



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
比丘尼恒青校訂

Commentary by the Venerable Master Hua
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佛非世間蘊
界處生死法
數法不能成
故號人師子

「佛非世間蘊，界處生死法」：「蘊」就是「五蘊」，又叫「五陰」，就是色、受、想、行、識。佛成佛了，對於世間五蘊已經空了，所以不能在五蘊法裡頭來研究佛，因為佛已經超過世間這五蘊了。不單五蘊，就是六根、六塵合起來的「十二處」，以及六根、六塵、六識合起來的「十八界」，在這些生死法裡頭，也都不能明白佛何以為佛。

「數法不能成，故號人師子」：不能在五蘊、十二處、十八界這種有數的法裡邊，來研究佛的境界；因為不能以數目的法（註：世數法），來研究佛的境界，所以佛的名稱

Sūtra:

*The Buddha is not of the worldly skandhas,
Nor the realms, the places, or dharmas of birth and death.
He does not fall within the dharmas of reckoning,
So he is called the Lion among People.*

Commentary:

The Buddha is not of the worldly skandhas. The worldly skandhas refer to the five skandhas:

- form
- feeling
- thought
- activity
- consciousness

When one becomes a Buddha, the five worldly skandhas are already empty, so we do not investigate the Buddha within the dharma of the five skandhas — *nor the realms, the places, or dharmas of birth and death.* The Buddha has transcended the five skandhas, the six sense organs, and the six sense objects, which are called the twelve places. Adding to that, the six consciousnesses, we get the eighteen realms, which he has also transcended. The five skandhas, twelve places, and eighteen realms are the dharmas of birth and death. One cannot use them to understand the Buddha.

才叫「人師子」——人中的師子，也就是出乎其類、拔乎其萃，超越九界眾生的境界了。

其性本空寂
內外俱解脫
離一切妄念
無等法如是

「其性本空寂，內外俱解脫」：佛性本來是空寂的。內邊的心，外邊的身，內外都沒有執著，也沒有法執，也沒有我執，所以內能觀心無心，外能觀境無境。觀心無心，心得到解脫；觀境無境，境也解脫。

「離一切妄念，無等法如是」：佛離一切的妄想，離一切的心念。我們眾生就是以妄為真，而諸佛就是沒有真妄的存在。所以離一切妄念，也就是「言語道斷，心行處滅」，離一切言語的道，言語這個道路也沒有了，心所行的地方也沒有了。佛所得的這個沒有可以比等的法，就是這樣。

體性常不動
無我無來去
而能悟世間
無邊悉調伏

「體性常不動，無我無來去」：佛的本體，常常如如不動。他因為寂靜、空寂，所以不動。佛根本就沒有我；既然沒有我，就沒有去也沒有來，沒有大也沒有小，沒有內也沒有外；也就是不來不去，不增不減，不生不滅，不垢不淨。

He does not fall within the dharmas of reckoning. You can't comprehend the state of the Buddha using measurable or calculated dharmas. And so he is called the Lion among People. He is an outstanding individual who goes beyond the experiences of the beings in the nine realms.

Sūtra:

*His nature is basically empty and still;
Inside and out, he is completely liberated.
Apart from all false thoughts,
The unequaled dharma is also like this.*

Commentary:

His nature is basically empty and still. The Buddha's nature is fundamentally empty and still. *Inside and out, he is completely liberated.* Inside, there is no mind, and outside, there is nobody. Inside and out, there are no attachments. There are also no attachments to dharmas or a view of self. Inside, you contemplate the mind as no mind, and outside, you contemplate the states as no states. If you contemplate the mind as no mind, then the mind will obtain liberation. And if you contemplate states as no states, you'll undoubtedly attain liberation from those states.

Apart from all false thoughts. The Buddha is apart from all false thinking and all reckoning. Living beings take what is false as true, but Buddhas have no concept of false or true. Thus, he is said to be apart from all false thoughts. To be apart from all false thoughts is to be apart from the path of language; the place of the mind's activities is cut off. *The unequaled dharma is also like this.* The Buddha attained the incomparable dharma.

Sūtra:

*His substance and nature are constantly unmoving.
He is without a self and without a coming or going.
He is able to enlighten the world
So that all its boundless beings are entirely subdued.*

Commentary:

His substance and nature are constantly unmoving. The Buddha's primary substance is "thus, thus unmoving" because he is constantly empty, still, and unmoving. He is without a self and without a coming or going. The Buddha basically doesn't have a view of self. He has no sense of self and no going or coming. There's no big, small, inside, or outside.

「而能悟世間，無邊悉調伏」：佛以這種究竟的無為法，來覺悟一切世間，令一切世間的人都從睡夢裡邊醒過來；令所有一切無量無邊這麼多的眾生，完全都調伏了，而發菩提心，將來成就無上道。

常樂觀寂滅
一相無有二
其心不增減
現無量神力

「常樂觀寂滅，一相無有二」：佛常常觀寂滅相；這種寂滅相，是不可以言宣的相，它只有一個，沒有兩個。

「其心不增減，現無量神力」：佛的心是不增不減的，可是在不增不減的這種寂滅境界裡頭，佛又能現出無量無邊的神通力。

不作諸眾生
業報因緣行
而能了無礙
善逝法如是

「不作諸眾生，業報因緣行」：佛不像一切眾生那個樣子，有造業、受報的種種因緣，種種的行為。

「而能了無礙，善逝法如是」：佛雖然沒有這種業報因緣的情形，可是也能明了這種業報因緣的境界；「善逝」就是佛，佛的法就像這樣子，他能不動道場而周徧法界，能以觀眾生的業果報應來教化眾生。 待續

He doesn't come or go. He doesn't increase or decrease. He's not produced or destroyed, and he's not defiled or pure.

He is able to enlighten the world. The Buddha uses all unconditioned dharmas, the ultimate dharma, to cause the world to wake up. And he causes all living beings in the world who are as if dreaming to wake up. ***So that all its boundless beings are entirely subdued.*** All the limitless and boundless living beings are completely tamed and caused to bring forth the Bodhi Mind, and in the future, will realize the unsurpassed Way.

Sūtra:

He is constantly happy, contemplating still quiescence, Characterized by one mark and non-duality. His mind does not increase or decrease, While he manifests spiritual powers.

Commentary:

He is constantly happy, contemplating still quiescence. The Buddha is always delighted, contemplating still quiescence. It is ***characterized by one mark and non-duality.*** His mark of still quiescence can't be expressed with words; it is non-dual.

His mind does not increase or decrease while he manifests spiritual powers. The Buddha manifests limitless and boundless spiritual penetrations in this state of still quiescence, which neither increases nor decreases.

Sūtra:

He does not engage in living beings' Karmic retributions, practices, causes, and conditions, Yet are able to understand them without obstructions. The dharma of the Well Gone One is just like this.

Commentary:

He does not engage in living beings' karmic retributions, practices, causes and conditions. The Buddha isn't like living beings who have to undergo karmic retribution and who have all kinds of causes and conditions.

And yet are able to understand them without obstruction. The Buddha isn't involved in karmic retribution and causal conditions, yet he thoroughly understands the states of karmic retribution and causal conditions. ***The dharma of the Well Gone One is just like this.*** The dharma of the Well Gone One (skt. Sugata), the Buddha, is like this. Not moving from the Bodhimanda, he pervades the Dharma Realm. He can contemplate the karmic results and retributive effects of living beings and then go and teach and transform them.

To be continued