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

【**忉利天宮神通品第一**】

宣國比
化際丘
上譯尼
人經恒
講學持
解院修
記錄訂
翻譯

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

「大師子吼音」：平常的獅子吼就如此厲害，大獅子吼這種聲音，更是遠近皆聞。

「雲雷音」：好像雲彩裏打雷的聲音。

「大雲雷音」：這種雷聲音比普通的聲音更大，這是說佛法就好像天上一塊大雲彩，普照大地，普蔭大地。這種雷聲一響，世界各處都聞見，表示佛法普及一切眾生。有雲和雷就會下雨，下雨表示佛法普潤一切眾生的根性，令一切眾生得到法雨的滋潤。這法雨落到世界上，大樹就得到多一點的法雨，小樹就得到少一點的法雨，花草也各得其長，各得到應得的雨量。

佛法也是這樣子，眾生得到法雨的滋潤，也是各得其長，每一種佛法使每一類眾生都得到滋潤，法身慧命增加，開大智慧。所以釋迦牟尼佛「出如是等」：「等」就是上面種種的音聲。「不可說不可說音已」：「不可說」是一個最大的數目，說不出來那麼多的音聲。已，完了。出這麼多種的音，完了之後。

娑婆世界。及他方國土。有無量億天龍鬼神。亦集到忉利天宮。

所謂四天王天。忉利天。須彌摩天。兜率陀天。化樂天。他化自在天。梵衆天。梵輔天。大梵天。少光天。無量光天。光音天。少淨天。無量淨天。徧淨天。

He uttered **the sound of the Great Lion's roar**. An average lion's roar is severe enough, now imagine how far and wide the sound of a great lion's roar can be heard.

He uttered **the sound of thunderclouds**. This is the sound that follows when lightning rips through the clouds.

And he uttered **the sound of great thunderclouds**. This sound of thunder is even greater than the average sound, symbolizing that the Buddhadharma is like a great cloud in the sky that provides both vast illumination and generous shade for the earth. The rumble of thunder is heard everywhere around the world, symbolizing how the Buddhadharma reaches all beings pervasively. Thunder clouds let loose the rain, symbolizing how the Buddhadharma universally moistens all beings' roots so that everyone is nurtured by the rain of Dharma.

As the Dharma rain falls and bigger trees will receive more Dharma rain while smaller trees will receive less Dharma rain. Flowers and grass will also receive the amount of rain they need. The various kinds Buddhist teachings work like that. Living beings receive according to their needs. Every kind of Buddhadharma makes every type of being nourished so that they extend the wisdom-life of their Dharma body and embody great wisdom. **After he**, Shakyamuni Buddha, **had uttered indescribably many**—a number so large that cannot be expressed—**sounds** such as those described above, something else happened.

Sutra:

Countless millions of gods, dragons, ghosts, and spirits from the Saha world and other worlds also gathered in the palace of the Trayastrimsha Heaven.

They came from the Heaven of the Four Kings, the Trayastrimsha Heaven, the Suyama Heaven, the Tushita Heaven, the Blissful Transformations Heaven, and the Heaven of Comfort Gained Through

前面佛放無量大光明雲，演說種種的法音，使眾生返迷歸覺，捨邪歸正。現在又有這個「娑婆世界」，娑婆是印度話，叫堪忍，又叫極苦。「極苦」是對西方極樂而言的，西方有極樂世界，我們這個娑婆世界就是極苦的世界，又叫「堪忍」，言其眾生堪能忍受這種的痛苦。「及他方國土」：和其他的地方，就不是我們這娑婆世界了，是他方世界的國土。

「有無量億天龍鬼神」：有沒有數量那麼多，天上的龍和鬼神。「亦集到忉利天宮」：也一齊來到三十三天的這個天宮了。

「所謂四天王天」：又有四天王天，這四天王又叫護世四王，保護這個世界的。四天王是在須彌山的中間，忉利天就在須彌山的山頂。這個四天王，有東天王、南天王、西天王、北天王等四方的四大天王，東方的天王就叫持國天王，南方是增長天王，西方是廣目天王，北方是多聞天王。四大天王所住的天，人的壽命有五百歲，以人間五十年為四王天的一晝夜。四王天和我們這個世界是最接近了，人世間誰做善、做惡，都由四王天來管著，管著我們這個人間的善惡，這是「四天王天」。

「忉利天」：前面已經講過了，梵語忉利，此云三十三天。又叫能天子，他在三十三天這個地方，能做天主。

「須臾摩天」：是日月光照不到的地方，那個地方是不是黑暗了呢？不是的，每一個夜摩天的天人，自己身上都有光的，所以不需要日月光的。這個天怎麼叫夜摩天呢？夜摩天也是梵語，翻到中文叫善時分。為什麼叫善時分呢？它這個天沒有日月光，日月光到不了這個天，因為太高了，日月光都照不到它那個地方。它以蓮花開合分晝夜，蓮花開了是晝，是白天；蓮花合上，就是晚間了。

忉利天的壽命是一千歲，活一千歲，以人間的一百年作為忉利天的一晝夜。

待續

Others' Transformations. They came from the Heaven of the Multitudes of Brahma, the Heaven of the Ministers of Brahma, the Heaven of the Great Brahma Lord, the Heaven of Lesser Light, the Heaven of Limitless Light, the Heaven of Light Sound, the Heaven of Lesser Purity, the Heaven of Limitless Purity, and the Heaven of Universal Purity.

Commentary:

Earlier the Buddha emitted limitless clouds of great light and uttered various kinds of Dharma sounds so that living beings will turn away from confusion and return to enlightenment, forsake the deviant and return to the proper. Now the term **Saha world** appears in the text. Saha is a Sanskrit word interpreted as “able to be borne” and “ultimate suffering”, which is in contrast to the Ultimate Bliss in the Western Land. Those in the Western world experience ultimate bliss, while those in this Saha world experience ultimate anguish.

Saha means “able to be borne,” which describes how beings here can patiently bear suffering and anguish. **And other worlds** refers to lands and countries that are not our Saha world.

Countless millions of gods, dragons, ghosts, and spirits—so many they could not be counted—**also gathered in the palace of the Trayastrimsha Heaven**, the palace of the Heaven of Thirty-Three.

They came from the Heaven of the Four Kings. The Four Kings are also called the Four Kings Who Protect the World. The Heaven of the Four Kings is situated at the waist—half way up—Mount Sumeru. The Trayastrimsha Heaven is at the summit of Mount Sumeru. The Heaven of the Four Kings has a celestial king in the east, south, west, and north. The eastern one is named Upholding Nations Heavenly King; the southern one is named Ever-increasing Heavenly King; the one in the west is named Wide Eyes Heavenly King, and the one in the north is named Erudite Heavenly King. Beings in the Heaven of the Four Kings enjoy a five hundred year lifespan, of which one day and one night is equivalent to 50 years on earth. The Heaven of the Four Kings is closest to us. It is the responsibility of the Four Heavenly Kings to watch over the people in our world. They observe who are doing good or evil in the human realm. This describes the Heaven of the Four Kings.

They came from **the Trayastrimsha Heaven**. We have already explained earlier that the Sanskrit word “Trayastrimsha” means the Heaven of the Thirty-Three. The lord of the Heaven of the Thirty-Three is named Capable Heavenly Lord.

The Suyama Heaven is a place where neither sunlight nor moonlight reaches. So is it a dark place? No, all the beings in the Suyama Heaven radiate a light from their bodies so they do not need sunlight or moonlight. Why is this heaven called the Suyama Heaven? Suyama is also a Sanskrit word that means “fine divisions of time.” Since this heaven is so high that neither sunlight nor moonlight reaches it, the gods there tell time by the blooming and closing of lotuses. It is day when the lotuses bloom and night when the lotuses shut.

The length of life in the Trayastrimsha Heaven is a thousand years, of which one day and night is equivalent to a hundred years on earth.

To be continued