

地藏菩薩本願經淺釋

THE SUTRA OF THE PAST VOWS OF
EARTH STORE BODHISATTVA
WITH COMMENTARY

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什麼時候，所有的地獄不空，他就不成佛；地獄要是完全空了，他才成佛。你們想一想，這個願力有多大？地藏王菩薩說：「我在地獄裏，接引一切的餓鬼，這些餓鬼一天沒有離苦得樂，我就一天不成佛；必須要地獄的餓鬼，完全都得到解脫了，離苦得樂，然後我才成佛。」我們想一想，眾生造業是無盡的，煩惱也是無盡，那麼地獄怎麼會有窮盡的時候呢？除非眾生煩惱斷了，業障消了，然後地獄才會空。可是我們眾生的業障不能消，煩惱不能斷，地獄又怎會空呢？

而地藏菩薩發這種願，這個願力按照我們現在科學家、哲學家來評觀，是不是最愚癡的一種行為？最愚癡的一種思想呢？為什麼說最愚癡的一種行為和思想？因為他這樣想而發於行，有了行為表現。可是這一種思想和行為，是不是太笨了？為什麼太笨呢？這根本就是辦不到的事情，地獄根本也不會空。那麼，地藏王菩薩不是永遠都沒有成佛的機會了嗎？不是，這不是最愚癡的一種思想和行為，這是最慈悲的一種行為、一種思想，也是最孝順的一種思想和行為。

為什麼說是最孝順的一種思想和行為呢？因為地藏王菩薩觀察他的母親墮到地獄裏去，受了很大的苦，所以他要求佛超度他的母親。地藏王菩薩究竟是誰呢？就是摩訶目

As long as any hell is not empty, he will refrain from reaching full awakening. If ever all the hells are empty, he will become a full-awakened being—a Buddha. Consider how vast the scope of that vow is! Earth Store Bodhisattva said:

I will be in the hells to receive and guide all the hungry ghosts. For each day that they have not been lead from suffering to bliss, for one more day I will hold off on Buddhahood. The hungry ghosts in the hells must completely gain deliverance, leave suffering, and attain bliss, and then I will become a Buddha.

Let's think that over. The karma sentient beings create is endless, so are their afflictions. Then how could the hells ever come to an end? Only if sentient beings' afflictions were ended and their karmic obstruction cleared would the hells then be empty. Yet, for ordinary beings, karmic obstructions cannot be eradicated and afflictions cannot be ended, so how could the hells ever be empty?

From the standpoint of contemporary scientists and philosophers, wouldn't the vows which Earth Store Bodhisattva made—the power of his vows—be considered the dumbest of conduct and notions? Why do I say “the dumbest of conduct and notions?” He made a resolve and put it into action, but the action he has chosen appears to be quite foolish because it cannot be done. Fundamentally, the hells can never be empty, which means that Earth Store Bodhisattva stands no chance to ever become a Buddha, right? Not right. In fact, far from being a dumb notion put into practice, it is a most compassionate and most filial sort of notion and practice.

Why do I say it is an extremely filial concept and practice? Earth Store Bodhisattva perceived in his contemplation that his mother had

健連尊者，他在地獄裏做菩薩。為什麼他要在地獄裏做菩薩？因為他感覺到他的母親受這樣的苦，就想到「老吾老以及人之老」這個問題，「如果我母親受這樣的苦，天下人的母親都會受這樣的苦。」所以他以「沒有分別」的這種平等的孝道，要度脫地獄的一切眾生離苦得樂。地藏王菩薩的願是這樣，他的願力要是講起來，是講不完的。

那麼現在再講一講「地」字。「地」有十種的意思，但這十種的意思，也無法講完「地」的功能，不過我講一個大概。第一個意思是「廣大」。你看地是不是廣大？有人說：「法師你不要講了，這地廣大的意思，人人都知道，你何必要講？」人人都知道，我更應該講，讓大家知道得更多一點。第二個意思是「眾生依」。所有的眾生，都依靠地而生。你說！哪一個眾生不是在地上活著？沒有在虛空裏頭活著的。

第三個意思，「地無好惡」。地沒有所好，也沒有所惡，它不會選擇地說：「哦！你這個眾生，我叫你在這個地方；那個眾生，我不要你。」沒有的，無論是好的眾生、壞的眾生、善的眾生、惡的眾生；老虎也在這個地上，梅花鹿也在這個地上，仙猴也在這個地上，所有的東西都在這個地上，依靠這個地。並且它還不生一種好的心，也沒有一種惡的心。

有人說：「那我懂，這個地根本沒有知覺。」你知道它沒有知覺嗎？地的知覺，不是我們的知覺所能知道的；地也有它的知覺，地，也是眾生之一。

第四是什麼呢？「受大雨」。天降下再大的雨，它也能承受。第五生草木。第六是「種所依倚」。種就是種子，一切的種子，也都埋在這個地裏頭。第七呢這個本來應該不講的，講了，你們人人都想去取寶，第七就是「生眾寶」。地裏頭有很多寶貝。第八「產諸藥」。一切的藥品都是從地裏頭產生出來的。第九是「風吹不動」。這個地，風是吹不動的，再大的颶風，也不能把地吹動。地震呢？那不是風吹的。第十是「獅子吼不驚」。獅子一吼，什麼都怕，但是地不驚。地有這十種的意思，所以地藏王菩薩就用地來代表他的名字。

☞待續

fallen into the hells where she was undergoing great sufferings, and he asked the Buddha to help rescue his mother. Who is Earth Store Bodhisattva, really? He is the Venerable Mahamagayayana, and he serves as a Bodhisattva in the hells. Why would he want to do that? He felt the pain that his mother underwent in the hells, and reflected on the issue of 'extending filiality for one's elders to others' elders.' His thought was: If my mother went through such sufferings, others' mothers could also be put through similar sufferings. His is an unprejudiced filial conduct that is extended equally to all. He hopes to rescue all beings from the hells and guide them from suffering to bliss. That is what Earth Store Bodhisattva's vows are about. No amount of words can fully describe the extent of his vow-power.

Again, let us go over the word Earth. The earth has ten qualities. Although these ten still cannot cover all its functions, they give a general idea. Ten Qualities of Earth:

1. Vast and Great: Do you see that the earth is vast and great? Some of you are saying, "Dharma Master, you may skip that one. We all knew it's vast and great. Why bother?" I am simply emphasizing its scope to remind people how vast it is.

2. Relied upon by Sentient Beings: All sentient beings rely on the earth to sustain life. Do you know of any sentient beings that do not do that? Surely none of them lives in empty space.

3. Not Given to Likes and Dislikes: The earth has no likes or dislikes. It does not pick and choose, dictating, "You! Stay here." And then to another sentient being saying, "I don't want you." That does not happen. Sentient beings: good, bad, wholesome, and evil all share the earth together with tigers, sila deer, monkeys and everything else that lives and relies on it. What is more, the earth remains impartial without reacting with preferences or biases.

Some people might claim, "Oh, I know! The earth simply has no awareness. It's insensate." Do you know for sure that it has no awareness? The earth's awareness and perception is beyond the scope of our awareness and perception. The earth has its awareness, because it is also a sentient being.

4. Acceptant of Great Rains: It can withstand the most forbidding of downpours. 5. Enables Vegetation to Grow. 6. A Repository for Seeds: All the seeds are buried underground. 7. Harbors Many Treasures: There are many valuables in the ground. 8. Yields Various Medicines: Medicines come from the earth. 9. Unmoved by Blowing Winds: Not even the gustiest of winds, not even hurricanes, can move the earth. What about earthquakes? They are not caused by movement of winds. 10. Not Startled by the Lions' Roars: When the lions roar, all creatures are scared, but the earth does not flinch.

These ten qualities have relevance as to why the word earth is part of Earth Store Bodhisattva's name.

☞To be continued