

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

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

【初利天宮神通品第一】

Revised version
修訂版

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「所謂檀波羅蜜音。尸波羅蜜音。羸提波羅蜜音。毗離耶波羅蜜音。禪波羅蜜音。般若波羅蜜音。慈悲音。喜捨音。解脫音。無漏音。」

什麼叫「音」呢？音者飲也，為什麼叫飲呢？言其聲音說出來，你聽明白了，就好像喝到肚子去，你飲下去了。又音者，隱也。有大的，有小的，若隱若現，所以就說是隱。

佛有不可思議的境界，他的音聲發出來，眾生聽了就不同，不一樣的，你聽的是這種聲音，他聽的是那種聲音。本來是一種音聲，但是眾生的種類不同，所聽的就有不同。

佛的音聲可以到多遠？目犍連尊者是神通第一，他曾經試著知道，他用神通向東方恆河沙數世界找佛的音聲到底有多遠？走過恆河沙數這麼多的世界，聽到佛的聲音還像在他座前那麼大的聲音，所以佛這種的聲音是不可思議的。

現在佛出種種的音聲，種種，是很多很多種，不是一種，那麼總共有多少種呢？「所謂檀波羅蜜音」：檀，是檀那。檀那是梵語，翻成中文是布施。布施——以前講過很多次，有所謂財施、法施、無畏施。雖然大家都明白，可是現在把布施的意思再往深的解釋。

布施——雖然布施而不著到布施之相，這才是真正的布施。著相的布施，是生天的果報；不著相的布施，是屬於無漏的果報。不著相，就是心裡不要記住它，比如說我布施給某個人錢，心裡就在想：「啊！這回我做了布施，將來我會得到好的果報。」總這麼想，就變成沒有果報；就是有果報，也只是生到天上去，

There was the sound of *dana paramita*, the sound of *shila paramita*, the sound of *kshanti paramita*, the sound of *virya paramita*, the sound of *dhyana paramita*, and the sound of *prajna paramita*. There was the sound of compassion, the sound of joyous giving, the sound of liberation, the sound of no outflows.

What are sounds? They are what we drink in. How so? When we understand a sound, it is as if we had drunk it in. Sounds can also be defined as unseen. Some are louder and some are quieter, some half muted and half apparent.

The Buddha's state is incredible; when he speaks, living beings hear what he says differently. You hear it as this kind of voice, and he hears it as another kind of voice. Although he uses one voice, different beings will hear the voice differently.

How far can the Buddha's voice reach? Mahamalgayayana was foremost in spiritual penetrations. Once he tried to find out how far the Buddha's voice reaches. He used his spiritual powers to go east, crossing through as many worlds as sands in the Ganges River. After traveling beyond all those worlds, he found that the Buddha's voice was still as loud as it was when he was in front of the Buddha. So the Buddha's voice is inconceivable.

The Buddha now emits so many kinds of voices, not just one kind. How many kinds in total? **There was the sound of *dana paramita***. *Dana* is a Sanskrit word that means giving. We have said this many times before: there is the giving of wealth, the giving of Dharma, and the giving of fearlessness. Although everyone understands, we can explain the meaning of giving in more depth now.

Giving without being attached to

而不能得到無漏的果報。

怎麼樣才叫不著相布施呢？要三輪體空，就是沒有一個能施，也沒有一個所施，中間也沒有一個受者。什麼叫能施呢？什麼又叫所施呢？能施——就是有我，忘不了我，例如：我現在有一筆錢布施出來造廟，或者造佛像，或者印經典，這就生出一種執著心。什麼執著心呢？生起我是一個能布施的人，我拿出5萬塊錢來做布施，這是能施。所施——我拿出5萬塊錢來施給旁人，或者造廟，或者是造佛像，或者印經，我做了這種功德，我有所施。

我是個能施的，我又有所施，那麼在能施、所施中間，又有一個受者。受者，有能受、所受。什麼叫能受呢？有一個人布施出5萬塊錢，布施給我了，我是個能受；我所受的，是對方來布施給我的，那麼對方就是所受。沒有能施，也沒有所施，既然沒有能施所施，也就沒有能受所受，這叫三輪體空。雖然做布施，而不執著布施相，這才叫「三輪體空」的布施。

「波羅蜜」是梵語，翻譯成中文是到彼岸，又叫彼岸到。「到彼岸」是中文的文法，「彼岸到」這是印度梵語的文法，像是英文的文法。中文說「到彼岸」——到了彼岸；英文就說「彼岸到」，梵語也說「彼岸到」，中文的文法稍微有點不同

這個到彼岸和彼岸到，到什麼彼岸？到彼岸就是我們所做的一切事情成功了，達到我們的希望，達到我們的目的，這叫到彼岸。比如我們現在要了生死，生死是此岸，涅槃是彼岸，那麼由生死的此岸經過煩惱的中流，而達到涅槃的彼岸，就叫到彼岸。

我們從這個世界想要到佛的常寂光世界去，從現在開始走，將來走到了，這就叫到彼岸；我們從凡夫的此岸而到聖人的彼岸，證聖果，這也叫到彼岸；我們以前沒明白佛法，現在明白佛法，這也叫到彼岸。不過，到彼岸——有究竟的彼岸，有不究竟的彼岸。

the outer signs of giving is real giving. Giving while attached to the outer signs of giving will result in becoming reborn in the heavens. Giving without being attached to the outer signs of giving brings rewards that are free from outflows. Not being attached means not remembering it. For instance, I gave someone some money, but if I keep thinking, “Ah, I will reap some fine reward for making this donation.” In the end, there is either no reward or the mere reward of becoming reborn in the heavens. There will not be a reward free from outflows.

What does it mean by giving without being attached to outer marks? One must be empty in three aspects: there is no giver, nothing given, and no receiver. What is giving? What is being given? Recalling that there is a giver is a sign that there is a self; one cannot forget one's self. For example, thinking, “I have a donation to contribute to building a monastery, to building Buddha images or to printing sutras.” is an attachment. What is the mind attached to? It thinks, “I am a donor; I can give \$50,000.” That's an attachment to being the donor. Then there's attachment to the gift. “That \$50,000 I donated, whether for building a monastery, sponsoring Buddha images or printing sutras, will earn me some merit. I offered a gift.”

“I am the donor; I gave a gift.” Now, besides the donor and the gift, there is a receiver. There is a subject and object to the receiver. The subject of the receiver is someone who receives that donation of \$50,000. The object received is the gift the donor gave. Without a giver and a gift, there would be no receiver and nothing received. These are the three aspects of emptiness in giving, which is about not being attached to the outer marks of giving.

Paramita is a Sanskrit word. It is translated into Chinese with three characters that mean “reaching the other shore.” That's the Chinese phrasing. The Sanskrit phrasing is more like, “the other shore is reached.” Sanskrit grammar is more like English grammar. So whereas the Chinese characters read, “reaching the other shore,” the Sanskrit and English phrasing would be “the other shore is reached.” In other words, Chinese is a bit different from Sanskrit and English.

What other shore is this? Arriving at the other shore means we have succeeded with what we want to do, fulfilling our wishes and reaching our goals. For instance, we want to become liberated from the cycle of birth and death now. Birth and death is this shore; nirvana is the other shore. When we have passed from birth and death through the flow of afflictions and reached nirvana, then we have reached the other shore.

We who want to go from this world to the Buddhas' Land of Perpetual Stillness and Light must begin now and in the future we can reach that other shore; we who want to go from being an ordinary person to being a sage, then upon attaining the fruition of sagehood we have reach the other shore. Before, we did not understand Buddhism, but now we understand Buddhism. That, too, is reaching the other shore. However, there is a distinction between a non-ultimate other shore and the ultimate one.