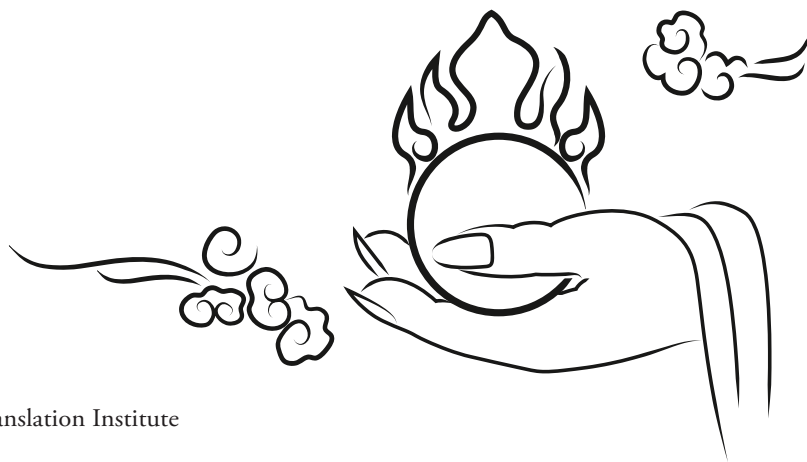


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THE SUTRA OF
THE PAST VOWS OF EARTH STORE BODHISATTVA
WITH COMMENTARY

【忉利天宮神通品第一】

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



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國際譯經學院記錄翻譯 Translated by the International Translation Institute
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佛，是自覺、覺他、覺行圓滿。所謂「三覺圓，萬德備」，就可以成佛。也就是始覺和本覺、究竟覺，這三個覺都圓滿了，所以就成為佛。佛是半梵語，具足是「佛陀耶」。那麼佛又是什麼人呢？佛就是一個大覺悟者，我們每一個人如果依照佛法去修行，都可以達到這種的覺悟，這種的果位；所以釋迦牟尼佛早已經說過，說「一切眾生皆堪做佛」。為什麼皆堪做佛呢？因為皆有佛性。所以只要你肯努力修行，就皆堪做佛。

「能於五濁惡世」：五濁是劫濁、見濁、煩惱濁、眾生濁、命濁。劫濁，就是這個時代非常不乾淨。見濁，見解非常不乾淨。煩惱濁，人有煩惱，這也是不乾淨。眾生濁，眾生也是不乾淨的。命濁，我們這個命也都是污濁不乾淨的。

《楞嚴經》上說，就好像在一盆清水，放上一些沙土，那土本來的功能，也都會失去了。土本來的功能是什麼呢？留礙。土有一種障礙，所以人在上面走，土會托著。如果沒有土，我們就掉到海裡頭去，因為土的底下有水，水來托著泥土；而水底下又是火，有時候火山會爆發，這也都是有一種變化的作用。那麼說水底下是火，這火不會被水熄滅了嗎？因為火太多了，水也熄不滅。要知道這種道理，那就要多研究佛法，才能了解。

The Buddha enlightens himself, enlightens others, and he has perfected practices based in enlightenment. As it is said, one becomes a Buddha when “he has perfected the three types of enlightenments and is replete with the myriad virtues.” The three types of enlightenments perfected are: initial enlightenment, fundamental enlightenment, and ultimate enlightenment. “Buddha” is a Sanskrit term; in full, it is “Buddhaya.” Who is a Buddha? A Buddha is a greatly enlightened one. If every one of us cultivates according to the Buddhas’ teaching, we can all reach this kind of enlightenment. We can become sages. Shakyamuni Buddha long ago said, “All beings can become Buddhas.” Why is that? It is because beings have the Buddha nature. Thus, anyone who is willing to work hard at cultivation can become a Buddha.

The Bodhisattvas praised **how** Shakyamuni Buddha **in the evil world of the Five Turbidities**. . . The Five Turbidities are:

1. The turbidity of time. This is an impure time and age.
2. The turbidity of perceptions. These are views that are impure.
3. The turbidity of afflictions. People are impure because of their afflictions.
4. The turbidity of individual beings. Living beings are impure.
5. The turbidity of life spans. Our lives are turbid and impure.

The *Shurangama Sutra* says that dirt placed in a bowl of clear water loses its original function. What was the function of the dirt? It acts as a blockade. Dirt holds up people as they walk on it.

《楞嚴經》說：「土失留礙，水亡清潔。」水也失去清潔了，所以就叫濁。那麼這五濁惡世也就好像水和土混了。這個世界是不清的，你說怎麼樣分別不清呢？就拿劫濁這個劫——時候，也分不清楚究竟是個什麼時候。以前有一個人問我，什麼叫時候？沒有時候，分不清楚，這就是劫濁。

見濁——你說我們這個見怎麼能分別清楚？也分別不清楚。每一個人的見，你能分開界限嗎？說這個是我的見，那個是你的見。你以那個作為你見的邊際，那麼我見的邊際又是哪一個？沒有。沒有邊際，分別不清，混合在一起了，這是見濁。

煩惱濁——這煩惱濁，大家都煩惱，你也有煩惱，我也有煩惱，煩惱和煩惱互相攪和在一起，也是分別不清楚。有人說，我知道我的煩惱是我的煩惱，你的煩惱是你的煩惱，那為什麼你就能把我的煩惱給惹出來？如果那是我的，不應該由你惹出來；你的煩惱如果是你的，也不應該由我使令你生煩惱。那麼這樣看起來，煩惱也沒有邊際，也是混濁的。

眾生濁——眾生今生做人，來生就做狗也不一定，再來生做貓也不一定，再來生去做老鼠也不一定，或者再來生就變一隻蟲子，各處爬也不一定，這你怎麼能分別得清楚？眾生和眾生互相合作，開個大公司，也是互相分別不清楚。在這大公司裡，不是你被人家賣了，就是人家被你賣了，互相有來往的關係。這不是濁嗎？這就是眾生濁。

命濁——我們的命運也是混濁的。

所以這五濁說起來，是很複雜的。可是釋迦牟尼佛能在這五濁惡世，「惡世」就是最不好的一個世界。「現不可思議大智慧神通之力」：他能顯現出來不可思議這種妙智慧——妙的大智慧，妙的神通，這種微妙不可思議的力量。這不可思議，就是你心裡沒法子想得到的；沒有法子想得到的，就是微妙不可思議。什麼是那微妙不可思議的呢？就是大智慧、大神通這種力量。

Without dirt, we would fall into the sea. Since there is water under dirt, water holds the dirt. Below water is fire. Sometimes volcanoes erupt, a transformative function. Would the fire not be squelched by water? No, there is so much fire that water cannot put it out. If you want to understand this kind of principle, you must study the Buddhadharma more.

The *Shurangama Sutra* says, "Earth loses its ability to block and water stops being clean." That is turbidity. So this evil world of five turbidities is like water and earth mixed together, it is unclean. How? The turbidity of time, for example, has no time or is not clear as to what time it is.

The turbidity of perceptions. How can our perceptions be differentiated clearly? They cannot. Can you divide up everyone's views, categorizing some as my views and some as your views? Where do you draw the boundary between your views and my views? There are no boundaries or they are unclear, so things seem to blur together. This is the turbidity of perceptions.

The turbidity of afflictions means everyone is afflicted. Your afflictions and my afflictions mix together and become unclear. Some say, I know these afflictions are mine and those afflictions are yours. If so, how come you can bring out my afflictions? If those were mine, you should not be able to bring them out; if your afflictions were yours, I should not be able to bring out your afflictions. Thus, we can tell that afflictions have no boundary and are turbid.

The turbidity of individual beings. Some beings are human in this lifetime but may become dogs in the next life and cats in the life after that. Maybe even rats in the life after that, then as insects that crawl all over the place. So how can we draw concrete distinctions of what they are? Living beings get together and form companies; it is difficult to make clear distinctions about them. You are either selling others or being sold by others in this large firm. We are all related. Is this not turbid? This is the turbidity of individual beings.

The turbidity of life spans. Our life spans are also turbid.

The Five Turbidities are extremely complicated. But Shakyamuni Buddha **is able to manifest powerfully great wisdom and spiritual penetrations** in this evil world that is one of the worst worlds. He can manifest a subtle, wonderful and inconceivable strength of wondrous great wisdom and wonderful spiritual powers. Inconceivable means that it is unimaginable and unthinkable, subtly and wonderfully incredible. This is the great power of great wisdom, great spiritual powers.

待續

To be continued