

# 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，釋迦牟尼佛令十方來諸分身佛，各還本土，而作是言：諸佛各隨所安，多寶佛塔還可如故。

「爾時，釋迦牟尼佛令十方來諸分身佛，各還本土」：在這個時候，釋迦牟尼佛令從十方而來的這一切分身諸佛，他們都可以回到自己所住的國土去。「而作是言」：就這樣說了，「諸佛各隨所安，多寶佛塔還可如故」：你們各位分身的諸佛，現在你們事情已經辦完了，你們都應該隨著你自己所住的國土，回到那個地方去了！多寶佛塔也已經來證明講這《法華經》了，也可以回到下方世界去住了！

說是語時，十方無量分身諸佛，坐寶樹下，師子座上者，及多寶佛，並上行等無邊阿僧祇菩薩大眾，舍利弗等聲聞四眾，及一切世間天人阿修羅等，聞佛所說，皆大歡喜。

「說是語時，十方無量分身諸佛，坐寶樹下，師子座上者」：釋迦牟尼佛說這些話的時候，各坐在菩提樹下、師子座上

#### *Sūtra:*

At that time Śākyamuni Buddha sent his transformation bodies which had gathered from the ten directions back to their respective lands, saying, “Each of these Buddhas may return at his pleasure to his own land. The stūpa of Buddha Many Treasures may also return to its original place.”

#### *Commentary:*

At that time Śākyamuni Buddha sent his transformation bodies which had gathered from the ten directions back to their respective lands. Śākyamuni Buddha told his transformation bodies, which came from the ten directions, to return to where they came from, saying, “Each of these Buddhas may return at his pleasure to his own land. Your job here is done. You may now all go back to your own lands. You may all go home. The stūpa of Buddha Many Treasures may also return to its original place.” The stūpa of Buddha Many Treasures appeared as a testament to the *Dharma Flower Sūtra*. Now that the lecture on the Sūtra is finished, it is time for the stūpa to return to the space beneath the Sahā world from where it originally came.

#### *Sūtra:*

As he said this, limitless transformation Buddhas throughout the ten directions, who were seated on lion thrones beneath jeweled trees, Buddha Many Treasures, Superior Conduct and the great assembly of limitless asaṃkhyeyas of Bodhisattvas, the fourfold assembly including Śāriputra and the other Śrāvakas, and all the gods, humans, asuras, and other beings in all worlds, rejoiced greatly upon hearing the Buddha’s words.

這一些十方無量分身諸佛，「及多寶佛，並上行等無邊阿僧祇菩薩大眾」：以及多寶如來，並有上行等無量無邊阿僧祇那麼多的菩薩大眾，「舍利弗等聲聞四眾」：還有大智舍利弗尊者等聲聞四眾。四眾，就是比丘、比丘尼、優婆塞、優婆夷。「及一切世間天人阿修羅等」：以及一切世間的天、人、阿修羅等，這包括天龍八部都在內了。「聞佛所說，皆大歡喜」：大眾聽見釋迦牟尼佛這樣的說，統統都皆大歡喜了！

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這觀音七馬馬虎虎的，在明天就可以打完了。怎麼說馬馬虎虎呢？因為在白天，這人都去做工了，那麼這兒念觀音菩薩的人很少，所以呀，我看見好像睡覺的時候多，醒的時候少，或者躲懶偷安的時候多，精進的時候就少。那麼所以覺得好像馬馬虎虎似的，但是明天，已經圓滿了。有的人馬虎，有的人也不馬虎。有的人很認真念觀音菩薩，念得也很不錯的，把觀音菩薩都念得歡喜了。

那麼明天在五點半鐘就結七，五點半就大迴向，然後禮祖。七點鐘照常講經。今天應該是果遵和果容兩位居士來繼續講。

那麼明天是最後一天，我們要認真念，在最後這一天要得到最後的勝利，不要一天到晚掛著發脾氣，掛著不高興。那麼明天是禮拜六，不必去做工。那麼在早上五點鐘的時候就先念念觀音菩薩。

你們每天有沒有念〈大悲咒〉？本來打觀音七應該念〈大悲咒〉。每天念二十一遍〈大悲咒〉。念〈大悲咒〉的時間或者在早起九點鐘以後，或者下午喫完飯開始，應該念〈大悲咒〉，念這個『觀音菩薩妙難酬……』，這才是打觀音七呀，天天應該念二十一遍〈大悲咒〉的。那麼過去，馬馬虎虎的沒有念〈大悲咒〉，明天應該念〈大悲咒〉。這觀音七就打完了。禮拜天是觀音菩薩出家日，我們上午也念念〈大悲咒〉，念念觀音菩薩，禮拜天照常講經，以後就繼續以前那麼樣子，繼續那麼往前研究佛法。

☸待續

*Commentary:*

**As he said this, limitless transformation Buddhas throughout the ten directions, who were seated on lion thrones beneath jeweled trees,...** All the transformation Buddhas who were seated on lion thrones at the foot of the Bodhi trees, **Buddha Many Treasures, Superior Conduct and the great assembly of limitless asaṃkhyeyas of Bodhisattvas, the fourfold assembly—bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās—including Śāriputra and the other Śrāvakas, all the gods, humans, asuras, and other beings in all worlds, including the eightfold division of spiritual beings, rejoiced greatly upon hearing the Buddha's words.**

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This Guanyin session, casual as it has been, will end tomorrow. Why is this session considered casual? Since most people go to work during the daytime, only a few are here reciting Guanyin's name. From my observation, you are spending more time asleep than awake, more time relaxed than vigorous. Therefore, I think you are doing the session half-heartedly. Anyway, this session will conclude tomorrow. Even though some of you slacked off, there were some who did not. They recited Guanyin's name very seriously. They recited quite well, so much so that they made Guanyin Bodhisattva happy.

Tomorrow we will end the session at 5:30 P.M. with the Great Dedication of Merit, and then we will pay homage to the patriarchs. We will continue our Sūtra lectures at 7:00 P.M. Two lay disciples of mine will resume their lecture.

Because tomorrow is the last day of the session, no one should be casual any more. You should recite seriously so that you will gain final success. Do not be angry and unhappy all day long. Tomorrow is Saturday, and you don't need to go to work. I thought it was a workday. Since it is not a workday, we can start reciting Guanyin's name at 5:00 A.M.

Have you been reciting the *Great Compassion Mantra* every day? Actually, we should recite the *Great Compassion Mantra* twenty-one times a day during the Guanyin session. We should recite The *Great Compassion Mantra* after 9:00 A.M. or after lunch. We should start with the verse "Guanyin Bodhisattva is wonderful beyond words..." followed by twenty-one recitations of the *Great Compassion Mantra* every day. This is the typical template of a Guanyin session. We had been casual and omitted the *Great Compassion Mantra* in the past. But tomorrow, we should recite the *Great Compassion Mantra*. We will end the Guanyin session in this way. Sunday is the anniversary of Guanyin Bodhisattva's leaving home. We will recite the *Great Compassion Mantra* and Guanyin Bodhisattva's name in the morning. Our Sūtra lecture will resume on Sunday as usual. From then onwards, we will follow our regular schedule and continue to progress in our study of the Buddhadharmā.

☸To be continued