



正法印
PROPER DHARMA SEAL

地藏菩薩本願經淺釋

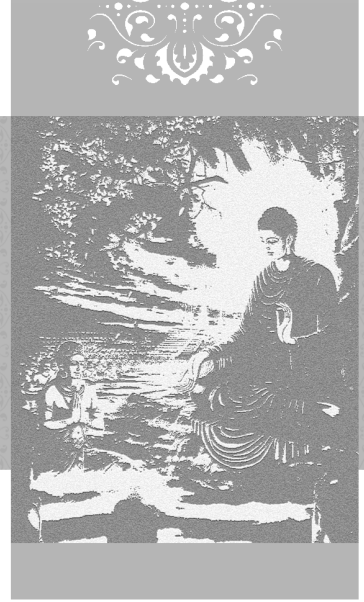
The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

【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

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雖是分身，但你再能依照佛法去修行，把你的自性恢復圓滿，明心見性，你那時候也有神通了，又可以回去和地藏王菩薩合成一體，共復一體，共復一形，那時候叫返本還原了。

這個分身地藏王菩薩共復一形之後，「涕淚哀戀，白其佛言」：涕是鼻涕，淚是眼淚，哀是悲哀，戀是戀戀不捨的。為什麼會悲哀？這有四種的意思：第一，所悲哀的就是六道眾生造業不改，所有的天道、人道、阿修羅、地獄、餓鬼、畜生，在六道中輪迴造罪業，也不知道改悔，不知道懺悔，這是第一種。

第二種是悲所有的眾生剛強難化：眾生最剛強，你和他講佛法，他不願意聽；你要是和他講的不是佛法，那麼他就很歡喜。譬如：你向某個人提說：「某個人最好，他學問好、品行好，一切一切都好。」這個人不會怎麼樣注意聽的。你要是對他講說那個人怎麼樣壞，壞的方法怎麼樣的巧妙，他雖然做了

Although you are only a division body, if you can further cultivate the Buddhadharma to the point that you completely recover your essential nature, understand your mind and see your nature, then you will attain spiritual powers and return to become one with Earth Store Bodhisattva. You will merge into a single body, a single form, with the Bodhisattva. That is what is meant by “returning to the source.”

Then, after the division bodies of Earth Store Bodhisattva merged into a single form, **he sadly wept out of pity and said to the Buddha...** Why would Earth Store Bodhisattva be sad? There are four reasons. The first is that he is sad for beings in the six destinies who keep creating karma and do not change their ways. All the gods, humans, asuras, beings in the hells, hungry ghosts, and animals transmigrate in the six destinies, creating karma without remorse or repentance. This is the first kind of sadness.

The second kind of sadness is that all beings are obstinate and difficult to teach. Living beings are extremely obstinate. If you try to tell them about the Buddhadharma, they are not willing to listen. If you discuss subjects other than the Buddhadharma, they are very happy. If you say to people, “So-and-so is the best. He is well-educated and has good character. Everything about him is good,” they will not pay much attention. If you start talking about how bad someone else is, how clever he is in deceiving others to the point that he gets away with doing bad things without anyone finding out, people are all ears and want to learn better ways of being mean. They pay no heed to ways to be good; if you tell them, “Study the Buddhadharma well,”

壞事還沒有人知道。這麼樣一講，這個人就很注意究竟是個什麼方法，想要知道這種壞的方法。好的方法他不注意聽，你說：「你好好學佛法。」他想不學；你說：「現在有一種藥，吃了你會有一種奇妙的發現。」於是乎他就要用這種迷幻藥，吃了迷迷糊糊的，就好像忽忽悠悠的到了極樂世界似的。

本來這是最壞的一種東西，但是他吃了一點，還要吃一點，吃了不知多少次。吃的時候就覺得什麼都變了，甚至於天地都沒有他那麼大；但是過了那個時候，就覺得又疲倦，又辛苦。有的就頭痛，有的身上骨頭痛，有的簡直就不願意去做工了，在那地方像個死人一樣。但他也不覺悟，說：「為什麼我這樣子呢？」還以為再吃一點那種藥就會開悟了：「這回是不夠功力，這藥的力量不夠強；要是多一點，恐怕這回一下就開悟了，一下就成功了。」

你說這是不是真正愚癡到極點！你叫他學佛法，他不學，卻偷偷摸摸的去吃這種東西，又犯法，但是他願意去，歡喜去做，所以這就是剛強眾生。「難化」，不容易教化。你教化他學佛法，他不歡喜；你弄一個像這種騙人的方法，他就往那裡鑽進去了。鑽到把頭削出一個尖尖來還往裡邊鑽。你看！人心是這樣，所以第二種悲，就是悲眾生剛強難化，太剛強了。

地藏王菩薩第三種的悲是什麼呢？是如來慧日將沉。佛就等於一個太陽似的，將要入涅槃了，所以地藏王菩薩也悲哀。慧日將沉，慧是智慧，一個智慧的太陽，就將要落下。

第四種的悲是什麼呢？是在天宮咐囑的大事。釋迦牟尼佛在忉利天宮咐囑地藏菩薩一直等到彌勒出世前，所有的眾生都要教化他們，度他們成佛，遇佛授記，所以這是一個非常重要的責任。這樣重要的責任，釋迦牟尼佛把它交給地藏菩薩，所以這是第四種的悲。

☯待續

they have no wish to learn. If you say, “Take this drug and you will have some amazing revelations,” they will take the hallucinogen and become dazed and confused, thinking they have gone to the Land of Ultimate Bliss.

Recreational drugs are terrible, but once people take some, they will want to take them again, until they take them numerous times. When they are under the influence, everything changes for them. They feel bigger than the universe. Afterwards though, they experience fatigue and problems such as headaches and aches in the bones, sometimes to the point that they are unable to work at all and can only lie down as if dead. They still fail to wake up though, and wonder, “Why am I like this?” They think that if they just take a bit more of the drug, they will become enlightened. “This hit was too weak,” they think. “The drug is not powerful enough; if I take more, I’ll probably get enlightened immediately.”

Is this not the utmost stupidity?! You tell them to study the Buddhadharma, but they refuse and sneak off to take this kind of illegal substance. Obstinate beings willingly and happily commit this kind of act. “Difficult to teach” means you teach them to study Buddhism, and they are not happy; you make up some fraudulent tricks and they dig right in despite the harm they bring to themselves. You see, this is what the human mind is like. Thus the second kind of sadness comes from feeling that obstinate beings are difficult to teach, being too stubborn.

What is Earth Store Bodhisattva’s third kind of sadness? It is the sadness of seeing that the sun of the Tathagata’s wisdom is about to set. The Buddha is equivalent to a sun; he will enter nirvāṇa soon. Therefore, Earth Store Bodhisattva is sad that the sun of wisdom is setting.

What is the fourth kind of sadness? In the palace of the Trāyastriṃśa Heaven, Śākyamuni Buddha entrusted a great matter to Earth Store Bodhisattva, instructing him to teach and transform all beings until Maitreya comes to the world, leading them to receive predictions from a Buddha and eventually realize Buddhahood. This is a very important responsibility. As Śākyamuni Buddha gave Earth Store Bodhisattva such an important duty, this constitutes his fourth kind of sadness.

☯To be continued