



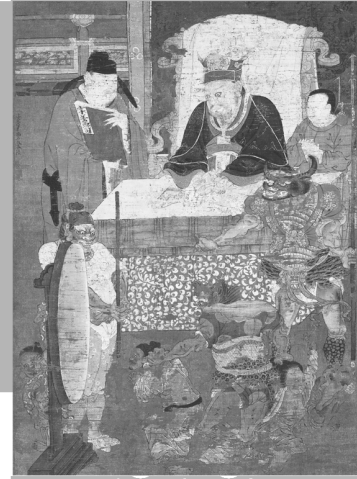
正法印  
PROPER DHARMA SEAL

# 占察善惡業報經淺釋

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

宣化上人講於1971年  
曾素珍 英譯

Commentary by the Venerable Master Hua in 1971  
English Translation by Su-Zhen Zeng



現在是第一科，廣明晝時佛事。在這第一科裡面，又分出九個意思來：第一，指示明白嚴淨道場。第二，指示明白香花供養。第三，指示明白清淨三業。第四，指示明白稱名敬禮；稱讚佛名菩薩名頂禮。第五，指示明白說罪；懺悔說罪，就是發露自己的罪。第六，發勸請願；發這個勸一切眾生為一切眾生請願。第七，指示明白發隨喜願。第八，指示明白發迴向願。第九，指示明白稱念名號。有這九種意思，所以這叫廣明晝時佛事。現在這是第一科，明嚴淨道場，指示明白嚴淨道場。

「善男子」：地藏菩薩叫一聲善男子。「欲修懺悔法者」：想要修行這懺悔這一種佛法的這樣人。「當住靜處」：應該住到一個清靜的地方、不吵鬧的地方。

「隨力所能，莊嚴一室」：我們供養嚴淨道場，本來是越莊嚴越好，但是也要隨你自己的力量；你力量要是辦不到，就不必勉強來做。在你隨著你力量所能辦到的，莊嚴一個房間。「內置佛

### *Commentary:*

Now we are explaining the first part, which is to explain in detail the repentance ritual during the day. This part is further divided into nine definitions. First, to explain the adorning of the Way place. Second is to explain making offerings of flowers. Third is to explain purifying the three karmas. Fourth is to explain honoring the name and making obeisance. Fifth is to explain the confession of offenses and repent. Sixth is to explain making vows. Seventh is to explain making vows that rejoice with others. Eighth is to explain making transference. Ninth is to explain praising and reciting the names.

**Good men, exhorted Earth Store Bodhisattva. Those who wish to practice repentance should go to a quiet and serene place, according to their ability they should adorn a room.** The Way place which we make offerings to and revere, should be as adorned as best possible. However, this should be done according to the individuals' ability. If it cannot be done then it should not be done forcefully. You should decorate the room according to your abilities. **By placing Buddhist images, Buddhist scriptures and decorating it with banners and canopies.** The room should be revered with images of the Buddha, Buddhist scriptures or other Buddhadharmas. It should also be decorated with banners or canopies that are made of exquisite silk or satin.

### *Sutra:*

**Seek out and gather incense and flowers to practice making offerings.**

事，及安經法，懸繪幡蓋」：房間裡邊供上佛像，和安上佛經，或其他佛法，並懸掛著用絲、或者綢子、緞子做的寶幡、寶蓋。

求集香花，以修供養。

這第二科，就是指示明白用香花供養。

「求集香花，以修供養」：求，就是各處去找。自己沒有，可以找一點香啊花啊，來修供養十方三寶，和地藏王菩薩。

澡浴身體，及洗衣服，勿令臭穢。

「澡浴身體，及洗衣服，勿令臭穢」：澡，就是洗身；浴，就是沐髮；澡浴就是沐浴。所謂「齋戒沐浴，則可以祀上帝」，在儒教裡頭也講這個。孔孟說的齋戒，齋什麼呢？戒什麼呢？齋戒你這種欲念、齋戒你這種不清淨的思想。你沐浴身體，也要沐浴你那個心，令心也清淨了，和把衣服也都洗乾淨了它，沒有邋遢；不要令這個衣服，或者身體上有一種臭氣或不乾淨的東西。

這是第三科，明清淨三業；指明白要你清淨三業：你身也要清淨，意也要清淨，口也要清淨。身清淨，就沒有殺、盜、淫；意清淨，就沒有貪、瞋、癡；口清淨，就沒有綺語、妄言、惡口、兩舌。

於晝日分，在此室內，三時稱名；一心敬禮過去七佛及五十三佛。次隨十方面，一一總歸，擬心遍禮一切諸佛所有色身、舍利、形像，浮圖、廟塔，一切佛事。

待續

### Commentary:

This is the second part, to explain making offerings of flowers.

**Seek out and gather incense and flowers to practice making offerings.** Seek out means to look everywhere. If one does not possess it already, one should seek out some incense and flowers to practice making offerings to the three jewels of the ten directions and to Earth Store Bodhisattva.

### Sutra:

**Bathe the body and wash the clothes to prevent them from being odorous and soiled.**

### Commentary:

Thoroughly **bathe the entire body and wash the clothes to prevent them from being odorous and soiled.** As the Chinese saying goes, "Fasting, abstaining and bathing the body, one can serve the Lord of Heavens." So they have similar principles in Confucianism. Confucius and Mencius talked about fasting and abstaining, so what kind of fasting is this? From what does one abstain? Desires are "fasted" and one abstains from impure thoughts are abstained. When you bathe your body, you should also bathe your mind and purify it. We should also wash our clothes and make them clean. Do not let anything dirty to become stuck on your clothes or body or allow it to reek.

This is the third part, to explain purifying the three karmas. It points out clearly that you should purify the three karmas. Your body should be pure, your thoughts should be pure and your mouth should also be pure. When the body is pure, it means it does not conduct any acts of killing, stealing or sexual misconduct. When the thoughts are pure, it does not harbor any greed, anger and delusion. When the mouth is pure, it does not engage in frivolous speech, lies, harsh words, or divisive words.

### Sutra:

**Recite the names in this room during the three time periods of the day and reverently make obeisance to the seven Buddhas of the past and the fifty three Buddhas. Subsequently follow along the ten directions and take refuge from each direction in summation. Gather in the mind to universally make obeisance to all the form bodies, shariras, images, stupas, temples, and of all Buddhist matters.**

To be continued