

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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你說：「將來會有電視機，這個國家的人講的話，其他所有國家的人都可以聽得見！」他說：「嘿，這發神經了嘛！豈有此理，怎麼能會有這個事情！」

五百年以前，你對人說有電視、有television，人人說你是發神經病。但是五百年後，這個「神經病」所說的都現出來了，實現了，而且人人都以為奇。小孩子也會看television（電視），看電視那個人會說話，說「Yes, No, How are you? Good Morning!（是的，不是的。你好嗎？早安！）」你看，這些都可以在電視上學得到了。五百年以前，你對人講說：「將來有電話，兩個人隔著幾萬里，在電話上彼此就可以講話了，聽得清清楚楚的！」人家一定說：「哎，這個事情沒有的！」你看，現在都有了！

所以我說五百年以後人人都可以上天；不單可以上天，還可以在天上住著呢！還可以和四大天王做朋友。你看，將來會這樣子。這是啊，人如果沒死完，就會到天上去；都死完了，那就下地獄了。因為世界沒有人了，那還有誰天上去？如果連人都沒有了，都變鬼了，又性化靈殘，去做一些螞蟻啊、蚊蟲啊，各處去飛，各處去跑。所以五百年以後的世界，和現在的世界又不同了。

佛法的微妙處，就是「言語道斷，心行處滅」，你言語的道路斷了，你心行的地方也沒有了。所以說，「一切言說莫能及」：「一切言

If you were to tell someone five hundred years ago that there would be such a thing as a television broadcasted by satellites, where a person in one country could be heard and seen by people in all other countries, they would say, “That’s crazy. How could that ever be?”

Hundreds of years ago, people [could not believe that such things would be possible, but now all that craziness has manifested and nobody thinks they are strange. Then, if someone had said that in the future there would be such a thing as a telephone, where two people ten thousand miles apart could talk on the phone, people would have been very skeptical. Yet these “insane ideas” have come to pass, and no one thinks they are crazy.

Now I am saying that perhaps in five hundred years people will not only be able to go to the heavens, but also live there and become friends with the Four Heavenly Kings. [This could definitely happen, since hundreds of years from now will everything will be different from our present world.

With Dharma, “*the path of words and language is cut off and the place of the mind’s workings is extinguished.*” That’s why the verse line says, “**Neither words nor speech are able to reach it**”—where “it” refers to Buddhadharma, and “words” encompass all language. Whether you use English, Chinese, Japanese, Burmese, German, or French, you still

說」就是一切的語言，不論你中文也好、英文也好、日文也好、緬甸文也好、德文也好、法文也好，都「莫能及」，也說不出法的究竟是個怎麼樣子。

這個法啊，「非是和合非不合」：法是寂滅的，所以說非和合；因為法本體是寂滅的，是寂滅不動的。不動也就是個空，空才不動。那麼你說，空和甚麼合？寂滅和甚麼合？法這個住體是寂滅的，法那個本體是寂滅的，所以「非是和合」，不是和合的；

又可以說「非不合」，又不是不合的。這是怎麼說呢？因為這個住體是寂滅的，住體寂滅就是個法身。可是法身呢，前邊有一句偈頌不是說「世間隨樂皆得見」嗎？就是說它又能普徧應一切眾生的心而示現，這又「非不和合」了。你若說它是不和合，它怎麼能應眾生的心呢？所以它又和眾生的心和合了。

這是說的法身的理。法身就像虛空似的，雖然是真空，可是又有妙有。法身本體寂滅，是不合；前邊已經講過這個道理了。那麼，若按照佛的報身來說，它是緣起，由修而成的，能契合這個真正的智慧，能契合這個真如自在的理體；這又不是不和合，它是和合的。

報身就是講的緣起修成，是由修而成的，能契合真如自性；這就好像用金子造一個佛像，那個佛像全都是金子，就這樣的。是譬喻這個報身。

若按化身來講，就是緣即非緣。化身，它好像影子似的，你說它有，又無相可得；你說它沒有，它又有一個影像，能應化出一切。這是化身。

所以說「非是和合非不合」，那麼有形的，就和合；沒有形的，既然連個形體都沒有，所以就不和合。

won't be able to express the way the Dharma ultimately is.

The basic substance of Dharma is still and extinct to begin with and is not combined; therefore, **“it is not combined, nor is it uncombined.”** Its basic substance is still and extinct and is unmoving, which means that it is empty. What is empty does not move, and so what would emptiness combine with? What would still extinction combine with? Hence, being still and extinct, it is not combined.

And yet, although it's said to not be combined, it can also be said to be combined. What does that mean? Its leading substance, which is still and extinct, is the Dharma body. In the previous verse it said, “according to what they like, all in the world get to see him.” This means the Buddha universally responds to the minds of all living beings and appears to them; so, you can say his substance is combined. If he weren't combined, how could he accord with the minds of living beings? So, there is combining with the minds of living beings.

The Dharma body is like empty space. Although it is like empty space, that empty stillness has wonderful existence, which was discussed before. Besides the Buddha's Dharma body, there is also his retribution body (Sambhogakāya) which arises from conditions and is accomplished through cultivation. So it is able to tally and combine with true and actual wisdom. As such, it is not uncombined. Its basic substance is still and extinct, and it's not combined; however, since it arises from conditions and is accomplished through cultivation, it meshes with the principles and substance of the freedom of true suchness, and thus it's not uncombined.

The retribution body arises from conditions accomplished through cultivation, and meshes with the self-nature of true suchness. What is the retribution body like? It's like when you use gold to make a Buddha statue. The entire Buddha statue is made of gold. This is an analogy for the Buddha's retribution body.

On the other hand, the conditions of the transformation body (Nirmāṇakāya) are not real conditions. The transformation body is like a shadow. You may say that it exists, but it is without a mark that cannot be gotten at. You may say that it does not exist, yet it does have a mark.

The transformation body responds to everyone through transformation. What has an appearance doesn't combine with what does not have an appearance. Since the transformation body has no substance or appearance, it is not combined.

卍待續

卍To be continued