



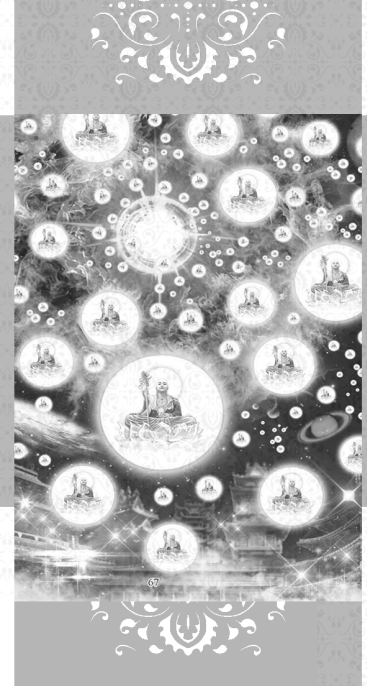
正法印  
PROPER DHARMA SEAL

# 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  
English Translated by Bhikshuni Jin Ben



「願我及一切衆生，畢竟永捨嫉妒之心」：願意我和所有的眾生，一定要永遠地把這個嫉妒之心布施了它。你看，要隨喜人，捨惡從善。嫉妒是一個人最惡的心、最壞的心，但是我們人人不要學就會了；也沒有師父教，他就懂得怎麼樣嫉妒；也沒有怎麼樣去學習，他自己就明白了。所以，現在我們要和一切的眾生發這個畢竟的願。畢竟，也就是究竟，也就是最後。

布施給誰？誰要，就布施給誰；沒有人要，你把它扔到街上去餵狗，叫狗把它吃了。因為嫉妒就和糞屎一樣的，那狗就各處找這個東西來吃；所以應該把它丟到街上去，不要你再保留著它，保留它那太骯髒！嫉妒比糞屎還骯髒、更厲害，因為它能把你心給染得不清淨了。所以啊！無論哪一個學佛法，都要發願把這個嫉妒心快點把它捨了，你是越快越好。你切記不要存一個嫉妒心，存一個嫉妒心就不會成佛的，所以要捨了它！

「於三世中一切剎土，所有修學一切功德及成就者，悉皆隨喜」：在過去世、現在世、未來世這三世中，

They are vowing that I and all living beings will forever renounce the mind of jealousy. You vow that you and all living beings will definitely renounce the mind of jealousy forever. One should rejoice with others, renounce all evil, and do all good. Jealousy is the most evil kind of mind. But it is a mind that we all have without having to learn. The Master did not teach them, yet they understood how to be jealous. They did not put any effort into learning this, and yet they know it on their own. So we and all living beings should make this ultimate vow. Ultimate is final; it could also mean concluding.

Who are we renouncing it to? We'll give it to anyone who wants it. If nobody wants it, you can throw it to the dogs on the streets and make them eat it. That is because jealousy is just like excrement, and dogs look everywhere for it to eat. Therefore, you should throw it on the streets and not retain it. It is just too filthy to be retained. Jealousy is even more filthy than excrement because it can taint your mind and make it impure. So, no matter who is studying the Buddhadharma, they should make vows to renounce their jealousy quickly; the quicker, the better. You must not harbor jealousy because you will never become a Buddha if you harbor jealousy; that is why we must renounce it.

**We will rejoice with everyone within the three periods of time and all Buddha lands who practice all kinds of merits and have achieved accomplishments in their practices.**

十方諸佛的一切國土，所有的佛菩薩、阿羅漢修學一切功德，及他所成就的，我都跟著隨喜。佛修什麼行門，我就修什麼行門；佛怎麼樣成佛，我也就照那個樣去發願成佛，這就叫發隨喜之願。

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明天是中國的農曆五月初一，在很久以前，就有人發願來皈依三寶；今天又有一位舊的人，發的一個心願來皈依三寶，所以我們準備明天三點鐘舉行皈依的儀式。本來在以前皈依的時候，都很早就告訴，或者兩個禮拜以前，或者一個月以前告訴；這一次，因為這一位報名皈依的有另外的事情要到旁的地方去，所以就早一點為你們各位來舉行皈依的儀式。我們人要皈依三寶，無論任何人都可以皈依三寶；不過皈依之後，一定要恭敬三寶，不要毀謗三寶。這樣子，就是繼續向前修行，將來一定會成佛的。不要把這個事情看得很平常！

那麼在這皈依之後，我們每一個人就要很慎重其事，不需要再皈依。皈依只皈依一次就可以了，不要三次、五次的。像中國人有一些個無知無識的愚夫愚婦，被太明白的這些個法師就給教化得糊塗了。為什麼呢？這一些個太明白的法師，不像我這麼笨，他說：「你皈依越多越好！皈依一次，你可以再皈依第二次、第三次、第四次！」為什麼他叫你皈依這麼多次呢？就是皈依要拿錢來；皈依要有紅包來供養師父、供養常住，所以叫人多皈依幾次，就有多幾個紅包拿。因為這個，我說他們比我聰明，我就學不會這個方法；所以我的皈依弟子只可以皈依一次，並且有皈依過其他人的，也就不必再皈依了。

待續

Within all Buddha lands of the past, present, and future periods, I will rejoice in the meritorious practices and achievements of all Bodhisattvas and Arhats. Whatever the Buddha practices, I will practice the same Dharma door. Whichever way the Buddha has accomplished Buddhahood, I make vows to emulate them to achieve Buddhahood. This is making vows to rejoice with others.

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It is the first day of the fifth lunar month tomorrow. Once, a very long time ago, some people made vows to take refuge with the three jewels. There is another “old” person who vowed to take refuge with the three jewels. Therefore, we are going to have a refuge ceremony tomorrow at three in the afternoon. Usually, an announcement would be made much earlier before the ceremony, probably two weeks or a month prior. However, one of the participants has an engagement elsewhere, so we’ll hold the ceremony earlier. We should all take refuge with the three jewels; anyone could take refuge with the three jewels. However, once you have taken refuge, you must revere the Three Jewels and not slander them. This is how to continue moving forward in your cultivation, and you will surely accomplish Buddhahood in the future. Do not take this as very ordinary.

After taking refuge, we must take it very seriously, and there is no need to take refuge again. When you take refuge, doing it once is enough; don’t take refuge three or five times. There are some Chinese who are fools who do not know anything; they are confused by some Dharma Masters who are “too-knowing.” Why? These “too-knowing” Dharma Masters are not as dull as me; they say: “The more you take refuge, the better. After you have taken refuge for the first time, you can take refuge again the second time, the third time, the fourth time.” Why do they teach you to take refuge so many times? It is because you need to fork out some money to take refuge. When you take refuge, you should offer a red packet (with cash) to your Master and make offerings to the Way place. So when they teach people to take refuge several times, they will receive more red packets. So I say they are smarter than I am because I cannot learn this method. That is why my disciples can only take refuge once. On top of that, if they have already taken refuge under another master, there is no need to take refuge again.

To be continued