

占察善惡業報經淺釋

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

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

「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。你還看注解，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注解，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。

He has long been able to cross the sea of sarvajña and is complete in merit and virtue. A very long time ago, he already attained the Buddha's wisdom and his merit and virtue are already complete.

Does anyone know what "sarvajña" means? When did you look it up? You just looked it up now? If you just looked it up now, it does not count. If you just looked it up now, finding the answer only when the question is asked, that is not good enough and will not do. If you know the answer as soon as the question is asked without having to look it up, then it counts. You all said you read this sutra before. If you read it before but did not understand this sentence, why didn't you think of a way to try to figure it out? Do not just wait for the Dharma Master to explain it. That would be too late!

Those who study the Buddhadharma should understand the sutra before it is explained. After the lecture, you will be even more familiar with it. Only then will one be considered a person who truly investigates the Buddhadharma. You have even read the commentary, yet you don't know what sarvajña is all about. This is called "swallowing a date whole." When you eat a date by swallowing it whole, do you know what it tastes like? You don't know. Guo Qian said there is a mistake in the printing; this is because he has a very quick mind. Since there is a misprint, he raised a question. So I know he did not read the commentary and he did not look up the Buddhist dictionary. 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 implies that the attainment of the Buddha's wisdom. Earth Store Bodhisattva has attained the sea of sarvajña, also known as the sea of all wisdom.

However, relying on his original vows and power of self-mastery. Based on the vows he made in the past, he manifests a kind of self-

『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，及因眾生應受化業故也。彼從十一劫來，莊嚴此世界，成熟眾生；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，速滿眾生一切所求，能滅眾生一切眾罪，除諸障礙，現得安隱。』

這是別釋的第二，兼明緣勝。兼，就是並兼；並兼著說明它的緣的殊勝。這一科裏面又分成兩科：第一科，是他的悲願勝；第二科，是他的慧辯勝。悲願勝，就是慈悲的願力特別殊勝；慧辯勝，就是他的智慧辯才也殊勝的。

「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，他常常起教化眾生的這種功業，在其他的十方世界去教化眾生。

「而於五濁惡世，化益偏厚」：他遊戲神通教化眾生，沒有一個地方他不去；可是他對這個五濁惡世，他教化利益眾生就是偏偏地最厚。對這個五濁惡世的眾生，他特別有緣，他特別發慈悲心來教化這五濁惡世的眾生。為什麼他對五濁惡世的眾生就這麼偏心？這些個造罪的眾生，造了這麼多的罪，他還偏偏要度這五濁惡世的眾生，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。他說哪一個地方的眾生最難度，我就到哪個地方去度那個難度的眾生。這個眾生你和他說法，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。所以這一類的眾生，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，度這一類眾生來的。

mastery and spiritual powers. **He manifests expediently in response to the ten directions.** He uses expedient dharma doors to manifest the body of Earth Store Bodhisattva. His influential spiritual powers and transformation powers pervade the ten directions. All in the ten directions are able to receive responses and are taught and rescued by him.

He universally roams through all worlds to constantly perform meritorious deeds, particularly benefitting those who are in the world of the five turbidities, because of his past vows and that beings are meant to be taught by him. For eleven eons, he has been adorning this world, maturing beings. That is why within this assembly, he appears adorned and dignified. No one but the Thus Come One surpasses him. No great Bodhisattva except for the likes of Samantabhadra and Avalokitesvara can compare to him in the work of teaching the beings in this world. Because of the strength of this Bodhisattva's past vows, he quickly fulfills beings' wishes and is able to eradicate beings' offenses and to remove their obstacles so they now achieve peace.

This is the second section of the specific explanation, which further explains the extraordinary affinity. This section also has two divisions: the first is the supremacy of his compassionate vows, and the second is the supremacy of his wisdom and eloquence. The power of his compassionate vows is especially excellent, and his wisdom and eloquence are excellent as well.

Although he universally roams through all worlds to constantly perform 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 creates merit by teaching and transforming beings in the worlds in the ten directions.

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

This is due to the repeated permeation of his past vows. It is due to the great vows he made in his previous lives. Due to the power of his vows, he does not forget his vows life after life. He says, "I will go to whichever place where beings are the hardest to teach." These 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 believe it for the moment, but when another thought arises, they change their minds again. Therefore Earth Store Bodhisattva has a great affinity with such beings. It is because of the vows he made from unmeasurable eons ago to teach these kinds of beings.