

光明遍照

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Light Shining Everywhere

A calligraphy written by Venerable Master Hua

我們為什麼那麼愚癡，什麼事情也不明白？就因為我們的私欲太多了。私欲多了，智慧就少了；智慧少了，對一切的境界就都不認識。不認識一切的境界，就被境界所迷；被境界所迷，就越走越不光明了。

怎麼樣才能光明呢？有一句話說得非常之好。哪一句話呢？就是「正大光明」。正，就是正當的，不是邪的。正若不大，就沒有光明；你正若大了，就會得到光明。怎麼才能正大光明呢？首先要大公無私，至正不偏。大公無私就沒有我相、人相、眾生相、壽者相，人我一體，法界同倫，所有法界的眾生都和我是一個。要這樣大公無私，沒有自私心，就什麼事情不為自己。

Why are we so ignorant? Why don't we understand anything? It's because we have too many selfish desires. When you have too many of these desires, your wisdom lessens. If you don't have much wisdom, then you won't be able to recognize any state. You will be influenced by them and become confused. The more you're confused by the states, the further down the dark road and less brilliant you are.

Where does the brilliance come from? A phrase explains it very well: Proper and Aboveboard. Proper means what is right and not deviant. If One is proper and not magnanimous, there is no brilliance. If what is proper is extended and become great, one attains brilliance. How can one become proper and aboveboard? First of all, you must be public-minded and selfless. You must be just and unbiased. If you're like this, you won't cling onto the appearance of self, others, living beings, or a lifespan. That's what is meant by being public-minded and unselfish. People and the self are of one substance and everyone in the Dharma Realm is your kin. One should be public minded and selfless. Not being selfish means one doesn't seek for oneself.

—摘錄自宣化上人講述之《華嚴經·光明覺品》淺釋

—From the Venerable Master Hua's commentary on the
Avatamsaka Sutra, Luminous Enlightenment Chapter