



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

你不知道這種好處，就以為找個地方去躲懶偷安，或者在一邊打個電話，或者去做點其他的事情，這真是把寶貴的時間都空過了！那就是沒能專一。你專一其心，旁的什麼都忘了——吃飯也忘了，穿衣服也忘了，就是一句「南無觀世音菩薩」。

你若能這樣子，那觀世音菩薩就給你用甘露灌頂，用手來給你摩頂授記，說：「你真是個好孩子！你這個善男子、善女人，發大菩提心，我來幫助你！」所謂「修真有份，進道無魔」，你一修行，就會成功了！這要你自己有誠心才可以的。

在如來入滅之後，應當專一其心來受持《法華經》。「讀誦、解說、書寫，如說修行」：無論是一心讀、一心誦，或者一心為人解說，或者一心來書寫受持，都要照著《法華經》上的道理來修行。是什麼道理呢？《法華經》那個道理，我說得太多了，所以這個妙不可言的道理，你都忘了？你看常不輕菩薩，見著人就叩頭，說：「我不敢輕於汝等，汝等皆當作佛。」他說「汝等皆當作佛」，沒有說是「我是佛」！他把自己忘了，忘人無我。所以要一心依照著《法華經》上所講的道理來修行。

「所在國土，若有受持、讀誦、解說、書寫，如說修行」：無論在什麼地方、在哪一

Commentary:

You don't know the benefits of reciting, so you think you can goof off, make phone calls, or do other things. You are just wasting precious time by not being single-minded. When you focus, you will forget about everything else, including eating and wearing clothes. All that remains is that one phrase, "Namo Guanshiyin Bodhisattva."

If you can achieve that, Guanshiyin Bodhisattva will anoint your crown with sweet dew and pat you on the head, saying, "You are such a good kid. Good man! Good woman! Bring forth the great resolve for bodhi. I will help you. You will surely be able to cultivate the truth, and as you progress on the Path you will be free from demons. You will be successful in your cultivation." However, you can only achieve this through sincere practice.

After the Tathāgata enters nirvana, in addition to single-mindedly upholding the *Dharma Flower Sūtra*, all of you should **read, recite, explain, write out, and practice this sūtra as instructed**. Practicing as instructed means cultivating according to the principles of the *Dharma Flower Sūtra*. "What principles are those?" you ask. I have told you a million times! These are principles wonderful beyond words. How could you forget them? Bodhisattva Never Slighting bowed to everyone he met, saying, "I dare not slight you, for you shall all become Buddhas." Note that he said, "You shall all become Buddhas." He did not say, "I am a Buddha." He forgot about the concept of self and others. He was cultivating single-mindedly according to the principles in the *Dharma Flower Sūtra*.

In lands where there are those who uphold, read, recite, explain, write out, and practice this sūtra as instructed... Wherever they may be, in whatever land they find themselves, if there are people who uphold,

個國土，假使有人受持、讀誦、解說、書寫此經，依照《法華經》的妙理去修行。「若經卷所住之處」：什麼地方有這部《法華經》的經典，就是它所在之處。「若於園中，若於林中，若於樹下」：或者在園中、樓閣內，或者於樹林子裏邊，或者單單就在一棵樹下，「若於僧坊，若白衣舍」：或者在僧人所住的地方，或者在居士的家裏。白衣，就是居士。「若在殿堂，若山谷曠野」：或者在佛殿，或者在深山裏，或者在山谷中，或者在曠野。曠野，就是沒有人的地方。「是中皆應起塔供養」：這所有有《法華經》的地方，都應該造起一座寶塔來供養。你看見沒有？這七寶佛塔這樣的莊嚴！

「所以者何」：所以然的原因是什麼呢？為什麼有《妙法蓮華經》所在之處，要造寶塔來供養？「當知是處，即是道場」：你應該知道，這個地方就是如來成道的道場。「諸佛於此，得阿耨多羅三藐三菩提」：這個「此」，不是「地方」，是《妙法蓮華經》。十方諸佛就是從這部《妙法蓮華經》得的無上正等正覺。

「諸佛於此，轉於法輪」：十方諸佛也就因為讀誦、受持、書寫、為人解說這部《妙法蓮華經》，轉大法輪呢！「諸佛於此，而般涅槃」：十方諸佛都是在這部《妙法蓮華經》而入涅槃，得到「常、樂、我、淨」涅槃的四德。

爾時世尊，欲重宣此義，而說偈言：

諸佛救世者 住於大神通
為悅衆生故 現無量神力
舌相至梵天 身放無數光
為求佛道者 現此希有事

「爾時世尊」：在這個時候，釋迦牟尼世尊，「欲重宣此義」：他因為悲心切切，太慈悲了，說我這一些個徒弟不知道他們懂沒懂啊？好了，我再給他們說一說這個意思！「而說偈言」：而用很容易明白的偈頌，來再把它說一遍。

read, recite, explain, write out, and practice according to the wonderful principles of the *Dharma Flower Lotus Sūtra*, **in all places where this sūtra is kept, whether in a garden**, a park or pavilion; **a forest**, the woods; **under a single tree**; **in a monastery** where monks live; **in the dwelling of a layperson**; **a hall**, a Buddha Hall or lecture hall; **or in remote mountains**, deep **valleys or uninhabited wilderness**, wherever the *Dharma Flower Sūtra* is, **a stūpa** of seven treasures **should be built as an offering** to the sūtra.

Why? Why should a stūpa be erected as an offering to the *Wondrous Dharma Flower Sūtra*? **You should know that each of those places is a site of awakening, where all Buddhas attain anuttarāsamyaksambodhi.** “Each of those places” does not refer to physical locations, but to the *Wondrous Dharma Flower Lotus Sūtra* itself. It is only through the *Wondrous Dharma Flower Lotus Sūtra* that Buddhas attain unsurpassed, complete, perfect awakening.

Where all Buddhas turn the Dharma Wheel. It is where all Buddhas uphold, read, recite, write out, and explain the *Dharma Flower Sūtra*, turning the Dharma Wheel. Lecturing the *Dharma Flower Sūtra* is a way of turning the Dharma Wheel. **And where all Buddhas enter parinirvana.** By lecturing and teaching the *Dharma Flower Sūtra*, the Buddhas of the ten directions turn the great Dharma Wheel. Entering parinirvana, the Buddhas attain the four virtues of nirvana: permanence, joy, true self, and purity.

Sutra:

At that time the World Honored One, wishing to restate this principle, spoke in verse:

**All the Buddhas, saviors of the world,
Established in great spiritual skills,
In order to delight living beings,
Manifest limitless spiritual powers.
Their tongues reach to the Brahmā Heavens;
Their bodies emit countless rays of light.
For those who seek Buddhahood,
They display these rare signs.**

Commentary:

At that time the World Honored One, Śākyamuni Buddha, who was very compassionate worried lest his disciples did not understand him. **Wishing to restate this principle**, he **spoke in verse** which was easy to understand.