



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

往昔勤修多劫海。能轉衆生深重障。
故能分身遍十方。悉現菩提樹王下。

世尊在以前「勤修多劫海」：「勤修」就是不懶惰修行，一天比一天精進，一天比一天用功，那麼勤修就是精進，精進也就是勤修。這個勤修精進有三種的意思：

第一就是披精進甲：就好像古來的軍隊作戰，披盔戴甲，戴上那個甲冑，令外邊的槍箭，刺也刺不進來，這叫披精進甲。往前只有精進，不能後退了，無論遇著什麼境界也不能退心，也不能打敗仗，一定要勝利。這個勝利要有什麼來支持著呢？要有大誓願。這個大誓願就是發大誓、發大願，這個誓願一定要往前去精進，不能向後退的。好像我們出家了，只有向前修道，不能說我出家了、天天只想著還俗，那就沒有精進甲了。

。你天天要為佛教而奮鬥，為佛教而犧牲，一切一切的都是要為佛教，那麼這是披精進甲發大誓願，這個大誓願也就是個精進甲。

第二種意思是攝善：攝善就是用種種方便法門，來進趣菩提道，向這個菩提路上走去，用這種種的方便法門來向菩提道上前進。不但自己進，也教一切眾生去進、去修行，所以這是攝善。

第三種精進叫利樂。怎麼利樂呢？利樂一切眾生、勸化一切眾生，令一切眾生都得到阿耨多羅三藐三菩提，得到這個快樂的這種果報。

所以說「勤修多劫海」，佛在生生多劫都修行這種的行門，很多大劫猶如海一樣。「能轉衆生深

Sutra:

In the past he cultivated vigorously for many seas of eons.

He was able to turn living beings' deep, heavy obstacles around.

Therefore he can send division-bodies throughout the ten

directions

And have them all appear beneath the Bodhi Tree King.

Commentary:

In the past he cultivated vigorously for many seas of eons.

The World Honored One cultivated with ever-increasing zeal and vigor. He was never lazy. To cultivate vigorously has three meanings:

1. *To don the armor of vigor.* In ancient times, soldiers wore armor to protect them from lances and halberds. Wearing the armor of vigor, one can only advance, not retreat. No matter what happens, one cannot surrender. One *must* win! How can one gain victory? With the help of great vows. One must make expansive vows and resolves. The only direction to go is forward. There is no possibility of retreat.

For example, after you have left the home-life, you must advance daily in your cultivation. You may not entertain thoughts of returning to lay life, or else you won't be wearing the armor of vigor. You must sacrifice everything and work zealously for the cause of Buddhism each day. One dons the armor of vigor and makes great vows. Great vows are themselves the armor of vigor.

2. *To gather in the good.* This means to apply assorted expedient means to advance oneself along the Bodhi Path, as



重障」：他能把眾生的這種深重的障礙，障礙菩提道的這個業障都給轉過來，轉煩惱成菩提、轉生死成涅槃。

「故能分身遍十方」：所以他能分身遍滿十方，十方世界都有佛的分身。「悉現菩提樹王下」：那麼所有的分身，都現在這個菩提樹王這個道場的下邊。

佛久修行無量劫。禪定大海普清淨。
故令見者心歡喜。煩惱障垢悉除滅。

「佛久修行無量劫」：佛不是修行一天、兩天就成佛的，他是時時刻刻、年年月月這麼不懈怠地來修行。修行到無量無邊那麼多的大劫、那麼長的時間，所以「禪定大海普清淨」。我們坐禪，坐了兩個鐘頭就以爲這不得了。佛坐幾萬萬大劫修這個禪定，所以在這個禪定大海裡，才能一切的妄想都沒有了，一切的智慧都生出來了。一切妄想沒有了，就沒有愚癡了，一切的智慧都生出就聰明了，所以這叫「禪定大海普清淨」，普遍清淨了。

「故令見者心歡喜」：所以才能令一切見著佛的一切眾生，心裡都生出一種歡喜戀慕的心。

「煩惱障垢悉除滅」：因為歡喜，所以把這煩惱障就都破了，都消滅了。煩惱的障垢消滅，所以說煩惱障垢悉除滅，也就是令眾生的妄想也沒有了，眾生的智慧也開發了，返本還源了，所以「煩惱障垢悉除滅」。

如來往修諸行海。具足般若波羅蜜。
是故舒光普照明。克殄一切愚癡暗。

「如來往修諸行海」：「如來」是佛的十號之一，也是佛在往昔修行一切的行海，一切的行海也就是修行這個般若，修行這個智慧門，所以說「具足般若波羅蜜」。因為修這個諸行門，就是爲著求智慧，具足般若的智慧。這個智慧具足了，所以就將這個愚癡的煩惱海度過去了，就到涅槃的彼岸，到這個智慧的彼岸，所以說般若波羅蜜。

「是故舒光普照明」：因為他修的這個智慧的行門，所以就有一種智慧的光明普照十方世界，所以說「是故舒光」：舒就是發出來這個智慧光

well as to help other living beings cultivate and advance.

3. *To benefit beings and make them happy.* One exhorts and transforms living beings, bringing them all to realize *anuttarasamyaksambodhi* and to attain a happy reward.

Cultivating through great eons so numerous they resemble an ocean, **he was able to turn living beings' deep, heavy obstacles around.** These karmic obstacles blocked the Bodhi Path. The Buddha was able to transform them. He turned afflictions into Bodhi, and birth and death into Nirvana.

Therefore he can send division-bodies throughout the ten directions / And have them all appear beneath the Bodhi Tree King. The Buddha's division bodies pervade all lands in the ten directions, and they all appear in the Way-place beneath the Bodhi Tree.

Sutra:

The Buddha long cultivated for measureless eons, Entirely purifying the great ocean of dhyana samadhi, Thereby bringing deep joy to those who see him And completely casting out the filth of their affliction-obstacles.

Commentary:

The Buddha long cultivated for measureless eons. The Buddha didn't just cultivate one or two days and realize Buddhahood. He cultivated without laxity, month after month, year after year, for infinitely many great eons, thus **entirely purifying the great ocean of dhyana samadhi.** We sit in Chan for a couple hours and think we're pretty special. The Buddha sat in meditation for millions of great eons. Within that great ocean of *dhyana* concentration, his false thoughts subsided and disappeared and his wisdom was revealed. With false thoughts gone, one is no longer deluded. With all kinds of wisdom arising, one becomes smart.

The Buddha purified the entire sea of *dhyana samadhi*, **thereby bringing deep joy to those who see him.** Living beings who see the Buddha are filled with happiness and adoration. **And completely casting out the filth of their affliction-obstacles.** The happiness obliterates all defiling obstacles of afflictions. In other words, living beings' false thoughts vanish and their wisdom unfolds; they regain their original source.

Sutra:

The Thus Come One cultivated a sea of all practices,



明。

「克殄一切愚癡暗」：他能把這個一切的愚癡暗，一切的這妄想都克殄了，都給殲滅了。把這一切妄想都沒有，一切的愚癡暗也都破了，那麼只有智慧光明，令一切眾生也都現出他本有的智慧光明來。

**種種方便化眾生。令所修治悉成就。
一切十方皆遍往。無邊際劫不休息。**

這是佛十度之中的方便度，方便波羅蜜。「種種方便化眾生」：佛用這種種方便法門來教化一切眾生，令一切眾生先由方便而後得到真實的利益。「令所修治悉成就」：用種種的方便法門教一切眾生，使令一切眾生所修治的這種種的行門「悉成就」：完全都會成就。

「一切十方皆遍往」：佛不是在一個地方，他要到所有一切的十方世界去，諸佛國土去。「無邊際劫不休息」：在這無邊際那麼多的大劫裡佛也不休息的，佛為教化眾生，怎麼樣都不會懶惰的，佛是不為自己的，就是為著一切眾生，來救度一切眾生。所以我們一切眾生都應該學佛這樣的修行，這才能報佛恩！

**佛昔修行大劫海。淨治諸願波羅蜜。
是故出現遍世間。盡未來際救眾生。**

「佛昔修行大劫海」：佛在往昔修行非常的長遠，不知道有多少個大劫，所以叫大劫海，這個大劫猶如海那麼多、那麼大。「淨治諸願波羅蜜」：他「淨治」也就是修行，修行這個願的波羅蜜。「願」就是要發願，這是十度中的第八度。所以我們修道的人，人人都要發願，人人都應該照著自己所發的願去做，我發的什麼願，我就依願修行。不是說我今天發了願，明天就把這個願忘了，要時時刻刻都根據我們自己所發的願去修行。那麼你時時刻刻能不忘你發的願，那麼你就不會打那麼多的妄想，就不會太隨便了，所以人人都要發願。願就好像一個船似的，把我們從海這一岸、這一邊，度到海的那一邊去。你要沒有這個願船，你想過這個海就不容易，因為這海太大了，所以必須

**Fully perfecting prajna paramita.
Thus he releases universal illumination,
Destroying the darkness of all delusion.**

Commentary:
The Thus Come One cultivated a sea of all practices. “Thus Come One” is one of the Buddha’s ten titles. The Buddha cultivated an ocean of all practices in his quest for wisdom, thus **fully perfecting prajna paramita**. The perfection of wisdom signifies crossing over the sea of delusion and affliction to reach the other shore, representing Nirvana and wisdom. He cultivated wisdom; **thus he releases wisdom’s universal illumination, / Destroying the darkness of all delusion.** The Buddha’s light of wisdom dispels the obscurity of delusion and false thoughts, enabling all living beings to bring forth their own inherent light of wisdom.

Sutra:
**With various expedients he transforms living beings,
Leading them to succeed in all their cultivation.
He travels everywhere through the ten directions,
Never resting during boundless eons.**

Commentary:
This verse corresponds to the paramita of expedients, one of the Ten Paramitas. **With various expedients he transforms living beings, / Leading them to succeed in all their cultivation.** The Buddha teaches and transforms living beings expediently, so that they can eventually attain actual benefit. Through various expedients, he makes sure all living beings succeed in whatever practice they undertake. **He travels everywhere through** limitless Buddhalands **in the ten directions**, not staying in one location. **Never resting during boundless great eons.** The Buddha never gets lazy in teaching and transforming living beings. He doesn’t care about himself; he only wants to save living beings. If we living beings want to repay the Buddha’s kindness, we must cultivate the way the Buddha does.

Sutra:
**The Buddha cultivated for seas of great eons,
Purely cultivating the paramita of vows.
For this reason he appears throughout all worlds,
And rescues living beings to the end of time.**



要發願，必須要依願修行。佛為什麼成佛的？也就是因為發願成的佛。好像我們發願要長坐不臥，那麼時時刻刻就要坐單；我們發願要教化眾生，我們就要時時刻刻來教化眾生；我們發願日中一食，我們時時刻刻就要堅持這個願力--日中一食；我們發願持銀錢戒，就時時刻刻不要把錢看得那麼重，好好修道；我們發願要生生世世都出家學習佛法，那麼就不要打妄想，盡想著還俗；我們發願要做佛教的護法，我們就常常來做佛教的護法。你自己所發的願，你就必須要依照你所修行的這個願力去努力，到彼岸。

「是故出現遍世間」：佛因為修這種願波羅蜜，所以他出現到所有的世間。「盡未來際救眾生」：他是盡未來際都是發願救度眾生的。

Commentary:

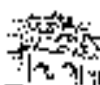
The Buddha cultivated for seas of great eons, eons so unreckonably numerous they are like a sea, **purely cultivating the paramita of vows**. The *paramita* of vows is the eighth of the Ten Paramitas. Each cultivator must make vows and practice in accord with them. One cannot make a vow today and forget about it tomorrow. At all times, one must cultivate in accord with one's vows. Then one will not daydream too much or be too sloppy. Vows are like a boat that transport one from one side of the ocean to the other side. Without the boat of vows, one will have a hard time crossing the ocean. Since the ocean is too huge to cross without a boat, one must make one's vows and then practice accordingly.

How did the Buddha become a Buddha? He made a vow to become a Buddha. Let's take another example. If we vow to never lie down, then we must always sleep sitting up. If we vow to teach and transform living beings, then we must focus on doing that at all times. If we vow to eat only one meal a day, then we must uphold that vow faithfully. If we vow not to hold money, then we should not regard money as being that important. If we vow to leave the home-life and study the Buddhadharma in life after life, then we should not have thoughts about returning to lay life. If we vow to be Dharma protectors, then we ought to always protect and support Buddhism. Again, it is essential that our vows guide our cultivation, so that we can reach the other shore.

For this reason—since the Buddha cultivated the *paramita* of vows—he **appears throughout all worlds / And rescues living beings to the end of time**. The Buddha has vowed to save living beings forever. ☞To be continued

☞待續




華嚴城 正法印
VAJRA BODHI SEA

訂閱《華嚴城月刊》(金剛菩提海雜誌)

註冊上列地址，抬頭：D.R.B.A.
 223 WENHUA ST. 14F, NO. 1, SEC. 1, DAAN DIST.
 TAIPEI 106, VAJRA BODHI SEA, TAIPEI

一年美金四十元
 二年美金七十五元
 三年美金一百元

歡迎投稿 We welcome articles.

訂閱單 Subscription Form

歐州地區 28970-402116628-1628-1009401
GOLD MOUNTAIN MONASTERY
 BURGOLDMOUNTAINSTRASSE 12, 8000 ZÜRICH
 SWITZERLAND

台北地區 2897221-1094221628-1009401
紫雲山 紫雲山寺
 124-CHUNDAO AVENUE, SEC. 1, NO. 1, DAAN DIST.
 TAIPEI 106, TAIWAN
 Tel: (03) 7982-6560 Fax: (03) 7980-1272

全球 2094221 請寄臺北法界佛教印經會
 台北中區忠孝東路六段八十五號十一樓
 電話: 20942211 傳真: 20942211

姓名

地址

電話