

# 地藏菩薩本願經淺釋

## The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

### 【忉利天宮神通品第一】

CHAPTER ONE:

SPIRITUAL PENETRATIONS IN THE PALACE OF THE TRAYASTRIMSHA HEAVEN

宣化上人講解

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像法呢？修行的人就少了，專門在表面上用功夫，也就是修塔、造廟，寺廟堅固，人人都歡喜作功德，建造佛寺、佛塔，歡喜求福而不求智慧，這個時候就是寺廟堅固的像法時代。正法時代有一千年，像法時代有一千年，末法時代是一萬年，我們現在是末法時代。末法時代的人，就是鬥爭堅固。在覺華定自在王如來入涅槃之後，是像法的時代。

「有一婆羅門女」：有一個婆羅門女。婆羅門是印度的一種外道，這種外道是修清淨行的，他們也吃素，不吃肉，也講修道，沒有男女的性行為，所以又叫淨裔。淨是修清淨行，所謂清淨就是男女沒有性行為；如果要是性行為，那就不清淨了。這個婆羅門也修這種遠離的法門，不過修來修去不得其要領，沒有得到究竟的道理。這是印度一種古老的宗教，即使到現在，印度還有很多這種宗教。好像瑜伽，這都是一種婆羅門教所傳出來的。婆羅門教在中國來講，就是道教，也是修清淨行的。在覺華定自在王如來像法的時候，就有一位婆羅門種的女子。這個婆羅門女，「宿福深厚」：宿是前生，她雖然是婆羅門的女子，但是在前生就做了很多的好事，很多的功德，所以宿福深厚。

How is the Dharma-image age explained? There are fewer cultivators. The focus is on the superficialities, such as repairing stupas and building temples. The strength of this period lies in providing the upkeep required to maintain monasteries and temples. People all enjoy doing merit by constructing Buddhist temples and Buddhist stupas; they enjoy pursuing blessings but do not seek wisdom. During this Dharma-image age, people are preoccupied with building and maintaining property. The Proper Dharma age lasts one thousand years; the Dharma-image age lasts one thousand years; the Dharma-ending age lasts ten thousand years. We are now in the Dharma-ending age. During the Dharma-ending age, people are preoccupied with fighting. The Dharma-image age began once Thus Come One Enlightenment-Flower Samadhi Self-Mastery King entered nirvana.

**There lived a Brahman woman.** Brahma is a non-Buddhist religion originating in India. The focus of the religion is to practice purity, which can include being vegetarian and taking no meat; explaining how to cultivate their path; and being celibate. Purity here is described as pure behavior, referring specifically to celibacy. Brahmans cultivate this kind of practice of distancing themselves, but they do not have the essence, the ultimate principles. This is an ancient religion in India, and many similar religions of this sort remain in India. Yoga, for example, evolved in part from the Brahma teachings. The Brahma teachings in China can be equated with Daoism, which also practices purity. During the Dharma-image age of the Thus Come One Enlightenment-Flower Samadhi Self-Mastery King, there was a Brahman woman who was **endowed with ample blessings from previous lives.** Although she was a Brahman woman, she had done many good deeds, amassed merit, and developed virtue in the past. That is why she was endowed with ample blessings from previous lives.

「衆所欽敬」：一般人見著她，就恭敬她，欽仰而恭敬，為什麼一般人會欽仰而恭敬她呢？就因為她宿世有這個福報，做了很多功德。所以人的相貌好和不好，這都是在你過去生有沒有功德。過去生如果有功德，你的相貌就會生得圓滿；如果沒有功德呢？相貌就不圓滿，不圓滿就是醜陋。佛有三十二相、八十種好，這是百福莊嚴。什麼叫百福呢？作一千種的善事，這叫一福。你有這麼一千個善事，叫一個福；那麼一萬個善事，這是十個福；十萬個善事，就叫百福。釋迦牟尼佛因為用百福莊嚴，才得到三十二相、八十種好。人的相貌都是隨著宿世的因緣而長成的。所以某一個人相貌美麗，某一個人相貌不美麗，這都是由於前生的關係。所以這個婆羅門女，就受眾人欽敬，她說一句話，一般人也歡喜聽；她做一件什麼事，一般人也歡喜，同意她做這一件事情。

「行住坐臥」：行是走路，住是站，坐是坐在那地方，臥是躺著的時候。「諸天衛護」：行住坐臥時都有諸天來保護著她。好像我方才講，我們現在結上界，每一個人即使有業障，譬如有什麼魔障，在這個時候也要停止，不可以來擾亂你。因為你在這兒聽經，所以現在結上界，把一切的帳目暫時都停止，不准來囉嗦，不准來麻煩，叫你一心一意來聽經。這婆羅門女，她行住坐臥時，護法善神、天龍八部、諸天都來保護著她，可是雖然保護著這個婆羅門女，但是「其母信邪，常輕三寶」：她的母親就不信正法，而信邪法。

怎麼叫信邪？信邪不一定說是信旁門左道，她是將信將疑，今天信佛，明天又生起了懷疑心，不知道這是不是——說是信三寶，我也沒看見什麼三寶佛；我也沒看見法，雖然說有經典，也都是這樣子，沒有什麼不得了的；僧——他也是個人嘛！這個僧人怎麼就要我恭敬呢？生出一種懷疑，這就叫信邪了。沒有正念，就是邪念；你沒有正信，就是邪信，信邪了。

待續

**Who was respected by everyone.** The people who knew her respected her. They admired and looked up to her. Why did people revere her? It is because of her blessings from past lives and the virtue she derived from doing many meritorious deeds. A person's physiognomy in any given life depends on the extent to which in past lives the person amassed virtue by doing meritorious deeds. Someone with full and pleasing features did virtuous deeds in the past. Suppose a person didn't amass virtue? Well, their countenance will not be perfect, even to the point of being ugly. Buddhas have thirty-two hallmarks and eighty subtle features and are said to be enhanced by a hundred blessings. How are a hundred blessings derived? One thousand good deeds make one blessing, and so ten thousand good deeds make ten blessings. Thus a hundred thousand good deeds make a hundred blessings. Shakyamuni Buddha accumulated a hundred blessings and so became enhanced by the thirty-two hallmarks and eighty subtle features. People's physical features develop according to causes and conditions created in the past. Whether someone is beautiful or not depends on his or her past lives. This Brahman woman received the respect of the people. When she spoke, most people liked to listen; when she did things, most people were pleased with the way she handled situations.

**Whether she was walking, standing, sitting, or lying down, gods surrounded and protected her.** As I said earlier, now that we have tied up the boundaries, even if someone has been experiencing any karmic obstructions such as being possessed, those obstructions will cease to disturb anyone during this period of time. Since you are here listening to the Sutra, and the boundaries have been tied down, all such accounts due are temporarily put on hold. No one is allowed to come here to bother anyone or hassle anyone. You have the opportunity to concentrate on listening to the Sutra. In every aspect of this Brahma woman's daily life, there were Dharma-protecting good spirits and the Eightfold Divisions of gods, dragons, and others all protecting her. Although she was protected, **her mother, however, embraced a deviant faith and often slighted the Three Treasures.** Her mother did not believe in the proper Dharma, but believed in deviant dharma instead.

What does "believing in deviant dharma" mean? This is not necessarily about believing in heretics or cults. Actually, she half believed and half questioned, believing in Buddhism today and questioning it tomorrow. She said she believed in the Three Treasures, but also said, "I have not seen any Buddhas of the Three Treasures; I haven't seen the Dharma. And although there are so-called Sutras, they seem rather ordinary—nothing extraordinary. As to Sangha members, they are people too! Why should I respect a monastic?" That kind of skepticism is what's meant by believing in the deviant. It's lacking proper mindfulness. It's deviant thought. Lacking in proper belief, one has deviant belief.

To be continued