

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

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PROPER DHARMA SEAL | 正法印

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記錄翻譯

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

「羸提波羅蜜音」：佛法裡的六度萬行，前面已經講了兩度了，還有四度，第三就是羸提，這也是梵語，中文譯作忍辱，忍辱有生忍、法忍、無生法忍。無生法忍非常的奧妙，有一種法喜充滿。若你證得這無生法忍，那你才是真正嚐到法的滋味，真正明白佛法的奧妙，不可思議。你能忍辱，就能得到波羅蜜；不忍辱，就得不到波羅蜜。

「毗離耶波羅蜜音」：毗離耶也是梵語，譯為精進。有的人誤解這精進是向外道上去精進，其實真正明白精進的，是向佛法上精進。若向外道精進，就只是修無益的苦行。在印度有很多種外道，有一種外道，不吃飯而吃草，學牛的行爲，持「牛戒」。有的外道學狗的行爲，持「狗戒」：狗所不做的東西，他也不做；狗所不吃的東西，他也不吃，狗吃的東西他才吃，這叫做「牛狗戒」。

又有另一種外道在灰堆裡睡覺。本來人的身體就是不乾淨的，他呢？還要在人身上增加很多灰塵，在灰塵裡修行。又有一種外道，他說修行要吃得苦，吃得什麼苦呢？要睡在釘床上，這表示他能忍痛，能行苦行……，以上種種叫做外道的無益苦行。像這種他自己認為是很精進的，其實是一種邪知邪見的精進，不是正知正見，所以這種精進是沒有用的。

要在善法上精進，不要在惡法上精進，你要是在惡法

**The sound of *kshanti paramita*.** We have talked about two of the *paramitas* among the Six *Paramitas* and the Myriad Conducts in the Buddhadharmā. There are four more. The third is *kshanti*, a Sanskrit word that means patience. There is patience with beings, patience with patient acceptance based on awareness of the nonarising of phenomena. patient acceptance based on awareness of the nonarising of phenomena is extremely subtle and wonderful; it fills one with the joy of Dharma. Anyone who certifies to patient acceptance based on awareness of the nonarising of phenomena has really tasted the Dharma, really understood the subtle wonder and inconceivability of the Buddhadharmā. By being patient, you can reach *paramita*; by being impatient, you cannot reach *paramita*.

**The sound of *virya paramita*.** *Virya* is also a Sanskrit word and means vigor. There are those who apply their vigor to externalists' practices. But those who truly understand apply their vigor to the Buddhadharmā. To be vigorous with externalists' practices is to cultivate unbeneficial asceticism. There were many externalists' practices in India. One group practiced by eating grass—holding to the so-called “cow precepts.” Another externalist group imitated dogs and kept “dog precepts” These externalists will not do what dogs refuse to do; they will reject any food dogs reject. They only eat what dogs eat. These are the cows' and dogs' precepts.

There is another externalist practice of sleeping in a pile of ash. The human body is already unclean, but these externalists pile lots of dust on their bodies and cultivate in the dust. Another externalist practice is to sleep on a bed of nails to show that these externalists can tolerate pain and practice asceticism. These are examples of externalists' useless ascetic practices. They think they are very diligent, but it is actually a deviant form of knowledge and view. It is not proper knowledge and proper view. This kind of diligence is useless.

上精進，那就是背道而馳，違背道而走路。對善法上精進，例如：拜佛、念經、禮懺、念佛，這都是「身精進」。然後再「心精進」，什麼叫心精進呢？心念茲在茲，時時刻刻都要修行，勤修善法，念念不忘，勤修精進波羅蜜，忘了自己的疲倦。你真正修佛法，就不覺得疲倦，也不覺得餓，也不會受一切不如法的煩擾，為什麼呢？因為你能精進，所以就沒有這些壞的感覺；若不精進，那就會發生毛病。又覺得疲倦，又覺得精神不好，就乾脆睡覺去了，這就是不精進。這精進主要看你自己怎麼去做。一切時一切處，要勤修善道，這才是精進波羅蜜。

去年暑假，我講《楞嚴經》時，曾經講過四句偈頌。這四句偈頌每一個出家人都應該記得，佛住世的時候，出家人每天都要念這四句偈頌，時刻不能忘失，所以我在暑假的時候特別講過，我甚至認為想要出家的人應該把它記得，更何況是已經出家的人，更不可把它忘了。這四句偈是：

守口攝意身莫犯，  
莫惱一切諸有情，  
無益苦行當遠離，  
如是行者可度世。

「守口攝意身莫犯」：口不能隨便講話，也不能隨便說是說非。不能說這個好，那個不好；這個好吃，那個不好吃，什麼都可以說的，這個口要把它管住。攝意，就是把意念總收攝起來，不要叫它東跑西跑。身莫犯，身體不要犯戒，一定要時時刻刻提醒自己是個出家人，不要犯規矩，這叫守口攝意身莫犯。

「莫惱一切諸有情」：不要惱亂一切有情，令一切的有情生煩惱。這「有情」不但是人，甚至就是一隻畜生，你要是令牠發脾氣，這都是不對的，出家人應該莫惱一切諸有情。

「無益苦行當遠離」：沒有益處的苦行應當離開遠一點，可是十二頭陀行是應該去做的；而沒有益處，不合乎佛法的，就不應該去做。甚至於有外道法自言，可即身成佛，這都不要去學，應該要依照佛法去修行。也不要修「牛狗戒」，這牛狗戒是怎麼回事呢？

☞待續

Be vigorous in the areas of good Dharma teaching rather than using bad methods. Being diligent with bad methods, one turns one's back on the Way and goes down a side-path. Being diligent in practicing good Dharma teaching, such as bowing to the Buddhas, reciting the sutras, bowing in repentance, reciting the Buddha's name, are about being diligent with the body. Then there is being diligent with the mind. What does it mean by being diligent with the mind? Always cultivate in thought after thought, never forgetting to cultivate the *paramita* of vigor but always forget your fatigue. Cultivating the Buddhadharma truly, we will not feel tired or hungry, we will not be bothered by anything that is not according with the Dharma. Why? We are diligent so we do not have any of these negative feelings. If we were not diligent, then we will experience problems. You will feel tired and lethargic; you will figure you might as well go to sleep. This is not vigor. Vigor is primarily based on what you do, such as cultivating the path of goodness at all times and places. That would be the *paramita* of vigor.

Last summer when I lectured on *the Shurangama Sutra*, I explained a four-line verse. Every monk or nun should remember this four-line verse. When the Buddha was in the world, monastics recited this four-line gatha everyday. They did not forget it at any time. I said this specifically during the summer break. I even think laypeople who want to leave the home life should memorize it, not to mention how monastics left-home people should not forget it. This four-line verse is:

*Guard the mouth, gather in thoughts, and make no bodily transgressions.  
Never distress any sentient being.  
Stay far removed from unbeneficial asceticism.  
Practitioners like these save the world.*

**Guard the mouth, gather in thoughts, and make no bodily transgressions.** Do not speak casually or gossip. Watch over the mouth to prevent it from talking about this being good and that being bad, this being delicious and that being bad tasting. Gather in thoughts means to pull in all those thoughts so they do not run left to right. Make no bodily transgressions means not violating any precepts with the body. Those of us who are monastics must always remind ourselves to not violate any rules.

**Never distress any sentient being.** Do not bother or disturb any sentient being. Sentient beings include not only humans but even animals. It is wrong to make any of them angry. Monastics should not distress any sentient being.

**Stay far removed from unbeneficial asceticism.** Do not get involved with useless ascetic practices. The twelve dhutanga practices are acceptable. Avoid unhelpful practices that do not accord with the Buddhadharma. Do not study from heretics who dare say that they will become Buddhas in this lifetime. Cultivate according to the Buddhadharma. Do not imitate the behavior of cows. Why would people want to act like cows and dogs?

☞To be continued