



# 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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各起淨願修諸行。悉曾供養無量佛。  
能見如來真實體。及以一切諸神變。

「各起淨願修諸行」：所有的佛在因地修行的時候，都要發這個清淨願，所以叫「各起淨願」。每一位佛和菩薩，都是由他的願力所成就的。他要是沒有願力，就不能成佛、不能成菩薩，所以這願是修行的人所必有的，這是起願。「修諸行」

：修諸行是具足一切行門，起願修行。

「悉曾供養無量佛」：所有的佛、所有的菩薩，他們都曾經供養過無量無邊那麼多的佛，他自己才能成佛、成菩薩，受一切眾生的供養。

「能見如來真實體」：他都能見如來的真實的體，見如來的法身、見真體。「及以一切諸神變」：和所有的一切神通變化的妙用，無窮的神通變化妙用。

或有能見佛法身。無等無礙普周遍。  
所有無邊諸法性。悉入其身無不盡。

「或有能見佛法身」：或者就有的眾生，在佛的法身裡邊，他能看見佛的法身。一切眾生都在佛的法身裡邊，不過他不能見著佛的法身。那麼有的眾生，善根大的，就能見著佛的法身，所以說「或有能見佛

Sutra:

**Each made pure vows and cultivated all practices. All had made offerings to countless Buddhas. They can perceive the Tathagata's true substance And all his spiritual transformations as well.**

Commentary:

**Each** Buddha, while cultivating on the causal ground, **made pure vows and cultivated all practices.** All the Buddhas and Bodhisattvas became what they are now through the power of their vows. Without vows, they could not have become Buddhas and Bodhisattvas. Vows are an essential requirement of cultivation.

**All** the Buddhas and Bodhisattvas **had made offerings to countless Buddhas.** As a result, they were able to become Buddhas and Bodhisattvas and then to receive offerings from all living beings. **They can perceive the Tathagata's true substance**—his Dharma body—**and** the inexhaustible and wonderful functioning of **all his spiritual** powers and **transformations as well.**

Sutra:

**Some can perceive the Buddha's Dharma body, Peerless, unimpeded, and universally pervasive. The boundless natures of all dharmas Completely enter his body without exception.**

Commentary:

**Some can perceive the Buddha's Dharma body.** All living beings exist within the Buddha's Dharma body, yet most cannot see the Dharma body. There may be some living beings with great good roots who can see the Buddha's Dharma body, **peerless, unimpeded, and universally**



法身。」「無等無礙普周遍」：那麼佛的法身是無在無不在的，佛的法身是盡虛空遍法界，都是佛的法身。所以說他特別殊勝，沒有可以和佛的法身來比的。那麼他又特別清淨，也沒有障礙、沒有一切障礙。因為他殊勝清淨、無等無礙，所以就「普周遍」：普周遍，最廣大、又有包容。

「所有無邊諸法性」：所有無邊的這一切眾生的這個佛性、這個法性。一切眾生「悉入其身無不盡」：那麼所有一切的佛法、眾生法、心法，都在這個佛的法身裡邊，所以說「悉入其身無不盡」，都在這個佛的法身裡邊，不過眾生有的無明障的太深，他就不知道佛的法身，也見不著佛的法身。他雖然在佛的法身裡邊，也不覺得有佛的法身。

這就好像一個螞蟻在一個大船上，這個螞蟻始終見不著這個船的邊際，不知道這個船是什麼。那麼佛的法身譬如一個船，我們眾生就譬如那個螞蟻，所以不見、見不著這個船的邊際。我們一切一切的眾生都是這樣，雖然在這個佛的法身裡邊，不知道有佛的法身。看不見，因為看不見所以就不知道。那麼但是其中有的眾生會看得見的。

**或有見佛妙色身。無邊色相光熾燃。  
隨諸眾生解不同。種種變現十方中。**

「或有見佛妙色身」：前邊說佛的法身。那麼佛的色身，眾生也有見著佛的色身的，遇著佛、見著佛的色身，所以說「或有見佛妙色身。」佛有三十二相、八十種好莊嚴其身。「無邊色相光熾燃」：有無邊這個相好，光明熾然而發，這光是無窮無盡的樣子。

「隨諸眾生解不同」：隨著眾生他的根性，他所明白的這個道理，每一個眾生和每一個眾生所明白的不一樣。雖然不一樣，但是佛是「種種變現十方中」：種種的方

**pervasive.** The Buddha's Dharma body is nowhere and yet everywhere. It pervades empty space and the Dharma Realm. It is exceptionally sublime, and nothing can compare with it. Moreover, it is especially pure and free from hindrances. Since it is sublime, pure, and unimpeded, it is universally pervasive. It encompasses everything.

**The boundless natures of all dharmas**—all Buddhadharmas, dharmas of living beings, and mind dharmas—are contained within the Buddha's Dharma body. That is why they are said to **completely enter his body without exception.** However, living beings who are severely obstructed by ignorance do not perceive the Buddha's Dharma body, although they are right within it. They are comparable to ants crawling on a big ship without knowing what a ship is and where its limits are. The Buddha's Dharma body is like a big ship, and we living beings are like ants. Although we are inside the Buddha's Dharma body, we don't know what that is, because we can't see it. There are certain living beings who *can* see it, though.

Sutra:

**Some can see the Buddha's wondrous physical body,  
With its boundless hallmarks and dazzling light.  
According to living beings' different understandings,  
Its various manifestations appear in the ten directions.**

Commentary:

The previous stanza concerned the Buddha's Dharma body. Most beings cannot see the Buddha's physical body either. **Some can see the Buddha's wondrous physical body / With its boundless hallmarks and dazzling light.** The Buddha has thirty-two hallmarks and eighty subtle characteristics, which blaze forth with inexhaustible light. **According to living beings' different understandings / Its various manifestations appear in the ten directions.** Each living being has a different understanding based on his or her own disposition. Despite these differences, the Buddha applies various expedients and creates transformations using his spiritual powers to teach and transform beings.

Sutra:

**Some see the unobstructed wisdom body,  
Equal in the three times, like the void.  
Universally turning so as to delight living beings,  
It makes itself visible to all in various ways.**

Commentary:

**Some living beings see the Buddha's unobstructed wisdom body, / Equal in the three times, like the void.** Buddhas of the past, present,



便、神通變化，用種種的方便法門，來教化這一切的眾生。

或見無礙智慧身。三世平等如虛空。  
普隨眾生心樂轉。種種差別皆令見。

「或見無礙智慧身」：或有一類的眾生，見著佛這無礙的智慧身，「三世平等如虛空」：過去的佛，有這個智慧身，現在的佛也有這個智慧身，未來的佛也有這個智慧身，所以說「三世平等。」「如虛空」：智慧身究竟是什麼樣子呢？就像虛空那個樣子，你知道虛空是什麼樣，就知道佛的智慧身是什麼樣子。

「普隨眾生心樂轉」：這個智慧身，是隨眾生的心所歡喜的，他就用這種的方法來轉法輪，教化眾生，令一切眾生都明白佛法。「種種差別皆令見」：他用種種的方便法門，來令一切眾生都領悟明白，而見到佛的這個智慧身。

或有能了佛音聲。普遍十方諸國土。  
隨諸眾生所應解。為出言音無障礙。

「或有能了佛音聲」；或者有一類眾生，「能了佛音聲」：他能明瞭佛說法的音聲，所謂「一音演說法，眾生隨類各得解。」我們人聽著佛說法就是人的語言，每一類眾生聽著，也就是它自己那種語言，不用另外找人來翻譯，或者說哪一國的話，其他國家的人聽不懂，不像這個。不需要翻譯，每一個國家的人都懂他的音聲，明瞭了，所以說「或有能了佛音聲。」那麼或有能了的，也有不了的。為什麼能了呢？和佛有這種因緣，就能明瞭佛的音聲。有的要沒有這麼深的緣，也聽不懂的。「普遍十方諸國土」：佛這個音聲普遍傳到十方一切的國土去。

「隨諸眾生所應解」：隨每一類眾生所能了解的、所能明白的，他就明白多少

and future all have the wisdom body; thus, it is equal in the three periods of time. But what is this wisdom body like? It is like empty space. If you know what empty space is like, you will know what the Buddha's wisdom body is like. **Universally turning so as to delight living beings.** The wisdom body turns the Dharma wheel to teach and transform living beings according to their preferences and inclinations, causing everyone to understand the Buddhadharmā.

**It makes itself visible to all in various ways.** With various expedient methods, living beings are led to awaken and perceive the Buddha's wisdom body.

Sutra:

**Some can understand the Buddha's sound.**

**It pervades all regions in the ten directions.**

**Based upon living beings' capacities to understand,**

**He utters words and sounds without obstruction.**

Commentary:

**Some can understand the Buddha's sound** when he speaks the Dharma.

With a single sound he speaks the Dharma.

Each living being understands it according to their kind.

We people hear the Buddha speaking human speech. Each kind of animal hears the Buddha speaking its own language. There's no need for translators. It's not like when people of one country cannot understand the language of another. People of all countries can directly understand what he says, without having to go through a translator.

Nevertheless, there are those who still don't understand. Why would some people be able to understand? Because they have deep affinities with the Buddha. Those whose affinities are not as deep cannot understand what the Buddha is saying.

**It pervades all regions in the ten directions.** The sound of the Buddha's voice travels to every land throughout the ten directions. **Based upon living beings' capacities to understand, / He utters words and sounds without obstruction.** Living beings will absorb only as much as they can understand. This can be compared to the greater and lesser amounts of water absorbed by large and small trees when it rains. The grass absorbs the least amount of water. In the same way, each living being benefits from the Dharma according to his own capacity. The Buddha speaks Dharma for each one without impediment.

Are there any questions? If not, I have something to tell you. Having been to Gold Mountain Monastery, when you go out, you should do your



。也好像這個天下雨一樣的，大樹就得多一點水份，小樹就得少一點水份，草得的就更少一點水份，是各得其所應得的那種法益。所以說「為出言音無障礙」：為每一類的眾生所說，他那個言語和音聲無所障礙。

誰有什麼問題沒有？你們都沒有問題。我有一件事情先告訴你們：你們凡是到過金山寺的，以後無論誰出去到什麼地方，盡量要說金山寺怎麼樣壞、怎麼樣壞，不要說金山寺好。都有什麼壞處呢？

第一個是冷的壞處，像冰箱一個樣。

第二個是懶的壞處，誰也不可以懶惰，誰懶惰，那就是沒有面子了，這是第二。

第三這個地方又像集中營似的，所有人都是犯罪的，沒有一個人沒有罪的。

所以你們各位都要這樣去說，叫外邊的人一聽見就嚇死他們，他們就不敢來了。

**或見如來種種光。種種照耀遍世間。  
或有於佛光明中。復見諸佛現神通。**

「或見如來種種光」：或者有一類的眾生，他見著佛種種的光明，不是一種，而是多種的光。「種種照耀遍世間」：這種種的光照種種的眾生，令種種的眾生發菩提心、修菩薩行，齊成佛道，所以說「種種照耀遍世間」，遍於十方世界，一切眾生都無所不照，所以叫遍照。

「或有於佛光明中」：或者又有一類的眾生，在佛的光明中，見這個光明中又放光明、光明裡邊放光明，又現出諸佛菩薩在那兒說法。「復見諸佛現神通」：在那光裡邊現出諸佛放光，又現種種的神通妙用，不可思議的這種境界。見著佛而現神通，那麼一切眾生都生一種歡喜信受的心。

待續



best to tell people how terrible this place is. Don't praise Gold Mountain Monastery. What disadvantages does it have? First of all, it's as cold as an icebox here. Secondly, no one is allowed to be lazy here. Any lazy individual ought to be ashamed. Third, this place is like a concentration camp. Everyone here has offenses. No one is innocent. That's what you should tell people, so they will be scared to come here.

Sutra:

**Some see the various lights of the Thus Come One.  
His various illuminations pervade all worlds.  
There are some who, within the Buddha's radiance,  
Further see all Buddhas displaying spiritual powers.**

Commentary:

**Some living beings see the various lights of the Thus Come One.** They see all kinds of light that the Buddha has, not just one. **His various illuminations pervade all worlds.** The Buddha shines various types of light upon various living beings, inspiring them to seek Bodhi, cultivate the Bodhisattva conduct, and realize Buddhahood. Since his light shines upon all living beings, it is said to pervade all worlds.

**There are some living beings who, within the Buddha's radiance,** see Buddhas and Bodhisattvas emitting more light and speaking the Dharma. These living beings may **further see all Buddhas displaying inconceivable states with wonderful functionings of spiritual powers.** These sights inspire happiness and faith in all living beings.

To be continued