



# 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

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「是人」：這個人，「當得百返生於三十三天」：你畫一個佛像就百返生於三十三天。這個「百返」不單單只是生到三十三天，而先在六欲諸天，和色界十八天——初禪三天、二禪三天、三禪三天、四禪九天，連無色界的非想非非想處天等，於欲界、色界、無色界每一界投生過一百次，然後再生到三十三天一百次，這個時間也是非常之久的。「永不墮惡道」：你只要或者讚歎、或者瞻禮、或者稱名、或者供養、或者造種種地藏王菩薩的像，就永遠都不墮落到惡道裡頭去了。

文殊師利！是地藏菩薩摩訶薩，於過去久遠不可說不可說劫前，身為大長者子。時世有佛，號曰師子奮迅具足萬行如來。

「文殊師利」：文殊菩薩。「是地藏菩薩摩訶薩」：這位地藏菩薩摩訶薩，「於過去久遠不可說不可說劫

**Such people will be reborn in the Heaven of the Thirty-Three one hundred times.** One drawing of a Buddha image can lead you to become reborn in the Heaven of Thirty-Three for one hundred lives. These one hundred times is not limited to births in the Heaven of Thirty-Three, however. It may include births in the Six Desire Heavens. It may include births in the eighteen heavens in the form realm, which include the three heavens in the First *Dhyana*, the three heavens in the Second *Dhyana*, the three heavens in the Third *Dhyana*, and the nine heavens in the Fourth *Dhyana*. It might also include the heavens in the formless realm up through the Heaven of Neither Thought Nor Non-thought. Before one is reborn in the Heaven of Thirty-Three a hundred times, one may be born a hundred times in each level of the Desire Realm, Form Realm and Formless Realm. So, this indicates a very long time. **And will never fall into the Evil Paths.** As long as you praise, behold and bow, recite the name, make offerings, or make different images of Earth Store King Bodhisattva, then you will never fall into the evil paths.

**Sutra:**

**Manjushri, indescribably many eons ago, Bodhisattva Mahasattva Earth Store was the son of a great elder during the time of a Buddha named Lion Sprint Complete in the Ten Thousand Practices Thus Come One.**

**Commentary:**

**Manjushri, indescribably many eons ago.** This points to a time so long ago that there is no way to reckon when it was. It was too long ago. The time mentioned here is like the time in the analogies of rice plants, hemp stalks, bamboo, and reeds;

前」：這個久遠是沒有法子講，太多了。就像前邊稻麻、竹葦、山石、微塵，一物一數，作一恆河，一恆河沙，一沙一界，一界之內，一塵一劫那麼長的時間，怎麼可以計算得出來呢？比射火箭到月球的數目還大，還難以計算。現在我們射入太空，這完全是用一種數學來計算它的力量，到什麼地方，怎麼樣才可以停止，到太空軌道又怎麼走，計算這個數準確後，就射入大氣層，這要用多大的火力才能達到，這都是用算術算出來的。但是這還能算出來，唯獨地藏王菩薩這個長遠的劫，你沒有法子算得出來，即使現在數學再高超、科學再精妙，也沒有法子算得出來的。

「身為大長者子」：地藏王菩薩他身為大長者的兒子。「時世有佛，號曰師子奮迅具足萬行如來」：這個時候，世界上有一尊佛，他的名號就叫師子奮迅。獅子是獸中之王，獅子要是一叫，百獸腦裂，一切獸類都嚇得跑也不會跑了，站也站不住了，自然而然就倒在地上，甚至於腿都麻木了。那麼這尊佛的名字就比方是個獅子。「奮迅」，奮是奮興，迅就是快，表示師子跑得非常快。「具足萬行」，是指六度萬行佛都具足了，這一尊佛就叫這個名字。

時長者子，見佛相好，千福莊嚴，因問彼佛，作何行願，而得此相。

「時長者子」：在這個時候長者子。  
 「見佛相好」：見師子奮迅具足萬行如來，有三十二相、八十種好，千福莊嚴。為什麼有三十二相、八十種好呢？就因為有「千福莊嚴」：怎麼叫千福呢？我們修五戒十善，變成百福，每一個數目再變成十，成一千，這叫一個善、一個福。那麼再集成一千福，這就是千福莊嚴。「因問彼佛」：這個長者子看見佛相這麼圓滿微妙，就問師子奮迅具足萬行如來，「作何行願」：你以前修什麼法門？發什麼願？  
 「而得此相」：才能得到這麼圓滿的相好呢？

待續

of mountain boulders and motes of dust in which one thing—one item—is equated to a Ganges river and each grain of sand in those Ganges rivers is equated to a world system, and in each of those world systems every mote of dust is equated to an eon. How could such a calculation be made? The sum of all that would be more than the distance a rocket would travel to reach the moon and would be much more difficult to reckon. Now we are sending things into the space and this is done by using mathematics to calculate the weight and thrust of the orbit needed to send something to a target area, to bring it to a stop, and to have it remain for a period of time. If all that is calculated accurately, then it can be sent into the cosmos by means of the tremendous power of fire. All of that can be calculated. But the length of eons through which Bodhisattva Earth Store has passed cannot be calculated. Even now, with higher mathematics and ever-more-subtle scientific knowledge, there is no way to calculate that period of time.

**Bodhisattva Mahasattva Earth Store was the son of a great elder.** He was an elder's son **during the time of a Buddha named Lion Sprint Complete in the Ten Thousand Practices Thus Come One.** At that time, there was one Buddha in the world who was called Lion Sprint. Lions are the kings among beasts. Whenever a lion roars, all the beasts run away in fright or are so paralyzed by fear that they cannot run or even stay standing but slump to the ground, numb with fear. This Buddha's name likens him to a lion. "Sprint" indicates speed. It represents how swiftly lions can travel. "Complete in the Ten Thousand Practices". This points to the Six Paramitas and myriad practices that Buddhas perfect. That's the explanation of this Buddha's name.

*Sutra:*

**That elder's son, upon observing the Buddha's hallmarks and fine features and how the thousand blessings adorned him, asked that Buddha what practices and vows had endowed him with such hallmarks.**

*Commentary:*

**That elder's son, upon observing the Buddha's hallmarks and fine features,** saw the thirty-two hallmarks, eighty subtle features, and the thousand blessings that adorned Thus Come One Lion Sprint Complete in the Ten Thousand Practices's person. How did he acquire the thirty-two hallmarks and eighty subtle features? They are derived from **the thousand blessings** that **adorned him.** And what are the thousand blessings? When we cultivate the Five Precepts and the Ten Good Deeds, that turns into one hundred blessings. That number is multiplied by ten to make a thousand. Each kind of goodness is equivalent to one blessing, which accumulates into a thousand blessings. And those are the thousand blessings that adorn him. Seeing how perfect and wonderful the Buddha's features were, he **asked that Buddha** Thus Come One Lion Sprint Complete in the Ten Thousand Practices **what practices** he cultivated before **and** what **vows** he made in the past that **had endowed him with such hallmarks.**

To be continued