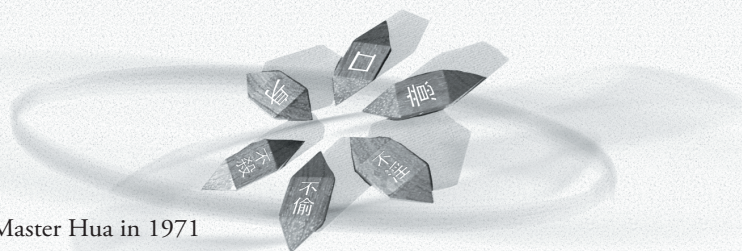


占察善惡業報經淺釋

The Sutra for Discernment of the Consequences of Wholesome and Unwholesome Karma with Commentary



宣化上人講於1971年

Commentary by the Venerable Master Hua in 1971

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PROPER DHARMA SEAL | 正法印

現在講經在西方還不盛行。你若講經，他說：「人家修行都不講經，人家修行就是坐禪，講經有什麼用？」那麼佛為什麼要說三藏十二部？要是坐禪就是修行，佛就在那兒坐禪了，他為什麼要講經呢？這個經什麼意思，什麼用處，他完全都不懂的，就說他是佛教徒了，你說這真是可憐！這比方小孩子還不懂事情，就想做爸爸。三歲小孩子怎麼可以做爸爸？三歲小孩也不可以做媽媽的。是不是啊？為什麼呢？他就不懂嘛；根本就不懂，你怎麼可以叫他做？

所以中國那個康德——就是那個宣統，三歲做皇帝，這簡直不是開玩笑嘛？三歲，他懂什麼東西，你叫他做皇帝？所以這就是愚癡人幹這個愚癡的事情。當時可見清朝那些個做官的，都是木雕泥塑，用木頭做的、用泥巴來做的，所以小孩子就可以做了皇帝。若是人，就不會用一個三歲小孩子來做皇帝。說是，有大人抱著。有大人抱著他也不行的，他自己不懂嘛！

他那個叔叔抱著他上朝，宣統就哭，這個王爺就說：「一會兒就完了！一會兒就完了！」這真是一個預兆。一會兒，就是 wait a minute；完了，就是 finish 了。就是說，等一等就完了。他說等一等就完了，果

It is currently not popular to lecture on the sutra. If you lecture on the sutra, people will say: "Other cultivators do not lecture on the sutras, they cultivate by sitting in meditation. What is the point of sutra lectures?" Then why did the Buddha speak the Tripitaka? If sitting in meditation is cultivation, the Buddha would have just sat in meditation; why did he speak the sutra? What is the meaning of this sutra? What is its usage? They do not have any clue and yet they say they are Buddhists. This is truly pitiful! This is comparable to a child who has yet to understand the principles and wishes to become a father! How can a three-year-old become a father? A three-year-old cannot become a mother, either. Is that so? Why? They just do not understand. Since they basically do not understand, how can you tell them to do it?

In China there was an Emperor Kangde, also known as Emperor Xuantong, who became an emperor when he was three years old. What a joke that was! At three years old, what does the child know and how can he be made an emperor? That is why foolish people do foolish things. From this we can tell that the officials in the Qing Dynasty were as if made from wood and mud. Hence, they used a child and made him an emperor. If there was even one human, they would not have made a three year old child the emperor. They say it is okay since he is carried by an adult. It is not okay even if there is an adult to carry him, for he does not know anything!

His uncle carried him to the court, and Xuantong started to cry. His uncle then said to him, "It will soon be over. It will soon be over." This was a premonition. 'Soon' means in a minute; 'over' means finished. In other words, wait a while and it will be over. He said wait a while and it will be over, and indeed it was over soon. The Qing Dynasty soon came to an end. He had a little bit of cultivation; he had the wisdom to know in advance.

然就完了，清朝就完了、沒有了！他都有點修行，都有先見之明。

所以這懂佛法 and 不懂佛法，一聽他說話就知道了。他若說，不要經。不錯，可以不要經，但是你到沒到那個程度上？我對你們講過，「迷時千卷少，悟後一字多」，迷時你念一千卷經也是少的，你若開悟了，一個字都是多的，一個字也不能講的。好像某某人說他不說話，但你還寫字，那還是不行的，那沒開悟。開悟，一個字也不能寫，一個字也不能說，簡直什麼也沒有了——也沒有佛法，也沒有魔法，也沒有人法，也沒有我法，也沒有是法，也沒有非法。那才可以！

喔！你還要念經，說：「我們這就參禪。」一講，就已經完全知道他是什麼也不懂了，就是小孩子講話。小孩子就是「噯噯噯、噯噯噯」，什麼意思？沒有意思。就是這樣子。

「經」就有這麼多意思，所以這是我們應該遵守的。為什麼他說不要講經，不要說法？就因為他不會講，他不會說，所以就不要講。他若會講，比你講得更歡（註：東北話，「興奮」的意思），他到所有的公園、所有的street（街）去講去，比那個Hare Krishnas 他們蹦得還厲害！

有一個人心裡就想：「這個法師講的不錯，三歲小孩不能做爸爸，三歲小孩也不能做媽媽。」這你又錯了！三歲小孩可以做你的爸爸，也可以做你的媽媽——不是現在，是將來末法的時候。科學進步了，用這科學的方法，很快就生出一個小孩子，很快就可以結婚，很快就可以做爸爸了。末法時候，人壽到了十歲，那時候三歲如果不做爸爸，你說活到十歲有什麼意思呢？所以那個時候就因為科學進步，三歲就可以做爸爸，也可以做媽媽了。但是到十歲就死了，不能超過十歲，因為太快了，你生得快，死得也快。就這樣子，因為太科學了！你們各位要認識這科學的「好處」！

When people speak, you can tell the difference between those who understand the Buddhadharma and those who do not. If someone says he does not want the sutra, indeed, he can forego the sutra; however, have you reached that stage yet? I previously told you about this verse: “When deluded, a thousand sutras are too few. When awakened, one word is too many.” When you are deluded, you can read one thousand volumes of sutras and it would be too few; when you are awakened, one word would be too many and one word could not even be spoken. It is just like the person who said, “I am not talking,” but he still writes notes. This still does not pass muster; he has yet to awaken. When awakened, even one word cannot be written or spoken; fundamentally there is nothing left. There is no Buddhadharma, there is no dharma of the demons, there is no dharma of the humans, there is no dharma of self, there is no dharma of right, and there is no dharma of wrong. That is how it should be.

Oh, so you don't want to recite the sutra because you say, “We are practicing Chan meditation!” Hearing his words, I know at once that he does not understand anything. This is childish babble. Children are always going, “da da da, da da da.” What does it mean? There is no meaning. That's how it is.

This sutra has so many meanings; therefore, we need to abide by it. Why did he say he doesn't want to explain the sutra or expound the Dharma? It is because he does not know how to expound the Dharma, so he does not want to lecture. If he knew how to lecture, he would have lectured more enthusiastically than you. He would go around to all the parks and streets to lecture. He would be jumping around more than Hare Krishnas.

There is a person who is thinking: This Dharma Master is correct, that a three-year-old child cannot become a father and a three-year-old child cannot become a mother, either. You are wrong again! A three-year-old child can be your father and can be your mother, but not now. It will happen in the future during the Dharma-ending age. Science is advancing, and by using scientific methods, one can produce a child very quickly; one can marry very quickly and become a father very quickly. In the Dharma-ending age, the human life span will only be ten years. During that time, if you do not become a father at age three, what is the point of living to the age of ten? Due to the advances in science, one can become a father at three years old; one can also become a mother at that age. But one dies at age ten and thus cannot live past ten years old. Everything will happen too quickly. Because you are born too quickly, you will die quickly, as well—just like that, because it will have become too scientific. You all must recognize the “advantages” of science.