



地藏菩薩本願經淺釋

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



【忉利天宮神通品第一】

CHAPTER ONE:
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA HEAVEN

宣化上人講解
國際譯經學院記錄翻譯
比丘尼恒持 修訂

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為什麼地藏王菩薩發這種的願力？因為他覺得他和眾生是一體的，眾生如果不成佛，他成佛也沒有意思，所以他在這兒等著眾生，和眾生有這一種永遠永遠同體的因緣。地藏王菩薩這種願力是沒有法子測量，沒有法子明白的。現在所說的不過是一小部分，其實他這種願力是不可以心思，不可以言議的。

「若未來世有善男子善女人」：假設未來世有善男子善女人。「聞是菩薩名字」：聽見地藏王菩薩這個名字。「或讚歎」：或者稱揚讚歎，說地藏王菩薩願力不可思議，神通不可思議，慈悲也不可思議，見著人就向人介紹。你們聽過經，見著任何你們的同事和所有的親戚朋友，都應該向他們介紹地藏王菩薩這種的慈悲願力。

你們自己也想一想：啊！地藏王菩薩能發這一種的願力，我又應該怎麼樣做呢？我是不是發一個小小的願力？或者度一個眾生成佛，我再成佛？或者度兩個眾生成佛了，我再成佛？不發那麼大的願力，只發一個小小的願力，這都算沒有白聽《地藏經》一場。如果你聽了就過去，那菩薩是菩薩，我是我，我

Why did Bodhisattva Earth Store King make this kind of vow? He feels that he is one with living beings. If living beings do not become Buddhas, there is not much significance to his becoming a Buddha either. He is here waiting for living beings because his causes and conditions are about being one with living beings always. Bodhisattva Earth Store King's vows can never be fathomed or understood. What we have talked about is just one small portion of his unimaginable and indescribable vows.

If good men or women in the future hear this Bodhisattva's name, they may hear Bodhisattva Earth Store King's name or they may **praise him**. Whenever they meet someone, they may introduce Bodhisattva Earth Store by explaining how his vow-power is inconceivable and ineffable, his spiritual powers incredible, and his compassion indescribable. You have heard this sutra, so you should introduce the compassion and vows of Bodhisattva Earth Store to every colleague, relative, or friend you see.

Reflect too: Bodhisattva Earth Store makes vows like this, so what should I do? Should I make a tiny vow? Perhaps becoming a Buddha after I deliver one living being to Buddhahood? Perhaps becoming a Buddha after I deliver two living beings to Buddhahood? Even if a person does not make any great vows, just little vows, that would mean that he or she had not listened to the *Earth Store Sutra* in vain. But if you listen and let it go at that, thinking: "The Bodhisattva is the Bodhisattva and I am me; there's no connection between us," then it will be as if you hadn't listened at all!

For instance, a man can make a vow, "When I become a Buddha I will certainly help my former girlfriend to become a Buddha as well." And a woman? She might vow, "Before I had a dear boyfriend whom I loved very much. Now I'm going to cultivate and I will help him become a Buddha first. Only then will I become a Buddha."

和他沒有什麼關係，這就是你聽了也等於沒聽一樣。

譬如男子要發願，以前我有一個女朋友，這一回我要是成佛，我一定把她也度成佛，要這樣子想；女子呢？就要想我以前一個男朋友，這個男朋友和我是最相親相愛的，我現在修行，我要把他也度成佛了，我再成佛。要發這種的願，不要「彌陀佛各顧各，摩訶薩不管他」。

或者你說：「那我年紀最輕，我也沒有男朋友，也沒有女朋友。」可是你有爸爸媽媽，你要發願一定把他們度成佛。說：「爸爸媽媽死了呢？」那還有兄弟姊妹。「若沒有兄弟姊妹？」還有一般的朋友，都可以度的，你要發願以哪一個作目標。再沒有人，你可以說：「我有個師兄弟，我一定發願把他度成佛了。」你們現在皈依我，不怕你們笑我，所有我的皈依弟子，如果有一個沒成佛，我也不成佛。我沒有地藏王菩薩那麼大的願力，說是把所有的眾生都度成佛了。我的條件是要他必須是皈依的，還要真相信我的弟子——他要是不成佛，我就等著他。他墮地獄，我也墮地獄去找他去。你看這也是不錯，也很偉大的。所以這個師父也是要多生多劫種了善根才能遇著。

「或瞻禮」：瞻是用眼睛看，禮是禮拜。「或稱名」：或念南無大願地藏王菩薩的聖號。我們拜佛，這是瞻禮。我們現在講《地藏經》，我說地藏王菩薩真是不可思議，這就是讚歎。在瞻禮的時候稱念南無大願地藏王菩薩，這就是稱名。

「或供養」：我們現在把地藏王菩薩他老人家請到這個地方來，天天燒香拜一拜，又供水果，這就是供養。

「乃至彩畫」：不要說用木頭，就用彩色來畫一個地藏王菩薩像，誰畫一個佛像，那就增加你相貌的端嚴圓滿。佛的相貌有三十二相、八十種好，你畫出一個佛像，相貌就好一點；畫出兩個，更好一點；畫三個、四個、五個……，你畫百千萬億，那你就有三十二相、八十種好了。總之畫佛像、造佛像，相貌就會非常的好。「刻鏤」：用刀把木頭雕刻成佛像。「塑漆形像」：或者用膠漆塑這個形像。

Avoid the attitude:

Amitabha Buddha! I take care of myself.

Mahasattva! I pay no attention to others.

Perhaps you say, “I am really young and have never had a boyfriend or girlfriend.” Well, you have a father and mother! You can make a vow to save them so they become Buddhas. Or if your parents have already passed away, you may have siblings. No sibling? You can save your friends. Make vows targeting someone or some group. If there is no one else, you can say, “I will make a vow to save my Dharma peers so that they become Buddhas for sure.” You may laugh at me but I will tell you: if any disciple who has taken refuge with me does not become a Buddha, I will not become a Buddha either. I may not have vows as huge as Bodhisattva Earth Store’s, who has resolved to save all beings so that they become Buddhas. But at least I vow that until those who have taken refuge through me and who truly trust me have not yet become Buddhas, I will wait for them. Even if they fall into the hells, I will go down to the hells to find them. That’s the scope of this vow of mine—not small; actually quite large. It takes many lives of planting good roots to encounter a teacher like this.

Behold or bow to him. We may gaze upon him or make prostrations before him. We may **call his name**. We can recite the holy name: “Homage to Earth Store King, Bodhisattva of Great Vows.” We can bow to him as we bow to the Buddhas. Now, we are explaining the *Earth Store Sutra* and when I say that Bodhisattva Earth Store is truly awesome, that is a form of praise. We may behold and bow to him as we also recite: “Homage to Earth Store King, Bodhisattva of Great Vows,” then we are calling his name.

Make offerings to him. Now that we have invited the Venerable Bodhisattva Earth Store here, every day we make offerings by lighting incense before him, bowing to him, and placing fruit on his altar.

Or if they draw a colored picture of Bodhisattva Earth Store. It doesn’t even have to be a wooden image, just a drawing will do. Whoever draws a Buddha image well, can, because of that, enhance his or her own features and countenance. Buddhas have thirty-two hallmarks and eighty subtle features. Draw a Buddha image and you will become better looking. Draw two, even better. Draw three, four, five, up to millions of billions and eventually you will be endowed with the thirty-two hallmarks and eighty subtle features. In general, drawing Buddha images and making Buddha images will improve the countenance of the artist or sponsor. Or they may **carve** wooden images. Or **cast, sculpt or paint images of him**.

待續

To be continued