



# The Sutra for the Discernment of the Consequences of Wholesome and Unwholesome Karma

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第二，是持戒。戒，有五戒、八戒、十戒、十重四十八輕戒、比丘二百五十條戒、比丘尼三百四十八條戒；持戒，就是守護這個戒。你受戒，就要守戒；你能守住戒，這也是波羅蜜。波羅蜜，就是到彼岸。梵語是波羅蜜，此曰「到彼岸」；又叫「彼岸到」，就是從這岸到那岸去——從生死的此岸，經過煩惱中流，而達到那個不生不死的涅槃彼岸。

第三，是忍辱。忍辱說起來是容易，但是行上是很不容易的；你忍一次可以，忍兩次也可以，到三次就忍不住了；忍不住，就發起火來了，就不能忍了。忍也有三種：有生忍、法忍、無生法忍。

生忍，對一切眾生應該修忍。法忍，你學一切佛法也應該有忍耐；你若沒有忍耐：「這佛法這麼多，我學也學不完啊！」這就有望洋之歎。就好像望著那個大海：「這大海這麼大，這怎麼辦呢？」看著佛法這多：「啊！我什麼時候能學完呢？」這就不能忍了。你要一點一點地慢慢學，不要怕困苦、不要怕艱難，終究有一天就會成功的。無生法忍，這得到證果，才能自己得

The second paramita is the paramita of holding precepts. There are the five precepts, the eight precepts, the ten precepts, the ten major and forty-eight minor precepts, the two hundred fifty precepts of the Bhikshu and the three hundred forty eight precepts of the Bhikshuni. Holding the precepts is to guard and protect the precepts. If you receive the precepts, you have to uphold the precepts. When you are able to uphold the precepts, that is known as paramita. Paramita is a Sanskrit word; it means to arrive at the other shore, it also means the other shore has arrived. That is to say that we go from this shore to the other shore. From this shore of birth and death, we cross the stream of afflictions, and arrive at the other shore of nirvana of non-birth and death.

The third paramita is the paramita of patience. Patience is something that is easier said than done. You may be patient for the first time, probably so for the second time, but on the third time you simply cannot hold it any longer. When you cannot take it, you lose your temper and hence you are no longer patient. There are three kinds of patience: patience with production, patience with dharmas, and patience when no dharmas no longer arise.

Patience with production is to be patient with all living beings. Patience with dharmas is to be patient with all of the Buddhadharma you are studying. If you are not patient and think, “The Buddhadharma is so vast. There is no way that I could learn it all!” then you will simply be overwhelmed. It is the same as looking at a vast ocean thinking, “The ocean is so vast. What should I do?” When you see that the Buddhadharma is vast, you wonder to yourself, “How long will it take me to learn it all?” This is simply being impatient. You have to learn it bit by bit without any fear of hardship or difficulty, then one day you will be accomplished. The

到無生法忍。

第四，就是精進。這個精進，也是很不容易修的；若是會修行的，也很容易的。怎麼樣呢？你不懶惰，就是精進了。無論你做什麼都不懶惰，不怕苦、不怕難，向前去勇猛精進。精進有身精進、有心精進。身精進，是勤修戒、定、慧；心精進，是息滅貪、瞋、癡。所以晝夜六時常常精進，你能精進，這也可到彼岸。

第五，就是禪定。這一部經上幫助人修禪定，是很合道理的。說：你這個人要先占察自己的善惡，你要是惡業太重，就不能修禪定，你就要先懺悔。在佛前拜佛，或者拜七天、或者拜十四天、或者拜三七二十一天、或者拜四七二十八天、或者拜五七三十五天、或者拜六七四十二天、或者拜七七四十九天，或者拜一年、兩年、三年、五年，十年、二十年、一百年，一千年、一萬年，那麼樣拜佛、這樣子懺悔，業障消除，然後這禪定的功夫也就成就了。

「喔！那拜一萬年，我的壽命沒有那麼長！」你可以發願生生世世都拜，拜多了，什麼時候這個業障就消沒有了，那個時候就得到清淨了。「這法師講經，盡開玩笑！」你若聽得是玩笑，就是玩笑；你若聽這是真法，就是真法。這一切唯心造，你若想它是真的，就是真的；你想它是假的，那又有什麼是真的？所以，你要是相信、有信心，我講沒有道理，你也聽出一個道理；你若沒有信心，我就講得很有道理，你也聽得沒有意思，乾燥無味的。所以這個有意思、沒有意思，是在你那兒，不是在我這兒。我講得再好，你沒有信心，就覺得不好；我講得很普通的，你那地方開了悟了：「喔！是這麼回事！這個道理講得真是對的！」你能這樣領會，那就是得到法了；你得到法，就開智慧了。

☞待續

patience when dharmas no longer arise is a patience that you attain when you certify to fruition.

The fourth paramita is the paramita of vigor. Vigor is also not easy to practice. But if you know how to cultivate, it could be easy. How so? If you are not lazy, that is vigor. No matter what you do, do not be lazy. Do not be afraid of bitterness. Do not be shy away from difficulties, and courageously advance forward with vigor. In terms of vigor, there are two kinds: vigor of body and vigor of mind. Vigor of the body is simply to diligently cultivate precepts, samadhi and wisdom. Vigor of the mind is to put to rest greed, anger and delusion. So one should be vigorous at all times, day and night. If you are able to be vigorous, then you will reach the other shore.

The fifth paramita is the paramita of dhyana concentration. This particular sutra details a very reasonable method to cultivate dhyana concentration. It says that one should first discern one's wholesome and unwholesome karma. If one's unwholesome karma is too heavy, one will not be able to cultivate dhyana concentration. One must then first repent. One should bow before the Buddhas, be it for seven days, fourteen days (2x7), twenty-one days (3x7), twenty-eight days (4x7), thirty-five days (5x7), forty-two days (6x7), forty-nine days (7x7), one year, two years, three years, five years, ten years, twenty years, one hundred years, one thousand years or ten thousand years. By bowing before the Buddhas and repenting this way, one's karmic offences will be eradicated, then very naturally, the skill of dhyana concentration will gradually be accomplished.

"Bowling for ten thousand years? I won't live that long!" You can make vows to bow life after life. When you have done enough bows, your karmic offences will be wiped out and at that time you will attain purity. "This Dharma Master is fond of making jokes during lectures." If you think this is a joke, then it is a joke. If you take it as the Proper Dharma, then it is the Proper Dharma. Everything is made from the mind alone. If you think it is true, then it is true. If you think this is fake, then what really is true? Therefore you if truly believe and have faith, you will be able to get the principles even if I have not spoken anything with principles. If you lack faith, you will still think this lecture is boring and meaningless even though I have spoken on principles. As to whether this is meaningful or not, that is up to you, not me. If you lack faith, you will still think this is awful even though I might have given a very good lecture. My lectures are very ordinary. If you have uncovered your wisdom, you might be thinking, "Oh, this is what it is all about. The principles he spoke are really true!" If you are able to understand, that means you have attained the Dharma. When you have attained the Dharma, you have uncovered your wisdom.

☞To be continued