

逃出火宅

Escape from This Burning House

比丘近梵 講於2010年9月6日萬佛城大殿
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呂明賜 英譯
Translated into English by Michael Lu

我們剛剛聽《法華經》第十四品〈安樂行品〉，根據智者大師的解釋，身無危險故安，心無憂惱故樂，身安心樂，乃能進行，故名安樂行。這是文殊菩薩問佛，在末法濁惡世中，要如何才能演說這部《法華經》。因此，釋迦牟尼佛就教導菩薩如何身心安樂的法門。

大菩薩在末法濁惡世中要弘揚《法華經》，尚且需要安住在身、口、意、誓願四種安樂的行門。何況我們是具縛凡夫，一發心要修行時，煩惱障礙就隨之而來，很快就會退失菩提心。因此，如何在順境、逆境中都能保持身心安樂，對我們的修行是非常重要的。

世界上的眾生都是追求安樂，每一個人都希望有安居樂業的生活，偏偏我們住的是這個娑婆世界，叫做堪忍世界，有很多苦，有三苦、八苦、八萬四千種苦，還有無量的諸苦，那麼我們要苦中求樂，事實上樂極又生悲，所以其實這個世界上沒有一個真正的快樂。追求安樂的生活是人類的一種天性和本能，爲了這樣的生活，很多人寧願冒著生命的危險甚至於犧牲生命都無所謂。我們都知道在1970年代越南戰爭的時候，北越統治了南越以後，大批的海上難民就漂流在海上，這些難民根本沒有一個目的地，他們不知道要去哪裏，他



Previously we were talking about the fourteenth chapter of the *Dharma Flower Sutra* – the chapter on “Peaceful and Happy Conduct.” According to Great Master Zhi Zhe’s explanation, being peaceful means the body is not in danger, and being happy means the mind has no frustrations or afflictions. If one is peaceful and happy in the body and mind, then one can improve in one’s cultivation, so this is the definition of peaceful and happy conduct. This is the part where Manjushri Bodhisattva asked the Buddha how we should propagate the *Dharma Flower Sutra* in the Dharma-ending age. In response, Shakyamuni Buddha taught the Bodhisattvas the dharma door of peace and happiness in the body and mind.

Even the great Bodhisattvas who come to propagate the *Dharma Flower Sutra* in the evil Dharma-ending age are required to abide in four aspects of peaceful and happy conduct: body, mouth, mind, and vows. As we mundane people are full of afflictions when we bring forth the initial resolve to cultivate, there are always afflictions and obstacles that come along with the flow, and very quickly, we lose our bodhi resolve. So how do we maintain peace and happiness of the body and mind regardless of whether we face good states or bad states? This is very important for our cultivation.

All of the living beings in this world pursue happiness, and each person wishes to have a life of safety and good livelihood. However, we live in this Saha world, which is called the world that can be endured. There are many sufferings, such as the three sufferings, the eight sufferings, the eighty-four thousand kinds of sufferings, and also infinite sufferings. We try to find happiness within the suffering, but actually, when the happiness reaches an extreme, it turns into sadness and grief. Ultimately, we cannot find true happiness in this Saha world. To pursue a happy life is part of our nature as human beings. In the pursuit of a happy life, many people

們的船就這樣在海上這麼漂，對自己的生活也沒有一個把握，但是他們就是要追求一個安樂的生活，所以把這個生死置之度外。

孟子說：「生於憂患，死於安樂。」這句話的意思是說：人們都是在憂患中因為經歷很多痛苦和煩惱，所以你會尋找一個方法生存下來，可是在安樂中的人往往只會享樂，忘記本身的危險，最後很多是亡國或是糊里糊塗地就死了。在娑婆世界是苦樂參半，其實痛苦時是多，真正安樂的時候是很少的，所以娑婆世界雖然是這麼地苦，但也是一個最好修行的地方，因為我們不會忘記我們的憂患。我們的憂患是什麼呢？就像《法華經》所講的生死大事，這是佛出世的本懷，讓我們明白「生死」才是我們真正的憂患。我們的生活中常常會感受到生、老、病、死的苦，還有求不得苦、怨憎會苦、愛別離苦，以及五陰熾盛苦，這些苦就讓我們感受到其實這個世界就像一個火宅一樣，我們被火所逼迫，所以要逃出這個火宅，怎麼逃出這個火宅呢？就是要修行求生極樂世界，所以極樂世界又叫安樂國。

修行地藏法門，誦《地藏經》、念地藏菩薩聖號，可說是一個使身心安樂非常對機的法門，不但可以祛除種種身心的障礙，在本經第十三品所可得到二十八種利益，最大的利益就是畢竟成佛。它不但是一個自利的法門，也是利他的法門，可以幫助我們現在、過去的父母及六親眷屬，及其他眾生，從惡道中解脫，轉生善道，乃至像光目女的母親，最後也能成佛，廣度眾生。

在《地藏經》中有很多地方提到安樂，就是如何使自己或別人安樂，如果照著地藏法門來修行，也可以講是在修安樂行。

在〈如來讚歎品〉第六講到閻浮提眾生和地藏王菩薩有大因緣，所以我們只要聽到菩薩的名號和見到菩薩的聖像，或聽到《地藏經》中三個字、五個字，或是一個偈頌，你現在就可以得到很殊盛的安樂，未來世就可生得非常端正，而且可以生到很尊貴的家庭。

在〈閻羅王眾讚歎品〉第八有一個譬

are willing to risk their lives. As we all know, during the Vietnam War in the 1970s, after northern Vietnam took control of southern Vietnam, a large number of refugees escaped on boats that were stranded out in the ocean. These refugees did not have a destination or any idea of where they were going. Their boats were just floating on the ocean and they were not sure about their future. Even so, because they were pursuing a life of happiness, they went to the extent of risking their lives in order to get it.

Mencius says that we are born in misery and we die in happiness. This saying means that when we are born in misery, we undergo many sufferings and afflictions, so we try to find a way to continue living. However, happy people only enjoy their happiness and forget the danger of life itself, and in the end many perish in their countries or die in confusion. We are living in the Saha world and we are subject to an equal mixture of suffering and happiness, but actually there is more suffering than happiness, and true happiness is very rare. Even though we have so much suffering in this Saha world, it is to our own benefit because it is the best place for us to cultivate, for here we won't forget our misery. What is our misery? As the *Dharma Flower Sutra* says, birth and death is the biggest worry we should have; this is also the real reason the Buddha was born in this world: he came to teach us to understand that birth and death is our real misery. In our lives there are different kinds of sufferings, such as the sufferings of birth, old age, sickness, death, not getting what you want, being with the ones you hate, not being with the ones you love, and the burning flames of the five skandhas. These sufferings make this Saha world seem like a burning house, and the flames drive us to get out of this burning house. How are we supposed to do this? We should cultivate and pursue birth in the Pure Land, which is also called the Land of Happiness.

Practices related to the Earth Store dharma door, such as reciting the *Earth Store Sutra* and being mindful of Earth Store Bodhisattva's holy name are most suitable if we wish to develop peace and happiness in the body and mind. Not only do these practices eradicate various obstacles of the body and mind, but they also bring twenty-eight kinds of benefits, as stated in the thirteenth chapter of this sutra. The greatest benefit is that we will ultimately realize Buddhahood. This dharma door not only benefits ourselves; it also benefits others. It can benefit our parents, our family members of the past and present and other living beings, all of whom can be liberated from the evil paths and returned to the good path. Eventually, we might be like the woman named Bright Eyes who helped her mother become a Buddha and rescued many living beings.

Various passages in the *Earth Store Sutra* talk about how to attain happiness for ourselves and others. If we practice the Earth Store dharma door, we are also practicing peaceful and happy conduct.

The sixth chapter, "The Thus Come One's Praises," says that living beings in Jambudvīpa have great affinities with Earth Store Bodhisattva, so we only need to hear the Bodhisattva's holy name, see his holy statue, or hear three words, five words, or a verse of the *Earth Store Sutra* in order to receive supreme peace and happiness. Then in the future, we will be

喻，這個譬喻是說有的衆生誤入險道，走錯路了，走入一個很危險的道路。這個危險的道路就是指地獄道或餓鬼道之類的。這個時候有一個善知識，這個善知識講的就是地藏王菩薩，他就等在那邊，告訴我們說：「你走錯路了，你怎麼會走到這裡來呢？」然後帶著這些誤入險道的眾生到一個善道，就是好的道路上，也就是人天道或是指將來成佛之道，令他們得到安樂。第八品有一個主命鬼王，他的職責是在我們生死的時候護持我們，本來他會讓我們得到安樂，但是世界上往往有很多人在小孩還沒有生或剛生下，就會殺害很多衆生來用這些肉給母親補身體，或是聚集很多親朋好友在那裏喝酒吃肉慶祝一番。主命鬼王告訴我們說，這樣不但不能讓小孩或母親得到安樂，反而會讓她們受到很多傷害。

在〈見聞利益品〉第十二品教導我們說，如果有人貧窮困苦、衣食不足或常常生病，家裏不平安或有很多災難，或睡夢中常做惡夢，那麼這樣的人聽到地藏王菩薩的名號或見地藏王菩薩的聖像，至心恭敬念菩薩名號一萬遍，這些不如意的事情就會慢慢消滅，得到安樂，而且衣食開始富足，睡夢中得到安樂了。第十二品佛也付囑觀世音菩薩，請觀世音菩薩用他的神通力來流通這部《地藏經》，令娑婆世界所有的衆生，在百千萬劫中永遠受安樂的生活。

在〈囑累人天品〉第十三講到二十八種利益，第二十二種利益夜夢安樂，晚上你做夢的境界會是很殊勝，夢到佛菩薩，而不是很恐怖的惡夢。

其實我們晚上做惡夢，那還不是真正的惡夢，我們生在娑婆世界，這才是一個真正的惡夢！這個惡夢什麼時候才會醒過來呢？就是等我們覺悟了，等我們知道要修行的時候，這個夢才會醒。那麼夢要怎麼醒呢？我們要覺醒世間上所有五欲的這種安樂，不是究竟的安樂，因此我們必須修行；修行的時候是苦的，但是這個苦是要使不究竟的安樂轉變成究竟的安樂。當然，我們修行的目的就是要逃出火宅，往生西方極樂世界，到安樂國去成佛去！

born with upright features into an honored family.

The eighth chapter, "Praises of Lord Yama and His Followers," gives an analogy. It says that if there are living beings who accidentally tread on a dangerous and wrong path, which is the path leading to the hells or hungry ghosts, a good knowing advisor will appear and that good knowing advisor is Earth Store Bodhisattva. He is waiting there, and he tells us, "You took the wrong path. How could you come here?" And then he leads these lost living beings onto a proper path, which refers to the path of the heavenly beings or humans, and eventually on the path toward becoming Buddhas, allowing these beings to become peaceful and happy. In the eighth chapter, there is a ghost king named Lord of Life, and his responsibility is to protect us during birth and death, allowing us to be happy. However, when mundane people give birth to children, before the children are born, they will kill many creatures and give the meat to the mother to help her recover her health or to celebrate. They will invite a lot of relatives and friends to gather together and eat meat and drink wine. The ghost king Lord of Life tells them that this will not allow the baby or the mother to be happy, but it will harm both mother and child.

In the twelfth chapter, entitled "Benefits from Seeing and Hearing," we are taught that if someone who is poor and suffering, does not have enough food and clothing, is always sick, undergoes disharmony in the family or many disasters, or often has nightmares, hears Earth Store King Bodhisattva's name or sees Earth Store King Bodhisattva's holy statue, and also sincerely recites the Bodhisattva's holy name ten thousand times, then all these unlucky events will gradually cease. This person will find happiness, begin to have enough food and clothing, and have peaceful dreams. In the twelfth chapter, the Buddha also tells Guanshiyin Bodhisattva to use his penetrations to propagate the *Earth Store Sutra* in order to help all living beings in this Saha world have a peaceful and happy life for hundreds and thousands of eons.

In the thirteenth chapter, entitled "Entrustment of People and Gods," the sutra talks about twenty-eight kinds of benefits. The twenty-second benefit is that at night one's dreams will be peaceful and happy. The dreams you have at night will be supreme, and sometimes you will see Buddhas and Bodhisattvas, instead of having very terrifying nightmares.

In reality, the nightmares we have at night are not real nightmares. The real nightmare we are having is being born in the Saha world. When are we able to wake up from the nightmare? We wake up from the dream when we become enlightened and we know we should cultivate. Then how do we wake up? We should realize that all the happiness of five desires is not ultimate, so we must cultivate. The cultivation will involve a lot of suffering, but this suffering will allow us to transform happiness that is not ultimate into the ultimate happiness. Of course, our goal is to escape from this burning house, to be born in the Western Pure Land - the Land of Happiness, and to become the Buddha.