

We people are easily affected by relative dharmas. As soon as we have a good thought, an evil thought follows. As soon as we have a right thought, a wrong thought arises immediately or once we have a yang thought, a yin thought will follow immediately. We are in the whirlpool of duality and dichotomy without being able to transcend our fate. Everything we do in the world is just turning back and forth in this whirlpool. That is why we can never be liberated.

Goodness carried to the extreme point will give rise to evil; evil carried to the extreme point will give rise to good; rightness to the ultimate point will turn to false; vice versa. When yin develops to the ultimate point, it will generate into yang, vice versa. When brightness reaches the extreme, darkness arises. When darkness reaches the extreme, brightness arises. They all transform within the relative dharma. When the sun sets, it is night time; when night time is over, it is time for sunrise.

Everything is proclaiming wonderful dharmas, however, we human beings are covered by ignorance, so we cannot clearly recognize it, but always float up and down without ceasing. If we want to stop this karmic retribution of relatives, then we should cultivate the state of not thinking of goodness and not thinking of evil (deeds).

No Calculating

我們人呢，無論哪一個都是
在這相對法裏頭轉。前一念生了一
個善念，後一念就生出一個惡
念；前一念生出一個是念，後一念
生就出一個非念來；前一念生出一個
陽念，後一念生就出一個陰念來，就在
這些對待法裏頭循環無端地轉，沒能超出去
這個數外。乃至於我們在世間所做的一切事情，也都是在這裏頭轉來轉去的，超不出去
對待法的圈圈，所以什麼時候也得不到解脫。

善到極點又生出惡念，惡到極點又會生出善念；是到極處又該非了，非到極處又該是
了；陰極就生陽，陽極就生陰；明極暗生，暗極又明生，都是在對待法裏頭來變化。日
頭過去就該晚間了，晚間過去又是日頭了。

所以一切萬事萬物都是在那兒演說法，不過我們人被無明遮蓋著認識不清楚，所以始
終在裏頭浮沉漂流，不能停止。若想停止這種對待的業果報應，就要修不思善、不思惡
的這種境界。

—摘錄自宣化上人講述之《華嚴經·十迴向品二十五之七》

—From the Venerable Master Hua's commentary on the *Avatamsaka Sutra, Ten Transference Chapter*