

占察善惡業報經淺釋

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

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Commentary by the Venerable Master Hua in 1971

堅淨信菩薩言：「如佛先說，若我去世，正法滅後，像法向盡，及入末世；如是之時，衆生福薄，多諸衰惱。」

國土數亂，災害頻起，種種厄難怖懼逼繞；我諸弟子，失去善念，唯長貪瞋、嫉妒、我慢。設有像似行善法者，但求世間利養、名稱，以之為主，不能專心修出要法。

爾時，衆生覩世災亂，心常怯懦，憂畏己身及諸親屬，不得衣食充養驅命。以如此等衆多障礙因緣故，於佛法中鈍根少信，得道者極少。乃至漸漸於三乘中信心成就者，亦復甚少；所有修學世間禪定，發諸通業，自知宿命者，次轉無有；如是於後入末法中，經久得道，獲信禪定通業等，一切全無。」

這一段文還是序分。序分第一，是略請；現在這第二，是正問。這正問再分二：第一，問法；第二，問人，問這位地藏菩薩。在第一問法的時候，又分開二科：第一，他述說佛所說的話；二，是佛指出地藏菩薩，來答覆他的問。在第一他述佛語的時候，又為大眾來問法，所以又分開二科：第一，正述佛語；第二，是為大眾來問法。這一段文是正述佛語。

「堅淨信菩薩言」：堅淨信菩薩說了。「如佛先說，若我去世」：好像佛以前所說過的話。說過什麼呢？若我在將要去世的時候。我去世，就是佛入涅槃的時候。「正法滅後，

Sutra:

Solid Pure Faith Bodhisattva said: According to what the Buddha had said, after I have left the world, when the Proper Dharma Age has ended and the Dharma Image Age is about to end, the World Ending age will begin. At this time, the blessings of living beings will be little.

They will experience all kinds of deterioration and afflictions, There will be unrests in countries, frequent occurrences of calamities. Living beings will be surrounded by all kinds of difficulties and distress. All my disciples will lose their wholesome thoughts, and merely breed their greed, hatred, jealousy and arrogance. There may be some who look as if they are practicing the wholesome Dharma, but since their main goal is to seek offerings and fame of the mundane world, they will not be able to focus on practicing the transcendental Dharma.

At that time, living beings will witness unrests and calamities around them and constantly have fear in their hearts; they fear that they and their relatives cannot obtain food and clothing to sustain their physical bodies. Such living beings have a lot of karmic obstacles; therefore, their wholesome roots are blunt, they have little faith in the Buddhadharma, and those who attain the path are few. Gradually, those who have faith and attain the three vehicles will be truly rare. All those who practice the mundane world's Samadhi, attain spiritual penetrations and know their past lives will gradually disappear. Finally, during the Dharma Ending Age, those who attain the path or those who attain samadhi or spiritual penetrations after a long time period of practice will cease to exist.

Commentary:

This passage is still the Preface. The first Preface is Requesting Dharma. Now this is the second Preface which is the Question Proper. The Question Proper may then be further divided into two parts: First, asking about the Dharma;

像法向盡，及入末世」：正法已經沒有了，像法也要完了之後，就到這末法的時候。佛入涅槃五百年，這是正法，又有的說一千年是正法；過了這一千年之後就是像法，像法也是一千年。末世，也就是末法，末法一萬年。

「如是之時，眾生福薄」：在這個時候，九法界的眾生福報都薄了。眾生，這是所有九類眾生包括在內了；你、我現在在這個法會的人都在內了。福薄，福報都薄了、不厚了；也就是沒有福了，沒有福了就受苦。所以我們現在天天那麼苦，就因為沒有福報的關係；如果有福報，就不需要受苦，一切都如意，種種都現成，什麼煩惱也沒有，什麼麻煩也沒有了。就因為福薄了，所以才這麼多苦、這麼多麻煩，又要做工、又要修行。

「多諸衰惱」：因為福薄，麻煩就多了。衰，是衰敗了；惱，就是煩惱。衰敗煩惱，就是不吉祥的事情，一切事情都是 too much trouble 很多麻煩。

「國土數亂，災害頻起」：國家很快很快有戰亂，天災人禍頻起。這個「數」（音「朔」）字，應該讀入聲。我聽你們念〈大悲咒〉，也念「術」；這個不唸「術」，唸「朔」，就是很快的。國土數（音「朔」）亂，若是不懂文法，就讀成「數（音「術」）亂」。你若聽見這個法師講經，講成數（音「術」）亂，那這個法師他就是沒有學問；也就是「秀才念經，笑死老僧」那一類的。

什麼叫災害？好像無緣無故來了水，把人淹死很多。無緣無故又起火了，把人燒死很多。

☞待續

second, asking about a person, which is to ask about this Earth Store Bodhisattva. In the first part on Asking about Dharma, it may be divided into two sections: first, he paraphrased the Buddha; second, the Buddha pointed to Earth Store Bodhisattva to answer his question. In the first section where he was paraphrasing the Buddha, he again requested the Dharma on behalf of the assembly; therefore it may again be divided into two parts: first, to paraphrase the Buddha, second, to request Dharma on behalf of the assembly. This passage is to paraphrase the Buddha.

Solid Pure Faith Bodhisattva said: Solid Pure Faith Bodhisattva started to speak. **According to what the Buddha had said, after I have left the world:** According to words the Buddha spoke previously. What was said? That is when I am about to leave the world. **I have left the world** means when the Buddha has entered nirvana. **When the Proper Dharma Age has ended and the Dharma Image Age is about to end, the World Ending age will begin:** when the Proper Dharma Age has ended and the Dharma Image Age is almost over, that is when the Dharma Ending Age will arrive. The first five hundred years after the Buddha has entered nirvana is the Proper Dharma Age; some say that the Proper Dharma Age is one thousand years; after these one thousand years, comes the Dharma Image Age; this period is also one thousand years. World Ending Age is also known as the Dharma Ending Age, it lasts ten thousand years.

At this time, the blessings of living beings will be little: During this time, all living beings in the nine Dharma Realms will have little blessings. **Living beings**, this includes all the nine kinds of living beings, you and I and all those in this assembly are included. **Little blessings** means blessings are scanty and not abundant anymore, it means there are no more blessings; when there are no more blessings, we need to experience sufferings. That is why now we are suffering so much every day; it is because we have no more blessings. If we have blessings, there will be no need to suffer and everything will be as your wish, all things will be readily available and there would not be any afflictions or trouble. It is because there are little blessings, there are so many sufferings, trouble and the need to work and cultivate.

They will experience all kinds of deterioration and afflictions: because there are little blessings, there will be a lot of afflictions. Deterioration means to decline and decay; afflictions mean adversities. Deterioration and affliction are all matters inauspicious, everything that is too much trouble.

There will be unrests in countries, frequent occurrences of calamities: countries will go to war very very fast, natural catastrophes and manmade disasters occur frequently. This “數(shuò)” should be pronounced with the entering tone. When I listen to you all chanting the Great Compassionate Mantra, you all are also pronouncing it as “shù”. This should not be pronounced as “shù”, it should be pronounced as “shuò”, the word “數(shuò)” means quickly. 國土數亂 (guó tǔ shuò luàn), if one does not understand Chinese grammar, one would pronounce it as “guó tǔ shù luàn”. If you hear a Dharma Master lecture on the sutra and pronounce it as “shù luàn”, then this Dharma Master is not very knowledgeable, they belong to the category of “When the scholar recites sutra, and the old monk laughs hysterically”.

What are calamities? For instance there will emerge a lot of water from out of nowhere for no reason whatsoever, and drown many people. Or there will be a big fire for no apparent reason and burn a lot of people to death.

☞To be continued