

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 TRAYASTRIMSHA HEAVEN

宣化上人講 Commentary by the Venerable Master Hua

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PROPER DHARMA SEAL | 正法印

對於懦弱的眾生，佛怎麼說呢？懦弱眾生就是膽小，沒有主意的眾生。一天到晚總是害怕，甚至於貓叫一聲，就嚇得哆嗦；狗叫一聲，也把他嚇得真魂出竅，有一點什麼動靜，他都怕。所以佛就說：「你不要怕，你研究佛法，佛就幫助你，保護你啦！」用這種哄小孩子的話，來哄膽小的眾生。膽小眾生一聽，有一點安慰，心裡覺得這個人說話是可以相信的，於是乎，就信了佛法。信了佛法，學了佛法之後，膽量就一天比一天大了。

好像我在香港有一個皈依弟子，他在沒有皈依以前，晚上都怕鬼怕黑，一到晚間，他連門都不敢出來，恐懼得不得了。就是有人在家，他也怕，覺得前後左右周圍都有鬼，雖然他並沒有看見鬼，但是他就怕鬼。以後他就皈依了，皈依之後，我也沒有給他念一個咒，也沒有給他一個什麼法？但是皈依之後，他自己就不怕了，不怕鬼，也不怕黑了。晚間一個人在

How does the Buddha speak to weak and fearful living beings? Such beings have no will of their own. They are always afraid. They tremble from hearing a cat's meow, leave their body from hearing a dog's bark. They are afraid of any movement. So the Buddha said, "Do not be afraid. Study the Buddhadharma and it will help and protect you!" He speaks gently as he would to a child when comforting people who lack courage. Comforted thus, they feel they can trust what this person says and so they come to trust the teachings of the Buddha. Once they trust, they will study the teachings and gradually will become more courageous.

For example, I had a disciple who took refuge with me in Hong Kong. Before she took refuge, she was afraid of ghosts and dark nights. She was so frightened that she did not dare to step out the door when the night fell. Even though there were other people in the house with her, she was still afraid. She felt as if she was surrounded by ghosts, even though she did not actually see any. When she took refuge, I did not give her any mantra or other method of practice. But after she took refuge, she was not afraid of being alone and ceased being afraid of ghosts and of the dark. She was not afraid to be home alone at night; she was not afraid to go outside. This shows that there are ways to help beings who lack courage to gain courage. The same holds true for beings who like to cry. They can be encouraged to stop crying and to be joyful instead. In short, we need to find methods to help beings who get caught up in an extreme to return to the

家裡也不怕，到外邊去也不怕了。就這樣來幫助沒有膽量的眾生，使他有膽量。那麼好哭的眾生就叫他不要哭，生一種歡喜心。總而言之，眾生有所偏，我們就用一個方法，使他得到中道，這就是調伏的道理。

調伏剛強眾生，「令他知苦樂法」：知道什麼是苦，什麼是樂。這剛強眾生，因為剛強，根本苦他也不管，樂他也不管，什麼叫苦？樂？他才不在乎呢！因為他剛強，苦也不怕，樂也不怕，這樣無愁無憂，無苦無樂。

釋迦牟尼佛令剛強眾生知道什麼是真苦，什麼是真樂。究竟什麼是真苦呢？墮落就是真苦。例如：你墮落到地獄、餓鬼、畜生，這就是真苦。什麼叫真樂呢？你開悟證果，如證得阿羅漢果，行菩薩道，這是真樂。苦本來也很多，樂也很多，我們現在知道大概的意思就可以了。知苦樂法，是知道苦和樂的滋味了。

「各遣侍者」：這十方國土諸大菩薩摩訶薩，他不是單單自己來的。每一個菩薩，帶著很多侍者，或者帶一個、兩個，或者三個、四個，有的又歡喜帶多的，帶幾百、幾千、幾萬個都有的。就各遣侍者，每一個人打發、派他跟前的侍者，「問訊世尊」：問訊，就是到佛的面前向佛問安。問安怎麼樣說呢？就說：「請問世尊少病少惱，安樂行否？眾生易度否？」世尊，您沒有病吧！沒有煩惱吧！您很快樂吧！眾生容易度吧？這麼樣來問世尊。「是時」：這個時候，「如來含笑」：釋迦牟尼佛面上就含著微笑，不是大笑，就是微微的笑。「放百千萬億大光明雲」：放出來百千萬億這麼多種的大光明雲——最大的光明雲、彩雲。

所謂大圓滿光明雲。大慈悲光明雲。大智慧光明雲。大般若光明雲。大三昧光明雲。大吉祥光明雲。大福德光明雲。大功德光明雲。大歸依光明雲。大讚歎光明雲。

「所謂」：就是所說的，就是釋迦牟尼佛所放出百千萬億大光明雲。因為百千萬億是很多種——現在只舉出來十種，這十種表示十乘觀法，也就是表示十法界。

Middle Way. This is the principle behind regulating others.

Regulate obstinate beings **so that they can learn what causes suffering and what brings bliss**. Although they know what suffering is and what joy is, obstinate beings do not care whether there is suffering or joy. What is suffering? What is joy? Obstinate beings do not fear suffering and are not afraid of joy. In that way, they have no worries—they just deny the existence of suffering or joy.

Shakyamuni Buddha causes obstinate beings to realize what is true suffering and what is true happiness. Exactly what is true suffering? Falling into the lower realms is true suffering. For example, it is true suffering to fall into the realm of the hells, hungry ghosts, or animals. What is true happiness? Awakening and certifying to sagehood is true happiness. Becoming an Arhat and then practicing the Bodhisattva Path is true happiness. Actually there are so many kinds of suffering and happiness, but it is fine just for us to have a general idea.

Each one sent his attendants. All the great Bodhisattvas Mahasattvas throughout the lands of the ten directions did not come alone. Each Bodhisattva brought many attendants, perhaps one, two, three, or four. Some preferred as many as several hundred, several thousand or several hundreds of thousands of attendants. Each person sent the attendants with him **to pay their respects to the World Honored One**. They went up to the Buddha and greeted him. What are their greetings like? They say, “Is the World Honored One healthy, at ease and happy? Are living beings easy to save?” World Honored One, are you free of any sickness? Are you free of any afflictions? Are you very happy? Are living beings easy to rescue? This is how they greet the World Honored One. **At that time the Thus Come One Shakyamuni smiled** a slight smile, not a boisterous laugh, **and emitted billions of varieties of great**, the largest **light clouds** and colorful clouds.

Sutra:

There was the light cloud of great fulfillment, the light cloud of great compassion, the light cloud of great wisdom, the light cloud of great prajna, the light cloud of great samadhi, the light cloud of great auspiciousness, the light cloud of great blessings, the light cloud of great merit, the light cloud of great refuge, and the light cloud of great praise.

Commentary:

There was indicates that the billions and billions of clouds of great light that Shakyamuni Buddha emitted will now be described. But since billions upon billions is too many to describe, ten will represent them all. These ten represent the Contemplation of the Ten Vehicles and the Ten Dharma Realms.

☞待續

☞To be continued