



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
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Revised by Buddhist Text Translation Society

那麼地藏菩薩你發這四弘誓願，「廣度將畢」：你廣度眾生，將要完了之後。「即證菩提」：立刻就證得菩提了。那麼這是在什麼時候？沒有時候，是盡未來際。這樣子地藏王菩薩不就沒有時候可以證菩提了？這個問題你不需要擔心，因為地藏王菩薩久遠劫以前已經證得菩提了。他要是沒有證得菩提，就沒有這樣大的神力，巨大的智慧，這是不可思議的一種境界。所以不要擔心地藏王菩薩沒有時候證菩提，他早證菩提了。現在就等著你證菩提，我證菩提，他證菩提，等著你我他。所以我們都應該勇猛精進，趕快證菩提。什麼叫「菩提」？為什麼我們要證，證它做什麼？菩提是印度話，翻譯成中文稱做覺。那麼覺了又是什麼？覺了就是不糊塗了。不錯，方才這位說沒有無明。對了！那也就是說要趕快斷你的無明，破你的無明，就得到菩提了。

So Earth Store Bodhisattva, you made these four vast vows **and** when **all those beings have been saved, then you will realize Bodhi.** When will this happen? Never, or at the end of future time. Earth Store Bodhisattva would never realize Bodhi? You need not worry. Earth Store Bodhisattva attained bodhi many eons ago. If he did not attain Bodhi, he would not have such great spiritual powers and such expansive wisdom. This is an inconceivable state. Therefore do not worry that Earth Store Bodhisattva would never realize Bodhi; he did so long ago. Now he is waiting for you to attain Bodhi, for me to attain Bodhi, and for everyone else to attain Bodhi. He is waiting for you, me and everyone else. What is Bodhi? Why do we want to attain it? What is it good for? Bodhi is Sanskrit and means “awakening.” What is awakening? To awaken means not to be muddled. Just now someone said, “There’s no more ignorance.” That’s right! Quickly cut off your ignorance, breaking through it, so that you can attain Bodhi.

【觀眾生業緣品第三】

CHAPTER THREE:

CONTEMPLATING THE KARMIC CONDITIONS OF BEINGS

這一品叫觀眾生業緣品第三。觀是觀察。眾生——什麼叫眾生？眾生是攬眾因而成，逐境而生。怎麼叫攬眾因而成呢？眾因就是色、受、想、行、識這五因，攬這五因而成的身體。逐境而生，由這種因緣境界而生出來的就叫眾生。業——怎麼會有業呢？這業或者是由言語上造出來的，或者是由身體造出來的，或者是由意念造出來的。造出來怎麼不叫「因」，而叫「業」呢？「因」只是這一種、一次，這叫因；業，積久而成業，其中有多種的因，因為因太多了，就不能叫因，而叫業。

緣——是一種造業的因緣，造業的因緣有種種，每一個眾生有每一個眾生的業緣，而每一個眾生所遭遇的境界不同：有的眾生所遭所遇都是很快樂的，為什麼？因為他在往昔所種的都是善因，所以今生就結了善果；有的眾生所遭所遇都是非常的困苦艱難，為什麼？就因為在往昔沒有種過善因，而種了惡因，惡因積久而成惡業，所以今生就受這種苦的果報。種善因結善果，種惡因就結惡果，種善種惡是由個人所造出來的，不是別人使令你造的，所以乃至於成佛，也不是別人叫你成的，是你自己要用功修行，才能成就。你用功修行，這就是種佛因；將來成佛了，結佛果。也就是你造佛業，將來就成佛；你造的是魔業，就做魔。所以前邊說三業惡因之所招感，這是業緣的意思。

This third chapter is called **Contemplating the Karmic Conditions of Living Beings**. Contemplating means “observing.” What are living beings? They are that which comes into being through appropriating a multitude of causes and through pursuing states. Why do we say they are formed as a result of many causes? The multitude of causes include form, sensory perception, cognition, mental formations, and consciousness. Appropriating these five causes, the physical body comes into being. Living beings are those born through pursuing these causal conditions and various states. Where does karma come from? Karma may be created through speech, physical acts, or thoughts. Why are these conditions referred to as “karmic” instead of “causal”? Causal conditions refer to a single type; karmic conditions are comprised of many types of causal conditions accumulated over a long period of time.

Conditions are a set of circumstances in which karma is created. Every living being has unique karmic conditions, and the states that each one experiences are different. Some living beings generally encounter happy states. Why? In the past they planted good causes, and therefore in this lifetime they reap good results. Some living beings consistently face very difficult situations. Why? It is because in the past they did not plant good causes; they sowed bad ones instead. Over time these bad causes turn into bad karma; hence they face miserable retributions in this lifetime. In general, if we plant good causes, we reap good results; if we plant bad causes, we reap bad results. We create good and evil ourselves; no one else makes us do it. This applies throughout our path to Buddhahood, a destination reached not because other people made us, but because of our own hard work at cultivation. Working hard at cultivation is about planting the causes for Buddhahood, which leads to Buddhahood in the future. Do the work of Buddhas and become Buddhas in the future; do the work of demons and become demons. The text said earlier that the hells are called forth in response to the three types of evil karma.

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☸To be continued