

地藏菩薩本願經淺釋

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

【**切利天宮神通品第一**】

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

復有他方國土。及娑婆世界。諸大鬼王。所謂惡目鬼王。噉血鬼王。噉精氣鬼王。噉胎卵鬼王。行病鬼王。攝毒鬼王。慈心鬼王。福利鬼王。大愛敬鬼王。如是等鬼王。皆來集會。

「復有他方國土」：為什麼叫復有呢？因為不僅僅前面那麼多的菩薩，和天龍八部來到這切利天，還有從他方國土來的。「土」在佛經上讀du，仍當土字講。他方國土，就不是這個娑婆世界，而是其他世界，其他諸佛的國土。

「及娑婆世界」：還有我們這個娑婆世界。娑婆是梵語，譯成中文叫堪忍，言其眾生堪能忍受這種的痛苦，所以叫娑婆世界。

「諸大鬼王」：一般人講這個「諸」字，是當多字講，我和其他人不同，怎麼不同呢？我講它不是多，是少字，就只是一個。有人說你講錯了，中文這個「諸」字都是當「多」字講，為什麼你當「少」字講，說它是一個？我就歡喜當一個講，為什麼歡喜當一個講呢？因為我很愚癡的，數目多了就記不住，一個容易記，兩個就要費腦筋想一想才能知道。

那麼「諸」當多字講，究竟是多少呢？沒有數，沒有數就很麻

Moreover, all the great ghost kings, such as the ghost king Evil Eyes, the ghost king Blood Drinker, the ghost king Essence and Energy Eater, the ghost king Fetus and Egg Eater, the ghost king Spreader of Sickness, the ghost king Collector of Poisons, the ghost king Kind-Hearted, the ghost king Blessings and Benefits, the ghost king Great Regard and Respect, and other ghost kings from the Saha and other worlds came and gathered together.

Commentary:

Moreover...from...other worlds. Why does this sentence begin with **moreover**? It is because not only did so many Bodhisattvas, gods, dragons, and spirits of the eightfold division come to the Trayastrimsha Heaven, but they came from other lands as well. In Chinese the character for lands is pronounced du. Other worlds implies that beyond just the Saha world, there are other worlds — other Buddhalands.

And **the Saha** world. Our Saha world was also included. Saha is a Sanskrit term. When translated it means “Able to Bear,” indicating that living beings are able to bear the kind of pain found here. That is why this world is named Saha.

All the great ghost kings. Most people explain the character 諸 zhū translated here as **all** as meaning “many.” I explain it differently from other people. In what way different? I explain it not as “many” but as “few,” in fact, as “one”. Some say my explanation is wrong because this character means “many” and ask why I want to explain it as “few”, or “one”. Well, I like to explain it as “one”. Why? Maybe it is because I am not very bright and so I cannot remember too many numbers. “One” is easy to remember, but “two” requires some thinking.

How many is all if explained as “many”? There’s no number given, which is problematic, so I explain it as “one.” All is one and one is all; many is one and one is many. It’s in these kinds of places that I explain the sutras differently.

Therefore, **all the great ghost kings** I interpret as one ghost king. Which one? Whichever ghost king I am talking about at the time. There is Ghost King Evil Eyes, Ghost King

煩，所以我當一字講。諸就是一，一也就是諸；多也就是一，一也就是多。我講經和人不同的地方就在這個地方。

諸大鬼王，我說就是一個鬼王，哪個鬼王呢？我現在講那個鬼王就是那個鬼王，有瞋目鬼王、有攝毒鬼王、慈心鬼王、這一個一個的，我不把它混在一起。又者，這諸字可以當語助詞，諸大鬼王就是那一些個大鬼王，也就是那一個大鬼王。這個「諸」為什麼我又當一字講，這是我一個不講道理的講法，現在解釋給你聽。因為若我不解釋，你始終是心理不服的，認為我講經講錯了，所以現在給你解釋解釋。

這個「多」從什麼地方來的？你找一找它的根源，是從一個的那個地方來的，甚至於一個都沒有，所以多既然是從一那兒來的，你不妨就從第一那兒計起，你記著第一，就可以知道第二，又可以知道第三，以此類推，可以說，一就是無量，無量也就是一。

「一本散為萬殊，萬殊仍歸一本」，所以我們修行都要歸一。修行，修什麼？修這個心。心要怎麼樣子呢？心要專一，所謂「得一萬事畢」，你要是得到這個一了，什麼事情都沒有了。修行也就要修這個一，要修你的念專一，念要是專一了，才能開智慧；念要是不專一呢？那是向外馳求。你要是能一念不生，那更妙。

所謂「一念不生全體現，六根忽動被雲遮」，雖然經文說有這麼多鬼，你要是一念不生，一個鬼也沒有；不但鬼沒有，連一個神都沒有了；不但連一個神都沒有，連一個佛、一個菩薩也都沒有了，什麼都沒有了；什麼都沒有了，這才是什麼都現前了，在這個時候，佛也來了，菩薩也來了，聲聞、緣覺、辟支迦羅什麼都來了，為什麼他來？就因為你沒有了；你要是有，他就不來。妙就妙在這個地方，所以這真是不可思議的境界，也就是在「諸」這個地方。

這個「諸」，你不要當「諸」，就是一個。一個也沒有來，這個諸大鬼王，一個鬼王都沒有，都跑了。鬼王沒有了，這個世界也沒有了。這個世界沒有了，那你還擔心什麼？無憂無愁，無罣無礙，那時候所謂「性盡人已參天地」，性就是盡人性、盡己性、盡物性，這時候你就是天地，天地就是你；你就是諸佛，諸佛就是你，無二無別，哪有一個你我他呢？哪有這麼多我相、人相、眾生相、壽者相呢？沒有的。

☞待續

Collector of Poisons, the Ghost King Kind-hearted. I talk about them one-by-one, I don't bunch them together. What is more, "all" can be an auxiliary word, which would make it possible to read "all the great ghost kings" as either "these" or "one." Why do I explain Chinese character 諸 zhū as "one?" I'll now give you some reasons for my unreasonable explanation. That's because if I don't explain, you will never agree and will think that I make mistakes when I lecture.

Where does "many" come from? If we search for its source, we find that "many" comes from "one" or even the absence of "one." Since "many" comes from one, we have to start with "one" when we count. Remembering "one," we can move on to "two," can know "three," and escalating from that it can be said that "one" becomes limitless and the limitless returns to "one."

"One disperses into infinity; infinity returns to one." Thus, in cultivation we must return to one. What do we cultivate? We cultivate the mind. What should the mind do? The mind should have one-pointed focus. "When the 'one' is attained, everything is concluded." If we can attain the "one," everything else goes away. Cultivation is about cultivating this one, cultivating to focus our mind. When our mind becomes focused, we can activate our wisdom. What if our mind is not focused? Then we race outside seeking for answers. If we could keep the mind from generating anything, that would be even more wonderful.

It's said: "When we do not have a single thought, the entire substance is revealed; when our six senses suddenly move, we are as if covered by clouds." Although the sutra text describes so many ghosts, if you do not even let one thought occur, there will not be even one ghost. Not only will there not be one ghost, there won't be one spirit, one Buddha or one Bodhisattva. There won't be anything at all. It's when there is nothing at all that everything becomes evident. At this time, Buddhas come, Bodhisattvas come, Sound Hearers, Those Who Enlightened by Conditions—Pratyekabuddhas—all show up. Why? Because you are gone. If you were present, they would not come. This experience is wonderful. It is truly inconceivable and ineffable. And it is right within that word **all**.

As to **all**, don't define it as "one" because there isn't even "one." Of all the great ghost kings, there isn't even one. They have all run away. However, when there are no ghost kings, there will be no world either. And if the world doesn't exist, what do we have to worry about? We'll have no worries, no anxieties, no hang-ups, no hindrances. At that point when "Understanding and acting in accord with the essential nature of self, others, and myriad things, People unify with Heaven and Earth to form the Three." When we fathom human nature, our own nature, and the nature of things, we are the universe and the universe is us. We are all Buddhas and all Buddhas are us—not two, not different. Where will you, I, and they have gone? Where will the marks of self, others, living beings, and lifespans have gone? Everything will be gone.

☞To be continued