

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



【如來神力品第二十一】

CHAPTER TWENTY-ONE:

THE SPIRITUAL POWERS OF A TATHĀGATA

修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

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「如來」是佛十號之一。如，就是「靜」；來，就是「動」。如，也就是「寂默」；來，也就是「能仁」。能仁，是能做佛的仁慈事情；寂默，是能成佛的自在神力。

怎麼叫「神」呢？神以「自然」為義，就很自然的，不假造作。神，是屬於內；力，是力用，是屬於外。因為內有神，所以外才有力；如果沒有神，也就沒有這個力用了。如來的神力，也就是佛的一種不可思議的神通妙用，不可思議的一種境界。

講了這麼多，這個「神力」，還有的人不明白，現在略略講一講。好像前邊所說的十方分身的釋迦牟尼佛，這是怎麼樣分的呢？就是以這個神力來分的。

多寶如來到法會給證明《法華經》，這也是如來的神力；還有從地湧出那一些個菩薩，這也都是如來的神力；〈法師功德品〉那「六根互用」，這都是如來的神力。所以如來的神力，是無量無邊的；若往多了說，所有一切的一切，都是如來神力所成就的。

Tathāgata is one of the Buddhas' ten titles. Tathā (“thus”) connotes stillness and gata (“come”) implies movement. Tathā corresponds to “silent and still” and gata corresponds to “able to be humane.” Being humane, one will be able to do the kind and humane work of Buddhas. Being silent and still, one will be able to attain the masterful spiritual powers of the Buddhas.

What does “spiritual” refer to in “The Spiritual Powers of a Tathāgata” chapter? The word “spiritual” in “spiritual powers” refers to an intuition that arises naturally without deliberate effort. It is an inner quality. The word “powers” in “spiritual powers” refers to the application of that spirituality. It is an external quality. When there is internal spirituality, only then is there a corresponding external application of power. In the absence of spirituality, the power is also absent. “The Tathāgata’s Spiritual Powers” refer to inconceivable, miraculous applications of the Buddha’s spiritual powers.

Even though we have discussed spiritual powers at length, some people still cannot understand its concept. I will now explain it in general terms. For example, consider the manifestation of Śhākyamuni Buddha’s transformation bodies throughout the ten directions mentioned previously. How do these bodies come about? They manifest through Śhākyamuni Buddha’s spiritual powers.

Tathāgata Many Treasures coming to the Dharma assembly to certify the *Dharma Flower Sūtra* happens by virtue of a Tathāgata’s spiritual powers. The Bodhisattvas’ emergence from the earth is another manifestation of a Tathāgata’s spiritual powers. The interchangeable functioning of the six sense faculties mentioned in “The Merit and Virtue of the Master of Dharma”

爾時，千世界微塵等菩薩摩訶薩從地湧出者，皆於佛前，一心合掌，瞻仰尊顏，而白佛言：世尊！我等於佛滅後，世尊分身所在國土滅度之處，當廣說此經，所以者何？我等亦自欲得是真淨大法，受持、讀誦、解說、書寫，而供養之。

「爾時」：釋迦牟尼佛說完了前邊〈常不輕菩薩品〉之後，在這個時候，「千世界微塵等菩薩摩訶薩從地湧出者」：有一千多的世界，把它磨為微塵，有那麼多的數目的菩薩、大菩薩。就是釋迦牟尼佛在過去生中所教化，現在在法華會上，從地湧出的這一些個菩薩。「皆於佛前，一心合掌，瞻仰尊顏，而白佛言」：他們都在釋迦牟尼佛的面前，專一其心，合起掌來（表示身恭敬），這麼來瞻仰佛的相好，而對佛這樣地說——

「世尊！我等於佛滅後」：世尊！我們這麼多的菩薩，都等待將來世尊入涅槃之後，「世尊分身所在國土滅度之處，當廣說此經」：世尊分身佛所在的國土——佛又現出無量無邊那麼多分身的佛，教化其他國土的眾生。

無論在哪一個國土、哪一個世界，世尊所示現的分身佛，在所現的那個國土的裡邊，示現滅度、入涅槃那個地方，我們應當廣為宣說這一部《妙法蓮華經》。

「所以者何」：什麼道理我們願意廣宣這部《妙法蓮華經》呢？「我等亦自欲得是真淨大法」：因為我們這一些個菩薩，每一位也都想要得到這種真淨大法。「真淨」本是權法，但它可是淨了；所以真淨大法，就是即權即實、即實即權，也就是「權實不二」的大法。「受持、讀誦、解說、書寫，而供養之」：我們也願意受持這部《妙法蓮華經》，我們也歡喜讀這一部《妙法蓮華經》，我們也歡喜背誦這一部《妙法蓮華經》；在我們有空閑的時間，我們也願意為其他人來解說這一部《妙法蓮華經》，願意書寫、供養這一部《妙法蓮華經》。

chapter also occurs through a Tathāgata's spiritual powers. A Tathāgata's spiritual powers are immeasurable and limitless. In a broader context, everything is brought forth by virtue of a Tathāgata's spiritual powers.

Sutra:

At that time, in the presence of the Buddha, Bodhisattvas Mahāsattvas equal in number to the dust particles in a thousand worlds, who had emerged from the earth, singled-mindedly with their palms joined, gazed at the Honored One's countenance and said to the Buddha, "World Honored One, after the Buddha's Parinirvana, we shall teach this Sūtra extensively in the lands where the World Honored One's transformation bodies have entered Nirvana. Why? Because we too wish to realize this true, pure, and great Dharma; to uphold, read, recite, explain, write out, and make offerings to it."

Commentary:

At that time, when Śhākyamuni Buddha had finished teaching the chapter, "The Bodhisattva Never Slighting," **in the presence of the Buddha, Bodhisattvas Mahāsattvas equal in number to the dust particles in a thousand worlds** (the number of dust particles there would be if a thousand worlds were pulverized), **who** had been taught and transformed by Śhākyamuni Buddha in his past lives and **had emerged from the earth** earlier in the Dharma Flower assembly, **singled-mindedly with their palms joined, gazed at the Honored One's countenance**. "Single-mindedly with their palms joined" depicts reverence in body. They gazed at the Buddha's honorable countenance as well as his fine hallmarks, **and said to the Buddha, "World Honored One, after the Buddha's Parinirvana, we shall teach this Sūtra extensively in the lands where the World Honored One's transformation bodies have entered Nirvana**. In all lands where the Buddha's immeasurable, limitless transformation bodies have taught and transformed living beings, and after those transformation Buddhas have entered Nirvana, we shall extensively propagate this *Wonderful Dharma Lotus Sūtra*."

Why? Why would we want to propagate the *Wonderful Dharma Lotus Sūtra* far and wide? **Because we too wish to realize this true, pure, and great Dharma**. We, the Bodhisattvas, also aspire to attain this true, pure, and great Dharma. This true, pure, and great Dharma is the great Dharma in which the provisional and the ultimate are nondual. The provisional is the ultimate and the ultimate is the provisional. We also wish **to uphold, read, recite, memorize, explain** to others whenever opportune, **write out, and make offerings to it**.

待續

To be continued