



妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【卷五如來壽量品第十六】

ROLL FIVE, CHAPTER SIXTEEN: THE THUS COME ONE'S LIFE SPAN

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我智力如是 慧光照無量 壽命無數劫
久修業所得 汝等有智者 勿於此生疑
當斷令永盡 佛語實不虛

「我智力如是，慧光照無量」：有善根的、常常見佛的人，我就說佛的壽命長；佛若不壽命長，他怎麼可以常常見呢？我智慧的力量是這樣子；這個智慧的光明，能照到無量的世界，使無量的眾生發無量的菩提心。「壽命無數劫，久修業所得」：這個壽命，有無量那麼多的大劫。怎麼樣得來的呢？因為久修放生的這個善業所得來的，所以才能壽命長。你若想你的壽命長，你就要放生；能多放生，你這壽命就長了。

「汝等有智者，勿於此生疑」：你們這一般的有智慧的人，不要對我所說的話，生出一種疑惑心來。「當斷令永盡，佛語實不虛」：你應當要把你這種懷疑的心斷了，令它永遠永遠都沒有了！對佛法不要生疑心！佛所說的話，是實實在在的，沒有虛假的！

如醫善方便 為治狂子故 實在而言死
無能說虛妄

「如醫善方便，為治狂子故」：好像那位良醫，對於藥書、藥性，他都非常的熟悉；他知道寒的藥治什麼病、熱的

Sutra:

The power of my wisdom—
The unlimited illumination of my wisdom—
Is such that my life span is one of countless eons
Attained through long cultivation and work.
Those of you with wisdom,
Should not have doubts about this.
Cut them off entirely and forever,
For the Buddha's words are real, not false.

Commentary:

Such is **the power of my wisdom**. Those with good roots always see the Buddha. To these beings I speak of the length of the Buddha's life span. If it were not this way, how could they see me? **The unlimited illumination of my wisdom / Is such that my life span is one of countless eons**. The Buddha's wisdom light shines throughout limitless worlds, and limitless living beings bring forth the Bodhi mind.

My life span was **attained through long cultivation and work**. The Buddha did the good work of liberating life. If you want to have a long life, you should liberate life. The more life you liberate, the longer your own life will be.

Those of you with wisdom / Should not have doubts about this. Do not have doubts about what I have just said. **Cut them off entirely and forever**. Get rid of them, **for the Buddha's words are real, not false**. Do not have doubts about the Buddhadharmas.

Sutra:

They are like the clever expedients of the physician
Who, to cure his insane children,
Is actually alive, yet says he is dead,
And none can say that he speaks falsely.

藥治什麼病、溫的藥治什麼病、平常的藥治什麼病，「寒、熱、溫、平」這一切的藥性，他都明白。所以你不要生懷疑的！他因為想要給這一些個發狂中了毒的小孩子治病的緣故。

「實在而言死」：他本來沒有死，故意說自己死了；所以這些小孩子一看爸爸已經死了，於是就要吃這個藥啦！好像佛所說的佛法，留下這種種的藥方；要是佛在世，你以為：「不要緊！等一等，慢慢再學佛法，反正佛現在也在這兒！佛會說法嘛！還要聽什麼經呢？」就不著急學佛法，沒有人聽經了。現在佛入涅槃了，你見佛也見不著了；所以要研究佛法了，要來講經說法了、聽經了。「無能說虛妄」：沒有人可以說，這位醫生用這種方便法門來給他兒子治病，這是虛妄的、這是有罪了。

我亦為世父 救諸苦患者 為凡夫顛倒
實在而言滅 以常見我故 而生憍恣心
放逸著五欲 墮於惡道中 我常知衆生
行道不行道 隨所應可度 為說種種法
每自作是意 以何令衆生 得入無上慧
速成就佛身

「我亦為世父，救諸苦患者」：釋迦牟尼佛說，我告訴你，我是世間之父！所以要救度這世間上一切苦患的眾生。

「為凡夫顛倒，實在而言滅」：因為凡夫都有顛倒想，就是對的他說不對、不對的他又說是對，白的他說是黑的、黑的他又說是白的。你看！晚間本來也是像白天那麼光明，他就說暗了；白天也和晚間那麼黑暗，他又說白天是光的。其實，在自性上，白天和晚間都是一樣有大光明藏，都一樣是光的。你自性若黑暗，就是光明，你也覺得黑暗；你自性要是光明，黑暗也變成了光明。所以眾生顛倒就這樣子！本來我實實在在的，也沒有入涅槃和不入涅槃這一些個道理；但是因為眾生顛倒，我就說入涅槃了。

待續

Commentary:

They are like the clever expedients of the physician who is knowledgeable about the different kinds of medicines—cool, hot, warm, and neutral—and **who, to cure his insane children** who had been poisoned, **is actually alive, yet says he is dead.** When the children think their father is dead, they finally take the medicine. The Dharma spoken by the Buddha is like good medicine. As long as the Buddha remained in the world, living beings thought they would take their time about studying the Dharma; they were not eager to study it.

When the Buddha entered Nirvana and they no longer had access to him, they decided to study the Buddhadharma and lecture the sutras. As long as the Buddha was in the world, they could just listen to the Buddha, but they did not care to have sutra lectures. So the doctor is really alive, but says he is dead. **And none can say that he speaks falsely.** No one can accuse this doctor, who is trying to save the lives of his children, or say that he has committed an offense.

Sutra:

**I, too, am like a father to the world,
Saving all from suffering and woe.
But to living beings, inverted as they are,
I speak of extinction, although I actually remain.
Otherwise, because they often see me,
They would grow arrogant and lax.
Unruly and attached to the five desires,
They would tumble into the evil paths.
I am ever aware of living beings—
Those who practice the Way and those who do not.
I speak various Dharmas for their sakes
To save them in an appropriate manner.
I am always thinking,
“How can I cause living beings
To enter the unsurpassed path
And to quickly perfect the Buddha body?”**

Commentary:

I, too, am a father to the world. I am a father **saving all** in the world **from suffering and woe.** / **But to living beings, inverted as they are, / I speak of extinction, although I actually remain.** Living beings are upside down. They insist that right is wrong, and wrong is right; white is black, and black is white. They will say that it's light at night and dark during the day. In the self-nature, the great storehouse of light pervades both day and night. If your self-nature is dark, you will think that light is dark. If your self-nature is light, then the darkness turns light. But living beings are confused about this. For these living beings, the Buddha appears to go to nirvana. At the same time, the Buddha tells us, “Really, I am right here. To me there is no entering or nonentering of nirvana. Living beings are upside down; thus I say I am entering nirvana.”

To be continued