

占察善惡業報經淺釋

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



PROPER DHARMA SEAL | 正法印



Commentary by the Venerable Master Hua in 1971
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第四是論用，就講到這個經有什麼用處？這個用處可就大了，能消滅你的罪業，又能除去你的疑惑，就有這個用處。

第五是判教相。這一部名字也有了，法體也有了，宗旨也有了，力用也有了，究竟是屬於哪一個時候，哪一種教理呢？這也要知道。不是知道名字、法體、宗旨、力用，就那麼簡單明白佛法了；還要知道是什麼時候說這一部經，屬於五時的哪個時候。

按照五味來講，就是乳、酪、生酥、熟酥、醍醐¹。乳就是牛奶，酪不知道是不是Canadian cheese，我也不清楚，生酥大約就是牛油之類，不過還是生的，不是熟酥。這一部經是在方等的時候說的，這就是它的教相。這時候是大乘佛法的一個開始，所以叫「大乘初門」，就是「迴小向大」。

前邊所講的叫「五重玄義」。你明白這五重玄義了，經文就容易懂了。

我們現在有這麼大一個道場，你們知道是從什麼地方來的？聽法師講過，是菩薩送給我們的。不錯！雖然是菩薩送給我們的，也是護法的成就。我們這有護法，男居士就是男護法，女居士就是女護法；男學生就是boy護法，女學生就是girl護法。我們有這麼多boy與girl來護法。這麼多年的成就，由Chinatown（中國城）搬到此地來，這都是你們各位的功德。

那麼你們各位有的供養三寶，有的護持三寶，有的人做工，把所賺的錢都貢獻出來給佛教，所以我們現在有這麼大個廟，這麼大個地方，都是這幾年你們共同努力來護持佛教所成就的。

The Fourth of the Five Profound Meanings is to discuss the function of this sutra. The functions of this sutra are massive; it can eradicate one's karma and eliminate one's doubts.

The fifth is Determining the Type of Teaching. This sutra now has a name, a dharma essence, principles, and functions. To which period does it belong? Which type of teaching is it classified as? We need to know this as well. Understanding the Buddhadharma does not mean just knowing the name, dharma essence, principles and functions. We also need to know which period this sutra was spoken in and which teaching it is classified as.

According to the five flavors, which are fresh milk, coagulated milk, curdled milk, butter, and clarified butter (ghee)¹, this sutra was spoken during the Vaipulya period; that is its type of teaching. The Vaipulya period was a beginning for the Mahayana canon. That is why this is called the initial gateway into the Mahayana, which also means the teaching proceeds from the small towards the great.

We have discussed the Five Profound Meanings. Now you understand the Five Profound Meanings, it is easy to understand the sutra text.

We now have this big monastery; do you know where it came from? I heard a Dharma Master said that it was given to us by the Bodhisattvas. That is right! Although the Bodhisattvas gave it to us, it is also an achievement of our Dharma protectors. We have Dharma protectors here: the laymen are male Dharma protectors, the laywomen are female Dharma protectors. The male students are Dharma-protecting boys; the female students are Dharma-protecting girls. We have so many boys and girls to protect the Buddhadharma. After so many years of hard work, we were able to move here from Chinatown because of all of your merit. Some of you made offerings to the Three

前幾天，有一個人就說了，在這兒這麼多年，覺得也沒有什麼成就，一點意思也沒有，也沒有什麼用！你說成就這麼大一個道場，還想要成就什麼？你們在這兒白天去做工，晚間就來聽佛法，把所賺的錢都布施出來，這是一種真心才有的成就。果護今年就開始把所賺的錢都貢獻出來。你不知道這些 girl、這些女護法，以前也都是這樣。好像果修、果逸，以前她們所賺的錢也都是供養三寶，都是拿出來供養常住。現在好像果進、果航，這都是很發心的護法，但是自己不知道，護了法還不知道自己就是護法！小孩子就是小孩子。

如果不是你們這些人護法，怎麼現在有這麼大一個道場？這個大道場不是我的，是你們各位的，你們人人有份，所以不要以為你們沒有功德。你們這功德現在大得不得了，那個天人見著你們，鬼神見著你們，或者一看見你走過去，就要合掌。

可是又有一樣，那個魔王在那兒也等著你：「回來了！不要做啦！」魔王在那地方就好像撒迷魂藥似的，叫你快點迷了，不要去明白了！你們看見這個果許了沒有，他跑了又回來，回來又跑了，這就是因為迷得太深了。他也因為做功德，做一點就受不了；受不了就要跑了，這個就是很有問題的。在佛教裡做護法，都要祖上有德行、有根基，你們自己也有善根才能做得到，要不根本做不到。

註1：天台宗將佛一代教法分為五時，並以《大般涅槃經》裡的「牛乳五味」喻之。即是將華嚴時（21天）喻為乳、阿含時（12年）喻為酪、方等時（8年）喻為生酥、般若時（22年）喻為熟酥、法華涅槃時（8年）喻為醍醐。

☞待續

Jewels; some of you supported the Three Jewels; some of you worked and contributed all your earnings to Buddhism. Therefore we now have this big monastery. This big place is the result of the collective hard work over these several years.

A few days ago, one person said, I have been here for so many years, but I feel I have not accomplished anything; it is all meaningless and useless. Your accomplishment is this large place for spiritual practice; what else would you want to accomplish? You all go out to work during the day and come to listen to the Dharma lecture at night; you donate all your earnings. This is a sincere-hearted accomplishment. This year, Guo Hu has started to donate all his earnings. You may not know that these girls, these female Dharma protectors, also did the same thing before. For example, Guo Xiu and Guo Yi previously donated all the money they earned to make offerings to the Three Jewels. For example, now Guo Jing and Guo Hang have made the resolve to protect the Buddhadharma, but they do not know. They have protected the Buddhadharma and yet they do not know they are Dharma protectors. Children are indeed children.

If it were not for all of you Dharma protectors, where would we get such a big place for cultivation? This place of practice is not mine, it belongs to all of you. Every one of you has a share in it. Therefore do not think you have no merit and virtue. Your merit and virtue are so great that when the heavenly beings, spirits and ghosts see you, or when they see you walk by, they will put their palms together.

However, the demon king is also waiting for you, saying, “Come back! Do not work anymore!” It is as if the demon king distributed hallucinogenic drugs to encourage you to be deluded and not to seek for understanding. Do you see Guo Xu? He ran away and came back, then ran away again. This is because he is very deluded. It is because he created some meritorious virtue, but he could not sustain it. When he could not take it, he ran away. That was the big problem. All of you who came to be Dharma protectors of Buddhism, it is because your ancestors have virtues and a good foundation, and you yourself have good roots, that you are able to be Dharma protectors. Otherwise, it would not be possible.

1. The Tiantai School divides the Buddha's teaching into five periods; each period is represented by an analogy to a milk product, which quotes from *Mahaparinirvana Sutra*. They are Avatamsaka (21 days)—whole milk; Agama (12 years)—coagulated milk; Vaipulya (8 years)—curdled milk; Prajna-paramita (22 years)—butter; and Lotus-Nirvana (8 years)—clarified butter (ghee).

☞To be continued

