

地藏菩薩本願經淺釋

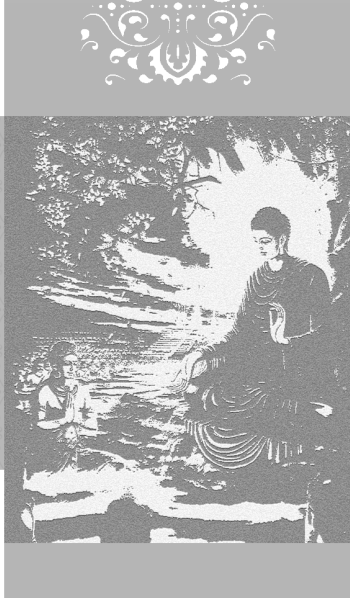
The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

【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
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「白其佛言」：地藏王菩薩共復一形，涕淚哀戀，對佛說了，「我從久遠劫來」：我從以前久遠久遠的劫到現在。「蒙佛接引」：承蒙十方諸佛慈悲接引我。「使獲不可思議神力」：使我得到這種不可思議——不可以心思，不可以言議這種的神力。神是神妙不測，你沒有法子可以知道這種神妙不可測的力量。「具大智慧」：又具足圓滿的大智大慧。想要度眾生一定得要有神力，但你單有神力，沒有智慧，也不可以。又要具足大智慧，有大智慧來支配這種神力，有這種神力來幫助智慧，互相合作，智慧和神力兩個互相幫助，才能救度眾生。

「我所分身，徧滿百千萬億恆河沙世界」：徧滿是無處不現身，地藏王菩薩說，我所分的身徧滿所有百千萬億恆河沙世界這麼多的世界。「每一世界化百千萬億身」：在每一個世界他都分身無數，有無量無邊那麼多。「每一身度百千萬億人」：每一尊分身地藏王菩薩，又度了百千萬億這麼多的人。「令歸敬三寶」：令一切眾

The division bodies of Earth Store Bodhisattva merged into a single form; he wept out of pity and **said to the Buddha**, “**Throughout long eons**, from very long ago until now, **I have been receiving the ten-direction Buddhas’** compassionate **guidance and from that have developed inconceivable spiritual power**, impossible to fathom and impossible to express, **and great perfected wisdom**. “Spiritual” means subtle and mysterious beyond fathoming. You have no way to know this kind of power which is subtle and mysterious beyond fathoming. To rescue beings requires spiritual power, but if you only have spiritual powers and no wisdom, it does not work either. You must be replete with great wisdom to command such spiritual powers; at the same time, such spiritual powers enhance your wisdom. You may rescue beings only if your wisdom and spiritual powers work in collaboration.

My division bodies fill, appearing everywhere in, **worlds as many as grains of sand in millions of billions of Ganges rivers. In each of those worlds, I, Earth Store Bodhisattva, transform myself into millions of billions of bodies**, and incalculable and immeasurable number of bodies. **Each division body** of Earth Store Bodhisattva **rescues millions of billions of people, helping them to return respectfully to the Three Jewels**. Why pay respects to the Three Jewels? Because all beings, before taking refuge with the Three Jewels, are on the outside. Outside of what? Outside of the Buddhadharma. After taking refuge with the Three Jewels, they “desert the deviant and return to the proper” and “abandon darkness and enter into light.” Therefore, beings ought to return respectfully to the Three Jewels and

生歸敬三寶。為什麼要歸敬三寶呢？因為一切眾生在沒皈依三寶之前，都是在外邊。在什麼外邊呢？在佛法的外邊。而皈依三寶了之後，叫捨邪歸正，棄暗投明，所以要歸敬三寶——皈依佛、皈依法、皈依僧。「永離生死」：永遠離開生死。「至涅槃樂」：得到涅槃——常樂我淨這四種的快樂。

「但於佛法中」：所有的眾生，但於佛法的裡邊，「所為善事」：他所做的善事。

「一毛一滸」：一毛是善事中最輕的，一滸是善事中最小的。「一沙一塵」：一粒沙是善事中最微的，就像一粒沙那麼多的善事。像一根毫毛那麼多的善事，或者像一滴水這麼多的善事，或者一塵——像一粒微塵這麼多的善事，這都是最少、最輕、最微、最小的，輕微少小。你看一根毫毛有多重？是最輕的。一滸，一滴水這是最少的。一粒沙，這是最微細的。一塵，是最小的，在《楞嚴經》上我講過，鄰虛塵，這是我們所看見的一粒微塵再分成七份，就變成鄰虛塵，這是最小最小的，這個眾生所做的善事就是這麼多。「或毫髮許」：或者有一根毫毛。這毫毛並不是這個一毛了，這一毛好像一根頭髮，這叫一毛。毫就是汗毛，汗毛在身上是最細了的。髮呢？或者是這個頭髮，這也是最輕最少的。

「我漸度脫」：所有的眾生，即使只做這麼少的善事，這麼輕微的善事，他種這種善根，我將來都要一點一點的想辦法，度他離苦得樂。「使獲大利」：令他得到大的利益。什麼叫大利？是不是發了一個大財，得到大的利益？發財那不是大利。那麼是不是當官了？那也不是利。是叫你成佛去！你看這個利大不大？誰叫你成佛的——地藏王菩薩。地藏王菩薩以他這種大神力、大智慧，用種種不可思議的妙法，令你接受也不接受了。所謂「欲罷不能」，想要停止，說「我不學佛法了」，但是沒有法子停止，妙就在這個地方。誰能令你這個樣子？就是我們這一位大善知識——大願地藏王菩薩，他就有這種的妙用，這就叫大利。

待續

take refuge with the Buddha, the Dharma, and the Sangha. Beings are also led to **escape birth and death forever, and reach the bliss of nirvāṇa**, which is a happiness with four qualities: permanence, joy, true self, and purity.

Even if their good deeds within the Buddhadharma amount to as little as a strand of hair, a drop of water, a grain of sand, a mote of dust, ... A strand of hair represents the lightest of good deeds, and a drop of water, the tiniest good deed. A grain of sand signifies the minutest act of goodness. In general, these analogies represent the lightest, the tiniest, the slightest, and the minutest units of good. How much does a fine hair weigh? It's extremely light. A drop of water is a very slight quantity, and a grain of sand is a tiny particle. A mote of dust is the minutest. During the *Śūraṅgama Sūtra* lectures, I spoke of the "mote of dust bordering upon emptiness." When a visible speck of dust is divided into seven parts, each one of those parts is a mote of dust bordering upon emptiness. That is the smallest unit of good that a living being might do. **Or the tip of a fine hair.** This is not referring to the hair on your head. It is the tiny, short hair on your body, which is extremely fine and delicate. What about the hair on your head? It is also the lightest and the slightest.

Even though the good deeds done by living beings may be slight and few, so that the good roots they plant are likewise, **I will think of ways to gradually take them across, from suffering to happiness, liberate them, and help them gain great benefit.** What is great benefit? Is it making a big fortune? Making a big fortune is not great benefit. Then is it holding a high office? That is no benefit either. It is getting you to become a Buddha! Isn't this a great benefit? Who will make sure you become a Buddha? Earth Store Bodhisattva. Earth Store Bodhisattva will use his great spiritual powers, great wisdom, and various inconceivable wonderful dharmas to make it impossible for you to refuse this benefit. You want to stop, but cannot. You may say, "I will not study Buddhadharma anymore," but you have no way to stop. This is the marvelous part. Who can make you this way? It is our great advisor, Earth Store Bodhisattva of Great Vows. He has this wonderful ability, so this is called "great benefit."

To be continued