



正法印
PROPER DHARMA SEAL

地藏菩薩本願經淺釋

The Sutra of the Past Vows of Earth Store Bodhisattva with Commentary

【觀眾生業緣品第三】

CHAPTER THREE:

CONTEMPLATING THE KARMIC CONDITIONS OF BEINGS

宣化上人講解

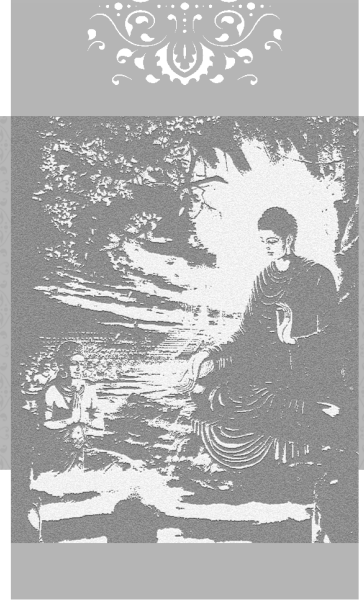
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Commentary by the Venerable Master Hua

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我一細查，原來怎麼樣啊？我現在對你們講一講，這個小沙彌不是懶，他是餓得不能動彈了，不是懶，是餓。為什麼餓了呢？沒有人供養。多少天都沒有人供養了，他想試著去托鉢化緣，但也都沒有人布施。所以他就發了脾氣，回來也不吃飯，現在已經六、七天也沒有吃飯了，所以今天餓得起不了身。但是我不知道他沒有人供養，於是就被我罵了一大頓。

以後，我一調查，為什麼你這麼懶呢？他說：「沒有人供養我，沒有飯吃，所以就沒有氣力了。」我聽他這樣一講，「喔！我真是錯怪你了。」所以我告訴他：「你要是覺得太疲倦了，沒有氣力的話，可以在裡邊休息睡覺，怎麼樣都可以，我給你一個方便法門。」很不容易的，作師父的，對徒弟，有的時候，也不知道用什麼方法去教化才相當，把一個餓徒弟也罵了一大頓，但是這個徒弟還的確確有點功夫，有點修行了。如果沒有修行，你說六、七天沒有吃東西，餓得這樣子，還能跟著念經，拜懺，聽經，做不到的。所以現在我的火也沒有了，又高興我能有這麼用功的徒弟，這也不錯的。我希望個個都

Upon investigating, I figured out why. Let me tell you all, this śramanera is not lazy; he was too hungry to move. Not lazy, just hungry. Why was he hungry? No one had made offerings. After going many days without any offerings, he decided to go on an alms round but no one offered anything. His temper flared and when he came back he decided not to eat. It's been six or seven days and he has not eaten anything, so today he was too hungry to get up. Since I did not realize that he received no offerings, I scolded him severely.

Afterwards, when I inquired as to why he was this lazy, he said, "No one made offerings to me and without food, I have no energy." Upon hearing this I replied "Oh! I blamed you by mistake. If you feel too weak and tired, then you may rest and sleep in your room. Do what you need to do; I'm giving you a break." It's not easy being a teacher, sometimes you don't know what method of teaching and transforming is suitable. I scolded a hungry disciple severely. However this disciple has some skill, a bit of cultivation. Without any cultivation, how can one go on without food for six to seven days and still follow the assembly in reciting sūtras, doing repentances, and listening to the lectures? So my anger is gone now and I am glad I have a hardworking disciple. I hope all of you will emulate this śramanera who had enough patience to withstand my scolding.

In addition, do not hold on to the idea, "I did not eat for a day," "I did not eat for two days," "I did not eat for three

學這個小沙彌，能有一點忍耐性，被師父罵了一頓也沒有事。

還有，不要記得我一天沒吃飯，兩天沒吃飯，三天沒吃飯，五天沒吃飯，六天沒吃飯，不要記得它，吃和沒吃是一樣，沒吃和吃也是一樣的。不要記得吃飯，或是沒吃飯，你把吃飯跟沒吃飯都忘了，那才是真修道。如果你不是真修道，你就忘不了。你真修道，就會有真正的定力。有真正的定力，不要說我罵你，就是打你，你也不知道了。誰打我啊？我在什麼地方呢？沒有我了。把一個我都沒有了，那時候是真正的定力了。你要是還有個我，喔！你打我，你罵我，你說我，我沒吃飯，這個還沒有忘，那麼這輩子定力還不能生出來。一定要忘了，定力才能生出來；定力生出來了，那就是有真功夫了。

「若有衆生，不孝父母，或至殺害」，把父親殺了，把母親殺了。「當墮無間地獄」：應該墮落到無間地獄，「千萬億劫」：就是千萬億劫那麼長的時間。「求出無期」：想要出地獄也是不容易的，不會出這地獄的。

若有衆生。出佛身血。毀謗三寶。不敬尊經。亦當墮於無間地獄。千萬億劫。求出無期。

「若有衆生」：這是還沒犯罪的眾生，但假設他有，或者有這一類的眾生，那一類的眾生？「出佛身血」：怎麼叫出佛身血呢？現在釋迦牟尼佛已經入涅槃了，那怎麼會出佛身血呢？我們也沒有生在佛在世的時候，也沒有見到佛，怎麼會出佛身血呢？這個出佛身血，就是佛在世的時候，你傷了佛的身體。佛入涅槃之後，把佛像毀壞了，或者把一個耳朵，或者把一個手指頭弄掉了，這都是等於出佛身血。或是紙像，你把它燒了，這也等於出佛身血。

days, five days, six days.” Forget it. Having eaten or not is the same. Don't pay attention to whether or not you have eaten. If you have forgotten whether or not you've eaten, you are really cultivating. If you are not really cultivating, you won't be able to forget. If you truly cultivate, you will have true concentration. With true concentration, not to mention scolding you, even if I hit you, you would not know it. You may just ask, “Who's hitting me?” or “Where am I?” because there is no longer an “I.” When there is no self, there is true concentration. If there's still an “I,” then you will think: “You hit me!” “You scold me!” “I haven't eaten!”

Unable to forget the self, concentration will not arise. You must forget the self before concentration can develop; when concentration comes forth, you have some real skill.

“Beings who are not filial to their parents, even to the point of harming or killing them...” Those who kill their father or mother, for example, **will fall into the Relentless Hell where for thousands of billions of eons they will seek escape in vain.** It will be difficult for them to escape the hells.

Sūtra:

Beings who shed the Buddha's blood, slander the Three Jewels, and do not venerate sūtras, will fall into the Relentless Hell where for tens of trillions of eons they will seek escape in vain.

Commentary:

Beings who shed the Buddha's blood... Suppose innocent living beings do commit some offense such as shedding the Buddha's blood. Now that Śākyamuni Buddha has entered nirvāṇa, how can we make the Buddha bleed? We do not live in a time when the Buddha is in the world and have never seen the Buddha; how can we make the Buddha bleed? When the Buddha was in the world, shedding his blood meant injuring the Buddha's physical body. After his nirvāṇa, it means destroying images of the Buddha, such as removing an ear or a finger. Burning paper images of the Buddha, for instance, is also equivalent to shedding the Buddha's blood.