

# 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

修訂版 REVISED VERSION

無量劫中修行海 供養十方諸佛海 化  
度一切衆生海 今成妙覺遍照尊

「無量劫中修行海」：佛在往昔因地之中，於無量劫以前就發菩提心來修行，所以修行的時間和修行的行門都多得像海一樣。「供養十方諸佛海」：佛修行的行門是以什麼為主呢？就以供養十方諸佛為主。供養是用清淨的身、口、意來供養。恭敬、禮拜佛，這是身的恭敬供養；稱揚、讚歎諸佛不可思議的功德，這是口的供養；常常思惟佛法，這是意的供養。又者，供養佛要：「面上無瞋供養具」，面上不發脾氣，這才是供養；「口裏無瞋吐妙香」，口裏不說瞋恚的話，沒有惡口、兩舌、綺語、妄言，這就有妙香的供養。意也要沒有瞋，這才是真正地用珍寶來供養佛。所以供養就是要沒有脾氣，若有脾氣，那就沒有供養了。「化度一切衆生海」：佛成佛了，就要教化一切衆生。衆生是無量無邊的，有世界海微塵數那麼多。雖然衆生這麼多也要化度，而且是所有一切衆生都要化度。「今成妙覺遍照尊」：使令一切衆生都成妙覺，成為遍照法界的一個世尊。

毛孔之中出化雲 光明普照於十方 應  
受化者咸開覺 令趣菩提淨無礙

Sutra:

**Through countless eons, the Buddha cultivated oceans of practices.**

**Making offerings to oceans of Buddhas in the ten directions.**

**He transforms and liberates oceans of beings, who become**

**Wonderfully Enlightened Honored Ones of universal illumination.**

Commentary:

**Through countless eons, the Buddha cultivated oceans of practices.**

Limitless eons in the past, the Buddha set his mind on cultivation. He has cultivated so many dharma doors for such a long period of time that they can be called oceans of practices. **Making offerings to oceans of Buddhas in the ten directions.** What was the main dharma door that he practiced? It was making offerings to the Buddhas of the ten directions. He used his body, mouth, and mind to make all kinds of offerings. With his body he revered and bowed to the Buddhas. With his mouth he praised the Buddhas' inconceivable merit and virtue. And with his mind he constantly reflected upon the Buddhadharma. That was how he made offerings to the Triple Jewel with his body, mouth, and mind.

In making offerings to the Buddha, you must have no anger on your face. If you have no temper, then you are making an offering. If your mouth is free from anger, it will give off a wondrous fragrance. If your mouth doesn't utter angry words—if it doesn't engage in harsh speech, backbiting, idle chatter, or false speech—then you make the offering of a wondrous fragrance. If your mind is devoid of anger, then you are offering a true jewel, a real treasure, to the Buddhas. The basic thing to remember about making offerings is to have no anger. If you have a temper, then it prevents you from making an offering.

**He teaches and liberates oceans of beings.** After becoming a Buddha, the Buddha wants to teach and transform beings. Since there are limitlessly many of them—as numerous as motes of dust—they are



「毛孔之中出化雲」：佛的每一個毛孔裏邊，都能現出無量那麼多的變化雲。「光明普照於十方」：這些變化雲都有一種光明，遍照於十方。「應受化者咸開覺」：應該受佛教化的這些眾生，通通都大開智慧了。「令趣菩提淨無礙」：令這一切眾生都趣向菩提道上去，得到清淨無礙的光明和果報。

佛昔往來諸趣中 教化成熟諸群生 神通自在無邊量 一念皆令得解脫

「佛昔往來諸趣中」：佛以前也會在六道輪迴之中轉來轉去。「教化成熟諸群生」：為的是去教化和成熟一切的眾生。「神通自在無邊量」：佛的神通和自在的力量是沒有邊際、沒有數量那麼多的。「一念皆令得解脫」：在一念之中，就能令無量的眾生得到解脫。

摩尼妙寶菩提樹 種種莊嚴悉殊特 佛於其下成正覺 放大光明普威耀

「摩尼妙寶菩提樹」：摩尼妙寶所莊嚴的菩提樹王。「種種莊嚴悉殊特」：種種的莊嚴都是很殊特的。「佛於其下成正覺」：佛就在這菩提樹王下悟道，成正覺了。「放大光明普威耀」：放出大威德的光明，普遍照耀整個法界。

大音震吼遍十方 普為弘宣寂滅法 隨諸眾生心所樂 種種方便令開曉

「大音震吼遍十方」：佛的音聲非常大，震吼遍於十方世界海。「普為弘宣寂滅法」：普遍為一切眾生弘揚演說涅槃般的寂滅法。「隨諸眾生心所

referred to as oceans of beings. Although there are so many of them, the Buddha wants to teach and transform all the oceans of beings, **who become Wonderfully Enlightened Honored Ones of universal illumination**. All beings are led to become Buddhas, World Honored Ones, who illuminate the entire Dharma Realm.

Sutra:

**Clouds appear from his pores.  
Their radiance lights up the ten directions.  
Those ripe for teaching become enlightened.  
They strive for bodhi, pure and unhindered.**

Commentary:

**Clouds appear from his pores.** From each pore of the Buddha, infinite numbers of clouds appear by transformation. **Their radiance lights up the ten directions. / Those ripe for teaching become enlightened.** All those who should receive the Buddha's teaching are led to develop wisdom and become deeply awakened. **They strive for bodhi, pure and unhindered.** The light and the reward they attain is pure and unhindered.

Sutra:

**The Buddha traveled to all destinies,  
Teaching and nurturing beings, helping them mature.  
So boundless are his spiritual powers and self-mastery.  
That in one thought he brings them to liberation.**

Commentary:

**The Buddha traveled to all destinies.** In the past, the Buddha also went around and around in the six paths of the wheel of rebirth. He did this for the sake of **teaching and nurturing beings, helping them mature. / So boundless are his spiritual powers and self-mastery.** The Buddha has innumerable and immeasurable spiritual powers and self-mastery. **That in one thought he brings them to liberation.** In a single thought, the Buddha can enable infinite numbers of beings to be liberated.

Sutra:

**The bodhi tree with its wondrous mani gems  
Has a myriad ornaments most sublime.  
In its shade, the Buddha realized Proper Enlightenment  
And shone with a magnificent, universal resplendence.**

Commentary:

**The bodhi tree with its wondrous mani gems, / Has a myriad ornaments most sublime / And shone with a magnificent, universal resplendence.** The *bodhi* tree, the king of trees, is adorned with *mani* gems



樂」：隨著一切眾生心裏所願意、所歡喜的。「種種方便令開曉」：以種種善巧方便的法門，來令一切眾生都開悟明瞭。

往修諸度皆圓滿 等於千刹微塵數 一切諸力悉已成 汝等應往同瞻禮

「往修諸度皆圓滿」：佛在往昔所修的到彼岸的種種法門，都已經圓滿了。「等於千刹微塵數」：他所修的波羅蜜法，有千刹微塵數那麼多。「一切諸力悉已成」：所有一切的諸力，佛也都已經成就了。「汝等應往同瞻禮」：你們大家應該一起去禮拜釋迦牟尼世尊。

十方佛子等刹塵 悉共歡喜而來集 已雨諸雲為供養 今在佛前專觀仰

「十方佛子等刹塵」：十方一切的菩薩、佛子、賢聖，有佛刹微塵那麼多。「悉共歡喜而來集」：全都非常歡喜、踴躍地來到佛菩提樹下的道場前邊。「已雨諸雲為供養」：已經用種種的諸雲來供養釋迦牟尼佛。「今在佛前專觀仰」：現在正在佛的金剛寶座前瞻仰、頂禮、恭敬、朝拜佛。

如來一音無有量 能演契經深大海 普雨妙法應群心 彼兩足尊宜往見

「如來一音無有量」：釋迦牟尼佛以一音演說法，一音散為無量音，無量的眾生隨類各得解，都能明白。「能演契經深大海」：佛所演說的經典妙義深如大海。「普雨妙法應群心」：現在佛正在菩提樹下演說不可思議的妙法，眾生心裏願意什麼，他就說什麼法。「彼

and all kinds of precious and rare jewels. After becoming a Buddha, while seated at the foot of the tree, the Buddha gave forth a magnificent light that shined throughout the world and the Dharma Realm.

Sutra:

**His thunderous roar resounds in the ten directions,  
As he everywhere preaches the Dharma of still quiescence.  
Catering to beings' wishes and delights,  
He employs various expedients to help them understand.**

Commentary:

**His thunderous roar resounds in the ten directions.** The Buddha's voice is extremely loud—his booming roar can be heard throughout the worlds of the ten directions, **as he everywhere preaches the Dharma of still quiescence**, speaking the Dharma of Nirvana for all beings. **Catering to beings' wishes and delights**, their hopes and dreams, **he employs various skillful expedients** to enlighten them and **help them understand**.

Sutra:

**The Buddha has cultivated the paramitas to perfection,  
As numerous as the dustmotes in a thousand lands.  
He has fully achieved all the powers.  
All of you should go and make obeisance.**

Commentary:

Within the light, another verse was spoken: **The Buddha has already cultivated the paramitas to perfection**, the dharmas for reaching the “other shore,” **as numerous as the dustmotes in a thousand lands.** / **He has fully achieved all the powers**—various powers such as the Buddha's Ten Powers. **All of you should go and make obeisance** to the World Honored One, Shakyamuni.

Sutra:

**Disciples of the Buddha, numerous as the dustmotes in a land,  
Joyfully gather from the ten directions.  
Having rained down clouds of offerings,  
They are now before the Buddha, eagerly gazing upward.**

Commentary:

**Disciples of the Buddha**, all of the worthy sages, **numerosus as the dustmotes in a land**, / **Joyfully gather from the ten directions.** They were so happy they jumped for joy and came to the Buddha's *bodhimanda* under the *bodhi* tree. **Having rained down** various kinds of **clouds as offerings** to Shakyamuni Buddha, **before the Buddha's Vajra Jeweled Seat**, **they now intently gaze upon him**, bowing and paying reverence

兩足尊宜往見」：釋迦牟尼佛已經成了佛，是福足慧也足的兩足尊，也是眾生種福的一個良福田。你們所有的佛子、菩薩、賢聖都應該趕快去見一見釋迦牟尼佛世尊了。

誰有什麼問題？

（錄音帶裡弟子的問話不清楚）

上人：這個我不知道，你們大家看怎麼樣子好就好，大家說不好就是不好。我不知道西雅圖有多少撞車的鬼？……事情呢，都以大家的意思為意思，我個人不主張，什麼事情怎麼樣做。因為這是民主的國家，我不能擺出一個師父的架子就壓迫人，叫人如何如何的。況且我們現在是求世界和平，求世界和平，先要我們各人心裏和平。各人心裏和平是怎麼樣啊？就是沒有無明火、沒有脾氣、沒有瞋心、沒有癡心、沒有貪心，要把這三毒破了。心裏真正和平了，什麼麻煩也沒有了。所以我們無論哪一個到西雅圖去的人，每一個人都要先把自已心裏求得和平了。雖然不能 Everything's OK，也要往這一條路上走。不要外邊求得和平，裏邊不和平。好像他們這個三步一拜的，很早很早他們就說過了，在他們心裏頭是和平的、很和平的，那麼這是他們的個人的經驗。我們現在去是幫助他們求和平，所以我們不要在這個求和平裏邊，弄出很多不和平的事情來，弄出很多麻煩的事情來。所以這是我的意思。……你們願意做利人的事情，什麼事情都可以做。所以你們大家去研究去。

to the Buddha.

Sutra:

**One sound from the Thus Come One is limitless.**

**He can proclaim the Sutras as deep as the mighty ocean.**

**He rains wondrous Dharma everywhere, in response to beings' minds.**

**You ought to go see that Doubly Perfect Honored One.**

Commentary:

**One sound from the Thus Come One is limitless.** When Shakyamuni, the World Honored One, speaks the Dharma with a single sound, limitless beings each understand it according to their capacity. One sound disperses into infinite sounds; infinite sounds come from a single sound. The Buddha's sound transforms into infinite sounds, and **he can proclaim the Sutras**, "tallying texts," whose wondrous meanings are **as deep as the mighty ocean**.

The Buddha is now under the *bodhi* tree speaking Dharma. **He rains inconceivably wondrous Dharma everywhere, in response to beings' minds.** He speaks the Dharma that beings wish to hear. **You ought to go see that Doubly Perfect Honored One**, Shakyamuni Buddha, who is perfect in both blessings and wisdom. He is a fertile "field of blessings" in which beings can plant blessings. All of you Bodhisattvas, disciples of the Buddha, and worthy sages should quickly go to see him.

Does anyone have questions? A disciple's question was inaudible.

Shr Fu: ...I have no idea. When we handle things, it must be based on the idea of the assembly. I don't want to give opinions on how things should be done, because this is a democratic country. I can't put on the air of a teacher and then force people to do things in a certain way. Moreover, we're praying for World Peace. In doing this first we must have peace within ourselves. What does this mean? We must be free from the fire of ignorance, i.e. temper. Free of hatred, delusion and greed. When we smash these three poisons within ourselves, then there is real peace. We have no troubles whatsoever.

Therefore, whoever is going to Seattle, should have peace within your own self. Even though you can't attain the state where everything is okay, you should work towards that goal. Don't pray for peace outside and have no peace inside. For instance, those who are doing the Three Steps One Bow pilgrimage, long ago had said inside of them it was very, very peaceful. This is their experience. We are going there in order to help them pray for peace, so we shouldn't cause lots of non-peaceful things and trouble. ...On the other hand you can do anything that is beneficial to people. Investigate this for yourselves.