



【佛祖道影白話解】 LIVES OF THE PATRIARCHS

# 釋迦牟尼文佛 (續)

SHAKYAMUNI BUDDHA (continued)

宣公上人講於1984年3月2日

Lecture given by the Venerable Master Hua on March 2, 1984

周果如 英譯 Translated into English by Winne Chou

「正法眼藏，千聖不識」：正法眼藏這種法寶，一切的聖賢都不認識。

或說偈曰：

兜率降生帝王家 四門遊畢棄繁華  
說法演教化群品 慈悲喜捨度眾俠  
萬德莊嚴福慧聚 一塵不立淨自他  
佛僧傳承滿天下 攝受有情數稻麻

「兜率降生帝王家」：釋迦牟尼佛從兜率天宮降。兜率天宮，就是兜率內院，是佛的一個補處；誰若是要成佛，就先到兜率內院裏去，住在那兒，等著到時候來成佛。所以釋迦牟尼佛就從兜率天宮，降生到帝王家，也就是舍衛國的國王淨飯王家裏。

「四門遊畢棄繁華」：有一天，佛去遊四門，見著生、老、病、死之苦，就覺得這個世界上沒有什麼大意思；他這也是宿根的關係，所以就毅然決然出家了，棄捨世間的一切榮華富貴。

「說法演教化群品」：佛說法四十九年，談經三百餘會，來教化一切的眾生。

「慈悲喜捨度眾俠」：佛用「慈悲喜捨」這四無量心，來教化一切有緣的眾生。四無量心，就是慈無量心、

**The Proper Dharma Eye Treasury: unrecognized even by a thousand sages:** This Dharma, Jewel of the Proper Dharma Eye Treasury, could not be comprehended even by all sages and worthy ones.

*Another verse says:*

**Descending from the Tushita Heaven, he was born into a royal's family. Having roamed outside the four gates, he renounced all worldly affairs. Explaining the Dharma and teachings, he transformed all beings, Rescuing all with kindness, compassion, joy, and giving. Adorned with the myriad virtues and replete with blessings and wisdom, Without letting a single mote of dust alight, he purified himself and others. The transmission from the Buddha to the Sangha fills the entire world, Gathering sentient beings in numbers like rice and sesame seeds.**

**Descending from the Tushita Heaven, he was born into a royal's family.** Shakyamuni Buddha descended from the Tushita Heaven palace, in the inner court of Tushita Heaven, which is where those destined to become Buddhas in the next life reside. Anyone who is about to realize Buddhahood first goes to dwell in the inner court of Tushita Heaven and waits his time to become a Buddha. Thus, Shakyamuni Buddha descended from that heavenly palace to be born in a royal family, namely, in the family of King Shuddhodhana (Pure Rice) of Shravasti.

**Having roamed outside the four gates, he renounced all worldly affairs.** At one point, the Buddha roamed outside the four gates. Having witnessed the suffering of birth, old age, sickness and death, he contemplated that life was meaningless in this world. Due to his past vow, he immediately resolved to leave the home-life and renounce all worldly affairs, wealth and honor.

**Explaining the Dharma and teachings, he transformed all beings.** The Buddha spoke the Dharmas for forty-nine years, and gave sutra lectures to over three hundred assemblies to teach and transform all living beings.

**Rescuing all with kindness, compassion, joy, and giving.** The Buddha

悲無量心、喜無量心、捨無量心。

「萬德莊嚴福慧聚」：佛是萬德莊嚴的，他「三祇修福慧」，在三大阿僧祇劫中修福、修慧。每一個阿僧祇劫，叫「無量數」，就是不知道有多少數目；大阿僧祇劫，就是沒有數裏頭的沒有數。在三個沒有數的這麼長的時間裏，佛修福、修慧，他修福的時候，就是再小的福也修；修慧的時候，最小的智慧也要修。「百劫種相好」，他在百個大劫裏頭，修相好光明，修智慧光，所以這叫「萬德莊嚴」。他的福也圓滿了，慧也圓滿了，福慧兩種都具足。

「一塵不立淨自他」：佛一點染污的心也沒有了，什麼欲念都清淨了！他不但自己清淨，也要教化其他的人清淨。

「佛僧傳承滿天下」：佛以衣鉢傳給僧人，這是互相有師承的。不是說，我自己願意作個什麼，就作個什麼；這一定要有師承的，就是有人傳這個法給你。滿天下，滿天下都是佛的弟子，到處都有佛的弟子。

「攝受有情數稻麻」：攝受，就是教，也就是「教化」的意思。教化有情，令他們都得度了，能在佛教裏得到了生脫死；這個有情眾生的數量，像稻麻竹葦那麼多，不知道有多少。所以佛教化眾生的數目，是不能計算出來的。

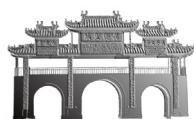
employed the Four Unlimited Aspects of Mind—kindness, compassion, joy, and giving—to teach and transform all those beings with whom he had an affinity. The Four Unlimited Aspects of Mind are unlimited kindness, unlimited compassion, unlimited joy, and unlimited giving.

**Adorned with myriad virtues and replete with blessings and wisdom.** The Buddha is adorned with myriad virtues. He cultivated blessings and wisdom 'for three *asamkhyeyas* of *kalpas* and perfected the hallmarks and characteristics for a hundred *kalpas*.' Throughout the three great *asamkhyeya kalpas* he cultivated blessings and wisdom. Each *asamkhyeya kalpa* is an infinite number of eons. That is, one knows not how many there are. A great *asamkhyeya kalpa* is a countless number within a countless number. Throughout three countless period of times, the Buddha cultivated blessings and wisdom, no matter how insignificant they were. During one hundred great *kalpas*, he cultivated fine hallmarks, radiance, and wisdom light. Hence, he is said to be 'adorned with myriad virtues.' He had perfected and is replete with both blessings and wisdom.

**Without letting a single mote of dust alight, he purified himself and others.** The Buddha is devoid of any tainted thoughts. He had purified all desires. Not only is he himself pure, he also taught and transformed others to attain purity.

**The transmission from the Buddha to the Sangha fills the entire world.** The Buddha transmitted the *samghati* robe to the Sangha. The transmission process must be from a teacher to his disciple. It is not to say that I can be whatever I desire to be. One must receive the transmission from one's teacher. There must be a person to transmit the Dharma to you. 'Fills the entire world' means the Buddha's disciples are all over the world. The Buddha's disciples can be found everywhere.

**Gathering sentient beings in numbers like rice and sesame seeds.** To gather in means to teach and transform. This is to teach and transform all sentient beings so they can all put an end to death and rebirth. The numbers of these sentient beings are as many as grains of rice, sesame seeds, bamboo, and reeds. One knows not how many there are. Hence, the numbers of beings that the Buddha taught and transformed are beyond calculation.



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