



正法印
PROPER DHARMA SEAL

地藏菩薩本願經淺釋

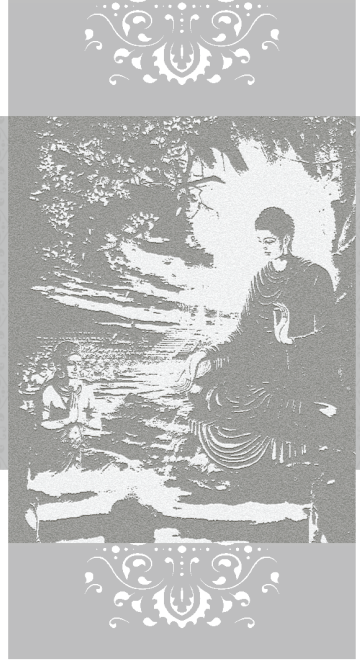
The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

【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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或現梵王身，或現轉輪王身，或現居士身，或現國王身，或現宰輔身，或現官屬身，或現比丘、比丘尼、優婆塞、優婆夷身，乃至聲聞、羅漢、辟支佛、菩薩等身，而以化度。非但佛身，獨現其前。

「或現梵王身」：或現大梵天王的身。「或現轉輪王身」：或者現轉輪聖王的身。轉輪聖王，有種種的寶貝，他有個飛車，我們現在乘火箭到月球去要經過很長的時間，但轉輪聖王這個飛車，在一個鐘頭之內，就可以遍遊三千大千世界。不但月球、星球、任何地方都可以到，就那麼快。他又有藏寶。什麼叫藏寶呢？無論到什麼地方，轉輪聖王說：「我要用錢了」，在那個地就刨開了，要用多少金子就有多少金子；用多少珠寶，就有多少珠寶，為什麼他能這樣呢？因為他的福報大，所以一切的珠寶，都給他預備著，世界上的一切都是他所有的。他又有馬寶，這種馬，也是比火箭都快。他又有女寶，轉輪聖王歡喜女人，隨時隨地都會有的，都

Sūtra

I may appear as Brahma. I may appear as a wheel-turning king. I may appear as a layperson. I may appear as a national leader. I may appear as a prime minister. I may appear as an official. I may appear as a bhikṣu, a bhikṣuṇī, an upāsaka, an upāsikā, or even as a Śrāvaka, an Arhat, a Pratyekabuddha, or a Bodhisattva in order to teach and rescue beings. It is not that I appear to them only as a Buddha.

Commentary:

I may appear as Brahma. I may appear as a wheel-turning king. A wheel-turning king has various treasures. He has a flying vehicle. Traveling in rockets to the moon takes a long time now, but a wheel-turning king's flying vehicle can travel through the trichiliocosm within an hour. Actually, not only to the moon and different planets, but he can reach any place just as quickly. He also has a treasure trove of jewels. No matter where he is, when a wheel-turning king says, "I need money," the ground will break open making available as much gold as he wants, as many jewels as he wishes for. Why do these things occur? Because of his blessings, all jewels are available for his use; everything in the world is in his possession. He also owns a treasure that is a horse that travels faster than a rocket. In addition, because a wheel-turning sage king likes to be with women, he has a treasure that makes women appear spontaneously. He has such terrific blessings that he gets whatever he wants. Anything he wishes for, he gets. He never experiences the suffering of not getting what he wants. The Buddha assumes the awe-inspiring appearance of a wheel-turning sage king, because his appearance may inspire beings to bring forth their resolve for bodhi.

是天然為他現出來的。因為他福報太大，要什麼有什麼，簡直是隨心如意，沒有求不得苦。那麼佛現出這一種轉輪聖王威德的身，也是要令一切眾生，見到他的相就發菩提心了。

「或現居士身」：你們這些居士，或者不知道哪一個是釋迦牟尼佛現的也不一定，你不要以為不可能，凡是居士都有份的。「或現國王身」：或者現國家皇帝的身。「或現宰輔身」：宰輔就是宰相，是最高的官，這叫宰輔。「或現官屬身」：或現做官的身。「或現比丘、比丘尼、優婆塞、優婆夷身」：現四眾弟子身。「乃至聲聞、羅漢、辟支佛、菩薩等身」，「而以化度」：雖然現種種身，無非都是為了化度眾生。「非但佛身獨現其前」：釋迦牟尼佛不是僅僅現佛身來度脫眾生。

汝觀吾累劫勤苦。度脫如是等難化剛強罪苦眾生。其有未調伏者。隨業報應。若墮惡趣。受大苦時。汝當憶念吾在忉利天宮慰勸付囑。令娑婆世界至彌勒出世已來眾生。悉使解脫。永離諸苦。遇佛授記。

「汝觀吾累劫勤苦」：累劫是不知多長的時間。勤苦，你看釋迦牟尼佛，沒有懶惰的時候，這叫勤。苦，是沒有快樂的時候。勤，不懶惰，也不求快樂。為的什麼呢？「度脫如是等，難化剛強罪苦眾生。」：這個難化剛強罪苦眾生，你不要想大約沒有我，其實你我都包括在這個難化剛強眾生之內了。你知道嗎？釋迦牟尼佛，費了多少心血來教化我們？來度脫我們？我們自己還不知道慚愧，還好得意的，以為這沒有關係：「我呀！不要緊的啊！釋迦牟尼佛辛苦一點也不要緊。我先不要學佛法，不要修行，懶惰一點，睡多一點覺。」自己給自己講道理，自己給自己做辯護律師。

☞待續

I may appear as a layperson. Perhaps one of you laypeople is a manifestation of Śākyamuni Buddha, but we do not know. Don't think it is impossible. Laity can be part of this too. **I may appear as a national leader**, such as an emperor, or **I may appear as a prime minister**, the highest official. **I may appear as an official.** I may appear as a member of the fourfold assembly, **a bhikṣu, a bhikṣuṇī, an upāsaka, an upāsikā, or even as a Śrāvaka, an Arhat, a Pratyekabuddha, or a Bodhisattva in order to teach and rescue beings.** Although the Buddha appears in various bodies, his sole intention is to teach and save living beings. **It is not that I appear to them only as a Buddha.** In bringing beings to liberation, Śākyamuni Buddha does not confine himself to appearing as a Buddha.

Sutra:

Reflect on how I have toiled for many eons and endured acute suffering to liberate stubborn beings who resist being taught and continue to suffer for their offenses. Those among them who have not yet submitted undergo retributions according to their karma. If they fall into the lower destinies and endure tremendous suffering, then you should remember the gravity of this entrustment I am now making to you here in the palace of the Trāyastriṃśa Heaven. Find ways to liberate all beings in the Sahā world from now until the time when Maitreya comes into the world. Help them escape suffering forever, encounter Buddhas, and receive predictions.

Commentary:

Reflect on how I have toiled for many eons, an unknowable long period of time, and endured acute suffering... You can see that Śākyamuni Buddha does not have time to be lazy; he is always toiling. *Suffering* means the absence of joy. Toiling and suffering means not being lazy and not seeking happiness. For what purpose? **To liberate stubborn beings who resist being taught and continue to suffer for their offenses.** Do not think that these “stubborn beings who resist being taught” does not include us. Actually you and I are among these stubborn beings. Do you realize how much thought and energy Śākyamuni Buddha has spent to teach and liberate us? Yet we ourselves have no sense of shame; we complacently think it is no big deal, “Don't worry about me! It's fine for Śākyamuni Buddha to work a little bit harder. I don't want to learn Buddhism now. I don't want to cultivate. I want to be a little lazy, sleep a little bit more.” We reason and argue for ourselves, being our own defense attorney.

☞To be continued