



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

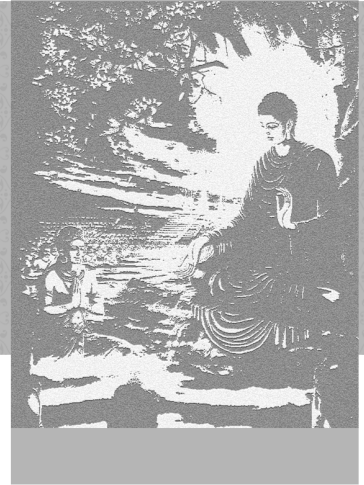
國際譯經學院記錄翻譯

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Commentary by the Venerable Master Hua

Translated by the International Translation Institute

Revised by Buddhist Text Translation Society



本來這個罪是不通懺悔，不可以懺悔的。不過，這個情形也有開緣的，或者喝醉酒了，或者發顛狂病，精神不正常的時候，就都不在此列。不過也不能說是我的精神不好，或者我喝醉酒了，故意這麼做，那就有罪了。你要是無心，這個罪業還輕一點。

佛在世的時候，佛有那麼大的神通，有誰可以出他的身血呢？佛已經證果了，誰能損壞到佛的身體？有的時候，出人意料之外，佛也會受損傷。你們各位聽過提婆達多沒有？他是佛的一個堂弟，這個提婆達多，專門跟佛作對，專門反對佛。佛說這種法，他就破壞；佛說那種法，他又破壞，總而言之，他說佛的所行所做都不對的。他怎麼樣破壞佛呢？他找了一個很窮的女人，對她說：「你為我做一件事，做成了，我就給你很多錢。」人在窮嘛！就沒有什麼志氣。做事只要有錢就可以了。她說：「你叫我做什麼呢？」提婆達多告訴她：「你在肚子前纏一個枕頭，然後佛在講經說法時，你就對一般弟子說，你這個大肚子裡的小孩子是佛的。就這麼樣講，把佛破壞了，他的弟子就都不相信他，這樣我就給你很多錢。」這個女人就

In principle, these offenses cannot be vindicated through repenting and reforming, but there are exceptions such as when intoxicated or overtaken by madness or mental breakdown. However, you cannot claim to be mentally ill or drunk while committing these offenses intentionally. It is when unintended that these karmic offenses are lighter.

The Buddha had such great spiritual powers; who could have shed his blood? The Buddha had realized sagehood; who could have hurt his physical body? Sometimes even the Buddha was injured unexpectedly. The Buddha's cousin, Devadatta, contradicted everything the Buddha said and always opposed him. No matter what the Buddha taught, he tried to undermine it. In general, he did everything possible to discredit the Buddha. How did he do that? Once, he found a poor woman and said to her, "I want you to do something for me. If you succeed, I will reward you handsomely."

Being impoverished, her resolve was weak and she was willing to do anything for money. "What do you want me to do?" she asked.

Devadatta said, "Tie a pillow around your waist under your clothes and when the Buddha is teaching the Dharma, go there in front of his disciples and accuse him of fathering your child. If you succeed in discrediting the Buddha so his disciples lose faith, I will give you a large sum of money."

這樣去做了，告訴佛的弟子說，她肚子裡的小孩是佛的。可是佛有神通，就用神通把她這個枕頭掉到地下，當場就證明不是了。這是佛講經說法時，提婆達多用種種方法去破壞他。

以後有一次佛走到靈鷲山旁邊，提婆達多也有神通，他想用山把佛砸碎，所以他用掌將山一推，山就好像崩塌了，山石跌下來砸到佛，在他一推的時候，金剛力士，也就是守著靈鷲山的神，這個山神，有個名字叫貝拉。貝拉一看提婆達多把山推下來砸佛，於是在離得很遠處，就用他的金剛寶杵劈打這個山，把這個山的石頭又都打回去了。但是把石頭打碎了，石頭一打得粉碎，碎石就各處蹦，偏偏就有一塊石頭蹦到佛腳的小拇趾頭上，把小拇趾頭打破了，所以這叫出佛身血——把佛的身體打出血來。這出佛身血不要緊，但這個時候，隨著地獄的火車就來了，把提婆達多給押到地獄，所以提婆達多一出佛身血就生陷地獄，即從肉身墮到地獄去。以後的人，如果把佛像焚燒了，或者把佛像毀壞了，或者把廟拆了，或者把塔破壞了，這都犯了和提婆達多同等的罪，都是出佛身血。

「毀謗三寶」：怎麼叫毀謗三寶呢？我們信佛的人，切記不要犯這種的罪過，就是專門說三寶的過錯，說佛教不好，說佛法不好，說僧人不好。菩薩戒有一條戒說：「不說四眾過戒」，四眾就是比丘、比丘尼、優婆塞、優婆夷。受過菩薩戒的人，對於比丘有什麼罪過，不要講；比丘尼作什麼錯事，也不要講；優婆塞有什麼過錯，也不要講；優婆夷有什麼過錯，也不要講，這叫不說四眾過。你不說可是不說，就是有其他的人說四眾過，也不要插嘴，也不要跟著講，就像是沒聽見似的。為什麼呢？你如果又去跟著說，也就犯了毀謗三寶的罪，也就犯了說四眾過的罪，所以最好是把嘴閉上，緘口不言。

☞待續

When the woman went along with the plan and told the Buddha's disciples that she was pregnant with the Buddha's child, the Buddha used his spiritual powers to make the pillow fall to the ground, proving on the spot that her claim was false. That was how Devadatta used various means to undermine the Buddha in his teaching.

Another time the Buddha was walking by Vulture Peak. Devadatta, who also had spiritual powers, wished to crush the Buddha. He gave the mountain a push with his hand and started an avalanche, sending boulders tumbling down the mountain toward the Buddha. A vajra warrior and guardian spirit of Vulture Peak, named Bei La, used his vajra pestle to smash the boulders, in an effort to deflect them from the Buddha. Fragments of rock flew in all directions. One of the fragments struck the Buddha's little toe and cracked a bone, causing the Buddha's blood to be shed. At that very moment a fiery chariot emerged to carry Devadatta off to the hells. As soon as he shed the Buddha's blood, Devadatta fell into the hells alive. If people after the Buddha's lifetime burn and destroy images of the Buddha, dismantle temples, or ruin stūpas, their offense is equivalent to that of Devadatta.

Slander the Three Jewels. Buddhists must remember not to commit this type of offense, that is, to speak of the faults of the Three Jewels. One should not speak ill of Buddhism, of the Dharma, or of the Sangha. Among the Bodhisattva precepts is one that prohibits people from discussing the faults of the fourfold assembly: the bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās. People who have received the Bodhisattva precepts must avoid discussing the mistakes of bhikṣus. They must not talk about what bhikṣuṇīs have done wrong, either. Nor must they discuss the offenses of laymen and laywomen. Not only should they avoid discussing people's faults, they should also not participate if others are discussing the faults of the fourfold assembly. Just ignore the conversation. If you participate in such a conversation, you will commit the offense of slandering the Three Jewels and that of discussing the faults of the fourfold assembly. The best thing to do in a situation like this is to simply keep your mouth shut; remain silent.

☞To be continued