



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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Commentary by the Venerable Master Hua in 1971  
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「若屬身者，擲身輪相」：身有三惡：殺、盜、淫；你若不殺生、不偷盜、不邪淫，這就是三善。要是屬這殺、盜、淫三種身業的，就用身輪相來占。

「若屬口者，擲口輪相」：若屬於口四惡，或者四善的，就用這口輪相來占。口四惡，就是綺語、兩舌、惡口、妄語；不綺語、不兩舌、不惡口、不妄語，是口的四種善。

「若屬意者，擲意輪相」：假使這善惡業屬於意念裡邊，屬於第六意識裡頭的，你就用意輪相來擲。不貪、不瞋、不癡，這就是意的三善業；你若貪、瞋、癡，就是三惡業。

「不得以此三輪之相一擲通占」：不可以用這身、口、意三輪相一起擲到清淨的布上或者路上、木板上來一起占。通占，就是同時占身、口、意這三種；不可以這樣占的。

「應當隨業主念一一善惡」：應該隨所現的每一個業，以所現的業為主。「依所屬輪，別擲占之」：所有的或者是身的善惡，或者是口的善惡，或者是意的善

**If it belongs to the body theme, then one should roll the wheel of body.** The body has three evils: killing, stealing, and sexual misconduct. If you do not kill living beings, steal, or conduct sexual misconduct, that in itself is the three wholesomenesses. If the previous discernment belongs to either killing, stealing, or sexual misconduct, the three karmas of the body, then one should use the wheel of body to continue discerning.

**If it belongs to the mouth theme, then one should roll the wheel of mouth.** If the previous discernment belongs to the four evils of the mouth or the four goodness of the mouth, then one should use the wheel of mouth to continue discerning. The four evils of the mouth are frivolous speech, double tongue speech, harsh speech, and false speech. If one does not engage in frivolous speech, double tongue speech, harsh speech, and false speech, that in itself is the four kinds of wholesomenesses.

**If it belongs to the mind theme, then one should roll the wheel of mind.** If the previously discerned karma belongs to the mind, if it belongs to the sixth consciousness, then you will roll the wheel of mind. Not being greedy, angry, and stupid, that in itself is the three wholesome karma of the mind. If you are greedy, angry and stupid, those are the three unwholesome karma.

**One should not roll all three wheels together at the same time.** You should not roll the three wheels of body, mouth, and mind together at the same time onto a clean cloth, ground or wooden board to make the discernment. You should not discern it this way. **One should go along with the main theme to discern its wholesomeness and unwholesomeness.** You should base your subsequent discernment with the main karma theme previously presented. **Using the wheel it belongs to and individually roll it to discern.** Be it the good or evil of the body, the good or evil of the mouth, or good or evil of the mind, use the themed wheel it belongs to,

惡，依照屬於哪一輪的，分別擲到淨物上，來占這種善惡的業。屬於身的就用身輪相來占，屬於口就用口輪相來占，屬於意的就用意輪相來占。

復次，若占初輪相中，唯得身之善，於此第二輪相中得身惡者；謂無至心，不得相應，名虛謬也。

又復不相應者，謂占初輪相中，得不殺業，及得偷盜業；意先主觀不殺業，而於第二輪相中，得身惡者，名不相應。

這是第二科，明白這個察，觀察。「復次」：再說一遍這前邊的這個道理。「若占初輪相中，唯得身之善」：你若在第一這十輪裡邊占，就單單得身的善。身就不殺生、不偷盜、不邪淫。

「於此第二輪相中，得身惡者」：在占第二這個身輪相中，得到這身的惡業。就是得到那個刻得粗，畫得又深的那個。

「謂無至心，不得相應」：這因為你沒有至誠懇切的心，所以這個和前邊那個不相符合。

「名虛謬也」：這個就不是真的，是不對的。

「又復不相應者」：又其他這個不相應的道理，「謂占初輪相中，得不殺業，及得偷盜業」：在占這個十善、十惡那個初輪相裡邊，得到不殺業，又得到偷盜的業——或者得到不偷不盜的業、或者得到也偷也盜的業。「意先主觀不殺業」：你這個意念裡頭，就要先以觀不殺業為主。「而於第二輪相中，得身惡者，名不相應」：但是在第二輪裡面，卻得殺業的，這也就叫不相應。

and separately roll it onto a clean surface to discern its wholesome and unwholesome karma. If it belongs to the body, then use the wheel of body to discern, if it belongs to the mouth, use the wheel of mouth to discern, if it belongs to the mind, use the wheel of mind to discern.

#### *Sutra:*

**Furthermore, if during discernment of the first wheels, one was presented with only the wholesome karma of the body but was then in the second set of wheels, presented with the unwholesome karma of the body, then this is considered a lack of sincerity and an absence of corresponding response, this is deemed false and erroneous.**

**Another reason for receiving a non-corresponding response can be considered in this case: one was presented with both the karma of not killing and the karma of stealing, one should have consciously contemplated the karma of non killing as the main theme but on the second set of wheels, one was then presented with unwholesome karma of the body, this is called a non-corresponding response.**

#### *Commentary:*

This is the second part, explaining the discernment. **Furthermore** is to repeat the principles mentioned previously. **If during the discernment of the first ten wheels, one was presented with only the wholesome karma of the body.** The wholesome karmas of the body are no killing, no stealing, and no sexual misconduct.

**But was then in the second set of wheels, presented with the unwholesome karma of the body,** which is the surface that was carved coarse and deep. **Then this is considered a lack of sincerity and an absence of corresponding response.** It is because you did not bring forth your utmost sincerity and that is why this presentation of the wheels did not correspond with the first set of wheels. **This is deemed false and erroneous,** this is not accurate nor correct.

**Another reason for receiving a non-corresponding response can be considered in this case: one was presented with both the karma of not killing and the karma of stealing,** or the karma of not stealing or robbing or the karma of stealing and robbing. **One should have consciously contemplated the karma of non killing as the main theme but on the second set of wheels, one was then presented with unwholesome karma of the body, this is called a non-corresponding response.**

☞ To be continued