



正法印
PROPER DHARMA SEAL

地藏菩薩本願經淺釋

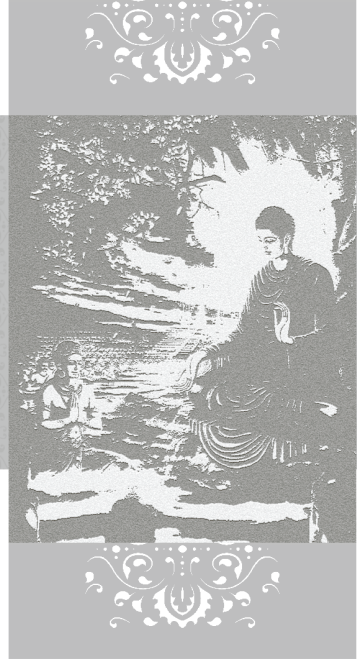
The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

【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

Commentary by the Venerable Master Hua
Translated by the International Translation Institute
Revised by Buddhist Text Translation Society



或現男子身，或現女人身，或現天龍身，或現神鬼身，或現山林川原、河池泉井，利及於人，悉皆度脫。或現天帝身。

「或現男子身」：或者我現一個男子身，去度脫這個眾生。「或現女人身」：或者現一個英俊的男子去度一切的女人，或者現一個美貌的女人去度一切的男人。因為佛也知道眾生的欲心，眾生所歡喜的就是這個男女的問題，所以佛也變化而隨眾生的根性去教化眾生。「或現天龍身」：或者現一個天身，或者現一個龍身，去度脫天龍一類的眾生。「或現神鬼身」：釋迦牟尼佛或者現一個大威德神的身，或者現一個大鬼王的身。

「或現山林川原、河池泉井」：你看！《地藏經》上說或者山、或者樹林、或者川、或者原，這都是如來的法身所變現的。或者我們現在就坐在釋迦牟尼佛的法身上，不過我們不知道。例如這個舊金山，這是佛早就現出來的，來利益眾

Sūtra:

I may appear as a man. I may appear as a woman. I may appear as a god or a dragon. I may appear as a spirit or a ghost. I may appear as a mountain, a forest, a stream, a spring, a river, a lake, a fountain, or a well in order to benefit all people and lead them to liberation. I may appear as Śakra.

Commentary:

I may appear as a man to cross over these living beings. **I may appear as a woman.** I may appear as a handsome man to save all women. Or I may appear as a beautiful woman to save all men. Because Buddhas understand living beings' desires, especially their interest in the subject of men and women, Buddhas manifest and teach living beings according to their potential. **I may appear as a god or a dragon** to save gods and dragons. **I may appear as a spirit or a ghost.** Śākyamuni Buddha may assume the awe-inspiring, majestic form of a god or a great ghost king.

I may appear as a mountain, a forest, a stream, a spring, a river, a lake, a fountain, or a well in order to benefit all people and lead them to liberation. Take a look! The *Earth Store Sūtra* says a mountain, a forest, a stream, or a meadow could be a transformation of the Tathāgata's Dharma Body. Perhaps we are sitting on Śākyamuni Buddha's Dharma Body right now but we do not realize it. For example, the Buddhas made San Francisco appear a long time ago to benefit living beings, so that people may live here. Although

生，以便人在這個地方生活著。雖經上只說佛現出山、樹林、川（川是有水的地方）和原（原就是原野的地方），但你不要以為平地，就不是佛的法身了。平地也是，我們現在或者就坐在佛的法身上邊呢！為什麼我們看不見佛的法身呢？因為我們像一隻螞蟻似的，螞蟻在地上，或者在人身上，是看不見人的全體的。因為我們也像是這麼一隻小小的蟲子在佛的法身上，所以不知道法身在什麼地方。其實我們本來就在法身上邊，但是不知道而已。或者釋迦牟尼佛現一條河，或者現一個水池子，或者現一個泉，或者現一個井。「利及於人」：總而言之，佛現這些做什麼呢？是要對人有利益，利及於人的。

「悉皆度脫」：佛現出一座山，你到這個山上去走一走，得到山上的一點靈氣。啊！發了菩提心了。或者到樹林裡邊吸一吸新鮮空氣，這新鮮空氣就是佛法身的空氣呀！虛空裡頭的空氣都是佛的氣啊，所以你吸到這個佛的氣，一定會開悟的。你不要執著說是佛滅度後過了五百年，就沒有人開悟了，過五千年都一樣有人開悟的，只怕你不真的去修行；你若真的去修行，我可以保證你一定開悟。要不然你先買一點保險，等你開悟了，我賠你多少錢。雖先買一點保險，可是等你開悟了，你那個錢也不要了，所以這個錢還是我賺的。或者佛現一條河，你在河裡頭沖個涼，洗個澡，覺得很舒服，由此之後，就開悟了。河是釋迦牟尼佛變現出來的，水池也是一樣。或者現個井，你喝這個井裡的水，一天一天就增加你的道心，所以這都是不可思議的境界。總而言之，佛一舉一動都是要利益於人的，令人都得到度脫。

「或現天帝身」：釋迦牟尼佛或者現天帝的身。例如你正在打坐，有個天帝來向你叩頭頂禮，他說，他是天上的帝釋。為什麼他來拜你呢？是要令你生一種堅固的道心，勇猛精進。

待續

the sūtra only mentions how the Buddhas make mountains, forests, streams, and meadows appear, do not presume that the plains are not the Buddha's Dharma Body. The plains are, too. Perhaps we are sitting on top of the Buddha's Dharma Body now. Why do we not see the Buddha's Dharma Body? It is because we are like ants on the ground or ants on a human body that do not see the whole body of the person. Since we are like tiny bugs on the Buddha's Dharma body, we do not know the location of his Dharma Body. In reality, we are on his Dharma Body but do not know it. Śākyamuni Buddha may make a river, a pond, a spring, or a well appear. In general, why do Buddhas manifest such things? It is to help people.

“...and lead them to liberation.” The Buddha may make a mountain appear, so as you take a walk in the mountains and absorb some of the energy there, your bodhi resolve comes forth. Or you may breathe some fresh air in the forest without realizing that this is the air of the Buddha's Dharma Body. All air in space is the Buddha's *qi*. Breathe in the Buddha's *qi* and you will definitely become awakened. Don't get stuck on the idea that no one will become awakened five hundred years after the Buddha's Nirvāṇa. Even five thousand years after the Buddha's Nirvāṇa, people can become awakened. The only worry is that you will not truly cultivate. If you truly cultivate, I can guarantee you will definitely awaken. Or you can buy some insurance first. When you awaken, I will pay you a certain amount of money. Even though you bought this kind of insurance before, once you awaken, you would not want that money, so I will still end up making a profit.

The Buddha may manifest as a river, so that you feel comfortable bathing in the river, and then awaken. Śākyamuni Buddha may appear as a pond or a well. When you drink the water from the well, your commitment to the Path grows day after day. These are all inconceivable states. In summary, every action and every move of the Buddha is to help people and lead them to liberation.

I may appear as Śakra. Śākyamuni Buddha may assume the guise of Lord Śakra. For example, while meditating, Lord Śakra comes to bow to you and say he is Śakra from the heavens. Why does he bow to you? He wants you to develop solid commitment to the Path and bring forth courageous vigor.

To be continued