

# 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  
比丘尼恒青校訂

Commentary by the Venerable Master Hua  
English Translated by the International Translation Institute  
Revised by Bhikshuni Heng Ching

無明接著就是煩惱，煩惱就是愚癡，愚癡就是黑暗。所以，如果你想見佛的種種身，你就要「勤修戒定慧，息滅貪瞋癡」，這才有辦法！

心分別世間  
是心無所有  
如來知此法  
如是見佛身

「心分別世間」：我們人的這個心，就是一個分別，分別是個妄心，真心是沒有分別的。這個妙明的真心也就是一個空，所以說，「是心無所有」：這個真心，也是無在無不在，盡虛空徧法界，都是這個真心的表現。

「如來知此法」：如來怎麼成如來的呢？也就是證得了這個真如的理體，知道這個真如的法，知道「常住真心，性淨明體」；所以，「如是見佛身」：證得了這個「常住真心，性淨明體」的道理，所以就能見著佛的法身。

Ignorance (literally “lack of light”) is affliction and affliction is stupidity. Therefore, stupidity is darkness. If you want to see the various bodies of the Buddha you must diligently cultivate precepts, samadhi, and wisdom, and put to rest greed, hatred, and stupidity. Then you’ve got a chance.

*Sūtra:*

***The mind discriminates the world  
Yet the mind has no existence.  
The Thus Come One knows the Dharma,  
And in this way views the Buddha’s body.***

*Commentary:*

***The mind discriminates the world.*** People’s minds make discriminations and this kind of mind is false. The true mind has no discriminations. The wonderfully bright true mind is empty. So, the text continues, ***yet the mind has no existence.*** The mind is not present, nor is it absent. The true mind reveals itself in everything to the ends of empty space and pervades the Dharma Realm.

***The Thus Come One knows the Dharma.*** How did the Thus Come One become the Thus Come One? He did it by certifying to the principle of true emptiness, by knowing the Dharma of true emptiness, and by knowing the pure nature and bright substance of the permanently-dwelling true mind. ***And in this way views the Buddha’s body.*** Because of this he gets to see the Buddha’s Dharma body.

上人：「誰有甚麼問題沒有？」

果璣：「師父說佛是陽的？」

上人：「我沒有說佛是個陽的，我說人是個陽的。妳在甚麼地方聽見我說的？」

果璣：「我聽某某人說的，師父說佛是陽的，但是佛像太陽。」

上人：「佛只說是陽，沒有說是陰。所以妳這個女人就放不下了，就說要超出去。是不是啊？怎麼樣超？超出去是個甚麼？佛就像太陽似的，所謂『佛日、佛日』。以前有一個牧師或神父，就把佛翻譯成太陽。這只是個比喻，並不是說佛就是太陽。不是那麼說的！這是妳的一種執著！

因為妳是個女人，一聽說是陽，妳就覺得不舒服了、不對了，是不是啊？（果璣：大概是。）大概？我知道妳的心理！不單妳的心理，在這兒誰想甚麼，我若想知道的都會知道。我知道你們心裏想的是甚麼，所以那個泰國來的果向就怕我，怕我甚麼呢？怕我看他的心！是不是這麼說的？（眾大笑）怎麼樣？（果向：害怕。）他在垃圾桶裏找東西吃被我知道了，嚇得要命！

修道的這個『道』，就是要返本還原，正和世間法相反。所以男人已經結過婚的，修行就要修成像沒有結婚那時候的樣子；女人也是要這個樣子！修行啊，這都要返本還原，就是本來你是甚麼樣子，就回到本來那個樣子上去。不過這個法，說起來是無窮無盡的，今天時間到了，我不能和你們說太多了。」

訪客：「偈頌中說『是心無所有』，這個心真是沒有了嗎？後邊又說『如來知此法』，沒有心了，怎麼知啊？」

上人：「他就知道那個『沒有心』，就知道是那樣的！『知此法』，就是知道這個真空的理，知道這個真心了；也就是知道真空有妙有，妙有又有真空。現在懂了沒有？」

☯待續

**Venerable Master:** “Does anyone have any questions?”

**Guo Sui:** “Did Master say that the Buddha is *yang*?”

**Venerable Master:** “I didn’t say the Buddha is *yang*. I said that people are *yang*. Where did you hear me say that?”

**Guo Sui:** “I heard someone say that Master said the Buddha is *yang*, and that the Buddha is like the sun.”

**Venerable Master:** “The Buddha is only likened to *yang* by analogy—not *yin*. So you, as a woman, can’t let that go, and you want to ‘transcend’ it. Is that right? How to transcend it exactly? After transcending it, what will you be? The Buddha is said to be like the sun; people speak of the ‘Buddha-sun.’ In the past, a minister even translated ‘Buddha’ directly as ‘the sun.’ But that is only a metaphor. It doesn’t mean the Buddha actually is the sun. That’s not what it means at all! This is just your own attachment.

Because you are a woman, the moment you hear the word *Yang*, you feel uncomfortable; you think something is wrong. Isn’t that so?”

(Guo Sui: Probably.)

Probably? I know what’s in your mind! Not only yours—if I want to know what anyone here is thinking, I can know it. I know what you’re all thinking. That’s why Guo Xiang from Thailand is afraid of me. Afraid of what? Afraid I’ll see into his mind! Isn’t that right? (Everyone laughs.) How about it? (Guo Xiang: I’m scared.) He once went rummaging in the trash for food and I found out—he was scared to death!

In cultivating the Way, you return to the root and go back to the source, which is the exact opposite of worldly dharmas. So, men who have been married have to cultivate until they are like they were before they were married. And it’s the same with women. In cultivation you return to the root and go back to the source. You have to go back to the way you originally were. But this Dharma is inexhaustible. Time is up today, so I can’t say too much more.

**Question:** “One line of verse says, ‘*Yet the mind has no existence. The Thus Come One knows this dharma.*’ If there isn’t a mind then how could the Buddha know?”

**Venerable Master:** “The Buddha knows that there is no mind. He knows that true emptiness is wonderful existence, and that wonderful existence is true emptiness. He knows the principle of true emptiness. He knows the true mind. Do you understand now?”

☯To be continued