

地藏菩薩本願經淺釋

THE SUTRA OF THE PAST VOWS OF
EARTH STORE BODHISATTVA
WITH COMMENTARY

【忉利天宮神通品第一】

CHAPTER 1: SPIRITUAL PENETRATIONS IN THE PALACE
OF THE TRAYAŚTRIMŚHA HEAVEN

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在迦葉佛時，這一個天主，他是個女人，所以你不要以為他是什麼不得了的，天主原本是個女人。這個女人發心為迦葉佛造一座塔廟，那麼她是什麼因緣發起這個心呢？因為她看見一座破廟，這破廟裡有尊佛像，破廟已經沒有屋頂，沒有天花板了。颶風下雨，把這尊佛像所貼的金面，都一道一道地沖下來，從臉上掉下來。她一看，就生了一種難過的心，說道：「哎喲！這佛像已經都髒了，現在又被風吹，又被雨打。啊！這太不好意思了。」於是她發心要把這座廟修好。

她要造廟，但自己又沒有錢，於是就找她的朋友，找她的親戚，說：「我現在要造廟，但沒有錢，你們大家可不可以幫我的忙呢？你們有親戚就找親戚，有朋友就找朋友，我們互相做一件慈善的事情，把這座廟給修好。」她的親戚朋友說：「可以，我們大家來互相合作，造一座廟。」這麼一找，恰恰就找了三十三個人，她是其中的一個發起人，另外又有三十二個。這三十二個大約多數是女人。這在歷史上已不可考，也考察不出來了。

若有男人，也很少的。因為男人呢？以為自己了不起，不歡喜造廟，說這個讓女人她們去搞去。所以，就由三十三個女人把這座廟造好了，又造了一座寶塔。大家你拿出一點錢，我拿出一點錢，他也拿出一點錢，大家共同拿出所有的力量來造廟造塔。塔廟

During the time of Kashyapa Buddha, this heavenly lord was a woman, which gives you a better perspective on him, since you think he's so incredible. Formerly he was a human female. This woman set out to build a temple for Kashyapa Buddha. The circumstances that led to this resolve were that she saw a dilapidated temple with no roof or ceiling. The Buddha image in the temple was losing its gold gilding from the wind and the rain that came through. The woman was saddened by this and said, "What a pity! This Buddha image had already gotten soiled with age and now it's also wind-blown and rained on. This will never do." And so she made it her goal to rebuild this temple.

Since she did not have any money, she asked her friends and relatives, "I want to rebuild a temple but I am penniless. Could you all help me? Get more of your relatives and friends together so we can do charity and repair this temple." Her friends and relatives agreed, "Fine. Let us cooperate and re-build a temple." Thirty-three people came forth. She was the founder and gathered 32 others, mostly women to help. Their being women is unverifiable in history, however.

But even if there were men, there would have been very few. Men probably thought they had more important things to do, or perhaps they just didn't enjoy building temples. They agreed the women should be able to do the job. In any case, these 33 women finished rebuilding this temple, plus a jeweled stupa at that! Each person donated a little money and all their effort in building this temple and stupa. After the temple and stupa were built and these 33 people's lives came to an end, they were reborn in the heavens. Each person was allotted one heaven in that cluster of heavens. So the Trayastrimsha Heaven is composed of a cluster of 33 heavens to accommodate those 33 people. In the central heaven is Lord Shakra. That's how the Trayastrimsha Heaven came to be.

What does "heaven" mean? It does not mean anything. If it had its own meaning, it would not be called "heaven." Why? Heavens are nature by

造完了，這三十三個人的生命結束之後，就都生到天上去了。生到天上去，每一個人有一層天，所以三十三個人就有三十三天。而這三十三天中間的忉利天天主就是帝釋。這是忉利天的由來。

「天」，天是什麼意思？沒有意思，要是有意思，就不叫天了。沒有意思，為什麼呢？天以自然為義，「自然」就是它的意思。也就是由這三十三個人業報，他們的業力所感，而現出來的這種天。要是沒有這三十三個人，這三十三天也沒有，所以我說沒有意思。你想到那個天上去，那才沒有意思，所以我們不要到那三十三天去。

「宮」，是宮殿，這是最好的、最美麗的那種新形式，好像中國的一些宮殿。可是天上的宮殿比那種更美妙，美輪美奐，妙得更不可言。

「神通」，什麼叫「神」呢？什麼又叫「通」呢？神，有個名字叫「天心」，天的心。通，名慧性，就是有智慧的這一種類趣。通，是無所不通，通達無礙；神，是無所不神，神乎其神的。

神通有六種，六種也是一種，一種分為六種。所以說分開說是六，合而言之是一。再說起來，一也沒有，本來沒有神通，本來也就有神通。怎麼說本來沒有神通呢？怎麼又說本來就是神通呢？這說起來很妙，我們先把這六種神通分開來說，然後再講這個「本來是神通，本來不是神通；本來是一種神通，本來一種神通都沒有」。六種神通分開來講是天眼通、天耳通、他心通、宿命通、漏盡通、神足通。神足通又名神境通，又名如意通。

談到天眼通，我們一樣都是人，有的人和其他的人就不同，怎麼不同法呢？他可以遍觀三千大千世界，如觀掌中的菴摩羅果一樣。阿那律尊者得到天眼通，他是天眼第一，他就是這樣子。

有天耳通，從人間到三千大千世界，這一切的聲音他都可以聽得見，天上一切的音聲他也可以聽得見。他心通，是你心裡所想要做的事情，雖然沒有說出來，他已經知道了。宿命通，是你前生所行所做，或善或惡，他都可以知道。神境通，就是方才所說的這個「神」——也就是一種不可思議的境界，這就叫神。這個「神」和「妙」字，有少少的相似，所以有的時候說神妙莫測，也就是一種不可思議的境界。 待續

definition. The karma of these thirty-three individuals created these heavens. Without these thirty-three individuals, there would not be a Trayastimsha Heaven. That is why I say it has no meaning of its own. It is truly meaningless for you to seek a rebirth on that heaven. Therefore, we should not go to the Trayastimsha Heaven.

The **palace** referred to is exceptionally fine and exquisitely beautiful. One is reminded of some of the imperial palaces in China, but this heavenly palace far surpasses those in its lovely rendering of details. Truly, its elegance is inexpressibly marvelous!

Spiritual penetrations. The “Spiritual” means “mind of heaven.” “Penetrations” means nature of wisdom, meaning a certain category of beings with wisdom. Penetrations indicate that there is nothing not penetrated—that the penetration is unobstructed. Spiritual indicates that there is nothing not spiritual—it is mysterious beyond mysterious.

There are six kinds of spiritual penetrations. These six are one; that one divides into six. Divided they are six; united they are one. To go further, even the one doesn't exist. Originally, no spiritual penetrations exist, yet fundamentally spiritual penetrations do exist. How do we explain there being no spiritual penetrations to begin with? How do we explain that fundamentally there are spiritual penetrations? That's the wonder of it. Let us first explain the six spiritual penetrations individually and then we can talk about how originally spiritual penetrations both exist and do not exist; how originally spiritual penetrations are one and how even that one does not exist. The six spiritual penetrations are: the penetration of the heavenly eye, the penetration of the heavenly ear, the penetration of knowing others thoughts, the penetration of knowing past lives, the penetration of unimpeded bodily function, and the penetration of being free of outflows. The penetration of unimpeded bodily function is also called the spiritual penetration of objects and the penetration of fulfilling wishes.

As to the penetration of the heavenly eye, although we are all people, some are exceptional. How are they exceptional? Some people can observe the trichiliocosm as if it were an apple in the palm of their hand. Venerable Aniruddha had the penetration of the heavenly eye; he was foremost in the heavenly eye.

Someone with the penetration of the heavenly ear can hear all the sounds in the human realm and throughout the entire trichiliocosm. Someone with the penetration of others' thoughts knows what you are thinking before you articulate it. Someone with the penetration of knowing past lives perceives what you did in your past lives, both good and bad. The penetration of spiritual states includes the meaning of spiritual discussed above and is itself an inconceivable state.

The “spiritual” and the “wondrous” are somewhat similar, so sometimes we describe something as being an unfathomable spiritual wonder -- an incomprehensible and ineffable state.

☞ To be continued