

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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每一個人身上的眾生就已經多得數不過來，若是推而廣之，擴而充之，擴大地來說，就不知道有多少了！每一個大眾生都養著一些小的眾生，每一個小的眾生，就依靠大眾生來活著。

你看獅子、老虎那麼厲害，牠們的身上也一樣有蟲子來吃牠們的肉、喝牠們的血。像這樣，每一個眾生的身上都有無量的眾生，每一個無量眾生的身上又有無量的眾生。所以眾生是無邊的，有數不過來那麼多，所以叫眾生海。那怎麼辦呢？就要度眾生。怎麼度眾生呢？「欲令入佛智，先以欲勾牽」，你若想令眾生開佛的智慧，就先要給他一點好處。他得到好處，就會來研究佛法，這是度眾生的方便法門。用種種方便權巧的法門來度一切眾生，這叫眾生無邊誓願度。

「煩惱無盡誓願斷」：我們修行要經得起考驗，一切境界都是考驗。我們平時覺得自己把什麼都看破、放下，沒有什麼執著了，結果境界一來就動搖了，就不行了！境界來的時候，你也能像沒有境界時一樣，那就是有功夫，才是真的看破了、放下了。譬如你在用功的時候，來了一個境界，或者看見一個人，或者是一個鬼、或者是個魔王，拿著一把刀要來斬你的頭。這個時候，若是有定力的人，你斬

Within a single person's body there are already innumerable beings. And so if we look at the big picture, we don't know how many beings there are. Thus, beings are boundless. There are too many to speak of, which is why the text referred to oceans of beings. All of the bigger beings nourish the smaller ones. All of the smaller beings rely on the bigger ones for their existence.

Take a look at the lion; it's so ferocious, yet on its body there are parasites that eat its flesh and drink its blood. The tiger is very fierce. However, there are also parasites living off its body, eating its flesh and drinking its blood. Think it over. Every being has limitless beings within it; and every one of those limitless beings further contains limitless beings. Therefore, "beings are boundless." So, what should we do? We should save beings. How do we do that?

If you wish to lead beings to realize the Buddha's wisdom,
First entice them with something they like.

If you want beings to uncover the Buddha's wisdom within themselves, you first have to give them some benefit. Once they obtain a little benefit, they will want to study the Buddhadharma. This is an expedient and provisional way to save beings.

2. *I vow to cut off the inexhaustible afflictions.* When cultivating the Buddhadharma you have to pass through tests; you have to be able to bear tests. Every situation that you encounter is a test. Usually, you may think you have seen through everything and let it all go. You may feel you have no more attachments. But when situations arise, your attachments show up and you can't handle them. When a situation arises, if you can act as if nothing special is going on, then you have some skill. You've really seen through things and let them go.

For example, suppose that when you are working hard in your cultivation, you experience an unusual state of mind. Maybe you see someone, a ghost or a demon king who comes holding a knife, ready to cut off your



就斬，我不管！不要說這個境界是虛妄的，就算是真實的，有人要把你的頭斬去，也沒有什麼問題。死或活有什麼問題呢？生死是一樣的！「我坐這兒，若有人把我的頭斬去，那是很妙的！」能這樣想，嗨！就不怕了。

以前有這麼一個人要出家修行，就去請問一位善知識，他可不可以出家。這個善知識說：「可以，但是有個條件。」他就問：「什麼條件呢？」「要有誠心。我叫你做什麼，你就能做什麼，有這種誠心，你聽我的話，我就收你做徒弟。要不然我就不度你出家修行。」他就說：「我一定照師父的話去做。」這個善知識就問他：「你家裏都有些什麼人？」他說：「我家裏有很多人，有父親、母親、太太、兒子、女兒，還有哥哥、弟弟。我出家以後，父親、母親有哥哥、弟弟養活，太太也有兒子、女兒可以依靠，所以我可以出家修道了。」

善知識說：「那好。我給你一把寶劍，你現在就回去，用這把寶劍把你的家人都殺了。你做得嗎？」他說：「如果師父真的叫我這麼做，我就做。」善知識說：「你真會做？那是好的。你把家裏的人殺了之後，就將這把寶劍掛在門的後邊，然後你再回到這裏來，我度你出家。」

你看！這可不是講笑話的，這是要真的去做的。他心想：「若不殺爸爸、媽媽，善知識就不收我，我就不能修道了。好罷！」不得已只好咬著牙，狠起心來，真的回去把家裏的人都殺了。善知識也就收他當徒弟，帶他修行了。他家裏的人是不是都真的被他殺了呢？不是的！這是善知識的善巧變化，讓他以為自己真的把家裏的人都殺了。其實一個也沒有殺到。而且他走後，家裏還無緣無故多出來很多的金銀珠寶。掛在門後邊的那把寶劍，就變成他的樣子，吊死在門後邊。

第二天，他家裏的人醒來一看這種

head. At that time, if you have the power of concentration, you think: "If you want to cut off my head, go ahead. I don't care. Not to speak of false and illusory states like this, even if the state were real and someone were really going to cut off my head, it'd be no big deal. Living and dying are no big problem. Life and death are the same to me. If I sit here and someone cuts off my head, it'll be really wonderful!" If you can reflect in this way, you won't be afraid.

Once upon a time there was someone who wished to renounce the life of a householder to become a monk. He went to ask a good spiritual teacher, "May I leave home?"

The good spiritual teacher replied, "Yes, but there is one requirement."

He asked, "What's the requirement?"

The good spiritual teacher said, "If you have a sincere mind, then you should do what I tell you to do. You should listen to what I say, and then I will accept you as my disciple. If you can't do this, then I won't allow you to leave home."

The person asked, "What do you want me to do?"

The good spiritual teacher asked him, "Who are the people in your family?"

The person replied, "My father, my mother, my wife, my son, my daughter, and my brothers. There are a lot of people in my home, so it's no problem if I leave the home-life. My brothers can take care of my parents. My wife has a son and a daughter, who will grow up and not want me watching after them. And so I want to go forth from the home-life and cultivate the Way."

The good spiritual teacher said, "Okay. I'll give you a sword. You should take this sword, return home, and kill all the members in your family with it. Can you do this?"

The man replied, "If my teacher tells me to do this, I'll do it."

The good spiritual teacher said, "If you can really do it, that's good. After you kill your family, take the sword and hang it behind the door. Then you can come back and become a monk."

This is no joke. The man really had to do it. He thought, "If I don't kill my mother and father, then I won't be able to cultivate the Way; the good spiritual teacher won't accept me." And so he gritted his teeth, steeled his heart, and returned home and killed his entire family. Then he hung the sword behind the door and returned to his teacher, who accepted him as a disciple.

Did he in reality murder his family? No. His teacher was using magical powers. The person thought he had killed his family members, but actually, not a single person died. After he left, bags of gold and jewels appeared in his house for no apparent reason and the sword hanging behind the door took on his appearance.

On the following day when the people in the household woke up, they discovered the bags of gold, silver, and jewels, and they also found their

情形，就以爲他一定是在外面做土匪，打劫人家的金銀珠寶，害怕將來被官府抓去坐牢，所以就把錢送回來，然後自己就上吊死了。這太可憐了！就買個棺材把他埋了，他家也因此就發財了。但是他自己還以爲家裏的人都死了，所以就下決心修行，一定要成道業，不然就太對不起家裏這些人了！他就這樣晝夜六時拼命用功修行，什麼煩惱也沒有了，也沒有罣礙了。無罣礙故，無有恐怖，也就無所懼了。這樣子過了十二、十三年的功夫，成道業了。這時候他得了五眼六通，一看自己的父母、子女、太太、兄弟都還活得好好的，生活非常快樂。這時候他才知道，原來是善知識的方便法門。就去叩頭頂禮善知識，說：「如果不是師父這樣來教化我、度我，我怎麼會有今天，怎麼能開悟證果呢！」

所以修道要沒有煩惱，才能成就道業。若有煩惱，道業就不會成就的。好像你修行，爲什麼有欲心呢？就因爲你有煩惱。爲什麼你犯戒呢？也因爲你有煩惱。這個煩惱是最害人的東西。怎麼就有了煩惱呢？有煩惱的人就因爲德行不夠。德行沒有栽培夠，所以就有煩惱，這是根本的問題。根本不解決，只是在枝末上用功，那是沒有用的！

「法門無量誓願學」：佛的法門有無量無邊那麼多，你都要發誓願來學。「佛道無上誓願成」：沒有比佛道再高上的，所以要發誓願一定要成佛道。一個菩薩發四宏誓願，十個菩薩就有四十個，一百個菩薩就有四百。推而廣之，可以多到沒有數量那麼多，就變成海了。

「一切菩薩發趣海」：一切菩薩都發心趣入菩提道，也像海似的那麼多。

「一切菩薩助道海」：一切菩薩又修行許許多多，幫助成就道業的這種助道海。「一切菩薩乘海」：一切菩薩都修行許許多

son. It appeared that he had hung himself behind the door. The family concluded, "He must have become a thief and stolen these treasures and then hung himself to escape being caught and thrown in jail. What a pity!" They placed his body (which was really the transformed sword) in a coffin and buried him. After the parents put their son's body to rest, they enjoyed perpetual wealth.

Meanwhile, the person returned to his teacher and cultivated the Way for twelve years. Thinking that everyone in his family was dead, he cultivated with great determination. He thought, "If I don't attain the Way, how can I ever justify murdering the members of my family?" And so he cultivated zealously day and night. He had no afflictions whatsoever. He had cut them all off without even trying. Being without worries or hang-ups, he was not afraid of anything. As it says [in the *Heart Sutra*], "Because he has no impediments, he is not afraid."

After thirteen years, he realized the Way and attained the Five Eyes and Six Spiritual Powers. At that time he saw that his parents, wife, son, daughter, and brothers were alive and well, and their lives were quite happy. Then he went before his good spiritual teacher and bowed to him, saying, "If my teacher hadn't taught me in this way, I could never have become enlightened or attained the Way." He realized that his teacher had been using expedient means to teach him.

People can realize the Way only if they are free of afflictions. If they get afflicted, they won't realize the Way. For example, when you cultivate, why do you have thoughts of desire? It's because you have afflictions. Why do you break the precepts? It's also because you have afflictions. Afflictions harm people more than anything else. People get afflicted because they haven't practiced enough virtuous deeds. That is the root of the problem. If you don't get to the root, it won't do any good to work on the branch-tips.

3. *I vow to study the infinite dharma doors.* The Buddha's dharma doors [methods of practice] are limitless and boundless. You should vow to study them. There are many dharma doors for becoming a Buddha, and we should learn them all.

4. *I vow to realize the unsurpassed Buddha Way.* Nothing surpasses the Buddha Way. It is the highest. Therefore, you must make a vow to realize it.

These are the four great vows that you should make. One Bodhisattva makes these four vast vows; ten Bodhisattvas, in turn, make forty vast vows; one hundred Bodhisattvas make four hundred vows. When the number of vows becomes uncountable, they become like an ocean.

[The Buddhas spoke of] oceans of all Bodhisattvas' tendencies. Their tendencies toward entering the *bodhi* path are like an ocean. They spoke of an **ocean of all Bodhisattvas' aids to the Way.** These make you an ocean of aids for cultivating the Way. **They described an ocean of all Bodhisattvas' vehicles.** Bodhisattvas benefit themselves and benefit others; they enlighten themselves and enlighten others. Buddhas told of an **ocean of all Bodhisattvas' practices.** The practices they cultivate are



多自利利他、自覺覺他的菩薩道海。「一切菩薩行海」：一切菩薩所修行的行門，也多得猶如大海。「一切菩薩出離海」：一切菩薩離苦得樂的這種法門海。「一切菩薩神通海」：一切菩薩的神通海。「一切菩薩波羅蜜海」：一切菩薩修行到彼岸的這種法門海。「一切菩薩地海」：一切菩薩地也猶如大海一樣。「一切菩薩智海」：一切菩薩的智慧海。「願佛世尊，亦為我等，如是而說」：我們也都希望佛世尊，為我們一切眾生來宣說這些道理。

爾時，諸菩薩威神力故，於一切供養具雲中，自然出音，而說頌言。

「爾時，諸菩薩威神力故」：在這個時候，這些大菩薩都有他的神通的力量，他們的神通力量都是不可思議的。「於一切供養具雲中，自然出音，而說頌言」：就在前邊所講的這一切供養具雲的當中，自自然然，不加造作地就發出音聲，說出一些偈頌，把前邊的意思再詳細地說它一下。供養具怎麼會發出音聲呢？這並不出奇。我們想一想，現代人發明的電視，不但可以出音聲，還可以現出人像來。還有收音機、無線電對講機、錄音機等等，也都會出音聲。人都有這種不可思議的能力，何況是菩薩呢！菩薩當然有比這個更妙、更不可思議的力量。所以供養具中發出這一切的法音是不稀奇的。

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like the great sea.

[The Buddhas spoke of] an ocean of all Bodhisattvas' transcendence. This refers to the ocean of ways to leave suffering and attain happiness. **They told of an ocean of all Bodhisattvas' spiritual powers and an ocean of all Bodhisattvas' paramitas.** These are dharma doors they cultivate for arriving at the Other Shore. **There was also an ocean of all Bodhisattvas' grounds and an ocean of all Bodhisattvas' wisdom.**

We hope the Buddha, the World Honored One, for the sake of all beings, will explain these for us.

Sutra:

At that time, by virtue of the Bodhisattvas' awesome spiritual powers, sounds spontaneously poured forth from within the clouds of offerings and spoke the following verses.

Commentary:

At that time, by virtue of the Bodhisattvas' awesome spiritual powers, sounds spontaneously poured forth from within the clouds of offerings and spoke the following verses. All of these great Bodhisattvas had inconceivable spiritual powers. Sounds spontaneously came forth from the clouds of offerings. These offerings were mentioned previously. These sounds very naturally came about on their own and spoke verses. This is by no means a strange incident. How is it that these sounds could come forth from the offerings? Now think about it. People have such great spiritual powers: sounds can be heard and images of people can be seen on the television; sounds come forth and voices can be heard over the radio. There is also the walkie talkie and the tape recorder. When a tape is placed inside of it, sounds come forth and people's voices can be heard. People have such amazing abilities and Bodhisattvas, by comparison, have even more inconceivable and wonderful powers. Therefore, it is not unusual that Dharma sounds came forth from the offerings. They spoke verses in order to elaborate on the meanings expounded previously.

There is a verse which goes like this:

Joined palms are like a flower bud,
The body is itself an offering.
Kindness and sincerity are incense.
Praises to the Buddhas are like the spreading of fragrant plumes.
When all Buddhas inhale this fragrance,
They respond to the sounds to save living beings.
The multitudes are diligent and vigorous;
They will never have doubts or go astray.

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