



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

Commentary by the Venerable Master Hua

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以彼智慧心  
破諸煩惱障  
一念見一切  
此是佛神力

「以彼智慧心，破諸煩惱障」：  
「彼」也就是說的諸佛。以諸佛的智慧力量，能破除所有眾生的煩惱障。眾生的煩惱有八萬四千，佛就說八萬四千的法門，就是來對治眾生的八萬四千的煩惱。把煩惱障化了，就變成智慧心了。佛有智慧心，所以能破眾生的煩惱障；眾生的煩惱障化了，就契合諸佛的智慧心，和諸佛的智慧心是一樣了。眾生為什麼不能和佛一樣有智慧？就因為有煩惱障！所以煩惱障一化了，智慧心就現前了。

「一念見一切」：在一念之中，就具足八萬四千的法門；在一念之中，就能化除八萬四千的煩惱障。怎麼有這樣子的力量呢？

「此是佛神力」：這是佛的大威神力在幫助你、加持你。只要你自己有一個改惡向善的心、能有一個迴小向大的心、能有一個修行一切法門的

*Sūtra:*

*Using the mind of wisdom  
to smash all afflictions and obstacles,  
in one thought he could see all.  
This is the spiritual power of the Buddha.*

*Commentary:*

*Using the mind of wisdom.* This is referring to the wisdom in the minds of all Buddhas. They use the strength of that wisdom *to smash all afflictions and obstacles.* Living beings have 84,000 kinds of afflictions, and so the Buddha spoke 84,000 Dharma doors to counteract them. We should transform the afflictions and obstacles into the mind of wisdom. The Buddhas have a mind of wisdom and so they can smash through living beings' afflictions and obstacles. When living beings' obstacles and afflictions are transformed, then they tally with the wisdom of all Buddhas. Why is it that all living beings aren't Buddhas? It's because of their obstacles and afflictions. As soon as you can transform your afflictions your wisdom will appear.

*In one thought he could see all.* Just a single thought is replete with 84,000 Dharma doors, and within a single thought you can transform the 84,000 obstacles and afflictions. Where does the power to do this come from? *This is the spiritual power of the Buddha.* It's the great spiritual powers of the Buddha that are able to help and support you. All you have to do is wish to

心，就能有這樣子的感應。這就是諸佛的大威神力。

擊於正法鼓  
覺悟十方刹  
咸令向善提  
自在力能爾

「擊於正法鼓」：「擊」就是打，這個打不是真打，也並不是真正有這個鼓；這只是一個假名、一個比喻。佛轉大法輪，就好像打一個大鼓一樣；打正法鼓，就是轉正法輪。這個正法鼓為什麼要把它打響呢？

「覺悟十方刹」：這個「刹」字是一個國土，是一個刹海，就是塵刹國土。就是為了要覺悟十方刹土的眾生；就是令他們不要睡覺了，wake up（醒來）。覺悟，不是一定說就成佛了，還沒到這個程度上。那麼令他們醒了，然後幹什麼呢？

「咸令向善提」：「咸」是完全；「令」是使令；「向」就是對著。令他們全部都醒了，然後幹什麼呢？就使令他們全都發菩提心，向善提道走。「自在者」就是佛，佛是無在無不在，所以說「自在」。能擊正法鼓來覺悟十方一切眾生，令他們發大菩提心；這是誰的力量呢？

「自在力能爾」：這都是佛的自在神力，能以這樣的覺悟一切眾生。

不壞無邊境  
而遊諸億刹  
於有無所著  
彼自在如佛

change from the bad to the good; to turn from what is small and go towards what is great; to cultivate all Dharma doors. Then you can have this kind of response.

*Sūtra:*

*He beats the proper Dharma drum to enlighten those in the lands of the ten directions, so all are caused to go towards Bodhi. The power of self-mastery can achieve this.*

*Commentary:*

He beats the Proper Dharma Drum. This is a metaphor for speaking the Dharma. There is a huge drum in heaven that can be heard anywhere in the Triple Realm. But the drum referred to here isn't a real drum. What's meant is that when the Buddha turns the great Dharma Wheel it's as if he is beating a big drum. So, the expression "beating the Proper Dharma Drum" refers to turning the great Dharma Wheel. Why is the Proper Dharma Drum beaten?

In order *to enlighten those in the lands of the ten directions*. The word "lands" means countries—a sea of lands like dust motes. One can enlighten living beings in the lands of the ten directions by beating the Proper Dharma Drum.

There are lots of different kinds of enlightenment. To enlighten all living beings in the lands of the ten directions is to cause them not to sleep. Enlighten can mean to wake up. It doesn't just mean to become a Buddha. You may not have gotten to that level yet. Then what will they do after waking up?

*So all are caused to go towards Bodhi.* All living beings are caused to bring forth the Bodhi mind. By whose strength does this come about? It comes from self-mastery, and you could say that it means the Buddha's strength. There is no place where the Buddha is or where he isn't.

*The power of self-mastery can achieve this.* The Buddha is able to do this because of the spiritual power of self-mastery. He has the power to enlighten all living beings.

*Sūtra:*

*His state is indestructible and has no boundaries, And he can roam through billions of lands. Toward existence he has no attachment, And he is comfortable like the Buddha.*

「不壞無邊境」：「不壞」也就是不動，不動本體。本體不動，無邊的境界也都不壞；不是說好像我們人到這個地方，那一個地方就沒有我們這個身體了。佛是不動道場，而周徧法界；佛是不動他在菩提樹下這個法身的道場。

「而遊諸億刹」：雖然不動道場，這個本體不動，可是法身能到所有無邊無量那麼多的諸佛刹土；億萬的諸佛刹土，佛都現身到那兒。

「於有無所著」：雖然周徧法界，但是本體不動，也不是說另外有一個有、無；他是有而非有，無而非無。所以於這個有也不著，於無也不著。於有不著，就是真空；於空不著，就是妙有。所以這「無所著」，於空也不著，於有也不著，都是無所著的。

「彼自在如佛」：能這樣子得到一切自在的人，一切自在也就如同佛所證的果位是一樣的了。

諸佛如虛空  
究竟常清淨  
憶念生歡喜  
彼諸願具足

「諸佛如虛空」：佛的法身是無相的，雖然無相，可是還有一個比喻，就比喻如虛空。虛空徧滿一切處，就是有物質的地方，虛空也沒有少一點點；沒有物質的地方，虛空也沒有多一點點，這叫「無欠無餘」。「無欠」就是不少一點點，「無餘」就是不多一點點；也就是不增不減、不生不滅、不垢不淨這種的境界。

☯待續

### Commentary:

***His state is indestructible and has no boundaries.*** In this passage, “indestructible” also has the meaning of unmoving. The Buddha’s basic substance doesn’t move and his boundless states are all indestructible. He’s not like us, who can’t be in two places at the same time. The Buddha remains unmoving in the Bodhimanda and yet can completely pervade the Dharma Realm. He doesn’t move from beneath the Bodhi tree, the Way place of his Dharma body. ***And he can roam through billions of lands.*** Although he doesn’t move from the Bodhimanda—his original substance doesn’t move—he’s able to go to limitless and boundless billions of Buddha-lands. He manifests a body and goes to those places.

***Towards existence he has no attachment.*** Although the Buddha completely pervades the Dharma Realm, his original substance remains unmoving. It isn’t that in addition to existence there is yet another existence.

*Existent and yet not existent.*

*Not existent and yet existent.*

Therefore, one shouldn’t become attached to existence or non-existence. True emptiness is being unattached while in existence. And wonderful existence is being unattached to emptiness. So, “no-attachment” means that one doesn’t get attached to emptiness or existence. ***And he is comfortable like the Buddha.*** If you can be without attachment to emptiness or existence, then you’ll be able to attain all self-mastery, which is the same level of attainment as the Buddha.

### Sūtra:

***All Buddhas are like empty space,  
ultimately and eternally pure.***

***By always remembering to bring forth happiness,  
all of one's vows are completed.***

### Commentary:

***All Buddhas are like empty space.*** The Buddha’s Dharma body has no appearance. Although it is said to have no appearance, still an analogy can be made to empty space. Empty space fills all places. In a place that is occupied with some kind of substance, emptiness hasn’t decreased. And in places that aren’t occupied with anything, emptiness doesn’t increase. It is neither deficient nor in excess. “Not deficient” means that it isn’t lacking anything. “Not in excess” means that there isn’t too much. It isn’t increased or decreased, not produced or destroyed, not defiled or pure. That’s the kind of state we’re discussing.

☯To be continued