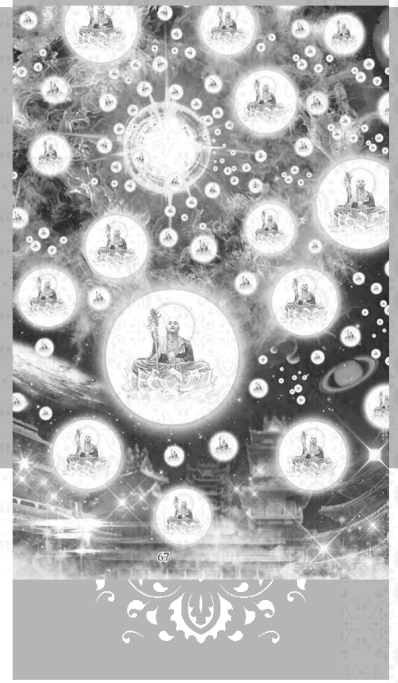


占察善惡業報經淺釋

*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 Translated by Bhikshuni Jin Ben



「放大慈光，令彼安隱，離諸疑怖」：放，就是放出來；慈光，就是慈悲之光。放出來這種大慈悲的光到眾生的身上，令他感覺到很快樂，令這應該以哪一種身得度的這一類的眾生得到安隱，離開這一切的疑惑和恐怖。安，就是平安；隱，也就是平安的意思。離，就是離開；諸，就是一切。疑，就有所懷疑；對於佛法將信將疑，又想要信，又有懷疑的心。怖，是生出恐懼心。又想要不信佛，又怕墮地獄；又想要信佛，又覺得沒有那麼方便，又要守規矩，所以他就疑怖。

「或示神通種種變化」：或者地藏王菩薩現出種種的神通變化，來教化這個眾生。有的眾生，你就要給他一點靈驗的事情，他就相信了。

我記得在香港有過一次，正月間供天，這個天正要下雨水，啊！這水就好像要滴到地下似的。我們供天是在外邊，就在西樂園旁邊那塊空地那個地方；因為人太多，西樂園裏邊不夠地方，就把桌子都擺在外邊。正要供天的時候，這天就好像要下雨。人人說：「不行了，不行了！要搬到裏邊去了，在這外邊就下雨了！」本來我告訴他們，我說：「你們不要搬，不會下雨的。我們供天，天還下雨，

I will emit great compassionate light to bring them peace and dispel all their doubts and fears. Emit is to discharge. Loving brightness refers to a light that is loving and compassionate. To emit such loving and compassionate light on living being's bodies will cause them to feel happy, causing these living beings who are supposed to be rescued by the respective transformation bodies to feel at peace and subsequently leave behind all doubts and fear. At peace means to feel safe. Doubts refer to all suspicions whether toward the Buddhadharma in which one wants to believe yet harbors suspicions. Fear refers to being afraid where one wishes to not believe in the Buddha yet fear falling into the hells; it may also be where one wants to believe in the Buddha yet finding following the rules very restrictive. That is why they have doubts and fear.

At times, I may reveal spiritual powers and transformations. Maybe Earth Store Bodhisattva will reveal all kinds of spiritual powers and transformations to move these living beings. For some living beings, they will only believe when they are shown efficacious responses.

I remember once in Hong Kong, we were making offerings to the heavens in the first lunar month and the heavens appeared to be getting ready to rain. It looked as if the rain drops were going to fall onto the ground. We had set up the altar for the ritual outdoors, at the empty lot beside the Garden of Western Bliss. There were too many people and there was not enough space inside the monastery so tables were placed outdoors. Just when we were about to begin the ceremony, the heavens looked as

那是太沒有感應了！供它，它還要哭？」那麼，他們就都聽我說。

我們就供天，供天大約用了三個鐘頭的時間；供完了天，把所有的香爐、蠟臺，連桌子都搬到佛堂裏邊去了。就在最後的那一次剛剛搬回來，外邊就下雨了，這雨下得非常大；所以這一般人一看，連出家人到在家人都說：「說不下雨就不下雨！」

那麼今天我又現個小神通，一早就叫果修說：「果修，妳要告訴這個神，告訴這個God（上帝），今天在下午四點鐘以前不准下雨；如果下雨，我就要發脾氣了！」那麼果然，你們大家知道，四點鐘以前沒有下雨。這個我沒有對你打妄語吧？這是你聽見的。那麼我這個不算神通，這個算什麼通都不通；一通也不通，還是我要這麼說，它就這樣子。

地藏菩薩有神通變化，他可以移山倒海，可以把這個山搬到一邊，把這個海也可以叫它搬家；什麼事情都可以做，因為他有神通變化。

「或復令彼自憶宿命所經之事、所作善惡」：或者令他自己想起來，叫你能自己記憶你宿命所做的事情，你作的善也想起來了，你作的惡也想起來了。憶，就是想起來了，記憶起來了。

喔！原來我在釋迦牟尼佛那個時候，就是個出家人的比丘尼啊！啊！原來這觀世音菩薩，和我都不太遠的！有的時候又看見自己：喔！我原來是個老比丘啊！我在山上那兒用功，那麼苦！受那麼多的難啊！做這麼多糊塗事，都想起來了！做的糊塗事也想起來了，做的明白事也想起來了。

☯ 待續

if it was going to rain. Everyone said: "This is not going to work, this is not going to work. We have to move indoors because it is going to rain outside!" So I said to them: "Don't move, it will not rain. We are making offerings to the heavens. And if the heavens still insist on raining, then it would be too inefficacious. We are making offerings to it, would it still cry?" That was that, they all had to listen to me.

We continued with the ceremony and the ritual took about three hours. When we concluded the ceremony, we moved all the incense burners, candle holders, even the tables back into the Buddha Hall. Right after we made the last trip, it started to pour outside, the rain was very heavy. Everyone present, from monastics to laypeople, said: "When the master said it will not rain, it really does not rain!"

Now, today, again I displayed a little spiritual penetrations. Early in the morning, I said to Gwo Shiu: "Gwo Shiu, you have to pass a word to God, tell him that it is not permissible to rain before four o'clock in the afternoon today. If it rains, I am going to lose my temper!" And of course, as you all know, it did not rain before four o'clock. I have not lied to you, have I? You all heard it personally. However, this is not considered spiritual penetration, this is considered penetration that penetrates nowhere; there is not even one penetration, yet because I said it, it became so.

Earth Store Bodhisattva has spiritual penetrations and myriad transformations, he can move mountains and overturn seas, he can move this mountain over to the other side, he can also command the sea to relocate. He is capable of doing everything because he has spiritual penetrations and myriad transformations.

Or cause them to recollect all the events they have experienced and the wholesome or unwholesome deeds they have done in past lives. Perhaps causing them to recollect all deeds they have done in their past lives on their own. If they have done wholesome deeds, they will be able to recall them, if they have done unwholesome deeds, they will too be able to recall them.

"Oh, I was once a monastic, a Bhikshuni when Shakyamuni Buddha was in the world." "Oh, it turns out Guanyin Bodhisattva is not too distant from me." Sometimes, they see themselves: "Oh, I was once an old Bhikshu. I was working hard deep in the mountains, it was such hardship. I endured so much adversity." They did all these muddled deeds and recalled it all. Deeds they did in a muddled state, they recalled; deeds they did in clarity, they recalled also.

☯ To be continued