

占察善惡業報經淺釋

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



PROPER DHARMA SEAL | 正法印



徐親儀 英譯
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(弟子：「佛」意。)還有什麼意思？你也可以說是如來的意思，又可以說是應供的意思，也可以說是如來、應供、正偏知、明行足、善逝、世間解無上士、調御丈夫、天人師、佛、世尊，這十個意思。但是為什麼不翻譯成佛、如來，或者世尊呢？因為「婆伽梵」在咒裏頭有六種含義，所以多含不翻；若是翻譯過來，就沒有那麼多的意思了。

這六種意思，第一個意思是「得大自在」。有這個真正般若的智慧，對於一切的境界他都明白，都能迎刃而解。迎刃而解，就好像一把刀，這個刀的刀子這麼來了，什麼都可以砍斷，這叫迎刃而解。般若智慧就好像鋒利的刀似的，把一切的障礙都割斷了，所以得到自在。

第二個意思是「熾盛」。熾盛就好像火燒得很旺，那個火苗子蹿起多高也沒有煙，一潑上水也熄不滅，這就叫「熾盛」。那麼佛有三十二種大丈夫相、八十種隨行好，就好像火那麼熾盛。

又一個意思是「端嚴」。端，端然，很正當的；嚴就是很威嚴的，《楞嚴經》那個嚴，《華嚴經》那個嚴。有大威德，萬德莊嚴，也叫「端嚴」。還有一個意思是「名稱」，名就是名譽的名，稱就是稱讚的稱。這個名稱普聞，所有十方三世一切的眾生聞見佛的名字，都生讚歎心來讚歎，這叫「名稱」。

又有一個意思叫「吉祥」。無論誰看見佛、看見婆伽梵

(Disciple: It means the Buddha.) Are there any other meanings? You can also say it means the Thus Come One. It also means Worthy of Offerings. It also means the Thus Come One, One Worthy of Offerings, One of Proper and Pervasive Knowledge, One Perfect in Clarity and Conduct, Well-Gone One, Unsurpassed Knight who Understands the World, Taming and Subduing Hero, Teacher of Gods and People, Buddha, World Honored One – all together, there are ten meanings. Why not just translate it as the Buddha or the World Honored One? It is because Bhavagan has six meanings in the mantra. Due to its many fold meanings, it is not translated. If it is translated, it will not encompass so many meanings.

The first of the six meanings is attaining great freedom. When one attained true *prajna* wisdom, one will understand all states and resolve them readily. It is likened to a blade, which can cut through everything. *Prajna* wisdom is like a very sharp blade that can cut through all obstacles and afflictions; therefore, one will ultimately attain bliss.

The second meaning is blazing. It is analogous to fire burning intensively and there is no smoke regardless how high the flame shoots up. Splashing water on the fire will not put it out, either. This is the meaning of blazing. The Buddha has the Thirty-two Heroic Marks and Eighty Subsidiary Features, which are blazing like intense fire.

Another meaning is proper and noble. Proper means upright and noble means dignified and distinguished. He is the noble one with great dignity and adorned with myriad conducts. There is another meaning which praises the name. This name is heard everywhere. When all the living beings in the ten directions and three periods of time hear the Buddha's name, all of them praise the Buddha happily. This is known as praising the name.

都得到吉祥，都得到這好處。所以我們人拜佛，拜佛就吉祥，就會得到感應。第六個意思是「尊貴」。佛是出世間最尊最貴的，沒有再比佛尊貴的，所以叫婆伽梵。「一切智人」，一切人之中最有智慧的一個人。這個就是主成就。

「在王舍城」，王舍城就是印度舍衛國的王舍城，就是阿闍世王做皇帝的那個城。「耆闍崛山」就是靈鷲山，離王舍城大約有五里路那麼遠。這個山是眾生第八識的相分所組織而成的，所以現出這個山。這個山是一個處成就。

「以神通力」，這個神就是以「自然」為義，和那個天的意思差不多。通就是通達，沒有障礙。力，就是力量。釋迦牟尼佛就是這個婆伽梵，用這個大神通力，「示廣博」，示就是顯現的意思，顯現出來，令一般人都知道，這是「示」。「廣博」，廣是廣大，博也就是多的意思。這廣博是屬於性量。這個性的量，量等虛空，好像虛空似的沒有形象，沒有著住，沒有體性，無障無礙。按照三德必讚，這屬於般若德。「嚴淨」，是屬於性具，自性具足這種嚴淨的功德。這屬於解脫德，不生不滅，得到一種解脫。「無礙」是性體，性的本體具足一切的功德，周遍法界，這是法身德。

那麼釋迦牟尼佛以神通力，在這樣的道場，和「無量無邊」，沒有數量、沒有邊際這麼多的眾生在一起說法。說什麼法呢？「演說甚深根聚法門」，演說就是用種種方便權巧的方法，把這個法很明白地表現出來、講出來。這種法是甚深的法，什麼法是甚深的法呢？就是這個一時境界的法，演說這種根聚法門。根就是六根的根，聚就是聚會到一起來。這六根合成一根，一根分為六根。怎麼叫六根合成一根？這每一根都有六種的作用，所以每一根就具足六根；把這個六根的功能都聚會到一起，也就是六根互用——眼睛可以說話，耳朵可以吃東西。所以這叫「根聚法門」。演說這種法門，為一切眾生來滅罪除疑。

☸待續

Another meaning is Auspicious. No matter who sees the Buddha or the Bhagavan, they will be auspicious and receive benefits. That is why people bow to the Buddhas. Bowing to Buddhas will bring auspiciousness and efficacious responses. The sixth meaning is renowned. The Buddha is the most renowned one in the transcendent realms. There is nothing more distinguished than the Buddha; therefore, he is called the Bhagavan. The wisest among all people refers to wisest man among all people. This fulfills the requirement of a host.

At Rājagṛha — Rājagṛha is a city at Shravasti in India. It is also the city which King Ajātaśatru had ruled. At the Gṛdhrakūṭa Mountain refers to the Vulture peak; it is about five miles from the city of Rājagṛha. This mountain is manifested from living beings' appearance division of the eighth consciousness; therefore, the mountain appeared. This mountain fulfills the requirement of a place.

Spiritual powers — spiritual has an underlying meaning of natural and is similar to the meaning of heavens. Powers means the ability to penetrate without obstructions. Shakyamuni Buddha is this Bhagavan, who uses this great spiritual power to manifest. To manifest is to show and let everyone know about it. Vast refers to massiveness of our intrinsic nature, which is equivalent to emptiness. Similar to emptiness, it has no appearance, no attachments and no body, thus it is unobstructed. According to the “three virtues that must be praised”, this falls into the category of *prajna* virtue. Pure and sublime belongs to the true substance of the intrinsic nature. The true substance of the intrinsic nature is replete with these pure and sublime merits. This belongs to virtue of liberation. It does not come into being nor does it cease to be and thus, attaining a certain kind of liberation. Unobstructed is the substance of nature. The fundamental substance of the nature is replete with all merit and virtue and pervades the Dharma Realms. This is the virtue of the Dharma Body.

Shakyamuni Buddha used his spiritual powers, at this place of awakening and expounded Dharma to infinite living beings. What kind of Dharma was spoken? He proclaimed the most profound Dharma, the Dharma of the interfusing the faculties. To proclaim is to use all kinds of expedient methods to explain and express this Dharma in the simplest terms. This Dharma is most profound. What kind of Dharma is most profound? It is the Dharma of the states at one time—the Dharma of interfusing faculties was being expounded. Faculties are the six organs and interfusing means to being combined together. So, these six faculties are interfused into one faculty, and this one faculty can be divided into six. How is it that six faculties can fuse into one? Every faculty has six functions, thus, every faculty is replete with six faculties. When the functions of six faculties are combined, the six faculties can function interchangeably. Eyes can talk; ears can eat. Hence, this is known as the Dharma-door of interfusing faculties. This Dharma is spoken to eradicate living beings' offenses and ridding their doubts.

☸To be continued