

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

能於諸佛身 安住智所行
速入如來地 普攝於法界

「能於諸佛身」：菩薩能從一切諸佛身中。
「安住智所行」：得到佛智和佛所修行的法門。「速入如來地」：令一切眾生都速入如來地。「普攝於法界」：普遍攝受法界的眾生同成佛道。

佛刹微塵數 如是諸國土
能令一念中 一一塵中現

「佛刹微塵數」：諸佛的刹土有世界海微塵數那麼多。「如是諸國土」：像這麼多的諸佛國土。「能令一念中」：佛能在一念之中。「一一塵中現」：在每一粒微塵裏都現出來。

一切諸國土 及以神通事
悉現一刹中 菩薩力如是

「一切諸國土」：一切的諸佛國土。「以及神通事」：和一切諸佛不可思議的神通妙用的境界。「悉現一刹中」：在每一個佛刹裏邊都能完全現出來。「菩薩力如是」：菩薩得到諸佛所加持的力量，所以才能這個樣子。

Sutra:

**Bodhisattvas can emulate all Buddhas,
By abiding in their wisdom and practice.
They soon enter the Thus Come One's position
And guide all beings in the Dharma Realm.**

Commentary:

Bodhisattvas can emulate all Buddhas, / By abiding in their wisdom and practice. Having obtained the Buddhas' wisdom and cultivation, **they** cause all beings to **soon enter the Thus Come One's position** and realize Buddhahood. **And they guide** and teach **all beings in the Dharma Realm**, leading them to Buddhahood.

Sutra:

**Bodhisattvas, in a single thought,
Can make appear in every mote of dust
Lands to the number
Of dustmotes in Buddhalands.**

Commentary:

Bodhisattvas, in a single thought, / Can make appear in every mote of dust / Lands to the number / Of dustmotes in Buddhalands. The Buddhas and Bodhisattvas can, in the space of a thought, make all Buddhalands appear in every dustmote, and all the Buddhalands in each dustmote appear in every Buddhaland.

Sutra:

**In a single land, they can manifest
All lands and countries,
As well as feats of spiritual powers.
Such are the Bodhisattvas' powers.**



爾時。眾中復有菩薩摩訶薩。名精進力無礙慧。承佛威神。觀察十方。而說頌曰。

佛演一妙音 周聞十方刹
衆音悉具足 法雨皆充遍

「爾時，眾中復有菩薩摩訶薩，名精進力無礙慧」：這個時候，海會道場大眾裏邊，又有一位菩薩之中的大菩薩，也就是菩薩中的領袖，名叫精進力無礙慧菩薩。他精進的勤修戒定慧，息滅貪瞋癡，只有向前，不會往後退，一天比一天進步，一天比一天精進，所以能得到無所障礙的智慧，明白一切法，修行證得一切的法體。「承佛威神，觀察十方，而說頌曰」：他仰承著釋迦牟尼佛的威德神通變化，也就是藉著佛的的智慧，很注意、很仔細地觀察十方法界的眾生有什麼因緣，應該說什麼法，然後就說出以下這些偈頌來。

「佛演一妙音」：佛就是釋迦牟尼佛，也可以說是十方三世一切佛。佛是三覺圓，萬德備。聽過講經的人明白佛的解釋；沒有聽過講經的人說他們信佛，可是卻不懂這個字的意思。三覺就是自覺、覺他、覺行圓滿。

我們凡夫顛顛倒倒的，沒有覺悟，所以叫凡夫。二乘人修行苦集滅道四諦法和十二因緣法而開悟，這叫自覺。但是他明白了，就只顧自己，不發菩薩心，所謂

摩訶薩不管他，
彌陀佛各顧各。

大乘的菩薩自己覺悟了，不願意獨善其身，不願意只是自己得到利益，願意令一切眾生也都一同得到這種的覺悟和利益，所以他要覺他，這

Commentary:

In a single Buddhaland, they can manifest / All Buddhas' lands and countries, / As well as all Buddhas' feats of spiritual powers and wonderful functionings—these inconceivable states. Such are the Bodhisattvas' powers. Who can do this? All Bodhisattvas, receiving the aid of the Buddhas, can accomplish this.

Sutra:

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

**The Buddha broadcasts a single wondrous sound,
Heard throughout the lands of the ten directions.
Carrying the myriad sounds,
The rain of Dharma falls everywhere.**

Commentary:

Then, after the previous verse was finished, **in the sea-vast assembly's midst** at the *bodhimanda*, **another Bodhisattva Mahasattva**, a leader of Bodhisattvas, **named Vigorous Power and Unimpeded Wisdom received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse.** Vigor refers to diligently cultivating precepts, *samadhi*, and wisdom; and eliminating greed, anger, and delusion. One advances in cultivation and grows more vigorous day by day. With such vigorous power, one does not retreat, but develops unimpeded wisdom. With unimpeded wisdom, one can understand all dharmas, cultivate all dharmas, and realize the substance of all dharmas.

Relying on Shakyamuni Buddha's awesome virtue, spiritual powers, transformations, and wisdom, this Bodhisattva contemplated the ten directions. His contemplation was not sloppy and casual. He contemplated very attentively and in detail, not only in one direction, but in all ten directions of the Dharma Realm. He didn't contemplate just the Dharma Realm itself, but the beings within it. He wanted to ascertain the causes and conditions, so he could decide what Dharma to speak. Then he spoke the following verse.

The Buddha broadcasts a single wondrous sound. This refers to Shakyamuni Buddha, but it also refers to the Buddhas of the three periods of times and in the ten directions. Each Buddha is:

Perfect in the three kinds of enlightenment, and
Replete with the ten thousand virtues.

Those who have heard the sutras explained know the meaning of the word "Buddha." Others, who have not heard the sutras explained before, say they believe in the Buddha, but they do not know what the word means. The Buddha possesses three kinds of enlightenment:

1. Enlightenment of self

就和二乘人不同了。小乘是顧自己，菩薩就要幫助他人悉成佛道。

佛最初說法的時候，不說一切眾生皆可成佛這種法。爲什麼呢？怕把一切眾生都嚇跑了。眾生不知道自己也有機會成佛，所以你若告訴他：「你可以成佛。」他不相信，就會跑了，所以佛最初說《華嚴經》時沒有人聽。以後佛就說《阿含經》，《阿含經》是小乘法。說完《阿含經》又說方等經，說完方等經又說般若經。在這些期間，佛始終沒有說人人可以成佛。等到最後說《法華經》時，佛就開權顯實，以前那些方便法都不要了，只說實實在在的法。告訴一切眾生：「不單我可以成佛，你們也都可以成佛，人人都可以成佛。不單人人可以成佛，一切眾生都可以成佛。」這樣一說，五千個比丘不相信，就都跑了！他們說：「以前佛沒有說過人人都可以成佛，現在這麼樣講，究竟哪個是對的呢？」你看！釋迦牟尼佛親口所說的法，五千個比丘都還不相信，就因爲大乘法是不可思議的妙法，太不容易相信了。所以現在有人不相信大乘法，這也是在所難免的。好像緬甸、暹羅、錫蘭這些佛教國家所行持的佛法是不錯的，但就是固步自封，自己劃出界線來，不肯研究大乘佛法。小乘太過保守，大乘又太過開明，如果小乘和大乘能一起來研究，互相沒有執著，這就好了。

「佛演一妙音」：佛演說一種的妙音，眾生隨類各得解。「周聞十方刹」：佛的法音能傳送到十方世界一切眾生的耳根裏邊去，無論哪一類的眾生都明白佛所說的法。「眾音悉具足」：所有的眾生

2. Enlightenment of others
3. Perfection of enlightenment and practices

Ordinary, deluded beings are unenlightened. Followers of the Two Vehicles (of the Theravada) enlighten themselves. They understand how to cultivate the Dharma of the Four Noble Truths (suffering, accumulation, cessation, and the Way) and the Twelve Links of Conditioned Causation, and so they become enlightened themselves. However, their goal is not to enlighten others. Having gained understanding themselves, their attitude is:

Mahasattvas, don't look after others;
Amitabha Buddha takes care of himself.

They don't bring forth the resolve of a Bodhisattva. Bodhisattvas of the Great Vehicle enlighten themselves, and they also enlighten others. Having enlightened themselves, they don't wish to enjoy the benefits alone. They want to help all beings to become enlightened and share the same benefits. In wishing to enlighten others, they differ from those of the Two Vehicles, who are concerned about their own practice. Bodhisattvas want to help everyone realize Buddhahood together.

When the Buddha first began teaching, he did not dare to say that all beings could become Buddhas. He was afraid that if he spoke such Dharma, he would scare everyone away. Beings are not aware of their own potential for Buddhahood. If you tell them, they will run off in disbelief. When the Buddha spoke the *Flower Adornment Sutra*, ordinary people did not hear it. He then spoke the *agama* sutras, what now constitute the Theravada teachings, followed by the *vaiṣṭhava* sutras, and then the *prajna* sutras. During this time, he never mentioned that everyone had the potential for Buddhahood. It was only at the very end, when he spoke the *Lotus Sutra*, setting aside expedient dharmas to speak the true Dharma, that he told all beings that they could become Buddhas. He said, "Not only can I become a Buddha, all people become Buddhas. Not only can all people become Buddhas, but all beings can, too." When he said this, five thousand Bhikshus left the assembly. They thought, "Buddha, you never said before that everyone could become a Buddha. This is what you're saying now, but which is right?" Take a look. When Shakyamuni Buddha was speaking the Dharma, five thousand Bhikshus disbelieved him. The inconceivably wonderful Great Vehicle Dharma was simply too difficult for those people to believe. Even in the Buddha's time, there were five thousand Bhikshus who got up and left. Nowadays, it is inevitable that there are some people who don't believe in the Great Vehicle Dharma. For example, in Burma, Thailand, Sri Lanka, and other Buddhist countries, the practice of Buddhism is not bad, but they restrict themselves and refuse to study Great Vehicle (Mahayana) Buddhism. We could say that the Theravada is too conservative, and the Great Vehicle is too liberal. It would be good if the adherents of the Theravada and the Great Vehicle could learn from each other and renounce their attachments.

The Buddha proclaimed with a single wondrous sound, and beings under-



聽到佛說法的圓滿音，都能明白、了解。「法雨皆充遍」：佛所雨的法雨，普遍十方世界，令每一個眾生都得到法雨的滋潤，法喜充滿。

一切言詞海 一切隨類音
一切佛刹中 轉於淨法輪

「一切言詞海」：人有人的語言，雀鳥有雀鳥的語言，野獸有野獸的語言。人的語言中又有英文、中文、法文、德文、俄文、日文等等。一個世界就有很多種的文字、語言，無論哪一個人，一生也學不完這許多的語言海，等你全學完了，就是該去見閻王的時間了。但是佛以一種的妙音，眾生隨類各得解。這一切言詞海，佛都無所障礙。「一切隨類音」：隨一切眾生種種的音聲。「一切佛刹中」：所有一切諸佛刹土裏邊。「轉於淨法輪」：都有佛在那兒轉淨法輪，教化眾生。

一切諸國土 悉見佛神變
聽佛說法音 聞已趣菩提

「一切諸國土」：十方世界一切的諸佛國土。「悉見佛神變」：所有的眾生都能見著佛的神通變化。「聽佛說法音」：也能聽見佛說法的圓滿音。「聞已趣菩提」：聽完了之後，都能發菩提心，趣向菩提道。

stood it according to their kinds. Every being, whatever the kind, understood the Dharma the Buddha spoke.

The Buddha's sound is **heard throughout the lands of the ten directions**. The Buddha's sound is transmitted into the ears of all the beings in the ten directions of the Dharma Realm. And every being, upon hearing the perfect sound of Buddhadharma, understands it in his or her own way. **Carrying the myriad sounds, / The rain of Dharma falls everywhere** in the Dharma Realm. Every being is nourished by the Buddha's Dharma rain and filled with the joy of Dharma.

Sutra:

**With oceans of words and phrases,
Sounds that communicate to every species,
In every land of Buddhas,
He turns the pristine Dharma wheel.**

Commentary:

With oceans words and phrases, / Sounds that communicate to every species. People communicate in human language, birds communicate in bird language, and beasts communicate in their own languages. Human languages include Chinese, English, French, German, Russian, Japanese, and so on. There are so many languages in the world that no one could learn them all in one lifetime. Just when you have learned them all, it's time to visit King Yama again. No one can completely master the ocean of the world's languages. Yet the Buddha, with a single sound, can communicate with all the different kinds of beings so that they all understand him. **In every land of Buddhas, / He turns the pristine Dharma wheel.** In every Buddhaland, the Buddha is speaking wonderful Dharma to teach beings.

Sutra:

**All beings in every land,
Behold the Buddha's spiritual transformations
And hear the Buddha speaking Dharma.
Having heard it, they aspire towards bodhi.**

Commentary:

All beings in every land in the ten directions can **behold the Buddha's spiritual powers and transformations / And hear the Buddha speaking wondrous Dharma. Having heard it, they** resolve their minds on enlightenment and **aspire towards the path to bodhi.**