

地藏菩薩本願經淺釋

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

【初利天宮神通品第一】

比丘尼恒持修訂
國際譯學院記錄翻譯
宣化上人講解

Revised by Bhikshuni Heng Chih
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER ONE:
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAVASTRIMSHA HEAVEN

兜率天他就互相笑一笑，你不要以為笑就是好啊！我們人間的人以為笑就是好事，「笑」也就是有一種情欲的作用，所以你到這夜摩天啊，這天人都是願意自己修行用功，很少人與人之間互相握手，這握手就是男女夫婦間行這種性行為。「兜率笑」，兜率天對著笑一笑。

「化樂熟視」，這化樂天的男女熟視。「熟」，就是看的時間久一點，譬如或者一分鐘，或者五分鐘，互相看一、兩分鐘這麼熟視。

「他暫視」，他化自在天，就這麼一看就得了，不是看很久。六欲天男女的性行為就是這樣子的，因為它越往高一層欲念就愈輕一層。你若欲念不輕呢，你也生不到那個天上去；你生到那個天，也都沒有多少欲念了，所以這是六欲天的欲樂。

初禪有三天，二禪有三天，三禪有三天。初禪三天是梵眾天、梵輔天、大梵天。

「梵眾天」：什麼是叫「梵」呢？梵就是清淨的意思，這個初禪天的欲念更輕了，所以就叫「梵」。梵，這個地方所住的一切天人都是清淨的，這是梵天的天民，所以有「眾」。

「梵輔天」：這也是清淨而做天上的宰官，在天上做官的，所以叫「輔」，就是輔佐大梵天王。

「大梵天」呢？就是大梵天王所住的地方，他是一個

Just smiling at each other will do for gods in the Tushita Heaven. We shouldn't think that smiling is a good thing! Among human beings, smiling is considered to be a positive response, but in fact, a smile functions to arouse desire. Since the gods in the Suyama Heaven want to develop skill in their practices, they very rarely hold hands, because holding hands is how men and women carry out sexual activity. In the Tushita Heaven they need only smile at each other.

In Transforming Bliss, it's a stare. In the Transformation of Bliss Heaven, the gods need only stare. "Stare" meaning to take a long look at each other, like maybe for one minute or five minutes. They look at each other intently for a minute or two.

In Others' a glance. In the Heaven of Comfort Gained through Others' Transformations, the gods just glance at each other and that's enough. They don't have to stare. The sexual behaviour of gods and goddesses in the Six Desire Heavens is like that. The higher the heaven, the lighter the gods' sexual desire. Those whose thoughts of sexual desire are not light won't even be born in the heavens; those who are born in the heavens hardly have any sexual thoughts. **That's how the Six Heavens' gods derive sexual pleasure.**

There are three heavens in the First *Dhyana*, three heavens in the Second *Dhyana*, and three heavens in the Third *Dhyana*. The three heavens of the First *Dhyana* are the Heaven of the Multitudes of Brahma, the Heaven of the Ministers of Brahma and the Great Brahma Heaven.

They came from the Heaven of the Multitudes of Brahma. What does "Brahma" mean? Brahma means purity. Thoughts of desire in the First *Dhyana* Heaven are even lighter, so it is said to be "Brahma." The gods living in this heaven are purer. "Multitudes" refers to the celestial citizens who abide in the Brahma Heaven.

The Heaven of the Ministers of



很用功修道的人，但是他只知道修天福，而沒有得到開悟證果，所以修道修完了之後，他就生天了，生天就做大梵天王。這大梵天王，有梵眾天、梵輔天來擁護他，這是初禪三天。

這「初禪三天」叫「離生喜樂地」，離開生死，那個地方非常歡喜的。在我們人用功得到初禪的境界，可以到初禪天上去，可以見到天上大梵天王，大梵天王的宰官、老百姓。

你能到初禪天的境界，你的脈就停止了，你那麼一打坐脈不動。我們一般人的血脈若不動呢，這就死了。但是你這種境界，是因為你這個自性能到達初禪天上去。你身體上的血脈、脈絡停止了，不流動了，但這並不是死，這也可以說是入初禪的定，或者入一個鐘頭、兩個鐘頭、三個鐘頭、五個鐘頭，或者一天、兩天、三天、五天、十天、二十天，你這脈都不動。

脈不動，可是身體不會壞，我們一般普通人死了，到了七天之後，肉就臭了，身體壞了。但是你能用功有這種境界，你的身體不會壞的，不管入定多少日子，這個身體還是一點都不會壞的，這是入到初禪三天。

「二禪三天」，是少光天、無量光天、光音天。怎麼樣能生到這天上呢？就是要去欲斷愛，沒有淫欲心；你若有淫欲心，那麼不能生到這個天上了。這每一層天比每一層天都高一個階級，為什麼階級能高一層呢？因為他這個欲念沒有了，欲念輕了，一層比一層的欲念就減少，減輕。

這二禪天，有少光天，這個天的天人身上也都有光，這個光比夜摩天的光更大了。不過在這一層天，在這二禪三天中，這少光天的光較其他兩層天的光都少。為什麼他有光呢？就是因為他在世間上的時候持戒清淨、專守戒律。梵眾天、梵輔天也是守戒律的，不過守得沒有那麼好，清淨是清淨，但沒有發光。少光天守戒律不單守得好，而且生出一種光明來，所以生到這種天上。

☞待續

Brahma. These are ministers in the heavens who came to their positions because of purity. They assist the Great Brahma Lord.

The Heaven of the Great Brahma Lord is where the Great Brahma Lord lives. He is someone who developed skill in his cultivation, but he only knew to cultivate heavenly blessings and so he has not yet enlightened or become a sage. After cultivating to a point, he became born in the heavens and became a Great Brahma Lord. The Great Brahma Lord is supported and protected by the Brahma multitudes and Brahma Ministers. These are the three heavens of the First *Dhyana*.

The three heavens of the First *Dhyana* are called The Level of Happiness and Relative Bliss Derived When Some Production Ceases. Putting an end to some aspects of production and extinction results in extreme happiness. When we work enough to reach the state of the First *Dhyana*, we can see the Great Brahma Lord, the ministers, and the ordinary gods of the Great Brahma Heaven.

When we reach the First *Dhyana* heavens, our pulse stops. As soon as we go into meditation, our pulse does not beat. Ordinarily, no movement of the pulse indicates death. But in this meditation state, it is because our inherent nature has reached the First *Dhyana* heavens that our physical pulse stops. Although it's not moving, we are not dead. This can be described as entering samadhi in the First *Dhyana*. We may stay in that samadhi for an hour, two hours, three hours, five hours or one day, two days, three days, five days, ten days, or twenty days.

Although our pulse does not move, the body does not deteriorate. For most of us average people, by the first week after death our corpse begins to stink. However, if we can work hard and reach the state described here, then our body will not deteriorate no matter how long we are in samadhi. This is about the three heavens of the First *Dhyana*.

The three heavens of the Second *Dhyana* are: the Heaven of Lesser Light, the Heaven of Limitless Light, and the Heaven of Light Sound. How can we become reborn in the heavens? We must renounce desire and cut off emotional love. We must not even have thoughts of sexual desire. Those who entertain thoughts of sexual desire cannot get reborn in the higher heavens. Each heaven is one level higher than the one below. What determines the progression upward? It's based on diminishing thoughts of desire. Each level upward represents a lessening and lightening of desire.

The heavens of the Second *Dhyana* include the Heaven of Lesser Light. Heavenly beings here have auras that are brighter than the lights in the Suyama Heaven. At the same time, among the three heavens of the Second *Dhyana*, the light of the Heaven of Lesser Light is comparatively weaker than the other two heavens. Why do these beings have light? It is because when they were people, they kept the precepts purely. They focused on keeping the precepts well. Those in the Heaven of the Multitudes of Brahma and Heaven of the Ministers of Brahma also observe the precepts but not so well. They are pure but they do not emit light. Those in the Heaven of Lesser Light not only keep the precepts well but emit a light. This is why they became born in this kind of heaven.

☞To be continued