

# 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

爾時，釋迦牟尼佛從法座起，現大神力，以右手摩無量菩薩摩訶薩頂，而作是言：「我於無量百千萬億阿僧祇劫，修習是難得阿耨多羅三藐三菩提法，今以付囑汝等，汝等應當一心流布此法，廣令增益。」

如是三摩諸菩薩摩訶薩頂，而作是言：「我於無量百千萬億阿僧祇劫，修習是難得阿耨多羅三藐三菩提法，今以付囑汝等，汝等當受持讀誦，廣宣此法，令一切衆生，普得聞知。」

「爾時」：當爾之時；就是釋迦牟尼佛說完〈如來神力品〉之後，接著開始說〈囑累品〉的時候。在這個時候，「釋迦牟尼佛從法座起，現大神力」：釋迦牟尼佛從所坐的法座起來，現出一種最大的神通力量，「以右手摩無量菩薩摩訶薩頂，而作是言」：用右手來摩這些沒有數量那麼多的大菩薩頂。對著諸大菩薩這樣地說——

「我於無量百千萬億阿僧祇劫」：我在以前無量無邊這麼多的百千萬億阿僧祇劫，在這麼長的時間，「修習是難得阿耨多羅三藐三菩提法」：修習這個非常難得的、百千萬劫也遇不著的這種無上正等正覺的法。什麼法呢？就是《妙法蓮華經》這個法。

#### *Sūtra:*

At that time, Śākyamuni Buddha rose from his Dharma seat and displayed great spiritual powers. Having rubbed the crowns of limitless Bodhisattvas Mahāsattvas with his right hand, he then said, “Throughout immeasurable billions of koṭis of asaṃkhyeyas of eons, I have practiced and studied the rare Dharma of anuttarāsamyakṣambodhi. I now entrust it to all of you. You should wholeheartedly propagate this Dharma and spread its benefits far and wide.”

In this manner, he rubbed the crowns of the Bodhisattvas Mahāsattvas three times while saying, “Throughout immeasurable billions of koṭis of asaṃkhyeyas of eons, I have practiced and studied the rare Dharma of anuttarāsamyakṣambodhi. I now entrust it to all of you. You should uphold, read, recite, and extensively propagate this Dharma, enabling all living beings to hear and understand it.”

#### *Commentary:*

At that time, when he had finished teaching the chapter, *The Spiritual Powers of a Tathāgata*, and was about to explain the chapter, *The Entrustment*, Śākyamuni Buddha rose from his Dharma seat and displayed great spiritual powers. Having rubbed the crowns of limitless Bodhisattvas Mahāsattvas with his right hand, he then said, “Throughout immeasurable billions of koṭis of asaṃkhyeyas of eons, I have practiced and studied the rare Dharma of anuttarāsamyakṣambodhi. In the past, for immeasurable, limitless billions of koṭis of asaṃkhyeyas of eons, I have practiced this Dharma of unsurpassed, complete, perfect awakening, a Dharma which is very difficult to encounter. What is that Dharma? It is the Dharma of the *Wondrous Dharma Lotus Sūtra*.”

「今以付囑汝等」：現在我把它託付給你們這些菩薩之中的大菩薩，「汝等應當一心流布此法，廣令增益」：你們這些大菩薩，應該專一其心，來流通、宣揚這一部《妙法蓮華經》，宣揚這無上正等正覺的法，普遍地令一切眾生增加法益，令人人明白這種法。

「如是三摩諸菩薩摩訶薩頂，而作是言」：釋迦牟尼佛像這樣三次摩這一些個大菩薩的頂，也說了三次。我於無量百千萬億阿僧祇劫，修習是難得阿耨多羅三藐三菩提法：我在無量百千萬億這麼多的阿僧祇劫，在那麼長的時間，修習非常難得的無上正等正覺的法。今以付囑汝等：現在囑咐你們各位菩薩了！就是令你們各位來做這種的工作。「汝等當受持讀誦，廣宣此法」：你們應該受持這種法、讀誦這種法，廣大地對一切眾生來宣揚這種法，「令一切眾生，普得聞知」：使令一切眾生，都普遍聞知這種無上正等正覺的妙法。

所以者何？如來有大慈悲，無諸慳吝，亦無所畏，能與眾生佛之智慧、如來智慧、自然智慧，如來是一切眾生之大施主。汝等亦應隨學如來之法，勿生慳吝。

「所以者何」：這是什麼緣故呢？「如來有大慈悲」：因為如來有大慈悲心，所謂「慈能予樂，悲能拔苦」。「無諸慳吝，亦無所畏」：沒有不捨得的心；慳吝，就是不捨得。譬如本來你有錢想印一部《法華經》或《六祖壇經》，一想：「十塊錢，這麼多！我不印了，這個錢太多了！」這就叫慳吝，就是不捨得了。如來沒有這種慳吝的法，也沒有恐懼。

「能與眾生佛之智慧、如來智慧、自然智慧」：又能布施給一切眾生佛的智慧。佛的智慧，就是大覺的智慧。那麼「佛的智慧」和「如來的智慧」有什麼不同呢？佛就是如來，如來就是佛；佛得到大圓滿覺，如來也是大圓滿覺，這種智慧是沒有窮盡的。自然智慧，就是自性裏頭本有的智慧。

“I now entrust it to all of you” great Bodhisattvas among all Bodhisattvas. **You should wholeheartedly propagate and proclaim this Dharma** of unsurpassed, complete, perfect awakening, the *Wondrous Dharma Lotus Sūtra*, **and spread its benefits far and wide.** You should make its benefits known everywhere, enabling everyone to understand this Dharma.”

**In this manner, he rubbed the crowns of the great Bodhisattvas Mahāsattvas three times while saying, “Throughout immeasurable billions of koṭis of asaṃkhyeyas of eons, I have practiced and studied the rare Dharma of anuttarāsamyaksaṃbodhi. I now entrust it to all of you.** I now entrust this sūtra to all of you Bodhisattvas to carry on this job. **You should uphold, read, recite, and extensively propagate this Dharma, enabling all living beings to hear and understand it.** You should proclaim this Dharma to all living beings far and wide, and enable them to extensively learn this wonderful Dharma of unsurpassed, complete, perfect awakening.”

#### Sūtra:

“For what reason? The Tathāgatas are greatly kind and compassionate, without stinginess and without fear. They are able to give living beings the wisdom of a Buddha, the wisdom of a Tathāgata, and innate wisdom. The Tathāgatas are great donors to all living beings. You should all follow and study the Dharmas of the Tathāgatas and never be stingy.

#### Commentary:

**For what reason?** It is because **the Tathāgatas are greatly kind and compassionate.** With kindness, they give joy to others; with compassion, they alleviate others’ pain. **Without stinginess,** there is nothing they cannot forsake. With stinginess, one cannot let go of anything. For example, you may have money and want to print a copy of the *Dharma Flower Sūtra* or of the *Sixth Patriarch Sūtra*. After giving it a second thought, you think, “Oh! It costs so much—ten dollars. I’d rather not to do it. That’s too much!” This is called stinginess, because you cannot bear to give. The Tathāgatas are free of stinginess, **and they are without fear** or terror.

**They are able to give living beings the wisdom of a Buddha.** The Buddha’s wisdom is the wisdom of great awakening. **The wisdom of a Tathāgata.** What is the difference between the wisdom of a Buddha and that of a Tathāgata? A Buddha is a Tathāgata, and a Tathāgata is a Buddha. The Buddhas have attained great perfect enlightenment, so have the Tathāgatas. The wisdom they attain is inexhaustible. **And innate wisdom,** which refers to the intrinsic wisdom of one’s inherent nature.