



占察善惡業報經淺釋

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



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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,” the name of one wholesome deed is inscribed on each 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.)

在第一科明依法自占，又分出五科：第一科，要敬禮立願。第二，要廣修供養。第三，要別供稱名；特別的供養來稱讚佛、菩薩的名號。第四，至誠啟白；要用一種至誠懇切的心，來向十方佛說說自己的這種願。第五，正擲輪相；才這麼樣子用所做的輪去擲。現在這是第一科，敬禮立願。

「若欲占此輪相者」：假設有想用這種方法來占察輪相這樣的人。「先當學至心總禮十方一切諸佛」：你先應該學習，用至誠懇切的心，來總起來向十方一切諸佛頂禮。總，就是總起來。「因即立願」：頂禮之後，就應該馬上發願。「願令十方一切衆生，速疾皆得親近供養，諮受正法」：發願令十方一切衆生，很快很快地皆得親近、供養十方諸佛，向佛來請問正法、承受正法。我這麼做，不是單

The first section is further divided into five parts. The first part is to pay respects and make vows, the second part is to make vast offerings, the third is to make a special effort to praise the names of the Buddhas and Bodhisattvas, the fourth is to sincerely announce one’s wish to the Buddhas of the ten directions, and the fifth is the proper way of throwing the wheel. Now we will explain the first part, to pay respects and make vows.

Suppose there are **those who wish to perform discernment using the wheels**, they **should first learn to sincerely make universal bowing to all Buddhas of the ten directions**. You should first learn to use a very sincere mind to bow universally to all Buddhas of the ten directions. After bowing, you should **immediately** make the following vow: **I vow that all living beings of the ten directions will all be able to quickly draw near, make offerings, and receive the proper teachings**. You vow to enable all living beings of the ten directions to swiftly draw near and present offerings to all Buddhas of the ten directions, to be able to ask the Buddhas about the proper teachings, and to receive the proper teachings. You are not doing this only to benefit yourself, as that would be selfish.

After bowing to all Buddhas, **they should learn to sincerely bow to the treasury of all Dharmas of the ten directions and immediately** make such a vow: **I vow that all living beings of the ten directions will all be able to quickly uphold and recite Sutras, practice according to the teachings, and expound them to others**. You wish all living beings of the ten directions will quickly uphold the proper teachings, read and recite the teachings, and

單要為我自己；為我自己，那是自私自利了。速疾，就是快。承受正法，就得到正法。

次應學至心敬禮十方一切法藏；因即立願：願令十方一切衆生，速疾皆得受持讀誦，如法修行，及為他說。次當學至心敬禮十方一切賢聖；因即立願：願令十方一切衆生，速疾皆得親近供養，發菩提心，至不退轉。後應學至心禮我地藏菩薩摩訶薩；因即立願：願令十方一切衆生，速得除滅惡業重罪，離諸障礙，資生衆具，悉皆充足。

「次應學至心敬禮十方一切法藏」：先禮佛寶，其次又應該學的：至心敬禮十方一切的法寶。「因即立願」：應該立刻就發願。「願令十方一切衆生，速疾皆得受持、讀誦，如法修行，及為他說」：願意十方一切的眾生，很快都能受持正法、讀誦正法，並為他人來講說。讀誦，就讀誦經典，依法修行。受持，就受之於心，持之於身。如法修行，就是依照這個方法來修行。

「次當學至心敬禮十方一切賢聖」：其次又應該學：應該用至誠懇切心，來恭恭敬敬禮拜十方一切的賢聖僧。這是頂禮十方常住僧寶。「因即立願」：應該也就發願。「願令十方一切衆生，速疾皆得親近供養，發菩提心，至不退轉」：我願令十方一切眾生，很快地來親近諸佛、供養諸佛，而自己又發菩提心，到這種不退轉的境界上。

你看！所以叫你們各人發願，常常發願。修行佛法一定要發願的，你沒有個願，就沒有一個目標；你發了願，然後才能起行，才能修行。但是又要信；信、願、行，這是修行的三資糧，就是三種的發菩提心。

☞待續

expound the proper teachings to others. May they all read and recite the Sutras and practice according to the teachings. May they receive the teachings into their hearts and uphold them with their actions. May they cultivate according to the method of the teachings.

Sūtra:

Next, they should learn to sincerely bow to the treasury of all Dharmas of the ten directions and immediately vow: I vow that all living beings of the ten directions will all be able to quickly uphold and recite sutras, practice according to the teachings, and expound them for others. Next, they should sincerely bow to all sages and worthy ones of the ten directions and immediately vow: I vow that all living beings of the ten directions will quickly draw near, make offerings, bring forth the bodhi resolve, and never retreat. Subsequently, they should learn to sincerely make bow to me, Earth Store Bodhisattva, and immediately vow: I vow that all living beings of the ten directions will quickly eradicate their karmic offenses, leave behind all obstructions, and be fully supplied with all living necessities..

Commentary:

Next, they should learn to sincerely bow to all sages and worthy ones of the ten directions. With utmost sincerity, they should bow to the sages and worthy sangha of the ten directions. This refers to bowing to the eternally dwelling sangha of the ten directions. **And immediately vow: I vow that all living beings of the ten directions will quickly draw near, make offerings, bring forth the Bodhi resolve, and never retreat.** You vow to enable all living beings of the ten directions to very rapidly draw near and make offerings to all Buddhas, and in turn, you will give rise to the Bodhi resolve until you reach the position of irreversibility.

Now you see why I have always told each of you to make vows and to do it often. One must make vows when cultivating the Buddhadharma. If you do not have vows, you do not have a goal. Once you make vows, you will then be able to take off and cultivate. However, you should also have faith. Faith, vows and conduct: these are the three staples for cultivation, also known as the three kinds of Bodhi resolve.

☞To be continued

小啓：本期稿擠，「論語」和「中國佛像繪畫賞析」暫停。

Editor's Note: Due to the limited space in this issue, *The Analects of Confucius* and *Introduction to Chinese Buddhist Arts* are not published in this issue.