

# 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

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那個眼睛有了病了，就「顛倒見」，所見的就是顛倒，不是本來所應該見的那個樣子。

所謂「眼中猶有翳，空裏見華紅」，這是眼睛長了翳子，所以看見空中有紅花啊、黃花啊、白花啊，甚至五色的蓮華你都看見了；其實這就是一種瞪發勞相，是眼睛有病了。

「彼不能知最勝法」：你若有這種的顛倒見、顛倒的思想，有這種不究竟、不認識佛的看法，這樣，你就不會明白最殊勝最妙的這種法。於法不相應，你就不能契合佛理、佛的道；不能契合佛道，你也就不能成佛。所以你若想成佛，必須要把這種的顛倒見沒有了它。

為甚麼呢？因為佛和一切眾生是平等的！佛並不是以自己高貴的種族或者自己有神通，就說：「我高過一切眾生。」佛的境界是無大無小、非去非來的，所以說「微塵世界，交映蓮臺」。你若看佛和眾生是一樣，也不尊也不貴，也不低也不賤，和一切眾生是平等的。這樣，你就能明白佛這種最勝法。因為佛是隨眾生心而現，就好像月光普照千江一樣的。

If your eyes are diseased then your seeing will be distorted. When your seeing is distorted, then you're not seeing properly. It's not the way that you would normally see things. There is a verse of which the first two lines say:

“In the eyes there's still a film, so in space you see red flowers.” That is what is meant by having a sickness of the eyes. Because of it, you see red flowers in space. You may also see yellow and white flowers, or five-colored lotus flowers. This comes about from having stared too much so that your eyes have become fatigued.

**Such a one cannot know the most supreme Dharma.** If you have these kinds of upside-down thoughts and views, and use them to see the Buddha, you'll never understand the most supreme, wonderful Dharma. You won't have a response from the Dharma and you won't be able to mesh with the Buddha's principles, the Buddha's Way. And if you aren't able to mesh with the Buddha's Way, then you won't be able to accomplish Buddhahood. So, in order to become a Buddha, you must get rid of your upside-down views.

Why? Because the Buddha sees himself as being the same as all living beings. He doesn't think that because he has spiritual penetrations or a noble lineage he is better than everyone else. The Buddha's state isn't big or small and he doesn't come or go. There is a verse:

*In worlds like motes of dust.*

*They shine on each other's lotus platform.*

你們每一個人要用你們自己真正的智慧，來研究我所講的道理。如果我講的和經典有不相合的，或者你們自己覺得有更微妙的講法，在每一天講經之前，可以提出來對大家來講一遍——但是要高明的、微妙的。譬如你比我講得更不好，那麼就不需要講了；你比我講得更能好，講得更透徹、更明白，那麼就提出來給大家講一講！

如來色形諸相等  
一切世間莫能測  
億那由劫共思量  
色相威德轉無邊

「如來色形諸相等」：佛有十個名號，「如來」是佛的十號之一。「色形」就是有形有色的形相。這是說佛的三十二相、八十種隨形好等等的諸相。

「一切世間莫能測」：佛的三十二相、八十種隨形好等，所有無量無邊一切世間的眾生都不能揣測，不能明白佛的色相究竟是怎麼回事。「莫能測」就是不能明白。

「億那由劫共思量」：「億」，就是「千萬曰億」，千萬叫一億。「那由他」是梵語 (nayuta 或 nayutaḥ)，意思是沒有數量那麼多；它和「阿僧祇」(梵 asāṃkhyā)，都是印度的十四個大數目之一。「阿僧祇」是無央數；「那由他」是沒有法子思議那麼多。在經過不知道有多少個億那由他劫那麼長的時間，來思量佛的諸相等等。

「色相威德轉無邊」：你愈是思量佛的色相，它就愈多，因為佛的色相是無量無邊的；佛的威德也是你輾轉數不盡那麼多，是不能窮盡那麼多，你沒有法子能可以了解。

卍待續

If you see Buddhas and all living beings as the same, neither high or low, superior or inferior, they are equal to all beings. The Buddha accords with the minds of living beings and then manifests. It's just like the moon which shines in a thousand rivers.

Everyone should use their own genuine wisdom to investigate the principles that the Buddha spoke. If you have ideas about how the principles in the Sutra text should be explained which are different from my explanations; if you feel that you have a more wonderful explanation, then every day before the lecture it's okay to bring it up and speak about it for everyone. But it must be lofty and wonderful.

**Sutra:**

***The Thus Come One's form, appearance, marks, and so on, Cannot be fathomed by anyone in the world.***

***If throughout ten million nayutas of kalpas, one tried to comprehend them,***

***Still the aspects of forms, marks, and awesome virtue have turning without bounds.***

**Commentary:**

***The Thus Come One's form, appearance, marks and so on.*** "Thus Come One" is one of the ten titles of the Buddha. "Form" and "appearance" refers to the Buddha's thirty-two marks and eighty minor characteristics. This is what is meant by "marks."

***Cannot be fathomed by anyone in the world.*** The living beings in all the limitless and boundless worlds can't fathom them. "Cannot be fathomed" means that no one can understand them. There's no way to understand the Buddha's form and marks.

***If throughout ten million nayutas of kalpas, one tried to comprehend them.*** "Nayuta" is a Sanskrit word meaning a countless number. It's like the word "asamkhyeya" which is one of the fourteen great numbers in India. Asamkhyeya is a limitless number and nayuta means that it can't be thought about. Over an immeasurable period of countless kalpas, one contemplates the various marks of the Buddha and so on.

***Still the aspects of forms, marks, and awesome virtue have turnings without bounds.*** No matter how long you think about it, his form and marks remain limitless and boundless. His awesome virtue is also beyond your ability to count. The more you turn it over in your mind, the less you will understand. There's just no way that you can understand it.

卍To be continued