



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。

「種種現神通，十力能如是」：現出來種種的神通，佛有十種的力量（十力），能現出來像前邊所說的種種神通妙用。

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你們剛剛練習講法，不要這麼拖泥帶水地講得太長。你講得太長，一定會有

### 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.

*With all kinds of manifestations of spiritual penetrations.* He manifests all kinds of spiritual penetrations. **The one who has ten powers is able to be like this.** The Buddha has ten kinds of powers and with them he can make appear all the wonderful functioning of spiritual penetrations described above.

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You have just practiced speaking the Dharma, so avoid being too verbose and long-winded. If you speak for too long, some people

人不高興，這是一定的。因為你不會用這個開、合、轉、折的方法。你講的時間短一點呢，那麼人還不覺著怎麼樣不好，講得好也不覺得怎麼樣好，講得不好也覺不出來。你講的時間一久，就會露出來了，大家就不太高興了。所以，講法要有開、合、轉、折。「開」，把主題打開來。「合」，開開了，然後又把它合回來。「轉」，然後又往旁的地方轉一轉。「折」，然後再回來。所以在外邊講，最初練習講的時候不要貪講長，就講扼要、幾句就好了。

還有，在這兒做工的人，不論哪一個都不可以發脾氣；誰若發脾氣，就會有麻煩。尤其想要修道的人，你如果有脾氣，這護法善神就要懲罰你了！所以無論哪一個人有什麼事情，都不要發脾氣；一發脾氣，就會有麻煩。我們這兒現在已經發現了一個做工發脾氣就有了麻煩了的。

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爾時，光明過百世界，徧照東方千世界；南西北方，四維上下，亦復如是。彼一一世界中，皆有百億閻浮提，乃至百億色究竟天；其中所有，悉皆明現。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。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。其大菩薩，謂文殊師利等；所從來國，謂金色世界等；本所事佛，謂不動智如來等。

will undoubtedly lose patience. This could be due to a lack of skill in captivating an audience through the art of opening, closing, transitioning, and returning.

If you speak for a shorter time, then people will not notice how bad your talk was. When you speak well, people may not notice, but when you speak poorly, it's also not truly felt. Speaking at length may lead to revealing your lack of skill, potentially making others uncomfortable.

When speaking the Dharma, it is important to follow the “opening, closing, transitioning, and returning.” “Opening” means introducing the subject matter, while “closing” wraps it up neatly. “Transitioning” smoothly moves on to the next topic, and returning means coming back to the original point. In public speaking, it's best to avoid long speeches and focus on speaking succinctly and to the point.

Also, for those who work here should not lose their temper; if they do, they will be in trouble. Especially for those who want to practice cultivating, if you have a temper, the Dharma Protector God will punish you! Therefore, no matter what happens to anyone, don't lose your temper; if you lose your temper, you will be in trouble. We have found a worker who lost his temper and so he got into trouble.

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**Sūtra:**

**At that time, light passed through one hundred worlds and everywhere illumined a thousand worlds in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below. Within each of those worlds there were a billion Jambudvipas, reaching up to a billion Ultimate Form (*Akaniṣṭa*) heavens. All of these were clearly revealed in this light.**

**Just as in this place one could see the Thus Come One 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 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, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.**

**Their names were Manjushri and others. They came from countries called Golden Colored World and others, and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.**

「爾時，光明過百世界，徧照東方千世界」：在說完了前邊這些偈頌之後，在這個時候，佛足下所放的光明，超過百個世界，又徧照東方有千世界那麼多；「南西北方，四維上下，亦復如是」：在南方、西方、北方、東北、西北、東南、西南這四維，再加上方和下方，也都是這樣，佛的光明也都過百個世界，又徧照千個世界。

「彼一一世界中，皆有百億閻浮提，乃至百億色究竟天」：在這每一個世界裡邊，都有百億個閻浮提，乃至於百億個色究竟天；「其中所有，悉皆明現」：在其中這每一個世界裡邊，也都現出佛的光明。

「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」：在每一個閻浮提裡邊，都能見著釋迦牟尼佛坐在大寶蓮華藏師子寶座上，有十佛刹微塵數那麼多的菩薩，共同來圍繞於佛。

「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」：這都是因為藉著釋迦牟尼佛大威神力的緣故，所以在十方世界的每一個世界都各有一位大菩薩，每位大菩薩都各帶領著十佛刹微塵數那麼多的諸大菩薩，一起來到佛的這個菩提道場金剛寶座的旁邊。

「其大菩薩，謂文殊師利等」：這些大菩薩，就是所說的文殊師利菩薩等等的大菩薩；「所從來國，謂金色世界等」：他們都是本所來國，所從哪一個國土來的呢？就是所說的在東方和金色世界做鄰居的那些個世界；「本所事佛，謂不動智如來等」：這每一位大菩薩，他們本來所親近、供養、事奉的佛，就是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。

☯待續

### *Commentary:*

**At that time**, when the previous verse had been spoken, **light** from the bottom of the Buddha's feet **passed through one hundred worlds and everywhere illumined a thousand worlds in the east. It was also like this in the south, west, north, the four intermediate directions, as well as above and below.**

**Within each of those worlds there were a billion Jambudvīpas, reaching up to a billion Ultimate Form (Akaṅkṣā) heavens. All of these were clearly revealed in this light.** All was clearly manifested within the Buddha's light.

**Just as in this place one could see the Thus Come One, 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 Jambudvīpas there were billions of Thus Come Ones seated in the same way. In all of them, you could see the Buddha seated on his Great Jeweled Lotus Flower Treasury Lion's Throne.**

**Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands.** There was a great Bodhisattva in each world of the ten directions. And every great Bodhisattva brought with him Bodhisattvas to the number of fine motes of dust in ten Buddhalands **who came to the Buddha's place.** They came to the Way-Place of the Buddha, beneath his Vajra Jeweled Lion's throne.

**Their names were Manjushri and others.** These great Bodhisattvas names were Manjushri and others. **They came from countries called Golden Colored World and others.** This means the world in the east called Golden Colored World and all of its neighboring worlds. **And the Buddhas they served were called unmoving wisdom Thus Come One and others.** The Buddhas which each of the great Bodhisattvas originally drew near to and respectfully made offerings to 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.**

☯To be continued