



正法印
PROPER DHARMA SEAL

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

或有見初生
妙色如金山
住是最後身
永作人中月

「或有見初生，妙色如金山」：或者有這麼一個人，見著佛出世的時候。佛生出來，全身都有微妙不可思議的金色，猶如紫金山一樣，很莊嚴的。

「住是最後身，永作人中月」：佛這一次是最後一次的出生，永遠都做人間的月光。月光普照一切水，佛光能普照眾生一切心。前幾天講的：

佛如清涼月，
常遊畢竟空；
眾生心水淨，
菩提影現中。

也就是說的這個道理。

Sūtra:

*Perhaps someone sees him first being born,
His wonderful form like a golden mountain.
Dwelling in his final body,
He eternally acts as a moon among people.*

Commentary:

Perhaps someone sees him first being born. Perhaps there's a person who sees the Buddha being born. *His wonderful form like a golden mountain.* When the Buddha was born, his body had a majestic and inconceivably wonderful color. The Buddha's body is adorned with the color of gold.

Dwelling in his final body. The life in which the Buddha accomplished Buddhahood was when he was born for the very last time. *He eternally acts as a moon among people.* The moon universally illumines all waters and the Buddha's light universally illumines the minds of all living beings. There's a verse which explains this principle very well:

*The Buddha is like the clear, cool moon
Which always roams in empty space;
When the waters in the minds of living beings are pure,
Bodhi manifests within them.*

或見經行時
具無量功德
念慧皆善巧
丈夫師子步

「或見經行時，具無量功德」：佛在一出生的時候就站起來，走了七步，然後一手指天、一手指地，說：「天上天下，唯我獨尊！」在天的上邊，和天的下邊就是人間，唯獨佛是最尊貴的。或者有人見著佛一出生就會經行，就會走路，而具足無量的一切一切的功德，福也具足，慧也具足；「念慧皆善巧」：佛的心有大智慧，所以他說法教化眾生，都是用種種善巧方便的法門；「丈夫師子步」：佛走路的樣子，是大丈夫行，又好像獅子走路一樣的。

或見紺青目
觀察於十方
有時現戲笑
為順眾生欲

「或見紺青目，觀察於十方」：或者有的眾生，就見著佛紺青的眼目，能縱目各處觀察，看這個盡虛空徧法界。

「有時現戲笑，為順眾生欲」：佛本來常在定中，沒有什麼歡喜，也沒有什麼憂愁，是如如不動、了了常明的；可是有時候，佛也會開顏含笑。為什麼佛要開顏含笑呢？就為了要恒順眾生所希望的，恒順眾生所願意見著的。他教化眾生，所以令眾生歡喜、令眾生愛戴他，不會令眾生怕他。所以人人見著佛都是歡喜，沒有見著佛是發脾氣的。

Sūtra:

*Perhaps someone sees the Buddha walking,
Replete with limitless merit and virtue.
His mindfulness and wisdom are wholesome and skillful,
As he steps like a heroic lion.*

Commentary:

At the time when the Buddha was born, he stood up and pointed one hand to the sky and the other to the earth and said, “Between Heaven and Earth, only I am honored.” “Between Heaven and Earth” refers to the gods and humans. “Only I am honored” means that only the Buddha is honored.

Perhaps someone sees the Buddha walking. Just after he was born, he stood up and walked down the path. *Replete with limitless merit and virtue.* His blessings and wisdom are both perfect. *His mindfulness and wisdom are wholesome and skillful.* “His mindfulness” means that inside his mind there is great wisdom. Therefore, when he speaks the Dharma to teach and transform living beings, he uses wholesome and clever expedient Dharma doors. *As he steps like a heroic lion.*

When the Buddha walks down the road he walks like a great hero. And his tread is like that of a lion.

Sūtra:

*Perhaps someone sees his dark purple-blue eyes
Which contemplate the ten directions.
Sometimes he appears as if laughing
In order to accord with living beings' desires.*

Commentary:

Perhaps someone sees his dark purple-blue eyes. Maybe some living beings see the Buddha's dark purple-blue eyes *which contemplate the ten directions.* He contemplates everything and everywhere. He expands his vision so that he can see everywhere throughout empty space and the Dharma Realm.

Sometimes he appears as if laughing. The Buddha is basically always in samadhi and he is never happy or worried. He is “thus, thus unmoving and constantly clear and distinct.” But there are times when the Buddha has to smile. He breaks into a subtle smile. Why? *In order to accord with living beings' desires.* He constantly accords with what living beings hope for and want to see. To teach and transform living beings he causes them to be happy. He causes them to like and esteem him. He doesn't want to cause living beings to be afraid of him. Therefore, people are delighted when they see Buddha. No one loses their temper when they see Buddha.

或見師子吼
殊勝無比身
示現最後生
所說無非實

「或見師子吼」：或者有眾生，見著佛在那兒轉法輪，教化眾生，作大師子吼；永嘉大師說：

「師子吼，無畏說，百獸聞之皆腦裂；香象奔波失卻威，天龍寂聽生欣悅。」

獅子一吼，百獸皆懼，所有一切的獸類都恐懼了。佛說法就猶如師子吼一樣，天魔外道聞而喪膽；一聽見佛說法，就都把膽嚇掉了。所有一切的禽獸，一聽見獅子吼；牠的腦自己就裂開，就頭痛起來了。最大的香象是很有威風的，什麼也不怕；但是獅子一叫，大象也老實了，也失卻牠的威風了。天龍八部一聽見師子吼的聲音，在寂靜處就生起歡喜來。

「殊勝無比身」：佛有三十二相、八十種隨形好，這種特別殊勝的大丈夫身，是沒有可比的。

「示現最後生，所說無非實」：佛示現最後這一生來成佛，他所說的法都是實教的法，實實在在的真實法，是最真實的道理，沒有一點的虛假，所說的法也都對眾生的機。

Sūtra:

*Perhaps someone sees him emitting the lion's roar,
As he, in his supreme and incomparable body,
Manifests his final birth.
That which he proclaims is actual.*

Commentary:

Perhaps someone sees him emitting the lion's roar. Maybe they see the Buddha turning the Dharma Wheel, teaching and transforming living beings, using his great lion's roar. Great Master Yongjia said:

*The roar of the lion is fearless speaking.
When wild beasts hear it their heads split open.
Elephants run wild and lose their awesome bearing,
But gods and dragons listen attentively and delight in body and mind.*

“The roar of the lion is fearless speaking.” As soon as the lion roars the hundred beasts are terrified. When the Buddha speaks the Dharma his voice is just like a lion roaring. All the heavenly demons and adherents outside the way hear it and spill their guts; it scares them badly. “When the wild beasts hear it, their heads split open.” When all the kinds of beasts hear the lion's roar, it makes their heads ache. “Elephants run wild and lose their awesome bearing.” All the gigantic elephants who have such an awesome manner are not afraid of any other sound, but when the lion roars, they are quelled. They lose their awesome air. “But gods and dragons listen attentively and delight in body and mind.” Gods, dragons, and the rest of the eight-fold division are extremely happy when they hear the sound of the lion's roar.

As he, in his supreme and incomparable body, the Buddha has thirty-two marks and eighty minor characteristics and they are particularly sublime. And there is nothing that can compare to his body, which is that of a great hero.

Manifests his final birth. The life during which the Buddha accomplished Buddhahood is also the last time he manifests receiving birth. *That which he proclaims is actual.* At all times he speaks the Dharma of the Actual Teaching. What he says is true, actual, and not false. Therefore, all the Dharma that he speaks always accords with the potentials of living beings, and he always uses the truest principles.