

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

所謂「大圓滿光明雲」：釋迦牟尼佛放出大圓滿光明雲。這種光明雲，表示佛道遍照一切法界，這叫圓滿。圓滿是無在，無所不在，沒有一個微塵那麼多的地方是它所照不到的。那麼盡虛空遍法界全被這種大光明雲覆蓋著，所以這就是佛道，佛道是圓滿的。

「大慈悲光明雲」：慈能與樂，悲能拔苦，這就是菩薩道。菩薩所行的道，就是與眾生一切樂，拔眾生一切苦。眾生歡喜什麼樂，他就給他什麼樂，歡喜甜的，給他吃甜的；歡喜酸的，給他吃酸的。

普賢菩薩在廟裡邊做行堂時，什麼叫行堂呢？就是給出家人添飯，出家人吃飯，桌子前面專門有一個人為出家人添飯，吃完了再添。普賢菩薩做這種工作的時候，他在身上帶滿了所有調味的東西，一個瓶、一個瓶的帶了一身。你歡喜吃甜的，他給你放點糖；你歡喜吃酸的，他拿醋瓶子倒點醋；喜歡吃辣的，給一點辣椒，所以帶這麼一身瓶子。他帶的這麼多的調味料，譬如這個眾生要吃酸的，他就倒酸的，他一倒，啊！這個人說：「嘿！

There was **the light cloud of great fulfillment**. This light cloud that Shakyamuni Buddha released is symbolic of how the realm of Buddhas pervasively illumines the entire Dharma Realm and thus the name 'great fulfillment.' This fulfillment is something that defies location and yet there is no place it doesn't pervade. There isn't a single mote of dust that doesn't receive this illumination. All of space and the Dharma Realm are covered by these great clouds of light. This cloud represents the Buddha Way; the fulfillment of the Buddha Way.

The light cloud of great compassion. Kindness can bestow happiness; compassion can uproot suffering. This is the Bodhisattva path. The Way that Bodhisattvas practice includes trying to bring joy to beings and to help them get out of their suffering. Whatever living beings enjoy, Bodhisattvas want to give that to them. If they like sweets, give them sweets; if they like sour things, give them sour things.

Universal Worthy Bodhisattva once served as a dining hall attendant at a monastery. His job was to stand by the table, serving and refilling food for monastics. He had all the seasonings with him, one bottle after another. You enjoy something sweet and he will add some sugar; you enjoy something sour and he will add some vinegar; you enjoy something spicy and he will give you some hot pepper. He had bottles all over his body. He carried all these seasonings with him because if someone wants something sour, he will pour something sour for him. And yet he found that people still complained, "Hey! I did not want that much! How come you gave me so much?" Then someone else says he wants something spicy, but the Bodhisattva is afraid he will pour too much this time. So he pours very little and the other person yells, "Hey! Some more! Why so little!" Universal Worthy Bodhisattva has a hard time

我不要這麼多！你怎麼給我這麼多呢？」那個說願意吃辣的，他恐怕倒多了他不願意吃，所以倒得很少，結果對方就叫：「嘿！再來一點嘛！這麼少！」這叫「普賢菩薩難滿眾生願」，他給多了，又嫌多；給少了，又嫌少，你看這是很不容易的，做菩薩也不容易。

中國孔夫子有一句話說得和這道理是一樣的，說什麼呢？他說：「唯女子與小人為難養也。」就是女人和小人不容易對待。怎麼樣不容易對待呢？「近之則不遜」，你和他太近了，他就不講理，不守規矩了。「遠之則怨」，你要是和他遠了，他又怨你。就這麼樣不好應付。而孔子大約吃過這個虧，他在這個裡邊是個老行家，所以說出來的話很合人心的。菩薩也是這樣子的，你對人太好了，不合乎中道；太不好，又不合乎中道，所以普賢菩薩難滿眾生願。這菩薩道是不容易行——我這樣為你著想，你還這樣不知足。現在這慈悲光明雲就表示菩薩道。

「大智慧光明雲」：這個智慧是表示緣覺道。緣覺是修十二因緣而成道的，他需要有大智慧。什麼叫大智慧呢？他觀察十二因緣，又知道一切萬物自生自滅，這種生滅的道理，他豁然明瞭由本有的佛性生出來一種真正的智慧，所以這大智慧光明雲就表示緣覺道。

十二因緣是無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死，這是順生門（流轉門）。又有還滅門，就是無明滅則行滅，行滅則識滅，識滅則名色滅，名色滅則六入滅，六入滅則觸滅，觸滅則受滅，受滅則愛滅，愛滅則取滅，取滅則有滅，有滅則生滅，生滅則老死滅。如果你把無明破了，這一切就都沒有了。所以緣覺觀察到這個地方，就先破無明，一切都是從無明來的。他把無明一破，就生出真正智慧。

☯待續

satisfying living beings. He gives a lot and they complain that it is too much; he gives a little and they complain that it is too little. See, it's not very easy to be a Bodhisattva.

Confucius of China had this to say: "It is difficult to deal with some females* and all petty people." He goes on to explain, "Get too close and they won't listen." Get too close to them and they become unreasonable and do not observe the rules. "Stay distant and they resent it." If you stay too far away from them, they don't like that either. In general it's difficult to know how to respond to them. Confucius probably suffered in this way, so his experience speaks to others with like experience. Bodhisattvas are this way too. Being too good to people does not accord with the Middle Way. Being too mean to people also does not accord with the Middle Way either. So Universal Worthy Bodhisattva has a hard time satisfying living beings. The Bodhisattva path is difficult to walk; they are so considerate of others and yet others are still dissatisfied. This light cloud of compassion represents the Bodhisattva path.

The light cloud of great wisdom. This wisdom represents the realm of Those Enlightened by Conditions. In cultivating the Twelve Links of Conditioned Co-production to become enlightened, they need great wisdom. What is great wisdom? They contemplate the Twelve Links and know that all things come into being and cease to be—the principle of birth and death. Thereupon, they suddenly fathom that true and proper wisdom comes forth from their inherent Buddha nature. Thus, the light cloud of great wisdom represents the path of Those Enlightened by Conditions.

The Twelve Causal Links are: ignorance conditions activity, activity conditions consciousness, consciousness conditions form, form conditions the six entrances, the six entrances conditions contact, contact conditions feelings, feelings condition love, love conditions craving, craving conditions existence, existence conditions birth, birth conditions old age and death. This is the process of sequential arising (process leading to transmigration). The process of sequential cessation is when ignorance ceases so activity ceases, activity ceases so consciousness ceases, consciousness ceases so name and form cease, name and form cease so the six entrances cease, the six entrances cease so contact ceases, contact ceases so feelings cease, feelings cease so love ceases, love ceases so craving ceases, craving ceases so existence ceases, existence ceases so birth ceases, birth ceases and so old age and death cease. Shatter ignorance and everything disappears. So Those Enlightened by Conditions contemplate and shatter ignorance and since everything comes from ignorance, once they shatter ignorance, real wisdom comes forth.

*[Editor's note: Confucius saw this from the male perspective. Females may see it from the opposite perspective: "It is difficult to deal with some males and all petty people."]

☯To be continued