

# 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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所以每一天，你們各人聽經，都應該迴光返照，問問自己：造的惡業多？是造的善業多？不要隨隨便便的；你一隨便，將來墮落到了地獄、餓鬼、畜生裡面去，就不容易出來了。不要說你的師父還是一個普通的凡夫，就是聖人、就是佛，也沒辦法度你、也沒法子救你。所以說：「師父領進門，修行在各人。」你們現在都皈依三寶了，皈依三寶之後，你誰用功不用功、修行不修行，這做師父的，不能天天總來提著你耳朵說：「啊！你應該這樣子、應該那樣子！」這要你自己去知道怎麼樣修行、怎麼樣精進，那才是修道人的本份。

在前兩個禮拜，大約是有一次禮拜五講經，果普失去機會，沒有聽到這一天的經；我見到果普非常後悔，認為失去機會。人人若都能這樣子，認為少聽一次經就非常地後悔，甚至於痛哭流涕這麼樣子生懺悔心，這佛法一定是很快就明白；可惜人就都沒有把它看得這麼重要，認為少聽一次經，好像得到很多的利益。聽經在這兒坐著，覺得辛苦，不如不聽經，願意躺一躺也可以，願意睡一睡也可以；這就是不明白佛法、不願意學佛法的人，才這個樣子。

所以，我們人現在有這個機會可以聽

Therefore when you listen to the Sutra lectures everyday, you should reflect within and ask yourselves: Am I creating more offensive karma? Or am I creating more wholesome karma? Do not be even the slightest casual about this. If you treat it casually, you will fall into the hells, hungry ghost realm or animal realm in the future, and you might not be able to get out so easily. Not needing to mention that your teacher is just an ordinary person, even sages and Buddhas would not be able to save you and cross you over then. There is a saying: “the teacher leads you through the door but ultimately cultivation depends on you yourself.” You all have taken refuge with the Three Jewels. After taking refuge, for those of you who do not work hard or cultivate, I as your teacher cannot pick on you everyday and say: “you should be like this or you should be like that.” You should learn how to cultivate and apply effort on your own; that is the basis of a cultivator.

Two weeks ago, probably it was a Friday lecture, Guo Pu missed the chance to attend and was not able to listen to the Sutra lecture. I noticed how regretful she was as she felt she had missed a great opportunity. If everyone can be more like that and feel great remorse when they missed a lecture, to the point they shed tears, they will quickly understand the Buddhadharma. Too bad people do not treat it as great importance. They think they have gained a lot of benefits when they skip out even on one lecture. They feel it is too difficult to sit here and listen to the lecture, so they skip out and do as they please, they lie down or sleep as they wish. That is basically behavior of people who do not understand the Buddhadharma and those who are not willing to study the Buddhadharma.

Therefore, if we do not attend lectures when we are presented with the opportunity now, you might miss out on a lot of opportunities in the future. For example, some people always miss out on opportunities in whatever they do. Whenever they want to do something, opportunities seem to be always brushing by their shoulders as they are always a little late. That is because when they are cultivating on the causal ground, they do not know how to cultivate. Therefore

到講經，你不聽；將來你失去的機會就很多很多。好像這人做什麼事情，總趕不上機會；除非你不想做，想做就晚了，錯過機會。這都是在因地修行的時候，不曉得修行；所以到果地的時候，就很多事情不如意了。我們這個道場，就是給大家預備著聽經，大家誰來聽都歡迎的。

有如是等障難事者，當用木輪相法，占察善惡宿世之業，現在苦樂吉凶等事。

這是前邊隨機的第二科，立法。在立法這一科裡面，又分出來三科：第一科，就是指示所用的方法；第二科，指示所根據的道理；第三科，就是指示這方法能除去你的疑惑。現在這是第一科，指示明白你所用的方法。這個方法，就是說的這個木輪相。木，就是木頭。這木輪相怎麼樣的呢？下邊的經文會有解釋的。現在還不能解釋這木輪相。

「有如是等障難事者」：有像前邊這樣因為種種障緣，而增加憂慮或者疑惑的人，「當用木輪相法，占察善惡宿世之業，現在苦樂吉凶等事」：你應該用這個木輪相法，來占察以前所造的善、惡業，和現在你所受的苦、或者享的快樂，或者是吉祥的事情、凶險的事情。你占察是善、是惡啊？宿世之業或者前生這種業障怎樣啊？用木輪的占法，來占察這種種情形。這個宿世，不一定就是前生，就是昨天的也叫宿世；總而言之，以前所造的業，都是宿世的。

緣合故有，緣盡則滅；業集隨心，相現果起，不失不壞，相應不差。

「緣合故有，緣盡則滅」：這是說的這一切都是緣生無性、無性緣生；就是沒有什麼一定的道理，所有的這業果，都是由緣而有的。你若有這種因緣合和的時候，就有這種業果相現出來；若沒有這種業果的因緣了，那麼它也就滅了、沒有了。

待續

when the condition ripens, they encounter a lot of trouble in a lot of matters. This Way place of ours was built with the intention to allow all to listen to Sutra lectures, so all who are interested are welcome.

**Sutra:**

**For those who encounter such obstruction and difficulties, they should use the method of the wooden wheel to discern the consequences of wholesome and unwholesome karma of their past lives or the consequences of hardship, happiness, good or ill fortunes of the present.**

**Commentary:**

This is the second part of according with conditions: establishing the method. This section is further divided into three parts. First is to demonstrate the method. Second is to demonstrate the underlying principles, and the third points out this method has the ability to dispel doubts. Now this passage refers to the first part which is to demonstrate the method. This method refers to the wooden wheel. What about this wooden wheel? The later part of the Sutra will give the explanation. It is not time to explain the wooden wheel yet.

**For those who encounter such obstruction and difficulties.** For people who encounter all kinds of obstructive karma mentioned earlier and grow in worries or doubts, **they should use the method of the wooden wheel to discern the consequences of wholesome and unwholesome karma of their past lives or the consequences of hardship, happiness, good or ill fortunes of the present.** They should use this method of the wooden wheel to discern all the good and offensive karma they have created, to discern all the hardship and blessings they are experiencing at the present time, or to discern all matters that are good or ill fortunes. You are discerning whether something is good or bad. What are the offensive karma which you have done in previous lives or subsequent lifetimes? Using the wooden wheel, you are discerning all kinds of matters. “Past lives” here is not limited to previous lifetimes but also includes yesterday. In summary, all karma that has already been created is included.

**Sutra:**

**When the affinities are right it manifests, when the affinities are over it disperses. Karma accumulates according to the mind—when conditions ripen, the appearance manifests. It is not lost nor is it destroyed; the responses are never off.**

**Commentary:**

**When the affinities are right it manifests, when the affinities are over it disperses.** This verse means everything is born out of affinities and has no substance of its own; since it has no substance, all karma basically originates from affinities. Basically there are no fixed basis or principles why these karmic retributions manifest, because they are all born out of the conjunction of affinities. If the affinities come together, the appearance of the karmic retribution will manifest. If the affinities of these karmic retribution are over, then it disperses and goes away.

To be continued