

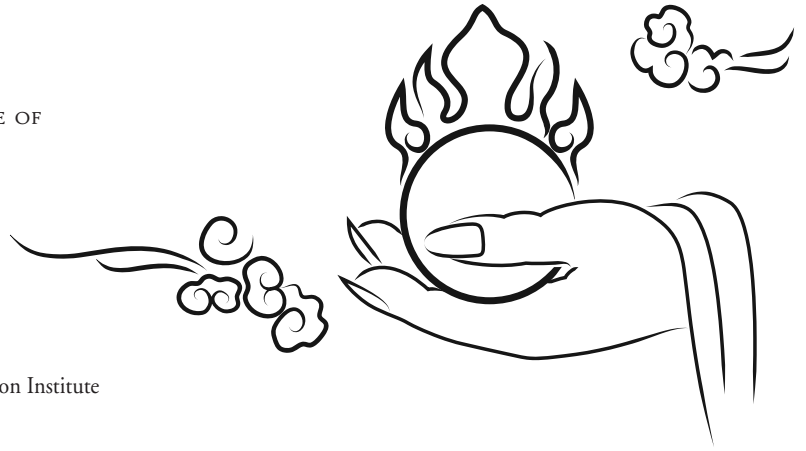
地藏菩薩本願經淺釋

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

【切利天宮神通品第一】

CHAPTER 1: SPIRITUAL PENETRATIONS IN THE PALACE OF
THE TRAYASTRIMSHA HEAVEN

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
修訂版 Revised version



所謂「本固枝榮」，根本栽培好了，枝葉自然就會欣欣向榮；「根深葉茂」——你這根培得深了，你的枝葉也會茂盛。所以釋迦牟尼佛就說這個法，那麼往後都是釋迦牟尼佛為母說這種種的道理。

爾時。十方無量世界。不可說。不可說。一切諸佛。及大菩薩摩訶薩。皆來集會。

「爾時，十方無量世界」：這十方世界是所有的依報；不可說不可說一切諸佛及大菩薩，這是正報。人是正報，世界是依報，這叫依正二報。

「爾時」是當爾之時。現在我用五種的時來講，這爾時有五種的講法，第一個就是欲說時、正說時、已說時。欲說，願意說法的時候，也就是想要說的時候。正說，正當這個時候，想要說孝順父母這個法。已說，這個當爾之時，佛已經說完了孝順父母這個法，這是第一個解。

第二個意思是破外道。外道所說的法沒有過去，也沒有現在、未來，都說得很籠統。所以現在破外道，說有過去、有現在、有

It is said that stable roots lead to lush branches; deep roots create luxuriant leaves. This describes the Dharma Shakyamuni explained for his mother. What follows are the principles that Shakyamuni Buddha spoke for his mother.

Sutra:

At that time, from infinite worlds in the ten directions uncountably many Buddhas and Great Bodhisattvas Mahasattvas assembled.

Commentary:

At that time, from infinite worlds in the ten directions. Worlds throughout the ten directions are the depended upon retribution while all the ineffably many Buddhas and great Bodhisattvas are the proper retribution. People are retribution proper, while worlds are the depended upon retribution. These are the two types of retritions.

There are five explanations of “At that time.” First, it is the time when Dharma is about to be spoken, when Dharma is being spoken, and when Dharma has been spoken. About to be spoken refers to when the Buddha was preparing to speak; is being spoken refers to when the Buddha was explaining this Dharma on filiality; and has been spoken refers to when the Buddha finished explaining this Dharma on being filial to one’s parents. This is the first explanation.

Second. It refutes the externalist sects. Externalists’ teachings do not specify past, present, or future; they are vague. This explanation counters the

未來三世的這個法，這是第二個爾時的意思。

第三個爾時的意思是下種時。下種就是把種子種到地下，這叫下種，下了種就會有收割、成熟的時候。成熟之後又怎麼樣呢？解脫時，有個解脫的時候，這也是爾時的意思。這第三個爾時也就是：未種善根的人，這個人根本就沒有善根，好像那個要出家的老者，他本來想要出家，但是這些大阿羅漢一看，一觀察他——八萬大劫以內都沒種過善根，不可以出家的，所以不收。「莫道出家容易得，皆因屢世種菩提」，因此現在已經出家的人，大約八萬劫以內都種過善根，所以才能出家，不要以為馬馬虎虎就可以出家的。

現在沒種善根的人就教他種善根，好像沒念過佛的人，教他念佛；沒有持過咒的人，教他持咒。這都是種善根，也就是下種，那麼下了種子，已經種過善根了，就要長出來，長出後，就要成熟。好像種田，春天種下，秋天就收穀，這是成熟。成熟了，要是不收割，就讓它在穀的桿上，那也沒有用，要把它收回來，這才叫得到解脫。這個意思也就是沒有種善根的人，就教他種善根；已經種善根的人，就教他出家做和尚，這就是做和尚，成熟了；那麼做和尚又要成佛，這需要證果，證果就得到解脫了。所以聽經不是說：我聽了兩次經，就不再聽了。你聽得越多，就可以知道越多這種學問；你要是不多聽，就不會增加你的學問，你就得不到佛學這種知識。

第四是正師——真正的師父。說法的時候，要有真正的師父；有真正的師父後，就要說正教；說了正教，又要有正學。你要是沒有正，不正正經經去學習，就是有正教，對你也沒有益處。你有正教，你也想正正經經地學習，但是沒有真正明白佛法的師父，你也學習不了的。所以第四個爾時，要有正師、正教、正學。

☯待續

externalists' teachings by explaining that Dharma exists in the three periods of time—past, present, and future. This is the second explanation of “at that time.”

Third. It is a time for planting. Once the seeds are planted, there will be a time for ripening and harvesting. What happens after ripening? There is a time for liberation. This is another explanation of “at that time.” This third aspect of “at that time” refers to when someone has not yet planted any roots of goodness. Remember the elder who wanted to enter monastic life but the great arhats could not see that he had planted any good roots throughout 80,000 eons? The arhats refused to let him enter monastic life. “Never say that leaving home is easy; it requires planting seeds for Bodhi throughout many lifetimes.” People who are monastics now got to be monastics because they planted roots of goodness within the last 80,000 great eons. Do not think one can casually become a monk or a nun.

Tell anyone in the present who has not planted roots of goodness to do so. If anyone has never been mindful of a Buddha, then teach him or her how to do that. If anyone has never held a mantra, teach him or her to do that. That is how to plant roots of goodness. Tell anyone who has already planted roots of goodness to cause them to grow. After they grow, they will ripen. It's like farming. In the spring the seeds are planted; in the fall the harvest is reaped once the grain has matured. If the grain is not harvested once it ripens—if it is left on the stalks—then it will be useless. Harvesting frees the grain from the stalks—liberates it. This is an analogy for teaching someone who has not planted any roots of goodness to do so and teaching those who have planted roots of goodness to leave home and enter monastic life. Becoming a monastic is likened to maturing; once a monastic, one should aim to become a Buddha. To do that one must certify to the fruition of sagehood. Certifying to sagehood liberates us.

Therefore, those who listen to sutra lectures should not say: “I heard a sutra explained a couple of times. I don't need to hear any more.” The more you listen, the more you know. You will become learned. If you don't listen more, then your knowledge will not increase. You will not become someone learned in Buddhist studies.

Fourth. It is a time when there is a true teacher, true teaching, and true learning. When a genuine teacher speaks genuine Dharma then genuine learning can take place. If one lacks a genuine resolve to learn, then even if there is genuine teaching, one will derive no benefit from it. Genuine teaching does exist and you may really want to study it, but if you do not encounter genuine teacher who understands and can explain Buddhism, then you will not be able to learn it thoroughly. So the fourth explanation of “at that time” refers to a time when a true teacher, true teachings, and true learning come together.

☯To be continued