



正法印
PROPER DHARMA SEAL

占察善惡業報經淺釋

The Sutra for the 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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「即應思念」：即刻就應該想一想。想一想什麼呢？「由我宿世如是善業故，今獲此報」：我在前生因為盡做好事，種了很多善業的緣故；所以現在我得到五欲圓滿的果報，今生五欲才很多的、很圓滿的。「我今乃可轉更進修，不應休止」：我現在應該輾轉更加精進，來增加我的修行，不應該停止。不應該我走到這個地方，我以為滿足了、夠了，我還應該更加努力再修行！

好像你讀書，你讀會一篇，是開了一篇的智慧；你不要說我夠了，我就開這一篇的智慧就得了。那麼，你還應該再開第二篇的智慧，向下去讀去。好像果逸現在這《楞嚴經》不知道記得多少了？那麼以前所記的，不知現在都丟了沒有？那麼沒有記得的，又不知道又得到了沒有？所以，你若得到了，這就是沒有休止。要是以前的也忘了，現在的也不想它了，未來的那更不學了，那就是休止了。

學佛法是不應該休止的，應該一天比一天精進，一天比一天學得多一點。說：「我沒有辦法啊！我受不了了！我沒有法子繼續，我休止了！」修道就要往真的修，不要夾雜這種不清淨的因緣。往真的修，就是不要存

Immediately one should contemplate thus, “It is due to the wholesome deeds I have done in previous lives that I have received these rewards.” You should immediately contemplate in this way, “It was because I vigorously did good deeds and planted wholesome karmic causes in my past lives that I now have an abundance of that which satisfies the five desires. **“Now, I should not stop here, but advance forward.”** I should be even more vigorous and increase my cultivation, I should not stop here. I should not be complacent and content upon just reaching this state. I should work even harder on my cultivation.

Just like studying, when you study something once, you uncover wisdom that once. Don't say that you have had enough and are content with after uncovering your wisdom just that once. You should uncover your wisdom again and continue studying. Take Guo Yi for example, how much of the *Shurangama Sutra* does she still recall from memory? We don't know if she has forgotten any parts of the sutra which she memorized. Those sections that she wasn't able to memorize before, we don't know if she is now able to commit them to memory. Once you have gotten it, there still is no stopping. If you forgot it and don't want to recall it now, then in the future there is no chance you will study it again. That is stopping.

When studying the Buddhadharmā, you should not stop, but be increasingly vigorous day after day, and learn increasingly more as the days go by. Someone may be thinking, “I can't take it. I can't continue. I'm done!” One should cultivate the Way truly, and not get mixed up with impure causes and conditions. To cultivate truly means to not harbor a mind which schemes, not to harbor a mind which seeks for fame, and not to harbor a mind which seeks for profits. Only in this way could one could purify one's mind. Only

一種攀緣心，不要存一種求名的心，不要存一種求利的心，這才能清淨其心；清淨其心，才能生出真正的智慧。所以在我們金山寺這裡的規矩，就是決定不存一個攀緣的心。

那麼，在這每一天的講經完了之後，一般聽眾，外邊的就應該回到家裡去，研究你所聽的經，不要在這佛堂裡邊亂講亂說的，佛堂裡邊不能講話的。因為什麼呢？要存一種的恭敬心，畢恭畢敬的；這十方諸佛菩薩都在這裡，我們怎麼可以隨隨便便地亂講亂說的？在佛堂裡邊，沒有重要的事情，任何人不可以講話的。彼此談話，要是有什麼問題，我們自己裡邊的人，可以慢慢地討論，不要在佛殿裡邊隨隨便便的談話。我們總要想：十方諸佛菩薩就在我們頭上，我們如果亂講，這是對佛不恭敬；你若做這種的觀想，你任何的時候還敢講話嗎？還有時間來講話嗎？

你們各位想想：我們現在在一個開始的期間，我們每一個人，必須要認為我們這個佛殿是神聖不可侵犯的。你們各位應該知道，到外道這個教堂裡邊，也不可以隨隨便便講話的，都是很小心、很恭敬的；沒有那麼隨隨便便，願意講什麼就講什麼，願意說什麼就說什麼。

大殿裡邊，保持一種清淨的氣氛，任何人不能在佛殿裡邊來隨便談話。到這裡，或者你打坐，或者你看經，不要囉囉嗦嗦地講東講西、講南講北。不單在佛殿裡要這樣子，甚至於你回到自己家裡，也應該恭恭敬敬的，好像佛菩薩總在你頭上看著你一樣的；也不可以放逸的，所以不可以隨便亂講話的。那麼說：「我也不是個啞巴！」你不是個啞巴？你講多了就會啞巴的；你現在不是啞巴，將來恐怕就不會說話了！這有一種危險的性在裡邊藏著。

☯ 待續

when one purifies one's mind can one bring forth true wisdom. That is why it is a rule in Gold Mountain Monastery not to harbor a mind which schemes.

Those who are not residents of the monastery should go home after the lecture ends, and study the lecture you heard that day. Don't stay in the Buddha Hall afterwards, and continue babbling on and on. No one is allowed to chat in the Buddha Hall. Why is this? We need to be reverent and extremely deferential in our deportment. The Buddhas and Bodhisattvas of the ten directions are all present, how can we just casually babble on? If there is no urgent matter, no one is allowed to talk inside the Buddha Hall. If there are any issues, we can carefully discuss them among ourselves, but don't just casually ramble on making conversation in the Buddha Hall. We should always remind ourselves, "The Buddhas and Bodhisattvas of the ten directions are all above our heads. If we just talk casually, that is not being respectful to the Buddhas." If you think in this way, you will not dare make casual conversation. Do you still have time to talk?

Let us consider that we are now at the beginning stage [of establishing Buddhism in the West.] Each of us should treat the Buddha Hall as sacred and inviolable. You should all know this. It is also not permissible to talk inside churches as you are also supposed to be very careful and reverent. No one is allowed to be so casual in the Buddha Hall that they just talk about anything that comes to mind.

In the Buddha Hall, one should be solemn. No one is allowed to come into the Buddha Hall and casually talk. While you are here, you may meditate or read the sutras, but do not ramble on and on about North, South, East, and West. Not only should you behave like this when you are in the Buddha Hall, even when you return home, you should still be just as reverent, as if the Buddhas and Bodhisattvas are over your head looking down on you. You cannot be so lax. You should not talk casually. Someone may think to themselves, "I'm not mute!" So you are not mute now? If you keep on talking casually, then you will eventually become mute. You may not be mute now, but I am afraid you might risk not being able to talk in the future.

☯ To be continued

