



# 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



方才所謂這個「一」，人人都不明白，怎麼叫個「一」呢？說：「法師你這就講錯囉！這個一，小孩子都會，說是一二三四五六七八九十，不要說這大人，小孩子都懂得這個一，怎麼你說人不懂呢？

我說你不懂，你就一定不懂；你若懂的話，我就不會說你不懂。爲什麼呢？這個一是裏邊的一，不是外邊的一。裏邊的一是什麼呢？就是你那個「精氣神」的那個「精」，你若能令你的「精」不走，這你是得到一了；你要是不能叫你這個「精」不走，你還想它走，這不單沒有得到一，連二也沒有得到。

所以，修道修什麼？講經講什麼？說法說什麼？就是都說的這個「一」，都說的叫你去欲斷愛，去你這個欲心，斷你的愛心。這個欲愛，就是令你墮落的一個根源，所以你若能這個精不走，這是自在了！你精若不能不走，那是沒有自在了。那你所謂得到自在，那是假的。所以這一點，我們修道的人，要特別特別注意！

所謂「得一萬事畢」，你若把這個「一」得到了，什麼事情都完了，其餘的事情那都是皮毛。你只要能保住你自己這個真精不外泄、不外流了，那麼這個是得到這個「一」。

得到一，你還要守一，要守著這個一，你若不守這個，它還會跑了，所以要守一。守一

，你還要明白這個一，你要明白。你若不明白這個「一」，那你守著，也守得糊里糊塗的，沒有能開智慧。你得到一，這就是個戒；你守著這個

Commentary:

We've just spoken about the one, yet still nobody understands what the one means. People are saying, "Dharma Master, you've been lecturing all wrong. Children could speak about this: one, two, three, four, five, six, seven, eight, nine, ten. Not to mention adults, even children understand the one. Why did you say there are people who don't understand?"

I said you didn't understand because it's for certain, you don't. If you understood, I wouldn't have said you didn't understand. Why? Because this "one" is internal; it's not external. What is the internal "one"? It's your essence, energy, and spirit. If you can keep your essence from going out, you will attain the one. If you can't keep your essence from leaving you, if you still want to let it go, not only will you be unable to attain the one, you won't even be able to attain the two.

What is the Way that we are cultivating? What is the sutra that is lectured talking about? What is the Dharma that we are speaking? It all goes back to the "one." It's all telling us to cut off desire and sever love. Your thoughts of love and desire cause you to fall.

Therefore, self-mastery is simply the ability to keep your essence from escaping. If you cannot keep your essence from leaving, then you do not have self-mastery. You might consider yourself to have attained self-mastery, but it would be false. It's right here that cultivators of the Way want to pay special attention.

When the one is attained, the myriad things are done with.

If you can attain the one, everything will be finished. All other matters will be unessential. If you are able to protect your true essence and not let it flow outside, then you have attained the one.

When you attain the one, you still have to protect it. If you don't protect the one, it will still run off. So you need to guard it. Guarding the one, you still have to understand the one. If you don't



「一」，這就是定；你明白這個「一」了，那就是慧；就是戒定慧。所以，你能得和不能得，要問問自己。如果沒有得，就要趕快發慚愧心、發菩提心、發精進心。要不然的時候，那將來一定是墮地獄的，沒有旁的路可走

。因為你自己又不想得一，又要不守一，也不願意明白一，那麼這就糊糊塗塗，哦！算啦！你若得到這個「一」，那就是真正的自在了！

諸佛爲什麼有大自在？因爲他得到一了，他持戒、修定、生慧，所以他得到自在了。那麼諸佛的自在，也有另外十種。

第一，是諸佛的國土、無礙自在的國土，互相無礙。他可以把這個國土搬到那個國土的那個地方去，把那個國土又搬到這個國土的這個地方來。佛可以把這個世界隨便搬遷，這叫「國土無礙的自在用」。

還有眾生無礙。所有一切的眾生，他都能隨願教化，隨他的教化而成佛道，這是「眾生無礙的自在用」，這第二了。

第三，是法的自在大用。佛說一切法，都根據自在的道理來說的。這個自在也就是心，也就是眾生的心。所以，「佛說一切法，不離一切心。若離一切心，何用一切法」，要離開心就不須要法了。所以這個「法無礙的自在用」。

第四佛的身也是自在的。佛的身是願意到什麼地方去，就到什麼地方去；願意不到什麼地方去，也就不到什麼地方去。隨意應現、隨緣應現，教化眾生，「身無礙的自在用」。

佛爲什麼身有這個無礙自在用？因爲他願無礙，他在過去生中發這個願，這是第五的自在。

第三自在是法，第四自在是身，第五的自在就是佛的願力。佛爲什麼有這麼大的自在？就因爲他過去生中，生生世世都發無量的自在願。有這個願，也是互相無礙有這種自在的用，願也是自在。

第六是「境界無礙自在用」，佛的境界無量無邊。爲什麼？也就因爲他有自在的境界，這個境界都是自在所變化出來的。所以這個境界，也互相無礙，有這種自在用。

第七，佛的智慧，更是互相無礙，有這種自

understand the one, you will be all muddled while you are trying to protect it, and your wisdom will not be able to unfold.

To attain the one is precepts. To protect the one is *samadhi*. To understand the one is wisdom. This is just precepts, *samadhi*, and wisdom. So you have to ask yourself whether or not you can attain the one. If you can't attain it, you should quickly feel repentant, bring forth the Bodhi resolve, and muster vigorous determination. Otherwise, in the future you will certainly fall into the hells. There won't be any other road for you to take. That is because you don't want to attain the one, you can't protect the one, and you don't want to understand the one. You figure you can just be all muddled and confused, and it doesn't matter. If you can attain the one, then you have true self-mastery.

Why do all Buddhas have great self-mastery? It's because they have attained the one. They hold the precepts, cultivate *samadhi*, and give rise to wisdom, so they have attained self-mastery. There are also ten kinds of self-mastery that Buddhas possess.

The first is the functioning of unobstructed self-mastery with regard to Buddhalands. These Buddhalands do not obstruct one another. The Buddha can take this land and move it to another land, and then take that land and move it to where this land was. They can take a world and move it at their leisure.

The second is the functioning of unobstructed self-mastery with regard to beings. The Buddha can teach and transform each and every being as he pleases. According to their circumstances, they are taught and transformed and can realize the Buddha Way.

The third is the functioning of unobstructed self-mastery with regard to Dharmas. The Dharmas spoken by the Buddha are based on the principles of self-mastery. Self-mastery is just the mind; the minds of beings. Therefore, the Dharmas spoken by the Buddha are not apart from beings' minds. Apart from beings' minds, of what use is any Dharma? Apart from the mind, Dharmas aren't necessary. This is the great functioning of unobstructed self-mastery with regard to Dharmas.

The fourth is the functioning of the unobstructed self-mastery of the Buddha's body. The Buddha can go wherever he wants. If he doesn't feel like going anywhere, he doesn't have to. Responding to conditions, he manifests in order to teach and transform beings. Why does the Buddha's body have the functioning of unobstructed self-mastery? It is because of the power of the vows he made in past lives.

The fifth is the functioning of unobstructed self-mastery derived from the power of vows. Why does the Buddha have such great self-mastery? It's because in his past lives—in life after life—he



在的作用，照了一切。第八，是神通自在，佛的神通也是自在的。第九，是佛的神力也是自在的，也有自在的無礙自在用。第十，就是佛的十力，佛這十種力量，也是自在無礙的，都自在用的。這個自在若往詳細的說起來，盡未來際也說不完；那麼簡單的，就好像前邊所說的這樣子。

（弟子的聲音聽不清楚）

師父：一切的眾生之中，人是萬物之靈，人爲一切眾生裏邊最有靈感的、最聰明、最有智慧的。如果其他眾生比人聰明的話，那它就要來管著人了，我們人就不會管著畜生，人就要受它支配了，它就不會被人所支配。有人說那種畜生比人聰明，那是人願意作畜生去。也可以說是他給這個畜生戴高帽子，這完全是一個不確實的理論。

### 云何是諸佛無能攝取？

這一切的大菩薩又作這樣的問，怎麼樣是「諸佛無能攝取」呢？這「無能攝取」，也就是沒有能制伏的，也就是沒有能破壞的，所謂「無能制伏」；佛的神通力不是天魔外道、沙門、二乘、或者大菩薩的神通所能比的，也不是任何眾生所能破壞的，所以這叫諸佛的無能攝取。這「無能攝取」，也是無量無邊的，說不能盡的；簡單地來說有十種：

第一，就是所有的十方三世一切諸佛，也就是過去佛、現在佛、未來佛；他們在因地裏都發大願，這大願是堅固的、不可破壞的，任何人也不能破壞的。因爲他願力堅固，不可破壞，他所言必做，說出來什麼，一定要做的。他說：「我發的願，我一定要根據我這個願去做去。」不會發了願，兩天半沒有到，三天就忘了。不是這樣。發願，所說的話絕對不能更改的。所以說他「言無有二」，他說出來什麼，就是什麼，不會打妄語的。這是第一個不可破壞的。

第二，他爲著想要修圓滿一切的功德，所以他就盡未來劫，到任何的時候，他都修菩

brought forth limitless vows to achieve self-mastery. And these vows do not obstruct one another in their functioning.

The sixth is the functioning of unobstructed self-mastery with regard to states. The states of the Buddha are limitless and boundless, because he has self-mastery. Using his self-mastery, he can transformationally create all of these states, which do not obstruct one another. He has that kind of functioning of self-mastery.

The seventh is the functioning of the unobstructed self-mastery of wisdom. The Buddha's wisdom is even more unobstructed. Functioning with self-mastery, it can illumine everything.

The eighth is the functioning of the unobstructed self-mastery of spiritual penetrations. The Buddha also has the self-mastery of spiritual penetrations.

The ninth is the functioning of the unobstructed self-mastery of spiritual powers. The Buddha also has the function of the unobstructed self-mastery of spiritual powers.

The tenth is the functioning of the unobstructed self-mastery of the Buddha's Ten Powers. The Buddha's ten kinds of powers also function with unobstructed self-mastery.

If I were to speak in detail about these kinds of self-mastery, I could not finish speaking to the end of time. And so I have just given a very simple explanation.

Sutra:

### What kinds of indestructibility do the Buddhas have?

Commentary:

All of the great Bodhisattvas further asked, “**What kinds of indestructibility do the Buddhas have?**” Indestructible means impossible to vanquish or destroy. The power of the Buddha's spiritual penetrations cannot be compared with those of gods, demons, externalists, adherents of the Two Vehicles, or even great Bodhisattvas. They cannot be destroyed by any being. This indestructibility is also limitless and boundless. One could never finish speaking about it. In general, there are ten kinds.

The first is that all Buddhas throughout the ten directions and the three periods of time—Buddhas of the past, present, and future—at the level of planting causes, made great vows. These great vows are solid; they can't be destroyed. The Buddhas' vows aren't like those of one of my disciples, who made a vow and then after 3 days he forgot about it. That is not a solid vow; it's a phony vow.

The vows that the Buddhas make are adamant and indestructible. No one can destroy them. When they make vows, they definitely carry them out. They say, “I've made a vow; I'm certainly going to



薩行。菩薩所修行的行門，就是六度萬行。不  
生懈怠，他不會生出懈怠、懶惰的行爲。

第三，他想要調伏一切眾生。本來一切眾  
生都剛強難調難伏的，佛就發願要調伏一切  
眾生。因爲這個緣故，所以他就分身無數，到  
不可說不可說那麼多的世界去。像這樣子，他  
爲調伏一切眾生，永遠都不停止他這種行爲。

第四，他對有信心的眾生和有修行的眾  
生，他用「大悲普觀」。誰有信心，誰就得到佛  
的加被；誰有修行，誰也得到佛的加被，平等  
平等的。你有多少信心，他就加被你多少。

第五，他從一開始發菩提心，就是從初發  
心、從第一天修行那天開始，乃至於成佛  
，他也始終不退失他這個菩提心，始終都是精  
進的，不退失他的菩提心。

第六，他由少而多，由小而大，積聚成無  
量無邊那麼多的善功德。他將這些功德都迴  
向給一切自性；自性也就是佛，迴向給佛。佛  
迴向給佛，因爲佛佛道同，對於世間所有一切  
一切的法，他都不染著。

第七，他在所有佛的道場，修行學習三業  
清淨法，身口意三業清淨。他所修行的，就是  
佛所修行的行門，他不修行二乘人所修行的行  
門，他又把所修行的一切行門，也都同時迴向  
給這一切的智地，一切的自性，迴向給佛。所  
以，他就成就了這無上正等正覺這個菩提道。

第八，佛常常的放大光明。他這個光明是  
平等平等地普照一切處，又照著一切的佛  
、諸佛所說的法。使令這一切的菩薩，心裏都  
得到清淨，也圓滿一切的智慧。

(下接第11頁)

act on that vow.” They wouldn’t make a vow and then forget about  
it after a couple of days. They don’t deviate from their words. They  
don’t tell lies. That is the first kind of indestructibility.

The second is that, wishing to cultivate and perfect all merit and  
virtue, passing through eons to the end of time, they always cultivate  
the Bodhisattva conduct. They cultivate the six perfections and the  
myriad practices and never become weary or lazy.

The third is that they want to subdue all beings. Basically, beings  
are stubborn and difficult to regulate and subdue. Nonetheless, the  
Buddhas make vows to regulate and subdue all beings. And so they  
send innumerable division-bodies to an ineffable, ineffable number  
of worlds in order to regulate and subdue all the beings there. Their  
practice never ends. This is the third kind of indestructible conduct.

The fourth is that they universally contemplate with great  
compassion those beings who have faith and who cultivate. Whoever  
has faith will receive the aid of the Buddhas. Whoever  
cultivates will also receive the aid of the Buddhas; it’s very egalitarian.  
However much faith you have, they will aid you that much.

The fifth is that from the time they first make the Bodhi resolve,  
from the very first day they begin cultivating, up through the time  
when they become Buddhas, they never retreat from their resolve.  
They are vigorous from start to finish. They never retreat from their  
Bodhi resolve. Such are the Buddhas’ conduct and vows with regard  
to the fifth kind of indestructibility.

The sixth is that they have accumulated a infinite amount of  
wholesome merit and virtue. Starting with a very small amount, they  
accumulate a limitless and boundless amount of merit and virtue. They  
transfer their merit and virtue to the nature of All-Wisdom; that is, they  
make transference to the Buddha. The Buddhas make transference to  
one another, because the Way of all Buddhas is the same. They have  
no defiled attachments to worldly dharmas.

The seventh kind of indestructible conduct is that within all of the  
Buddhas’ *bodhimandas*, they cultivate the purity of the three karmic ve-  
hicles: the body, the mouth, and the mind. They cultivate the methods  
of practice cultivated by all Buddhas. They don’t cultivate the practices  
of the Two Vehicles. They simultaneously transfer all of the merit  
and virtue from their cultivation of all practices to the nature of All-  
Wisdom, or Buddhahood. And therefore they realize Unsurpassed,  
Proper and Equal, Right Enlightenment, or *bodhi*. This is the seventh  
kind of indestructible conduct and vows.

The eighth is that Buddhas always emit brilliant light. Their light  
equally illuminate all places, and also illuminate the Dharma spoken  
by all Buddhas, purifying the minds of all Bodhisattvas and enabling  
them to perfect All-Wisdom. (Continued on page 11)