



# 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

昔在無邊大劫海。修治淨戒波羅蜜。  
故獲淨身遍十方。普滅世間諸重苦。

這四句偈頌是講戒律的，持戒波羅蜜，六度之中的一度。什麼叫戒？戒就是止惡防非，也就是諸惡不做，眾善奉行。諸惡不做，就身口意三業清淨，身不犯三惡，意不犯三惡，口不犯四惡。這四惡不犯就是四善，那麼意三惡、身三惡不犯是六善。十惡不犯，就是十善。身有三惡，就是殺盜淫，殺生、偷盜、邪淫，這是屬於身所犯的三種惡。意所犯的三惡，就是貪瞋癡。口所犯的四惡，就是綺語、妄言、惡口，兩舌。你十惡不犯就是十善，就是身語意這三業清淨了。

眾善奉行，就是做一切利他的事情，也可以說是勤修戒定慧，這就是眾善奉行；你息滅貪瞋癡，就是諸惡不做。戒律就是防備你犯罪的，有所戒，你就諸惡不做；有所持，就是眾善奉行。所以這四句偈頌，總起來這個意思就是這樣子。

「昔在無邊大劫海」：這是說佛在往昔這無量無邊的大劫，數不過來那麼多的劫。有多少呢？猶如大海一樣，所以說「昔在無邊大劫海」。

「修治淨戒波羅蜜」：他修持這個清淨的金剛寶戒，修持這個金剛光明寶戒。戒，普通來講有五戒：殺盜淫妄酒。；又有

Sutra:

**In the past, in a sea of boundless great eons,  
He cultivated the paramita of pure precepts,  
Thereby gaining a pure body pervading the ten directions,  
Which extinguishes all grave sufferings in all worlds.**

Commentary:

This four-line verse speaks of the *paramita* of holding precepts, which is one of the six *paramitas*. Precepts serve to stop evil and prevent wrongdoing. The precepts can be summed up as follows: “Do no evil. Practice all good.” When you do no evil, then the karma created by your body, mouth, and mind are pure. You do not commit the three evils of the body, the three evils of the mind, or the four evils of the mouth. By refraining from the four evils of the mouth, you are actually doing four good deeds. By refraining from the three evils of the mind and the three of the body, you are doing six good deeds.

In general, when you refrain from the ten evils, you are practicing the ten good deeds. The three evils of the body are killing, stealing, and sexual misconduct. The three evils of the mind are greed, anger, and delusion. The four evils of the mouth are indecent speech, lying, harsh speech, and divisive speech. When you refrain from the ten evils, thereby practicing the ten good deeds, then the karma of your body, mouth, and mind is pure. That is to do no evil.

To practice all good means to carry out every act that is beneficial to others. Practicing all good also means diligently cultivating precepts, concentration, and wisdom. Doing no evil means extinguishing greed, anger, and delusion. The precepts protect you and keep you from committing offenses, and they also encourage you to practice good.

**In the past, in a sea of boundless great eons, uncountably many eons resembling an ocean in their boundlessness, he cultivated**

八戒：就是八關齋戒；又有十戒：沙彌所受的十戒。

這個八關齋戒是在家人可以受的。沙彌十戒就是出家人受的，沙彌、沙彌尼所受的。又有比丘兩百五十條戒。比丘尼有三百四十八條的戒律。菩薩就有十重四十八輕戒。在這種種的戒相裡邊，你都要受持，身心受持這個淨戒。「波羅蜜」：你能修持這個淨戒，就能到彼岸，波羅蜜就是到彼岸，到這個清淨的涅槃彼岸。

「故獲淨身遍十方」：所以佛因為修行這一切的戒律，修種種的善法來教化一切的眾生，所以才得到「淨身」，這個清淨的法身，遍滿十方的法界。

「普滅世間諸重苦」：他平等普遍地來消滅這個世間所有的、最重的這種的痛苦，令世界一切眾生都得到快樂。

**往昔修行忍清淨。信解真實無分別。  
是故色相皆圓滿。普放光明照十方。**

佛又在往昔修行這個忍辱的行門。前邊這個持戒就是不惱亂他人，你修行常常要迴光返照，不惱亂他人。那麼這個忍辱就是被人惱亂，被人來侮辱、來欺負，你能忍著，忍人所不能忍的，一般人忍不了的事情，那麼你能忍了。不能忍的也要忍

，因為你懂得佛法，你能明白佛法。明白佛法，你不忘了法，常常記得這個法。什麼法呢？這個忍辱的法。

忍辱，有人罵你，你也忍；有人打你，你還能忍；甚至於有人要把你殺了，你都不恐懼，能忍，這是最大的忍力。

有人罵你，你不罵他，你這是忍了，心裡也不罵他。有人打你，你也不反攻，不再打他，這是一個忍。你能忍一般人所不能忍的，那你的功德，一般人就沒有的

，能超過一般人。所以我常對各位講：「忍是無價寶」：就這一個忍辱波羅蜜，這就是個無價的寶，沒有再比這個價值再高的了。「人人使不好」：人人都不會用它

**the paramita of pure Vajra bright, jeweled precepts.** There are the Five Precepts which prohibit killing, stealing, sexual misconduct, lying, and intoxicants. There are also the Eight Precepts for laypeople, the Ten Shramanera Precepts for novice monks and nuns, the 250 Bhikshu Precepts, the 348 Bhikshuni Precepts, and the Ten Major and Forty-eight Minor Bodhisattva Precepts. If one can wholeheartedly uphold these pure precepts, one will arrive at the other shore of purity and Nirvana. *Paramita* means “to reach the other shore.”

The Buddha maintained all the precepts and cultivated all kinds of skillful dharmas for teaching and transforming living beings, **thereby gaining a pure Dharma body pervading the ten directions of the Dharma Realm, / Which extinguishes all grave sufferings in all worlds** so that all living beings can experience happiness.

Sutra:

**In the past he cultivated the purity of patience.  
His faith and understanding were true and indiscriminating.  
Therefore his features and characteristics are all perfect.  
His light shines universally in the ten directions.**

Commentary:

In the past the Buddha also cultivated the dharma of patience. The previous *paramita* of holding precepts prevents us from bothering others. In cultivation, we should constantly reflect upon ourselves to see if we have afflicted or disturbed anyone. The dharma of patience applies in a situation where we are disturbed, insulted, or bullied by others. We have to endure what others cannot endure. Even if we find it unbearable, we have to be patient. Since we understand the Buddhadharmas, we should keep it in mind at all times, particularly the dharma of patience under insult. If someone berates us, we endure it. If someone beats us up, we can take it. Even if someone kills us, we are not afraid and we endure it. This requires the greatest patience.

When someone castigates us and we do not retaliate, not even in our hearts, then we are being patient. If someone hits us and we don't strike back, we are also being patient. If you can bear what most people cannot, then you will also accrue merit which surpasses that of others.

I often tell you this verse:  
Patience is a priceless jewel  
That no one knows how to use.  
If you were able to use it,

。「若能會用它」：你要能會用這個忍，「事事都能好」：無論什麼事情都會好的，就沒有壞事了。

彌勒菩薩他也說過，我常常給你們講，大約時間久你們又都忘了。所以再講它一遍：他說「老僧穿衲襖」：老僧我穿著一個衲襖，用補釘補的這很破的這麼一個襖，我把它補了又補、補了又補，這叫衲襖。

「淡飯腹中飽」：說我吃的飯什麼味道也沒有、很淡的，「淡飯腹中飽」，我就吃飽了，這個肚皮它就不找麻煩了，所以說淡飯腹中飽。「補破好遮寒」；他說我補這個破衣服，補了再補，就不冷了，就能把這寒冷趕跑了，這個寒氣不能傷害我了，「補破好遮寒」。

「萬事隨緣了」：無論什麼事情都隨緣隨份就了，過去就沒有了。「萬事」這個裡邊就包括著好事壞事，順事逆事，什麼事都包括在裡邊了。「隨緣了」：都不執著。

「有人罵老拙」：他說有人要罵我的話，「老拙只說好」：你罵我一句，我說一聲好，去向你「好、好、好」，就像那好好先生似的。

「有人打老拙」：有人要是打我，「老拙」就是一個很愚癡的一個老年人，很笨的老年人。「老拙自睡倒」：我自己就躺到地下，好像睡著覺似的，你打我，我睡著了。「有人打老拙。老拙自睡倒」。

「唾在我面上」：你用你的口水吐在我臉上，「憑它自乾了」：我也不擦你這口水，叫它自己乾到我的臉上，「憑它自乾了」，叫它自己乾了。「我也省力氣。他也無煩惱」。

「這樣波羅蜜」：這樣的忍辱波羅蜜，這就是忍辱波羅蜜，「便是妙中寶」：這個就是妙中的一個寶貝，妙中妙，就是妙中寶。「若知這消息。何愁道不了」：你要知道這個消息了，你怕什麼你這個道不成功，道業不成就呢？

你們各位誰要能修這種忍辱的波羅蜜，你們的肚皮就會很大的，比女人懷小孩子的肚子更大。所以讚彌勒菩薩有這麼幾



Everything would turn out well.

Patience is an invaluable treasure. It surpasses everything in worth. Unfortunately, no one is able to practice it. If you could practice it, things would all go smoothly and there would never be any trouble. Maitreya Bodhisattva also spoke a verse. I've often recited it to you, but you've probably forgotten over time, so I'll tell you again.

The Old Fool wears tattered robes  
And fills his belly with plain food,  
Mends his clothes to fend off the cold,  
Just taking things as they come.

Scolded, the Old Fool says "fine",  
beaten, he just lays down to sleep.  
Spit in his face, he lets it dry--  
saving his energy, not troubling a soul.

A jewel of jewels most rare--  
the Old Fool's *paramita*.  
Having heard this story,  
Why worry about not attaining the Way?

The old monk wears a robe of patched up rags. He fills himself with simple food, to keep from going hungry. When his robe gets ripped, he mends it with more patches to chase off the cold. He lets all things, good and bad, take their natural course, and does not become attached to them. He takes everything in stride. If someone

句話「開口笑，少說話」：他開著口笑就少說話。「布袋沒有肚皮大」：他拿著一個布袋，但是沒有他的肚皮那麼大，那個布袋沒有他肚皮大，他的肚皮比那個布袋更大。彌勒菩薩，不是有個布袋和尚帶著一個布袋？他說「布袋沒有肚皮大」。

「眼前災福常飛來」：他常常有很大福報到他這兒來。「為他萬物容得下」：為什麼他有福報來呢？就因為無論什麼事情他都能包容，都能裝到他肚皮裡，把萬物都能裝到肚皮裡，「為他萬物容得下」，他都能包容到他肚皮裡。

所以說「宰相腹中能撐船」，就是說那古來的宰相做大官，他那個心量大，在他肚裡能走船，船可以在他肚裡走，就因為他肚裡頭太大了，所以說「宰相腹中能撐船」。不像人家說一句什麼也受不了，或者見著一個什麼境界也容不下了，那個人對我怎麼不如何如何，那個人對我又怎麼樣怎麼樣，一天到晚這個雞毛蒜皮，這個小事情就把肚子就都裝滿了，所以那個船也撐不開了。

「往昔修行忍清淨」：在往昔，佛修行這忍辱清淨法門。「信解真實無分別」：他這種信解真實，沒有分別，對一切眾生都看著平等平等的，他看一切眾生都是過去的父母，未來的諸佛。那麼既然是過去的父母，你就不應該不孝順父母；既然是未來的諸佛，你就不應該不恭敬佛，所以他就要修忍辱了。

「是故色相皆圓滿」：因為這個，所以成佛的時候，他這個色相，也就是這個身體是特別圓滿，他這個相貌也生的莊嚴而美麗。這身體也有三十二相、八十種好，非常圓滿。

「普放光明照十方」：所以他因為能忍辱，修出這個忍辱的光普照十方，令一切能修忍辱的眾生早成佛道。 待續

were to rebuke him, he would say, "Fine! Okay!" Should someone beat the old man up, he would simply fall to the ground and fall asleep. If someone were to spit on his face, he wouldn't even bother to wipe it off, but would let it dry there. This *paramita* of patience is the most wonderful treasure. If you know about this, you need not fear that you will not attain the Way.

If any of you can cultivate the *paramita* of patience, your belly will be huge. A verse in praise of Maitreya Bodhisattva says,

His mouth is open wide in laughter.

Seldom does he speak.

His cloth bag is not as large as his belly.

Blessings constantly come his way,

For he is able to take everything in stride.

There was a monk in China known as the Cloth Bag Monk, who was recognized as an incarnation of Maitreya Bodhisattva. He always carried a large cloth bag around, but it wasn't as big as his belly. He enjoyed plenty of blessings, because of his ability to accept whatever came his way. He could hold the myriad things in his belly. There is a saying, "The prime minister's belly can sail a ship." The prime minister's tolerant, magnanimous heart is like a belly that is large enough to sail a ship in. This is the opposite of someone who is so oversensitive that he cannot withstand the slightest criticism or adversity, and so petty-minded that he is constantly calculating who did what to him. His "belly" is so full of such petty thoughts that there is no room for a ship to sail.

**In the past he cultivated the purity of patience.** The Buddha formerly cultivated the pure Dharma door of patience under insult.

**His faith and understanding were true and undiscriminating.** He regarded all living beings in the same way, as his parents in past lives and as future Buddhas. Contemplating them as his past-life parents, he could not be unfilial to them. Seeing them as Buddhas-to-be, he could not be disrespectful to them. Thus, he cultivated patience under insult.

**Therefore his features and characteristics are all perfect.** The Buddha had flawless features and a handsome appearance. His body had the thirty-two hallmarks and eighty subtle characteristics. Having cultivated patience, **his light shines universally in the ten directions**, enabling living beings who are able to cultivate patience to quickly realize Buddhahood.

To be continued