

占察善惡業報經淺釋

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



PROPER DHARMA SEAL 正法印

曾素珍 英譯
宣化上人講於 1971 年

English Translation by Su-Zhen Zeng
Commentary by the Venerable Master Hua in 1971

我們這一切一切的事情，都應該要研究一下，來討論，不可以馬馬虎虎的。那麼以後凡是到這兒來的人，大家都要共同一致，要一個心來擁護道場。這是我這會兒給你們說的話。

打那個鐘聲偈，不是一個字打一下，那和「阿彌陀佛身金色」是一樣打法：打二下念一個字，打二下念一個字；最後那七字一句，後面三個字打一下，那麼樣念得很慢很慢，不是念得那麼快的。鐘聲偈或者能念個五分鐘、十分鐘。你們現在一開始都是馬馬虎虎的，慢慢學！不過也可以先說「頂禮法師」，然後念偈；念完了，就打個問訊，這是站著；要是坐著，就可以坐著念那個鐘聲偈。

這個門，現在我們一開始，晚間用個紙掩著，寫上可以開的；不然一個樣子，人不知道開，有的人很笨的，無門可入。

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又是菩薩，名為善安慰說者；所謂巧說深法，能善開導初學發意求大乘者，令不怯弱。

「又是菩薩，名為善安慰說者」：又者這一位菩薩，他有一個另外的名字，叫「善安慰說者」。這個本來是個「說」字，但是在這兒應該讀個「說」（音「稅」），讀入聲。說（音「稅」），就是說（音「稅」）說；就是很會說的，說得你沒有辦法不相信的。不是像我現在跟你們講經，講了這麼久，還有人不生信心，因

All of these things we should investigate and discuss, do not just be careless. So in the future whoever comes here, we will have a unified front, to have one heart to protect the monastery. This is the words I am giving to you now.

When you are hitting the bell during the Bell Song, you do not hit it once for every word. That would be the same beat as “Amitabha Buddha’s body is the color of gold”, hit it twice for every word. At the end of the sentence with seven words, hit it once after the three words. If we recite it like this it should be at a very slow pace, don’t recite it so quickly. The Bell Song can be recited for as long as five minutes or even ten minutes. It’s all a blur as you are all new to this. Give it time and you will get the hang of it. Anyway you can also first make the announcement “Bowling to the Venerable Master”, and then begin reciting the verses. After the verses are recited, you can make a half bow if you are standing. If you are sitting, you can recite the Bell Song while remaining seated.

Regarding this door, since we are just starting to use it, in the evenings, we can post a sign on it saying, “(this door) can be opened”. Otherwise, it all looks identical and people may not know that it can be opened. Some people are especially stupid and they would not be able to find a door to enter.

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Sutra:

This Bodhisattva also goes by the name of Skillful at Consoling and Persuading Bodhisattva. He expediently expounds deep Dharma. He can skillfully guide those who are just beginners at requesting the Great Vehicle teachings so they do not become afraid.

Commentary:

This Bodhisattva also goes by the name of Skillful at Consoling and Persuading Bodhisattva. So this Bodhisattva, he has another name, which is “Skillful at Consoling and Persuading Bodhisattva”. This word “說

為我不會說說你；要是會說說，像地藏王菩薩那麼大的智慧辯才，就可以把你們說說得相信了。安慰，就是你有什麼不如意的事情，到那兒給你講幾句好話。好像你心裏不高興了，和你講一點笑話，令你生一種歡喜心來，這叫善安慰說者。他辯才無礙，無論任何人聽了，都聽得非常歡喜，都歡喜聽。

「所謂巧說深法」：就是人所說的，他用善巧方便的方法，來講說一切的深法。深法，他是用很淺的道理，把很深的佛法就講得令你明白了。這叫深入淺出，用很淺顯的道理，令你明白這個很深的道理、很深的佛法。

「能善開導初學發意求大乘者」：他能以循循善誘發心想求菩薩道、行大乘法這種初學佛法的人。循循善誘，就是用種種的方法來令你發菩提心，令你生無上菩提的信心。初學，就是好像你們各位現在學佛法，這都是初學。

「令不怯弱」：令他不怕。不會說：「喔！這菩薩道很難行的，我不能發這個菩提心，我做不到！」或者說是：「舍利弗都不能行菩薩道，何況我呢？我這一個初發心的人，不能行菩薩道的。」這樣子就叫怯弱。那麼地藏王菩薩對於初發大乘心的，他就幫助他們來發大乘心，鼓勵他們，令他們不生恐懼心、不怕菩薩道難行。所以地藏王菩薩對我們眾生太慈悲了，幫助我們眾生的地方太多了！

以如是等因緣，於此世界，衆生渴仰，受化得度，是故我今令彼說之。

「以如是等因緣」：因為像這樣子這樣多的因緣。就是像前邊他的慈悲願也殊勝，他的智慧辯才也是殊勝的，還有其他種種殊勝的善說諸法、權巧方便這種種因緣。

Shuō”pronounced as “稅Shuì” here in the fourth tone, it means very good at persuading; when he talks, there is no way you do not believe him. Unlike me, after lecturing the Sutra to all of you for such a long time, there are still those who have yet to develop faith; that is because I don’t know how to persuade you. If only I have great wisdom and persuasion skills like Earth Store Bodhisattva, I will be able to persuade you all to believe. Consoling, that is to give you a few words of encouragement when things are not going your way. For example, if you are not happy, he will whip out some jokes to cheer you up, this is call Skillful at Consoling and Persuading. He has unobstructed eloquence; no matter who listens to him, they will all be very happy and love to listen to him.

He expediently expounds deep Dharma. He is skillful at using expedient means to lecture on all deep Dharmas. He uses very simple principles to explain very profound and deep Buddhadharma so you can understand.

He can skillfully guide those who are just beginning to request the Great Vehicle teachings. He patiently and systematically guides beginners who wish to request for the Bodhisattva’s path and to practice the Dharma of the Great Vehicle. To guide patiently and systematically means to use all kinds of methods to help you bring forth the Bodhi resolve, to cause you to develop faith towards the unsurpassed Bodhi. Beginners are just like all of you here studying the Buddhadharma, all of these are beginners.

So they do not become afraid. To cause them not to be afraid. They won’t say: “oh, this Bodhisattva path is very difficult to practice, I cannot bring forth this Bodhi mind, I cannot do it” or they will say: “Even Shariputra cannot practice this Bodhisattva path, what about me? I am just a person who have just began to bring forth the Bodhi resolve, I cannot practice the Bodhisattva path”. All of these are called being afraid. So Earth Store Bodhisattva will help these people to bring forth the resolve for the Great Vehicle. He will encourage them, help them to not give rise to fear and to not be afraid of the hardship of the Bodhisattva path. Therefore Earth Store Bodhisattva is so compassionate towards us living beings, he helps us living beings in so many areas.

Sutra:

Due to these causes and conditions, in this world, living beings who are desperate and reverent will be crossed over and transformed. That is why I am asking him to give the answer.

Commentary:

Due to these causes and conditions. It is all due to these causes and conditions. It is what was previously mentioned, his compassionate vows are supreme, his wisdom and eloquence are supreme, and all the other causes and conditions involving his supreme abilities to skillfully console and persuade, to expediently teach and transform.