



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

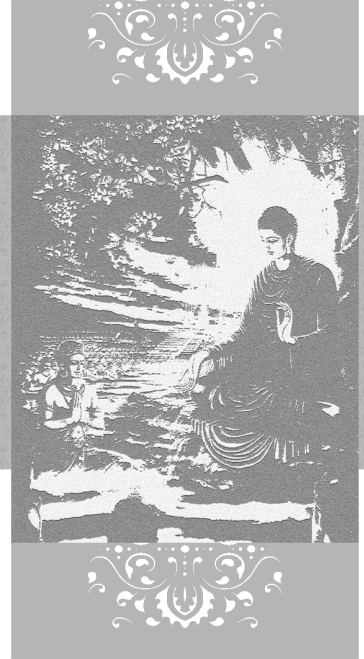
國際譯經學院記錄翻譯

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Translated by the International Translation Institute

Revised by Buddhist Text Translation Society



「若有衆生侵損常住」：若，是假設之詞。什麼叫侵損常住呢？這個常住，就是道場。常住有四種，第一種常常常住，第二種十方常住，第三種現前現前常住，第四種十方現前常住。什麼叫常常常住？道場是常在的，不停止的，而出家人常常在道場裡邊住，所以叫常常常住。那麼常住是僧人所住的地方。什麼叫侵損常住呢？侵損常住些什麼東西呢？飲食：吃的東西；財物：常住的財物。所以沒出家的人，在廟上住，一定要給供養的。你不供養，譬如住了幾天，或者住了一個時期，就這麼走了，也不供養常住一點錢，這就叫侵損常住，將來會墮地獄的。怎麼叫不侵損常住呢？譬如在廟上住，照樣拿和在其他的住差不多的錢，來供養常住，這就不是侵損常住。所以我主張我的皈依弟子無論到任何的地方，不要去侵損常住，一定要幫助道場，不要去侵損。

侵損就是剝削廟上的財產令其減少。我們既然不幫助，也不要侵損。不明白佛法的人，以為在廟上

**Beings who usurp or damage the property of the Sangha...** The Chinese term *chang zhu* (“eternally dwelling”), translated as “property of the Sangha,” can also refer to the monastery itself. There are four types of Sangha property:

1. Property of the Sangha order.
2. Property of the universal Sangha order.
3. Property of the Sangha presently gathered.
4. Property of the presently gathered Sangha of the ten directions.

The first category is “property of the Sangha order.” A monastery is an enduring place where Sangha members continually reside. To “usurp and damage the property of the Sangha” means to use the food, drink, and goods of those residents in the monastery without offering compensation. Laypeople who live in a monastery must donate to the monastery. Suppose you spend a few days in a monastery. If you leave without making a small contribution, you are usurping monastic goods; this will certainly send you to hell. If you live in a monastery and make an offering that approximates the expense of living elsewhere, you avoid stealing from those dwelling there. I tell my disciples to make sure they never usurp or damage Sangha’s property and to instead always help the monastery.

To “usurp and damage” means to use or consume the monastery’s resources, depleting them in the process. If you

住，也不要錢，也不要什麼的，是佔便宜。這在不明白的時候，還可以；懂了佛法之後，一定不要侵損常住。不要說是在家人，就我雖然是出家人，但我到任何的常住去住，我估計大約在旅館裡住每一天要五塊錢，我就給一半三塊錢。我到哪個廟上住都給錢，除非自己真正沒有，這是可以的。那麼要是有的呢？就不應該侵損常住，即使是出家人也不應該侵損常住。因為常住就像是個大地一樣，大眾住的地方，若你令大眾都沒有飯吃了，這是有過的。我一個人就是餓死也不要緊，那麼令這一般出家人住到這一個常住裡頭，如果沒有東西吃，也沒有人供養，不是都像我這一個小徒弟這樣可以不吃東西，人人都是要吃的。民以食為天，而你令他沒有東西吃了，這你就侵損常住了。所以我們研究佛法的，到任何廟上住，不要侵損常住，都要給錢，要供養常住一點錢。你在廟上住，即使比其他的地方，少給一點，這都算你盡心了。不要一點都不給就跑了，這就侵損常住。

十方常住：十方常住，就是從十方來的僧人，都可以在這兒住，這叫十方常住。現前現前常住：現在這兒住的人，叫現前現前常住。十方現前常住：十方的人來，也都有份，這就表示有亡僧物在內了。什麼叫亡僧？就是死的和尚。十方現前常住，就是講僧人死後，也有一點物質，有一點東西，或者他有很值錢的東西，或者有很有價值的寶貝，也不一定的，因為在僧人裡頭是沒有一定的。那麼他這種東西，如果他死了就由十方現前常住大家來分。現前現前常住就是暫時在這兒住的，後來的人沒有份的。但十方現前常住，就是無論先來的、後來的，大家都可一起分這個僧人死了遺留下的財產。

☞待續

cannot contribute to a place, you should not drain its resources. People who do not understand any Buddhist principles think they are getting a bargain by living in a temple for free. This may be fine if you do not know how to act appropriately. However, if you understand the Buddhadharma, you must not usurp or damage monastic property. This does not only apply to laypeople. Even though I have left the home life, if I go to stay in a monastery, I will estimate how much it would cost to stay in a hotel — say, five dollars a day — and I will pay half of that or three dollars. I will do this at any monastery I visit unless I have absolutely nothing, in which case it is okay not to pay. I will not usurp or damage the monastery's property if I do have something. Even monastics should take care not to deplete the resources of the monastery.

Since a monastery is like the great earth where an assembly may live, we must not drain the supplies, such as depleting the food supply to deprive others of it. That would be an offense. “If I alone starve to death, that will be no problem, but I cannot deprive the assembly of its food. The resident monastics must have food and offerings, unlike my little disciple who can do without.” Food is essential to human survival, so if we leave the residents with nothing to eat, we are hurting the monastery.

As students of the Buddhadharma, if we go to a monastery, we need to make a donation so that we avoid depleting its resources. Even if we give a little less than what is charged at other places at least we have made an effort. To leave without giving anything is to usurp or damage the property of the monastery.

The second type of Sangha property is “property of the universal Sangha order,” which includes members of the Sangha from the ten directions who come to spend time here. The third type is “property of the Sangha presently gathered,” which belongs to Sangha members currently residing at a particular monastery. The fourth type is “property of presently gathered Sangha of the ten directions.” This refers to the property left by deceased Sangha members. They may have a few possessions or some valuable items; it is not for sure. In any case, their possessions may be divided among the Sangha members of the ten directions.

The difference is that “property of the Sangha presently gathered” is only temporarily available to those living at the monastery; those who come afterwards do not have a share. The “property of the presently gathered Sangha of the ten directions,” on the other hand, is available to all, including those who come earlier and later.

☞To be continued