



# 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

佛於一切微塵中。示現無邊大神力。  
 悉坐道場能演說。如佛往昔菩提行。  
 三世所有廣大劫。佛念念中皆示現。  
 彼諸成壞一切事。不思議智無不了。

「佛於一切微塵中，示現無邊大神力」：佛在这一切微塵國土裡邊，顯示出來他沒有邊際，無量無邊那麼多的大威神力。「悉坐道場能演說」：在每一個塵刹的國土裡邊，他都能演說無上的妙法。

「如佛往昔菩提行」：好像佛在往昔所修行的這個菩提的行門，他都指示給人聽，令一切眾生都發菩提心。「三世所有廣大劫」：三世--過去世、現在世、未來世，這個三世是很長的時間，又廣大的劫，這更長了。「佛念念中皆示現」：佛在每一念裡邊，就可以把這種境界全部都顯出來。「彼諸成壞一切事」：在過去世、現在世、未來世這三世，其中有成、住、壞、空，這四個大劫。四個中劫合為一個大劫。這個劫怎麼樣成法，怎麼樣壞法，怎麼樣住法，怎麼樣空法，他都說得清清楚楚的。「不思議智無不了」：佛有不可思議的妙智慧，因為有這種的妙智慧，所以對這種境界沒有不明瞭。

Sutra:

**The Buddha, within every fine mote of dust  
 Displays boundless, great spiritual powers.  
 He can sit in every Way-place and proclaim  
 The Buddha's past practices of Bodhi.**

**In all the vast eons of the three periods of time,  
 The Buddha manifests in thought after thought.  
 His inconceivable wisdom completely knows  
 All the events of formation and decay therein.**

Commentary:

**The Buddha, within every fine mote of dust**, that is, within lands as numerous as dust motes, **displays boundless, great spiritual powers.** Within every land, **he can sit in every Way-place and proclaim** the unsurpassed, wonderful Dharma, revealing **the Buddha's past practices of Bodhi**, causing all living beings to bring forth the Bodhi resolve.

**In all the vast eons of the three periods of time**—the past, present, and future—**the Buddha manifests** these states **in thought after thought.**

**His inconceivable wisdom completely knows / All the events of formation and decay therein.** This refers to the events of formation, dwelling, decay, and emptiness, in the past, the present, and the future. Four medium *kalpas* form one large *kalpa*. The processes of formation, dwelling, decay, and emptiness are clearly explained. The Buddha has inconceivable, wonderful wisdom, which completely understands all these states.

[Break in the tape]



(錄音帶切斷)

師父：……是空的，你為什麼要有那個識？

弟子：請你再說過。

師父：那個識，你說每一個識都是空的；既然是空的，你為什麼又有個識？那你就不能說它是空的。這個生相無明，那就屬於實質上了。那是生相無明和那個業相，和那個轉相，這都屬於阿賴耶識，在阿賴耶識裡邊攝著。你這還不懂呢。你還不夠資格，你沒有法子明白這麼深的道理。本覺你給變成一個本性，那你改一個本性，他又改一個實性，他又改一個自性，他又改一個他性，那個就太多了。

我覺得我今天就沒有講過本性。本覺、不覺、實覺，有三種的分別；其實這些個都是立這種名詞；越講越多，越講令人越找不著路子，所以你要找本性，好了，回去找一找。

佛子眾會廣無限。欲共測量諸佛地。  
諸佛法門無有邊。能悉了知甚為難。

「佛子眾會廣無限」：所有的這個諸大菩薩、二乘的聖人，和一些個凡夫，這一切的佛子。「眾會廣無限」：眾會就是這個大眾的法會。廣無限，那是非常之多，不知道有多少。「欲共測量諸佛地」：他們都想測量，就是明白諸佛的這個境界。「諸佛法門無有邊」：可是諸佛這種境界和法門是無量無邊的。「能悉了知甚為難」：他想要測量，想要明白這個佛的境界和佛的法門，甚為難，這是很不容易的一件事。

佛如虛空無分別。等真法界無所依。  
化現周行靡不至。悉坐道場成正覺。

**Venerable Master:** ....If it's empty, why do you have consciousness?

**Disciple:** Please explain it again.

**Venerable Master:** You claim that consciousness is empty. If it is empty, then how can there still be a consciousness? The ignorance of the production of phenomena is connected to consciousness. The mark of turning and the mark of karma both exist within the Alaya consciousness. You don't understand this. You don't have what it takes to understand such a profound principle. You turned basic enlightenment into the basic nature; others might turn it into the real nature, the self-nature, the other-nature; there are too many discrepancies.

There are three distinctions: basic enlightenment, non-enlightenment, and real enlightenment. Actually, these are merely names. The more you talk about them, the more confused people get. So, if you want to find your basic nature, go and look for it.

Sutra:

**The assembly of Buddha's disciples is limitlessly vast.  
They all wish to fathom the realm of the Buddhas.  
The Buddhas' Dharma doors are boundless.  
To completely understand them all is truly difficult.**

Commentary:

**The assembly of Buddha's disciples is limitlessly vast.** There are innumerable many Bodhisattvas, Sages of the Two Vehicles, and ordinary beings in the Dharma assembly.

**They all wish to fathom and understand the realm of the Buddhas. / The Buddhas' states and Dharma doors are boundless. / To completely fathom and understand them all is truly difficult.** This is not easy to do.

Sutra:

**The Buddha is like empty space with no differentiation.  
The impartial true Dharma realm relies upon nothing.  
He manifests as going everywhere without exception  
To sit in the Way-place and achieve right enlightenment.**

**The Buddha vastly proclaims with wondrous sound  
So that all the grounds are clearly understood.  
Appearing before each and every living being,  
He exhaustively gives them the Thus Come One's  
equal Dharma.**



佛以妙音廣宣暢。一切諸地皆明瞭。  
普現一一衆生前。盡與如來平等法。

「佛如虛空無分別」：佛的法身是遍滿一切處，無所在，無所不在的，所以說佛如虛空，佛就和虛空是一樣的。你說他有嗎，你還視而不見；你說他沒有嗎，他還遍滿虛空，就好像虛空。你看虛空，你說虛空是有是沒有？你要說虛空沒有，那麼虛空是存在的；你要說有，它又是空的。佛的法身也是這樣的，無分別，沒有所分別。

「等真法界無所依」：等就是平等；真法界就是一真法界。一真法界無所依：一真法界它自己本身是無所依，而為一切萬物所依。「化現周行靡不至」：化是變化；現就是出現。佛這個法身，在每一個國土都出現，每一個微塵的國土他都有化身。周行，周遍法界；靡不至，就是任何的地方佛的法身都周遍的。「悉坐道場成正覺」：周遍所有的微塵國土，佛在那兒坐菩提道場成正覺，坐這個菩提樹下來成正覺。

「佛以妙音廣宣暢」：佛用他妙的法音廣宣暢，到所有的地方都以微妙的音來宣揚佛法，令一般人都明瞭佛法。「一切諸地皆明瞭」：諸地就是由初地到等覺，這一切諸地。初地到等覺，這都叫法身大士，他都修行這個法而得到這個真實了。一切的諸地皆明瞭，佛都明瞭了。

「普現一一衆生前」：他普遍地出現到所有的眾生的面前。「盡與如來平等法」：每一個眾生都得到佛給他說法，給他佛的平等妙法，沒有分別，給他這種的法。

復次。淨德妙光菩薩摩訶薩。得遍往十方

Commentary:

**The Buddha is like empty space with no differentiation.** The Buddha's Dharma body pervades all places, nowhere present and nowhere absent. The Buddha is exactly the same as empty space. You may say he exists, yet you cannot see him. You may say he doesn't exist, yet he permeates all of space. Would you say that empty space exists or not? You may say there is no space, yet space exists. You may say that there is such a thing as space, yet it is empty. The Buddha's Dharma body is the same way, being without differentiation.

**The impartial true Dharma realm relies upon nothing.** The One True Dharma Realm itself depends on nothing, yet it is what all the myriad things depend upon. **He manifests as going everywhere without exception.** The Buddha's Dharma body transforms itself and manifests in every land. His transformation bodies can be found in all lands as numerous as particles of dust. His Dharma body goes to all places and all lands **to sit in the Bodhi Way-place** beneath the Bodhi tree **and achieve right enlightenment.**

**The Buddha vastly proclaims** the Buddhadharma in every place **with his wondrous Dharma sound**, in a way that people can understand, **so that all the grounds** from the First Ground to Equal Enlightenment **are clearly understood.** Those between the First Ground and Equal Enlightenment are called Great Knights of the Dharma body. They cultivate the Dharma and attain the truth, and so they understand all the grounds.

**Appearing before each and every living being, / He exhaustively gives them the Thus Come One's equal Dharma.** The Buddha speaks the Dharma for every living being, giving them the Thus Come One's impartial, wonderful Dharma, which does not discriminate between one or the other.

Sutra:

**Moreover, the Bodhisattva Mahasattva named Pure Virtue's Wondrous Light obtained the liberation door of pervasively going to the adorned Way-places of the Bodhisattva assemblies in the ten directions.**

**The Bodhisattva Mahasattva named Most Supreme Lamp Illuminating Universal Virtues obtained the liberation door of displaying in a single thought infinite doors for achieving proper enlightenment and teaching, transforming, and bringing to maturity inconceivable realms of living beings.**

**The Bodhisattva Mahasattva named Lion Banner of**



菩薩眾會莊嚴道場解脫門。普德最勝燈光照菩薩摩訶薩。得一念中現無盡正覺門。教化成熟不思議眾生界解脫門。普光獅子幢菩薩摩訶薩。得修習菩薩福德莊嚴出生一切佛國土解脫門。

「復次」：又再說一遍經文。「淨德妙光菩薩摩訶薩」：淨德妙光是這位大菩薩的名字，他得到「遍往十方」：能以普遍到十方的「菩薩眾會莊嚴道場」去。他在這個所有法界的菩薩眾會道場，他都能去，他得這種的解脫門。

「普德最勝燈光照菩薩摩訶薩」：普德最勝燈光照，這是這一位大菩薩的名字。「得一念中現無盡成正覺門」：在這一念中他就現出來這無盡無盡這麼多的佛，在成正覺這個法門。又教化無量一切眾生，令一切眾生也成熟佛果。「不思議眾生界」：這個眾生界的這種的境界，是不可思議的。「解脫門」：他得這種解脫門。

「普光獅子幢菩薩摩訶薩」：普光獅子幢是這個菩薩的名字。他「得修習菩薩福德」：他得到修習菩薩的福德。菩薩的福德就是修六度萬行，做種種的善事來修習這一切菩薩的福德。「莊嚴出生一切佛國土」；本來沒有這個佛的國土，他能莊嚴出來，現出這一切佛的國土。「解脫門」：他得到這種解脫門。

◉待續

Universal Light obtained the liberation door of cultivating the Bodhisattva's blessings and virtue in order to adorn and produce all Buddhlands.

Commentary:

Moreover, the Bodhisattva Mahasattva named Pure Virtue's Wondrous Light obtained the liberation door of pervasively going to the adorned Way-places of the Bodhisattva assemblies in the ten directions. He can go to all the adorned Bodhimandas of the multitudes of Bodhisattvas throughout the ten directions. That is his door to liberation.

The Bodhisattva Mahasattva named Most Supreme Lamp Illuminating Universal Virtues obtained the liberation door of displaying in a single thought infinite doors for achieving proper enlightenment and teaching, transforming, and bringing to maturity inconceivable realms of living beings. In a single thought, he reveals infinitely many Buddhas realizing proper enlightenment, and he also teaches and transforms living beings and brings them to maturity. This is an inconceivable state in the realm of living beings, as well as being his door to liberation.

The Bodhisattva Mahasattva named Lion Banner of Universal Light obtained the liberation door of cultivating the Bodhisattva's blessings and virtue—cultivating the Six Paramitas and ten thousand practices and doing various good deeds—in order to adorn and produce all Buddhlands. Originally the Buddhlands were not there, but he can adorn them and make them manifest. That is his door to liberation.

◉To be continued

