



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

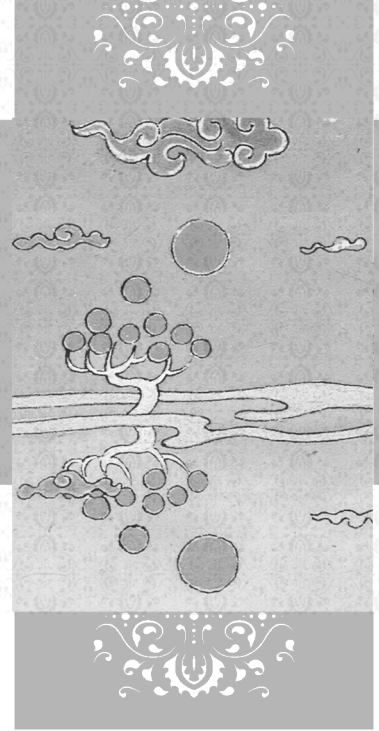
The Flower Adornment Sutra
with Commentary

【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
比丘尼近經校訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
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有的人就問了：「這個文殊師利菩薩究竟有多少呢？」這是個很好的問題。這不是「一切處文殊師利菩薩」？一切處都有他！雖然都有他，還只是一位文殊師利菩薩，可是每一個法會，這一位菩薩都現身到那兒做影響眾。那麼現身，是不是就有這麼多的文殊師利菩薩？也可以說有這麼多；也可以說他的本體只是一個，本體不動，但他的化身是無量無邊的。

那麼，他的化身，也並不是他動了而有化身，就在他的本處，就有他的化身；他的化身和他的本體是二而不二的，雖然你看著是有那麼多，但他實際就是一個。這就好像什麼呢？就好像一個月光，也好像佛的法身一樣的。佛就好像月光，有水的地方，都有這個月光現出來。是不是有這麼多的月光呢？不是的，月光只有一個，不過它一個可以現一切處；現一切處又還是一個。

Someone wonders, “There are so many of these Manjushri Bodhisattvas, ultimately how many are there?” This is a very good question. The text speaks of Manjushri Bodhisattva being in every place. Even so, there is only one Manjushri Bodhisattva. Yet in every Dharma Assembly, Manjushri Bodhisattva manifests a body to act in the influential assembly. Since he manifests in that way, couldn’t you say there were that many Manjushri Bodhisattvas? Yes, you could say that. But you could also say that his original substance is just one, and that his transformation bodies are limitless and boundless.

It’s not necessary for him to move to create his transformation bodies. It’s just that right in the original place, he’s complete with all his transformation bodies. His original substance and all his transformation bodies are two and yet not two. Although you see that there are so many, there is really only one. This can be likened to the moonlight, which can stand for the Dharma-body of the Buddha. Every place that has water has reflection of the moon in it. When we see all these reflections, is it really the case that there are that many moons? No, there is just one moon. But that one moon can appear in all different places, and in all places it’s still just one.

Manjushri Bodhisattva is just like this. All is one; one is all. There is no difference between them.

Another example would be a room full of mirrors. When you stand in the room, your body is reflected in all the mirrors. Your body

文殊師利菩薩也是這樣，一切就是一，一又是一切，他沒有這個分別。

再說一個比喻，這就好像你在一個房裏頭掛了很多鏡子，每一個鏡子都現出你這個身體來；鏡子裏有你的身體，你本人這個身體是不是就沒有了呢？不是的！鏡子裏現出來的是影像，你的本體是不會沒有的；而且有多少個鏡子，就能現出多少個身。所以這一切處文殊師利菩薩，這也是他妙用神通所顯現的。這種境界是很微妙的。

「同時發聲」：在每一位佛的道場裏邊，這一切處的文殊師利菩薩，也都在同一個時候一起說話了；說什麼呢？

「說此頌言」：就說《華嚴經》上這些偈頌。這種境界是很微妙的。

若有見正覺
解脫離諸漏
不著一切世
彼非證道眼

一切處文殊師利菩薩，也就是在所有佛的菩提道場的一切文殊師利菩薩，都在同一個時候用這些偈頌，再來說一說菩提和煩惱的關係。菩提就是覺道，煩惱就是眾生的業障。煩惱從什麼生出來的？是從情感生出來的，有煩惱就會有業障。文殊師利菩薩願意把菩提和煩惱說明白了，令人好明白怎麼樣修菩提覺道，怎麼樣去煩惱。

「若有見正覺」：「若有」是假設之詞，或者以前沒有現在有，或者現在沒有將來有，或者將來沒有再將來有。「正覺」就是佛，「見正覺」也就是見佛。

「解脫離諸漏」：見到佛已經解脫了，已經離開諸漏了。

什麼叫「解脫」？解脫也就是得到真正自由了，得到真正自由這才是解脫。那麼我們人，究竟誰綁著我們呢？沒有人綁著我們，是我們自己把自己綁上了。自己怎麼樣綁的呢？就因為有一些個執著，有一些個妄想；因為有妄想就有所執著，有所執著就得不到解脫了。

is duplicated and reflected in all the mirrors. Does that mean that your real body doesn't exist? No. What appears in the mirrors is just a reflection, and the body you have doesn't disappear. Yet for as many mirrors as there are, a corresponding number of bodies will appear. This is another way to show how Manjushri Bodhisattva makes wonderful use of his spiritual powers to appear everywhere. This state is subtle and wonderful.

In the presence of all those Buddhas, the Manjushri Bodhisattvas from everywhere appear. Their voices **rang out in unison as they spoke verses:** They all started talking at the same time and all spoke the following gathas in the *Avatamsaka Sutra*. This kind of state is extremely miraculous!

**If someone sees the one of right enlightenment
As liberated and free from all outflows,
And as not being attached to all worlds,
That person still has not realized the eye of awakening.**

All the Manjushri Bodhisattvas, in all the Buddhas' bodhimandas, speak about the relationship between Bodhi and affliction. Bodhi is the path of enlightenment, and afflictions are living beings' karmic obstructions. Where do afflictions come from? They come from emotions. From afflictions, karmic obstacles come about.

So, Manjushri Bodhisattva wishes to explain Bodhi and affliction to help people understand how to cultivate the Bodhi path and how to leave afflictions.

If someone sees the one of right enlightenment. "If" is conditional; perhaps it doesn't exist before and exists now; perhaps it doesn't exist now but will exist in the future; or it will not exist in the near future but will exist in the distant future. Right Enlightenment refers to the Buddha. Seeing the one of right enlightenment means to see the Buddha.

Having seen the Buddha, one is liberated—**liberated and free from all outflows.**

What is liberation? Liberation is attaining true freedom. Attaining true freedom is liberation. Ultimately who is tying us up? No one is tying us up but ourselves. How did we do that? It is because we have some attachments and false thinking. Because of false thoughts, we have attachments. Being attached, we cannot attain liberation.

「離諸漏」的「離」，就是離開了。什麼叫「漏」呢？「漏」就是我們每一個人無始劫以來生生世世的習氣和毛病，這就是「諸漏」。譬如好喝酒的，就有一個酒的漏；好吸毒的，就有一個毒的漏；貪財的，就有財的漏；貪色的，就有色的漏。這漏就是總不圓滿，這就叫漏。譬如你吃飯，這也是漏；你穿衣服，這也有漏；你願意睡覺，這都是漏；你生煩惱，這也是漏；你有欲念，這更是漏。

所以這個漏是從所有的地方來的，「諸漏」也就是種種的習氣毛病，包括一切的不合乎規矩、不合乎法的都叫做「漏」。

有的人聽見這種講法，就打了妄想，打什麼妄想呢？打了反對這種講法的妄想，說：「如果說吃飯也是漏，穿衣服也是漏，睡覺也是漏，那你說什麼不是漏呢？說吃飯是漏，可是人人都要吃飯，沒有一個人說可以不吃飯，就能把這個吃飯的漏沒有了的；人人要穿衣，沒有一個人說不需要穿衣服，就能把這個穿衣服的漏沒有了；人人要睡覺，沒有一個人說不需要睡覺，就能把這個睡覺的漏沒有。那麼說衣食住這都是有漏，既然是有漏，我們就應該要無漏啊！可是，我不吃飯就會死，不穿衣服也不能生存，睡覺也和吃飯穿衣是同樣的重要；若說這個是漏，我絕對反對的！」

不錯！誰也不能不吃飯、不穿衣服、不睡覺，可是我所說的這個「漏」，是一個太過了。

譬如吃飯，你吃飯只要吃飽了就可以了，不管它是好吃不好吃，有營養沒營養；你只要不打妄想，那個漏就沒有了。譬如你吃東西，一邊吃一邊打妄想：「今天吃的這個東西，不知道有沒有營養？營養夠不夠呢？我吃這個對我身體是不是有幫助呢？」你這一打妄想不要緊，可是把這個有營養的東西就都跟著這個妄想跑了；東西雖然是吃到肚裏去了，但是都漏了！營養也都跟著你的妄想漏掉了。

The Buddha is separated from all outflows. What are outflows? They are just people's engrained habits and faults accumulated in life after life from beginningless time. That's "outflows." If you like to drink alcohol, that's an outflow. If you smoke dope, then you have an outflow of smoking dope. People who are greedy for wealth have the outflow of wealth. And those who are greedy for beautiful forms have the outflow of beautiful forms. Outflows are insatiable. For example, eating is an outflow and wearing clothes is an outflow. When you like to sleep, that's an outflow. Any state that you go along with and end up getting afflicted by is an outflow. If you have thoughts of desire, then you will have a lot of outflows. Outflows are just all our various bad habits and faults. This includes continually breaking the rules and doing things that are not in accord with the Dharma. That's what is meant by outflows.

Some people hear this explanation of Dharma and have a false thought. What kind of false thought? They are opposed to what has just been expressed. They think, "You say that eating is an outflow; wearing clothes is an outflow; sleeping is an outflow. Then tell me, what isn't an outflow? Eating is an outflow, but everybody has to eat. Nobody can go without eating. How can we eliminate that outflow? Nobody can go without wearing clothes. So, how can we get eliminate outflows? Nobody can go without sleep. If all those things are outflows, then how can anyone be free of outflows? If one doesn't eat, one dies. One cannot survive without wearing clothes. Sleeping, eating and wearing clothes are equally important. If these are considered outflows, I definitely object!"

I agree. No one can go without eating, wearing clothes or sleeping. However, what I said about all the outflows refers to situations in which one goes to excess.

For instance, when you eat, just eat your fill. Then that's okay. You shouldn't pay any attention to whether the food is good or bad, nutritious or not. As long as you don't have false thoughts, there is no outflow. For example, while eating, you have this false thought, "I wonder what I ate today had any nutrition. Is it helpful to my body? It is fine you have false thinking, but all the nutrition "flows out" along with your false thinking.

待續

To be continued