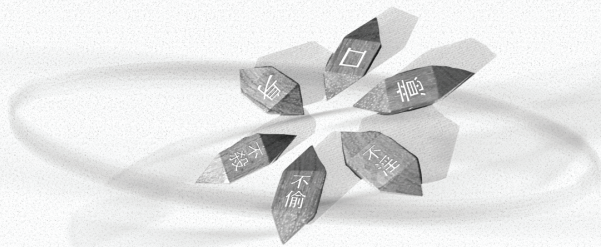


占察善惡業報經淺釋

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

前邊講「釋名」已竟，現在講「顯體」。顯，就是顯明出來，顯露出來。顯露出什麼呢？顯露出這一部經的本體。每一部經先有個名字，名字之後就是顯體了，這是依照天台宗講經的講法。現代一般講經的法師，多數依照天台這個道理來講。

天台五重玄義，第一是「釋名」。就好像我們這個人，你認識這個人必須要知道他叫什麼名字，經也是這樣子。第二是「顯體」，人有人的身體，經有經的身體。我們人的身體有高的又有矮的，有肥的也有瘦的；又有面孔是黃色的，又有面孔是白色的，又有面孔是黑色的，臉面不同。經也是這樣子，經體的樣子也不同。

那麼這一部經以什麼為體呢？以實相為體。實相是這部經的本體，又叫「一實境界」，一個實在的境界。實相有很多的名字，菩提也是，涅槃也是，真如也是，如來藏性也是，都是實相。一切大乘經典都以實相為體。這部經也屬於大乘的經典，是在方等時說的。這是大乘的一個開始，所以這一部經，就是以一實境界做為經的法體。

顯體之後就要明宗，明白宗旨。光念經講經，若不認識經的宗旨，還是沒認

Previously we discussed “Explanation of the Name”; now we will discuss the “Description of the Essence.” To describe means to depict or portray. What is being described? It is the essence of this sutra. Every sutra first has a name, and once it is named, the essence is defined. This is an explanation according to the Tiantai School. In recent times, Dharma Masters who lecture on sutras commonly lecture according to the Tiantai School’s method.

The first of the Five Profound Meanings of the Tiantai School is “Explanation of the Name.” Just like us humans, when you get to know a person, you must first know his or her name; the sutra is the same way. The second of the Five Profound Meanings is “Description of the Essence.” Just as humans have human bodies, and sutras have “sutra bodies.” People’s bodies may be tall or short, fat or thin; their facial complexions may be yellow, white, or black; their features are all different. It is the same way with sutras; the essence of each sutra is different.

What is the essence of this sutra? Its essence is the true character of reality. The true character of reality is the fundamental essence of this sutra. It is also known as “the realm of a single reality,” which is a state that is true and authentic.

The true character of reality has many names: it is known as *bodhi*, as nirvana, as true suchness, and as the nature of the Tathagata’s treasury. These are all the character of reality. The essence of every Mahayana sutra is the true character of reality. This sutra belongs to the Mahayana canon; it was spoken during the Vaipulya Period. This was the beginning of the Mahayana teaching. Therefore this sutra’s dharma-essence is the state of reality.

After the essence of the sutra is described, we need to Clarify the Principle of the sutra. Merely reciting and lecturing on the sutra but not recognizing the sutra’s principle, one has yet to know this sutra. Do not think you know the sutra after reading it once or twice. Some people have not even read the sutra once and yet claim to understand the Buddhadharma. They think the Buddhadharma

識這部經。不是只念了一遍、看了兩遍，就懂經了。尤其有些人連一遍也沒有看，就說明明白佛法了。他們認為這個佛法是很容易明白。不錯！是很容易明白，但是要去學。若是沒有學過就說明明白佛法了，那是騙人的。

這一部經以什麼為宗旨？以二種觀法為宗旨。二種觀法是什麼？第一是唯心識觀；識就是第八識的那個識。第二個觀法叫真如實觀；實就是權實的實，實實在在在實。

什麼是唯心識觀？現在這一部經已經講了五天了，連題目還沒有講完呢，所以只可以簡單一點講。唯心識觀，知道這一切都是虛妄的，不真實的，沒有一個真實的境界。我們人這個念，也是前念生，後念就跟著來；前念滅，後念又生，後念滅，後念又生，這生滅是無常的，要想它暫時停止，也不可能。所以這樣觀察來觀察去，覺得心是無常的。久而久之，就可以得到「色寂三昧」。色就是色聲香味的色，寂就是寂然不動的寂。色寂，一切的形形色色本來是動的，是有形有相的，也都寂然不動了。得到這種三昧，這就是唯心實觀所得的。

至於真如實觀，就是參禪，參這個思惟修，這要修行什麼？思惟這個心性是不生不滅的，這個真心、這個佛性是不生不滅的。那麼，也不著住到見聞覺知上，再能斷除一切的妄想，永遠離開一切的妄想。除非不想，想就是一個真，不是妄想。譬如我想造個廟，這不是妄想，這是真的想。我想造個佛，這也不是妄想。怎麼叫妄想呢？只想想而已，不去實做，沒有事實，這就是妄想。現在這是沒有妄想，像這樣子思惟來、思惟去，展轉思惟，時間久了就可以得到「心寂三昧」。

這個三昧的名字叫心寂，前面是色寂。這個心寂三昧，心寂然不動。雖然寂然不動，但是了了常明，還是明明了了的。不是寂然不動就好像睡著似的，什麼也不知道。不是的，動是不動，但是什麼境界都還明明白了了。這個寂然不動，感而遂通，有一種感應的神通。得到這種心寂三昧，這是真如實觀，觀法成就了。這是本經的宗旨，以這二種觀法做宗旨。

☸待續

is very easy to understand. That's true. The Buddhadharma is very easy to understand but one needs to learn it. If people say they understand the Buddhadharma without first learning it, then they are simply lying.

What does this sutra rely on as the principle? It relies on the two contemplations as its principle. What are the two kinds of contemplations? The first is "the contemplation of everything as merely mind and consciousness," where consciousness refers to the eighth consciousness. The second is the contemplation of thusness.

What is the contemplation of everything as merely mind and consciousness? Now we have lectured on this sutra for five days, we are not even done with the title, so we can only discuss it briefly here. The contemplation of everything as merely mind and consciousness involves knowing that everything is false, illusory, unreal; there is no state that is real. We humans have thoughts; when the previous thought is produced, the next thought follows right behind. When the previous thought fades away, the next thought arises. When that thought dies, the thought after that arises. This is the impermanence of birth and death. This process cannot be halted even for a moment. Therefore we contemplate it and realize the mind is impermanent, and eventually we can achieve the samadhi of the stillness of forms. Originally all phenomena are always in motion and characterized by forms and attributes; however they all become still and unmoving. One achieves this kind of samadhi through the contemplation of everything as merely mind and consciousness.

The true contemplation of suchness refers to Chan investigation, which is the cultivation of thought. What are we cultivating? We are contemplating that the nature of the mind is unborn and undying. The true mind, the Buddha nature, is not produced and not destroyed. Therefore, one will not be attached to sights, sounds, or any kind of sensory awareness; furthermore one can cut off all idle thinking, forever relinquishing all discursive thoughts. Either one has no thoughts at all, or any thought one has is genuine, not idle thought. For example, the wish to build a temple is not idle thinking; it is true thinking. "I would like to build a Buddha" is not idle thinking either. What is the idle thinking? It is basically just thinking without taking action. There is no truth behind idle thought. Now when there is no more idle thinking, we continue to contemplate and after some time we can achieve the samadhi of the stillness of mind.

The name of this samadhi is the stillness of the mind. The previous samadhi was the stillness of forms. This stillness of the mind means the mind is still and unmoving. Although it is still and unmoving, it knows everything. Being still and unmoving does not mean it's as if asleep and unconscious. It is unmoving yet it knows all states. This unmoving stillness penetrates upon response, thus has a kind of spiritual penetration from response. The samadhi of the stillness of mind results from the true contemplation of suchness. These are the principles of this sutra; it takes these two contemplations as its principles.

☸To be continued