

# 占察善惡業報經淺釋

The Sutra for the Discernment of the  
Consequences of Wholesome  
and Unwholesome Karma with Commentary

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這就是不退修善業。你無論遇到什麼魔難，遇到什麼打擊，遇到什麼不如意的事情，你都應該忍受，不應該退失菩提心。

「即當思念」：立刻就應該思念。思念什麼呢？「但由我宿世造如是惡業故，今獲此報」：這個只是由我在過去所造的種種像這樣的惡業，所以我現在才得到這種的惡報。

「我今應當悔彼惡業，專修對治，及修餘善」：我現在應該懺悔我以前所造的惡業，專修這個對治的法門和修其他的善事。怎麼樣對治呢？就是你不是惡業來找我嗎？我越要做點善事；我越有不如意的事情，我越要往真的做！我絕對不退失我的菩提心，我信佛，我絕對不會再退的。

你們各位啊！要記清楚。無論有任何發菩提心的人，他想要信佛的，你無論如何不可以嫉妒障礙，令他退失菩提心。你要是令人退失菩提心、令人家離開道場，將來也有人一樣嫉妒你，令你也離開道場，令你也無法修行而墮落去。這種果報是很厲害的，所以你們不要馬馬虎虎的，以為好像小孩子好好玩的，這不要緊的事情。不要這樣子！這就叫對治，你越不好，我越要往好的做；越有意外的

This is what is meant by not retreating in cultivating wholesome karma. No matter what kind of demonic obstacle you encounter, no matter how hard the blow, no matter how inauspicious the matters you encounter, you should endure all of them, and not retreat in your Bodhi Resolve.

**One should immediately contemplate like this, “It is due to the unwholesome deeds I have done in my past lives that I received such retributions. Now, I should repent of having done all of these unwholesome deeds. I should focus on counteracting them and doing wholesome deeds.** How should one counteract these unwholesome retributions? One should think, “The more that these unwholesome retributions knock on my door, then the more I should do good deeds. The more inauspicious matters I encounter, the more I should truly cultivate! I will never ever retreat from my Bodhi Resolve. I believe in the Buddha, and will never retreat.”

All of you should remember this clearly: no matter who brings forth the Bodhi Resolve, if this person believes in the Buddha, you should never ever be jealous or obstructive, and thus cause this person to retreat from their Bodhi Resolve and leave the Bodhimanda. If you do so, you will also encounter people who are jealous of you who will cause you to subsequently leave the Bodhimanda, impeding your ability to cultivate the Way, and fall into the lower realms. This is a very serious retribution. Don't take it casually, treating it as if it is child's play, thinking it is not a big deal. Do not be like that. This is what it means to counteract. The worse the situation, the more I should do good. The more accidents happen, the more I should cultivate truly.

Another example of counteraction would be, let's say you were lazy and not willing to cultivate, then you should be vigorous, and

事情發生，或者什麼意外，我越要往真的做。

對治，比如你懶，不願意修行；我就來精進，用精進來對治。你本來不願意布施，很貪的；現在我就用布施來對治。本來不守規矩，那麼現在就用守規矩、持戒律來對治它。本來脾氣很大的，不能忍，現在我就修忍辱波羅蜜。本來是很懶惰，現在最精進。本來很散亂的，一天到晚歡喜講話，沒有旁的本事，也不知道講什麼？你講話還不要緊，令旁人也不修行，障礙旁人修道。現在我修禪定，我願意講話嗎？我時時刻刻都修定不講話。你本來很愚癡的，現在我學智慧、學般若；學般若，這就對治愚癡。總而言之，你有什麼毛病，就用什麼方法來對治，這叫專修對治。

「無得止住」：你不要停止了。不要說：「我學佛法學了好多年了，也沒有什麼用啊！我不學了！」你不學？不學你就得不著。「懈怠放逸，轉更增集種種苦聚」：懈怠，就是懶惰；放逸，也就很隨便，一點都不守規矩的。就任由自己又懶惰、又隨便，輾轉地更加把種種的苦聚集到一起了。「是名占察初輪相法」：這個就名叫占察初輪相法。

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今天我有一個很重要的事情向大家發表。什麼事情呢？就是我們現在在美國這個地方，建立的道場將要完成；有誰願意到道場裡邊來住的，現在可以報名了，然後再寫一個請願書，這就是在道場裡頭，一定能守道場的規矩，不會破壞道場，不會侵損常住。對道場的一切物質，都是保護、愛惜，就比保護自己的眼睛更重要。所以在以前，祖師有這麼一句話說：「愛惜常住物，如護眼中珠。」這是非常重要的。

待續

use vigor as a counteraction. You may not have been willing to give initially because you were feeling greedy, but now you will use giving as a counteraction. Initially, you were not willing to follow the rules, but now you will follow the rules and uphold the precepts to counteract chaos and disorder. Initially, you had a great big temper and couldn't be patient, so now you will cultivate the paramita of patience. Initially, you were very lazy, but now you are very vigorous. Initially, you were very scattered, and would talk, talk, talk all day long, as talking were your only talent, but actually, it isn't clear what you are talking about. It is not necessarily bad that you talk, but then you end up obstructing others in their cultivation and causing them not to cultivate. To counteract this, you must cultivate dhyana concentration. So what if you really like to talk? Then, you should cultivate concentration at all times so you do not talk. Initially, you were slow at understanding, so now you must study wisdom and prajna. To study prajna is to counteract confusion. In summary, whatever faults you have, you must use the corresponding method to counteract. This is about focusing on methods of counteraction.

**I should not be lax, self-indulgent, nor discontinue practice, and thus consequently accumulate more suffering.** Don't say, "I have been studying the Buddhadharma for many years, and there is no point to it. I quit!" So you quit? If you quit and don't study, then you will never get it. Being lazy and self-indulgent means that one becomes very casual and doesn't follow the rules. You let yourself go, thus becoming lazy and casual. Consequently, you end up accumulating many types of suffering into a single mass of suffering. **This is referred to as the first method of discerning the wheels.**

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I have a very important announcement to make today. What is it regarding? The work of establishing a monastery here in America is almost done. Whoever wishes to move into the monastery may apply, and submit a formal application letter. When one resides in the monastery, one must obey the rules. One must not damage the monastery nor take advantage of it. One should protect, cherish, and care for everything in the monastery more so than protecting one's own eyes. Therefore, one of the patriarchs once said, "Cherish all things in the monastery as one would cherish one's own eyes." This is very important.

To be continued