

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

諸佛廣大音 法界靡不聞
菩薩能了知 善入音聲海

「諸佛廣大音」：諸佛的音聲都是廣大的，不需要用麥克風，人人就都聽得見。「法界靡不聞」：法界所有一切的眾生，都能聽見佛說法的廣大音聲。「菩薩能了知」：菩薩能了知佛的境界。「善入音聲海」：善入佛的音聲海，接受佛所說的妙法。

劫海演妙音 其音等無別
智周三世者 入彼音聲地

「劫海演妙音」：佛在無邊無量那麼長的劫海裏，常常都在演說微妙的法音。「其音等無別」：佛所說的一切法都是平等的，沒有分別。就好像天上下雨一樣，普遍滋潤一切的眾生，令眾生各得其所應得的雨量。「智周三世者」：能明白過去世怎樣成為過去，現在世怎樣成為現在，未來世怎麼樣成為未來，智慧能通達三世而無障礙的人。「入彼音聲地」：就能入佛說法的這種境界中。

諸佛菩薩、聲聞緣覺每天的工作是什麼呢？第一，常常在定中習定。第二，常常誦經修慧。諸佛還

Sutra:

**The Buddhas' magnificent voice
Is heard throughout the Dharma Realm.
Bodhisattvas can know and understand,
And skillfully enter the ocean of sounds.**

Commentary:

The Buddhas' magnificent voice / Is heard throughout the Dharma Realm. The Buddha doesn't need to use a microphone, because his voice carries throughout the Dharma Realm, and all beings can hear him speaking Dharma. **Bodhisattvas can know and understand** the realm of the Buddhas, **and skillfully enter the ocean of sounds.** They can understand and accept the wondrous Dharma that the Buddhas speak.

Sutra:

**For oceans of eons, he utters wondrous sounds,
His voice impartial and indiscriminating.
Those whose wisdom penetrates the three periods,
enter the realm of his sound.**

Commentary:

For oceans of eons, he utters wondrous sounds, / His voice impartial and indiscriminating. For limitless ages, the Buddha continuously proclaims the wonderful Dharma. His speaking of Dharma is impartial and indiscriminating, like rain falling from the skies and moistening all beings, allowing them to each receive as much rain as they need. **Those whose wisdom penetrates the three periods,** who understand why the past is past, the present is present, and the future is future, **enter the realm of his sound.** Those whose wisdom

要習定、修慧嗎？諸佛的定慧本來都已圓滿了，但是他們願意天天更增加一點，所以十方盡虛空遍法界都是諸佛的入定處，過去、現在、未來三世也都是諸佛菩薩誦經、持咒的時間。過去九十九億恒河沙諸佛都是持《大悲咒》而成就的，我們現在也繼續在修《大悲咒》。《楞嚴咒》有八萬四千金剛藏菩薩發願來護法，所以諸佛菩薩也常常持誦《楞嚴咒》。

在佛法傳到中國的初期，有一些狂慧、自命為聰明的人，既不念佛也不持咒，不上殿也不拜佛，就像現在美國人的思想一樣，認為念經、拜佛都沒有什麼用，成了一個善惡混雜。認為善也是這麼樣子，惡也是這麼樣子，墮地獄就墮地獄，有什麼關係！上天堂、成佛都不願意，只願意做惡鬼，還以為做惡鬼和成佛是一樣的。因為有這種邪知邪見，所以人人不上殿也不過堂，早晚功課更沒有人做了，就是懶惰！最後就墮地獄、做惡鬼、做了畜生去了！

有一些明眼的善知識，一看：「唉呀！這怎麼得了，這很危險哪！」於是乎就定出早晚的功課來，叫人最低限度都要念念早晚課來修行修行。這就是作早晚功課的由來。

有些被誤導的人就對在美國的人說不需要做早晚課，他們說：「每天單吃飯和睡覺就得了，這樣不是很好嗎？」你們要明白現在很好，將來就不妙了。

衆生所有音 及佛自在聲
獲得音聲智 一切皆能了

「衆生所有音」：佛是「一音演說法，衆生隨類各得解」。佛以一種音聲來說法，所有一切的衆生都能聽懂佛的法音。「及佛自在聲」：佛所說的法是

penetrates the past, present, and future without obstruction can enter the state of the Dharma spoken by the Buddha.

What is the daily work of all Buddhas, Bodhisattvas, Hearers, and Those Enlightened to Conditions? First of all, they constantly dwell in and cultivate *samadhi*. Secondly, they always recite sutras in order to cultivate wisdom. “Do Buddhas still have to cultivate *samadhi* and wisdom?” you ask. Although the Buddhas have basically perfected their *samadhi* and wisdom, they still increase them a little bit daily. The Buddhas enter into *samadhi* in every place throughout space and the Dharma Realm, and they recite the sutras and mantras at all times. For example, Buddhas as many as the sands in ninety-nine hundred million Ganges rivers attained Buddhahood through cultivating the dharma door of the Great Compassion Mantra. Now we are also cultivating it. Eighty-four thousand Vajra Treasury Bodhisattvas made vows to protect the Shurangama Mantra. And all Buddhas and Bodhisattvas recite it constantly.

When Buddhism first spread to China, there were some people with “wild wisdom” who were so “smart” that they didn’t recite the Buddha’s name or any mantras. They didn’t do ceremonies or bow to the Buddha, either. They were just like certain people nowadays who say, “What’s the use of reciting sutras or bowing to the Buddha?” They considered these useless. They mixed up good and evil, saying, “What’s wrong with falling into the hells? I don’t want to go to the heavens anyways. I don’t want to become a Buddha. I’d rather be a hungry ghost. Being a hungry ghost and being a Buddha are just the same.” Since they harbored wrong views of that sort, none of them went to the Buddha Hall to do the ceremonies. They were lazy bums who ended up in the hells, as hungry ghosts, and as animals. Some clear-sighted wise advisors, seeing what was going on, thought, “This is too dangerous. We can’t let this go on.” And so they set forth the morning and evening ceremonies as the minimum requirements for cultivation. That’s how the morning and evening ceremonies came to be.

Now there are some misguided people who are telling people in America that it’s not necessary to do the morning and evening ceremonies. They say, “All you have to do each day is eat and sleep. Now don’t you think it’s wonderful?” You should realize that if you have it wonderful now, it won’t be so wonderful in the future.

Sutra:

**Every sound that beings make
And the Buddhas’ sovereign sound—
One can understand them all,
Upon gaining the wisdom of sound,**

Commentary:

Every sound that beings make, / And the Buddhas’ sovereign sound.



自在之音，無論哪一類的眾生聽見了，都能得到自在。「獲得音聲智」：一切眾生聽見佛說法的法音，都能得到語言的智慧。「一切皆能了」：所以對佛所說的法，都能深入瞭解。

從地而得地 住於力地中
億劫勤修行 所獲法如是

「從地而得地」：從初地就能證得一切地的境界。「住於力地中」：又能住於佛十力的地位。

「億劫勤修行」：這樣子時時刻刻地勤加修行，不向後退，經過億劫那麼長的時間，也不會懶惰。「所獲法如是」：所以才能明白一切法，證得一切智。

爾時衆中。復有菩薩摩訶薩名法海慧燈普明。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海慧燈普明」：當爾之時，在釋迦牟尼初成正覺的這個法會裏邊，又有位一菩薩之中的大菩薩，名叫慧燈普明菩薩。「承佛威神。觀察十方。而說頌曰」：仰承著釋迦牟尼的大威神力，普遍觀察十方法界，說出這些偈頌來。

一切諸如來 遠離於衆相
若能知是法 乃見世導師

「一切諸如來」：一切過去、現在、未來的諸佛。「遠離於衆相」：都是遠離一切衆相，是無相的。雖然無相，可是又無所不相。「若能知是法」：

The Buddha speaks the Dharma with a single voice, and beings understand it according to their kind. When the Buddha speaks Dharma in every being's language, every being can understand it. That is to say, the Buddha can speak the languages of all beings. The sound of the Buddha speaking Dharma is a sound of self-mastery. Every being, no matter what kind of being it is, hears it and obtains self-mastery. **One can understand them all,/ Upon gaining the wisdom of sound.** Upon hearing the sound of the Buddha's Dharma, beings attain wisdom with regard to languages. With the wisdom of languages, all beings can understand and deeply enter the Dharma that the Buddha speaks.

Sutra:

**From one ground one attains to the next,
Until one dwells in the ground of the powers.
Diligently cultivating for billions of eons,
One obtains dharmas such as these.**

Commentary:

From one ground one attains to the next. From the First Ground, one can attain to the states of all the rest of the grounds, **until one dwells on the ground of the powers**—the ground of the Buddha's Ten Powers, which is the position of Buddhahood. **Diligently cultivating for billions of eons**, cultivating at all times without getting lazy or retreating, **one obtains dharmas such as these.** Diligently cultivating the Way for such a long time, one is able to understand all dharmas and attain All-Wisdom. One obtains the inconceivable dharmas described previously.

Sutra:

Then in the assembly's midst, another Bodhisattva Mahasattva named Wisdom's Lamp Universally Shining received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse.

Commentary:

Then in the assembly's midst, in the assembly convened upon the enlightenment of Shakyamuni Buddha, **another Bodhisattva Mahasattva named Wisdom's Lamp Universally Shining received the Buddha's awesome spiritual power, contemplated the ten directions** of the Dharma Realm, **and spoke a verse.**

Sutra:

**All Thus Come Ones
Remain detached from appearances.
One who understands this Dharma
Sees the guiding teachers of the world.**

Commentary:

All Thus Come Ones of the past, present, and future **remain far detached from the myriad appearances.** For the Buddhas, there are no appearances, and yet nothing lacks an appearance. **One who understands this Dharma / Sees**



你若能明白佛的這種境界。「乃見世導師」：就能見著這位真正的導師了。

菩薩三昧中 慧光普明了
能知一切佛 自在之體性

「菩薩三昧中」：菩薩住於正定正受裏邊。「慧光普明了」：智慧光明普照一切世界。「能知一切佛」：能明白一切佛的境界。「自在之體性」：知道佛得大自在的那個體性是如如不動的。

見佛真實體 則悟甚深法
普觀於法界 隨願而受身

「見佛真實體」：你若明白佛無相又無所不相的自在真實體性。「則悟甚深法」：你就明白佛的甚深法了。「普觀於法界」：也能普遍觀察一切的法界。「隨願而受身」：無論你願意到哪個法界去，都能隨願力而受身命。

從於福海生 安住於智地
觀察一切法 修行最勝道

「從於福海生」：佛是從福海生出來的。「安住於智地」：安住於智慧地。「觀察一切法」：能普遍觀察一切法。「修行最勝道」：修行最殊勝的法門。

待續

the guiding teachers of the world. One who understands the state of the Buddhas will truly see the World Honored Ones.

Sutra:

**Bodhisattvas in samadhi,
Their wisdom light shining everywhere,
Are capable of knowing all Buddhas'
Free and independent nature.**

Commentary:

Bodhisattvas in samadhi, abiding in proper concentration, **their wisdom light shining everywhere** throughout all worlds, **are capable of knowing all Buddhas'** states and their **free and independent nature**. They know that the Buddhas, who have attained great self-mastery, firmly abide in reality.

Sutra:

**Seeing the Buddha's true body,
One awakens to the profound Dharma.
Contemplating all dharma realms,
One takes birth wherever one wishes.**

Commentary:

Seeing the Buddha's true body, / One awakens to the profound Dharma. If you understand the Buddha's true substance and appearance, which is free and at ease, neither possessing an appearance nor lacking one, you will comprehend the Buddha's deeply profound Dharma. **Contemplating all dharma realms, / One takes birth wherever one wishes.** You can be born anywhere in the Dharma Realm, according to your vows.

Sutra:

**Born from the ocean of blessings,
He dwells upon the ground of wisdom.
Observing all dharmas,
He cultivates the supreme Path.**

Commentary:

Born from the ocean of blessings, / He dwells upon the ground of wisdom. The Buddha abides in the stage of wisdom. **Observing all dharmas, / He cultivates the supreme Path.** He cultivates the most superior dharma door.

To be continued

