

占察善惡業報經淺釋

with Commentary

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



正法印
PROPER DHARMA SEAL

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爾時，堅淨信菩薩既解佛意已，尋即勸請地藏菩薩摩訶薩言：「善哉，救世真士！善哉，大智開士！如我所問，惡世衆生，以何方便而化導之，使離諸障，得堅固信？如來今者，為欲令汝說是方便，宜當知時，哀溥為說！」

這一段文是正宗分。這正宗分又分出來三大科：第一，就是堅淨信菩薩啟請；第二，就是地藏菩薩來演說；第三，就是一切聽眾得到的利益。現在這是第一科，就是堅淨信菩薩來請法。

「爾時，堅淨信菩薩既解佛意已」：當爾之時，堅淨信菩薩就明白了為什麼佛叫地藏王菩薩答覆他這個問題。以前堅淨信菩薩不明白佛為什麼不自己說，而叫地藏菩薩說這種方便法門，他生了一種懷疑；所以佛就向他解釋，解釋地藏菩薩的悲願是與人不同的，他的智慧辯才也比其他人高。現在他明白了，「尋即勸請地藏菩薩摩訶薩言」：尋，就沒有待很久。隨即他就勸地藏菩薩，請地藏菩薩這個大菩薩來說法；他就說了：

「善哉，救世真士」：好得很，你這一位大菩薩！你真正是一位救世的大菩薩，不是個假的菩薩。你是個真的，現在我真認識你了！佛這樣讚嘆你，你這個慈悲的願力是太大了！「善哉，大智開士」：啊！你真好得很呢！你這位大菩薩！你是有大智慧、有大辯才的一個開明之士，你是個開大智慧的一個人！

「如我所問」：好像我以前

Sutra:

At that time, Solid Pure Faith Bodhisattva, having understood the Buddha's meaning, immediately requested that Earth Store Bodhisattva speak, saying: "Good indeed, O Genuine Knight Who Saves the World. Good indeed, O Sage Who Has Realized Great Wisdom. As I have asked, what kind of skillful means should be applied to these beings of the five turbidities in order to guide them, to enable them to leave behind all obstacles and attain solid pure faith? The Buddha has instructed us to request that you speak about these skillful means. You should know the time has come, so please compassionately expound upon this Dharma."

Commentary:

This passage is the text proper. The text proper can be divided into three major sections: The first is Solid Pure Faith Bodhisattva requesting the Dharma; the second is Earth Store Bodhisattva expounding upon the Dharma; and the third is the audience receiving benefits. Currently we are in the first section in which Solid Pure Faith Bodhisattva requests the Dharma.

At that time, Solid Pure Faith Bodhisattva, having understood the Buddha's meaning. At that moment, Solid Pure Faith Bodhisattva understood why the Buddha asked Earth Store Bodhisattva to answer this question. Previously, the Bodhisattva did not understand why the Buddha would not speak about it himself and instead asked Earth Store Bodhisattva to expound on this expedient dharma door. As a result, he gave rise to doubts. Consequently, the Buddha explained how the compassionate vows of Earth Store Bodhisattva are different from others and how the wisdom of Earth Store Bodhisattva surpasses others. Since he has now understood, he **immediately requested that Earth Store Bodhisattva speak** the Dharma.

Good indeed, O Genuine Knight Who Saves the World. This is very good, you are a great Bodhisattva. You are not a fake Bodhisattva but a great genuine Bodhisattva who saves the world.

請問釋迦牟尼佛所問的，「惡世眾生，以何方便而化導之，使離諸障，得堅固信」；現在這五濁惡世的眾生，應該用什麼方便法門來教化他們，使令他們離開他們的業障，得到堅固心呢？

好像我們信佛，有的時候就生出一點信心，有的時候這信心就沒有了。這為什麼呢？就因為沒有堅固信；你若有堅固信了，永遠都不會變更的。我信佛，就由生至死，我一定要信佛，我一定要為佛教來服務，我要做佛教的一個真正的護法；不要馬馬虎虎的，不要那麼今天這樣子，明天就變了。不可以的，你這一變，就沒有堅固信心了。

「如來今者，為欲令汝說是方便」：釋迦牟尼佛現在向我說，是應該向你來請法，請你來說這個方便的法門。「宜當知時，哀潛為說」：你現在應該知道時機已經成熟了，慈悲哀潛這一切的眾生，來為眾生說一說這個法！

在這個正宗分裡邊的第二科演說，又分出來三個科：第一，從上卷到上卷的中，這是指示占察的法；第二，從下卷到「攝修禪定之業」，這是指示進趣的義；第三，從「爾時，堅淨信菩薩問」，到「當如是知」，是指示善巧說法。現在是演說裡邊的第一科，指示占察的法。指示占察法又分出二科：第一，是誠許；誠，就是叫他注意的意思；許，是許可了。第二，是正說；正正當當說這一部經了。現在所讀這一段文，是誠許。

爾時，地藏菩薩摩訶薩，語堅淨信菩薩摩訶薩言：善男子，諦聽！當為汝說。

「爾時，地藏菩薩摩訶薩，語堅淨信菩薩摩訶薩言」：當爾之時，地藏菩薩這一位大菩薩，對堅淨信菩薩摩訶薩說了。

「善男子，諦聽！當為汝說」：善男子啊！你要審諦而聽，你要注意一點，我當為你說這個道。審諦而聽，這已經許可給他說法了；當為汝說，這是正當許可給他說法——正說法。

☞待續

You are authentic and I now know about you. The Buddha has praised you highly; your compassionate vows are vast and great. **Good indeed, O Sage Who Has Realized Great Wisdom.** You are truly wonderful, O Great Bodhisattva. You are a sage who possesses great wisdom and great eloquence, a person who has realized great wisdom.

As I have previously asked Shakyamuni Buddha, **what kind of skillful means should be applied to these beings of the five turbidities in order to guide them, to enable them to leave behind all obstacles and attain solid pure faith?** What type of expedient teachings should be taught to the current beings in the five turbidities, to allow them to leave behind their karmic obstacles and develop solid pure faith?

For instance, when we believe in the Buddha, sometimes we develop a little faith; sometimes this faith goes away. Why? It is because we do not have solid faith. If one's faith is solid, it never wavers. When I believe in the Buddha, from birth to death, I must believe in the Buddha. I must contribute to Buddhism and be a true Dharma protector. Do not treat it casually and change your mind day-to-day. When you change your mind, it signifies the absence of solid faith.

The Buddha has instructed us to request that you speak about these expedient means. Shakyamuni Buddha now tells me I should request the Dharma from you, ask you to speak about these skillful means. **You should know the time has come, so please compassionately expound upon this Dharma.** You probably know the conditions have ripened, so please compassionately take pity on all these living beings and explain this Dharma for them.

This is the second section of the text proper: The Exposition. This section can further be divided into three parts. The first part from the beginning to the middle of the first roll describes the method for discernment. The second part from the second roll until the paragraph "*To gather in the karma of practicing Chan samadhi,*" points out the meaning of the discernment. The third part from the paragraph "*At that time, Solid Pure Faith Bodhisattva asks*" until "*You should know now,*" reveals the skillful means. This is the first part of the section "The Exposition," which points out the method of discernment. This part is divided into two subsections: (1) "Caution and permission," followed by (2), the actual exposition of this sutra. The passage we are about to read is "Caution and permission."

Sutra:

At that time, Earth Store Bodhisattva Mahasattva said to Solid Pure Faith Bodhisattva, "Good man, listen well. I will now explain it for you."

Commentary:

At that time, Earth Store Bodhisattva Mahasattva said to Solid Pure Faith Bodhisattva. At that moment, this great Bodhisattva, Earth Store Bodhisattva, spoke to Solid Pure Faith Bodhisattva, "**Good man, listen well. I will explain it for you.** Good man. Pay attention and listen well, I will now expound about this path for you." "Listen well" means permission has been granted to explain this Dharma. "I will explain it for you" signifies he has been allowed to explain this Dharma.

☞To be continued