



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  
Revised by Bhikshuni Jin Jing



「悉以佛神力故，十方各有一大菩薩，一一各與十佛刹微塵數諸菩薩俱，來詣佛所」：完全是因為佛大威神力的緣故，所以在十方的每一個世界裏頭，都有一位大菩薩來作為菩薩中的上首，他們都各自帶領十佛刹微塵數那麼多的菩薩，一起來到了釋迦牟尼佛的道場這兒來。

「其大菩薩，謂文殊師利等」：這些大菩薩，就是所說的文殊師利菩薩等等；「所從來國，謂金色世界等」：他們所來的那個國土，就是所說的金色世界等等；「本所事佛，謂不動智如來等」：每一位菩薩，在他原來的國土，都有一位佛在那兒轉法輪，這是說的誰呢？就是前邊所說那十位佛，就是不動智佛等等。

爾時，一切處文殊師利菩薩，各於佛所，同時發聲，說此頌言：

**Because of the spiritual power of the Buddha, in each of the ten directions, there was a great Bodhisattva.** In every one of the worlds of the ten directions, there was a great Bodhisattva, **who was accompanied by Bodhisattvas to the number of particles of dust in ten Buddha lands.** Each of the great Bodhisattva leaders had with him other great Bodhisattvas to the number of fine motes of dust **who came to the Buddha's place,** where Shakyamuni Buddha's Bodhimanda is.

**Their names were Manjushri and others. They came from countries called Golden Colored World and others.** The Bodhisattvas came from those countries to help the Buddhas turn the Dharma Wheel. What were the Buddhas called? **The Buddhas they served were called Unmoving Wisdom Thus Come One and others.** In each land every one of these Bodhisattvas came from, a Buddha was there, turning the Dharma Wheel. This is referring to the ten Buddhas, Unmoving Wisdom Buddha, and others.

**Sutra:**

**At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison to speak the verses:**

「爾時」：在這個時候，「一切處文殊師利菩薩，各於佛所」：所有一切處的文殊菩薩，都在每一位佛的道場裏，「同時發聲，說此頌言」：在佛的面前都一齊發聲，說出下邊這些偈頌。

衆生無智慧  
愛刺所傷毒  
爲彼求菩提  
諸佛法如是

我們所有的人和所有的一切眾生，是以什麼因緣來到這個娑婆世界的呢？就因為這個「愛」，所謂「愛不重不生娑婆，業不空不生淨土。」我們所有的一切煩惱，都是由這個愛幫助它生出來的；所以，一切眾生都歡喜這個愛，沒有哪一個反對這個愛的。我們現在講這個經，並不是說偏於一邊，說這愛怎麼樣不好；我們是一種研究的性質，你應該明白這個愛的反面，就有一種害處。

所以現在這幾句偈頌，是文殊菩薩以大悲心流露出來這無上的甘露和醍醐妙味，用很直心的這種智慧，來告訴所有的一切眾生。

「衆生無智慧」：眾生為什麼顛倒？為什麼他會做糊塗事？就因為無明太重了！由這個「無明」就生出「行」來了；有了這個「行」就有「識」；有了「識」就有「名色」；有了「名色」就有「六入」；有了「六入」就有「觸」；有了「觸」就有「受」；有了「受」就生出一種「愛」；由「愛」，就要「取」；有了「取」，就要為「我所有」；有了「我所有」，以後就又有「生」，又有來生了；有了「生」，就有「老死」。這十二因緣是這樣互相由藉、互相生起的。

**Commentary:**

**At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places.** There was a Manjushri Bodhisattva in each of the Buddha's Way Places, they **rang out in unison to speak the verses.** What comes next will be the verses that they speak.

**Sutra:**

**Living beings without wisdom are harmed and poisoned by the thorn of love.**  
**Seeking Bodhi for them is what the Buddhadharma is for.**

**Commentary:**

What are the causes and conditions that bring us living beings to this Saha World? It's all because of love. For this reason, it's said:

*If your love weren't heavy, then you wouldn't be born in the Saha. If your karma isn't emptied, then you won't be born in the Pure Land.*

All afflictions stem from love. All living beings are fond of "love" and no one opposes it. When we lecture on sutras, we are not one-sidedly criticizing how terrible love is. We are investigating the nature of love so you know the negative side of love which brings harm.

In this verse, Manjushri Bodhisattva uses his great compassionate mind to let flow forth the unsurpassed wonderful flavor of sweet dew and ghee. He uses straightforward wisdom to tell us about this.

The first line of the verse refers to **living beings without wisdom.** Why are living beings so upside down? Why do they do so many confusing things? It's because their ignorance is severe. From ignorance, we give rise to activity. Then activity conditions consciousness; consciousness conditions name and form; name and form condition the six entrances; the six entrances condition contact; contact conditions feelings; feeling condition love; love conditions grasping; grasping conditions becoming; becoming conditions birth; birth conditions old age and death. These are the twelve links for conditioned arising. They are mutually dependent and arising.

「愛刺所傷毒」：現在所講這個「愛刺」，在《四十二章經》上有一個比喻，說這個「愛欲」就好像那很利的刀刃上有一點點蜜糖，你人想吃這個蜜糖，就會有割舌之患。

這個「愛」又有九種的比喻：

(一) 如債有餘。這個愛，就好像欠人的債似的，沒有還完，有這種背債，債務在身，跟人家借的錢沒有完全都還清。這就比方什麼呢？比方聲聞緣覺這個二乘人的餘習，還沒有斷盡；沒有斷盡的習氣，也就好像負債欠人的錢一樣。所以修道的人，一定要明白這種「愛刺」的厲害。

(二) 如羅剎婦女。這個愛，就好像羅剎鬼那個婦女。羅剎女是狠毒的。怎麼樣呢？她把小孩子生出來以後，就把這個小孩子給吃了；把小羅剎鬼吃完了，又去吃自己的丈夫，把男羅剎鬼也吃了。所以這就表示，這個愛能令人有生死，有生死就會墮落到三惡道去；這三惡道就是地獄、餓鬼、畜生。

(三) 如妙蓮華莖下有毒蛇。譬喻好像在妙蓮華莖的下邊，有一條毒蛇在那兒藏著。你人愛這個妙蓮華，然後想去把它採回來；可是去採蓮華，這條毒蛇就會出來，人就很容易被毒蛇給咬死。就這麼厲害！這也是說，愛就是能令人躲不開生死的毒蛇，而墮落到三惡道去。

(四) 如惡食，性所不便而強食之。這個愛，又譬如自己不喜歡吃的東西或不好的食物，很勉強把它吃下去；這樣很容易就會生病，生病也會死的。

(五) 如淫女。這個愛，就譬如淫女（或淫男），就是賣淫的女人或男人——也有男人賣淫的。這個愛也就好像這一類的人似的。這一類的人能把你的善法給毀滅了，令你被無常鬼所驅逐，就會去死了。

(六) 如摩樓迦子。這個愛，就好像摩樓迦子，它能纏繞凡夫，令顛倒至死。

**Are harmed and poisoned by the thorn of love:**  
Regarding the thorn of love, there is an analogy in the *Sutra of Forty-two Sections* saying love and lustful desires are likened the tiny bit of honey on the blade of an extremely sharp knife. If one wishes to lick the honey on the edge, one risks cutting his own tongue in the process.

This is just one of many analogies that can be used in talking about love.

1. Remaining balance of debt: Love is like debt that is not entirely paid off yet. You owe somebody some money and you haven't paid it back entirely. What is this analogy like? It illustrates how those of the Two Vehicles, the Shravakas and Those Enlightened to Conditions, have remaining habits that have not been severed entirely. They are likened to a person who has not paid off his debt. Those who cultivate the Way must understand how fierce the thorn of love is.
2. Like a rakshasi (a female rakshasa) : Love is likened to a rakshasi who are really vicious. When a child is born to her, the rakshasi devours her own child. When she finishes eating the rakshasa child, then she eats her own husband. This is an example of how love causes people to be born and die. From birth and death, you fall into the three evil paths of hells, hungry ghosts, and animals.
3. Like a venomous serpent at the stem of a wonderful lotus flower: This is referring to a poisonous snake hidden underneath the stem of a lotus. As someone is fond of the wonderful lotus and wishes to pick it, the snake comes out and could give a lethal bite. That's how serious it is. This is to say that love is analogous to the venomous snake that no one can escape from but falling into the three evil paths instead.
4. Like disagreeable food: When one cannot eat certain food, but forces oneself to eat it anyway, one will easily get sick, and even die from it.
5. Like a courtesan: Love is likened to men or women who prostitute. They can destroy your wholesome dharmas. You are captured by the ghost of impermanence, and carried off to death.
6. Like the seed of Mālikā. A Mālikā can entangle ordinary people so that they are confused and eventually die.