

# 占察善惡業報經淺釋

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

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Commentary by the Venerable Master Hua in 1971  
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不能修學無常想、苦想、無我想、不淨想，成就現前；不能勤觀四聖諦法，及十二因緣法；亦不勤觀真如實際無生無滅等法。以不勤觀如是法故，不能畢竟不作十惡根本過罪；於三寶功德種種境界不能專信，於三乘中皆無定向。

這一段文，就是正為說法。正說法又有三：第一，是隨機立法。第二，是略示勸誡。第三，正示輪相；正當指示占察善惡這種輪相。在這第一隨機立法，又分出二科：第一，隨機，第二，立法。現在就是這個隨機，這種機緣怎麼樣？佛用什麼方便法門來度？

這隨機又分出二科：第一，叫你明白無信力。第二，叫你明白有障緣。你要是沒有障緣，信力雖然是很少的，或者也可以向道；你要是有信力，障緣雖然很深的，你也可以自己修行。現在在這個惡世的裏邊，既然沒有信力，又遇到種種的障緣，所以應該設一種方便的法門；就是指示占察善惡這種輪相，用它來除去眾生的疑惑。

「不能修學無常想、苦想、無我想、不淨想，成就現前」：想，就是觀。他不能修行觀這一切的無常，不能修行無常觀；也不會修苦觀，知道一切都是苦；他也不會修無我觀；也不會修不淨

They will not succeed in their practice of the reflection of impermanence, the reflection of suffering, the reflection of no-self and the reflection of impurity. They will be unable to diligently contemplate the four noble truths and the twelve links of dependent arising. They will be unable to diligently contemplate the ultimate reality of thusness which is not subject to arising, cessation, and so forth. Failing to diligently contemplate these dharmas, they cannot fully refrain from committing the ten unwholesome fundamental offenses. They will fail to evince pure faith towards the meritorious virtues of the Three Jewels and will lack clear direction in the teachings of the Three Vehicles.

## Commentary:

This passage is the “Exposition proper,” which has three parts. The first is “Establishing teachings in accord with beings’ conditions.” The second is “Briefly revealing the exhortation.” The third is “Revealing the aspects of the wheel,” that is, teaching the method for discerning the consequences of wholesome and unwholesome deeds. The first section, “Establishing teachings in accord with beings’ conditions,” is again divided into two sections: First, “According with beings’ conditions”; second, “Establishing the teaching.” We are presently on the first part, which discusses beings’ conditions and what expedient means the Buddha applied to teach living beings.

This part “According with the conditions” itself has two sections. The first is to explain what is meant by lack of faith; the second is to help you understand the meaning of having karmic obstacles. If you have no karmic obstacles, then even if you have little faith, you may still be able to advance on the Path. If you have faith, then even if your karmic obstacles are heavy, you can probably still cultivate on your own. At present, however, in this evil world of the five turbidities, living beings not only have no faith, they are burdened by all kinds of karmic obstacles. Therefore an expedient teaching needs to be set up for them. This refers to the wheel of discerning the results of wholesome and unwholesome deeds, which can be used to clear up living beings’ doubts.

觀。這個苦觀、無常觀、無我觀、不淨觀，不能修成就。

不淨觀以前講過，就是多貪眾生要修不淨觀。多貪，就是有貪欲心；有貪欲心的人，應該修這個不淨觀。什麼不淨呢？身體不淨。修看這個身體是不清淨的：眼睛有眼淚、有眼屎，耳朵就有耳屎，鼻子就有鼻涕，口裏就有黏痰唾沫等邋邋東西，這是頭上這七孔；再加大小便利，這就九孔常流不淨，所以要修這個不淨觀。你若知道它不乾淨了，你又有什麼可貪愛的呢？有什麼可著住的呢？你為什麼對它生一種貪愛？就因為你不知道它是不淨的。這麼骯髒、這麼邋邋，那有什麼好呢？

「不能勤觀四聖諦法，及十二因緣法」：四聖諦法，就是苦、集、滅、道。這苦、集二諦，就是十二因緣的流轉門，是世間法；道、滅二諦，就是十二因緣的還滅門，是出世法。那麼他不能勤精進修這個四聖諦法，及十二因緣法。「亦不勤觀真如實際無生無滅等法」：也不勤精進修習真如實際這個真實的境界，無生無滅這種法。不假就是真。

十二因緣，就是無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死，這是流轉門。無明滅則行滅，行滅則識滅，識滅則名色滅，名色滅則六入滅，六入滅則觸滅，觸滅則受滅，受滅則愛滅，愛滅則取滅，取滅則有滅，有滅則生滅，生滅則老死滅，這是還滅門。要是詳細講，很費時間的；你們若想詳細知道，可以和他們聽過經的人研究研究。

待續

**They will not succeed in their practice of the reflection of impermanence, the reflection of suffering, the reflection of no-self, and the reflection of impurity.** Reflection here refers to contemplation. They are unable to contemplate everything as impermanent, nor can they contemplate suffering and realize that everything is unsatisfactory. Nor can they contemplate no-self and impurity. They have no success in the cultivation of the contemplation of impermanence, suffering, no-self, and impurity.

The contemplation of impurity was explained previously. Those who are greedy should engage in the contemplation of impurity. Those who have voracious desires ought to practice contemplating impurity. What is impure? The body is impure. Contemplate how the body is defiled and unclean. The eyes have tears and eye discharge; the ears have ear wax; the nose has nasal mucus; the mouth has mucus, saliva and other types of defiled discharge. There are seven orifices on the head and two more orifices for urination and defecation, making a total of nine orifices that constantly discharge defiled matter; they are the reason we need to practice the contemplation of impurity. If you know the body is defiled, why are you so fond of it? Why are you so attached? Why would you develop affection for it anyway? It is because you do not realize it is defiled. Since it is so dirty and foul, what good is it?

**They will be unable to diligently contemplate the four noble truths and the twelve links of dependent arising.** The four noble truths are suffering, its cause, its cessation, and the Path. The two noble truths of suffering and its cause are mundane dharmas corresponding to the progressive cycle of the twelve causal conditions. The other two noble truths, cessation and the Path, are transcendental dharmas corresponding to the reversal and cessation of the twelve links. These people fail to diligently contemplate the teachings of the four noble truths and the twelve links. **They will be unable to diligently contemplate the ultimate reality of thusness which is not subject to arising, cessation, and so forth.** They also cannot vigorously cultivate the real state of thusness and the Dharma of nonarising and noncessation. The “real” refers to what is not false.

The twelve links of dependent arising are:

1. Ignorance is the condition for volitional actions;
2. Volitional actions are the condition for consciousness;
3. Consciousness is the condition for name-and-form;
4. Name-and-form is the condition for the six sense faculties;
5. The six sense faculties are the condition for sensory contact;
6. Sensory contact is the condition for sensation;
7. Sensation is the condition for craving;
8. Craving is the condition for grasping;
9. Grasping is the condition for becoming;
10. Becoming is the condition for birth;
- 11-12. Birth is the condition for old age, death, worry, grief, suffering.

This is the progressive cycle of the links. When ignorance ceases, volitional activity ceases; when volitional activity ceases, consciousness ceases; when consciousness ceases, name-and-form ceases; when name-and-form ceases, the six sense faculties cease; when the six sense faculties cease, sensory contact ceases; when sensory contact ceases, sensation ceases; when sensation ceases, craving ceases; when craving ceases, grasping ceases; when grasping ceases, becoming ceases; when becoming ceases, birth ceases; when birth ceases, old age and death cease. This is the reversal and cessation of the links. If we were to explain in detail, it would take a lot of time. If you would like to know more, you may discuss it with those who have been attending lectures.

To be continued