

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

修訂版 REVISED VERSION

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PROPER DHARMA SEAL

有解脫門。名顯示一切菩薩修行法次第門。入一切智廣大方便。爾時普賢菩薩摩訶薩。以自功德。復承如來威神之力。普觀一切衆會海已。即說頌言。

又有一種解脫門，叫「顯示一切菩薩修行法次第門」：顯示就是明顯地告訴你，指示給你。知道什麼？「一切菩薩」的「修行法次第門」：菩薩怎麼樣修行？修行六度萬行的次第門。比如先修布施，然後修持戒，再修忍辱，修精進、禪定、般若，這麼一度一度地次第來修行，把它都修行圓滿了。

「入一切智」：因為你把這六度萬行都修行圓滿了，能得到一切的智慧。這一切智慧是「廣大方便」：是最廣最大的方便，無量的方便。

「爾時，普賢菩薩摩訶薩」：當爾之時，這一位普賢菩薩大菩薩。「以自功德」：以自己在過去生生世世一切的劫海中，所修行得到的功德。「復承如來威神之力」：他又承仗著如來的大威神力。「普觀一切衆會海已」：他普遍地觀察在這個法會的大衆，猶如海那麼多的衆生。觀察完了「即說頌言」：即刻又用偈頌來把

Sutra:

There is a liberation door called revealing the sequential doors of the dharmas cultivated by all Bodhisattvas, by which they enter the vast, great expedients of All Wisdom.

At that time, the Bodhisattva Mahasattva Universal Worthy, by his own merit and further by receiving the Thus Come One's awesome spiritual strength, contemplated the sea of all the assembled multitudes and spoke the following verses.

Commentary:

There is a liberation door called revealing the sequential doors of the dharmas cultivated by all Bodhisattvas by which they enter the vast, great expedients of All Wisdom.. This door reveals how Bodhisattvas cultivate the six paramitas and myriad practices. There is a sequence to their cultivation: for example, they start out with giving, then uphold precepts, then practice patience, vigor, dhyana concentration, and Prajna. They cultivate step by step until they have perfected them all. Having perfected the cultivation of the six paramitas and myriad practices, they enter All Wisdom, which comprises the vastest of expedients. It includes limitless expedient means.

At that time, the great Bodhisattva Mahasattva Universal Worthy, by his own merit cultivated in past lives throughout seas of kalpas, and further by receiving the Thus Come One's awesome spiritual strength, pervasively contemplated the sea of all the assembled multitudes, living beings as profuse as an ocean, and spoke the following verses to elucidate what was already spoken in prose.

Sutra:

The vast, great lands adorned by the Buddha
Are equal in number to all the fine motes of dust.

長行再說明白一點。

佛所莊嚴廣大刹。等於一切微塵數。清淨佛子悉滿中。雨不思議最妙法。

上人：你們那個書上是不是「清淨佛子悉滿中」？

弟子：是。

師父：我這個上是「清淨佛了悉滿中」，所以這個字差一橫，我方才給添上了，因為是佛「了」就講不通了。

「佛所莊嚴廣大刹」：這是說的清淨法身毗盧遮那佛。毗盧遮那佛，他莊嚴這廣大的諸佛刹土。有多少呢

？「等於一切微塵數」：他有盡虛空遍法界這麼多的微塵的數量那麼多的國土。在每一個國土裡邊，有「清淨佛子悉滿中」：有修清淨行的佛子。

佛子有三種佛子：

第一種是凡夫，這叫外子--在佛法之外的佛的弟子叫外子，他還沒有明白佛法，但是是佛的外子，所以佛才說：「一切眾生皆有佛性，皆堪作佛。」那麼一切眾生都可以作佛，所以一切眾生都是佛子。除非你不是眾生，你沒有機會成佛；你是一個眾生

，就不管你信佛不信佛，將來都有成佛的機會。這凡夫是佛的外子。

那麼又有一種是佛的庶子；庶就是很多的意思，很多很多的。哪一類眾生夠上佛的庶子呢？就是阿羅漢、二乘、聲聞緣覺。這聲聞緣覺，他不是從佛真正的大法所生出來的，所以叫庶子。

又有一種佛子，叫什麼？叫真子

，就是「真假」的「真」，是名真

**They are filled with the Buddha's pure disciples
And the Buddha rains down inconceivable Dharma of utmost wonder.**

Commentary:

Venerable Master: Does your text say, "They are filled with pure disciples of the Buddha"?

Disciple: Yes.

Venerable Master: In my text, the character for "disciples" is missing a stroke, so I added it myself. Without that stroke, the line would not make sense.

The vast, great lands adorned by the Buddha. The Pure Dharma body Vairochana Buddha adorns the vast, great lands of all Buddhas. How many lands are there? They **are equal in number to all the fine motes of dust** pervading empty space and the Dharma realm. **They are filled with the Buddha's pure disciples.** Each Buddha land is filled with Buddhist disciples who practice purity.

There are three kinds of disciples of the Buddha:

1. Outer disciples. These are ordinary beings. They are outside of the Buddhadharmas because they have not yet understood it, yet they are still considered outer disciples of the Buddha. That's why we say, "All living beings have the Buddha nature and can become Buddhas." Since all living beings can become Buddhas, they are all disciples of the Buddha. The only way you would not have the opportunity to become a Buddha would be if you were not a living being. If you are a living being, then regardless of whether or not you believe in the Buddha, you have the opportunity to become a Buddha one day. Ordinary people are outer disciples of the Buddha.

2. Common disciples. "Common" means a great number—the masses, including the Arhats, that is, those of the Two Vehicles (Hearers and Condition-Enlightened Ones). "Hearers" and "Condition-Enlightened Ones" are not born from the genuine great Dharma of the Buddha. That's why they are called common disciples.

3. True disciples. True disciples are born from the Buddha's mouth and transformed from the Dharma. They are born from the true and proper Dharma.

Which kind of disciple is the text referring to here? It refers to true disciples—we know because they are "pure disciples"—pure in body and mind. When the karma of the body is pure, there is no killing, stealing, or lust. When the karma of the mind is pure, there is no greed, anger, or stupidity. When the karma of the mouth is pure, there is no frivolous speech, lying, harsh speech, or divisive speech. Thus, they are called pure disciples of the Buddha. They are the





佛子了。真佛子是從佛口生，從法化生

，是從真正的正法所生出來的，這叫佛的真子。

現在所說的是哪一類佛子呢？這個所指的是真子，因為清淨佛子；清淨--身也清淨，心也清淨了。身業清淨就沒有殺盜淫了；意業清淨就沒有貪瞋癡了；口業清淨就沒有綺語、妄言、惡口、兩舌了，所以這叫清淨佛子，也就是佛的真子，這是大菩薩。

「悉充滿」：普遍地充滿到一切的佛土裡邊。

「雨不思議最妙法」：這個清淨佛子和這個佛都在那兒「雨」；雨，也就是說法好像下雨似的，雨這個「不可思議最妙法」；不可以心思，不可以言議，最微妙的這種法，最不可思議的這種法。

如於此會見佛坐。一切塵中悉如是。佛身無去亦無來。所有國土皆明現。顯示菩薩所修行。無量趣地諸方便。及說難思真實理。令諸佛子入法界。出生化佛如塵數。普應群生心所欲。入深法界方便門。廣大無邊悉開演。如來名號等世間。十方國土悉充滿。一切方便無空過。調伏衆生皆離垢。

「如於此會見佛坐」：假如你在這個法會，見著佛坐到獅子座上來為眾生說法。「一切塵中悉如是」：所有一切的微塵國土裡邊，都像佛在那兒，有這個法會，佛坐到獅子座上為眾生說法，所以說「一切塵中悉如是」，也都是這樣子。

「佛身無去亦無來」：那麼是不是佛到其它國土去了呢？不是的。是不是佛來到這個國土呢？也不是的。佛身是如如不動，了了常明，不

Buddha's true disciples—great Bodhisattvas—and they pervasively fill all Buddhalands.

And the Buddha rains down inconceivable Dharma of utmost wonder. The Buddha's speaking of Dharma is like rain—a rain of the most subtle, wonderful Dharma, which cannot be conceived of by the mind or expressed in words.

Sutra:

**Just as the Buddha is seen seated in this assembly,
It is the same in every particle of dust.
The Buddha's body neither goes nor comes,
Yet it appears with clarity in every land.**

**He elucidates the practices that Bodhisattvas cultivate,
Their measureless grounds and all expedients,
And expounds the inconceivable true principle,
Enabling the Buddha's disciples to enter the Dharma realm.**

**He creates transformation Buddhas as numerous
as dustmotes,
Universally responding to the wishes in the hearts
of all beings.**

**He enters the profound Dharma realm's
expedient doors—
They are vast and boundless, yet he proclaims
them all.**

**The Thus Come One's names are equal to the world,
Completely filling the lands of the ten directions.
None of the expedients are used in vain;
They tame living beings, causing all to leave
defilement.**

Commentary:

Just as the Buddha is seen seated on the lion's throne in this assembly, speaking the Dharma for living beings, **it is the same in every particle of dust.** In all lands as numerous as dust motes, there are Buddhas holding Dharma assemblies, speaking Dharma for living beings from his lion's throne.

The Buddha's body neither goes nor comes. Does the Buddha go to all those other lands? No. Then does the Buddha come to this land? No. The Buddha's body is thus, thus, unmoving, clear and constantly bright, neither coming nor going.

來不去的。「所有國土皆明現」：雖然佛身無來無去，可是所有的國土都有佛身現出來。

「顯示菩薩所修行」：很明顯地指出來這一切菩薩所修行的法門，所有菩薩的地位，菩薩的意願，所有菩薩所修的這十種殊勝的修行行門。又這個菩薩所生出來的這十種的方便，十種勝行，願意知道清楚一點就看看《佛學辭典》。

「及說難思真實理」：和說這十種的如是，證得這個微妙不可思議的真實的道理。「令諸佛子入法界」：能令一切的佛子都入法界，令一切佛子的心量充滿法界；他的神通充滿法界，他的說法充滿法界，一切一切都充滿法界。

「出生化佛如塵數」：那麼這一位菩薩，他又出生無數無量那麼多的化佛，好像微塵數那麼多。「普應群生心所欲」：他普遍感應一切眾生，眾生心裡歡喜什麼法，他就為眾生說什麼法。「入深法界方便門」：入最深的法界的方便法門。「廣大無邊悉開演」：這種的法門是廣大無邊的；「悉開演」，所有這種不可思議法門，佛都演說這一切一切的法門。

「如來名號等世間」：佛的名號等於世間一切微塵那麼多。「十方國土悉充滿」：所有十方的國土，全部都充滿佛這個名號。「一切方便無空過」：那麼對一切眾生，用一切的方法門來教化眾生，沒有一個空過者。「調伏眾生皆離垢」：調伏一切剛強的眾生，難調難伏的眾生，令他遠離一切染污法，生一種清淨心。

什麼叫染污法？就是世間人所行所作的，這叫染污法。什麼是清淨法？就是出家人所行所作的，這都是清淨的法。這一點你們要認識，要明白什麼叫清淨法，什麼叫不清淨法？



待續



Yet it appears with clarity in every land. Although the Buddha neither comes nor goes anywhere, his body appears in every land.

He elucidates the practices that Bodhisattvas cultivate, / Their measureless grounds and all expedients. The Bodhisattvas' Dharma doors, their positions, their vows, their Ten Supreme Practices and Ten Kinds of Expedients are clarified. If you would like to know more about the Ten Supreme Practices and Ten Kinds of Expedients, you can look them up in a Buddhist dictionary. **And expounds the wondrous, inconceivable true principle of the Ten Suchnesses, enabling the Buddha's disciples to enter the Dharma realm.** The minds of all disciples of the Buddha pervade the Dharma realm, as do their spiritual powers and their speaking of Dharma.

He creates limitlessly many transformation Buddhas as numerous as dustmotes, / Universally responding to the wishes in the hearts of all beings. He speaks whatever Dharma each living being likes to hear. **He enters the profound Dharma Realm's expedient doors— / They are vast and boundless, yet he proclaims them all.** The Buddha expounds all of these inconceivable, vast and boundless Dharma doors.

The Thus Come One's names are equal to the number of dustmotes in the world, / Completely filling the lands of the ten directions. The Buddha's Dharma and his titles fill all lands in the ten directions. **None of the expedients are used in vain.** None of the expedient Dharma-doors the Buddha uses to teach and transform living beings are applied in vain. **They tame living beings, causing all to leave defilement.** He tames all the obstinate living beings, getting them to renounce defiled dharmas and develop pure minds. Defiled dharmas refer to the activities of worldly people. Pure dharmas refer to the transcendental activities of those who have renounced the household life. You should understand what defiled dharmas and pure dharmas are.

To be continued

