



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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種種諸衆生  
流轉於十方  
如來不分別  
度脫無邊類

「種種諸衆生，流轉於十方」：所有一切種種的眾生，生了又死，死了又生，在輪迴裡頭轉來轉去，乃至於流轉到十方世界去。

「如來不分別，度脫無邊類」：如來是無所分別，不會說在這一方我度，在那一方我就不度；或者和我有緣的我就度，沒有緣的我就不度。不是的！佛不分別一切眾生是十方或是百方，他都度脫；所有的眾生，佛都用方便法門來教化，令眾生發菩提心。

諸佛真金色  
非有徧諸有  
隨衆生心樂  
爲說寂滅法

### Sūtra:

*Each and every living being  
Drifts and turns in the ten directions.  
The Thus Come One makes no discrimination.  
As he crosses over and rescues the boundless kinds of species.*

### Commentary:

*Each and every living being* — All the different kinds of living beings — *drifts and turns in ten directions*. They're born and then die, die, and are then reborn. They whirl within the revolving wheel. They revolve in the six paths throughout the worlds of the ten directions.

*The Thus Come One makes no discrimination*. The Thus Come One doesn't make discriminations and say, "I'll cross over those with whom I have affinities and not the ones with whom I don't." He wouldn't be like that. He doesn't pay attention to what direction they come from *as he crosses over and rescues the boundless kinds of species*. The Buddha uses the Dharma door of expedient means to teach and transform living beings and cause them to bring forth the Bodhi mind.

### Sūtra:

*The Buddha's true golden color  
Does not exist and yet pervades all existence.  
According to that which living beings like, he makes them happy,  
By speaking for them the Dharma of still quiescence.*

「諸佛真金色，非有徧諸有」：諸佛的相好是真金色的相好，他可不是有形有相的，不像眾生這樣是有形相的。佛雖無形相，可是他能徧於一切的三界二十五有；無論哪一界，佛都可以去教化眾生。

「隨眾生心樂，為說寂滅法」：佛不以有相現相去教化眾生，他是以非有現有的境界，隨一切眾生心之所願意、所歡喜的，為他們來說清淨無為這種寂滅之法，也就是常、樂、我、淨這種法。

爾時，光明過千世界，徧照東方十千世界；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。

「爾時，光明過千世界，徧照東方十千世界；南西北方，四維上下，亦復如是」：在這個時候，佛足下所放的光明，又向東方超過千個世界，徧照東方十千世界那麼多的國土；在南西北方，四維上下，也都是這樣子。

「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，乃至於有百億個色究竟天，有這麼多的數目；「其中

**Commentary:**

*The Buddha's true golden color* — the golden color which adorns the Buddha's body — **does not exist and yet pervades all existence.** His existence isn't like that of living beings who have shape and form, and yet he pervades all existence. He can pervade the three realms and twenty-five existences. He can go to any realm to teach and transform living beings. He uses the state of "not existing and yet making appearing to exist."

*According to that which living beings like, he makes them happy by speaking for them the Dharma of still quiescence.* He says the pure, unconditioned Dharma of still quiescence is the Dharma of permanence, bliss, true self, and purity.

**Sūtra:**

**At that time, the light passed through a thousand worlds and everywhere illumined ten 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 (Skt. Akaniṣṭha) 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 Jambudvīpas 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 Buddha lands, 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.

**Commentary:**

**At that time, the light passed through a thousand worlds.** At that time, the light emitted from the soles of the Buddha's feet went to the east across a thousand worlds **and everywhere illumined ten thousand worlds in the east.** It illuminated that many countries. **It was also like this in the south, west, north, the four intermediate directions, as well as above and below.**

所有，悉皆明現」：在其中這每一個世界裡邊，也都現出釋迦牟尼佛在菩提樹下坐道場的樣子。

「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，又都見著釋迦牟尼佛在那兒坐蓮華藏師子之座，有十佛刹微塵數那麼多的菩薩共同來圍繞著佛。

「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」：都是藉著佛威神力的緣故，所以在十方每一個世界都各有一位大菩薩，每位大菩薩又各帶領著十佛刹微塵數那麼多的諸菩薩，一起都到釋迦牟尼佛這個菩提道場來。

「其大菩薩，謂文殊師利等」：其中的這些大菩薩，就是所說的文殊師利菩薩等等；「所從來國，謂金色世界等」：他們所從來的國土，就是所說的金色世界等等；「本所事佛，謂不動智如來等」：每一位菩薩本來所事奉的佛，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。

「爾時，一切處文殊師利菩薩」：在這個時候，於一切處所有佛道場裡的文殊師利菩薩的分身，「各於佛所，同時發聲，說此頌言」：都在他所事奉的那個佛的地方，同時發出聲音，說出下邊這些偈頌：

發起大悲心  
救護諸衆生  
永出人天衆  
如是業應作

**Within each of those worlds, there were a billion Jambudvipas, reaching up to a billion Ultimate Form (Skt. Akaniṣṭha) heavens. All of these were clearly revealed in this light. They manifested before Shakyamuni Buddha sitting beneath the Bodhi tree in the Way Place.**

**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 One seated in the same way.**

**Because of the spiritual power of the Buddha, in each of the ten directions, there was a great bodhisattva. Each one of the ten directions had its own 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. They all arrived at Shakyamuni Buddha's way place.**

**Their names were Manjushri and others. They came from countries called the golden-colored world and others, and the Buddhas they served were called Unmoving Wisdom Thus Come One and others. Each Bodhisattva had a Buddha they originally served, called Unmoving Wisdom Buddha and many 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.**

#### ***Commentary:***

**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. In each of the Buddha's way places, Manjushri Bodhisattva's division bodies spoke in unison the following verses.**

#### ***Sūtra:***

***Produce a mind of great compassion.  
To save and protect all living beings.  
And to forever leave the multitudes of people and gods.  
This is the karma that should be done.***

待續

To be continued