

大方廣佛華嚴經淺釋  
The Flower Adornment Sutra With Commentary



正法印  
PROPER DHARMA SEAL

【毘盧遮那品第六】  
宣化上人講解  
國際譯經學院記錄翻譯

已得方便總持門  
及以無盡辯才門  
種種行願皆修習  
當成無等大智慧

「已得方便總持門」：你已經得到種種方便的陀羅尼門。

「及以無盡辯才門」：以及無窮無盡、無量無邊的無礙辯才的這種智慧。

「種種行願皆修習」：佛的種種行願，你都修習了。

「當成無等大智慧」：你應該成就無上正等正覺這種大智慧了。

\* \* \*

弟子問：我們昨天晚上聽到大威光菩薩發菩提心，師父說發菩提心是非常要緊的事。今天晚上我們就聽到佛為大威光菩薩授記了。弟子的問題是：我們在無量無盡的劫裏修行，這菩提心應該在什麼時候發？是在剛開始的時候，或者中間，或者授記以前？這是什麼樣的境界？請師父給大家解釋一下。

師父：從最初那一念要修行，乃至於到成佛；這中間或者要經過幾百萬、幾百千萬個大劫都不一定。

*Sutra:*

You have attained the door of skillful means of gathering in and upholding, As well as the door of endless eloquence. Every kind of practice and vow, you have cultivated them all. Now you will realize incomparable, great wisdom.

*Commentary:*

You have attained the door of skillful means of gathering in and upholding, you have attained the Dharani-door of the various skillful-means, as well as the door of endless eloquence. You also obtained the wisdom of limitless, boundless and unobstructed eloquence. Every kind of practice and vow, you have cultivated them all and now you will realize incomparable, great wisdom. You shall accomplish the wisdom of unsurpassed, proper, equal, and right awakening.

\* \* \* \* \*

*Question by Disciple:*

Last night and again tonight we heard about how Great Awe-inspiring Radiance Bodhisattva first resolved upon Bodhi. The Venerable Master has often said that the time of the initial resolve is especially important. Tonight, we have just heard about how Great Awe-inspiring Radiance Bodhisattva receives a prediction. My question is, in the limitless and boundless eons of cultivation, how and at what time does one resolve upon Bodhi? Does this occur as a person first begins to cultivate? Or is this something that happens in the course of cultivation, or that happens just before one receives the prediction? Would the Master please explain this for us?

*Answer by Venerable Master Hua:*

From the very first moment one resolves to practice, it is not certain how many hundreds of millions or even trillions eons of time it will take to become a Buddha. Shakyamuni Buddha cultivated for three great *asamkhyeya kalpas*. *Asamkhyeya* is a Sanskrit word that means “an infinite number.”

Revised version  
Translated by the International Translation Institute  
Commentary by the Venerable Master Hua  
CHAPTER SIX:  
VAIROCHANA BUDDHA



釋迦牟尼佛修行是修三大阿僧祇劫。「阿僧祇」是梵語，此云無量數。佛修了三個大的無量數那麼長的時間。不過不能常常這樣講，若常講三大阿僧祇劫，把人都嚇得不敢發菩提心了，說：「這太長了！」

所以在《華嚴經》上說：「初發心時便成正覺。」在最初發菩提心那一念就成佛了，這就很快了。你在最初的一念發心信佛，中間你行種種的菩薩道，修六度萬行，這都叫發菩提心；你往前精進沒有退轉，這也是發菩提心。好像你們現在早晨那麼早起身做早課，晚間那麼晚睡覺，白天還要為廟上做那麼多的工，這都是發菩提心呢！所以你切記要注意，不要把這個菩提心放跑了！總要拳拳服膺，要用兩隻手把這個菩提心抓住；就好像爬電線桿似的，越爬越高、越爬越高，一直上到那個頂上去。這個菩提心又好像一棵大竹子，你要往上爬；爬上一節又一節，不要掉下來。那麼在家居士不到廟裏做早晚課，在家裏也應該做早晚課，不要懶惰睡那麼多覺！

**汝已出生諸願海  
汝已入於三昧海  
當具種種大神通  
不可思議諸佛法**

「汝已出生諸願海」：這個「汝」，就是說的大威光太子。因為在每一個劫裏，你生生世世都發無量無邊那麼多的大願海；你就好像是從過去所發的大願海裏邊生出來的一樣。「汝已入於三昧海」：你現在又已經深入到所有一切的三昧裏邊。「當具種種大神通」：應當已經具足一切一切的大威德、大神通。「不可思議諸佛法」：也應得到不可思議的諸佛法門了。

**究竟法界不思議  
廣大深心已清淨  
普見十方一切佛  
離垢莊嚴眾刹海**

「究竟法界不思議」：你可以周遍法界，有這種不可思議的境界。「廣大深心已清淨」：你有廣大的菩提心，有甚深的智慧，又有清淨的莊嚴。「普見十方一切佛」：已經能普遍見到十方

This means Shakyamuni Buddha cultivated for three vast and immeasurable time spans. However, we cannot say this too often. If we talk too much about the three *asamkhyeya kalpas*, it will frighten people to the point that they do not dare to resolve upon Bodhi. They will say, "It takes too long!"

Therefore, the *Avatamsaka Sutra* says, "Right when one resolves upon Bodhi, one realizes right awakening." In the very thought that one aspires for Bodhi, one becomes a Buddha. This way, it is much faster. Whether it is at the very instant you resolve to believe in the Buddhas or during the course of cultivating all kinds of Bodhisattva practices and Six Paramitas, you are resolving upon Bodhi. When you vigorously advance without retreating, this is also called resolving upon Bodhi. To get up early to do morning recitation and retire late at night after doing a lot of work for the monastery—that's all part of resolving upon Bodhi. Therefore, you must be attentive and not let your Bodhi resolve slip away. You must seize it with both hands and keep a firm grasp on your Bodhi resolve. It's like climbing up a utility pole; the more you climb up, the higher you get, until you get to the top. The Bodhi resolve is also like a tall bamboo tree which you climb up section by section. After you climb past one section, you advance another section. Don't fall down. You lay people who do not come to the monastery to do morning and evening recitation should do your ceremonies at home. Don't be so lazy and sleep so much.

**Sutra:**

**You have already made oceanic vows  
And have entered the sea of samadhis.  
You'll be replete with all kinds of spiritual powers  
And the inconceivable Dharmas of all Buddhas.**

**Commentary:**

**You have already made oceanic vows.** You, Prince Awe-inspiring Radiance, have continually made limitless and boundless many oceanic vows, in every life throughout every single *kalpa*. It is just as if you were born from the sea of your past vows. **And you have deeply entered the sea of all samadhis. You'll be replete with all kinds of the mighty, awesome virtues and great spiritual powers, and the inconceivable Dharmas of all Buddhas.**

**Sutra:**

**Reaching the limits of the Dharma Realm, beyond conception,  
Your vast, expansive, and profound mind is already pure;  
You can see Buddhas everywhere in the ten directions.  
Now free from filth, you adorn the infinite seas of kshetras.**

一切諸佛。「離垢莊嚴眾刹海」：以及所有的諸佛刹海離垢莊嚴的這種境界。

**汝已入我菩提行  
昔時本事方便海  
如我修行所淨治  
如是妙行汝皆悟**

「汝已入我菩提行」：大威光！你已經入到我所修行的菩提行海。「昔時本事方便海」：以及以前我所做的本事中種種方便法門的大海裏了。「如我修行所淨治」：你所修的，也就和我過去生所淨治的、所修行的法門是一樣的。「如是妙行汝皆悟」：像這種種微妙不可思議的妙行，你現在也都明白了，也能修行了。

☞待續

**Commentary:**

**Reaching the limits of the Dharma Realm, beyond conception.** You have the inconceivable state of pervading the Dharma Realm, for **your vast, expansive and profound Bodhi mind is already pure**; your wisdom is profound; and you are adorned with purity. **You can see Buddhas everywhere in the ten directions. Now free from filth, you adorn the infinite seas of kshetras.** You also have the state of being able to see the seas of Buddha *kshetras* as sublime and immaculate.

**Sutra:**

**You have mastered my Bodhi practices  
And the sea of skillful means I employed in the past.  
You have cultivated all pure disciplines as I have.  
Wonderful practices such as these you have fully realized.**

**Commentary:**

**You, Great Awe-inspiring Radiance, already have mastered my oceanic Bodhi practices and the great sea of skillful means I employed in the past. You have cultivate all pure disciplines as I have.** You cultivate the same Dharma-doors of pure disciplines that I practiced in my past lives. **Wonderful practices such as these, you have fully realized.** Now, you can understand and cultivate all these subtle, wonderful and inconceivable practices I have done before.

☞To be continued

## BUDDHISM A TO Z

### 八正道 *Eightfold Path*

「八聖道分」，也就是「八正道」：  
(1)正見、(2)正思惟、(3)正語、(4)正業、(5)正命、(6)正精進、(7)正念、(8)正定。  
八正道即是四聖諦中的道諦。

正見。這個「見」，本來是看見的見，但是這個見呢，不是看見的見，是心裏見解的見，就是正的見解。什麼叫正的見解？就要你用無漏的這種行為，來觀察自己，自己這個見解一定要正。

☞待續

*The eightfold path consists of (1) Right Views, (2) Right Thought, (3) Right Speech, (4) Right Conduct, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness, and (8) Right Concentration. The Eightfold Path is one of the principal constituents of the Holy Truth of the Path (Four Holy Truths).*

*Right Views. Right views refers to understanding of the Four Holy Truths. It also can refer to insight into the nature of the Dharma Body of the Buddhas. Right views "refers to your manner of regarding something, your mental outlook and your opinions, not to what you view with your eyes. You practice the non-outflow conduct in contemplating yourself. Your own views and understanding must be proper."*

☞To be continued