

# 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

「此善男子發心以來，過無量無邊不可思議阿僧祇劫」：這個善男子他發心到現在以來，已經超過沒有數量、沒有邊際、不可思議那麼多的無量數的劫數了。

「久已能度薩婆若海，功德滿足」：很久以來，已經有佛的智慧了，他的功德已經滿足了。

這個「薩婆若海」，你們各位有知道的沒有？你什麼時候看來的？剛剛看來的？剛剛看那不算！你剛剛看，現問現找answer（答案）那是不行的，那是不合用的；你要問的時候不找就能知道，那才算的。你說你們以前也都看過這經文，看過，這一句不懂，為什麼不想法子去明白它呢？不是要盡等著法師講才懂，那就晚了！

研究佛法的人，在沒講之前就要懂它；在講之後就會更熟了，這才是一個真正研究佛法的人。你還看註解，然後這個「薩婆若海」也不知道是怎麼回事，這叫「囫圇吞棗」。囫圇個把那個棗吃了，什麼味？不知道！果前說是印錯了，因為他的腦筋很快；這個字是錯了，所以才問。那麼我知道他沒有看註解，也沒有查佛學辭典，就是憑這個「電腦」computer來算的。但是現在也沒有算對，computer也算錯了。不錯，薩婆若海就是一切智的海；一切智，就是已經有佛的智慧了，這叫得到薩婆若海，就是智慧如海。

「但依本願自在力故」：依，就是根據。但他根據他自己在以前所發的願，他現一種自在神通的力量的緣故。「權巧現化，影應十方」：他用權巧方便這種法門，來現化地藏菩薩這種身；他這種的神通變化影響力，能周遍十方，十方都得到感應，都得到他的化度。

Measureless, limitless asamkhyeyas of kalpas have passed since this good man brought forth the Bodhi resolve. Since this good man has brought forth the Bodhi resolve until now, it has been more than measureless, boundless, inconceivable asamkhyeyas of kalpas. He has long been able to cross the sea of Sarvajña (Buddha's wisdom) and is complete in merits and virtues. From a very long time ago, he already attained the Buddha's wisdom and his merits and virtues are already complete.

Does anyone know what "Sarvajña" means? When did you see it? You just saw it? If you just saw it now, it does not count. If you just laid your eyes on it, you look up the answer only when the question is asked, that is basically not approved and is not appropriate. When the question is asked, if you don't look it up and know the answer immediately, only then does it count. You all said you have read this sutra previously. If you have read it before, if you don't understand this sentence, why didn't you think of a way to try to understand it? Do not just wait for the Dharma Master to lecture on it, which would be too late!

Those who study the Buddhadharmas should understand the sutra before it is lectured on. After the lecture, you will be even more familiar with it. Only then one would be considered a person who truly investigates the Buddhadharmas. You have even read the commentary, yet you don't know what "Sarvajña" is all about, this is called to "swallow a date whole". When you eat a date by swallowing it whole, do you know the taste? You don't know. Guo Qian said there is a mistake in the printing; this is because he has a very quick mind. Since the word is incorrect, so the question was raised. So I happen to know he did not read the commentary and he did not look up the Buddhist dictionary,

雖復普遊一切刹土，常起功業，而於五濁惡世，化益偏厚；亦依本願力所熏習故，及因衆生應受化業故也。彼從十一劫來，莊嚴此世界，成熟衆生；是故在斯會中，身相端嚴，威德殊勝，唯除如來，無能過者。又於此世界所有化業，唯除遍吉、觀世音等，諸大菩薩皆不能及；以是菩薩本誓願力，速滿衆生一切所求，能滅衆生一切衆罪，除諸障礙，現得安隱。

「雖復普遊一切刹土，常起功業」：釋迦牟尼佛告訴堅淨信菩薩說，雖然地藏菩薩普遍化度十方的一切刹土，他常常起教化衆生的這種功業，在其他的十方世界去教化衆生。

「而於五濁惡世，化益偏厚」：他遊戲神通教化衆生，沒有一個地方他不去；可是他對這個五濁惡世，他教化利益衆生就是偏偏地最厚。對這個五濁惡世的衆生，他特別有緣，他特別發慈悲心來教化這五濁惡世的衆生。為什麼他對五濁惡世的衆生就這麼偏心？這些個造罪的衆生，造了這麼多的罪，他還偏偏要度這五濁惡世的衆生，這是什麼原因呢？

「亦依本願力所熏習故」：這也就是因為他在宿生所發的大願，由他這個的願力，一生一生的他也不忘。他說哪一個地方的衆生最難度，我就到哪個地方去度那個難度的衆生。這個衆生你和他說法，他也不聽；就聽了，他也不信；就信了，也是不常，就是暫時間的忽然信了，轉一念又變了。所以這一類的衆生，地藏菩薩對他是有大因緣的；因為他在無量劫以前是發願力，度這一類衆生來的。

☞待續

basically he relied on the computer to compute it. However, the computation was wrong, even the computer got it wrong. That is correct; the sea of Sarvajña means the sea of all wisdom. All wisdom refers to state of Earth Store Bodhisattva who have already attained the Buddha's wisdom, therefore it is called the sea of Sarvajña, it is also known as the sea of all wisdom.

**However, relying on his original vows and power of self-mastery.** Relying is to base on. Based on the vows he made in the past, it is the reason he manifests a kind of self-mastery spiritual powers. **He manifests expediently and response to the ten directions.** He uses expedient Dharma doors to manifest the body of Earth Store Bodhisattva. His influential, spiritual penetration and transformation powers pervade the ten directions. All in the ten directions are able to receive responses and be crossed over by him.

*Sutra:*

**Although he universally roams about all lands to constantly create meritorious deeds, he particularly benefits those who are in the world of five turbidities. This is due to the repeated immersing of his fundamental vows and the living beings who should be crossed over by him. Since eleven kalpas ago, he has been adorning this world, maturing all living beings. That is why within this assembly, he appears greatly adorned and dignified. No one surpasses him other than the Buddha. No Bodhisattva can compare to his work to cross over living beings of this world, except for Universally Auspicious, Contemplate the Worldly Sound, etc. This is due to the powers of his fundamental vows to quickly fulfill all living being's wishes, to be able to eradicate all living being's offenses, to remove all their obstacles to achieve peace at this moment.**

*Commentary:*

**Although he universally roams about all lands to constantly create meritorious deeds.** Shakyamuni Buddha says to Solid Pure Faith Bodhisattva, although Earth Store Bodhisattva universally manifests in all lands of the ten directions, he often create meritorious deeds to teach and transform living beings in the worlds in the ten directions.

**He particularly benefits those who are in the world of five turbidities.** Using his spiritual powers to teach and transform living beings, there is not a place he does not go. However, towards the living beings of the world of five turbidities, he teaches and benefits them the most. He has particularly great affinities with the living beings of the world of five turbidities and he especially brings forth the compassionate mind to teach the living beings of the world of five turbidities. Why does he favor the living beings of the world of five turbidities? These living beings of the world of five turbidities have created so many offences, why does he especially want to cross them over? What is the reason behind this?

**This is due to the repeated immersing of his fundamental vows.** It is due to the great vows he has made in his previous lives. Due to the power of his vows, he does not forget his vows life after life. To him, he will go to wherever place whose living beings are the hardest to cross over. These living beings do not listen when you speak Dharma to them. Even if they listen, they will not believe. Even if they believe, it will not be permanent, meaning they will suddenly believe it for a short period of time, when another thought arise, they change their minds again. Therefore Earth Store Bodhisattva has great affinity towards these kinds of living beings. It is because of the vows he made from unmeasurable kalpas ago to cross over these kinds of living beings.

☞To be continued