



# 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

你來比較一下，你是做功德的錢用得更多，還是吃東西的錢用得更多？你比較一下，你是做功德錢用得更多？還是穿衣服錢用得更多？你比較一下，你是做功德錢用得更多？還是住房子錢用得更多？你可以比較一下。我前幾天寫那個〈三煩事〉的偈頌：

無布難裁寒冷煩，無米難炊饑餓煩，  
無房難住風雨煩，終日徒呼無難煩。

衣、食、住，那三種煩事，你說你用錢用得多少？你比較一下。你自己的衣、食、住用錢用得那麼多，你說你功德做得多不多？吃的、穿的、住的，這些個就是用多少，自己也不覺得多；印點經、放一點生，就覺得功德做得多了。

你再要是歡喜賭錢的，你比較一下，你賭錢輸的錢多，還是做功德的錢多？好吃迷魂藥的人，你再比較一下，你是吃迷魂藥的錢多，還是做功德錢用得更多？試試比較一下！你再比較一下，你做功德的錢用得更多，還是你買汽車的錢用得更多？你再比較一下，你是做功德的錢用得更多，還是旅行、到各處去玩，用錢用得更多？你比較一下，那麼你自己就知道你的功德是少了。

Think for a moment: Do you spend more money on meritorious deeds or more money on food, clothing, and a place to live? Figure it out yourself! A few days ago, I wrote about the three mundane matters. *Three Mundane Matters*:

*Without fabric to make clothing, I am afflicted by cold.*

*Without rice to cook, I am afflicted by hunger.*

*Without a house to shelter me, I am afflicted by wind and rain.*

*I complain about my afflictions all day long, but it's no use!*

How much money have you spent on these three mundane matters? Do the calculation yourself. Compared to the money you spent on clothing, food, and accommodation, do you still think you have a lot of merit? You have spent so much money on these three mundane matters, yet you do not feel it is too much. In contrast, when you make a small donation to print a few Sutras and liberate a few creatures, you think you are spending a lot and creating great merit.

For those who like to gamble or take drugs, how much money do you squander on gambling and drugs? Do you spend more money on meritorious deeds than on gambling and taking drugs? Do you spend more to buy a car or more to create merit? Do you spend more on vacations all over the place or more on creating merit? Take stock of yourself and you will know how much merit you have.

These figures are not that easy to calculate. So go figure them out tonight. Come back tomorrow and bring forth a great Bodhi resolve. If someone volunteers to print a thousand or ten thousand copies of the

那個數目是很難算的，所以今晚間回去算一算，明天來發一個大菩提心，一個人印一千部、一萬部經典，給美國人每個人印一部，你這就是弘揚佛法的受囑累者。所以，我相信明天，或者在觀音菩薩誕辰這一天，一定會有人發心，不印十萬部也印一萬部，不印一萬部，也印一千部，不印一千部，最少印一百部。我也發一個心，我是預備印一百部。你們願意和我來比賽的比比，不願意比賽的也不要勉強。我今天先聲明，我印這個《六祖壇經》一百

部。這一百部呢，我自己也不要，交給常住；常住，如果有誰來買的，十五塊錢一部。那麼這個收入呢，就來給道場付payment。雖然我不會做生意，但是這生意也不錯的。這個生意是幫助佛教，不是幫助我自己；我自己不需要任何人的幫助。就講到這兒，你們要流通這個法寶，不要聽完笑一笑就算了。

等一等念佛的時候要念快一點，這個晚間的大迴向叫跑西方。這走啊，也快一點；念呢，也快一點，這個不是慢慢念的。晚間念這個，就好像是，來不及！來不及！要快念；快念，打得也快一點，走得也快一點，這叫跑西方。本來我們這地方小，大的地方跑，跑得很快的，比平常走路快一倍。那麼今天時間還多一點，我們還可以念多一點佛。你們沒有甚麼工作的人哪，都要來參加這觀音七。

無論打觀音七，或是打禪七、打佛七，都是同樣重要。你不要以為念觀音菩薩沒有什麼意思，我們這兒念念坐坐，是動中有靜、靜中有動；你願意修靜也可以，願意修動也可以，所以「動不礙靜、靜不礙動」，這是很圓融的法門。你不要不明白佛法，以為這個就是好，那個就是不好。「是法平等，無有高下」，沒有哪一個好、哪一個不好。這好和不好，是在你自己那兒說的；在佛法上來講，都是平等的。



Sutra, one for every person in America, then he is one who takes the entrustment to propagate the Buddhadharma seriously. I believe that tomorrow, or on Guanyin Bodhisattva's anniversary, someone will definitely offer to print, if not a hundred thousand copies, then ten thousand copies; if not ten thousand, then one thousand, or one hundred copies at the very least. I myself will print a hundred copies. If you are interested, you can join the contest and compete with me. As for the one hundred copies of the *Sixth Patriarch's Sūtra* that I'm printing, I don't want them for myself but will donate them to the monastery. We can sell them for fifteen dollars each and use the money to pay the monastery's bills. Although I do not know how to do business, this is a pretty good deal! But this business helps Buddhism instead of myself. I myself do not need anyone's help. That's all I have to say about printing Sutras. You should propagate this Dharma treasure. Don't just laugh and forget what I've told you.

This evening when we do the great dedication of merit, known as "racing to the West," we should walk faster and recite faster. It shouldn't be done at a slow pace. We should conduct this ritual as if we are in a hurry. We recite fast, hit the wooden fish fast, and walk at a brisk pace. This is called "racing to the West." Our place is small, but in a bigger place people would walk at twice their normal pace. Today we have a little bit more time so we can recite a little more. Whoever is not busy should come to attend the Guanyin session.

Guanyin sessions, Chan sessions, and Amitābha sessions are all equally important. You should not think that reciting Guanyin Bodhisattva's name is meaningless. Amidst reciting and meditating, your mindfulness of Guanyin continues in stillness as well as in movement, in that within movement there is stillness, and within stillness there is movement. You can cultivate in stillness, or you can cultivate in movement. Movement does not hinder stillness, and stillness does not hinder movement. This is a Dharma-door of perfect interpenetration. You should not make distinctions between good and bad before you even understand the Buddhadharma. All dharmas are equal; nothing is superior or inferior. Whether you consider it good or bad, it is just your opinion; from the perspective of Buddhadharma, all are equal.

☯待續

☯To be continued