



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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時師子奮迅具足萬行如來，告長者子：欲證此身，當須久遠度脫一切受苦衆生。

「時師子奮迅具足萬行如來」，「告長者子」：告訴這長者的兒子，「欲證此身」：說你想要證得和我這個身相同的話，我就告訴你。「當須久遠」：你應該在久遠久遠，「度脫一切受苦衆生」：把所有受苦的衆生都度完了。衆生離苦，你的相貌就圓滿了，意思就是你把衆生度成佛，你也成佛了。

文殊師利！時長者子，因發願言：我今盡未來際，不可計劫，爲是罪苦六道衆生，廣設方便，盡令解脫，而我自身方成佛道。以是於彼佛前立斯大願，於今百千萬億那由他不可說劫，尚爲菩薩。

「文殊師利」菩薩！「時長者子，因發願言」：當時這個長者子，聽見師

Sutra:

Lion Sprint Complete in the Ten Thousand Practices Thus Come One then said to the elder's son, "If you wish to have a body like this, you must first spend a long time liberating beings who are undergoing suffering."

Commentary:

Lion Sprint Complete in the Ten Thousand Practices Thus Come One then said to the elder's son, "If you wish to have a body like this," let me tell you, "you must first spend a long time liberating beings who are undergoing suffering." When all beings who suffer are saved, leaving behind their suffering, then your appearance will be perfected; meaning, once you save living beings so that they become Buddhas, you can become a Buddha.

Sutra:

Manjushri, that comment caused the elder's son to make a vow: "From now until the end of future time throughout uncountable eons I will use expansive expedient devices to help beings in the six paths who are suffering for their offenses. Only when they have all been liberated, will I myself become a Buddha. From the time he made that great vow in the presence of that Buddha until now, hundreds of thousands of *nayutas* of inexpressibly many eons have passed and still he is a Bodhisattva."

Commentary:

Bodhisattva Manjushri! That comment caused the elder's son to make a

子奮迅具足萬行如來這樣告訴他，於是就發一種願。他說「我今盡未來際」：我，就是長者子自稱。說我從現在乃至到盡未來劫。盡未來劫就是未來無數無數不知道有多少劫，所以才說「不可計劫」：不可計算那麼多的劫。盡未來劫，未來劫盡了，沒有了。這未來劫怎麼會沒有呢？根本就不會沒有的，所以這個劫的數目也算不出來了。

「為是罪苦六道眾生」：我為了這一類受苦造罪的六道眾生。因為娑婆世界的眾生，舉心動念無非是罪、是業，所以說是罪苦的六道眾生。六道就是天、人、阿修羅、地獄、餓鬼、畜生。「廣設方便」：廣是廣泛的，設是設立。廣泛設立種種的方便法門，不是只有一種的方便法門。「盡令解脫」：令一切的眾生都得到解脫，離苦得樂，早成佛道。「而我自身方成佛道」：等一切眾生都成佛了，然後我自己再成佛。假如有一個眾生沒有成佛，我也不成佛。所謂「如一眾生未成佛，終不於此取泥洹」，假設有一個眾生沒有成佛的話，我也不入涅槃。泥洹就是涅槃。

「以是於彼佛前」：因為這個原因，所以在師子奮迅具足萬行如來這尊佛前，「立斯大願」：他發這一種的大願。「於今百千萬億那由他」：到現在有百千萬億這麼久的那由他。那由他是印度的一個大數目。「不可說劫」：不可說也是一個大數目，那由他和不可說這麼多的劫。「尚為菩薩」：現在還是做菩薩，還沒成佛。

又於過去不可思議阿僧祇劫，時世有佛，號曰覺華定自在王如來，彼佛壽命四百千萬億阿僧祇劫。

「又於過去」：又在過去。「不可思議阿僧祇劫」：不可以心思，不可以言議，這麼多的阿僧祇劫。不只三大阿僧祇劫，是不可思議阿僧祇劫，這個時間更長了。「時世有佛」：在那個時候的世界有一尊佛。「號曰覺華定自在王如來」：這一尊佛的名號就叫覺華定自在王如來。

☞待續

vow. When this elder's son heard what the Thus Come One Lion Sprint Complete in the Ten Thousand Practices said, he made a vow. He said: **"From now until the ends of future time, I will..."** "I" is the elder's son referring to himself. He states how he will go through who-knows-how-many infinite eons until the end of future time. That is why he says **"throughout uncountable eons."** How could future eons end? They will not, which is why this number of eons is incalculable.

I will use expansive expedient devices to help beings in the six paths who are suffering for their offenses. I will help living beings in the six paths of rebirth who suffer and create offenses. Since every thought and every move on the part of us living beings in the *Saha* world is an offense and creates *karma*, we are described as beings in the six paths who are suffering for our offenses. The six paths are gods, humans, asuras, hell-beings, hungry ghosts, and animals. Using **expansive expedient devices** means using many different Dharma methods, not just one sort. **Only when they have all been liberated, will I myself become a Buddha.** I will aid beings so they become liberated, can leave suffering, enjoy bliss, and soon become Buddhas. Only then will I become a Buddha. I will wait for all those beings to become Buddhas and after they have, then I will become a Buddha. If one of those beings is not yet a Buddha, then I will not become a Buddha. As it's been said:

*If yet a single being's not accomplished Buddhahood
Accordingly I also must renounce Nirvana's bliss.*

If any single one of those beings has not realized full awakening, then I will not enter Nirvana.

From the time he made that great vow in the presence of that Buddha, Thus Come One Lion Sprint Complete in the Ten Thousand Practices, **until now, hundreds of thousands of nayutas of inexpressibly many eons have passed.** *Nayuta* is a Sanskrit noun that represents a very large number. **And still he is a Bodhisattva.** Up to the present, he continues to be a Bodhisattva; he has not yet become a Buddha.

Sutra:

Another time, inconceivable *asamkhyeya* eons ago there was a Buddha named Thus Come One Enlightenment-Flower Samadhi Self-Mastery King. That Buddha's life span was four hundred billion *asamkhyeya* eons.

Commentary:

Another time, an inconceivable and unimaginable number of *asamkhyeya* eons ago. This wasn't just three great *asamkhyeya* eons ago, it was much longer ago than that. **There was a Buddha named Thus Come One Enlightenment-Flower Samadhi Self-Mastery King.**

☞To be continued