

# 菩薩法界

## Dharma Realm of Bodhisattvas

摘自宣公上人開示《華嚴經疏玄談》

晨瑛譯組 英譯

An Excerpt from Venerable Master Hsuan Hua's Commentary on the Prologue to the Commentary on the Avatamsaka Sutra  
English Translated by the Early Bird Translation Group



我布施給人，我這叫「能布施」；對方接受我這個布施，他這叫「所布施」。在菩薩，他不知道有這個能、所，也不知道我是一個能布施的人、也不知道對方是我所布施的；根本他就不計較有我、有人，他布施給人，也就和給他自己是一樣的。因為他無人、無我、無相，所以這是菩薩的境界，這就是菩薩所造的這種業道。那麼前面說二乘那個業道是叫「無漏中品十善」；菩薩這種境界，叫「無漏上品十善」。這是菩薩的境界。

When I give to others, I am the “one who practices giving.” When others accept my giving, the one who receives is the “recipient.” However, for a bodhisattva, there is no concept of giver or receiver. He does not see himself as the giver or and he does not see the other person as the receiver. He does not make distinction between himself and others — his giving to others is the same as giving to himself. Basically he is free of any notion of self, others, or attributes which is the state of a bodhisattva, and this is the karmic path of a bodhisattva. The karmic path of the Two Vehicles, whose “ten good deeds are without outflow and of the intermediate grade,” whereas the bodhisattva’s “ten good deeds are without outflow and of the superior grade.” Such is the state of a bodhisattva.

If you can maintain such a mindset (without notion of self

你若能常常有這種的思想，將來一定會做菩薩，或者現在就是菩薩。你說這一般的凡夫，就這麼樣子妙，他不是菩薩，他就想要做個菩薩；自己本來是個魔鬼，他不想做魔鬼，不承認自己是個魔鬼，就想做菩薩。為什麼呢？就因為菩薩這個名好聽一點，魔鬼這個名字是很壞的。人人都知道這個魔鬼是最壞的，所以不願意做壞人，連名也不願意一個壞的名，這就是凡夫的境界。

等到菩薩的境界，根本也沒有一個菩薩的思想，也沒有一個魔鬼的思想。你若說他是魔鬼，他就是魔鬼；你說他是菩薩，他就是菩薩。菩薩也只是一個名而已，沒有什麼輕重；魔鬼也就是一個名而已，也無足輕重。沒有什麼問題！這是菩薩法界的思想。

最後是佛法界，這佛法界更不可思議；他就是念念之間，單獨觀察諸法實相。本來諸法實相不可以言宣，那麼他觀察這個諸法實相，他覺悟到這個權實不二的道理，就是在這個權教上也就是實教；理不礙事，事也不礙理，他是圓融無礙的，所以理事也都平等。可是他又知道即實而權，在這個實教，也就是權教；權巧方便，所以這裡邊有百界千如那麼多的差別相。 ❀

and others), you will surely become a bodhisattva in the future, or perhaps you are already a bodhisattva now. Ordinary people are just as however “wonderful” as they can be — although not bodhisattvas, aspire to be bodhisattvas. Ordinary people who are demons do not want to be demons nor do they admit that they are demons; they just want to be bodhisattvas. Why is this? Because the name “bodhisattva” sounds better, while the name “demon” sounds very bad. Everyone knows that demons are the worst, so they don’t want to be bad, they don’t even want a bad name for themselves. This is the state of ordinary people.

In the realm of bodhisattvas, there is no concept of being bodhisattva or demon. If you say they are demons, then they are demons; if you say they are bodhisattvas, then they are bodhisattvas. For them, Bodhisattva is just a name, with no particular significance; likewise, demon is just a name, also of no significance. There is no issue at all! This is the mindset of the bodhisattva realm.

Finally, there is the Dharma Realm of Buddhas. This Dharma Realm is even more inconceivable. In every moment, a Buddha simply observes the true nature of all phenomena. The true nature of all phenomena is fundamentally beyond words, by observing a phenomenon, a Buddha awakens to the principle of the non-duality of the conventional and ultimate truth. In conventional teachings, there is ultimate truth; ultimate truth does not obstruct conventional teachings, and conventional teachings do not obstruct ultimate truth. They are perfectly interfused without any obstruction.

Principle does not obstruct specifics; specifics do not obstruct principle. For a Buddha has realized the unobstructed state, principle and specifics are equal. A Buddha knows that within ultimate truth there are expedient means. In this sense, the actual teaching is just the expedient teaching. All these expedient means can be further stratified into the hundred realms and the thousand thusness — all different appearances. ❀

當知所造的廟，經過長時間，皆會變壞；所建的塔，經過劫火，會被燒空的。唯獨靜坐，能把自性中的佛、法、僧三寶修行成功——這是無漏的功德，不怕風雨、不怕劫火，永遠存在；所以無相功德勝於有相功德千萬倍。

——宣公上人

Be aware that all monasteries that humans have built will eventually fall into ruins as time passes; all stupas that humans have erected will be swallowed by the conflagration [at the end] of the kalpa as well. Only meditation can bring to perfection the Three Jewels—Buddha, Dharma, and Sangha—in your inherent nature, culminating in the merit of no outflows that can last forever and survive through the storms and end-of-kalpa fire. Therefore, merit and virtue without form surpasses that with form hundreds of millions of times.

—By Venerable Master Hua