



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

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



這一科是前邊第三，占已詳察；占察完了之後再詳細觀察。不論自觀、觀他，並須如此諦察。在指示明白你占已詳察這一科，又分出二科：第一科，明所現；二，明不現。現在這是明所現。所現，就是現出你的善業、惡業；或者純善業、或者純惡業，或者善惡業都沒有。第二，明不現；說明你所觀察的這種業它不現。

「占其輪相者」：占察這種輪相這個人，「隨所現業，悉應一一諦觀思驗」：隨你所顯現出來這種業報、業果，應該每一個輪相，你要仔細地來觀察、來諦觀，思惟它應驗的這種感應。

「或純具十善，或純具十惡，或善惡交雜」：或者占察這十個輪相，都得到純善，沒有其他惡夾雜；或者你惡業重的，具足十惡，沒有善；或者有善、有惡互相交雜。「或純善不具，或純惡不具」：或者這十善一個也沒有，或者這十惡一個也沒有。這都有種種因緣，才這樣子，後面會說明白。

This is the third part of a series, to carefully analyze responses. Regardless whether one is discerning for oneself or for others, it should be analyzed in the same way. In this section, it can be further subdivided into two sections: first, the answers are clear; second, the answers are not available. Now this section is describing a scenario where the answers are clearly presented. Their wholesome and unwholesome karma is being presented, which could include only wholesome karma, only unwholesome karma, or neither wholesome nor unwholesome karma. The second section addresses when the answers are not presented, meaning the karma which you are discerning is unclear.

**Those who use the wooden wheels should carefully observe and analyze each karmic retribution as it is presented.** You should carefully observe and consider the karmic retributions on each of the wheels, and contemplate the responses accordingly as they are displayed.

**It may consist of all ten wholesome deeds, it may consist of all ten unwholesome deeds, or it may be a mixture of both wholesome and unwholesome karmic retributions, or it may consist of neither any of the ten wholesome deeds nor ten unwholesome deeds.** There are all kinds of causes and conditions that make something the way it is, which will be explained later in detail.

**They are made up of different categories of causes.** In the Chinese text, the word 類 “lèi” was mistyped as 顧 “gù” in the small print edition; that is an error. Probably the person originally wrote the word 類 “lèi” unclearly and it might have looked like the word 顧 “gù”, so when it was printed, they typed in the wrong word. Originally, it should have been the word 類 “lèi”, if you put

「如是業因，種類不同」：像這樣子的業報因緣，都有不同的種類。這個「類」字，在小本子經上印著「顧」字，那是個錯字。大約他原來把這個「類」字，寫得像一個「顧」字，印的時候就像一個「顧」字。本來這是「類」字，你要是一個「顧」字，就沒有法子講了。這個善惡的業因，種類不同，或者善多惡少，或者惡多善少；或者只有善的業因，而沒有惡的業因；或者只有惡的業因，而沒有善的業因。

「習氣果報，各各別異」：因為他所種的因不同，所習的業也不同的；種善因就結善果，種惡因就結惡果，所以習氣果報各各持別不同。「如佛世尊餘處廣說」：這種的詳細道理、說明，就好像佛在其他的經典所說的。餘處，就是其他說法時候所說的；或者好像說《地藏經》，就有種種的果報；說《彌陀經》，有往生西方，也是一種業所說。

「應當憶念、思惟、觀察所現業種」：你應當想一想、自己靜坐起來研究研究這個問題，觀察所現的業種是怎麼樣子。就是你受什麼果報，所現的什麼業種。比如你在前生好殺生，今生就多病；你前生不殺生，今生就沒有病。

「與今世果報，所經苦樂吉凶等事，及煩惱業習」：和今生所受的這種果報，你所經過的，或者是苦、或者是樂，或者是吉祥、或者是凶險等事，及煩惱事。這個就看你自己所遭所遇，你要是盡種善因，一定就是遇到很多吉祥的事，很多快樂的事；你要盡做惡因，在前生盡造惡來著，一定就受很多的苦果、苦報，遇到很多危險的事情。

the word 顧 “gū” in this sentence, there is no way to make sense of it. The causes of wholesome and unwholesome karma are made up of different categories. There may be more good and less bad. There may be more bad and less good. There may be only positive causes lacking any negative causes. There could be only negative causes without any positive causes.

**The habitual patterns and retributions are all distinct.** Since the causes that were planted are different, the resulting karma is also distinctly different. When wholesome causes are planted, a wholesome harvest is reaped. When unwholesome causes are planted, an unwholesome retribution is the result. That is why the habitual patterns and retributions are all distinctly different. **Just the way the World Honored One has vastly expounded.** The details of this principle are just as the Buddha expounded on other occasions and in other sutras. For example, the *Earth Store Sutra* lists out many kinds of causes and retributions. The *Amitabha Sutra* also clearly states the causes for rebirth in the Western Land of Ultimate Bliss. These are other examples of cause and effect.

**One should recall, consider, observe and contemplate the responses that are presented.** You should sit quietly, think carefully, and investigate this issue, to observe and analyze the responses present. Whatever karmic retribution you currently face, it will present the corresponding karma. For example, if you took many lives in previous lifetimes, you will have many illnesses this lifetime. If you did not take any lives during your previous lives, you will not be sick this lifetime.

**If one is able to relate the responses to one's experiences in this lifetime with regard to matters of happiness, hardship, auspiciousness, inauspiciousness, afflictions or habitual patterns, that is to receive the corresponding responses.** Be aware of all the karmic retributions you face this lifetime and all of your experiences, whether hardship, happiness, auspicious events or dangerous events, the things which afflicts you, etc. This is where you look to see all that you have encountered. If you have been continuously planting wholesome causes, you will surely encounter many auspicious and happy events. If you have constantly been planting unwholesome causes where you have done nothing but terrible things in your previous lives, you will surely undergo a lot of retributions which are hard and difficult, and you will encounter many dangerous situations.