



# 占察善惡業報經淺釋

## The Sutra for Discernment of the Consequences of Wholesome and Unwholesome Karma



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

這每一個善法，代表一個輪相；每一個輪有四面，把這一善的名字寫到一面上。（編按：輪身有稜，四面刻字，見上圖。）

Each of these “wheels” (輪, lún) is a representation of one particular wholesome deed. Since there are four surfaces to a “wheel,” we’ll inscribe the name of one wholesome deed on one surface of each wheel. (Editor’s Note: This “wheel” is made into the shape of a multi-faceted wooden block with characters on four sides, please see the above picture.)

「一善主在一輪，於一面記」：這每一個善法，代表一個輪相；每一個輪有四面，把這一善的名字寫到一面上。

「次以十惡，書對十善」：接著在相對的另一面上，就寫的十惡。寫上殺、盜、淫、貪、瞋、癡、妄語、惡口、兩舌、綺語；寫上這十惡，正對著十善。「令使相當，亦各記在一面」：令它和這個十善正相對著，每一惡也是記在一面。那邊有十個，是十個善；這邊有十個，就十個惡。

言十善者，則為一切眾善根本，能攝一切諸餘善法；言十惡者，亦為一切眾惡根本，能攝一切諸餘惡法。

這是第二，說明這個輪相的所以然。

「言十善者，則為一切眾善根本」：所說的這十種的善法，就是一切善的根本。你想做一切的善事，都應該

**Each wholesome deed is represented by a wheel, so its name should be inscribed on one side of the wheel.** Each of these wheels is a representation of one particular wholesome deed. Since there are four surfaces to a wheel, we’ll inscribe the name of one wholesome deed on one surface of each wheel.

**Next, inscribe the ten unwholesome deeds on the other side of the wheels.** Inscribe each of the ten unwholesome deeds, namely killing, stealing, indulging in sexual misconduct, using loose speech, lying, saying harsh words, engaging in divisive speech, being greedy, harboring hatred, and being deluded, on the surface **directly opposite of its corresponding wholesome deed.** So the ten wholesome deeds are on one side, when the wheels are turned over, the ten unwholesome deeds will be on the opposite side.

### Sūtra:

**The ten wholesome deeds are the origin of all wholesome deeds, and they gather in all other wholesome dharmas. The ten unwholesome deeds are the origin of all unwholesome deeds, and they gather in all other unwholesome dharmas.**

### Commentary:

This is the second part which is to explain the reasoning behind the appearance of the wheel. **The ten wholesome deeds are the origin of all wholesome deeds.** These ten wholesome deeds being referred here are the foundation of all goodness. If you would like to do all good, you should then start by practicing these ten wholesome deeds. **And they gather in all other wholesome dharmas.** They attract

從這根本的十種善法去做去。「能攝一切諸餘善法」：它能以攝持其他一切善法。攝，就是攝持；好像吸鐵石那個吸力似的，把種種善法都在這十善裡頭包括著。

「言十惡者，亦為一切眾惡根本」：那麼所說的這個十惡，也是其餘一切惡的根。「能攝一切諸餘惡法」：它也能攝一切輕的、不那麼重要的種種惡法。

這個十種的善法，就是從這個最苦的惡道裏邊，能走到最樂的善道上去。十惡法呢？是從最樂的善道這地方，就會走到最苦的惡道裏邊去。也就是從地獄、餓鬼、畜生，你若修這十善，可以到佛的果位上，你有成佛的機會；你不做善事，不依照十善去做，你做這十惡業，那就墮落，從有機會可以成佛，變成墮落到地獄、餓鬼、畜生三惡道去。

所以說，你若修十善道，就可以從最苦的地方走到最樂的地方去；你若修十惡業，就可以從這最樂的地方又走到最苦的惡道裏邊去。這一點我們各位應該知道的。十善和十惡在什麼地方分別呢？就是在我們人的這一念之間。一念善就是十善，一念惡就是十惡；所以一念就天堂，一念就地獄。我們修道的人，你若能把這一念分別清楚了，這就是功夫；你若分別不清楚，那就要修行、要用功。

若欲占此輪相者，先當學至心總禮十方一切諸佛；因即立願：願令十方一切眾，速疾皆得親近供養，諮受正法。

在別示裏邊的第一科，示第一輪相；這又分三科，這是第二科，詳示占法，怎麼樣來占算這個方法。那麼現在詳示第一輪相的占法，在這個占法裏面，又分出來三科：第一科，明依法自占；依照這個法自己去占察。第二科，明以自例他；以自己來推求到其他。第三，明占已詳察；占完了之後，就詳細來觀察。

待續

and encompass all the myriad kinds of wholesome dharmas, the way a magnet draws things to itself.

**The ten unwholesome deeds are the origin of all unwholesome deeds.** Similarly, the ten unwholesome deeds are the root of all evil. **And they gather in all other unwholesome dharmas.** They can gather in all other minor unwholesome dharmas that are less severe.

By practicing the ten kinds of wholesome dharmas, one starts off from the unwholesome path of utmost suffering and has the potential of ascending onto the wholesome path of utmost bliss. How about the ten unwholesome dharmas? By committing them, one descends from the wholesome path of utmost bliss onto the unwholesome path of utmost suffering. Assuming one is from the realms of hells, hungry ghosts, or animals, if one practices the ten wholesome deeds, one will have the opportunity to attain Buddhahood and reach the position of a Buddha. If one does not practice wholesome deeds and does not follow the ten wholesome dharmas, one then commits the ten unwholesome deeds and will fall into the lower realms. Basically, one started out with the potential to become a Buddha but ended up falling into the three lower realms of hells, hungry ghosts, and animals.

Therefore, if you practice the ten wholesome dharmas, you can go from a place of utmost suffering to a place of utmost bliss. If you practice the ten unwholesome dharmas, you will go from a place of utmost bliss to a place of utmost suffering. We should all understand this point. What is the difference between the ten wholesome dharmas and the ten unwholesome dharmas? The difference lies in just one arising thought. When you give rise to one thought of wholesomeness, then the ten wholesome dharmas prevail; if you give rise to a single thought of unwholesomeness, then the ten unwholesome dharmas prevail. In one single thought, one ascends to the heavens, and in another thought, one descends to the hells. As practitioners of the Way, if you can clearly discern this one thought, then you have skill in your practice. If you are unable to distinguish it, then you still have to work hard and cultivate.

**Sutra:**

**Those who wish to perform discernment using the wheels should first learn to sincerely make universal obeisance to all Buddhas of the ten directions and immediately vow: I vow that all living beings of the ten directions will be able to quickly draw near, make offerings, and receive the proper teachings.**

**Commentary:**

This is the first section of the detailed description, which is to reveal the appearance of the first wheel. It is divided into three parts and this is the second part, to describe the method in detail, which explains how to use this method. Now we are going to describe in detail the method of the first wheel. This method is further divided into three parts: First is to discern for oneself according to this method, second is to discern for others, and third is the contemplation after the discernment.

To be continued