



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

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這個地方就和地藏王菩薩不同了。本來這地藏王菩薩，應該叫人說是你先護念一切眾生，然後再及到我；他知道人都是自私的，一定要先有個我，所以他也就隨順眾生這個意思。如果他說你先為眾生來求，這個人說：「我管他去呢！我自己都沒有得到好處，我怎麼能管他呢？」地藏王菩薩知道眾生的心是自私，所以他就說「唯願護念我」，先說我自己，然後再「及一切眾生」。幹什麼呢？

「速除諸障，增長淨信」：很快很快地把這一切障道的因緣就都除掉了、消滅了，增長我自己和一切眾生的淨信。淨，就是清淨；淨信，是清淨的信心。「令今所觀，稱實相應」：令我現在所觀想的事情，就是我所願意得到的，我求什麼，就得到什麼。得到感應了，這叫稱實相應；就是我求十分就得到十分，我求一百分就得一百分的感應。

作此語已，然後手執木輪，於淨物上而擲之。

This part here is unlike Earth Store Bodhisattva. Originally, Earth Store Bodhisattva should have instructed practitioners to first request that Earth Store Bodhisattva protect all living beings, and only then requested he also protect them. However, Earth Store Bodhisattva knows people are selfish, and they will put themselves first, that is why he accords with the wills of living beings. If he had instructed the practitioners to first make the request on behalf of living beings, they might respond: “Why should I bother with them? There is nothing in it for me. I am not going to bother with them.” Earth Store Bodhisattva knows living beings are selfish, which is why he said: **“Please protect and be mindful upon me and all living beings.”** he places “himself” before “all living beings.”

He does this, **so all our karmic obstacles will quickly be eradicated, our pure faith will grow and increase.** The word “pure” means it is clean; “pure faith” means to have faith that is clean and undefiled. **To respond correspondingly to the matters we are contemplating today.** This is to request for all the wishes I have to be fulfilled. To receive corresponding responses can be described as if I asked for ten parts, I will receive ten parts. If I ask for one hundred parts, then I will receive one hundred parts.

## Sūtra:

After making the request, pick up the wooden wheels and cast it on a clean surface.

## Commentary:

Previously, that was the fourth part, to sincerely announce. Now is the fifth part, to toss the wheels. After all the things that

前面所講，是第四科，至誠啟白。現在這是第五科，正擲輪相。現在把應該做的事都做完了，現在就占察了；占察，就要擲這個輪相。

「作此語已，然後手執木輪」：說這個話之後，然後手拿著這個木輪。執，就執持。

「於淨物上而傍擲之」：淨物：或者一個乾淨的布，或者一個乾淨的紙，或者乾淨的木頭，都可以的。就往這旁邊一擲，然後占驗自己的善惡。

如是欲自觀法，若欲觀他，皆亦如是應知。

這是第二科，說明瞭自己，那麼就可以知道其他的人也是這樣的，所以這叫以自例他。

「如是欲自觀法」：像這樣自己觀察自己的占法。「若欲觀他，皆亦如是應知」：你要是想去觀察其他人的善惡因果報應，也就是像觀察自己的一樣，你應該知道。

占其輪相者，隨所現業，悉應一一諦觀思驗：或純具十善，或純具十惡，或善惡交雜，或純善不具，或純惡不具。如是業因，種類不同；習氣果報，各各別異；如佛世尊餘處廣說。應當憶念、思惟、觀察所現業種，與今世果報所經苦樂、吉凶等事，及煩惱業習，得相當者，名為相應；若不相當者，謂不至心，名虛謬也。

待續

should have been done are completed, it is now time to do the actual discerning which means to toss the wooden wheels.

**After making the request, pick up the wooden wheels** with your hand and **cast it on a clean surface**. The clean surface could be a piece of clean cloth, a piece of clean paper or a block of clean wood, all of those will do. Toss the wheels to the side and start discerning the wholesome and unwholesome karma of oneself.

**Sūtra:**

This is the way to discern one's karma, if one wishes to discern the karma of others, you should know discerning the karma of others should also be done the same way you discern your own karma.

**Commentary:**

This is the second part, which means when one clearly understands oneself, one will then be able to know others are the same way.

**This is the way to discern one's karma, if one wishes to discern the karma of others, you should know discerning the karma of others should also be done the same way as if you are discerning the karma of yourself.** You should know this.

**Sūtra:**

Those who cast the wooden wheels should carefully observe and analyze each of the responses as they are presented. They may consist of all ten wholesome deeds, it may consist of all ten unwholesome karma, or it may be a mixture of both wholesome and unwholesome, or it may not consist of any of the ten wholesome karma or it may not consist of any of the ten unwholesome karma. They are made up of different categories of causes; the habitual patterns and retributions are all distinct, just the way the World Honored One has vastly expounded. One should recall, think about, observe and contemplate the responses that were presented. If one is able to relate the responses to one's experiences in this lifetime, be it matters of happiness, hardship, auspiciousness, inauspiciousness, afflictions or habitual patterns, that is to have received corresponding responses. If one cannot relate to it, that means the discernment were not sincere, and it is to have done so in contempt.

To be continued