



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

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所謂「大惡者，回頭大善；大善士者，墮落就是大惡」。你從來盡做惡事的，這叫大惡；但是你若知道覺悟了：「啊！我要改惡向善了，我再不做惡事了！從今天開始，我做善事了！」那這也就是一個善人。你本來是一個很善的人，天天做善，但是你若明知故犯，明知道惡是不對的，你又去作惡，這就是大惡。所以惡的大小、善的大小，就看你改悔不改悔。你已經走到善路上，你若想再向惡路上跑，這就變成大惡；你若是在惡路上跑，現在要往善路上去，那就會變成大善。所以善惡沒有什麼一定的。

善男子！若占初輪相者，但知宿世所造之業善、惡差別，而不能知積習久近，所作之業強弱、大小，是故須占第二輪相。

這是前邊正示輪相的第三科，功能；這個有什麼用處。

「善男子」：地藏菩薩叫

As the saying goes, “a greatly evil person is considered great when they turn around anew; a great person is considered greatly evil if they fall.” You are considered greatly evil if all you have been doing are unwholesome deeds. But if you realize, “Oh, I have to correct my faults and do good, I don’t want to do evil anymore. From today onwards, I will do wholesome deeds.” Then this is considered a good person. Initially you were a good person, doing wholesome deeds everyday. But if you knowingly do evil although you know it is not proper, then this is considered great evil. That is why the intensity of good and evil, be it major or minor depends on whether you repent or not. If you are already on the path of goodness, but when you entertain the thoughts of taking the evil road again, then you will become greatly evil. If you have been treading on the evil path, and now you would like to go on the wholesome road, then you will become great. That is why there is nothing fixed about good and evil.

Sūtra:

Good men. After one discerns the first wheels, although one knows the different wholesome and unwholesome karma one created from previous lives but does not know the duration of karma accrued or whether it is strong or weak, major or minor, then one should discern the second wheels.

Commentary:

This is the third part of the explanation of the wheels’ appearances, to explain its function, what is it used for.

Good men, Earth Store Bodhisattva exhorts. **After one discerns**

了一聲善男子。「若占初輪相者，但知宿世所造之業善、惡差別」：假使你占察這第一個輪相的時候，你僅僅能知道以前所造惡業和善業的差別。「而不能知積習久近，所作之業強弱大小」：你不能知道這個業或者是久、或者是不久，你所做的業報或者是強、或者是弱，或者是大、或者是小。「是故須占第二輪相」：因為這個，所以你就須占身、口、意這第二個輪相。

若占第二輪相者，當依初輪相中所現之業：若屬身者，擲身輪相；若屬口者，擲口輪相；若屬意者，擲意輪相。不得以此三輪之相一擲通占；應當隨業主念一一善惡，依所屬輪，別擲占之。

這是新的第二科，詳示占法。在這詳示占法，又分出兩小科：第一，是明白這個占的道理；第二，明白這個察的道理。現在是教你怎麼樣占。

「若占第二輪相者，當依初輪相中所現之業」：身、口、意這三輪，就是第二輪相。假設你占這個第二輪相的話，應該根據初輪相所現的什麼業，你現在就用什麼來占它。依，就是依照、根據。比如前面那十善、十惡，你現的身業，就占身輪；現的口業，就占口輪；現意業，就占意輪。那麼在前邊占出來十惡、十善，在後邊第二輪相，又分別用這身、口、意三輪來占。

☯待續

the first wheels, although one knows the different wholesome and unwholesome karma one created from previous lives. After discerning the first set of wheels, you only know the difference of wholesome or unwholesome karma you create. **But one does not know the duration of karma accrued or whether it is strong or weak, major or minor.** You do not know if the karma has been created for a long time or was it created recently, or if the karma you created were strong or weak, major or minor, **then one should discern the second set of wheels.** Because of this, you should then discern the second set of wheels of body, mouth, and mind.

Sūtra:

The person who discerns the second wheels should base the karma presented on the first wheels as the main theme: if it belongs to the body theme, then one should roll the wheel of body; if it belongs to the mouth theme, then one should roll the wheel of mouth; if it belongs to the mind theme, then one should roll the wheel of mind. One should not roll all three wheels together at the same time. One should go along with the main theme to discern its wholesomeness and unwholesomeness, using the wheel it belongs to and individually roll it to discern.

Commentary:

This is the second part, to explain in detail the method of discerning. In this part, it can be subdivided into two sections. First, to understand the principles behind the discerning. Second, to understand the meaning behind the discernments. Now here it teaches you how to discern.

The person who discerns the second set of wheels should base the karma presented on the first wheels as the main theme. The second set of wheels refers to the three “wheels” of body, mouth, and mind. If you are discerning with the second set of wheels, you should base the discernment on the karma presented on the first set of wheels. 依 (yī) means to follow or to base on. For example, if the body karma was presented when previously discerning the ten wholesomeness and ten unwholesomeness, then you should now discern with the “wheel” of body. If the mouth karma was presented, then you should now discern with the “wheel” of mouth. If the mind karma was presented, then you should now discern with the “wheel” of mind. The ten wholesomeness and unwholesomeness discerned previously, now with the second set of wheels is separately discerned with the three “wheels” of body, mouth, and mind.

☯To be continued