

地藏菩薩本願經淺釋



正法印
PROPER DHARMA SEAL

【忉利天宮神通品第二】

宣國比
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翻譯

The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

CHAPTER ONE:

SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA HEAVEN

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雖然是很少，但因為西方人從來也不明白佛法，所以現在聽見真實的佛法也不認識了。就好像沒有看見過金子的人，你給他金子，他就拿這個金子當銅來看。拿金當銅、拿鑽石當玻璃，因為他不認識，所以你給他講真正的佛法，他說這是很平常的，說這是講外邊的，不是講裡邊的。其實，如果外邊都不明白，裡邊怎麼會明白？要裡外雙管齊下。你不明白理，就不能修行；你不修行，也不會明白理。所以要解行相應——解就是明白佛法；行就是照佛法去實行。

你看釋迦牟尼佛說這部《地藏經》的時候，連文殊師利菩薩都提出來說，恐怕小果聲聞、天龍八部，和未來的一切眾生，不能信受。因為他們沒有善根，善根不夠，所以雖然聽見佛所說誠實的話，必懷疑惑，他心裡必定生出一種疑惑來。「設使頂受」：雖然頂受，假設他就是暫時頂受了，這麼信一個很短的時間。

好像有人也是一樣皈依，但是他不生信心，因為在他腦裡頭充滿了邪知邪見，你對他講正法，他也不懂得。因為聽不懂，所以「未免興謗」：他免不了生毀謗。釋迦牟尼佛在世的時候，文殊師利菩薩就這

Although few, Westerners who hear the true Buddhadharma mostly do not recognize it, because they do not understand Buddhism. For example, take someone who has never seen gold. If you hand him gold, he may treat it as he would copper. Another example would be to treat diamond as glass. Similarly, although I explain the true Buddhadharma, which is rare, many do not recognize it. They consider it ordinary and external, rather than internal. How can you understand the inner if you do not even understand the outer? You must try a two-pronged approach. You cannot cultivate without understanding principles; you cannot understand principles if you do not cultivate. Understanding and practice must correspond. “Understanding” means to understand the Buddhadharma and “practice” means cultivating according to the Buddhadharma.

When Shakyamuni Buddha explained this *Earth Store Sutra*, even Manjushri Bodhisattva raised his concern that Sound Hearers of small attainment, as well as the Eightfold Division of gods, dragons and others and all beings of the future will not believe it. Since they do not have enough roots of goodness, although they hear these honest words the Buddha articulated, they will be skeptical, for sure. **Even if they receive the teaching most respectfully,** although they may respect it, their veneration is temporary and short-lived.

For instance, some people just go along

樣提議，「唯願世尊」：我現在唯願世尊您！「廣說地藏菩薩摩訶薩」：多說一點有關地藏菩薩摩訶薩，這位大菩薩，在「因地作何行，立何願」：什麼叫因地呢？因地就是前生，就是宿世。作何行——他是修什麼行門？立何願——所發的是什麼願？我們人發願，無論發什麼願，必須要履行我們的諾言。照著我們所說的話去做，不能改變的，無論什麼樣的困苦艱難，都要依照願力去做。「而能成就不思議事」：而這尊地藏菩薩，他能成就這種不可思議的事，這種不可思議的境界。

佛告文殊師利。譬如三千大千世界。所有草木叢林。稻麻竹葦。山石微塵。一物一數。作一恒河。一恒河沙。一沙一界。一界之內。一塵一劫。一劫之內。所積塵數。盡充為劫。地藏菩薩證十地果位已來。千倍多於上喻。何況地藏菩薩在聲聞辟支佛地。

「佛告文殊師利」：釋迦牟尼佛告訴文殊師利菩薩，說我現在舉出一個比喻。譬如什麼呢？「譬如三千大千世界」：在這三千大千世界裡邊，「所有草木叢林，稻麻竹葦」：這些東西都不單單只有一個，而是所有的木，所有的。草多了叫叢，木多了叫林。稻是吃的，麻是用的。三千大千世界內的竹子、葦，你算算有多少？你能數得過來嗎？數不過來的。「山石微塵」：微塵多了變成山。三千大千世界裡這麼多的東西，每一類「一物一數」：一件東西作一個數目。作一個多少數目？

with the crowd and take refuge, but they have no faith because their heads are full of deviant knowledge and deviant views. They do not understand the proper Dharma when you explain it to them. They do not know what they hear, **they will still be unable to avoid slandering it.** While Shakyamuni Buddha was in the world, Manjushri Bodhisattva suggested: **My only wish is that the World Honored One will proclaim for everyone what Earth Store Bodhisattva Mahasattva practiced and what vows he made while on the level of planting causes.** I wish you, World Honored One, will say a bit more about Earth Store Bodhisattva Mahasattva, this great Bodhisattva. What practices did he cultivate and what vows did he make in lives past? No matter what vows we make, we must fulfill our promises and do what we say we will. We cannot deviate from that no matter what kind of hardship or difficulty we encounter. We should practice according to our vows. What are his vows **that now enable him to accomplish**, to succeed, in doing **such inconceivable deeds**? What type of inconceivable state has Earth Store Bodhisattva achieved?

Sutra:

The Buddha said to Manjushri, “By way of analogy, suppose that each blade of grass and tree in a field or forest, each rice plant, hemp stalk, bamboo, reed, and each dust mote from mountain boulders in a Three Thousand Great Thousand World System counted as a Ganges river. Then consider the grains of sand in every one of those Ganges rivers. Then suppose that each grain of sand was a world and that each dust mote in each of those worlds was an eon. Then suppose each dust mote accumulated in each of those eons was itself an eon. The time elapsed since Earth Store Bodhisattva was certified to the position of the Tenth Ground is a thousand times longer than that in the above analogy. Even longer was the time he dwelled on the levels of Sound Hearer and Pratyekabuddha.

Commentary:

The Buddha said to Manjushri. Shakyamuni Buddha told Bodhisattva Manjushri, “Let’s consider a comparison.” What comparison? **“By way of analogy, consider each blade of grass and tree in a field or forest, each rice plant, hemp stalk, bamboo, reed and each dust mote from mountain boulders in a Three Thousand Great Thousand World System.** We are not talking about just one of each of these items, but all the trees, all the forests. The word “forest” is composed of two Chinese characters: 叢林 cónɡ lín. 叢 cónɡ literally means grassy areas; 林 lín literally means groves of trees. Rice plants are for food; hemp stalks make useful materials. How many bamboo plants and reeds are there in a Three Thousand Great Thousand World System? Can they all be counted? They cannot. Nor can each dust mote from mountain boulders. An accumulation of lots of motes of dust can create a mountain. There are so many things in the Three Thousand Great Thousand World System. Suppose **each...counted as a Ganges river.**

待續

To be continued