

佛教與孝道

Buddhism and Filial Respect

比丘尼恆佩講於萬佛城五觀堂 2009年8月30日慶祝盂蘭盆法會午齋

A talk given by Bhikshuni Heng Pei on the celebration of Ullambana Dharma Assembly, August 30, 2009 at CTTB

很高興今天我們都發了一個很大的善心，才能共聚一堂，來參加一年一度的盂蘭盆節，也稱為「佛歡喜日」。《盂蘭盆經》上佛陀開示說：「諸善男子、善女人皆應年年七月十五日，常以孝順慈憶父母，乃至七世父母，為作盂蘭盆，施佛及僧，以報父母長養慈愛之恩。乞願使現在父母壽命百年無病，無一切苦惱之患。乃至七世父母，離苦得生天上，福樂無極。」每逢佳節倍思親，今天藉目犍連尊者的孝順因緣，來講講佛教裏的一部孝經——《地藏經》，以及古來幾則孝順的例子。

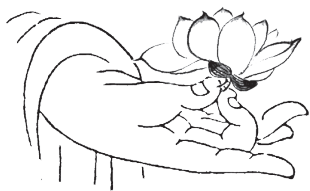
每年的七月裏，有些寺廟會有一個月的《地藏經》法會，有的誦七天的《地藏經》法會。有的人也會以誦《地藏經》，作為每天行持的功課；有人會在生日，又稱為「母難日」，更是誦《地藏經》來迴向父母劬勞之恩。當我們的親人、朋友往生時，更有念誦《地藏經》來迴向，因為《地藏經》是佛教的一部孝經。

I am delighted that all of us have gathered here to participate in the annual celebration of Ullambana, which is also known as the day of the Buddha's Delight. *The Buddha Speaks of Ullambana Sutra* says: "On the fifteenth day of the seventh month, the day of the Buddha's delight, the day of the Sangha's Pravaraṇa, all good men and good women should place hundreds of flavors of foods in the Ullambana basins, and offer them to the Pravaraṇa Sangha of the ten directions. They should vow to cause their present fathers and mothers to live to be a hundred years old and to be free from illnesses, sufferings, afflictions, or worries, and also vow to cause seven generations of fathers and mothers to leave the sufferings of the hungry ghosts, to be born among humans and gods, and to have blessings and bliss without limit." As this day approaches, we especially miss our family. Based on Ven. Maudgalyayana's filial respect, I will briefly talk about the sutra of filiality – *Earth Store Sutra* – and give a few examples of filial respect.

Every seventh lunar month, monasteries hold recitations of the *Earth Store Sutra*. Some monasteries recite it for seven days, and some people recite it as their daily practice. Some recite it on their mother's birthday, "the day of the mother's suffering" in order to dedicate the merit and virtue of the recitation to repay the kindness of our parents. When family members or friends pass away, people also recite *Earth Store Sutra* and dedicate the merit to the deceased because *Earth Store Sutra* is a sutra of filial respect.

This sutra contains ineffable and limitless merit and virtue. It not only lets us understand the principles of cause and effect but also helps us quell unexpected disasters. Subsequently, we will be able to sleep peacefully at night. As our wholesome merit increases day by day, our relatives and friends from past lives will be able to leave suffering and be reborn in good destinies. Hence, most people recite the *Ullambana Sutra* and the *Earth Store Sutra* to repay their parents' kindness and amass supreme blessings in the seventh lunar month.

Buddhism at the end of the Ming Dynasty had two main features: faith in the laws of cause and effect, and Pure Land Practice. Its principle comes from *The Buddha Speaks Amitabha Sutra*: "One cannot lack good roots, blessing, virtues, and causes and conditions to be reborn in that country." Additionally, the "three blessings of Pure Land" were mentioned in the *Sutra on Visualization of the Buddha of Infinite Life*. Those who are seeking to be born in the Pure Land should cultivate



念誦這部經有不可思議的無量功德，不僅讓我們明白因果道理，更令我們現生就可以諸橫消滅、夜臥安穩、善果日增，過往的眷屬、朋友也因此而離苦得生善處。所以在每年的七月，大多誦《盂蘭盆經》和《地藏經》，以報親恩，廣修勝福。

在明朝末年時候，「因果信仰」、「淨土修行」是當時佛教的一大特色。他們的理論是來自《佛說阿彌陀經》中說：「不可以少善根福德因緣得生彼國。」還有《佛說觀無量壽佛經》裏的「淨業三福」——求淨土者當修三福業。而這三福之首即是所謂的「世間福」，其中更以「孝養父母」為先。

《佛說觀無量壽佛經》上說：「欲生彼國者，當修三福。一者孝養父母、奉事師長、慈心不殺、修十善業；二者受持三皈、具足眾戒、不犯威儀；三者發菩提心，深信因果、讀誦大乘、勸進行者。如此三事，名為淨業。此三種業，乃是過去、未來、現在三世諸佛淨業正因。」

因此在明末時候，「孝慈念佛」、「戒殺放生」和「淨土修行」的風氣很盛，都以淨土經典做為依據。在當時影響最大的，有「明末四大師」中的雲棲株宏大師。大師說：「學佛之人應學出世大孝。父母在堂，早勸念佛；父母亡日，課佛三年。其不能者，或一週歲，或七七，皆可也。孝子欲報劬勞之恩，不可不知也。」

這位大師就是我們做大迴向禮祖時，淨土宗第八祖杭州雲棲株宏大師，也就是蓮池大師。大師撰寫《地藏本願經》序，勸讚流通，大力提倡孝心念佛，所以在明末之時，將「孝行」視為佛事之一。

淨土宗第九祖北天目靈峰旭公大師，也就是蕩益大師，一生弘揚讚嘆地藏菩薩，居九華山甚久，自稱為「地藏之孤臣」。盡形勤禮〈地藏懺儀〉，常持〈地藏真言〉，以懺除業障，求生極樂。印光大師更是弘揚流通《地藏本願經》，令修淨業者至心讀誦，依教行持。

the three blessings. The first is worldly blessings, of which “being filial to and caring for parents” is foremost.

The Sutra on Visualization of the Buddha of Infinite Life says, “Whoever wishes to be born in that land should practice threefold blessings: first, being filial and caring for one’s parents, attending to one’s teachers and elders, compassionately refraining from killing, and doing the ten good deeds; second, taking the Three Refuges, adhering to the various precepts and refraining from breaking the rules of conduct; and third, bringing forth the resolve for enlightenment, believing deeply in the law of cause and effect, reciting the Mahayana sutras and encouraging people to follow their teachings. These three are called pure karma, which is practiced by all the Buddhas of the past, present and future as the right cause for being born in Buddhas’ Lands.”

At the end of the Ming Dynasty, “filial respect, compassion, and reciting the Buddha’s name,” “refraining from killing” and “Pure Land Practice” were the prevalent methods of practice, which take Pure Land sutras as their basis. Ven. Yun-Qi Zhu-Hong, one of the most influential monks among the Four Great Masters of the Ming Dynasty, said, “Those who are learning the Buddhadharma should learn about the Great Transcendental Filiality. When parents are still alive, encourage them to recite the Buddha’s name. If parents have passed away, recite the Buddha’s name on their behalf for three years. If one is not able to do so, one year or 49 days will also suffice. Filial sons and daughters who wish to repay their parents’ kindness must know this method.”

This master, Ven. Yun-Qi Zhu-Hong of Hangzhou, also known as the Great Master Lian Chi (Lotus Pond), was the eighth patriarch of the Pure Land School. He wrote the preface for the *Earth Store Sutra* to exhort and praise people who circulate this sutra. He actively advocated reciting the Buddha’s name while practicing filiality. Filial respect was also considered a Buddhist practice at the end of the Ming Dynasty.

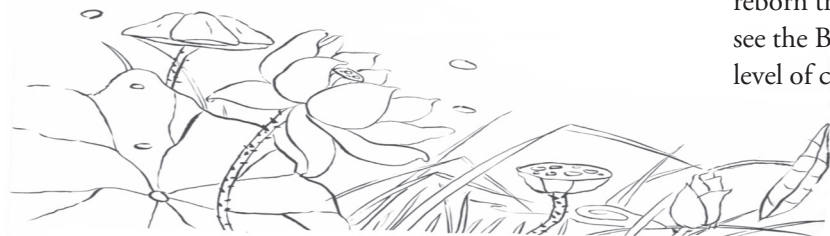
The ninth patriarch, Ling-Fong Xu-gong of Beitian Mu of the Pure Land School, Ven. Ou Yi extolled Earth Store Bodhisattva all his life and lived at Jiuhua (Nine Flowers) Mountain for a long time and called himself, “the solitary disciple of Earth Store” All his life, he bowed the “Earth Store Repentance” diligently and always recited the “True Words of Earth Store” to eradicate his karma in order to be born in the Land of Ultimate Bliss. Great Master Yin Guang advocated and proclaimed the *Earth Store Sutra* even more. As a result, Pure Land practitioners recited this sutra with great sincerity and practiced according to the Buddha’s teaching.

Great Master Hong Yi of contemporary times encouraged Pure Land practitioners to recite the *Earth Store Sutra* as well. In order to repay his parents’ deep kindness, Ven. Xu Yun made a pilgrimage to the Wutai Mountain. On the way, he became seriously ill twice. Manjushri Bodhisattva manifested to save him and carried his luggage for him. Our teacher, Ven. Hsuan Hua, also practiced filial respect to his mother by staying in a hut by her grave for three years. Furthermore, the Bodhisattva Precepts of the *Brahma Net Sutra* says, “When the Buddha accomplished the Unsurpassed Enlightenment, he established the Pratimoksha for Bodhisattvas. The

近代的弘一大師勸勉我們修淨業的人，更要兼持《地藏本願經》。虛雲老和尚為報父母深恩，朝五臺山，途中二度生病感得文殊菩薩前來救度，並且幫忙揹拿行李。我們的師父宣化上人，也在母親的墓旁守孝三年。而《梵網經菩薩戒》中也說，當世尊「成無上覺已，初結菩薩波羅提木叉，孝順父母師僧三寶，孝順至道之法，孝名為戒。」當釋迦牟尼佛的父親淨飯王逝世時，佛陀是親自去抬父親的棺木，以報親恩。

因此，上至佛教教主釋迦牟尼佛、地藏菩薩，到歷代祖師大德，無不闡揚做人的基本道德——「孝道」，這說明了佛教不僅是引導我們向善、走向光明大道的宗教，更是一個不離世、出世間的大孝之道。

仰憑十方三寶聖賢，攝受護念；願我們常發悲愍之心，救度有緣無緣眾生，離苦得樂。因為我們的孝心、善心、悲愍之心，能令我們的父母師長親緣，未生淨土，決定得生。已生淨土，決定見佛。若已見佛，增長品位。我們若是「今生不向此身度，更待何生度此身」，最後便以這兩句話與大家共勉之。



Buddha taught filial respect toward one's parents, teachers, the Sangha and the Triple Jewel. Filial respect is a Dharma of the ultimate path. Filial respect is known as the Precepts; it also means restraint and cessation.” When Shakyamuni Buddha's father, Pure Rice King, passed away, the Buddha lifted and carried his father's coffin in order to repay his parents' kindness.

Hence, even our Fundamental Teacher Shakyamuni Buddha, Earth Store Bodhisattva, the great virtuous ones and patriarchs of the past, advocated and elucidated the basic ethics of filial piety. This illustrates that Buddhism not only guides us to be good and walk on a bright path but also is a form of expanded filiality that is at the same time transcendental and mundane.

By relying on the Triple Jewel, sages and worthy ones of the ten directions to gather us in and be mindful of us, we vow to always bring forth the compassion to save those with or without affinities so that they will leave suffering and attain bliss. Because of our filiality, wholesomeness, kindness and compassion, we can cause our parents, teachers and relatives who are not yet reborn in the Pure Land to definitely be reborn there. Those who are already reborn there will surely see the Buddha. If they have seen the Buddha, we wish their level of cultivation will advance. I'd like to conclude my talk with: “If we don't liberate ourselves in this life, in which life are we going to do so?”