

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

安住佛國土 出興一切處
無去亦無來 諸佛法如是

「安住佛國土」：佛安住於諸佛國土。
「出興一切處」：以一切的智慧來教化眾生。「無去亦無來」：佛的法身是沒有去也沒有來，無來無去的。「諸佛法如是」：諸佛的法身就是這樣子的。

一切眾生海 佛身如影現
隨其解差別 如是見導師

「一切眾生海」：一切眾生多得像大海似的。「佛身如影現」：佛的身示現在眾生海裏邊，就好像日光的影子照在海裏一樣。「隨其解差別」：隨著眾生種種不同的理解。「如是見導師」：令每一個眾生都能見著佛，受佛教化。

一切毛孔中 各各現神通
修行普賢願 清淨者能見

「一切毛孔中」：佛身上的每一個毛孔裏，都現出十方世界海微塵數那麼多的諸佛在那兒說法。「各各現神通」：每一個毛孔裏邊，也都有諸佛在那兒現神通。「修行普賢願」一切眾生也都在那

Sutra:

**Dwelling in Buddhalands,
The Buddha manifests everywhere
Yet neither goes nor comes.
The Dharma of all Buddhas is thus.**

Commentary:

Dwelling in Buddhalands, / The Buddha manifests everywhere. He gives rise to All-Wisdom. The Buddha uses all kinds of wisdom to teach beings. **Yet neither goes nor comes. / The Dharma of all Buddhas is thus.** The Buddha's Dharma body neither comes nor goes.

Sutra:

**In the ocean of all beings,
The Buddha's body appears, like a reflection.
According to their various understandings,
They perceive that guiding teacher.**

Commentary:

In the ocean of all beings, / The Buddha's body appears, like a reflection. All the beings that exist can be compared to a huge ocean. The Buddha's body is reflected in the ocean of beings, just like sunlight. **According to their various understandings, / They see that guiding teacher.** Every being, in the light of his own understanding, sees the Buddha coming to teach him or her.

Sutra:

**In each and every pore,
The Buddha displays spiritual powers,
Leading beings to cultivate Universal Worthy's vows.
Pure individuals can behold the Buddha.**



兒發菩提心，修行普賢菩薩所發的十大願。「清淨者能見」：誰的一念清淨心現前，誰就能感應道交見著佛。

佛以一一身 處處轉法輪
法界悉周遍 思議莫能及

「佛以一一身」：佛以一個、一個的化身。「處處轉法輪」：到每一個地方去轉大法輪，說法教化眾生。「法界悉周遍」：法界裏邊的每一個地方都周遍了。「思議莫能及」：這種境界不是眾生的心思、言議所能思議的。

爾時。眾中復有菩薩摩訶薩。名威德慧無盡光。承佛威神。觀察十方。而說頌曰。

「爾時。眾中復有菩薩摩訶薩。名威德慧無盡光」：當爾之時，在釋迦牟尼佛的海會大眾裏邊，又有一位菩薩中的上首菩薩，名叫威德慧無盡光菩薩。他的威德和智慧光明都沒有窮盡。「承佛威神，觀察十方，而說頌曰」：仰承著佛的大威神力，普遍觀察十方眾生的因緣，說出後邊的偈頌來。

一一佛刹中 處處坐道場
眾會共圍繞 魔軍悉摧伏

「一一佛刹中」：在每一個佛刹裏邊。「處處坐道場」：都有佛在菩提樹下坐道場，轉大法輪。

「眾會共圍繞」：佛坐道場的地方，都有助佛揚化的菩薩來讚歎佛、圍繞佛。「魔軍悉摧伏」：

Commentary:

In each and every pore, the Buddha can make appear lands in the ten directions as numerous as dustmotes, and in these lands, Buddhas speak Dharma. **He displays spiritual powers**. In each pore, there are Buddhas manifesting their spiritual powers, **leading beings to cultivate Universal Worthy's vows**. All beings are seen cultivating the vows made by Universal Worthy Bodhisattva. **Pure individuals can behold the Buddha**. Whoever evokes a response in the Way and brings his mind to a state of purity can see the Buddha.

Sutra:

**The Buddha, in every single body,
Turns the Dharma wheel in all places.
Pervading the Dharma Realm,
He transcends thought and speech.**

Commentary:

The Buddha, in every single body, / Turns the Dharma wheel in all places. Each Buddha goes everywhere in his Dharma body, turning the great Dharma wheel and speaking Dharma to teach beings. Completely **pervading** every place in **the Dharma Realm, / He transcends thought and speech**. Beings cannot conceive of this in their thoughts or express it in words.

Sutra:

Then in the assembly's midst, another Bodhisattva Mahasattva named Infinite Light of Awesome Virtue and Wisdom received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse.

Commentary:

Then in the assembly's midst, in the sea-like assembly of Shakyamuni Buddha, there was **another Bodhisattva Mahasattva**, a great Bodhisattva among the Bodhisattvas, **named Infinite Light of Awesome Virtue and Wisdom**. There was no end to this Bodhisattva's light. He **received the Buddha's awesome spiritual power, contemplated** the causes and conditions throughout **the ten directions, and spoke a verse**.

Sutra:

**In every Buddhaland,
A Buddha sits in a bodhimanda.
The multitudes gather 'round,
And all demon armies are subdued.**

Commentary:

In every Buddhaland, / A Buddha sits in a bodhimanda. In every Buddhaland, a Buddha sits under the *bodhi* tree and turns the great Dharma wheel. **The multitudes gather 'round**. When a Buddha is seated in his *bodhimanda*, the Bodhisattvas come



所有的魔王都投降、折伏了。

佛身放光明 遍滿於十方
隨應而示現 色相非一種

「佛身放光明」：每一位佛的身上都放大光明。「遍滿於十方」：佛的光明充遍十方法界。「隨應而示現」：隨著眾生的感應而示現不同的色身。「色相非一種」：佛所現的色身不是只有一種身，而是眾生應以什麼身得度，就現什麼身來為眾生說法。

一一微塵內 光明悉充滿
普見十方土 種種各差別

「一一微塵內」：在一切國土的每一粒微塵裏邊。「光明悉充滿」：都充滿了佛的光明。「普見十方土」：在佛的一個毛孔裏邊，就能現出十方國土。「種種各差別」：十方國土所有一切眾生的種種差別都能現出來。

十方諸刹海 種種無量刹
悉平坦清淨 帝青寶所成

「十方諸刹海」：在十方諸佛的刹海中。「種種無量刹」：每一個刹海裏邊，又有無量的刹海。「悉平坦清淨」：這所有刹海的佛土都是平坦、清淨的。「帝青寶所成」：也都是由帝青色的寶所成就的。

或覆或旁住 或似蓮華合
或圓或四方 種種衆形相

「或覆或旁住」：有的世界或者是蓋覆的，或者是旁住的。「或似蓮華合」：或者好像一朵還沒有開的蓮華。「或圓或四方」：或者是圓的，

to praise and surround him. **And all demon armies are subdued.** All the demon kings are vanquished.

Sutra:

**Light streams from the Buddha's body,
Suffusing the ten directions.
In response to beings, he manifests
Various forms, not just a single kind.**

Commentary:

Light streams from the Buddha's body, / Suffusing the ten directions. The Buddha's light fills the Dharma Realm. **In response to beings, he manifests / Various forms** of various causes and conditions, **not just a single kind.** Buddhas manifest in all kinds of bodies. They manifest in whatever kind of body is appropriate to speak the Dharma for beings and to guide them to liberation.

Sutra:

**Within every mote of dust,
Glowing with luminous radiance,
A panorama of ten directions' lands are seen,
Their qualities and features each unique.**

Commentary:

Within every mote of dust in every land, **glowing with luminous radiance. / A panorama** in a single pore, **the ten directions' lands** and the beings within them **are seen, / Their qualities and features each unique.**

Sutra:

**The ten directions' oceans of lands
Contain lands, infinite and various.
All are level and pristine,
Formed and constituted of sapphires.**

Commentary:

The ten directions' oceans of lands / Contains lands, infinite and various. Each ocean of lands contains limitless oceans of lands. **All the Buddha-lands are level and pristine, / Formed and constituted of sapphires.**

Sutra:

**They may be overturned, or sideways,
Or resemble a closed lotus bud.
They may be circular or rectangular,
Or of other sorts of shapes and forms.**



又或者是四方的。「種種眾形相」：這些諸佛的國土，種種的形相都不同。

法界諸刹土 周行無所礙
一切眾會中 常轉妙法輪

「法界諸刹土」：所有法界裏邊的一切諸佛國土。「周行無所礙」：佛都一一去周遊，去教化所有的眾生，無所障礙。「一切眾會中」：在每一個國土的法會裏邊。「常轉妙法輪」：常常轉不可思議的妙法輪。

佛身不思議 國土悉在中
於其一切處 導世演真法

「佛身不思議」：佛的身體是不可思議的。「國土悉在中」：所有的國土中都有佛在那兒說法。「於其一切處」：在每一個法會裏邊。「導世演真法」：佛都演說妙法來教化一切眾生。

所轉妙法輪 法性無差別
依於一實理 演說諸法相

「所轉妙法輪」：佛所轉的妙法輪雖然很多。「法性無差別」：但根本的法性是沒有分別的。「依於一實理」：根本法性是什麼呢？就是根據一個真實的道理。「演說諸法相」：來演說一切諸法的實相。

Commentary:

They may be overturned, or sideways, lying side by side with each other, **or resemble a closed lotus bud**. Some worlds resemble lotus buds that have not yet opened. **They may be circular or rectangular, / Or of other sorts of shapes and forms**. These Buddhlands have various shapes and forms.

Sutra:

**Through every land of the Dharma Realm,
They travel without hindrance.
At every gathering and assembly,
They ever turn the wondrous Dharma wheel.**

Commentary:

Through every land of the Dharma Realm, / They travel without hindrance. The Buddha travels unhindered through every land, teaching beings. **At every gathering and assembly**, every Buddha's assembly in every land, **they ever turn the wondrous and inconceivable Dharma wheel**.

Sutra:

**Inconceivable, the Buddha's body
Holds within it all lands.
He is present everywhere,
Guiding beings and teaching true Dharma.**

Commentary:

Inconceivable, the Buddha's body / Holds within it all lands. In every land, there is a Buddha speaking Dharma. **He is present everywhere, / Guiding beings and teaching true Dharma**. The Buddha is at every Dharma assembly, teaching beings and speaking the wonderful Dharma.

Sutra:

**He turns the wheel of wondrous Dharma.
The Dharma nature is free of discriminations.
In accordance with the one and only Truth,
He expounds the characteristics of all dharmas.**

Commentary:

He turns the wondrous Dharma wheel. / The fundamental Dharma nature is free of discriminations. What is the fundamental Dharma nature? It is **in accordance with the one and only Truth**. Based on the only truth, **he expounds the true characteristics of all dharmas**.