

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
比丘尼恒青校訂

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「體性寂滅無諸相」：這還是說到佛法的本體是寂滅的，所謂「諸法寂滅相，不可以言宣」，所以說一切言說莫能及，甚麼言語也說不出來這個寂滅無相的道理，這叫妙不可言！

佛身無生超戲論
非是蘊聚差別法
得自在力決定見
所行無畏離言道

「佛身無生超戲論」：我們凡夫啊，是不可以用凡夫這種見解來推測佛的法身。佛本來是沒有生的，既然無生，也就沒有滅；所以說佛身是無生無滅而超戲論的。「戲論」，就是一些個虛妄的言說，不是真實的，就好像講笑話似的；也就是所說出來的話似是而非、似實而虛，好像實在的，但是又找不到根據，所以這就叫一切戲論，就是開玩笑。英文叫telling jokes（說笑話），這叫戲論。

「非是蘊聚差別法」：佛的法身不是由五蘊所集聚的，也不是由六根、六塵、六識、十二處、十八界這種種的差別法所成就的。「差」就是分

Therefore, the verse continues to say, in substance and nature it is still and quiet and without any marks. This speaks of how the Buddhadharma's basic substance is still quiescence. All dharmas are characterized by still quiescence and cannot be expressed in words. This is why the preceding line of verse reads, "all words and speech are unable to reach it." No matter what language you use, you won't be able to describe it. No matter how good your English is, you won't be able to express this principle, which is why it is said to be ineffably wonderful.

Sūtra:

The Buddha's body is not produced and transcends sophistry, It is not the collection of skandhas or dharmas of differentiation. By obtaining the power of self-mastery, one is certain to see him.

His activity is fearless and apart from the path of words.

Commentary:

The Buddha's body is not produced and transcends sophistry. Mundane people can't fathom the Buddha's Dharma body with their common views. The Buddha basically doesn't have a body. He is not produced and has no extinction. Thus, the line of text reads, "the Buddha's body is not produced and transcends sophistry." "Sophistry" refers to speech that isn't true, like jokes. It refers to speech that is spoken as if it were true, when it is actually false. It seems real but you can't get to the root of it. It is just idle speculation.

別。怎麼不說「分別」呢？就說「差別」呢？因為有的地方有少少不同，你看著好像一樣，但是它不同。

「得自在力決定見」：佛已得到自在力，你若修道就能得到自在力；你得到自在力了，你也就能見著佛的法身。

「所行無畏離言道」：你到這種境界上，所行無畏，就離一切的怖畏，還離言說相、離文字相、離心緣相，離開這個言語。離開言語，就是「言語道斷，心行處滅」了。這句和前邊那個偈頌都是差不多的。

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弟子：人怎麼樣到天上去呢？

上人：這個就要研究了嘛！你研究怎麼樣去，慢慢就去了。好像研究這個火箭怎樣送人到月球去，怎樣送衛星到空中去，怎樣入了軌道，在那個地方就探測這個地球所有一切一切的形相，都是一樣的，那都有軌道的。你說，這個太空的軌道是有形相還是沒有形相呢？它是不是像火車有個軌道，那樣走火車？不是的！它就在那虛空裏，是無形的；雖然無形，它還是有的。你有神通，就可以到那兒去！你趕快修神通，一百天不吃飯，可以到了——那也不一定是真的，或者是你那個精神到那兒了！

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身心悉平等
內外皆解脫
永劫住正念
無著無所繫

卍 待續



It is not the collection of skandhas or dharmas of differentiation. It is not the collection of the five skandhas, nor is it the six sense faculties, the six sense-objects, the six consciousnesses, the twelve places, the eighteen realms, or all the different distinctions of dharmas.

By obtaining the power of self-mastery, one is certain to see him. If you're able to attain the power of self-mastery, you can see the Buddha's Dharma body. The Buddha attained the power of self-mastery, and if you cultivate the Way, you too can attain it and be able to see the Buddha's Dharma body.

His activity is fearless and apart from the path of words. You can attain this state where your practice is fearless, and where you are apart from language. In this state, the path of words and language is cut off and the place of the mind's workings is extinguished.

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Question: How can people go to the heavens, since the heavens are basically on a different plane?

The Master: This is something you have to investigate! Once you start investigating how to get there, you'll gradually make your way. It's like studying how to launch a rocket to the moon, or how to send a satellite into space. Once it enters the orbit, it can observe all the features of the Earth from there. It's the same principle—everything follows an orbit.

Now, do you think the orbit in space has a visible form or not? Is it like a train track, with rails for the train to follow? Not at all! It exists in empty space—formless and invisible. Yet even though it's invisible, it still exists. If you have spiritual powers, you can get there! If you quickly develop spiritual powers, maybe you could get there by not eating for a hundred days—though that might not be literally true. Perhaps it's just your spirit that reaches that place!

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Sūtra:

*His body and mind are level and equal;
inside and out all is liberated.*

*For an eternity of kalpas he dwells in proper mindfulness,
forever unattached and unfettered.*

卍 To be continued