

# 占察善惡業報經淺釋

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

曾素珍 英譯  
宣化上人講於 1971 年

English Translation by Su-Zhen Zeng  
Commentary by the Venerable Master Hua in 1971

這樣子這都是求世間的名聞利養，希望人稱讚：「他真是修行啊！我到那地方一看；他真用功啊！跪那念經，跪那念佛，聽經也跪著！」就是做個樣子給人家看，這就叫相似修行善法者。

可是本來他給人看，這還是個相似，這還有；末法的時候，甚至於連相似都沒有了，他連給人看都不看。他說：「我這個不是不修行，我不願意讓人知道嘛！我不願意讓人看見嘛」！其實他根本就不修行，連看都不叫人看。那麼這末法的時候，就是這樣子，真是可憐啊！

所以果地說，這兒將來人不知有多少人？我相信我們這兒什麼時候都不會人多。為什麼呢？我們現在這兒是沙裏澄金，在沙裏頭找金子。我們雖然是在這金山寺，這金山也很多土的，裏邊也有很多爛石頭泥，不是都是金子。所以那個泥巴、爛石頭，我們都不要的；我們這兒完全要找金子的，金子都不多的；甚至連金子都不要，我們要鑽石的。所以這整個世界哪有那麼多鑽石？

我們這個《金剛菩提海》，是在菩提海裏來找金剛呢！所以不是整個大地都是金剛的。到極樂世界，黃金為地，也不完全都是金剛，還是黃金。所以，我們這個道場，是不會像外道那個地方，五年的功夫就很多人，人都住滿了沒有地方住。那麼這垃圾到處都有的，什麼地方都一大堆。你看我們這地方，你要找垃圾，都多得很；但是你要找鑽石，就沒有

### Commentary:

These are the behavior of one who seeks for fame and the good name of the mundane world. He hope for praises: "He is truly cultivating! Whenever I am there, he is working hard! He recites the sutra kneeling, recites the Buddha's name kneeling, he is kneeling even when listening to sutra lecture!" This is putting on a façade for others to see, these are all who look as if they are practicing the wholesome Dharma.

That is why Guo Di asked if there would be many people here in the future. I believe there will not be many people here in the future. Why? Because we are currently sifting gold in the sand. We are looking for gold in the sand. Although we are here in Gold Mountain Monastery, this gold mountain has a lot of dirt; in it there are many valueless rocks and mud, not all are gold. Therefore we don't want these mud and valueless rocks. We are here to find real gold, and gold is scarce; even gold is not what we want, we want diamonds. How could there be so many diamonds in the entire world?

Here we have the *Vajra Bodhi Sea*, which is to find vajra in the Bodhi Sea! Not all the land is covered with vajra. In the land of ultimate bliss, gold make up its grounds but it is not completely covered in vajra, mainly just gold. Therefore, this way place of ours, will not be like the places of externalists where there will be lots of people within five years, there are so many people there until there is no place to stay. These garbage are everywhere, you can find them in abundance anywhere. When you see this place of ours, if you want to find garbage, you will find plenty, but if you are looking for diamond, there aren't so many!

Look at this place, one needs to be

那麼多了！

你看我們這兒，又要吃苦頭，第一他幹不了的，就是吃一餐。我們這兒出家人、在家人，差不多在這兒住的都是吃一餐，都是過午不吃，都要守規矩。你看，他這怎麼能辦得到？辦不到的！所以在這兒住住就跑，或者研究研究佛法也跑的，那沒法子不跑的。第一，祖上沒有德行；第二，自己沒有善根；第三，這地方這麼苦，這怎麼可以？所以我們的人始終不會多的，最多最多也不超過二千人。是不是？因為我們這地方不能容納二千人那麼多，你不要擔心這個地方！

「爾時，眾生觀世災亂，心常怯懦」：當爾之時，眾生看見這個世界的災亂、不平安，修行意志不堅固的就怕了、退心了。就是現在，你看這麼多「長毛」！中國在清朝的時候，也鬧過長毛的；洪秀全他所有的兵都有長頭髮，就這個長毛！現在美國也鬧長毛，你說這可怕不可怕？還有殺人王、有黃道帶（譯音）、又有吃人的人！這簡直成了妖精了！你說這怎麼可以不恐懼呢？

「憂畏己身及諸親屬，不得衣食充養驅命」：就是憂愁又怕，怕自己和親戚朋友也沒有衣服穿、也沒有飯吃，來充足養活身體。就怕：「在這個世界你說怎麼辦呢？這麼危險，會不會人來把我殺了？蘇聯會不會放個原子彈到這兒來呢？你看這妄想不知多少！」這就怕了；怕了就怎麼樣呢？就憂慮：「這世界一亂了，就沒有飯吃了，我會不會餓死呢？我父親母親那麼大年紀，這世界不好，沒有飯吃，那麼老來餓死，太可憐了！我這太不孝順了！衣服也沒有了，不充足；吃的東西也沒有了，不充足了，就不能養我這個軀命了，我這個軀命就會死了！」

「以如此等眾多障礙因緣故，於佛法中鈍根少信，得道者極少」：以這種種障礙因緣之故，在這個佛法裏面，就愚癡而不生信心，修行得道證果的是很少很少的。鈍根，就愚癡；愚癡，就少信心。所以若有智慧的人，他就不會沒有信心了；就因為愚癡到極點了，所以信心也少了、沒有了。

able to bear hardship. First and foremost he cannot bear is to eat one meal a day. Almost all of the Sangha members or the laypeople living here only eat one meal a day, they do not eat after noon and they have to follow the rules. Do you think he can practice this? No, he can't! Therefore he stays here for a while and runs away, or he studies the Buddhadharma for a while and runs away, there is no way he wouldn't run. Number one, his ancestor lineage has no virtue; second, he has no wholesome roots; third, there are so many hardships in this place, how could he bear it? That is why there are not many people here; at most there would be not more than two thousand people. Is that right? Because this place cannot accommodate two thousand people, you don't have to worry about this!

**At that time, living beings will witness the unrests and calamities around them and constantly have fear in their hearts.** During that time, living beings will see the unrests and calamities of this world and those whose resolve to practice is not firm will eventually give rise to fear and thoughts of retreat. It is like this now; you can see there are so many "long hair"! During the Qing Dynasty in China, there was a period of "long hair", Hong, Xiuquan and his armies all have long hair! Now in America we are also in the period of long hair, do you think it is frightening? There are king of murderers, there are Huang, Daodai (translated name), there are even people who practice cannibalism! They are truly demons! How could one not be afraid?

**They fear that they and their relatives cannot obtain food and clothing to sustain their physical bodies.** This means they are afraid and anxious, for fear that they themselves, their relatives and friends will not have any clothes to wear or have nothing to eat to fulfill and nourish their physical bodies. They fear: "What is becoming of this world? It is so dangerous, would I be killed? Would USSR fire an atomic bomb here? There are too many false thoughts!" so they fear. What do they do when they fear? They start to be anxious: "When there is unrest in the world, there will be no food to eat, would I die of hunger? My parents are of such old age, when this world is no good anymore, there will be no food to eat. If they die of hunger at such old age, that is too pitiful! I am such a filial child! There are no more clothes and it is not enough; there are no more food and it is not enough, I can no longer sustain this body, my body is about to die!"

**Such living beings have a lot of karmic obstacles; therefore, their wholesome roots are blunt, they have little faith in the Buddhadharma, and those who attain the path are few.** Due to the many kinds of karmic obstacles, these people are stupid and do not give rise to faith in the Buddhadharma. Those who attain to fruition are far and few apart. Blunt roots give rise to stupidity; when filled with stupidity, there will be little faith. If one truly has wisdom, he will not lose faith. It is because one has stupidity to the extreme that one loses one's faith.