

# 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 Translated by the International Translation Institute  
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所以首先人人就都要知道孝順父母。如果人不孝順父母，那父母生兒女有什麼用？父母生了兒女，要養兒女，養到十八歲以後，兒女自己就飛了，不管父親、母親。等父親、母親老了，到養老院去，雖然說是國家養他們的，但是一點親情都沒有，在那兒孤伶伶的，很無依無靠的。

要是自己的子女能孝順父母，照顧父母，這樣是最好的，令老年人有所安慰。不然的話，養小孩子養大了，他就飛了，好像雀鳥似的，不知道飛到什麼地方去了。

中國有一句話，說「羔羊跪乳，烏鴉反哺」。烏鴉養大的時候，小烏鴉就找食物給老烏鴉吃，養到老烏鴉又恢復了牠飛的能力，這才算終了，所以中國稱烏鴉為孝鳥。羊羔子在吃奶的時候，兩條前腿要跪下。人如果不孝順父母，那連烏鴉和羊羔子都不如；這並不是罵人，這是人人都應該知道的道理。尤其人孝順父母是最有感應的。怎麼樣有感應呢？

在中國有個「郭巨埋兒」的故事。怎麼說郭巨埋兒呢？郭巨是一個最窮的人，太太生了一個小孩，他又有個老母親。母親因年紀老了，沒有牙齒，無法吃飯，就吃她兒媳婦的乳汁。後來兒媳婦生了一個小孩子，以前沒有生小孩子的時候，老母親可以吃奶，維持她的生命。現在又有個小孩子，兩人吃奶，就不夠了。小孩子也吃不飽，老太太也吃不飽。

郭巨就想辦法，這怎麼辦呢？如果只給老太太

That is why the first order of business for everyone is to know to be filial to his or her parents. Otherwise, what is the point in parents having children? After giving birth to them, the parents still have to raise them for at least 18 years, and then the offsprings fly away from the nest, leaving their aging parents behind. Sure, the parents can move into retirement homes and will have the government as their support system, but there is no kindred affection to speak of. They are left on their own, almost like they are all alone in the world and with no one to rely on.

It would be best for children to show filial devotion and care for their own parents, allowing them peace of mind in the waning years of their lives. Or else, once children grow up they fly away just like birds, off to no-one-knows-where.

A Chinese saying goes:

The lamb kneels to nurse.

The crow returns to feed its parents.

When a young crow grows up, it finds food for its parents, and nourishes them until the old crows are strong enough to fly again—only then will the young crow's duties come to an end. Therefore, to the Chinese people, the crow is “the filial bird.” When a suckling lamb takes milk from its mother, it kneels down on its forelegs. Humans who fail to be filial to their parents do not even measure up to lambs or crows—that is not intended as a put-down, rather a principle that everyone should be aware of. It is especially efficacious if humans can be filial to their parents. How is that so?

There is a classic story of filial regard in China called “Guoju Decides to Bury His Baby” that goes like this: Guoju was a very poor man—the poorest of the poor. He had a wife and a baby son. He also had a very old mother. His mother had lost all her teeth

吃奶，小孩子要餓死，如果單給小孩子吃奶，老太太也要餓死。因為郭巨是最孝順不過了，就和太太商量說：「好了，因為我們還年輕，將來還可以再生很多孩子。我們現在不要這個孩子了，而養我們的老母親。母親年紀這麼大，不會活太久了，我們先養母親要緊。」

他太太雖然捨不得這小孩子，但是為了盡孝，也就忍痛說：「好，可以。」於是夫婦兩開了這個會議之後，就預備把小孩子埋到郊外的地裡頭，雖然他們拿這個小孩子當活寶貝，現在卻要把他埋到地裡去了。夫婦兩人帶著這小孩子去挖坑，一挖坑，怎麼樣呢？哦！就在那個地方挖出很多金子、銀子、銀子上面都寫著說：「天賜孝子郭巨」。本來埋兒的原因就是因為窮，現在金子、銀子多得很，所以也不需要埋兒了，這是在中國人人知道的一個公案。

所以中國很多人雖然不是貪著發財，但是都知道盡孝道是非常重要的，因此人人都願意盡孝道。

第五譯人（傳譯者），解釋翻譯的人。這部經的譯人，有的經上說：這部「地藏經」是三藏法師法燈譯。法燈法師是中國人，大約在後陳的時候。又有的經上說是唐于闐國三藏沙門實叉難陀譯。

在唐朝的時候有于闐國，差不多在現在雲南的邊境上，以前有這麼一個國家。這國家的名字說起來是很神話的，有什麼樣的神話呢？因為這個國家以前的名字是不可考的，在不可考的時候，有一個國王，這國王沒有兒子，就向一尊廟神去求兒子，結果在廟神的額頭上，就生出個小孩子來。你說有這個事情沒有？

可是這個小孩子不吃奶，餵他吃人的奶，他不吃；給他牛的奶，他也不吃。以後就在地上生出這麼一個好像乳房似的東西，這東西有乳汁出來，小孩子就吃這地上的奶，於是乎這個國家就叫于闐國。「于闐」是梵文，翻譯中文就叫地乳——地上有奶出，在地上生出的奶，你說神話不神話？所以這個國家的名字就叫地乳國。

地乳國有個三藏沙門，講到「沙門」，不會講經的法師就說：「這沙就是河裡的沙子，用河裡的沙子造的門，和尚從這門走出、走入，這就叫沙門。」這是錯誤的，梵語「沙門」，翻譯成中文就叫「勤修戒定慧，息滅貪瞋癡。」和沙門是一樣的意思。

待續

and could not eat solid food. So she would take the milk of her daughter-in-law—that is, up until the baby came along. Now with two mouths to feed, there was not enough milk to go around, and both grandma and the baby were left hungry.

Guoju talked it over with his wife and, being the most filial person, presented this rationale: Since they both were still young, they could have many more children in their long, married life ahead, but his mother was very old and her days were numbered. So they should dispose of the baby for now to focus on keeping his mother alive.

Tough as it was for his wife to give up the baby, in order to fulfill their filial duties she relented in the end. After reaching a decision in their family meeting and with the baby in tow, the couple headed out to the wilderness. What had been their pride and joy they were now going to bury in the ground. No sooner had they begun digging than they hit a jackpot—a huge trove of gold and silver ingots, all with the wording “Heaven’s Gift to Filial Son Guoju” inscribed on them. The idea to bury the baby came about because they were poor. Now that they had struck it rich, they could afford to scrap that plan. This public record is well known to every Chinese person.

Many Chinese willingly follow filial regard, not out of greed for riches but because they recognize the importance of it.

**V. The Translator.** One edition of the *Earth Store Sutra* was translated by a Chinese Tripitaka Master, Dharma Master Fa Deng [Dharma Lamp] during the latter Chen Dynasty. Another edition shows the translator as follows: Translated by Tang Dynasty Tripitaka Master Shramana Shikshananda of Udyana during the Tang Dynasty.

During the Tang Dynasty, there was a kingdom of Udyana located around the border of China’s Yunnan Province. It is said that this kingdom’s name was fixed and could not be changed. That came about because at that time the king, who was heirless, prayed to the deity of a local temple for a son. In answer to the prayer, a male child emerged from the forehead of the deity’s image. Isn’t that incredible?

However, the male child refused to drink milk. He would not accept human milk or cow’s milk. Later, an udder-like structure appeared on the ground, and the baby boy would nurse on the milk produced from the earth. That was how the country got the name Udyana, a Sanskrit term meaning Earth Milk. Quite a legend, wouldn’t you say?

Tripitaka Master Shramana of Udyana. Shramana is transliterated into Chinese with two characters that literally read as ‘sand door.’ Some Dharma Masters poorly versed in lecturing sutras might explain the term as meaning: “This refers to river sand that is used to make a door, and this monk goes in and out of that door. That’s the reason for the term.” Such an explanation is incorrect. In fact, the characters are a transliteration of the Sanskrit term Shramana, which is defined as: Diligently cultivating precepts, samadhi and wisdom; Putting an end to greed, hatred and stupidity.

To be continued