

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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那麼，外邊的人想要來研究佛法可以的，make an appointment 約時間，在白天的時間，你願意請問什麼佛法可以的。因為晚間我們這兒，現在很多的工作，並且我們休息有一定的時間，所以不能陪各位外邊的人隨便談話。這一點，不論裡邊的人、外邊的聽眾，都要特別地留心這一點。你告訴他們，晚間任何人也不答覆問的問題；我們這規矩是這樣子的，不向其他的地方攀緣。你互相講話，你出家人對在家人願意講話，這就是攀緣；你在家人願意和出家人亂講話，這就是不尊重佛法。

「若遭眾厄種種衰惱不吉之事，擾亂憂怖不稱意時，應當甘受」：遭，是遭遇。眾厄，就是所有的厄難；厄難，也就是災難。種種衰惱，也不是一樣，就是賊偷、火燒，什麼事情都有了，種種不如意的事情都全了。若是遭遇到一切厄難等種種不如意的事情、不吉祥的事情，在這個時候來惱亂一切的眾生，令一切人的心不如意，這時候，應當甘而受之。不稱意，所以就惱亂；憂怖，就恐懼了。

怎麼叫甘而受之？本來是苦，但你要想它是甜的，接受這種的事情。甘，也就是甘心願意，就是這些個不

Non-residents who wish to come and investigate the Buddhadharma are allowed to make appointments during the day. They can ask any questions they like regarding the Buddhadharma. During the evening, however, we have a lot of work to do here, and have a fixed schedule for rest, so we cannot casually spend time talking to non-residents. You should all pay special attention to this regardless of whether you are a resident or a non-resident. Go ahead and tell them that no one will give answer any questions asked in the evening. This is one of the rules of this place so we won't get attached and climb on conditions in other areas. When you talk to each other, when a monastic willingly talks to a layperson, that is climbing on conditions. When a layperson willingly and casually talks to a monastic, that is not being respectful towards the Buddhadharma.

Those who have encountered various mishaps or inauspicious matters, as well as those who are disturbed, fearful and who have encountered unfortunate events should willingly accept their retribution. There could be all kinds of mishaps which might not be the same, for example, robberies or fires. All kinds of unfortunate events happened, and all kinds of inauspicious matter turned up. If one encounters these mishaps and unfortunate events which are disturbing and cause the mind to be unsettled, one should in that moment, accept the retribution willingly. Because these events are unfortunate, they cause afflictions. These events are to be feared so they cause fear and worry.

What does it mean to willingly accept the retribution? Fundamentally, something might be a hardship, but you decide to perceive it as pleasant and willingly accept it. You pleasantly accept all of these inauspicious and unfulfilling matters without the slightest bit of resentment towards the Buddhas, without saying, "Oh, why is this so difficult? I recited the

吉祥、不如意的事，你都很歡喜接受的，沒有一點：「啊！這個這麼難！我又念佛，怎麼我又遇到意外呢？我又修行，怎麼我又被人打劫了呢？我又這麼用功念佛，怎麼佛菩薩又不保護著我呢？什麼道理？」這麼就怨佛了。連菩薩也怨起來了：「唉！這個菩薩真不公平！你本來有這個能力可以保護著我，為什麼你不保護我呢？太偏心了！」

有的人又打妄想，說：「我很相信師父，怎麼師父還令我有這種意外的事情發生呢？這個師父也不理我了！」把師父也鬧了，把師父也怨了，於是乎就發脾氣了，又哭又喊的：「這師父對我也不好了！」先怨佛，然後怨菩薩；菩薩怨完了，怨師父。所以這師父很不容易做的，菩薩也不很容易做的，佛更難做了。你不要以為成佛就什麼都好，眾生很多不平的事情都來怨佛的。好像外道就罵佛，說佛教是魔鬼啊！你不要相信他。你要信佛，他說是魔鬼。你看有什麼法子呢？就這樣子！

「無令疑悔，退修善業」：使令不要懷疑後悔，不要退心向後轉，就不發菩提心了。你不要遇到一點魔難，你就受不了。

我遇著有個人在香港——就是那個大光公司的陳瑞昌；他的姨甥女發魔障病，有鬼上她的身，就令她發癲發魔氣的樣子。他就發願說：「如果我這個姨甥女的病不好，我以後就不信佛了！」就發這麼個願。幸虧他的姨甥女的病以後果然就好了，大約是佛也怕他不信，所以就叫他的姨甥女好了。並不是佛怕他不信，只是當時我看她這種發狂的樣子很可憐，所以我就叫他這個姨甥女病就好了；好了以後，全家都信佛，都皈依三寶了。小孩子一生出來就皈依三寶，就請人吃齋。每逢生一個孫，生一個孫女，就請佛教所有的人來吃齋，開這個吃齋不殺生的風氣。

◎待續

Buddha's name, but why did I still get into an accident? I cultivate the Way; why was I robbed? I have been reciting the Buddha's name vigorously, why aren't the Buddhas and Bodhisattvas protecting me? Where is the principle behind this?" You are resentful even towards the Bodhisattvas, thinking, "Sigh, the Bodhisattvas are just really unfair. You could have protected me; why didn't you? You are just taking sides."

Some people also have these kinds of discursive thoughts, "I believe in Shifu, but why did Shifu allow this accident to happen to me? Shifu no longer takes care of me!" Now they even blame and resent Shifu until they lose their tempers, break down in tears and scream, "This Shifu is not good to me!" First, they resent the Buddha, then they resent the Bodhisattvas. After finishing with the Bodhisattvas, they turn their resentment towards Shifu. I have to say it is not easy being a Shifu, it is also not easy being a Bodhisattva, it is even more difficult to be a Buddha. Don't think everything is always fine and dandy when you are a Buddha. When matters don't go their way, living beings will resent the Buddhas. Just like how those who are not Buddhists can slander the Buddha by claiming that Buddhism is demonic. They will tell you not to believe in the Buddha. If you believe in the Buddha, they will say it is demonic. What can we do about that? This is just the way it is.

Without any doubt or regret or retreat in cultivating wholesome deeds. When you encounter inauspicious matters, accept them willingly. Do not doubt or regret. Do not retreat and turn your back on your Bodhi resolve. You have encountered a little demonic obstacle, but don't go on and on about not being able to take it.

I met a person in Hong Kong, Ruichang Chen from the company, Daguang. His niece was possessed by a ghost, and she went crazy. He made a vow, "If my niece does not recover from this illness, I will never again believe in the Buddha!" Fortunately his niece did recover from the illness. Probably because the Buddhas were afraid he might lose his faith so they cured her. It is not that the Buddhas were afraid he would become an unbeliever, it was just that I pitied her seeing how mentally unstable she became, so I cured her. After she recovered, the entire family believed in the Buddha, and subsequently took refuge with the Three Jewels. They brought all of the newborns in their family to take refuge with the Three Jewels right after they were born, and then the family would treat everyone to a vegetarian feast. Whenever there is a new addition to the family, whether it is a grandson or a granddaughter, they will treat every Buddhist they know to a vegetarian feast. Thus they created a popular trend of not taking lives and a plant-based diet.

◎To be continued