



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

佛以圓滿音 闡明真實理
隨其解差別 現無盡法門

「佛以圓滿音」：佛用圓滿的妙音。「闡明真實理」：來闡揚、說明真實的道理。「隨其解差別」：隨眾生根性和理解的不同。「現無盡法門」：而現出無盡無盡那麼多的法門。

一切剎土中 見佛坐道場
佛身如影現 生滅不可得

「一切剎土中」：在每一位佛的剎土裏邊。「見佛坐道場」：都見著佛在那兒坐道場。「佛身如影現」：佛的化身就好像月光現到水裏一樣，凡是有水的地方，月光就化現。佛譬如月光，眾生的心就好像水。心水清淨了，就能現出月光來。「生滅不可得」：但佛的法身是不生不滅、不垢不淨、不增不減的。

爾時。眾中復有菩薩摩訶薩。名法界普明慧。承佛威神。觀察十方。而說頌曰。

「爾時。眾中復有菩薩摩訶薩。名法界普明慧」：前邊的這一位菩薩說完了偈

Sutra:

**The Buddha, with perfect sound,
Clearly sets forth the principle of Truth.
Yet for beings with different understandings,
He reveals infinite dharma doors.**

Commentary:

The Buddha, with perfect sound, with his perfect, wondrous voice, clearly sets forth the principle of Truth. / Yet for beings with different understandings, / He reveals infinite dharma doors.

Sutra:

**Somewhere in the midst of every land,
One can see a Buddha seated in a bodhimanda.
Like a reflection, the Buddha's body
Is beyond all birth and death.**

Commentary:

Somewhere, in the midst of every Buddha's land, / One can see a Buddha seated in a bodhimanda. / Like a reflection of moonlight in water, the Buddha's body appears. The Buddha is like the moon, and beings' minds are like water. When their minds are pure, the moon is reflected in the water. The Buddha's body **is beyond all birth and death.** It is unborn and undying, neither pure nor defiled, neither increasing nor decreasing.

Sutra:

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

The Thus Come One's wondrous body



頌之後，在大眾海會裏邊，又有一個菩薩之中的大菩薩，名叫法界普明慧菩薩。「承佛威神。觀察十方。而說頌曰」：仰承著釋迦牟尼佛的大威神力，普遍觀察十方法界眾生的因緣，說出後邊的偈頌來。

菩薩是屬於大乘法，羅漢是小乘法。在小乘法中，證得初果阿羅漢叫見道位，見著道了。要滅八十八品的見惑才能證得初果。二果、三果是修道位。四果阿羅漢是證道位，又叫無學位。本來佛教並沒有什麼大乘、小乘之分。佛所說的法就只有一乘，也就是佛乘。佛最初說《華嚴經》的時候，十方菩薩都來聽法。而二乘的聲聞緣覺，因為境界沒有這麼大，所有就「有眼不見盧舍那，有耳不聞圓頓教」。就因為他們不見、不聞，所以就認為大乘是沒有的。小乘只是自利而不知利他，只是自覺而不知道覺他。大乘菩薩既自覺又覺他，既自利又利他，既自度又度他，這是菩薩發心利益眾生。羅漢發心是利益自己。所以大乘、小乘根本沒有什麼一個界限，全看你的思想怎麼樣。你的思想願意利益人就是大乘，只願意利益自己、做自了漢就是小乘。這部《華嚴經》上所講的，都是利益他人的大乘菩薩。這位法界普明慧菩薩摩訶薩，承佛大威神力，觀察法界裏十方眾生的因緣，而說下面的偈頌：

如來微妙身 色相不思議
見者生歡喜 恭敬信樂法

「如來微妙身」：佛的法身是微妙不可思議的。「色相不思

**And his inconceivable physical form—
Bring joy to all who perceive them.
Faithful and reverent, those beings enjoy the Dharma.**

Commentary:

Then, after the previous Bodhisattva finished speaking his verse, **in the sea-vast assembly's midst, another Bodhisattva Mahasattva named Wisdom Universally Illumining the Dharma Realm received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse.** Bodhisattvas are associated with the Great Vehicle [Mahayana], while Arhats belong to the Theravada. The first stage of Arhatship is called the Position of Seeing the Way. One must eradicate eighty-eight categories of view delusions before one can realize the first stage of Arhatship. The second and third stages are the Position of Cultivating the Way. The fourth stage of Arhatship is the Position of Realizing the Way, and also the Stage beyond Study. Originally no division existed between Great Vehicle and Theravada Buddhism. The Dharma spoken by the Buddha is the One Vehicle, that is, the Buddha Vehicle. When the Buddha spoke the *Flower Adornment Sutra*, Bodhisattvas came flocking in from the ten directions to hear the Dharma. But the state of the Hearers and Those Enlightened to Conditions (the Two Vehicles) was not as high as that of the Bodhisattvas.

They had eyes, but could not see Nishyanda.

They had ears, but did not hear the perfect, sudden teaching.

Since they neither saw nor heard, they failed to realize the existence of the teaching. Those of the Theravada school work to better themselves, to enlighten themselves. They do not involve themselves in trying to better and enlighten others. Those of the Great Vehicle practice the dharmas of Bodhisattvas, benefiting, enlightening, and liberating themselves as well as others. Bodhisattvas make the resolve to benefit beings, while Arhats only resolve to better themselves. There is basically no boundary between the Great and Theravada; it all depends on how you think. If you think about benefiting others, then that is the Great Vehicle. If you are only concerned with bettering yourself and becoming an Arhat, then that's the Theravada. The *Flower Adornment Sutra* talks about Bodhisattvas of the Great Vehicle, who benefit others. This Bodhisattva's name is Wisdom Universally Illumining the Dharma Realm. Relying on Shakyamuni Buddha's awesome spiritual power, he observed the causes and conditions of beings in the ten directions of the Dharma Realm, and then spoke the following verse.

The Thus Come One's wondrous body / And his inconceivable physical form. The first line is praising the Buddha's Dharma body. Not only is his Dharma body wondrous and inconceivable, but his physical body is also wondrous and inconceivable. **Beings see them and rejoice.** Any being, no matter what kind, is happy to see the Buddha, because the Buddha's luminous virtue shines everywhere. **Faithful and reverent, those beings enjoy the Dharma.** In their happiness, beings venerate and make offerings to the Buddha. They have faith in the Buddha,



議」：色身也是微妙不可思議的。「見者生歡喜」：無論哪一類眾生見著佛，都會生歡喜心。因為佛的德光普照，所以一切眾生見著都生歡喜心。「恭敬信樂法」：都恭敬地供養於佛，願意聽佛來說法，對於佛所說的法也都能信受奉行。

佛身一切相 悉現無量佛
普入十方界 一一微塵中

「佛身一切相」：佛的化身有一切的相好莊嚴，有三十二大丈夫相，八十種隨形好。「悉現無量佛」：在每一相上都現出無量無數無邊那麼多的佛。不單一相上可以現無量佛，甚至在每一個毛孔裏，也都現出來無量無邊那麼多的諸佛刹土。「普入十方界」：這些無量佛又普入十方諸佛的法界裏邊去。「一一微塵中」：到十方法界的每一粒微塵裏去弘揚佛法，教化無量的眾生。

十方國土海 無量無邊佛
咸於念念中 各各現神通

「十方國土海」：十方所有諸佛的國土，有如大海那麼多。「無量無邊佛」：每一個刹土裏都有一位佛在那兒教化眾生，所以有無量無邊那麼多的佛。「咸於念念中」：諸佛在每一念之中。「各各現神通」：各各都在諸佛刹土裏現神通，教化眾生。

大智諸菩薩 深入於法海
佛力所加持 能知此方便

「大智諸菩薩」：有大智慧的這一些菩薩。「深入於法海」：都能深入經藏，智慧如海。「佛力所加持」：這也是諸佛力量的加持。「能知此方便」：令他們知道這種方便的法門。

and they delight in the Buddhadharma. Bearing reverence, offerings, and faith, they come to hear the Buddha speak the Dharma, and then they respectfully practice it.

Sutra:

**Every hallmark of the Buddha's body
Reveals limitless Buddhas,
Who pervade the realms of the ten directions,
Entering every mote of dust.**

Commentary:

Every hallmark of the Buddha's body, every one of the Thirty-two Hallmarks of a great person and the Eighty Subsidiary Characteristics that adorn the Buddha's body, **reveals limitless Buddhas**. Not only are there innumerable Buddhas in every hallmark, but there are limitlessly many lands in every pore. These innumerable Buddhas, **who pervade the Dharma realms of the ten directions, / Entering every mote of dust**, propagate the Buddhadharma and teach beings.

Sutra:

**In the ten directions' oceans of lands,
Buddhas beyond count and measure
Display their spiritual powers
In thought after thought.**

Commentary:

In the ten directions' oceans of lands are Buddhas beyond count and measure. There is a Buddha in every land, teaching and transforming beings, and **displaying spiritual powers / In thought after thought**, teaching beings in every Buddhaland.

Sutra:

**Bodhisattvas of great wisdom
Plumb the depths of the Dharma ocean.
Assisted by the Buddhas' power,
They apprehend these expedients.**

Commentary:

Bodhisattvas of great wisdom / Plumb the depths of the Dharma ocean. They can deeply enter the Sutra Treasury, and have wisdom like the sea. **Assisted by the Buddhas' power, / They apprehend these expedients**.

Sutra:



若有已安住 普賢諸行願
見彼眾國土 一切佛神力

「若有已安住」：假設有眾生已經安住在菩提行上。「普賢諸行願」：並且安住於普賢菩薩所修行的一切大願。「見彼眾國土」：就能見著這一切的諸佛國土。「一切佛神力」：也能見著一切諸佛的神通力。

若人有信解 及以諸大願
具足深智慧 通達一切法

「若人有信解」：如果有人對佛法有信心，並且能解行並進。「及以諸大願」：及發一切的大願。我們修行最要緊的是要有信心，然後還要有解、有行。有了信心，然後就會發願。發願就要實行。「具足深智慧」：就能具足大般若的智慧。「通達一切法」：有了大智慧，自然能通達明了一切諸法。

能於諸佛身 一一而觀察
色聲無所礙 了達於諸境

「能於諸佛身」：能從一切諸佛的法身上。「一一而觀察」：去觀察明白佛所以成佛的道理。「色聲無所礙」：色和聲都無所礙。「了達於諸境」：了達一切諸佛的境界。

**Those already well established
In Universal Worthy's conduct and vows,
Will see all lands and countries
And all Buddhas' spiritual powers.**

Commentary:

Those beings who have made the resolve for *bodhi*, and who are **already well established / In Universal Worthy's conduct and vows**, in the great vows cultivated by that Bodhisattva, **will see all lands and countries / And all Buddhas' spiritual powers.**

Sutra:

**People of faith and understanding,
Who have made great vows
And whose wisdom is profound
Will thoroughly know all dharmas.**

Commentary:

People of faith and understanding, / Who have made great vows. In cultivation, the most important thing is to have faith. Once you have faith, you also need to develop your understanding and practice. With faith, you will be able to make vows, and then carry out those vows. **And** if they are people **whose wisdom, great *prajna*-wisdom, is profound**, they **will thoroughly know all dharmas.**

Sutra:

**If they observe the Buddhas' body,
Contemplating each and every aspect,
Undistracted by form and sound,
They will understand all states of mind.**

Commentary:

If they observe the Buddhas' Dharma body, / Contemplating each and every aspect, they can discover how and why the Buddhas became Buddhas. If they are **undistracted by form and sound, / They will understand all Buddhas' states of mind.**

