

地藏菩薩本願經淺釋

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



PROPER DHARMA SEAL | 正法印

【忉利天宮神通品第一】
宣國比
化際丘
上人譯
講經尼
解學院
持修
記訂
錄
翻
譯

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

爾時釋迦牟尼佛。告文殊師利法王子菩薩摩訶薩。汝觀是一切諸佛菩薩。及天龍鬼神。此世界。他世界。此國土。他國土。如是今來集會。到忉利天者。汝知數不。

「爾時」：當爾之時。什麼時候？就是每一個鬼王到忉利天聽法的時候。什麼叫鬼王呢？他是鬼中的首領。這一些鬼王不論是善、是惡，都是菩薩所化現的，你不要認為凡是鬼王就是鬼了。鬼王更厲害，這一些鬼王都是在宿世發願用種種方法來教化眾生的。有的用慈悲來攝受一切眾生，有的就用兇惡去折伏眾生。

折伏和攝受，這叫「折攝二門」。因為有的眾生遇見慈悲鬼王而發菩提心，這是用攝受行門來教化眾生；有的眾生遇著鬼王這種兇惡的樣子而發菩提心，這叫折伏法，用折伏的法門來教化眾生。既然明白這一切的鬼王都是菩薩所化現的，那麼在這鬼王裏邊，根本就沒有一個善，也沒有一個惡。

善惡是從什麼地方來的呢？是從我們每一個眾生的業報那兒來的。眾生惡業成熟，就見著惡目鬼王；眾生善業成熟，就見著慈心鬼王。無論是惡業或善業，到成熟的時候都應該轉變。惡業成熟，就轉於善業；善業成熟，有時也會轉到惡業去。我們要是修習佛法，就不會被善惡業所轉了，就只

Sutra:

At that time, Shakyamuni Buddha said to Dharma Prince Bodhisattva Mahasattva Manjushri, "As you regard these Buddhas, Bodhisattvas, gods, dragons, ghosts, and spirits from this world and other worlds, from this land and other lands who are now gathered in the Trayastrimsha Heaven, do you know how many of them there are?"

Commentary:

At that time. What time was that? It was when each ghost king had arrived at the Trayastrimsha Heaven to listen to the Dharma. What are ghost kings? They are leaders among ghosts. Whether these ghosts are good or bad, they are transformations of Bodhisattvas. Do not assume that ghost kings are just ghosts. There's more to ghost kings than that! These ghost kings made vows in past lives to teach living beings using various means. Some ghost kings use compassion to gather in living beings; some ghost kings use fierceness to admonish living beings.

This describes "the two approaches of admonishment and gathering in". Some beings make a commitment to become fully awakened based on the kindness they receive from ghost kings. That is an example of using the approach of gathering in to teach beings. Some beings make a commitment to become fully awakened in response to the fierceness of ghost kings. That is an example of using the approach of admonishment in teaching beings. Since we understand that all ghost kings are transformations of Bodhisattvas, we realize that among ghost kings none are fundamentally good or evil.

Where do good and evil come from? They come from every living being's karmic retribution. When living beings' evil karma matures, they see Ghost King Evil Eyes; when living beings' good karma matures, they see Ghost King Kind-hearted. Whether the

向善業這邊走，而不向惡業那邊轉，不會誤入歧途，到刀山、油鍋、劍樹上去。

為什麼要學佛法？就因為要把天地都給翻了，天翻地覆，把天地都給打破了。怎麼說把天地都給打破了呢？這天就是善業，地就是惡業，將天地這個善惡業扭轉回來，都走到善路上去，不向惡路上走。你要是能這樣子，這個惡的鬼王就沒有用了，善的鬼王也沒有工作了，因為沒有工作，所以他們都要退休了。

我現在講經，對於錄音機很不滿意。為什麼呢？因為它在那地方做工，讓我一些皈依弟子都生出一種倚賴性，都懶惰起來，沒有人親自去寫筆記。以前每個人都很注意的寫筆記，寫得很多很多，寫一次，就記得很清楚，現在都不寫了。聽的時候不注意聽，看的時候也都忘了。久而久之把我所講的東西，統統都還給我了，叫我也退休了。鬼王——善鬼、惡鬼都沒有用了，那我這個做法師的也沒有用了。

所以我還不能叫善鬼、惡鬼退休的，他要是沒有工作，我也沒有工作，我也沒有經講了。沒有經講，也就沒有人聽，沒有人聽，那做一個法師有什麼意思？對不對啊？所以啊，都是大家不要退休，這是一個好辦法。

「釋迦牟尼佛，告文殊師利法王子菩薩摩訶薩」：文殊師利菩薩也叫妙德菩薩，又叫妙吉祥菩薩。為什麼叫妙德？就因為他出生時有十種祥瑞：第一、光明滿室；第二、甘露盈庭；第三、地湧七珍；第四、神開伏藏；第五、雞生鳳凰；第六、豬產龍豚（豬生出一條龍）；第七、馬產麒麟；第八、牛生白澤；第九、倉變金粟（倉庫裏頭所有的穀子，都變成金子）；第十、象具六牙（象本來是兩根長牙，但這頭象卻生出六根長牙）。有這十種不可思議的妙處，所以叫妙德；又因為他出生的時候有這十種的祥瑞，所以叫「妙吉祥」。

其實這一尊菩薩，已經不是菩薩了，是什麼呢？是佛了。在過去世他已成佛，叫「龍種上尊王佛」。

karma is good or evil, when it ripens, a change will occur. When evil karma ripens, it can turn into good karma; when good karma ripens, sometimes it can turn into evil karma. If we cultivate according to Buddhism, we won't be turned by good or evil karma. We will only gravitate toward good karma; we won't gravitate toward evil karma. We won't go down the wrong path and end up at the mountain of knives, the vat of boiling oil, and the tree of swords.

Why do we study the Buddhadharma? It is our intent to rearrange the universe—to bring down the heavens and uproot the earth; to break through heaven and earth. What does it mean to “break through heaven and earth”? Heaven represents our good karma; earth represents our evil karma. We need to turn the good and evil karma of heaven and earth back so we can travel the good path instead of the bad path. If we can do that, then the evil ghost kings would be rendered powerless and the good ghost kings would be unemployed. Since they would have no work to do, they could retire.

I am very unhappy with recorders during my sutra lectures. Why? Because the recorder is at work, some of my disciples have decided to rely on it and have become lazy. No one is taking his own notes anymore. Before, everyone paid close attention and kept notes—lots of notes written very clearly. When they write things down, they are able to remember them clearly. But now no one takes notes. When they should be listening, people are not paying attention; after they look at the text, they forget it. Soon enough they return everything I said to me, forcing me into retirement. As to ghost kings, they become useless whether they are good ghosts or evil ghosts; and as for me, this Dharma Master, I'm no use too.

So I still cannot allow the good ghosts and bad ghosts to retire. If they have no work, then I also will be out of job—I won't have Sutras to explain. If no one lectures and no one listens, then what is the point of being a Dharma Master? That can't be right, can it? No, it is better that we all don't retire. That would be the best.

Shakyamuni Buddha said to Dharma Prince Bodhisattva Mahasattva Manjushri. Bodhisattva Manjushri is also called “Bodhisattva Wonderful Virtue” and “Bodhisattva Wonderful Auspiciousness”. Why is he called “Wonderful Virtue”? It is because when he was born, ten auspicious signs occurred: 1. Bright light filled the entire room; 2. Sweet dew pervaded the parlor; 3. Seven gems welled forth from the earth; 4. Hidden treasures magically opened up; 5. Chickens gave birth to phoenixes; 6. Pigs gave birth to dragons; 7. Horses gave birth to unicorns; 8. Cows gave birth to white zai (a divine animal); 9. The grains in silos turned to gold; 10. Elephants became six-tusked. Because these ten inconceivable wonders occurred at his birth, he is named “Wonderful Virtue”; because these ten events that occurred at his birth were auspicious omens, he is named “Wonderful Auspiciousness”.

Actually this Bodhisattva is already not a Bodhisattva. What is he? He is a Buddha. In the past, he became a Buddha named Superior Venerated Dragon-Seed King.