



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

可是做人，也不是那麼容易的。釋迦牟尼佛在世的時候，有一次在地上拿起一把土來，就問所有的弟子，說：「你們大家說一說看，是我掌中的土多，還是大地的土多？」所有佛的弟子就都說了：「佛掌中的土是最少的，大地的土是最多的。這種道理我們大家都明白的！」佛就說：「你們知道嗎？得人身者，就像我這個掌中土這麼少；失去人身者，就猶如大地土那麼多。」

我們多生多劫到現在就是懶惰，就是對佛法不精進而有所懷疑。遇著正法，也不知道修行；遇著邪法，啊！就把自己的頭用刀削出個尖尖來，往那個邪法裡頭鑽，就那麼樣子很精進的。對邪法很精進的，對正法就不精進。佛就不是這樣的！佛在無量無邊不可思議那麼多的大劫以前，時時刻刻都精進，所謂「晝精進，夜精進，晝夜六時恒精進」，常常地精進，所以說精進修諸行，修一切的法門。

But it's not so easy to gain a human form, either. When Shakyamuni Buddha was in the world, once he picked up a handful of earth and asked his disciples: "Tell me, is there more dirt in my hand or on earth?" All the disciples there said, "Obviously, the dirt in the Buddha's hand is much less than that on the great earth. We see this clearly!" The Buddha said, "Do you realize that the number of living beings who can obtain a human form is like the amount of dirt in my hand; those who have lost the human forms are as much as the remaining dirt on earth."

We've been lazy for numerous *kalpas* as well as not being vigorous in practicing the Dharma and harboring doubts. So, we do not even know to cultivate when we encounter the Proper Dharma. But when we meet up with deviant teachings, we become eager to learn and participate vigorously. We are vigorous in practicing deviant Dharma, but not the proper Dharma. Unlike us, the Buddha had been vigorous in every moment of time for limitless, boundless and inconceivable *kalpas*. It is said, "vigorous during the day, vigorous during the night, constantly vigorous in six periods of time." Always be vigorous in cultivating all Dharma-doors.

「爲度諸衆生，此是大仙力」：佛因為想要度一切眾生，所以他也要修行；佛成佛了，然後才有力量來教化眾生，這是佛的大仙力；「大仙力」，也就是佛力。

導師降衆魔
勇健無能勝
光中演妙義
慈悲故如是

「導師降衆魔」：「導師」，「導」就是導引，「師」就是師承。佛是能接引眾生的一個導師——「導邪歸正」，引導邪的眾生歸於正路；「導惡向善」，導引一切惡的眾生向善；「導非歸是」，導引一切走不對的道路的眾生，走到一個正的道路上。導引眾生了生脫死，導引眾生返迷歸覺，導引眾生捨邪歸正，導引眾生捨惡向善，導引眾生捨暗歸明，導引眾生捨偏修中；這一切一切，都是導師的力量。也可以說導事歸理，這都叫導師。這一位導師，就是釋迦牟尼佛。「降衆魔」，佛在成佛之前就降魔；是怎樣降魔呢？

在佛成佛的時候，魔王波旬就生大恐怖，說：「啊！現在世界有人成佛了，佛的力量增加了，魔的力量就會減少了。」所以他就用種種的神通，去破壞佛的道業。他帶著他魔王的眷屬，所謂有魔民、魔兵、魔女等等，把菩提道場的四周圍都佈滿了，用種種的神通來擾亂佛，要破壞佛的道業。這時候，佛就放白毫相光，入這種無能勝的慈心三昧。

在這白毫相裡邊又放出種種的光明，在種種的光明裡又現出來種種的化佛；上照到三十三天，下邊照到阿鼻地獄，就是無間地獄。佛就用這白毫光指向地獄，入這種慈心三

Throughout inconceivable great kalpas, he would vigorously cultivate all practices. In order to cross over all living beings, the Buddha cultivated. Only after realizing Buddhahood, did the Buddha have sufficient power to teach and transform living beings. This is the great immortal's strength. The “great immortal” here refers to the Buddha.

Sūtra:

The guiding master subdues the multitudes of demons, he is courageous, strong, and invincible.

Within the light he proclaims the wonderful meaning. He is this way because of his kindness and compassion.

Commentary:

The guiding master subdues the multitudes of demons, “guiding” means leading whereas “master” refers to the Buddha. He is a guide for living beings; he directs the deviant ones to return to the right path; he guides the malicious ones back to being wholesome; he leads those who are on the wrong path back to the right path; he directs living beings to end birth and death; he guides them to return from confusion to awakening; he leads them to renounce darkness and return to brightness; he leads them to forsake the extremes and cultivate the Middle-Way. You could also say that he guides them from the specifics to the principle. All of these are the strengths of the guiding master, who is Shakyamuni Buddha. Before he realized Buddhahood, he subdued the multitudes of demons.

At the time, when the Buddha realized Buddhahood, the demon king Papiyan, became really afraid. He said, “Ah, one more person will become a Buddha. As the Buddha’s strength increases, the demon’s strength will decrease.” Papiyan employed all his spiritual powers to destroy the Buddha’s spiritual attainment. He brought his demonic retinues, such as demonic citizens, demonic soldiers, and demonic women, to fully surround the Buddha, trying to disturb the Buddha and break his spiritual realization by using all kinds of spiritual powers. However, at that time, the Buddha emitted the white hair-mark light and entered

昧大定。這時候，魔王和他的一切魔子、魔孫、魔軍、魔民都自己覺得眼睛也睜不開了，頭也都向下垂了，就現出老態龍鍾看看要死的樣子；都不能作戰了，所以就都回去了。回去了，又來了三個魔女，現得相貌非常地美、非常地動人的樣子來惱亂佛；佛還是放白毫相光，照觸這個地獄。

這時候三個魔女互相一看，每個人都變成老態龍鍾的樣子，老得不得了，很難看；九孔又常流不淨，鼻涕、黏痰、眼屎，各處都不乾淨；手裡還抱著一個死魔子，後邊又跟著一個要死的老魔。她們互相一看呢，自己就都生大慚愧了，說：「以這種醜陋的樣子，自己看了都要作嘔，怎麼還能惱亂佛呢？」所以就都降伏了。

「勇健無能勝」：佛就這樣用種種神通，來降伏一切的魔；佛是一個大智、大仁、大勇，所謂智仁勇都具足了，所以沒有能可以勝得了他的了。

「光中演妙義」：佛放白毫相光，在這光中演出來妙不可思議這種的神通妙用，把一切的天魔外道、魔王波旬都給降伏了。

「慈悲故如是」：佛降魔，不是說和魔來起敵對的心，他是最殊勝的慈心三昧來降伏這一切的眾魔；就因為佛用慈悲三昧，所以才這樣來降伏眾魔。

以彼智慧心
破諸煩惱障
一念見一切
此是佛神力

the Invincible Samadhi of the Compassionate Mind.

Within the radiance from the white hair-mark, all kinds of light were emitted and various transformation Buddhas manifested within these rays of light, which reached up as far as the Heaven of the Thirty-three and as far down as the Avici hells. Since the Buddha had entered the Samadhi of the Compassionate Mind, this light penetrated the hells.

At that time, all the demonic kings, children and grandchildren, soldiers and citizens felt that they couldn't open their eyes and their heads dropped. Their physical forms became old and haggard as if they were on the verge of dying. Since they couldn't fight in that condition, they all returned. But three more demonic beauties came to seduce the Buddha, but he continued to emit light from his white hair-mark to illumine the hells.

Then, the three demonic women looked at each other and observed they had turned into ugly old hags. Bodily discharges, such as mucus, phlegm, and matter in the eyes were constantly flowing out from their nine apertures—impurities everywhere. Each was hugging a dead child in their arms and was followed by a dying old demon. When they saw themselves like this, each of them felt a sense of shame and remorse. They said, "Seeing my ugly and disgraceful appearances makes me want to vomit. How can I seduce the Buddha?" Therefore, all of them were subdued.

Within the light, he proclaims the wonderful meanings. The Buddha emitted light which flowed from his white hair-mark. His spiritual powers and wonderful functions were inconceivable. He was able to subdue all of the heavenly demons, those of non-Buddhist paths, and the demon king, Papiyan. *He is this way because of his kindness and compassion.* In subduing the demons, the Buddha did not fight with the demons but use the most supreme Samadhi of the Compassionate Mind to tame the demons. Because of this, the multitudes of demons were subdued.

Sūtra:

*Using the mind of wisdom
to smash all afflictions and obstacles,
in one thought he could see all.
This is the spiritual power of the Buddha.*

☞待續

☞To be continued