



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
比丘尼近經校訂

Commentary by the Venerable Master Hua
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虛空是無邊的，佛也是沒有邊的；虛空是無相的，佛也是無相的。所以說「若人欲識佛境界，當淨其意如虛空。」你若想知道諸佛的境界，就應該自淨其意，把你心裡乾淨了，好像虛空似的。所以說諸佛如虛空，都猶如虛空一樣。

「究竟常清淨」：佛的法身是究竟常清淨的，所謂「佛如清涼月，常遊畢竟空；眾生心水淨，菩提影現中。」佛就像虛空中的清涼月，常常地在畢竟空裡邊；眾生心裡頭的智慧水清淨了，菩提覺道自然就會現出來，好像那月映千江一樣的。你心裡智慧水要清淨了，你自性清淨了，那佛光就照到你心裡了。

「憶念生歡喜」：「憶念」就是不忘。時時刻刻都不忘，每一想起佛、一念佛，就生大歡喜，心裡就很快樂；「彼諸願具足」：這是因為諸佛

Empty space is infinite; so is the Buddha. Empty space has no appearance; so does the Buddha. It is said:

*Those who wish to know the state of the Buddha
Should purify their mind, like empty space.*

If you wish to know the state of the Buddhas, purify your own mind to be as pure as empty space. Therefore, the text says, “All Buddhas are like empty space.”

They are **ultimately and eternally pure**. The Buddha’s Dharma-body is everlastingly pure. A verse goes like this,

*The Buddha is like the clear cool moon,
Which constantly roams throughout empty space.
As the water of the living beings’ minds is clear
Bodhi is reflected within.*

“*The Buddha is like the clear cool moon.*” The Buddha is the same as the pure cool moon up in empty space. “Which constantly roams throughout emptiness. If the wisdom-water in living beings’ mind is pure, then the awakening path of Bodhi will naturally appear. It is likened the reflection of moon in a thousand rivers. As long as the wisdom-water is clear and the inherent nature is pure, then the light of the Buddha will illumine your mind.

The text continues, **by always remembering to bring forth happiness**, “Always remembering” means not forgetting in any moment of time.

的願力具足，令你憶念就會生出來歡喜心。

一一地獄中
經於無量劫
為度衆生故
而能忍是苦

菩薩行菩薩道，是很難行的！一般的人心目中所見的和所想的，都認為菩薩行菩薩道，這是一個最愚癡的行為！要不然，他為什麼自己甘願受苦，而來教化眾生？什麼苦他都忍受，去身受這個苦，甚至於替一切眾生來受苦，這要不是愚癡，怎麼會這樣子任自己吃大虧？對自己也沒有什麼利益就去做？不是的！菩薩是有大智慧的，因為他有大智慧，他也願意救度一切眾生，令一切眾生都有智慧；所以他就捨己為眾，捨去自己的這個小我，來成就眾生的大我。行菩薩道，就是要自利利他、自覺覺他，所以才不怕一切苦。

菩薩認為受苦和吃蜜糖是一樣的滋味，他受苦而不覺得有苦可受；並且他想，為一切眾生而受苦，這是一種有價值的苦。他又能想到受苦正是了苦，享福就是消福，他明白這一點，所以他願意代替眾生受一切苦，願意迴向他所有的一切樂給法界眾生。這種的行為，就是大公無私的行為；這種的行為，就是至正不偏的行為；這種的行為，就是利益一切眾生的行為。所以你看一看，所有的菩薩來教化眾生，他都是不怕苦的。

「一一地獄中，經於無量劫」：地獄是最苦的，是人人都不願意去的地方，可是證得菩薩果位這樣的菩薩，他又到所有的地獄裡邊去。到地獄裡去幹什麼？不是去受罪去，他是要在地獄裡邊為一切眾生現身說法。不要說旁人，你就看看地藏王菩薩，他就是常在地獄，和這些最苦的、有罪的眾生在一起。為什麼他要在那兒？他就希望有

Whenever one remembers and is mindful of the Buddha, great joy fills one's heart. **All of their vows are completed.** Because of the complete power of vows from all Buddhas so your hearts are filled with joy when you are mindful of the Buddha.

Sutra:

In each hell,

He spends limitless kalpas,

In order to cross over living beings,

One can endure all that suffering.

Commentary:

It is very difficult to walk the Bodhisattva's path in Bodhisattvas' practices. From an ordinary point of view, a Bodhisattva may appear to be stupid when one sees him walking on the Bodhisattva path. If it were not the case, why would he rather take on the suffering himself in order to teach and transforming living beings? He endures all kinds of physical sufferings, even stands in to suffer for all living beings. If he were not stupid, why is he taking such a big loss? There is no benefit in doing so for his own sake. Is this correct? No, it is not so.

A Bodhisattva has great wisdom. Because of that, he is willing to save all living beings and help them to have wisdom. Therefore, he lets go of himself for the sake of the multitudes; he forsakes his own small self in order to bring living beings' great selves to accomplishment. Practicing the Bodhisattva's path is to benefit self and benefit others, enlighten oneself and enlighten others. That is why Bodhisattvas fear no hardship.

A Bodhisattva thinks enduring sufferings has the same taste as eating candy. Although he endures suffering, he does not have any conceived notion of suffering. He also thinks it is worthwhile to stand in to suffer for living beings. Furthermore, he thinks this way:

To endure suffering is to end suffering.

To enjoy blessings is to exhaust blessings.

It is because he understands this point, he is willing to take on suffering for living beings and dedicate all bliss to the living beings in the Dharma Realm. This type of practice is selfless, just and unbiased. This is a practice to benefit all living beings. So, take a look at the Bodhisattvas. They never fear suffering when they teach and transform living beings.

In each hell, he spends limitless kalpas. The sufferings are

機會能令眾生覺悟，能令眾生發菩提心。菩薩這種的行為，不是像我們人做事情，五分鐘就不幹了，就不願意再受苦了；也不是一天兩天、一年兩年就不做了，他是經過無量劫這樣長的時間。

「為度眾生故，而能忍是苦」：他為了要教化一切眾生、度脫一切眾生，令一切眾生離苦得樂、了生脫死的緣故，所以他能耐地在地獄裡，和地獄的苦眾生在一起來忍受這種的苦。

菩薩教化眾生，他沒有一個高的思想，也沒有一個低的思想；沒有一個人的思想，也沒有一個我的思想。菩薩想要度一個眾生，就用這個「四攝法」來度眾生。什麼叫「四攝法」呢？第一就是「布施」，第二叫「愛語」，第三是「利行」，第四是「同事」。

（一）布施。菩薩為教化人，總是捨己為人，把自己所有的一切利益都布施給其他人，來成就其他人。菩薩的布施，有外財、內財的布施。內財，是頭目腦髓、皮肉筋骨。外財，就是金銀珠寶、國城妻子。

金子，人人都歡喜，為什麼人人都歡喜它呢？就因為它少，所以人人就有一種「金迷」，迷到這個金子上。銀子，人也有一種貪，貪銀子。琉璃，這也是一種寶；玻瓈，這都是一種寶。碑磬，就碑磬石也是一種寶；瑪瑙，也是一種寶貝。所以你看它那麼貴，這都因為是寶。這七寶，人人都歡喜；那菩薩呢，就拿它來做布施，有人願意就布施給人。還有珍珠之類的、鑽石之類的，這都是寶貝，菩薩都可以用它來做布施。

☞待續

most extreme in the hells, where no one is willing to be. However, a Bodhisattva who has realized the Way goes to the hells. What does he do there? He doesn't go there to undergo suffering. He appears there to speak Dharma for all living beings. Not to mention others, let's just look at Earth Store Bodhisattva, who always stays in the hells with the living beings who suffer the most, because they have committed offenses. Why does he stay there? He hopes to create opportunities to help living beings to be awakened and cause them to resolve upon Bodhi. The practices of Earth Store Bodhisattvas are not like the things we people do. We quit after five minutes of suffering. It is not the case he stops after one day, two days, one year or two years. He spends limitless kalpas practicing like this.

In order to cross over living beings, one can endure all that suffering.

In order to teach and transform living beings, liberate them, and cause them to leave suffering and attain bliss, as well as ending birth and death, he patiently stays in the hells and endure this kind of suffering with all living beings in the hells.

When a Bodhisattva teaches and transforms living beings, he never considers himself higher or lower than others. He does not even have the conceived notions of a person or self. In liberating living beings, he uses the Four Dharmas of Attraction to gather in and cross them over. What are the four Dharmas of Attraction? They are:

- Giving
- Kind words
- Beneficial practices
- Collaboration

Giving : A Bodhisattva always forgets himself for the sake of others when he teaches and transforms living beings. He gives out all of his own benefit to others and bring them to accomplishment. A Bodhisattva's giving includes external and internal wealth. Internal wealth refers to his head, eyes, brain, bone marrows, skin, flesh, muscles, and bones. External wealth comprises of gold, silver, jewels, countries, cities, wives, and children.

Gold makes everybody happy. Why is it that everybody likes it? It is because it is rare. Hence, people are obsessed with gold. The same goes with silver because people are greedy for it. People also lust over lapis lazuli, crystal, mother of pearls and carnelian because they are kinds of jewels. The fact that they are expensive is because they are precious stones. Everyone loves the seven kinds of jewels. How about Bodhisattvas? They use jewels such as pearls and diamonds to practice giving. They give to people who like them. All these are considered jewels and Bodhisattvas use them to practice giving.

☞To be continued