

地藏菩薩本願經淺釋

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

【**切利天宮神通品第一**】
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翻譯

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

我再來補充一段持戒波羅蜜，以前佛住世的時候，有兩個比丘要去見釋迦牟尼佛，經過很長的路程，中途沒有水，兩個比丘渴得不得了，幾乎就要渴死了。一個比丘見著了一個人的頭骨，裏面有一些水，這個比丘說：「我們現在渴得這麼厲害，可以喝這腦袋骨裏的水。」

另一個比丘說：「不可以呀！這裏面有蟲子，有蟲子的水是不應該喝的。」

這比丘說：「我們現在渴得這個樣子，喝下這些水，就不會渴死，可以去見釋迦牟尼佛呀！如果我們渴死，也沒有法子去見佛了。」

另一個比丘說：「我寧願持戒死了，雖見不著佛，我也要依佛的教誨，我就是死了也沒有關係。」這比丘就把像水瓢狀的腦袋骨裏的水喝下。而沒有喝水的比丘果然就渴死了。

喝水的比丘就往前走去看佛了，他請問佛說：「我們兩人走到半路上，渴得不得了，見到一個人的頭骨裏有水，我就把這水喝了，免得渴死，好來見佛。我的另一個同參，他寧可渴死也不喝這水，他說這水裏面有蟲子，喝了就犯戒。結果我把這水喝了，我沒有死；他沒有喝這水，他就渴死了，所以我見到佛。」釋迦牟尼佛說：「你以為他渴死了嗎？那個比丘因為持戒關係，我令他先來見我，他現在已在我這兒聽法了。持戒雖然很困難，但是這種誠心我是知

Let me add another supplement on the paramita of keeping the precepts. When the Buddha was in the world, two Bhikshus wanted to go and see Shakyamuni Buddha. After travelling a long way without encountering any water, the two Bhikshus were so thirsty that they were about to die of thirst. One Bhikshu saw a human skull with some water and said, "Since we are so thirsty right now, we can drink the water in this skull."

The other Bhikshu said, "No! There are insects in the water, so we should not drink it."

The first Bhikshu reasoned, "But look at how thirsty we are. If we drink this water, we will not die of thirst and we will see Shakyamuni Buddha then! If we die of thirst then it would be impossible to see the Buddha."

The other Bhikshu responded, "I would rather die keeping the precepts. Although I won't meet the Buddha, I will have relied on his teaching in my practice and so even if I die, it doesn't matter."

The first Bhikshu drank the water in the ladle-like skull while the other did not drink the water and did indeed die of thirst.

The Bhikshu who drank the water went on ahead to see the Buddha. When he got there, he requested permission to speak with the Buddha and said, "There were two of us who were extremely thirsty about halfway along the journey. We saw a human skull with water and I drank the water so that I would not die and could come to visit the Buddha. My fellow cultivator was willing to die of thirst rather than drink because he said the water contained insects and he would violate the precepts. In the end, I drank the water and did not die; he

道的；你不持戒，雖然見我，但是你的心沒有這麼誠，所以他已經開悟證果了，你現在還要慢慢修行。」

由這一段看來持戒、忍辱、布施、精進、禪定、智慧，這六度萬行，都要真心去做。若沒有真心，馬馬虎虎的，那與佛法不會相應的，一定要往真的做。所以

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。

這四句偈頌，是出家人時時刻刻都不應該忘的，都要本著這四句偈頌去做。持戒是最要緊的，我們不要以為馬馬虎虎就算了，你馬虎一點就差得很遠了。所以修行一定要認真，腳踏實地去做，不要飄浮，要實實在在地去做。

「慈悲音」：慈能與樂，悲能拔苦，使一切眾生聽見釋迦牟尼佛的這種聲音，都能離苦得樂，了生脫死。

「喜捨音」：喜，歡喜；捨，布施；歡喜布施。慈悲喜捨，這四個字合起來叫做四無量心——慈無量心、悲無量心、喜無量心、捨無量心。做布施，一定要生一種歡喜心。歡喜做布施，歡喜行布施。不要捨了之後，心裏又覺得捨不得，這就是沒有生歡喜心。釋迦牟尼佛生出這種喜音捨音，令一切眾生聽見這種聲音，都生出一種歡喜布施的心。

「解脫音」：解脫是得到一種真正的自由，無拘無束，所以解脫了。解脫什麼呢？解脫六道輪迴這種生死的苦惱。以前有一個和尚向一位有名望的高僧請法，他說：「請問上座，怎麼樣才能得到解脫？」這位高僧對這和尚說：「現在誰把你綁住了？」說完了這句話，這個和尚立刻就開悟了，「噢！原來沒有人綁住我呀！是我自己綁著自己。」自己若不綁自己，自然就得到解脫了。

那什麼叫做自己綁著自己呢？這個地方，我們各位要想一想，我們每一個人，自己看不破放不下，才得不到自在；得不到自在，也就是得不到解脫。

☞待續

did not drink the water and died of thirst. That is how I am able to visit the Buddha.”

Shakyamuni Buddha said, “You thought he died of thirst? Since that Bhikshu kept the precepts, I made it so that he got to see me first. He is already here listening to my Dharma talks. His keeping of the precepts was extremely difficult for him and I recognize his sincerity. Although you get to see me, you did not uphold the precepts, so you are not so sincere. He has already awakened and become a sage, but you will still have to cultivate gradually for some time.”

We learn in this section that we must be sincere in developing the six *paramitas* of precepts, patience, giving, vigor, *dhyana samadhi* and wisdom, as well as the myriad practices. If one is insincere, if one is sloppy, then one will experience no responses within Buddhism. We must be true in what we do.

*Guard the mouth, gather the mind, avoid physical mistakes.
Never cause distress to any sentient being.
Stay far removed from unbeneficial asceticism.
Those who practice thus can save the world.*

This four-line gatha is something that monks and nuns should remember at all times. Act according to this gatha. It is extremely important to keep the precepts; do not be casual about it. Be a little bit casual and you miss the target, so cultivation requires sincerity and down to earth steps. Do not float along; do it honestly.

The Buddha uttered **the sound of compassion**. Kindness can bestow joy while compassion can uproot suffering. All beings who hear Shakyamuni Buddha's voice can leave suffering and attain bliss, can be liberated from birth and death.

He uttered **the sound of joyous giving**. Joyously give. Kindness, compassion, joy and giving combine to become the Four Boundless Qualities of the Mind: boundless kindness, boundless compassion, boundless joy, and boundless giving. When we give, we definitely want to enjoy doing so. If, once we give, we regret doing so, then our giving wasn't done with joy. Shakyamuni Buddha uttered this sound of joyous giving so that all beings who heard it would take delight in giving.

He uttered **the sound of liberation**. Liberation is a type of true freedom, unrestrained and unbounded. From what are we liberated? We are liberated from the suffering and afflictions of birth and death in the six paths of transmigration. Once upon a time a monk requested a prominent Sangha member to speak the Dharma. He asked, “Senior monk, how can we become liberated?”

This prominent monk said, “Who tied you up?”

The listening monk became enlightened instantaneously, “No one tied me up. I tied myself up.” We are naturally liberated if we do not tie ourselves up.

What is meant by tying ourselves up? We should reflect on that question. We are not at ease because there are things we do not see through and cannot let go of. Being ill at ease shows that we have not gained self-mastery; we have not attained liberation.

☞To be continued