

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

「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」：在每一個國土有三寶的地方，我都用莊嚴道場、供養三寶的這種供品、供具，同所有的眾生，大家平等來奉獻。誰也不多、誰也不少，大家平等來供養、奉獻三寶。有三寶的地方，指有過去的三寶、現在的三寶、未來的三寶的這所有地方。

供養一切諸佛法身、色身、舍利、形像，浮圖、廟塔，一切佛事，供養一切所有法藏，及說法處，供養一切賢聖僧衆。

這是前邊的第三科，所供三寶遍；那麼能供的身遍滿一切處，現在所供的三寶也是遍滿一切處。

「供養一切諸佛法身、色身，舍利、形像」：我供養這十方三世一切諸佛的法身、諸佛的色身，和諸佛入涅槃所留下的舍利，以及諸佛的形像。這或者是佛住世時候的形像，那麼佛若入涅槃呢？就用金銀所雕刻的，或者木頭、或者紙畫的佛的形像。

「浮圖、廟塔」：我供養這所有的道場。浮圖，是塔。廟塔，就是所有的有道場的地方、有廟宇的地方、有塔的地方。「一切佛事」：所有在佛教裡頭所做

Before each Buddha, Dharma and Sangha, universally make wonderful offerings together with all living beings. In every place where the Three Jewels can be found, together with all living being, I will equally make offerings that adorn the Way-place and offer all kinds of worthy offerings to the Three Jewels. Everyone will equally make offerings, no one gets more and no one gets less, everyone has an equal opportunity to make offerings to the Three Jewels. This place where the Three Jewels can be found refers to the place of the Three Jewels of the past, the Three Jewels of the Present and the Three Jewels of the future.

Sūtra:

Make offerings to all the Dharma bodies of the Buddhas, the physical bodies of the Buddhas, sharira, images, stupas, Bodhimandala, all matters related to Buddhism; make offerings to all dharma treasuries and all places of speaking dharma; making offerings to all Sangha and worthy sages.

Commentary:

This is the third part, the Three Jewels to whom the offerings are made also pervade the entire Dharma Realm. Since the body of the giver pervades the entire Dharma Realm, the Three Jewels to whom the offerings are made also pervade the entire Dharma Realm.

I make offerings to all the Dharma bodies of the Buddhas, the physical bodies of the Buddhas, the sharira they left behind after they entered nirvana, and the images of all Buddhas. This probably refers to the images made when the Buddha was still dwelling in the world. How about the images made after the Buddha entered nirvana? This refers to the images sculpted with gold, silver or wood; it could also refer to Buddha images drawn on paper or canvas.

的一切佛事。這佛事就包括：你誦經也是佛事，你拜佛也是佛事，你念佛也是佛事，你所有關於佛教的一切，都是佛事。

「供養一切所有法藏，及說法處」：我供養佛寶，又供養一切的法寶，和所有講經說法的地方。有講經說法的地方，我也一樣來供養。「供養一切賢聖僧眾」：我又供養十方三世——過去、現在、未來，這一切賢聖僧眾。發這種廣大供養的菩提心。

願共一切眾生，修行如是供養已，漸得成就六波羅蜜、四無量心。

這是前邊的第二科，利益。這個利益，包括前邊那個「總」和這個「別」兩種供養。現在講有什麼利益，也就是有什麼好處。在這裡邊又分出二科：第一，功德莊嚴；願所有的一切功德，來莊嚴供養十方常住三寶。第二，智慧莊嚴。現在是第一，功德莊嚴。

「願共一切眾生，修行如是供養已」：我供養三寶，又要發願，發願同這一切的眾生，天天就以供佛來做為修行，修供養。在密宗裡頭最重的、最要緊的，也就是這供養；他們用金、銀、珠寶，什麼東西都來供養三寶。修這供養完了之後，「漸得成就六波羅蜜、四無量心」：漸得，就是一點一點地、慢慢地就得到了。漸漸地就得到成就六種波羅蜜和四種無量心。

這六波羅蜜，第一，就是布施波羅蜜。你要是有錢的人，應該做布施；那麼沒有錢的人，就不能做布施了嗎？也一樣做布施。施有三種，財施、法施、無畏施。什麼叫財施呢？就是你所有有價值的物質、很值錢的東西，來把它布施出來；這也是現出你一種真心為佛教，所以你能捨得。法施，就是講經說法；你能講經說法，這也是一種布施。無畏施，這個人正當在恐懼的時候，你能幫助他不恐懼了，這叫無畏施。這布施有三種。

☞待續

Make offerings to all Dharma treasures and all places of speaking Dharma, I make offerings to the Buddhas, and also to the Dharma Jewel and all places where the teachings of the Buddhas are lectured. Make offerings to all Sangha and worthy sages, I also make offerings to all Sangha and worthy sages of the ten directions and three periods of time (past, present and future). This is to bring forth the bodhi resolve to make great vast offerings.

Sūtra:

I vow that all living beings together with me practice make offerings such as these and gradually accomplished the six paramitas and the four unlimited minds.

Commentary:

This is the second section; that of the benefits reaped. It covers both the general and specific kind of offerings made. Now it is going to explain the benefits or advantages one gains from making offerings. Here it is again divided into two parts. First, the adornment of meritorious virtues where one vows to transfer all of one's meritorious virtues to adorn and make offerings to the eternally dwelling Three Jewels of the ten directions. Second, the adornment of wisdom. Now, the following section is the first part, the adornment of meritorious virtues.

Whenever I make offerings to the Three Jewels, I will make vows. I vow that all living beings together with me take making daily offerings to the Buddha as our practice of making offerings. The most important aspect of the secret school is to make offerings. They use gold, silver, precious gems and everything else to make offerings to the Three Jewels. When one accomplishes the practice of making offerings, one will gradually accomplish the six paramitas and the four unlimited minds.

The first of the six paramitas is the paramita of giving. If you are a wealthy person, you should give. How about those who have no money? Would they not have to give? They should also practice giving. There are three kinds of giving, the giving of wealth, the giving of Dharma and the giving of fearlessness. What is the giving of wealth? That is to give away all your possessions that are of value or worth a lot of money. If you are willing to part with them, it shows your sincerity towards Buddhism. The giving of Dharma refers to speaking and lecturing on the Buddhadharmas. If you can give speeches or lectures on the Buddhadharmas, that is one kind of giving. When a person is experiencing great fear or anxiety, if you can help the person to not be afraid or fearful, then that is the giving of fearlessness. There are three kinds of giving.

☞To be continued