

# 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

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修道人，生死自由。願意活著，永遠都活著；不願意活，現在一坐就往生，人涅槃了。但是你要這功夫，性命生死由我，而不由天，誰也管不了我，是我自己管的。我願意死，現在就死了；不願意死，永遠都活著。修道就是修這個，有這個能力。可是當你有這個能力時，有的時候就不願意留在這個世界，因為這個世界實在是太污濁了，五濁惡世，不乾淨。

不久命終，「魂神墮在無間地獄」：魂，是靈魂；神，是神識。魂神也就是第八識。婆羅門女的母親命終後，魂神墮在無間地獄。什麼叫無間地獄？時候無間、命無間、身無間——這是指一個人在地獄也滿，多人在地獄也滿，在後邊會更詳細講無間地獄。什麼叫無間？無間是沒有間斷，接連連的。如命無間，當你生到地獄裡去，雖然受苦，但是命還不斷，死了又生，生了又死，都是因這神識的作用，神識是不變的。

時婆羅門女，知母在世，不信因果，計當隨業，必生惡趣，遂賣家宅，廣求香華，及諸供具，於先佛塔寺，大興供養。

People who cultivate the Way gain independence from birth and death. They may live forever if they want to, or they may sit right down and enter nirvana if they do not want to live. But that requires skill, to the point that my destiny, my life and death are up to me, not God. No one is in charge of me; I am in charge of myself. If I want to die, I may die now. If I do not want to die, I may live forever. When we cultivate, we are cultivating to achieve this ability. Once we have this ability, however, we may not want to linger in this world. That's because this world is too turbid. This World of Five Turbidities is unclean.

Before long, her life ended and her consciousness fell into the Relentless Hell. Her consciousness refers to her eighth consciousness. After the Brahman woman's mother died, her soul [eighth consciousness] fell into the Relentless Hell. What is the Relentless Hell? There, time is relentless, life is relentless, and bodies are relentless. This refers to how this hell is as full when one person is in it as when many people are in it. It is full with many people in it. The Relentless Hell will be explained in more detail later. How does the term "relentless" apply? Relentless means that it is uninterrupted and continuous. Those in this hell suffer, but their life does not end. They die and come back to life. They live and then die again. This is a result of the functioning of their consciousness; the consciousness doesn't move on.

#### *Sutra:*

The Brahman woman, knowing that her mother had not believed in cause and effect while alive, feared that her karma would certainly pull her into the Evil Paths. For that reason, she sold the house and acquired many kinds of incense, flowers, and other offerings, then she performed a great offering in monasteries that housed that Buddha's stupas.

「時婆羅門女」：這個時候婆羅門女，「知母在世」：知道她的母親在世。「不信因果」：不信種善因結善果，種惡因結惡果。她不相信，這個因不清淨，果就不清淨；這個因不正確，果也就不正確。「計當隨業，必生惡趣」：她算一算計，她的母親，隨著自己所造的種種惡業，一定會生到惡道去。「遂賣家宅」：所以她把家宅都賣了，「廣求香華」：買很多名貴的香，買很多花，「及諸供具」：和一切的供具，供養「於先佛塔寺」：在先佛塔寺，就是在覺華定自在王如來的佛塔寺院內。「大興供養」：香、花、燈、燭、果、幢幡、寶蓋，她用了很多的供具去供養佛。

見覺華定自在王如來，其形像在一寺中，塑畫威容，端嚴畢備。

「見覺華定自在王如來」：婆羅門女看見覺華定自在王如來，「其形像在一寺中」：他的形像在一個寺廟裡邊。「塑畫威容」：這個覺華定自在王如來的像是用泥塑的，然後畫其威容，具有威德的容貌。「端嚴畢備」：具足相好，非常的圓滿。畢備三十二相、八十種好。

時婆羅門女，瞻禮尊容，倍生敬仰，私自念言：佛名大覺，具一切智，若在世時，我母死後，儻來問佛，必知處所。

「時婆羅門女」：在這個時候婆羅門女，「瞻禮尊容」：看著佛像，「倍生敬仰」：加倍生出敬仰的心。「私自念言」：在自己心裡頭想著。「佛名大覺」：佛是一個大覺悟的人，他具足一切的智慧——道種智、一切智、一切種智，具足三種的智慧。「若在世時」：假使佛在世的時候，「我母死後」：我的母親死後，「儻來問佛」：儻，是或者；儻若，假設我要來問佛，「必知處所」：佛一定會知道我母親到什麼地方去了。

#### **Commentary:**

The Brahman woman, knowing that her mother had not believed in cause and effect while alive... Her mother did not believe that good causes result in good effects, and evil causes result in evil effects. Her lack of faith is an impure cause that will end in impure results. When the cause is not proper, the effect will not be proper either. The Brahman woman feared that her mother's karma would certainly pull her into the Evil Paths. She considered the various evil karma her mother created, and figured that her mother would definitely have been reborn in an evil destiny. For that reason, she sold the house and acquired many kinds of expensive and renowned incense, flowers, and other offerings. With those she performed a great offering to the Buddha with incenses, flowers, lamps, candles, fruit, banners, canopies, and many other items in monasteries that housed that Thus Come One, Enlightenment-Flower Samadhi Self-Mastery King Buddha's stupas.

#### **Sutra:**

She saw an especially fine and majestic image of the Thus Come One Enlightenment-Flower Samadhi Self-Mastery King in a certain monastery.

#### **Commentary:**

The Brahman woman saw an image of the Thus Come One Enlightenment-Flower Samadhi Self-Mastery King in a certain monastery. Especially fine and majestic, this image, made of clay with painted features, displayed thirty-two perfectly-formed hallmarks and eighty subsidiary characteristics.

#### **Sutra:**

As the Brahman woman beheld the Honored One's countenance, she became doubly respectful while thinking to herself, "A Buddha is called a Great Enlightened One replete with all types of wisdom. If this Buddha were in the world I could ask him where my mother went after she died. He would certainly know."

#### **Commentary:**

As the Brahman woman beheld the Honored One's countenance, she became doubly respectful while thinking to herself, "A Buddha is called a Great Enlightened One replete with the types of wisdom." A Buddha has three main types of wisdom: wisdom in the way, all-wisdom, and the wisdom of all modes. If this Buddha were in the world, I could ask him where my mother went after she died. He would certainly know where my mother went.

待續

To be continued