



# 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

菩提樹神持向佛。一心瞻仰為供養。

「菩提樹神持向佛」：菩提樹有菩提神，這菩提神用光來供養十方一切諸佛，「持向佛」。

「一心瞻仰為供養」：一心就是專一其心，專一其心地來瞻仰佛、供養佛，「瞻仰」就是目不暫捨，這眼睛一時一刻也不離開佛、這眼睛一分一秒都不離開佛，這叫目不暫捨，暫時間都不捨離於佛，常常願意看到佛。就像什麼樣子呢？就像那個發神經的人一樣的。不過他那個發神經是沒有誠心、是發狂的人。那個發狂的人一看你就這麼眼睛瞪起來，轉都不轉，他看你。目不暫捨看著佛，捨不得閉眼睛、捨不得眨眼睛，這個眼睛睜開閉上那麼一點時間他都捨不得，那麼短短的時間，他都不能捨得來離、來看佛，何故出此言？就是睜個眼睛，甚至於幾晝幾夜都站在那兒，在那地方看著佛。

用這個發神經、發狂的這個人比喻，這是很好的一個比喻。美國這些個發狂的人，要真能目不暫捨來瞻仰於佛，那不久將來也一定成佛。雖然他是發狂，他看人那麼發狂，要是看佛就好了

，但是他看見佛，他又閉上眼睛了，他不知道這是什麼。

什麼是佛？說一說看，現在先把這個文講完了再說。「一心瞻仰為供養」：那麼一秒鐘也捨不得不看佛，所以說來瞻仰為供養、為供養佛，他這種誠心是非常難得的。

（錄音帶中斷）講這個美國和中國的佛教比較，

Sutra:

**The spirits of the Bodhi tree present these to the Buddhas,  
Making their offering with a single-minded gaze.**

Commentary:

**The Bodhi spirits of the Bodhi tree present these** flowers and lights **to the Buddhas** of the ten directions, **making their offering with a single-minded gaze.** They focus their gaze upon the Buddhas, not letting their eyes leave the Buddhas for even a second. They constantly want to behold the Buddha, just like lunatics who stare at you without blinking or moving their eyeballs at all. The Bodhi tree spirits are the same way when they gaze at the Buddha. They can't bear to blink or shut their eyes, so they keep their eyes open for several days and nights.

The analogy between the Bodhi tree spirits and lunatics is a pretty good one. If the crazy people in America could stare at the Buddha without blinking, they would soon become Buddhas themselves. They may stare at people in their crazy way, but if they peered at the Buddha, they would get well. However, if they met the Buddha, they would close their eyes, not knowing who he was.

Who is the Buddha? What would you say? Well, let me finish explaining this verse first. They can't bear to divert their gaze from the Buddha for even a second, so the text says, "Using their single-minded gaze as an offering." Such sincerity is rare indeed!

[Following a break in the tape] He spoke of comparing American Buddhism and Chinese Buddhism, but basically Chinese Buddhism cannot even be mentioned, so he gave up comparing and just spoke about American Buddhism, letting them make their own comparisons. Now, if we were to speak of them together, Chinese Buddhism nowadays is all about who has the best food to eat, who has the biggest temple, who has the nicest looking clothes, and who has



但是一提起中國佛教，根本就提不起來了，所以他就不比了，單單說美國的佛教情形，叫他們自己去比去，當時是這樣子。如果要是雙提並論，中國的佛教現在就是鬥吃好菜、鬥誰的廟大

、鬥誰穿的衣服漂亮、誰沒有鬍子，鬥這個。誰裝扮修飾的怎麼樣，面孔怎麼樣好看，都是這樣子。（錄音帶中斷）……你這個齋菜好吃嗎？我比你的更好吃，（錄音帶中斷）……珠值十萬塊錢，我帶這麼一個珠子值二十萬塊錢（錄音帶中斷）……

最可笑的是他們到台灣去，這個果前（音）和果孟（音）兩個人都不剃鬍子也不剃頭，這頭髮大約有半寸長，鬍子大約也有半寸長。果孟穿的襪子，一個是白、一個是灰色的、一個是黃色的，他自己不知道知道不知道。令這些居士都特別注意他，看！「這真是一個怪物！」（師父笑）我在台灣還沒有看見他穿兩種不同顏色的襪子，我只看見他的鬍子長長的、頭髮長長的，我叫他們剃，他們「喔……」，也說不出個子午卯酉來

。我的意思以為他們沒有帽子，不剃頭沒有那麼凍。但是還不是，他們就故意在那兒，現出這麼一個「邪皮」的樣子。所以他們台灣的人更認為我的徒弟都是「邪皮」了，鬍子也不剃。過來一個人就問：「啊？你們美國的出家人不剃鬍子？」那個說：「你們都不剃頭啊？」這麼樣子，他們兩個人更不剃了，所以在台灣這個鬍子也長的很長、頭髮也長的很長，到香港他們才剃的。

到香港他們才剃了，但是也沒有帽子戴的。我一想，香港比台灣還冷，你們怎麼到香港剃呢？我給他們帽子，是人家送給我的帽子，我給他們，他們也不要，他們也不戴。果前說我從來就不能戴帽子，我一「穿」帽子，他叫「穿」帽子，不叫戴帽子，這帽子是戴的，不是穿；衣服是穿的，不是戴的。那麼他說他不能「穿」帽子、一「穿」帽子頭就痛了，我說這奇怪了。那麼就這樣子，台灣這些人，都認為他們是「嬉皮」比丘，做比丘還是嬉皮。所以這也是很值得紀念的一件事，回來講給你們大家聽聽。你們比丘尼到台灣也去做一個「邪皮」比丘尼去，甚至於把頭髮留出來，在台灣那兒還俗算了。

a beard. That's what they compete about: who is the best dressed and best made up, who has the most handsome face. That's what it's all about. [Tape cuts again.] You say you have good vegetarian food? Well, mine tastes even better. [Another cut in tape.] If you wear beads worth ten thousand dollars, well, I wear twenty thousand dollar beads. [Another cut in tape.]

The most laughable thing is that when they went to Taiwan, neither Guo Qian nor Guo Meng shaved their beards and heads. Their beards and hair grew to be half an inch long. And Guo Meng wore his socks this way: one was white, another was gray, and another was yellow. I don't know if he himself realized that, but the laypeople sure paid attention to him and thought he was a weirdo. [The Master laughs.] When I was in Taiwan I didn't notice that they wore two different colors of socks. I only saw that they had let their beards and hair grow long. When I told them to shave, they said, "Uh..." and could not give me any good reply. I thought perhaps they didn't have caps so they were not shaving their heads so it wouldn't be so cold. But that wasn't the case. They deliberately wanted to look like hippies. So everyone in Taiwan knows that my disciples are hippies. Someone once asked, "Is it the case that you American monks don't shave your beards?" Another one asked, "And you don't shave your heads either?" And then the two of them were even more adamant about not shaving. Their beards and hair grew very long in Taiwan.

They didn't shave until they got to Hong Kong. They shaved in Hong Kong, but they still didn't have caps to wear. I thought to myself, "Hong Kong is even colder than Taiwan; why did you wait till you reached Hong Kong to shave?" I gave them caps. I gave them the caps that other people had given to me, but they didn't want them. They wouldn't wear them. Guo Qian said he never wore a cap. He said if he wore a cap, he would get a headache. I certainly thought that was strange. As it is, the people in Taiwan think they are hippie-Bhikshus. They are Bhikshus, but still hippies. This is a memorable incident that I thought I'd tell everyone about when I came back. When you Bhikshunis go to Taiwan, you can be hippie-Bhikshunis. In fact, you can even let your hair grow long, and then you might as well return to lay life.

Sutra:

**Flames of light from mani form a banner.  
The blazing banner produces an exquisite fragrance.  
The fragrance permeates the entire assembly,  
Making the place entirely adorned and pure.**



摩尼光燄悉成幢。幢中熾然發妙香。  
其香普熏一切眾。是故其處皆嚴潔。

這個「摩尼光燄悉成幢」：在這個道場的菩提樹上有摩尼寶珠，這個摩尼寶珠就放出一種光燄，那光燄又結成一個大法幢。「幢中熾然發妙香」：在這個法幢裡邊又好像放出一種火焰，非常地熾盛，非常地亮。那麼在這個火焰裡邊，又發出一種微妙的香來。

「其香普熏一切眾」：這種香是人從來沒有聞過的，所以這種香「熏一切眾」，令一切眾生都發菩提心。「是故其處皆嚴潔」：那麼因為這股香普薰、令人都發菩提心了，所以這個道場，「皆嚴潔」：非常地莊嚴清淨，非常地妙好，令一切人在這個法會都發無上道心。

蓮華垂布金色光。其光演佛妙聲雲。  
普陰十方諸刹土。永息眾生煩惱熱。  
菩提樹王自在力。常放光明極清淨。  
十方眾會無有邊。莫不影現道場中。  
寶枝光燄若明燈。其光演音宣大願。  
如佛往昔於諸有。本所修行皆具說。  
樹下諸神刹塵數。悉共依於此道場。  
各各如來道樹前。念念宣揚解脫門。

「蓮華垂布金色光」：在這個道場裡頭有這種妙蓮華，這個妙蓮華又放出來金色的光，垂布在周圍。「其光演佛妙聲雲」：在蓮華放出這種的光，又在這光裡頭說法，光裡頭演暢佛的法音，佛的妙聲雲。那麼一切眾生就好像聽收音機似的，自自然然的就能聽這個法音。「普陰十方諸刹土」：這種聲雲不是在一個地方，普遍向十方法界一切眾生來說法，諸佛的刹土都能普遍蔭覆，來遮蓋著十方的眾生。「永息眾生煩惱熱」：這個光到十方世界去說法，能以令一切眾生聽見光雲裡這種的法音，把這一切的煩惱、一切的無明都可熄滅、沒有了，貪瞋癡都不知到什麼地方去了。

「菩提樹王自在力」：這個菩提樹是一個大樹王，它本身就有自在的神力。「常放光明極清淨」：這個菩提樹王它也能常放光明，非常清淨

Commentary:

**Flames of light from mani form a banner.** The mani jewels on the Bodhi tree in the Way-place release blazes of light, which form a great Dharma banner. **The blazing banner produces an exquisite fragrance.** The Dharma banner is all aglow and flaming, and from the flames comes a sublime fragrance which no one has ever smelt before.

**The fragrance permeates the entire assembly,** causing everyone to bring forth the Bodhi resolve and **making the place entirely adorned and pure.** The entire Way-place became especially beautiful and pure. This fine ambience inspired everyone in the assembly to develop the unsurpassed resolve for the Way.

Sutra:

**Lotus blossoms let fall golden light.**

**The light emits clouds of the Buddha's wondrous sound,  
Which shade all lands in the ten directions,  
Forever quelling living beings' heated afflictions.**

**The Bodhi Tree King, with sovereign power,  
Constantly releases light of utmost purity.  
The assemblies in the ten directions have no bounds,  
Yet all are reflected without fail in the Bodhimanda.**

**Blazing lights from jeweled branches, like bright lamps,  
Emit sounds proclaiming great vows,  
Completely expressing the fundamental cultivation  
Of the Buddha in all levels of existence.**

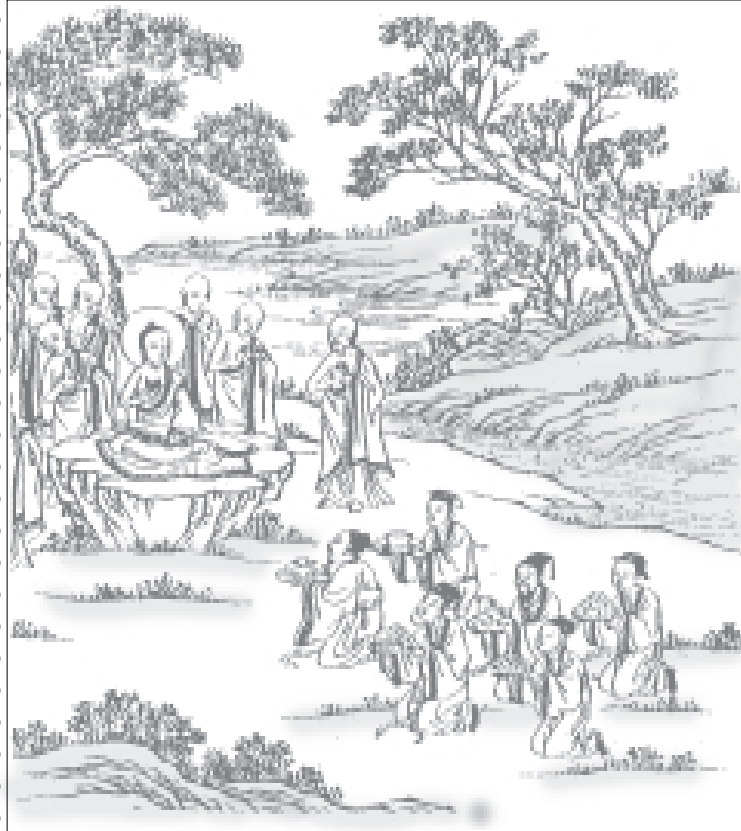
**The spirits beneath tree, as numerous as dustmotes in  
lands,  
Have all drawn near to this Bodhimanda.  
At the tree where each Tathagata attains the Way,  
They proclaim doors to liberation in thought after thought.**

Commentary:

In the Bodhimanda, wondrous **lotus blossoms let fall golden light** all around. **The light emits clouds of the Buddha's wondrous sound.** The Buddha's Dharma sound can be heard within the light. For living beings, it is like listening to the radio. They very naturally hear the sound of Dharma. These clouds of sound **which shade all lands in the ten directions** are not just in one location; rather, they broadcast the Dharma to living beings throughout the ten directions of the Dharma Realm. These clouds cover all the living beings in all Buddhalands throughout the ten directions, **forever quelling**



。「十方眾會無有邊」：在十方法界那個法會道場沒有邊際。「莫不影現道場中」：這個十方道場，也現到這個菩提樹王的道場裡邊，菩提樹王這個道場又影現到十方世界一切諸佛的道場裡邊去，互相輝映，你照著我、我照著你；十方法界的光照著這個菩提道場，菩提道場這光就照到十方法界那個道場眾會裡邊去，這互相影現。



「寶枝光燄若明燈」：這個菩提樹的寶枝都是放光的、好像燈一樣的。「其光演音宣大願」：這個光裡邊演出一種微妙的法音，宣說諸佛過去的大願。「如佛往昔於諸有」：就好像佛過去在因地修行的時候，在這個三界二十五有裡邊修行。「本所修行皆具說」：佛怎麼樣修行，修行什麼行門？都是一點一點就把它都宣說出來。也就好像看電視似的，一幕一幕都現出來。

「樹下諸神刹塵數」：這個菩提樹下有無邊的護樹神，好像微塵那麼多。「悉共依於此道場」：這些個神也都是護持這個道場的，護持這個菩提樹王這個道場。「各各如來道樹前」：所有的佛成佛都是在菩提樹下，所以叫「道樹」。「念念宣揚解脫門」：這個菩提樹神來護持道場，他助佛揚化，來護持佛，令這個佛教發揚光大。所以他在念念之中都是要「宣揚解脫門」：宣揚《華嚴經》這個解脫門的道理。

☞待續

living beings' heated afflictions.

This light travels to the worlds of the ten directions to speak the Dharma. When living beings hear the Dharma sounds within the light clouds, their afflictions and ignorance are obliterated. Their greed, anger, and delusion disappear, and living beings have no idea where these poisons went.

**The Bodhi Tree King, with sovereign power, / Constantly releases light of utmost purity. / The Way-places and Dharma assemblies in the ten directions have no bounds, / Yet all are reflected without fail in the Bodhimanda.** All the Way-places in the ten directions manifest in the Way-place of the Bodhi Tree King. The Way-place of the Bodhi Tree King in turn appears in every Way-place throughout the ten directions. There is this mutual inter-reflection of light

between the Bodhi Way-place and all Way-places throughout the ten directions.

**Blazing lights from jeweled branches, like bright lamp.** The branches of the Bodhi tree all radiate light. Such lights **emit sublime Dharma sounds proclaiming** the past **great vows** of all Buddhas, **completely expressing the fundamental cultivation / Of the Buddha in all levels of existence.** The Buddha's past cultivation in the Triple Realm and the twenty-five planes of existence—the methods and Dharma doors he cultivated—are proclaimed little by little. It is almost like watching a television show—you can see it all.

**The infinitely many spirits beneath the Bodhi tree are as numerous as dustmotes in lands.** These spirits **have all drawn near to this Bodhimanda** to protect it.

**At the tree where each Tathagata attains the Way, / They proclaim doors to liberation in thought after thought.** Each Buddha attains the Way beneath a Bodhi tree. When the Bodhi tree spirits come to protect the Bodhimanda, they help the Buddha propagate the Dharma. Thus, in every thought they proclaim the principles of the liberation doors in the *Flower Adornment Sutra*.

☞To be continued