

占察善惡業報經淺釋

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



宣化上人講於1971年 曾素珍 英譯 Commentary by the Venerable Master Hua in 1971 English Translation by Su-Zhen Zeng



為什麼說供養三寶不要用褲子、襪子、鞋來供養?我有一個比喻,因為你所尊重的是上身的衣服,下身的衣服你就馬馬虎虎的也可以;你要用你高尚的東西來供佛,不要用你看著不太重視,它不要用你看著不太重視,它與那個廁所的屎蟲子,它供你只可以用屎來供佛。為什麼?他沒有旁的東西;它若有旁的東西以門人們就不會用那個來供佛。這一樣的類理,我們因為有更好的東西來供佛。

憶想遙擬, 普共衆生奉獻供養。

這是第二科,想遍同眾生。這一科裏邊又分出三小科:第一,想同供;作觀想,和眾生一同來供養三寶。第二,念隨喜;觀想:念隨喜諸佛菩薩和眾生,這一切的功德。第三,願開導;願意自己去開導一切眾生,又願意諸佛開導自己。現在這是想遍同眾生所分出三小科的第一科。

「憶想遙擬,普共衆生奉獻供養」:做這種的觀想,想要盡虛空、遍法界,普遍地同一切眾生,

Why don't we make offerings of pants, socks or shoes to the three jewels? I am going to give you an analogy. We usually wear garments we cherish on our upper body, and do not pay much attention to garments worn on our lower body. You should offer things that are worthy to the Buddhas, do not take things that you do not care about as offerings. Take for instance, the sewage worm, it can only offer feces to the Buddha. Why? Because it has nothing else to offer. If it had other things, it would not use that as an offering for the Buddha. By the same token, if we have better things to offer the Buddha, we will make better offerings to him.

Sūtra:

Contemplating universally making offerings with all living beings as far as the ends of the horizon.

Commentary:

This is the second part, to contemplate that the offerings are made together with all living beings. This part is subdivided into three steps: first, to contemplate the making of offerings to the Three Jewels together with all living beings; second, to contemplate rejoicing in the merit of making offerings to all Buddhas; third, vowing to guide all living beings, in so much as wherever one is willing to provide guidance to all living beings so they too are willing to receive guidance from all Buddhas. The following section explains the first step of contemplating that the offerings made together with all living beings.

Contemplating universally making offerings with all living beings as far as the ends of the horizon. This contemplation extends our minds so far as the end of space, and pervades the entire Dharma Realm. Together with all living being, we make universal offerings such as flowers, incense,

或者用香華、燈、燭、果之類的,來做 供養。憶想,也就是想念;做這種的觀 想。觀想什麼呢?遙,就是很遙遠的。 這個遙遠,是盡虛空遍法界,一切處都 包括在內。擬,就想要這樣子,擬定這 樣子。

當念一切世界中有修供養者,我今隨 喜。

這是第二科,念隨喜。「當念一切世界中有修供養者」:常常想念,所有盡虚空、遍法界中,常常地有來供養三寶的人。「我今隨喜」:我現在來發一種隨喜心,隨喜供養十方常住法界三寶,我也隨喜眾生來供養諸佛。

若未修供養者,願得開導,令修供養。

這第三科,願開導。「若未修供養者」 :那麼有修供養的眾生,我來隨喜;若沒 有修供養、不明白修供養法的這一類眾 生,怎麼辦?「顧得開導」:我發願,願 意他們也得到這種的開導,明白這種的供 養方法。開導他們,你供養三寶有什麼好 處、有什麼利益:「啊!你應該發心來供 養三寶!」這是開導一切眾生都明白這供 養法。「令修供養」:使令他們修這供養 法門。

又願我身,速能遍至一切刹土;於一切佛、法、僧所,各以一切種莊嚴供養之具,共一切衆生,等持奉獻。

這是前面第二科,願能供身遍;願意能 供養我這個身,遍至十方一切剎土。

「又願我身,速能遍至一切刹土」:願 意我現在供佛的這個身體,能很快地到其 他的諸佛國土去。 light, candles, fruits, and so forth to all Buddhas.

Sūtra:

Always mindful of everyone who practices making offerings, I now rejoice in their merit.

Commentary:

This is the second part, to rejoice in the merit. Always mindful of everyone who practice making offerings. I am always mindful of those as far as the end of space and the entire Dharma Realm who constantly make offerings to the Three Jewels. I now rejoice in their merit. I now rejoice in all the offerings made to Three Jewels of the ten directions who eternally dwell in the Dharma Realm. I also rejoice in all living beings who makes offerings to the Buddhas.

Sūtra:

To those who have yet to make offerings, I vow they will receive guidance and practice making offerings.

Commentary:

This is the second part, to rejoice in the merit. Always mindful of everyone who practices making offerings. I am always mindful of those as far as the end of space and the entire Dharma Realm who constantly make offerings to the Three Jewels. I now rejoice in their merit. I now rejoice in all the offerings made to Three Jewels of the ten directions who eternally dwell in the Dharma Realm. I also rejoice in all living beings who have made offerings to the Buddhas.

Sūtra:

I vow that my body will quickly pervade all kshetras, and before each Buddha, Dharma and Sangha, make wonderful offerings together with all living beings universally.

Commentary:

This is the second part, vowing that the body of the giver pervades everywhere up until all kshetras of the ten directions.

I vow that my body will quickly pervade all kshetras and very quickly reach the land of all Buddhas. Before each Buddha, Dharma and Sangha, universally make wonderful offerings together with all living beings.

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