



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



宣化上人講於1971年
曾素珍 英譯

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

「復次，若觀現在從生以來，不樂殺業，無造殺罪」：假設你觀察現在，從你出生以來，你不願意殺生，你也沒有造過殺罪；「但意主殺業」：但是你心裡頭觀想這個殺業。「而於此第二輪相中，得身大惡者，謂名不相應」：而占察這個第二輪相的時候，得到這個身大惡了，就說是不相應。大惡，就是殺盜淫了。

「自餘口、意中，業不相應義，亦如是應知」：你其餘的口和意的這個業，這不相應的義理，也就像身業這個樣子一樣。所以若你得到相應，就叫清淨；沒有得到相應，這就沒有得到清淨。

善男子！若未來世諸衆生等，欲求度脫生、老、病、死，始學發心修習禪定無相智慧者，應當先觀宿世所作惡業多少，及以輕重。若惡業多厚者，不得即學禪定智慧，應當先修懺悔之法。所以者何？此人宿習惡心猛利故；於今現在必多造惡，毀犯重禁。以犯重禁故，若不懺悔令其清淨，而修禪定智慧者；則多有障礙，

Furthermore, if one recalls in this life from when one was born, one is unwilling to kill and has not committed any killings, but one's conscious mind was thinking about the killing karma thus resulting in the second wheels presenting great evil of the body, this is considered a non-corresponding response. Great evil refers to the acts of killing, stealing, and sexual misconduct.

From this, if there are non-corresponding responses with the remaining mouth and mind, one should know the reason. With the remaining karma involving the mouth and mind, the principle behind non-corresponding responses are the same as with the karma of the body. If you received a corresponding response, this is called purity. If you did not receive corresponding responses, then you have not gotten purity.

Sutra:

Good men. If in the future, those who wish to transcend birth, old age, sickness and death, those who have bring forth the resolve to practice Dhyana concentration and wisdom of no-marks, one should first discern the intensity of one's unwholesome karma from past lives, whether it is little or great, light or heavy. For those whose unwholesome karma is great and heavy, they should not immediately study the wisdom of Dhyana concentration, they should first practice repentance. Why is it so? It is because their habits and unwholesome

不能剋獲。

這是第三科，別明懺法。別明懺法又分出三小科：第一，是明應該修的懺悔的方法。第二，正示懺悔的法。第三，令你明白得清淨相；什麼叫清淨？什麼叫相應？

「善男子」：地藏王菩薩叫了一聲善男子。「若未來世諸衆生等，欲求度脫生、老、病、死，始學發心修習禪定無相智慧者」：假設將來世的時候，所有一切的眾生，有想免去生、老、病、死苦的這種人，或者開始來學著發菩提心這樣的人，或者修行禪定這種無相智慧這樣的人。「應當先觀宿世所作惡業多少，及以輕重」：自己應該先占察占察自己前生所作的惡業或多或少、或輕或重？

「若惡業多厚者，不得即學禪定智慧」：假使知道自己這惡業又多又重，不可以即刻修習這個禪定智慧。厚，也就是惡業重的意思。那麼怎麼辦呢？「應當先修懺悔之法」：應該首先修習懺悔之法。

「所以者何」：所以然的原因是什麼呢？「此人宿習惡心猛利故」：這個人在前生，他的惡心是很大的。猛，就是很勇猛；利，是很快的。「於今現在必多造惡，毀犯重禁」：所以在現在的時候，他一定會造很多惡，就會破戒了。重禁，就是殺、盜、淫、妄，這叫四根本戒。他毀壞重禁，這個是在佛教裡決定不可以犯的，那麼他犯了。

「以犯重禁故，若不懺悔令其清淨，而修禪定智慧者」：因為他犯這個根本戒了，假設他不懺悔這個業障，令破戒這種的罪得到清淨，就先修習禪定，想得到開般若的智慧和話，這樣的人「則多有障礙，不能剋獲」：就會有很多障礙，不能得到證果。剋獲，就是證果。

☯待續

minds from past lives are fierce and sharp. In this present time, they would surely have created a lot of offenses and would have violated major prohibitions. Since heavy offences were created, if they do not repent and return to purity but practice Dhyana concentration and wisdom, they would encounter many obstacles and cannot certify to fruition.

Commentary:

This is the third part, to specifically explain the practice of repentance. Here it is further subdivided into three smaller sections. First, to explain the reason for repentance. Second, to formally explain the method of repentance. Third, to make you understand what is meant by being purified. What is purity? What is a response?

Good men, exhorted Earth Store Bodhisattva. **If in the future, those who wish to transcend birth, old age, sickness and death, those who have bring forth the resolve to practice Dhyana concentration and wisdom of no-marks, one should first discern the intensity of one's unwholesome karma from past lives, whether it is little or great, light or heavy.**

For those whose unwholesome karma has been great and heavy, they should not immediately study the wisdom of Dhyana concentration. What should they do then? **They should first practice repentance.**

Why is it so? It is because their habits and unwholesome minds from past lives are fierce and sharp. In their past lives, their unwholesome minds are great. Fierce also means ferocious, sharp refers to being quick. **In this present time, they would surely have created a lot of offenses and would have violated the major prohibitions.** Therefore in this present time, they would have created a lot of evil and would have subsequently violated the precepts. Major prohibitions are killing, stealing, sexual misconduct, and lying, these are the four fundamental precepts. Violating the major prohibitions is not allowed in Buddhism, but they violated them.

Since heavy offenses were created, if they do not repent and return to purity but practice Dhyana concentration and wisdom. Because they have violated the fundamental precepts, if they do not repent of these karmic obstacles and allow the offenses to return to purity, instead jumping ahead to practice Dhyana concentration wishing to open the wisdom of prajna, then **they would encounter many obstacles and cannot certify to fruition.** ☯To be continued