

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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「善男子」：地藏菩薩說，你這個善男子！「若欲占察過去往昔集業久近，所作強弱大小、差別者」：如果想要占察過去已經所集聚的這種善業、惡業，知道或者善業造得久，或者惡業造得久；或者最近才發的菩提心，或者最近才發的惡心；所作出來的或者是強，或者是弱，或者大，或者小的這種種分別。

「當復刻木爲三輪」：你應該雕刻木頭做三個輪相。這三個輪相和前邊是一樣的，但是書的方法不同。「以身、口、意各主一輪，書字記之」：這三個輪，一個表示身輪，一個表示意輪，一個表示口輪；這身、口、意三輪，你各寫上字把它記清楚了。身輪相就寫上一個身字，口輪相寫上一個口字，意輪相寫上一個意字；這叫書字記之。

「又於輪正中一面書一畫，令麤長，使徹畔」：又在所作的身、口、意每個輪正中間的一面上，寫這麼一畫；令這個畫粗一

“Good men,” Earth Store Bodhisattva exhorts, “If one wishes to discern the amount of past karma one has accrued, whether one has accrued more wholesome deeds, or whether one has committed more unwholesome deeds, or whether one has just recently brought forth the resolve for bodhi, or whether one has just recently started bringing forth an unwholesome mind. To know the difference in intensity of the karma created, whether it is strong or weak, major or minor.

One should again carve wood into three wheels. These three wooden wheels are similar to the ones previously mentioned, but with different inscriptions. Each wheel will respectively have a single primary theme of body, mouth, and mind enscribed (onto each of them). Among these three wheels, one will represent the wheel of the body, one represents the wheel of the mouth, and the other the wheel of the mind. Upon these three wheels, clearly write the words “body”, “mouth”, and “mind.” On the wheel representing the body, write the word “body.” On the wheel representing the mouth, write the word “mouth.” On the wheel representing the mind, write the word “mind.” This is what is meant by “enscribing.”

On one of the surfaces, draw a drawing which is thick and wide touching the surface's borders. Then take one of the surfaces of each wheel, and draw a drawing that will be wide and long enough to allow it to touch the edges of that surface. 畔(pàn) means edge. On the second surface, draw a drawing which is short and narrow, just short of touching the surface's borders. On the second surface, draw a drawing that is a little shorter and narrower, which falls short of

點、又長一點，使它長到這一面的邊上。畔，就是邊。「次第二面，令細短，使不至畔」：在第二面也畫這麼一畫，令這畫很細很短的，使它畫不到邊上。那麼一畫長的、粗的，一畫細的、短的。

「次第三面作一旁刻，令其羸深」：在每個輪第三面的旁邊刻一畫，把它刻到木頭裏去，令刻的這畫很粗很深。「次第四面，亦作傍刻，令使細淺」：在這第四面，也在旁邊雕刻出來一畫，刻得很細很淺的。這就分別出來四面輪相，四面輪相分出來四種的意思；下邊第二科就會講這個意思。

當知：善業莊嚴，猶如畫飾；惡業衰害，猶如損刻。其畫長大者，顯示積善來久；行業猛利，所作增上。其畫細短者，顯示積善來近；始習基鈍，所作微薄。

這是第二科，說明瞭這個意義。

「當知：善業莊嚴，猶如畫飾」：你應該知道，做善所得的善業莊嚴、善果成就，就好像在輪相上所作的畫飾一樣。「惡業衰害，猶如損刻」：惡業有一種不吉祥、有一種害處，就好像在輪相上刻的那一畫一樣。

「其畫長大者，顯示積善來久」：這畫的一畫又長又粗，延到邊上的，這代表你做善事做得很久了。所以你占察的時候，就得了長畫；這長畫就代表你做善做得很久了。「行業猛利，所作增上」：你修行也很勇猛精進的，也很聰明利根的，你所作所為都有一種增上緣。增上緣，就是幫助你做善事。

待續

touching the edges. So now we have one drawing that is long and wide and another drawing that is short and narrow.

On the third surface, carve an image, and make it wide and deep. On the third surface of each wheel, carve an image into the wood that is very deep and wide. **On the fourth surface, carve an image, and make it shallow and fine.** On the fourth surface of each wheel, carve a depiction that is very fine and shallow. This will differentiate the four surfaces on each of the wooden wheels, each depicting a different meaning. Next is the second part which will elaborate on the meaning.

Sūtra:

You should know wholesome karma is like an ornate, adorned image while damaging, unwholesome karma is like a disfigured image. The drawings that are long and wide indicate wholesome karma which has been accrued for a long period of time. It also indicates one's cultivation is vigorous and sharp, and all of one's actions lead to an improvement in one's conditions. The images that are short and narrow indicate that wholesome karma has only recently begun to accrue. One has just started practicing wholesome deeds so one lacks a foundation. One is dull, and one's good deeds are few.

Commentary:

This is the second part, to explain the meanings.

You should know wholesome karma is like an ornate, adorned image. You should realize the adornment of wholesome karma and wholesome rewards from doing wholesome deeds is like ornate images on the wheels, **while damaging, unwholesome karma is like a disfigured image.** Unwholesome karma has an inauspicious and harmful effect as depicted by the disfigured images on the wheels.

The drawings that are long and wide indicate wholesome karma which has been accrued for a long period of time. The images which were painted long and wide, touching the edges indicate you have done wholesome deeds for a long time. That is why when you cast the wheels, you received the “long drawings.” These long drawings indicate you have been doing wholesome deeds for a long time. **It also indicates one's cultivation is vigorous and sharp, and all of one's actions lead to an improvement in one's conditions.** Your cultivation is very vigorous and strong, and you are also very sharp-witted. All your actions lead to improved conditions. Improved conditions allow you opportunities to do more wholesome deeds.

To be continued