

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
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云何是諸佛眼？云何是諸佛耳？云何是諸佛鼻？云何是諸佛舌？云何是諸佛身？云何是諸佛意？

這是說的佛的眼耳鼻舌身意。佛的眼耳鼻舌身意和我們一般人的眼耳鼻舌身意不同的。

「云何是諸佛眼」？佛本來有五眼，但是現在《華嚴經》上就講十眼，佛有十眼。五眼就是前邊普通所說的天眼、肉眼、法眼、慧眼、佛眼。佛的五眼中，所說的肉眼，並不是我們人生的這一雙肉眼。這個肉眼，它能看見一切有形質的東西，有形象的它都能看見，所以叫肉眼，一般的眾生，他都能看見。

天眼通非礙，肉眼礙非通，
法眼唯觀俗，慧眼了真空，
佛眼如千日，照異體還同。

「天眼通非礙」，天眼是無障礙的。佛有天眼，能上觀一切諸天，上觀有頂，下觀阿鼻，一切沒有形質的東西也都看得見。

「肉眼礙非通」，佛五眼中的這個肉眼，並不是我們人生的這一雙肉眼。佛的肉眼能看見一切有障礙、有形質、有形象的東西，一般的眾生他都能看見，

Sutra:

What are the Buddhas' eyes like? What are the Buddhas' ears like? What are the Buddhas' noses like? What are the Buddhas' tongues like? What are the Buddhas' bodies like? What are the Buddhas' minds like?

Commentary:

This is speaking about the eyes, ears, nose, tongue, body, and mind of a Buddha. The eyes, ears, nose, tongue, body, and mind of a Buddha are not like that of ordinary people.

What are the Buddhas' eyes like? Usually we speak of a Buddha as having the Five Eyes. But now the *Flower Adornment Sutra* is speaking about the ten eyes; a Buddha has ten eyes. The Five Eyes are: the heavenly eye, the flesh eye, the Dharma eye, the wisdom eye, and the Buddha eye. The flesh eye of a Buddha's Five Eyes does not refer to the flesh eyes that we have been born with. His flesh eye can see things with shape and form, the things that ordinary people can see. It's said,

The heavenly eye penetrates what is without obstruction;
The flesh eye sees obstacles and does not penetrate;
The Dharma eye can contemplate only the relative truth;
The wisdom eye sees and understands true emptiness;
While the Buddha eye blazes forth like a thousand suns.
Although the Five Eyes' perceptions differ,
they are the same in essence.

The heavenly eye penetrates what is without obstruction. The heavenly eye is unobstructed. It can see all of the heavens. Above, it can see up to the peak of existence. Below, it can see the *avici* (uninterrupted) hells. It can see everything that is going on. Therefore, the heavenly eye penetrates what is without obstruction.

The flesh eye sees obstacles and does not penetrate. The flesh eye sees



所以叫肉眼。天眼，它只能看見無障礙的、無形的；有形的它看得不清楚。這個肉眼，因為有形的，它看得清楚；無形的，它看得不清楚，這個肉眼，只能看見有質礙的。

「法眼惟觀俗」，法眼能觀察世出世間的一切法。世間的俗諦，它能認識；出世的真諦，它也能認識。

「慧眼了真空」，慧眼就是智慧眼，他能明白真空的道理。

「佛眼如千日」，佛的眼睛好像一千個太陽那麼光明；「照異體還同」，它的照了雖有分別，但是本體是一個的。

所以這是前邊的這五眼，再加上能知一切事理無障礙的「智眼」、能見一切光的「光明眼」、能了脫生死的「出生死眼」、沒有障礙的「無礙眼」、「一切智眼」，合起來共是十眼。

「云何是諸佛耳」：什麼是諸佛耳呢？佛的耳能聽見一切的聲音，即使是百千萬種的聲音，他都能分別得清清楚楚。「云何是諸佛鼻」：什麼是諸佛鼻呢？佛的鼻也能分別一切諸法。「云何是諸佛舌」：什麼是諸佛舌呢？佛的舌也能嘗一切的味，我們人所不知道的，他都知道。「云何是諸佛身」：什麼是諸佛身呢？佛身是遍一切處的。「云何是諸佛意」：什麼是諸佛意呢？佛的意能通達一切眾生的心意。

云何是諸佛身光？云何是諸佛光明？云何是諸佛聲？云何是諸佛智？唯願世尊。哀愍我等。開示演說。

「云何是諸佛身光」：什麼是諸佛身的光明呢？佛身的光明又有多少呢？

「云何是諸佛光明」：什麼是諸佛的光明呢？佛身的光明和佛的光明有什麼不同？佛的光明是遍照的，而佛身上的光明是只近於身而現的光明。「云何是諸

material things. However, it does not refer to our ordinary physical eyes. The heavenly eye can only see what is immaterial, what does not have shape. It cannot see material things very clearly. The flesh eye very clearly perceives those things with material form. It can not see very clearly those things without material form. Because of this, it says, “the heavenly eye penetrates what is without obstruction,” and “the flesh eye sees obstacles and does not penetrate.” The flesh eye can only see obstacles.

The Dharma eye can contemplate only the relative truth. The Dharma eye contemplates worldly and world-transcending dharmas. It can recognize worldly, conventional truths as well as world-transcending truth. The wisdom eye sees and understands true emptiness. The wisdom eye is the eye of wisdom. It understands the principle of true emptiness. The Buddha eye blazes forth like a thousand suns. The Buddha eye is as bright and illuminating as a thousand suns.

Although the Five Eyes’ perceptions differ, they are the same in essence. Although these Five Eyes differ in what they see, they basically are of a common substance.

In addition, there is also the knowledge eye, which has unobstructed knowledge of all phenomena and noumena. There is the light eye, which can see all kinds of light. There is also the eye which can transcend birth and death. There is the unobstructed eye, which has no obstructions. And there is the eye of All-Wisdom. Together with the previous five eyes, they make up the ten eyes.

What are the Buddhas’ ears like? A Buddha’s ears can hear all kinds of sounds. They can clearly distinguish among billions of sounds. **What are the Buddhas’ noses like?** A Buddha’s nose can distinguish the characteristics of every phenomenon. It can smell all of them. **What are the Buddhas’ tongues like?** A Buddha’s tongue can taste all kinds of flavors including those that people don’t even know about. **What are the Buddhas’ bodies like?** What is meant by a Buddha’s body? The body of a Buddha pervades all places. **What are the Buddhas’ minds like?** A Buddha’s mind can fathom the minds of all beings. That’s what the eyes, ears, nose, tongue, body, and mind of a Buddha are like.

Sutra:

What are the auras around the Buddhas’ bodies like? What is the light of the Buddhas like? What are the Buddhas’ sounds like? What is the wisdom of the Buddhas like? We only hope the World Honored One will take pity on us and reveal and explain these for us.

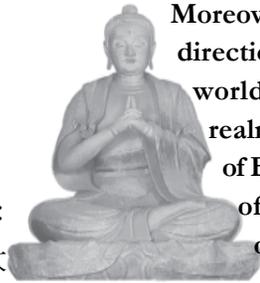
Commentary:

All of the great Bodhisattvas are further wondering, “**What are the auras around the Buddhas’ bodies like?**” How many kinds of auras and lights does the Buddha’s body have? **What is the light of the Buddhas like?** What is the difference between the lights of a Buddha’s body and a Buddha’s light? A Buddha’s light pervasively shines, while the light of his body refers

佛聲」：什麼是諸佛的聲音呢？諸佛的聲音也是無量無邊的，後邊的經文會再詳細地解說。「云何是諸佛智」：什麼是諸佛的智慧呢？佛的智慧和菩薩的智慧有什麼不同呢？一切的大菩薩和世間主都在心裏作這樣的思惟。「唯願世尊，哀愍我等，開示演說」：我們唯一的願望，是希望世尊大發慈悲，哀憐、愍念我們這一切的眾生，為我們演說這一切的道理。

又十方世界海一切諸佛，皆為諸菩薩說世界海、眾生海、法界安立海、佛海、佛波羅蜜海、佛解脫海、佛變化海、佛演說海、佛名號海、佛壽量海。

「又十方世界海一切諸佛」：世界因為太多了，所以就猶如大海一樣。在這個十方世界海裏邊，每一個世界都有一個說法主、一位佛，在那兒教化眾生。「皆為諸菩薩說世界海」：這一切的諸佛都為所有的大菩薩說種種法，說猶如大海一樣的世界海。「眾生海」：又說眾生也是無量無邊的眾生海。「法界安立海」：世界和眾生都在法界裏邊，所以佛又說法界是怎麼樣建立起來的法界安立海。「佛海」：法界裏邊有很多的佛，也猶如海那麼大、那麼多。「佛波羅蜜海」：佛又為菩薩說所有到彼岸的方法的海。「佛解脫海」：又為菩薩說佛怎麼樣得到解脫的這種法門。「佛變化海」：又說佛猶如大海一樣的神通變化。「佛演說海」：佛演說三藏十二部一切的經典，也猶如大海一樣。「佛名號海」：每一位佛都有他自己的名號。聚集起來，佛的名號也就像海那麼多。「佛壽量海」：佛的壽命也像海一樣的無窮無盡，好像《法華經》中的〈壽量品〉所說的壽量海。一切諸佛都為所有的菩薩說這十種猶如大海一樣的法。



to the light in close proximity to his body.

What are the Buddhas' sounds like? A Buddha's sounds are also limitless and boundless. The sutra will speak of this again later on. **What is the wisdom of the Buddhas like?** What is the difference between a Buddha's wisdom and that of a Bodhisattva? All of the great Bodhisattvas are now reflecting on this.

We only hope the World Honored One will take pity on us. Now our only hope and wish is that the World Honored One will bring forth great kindness and compassion, take pity on all of us beings, **and reveal and explain these matters for us.** Clearly explain this for us, so that we may listen and understand it.

Sutra:

Moreover, all the Buddhas in oceans of worlds throughout the ten directions, for the sake of the Bodhisattvas, spoke of oceans of worlds, oceans of beings, oceans of arrangements of dharma realms, oceans of Buddhas, oceans of Buddhas' paramitas, oceans of Buddhas' liberations, oceans of Buddhas' transformations, oceans of Buddhas' roclamations, oceans of Buddhas' titles, oceans of Buddhas' life spans.

Commentary:

Moreover, furthermore, there were **all the Buddhas in oceans of worlds throughout the ten directions.** The worlds are so numerous the effect is like a great ocean. In the oceans of worlds throughout the ten directions, every world has a host who speaks the Dharma; a Buddha is there teaching and transforming beings. And all of the Buddhas, **for the sake of the Bodhisattvas, spoke of oceans of worlds.** In all of the oceans of worlds, all the Buddhas are speaking Dharma for all the great Bodhisattvas. They are speaking about the oceans of worlds and **oceans of beings.** How many beings are there? They too are limitless and boundless. Worlds are limitless and boundless, and beings are also limitless and boundless. These worlds and the beings in them are all within the Dharma Realm. How are these **oceans of arrangements of dharma realms** arranged? Within these dharma realms are many, many Buddhas—**oceans of Buddhas.**

They are speaking about the **oceans of Buddhas' paramitas.** The *paramitas* that the Buddhas are speaking about are also like great oceans in number. There are oceans of methods that can take one to the other shore. They are speaking of the **oceans of Buddhas' liberations,** the ways in which the Buddhas attained liberation. They are speaking of the **oceans of Buddhas' transformations.** The Buddhas have great spiritual powers and transformations, which are like great oceans. They are speaking of the **oceans of Buddhas' proclamations.** The Buddhas speak the Dharma, giving us all the sutras within the Twelve Divisions of the Canon in the Tripitaka, which are also like a great ocean.



及一切菩薩誓願海、一切菩薩發趣海、一切菩薩助道海、一切菩薩乘海、一切菩薩行海、一切菩薩出離海、一切菩薩神通海、一切菩薩波羅蜜海、一切菩薩地海、一切菩薩智海。願佛世尊，亦為我等如是而說。

「及一切菩薩誓願海」：諸佛也演說一切菩薩的誓願海。什麼是一切菩薩的誓願海呢？後邊會詳細地說，現在就只講一個大概。所有菩薩的誓願都以四宏誓願為根本。四宏誓願就是：「眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成。」

「眾生無邊誓願度」：眾生就包括人、非人等，這一切的眾生有數不過來那麼多。我們先不要向外說，每一個人的自身上就有無量無邊的眾生。人是一個大的蟲子，在這個身子裏邊，又有無量無邊那麼多的小蟲子。這些小蟲子就藉著這個大蟲子來生存。這個大蟲子就以自己的血肉來布施、養活這一切的小蟲子。可是這個布施不是我們身體自己願意的，而是不得不布施。因為這些小蟲子就像土匪似的硬來搶，我們和它們也脫離不了。如果完全脫離了，這個大蟲子的生命也沒有了，所以這中間還有互相幫助的關係。

☞待續

They are speaking of the **oceans of Buddhas' titles**. Every Buddha has his own name. Collectively, there are so many that they are like a great ocean. They are speaking of the **oceans of Buddhas' life spans**. For example, there is a chapter in the *Dharma Flower Sutra* that speaks about the life spans of the Buddhas, giving various explanations and analogies, which are like a great ocean.

Sutra:

[The Buddhas spoke of...] oceans of all Bodhisattvas' vows, oceans of all Bodhisattvas' tendencies, oceans of all Bodhisattvas' aids to the Way, oceans of all Bodhisattvas' vehicles, oceans of all Bodhisattvas' practices, oceans of all Bodhisattvas' transcendence, oceans of all Bodhisattvas' spiritual powers, oceans of all Bodhisattvas' paramitas, oceans of all Bodhisattvas' grounds, and oceans of all Bodhisattvas' wisdom. We hope the Buddha, the World Honored One, will explain these for us."

Commentary:

Previously, the sutra spoke about the oceans of established dharma realms, oceans of beings, oceans of Buddhas, oceans of Buddhas' liberations, oceans of worlds—all kinds of oceans.

Moreover, they spoke of **oceans of all Bodhisattvas' vows**. What are the oceans of all Bodhisattvas' vows? This will be discussed in greater detail later on. Right now, it will be explained in a general way. All Bodhisattvas take the Four Vast Vows as fundamental. The Four Vast Vows are:

1. *I vow to save the limitless beings*. Beings include both humans and nonhumans. They are boundless; their numbers cannot be reckoned. This isn't just referring to those beings on the outside. There are infinitely many beings inside each person's body. People are just like big bugs. Within their bodies dwell countless smaller bugs. These small bugs depend on the bigger bugs for their survival. The big bugs, in turn, nourish the smaller bugs' existence. They give of their flesh and blood in order to nourish all these beings. However, this kind of giving isn't done voluntarily. One has no choice but to give. These small bugs are like bandits who come to plunder you; you can't escape them. If you were to escape, the "big bug" would no longer exist. So, their relationship is such that they help one another out.

☞To be continued

