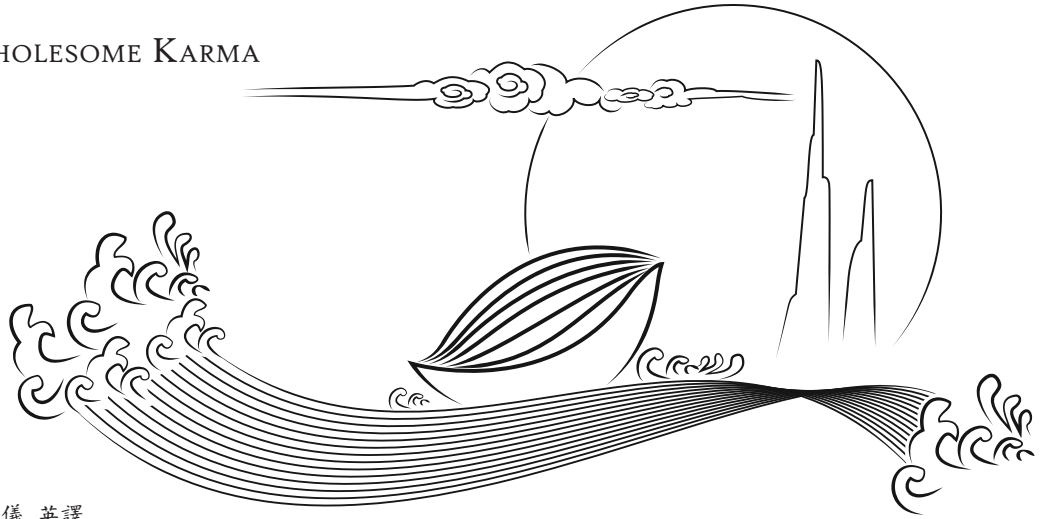


占察善惡業報經淺釋

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



◎宣化上人1971年開講 ◎徐秀儀 英譯
Commentaries by the Venerable Master Hsuan Hua in 1971
Translated into English by Chee, Siew Yee

等到菩薩的境界，根本也沒有一個菩薩的思想，也沒有一個魔鬼的思想。你若說他是魔鬼，他就是魔鬼；你說他是菩薩，他就是菩薩。菩薩也只是一個名而已，沒有什麼輕重；魔鬼也就是一個名而已，也無足輕重。沒有什麼問題！這是菩薩法界的思想。

最後是佛法界，這佛法界更不可思議；他就是念念之間，單獨觀察諸法實相。本來諸法實相不可以言宣，那麼他觀察這個諸法實相，他覺悟到這個權實不二的道理，就是在這個權教上也就是實教；理不礙事，事也不礙理，他是圓融無礙的，所以理事也都平等。可是他又知道即實而權，在這個實教，也就是權教；權巧方便，所以這裏邊有百界千如那麼多的差別相。

講《法華經》時，我講的十如是分成百界，百界又分成千如。這個千如的差別相雖然不同，可是它的用是從寂滅生出來的，所以說「寂」。雖然它清淨寂滅、寂

When a person reaches the realm of the Bodhisattva, fundamentally there is not even a thought of a Bodhisattva, and there is no thought of a demon. If you say he is a demon, he is then a demon; if you say he is a Bodhisattva, he is then a Bodhisattva. 'Bodhisattva' is but a name; there is no significance to it. 'Demon' is also but a name without any consequence to it. There is no problem. This is the attitude of those in the dharma realm of Bodhisattvas.

Lastly there is the dharma realm of Buddhas, which is truly inconceivable. In thought after thought, a Buddha contemplates the true character of all dharmas. Basically, the true character of all dharmas cannot be described in words. When he is contemplating the true character of all dharmas, he awakens to the notion that the expedient and actual teachings are nondual. The expedient teaching is the actual teaching. The principle does not obstruct the specifics; the specifics do not obstruct the principle. He is harmonious and unobstructed; therefore principle and specifics are also equal. Yet, he knows the true character of reality leads to expedient means, that is to say the actual teaching is also the expedient teaching. These are all skillful expedients, which is why there are as many distinctions as the One Hundred Realms and One Thousand Suchnesses.

In explaining the *Dharma Lotus Flower Sutra*, I mentioned that the Ten Suchnesses can be classified into One Hundred Realms, and the One Hundred Realms can be divided into the One Thousand Suchnesses. Although the distinctions among these One Thousand Suchnesses are all different, they all

滅無爲，可是常常有一種的作用。作用，好像所行的六度萬行，就像虛空裏面的雲，行來行去似的，沒有了、又生出來；生出來、又沒有了。

那麼他又能用而常寂，就是動而常靜、靜而常動；在這個動而常靜、靜而常動的這種境界上，就連一個邊際也沒有了。沒有邊際，他也不想這個一，也不想這個一切；可是在佛這種境界上，他可以不想、不分別這個「一」和「一切」，然而他能了知、能明白這個一也就是一切；一切也就是一。

所以「微塵刹土，不隔毫端」：在微塵這麼多的刹土、國土，在佛看來，連一個汗毛這麼多、這麼遠也不相隔離。「十世古今，不離當念」：你往上說十世以前到現在，都不離這現前的一念。你看！

「身遍十方，也無合散」：這一個身體就能周遍十方，也沒有說身就散開來到十方去，或者合到一起；沒有的，就是這個身體都周遍法界。

「智通三世，而無往來」：這個智慧能通達三世，也沒有往來的。三世，是過去世、現在世、未來世。不是說過去世，我就跑到過去了；未來，我就到未來那個地方；現在，我又過去，或者我到未來那個地方，或者我到過去那個時候，沒有的！這個就是佛的境界上的業道，佛的果位上一種思想；這個叫「非漏、非無漏」，也叫「真中無漏」，是上上品的十善。這是「十法界不出現前一念心」這種境界。

我們各位對於這一點要特別研究，研究這個「十法界不離現前一念心」。這一念心，造成了十法界；那麼十法界，也沒有離開現前的一念心。那麼我們這個一念心造成十法界，在我們一念心又造成我們自己的心。所有一切的眾生，他自己都覺得他很快樂；有的覺得是苦的，那就是有點覺悟了！沒有覺悟的眾生，人有人的快樂，鬼有鬼的快樂，畜生有畜生的快樂。

☸待續

originated from true emptiness and are therefore said to be empty. Although it is an undefiled and unmoving emptiness, it often produces an effect, such as the six Paramitas and the ten thousand practices. It is also like the cloud that comes and goes in space. It disappears, then reappears, then disappears again.

The Buddha is able to access these means and at the same time dwells in true emptiness, which is moving yet eternally still, still yet eternally moving. In this realm of eternally quiescent motion and ever active stillness, there is no boundary. With no boundary, he will not think about the one, nor will he think about everything. In this realm of the Buddhas, without thinking or discriminating 'one' and 'everything,' he is able to know and understand that the one is everything and everything is also one.

Therefore, "Worlds as numerous as particles of dust are not separated by even the breadth of the tip of a hair." To the Buddha, worlds and lands as many as dust particles are not separated by even a distance equal to the tip of a hair. "The ten periods of time from past to present, are not apart from the present thought." If you investigate this further, the ten period of times from past to present, are not separated from the thought you are having in this moment. Just take a look.

"The body manifests in the ten directions, yet there is no gathering or dispersing." This body can manifest throughout the ten directions. However, that is not to say the body disperses into the ten directions or reassembles into one. That is not how it is. The body penetrates throughout the entire Dharma Realm.

"Wisdom pervades the three periods of time, yet there is no coming and going": This wisdom is able to pervade the three periods of time and yet there is no coming and going. The three periods of time refer to the past, present, and future. It is not to say the past, then I will go to place of the past. The future, then I will go to the place of the future. The present, then I will go there, or I will go to the place of the future, or I will go to the place of the past. There is no such thing! This is the karma of the realm of the Buddha, a doctrine in the fruition of the Buddha. This is called the "non-outflow and not non-outflow." It is also referred to as the "the true non-outflow." It is the superior upper grade of the ten wholesome deeds. This is the realm in which "The ten dharma realms are not apart from the one thought of the present mind."

We must investigate "The ten dharma realms are not apart from the one thought of the present mind." The one thought creates the ten dharma realms, and the ten dharma realms are not apart from this one thought. With this one thought we create the ten dharma realms, and with this one thought we also create our own mind. All living beings think they are very happy. Some may think life is suffering, then there would be a little awakening! For all living beings who are not yet awoken, the humans have their happiness, the ghosts have their happiness, and the animal have their happiness.

☸To be continued