



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

是故汝等於如來滅後，應一心受持、讀誦、解說、書寫，如說修行。所在國土，若有受持、讀誦、解說、書寫，如說修行，若經卷所住之處，若於園中，若於林中，若於樹下，若於僧坊，若白衣舍，若在殿堂，若山谷曠野，是中皆應起塔供養。所以者何？當知是處，即是道場。諸佛於此，得阿耨多羅三藐三菩提；諸佛於此，轉於法輪；諸佛於此，而般涅槃。

「是故汝等於如來滅後」：因為這個緣故，所以你們在法會這一些個大眾——菩薩、羅漢、比丘、比丘尼、優婆塞、優婆夷等，在將來如來入涅槃之後，「應一心受持」：這個最要緊的，要「一心」。我們無論是修行，或是做什麼事情，都要一齊心，不要有兩個心。你若兩個心、不專一，就沒有感應了。

所以我們信佛，也要一心信佛，不要有所懷疑：「我信佛，不知是不是有佛呢？我信天主教比信佛好一點吧？」或者：「信耶穌也差不多吧？」這麼樣子，有三心二意，你就是做什麼也沒有功德、也沒有成就，所以必須要專一其心。

好像我們現在舉行觀音七，這可以說是百千萬劫難遭遇的一個法。你不要以為就念「南無觀世音菩薩」，這是很簡單的。你念一聲，就有一聲的好處。在〈普門品〉上不是講：

Sutra:

Therefore, all of you, after the parinirvana of the Tathāgata, should single-mindedly uphold, read, recite, explain, write out, and practice this sūtra as instructed. In lands where there are those who uphold, read, recite, explain, write out, and practice this sūtra as instructed, and in all places where this sūtra is kept, whether in a garden, a forest, under a tree, in a monastery, in the dwelling of a layperson, a hall, or in mountains, valleys or wilderness; a stūpa should be built as an offering. Why? You should know that each of those places is a site of awakening, where all Buddhas attain anuttarāsaṃyaksambodhi, where all Buddhas turn the Dharma Wheel, and where all Buddhas enter parinirvana.

Commentary:

Therefore, all of you in the Dharma assembly, including Bodhisattvas, Arhats, bhikṣus, bhikṣunis, upāsakas, and upāsikās, after the parinirvana of the Tathāgata, should single-mindedly uphold,... In the future, after the World Honored One has entered nirvana, the most important aspect in cultivation will be to be single-minded. Whatever you do, you should do it single-mindedly. Do not have “two minds.” If you are not single-minded, there will be no response.

Thus when we believe in the Buddha we should do so with one mind and without doubt. Don't think, “Is there really a Buddha? Wouldn't it be better to believe in Catholicism than in Buddhism?” If you have “two minds,” no matter what you do, you will neither gain merit nor accomplish anything. Accordingly, you must be single-minded.

We are now having a Guanyin (Sanskrit: Avalokiteśvara) Recitation Session. You could say this Dharma is difficult to encounter in hundreds

「若人多欲，常念恭敬觀世音菩薩，便得離欲。若人多瞋，常念恭敬觀世音菩薩，便得離瞋。若多愚癡，常念恭敬觀世音菩薩，便得離癡。」你看，這種的好處，比什麼都大！你有貪欲、有這種的欲心，心裏就不安樂；你怎樣才能離欲呢？就念觀世音菩薩。

「若人多瞋，常念恭敬觀世音菩薩，便得離瞋。」所謂「無明火，老虎神，這是前生罪孽根」，這無明火就是個「老虎神」——就像那個老虎的神似的，最厲害不過的。怎麼你這麼大無明火呢？就是因為你前生有罪業，所以你若常念恭敬觀世音菩薩，你脾氣就沒有了。

我對你們講過很多次了，我很小的時候，脾氣比誰都大的，和任何人都要發脾氣，不是要打人，就是罵人；就無論任何的人，都要歸我管，你若不聽我招呼，我就打你。現在不要說對其他人，就對任何人，我也不願意罵人、也不願意打人了，這脾氣不知道什麼時候就沒有了！說：「沒有？這師父的脾氣還很大的！」你沒看見我那個大的時候呢！大的時候，那嚇死你！所以這就因為念觀世音菩薩，把脾氣沒有了。

所以我們現在這觀音七的期間，無論任何的人，是出家人、在家人，你若有時，就不應該不隨喜念觀音菩薩。有特別忙的、特別重要的事情，可以的；不然的時候，沒有做工的居士，沒有什麼事情，都應該來念觀音菩薩。你念一句，比你一天賺一百塊錢都好、都有功德。

你不要以為念觀世音菩薩有什麼用呢？那用處大了！說是：「我賺一百塊錢，可以買米吃、買東西吃；念觀音菩薩，我若不吃飯，還不飽啊！」你是沒有真心。你有真心，自然就會飽了；不單飽，觀音菩薩給你甘露灌頂，你一邊念，一邊覺得口裏比吃糖都甜！你不念，你當然得不到這種境界了；你若念，自然就會有的，所以這是絕不欺騙你。你若誠心，念「南無觀世音菩薩、南無觀世音菩薩」，比吃葡萄糖更甜！

待續

of thousands of millions of eons. You shouldn't think that it is easy to recite "Namo Guanshiyin Bodhisattva." With every recitation, you gain a measure of benefit. *The Universal Door Chapter of the Lotus Sutra* states, "If beings overwhelmed with sexual desire can be constantly and reverently mindful of the Bodhisattva Avalokitesvara, their passion will subside...If dull and foolish beings can be constantly and reverently mindful of the Bodhisattva Avalokitesvara, they will leave ignorance behind." Is it not true that these are the greatest advantages? If you are overcome with desire and lust, your mind will have neither peace nor joy. How do you leave desire behind? You can leave desire behind by reciting Guanyin Bodhisattva's name.

"If beings beset by much anger can be constantly and reverently mindful of the Bodhisattva Avalokitesvara, they will rid themselves of anger." There is an adage which says, "A tiger-like spirit and delusion's blaze spring from the roots of offenses from former lives." The blaze of your anger is a tiger-like spirit. Nothing is more ferocious. Why are you beset by so much anger? This anger stems from the offenses you committed in your former lives. If you can be constantly and reverently mindful of Guanyin Bodhisattva, you will be free from anger. Your bad temper will fade away.

Let me tell you something. I used to have a temper bigger than that of anyone else. I was always getting mad at people. If I wasn't beating them, then I was scolding them. I've told you this many times. When I was little, I loved to hit and scold people. No matter who they were, I made them submit to me. I would beat up anyone who refused to do what I said. However, now I no longer like to hit or scold anyone. I don't know how or when I got rid of my anger, but it's gone. "Who said so?" you say. "You still have a bad temper!" You have never seen me in a bad temper! It would have scared you to death. My temper disappeared because I recited Guanyin Bodhisattva's name.

We are having a Guanyin session right now. Whenever you have time, whether you are a monastic or a layperson, you should recite Guanyin Bodhisattva's name. Laypeople who aren't working, unless you are particularly busy or have important business to attend to, should come and recite Guanyin Bodhisattva's name. Reciting only one time is better and more meritorious than earning a hundred dollars in a day.

You shouldn't think, "What use is reciting Guanyin Bodhisattva's name?" It's very useful. "But if I earn one hundred dollars, I can buy food to eat. Reciting Guanyin Bodhisattva's name is not going to fill me up when I'm hungry." You think that because your heart is not pure and true. If you had a pure heart, you would naturally become full. Not only would you be full, you would have sweet dew in your mouth while you were reciting. Guanyin Bodhisattva would anoint you with sweet dew, so while you were reciting Guanyin Bodhisattva's name, you would taste something sweeter than candy. If you do not recite, you will not have this experience. But if you do recite, this will happen naturally. I am definitely not lying to you. If you sincerely recite "Namo Guanyin Bodhisattva," you will experience a taste sensation sweeter than eating candy.

To be continued