

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

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE
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永出思議眾度海 普入解脫方便海
所有一切法門海 此道場中願宣說

「永出思議眾度海」：這個「度」字應該讀成ㄉㄨˋ，是度量、推測的意思。永遠超出思議和度量。因為法會的眾生多了，所以這個度量也猶如海一樣。「普入解脫方便海」：令一切眾生都普遍得到解脫自在方便海的法門。「所有一切法門海」：所有一切八萬四千法門，無論什麼法門都包括了。「此道場中願宣說」：道場裏邊所有一切的眾生，都等待著世尊慈悲來宣說給大眾聽。

爾時，世尊知諸菩薩心之所念，即於面門，眾齒之間，放佛刹微塵數光明。

「爾時，世尊知諸菩薩心之所念」：當爾之時，佛早就知道一切菩薩心裏所想要問、想要明白的事情。「即於面門，眾齒之間，放佛刹微塵數光明」：「面門」有人說是臉，其實「面門」就是面上的門，也就是口。若說是臉，它無門可入啊！口開開的，就好像臉上的一個門似的，所以面門就是口。佛就從面門和牙齒之間，放出諸佛刹土微塵數無量無邊那麼多道的光明。每一道光顏色都不同，有金色金光、白色白

Sutra:

How can one leave forever the seas of all thought and reckoning, And universally enter the oceans of expedients for liberation, As well as the oceans of all the dharma doors that there are? All in this bodhimanda wish that the Buddha would proclaim this.

Commentary:

How can one leave forever the seas of all thought and reckoning, forever transcending concepts and reckonings? To reckon means to deduce or to investigate. Since there are so many beings in this Dharma Assembly, their reckonings resemble seas. And how can one universally enter the oceans of expedients for liberation? All beings can everywhere attain the oceans of expedient dharma doors of liberation and self-mastery, as well as the oceans of all the dharma doors that there are. There are 84,000 dharma doors, and all of them are included here. **All in this bodhimanda wish that the Buddha would proclaim this.** All of the beings in the *bodhimanda* are waiting for the World Honored One to compassionately proclaim these many dharma doors for them.

Sutra:

At that time, the World Honored One, knowing what the Bodhisattvas were thinking, emitted from his mouth, from between his teeth, as many lights as there are dustmotes in a Buddhaland.

Commentary:

At that time, Shakyamuni Buddha, the World Honored One, knowing what the Bodhisattvas were thinking, emitted from his mouth, from between his teeth, as many lights as there are dustmotes in a Buddhaland. This light shone on the assemblies throughout the ten directions: the Bodhisattvas of the ten directions, the Buddhas, the Hearers, those Enlightened by Conditions, the gods, the ghosts, the spirits, and so forth. It summoned them all to come to the *bodhimanda*. This is like



光、紅色紅光、青色青光等等種種不同的顏色。世尊從眾齒之間放光，是爲了召集十方的佛菩薩、聲聞緣覺，及一切諸天、鬼神等都到這個道場來。就好像我們人要請某一個人來，就打個電話給他一樣。佛成佛了也要請客，請十方諸佛菩薩來參加成佛的吉祥盛會。所以十方的菩薩都來到這兒，放種種供養雲來請佛說法。

佛「知諸菩薩心之所念」，佛早就知道一切的菩薩心裏所希望知道的事情，心裏所想要明白的事情；他們心裏所想要問的事情，佛早就都知道了。所以「即於面門」，這個「面門」、一般的人講法說人的臉面稱爲面門；其實這個面門就是說的這鼻子下邊、口的上邊，也就是近口的這個地方叫面門。「面門」，面之門，是哪塊兒呢？就是口，它是面上的門。面上開個門，臉它沒有門、無門可入。這個口開開好像個門似的，所以說「即於面門」，就在這個面的門口，「眾齒之間」，在佛的牙齒那個地方，面門和牙齒之間，「放佛刹微塵數光明」，佛就放種種的光明，有微塵佛刹，就是無量無邊那麼多的諸佛國土，「微塵數光明」，有微塵數那麼多道的光明，這每一道光它的顏色都不同，有的金色金光、白色白光、紅色紅光、青色青光，這個一切的光明，種種的顏色不同。

所謂眾寶華遍照光明，出種種音莊嚴法界光明，垂布微妙雲光明，十方佛坐道場現神變光明，一切寶燄雲蓋光明，充滿法界無礙光明，

「所謂眾寶華遍照光明」：就是平時所說的，有以一切的寶蓮華放光遍照的這種光明。「出種種音莊嚴法界光明」：又有以出種種的音來莊嚴法界的這種光明。「垂布微妙雲光明」：又有一種光明向

when we want to invite someone to come over, we send them a telegram, or perhaps we telephone them, or send a message via wireless; this is the meaning here. When the Buddha attained Buddhahood, he also invited the Buddhas of the ten directions to attend this auspicious assembly in honor of his attaining Buddhahood. And so the Bodhisattvas throughout the ten directions went there and produced all kinds of clouds of offerings, and requested the Buddha to speak the Dharma.

The Buddha knew what each of the Bodhisattvas wished to know, what they hoped to understand, and what questions they wanted to ask. He already knew about these matters early on, and now, “from his mouth” he emitted light. Now, most people would read these two characters (*mian men*) as “face,” but actually, they refer to the place below the nose and above the mouth; this is just referring to the mouth. The face doesn’t have any door (*men*) that can be entered. The mouth, on the other hand, can open, like a door. So the text reads, “emitted from his mouth, from between his teeth, as many lights as there are dustmotes in a Buddhaland.” The Buddha emitted all kinds of lights, as many as there are dustmotes in limitless and boundless Buddhalands. There were lights in numbers like fine dustmotes, and they were of various colors. Some were golden colored of gold light, some were white colored of white light, some were red colored of red light, and some were blue colored of blue light. The lights were of all different colors.

Sutra:

For example, there was a light from multitudes of precious flowers that shone everywhere; a light that produced various sounds to enhance the Dharma Realm; a light of softly trailing ethereal clouds; a light of Buddhas seated in bodhimandas and displaying spiritual transformations throughout the ten directions; a light in the form of a canopy composed of clouds of scintillating jewels; a light that suffused the Dharma Realm without obstruction.

Commentary:

What kinds of lights were there? **For example, there was a light from multitudes of precious flowers that shone everywhere.** There were jeweled lotus flowers that emitted light that shone everywhere. There was **a light that produced various sounds to enhance the Dharma Realm.** All kinds of sounds came forth adorning the Dharma Realm. There was **a light of softly trailing ethereal clouds.** That light came trailing down just like wonderful and inconceivable clouds.

There was **a light of Buddhas seated in bodhimandas and displaying spiritual transformations throughout the ten directions.** The Buddhas throughout the ten directions were seated in the *bodhimanda* manifesting great spiritual powers and inconceivable transformations. There was **a light in the form of a canopy composed of clouds of scintillat-**

下垂布著，好像微妙不可思議的雲似的。「十方佛坐道場現神通神變光明」：又有一種所有十方佛都坐在道場裏，現不可思議的大神通變化的這種光明。「一切寶燄雲蓋光明」：又有一切寶的光燄結成雲蓋的這種光明。「充滿法界無礙光明」：又有普遍充滿十方法界，無所障礙的這種光明。

遍莊嚴一切佛刹光明，迴建立清淨金剛寶幢光明，普莊嚴菩薩眾會道場光明，妙音稱揚一切佛名號光明。

「遍莊嚴一切佛刹光明」：又有一種能令一切佛刹都得到莊嚴妙好，令人一見就生恭敬心的光明。「迴建立清淨金剛寶幢光明」：「迴」是高超的意思。又有一種分外莊嚴、清淨，好像金剛寶幢那樣的光明。「普莊嚴菩薩眾會道場光明」：又有一種普遍莊嚴一切菩薩眾會道場的光明。「妙音稱揚一切佛名號光明」：又有一種出微妙音，稱揚一切諸佛的名號，令人聽到都發菩提心的光明。

二十號要到西雅圖開希望「世界和平」這麼一個大會。那麼參加人多少呢？不知道。不過，多也是求世界和平大會；少還是求世界和平大會。我們要是誠心，一定會有感應的。但是我們現在就要開始誠心，過去已經開始誠心，現在更要開始誠心，未來、也更要開始誠心。誠心什麼呢？我們大家在拜懺的時候，都做這樣的觀想：「二十號這一天，無論如何不要下大雨、不要下雨。」我昨天已經說過了，如果下雨，就要打恆祿（音）一百香板，打這恆空一百香板。他們兩個人，因為我要叫他們管著不下雨的。但是你們大家也要幫助他們的這個力量。如果下雨的話，回來一個人打一百香板，每個人都要打，就因為你們大家都不誠心，所以才沒有感

ing jewels. There were also light from brilliantly shining jewels, and there was **a light that suffused the Dharma Realm without obstruction.** This light completely filled up the ten directions of the Dharma Realm without any hindrance. There were various kinds of light.

Sutra:

[There was] a light that pervasively adorned all Buddhalands; an extraordinary light from the creation of pure, precious banners of vajra; a light that universally graced all bodhimandas where Bodhisattvas assemble; a light that resonated with exquisite tones praising all Buddhas' epithets.

Commentary:

There was **a light that pervasively adorned all Buddhalands.** This kind of light made all the Buddhalands exquisitely adorned, inspiring reverence in all who saw them. There was **an extraordinary light from the creation of pure, precious banners of vajra.** It's not that the above adornments were not adorned, but that this adornment was an extraordinary one: it was the pure among the pure, a light of precious vajra banners. And there was **a light that universally graced all bodhimandas where Bodhisattvas assemble.** There was light that adorned all *bodhimandas* everywhere in which there were assemblies of Bodhisattvas. And there was **a light that resonated with exquisite tones praising all Buddhas' epithets.** It put forth subtle, wondrous sounds causing listeners to bring forth the resolve for *bodhi*. This light praised all Buddhas' titles.

On the 20th, we're going to Seattle to conduct a big ceremony for World Peace. How many participants will there be? I don't know. With lots of participants we will pray for the peace of the world; if there are few participants, we will pray for world peace all the same. If we are sincere, for sure there will be a response. In the past we started to be sincere; however, we need to be even more sincere now and in the future. What are we sincere about? When we are bowing the Repentance, everyone should contemplate, "on the 20th, no matter what, it shouldn't rain." I said yesterday, "Should it rain on that day, then I'll hit Heng Lu and Heng Kung 100 times each." This is because I told both of them to make sure it would not rain. All of you should apply effort to help them. If it rains, then I'll hit each one of you 100 times after we return. Each one of you would deserve a beating because your lack of sincerity caused there to be no response. Therefore, when you are bowing to the Buddhas, you should pray to all the Buddhas of the ten directions to bless the ceremony so that it is auspicious, perfect, free of any trouble and demonic obstacles.

Sutra:

[There were those lights] and others such as those, as numerous as dustmotes in a Buddhaland. Each and every light further had



應。所以各人拜佛的時候，要求十方諸佛加被我們這個法會，很吉祥的、很圓滿的，沒有一切的麻煩，沒有一切的魔障。

如是等佛刹微塵數，一一復有佛刹微塵數光明以為眷屬。其光悉具眾妙寶色，普照十方，各一億佛刹微塵數世界海。彼世界海諸菩薩眾，於光明中，各得見此華藏莊嚴世界海。以佛神力，其光於彼一切菩薩眾會之前，而說頌言。

「如是等佛刹微塵數」：像前邊所提出來的這些光，有佛刹微塵數那麼多。「一一復有佛刹微塵數光明以為眷屬」：在每一種光明裏邊，又有佛刹微塵數的光明來作為它的眷屬。「其光悉具眾妙寶色」：每一個光都具足無量那麼多眾妙寶的寶光和寶色。「普照十方，各一億佛刹微塵數世界海」：這種種光又都普遍照耀到十方，各一億佛刹微塵數那麼多的世界海。「彼世界海諸菩薩眾，於光明中，各得見此華藏莊嚴世界海」：這些世界海裏的所有一切菩薩，無論距離有多遠，都能從佛於眾齒之間所放的光，和這些光無量無邊的眷屬光明之中，清清楚楚地看見這個華藏世界海，就好像近在眼前一樣。「以佛神力，其光於彼一切菩薩眾會之前，而說頌言」：藉著佛的大威神力，這些光明在所有一切菩薩的道場眾會前邊，說出下邊的偈頌，來為所有的菩薩說法。這是佛的神力，從齒間放光，照十方眾，光中說法。

☞待續

a retinue of lights as numerous as dustmotes in a **Buddhaland**. Those lights all came in myriads of exquisite, precious hues and shone everywhere throughout the ten directions, each illuminating as many seas of worlds as there are dustmotes in a hundred million **Buddhalands**. Within that illumination, all the **Bodhisattva** multitudes in those seas of worlds were able to see this **Flower Treasury Adorned Sea of Worlds**. By means of the **Buddha's** spiritual power, those lights spoke verses before all those assemblies of **Bodhisattvas**.

Commentary:

[There were those lights] and others such as those, as numerous as dustmotes in a **Buddhaland**. Previously the text spoke about there being as many lights as there are dustmotes in a **Buddhaland**. Within every world in numbers like fine motes of dust in **Buddhalands**, each and every light further had a retinue of lights as numerous as dustmotes in a **Buddhaland** as its retinue. Those lights all came in myriads of exquisite, precious hues. Each light possessed infinite colors and lights like those of myriads of wondrous jewels. And they shone everywhere throughout the ten directions, each illuminating as many seas of worlds as there are dustmotes in a hundred million **Buddhalands**. Within that illumination afforded by the lights emitted by the **Buddha** from between his teeth, all the **Bodhisattva** multitudes in those seas of worlds were able to see this **Flower Treasury Adorned Sea of Worlds**. All **Bodhisattvas**, no matter how many worlds away they were, saw the **Flower Treasury Sea of Worlds** as if it were right before them. By means of the **Buddha's** spiritual power, those lights spoke verses before all those assemblies of **Bodhisattvas**. Those lights were due to the great spiritual power of the **Buddha**. Before the assemblies in the *bodhimandas* of all the **Bodhisattvas**, those lights spoke **Dharma** for the **Bodhisattvas**. Within the light emitted from the **Buddha's** teeth, which shined upon the assemblies in the ten directions, **Dharma** was spoken.

☞To be continued

