



正法印
PROPER DHARMA SEAL

占察善惡業報經淺釋

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

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Commentary by the Venerable Master Hua in 1971
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這就像被蛇咬了似的，你總也不會好了。那個毒蛇咬上了，你這個肉一天比一天爛得深一點，一天比一天壞得多一點，壞來壞去壞死了；死了他自己也不知道：「喔？我怎麼死的？」見到閻王爺，問閻王爺：「我怎麼死的？」閻王爺說：「我也不知道！」閻王爺也不知道你怎麼死的。判官就說：「你被毒蛇咬了，因為毒太厲害了，所以現在你就死了！」他這時候才知道，原來我是被蛇咬死的。請閻羅王給他判斷這個案：「牠把我咬死了，我應該也把牠咬死了！」閻羅王說：「好！你也去做一條毒蛇去，再把牠咬死！」就互相這麼咬，這就是試一試看的關係。

五欲，就是財、色、名、食、睡。財這個東西最壞了，財這條蛇，咬死不知多少人；色這條老虎，也不知道咬死多少人。名等於蠍子那麼毒、等於蜈蚣那麼毒，也把人害了不知多少。食，吃東西。今天果逸說她吃得太多了，我給她算一算，為什麼她吃得那麼多呢？喔！原來是因為好吃，忘了多少，吃飽了才知道多了；沒有吃飽的時候，她那個貪心說：「那個不錯，

It is just like being bitten by a snake. The wound from a poisonous snake will never get better. When bitten by a poisonous snake, the flesh from the wound will rot deeper and deeper each day, it will only get worse as days pass, spreading here and there until the person dies. After they die, they don't even know it, thinking, "Oh, how did I die?" When they see King Yama, they ask, "How did I die?" King Yama replied, "You were bitten by a poisonous snake and because venom was extremely poisonous you died from it." Only then do they know they died from a snakebite. They beg King Yama for justice saying, "This snake bit me, and it killed me. I should be able to bite it back so it dies too!" So King Yama complies and replies, "Fine, you will return as a poisonous snake, and bite and kill each other." So they go back and forth like this, biting each other to death. All this comes about from that original thought of being curious about trying drugs.

The five desires refers to wealth, lust, fame, food and sleep. Wealth is the worst of all. Wealth is a snake that has killed a countless number of people. Lust is a tiger which has also killed uncountable people. Fame is as poisonous as the scorpion or centipede, it too has ruined countless people. We eat food. One of my disciples mentioned that she had a lot to eat today. As she reflected on this with me, I pointed out to her that it was because when she eats something good, she loses track of how much she has eaten. Only when she is very full does she realize that she ate too much. On the occasions when she eats less, she wants more and thinks to herself, "This one is not too bad, maybe I'll have a little more. That one is not bad either, I'll have a bit more of that too." It happens just like that. As she eats, she can't tell whether she is full or not. Only when she has no more room does she know that she has eaten too much. She could not even manage

吃多一點！那個也不錯，吃多一點！」這麼樣子。那時候不知道吃飽、沒吃飽？吃完了之後沒有房間了、沒有房間了，才知道多了。所以，講法也講不出來了，把吃的東西都給壓住了、壓到底下了。所以你看！這是食。

最後要不得的，是一個睡。這個睡蟲，人人和它做一個最親密的朋友；你想要醒，牠就叫你睡。這睡蟲在什麼地方啊？我告訴你們，這個睡蟲在你那個鼻子尖上。牠給你一咬，你就要睡了。最好你若不睡覺，你把你那個鼻子用力一捏一下，那個蟲子就跑出去了；跑出來，你就醒了，不會睡覺了。這是我告訴你們一個秘訣。可不要把鼻子捏下來；若捏下來沒有鼻子了，那最不好看了。

「勿當自縱，以起放逸」：縱，就是把它放開了。你不要自己縱放開來，因為你要是一把它放開，就不守規矩了。好錢，有了就隨使用；色也有了，就隨便不守規矩了；名也有了，這也是一個很好的；利和食也隨便了。

修道的人應該想：我應該吃少一點，世界上還有很多人沒有飯吃呢！我吃少一點，留一點給世界沒有飯吃的人吃啊！你這樣觀想，你還敢吃多了嗎？要省下自己所應該吃的東西，給世界上沒有飯吃的人吃。若這樣想，這就不放逸；你要是不這樣想，就要「以起放逸」了。不守規矩，就是放逸。這就是戒止你，叫你不要這樣子。

你不要五欲具足了，你就發起狂來了，不守規矩：「守那個幹什麼？能有什麼用？受戒的人都是最愚癡的！守規矩的人都是最愚癡的！你看我們自由自在，忽天忽地，願意到天上去就到天上去，願意到地下去就到地下去。這有多自由！」這一自由啊！就到天上去，到那個非非想處天去了；你想不到的地方也到了，到地獄，要到十八大地獄、五百小地獄、千千萬萬的小地獄，到那個地方去了。

to speak Dharma because she was so full. Just look at that, this is food.

The last of the five is sleep. Everyone is the best buddy of the sleeping bug. When you want to stay awake, it calls you to sleep. Where is this sleeping bug? Let me tell you, this sleeping bug is right there on the tip of your nose. When it bites you, you will have the urge to fall asleep. If you don't want to fall asleep, it is best if you pinch your nose really hard and the bug will run away. When it is gone, you will stay awake and no longer sleep. This is a secret I am sharing with you. However, don't pinch your nose so hard that you tear it off your face, then it would be very unsightly.

Should not be complacent and become lax. Complacent means unrestrained. Don't let yourself go because if you do, you will no longer follow the rules. If you are fond of money, you will use it freely once you have it. When you have beautiful forms, then you will not follow the rules. When you have fame, then it becomes too good to let go. Following right along are unrestrained indulgence in wealth and food.

People cultivating the Way should think, "I should eat a little less. There are so many people in the world who have nothing to eat. If I eat a little less, I will leave a little more for the people without any. If you contemplate in this way, will you still dare to eat too much? We should save the food that we ought to eat for all the people in the world who have none." If we think this way, then we won't be lax. If you do not think this way, then you will start to be lax. Not following the rules is to be lax. This part is to keep you in check, to instruct you not to behave like this.

Don't go crazy if you are replete with the five desires and not follow the rules, thinking, "Why should I follow the rules? What use is it anyway? Those who receive the precepts are the most stupid. All those who follow the rules are the dumbest. Just take a look at how free we are, we roam freely between heaven and earth. We ascend to the heavens if we want to. If we want to go underground, we just go. This is freedom." Oh, talking about this freedom. Ascending to the heavens, you arrive at the heaven of neither thought nor non-thought (naiva-saṃjñin-nāsaṃjñin.) You will go to places where you never imagine going, the hells. The eighteen great hells, the five hundred small hells and the thousands of little hells, you will go these places.