

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】

宣國比
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記錄訂
翻譯

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

編按：本刊連載宣公上人淺釋之《地藏菩薩本願經》時，曾漏刊第一品的一個段落，自本期起特予補足。

Editor's note: A portion of the first chapter of *The Sutra of the Past Vows of Earthstore Bodhisattva with Commentary* was inadvertently left out of the *Vajra Bodhi Sea* publication of this sutra. Beginning with this issue we will publish the missing portion.

這個也有一個粗的比較，比較什麼呢？就比較那個「地」，掃了頭一次地，掃得乾淨了，是清淨了，這比喻梵眾天、梵輔天、大梵天，樓板的地掃清淨了，沒有打臘。沒有打臘，它就沒有光。我們講這世間法，沒有打臘、沒有光；那麼你打臘有光了，這個樓板它有光了，這是少光天、無量光天、光音天，這是二禪天。

三禪，這少淨天，打完臘你還要把它擦，擦它才能很光的。擦完了，或許地下也有一些個塵，或者掃把上的那些毛，都沒有清理乾淨，沒有完全收拾好，所以光是有了，但是還沒有乾淨。這三禪天呢，乾淨了，所以叫少淨天、無量淨天、徧淨天。把地打上臘，又把它擦得光明湛亮，一點塵埃都沒有了。你不懂得天上的境界，就用樓板想一想這個道理，那就可以了。

那麼脈停住了，脈是血，屬於血脈，脈停止了，這就是清淨了。氣要是停止了，就發光了。第三禪天呢？念停止了，你這妄念完全都停止了。初禪天雖然脈停止了，但這裏邊還有這個念，還有一念。二禪天呢，這個念也沒斷。三禪天，這個念停止了，他不會這個念生，那個念又起，那個念生，這個念起。我們一個人在一剎

There is another crude analogy that compares this to the floor. The Heaven of the Multitudes of Brahma, the Heaven of the Ministers of Brahma and the Great Brahma Heaven are like the floor that has been swept once, but not yet waxed. Without wax, there is no shine. We are talking in worldly terms, about how there is no wax or sheen. When we wax the floor then it will shine. The Heaven of Lesser Light, the Heaven of Limitless Light and the Heaven of Light Sound, these Second Dhyana Heavens, are like that.

The Third Dhyana Heavens' Heaven of Lesser Purity is like waxed floor, but it needs to be wiped to really shine. There may be some dirt or broom hair that has not been cleaned up and picked up, so there is light, but it is not clean yet. The Third Dhyana Heavens are clean, they are the Heaven of Lesser Purity, the Heaven of Limitless Purity, and the Heaven of Universal Purity. The floor is waxed and wiped until it shines with a bright sheen and there is no dust at all. If you do not understand the states in the heavens, then you will if you think about this metaphor of a floor.

Pulse moves blood, when our pulse stops, that is purity. If breath stops, then there is light. At the Third Dhyana Heavens, thoughts stop completely. Although the pulse stops at the First Dhyana Heavens, but there is still this thought. At the Second Dhyana Heavens, this thought did not end either. At the Third Dhyana Heavens, this thought stopped. He will not let one thought occur and another thought develop, that thought occurs and this thought develops. There are 90 births and deaths in one kshana for one individual; in each birth and death there are 900 thoughts. We have so many thoughts in such a short time. At the Third Dhyana, thoughts stop. There is no first thought



那間，就有九十個生死，在每一個生死裏又有九百個念，所以在很短期間內，就有這麼多的念。但是到三禪，這個念就斷了，念停止了，一念再不生前念、後念，後念又生後念，不生了，念也在這兒停了，這是三禪的境界。不單脈停止了，氣停止了，連這個念都停止了，念也沒有了。你坐了一個月，也不知道是一個月，坐一年也不知道是一年，沒有一個時間性，也沒有一個空間性。

但是坐在這個地方，你入這種定，並不是死，願意回來還可以回來。你願意回來，你這念不是停止了嗎？啊！（一想起來）我怎麼在這兒打坐呢？啊！這念又生出來，又回來了。因為三禪的境界是連念都沒有了，所以叫「淨」。如果你有念，還不能談到淨，就好像那個塵似的。你有這個氣，也不能談到光，你這個氣停止了，你的光就現出來了。你的脈停止了，你身上才覺得清淨。你氣停止了，才有光；你念停止了，才是真正談到淨了，所以這叫少淨天、無量淨天、徧淨天，這是第三禪天。第三禪呢，就叫「離喜妙樂地」，把那個喜呢，又要離開，好像我們人生出歡喜心，就以為是好的，但這個都要離開它，連歡喜都不執著了，這叫離喜妙樂地，生出妙的作用來。

福生天。福愛天。廣果天。無想天。無煩天。無熱天。善見天。善現天。色究竟天。摩醯首羅天。乃至非想非非想處天。一切天。龍。鬼神等。悉來集會。

「福生天」：怎麼叫福生天呢？因為在這一層天的人，苦因已經盡了，樂非常住。他苦也沒有了，樂也不執著了。什麼叫「苦因已盡，樂非常住」呢？因為在初禪天，雖然得到初禪，脈已經停止了，可是他還有苦惱。到二禪天、三禪天，這苦惱還沒有斷。到四禪天，這福生天，「苦因已盡」，他這苦的種子，已經沒有了。可是苦的沒有了，是不是就樂呢？他也不執著於這個樂，所以叫「樂非常住」。初禪的苦惱，已經離開了。二禪的憂懸，二禪天的天人，他有一種的憂懸，這種憂愁還沒有斷。可是到這四禪，已經斷了，所以這二禪的憂懸也沒有了。

待續

or a later thought. Here thoughts stop; this is a Third Dhyana state. Not only does pulse stop, breath stop, even thoughts stop. Sit for a month and you do not know whether it has been a month; sit for a year and you do not know that it has been a year. There is no sense of time or space.

Sit and enter Samadhi here does not mean death. You can come back if you want to. Your thought stops, but (as you start thinking), "How come I am here meditating?" This thought is born, so you come back. The state of the Third Dhyana has no thought at all, which is purity. Thoughts are like dust, leaving you impure. While you are still breathing, there is no light to speak of. Breathe stops and your light manifests. You will feel pure and there is light, when your pulse stops. There is real purity to speak of when thoughts stop. These are the Heaven of Lesser Purity, the Heaven of Limitless Purity, and the Heaven of Universal Purity. These are the Third Dhyana Heavens. The Third Dhyana is called the Level of the Wonderful Bliss Derived from Letting Go of Happiness. Leave joy behind. We think it is good to be joyous; but these should be left behind so that we are not even attached to joy. This is the wonderful function from the Level of the Wonderful Bliss Derived from Letting Go of Happiness.

Sutra:

They came from the Birth of Blessings Heaven, the Love of Blessings Heaven, the Abundant Fruit Heaven, the No Thought Heaven, the No Affliction Heaven, the No Heat Heaven, the Good Views Heaven, the Good Manifestation Heaven, the Ultimate Form Heaven, the Maheshvara Heaven, and so forth, up to the Heaven of the Station of Neither Thought Nor Non-Thought. All those groups of gods, dragons, ghosts and spirits came and gathered together.

Commentary:

They came from the Birth of Blessings Heaven. What is the Birth of Blessings Heaven? Beings in this layer of heaven have ended the causes that led to suffering and what they experience is especially blissful. They do not experience any suffering and are not attached to bliss. What does it mean by "They do not experience any suffering and are not attached to bliss"? Although the pulse stops in the first dhyana heavens, such practitioners still experience suffering and afflictions. In the second and third dhyana heavens, suffering and afflictions still have not yet ended. In this fourth dhyana heaven, the Birth of Blessings Heaven, "they do not experience any suffering". The seeds for suffering are no more. Although suffering disappears, are they blissful? "They are not attached to bliss." They have left behind the suffering and afflictions of the first dhyana and the anxieties of the second dhyana heavens. The beings in the second dhyana heavens have not yet ended their anxieties. When they reach the fourth dhyana, the anxieties of the second dhyana are gone.

To be continued