



Realize the Five Attributes of the Dharma-body

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"Every day is a new day; we can renew ourselves". We must keep our minds fresh each day.

過去說不定有一點少分煩惱，我們還沒去除，這就是垢穢；發覺之後，我們要趕緊斷掉那個煩惱。斷煩惱就是去無明，若能去除就能生出功德；因為髒汙已經擦乾淨了，自然它的功用，明亮的心鏡就能發光，能照耀萬物很正確，這就是功德。

There may be some afflictions that we have not yet cleansed; these are defilements from the past. As soon as we realize this, we should quickly eliminate them. To eliminate afflictions is to eliminate ignorance. If we can eliminate them, then merits will arise. That is because when we remove the grime that soils our mind's mirror, our mind can return to its bright nature and can correctly reflect all things. That is meritorious virtue.

「功德」二字大家應該知道——內心要用功，外面要表達出來，這叫做功德。若能如此，有這種功德，內在人人之心很明朗。所以大家要用心。

We should all know what this means. We must turn inward to cultivate our minds; we must outwardly express our practice. Then we will have meritorious virtues. Then we have clarity in our minds. So we must always be mindful.

The Five Attributes of the Dharma-body are Precepts, Samadhi, Wisdom, Liberation and Knowledge and Vision of Liberation. These Five Attributes compose the perfect Buddha-body, also called the Five Kinds of Dharma-body.

我們現在來說「成五分」，五分就是「五分法身」。



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Now we will discuss Achieving the Five Attributes, which are the Five Attributes of the Dharma-body.

在《無量義經》裡面也有：「戒、定、慧、解脫、解脫知見」，這五項叫做「五分法身」。

The Sutra of Infinite Meanings mentions precepts, Samadhi, Wisdom, Liberation, View of Liberation. These five are the Attributes of the Dharma-body.

為什麼這五項稱為五分法身呢？大家要用心，這五種都是功德，這五種的功德若能具足，就能成佛了。這多麼重要！所以我們要用心體會，這五種對我們修行者是多麼重要！

Why do we call them the Five Attributes of the Dharma-body? All five are virtues we should take to heart. If we perfect these five virtues, we achieve Buddhahood. That is important they are. We must be mindful so we can realize them. These Five Attributes are very important for all Buddhist practitioners.

所以在小乘，它是以三分法身，三分就是「戒、定、慧」。

Hinayana practice focuses on personal salvation. Their practice contains three Attributes. They are Precepts, Samadhi and Wisdom.

The Precepts, means that the Buddha's body, speech and mind follow the precepts and are free from faults.

戒、定、慧我們常常聽。

We often hear about these three.



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修行，不論你是出家、在家，大家人人入佛門來，不能缺少就要「守戒」——包含從在家眾開始，要修五戒；或是沙彌持的十戒；到比丘要兩百五十戒，比丘尼三百多戒等等...

Whether we practice as monastics or lay people, we are all Buddhist practitioners. We all need to follow the precepts. There are five or ten precepts for lay people; a novice monk must follow ten precepts; a Bhiksu 250; and a Bhiksuni over 300.

各位，這個戒就是約束我們的規矩。我們修行就是要上一條軌道，成佛要有軌道，你既然學佛，若不照這個軌道，此路不通。

Everyone, the precepts serve as a guide for our behavior. In spiritual cultivation, we must follow a path. There is a certain path to Buddhahood. If we study Buddhism but not follow the path, then we will not succeed.

我們現在所說的五分法身，就是完全要說佛的境界——

The Five Attributes that we are talking about make up the complete Buddha-body.

佛的境界他的「戒」，謂「如來之身口意三業，離一切過非之戒法。」這就是佛，他已經離一切過，一切的過失，一切的錯誤都沒了，所以離開了。佛已經沒有過失，沒有做錯的事情，這就是佛已修到完全沒有絲毫的過失，沒有一點錯誤。

The Precept Attribute, also known as the Precept Dharma-body, means that the Buddha's body, speech and mind follow the precepts and are free from faults. It is the Buddha's way to be free from all faults. All His faults and mistakes have been left behind, so He is free. The Buddha is free from faults and makes no mistakes. The Buddha has reached a state that is completely free of mistakes.



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因為佛已經身心清淨了，所以已經達到了「戒分法身」，超越了人間的一切。所以這就是佛陀大覺者之所以能成為大覺者，就是已經戒分清淨，戒的法身清淨了。

Because He purified His body and mind. He has achieved the Precepts Dharma-body and transcended all mundane affairs. That is the reason we refer to the Buddha as the Great Awakened One. This is achieved when one's Dharma-body is made pure by following the precepts.

The second Attribute is Samadhi. The Buddha's mind is pure and tranquil. It is devoid of all delusions. This is called the Samadhi Dharma-body.

第二就是「定」，如來之真心寂靜，離一切妄念，這叫做「定法身」。

The second Attribute is Samadhi. The Buddha's mind is pure and tranquil. It is devoid of all delusions. This is called the Samadhi Dharma-body.

佛陀的定，已經達到寂靜的境界了，所有一切的妄念都已去除了，「靜寂清澄，志玄虛漠」，這就是佛的心境境界。所以我們要學佛，就是希望能到達這樣的境界，不只是「志玄虛漠」，還要「守之不動，億百千劫」，這就是佛的「定法身」。

The Samadhi of the Buddha is the state of absolute tranquility, a state in which all delusions have been eliminated. Being pure and tranquil, with vows as vast as the universe is the state of the Buddha's mind. Our goal in studying the Buddha's teachings is to reach the same state of enlightenment. In addition to having vows as vast as the universe our resolve must be unwavering for countless eons. This is the Samadhi Dharma-body.



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Next the Wisdom Dharma—body. With genuine wisdom and complete clarity, the Buddha understands the nature of the Dharma. This is called the Wisdom Dharma-body. This is Fundamental Wisdom.

再來就是「慧法身」——「如來之真智圓明，觀達法性」，這叫做「慧法身」，即根本智。

Next is the Wisdom Dharma-body. With genuine wisdom and complete clarity, the Buddha understands the nature of the Dharma. This is called the Wisdom Dharma-body. This is Fundamental Wisdom.

我們常常說：「智慧、智慧」，其實根本智之前也說過了，我們要信，要信根本。同樣的，我們在凡夫時開始信佛，要從根本開始。

We often mention wisdom, and we have also discussed the Fundamental Wisdom before. To have faith, we should believe in the Fundamentals. When studying Buddhism, we must all begin with faith in the Fundamentals.

當然我們看到這裡，就知道「信根本」多麼重要！那是一個起點，到達終點就是根本智；根本智就是清淨無污染。那分的光明，這叫做根本智，這就是佛陀的智慧，所以已經智慧圓明。

From this we know how important it is to believe in the Fundamentals. It is the starting point, and the end point is Fundamental Wisdom. Fundamental Wisdom is pure and clear. It is the wisdom of the Buddha. The Buddha gained complete enlightenment.

在之前的《靜思晨語。法譬如水。淨五眼》我們不是說過了，菩薩還差一點點，但是佛已經覺悟得很圓滿。就是因為有這分智慧圓明，已經真智圓明，沒有欠缺了，這就是佛。所以他能那麼覺悟，他能觀達法性。

We have mentioned before that even Bodhisattvas are not perfect. Only the Buddha achieved complete enlightenment. It is because He has genuine



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wisdom and complete clarity. There is nothing that the Buddha lacks. That is why He has complete awareness of Dharma-nature.

天地宇宙萬物，哪一項佛不了解？常說的一句話——佛觀一鉢水，八萬四千蟲，即使那麼細，細微的東西，用他的佛眼，一鉢很清淨的水拿到他的面前，他就向阿難說：「阿難，不能喝，這鉢水裡有八萬四千蟲。」

There is nothing in the universe that the Buddha does not understand. We often say that when the Buddha observed a bowl of water, He saw 84,000 creatures in it. He could even see microscopic organisms with His Buddha Eye. When a bowl of clear water brought to Him, He told His disciple, Ananda, that He could not drink it, because there were 84,000 bugs in it..

阿難當時是小乘三分法身，所以他雖然也有智慧，但是他的眼睛只是慧眼而已，他所看的水就是清的，他只能看到有形的東西，是濁的、是清的去分別它。但是佛眼就不同了，佛眼，在阿難看來是清水，在佛眼看來，原來水裡八萬四千蟲。八萬四千蟲的意思就是無量無數，以一個概數來代表八萬四千蟲。

Ananda had achieved the Three Attributes of the Hinayana Dharma-body, so he also had wisdom, but his was the Wisdom Eye. He saw that the water was clear. He could only distinguish objects with form, for example, whether the water was muddy or clear. But the omniscient eyes of Buddha were different. What looked like clear water to Ananda, clearly contained 84,000 bugs in the omniscient eyes of the Buddha. 84,000 was just a number representing something uncountable. It represented the organisms in the water.

現代的科學以尖端科技，能以顯微鏡或是顯微鏡去看，顯微鏡去看它，不只是一鉢水八萬四千蟲，一滴水就已經上萬，數萬的細菌。當時佛所說的蟲就是現在所說的細菌，這種微生細菌，當時的佛陀他以眼睛這麼看，就能看得出來。

With modern technology, we can use microscopes to look closer. A bowl of water has more than 84,000 organisms. Just one drop of water has tens of



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thousands of germs. What the Buddha referred as bugs, are what we now call germs. The Buddha could see these microorganisms with His eyes.

所以不只是大的東西或是宏觀天下，不只是這樣；即使那麼微小，也都能纖維可見，所以叫做觀達法性。智慧的觀想，已經達到了最清淨，最最微細。之前說過的靜寂清澄，如此清清楚楚的境界，這樣的法性，所以這叫做慧法身，佛陀智慧的法身，這根本智。

He did not just see the big things, like the vast universe, but also the very small things. This is complete understanding of Dharma-nature. With the Buddha's wisdom, He reached the state of absolute clarity and tranquility and was able to clearly observe the most minute aspects of the world. This is called the Wisdom Dharma-body. It is the Dharma-body of the Buddha's wisdom. It is Fundamental Wisdom.

The fourth of the Five Attributes of the Dharma-body is the mind and body of the Tathagata, which is completely free from all entanglements. This is called the Dharma-body of Liberation, the virtue of Nirvana.

第四就是「解脫」，前面戒定慧人人都要守持，這是我們修行者，就相印一樣，你不能缺少戒、定、慧來證明我們修行的身分。所以前面「戒、定、慧」很重要，後面更重要，後面就是解脫。修行的目標就是要解脫，所以佛陀已經是「解脫分法身」。

The fourth Attribute is Liberation, but we must uphold the first three Attributes. For Buddhist practitioners, upholding those three is like a seal of endorsement; we must have Precepts, Samadhi and Wisdom in order to provide proof of our practice. The first part is, therefore, very important. The latter part is even more important. It is about liberation. The goal of spiritual cultivation is liberation. The Buddha attained the Dharma-body of Liberation.



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這個解脫的法身，就是如來的心和身，如來的身心都已經解脫了，解脫了什麼？解脫一切繫縛！

This Dharma-body of Liberation is like the Tathagata. The Tathagata's mind and body are all liberated. Liberated from what? From all entanglements.

過去我們不是說過：「人人與佛平等都有如來的法性，和如來平等清淨的法性。」但是我們凡夫就是不斷不斷在六道中來來回回，受很多的污染染著。所以我們的法性就在塵境，所以被塵境包覆住，或是塵境就像收繩子一樣將我們纏住，讓我們得不到自在、不自由，跳脫不出來，就是無法解脫。

As we have mentioned before, all people are equal to the Buddha. We all have the Dharma-nature of the Tathagata, but we ordinary beings are caught in the cyclic existence of the Six Realms, and are contaminated by various things. Our Dharma-nature is obscured by the environment, by the sense objects. Just like being bound by a rope, it completely entangles us, so we cannot break free. We have been unable to liberate ourselves.

所以過去也告訴過大家，「在纏如來」——人人凡夫如來的本性還在，只是被繩索綁住了，所以我們自己不得解脫。但是佛已經解脫了，他的身和心完全解脫，所以就是解脫一切繫縛。綁住的他已經都解脫了，所以叫做「解脫法身」，這也是涅槃的德。

I previously called it "Tathagata in Bonds". Our Tathagata-nature is still intact, it is just tied down. That is why we have not been able to liberate ourselves as the Buddha has. He completely liberated His mind and body, and thus was freed from all entanglements. Being freed from all bindings is called the Dharma-body of Liberation, the virtue of Nirvana.

涅槃，常常告訴大家，有的人認為圓寂就是涅槃，其實我們現在心境清淨，能到達和佛一樣清淨無染的境界，我們沒有起心動念，解脫了纏縛。就如同蝴蝶已經跳脫了蛹，所以牠能逍遙自在地飛呀、飛呀，同樣的意思。所以解脫，解脫之後能自由。



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As I have mentioned before, some people believe we attain Nirvana when we pass away. But actually, when our state of mind is pure, we can reach the state of the Buddha. If we are pure, undefiled, and have no unwholesome thoughts arising, we can be free from all restraints. We would be like butterflies breaking away from the cocoon, and flying freely in the sky. It is the same. If we are liberated, we will be free.

所以常常說一句話：「輕安自在」。輕安自在說起來很容易，做起來談何容易！

We often talk about being "free and at ease". This is easier said than done.

在日常的生活中，我們看人見事，說是能輕安自在，最能輕安自在，只有一點點時間而已，那個時間過去，還是一樣煩惱復歸，又蓋覆回來。就像一把刀在割水，刀是將水割開了，水還是一樣又合起來，這是同樣的意思。

In our daily life, as we interact with people and things, we say that we can remain free and at ease, but only for a very short while. As time passes, our afflictions and hindrances surely return. It is like a knife slicing through water. Though the knife slices through the water, the water still comes together again. This is like our afflictions.

所以佛，佛的境界就是到了那種不生不滅，逍遙自在的心境，這就是德。

The Buddha attained a state where there is no death or rebirth, free and unfettered. This is virtue.

德是內心所修來的，心所顯現出來的，所以叫做功德。內心沒有修為，外表如何表達呢？

We gain virtue through inner cultivation, and it is expressed outwardly from our hearts. If we do not have inner cultivation, how can we express ourselves outwardly?

所以說來，佛陀是身心解脫，這叫做涅槃德，佛已經到達這種輕安自在、逍遙無礙，那種心的境界。



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That is why the liberation of body and mind, the liberation the Buddha attained, is called the Virtue of Nirvana. The Buddha is carefree, content and free from all obstacles.

The fifth is Knowledge and Vision of Liberation.

第五就是「解脫知見」，前面是解脫，現在再加二字知見。

The fifth is Knowledge and Vision of Liberation. We just mentioned liberation, to that we add Knowledge and Vision of Liberation. Dharma-body of Knowledge and Vision of Liberation.

「解脫知見」意思就是說，知己實在的解脫，知道就是確實已經解脫了。自己知道，別人看得到，我們也自己知道。不只是自己能達到身心境界很清淨、解脫，眾生恭敬尊重；不只是這樣，所以他解脫知見的法身，所得到的就是「後得智」。

What this means is that one has knowledge that one has realized genuine liberation. One is aware of this, and others can also see it. As we realize it ourselves, it is not only that our own body and mind is pure and liberated. All living beings respect and honor us as well. Therefore, Dharma-body of Knowledge and Vision of Liberation allows one to attain Subsequent Wisdom.

什麼叫做「後得智」？是修行過程中，最最頂端的叫做後得智。我們的修行開始時是起點，你的方向正確，再精進向前一直走，走到最終的目標，就是佛的境界，那個最終的終止就是後得智。我們知道有那個目標，你的經過一定要有，戒、定、慧、解脫，已經達到身心清淨；到達頂端的目標，這叫做後得智，最後我們所得到的目標。

What is attaining Subsequent Wisdom? It is the highest level one can attain on the path of spiritual practice. We start our practice, head in the correct



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direction, and diligently go down the path toward the final destination, which is the attainment of Buddhahood. This final destination is Subsequent Wisdom. We all know such a destination exists. The path of our practice contains Precepts, Samadhi, Wisdom, Liberation and attaining pure body and mind. Only then can we reach the final destination, the Subsequent Wisdom. This is our final attainment.

所以，這就是學佛，一定要經過的心路歷程，我們能到達後得智，那就是我們的五分法身已經成就了。

In learning the Buddha's teachings, this is the mental journey that we travel. Once we attain the Subsequent Wisdom, we have all Five Attributes of the Dharma-body.

戒，不是凡夫開始的戒，不是小乘的戒，也不是菩薩未圓滿的戒，他的戒，佛的境界，已經到達飛長圓滿了，戒身的法真正圓滿。

Then our precepts are not the first precepts of ordinary beings, nor those of the Hinayana sect, nor the uncompleted precepts of Bodhisattvas, they are the precepts of Buddhahood. This is when one attains the state of perfection, the state of Perfect Precepts Dharma-body.

定也是一樣，心靈的止境實在非常寧靜，所以靜寂。我常常在說：「靜寂的境界令人感覺很嚮往」。我們若能嚮往，嚮往這樣的境界，就要想去。要去的過程就要有條件，所以我們一定，條件最重要的就是心定，那種「靜寂清澄、志玄虛漠、守志不動、憶百千劫」，這種的境界若是出現，就是定的法身。

The same goes for Samadhi. When the mind is very tranquil, it is very clear. As I often say, everyone yearns for the realm of tranquility. If we really want to attain it, there are conditions in the path that must be fulfilled. The most important is Samadhi-with a pure and tranquil mind, vows as vast as the universe, unwavering for countless eons. If this state of mind appears, it is the Dharma-body of Samadhi.



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智慧就是真智圓明，我們還會有時候，知道了，知道了，知道很多，但是離佛還很遠。因為佛陀不論是觀天下萬物，他連很微細的都能通達，所以我們要學佛，要學就要得精，要到達這種境界，才能真正身心解脫，才能得到涅槃的快樂。

Then our wisdom is perfect. We can also be in a condition where we understand a lot, where we know a lot, but we are still very far from Buddhahood. The Buddha completely realizes all things, even the subtlest things in the universe. So in learning the Buddha's teachings, we must deeply understand them. Only then can we reach the state where our body and mind are truly liberated. Only then can we experience the joy of Nirvana.

解脫之後，我們應該不是像菩薩的境界接近佛，我們是真正站在佛的地位，後得智是非常重要的。

Once liberated, we will not only be at the state of Bodhisattvas who are on the path to Buddhahood, we will truly be in the position of the Buddha. Subsequent Wisdom is very important.

境界之完美，一定要達到這五種法身無錯謬，一點都沒有錯謬，這樣我們就得到了，所以五法身有前後次序。由戒生定，由定生慧，由慧得解脫，由解脫得最最圓融的後得知見。所以這個後得智意思就是，你要經歷、經歷，一定要經歷過這些地方，後面所得到的那種圓滿自在的境界。

This state is only achieved after the Five Attributes of the Dharma-body are perfected without any errors. So there is a sequence for the Five Attributes of the Dharma-body: from Precepts arises Samadhi; from Samadhi arises Wisdom; with Wisdom Liberation can be achieved; and then one can attain Knowledge and Vision. Therefore, Subsequent Wisdom is something one must experience. One must experience the state that is perfect, peaceful and carefree.

好了，各位，學佛實在不是很困難，只是我們要守志弘道。否則，為什麼要這樣一路一直說過來？過去所說的很多的法數，名詞很多，其實就是你要好好守戒開始。



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So in conclusion, learning Buddhism is not hard. We just need to be steadfast and spread the Dharma. The Dharma is vast. I mentioned many Dharma terms during this session. It all means we start by upholding the precepts.

所以法要入我們的心，發自我們的行，所以要時時多用心啊！

Keep the precepts in mind and carry them out in your actions. Please always be mindful.