

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

爾時。衆中復有菩薩摩訶薩名觀察一切勝法蓮華光慧王。承佛威力。觀察十方。而說頌曰。

「爾時，衆中復有菩薩摩訶薩名觀察一切勝法蓮華光慧王」：當爾之時，在這個十方菩薩聚集的大眾海會裏邊，又有一位菩薩之中的大菩薩，名叫觀察一切勝法蓮華光慧王菩薩。「承佛威力，觀察十方，而說頌曰」：仰承著佛的大威神力，觀察十方，而說出下面的偈頌。

如來甚深智 普入於法界
能隨三世轉 與世為明導

「如來甚深智」：佛的智慧是甚深微妙的。「普入於法界」：普遍示現在法界一切眾生的前邊。「能隨三世轉」：能隨著過去世、現在世、未來世來轉大法輪，教化眾生。「與世為明導」：是所有世界上最明白的一個領導、教化人的導師。

諸佛同法身 無依無差別
隨諸衆生意 令見佛色形

「諸佛同法身」：十方三世諸佛都是一個法身，都是一個的。「無依無差別」：

Sutra:

Then in the assembly's midst, another Bodhisattva Mahasattva named King of Lotus Light Wisdom Contemplating All Supreme Dharmas received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse.

Commentary:

Then in the assembly's midst, another Bodhisattva Mahasattva among the assembly of Bodhisattvas who had come from the ten directions to gather in the *bodhimanda*, named King of Lotus Light Wisdom Contemplating All Supreme Dharmas received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse.

Sutra:

The Thus Come One's profound wisdom Pervasively enters the Dharma Realm. Turning the wheel in the three periods of time, He serves as a bright guide for the world.

Commentary:

The Thus Come One's profound, wondrous wisdom / Pervasively enters the Dharma Realm and manifests before all beings. Turning the wheel in the three periods of time, turning the great Dharma wheel to teach beings in the past, present, and future, he serves as a bright guide for the world. For beings in all worlds, he is the guiding teacher with the most understanding.

Sutra:

All Buddhas, have the same Dharma body, Are independent, yet undifferentiated. According with the mentalities of beings, They lead them to see the Buddhas' forms.

佛是不互相依賴，也沒有什麼分別的。因為不依賴，所以就沒有分別。也因為沒有彼此的分別，所以也就不依賴。「隨諸眾生意」：佛隨著一切眾生的意念。「令見佛色形」：令眾生見著佛的種種不同的色身形相。

具足一切智 遍知一切法
一切國土中 一切無不現

「具足一切智」：佛是具足一切智的，無所不知，無所不見。「遍知一切法」：因為具足一切智，所以就遍知一切法都是從心而生。「一切國土中」：一切國土裏邊所有一切的眾生。「一切無不現」：每一個眾生都見著佛現前。

佛身及光明 色相不思議
眾生信樂者 隨應悉令見

「佛身及光明」：佛的法身和所放的光明。「色相不思議」：種種的色相、種種的三十二相，八十種隨形好，都是不可思議的，也是眾生見所未見，聞所未聞的。「眾生信樂者」：眾生裏邊有信佛、歡喜佛的。「隨應悉令見」：就隨著他所應該見到的，他就見著了，這是一種感應道交。那麼不應該見的能不能見呢？也能見，不過晚一點。佛是平等、普遍地現在一切眾生之前，但是善根、根基還不夠的，就暫時還不能見著。

於一佛身上 化為無量佛
雷音遍眾刹 演法深如海

「於一佛身上」：在每一個佛的身上。「化為無量佛」：又變化出無量無數無邊那麼多的佛。「雷音遍眾刹」：佛說法的聲音，好像天空中的大雷音，一切眾生都聽得到。「演法深如海」：佛所演說的法既

Commentary:

All Buddhas, have the same Dharma body, / Are independent, yet undifferentiated. The Buddhas of the three periods of time and the ten directions all have one and the same Dharma body. They are one. There is no real difference between them. One Buddha doesn't depend upon another. Although they don't mutually depend on each other, they don't differentiate among themselves either. Since there is no mutual dependence, there is no discrimination between them. And since there is no mutual discrimination, there is also no interdependence. **According with the mentalities of beings, / They lead them to see the Buddhas' forms.**

Sutra:

**Possessed of All-Wisdom,
Buddhas universally understand all dharmas.
Throughout all lands,
There is nowhere they fail to manifest.**

Commentary:

Possessed of All-Wisdom, there is nothing the Buddhas do not know or see. Since they are all-wise, **Buddhas universally understand all dharmas.** They know that all dharmas are created by the mind. **Throughout all lands, / There is nowhere they fail to manifest.** Beings in every land see the Buddha appear before them.

Sutra:

**A Buddha's body and its radiant aura
Are inconceivable in color and form.
Beings with faith and joy
Are able to see it as they should.**

Commentary:

The Buddha's body and its radiant aura, the light emitted by his Dharma body, **are inconceivable in color and form.** Within the light, one sees various colors and various marks, such as the Thirty-two Hallmarks and Eighty Subsidiary Characteristics. These are inconceivable states that beings have never seen or heard of before.

Beings with faith and joy in the Buddha, **are able to see it as they should.** They obtain a response in the Way and get to see the Buddha. Although the Buddha himself is impartial, only beings with good roots can see him. Beings lacking good roots may want to see the Buddha, but their conditions are insufficient. Only those who are meant to see the Buddha can see him. Those who are not meant to see the Buddha can also see him, but only at a later time.

深且廣，微妙不可思議，就好像大海一樣。

一一毛孔中 光網遍十方
演佛妙音聲 調彼難調者

「一一毛孔中」：佛的每一個毛孔裏邊。「光網遍十方」：都放出光明，這些光明在虛空裏織成光明網，普遍照耀十方的法界、十方的諸佛國土。「演佛妙音聲」：在這光裏又發出佛說法的妙音聲。佛所說的法都能令眾生返迷歸覺，離苦得樂。「調彼難調者」：一切眾生都是剛強、難調難伏的，所以佛要用妙音聲來調伏一切剛強的眾生，令眾生都改惡向善，發菩提心。

如來光明中 常出深妙音
讚佛功德海 及菩薩所行

「如來光明中」：在佛所放的光明裏邊。「常出深妙音」：常常都發出一種不可思議的深妙音。「讚佛功德海」：這些深妙音都是在讚歎佛所修的，像海那麼多的一切功德。「及菩薩所行」：以及讚歎菩薩所修行的行門。這也就是讚歎佛、讚歎法、讚歎僧。

佛轉正法輪 無量無有邊
所說法無等 淺智不能測

「佛轉正法輪」：佛為一切眾生轉正法輪，令眾生開正知正見。正法和邪法是兩樣的。邪法是自私自利的，正法是利他、大公無私的。

「無量無有邊」：正法也是無量無邊的。「所說法無等」：佛所說的

Sutra:

**The body of one Buddha
Can transform into limitless Buddhas.
His thundering voice fills all lands,
Proclaiming Dharma as deep as the sea.**

Commentary:

The body of one Buddha / Can transform into limitless and boundlessly many **Buddhas.**

His thundering voice fills all lands, / Proclaiming Dharma as deep as the sea. The Buddha's speaking of Dharma resembles the roar of thunder. All beings can hear it. The Buddha speaks Dharma that is vast and profound, subtle and inconceivable, like a great sea.

Sutra:

**Light shines forth from each and every pore
Forming a radiant net across the ten directions.
It broadcasts the Buddhas' wonderful sounds,
Taming those who are difficult to tame.**

Commentary:

Light shines forth from each and every pore, / Forming a radiant net across the ten directions. The light that emanates from each one of the Buddha's pores forms a net in space, a brilliant net that illumines the worlds of the ten directions. **It broadcasts the Buddhas' wonderful sounds** of Dharma. Within the light the Dharma is spoken, leading beings from confusion to enlightenment, from suffering to happiness. These Dharma sounds are equivalent to the Buddha's voice. **Taming those who are difficult to tame.** The Buddha speaks Dharma in order to teach and transform beings. Since beings are stubborn and hard to subdue, they must be taught with wonderful sounds. Those wonderful sounds influence all stubborn beings to renounce their evil ways and become good, and to make the *bodhi* resolve.

Sutra:

**The Thus Come One's radiance
Pours forth constant sounds of deep wonder,
Extolling the Buddhas' ocean of merit and virtue
And the practices of Bodhisattvas.**

Commentary:

The Thus Come One's radiance / Pours forth constant sounds of deep wonder, Extolling the Buddhas' ocean of merit and virtue, / And the practices of Bodhisattvas. Within the light emanating from the Buddha, one constantly hears inconceivable sounds of wonderful Dharma, which praise the merit and virtue cultivated by the Buddhas. The sounds from the light also



法，超出所有外道的法，沒有任何外道法可以和佛所說的法來比的。「淺智不能測」：「淺智」就是愚癡、沒有智慧的人。沒有智慧的人就不能明白佛所說的法，不明白也就不能依法修行。

一切世界中 現身成正覺
各各起神變 法界悉充滿

「一切世界中」：在所有十方一切的世界中。「現身成正覺」：佛都現佛身而成正覺。

「各各起神變」：每一位佛都有自己的神通變化。「法界悉充滿」：佛用種種的神通變化來充滿法界，令一切眾生都能聞到法音。

如來一一身 現佛等眾生
一切微塵刹 普現神通力

「如來一一身」：如來能現出無量無邊那麼多的分身，每一個分身都在那兒坐道場。「現佛等眾生」：有多少眾生，佛就化多少身來教化眾生。「一切微塵刹」：所有十方世界海微塵數那麼多的刹土。「普現神通力」：佛都普遍地顯現他的神通之力。

praise the Buddhas, the Dharma, the Sangha, and the Bodhisattvas who practice what is difficult to practice.

Sutra:

**The Buddha turns the wheel of Proper Dharma,
Which surpasses all measures and bounds.
Without equal, the Dharma that he speaks
Cannot be fathomed by those of shallow wisdom.**

Commentary:

Within the light that praises the Buddhas, the Dharma, the Sangha, and the Bodhisattvas who practice difficult dharma doors, **the Buddha turns the wheel of Proper Dharma**, leading beings to develop proper knowledge and views. The Proper Dharma differs from deviant dharma. Deviant dharma is selfish and self-benefiting, while the Proper Dharma teaches one to benefit others. It is public-spirited and unselfish, and it is that **which surpasses all measures and bounds. / Without equal is the Dharma that he speaks**. The teachings of other religions cannot compare to it. The Buddha's Dharma surpasses the teachings of all the heterodox sects. It **cannot be fathomed by those of shallow wisdom**. Ignorant people cannot understand the Buddha's Dharma, nor can they practice it.

Sutra:

**In each and every world,
A Buddha appears and realizes proper enlightenment.
Each performs spiritual transformations,
Completely filling the Dharma Realm.**

Commentary:

In each and every world throughout the ten directions, **a Buddha appears**—manifesting as a Buddha—and **realizes proper enlightenment. / Each performs spiritual transformations, / Completely filling the Dharma realm**. Each Buddha possesses spiritual powers and the ability to transform himself. With their spiritual powers and transformations, they pervade the Dharma Realm, enabling all beings to hear the Dharma.

Sutra:

**Each body of the Thus Come One
Manifests further Buddhas equal to the number of beings.
In lands as numerous as dustmotes,
Buddhas universally display their spiritual powers.**

Each division body of the Thus Come One / Manifests further Buddhas seated in *bodhimandas*, **equal to the number of beings**. However many beings there are, the Buddha manifests that many bodies to teach them. **In lands as numerous as dustmotes, / They universally display their spiritual powers.**