



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

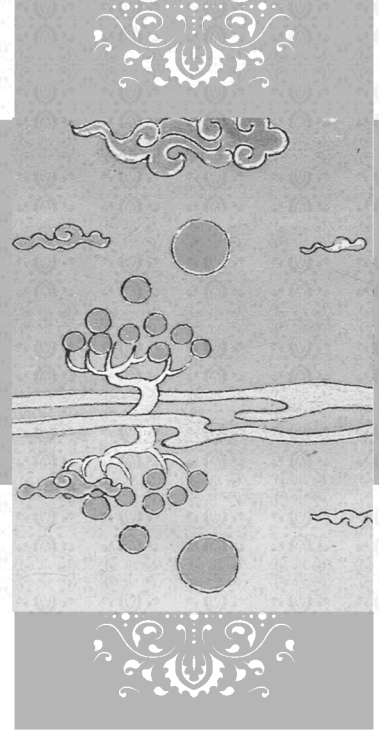
The Flower Adornment Sutra
with Commentary

【光明覺品第九】

CHAPTER NINE:
LUMINOUS AWAKENING

宣化上人講解
國際譯經學院記錄翻譯
比丘尼近經校訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
Revised by Bhikshuni Jin Jing



什麼叫世間一切法？所有身外邊這一切有形有相的，一切有為的，這都是世間法。一切有為法就好像夢似的，又好像早晨的露水一樣，所以《金剛經》上說：

一切有為法，
如夢幻泡影，
如露亦如電，
應作如是觀。

這一切有為法，就好像作夢、幻化的境界一樣，又好像水中的泡沫，又好像這一切的影像，也好像一早間的朝露一樣，也好像電光石火一樣的，這都是虛妄不實在的。既然是虛妄不實在的，你又有什麼可著住的呢？所以「不著一切世」。

「彼非證道眼」：內裡頭離

What are worldly dharmas? They are anything that has a shape and form — that is conditioned. All conditioned dharmas are like a dream and dew drops at dawn. So, the *Vajra Sutra* says,

*All conditioned phenomena
Are like dreams, illusions, bubbles, shadows,
Like dew drops and a lightning flash:
Contemplate them thus.*

All conditioned dharmas are like dreams, illusions, bubbles, shadows. They're dream-like and illusory, having a dream or a transformational state. They are like bubbles and shadows. They are also like dew drops in the early morning or lightning flashes. They are false and not real. Since that's the case, then what's there to be attached to? So, the text says, "not being attached to all worlds."

That person still has realized the eye of awakening. But even though inside you cut off all outflows, and outside you're not attached to any conditioned dharmas, these two states are not ultimate. They aren't ultimate because to cut off implies that one still has something which one has not yet cut off. There isn't attachment and yet there is. Attachment and non-attachment are still dualistic dharma. You haven't reached the state free from duality.

開諸漏，外邊也不著一切世間的有為法了；可是這兩種都還是不究竟的，因為這個「離」，它還有一個離、不離；這個「著」，還有一個著、不著。有離、有不離，有著、有不著，這還是對待法，沒有到那個絕待上。沒有一個離，也沒有一個不離；沒有一個著，也沒有一個不著，這才是究竟的！能這樣，這也就是對世間法真正明白了！沒有一個離，也沒有一個不離，這叫「掃一切法」；沒有一個著，也沒有一個不著，這是「離一切相」，沒有一切相了。在佛的境界上，也沒有一個離，也沒有一個不離，而是「超情離見」——超出凡情，離開一般凡夫的知見，所以說佛的境界是不可思議。到這個境界上，這才是諸佛的本體呢！

你若說：「諸佛已經離開諸漏了。」那你還沒有明白佛法！你若說：「佛已經不著一切世間法了。」那你也沒有明白佛法！佛不著一切世間法，為什麼他還在世間教化眾生？他要是著一切世間法，為什麼他又不像凡夫那麼顛倒？佛是「掃一切法，離一切相」的，沒有一個著也沒有一個不著，沒有一個離也沒有一個不離，所謂「言語道斷，心行處滅」。你若說佛還有個離，還有個不離；還有個著，還有個不著，這都是對待法，這不是究竟的。所以說「彼非證道眼」，要是你這樣看法，那你還沒有證得究竟的道眼，你還沒有真正的智慧。

若有知如來
體相無所有
修習得明了
此人疾作佛

To have no separation and no non-separation; not being attached and not being unattached is considered ultimate and truly understand the worldly dharma. Having no separation or non-separation is to sweep away all dharmas. Having no attachment and no non-attachment is leaving all appearances. In the Buddhas' states, there is no separating or no not separating. They have gone beyond all emotions and left all views. They have transcended emotions of ordinary people. That's why their state is inconceivable and that's the substance of all Buddhas.

If you say, "the Buddhas have already relinquished all outflows", then you still don't understand the Buddhadharma. If a Buddha isn't attached to worldly dharmas, then why does he come to this world to teach and transform living beings? And yet if he is attached to worldly dharmas, then why isn't he as upside down as common people?

The Buddha sweeps away all dharmas and leaves all marks. He is neither attached nor not attached; neither separated from the worldly dharma nor not separated. It is said, "the path of words and language is cut off, and the activities of the mind cease to be. If the Buddha still has a notion of separation, no separation, attachment or non-attachment, that's all dualistic and not the ultimate dharma. That's why the last line of verse says, "**That person still has realized the eye of awakening.**" If you see it this way, then you have not certified to the ultimate, which is the eye that sees the Way— no genuine wisdom yet.

Sūtra:

If Someone knows the Thus Come One's substance and appearances do not exist, And cultivates and attains this understanding, Then that person will quickly become a Buddha.

Commentary:

If someone knows the Thus Come One's substance and appearances do not exist. "If someone" means let us suppose that there is such a person. Who "knows the Thus Come One's" means that he knows how the Buddha accomplished Buddhahood. It also means that he knows how the Buddha cultivated, descended from the Tushita Heaven, entered the womb, was born, left the home life, cultivated the way, turned the Dharma Wheel, and entered Nirvana. He knows everything there is to know about how the

「若有知如來」：「若有」，是假設之詞。假使有人知道佛是怎麼樣成佛的，知道佛是怎麼樣從兜率降、入胎、出胎、出家、修道、轉法輪、入涅槃，這一切一切的都知道，知道如來在過去因地的時候是怎麼樣修行的。

「體相無所有」：假設這個人都知道，那麼他就知道佛的體相無所有。佛本來是無相的，可是無相而無所不相。佛是非有相、非無相，他的體相是空無所有的。因為佛的體相是盡虛空徧法界，無在無所不在。雖然無在而無所不在，可是他的本體、體相是寂然的，無形無相的，盡虛空徧法界都是佛的體相；就因為太大了，我們人看不見，所以就覺得無所有了。

「修習得明了」：你若想要知道佛的體相為什麼無所有，你就必須要修習一切的法，才能明了佛的境界，才能知道佛的體相無所有。佛也是修習所得到的這種體相無所有的境界，所以我們要想明了這種境界，也要修習才能明了。你要是單單用心來揣測，說：「我明白了。」那不算的！你那只是明白一個皮毛，一個大概的理，還沒有真正了解、明白；你若想真正了解明白，就必須要修行。

「此人疾作佛」：你若能修行，得到明白了，那麼，這個人「疾作佛」，很快也會成佛了。「疾」就是很快的。怎麼說他很快會成佛呢？因為他明白佛怎麼樣修行的、怎麼樣成的佛，自己也就會依法來修行；依法修行，那麼一定就很快會成佛的。

這個「此人疾作佛」，不懂講的人就說：「這個人，有病了作佛。」你說，這個怎麼能講得通呢？他說：「疾者，病也，就是有病了就作佛。」你們聽這個講法怎麼樣？這是就因為人只知道字意，不知道經義，所以就這樣講。

☞待續

Thus Come One in the past, cultivated on the causal ground.

He knows that the Thus Come One's "substance and appearances do not exist." The Buddha is originally not characterized by any appearance. However, the Buddha is without an appearance and yet he is not without an appearance, either. His substance and characteristics are fundamentally empty and non-existent because they pervade the empty space and the Dharma Realm. They are not present anywhere and yet there is no place they are not present. Although they are nowhere, yet they are everywhere. The Buddha's original substance and characteristics are quiet and still, without any shape and form. His substance and characteristics are too big for us to see. As a result, we feel they do not exist.

And cultivates and attains this understanding. If you want to know why the Buddha's substance and characteristics are non-existent, you must cultivate all Dharmas to understand why it is so.

Even the Buddha had to cultivate to attain the state of non-existence of substance and appearances. If we want to understand, we also have to cultivate to it. However, if you only use your mind to try to speculate and say, "Oh, I understand," then that doesn't count. Your understanding is only superficial and of a general idea. You still don't truly comprehend and understand. If you want to truly understand, you have to cultivate.

If you're someone who's able to cultivate and attain understanding, *then that person will quickly become a Buddha.* This kind of person will very quickly realize Buddhahood. Why? Because he understands how the Buddha cultivated and attained Buddhahood, he, too, will be able to cultivate according to Dharma. Practicing in accord with the Dharma, one will very quickly accomplish Buddhahood.

Then "that person will quickly become a Buddha." For those who do not understand, he will mistakenly say that a sick person becomes a Buddha. The meaning does not connect. He interprets the character "疾ji" also means "sickness, sick, sickly" — Being sick, one becomes a Buddha. What do you think of this interpretation? It is because this person only understands the meaning of the character but not that of the sutra text. That's why he explains it as such.

☞To be continued