



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

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或有見出家  
解脫一切縛  
修治諸佛行  
常樂觀寂滅

「或有見出家」：或者有的眾生，見著過佛出家。佛為什麼要出家呢？釋迦牟尼佛生在王宮裡邊，是國王的太子、王位的繼承者；他若不出家，在家修行，那有多好！為什麼他要捨棄國榮，把國家的這個光榮都捨了它，把他那麼美貌的一個太太也不要了，他去出家去？因為「富貴修道難」，在富貴的家庭裡邊修行是不容易的，所以他家要出家。出家，有出無明家、出煩惱家、出三界家。煩惱家就是世俗的家，因為他有煩惱，所以要出這個煩惱家。所有的人都有無明，不容易把無明破了，所以要超無明，就要出這個無明家。出三界家，這欲界、色界、無色界都在六道輪迴裡頭，所以要出離三界的家。

#### **Sūtra:**

*Perhaps someone sees him leaving home,  
Becoming liberated from all bonds,  
Cultivating all Buddhas' practices,  
And always delighting in contemplating still quiescence.*

#### **Commentary:**

*Perhaps someone sees him leaving home.* Maybe there was a living being who saw the Buddha leave home. Why did he leave home? When Shakyamuni Buddha was in the royal palace, he was a prince and heir to the throne of the country. You say, “Was it necessary for him to leave home? Wouldn't he have been better off if he had stayed at home and still cultivated? He gave up his wife and country. He gave the glory of his country away. And he didn't even want his wife who was so beautiful.” It's not easy to cultivate when you have wealth and honor, but he wanted to leave home. He left the home of:

- ignorance
- afflictions
- the triple realm

To leave the home of afflictions is to leave the home of worldliness. Prince Siddartha had afflictions and so he wanted to leave them. All people have ignorance and it's not easy to put your ignorance down. But the Buddha wanted to transcend ignorance and get out of the home of ignorance. He also wanted to get out of the home of the Triple Realm.



「解脫一切縛」：不出家，就有一切的束縛像被綁住了似的；有束縛就不自由，不自由就不自在，不自在就有煩惱了。

「修治諸佛行」：佛出家了之後，就修行一切諸佛所修行的行門；「常樂觀寂滅」：佛常常願意參禪打坐，願意得到這種寂滅之樂；觀寂滅，也就是修參禪打坐，用這種清淨的功夫。

或見坐道場  
覺知一切法  
到功德彼岸  
癡闇煩惱盡

「或見坐道場」：或者有人見到佛坐道場。佛出家成就佛道以後，就要在菩提樹下坐金剛道場，來教化眾生；「覺知一切法」：那麼佛開悟成佛了，對一切的佛法都明了了，再來為眾生說這一切法。

「到功德彼岸」：佛已經是福足慧足，功德圓滿了；功德圓滿就是功德已經到無欠無餘了，也不多也不少了，所以到功德的彼岸。「癡闇煩惱盡」：功德圓滿了，所有的愚癡和煩惱都沒有了，都變成菩提了。「癡闇」就是無明。

或見勝丈夫  
具足大悲心  
轉於妙法輪  
度無量眾生

The three realms are:

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

They are all on the wheel of the six paths of rebirth. He wanted to get out of the Triple Realm, becoming liberated from all bonds.

***Becoming liberated from all bonds.*** Your not wanting to leave home shows that you're bound up. When you're bound up you have no freedom. And when you don't have any freedom then you can't have self-mastery. And when you don't have self-mastery, you have afflictions.

***Cultivating all Buddhas' practices.*** After the Buddha left home, he cultivated all the Dharma doors that all Buddhas cultivated. ***And always delighting in contemplating still quiescence.*** "Contemplating still quiescence" means he constantly sat in Chan meditation and used the skill of stillness. He attained the happiness of still quiescence. So it says that he is "always delighting in contemplating still quiescence."

***Sūtra:***

***Perhaps someone sees him sitting in the way place.***

***Enlightening to and knowing all dharmas.***

***Arriving at the other shore of merit and virtue.***

***He exhausts the darkness of stupidity and afflictions.***

***Commentary:***

***Perhaps someone sees him sitting in the way place.*** The Buddha left home and accomplished the Buddha Way sitting in the Way-Place. He was sitting beneath the Bodhi Tree, in the Vajra Way-Place, teaching and transforming living beings. ***Enlightening to and knowing all dharmas.*** When he opened enlightenment and became a Buddha, he understood all Buddha dharmas. Then he went and spoke the Dharma to all living beings.

***Arriving at the other shore of merit and virtue.*** The Buddha is complete with blessings and wisdom and is perfect in merit and virtue. Being perfect in merit and virtue is arriving at the merit and virtue of Nirvana. His merit and virtue were neither in excess of deficient. ***He exhausts the darkness of stupidity and afflictions.*** When merit and virtue are perfected, all delusions and afflictions are gone. They were all gone as the Buddha transformed them into Bodhi.

***Sūtra:***

***Perhaps someone sees him as a victorious hero,***

***Replete with a mind of great compassion,***

***Turning the wonderful Dharma wheel,***

***Crossing over limitless living beings.***

「或見勝丈夫，具足大悲心」：或者有一類眾生，他見著佛現出三十二相、八十種好這樣的勝丈夫相，以大悲心來利益一切眾生。佛具足大悲心，看一切眾生都好像自己的子女一樣，用這種大悲心來教化一切眾生。

「轉於妙法輪，度無量眾生」：佛常轉微妙不可思議的這種法輪；所度的眾生有多少呢？有無量無邊那麼多，沒有人能可以數得過來佛度了多少眾生。

或見師子吼  
威光最殊特  
超一切世間  
神通力無等

「或見師子吼」：或者有人就見著佛說法，猶如師子吼一樣；「威光最殊特」：佛這種大威德、大神通的智慧光明，是最殊勝、最特別的。「超一切世間，神通力無等」：佛這種十力的神通妙用，超越世間所有一切的力量，是沒有人可以比的。

或見心寂靜  
如世燈永滅  
種種現神通  
十力能如是

「或見心寂靜，如世燈永滅」：有的眾生就見著佛常在寂靜中。佛的心常修寂靜法，寂靜法就是寂滅法，也就好像世間一個明燈，永遠在那兒息滅了；息滅就是寂靜。

☞待續

### Commentary:

*Perhaps someone sees him as a victorious hero.* Maybe there is a type of living being who sees the Buddha manifesting the appearance of a great hero. That is, having the thirty-two marks and eighty minor characteristics. **Replete with a mind of great compassion.** He uses a mind of great compassion to benefit all living beings. The Buddha sees all living beings as being the same as his own sons and daughters. He uses the great compassion mind.

*Turning the wonderful Dharma wheel./Crossing over limitless living beings.* How many sentient beings have the Buddha guided through the subtle and inconceivable Dharma Wheel? Countless individuals have been awakened by the Buddha's teachings, a number that is simply immeasurable.

### Sūtra:

*Perhaps someone sees him sounding the lion's roar.*

*His awesome brilliance has no peer.*

*Excelling all in the world.*

*The power of his spiritual penetrations is unequalled.*

### Commentary:

*Perhaps someone sees him sounding the lion's roar.* Some people see the Buddha speaking the Dharma as being like a lion's roar. **His awesome brilliance has no peer.** His great awesome virtue, great, spiritual penetrations, and great wisdom light are unique. They're very special. **Excelling all in the world**—they excel all worldly abilities and powers. **The power of his spiritual penetrations is unequalled.** No one can compare to or equal the wonderful function of the Buddha's spiritual penetrations and his ten powers.

### Sūtra:

*Perhaps someone sees that his mind is still and silent, like a lamp in the world that is forever extinguished.*

*With all kinds of manifestations of spiritual penetrations, the one who has ten powers is able to be like this.*

### Commentary:

*Perhaps someone sees that his mind is still and silent.* Some living beings see the Buddha as always being in still quietude. His mind is always cultivating the Dharma of still quietude. **Like a lamp in the world that is forever extinguished.** The Dharma of still quietude is the same as “still extinction.” It is like a lamp that has gone out forever. “Forever extinguished” refers to still quietude.

☞To be continued