

占察善惡業報經淺釋

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

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Commentary by the Venerable Master Hua in 1971

或者人人都不想地震，這個地就震把這大樓也變成平地了，人都都埋在裏面了；本來樓在裏頭是住活人的，變成住死人，死人在裏頭住也拿不出來了，這叫災害頻起。頻起，就是頻仍，就是很多次，一次又一次、一次又一次，這個災難太多了！

「種種厄難怖懼逼繞」：種種盡是這不好的事情，在你四面八方，都有一些恐怖來圍繞著你。厄難，就是很難過去的難關。在《心經》上有「度一切苦厄」，有的不認字，就念成「度一切苦危」。怖，就是恐怖；懼，也就是害怕。啊！又恐怖、又害怕，戰戰兢兢的，一天到晚總是恐懼驚慌。逼，就是總接近著。繞，是圍繞。旁邊有土匪打劫，放槍，你看你恐懼不恐懼？這個流彈或者就跑到你這兒來，這恐懼就逼迫。

「我諸弟子，失其善念」：我們這所有的弟子，都失其善念了。這或者說是我們現在這些個佛的弟子，到末法的時候，也都失其正念了；或者說我們這徒弟，將來我們所收的皈依弟子，他們都失其善念，就存著一種惡念。惡念什麼樣呢？

「唯長貪瞋、嫉妒、我慢」：這個「長」字讀成一個長（音「掌」）字，就是往上長，一天比一天長得高了、長得大了。這貪瞋、嫉妒、我慢一天比一天長大。本來以前不貪，現在也會貪了；以前不會發脾氣，一點一點也就會發脾氣了。你看現在小孩子一生出來就會發脾氣，這就是不單

Or although everyone does not want earthquake, this earthquake will level big buildings, and people would be buried in it. Initially, the big buildings are to house live people, now it is occupied by dead people; those who died in it cannot be even be pulled out. This is called frequent occurrences of calamities. Frequent means repeatedly, it means many times, one time after another. There are too many of these calamities!

People will be surrounded by all kinds of difficulties and distress. All kinds of bad things, from all directions, all kinds of terrors surround you. Difficulties are barriers that are very difficult to overcome. In *the Heart Sutra*, there is a line “度一切苦厄 dù yī qiè kǔ è (He crossed beyond all suffering and difficulty)”. Some of you who do not recognize the word, would pronounce it as “度一切苦危 dù yī qiè kǔ wēi”. Distress means to be terrified and frighten. Oh! You are terrified and frighten, day and night you are trembling with fear and trepidation. Surrounded means to close in. If there are bandits robbing and opening fire by your side, would you be terrified? If bullets stray to where you are, the horror would close in.

All my disciples will lose their wholesome thoughts. This may be interpreted as all these current disciples of the Buddha, when Dharma Ending Age arrives, they will lose all proper thoughts; or it may be interpreted as all disciples of the Buddha, including those who will take refuge in the future; they will lose their wholesome thoughts, and all is left is a kind of unwholesome thought. What are unwholesome thoughts?

And merely grow their greed, hatred, jealousy and arrogance. this word “長” is pronounce as “zhǎng”. It means to grow upwards; day by day it grows taller and bigger. These greed, hatred, jealousy and arrogance grow bigger day by day. Originally, one is not greedy but eventually learns to be greedy; previously one would not lose one's temper, bit by bit one learns to lose tempers. Look at the children today, from the day they are born they are throwing tantrums, it is not only growing greed and hatred, it is also growing jealousy. All the sutra spoken by the

長貪瞋，也長嫉妒。佛所說的經典叫你不要貪瞋；你貪瞋多一點，加上一倍，雙倍來貪瞋。叫你不要嫉妒，你也做一個double, triple（雙倍、三倍）。叫你不要我慢，你總擺起一個架子：「你看，我比你好！我比你聰明！我比你有學問！你看，我比你什麼都好，沒有一樣不比你好的！」總覺得自己像衣裳架子，比什麼都漂亮：「我的相貌也生得美麗，你看我所有一切都比你看！」這就叫我慢。

怎麼樣子呢？這貢高我慢一天比一天長得多、一天比一天長大，比這個菩提心都大。菩提心一天比一天小，不發菩提心了；或者發兩天半菩提心，覺得沒有什麼意思：「我也沒有得到什麼，這有什麼用呢？」就生了退悔心了。所以這是末法的現象。

堅淨信菩薩又說，佛以前說，在末法的時候這麼多災難，所以我們這一切的弟子，就是不發菩提心，而增長貪瞋、嫉妒、我慢這種的心。

「設有像似行善法者，但求世間利養、名稱，以之為主，不能專心修出要法」：假設有好像修行善法這樣子的人，也都是個皮毛，不是真正修行善法的；他就僅僅地貪圖世間這種利益、這種供養，不求出世的智慧，以名聞利養來做一個主要的，不能專一其心而修出世的要法。

他一天到晚都是做一個樣子，給別人家看：「你看我拜佛呢！你看我念經呢！你看我又拜懺呢！你看我又念佛呢！」這除非沒有護法在家居士來，一有居士來，穿上袍、搭上衣，很誠心地跪在佛前來修行；沒有人了，他把衣袍脫了，就隨隨便便地放逸，蹦蹦跳跳和人打打鬧鬧，一點規矩也不守了，跑起來比兔子都快。你說，這就是相似修行善法者，現在就是這樣子了！

他就圖求世間這一個好名稱：「一定要叫別人知道我是一個修行人，我一定要叫人知道我是一個菩薩，我一定要叫人知道我是有道德的人！」

Buddha asks us not to have greed and hatred; and yet your greed and hatred would grow more and doubles in volume. Asking you to not be jealous, you would grow it double and triple. Asking you to not be arrogant, you are always showing off: "Look at me, I am better than you are! I am smarter than you! I have more knowledge than you! Look at me, I am better than you at everything, there is nothing I am not better than you!" You are always thinking you are like a model, and are more beautiful than anything alive: "I am beautiful, look at me, everything about me is more beautiful than you!" This is called arrogance.

What about it? This arrogance grows more day by day, and it grows bigger day by day, and eventually it becomes bigger than your bodhi resolve. Your bodhi resolve would in turn shrink smaller day by day, and there will no bringing forth the bodhi resolve. Or maybe one would bring forth the bodhi resolve for two and a half days and quickly lose interest, thinking: "I have not gained anything, what is the use of this?" and consequently have thoughts of retreat and regrets. Therefore this is the situation during the Dharma Ending Age.

Solid Pure Faith Bodhisattva said: the Buddha had said, during the Dharma Ending Age there are so many calamities, therefore all we disciples of the Buddha are no longer bringing forth the bodhi resolve but instead are growing our greed, hatred, jealousy and arrogance.

There may be some who look as if they are practicing the wholesome Dharma, but since their main goal is to seek offerings and fame of the mundane world, they will not be able to focus on practicing the transcendental Dharma. Let's say there are people who practices the wholesome dharma; they are all skin deep only, they are not truly practicing the wholesome dharma. They are only greedy for the benefits and offerings of the mundane world; they are not after the transcendental wisdom. Their focus is on the fame and offerings, they cannot single mindedly practice the transcendental Dharma.

From dawn to dusk he will put on a façade for everyone to see: "Look at me, I am bowing to the Buddha! Look at me, I am reciting the sutra! Look at me, I am bowing in repentance! Look at me, I am reciting the Buddha's name!" Unless there is no Dharma protecting laypeople nearby, if there are laypeople around, he will put on his robe and sash, and sincerely practice by bowing in front of the Buddha. If there are no laypeople around, he will take off his robe and casually be lax; he will be bouncing around fooling with others and does not follow the rules; when he runs, he is faster than the rabbit. What do you say? These people look as if they are practicing the wholesome Dharma and this is exactly the current situation.

He seeks the fame and good name of the mundane world, thinking: "I must let others know I am a cultivator, I must let everyone know I am a Bodhisattva, I must let everyone know I am a person with morality!"