

占察善惡業報經淺釋

THE SUTRA FOR THE DISCERNMENT OF THE CONSEQUENCES OF WHOLESOME AND UNWHOLESOME KARMA WITH COMMENTARY

宣化上人1971年開講 Commentaries by Venerable Master Hsuan Hua in 1971
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編按：上人於1971年應弟子之請開講本經，惜未講完。現就當時所存之錄音帶整理成文刊出。
Editor's note: The Ven. Master explained this sutra at the request of his disciples in 1971. However, the explanation was not complete. Presented here are the transcripts of the existing tape recordings.

在佛所做的善業，是不是有惡呢？若在眾生來論，佛所做的也算惡業——佛殺無明父，害貪愛母，這也都是惡。所以這個善惡沒有一定的定義。雖然沒有定義，但是你應該作善，不應該作惡。在你的本位上，好像我們人就應該孝順父母、尊重師長、恭敬三寶、發菩提心，這就是我們的善業；那麼在餓鬼道上，他要是不貪吃東西，那就是善業。所以善、惡業沒有一定的；雖然沒有一定，你可是要往好了做，不可以往不好了做！

因為你若往不好的做，就會受苦報的；往好的做，就會受善報，就是一生比一生好。你今生窮，你若盡做好事，來生就會變成有錢的；你今生苦，你盡做好事，來生就快樂了。這個都是有漏的善，不是無漏的。這個善惡業，有有漏的、有無漏的。你種人天的果報、種人天的善，這就有漏的業；你若修諸佛菩薩這個行門，這就是無漏的業。

不論你是有漏、或者無漏，或者是善、或者是惡，或者非有漏、非無漏這種的情

Do the wholesome deeds the Buddha does, contain any unwholesomeness? If we consider it from the point of living beings, the Buddha's deeds are also considered evil deeds. The Buddha kills his father—ignorance, and injures his mother—greed and lust; these are all considered unwholesome deeds. Thus there is no fixed definition of wholesome and unwholesome. Although there is no fixed definition, you should still do wholesome deeds and not do unwholesome ones. For example, in our realm, we as humans should be filial to our parents, respect our teachers, be reverent towards the Triple Jewel and bring forth the resolve for awakening. These are wholesome deeds. In the realm of hungry ghosts, not craving food is a wholesome deed. Therefore, wholesome and unwholesome are not fixed. Although they are not fixed, you should work towards the good and do not commit any evil!

If you engage in unwholesome actions, you will suffer bitter consequences. If you do wholesome deeds, then you will experience pleasant results, and each life will be better than the last. For instance, if you are poor in this life and you do as many wholesome deeds as you can, you will become rich in your next life. If you suffer in this life and you try to do all wholesome deeds, you will be happy in your next life. These are all wholesome deeds with outflows; they are not non-outflow deeds. [Wholesome deeds with outflows are worldly deeds still subject to the impure influences of the conditioned world.] Wholesome and unwholesome karma may or may not be subject to outflows. Good deeds that bring about rebirth in

形之下；你在念念之間，計著我人——就算計我怎麼樣？人怎麼樣？為什麼他比我好？為什麼我又不比他好？為什麼他這麼修行，比我用功？為什麼我自己就不用功？就生出計著人我這個心來了！

生出這種心，你說怎麼樣啊？就專門想要得到好名，然後再得到利益——就是為名、為利。這種為名、為利的心一生起來，就想損人利己，對人不管他有沒有益處，對我自己一定要有好處。也不想一想：對人不好，對自己好又有什麼好處呢？這豈不是太自私了嗎？他不這麼想，就令身業、口業、意業這三業，這麼樣跟著這種虛妄的習氣跑。

比如好面子囉、圖一個好名譽囉，這都是虛妄不實的；但是他就跟著這個虛妄的習氣來跑，他不信三寶、不信佛。就是或者有機會信佛了、皈依三寶了，過一個月、二個月、三個月，或者一年、二年、三年，他就又向後轉了，又不相信了；也不學佛法了，也不念經了，也不念佛，也不持咒了，什麼都不相信了，甚至於要和佛教脫離關係。你看看這個不信三寶！這三寶怎麼可以不相信呢？他不但信三寶了，而且他所受的戒，他每一條都要犯：殺戒他也犯、盜戒他也犯、姪戒也犯、妄語戒也犯、飲酒戒也犯；這五戒、十戒，受什麼戒他要犯什麼戒。

他還盡錯因果。本來人家做好事，這是好事，他說：「你不要做這個！我以前真吃大虧了，做善事這都是騙人的；做善事沒有好的結果的，你不要聽那個！」專門破壞；他自己不信因果，也叫人不信因果，來破壞人。還有最大的惡業，怎麼樣呢？殺其所尊。他所尊重的，他都要殺了。所尊重的是誰呢？比如父親，把父親殺了；母親是他所尊重的，把母親也殺了；師長——師父是他應該尊重的，他把師父也殺了。你看這個厲不厲害？這種行為怎麼樣呢？這就是造地獄的業道，將來一定下地獄的；這個就算上品的十惡，在上品的十惡之內，墮地獄的。

還有你念念之間，也是執著人、執著我：那是你、這是我，分別得特別清楚。執著人我見、執著人我相——對人見、

the human or heavenly realms, are deeds with outflows. Cultivating the practices of the Buddhas and Bodhisattvas is karma free from outflows.

It does not matter if your conditions are subject to outflows or not, wholesome or not, or free from outflows or not. In thought after thought you still discriminate between self and others, calculating, What about me? What about others? Why is he better than me? Why am I not better than him? Why he is cultivating harder than me? Why am I not cultivating diligently? These are all cases of giving rise to calculations about self and others.

When these thoughts emerge, what does a person do? He focuses his efforts on obtaining a good reputation, which he uses to gain fame and benefits. When these thoughts to gain fame and benefits emerge, he will want to hurt others for selfish benefit. He will not care if something benefits others as long as it benefits himself. He would not stop to think: if it does not benefit others, what good is it, if it only benefits me? Am I not being too selfish? He would not think this way. Instead he would follow the causes committed by the body, mouth, and mind; he would follow and chase after his illusory habits.

For instance, pursuing a good reputation is illusory and not real. Nevertheless, he will chase after these illusory habits. He does not believe in the Triple Jewel and does not believe in the Buddha. If he encounters the opportunity to believe in the Buddha, and seeks refuge with the Triple Jewel, after one month, two months, three months, one year, two years, or three years, he will again turn away and not believe anymore. He does not study the Buddhadharmā, recite sutras, recite the Buddha's name, or uphold mantras; he does not believe any of this and even wants to sever his relationship with Buddhism. Take a look at this person who does not believe in the Triple Jewel. How can one not believe in the Triple Jewel? He not only does not believe in the Triple Jewel, he also breaks all the precepts which he previously received: he breaks the precept against killing, the precept against stealing, the precept against sexual misconduct, the precept against lying, and the precept against taking intoxicants. He breaks whatever precepts he received, whether five or ten.

He would even make mistakes with regard to the principle of cause and effect. Doing wholesome deeds is supposed to be a good thing, but he would say, "Do not do this! I took a big loss previously. Doing wholesome deeds is cheating. Doing wholesome deeds will not result in wholesome conditions. Don't listen to this." Instead, he puts his effort into causing damage. He does not believe in cause and effect and also tells others not to believe in cause and effect. Such behavior is harmful to others. What is the most serious unwholesome deed? To kill all that should be respected. He wants to kill the very people he should respect. Who are those that he should respect? For example, he should respect his father and mother, yet he wants to kill them. He should respect his teacher, and yet he kills his teacher. Do you see how bad it is? What will happen to someone who behaves like this? Such behavior creates the conditions to fall into the hells. In the future, he will definitely fall. This is classified as a severe instance of the ten unwholesome deeds. One who commits a severe offense within

我見、人相、我相，生出執著。他怎麼樣呢？專恣情欲，專門就是放開他的情感和欲念；就是隨便就行淫欲，行了之後又不知慚愧。為什麼他無慚無愧呢？就因為他太愚癡了！好像瞎眼睛的人看不見東西，什麼也不知道；也就像愚癡的人，不但沒有眼睛，他還又愚癡，所以更是什麼也不知道了。他也不知道種福，所以把這個罪根積聚得很多很多；這個就是屬於畜生業道，這是中品的十惡。

還有你要是念念之間——前念、後念和現在的念，過去的念、未來的念——就生出慳貪的心，生出妒忌的心。這個慳貪的心，自己不想布施，而且還貪；貪，又生妒忌，這種人就慳貪妒忌。這就是屬於餓鬼道，這是下品的十惡；我們生到哪一個道裏邊去，這都是由我們這個念頭造成的。我們生在三善道，也是由我們這一念所成就的；生到惡道裏也是由一念所成就的。所以修道的人，不能有妒忌心，不能妒忌人；你有妒忌心，將來一定是做餓鬼的。

所以說《占察善惡業報經》，占，就是占算占算；察，就是觀察觀察；你看一看，預先來占察一下。好像現在他殺父親，將來一定會墮地獄的；果然不久他就墮地獄了。這就叫「占察」。所以講這部《占察善惡業報經》，這一部經好像是一面鏡子。講出來的時候，我們各人都要迴光返照，覺照一下；不要就單單聽了，好像耳邊風似，聽過去就沒有事了！

《占察善惡業報經》講這個善惡的業報，心生就種種法生，心滅就種種法滅；你若能不生不滅，就證得一切諸法空相。

我們再講一講修羅。修羅，是梵語，翻譯過來叫「無端正」，又叫「無酒」。因為他有天福而沒有天德——有天人的福報，沒有天人的德行；其性好鬥。為什麼他這樣子呢？就因為他在因地的時候，念念之間，存著諂媚和打妄語的心。什麼叫「諂媚」呢？俗話講就是「拍馬」，見到有錢的人，就把頭擡起來向人講話；見到沒錢的人，他就把頭低下不看人。

☯待續

the ten unwholesome deeds is bound for the hells.

If in thought after thought, you are attached to people and the self, you will make clear distinctions: "That is you, and this is me." Someone who is attached to both the view of self and the view of people, the mark of self and the mark of people, will give rise to attachment. What would he do? He would unleash his emotions and passion freely. In other words, he would behave promiscuously and indulge in lust, yet feel no shame or remorse. Why is he not ashamed and remorseful? It is because he is too deluded. For example, a blind person cannot see anything, so he does not know anything. A deluded person not only does not see clearly, he is also confused and does not understand anything. He does not know enough to plant blessings; therefore, his unwholesome roots accumulate more and more, and he joins the animal realm, having committed a middle grade offense within the ten unwholesome deeds.

Suppose that in thought after thought – preceding thought, later thought, current thought, past thought, future thought – one gives rise to stubborn greed and jealousy. This greed prevents one from being charitable, and instead makes one crave things. Greed leads to jealousy. Such people, given to strong greed and jealousy, will enter the hungry ghost realm for having committed lower grade offenses within the ten unwholesome deeds. Our thoughts dictate which realm we are born into. If we are reborn into the three wholesome realms, it is because of a single thought. If we are reborn in the evil realms, it is also due to a single thought. Therefore, cultivators should not harbor jealousy and envy toward others. If you have jealous thoughts, you will become a hungry ghost in the future.

The title of this sutra is *Sutra for the Discernment of the Consequences of Wholesome and Unwholesome Karma*. Discernment means to predict and evaluate, to observe and contemplate. By taking a look, you can predict what will happen in advance. For example, if a person kills his father now, he will definitely fall into the hells in the future. Sure enough, he falls into the hells not too long into the future. This is known as discernment. Therefore, this sutra is like a mirror. When the sutra is lectured, each of us must introspect and reflect on our conduct. Do not just listen, letting the words pass by our ears like the wind, and then act as if nothing happened.

This sutra talks about wholesome and unwholesome retributions. When the mind moves, all kinds of dharmas move; when the mind ceases, all kinds of dharmas cease. If you achieve a state in which nothing is seen as coming into being or ceasing, then you will have certified to the true emptiness of all dharmas.

Let us talk about *asuras*. *Asura* is a Sanskrit word that translates as "ugly," and also "no alcohol." Because an *asura* enjoys the blessings of the heavens but does not possess the heavenly virtues (he has the blessings of a god but not the god's virtuous conduct), he is given to contention. Why is he like this? This is because in the past, he always sought to flatter and lie. What is flattery? It is commonly known as "brown-nosing" or paying compliments to win favor. When he meets a rich person, he will lift up his head to talk to the person. If he meets a poor person, he will lower his head and not look at the person.

☯To be continued