



# 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

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普藏等門難勝地。動寂相順無違反。  
佛法境界悉平等。如佛所淨皆能說。

「普藏等門難勝地」：這是難勝地。「普藏」：他普遍平等法界，這個法界藏，以法界為門。「難勝地」：其它的地勝不過這一個地，這是第五地的菩薩。「無違反」：為什麼說他難勝呢？他「動寂相順」：動不礙靜，靜不礙動；動也就是靜，靜也就是動，動靜互相隨順而不相違反。本來在凡夫上來說，動就是動，靜就是靜，不能說是不相違反的。那麼到這個難勝地這個時候，動靜一如、動靜不二了。動中和靜的時候是一樣，靜和動的時候是一樣。

所以這個「佛法境界悉平等」：一切一切的佛法，一切一切的境界都平等。「如佛所淨皆能說」：如佛所修行那個法門，他都能說了，他都能代表佛說法，代表佛來教化眾生。

廣大修行慧海地。一切法門咸遍了。  
普現國土如虛空。樹中演暢此法音。

「廣大修行慧海地」：廣，寬廣；大，就是高大，那麼極廣大、盡精微。一切的行門都修行，所以這叫「廣大修行」：修行所有一切的行門。「慧海地」：得到的智慧猶如大海。那麼「一切法門咸遍了」：因為修行的廣

Sutra:

**In the door of the universal, equal treasury on the Ground of Invincibility,**

**Movement and stillness harmonize and do not conflict.**

**The states of the Buddhadharmas are all equal.**

**He can expound on what the Buddha has purified.**

Commentary:

**In the door of the universal, equal treasury** of the Dharma Realm **on the Ground of Invincibility**. One takes the Dharma Realm as one's door. This Fifth Ground is said to be invincible because none of the previous grounds surpass it.

**Movement and stillness harmonize and do not conflict.** Why is this ground invincible? Because movement and stillness follow each other. Movement does not hinder stillness; stillness does not hinder movement. Movement is stillness, and stillness is movement. Movement and stillness are not mutually contradictory. Ordinary people perceive movement as movement and stillness as stillness. To them, these two are opposites. On the Ground of Invincibility, however, these two qualities are the same. They are nondual. Moving is the same as being still.

**The states of the Buddhadharmas are all equal.** All Buddhadharmas and all states of being are equal. **He can expound on what the Buddha has purified.** The Bodhisattva can explain the Dharma doors cultivated by the Buddha. He can represent the Buddha in speaking the Dharma and teaching living beings.

Sutra:

**Vastly cultivating the ground of the wisdom sea,**

**He pervasively understands all Dharma doors.**

**Universally appearing in lands like empty space,**

**He proclaims this Dharma sound at the tree.**

Commentary:



大，一切的法門就是所有的八萬四千法門，「咸遍了」：「咸」當都字講，「遍了」也就是遍知，也就是正遍知，一切法門正知、遍知，所以叫正遍知。就是把一切的法門都修行成功了。一切的法門成功了，所以才「普現國土如虛空」：普現到十方一切國土，所有的諸佛國土都普現到了。

「樹中演暢此法音」：那麼在十方的國土，每一個國土都有菩提樹。在這個菩提樹的下邊，來演暢這一切的法音。他自己修這一切法，再用這個法來教化一切眾生，令一切眾生也都得到這種的法。

周遍法界虛空身。普照眾生智慧燈。  
一切方便皆清淨。昔所遠行今具演。

「周遍法界虛空身」：到這個遠行地，在這個時候所現的這個法身，可以周遍法界，等於虛空一樣，所以說「周遍法界虛空身」。「普照眾生智慧燈」：既然普照法界了，也就是普照眾生，周遍法界虛空身，這個時候也就是普照眾生智慧燈。虛空遍一切處，那麼眾生都被遠行地這一位菩薩，菩薩智慧光明所照耀。

「一切方便皆清淨」：所有一切的方便法門，令一切眾生都由這個染污而轉到清淨，得到清淨的妙法身。「昔所遠行今具演」：在以前所修行的這個遠行地，現在又向一切眾生來宣說這種的法。

一切願行所莊嚴。無量剎海皆清淨。  
所有分別無能動。此無等地咸宣說。

「一切願行所莊嚴」：行菩薩道的人，願是不能沒有的。發了願，不可以退的，只可以增加不可以退。自己退一退，這個願你退回來，你的功夫就不會成就。本來應該很快成佛了，你一退這個願，就很慢了。這個退願是一種懶惰的行爲，是一種圖方便的行爲。過去一切諸佛、一切菩薩，都是由願力所成就的，所

**Vastly cultivating** all practices, from the greatest to the minutest, he reaches **the ground of the wisdom sea**. His wisdom is as great as the ocean. Due to his extensive cultivation, **he pervasively understands all** the 84,000 **Dharma doors**. He is One of Proper and Pervasive Knowledge. Having successfully cultivated all Dharma doors, he is capable of **universally appearing in** all Buddhas' **lands** throughout the ten directions **like empty space**. In each land, **he proclaims this Dharma sound at the Bodhi tree**. In every land throughout the ten directions, there is a Bodhi tree. At the base of each Bodhi tree, he expounds upon the Dharma that he himself cultivated, using it to teach and transform all living beings so that they attain this Dharma as well.

Sutra:

**His body pervades the Dharma realm and empty space.**  
**His wisdom lamp universally shines upon beings.**  
**Every expedient means brings about purity.**  
**His past traveling afar is now proclaimed for all.**

Commentary:

On the Ground of Traveling Afar, **his Dharma body pervades the Dharma realm and equals empty space.** / **His wisdom lamp universally shines upon** the Dharma Realm and all its living **beings**. Since the Bodhisattva on the Ground of Traveling Afar has a Dharma body pervading empty space, the light of his wisdom shines upon living beings everywhere. **Every expedient means brings about purity.** Every expedient Dharma door helps living beings turn away from defilement towards purity, to attain a pure Dharma body. **His past traveling afar is now proclaimed for all.** Now the Bodhisattva can proclaim for all living beings the Ground of Traveling Afar which he cultivated before.

Sutra:

**He is adorned by all vows and practices,**  
**Pure throughout measureless seas of lands.**  
**He cannot be moved by discriminations.**  
**This peerless ground is proclaimed in full.**

Commentary:

**He is adorned by all vows and practices.** Cultivators of the Bodhisattva Way cannot go without vows. Having made vows, they must not retreat from them; they can only advance. If you retreat from your vows, your spiritual skill will not come to realization. Originally, you would have realized Buddhahood very quickly, but if you retreat, it will take a long time. To retreat from vows is to be lazy. All Buddhas and Bodhisattvas



以說「一切願行所莊嚴」，這個不動地就是由一切願力所成就的。我們人修行、發願，要發堅固願；也不要發短的願

、要發長的願，要生生世世都依照自己的願去修行那才可以。

好像我們金山寺，各位比丘都發願，有的發了兩天半或者到三天，就把願退了，就把願忘了。這個是一種表現、就是想要不修行了，也就是想要還俗的一種表現，願你可以退了，那麼出家也可以還俗了。所以你們各位要認清楚這個目標，發了願就不能改願

，說「我發願，我是預備要發三天願，過了三天我這個願就不發了，又回來了」，這是自己願意往地獄裡去走，願意下地獄。你看佛就「無量刹海皆清淨」：他這個願力、願行所莊嚴的這種福德、這種功德，「無量刹海皆清淨」：他令一切的無量無量那麼多的刹海皆清淨。

「所有分別無能動」：所有一切的這個分別心不能動了，所謂如如不動、了了常明的這不動地。「此無等地咸宣說」：這種不動地，沒有再可以比它這個妙的了，所以現在完全把它說出來。

無量境界神通力。善入教法光明力。  
此是清淨善慧地。劫海所行皆備闡。

「無量境界神通力」：「無量境界」，這個境界就是太多了，所以就說無量。「神通力」：那麼這種境界都是由神通力所變現。「善入教法光明力」：這種的神通力，它還「善入教法」：能演說這一切的教、一切的法，令一切眾生都明白這個教、明白這個法，得到智慧光明這種力量。

「此是清淨善慧地」：這是九地了，等到九地就是善慧地，「此是清淨善慧地」：都得到清淨的這個自性的本體。「劫海所行皆備闡」：得到這個善慧地這種的境界，要修行很長很長的這個時間，猶如大海沒有數量那麼長的時間所修行。「皆備闡」：那麼現在都把它

of the past came to realization by means of vows. Thus, the Bodhisattva is adorned by all vows and practices. The Unmoving Ground is reached through vows. In cultivating, we must make resolute, far-reaching vows, not short-term ones. Then we must cultivate in life after life according to those vows.

All the Bhikshus at Gold Mountain Monastery have made vows. Some have retreated from and forgotten their vows after two and a half or three days, however. This indicates their lack of resolve to cultivate. It also indicates their wish to return to lay life. If they retreat from their vows, they might as well return to lay life.

All of you must clearly recognize your goals. Once you make your vows, you should not change them. If you make a vow knowing that you will follow it for only three days, you are heading for the hells.

The Buddha was **pure throughout measureless seas of lands**. With blessings and merit adorned by vows and practices, he caused measureless seas of lands to be pure.

**He cannot be moved by discriminations.** Discriminations cannot sway him. He is thus and unmoving, with clear and constant understanding. **This peerless ground is proclaimed in full.** Nothing is more wonderful than the Unmoving Ground. Therefore, it is now being discussed in its entirety.

Sutra:

**Measureless states arise from spiritual powers.**

**Skillful entry into Dharma teachings brings the power of light.**

**This is the pure Ground of Wholesome Wisdom.**

**Practices throughout seas of eons are completely revealed.**

Commentary:

**Measureless states arise from spiritual powers.** There are too many states to count. These spiritual penetrations facilitate **skillful entry into Dharma teachings**, which **brings the power of light**. All the Dharma and teachings are skillfully expounded, so that living beings understand them and attain the power of wisdom light.

**This is the pure Ground of Wholesome Wisdom**, the Ninth Ground, at which one attains the pure original substance. **Practices throughout seas of eons are completely revealed.** To attain the state of the Ninth Ground, one must cultivate for an innumerable, ocean-like amount of time. Now, all these practices that the Buddha cultivated in the past are completely explained for living beings.

Sutra:

**The vast Dharma Cloud of the Tenth Ground**

**Encompasses everything in space.**



完全演說出來、闡揚出來，令一切眾生都聽到過去佛所修行的這種行門。

**法雲廣大第十地。含藏一切遍虛空。  
諸佛境界聲中演。此聲是佛威神力。**

這個是第十地叫法雲地。這法雲也就是廣大遍十方，所以說「法雲廣大第十地」，這是十地之中的最後一地。「含藏一切遍虛空」：這個法雲是普遍虛空。那麼虛空裡頭含藏一切，一切一切都在這個虛空裡邊包容著。

「諸佛境界聲中演」：所有十方三世一切諸佛的境界，這種不可思議的境界，都在法雲地這個不可思議法音裡邊演出來。「此聲是佛威神力」：這種的法的聲音，這是十方一切諸佛的大威神力，所共同演出來的。

**爾時。善勇猛光幢菩薩摩訶薩。承佛威神。觀察十方即說頌言。**

**無量眾生處會中。種種信解心清淨。  
悉能悟入如來智。了達一切莊嚴境。**

當爾之時，「善勇猛光幢菩薩」這一位大菩薩。「承佛威神」：仰承佛的大威神力「觀察十方即說頌言」：立刻就說出這首偈頌來。

「無量眾生處會中」：在佛說法這個法會裡邊，有無量無邊那麼多的眾生，都在這法會裡邊。「種種信解心清淨」：各從其類、每一類眾生得到的利益不同，可是他這個信解的心都得到清淨了。

「悉能悟入如來智」  
：都能明白這個佛的智慧。  
。「了達一切莊嚴境」：  
了達這一切莊嚴佛的境界，  
這種的境界他都明白了。  
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☞待續



**The states of all Buddhas are expressed in sound.  
Such a sound comes from the Buddhas' awesome spiritual power.**

Commentary:

**The vast Dharma Cloud of the Tenth Ground.** This is the tenth and last ground, the Ground of the Dharma Cloud. The Dharma Cloud signifies the vastness of the Dharma. It pervades and **encompasses everything in space.** The Dharma Cloud pervades all of space, and space contains everything that there is. **The inconceivable states of all Buddhas** in the ten directions and the three periods of time **are expressed in** the inconceivable Dharma sound of the Ground of the Dharma Cloud. **Such a Dharma sound comes from the ten-directions' Buddhas' awesome spiritual power.**

Sutra:

**At that time, the Bodhisattva Mahasattva named Bright Banner of Wholesome Courage received the Buddha's awesome spirit, contemplated the sea of all the multitudes in the Way-place, and spoke the following verses:**

**Countless living beings are in the assembly.  
Their various minds of faith and understanding are pure.  
They can all awaken to and enter the Tathagata's wisdom  
And thoroughly fathom all states of adornment.**

Commentary:

**At that time, the great Bodhisattva Mahasattva named Bright Banner of Wholesome Courage received the Buddha's awesome spirit, contemplated the sea of all the multitudes in the Way-place, and spoke the following verses:**

**Countless living beings are in the Dharma assembly** where the Buddha speaks the Dharma. **Their various minds of faith and understanding are pure.** The benefits that various kinds of living beings receive are different, but they all attain pure faith and understanding. **They can all awaken to and enter the Tathagata's wisdom.** They all understand the Buddha's wisdom **and thoroughly fathom all** the Buddha's states of adornment.

☞To be continued