



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

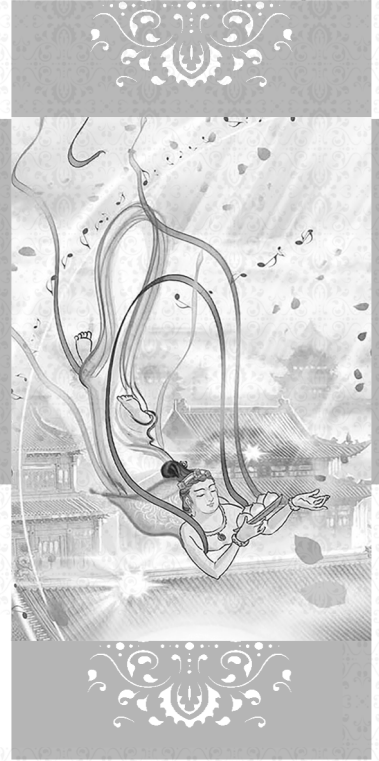
The Flower Adornment Sutra
with Commentary

【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
比丘尼恒青校訂

Commentary by the Venerable Master Hua
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爾時，一切處文殊師利菩薩，
各於佛所，同時發聲，說此頌言：

「爾時，一切處文殊師利菩薩」：當爾之時，一切處的文殊師利菩薩——就是每一位佛的道場都有文殊師利菩薩在那兒；「各於佛所，同時發聲，說此頌言」：在一切處所有的文殊師利菩薩，都各於他本所事佛的那個道場，同一時候發出聲音，說出下邊的這些偈頌。

佛於甚深法
通達無與等
衆生不能了
次第爲開示

「佛於甚深法，通達無與等」：這說釋迦牟尼佛開悟成佛之後，對所有一切成佛的甚深微妙的八萬四千法門，把這一切的法門都通達了，有了大智慧，所有九法界的衆生都不能和佛的智慧來比。九法界的衆生，就是菩薩法界、聲聞法界、緣覺法界、天法界、阿修羅法界、人法界、畜生

Sūtra:

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses.

Commentary:

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses. There was a Manjushri Bodhisattva in each of the Buddha's Bodhimandas, who spoke in unison these following verses.

Sūtra:

The Buddha has penetrated the most profound Dharma, No one can equal him. Living beings are not able to understand it, and so in sequence he explains it for them.

Commentary:

The Buddha has penetrated the most profound Dharma. When Shakyamuni Buddha became enlightened and became a Buddha, he completely penetrated all of the extremely profound and subtly wonderful 84,000 Dharma doors. ***No one can equal him.*** The Buddha has great wisdom and none of the beings in the nine realms can compare to him. The nine Dharma Realms are:

- The Dharma Realm of the Bodhisattvas

法界、餓鬼法界、地獄法界。這九法界無論哪一界眾生的智慧，也不能和佛這種的智慧來比較的。

「眾生不能了，次第為開示」：眾生因為沒有智慧，不能明了這種的佛法；所以佛就很有次第、一步一步地來為眾生說明這些佛法。佛成佛了之後，首先說《大華嚴經》，這是為法身大士所說的妙法。說完了《華嚴經》之後，就說《阿含經》，這是教化二乘的人。《華嚴經》是教菩薩法，《阿含經》就教聲聞緣覺這二乘法。說完了《阿含經》，然後又說方等經，以後又說《般若經》，最後說《法華經》和《涅槃經》。這叫次第為眾生來開導、解釋、說明這一切的諸法。

我性未曾有
我所亦空寂
云何諸如來
而得有其身

「我性未曾有，我所亦空寂」：佛是沒有我。「我性」就是我身，就是我的這個身體。佛自己不想他自己，沒有一個我執；所以才說我性未曾有，連性都不存在，哪有一個我呢？那麼「我」沒有了，「我所」也空寂了；「我」尚且沒有，怎麼又能有一個「我所」呢？「我」就是一個我執，「我所」就是一個法執。沒有「我」了，所以法執也空寂了、法執也沒有了。

「云何諸如來，而得有其身」：既然沒有我，也沒有法，怎麼可以說這一切的佛都

- The Dharma Realm of the Sound-Hearers
- The Dharma Realm of the Conditionally Enlightened Ones
- The Dharma Realm of the gods
- The Dharma Realm of the asuras
- The Dharma Realm of humans
- The Dharma Realm of animals
- The Dharma Realm of hungry ghosts
- The Dharma Realm of the hell-beings

In the nine Dharma Realms no living beings can compare to the wisdom of the Buddha.

Living beings aren't able to understand it. Living beings aren't able to understand that kind of Buddhadharmas, ***and so in sequence he explains it for them.*** The Buddha has a sequence in which he clearly speaks the Buddhadharmas for living beings, step by step. After he became a Buddha, he first spoke *The Great Avatamsaka Sutra*. *The Great Avatamsaka Sutra* was spoken for the Great Knights of the Dharma body (Dharmakāya Mahāsattva). After he spoke that, he spoke the *Agama* Sutras. The *Avatamsaka Sutra* teaches Bodhisattvas and the *Agama* Sutras teach those of the Two Vehicles—the Sound-Hearers and those Enlightened to Conditions. Then he spoke the Vaipulya Sutras. After the Vaipulya Sutras, he spoke the *Prajna* Sutras. And after he spoke the *Prajna* Sutras he spoke the *Dharma Flower Sutra* and *Nirvana Sutra*. This is what is meant by “in sequence”. It is opening up, explaining, and making clear all dharmas for all living beings.

Sūtra:

***The nature of the self does not exist,
and that which belongs to the self is also empty and still.
How then do all Thus Come Ones obtain their bodies?***

Commentary:

The Buddha doesn't have a self. The nature of the self is the substance of the body. The Buddha doesn't think of himself and so he doesn't have an attachment to a self. So the text says: ***The nature of the self does not exist.*** Even his nature doesn't exist, so how could there be a self? ***And that which belongs to the self is also empty and still.*** With no self, that which belongs to the self is also empty and still. If you don't have a self, how could you have anything that belonged to the self? That which belongs to a self is an attachment to dharmas. “Self” is the attachment to a self, and “that which belongs to the self” is the attachment to dharmas. With having no self, then the attachment to dharmas is empty and still. You no longer have an attachment to dharmas.

有一個有形相的身體呢？沒有的！佛是無形無相、無在無不在、非空非有，所以佛是徧一切處的。因為徧一切處，所以佛本來也沒有一個身體，無身無形相可見的。

解脫明行者
無數無等倫
世間諸因量
求過不可得

「解脫明行者，無數無等倫」：「解脫」就是離一切執著，沒有一切執著就是解脫。「明行者」，是智慧也圓滿，福德也圓滿。智慧圓滿是個「明」；福德圓滿是由修行得來的，這是「行」；這個「者」就是佛。福慧雙圓，這是佛。佛不在這一切的數裏頭，一切數都拘他不住，超出數外，所以沒有任何的眾生可以能和佛來比的。

「世間諸因量，求過不可得」：「因量」的「量」，有現量、比量、聖言量；這是講的因明學。「現量」，就是現於眼前、現前所能知道的，這可以用現量來衡量它。「比量」，由比量而明，是用道理來比較比較而明白，比度而知，這叫比量。「聖言量」，就包括佛及聖人所說的一切經、律、論，這都是聖言量。

世間的學問、世間的法、世間的所有因量，這一切外道所說的道理，你都可以用這個聖言量來衡量它；但是你沒有法子用現量、比量、聖言量來推測佛的境界，你想要找他不對的地方，是找不出來的。

☞待續

With no self and no dharmas, ***how then do all Thus Come Ones obtain their bodies?*** Is it correct to say that all Buddhas have a mark of a body? It isn't. The Buddha is: *Without form and without appearance, he is present and not present./ He is not empty or existent and so he pervades all places.* Because the Buddha pervades all places, he basically doesn't have a body. There is no form and appearance that you can see.

Sūtra:

Those of liberation and clear conduct transcend fate and are incomparable.

Using all kinds of logic and knowledge of the world, one seeks but cannot fathom them.

Commentary:

Those of liberation and clear conduct. “Liberation” means to leave all attachments. Not having any attachments is liberation. One of clear conduct has wisdom, blessings, and virtue that are complete. To have wisdom that is complete means that you understand. When your blessings and virtue are complete, your cultivation is accomplished. This accomplishment is Buddhahood. When you've become adorned with blessings and wisdom, then you're a Buddha. These Liberated Ones ***transcend fate and are incomparable.*** The Buddha transcends fate and no living being can compare to him.

Using all kinds of logic and knowledge of the world, No one can come to know them through the use of worldly logic or knowledge.

There are three modes of knowledge in dealing with the world.

- direct perception (*pratyaksa*)
- inference (*anumana*)
- authority of Sages (*agama*)

In the study of logic, one learns about direct perception, inference, and also the authority of Sages.

- Direct perception is the extent of our knowledge which can be measured.
- Inference is when a comparison is made.

• The authority of Sages includes all Sutras spoken by the Buddha and Sages. All the Sutras, Shastras, and the Vinaya are included in this. One can use the authority of the sages to judge the doctrines spoken by those of outside ways. Since these three modes of knowledge—direct perception, inference, and the authority of the Sages—are of the world, one seeks but cannot fathom them. If you use these three to try to know what can't be known, you won't succeed. There's no way you can use the three modes of knowledge to know the state of the Buddha. You can try to look for his flaws but you won't find any.

☞To be continued