

地藏菩薩本願經淺釋

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

修訂版
國際譯經學院
宣化上人講解
【初利天宮神通品第一】

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER ONE:
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA HEAVEN

立如松：立要像一棵松樹似的那麼直。不要縮頭縮脖子，一點也沒有精神的樣子，就好像睡不醒似的，要挺起胸膛來。也不要彎腰駝背、低著頭走路，低著頭你總看地下，看地獄。說不要低著頭，那就仰著頭，太仰也不對，要自然直起來，這是四大威儀之中的立。

還有，走路也不要東張西望，不要看看前邊，看看後邊。你東張西望地，警察一看，噢！這個人一定是想要偷東西，看看有沒有人，他一定想要撬誰的門，就注意你了，所以不要東張西望，左右旁觀。

坐如鐘：坐要坐得像一口鐘似的。

臥如弓：臥著時像一張弓似的，這叫托腮搭髻，稱為吉祥臥。托腮，手托於右臉側；搭髻，手搭於左上股；腿彎曲一點就像一張弓似的。

在行、住、坐、臥四大威儀中，每一威儀有兩百五十條——行有兩百五十條，坐有兩百五十條，臥有兩百五十條，立有兩百五十條。這詳細的，每一種有兩百五十種這麼多，你看，不是那麼簡單的。那麼這兩百五、兩百五，四個兩百五合起來是一千。這一千又有三個——過去一千、現在一千、未來一千，這就是三千威儀。

因為道宣律師持戒精嚴，三千威儀八萬細行具足，所以感動天人送飯。他修行時，不妄言，不妄笑。他不隨便講話的，你和他講話，要講合乎戒律的話，他才答

Stand like a pine. Stand as straight as an evergreen. Don't hunch your head down, burrowing into your neck so that it looks like you don't have the least bit of energy—as if you hadn't had enough sleep. Stand with your chest out and back straight. Don't slump. Hold you head up as you walk. If you are always looking down at the ground when you walk, then all you see is the ground—or you see clear down to the hells. I tell you not to let you head hunch, so then you wonder if you should throw you head back. No, that would be a mistake, too. Hold yourself naturally straight. The position of standing is the first among the four major dignified comportments.

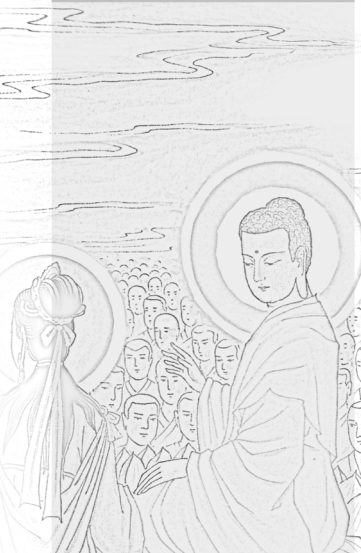
Also, don't look around when you walk, glancing front and back, peering left and right. If you do that, the police will think you want to steal something and are checking to see if anyone is around. They will suspect you are going to try to jimmy someone's door and so will watch you. So don't glance about.

Sit like a bell. The kind of bell referred to here sits firm and is struck [ed note. It isn't the kind that has a clapper and shakes back and forth.]

Recline like a bow. Recline like a bow, with the legs slightly bent, with the palm of your right hand cradling your right cheek and the palm of your left hand resting on the side of your left thigh. This is known as the auspicious posture for reclining.

Each of the four major positions of dignified deportment—walking, standing, sitting, and reclining—has two hundred fifty awesome aspects. That means two hundred fifty for walking, two hundred fifty for standing, two hundred fifty for sitting, and two hundred fifty for reclining. So you see, it's not so easy. Two hundred fifty times four equals a thousand. What is more those thousand are multiplied by the three periods of time, making three thousand subtle aspects of deportment in all.

Vinaya Master Dao Xuan kept the precepts strictly and was replete with the three-thousand subtle aspects of deportment and the eighty-



你；不合戒律的話，他不講。他也是不苟言笑的，但是他也不哭，也不發脾氣，也不揚嘴，總是本來天然的樣子。喜怒哀樂，他沒有的，沒有喜怒哀樂，那是個什麼人？是個木頭人。木頭人沒有喜怒哀樂，也不會歡喜，也不會發脾氣，也不會哭，也不會樂。可是這喜怒哀樂，在沒有發以前，就是個中道。持戒的人，一舉一動都是要守持中道。道宣律師因為守中道，所以感動天人給他送供，天人來供養他，也是日中一食，天上的天人陸玄暢，每天中午給他送供，送天上人吃的飲食。

道宣律師在終南山修行，終南山和喜馬拉雅山是連著脈的——山脈通著，接連連地不斷。聽說在中國的終南山裡邊有很多老修行，在那兒修行悟道。也有很多狼虎，但是牠們不妨礙出家修道的人，而且還都做護法。道宣律師在那兒修行，住茅蓬，天人給他送供養。

這個時候窺基法師就打妄想，打什麼妄想呢？他說，「噢！人間所有的飲食，什麼好吃的東西，葷的、素的，我都吃過了，唯獨就沒有吃過天上的飲食，道宣律師是天人給他送供，我到他那兒趕齋去。」趕齋就是到他那兒吃飯。於是，他就到終南山去見道宣律師。

窺基法師當時也是國師，是玄奘法師的徒弟，講唯識的，非常聰明。當時，有八、九百個和尚在一起翻譯經典，他也是其中的一個主要角色。

他早些到那兒等著吃中飯，因為道宣律師只吃中飯。可是，等著、等著，中午，午後，等到晚間，也沒有人送飯來，道宣律師也沒有飯吃，窺基法師也沒有飯吃。這窺基法師專好吃東西，一天不吃飯就受不了了，啊！這煩惱不小：「你說你這兒有天人送飯供養你，怎麼我來沒有呢？你是不是講大話啊？你是不是在打妄語騙人啦？」道宣律師說：「嗯，隨便你講嘍！你說我騙人，我自己知道是騙人，或是不騙人。」

thousand details of comportment. His behavior so moved the heavenly beings that they brought him food. When he cultivated he did not speak or laugh casually. You had to speak to him according to the rules of the vinaya for him to respond; if you did not, he would not speak. He did not laugh easily. But he did not cry, get angry or pout either. He was just natural all the time. He is in a state of mind that did not reflect any particular state of joy, anger, sadness or happiness. What kind of a person does not have any joy, anger, sadness or happiness? It would seem such a person would be made of wood. A wooden sculpture has no joy, anger, sadness or happiness. The Vinaya Master was not happy or upset; he did not express joy or sorrow. But before joy, anger, sadness or happiness develop, one abides in the Middle Way. People who keep the precepts keep to the Middle Way in every action and every move. Vinaya Master Dao Xuan kept to the Middle Way, so heavenly beings, especially the god Lu, Xuan-Chang, were so moved that they brought him meal offerings every day at noon. Despite such heavenly offerings, he maintained one meal a day.

Vinaya Master Dao Xuan's place of cultivation was in the Zhong Nan mountain range, a seemingly continuous mountain range linked to the Himalayas. I hear that many seasoned cultivators practiced in the Zhong Nan range and became enlightened there. There are many wolves and tigers there too, but they do not obstruct monastic cultivators; in fact they act as protectors of the Dharma. Vinaya Master Dao Xuan cultivated there, living in a straw hut while heavenly beings presented him with offerings.

At that time, Dharma Master Kuiji had a false thought. What was it? He mused, "I have tried most of the delicacies in the human realm, both vegetarian and not; I have tried them all, but I have not tasted the food of the gods. Vinaya Master Dao Xuan has heavenly beings bringing him offerings. I'll go there for lunch." For this reason, he went to Mt. Zhong Nan to see Vinaya Master Dao Xuan.

Dharma Master Kuiji was a National Master. He was a very intelligent disciple of Dharma Master XuanZang, and could explain the Consciousness-Only School. At that time, eight-hundred to nine-hundred monks translated sutras together, and he had a significant position in that group. In any case, Master Kuiji went to Vinaya Master Dao Xuan's place early for lunch, since the Vinaya Master took only one meal a day at noon. Master Kuiji waited and waited--through lunch time, into the afternoon, and on into the evening. But no one offered any food. Both Vinaya Master Dao Xuan and Dharma Master Kuiji did not have any food to eat. Dharma Master Kuiji loved to eat excellent food, so he could not tolerate going without food for a day. He became quite upset. "You say heavenly beings offer you food every day, how come there is nothing now that I am here? Did you brag? Did you lie?" Vinaya Master Dao Xuan said, "Say what you will. You may say I lie, but I know whether I lie or not."

待續

To be continued