



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

法界諸國土 一一微塵中
如來解脫力 於彼普現身

「法界諸國土」：所有法界的十方國土。
「一一微塵中」：在這些國土裏邊的每一粒微塵中。「如來解脫力」：佛所有不可思議的解脫力量。「於彼普現身」：都能在其中顯現出來。

法身同虛空 無礙無差別
色形如影像 種種眾相現

「法身同虛空」：佛的法身和虛空一樣無形無相，也沒有障礙和差別。「色形如影像」：所現出的色形就好像影像一樣，身東則影西，身西則影東。「種種眾相現」：都是隨緣現出種種的形相。

影像無方所 如空無體性
智慧廣大人 了達其平等

「影像無方所」：佛的影像沒有一定的方所，哪一個眾生有緣就現到哪一個眾生的心裏。「如空無體性」：佛的法身就像虛空一樣，沒有體性。「智慧廣大人」：智慧廣大的人。「了達其平等」：就能明白這種平等的道理。

佛身不可取 無生無起作

Sutra:

**Throughout the lands of the Dharma Realm,
In every single mote of dust,
The Thus Come One, by his power of liberation,
Universally manifests his body.**

Commentary:

Throughout the Buddhalands of the ten directions of the Dharma Realm, / In every single mote of dust, / The Thus Come One, by his inconceivable power of liberation / Universally manifests his body. In each dustmote, he can make appear limitless lands with Buddhas speaking Dharma in them.

Sutra:

**The Dharma body is the same as space,
Unhindered and lacking differentiation.
The physical body resembles a reflection,
Assuming various images and forms.**

Commentary:

The Buddha's Dharma body is the same as space, formless and invisible, unhindered and lacking differentiation. / The physical body resembles a reflection or shadow constantly following the body wherever it goes, assuming various images and forms.

Sutra:

**The reflection, without a location,
Is insubstantial, like the void.
Only one of tremendous wisdom
Can fathom its impartial nature.**



應物普現前 平等如虛空

「佛身不可取」：佛身無來也無去，不可取也不可捨。「無生無起作」：它沒有生也沒有滅，沒有新也沒有舊。不是說以前有個舊的，現在又造一個新的。不是的！「應物普現前」：他隨類現身，應機教化眾生。「平等如虛空」：對一切眾生都是平等的，猶如虛空一樣。

十方所有佛 盡入一毛孔
各各現神通 智眼能觀見

「十方所有佛」：十方法界所有的一切諸佛。「盡入一毛孔」：盡入佛的每一個毛孔裏邊。「各各現神通」：毛孔裏的每一位佛都在那兒示現種種的神通。「智眼能觀見」：有智慧眼的菩薩才能觀見這種的境界。

毗盧遮那佛 願力周法界
一切國土中 恒轉無上輪

「毗盧遮那佛」：毗盧遮那佛是清淨法身，遍一切處。「願力周法界」：周遍法界，沒有一處不是毗盧遮那佛的願力所成就的。「一切國土中」：所有十方法界一切諸佛國土裏邊。「恒轉無上輪」：都有佛經常在那裏轉無上的妙法輪來教化眾生，有緣的眾生就會得度的。

一毛現神變 一切佛同說
經於無量劫 不得其邊際

「一毛現神變」：佛在每一個毛孔裏邊都能現出種種的神通

Commentary:

The reflection, without a location, / Is insubstantial, like the void. The reflection has no fixed place. It appears in the minds of those beings that have affinities. The Buddha's Dharma body is like space, with no form or substance of its own. **Only one of tremendous wisdom / Can fathom its impartial nature.** Only a Bodhisattva can understand the principle of level equality.

Sutra:

**The Buddha's body cannot be apprehended.
Unborn and uncreated,
It appears in response to all beings,
Yet remains impartial like the void.**

Commentary:

The Buddha's body cannot be apprehended. / Unborn and uncreated. The Buddha's body cannot be grasped, nor can it be renounced. It neither comes nor goes. It is not born, and does not die. It cannot be said to be new or old, and so it is uncreated. You can't say, "Before there was an old one, and now we're making a new one." **It appears in response to all beings.** The Buddha manifests a body and teaches beings according to their type and their dispositions, **yet remains impartial like the void.** He treats all beings equally.

Sutra:

**All the Buddhas of the ten directions
Completely enter a single pore
And display spiritual powers.
The wisdom eye thus perceives.**

Commentary:

All the Buddhas of the ten directions / Completely enter a single pore of the Buddha, **and display spiritual powers— / The wisdom eye thus perceives.** Only a Bodhisattva with the wisdom eye can observe this kind of state.

Sutra:

**Vairochana Buddha's vows
Pervade the Dharma Realm.
Perpetually, in all lands
He turns the unsurpassed wheel.**

Commentary:

Vairochana Buddha's vows. Vairochana is the pure Dharma body Buddha. His name means "Pervading All Places." His vows **pervade the Dharma Realm.** Vairochana Buddha has the greatest vow power. There is not one place in the Dharma Realm that was not brought into being by the power of Vairochana Buddha's vows. Beings with whom he has affinities will definitely be saved. **Perpetually, in all lands** in the ten directions of the Dharma Realm, **he turns the unsurpassed Dharma wheel.** He constantly speaks Dharma to teach beings.

變化。毛孔雖然小，但可以容納十方法界。「一切佛同說」：十方法界所有的諸佛都在一毛孔裏同時說法。「經於無量劫」：這種情形經於無量無邊那麼長的時間。「不得其邊際」：也不能知道它的邊際在哪裏。

如此四天下道場中。以佛神力。十方各有一億世界海微塵數諸菩薩。而來集會。應知一切世界海。一一四天下諸道場中。悉亦如是。

「如此四天下道場中」：一個太陽、一個月亮、一個須彌山、一個四大部洲叫一四天下，也就是一個太陽系的世界。在這個一四天下的修道的場所裏邊。「以佛神力，十方各有一億世界海微塵數諸菩薩，而來集會」：藉著佛的神力，在十方的每一方中，又各有一億世界海微塵數那麼多的菩薩眾，都一起來到娑婆世界釋迦牟尼佛的道場法會裏，來親近佛。「應知一切世界海，一一四天下諸道場中，悉亦如是」：大家應該知道，不單單是這一億的世界海，所有一切的世界海，每一個世界海裏邊的每一個一四天下，所有佛的道場裏，也都有世界海微塵數那麼多的諸菩薩在那裏集會。

【 普賢三昧品第三 】

普賢菩薩是這一部經中上座的一位大菩薩，他騎著六牙白象，無論哪一個眾生，若是稱揚他的名號，他就現前來度這一位眾生。三昧就是他所修的定，所得到的受用。這一品是在本經的第三品，所以叫「普賢三昧品第三」。

Sutra:

**A single pore displays spiritual transformations
And all Buddhas speaking in unison.
Even passing through limitless eons,
None of this will reach its end.**

Commentary:

A single pore displays spiritual powers and transformations. Although a pore is tiny, it can contain the entire Dharma Realm, **and all Buddhas speaking in unison.** All the Buddhas in the ten directions of the Dharma Realm are there, speaking Dharma at the same time. **Even passing through limitless eons / None of this will reach its end.** Even going through an immeasurable length of time, one could not know when they would finish speaking the Dharma.

Sutra:

In the bodhimanda of this world of four continents, by the Buddha's spiritual power, Bodhisattvas as numerous as the dustmotes in a hundred million seas of worlds came to gather from each of the ten directions. You should know that it was the same way in the bodhimandas in every world of four continents in all the seas of worlds.

Commentary:

In the bodhimanda of this world of four continents, by the Buddha's spiritual power, Bodhisattvas as numerous as the dustmotes in a hundred million seas of worlds came to gather from each of the ten directions. One world of four continents contains one sun, one moon, and one Mount Sumeru. On the four sides of Mount Sumeru are four continents, hence the term “world of four continents.” A *bodhimanda* is a place for cultivating the Way.

The ten directions are the upper and lower directions; the four cardinal directions—north, south, east, west; and the four intermediate directions—northeast, northwest, southeast and southwest.

All those Bodhisattvas, as numerous as the dustmotes in a hundred million seas of worlds, came to assemble at the *bodhimanda* of Shakyamuni Buddha. They all came to the Saha World to draw near Shakyamuni Buddha under the *bodhi* tree.

You should know that it was the same way in the bodhimandas in every world of four continents in all the seas of worlds. There are a hundred million seas of worlds in each of the ten directions, and each sea of worlds contains many, many worlds of four continents. In all the *bodhimandas* in every one of those worlds, Bodhisattvas as numerous as dustmotes went to gather.

CHAPTER THREE : UNIVERSAL WORTHY'S SAMADHI

In the *Great Means Expansive Buddha Flower Adornment Sutra*, **Universal Worthy** Bodhisattva is a most important great Bodhisattva. You all know who he is, that he rides a six-tusked white elephant, and if any being recites his name, he will appear before that being and cross that being over. His Samadhi means the concentration he cultivates and the benefits he obtains from it. This is the



爾時。普賢菩薩摩訶薩。於如來前。坐蓮花藏師子之座。承佛神力。入于三昧。

「爾時」：當爾之時。「普賢菩薩摩訶薩」：普賢菩薩這個菩薩中的大菩薩。「於如來前，坐蓮花藏師子之座」：在釋迦牟尼佛的前面，坐在一個蓮花藏的師子座上。「承佛神力」：所有的菩薩說偈，或說法，或一舉一動都說是承佛神力，沒有說是承自己神力的。爲什麼呢？因爲菩薩還沒有成佛，他上面還有佛，所以菩薩叫「有上士」。佛叫「無上士」，沒有再比佛高的了。就是因爲菩薩還沒到佛的地位，所以一舉一動都要以佛爲歸宿。不像現在的人，學了一點點的佛法，有了一點點本事，就連師父都看不起，這太可憐了。「入于三昧」：因爲佛加被、幫助他，他就入了三昧，入了定。

此三昧。名一切諸佛毗如遮那如來藏身。普入一切佛平等性。

「此三昧。名一切諸佛毗如遮那如來藏身」：這個定的名字，叫一切諸佛毗如遮那如來藏身，也就是說和一切諸佛毗如遮那如來是一樣的。「普入一切佛平等性」：他普遍得到佛的一切平等性。

third chapter of this sutra. “The Wondrous Adornments of the Rulers of the Worlds” is Chapter One, “The Manifestations of the Thus Come Ones” is Chapter Two, and “Universal Worthy’s Samadhi” is Chapter Three.

Sutra:

At that time, Universal Worthy Bodhisattva Mahasattva, who was seated upon a lion’s throne of a treasury of lotus blossoms before the Thus Come One, received the Buddha’s spiritual power and entered samadhi.

Commentary:

At that time, Universal Worthy Bodhisattva Mahasattva, a great Bodhisattva among Bodhisattvas, who was seated upon a lion’s throne of a treasury of lotus blossoms before the Thus Come One, Shakyamuni Buddha, received the Buddha’s awesome spiritual power. See how when all the Bodhisattvas pronounce verses, or speak Dharma or do or say anything, they indicate that they are receiving the Buddha’s spiritual power. They don’t say they receive their own spiritual power. Why do they need to say they receive the Buddha’s spiritual power? It’s because Bodhisattvas have not yet become Buddhas and are called “Surpassed Knights,” for above them are the Buddhas. The Buddhas are called “Unsurpassed Knights,” for there is no one higher than a Buddha. Since Bodhisattvas have not yet reached the position of a Buddha, in everything they say and do, they base themselves upon the Buddha, which is why they say they receive the Buddha’s spiritual power. The Buddha helped him, **and** so he **entered** a particular samadhi, a kind of concentration.

Sutra:

That samadhi is called the seed body of a Thus Come One, which all Buddhas have in common, that is Vairocana. It is universal entry into identity with all Buddhas and the ability to display a multitude of images throughout the Dharma Realm.

Commentary:

That samadhi is called the seed body of a Thus Come One, which all Buddhas have in common, that is Vairocana. It is the *samadhi* of the Tathagata-seed body of Vairocana (“Pervading All Places”) Buddha, which means to be the same as Vairocana Thus Come One. **It is universal entry into identity with all Buddhas.** This means one pervasively enters into being of the same nature with all Buddhas, **and** this *samadhi* represents **the ability to display a multitude of images throughout the Dharma Realm.** To the ends of space and the Dharma Realm, one is able to manifest images of Buddhas, Bodhisattvas, Hearers, and Sages Enlightened by Conditions (Pratyekabuddhas).