

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

熏習，就是好像煙熏這個樣子；習，就是怕忘了又把它溫習一下。我發的是什麼願？每一天要念一念自己所發的願，要記得，這就叫「熏習故」。我們所發的願力，你要常常記得；不要把你的願力忘了。我們發願維護道場的人，要發長遠心；不是今天發一個護法心，明天又發一個破法心，後天就發一個沒有法的心：「我把這個法破壞了它，叫它沒有了！」不是這樣子的。

我們發長遠心來護持道場，不要在道場裏給道場添麻煩；無論任何人，你要是在道場裏來找麻煩、添麻煩，那是決定墮地獄的；我這個做師父的再慈悲，也沒有法子救得了你。這你們自己每一個人應該要自己小心！護持道場不應該破壞道場；你破壞道場，那是決定是下地獄的，那一點人情也沒有得講的，所以這一點，你們各位要知道！

就地藏王菩薩那麼樣慈悲，你若破壞道場，來譏謗三寶，對三寶不恭敬，那樣決定是墮地獄的，地藏王菩薩也救不了你；所以這一點你們各位應該要特別清楚，特別地知道。護持道場是作善的，不要盡跑到這裏作孽來了、跑到這裏作惡來的。這個道場人人都應該作善的，

Immersing is like being fumed, it is like being afraid of forgetting something so one repeatedly go through the materials again. What was the vow I made? One goes through one's vows every day to refresh one's memory. The vows we made, we should remember it often. Do not forget about your vows. Those of us who have vowed to protect the monastery should bring forth a mind of long vision. Do not bring forth a mind to be protector today and yet when tomorrow arrives, you give rise to a mind of destroyer, yet the day after next, you give rise to a mind of no Dharma saying: "I will destroy this Dharma and make it disappear." Do not act like this.

We should give rise to a mind of long vision to protect the monastery, do not give more trouble to the monastery. No matter who, if one comes to the monastery to look for trouble, to bring about trouble, it will certainly cause one to fall into the hells. No matter how compassionate I am as your master, I will not have any power to save you then. You should all be very careful regarding this. One who protects the monastery should not damage the monastery. If you damage a monastery, that will absolutely cause you to fall into the hells. There is no slightest possibility of a plea bargain. Regarding this, You should all be clear about this.

Although Earth Store Bodhisattva is so compassionate, if you damage the monastery by slandering the Three Jewels or are not respectful towards the Three Jewels, you would certainly fall into the hells, even Earth Store Bodhisattva cannot save you. Therefore, regarding this point, you all must be especially clear and know about it. To protect the monastery is to do good deeds, do not come here to create bad karma or to do evil deeds. Everyone from this monastery should do good. It is not to come here and show your temper. If those who come to the monastery to throw tantrums, they will be in a very dangerous position in the future.

The living beings who should be crossed over by him. That is because living beings should receive the teachings from Earth Store Bodhisattva.

不是跑道場這地方來發脾氣的；誰若跑道場來發脾氣，那將來一定是危險的。

「及因眾生應受化業故也」：也就因為眾生應該受地藏王菩薩的教化的緣故。

「彼從十一劫來，莊嚴此世界，成熟眾生」：這個地藏菩薩從十一個大劫以前到現在，他就莊嚴這個五濁惡世，令這個五濁惡世變成好的了；他令眾生都成熟，就好像那個種的田，都得到成熟似的。這個世界就是五濁惡世，就是我們現在這個世界。

那麼說：「莊嚴這麼久，這個五濁惡世還沒有變好？」沒有變好，你怎麼知道呢？你也沒有在十一劫以前；十一劫以前是個什麼樣子，你知道嗎？如果你不知道，那麼你怎麼能說沒有變好？這個人又說了：我現在七十多歲……，或者六十多歲，沒有七十多歲，也就是有這麼個人；他說：「我在我生的那個時候，覺得那個世界很好的，到現在也就壞了，一天比一天壞！」

我說這個七十多歲的人，這是他有個兒子在這兒代表他說的；不是這個七十多歲的人來的。怎麼代表呢？這個人說，我聽我爸爸說的。他在家裏說，他七十多年以前的那個時候，這個世界平安無事，也沒有這麼多人殺人，也沒有這麼多人吃人，也沒有這麼多人偷東西，也沒有這麼多做壞事的人。那麼七十年以前就好過現在，這豈不是一天比一天壞嗎？

這一天比一天壞，因為什麼呢？就因為這是末法了。幸虧有地藏王菩薩，在這兒莊嚴這個五濁惡世；若沒有地藏王菩薩在這兒莊嚴這五濁惡世，這個五濁惡世早就變成什麼也沒有了，眾人都死光了。因為這麼莊嚴，所以還有一點眾生。有這眾生又有什麼用呢？在這眾生裏面選佛——選拔佛。這一個眾生機緣成熟了，地藏王菩薩就度這一個眾生；那一個眾生機緣成熟了，就度那一個眾生。那麼沒有成熟的，地藏王菩薩就等著。

「是故在斯會中，身相端嚴，威德殊勝」：所以他在我們現在這個法會中，他的相貌那麼圓滿，他的威德也比其他的菩薩是殊勝的。「唯除如來，無能過者」：唯獨除去佛之外，其他的菩薩都不能超過他這種身相端嚴、威德殊勝的境界。當然他不能和佛比。

Since eleven kalpas ago, he has been adorning this world, maturing all living beings. From eleven great kalpas until today, this Earth Store Bodhisattva has been adorning the world of the five turbidities and to transform this world of five turbidities to goodness. He causes living beings to mature, just like planting corps to be harvest ready. This world is the world of five turbidities; it is the world we are in today.

Some would say: "If he has been adorning this world for such a long time, how come this world of five turbidities has yet to turn good?" How can you tell if it has not turn for the better? You weren't there when it was eleven great kalpas ago. What was it like eleven great kalpas ago, do you know? If you don't know, how can you claim it has not turned for the better? This person goes on to say: "I am now more than seventy years old, probably he is just more than sixty years old, he is not yet seventy. This person says: "When I was born, I felt the world is much better but now it's all damaged and it's getting worse each day".

This seventy year old I am mentioning about, those were basically words represented by his son. He did not come here personally. How was he represented? This person says he heard it from his father. He mentioned it at home. He says this world was peaceful seventy years ago. There weren't so many homicides, there weren't so much cannibalism, there weren't so many people stealing and there weren't so many people who did bad things. So things were better seventy years ago, doesn't it imply that it's getting worse each day?"

So things are getting worse day after day, and why is it? That is because this is the Dharma Ending Age. Luckily there is Earth Store Bodhisattva adorning this world of five turbidities. If it weren't for Earth Store Bodhisattva adorning this world of five turbidities, this world of five turbidities would have nothing left and all living beings would have died. It is because he kept on adorning, so there are still a few living beings. What is the use of these living beings? It is to elect a Buddha among these living beings – a Buddha election. When this living being's causes and conditions ripen, Earth Store Bodhisattva will cross over this living being. Whichever living being's causes and conditions ripen, he will cross them over. For those whose causes and conditions are yet to ripen, he will just wait.

That is why within this assembly, he appears greatly adorned and dignified. Therefore he is now with us in this Dharma assembly, his appearance is complete, his dignity is the most supreme in comparison to other Bodhisattvas. **No one surpasses him other than the Buddha.** Except for the Buddha, all other Bodhisattvas cannot surpass his awesome deportment and supreme dignified states. Of course, he cannot be compared to the Buddha.