

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 ONE:
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAVASTRIMSHA HEAVEN

Revised version
修訂版

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這也就是雖然我給你們講很少的道理，你們能照這個道理去推廣擴充，把它擴大起來。我講一個道理，你們能明白十個道理、百個道理，這就叫推而廣之，擴而充之。

又如我們現在開始講經，這兩個鐘頭講完，就到彼岸了，這是波羅蜜，這一座的講經到彼岸了。還有從前面「如是我聞」這一開始講，這是此岸；講到後邊「皆大歡喜，信受而去」，講完了，這是到彼岸了。總而言之，做什麼事情，達到目的地，這就是到彼岸。你要是把這個到彼岸明白了，那就到彼岸去了。我們最大的目的，就是成佛，得到阿耨多羅三藐三菩提，得到無上正等正覺，這就是我們的彼岸。

「尸波羅蜜音」：這是半梵語，具足叫尸羅。翻成中文就是清涼——清是清淨，涼是很涼爽的；這又乾淨又涼爽，意思是沒有熱惱，沒有煩惱，就得到清涼了，這是一個翻譯法。

又有一個翻譯法，是什麼呢？是防止。國有國防，防備、預備一些軍隊；其他國家若不守規矩，來搶奪我的國家，我就和他打，這叫「防」、國防。家有家防，人有人防；現在這是人防，人自己防備自己。什麼叫防止呢？防備而停止。防備什麼呢？防備作一切的惡事，所以要停止一切的惡事，不作惡，就是諸惡不作，眾善奉行。

古來有一個大居士，乞請上座和尚開示什麼是佛法，這位和尚答覆他：「諸惡莫作，眾善奉行。」居士就說：「老和尚，我向您請問的是佛法呀！您所說的諸惡莫作，眾善奉

Although I explain only a few principles for you, if you can expand and elaborate on these, such as getting insights on ten or a hundred principles from my explanation of one principle, then you are expanding and elaborating on the meaning.

Another example is our sutra lecture. We begin now and when we finish two hours later, we reach the other shore. That is paramita. Another example is we started with “Thus I have heard”, which is this shore. By the time we come to the last words, “Everyone was delighted as they departed, having believed and received the teachings” we have reached the other shore. In short, when we reach our goal, we arrive at the other shore. Once you understand this other shore, you reach the other shore. Our greatest goal is to realize Buddhahood, to attain anuttarasamyaksambodhi, the unsurpassed, equal, level and right enlightenment. This is our other shore.

The sound of *shila* paramita. The full transliteration of *shila* is shi lo. Here it is abbreviated to just shi. *Shila* means clear and cool. It is clean and refreshing, which indicates the absence of heated afflictions. This is one interpretation.

Another translation of *shila* renders it as meaning prevention. Nations set up national defense with preventative measures and equip armies that will strike other countries that do not observe the laws and try to attack. That is one kind of prevention—national defense. Families have their preventative measures and individuals have their preventative measures. That is prevention at a more personal level. The term prevention means to guard against and to bring to a stop. What are we preventing? We want to prevent all bad happenings. We want to not do any evil; be devoted to doing all good.

There was an important layman in the olden days who pleaded with an elder

行，這三歲的小孩子都懂，您怎麼可以對我講這個是佛法呢？」老和尚說：「三歲小兒雖懂得，八十老翁行不得。」三歲的小孩子雖然懂，但是八十歲的老翁做不到。

諸惡就是一切的惡，也就是惡中的單單一種惡。這個「諸」字，我把它當「一」字講，本來「諸」是「多」，我說「多」就是「一」，就是一種的惡事。為什麼你要作一種惡事？作一種的惡事，你就會作第二種惡事；作第二種惡事，就作第三種惡事；作第三種惡事，就作第四種；乃至百千萬種惡事，這都是從一字堆積起來的，都是從一字湊成的。

好像山，你看山那麼大，它是從一粒微塵、眾多微塵，集聚到一起而變成一座山。所以你要說多，多究竟是多少？沒有數量的，莫如就講它是一，還比較容易明白。因此連一件惡事也不要作，這叫諸惡不作。你要是說諸惡莫作，他想：諸惡莫作，是很多的惡不要作；那麼，這一件事也許不包括在諸惡裡面，所以可以作了。我現在這個講法是一件惡事也不可以作的，何況多呢？多了更不可以作。所以這是最要緊的，最妙的，一件惡事也不可以作。

眾善奉行，眾是眾多，和諸字意思一樣。眾善奉行就是每一件善事都要作，不論大善小善都要作；乃至像汗毛那麼小，只要是好事，就要去作；要是不作，不作就少這麼一點，就談不到眾。眾就是全體大用，整個的，沒有一點缺陷，一點也不少，才叫眾。不是說我單作這個善事，不作那個善事；或者我單作那個善事，不作這個善事；不是的，是全體大用。「諸惡莫作，眾善奉行」，這是作善——多也作，少也作；大也作，小也作，但不可作惡；你要是作惡，無論大小惡都作，那個又顛倒了。所以這位老和尚說：三歲小兒雖懂得，八十老翁行不得；因為你作不到圓滿。

「尸羅」又有一個意思，就是戒；戒是戒律。戒律，就是佛入涅槃時，阿難以四事問佛其中的一問。這一問是：佛在世的時候，以佛為師；佛入涅槃後，以誰為師？佛答覆阿難所問，說出家弟子以戒為師——以戒律作為師父。戒律所說的，就是諸惡莫作眾善奉行，也就是止惡防非。所以釋迦牟尼佛就說尸羅波羅蜜。

◎待續

monk to explain some Buddhist principle. The monk responded, “Do not do any evil; be devoted to doing all good.”

The layman said, “Elder monk, I am requesting the Buddhadharmā from you! Even three year olds understand to not do any evil and to offer up all good conduct. How can you tell me that phrase is Buddhadharmā?”

The old monk replied, “Although a three-year-old may know the phrase, even an eighty-year-old cannot do what it says.”

“Any evil” can refer to a single evil and can indicate many evils. I often interpret this “all” as “one” even though it is usually thought to be “many.” But then I say “many are one”—one evil deed. Why does someone do one evil deed? Do one and that will lead to doing a second. Do a second evil deed and that will lead to doing a third. Do a third evil deed and that will lead to doing a fourth and so on to doing millions and millions of evil deeds. All those accumulated from one.

A mountain, for instance, is huge and it came from one dust particle. Many dust particles gather together to create a mountain. So how many is “many”? There is no applicable number, might as well explain it as “one” so that it is easier to understand. So do not do even one evil deed. That’s not doing “any” evil. If you think of it as “any” evil, then when you are about to do something evil, you may convince yourself that it doesn’t count as “any” evil, so I can do it. But my explanation here won’t allow for that because not even “one” evil should be done—how much the less many. Thus it is both essential and wonderful—don’t do even one evil deed!

Be devoted to doing all good. The same meaning applies to the word “all” as to the word “any” explained above. This means doing every single good deed, whether the deed is big or small. Even if the deed is so minor it can be likened to a strand of hair, as long as it is good, do it. If you do not do it, then you are still not doing “all.” “All” refers to the great function of the entire substance without any flaw or deficiency. It’s not that someone can do one kind of good deed but not another kind. No. Always consider the great function of the entire substance. “Do not do any evil; be devoted to doing all good.” In doing good, do a lot; do a little; do large; do small. But do no evil. To do evil deeds regardless of how big or small they are is to be upside down. So this elder monk said, “Although a three-year-old may know the phrase, even an eighty-year-old cannot do what it says.” He said it because we still can’t do that perfectly.

Shila also means precepts. As to precepts, when the Buddha was about to enter nirvana, Ananda asked the Buddha about four matters—and precepts was one of them. That question went: “When the Buddha was in the world, we took the Buddha as our master; when the Buddha enters nirvana, whom should we take as our master?” The Buddha answered Ananda’s question by saying that monastic disciples should take the precepts as their master. The content of the precepts talk about not doing any evil and being devoted to doing good. Another way of saying it is to “stop evil and prevent wrong-doing.” So Shakyamuni Buddha talked about the *shila* paramita.

◎To be continued