

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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Translated by the International Translation Institute



「合掌向娑婆世界，作如是言」：他們這一些個眾生，不是完全都有神通的——菩薩有神通、羅漢有神通，凡夫就沒有神通；但是這個聲音，不是單單菩薩聽見、羅漢聽見，一切的凡夫、一切的眾生都聽見了！這一切眾生就說：「喔，這真是不可思議！這虛空中告訴我們，娑婆世界有釋迦牟尼佛出世！」所以大家合起掌來，就都很遠地向我們這個堪忍的、苦的世界，就說了。說什麼呢？

「南無釋迦牟尼佛！南無釋迦牟尼佛」：這一些個眾生，都在十方世界那兒念「南無釋迦牟尼佛」。釋迦牟尼佛就是我們的師父，以後有人問誰是你的師父，你就說釋迦牟尼佛，這是沒有錯的。他若說你調皮，你就說：「你根本就不明白佛法了！」你就可以教化教化他。

「以種種華、香、瓔珞、幡蓋」：他們用種種的華來供養。你看我們這個世界有多少種花？有幾千萬萬種，沒有數那麼多。一種的菊花，就有幾百種不同的樣子，其他的花也都是這樣子。所以這種種的華，就用什麼花都可以；你不要選擇，有花就可以。又用種種的香、種種的瓔珞、種種的幡蓋來供

Bodhisattvas and Arhats may have spiritual powers, but ordinary people do not. This sound, however, was heard not only by Bodhisattvas and Arhats, but by ordinary people as well. All who heard it thought, “This is truly inconceivable. Empty space is telling us that Śākyamuni Buddha has appeared in the Sahā world.” **They all put their palms together and faced the Sahā world**, the world of endurance that is full of suffering, **and said,...**

“**Namo Śākyamuni Buddha! Namō Śākyamuni Buddha!**” These living beings in the worlds of the ten directions chanted “Namo Śākyamuni Buddha! Namō Śākyamuni Buddha!” Śākyamuni Buddha is our teacher. From now on, if someone asks you who your teacher is, you should reply, “Śākyamuni Buddha.” That is the right answer. If he accuses you of being evasive, you should say to him, “You don’t understand the Buddhadharma at all.” You can then teach him some Buddhadharma.

Then from afar they scattered all kinds of flowers... How many species of flowers do we have in this world? Millions and millions of them. They are countless. Consider chrysanthemums as an example. There are hundreds of species of chrysanthemums. Similarly, there are hundreds of species of other kinds of flowers. They offered all kinds of flowers without discriminating one from another. They also made offerings with all kinds of **incense, jeweled necklaces, pennants, canopies, and body ornaments**. What are body ornaments? Body ornaments are anything worn on your body to embellish it. They may include caps and clothes. If you go into the streets wearing nothing, the police will stop and interrogate you even in this liberal country, “Why aren’t you wearing any clothes? What are you up to?” They will intervene. Therefore, we should all dress decorously,

養。「及諸嚴身之具」：以及莊嚴身體的東西。好像男人所戴的帽子、穿的衣服，這都是莊嚴身體。若不穿衣服，你跑到街上去，雖然說美國這麼自由，警察也要干涉你：「你為什麼不穿衣服啊？你幹什麼？」所以一定要有嚴身之具。嚴身之具，就穿上很好看的、很合身的衣服。一切莊嚴身體的衣服、花冠等等，「珍寶妙物，皆共遙散娑婆世界」：又有珍寶妙物，都在很遙遠的地方，散佈於娑婆世界，往釋迦牟尼佛這兒散來了。

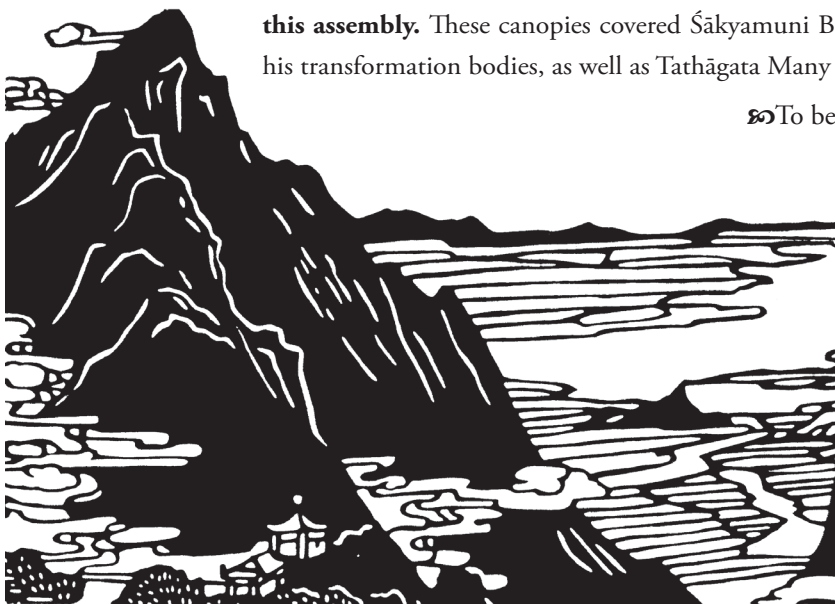
可不是說：「喔！我故意把買的新衣服拿回來，我把它剪幾個窟窿，這是莊嚴。」這就是最愚癡的行為！這就是現在美國最流行的這種時髦的樣子。你衣服沒穿壞，為什麼你把袖子、褲子剪去一段，弄得破了？說：「這表示我是個老修行了，穿破衣服。」其實這最愚癡，再愚癡都沒有這樣的愚癡了！為什麼這樣子呢？因為迷得太深了，不知道什麼是真正的對和不對了，所以就這樣樣。

尤其這一些個青年人，你這樣幹，他也這樣幹；你剪個窟窿，他剪兩個窟窿；那個剪三個窟窿，那個剪四、五個窟窿。甚至於身上那見不得人的地方，他特別剪出來個窟窿，叫人看看他！人為什麼穿衣服？就想把人不可以隨便看的地方遮住，結果他把那個地方也剪破了它，你說，這太愚癡囉！這叫「鬥愚癡」——你愚癡嗎？我做得比你更愚癡！所以就變成一種風尚，變了一種風氣了，這就是「風俗」；你這樣，我也這樣，我們大家都一個樣，所以弄得什麼笑話都出來了，笑話百出——百種的笑話都出來了。

那麼「嚴身之具」，就是你不穿得太好，但也不要穿得太破，不要把新衣服破壞了，用剪子剪出很多的窟窿來。

「所散諸物，從十方來」：他們所散佈、供養這一切的物品，乃是從十方世界來的。「譬如雲集，變成寶帳，遍覆此間諸佛之上」：好像空中那個雲，聚集到一起似的，變成一個寶帳，普遍覆蓋到娑婆世界，和所有十方世界釋迦牟尼佛分身諸佛的上邊，和釋迦牟尼佛、多寶如來的上邊。

待續



wearing smart clothes that look good and well-fitting. From afar, they scattered **precious treasures, and wonderful articles over Śākyamuni Buddha in the Sahā world.**

You should not cut holes in new clothes, thinking it is “cool.” That is the most fashionable style in America now. Really, nothing is more stupid than that! Why would you ruin your clothes by cutting slashes in your sleeves and another one in your pants before wearing them? You may think, “I wear tattered clothes. This will show that I’m an old cultivator.” That is very foolish. Nothing is more foolish than that. Why? People who do this are deluded. They cannot tell right from wrong.

Some young people start a fad and others copy them. Seeing you cut one hole in your clothes, someone will cut two, and others will cut three, four, and five holes, even to the extent of deliberately exposing the private parts of their bodies. Why do we wear clothes? The purpose of wearing clothes is to cover up those private parts, but they cut holes to expose them instead. Aren’t they foolish? This is called a competition of foolishness. You may be silly, but I will act sillier than you. So, wearing clothes with holes becomes a new fashion, a new fad, and a new culture. Seeing you wear clothes like this, I want to imitate you so that we will all look alike. What a joke! This new fad is really a joke.

You should not wear clothing that is too fancy, but you should not dress too poorly either. And you should not damage your new clothes, cutting holes in them for no good reason.

The articles they scattered came from the ten directions like gathering clouds. The offerings they made, from the ten directions, gathered together like clouds in the sky, **and turned into jeweled canopies, completely covering the Buddhas in this assembly.** These canopies covered Śākyamuni Buddha and his transformation bodies, as well as Tathāgata Many Treasures.

To be continued