

# 地藏菩薩本願經淺釋

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

### 【切利天宮神通品第一】

#### CHAPTER I:

#### SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA HEAVEN

宣化上人講 Commentary by the Venerable Master Hua

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PROPER DHARMA SEAL | 正法印

調伏剛強衆生。知苦樂法。各遣侍者。問訊世尊。  
是時如來含笑。放百千萬億大光明雲。

「調伏剛強眾生」：調，調和；伏，降伏。什麼叫調和呢？好像我們人吃東西，尤其是中國人，要有滋味，就調和五味，用酸甜苦辣鹹這五種的味，來調和我們所吃的一味菜蔬。要是辣味放得太多了，那不喜歡吃辣的人，根本不吃這道菜；酸味要是放得太多，不喜歡吃酸的，也不吃這道菜；苦味要是多了，一般人就不歡喜吃；乃至甜味要是多了，也有人歡喜吃。必須要把滋味調勻，每一樣都不多不少，恰到好處。

人歡喜吃合乎胃口的味道，佛法也是這樣。有的歡喜這一種法門，有的歡喜那一種法門，有的歡喜信耶穌教，有的歡喜信天主教，有的歡喜信回教，有的歡喜信道教，有的歡喜信孔子。

孔、老、佛、耶、回這世界五大宗教，說起來是五個，實際上是一個。怎麼說是一個？在佛所說的法，一切法皆是佛法，所有一切宗教的法門都包括在內了。無論你是天主教、耶穌教、回教、道

#### *Sutra:*

**They lauded how he regulates and subdues obstinate beings so that they can learn what causes suffering and what brings bliss. Each one sent his attendants to pay their respects to the World Honored One.**

**At that time the Thus Come One smiled and emitted billions of great light clouds.**

#### *Commentary:*

**They lauded how he regulates and subdues the obstinate beings.** What is subduing? People, and perhaps particularly the Chinese, enjoy delicious foods. They season the plain vegetables with five different kinds of flavors: sweet, sour, bitter, spicy, and salty. Too spicy and people who do not like spicy foods will not eat that dish at all; too sour and those who do not like sour foods will not eat any of that dish; too bitter and most people do not like it; even when it is too sweet, some people will not like it. So the flavors must be balanced; each seasoning is just right, neither too much nor too little.

People enjoy foods that taste good. The same applies to the Buddhadharmas. Some prefer this practice; others prefer another practice. Some prefer Christianity, while some prefer Catholicism;

教、是孔子（儒教），總而言之，都包括在這一切法之內，都沒有超出一切法。無論哪個宗教也不能說它沒有法，說它在這一切法之外。一切法之外，根本就沒有一個法；一切法皆是佛法，皆不可得。一切法已經沒有，這個才是真正到家的話。

不是說，我有一個方法來騙騙你，我有一個什麼好的東西給你吃。沒有的，什麼都沒有的，本來沒有。又怎麼能知道本來什麼也沒有呢？六祖大師說過：「菩提本無樹，明鏡亦非臺，本來無一物，何處惹塵埃？」本來就沒有，你要到什麼地方去找塵埃呢？你要是有一個東西，那就會有塵埃的；因為沒有，塵埃也沒有地方染污它了。所以這一切法皆是佛法，明白道理的人，知道一切法都是佛法。

但是法又有是法、非法；有究竟法、有不究竟法；有善法、有惡法。修行必須要修究竟法，就好像走路一樣，你要是有飛機，想從美洲去歐洲，一定能夠到的；你要是走路，從美洲走到歐洲，你說要走多久啊？除了在陸地走路外，還要經過海路的辛苦。到海邊的時候，必須要坐船，船也走得很慢，就要花很長的時間。可是你要是坐飛機，就會很快的。這就是比方修不究竟法，你必須要修很長的時間，才能到你的家裡邊（成佛）；你修究竟法，就很快到你家裡邊。不究竟法是什麼呢？就好像所有的一切外道法。不錯！修也是有一點好處，但是慢。而究竟法就是依照佛法去修行，這是究竟法。

談到調伏剛強眾生，釋迦牟尼佛對歡喜發脾氣的人，首先不能說發脾氣不好。他說：「哦！有脾氣不錯，煩惱即菩提。你能嗎？你有脾氣，不要緊的，煩惱即菩提，生死即涅槃。」讓他覺得，我有脾氣也不壞，我這脾氣雖大，菩提也不小。於是乎，試一試看，那麼一試，越試煩惱就越少，菩提就越大。所以煩惱日日減，菩提就日日增。你減了煩惱，就是菩提，所以對於剛強眾生說這種法。

some prefer Islam, while some prefer Taoism or Confucianism.

Confucianism, Taoism, Buddhism, Christianity, and Islam are five major world religions. They are said to be five, but they are actually one. How are they one? According to the Buddha's Dharma, everything is the Buddhadharma, all religions and their practices are included here. Catholicism, Christianity, Islam, Taoism, Confucianism are all included in all dharmas; none of them transcend all dharmas. No religion will say it has no Dharma or is beyond the Dharma. Actually there is no Dharma outside the all dharmas. All dharmas are the Buddhadharma; all cannot be acquired. No! You have really come home if you say, all dharmas are gone.

I would not try to come up with a way to deceive you, telling you that you will get something good to eat. No! There is nothing. To begin with, there was nothing. How do we know? The Great Master Sixth Patriarch said, "The *Bodhi* was without a tree, the mirror without a stand. Originally there was not a thing, where does dust alight?" Since there is nothing to begin with, where will you find dust? If you had one thing, there would be dust. Since there is nothing, dust cannot dirty it. All these dharmas are the Buddhadharma. People who understand know that all dharmas are the Buddhadharma.

There are right dharmas and wrong dharmas, ultimate dharmas and non-ultimate dharmas, good dharmas and bad dharmas. Cultivation requires practicing the ultimate dharmas. It's like traveling, if you have an airplane, you can definitely go from the Americas to Europe. How long would you have to walk if you were to walk from the Americas to Europe? Besides walking on land, you have to trek across the ocean too. When you get to the ocean, you have to take a boat, which is slow and takes a long time. It would be faster if you were to take a plane. This is analogous to cultivating the non-ultimate dharmas. You must cultivate for a long time before you can reach your home (Buddhahood). Cultivate the ultimate dharmas and you will reach your home soon. What are the non-ultimate dharmas? It is like all non-Buddhist dharmas that are somewhat helpful, but slow. Ultimate dharmas are means of cultivation that accord with the Buddhadharma.

Speaking of disciplining obstinate beings, Shakyamuni Buddha will not begin by criticizing anger to angry people. He would say, "Anger is not so bad. Afflictions are just *Bodhi*. Can you do that? It's no problem that you are angry. Afflictions are just *Bodhi*; birth and death are just nirvana." Make him feel as if it is not bad to have a temper. Although I have a huge temper, *Bodhi* is not small. So he tries and the more he tries the fewer afflictions he has and bigger the *Bodhi*. Afflictions decrease by the day while *Bodhi* increases by the day. It is *Bodhi* to reduce afflictions. Tell obstinate beings this kind of Dharma.