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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
比丘尼近經校訂

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「見心無所生」：你雖然發這些迴向心，可是你還要行所無事，要像沒有這麼回事似的，不要執著你有所迴向。所有的迴向，我們本來就應該這樣做！所以你要見你自己並沒有發出迴向的這個心；也就是要把迴向有了功德了的這種心破了它，破這種執著。

「當獲大名稱」：你能沒有這種執著了，你將來也可以得到最大名稱的一個人；大名稱，也就是佛。

衆生無有生
亦復無有壞
若得如是智
當成無上道

「衆生無有生」：你要是明白一切諸法的實相，那麼，你就見佛也是不生不滅的，見眾生也是不生不滅的；因為心、佛、眾生都是不生不滅的。你能明白這種的理，「亦復無有壞」：它無有生，所以就無有壞；因為不生，所以也就不壞。

「若得如是智」：你若有這種的

If one resolves to make transference *and sees the mind as not coming into being*. Although one dedicates merit, one shall do it as if nothing is going on and not be attached to the dedication itself. This is how it is done. Therefore, observe if you have brought forth the mind of dedication and yet at the same time, see through and break free from the thought and attachment that dedication creates merit.

If one can be free of such attachments *then one will obtain great renown*. In the future, it is possible for one to become a person with great renown, the Buddha.

Sutra:

*Living beings do not come into being nor do they cease to be.
If one attains such wisdom,
One will realize the unsurpassed path.*

Commentary:

Living beings do not come into being. If you understand the true character of all dharmas, you will see that the Buddha does not come into being nor ceases to be. The same applies to living beings because the mind, the Buddha and the living beings do not come into being nor do they cease to be. If you comprehend this principle, *nor do they cease to be*. As it is not produced, it is also not destroyed.

智慧，也就是沒有執著了。沒有一個我，也沒有一個我所；沒有一個能修，也沒有一個所修。「如是智」，你有像這樣的智慧，「當成無上道」：你也應該能成就這樣無上的佛果、無上的道果。

一中解無量
無量中解一
了彼互生起
當成無所畏

「一中解無量，無量中解一」：「一」就是少，「無量」就是多。但是，「多」不自多，「一」不自一；一散為多，多又復為一。所以「一生無量」，就一不自一了；「無量又歸一」，無量還是從一生出來的，所以多也不自多了。這是互相生起、互相無礙了。所以說一中解無量。無量是從什麼地方來的呢？從一那兒來的。如果沒有一，也就沒有無量；沒有無量，也就沒有一。沒有「一」，那是個什麼？就是那個「○」了。「無量中解一」，在這「無量」裡邊，你要能明白這個「一」。

「了彼互生起，當成無所畏」：你若能明白一生無量、無量還歸一，它們彼此互相生起，一即是多、多即是一的這種道理，你很快也就會成為無所畏的這麼一個人了。無所畏的一個人，最低限度也是大菩薩；若再往上說，也就是究竟成佛了。

爾時，光明過此世界，徧照東方十佛國土；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。

如此處見佛世尊坐蓮華藏師子之座，十佛刹微塵數菩薩所共圍繞；彼一一世界中，各有百億閻浮提、百億如來，亦如是坐。

If one attains such wisdom, one will realize unsurpassed wisdom. If you have this kind of wisdom, there is no more attachment. There is no self and what belongs to a self; there is no cultivator and what is cultivated. With such wisdom means one shall realize the unsurpassed fruition of Buddhahood.

Sutra:

Understanding that one includes infinity, infinity is within one, and both arise mutually, one will attain to fearlessness.

Commentary:

Understanding that one includes infinity, infinity is within one. One is few; infinity is many. However, many is not just many and one is not just one. One unfolds into many and many returns to one. Therefore, one produces many. So, one is not just one. Many returns to one and it is produced from one. Therefore, many is no longer many. This is the case that one and many mutually arise without obstruction. That's why it says *one includes infinity*. Where does infinity come from? It comes from one. Without one, infinity does not exist. Without infinity, one does not exist either. What happens when one does not exist? It is zero. So, it says, "*infinity is within one.*" From infinity, you need to understand one.

And both arise mutually, one will attain to fearlessness. They arise interdependently. If you understand that one is many and many is just one, you will quickly become a fearless person, who at the minimum is a great Bodhisattva. Ultimately, it points to the realization of Buddhahood.

Sutra:

At that time, light shines through this world and illumines everywhere the ten Buddhalands of the east and likewise in the south, west, north, the four intermediate directions, as well as above and below. In each of these worlds exist ten billion of Jambudvipas, reaching up to ten billion of Heaven of Ultimate Form (Skt. Akaniṣṭha). Everything in these worlds is clearly revealed.

Just as in this place, one can see the Buddha, the World Honored One, seated on a lion throne of Lotus Flower Treasury, circumambulated by Bodhisattvas as many as

「爾時，光明過此世界，徧照東方十佛國土」：就是文殊師利菩薩說了這些偈頌之後，佛由足下所放的光明又超過這個世界，徧照到東方十佛所有的國土。

「南西北方，四維上下，亦復如是」：在這個世界的南邊、北邊、西邊、四維（註：東南、西南、西北、東北）、上方、下方，也都是這個樣子，都是佛光照耀。

「彼一一世界中，皆有百億閻浮提，乃至百億色究竟天」：「乃至」是超略之詞。在這所有的世界裡邊，每一個世界都有百億那麼多的閻浮提，乃至百億的色究竟天，中間經過了很多很多的天，好像四王天、忉利天、夜摩天、兜率天等，每一種天也都有百億那麼多。

「其中所有，悉皆明現」：所有這些閻浮提，以至於色究竟天，所有這一切世界的眾生，都見著佛在那兒放光。

「如此處見佛世尊坐蓮華藏師子之座，十佛刹微塵數菩薩所共圍繞」：就好像在這個娑婆世界，見著佛世尊在蓮華藏師子座上結跏趺坐，有十佛刹微塵數那麼多的菩薩來圍繞著佛一樣；「彼一一世界中，各有百億閻浮提、百億如來，亦如是坐」：在十方每一個世界裡邊，也都各有百億那麼多的閻浮提，也都各有百億那麼多的如來，那麼也都像娑婆世界這位佛在這兒坐道場是一樣的，都是見到釋迦牟尼佛這個法身坐在蓮華藏師子之座。這就好像什麼呢？就好像一個人的身體，能同時在很多面鏡子裡照出來一樣；佛在這兒說法，其他微塵數那麼多的世界也都好像有一面鏡子，令眾生都見著佛在那兒轉法輪。

☯待續

particles of dust in ten Buddhalands. In each of those billions of Jambudvipas, billions of Thus Come Ones are also seated in the same way.

Commentary:

At that time, light shines through this world and illumines everywhere the ten Buddhalands of the east. After Manjushri Bodhisattva spoke these verses, the light the Buddha emitted from the bottom of his feet passed through this world and pervaded ten Buddhalands in the east.

And likewise in the south, west, north, the four intermediate directions, as well as above and below. The Buddha's light shines everywhere.

In each of these worlds exist ten billion of Jambudvipas, reaching up to ten billion of Heavens of Ultimate Form (Skt. Akaniṣṭha). That means it passed through many heavens such as the Heaven of the Four Celestial Kings (Skt. Caturmahārājakayikas), the Trayastrimsha Heaven, the Suyama Heaven, Tushita Heaven, etc. The number of each type of heaven is as many as ten billions. **Everything in these worlds is clearly revealed.** All living beings in Jambudvipas, up to the Heaven of Ultimate Form see that the Buddha was emitting light.

Just as in this place, one can see the Buddha, the World Honored One, seated on a lion throne of Lotus Flower Treasury, circumambulated by Bodhisattvas as many as particles of dust in ten Buddhalands. It is just like in the Saha World, seeing the Buddha, the World-Honored One, sitting in full lotus posture on the Lion Throne of Lotus Flower Treasury, being circumambulated by Bodhisattvas as many as particles of dust in Ten Buddhalands.

In each of those billions of Jambudvipas, billions of Thus Come Ones are also seated in the same way. In every world of the ten directions, there are ten billion Jambudvipas, each of which has ten billion Thus Come Ones sitting in the Bodhimanda just like the Buddha in the Saha World. All living beings see Shakyamuni Buddha's Dharma-body sitting on the lion throne of the Lotus Flower Treasury. What is it like? It is like a person's body being reflected in many mirrors. As the Buddha is speaking Dharma here, it is like a mirror, in each of the worlds as many as particles of dust, reflecting the Buddha turning the Dharma wheel for living beings.

☯To be continued