

「如來者，無所從來，亦無所去，故名如來」：如來也沒有一個地方來，也沒有一個地方去，所以就叫如來。那麼這是什麼意思呢？因為佛的法身，是無在無不在的，遍滿一切處；既然是遍滿一切處，你說他來，又從那裏來呀？你說他去，又到什麼地方去呢？所以說無在無不在。你要是懂佛法了，這個山河大地都是如來的法身；你若不懂佛法呢？你就見著如來也不認識如來。你若明白佛法了，你就沒有見著佛，你也認識如來了；你若認識如來，那麼就容易依法修行了。你不認識如來，連佛是怎樣一個情形都不知道，你怎麼又可以學佛呢？如果你不認識就去學，那就叫盲從。怎麼叫盲從呢？就是你本來也沒有眼睛，又跟著一個沒有眼睛的人跑路。你以為：哦，領著我這個人是一個有眼睛的，所以不會發生危險。前邊那個沒有眼睛的人，他自己雖然知道是沒有眼睛，因為有人要跟著他跑，所以他也就冒充一個有眼睛的人；結果兩個人一跑，跑來跑去的，就一起掉到海裏，誰也上不來了，一起淹死。所以這個盲從，是不對的；一定要先明白佛法，先明白修行的方法，才可以學的。為甚麼這個人跑到外道裏去越墮落越深？這就等於一個盲目的人領著另一個盲目的人跑路，一起跑到大海裏去，兩個人同歸於盡。因為世間的事情就這麼奇怪，你越不明白，就越會跑遠路；你若明白，就很容易到你的目的地了。你若不明白這個路，你走了很久很久也到不了，也是這個道理；你明白佛法了，就會依著法修行成佛。你跟著



如來

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The Thus Come One

EXCERPT FROM THE COMMENTARY ON THE VAJRA SUTRA BY MASTER HSUAN HUA

編輯部 譯 ENGLISH TRANSLATED BY EDITORIAL STAFF

外道的法門去跑，越跑就越遠；越遠就越回不來了，不能返本還原了，所以就有很大的危險發生了。

那麼這個「如來」是無來無去，所以叫如來。又者，這個「如」者，是不動義，不動的意思。「來」者，是一個動義。不動就是個靜，動就是個動；這是動靜一如，動不礙靜，靜不礙動。也就是像我們人修道的時候，你靜坐的時候是參禪，你動的時候也可以參禪；你一天到晚，所有的所行所作、行住坐臥，都可以用功修行的。不是單單打坐的時候才是用功，不打坐的時候就不是用功；你時時刻刻都收攝身心，迴光返照。收攝身心，就是自

己時時刻刻要用功修行，不散漫；所以，修道要這樣子去修行。

講到這一段文上，有人就這樣問了：「說如來不來不去，我看見如來也來也去呀！怎麼又說不來不去呢？我雖然沒有親身看見，但是在《金剛經》，一開始就說：『爾時，世尊食時，著衣持鉢，入舍衛大城乞食，於其城中。』這不是去了嗎？那麼『次第乞已，還至本處。』這不又是來了嗎？為什麼說不來不去呢？」你這個執著心多大！這不是佛的去來，是你心有去來——有去，有來！

再舉一個例子來證明這件事。你看那個「水清月現」，水清的地

方，水裏頭有個月亮。「雲遮月隱」，雲彩在空中把月遮上了，月就沒有了，月隱了。那麼究竟這個「水清月現」，那個月有沒有來呀？「雲遮月隱」，那個月有沒有去啊？這是一個比喻。

還有，雲彩在空中走，有的人就說是月亮走；月亮本來沒有走，那是雲彩走，但他看則是月走。還有，船在江裏走，行這個船；你這個人看不見這船在江裏走，只看著是兩岸在走。那麼岸是不是走了呢？岸沒有走，是船走。所謂去來，這也是佛的化身有去有來；佛的法身是無去無來的。那麼現在講的是佛的法身境界，你不要認為佛的法身就是化身。所以彌勒菩薩有這麼幾句偈頌，是這樣說的：

「去來化身佛，如來常不動；
於是法界處，非一亦非異。」

去來這是化身的佛，如來是常不動的；在這個法界也不是一個，也不是多個，這是彌勒菩薩說「如來」這個意思。

那我們現在要知道，不是佛有來有去，不是如來有來有去，是我們人在八識裏邊有這個見分；在見分上，分別出來這一些個來去。為什麼《金剛經》教你不要想這個「佛若坐若臥、若來若去」呢？就是教你把分別心沒有了，不要生出一種分別心。你沒有分別心，你的智慧就會現前，你般若就現出來了。為什麼你的般若就那麼小呢？你的智慧就那麼少呢？就因為你分別心太多，所以就沒有地方可以放智慧了。因為你分別心太多，你整個八識田裏頭放滿了這種骯髒東西。這就好像你那八識田，本來是最潔淨的地方，哎，你放了一些個垃圾——什麼是垃圾？就是那個分別心。你把分別心收拾乾淨，你那個智慧就現出來了。

“The Thus Come One comes from nowhere, nor does he go anywhere; thus he is called the the Thus Come One.” The Thus Come One (or Tathagata) does come from any one specific place and does not go to a specific place either, so he is called the Thus Come One. That means the Buddha’s Dharma body is nowhere and yet everywhere. It pervades all places. If it fills all places, from where could it come? Since it fills all places, to what place could it go? Therefore it is said to be nowhere and yet everywhere.

If you understand the Buddhadharma, the mountains, rivers, and lands are all the Thus Come One’s Dharma body. If you do not understand, you would not recognize the Thus Come One even if you met him. If you understand the Buddhadharma, you can recognize the Buddha without even having met him, and once you recognize the Thus Come One, it is very easy to cultivate according to the Dharma. If you don’t recognize the Thus Come One and do not even know what the Buddha is all about, how can you say that you are learning the Buddhadharma? To fail to recognize yet proceed to study is to follow blindly. It is like following a blind person when you do not have your own eyes. You may think, “Oh, this person who is leading me must be able to see, so there will not be any danger.” Although the person ahead knows he is blind, he pretends he can see since he knows he has a follower. So the two of you fumble along, running hither and yon, until eventually you both fall into the sea and are drowned because neither of you can reach the shore. To blindly follow is not correct. One must first understand the Buddhadharma and how to cultivate before starting to study.

Why does a person who follows an external path stray farther and farther from the truth? It is just like the blind leading the blind; both end up falling into the ocean and dying. The matters of this world are just that strange. The less you understand, the farther you have to travel; if you understand, then it is easy for you

to reach your destination. By the same token, if you do not know the path, then you will not reach the destination even if you walk for a very long time. When you understand the Buddhadharma, you can rely on the Dharma to cultivate and realize Buddhahood. If you follow the teachings of external sects, you will only stray farther and farther away. The farther away you go, the harder it is to return; and because you cannot return to the origin, a very grave danger arises.

The Thus Come One does not come or go; therefore he is called the “Thus Come One.” “Thus” means non-movement. “Come” means movement. Stillness and motion are one. Motion does not interfere with stillness; stillness does not interfere with motion. That means in cultivating you can investigate *dhyana* while sitting quietly and can also investigate *dhyana* while moving about. In all that you do from dawn to dusk, whether you are walking, standing, sitting, or reclining, you can do the work of cultivation. It is not merely while sitting in meditation that you should apply effort. At all times you should guard the body, collect the mind, and return the light and illumine within. That means you should work on your practice and not be scattered. This is what cultivation should be.

Someone may ask, “This section of text says the Thus Come One does not come or go, yet I see that the Thus Come One comes and goes! How can it say that he doesn’t come or go? Although I did not see it personally, the *Vajra Sutra* says: ‘At mealtime the World Honored One put on his robe, took up his bowl and entered the great city of Shravasti to beg for food.’ Is that not going? It also says, ‘After he finished his sequential begging he returned.’ Is that not coming? How can you say he does not come or go?”

How great the attachment in your mind is! It is not the Buddha who comes and goes, it is your mind which comes and goes.

Let’s bring up another example to demonstrate this. Consider the phrase,