



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

普盡十方諸刹海。所有一切衆生界。
佛智平等如虛空。悉能顯現毛孔中。

「普盡十方諸刹海」：普遍盡於十方一切諸佛的刹海，所有的國界、眾生界、「一切眾生界」。「佛智平等如虛空」：佛的智慧是平等的，猶如虛空一樣。

「悉能顯現毛孔中」：雖然諸佛刹海和眾生界是廣大無邊的，可是能大現於小，這個大可以在這個小的裡邊現出來。什麼是小呢？佛這個毛孔是小的，可是小中現大、大中現小、小大無礙。佛的這種智慧力都能窮盡無餘，都能知道種種的界，所以他用種種的法來教化種種的眾生界。

一切處行佛盡知。一念三世畢無餘。
十方刹劫衆生時。悉能開示令現了。

這是一切至處道智力，也叫遍趣行、遍趣行智力。那麼所修的這個行門，就是所修的道，要清淨、沒有染污法，就很快得到覺悟了。你要修得不清淨、盡修染污法，就不能離苦得樂、不能覺悟。那麼這一切的道理，佛都知道，所以說「一切至處道智力」，也叫遍趣行智力，「遍」：一切就是遍。處呢、「智處」就是趣，這個「道」就是行、修行的這個行門。你想要離苦得樂、就要修這個清淨法；你要不想離苦得樂、你

Sutra:

Seas of lands exhausting the ten directions
And all realms of living beings therein,
By means of the Buddha's impartial, space-like
wisdom,
Manifest in their entirety within his pores.

Commentary:

Seas of Buddhas' lands exhausting the ten directions / And all countries and realms of living beings therein, / By means of the Buddha's impartial, space-like wisdom, / Manifest in their entirety within his pores. The Buddha's wisdom is level and equal like empty space. Although all the Buddhas' lands and realms of living beings are vast and boundless, the huge can appear inside the tiny. The Buddhas' pores are tiny, yet what is huge can appear within them. The tiny can also manifest inside the huge. Huge and tiny are mutually nonobstructive. The Buddha's wisdom power can thoroughly fathom all kinds of realms of living beings. He can use various dharmas to transform the different realms of beings.

Sutra:

The Buddha thoroughly knows where all paths lead.
One thought completely exhausts the three periods.
He can completely reveal and manifest
All eons, living beings, times, and lands in the
ten directions.

Commentary:

This verse describes the wisdom power of knowing where all paths lead, also known as the wisdom power of traveling to all destinies. If the path you cultivate is pure and free from defiled dharmas,



就跟著染污法跑。所以「佛盡知」：佛盡知這一切的至處道這種的智慧。

「一念三世畢無餘」：在這一念之間就能現出來過去世、現在世、未來世，「畢無餘」：沒有不現出來的。這三世在一念之中都能完全現出來。「十方刹劫眾生時」：劫，這個時，不但這個，乃至於十方一切的刹土、一切的劫和所有的眾生和所有的時。「悉能開示令現了」：那麼佛能完全開示眾生，令眾生見著、令眾生明瞭這種的境界。

禪定解脫力無邊。三昧方便亦復然。
佛為示現令歡喜。普使滌除煩惱暗。

「禪定」是梵語禪那，此云思維修，又叫靜慮。這「解脫」：就是得到自由了、得到自在了、沒有一切的拘束了。那麼佛有禪定解脫三昧的智力，所以說「力無邊」：這種智慧的力量無量無邊。「三昧方便亦復然」：那麼這個定力和這個方便力，也都是無邊的、也都是無量的。

「佛為示現令歡喜」：佛為眾生來示現，令一切眾生都得到歡喜。「普使滌除煩惱暗」：普遍地使令一切眾生，用這個三昧的智慧水，來把眾生這個煩惱暗都洗滌去了、洗滌沒有了。「煩惱暗」：也就是貪瞋癡。這個貪瞋癡就是煩惱，所以佛令一切眾生把這個貪瞋癡，這個煩惱暗都洗滌清淨了，洗滌清淨就會返本還源了。

佛智無礙包三世。剎那悉現毛孔中。
佛法國土及眾生。所現皆由隨念力。

這是佛的十力中第八個，叫宿住隨念力。「宿」就是前生的事、前生所有的一切事蹟、一切的因緣，佛都知道。這也就是宿命通的智慧，所以叫宿住隨念的智力。

「佛智無礙包三世」：佛的智慧是無

you will quickly attain enlightenment. If you cultivate impure, defiled dharmas, then you cannot leave suffering and attain happiness, nor can you become enlightened. Since the Buddha understands all this, the text says: **The Buddha thoroughly knows where all paths lead.** If you want to leave suffering and attain happiness, you must cultivate pure dharmas. If you have no wish to leave suffering and gain happiness, you can simply follow along with defiled dharmas. The Buddha has the wisdom to know where all paths and practices lead.

One thought completely exhausts the three periods. The past, present, and future can completely be manifested in the space of a single thought. Not only that, but **he can completely reveal and manifest / All eons, living beings, times, and lands in the ten directions.** The Buddha can instruct living beings and enable them to perceive and understand these kinds of states.

Sutra:

His power of dhyana concentration and liberation is boundless.

His samadhi and expedient means are the same way.

The Buddha manifests for beings' sakes and makes them happy,

Cleansing away the darkness of their afflictions.

Commentary:

His power of dhyana concentration and liberation is boundless. *Dhyana*, a Sanskrit word, is translated to mean “thought cultivation” and “stilling reflection.” Liberation implies freedom and ease; the absence of all restraints. The Buddha has the wisdom power of *dhyana*, liberation, and *samadhi*, and the power of this wisdom is measureless and boundless. **His samadhi and expedient means are the same way.** The power of his *samadhi* and expedient means is also measureless.

The Buddha manifests for living beings' sakes and makes them happy, / Cleansing away the darkness of their afflictions. The Buddha uses the water of *samadhi* and wisdom to cleanse away living beings' gloomy afflictions. These gloomy afflictions refer to greed, anger, and delusion. Greed, anger, and delusion are nothing but affliction! Once these afflictions are washed away, living beings return to their original source.

Sutra:

The Buddha's unhindered wisdom encompasses the three periods.

In a kshana they appear completely in his pores.

The Buddhadharma, countries, and living beings

All manifest by the power of knowing upon reflection.

Commentary:



障礙的，他無所不知、無所不明，所以說是無礙。「包三世」：包括過去世他也知道、現在世他也知道、未來世他更知道。所以說「剎那悉現毛孔中」：在這個很短的期間就可以把這個一切三世的因緣，都可以在他毛孔裡邊現出來。「佛法國土及眾生」：這個所有佛轉法輪說法，佛的國土和這一切的眾生，「所現皆由隨念力」

：那麼他所現出來的這種境界，都是由這個宿住隨念的智慧力所現出來的。

**佛眼廣大如虛空。普見法界盡無餘。
無礙地中無等用。彼眼無量佛能演。**

這個叫天眼無礙的智力、也叫佛眼無礙的智力，所以說「佛眼」。五眼中有佛眼，這兒所說的佛眼是包括這一切的眼了

。「廣大如虛空」：佛的眼是廣大無邊的
。我們現在想一想，如虛空那麼大都是佛的眼睛，要是有這麼大個眼睛，我們看也看不完的，這表示佛的智慧眼像虛空那麼大。「普見法界盡無餘」：盡虛空遍法界

，佛都看得見。佛不單能看見盡虛空遍法界的這種境界，佛還能看見一切眾生的心
，哪一個眾生正在想什麼、他都能看見。

「無礙地中無等用」：佛在因地的時候修這無礙的行門，所以現在得到沒有比他這種的用再大的了、這種力用、「無等用」：沒有可以能比的了。「彼眼無量佛能演」：這個眼能以有無量無邊這麼大的用、這麼大的力量、這麼大的用途，這只是佛才能表演、才能證得這種境界。

**一切眾生具諸結。所有隨眠與習氣。
如來出現遍世間。悉以方便令除滅。**

這個智力叫無漏的智力。佛能令眾生都得到無漏，佛有這種智慧令眾生都成佛

。因為佛自己無漏了，自己成佛了，所以他也可以教化眾生成佛，令一切眾生都得到無漏。

「一切眾生具諸結」：具諸結就是所造的這個業障、罪障

This verse describes the eighth of the Buddha's Ten Powers, the power of knowing past lives upon reflection. The Buddha knows all the events and conditions of living beings' past lives. This is basically the spiritual power of the knowledge of past lives.

The Buddha's unhindered wisdom encompasses the three periods. The Buddha's wisdom is unimpeded. There is nothing he does not understand. He knows everything in the past, the present, and even the future. **In a kshana they appear completely in his pores.** In a brief instant, he can manifest the causes and conditions of the three periods of time right in his pores. **The Buddhaharma, all the Buddhas and how they turn the Dharma wheel and speak the Dharma, all the Buddhas' countries, and living beings / All manifest by the wisdom power of knowing past lives upon reflection.**

Sutra:

The Buddha's eyes are as vast as space.

They see the entire Dharma realm without missing anything.

On the ground of nonobstruction, he achieved peerless functioning.

Only the Buddha can expound on the measurelessness of his eyes.

Commentary:

This verse describes the wisdom power of the unobstructed heavenly eye, also known as the wisdom power of the unobstructed Buddha eye. **The Buddha's eyes are as vast as space.** The Buddha eye is one of the Five Eyes. Here, "the Buddha's eyes" includes all kinds of eyes. The Buddha's eyes are huge to the point of being boundless. Think about how huge that is. You cannot even see the boundaries of these eyes. They are as immense as empty space. This line refers to the Buddha's wisdom eyes being as great as space.

They see the entire Dharma realm without missing anything. The Buddha can see everything throughout empty space to the ends of the Dharma Realm. Not only that, but the Buddha can see all the thoughts of living beings. He knows what any given living being is thinking at any time.

On the ground of nonobstruction, he achieved peerless functioning. When the Buddha was on the causal ground, he cultivated the Dharma door of nonobstruction. As a result, his functioning is incomparable. **Only the Buddha can expound on the measurelessness of his eyes.** Only the Buddha is able to express and attain this state of having eyes endowed with such measurelessly great functioning and power.

Sutra:



「結」就是得不到解

脫、綁住了。被什麼綁住了？就被這個業障綁住了，被所造的業綁住了。所造的業怎麼綁住了呢？因為本來你是清淨的，那麼你造業，有了染污了，有染污就黑暗了，黑暗就沒有光明、沒有智慧了，所以就有業障了。

「所有隨眠與習氣」：
這是現行的業障。現行業障、這個隨眠的種子，這個隨眠就是一種種子、叫隨眠。就放到那個八識田裡頭了，造這個業的種子與習氣，「習氣」又叫餘習，就是生生世世所做慣了這個事情，就叫習氣—那麼舉個最淺顯的例子，什麼叫習氣呢？

好像你歡喜抽菸的人、把菸戒了。菸戒了，但是有的時候又想要抽菸，這就叫餘習、這就叫習氣，那餘習未盡。有的人願意喝酒，那把酒戒了、他也常常想要喝酒，甚至於作夢他也抽菸、作夢也喝酒。這都叫餘習、這叫習氣，這種習氣沒有除滅。譬

如你歡喜賭錢，把賭雖然戒了，但是還常常往那個賭錢的地方跑，這都叫餘習。

這個餘習、習氣，有貪瞋癡慢，這都是習氣。貪的習氣像誰呢？像佛的弟子迦留陀夷，有那個黑光、那黑光使者，就像迦留陀夷似的。

瞋的習氣像誰呢？就像舍利弗。舍利弗雖然那麼大的智慧，但是他也有脾氣、有的時候很大脾氣。癡的習氣像誰似的？就像周利槃陀伽。這周利槃陀伽、他愚癡的那麼樣子，就是開悟了以後，還是那麼愚癡的樣子。因為他就有這

**Every living being is bound by knots
As well as all derivative afflictions and habits.
The Tathagata appears everywhere in the world
And eradicates them all by means of expedients.**

Commentary:

This verse speaks of the wisdom power of freedom from outflows. The Buddha has the wisdom to help living beings attain freedom from outflows and become Buddhas. Since the Buddha himself has already put an end to outflows and realized Buddhahood, he can teach and transform living beings to do the same. **Every living being is bound by knots.** These knots are the karmic obstacles and offenses they have created. These knots keep them from being liberated. What keeps them tied up? Their karmic obstacles. Originally, they were pure. When they created karma and became defiled, they lost the light of wisdom and were left in the dark. They are obstructed by karmic obstacles **as well as all derivative afflictions and habits.** The knots refer to karmic obstacles of the present. Derivative afflictions are seeds planted in the field of the eighth consciousness. These are seeds for the future creation of karma. Habits refer to things you have become accustomed to doing in life after life.

Here are some simple examples of habits. Sometimes smokers manage to quit smoking, but once in a while their former habit comes back and they get the urge to smoke again. In that case, their habit still has some energy left in it.

Some people quit drinking, but still often fantasize or dream about drinking. These are leftover habit-energies. They have not pulled their habits out by the roots.

There are gamblers who vow to quit gambling, but then always find an excuse to go back and visit the casinos. These are all examples of leftover habits.

Greed, anger, delusion, and pride are also habits. The Buddha's disciple, Kalodayin, "Black Light," was one with the leftover habit of greed. People with the habit of anger can be compared to Shariputra. Although Shariputra had great wisdom, he also had a big temper. People with the habit of stupidity are like Suddhipanthaka, who, even after becoming enlightened, still had the appearance of a fool because of his habitual stupidity which carried over from the past. Pilindavatsa had the habit of arrogance. His tremendous conceit was a carry-over from past lives.

The Tathagata appears everywhere in the world, / And eradicates them all by means of expedients. Using expedient dharmas, the Buddha gets rid of living beings' habits.

☞ To be continued