

占察善惡業報經淺釋

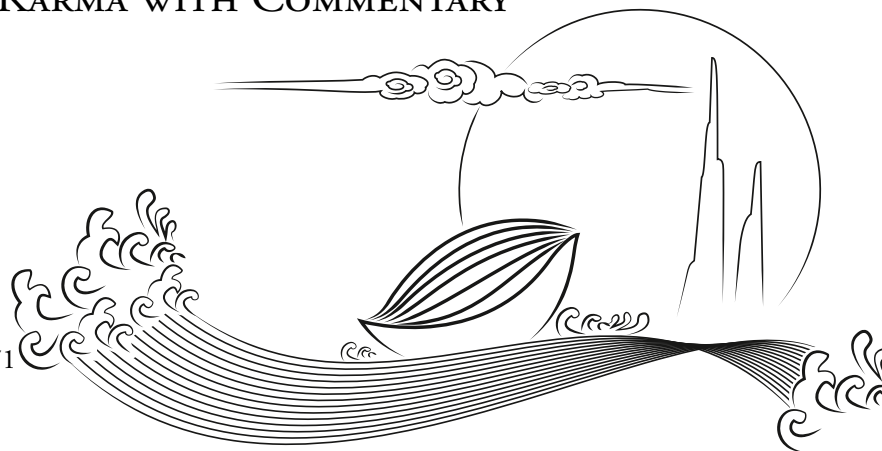
THE SUTRA FOR THE DISCERNMENT OF THE CONSEQUENCES OF
WHOLESOME AND UNWHOLESOME KARMA WITH COMMENTARY

宣化上人 1971年開講

Commentary by the Venerable Master Hsuan Hua in 1971

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可是在這個色界天，看見欲界天的天人，就好像喝毒酒似的，毒酒一喝了就死了；但是欲界天的天人，他認為很快樂的，很不錯的，「啊！我比人間那些個在糞坑裏的人好，清淨得多了！」

那個大梵天天人身上有光明，以為這是不錯了，以為這是很好了；但是在這個四空處天，看見他們就好像生惡瘡似的，在身上生那個癰腫、疙瘩，流膿淌血那麼樣地邈邈。

這個四空處天他們覺得自己是什麼都沒有了，這是最妙了、最好了！在二乘人看見他們，就說他們是愚癡而昏暗，沒有眼睛，也看不見光明。這二乘聲聞得到三昧了，覺得自己是得到無漏，也無為了，不受生死了，這比諸天都快樂了；在菩薩看他，罵他是敗種。敗種，就是壞種子，沒有用的。你這個種子不會出了，菩薩就罵他。

在菩薩自己有神通變化，來去自在，妙用無窮，認為這是最高的境界，這個最妙；在佛來看，他這種境界好像是童子戲，好像那小孩子玩似的，在那作戲呢！所以你現在覺得你懂得佛法了，不錯！你和一般人比，你懂佛法；你若真和懂佛法的人來一比，你又

But when the heavenly beings of the form realm regard the beings of the desire realm heavens, it is as if they were drinking poisonous wine. They will die once they drink the poisonous wine, but the beings of the desire realm heavens think they are very happy and that it is not bad at all. "Oh, I am so much better than those humans in the manure pit; I am so much more serene."

The people in the Heaven of the Great Brahma Lord emit light from their body and think this is really good. But those in the four stations of emptiness see them as filthy bodies full of boils, pus, and blood.

Those in the four stations of emptiness think there is nothing left in them, and that is the most wonderful! The best! However, when the people of the Lesser Vehicle see them, they think they are stupid and deluded; they have no eyes so they cannot see the light. When adherents of the Lesser Vehicle achieve samadhi, they think they have achieved the state of freedom from outflows and effortlessness and that they have ended birth and death. They feel this is more delightful than all the heavens. When the Bodhisattvas see them, they will scold them as having an inferior nature, that is, being of bad seeds, which are of no use. The Bodhisattva will reprimand them as being seeds that cannot sprout.

When the Bodhisattvas acquire spiritual powers, they come and go as they please and have inexhaustible, wonderful powers. They think this is the highest realm; this is the most wonderful. In the eyes of the Buddha, this state is like child's play, just like children fooling around, putting on a show! You think you know the Buddhadharma, and it's not wrong. In comparison

相差得很遠了！那麼沒有學佛法的，他就以為懂佛法，和這已經學佛法的人一比較，根本他就什麼也不懂；一個名相他也不知道，叫他講出這麼多道理試一試！

那麼所有九界眾生都是以苦為樂，唯獨佛，他也沒有樂，也沒有苦；他這苦的情也沒有了，樂的情也沒有了，苦樂情盡了。他證到這個苦法界和樂法界的唯一實相——就這一個實相，無苦無樂這種的境界；到這種境界，這才是真正的快樂！

《占察善惡業報經》，這個占察，就是以你的智慧來占察善惡這種的境界。以你能觀之智，來觀這所觀之境；這善、惡業報都是一種境界，你若沒有智慧，就不會占察。這個占察，不是說好像那個算易經的，我算一算是好、不好。不是的！這個占察就是觀察，也就是這麼一個預先的測驗，測驗眾生，你做善就得善的業報，做惡就得惡的業報，所以說善惡業報這部經。

業，有善業、有惡業；報，就是酬還的意思。酬還，就是還給他。那麼酬還，你借了才要還；若沒有借，就不必還。所以你若不造惡業，就不受這種惡的果報；你若不造善業，也不受善的果報。

那麼這一部經《占察善惡業報經》，按著七種立題來講，你們各位聽經也聽得很多了，說一說看這一個經以什麼為題。果寧，這個經是什麼為題？（弟子：這個經以法為題。）甚麼法？（弟子：占察。）占察是甚麼法？（弟子：……。）嘿嘿，果逸大約是沒有業報，所以知道了。妳今天也要受業報了，昨天到普吉利（Berkeley）沒有講，今天要講一講！

五祖傳法的時候是甚麼情形？你說說。（弟子：我也不敢說。）哎，不是你不敢說。五祖說：「我告訴你…。」就用袈裟把六祖遮上來講《金剛經》。這個可以說的嘛！六祖當時不可以說，不可以說我怎麼樣接的法。我們現在可以說，我們說是說那個皮毛，是說當時的樣子，五祖怎樣用袈裟給六祖遮上頭；但是究竟它裏面講的什麼，我們也沒有說。

待續

to the common people, you know the Buddhadharma. If you compare yourself with someone who truly understands the Buddhadharma, the gap is vast! Those that did not study the Buddhadharma think they know the Buddhadharma. In comparison with those who have studied the Buddhadharma, they basically know nothing. They don't even know a single term, let alone being able to expound on so many doctrines!

All these living beings in these nine realms have mistaken suffering as pleasure. The Buddha alone has no happiness and no suffering. His emotion towards suffering is gone; his emotion towards pleasure is also gone, and these emotions related to pleasure and suffering have ended. He has realized that the ultimate true character of the dharma realm of pleasure and the dharma realm of suffering is a state of no pleasure and no suffering. Only in this state is there true happiness.

In the *Sutra for Discernment of the Consequences of Wholesome and Unwholesome Karma*, discernment refers to using your wisdom to discern wholesome and unwholesome conditions. You use your contemplative wisdom to discern the conditions. Wholesome and unwholesome karma are all conditions. If you do not have wisdom, you cannot discern anything. Such discernment is not the same as using divination according to the *Book of Changes* to determine if a condition is good or not. It is not like that at all. This discernment involves contemplating and assessing the future of living beings. If you do wholesome deeds, you will reap wholesome karma; if you do unwholesome deeds, you will reap unwholesome karma. That is why this sutra on wholesome and unwholesome karma was spoken.

Karma includes wholesome and unwholesome karma. Consequences means repayment, paying back what is owed. Repayment applies only if you have borrowed something; if you did not borrow anything, there is no need to repay. Therefore, if you did not create unwholesome karma, you do not need to undergo unwholesome consequences. If you do not create wholesome karma, you will not reap wholesome consequences.

We should now talk about the sutra's title according to the seven types of titles. You all here have been listening to sutra lectures for a long time; can you tell me what category the sutra title belongs to? Guo Ning, what type of title is it? [Disciple: Dharma.] What Dharma? [Disciple: Discernment.] What kind of dharma is being discerned? [Disciple: ...] Guo Yi probably does not have any karma, which is why she does not know anything. Today you will need to undergo consequences. You did not speak when you went to Berkeley yesterday, so today you must speak up.

What was the condition when the Fifth Patriarch was transmitting the Dharma? [Disciple: I dare not to say.] You don't need to be afraid. The Fifth Patriarch covered the Sixth Patriarch with his precept sash while explaining the *Vajra Prajna Sutra*. The story of how the Fifth Patriarch used his precept sash to cover the Sixth Patriarch's head can be told. However, we did not mention what was said under the sash.

To be continued