

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

Commentary by the Venerable Master Hua

Translated by the International Translation Institute

爾時，世尊於文殊師利等，無量百千萬億舊住娑婆世界菩薩摩訶薩，及諸比丘、比丘尼、優婆塞、優婆夷、天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等，一切衆前，現大神力、出廣長舌，上至梵世；一切毛孔，放於無量無數色光，皆悉徧照十方世界。

「爾時，世尊於文殊師利等」：在這個時候，釋迦牟尼佛又對文殊菩薩這一些菩薩，「無量百千萬億舊住娑婆世界菩薩摩訶薩」：以前在這個娑婆世界釋迦牟尼佛的弟子，這一些無量的菩薩、大菩薩，「及諸比丘、比丘尼、優婆塞、優婆夷」：以及在法會一切的比丘、比丘尼、優婆塞（近事男）、優婆夷（近事女），還有「天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等」：天，天上的天人；龍，天上的龍；夜叉，這種疾速鬼；乾闥婆，在玉帝那兒奏音樂的這種樂神；阿

Sutra:

At that time, in front of Mañjuśrī and the others—including limitless billions of koṭis of Bodhisattvas Mahāsattvas who had long resided in the Sahā world, as well as bhikṣus, bhikṣuṇīs, upāsakas, upāsikas, gods, dragons, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas, humans, and non-humans—the World Honored One displayed his great spiritual powers and extended his vast and long tongue, which reached upward to the Brahmā worlds. From all of his pores, he emitted rays of light of limitless, countless colors, illuminating the worlds of the ten directions.

Commentary:

At that time, in front of Mañjuśrī and the others—including limitless billions of koṭis of Bodhisattvas Mahāsattvas who had long resided in the Sahā world. Then Śhākyamuni Buddha, in the presence of Mañjuśrī Bodhisattva and limitless great Bodhisattvas of the Sahā world, as well as bhikṣus, bhikṣuṇīs, upāsakas, upāsikas. Upāsakas and upāsikas are male and female lay disciples.¹ Gods, celestial beings; dragons that fly in the sky; yakṣas, the swift and speedy ghosts; gandharvas, the music spirits who perform in the court of the Jade Emperor; asuras, the ugly ones; garuḍas, the great golden-winged peng birds; kiṃnaras, also music spirits in the Jade Emperor's court; mahoragas, big pythons; humans, and non-humans.

¹These terms generally refer to lay disciples who have received the five precepts, and who draw near to the Three Jewels and serve the Buddhas. 優婆塞，優婆夷這些是指受過五戒，親近三寶，事奉於佛的在家弟子。

修羅，這種無端正的阿修羅；迦樓羅，這大鵬金翅鳥；緊那羅，是頭上長一個犄角的疑神，也是在玉帝那兒奏音樂的神；摩睺羅伽，就是那大蟒蛇；人和非人等。

「一切眾前，現大神力」，在一切眾生的前邊，現出很大的大威神力、大神通力，「出廣長舌，上至梵世」：出廣長舌相，可以伸到大梵天上去。「舌覆三丈」的佛，舌可以伸到頭前髮際處，有那麼長的舌頭。有大福德的人，舌頭可以伸到鼻子這兒；圓滿報身佛的舌，可以伸到梵天處。「一切毛孔，放於無量無數色光」：在佛的身上，每一根毫毛孔之中，放出來沒有數量那麼多的色光，所謂「五光十色」。在各種光明裡頭，又現出種種的顏色、種種的境界。「皆悉徧照十方世界」：這種種的色光，都遍照到十方所有的世界去。

眾寶樹下，師子座上諸佛，亦復如是，出廣長舌，放無量光。釋迦牟尼佛，及寶樹下諸佛，現神力時，滿百千歲，然後還攝舌相。一時警欬，俱共彈指，是二音聲，徧至十方諸佛世界，地皆六種震動。

「眾寶樹下，師子座上諸佛」：在一切的寶樹下，所有師子座上坐著十方世界所來的分身諸佛。釋迦牟尼佛放光照師子座上諸佛，「亦復如是，出廣長舌，放無量光」：十方的分身諸佛，也是像釋迦牟尼佛這樣子，出廣長舌相，身上毛孔也放無量無邊無數那麼多的色光，來互相遍照。「釋迦牟尼佛，及寶樹下諸佛」：釋迦牟尼佛和這一切寶樹下所坐的分身諸佛，「現神力時，滿百千歲，然後還攝舌相」：現這種神力的時候，有多長的時間呢？滿百千歲那麼長的時間。然後又把這個舌相收回來了。

「一時警欬，俱共彈指」：警欬，就是咳嗽的一種聲音；彈指，也是一種聲音。那麼同一的時候，都有這麼小小的一聲咳，這就好像要用什麼神通，給眾生的一個招呼。十方諸佛都是同時發出這咳嗽的聲音，這表示「教一」；又同時來彈指的聲音，這表示「人一」。「是二音聲，徧至十方諸佛世界」：這兩種的聲音，普遍傳到十方的諸佛世界去。

☯待續

In front of Mañjuśrī and all the other beings, **the World Honored One displayed his great spiritual powers and extended his vast and long tongue, which reached upward to the Brahmā worlds.** The Buddha had such a broad and long tongue that it reached his hairline. People with great blessings and virtue can touch their noses with their tongues. The tongue of a Buddha's perfect reward-body reaches the Brahmā Heaven. "Brahmā worlds" simply means Brahmā Heavens. Here the Buddha is manifesting his great spiritual powers and extending his vast and long tongue. **From all of his pores, he emitted rays of light of limitless, countless colors.** The rays of light the Buddha emitted were innumerable. An array of splendid colors and states manifested within the brilliance, **illuminating the worlds of the ten directions.** These rays of light shone upon worlds throughout the ten directions.

Sutra:

In the same way, all the Buddhas seated on lion thrones beneath jeweled trees also extended their vast and long tongues and emitted limitless brilliance. When Śhākyamuni Buddha and the Buddhas beneath the jeweled trees had manifested their spiritual powers for a hundred thousand years, they withdrew their tongues. All at once, they cleared their throats and snapped their fingers in unison, and those two sounds pervaded the Buddha worlds of the ten directions. The earth quaked in six ways.

Commentary:

In the same way, all the Buddhas seated on lion thrones beneath jeweled trees also extended their vast and long tongues and emitted limitless brilliance. On top of the lion thrones beneath all jeweled trees sat all Śhākyamuni Buddhas' transformation bodies which came from worlds throughout the ten directions. Śhākyamuni Buddha emitted light to shine upon all these transformation Buddhas. Like Śhākyamuni Buddha, these Buddhas also extended their vast and long tongues and the pores of their bodies also emitted immeasurable, limitless rays of infinitely multi-colored light that shone everywhere in mutual illumination. **When Śhākyamuni Buddha and the Buddhas beneath the jeweled trees had manifested their spiritual powers for a hundred thousand years, they withdrew their tongues.**

All at once, they cleared their throats and snapped their fingers in unison. Softly, they cleared their throats to get living beings' attention for a demonstration of their spiritual powers. Clearing their throats simultaneously represents the unity of teaching. Snapping their fingers in unison represents the unity of persons. **And those two sounds pervaded the Buddha worlds of the ten directions.**

☯To be continued