



大方廣佛華嚴經淺釋

THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【卷五世主妙嚴品第一之五】

CHAPTER ONE: THE WONDROUS ADORNMENTS OF WORLD RULERS, PART FIVE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

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又有一個解脫門，名字叫「普現法界微塵數無量身」：他普遍現出來充滿法界那麼多的微塵數，這是說這數量的多。微塵數量什麼呢？無量佛的法身、菩薩的身，是無量無邊那麼多。

又有一個解脫門，這普賢菩薩他所修的，名「演說遍一切國土」：天天演說，遍一切國土，不是在一個國土裡來演說，普遍到一切國土裡邊去。

「不可思議數差別名」：這個佛的名字，菩薩的名字，這些個不同的名字，這麼來演說。

有解脫門。名一切微塵中悉現無邊諸菩薩神通境界。

有一種解脫門，叫「一切微塵中」：這一切微塵不是一個世界的微塵，是微塵數世界的微塵。微塵數世界的微塵，這有多少世界？每一粒微塵作為一個世界，每一個世界中有無邊諸菩薩，有沒有數量，沒有邊涯那麼多的菩薩。這些個菩薩各有各的神通，各有各的境界。微塵雖然是一樣，可是菩薩的神通和境界不一樣。所以那麼有無量的微塵，現出無邊無量這麼的菩薩，這菩薩又現出無量無邊這麼多的神通境界，那麼有這樣一個解脫門。

有解脫門。名一念中現三世劫成壞事。有解脫門。名示現一切菩薩諸根海各入自境界。有解脫門。名能以神通力化現種種身遍無邊法界。

There is a liberation door called everywhere manifesting measureless bodies as numerous as the dust motes in the Dharma Realm. The Buddhas' Dharma bodies and the bodies of Bodhisattvas are measureless in number.

There is another liberation door cultivated by Universal Worthy Bodhisattva, **called proclaiming the inconceivable numbers of distinct names throughout all lands.** He expounds every day, not only in one land, but in all lands. He expounds the different names of Buddhas and Bodhisattvas.

Sutra:

There is a liberation door called displaying in every mote of dust the states of spiritual powers of boundless Bodhisattvas.

Commentary:

There is a liberation door called displaying in every mote of dust the states of spiritual powers of boundless Bodhisattvas. This is referring to the motes of dust not in merely one world, but in worlds as numerous as motes of dust. How many worlds is that? Suppose each particle of dust is a world, and in each world are boundless, innumerable, and limitless Bodhisattvas. Each Bodhisattva has his own spiritual powers and states of mind. Although they may be in the same particle of dust, their spiritual powers and states of mind differ. Measurelessly many particles of dust display measurelessly many Bodhisattvas, who in turn reveal infinitely many states of spiritual powers. That is one of the doors to liberation.

Sutra:

There is a liberation door called, within a single thought, displaying the kalpas of formation, destruction, and so on in the three periods of time.



又有一種解脫門，它的名字叫「一念中現三世劫」：就在最短暫的這一念之中，他能在這個最短的時間現出來過去世的劫、現在世的劫、未來世的劫，這個三世的劫他都能現出來。

。「劫」是梵語，翻譯過來就叫「時分」，就是「時候的一個分別」。無量劫就是無量的時候；三世劫就是過去的時候、現在的時候、未來的時候。

「成壞事」：這個劫，十三萬九千六百年這是一個劫。一千個十三萬九千六百年，是一個小劫。又一個講法，說人的壽命每一年減一歲，身量的高度減去一寸，那麼減到人的壽命是十歲的時候，這時候再增，也是一百年增一歲，身量的高度又增加一寸，再增到八萬四千歲，這叫一個劫。

由一千個這一增一減，這叫一個小劫；二十個小劫、是一個中劫，四個中劫是一個大劫。

。那麼這個世界成的時候要成二十個小劫；成了然後住，住又是二十個小劫；然後壞，壞又壞到二十個小劫，然後就空了，空也是空二十個小劫。這個成住壞空，有這麼四個階段，這叫一個大劫。過去世有過去的成住壞空，現在的世有現在的成住壞空，未來世有未來的成住壞空，都有這成住壞空這四個中劫，這合起來是一個大劫。所以成壞等事，就是成住壞空。

我們人也是有成住壞空，人的成住壞空不叫成住壞空。怎麼說呢？叫生住異滅。「生」，人也這麼算，生二十年，這算一個成的時候。在這二十年你不能做出什麼事情；然後就「住」，住這二十年你可以做一些個事情；做一些個事情，然後就會「異」，異就是變異了；「滅」就是沒有了。這生住異滅。

你在出生二十年，這叫一個成；以後這二十年這叫住；住以後這二十年，這叫異；異以後二十年，這叫（滅）。這按著人的壽命八十歲這麼計算，也有成住壞空。所以在這一念中就現出來這種境界。

「有解脫門」：又有一個解脫門，「名示現一切菩薩諸根海各入自境界」：又有一個解脫門，它的名字叫「示現一切菩薩諸根海。」這菩薩的諸根，也就是菩薩的眼耳鼻舌身意。「各入自境界」：這個菩薩的諸根和我們人的諸根不同。菩薩的眼睛也會聽，也會聞，也會見聞嗅嘗

There is a liberation door called manifesting the sea of all Bodhisattvas' faculties, each of which enters its own state.

There is a liberation door called being able to use the strength of spiritual powers to manifest various bodies which pervade boundless Dharma realms.

Commentary:

There is a liberation door called, within a single thought, displaying the kalpas of formation, destruction, and so on in the three periods of time. Within the briefest instant of time—a single thought—all past, present, and future kalpas are revealed. Kalpa is a Sanskrit word meaning “division of time.” Measureless kalpas represent a measureless duration of time. Kalpas in the three periods of time cover the past, present, and future. One kalpa equals 139,600 years. One thousand of these kalpas makes a small kalpa.

There is another way to explain it. The average human life span begins at 84,000 years and decreases by one year every hundred years. The average human height also decreases by one inch every hundred years. When the average life span has decreased to ten years, it begins to increase again, increasing by one year every hundred years. Human height also grows by one inch every hundred years. The average life span will again reach 84,000 years, and that will complete one kalpa. One thousand of these kalpas (consisting of one period of increase and one period of decrease) makes one small kalpa. Twenty small kalpas make a medium kalpa. Four medium kalpas make one great kalpa. It takes twenty small kalpas for a world to form. After formation, the world dwells for twenty small kalpas, decays for twenty small kalpas, and finally returns to emptiness for twenty small kalpas. The four stages of formation, dwelling, decay, and emptiness comprise one great kalpa. Formation, dwelling, decay, and emptiness occurred in the past, are occurring in the present, and will occur in the future. The four medium kalpas of formation, dwelling, decay, and emptiness together make one great kalpa. Thus the phrase “kalpas of formation, destruction, and so on” refers to formation, dwelling, decay, and emptiness.

People go through formation, dwelling, decay, and emptiness as well, except that the stages are named birth, dwelling, change, and extinction. The stage of birth, lasting twenty years, corresponds to the kalpa of formation. During those first twenty years, a person cannot accomplish much. The next stage, that of dwelling, can be quite productive. It is followed by the stages of change and extinction, which means one ceases to be. The first twenty years of life belong to the stage of birth. The next twenty years correspond to dwelling, the next twenty to



覺知，這個菩薩他都會的，就是在一個眼根就具足這些個能力。

耳朵本來是聽聲的，但是他也能看東西，也能吃東西，又能聞香臭，又能嘗味道，這個舌頭雖然具足味的本領，耳朵也具足這個：他是六根互用。耳朵能見，眼睛能聽，眼睛也能吃東西。你看！這六根互用，菩薩這種境界，自入自的境界，每一根入每一根的境界，這不同。

又有一個解脫門的名字，它「能以神通力」，這個菩薩能以神通的力量「化現種種身」。化現種種身，這個種種身就不一定菩薩身了，不是一定天人、夜叉、乾闥婆。

這個乾闥婆，我告訴你們，我以前讀乾（「前」音）闥婆，這個果先在香港，我講這個天龍八部，他就反對，說讀錯了。讀什麼讀錯了？他說應該讀乾（「甘」音）闥婆。那麼現在我就改讀乾（「甘」音）闥婆。你們不知道有沒有注意這一點，這個果先說是梵語叫乾（「甘」音）闥婆，那麼現在就乾（「甘」音）闥婆、我們都乾（「甘」音）闥婆。

雖然果先是我徒弟，他反對我，我一樣接受他的建議。為什麼呢？因為我在民主的國家，要學這個民主的作風，不要以為這個師父高高在上，這個弟子就應該在腳底下；師父說雞蛋是樹上結的，這個徒弟就要說yes、yes，那麼不可以這樣的。

在中國的佛法就是這樣子的。這個善知識說，「你們知道嗎？這個雞蛋從什麼地方來的？在樹上結的。」那麼也沒有人敢反對，在美國這兒就不行。

講這種法，這叫專制，叫獨裁，這種法講不通，所以要行民主。那麼由這個以後，你們各位記得讀這個都讀乾（「甘」音）闥婆。乾（「甘」音）闥婆、阿修羅，現種種身，「遍無邊法界」：遍到無邊的法界上。

上人：有什麼問題提出來研究研究。這個在梵語上那個什麼闥婆，怎麼說？

比丘尼恆賢師：（以梵語發這個詞的音。）

師父：啊？

比丘尼恆賢師：（再用梵語發音。）

上人：（重複發那個音。）

比丘尼恆賢師：師父說的乾（音「前」）闥

change, and the final twenty to extinction. That is how an eighty-year human life span can be divided into stages of formation, dwelling, decay, and emptiness. These states manifest in a single thought.

There is a liberation door called manifesting the sea of all Bodhisattvas' faculties, each of which enters its own state. The faculties of Bodhisattvas refer to their eyes, ears, noses, tongues, bodies, and minds. Their faculties differ from our human ones. A Bodhisattva's eyes can see, hear, smell, taste, feel, and know things. His eyes possess all of these abilities. Ears are basically used for hearing, but they can also see, eat, smell good and bad scents, and taste flavors. The tongue can taste, yet the ears have this ability as well. The six faculties can be used interchangeably. The ears can see; the eyes can hear and eat. Take a look at the Bodhisattva's state of six faculties functioning interchangeably. Each faculty enters its own different state.

There is a liberation door called being able to use the strength of spiritual powers to manifest various bodies which pervade boundless Dharma realms. They manifest various kinds of bodies, not just the bodies of Bodhisattvas, such as gods, yakshas, or gandharvas.

Speaking of gandharvas, let me tell you an anecdote. I used to pronounce the Chinese term for gandharva "qian ta po," but when we were in Hong Kong, Guo Xian said my pronunciation was incorrect. He said it should be pronounced "gan da po," so now I will correct myself and pronounce it "gan da po." I don't know if anyone else took note of this. Guo Xian says that the Sanskrit is pronounced more like "gan da po," so now we will pronounce it that way. Although Guo Xian is my disciple, I am ready to accept his criticisms. This is because we are in a democratic country, so we should learn the democratic way of doing things. It should not be that the teacher is high and mighty, while his disciples are beneath his feet, so that when the teacher asserts that chicken eggs grow on trees, his disciples have to say, "Yes, yes." It cannot be that way.

Chinese Buddhism is that way. Those good advisors say, "You know where eggs come from? They grow on trees." And no one dares to oppose them. This tyrannical method will not work here. We have to be democratic. So, in the future, remember to pronounce gandharva in Chinese as "gan da po."

Venerable Master: Are there any questions? How do you pronounce 'gandharva' in Sanskrit?

Bhikshuni Heng Hsien: [Pronounces the word.]

Venerable Master: Ah?

Bhikshuni Heng Hsien: [Pronounces the word again.]

Venerable Master: [Repeats the word.]

Bhikshuni Heng Hsien: The pronunciation of 'qian ta po'



婆是對的，在中國話不知道怎麼樣的真正的音？

上人：不、中文這個「乾」字可以兩個讀法；可以讀「前」音，可以讀「甘」音。這個「乾溼」的乾，就是那個乾。這些個問題沒有辦法弄清楚，這根本就不是那本國（梵文）的語言，怎麼樣子它也是裡邊有點毛病，讀出來有點語病；不過我歡喜聽徒弟的話，所以他說那麼樣子，就是那麼樣子。但是也不可以太多了，太多了也會亂。你不要跟著他學，你還是要跟著師父學；你要跟著徒弟學，那學來學去

，雖然他這個弄對了，那個就會弄錯了，還是不一定靠得住。他自己，因為還沒有什麼定力，這隨風飄蕩，這個稱譏苦樂利衰毀譽，常常被這個所搖動。有人讚歎一句，啊！就高興；有人說一句不好的話，就不高興。這個是被風所搖動。

還有一件事（問弟子），他拿著那個念珠到街上去賣去、是嗎？

弟子：……（聽不清回答。）

上人：哎！在臺灣，有一個劉居士，就是劉量籌（音），供養每一個人一串念珠，這念珠大約比這個小一點，是臺灣出那個那種的不知玉啊是什麼，大約在臺灣買都很貴的。人供養他，他拿回就拿出去賣去；就沒有錢也不應該賣人送給的東西，人送給的東西這是一種紀念品。

還有他們三個在香港，這個余果滿送給他們每一個人有一個瑪瑙，有一個大約比送給果先那個比我這個還好，還有兩串什麼的，送給他們的，他們也寄回到西雅圖去賣，這是不對的。人家送給你的東西，你就是再窮，你當可以。當，有錢還可以把它贖回來；賣，這個東西人家要有的時候遇著，問你：「我送給你那個念珠現在在哪裡啊？」你說：「我賣了。」那人家一定很不高興。你要說：「在我那兒呢。」那你打妄語。

is correct. What is the real pronunciation in Chinese?

Venerable Master: The same character in Chinese can be pronounced 'qian' or 'gan.' We can never really solve the issue [of pronunciation], since this is not Sanskrit. No matter how we pronounce it, it is not completely accurate. However, since I like to listen to my disciples, I will go along with him. However, I cannot be over-permissive, because then everyone would get confused. You should still study with the teacher, not with the disciple. If you study with my disciple, beware that although he might be right on this point, he could very well be wrong on other points. He is not necessarily reliable. He isn't firmly grounded and often drifts here and there, being swayed by praise, ridicule, misery, joy, benefit, loss, slander, and fame. If someone praises him, he is exultant. If someone criticizes him, he gets upset.

There is something else [asked his disciple.] He took the recitation beads to the street to sell?

Disciple:...[Not clear.]

Venerable Master: In Taiwan, there was a person called Liu Liang-shou who offered everyone recitation beads. The beads were a bit smaller than this. It's some sort of jade or something produced in Taiwan, and it's probably pretty expensive in Taiwan. As soon as he (my disciple) received it, he went out and tried to sell it. Even if you have no money, you should not sell something that was a gift from someone else. A gift is a commemorative item.

Also, in Hong Kong She Guo-man gave each of the three of them a piece of agate. The one that Guo Xian received was probably of better quality than the one I have. They also received some beads of some other material, which they also mailed back to Seattle to sell. That is wrong. No matter how poor you are, you should not sell gifts given to you by others. If you are poor, you can pawn them, because you can buy them back later when you have money. If you sell a gift, someone might ask you later, "What did you do with the recitation beads that I gave you?" If you say, "I sold it," he will be unhappy; but if you say, "I have it," then you are lying.

☞To be continued

☞待續

