

# 把死當畢業日，平生努力應考

## Take Death as Your Graduation

### —Work Hard to Pass the Test

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首先，先給大家看一段《無量壽經》卷下的經文：

人在世間，愛欲之中，獨生獨死，獨去獨來，當行至趣苦樂之地，身自當之，無有代者。

在六道當中，人道屬於一個轉站。佛經上說，人道都是由兩個字推動我們活下去，那就是——愛欲。出生的時候是因為「愛欲」來投胎，死的時候也是因為「愛欲」搞壞了身體，時間到了就得死。但是，從始至終都是「獨生獨死，獨去獨來」——一個人來，一個人走，沒人陪伴。可是走的時候是走去哪裡呢？端看你在這一生中所造的業，是善多還是惡多？

I would like to recite a passage from the *the Buddha Speaks the Infinite Life Sutra (Longer Sukhāvatīvyūha Sūtra)*.

**In the midst of worldly loves and desires, one comes and goes alone — one is born alone and one dies alone. After death, one goes to either a painful or pleasant state of existence. Each person receives his karmic consequences, and no one else can take one's place.**

It says that when we come into this world as human beings and that this human existence is actually a transfer station. What really prepares us to live in this world is our love and desire. We are born because of love and desire. We die due to love and desire too. Our bodies will eventually decay and we will pass away. It says, “In the midst of worldly love and desire, one come alone and goes alone. One is born alone and dies alone.” When



所以佛經上說，當你走向苦樂之地的時候，屆時是自己承擔，沒有人可以代替你去那個苦或者樂的地點。

今天的題目是「把死當畢業日，平生努力應考！」很明顯的，就是指念佛人；就是修淨土法門的人，他這一生一定要努力的應考。每天所遇到的一切境界，分分秒秒，對我們來說都是考試。每次考試考得好，你的蓮花就會越來越大。將來，死的時候，就是你畢業的時候，你就考上了十方世界的明星學校——也就是到極樂世界去。

畢業當天，是不是大家所害怕的日子？就要看個人的修為。如圖所示，如果阿彌陀佛帶著很多的佛、很多的菩薩，還有極樂世界的依報——就是音樂、光明、蓮花、幢幡等等的來迎接我們去；那就是一個很快樂的日子。所以念佛的人，他修得腳踏實地、修得好，死就是他最快樂的一天。

輪迴了無量劫，終於等到這一天可以脫離輪迴，到極樂世界繼續深造，讓阿彌陀佛來教導我們怎麼樣能夠到十方世界向十方

we come, we come by ourselves. No one accompanies us. When we die, where do we go? It really depends on our karma, whether it is wholesome karma, the amount of that karma, the amount of wholesome karma, the amount of pure karma, the amount of evil or negative karma. So, then it says that we go to a painful or pleasant state of existence by ourselves. No one can really stand-in for us. No one can really take our place.

Today's topic is "*Take death as your graduation — work hard to pass the test.*" Obviously, as people who recite the Buddha's name or who cultivate the Pure Land Dharma Door, we work hard to take our tests. All of the states that we encounter every day are our quizzes and tests. If we can pass our tests with flying colors, then our lotus flowers will grow bigger and bigger. On the day that we die, that's the day we will graduate. So, when we graduate, we will be accepted into the most well-known school, the most reputable school of in worlds throughout the ten directions, that is the Land of Ultimate Bliss.

So this is our graduation day (the day that we die.) It's not actually a day of fear. (How we approach) it really depends on an individual's cultivation. This is an image of Amitayus. He brings a lot of Bodhisattvas who arrive with music, lotuses, and banners to welcome us to the Land of Ultimate Bliss. The day that we pass away (if we cultivate well) is actually a happy day. It is the day we graduate. It should be the happiest day of our life. Because we have been transmigrating in the six paths, we have been born and we have died. Now, we can go to the Land of Ultimate Bliss to continue our study with Amitayus to learn from the Buddhas of the ten directions. Even we can cultivate until we realize Buddhahood there. Or, before we decide to graduate, we can reverse our ship of compassion to cross all living beings over. So that should be a happy day, even the happiest day of our lives.

Today, we are going to talk about how we take our tests. In the



諸佛學習，然後蒙諸佛授記而成佛。甚至可能還沒有畢業就可以倒駕慈航，到十方世界，乃至於到娑婆世界來度眾生。所以這一天是很快樂的日子。

今天講講該如何應考。《楞嚴經》告訴我們七趣輪迴的兩個主要原因。往昔我們是「情想均等」，也就是我們的感情跟理智這兩方面是平均的，今世才會到「人道總報之業」——投胎當人。

那「想為其主」的話就「則明且聰」。就是你在往昔，常常都是理智多過情感。你今世就會聰明又比較有智慧，學什麼都很快。

剛才講的是屬於別業。我們都是人，但是有的比較聰明，有的比較愚笨，那就是因為往昔的緣故。想比較強，就聰明；情比較重的人呢，他今世就會「則幽且暗」——就是比較鈍一點，怎麼教都教不會。

所以《楞嚴經正脈疏》第八卷就說：「由昔情想，感今聰鈍。」

我們現在來研究「情」跟「想」到底指的是什麼？「情」就是指「愛染惡情」，也就是大家所熟悉的七情：喜、怒、哀、樂、愛、惡、欲。這個「情」，是因為我們「迷」才會有「情」，所以常常說「迷情」。就是我們沒有智慧，把虛妄的境界當真，對這些境界起了執著跟愛染心。也就是對所執著的人事物產生感情。因為你對他有愛染跟執著，把這種「迷」當「真」。你就會因為這一切人事物的變化，引發喜、怒、哀、樂、愛、惡、欲的感情。所以《楞嚴經》說，「因諸愛染，發起妄情，情積不休，能生愛水」。

你們大家看這個喜、怒、哀、樂、愛、惡、欲。剛才我們講「人在世間，愛欲之中」，這個「愛欲」，就是指七情。七情怎麼產生呢？都

*Shurangama Sutra*, the section about the seven destinies talks about the true reasons we transmigrate through the world. According to the *Shurangama Sutra*, the reason why we become a person is because we have an equal amount of emotions and reasons, fifty percent of each.

It says if you have more thought, or more reason, then in this life, according to this sutra, you will be more intelligent, smarter. Everything that you learn, you will learn it very fast.

This is the individual retribution that we just discussed. So we are all born on the human path and we are all human beings. However, some of us are more intelligent than others. Some are duller than others. It all depends on how emotional we have been in our past lives. If our thoughts exceeded our emotions in past lives, we will be intelligent in this life. If we have had more emotions, we become dark and dull in this life. When one is dull, or slow, say someone is teaching this person, this person just can't learn.

So according to the *Zhengmai Prologue to the Shurangama Sutra*, it says, "Due to the emotions and thoughts from our past lives, one becomes keen or dull in this life."

We are going to study the nature of emotions and thoughts. When we speak of emotions, this refers to unconstructive, unwholesome, and defiled emotions such as love. There are seven primary emotions: joy, anger, sadness, happiness, love, hatred, and desire. Emotions come from confusion. We always refer to "confusing emotions" in Chinese. If one has them, one lacks wisdom. One mistakes all of these illusory states to be real and true because one is attached due to defiled love and other emotions. Because of that, (once attached) one pays attention to every movement of the person or group to whom one is attached. Because of this confusion, one is attached, has desires, and therefore, as a result, one gives rise to the seven emotions whether because of people, different objects, or other matters. So, the *Shurangama Sutra* says, "**Because of love and defilement, they produce the falseness of emotion. When the emotions accumulate without cease, they can create the fluid of love.**"

In terms of the seven emotions, the previous sutra (*The Buddha Speaks the Infinite Life Sutra*) passage states, "In the midst of worldly love and desire, one comes and goes alone." This love and desire really refers to all of the seven emotions. The reason that we have seven emotions is that they come from other emotions, which are ultimately destructive. The text says that when you are happy to the extreme, sadness comes. When you are happy, even joyous to the extreme, you will shed tears. These are considered fluids of love.

是愛和欲所導致的。比方，喜極而泣，開心到極點，會掉眼淚，生愛水。難過的時候更是掉眼淚，也是生愛水。

有愛欲的人，就是情很重，就很容易讓自己沈淪，所以說「情不重不生娑婆」。來當人的，每個人都是有情的。好的事情，把感情放進去；不好的事情，也是一樣，有一個討厭的情緒，那也是一個情。所以，眾生離不開這個情，特別是人道。大家如果將來想到佛國，不要有這個情，才有辦法保障你可以畢業。

還有一點，就是我們現代的人，放不下這個網路，一天到晚手不離機。不是手不離珠，是手不離手機；那也是對手機產生很強大的一種愛染心跟執著。研究《楞嚴經》你就會知道，你的境界如果是在產生愛水，你就會越來越重，就可能保不住你的人身。所以大家要注意，應該戒的就要戒。

再來講一講「想」，「想」就叫「渴仰善想」——是善的、是好的。那最重要的是這個六念，就是你所想的，跟以下這六方面是要相應——佛、法、僧、戒、天、施，也就是：念佛、念法、念僧、念戒、念天、念施。

《楞嚴經》經文說：「因諸渴仰，發明虛想，想積不休，能生勝氣」。那就是說，我們心中有理想，很理智的想要往更好的地方去。學佛的人，當然最好心裡不要忘了佛，不要忘了法，不要忘了僧。心裡要跟佛、法、僧的這個道理相應，也要跟戒律相應。天呢，就是說有些人如果他想升天的話，他一天到晚修煉，他就可以升天，這是往上的。就是想

When people are sad, of course, they will shed tears. Those are also considered fluids of love.

These fluids of emotional love will drag us through the cycle of transmigration. It is said that if we don't have strong emotional love, then we won't be born in the Saha world. The fact that we are in the Saha world means that half of our responses are usually emotional. When we have really good states or experiences, then we have good emotional states that match the favorable states we have experienced. If we have negative states which are unfavorable, undesirable, or just bad, then we would also have corresponding emotional responses. So the fact that we exist on the human path means that we are not apart from our emotions. If we want to be born in the Land of Ultimate Bliss, then we should transform our destructive emotions so that we can graduate (from this human existence) and be reborn there.

Nowadays people can't put down their smartphones, they always have one in their hands. In the old days, people (in the monastery) always had recitation beads in their hands. So, people have deeply defiled attachments to their smartphones. Because of these defiled attachments, fluids of love are produced, and they become heavy and drag us down. Because of them, we may not even be guaranteed a future rebirth as a human being again in the next life. Whatever we need to let go of, we should let go of it. Whatever we should refrain from using, we should refrain from using.

Then let's talk about "thoughts." These are constructive, wholesome thoughts of longing and yearning. There are six wholesome kinds of mindfulness: being mindful of the Buddha, Dharma, and the Sangha, and being mindful of the precepts, the heavens, and giving.

The *Shurangama Sutra* says, **"When they yearn for something higher, beings have uplifting thoughts, and when these thoughts accumulate steadily, they can generate a superior energy."** This means that one is inspired to go to a better place. Buddhist they never forget Buddha, Dharma, Sangha, precepts, the heavens and giving. Their thoughts always correspond to these six thoughts. Someone who wishes to be born in the heavens works hard at his/her cultivation to ascend. They cultivate the ten wholesome deeds and are very cautious in all of their actions. In order to gain rebirth in the heavens, they do not commit the ten evil deeds, and instead help people. They will ensure their minds are always radiating light, always positive and always very bright, so their rational will be stronger. Those who are benevolent are those who "When these thoughts accumulate steadily, they can generate a superior energy." If your rational side is strong, whenever you encounter a test, you can control your emotions with reasoning. These

的方面要是光明的。譬如要升天的人，他要修十善，所以他就會很小心。為了要升天，他就要確定自己平時不要造十惡，心地要善良，還要幫助人。那這種人，就是他的「想」很強，想要升天。佈施，幫助別人，這些都是屬於「想積不休，能生勝氣」。如果你的理智方面很強烈，遇到考驗的時候，你為了保住你的理想，你就能夠不要動情。這樣子的人，他能夠生殊勝的一種氣，氣就是很輕的氣體，就可以往上升。

我用蕩益大師的〈楞嚴經文句〉做成這個表。如果一個人做人的時候，是「九想一情」，來世就會往上升，做飛仙。就是你當人的時候，你的理智、你的想、你的正念是有90%，你的感情、個人的迷情、貪、愛只有10%的話，你來世會做飛仙。「八想二情」就會投到大力鬼王這個道。「七想三情」就會變成飛行夜叉。「六想四情」的人會轉為地行羅刹。

蕩益大師〈楞嚴經文句〉說：「此皆善神種族。若加以善願善心，則成護法八部眾矣」就是說這一類的飛仙，乃至於最後一個地行羅刹，他們都是屬於善神，來世可以往上升成善神之類的。如果你當人的時候，有一種善的願跟善的心，保持這種「九想一情」，這樣你將來還可以轉世變成天龍八部——佛教的護法善神。

現在我們看往下墮的情況是如何？「六情四想」的人會「流入橫生」。當人的時候，你的「情」大於你的「想」！就是說你是有理智的人，但是你的情太重了，很容易發脾氣、有恨呀等等的。你可能會殺生、吃肉，還有邪淫。很多現代的人還沒有結婚就同居了，這個已經是道德方面有問題。有些很容易就離婚；有的沒有離婚，也有婚外情。反正這一切都是屬於「情大於想」，這些人就會「流入橫生」，就是將來會變成畜生。

「七情三想」就會生為餓鬼。「八情二想」就會墮落有間地獄。「九情一想」就是無間地獄。如果一個人完全沒有理智了，只是一味的貪嗔痴，他的「情」太重了，完全是純情的，「純情即沉」就會墮入阿鼻地獄。

待續

people can produce superior energy. *Qi* is very light and it causes you to ascend upward.

I have made into a chart based on the *text of Shurangama Sutra* and commentary from Great Master Ouyi (藕益 ōuyì.) It says as human beings, if we have ninety percent thought and ten percent emotion, then after we die, we will be reborn as flying immortals. If you have eighty percent thought and twenty percent emotion, you will be reborn as a mighty ghost king. With seventy percent thought and thirty percent emotion, one becomes a space traveling-yaksha. With sixty percent thought and forty percent emotion, one becomes an earth-traveling rakshasa.

This is commentary from Great Master Ouyi based on the text of *Shurangama Sutra*, “If they endowed with good vows and good hearts, they will become the Dharma Protectors of the Eightfold Divisions.” These are the races of good spirits. This includes from up to the flying immortals down to the earth-traveling rakshasas. They will become wholesome spirits in their next life if they maintain good vows and good hearts. If as humans, people can maintain good vows and good hearts, then in the future, they can also become Dharma Protectors of the Eightfold Divisions. These are Dharma Protectors in Buddhism.

Let’s take a look to see if we fall, what happens. With sixty percent emotion and forty percent thought, one descends to the lower realms. If as a person, your emotions are stronger than your rational thought, then you will be very emotional and angry. One’s hatred may be so strong that one may kill, eat meat, or engage in sexual misconduct.

With sixty percent emotion and forty percent thought, describes some people nowadays who live together before marriage, easily obtain divorces, or engage in extramarital affairs. These kinds of people have “stronger emotion than thought.” Such people will descend, and may eventually fall into the animal realms.

With seventy percent emotions and thirty percent thought, one becomes a hungry ghost. With eighty percent emotion and twenty percent thought, one enters the Relentless Hell. When one is possessed entirely of emotions, such a being would sink into the Avichi Hell — that’s where they will end up.

To be continued