

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.)

「憶念一切佛、法、僧寶」：你啊！供養三寶的人，你也要在默默中，在你腦海裏邊這麼觀想，觀想佛也是周遍法界的、法也是周遍法界的、僧也是周遍法界的，這佛、法、僧寶，都是周遍法界的。「體常遍滿，無所不在」：體，就是法身。他這個法身是遍滿一切處的，他是無在、無不在，沒有任何地方不是佛的法身、不是法寶、不是僧寶。

所以你不要說：「我這供養佛，佛知道嗎？我這供養法，法又有什麼知覺呢？我供養僧，那僧是知道囉？」你不要問佛知道不知道、不要問法知道不知道、不要問僧知道不知道，你就問問你的心知道不知道？你心若知道了，那佛、法、僧寶都知道了；你心若不知道，佛、法、僧寶也不知道。

但是你絕對不可以說「我的心不知道」；為什麼呢？你沒有死呢！你死了，這個地、水、火、風分散了，你八識也跑了，那時候不知道了；你有生的一天，你供養三寶，你心裏絕對知道

Those who practice making offerings should be mindful that the substance of all Buddhas, Dharma and Sangha eternally pervade everywhere.

Those of you who are making offerings to the three jewels should quietly contemplate in your mind that all Buddhas, Dharma and Sangha pervade the entire Dharma Realm. 體 *tǐ* refers to the Dharma Body and the Dharma Body pervades everywhere. **There is no place they are not present.** It is all present and yet not present, there is no place that is not the dharma body of the Buddhas, Dharma or the Sangha.

So, you should not say: “When I make an offering to the Buddhas, would they know? When I make an offering to the Dharma, would they acknowledge it? When I make an offering to the Sangha, would they be aware of it?” You should not ask if the Buddha, Dharma or Sangha would know. You should ask yourself whether your own mind knows? If your mind is aware of it, then the Buddha, Dharma and Sangha will also be aware of it. If your mind does not perceive it, then the Buddha, Dharma and Sangha would not perceive it.

But you should never say: “My mind does not know.” Why? It is because you are not dead yet. When you die, the four elements of earth, water, fire and wind disperse and your eighth consciousness leaves, at that time you wouldn’t know. As long as you are still alive for even one day, when you make offerings to the three jewels, your mind will absolutely know. This mind of yours is the same as the three jewels of the ten directions, it is of one and there is no difference. Therefore the extent of your mind is present everywhere and yet nowhere present. The three jewels of Buddha, Dharma and Sangha is also present everywhere and yet nowhere present.

的。你心和這個十方三寶是一樣的、是一個的，沒有所分別的；所以你心量是無在、無不在的，佛、法、僧寶也是無在、無不在的。

願令以此香華等同法性，普薰一切諸佛刹土，施作佛事。

這是第二科，能供性遍；能供的這種功德性，也是周遍法界的。怎麼能周遍法界呢？因為你要發這個願，你要做這種的觀想；你觀想有多大，你這供養的性就有多大。你觀想盡虛空、遍法界，你供養十方三世一切三寶，那麼你這功德性也就周遍盡虛空、遍法界，十方三世一切處。

「願令以此香華等同法性」：發願使令你所供養的香和華和這個法性是一樣的。所供養的，不論是多少——多，是無量無邊；少，就是一香一華。法性是無盡無盡、無邊無邊的，是重重重重、無盡重重、重重無盡的；所以你這個法性重重無盡，你這個香、華也會重重無盡的。

「普薰一切諸佛刹土，施作佛事」：既然等同法性，所以就周遍一切好像微塵刹海那麼多的諸佛國土；用這種的功德性來大作佛事，來供養十方三世一切三寶，這種供養的功德性也周遍這些微塵佛刹國土。

又念十方一切供具，無時不有；我今當以十方所有一切種種香華、瓔珞、幢幡、寶蓋，諸珍妙飾，種種音樂，燈明、燭火，飲食、衣服、臥具、湯藥，乃至盡十方所有一切種種莊嚴供養之具。

這是前面所講的第二科，緣境觀。這個觀法是：一為無量，無量為一。因為一為無量，無量為一，所以它就周遍法界，無盡重重、重重無盡，有這種的作用；有這種作用，所以你這功德就無量無邊。這是普賢菩薩廣大供養法門海。

待續

Sutra:

Vowing that these incense and flowers will have the same pervasive dharma nature, universally permeating the land of all Buddhas, doing the Buddha's work.

Commentary:

This is the second part, understanding the nature of the merit of making offerings, also pervades the entire dharma realm. How could it pervade the entire Dharma Realm? It originated from the vow you made and you should contemplate that the extent of the nature of making offerings will be as vast as the extent of your contemplation. When you extend your contemplation to fill up all of space and pervade the entire dharma realm, contemplating this as where you are making offerings to all Buddhas of the ten directions and three periods of time, the nature of the merit also fills up all of space and pervades the entire Dharma Realm, to every place in the ten directions and three periods of time.

You vow that these incense and flowers will have the same pervasive dharma nature. No matter how great or small the offering, great means boundless and limitless while small refers to one incense and one flower. The Dharma nature is boundless and limitless, with layers upon layers in infinite profusion. Therefore your Dharma nature is boundless and limitless with layers upon layers in infinite profusion. The nature of the incense and flowers are also limitless with layers upon layers in infinite profusion.

Universally permeating the land of all Buddhas, doing the Buddha's work. Since they have the same Dharma nature, they pervade as many Buddha lands as the dust motes of all kshetras. One does the Buddha's work with this nature of merit, using it to make offerings to the three jewels of the ten directions and three periods of time. The nature of the merit derived from making such offerings also pervades all Buddha lands in all *kshetras*.

Sutra:

Contemplate that all offerings of the ten directions are present at all times. With all kinds of incense, flowers, necklaces, banners, jeweled canopies, exquisite decorations, all kinds of music, bright lights, burning candles, food, drinks, clothings, bedding, medicine, and also all kinds of wonderful offerings that extend to the boundaries of the ten directions.

This is the second section mentioned previously with a special contemplation that accords with the conditions. The key point of this contemplation is to contemplate one's self as boundlessness and to contemplate boundlessness as one. Since one is boundless and boundless is one, it pervades the entire dharma realm with layers upon layers in infinite profusion, there is this kind of function. Due to this function, therefore the merit and virtue you reap is boundless and limitless. It is the Dharma Sea of Great Vast Offerings of Bodhisattva Samantabhadra.

To be continued