



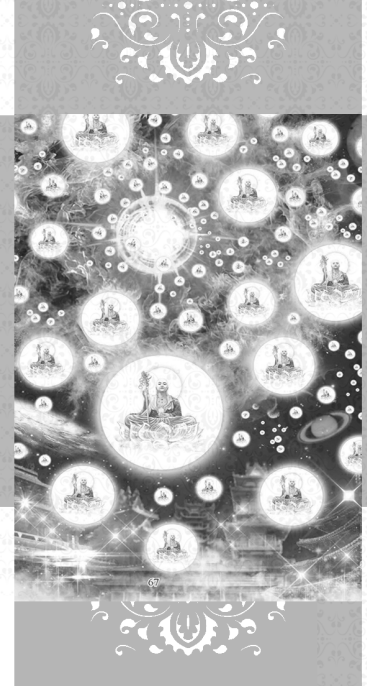
正法印
PROPER DHARMA SEAL

占察善惡業報經淺釋

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

宣化上人講於1971年
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Commentary by the Venerable Master Hua in 1971
English Translated by Bhikshuni Jin Ben



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今天來這些個參觀的人，連繞佛他都不懂，都要問一問。這要是真有知識的，繞佛來回走有什麼好問的？你在家都會走路的，不是一天坐的、一天站的，或者一天躺，都要走路嘛！念佛走路，這是很平常的一件事情，何必問呢？他就要問！這麼一個儀式都不懂，你說還讀大學？讀大學的學生為什麼不懂呢？就因為他沒有聽過佛法，也沒有參觀過佛教的道場。

這正是有這麼兩句話說的：「見所未見，聞所未聞。」今天他見的，是他從來所未見；今天我們念觀音菩薩，他從來就沒有聽說過。什麼是觀世音菩薩？沒有聽說過。所以又有一句叫什麼呢？「少見多怪」，因為他沒有看見過什麼事情，所以他就認為很奇怪了：「你們這幹什麼呢？這轉來轉去的，轉得我頭都迷了、眼睛也花了，不知道東西南北都分不出來了！」所以難怪他問。

常住在世，轉正法輪；我們今天念佛幹什麼呢？這就是轉正法輪的嘛！那麼為什麼不答覆他說是轉正法輪？為什麼說是運動，又為什麼說

These visitors today didn't even know anything about circumambulating the Buddha and had to ask. If they had some knowledge, why would they ask about walking back and forth circumambulating the Buddha? You would walk about at home, you don't just sit all day, stand all day, or lay down all day long, you have to walk about too. Walking while being mindful of the Buddha is just a very common thing, why should they ask about it? They insist on asking. You don't even understand basic rituals and yet you claim you are a college student! Why would college students not know? It is just because they have never heard the Buddhadharma and have never visited a Buddhist monastery.

There is this saying: "Seeing what one has never seen, hearing what one has never heard." Today they saw what they have never seen. When we were reciting Guanyin Bodhisattva's name, they had never ever heard of it before. What is Guanyin Bodhisattva? Never heard of it. What is that other saying? "Things seldom seen appear strange". Since they have not had much exposure, they find it very strange, thinking: "What are you doing? All these turnings are making me dizzy and I cannot tell the directions of east, west, south, or north." No wonder they asked.

"To stay in the world forever and turn the Proper Dharma Wheel." What are we doing being mindful of the Buddha? This is just turning the Proper Dharma Wheel. So why did we not answer them that we are turning the Proper Dharma Wheel?

是恐怕血都凝結一起了？因為若運動運動，這血就活動了，這個道理他會懂的。你若說：「喔！我們這裏念佛、繞佛、拜佛、誦經，我們這兒就是轉正法輪哪！」什麼叫正法輪呢？他又給弄糊塗了。所以就講一個淺顯的問題，就說是運動；這是運動，那他不能反對的。為什麼？運動是強健身體的，所以就這樣來答覆他。

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次當復發隨喜之願，願我及一切衆生，畢竟永捨嫉妒之心，於三世中一切刹土，所有修學一切功德及成就者，悉皆隨喜。

上面是第六，發勸請的願。這第七，就要發隨喜的願。怎麼叫隨喜呢？你不要隨怒，就是隨喜。你看見人家做好事，你就幫著做一點；比如有人放生，你也出或者五塊錢、十塊錢來一起放生，這隨喜。有人修行拜佛，你看他那兒拜佛，也隨著跟著他後面拜，這也隨喜。你看有人在那兒念經，你也跟他念經，這也是隨喜。你看我們這繞佛，他們也跟著我們繞佛、念佛，這也是隨喜。這都是隨喜！總而言之，隨，就是跟隨著其他的人；喜，就要歡喜。你不要一邊隨、一邊發脾氣，那就是隨怒，不是隨喜了。這喜，是歡喜；怒，就是發脾氣了。你要是隨著人家發脾氣，他打那個人，你也幫著他打，那就有許多麻煩了。你要隨著人做善事，不要隨著人做惡事，這就叫隨喜。也就是隨善不要隨惡，要發這個願。

「次當復發隨喜之願」：接著，應當要發隨喜眾生的這個願。發什麼願？

待續

Why did we answer saying this is an exercise? Why did we say we fear blood clots? It is because if it was an exercise, it would promote blood circulation, and they would understand this principle. If you say, "Oh, we are reciting the Buddha's name, circumambulating the Buddha, reciting the sutras, we are turning the Proper Dharma Wheel." What is a Proper Dharma Wheel? They would be confused again. So we present a simple explanation saying it is an exercise. They will not object that it is an exercise. Why? Exercise is to strengthen the body and therefore this is the way to answer them.

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Sūtra:

Subsequently make vows to rejoice with others. Vowing that I and all living beings will forever renounce the mind of jealousy. We will rejoice with everyone within the three periods of time and all Buddha lands who practice all kinds of merits and have achieved accomplishments in their practices.

Commentary:

In the previous section, the sixth, it was to make vows to persuade. This is the seventh, which is to make vows that rejoice with others. What does it mean to rejoice with others? If you do not get angry, that is to rejoice. If you know others are doing some good deeds and you help them along. For instance, if someone is liberating life and you contribute probably five or ten dollars to the same cause, that is to rejoice. If someone is practicing making obeisance to the Buddhas, you follow along and bow behind them when you see them bowing, that is also rejoicing. If you see someone reciting the sutra and you recite the sutra with them, that is also rejoicing. If we are circumambulating the Buddha, reciting the Buddha's name and they follow along, that is rejoicing. These are all acts of rejoicing. In general, to rejoice is to follow along happily. If you are following along and yet being angry at the same time, that is to go along with anger. If you join in other's anger by helping them hit others when you see them hitting another, there would be a lot of trouble. You must follow along with others when they are doing good deeds and not join in when they are doing bad deeds, this is rejoicing. You need to follow the wholesome and not follow the unwholesome, and make this kind of vow.

Subsequently make vows to rejoice with others. Next, you should make a vow to rejoice with all living beings. What kind of vow are you making?

To be continued