



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



你現在你們各人學佛法、研究佛法、聽經，在這個地方，就應該特別要注意了。你們每一個人應該迴光返照，問問你自己：我是煩惱多、是快樂多？我這個煩惱從什麼地方來的？我的快樂又怎麼樣有的呢？學佛法的人，就在這裏要占察你的善惡了！煩惱多，我一定在前生沒有做好事；所以今生脾氣也大、煩惱也大。啊！拿見到煩惱比餡餅還覺得香，吃起煩惱一頓一頓地往飽那麼吃。吃的煩惱多了，把肚子氣得也大了；肚子氣大了，就像個鼓似的，這就因為煩惱來的。那麼因為你宿生不做善業，盡做一些個惡事；所以今生煩惱就重、煩惱業就重。

「得相當者，名為相應；若不相當者，謂不至心，名虛謬也」：你要是和你所占察的相當，這叫做相應；你要是和你所占察的不相當，這就是因為你沒有至誠懇切的心，你好像開玩笑那麼樣子，所以就得不到感應，這叫做一個不實在的、不真的。

Now that you are studying the Buddhadharma, investigating the Buddhadharma and coming to lectures, you have to pay special attention to this point. Everyone of you should reflect within and ask yourselves: Am I more often afflicted or am I more often blissful? Where do all my afflictions come from? How did my happiness come about? This is where people who study the Buddhadharma discern their wholesome and unwholesome karma. If one has more afflictions, then for sure one has not done many wholesome deeds in one's previous lives. That is why one has such huge temper and have so many afflictions. Without realizing it, one has preferred to eat meals of affliction thinking it is much more delicious than pastries. One may have eaten meal after meal of afflictions until one is stuffed. When one has eaten many meals of afflictions, the anger in the gut will consequently grow. As the anger in the gut increases, it will eventually become shaped like a drum. This is because you did not do wholesome deeds in your previous lives, but have always done unwholesome deeds. That is why you have so many afflictions and heavy karma from them.

If you can relate to the responses you have received, then they correspond. If one cannot relate to it, that means the discernment was not sincere, and has been done with contempt. If you can relate to the responses you have received, then they correspond. If you cannot relate to your responses, then this is because you did not bring forth earnest sincerity while practicing discernment. You treated it like a joke, and thus, there were no corresponding responses. This is what is meant by not being true and honest.

For example, if you are discerning the ten wholesome karma and you received wholesome responses, all that you have encountered have been very auspicious, this is to have a corresponding response. If all that you have encountered have been inauspicious, where you are always getting into accidents, then if you have received responses that

比如你占察十善，你就得到這個善，對你自己所遭遇也是很吉祥的，這就是相當的；如果你所遭所遇不吉祥，盡發生意外，那麼你占察得到純善，這就是不相當、不相應的。你盡遇到苦惱的事情，你得到十善，這也不相當；你盡遇到吉祥的事，你又得到十惡，這也是不相當的。那麼這裏邊的詳細分別，在後面會說明的。

若占輪相，其善、惡業俱不現者，此人已證無漏智心，專求出離，不復樂受世間果報；諸有漏業，展轉微弱，更不增長，是故不現。

這是第二科，說明了占察你善惡業，為什麼不現，是什麼原因？這又分二科：第一，俱不現；第二，有所不現。現在這是第一，俱不現。

「若占輪相，其善惡業俱不現者」：假使你占察輪相的時候，善業、惡業都不現，也不現善、也不現惡；「此人已證無漏智心，專求出離，不復樂受世間果報」：這因為這個人已經得到無漏的智慧了，所以他專求出離三界，不願意再受世間這種善惡的果報。他已經行菩薩道了！

「諸有漏業，展轉微弱，更不增長，是故不現」：他得到無漏的智心了，所以他這一切的有漏業就漸漸地薄了、漸漸地少了，你這個欲心不長了，所以就不現這種善惡果報的輪相了。一切有漏的都微弱，就是它不長了。什麼叫做有漏的業呢？你貪，這也是有漏；瞋，也是有漏；癡，這也是有漏。也就是你的欲念重，這就是漏。你不要以為欲念是一個好東西，這就是有漏；令你墮落到三惡道裏去的，就是因為這個欲念。現在這個有漏業，就是說的你的欲念。

☞待續

are purely wholesome, that is not a corresponding response. If you have always been encountering distresses but you have received the ten wholesome responses, that is also not a corresponding response. If all that you have encountered are auspicious, but you have received the ten unwholesome responses, that is also not a corresponding response. This will be explained in detail in later sections.

Sūtra:

If one who performed the discernment of the wooden wheels was not presented with either wholesome or unwholesome karma, it is because this person has attained the wisdom of non-outflow. This person single-mindedly seeks liberation and no longer wishes to undergo the retribution of the mundane world. One's outflows have been dissipating gradually and no longer increase, thus one's karma was not presented.

Commentary:

This is the second section which explains the reason behind why wholesome and unwholesome karma are not presented when performing the discerning of the wheels. In this section, it can be further divided into two parts: First, the absence of presentment due to the perfection of conduct; second, absence of presentment due to insufficient karma.

If one who performed the discernment of the wooden wheels was not presented with either wholesome or unwholesome karma, it is because this person has attained the wisdom of non-outflow. This person single-mindedly seek liberation and no longer wishes to undergo the wholesome or unwholesome retribution of the mundane world. This person is already walking the bodhisattva path.

One's outflows have been dissipating gradually and no longer increase, thus one's karma was not presented. This person has attained the wisdom of non-outflow so all his outflows have gradually decreased and trickled off. He no longer develops desires. That is why no wholesome nor unwholesome karma is presented on the wheels. When things dissipate it means they no longer increase. What are outflows? Greed that is an outflow. Anger is also an outflow. So is stupidity. In other words, if you have a lot of desires, it is to have outflows. Don't think desire is a good thing, to have desires is to have outflows. The reason one falls into the three lower realms is just due to having desires. The outflows being mentioned here are referring to one's desires.

☞To be continued