



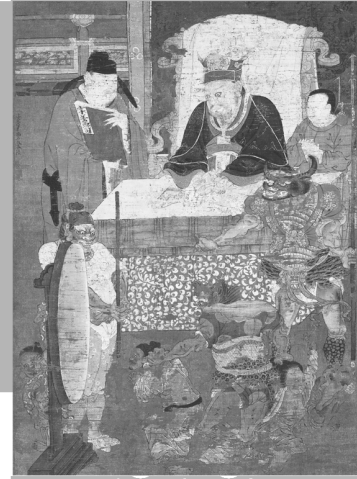
正法印
PROPER DHARMA SEAL

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
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Commentary by the Venerable Master Hua in 1971
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或失心錯亂，或外邪所惱，或納受邪法，增長惡見，是故當先修懺悔法，若戒根清淨，及宿世重罪得微薄者，則離諸障。

「或失心錯亂」：失心，怎麼心會失了呢？失心，就是發癲狂了，好壞善惡什麼都不知道了。他或者發癲狂，或者心裡產生一種錯亂的感覺。比如人家說好，他說不好；人家說不好，他說好。總是和人所見的不同。

「或外邪所惱」：或者有邪鬼惡神，有修羅那些妖魔鬼怪、魑魅魍魎，就來入他竅了。入他竅，你看著他是個人，但是他那個靈性就已經變成邪魔外道了。

「或納受邪法，增長惡見」：納受，就接受。或者接納領受這種邪法，邪惡的見解就念念增長。好像你想念咒把人念死，這就是惡見。

什麼叫邪法呢？比如我教你一個方法，你念這個咒，就會想什麼有什麼；你想女人就有女人來，你想錢就有錢來。這就是邪法邪術，不是正當的。好像有一種大搬運，就是譬如我想喝多少酒，你用個紅

Sutra:

Or they might get confused and lose their minds. Or they might be disturbed by external evils. Or they might accept distorted teachings, deepening their unwholesome views. Therefore, they should first practice repentance. For those whose roots in the precepts are pure and those whose past karma of great evil are light, then they would be able to leave behind all obstacles.

Commentary:

Or they might get confused and lose their minds. Losing their minds, how can one lose one's mind? Losing one's mind is to go insane, they would not be able to differentiate good or evil, they would not be able to comprehend anything anymore. They might go crazy or their mind might produce a kind of feeling of being confused. For example, whatever others say is good, they will claim it is not; whatever others say is not good, they will claim it's good. They will always view things differently from others.

Or they might be disturbed by external evils. Possibly, beings with asuras traits such as evil ghosts, evil spirits, demons, goblins will creep into their minds. When one's mind has been crept into, one might be seen as a person but one's soul has already been overtaken by demons and cultists.

Or they might accept distorted teachings, deepening their unwholesome views. For example, if you wish to recite a mantra to bring about another's death, this is an unwholesome view.

What are evil teachings? For example, I could teach you a method where you would recite a specific mantra, you will then receive whatever you wish for. If you wish for women, women will come. If you wish for money, money will come. These are distorted teachings and black

布把或者是個壺，或者是個茶杯蒙上，一念這個咒，這個酒就來了。這就叫邪法！可是你就覺得：「這真靈啊！他真有神通！」其實這是邪法，你不明白真正佛法，你就被他騙了。他說他修行得道了、開了悟了，有了神通了，又有什麼本領了；其實這就是納受邪法。

好像密宗裡面有一種邪法，這種法怎麼樣呢？他一念這個法叫某一個人死，這個人或者七天、或者十四天、或者三個禮拜，就會死了。但是現在這又很奇怪的，達賴喇嘛念這個咒也不靈了，班禪念這個咒也不好使了；所以現在這個到末法的時候，他這種法也都沒有用了！

「是故當先修懺悔法」：因為這個，所以你就應該先地修這個懺悔的方法。你懺悔，就得到清淨了，才可以修這個禪定般若的智慧、無相般若的智慧。

「若戒根清淨，及宿世重罪得微薄者，則離諸障」：宿世，就是以前。假設你沒有犯過戒，你占察輪相，以前所應該得的重罪，得到細又淺的，這一切障礙就都會離開了，就得到清淨了。

善男子！欲修懺悔法者，當住靜處，隨力所能，莊嚴一室，內置佛事，及安經法，懸繪幡蓋。

這是第二科，正示懺悔法；指示明白懺悔的方法。正示懺悔法又分出兩小科：第一，明白懺儀；修懺的這種儀式；第二，明白懺的期限、期間。在第一科明懺儀裡邊，又分出二小科：第一科，廣明晝時佛事；講晝三時的佛事；第二科，略示夜時佛事；就是晚間懺悔的佛事。

☞待續

arts, they are not proper. For instance, there is an art of great transport. For example, when I wish to consume a certain amount of wine and if you use a red cloth to cover over a pot or cup, once the mantra is recited, wine will appear. This is referred to as black arts. But you might think, "This is very efficacious. He really does have spiritual penetrations." In reality, this is just black arts. If you do not truly understand the Buddhadharmā, then you will be deceived by them. They might say they have cultivated and have attained the Way, that they have become enlightened and have attained spiritual penetrations and other abilities. In reality this is a case of having accepted distorted teachings.

For example, there is a kind of black art in the secret school. How does it go? If they recite a mantra to cause the death of a certain person, this person will die within maybe seven days, fourteen days or after three weeks. But it is very strange that the Dalai Lama is not very efficacious in reciting this mantra, nor could the Panchen Lama make it work very well. Therefore in this Dharma Ending age, there is no use to this kind of mantra.

Therefore, they should first practice repentance. For this reason, you should first practice repentance. When you repent, you will attain purity. Only then can you practice the wisdom of dhyana prajna and the wisdom of no-marks prajna.

For those whose roots in the precepts are pure and those whose past karma of great evil are light, then they would be able to leave behind all obstacles. If you have not violated the precepts, when you discern the wheels for all your heavy offences of the past and receive surfaces that are fine and shallow, then all the obstacles will leave and you will be able to attain purity.

Sutra:

Good men. Those who wish to practice repentance should go to a serene place, according to their ability they should adorn a room by placing Buddhist images, Buddhist scriptures and decorating it with banners and canopies.

Commentary:

This is the second section, to properly explain the method of repentance. This section can further be divided into two: first, to explain the repentance ceremony and second, to explain the repentance periods. The first part of explaining the repentance ceremony can be subdivided into two parts: first part is to explain in detail the repentance ritual during the day; second part is to briefly explain the repentance ritual during the night.

☞To be continued