

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

「我今為此未來惡世，像法向盡及末法中，有微少善根者，請問如來：設何方便，開示化導，令生信心，得除衰惱？以彼眾生遭值惡時，多障礙故，退其善心；於世間、出世間因果法中，數起疑惑，不能堅心專求善法。如是眾生，可潛可救。世尊大慈，一切種智，願興方便而曉喻之；令離疑網，除諸障礙，信得增長，隨於何乘，速獲不退。」

堅淨信菩薩說，「我今為此未來惡世，像法向盡及末法中，有微少善根者」：我現在為未來這個惡世，像法將要盡了的時候，和在這末法的時候，有很少很少善根的這樣眾生。「請問如來：設何方便，開化示導，令生信心，得除衰惱」：請問如來，設哪一種的方便，來開示、化導這一切眾生，令他們生出信心，得到可以除去這種不吉祥和所有的煩惱？

「以彼眾生，遭值惡世，多障礙故，退其善心」：末法又稱惡世。因為這些個眾生，遭遇在這個末法的時候，障礙太多了，種種障礙說不能盡；因為有種種的障礙，所以退其善心。我們學佛法的人，切記不要障礙其他人發菩提心，不要在這個道場裏面把其他的人障礙跑了；若障礙其他的人離開道場，這就是破壞人發菩提心、破壞道場，這將來一定是墮地獄的。

「於世間、出世間因果法中，數起疑惑」：在無論是世間法、或是出世間法這個因果裏面，很快就生出一種疑惑心；生出一種疑惑心，「不能

On behalf of these beings of scant good roots of the future unwholesome world, near the end of the Dharma Image Age and during the Dharma-Ending Age, I now ask the Buddha: What skillful means can be used to teach and guide them to develop faith and eradicate their afflictions? When these beings encounter bad circumstances, many obstacles will make them retreat from their wholesome resolve. They will give rise to many doubts regarding both worldly and world-transcending principles of cause and effect, and will be unable to persevere in the focused pursuit of wholesome dharmas. These beings are pitiable and should be rescued. May the World Honored One, who possesses great kindness and the Wisdom of All Modes, come up with a skillful method to let them be aware and understand, so they can escape the net of doubt, eradicate their obstacles, develop their faith, and quickly attain the state of non-retreat in whatever vehicle they follow.

Solid Pure Faith Bodhisattva said: **On behalf of these beings of scant good roots of the future unwholesome world, near the end of the Dharma Image Age and during the Dharma-Ending Age, I now ask the Buddha: What skillful means can be used to teach and guide them to develop faith and eradicate their afflictions?** I now ask the Buddha, what expedient means can be created to teach and transform all these beings to help them develop faith and get rid of such inauspiciousness and all of their afflictions?

When these beings encounter bad circumstances, many obstacles will make them retreat from their wholesome resolve. The Dharma-Ending Age is also known as the unwholesome world. It is because when these beings encounter the Dharma-Ending Age, they have too many obstacles, so many different kinds that one could not speak of them all. Because of all these kinds of obstacles, they retreat from their wholesome resolve. We who study the Buddhadharma must remember never to obstruct others from giving rise to the Bodhi resolve. We should not obstruct others in the

堅心專求善法」：不能堅固其心，專心一志地來求佛法、求善法。「如是眾生可潛可救」：像這一類的眾生很可憐憫的，是應該救度他們的。

「世尊大慈，一切種智」：佛是大慈大悲的，具足一切種智。「願興方便而曉喻之」：我願意請世尊興起一種方便法門，令這一切的眾生都知道而明白。「令離疑網，除諸障礙，信得增長」：使令他們離開疑惑的這種網，除去一切的障礙，令他的信根一天比一天地增長。

「隨於何乘，速獲不退」：隨便他在或者聲聞乘、緣覺乘、菩薩乘的哪一乘裏邊，能很快就也得到三不退了。三不退，就念不退、行不退、位不退。這個念念是精進的，也不生一種退心；不像我們人修行到兩天半，到第三天就懶惰下來了，這因為沒得到三不退：行不退，這修行一天比一天精進，不能一天比一天懶惰；念不退，念念為求無上道；位不退，不退轉於這個三惡道。

佛告堅淨信言：「善哉！善哉！快問斯事，深適我意。今此眾中，有菩薩摩訶薩，名曰地藏，汝應以此事而請問之。彼當為汝建立方便，開示演說，誠汝所願。」

「佛告堅淨信言」：堅淨信菩薩這樣向佛請問之後，佛就告訴堅淨信菩薩說了，「善哉」：你能代表一切眾生，這樣的請問方便法門，這是非常之好的；這一問，是下契眾生之機。第二個「善哉」：你這一問正合我如來的意思，我也正想應該說這種方便的法。所以這兩個「善哉」，上邊的「善哉」，是下契眾生之機；下邊這個「善哉」，是上契諸佛的意思。所以才說「快問斯事！深適我意」：你這個問太好了，和我這個意思正相當，也就是深合我意。

待續

monastery and chase them away. If we obstruct others and cause them to leave, it is equivalent to destroying their Bodhi resolve and disrupting the monastery, and we will for certain fall into the hells.

They will give rise to many doubts regarding both worldly and world-transcending principles of cause and effect. Regardless whether it is the principles of the cause and effect at the mundane or transcendental level, they will soon give rise to doubt **and will be unable to persevere in the focused pursuit of wholesome dharmas.** They will then be unable to make up their minds to single mindedly seek the Buddhadharma and wholesome dharmas. **These beings are pitiable and should be rescued.** These beings are in such a pathetic state, it is only right to save them.

May the World Honored One, who possesses great kindness and the Wisdom of All Modes come up with a skillful method to let them be aware and understand. The Buddha is endowed with great kindness, great compassion, and the Wisdom of All Modes. I wish to request the Buddha to propagate an expedient method to allow all these beings know and understand, **so they can escape the net of doubt, eradicate their obstacles, develop their faith** day by day.

And quickly attain the state of non-retreat of whatever vehicle they follow. Regardless of the vehicle they are in, whether it is the vehicle of Hearers, that of Those Enlightened to Conditions, or that of Bodhisattvas, may they quickly attain the three kinds of non-retreat. The three kinds of non-retreat refers non-retreat in thought, non-retreat in practice and non-retreat in position. In this state one diligently cultivates in thought after thought without any thought of backsliding, unlike us who practice for two and half days and slack off on the third day, because we have not attained the three kinds of non-retreat. To be non-retreating in practice is to cultivate more diligently day after day; it is not permissible to become lazier each day. To be non-retreating in thought is to seek the unsurpassed path in thought after thought. To be non-retreating in position is to not backslide to the three unwholesome paths.

Sutra:

The Buddha said to Solid Pure Faith Bodhisattva, “Good indeed, good indeed. It is great that you ask about this matter as it deeply complies with my own intention. Within this assembly, there is a Bodhisattva Mahasattva named Earth Store. You should direct your question on this matter to him. He will certainly set up a skillful method and expound it for you, just as you wish.”

Commentary:

The Buddha said to Solid Pure Faith Bodhisattva. After Solid Pure Faith Bodhisattva asked the Buddha in this way, the Buddha told him, “**good indeed,**” meaning, “You are able to represent all beings and request a skillful method. This is excellent. By making this request, you are according with the potentials of all beings. The second “**good indeed**” means, “Your request complies with the Thus-Come One’s own intentions; I too am thinking that I should talk about this kind of expedient dharma. Therefore of the two instances of “good indeed”, the first accords with beings’ potentials and the second complies with the Buddhas’ intentions. That is why the Buddha said: “**It is great that you ask about this matter as it deeply complies with my own intention.** You have asked a very good question as it resonates with my intentions and fully complies with my wishes.”

To be continued