

地藏菩薩本願經淺釋

THE SUTRA OF THE PAST VOWS OF

EARTH STORE BODHISATTVA WITH COMMENTARY

宣化上人講 Commentary by the Venerable Master Hua
國際譯經學院記錄翻譯
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講經緣起

我們現在隨處都是道場，隨處都是法會，隨時隨地都可以講經說法，隨時隨地都可以修行，隨時隨地都是用功的場所。

所以修行沒有處所的分別，沒有遠近的分別，到什麼地方都和在原來的地方一樣。而且不但不要分別地方，也不要分別法會的好壞。我們要到處都可以講經說法，到處都可以研究佛法，這樣才能打成一團，煉成一片。養成這種到任何的地方都研究佛法的習慣，這是最要緊的。

我們研究佛法主要是什麼？要是不打妄想，要收攝身心，把身心收攝到一起，不東想西想，不想過去，也不想現在，也不想未來，就一心一意來研究佛法。這樣你就會沒有什麼煩惱，沒有什麼憂愁。

你為什麼有煩惱？就因為你什麼事情都看不破，放不下，覺得這個事情也重要，那個事情更重要，這一重要就生出一種執著心。一有執著心就有煩惱生出來。所以我們研究佛法的人，就要沒有執著，而且是沒有一切的執著。

我們今天是頭一次在此地講經，以後坐的時候，都是後排的人坐在前排兩人的中間，互相錯開，這就不會擋到後邊人的視線，前邊後邊都可以看得見，這是坐法。那麼站呢？兩個人站在一排，排與排間的距離要離得可以叩頭的距離。

The Arising of Conditions Leading to the Lecturing of the Sutra

At this point, to us every place is a place for spiritual awakening. Every place is a place for Dharma assemblies. Any time and any place is a suitable time and place for lectures on the sutras and Dharma talks. All times and all places are right for working on our cultivation and for developing our skill.

That is why when it comes to spiritual practice, location or distance makes no difference. Any place we travel to is just the same as the place we started from. Make no distinctions among places or about the relative merits of Dharma assemblies. We should be able to lecture on sutras, give Dharma talks, and investigate the teachings of Buddhism wherever we happen to be. In that way, all that we learn will come together for us. We should make a habit of studying the teachings of Buddhism anywhere we travel. That is most important!

What is the key to studying Buddhist teachings? It is to refrain from discursive thinking! Gather in your body and mind—collect them together—and keep your thoughts from wandering off in all directions into the past, present, or future. Simply focus your mind totally on studying the teachings of the Buddha. Do that and you will not have many afflictions or worries.

Why do you have afflictions? It is just because you cannot see through and let go of things. You feel some matters are important and other matters are even more important. Assigning importance leads to attachment. Once there is attachment, afflictions arise. Therefore, as we study Buddhism, we should be free of attachments—any and all attachments.

Today marks the first time a sutra will be explained at this place. From now on, let's stagger the seats from row to row, so the second row seats are spaced between the first row seats. That way no one's view will be blocked and everyone will have a clear line of sight. That will be the seating arrangement. As for the standing arrangement, two people will stand in a row, and leave enough space between the rows for the ones behind to bow

還有方才我們念〈六字大明咒〉，這地藏王菩薩，他就歡喜人念這〈六字大明咒〉，你要是能念〈六字大明咒〉，他就隨心滿願，你求什麼，他就會幫助你。地藏王菩薩的靈感是一言難盡的，這在經裡會講到。那麼在講經的時候，常常我們要念這〈六字大明咒〉，這是最好的一個咒法，它的功能，也很不可思議。

講到這《地藏經》的因緣，說起來也有很重要的關係，因為在夏季租這個房子，本來暑假完了，我想把房子退租了。可是退租了，就有一些人要出去找房子，這很困難，不容易找，所以我就很冒險的，把這房子又租下來了。租下來後，請這些人到這邊住，我並且把地藏王菩薩也請到這邊來，陪著大家在這兒住，那麼大家就可以天天拜一拜菩薩，種善根修福呢！

但是因為「菩薩」對於美國人而言，都是很陌生的，美國人在過去對於每一位菩薩都不認識，現在居然跟菩薩住在一起。有的人就會很高興；有的人就會想，哦！這菩薩的像是一個人的樣子，會感到很害怕。所以，我現在就把這位菩薩的事蹟介紹給各位。大家希望交一個朋友，可能要先瞭解這個朋友是什麼人？因此我們現在要認識這位地藏王菩薩，所以在這種情形下，我給大家講一講《地藏經》。

《地藏經》是佛教裡的一部「孝經」，地藏王菩薩也就是一位行孝的菩薩，是最孝順父母的一位菩薩。因為希望我們每一個人都學地藏王菩薩那種孝順父母的精神，所以來講這部《地藏經》。

第一「教起因緣」：為什麼有這一部經——教起的因緣。第二「藏乘所攝」：藏，是三藏。乘，是大乘、小乘。若講五乘，就有人乘、天乘、聲聞乘、緣覺乘、菩薩乘。所謂藏乘所攝，就是說它在三藏裡邊是屬於那一藏，在五乘裡邊是屬於那一乘。第三「辨定宗旨」：要說明它的宗旨。第四「消釋名題」：消釋名題就是解釋這部經的題目名字。第五「傳譯使者」：誰流傳翻譯這部經典，這也要講出來。第六「別解文義」：這是特別的解釋經文的意思。

☞待續

in those spaces.

Earlier, we were reciting the Six-syllable Great Bright Mantra. Earth Store Bodhisattva likes for people to recite this mantra. If you are able to recite it, he will help you be content. He will help you with whatever you need. It is difficult to describe Earth Store Bodhisattva's efficacious responses in just a few words. We will discuss them as the sutra is explained. Each time before the sutra is explained, we will chant the Six-syllable Great Bright Mantra. It is an excellent mantra and its functions are also quite inconceivable.

There are some very important causes and conditions leading to the *Earth Store Sutra* lectures. I was renting this place for the summer and was planning to terminate the lease at the end of the summer vacation. Had I done that, however, quite a few people would have a tough time looking for places to rental since they were hard to come by. So I took a big chance and renewed the lease on this place and invited people to stay. I also invited Earth Store Bodhisattva to stay here with us. This way, every day we get to bow to the Bodhisattva, to plant good roots and cultivate blessings!

However, Americans are unfamiliar with Bodhisattvas. They were never introduced to one before, let alone having to live with one right now! Some people are delighted, yet others are frightened by the human-like image of the Bodhisattva. Therefore, I will now introduce you to this Bodhisattva's life stories. When you wish to make a new friend, you first would probably want to know the kind of person he or she is. So let us now get acquainted with Earth Store Bodhisattva. Given these circumstances, I will lecture on the *Earth Store Sutra* for everybody.

The *Earth Store Sutra* is a Buddhist scripture on filial piety. Earth Store Bodhisattva is a Bodhisattva who practices filial conduct and is most filial to his parents. By giving my lectures on the sutra, I hope to inspire everyone to follow Earth Store Bodhisattva's example on filial piety.

1. The Reasons for the Arising of the Teaching: This is a discussion of the circumstances that brought the sutra into being. **2. The Divisions and Vehicles in Which It Is Contained:** "Divisions" refers to the Tripitaka, and "Vehicles" can refer to the Two Vehicles: the Great Vehicle, the Mahayana, and the Lesser Vehicle, the Hinayana. It can also refer to the Five Vehicles which are: the vehicle of humans, the vehicle of gods, the vehicle of Hearers [Shravakas], the vehicle of those Enlightened to Conditions [Pratyekabuddhas], and the vehicle of Bodhisattvas. "The Divisions and Vehicles in Which It Is Contained" therefore refers to the type of text in the Tripitaka and the vehicle among the Five Vehicles to which the sutra belongs. **3. Determining Its Aim and Purport:** This will explain its tenet. **4. An Explanation of the Title:** The title of the sutra will be explained. **5. Its Transmission and Translators:** The individuals responsible for its transmission and translation need to be identified. **6. Discerning and Explaining the Meaning of the Text:** We will especially clarify the meanings in the sutra text proper.

☞To be continued