

# 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.）

在這一段文裡，又分出三科：第一，念供養具周遍一切處。第二，願能供身遍；所供諸佛的法身也遍一切處。第三，所供養三寶也周遍法界。

在第一念供養具遍，又分出三小科：第一，意念遍用供具。第二，想遍同眾生；我這供養，不是我自己一個人供養，是和所有的眾生來一起供養。這現在是第一科，念遍應供具。

諸佛面前都有供養之具，就是好像我們裝花的花瓶，或者裝水果的碟，或者其他的供具、香爐、燭臺、燈之類的，所有一切飲食、醫藥、臥具，也都是供具。這供具是周遍法界的，現在我們用的少，我們不妨可以說是多；怎麼可以說是多呢？因為你心量是無邊的，你用這個無量觀的心量來觀想，這不是空洞的。你現在供佛，你可以打這個妄想，也不犯盜戒，也不犯打妄想戒。

This section can further be divided into three parts: first, to contemplate the offerings that pervade everywhere; second, the Dharma bodies of all Buddhas to whom the offerings are made pervade everywhere; third, the Three Jewels to whom the offerings are made also pervade the entire Dharma Realm.

The first part which is to contemplate the offerings pervade everywhere is subdivided into two minor parts: first, to contemplate the offerings are pervasive; second, to contemplate the offerings are made together with all living beings. When one is making the offerings, one is not making the offerings alone but together with all living beings. Now this is the first part, to contemplate that the offerings are pervasive. Contemplate that, in front of the Buddhas there are offerings such as the vase of flowers, the plates of the fruit, the incense burner, candle holders and all kinds of lights. Food, drink, medicine, bedding are also considered offerings. All these offerings pervade the entire Dharma Realm. Now we have just a few. But we should say we have a lot. How so? Because your mind is boundless. When you contemplate with your mind which is boundless, it is not just idle thinking. When you are making offerings to the Buddha, you produce these false thoughts. In this situation, it will not be a violation of the precept against stealing, nor would it be a violation of the precept against discursive thinking.

Contemplating all offerings of the ten directions are present all the time. Next, contemplate there are lots and lots of offerings in front of the Buddhas. There are so many offerings that the entire Dharma Realm is

「又念十方一切供具，無時不有」：又想十方諸佛面前都有供具，這供具很多很多的，周遍法界，沒有一個時候沒有的。

「我今當以十方所有一切種種香華」：我現在應當用十方所有的一切種種香華。在這十方諸佛國土諸佛的面前，一定有種種的華。好像我們這兒花就有很多，又有白色的、黃色的、紅色的，又有青色的、綠色的，什麼色都有，那種種的香華。

「瓔珞、幢幡、寶蓋，諸珍妙飾」：有瓔珞、有幢、有幡，又有一切的珍珠、瑪瑙、金、銀、琉璃、玻璃、車磑。瓔珞是一種寶貝造成的。你看！這都有玻璃來在佛前供養呢！這一樣的是珍妙飾。「種種音樂」：願意學音樂，你最好作一點音樂來供養佛。我們現在所唱的香讚，這都屬於一種音樂。「燈明、燭火」：我們佛前點燈，或者點上一點火，這也是來供佛。

「飲食、衣服、臥具、湯藥」：或者你用吃的東西，或者名貴的衣服來供佛，或者用臥具，或者用種種的藥品，也可以供佛的。衣服可以供佛，但是下身所用的襪子、褲子、鞋子，這不可以往佛前放。那麼說佛不用這些個東西嗎？佛也用，但是這個不太尊敬；所以這些個供具不要來供養，上身穿的衣服最好。臥具，是用它來打坐的或者睡覺的。好像拜墊上放的巾，就是臥具；那叫「臥具尼師壇，長養心苗性。展開登勝地，奉持如來命。」你們受過戒，不知道還記得？

「乃至盡十方所有一切種種莊嚴供養之具」：乃至於十方所有莊嚴道場的供養具，這就等於我在那裏供養呢！做這種觀想。有的人就說了：「這不算偷嗎？」也不是，你就想是自己的。那你若認為不是你自己的，當然就是偷了；若本來就是你自性裏面的東西，偷誰的呢？到什麼地方去偷呢？所以這就一切唯心造。那麼說：「我偷的東西，也就觀想是我自己的，那不可以嗎？」或者也可以，你可以試試！

filled. There is not a time when there are no offerings.

**With all kinds of incense, flowers from the ten directions**, I should offer them as offerings. Before the Buddhas in all Buddha lands of the ten directions, there must be many kinds of flowers. For instance, we have a lot of flowers here, some are white, yellow, red, blue or green, there are all kinds of colors, these are different kinds of flowers.

There are also offerings of **necklaces, banners, jeweled canopies, exquisite decorations**, including all kinds of pearls, carnelian, gold, silver, lapis lazuli, glass and tridacna stones. These necklaces are made from precious jewels. Now you see there are even offerings of glass made before the Buddha. They are considered exquisite decorations. **All kinds of music**: It would be best if those of you who practice making music, make an offering of music to the Buddhas. When we sing the incense praise, it too is considered a kind of music. **Bright lights, burning candles**: When we light the lamps or candles in front of the Buddhas, they are all considered making offerings.

**Food, drink, clothing, bedding, medicine**: Probably you make an offering of food or expensive clothings or bedding or all kinds of medicine: they can be offered as offerings. We can make offerings of clothing but do not place garments that are worn on the lower part of the body such as pants, socks or shoes in front of the Buddha. Don't the Buddhas use these things? The Buddhas use them but it is not respectful to place them in front of them. So don't take these garments as offerings to the Buddhas, it is best to use garments worn on the upper part of the body. "Beddings" refer to things used for sitting meditation or sleeping. For instance, the sitting cloth placed on the bowing cushion, that is considered bedding. "The sitting cloth, the Nishidana, /Nourishes the sprouts of my mind's nature./ I unfold it and ascend the sagely ground/ and respectfully uphold the Tathagata's Instructions." Those of you who have received the precepts, do you still remember this verse?

Up until all kinds of wonderful offerings that extend to the boundaries of the ten directions are placed right here as offerings. You are making such contemplations. Someone is thinking: "isn't this stealing?" Not really, you have to contemplate they are all yours. If you think they are not yours, of course you are stealing. But if these are things from your inherent nature, who are you stealing from? Where would you be stealing from? Everything is made from the mind alone. "When I steal things,