



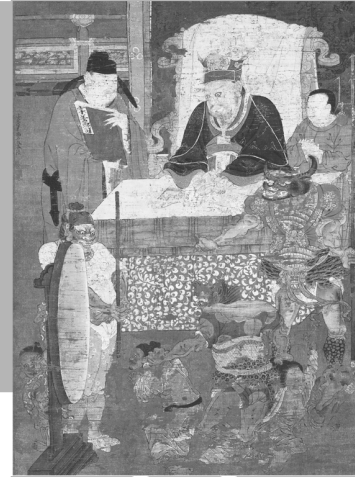
正法印
PROPER DHARMA SEAL

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
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「於晝日分，在此室內，三時稱名」：白天叫晝日分。在白天的時候，在淨室裡面，整整十二個鐘頭，就稱念佛和地藏菩薩的名號。晝三時，就是初日分、中日分、後日分；夜三時就是初夜分、中夜分、後夜分。這是在印度分晝夜六時，我們現在是分十二個時辰，晝夜是二十四個小時；那麼它這一分，就是我們現在的四個鐘頭。

「一心敬禮過去七佛及五十三佛」：專一其心地頂禮過去七佛，又頂禮這五十三佛。主要是要一心。你這拜佛懺悔，都要一心，不要有兩個心；不要拜拜佛又打妄想，拜拜佛又想東想西的。過去七佛，你們拜藥師懺的人，都知道過去七佛了。

「次隨十方面，一一總歸」：以後又隨著十個方向，一一總起來歸依十方諸佛。

「擬心遍禮一切諸佛所有色身、舍利、形象、浮圖、廟塔、一切佛事」：擬心，也就

Recite the name in this room during the three time periods of the day. In this clean room, recite the names of the Buddhas and Earth Store Bodhisattva for a full twelve hours during the day. The three time periods of the day are the initial day period, the middle day period and the latter day period. The three time periods of the night are the initial night period, the middle night period and the latter night period. This is how Indians divide a day into six periods of day and night. (In China) we divide it into twelve time periods so a day and night consists of twenty four hours. One time period here is equivalent to four hours.

Reverently make obeisance to the seven Buddhas of the past and the fifty three Buddhas. Single mindedly make obeisance to the seven Buddhas of the past and the fifty three Buddhas. The important point here is to engage a focused mind. When you bow to the Buddhas or bow in repentance, you must be single minded and do not have two minds. Don't bow to the Buddhas and have discursive thoughts at the same time. Do not bow to the Buddhas and yet think about this and that. Regarding the seven Buddhas of the past, those of you who bow to the Medicine Master Buddha Repentance should all know about the seven Buddhas of the past.

Subsequently follow along the ten directions and take refuge from each direction in summation. Next follow along the ten directions and in summation, take refuge with all the Buddhas from each of the ten directions.

Gather in the mind to universally make obeisance to all the form bodies, shariras, images, stupas, temples, and of all buddhist matters. Gather in the mind means to concentrate the mind in one place so there are no two minds. This also means to

是把這個心攝到一起；攝到一起，沒有兩個心。這也就是專一，一心禮敬的意思。專一其心地普遍敬禮一切諸佛的色身，和十方諸佛的舍利、佛像、佛寺或者佛塔。色身，就是佛住世的時候的佛身。舍利，是佛入涅槃了之後燒出的舍利。形象，就是金銀銅鐵，或者木，或者是紙畫的佛像。浮圖，是道場、寶塔之類。那麼在這個晝三時，大做一切的佛事。

次復總禮十方三世所有諸佛。又當擬心遍禮十方一切法藏。次當擬心遍禮十方一切賢聖。然後更別稱名，禮我地藏菩薩摩訶薩。

這是第四科，指示明白稱名敬禮；稱念十方的佛名字，敬禮十方佛、十方法，和十方僧。

「次復總禮十方三世所有諸佛」：其次又當頂禮十方三世一切諸佛。這是佛寶。

「又當擬心遍禮十方一切法藏」：又要專一其心。你來攝心到一處，遍禮十方一切法藏。這是法寶。

「次當擬心遍禮十方一切賢聖」：其次又應該用你這個心，專心致志地遍禮十方一切賢聖僧。這是僧寶。

「然後更別稱名，禮我地藏菩薩摩訶薩」：頂禮三寶之後，你更應該另外稱揚地藏菩薩的名號，頂禮我地藏菩薩摩訶薩這個大菩薩。

☸待續

be single minded, it means to respectfully make obeisance with a focused mind. With a single focused mind, one universally makes obeisance to the form body of all Buddhas and to the shariras, Buddha images, buddhist temples and stupas. The form body is the physical body when the Buddha is in the world. Shariras are the relics of the Buddha after his body has been cremated following his entering into nirvana. Images refers to Buddha images that are made of gold, silver, bronze, iron, wood, or portraits on paper. Stupas are found in monasteries and pagodas. One should profusely perform all these buddhist rituals during the three periods of time in the day.

Sutra:

Next, in summation, make obeisance to all Buddhas of the ten directions of the three periods of time. Subsequently one should gather in the mind and universally make obeisance to the Dharma treasures of the ten directions. Following this, one should gather in the mind to universally make obeisance to the sagely sangha of the ten directions. Thereafter, one should specifically pronounce my name and make obeisance to me, Earth Store Bodhisattva.

Commentary:

This is the fourth section, to explain reciting the names and making obeisance. This is to praise and recite the names of the Buddhas of the ten directions, as well as making obeisance to the Buddhas, Dharmas and Sangha of the ten directions.

Next, in summation, make obeisance to all Buddhas of the ten directions of the three periods of time. One should make obeisance to all the Buddhas of the ten directions, this is the Buddha jewel.

Subsequently one should gather in the mind and universally make obeisance to the Dharma treasures of the ten directions. One should again be single minded and focused. Gather in the mind to one single place and universally make obeisance to the dharma treasures of the ten directions. This is the Dharma jewel.

Following this, one should gather in the mind to universally make obeisance to the sagely sangha of the ten directions. One should then use the mind and single mindedly universally make obeisance to all sagely Sangha of the ten directions. This is the Sangha jewel. **Thereafter, one should specifically pronounce my name and make obeisance to me, Earth Store Bodhisattva.** After you are done making obeisance to the three jewels, you should specifically pronounce the name of Earth Store Bodhisattva and make obeisance to I, Earth Store Bodhisattva, this great Bodhisattva.

☸To be continued