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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

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一切法中離垢地。等衆生數持淨戒。
已於多劫廣修行。供養無邊諸佛海。

我要念錯了，你們要告訴我。

「一切法中離垢地」：這個離垢地就是第二地。初地不知道二地的境界，十地不知妙覺的境界。在佛法裡邊，差之絲毫就謬之千里。你修行一切法，你不認真去修行，就不會有感應；你認真修行，才會有感應、才會離垢。這個離垢是不容易的，垢就是染污法，離垢就是清淨的法。染污法隨處都是。

你們各位天天來聽經，常常來研究佛法，不知道不能聽經、不能研究佛法是多可憐的。以前我遇到過先生反對太太來聽經的，或者太太不讓先生來聽經的也有，夫婦兩個能一起來聽是很難得的。有一個先生對他太太講：「妳不准去廟裡，妳要是去我就跟妳離婚。」他這麼威脅，可是他太太照樣到廟上來。先生拿她沒辦法，到現在兩個人都六十幾歲了，怎麼還會離婚呢？他把結婚相片拿出來，剪開它、然後撕爛了它，他就離婚了。所以把這個太太氣的要死，這個丈夫也不想活著了。你看，因為聽經，互相不一心

，就有這樣的魔障發生。這為什麼呢？就是不能離垢，就是願意有垢。那麼其餘的很多的事情，在這個人生、在世界上，很多很多都是好裡邊又有壞，壞裡邊又有一點好，你想要真正得到解脫是不容易的事情，真正得到自由也是

Sutra:

**On the Ground of Leaving Filth amidst all dharmas,
He upheld pure precepts equal to the number of
living beings.**

**Having practiced extensively for many eons,
He made offerings to a boundless sea of Buddhas.**

Commentary:

If I recite anything incorrectly, you should tell me. **On the Second Ground of Leaving Filth amidst all dharmas.** Those on the First Ground do not know the state of those on the Second Ground. Those on the Tenth Ground do not understand those of Equal Enlightenment. In the Buddhadharmas, if one is off by a hairsbreadth in the beginning, one will miss the mark by a thousand miles in the end. Only through diligent cultivation can you obtain a response and “leave filth.” The filth refers to defiled dharmas. To leave filth means to attain purity. Defiled dharmas are everywhere to be found.

All of you who come every day to listen to the Sutra and investigate the Buddhadharmas do not realize the misery of those who cannot come. In the past, I encountered situations where either the husband forbade the wife from listening to the Sutra lecture, or the wife forbade the husband from doing so. It was quite rare for both of them to come to the lecture together.

One husband told his wife, “You are not allowed to go to the Buddhist temple. If you go, I will divorce you.” In spite of this threat, the wife still went. The husband couldn’t do anything, either. They were already in their sixties; how could they get divorced? The husband took their wedding



不容易的事情。這個離垢地包括你要修行一切法，要修遠離這個染污法。你把這個染污法放下了，那個清淨法就成就了，所以「一切法中離垢地」。

「等眾生數持淨戒」：修到二地得要「等眾生數」：也就是經過如眾生數那麼多的劫，那麼長的時間，來「持淨戒」：要修行這個清淨的戒法；不要受戒之後不守戒，自己還不知道改過自新。一定要「知錯能改，善莫大焉」，你知道錯了要改過，這個就是很大的善事。所以說「等眾生數持淨戒」，就是等眾生那麼多的劫來修持淨戒。

「已於多劫廣修行」：你登到二地菩薩的位，已經在以前很多很多的大劫「廣修行」，就是修行不懈怠、不懶惰，只有精進、沒有懈怠。「廣修行」，就是多多地修行。

「供養無邊諸佛海」：在這個因地修行的時候，要普同供養、要廣修供養，廣修供養無邊諸佛。談到這個供養，你供養一百個惡人，不如供養一個善人；你供養一千個善人，不如供養一個受五戒的優婆塞、優婆夷；你供養一萬個受五戒的優婆塞、優婆夷，不如供養一個比丘；你供養十萬個比丘，不如供養一個證初果的阿羅漢；你供養一百萬證初果的阿羅漢，不如供養一個證二果的阿羅漢。初果就是須陀還，二果就是斯陀含。你供養一千萬個二果斯陀含阿羅漢，不如供養一個證三果的阿那含；你供養萬萬個證三果的阿那含，不如供養一個證四果的阿羅漢；那麼你供養無量數無量數這麼多的阿羅漢，不如供養一個無修無證的人。無修無證是什麼呢？就是佛，不如供養一個佛。所以這個菩薩在修行一切法之中就廣修供養，供養無邊諸佛海。

再有不認識的人來，都叫他坐到前邊，不要叫他坐到後邊，除非我們認識的熟人，可以坐到近這個法座這兒來。生的人都坐到近門口好一點，他們走也方便一點。到這兒叫他們坐到這邊，那是他們沒有這個資格。我們放香的日子以前是禮拜六、禮拜一，我想這個禮拜一

photo and cut it in half, counting that as a divorce. The wife nearly died of anger, and the husband didn't exactly want to live, either. Since they disagreed about listening to the Sutras, such demonic obstacles arose. Theirs was a case of being unable to leave filth.

There are many people like this in this world. Within the good, there is bad. Within the bad, there is also some good. It is not easy to attain true liberation and freedom.

The Ground of Leaving Filth involves cultivating every practice that removes one from defiled dharmas. When you let go of defiled dharmas, you achieve pure dharmas.

He upheld pure precepts equal to the number of living beings. On the Second Ground of Leaving Filth, one cultivates the pure dharma of precepts for as many eons as there are living beings. One does not transgress the precepts one has received. One is able to recognize one's wrongs and reform. There is no greater good than being able to correct one's faults.

Having practiced extensively for many great eons before reaching the Second Ground, being only vigorous and never lax, **he made offerings to a boundless sea of Buddhas.** He made offerings on a vast, universal scale to all Buddhas. As to offerings, making offerings to a hundred evil people is not as good as making offerings to a single good person. Making offerings to a thousand good people is not as good as making offerings to a single Upasaka or Upasika who has received the five precepts. Making offerings to ten thousand Upasakas and Upasikas who have received the five precepts is not as good as making offerings to one Bhikshu. Making offerings to a hundred thousand Bhikshus is not as good as making offerings to a First Stage Arhat (Srotaapanna). Making offerings to a million First Stage Arhats is not as good as making offerings to a Second Stage Arhat (Sakridagamin). Making offerings to ten million Second Stage Arhats is not as good as making offerings to a Third Stage Arhat (Anagamin). Making offerings to a hundred million Third Stage Arhats is not as good as making offerings to a Fourth Stage Arhat. Making offerings to infinitely many Fourth Stage Arhats is not as good as making offerings to one without cultivation or realization, that is, to a Buddha.

Therefore the Bodhisattva, in cultivating all dharmas, extensively cultivates making offerings to the boundless



和禮拜六太接近了，那麼改到禮拜三好了，禮拜三和禮拜六，那麼距離比較遠一點。所以我們明天還是繼續著講經，在禮拜三放香。明天晚間，無論誰有特別約會、有重要的約會，還可以赴他那個約會。不要因為明天晚間講經，有約會，不知道怎麼樣好。

**積集福德發光地。奢摩他藏堅固忍。
法雲廣大悉已聞。摩尼果中如是說。**

「積集福德發光地」：我們修行佛法，要積集福德，積就是由少而多、由小而大，那麼由一點一點的少份而集成多份。不要以為小的功德就不做，小的功德多了就是大的功德。古來人自己省吃、省穿、省下來這個錢、這個物質，來做善事、做功德。這功德就雖然少，你做才有，要少你都不做，那你自然就沒有。我們每一個人為什麼環境很困難、很苦的？就因為我們在往昔生中不做功德，所以在今生才苦惱、困苦艱難，一切一切都不順利。就是因為在往昔不會做功德，也就不會積集福德。你積集這個福德多了，才能到這個發光地，三地是發光地。你福德多了就有一種光輝，這光輝也就是福德的表現。

「奢摩他藏堅固忍」：奢摩他，在《楞嚴經》上講過，果修，什麼叫奢摩他？「堅固忍」：不錯，是止的意思，有平等的意思，又是靜的意思。靜就是寂靜，寂靜必須要有堅固忍，所以你要想寂靜，你不要打那麼多妄想。不要誰說一句話你就受不了啦，不要誰有一點什麼事情也就不能忍了，這要有堅固忍。奢摩他藏，又有堅固忍，堅固忍就是修這種的定力、寂靜、寂靜法、靜慮、止。什麼叫止？止就是沒有妄想。止，止於至善，就要用堅固的忍力。

「法雲廣大悉已聞」：那麼這種的法雲是廣大的，所以一切眾生都聞到了。「摩尼果中如是說」：摩尼就是一個妙果、寶果、摩尼寶珠。釋迦牟尼也就是在這個寂滅的果中。寂

sea of Buddhas.

When newcomers attend lectures in the future, ask them to sit in the front, not in the back. Only people we are familiar with may sit close to the Dharma seat. It's better for strangers to sit close to the door, so it's convenient if they wish to leave.

Sutra:

**Amassing blessings and virtue, he reached the Ground of Radiance.
The Shamatha treasury is gained through resolute patience.**

**All have heard the vast cloud of Dharma.
This is proclaimed within the fruits of mani.**

Commentary:

Amassing blessings and virtue, he reached the Ground of Radiance. In cultivation, one must collect blessings and virtue little by little, so that one eventually accumulates a great amount. Don't decide to skip doing a meritorious deed because it seems too small. When you have done many small meritorious deeds, your merit will be great.

The ancients spent frugally on food and clothing, and used the money and resources they saved to do good and create merit. A good deed may be small, but you still have to do it to earn merit. If you don't even do the small good deeds, you'll have no merit.

Why do we live in such difficult circumstances now? It's because we did not create merit in the past. The reason we suffer hardship at every turn is that we did not know how to accumulate blessings and virtue in the past.

The Third Ground of Radiance can only be reached through the accumulation of abundant blessings and virtue. When your blessings and virtue are abundant, you have a glow about you. That radiant aura comes from your blessings.

The Shamatha treasury is gained through resolute patience. The term "Shamatha" was explained in the Shurangama Sutra. (Guo Xiu, can you explain it for us?) "Resolute patience" has the meanings of "stopping," "level and equal," and "still." To be still, one must have resolute patience and not produce so many discursive thoughts. Don't be unable to take criticism. Don't be impatient with everything. You must have resolute patience



滅果中「如是說」：像前邊這樣子所說的這個道理。

**燄海慧明無等地。善了境界起慈悲。
一切國土平等身。如佛所治皆演暢。**

這是燄慧地。「燄海慧明無等地」：這一個地的智慧很高，所以叫無等地。

「善了境界起慈悲」：他善於明瞭一切的境界，一切是法的境界他明瞭；一切非法的境界，他也明瞭；一切清淨法的境界，他明瞭；一切染污法的境界，他也認識，所以「善了境界起慈悲」。對這個一切眾生愚癡昏暗的，他發慈悲心來救度這一切的眾生。遇著這有大善根的人，他又令這一切善根的眾生，增加他的善根。所以他善了境界起慈悲、起大慈悲。慈就能予樂，悲就能拔苦，給眾生一切的樂，拔眾生的一切苦。

「一切國土平等身」：這十方一切國土他都現平等身，去教化眾生。「如佛所治皆演暢」：像佛所修的這一切的法門，佛所說的法「皆演暢」：他也都演說，來暢其演說，就是歡喜說什麼就說什麼，沒有拘束、沒有一定的說法。就隨機說法、隨緣說法，看有什麼機就說什麼法，所謂觀機逗教、因人說法，見著什麼人就說什麼法，所謂因人施教、因病下藥，你有什麼病，就給一點什麼藥。所以這個是暢，暢所欲言，就是所要說的這個道理都說出來了，一點都不留。



☸待續

in cultivating samadhi, the dharma of stilling thoughts. Stopping means putting a stop to discursive thoughts and resting in the highest good.

All living beings have heard the vast cloud of Dharma. This is proclaimed within the fruits of mani. The fruits of *mani* are wondrous, jeweled fruits. This also refers to the fruit of still tranquility, which expounds the principles just mentioned.

Sutra:

On the peerless ground of a flaming sea of bright wisdom,

He was moved to compassion by his comprehension of states.

**His body appears equally in all countries,
Fully making known the Buddha's cultivation.**

Commentary:

This is the Ground of Flaming Wisdom. **On the peerless ground of a flaming sea of bright wisdom.** The wisdom on this Ground is very high.

He was moved to compassion by his comprehension of states. He skillfully understands all states, whether they are states of true or false dharmas. He also comprehends pure dharmas and recognizes defiled dharmas. Seeing living beings lost in dark delusion, he compassionately vows to save them. Encountering living beings with good roots, he helps them to increase their good roots. He responds to every situation with great kindness and compassion. With kindness, one can make others happy. With compassion, one can alleviate living beings' suffering.

His body appears equally in all countries throughout the ten directions to teach and transform living beings, **fully making known the Buddha's cultivation.** He expresses and proclaims the Dharma doors cultivated by the Buddha freely and without reservation. He speaks the Dharma appropriate for each situation, dispensing the teachings according to living beings' potentials. He tailors the Dharma to fit each individual's needs, the way physicians prescribe medicines according to the patient's condition. And when he speaks Dharma, he shares it all; he doesn't hold anything back.

☸To be continued