



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

佛於其下離眾垢。道場廣大福所成。
樹枝雨寶恆無盡。寶中出現諸菩薩。
悉往十方供事佛。諸佛境界不思議。
普令其樹出樂音。如昔所集菩提道。
眾會聞音咸得見。

「佛於其下離眾垢」：這個經文可以把它改了，佛根本當然是離眾垢了，要有垢怎麼會成佛呢？那麼要怎麼樣改呢？就應該改成「眾生於下離眾垢」：眾生到這個菩提樹下邊，都會離眾垢的。雖然是這樣說、但是這個經文是佛說的，不可以改的，不過意思你要知道，佛是沒有垢的。垢就是不清淨，我們眾生才是不清淨的，佛本來是清淨的。那麼不是說佛到這個菩提樹下才離眾垢了，佛不在菩提樹下也是離眾垢的。我們眾生要是到這個菩提樹下，發菩提心、行菩薩道，然後證菩提果、離眾垢。

你們各位不要以為這就是佛離眾垢，佛早就離眾垢了，不一定要坐在菩提樹下才離眾垢。這需要眾生離眾垢，這眾垢就是眾生才有，佛是沒有的。佛本來就沒有眾垢，有什麼可離的呢？

「道場廣大福所成」：佛這個道場是非常廣大的。那麼這樣廣大是怎麼樣成就的呢？是他修福所成就的、修慧所成就的，是福慧雙足、福慧莊嚴，而成就這個大道場。

「樹枝雨寶恆無盡」：在這個菩提樹的每一個枝上、每一個葉上、每一個莖上，都雨無量

Sutra:

**Beneath that tree, the Buddha transcends all defilement.
The Way-place is huge, a result of blessings.
The branches rain down an inexhaustible supply of jewels.
Within each jewel appear Bodhisattvas,
Who serve and make offerings to Buddhas in ten directions.**

**The realm of all Buddhas is inconceivable.
Bodhi trees everywhere emit musical sounds.
Their past practices on the Bodhi Path
Become visible to the multitudes as they hear those sounds.**

Commentary:

Beneath that tree, the Buddha transcends all defilement. This text ought to be changed. It says that the Buddha transcends all defilement beneath the tree. Of course the Buddha is apart from defilement. Otherwise, how could he be a Buddha? How should it be altered? It should say: "Beneath that tree, *living beings* transcend all defilement." When living beings go to the base of the Bodhi tree, they depart from all filth. Although I say this, the sutra was spoken by the Buddha and cannot be altered. However, you should understand the Buddha is free from defilement. We living beings are the ones who are impure. The Buddha is originally pure. You cannot say that the Buddha transcended all defilement only after he sat beneath the Bodhi tree. Even before he went to the Bodhi tree, the Buddha was already apart from all defilement. If we living beings were to sit beneath the Bodhi tree, bring forth the resolve for Bodhi, practice the Bodhisattva Path, and realize the Bodhi fruit, then we would also transcend all defilement.

Therefore we should not think that this line is talking about the Buddha transcending all defilement. The Buddha did that long ago. He didn't have to wait until he was sitting under the Bodhi tree to transcend defilement. What we need is for living beings to leave all defilement behind. Defilement belongs to living beings. The Buddha

的寶、無窮無盡，在這個菩提樹雨無量的這種寶。

「寶中出現諸菩薩」：每雨出來一種寶，都有菩薩又出現、又化現出來。「悉往十方供事佛」：這些菩薩他又到十方法界，去供養承事十方諸佛。「諸佛境界不思議」：諸佛的境界，你沒有辦法用你凡夫的心來想它，沒有辦法用你凡夫的語言來形容它，所以不可以心思，不可以言議這種佛的境界。

「普令其樹出樂音」：他普遍令這個菩提樹，出一種好像音樂的音聲，一切眾生聞見這種的聲音都發菩提心。所以說「如昔所集菩薩道」：像佛所修行的這些菩提行、這些菩提道，都集聚到一起。「眾會聞音咸得見」：在這個華嚴海會的大眾，聽見這種音聲、又見著這種境界。

誰有什麼問題沒有？有問題、快點提出來研究。

女弟子：什麼是三昧水？

師父：三昧水是一種用咒加持的水，叫三昧水。譬如你念「大悲咒」加持這個水，也可以叫三昧水；你念「楞嚴咒」加持水，也可以叫三昧水，三昧加持的力量。三昧就是個定、定水。那麼你誦咒怎麼叫定呢？誦咒怎麼叫三昧呢？因為你誦咒的時候是一心，沒有妄想，沒有妄想就是個定，所以這叫三昧水。

爾時。百目蓮華髻菩薩摩訶薩。承佛威力。
普觀一切道場眾海。即說頌言。
一切摩尼出妙音。稱揚三世諸佛名。
彼佛無量神通事，此道場中皆現睹。
眾華競發如纓布。光雲流演遍十方。

「爾時」就是當爾之時，就是在這個法會大眾聽法、佛說法這個時候。有一位菩薩叫「百目蓮華髻菩薩摩訶薩」，這一位大菩薩、在前邊已經講過了，所以不需要再重複他。

「承佛威力」：他也是仰承釋迦牟尼佛和十方諸佛的大威神力，「普觀一切道場眾海」：他因為不像凡夫這種知見，這個也是我做的

doesn't have any. Since he was never defiled, what is there for him to transcend?

The Buddha's Way-place is incredibly huge. How did it come about? It was **a result of** the cultivation of **blessings** and wisdom. The full realization and adornment of blessings and wisdom brought that great Bodhimanda into being. **The branches, twigs, and leaves of the Bodhi tree rain down an inexhaustible supply of jewels.** There is no end to the shower of precious gems. **Within each jewel appear transformation Bodhisattvas, / Who serve and make offerings to all Buddhas in ten directions.**

The realm of all Buddhas is inconceivable. You cannot conceptualize it using an ordinary frame of mind or use ordinary language to describe it. The Buddhas' realm is beyond mental conceptualization and verbal expression. They cause **Bodhi trees everywhere to emit musical sounds.** Upon hearing those sounds, living beings produce the aspiration for Bodhi.

Their past practices on the Bodhi Path/ Become visible to the multitudes as they hear those sounds. When those in the great ocean-like Flower Adornment assembly hear such sounds, they are able to see such states.

Does anyone have questions? If so, quickly ask so we can look into them.

Q: What is "samadhi water"?

A: Samadhi water is water that has been blessed by reciting a mantra over it. For example, if you recite the Great Compassion Mantra over a cup of water, that can also be considered samadhi water. Water over which the Shurangama Mantra has been recited is also samadhi water. Such water has been aided by the power of samadhi. "Samadhi" means concentration, so we're talking about "concentration water." Why is the water characterized by "concentration" or "samadhi" after a mantra has been recited over it? It's because when one recites a mantra, one becomes single-minded and no longer engages in false thinking. The absence of false thinking is samadhi, hence the name "samadhi water."

Sutra:

At that time, the Bodhisattva Mahasattva named Hundred Eyes and Lotus Flower Topknot received the Buddha's awesome might, contemplated the sea of all the multitudes in the Way-place, and spoke the following verses.

**All the mani gems emit marvelous sounds
Praising the titles of the Buddhas of the three times.
Those Buddhas' feats of spiritual power
Can all be viewed within this Way-place.**

、那個也是我做的，一切一切沒有我就不可以，必須要有我，那麼然後這個事情才會成就。這一位菩薩，他謙虛很客氣的，他說我不能說頌言，我所說的這個偈頌，都是仰仗著佛的大威神力，我才會說。那麼如果不是佛的大威神力來加被我，我是不會說偈頌的，所以一切一切都是佛所成就的。所以他「普觀一切道場眾海」：在道場裡邊這個大眾，猶如大海那麼多、那麼廣，所以猶如海。

「即說頌言」：即刻他就說這個偈頌，用偈頌再來把所沒有說完的道理，再說它一次。那麼令一般的眾生，尤其你我現在這個愚癡的眾生，好容易明白一點。所以我們由這種的精神上看來，佛菩薩對我們這種的慈悲，對我們這種的了解，可以說是無微不至，就是沒有一樣他不給我們想到的，沒有一個最微細的地方

，他不給我們想到了。所以就說了，「一切摩尼出妙音」：一切摩尼寶珠裡邊，都生出來一種微妙不可思議的妙音。為什麼說它是妙音呢？就因為你聽見這個聲音，愚癡的就會生出智慧來，你說妙不妙？本來很愚癡的，一聽見這個法就開了大智慧了，就深入經藏，智慧如海了，你說妙不妙？你想想，這是一個妙。

有瞋心的眾生，聽見這個妙音，不知不覺把瞋心就丟了，不知道這瞋心跑到什麼地方去了。再想找這個瞋心也找不著了，你說妙不妙

？那麼還有，有這個貪心的眾生，聽見這種聲音也不貪了，本來是貪而無厭的，現在知足常樂，貪而不貪了，貪而無厭的變成布施了，你說這個音聲妙不妙？把人這個貪瞋癡都給轉成戒定慧了，你說妙不妙？就有這麼大的力量。這還算不妙呢！還有什麼妙處呢？應該死的眾生，聽見這個妙音，嘍，他就不死了；應該病的眾生，聽見這個妙音，病也沒有了，本來是疾病纏綿，聽見這個妙音他就好了。說「法師你講這個太不合乎道理了，怎麼會這麼妙呢？

」如果不是這麼妙，怎麼叫妙音呢？怎麼會叫妙音呢？妙音就是你想不到的事情它就那樣子了，它叫妙了。你看，最要緊的這個煩惱斷不了，聽見這個妙音，煩惱就斷了。不單這個，這種妙音

**The flowers compete in beauty, suspended like tassels.
Clouds of light spread through the ten directions.**

Commentary:

At that time, when the assembly was listening to the Buddha speak the Dharma, **the Bodhisattva Mahasattva named Hundred Eyes and Lotus Flower Topknot** came forth. This Bodhisattva was introduced earlier, so we need not say anything now. He **received the Buddha's awesome spiritual might**—that of Shakyamuni Buddha and all Buddhas of the ten directions. This Bodhisattva was not like ordinary people, who are attached and say, “I did this. I did that.” Such people cannot forget their own importance. They think that nothing can be accomplished without their help. This Bodhisattva very modestly said, “I myself cannot speak verses. I am able to pronounce these verses only by virtue of the Buddha's awesome spiritual power. Without such power to back me up, I couldn't do it.” The Bodhisattva gave all the credit to the Buddha. He **contemplated the sea of all the multitudes in the Way-place**—the assembly was so prolific it was like an ocean, **and spoke the following verses** to elaborate further upon the principles he had been discussing, so that living beings—such as you and me—would find them easier to understand. From his attitude, we can perceive the compassion and understanding that Buddhas and Bodhisattvas have for us living beings. They take care of everything for us down to the very last detail. There is nothing they have neglected to remember.

All the mani gems emit marvelous, inconceivable sounds. How are these sounds marvelous? When stupid beings hear them, they become wise. Isn't that marvelous. Originally stupid, they hear the Dharma and develop great wisdom. They “deeply enter the Sutra Treasury and have wisdom like the sea.” Isn't that wonderful? Think about it. That's the first effect.

When angry living beings hear these wonderful sounds, they unconsciously forget their anger. They don't know where their anger has gone, but they can't get it back. Wouldn't you say that's wonderful? What is more, when greedy beings hear these sounds, they stop being greedy. Before, they were insatiably greedy; now they are satisfied, content, and happy. Instead of craving things, they start giving. Aren't those wonderful sounds? They convert people's greed, anger, and stupidity into morality, concentration, and wisdom. Wouldn't you say it's wonderful? They are that powerful, but that still can't be considered wonderful. What other wonderful effects are there? When living beings on the verge of death hear these wondrous sounds, they are pulled back from death. When sick beings hear these marvelous sounds, their sicknesses vanish. Those who were chronically ridden with disease instantly become well upon hearing those sounds.

又「稱揚三世諸佛名」：爲什麼說是愚癡的生智慧了？貪而不貪了，瞋而不瞋了，愚而不愚了，爲什麼這樣子呢？爲什麼又說病也好了，死又活了昵？這就因爲在這妙音裡邊

，它所稱揚讚歎的都是三世諸佛的名字。因爲稱三世諸佛的名字，所以一切的煩惱也都轉變過來了，「煩惱即菩提」了。一切的貪也都轉成布施了，一切的瞋也轉成慈悲了，一切的愚癡轉成智慧了。因爲這種妙音是不可思議的，雖然是稱揚讚歎三世諸佛的名字，可是它這種的力量是不可思議的。

你有什麼證據說有這樣子不可思議的妙音呢？能有這麼大的力量呢？現在這第三句就說明了，「彼佛無量神通事」：這個佛的無量無邊那麼多的神通妙用，「此道場中皆現睹」：在這個菩提樹下這個道場，通通都現出來。那麼既然通通都現出來，完全都現出這種的神通妙用，不可思議等等的境界，那麼方才我說這個，只不過大海中的一滴，微塵裡的一粒而已

，並不是全份。這不過舉一以喻無量，你由這一件事情你知道了，無量的事情你都會明白了

。那麼他這個力量，他這種神通妙用，不可思議的這種感應的力量，不僅僅就是愚癡得智慧

，你生死不了，聽見這個妙音，會了生死的，將來都會成佛的，何況那麼一小小的愚癡呢，那更不算一回事。

「眾華競發如纓布」：所有菩提樹上又結出一些個菩提華，菩提華不是一種華，是無量無邊那麼多的華，所以說「眾華」。「競發」

：就互相比賽，你垂布的這個纓很美麗，我這一枝比那一枝垂的更美麗、更好看，「如纓布

」：就像那個纓總那麼飄布在虛空裡，看著非常地莊嚴。因爲一莊嚴，人就發無上的菩提心了。

「光雲流演遍十方」：這種的光好像雲似的，這種的花光「流演遍十方」：到十方世界去。☸待續

“Dharma Master, this is totally illogical. How could such a thing happen?” you ask. If it weren’t that marvelous, how could these be marvelous sounds? Marvelous sounds bring about effects that you never imagined. The most important effect concerns our interminable afflictions. When we hear these marvelous sounds, we can finally end our afflictions.

What is more, these sounds are constantly **praising the titles of the Buddhas of the three times**. Why do these sounds cause fools to become wise, greedy beings to renounce their greed, and angry beings to stop being angry? Why are these sounds able to heal the sick and bring the dead back to life? It’s because these marvelous sounds praise the names of the Buddhas of the three periods of time. That’s why all afflictions turn into Bodhi, all greed into generosity, all anger into compassion, and all foolishness into wisdom. While these sounds are merely praising the Buddhas’ names, they have an inconceivable power.

“What proof is there that there are such inconceivable, marvelous sounds with such inconceivable powers?” The next lines of verse says clearly: **Those Buddhas’ feats of spiritual power / Can all be viewed within this Way-place**. The Buddhas’ limitless many spiritual penetrations and wonderful functions are revealed at the Way-place beneath the Bodhi tree. What I have explained of these inconceivable states is equivalent to one drop in the huge ocean or to a single mote of dust. I have brought up one to hint at the limitless. Once you understand this one aspect, you will understand infinitely many aspects.

The responses from his spiritual powers and wonderful functions are not limited to causing fools to become wise. If you have not ended birth and death, you will be able to do so upon hearing those marvelous sounds. In fact, you will eventually realize Buddhahood, so getting rid of stupidity is a trivial matter in comparison.

The flowers compete in beauty, suspended like tassels. Bodhi flowers bloom on the Bodhi tree. These Bodhi flowers are infinite in variety; they are not all the same kind. These myriads of flowers compete with each other: “You look quite lovely, but I am even lovelier.” These blossoms resemble tassels fluttering in the air. Beholding this exquisite sight, people are inspired to bring forth the unsurpassed Bodhi resolve.

Clouds of light spread through the ten directions. These flowers have a radiance that resembles clouds drifting about in the ten directions.

☸To be continued

