



正法印
PROPER DHARMA SEAL

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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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若見佛及身
平等而安住
無住無所入
當成難遇者

「若見佛及身」：假設要有人見到佛和眾生，「平等而安住」：眾生、佛和這個心，都是平等而安住的。「安住」就是不動搖的意思。「無住無所入」：雖然安住，而本來就是無所住，也無所入；「當成難遇者」：你若能有這種的看法，你就會當成就為難遭難遇這樣的人，這樣的人也就是佛。

色受無有數
想行識亦然
若能如是知
當作大牟尼

這是講的「五蘊」，五蘊就是色、受、想、行、識。「色」就是一切的顏

Sutra:

***If there is someone who sees the Buddha and living beings
As equal and abiding in peace,
Yet without dwelling and without a place of entering,
Then that person becomes one who is rarely ever encountered.***

Commentary:

If there is someone who sees the Buddha and living beings as equal, and abiding in peace. Living beings, the Buddha, and the mind are identical and dwelling in peace, which means unmoving. ***Yet without dwelling and without a place of entering.*** Although abiding in peace, there is no place of entrance, either. If one has this kind of view, ***then that person becomes one who is rarely ever encountered.*** He will become a rare person, one who is hard to encounter. Such a person is a Buddha.

Sutra:

***Forms and feelings are without numbers;
Thinking, activity, and consciousness are also like this.
If one is able to know this
Then one can become a great Muni.***

色；「受」就是領納的意思；「想」就是你所打的妄想；「行」就是你這個妄想不停止，有一種行動；「識」就是以分別，就是分別的識心，分別善、分別惡，分別有、分別無，都是個識。所以你若能轉識成智，那就好了；你不能轉識，只用這個分別心來分別一切法，這就是識神在作怪。

那麼現在說，「色受無有數」：色陰和受陰，它們都沒有一個數，沒有數來包括著它，沒法用一個數來代表它；「想行識亦然」：想陰、行陰、識陰也是這樣的，也是沒有數，也是不可以用一個數來代表的。「若能如是知」：你若能知道這個色、受、想、行、識都不落一切數，能這樣知道，「當作大牟尼」：你將來也就很快能做這個大寂滅的一個人！「牟尼」就是寂滅。成佛才能談得上大寂滅。

你這個人如果有正知正見，能以不被色、受、想、行、識五蘊所拘，能超出五蘊，照見五蘊皆空，就可以很快成佛了。我們人所以不成佛的原因，就因為都在這色、受、想、行、識裡邊轉來轉去，沒有照見五蘊皆空。你現在知道它沒有一個數，沒有數就是空嘛！你能把它看空了，很快也就會成佛了。

世及出世見
一切皆超越
而能善知法
當成大光耀

「世及出世見」：六祖大師說了：「佛法在世間，不離世間覺；離世覓菩提，恰如求兔角。」說這個佛法，就是在世間法裡邊包括著，它離不開世間法；你能這樣覺悟，這就是對了。你如果離開世間法，另外去找

Commentary:

The five skandhas, form, feeling, thinking, activity, and consciousness, are being referred to here. Form refers to beautiful colors and forms. Feelings means being receptive. Thinking is the false thoughts you have. Activity occurs when your false thinking continues and carries over into actions. Consciousness refers to your distinction-making mind. You judge between good and evil, existence and non-existence. So, if you can transform your consciousness so that it becomes wisdom, then everything will be okay. If you can't transform your consciousness, then your judgmental mind will make lots of distinctions. That is your consciousness playing tricks.

Forms and feelings are without numbers. There is no number that can represent form and feeling skandhas. **Thinking, activity, and consciousness are also like this.** The same goes for the three skandhas of thinking, activity, and consciousness. They are also like this. **If one is able to know this.** If you're able to know that forms, feelings, thinking, activity, and consciousness are beyond enumeration, **then one can become a great Muni.** In the very near future, you'll become a great Muni, a person who has realized great stillness. Only when one becomes a Buddha could one talk about great stillness.

If a person with proper knowledge and proper views doesn't get caught up in the five skandhas of forms, feelings, thinking, activity, and consciousness, then one becomes a Buddha very soon. The reason why people cannot realize Buddhahood is that we are bound by form, feelings, thinking, activity, and consciousness—tossing and turning within, unable to illumine the five skandhas as empty. If you know they are beyond enumeration, they are empty. If you can see them as empty, you will become a Buddha very quickly.

Sutra:

**Worldly and world-transcending views,
One transcends all.
As one is good at knowing all dharmas,
one becomes the great brilliance.**

Commentary:

Worldly and world-transcending views, one transcends all. The Sixth Patriarch said,

*The Buddhadharma is here in the world,
Awakening is not beyond this world.
Searching for Bodhi apart from the world
Is like looking for a hare with horns.*

一個出世的菩提法，那是不對的；這就好像在兔子頭上找犄角一樣，無有是處的。

所以，世間的見和出世的見，「一切皆超越」：超越這個世間的見和出世間的見，就超出去了。「而能善知法」：你若能以善於知一切法，善於明了一切法，善於行持一切法；你能這個樣子，「當成大光耀」：你在不久的將來，也能成為一個大光耀的出世者；「大光耀」，往究竟來說，也就是說的是佛。

若於一切智
發生迴向心
見心無所生
當獲大名稱

「若於一切智」：你若能對於一切的智慧，或者在一切的佛前邊，「發生迴向心」：能以發迴向的菩薩心。菩薩心是怎麼樣迴向呢？就是：

（一）「迴自向他」：迴自己的功德，而普施給法界一切眾生，為一切眾生來迴向。你要是能有一切的智慧，或者見著佛，你發願把自己的智慧也給眾生迴向，令一切眾生都能得到一切的智慧，這都叫迴自向他。

（二）「迴因向果」：我們現在是在因地修行，將來大家都得到佛的果位，希望法界眾生，同成佛道。

（三）「迴事向理」：我們現在所做的、所修行的這一切事行，我們都願意迴向諸佛無上寂靜的理體。

（四）「迴小向大」：我們現在心量很小，思想也很小，我們應該發願心量要大如法界、大如虛空、包羅萬有；如果現在所修的是小乘法，就應該迴向修大乘佛法。所以有這種種的迴向。

One who knows this transcends both worldly and the world transcending dharmas—both have gone far beyond. ***As one is good at knowing all Dharmas.*** One is well able to understand, practice, and uphold all dharmas. ***One becomes the great brilliance.*** In the near future, one can also appear in this world as a great brilliance. Ultimately, this refers to Buddhahood.

Sutra:

***With all-wisdom,
one brings forth the mind to make dedication,
And sees the mind as not coming into being.
Then such a one will obtain great renown.***

Commentary:

With all-wisdom. If, with all wisdom or in front of all Buddhas, ***one brings forth the mind to make dedication,*** which is to dedicate merits with a Bodhisattva's heart. What does it mean to make dedications with a Bodhisattva's heart?

(1) He makes dedication from oneself to others. He dedicates his meritorious virtues as a universal gift to all living beings in the Dharma Realm. If you attain all-wisdom, or if you see the Buddha, you make a vow to dedicate your wisdom to all living beings so that they will also attain all-wisdom. This is making transference from oneself to others.

(2) He makes dedication from the cause to the effect. We are practicing in the cause-ground and in the future, everyone will attain the fruition of Buddhahood. This practice helps living beings in the Dharma Realm realize Buddhahood together.

(3) He makes dedication from specifics to principles. Whatever specifics or practices we are cultivating, we are willing to make the dedication to the still, unsurpassed, and pure essence of principles in all Buddhas.

(4) He makes dedication from the small to the great. Currently, the scope of our mindset and thinking are petty. We shall vow that our mind is as magnanimous as the Dharma Realm. It is so big that it is like infinite space which contains myriad things. If we are practicing the Dharma of the small vehicle, we shall dedicate toward cultivating the Mahayana Dharma. Therefore, there are all kinds of transference.