

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

三世諸佛所有願 菩提樹下皆宣
說 一剎那中悉現前 汝可速
詣如來所

「三世諸佛所有願」：「三世」是過去世、現在世、未來世，也可以說是去年、今年、明年，或是昨天、今天、明天。過去佛是已成的佛，現在佛是今成的佛，未來佛是當來的佛。當來的佛是誰呢？就是現在所有的眾生，尤其是現在修道的人都是當來的佛。所以你們人與人之間、修道人 and 修道人之間，切記不要互相生煩惱，不要你看我不對，我看你不好。你看佛和佛都是一個的、一體的，不會一見著就嘸個嘴發脾氣。所以修道的人，要把一切的眾生都看做是未來的諸佛，眾生發脾氣就等於對佛發脾氣。你若能這樣想，那就沒有脾氣了，這就是三世諸佛所發的願。修道的人一定要發願，你發願成佛，就會成佛；你發願做鬼，就會變鬼；你發願做人，就會做人；你盡做修羅的事，就會變成修羅。因此「一切唯心造」，也可以說是「一切唯願造」。所以成佛的基本條件就是要發願成佛道。我們修行也常常發願：「願以此功德，普及於一切，我等與眾生，皆共成佛道。」願意用修行的功德，普遍迴向給所有的眾生，願我們所有的人和其他不在法會裏

Sutra:

**All the vows of the Buddhas of the three periods of time
Are proclaimed beneath the bodhi tree.
In an instant they are all revealed.
You should make haste to the Thus Come One.**

Commentary:

All the vows of the Buddhas of the three periods of time. The three periods of time are past, present, and future. We could also think of them as last year, this year, and next year, or as yesterday, today, and tomorrow. Buddhas of the past have already become Buddhas; Buddhas of the present are now becoming Buddhas; Buddhas of the future are beings who will become Buddhas in the future. All of the beings of the present are future Buddhas. Those who are now cultivating the Way will definitely become Buddhas in the future. Therefore, cultivators should take care not to become afflicted with one another, or find fault with one another. Take a look at the Buddhas. They are all one with each other. They don't scowl or lose their tempers upon seeing each other. If you can regard all beings as future Buddhas, then losing your temper at beings is the same as losing your temper at the Buddhas. If you can think in that way, your temper will vanish.

We are talking about the vows made by Buddhas in the three periods of time. Cultivators should definitely make vows. If you vow to become a Buddha, you will do so. If you vow to become a ghost, you'll become a ghost. If you vow to be a human being, you will be a person. If you vow to do the deeds of *asuras*, you'll become an *asura*. Everything is made from the mind. Everything is made from vows. The fundamental reason the Buddha could become a Buddha was that he made a vow to realize the Buddha Way.

We often make the vow, saying, "I vow to dedicate this merit and virtue to all beings, so that we in this Dharma assembly and all other beings can

的一切眾生，都一起成就佛道。還有四宏誓願：就是「眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成。」眾生無量無邊，要發願去度一切眾生，要常常問問自己，眾生度了沒度？沒有度就要去度。我們的煩惱是沒有窮盡的，要發願把它斷了。要常常問問自己，煩惱斷了沒斷？沒有斷就要斷。佛的法門也是無量無邊的，要發願去學所有佛的法門。要常常問問自己，法門學了沒學？沒有學就要發願去學。再沒有什麼事情比佛道再高上、再尊貴的了，要發願成就佛道。要常常問問自己，佛道成了沒成？還沒有成，就要發願修行。三世諸佛都是依願力而成佛的。「菩提樹下皆宣說」：釋迦牟尼佛成佛了，就在菩提樹下，宣說以前所發的願，好令一切眾生也能學著發願成佛。「一剎那中悉現前」：在一剎那的時間裏，佛以前所發的種種願全都顯現出來了。「汝可速詣如來所」：你們所有一切的菩薩、聲聞緣覺、十方賢聖都應該趕快到釋迦牟尼佛成佛的菩提樹下，去聽佛說法。

毗盧遮那大智海 面門舒光無不見 今
待眾集將演音 汝可往觀聞所說

「毗盧遮那大智海」：釋迦牟尼佛成佛後現出毗盧遮那佛的法相。這一位佛的智慧比海都大。「面門舒光無不見」：他在面門眾齒之間，放出世界海微塵數那麼多的光明，照耀世界海微塵數那麼多的諸佛刹土，所有十方的一切聖眾，沒有看不見這種光的。「今待眾集將演音」：佛現在正在等待十方的菩薩、聲聞緣覺、一切聖眾，像天上的雲那樣集會到一起以後，就要演說妙法音了。「汝可往觀聞所說」：你們所有的菩薩、聲聞緣覺、辟支佛等聖眾，都趕快到那兒去聽佛說法。

爾時十方世界海。一切眾會。蒙佛光明

realize the Buddha Way.” This is making a vow to attain Buddhahood. Then there are the Four Vast Vows:

1. I vow to save the limitless beings. Ask yourself if you have saved them yet. If not, then you should.

2. I vow to cut off the inexhaustible afflictions. Although there is no end to our afflictions, we make a vow to cut them off. If we haven't cut them off, we should do so.

3. I vow to study the infinite dharma doors. We make this vow to learn the limitless and boundless dharma doors [methods of practice] taught by the Buddha. If we haven't learned them yet, we should do so.

4. I vow to realize the unsurpassed Buddha Way. There is nothing loftier or more noble than the Buddha Way, so we should vow to realize it. If we haven't done so, we must cultivate. Only through cultivation can we become Buddhas.

The Buddhas of the three periods of time made such vows, which enabled them to attain Buddhahood. Now, all the vows made by the Buddhas **are proclaimed beneath the bodhi tree** by Shakyamuni Buddha upon his realization of Buddhahood. He proclaimed these vows so that beings would also be able to make them and thus eventually attain Buddhahood as well. **In an instant they are all revealed.** It didn't take a very long time, but just a *kshana*—the briefest instant of time—for all the vows to be revealed.

This verse being spoken from within the light continues: **You**, all of you Bodhisattvas, Hearers, and Those Enlightened to Conditions—all the holy sages in the ten directions—**should make haste to the Thus Come One.** Hurry to the *bodhi* tree, where Shakyamuni Buddha has realized Buddhahood.

Sutra:

Vairochana has wisdom like a great ocean.

None have not seen the light from his mouth.

He now waits for all to assemble, and soon he will speak.

Go now to see and hear what he will say.

Commentary:

Having realizing Buddhahood, Shakyamuni Buddha manifests the appearance of Vairochana Buddha. **Vairochana has wisdom like a great ocean.** The Buddha's wisdom is even greater than the ocean. **None have not seen the light from his mouth.** From between his teeth, he sends forth innumerable rays of light, which shine upon Buddhalands as numerous as motes of dust. And the light is seen by all the sages of the ten directions. None fail to see it.

He now waits for all to assemble, and soon he will speak. The Buddha is waiting for the worthy sages of the ten directions—the Bodhisattvas, Hearers, and Those Enlightened to Conditions—to gather

所開覺已。各共來詣毗盧遮那如來所。親近供養。

「爾時」，當爾之時，就有「十方世界海」，有十方那麼多的世界海。「一切眾會」，在這十方世界海每一個世界裏，都有佛坐道場，都有一個大眾的法會。「蒙佛光明所開覺已」，他們都承蒙釋迦牟尼佛在齒間放光，在這個牙齒和面門中間放這光明。「所開覺已」，給他們在這光裏說法，光裏說偈頌。那麼，召集他們十方的聖眾來到道場，「開覺已」，令他們知道了以後，「各共來詣毗盧遮那如來所」，大家就都來到娑婆世界這個菩提樹下，這個釋迦牟尼佛現的這毗盧遮那如來這個地方。「親近供養」，來親近佛、供養佛。

所謂此華藏莊嚴世界海東。次有世界海。名清淨光蓮華莊嚴。彼世界種中有國土。名摩尼瓔珞金剛藏。佛號法水覺虛空無邊王。於彼如來大眾海中。有菩薩摩訶薩。名觀察勝法蓮華幢。與世界海微塵數諸菩薩俱來詣佛所。各現十種菩薩身相雲。遍滿虛空。而不散滅。復現十種雨一切寶蓮華光明雲。復現十種須彌寶峰雲。復現十種日輪光雲。復現十種寶華瓔珞雲。復現十種一切音樂雲。復現十種末香樹雲。復現十種塗香燒香眾色相雲。復現十種一切香樹雲。如是等世界海微塵數諸供養雲。悉遍虛空而不散滅。現是雲已。向佛作禮。以為供養。即於東方。各化作種種華光明藏師子之座。於其座上。結跏趺坐。

所謂「此華藏莊嚴世界海」，就是在我們所說的華藏莊嚴世界海的裡邊。「東」，在它的東邊。「次有世界海」，又有一個世界海，「名清淨光蓮華莊嚴」世界。「彼世界種中」，世界也有世界種，有這個種才能生出另外一個世界來。在

together, like clouds gathering in the sky. The Buddha is about to proclaim the wonderful Dharma. **Go now to see and hear what he will say.** All of you should go to see the Buddha. This verse is spoken from within the light to invite all the Buddhas, Bodhisattvas, and sages of the ten directions to hear the Buddha speak Dharma.

Sutra:

At that time, every assembly in all the seas of worlds of the ten directions, awakened by the Buddha's light, collectively approached the Thus Come One Vairochana, drawing near to make offerings.

Commentary:

At that time, every assembly in all the seas of worlds of the ten directions responded. In every world, there was a Buddha seated in a *bodhimanda* surrounded by an assembly. These assemblies, **awakened by the verse of Dharma** which was spoken from within **the Buddha's light**—emitted from Shakyamuni Buddha's teeth—**collectively approached the *bodhi* tree** in the Saha world, where Shakyamuni Buddha, manifesting as **the Thus Come One Vairochana**, was, **drawing near to make offerings.**

Sutra:

For example, east of this sea of worlds called Adornments of the Flower Treasury, there was another sea of worlds called Adornment with Pure and Radiant Lotuses. Within the seed of those worlds, there was a land called Vajra Treasury of Strands of Mani. The Buddha there was named Infinite King of Dharma Water Awakening Space. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Lotus Banner Contemplating the Supreme Dharma. He and Bodhisattvas as numerous as dustmotes in a sea of worlds all came to where the Buddha [Shakyamuni] was. Each Bodhisattva displayed ten clouds of characteristics of bodies of Bodhisattvas, which filled all of space and did not disperse. They further displayed ten clouds of light raining down myriads of precious lotus blossoms. They further displayed ten clouds of jeweled summits of Sumeru. They further displayed ten clouds of sunlight. They further displayed ten clouds of jeweled flower garlands. They further displayed ten clouds of every kind of music. They displayed revealed ten clouds of trees of powdered incense. They further displayed ten clouds of fragrant ointments and burning incense of every form and color. They further displayed ten clouds of trees of assorted fragrances. Clouds of offerings such as those, as numerous as the

那個世界的種子裡，「有國土，名摩尼瓔珞金剛藏」，那個地方有一個國土，名叫摩尼瓔珞金剛藏，在那裡有一位佛，號「法水覺虛空無邊王」，這個無邊王佛。「於彼如來大眾海中」，在那一位佛的大眾海會裡，「有菩薩摩訶薩」，有位菩薩之中的大菩薩，名叫觀察勝法蓮華幢菩薩。與「世界海微塵數諸菩薩」，和這個世界海裡邊微塵數那麼多的諸菩薩，「俱來詣佛所」，都來到釋迦牟尼佛這兒來了。

「各現十種菩薩身相雲」，每一位菩薩又現出十種不可思議的身相雲。「遍滿虛空」，充滿虛空法界，「而不散滅」，在虛空裡頭看的清清楚楚的，不會散開的。

「復現十種雨一切寶蓮花光明雲」，每一個菩薩又現「十種雨一切寶」，能雨一切的寶貝蓮華光明雲，有像蓮華的光明雲。「復現十種須彌寶峰雲」，又現出來十種妙高峰雲。「復現十種日輪光雲」，又現出十種好像日輪的光雲。「復現十種寶華瓔珞雲」，又現出十種寶華瓔珞雲。「復現十種一切音樂雲」，在那雲裡作音樂。「復現十種末香樹雲」，很多末香的樹雲。「復現十種塗香燒香眾色香雲」，又現出這個塗香、燒香的眾寶妙色相雲。「復現十種一切香樹雲」。

「如是等世界海」，像前邊所說這個世界海，「微塵數諸供養雲」，微塵數那麼多的供養雲，「悉遍虛空」，完全充滿虛空，「而不散滅」，也不會沒有的。「現是雲已」，現出這種種的微塵數雲之後，「向佛作禮」，對著佛來頂禮，「以為供養」，用這種種光明雲來供養佛。「即於東方」，就在東方，「各化作種種華光明藏師子之座」，又化成師子之座。「於其座上」，在這師子座上，「結跏趺坐」，結上跏趺坐，在那兒就入了三昧。

☞待續

dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the east, each Bodhisattva created a lion's throne from a profusion of luminous lotuses, and then seated himself upon that throne in full lotus posture.

Commentary:

For example, east of this sea of worlds called Adornments of the Flower Treasury, there was another sea of worlds called Adornment with Pure and Radiant Lotuses. Within the seed of those worlds, there was a land called Vajra Treasury of Strands of Mani. Worlds also have seeds, which make it possible for new worlds to come into being. The Buddha there was named Infinite King of Dharma Water Awakening Space. Within the great sea-like assembly of that Thus Come One, the Buddha Infinite King, was a Bodhisattva Mahasattva named Lotus Banner Contemplating the Supreme Dharma. He and Bodhisattvas as numerous as dustmotes in a sea of worlds all came to where the Buddha Shakyamuni was.

Each Bodhisattva displayed ten inconceivable clouds of characteristics of bodies of Bodhisattvas, which filled all of space and the Dharma Realm, and did not disperse. They appeared clearly in the air. They further displayed ten clouds of light raining down myriads of precious lotus blossoms. They further displayed ten clouds of jeweled summits of Sumeru—wonderfully high summits. They further displayed ten clouds of sunlight. They further displayed ten clouds of jeweled flower garlands. They further displayed ten clouds of every kind of music. Music was made in the clouds. They further displayed ten clouds of trees of powdered incense. They further displayed ten clouds of fragrant ointments and burning incense of all wondrous colors and appearances. They further displayed ten clouds of trees of assorted fragrances. Clouds of offerings such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. They offered all those clouds of light to the Buddha. Then, in the east, each Bodhisattva created a lion's throne from a profusion of luminous lotuses, and seated himself upon that throne in full lotus posture. They all sat upon their thrones and entered *samadhi*.

☞To be continued