



# 開發心地的寶藏

## Discover the Treasures of the Mind Ground

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A TALK BY DM HENG LYU, ABBOT OF THE CITY OF TEN THOUSAND BUDDHAS, DURING THE EARTH TREASURY BODHISATTVA CELEBRATION ON AUGUST 24, 2008

最近我讀到一篇研究報告，說有3/4的美國人相信人死後，靈魂還會繼續存在，而且還相信有地獄和天堂的存在；有趣的是，這些3/4的人，都認為他們將來會上天堂，不會下地獄，而且會永久留在天堂。以佛教徒而言，我們也是希望我們能上天堂，乃至到淨土去。但是，在現實中我們經常徘徊在不同的地獄當中，這句話怎麼說呢？

如果當我們生氣的時候，有嫉妒障礙心念起時，我們的心意就變的像火燒地獄一樣，把自己燒得半死不活。當我們很憂鬱、很煩惱的時候，我們的心意就變成了黑暗的地獄；被自己負面的情緒折磨，這就是其中的一個地獄。當我們瘋狂追求五欲時，我們的心永遠不停止的奔馳，忽起忽落，吃也吃不好，睡也睡不安，這樣折磨自己，這也是一個永不休止的痛苦地獄。

我們如何去天堂、淨土，而不要在這些地獄徘徊呢？我講一個小故事。

有四個人去世了，他們就去見閻羅王。閻羅王說：「你

有什麼願望啊？」第一個人說：「我生前做老闆，最喜歡我的手下怕我，所以希望來生大家都怕我。」閻羅王說：「好！滿你的願了！」結果他做什麼呢？他投生到叢林做一隻老虎；老虎在叢林裏，所有的動物都怕牠，連人也怕，所以他心想事成了。第二個人是個女眾，她說：「我生前最喜歡打扮了，希望來生每個人都稱讚我很美麗。」後來變成了什麼呢？變成孔雀。大家知道萬佛城有很多孔雀，當孔雀開屏時，大家說：「好漂亮，來照張相吧！」她的願望也成就了。第三個人說：「我前生是個財主，希望來生大家繼續給我錢財。」結果變成了乞丐，他所有東西都是從別人那裏乞討而來的。

第四個人說：「很感恩上一輩子大家對我的照顧，我希望來生能夠照顧別人。」閻羅王說：「好！」於是他投生到一個非常樂善好施、有錢的富貴家，有能力去布施照顧眾生。這個故事是教我們明白好的思想是很重要的，如果不想在這些地獄徘徊，而希望來生到好的去處，我們必

Recently, I have read a statistic that three-quarters of Americans believe in life after death and the existence of hell and heaven. What is interesting is that almost all of those three-quarters of Americans who believe in heaven and hell think they will go to heaven and stay there forever. As a Buddhist, we also hope we can go to heaven or even the Pure Land instead of hell. However, we are always wandering in different hells. What does "wandering in different hells" mean?

When we get angry or jealous, our minds become a burning hell; we burn ourselves to death. This is one kind of hell. When we get depressed or worried, our minds become a dark hell; we torch ourselves with all kinds of negative emotions. This is another type of hell. When we are crazily seeking the five desires, our minds never calm down, and we are not at peace; our moods always go up and down, day and night. This kind of relentless hell is another kind of hell.

How do we go to heaven or the Pure Land instead of the hells? Here is a story that may give us some ideas.

There were four people who passed away and met King Yama. King Yama asked the first person, "What do

須要有好的思想；好的思想會引導我們來世到好的地方。

我們念南無地藏王菩薩，這個「地」代表什麼呢？代表我們的心地；「藏」代表寶藏，我們心地裏有無量的寶藏，等待我們去發掘。什麼樣的寶藏呢？就像剛剛法師說的孝順心，這就是我們心地中的寶藏；我們要慈悲救眾生，我們要素食、不殺生，這也是我們心地中的寶藏；現在天很熱，我們要忍耐，這也是我們心地中的寶藏。

我們感恩一切的眾生，乃至感恩腳踏的大地沒有裂開，頭頂上的屋頂沒有掉下來。我們可以感恩的事情太多了！感恩我們的耳朵，現在可以聽法；感恩我們的眼睛，可以誦經、讀經。感恩我們的嘴，可以吃今天可口的素齋佳餚，感謝廚房的法師及居士辛苦的工作，給我們這樣好的天廚妙供。在我們心地中的寶藏是無量無邊的，所以當我們念南無地藏菩薩的時候，我們應該把我們內心的寶藏挖掘出來！

地藏王，什麼是寶藏之王呢？那就是大願，菩提大願。如果我們有菩提大願的話，那是眾寶之王，能夠啟發一切種的善根功德。今天聽到法師給我們非常精闢深入的開示，應該把它付諸行動，這樣子我們也就是把這個寶藏挖掘出來了。可以說念南無地藏王菩薩或南無地藏菩薩，這是寶藏的藏寶圖。我們有了這個藏寶圖，再往內心看，我們本具的寶藏就能夠一一挖掘出來。

我們都是地藏菩薩或者是地藏王菩薩的家庭成員；因為在無量百千萬劫，我們都結有善緣，所以我們今天共聚在一堂。希望

這個善緣能擴而充之，將我們的大家長——地藏菩薩的大願發揚光大，每個人都能成為地藏菩薩的化身，相信這個世界以及我們的未來一定會變得更美好。

you want to be in your next life?” The person said, “In my previous life, I was a boss and I liked it when people were afraid of me. Thus, I want officials to be afraid of me in my next life.” King Yama said, “Okay. I will fulfill your wish.” So he was reborn as a tiger in the jungle, because you know that all animals, including humans, are afraid of tigers. That was the outcome of his wish to be a leader in his future life.

The second person was a woman who said, “I’d like to be a beautiful woman in my next life.” King Yama said, “Good.” So what was her retribution? She became a peacock, just like the peacocks at CTTB. When she fanned out her tail, everybody said, “How beautiful! Come and take a picture!” So that’s how her wish was fulfilled.

The third person said, “I was a rich guy in my previous life, so in the future life I want to become a person who always gets everything from others.” King Yama said, “Okay.” Then the person became a beggar who had to beg for everything from others.

The last person said, “I am grateful to people who took care of me in a previous life, so I hope I can repay their kindness. So King Yama said, “Okay.” This person was reborn in a very generous and rich family, so he could continue practicing giving and help living beings. Thus, from



this story we understand that good thoughts are very important, and they will lead to our future lives.

When we recite “Namo Earth Store Bodhisattva” or “Namo Earth Treasury King Bodhisattva,” what does “earth” mean? “Earth” means our mind ground, and “store” or “treasury” means “all kinds of good thoughts, deeds, merits and virtues.” Just now two Dharma Masters discussed filiality and compassion. For example, after we have paid respect to our parents, we should be compassionate and become vegetarians to save animals and also practice patience; these are all the jeweled treasury of our mind ground.

We should be grateful for everything. We can be grateful that the earth below our feet is smooth, or that the roof above our heads is not falling down; we can be grateful for our ears which hear the Dharma; we can be grateful for our eyes which can read sutras; we can be grateful for our mouths that allow us to taste all the good food, and also thank the kitchen staff’s effort in making this delicious