



正法印  
PROPER DHARMA SEAL

# 占察善惡業報經淺釋

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

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所以第六度，就是般若；般若，就是智慧。般若又有文字般若、觀照般若、實相般若。文字般若，就是文學之類的；好像經典，這叫文字般若。由你看這個文字，然後就起了觀照的力量，這是觀照般若；由觀照又達到實相，這是實相般若。這是六度六波羅蜜。

什麼叫四無量心？快去查查佛學字典！這個四無量心，大約不要去查佛學辭典，也有人記得的。不過今天我不問了，你記得也白記得了，也沒有用的。是什麼呢？是慈、悲、喜、捨。

「慈無量心」：慈悲無量無量的。你不要把這個慈悲做得很小的，要大慈大悲。慈無量心、悲無量心、喜無量心、捨無量心，這都要無量無邊的。你不要想一想：我對這一個人這麼多慈悲了，這個人還是一樣也不改過。這就不是無量，是有量。你要說：他現在不改過，將來一定會改過的；我等一等，無論如何我要想法子，把這個人救出來他。

The sixth paramita is the paramita of prajna; prajna is wisdom. There are three kinds of prajna: literary prajna, contemplative prajna, and real mark prajna. Literary prajna refers to different kinds of wisdom literature. For example, the sutras are considered a type of literary prajna. When you look at the words and contemplate them, that is contemplative prajna. Upon contemplating them, you achieve the state of true marks, that is the real mark prajna. These three kinds of prajna comprise the sixth paramita.

What are the four limitless minds? Quickly, look it up in the Buddhist dictionary. Someone might remember the definition without looking it up; however, I won't ask today, so your effort to memorize the definition would have been in vain. What are they? They are kindness, compassion, sympathetic joy, and equanimity (which is also sometimes referred to as renunciation or giving.)

The unlimited mind of kindness means to have boundless kindness. Don't limit your kindness and compassion. You must have great kindness and compassion. The unlimited mind of kindness, the unlimited mind of compassion, the unlimited mind of sympathetic joy, and the unlimited mind of giving, they must all be limitless and boundless. Don't think like this to yourself: "This person has not changed even the slightest bit even though I have been treating him with such kindness and compassion." This is being limited, it is not considered unlimited. You have to think like this: he does not seem to be changing now, but he will surely change in the future. Regardless, I will wait and think of ways to rescue him.

The unlimited mind of compassion doesn't say: "Oh, this person suffers too much." Kindness can bring happiness, and compassion can alleviate suffering.

「悲無量」：喔！這個人太苦了。慈能予樂，悲能拔苦；慈悲就給這個人快樂，悲就能拔除人的痛苦。

喜無量，歡喜捨布施。歡喜也不要量，布施也不要量，不要：

「我已經布施很多了，我不能再布施；再布施，我自己都沒有了嘛！」把自己一搬出來，那什麼無量就變成有量了。你要是不為自己，而為這個法界眾生來做著想，那麼這就是無量心了。

深知一切法本來寂靜，無生無滅，一味平等；離念清淨，畢竟圓滿。

「深知一切法本來寂靜，無生無滅，一味平等」：深知，就不是普通的知道。深知「諸法從本來，常自寂滅相」，寂滅，也就是寂靜。深知一切法本來是不動的，也就是無生無滅的；它是一味平等的，沒有分別。這是所說的空、假、中的「中」；中道離體，中道沒有任何體相的。三智，是一切智、一切種智、道種智；這個中，就合乎一切種智。「離念清淨」：把這個念沒有了，就得到清淨。這就是空、假、中的「空」；空就屬於一切智。「畢竟圓滿」：究竟圓滿。這是這一切法的假觀，成就道種智。

這空、假、中，屬於三觀：觀空、觀假、觀中。這空觀就是一切的智，假觀就是道種智，中觀就是一切種智。這個「一心三觀」，成就三種的智慧。這就是要自覺覺他、自度度他、自利利他，有這三種的智慧了；佛有三種智慧，所以教化一切眾生，從空出假，從假流入中道，所以說究竟圓滿。

待續

The unlimited mind of sympathetic joy means to enjoy giving. Do not limit your sympathetic joy, nor your generosity, thinking, "I have already given so much. I can no more to give. If I give anything else, I will have nothing left for myself." When you bring the focus back to yourself, all that was limitless will become limited. If you do so not for your sake, but for all living beings of the Dharma Realm, that is an unlimited mind.

#### Sūtra:

Deeply understands all dharmas are fundamentally still, without coming into being or ceasing to be, everything is equal, when all thoughts are left behind, purity is attained, ultimately perfect.

#### Commentary:

Deeply understands all dharmas are fundamentally still, without coming into being or ceasing to be, everything is equal. Deeply understand means that this is not an ordinary kind of understanding. To deeply understand all dharmas are fundamentally still is to thoroughly know all dharmas are basically still when nothing comes into being or ceases to be. All dharmas are equal without distinctions. In the context of the three kinds of contemplation of emptiness, delusions and the Middle Way, this corresponds to the Middle Way. The Middle Way has no distinct appearance. The three kinds of wisdom are Wisdom of the Way, All-Wisdom and Wisdom of All Modes. The Middle Way conforms with the Wisdom of All Modes. When thoughts are left behind, purity is attained. This refers to emptiness. Emptiness belongs to All-Wisdom, which is ultimately perfect. This is the contemplation that all dharmas are unreal and illusory, thus accomplishing the Wisdom of the Way.

Emptiness, delusions, and the Middle Way belong to the three kinds of contemplations: contemplating emptiness, contemplating delusions, and contemplating the Middle Way. The contemplation of emptiness is All-Wisdom, the contemplation of delusions is the Wisdom of the Way, and the contemplation of the Middle Way is the Wisdom of All Modes. When the mind makes these three kinds of contemplations, it accomplishes the three types of wisdom. Here it simply means we need to have these three types of wisdom to enlighten ourselves by enlightening others, to rescue ourselves by rescuing others, to benefit ourselves by benefiting others. The Buddha has these three types of wisdom, which is why he rescues and transforms all living beings. Delusions originate from emptiness, through delusions one also enters the Middle Way, therefore it is said to be ultimately perfect.

To be continued