

# 占察善惡業報經淺釋

The Sutra for 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



「業集隨心，相現果起」：你這所造的業，無論是善業、是惡業，它集聚到一起，是隨心而現出的，不出現前的一念心；由這個業相現出來了，那麼受這種果報也就發現了。先有這個業相現，然後就要受這種果報。「不失不壞，相應不差」：業緣報果到你自己受的時候，它不會丟了，也不會壞的；如影隨形、如響應聲，永遠都會跟著你，一點都不會錯的。

就好像什麼呢？就好像你那個影子，總跟著你的身體走；這個業和緣也是這樣的，總是跟著你，不會壞的。就好像你這麼在山裡頭叫一聲，這山裡頭也叫一聲，這叫「如響應聲」。不差，就一點都不會錯的；也就是種善因就結善果，種惡因就結惡果。你盡去殺人、放火、偷搶，將來也要受這種果報的。那麼這是第二科，講因緣果報這種道理。

如是諦占善惡業報，曉喻自心；於所疑事，以取決了。

**Karma accumulates according to the mind. When conditions ripen, the appearance manifests.** The karma which you have previously created, no matter whether it is good or bad, accumulates because of the activities of the mind. It never left the thought of the present moment. When the mind produces the appearance of karma, it will then lead to undergoing the retribution. The appearance of karma comes first. From there one will have to experience the retribution. **It is not lost nor is it destroyed; the responses are never off.** When one experiences the effects and retribution of one's deeds, the effect will never be lost nor does it ever go bad; Karma follows one like a shadow or like an echo. It follows one forever and it is never off by a hair.

What is it like? It is like your shadow following your body everywhere it goes. Karma and conditions are also like this, they are always by one's side and they never go bad. When you shout out loudly in the mountains, the mountains respond with an echo. "The responses are never off" means they are never wrong. When good deeds are done, good retribution follows. When bad deeds are done, bad retribution follows. If all you do is kill people, commit arson, steal or rob, you will have to undergo the retribution for these actions. So this is the second part, talking about the principles of cause and effect.

## *Sutra:*

**Using this method to discern wholesome and unwholesome karma, one will understand the true underlying principles. Towards matters in doubt, one will know what to do.**

## *Commentary:*

This is the third section which is to demonstrate the ability to dispel living beings' doubts.

**Using this method to discern wholesome and unwholesome karma, one will**

這是第三科，指示能除眾生的疑惑。

「如是諦占善惡業報，曉喻自心」：你像前邊用這種方法來審察，而占驗這種善惡的業報，善就得善報，惡就得惡報，你自己就明白這種道理。「於所疑事，以取決了」：在你所懷疑的事相，你決定明瞭；你明白了，然後就知道怎麼樣做了。

若佛弟子，但當學習如此相法，至心歸依，所觀之事，無不成者。

這是略示勸誡，這又分出兩科：第一科，勸學習這種方法；第二，就是誠止你不要學其他的法。現在第一科，勸你要學習。

「若佛弟子，但當學習如此相法，至心歸依」：假設有佛子，你只可以學習這種的木輪相法，你至心來學習。歸依，就是你注意學習；至心，就非常地誠心來學習，學習這種占察善惡的方法。「所觀之事，無不成者」：所觀，也就是你所懷疑的事，你所想要明白的事。所觀之事，沒有不成就的，一定會明白的。這個觀，也可以當求字講。就是你求明白什麼事，什麼事你就會明白了。

不應棄捨如是之法，而返隨逐世間卜筮種種占相吉凶等事，貪著樂習；若樂習者，深障聖道。

這是誠學他，就禁止你學習其他的法。他，就是指世間卜筮的這種法。所以修道的人，你真若明白，就不能又是問〈易經〉，又是去求卜筮。所謂：「你占什麼卦？問什麼卜？欺人就是禍，饒人就是福。」你不必算，你若盡欺騙人，一定就不好；你若是對人好呢？就一定會好的。

待續

**understand the true underlying principles.** When you use this method to discern wholesome and unwholesome karma, you will understand the underlying principles. Doing good deeds will bring about a good retribution while doing bad deeds will bring about a bad retribution. **Towards matters in doubt, one will know what to do.** Regarding the matters that are in doubt, you will have a decisive understanding. When you understand, you will know what to do.

**Sutra:**

**Should the disciples of the Buddha study with utmost sincerity of discernment, they will have a full understanding of all matters that are investigated.**

**Commentary:**

This is a brief exhortation. It is then divided into two parts. First is the exhortation to study this method. Second is the exhortation not to learn any other method. This is the first part which is exhorting one to study this method.

**Should the disciples of the Buddha study with utmost sincerity this method of discernment.** If there are disciples of the Buddha, they should only study the discernment of the wooden wheel with utmost sincerity and concentration. **They will have a full understanding of all matters that are investigated.** “All matters that are investigated” refers to the things of which you are doubtful or matters of which you would like to have a better understanding. You will then attain full understanding. The word “investigate” here has the meaning of praying. Whatever you wish to understand, you will.

**Sutra:**

**They should not abandon this method and return to the divination of the mundane world such as fortune telling just because they are greedy and have preference for those divination skills. Those who are attached to these mundane skills will be heavily obstructed from the sagely path.**

**Commentary:**

This is an exhortation to not learn other methods or skills. “Other” here refers to the methods of divination of the mundane world. If they truly understand the principles, practitioners of the Way should not consult the *I-Ching* or ask a diviner. There is a saying: “Which (*I-Ching*) hexagram are you casting? What is it you want to foretell? If you deceive others it will bring about disasters, if you forgive others it will bring about blessings.” You don’t have to predict. If you deceive and cheat others, the outcome will surely be bad. What if you treat others well? Then surely the outcome will be good.



To be continued