



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



(七) 如瘡中息肉。這個「愛刺」又譬如身上生瘡。生這個瘡，裡邊就有一種壞的肉。這種壞肉你若不除去它，它就會生蟲，瘡也就一天比一天更厲害；會把你的法身慧命都給吃了，所以就沒有智慧了。眾生為什麼沒有智慧？就因為被這種像瘡一樣的愛刺所傷。

(八) 如暴風。你若注意到這個愛上，這就像有暴風一樣，像颶颶風啊、颶颶風啊，能拔樹倒屋。

你們看，每逢颶風來了，都給它起個名字叫「小姐」，沒有叫「先生」的。為什麼呢？就因為小姐的脾氣很大。做太太的也一樣，無緣無故就發脾氣了；而先生多數都是怕老婆的，不敢出聲，老老實實的。凡是我們這些個想要出家的人，大約都是因為怕老婆，所以就出家了；要不為什麼出家呢？這不是講笑話，這是真的。我講這個是很真的理！

7. Like an infected sore. Thorn of love is analogous to a sore that has infected flesh that needs cutting out. If this is not done, the bad flesh will become infested with worms, which worsen the sore. It (the thorn of love) could eventually eat away the wisdom-life of your Dharma-body. Therefore, you would have no wisdom. Why don't you living beings have any wisdom? It's because they are harmed by the thorn of love.
8. Like a destructive wind. If you pay attention to love, this energy is like tornados, hurricanes, and typhoons that can uproot your house. Whenever a typhoon appears, it is always named as a "Ms." instead of a "Mr." Why? It is because a young woman may have a big temper. The same goes for wives who may get angry for no reason. Most of the men are afraid of their wives, so they keep themselves quiet and honest. Therefore, I suspect those of you who wish to become a monastic may be the ones who are afraid of your wife. So, you want to escape and become a monk. What else is the reason you want to leave the home-life? I am not joking. This is the truth. I am speaking true principles.

(九) 如彗星。這彗星更厲害了。好像去年在這個虛空裡出現的彗星就很厲害。彗星這東西，它能令一切的人多災多難；最低限度令人窮，令人多病，令這個世界農產失收，農產業都不收成了，令很多人餓死。這第九就是譬如這個彗星。所以有這個愛，就有這麼多的害處。有的人聽了這個，就發了脾氣了，說：「這完全是不對的！」完全不對的？那你就當沒聽好了。

所以說「愛刺所傷毒」，就是被這個愛刺所傷害的毒。

「為彼求菩提」：佛菩薩就是為了這一類沒有智慧、被愛刺所傷毒的眾生來發菩提心，十方三世一切諸佛度眾生所講的法都是這個，都是這樣的，所以你必須要斷欲去愛。「斷欲」，就是把愛欲心叫它變了，不是斷了。變成什麼呢？變成菩提心。愛欲是愚癡，菩提心就是覺悟；修行就要將愛欲心變成菩提心，變成覺悟有智慧的一種心。

「諸佛法如是」：諸佛度眾生，所說的法都是這樣。

普見於諸法
二邊皆捨離
道成永不退
轉此無等輪

「普見於諸法」：「諸法」概括地說，有色法、心法、心所法、不相應法、無為法；要是往詳細說，就有八萬四千法門。你認識這一切諸法，就必能普徧得到三昧。

「二邊皆捨離」：「二邊」就是空有二邊。不落於空，也不落於有，這才是中道；要認識一切諸法，就要修這個中道。你若偏於空，就落於一邊；偏於有，也落於一邊。所以空有二邊不著，就把空有的邊都捨離了。

9. Like a comet. This analogy is even stronger. A comet appeared in the sky last year. It can cause numerous disasters for people. At the minimum, people become destitute and sick; starving to death due to the loss of crops. This is the ninth analogy. There are so many harmful aspects of love. Some heard this statement and get angry, "This is totally wrong!" Totally wrong? Then you can pretend you have not heard it.

Therefore, the verse says that living beings are harmed and poisoned by the thorn of love. It is referring to the venom from the thorn of love.

Seeking Bodhi for them is what the Buddhadharma is for.

It's for these kinds of living beings who don't have any wisdom and who have been poisoned by the thorn of love that the Buddhas speak the Dharma. They speak so living beings will seek the Bodhi mind. All the Dharmas spoken by the Buddhas of the ten directions and the three periods of time are for this sole purpose. So, you must cut off desire and get rid of love. To cut off desire is to transform the love and desire in your heart. You don't have to cut it off. You transform it. What do you transform it into? You transform it into the Bodhi mind. Love and desire are delusion, and the Bodhi mind is enlightenment. You change your heart so that it becomes enlightened wisdom.

Buddhadharma is thus. The Dharmas that all Buddhas speak to take living beings across are about just this.

Sutra:

*Universally observe all Dharmas
Renounce the two extremes
The Way is accomplished, never retreating
Turning this peerless wheel.*

Commentary:

Universally observe all Dharmas. "Generally, all Dharmas refer to form dharmas, mind dharmas, dharmas pertaining to the mind, non-interactive dharmas, and unconditioned dharmas. If you were to go into detail it refers to eighty-four thousand Dharma-doors. Recognizing all dharmas, one will attain samadhi universally.

Renounce the two extremes, which are the two aspects of emptiness and existence. It is neither falling into non-existence nor existence and this is the Middle-way. If you lean towards emptiness, you are one-sided. If you lean towards existence, you

「道成永不退」：你能以見到諸法實相，修中道了義，就能證得中道理體；你這種道業成就了，就永不退轉、永不墮落了。

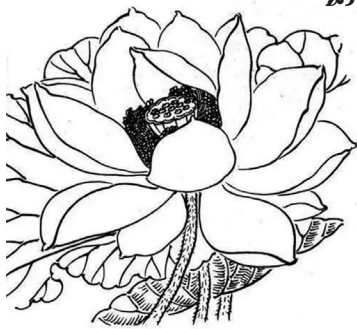
不退什麼呢？就證得「三不退」，就是位不退、行不退、念不退。「位不退」，就是行菩薩道，不退於二乘。「行不退」，就是只有精進，沒有懈怠，不向後跑，只向前跑；修行永遠是精進，時時刻刻的精進、不休息的精進、常精進的精進，向前勇猛精進。「念不退」，是你發大菩提心的念，不退於二乘，不當自了漢；要普徧利益一切眾生，對一切眾生都有好處，永遠都不退轉了。

「轉此無等輪」：佛就是常常來轉這種沒有可比的大法輪；沒有可比的，這是最高無上的、令人成佛的法輪。

不可思議劫
精進修諸行
為度諸眾生
此是大仙力

「不可思議劫，精進修諸行」：我們學佛法的人，都沒有這種精進的力行。精進，只是五分鐘的熱度，過了五分鐘就不精進了，就懈怠下來了。就因為這樣子，所以我們在六道輪迴裡輪來輪去、輪去又輪來；有的時候就墮地獄了，有的時候又做餓鬼了，有的時候又做畜生了，有的時候就生天了，有的時候就做阿修羅，有的時候就做人。

☞待續



are too far to the other side. You do not want to become attached to either of them. This is renouncing them both.

The Way is accomplished, never retreating. If you are able to see through to the true characteristics of all dharmas, you can cultivate the ultimate meaning of the Middle-way and realize the essence and principle of the Middle Way. If the karma of your spiritual practices is accomplished, you will never retreat or fall.

What do you not retreat from? You will realize and attain the three kinds of non-retreat.

- non-retreat from position
- non-retreat from practice
- non-retreat from thoughts

Non-retreat from position: You will never fall back to the Two Vehicles from practicing the Bodhisattva path.

Non-retreat from practice: You're always vigorous and never be lax. You will not run backward but forward only. In cultivation, one is always courageously vigorous, moment after moment without rest.

Non-retreat in thoughts: This is one's Bodhi resolve never falling back to the Lesser Vehicle, focusing merely on individual liberation. You shall benefit all living beings everywhere and never retreat your resolve.

Turning the peerless wheel. The Buddha constantly turns the incomparable great Dharma-wheel. It's the highest, most unsurpassed Dharma-wheel which enables people to become Buddhas.

Sutra:

***Throughout inconceivable kalpas
vigorously cultivate all practices
in order to cross over all living beings.
This is the great immortal's strength.***

Commentary:

Throughout inconceivable kalpas, vigorously cultivate all practices. People who study the Buddhadharma don't have the strength of vigorous cultivation. Their vigor only lasts five minutes, then they get tired and sloppy. That's why we keep transmigrating in the six paths—being tossed up and down again and again. Sometimes people fall into the hells; sometimes hungry ghosts; sometimes animals; sometimes celestial beings; sometimes auras; and sometimes human beings.

☞To be continued