

占察善惡業報經淺釋

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

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這是第三科,占後誡勸。就 是占察以後,自己得到好的和不 好的這種預兆,都應該誡。誡, 就是很謹慎的意思、很小心的意 思。勸,就是勸你應該往更好的 做;不要以為自己得到了好的果 報,就懶惰下來了,就不精進 了。

「若當來世」:假設在當來之 世的時候。「佛諸弟子,已占善 惡果報,得相應者」:佛的一切 弟子,已經占察過自己的善惡, 而且也得到了什麼果報的話。這 都是佛的弟子才明白這種的占察 法;如果不是佛的弟子,就不懂 這個方法。

你用這種十輪占察出來或者 是身惡、或者是口惡、或者是意 惡,這三惡。你單單用占察的方 法,占察你這個身惡,你要是沒 有得到身惡,這就不相應;你要 是也得到了身惡,這就相應了。 這個方法,後面會詳細講的解 釋的。所以,你現在先占怎麼樣 子,以後就和那個相同,這就叫 相應了。

「於五欲衆具得稱意時」:你 就是自己占那個十善,都得到完 全的十善了。這十善,你又占那 This is the third section, the exhortation after the discernment. After one has completed the discernment, one should be prudent regardless whether one has received good or bad revelations. 誡 (jiè) means to be careful and prudent. 勸 (quàn) is to exhort oneself to do better, and not become lazy or stop being vigorous after one has received wholesome rewards.

In the future, assume that all disciples of the Buddha who have discerned their unwholesome and wholesome karma and subsequently received corresponding responses and retributions. These are all of the disciples of the Buddha who understand this method of discerning. Those who are not the disciples of the Buddha would not understand this method.

When one uses this method of discernment, one may be presented with the three unwholesome karmas of body, speech and mind. If one only uses this method of discernment and is presented (in the reading with an indication of) unwholesome karma of the body but yet does not experience any unwholesome karma of the body, then that would not be a corresponding response. If one actually received a retribution of an unwholesome karma of the body then that would be considered a corresponding response. This will be explained in detail in the latter part of the sutra. Therefore, if the revelations presented correspond with the retribution received, then those are considered corresponding responses.

With regard to those who have received gratifying responses in the five desires and living necessities. When one discerns the ten wholesome karma, one may be presented with the ten wholesome karma. If one subsequently discerns the karma of the body, speech and mind and is presented with wholesome karma, then that is considered a corresponding response. Gratifying responses means that one will have money, a beautiful form, or delicious food if one wishes for them. The tiger of beautiful form arrives, and the scorpion of fame jumps in. If one wishes to have good food, the worms of gluttony will help you out. If one wishes to sleep, then the worms of sleep will also give you a hand, saying, "Very well! Very well! I have

個身口意,又都得到這個善,那麼這就是 相應了。稱意,就是你願意有錢就有錢, 願意有色就有色,願意吃食就有得吃。色 這個老虎也來了,名這個蜈蚣也來了!願 意吃好東西,這饞蟲就來幫你忙;願意睡 覺,這個懶蟲也來幫忙你了,說:「好、 好,我來幫忙你,快去睡! | 啊!這就是 稱意的時候。

你相應而稱意了,不要就自滿了;不要 說我以前做了很多好事,所以現在的業報 都是好的了,我占察這個《善惡業報經》,都是 非常吉祥的。啊!這一吉,你說怎麼樣啊?你 就放逸起來了。怎麼放逸呢?就是明明知 道這是惡的事情,啊!我有那麼多善事, 現在我做少少惡也不要緊,大約不會墮地 獄的,試一試看!這一試怎麼樣?就越試 越墮落; 越墮落就越沒有法子上來了, 這 就是恣縱五欲。

恣縱,就是盡量地吃、盡量地喝,盡 量地喝酒。啊!喝得越多越好,喝得像一 個醉鬼似的,躺到街上,也不知道這是什 麼地方,以為自己到極樂世界了;即使醒 來,還是在街邊子上睡。在酒還沒有醒來 之前,以為見到阿彌陀佛在極樂世界:我 這黃金為地,七寶莊嚴,這是太美妙了! 眼睛也看得花花綠綠的,明明沒有人,他 看見一個人; 明明沒有鬼, 他又看見一個 鬼;明明沒有老虎,他又看見一隻老虎。 喔!這什麼都有了!可是他看見老虎,也 不怕老虎,又打妄想了;想什麼,就看見 什麼。為什麼呢?這個就是因為這種醉了 嘛!

這個醉,不單單是酒醉,煙醉也一樣。 有人用大麻,一用上,就飄飄欲仙,覺得 自己忽忽悠悠在雲彩裏面一樣,騰雲駕霧 的樣子,覺得很自在的。等這種煙的力量 過去了,怎麼樣?就覺得又頭痛、又有 腿痠、又想要睡覺,眼睛又睜不開的樣 子,總是覺得不夠精神,就再來一口;來 一口,就有精神了。等精神過了,再來一 口;放不下了,總要用這個東西。

come to help you. Now, go ahead! Go quickly to sleep." Ah, these are moments that are truly gratifying.

If you received corresponding responses and were gratified, do not be self-satisfied. Do not think that they were due to the many good deeds you have done in the past that you are experiencing wholesome rewards and all discerned from using this method of discernment was very auspicious. Oh, once that thought takes over, what do you suppose will happen next? You let your your guard down and start to be lax. How does one become lax? When you obviously know something is unwholesome, but yet you still think to yourself, "Well, I have done so many good deeds. It won't matter if I commit such a trivial offense. It's not likely I will fall in to the hells for this." So you go ahead and do it anyway. The more you do it, the lower you fall until there is no way back out again. This is referred to as indulging in the five desires.

Indulgence here refers to eating, drinking and consuming alcohol without restraint. Well, (you may think) the more one drinks the better. When one becomes overly intoxicated, one can just lie down in the street. These people probably know where they are and assume they have arrived in the Land of Ultimate Bliss. Even if they manage to wake up, they just continue sleeping in the street. Before sobering up, they might think they see Amitabha Buddha's Land of Ultimate Bliss where the ground is made of gold, and it is with the seven precious jewels. It is just too wonderful. Their eyes are tainted. Even if no one is around, they claim they see a person. Even if there are no ghosts, they claim they see a ghost. Even if there are no tigers, they claim they see a tiger. They think they are all there together with them; however, they are not afraid of this tiger if they see it. They continue on with their discursive thoughts. Whatever pops up in their mind, it appears in front of them. Why? Because they are intoxicated!

This intoxication is not merely referring to drinking alcohol, it includes being influenced by illicit drugs. After consuming marijuana, some people might have the perception that they are floating, the feel so light that they roam about in the clouds, mounting wisps, and riding the fog, feeling especially carefree. What happens after the effects of the drugs dissipate? They ache everywhere. Their head hurts. Their limbs are sore. They have an unshakeablelethargy, and are so sleepy they can't keep their eyes open, and always feel sleepy. So they take another hit. Once they take a hit, they feel fresh again. When that weans off, they go back for another hit. They simply cannot put it down, always craving it.

20 To be continued