

# 占察善惡業報經淺釋

The Sutra for Discernment of the Consequences of  
Wholesome and Unwholesome Karma  
with Commentary



PROPER DHARMA SEAL | 正法印



Commentary by the Venerable Master Hua in 1971  
宣化上人講於 1971 年

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你們現在這些男居士、女居士都發心發得很真。好像果逸，在沒有出家以前，就提倡印經，印了這個《千手千眼大悲陀羅尼經》。這個女居士拿出一點錢，那個女居士拿出一點錢，大約用了一千多塊錢，她們就發心印出來了。這都是一種不可思議的境界。現在她又教〈大悲陀羅尼法〉，大約以前就是預備將來要教這個法，所以先印這個經。我們每一個人都要知道，這個道場的成就，是大家的力量，不是一個人的力量。

我現在再告訴你們一件事情，你們供養師父，有的供養的錢多一點，有的少一點。多的也不會太多，沒有million dollars那麼多；少的也不會太少，不會一個、兩個penny那麼少。我告訴你們，不論多少，你們供養師父的錢，我都拿出來造道場。

我自己私人呢，無論誰供養的，甚至於我要一塊錢我都不用了，你們看得見，我在這兒，甚麼東西也不買，就預備來幫助這個道場。不像美國這種宗旨，有有一塊錢買兩塊錢的東西，那一塊錢，慢慢地給payment，我不是這樣子。所以你們無論供養常住的錢，供養師父的錢，我都交給常住。

說：「喔，那我知道了，供養一塊錢，交給常住。供養多了，大約師父就自己用了。」你很聰明，師父這麼一點點的事情都欺騙不了你。可是啊，不單一塊錢，就是一百塊錢、一千塊錢、一萬塊錢，也都是公家的，我自己私人沒有錢的。我給公家管這個錢，我自己一個cent也不用。

「那你用，我也不知道！」你

All of you Upasakas and Upasikas made very sincere resolves. For example, before Guo Yi left home, she promoted sutra printing and printed *the Thousand Hands Thousand Eyes Great Compassion Dharani Sutra*. This Upasika contributed a little money, that Upasika contributed a little money. They collected around one thousand dollars and resolved to print the books. This is an inconceivable state. Now, she is teaching the dharma of the Great Compassion Dharani. Probably she was preparing to teach this dharma, so she printed the books beforehand. Every one of us should realize that this place of spiritual practice is made possible only through everyone's collective effort; it would not have been possible through the effort of one person.

I will tell you one more thing. You all supported your Teacher. Some contributed a little more money, some contributed a little less. More money is not too much; it is not as much as a million dollars. Less money is not too little; it is not as little as one or two pennies. Let me tell you, no matter how much money you gave to support your Teacher, I have used it all to build places for practice.

As to my personal needs, no matter who offers the money, I will not take even one dollar. You can all see when I am here, I do not buy anything, and all of it is to prepare to help this place of spiritual practice. This is not like the American concept of buying on credit, where one can buy \$2 worth of things with just \$1 and that \$1 is slowly paid in installments. I am not like that. All the money you contributed towards the monastery and to your Teacher has been given to the monastery.

Some might say: "Oh, now I know, if I contribute one dollar, it is given to the monastery. If I give too much, the Master will probably use it for himself." You are very smart; I cannot hide even a single little thing

不知道，我自己知道啊！不須要知道！不過現在我告訴你們，這個道場現在有這個成就，這是多年的成績，多年來才有這麼一個成就。所以你們各位護法居士，不要再不認識，自己護法成就一個道場，還不知道呢！認為：「這個道場怎麼是我的呢？」就是你們擁護道場的關係，所以成就了。這麼多年成就這個道場是很慢的，因為在美國這是很不容易的。

我告訴你們，在香港我兩年半的期間，造了三個地方——大嶼山，可以住幾百人的；西樂園可以住二、三十人；要是盡量住，跑馬地那兒也住過20多個出家人。

那時候給虛老做160多天的佛事，念《大般若經》，常常住二十四、五個人，三十幾個人在那兒住。吃飯也很多人，廳裏邊都坐不開了。有的人要到房裏邊各處去站著吃。

那麼兩年半造3個地方，到這個地方，這10多年了，現在才有這麼個成就，這還是你們各位護法努力的關係，才能成功了。那麼成功了，還更要努力，我們現在呀還有很多的問題沒有解決，好像一切的開支，需要錢的地方太多了。這護法要更發心來擁護這個道場。

有一個人就說了：「我以為我供養師父，師父用這個錢呢。原來他自己還不用來幫助這道場。知道這麼樣子，我就不供養這麼多了！」哎！道場就是師父，師父就是道場。你們這些護法也就是道場，道場就是護法。這個就是你們的一個大家庭，到這兒來，誰對你好一點，你也包涵一點；對你不好一點，也就好像在家裏和姐妹發發脾氣，過去就算了，不要存到心裏，說：「哎，那個人，我要殺了他！我一定要打他一頓！」不能有這個意思！你一存這個心，就和世間的流氓沒有兩樣了，所以彼此都不要存一個成見，人人都像至親骨肉一樣；至親骨肉就是或者父子、兄弟、夫婦、姊妹之類的，這至親沒有再比這個親的。

待續

from you. However, not only one dollar, even if it's one hundred dollars, one thousand dollars, ten thousand dollars, all of it belongs to public fund. I personally do not have any money. I gave this money to be managed by the organization, and I myself do not even use one cent.

“Even if you used it, I wouldn't know!” You do not know, but I myself know. I do not need for you to know. However let me tell you, this monastery is only made possible through many years of effort. Only after many years are we able to achieve this. Therefore all of you Dharma protectors, do not fail to recognize the contributions you made to bring this monastery about. Do not think, “How can this place of practice be mine?” It is because you supported the monastery that this accomplishment was possible. It takes so many years to make this monastery possible; it is a slow process, because in America this is not an easy task.

Let me tell you, when I was in Hong Kong, I built three monasteries in two and half years: Da Yu Shan [Cixing Monastery on Lanto Island] can accommodate few hundred people, Western Bliss Gardens can accommodate twenty or thirty people, and the Buddhist Lecture Hall, at full capacity, can accommodate more than twenty monastics.

During the time when we were performing ceremonies for Ven. Master Xu Yun and reciting the *Great Prajna Sutra*, often times there would be twenty-four, twenty-five, or over thirty people staying there. During meal times, there would be so many people that there weren't enough seats. Some people would take the food elsewhere and eat standing up.

Three monasteries were built in two and half years. I have been here for more than ten years, but only now do we have this accomplishment, due to the effort of all you Dharma protectors. Although we have accomplished this much, we must work even harder. We still have a lot of unresolved issues, such as all the expenses, and there are too many areas where money is required. These Dharma protectors must make a great resolve to support this place of spiritual practice.

One person said: “I thought I made offerings to the Master so he could use the money. In truth, he personally does not use this money but uses it to help the monastery instead. If I have known, I would not have made so many offerings.” Sigh! The monastery is the Master; the Master is the monastery. All of you Dharma protectors are places of practice, places of practice are Dharma protectors. This is one big family. When you come here, you can tolerate those who treat you well; and as for those who treat you poorly, think of them as being like your sisters at home who sometimes get angry. Let bygones be bygones and do not foster grudges and say: “Oh, I want to kill that person! I want to hit him!” You cannot have these intentions. Once you have such intentions, you are no different than the hooligans of the mundane world. Therefore we should not hold grudges against each other; treat everyone like your own flesh and blood—our fathers and sons, brothers, husbands and wives, sisters, and the like. There is no one closer than our family.

To be continued