



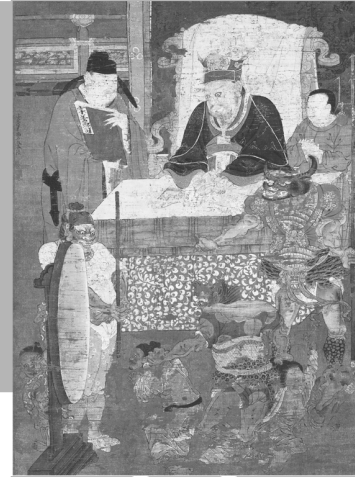
正法印
PROPER DHARMA SEAL

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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如是禮已，應當說所作罪，一心仰告：唯願十方諸大慈尊，證知護念；我今懺悔，不復更造。願我及一切衆生，速得除滅無量劫來，十惡、四重、五逆、顛倒、謗毀三寶、一闡提罪。復應思惟：如是罪性，但從虛妄顛倒心起，無有定實而可得者，本唯空寂。願一切衆生速達心本，永滅罪根。

這是第五科，明說罪懺悔。怎麼叫說罪呢？比如我做什麼壞事了，我要說得詳詳細細的，不要籠籠統統的；不要這麼好像說又不說，不說又好像說。這樣子就不是說罪！這要坦白，坦白你所造的罪。

比如我殺過一個人。要說：「我殺過某某人，姓什麼、叫什麼，在什麼地方，因為什麼我殺了一個人，我現在要懺悔！」要說得清清楚楚的，不能就單單說我以前殺了一個人，也不說他的姓名、也不說為什麼殺這個人的因緣；這

After making obeisance, one should speak up of all offenses made, single-mindedly look upward, and confess: I hope the greatly compassionate ones of the ten directions will certify and protect me. I am repenting today and will not make the same mistakes again. I only hope that I and all living beings will be able to quickly eradicate the offenses from committing the ten unwholesome deeds, the four major offenses, the five rebellious acts, inverted views, slandering of the three jewels, and being an *icchantika* since limitless *kalpas* ago. Next, one should carefully contemplate: the nature of such offenses originated from the mind that is illusory and inverted, there is nothing fixed or real about it as it cannot be obtained, it is fundamentally empty and still. I hope all living beings will quickly reach the original source of their minds and forever eradicate the roots of their offenses.

Commentary:

This is the fifth section, to explain the confession of offenses and repenting. Why does it mean to confess? Let's say I have done some bad deeds and so I must disclose all the details clearly. It does not work if you hide the details and keep them vague. Don't beat around the bush giving the impression that you are telling something yet not telling, or not telling something yet doing so otherwise. That is not the way to confess. You must be very honest and truthful about all the offenses you committed.

For example, I have killed a person. You should say, "I killed a person," and you clearly state his first and last name, explain where

就叫不坦白。又說：「我以前偷過東西，我現在要懺悔！」那麼偷過什麼呢？你不說清楚了，這也叫不坦白。你或者偷人的一隻雞，就說因為什麼因緣，我偷了一隻雞。或者偷了人家一隻狗，或者偷了人一隻貓，在什麼情形之下，這要說得清清楚楚。

對佛、對法、對僧來懺悔說罪，不可以說一半、留一半，那一半我不說那麼清楚；說那麼清楚，佛、法、僧都知道我這個罪業太清楚了，那怎麼辦？那你不說清楚了，你罪業就不能滅得清楚。你必須要說得清清楚楚的，才能消滅罪業清清楚楚的。那麼在十方三寶的面前，在地藏王菩薩的面前，要這樣說罪懺悔。

那麼有的時候你造了什麼罪，若對大德高僧來懺悔，也是一樣的，也是要把說犯罪的因緣說得清清楚楚的：「我現在知道錯了，我要改悔了！」這叫說罪懺悔，又叫發露懺悔。發露，就是一點都不隱瞞、不藏的，都把它說出來。你無論造了什麼罪，你若能坦坦白白的，把它詳詳細細說出來，都可以消滅了。你若不坦白，就是光這麼說一句：「我犯了殺戒了、我犯了盜戒了！」那不算的。

「如是禮已，應當說所作罪」：像前面這麼頂禮十方三寶，然後稱名我地藏菩薩之後，你應該說明瞭你所做的罪。你做過什麼罪業就說什麼，說得清清楚楚的。「一心仰告」：就是專一其心仰對著佛、對著三寶，來告訴三寶，告訴地藏王菩薩。

☯待續

and why you killed this person. "Now I would like to repent!" You need to say it very clearly. It will not do if you just say you killed a person and do not state his name and do not disclose the reason you killed this person. That is not considered honest and truthful. In another example, you might say, "I have previously stolen some goods and now I would like to repent." What was it that you stole? If you do not say the details clearly, it is considered not honest and truthful. Or you might have stolen a chicken, you will then need to say under what circumstances you stole the chicken. Or you might have stolen a dog or a cat under what circumstances, you need to disclose all the details clearly.

When you are repenting and confessing to the Buddha, to the Dharma, and to the Sangha, you should not confess only a portion of your offenses and keep mum or be very vague on the remaining details. You might be thinking: "If I spill out all the details, the Buddha, Dharma, and Sangha will surely know too much about this offense of mine and what should I do?" If you do not confess clearly, your offensive karma will not be able to be wiped out cleanly. You must confess everything very clearly, only then could you eradicate the offensive karma entirely. Therefore one would confess and repent this way facing the Triple Jewel of the ten directions and Earth Store Bodhisattva.

If you ever commit a grave offense and repent before a greatly virtuous high sangha, you would do the same. You would need to elaborate in detail on all the circumstances in which the offense was committed, saying, "I now know I am wrong and I want to reform." This is called confessing and repenting. To confess is to not conceal any details but to disclose them. No matter what kind of offense you have committed, if you can disclose it in great detail truthfully, it can be eradicated. If you are not truthful but merely just saying, "I have committed the offense of killing, I have committed the offense of stealing!" That does not count.

After making obeisance, one should speak up for all offenses made. After you have bowed to the Triple Jewel of the ten directions as described previously and after you have proclaimed my name, Earth Store Bodhisattva, you should speak up in detail about the offenses you have committed. Whatever the offenses you committed you should say them out clearly and truthfully. **Single-mindedly look upward and confess** means you should look upward single-mindedly to the Buddha and the Triple Jewel, to convey your confession to the Triple Jewel and Earth Store Bodhisattva.

☯To be continued