

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

國際譯經學院記錄翻譯

比丘尼恒持 修訂

Commentary by the Venerable Master Hua

Translated by the International Translation Institute

Revised by Bhikshuni Heng Chih

說這人如果死了，就什麼也不知道了，也不想吃飯，也不想穿衣服，也不想睡覺，也不想作工，什麼都不需要做了，這是最好的。可是，雖然說最好，也有一個最不好，什麼是最不好的呢？死了，如果你做善事，就生到三善道裡頭去；如果你做惡事，就生到三惡道裡頭去，或者墮地獄，或者轉餓鬼，或者做畜生。

昨天有幾個遊客到佛堂，我給他們講做軍人應有的責任。什麼責任呢？我說在軍人裡頭，也有菩薩，也有修羅。菩薩就在軍隊裡來教化眾生，令眾生不要殺人殺得太多了；修羅也是在軍隊裡頭，但他卻叫眾生殺得越多越好。殺的人越多，他的威風越夠，他的功勞也最高。菩薩則叫人不要殺生，令兩個國家和平相處，把事情和平解決，他對軍人說若能如此，那麼他的功勞就是最高，也會做最高的官。我告訴他們要學菩薩，不要學修羅。

什麼叫修羅？什麼又叫菩薩？中國有兩個將官，一個是關羽，他殺的人非常多，可是他死了之後做菩薩。秦將白起，他殺的人也多，可是他死了就去變成牛、變成豬、變成馬。他為什麼變成牛、變成馬，因為他坑降卒二十萬——有二十萬的兵都向他投降了，他卻又創一個大坑把他們活埋進去，這是一種修羅心。但是關公所殺的人是惡人，沒有殺善人，所以叫除暴安良。結果一個就做菩薩，一個就變成牛、變成馬、變成豬、變成羊。

Some think it seems best to be dead because then there's total oblivion; there's no need to eat, dress, sleep, or work—no need to do anything. However, although that might seem best, it may also be the worst thing that can happen. How might it be the worst? At death, if people have done good deeds, they can be born into the three good destinies; whereas if they have done evil deeds, they can be born into the three evil destinies, either in the hells, as hungry ghosts, or as animals.

Yesterday, a few visitors came to the Buddha hall, and I spoke to them about the responsibilities soldiers should have. What responsibilities? I told them that there are both Bodhisattvas and asuras in the military. Bodhisattvas in the army teach people to kill less; whereas asuras in the military encourage people to kill more and more. They feel that the more they kill, the mightier they will appear, and they will earn the highest rank and status. Bodhisattvas, in contrast, tell people not to kill but to help two countries to coexist peacefully by resolving their problems. They tell military men that they earn the highest status and highest ranking offices if they do that. I told [these visitors] that they must emulate Bodhisattvas and not asuras.

What are asuras? What are Bodhisattvas? There were two generals in China: one was Guan Yu. He killed many people, but he became a Bodhisattva after death. [The other was Bai Qi.] General Bai Qi of the Qin Dynasty killed many people too, but he turned into an ox, a pig, and then a horse after death. Why? It is because he buried 200,000 soldiers alive who had surrendered. He had the heart of an asura. Guan Yu killed bad people and not good people; he eliminated the violence and brought peace to the kingdom. In the end, one general became a Bodhisattva, and the other became an ox, a horse, a pig, and a sheep.

We have an American friend who is in the navy. He asked me, "Do

我們有一個美國的朋友，他是海軍的軍人，他問我，你信不信人死了會變成畜生呢？當時我說：「你相信人死了做畜生也好，不相信人死做畜生也好。你信會做畜生，你若應該做畜生，也要做畜生；你不信會做畜生，你死了應該做畜生，也要做畜生，不會有所改變的。你做佛事，就是佛；你做菩薩事，就是菩薩；做人事，就是人；做鬼事，就是鬼；做畜生事，就是畜生。你做什麼事情，就是什麼。這個不是你相信，就會去做；不相信，就不會去做。不論相信不相信，你應該做的，一定會做；不應該做的，一定不會做，不是你信不信的問題。」所以，有一個中國人說：「哦！你講這個道理是非常高深的，我將來要來學習佛法。」

說到不久命終，我們現在每一個人應該自己想一，我什麼時候死呢？婆羅門女的母親不久命終了，而我是在哪一天死啊？我死了又到什麼地方去啊？會不會和婆羅門女的母親一樣的去墮地獄？我們聽經，聽到每一個地方，都要迴光返照，照照自己，不是聽了就當耳邊風，過耳不留的，那是沒有意思的。每個人都有死的時候，不要相信我方才說的——人死是最好的一件事；也不要相信——說人死是最不好的一件事。人將來都要死，不管它是好還是不好。你做好，就是好；做不好，就是不好。方才我說，「種善因，結善果；種惡因，結惡果。」

古人有這麼幾句話：

若見他人死，我心熱如火，

不是熱他人，看看輪到我。

看見他人死的時候，我的心裡熱得好像火那麼熱。不是熱他人，不是為他人死，我心裡難過啊！他怎麼死了？看看輪到我，慢慢就輪到我了。前幾天我講生的比死的多，雖然生的比死的多，但是，死的也是一個一個輪著，將來都要死的。所以呀，我們「若見他人死，我心熱如火，不是熱他人，看看輪到我。」既然你不怕死，就趕快去死，現在就可以死，為什麼你又不死呢？這死並不是怕不怕，而是好死和惡死的問題。惡死就是飛災橫禍，或者被車撞死；或者飛機出了意外；坐輪船，輪船沉了；坐火車，火車相撞了。這種種，你本來不想死，但是就死了，這叫意外。意外之死，就是惡死。你要是願意死的時候，那死就是好死。你要是不願意死呢？也可以永遠不死的來修道。

◎待續

you believe people can become animals after their death?” At the time I said, “You may believe people become animals after death, or that they don’t. However, whether you believe it or not, if you deserve to be an animal, you will become one. That cannot be changed. Do the deeds of Buddhas, and you can become a Buddha; do the deeds of Bodhisattvas, and you can become a Bodhisattva; do the deeds of humans, and you can become a human being; do the deeds of ghosts, and you become a ghost; do the deeds of animals, and you become an animal. You are what you do. It is not belief that makes this happen; nor is it disbelief that can keep this from happening. Whether you believe it or not, you will become what you deserve to be; you will not become what you do not deserve to be. This is not a matter of faith.” One Chinese person who was listening said, “This idea is quite profound. I will continue to come and study the Buddhadharma.”

Speaking of how the end of life comes soon, each of us should ponder, “When will I die?” The Brahman woman’s mother’s death came before long, and what about mine? When will I die? Where will I go after death? Will I end up in the hells like the Brahman woman’s mother? We listen to the sutras and for each part we hear, we must reflect within ourselves—must find ourselves. It is not that upon listening, we let what we hear go in one ear and out the other. That would make it all meaningless. Everyone will die. Do not believe what I said earlier about death being the best thing; do not believe that death is the worst thing either. People will die in the future, whether death is good or bad. Do good and it will be good; do bad and it will be bad. Earlier I said, “Plant good causes and reap good fruits; plant evil causes and reap evil fruits.”

Those of old had this to say,

Seeing the death of others, my heart burns like fire.

It burns not for others, but from wondering when my turn will come.

When I see someone pass away, my heart is blazing hot like it is on fire. I am not sad about the deaths of others. I’m wondering how he died, and seeing that soon it will be my turn. A few days ago, I talked about how there are more births than deaths, but although deaths are fewer than births, nonetheless death will come to us all. “Seeing the death of others, my heart burns like fire. It burns not for others, but from wondering when my turn will come.” If you are not afraid of death, then quickly die. Die right now. Why don’t you? The importance of death is not whether it is feared, but rather whether the death will be good or bad. Bad deaths include deaths from car accidents, plane crashes, sinking boats, and train crashes. Originally there was no thought of death, but then death came. Such unexpected, accidental deaths are considered bad deaths. To die when you wish is a peaceful death. When your time comes to die, let it be a good death. Or if you don’t want to die, then cultivate the Way, for it can lead to the end of death.

◎To be continued