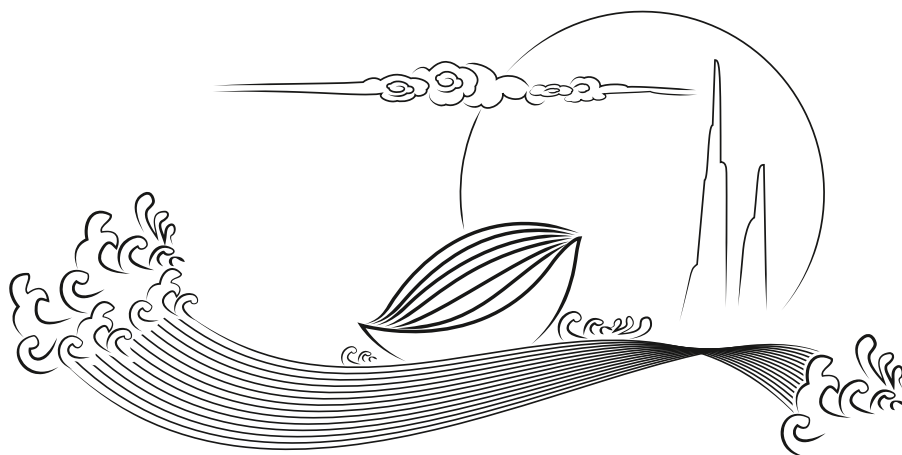


占察善惡業報經淺釋

THE SUTRA FOR DISCERNMENT OF THE CONSEQUENCES OF
WHOLESOME AND UNWHOLESOME KARMA WITH COMMENTARY

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我們不是說五祖對他講的什麼、怎麼樣傳給他的法；這是祕密法，不傳六耳。有六個耳朵就不講法了，這是真法，這叫「以心印心」的法門，以心印心，不傳六耳；所以無論是任何人都不知道的，這是直指人心、見性成佛的法門。

我記得我以前講這個「法不傳六耳」，有一個三歲小孩就問我一個問題。什麼問題？他說：「不傳六耳，五個耳朵傳不傳？」我說：「怎麼會有五個耳朵呢？」他說：「可以把那一個耳朵堵上，不用它！這不就五個耳朵了嗎？」我說那個耳朵堵上，有一個聽，有一個不聽，那他們兩個應該打架了，所以這也不能傳！五個耳朵也不能傳。

那麼我問你們是什麼法？我已經講過了，「占察善惡業報」這六個字。不錯，都是法。什麼法呢？般若法。我不是講？這個占察，是能觀之智，能觀之智就是般若嘛；那個善惡業報，這是所觀之境，這也可以說是法——所觀的法。能觀的法和所觀的法，所觀的這個法是世間法，能觀

We would not say what the Fifth Patriarch said and how he transmitted the dharma; this is a secret dharma and not for a third person's ears. If it were for others' ears, then the dharma would not be spoken. This is the true mind; this is the dharma of the mind seal. The mind-to-mind transmission is not for others' ears. No matter who it is, they will never know. This is the dharma that points directly to the true mind; it is the dharma that leads one to see self-nature and to become a Buddha.

I remember when I was explaining how, "The dharma is not transmitted to six ears" [i.e., to a third person]. A three-year-old child asked me a question. What was the question? He asked, "If it does not transmit to six ears, could it be transmitted to five ears?" I asked, "How could there be five ears?" He replied: "We can block one ear and not use it! Would that not be five ears?" I said if one ear is blocked, one ear would be listening and the other would not. The two ears would then be fighting, so such a transmission would not be allowed either! The dharma does not transmit to five ears either.

Now let me ask you: what is this dharma? As I mentioned, the words, "The discernment of the consequences of wholesome and unwholesome karma" is all dharma. What kind of dharma? It is the dharma of *prajna*. This discernment is done through contemplative wisdom. Contemplative wisdom is *prajna*. Such wholesome and unwholesome karma are the conditions that are contemplated; it is also dharma, the dharma of the contemplated. These are the dharma of contemplation and the dharma of the contemplated. The dharma that is being contemplated is mundane dharma, whereas the dharma of contemplation is transcendental dharma. One uses transcendental dharma to contemplate

的這個法是出世法。以出世法來觀世間法，以世間法而明白出世法；這是既出世而入世，既入世而出世的法。

你們知道是法，但沒有說出來是什麼法。外邊很多人專門來和你問難，你說是法，他就問是什麼法？你若說不出來，他就認為你不行；你若是一說出來，他不懂了，他就認為你是學過佛法了，是個法師。好像你是一個什麼 professor（教授），要問你；你若不 professional（專業），那就是名實不相副了！

佛經總起來有七種立題，這一部經就是單法立題。其他的有單喻立題，就是《佛說梵網經》，單單一個比喻，比喻戒好像大梵天王面前那個網羅幢一樣。單人立題，如《佛說阿彌陀經》；佛也是個人，阿彌陀佛又是個人。《阿彌陀經》就是人人的經，所以現在「家家觀世音，戶戶阿彌陀」，就是因為它是人人的經——是「人人的經」，不是「人民的經」！不論你做主席也應該念這部經，你做什麼大官也應該念這部經，做老百姓更應該念這部經；所以這是人人的經，不是人民的經，這個地方我們要知道。人民，就是老百姓；這部經是國王、大臣、老百姓都應該念的。

法喻立題，就是《妙法蓮華經》；妙法是法，蓮華就是個譬喻，譬喻這一部經就好像是一朵蓮華似的，出污泥而不染。人喻立題，就是《如來獅子吼經》；如來是個人，獅子吼是個比喻，比喻如來說法好像獅子吼似的。人法立題，就是《文殊問般若經》；文殊是人，般若是個法。這有單三、複三。

mundane dharma; and uses mundane dharma to understand transcendental dharma. This is dharma that both transcends the world yet remains within it; and remains in the world yet transcends it.

You all know the title refers to dharmas but you did not mention which dharma. There are many outsiders who particularly like to challenge you. When you say it refers to dharmas, they will ask what kind of dharmas? If you cannot answer, they will think you are incompetent. If you can say it, they will not understand and they will think you are learned in the Buddhadharmas; that you are a Dharma Master. For instance if you are a professor, they will ask you; but if you are not professional, then your title does not match your skills.

There are a total of seven categories of sutra titles. This sutra title refers only to dharmas. There are other categories, for example, sutra titles that refer only to analogies such as the *Brahma Net Sutra* which only refers to a single analogy, comparing precepts to the circular curtain of netting of the Great Brahma King. There are also sutra titles that refer only to people, for example *The Buddha Speaks the Amitabha Sutra*. The Buddha is a person; Amitabha Buddha is also a person. *The Amitabha Sutra* is a sutra that refers to everyone, that is why presently, there is a “Guan Shi Yin Bodhisattva in every household and Amitabha Buddha is everywhere.” That is the reason it is everyone’s sutra. That does not mean it is the sutra of “the people.” Regardless of whether you are a chairman or an important government official, you should recite this sutra; the common people should recite this sutra even more. Therefore, this is everyone’s sutra and not just the sutra of the common people. We should be clear on this point. The term “people” refers to the common people. This sutra is a sutra that should be recited by the King, government officials, and the people.

There are sutra titles that refer both to dharmas and to analogies. For example, *The Wonderful Dharma Lotus Flower Sutra*. “Wonderful Dharma” is the dharma, and “Lotus Flower” is the analogy. It compares the sutra to a lotus flower, undefiled although it originated from the mud. There are sutra titles that refer both to people and to analogies. For example, in *The Sutra of the Tathagata’s Lion’s Roar*, “the Tathagata” is a person, and the “Lion’s Roar” is an analogy. It likens the Buddha’s speaking of Dharma to the lion’s roar. There are sutra titles that refer both to people and dharmas. For example, *The Sutra of Manjushri’s Questions on Prajna*. Manjushri is a person, and *prajna* is a dharma. These are the three kinds of single titles, and the three kinds of double titles.