

占察善惡業報經淺釋

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



正法印
PROPER DHARMA SEAL

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Commentary by the Venerable Master Hua in 1971

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。

又是菩薩，名為善安慰說者；所謂巧演深法，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。好像你心裡不高興了，和你講一點笑話，令你生一種歡喜心來，這叫善安慰說

When you are striking the bell during the Bell Song, do not strike it once on every word. That would be the same beat as “Amitabha Buddha’s body is the color of gold.” Rather, strike it twice for every word. For the seven-word line at the end, strike it once for each of the last three words. We should recite it 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. You are all very sloppy right now at the beginning. Take your time and learn it well. However you can also first announce, “Bowling to the Venerable Master,” and then begin reciting the song. After the song is finished, you can make a half bow if you are standing. If you are sitting, you can recite the Bell Song while remaining seated.

Since we are just beginning to use this door, we can post a note on it at night, saying, “This door can be opened.” Otherwise, it will be the same as before and people might not know to open it. Some people are especially stupid and cannot find the door to enter.

Sutra:

This Bodhisattva also goes by the name of Skillful at Consoling and Persuading. That is to say, he expediently expounds the profound Dharma and can skillfully guide beginners who have just resolved to seek the Great Vehicle so they do not become afraid.

Commentary:

This Bodhisattva also goes by the name of Skillful at Consoling and Persuading. This Bodhisattva has another name, which is “Skillful at Consoling and Persuading.” This character 說 *shuō* is pronounced *shuì* here with the fourth tone. The Bodhisattva is very good at persuading. When he talks, there is no way you cannot believe him. He is not like me. I have been lecturing the *sutras* for you for such a long time, yet there are still those who have not developed faith, because I don’t know how to persuade you. If only I knew how to persuade and had great wisdom and skills of persuasion like Earth Store Bodhisattva, I would be able to persuade you all to believe.

者。他辯才無礙，無論任何人聽了，都聽得非常歡喜，都歡喜聽。

「所謂巧演深法」：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。「於此世界，衆生渴仰，受化得度」：在這五濁惡世，所有一切眾生，都對地藏王菩薩好像渴了要喝水這樣地盼望、仰慕，希望得到地藏王菩薩的教化，好離苦得樂。渴，好像渴了要喝水；仰，是盼望，是希望的意思。「是故我今令彼說之」：因為有上邊這種種的因緣，所以我現在要地藏菩薩答覆你這個問題。

Consoling means to give you a few words of encouragement when things are not going your way. For example, if you are upset, he will share some jokes to cheer you up. This is called Skillful at Consoling and Persuading. He has unobstructed eloquence, so everyone who listens to him is very happy and loves to listen to him.

That is to say, he expediently expounds the profound Dharma. He is skillful at using expedient means to lecture on all of the deep Dharma. He uses very simple principles to explain the extremely profound Buddhadharma so you can understand. This is called explaining the profound in simple terms, enabling you to grasp the deep principles, the deep Buddhadharma.

And can skillfully guide beginners who have just resolved to seek the Great Vehicle. He patiently and systematically guides beginners who wish to seek 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 unsurpassed Bodhi. Beginners are just like all of you here studying the Buddhadharma. You are all beginners.

So they do not become afraid. He makes sure they will not be frightened and say: "Oh, the Bodhisattva path is very difficult to practice. I cannot bring forth the Bodhi mind. It is beyond my ability!" Or perhaps they say, "Even Shariputra cannot practice this Bodhisattva path, how much the less could I? I am someone who has just resolved his mind. I cannot practice the Bodhisattva path." These are all cases of fear. Earth Store Bodhisattva will help these people to bring forth the resolve for the Great Vehicle. He will encourage them so they will not become frightened or fear the hardships of the Bodhisattva path. And so Earth Store Bodhisattva is extremely compassionate towards us living beings. He renders tremendous assistance to us.

Sutra:

For all these causes and conditions, beings in this world who seek with reverence will be taught and taken across. That is why I am asking him to give the answer.

Commentary:

For all these causes and conditions. It is all due these causes and conditions previously mentioned, namely, that his compassionate vows are supreme, his wisdom and eloquence are supreme, and other causes and conditions involving his supreme abilities to skillfully console and persuade with respect to the Dharma, and to practice skillful means. **Beings in this world who seek with reverence will be taught and taken across.** In this world of the five turbidities, all beings yearn for and look up to Earth Store Bodhisattva like thirsty men in need of water. They hope to be taught and transformed by Earth Store Bodhisattva so they can leave suffering and attain bliss. "Seek" refers to when one is thirsty and needs water. The word yǎng, translated as "in reverence," also means to look forward to and to wish for. **That is why I am asking him to give the answer.** Due to all these causes and conditions, I would like Earth Store Bodhisattva to answer your question now.

待續

To be continued