



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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Commentary by the Venerable Master Hua in 1971
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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：輪身有棱，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.）

「後應學至心禮我地藏菩薩摩訶薩」：再又應該學至心敬禮我這個地藏菩薩，大菩薩。我們有的人說，這地藏菩薩叫一切眾生恭敬他、禮拜他，這豈不是我相很重嗎？不是的。地藏菩薩叫一切眾生禮拜他，可以消去一切的重罪，對於眾生有好處；這是度眾生、教化眾生，令眾生發菩提心，種這個無漏的種子，並不是地藏菩薩歡喜人來禮拜他。他這個禮拜對地藏菩薩沒有益處，對眾生是有益處；所以他又叫人應該至心禮我地藏菩薩。

「因即立願」：應該就對著地藏菩薩發願。「願令十方一切眾生，速得除滅惡業重罪，離諸障礙」：我願求地藏菩薩，本著你以前的大願力，令十方一切眾生，很快地把惡業、重罪都消滅了，離開一切障礙。「資生眾具，悉皆充足」：資養生命所應該用的東西完全都會圓滿，什麼也都不會缺的，用什麼有什麼。資生，就是資養你這個生命；

Subsequently, they should learn to sincerely make obeisance to me, Earth Store Bodhisattva. Some of us might be thinking this: Earth Store Bodhisattva is instructing all living beings to revere him and to bow to him; isn't that a huge attachment to the self? Not at all. Earth Store Bodhisattva is telling all living beings to make obeisance to him because it will help them eradicate all their heavy offenses and will benefit living beings themselves. It is to rescue, teach and transform living beings, leading them to bring forth the Bodhi resolve and to plant seeds free from outflows. It is not that Earth Store Bodhisattva likes people to bow to him. The act of making obeisance does not benefit Earth Store Bodhisattva at all, but it will be of benefit to living beings. That is why he said people should use their utmost sincerity to make obeisance to him, Earth Store Bodhisattva.

Addressing Earth Store Bodhisattva, one should immediately make this vow: I vow that all living beings of the ten directions will quickly eradicate their karmic offenses, leave behind all obstructions. You pray that Earth Store Bodhisattva will honor the great vows he made previously and enable all living beings to quickly eradicate their unwholesome karma and heavy offenses, to leave behind all obstacles and be fully supplied with all living necessities. They will have everything they need and consequently lack

資生眾具，就是衣食住什麼都不缺，所有的都圓滿。

如是禮已，隨所有香華等，當修供養。

這是前邊的第二科，廣修供養。這廣修供養又分出兩小科：第一科，就是要明白供養的供具；第二科要觀想這個供具。那麼為什麼要觀想這個供具呢？就是要隨著這個緣。緣，就是你富有的，可以辦多一點供具；你沒有這麼大力量，就可以觀想這個供具。你做這種的觀想，必須要有至誠懇切的心，才能有感應的。

「如是禮已」：好像前邊這麼禮拜三寶、禮拜地藏菩薩之後。「隨所有香華等，當修供養」：隨你的力量能辦到多少香、多少華等，你就做這個供養觀：修這個廣大的供養、修這個法界觀供養。

修供養者，憶念一切佛、法、僧寶，體常遍滿，無所不在。

這是廣修供養的第二科，觀想供具。這觀想裡邊，又分出兩小科：第一，修供養觀；修供養的觀法。第二，利益觀；觀想我這個供養有什麼利益、有什麼好處？在第一，修供養這個觀法，又分出兩科：第一，稱性總觀；第二，緣境別觀。稱性，就是恰到好處，這種觀和自己自性相符合了。緣境，有特別的境界，有特別的一種觀法。

在第一修供觀，也就是稱性總觀，裡邊又分出兩科：第一，要明瞭所供的這種體是周遍的。第二，你要明白能供的性遍。第一，所供體遍，是供十方諸佛；諸佛的法身是周遍法界的。第二，你要明白這個能供的——就是我們能供十方諸佛；這種性也是周遍法界的，也是和諸佛的法身是一樣的。現在是第一科，所供的體遍；明白所修供養的諸佛，法身是周遍法界的。

nothing; if they need to use something, they will have it. "Living necessities" are things that sustain our lives. They will have all living necessities and not lack clothing, food, or shelter as everything is amply provided for.

Sutra:

After bowing, one should practice making offerings of incense, flowers and all kinds offerings accordingly.

Commentary:

This is the second part, to make vast offerings. This part can be divided into two sections: first is to understand the offerings, second is to contemplate these offerings. Why do we need to contemplate the offerings? It is because we need to go along with the affinity. Affinity here simply means if you are rich, you can prepare more offerings; but if you do not have much, you can contemplate the offerings. When you make such contemplation, you have to be utmost sincere, only then would there be a response.

Sutra:

Those who practice making offerings should be mindful that the substance of all Buddhas, Dharma and Sangha eternally pervade everywhere, there is no place they are not present.

Commentary:

This is the second section of making vast offerings which is to contemplate the offerings. In this contemplation, it can be divided into two minor parts: first, the contemplation of making offerings; second, to contemplate the benefits reap from making offerings. The first part, to contemplate making offerings, is divided into two sections: first, the contemplation that accords with our self nature; this contemplation accords and agrees with our own self nature. Second is the special contemplation that accords with the conditions.

In the first contemplation of offerings, it is also known as the contemplation that accords with our self nature. Within this, it can again be divided into two parts: first, to clearly understand the substance of the offering is pervasive; second, you should understand the nature of the giver is also pervasive. First, the substance of the offering is pervasive because these are offerings made to all Buddhas of the ten directions and the dharma body of all Buddhas pervades the entire dharma realm. Second, you should understand the nature of the giver, which are us, who are able to make offerings to all Buddhas of the ten directions. This nature also pervades the entire dharma realm, they too have the same dharma body of all Buddhas. Now, we will discuss the first part, the substance of the offering is pervasive; it is to understand the dharma bodies of the Buddhas to whom the offerings are made, pervades the entire dharma realm.