



正法印
PROPER DHARMA SEAL

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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

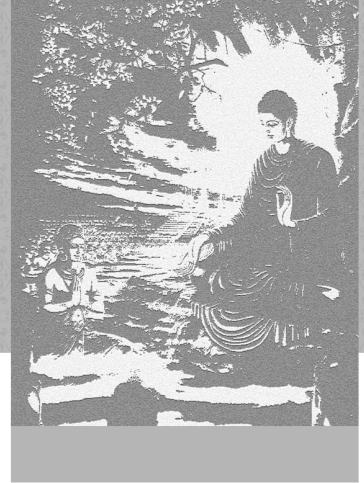
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Commentary by the Venerable Master Hua

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再者，我們凡夫的見解，有的時候會錯誤的，這聖人的境界不是我們凡夫所能知道的。所謂初地的菩薩，就不知二地菩薩的境界；十地菩薩，就不知道等覺菩薩的境界；初果阿羅漢，也就不知道二果阿羅漢的境界。在還沒有得到真正智慧的時候，不要生出一種毀謗三寶的心，不要說四眾過。他明明就是有過，也不要講他，為什麼？你知道他有過，你自己往好的做，這就對了。不要好像照相機，盡給人家照相，自己是個什麼樣子，也沒有照一照。

講到這兒，我想到中國梁武帝時，有一位誌公禪師，他天天要吃二隻鴿子。廚子想這鴿子一定很好吃，他就偷了一隻鴿子的翅膀吃。誌公禪師吃完了這兩隻鴿子就說：「你為什麼偷我的鴿子吃？」他說：「沒有啊！」「沒有？你看一看！」誌公禪師把口一張，從口裡吐出二隻鴿子，一隻就飛了，另外一隻沒有翅膀。「如果你沒有吃，

What is more, the views of an ordinary person are often wrong. Ordinary people cannot fathom the realms of sages. Bodhisattvas of the First Ground, for example, do not know the states of those of the Second Ground, and so on up the line. Bodhisattvas on the Tenth Ground do not know the states of the Bodhisattvas on the Ground of Equal Enlightenment. Arhats of the First Fruition do not know the states of Second Fruition Arhats. Before you acquire true wisdom, you may not say harmful things about the fourfold assembly, which is one form of slandering the Three Jewels. Even though people may very clearly be in the wrong, you should not speak of it. Just do things correctly yourself, rather than acting like a camera that goes about photographing faults and never examining itself.

At this point some stories come to mind. During the reign of Emperor Wu of the Liang Dynasty, there was a Chan Master named Zhigong who ate two pigeons every day. The cook assumed that the birds must be delicious, and one day tasted a wing on the sly. Then he brought the remainder of the dish to Chan Master Zhigong. After he finished eating, Chan Master Zhigong called for the cook.

“Why did you steal some of my pigeon to eat?”

“I didn’t,” answered the cook.

“Oh? Then what about this?” said Chan Master Zhigong. He opened his mouth and two live pigeons emerged. One of the birds flew off, but the other had a wing missing.

“If you didn’t, where’s the wing of this bird?” asked the Chan Master.

這隻翅膀怎麼會沒有呢？」一樣吃鴿子，誌公禪師吃了，還可以把切碎煮熟的鴿子吃到肚子裡頭，又可以變成活的吐出來。那麼這個廚子就沒有這種本事——能吐出來，所以吃了就是吃了。而誌公禪師這種境界是吃而未吃。

又有濟公禪師，那時候他在杭州西湖靈隱寺。他這個和尚怎麼樣呢？一天到晚吃狗肉，喝燒酒。每天都喝得醉得不得了，人一看就知道是個醉和尚。實際上他醉了，就到處去教化眾生。有一次造佛像，這佛像要鋪金，他告訴方丈和尚：「這佛像我來鋪，你不要叫其他人去鋪金。」方丈和尚說好。可是等著他也不鋪，後來當家和尚就說：「你要鋪這佛像的金，這麼久了，你也不鋪。」他說：「好，我就來鋪。」這天晚間他又喝醉了酒，等到他看人都睡覺了，就跑到那佛像前，從口裡就吐金，往佛像鋪。正在吐著，佛像各部份都鋪得差不多，只有頭頂上還有個地方沒有鋪時，當家和尚聽見他在裡邊，口裡往佛像吐痰的聲音，就進來了，說：「你怎麼這個樣子，你口裡黏痰怎麼往佛像吐呢？」他就說：「我不吐了。」就走了。走了，第二天一看，佛像的金都鋪好了，就剩頭上還有一點沒有鋪好，所以又找另外鋪金的匠人來鋪，但是所鋪的金，就沒有他吐的金子那麼好，所以羅漢的境界不可思議的。我們信佛的人，對四眾的過，不要講。你要是講到普通人，還沒有什麼關係。講到證果的聖人，那就會有罪過了，有罪過會怎麼樣呢？這是會墮地獄了。

為什麼有人要毀謗三寶呢？因為他沒有信心。什麼原因他沒有信心呢？這種情形，有的時候是他和同一班惡的朋友，惡的朋友就是不明白佛法的惡人，這不明白佛法的惡人，就會毀謗三寶。

☞待續

In both cases the men ate pigeon. Chan Master Zhigong swallowed the minced and cooked pigeon, then spat it out alive. The cook, on the other hand, did not have such skill; he could only eat the meat but not spit it out alive. Chan Master Zhigong's state was one of "eating without really eating."

Then there was Chan Master Jigong, who stayed at Lingyin Monastery at West Lake, Hangzhou. What was special about this monk? He ate dog meat and drank wine all day long. He was invariably inebriated, and everyone said, "There goes another drunken monk." In his drunkenness, however, Jigong taught and transformed living beings.

Once a Buddha image was not yet gilded with gold, so he told the abbot, "I will gild this Buddha image. You need not ask anyone else to do it."

The abbot of the temple agreed and then waited. After some time the image was still not gilded, so the abbot said to him, "You said you would gild this image, but after all this time it is still not done."

The Chan Master said, "Alright, I'll take care of it." That evening he got drunk as usual. When everyone was asleep though, he went to the Buddha image and began to spew forth pure gold. When he had nearly covered the entire statue except for a spot on the Buddha's crown, the abbot came in. Hearing Chan Master Jigong spitting, he exclaimed, "How could you spit at the Buddha image?"

Chan Master Jigong said, "Fine, I won't spit anymore," and left.

The next morning the abbot inspected the image. He found that it was covered with gold except for a small spot on the crown of the head. Although a master goldsmith completed the work, his ordinary gold could not match that supplied by Chan Master Jigong. The state of an Arhat is inconceivable.

We who are Buddhist disciples should not speak of the faults of the fourfold assembly. It is not so serious if you criticize ordinary people, but should you criticize a sage, you would be committing a serious offense that would cause you to fall into the hells.

People slander the Three Jewels because they do not have faith. Another cause is mixing with bad company—people who do not understand and therefore slander the Buddhadharma.

☞To be continued