



正法印  
PROPER DHARMA SEAL

# 大方廣佛華嚴經淺釋

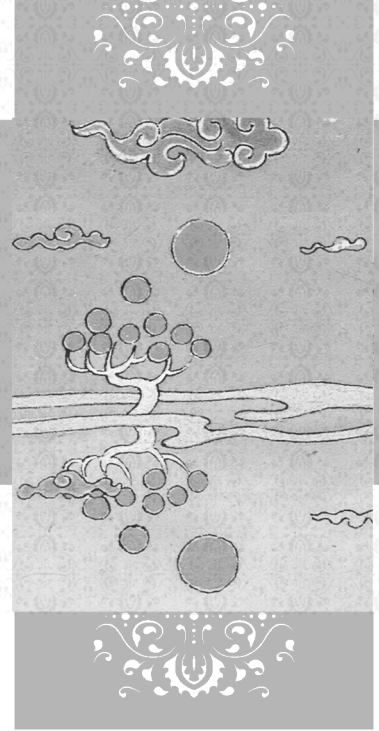
The Flower Adornment Sutra  
with Commentary

## 【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  
比丘尼近經校訂

Commentary by the Venerable Master Hua  
English Translated by the International Translation Institute  
Revised by Bhikshuni Jin Jing



「悉以佛神力故」：這完全是以佛的大威神力的緣故，「十方各有一大菩薩」：在十方的世界中，各有一位大菩薩。若以娑婆世界為主，十方世界就為客；以十方世界為主，娑婆世界就為客。所以各有一大菩薩，「一一各與十佛刹微塵數諸菩薩俱，來詣佛所」：每一位大菩薩，都和十佛刹微塵數那麼多的菩薩一起，都到釋迦牟尼佛這個道場來。

「其名曰」：這十位菩薩的名字，就有這位「文殊師利菩薩」，又有「覺首菩薩」，又有「財首菩薩」，又有「寶首菩薩」，又有「功德首菩薩」，又有「目首菩薩」，又有「精進首菩薩」，又有「法首菩薩」，又有「智首菩薩」，又有「賢首菩薩」。

是諸菩薩，所從來國，所謂金色世界、妙色世界、蓮華色世界、蒼

### Commentary:

**Because of the spiritual power of the Buddha—**They all relied on the Buddha's awesome spiritual power. **In each of the ten directions, there was a great Bodhisattva.** In every land in the ten directions, there is a great Bodhisattva. Those who are hosts in the Sahā World are companions in the lands of the ten directions. Those who are companions to the Sahā World are hosts in the lands of the ten directions. **Who together with the Bodhisattvas to the number of fine motes of dust in ten Buddhalands—**in ten Buddhalands there are Bodhisattvas as many as fine motes of dust, **who came to the Buddha's place.** They all arrived at Shakyamuni Buddha's Wayplace.

**Their names were Mañjuśrī Bodhisattva, Enlightened Leader Bodhisattva, Wealthy Leader Bodhisattva, Jeweled Leader Bodhisattva, Merit and Virtue Leader Bodhisattva, Vision Leader Bodhisattva, Vigorous Leader Bodhisattva, Dharma Leader Bodhisattva, Wisdom Leader Bodhisattva, and Worthy Leader Bodhisattva.**

### Sūtra:

**These Bodhisattvas all came from their own countries, that is to say, from the Golden Colored World, the Wonderful**

萄華色世界、優鉢羅華色世界、金色世界、寶色世界、金剛色世界、玻璃色世界、平等色世界。

「是諸菩薩，所從來國」：在前邊所講的這個各位大菩薩，每一位菩薩，都從他自己的國家來到佛的道場，來聽佛說法，做佛的影響眾。這十位菩薩是從什麼地方來的呢？這些個世界在前邊（註：〈如來名號品〉）已經說過，就是所說的：有這個「金色世界」，在東方；有這個「妙色世界」，在南方；又有這個「蓮華色世界」，在西方；又有這個「薔萄華色世界」，在北方；又有「優鉢羅華色世界」，是在東北方；又有這個「金色世界」，是在東南方；又有這個「寶色世界」，是在西南方；又有這個「金剛色世界」，在西北方；又有這個「玻璃色世界」，是在下方；又有這個「平等色世界」，是在上方。那麼，十方世界的菩薩，都來到這個華嚴法會菩提道場，聽佛說法。

此諸菩薩，各於佛所，淨修梵行。所謂：不動智佛、無礙智佛、解脫智佛、威儀智佛、明相智佛、究竟智佛、最勝智佛、自在智佛、梵智佛、觀察智佛。

「此諸菩薩」：前邊所提出來的這十位大菩薩，他們都是久遠劫以前已經就修菩薩道、利益一切眾生了。他們在所有諸佛的前邊，都是廣修供養的、禮敬諸佛的、稱讚如來的。

所以說，在「各於佛所，淨修梵行」：他們又很小心地修這個清淨的行門，時時刻刻都迴光返照、反求諸己，令自己這個心不放逸，不那麼隨隨便便的不守規矩。

「淨修」就是把一切染污的念頭斷了；「梵行」就是修清淨行。「淨

Colored World, the Lotus Flower Colored World, the Champaka Flower Colored World, the Utpala Flower Colored World, the Golden Colored World, the Jeweled Colored World, the Crystal Colored World, the Crystal Colored World, and the Equally Colored World.

#### *Commentary:*

**These Bodhisattvas all came from their own countries.** The great Bodhisattvas have come from their own countries and arrived at the Wayplace of the Buddha to listen to the Dharma. They made up the Buddha's influential assembly. Each of them came from his own country, **that is to say, from the Golden Colored World** in the east, **the Wonderful Colored World** in the south, **the Lotus Colored World** in the west, **the Champaka Flower Colored World** in the north, **the Utpala Flower Colored World** in the northeast, **the Golden Colored World** in the southeast, **the Jeweled Colored World** in the northwest, **the Crystal Colored World** below, and **the Equally Colored World** above. From all these worlds of the ten directions, these Bodhisattvas have come to the Avatamsaka Dharma Assembly in the bodhimanda, to listen to the Buddha speak the Dharma.

#### *Sūtra:*

**In the presence of the Buddhas, all of these Bodhisattvas cultivated Brahma practices. Specifically, Unmoving Wisdom Buddha, Unobstructed Wisdom Buddha, Wisdom of Liberation Buddha, Awesome Deportment Wisdom Buddha, Wisdom of Understanding Marks Buddha, Ultimate Wisdom Buddha, Superior Wisdom Buddha, Wisdom of Self-Mastery Buddha, Brahma Wisdom Buddha, and Contemplating and Investigating Wisdom Buddha.**

#### *Commentary:*

**In the presence of the Buddhas, all of these Bodhisattvas cultivated Brahma practices.** "Bodhisattva" here, refers to all of the great Bodhisattvas whose names were just mentioned. They are those who from many kalpas past have been cultivating the Bodhisattva path and benefitting living beings. They've been with Buddhas for a long time and have extensively made offerings, respected, and praised all the Thus Come Ones.

They very carefully cultivated pure practices. At all times,

修梵行」，也就是專心致志，令這個雜念不生。這個「淨」就有一點掃除的意思；就好像房間裏頭不乾淨了，你用一個笤帚把它打掃乾淨了，或者用一個吸塵機來把塵污給吸淨、吸沒有了。淨修也就是這樣子。什麼叫「塵污」呢？就是我們的邪知邪見、狂心野性；我們這些不守規矩的思想，這都要淨修的，都要把它收拾乾淨了。房間裏有灰塵，我們知道把它掃乾淨了；可是我們心裏這麼多骯髒的妄想、雜念，若不把它掃乾淨了它，這個菩薩道就永遠都不會成功的！所以菩薩，就是時時刻刻都要迴光返照，要生覺悟的念頭，這就是淨修梵行！

對他們所親近的這些十方世界的佛，「所謂」：就是所說的：

「不動智佛」：這一位佛在常寂光中寂然不動，雖然寂然不動，但是他遍知一切；他有正知又有徧知，所以他的智慧是非常之大。這個不動的智慧佛，其實我們所有的人都具有這種不動的智慧，可是人人就是把它忘了；好像作夢的時候，自己所有的學問就都不會用了。所以這一位不動智佛，能令我們眾生都想起來我們本有這種不動的智慧。

「無礙智佛」：又有無礙智佛。他是最有智慧的一位佛，是無障礙的智慧。這種無障礙的智慧，也是我們人人本具、各各不無的；不僅僅就這位佛有這種智慧，我們眾生也是有這種智慧，也是就不會用了。

「解脫智佛」：又有解脫智佛。這位佛有解脫的智慧，解脫也就是離一切障礙，得到真正的自由了。這種解脫的智慧，也是我們每一個人都具有的；但是就因為我們有執著、有妄想，把這個解脫智也都放到一邊不用它了，所以就不能解脫了。

they returned the light to reflect upon themselves. They were introspective so that their minds were not lax, nor did they casually ignore the disciplines.

“Brahma practices” refers to cutting off all defilements and cultivating pure practices. It means focusing the mind so that one does not give rise to extraneous thoughts. Here “pure” also means “to sweep.” It is like sweeping the floor in a dirty room or using a vacuum cleaner to clean up the dust and defilement. Cultivating purity is also like this.

What is meant by “dirt and defilement?” This just refers to wrong knowledge, wrong views, and our wild and crazy mind. Our thoughts that break the rules should also be cleaned up. We know how to clean our house when it is dirty. However, if we do not sweep the defiled, false or scattered thoughts from our minds, we will never be successful in cultivating the Bodhisattva path.

At all times, Bodhisattvas return the light to reflect within. You should always have thoughts of awakening. This is to cultivate Brahma practices purely.

The Bodhisattva draws near to the Buddhas of the ten directions. They include **Unmoving Wisdom Buddha**. This Buddha is still and unmoving. He is still and unmoving in the still, eternal light. Although still and unmoving, he is all-knowing and all-pervasive; he has extremely great wisdom. All of us are replete with the same unmoving wisdom as Unmoving Wisdom Buddha, but we have forgotten this. It’s like when we’re in a dream, all of our knowledge becomes useless. Unmoving Wisdom Buddha enables living beings to remember their own inherent, unmoving wisdom.

**Unobstructed Wisdom Buddha.** This Buddha is the wisest, with unimpeded wisdom. Everyone is replete with unobstructed wisdom. It’s not just this Buddha who has this kind of wisdom. All living beings also have this kind of wisdom, but they don’t know how to use it.

**Wisdom of Liberation Buddha.** This Buddha has the insight of liberation. “Liberation” means leaving behind all obstructions to be truly free. Everyone is replete with the wisdom of liberation. However, because we have attachments and false thinking, we ignore it, and do not apply this wisdom of liberation, and therefore, we cannot be liberated.