

# 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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其輪相者，有三種差別。何等爲三？一者，輪相能示宿世所作善、惡業種差別，其輪有十。二者，輪相能示宿世集業久近、所作強弱、大小差別，其輪有三。三者，輪相能示三世中受報差別，其輪有六。

「其輪相者，有三種差別」：這個輪相分出來有三種的差別。差別，就是分別不同的。「何等爲三」：什麼是這三種輪相呢？這是第三科，是指示這個輪的用。它有什麼用？

「一者，輪相能示宿世所作善、惡業種差別」：第一個輪，它能指示出來你前生或過去所造的善業、惡業這種果報，能指示你它那個分別。你造什麼業受什麼報，可以指示你。「其輪有十」：這個有多少種？有十種這麼多。

「二者，輪相能示宿世集業久近、所作強弱、大小差別」：能指示你過去所生的煩惱而造出的種種的業，或者是時間很久，或者是時間很近的，你所做這種的業或者很強、很大的，或者很軟弱、很小的。強，就是大；弱，就是小。「其輪有三」：這個輪相有三種。

「三者，輪相能示三世中受報差別」：第三個輪相能指示你過去世、現在世、未來世，所造的什麼業，受什麼果報的分別。它能明白地指示你，告訴你。「其

## Sutra:

The wooden wheels can be categorized into three distinctive types. What are the three? The first type of wheel can reveal all the different wholesome and unwholesome karma done in past lives; there are ten wheels of this type. The second type of wheel can reveal the different durations, intensities, and extents of accumulated karma; there are three wheels of this type. The third type of wheel can reveal the differences in the retributions received in the three periods of time; there are six wheels of this type.

## Commentary:

The wooden wheels can be categorized into three distinctive types. The word “差別cī bié” means “distinctively different.” What are the three? This is the third section that explains the functions of the wheel. What are the functions?

The first type of wheel can reveal all the different wholesome and unwholesome karma done in past lives. The first type of wheel can reveal the different wholesome and unwholesome karma you created in previous lives and their associated retributions. It can show you the retributions for your actions. There are ten wheels of this type. How many wheels are there? They are as many as ten.

The second type of wheel can reveal the different durations, intensities, and extents of accumulated karma. It can reveal all the different kinds of karma you created based on your past afflictions. The time elapsed may be long or short, the intensity of the karma you created may have been big and strong or it may have been weak and small. There are three wheels of this type.

The third type of wheel can reveal the differences in the retributions received in the three periods of time. It can show you very clearly the different kinds of karmic deeds and the resulting retributions you have undergone or will undergo in the past, present, and future. There are six wheels of this type.

In China, there is a kind of divination block called *wenbei* (問杯 wèn bēi), which has two halves. Each half is flat on one side and round on the other; when

輪有六」：這種的輪相有六種。

輪相，在中國有一種叫問杯。這種問杯不是這麼多個，只有兩個，好像做的一邊扁、一邊圓；兩個合在一起是圓的，單單一個就半圓半扁。有很多的女人專門就歡喜問這個東西，她拿起來就禱告禱告，向下一掉；掉下來，看它朝上的是圓的、是扁的？圓的叫陰，扁平的就叫陽。這叫問陰陽杯，還很多種方法；大約就是從這個地方來的，但是不一樣。

若欲觀宿世所作善惡業差別者，當刻木爲十輪。依此十輪，書記十善之名，一善主在一輪，於一面記；次以十惡，書對十善，令使相當，亦各記在一面。

這是第二科，別示。在別示裡邊，又分出來三小科：第一科，是第一輪相；第二科，是第二輪相；第三科，是第三輪相。在這第一，指示第一輪相的時候，又分出來有三：第一，正示輪相；第二，詳示占法；第三，占後誠勸。現在這是第一科，第一科又分出來兩科：第一，是直明輪相；直接地說明這個輪的樣子。第二，明輪相的所以然；說明為什麼它就這樣子。這現在是講明示這輪相。

「若欲觀宿世作善惡業差別者」：假設有眾生想要知道在過去所作的善業、惡業這種分別，是善業多？是惡業多？

「當刻木爲十輪」：應該用木頭刻出來十個輪相。

「依此十輪，書記十善之名」：依照這十種輪相，分別在每一個輪相寫上十善的名稱。不殺生、不偷盜、不邪淫、不妄語、不飲酒，這是五戒；就包括不殺生、不偷盜、不邪淫，但是裡面也就包括了戒止其他的惡事。加上不綺語、不妄語、不惡口、不兩舌這是七個；再加不貪、不瞋、不癡，這十個。這十個，你轉過來就是十善；你要是去做，就是十惡。

待續

you place them together they become completely round; when separated, they are half flat and half round. Many women are particularly fond of using this divination method. They would pick it up, pray, and then toss it. After the pieces land, they will look to see which side is facing up, the round or the flat side. The round side represents *yin* (陰 yīn) or negative and the flat side signifies *yang* (陽 yáng) or positive. This is called the method of discernment using *yin yang* blocks. There are many other kinds of divination methods. They probably all originated from here, but are not the same.

#### *Sutra:*

**Those who wish to discern the wholesome and unwholesome karma of past lives should carve ten wheels out of wood. Inscribe the ten wholesome deeds on these ten wheels. Each wholesome deed is represented by a wheel, so its name should be inscribed on one side of the wheel. Next, inscribe the ten unwholesome deeds on the other side of the wheels, directly opposite of its corresponding wholesome deed.**

#### *Commentary:*

This is the second part which is the detailed description, and it can further be divided into three sections. The first section reveals the appearance of the first wheel, the second section reveals the appearance of the second wheel, and the third section reveals the appearance of the third wheel. The first section, “Reveal the appearance of the first wheel,” can again be subdivided into three sections: first is to officially reveal the appearance of the wheel, second is to give a detailed description of the method, and third is the exhortation after the method is used. Now we will discuss the first section. The first section consists of two subdivisions: first, to directly describe the appearance of the wheel; the second is to give the reasoning behind the appearance of the wheel, explaining why the wheels are the way they are. The following passage gives a detailed description of the wheels’ appearances.

**Those who wish to discern the wholesome and unwholesome karma of past lives...**If there are living beings who wish to differentiate the wholesome and unwholesome karma of their past lives, to know if they have created more wholesome karma or unwholesome karma, they **should carve ten wheels out of wood.** They should use wood to carve ten of these wheels.

**Inscribe the ten wholesome deeds on these ten wheels.** They should inscribe one of the ten wholesome deeds on each wheel. The five precepts are not killing, not stealing, not indulging in sexual misconduct, not lying, and not taking intoxicants. Three of these, namely, not killing, not stealing, and not indulging in sexual misconduct, are part of the ten good deeds, which also include rules against committing other unwholesome deeds. Next, we’ll add on not using loose speech, not lying, not saying harsh words, and not engaging in divisive speech, making seven. Finally, we’ll add on not being greedy, not harboring hatred, and not being deluded, to make ten. If you refrain from these ten actions, you are upholding the ten wholesome deeds; if you do these actions, then you are committing the ten unwholesome deeds.

To be continued