

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

地藏菩薩本願經淺釋



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翻譯

【切利天宮神通品第二】

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Commentary by the Venerable Master Hua
CHAPTER ONE:
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRĀSTRIMSHA HEAVEN

編按：本刊隔月連載宣公上人淺釋之《地藏菩薩本願經》時，曾漏刊第一品的一個段落，自547期至551期已予補足。本期自宣公上人解釋第一品文殊師利菩薩來歷處繼續刊登。

Editor's note: A portion of the first chapter of *The Sutra of the Past Vows of Earthstore Bodhisattva* with Commentary was inadvertently left out of the Vajra Bodhi Sea publication of this sutra. In issues 547-551, we published the missing portion. Beginning with this issue, we will continue where we left off. In this portion, the Venerable Master Hua is giving some background on Manjushri Bodhisattva.

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」。

那麼過去世他成佛了，現在成沒成佛？現在也已經成佛了。現在成佛叫什麼呢？叫「歡喜藏摩尼寶積佛」，其國土在北方的歡喜世界，所以文殊師利菩薩就是摩尼寶積佛。雖然他已經成佛，但是還倒駕慈航，隱大示小，來做文殊師利菩薩。

在《法華經》中他是釋迦牟尼佛的師祖宗，怎麼是佛的師祖宗呢？日月燈明佛有八個兒子，八個兒子最後那一尊佛是燃燈佛，燃燈佛的師父是妙光法師。妙光法師是誰呢？就是文殊師利菩薩。而釋迦牟尼佛是燃燈佛的徒弟，燃燈佛給他授記，所以今生作佛。這要是論起輩數來，文殊師利菩薩的輩份就高了，是釋迦牟尼佛的祖師爺。但是現在釋迦牟尼佛來成佛，他又做釋迦牟尼佛的弟子。

你看菩薩的境界是一點相都沒有，沒有大大小小、高高低下的，沒有這種種的分別。所以我講《金剛經》時，常給你們講「是法平等，無有高下」。

我們現在在這一間房子裏講

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

Well, he became a Buddha in the past, is he not a Buddha now? He is currently also a Buddha. What is his present name? He is the Buddha Treasury of Happiness and Accumulation of Mani Gems and his land in the north is called World of Happiness. Thus, Manjushri Bodhisattva is Buddha Accumulation of Mani Gems. Although he is a Buddha, he chooses to turn the boat of compassion around, to hide the great and appear as the small, and so he's come here as Bodhisattva Manjushri.

According to the *Lotus Sutra*, Manjushri Bodhisattva is the master of Shakyamuni Buddha's master. How can that be? Well, the Buddha Light from Sun, Moon, and Lamps had eight sons. The youngest became the Buddha Burning Lamp. The Buddha Burning Lamp's master was Dharma Master Wonderful Light. And who was Dharma Master Wonderful Light? He was Manjushri Bodhisattva. Shakyamuni Buddha was the Buddha Burning Lamp's disciple; he received the prediction for Buddhahood from the Buddha Burning Lamp and became a Buddha in this life. In terms of generations, Manjushri Bodhisattva is much more senior than Shakyamuni Buddha. He is the grand-master of Shakyamuni Buddha. And yet now, Shakyamuni Buddha is a Buddha and Manjushri Bodhisattva is Shakyamuni Buddha's disciple.

See how Bodhisattvas do not hang onto any outer signs at all! For them, there are no such distinctions as big or small, high or low. When

經說法，或者有我過去的師父都不一定，或者有我過去的徒弟也不一定的。你們現在學佛法，要是誰學得真有道，真有德了，早開悟成佛，或者我再拜你們作師父也不一定的。所以在佛法裏頭妙不可思議，因此妙德、妙吉祥的這種妙處，也就在這個地方。若你明白了，「離一切相，即一切法」；若不明白，「著相頭頭錯，無為又落空」。

我講經想起什麼就講什麼，有時候把天講得都破了，有的時候把地也講得都震了，我也不管天塌地陷，什麼也不管，什麼都沒有了。一切法無我、無人、無眾生、無壽者，什麼又是個佛法興？什麼又是個佛法衰？哪有一個正法？哪有一個末法？沒有的，什麼都是假的。有人說你這個法師把我越講越糊塗了，我就是想叫你糊塗嘛！你要是明白，你又不聽我講經了。好了！我還是講這個糊塗經。

菩薩摩訶薩，摩訶薩是個大菩薩，這尊大菩薩是哪一位？就是文殊師利菩薩。釋迦牟尼佛就問文殊師利菩薩，「汝觀是一切諸佛」：你看這一切到天宮來的諸佛，還有「菩薩及天龍鬼神」，「此世界」：這個世界。「他世界，此國土，他國土，如是今來集會，到忉利天者」：現在來到忉利天集會的這些人。「汝知數不」：現在你知不知道來忉利天宮聽我說《地藏經》的有多少佛？多少菩薩？有多少鬼神呢？數目多少你能夠清楚嗎？為什麼我問你呢？因為你有大智慧，有真實的智慧，洞徹法源的智慧，所以現在我問你，你知不知道有多少？告訴我！請你答覆我。

文殊師利白佛言。世尊。若以我神力。千劫測度。不能得知。佛告文殊師利。吾以佛眼觀故。猶不盡數。此皆是地藏菩薩久遠劫來。已度。當度。未度。已成就。當成就。未成就。文殊師利白佛言。世尊。我已過去久修善根。證無礙智。

☞待續

I lectured on the *Vajra Sutra*, I often told you that “The Dharma is egalitarian, devoid of highs and lows.” Here and now in this location I am explaining the Sutras and it is quite possible that among us there are those who were my teachers in the past or those who were my disciples in the past. Among those of you here studying the Buddhadharma, some may study to the point that they truly gain the Way, truly develop virtue, awaken early and become Buddhas. If that happens, then it’s quite possible that I may bow to you as my teacher. What goes on within Buddhism is quite inconceivable and ineffable. Because of that, the wonder of Wonderful Virtue, Wonderful Auspiciousness is right here with us now! For those who understand that, then “What is apart from all outer signs is all Dharma.” For those who don’t understand, then “Attaching to outer signs, we are wrong in every way; indulging in non-doing, we sink into emptiness.”

In my explanation of Sutras, I simply explain whatever comes up in the text. Sometimes my explanations cause the heavens to shatter and the earth to quake. I do not care if the sky collapses or the earth caves in. I pay no attention to any of that. There isn’t anything at all. All dharmas are without a self, without others, without living beings, and without life spans. What is the flourishing of the Buddhadharma? What is the decline of the Buddhadharma? How can there be a Proper Dharma age and a Dharma-ending age? They do not exist. Everything is false. Some say, “Dharma Master, your talk confuses me.” I mean to confuse you! If you think you already understand, you will not listen to my explanation of Sutras. So! I will continue this confusing explanation of the Sutra.

Bodhisattva Mahasattva. Mahasattva is a great Bodhisattva. Who is this great Bodhisattva? He is Manjushri Bodhisattva. Shakyamuni Buddha asks Manjushri Bodhisattva, “**As you regard these Buddhas who have come to the heavenly palace and the 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?**” Do you know how many Buddhas have come to the palace in the Trayastrimsha Heaven to listen to me speak the *Earth Store Sutra*? How many Bodhisattvas? How many ghosts and spirits? Are you clear on the exact number? Why do I ask you? Because you have great wisdom, true wisdom and wisdom that thoroughly penetrates the source of the Dharma. Now let me ask you, do you know how many? Tell me! Please respond.

Sutra:

Manjushri said to the Buddha, “World Honored One, even if I were to measure and reckon with my spiritual powers for a thousand eons, I would not be able to know how many of them there are.” The Buddha told Manjushri, “Regarding them with my Buddha Eye, I also cannot count them all. Those beings have been taken across, are being taken across, will be taken across, have been brought to accomplishment, are being brought to accomplishment, or will be brought to accomplishment by Earth Store Bodhisattva throughout many eons.” Manjushri said to the Buddha, “World Honored One, I have cultivated good roots for a long time and have certified to unobstructed wisdom.”

☞To be continued