

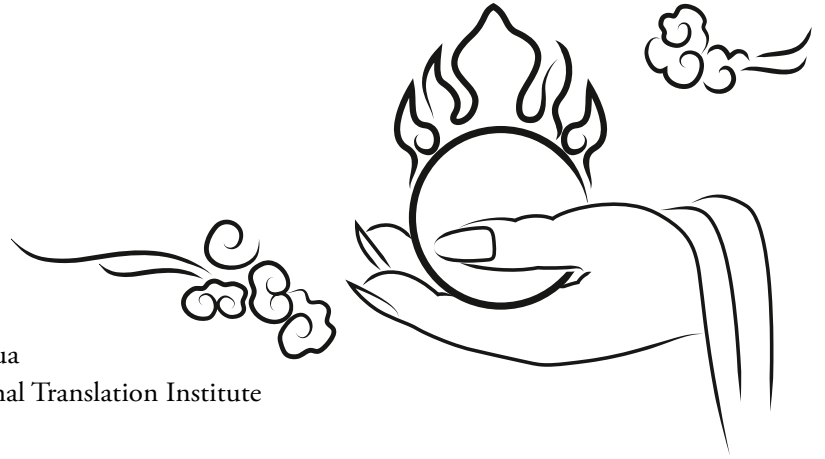
地藏菩薩本願經淺釋

THE SUTRA OF
THE PAST VOWS OF EARTH STORE BODHISATTVA
WITH COMMENTARY

【忉利天宮神通品第一】

CHAPTER I:
SPIRITUAL PENETRATIONS IN THE PALACE OF
THE TRAYAŚTRIMŚHA HEAVEN

宣化上人講 Commentary by the Venerable Master Hua
國際譯經學院記錄翻譯 Translated by the International Translation Institute
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第五種的爾時是：佛也願意說法，眾生也願意聽法。聽法和說法是同時，不高不下，也不高也不低，機教相應，機教相扣。佛說這個法，就有這些眾生來聽。這叫佛欲說，眾生欲聽，也不高，也不下，平平的。以上是五種的爾時。

在這一部經，「如是」是信成就；「我聞」是聞成就；「一時」是時成就；「佛」是主成就；「忉利天」是處成就；「為母說法」這一句包括眾成就。因為雖然是為佛母說法，但是天上有天眾，人間的人也跟著上去，單單是佛的弟子，就有一千二百五十位常隨眾，都跟去了。所以忉利天的天主因陀囉耶就做護法主，做齋主，由他請法。所以「為母說法」這一句雖然說是為母說法，也是為大眾來說法，因此這一句就是眾成就。上面是六種成就。

爾時十方無量世界，所有十方盡虛空，遍法界這麼多的世界。「不可說，不可說」：就是說不出來多少那麼多，太多了，沒有法子以言語說出來。那麼不可說什麼呢？「一切諸佛」：所有很多很多的佛。「及大菩薩」：和一切的大菩薩。「摩訶薩」：菩薩中的大菩薩，這些大道心的眾生。「皆來集會」：你看！說《地藏經》時，十方諸佛都來集會，大菩薩也都來集會。那麼人更應該皆來集會啦！所以我們現在講《地藏經》，

Fifth. It is a time when the Buddha is willing to speak the Dharma and living beings are willing to listen to the Dharma. Listening to the Dharma and speaking the Dharma occur simultaneously; neither one is higher nor lower as long as the audience and the teachings mesh. Some beings come and listen to the Buddha speak this Dharma; the Buddha wants to speak and living beings want to listen. These two aspects are of equal importance. Above are the five ways of explaining “at that time.”

Concerning this sutra, “thus” fulfills the requirement of faith; “I have heard” fulfills the requirement of “hearing”; “at one time” fulfills the requirement of time; the “Buddha” fulfills the requirement of a host; the “Trayastrimsha Heaven” fulfills the requirement of a place; and “speaking Dharma for his mother” fulfills the requirement of an assembly. Although the Buddha was speaking Dharma for his mother, beings in the heavens and human beings also followed him. The one thousand two hundred fifty disciples who always followed the Buddha were there. The lord of the Trayastrimsha Heaven, Indra [Shakra], was the Dharma Protector, the Meal Host, and the one who requested the Dharma. Although the Buddha was speaking Dharma for his mother, he was also speaking Dharma for the great assembly. That is why those words “speaking Dharma for his mother” fulfill the requirement of an assembly. Above are the fulfillments of the six requirements.

At that time, from infinite worlds in the ten directions—worlds to the ends of empty space throughout the ten directions that pervade the Dharma Realm—came **uncountably many Buddhas and all the Great Bodhisattvas Mahasattvas**. These Great Bodhisattvas were living beings with a great resolve for the Way. They **assembled**. See! The

十方諸佛菩薩都會來。你現在睜開你的佛眼看一看，十方諸佛和大菩薩摩訶薩無量無邊，有數不過來那麼多，現在也都來集會，護持這個法會。

讚歎釋迦牟尼佛。能於五濁惡世。現不可思議大智慧神通之力。

這十方一切菩薩摩訶薩都到忉利天宮，「讚歎釋迦牟尼佛」：讚是稱讚，歎是歎賞。這就是對釋迦牟尼佛稱讚歎賞。釋迦牟尼是梵語，釋迦是姓，牟尼是名字，這個名字——釋迦牟尼——是別名，佛是通名。所有的佛都叫佛，但是每一尊佛都有他特別的名字，這叫別名。現在這一尊佛的別名是釋迦牟尼。

釋迦牟尼是印度話，翻成中文，釋迦是能仁，牟尼是寂默，就是能仁寂默。怎麼叫能仁？是說他能以仁德來普濟一切眾生。寂默就是不動的意思，寂是寂靜，默是默然；寂靜默然就是什麼聲音也沒有了，無聲無臭。儒教裡講「至於靜，無以復加矣！無聲、無臭」，沒有什麼聲音了，也沒有什麼臭；臭是味道，沒有什麼味道。這個時候就是到本體上了，本體是寂然不動的。寂然不動，這就是定，能仁就是慧。

為什麼佛能以仁慈來普濟眾生？因為他有智慧。這個能仁也就是隨緣，寂默就是不變。佛常不變，而常隨緣；雖然常隨緣，可是常不變。那麼在寂然不動的定中，他能感而遂通。

所以「一切眾生若干種心」，所有眾生的心，無論有多少，「如來悉知悉見」。為什麼佛能悉知悉見？也就因為能仁寂默。他能仁，所以就能悉見；他能寂默，所以就能悉知。因此我們眾生所作所為，不要以為沒有人知道；我們的所作所為，佛都會知道。所以我們修道，有一分的真心，就有一分的感應；有十分的真心，就有十分的感應。若是你有百千萬億分的真心，那釋迦牟尼佛在寂然不動本覺的位置上，也就能感而遂通，來幫助你，令你早成道業。這是釋迦牟尼佛的意思。

Buddhas and the great Bodhisattvas gather when the *Earth Store Sutra* is lectured. How much the more should people gather too! Now as the *Earth Store Sutra* is being explained, Buddhas and Bodhisattvas throughout the ten directions gather here. If you open your Buddha Eye, you will see that countless Buddhas and Bodhisattvas from the ten directions have gathered to protect and uphold this Dharma Assembly.

Sutra:

To praise how Shakyamuni Buddha is able to manifest powerfully great wisdom and spiritual penetrations in the evil world of the Five Turbidities.

Commentary:

All the Bodhisattvas Mahasattvas throughout the ten directions went to the Trayastrimsha Palace **to praise** Shakyamuni Buddha. Shakyamuni is Sanskrit. *Shakya* is a surname while *Muni* is a first name. The name Shakyamuni is his individual name. Buddha is a name common to all Buddhas. Each Buddha has his unique name, in this case, Shakyamuni.

Shakya means “capable of being humane” while Muni means “still and quiescent.” What does “capable of being humane” mean? It means that he can save all beings universally with humaneness and virtue. “Still and quiescent” means unmoving, silent, and scent-free. Confucianism speaks of, “There is nothing more in quietude! No sounds, no odors.” This is an indication of having reached the original substance. Still and unmoving is samadhi, while capable of being humane is wisdom.

How come the Buddha can rescue living beings universally with humaneness and kindness? It is because he has wisdom. Capable of being humane is to accord with conditions. Still and quiescent is unchanging. The Buddha never changes but always accords with conditions; accords with conditions but never changes. In this still and unmoving samadhi, he immediately connects to responses.

All beings with all their variety of thoughts, regardless of how many, the Thus Come One knows and sees them all. The Buddha sees them all because he is capable of being humane; he knows them all because he is still and quiescent. Do not think that no one knows what we do. The Buddha knows everything. So if we are but ten percent sincere in our cultivation, we will receive a ten percent response; if we are 100 percent sincere, we will receive a 100 percent response. If you are millions upon millions times sincere, then even though Shakyamuni Buddha abides in quiescent and unmoving fundamental enlightenment, he will connect with you immediately, providing you with a helpful response so that you will be successful in your practice soon. This is what it means by Shakyamuni Buddha.