

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】
比丘尼恒持修訂
國際譯學院記錄翻譯
宣化上人講解

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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.

那麼什麼是苦的因呢？苦的因就是「欲」，「欲」就是苦的因。什麼是欲？就是欲念、欲望，英文叫 Desires。這個欲就是一種苦的因，你若沒有欲，就沒有苦了。你若沒有淫欲心，就沒有苦因了，苦因就沒有了。到四禪天的天人就沒有淫欲心了，淫欲心斷了，所以才說「諸欲杜絕」，這一切的欲都沒有了，都斷絕了，粗重的相都滅了，所有這些個有形色、很粗的相都滅了。粗重相滅了，他就得到一種清淨的福德，這種的性，所以叫福生天，這清淨的福生出來了，就叫福生天，這是四禪天的第一個天。

一般人就光知道天，你知道有多少天呢？在佛經上有六欲諸天，又有初禪三天，二禪三天，三禪三天，四禪呢？就有九天，九個天。這福生天是四禪天的第一層天，他因為清淨的福生出來了，現前了，所以叫「福生天」。

第二叫「福愛天」：這福愛天就是 lovely，lovely 什麼呢？lovely 這個福，愛這福，所以叫福愛天，也就是愛這個福的天。這個天是：

捨心圓融，勝解清淨
福無遮中，得妙隨順

What is the cause of suffering? The cause of suffering is desire. Desire is the cause of suffering. What is desire? Desire is the cause of suffering. Without desire, there is no suffering. Without sexual desire, there would be no cause for suffering. Beings in the fourth dhyana heavens do not have thoughts of sexual desire. Those thoughts have been cut off. As it's said: "All the desires are severed." The gross marks all disappear and practitioners gain a certain kind of pure blessings and virtue. This is a quality in the Birth of Blessings Heaven—such pure blessings arise. This is the first heaven of the fourth dhyana heavens.

Most people know what heaven means, but do you know how many heavens there are? The Buddhist sutras record the Six Desire Heavens, three heavens of the first *dhyana*, three heavens of the second *dhyana*, three heavens of the third *dhyana*, and in the fourth *dhyana*? There are nine heavens. The Birth of Blessings Heaven is the first level of the fourth *dhyana* heavens, named Birth of Blessings Heaven because heavenly beings there experience pure blessings.

The second is **the Love of Blessings Heaven**. This is a "lovely" heaven. In what way is it lovely? In this heaven:

Renunciation reaches perfection.

Victorious insight brings purity.

Blessings become unhindered.

Responses wonderfully accord with wishes.

Renunciation reaches perfection. Those in this heaven achieve a state that is interpenetrating and unhindered. They can renounce what is basically impossible to renounce, along with

「捨心圓融」：他這種捨，到了圓融無礙的境界上，不能捨的他也捨了，能捨的他也捨了；放不下的也放下了，放得下的更放下了，所以這叫「捨心圓融」。「勝解清淨」：勝，英文叫 victory。他得這種的勝解清淨了。「福無遮中」：他這個福不知有多大，這種沒有可遮蓋住的福，超出天地之外。「得妙隨順」，他得到一種隨心如意的境界，想怎麼樣就怎麼樣，這妙隨順，隨心如意。在這個時候，苦樂雙離——也沒有苦，也沒有樂了，苦樂都離開了。

苦樂既然離開了，他也不礙這種的有，這叫色界有。但是在這個有界中，他若歡喜的話，他也可以愛樂，所以他這種積蓄日久的功德，他另外有一種的愛求，另外有一種的希望，什麼呢？他的希望就是在福愛天的上邊這兩種天，這兩種天是什麼？一個廣果天，一個無想天，他希望這兩種天的境界。可是廣果天是四禪天之一，無想天是外道所住的地方，在沒有到廣果天之前，就在福愛天這個地方，也可以到廣果天去，又可以到無想天去。這無想天就是入了外道的境界，所以在這個地方就很容易走錯路，因為這個地方有個歧路。所以雖然是生到天上，也容易走到外道那個天上去。

什麼叫「廣果天」呢？這廣果天就是凡夫的果。六欲諸天這都叫凡夫，凡夫所得的果位，超不過廣果天，沒有廣果天這種的境界這麼好。這廣果天，他離開下邊這個天的這種染污，在這廣果天，他的這種快樂是無窮無盡的，他的這種神通，也是妙用無窮的，所以生到廣果天也是不容易的。到了這廣果天，比在福愛天所得的這種妙隨順，更加深一層，不單隨順，而且還得到廣妙隨順。所謂「隨順」，就是隨心如意他所修的這種果，他想要希望的，就能證得這種的果，這是廣果天。

「無想天」：什麼叫無想天呢？無想天他思想斷了，可是斷不是永遠的斷，他只斷五百劫。他的壽命有五百劫，在他一生裏邊，思想不起，沒有思想。可是在五百個劫裏邊，他有四百九十九個劫沒有想，有一個劫裏邊他有想，這一個劫，在前半個劫他的思想滅，滅半個劫，不生起來，等到最後的那半劫，這個想又生出來。所以這個無想，就是說他一生很少時間有著思想。

☸待續

renouncing everything else that should be renounced; they let go of what is basically impossible to let go of, along with letting go of everything else that should be let go of. *Victorious insight brings purity. These beings gain the purity that comes from superior understanding. Blessings become unhindered.* It's not known how great the blessings of these beings are. These blessings that cannot be obscured supersede the bounds of heaven and earth.

Responses wonderfully accord with wishes. Their wishes are fulfilled; whatever they think they want, they will get. There's a wonderful accord with their mind's intent. When that happens, then both suffering and bliss are left behind.

Although suffering and bliss have left, that does not hinder their existence in the Form Realm. However, while in this realm of existence, if they like, they can aspire and long for something. That means they are storing up their long accumulation of merit and virtue because they have a different kind of wish. What is that? They long for the two heavens above this Love of Blessings Heaven, which are the Abundant Fruit Heaven and the No Thought Heaven. Although the Abundant Fruit Heaven is one of the Four Dhyana Heavens, the No Thought Heaven is where externalists abide. Ascending from the Love of Blessings Heaven, they may go to the Abundant Fruit Heaven or the No Thought Heaven. To enter the No Thought Heaven is to enter the externalist realm, so this is a point where it's far too easy to make a mistake and enter the wrong path. So, even though they are already in the heavens, they can still easily enter into an externalist heaven.

What is **the Abundant Fruit Heaven**? The Abundant Fruit Heaven is a fruition for ordinary beings. All the Six Desire Heavens are levels that ordinary people reach. The finest state that ordinary people can reach is the Abundant Fruit Heaven. The Abundant Fruit Heaven leaves the defilement of the heavens below. They enjoy boundless and limitless joy in the Abundant Fruit Heaven; their spiritual powers also have endless functions. So it is not easy to be reborn in the Abundant Fruit Heaven. The wonderful accord experienced in the Love of Blessings Heavens goes to a deeper level here so that it becomes abundantly wondrous accord. This accord means that their wishes will be fulfilled because their cultivation has reached this level of fruition. They will be able to certify to whatever fruition they wish for. This is the Abundant Fruit Heaven.

The No Thought Heaven. For those in the No Thought Heaven thoughts cease—but not forever, just for 500 eons. During their lifespan of 500 eons, no thoughts come up; they don't do any thinking. Actually, that's for 499 eons. During the last half of the last eon, their thought processes begin to function again. Thus, during the time spent in the No Thought Heaven, very little thought occurs.

☸To be continued