



占察善惡業報經淺釋

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

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又純善不具、純惡不具者，此二種人，善惡之業有所不現者；皆是微弱未能牽果，是故不現。

「又純善不具、純惡不具者」：又者，有都是善也沒有惡、都是惡也沒有善的人。「此二種人，善、惡之業有所不現者」：這兩種人，無論善業、惡業，也都不現的原因。「皆是微弱未能牽果，是故不現」：是因為他善也很少、惡也很少；因為很少的關係，牽不動這個果報，所以也不現出來。

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禮拜天要有兩位居士在我們這佛堂舉行結婚典禮；那麼，這次應該大家知道怎麼樣念這個偈頌，都很熟悉的。上午舉行儀式，從九點半鐘開始；誰願意來參加的，我相信也一定會有好東西吃。這是一個消息。

還有我們現在這個地方，這是掛衣袍的，所有男界的衣袍可以掛在這個地方；女界的衣袍可以掛在箱子裏邊去。那麼現在把男女的界限分清楚一點，將來把房

Sūtra:

Furthermore, there are two kinds of people: one kind whose karma is not completely wholesome and the other kind whose karma is not entirely unwholesome. As a result, it is not apparent whether their karma is wholesome or unwholesome. Thus, their karma is too weak to determine their resulting rewards or retributions.

Commentary:

Furthermore, some might be presented with all wholesome karma without any unwholesome ones or some might be presented with all unwholesome karma without any wholesome karma. There are also reasons why the wholesome or unwholesome karma of these two kinds of people are not presented. It is because their karma is not completely wholesome and the other kind whose karma is not entirely unwholesome. As a result, it is not apparent whether their karma is wholesome or unwholesome. Thus, their karma is too weak to determine their resulting rewards or retributions. Since they are insignificant, they don't have the critical mass to draw their retribution, that is why they are not presented.

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On Sunday, a lay couple will be holding their marriage ceremony here in this Buddha Hall. Everyone should be very familiar with the verse and know how to recite it. The ceremony will start at 9:30 a.m. I believe there will be delicious treats for people who are willing to attend. This is an announcement.

Now, in this place of ours, there is a designated place for hanging our sashes and robes. Men can hang their sashes and robes over here. Women can hang their sashes and robes in that closet. This enables us to mark the boundaries between men and women more clearly. In the future, when we are done with the remodeling, we should mark

間做好了，更應該分清楚一點；因為我們修道的人，要去欲斷愛——去這個欲心，減輕了這愛心，不要盡打妄想。男女若不分清楚了，有的時候就令人造罪業了，就令人打妄想；現在講這部《占察善惡業報經》，這就是令我們人明白這個業的來源。所以在這個清淨道場，人最好不打妄想！

但是我們人人不是證果的聖人，所以這種不乾淨的思想，常常會發現出來；發現出來你有這種不乾淨的思想，就造不乾淨的這種的業，你這個業也就不清淨了！所以我們現在要一點一點把打妄想這種思想消滅了它，好用功辦道。

那麼我現在不敢在這兒吃飯。為什麼呢？因為這不單吃得太好，又吃得太太多。有的人護持師父，用那麼大一個碗，幾幾乎乎就等於把那個鍋完全給我擡來了，給我一個人吃。我看見旁人那個地方沒有這麼多，我這個地方太多了；所以又吃得好、又吃得多。我沒有這麼大福報，所以現在我自己願意受一點苦。

那麼有的人知道我，自己就那麼供養少少的東西；但是我不知道我願意、不願意吃這東西。因為我不能說哪個東西我願意吃；若願意吃的東西，就會又來得很多了。所以無論好的、不好的都一樣吃，我自己不會吃得太多了，這是我現在對大家講一講這個因緣。吃得好，又吃得多，這是好事情；但是我覺得這是一個苦的事情，做很多工的。

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若當來世，佛諸弟子，已占善惡果報得相應者；於五欲眾具得稱意時，勿當自縱，以起放逸。即應思念：由我宿世如是善業故，今獲此報；我今乃可轉更進修，不應休止。

☸待續

the boundaries even more definitively. In the future when we are done with the remodeling, we should mark the boundaries even more so. We are people of the Way, and we should rid ourselves of the emotion of love, cut off our desires, and not have discursive thoughts. If the boundaries between men and women are not clear, it might sometimes cause people to create offensive karma resulting from their discursive thoughts. Now these lectures on *Sutra of Discerning Wholesome and Unwholesome Karma* are to help us understand the origin of our karma better. In this pure Way-place, it is best that people do not let their thoughts wander.

Since most of us are not certified sages, impure thoughts would frequently appear. When one notices these impure thoughts, one creates impure karma, consequently resulting in one's karma being impure. Little by little, we should get rid of our meandering thoughts so we can apply real effort in cultivating the Way.

Now, I no longer dare to have my meals here. Why? Not only do I eat too well here, I tend to eat too much. There are some people who wish to support the Master. Hence, they serve me a huge bowl, and fill it by almost emptying out the entire pot just for me. I have noticed others do not have that much, but my portion has way too much. That is why I have not only eaten too much, but also eaten too well. I do not have such tremendous blessings, so now, I am willing to undergo a little suffering.

Some people who know me will offer smaller portions. But I don't know if I am willing to eat them. I cannot say that I am willing to eat them, because if I say so, then many more will follow. Therefore, I will eat the same regardless whether it is good or bad. I won't eat too much. Now, I am just telling you the causes and conditions about this. If one is able to eat well and eat a lot, that is a good thing. As for me, I feel this is suffering, because one will need to work a lot for it.

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Sūtra:

In the future, among all of the disciples of the Buddha who have discerned their wholesome and unwholesome karma, and received their subsequently corresponding responses, those who have received gratifying responses with regard to the five desires and living necessities should not become complacent and lax. One should immediately contemplate thus: It is due to wholesome deeds that I have done in my past lives that I have received such rewards; now, I should advance forward and not stop here.

☸To be continued