



正法印
PROPER DHARMA SEAL

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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
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就好像你裝一碗水，這個碗要是沒有裂紋，沒有一個壞的地方，這水不會漏的；要是你這個碗壞了，裝的水也就漏了，一裝就漏了。這碗的妄想就是那個裂紋，因為它一打妄想就有了漏縫了。人一打妄想，也就等於碗有了裂縫一樣；你若不打妄想，就沒有破漏的地方，也就不會漏了。

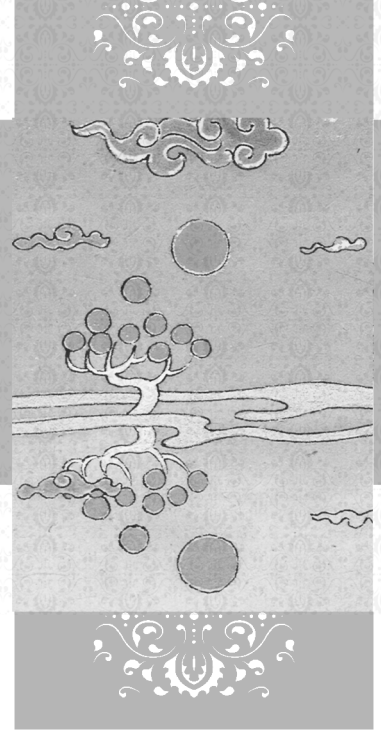
本來你不應該打妄想，為什麼你要打妄想？一邊吃一邊想：「這個東西味道好，那個東西怎麼樣、怎麼樣子……」你怎麼樣打妄想，這吃下的東西，等它搬家的時候，無論原來怎麼樣好吃的，你不會再把它拿回來吃的。你若不打妄想，這個營養都在你的身體裏不會漏了，它漏的只是渣滓；可是，你這一打妄想，那漏的就多了。

本來穿的衣服能禦寒就可以了，但是你不單要禦寒，你還要穿著美觀、穿著好看、穿著令其他人

This is analogous to filling water in a bowl. If the bowl has no cracks, the water will not leak. If the bowl is broken, water leaks out right away. People's false thoughts are just like cracks in a bowl. If you don't have false thinking, then you don't leave any cracks for outflows.

Originally, you shouldn't have any false thoughts. Why do you have false thoughts? While eating, you critique what the food tastes like and so on. No matter how you judge the taste of food, when it passes through your body, you will not take it back and eat it again. If you don't have false thoughts about food, all the nutrition stays in your body without leaking out. What actually "leaks out" is human waste. However, as soon as you have even a single false thought about food, your outflows multiply.

Wearing clothes gives protection against the cold. However, you may have the intention to beautify yourself and attract attention from others. With such a motive, when others notice you, you have outflows. As soon as you think about good or bad, outflows occur. Clothes are only used to protect us from the cold. Don't have other false thoughts as to whether clothes look good on you or not. If you worry about whether you look nice or not, you will end up keep changing your outfits. This is,



注意你。其實，其他人一注意你，你這兒已經也有了漏了；你這兒一想好不好，這都是漏了。那麼你穿衣服，只穿衣服禦寒而已，不打這個妄想，不管它好不好看，穿著它不冷就可以了嘛。你要打那麼多妄想幹什麼？這穿衣服有漏了。因為你有漏，穿這件衣服覺得不好看了，又另換一件，這就是漏，把以前那一件「衣服」漏了。穿衣服的漏是這樣子。

睡覺的漏怎麼樣呢？你睡覺的時候，躺在那地方不睡，盡打妄想；打妄想，這個「覺」就都跑了，睡不著覺了。在床上翻過來也睡不著，翻過去也睡不著，你說這不是漏嗎？這都是漏，把這個「睡覺」漏了、跑了、沒有了。你不够睡了，等白天的時候就不夠精神了；這就因為你用得太多了。用得太多，這都是漏。你不够睡是漏，睡多了又是漏；睡到恰到好處，這沒有漏了。

你說哪一個吃飯沒有漏？是穿衣服沒有漏？是睡覺沒有漏？你反對什麼？你根本就是不懂，太愚癡了。你還反對呢，欸，真是可憐。

不僅僅這個吃飯、穿衣服、睡覺是漏，乃至於你歡喜也是漏，你發脾氣也是漏。你憂愁也是漏，憂愁就是哀傷，也是漏。你有一種愛也是漏，這個愛是雙料的漏。你有一種憎惡，這也是漏。你有一種欲，這也是漏。

喜、怒、哀、樂、愛、惡、欲，這是七情，這都是漏。

「喜」，不應該喜的，你歡喜了，就是漏。好像人家那兒死個人，你這兒高興了，卻哈哈大笑。這不應該笑。人家死人了，你為什麼還要笑？這是不對的。

「怒」，人家在那個地方都很守規矩的，你卻大發脾氣：「你們這些笨蛋！為什麼你們都要守規矩？」你看，這不應該發脾氣的，你發脾氣了。又或者說：「你們這一些個學佛的人，為什麼你要這樣老實、這麼守規矩？真是混帳。」罵起人來了，這就是漏！

then, is an outflow. The previous outfit you have changed is “omitted”—outflow. This is about outflows on wearing clothes.

What’s the outflow of sleeping like? When it’s time to sleep, you lie there, not wanting to sleep, instead false thinking about things. The “sleepiness” runs away. Then you cannot fall asleep, tossing and turning. Don’t you think this is an outflow? You have “flowed out, chased out” the “sleepiness”. If you don’t rest well at night, there is not enough energy the next day because you have used too much of it. Using an excessive amount of energy is also an outflow. Not having enough sleep is an outflow; sleeping too much is also an outflow. Sleeping an appropriate amount of time has no outflows.

So, tell me now, which one isn’t an outflow? Eating? Sleeping? Wearing clothes? So, what were you opposing? You basically don’t understand and since you are deluded, you objected. That is really pitiful.

Not only eating, wearing clothes, and sleeping are outflows, but also whatever you like is an outflow. Getting angry and irritated is an outflow; worrying, a sad emotion, is an outflow; love is an outflow, which is a double; dislikes and hatred are outflows, desires and cravings are also outflows.

The seven emotions of happiness, anger, sadness, delight, love, hatred and desires are all outflows:

Happiness: means you are happy about something you shouldn’t like. For instance, someone died and you feel happy and laugh. This is not a situation you should laugh. Why do you laugh upon someone’s death? This is wrong.

Anger: People follow rules well but you get really angry and say, “Hey, you stupid ones, why do you follow the rules?” You see, you shouldn’t have gotten angry but you did anyway. You think “Why do you people who study Buddhism have to be so reliable and moral? You’re really stupid.” Scolding people is an outflow.

Sadness: Somebody is getting married. People are happy but you cry and say, “Oh, why are you getting married? What are you doing?” Now you tell me, is that an outflow or not? People really dislike you because your

「哀」，或者人家那個地方正在結婚呢，是一個很高興、很吉祥的事情；你到那地方就哭起來了，還說：「唉呀，你們幹什麼都結婚囉？你們幹什麼這樣子哦？」你說這是不是漏？人家大家都討厭你，因為不得當，不應該用的你用了，這就叫漏了。

「樂」，人家大家都在那兒哭，你跑那兒拍著巴掌笑：「我很高興，我很高興！你們哭，you cry, I am happy!...」你這麼樣子一講，大家都討厭你了，這也是漏。

「愛」，你一見著人，一句話也還沒有講呢，就說：「我愛你。」也沒有講什麼話，首先就說這句話，你說這對不對？

「惡」，本來見著一個人，一句話也沒有講呢，你就說：「哎唷，我真討厭你。」你這是個什麼理由呢？這不對的。不對，就都是漏！

「欲」，凡事不得當、不對的、不合法的，不應該這樣的你這樣了，這都是漏。

喜、怒、哀、樂、愛、惡、欲這七情，你用得不對，都叫漏。那麼你能在喜怒哀樂愛惡欲沒有發生以前的時候，這叫一個中道。本來你應該歡喜的你歡喜，你應該發脾氣的你都不要發脾氣，發脾氣這最大的漏。你們誰能不發脾氣，那就會很快開悟了；誰脾氣大，誰開悟就很慢的。你對人一發脾氣，那個「開悟」就都嚇跑了，把開悟嚇跑了。這「開悟」說：「嗨！你這麼大脾氣，我不能叫你開悟的；如果你開悟是開一個脾氣悟，這是不對的。」這都叫「漏」，所以這個漏就是由這七情漏出去的。

這個漏也可以不漏，漏而不漏，所以叫「無漏」。可是這「無漏」還沒有真正到家，因為還有一個「無漏」；若根本就沒有一個漏，也沒有一個不漏，那就究竟了。

「不著一切世」：外邊不著住於世間一切法，這是對外說的；「解脫離諸漏」，是對內講的。所謂「內離諸漏，外不著世。」

☯待續

behavior is not proper. Doing what you aren't supposed to do is an outflow.

Happiness: means you really like something that you shouldn't like. For instance, everyone's crying but you went there, clapping your hand and said, "I am happy! I am happy. you cry, I am happy!" When you say this, everyone dislikes you. This is also an outflow.

Love: when you see someone, before the conversation starts, you say, "I love you." Before anyone says anything else, and the first thing that you say is "I love you."

Hate: when you see someone, before anything is said, you say "I hate you." What's the reason for this? It is wrong and it is an outflow.

Desire: Anything that is inappropriate, wrong or not according to that Dharma, or you shouldn't do what you aren't supposed to do—all these are outflows.

If you use these seven emotions inappropriately, then they are outflows. But the state that exists before these seven emotions arise is called the Middle Way. If you are happy when it's time to be happy, then there's no outflow. To refrain from anger when the situation incites anger is best. Anger is a big outflow. If you can refrain from anger then you'll very quickly be enlightened. Whoever has a big temper will take a long time to wake up. Your continual anger will scare away enlightenment. Enlightenment will say, "Oh, you're so angry, I can't stay around here!" The only enlightenment that you'll attain is anger. Then, that is not right. These are all different types of outflows.

These outflows can be stopped. If you get to the place where you can flow and yet not flow, then you can be said to have no outflows. But having no outflows still does not mean you have really made it home, because if you have "outflows", then you still have something. Basically there are neither outflows nor non-outflows and that's the ultimate state.

And as not being attached to all worlds, this is referring to the external aspect. "**Liberated and free from all outflows**" is talking about the inner aspect. It is said, "Be free from outflows inside; Not attached to the world outside."

☯To be continued