

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
宣化上人講於 1971 年

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徐親儀 英譯

我們現在是法親，大家都來研究佛法，將來都到阿彌陀佛那個極樂世界，一起在那兒組織一個大法會，在那兒共同修行，所以在這兒不要fighting，不要鬧意見。在這兒鬧意見，到極樂世界也會不快樂，因為種這個不快樂的因。所以在這兒每一個人都要發菩提心，一定要結菩提果的。

有一個消息對大家講，果寧今年發心持銀錢戒。無論誰都不能給他錢，給他錢就是幫助他破戒。他現在又有飯吃，又有衣服穿，又有人要給他做衣服。不單給他做衣服，還要給你們每個出家人都做衣服。果寧的父母也發菩提心了，這是最好的。你們誰也不要幫著他犯戒，你們誰看見他去買東西就要告訴我，大家要看著他。第一個做他護法的人就告訴我：「他不拿錢，怎麼還可以叫我買東西呢？」我說：「對的，不准的，這不可以的！」真正護持你的善知識是很努力的，你不要想：「喔，我有這麼點小毛病，他還要講一講！」就是講你的小毛病，那才對你真好呢！

天竺三藏菩提燈譯

前邊講說經題已竟，現在再講一講這位翻譯法師的名字。為什麼要講翻譯法師的名字呢？因為這一部經如果沒有人翻譯，我們現在不會明白這一部經。我們能明白這一部經，這種功德都是這位法師布施給我們的，所以我們紀念他這種功德。

這位法師也是印度人，他在隋朝的時候來到中國，翻譯了很多經典，這一部經典就是其中之一。他的名字叫「菩提燈」。「菩提」是梵語，翻譯過來叫「

We are now relatives in the Dharma. Everyone is here to investigate the Buddhadharma. In the future, we will go to Amitabha's Land of Ultimate Bliss to organize a big Dharma Assembly there and cultivate together. Therefore, we should have no fighting or arguments here. If you quarrel here, even if you go to the Land of Ultimate Bliss, you will not be happy because you have planted the seeds of unhappiness. Therefore, everyone must resolve for Bodhi in order to reap the fruition of Bodhi.

I have another announcement for you. This year Guo Ning has made the resolve to uphold the Precept Against Holding Money. No one should give him money; to give him money is to help him break this precept. Currently, he has food to eat, clothes to wear. Moreover, there are people who want to make clothes for him. Not only are they willing to make clothes for him but also make clothes for all the Sangha members. Guo Ning's parents also made a Bodhi resolve—this is the best. Do not help him break his precepts, all of you. If anyone sees him shopping, you need to tell me. Everyone should help keep an eye on him. His first Dharma protector told me: "He does not touch money. How is it he asks me to buy stuff for him?" I replied: "That is correct. That is not allowed!" Good and wise advisors who truly protect you work hard for your sake. You should not think: "Oh, I have this tiny bad habit and yet he still mentions it!" To talk about your small bad habit is in fact being truly good to you.

Translated by the Tripitaka Master Bodhidipa of Sindhu

Previously we have discussed the Sutra's title. Now we will talk about the translator's name. Why do we discuss the translator's name? It is because if no one translated this sutra, we would not have this sutra. Since

覺」，就是一個覺悟的明燈。他這種光明好像燈似的，這是這個名字的意思。

那麼他把印度文翻譯成中文，所以現在我們能有機會講說這一部經，讀誦這一部經，書寫這一部經，受持這一部經，都是這位法師的功德。「三藏」就是經律論三藏。這一位法師他通達經藏、律藏、論藏，他都明瞭。「沙門」是梵語，翻譯過來叫「勤息」，就是「勤修戒定慧，息滅貪瞋癡」。經文上沒有「沙門」兩個字，但是普通的法師都叫「沙門」，佛也叫「沙門」，佛的弟子也都叫「沙門」。

如是我聞，一時婆伽梵一切智人，在王舍城耆闍崛山中。以神通力，示廣博嚴淨無礙道場，與無量無邊諸大眾俱，演說甚深根聚法門。

「如是」是指法之詞，「我聞」是領受之意。指法之詞，就是指明白了這個法。什麼法呢？就是「一時」境界的法。「我聞」，就是聞得這一時境界的法。這個法如是，我聞也如是。法如是，聞如是，這是如是如是的法，如是如是的聞。為什麼說我聞不說耳聞呢？因為這個耳朵是身體的一部份，這我是一個總名稱。

本來佛教裡頭講無我，為什麼阿難要提出個我呢？阿難這個我是無我之我，不是有我之我，是證得八大自然的我，因為無我而言我，所以叫「我聞」。「一時」就是一個時候。哪一個時候呢？就是說經那個時候。這「如是」是信成就，「我聞」是聞成就，「一時」這是時成就。

「婆伽梵一切智人」，你們各位聽過很多經了，對這個「婆伽梵」的意思知道不知道？有誰可以講一講？〈楞嚴咒〉上也有「婆伽梵」。你若懂這個了，也就懂那個〈楞嚴咒〉的意思了。

we now understand this sutra; this merit was given to us due to this Dharma Master; therefore, we discuss about him to remember his merits.

This Dharma Master was also an Indian. He came to China during the Sui Dynasty and translated many Sutras. This was one of them. His name is Bodhidipa. Bodhi is Sanskrit; translated, it means “awakening”. His name means “an awaken lamp”. His brightness is likened to a lamp, this is what his name means.

He translated this sutra from Sanskrit into Chinese. So, the fact that we have this opportunity to discuss, read, write out and practice this sutra all due to this Dharma Master’s merits. “Tripitaka” refers to the three treasures of Sutra, Vinaya and Shastra. This Dharma Master was versed in the treasury of Sutra, Vinaya and Shastra. “Shramana” is Sanskrit, it is translated as “diligently extinguish”; that is to “diligently practice the precepts, samadhi and wisdom as well as put an end to greed, hatred and ignorance”. The Sutra does not have the word “Shramana” in it. But as a common courtesy, Dharma Masters are referred to as “Shramana”. The Buddha is referred to as “Shramana” and therefore, the disciples of the Buddha are also referred to as “Shramana”.

Thus I have heard. At one time, the Bhagavan, the wisest among all people, dwelt at Rājagṛha at the Gṛdhrakūṭa Mountain. With his spiritual powers, he manifested a vast, pure, sublime and unobstructed Bodhimanda. To infinite living beings, he proclaimed the most profound Dharma, the Dharma of the interfusing the faculties.

Thus is a phrase directing at the Dharma, **I have heard** means receiving. The phrase that directs at the Dharma means one has understood this Dharma. What Dharma is it? It is the Dharma at **one time**. **I have heard** means to hear this Dharma that occurred at one time. This Dharma is Thus, I have heard is also Thus. The Dharma is Thus, the hearing is also Thus. This is the Dharma of Thus-Thus and the hearing of Thus-Thus. Why say **I have heard** and not “my ears heard”? It is because the ears are only a part of the body and this “I” is a general term.

Fundamentally, in Buddhism, we talk about “no self”. Why did Venerable Ananda mentioned an “I”? The “I” mentioned by Ven. Ananda is the “self” of “no-self”, it is not the “self” of “a self”, it is the self who has attained the certification of the Eight Great Freedom. Because there is no self, he spoke of a self; therefore, it says **I have heard**. At one time refers to a certain time. Which time is it? It is the time when the Sutra was spoken. The “Thus” fulfills the requirement of faith; **I have heard** fulfills the requirement of the hearer; “At one time” fulfills the requirement of time.

The Bhagavan, the wisest among all people—all of you have listened to many sutra lectures. Do you know the meaning of Bhagavan? Who can explain it? The Shurangama Sutra also has bhagavan. If you understand this, you will also understand the meaning of this term in the Shurangama Mantra.