

# 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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或者：「我是一個Bodhisattva（菩薩）！」你是Bodhisattva就Bodhisattva，為什麼要人家叫你Bodhisattva？也不是其他人是菩薩，你若是，何必又要人叫呢？好像我是個法師，你叫我的法師，我也是個法師；你不叫我的法師，我還是個法師。那有什麼關係呢？如果我不是個法師，人家叫我是個法師，那自己就應該生大慚愧了：我也不會講經，我也不會說法，他怎麼叫我的法師呢？

講到這兒，我又想起果寧的爸爸來了。果寧的爸爸來到這兒，見到我，和我握手，他就自我介紹了：「我是恆靜法師的爸爸、father！」你看！你的爸爸已經叫你「法師」了！你一定要做到名實相符的法師，不可以有名無實。所以你父親都承認你是個法師了，現在你可以給他說說法；你這個兒子的法師，來給這個不是法師的爸爸說法，講得天花亂墜、地湧金蓮，他就高興了，來多看你幾趟。

菩薩行菩薩道，不是希望叫人認識自己是個菩薩；叫人認識，那根本就不是菩薩。你真要是個菩薩，怎麼會叫人認識你是個菩薩呢？若叫人認識了，那還是和認識那個人是差不多的。或者你是個菩薩，那是菩薩才能

Similarly, "I am a Bodhisattva!" If you are a Bodhisattva, then you are a Bodhisattva. Why would you wish for others to call you a Bodhisattva? It is not like the other person is a Bodhisattva; why would you wish for others to call you that? For instance, I am a Dharma Master. If you call me a Dharma Master, I am still a Dharma Master; if you do not call me a Dharma Master, I would still be a Dharma Master. What would it matter? If I am not a Dharma Master and others call me a Dharma Master, then I would need to be greatly ashamed, for I would be thinking: I don't know how to lecture on the sutra and I don't know how to expound the Dharma, why would they call me a Dharma Master?

Speaking of which, I now recall Guo Ning's father. When Guo Ning's father came here, he saw me, shook my hand and introduced himself: "I am Dharma Master Heng Jing's father!" Look! Your father is already calling you a "Dharma Master!" You must be a true Dharma Master and not be one in name only. Since your father acknowledges you as a Dharma Master, you can now expound the Dharma to him. You as a son who is a Dharma Master, expound the Dharma to your father who is not a Dharma Master. When you speak the Dharma until flowers fall from the sky and golden lotuses emerge from the ground, he will be very happy and would come to see you more often.

When Bodhisattvas cultivate the Bodhisattva's path, they do not wish for others to recognize them as Bodhisattvas. If they want recognition, then fundamentally they are not Bodhisattvas. If you are truly a Bodhisattva, why would you wish for others to acknowledge you as a Bodhisattva? If another person recognizes you, then you and this person

認識菩薩；叫人認識你，那有什麼用呢？若不是菩薩，他說你是個菩薩，這簡直的就是給你戴個高帽子！你若歡喜戴這個高帽子，那你就戴著，可是沒有什麼用的。

那麼行菩薩道教化眾生的人，他也不希望有人知道他是個菩薩；你若有這麼一種思想，那就不是菩薩了，那和凡夫一樣。凡夫做一件事情，就希望人家知道，做一件好事各處去宣傳；若做一件壞事呢？他就不宣傳了，他就怕人知道。好像某某以前，又賣毒藥，又吸毒，什麼都幹；他不告訴他爸爸說我現在吃毒藥、或者販賣毒藥。這絕對不會告訴的！告訴了，他父親一定不高興的。那麼現在改邪歸正了，他就告訴他爸爸，說是他做工賺的錢都供養廟上了；大肆宣傳，這就不是菩薩。

菩薩是施恩不求報，予人不追悔——他對眾生有好處，他不希望眾生來報答他；他布施什麼東西，也不會後悔的。不像我們一般的凡夫，布施出去或者是財，或者是其他珍寶，若知道所布施的人用得錯了，就會後悔：「我若知道這麼樣子，我不布施給他了！布施給他，他也不做正經事。」菩薩布施出去就不管了，你做什麼隨你自己；也不見一個能布施、也不見一個所布施。

我布施給人，我這叫「能布施」；對方接受我這個布施，他這叫「所布施」。在菩薩，他不知道有這個能、所，也不知道我是一個能布施的人，也不知道對方是我所布施的；根本他就不計較有我、有人，他布施給人，也就和給他自己是一樣的。因為他無人、無我、無相，所以這是菩薩的境界，這就是菩薩所造的這種業道。那麼前面說二乘那個業道是叫「無漏中品十善」；菩薩這種境界，叫「無漏上品十善」。這是菩薩的境界。

你若能常常有這種的思想，將來一定會做菩薩，或者現在就是菩薩。你說這一般的凡夫，就這麼樣子妙，他不是菩薩，他就想要做個菩薩；自己本來是個魔鬼，他不想做魔鬼，不承認自己是個魔鬼，就想做菩薩。為什麼呢？就因為菩薩這個名好聽一點，魔鬼這個名字是很壞的。人人都知道這個魔鬼是最壞的，所以不願意做壞人，連名字也不願意一個壞的名，這就是凡夫的境界。 ㊟待續

are comparable. Only Bodhisattvas recognize another Bodhisattva. If someone recognizes you, what is the use? If you are not a Bodhisattva and others call you a Bodhisattva, this is just flattery! If you like these flatteries, then you can keep it, but it is of no use.

People who cultivate the Bodhisattva's path to rescue beings do not wish for others to know they are Bodhisattvas. If you wish to be known, then you are not a Bodhisattva but are the same as common people. When common people do something, they wish for others to know. When they do one good deed, they will promote it everywhere. When they do one bad deed, then what? They will not promote it at all and will fear that others will come to know. For instance, there is someone who used to sell drugs, take drugs and do all sorts of things. He did not tell his father that he was taking and dealing drugs. He spoke not a word about it! For if he had spoken of it, his father would have been unhappy. However, he corrected his ways; he told his father that the money he makes is offered to the temple. To promote yourself or others is not the Bodhisattva.

Bodhisattvas give but never ask for anything in return; when they give, they never regret their decision. They benefit beings but never wish for beings to repay them; when they give, they do not regret giving. In contrast, when we common people give money or other treasures and it is wrongfully applied by the beneficiary, we regret the giving: "If I have known it would turn out this way, I would never have given it to him! When I give him a donation, he does not use it properly!" Bodhisattvas give and are not concerned about it; you can do whatever you please with. Bodhisattvas do not see a giver or a receiver.

When I give to others, I am called a giver; when the other party receives my donation, he is called a recipient. The Bodhisattva does not know there is a giver or a receiver; he does not know he is a person who is able to give, nor does he know the other party is someone I have given to. Fundamentally, he does not make distinctions with self or others; when he gives, it is the equivalent to giving it to himself. There are no others, no self, no attributes. Therefore, this is the Bodhisattva's state, this is the karma that is created by Bodhisattvas. The karma mentioned earlier belongs to the lesser vehicle and is known as "the ten non-outflow middle grade wholesome deeds;" the Bodhisattva's state is known as the "ten non-outflow upper grade wholesome deeds." This is the state of the Bodhisattvas.

If you are able to consistently harbor these thoughts, then you will surely be a Bodhisattva in the future, or you may already be a Bodhisattva. Ordinary people are truly interesting -- they are not Bodhisattvas but wish to be; they are actually demons but do not want to be. They deny being demons and insist on being Bodhisattvas. Why? It sounds better to be called Bodhisattvas. "Demon" is a negative label. Everyone knows that demons are terrible, so people do not want to be considered bad or associated with a bad name. This is the state of ordinary people. ㊟To be continued