

# 地藏菩薩本願經淺釋

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



PROPER DHARMA SEAL | 正法印

## 【切利天宮神通品第二】

CHAPTER ONE:  
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAVASTRIMSHA HEAVEN

修訂版  
Revised version

宣國  
化際  
上譯  
人經  
講學院  
解記  
錄翻  
譯

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Commentary by the Venerable Master Hua

「大般若光明雲」：般若就是智慧，智慧有（1）文字般若、（2）觀照般若、（3）實相般若。這是表示聲聞。聲聞因文字般若，而生出來觀照般若；由觀照般若又達到實相般若，既達到實相般若，所以證阿羅漢果，這就是聲聞乘。

「大三昧光明雲」：三昧是梵語，中文是「定」。這是天人修上品的十善，而有這種定力，得到四禪八定。四禪有四禪天、三禪天、二禪天和初禪天。初禪叫「離生喜樂地」，二禪叫「定生喜樂地」，三禪叫「離喜妙樂地」（離喜——離開歡喜妙樂地），四禪叫「捨念清淨地」。又有四空處，是（1）空無邊處天、（2）識無邊處天、（3）無所有處天、（4）非想非非想處天。合起來稱為四禪八定。

這一類人有定力，又修上品的十善，十善有上品、中品、下品。他又受三皈五戒，所以這一類的人能生到天上去。

「大吉祥光明雲」：這吉祥就是表示人道。人道一切都想要吉祥，在中國這兩個字常常用在一起。吉，是吉利，例如過年或有好事，就說大吉大利。祥，是祥瑞。總而言之，就是好，所以表示人道。人道，修中品的十善，受持三皈五戒，可以生在人道。

「大福德光明雲」：這福德是表示修羅道。修羅有的時候在天上，有的時候在人間，有的時候在畜生道或餓鬼道。總而言之，他也有大福德，所以這種光明雲就照著修羅道。

「大功德光明雲」：表示畜生道。佛放這種功德光明雲，

**The light cloud of great *prajna*.** *Prajna* is wisdom which includes: (1) literary *prajna*, (2) contemplative *prajna*, and (3) actual *prajna*. Sound Hearers develop contemplative *prajna* from literary *prajna*; they reach actual *prajna* through contemplative *prajna*. Once they reach actual *prajna*, they certify to Arhatship. This light cloud represents the Sound Hearers Vehicle.

**The light cloud of great *samadhi*.** *Samadhi* is a Sanskrit term. Translated, it means concentration. Heavenly beings cultivate the ten good deeds at the superior level and, through the power of concentration, reach the Four *Dhyanas* and the Eight *Samadhis*. The Four *Dhyanas* include the heavens of the Fourth *Dhyana*, the heavens of the Third *Dhyana*, the heavens of the Second *Dhyana*, and the heavens of the First *Dhyana*. The First *Dhyana* is called the Stage of Joy that comes from Leaving the desire realm. The Second *Dhyana* is called the Stage of Joy that comes with *Samadhi*. The Third *Dhyana* is called the Stage of the Wonderful Bliss that comes from Leaving Joy. The Fourth *Dhyana* is called the Stage of Purity that comes from Renouncing Thoughts. There are also the Four Stations of Emptiness: (1) the Boundless Emptiness Heaven, (2) the Boundless Consciousness Heaven, (3) the Heaven of Nothing whatsoever, and (4) the Heaven of Neither Thought Nor Non-Thought. Together these are the Four *Dhyanas* and the Eight *Samadhis*.

These types of individuals have *samadhi* and cultivate the superior among the Ten Good Deeds which include the superior grade, the average grade and the below-average grade. These people will become reborn in the heavens because they take the Three Refuges and receive the Five Precepts as well.

**The light cloud of great *auspiciousness*.** *Auspiciousness* represents the human realm.

令一切畜生的罪業都消滅了，將來也可以離苦得樂。

「大歸依光明雲」：這是表示餓鬼道。佛放這種光明雲，令一切餓鬼都改惡向善、改過自新，發一種皈依三寶的心，鬼也可以皈依三寶的。

「大讚歎光明雲」：這表示地獄道。佛用一種讚歎心放這種光明雲，地獄道眾生見到這種光明雲也都離苦得樂，改過向善，發菩提心。這十種光明雲，就表示十道眾生的機宜，釋迦牟尼佛放這麼多種的光明雲，令十法界的眾生發心早成佛道。「放如是等不可說光明雲已」：放了這種妙不可言的光明雲完了之後，又怎麼樣呢？

**又出種種微妙之音，所謂檀波羅蜜音、尸波羅蜜音、羸提波羅蜜音、毗離耶波羅蜜音、禪波羅蜜音、般若波羅蜜音、慈悲音、喜捨音、解脫音、無漏音。**

「又出種種微妙之音」：又發出種種微妙的音聲。種種，不是一種，而是有很多很多種。微，是很輕微的，這聲音不是太大，彼此和諧叫「微」。妙，是清晰。佛的聲音是很清晰，很微妙的。佛用一種音聲說法，可是無論哪一類的眾生聽見佛說法的聲音，都會明白。什至於不同國家的人聽見，也都會明白。佛用一種音聲說出來，在日本人聽，就是日本語；在英國人聽，就是英語；在法國人聽，就是法語；在西班牙人聽，就是西班牙語。雖然各國的人語言不同，但是在佛的一種音聲裡頭，都能顯現出，不用翻譯成很多種語言。佛的境界是不可思議，所以說：「佛以一音演說法，眾生隨類各得解。」

☞待續

People want everything to be auspicious. In Chinese, this means luck, such as wishing each other great luck around Chinese New Years in the hopes that good things happen. Here it refers to the auspiciousness gained by those who cultivate the average grade among the Ten Good Deeds, take the Three Refuges and receive the Five Precepts. Such beings will become reborn in the human realm.

**The light cloud of great blessings.** Blessings represent the *asuras*. *Asuras* can be found in the heavens, the human realm, the animal realm and the hungry ghost realm. In short, they can have great blessings, so this kind of clouds of light shine on the asuras.

**The light cloud of great merit** represents the animal realm. The Buddha releases this kind of meritorious cloud of light so that all the animals will eliminate their offenses, leave suffering and attain bliss in the future.

**The light cloud of great refuge.** This represents the realm of hungry ghosts. The Buddha releases clouds of light so that all hungry ghosts will change from being evil to being good, reforming and renewing themselves. They will wish to take refuge with the Three Jewels. Yes, even ghosts can take refuge with the Triple Jewel.

**And the light cloud of great praise.** This represents the realm of hell-beings. The Buddha uses praise as he emits this cloud of light. Beings in the hells who see such clouds of light will want to leave suffering and attain bliss, change for the better and bring forth the Bodhi resolve.

These ten kinds of clouds of light represent the potentials of beings in the ten realms. Shakyamuni Buddha releases so many kinds of clouds of light so that living beings throughout the ten Dharma Realms will resolve to become Buddhas soon. **After emitting indescribably many light clouds** that are wonderful beyond words, then what?

*Sutra:*

**He also uttered many wonderful, subtle sounds. There was the sound of *dana paramita*, the sound of *shila paramita*, the sound of *kshanti paramita*, the sound of *virya paramita*, the sound of *dhyana paramita*, and the sound of *prajna paramita*. There was the sound of kindness and compassion, the sound of joy and equality, the sound of liberation, the sound of no outflows.**

*Commentary:*

**He also uttered many wonderful, subtle sounds.** He let out various kinds, not just one, but used many different intonations. His voice was subtle, being not too loud and being harmoniously resonant. His sounds were wonderful, that is clear. The Buddha's voice is very clear, subtle and wonderful. The Buddha speaks Dharma in a single voice, yet beings of all kinds hear the Buddha's voice and understands what he is saying. Even people of different countries hear him and understand what he says. The Buddha speaks with one voice, but the Japanese will hear him speaking Japanese; the British will hear him speaking English; the French will hear him speaking French; the Spanish will him speaking Spanish. Although these languages are different, the Buddha can make them appear in his single voice. He does not need translations into many languages. The Buddha's state is inconceivable. That is why it is said, "The Buddha explains the Dharma with a single voice and living beings understand it according to their kind."

☞To be continued