

# 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

【**切利天宮神通品第一**】

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紀錄翻譯

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CHAPTER ONE:  
SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA 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547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. Starting with issue 547, we are publishing the missing portion in installments.

這一個天上，完全是外道所住的地方。外道在這一層天上，他自己以為是究竟的天，他自己以為在這會兒，就可以得到涅槃了，所以就在這個地方修行，修行修行還是要墮落的，這是外道所住的地方。

「無煩天」：煩就是煩惱，這層天上的天人沒有見思煩惱，見思煩惱都斷了。什麼叫見思煩惱呢？

「見」，就是對著境界生出一種貪心來，這叫見的煩惱。「思」，對理論不清楚、不明白，就生出一種分別心，這是思惑。見惑、思惑，沒有這種的煩惱，所以他沒有一種煩熱的煩惱。也沒有苦，也沒有樂，苦樂雙亡，在這苦樂雙亡的境界，他沒有鬥爭心，沒有鬥爭心，所以他這個煩惱也就沒有了，煩惱沒有就得到清涼，得到清涼就叫無煩天。

「無熱天」：熱就是熱惱，那個天上非常清涼，沒有一種熱的煩惱。「善見天」：怎麼叫善見天呢？這層天，他這種見非常廣大，非常的遠，見得非常遠。

「善現天」：也就是有一種很微妙的變化，變化一切樂的境界。「色究竟天」：這以上所說的天，都叫色界天，這個是色究竟天。

This heaven is thoroughly an externalist venue, and the externalists suppose this to be the ultimate heaven. They believe that from this heaven they will reach nirvana. Thus, they keep practicing here, but in the end they will fall. This is an externalist heaven.

**The No Affliction Heaven.** Those in this heaven don't have the afflictions of views or thoughts. Those afflictions have been cut off. What are afflictions from views and thoughts? **Views** happen when we are greedy for something. **Thoughts** are discriminations that lack clarity and understanding. Here, the afflictions due to views and thoughts are gone, so these beings do not experience the heat of those afflictions. They do not feel suffering or bliss. In a state where both suffering and bliss have ended, they have no impetus to contend, so that affliction is gone as well. Devoid of those afflictions, theirs is a cool and refreshing existence, named the No Affliction Heaven.

**The No Heat Heaven.** Heat refers to heated afflictions. That heaven is very cool, devoid of heated afflictions. **The Good Views Heaven.** What does this mean? Those in this Heaven enjoy views that are vast and far. They can see a long way away.

**The Good Manifestation Heaven.** This is a very subtle and wonderful transformation that manifests all the joyful states. **The Ultimate Form Heaven.** The heavens described above are all heavens of the Form Realm. This is the Ultimate Form Heaven.

**The Maheshvara Heaven.** "Maheshvara" is a Sanskrit name that means "Heaven of Great Self-Mastery. The great self-mastery god has eight arms, three heads and rides on a great white ox. That's why he thinks he's achieved self-mastery.

「摩醯首羅天」：摩醯首羅天是梵語，翻成中文，就叫大自在天。這大自在天，他有八隻手，有三個頭，騎著一頭大白牛，所以他認為他很自在的。這摩醯首羅天，也叫大自在天。以上所說的這十個天，無想天是外道天魔所住的地方，那麼其他九個天，合起來就叫四禪天。這四禪又叫「捨念清淨地」，前面初禪脈住，二禪氣停住了，三禪念也停住了，四禪呢，捨念，叫捨念清淨地，把這個念也捨去了，沒有了。

「乃至非想非非想處天」：乃至於有這個非想非非想處天。非想非非想處天，這就包括著空無邊處天、識無邊處天、無所有處天、非非想處天。非非想處天，就是他連識都沒有了，所以叫「非非想」，但這「非想」，又不是沒有了，他還有少少的，所以也不是沒有想，這叫非想非非想處天。

「一切天衆」：一切所有的天衆，很多很多的。和「龍衆」：這龍也很多。「鬼神等衆」：這有鬼、有神，也很多很多。「悉來集會」：都來到忉利天宮這個法會來集會。

☞待續

佛教沒有宗也沒有派：沒有大乘、小乘、曹洞、臨濟、雲門、法眼、或是為仰宗。也沒有禪宗、教宗、律宗、密宗、淨土宗。佛陀談的是法界，他並沒有將佛法分成中國的、日本的、泰國的、或是錫蘭的。這些分別是後人吃飽飯沒事幹，自找的麻煩。每一個宗都是一個門，在本來沒分別的佛法裏，他們起了門戶之見，各個宗派都宣稱：「我的法門比你們的都好！我是曹洞宗，是最好的，是真正的佛法。」

「我的法門比你們的好！」有人這麼回答：「臨濟宗是最好的，佛法就在這裏。」人們為了誰是第一、誰是第二而爭論不休。多令人頭疼啊！「我的法門和你們的不同。」每個宗派都在爭，展現他們的神通，堅持自己的才是最好的。

「佛法之中，什麼是好？什麼是壞呢？好的是從壞的那兒來的，壞的也是從好的那兒來的。不要分高下。《金剛經》說：『是法平等，無有高下』。六祖大師也說過：『吾若言有法與人，即為誑汝』。佛法是絕對不可言說的。」

—宣公上人法語

The Maheshvara Heaven is also called the Heaven of Great Self-Mastery. Among these ten heavens described above, the No Thought Heaven is where externalists and demons in the heavens abide. The other nine heavens are the Fourth *Dhyana* Heavens. The Fourth *Dhyana* is called the Level of Purity Derived from Letting Go of Thoughts. Earlier, we said that the pulse stops in the First *Dhyana*, breath stops in the Second *Dhyana*, thoughts stop in the Third *Dhyana*, and the Fourth *Dhyana*? Thoughts are relinquished. Thus, it's called the Level of Purity Derived from Letting Go of Thoughts. Thoughts are cast off. They no longer exist.

... and so forth, up to the Heaven of the Station of Neither Thought nor Non-Thought. This reference to the Heaven of the Station of Neither Thought Nor Non-Thought includes the Heaven of the Station of Infinite Space, the Heaven of the Station of Infinite Consciousness, the Heaven Station of Nothing Whatsoever, and the Heaven of the Station of Neither Thought Nor Non-Thought. The absence of consciousness is indicated in the name as nor “Non-Thought”. But nor “Neither Thought” indicates that it's not entirely gone. Those in this heaven still have minimal thoughts. They are not entirely without thought. That's the meaning of the name Heaven of the Station of Neither Thought Nor Non-Thought.

All those groups of many gods, many dragons, many ghosts and spirits came and gathered together for this Dharma assembly in the palace of the Trayastrimsha Heaven.

☞To be continued

Buddhism has neither school nor sect: no Mahayana, Hinayana, Caodong [Jap. Soto], Linji [Jap. Rinzai], Yunmen, [Jap. Ummon], Fayan, [Jap. Hogen], or Weiyang [Jap. Igyo] sect. There is no Chan [Jap. Zen], Teaching, Vinaya, Esoteric [Tantric], or Pure Land School. The Buddha spoke of the Dharma-realm; he did not divide Buddhism into Chinese, Japanese, Thai, or Sri Lankan. Those divisions were all made by men who came after the Buddha who had nothing better to do than go out and look for trouble. Every school is a door, and where there was originally no distinction, they created sectarianism, and divided the undivided, universal Buddhadharma. In the undivided Buddhadharma, each sect claims they built partitions by saying, “My Dharma door is better than yours! I am from the Soto sect, the very best; the Buddhadharma is here.”

“My Dharma door is better than yours!” Some replied. “Rinzai Zen is the highest. The Buddhadharma is here.” People are just people and make trouble by bickering over who is number one and who is number two. What a headache! “My dharma door is not the same as yours.” Each cries, showing off his spiritual powers and insisting that he is the best.

“Within the Buddhadharma, what is good and what is bad? The good comes from the bad, and the bad comes from the good. Don't split things up into high and low. The Vajra Sutra says, ‘This Dharma is level and equal with no highs or lows’. The Great Master the Sixth Patriarch also said, ‘If I said I had a Dharma to give people, I would be lying to you’. The Dharma absolutely cannot be spoken.”

— Dharma Quote from Venerable Master Hsuan Hua