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THE SUTRA OF THE PAST VOWS OF

EARTH STORE BODHISATTVA WITH COMMENTARY

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講起這個孝道，有的人一聽到這樣講，就想：「我要回家孝順我的父母。」可是到了家裡，見著父母又忘了孝。為什麼忘了？就因為我們沒有明白什麼是真正的孝順父母。

真正的孝順父母，就是你要研究佛法。你在這兒研究佛法，就是孝順父母，不需要說我回到家裡去才是孝順父母，可是到了家裡又忘了孝順父母。你在這兒研究佛法，做一個世界最好的人，這對於世界就有利益。對世界有利益，這就是孝順父母。

所以孝分為四種：有小孝、大孝、近孝、遠孝。什麼叫「小孝」？小孝是孝於庭闈，就是只在家裡孝順自己的父母，沒能「老吾老以及人之老」，未能做到廣大的孝。

什麼叫廣大的孝？廣大的孝就是「大孝」——孝於天下，以天下的父母為父母，這叫「老吾老以及人之老」。這是廣義的，不是狹義的。但這大孝，還談不到真正的孝。「真孝」是什麼？真孝，只有你成佛，那才是真孝。這是在四種的孝之外，是一種真正的孝順。

所以釋迦牟尼佛，你看他！父親不准他出家，把他鎖在皇宮裡。他自己偷偷跑去出家修行，在雪山受了六年的苦，然後在菩提樹夜睹明星，悟道成佛，這是真正的孝順。所以當他成佛了，就到天宮為母親說法，你說這是不是真孝呢？

什麼叫「近孝」？近孝是仿照近代孝順父母

At the mention of the practice of filial piety, some people may have the thought, "I need to go home be filial to my parents." However, if they were to go home, they would likely forget about why they went there. Why? Most people do not truly understand the meaning of being filial to their parents.

Those of you who wish to be truly filial to your parents should continue to investigate the teachings of Buddhism. By being here investigating the Buddhadharma, you are being filial to your parents. You need not return home to practice filial respect. It's to be feared that if you returned home you would forget to be filial! By investigating the Buddhadharma here and becoming the best person in the world, you will benefit the world. Benefiting the world is being filial to your parents.

Therefore, filiality can be classified into four types: lesser, greater, recent, and abiding. What is lesser filiality? It refers to being filial to family members, including one's parents. It falls short of "extending the filiality for one's elders to others' elders"—of achieving vast and great filiality.

What is vast and great filiality? It is the greater filiality that attends to all under the sky, considering everyone's parents as one's own parents. That is "extending filiality for one's elders to others' elders." Its scope is expansive and not narrow. Yet, this greater filiality falls short of being true filiality. What is true filiality? True filiality is when you become a Buddha; it is beyond the scope of the four types of filiality. It is genuine and true filiality.

Take the example of Shakyamuni Buddha. Although his father forbade him to venture forth into monastic life and locked him up in the palace, he left the home life to practice. After six years of hardship on Snow Mountain, he sat under the Bodhi tree and, upon seeing a bright star in the night sky, became enlightened to the Path and

的人，去學孝順父母的方法，這叫近孝。「遠孝，效於萬古；近孝，效於當時。」近孝也可以說是小孝，但是又有多少不同的。遠孝，效於萬古，好像中國有二十四孝，這二十四孝是效於萬古，萬古流芳。

談起二十四孝，中國有一個叫董永的，董永又叫董黯，他很孝順父母的。他的鄰居有個姓王的，叫王寄。這個董永是最沒有錢，最窮的一個人，而王寄是最有錢的一個人。可是董永的母親，因為兒子孝順，就吃得身體很肥胖，雖然很老了，但一天到晚都很快樂。而王寄的母親，有錢是有錢，吃雞、鴨、魚、肉，盡吃好東西，但是瘦得不得了，非常的瘦。她不高興，總是憂愁。

有一天董永——董黯不在家，王寄也不在家。瘦婆就問肥婆說：「你家裡這麼窮，也沒有什麼好東西吃，妳為什麼這麼胖呢？妳這麼大年紀，這麼胖是什麼道理？」董黯的母親就對這個瘦婆說：「因為我的兒子非常的孝順，他一點壞事也不做，又守規矩，又勤儉做工。所以我一點也沒有憂愁，很快樂的。心廣體胖，我心裡這麼歡喜，所以身體就很胖。」

然後董永的母親——就是這肥婆，又問瘦婆說：「妳這麼有錢，家裡吃得這麼好，為什麼妳這麼瘦呢？妳簡直骨瘦如柴。妳是不是有什麼毛病啊？」這個瘦婆就對肥婆說：「我呀！有錢是有錢，吃得也好。唯獨這個兒子，不守規矩，盡做一些非法的行為。今天也犯法，明天也犯法；今天被警察抓去問話，明天又有傳票到家裡來。我一天到晚為這個兒子擔心，吃得再好也不覺得快樂，一天到晚憂愁得不得了。所以，就一天一天瘦下來了，胖不起來。都是因為這個愁。」

這兩個一肥一瘦，這麼互相談一孝一逆，一個談孝順的兒子，一個談忤逆的兒子時，這個忤逆的兒子回來了，在旁邊偷聽這兩個肥瘦的女人講話。等她們兩個離開了，各回各的家後，這個王寄就到董黯的家裡，將這個肥婆拳打腳踢，痛打了一頓，說「妳盡講閒話，妳為什麼對我母親講這麼多囉囉唆唆的話？」

這樣打了一頓，董永回來了。他看他母親不高興，就問她為什麼，她母親就對她的兒子說：「今天王寄過來把我打了一頓，說我今天跟他母親講他的壞話。」

☞待續

attained Buddhahood. He practiced true filiality and that enabled him to become a Buddha. He later ascended to the celestial palace to explain the Dharma for his mother. Wouldn't you agree that that is true filiality?

What is recent filiality? It is to pattern one's filiality on contemporary role models. Abiding filiality consists of emulating filial exemplars throughout history; recent filiality is emulating filial individuals from the contemporary age.

Recent filiality is comparable to lesser filiality, with some exceptions. Abiding filiality is found in China's twenty-four paragons of filiality. They are models for all times. The august virtue they exemplified endures through all ages.

One of China's twenty-four paragons of filiality was Dongyong, also known as Dong'an, a very filial person. One of his neighbors, Wangji, was the richest man, while he himself was the poorest. Dong'an's mother, because of her son's filial devotion, was well-nourished and plump. Though advanced in years, she felt happy day and night. On the other hand, Wangji's mom was a wealthy woman who ate only the finest delicacies—poultry, seafood, assorted meats—but she was thin as a rail. She was unhappy and worried all the time.

One day, when both sons were away, the thin mother inquired of the plump mother, "Your family lives hand to mouth and can't put anything good on the dinner table, yet you're all chubby and round. How is it that you have become so plump in your old age?" Dong'an's mom said to the thin mother, "My son is very filial. He stays out of trouble, behaves himself, and works hard at his job. I've got absolutely no worries and I'm very happy. As the saying goes, when the heart is carefree, the body becomes plump. I'm happy at heart, so I'm plump."

She went on to ask the thin mom, "You live the good life with plenty of good things to eat in your house. Why are you all skin and bones? Is there something wrong with you?" The thin mom replied, "Well, yes, I have money and eat excellent food, but my son is a roughneck. He is in trouble with the law day in and day out. He's either wanted by the police for questioning, or the subject of a court warrant for his arrest. I worry about him all the time. No matter how well I eat, I don't feel happy. I'm stressed out. I grow thinner by the day because there's no way I can put on weight when I'm always worried."

While the two mothers—one thin, one chubby—were chatting up a storm about their sons—one filial, one disobedient, the disobedient one returned and overheard their conversation. After the moms had said their goodbyes and went home, Wangji went to Dong'an's house and roughed up the chubby mother. "You blabbermouth! Why did you talk all that nonsense with my mother?" he yelled.

When Dong'an came home and saw his mother upset, he asked why. She told him, "Wangji was here and beat me up. He accused me of speaking ill of him."

☞To be continued