



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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「爾時，光明過十世界，徧照東方百世界」：在說完了前邊這些偈頌的時候，佛足下所放的光明，又向東方超過十世界那麼多的國土，光照東方一百多個世界。

「南西北方，四維上下，亦復如是」：南方、西方、北方，和東北、西北、東南、西南這四維，再加上方和下方，都是這樣，佛的光明也都過十世界，徧照一百多個世界。

「彼諸世界中，皆有百億閻浮提，乃至百億色究竟天」：在十方的世界裡邊，每一個世界都有百億南瞻部洲，就是南閻浮提有百億那麼多；其中又經過四王天、忉利天、兜率天、夜摩天、化樂天、他化自在天等等，一直到最高的色究竟天，也都有百億那麼多。

「其中所有，悉皆明現」：在這麼多的世界裡，都有佛光徧照；佛的光明，在每一個世界裡都是徧照的。

At that time, when the Buddha had finished the above verses, the **light** from the bottom of the Buddha's feet **passed through this world and everywhere illumined one hundred worlds in the east**. The light from the bottom of the Buddha's feet shone upon a hundred worlds in the east. **It was also like this in the south, west, north**, as well as **the four intermediate directions**—southeast, southwest, northeast, and northwest—**as well as above and below**. The Buddha's light also passed through these worlds and illumined them.

Within each of those worlds there were a billion Jambudvipas. Within all the lands of the ten directions there were a billion Southern Jambudvipas. **Reaching up to a billion Ultimate Form (Akaniṣṭha) heavens**. This means that the light reached up to the Heaven of the Four Kings (Caturmahārāja), the Trayastrimsha Heaven, the Suyama Heaven, the Tushita Heaven, the Transformation of Bliss (Nirmanarati) Heaven, the Heaven of Comfort Gained Through Transformation of Others' bliss (Paranirmi-tavasavatī) and on up. **All of these were clearly revealed in this light**. The Buddha's light illumined so many worlds. The light shone in all those worlds.

Just as in this place, in all the Jambudvipas in all those worlds, **one could see the Thus Come One**, Shakyamuni Buddha, **seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvipas there were**

「彼一一閻浮提中，悉見如來坐蓮華藏師子之座，十佛刹微塵數菩薩所共圍繞」：在每一個閻浮提的世界裡邊，他們全都見著釋迦牟尼佛在那兒，坐在蓮華藏師子座上；有十佛刹微塵數那麼多的菩薩，來共同圍繞釋迦牟尼佛。

「悉以佛神力故，十方各有一大菩薩，一一各與十佛刹微塵數諸菩薩俱，來詣佛所」：什麼原因能這樣子呢？這都是佛用的一種大威神力，所顯現出來的、所示現出來的緣故。所以，在十方世界的每一個世界裡邊，都有一位大菩薩，每一位大菩薩又都帶著有十佛刹微塵數那麼多的菩薩一起同來，到釋迦牟尼佛的菩提座下這個菩提道場。

「其大菩薩，謂文殊師利等」：所謂的這些每一個世界的大菩薩，就是所說的文殊師利菩薩和其他的菩薩等等；「所從來國，謂金色世界等」：他們都是本從自己那個國土來的，這是哪一個國土呢？就是前邊所說的那個十方世界之中，東方金色世界等等。「本所事佛，謂不動智如來等」：這些十方世界的大菩薩，他們本所事奉的佛，就是前邊所說的不動智如來等等。

爾時，一切處文殊師利菩薩，各於佛所，同時發聲，說此頌言：

佛了法如幻
通達無障礙
心淨離眾著
調伏諸群生

「爾時」：在這個時候，「一切處文殊師利菩薩」：在一切處無量的文殊師利菩薩——妙吉祥菩薩。

「各於佛所」：於各位佛的道場中，
「同時發聲，說此頌言」：同時發出聲，說出下邊的偈頌。

「佛了法如幻」：「佛」就是十方三世一切佛，和這個釋迦牟尼佛。「了」

billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva. How is it that they could do all this? It's because the Buddha used his great spiritual power to manifest this state. Each great Bodhisattva was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place. Each great Bodhisattva had Bodhisattvas to the number of fine motes of dust in ten Buddhalands who came with him to Shakyamuni Buddha's bodhi seat.

Their names were Manjushri and others. They came from countries called Golden Colored World and others. They each came from their own countries in the worlds of the ten directions. And the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

Sūtra:

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

The Buddhas understand that dharmas are like an illusion, And have penetrated them without obstruction.

Their minds are pure, Apart from the multitude of attachments, And they are able to subdue all beings.

Commentary:

At that time, in all the worlds of the ten directions, in all the Buddha Way-Places, in the presence of all those Buddhas, the voices of Manjushri Bodhisattva—Wonderfully Auspicious Bodhisattva—in all those places, rang out in unison as they spoke verses: Every Manjushri Bodhisattva in all the Buddhas' way-places in the worlds of the ten directions, at the same time produced an identical sound and spoke the following verses.

“The Buddhas” refers to all the Buddhas of the ten directions and three periods of time, including Shakyamuni Buddha. They understand that all dharmas are like an illusion or a transformation—they have no real substance. The purpose of Dharma is to counteract living beings' bad

就是明了。十方三世一切諸佛，都明了一切諸法如幻如化，沒有實體。這一切諸法，因為是對治一切眾生的毛病，所以要是眾生毛病都沒有了，這個法也就不需要了。法就猶如藥品一樣，眾生因為有病，吃這個藥病好了，就不需要再吃了。所以說，佛明了一切諸法都如幻，非空非有。

「通達無障礙」：「通達」，就是智慧才能通達的；那麼「障礙」，就是愚癡才有障礙。你有這個智德，就會通達。無障礙就是斷德；有斷德，就能把這一切的煩惱都斷了。「通達」是有智慧，「斷煩惱」這就是一個斷德。煩惱都調伏，所以就沒有障礙了；沒障礙，就沒有所著住了。就是有智慧的人，若不明白「諸法如幻」，他就會有一種智的執著，也就是有了法執；你要是沒有能明白無障礙的道理，你就會有障礙，就有一種迷惑的執著。

「心淨離眾著」：你這個心裡頭清淨了，清淨其心了，就能離開智的執著，也離開迷惑的執著；沒有法執，又沒有我執了，這也就離開一切的執著。佛說得很明白：「一切眾生，皆有如來智慧德相，但以妄想執著，不能證得。」所以，你心裡若能沒有無明了，這是清淨了，離開一切的執著了，就沒有障礙了。

「調伏諸群生」：調伏一切諸群生，這是一種恩德，眾生都應該感激佛的恩德。佛有智德、斷德、恩德，這叫「三德秘藏」；這三德圓滿了，所以佛才能調伏一切諸群生；一切諸群生，這就包括九法界所有的眾生。佛能調伏他們，令他們剛強的也不剛強了，愚癡的也不愚癡了；令剛強的都調柔了，愚癡的也都得到智慧了。

☞待續

habits. If living beings didn't have any bad habits, then there would be no use for the Dharma. The Dharma is like medicine. If living beings are ill, they take medicine and then the sickness is cured. Once the sickness is cured, then there is no more use for the medicine. ***The Buddhas understand that Dharmas are like an illusion.*** They aren't empty and yet they aren't there.

And have penetrated them without obstruction. One has to have wisdom to be able to penetrate things. When one is stupid one has obstructions. If you have the virtue of wisdom you can penetrate things. "Without obstruction" is the virtue of cutting off. You cut off all afflictions. Penetration is wisdom and cutting off afflictions is the virtue of cutting off. You want to subdue all afflictions and have no obstructions. With no obstructions then there are no attachments. Even a person with wisdom will have an attachment to knowledge if he hasn't understood that all dharmas are like an illusion. That attachment to knowledge is an example of attachment to dharmas. If one hasn't understood what it means to be without obstructions, that is, if one still has obstructions, then one has confused attachment.

Their minds are pure, apart from the multitude of attachments. If you want your mind to be pure, then you have to leave behind the attachments to knowledge, and all other confused attachments, and be without the attachment to a self or dharmas. You want to leave all attachments. The Buddha said it very clearly:

All living beings have the wisdom and virtuous appearance of the Thus Come One. / It's only because of false thinking and attachments that they're not able to attain it.

If you don't give rise to ignorance in your mind, then your mind is pure. Purity is to be without attachments.

And they are able to subdue all beings. This is the virtue of kindness. The Buddha has three virtues:

- The virtue of wisdom
- The virtue of cutting off
- The virtue of kindness

"All beings" means all the living beings in the nine Dharma realms. He can subdue them and cause those who are stubborn not to be stubborn, and those who are stupid not to be stupid. Those who are stubborn will become gentle and compliant and those who are stupid will obtain wisdom.

☞To be continued