



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
English Translated by the International Translation Institute
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所以佛的功德是無量無邊的。我們信佛的人，就要來學佛，學佛在過去生中所行的菩薩道，不怕一切苦，能忍一切苦。

為什麼不怕苦而又忍苦？因為他知道「受苦是了苦，享福是消福」。他明白這個道理，所以他就勇猛精進，晝夜六時常精進。在這個精進之中，佛難行能行，難忍能忍，難修能修，難捨能捨。人家做不到的苦行，他能做得到；其他人不能忍的困難境界，他能忍；不容易修的苦行，他也去修行去；難讓的，他能讓；就是捨不了的東西，他也能捨，能做人所不能做的。

佛的所行所做，都是損己利人的，對自己沒有什麼好處，但是對其他人可有好處。他把自己忘了去利益其他的人，所以能做人所不能做的。他吃，也是盡吃人所不能吃的；人家不願意吃的東西，他能吃。人家受不了的事，他能受，能忍受。因為這樣

Commentary:

Therefore, the Buddha's merit and virtue is limitless and boundless. We who believe in the Buddha should imitate him in his past cultivation of the Bodhisattva Way, not fearing any suffering, but instead, being able to endure all suffering. Why wasn't he afraid of suffering and able to endure suffering? It's because he knew that:

To endure suffering is to end suffering.

To enjoy one's blessings is to exhaust one's blessings.

He understood this principle, and so he was courageously vigorous during the six periods of the day and night. He was constantly vigorous. What was difficult to practice, he could practice. He could endure what was difficult to endure. He could endure those difficult situations that most people couldn't endure. He could cultivate what was difficult for people to cultivate. He could cultivate the ascetic practices. He could yield when it was difficult to yield. He could give up those things that a person just couldn't give up. He could bear all the things that can't be born. He could give the things that people couldn't give, and he could do the things that people couldn't do. The Buddha could do what others couldn't do.

The things that the Buddha did were to benefit others. He would slight himself in order to benefit others. He never kept any of the good things for himself. He always gave them to others. He forgot himself in

子，所以他才成佛道了。

「常無厭倦心」：佛修六度萬行這種種的法門，常常沒有厭倦的心。我們應該學佛這種堅忍的精神；「堅忍」就是忍不了的也要忍，這個忍是特別堅固的，是非常堅固。學佛這種的精神，連一秒鐘的厭倦心也沒有；我們時時刻刻都要學佛這種修行的法門，這就一秒鐘也不能懈怠、也不能厭倦。不要像某一個人學佛法，學了兩天半，就說對佛法、對佛教厭倦了。那你就厭倦囉！你學佛法生一種厭倦的心，就不會超出三界去。你若想了生脫死，超出這個六道輪迴去，你一定要勤修戒定慧，來息滅貪瞋癡，永遠都不可以有厭倦的心。

你要知道，你學佛法就剛剛再有一秒鐘，你若不厭倦呢，就有進步了，就會開悟了；可是就在這一秒鐘要開悟的時候，你就生了厭倦心了，你這一厭倦，那個悟也就不開了，就錯過這開悟的機會了。就差這一點點，就差這一根頭髮那麼少，就差這一秒鐘的時間，你若不生厭倦心，你就會有成就了；就在這一秒鐘，就在這一念之間，你退心了，就前功盡棄。所以說「一切是考驗，看爾怎麼辦？對境若不識，須再從頭煉！」這樣子，就差一秒鐘，就一個開悟、一個不開悟，一個有智慧了、一個就愚癡了。為什麼？就這一秒鐘，你生了厭倦心，你向後轉了。

「如是業應作」：像這樣的道業、像這樣的德業、像這樣修行的行業，都應該老老實實去做。修道要好好地、老老實實地來修行，不要在修行裏邊找便宜。找便宜就是對自己有好處的事情我就做，對自己沒有好處的事情我就不做，這是不對的！

order to benefit others by doing what others couldn't do. He could eat what others couldn't eat. He could bear the affairs that other people couldn't bear. Because he was that way, he accomplished Buddhahood.

With a mind that is never weary. The Buddha cultivated the Six Paramitas, the ten thousand practices, and various Dharma doors. We should study the Buddha's particularly strong ability to be patient. "Strong ability to be patient" means that his patience was exceptionally strong. He was always without a second's worth of weariness. At all times, we should cultivate the Dharmas of cultivation set down by the Buddha and not rest or grow weary even for a second. For instance, some people cultivate for two and a half days and then say that they are tired of Buddhism. If you get tired of studying the Buddhadharma, you'll never be able to transcend the three realms. If you want to end birth, cast off death, and leap off the turning wheel of the six paths, you must diligently cultivate precepts, samadhi, and wisdom and get rid of greed, hatred, and delusion. It would help if you never became weary. If you are able to study the Buddhadharma without getting weary, you will make progress and eventually open enlightenment.

But, if you become tired even one second before you get enlightened, then you won't become enlightened. Why won't you become enlightened? It's because you've lost the opportunity. You were just off by a little bit, just by a hair, off by one second. You could have had some accomplishment if you hadn't grown weary. It was just in that one second, in one thought, that your mind retreated and lost all the work you had previously done. There is a saying which goes:

*Everything's a test
To see what you will do;
If you don't recognize what's before your face
You'll have to start anew.*

That's what is meant by being off by a hair. The difference between becoming enlightened or not is analogous to gaining wisdom or delusion. Why? Because in that one second, you became tired and retreated.

This is the karma that should be done. This is the kind of virtuous Way karma, the kind of cultivation we should do very dependably and reliably. Don't be like a gambler looking for an easy way to win. In cultivation, one has to cultivate reliably and dependably. Don't