



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  
佛經翻譯委員會修訂

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沙門還有三個意思，這三個意思又不是三個意思，是兩個意思；兩個意思又不是兩個意思，是一個意思。佛法就是這麼妙的，這一個意思是什麼呢？就是勤息，勤是不懶惰；息是休息，就是不勤、懶惰了。所以這一個人有兩個意思：一個懶惰，一個勤。懶惰那個就拉著這個勤的說：「你不要去做工了，你懶惰一點。」勤的就說：「哦！你不要懶惰了，隨著我去修道。」兩方面都這麼扯，看哪個力量大，就把另一個扯去了。勤的力量大，懶惰就失敗了；懶惰如果力量大，勤的就失敗了。所以這就是勤息——一個人有兩個意思。怎麼又有三個意思了呢？這個勤又分出三種，懶也分出三種。勤這三種是什麼？勤修戒定慧，懶這三種是息滅貪瞋癡。勤修什麼？修定、修戒、修慧。息滅什麼？息滅貪心、瞋心、癡心。

什麼叫戒呢？戒就是「諸惡不作，眾善奉行」，也就是止惡防非，止住諸惡而不作，防備自己有錯的地方。那麼戒有多少種戒呢？有五戒：不殺生、不偷盜、不邪淫、不妄語、不飲酒；又有八戒、十戒、沙彌十戒、比丘二百五十條戒、菩薩十重四十八輕戒。比丘尼呢？

The word “śramaṇa” can further be explained as having three meanings, which are not three at all but really two, and these two in turn are really just one. Ah, how amazing is this Buddhadharmā! What is the one meaning? It is simply “diligent and putting to rest.”

Diligent means not lazy, whereas putting to rest has the sense of resting, being lazy and not diligent. So you see, this single person, a śramaṇa, has two dimensions of meaning; one points to laziness, the other to vigor. The lazy one says to the diligent, “Don’t bother working, relax and take it easy.”

The diligent one replies, “Don’t be so lazy; follow me and cultivate the Path.” Since there are two sides, there is a battle to see which one will win. The one with greater strength will pull the other over. If the power of the diligent is greater, the lazy side loses; if the power of the lazy is greater, the diligent side loses. So these are the two meanings of the word śramaṇa: being diligent and resting.

But I also said that this word has three meanings. How? There are three aspects to both “diligence” and “ceasing.” The threefold aspect of the former is the diligent cultivation of precepts, samādhi, and wisdom. The threefold aspect of the latter is the putting to rest of greed, anger, and delusion.

The moral precepts enjoin us to “Refrain from doing all that is evil and practice all forms of goodness.” They guide us to cease all unwholesome deeds and guard against future mistakes. How many moral precepts are there? There are the five precepts:

三百四十八條，又有的人說是五百條。我們不管它了，現在多數受的都是三百四十八條。

定就是參禪打坐修定。定要修才有，不修就沒有，所以為什麼人要常打坐呢？常打坐就是把定一點一點修成的，你初打坐的時候沒有定。這個心一下跑到天上去，也跑到地獄裏去，一下又跑到佛的那個地方去，又跑到菩薩那個地方去，或跑到馬牛羊雞犬豕那個地方去。這個心，你看！它也不需要買票，天堂地獄它隨便都可以到，什麼地方都可以跑。為什麼它什麼地方都跑呢？就因為沒有定。現在修定，就是叫它不要跑，不要東跑西跑、南跑北跑，上跑下跑。為什麼要修定呢？說我這不定不最好嗎？你看！跳舞不都是不定嗎？跳舞，跳跳、鑽鑽的，哪有個定呢？定有什麼意思？坐那個地方像個木頭似的，這木雕泥像坐在那個地方，有什麼好處啊？我覺得這太死板了。定有什麼好處呢？本來定是沒有什麼好處的。不過人想要得到智慧，一定要修定；要是沒有定，就沒有智慧。你的心太散亂了，就沒有定；沒有定，就沒有智慧。智慧就是從定得來的，所以你想要不愚癡，就要修定。

我現在再給你們介紹一個人，這個人講他打坐時，總覺得要掉到山澗裏頭去似的，所以很害怕。不錯，這是想得到禪定的一個開始。你在這個時候，不要怕，今天我藉著這個法會來開示開示，我以前沒有講過嗎？你在那兒打坐覺得頭上有個磨盤，有個大鐵，或原子彈在頭上，就要爆炸了。哦！這怎麼辦？這個時候不要著相，你一著相就容易入魔境界。一著相那真是有個原子彈在你頭上爆；不著相呢？靜靜的，沒有事，一定勝群魔。有定，什麼魔都跑了。

☞待續

abstention from killing, stealing, sexual misconduct, false speech, and intoxicants. In addition to these there are the eight precepts, the ten precepts of a śrāmaṇera, the two hundred and fifty precepts of a bhikṣu, and ten major and forty-eight minor Bodhisattva Precepts. There are also the three hundred and forty-eight precepts of a bhikṣuṇī. Some people say that bhikṣuṇīs have five hundred precepts. Let's not worry too much about this; these days most receive the three hundred and forty-eight.

Samādhi is developed through meditation. It must be cultivated; without cultivation, one has no samādhi. Why do people meditate? To meditate is to cultivate samādhi little by little. When you first begin to meditate, you have no samādhi, and your thoughts run off to the heavens and the hells, to where the Buddhas and Bodhisattvas are, or perhaps to the realm of horses, cows, sheep, chickens, dogs and pigs. You see, your mind does not need a plane ticket; it freely roams the heavens and hells. It roams about due to a lack of samādhi. We are cultivating now to prevent our minds from running all over, from going east and west, north and south, up and down.

Someone is thinking, "Why bother cultivating samādhi? I'm better off without it. Think about it: dancing does not require samādhi. As you prance and leap about, what samādhi is there to speak of? It's much more interesting than just sitting there, like a block of wood or a clay statue. What are the advantages of samādhi anyway? It seems so rigid." Basically it has no advantages. However, if you wish to reveal your inherent wisdom, you must first of all cultivate samādhi. If you are not able to concentrate, you have no access to wisdom. When your thoughts are scattered and chaotic, you lack samādhi. Without samādhi, you will never manifest any wisdom. Wisdom comes from samādhi; if you want to be released from delusion, cultivate samādhi.

Now let me introduce someone who said that when meditating he felt as if he were on the edge of a precipice and was frightened. This is one of the initial signs of the development of samādhi. There is no need to be afraid. I will take this opportunity today to talk about it. Didn't I mention this before? If you are meditating and you feel that there is a millstone or a great slab of iron suspended above your head on the verge of breaking loose, or if you feel an atomic bomb is about to go off, do not be affected by it, because if you are, it will be quite easy to enter the realm of the demons. If you become attached to such signs, the "atomic bomb" you feel over your head may very well go off. If, on the other hand, you pay no attention to them and remain calm, nothing will happen. You will be able to overcome all demons. If you have samādhi, the demons will run away.

☞To be continued