



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

佛昔修治普門智。一切智性如虛空。
是故得成無礙力。舒光普照十方刹。

佛能修行這個菩薩十度，尤其這個智度，所以說「佛昔修治普門智」：這個普門示現的智慧，這普門智也就是平等智。所以說「一切智性如虛空」：這智的本體是什麼樣子呢？就和虛空是一樣的。這個智性，就是智的本體。有沒有形象呢？沒有的，猶如虛空一樣的。

「是故得成無礙力」：因為它像虛空一樣，所以成就這無礙的智慧力，無所障礙。無所障礙就是這個大圓鏡智、妙觀察智、成所作智，都包括在這個裡邊了。「舒光普照十方刹」：所以佛放這種的智慧光明，普照十方一切的黑暗世界，教化一切的六道眾生，令這六道眾生都早開大智慧，成就佛果。

爾時。雲音淨月菩薩摩訶薩。承佛威力。普觀一切道場衆海。即說頌言。
神通境界等虛空。十方衆生靡不見。
如昔修行所成地。摩尼果中咸具說。

「爾時」：當爾之時，就是那個時候。什麼時候？就是大菩薩們讚頌佛在往昔修十度、十地等的這個時候。前邊把這個十度說完了，後邊說這個十地。

這個十地是十一個偈頌，十一個偈頌都是這一個菩薩說的。前邊十度那十一個偈頌，也都是一個

Sutra:

The Buddha cultivated the wisdom of the universal door. The nature of all wisdom resembles the void. Thus he achieved unobstructed power And released light that shines upon lands in the ten directions.

Commentary:

The Buddha was able to cultivate all Ten Paramitas, and in particular, the *paramita* of wisdom. **The Buddha cultivated the wisdom of manifestation through the universal door.** Universal door wisdom is simply level and equal wisdom.

The nature of all wisdom resembles the void. The fundamental substance of wisdom is devoid of form, like empty space. **Thus he achieved unobstructed power.** Nothing obstructs him. This state of nonobstruction encompasses the Great Perfect Mirror Wisdom, the Wisdom of Wonderful Contemplation, and the Wisdom of Accomplishment. **And then the Buddha released light that shines upon all lands in darkness in the ten directions,** in order to teach and transform living beings in the six paths so that they will quickly develop great wisdom and realize Buddhahood.

Sutra:

At that time, the Bodhisattva Mahasattva named Cloud Sound and Pure Moon received the Buddha's awesome might, contemplated the sea of all the multitudes in the Way-place, and spoke the following verses.

The realm of his spiritual penetrations equals the void. No living being in the ten directions fails to see them. The grounds he achieved in past cultivation



菩薩說的，不是十個菩薩。因為這樣就只有一個菩薩的名字。

在春天的時候，前邊所講那個部份，因為是有十個菩薩，你不能說一個菩薩代表這個十菩薩來說這些個偈頌。那時候正是那個白老、黑老來的時候，果寧就用了一個黑老的時間，找了一個白老的經典，才知道是十個菩薩說的。那麼當時這個問題是果普提出來的，大約她就因為後邊這兒有這樣的情形，以為前邊就都是那樣子了。所以這叫前後這個經義不同，你不能把後邊那個意思搬到前邊去，前邊的意思也不能搬到後邊來。

所以現在這裡這十一個偈頌是由一個菩薩說的。由哪一位菩薩說的呢？就是雲音淨月這一位大菩薩所說的。雖然是他說的，是不是他自己的智慧神通所說的呢？不是的。他「承佛威力」：他仰承著佛的大威神力。因為菩薩是佛的真子，是真正佛的弟子。那麼他既然是佛的弟子，他一切一切都是仰承於佛，佛加被令他有這種的智慧，所以叫「承佛威力」。

他不會說這是我自己的力量，我自己要說偈頌了，你看我這個智慧多大，我這個智慧比佛都大了，這就是一個貢高我慢。所以在西雅圖有人說，他的心就是我的心，我的心就是他的心；他想什麼，我就會同意的。那麼當時就惹出他兒子來反對，說他這是一個貢高的思想。是不是這樣子？你看看，父子之間不擇善，他兒子聽他父親話裡邊有毛病了，隨時就糾正他，說他這種話就是貢高的話。的確，你一個在家人，怎麼可以和出家人來作為一樣呢？那麼他在車上又說出家和在家，在家和出家是一樣的。我問說：「既然一樣，為什麼又要出家？要照著你這麼說法，釋迦牟尼佛根本就不應該收出家的徒弟啦。」那麼他覺得是錯了。這就是人自己不是那樣子就想要說是那樣子，就想自己提高自己的身份。人人所犯的就是這個毛病。

好像那個周某勒，到史丹福大學去，和人家講某某人是開悟了，我和他是一樣的。你看，他不說他自己開悟了，他說旁人開悟了，但是他和他一樣的，這也就是說自己開悟了嘛。所以難怪有人說他們兩個差不多，這有點相同的地方，是不是啊？

菩薩他就不像我們眾生之見，自己不夠那個

Are fully explained within the fruits of mani.

Commentary:

At that time refers to the time after the completion of the discussion of the Ten Paramitas and prior to the discussion of the Ten Grounds in the *Flower Adornment Sutra*. The next set of eleven verses on the Ten Grounds are spoken by one Bodhisattva, just as the previous set of verses on the Ten Paramitas were spoken by a single Bodhisattva, not by ten different Bodhisattvas. This can be inferred since only one Bodhisattva is mentioned by name.

In a section of text lectured earlier, there were ten Bodhisattvas listed, so you could not say that one Bodhisattva represented all the others in speaking the verses. That happened to be when the Elder Bai (White) and the Elder Black were visiting. Guo Ning took up Elder Black's time to look up Elder Bai's Sutra and finally figured out that the verses were spoken by ten Bodhisattvas. Guo Pu was the one who originally asked the question. She probably thought that since only one Bodhisattva speaks in this later section, it was also the case in the earlier section. However, the Sutra is not talking about the same thing in the earlier and later sections. We cannot interpret them the same way.

Here, one Bodhisattva speaks eleven verses. Who is he? He is **the great Bodhisattva Mahasattva named Cloud Sound and Pure Moon**. Is he speaking these verses based on his own wisdom and spiritual powers? No, he **received the Buddha's awesome spiritual might**. As a Bodhisattva, he is a true disciple of the Buddha, and thus he relies on the Buddha for everything. The Buddha bestowed this kind of wisdom upon him. He wouldn't say, "I'm doing this all by myself. I'm going to speak my own verses. See what great wisdom I have! My wisdom is even greater than the Buddha's!" That's being arrogant, like the person in Seattle who said that his mind and mine were the same, and that I would agree with any idea he had. When he said that, his own son told him he was being arrogant. And the son was right. How could he, a layman, compare himself to a left-home person? What is more, in the car he made the statement that leaving home and being a lay person are the same. I asked him, "If that were the case, then why would anyone bother to leave home? If what you say is true, then Shakyamuni Buddha should not have accepted any disciples into the Sangha." At that point he realized he was wrong. People often say things that are not the case because they hope to elevate their own status. This is a common fault.

Another person, Chou Milei also went to Stanford University



資格就想要說自己夠了；自己本來不是佛，就說人都是佛；自己不是菩薩，也作菩薩；自己不是阿羅漢、沒有證果，也想說證果了，這都是打大妄語的。

「普觀一切道場眾海」

：這一位菩薩他很謹慎的，不是馬馬虎虎地，不是這麼冒冒失失地就要說偈頌了，他就不加思索、也不用想，就要講偈頌了，來顯示自己的智慧。他不是的。要「普觀一切道場眾海」：這個道場裡有什麼人，在這兒要聽什麼法，這個偈頌說出來對這個機緣不對這個機緣，那麼他普遍觀察這種情形之後「即說頌言」：說這偈頌。

這個偈頌也說的很好的，「神通境界等虛空」：說佛所有的神通境界，就好像虛空那麼大，就像虛空那麼無量無邊。

「十方眾生靡不見」：他像虛空那麼廣大，所以十方一切的眾生才「靡不見」：都看得見。如來「如昔修行所成地」：就像以前所修行的、所成就這個果位的地，就是這個果地。

「摩尼果中咸具說」：佛得到摩尼果，摩尼果也就是佛果，「中咸具說」：這一切一切的神通境界、神通妙用完全都可以給眾生說。

他講的話，你懂的就翻譯，不懂那句不要翻譯，他也不知道。你一問，好像你們都是很沒有本事的、不會翻譯。你一問他就想：「哦！他不會翻譯。」你不問，你不翻譯，他不知道。他不知道你，因為他英文懂的不太多，尤其你講的英文他也不一定會聽得懂。那要中國人來講，他就會英文、他也不一定會聽得懂。在台灣學的英文，到這兒不但不能說、連聽他也不會聽。在台灣讀這個Master（碩士）的到這兒，人家講一句英文，他都問旁人：「他說什麼？他說什麼？」要這麼問。所以你翻譯不翻譯、他根本就不知道的。那

麼如果他會講英文，他自己可以翻譯，自己可以講英文，就不要翻譯了。好像周某德到這兒來他都OK、Yes、No都自己講、講一套。所以你們以後



and announced, “So-and-so is enlightened, and I am the same as him.” Although he didn’t say it right out, he was implying that he himself was enlightened. No wonder people commented that they two were alike.

This Bodhisattva, however, did not pretend to be more qualified than he was, unlike people who say, “Everyone is a Buddha!” Those who claim to be Buddhas, Bodhisattvas, or Arhats are telling major lies.

This Bodhisattva was very prudent and cautious. He did not recklessly blurt out verses without thinking, hoping to show off his wisdom. Instead, he first **contemplated the sea of all the multitudes in the Way-place** to see who was in the assembly and what Dharma they hoped to hear. He first made sure the verses he was

about to speak would fit the potentials of the listeners, **and then spoke the following verses.**

This verse is a good one. It goes: **The realm of his spiritual penetrations equals the void.** The state of the Buddhas’ spiritual powers is as vast and boundless as empty space. **No living being in the ten directions fails to see them.** Everyone can see the Buddhas’ spiritual powers. **The grounds of fruition he achieved in past cultivation / Are fully explained within the fruits of mani.** The fruit of mani is just the Buddha fruit. Upon realizing the Buddha fruit, the Buddha can completely proclaim the realm of his spiritual powers and their wonderful functions.

[To the translator] Just translate whatever you understand [of what the visitor said]. Don’t translate the parts you don’t understand, and he won’t know either. If you ask about it, it makes it seem as if you don’t know much about translation. Once you ask, he will think, “Oh, they don’t know how to translate.” If you just don’t translate a part and don’t ask about it, he won’t know, because he doesn’t know that much English. Even if a Chinese person knows some English, he won’t necessarily understand the English you speak. When that person with a Master’s degree from Taiwan came here, he would hear someone speak in English and ask someone else, “What did he say?” Therefore, he won’t even know whether or not you translated that part. If he himself knows English, then he can translate it himself. For example, when Zhou Mou De came, he would say OK, yes, and no, etc. Therefore, in the future you all should know that when people come here to speak, you can just translate what you understand and leave out the parts you don’t understand. It suffices to give a translation that captures the basic meaning. Then people will



要注意這一點，外邊來的他講什麼，不懂那句話可以不翻譯、翻譯懂的那個。並且你想一想他是什麼意思，你就可以領會他那個意思，翻譯出來也就得了。他前邊那一句話，加上中間這個意思，已經可以懂了嘛，就不必翻譯它，你聽不懂也不必問的。

清淨勤修無量劫。入於初地極歡喜。
出生法界廣大智。普見十方無量佛。

這十四句偈頌是說的初地菩薩的境界，初地是歡喜地。爲什麼歡喜呢？因爲得到法的受用、得到法的滋潤了，所以生大歡喜。

「清淨勤修無量劫」：清淨，就是沒有一切染污法謂之清淨。染污法有有形的與無形的。有形的染污法就是外邊的境界，無形的染污法就是自己裡邊的心意。你在有形的時候行這個不淨的行，造出無量無邊的業，這是不清淨了。那麼在無形中你裡邊有這個染污、不淨的這種思想，這是裡邊不清淨。佛在因地的時候修道，時時刻刻都持戒，所以時時刻刻得到清淨。那麼清淨了又要勤修。所謂勤修就是不放逸、不懶惰。放逸就是不守規矩，懶惰就是不精進；勤修就是精進，精進不是一天兩天、或者一個月兩個月、或者一年兩年、或者一生二生，不是這樣。他在無量無量那麼多的大劫都是清淨勤修。

所以「入於初地極歡喜」：因爲在無量劫勤修、無量劫清淨，才能入於初地，登到這個初地、證到這個初地菩薩的果位，這個初地就叫歡喜地。歡喜、就是得到法喜充滿了，法喜充滿登到歡喜地。

「出生法界廣大智」：等到初地，菩薩這個智慧是非常廣大了，有法界那麼大的智慧。「普見十方無量佛」：那麼登到初地能有法界的智慧因爲有法界的智慧，所以就能「普見十方無量佛」：普遍看見十方無量無數那麼多的佛，都能恭敬供養、親近十方無量諸佛。

☸待續

be able to figure it out from the context. There's no need to translate or ask about the part you don't understand.

Sutra:

**Through countless eons of pure and diligent practice,
He entered the First Ground of utmost happiness.
He brought forth wisdom vast as the Dharma Realm
And saw countless Buddhas in the ten directions.**

Commentary:

This verse describes the state of the First Ground Bodhisattva. The First Ground is the Ground of Happiness. Why is the Bodhisattva happy? He has been benefited and nourished by the Dharma.

Through countless eons of pure and diligent practice. To be pure is to be free from defiled dharmas. Defiled dharmas may be visible or invisible. Visible defiled dharmas are external states. Invisible defiled dharmas are internal mental states. In terms of what is visible, you engage in impure conduct and create an infinite amount of karma that is impure. As for the invisible, you entertain impure thoughts and are therefore impure inside.

When the Buddha was cultivating on the causal ground, since he always observed the precepts, he was always pure. Being pure, one must also diligently practice and not be lax or lazy. Laxness entails breaking the rules, and laziness is the opposite of vigor. A diligent cultivator is not just vigorous for one or two days, one or two months, one or two years, or one or two lives. He maintains his diligent practice for limitlessly many great eons.

Since the Buddha was pure and vigorous for limitless eons, **he entered the First Ground of utmost happiness.** The First Ground of a Bodhisattva is the Ground of Happiness. On this ground, one is filled with the joy of Dharma.

He brought forth wisdom vast as the Dharma Realm. The First Ground Bodhisattva has tremendous wisdom—wisdom commensurate with the Dharma Realm. **And** with such wisdom, he **saw countless Buddhas in the ten directions** and paid respects, made offerings, and drew near to them.

☸To be continued