



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

修訂版 REVISED VERSION

或有見佛海雲光。從毛孔出色熾燃。
示現往昔修行道。令生深信入佛智。

「或有見佛海雲光」：又或者有一類眾生能見佛的海雲光。這個海雲光，海上的雲這種的光，也表示雲多的意思。那麼這個多雲，也就是佛這種光明。

「從毛孔出色熾燃」：這種光明是從佛毛孔生出來的，現出來的。每一個毛孔都現無量無邊那麼多的海雲光。所以這光現無量的色，這個色非常熾盛。

「示現往昔修行道」：那麼在這個毛孔裡現出種種的光、種種的色，在這裡邊佛在因地時所修種種的法門、種種的道，都示現出來。

為什麼示現佛在因地所修行的這個法門呢？這就令在這個法座下、在這個法會裡邊，這一切的眾生，生出一種深信而開悟，得到佛的智慧，所以「令生深信入佛智」，得到佛的智慧。那麼想得到佛的智慧，必須要深信；要不深信，就會得不到佛的智慧，所以才說「令生深信入佛智」，得到佛的這種大智大慧。

或見佛相福莊嚴。及見此福所從生。
往昔修行諸度海。皆佛相中明了見。

「或見佛相福莊嚴」：或者有一類的眾生，見著這個「佛相」的「福莊嚴」，讚歎佛是百

Sutra:

**Some see the Buddha's ocean cloud light,
Streaming from his pores in dazzling colors,
Revealing his past cultivation of the Path
To inspire profound faith and entry into his wisdom.**

Commentary:

Some living beings may see the Buddha's ocean cloud light, which is so profuse that it is like an ocean, **streaming from his pores in dazzling colors**. Infinitely many pores emit immeasurable amounts of ocean cloud light in a myriad dazzling hues, **revealing his past cultivation of the Path**, displaying the Dharma doors and paths that the Buddha cultivated on the causal ground. Why are these things displayed? **To inspire profound faith and entry into his wisdom**. The Buddha wishes to cause all living beings in his Dharma assembly to believe and attain his wisdom. The only way to attain the Buddha's great wisdom is to have deep faith. Without faith, it is impossible.

Sutra:

**Some see the Buddha's form adorned with blessings,
Also seeing how the blessings came about.
His past cultivation of the sea of paramitas
Can clearly be seen in the Buddha's appearance.**

Commentary:

Some see the Buddha's form adorned with blessings. When the Buddha was cultivating, he cultivated blessings and wisdom. Consequently, he is doubly adorned with blessings and wisdom. Ordinary people lack blessings and wisdom, so we are not adorned. The Buddha, on the other hand, is adorned with both blessings and wisdom;



福莊嚴的。那麼佛在修行的時候，他修福修慧，所以這叫福慧二嚴，福也莊嚴、慧也莊嚴。我們人就因為福慧都沒有莊嚴，所以福也不足、慧也不足。因為福慧莊嚴，所以佛叫兩足尊。「兩足」：這兩足不是說兩條腿或者是兩隻腳，就是福也圓滿了、慧也圓滿了，福慧雙足、這叫兩足尊。他見著佛的三十二相，八十種隨形好，福慧所莊嚴的這種妙色身。

「及見此福所從生」：見著這個福相，又知道這福從什麼地方來的。這個福就是從修行那兒來的。修福修慧，怎麼樣修福呢？就是利益眾生。怎麼樣修慧呢？就是勤誦經典。你誦持經典，就開你的智慧；你利益眾生，就增長你的福報，所以或見此福所從生，這個福從什麼地方來的？就從修行那兒來的。

「往昔修行諸度海」：你想明白這個福從什麼地方來的？就是以前在因地的時候，修行「諸度」：就是前邊所講那個十度--布施度、持戒度、忍辱度、精進度、禪定度、般若度、方便度、願度、力度，智慧度。修行這十度，再修萬行，所以叫「諸度海」。

「皆佛相中明了見」：都是在佛的相中，就明白了見到這個福的來處。福的來處在這個佛相中就顯現出來了。

如來功德不可量。充滿法界無邊際。
及以神通諸境界。以佛力故能宣說。

「如來功德不可量」：這是讚歎佛的功德廣大、無量無邊，所以說如來功德不可量。

「充滿法界無邊際」：「充滿法界」、既深且廣，這個功德充滿法界。

「及以神通諸境界」：這個境界是神通所現出來的，所以這種的神通妙用是普遍的，所以說「及以神通諸境界」。

「以佛力故能宣說」：前邊所說這個偈頌，讚歎佛的法身，這也是借著十方諸佛和本師釋迦牟尼佛的力量，才能說出來這種的妙用、這種的境界。

金山寺中美佛教總會，以前的名字叫佛教講

thus he is called the Doubly Complete Honored One. Although *zu* “complete” also means “foot,” the title *liang zu zu* does not mean Two-footed Honored One!

Some living beings see the Buddha’s wondrous physical body adorned with the thirty-two hallmarks and eighty subsidiary characteristics, **also seeing how the blessings came about.** These blessings came from the cultivation of blessings and wisdom. How does one cultivate blessings? By benefiting living beings. How does one cultivate wisdom? By diligently reciting the Sutras. Through the recitation of Sutras, your wisdom unfolds. By helping living beings, you increase your blessings.

Where did the Buddha’s blessings come from? From **his past cultivation of the sea of paramitas**—the Ten Paramitas, which are:

1. The *paramita* of giving
2. The *paramita* of precepts
3. The *paramita* of patience
4. The *paramita* of vigor
5. The *paramita* of *dhyana* concentration
6. The *paramita* of *prajna*
7. The *paramita* of expedients
8. The *paramita* of vows
9. The *paramita* of power
10. The *paramita* of knowledge

The Buddha’s cultivation of the “sea of *paramitas*” refers to the Ten Paramitas and the myriad practices. These are the source of the Buddha’s blessings, and they **can clearly be seen in the Buddha’s appearance.** From looking at the Buddha, one can tell where his blessings came from.

Sutra:

**The Thus Come One’s merit cannot be measured.
It fills the Dharma Realm and has no boundaries.
All the states of spiritual penetrations
Can be proclaimed by the Buddha’s power.**

Commentary:

The Thus Come One’s merit cannot be measured. This line praises the boundless immensity of the Buddha’s merit and virtue. Being both deep and wide, **it fills the Dharma Realm and has no boundaries.** / **All the pervasive states of spiritual penetrations** and wonderful functionings **can be proclaimed by the Buddha’s power.** The preceding verses in praise of the Buddha’s Dharma body were spoken through the power of Shakyamuni Buddha and the Buddhas of the



堂。這個佛教講堂，以前在華埠那麼一個小小的樓房四樓上邊。第一個暑假班在那兒開的

，這是一九六八年那個暑假班。當時這個暑假班是九十六天，有很多人從西雅圖來參加這個暑假班。那麼功課是很忙的，每一天都沒有休息的時間，只是每個禮拜六放半天假，有的人洗洗衣服，或者做一點私人的事情。這一部《楞嚴經》，最初每天講一次，講一個時期覺得講不完了，那麼就每一天講兩次。兩次，又覺得講不完了，就講三次，每天講三次。最後的時候，每一天講四次這《楞嚴經》。所以在這一個暑假班九十六天，勉強把這個《楞嚴經》講完了。

講完《楞嚴經》，就有五個人出家。五個人之中，有三個比丘、兩位比丘尼。這三個比丘，現在在香港有兩位，在西雅圖那個馬柏芒特（音）那兒有一個。這兩位比丘尼現在都在這兒。這是在美國，最初有人正式出家、受具足戒一個開始。

以後，每一年都繼續開這個暑假班，繼續就有很多人來學習，這個暑假班每年都沒有停止過。那麼每一年的人數，也不太多但是也不少。為什麼說不太多呢？因為在這個國家，研究佛學的人、真正研究佛學的人是很少的，所以這個人就不太多。為什麼又說不太多呢？因為我們金山寺是重質不重量的，只要我們有人參加，實實在在地來研究佛法、真正想要修行

，就一個也不算少，何況不只一個，所以說也不少。

在金山寺我們出一本雜誌叫《金剛菩提海》，金山寺就等於在這個沙子裡邊找金子。有些人到了金山寺，就等於到了自己的家裡，他就覺得金山寺一切一切都好。雖然是冷一點

ten directions. Those Buddhas' aid made possible the expression of such wonderful functionings and such states.

Gold Mountain Monastery and Sino-American Buddhist Association were formerly known as the Buddhist Lecture Hall. At that time, the Buddhist Lecture Hall was a small place on the fourth floor of a building. It was opened at the beginning of the summer session in 1968. Many people came from Seattle to attend the 96-day summer session. We maintained a busy schedule. There was no time to rest during the day. There was only a half-day break on Saturdays for people to do laundry or take care of personal business. At first there was one lecture on the Shurangama Sutra each day. After a while, thinking that there was not enough time, we scheduled two daily lectures. Still thinking that was not enough, we began to hold three lectures a day. Finally, near the end, we had four lectures per day, and we managed to finish lecturing the Shurangama Sutra in 96 days. At that point, five people requested to leave the home life. Three became Bhikshus, and two Bhikshunis. Two of the Bhikshus are now in Hong Kong, and one is in Marblemount, Washington, near Seattle. The two Bhikshunis are both present.

These were the first Americans to officially enter monastic life and receive full ordination. Sessions were held every summer after that, and people came to study.

The number of students has been neither too many nor too few. Why do I say it's not too many? Because not many people in this country truly study Buddhism. Why do I say it's not too few? Because Gold Mountain Monastery values quality, not quantity. As long as the participants genuinely investigate the Buddhadharma and earnestly resolve to cultivate, then even one is plenty, not to mention more than one.

Gold Mountain Monastery puts out a magazine called *Vajra Bodhi Sea*. We at Gold Mountain Monastery are panning for gold in the sand. Some people come to Gold Mountain Monastery and feel as if they are coming home. They think everything is perfect here. Although it gets a bit cold, they find the coolness refreshing. Although there is little conversation, they find it easy to read a book without being inter-





、很清涼的也好；雖然是不講話、看書是很方便的，沒有人打開盆，天天都是研究佛法，這是很好的。你看，整個美國，人很多的。真正來這兒研究佛法的、來聽經的、學法的，能有多少個呢？這是很少的。所以成佛是一個一個成的，不是一堆一堆成的。世界上無論什麼，數量少了，就貴重。現在來金山寺研究佛法的人不太多，這也都變成貴重了。將來你們各位把佛法學會了，都可以到各處去弘揚佛法，教化眾生，令一切眾生都早成佛道，這是我對你們各位的希望。來參加這個暑假班的人，每一個人人都必須要遵守時間，不要把寶貴的光陰浪費、空過了，一定要學出一點真正的真理來。

爾時，華藏莊嚴世界海，以佛神力，其地一切六種十八相震動。

「爾時」：當爾之時，就是講完了前邊這些偈頌的時候。「華藏莊嚴世界海」：我們這個世界是在蓮華藏世界的裏邊。蓮華藏世界有種種的世界種，有無量無邊的世界，不是只有我們這一個世界，還有其他的此世界、他世界、無量諸世界。我們這個世界在蓮華藏世界海第十三重的華藏世界裏邊。「以佛神力，其地一切六種十八相震動」：因為佛神通力的緣故，這個地就震動了。地有六種震動，就是震、吼、擊、動、湧、起。震吼擊是屬於聲，動湧起是屬於形。地震就是地震盪、搖擺不定，會造成大的災劫；動只是地自動而已，沒有災劫。

☞待續

rupted. One can investigate the Buddhadharma every day.

Among the huge population of the United States, those who truly study the Buddhadharma are extremely few. People become Buddhas one by one, not in hordes.

In the world, whatever is rare is valued. Therefore, the few of you who have come to study the Buddhadharma at Gold Mountain Monastery have also become invaluable. Each of you, once you master the Buddhadharma, will be able to propagate the Dharma in all places, teach and transform living beings, and quickly bring them to Buddhahood. This is my hope for all of you.

Each participant in the summer session should be mindful of the time. Don't let the time go by in vain. It's important not to waste precious time. You must learn some true principles.

Sutra:

At that time, by the Buddha's spiritual power, the ground in the Flower Treasury Adorned Sea of Worlds underwent all the six kinds of quaking in their eighteen forms...

Commentary:

At that time, after the previous verses were spoken, **by the Buddha's spiritual power, the ground in the Flower Treasury Adorned Sea of Worlds underwent all the six kinds of quaking in their eighteen forms.** Originally there is the Lotus Flower Treasury World-System. This world-system contains various world seeds. Our world is located in the thirteenth tier of the Lotus Flower Treasury World-System. There are infinitely many worlds, not just our world.

The earth quakes by virtue of the Buddha's spiritual power. There are six kinds of earthquakes: banging, roaring, crackling, shaking, rising, and surging. Banging, roaring and crackling pertain to sound, and shaking, rising, and surging pertain to movement.

☞To be continued

