



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

Commentary by the Venerable Master Hua  
English Translated by the International Translation Institute

菩薩雖然布施，還離布施相，三輪體空。什麼叫三輪體空呢？就是也沒有一個施者（能施者或所施者），也沒有一個受者（受施者），中間也沒有一個所施物；沒有能施、沒有所施，也沒有個能受、所受，就是雖然布施而還離布施相，不執著這種布施相，布施過去就空了，這是菩薩的布施。不會像有的人就說：「哦，你們知道嗎？我在某某地方，那個廟是我造的。」或者說：「某某地方那個橋啊，是我修的！你們知道不知道？」自己就賣廣告、賣招牌，給自己去宣傳。菩薩不是這樣的！菩薩做過去的事情就都空了，不再想著它、記得它。

（二）愛語。菩薩行菩薩道，不用粗言暴語來罵人，或者誹謗人，或者說人家的不對。菩薩不是這樣！菩薩常常愛護一切眾生，說這種愛護眾生的話，令眾生心裡頭很高興、很歡喜的。這

Giving: When a Bodhisattva gives, he doesn't retain a mark of giving. The substance of the three wheels is empty. What is meant by the substance of the three wheels being empty?

- The thought of one who gives is empty.
- The thought of one who receives is empty.
- The thought of that which is given is empty.

Although you give, you should be apart from the mark of giving. Don't be attached to it. Once the Bodhisattva gives something then that's that. He would never say, "Do you know the temple at such and such a place? Well, I built it. Do you see that bridge? Well, I built it. Did you know that?" He'd never advertise for himself. He'd never wear a sandwich-board or put on a campaign. As soon as a Bodhisattva does something then that's it. It's over. He doesn't think about it. He forgets it.

Kind words: A Bodhisattva cultivating the Bodhisattva path would never use rude or cruel words to scold or ridicule people. Nor would he talk about people's faults. A Bodhisattva isn't like that. The Bodhisattva, at all times is always kind and protective towards living beings. And so he speaks with kind words. He speaks to living beings in such a way that it causes them to be really happy. But he doesn't use love, which is emotional and based on desire. It's not really such a wonderful thing. However, you should use kind words when you speak to people.

Beneficial practices: You should benefit living beings in their

個「愛語」，你們要知道，這只是「語」；不是真有其事了，是對人說一種好話，說愛護人家的話。

（三）利行。利行（hèng），也叫利行（xíng）。利益一切眾生的行為。菩薩所行所做，都是利益一切眾生的。

（四）同事。就是想要度這個眾生，就要和他做同事，就和他做一樣的事情。譬如想要度讀書的人，菩薩就示現一個讀書人的身份，去影響一切的讀書人。想要度做生意的人，菩薩就示現一個生意人，去教化一切做生意的人，令他們發菩提心。想要度做工的人，菩薩就示現一個工人的身份去給人做工；他做工也不要那麼多錢，甚至於給他飯吃就可以了。菩薩想要度農人、種田的人，他就示現一個種田的人，去教化一班的種田的眾生。如果菩薩和某某做官的人有因緣，他看這個機緣快要成熟了，他也示現一個做官的人，去教化做官的眾生。甚至於他想度的這個眾生是隻狗，菩薩是不是就變隻狗去度牠呢？是的！人人都說狗不是好東西，但是菩薩看哪一隻狗的機緣成熟了，他也就變成一隻狗去教化牠，教牠怎麼樣發菩提心。

你看釋迦牟尼佛在過去生中，就示現做鹿王，所以既然能做鹿，你怎麼就知道他不會做狗呢？不但會做狗，就是老鼠他都一樣做的。不單做老鼠，就是螞蟻，菩薩也都能示現呢！就在螞蟻堆裡去教化螞蟻，令螞蟻都發菩提心。菩薩要是想要教化蜂子（註：蜜蜂），造蜜的蜂子當然很好了，但是有那種蜂子專門就螫人的、毒也很厲害的，他就示現一個蜂子的身，去教化蜂子。等哪一隻蜜蜂在螫人之後，生了一種懺悔心，想：「哎呀！我這是不對了！把他螫得這麼痛苦。」牠這一懺悔，菩薩就來向牠講法了，說：「那好！你既然覺得不對，那麼就唸『南無阿彌陀佛』囉！你唸『南無阿彌陀佛』，你的業障就消了！」這隻蜂子一唸「南無阿彌陀佛」，牠就種了善根了；種了善根，將來就有機會成佛。這是簡略地說菩薩能示現一切眾生身來教化一切眾生，何況地獄呢！

今天中午，這位在十多年以前就認識我的

practices.

Same occupation: This means that you take on the same work as living beings in order to cross them over. If a Bodhisattva wants to cross over a scholar then he becomes a scholar. He does this in order to influence scholars. When the Bodhisattva wants to cross over a business person, then he transforms into a business person in order to cause him to bring forth the Bodhi mind. When he wants to cross over a laborer, then the Bodhisattva manifests as a laborer and works for people. When he works he doesn't want a lot of money, just food is enough. When a Bodhisattva wants to cross over a farmer then he manifests as a farmer in order to teach him. When the Bodhisattva sees that the causes and conditions of an official are ripe, he manifests as an official in order to teach and transform him.

So, someone thinks, "Does that mean that a Bodhisattva would transform into a dog in order to teach and transform that kind of living being?" Yes, a Bodhisattva would do that. Most people think that dogs are lowly, but the Bodhisattva will become a dog when he wants to teach and transform a dog. After his transformation he teaches and transforms the dog and causes it to bring forth the mind for Bodhi. When he sees that a dog is ready he'll become a dog to teach him.

Take a look at Shakyamuni Buddha. In a former life he manifested as a Deer King. If he would transform into a deer why wouldn't he also transform into a dog? He would even manifest as a mouse or an ant in order to teach and transform them. He also wants to cause ants to bring forth the resolve for Bodhi. Even though honey bees can poison people with their sting, nevertheless, the Bodhisattva manifests as a bee when he wants to teach and transform them. He becomes a bee and tells the other bees that they should be repentant because they sting people. And the other bees say, "Oh, we were wrong in stinging people and causing them so much pain." After they repent, then the Bodhisattva speaks Dharma to them saying, "Good, you see that you were wrong. Now when you recite 'Na Mo Amita Buddha' and you produce roots of goodness. And after they've planted roots of goodness then in the future they will

女居士，從奧克蘭來的這一位，她問我說：「菩薩是不是最高了？」這不對的！菩薩也不高也不低，也不大也不小，也不壞也不好。菩薩是沒有我相的，因為他就想要成佛；想要成佛，就先要沒有我相。菩薩沒有煩惱，沒有喜也沒有憂，什麼都沒有了；菩薩是你常常看得見，又常常看不見的。你若不認識，看見了也等於沒看見；你若認識了，看不見也看見了。你想要看見菩薩，就要先認識菩薩；你若不認識，就看不見。

不惜於身命  
常護諸佛法  
無我心調柔  
能得如來道

「不惜於身命，常護諸佛法」：這一首偈頌，是說佛在往昔修行的時候，布施身、布施命，不吝惜自己的生命來擁護佛法。我們所有學佛的人，都應該迴光返照，問一問自己是不是也像過去諸佛這樣修道，這樣為求無上菩提道、為擁護佛法，而把自己的身心性命都能不吝惜？這個世界上，沒有一粒微塵那麼多的地方，不是過去諸佛捨身命處！

佛在因地修行的時候，能為半句偈而捨生命，我們是不是能為擁護一部經而能捨生命？什麼因緣，佛為半句偈而捨生命呢？這是釋迦牟尼佛在因地修道的時候，各處不惜生命地去求佛法。這時候就有一個羅剎鬼，唸兩句偈頌，就是半偈，說：「諸行無常，是生滅法。」

待續

have the opportunity to become Buddhas. The Bodhisattva will manifest in the bodies of all living beings in order to teach and transform them.

This noon, a laywoman from Oakland, who has known me for more than a decade, asked, “Aren’t Bodhisattvas the highest and loftiest?” No, Bodhisattvas aren’t high or low, big or small, or good or bad. A Bodhisattva isn’t anything. Because a Bodhisattva wants to become a Buddha, he doesn’t have a self. He doesn’t have any afflictions, joys, or sorrows. He doesn’t have anything. A Bodhisattva is someone whom you are always able to see. He is also someone whom you can’t see. If you don’t recognize him then even if you see him you won’t know it. But if you recognize him then even if you don’t see him, you do. All you have to do is recognize him.

**Sūtra:**

*He has no regard for his body or life,  
as he constantly protects all Buddhadharmas.  
His mind has no self and so he is compliant.  
And so he is able to obtain the Way of the Thus Come One.*

**Commentary**

“*He has no regard for his body or life, as he constantly protects all Buddhadharmas.*” This verse refers to how the Buddha gave up his body and life for kalpa after kalpa. In his cultivation, the Buddha gave up his body and life. He had no regard for his body and life in his protection of the Buddhadharmas.

People who cultivate should return the light and reverse the illumination and ask themselves, “Do I cultivate the Way like the Buddhas of the past did? Am I willing to take my own body, nature, and life and use them to seek the Unsurpassed Bodhi Way and to protect the Buddhadharmas?” There isn’t even a tiny dust mote in this world that isn’t a place where the Buddhas of the past gave up their bodies and lives.

When the Buddha cultivated on the causal ground he gave up his body and life for a half a verse. Would we be willing to give up our bodies and lives in order to protect a Sutra? What were the causes and conditions that led the Buddha to give up his body and life for a half a verse?

When Shakyamuni Buddha was on the causal ground cultivating the Way, he was seeking the Buddhadharmas everywhere. He cherished no regard for his body or life in his search for the Buddhadharmas. One day, a Rakshasa ghost recited two lines of a verse. But he only recited half of it. What was the verse that he recited?

*All activities are impermanent,  
Characterized by production and extinction.*

To be continued