

占察善惡業報經淺釋

The Sutra for 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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「以不勤觀如是法故」：因為你不精進修行前邊所說這四諦十二因緣，和真如實際等等法的緣故，所以；「不能畢竟不作十惡根本過罪」：常常就會打妄想了，常常打妄想就會造罪業了，所以對於十惡這根本過錯的罪業，就不能完全不作。

「於三寶功德種種境界不能專信」；你對三寶佛、法、僧的功德的種種境界，你不生出一種真正的信心。「於三乘中皆無定向」：於聲聞乘、菩薩乘、緣覺乘這三乘道理裡邊，你不知道修哪一個法門好。也不知道修四諦好啊，還是修十二因緣好？也不知道修六度真如實際的理好，還是修什麼法門好？就是無所適從。無所適從，就不知道走哪一條路；這叫沒有定向，於這個三乘也沒有定力，也沒有一個方向，不知道怎麼樣去修行。

明白，就知道是什麼意思了；不知道是什麼意思，就是不明白。就是這個道理，那還問什麼哪？凡夫有凡夫的無明，聖人也有聖人的無明，在等覺菩薩還有一分生相無明沒有破；聖人的無明就淺一點，凡夫的無明就深一點。總而言之，你自己不明白為什麼你做這個事情。

Failing to diligently contemplate these Dharmas of the Four Noble Truths and Twelve Links of Dependent Arising, **they cannot fully refrain from committing the ten unwholesome fundamental offenses.** They often have discursive thoughts. When many discursive thoughts arise, they are bound to create offenses. Therefore, they cannot completely stay away from committing the ten unwholesome deeds, which are fundamental offenses.

They will fail to evince pure faith towards the meritorious virtues of the Three Jewels and will lack clear direction in the teachings of the Three Vehicles. They cannot develop genuine faith towards the meritorious virtues of the Buddha, Dharma and Sangha. Within the doctrines of the Sound Hearer Vehicle, Bodhisattva Vehicle and the Vehicle of Those Enlightened to Conditions, they do not know which Dharma to cultivate. They do not know if they should cultivate the Four Noble Truths or the Twelve Links. They do not know if they should cultivate the principles of the Six Paramitas, true suchness, and absolute reality, or cultivate some other Dharma door. They do not know which path to take, for they have no goal or direction. Within the Three Vehicles, they have no focus or aim nor any idea of how to cultivate.

To understand is to know the meaning. Not understanding is not to know something. That's all there is to it. What is there to ask? Ordinary people have ignorance of ordinary people; sages have the ignorance of sages. Even Bodhisattvas of Equal Enlightenment have not eradicated the very last portion of primal ignorance. Sages have a little less ignorance; ordinary people have a little more. In sum, ignorance is basically not understanding why you did something.

Let's take the example of a romance between a man and a woman. Where does such energy come from? That is basically ignorance; it comes from ignorance. Do you understand? Basically, you should have answered him right then; why ask me? Whatever you do not understand is ignorance. What is understanding? Do you understand? If you do not understand, that is ignorance. Do you have any other questions?

你就拿這個男女相愛來講，怎麼就跑出一個這麼樣的力量來？從什麼地方來的？這就是無明，就是從無明那兒來的。你懂了沒有？這根本你當時就該答覆他，還何必問我呢？你所不明白的，就是無明瞭嘛！明白的是什麼？你沒明白嗎？沒明白，這就是無明瞭，那還要問？沒有問題了啊？

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這位Lancaster（藍卡斯特）對我們這兒講怎麼樣？他到這Buddha Hall（佛殿）怎麼樣說？說很大？什麼很大？是Buddha Hall大？還是他感覺大？這你也要問他。若說Buddha Hall大；這Buddha Hall僅僅就可以裝得幾百人，不算很大的；若說他感覺大，那是無量無邊的。你問問他：他要回來，誰不要回來？他要回來就回來了囉！那天走的時候，他說：「See you soon（很快再見）！」

如是等人，若有種種諸障礙事，增長憂慮，或疑、或悔，於一切處，心不明了，多求多惱，眾事牽纏，所作不定，思想擾亂，廢修道業。

這是第二科，有障緣；第一科，是沒有信力。我們修道最怕就是沒有信心；沒有信心，要是沒有障緣，還可以有機會修道。那麼現在信力也沒有，又有這個障緣；所以這就是不能修道，發生障礙。這障礙，就對修道是不方便的。

「如是等人，若有種種諸障礙事」：就像前邊所說沒有信力的這些人，如果有很多很多對於修道上的障礙。種種，就是包括很多很多的。

好像自己想要修道，有父親母親不許可你修道，這也是一種障礙。或者父親母親許可你修道，你自己不精進，這是一種懶惰的障礙。或者你想要修道，又想要貪財，這也是一種修道的障礙。或者你想要修道，又貪這個色，這也是修道的障礙。或者你自己想要修道，又貪名；不是真正為著修道，著住到這個名上，這也是一種障礙。或者自己想要修道，放不下好吃的東西，雞鴨魚肉放不下，這也是一種修道的障礙。

待續

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What did the professor Lancaster say about us? What did he say when he came to this Buddha Hall? He said it was very big? What is very big? The Buddha Hall? Or was it he who felt big? You must ask him about this also. If he said the Buddha Hall is big, basically this Buddha Hall can only accommodate a few hundred people; it is not considered big. If he said he felt big, that is basically boundless. Go ahead and ask him. Does he want to come back? Who does not want to come back? If he wants to come back, then come back. On the day he left, he said: "See you soon!"

Sutra:

People like these, if they encounter all kinds of karmic obstacles, they will worry increasingly, have doubts or regrets, and do not have true understanding towards all matters. They have a lot of wishes and a lot of afflictions, they are bound up and tied down by many things, they do not have clear principles, their minds scatter and they abandon their cultivation of the Way.

Commentary:

This is the second part, encountering karmic obstacles. The first part was on lacking faith. We who cultivate the Way, our biggest fear is to not have any faith. If we have no faith but do not have any karmic obstacles, we can still have the opportunity to cultivate the Way. Since we now have no faith and yet have karmic obstacles, therefore we cannot cultivate the Way due to karmic obstacles. These obstructions are not any help at all in the path of cultivation.

People like these, if they encounter all kinds of karmic obstacles.

This refers to the people previously mentioned who lack faith, if they have a lot of karmic obstacles on the path of cultivation. "All kinds" here includes many kinds of obstacles.

For example, if you would like to cultivate the Way but your parents do not consent, this is a kind of obstacle. Or if your parents give you their consent but you do not work hard at it, this is having an obstruction of being lazy. Or if you want to cultivate the Way, but you are greedy for wealth, this is another kind of obstruction of cultivating the Way. Or if you would like to cultivate the Way, but you are greedy for form, this is also another form of obstruction. Or if you would like to cultivate the Way, but are greedy for fame. You do not cultivate for the sake of the ultimate truth but are attached to name, that is a kind of obstruction. Or if you would like to cultivate, but you cannot put down your greed for good food, such as chicken, duck, fish or meat, that is a kind of obstruction.

To be continued