



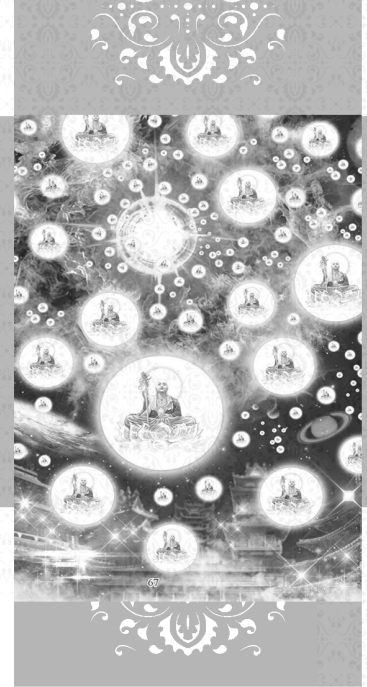
正法印
PROPER DHARMA SEAL

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
比丘尼近本 英譯

Commentary by the Venerable Master Hua in 1971
English Translation by Bhikshuni Jin Ben



正覺，就是成佛。所以阿彌陀佛有四十八願，他願願都是度眾生到眾生成佛為止。他發願說是十方一切眾生，等到我成佛之後，他稱誦我這個佛的名號，我就一定接引他來成佛；如果他不成佛的話，我也不成佛。因為這樣子，所以現在末法時代，最好的就是念「南無阿彌陀佛」。這個法門又簡單、又不費金錢、又不費時間，是最容易修行的法門。

「若已成正覺者，願常住在世，轉正法輪，不入涅槃」：假設已經成了佛的這個菩薩，我又發願了，請他常住在世，轉大法輪教化眾生，不要入涅槃。那個時候發願，我就不是發願說請那個已經成正覺的再速成正覺。那就不對了。為什麼？他已經成正覺了，你還發什麼願叫他成正覺？那變成兩個正覺了！一個人成兩個佛，沒有這個道理的！

魔王就希望我們人不成佛，希望我們人不轉法輪，希望我們人成佛了之後也快入涅槃；那麼現在我們要發願請佛成佛之後，轉正法輪，不入涅槃。不入涅槃那麼做什麼

Proper enlightenment here refers to becoming a Buddha. Amitabha has forty eight vows and all these vows aim to save living beings until they become Buddhas. He made a vow saying when I become Buddha, if any living beings from the ten directions calls out and is mindful of my name, I will surely lead them into Buddhahood. If they do not become Buddhas, I will not become a Buddha myself. Because of this, it is best to recite and be mindful of “Namo Amitabha” during the Dharma ending age which we are currently in. This dharma door is simple, does not cost any money, does not take a lot of time, it is truly the easiest Dharma door for cultivation.

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. If the Bodhisattvas have become Buddhas, I make another wish for them to stay in the world forever to turn the Dharma Wheel and not enter nirvana. At this time, when I am making this wish, I would not wish for those who have already attained proper enlightenment to quickly attain proper enlightenment. That would be incorrect. Why? They have already attained proper enlightenment yet you make a wish for them to attain proper enlightenment? That would make two proper enlightenments. There is no such thing; it would be similar to one person becoming two Buddhas.

The demon kings wish that all people do not become Buddhas. They wish that all people do not turn the Dharma wheel. They wish that people who have become Buddhas

呢？教化眾生，轉正法輪嘛！轉正法輪就不會入涅槃，入涅槃就不會轉正法輪了；所以就是請佛來大轉法輪。

* * *

看今天白天來這麼多人，連念佛是什麼意思、繞佛是個什麼意思，他都不懂，真是小孩子！你說問這個問題，這簡直一點意思都沒有。還問說：「這佛像個個都不同，是什麼意思？」你說這有什麼意思？根本就沒有意思。所以在這個沒有意思的期間，我就答覆他說：「佛就和人一樣的嘛！每一個人都不一樣子，你怎麼可以叫佛是一個樣子？」這是答覆小孩子的問題，只可以這樣子叫他明白了；他若明白，他就知道佛的樣子每一個不同的，就是和人每一個樣子不同，一樣的道理。

最可笑的，他就問說：「想要成佛，是不是要學佛？」這還用問？好像你想要識字，你一定要讀書嘛；你若不讀書，你怎麼會識字呢？所以我就用一個最淺顯的道理來對他講——大約翻譯的翻譯得很深，所以他們就看不懂了，就不明白了。本來，為什麼我要這麼樣對他們講？就因為我看他太小孩子見識；雖然是在大學裡頭讀書，簡直幼稚得不得了。幼稚，就是很小孩子這種見解。所以我說，這不會說話的小孩子想要說話，是不是要跟著大人學著講話？如果他不學著講話就會講，那一定沒有這個道理的。是不是要跟著大人學呢？這個問題都是很淺顯的，但是他來問！

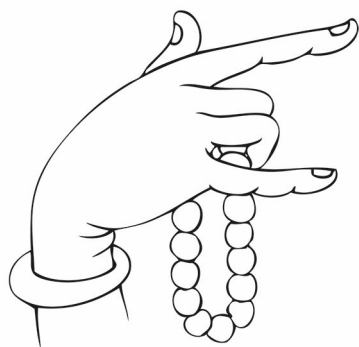
quickly enter nirvana. Now we should wish and pray that the Buddhas, after accomplishing Buddhahood, will stay to turn the Dharma wheel and not enter nirvana. What do they do if they do not enter nirvana? They stay to teach and transform living beings, that is to turn the proper Dharma wheel. When they turn the proper Dharma wheel they will not enter nirvana. If they enter nirvana, they will not be turning the proper Dharma wheel. This is to plea for the Buddhas to vastly turn the Dharma wheel.

* * *

Many people visited today during the day and they don't even understand what it means to be mindful of the Buddha. They don't even know what is circumambulating. They are like little children, not knowing anything. What do you think about the questions they posed? The questions were simply too meaningless. They asked: "The appearances of the Buddha images are different, is there any reason behind it?" Do you think these were meaningful questions? Not in the slightest. So during this meaningless period of time, I answered them: "The Buddha and people are the same. Since every person has a different appearance, how could you expect every Buddha to look the same?" This is the way to answer questions from children, this is the only way to make them understand. If they understand, they will know each Buddha has a different appearance just like how people are different, it is the same principle.

The funniest question a person asked was: "If one wishes to be Buddha, does one need to study Buddhism?" Why would you even need to ask this question? If you want to read, you have to learn the alphabet. If you do not learn, how would you be able to read? That is why I used the simplest explanation to address his questions. Probably the translator made the translation too profound so they still didn't understand. Why did I talk to them this way? It is just because I realize they had viewpoints like children. Although they are college students, they are very naive. Naive means to have childlike understanding. That is why I said, if children who do not know how to speak wish to talk, wouldn't they learn how to talk from adults? If they do not learn the skill and yet instantaneously know how to talk, surely there is no such principle. Do they need to learn from adults? This is a shallow principle but they had to ask.

☞ To be continued



☞ 待續