

# 占察善惡業報經淺釋

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

宣化上人1971年開講 Commentaries by the Venerable Master Hsuan Hua in 1971  
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又歡喜打妄語，他不是直心，你無論問他什麼事情，他總轉一個彎彎。你問他張三現在怎麼樣？他說：「喔，李四今天不在家！」總不照實來答覆，沒有這個直心。本來直心是道場，他是彎曲心；心不直，就在外面裝模作樣，假仁假義做一些個好事。

他可以做好事，做好事是給人家看的，希望人知道。說是：「你看某某人做了多少功德，什麼地方的橋是他一個人造的，這個橋對人很有利益的，什麼地方的廟也是他造的。這個人是盡做好事！」他就希望人這樣說他，這樣來讚歎他。所以他做好事，在外面掛一個假招牌；在內裡面呢？他還是算計。算計這件事情我做了，對我有什麼好處呢？我在某一個人身上能得到什麼利益呢？總這樣想，總要打一個如意的算盤。

如意算盤，就是自己怎麼樣想，就得到怎麼樣的成就了。如意的算盤，他所行所作一切的種種的事情，怎麼樣都想和人爭勝負——勝負，就是勝敗。總逞強論勝：「啊，你看我勝過你了，你看我這回是第一了！你看我啊，比你好得多！」無論做

He also likes to lie. He is not straightforward. No matter what questions are asked, he always beats around the bush. If you ask him, how is Mr. Smith? He will say, "Oh, Mr. Li is not at home today!" He will not answer truthfully and does not have a straightforward mind. Fundamentally, the straightforward mind is the place of awakening, but he has a twisted mind. When the mind is not straight, his outer appearance is all show; he does 'wholesome' deeds without any sincerity.

He can do wholesome deeds, but he does it for others to see. He hopes others see it and say: "Take a look at all the merit Mr. X has done: the bridge of a such-and-such place was built by him alone; this bridge has benefited a lot of people. The temple of a such-and-such place was also built by him. This person is always charitable!" He expects others to talk about him and praise him this way. Therefore when he does wholesome deeds, it is a false advertising ploy. What happens on the inside? He is scheming in his mind about what benefits he will obtain if he does this deed. He is scheming as to what benefits he can get from a certain person. He is always thinking along these lines, always calculating to get what he wants.

Calculating to get what he wants is wishing to achieve whatever is in his thoughts. All the things he does are for personal victory, competing to win. He is always trying to gain the upper hand saying, "Oh, look! I have won over you! Look at me; I am number one this time! Look at me; I am so much better than you!" No matter what he does, there is always a competitive mentality that is ingrained; he is always compelled to win! This mentality creates the retributions of the asuras. When he successfully cultivates the path of the asuras, he will become an asura. The asura is also

什麼，總是有一個勝負心在心裡頭存著，就爭強論勝！這樣子，就造成了修羅的業道；修羅業道造成了，就變成了修羅了。這修羅也是三善道裡邊的，所以就在這十善業裡邊，它是下品的十善業。

那麼人怎麼會做人呢？做人也是由這一念心種的因，才能成做人的果。假如念念之中，就怕自己將來墮落到苦道裏邊去，你怕將來墮地獄、做餓鬼、轉畜生，就不想做這壞事；不做壞事，就不會墮落了。那麼就能自己控制著自己，不隨著這五欲來跑。五欲，就是財、色、名、食、睡。也不貪財、也不貪色、也不貪名、也不貪食、也不貪睡，這五欲他能自己控制住、管住；管住自己不跟著五欲跑。

存心就受三皈五戒。三皈，你們各位都知道：皈依佛、皈依法、皈依僧。五戒：不殺生、不偷盜、不邪淫、不妄語、不飲酒。以這種五戒的功德，他就有一種希望；希望什麼呢？希望將來還做人，來生不墮落到三惡道裏頭去。那麼這樣子，他存這種的念，這就是人趣的一種業報；人趣也就是人道，在這個十善裡面，它是中品的十善。

那麼你要想升天，也是在你一念之中，造成這個天的果、天的業。怎麼樣一念之中可以得到天人的果報呢？在這個時候你就發願，說是願意自己在將來常常得到殊勝的這種快樂。你發這種願，然後就知道要做功德；所以就盡量去多做這種的福德，修福報、布施，把一切的罪惡都制止住，不令這個罪惡生起，也不令自己有散亂的心。常常用這種攝持的方法，攝持這個散亂的心，令它入定，能以自己不隨這種色所轉，能把這個色也攝入空——即色入空，就攝這種色為空。這就是這個天趣的業果、業道；這是在這個三善道裏面，是上品的十善。你修上品的十善，就能生到天上。這是天界。

以上所說的，這是六凡法界；還有四聖法界，也是從現前一念心所成就的。你若能常常念念之間觀察三界——你自己這麼觀察欲界、色界、無色界，這種境界都是苦的、是空的、是無常的，與我也沒有什麼關係；所以你就依照這四念處來修行。 待續

included in the three wholesome realms, so their deeds are considered the lower grade of the ten wholesome deeds.

How do humans get reborn as humans? To be reborn as human is due to the causes planted by a single thought; only then can there be the condition to be reborn as human. If in thought after thought, you are afraid you will fall into the suffering realms in the future, afraid to fall in the hells, to become hungry ghost, and to become an animal, you will not commit evil deeds. By not doing evil deeds, you will not fall into the realms of suffering. You will be able to restrain yourself from following the five desires of wealth, lust, fame, food, and sleep. You will not covet wealth, not crave sensual pleasure, not hanker after fame, not crave food and not be greedy for sleep. You can control and suppress the five desires. You can keep yourself from indulging in them.

Your intention is to take the three refuges and the five precepts. Three refuges, as you all know, are to take refuge with the Buddha, the Dharma and the Sangha. The Five Precepts are: no killing, no stealing, no sexual misconduct, no lying, and no intoxicants. With the merit that comes from holding the five precepts, there is hope for you. What do you hope for? You hope that you will remain a human being in the future and that in future lives, you will not fall into the three realms of suffering. These are your thoughts, and as a consequence you are born in the human destiny, the human realm. Such actions are considered the middle grade of the ten wholesome deeds.

If you would like to go to the heavens, it is also within your one thought to create the outcome, the karma, of the heavens. How can you receive the heavenly retribution within this one thought? At this time you must make a vow, saying you are willing to always experience this kind of utmost bliss in the future. When you make this vow, you will know to create merit and virtue. Therefore you will try your hardest to do all wholesome deeds, to cultivate blessings, and to be charitable. You will stop all unwholesomeness, not allowing it to arise, not allowing yourself to be lax. Constantly use this method to suppress the lax mind and guide the mind into stillness. This way you will be able to avoid being affected by all kinds of visual perceptions and appearances. You will be able to guide such forms and appearances into emptiness – that is to say, into emptiness from forms; you gather the forms into emptiness. This is the retribution of the heavenly path. In the three wholesome realms, this is the upper grade of the ten wholesome deeds. When you cultivate the upper grade of the ten wholesome deeds, you will be reborn in the heavens. This is the heavenly realm.

All the above are the six mundane dharma realms. There are also four sagely realms, and they, too, come from the one thought from this current moment. If thoughts after thoughts you constantly observe and contemplate the three realms – you observe and contemplate the desire realm, the form realm and the non-form realm, these conditions are all suffering. They are all empty, and they are all impermanent. They have nothing to do with me, hence you are cultivating based on the four dwellings of mindfulness.

待續