



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

「如來」是佛的十號之一，在《金剛經》上說，「如來者，無所從來，亦無所去，故名如來」。又有一個意思，是「乘如實之道，來成正覺」，什麼叫「如實之道」？「如實」，也就是一個一真法界的真理。「來成正覺」，得到這個真理了，又有了大的覺悟。正覺也就是佛，這也是如來的一個講法。又者，這「如」就是一個諸法的本體，一切法都是如。「來」就是法的用，從體起用，所以叫如來。

有人聽了，還沒有明白什麼叫「如來」，對如來這個名義，還是不懂，所以再把它說一說。這個「如」，就是一個靜，「來」，就是個動。在這個《華嚴經》的境界，是「動靜一如，動靜不二」，這也就是如來；動不礙靜，靜不礙動，互相無礙的，這就是如來。又者，這個「如」就是一個理，真正的理體。「來」就是事相的。「如」是無所表的，「來」是有所表的，所以這也就是「事不礙理，理不礙事，事理圓融無礙」。

這個「如來」，方才說就是佛的十號之一。佛的十號就是「如來，應供，正遍知，明行足，善逝世間解，無上士，調御丈夫，天人師，佛，世尊」，那麼

Commentary:

“Thus Come One” is one of the ten titles of a Buddha. The *Vajra Sutra* says, “The Thus Come One does not come from anywhere, nor does he go anywhere. Therefore he is called ‘Thus Come One.’”

Thus Come One carries another meaning: He travels the Way that is “thus”—according to Reality—and “comes” to realize Proper Enlightenment. What does “He travels the Way according to Reality” mean? “According to Reality” is the true principle of the one true Dharma Realm. “And ‘comes’ to realize Proper Enlightenment” means that the Buddha attains the truth and has a great enlightenment; he realizes Proper Enlightenment. Proper Enlightenment refers to the Buddha’s enlightenment. Therefore, “He travels the Way according to Reality and ‘comes’ to accomplish Proper Enlightenment” is one way of explaining “Thus Come One.”

Still another way of explaining it is that the basic substance of all dharmas is “thus”; all dharmas are “thus.” “Come” is the function of dharmas; the function arises from the substance. This is why he is called Thus Come One.

The meaning of “manifestation” is as follows. Originally the Buddha has no appearance. Why does the Buddha manifest when he is devoid of appearances? He is without an appearance, yet, in order to teach and transform living beings, he manifests the Thirty-two Hallmarks and the Eighty Subtle Characteristics.

This chapter will explain how the Thus Come One is able to manifest. This is **Chapter Two** of the *Flower Adornment Sutra*. It’s entitled **The Manifestation of the Thus Come One**.

Hearing the principle which was just spoken, there will be people who won’t understand what it means; they won’t understand what is meant by Thus Come One. So I will speak about it some more.

“Thus” is stillness; “come” means movement. The state of the *Avatamsaka Sutra* is that movement and stillness are of one “suchness”; movement and stillness are nondual. This is the Thus Come One. Movement does not



這是佛的十號之一。「現相」，佛本來是無相的，那麼無相為什麼又現相？因為要教化眾生，所以在無相之中而現這個相，現出來的是什麼相？是三十二相，八十種隨形好。這一品裏的意思、所講的道理，都是說如來怎麼樣現相，佛初成道的時候和這個法會的大眾，來現出佛的大威神力，這不可思議的境界

。在這《華嚴經》裏，文當第二品，所以叫「如來現相品第二」。

爾時諸菩薩，及一切世間主，作是思惟： 云何是諸佛地？

「爾時」，就是當爾之時，就是佛說「如來現相品」的這個時候。有的法師講經講得有一定的講法，好像把這個佛經用一條繩子把它綁到一起了，不能變動。旁人要是不照他那個講法講，不把它綁得緊緊的，他就說不對了。其實經典的道理，是千變萬化的，沒有一定的方法，所以《金剛經》上才說「無有定法」。

有的法師，他故意去批評其他人的不對，以表示他自己知道的多。我講經，因為我自己知道的很少，所以也不批評其他的人。總而言之，講經要把這個經講的活動起來，這個道理說得清楚了，那麼覺得與這個經義相合，這就可以了，不一定要根據某一個人講的。

我現在跟你們講，你們將來明白經典的道理了，可以不一定照著我所說的這麼講，可以根據你們自己所悟到的那個道理去講。

以前有個法師說我「爾時」講得不對，我說：「那是我的解釋，你只管你不那樣解釋就好了。」他後來就沒什麼好說了，這就是旁人故意表示他自己知道的比你多的例子。

所以將來，你們到外面去講經說法的時候，不要聽那些有知識的法師歡喜

obstruct stillness and stillness does not obstruct movement; they do not obstruct one another. This is the Thus Come One.

Furthermore, “thus” is the principle; it’s the substance of true principle. “Come” is the actual appearance. While “thus” has no appearance, “come” is something that can be seen. This is to say, phenomena do not obstruct noumena, and noumena do not obstruct phenomena. They are perfectly fused without obstruction.

“Thus Come One” is one of the ten titles of a Buddha. The ten titles are:

1. Thus Come One
2. One Worthy of Offerings
3. One of Proper and Pervasive Knowledge
4. One Who Is Perfect in Understanding and Practice
5. Well Gone One Who Understands the World
6. Unsurpassed Lord
7. Taming Hero
8. Teacher of Gods and Humans
9. Buddha
10. World Honored One

Now the Buddha is manifesting. When the Buddha first accomplished the Way, he manifested the inconceivable state of the Buddha’s great awesome spiritual powers within the great Dharma assembly. Therefore, Chapter Two is called “The Manifestation of the Thus Come One.”

Sutra:

At that time, the Bodhisattvas and all the world rulers had these thoughts: “What are the grounds of the Buddhas?”

Commentary:

At that time, right at that time, refers to the time when the Buddha was speaking the “Manifestations of the Thus Come One” Chapter.

There are some Dharma Masters who lecture Sutras in a fixed way and intentionally make their talks sound mysterious. They tie the Buddhist Sutras up with a string so that their explanations have no flexibility. If other people don’t use their methods when they lecture, that is, if they don’t tightly tie up the Sutra, then those Dharma Masters will say they are wrong.

Actually, the principles in the Sutras can be explained in a myriad ways; there’s nothing fixed about them. The *Vajra Sutra* says, “There are no fixed dharmas.”

There are those Dharma Masters who deliberately criticize others by saying they are wrong, in order to show that they themselves have a lot of knowledge. When I lecture on the Sutras I don’t criticize others because what I know is very little. When lecturing the Sutras, you should make



故意問難。即使你講對了，他還硬說你講錯了。在美國，將來你們不要有這種壞習氣。

現在你們有的人多少都學到了，學到什麼呢？學到翻譯經典，你說我的不對，我說你的不對，你那個翻譯不好，我這個翻譯的好，都是求名求利的。你翻譯的怎麼叫好？人翻譯的又怎麼叫不好？你翻譯的好，你不就是往好的翻譯了嘛！人家翻譯的不好，慢慢也會好了

。這都是中國這種壞習氣。

壞習氣就是總想把自己這個名弄得大一點、高一點，比人家都明白。這完全是錯了。你翻譯經典，不管誰說我好不好，我行我素，我就是這樣子嘛。我翻譯，我是希望往好的翻譯，但是我的智慧沒有那麼大，我只可以翻譯這樣

。那我可就盡上我的心了，我對佛法，對佛教只能盡上我這麼多的力量，我就盡我這麼多。

不必被人家說一聲好，就高興地不得了；被人說一聲不好，就生了煩惱。不要被境界轉，這就是如來；你被這個境界轉了，那就不是如來了。

所以現在講「如來」，這是誰都有的。你能不為一切所動就「如」了，你能以時時都工作，這就「來」了，這都是變化的。

爾時是哪個時候？就是我們現在講這個《華嚴經》的時候，不必說是佛說經那個時候。我們現在講《華嚴經》，就是這個時候，你說是那個時候，那個時候與這個時候有什麼分別？我們現在也講《華嚴經》，就是這個時候。所以

，不論哪一個法師再來說：「你這麼講不對的」，那你就講你那個對的嘛。

「諸菩薩」，諸菩薩是誰呢？或者就是我們現在在座這一些個人，你也是諸菩薩，我也是諸菩薩，就是我們這裏邊一定有一個菩薩，也或者一定有很多菩薩，

them “come alive” and explain their principles very clearly. As long as you feel that your explanation accords with the Sutra, that’s good enough. You don’t have to follow a certain person’s style of lecturing.

Now I am lecturing for you. In the future, when you understand the principles in the Sutras, it’s not the case that you have to explain them the same way that I am doing. You may explain those principles based on what you have awakened to

There once was a Dharma Master who said that I had explained the words “At that time” incorrectly, and I told him, “That’s the way I lecture it. All you need to be concerned with is that *you* do not lecture it in that way.” After that he had nothing more to say. This is an example of someone trying to deliberately show off that they know better.

So, all of you, in the future when you go out to lecture on the Sutras and speak the Dharma, you don’t want to listen to Dharma Masters who are quite learned who like to deliberately criticize others. You’ve lectured correctly, but they say you are wrong. In America, in the future, don’t learn this bad habit. Now, some of you have picked up this habit as you translate the Sutras. You say, “Your translation is wrong; mine is right.” That’s just seeking fame and gain. In what way is your translation good? In what way are other people’s translations bad? If you translate well, then go ahead and translate well. If other people don’t translate well, then gradually, they will improve. This is a rotten habit they have in China. They want to make their own names a little bigger, a little higher, so they can have greater recognition. This is completely wrong. When you translate the Sutras, don’t pay attention whether someone says it’s good or not. Just do the best you can according to your own wisdom and ability for the sake of Buddhism.

It shouldn’t be the case that if someone says one good thing about you, you’re overjoyed; but when someone says something bad about you, you get afflicted. You shouldn’t be influenced by these states. That’s just the Thus Come One. If you are disturbed by these states, that isn’t the Thus Come One.

We are now talking about the Thus Come One. Everyone has the potential for becoming a Thus Come One. If you are not influenced by anything, then you are “Thus”. If you are always doing your work, then you are “Come”. Everything can be turned around.

What time is “at that time” referring to? It means the present time that we are lecturing on the *Avatamsaka Sutra*. You don’t have to say that it’s the time when the Buddha was speaking this Sutra. Now we are lecturing on the *Avatamsaka Sutra*, so it’s this time. You say it’s that time. What difference is there between that time and this time? We’re lecturing on the *Avatamsaka Sutra* right now, so it’s this time.

In the future, no matter which Dharma Master tells you that you lectured incorrectly, you can just tell them that when they are lecturing they can lecture it the way they feel is correct.



這都沒有一定的。對不對？

你說：「我相信我們這兒沒有菩薩」，那我相信我們這兒很多菩薩，不過你們不認識而已。「及一切世間主」，和這所有的「世間主」，世間主就是這個國王、總統。可是我們現在法會這兒真沒有，或者將來會有。

「作是思惟」，這一切的菩薩和所有的世主，大家就都生出一種念來，作這麼想了。想什麼呢？想這個佛的境界，要不然這個如來怎麼現相呢？就因為他們都生出一種想念，想念什麼呢？「云何是諸佛地」？什麼叫諸佛地呢？這一切的大菩薩，一切的世主，都是最聰明的。他們都不明白這個佛地，都要來參一參，來想一想，來思惟一下：云何是諸佛地呢？就好像我們參禪的時候，參「念佛是誰」是一樣的。

怎麼樣子是諸佛地呢？這個「佛地」能生一切的菩薩，能生一切的阿羅漢，能生一切的眾生。一切的眾生都是由佛地生出來的，一切的阿羅漢都是從佛地生出來的，一切的大菩薩也是都從佛地生出來的。不單一切大菩薩是從佛地生出來的，就是一切諸佛也是都從佛地生出來的。這個佛地是一切聖賢所依止的地，是一切聖賢所行的地。那麼佛地是福智具足的地，福也圓滿、慧也圓滿，才能登到這個佛地。

可是雖然這樣說，這一切的大菩薩和一切的世主，都不明白這個佛地的境界。我們現在講這個佛地，只是說那麼一點點，究竟的佛地，都是妙不可言的。
。「云何」，就是這一切的菩薩和世主，打這種妄想，想要知道怎麼樣叫佛地，那麼現在講這個大概，後邊還會有詳細的解釋。

☞待續

The Bodhisattvas. Who are all these Bodhisattvas? Perhaps this is referring to all of us who are here now; you and I are those Bodhisattvas. There is certain to be one Bodhisattva among us.

Or, there might be many Bodhisattvas. It's not certain. Would you agree with that? Someone might say, "I don't think there are any Bodhisattvas here." Well, I believe that there are many Bodhisattvas here. It's just that you don't recognize them.

All the Bodhisattvas were there with **all the world rulers**, such as kings and presidents who rule in the world. There aren't any in this Dharma Assembly; perhaps in the future there will be some.

Together they **had these thoughts**. All of the Bodhisattvas and the world rulers together were thinking. What were they thinking about? They were thinking about the states of the Buddha. Otherwise, why would the Thus Come One appear? They were all thinking, **what are the grounds of the Buddhas?** What is meant by the grounds of the Buddha? All of the great Bodhisattvas and the world rulers who were extremely intelligent, didn't understand what was meant by the grounds of the Buddha. They all wanted to investigate this matter, to ponder over it.

"What are the grounds of the Buddha?" is similar to when we are investigating Chan and look into "Who is mindful of the Buddha?" What are the grounds of the Buddha like? They can give birth to all Bodhisattvas, all Arhats, and all living beings. All living beings are born from the grounds of the Buddha; Arhats all come forth from the grounds of the Buddha; and all the great Bodhisattvas also come forth from the grounds of the Buddha. Not only do the great Bodhisattvas come forth from the grounds of the Buddha, all Buddhas come forth from the grounds of the Buddha. The grounds of the Buddha are a place where all sages and worthies dwell; they are the grounds where all sages and worthies practice. The grounds of the Buddha are complete with both blessings and wisdom. Only when blessings are perfected and wisdom is perfected can one ascend to the grounds of the Buddha.

And yet, although this is the case, none of the great Bodhisattvas or world rulers understood the state of the grounds of the Buddha. Now, we are speaking just a little bit about the grounds of the Buddha. Ultimately, they are wonderful beyond words.

The Bodhisattvas and all the world rulers are now entertaining an idle thought; they want to know what the grounds of the Buddha are like. For now, I will give you a general idea; later on, I will explain this in more detail.

☞To be continued