

大方廣佛華嚴經淺釋

THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【如來現相品第二】

CHAPTER TWO : THE MANIFESTATIONS OF THE THUS COME ONE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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無量劫中修行滿 菩提樹下成正覺
為度眾生普現身 如雲充遍盡未來

「無量劫中修行滿」：佛在無量劫以前就修福、修慧，修行圓滿了，福足、慧也足，這叫福慧兩足尊。「菩提樹下成正覺」：坐在菩提樹王下的金剛座上，成就無上正等正覺。「為度眾生普現身」：佛不是沒有事情找事情來幹，是為了度化眾生，令一切眾生也都成佛，所以才普遍地現無量身來教化眾生。「如雲充遍盡未

Sutra:

**Through limitless eons the Buddha perfected his cultivation.
At the foot of the Bodhi Tree he realized Proper Enlightenment.
In order to rescue beings, he manifests bodies everywhere,
Like clouds filling the skies to the end of time.**

Commentary:

The Buddha cultivated **through limitless eons until he perfected his cultivation**. He cultivated blessings and wisdom. Since his blessings and wisdom are both complete, he is called the Doubly Perfect Honored One. **At the foot of the Bodhi Tree he realized Proper Enlightenment**. Sitting upon a *vajra* throne beneath the *Bodhi* tree, the king of trees, he realized the Unsurpassed, Proper and Equal, Right Enlightenment, that is to say, he became a Buddha.

In order to rescue beings, he manifests bodies everywhere. The Buddha isn't someone who has nothing to do and then goes looking for something to do. The Buddha teaches and transforms beings, guiding them so that they will realize the Buddha Way. That is the Buddha's vow. Therefore, he manifests bodies for them, **like clouds filling the skies to the end of time**. They are like clouds spreading throughout space and the Dharma Realm. They pervade the trichiliocosm to the end of time and speak the Dharma for the sake of beings. This verse praises the Buddha.

Sutra:

**He helps beings sever all of their doubts,
Then arouses their great faith and understanding.
He completely vanquishes their boundless woes,
So they experience the peace and happiness of the Buddhas.**

Commentary:

He helps beings sever all of their doubts. Beings have all kinds of doubts. They doubt this matter and that. "A multitude of doubts fills up one's belly; a host of difficulties fills up one's chest." They are troubled by many seemingly irresolvable problems. However, once they encounter the Buddha, they can



來」：就好像虛空中的雲似的，遍覆三千大千世界，盡未來際為眾生說法。這一首偈頌是讚歎佛的。

眾生有疑皆使斷 廣大信解悉令發
無邊際苦普使除 諸佛安樂咸令證

「眾生有疑皆使斷」：眾生有種種的懷疑，這個事情也懷疑，那個事情也懷疑，所謂「群疑滿腹，眾難塞胸」，肚子裏頭一大堆的疑惑，很多不能解決的問題，也都在胸裏邊塞著。可是遇著了佛，就能把這一些不能解決的問題都解決了，不能斷的懷疑都斷了。「廣大信解悉令發」：令一切的眾生都發廣大的菩提心、發信解心。「廣大」是無所不包，就是發大菩提心。「信解」，信了又能明白。所謂「佛法如大海，唯信可入」，有信心就能入佛法的大海，若沒有信心就不能入。「無邊際苦普使除」：「普」也就是「全」的意思。佛令眾生沒有邊際那麼多的苦都除滅了，沒有了。「諸佛安樂咸令證」：諸佛是最安樂的。佛令一切眾生也得到佛所得的這種安樂，所證的這種果位。

菩薩無數等剎塵 俱來此會
同瞻仰 演說妙法除疑惑
願隨其意所應受 演說妙法除疑惑

在這個供養具裏邊出的聲音又說：「菩薩無數等剎塵」：這些法身大士的菩薩，猶如剎海微塵數那麼多，數也數不盡。「俱來此會同瞻仰」：釋迦牟尼佛成佛了，放大光明到十方世界，叫這一切大菩薩都來。一切大菩薩知道了，就通通來到佛成佛的菩提樹下的金剛座前，來瞻仰佛這一位新成的佛。所以成佛這一件事情是很緊要的。「願隨其意所應受」：這一些菩薩來瞻仰於佛，都願意聽佛說法。佛

resolve all their irresolvable problems and cut off all their incessant doubts. **Then the Buddha arouses their great faith and understanding.** Beings' faith and understanding becomes so vast that there is nothing they cannot encompass. Those beings bring forth a great resolve for *bodhi*. Through faith, one can come to understanding. "The Buddhadharmas is like a great ocean; only through faith can one enter it." If you lack faith, you won't be able to enter it. The Buddha inspires beings to have faith, understanding, and a great resolve for *bodhi*.

He completely vanquishes their boundless woes. The Buddha universally casts out and eradicates the boundless suffering of beings, until it's all gone, **so they experience the peace and happiness of the Buddhas.** All Buddhas are extremely peaceful and happy. The Buddha enables all beings to attain the peace and happiness realized by the Buddhas. He enables them to become Buddhas.

Sutra:

**Countless are the Bodhisattvas, equal to dust particles in lands,
Arrive at this gathering and behold the Buddha.
Wishing to respond to the needs in their minds,
The Buddha proclaims wondrous Dharma to sever their doubts.**

Commentary:

A voice resounding from within the offerings said: **Countless are the Bodhisattvas, equal to dust particles in lands.** These Bodhisattvas, great heroes of the Dharma body, are numberless, as limitless as motes of dust in lands. They all **arrive at this gathering and behold the Buddha.** Boundlessly many Bodhisattvas come together to the foot of the *Bodhi* Tree where the Buddha realized the Way, to join the Dharma assembly in front of the Buddha's throne of *vajra*.

At that time, because the Buddha had just become a Buddha, he emitted a powerful light that reached all worlds throughout the ten directions, summoning all the great Bodhisattvas. Becoming a Buddha is an extremely important matter. It is the most important thing there is. The Buddhas and Bodhisattvas throughout the ten directions all came to the *bodhimanda* and gazed up at Shakyamuni Buddha, who had just become a Buddha.

The Buddha then wishes to respond to the needs in their minds.

All of these Bodhisattvas gazed up at the Buddha, hoping to benefit from hearing the Buddha speak Dharma suitable to each of their needs. **The Buddha proclaims wondrous Dharma, to sever their doubts.** When the Buddha realized the Way, he spoke Dharma for all beings in order to sever their doubts and confusion.

Sutra:

**How should we understand the Buddhas' grounds?
How should we regard the Thus Come Ones' states?
Boundless are the ways in which the Buddhas bestow aid.
May the Buddha explain this Dharma so all can attain purity.**

Commentary:

就隨各人所應該得到的法益，都得到這種法益。「演說妙法除疑惑」：為一切眾生說法，來解除眾生的懷疑和迷惑。

云何了知諸佛地 云何觀察如來境

佛所加持無有邊 願示此法令清淨

「云何了知諸佛地」：怎麼樣才能了知諸佛的佛地呢？「云何觀察如來境」：怎麼樣才能觀察、知道如來的境界呢？「佛所加持無有邊」：佛所加持的雖然是無有邊，但是主要的是什麼呢？「願示此法令清淨」：大家都希望佛開示這些妙法，令一切眾生都得到清淨的本體。

云何是佛所行處 而以智慧能明入
佛力清淨廣無邊 為諸菩薩應開示

「云何是佛所行處」：一切菩薩都想知道什麼是佛所行處呢？佛所行處與菩薩所行有什麼不同呢？「而以智慧能明入」：佛的智慧又是怎麼樣呢？怎麼樣才能明白、才能入佛的所行處呢？「佛力清淨廣無邊」：佛又是怎麼樣得到清淨廣無邊際的大力的呢？「為諸菩薩應開示」：希望佛給我們大家講一講，令大家都明白，好依法修行。

云何廣大諸三昧 云何淨治無畏法 神通力用不可量 願隨眾生心樂說

「云何廣大諸三昧」：怎麼樣是佛的廣大三昧呢？「云何淨治無畏法」：佛又是怎麼樣清淨無畏法的呢？「神通力用不可量」：佛的神通力用又是怎麼樣的呢？大約是不可量，沒有數量那麼多。「願隨眾生心樂說」：希望佛隨著一切眾生心裏所願意的，來為大眾解說解說，令大家都明白。

The voice, coming from the offerings, continues to ask in verse: **How should we understand the Buddhas' grounds?** How can we come to understand the grounds of all Buddhas? **How should we regard the Thus Come Ones' states?** How can we know the states of the Buddhas? **Boundless are the ways in which the Buddhas bestow aid.** Although we know that the aid of the Buddhas is boundless, we want to focus on how it is so. **May the Buddha explain this Dharma so all can attain purity.** All of us hope the Buddha will offer instruction on this wonderful Dharma so that all beings can attain their inherent purity.

Sutra:

What are the aspects of the Buddhas' practice, And how can we wisely understand and enter those? The Buddhas' powers are pure and vast beyond any bounds. For the sake of the Bodhisattvas please instruct us.

Commentary:

All of the Bodhisattvas are now asking: **What are the aspects of the Buddhas' practice?** What are the differences between the Buddhas' practice and the Bodhisattvas' practice? **And how can we, with wisdom, understand and enter those?** What is the Buddha's wisdom like? How can we understand the aspects of the Buddhas' practice and enter them? **The Buddhas' powers are pure and vast beyond any bounds.** What are the powers of the Buddhas like? **For the sake of the Bodhisattvas you should instruct us.** Now, there are so many Bodhisattvas here. Buddha, you should discuss this for everyone. That is, how can one obtain the Buddha's powers and purity? Explain this so that everyone can understand and then rely on the Dharma to cultivate.

Sutra:

What are the vast, great samadhis? What are the dharmas of fearlessness of their pure practice? The functions of their spiritual powers cannot be reckoned. May you accord with beings' wishes and speak of them.

Commentary:

What are the vast, great samadhis of the Buddhas like? What are the dharmas of fearlessness of their pure practice? What is the Buddhas' purity? What are their dharmas of fearlessness? **The functions of their spiritual powers cannot be reckoned.** What are the functions of the Buddhas' spiritual powers? They are probably beyond reckoning. **May you accord with beings' wishes and speak of them.** We hope that the Buddha will now, in accordance with what beings delight in and wish for, proclaim this for the great assembly, so everyone can understand.

Sutra:

The Buddhas, Dharma Kings, are like world rulers. Invincible, they act with total self-mastery.



諸佛法王如世主 所行自在無能制
及餘一切廣大法 為利益故當開演

「諸佛法王如世主」：諸佛都是法中之王，也像世間之主似的。「所行自在無能制」：佛的所行所作都很自在，沒有任何菩薩可以和佛比，也沒有可以制伏、破壞佛的這種力量的。「及餘一切廣大法」：及其他一切廣大的佛法。「為利益故當開演」：為利益一切眾生的緣故，請佛開演給我們大家聽一聽。

佛眼云何無有量 耳鼻舌身亦復然
意無有量復云何 願示能知此方便

「佛眼云何無有量」：佛的眼睛怎麼會有無邊無量那麼多呢？「耳鼻舌身亦復然」：佛的耳朵、鼻子、舌頭、身形也都沒有數量那麼多。「意無有量復云何」：佛的意也是沒有數量那麼多，這是怎麼回事呢？「願示能知此方便」：願佛慈悲，指示我們這些法會的大眾，令大家都能知道這種的方便法門。

如諸刹海眾生海 法界所有安立海 及諸
佛海亦無邊 願為佛子咸開暢

「如諸刹海眾生海」：好像諸佛刹土微塵數那麼多的刹海，和一切眾生海。「法界所有安立海」：和盡虛空遍法界，所有一切的法界怎麼樣安立的這個海。「及諸佛海亦無邊」：和所有十方三世，盡虛空遍法界一切諸佛的刹海，也是沒有邊際那麼多。「願為佛子咸開暢」：希望世尊為所有的佛弟子，一一來開示、演暢這種種的海、種種的境界。我們大家都願意聽。

☞待續



**This and their other vast and great dharmas,
Please proclaim for our benefit.**

Commentary:

The Buddhas, Dharma Kings, are like world rulers. All Buddhas are kings within the Dharma. They are like world rulers. **Invincible, they act with total self-mastery.** The Buddhas' powers are unsurpassed. No Bodhisattva can compare with the Buddhas. The Buddhas are at ease in everything they do. They are invincible; no one can overcome the Buddhas' powers, or destroy them. **This and their other vast and great dharmas, / Please proclaim for our benefit.** Will the Buddha please proclaim them for everyone?

Sutra:

**How is it that the Buddha's eyes have no measure,
And his eyes, ears, nose, tongue, and body are that way, too?
And how is it that his mind is measureless as well?
Please show us so that we can know those expedients.**

Commentary:

How is it that the Buddha's eyes have no measure, / And his eyes, ears, nose, tongue, and body are that way, too? The Buddha's eyes, ears, nose, tongue, and body cannot be measured. **And how is it that his mind is measureless as well?** Even his mind cannot be measured. What is this all about? How does one explain this? **Please show us so that we can know those expedients.** We hope the Buddha will compassionately point this out for all of us in this Dharma Assembly, so that we can know about this expedient Dharma.

Sutra:

**As to the oceans of lands and oceans of beings,
The oceans of all arrangements of Dharma realms,
And the oceans of all Buddhas, which are boundless, too—
Please discuss all these for the Buddha's disciples.**

Commentary:

As to the oceans of lands and oceans of beings, oceans of Buddhaholds in numbers like motes of dust, as well as oceans of beings, **the oceans of all arrangements of Dharma realms,** which pervade space and the Dharma Realm, **and the oceans of all Buddhas** throughout the ten directions and the three periods of time, pervading space and the Dharma Realm, **which are boundless, too— / Please discuss all these for the Buddha's disciples.** We hope the World Honored One will, for the sake of all of the disciples of the Buddha, explain this for us now. Please provide us with an explanation of all these oceans, as well as these various states. Everyone wishes to listen. ☞To be continued