

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，名法喜慧光明。承佛威神，觀察十方，而說頌曰。

「爾時，衆中復有菩薩摩訶薩，名法喜慧光明」：在這個時候，大眾海會裏邊又有一位菩薩之中的大菩薩，名字叫法喜慧光明菩薩。這一位菩薩聞法就歡喜，而生出智慧光明來。「承佛威神，觀察十方，而說頌曰」：他仰承著佛的大威神力，普遍觀察十方，而說出以下這些偈頌。

佛身常顯現 法界悉充滿
恒演廣大音 普震十方國

「佛身常顯現」：佛的法身常常顯現在衆生的前邊。「法界悉充滿」：所有的法界都充滿佛的法身，沒有一個地方佛不顯現的。「恒演廣大音」：佛在法界裏處處演說廣大的法。「普震十方國」：普遍來震醒、覺悟十方一切國土中的衆生。

如來普現身 遍入於世間
隨衆生樂欲 顯示神通力

「如來普現身」：如來的法身是無大無小、無去無來的，大於法界，小於微塵。你說什麼東西大，佛的法身比它更大；你

Sutra:

Then in the midst of the assembly, another Bodhisattva Mahasattva named Luminous Wisdom of Rejoicing in Dharma received the Buddhas' awesome spiritual power, contemplated the ten directions, and spoke a verse.

Commentary:

Then in the midst of the great, sea-like assembly, another Bodhisattva Mahasattva named Luminous Wisdom of Rejoicing in Dharma, received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse. Upon hearing the Dharma, this Bodhisattva would rejoice and give rise to the light of wisdom.

Sutra:

**The Buddha's body frequently appears,
Filling the entire Dharma Realm.
With a great voice, he constantly proclaims,
Causing the lands of the ten directions to tremble.**

Commentary:

The Buddha's Dharma body frequently appears before beings, and in their minds. **Filling the entire Dharma realm.** There is no place in the Dharma realm where the Buddha does not appear. **With a great voice, he constantly proclaims, / Causing the lands of the ten directions to tremble.** The Buddha is always speaking magnificent Dharma, universally awakening the beings in the lands of the ten directions.

Sutra:

**The Thus Come One manifests everywhere,
Making his presence felt in all worlds.
In accordance with beings' joys and desires,
He displays the strength of spiritual powers.**

說什麼東西小，佛的法身比它更小。你說佛現身了嗎？什麼時候現的呢？你說佛沒有現身嗎？他什麼時候不現呢？沒有的。佛的法身是遍滿一切處，無現無不現，無去無來的。「遍入於世間」：普遍地充滿世間、法界。「隨眾生樂欲」：佛是恒順眾生的。隨著眾生的樂欲，眾生願意什麼，他就示現個什麼。「顯示神通力」：顯出大威神力，來加被一切的眾生。

佛隨眾生心 普現於其前
眾生所見者 皆是佛神力

「佛隨眾生心」：佛應眾生的機，眾生心裏歡喜什麼，他就現什麼。「普現於其前」：普遍地現在一切眾生的面前。「眾生所見者」：眾生所見的佛。「皆是佛神力」：都是佛神通變化的力量所成就的。

光明無有邊 說法亦無量
佛子隨其智 能入能觀察

「光明無有邊」：佛的光明是沒有邊際的。「說法亦無量」：佛所說的法也是無量無邊的。佛說了多少法呢？沒有法子知道！「佛子隨其智」：佛子隨著佛的智慧。「能入能觀察」：就能普入一切的法藏。所謂「深入經藏，智慧如海」，完全得到妙觀察智了。

佛身無有生 而能示出生
法性如虛空 諸佛於中住

「佛身無有生」：佛的法身是沒有生，也沒有滅的。「而能示出生」：能隨著眾生的境界而示現出生。「法性如虛空」：佛的清淨法性猶如虛空一樣。「諸佛於中住」：一切的佛住在法性裏邊，也就像住在虛空裏一樣。

Commentary:

The Thus Come One manifests everywhere. The Thus Come One's body is neither great nor small, and it neither comes nor goes. If you say, "It's this big," it's even bigger. If you say, "It's that small," it's even smaller. It's as great as the Dharma realm, and as small as a mote of dust. If you say the Buddha is manifesting, when did he manifest? If you say the Buddha has disappeared, when did he disappear? He is all-pervasive, manifesting nowhere and yet everywhere, neither coming nor going. **Making his presence felt in all worlds.** He fills the entire Dharma Realm. **In accordance with beings' joys and desires, / He displays the strength of spiritual powers.** The Buddha constantly complies with the wishes of beings, and manifests whatever they like to see. The Buddha uses his great spiritual powers to bestow blessings upon beings.

Sutra:

**Based upon the thoughts of beings,
The Buddha appears before them all.
Beings see what they see
By virtue of the Buddha's spiritual power.**

Commentary:

Based upon the thoughts of beings, responding to their wishes and inclinations, **the Buddha appears before them all. / Beings see what they see / By virtue of the Buddha's spiritual power.** It is the Buddha's spiritual powers and transformations that allow beings to see the Buddha.

Sutra:

**Boundless is his light,
Measureless the Dharma he speaks.
Following his wisdom, disciples of the Buddha
May enter and contemplate.**

Commentary:

Boundless is his light, / Limitless the Dharma he speaks. There is no limit to the Buddha's light. The Buddha's main duty is to speak Dharma. He speaks it constantly, and there is no way to know how much Dharma he has spoken. **Following his wisdom, disciples of the Buddha / May enter and contemplate.** Following the Buddha's wisdom, they are able to enter the treasury of all the Dharma. They deeply enter the treasury of sutras and have wisdom like the sea. They fully achieve the wisdom of wonderful contemplation.

Sutra:



無住亦無去 處處皆見佛
光明靡不周 名稱悉遠聞

「無住亦無去」：佛沒有來也沒有去，沒有去也沒有來。「處處皆見佛」：每一個地方都能見著佛在那兒轉法輪，教化眾生。「光明靡不周」：佛的光明是周遍無遺漏的。「名稱悉遠聞」：佛的名稱，無論多遠的地方也都知道。

無體無住處 亦無生可得
無相亦無形 所現皆如影

「無體無住處」：佛的法身是沒有形相的。因為沒有形相，所以也就沒有住處。有形相才有所住，無形相就無所住。「亦無生可得」：佛的法身猶如虛空一樣，無形無相，所以沒有生也沒有滅。「無相亦無形」：沒有一個相，也沒有一個形。「所現皆如影」：佛所示現的都如泡影一樣。泡影是虛妄的，但是佛的法身可不是虛妄的，確有法身。

佛隨眾生心 為興大法雲
種種方便門 示悟而調伏

「佛隨眾生心」：佛隨順眾生的心。「為興大法雲」：為眾生興起各種的大法雲。「種種方便門」：所有一切的方便法門。「示悟而調伏」：都是為著指示、調伏難調難伏的剛強眾生，令眾生開悟。

一切世界中 見佛坐道場
大眾所圍繞 照耀十方國

「一切世界中」：在所有十方一切

**The Buddha's body is beyond birth,
Yet he manifests being born.
Akin to space, the Dharma nature
Is where all Buddhas dwell.**

Commentary:

The Buddha's body is beyond birth, / Yet he manifests being born. The Buddha's body neither comes into being nor passes out of existence. Yet, to accord with the state of mind of beings, he manifests birth. **Akin to space, the Buddha's Dharma nature / Is where all Buddhas dwell.** They dwell in the Dharma nature, which is like dwelling in space.

Sutra:

**Neither staying nor departing,
The Buddha is seen in all places.
His illumination reaches everywhere,
And his name is heard afar.**

Commentary:

Neither staying, coming, nor departing, / The Buddha is seen everywhere. The Buddha is seen in every place, turning the Dharma wheel and teaching beings. **His illumination reaches everywhere, / And his name is heard afar.** The Buddha's light is omnipresent, and his reputation is known everywhere.

Sutra:

**Lacking substance and location,
Not coming into being,
Devoid of shape or form,
All manifestations are but shadows.**

Commentary:

Lacking substance and location, / Not coming into being, / Devoid of shape or form, / All manifestations are but shadows. The Buddha's Dharma-body has no substance or form. Since it has no form, it does not dwell anywhere. Things with form have a location, while formless things have no location. Since it is formless, like empty space, it neither comes into being nor ceases to exist. What the Buddha manifests is just like a bubble or a shadow. Bubbles and shadows are unreal, but the Buddha's Dharma body is not. There actually is a Dharma body.

Sutra:

**The Buddha, in accordance with beings' minds,
Creates great Dharma clouds for them.
With sundry expedient methods,**



的世界裏。「見佛坐道場」：所有眾生都見著佛在那兒坐道場。

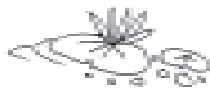
「大眾所圍繞」：諸佛的道場都有十方的菩薩聖眾來共圍繞。「照耀十方國」：佛的光明也照耀到十方的國土。

一切諸佛身 皆有無盡相
示現雖無量 色相終不盡

「一切諸佛身」：所有過去、現在、未來一切諸佛的化身。「皆有無盡相」：都有無窮盡、無窮盡那個多的相好光明。「示現雖無量」：所示現的化身雖然是無量的。「色相終不盡」：可是佛莊嚴報身的色相，也不會因此就沒有了。

爾時，眾中復有菩薩摩訶薩，名香燄光普明慧。承佛威神，觀察十方，而說頌曰。

「爾時，眾中復有菩薩摩訶薩，名香燄光普明慧」：就在這個時候，道場海會裏邊又有一位菩薩之中的大菩薩，名字叫香燄光普明慧菩薩。「承佛威神，觀察十方，而說頌曰」：他藉著佛的威神力，普遍觀察十方的法界，又用偈頌來說一說這個道理。



He instructs, enlightens, and tames them.

**In the midst of every world,
A Buddha is seen sitting in a bodhimanda.
Surrounded by a great assembly,
He illumines the lands of the ten directions.**

Commentary:

The Buddha, in accordance with beings' minds, / Creates great Dharma clouds for them. / With sundry expedient methods, / He instructs, enlightens, and tames them. He uses various skill-in-means to regulate and subdue obstinate beings.

In the midst of every world throughout the ten directions, **a Buddha is seen** by all beings **sitting in a bodhimanda.** / **Surrounded by a great assembly** of Bodhisattvas and sages from the ten directions, **he illumines the lands of the ten directions** with his light.

Sutra:

**The bodies of all Buddhas
Possess infinite hallmarks.
Limitless are their manifestations,
Yet their own physical form never perishes.**

Commentary:

The bodies of all Buddhas of the past, present, and future, **possess infinite** and inexhaustible numbers of radiant **hallmarks.** / **Limitless are their manifestations,** / **Yet their own physical form never perishes.** Although the Buddha manifests innumerable bodies, his original reward body does not cease to exist.

Sutra:

Then in the assembly's midst, another Bodhisattva Mahasattva named Fragrant Effulgence of Universally Bright Wisdom 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, another great Bodhisattva, named Fragrant Effulgence of Universally Bright Wisdom received the Buddha's awesome spiritual power, contemplated the ten directions of the Dharma Realm, and spoke a verse to elaborate on the principles.