

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 the Venerable Master Hsuan Hua in 1971
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四念處，就是：身、受、心、法——身念處、受念處、心念處、法念處。要觀身不淨、觀受是苦、觀心無常、觀法無我，你做這種的觀想。你觀身不淨，就不會自己自私，為這個身體做牛做馬。觀受是苦，你接受什麼都是苦的，你也就不會那麼貪了。觀心無常，這個心是念念遷流的，它是不常的。觀法無我，這一切五蘊的色法，不是真的我。你能這樣觀，依四念處而修行，再深信這個因緣果報；要深信這個因緣果報，好像今天來一個condition（狀況），這也就是這個因緣果報。

那麼，要深信這個因緣果報，又要生一種永斷希求後有的心，永遠斷絕我來生如何如何。不要有來生，現生我就要證果，不要有來生。不是說我死了就沒有了，就因為現生就要得到這個不生不死了，所以就不受後有了，「所作已辦，梵行已立，不受後有」了，所應該做的已經做完了，這個清淨的梵行已經立了，沒有來生了。就單單地志在這個寂滅無為的這種快樂、這種境界上，你若能這樣的存心、這樣的想念，這就是二乘聲聞、緣覺的業道。

那麼菩薩呢？那和二乘的思想又不同了。

The four applications of mindfulness have to do with the body, feelings, thoughts and dharmas -- contemplation of the body as impure, contemplation of feelings as suffering, contemplation of thoughts as impermanent, and contemplation of dharmas as devoid of self. You have to contemplate these. If you contemplate the body as impure, you will not be selfish and will not be a slave of the body. Contemplate feelings as suffering, and you will realize that all is suffering and will not be greedy. Contemplate thoughts as impermanent, fluid and not enduring. Contemplate dharmas as devoid of self; that all these dharmas of the five skandhas are not the real self. Ponder this and cultivate based on the four applications of mindfulness, and furthermore, deeply believe that everything arises from causes and retributions. For example, today's circumstances are a result of causes and conditions.

In addition to deeply believing in the principle of causes and retributions, you also need to resolve to permanently sever your aspirations for future existence. Forever cut off the thought of what will happen to you in your future lives. "There will be no more future lives. In this life, I will realize sagehood; there will be no more future lives." It is not to say after your death there will be nothing left; it is because within this current life you will have attained non-birth and non-death. That is why there will be no more future existence. "All that is done is already done; the undefiled way of life is already established; there will be no more future existence." All that should have been done is already done; the pure and undefiled life is already established, and there will be no more future lives. If you are able to dwell on the happiness and the realm of non-production alone, you enjoy the reward of the Hearers

菩薩常常念念之間就想，他想順著這個苦、集二諦，就生出一種大悲的心了；他又順著這個道、滅二諦，就又生了一種大慈的心。修這個苦、集、滅、道四諦，生出大慈大悲來；這時候他又深深地觀察，觀察我和這個法有什麼關係？那麼觀察來、觀察去，觀這個我也空了、沒有了，法也空了、也沒有了。我空、法空，就得到我法二空的這種境界；然後就生出一種憐憫，憐憫一切眾生的愚癡顛倒。那麼眾生既然愚癡顛倒了，他就想辦法用種種的方便法門，使令一切眾生都得到覺悟，得到明白了。

在這一種的方便法之中，他就心量周遍十方方法界，也沒有分別；十方法界也就是一法界，一法界也就十方法界。那麼他又發願盡未來的時候，永遠永遠度眾生；這個不是一個劫、二個劫、三個劫、五個劫。他這個度眾生的工作，是永遠要做這種工作，盡未來劫、盡未來際、盡未來時，他也不疲倦、不厭煩。不疲厭，就是英文說not tired。就是好像我們做工，一早做到晚間，一般的人所謂very tired；沒有tired，還都很精進，很認真去做去。

在做這種的事情，救度眾生的期間，他對眾生有好處，也不求眾生來報答他；不希望說：我對這個眾生那麼好，他一定對我也很好的。不想這個！我只要對人好，我來教化眾生，不管眾生對我好不好。這個道是找一面的，理才論兩方面的；我對你這麼好，為什麼你對我不好？這就講到理上了，不是道上了。等到講到道上，就是我只對你好，我不管你對我好不好。他也不圖一個名稱，說是這樣做，一般人認識我了，我就得到一個好名，他一定能稱讚我、讚嘆我！他也不希望圖這個。

讚嘆又怎麼樣？人人又說：「啊！你是個菩薩！」你是個阿羅漢，那又怎麼樣呢？你要是真的阿羅漢，何必令人叫呢？人家叫你阿羅漢，你也是阿羅漢；他不叫你是阿羅漢，你還是阿羅漢。你為什麼又想要叫人稱一聲阿羅漢呢？你若有這種思想，那根本就不是阿羅漢了！

and Sages Enlightened by Conditions.

How about the Bodhisattvas? They are different from the lesser vehicle. A Bodhisattva, constantly in thought after thought, wishes to accord with the noble truths of suffering and the cause of suffering, and thus gives rise to great compassion. Furthermore, he follows the path leading to the cessation of suffering and causes of suffering; hence a heart of great kindness emerges. In cultivating the four noble truths of suffering, the cause of suffering, the cessation of suffering, and the path to the end of suffering, there emerges a heart of great kindness and compassion. At that time, he deeply observes and contemplates the relationship between the self and dharmas. After all the observation and contemplation, he observes that the self is empty and dharmas are empty. This is the realm of emptiness of self and dharmas. Hence, a sympathetic heart emerges; he takes pity on all beings' ignorance and confusion. After realizing that all beings are ignorant and confused, he tries by all practical means to help them wake up and attain true understanding.

His heart develops and expands to pervade the dharma realms of the ten directions without discrimination. The dharma realms of the ten directions is also the one Dharma Realm; the one Dharma Realm is also the dharma realms of the ten directions. He then makes a great vow and resolves to liberate beings forever and ever, till the end of time. This is not one eon, two eons, three eons, or five eons. The work to save beings is a job that he resolves to carry out forever, till the end of time. He neither tires nor gets frustrated. For example we work from morning to night and get very tired. But he does not get tired. Moreover he carries out the work diligently and is very focused.

When he is doing this work to rescue beings, he benefits them but never expects them to repay him. He does not wish and say, "I treat these beings so well; they must also treat me very well." He does not think this at all! Bodhisattva only want to treat others well, he teach and rescue beings, and it does not matter if they treat him well or not. In walking the Path, we only look at one side; only in reasoning do we need to look for two sides. To think, "I treat you so well, why do you treat me badly?" is reasoning and not the path. When we are on the path, our only thought is to treat others well; we do not care if they treat us well or not. He does not expect a good reputation, thinking that if he does the work, people will know him and he will get a good name and be praised and honored. That is not what he seeks.

What about praise? Everyone says, "Oh, you are a Bodhisattva!" If you are an Arhat, what is there to fuss about? If you are truly an Arhat, why would there be a need for recognition? If others call you an Arhat, you are an Arhat; if they do not call you an Arhat, you would still be an Arhat. Why would you wish for others to call you an Arhat? If you have this thought, then you are basically not an Arhat!

待續

To be continued