



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
比丘尼恒青校訂

Commentary by the Venerable Master Hua
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「發起大悲心」：什麼叫「大悲心」呢？所謂慈能與樂，悲能拔苦。發起大悲心，就是給眾生一切的樂，拔除眾生一切的苦。這種事情不容易做到，但是我們都要發起這種大悲心！「發」是以前沒有，現在發起來了，現在生出來了；生出這種「無緣大慈，同體大悲」，和這一切眾生都不分彼此。

以前我常常說這個偈頌，這也就是發起大悲心，什麼偈頌呢？就是：

真認自己錯，莫論他人非；
他非即我非，同體名大悲。

「真認自己錯」，要常常的真正認自己的錯；「莫論他人非」，你若有大悲心，就不會去常常討論其他人的對和不對，不討論旁人的不對處，不討論旁人的過錯。「他非即我非」，為什麼要不討論

Commentary:

Produce a mind of great compassion. What is meant by “a mind of great compassion?” Kindness is able to bestow happiness, and compassion is able to pull beings out of suffering. To “produce a mind of great compassion” means that one gives all kinds of happiness to living beings and pulls them out of suffering. It’s not easy to do this kind of thing, but we should all produce a mind of great compassion. To “produce” means that before it wasn’t there, but now it is brought forth. You should: “Give rise to great kindness toward those with whom you have no affinities, and great compassion for those of the same substance.” You don’t discriminate between self and others.

Many times, I have spoken the verse about producing the mind of great compassion. What is this verse?

*Truly recognize your own mistakes,
Don't discuss the faults of others;
Others' faults are my own,
To be one with all beings is called Great Compassion.*

“Truly recognize your own mistakes”; one should constantly and truly recognize one’s own errors. “Don’t discuss the faults of others”; if one has a mind of great compassion, then one won’t always run around discussing whether others are right

旁人的過錯呢？因為你看見旁人的過錯、旁人的罪過，就等於自己的罪過一樣；既然其他人的罪過就等於自己的罪過一樣，那麼就應該生大慚愧、發露懺悔，要很真誠地、很坦白地來懺悔自己的過錯。所以說他非即我非，就是像我自己的不對一樣的。「同體名大悲」，你要是看其他人、其他的眾生，和自己是一樣的、是同體的，這就是個大悲心！

這一首偈頌，我們每一個人都要常常把它記著，身體力行，實實在在去做！這對於修道上是大有幫助的。

「救護諸眾生」：你能以看一切眾生為同體，和眾生同體，那就能救護一切諸眾生；「永出人天眾」：永遠出離這個三界，出離欲界、色界、無色界。好像前邊所說這種善業，你應該去做；「如是業應作」：這種德業，你應該去做；這種道業，你應該去做。

意常信樂佛
其心不退轉
親近諸如來
如是業應作

「意常信樂佛」：你的意念裡邊，要時時刻刻都信樂於佛；「其心不退轉」：在任何的時間，對於修道怎麼樣也不應該退轉。你看，我們現在學佛法學了幾年，天天都聽經聞法，然後自己還想要往後退轉，這就是沒有精進的心。那麼行菩薩道的人，信樂佛法的人，他的心永遠都不退轉的。

「親近諸如來」：親近過去諸佛、現在諸佛、未來諸佛；「如是業應作」：像這樣親近十方三世一切諸佛的德行、道業，這樣子的事，我們時時刻刻都應該去做。

or wrong. Don't talk about what's wrong with others, or the faults of others. "Others' faults are my own"; why shouldn't you talk about other people's faults? It is because you should look at other people's faults as being the same as your own. If one can see one's own faults, then one will produce a mind of great shame and then very sincerely and frankly repent of one's errors.

So the verse says, "Others' faults are my own." Others' faults and my own are just the same. "To be one with all beings is great compassion." The mind of great compassion is being able to see all other living beings as having the same substance as oneself. This verse should be recited and remembered by everyone. Truly and actually practicing it will greatly aid your cultivation.

To save and protect all living beings, if one is able to see oneself as being of the same substance as all living beings, then one will certainly be able to save and protect all living beings. **And to forever leave the multitudes of people and gods**: One forever leaves behind the three realms:

- the desire realm
- the form realm
- the formless realm

This is the karma that should be done. The principles just mentioned should be practiced. This kind of virtuous activity should be carried out. This kind of Way karma should be done.

Sūtra:

*With thoughts of constant faith and joy in the Buddha,
And a mind that never retreats,
One draws near to all Thus Come Ones:
This is the karma that should be done.*

Commentary:

With thoughts of constant faith and joy in the Buddha, in your mind you should have constant faith and joy in the Buddha. *And a mind that never retreats*, at no time in your cultivation of the Way should you retreat. Just look at us now cultivating the Buddhadharma. We cultivate for several years and every day we hear the Dharma, and still, we have thoughts of retreat. If you're this way then you do not have a vigorous mind. People who cultivate the Bodhisattva Way and have faith and joy in the Buddhadharma never turn back.

One draws near to all Thus Come Ones: One draws near to past, present, and future Buddhas. One draws near to all

志樂佛功德
其心永不退
住於清涼慧
如是業應作

「志樂佛功德」：我們志在聖賢，就可以做聖賢；志在英雄豪傑，就可以做一個英雄豪傑；志在偉人哲士，就可以做偉人哲士。只要你有這種志願，將來一定會達到你的目的。那麼，我們現在志在佛的功德，志願佛的功德，好樂佛的功德，我們將來也就可以有佛的這種功德。佛的功德又是什麼呢？佛的功德就是自利利他，自覺覺他。自利圓滿了，就有智慧；覺他圓滿了，就有福德；福德圓滿了，功德也就成就了。所以我們志在佛菩薩所行的功德，我們也就要依照佛菩薩在過去因中所修的種種行門去修行，這樣也就能成就佛的功德。

「其心永不退」：我們學習佛法的人，最要緊的條件，就是要「其心永不退」！如果你今天向前精進，明天就向後退轉，後天再向後退轉；這樣向前精進一天，就向後退了十天，這就所謂的「得不償失」，得著的補不過來失去的。譬如拜佛，你今天叩了三百個頭，然後就到街上去罵三百個人，見著人就罵；這就沒有用了，這就是向後退。又或者，你在這個金山寺是個老修行，啊！出了金山寺，就像個土匪的樣子，或偷牛賊似的，這個偷牛的眼睛各處看，眼睛睜得很大，再或者看更不合乎規矩的事情。這都叫退轉了！

☯待續

Buddhas of the ten directions and three periods of time. ***This is the karma that should be done.*** One should always maintain this virtuous practice, and carry out these beneficial activities. It should be done in this way.

Sūtra:

***With a will that rejoices in the Buddha's merit and virtue,
And a mind that never retreats,
One dwells in pure, cool wisdom:
This is the karma that should be done.***

Commentary:

With a will that rejoices in the Buddha's merit and virtue. People can be sages or outstanding heroes if they are determined to be, and they can also become great men or philosophers if they aim for it. You just have to have the ambition and the determination to do it, and then, in the future, you will certainly attain your goal. Now, we have a resolve to rejoice in the Buddha's merit and virtue, and in the future, we too can come to possess the merit and virtue of the Buddha.

What is the Buddha's merit and virtue? The Buddha's merit and virtue is benefitting oneself and benefitting others, enlightening oneself and enlightening others. When one's own benefit is perfected, there is wisdom. When one's enlightening of others is perfected, there is blessings and virtue. When one's blessings and virtue is perfected, one's merit and virtue is accomplished. Therefore, if we are resolute in the merit and virtue practiced by the Buddhas and Bodhisattvas, and rely on the various practices that they cultivated while on the causal ground, and then cultivate them, we'll be able to accomplish the Buddha's merit and virtue.

And a mind that never retreats, the most important thing for a student of the Buddhadharma is to have a mind that never retreats. If today you're vigorous and tomorrow you retreat and the day after that you retreat even more, then what you obtain doesn't make up for what you lose. For instance, today you bow to the Buddha three hundred times, and then you go outside and scold three hundred people. You scold whomever you see. Then this is of no use; by doing this you are retreating. While in the monastery, you're an old cultivator, but when you leave the monastery, you act like a thief or stare at things with big ox eyes, looking at things that are against the rules. By acting this way, you are also retreating.

☯To be continued