

占察善惡業報經淺釋

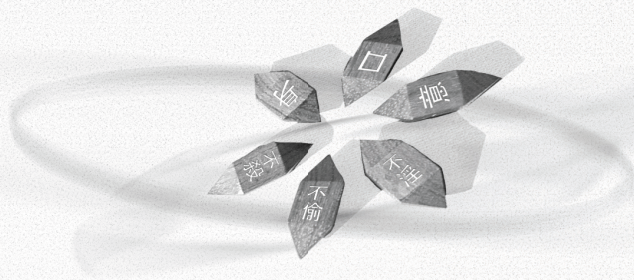
THE SUTRA FOR DISCERNMENT OF THE CONSEQUENCES OF
WHOLESOME AND UNWHOLESOME KARMA WITH COMMENTARY

宣化上人1971年開講

Commentary by the Venerable Master Hua in 1971

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Translated into English by Chee, Siew Yee



這有單三、複三。單三：單人、單法、單喻；複三：人法、人喻、法喻。這六種了，還有具足一。具足一，就是人、法、喻都有了。這是什麼經呢？就是我們等到暑假的時候想要講的這一部《大方廣佛華嚴經》。大方廣是法，佛是個人，華嚴是個譬喻，所以《大方廣佛華嚴經》，具足人、法、喻。這是七種立題，現在這一部經就是單法立題。

「經」：經，有很多種意思，這是佛所說經典的一個通名，所有佛說的經典都叫「經」。前邊這六個字，是這一部經的別名；特別是這一部經專有，其他的經就不叫這個名字。也就好像我們人，張三是個人的名字，李四是個人的名字；你拿這張三就不能當李四，拿這李四你也不能說他是張三。為什麼呢？因為他有自己的專名。這一部經也是這樣的，它有自己的專名，就是「占察善惡業報」。

經，這一個字，梵語叫「修多羅」，又叫「修妒路」，又叫「素怛纜」。這個翻譯，就是當初翻譯經典的，有翻譯這個音輕一點，有的翻譯重一點。這麼多譯名，也不是另外有一個名字不同；就因為中國和印度語言不同，南方翻這個字，就有點廣東音；西方翻譯，就有點

There are single three and double three. Single three refers to titled with people, titled with Dharma, and titled with analogies. The double three refers to either the combination of people and Dharma, people and analogies, Dharma and analogies. These are the six sutra classes. The last kind of title is complete-in-one, which includes people, Dharma, and analogies. What sutra is titled with complete-in-one? It is the sutra that we will begin explaining in the summer, the *Great Means Expansive Buddha Flower Adornment Sutra*. “Great” and “Means” refer to the Dharma, the “Buddha” is a person, and “Flower Adornment” is an analogy. Therefore, the *Great Means Expansive Buddha Flower Adornment Sutra* is a complete-in-one title that refers to people, Dharmas, and analogies. These are the seven types of titles. Now this sutra’s title refers only to Dharma.

Sutra - this word sutra has numerous meanings. It is a common name for the teachings spoken by the Buddha and all discourses given by the Buddha are called sutras. The first six (Chinese) characters are the sutra’s descriptive title, which specifically belongs to this sutra; no other sutra has this same title. It is the same with people: One person is named John Smith, and another is named Jack Brown; you cannot treat John Smith as Jack Brown nor can you call Jack Brown, John Smith. Why? It is because he has his own distinct name. In the same way, this sutra has its own specific name, and it is the *Sutra for Discernment of the Consequences of Wholesome and Unwholesome Karma*.

The word sutra is a Sanskrit name. There are many transliteration of this word in the Chinese, for example xiū duō luó or xiū dù lù or sù dá lǎn. The pronunciation of each phrase is a little different because the initial

唐音——唐朝那個時候的語言。所以中國有五方原音，有五方的音不同。

好像頭先說那個「指授即無，唯論見性」，我講的時候已經講得清清楚楚；他問你這個問題，你應該很快就答覆了，不要回來問我。為什麼呢？本來那就是廣東話嘛！我沒有跟你講「莫得」（連讀音）？這湖北的話，你問他：「有沒有？」他說：「莫得！莫得！」就是「沒有」。湖北、湖南和廣東這個音有點相近，所以它那個「指授即無」，就是「他指示我、傳授我莫得」！莫得，就是這個意思。

那麼法海禪師不能用廣東音來寫那個「莫得」（編注：現在廣東已新發明此字，去掉「有」字裡面那兩橫，就是「沒有」），那個時候他寫「即無」，即無就是莫得。因為六祖大師是個廣東佬，所以就說「莫得」，一定是這麼回事！你可以聽當時的錄音，就是這麼錄的！我以前沒跟你們講過唐朝的錄音？你可以把唐朝的錄音打開給他聽聽。

這個「經」字是半梵語，具足就是「契經」，「經」是翻了一半。契經，就是上契諸佛之理，下契眾生之機。好像你們現在英文的sutra這個音，也和這個「契經」差不多的。你拼一拼這個音，試一試這有多少相近的地方。

那麼這個經，又可以翻成個「線」字，就好像一條線似的；又可以翻成「繩墨」，就好像做木匠拉那條線，然後用手拎起來打一下，來定出直線，那叫繩墨。這個經又有一個「湧泉」義，好像從地裏頭湧出水泉子。

又有「貫、攝、常、法」：貫，是「貫穿所說義」，把所說的義從開始到最後，就好像用一條線穿起來。攝，是「攝持所化機」；你這一講經，就很多人來聽經了。「古今不變曰常，三世同遵曰法」，常，就是永遠都不會變的；法，就是一切人都要遵守的。

transliteration might have emphasized the syllables of the word differently. There are so many transliterations but they are not different names. This is because the languages in China and India are very different. The southern Chinese would transliterate this word with a Cantonese accent; the western Chinese would transliterate this word with a little Tang accent from the language used during the Tang Dynasty. In China there are the five native sounds in the five major areas, hence five different accents.

For example, I have previously talked about the verse “transmission there is none, there is only discussion of seeing the nature” (*Jewel Platform Sutra*). I have explained it very clearly. If they asked you this question, you should be able to answer it very quickly; do not come back and ask me again. Why? That is basically Cantonese! Did I not talk about the word “moū” (none in Cantonese)? “Transmission there is none,” is basically the same sentence! In the Hubei (a province in China) dialect, if you ask them: “Is there any?” They will reply: “Moū (none)! Moū (none)!” This is the same as “méi yǒu (none in Mandarin).” The accent in Hubei, Hunan, and Canton are similar; therefore, this verse “Transmission there is none” really means, “He did not instruct nor transmit anything to me!” “Moū(none),” basically means this.

When Chan Mater Fahai was compiling the *Jewel Platform Sutra*, he could not use the Cantonese dialect to document the “moū (none).” [Editor’s note: Canton has invented the word 冇 by emitting the two lines inside the 有, which means “none.”] At that time he wrote “there is none,” and there is none also means none. This is because the Sixth Patriarch is a Cantonese fellow, and he says “moū (none),” and it must be like this! You can listen to the tape recordings of that time; it must have been recorded that way! Did I not talk about the recordings of the Tang Dynasty? You can replay the Tang Dynasty’s recordings to him!

The word “sutra”, pronounced as “jing” in Chinese is half Sanskrit, the complete translation is “qi-jing (契經)”; “jing (經)” is half of the translation. Sutra, pronounced as Qi-jing in Chinese, means to tally with all Buddhas’ doctrine above and to accord with all living being’s potentials below. The pronunciation of the word “sutra” in English is similar to the pronunciation of the Chinese translation. You can try to generate the phonetic transcriptions for this sound and try to find out the many similarities between the two.

The word sutra can also be translated to mean thread. It can also be translated as guidelines. For instance, carpenters would make a straight line by holding a string (covered by black ink) and snapping it against a wooden surface. The word sutra also has another meaning, which is “bubbling spring” referring to a spring with water gushing out from the earth. Sutra has four other meanings: stringing together, attracting, permanent, and method. “Stringing together” refers to from the very beginning until the end, all the words in a sutra are strung together with a thread. “Attracting” means it attracts and holds those with potential to be taught. When you lecture on the sutra, many people would come to listen. “Permanent” means forever unchanging. “Method” means all living beings should abide by it.

待續

To be continued