



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

世尊往昔修諸行。供養一切諸如來。
本所修行及名聞。摩尼寶中皆悉現。

「世尊往昔修諸行」：「世尊」就是世出世之尊，也是佛的十號之一。他在往昔因地中，修行這一切的六度萬行的法門

。「供養一切諸如來」：他主要呢也就是廣修供養，「一者禮敬諸佛。二者稱讚如來。三者廣修供養」，廣修供養十方三世一切諸佛如來，他供養一切的如來。

「本所修行及名聞」：他在以前所修行那種境界，他和他在修行裡邊的大「名聞」，誰都知道他怎麼樣修行。「摩尼寶中皆悉現」：在這個菩提樹的摩尼寶珠裡邊，「皆悉現」：都現出來這過去的一切境界，令人見著也就受影響而發菩提心。

道場一切出妙音。其音廣大遍十方。
若有眾生堪受法。莫不調伏令清淨。

「道場一切出妙音。其音廣大遍十方」：在這個道場無論是樹、獅子座、菩提樹、所放的光和華，都出一種妙音聲，這妙音聲就是演揚一切的妙法。「其音廣大遍十方」：這個音聲在這一處，道場一切莊嚴裡頭出這個妙音，也是遍滿了十方法界。

「若有眾生堪受法」：要有眾生堪可接受這種的法。「莫不調伏令清淨」：沒有

Sutra:

The World Honored One cultivated every practice, Making offerings to all Thus Come Ones. His past cultivation and renown Are completely manifest in the mani pearl

Commentary:

The World Honored One is one of the ten titles of the Buddha, who is honored both in and beyond the world. In the past, he **cultivated every practice**—the Six Perfections and Ten Thousand Practices—but primarily that of **making offerings to all Thus Come Ones**. [Universal Worthy Bodhisattva's ten great kings of vows begin:]

The first is to worship and respect all Buddhas.

The second is to praise the Thus Come Ones.

The third is to extensively make offerings.

He extensively made offerings to all Buddhas, Thus Come Ones, throughout the ten directions and the three periods of time.

His past cultivation and renown. The Buddha gained great renown for his cultivation. Everyone came to know how he cultivated the Way. All these scenes from the past **are completely manifest in the mani pearl** on the Bodhi tree, inspiring those who see them to bring forth the Bodhi resolve.

Sutra:

Everything in the Bodhimanda makes marvelous sounds— Sounds so vast they pervade the ten directions. If there are living beings able to accept the Dharma, They are all tamed and made pure.

Commentary:

Everything in the Bodhimanda—the trees, the lion throne, the

不受這個法的調伏，令這一切的眾生都得到清淨。清淨就是沒有貪瞋癡了、沒有煩惱了，聽見這種妙音就生出一種快樂來

如來往昔普修治。一切無量莊嚴事。
十方一切菩提樹。一一莊嚴無量種。

前邊這十個偈頌，都是讚歎這個菩提樹的這一切一切都在這個菩提樹現出來。

「如來往昔普修治」：佛在因地修行一切法門的時候他修種種的法門，不是修一種的法門所以叫「普修治」。「一切無量莊嚴事」：因為他修行一切的法門，所以他有一切的莊嚴，這個莊嚴是無量的、無邊的。

「十方一切菩提樹」：在十方的諸佛世界一切的這個菩提道場。「一一莊嚴無量種」：每一個樹的莊嚴不同，每一個道場的莊嚴也都不同。那麼在這個無量的道場，用無量的這種莊嚴來莊嚴這一切的道場。

爾時。金燄圓滿光菩薩摩訶薩。承佛威力。
。普觀一切道場衆海。即說頌言。
佛昔修習菩提行。於諸境界解明瞭。
處與非處淨無疑。此是如來初智力。

這是讚歎佛的十力，這個不可思議的境界。

「爾時。金燄圓滿光菩薩摩訶薩」，這一位大菩薩。「承佛威力」：他仰承著佛的大威神力。普遍觀察一切道場的海會大眾，有的是影響眾，有的是當機眾，那麼他來觀察。「即說頌言」：即刻用偈頌，又來說一說前邊那個長行。

「佛昔修習菩提行」：這是說佛在往昔修行六度萬行這種覺道的時候，行菩薩道，修習這個菩提行的時候。「於諸境界解明瞭」：他對於一切境界都明白而了知，所有一切的境界他都明白。

「處與非處淨無疑」：無論是什麼法，他都明白了；無論是什麼道理，他也都明

light emitted from the Bodhi tree, the flowers—**makes marvelous sounds** proclaiming the wonderful Dharma. Such **sounds** emitted from all the adornments in the Bodhimanda are **so vast they pervade the ten directions.** / **If there are living beings able to accept the Dharma, / They are all tamed and made pure.** Living beings who are receptive to this Dharma are completely tamed by it and attain purity. Purity refers to the absence of greed, anger, stupidity, and all afflictions. Living beings hear these marvelous sounds and feel happy.

Sutra:

**The Thus Come Ones universally cultivated
All the measureless deeds of adornment.
All the Bodhi trees in the ten directions
Have measureless adornments, each unique.**

Commentary:

This set of ten verses praises the Bodhi tree and describes how everything appears in that tree.

When **the Thus Come Ones** were cultivating in the past, they cultivated all kinds of Dharma, not just one kind. Thus the text says, they **universally cultivated / All the measureless deeds of adornment.** Since they cultivated every Dharma door, they attained every kind of adornment—measurelessly many adornments. **All the Bodhi trees in the Buddha worlds of the ten directions / Have measureless adornments, each unique.** Each tree and each Bodhimanda has its own unique adornments. Measureless Bodhimandas thus have measureless adornments.

Sutra:

At that time, the Bodhisattva Mahasattva named Full Radiance of Golden Flames received the Buddha's awesome might, contemplated the sea of all the multitudes in the Way-place, and spoke the following verses.

**As the Buddha cultivated the Bodhi conduct,
He clearly understood all states.
Whether they were right or wrong, he was pure and without doubts.
This is the first of the Thus Come One's wisdom powers.**

Commentary:

The next set of verses extols the inconceivable realm of the Buddha's Ten Powers.

白了；無論是什麼境界，他也都明白了。

。那麼一切諸法，他都明瞭了；一切眾生的心，他也明白了；一切眾生的念、意念，他也都明白了。所以這無論是什麼，所有一切處與非處這種的境界，他都沒有疑惑了。爲什麼他沒有疑惑呢？就因爲他都明白了。「此是如來初智力」：這是佛的第一個十力的這種智慧的力量。因爲他有這種智慧的力量，所以就不爲一切無明煩惱所迷了。



有什麼問題沒有？

（錄音帶中斷，變成如下的內容）：

這個一切唯心造，我念慢、本來應該念快，但是我怕你們聽不清楚，所以我慢。慢了反而我念的不會念了。但是這個教人家應該教慢一點，等你學會了，你自己念就應該快一點。念咒是比那火箭都快的，那個力量，你隨時一念，它就有感應了。所以你不會的時候當然要慢念，會的時候可以快念。

（錄音帶中斷）譬如我們凡夫誦一遍的時間，證果的聖人他能誦一百遍，就比我們超過這麼一百倍。譬如在我們誦這一遍的時間，初果的聖人能誦一百遍，二果的聖人就能誦一千遍，在你誦一遍的時候他能誦一千遍；三果的聖人就能誦一萬遍

，你看快不快！四果的聖人就能誦一百萬遍，在你誦一遍的時候他可以誦一百萬遍；那菩薩，你誦一遍，他可以誦一千萬遍；佛呢，你誦一遍的時候，他可以誦萬萬

At that time, the Bodhisattva Mahasattva named Full Radiance of Golden Flames received the Buddha's awesome spiritual might, universally contemplated the sea of all the multitudes in the Way-place. Some were members of the influential assembly, while others were those for whom the Dharma was being spoken. This great Bodhisattva contemplated the entire assembly and spoke the following verses to explain the preceding passage of prose.

As the Buddha cultivated the Bodhi conduct—the Path to Enlightenment consisting of the Six Perfections and the Ten Thousand Practices—he clearly understood all states. / Whether they were right or wrong, he was pure and without doubts. The Buddha understood all dharmas, all principles, and all states. All dharmas were clear to him. He also understood the minds and intentions of all living beings.

In general, whether something is right or wrong in a situation, he was free from doubts. Why did he have no doubts? He understood everything. **This is the first of the Thus Come One's wisdom powers.** This is the first of the Buddha's Ten Powers of wisdom. Endowed with these wisdom powers, he is not confused by ignorance or afflictions.

Are there any questions?

[There is a break in the tape.] Everything is made from the mind. Originally I recited fast, but I deliberately slowed down because I was afraid you wouldn't hear it clearly. But in trying to recite slowly, I couldn't recite at all! In general, when teaching others, you should recite slowly. When you have mastered it, you can recite it quickly yourself. Mantras should be recited at rocket speed, so that there is a response almost simultaneously with the recitation. When you don't know the mantra, of course you should slow down. Once you have mastered it, you can speed up.

For example, in the time it takes an ordinary person to recite a mantra once, one who has attained the first stage of sagehood can recite it a hundred or more times. He is a hundred or more times faster than

遍，就能相差的這麼多。所以你要能念快，念的不錯，越快越好，越快它感應越快，心念不空過。

如昔等觀諸法性。一切業海皆明徹。
如是今於光網中。普遍十方能具演。

在前邊說的是知處非處這個智力，現在就知道三世的業的智力。什麼叫處與非處呢？昨天還沒有講完，「處」：譬如你種善因，得到樂果，這就是合乎理的一個處，你要是說種善因得苦果，這就是非處了，這就不合乎理的一個處。這個處是建立的意思，就是能把這一切的「是」的法和「不是」的法，都能建立起來，所以佛有這種的智力。

佛「等觀」，來普觀一切的法性，一切的諸法性。也就是過去這個人，怎麼樣起惑、造業、受報；現在你怎麼樣起惑、造業、受報；未來，你又怎麼樣起惑、造業、受報，所以「一切業海皆明徹」：在這個過去、現在、未來，這一切的業障猶如大海一樣。「皆明徹」：佛都有這種智慧的力量，都徹底明瞭。

「如是今於光網中」：像這種業的境界，這個業海的這種境界，「今於光網中」：在這個菩提樹所放的光，這個光所織成的這個網，「普遍十方能具演」：在這種境界，不是單單在菩提樹下這一個佛國土來顯現，是在十方盡虛空遍法界所有的菩提樹佛的道場，都能現出來這種的境界

。這一個佛的道場菩提樹現到十方，十方的道場菩提樹又現於此方，那麼互相顯現

，重重無盡這種境界。

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you. A Sage of the Second Stage can recite it a thousand times in the time it takes you to recite it once. A Sage of the Third Stage can recite the mantra ten thousand times in that time. Wouldn't you call that fast? A Sage of the Fourth Stage can recite the mantra one million times in the time it takes you to recite it once. In that amount of time, a Bodhisattva can recite the mantra ten million times and a Buddha can recite it a hundred million times. That's how great the difference is.

If you can recite quickly without mistake, the faster you recite, the better. The faster you recite, the faster the responses. Not even a single thought-instant passes in vain.

Sutra:

**Just as in the past he impartially viewed the nature of dharmas
And clearly fathomed the sea of all karma,
All of this, now, in the net of radiance,
Is universally enacted in the ten directions.**

Commentary

The preceding verse spoke of the wisdom power of knowing what is right or wrong in every condition. This verse speaks of the wisdom power of knowing the karma of the three periods of time. What is meant by "what is right or wrong"? This was not explained fully earlier. If you plant a good cause and experience happiness as a result, then this is proper and reasonable. If you plant a good cause and receive suffering as a result, then that is wrong and unreasonable.

Just as in the past he impartially viewed the nature of dharmas... In other words, he universally contemplated how people were deluded, created karma, and underwent retribution in the past; are deluded, create karma, and undergo retribution in the present; and will be deluded, create karma, and undergo retribution in the future. **And thus he clearly fathomed the sea of all karma.** The karmic obstacles of the past, present, and future can be likened to a huge ocean, yet the Buddha's wisdom power enables him to fully comprehend such karma. **All of this**—the states of the ocean of karma—**now, in the net of radiance** woven of lights emitted by the Bodhi tree, **is universally enacted in the ten directions.** These states appear not only under a single Bodhi tree in a single Buddhaland; they manifest in every Buddha's Way-place, under every Bodhi tree throughout the ten directions to the ends of empty space and the Dharma Realm. This particular Buddha's Way-place and Bodhi tree appear in the ten directions, and the Way-places and Bodhi trees in the ten directions likewise appear here, creating a situation of infinite levels of inter-reflection.

待續