



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

云何是諸佛境界？

現在這一切的菩薩都想知道什麼是佛的境界。若人欲知佛境界，「當淨其意如虛空」，這個佛的境界就像虛空，你看虛空是什麼樣子，佛的境界就是什麼樣子。那麼虛空是沒有，佛的境界也沒有。你認為虛空是什麼樣子，那個佛的境界就是什麼樣子。所以說你要想知道佛的境界，「當淨其意如虛空」，你把你的意念清淨了，好像虛空似的，什麼也沒有，但是它什麼都有。雖然是虛空，但是所有一切的山河大地、房廊屋舍，都在這個虛空裏含藏著。所以說，這個佛的境界也就是沒有境界，沒有境界才是真正的境界。為什麼說沒有境界呢？不是一個境界，它是所有的境界

。所有的境界，你要都說出來是說不完了，只可以說是沒有境界，像虛空似的。

虛空裏頭包含一切，沒有任何的東西跑到虛空外邊去，所以也沒有任何的境界能超出佛的境界去，佛的境界就是虛空包羅萬有，所有這一切一切都在佛的境界裏頭。所以說，「乃至境界無境界」，境界也沒有境界了，這就是佛的境界。在註解上有十種佛的境界，你們如果想要知道，就去研究。我現在給你們講，佛境界就是沒有什麼境界，「掃一切法，離一切相」

Sutra:

What are the states of the Buddhas?

Commentary:

The Bodhisattvas want to know, “**What are the states of the Buddhas?**” To know the state of the Buddha, you must “purify your mind like space.” The state of the Buddhas is just like space. If you know what space is like, then you will be able to perceive the Buddhas’ state. Space contains nothing and the states of the Buddhas also contain nothing. However you perceive space, the state of the Buddhas is that way, too. So there’s a saying, “If there are people who wish to know the Buddhas’ state, they should purify their minds like space.” Space doesn’t have anything at all, and yet, it contains everything. Although it is empty space, all the mountains, the rivers, the great earth, the buildings, and homes are all contained within it. Therefore, the state of the Buddhas is without any state at all. No state is the true state. Why do we say there is no state? It’s not one particular state; it’s all states. If you tried to speak about all states you would never finish, which is why we say it is without a state, like empty space.

Space contains everything. There isn’t a single thing outside of space. And there isn’t any state that can go beyond the state of the Buddhas. The state of the Buddhas is just like empty space in that it contains all the myriad things. It reaches the point where a state is not even a state; you have a state, yet there isn’t any state at all. That’s the state of the Buddhas. There are ten kinds of states of the Buddhas which are described in the commentary. If you want to know about them, you should investigate them. What I am discussing here is no state at all; the state of the Buddhas is no state. If you can “sweep away all dharmas and separate from all appearances,” then that will be like space, in which there isn’t anything at all.

Sutra:



，把一切法都掃除了、都沒有了，一切相也都離開了，就像虛空一樣。

云何是諸佛加持？

誰再講一講這個「諸佛加持」？「佛加持」，我告訴你，現在你不頭痛的時候，沒有餓死，就是佛加持你。你現在要吃東西了，佛就不加持你了，就頭痛了，是不是這樣？

「云何是諸佛加持」，這個「佛加持」，我們所有眾生現在在這兒，都是被佛來加持。佛加持我們，令我們菩提心相續；佛加持我們，令我們不忘失菩提心；佛加持我們，令我們時時都發菩提心；佛加持我們，一切都如意吉祥，所有一切一切都是佛加持的！佛加持我們，不過我們眾生不知道。我們在佛的法身裏邊，受佛法的熏陶，我們自己不知道。

你要是能修行證果了，就知道所有一切都是得到佛的加持。或者你開了五眼，你也知道一切一切都是佛的加持。不單我們人、一切眾生受佛的加持，就連這一切草木無情、土石都是被佛加持的。這種佛的加持力量，也是盡虛空遍法界，說不完的。那麼所有一切一切都是得到佛的加持

。說到這裡，我們舉出一個公案，來證明這是得到佛的加持。

當初佛在世的時候，到一個城市，叫瞻婆城。城裏有一個大富長者，很有錢，又很有地位；可是就沒有兒子，所以他就供養六個外道師父。為什麼他供養這六個師父呢？就因為他想要兒子，天天恭敬供養禮拜這六個師父，對著他們就要兒子

。這六個師父，也不知道哪一個師父就顯了神通，他太太就有孕了。懷了小孩子，這個大富長者也是凡事就不知足，得寸進尺。他就很高興地告訴這六個師父，說：「師父，你們讓我太太有了小孩子了。但是你算一算我太太的小孩子是男的、是個

What is the aid of the Buddhas?

Commentary:

Can anyone explain the aid of the Buddhas? Let me tell you about the Buddhas' aid. Right now you are not having a headache, and you have not starved to death; that is due to the Buddhas' aid. If you want to eat, and the Buddhas don't aid you, then you will suffer a headache. Isn't that right?

All of us living beings who are now here are being aided by the Buddhas. The Buddhas' aid can cause our Bodhi minds to continue; they can make it so we don't forget our Bodhi mind. The aid of the Buddhas can cause us to bring forth the Bodhi resolve at all times. The aid of the Buddhas can make everything auspicious and go according to our wishes. Absolutely everything is the Buddhas' aid. Although the Buddhas aid us, we living beings are not aware of it. Within the Buddhas' Dharma-body we are permeated with the Buddhas' Dharma, yet, we are unaware of this.

If you can cultivate and attain the fruition, you will know that everything is due to receiving the aid of the Buddhas. If you can open up your Five Eyes, you will know that absolutely everything is due to receiving the aid of the Buddhas. Not only do people and all living beings receive the aid of the Buddhas, all the trees, the grass, insentient beings, the soil, and the rocks receive their aid, as well. The power of the Buddhas' aid exhausts space and pervades the Dharma Realm you could never finish speaking about it. Therefore, absolutely everything receives the Buddhas' aid. There is a public record which relates to this passage of the text and proves that everyone receives the Buddhas' aid.

When the Buddha was in the world, he went to a city called Campa, where there lived a wealthy elder. Although he held a high position in society, he didn't have a son. Consequently, he made offerings to six masters who happened to be from non-Buddhist sects. He did this because he wanted a son. Everyday he respectfully made offerings and bowed to these six masters. He told them he wanted a son.

Now, it's not known which one, but among the six masters there was one who manifested spiritual powers, after which the elder's wife became pregnant. Once she became pregnant, the wealthy elder was never satisfied with anything; when "given an inch, he would take a foot." Happily he returned to these six masters and said to them, "My wife is pregnant. Can you tell me whether she will give birth to a boy or a girl?"

The six masters took a look at his physiognomy and said to the elder, "You are going to have a daughter."

When the elder heard that his wife was going to have a daughter, he became very distraught again. He said, "If I have a son, I can bequeath my family heritage to him. But if I have a daughter, I won't be able to give her anything! I have so much wealth; what am I to do?" He was



女的呢？」

這六個師父一看他這個相，說：「你會生個女孩子。」他一聽說是個女的，又憂愁起來，愁得不得了，說：「哎！生個男孩子可以繼承我的家業。生女孩子，我的財產也不能交給她，我這麼多財產，這怎麼辦呢？」就憂愁得不得了。這時候有一個善知識到他家裏來了，問他：「你做什麼這麼憂愁啊？Why are you so worried?」他說了：「哎，我年齡這麼大了，想要求一個兒子。結果太太是懷孕了，這六個師父說是個女孩，我這麼多財產將來怎麼辦呢？所以我很憂愁的。」你看，沒有兒子求兒子，有小孩子了，又因為是個女的，又憂愁了，這真是求不得苦。這時，這善知識就讚歎佛，說佛什麼都知道，你去問佛去囉；你這六師或者說的不對。

那麼他就去問佛，他太太是生男？是生女？佛說：「決定是個男孩子，不單是男的，而且還相貌端嚴。」這個大富長者真是個沒有知識的人，沒有智慧的人。回去後，他又告訴他六個師父：「我去問佛，佛說這個小孩是個男孩子，決定是男孩子，他保證是個男孩子，不會是女的。你們給我相面說我一定沒有兒子，會生個女孩子。這回，你們說的話不靈了。」

這六師一聽就生大嫉妒，說：「佛說他是男孩子，好，我叫你連男孩子帶女孩子都沒有。」於是乎就弄一個菴摩羅果，就給它弄碎了，裏頭摻上毒藥，叫這個長者拿回去給他太太吃，說：「叫你太太把這個吃了，女的也會變成男的，並且還端嚴相好，相貌也非常美麗，你快拿回去了

，給你太太吃了。」這個長者拿回去給他太太吃，一吃立刻就死了。你看，男孩、女孩都沒有了。

當長者要把他太太拿去火化時，佛知道這個事情，佛知道是這六師把他太太給毒死了。佛就來了，長者說：「佛不打妄語，是你說他是個男孩子，那麼現在她死了，連女

extremely vexed.

At that time, a Good Knowing One came to his home. After he arrived he asked the elder, "Why are you so worried?"

The elder replied, "I'm so old now, and I was hoping for a son. My wife became pregnant, but there are six masters who have informed me that the child in her womb is a girl. I have so much wealth and property, yet I don't know what will become of it in the future. That's why I'm so worried."

The elder had no children. Having sought for one, he got one. However, he was going to get a daughter instead of a son, so this caused him to be distressed again. This truly is the "suffering of not getting what you seek for."

At that time the Good Knowing One began praising the Buddha, saying, "The Buddha knows everything. Go ask the Buddha. Maybe what the six masters said wasn't right." So the elder went off to talk to the Buddha. He asked him if his wife was going to have a boy or a girl. The Buddha replied, "It's *definitely* going to be a boy! Not only will it be a boy, he will be extremely handsome."

What do you think the elder did next? He was really an old fool; he didn't have any wisdom. He went back and told the six masters, "I asked the Buddha and *he* said that my wife is going to have a son. She's *definitely* going to have a son. The Buddha guarantees that it will be a boy; it's *not* going to be a girl. All of you read my physiognomy and told me that I absolutely wouldn't have a son, that I would have a daughter. Well, you all turned out to be *wrong*."

Now, when the six masters heard this, they became extremely jealous. They thought to themselves, "Your Buddha says that you're going to have a son. Very well, we'll make it so that you won't have a daughter or a son!" Whereupon they took an *amalaka* fruit, mashed it into a pulp, and added poison to it. Then they instructed the elder to bring it back to his wife and give it to her to eat. They told him, "If your wife eats this piece of fruit, even if she has a girl, the girl will become a boy. Not only that, his features will be extremely handsome. You should quickly return home and give this to your wife to eat." The elder returned home and gave the fruit to his wife to eat. As soon as she ate it, she died. So she had neither a son nor a daughter.

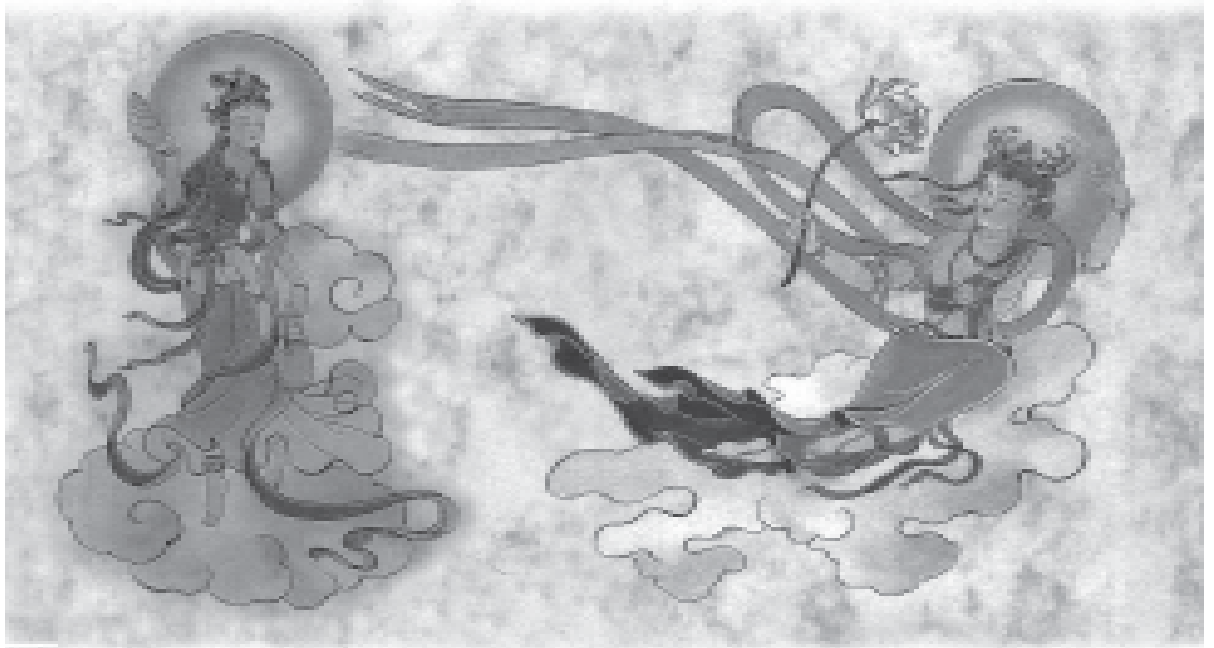
When the elder took his wife to be cremated, the Buddha was aware of this. He knew that the six masters had poisoned the elder's wife. When the Buddha went to the elder, the elder said to him, "Buddha, you say you don't lie, but you told me my wife was going to have a son. Now she is dead, and I don't even have a daughter! What am I going to do? What you said was wrong."

The Buddha told the elder, "You asked me whether your wife was going to have a son or a daughter. You didn't ask me how long your wife



孩子

都沒有了，這怎麼辦？你講話也不對啊。」佛說：「你問我是男是女，你沒有問我你太太活多大年紀，雖然現在她死了，但是我保證你還是有一個男孩子。你不信？那麼你看看。」正這兒一看，那火燒著把這



個女人肚皮就燒爆開了，爆開就有一個小孩子，坐在火裏，很好玩，在那地方很自然的。佛就告訴他：「你快去把他抱出來。」這六師就說：「不要抱」，制止叫他不要抱。這長者一看，有小孩子了，你叫我不要抱也不行，於是乎他說：「佛叫我下火湯地獄，火湯都會得到清涼的，何況這個。這個不要緊的，凡間的火根本就沒有問題。」他到那個地方，就把這個小孩子抱出來。小孩子抱出來了，那麼抱回來就把這小孩子交給佛。這是佛加持他這個小孩子，雖然他母親被毒藥毒死了，那麼用火來燒，也燒不死這個小孩子。這就是佛的加持，佛力加持！

佛接過這個小孩子，就說：「所有眾生的生命，就像水裏的泡沫一樣，是無常的。現在這個小孩子，火燒不死他，是他自己以前所造這種不怕火的果報，所以火也燒不死他。」長者就請佛給他的小孩子起個名字，佛說這個孩子火燒不死他，就叫「火」好了。火在梵語叫「樹提」。這一半是佛加持的力量，一半也是他自己所修的不怕火這種果報。

☸待續

was going to live. Although this has happened and your wife is now dead, I guarantee you that you will still have that son. If you don't believe me, just take a look."

So, they took a look and saw that the heat from the fire had caused the skin of the wife's abdomen to burst open. And sure enough, there was a child sitting on the fire looking very much at ease. The Buddha said, "Go quickly and pick up the child." The six masters, who were also there, said, "Don't do it!"

The elder took a look at his son and thought to himself, "You cannot ask me not to pick him up!" He then said, "If the Buddha asked me to jump into the Hell of Boiling Water, the boiling water would become cool. This is just an ordinary fire. Basically, there isn't any problem." And with that, he picked up the child, handed him to the Buddha, and said, "The Buddha has aided this child. Although his mother was poisoned to death, and was cremated, the fire didn't burn this child. This is due to the power of the Buddha's aid."

The Buddha then took the child from the elder and said to him, "Living beings' lifespans are as ephemeral as bubbles on the water. This child was in the fire but didn't get burned to death. As a result of his reward from previous lives, he won't be burned to death in this life."

Then the elder requested the Buddha to name his son. The Buddha said, "Since the fire didn't kill him, I will give him the name, Fire." In Sanskrit, fire is *jyotih*, so the child was called Jyotishka. On the one hand, he received the power of the Buddha's aid, and on the other hand, he himself cultivated this kind of reward whereby he couldn't be burned by the fire.

☸To be continued