



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

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute

說一切一切的諸行，都是無常的。怎麼樣無常呢？因為它是生滅法，生了又滅，滅了又生，生滅、滅生沒有停止的時候。羅剎鬼唸了這麼半偈，釋迦牟尼佛（在因地菩薩時）一聽，說：「哦，這是佛法啊！你沒有唸完哪！一定會還有兩句，你再唸給我聽一聽啊。」羅剎鬼說：「你想聽嗎？可惜我沒有氣力唸得出來了，因為我沒有吃人。如果你要是能捨得你的生命，送給我當一餐飯吃，那我就可以唸給你聽一聽！」

在因地修行的這位釋迦牟尼佛說：「那可以的！但是你唸出來啊，我要把它寫到樹上，然後你再吃我，這可不可以？」羅剎鬼說：「那可以的！但是為什麼你要把這首偈頌寫到樹上呢？」釋迦牟尼佛說：「因為我聽見了，我把我這個生命布施給你當飯吃，所以我要把它寫到樹上，將來若有其他人看見這一首偈頌，

Things are continually produced and then destroyed; destroyed and produced. When Shakyamuni Buddha heard this, he said, “Oh that’s Buddhadharma, but you didn’t speak the second half. Would you speak it so I can hear?”

The Rakshasa said, “So you want to hear the rest? I don’t have any energy left to recite it. I need a person to eat. If you can give me your body to eat, then I’ll speak the rest of the verse for you.”

Shakyamuni Buddha said, “Fine, you recite the verse for me, I’ll carve it on that tree, and then you can eat me. Is that okay?”

The Rakshasa ghost said, “That’s okay. After I recite it, then I’ll eat. But why do you want to carve it on a tree?”

Shakyamuni Buddha said, “Because after I listen then I’m going to give you my body to eat. I want to carve it on a tree so that people in the future will be able to see this verse and bring forth the Bodhi mind and cultivate. They’ll be able to use this verse in their cultivation.”

The Rakshasa ghost said, “Okay, you’re really not bad. Now listen while I recite. *When production and extinction are ended. /Tranquil stillness is bliss.* Okay, now hurry and carve it on the tree!”

Shakyamuni Buddha got a knife and carved it into the tree so that people in the future could know of the verse.

他就可以來發心了，發菩提心而依照這首偈頌來修行。」羅刹鬼說：「你這個思想都不錯的！好，那我就唸給你聽了！你聽著：『生滅滅已，寂滅為樂。』」這是說生滅都滅完了，然後就能得到寂滅為樂。羅刹鬼說：「那你就快往樹上寫啦！」

在因地修行的釋迦牟尼佛，就用刀把樹皮切斷一些去了，切開，用刀在樹上刻成這個字，就是：「諸行無常，是生滅法；生滅滅已，寂滅為樂。」刻完了，這羅刹鬼說：「現在我可以吃你了吧？」釋迦牟尼佛說：「你再等一等！」羅刹鬼說：「等什麼？你是不是不想叫我吃了？那是不行的！」釋迦牟尼佛說：「不是！我說把我這個身體送給你當飯吃，這是不能更改的，我一定送給你。」

但是我現在想，我把字雕刻在樹上，字被風吹雨打，並且這個樹年年長，時間一久，字或者就沒有了，這是不究竟！你等一等，等我把這個偈頌刻到石頭上，然後我再把我這身體布施給你吃，你看好不好呢？」羅刹鬼想一想，說：「也可以的！你就是怎麼樣也走不了，你要做什麼我就許可你做啦！」

於是釋迦牟尼佛就用刀把這首偈頌刻到石頭上。刻完了，把手一洗，說：「好了，現在你可以吃我了！」說完就把眼睛閉上了，等著這個羅刹鬼來吃自己。等了一會，這羅刹鬼也沒有什麼動靜；他睜開眼睛一看，羅刹鬼沒有了。向虛空一看，這羅刹鬼在虛空呢！原來是天人示現來試驗他，看看他是不是真正能為法來捨得這個生命。

由這一首偈頌來看，釋迦牟尼佛在過去生中，為半句偈而捨生命；雖然這是天人來試驗他，但是他有為法的這種真心、為法忘軀的精神，來護持正法、護持佛法。

什麼叫「為法忘軀」呢？就是為了佛法，把自己這個身體都忘了、不顧了，只是為著來護持佛法，也不管自己這個生命是有沒有；所以說「不惜於身命」。佛在過去生中，和菩薩在過去生中，都是不惜身命；不愛惜自己這個身體和生命，身也可以捨，心

*All activities are impermanent,
Characterized by production and extinction.
When production and extinction are ended,
Tranquil stillness is bliss.*

Then the Rakshasa ghost said, “Okay, can I eat you now?” But Shakyamuni Buddha said, “No, wait a minute.”

The Rakshasa ghost said, “Wait for what? Is it the case that you aren’t going to let me eat you? You’re backing out.”

Shakyamuni Buddha said, “No, I told you that I’d give you my body to eat. I won’t go back on my word. I’ll give it to you.”

I said that I wanted to carve the words into a tree, but in time the words will wear away. After a while the wind and rain will cause the verse to disappear, so it’s not permanent. Just wait a minute while I carve the verse into this rock, and then I’ll give you my body to eat. What do you think, is that all right?”

The Rakshasa thought about it for a minute and said, “Fine, do what work you have to do and get it done.”

Then Shakyamuni Buddha carved the verse into the rock, washed his hands and said, “You can eat me now.”

He closed his eyes and waited to be devoured by the ghost. But the Rakshasa ghost wasn’t making a sound. The Buddha opened his eyes and the ghost was gone. He looked up into space and there was the ghost up in empty space. He had turned into his true form, that of a god. The god had just come to test Shakyamuni Buddha to see if he really could give up his body and life.

Shakyamuni Buddha wanted the people of the future to be able to see the verse so he was willing to give up his body and life for the sake of half a verse. Although he was only being tested by a god, he really would have sacrificed his life for the sake of the Dharma. He was willing to go that far to protect the proper Buddhadharmas.

So, this verse says, **he has no regard for his body or life.** All the Buddhas and Bodhisattvas of the past were that way. They had no regard for their bodies, minds, or lives.

We just discussed the giving of outer wealth. There is also the giving of inner wealth: one’s head, eyes, brain,

也可以捨，生命也可以捨。

昨天講的是「外財」，我們這人布施還有「內財」。內財是什麼呢？就是頭目腦髓、皮血肉筋骨等；屬於自己身體上的，這都叫內財。內財是不容易布施的，但是，這行菩薩道的人和真正修行佛法的人，也能把它布施了。有人想用自己的頭，「好，你割去！」有人想用自己的眼睛，「好，布施給你！」

有人要用自己頭裡邊的這個腦，也布施給你；有人需要骨頭裡邊這骨髓，也布施給你。諸佛和行菩薩道的人，都是修這種偉大的苦行。行菩薩道的菩薩，常常擁護諸佛所說的法，就好像擁護自己的生命那麼重要。

「無我心調柔」：行菩薩道的菩薩，沒有「我」，沒有我相；也沒有一個「我所有」。「這是我」，「這個身體是我所有的」，這是我和我所。菩薩沒有我、沒有我所，心意調柔，心裡沒有煩惱、不剛強，常常用一種善語來對待一切人。「能得如來道」：能這樣無我心調柔地修行，才能得成佛所證得的道。

爾時，光明過十世界，徧照東方百世界；南西北方，四維上下，亦復如是。彼諸世界中，皆有百億閻浮提，乃至百億色究竟天；其中所有，悉皆明現。

彼一一閻浮提中，悉見如來坐蓮華藏師子之座，十佛刹微塵數菩薩所共圍繞。

悉以佛神力故，十方各有一大菩薩，一一各與十佛刹微塵數諸菩薩俱，來詣佛所。其大菩薩，謂文殊師利等；所從來國，謂金色世界等；本所事佛，謂不動智如來等。

marrow, skin, blood, flesh, muscles, and bones. Inner wealth—all the things that are inside of the body—isn't easy to give. But a person who practices the Bodhisattva Way, one who truly cultivates the Buddhadharmas, is able to give in this way. If someone wants his head he says, "Okay" and gives it to them. If someone wants his eyes, he gives them to them.

And if someone wants his brain, he gives it to them. If someone wants his marrow, he gives it to them. Those who cultivate the Bodhisattva Way and all the Buddhas use these kinds of awesome ascetic practices in their cultivation. **As he constantly protects all Buddhadharmas.** Bodhisattvas who practice the Bodhisattva Way constantly protect the Dharma spoken by the Buddhas. Protecting the Dharma is an important as protecting your own body and life.

His mind has no self and so he is compliant. Bodhisattvas who practice the Bodhisattva Way have no mark of a self. They have no things that belong to a self. "Compliant" means that they have no afflictions, and are not obstinate. They always have good hopes for everyone. **And so he is able to obtain the Way of the Thus Come One.** By being that way, devoid of a self and compliant in mind, one can certify to the Way of all Buddhas.

Sutra:

At that time, light passed through ten worlds and everywhere illumined one hundred worlds in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion Ultimate Form (Akaniṣṭha) heavens. All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddha lands circumambulating him, so too, billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddha lands, who came to the Buddha's place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

待續

To be continued