

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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「增長憂慮」：你因為有種種障礙的事情發生，所以你的憂慮就增長了，就憂愁這個、憂愁那個。那我修道，連個廟也沒有，怎麼樣修道呢？這也是憂愁。我想修道，誰給我飯吃呢？會不會有人供養呢？這也是個憂慮。我修道會不會有衣服穿？這是憂慮。衣食住都是憂慮，又憂慮我修行會不會有人知道呢？這種種的憂慮。

「或疑、或悔」：或者對於佛法，就生出懷疑來了，或者就後悔了。「啊！這種事情不知是不是真的呢？我修了這麼久了，也沒有覺得得到了什麼。」好像有的人說到這兒學佛法，學了這麼久，也沒有得到了什麼，就生出這一種懷疑來了。有的就：「這個佛法，修來修去也是這樣子，沒有什麼大意思！我知道這麼樣，當初我就不修佛法了，我這個時間都空過了！」後悔了。

「於一切處，心不明了，多求多惱」：在這個一切時一切處，隨時隨地心不明了；心不明了就是無明，無明就是不明白。不明白，就想求這個，又想求那個；可是求的越多，煩惱也越多。你求這一種事情求不來了，就要生煩惱了；這一生煩惱，就變成愚癡。你這愚癡，就是種

They will worry increasingly. Since you encounter many karmic obstacles, your worries grow. You worry about this and you worry about that. You worry about not having a monastery to cultivate, you worry about not having food on the table. You worry if anyone will be giving offerings; you worry if you will have clothes to wear; you worry about all matters pertaining to clothing, food and shelter. You also worry if anyone is going to know you are cultivating. These are the kinds of worry.

Have doubts or regrets. You give rise to doubts towards the Buddhadharma, or you give rise to regrets. You think: “Is this for real? I have been cultivating for so long but I do not feel anything at all. For example, some people mentioned about studying the Buddhadharma here for a long time but have not attained any benefits, they give rise to this kind of doubt. Some say: “There is nothing special about studying the Buddhadharma, I am still the same. If I had known it would be like this, I would not have wasted my time studying the Buddhadharma in the beginning.” They give rise to regrets.

And do not have true understanding towards all matters. They have a lot of wishes and a lot of afflictions. In all times and places, at any time and anywhere, they do not have true understanding. Not having true understanding is the same as being ignorant. Ignorance is the same as not knowing. When they do not have true understanding, they wish for this and wish for that. However, the more they wish for things, the more afflicted they become. When you wish for something but it does not come true, then you give rise to afflictions. The moment the affliction occurs, it becomes stupidity. This stupidity of yours is to plant the causes of the hell realm, to plant causes of the hungry ghost realm and to plant causes of the animal realm. Why? It is because your ignorance is much too heavy.

They are bound up and tied down by many things, they do not have clear principles. You are tied down by many matters of the mundane world.

地獄的因，種餓鬼的因，種畜生的因；為什麼呢？因為你自己無明太重了。

「眾事牽纏，所作不定」：被很多的世間事牽引纏繞，所做的事情沒有一定的方針。修道信佛，信了一個時間改變了，這叫不定。眾事，就是很多很多的世間事。牽纏，好像眷屬的牽纏；眷屬，就是親戚朋友。你放不下：今天想起爸爸，明天想起媽媽，後天又想起姊姊妹妹了，就不能修道了！這都叫眾事牽纏。牽，就牽掛得好像被一條繩子這麼牽著。馬有一個韁繩牽著牠走，牛也有一條繩子牽著牠走；你被什麼牽著走呢？被你所有的業力，這個業力牽著你跑。

你善業多，就牽到善道去；惡業若多，就牽到惡道去。惡道，就地獄、餓鬼、畜生；善道，就是天、人、阿修羅這三善道。所以纏，就像用根繩子把你纏住了；也好像蠶吐絲，把自己身體被這絲纏住了，所謂「蠶蟲作繭，自困其身」。那種吐出來的東西可以做布的蟲子叫蠶；吐出的東西叫絲，可以做布。但是牠吐出絲，就把自己纏在裡面，跑不出去了；我們人也是這樣子，自己愚癡得不得了。

「思想繞亂」：這個思想，也就是妄想，想入非非，忽然而天、忽然而地，想東想西、想南想北，總也不停，這叫思想繞亂。繞，就圍繞，也就是和牽纏的意思差不多。「廢修道業」：因為有以上種種的障緣，所以把修道這種的事業就停止廢棄了，不修道了。不修道做什麼？當然就是造惡業了，所以這叫有障緣。

那麼，你要是有信心，再沒有障緣，這就容易修道；你既然沒有信心，又有障緣，這是很危險的事情。我們每一個人聽經，聽到這一段，都應該迴光返照，想一想：我是不是業障太重，修道不能發心，盡生一種的無明煩惱，障礙修道呢？若有的話，就趕快要生大懺悔心，改變你以前的錯誤；如果沒有，就更應該精進。所以我們聽經，你要是真正想學佛法的人，對聽經比任何事情都重要——比你吃飯都重要，比你睡覺都重要。所以我們到這兒，又叩頭又禮拜的，如果不注意聽，那豈不是把這光陰都空過了？

☯待續

You do not have clear principles when conducting matters. Initially, you cultivate the Way and believe in the Buddha, but your belief changes after some time, this is known as “not firm.” “Many things” refers to a lot of matters of the mundane world. “Tied down” refers to the attachment of family and friends. You cannot put down your relationships, you think about your father today and you think about your mother tomorrow; on the day after tomorrow, you think about your sisters and you cannot cultivate. Tied down is likened to having a string attached. Horses are reined with ropes and so are cows. What you are being led by? You are being led by the power of karma.

If you have accumulated a lot of good karma, then you will be led to the wholesome realm. If you have accumulated a lot of unwholesome karma, then you will be led to the lower realms. The lower realms are the realm of the hells, the realm of the hungry ghost and the realm of the animals. The wholesome realms are the realm of the heavens, the realm of humans and the realm of asuras. “Tied down” also means to be bounded by a rope. For example, the silk worm spits out silk thread which binds themselves up. There is a saying that goes, “the silk worm spins a cocoon, binding up themselves.” “蠶(cán)” is a kind of silk worm that spits out thread which can be spun into cloth. The thread that is exuded is silk and it can be spun into cloth. But when they exude thread, they enclose themselves in a cocoon and cannot get out. We humans are also like this: we are too foolish and stupid.

Their minds scatter. Their minds are filled with false thinking. One moment they ascend to the heavens, the next moment they descend back to earth; they think about the east, the west, the north and the south, never ceasing. This is called scattered minds. They abandon their cultivation of the Way. Due to all these karmic obstacles, **they abandon their effort in cultivation of the Way** so they no longer practice. What are they doing if they are not cultivating? Surely they are creating the karma of offenses, that is why it is called obstructive karma.

If you have faith and do not have obstructive karma, then it is easy to cultivate the Way. Since you no longer have faith and yet have karmic obstacles, you are in grave danger. When we are listening to the Sutra lectures, we should reflect within when we hear this passage: “Is my obstructive karma so heavy that I cannot bring forth the resolve when I am cultivating the Way? Do I continuously give rise to ignorance and afflictions that are obstructing my cultivation?” If the answer is yes, then you should quickly give rise to a mind of great repentance and change your wrongs. If the answer is no, then you should strive to be even more vigorous. For those who truly want to study the Buddhadharmā, attending Sutra lectures should be the most important agenda, above everything else. It should be more important than eating and it should be more important than sleeping. We bow and pay reverence here, but if we do not pay attention and listen well, isn't that a waste of time?

☯To be continued