



正法印
PROPER DHARMA SEAL

地藏菩薩本願經淺釋

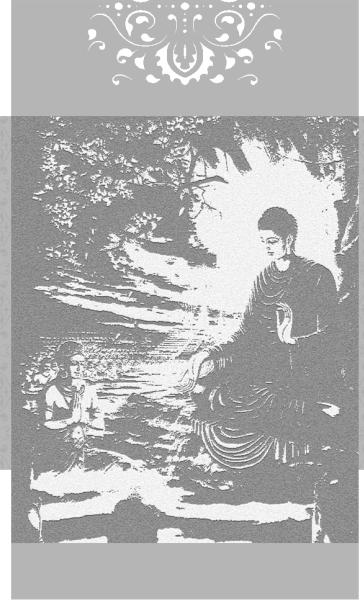
The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

【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



「汝能成就久遠劫來」：我歡喜幫助你，令你成就你久遠劫來，「發弘誓願」：你發的那個大誓願。這弘誓願就由四弘誓願來代表，

眾生無邊誓願度，
煩惱無盡誓願斷，
法門無量誓願學，
佛道無上誓願成。

我們現在每一個人，每一天應該問問自己，「眾生無邊誓願度」，是我度了人，還是人度了我呢？要這樣反省一下。我度了眾生？沒度了眾生？是不是我信佛了，然後又被天主教度了去？因為我信了佛之後，有一個人說耶穌被釘十字架，那是最偉大的，我又去信耶穌了？

有沒有這種情形？如果有，這就是你被人度了，你沒有度人。眾生無邊誓願度，你做到了沒有？那麼煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成，都是要這樣問一問。

When the vast vows that you keep making throughout so many eons are fulfilled... I wish to help you so that you may fulfill the great vows you have made throughout the ages. These vast vows are represented by the four vast vows:

*Living beings are boundless; I vow to save them all.
Afflictions are endless; I vow to cut them off.
Dharma-doors are countless; I vow to learn them all.
Buddhahood is unsurpassed; I vow to realize it.*

We should each ask ourselves every day, “Living beings are boundless; I vow to save them all. Have I saved people or have they saved me?” Reflect like this. “Have I saved living beings? Did I start out a Buddhist and get influenced by Catholics to join their faith? Is it the case that after I became a Buddhist, I heard someone praise Jesus as being the greatest for being nailed on the cross, so I started believing in Jesus?”

Did this happen? If so, you were saved by others instead of saving them. “Living beings are boundless; I vow to save them all.” Have you done that? We also have to ask ourselves about the other three: “Afflictions are endless; I vow to cut them off. Dharma-doors are countless; I vow to learn them all. Buddhahood is unsurpassed; I vow to realize it.”

「煩惱無盡誓願斷」，我的煩惱斷了沒斷？是不是有人對我說話稍微有一點不好，我就生出脾氣來呢？起了大無明呢？有沒有這種情形？要有，那麼我是沒有斷了？要是沒有，你還不能說一定自己有把握！還是要等機會再考驗一下，真斷了沒斷？煩惱無盡誓願斷，如果沒有斷，那你對佛法的只是皮毛；你要是斷了，那這才是真正得到佛法的內容了，你真的到了佛法的大海裡邊了。

「法門無量誓願學」，佛法的門徑無量無邊，說八萬四千那還是一個總數，實際上佛法的門徑怎麼只有八萬四千？有無量無邊這麼多的法門，所以說法門無量誓願學。不是說我學會〈楞嚴咒〉，會背〈楞嚴咒〉，這就夠了。佛教裡的《大藏經》，你看！猶如大海一樣的。不是學一點、一滴、一毛、一塵、一沙這麼少的東西，那你就是明白佛法了。你要是真鑽到佛法裡邊去，飲到佛法大海的水，若能一口把這個大海的水給飲乾了，那你是明白佛法了；一口飲不乾那大海水，那還要學習。

「佛道無上誓願成」，這個不要證明，也知道我們現在沒有成佛，要是成佛了，這些問題都沒有了，什麼問題都解決了。不應該沒有成佛，就自己冒充是佛。例如：「喔！不單我是佛，你也是佛，Everybody is a Buddha（人人都是佛）。」你是個什麼佛？是個煩惱佛？是個貪心佛？是個瞋心佛？是個癡心佛？是哪個佛？所以說這種話的人真不知慚愧！你們不要跟著這種似是而非的：沒有成佛，他說他是佛；沒有得道，他說他得道了。不要學這種增上慢的人。

“Afflictions are endless; I vow to cut them off.” Have I ended my afflictions? Do I get mad when someone is slightly rude to me? Do I blow up in ignorance? If this happens, then I have not ended afflictions; even if it doesn't, I cannot say that I am completely in control. I must test myself when opportunities arise. “Afflictions are endless; I vow to cut them off.” Your understanding of the Buddhadharma is only superficial if you have not ended your afflictions. When you have, you have truly attained the essence of the Buddhadharma and have entered the sea of the Buddhadharma.

“Dharma-doors are countless; I vow to learn them all.” The number of paths to the Buddhadharma is infinite; 84,000 is still a general number, for how can the paths to the Buddhadharma be limited to only 84,000? There are innumerable and limitless Dharma-doors, that's why we say “Dharma-doors are countless; I vow to learn them all.” It is not enough that I know the Śūraṅgama Mantra by heart. The Buddhist canon, the Tripitika, you see, is like a great ocean. We cannot consider ourselves as having understood the Buddhadharma if we have only learned as little as a speck, a drop of water, a strand of hair, a mote of dust, or a grain of sand. Really dig into the Buddhadharma; drink the water from the ocean of the Buddhadharma. If you can drink this great ocean dry in one gulp, you understand the Buddhadharma. If you cannot drink up the ocean waters in one gulp, you need to study some more.

“Buddhahood is unsurpassed; I vow to realize it.” We don't need any proof to know that we are not Buddhas yet. If we were Buddhas, we would not experience any of our current problems; they would all be resolved. We should not pretend to be Buddhas when we are not. Some claim, for example, “Hey, not only am I a Buddha, you are one, too. Everybody is a Buddha!” Which Buddha are you? An afflicted Buddha? A greedy Buddha? A hateful Buddha? A deluded Buddha? Which Buddha are you? People who make such claims are shameless. Do not follow these imposters, individuals who proclaim they are Buddhas when they are not, who proclaim that they are enlightened when they are not. Do not imitate these conceited people who overestimate their attainments.

☸待續

☸To be continued