



正法印  
PROPER DHARMA SEAL

# 大方廣佛華嚴經淺釋

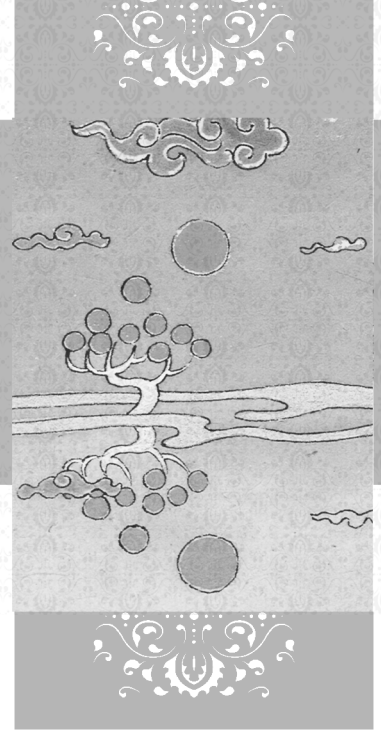
The Flower Adornment Sutra  
with Commentary

## 【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

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能見此世界  
其心不搖動  
於佛身亦然  
當成勝智者

### Sūtra:

*If one can look upon this world with an unmoving mind,  
And regard Buddhas and living beings as the same,  
Then such person will attain supreme wisdom.*

「能見此世界，其心不搖動」：  
你若能見這個世界，就是見著世間法的時候，你就能在這個世間法裡悟得出世法，這就是即世間而出世間；並不是離開這個世間，而另外有一個出世間。

要是離開這個世間，另外有一個出世間法，那你就應該有兩個人：一個是凡夫，一個去成佛。既然只有一個人，你或者是成佛，或者是凡夫。你做凡夫的時候也是這個眾生，你成佛的時候還是這個眾生，並沒有兩樣。所以「其心不搖動」，這個心不為這個分別所迷，不為這個妄想所執著。

「於佛身亦然」：「佛」就是十方三世一切諸佛；「身」就是

### Commentary:

*If one can look upon this world, if you're able to see all dharmas of this world with an unmoving mind, then right within worldly dharmas, you are awakened to the transcendental dharmas. Then worldly dharmas is just world transcending dharmas. It is not the case one leaves the world to transcend the world nor is it true that the world transcending dharma exists apart from the world.*

If transcendental dharmas were separated from this world, then logically, there are two people, an ordinary one and one who has realized Buddhahood. Since you can only be one person, be it the one who has become a Buddha or the ordinary being, you are this same living being, no difference between the two. Therefore, with an unmoving mind means not being confused by making distinctions, and not being attached because of false thinking.

*And regard Buddhas and living beings as the same.* Buddhas here refer to all Buddhas of the ten directions and three periods of time. This line can be mistakenly interpreted as “the Buddha’s body”, but that’s not what it means. It is talking about the Buddha and living beings are one

眾生。你要是按這個字意講，講「佛身」就是佛的身體，那就不對了。這是說佛和眾生是一樣的，不過佛只是覺悟了，眾生還在迷著呢！這「迷」和「覺」雖然不同，但是佛和眾生是一樣的；佛是具足大智慧者，我們眾生就是具足無明、煩惱者。你找旁的沒有那麼多，要找煩惱可多得很！誰都有煩惱，誰都會發脾氣。

「當成勝智者」：你若能這樣想，就知道眾生和佛本來是一體的，只是一個修和不修的分別而已，出世間法和世間法也都是一樣。你若明白了，世間法就是出世法；你若不明白，出世法也成了世間法。就在一轉念之間，你能回頭，轉過身來，這個就是本地的風光，不從外得。所以這個人「當成勝智者」，「勝智者」是有殊勝智慧的一個大覺者，大覺者就是佛的一個名字，勝智者也就是佛的一個別名。

若於佛及法  
其心了平等  
二念不現前  
當踐難思位

「若於佛及法」：假設有這麼一個人，他對於這個佛和這個法，「其心了平等」：他那個心裡明白了，明白什麼呢？就明白佛和法是平等的。這個「平等」，不是說就這麼沒有高下的平等，而是說佛和法就是一個的、是一體的。不可以講說「佛也沒有，法也沒有」！你要是對凡夫一講，就說「佛也沒有，法也沒有」，那他還信什麼佛、信什麼法？還修什麼？不錯！到佛的境界上，是佛而不佛；他本來就是佛了嘛，還有什麼佛？這「佛佛道同」，佛佛是一個的，法也是一個的，因為他已經成佛了，不用法了；但你若還沒有真明白，就不能說沒有佛也沒有法。

and the same. The difference is that the Buddha is an awakened one and living beings are the confused ones. Although awakening and confusion are different, living beings and the Buddha are the same. The Buddha is replete with great wisdom and living beings are full of ignorance and afflictions. When you look for other things, you won't find so many, but if you look for afflictions then you'll find that you have lots of them. Everybody has afflictions and gets angry.

But if you can see the Buddhas and living beings as the same, ***then such person will attain supreme wisdom.*** You should know that living beings and the Buddha are the same in substance. The difference is one cultivates and the other one does not. The same principles apply to transcendental dharmas and worldly dharmas. If you understand, then worldly dharmas are just transcendental dharmas. If you don't understand, then transcendental dharmas are worldly dharmas. It just lies within the turning of a thought. If you turn yourself around, that is your original scenery, not attained from outside. One with Supreme Wisdom is one of great awakening—one with extremely great understanding. One of Supreme Wisdom is also another name for the Buddha.

***Sūtra:***

***If, with regard to the Buddha and the Dharma***

***One understands they are equal,***

***And no thought of duality arises,***

***Then one will realize the inconceivable position.***

***Commentary:***

***If, with regard to the Buddha and the dharma, one understands they are equal.*** What does he understand? He understands the Buddha and the Dharma are equal, that they are of one substance. Equal in this context does not mean no high and no low. It is also not saying that there is neither Buddha nor Dharma. If you tell ordinary people, "There is no Buddha and there is no Dharma." Then, why should they believe in the Buddha or the Dharma? Why should they cultivate? It is true that at the Buddha's state, the Buddha is a Buddha and yet not a Buddha. In that sense, he is already a Buddha, what other Buddhas are there? The paths of the Buddhas are identical. All Buddhas are one and the same, so is the Dharma. Since the Buddha has realized Buddhahood, he no longer needs the Dharma. If you have not truly understood this, you cannot say there is neither Buddha nor

所以這要到極點，到那個修無可修、證無可證、無修無證之者來講，可以說是「沒有佛，沒有法」；但是，我們凡夫還在修行的時候，絕對不可以這樣說！你若說佛也沒有了、法也沒有了，那還信什麼佛、信什麼法？還信它幹什麼？你沒有到那個程度呢！你若到那個程度上，可以的，什麼也不要了。但我們現在是凡夫的境界。假使你這個心裡——這是說的心，「其心了平等」，這是明白這個道理了，明白：「哦！沒有佛也就沒有法，沒有法也就沒有佛，佛和法是平等的、是一個的！有佛就有法，有法就有佛。」

這又要轉回來這麼講！你若把它說成佛和法都沒有了，那就變成頑空的外道了。頑空的外道就說什麼也沒有了，他說：「啊，你看我！」就看他。他是個什麼？是個鬼！

「二念不現前」：為什麼它說二念？它怎麼不說個一念、或者不說三念呢？它這個「二念」就是一個佛、一個法的分別，有這個佛和法的分別。那麼，這個佛和法，沒有法就沒有佛，沒有佛也就沒有法，這兩個平等了。你看，沒有佛就沒有法；沒有佛，那法從什麼地方來？沒有法也不會有佛；你沒有法，你怎麼樣修成的佛？

這所謂的「二念」，就是一個佛念、一個法念。不是念某一個佛、念某一種法；而是你念佛的這個「念」和念法的這個「念」，都不現前了、沒有了。「不現前」，就是亡了、沒有了，就是不生這個念，不生佛、法這個分別心，沒有這個分別心。

「當踐難思位」：佛和法的二念不現前，沒有佛和法的分別心，你能這樣，就可以證到不可思議的佛的果位上了。「當」是應該，「踐」是履踐，就是實實在在走到那個地方去了；「難思位」就是佛的果位。

☯待續

Dharma. Therefore, only if a person's awakening must reach the ultimate state of nothing left to cultivate; nothing more to certify to; no more cultivation is needed and no more certification is required, can he say, "there is no Buddha and no Dharma."

However, we ordinary people who are still cultivating shall certainly refrain from saying so. If you say there is neither Buddha nor Dharma, then what Buddha and Dharma do you believe in? Why do you believe in them? You are not there yet. If you have reached that level, it is fine and you do not need to rely on anything. However, we are still in the state of ordinary people. Here, the text is referring to someone who has truly understood. He knows for himself, "Oh, there is no Buddha and no Dharma. There's no Dharma and there's no Buddha. The Buddha and Dharma are equal. They're one. The Buddha is the Dharma, and the Dharma is just the Buddha."

But, if you have not certified to that level and start talking about no Buddha and no Dharma, then you are a non-Buddhist who is attached to one extreme of dull emptiness. These types of people propagate nothingness. They say, "Look at me." What are they? They're ghosts.

*And no thought of duality arises.* Why do we call it "thoughts of duality?" Why don't we say one single thought or three thoughts? "The thought of duality refers to the distinction between Buddha and Dharma. If there were no Dharma, then there would not be any Buddha; if there were no Buddha, then there wouldn't be any Dharma. They are completely equal. If there weren't any Buddha, where would the Dharma come from? If there were not any Dharma, then how could you realize Buddhahood?"

The thoughts of duality refers to the thought of the Buddha and the thought of Dharma. It is not about being mindful of a particular Buddha or a certain Dharma but about the distinction-making thought between the Buddha and the Dharma no longer arise. These thoughts have vanished, disappeared. Your mind no longer discriminates between the Buddha and the Dharma.

Without that distinction-making thoughts, *then one will realize the inconceivable position.* To "realize" means to arrive at that place. It means to reach that place step by step. The inconceivable position refers to the fruition of Buddhahood.

☯To be continued