



# 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

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往劫修治大方便。隨眾生根而化誘。  
普使眾會心清淨。故佛能成根智力。

這四句偈頌就是說佛的十力知眾生根有勝、有劣這種的智力。

勝也就是善根，劣也就是惡根。所以說佛在「往劫修治大方便」：修行這個菩薩道，得到權巧方便這種大方便。

「隨眾生根而化誘」：隨著眾生的根性，他的根器，而來教化、誘導他，就是「欲令入佛智，先以欲鉤牽」，你想要教化眾生、度眾生，你不一定立刻就向他說法，你應該看一看他歡喜什麼，先給他一點他歡喜的，然後再給他說法、再教化他，這叫「誘導」。好像一切小孩子歡喜吃蜜糖，那麼你就給他一點蜜糖來吃，他一吃蜜糖就很高興了，然後你再給他講一個公案、講一個故事，那麼他聽的就很高興

。他要沒有吃著這個糖，你就先給他說這個公案或者故事，他不聽的。好像佛「空拳度子」，這都叫誘，「而化誘」，用這種方便法門來教化眾生。怎麼叫「空拳度子」呢？在佛住世的時候，有個小孩子只會爬，還不懂旁的，但是他歡喜吃糖；那麼他向前爬、就快掉到這個井裡了，小孩子掉到井裡一定會淹死的。如果佛叫人在後邊追這個小孩子，他會更爬的快點

、掉井裡掉得更快一點。那麼佛就說：「小孩子你快回來，我這兒有糖，我手裡有糖給你吃

。」這小孩子就好像果芳一樣，一聽見糖就爬回來了。爬回來，佛手裡是不是有糖呢？沒有糖。

Sutra:

**In former eons he cultivated great expedients,  
Transforming and guiding living beings  
according to their faculties,  
And purifying the minds of all in the assembly.  
Thus the Buddha accomplished the wisdom power  
of faculties.**

Commentary:

This verse speaks of the Buddha's wisdom power of knowing whether living beings' faculties are superior or inferior. Superior faculties refers to good roots. Inferior faculties refers to the lack of good roots. **In former eons he cultivated** the Bodhisattva Path and attained **great, skillful expedients, / Transforming and guiding living beings according to their faculties.** He expediently educated living beings, according to the saying:

To lead someone to enter the Buddha's wisdom,  
First bait the hook with something they like.

If you wish to teach and transform a living being and convert him, you might not want to speak the Dharma to him right away. You ought to observe what he likes and give him some of that, and then teach him the Dharma. That is what it means to "transform and guide." For example, children all like candy. You can first give them some candy and then tell them a story, and they will be delighted. If you tell them the story without giving them candy first, they won't listen. The Buddha "using his empty fist to rescue a child" was a case of expediently "transforming and guiding" living beings.

What is meant by "using an empty fist to rescue a child"? When the Buddha was in the world, once he came across a crawling

說「那佛也打妄語、講大話。」這不叫妄語，這叫方便語，它能救這個小孩子的生命，這不叫打妄語。所以你這個修行的人不要死腦瓜骨，那個頭腦很死板的，不會活用這佛法。對小孩子是這樣化誘，那麼對大人呢也是一樣的，也應該用種種的方便法門來教化眾生。

所以你對一切的人，要知道他歡喜什麼、討厭什麼，你就給他說他歡喜的，不要說他討厭的。修道的人無論對於哪一個人，都應該要知道他的根性，一見著這個人就知道他的思想和根機，要知道他有沒有善根。所以學佛法的人，真正要明白心理學，要明白心理學了，知道眾生的根，就可以教化這個眾生了。「普使眾會心清淨」：佛因為知道眾生的根性、所歡喜的，所以他「普使眾會」：這個眾會不是就是娑婆世界這個佛的法會這兒，是十方世界一切的眾會，就是在法會的大眾。此世界、它世界、無量諸世界，在所有一切的道場眾會裡，這眾生的心都得到清淨了。清淨就是沒有什麼妄想，什麼妄想都沒有了，返本還源，回復清淨了。

「故佛能成根智力」：因為佛修的這個大方便，所以才能成就這種知道眾生根機勝劣--眾生的根機好和不好這種智慧的力量。

**如諸眾生解不同。欲樂諸行各差別。  
隨其所應為說法。佛以智力能如是。**

「如諸眾生解不同」：這四句偈頌是說的佛的種種解的智力。種種解就是明白一切眾生的根性之後，又能了解一切眾生各有不同。眾生自己所能明瞭的也不同，那麼佛也能明白眾生所明瞭的這個不同。

所有一切眾生各有個性，人就具有人性、狗就具有狗性、貓就具有貓性、老鼠就具有老鼠性。那個蛤蟆、它就會蹦，那個兔子、它就會跑，魚就會在水裡游，雀鳥就會在空中飛，它各有各的能力，各有各不同的智慧，那麼所喜好的也都不同，所以「欲樂諸行各差別」。

狗，一見著人它就要咬。貓，本來是吃老鼠的，但是見著人就很不和氣、很友善的，好像和

toddler who of course liked candy. The child was crawling toward a well, and the Buddha knew that if it fell into the well it would drown. If someone were to chase the child from behind to try to stop it, the child would only crawl faster and fall into the well more quickly. Instead, the Buddha held out his fist and said, "Little one, come here! I have candy for you!" The toddler, just like little Guo Fang, heard the word "candy" and crawled back to the Buddha. Of course the Buddha didn't have any candy in his hand. "So the Buddha tells lies, too," you say. That was not a lie; it was an expedient that saved the child's life. Therefore, it cannot be considered a lie. Cultivators should not be too rigid in their thinking. You have to know how to apply the Buddhadharma in a lively way.

Not only children, but adults also need to be taught with all sorts of expedients. If you know people's dispositions—what they like and dislike—you can talk to them about what they like and avoid talking about what they dislike. Cultivators should be able to understand the disposition and outlook of any person they meet. They should know whether that person has good roots. Therefore students of the Buddhadharma need to have an understanding of psychology—the study of the mind. Once you understand the psychology and faculties of living beings, you will be able to teach and transform them.

**And purifying the minds of all in the assembly.** Since the Buddha understands the dispositions of living beings, he can purify the minds of living beings in all Way-places and Dharma assemblies in this world and limitlessly many other worlds in the ten directions. All living beings' minds become pure and free from false thoughts. All false thinking vanishes.

One returns to the pure source. **Thus the Buddha accomplished the wisdom power of faculties.** Since the Buddha cultivated great expedients, he is able to know whether living beings' faculties and potentials are superior or inferior. He obtained that wisdom power.

Sutra:

**Living beings' understandings are not the same.  
Their inclinations and behaviors are each distinct.  
Accordingly he speaks the Dharma that they should hear.  
The Buddha, by his wisdom power, can be this way.**

Commentary:

**Living beings' understandings are not the same.** This four-line verse speaks of the Buddha's wisdom power of

人是很好的朋友。兔子，見著人它就跑了，它怕人。

蛤蟆，一見著人它就蹦、蹦。那麼老虎，見著人它又咬人，所以這個「欲樂諸行各差別」，各有各的不同。每一種眾生，各有所歡喜的、所快樂的，也有所不同的。他們所不同的，你不能勉強叫它同，所以你就要知道它的這種「解」，就是它所明白的。你要明白它所明白的了，你就可以教化它。

「隨其所應為說法」：「隨其所應」，他應該以什麼法得度，就給他說什麼法。好像這個信教也各有各的不同，思想、見解都各有各的不同。

在台灣、有一個人姓繆，現在大約七十多歲了，住在廟上，信佛。可是他的兒子、就是現在在台灣新竹青草坪那兒那個譯經院，翻譯佛經。

他父親信佛，他的兒子信天主教。他爸爸沒有發心想度他兒子，可是他兒子就發心想度他爸爸，就給他爸爸講《聖經》，對他爸爸說一個譬喻，說什麼呢？說你現在信佛，就譬喻在鬧市街上有很多車。你在那馬路中間站著，早晚一定有一天被汽車撞死的，撞得你粉身碎骨、靈魂也沒有了，你信佛，就像這樣子。

那麼他爸爸也沒有什麼話和他講，就這麼樣。以後他又在學校裡，那時候讀書，大學沒有畢業就研究這個《聖經》。後來又研究十字軍去殺人、殺了很多。他就問神父、牧師：「信耶穌教是好事，怎麼還要去殺人呢？」這個牧師就告訴他說，「你不懂這個，現在不能答覆你這個問題。」因為答覆他不圓滿，以後他就遇著這佛教的善知識，現在他就信佛了，翻譯經典。本來他想度他爸爸，那麼他爸爸很有定力的，沒有被兒子度了，他爸爸把他度了。

。那麼這就是各有各的因緣不同。

「隨其所應為說法」：那麼佛能隨眾生所應該接受的什麼法，他就為他說什麼法，為他說某一種法。「佛以智力能如是」：佛因為會觀機逗教、因人說法，觀看這個機緣，應該說什麼法，他就說什麼法。這就是佛的種種解的智力。

誰有什麼問題？沒有人有問題啊？那麼有一

knowing various understandings. Having identified living beings' dispositions, one can then understand the distinct characteristics of living beings. Living beings understand different things, and the Buddha understands that living beings have different understandings. Living beings of every kind have their own particular dispositions. Humans have human dispositions; dogs have dog natures; cats have the temperaments of cats. Mice have mice natures. Frogs leap; rabbits hop; fish swim in the water; birds fly in the air. Every kind of living being has its own unique capabilities and wisdom.

Moreover, different kinds of living beings like different things. **Their inclinations and behaviors are each distinct.** Dogs, for example, will bite strangers. Cats eat mice, yet are friendly with humans. Rabbits run off when they see people. Frogs also leap away at the sight of people. Tigers see people and want to eat them. Thus, different kinds of creatures have different tendencies and different things that they like. And you can't force them to all be the same. Instead, you have to recognize what they understand, and then you will be able to teach and transform them.

**Accordingly he speaks the Dharma that they should hear.** The Buddha sees what kind of Dharma a living being needs to hear to be liberated, and speaks that Dharma for him. For example, adherents of different religions hold different views and understandings. In Taiwan there was a Buddhist layman named Miao who lived on the grounds of a monastery. He must be seventy by now. His son, Miao Shulin, is currently translating Sutras at Chin Tsao Ping's Buddhist Text Translation Institute in Hsin-chu, Taiwan. Although the father is a Buddhist, the son originally professed himself a Catholic. Yet the father had no wish to convert his son. But the son wanted to convert the father, so the son explained the Bible to him. The son once told his father, "Let me give you an analogy. Your believing in Buddhism is like standing in the middle of a crowded thoroughfare. Sooner or later, you are bound to get run over and lose your soul." The father did not say anything.

Later when the son was in college, he learned that the Crusaders had killed many people. He questioned a priest, saying, "Believing in Christ should lead one to be good. Why did it lead to killing?" The priest answered, "You don't understand enough yet, so I can't answer you right now."

The son was not satisfied with that reply. Eventually he encountered a good Buddhist teacher and became a Buddhist. Now he is translating sutras. Originally he wanted to convert his

