



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

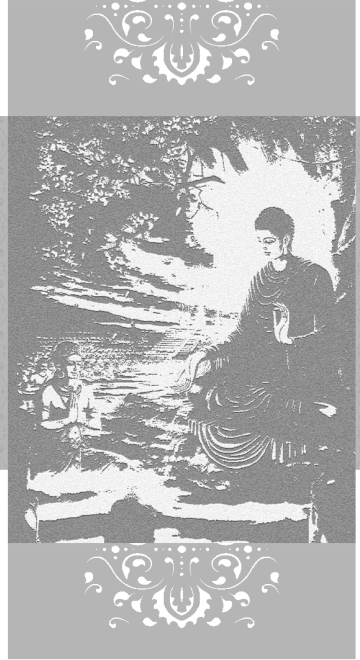
國際譯經學院記錄翻譯

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Commentary by the Venerable Master Hua

Translated by the International Translation Institute

Revised by Buddhist Text Translation Society



「玷污僧尼」：玷污，這個玷就是個點污。僧尼，就是出家的比丘尼。有一些個野蠻的人，因為比丘尼她出家了，就隨便欺負她，隨便姦淫她，隨便對她行不淨行，行淫欲，這種人是有罪的。

「或伽藍內恣行淫欲」：伽藍是寂靜處，就是道場，也就是廟宇寺院之類的，在這種地方，恣行淫欲。恣，是不守規矩、放恣。不守什麼規矩呢？就是隨便行淫欲。好像有佛像的地方，就不可以行淫欲，若行淫欲這就叫恣行淫欲了。有一個人，問目連尊者，為什麼他的男根生瘡、又爛，常常有這種毛病，這是什麼道理？目連尊者就對他說：「因為你在過去生中，在伽藍內恣行淫欲，就是犯這一種的罪過。因為犯這種罪過，男根就常潰爛、常生瘡，生種種的毛病。」這是講男人，女人也是一樣的，如果不守規矩，在道場裡邊行淫欲，將來都要墮地獄的；墮地獄出來

Who defile bhikṣus or bhikṣuṇīs... Some brutish individuals recklessly harass and rape nuns, subjecting them to licentious, impure conduct. Such individuals commit offenses.

Who commit sexual acts within a saṃghârāma... A saṃghârāma is a still, serene place; in other words, any monastery or temple. No one should be indulgent or unruly by engaging in sexual activity at any saṃghârāma or any place where there is a Buddha image. A man who suffered from genital sores once asked Mahāmaudgalyāyana the origin of his disease and was told, “In your past life, you wantonly engaged in sexual activity in a saṃghârāma. Having committed this offense, your genital often festers with sores.” Although he was speaking to a man, the principle is the same for women. In general, those who violate this rule will, in the future, be born in the hells. After being in the hells, they will be reborn and their genitals will often grow sores that will be impossible to cure. It is essential to believe the causation that occurs in such circumstances. If you do not believe in this, you may undergo such retribution in the future.

Or who kill or harm beings there... Those who are unsuccessful in a rape attempt may murder or hurt the victim. All such individuals **will fall into the Relentless Hell where for tens of trillions of eons they will seek**

之後，男女根常常都生瘡，生一種病，治也治不好。這種因緣，這種因果，一定要信的；如果你不信，將來自己就會受果報。

「或殺或害」：或者因為姦淫不成，把她殺了，或者把她害了。「如是等輩，當墮無間地獄」：等輩，就是像這一類的人，都應該墮無間地獄。哪一類的人呢？侵損常住、玷污僧尼，或伽藍內恣行淫欲，或殺或害這一類的人。「求出無期」：想要求出地獄，可是期限是無量無邊的。

有的人覺得學佛法越學越不方便，越學越不自由。不學佛法，那個不自由是在後邊，而這個不自由是在現在。所以現在學佛法，這是善根增長的時候；你不學佛法，業障就增長。業障增長，那個不自由是永遠的不自由。這個不自由是暫時的，很短暫的一個時候，你要是希望永遠不自由，就不需要學佛法；你要是希望將來自由，那我暫時有這麼少不自由，是可以的。學佛法，這個不自由是很短暫的；你不學佛法，那個不自由是很長的，你自己算一算這筆帳，應該怎麼辦。

若有衆生僞作沙門。心非沙門。破用常住。欺誑白衣。違背戒律。種種造惡。如是等輩。當墮無間地獄。千萬億劫。求出無期。

現在講沙門。沙門有四種，(一)聖道沙門、(二)說道沙門、(三)活道沙門、(四)污道沙門。什麼叫聖道沙門呢？佛可以叫聖道沙門，菩薩也可以叫聖道沙門。第二種說道沙門，是以講經說法為生——以說法做他的生活，這是大德高僧，證果的阿羅漢。第三種活道沙門，這是以道為活，以道自活，這就是修道的沙門。第四種污道沙門，污是不潔淨、污穢。污穢就是對道有污穢。現在所講的沙門，是污道沙門。

☸待續

escape in vain.

Some people discover that the more they study Buddhism, the more inconvenient things become; the more they practice, the less freedom they enjoy. If we did not study the Buddhadharma, we would lose our freedom later; in this case, however, we give up some freedom in the present. By studying the Buddhadharma now, we increase our good roots. If we did not study the Buddhadharma, we would increase our karmic obstructions. Increased karmic obstructions would cause us to lose our freedom forever. Right now, we are only giving up freedom temporarily, for a relatively short time. If you hope to lose your freedom forever, you need not study the Buddhadharma. If you want freedom in the future, you may find it acceptable to lose a little freedom in the meantime. In studying the Buddhadharma, you give up some freedom for a short while. Not studying the Buddhadharma, you will lose your freedom for a very long time. Weigh the odds for yourself.

Sūtra:

Beings who present themselves as śramaṇas but are not śramaṇas in their hearts, who destroy the things of the Sangha, who deceive laypeople, who go against the precepts, and who commit many other evil deeds, will fall into the Relentless Hell where for tens of trillions of eons they will seek escape in vain.

Commentary:

There are four kinds of śramaṇas:

1. śramaṇas who are sages
2. śramaṇas who teach the Path
3. śramaṇas who embody the Path
4. śramaṇas who defile the Path

The first of these refers to the Buddhas and great Bodhisattvas. The second applies to those who spend their lives explaining sūtras and teaching the Dharma, particularly greatly virtuous monks and Arhats. The third kind, śramaṇas who embody the Path, take cultivation of the Path as their very life. The fourth kind, who are discussed in the present sūtra passage, are śramaṇas who defile the Path.

☸To be continued