

# 占察善惡業報經淺釋

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

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「不應棄捨如是之法」：你不應棄捨了這種的占察善惡的木輪相法，「而返隨逐世間卜筮種種占相吉凶等事」：你不依照佛法去占察善惡業報，你反而退回去隨著這個世間法跑，又是爻卦、又是筮龜，用很多占相方法，來問事情或者是吉祥、或者不吉祥這些事。隨逐世間，就是跟著世間法。

世間什麼法呢？就是卜筮種種占相吉凶等事。卜，就是爻卦。爻卦的方法很多，有的用三個銅錢來爻卦，爻完了看是幾個字啊、幾個錢呢？（編注：古代錢幣之背面，俗稱「鏤兒」）然後決定吉凶。筮，是用一種筮草。在古來中國人卜筮，用一個烏龜的殼來卜事情的吉凶；又有用一種筮草來卜筮，問事情，所以這叫筮龜。種種占相，那就不單單卜筮這一門，還有其他的種種占相方法。

「貪著樂習，若樂習者，深障聖道」：你貪求、執著這種的卜筮的方法，你歡喜學習這種方法；假設你願意學這世間的卜筮的這種法門，這個對於修聖人之道上，就發生一種大障礙。聖道，也就是佛道；你修佛道的人，就不應該學世間卜筮這種種的技能。

善男子！欲學木輪相者，先當刻木如小

**They should not abandon this method.** You should not give up and abandon the discernment of the wooden wheel to discern wholesome and unwholesome consequences, **and return to the divination of the mundane world such as fortune telling.** Not only do you not use the Buddhadharmā's way of discerning wholesome and unwholesome consequences, but you retreat back to the divination methods of the mundane world such as constructing I-Ching hexagrams, sorting out yarrow stalks, burning the turtle shell and all other methods of divination to ask about all matters deemed good or ill fortune.

What are these methods of the mundane world? It refers to divination and fortune telling. There are lots of methods of divination. Some use the method of three copper coins. They will look to see how many heads or tails of the coins and subsequently determine if something is auspicious or not. In ancient China, people used a turtle shell to predict whether something is auspicious or not. They also used yarrow stalks to ask about things. It includes all kinds of divination methods and is not limited to the I-Ching hexagrams.

**Just because they are greedy and have preference for those divination skills. Those who are attached to these mundane skills will be heavily obstructed from the sagely path.** You are greedy for and have great attachments to these methods of divination. It is your preference to learn these methods. If you are inclined to learn the divination of the mundane world, it will become a great obstruction on the path of cultivation to be sages. The path of the sages here refers to the path of the Buddha. Those of you who are cultivating the path of the Buddha should not learn these skills of divination of the mundane world.

**Sūtra:**

**Good men! Those who wish to learn discernment by means of a wooden wheel should first carve out a piece of wood approximately the size of a little finger, making it slightly shorter than an inch. The middle section**

指許，使長短減於一寸；正中令其四面方平，自餘向兩頭斜漸去之。仰手傍擲，令使易轉；因是義故，說名為輪。

這一段文是前邊的第三科，正示輪相；指示出來輪的樣子。在這一科裡邊，又分出兩科：第一科，是總示輪相；第二科，是別示輪相。在總示輪相這一科裡邊，又分出三科：第一科，是指示輪相；第二科，是指示輪義；第三科，指示輪用。現在這是第一科，指示這個輪的相。

「善男子！欲學木輪相者」：地藏菩薩說，善男子！你想學木輪相這種方法的話，「先當刻木如小指許，使長短減於一寸」：先應該做一個木頭的輪相，這木頭像小指頭這麼大，使令長短不到一寸。減於一寸，就不是一寸，或者九分、或者八分這麼長。

「正中令其四面方平」：在好像小指頭這麼大，不夠一寸長的這個木頭，在它中間又四方又平的。四面，就是中間，其餘的地方就不是四面。「自餘向兩頭斜漸去之」：從中間往兩頭斜去，漸漸的就變成圓的。中間四方的，斜漸去之，這麼到這兩頭，就很小很小、尖尖的。

「仰手傍擲，令使易轉」：仰起來手，就這麼拿著往旁邊去擲。這個東西掉到地下就滾，一滾就轉，使令它容易這麼轉動。擲，就是掉到旁邊去。轉，它在地下這麼滾，好像你們壓膠布那個東西，就轉。「因是義故，說名為輪」：以它轉動這種道理的緣故，所以說叫輪，因為它像那個車輪這麼轉。這是第一，指示輪的相；下面是第二，指示輪的義理。

又依此相，能破壞衆生邪見疑網，轉向正道，到安隱處，是故名輪。

「又依此相，能破壞衆生邪見疑網」：又依照這個輪相的方法去做，這個輪相可以把眾生的邪知邪見給破壞得了，可以把懷疑的這種魔網也給破壞了。「轉向正道，到安隱處，是故名輪」：由這個邪見疑網轉向正道，到最平安的地方；因為這個，所以給它起個名字，就叫木輪。

☞待續

**should be made flat and square, from here the two edges gradually slope out. When it is raised and thrown to the side, it spins easily. Because of this, it is said to be a wheel.**

**Commentary:**

This is the third section, which describes the appearance of the wooden wheel. This section is subdivided into two parts. The first part gives a general description of the wheel; the second describes the wheel in detail. The general description is further divided into three sections. The first describes the appearance of the wheel; the second explains the meaning of the wheel; the third explains the functions of the wheel. This is the first section, which describes the appearance of the wooden wheel.

Earth Store Bodhisattva says, “**Good men! Those of you who wish to learn the method of discernment by means of a wooden wheel should first carve out a piece of wood approximately the size of a little finger, making it slightly shorter than an inch.** Its length is just short of one inch, perhaps nine or eight tenths of an inch.

**The middle section should be made flat and square.** The piece of wood should be approximately the size of the little finger, just short of an inch. The middle section is made flat and square, **from here the two edges gradually slope out** to become circular. The middle section is flat and square and its edges gradually slanted, while the tips on both ends are very small and pointed.

**When it is raised and thrown to the side, it spins easily.** This thing will roll when it hits the ground. When it rolls, it spins. It is made to easily spin like this. The word “擲 zhi” means to throw it to the side. The word “轉 zhuǎn” means it will spin on the ground, just like the tape dispenser, which spins. **Because of this, it is said to be a wheel.** Based on how it spins, it is said to be a wheel since it rolls like a car tire. This is the first section, which describes the appearance of the wheel. The second section comes next and reveals the principles of the wheel.

**Sūtra:**

**Furthermore, using this method of discernment, one can destroy living beings’ incorrect views and nets of doubts, directing them onto a proper path so that they reach a safe harbor, hence the name “wheel.”**

**Commentary:**

**Furthermore, using this method of discernment, one can destroy living beings’ incorrect views and nets of doubts.** If one practices the method of the wheel, it can break through living beings’ incorrect knowledge and incorrect views, and rend their demonic nets of doubts, **directing them onto a proper path so that they reach a safe harbor,** the safest of places, **hence the name “wheel.”** That is why it is called a wooden wheel.

☞To be continued