

# 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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為甚麼呢？所謂「若人欲識佛境界，當淨其意如虛空。」你若想知道佛的境界，就應該清淨你的心念好像虛空那樣。虛空甚麼也沒有，但是所有又都包含在虛空裏頭。這是說真空裏邊有妙有，妙有裏邊又有真空。真空不空，所以有妙有；妙有非有，所以叫真空。真空不空，妙有非有，道理就在這裏！佛的色相威德所以能轉無邊，就因為他猶如虛空一樣。

如來非以相為體  
但是無相寂滅法  
身相威儀悉具足  
世間隨樂皆得見

這一首偈頌，是文殊師利菩薩對所有的大菩薩，來說佛的法身是無形無相的，所以說：

「如來非以相為體」：你不要用凡夫的知見來推測佛的法身，因為佛的法身是沒有相的，可是沒有相還無所不相，無相無不相；所有世間一切山河大地、房廊屋舍、所有一切眾生，這都是佛的法身的一部分。但是你可不能去找佛的法身一定在哪一個

Why? “If one wishes to know the state of the Buddha, one should purify one’s mind like empty space.” There’s nothing at all in empty space, and yet everything is in it. In true emptiness, there is wonderful existence, and in wonderful existence, there is true emptiness. True emptiness isn’t empty, so there is wonderful existence. Wonderful existence is not existent thereby it is wonderful existence. True emptiness isn’t empty and wonderful existence isn’t existent. The Buddha’s marks have turnings without limit because they are the same as empty space.

#### ***Sūtra:***

***The Thus Come One does not take marks as his substance,  
Characterized by markless still quiescence,  
He is fully complete with physical marks and awesome  
deportment.  
According to what they like, all in the world get to see him.***

#### ***Commentary:***

This verse is spoken by Manjushri Bodhisattva as he explains to the great Bodhisattvas how the Buddha’s Dharma body is without form or appearance.

***The Thus Come One does not take marks as his substance.*** Don’t use the views and knowledge of common people to deduce what the Buddha’s body is like because it is unmarked. Although the Buddha’s body is without marks, there is nothing that is not marked; it is not marked and yet not without marks. Therefore, everything in the world—the mountains, rivers, the great earth,

地方；因為佛的法身是無在無所不在，是徧一切處的，不能以凡夫的知見來推測他。

「但是無相寂滅法」：佛是常常寂滅的，常常在這個寂滅定中，所謂「那伽常在定，無有不定時。」常常都是在定中的。所以你可以有相來求佛，又不可以無相來求佛。佛就猶如虛空一樣！你說虛空有相嗎？不錯，人人都見著虛空；那麼你把虛空的相拿來我看看，還取之不得，不可得！所以這虛空就是寂滅法，寂滅也就是猶如虛空一樣。

「身相威儀悉具足」：佛雖然無相，可是無所不相；他這個身相和行住坐臥四大威儀，還都宛然現前，很明顯而具足。

「世間隨樂皆得見」：凡是世間一切的眾生，若歡喜見佛，有一種誠心想要見佛，佛都會示現給他們去見去，令他們都遂心滿願。為甚麼呢？因為佛是恒順眾生的，眾生有求，佛一定是應的，有求必應！

佛法微妙難可量  
一切言說莫能及  
非是和合非不合  
體性寂滅無諸相

「佛法微妙難可量」：六祖大師說過：「佛法在世間，不離世間覺；離世覓菩提，猶如求兔角。」佛法就在世間法裏邊，你不覺的時候就是世間法，你覺悟了就是佛法；所以說不離世間覺，佛法沒有離開世間。這個覺悟沒有離開世間法。

待續

rooms, porches, houses, cottages, and all living beings—is a part of the Buddha's Dharma body. Yet you're unable to locate an exact place where the Buddha's body is because there is no place where it is and no place where it isn't—his body pervades all places. You can't use a common person's knowledge and views to figure it out.

**Characterized by markless still quiescence.** The Buddha is constantly still and tranquil. He's always in the samadhi of still quiescence. As it is said,

“The Naga is always in samadhi. There is no time when he is not in samadhi.”

So, you can't see the Buddha through marks or through the markless. The Buddha is the same as empty space. You may say that empty space has a form. Yes, everyone can see emptiness. But can you give me some empty space to look at? You won't be able to because it can't be got at. You'll grasp at it but won't get it. So, empty space is characterized by still quiescence, and still quiescence is the same as empty space.

**He is fully complete with physical marks and awesome deportment.** Although he has no marks, nonetheless, he is not markless; he is fully endowed with bodily marks and awesome deportment which are perfect and complete.

**According to what they like, all in the world get to see him.** Whenever living beings in the world really want to see the Buddhas, if they are sincere in their wish, then the Buddhas will all manifest bodies before them, fulfilling their wishes. Why? Because the Buddha constantly accords with living beings. If living beings seek for something then the Buddha will certainly respond to their request.

**Sūtra:**

**The Buddhadharma is subtle, wonderful, and difficult to measure. Neither words nor speech are able to reach it.**

**It is not combined, nor is it uncombined.**

**In substance and nature, it is still quiet and without any marks.**

**The Buddhadharma is subtle, wonderful, and difficult to measure.** The Sixth Patriarch said, “The Buddhadharma is here in the world. /Enlightenment is not apart from the world. /To look for Bodhi apart from the world is like looking for a hare with horns.” He said that the Buddhadharma is right within worldly dharmas. If while in the world you're not awake, then you're confused by worldly dharmas. But once you've awakened, everything is the Buddhadharma. You don't leave the world to look for enlightenment.

To be continued