

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

比丘尼恒青校訂

Commentary by the Venerable Master Hua

English Translated by the International Translation Institute

Revised by Bhikshuni Heng Ching

覺悟世界上一切萬事、萬物、萬理，你都能融通了，這樣你就明白佛法了；你若離開世間法，另外再去找一個菩提，再找一個「覺」，那就是好像在兔子頭上找犄角一樣不可能。

這是說明了佛法在世間上，這世間上所有的一切一切都在說佛法呢！沒有一樣不是在說佛法的。但是，你要明白了，就是說佛法；你沒有明白，這就是世間法。

所謂「見事省事出世間，見事迷事墮沉淪」，見著甚麼事，就省悟甚麼事，你就會出這個世界了；如果你見著甚麼境界，就迷在甚麼境界上，轉不過身來，回不過頭來，迷得東西南北都知道了，這樣你一定會墮落的。

這個世間所有一切好的壞的、善的惡的、是的非的，這都是在說法呢，都是叫你醒悟！善人就在那兒說善法，惡人就在那兒說惡法，每一個人都是在那兒現身說法呢，就看你認識不認識。你認識了，就是「佛法在世間，不離世間覺」；你不認識，就是「離世覓菩提，猶如求兔角」。就是這樣子。一個迷，一個覺。迷的是

When you wake up, everything in the world—all the ten thousand things and myriad principles—is clearly understood. “To look for Bodhi apart from the world,”—if you go outside the mundane to search for Bodhi, then it’s as if you were—“Looking for a rabbit with horns.” If you look for a rabbit with horns, you’ll be looking for a long time and still not find what you want.

This clearly says that the Buddhadharma is in the world. Everything within the world is speaking the Dharma. There’s nothing that’s not speaking the Buddhadharma. If you’re able to understand something, then it’s speaking the Buddhadharma. If you don’t understand, then it remains worldly dharma.

If we contemplate matters with proper awareness,

We can transcend the world.

If we are confused by what happens,

We will fall.

If you can understand the things that happen to you, then you’ll be able to transcend the world. But if you’re confused when faced with a situation that turns you around so that you don’t know which way is north, south, east, or west, you’ll definitely fall.

Everything in this world—the wholesome and the unwholesome, the good and evil, right and wrong—is speaking the Dharma. It all depends on whether or not you recognize it. Everybody is speaking the Dharma, but you have to be able to

眾生，覺的是佛。

「佛法」兩個字雖然說是這樣說，但它是微妙難可量的。微，是微細、精微、奧妙。難可量，佛法是微細到極點，奧妙到極點，你不知道它是有多少。你說它多，它又多而不多；你說它少，它又少而不少。你說它多，它又變成一；你說它一，它又變成多。佛法是一多不二，所以就難可量，你沒有辦法可以說出它有一個數量，你沒有法子來量度它；佛法是沒有法子可以忖測的。

佛法的微妙處，就甚麼樣子呢？到那個「言語道斷，心行處滅」，就是言語的道路已經斷了，心行的地方也沒有了。言語道路斷了，也就是離言說相、離文字相、離心緣相、離一切相。所謂「離一切相，即一切法」，就是一切法。這個地方各位要特別注意！離一切相，即一切法；你若不離一切相呢？那你不明白一切法！

這一切法在甚麼地方呢？就在這個世間嘛！你不要跑到天上去找；你若跑到天上去找，那永遠也找不著，因為那個天你上不去的。

可是上天雖難也不難，也不太難的，可以上得去。你看看，現在坐火箭，一下子就到月球去了；能到月球，就不能到天上嗎？可以的！在將來。五百年後，人人都可以上天的，這個是很容易的事情。但是五百年，你沒有機會等了，你等不到五百年後，我也等不到五百年後。

我現在說這個，你不相信嗎？五百年以前，你若對人說：「將來啊，有火箭可以到月球！」他說：「欸，你作夢呢！」你說：「將來人可以坐到飛機上在空中飛！」他說：「哎，沒有這個道理！」

卍 待續

recognize it. If you recognize it, then the Buddhadharma is here in the world, and enlightenment is not apart from the world. If you don't recognize it, you are looking for Bodhi apart from the world, which is like looking for a rabbit with horns. It's just that way. The confused are living beings; the enlightened are Buddhas.

The Buddhadharma is subtle, wonderful, and difficult to measure. "Subtle" means very minute, minute to the utmost, and so wonderful that it's mysterious and inconceivable to the ultimate. And it isn't easy to measure. You don't know how to calculate it. You may say it's many, but it's many and yet not many. You may say that it is few, but it is few and yet not few. If you say that it is many, it changes to one, and if you say that it's one, it changes to many. The one and the many are non-dual. There's just no way that you can use quantitative measures to figure it out. There's no way to fathom it. To which point is the Buddhadharma subtle and wonderful? It extends to the point where "the path of words and language is cut off, and the place of the mind's activity is extinguished."

When "the path of words and language is cut off," words are gone. That state is removed from all speech, all discussion, and all expression. It is apart from terms and expressions, from what the mind thinks, and apart from all marks. You should pay particular attention to this point. To be apart from all marks is what is meant by all dharmas. If you aren't apart from all dharmas, then you don't understand all dharmas.

Where are all dharmas? They are within the world. You don't want to run off to the heavens to find them. If you look for them in the sky, you won't find them because you can't get there.

Although it is difficult to go to the heavens, you might still be able to get there in the future. For instance, we now have rockets that go to the moon. If people can go to the moon, why can't they go to the heavens? In the future, it will be possible. Five hundred years from now, everyone will be able to go into space, which will be really easy. But you can't wait for five hundred years, and neither can I.

I'm telling you this now, but I think some of you don't believe it. If five hundred years ago someone had told you that rockets would go to the moon, you would have said they were dreaming. Or if someone told you that people would be able to fly around the sky in airplanes, you'd have said it was impossible.

卍 To be continued