



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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你見著這個好像要跌到萬丈懸崖裏頭，這都是一種虛妄的妄境。為什麼是萬丈的懸崖呢？這就是表示你的業障。你過去生的業障，那種深法比萬丈懸崖都深。所以現在知道你的業障重，要趕快修道，不要生恐懼心。

又在打坐時覺得非常自在，自在自在真自在，難以形容，說不出來那麼自在了。要是得到這種自在，就把什麼都忘了。我不是說色界著味禪，味禪那種滋味，比任何情形都快樂，比你男女結婚也快樂，比你吃任何的麻醉品，什麼藥都快樂，那一種的境界簡直是說不出。所以說，自在自在真自在，難以形容，說不出來的，這是如人飲水，冷暖自知。就好像喝茶似的，這個茶是涼的，自己才知道；這個茶是熱的，你自己也知道。這個境界一定要過來人才明白。什麼叫過來人呢？從這條路上走過來的。哦！你一說，他就知道你這是到什麼階段上，到什麼程度上了。好像這個人現在在四禪裏邊，將要得到離生喜樂地這個境界。可是這個境界不算一回事，不要以為這是不得了了，這是很平常的，修禪只要你有一點誠心，誰都可以得到的。因為那一種的快樂法，沒有

If you feel as if you are about to fall into a huge crevasse while you are in meditation, know that this is an illusory state. Why does such a crevasse appear? It represents your karmic obstacles from past lives, which are deeper than a ten-thousand-foot abyss. Now that you know how heavy your karmic obstacles are, you should quickly apply yourself to cultivation but not be fearful.

Sometimes, when you are meditating, you may feel an exceptional sense of freedom that is so blissful it is indescribable. It cannot be put into words. The feeling is so joyful that you forget everything else. I have said that those in the realm of form are attached to the flavor of dhyāna. The taste of dhyāna is the most blissful experience in the world, far surpassing connubial pleasures or pleasures from taking narcotics or any type of drug. It is a state that cannot be described. It is true freedom! It is said that only the one who drinks water knows whether it is cold or hot. If you drink a cup of cold tea, you will know its coldness for yourself. If the tea is hot, you yourself will also know. Likewise, the flavor of dhyāna can only be known by those who have experienced it. Those who have gone through the experience will recognize it. When someone describes it, they can tell what stage or level that person has reached. One of my disciples, for example, is about to reach the ground of the joy and bliss of abandoning affliction, one of the four dhyānas. This is actually no big deal and should not be considered extraordinary. It's quite ordinary and can occur to anyone who practices meditation sincerely. Since this kind of bliss cannot be compared to worldly



能和它比的，所以這叫離生喜樂地——將要離開煩惱，得到這快樂了，這是定的一種。

慧就是智慧，有智慧。有智慧有什麼用？有智慧就不會走錯路了。現在為什麼顛顛倒倒的，以苦為樂？你背覺合塵——背了覺悟的道理而合六塵的道理，為什麼呢？就因為你沒有智慧，可是愚癡的人卻以這一種痛苦，視為是快樂，其實這是最愚癡的。

要勤修戒定慧，這一個勤字，你們聽經，不必聽多了，只聽一個字，那都用之不完，什麼字呢？就是一個「勤」字就夠了。勤修戒，勤修定，勤修慧。要修才能得，不修就不能得，一定要修的。不要不聽師父教，不要不聽師父話，要聽話的。還有一個叫息滅貪、瞋、癡。方才我說這個息，不就是懶惰嗎？為什麼叫它懶惰？就因為它停止了，休息了。休息不是懶是什麼？休息就是懶，懶就是停止了。但是這個休息什麼？休息貪、瞋、癡，令貪瞋癡休息。啊！貪心停止了，瞋心停止了，癡心停止了。貪，你什麼也不要貪，世間所有的一切物質享受，一切一切都不要貪。瞋，也不要發脾氣，不要有脾氣，不要發火，把你們所有的脾氣都布施出來。布施給誰呢？布施給我，布施給師父。師父要大大的火，大大的脾氣，好令你們這些徒弟害怕，不然師父也像個棉花包似的，這麼軟軟的，那這些個徒弟就都不怕了。不怕，就都不修行，不修行就是懶惰了。

以上是沙門勤修戒定慧，息滅貪瞋癡，這種種的意思。

「若有衆生，偽作沙門，心非沙門」：偽是虛偽，虛偽是假的，不是真的。他心裏不行沙門的道，不單不勤修戒定慧，也不息滅貪瞋癡。他說貪瞋癡越多越好，戒定慧把它忘了，一點都不記得，那是最好的。所以這叫偽作沙門，是一個虛偽的沙門。

待續

pleasures, it is called “the ground of the joy and bliss of abandoning affliction.” At this point, one is on the verge of leaving afflictions and attaining bliss. This is one form of samādhi.

What is the use of wisdom? Someone with wisdom will not go down a wrong road. Why are you so confused, mistaking suffering for happiness? It's because you have turned away from inherent awakening and become caught up in the objects of the six senses. And why is that? It's because you have no wisdom. Deluded people regard this kind of suffering as happiness, but in fact it is the height of stupidity.

One must diligently cultivate precepts, samādhi, and wisdom. We do not need to listen to too many sūtra lectures, just this one word “diligence” is enough for us to draw upon endlessly. Diligently cultivate precepts. Diligently cultivate samādhi. Diligently cultivate wisdom. You must cultivate these three; otherwise you cannot develop them. Cultivation is essential. Do not ignore the instructions of your teacher. Do not disregard his words. Be receptive to being taught.

Also, we must put to rest greed, anger, and delusion. Did I not say resting is laziness? Why do I call it being lazy? Laziness is about stopping and resting. If resting isn't being lazy, then what is it? But this resting is about putting greed, anger and delusion to rest. When greed rests, you are not eager for any materialistic pleasures and others. When anger rests, you do not lose your temper. Donate your anger. To whom? To me, to your teacher. A teacher needs a huge fiery temper which can scare the disciples. Otherwise, the teacher is as soft as cotton and the disciples are not afraid. Lacking fear, they do not cultivate. Not cultivating, they become lazy.

We have discussed the various meanings on how śramaṇas should diligently cultivate precepts, samādhi and wisdom, and put to rest greed, anger, and delusion.

There are beings who present themselves as śramaṇas but are not śramaṇas in their hearts. Although they are śramaṇas in name, they are not śramaṇas in their hearts. Not only do they not diligently cultivate precepts, samādhi, and wisdom, they do not put an end to greed, anger, and delusion. They say, “The more greed, anger, and delusion you have, the better! Forget about precepts, samādhi, and wisdom! Wipe them out of your mind! That's the best of all!” They pretend to be śramaṇas.

To be continued