

# 地藏菩薩本願經淺釋

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

### 【分身集會品第二】

CHAPTER TWO:  
THE DIVISION BODIES GATHER

宣化上人講解  
國際譯經學院記錄翻譯  
佛經翻譯委員會修訂

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舍邪歸正，十有一二，尚惡習在。吾亦分身千百億，廣設方便。或有利根，聞即信受；或有善果，勤勸成就；或有暗鈍，久化方歸；或有業重，不生敬仰。如是等輩衆生，各各差別，分身度脫。

「捨邪歸正」：令這一切眾生都把邪知邪見捨去，而再歸回到正知正見上。

「十有一二」：在十個裡頭，有一兩個「尚惡習在」：還有惡的習氣存在，還沒有去盡他惡的習氣。

「吾亦分身千百億」：我，釋迦牟尼佛自稱說，我也分身千百億那麼多。「廣設方便」：設了很多很多種種的方便法門。

「或有利根」：或者有利根的人。利根就是善根深厚的人，他聰明利根，非常有智慧。「聞即信受」：他一聽見我給他所說這個法，他就相信了。

「或有善果」：或者在他前生做了一些個善事，種善果的，就「勤勸成就」：我勸了很多次。勤勸不是勸他一次，好像我們存心想度一個人，不

#### *Sutra:*

**They renounce distorted views and understanding and regain proper views. But one or two out of ten still cling to their bad habits. For them, I, again divide into tens of billions of bodies and establish numerous skillful means for them. Those with keen roots, will listen and immediately believe. Those with good rewards will succeed through persistent encouragement. Those who are dim and dull, will only return after being taught for a long time. Those whose karma is heavy will fail to show any respect. My division bodies take across and liberate all those different kinds of beings.**

#### *Commentary:*

**They renounce distorted views and understanding and regain proper views and understanding. But one or two out of ten still cling to their bad habits;** they have not completely gotten rid of them yet. **For them, I, Śākyamuni Buddha, again divide into tens of billions of bodies and establish numerous skillful means,** setting up many and various dharma doors **for them.**

**Those with keen roots,** meaning people with deep and profuse good roots, **will listen and immediately believe.** They are brilliant and sharp and have much wisdom. Once they hear the Dharma spoken, they believe it.

**Those with good rewards will succeed through persistent encouragement.** Maybe they have done good deeds in their past lives, planted causes that lead to favorable consequences; they will come to success after being encouraged many times. Persistent encouragement is not like persuading someone just once. If we have the intention to deliver

是說度他一次就算了。一次度不了他，要再一次；再一次度不了，還要再多幾次。例如離得遠的，你要多給他寫幾封信，告訴他多一點佛法。離得近的，就多和他接近幾次，給他講一講佛法。

你要發心來度人，不要被人度了。怎麼樣被人度了呢？你本來想度他信佛，喔！然後怎麼樣呢？被他拉到耶穌教裡頭去了。自己本來想要度人信佛的，結果隨著人家轉了，去信耶穌教，或者去信天主教去了，這就叫被人度了。

你能度人，這就是有定力；你被人家所度，這就是沒有定力。所以勤勸這個勤，就是不懶惰。譬如想一想我哪一個朋友，對我不錯，我一定要度他信佛；還有哪一個親戚是非常好的，我應該度他也學佛法，所以這要勤勸。不只勸一次，勸了很多次，這一次我沒勸明白，我再一次，再一次又一次。總而言之，發心度人，度得信佛，乃至於成佛為止，那才是滿願了。

「或有暗鈍」：或者啊！暗鈍就是愚癡。根基愚癡，沒有智慧。「久化方歸」：久是長久，不是一次、兩次、三次、五次。「勤勸」還有一個次數，這個久，是時間的問題，或者一天我度不了你，兩天、三天、五天、一個月、兩個月、三個月、五個月、一年、兩年、三年、五年，我存一個久遠的志願，一個久遠的心來教化你。一定令你也信佛。這叫久化方歸，久化他皈依三寶了。

「或有業重」：或者有罪業深重的人，「不生敬仰」：他對於佛教根本就不生敬仰。「如是等輩衆生」：像這樣一類的衆生。等輩，是這一類的衆生。「各各差別」：每一個人有每一個人的因果業報，種種的不同。「分身度脫」：我釋迦牟尼佛，也分很多身來度脫這一切衆生。

someone to salvation, we do not just try once and give up. If it does not work on one try, we try again. If it does not work the second time, we keep trying. For example, for people living far away, you need to write many letters telling them about the Buddhadharma. For people living close by, you should interact with them more often and explain the Buddha's teachings to them.

You want to resolve to take people across instead of being taken across by them. For instance, originally you wanted to persuade someone to believe in the Buddha, but then he pulls you into Christianity. Originally you were going to introduce people to Buddhism, but you end up being influenced by them and become a Christian. You have been taken across by them.

If you can take others across, you have some power of concentration. If you are taken across by others, you have no power of concentration. So persistent encouragement means not being lazy. For example, we can think about friends who are good to us and resolve to influence them to have faith in Buddhism. We can also see which relatives are very kind and encourage them to study the Buddhadharma. So, persistent encouragement is not about persuading once only but persuading multiple times. If this time we did not encourage someone to the point of understanding, we will do it again and again. In other words, when we resolve to bring people to have faith in Buddhism, we persist in our efforts until they become Buddhas, for only then will our resolve be fulfilled.

**Those who are dim and dull, lacking in wisdom, will only return after being taught for a long time.** "A long time" means a long period of time, not merely once, twice, three times, or five times. "Persistent encouragement" is about the number of times, whereas "a long time" concerns the length of time. If I cannot bring you around in one day, it might take two days, three days, five days, one month, two months, three months, five months, one year, two years, three years, or five years' time to convince you. I will remain committed to a long term goal to teach you, persisting until you have faith in the Buddha. This is about teaching someone a long time until he or she returns, such as taking refuge with the Three Jewels.

**Those whose karma is heavy will fail to show any respect.** Those with grave karmic offenses fundamentally do not respect Buddhism. **My division bodies take across and liberate all those different kinds of beings.** Among all these beings, each one has his or her own causes and effects, and karmic responses, all of which are unique and different. To take across and liberate all these living beings, I, Śākyamuni Buddha, also divide into many bodies.