



# 妙法蓮華經淺釋

## The Dharma Flower Sutra with Commentary

### 【囑累品第二十二】

CHAPTER TWENTY-TWO:

THE ENTRUSTMENT

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



現在這《妙法蓮華經》講到第二十二品，是〈囑累品〉。為什麼要有〈囑累品〉呢？因為佛所說的經典，是教化眾生的一種法。這種法，必須要有人來宣傳、來流通，所以釋迦牟尼佛吩咐這一切的菩薩、阿羅漢、比丘、比丘尼、優婆塞、優婆夷，給他們一些個工作；什麼工作？就是叫他們將來以流通這部《妙法蓮華經》作為自己一種責任和工作。「囑」是囑咐，「累」是勞累。「累」本來就是疲倦，像「啊！你做工做得累了！」「我累你了！」就是說我令你辛苦了，令你很疲倦的。

為什麼要流通《妙法蓮華經》呢？因為這一部經典，是最重要的經典。一切沒有種善根的眾生，聽見這部《妙法蓮華經》一字，或者一句、一個偈頌，都可以種善根。已經種善根的眾生，在聽見這部《妙法蓮華經》一字、一句，或者一個偈頌，或者一品，又可以增長他這種善根。已經增長善根的眾生，在聽見這部《妙法蓮華經》一字，或者一句、一個偈頌，或者一品，他這個善根就可以得到成熟的功德。

已經到成熟這種程度、這種階段上，若能聽見這部《妙法蓮華經》，或者一字，或者一句，或者一個偈頌，或者一品，或者一整部，

We have reached the twenty-second chapter of the *Wondrous Dharma Lotus Sūtra*, *The Entrustment*. What is the purpose of this chapter? The sūtras that the Buddha expounded are Dharmas for teaching and transforming living beings. These Dharmas must be propagated. This chapter is about the entrustment of the Dharma. What does “entrustment” mean? Śākyamuni Buddha told all the Bodhisattvas and Arhats, that in the future they will be responsible for propagating the *Wondrous Dharma Lotus Sūtra*. This will be their job. What will they do in the future? They will disseminate the *Wondrous Dharma Lotus Sūtra*. Śākyamuni Buddha entrusted the job of propagating the *Wondrous Dharma Lotus Sūtra* to the Bodhisattvas, Arhats, bhikṣus, and bhikṣuṇīs.

Why should the *Wondrous Dharma Lotus Sūtra* be propagated? Because this is the most important sūtra. When living beings without good roots hear even one sentence, one word, or one verse of the *Wondrous Dharma Lotus Sūtra*, their good roots will come forth. In the case of those living beings whose good roots have already come forth, their good roots will grow when they hear even one word, one sentence, or one verse of the *Wondrous Dharma Lotus Sūtra*. For those living beings whose good roots have started to grow, their good roots will be brought to maturity by hearing even one word, one sentence, one verse, or one chapter of this *Wondrous Dharma Lotus Sūtra*.

Living beings whose good roots have already matured, will attain liberation after hearing the *Wondrous Dharma Lotus Sūtra*. But, they must hear at least one word, one sentence, one verse, one chapter, or even the entire *Wondrous Dharma Lotus Sūtra*. Otherwise, they cannot attain liberation. Such is the wonder of the *Wondrous Dharma Lotus Sūtra*. All

就會得到解脫；可是若不聽到這《妙法蓮華經》，就不能得到解脫。這《妙法蓮華經》所以謂之「妙法」，就是這樣：你哪一類眾生得到《妙法蓮華經》的道理，都可以得到你所應該得的這種利益、這種功德。

怎麼叫「流通」呢？流，就是從這個地方流到那個地方去；通，本來它不通的，現在叫它通了。好像那個水，只往前流，流入大海一樣的道理。這《法華經》，怎麼流通呢？賣佛經的地方，就叫「流通處」，就是你沒有，你在我這兒買了一部經，你就有了，這就是流通經典。還有，這個地方沒有這部經典，你從旁的地方請了一些經典到這兒，這也是流通；那麼根本就沒有經典，我們大家發心來印經典，這也是流通。

印經典，不是說我只印一部自己用。印經典的功德是最大的，也開你本有的智慧。你印一部經典自己用，這是開你自己的智慧；你若印十部、二十部，或者三十部、五十部、一百部，說：「我一個人也看不過來這麼多經典，我印這麼多幹什麼呢？」你可以送給你的親戚朋友。你把它用最好看的紙包好，或者過年、過節，或者聖誕，你拿著作禮物，送給你的親戚一部、你的朋友一部，寫著：「這是最不能捨的東西，現在我捨了，我來送給你！為什麼我不能捨呢？因為這一部佛經太妙，也太好了！我看著它，就把我的愚癡都給趕跑了，我的智慧就都回來了，所以這是幫助我的一個最好的法友。現在我轉送給你，希望你也像我這樣子！」你這麼寫，他一看：「喔，這是他最不能捨的，他捨了！」那麼他也一定不會把它就放到垃圾簍裡去。

你若說：「這部經我不要了，送給你！為什麼？我已經看過了，沒有用了。」他一看：「喔，你把不要的東西給我，我也不要了！」就放到垃圾簍去，他連看都不看。你看，這就不是流通佛法的方法。

你能以種種的方便法門，來介紹這一部經的好處，那麼他得到了，他真開了智慧，真明白了，真反迷歸覺了，這個人就是你度的。現在你度他，將來你成佛，他就作為你的護法、你的弟子；為什麼？因為你對他有益。所以流通經典就是這樣子，要用種種的方法來流通。

kinds of living beings who realize the principle of the *Wondrous Dharma Lotus Sūtra* will attain consequent advantages and merit.

What is meant by propagation? Propagation is like making water flow from one place to another. Assume there is a still body of water. If you make it circulate, it will flow toward the big ocean. Propagating the *Dharma Flower Sūtra* is similar. How do you propagate Sūtras? Making the Sūtras readily available at Sūtra distribution centers is an act of propagation. When people come and obtain the Sūtras from there, that is a form of propagating the Sūtras. How else can you do it? At places where the Sūtras are not found, you can make them available by obtaining them from elsewhere. This is also a form of propagation. If you take the initiative to print Sūtras where they are unavailable, that is yet another form of propagating the Sūtras.

When you print Sūtras, do not just print one copy for your own use. The merit of printing Sūtras is supreme. It develops your inherent wisdom. When you print one copy of the Sūtra for your own use, you only open up your own wisdom. You can print ten, twenty, thirty, fifty, or even a hundred copies. You may wonder, "Since, I, alone, cannot read so many copies, what is the use of printing so many?" You can give them to your relatives and friends as gifts. You should wrap them up nicely and give them away as New Year or Christmas presents. You can write a card saying, "I treasure this very much, but I am giving it to you. Why is it so precious to me? It is really wonderful! This Sūtra is so insightful that as I read it, my ignorance disappeared and my wisdom was restored! Therefore, this Sūtra is my best Dharma friend. I am now giving it to you with the hope that you too will have the same experience that I had." When your relatives and friends read the note, they will think to themselves, "Oh! He gave away what he treasured most." Then they definitely will not throw it away.

Why would you write a note in that manner? Consider how your friends and relatives would have reacted if you had said, "Here, I'm giving you this Sūtra because I don't want it anymore. Here it is. Why am I giving it away? I've read enough of it. It's of no use to me anymore, so I'm giving it to you." Hearing that, your friends and relatives would think, "Oooh! You are giving your trash to me. I don't want it either!" They would throw it away without even a second look. That is not a good way to propagate the Buddhadharma.

You can use various skillful means to introduce the benefits of this sūtra. Those who receive and read a copy of this Sūtra will open up their wisdom, gain true understanding, turn away from confusion, and progress toward enlightenment. You will have saved that person. Since you saved that person, in the future when you become a Buddha, that person will be your Dharma protector and your disciple. Why? You benefited him. Propagating the Sūtras requires all kinds of methods.