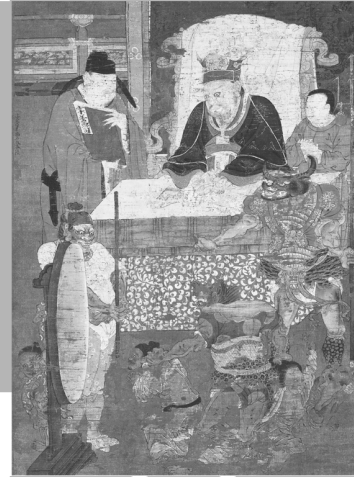




占察善惡業報經淺釋

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



宣化上人講於1971年
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Commentary by the Venerable Master Hua in 1971
English Translation by Su-Zhen Zeng

那麼，現在這個道場就要造完了，可是魔障就發生了。現在每天晚上有小孩子在外邊打門，來開這個門。為什麼有這種情呢？就因為我們這裡邊有很多小孩子。

說：「我知道了，這是某某有個小孩子，某某有個小孩子！」不是這個小小孩子，是大小孩子。這大小孩子一天到晚都是盡想頑皮，所以就把外邊的小孩都給引來了；你裡邊若沒有，外邊就不會來。那我們現在要把這個魔障推出去！裡邊的大小孩子不要一天到晚就盡開玩笑，要有一點正經的事情做。

我們外邊的人，最好在講經二十分鐘或半點鐘之前，甚至於一點鐘以前，能先到這兒來；來到這兒，我們等講經的時候，就把門插上。那麼小孩子他不能開開、關上，弄出很多的動靜；那時間久了，他也就忘了，就不會有這種魔障了。那麼現在每一個人應該知道這種情形，因為我們現在這個基礎沒有做好了，所以要有一點定力來降魔。裡邊的這些個大小孩子，不要盡有一些個玩耍的心；那麼外邊的小小孩就不會來了。這是我看見的情形。

Now we are almost done renovating this Way place but we have encountered some demonic obstacles. There are some kids who bang on and open the main door every night. Why would this be happening? It is just because there are a lot of kids inside here.

Some might be thinking: "I know, someone has a kid, so-and-so also has a kid." Not these small kids, I am referring to the big kids. These big kids are mischievous day and night, that is why they have attracted the kids from the outside. If there is none inside, then the ones outside would not have come. Now we have to push out these demonic obstacles. The big kids should not be joking around day and night, they should be tasked with some serious matters.

Those who come for the lecture from outside should arrive 20, 30 minutes or even 1 hour before the lecture starts. After everyone has arrived, we will lock the door. This way, the kids will not be able to open and close the doors and make a lot of noise. After some time has passed, they will have forgotten about it and there will be no more such demonic obstacles. Now everyone should know these situations happen because we have yet to establish our foundation. That is why we need to engage a little samadhi to subdue the demons. The big kids inside should not be fooling around, then the kids from the outside would not come. This is how I see this situation.

There is another thing, I think there are a lot of sesame seeds in our Way place but they have all been mixed into the sand and disappeared. So we should all be extra careful and not trash the sesame seeds into the garbage.

From the moment I was born until my death, I must believe in the Buddha. I must be of service to Buddhism and I must be

那麼還有一個情形，我覺得我們道場裡邊有很多的芝麻，這芝麻都摻到沙子裡邊沒有了；所以我們各位都要小心一點，不要把芝麻都掉到垃圾桶裡去。

由生至死我一定要信佛，我一定要為佛教來服務，我要做佛教的護法，我要做一個真正的護法，不要馬馬虎虎的；不要今天這樣子，明天就變了！不可以的。你這一變，就沒有堅固信心。

次應復發勸請之願，願令十方一切菩薩未成正覺者，願速成正覺；若已成正覺者，願常住在世，轉正法輪，不入涅槃。

「次應復發勸請之願」：次，就是其次。在這個前邊講第五，現在講第六了。這個是發勸請願。在這個發勸請願，有什麼用處呢？因為諸佛要有人勸請他常住在世，不入涅槃；佛是慈悲的，他就慢一點入涅槃。那麼這個魔王就不同了。魔王希望人不修行，希望人不成佛；他希望人成佛了，趕快入涅槃不要轉法輪。這是魔王他的宗旨。魔王請佛速入涅槃。

那麼現在，我們想學這種占察善惡法的人，就應該發勸請佛常住的這種願。所以他說次應發勸請之願。勸，就是哀求的意思。哀求，你要自己發一種誠心來哀求。

「願令十方一切菩薩未成正覺者，願速成正覺」：現在十方一切菩薩沒有成佛的，我發願他們都快一點成佛。速成，就是快一點成。這個十方，就不是單單東方，或者西方、南方、北方。這十方就是東、西、南、北這四方，又加上東南、西南、東北、西北這四隅，這合成八方，再加上上方和下方這合成十方。

☯待續

a Dharma protector to Buddhism, a true Dharma protector. Do not take it casually. Don't end up being this today and changing your mind tomorrow. That is not allowed. When you change your mind, then you basically do not have faith that is solid.

Sūtra:

Subsequently, one should make a vow to persuade, vowing that all Bodhisattvas and those who have yet to attain proper enlightenment of the ten directions quickly attain proper enlightenment. To those who have already attained proper enlightenment, persuade them to stay in the world forever to turn the proper Dharma wheel and not enter nirvana.

Commentary:

Subsequently, one should make a vow to persuade. The previous section was the fifth section, now we are explaining the sixth section. This is to make a vow to persuade. What is the function of this section? It is because all Buddhas needed to be persuaded to stay in the world forever and not enter nirvana. Since the Buddhas are compassionate, they will delay entering into nirvana a little longer. It is entirely different for the demon kings. Demon kings do not want people to cultivate, they wish that all people do not become Buddhas. If people becomes Buddhas, the demon kings wish for them to enter nirvana quickly and not stay to turn the Dharma wheel. This is the principle of the demon kings. Demon kings wish that all Buddhas enter into nirvana quickly.

Now those of us here who are learning about this method of discerning wholesome and unwholesome dharmas, should make this kind of persuading vows. That is why it says one should subsequently make a vow to persuade. To persuade is to make a plea. To plead, one must bring forth utmost sincerity from within.

Vowing that all Bodhisattvas and those who have yet to attain proper enlightenment of the ten directions quickly attain proper enlightenment. The Bodhisattvas of the ten directions have yet to become Buddhas. We vow that they will become Buddhas quickly. The ten directions mentioned here not only consist of east, west, south, or north. The ten directions are east, west, south and north, including the four corners of southeast, southwest, northeast and northwest which makes eight directions. Adding above and below, that makes the ten directions.

☯To be continued