

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】

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

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境，是這種境界；通，通達無礙，本來不通而通了。好像牆本來是有阻礙的，你把它捅出個窟窿來，這就通了。我們的無明障礙，把自性的光明都給障住了，你能用你的智慧劍，一劍把它穿通了，這也是通。

漏盡通，我們人為什麼不能成佛，就因為漏了，我們人為什麼不能做菩薩，也就因為漏。這個漏，說是漏到三界裡來，漏到欲界、色界、無色界三界裡。這個漏，不但漏到三界去，更漏到九界去。什麼叫九界呢？菩薩、聲聞、緣覺、天、人、阿修羅、地獄、餓鬼、畜生。這九界的眾生不成佛，就因為有漏，要是沒有漏，就成佛了。

這個漏從什麼地方來的？就是從無明那兒來的。所以，你要是能破無明，就沒有漏；破不了無明，就「漏無剩殆」，因此漏盡通的人是不易多得的。你要是沒有漏，就了生死；你為什麼不能了生死，就因為有漏，有所漏。像有漏的瓶子似的：你裝上水，它漏了；再裝上水，它還是漏了，總也存不住。你要是把這個漏沒有了，那是漏盡通了。

說我們人本來沒有神通，就是指我們，在凡夫的時候，沒有神通。本來就是神通，在聖人的果位上來說，是本來就有神通的。凡夫沒有神通，聖人有神通。聖人有神通，是不是從外邊得來？不是，本來就有的。凡夫沒有神通，是不是丟了？不是，也還在他的自性裡邊，不過他沒有發覺到，沒有把它找

Penetrations are unimpeded. Something impenetrable is pierced through. For instance, walls obstruct, but puncture a hole in it and it is penetrated. Our ignorance obstructs the light of our inherent nature. If you can use your wisdom sword to pierce through, you achieve penetration.

The penetration of no outflows. Why do we human beings not become Buddhas? It is because of our outflows. Why do we human beings not become Bodhisattvas? It is also because of these outflows. These outflows leak into the three realms: the desire realm, the form realm and the formless realm. Not only do outflows leak into the three realms but the nine realms too. What are the nine realms? The realms of Bodhisattvas, Hearers [Arhats], Those Enlightened by Conditions, gods, humans, asuras, hell-beings, hungry ghosts, and animals. The reason that the beings in these nine realms do not become Buddhas is because of their outflows. They would be Buddhas if they did not have any outflows.

Where do these outflows come from? They come from ignorance. If you can shatter ignorance, you will not have outflows. If you cannot break through ignorance, then everything will flow out and nothing will be left. Very few people have the penetration of no outflows. Without outflows, you become liberated from the cycle of birth and death; the reason that you cannot become liberated from birth and death is because you have outflows. Having outflows is similar to a leaky bottle: fill it with water and it leaks; fill it with more water and it cannot preserve it. End outflows and you would have the penetration of no outflows.

Now, saying originally we do not have any spiritual penetrations refers to that fact that ordinary people do not have spiritual penetrations. Saying originally spiritual penetrations exist is referring to the levels of sagehood, where spiritual penetrations do function. Ordinary people do not have spiritual penetrations while sages do. Do sages get their spiritual penetrations from the outside? No, they have always had them. Do ordinary people not have spiritual penetrations because they lost them?

出來。所以，以為就是沒有了，因為這個緣故，所以說本來沒有神通。

有神通和沒有神通，這都沒有什麼重要。你不要以為有了神通，就是得道了，就是證果了，這與證果得道，差得遠之又遠。我們人不要得少為足，不要得到一點點，就以為：「哦！我這回發了財了！」得到一兩金子，就以為發財了。人家有幾萬萬兩在那兒存著，都不以為意，還像沒有那麼回事似的。你得到一兩有什麼不得了呢？所以不要得少為足。「得少為足，中道自劃」，是二乘的境界，不是大乘的菩薩根性。所以，不要以為有神通，就是很不得了。你有神通就認為自己不得了，那太小了，因你還有所執著，有所滿足。「品」，就是這一類，和這個相同的品。

如是我聞。一時。佛在忉利天。為母說法。

「如是我聞」：現在《金剛經》、《地藏經》、《法華經》，同時開講，所以「如是我聞」，要講三次。「如是」，是指法之辭，這是說如是之法是可信的，不如是之法是不可信的，而現在這個法是如是的法。如是，也是印可之辭，「印可」——就是這樣，決定不可改的。

這「如是我聞」是佛入涅槃之前，答覆阿難四種問題的其中一個問題。在釋迦牟尼佛將要入涅槃的時候，阿難哭得頭昏眼花的，什麼也都忘了。阿那律尊者，因為他沒有肉眼，而有天眼，頭腦也特別冷靜，所以就告訴阿難，應該以四事請問於佛。

這四事，第一是結集經藏時，在經的前邊，應該用什麼字，來代表一切的經藏？第二是佛在世的時候，佛弟子同佛在一起住；佛入涅槃之後，又應該和誰在一起住？第三是佛住世的時候，以佛為師；佛入涅槃之後，又尊哪一位做師長？第四就是應該怎麼樣來對待惡性比丘？

當時佛就答說，結集經藏，一切經的前邊就用「如是我聞」四個字。

待續

No, they are in their inherent nature, but they did not notice them and discover them. For that reason, they think spiritual penetrations do not exist. From that comes to idea that there are no spiritual penetrations.

It is not important whether we have spiritual penetrations. Do not think having spiritual penetrations is equivalent to attaining the Way or certifying to sagehood. Far from it! We should not be so easily satisfied -- getting a little and thinking, "I've struck it rich!" That's like being in possession of an ounce of gold and thinking ourselves wealthy. Other people with millions and millions of ounces think nothing of it. It is as if it does not exist for these millionaires. So what is the big deal with your one little ounce? Do not be content with little. To do that is "to be satisfied with a little and thus to cut yourself off from the Middle Way." That describes the state of the Two Vehicles and is not the propensity of a Mahayana Bodhisattva. Thus, do not consider spiritual penetrations to be incredible. If you possess spiritual penetrations and think that you are incredible, then you are far too petty. You are still attached and are too easily satisfied. Chapter means "category". A chapter includes things categorized as the same.

Sutra:

Thus I have heard. At one time, the Buddha was in the Trayastriṃśa Heaven speaking Dharma for his mother.

Commentary:

Thus I have heard. The *Vajra Sutra*, the *Earth Store Sutra* and the *Dharma Flower Sutra* are all starting to be lectured here, so "Thus I have heard" will be explained three times. "Thus" modifies the word Dharma, indicating that Dharma which is thus is credible. The Dharma that is not thus is not credible. This current Dharma is thus and therefore credible. "Thus" is also a term for a seal of approval. A "seal of approval" is a determination that cannot be changed.

"Thus I have heard" is one of the answers the Buddha gave to one of Venerable Ananda's four questions. When Shakyamuni Buddha was about to enter nirvana, Ananda cried himself into a stupor, forgetting everything. Venerable Aniruddha's ordinary eyes were blind, but his heavenly eye was open. He was especially calm and clear-headed, so he advised Ananda to ask the Buddha about four matters:

1. What words should be used at the beginning of each sutra to show that it is representative of the Buddhist Canon?
2. When the Buddha was in the world, the Buddha's disciples lived with him. After the Buddha enters nirvana, with whom should we live?
3. When the Buddha was in the world, the Buddha was our teacher, after the Buddha enters nirvana, which venerable one should be our teacher?
4. How should we treat evil natured Bhikshus?

The Buddha's Answers:

1. Use the four words "Thus I have heard" to begin each sutra.

To be continued