



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 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



「其畫細短者，顯示積善來近」：這一畫很細很短的，這是代表你做的善事沒有多久，很近的。

「始習基鈍，所作微薄」：你沒有做多久的善事，才開始學習做善，你這個基礎還沒有立下，所以就很愚癡的；你所做的善事，也很少、很薄的，不是一做就做得很大的。基，就是基礎。鈍，就是鈍根，不那麼猛利。

這就顯示出：這個人要是很歡喜做善事的，一做就要做得很圓滿，往多了做；這證明這個人做善做了很久，所以他有了基礎。有的人想要做善，但是又捨不得；想要布施，心裡也不能決定：「我如果布施這個錢給道場，我自己怎麼辦呢？」有一種猶豫不決。這一懷疑不決了，就決定做少一點；本來應該布施一萬塊錢，他說：「我布施一塊錢算了！」這就叫微薄了。

其刻羸深者，顯示習惡來久，所作增上，餘殃亦厚。

其刻細淺者，顯示退善來

The drawings that are short and narrow indicate that the accrue-ment of wholesome karma is recent. The drawings that are very narrow and short indicate you have not been doing wholesome deeds for a long time as it is fairly recent.

One has just started practicing wholesome deeds so one lacks foundation. One is dull, and one's deeds are few. You have not been doing wholesome deeds for long. Because you have only started learning to do wholesome deeds, your foundation has yet to be laid and that is why you are dull and dim. The wholesome deeds that you do are also very few and meager. They are not deeds that are great. 基 (jī) refers to 基礎 (jī chǔ) which means foundation. Dull refers to a dull demeanor, not being very sharp.

This indicates: If a person likes doing wholesome deeds, once they start, they would like to perfect them and do more of them, this proves this person has been doing wholesome deeds for a long time that is why they have built a foundation. Some people would like to do wholesome deeds but they are also reluctant. They think about giving but they cannot be decisive, thinking, "If I donate this money to the monastery, what happens to me?" There is hesitation. With just this hesitation, they then decide to give a little less. Initially, they would have donated ten thousand dollars, but they say, "I will just donate one dollar." This is referred to as "meager."

Sūtra:

The carvings that are deep and coarse indicate one has been in the habit of doing unwholesome deeds for a long time. One's action has developed a contributing causal condition hence one's retribution is heavy.

The carvings that are shallow and fine indicate the retreat from wholesome deeds is fairly recent as one has only started habitually

近，始習惡法，所作之業，未至增上。或雖起重惡，已曾改悔，此謂小惡。

「其刻麤深者，顯示習惡來久」：在這個輪相上，刻的這個畫很粗又很深的，這就代表你做的惡事時間很長了。你做的惡做得太多了，才得到這種刻得又粗又深的相。「所作增上，餘殃亦厚」：前面那個增上緣，是幫著作善；這也是個增上緣，是幫著作惡。因為所作的惡事太久了，惡業也多了，所以所受的這種果報也就大一點、多一點。

你本來想殺一個人，沒有刀怎麼殺人？正好有一個人給你送一把刀來；你有這一把刀了，就可以殺人了。這就叫你作惡的增上緣。本來你想去偷盜去，但是不方便；去一看，偏偏這門是開著的，不用叫門也可以偷到東西了。這也是你作惡的增上緣。這是本來你就想做不正當的事情，偏偏就有這種因緣，這也是你的增上緣，這是惡的增上緣。

「其刻細淺者，顯示退善來近，始習惡法」：你刻的這一畫很細很淺的，這代表你退悔作善的心不太久，你方才學這個作惡的方法。「所作之業，未至增上」：你所做的這個惡業，沒有到幫著作更多惡的這個境界上。「或雖起重惡，已曾改悔，此謂小惡」：或者雖然你做了很多重的惡業，但是已經改過懺悔了；所以雖然你作惡，但是這是小惡。

☞待續

doing unwholesome deeds. The karma that has been created has yet to develop a contributing causal condition.

It may also indicate although the unwholesome deed might have been serious, since one has already repented, therefore it is considered a minor offense.

The carvings that are deep and coarse indicate one has been in the habit of doing unwholesome deeds for a long time. On the wheel, the carved drawings that are very coarse and deep indicate you have been doing unwholesome deeds for a long time. It is because you have done too many unwholesome deeds that you were presented with a deep and coarse carving. **One's action has developed a contributing causal condition hence one's retribution is heavy.** The contributing causal condition mentioned previously helps the person do wholesome deeds. This condition here helps one do more unwholesome deeds. Since the doing of unwholesome deeds have been too long and the unwholesome karma are heavy, that is why the retribution one has to undergo is heavier and bigger.

Initially you were thinking about killing a person but you have no knife to kill. Right at this moment, someone gives you a knife. Once you have a knife you can kill. This is what is referred to as a contributing causal condition in the doing of unwholesome deeds. Initially you wanted to rob but it wasn't very convenient. When you go about taking a look, coincidentally the door is open, you don't even have to call on the people first before robbing. This is referred to as contributing causal condition in the doing of unwholesome deeds. Originally, those were improper things you were thinking about doing and coincidentally these aiding conditions were present as well. These are your contributing causal conditions, this is referred to as contributing causal conditions that are unwholesome.

The carvings that are shallow and fine indicate the retreat from wholesome deeds is fairly recent as one has only started habitually doing unwholesome deeds. These carvings that are very fine and shallow indicate your mind has just recently retreated from doing wholesome deeds and you have just started learning the ways of unwholesome deeds. **The karma that has been created has yet to develop a contributing causal condition.** All the unwholesome karma created has not yet reached the state where it will help you do more unwholesome deeds. **It may also indicate although the unwholesome deed might have been serious, since one has already repented, therefore it is considered a minor offense.** Or although you created many heavy offenses, you have already repented and corrected your faults. That is why although you did unwholesome deeds, they are considered minor offenses.

☞To be continued