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

【忉利天宮神通品第二】

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

Revised version
修訂版

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那麼談到戒是最要緊，最第一的。前面布施也是修行第一個重要的問題，而持戒又是第一，也是第一重要的問題。所以有人說，怎麼這麼多第一呢？在佛法裡頭沒有第二，都是第一，不論哪一個法都是第一。有一個人問我說，佛法有八萬四千種法門，哪一種法門是第一的，最高最妙的？

你猜我怎麼答？我說佛法有八萬四千種法門，就有八萬四千個第一，哪一個也不是第二。為什麼這麼講呢？八萬四千個法門是對治眾生八萬四千種的毛病，每一個眾生皆有他自己的毛病，那麼，對治他的毛病，把他的毛病治好了，這就是第一。

譬如一切的藥品——有治頭痛的，有治喉痛的，有治眼睛痛的，又有治耳朵痛、牙痛、鼻痛的，還有治身上各部份毛病的。你說哪個藥品是第一？要是說治頭痛的藥品是第一，治眼睛痛的藥品是第二，這是錯誤的。你有頭痛的病，吃治頭痛的藥，這藥就是第一；你有眼睛痛的病，吃治眼睛痛的藥，這藥也是第一。

好像我們人有貪瞋癡，你明白佛法，把你的貪心治好了，這治貪心的佛法就是第一；你明白佛法，把瞋心治好了，這治瞋心的法門就是第一；你明白佛法，將你的癡心消除，這治癡心的法門就是第一。

眾生有八萬四千種的習氣毛病，佛就說八萬四千法門，來對治八萬四千種的毛病。所以能把你的病治好的，這就是第一；沒有治好你的病，就談不到第一。因此八萬四千法門，

Precepts are essential; precepts are primary. Earlier we said giving is of foremost importance in cultivation; now we say keeping the precepts are foremost—that they are essential. Someone is wondering, how can there be so many firsts?

In the Buddhadharma there are no seconds; there are only firsts! No matter which dharma it is, it is the foremost. Someone once asked me, “Of all 84,000 methods of practice in the Buddhadharma, which is number one? Which is the most lofty? The most wonderful?”

What do you suppose I answered? I said, “The 84,000 methods of practice are all number ones. They are all firsts. There aren’t any seconds.” How is that explained? The 84,000 methods of practice provide cures for beings’ 84,000 faults. Everyone has faults and these methods counteract those faults. Whatever cures a fault is a number-one method.

For example, there are medicines that cure headaches, sore throats, pains in the eyes, earaches, toothaches, pains in the nose, and various other physical illnesses. Which medicine is number one? It would be wrong to say the medication for curing a headache is number one and the medication for curing pain in the eyes is number two. If you have a headache, the medicine that will cure it is number one. If you have pain in your eyes, the medicine that will cure it is number one.

It’s like our greed, anger, and delusion. Once we understand Buddhism, we want to cure our greed. So whatever medicine cures greed is number one. Once we understand Buddhism, we want to cure our hatred. Whatever medicine cures hatred is number one. Once we understand Buddhism we want to cure our delusion. Whatever medicine cures delusion is number one.

Living beings have 84,000 habits so the Buddha explained 84,000 methods to

就有八萬四千個第一。《金剛經》上說：「是法平等，無有高下」，既然沒有高下，所以我說八萬四千種法門，八萬四千個都是第一，你說這是不是佛法？

我講經和其他人講經不同，其他人講經講這「諸惡不作」的「諸」字，一定當多字講的，不會當一字講。我呢！就是用英文的文法，倒回來從頭上來找。

因為我不識數，數目太多了，我不知道哪一個是哪一個。莫如趕不上，我就向後轉，迎頭趕上。例如：這個人很會跑，他轉！我也轉！轉！你由後跟著這轉的人跑，啊！他跑得快，趕也趕不上，我反轉頭，嗯！在這兒和他對上了，遇到了。你看！我講經也是這個辦法，數目多了，我數不過來究竟是多少？因此我就說一個。這回不單我明白，小小的孩子都明白，所以我是這樣的講法。

尸羅波羅蜜。尸羅就是持戒，講起持戒的人太多了，不過我講一個持戒的人，他是誰呢？就是道宣律師。道宣律師在中國是持戒第一，研究戒律最高的一位法師。他因為持戒律的關係，感動了天人給他送飯，人間的飯他不吃的，吃天上的飯，因為天人來供養他。在中國歷代祖師以來，就是道宣律師受天人供養，這是人人都知道的。

戒律就專講戒相、戒法、威儀這些道理。三千威儀，八萬細行——這三千威儀從什麼地方來呢？從行、住、坐、臥四大威儀來的。行也有威儀，坐也有威儀，站也有威儀，臥也有威儀。要行如風，立如松，坐如鐘，臥如弓。

行如風：行路好像起風一樣。這個風，並不是颶風的風，也不是狂風的風。如果走路像跑似的，雖然不是颶風，但變成狂風了。不要那樣，要清風徐來，水波不興。那清風很慢地，水上沒有波浪，有風是有風，但是水沒有波浪，要像這種風。

cure those 84,000 habits. Whatever can cure your illness is number one; whichever ones fail are not number ones. So there are 84,000 first places among the 84,000 dharmas. *The Vajra Sutra* says, "The Dharma is equal and level, without high or low." Since there is neither high nor low, I say the 84,000 dharmas are all number one. Is that not the Buddhadharma?

I lecture the sutras differently than others. Others' explanation of "Do not do any evil" (諸惡不作) will certainly explain the article 諸 as "all" or "many" evils; they will not explain it as "one" evil.

But since I do not know numbers—there are too many to count and I don't know which is which—I figured since I can't catch up, I might as well turn around and head back, meet up from another direction. For example, this person is a fast runner, so I will turn whenever he turns. I can never catch up by chasing after him. But if I turn around and wait for him at the other end, I meet up with him. See, this is the way I lecture the sutras too. Since there are so many numbers that I cannot figure out how many exactly, I will just talk about "one." Even children can understand the concept of "one" and so can I. That is the way I lecture.

The *shila* paramita. *Shila* means keeping the precepts. There are many people who keep the precepts—I can't discuss them all. So I will talk about one. Who is he? Vinaya Master Dao Xuan. At that time in China, Vinaya Master Dao Xuan was foremost in keeping the precepts and had achieved the highest level of understanding of the vinaya. His holding of the precepts moved a god, who began to offer him food. The Master did not eat the food of the human realm but ate heavenly food because a god offered it to him. It is well known that among the Buddhist patriarchs in China, only Vinaya Master Dao Xuan received food offerings from the gods.

The vinaya talks specifically about such principles as the attributes of the precepts, the methods for keeping precepts, and comportment. There are three-thousand aspects of comportment and eighty-thousand details of practice. How are the three thousand aspects of comportment derived? They come from the four major positions of dignified deportment: walking, standing, sitting and reclining. Walk with dignified deportment, sit with dignified deportment, stand with dignified deportment, and recline with dignified deportment. Walk like a breeze, stand like a pine, sit like a bell and recline like a bow.

Walk like a breeze. This breeze is not a typhoon or a gale. If you walk like you are running then you have turned into a gale, if not a typhoon. Do not do that. Waft by like a light breeze that would not stir the surface of a pond as it passed. Such a light breeze moves so slowly that as it wafts over water, it does not even create ripples.

待續

To be continued

