

大方廣佛華嚴經淺釋

三世所有諸如來 神通普現諸刹海
一一事中一切佛 如是嚴淨汝應觀

「三世所有諸如來」：過去世、現在世、未來世所有一切的諸佛如來。「神通普現諸刹海」：他們的神通變化，普現於所有的諸佛國土。「一一事中一切佛」：在每一個國土的每一粒微塵裏邊所有的一切佛。「如是嚴淨汝應觀」：都像前邊所說的這麼莊嚴和清淨，你應該觀察觀察，了解諸佛的這種境界。

過去未來現在劫 十方一切諸國土
於彼所有大莊嚴 一一皆於刹中見

「過去未來現在劫」：過去劫、未來劫和現在劫。「十方一切諸國土」：所有十方一切諸佛國土。「於彼所有大莊嚴」：每一個國土都有它不同的大莊嚴。「一一皆於刹中見」：每一個國土不同的莊嚴，一一都在刹土裏邊現出來，你可以看得見。

一切事中無量佛 數等衆生遍世間
為令調伏起神通 以此莊嚴國土海

「一切事中無量佛」：在一切國土裏邊，都有無量無邊那麼多的諸佛。「數等衆生遍世間」：有多少衆生就有多少佛，所以諸佛是遍滿一切世間的。「為令調伏起神通」：為調伏那些難調難伏的剛強衆生，所以諸佛才示現各種神通。「以此莊嚴國土海」：諸佛以示現神通變化調伏衆生這種境界，來莊嚴諸佛國土。

一切莊嚴吐妙雲 種種華雲香燄雲
摩尼寶雲常出現 刹海以此為嚴飾

Sutra:

Every Thus Come One of the three periods of time,
Displays his spiritual powers throughout the seas of worlds.

Every Buddha involved in every such instance,
Contemplate how each adorns and purifies.

Commentary:

Every Thus Come One of the three periods of time. Every Buddha of the past, the present, and the future. Displays his spiritual powers throughout the seas of worlds. His spiritual penetrations and transformations universally appear in the countries of all Buddhas. Every Buddha involved in every such instance. Every Buddha in every mote of dust and every land: Contemplate how each adorns and purifies. You ought to take a look at all the adornments and purifications discussed above and understand the states of all Buddhas.

Sutra:

The magnificent adornments of eons past, present, and future,
Throughout the lands of the ten directions,

All the different adornments are manifested,
Are beheld in this land, one and all.

Commentary:

The magnificent adornments of eons past, present, and future, / Throughout the Buddhalands of the ten directions. All the different adornments are manifested and are beheld by beings in this land, one and all.

Sutra:

Amidst all phenomena are limitless Buddhas,



宣化上人講

Commentary by the Venerable Master Hua

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「一切莊嚴吐妙雲」：所有諸佛國土的一切莊嚴，又都流露出各種妙雲。「種種華雲香燄雲」：有種種的大寶蓮華雲，種種的香燄雲。「摩尼寶雲常出現」：又有種種的摩尼寶雲，也都常常示現出來。「剎海以此為嚴飾」：所有諸佛國土和一切的剎海，都以這種種的寶雲來做為莊嚴的修飾。

十方所有成道處 種種莊嚴皆具足
流光布迴若彩雲 於此剎海咸令見

「十方所有成道處」：十方世界海裏，每一個諸佛成道的地方。「種種莊嚴皆具足」：都有種種的莊嚴具足。在《法華經》裏，諸佛就曾三變土田，把娑婆世界變成莊嚴清淨的世界，這就是不可思議的境界。我們這個娑婆世界是五濁惡世，我們看這個世界是有泥、有土，但在諸佛份上看來，都是黃金為地的地方。這是因為我們的業障障著我們，雖然是黃金為地，我們也看不見，我們看到的就是泥土的世界。

佛住世的時候，人所喝的水，都比我們現在的牛奶有營養。佛入涅槃一百多年後，有位阿育王供養一些大阿羅漢牛奶。他告訴這些證果的阿羅漢說：「你們各位上座喝牛奶的時候，要少喝一點，喝多了會不消化。」阿羅漢說：「這種牛奶還有什麼不消化的，你真是不懂。佛住世的時候，人喝的水都比現在的牛奶營養。現在佛入涅槃一百多年了，這牛奶就連佛住世時的水都不如，還說吃多了不行！有什麼不行的？」阿育王就說：「你能不能把佛住世時的水給我一點喝，讓我嚐一嚐，好和現在的牛奶比一比，可以嗎？」

大阿羅漢說：「可以的。」因為他們能把時間來回搬，把過去移到現在，把未來也移到現在，又能把未來做為過去，過去做為未來。大阿羅漢就把

Equal in number to all beings throughout the worlds.
Using their spiritual powers to tame those beings,
They thereby adorn the seas of lands.

Commentary:

Amidst all phenomena are limitless Buddhas, / Equal in number to all beings throughout the worlds. In all of the worlds are limitlessly many Buddhas. Exactly how many are there? Their number equals the number of beings. **Using their spiritual powers of transformation to tame those obstinate beings, / They thereby adorn the seas of Buddhlands.**

Sutra:

Every ornament emits wondrous clouds:
Assorted clouds of flowers, clouds of blazing incense,
And clouds of **mañi gems** constantly appearing,
All serving to embellish the seas of **kṣētras**.

Commentary:

Every ornament emits wondrous clouds: / Assorted clouds of flowers, such as precious lotus flower clouds, **clouds of blazing incense, / And clouds of mañi gems constantly appearing** at all times, **/ All serving to embellish the seas of kṣētras.** All the Buddhlands have these different kinds of precious clouds as adornments.

Sutra:

**Wherever the Way is realized in the ten directions,
Myriad adornments are perfected.
And colorful clouds of swirling light,
Are seen throughout the seas of kṣētras.**

Commentary:

Wherever the Way is realized in the ten directions, in all the places throughout all worlds where Buddhas have realized the Way, **myriad adornments are perfected.** The *Dharma Flower Sutra* talks about the three transformations of lands, which turn the Sahā world into a world of adornment. That is an inconceivable state. In this Sahā world, we beings discriminate and see the world as being covered with mud and dirt: the evil world of the five turbidities. Buddhas, however, see the earth as being paved with gold. We beings are hindered by our karma and cannot see the golden earth as such.

At the time when Śākyamuni Buddha dwelt in the world, water was as nutritious as milk is today. One hundred years after the Buddha entered nirvana, there was a king named Aśoka who made an offering to some Arhats, saying, “Senior-Seated Ones, don’t drink too much of this milk, it’s not easy to digest.” The Arhats answered, “How can this milk be hard to digest? Don’t you know that when the Buddha was in the world, the water people drank was more nutritious than this milk. Now, some one hundred years after the Buddha’s nirvana, milk isn’t even as

佛住世時的水搬回來一點給阿育王喝。阿育王一喝，果然是比牛奶的味道好。這是什麼道理呢？這就是說佛住世的時候，眾生福報大，所吃的東西都好吃，營養份也好。現在去佛時間久了，眾生的福報薄了，所以一切的東西都沒有佛住世時那麼好了。

我記得在很小的時候，每到吃飯的時間，隔著一個部落就能聞到米飯或麵的那股香味，那香味不知有多香。不要說沒吃飯，就是吃飽了飯，聞到那股香味，還會想要吃，因為它太香了。現在的飯和麵，味道都沒那麼好了。這是因為現在眾生福報薄了，所以東西的味道也都不那麼香了，這都是隨眾生的業而改變的。還有古來的人種地，不像現在這麼忙得不得了。現在種田有機器了，用機器種田又省力，打穀又打得多，就以為是不得了了。但是在古時候，種一次的穀就可以收七次的糧，你把它割了，它又會自己長出來，又生穀，又打糧，可以收成七次那麼多。為什麼呢？因為那時候的眾生有那麼大的福報，所以就有那麼大的感應。現在福報沒有了，所以也就沒有感應了。我們自己還不知道慚愧，還覺得用機器作工很好，機器作工又怎麼樣？把人都餓死了。

「流光布迴若彩雲」：所有的莊嚴都有一種光，這種光流轉布滿了虛空，使十方世界的每一個地方都像彩雲似的莊嚴。「於此剎海咸令見」：這一個剎土能看見那一個剎土的莊嚴，那一個剎土也可以看見這一個剎土的莊嚴，所有的眾人都見著了這一切的莊嚴。

普賢願行諸佛子 等眾生劫勤修習
無邊國土悉莊嚴 一切處中皆顯現

「普賢願行諸佛子」：為什麼有這種種不可思議的境界呢？這都是修普賢菩薩行願的各位佛的弟子。「等眾生劫勤修習」：發了長遠心，以相等於眾生那麼多劫的時間不退轉地勤修習，而成就的。「無邊國土悉莊嚴」：令所有無邊的諸佛國土，完全都莊嚴妙好。「一切處中皆顯現」：一切諸佛國土，都能顯現出來這種境界。

爾時，普賢菩薩復告大眾言：諸佛子，應知世

rich as water was in the time of the Buddha.”

When King Aśoka heard this, he asked, “Senior-Seated Ones, may I ask if it is possible that I could taste a little from a cup of water from the time of the Buddha?”

The Arhats replied in unison, “You certainly can!” Great Arhats have spiritual powers and so can move the past and future to the present. They can move the past to the future and vice versa, changing the time around. And so, using their spiritual powers, they brought a cup of water from the Buddha’s time and gave it to King Aśoka to drink. The King discovered that the flavor was as delicious as present-day milk! This goes to show that when the Buddha was in the world, beings had many blessings. Their food was both delicious and nutritious. Now we are far from the Buddha’s time, and beings’ blessings are scanty. Nothing is as good as it was in the Buddha’s day.

I remember when I was a child and we had rice or noodles for a meal, the aroma could be smelled a block away. The smell was so good that even when you were stuffed, you wished you could eat more. If my disciples who are fasting had been there, they wouldn’t have been able to take it. Nowadays the rice and noodles aren’t so aromatic, so they can hold back the urge to eat. They might be able to not eat, but they can’t stop drinking. But if you drink too much, you’ll have problems. Now that beings’ blessings have diminished, the food doesn’t taste as good. This is because of beings’ karma. In ancient times people didn’t have to plant crops and farm the land. “Well, now we have labor-saving devices which have increased the harvest many times over!” you might say. That’s no big deal. In ancient times, each planting of the fields yielded seven harvests. After each harvest, the plants would grow again and produce more grain. Why was this? It was a response to beings’ abundant blessings. Now we have so few blessings that there is no response. Yet, we don’t know enough to feel ashamed. We say, “We’ve got machines to do the work!” If machines do all the work, people might as well starve to death.

And there are colorful clouds of swirling light. These adornments have a light about them, and they form bright clouds wherever they circulate. These clouds are seen throughout the seas of kṛetas. The beings of this land are able to see the adornments of that land, and the beings of that land are able to see the adornments of this land. They are simultaneously visible to each other.

Sutra:

Disciples of the Buddha,
For eons as numerous as beings, diligently practice
Universal Worthy’s conduct and vows.
Limitless lands, fully adorned,
Manifest in every place.

界海有世界海微塵數清淨方便海。

「爾時」：當爾之時。「普賢菩薩復告大眾言」：普賢菩薩又告訴大眾說。「諸佛子」：諸位佛的弟子。「應知世界海有世界海微塵數清淨方便海」：除了前邊所說的這些佛的境界之外，你們還應該知道，這個世界海還有世界海微塵數那麼多的清淨方便海。

所謂諸菩薩親近一切善知識同善根故，增長廣大功德雲遍法界故，淨修廣大諸勝解故，觀察一切菩薩境界而安住故，修治一切諸波羅蜜悉圓滿故，觀察一切菩薩諸地而入住故，出生一切淨願海故，修習一切出要行故，入於一切莊嚴海故，成就清淨方便力故，如是等有世界海微塵數。

「所謂諸菩薩親近一切善知識同善根故」：就是所說的，所有的菩薩都各有他的同參、善友和所親近的善知識。為什麼他親近善知識呢？因為彼此的善根都相同的緣故，所以就互相親近。「增長廣大功德雲遍法界故」：也是因為菩薩增長他們的廣大功德雲遍滿法界的緣故。

「淨修廣大諸勝解故」：也是因為大家在一起共同修行一切殊勝解脫法門的緣故。「觀察一切菩薩境界而安住故」：普遍觀察所有菩薩的境界，大家都互相安住於菩薩清淨境界上的緣故。「修治一切諸波羅蜜悉圓滿故」：大家都修行六度萬行所有到彼岸的方法，一切波羅蜜的行門都圓滿的緣故。「觀察一切菩薩諸地而入住故」：又觀察由初地乃至於十地等覺這一切菩薩的諸地，而住於十地等覺地位的緣故。

待續

Commentary:

What brings about these inconceivable states? They are brought about and adorned by the power of Universal Worthy Bodhisattva's conduct and vows. **Disciples of the Buddha, / For eons as numerous as beings, diligently practice / Universal Worthy's conduct and vows.** All of you disciples of the Buddha! You should bring forth a constant and steadfast resolve to diligently practice Universal Worthy Bodhisattva's conduct and vows for eons as numerous as beings, and then you will achieve success. **Limitless lands, fully adorned** with wonderful things, **manifest in every place.** These kinds of states manifest in all places.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha! You should know that the seas of worlds have seas of pure expedient means as numerous as motes of dust in the seas of worlds."

Commentary:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha! You should know that the seas of worlds have seas of pure expedient means as numerous as motes of dust in the seas of worlds."

Sutra:

That is to say, Bodhisattvas draw near to all good advisors with whom they share good roots in common; their extensive cloud of merit and virtue grows until it pervades the Dharma Realm; they purely cultivate magnificent, sublime liberations; they contemplate and abide in the states of all Bodhisattvas; they cultivate all **pĀramitās** to perfection; they contemplate all Bodhisattva grounds, entering and dwelling within them; they give rise to a sea of pure vows; they cultivate all practices leading to liberation; they enter the sea of all adornments; and they achieve the power of pure expedient means. Such pure expedient means are as numerous as dust motes in the seas of worlds."

Commentary:

That is to say, Bodhisattvas draw near to all good advisors with whom they share good roots in common. Bodhisattvas all have fellow cultivators and wholesome friends to whom they draw near. They have the opportunity to meet and be together because they share good roots in common. And in doing so **their extensive cloud of merit and virtue grows until it pervades the Dharma Realm; they purely cultivate magnificent, sublime liberations.** Everyone gathers together to cultivate excellent dharma doors of liberation. **They contemplate and abide in the states of all Bodhisattvas; they cultivate the Six PĀramitās and Myriad Practices, all pĀramitās—methods for getting to the other shore—to perfection. They contemplate all Bodhisattva grounds--from the First Ground up to Tenth Ground, and then the position of Equal Enlightenment, entering and dwelling within them.**

To be continued