

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

復現十種一切寶燄圓滿光雲，復現十種一切妙華圓滿光雲，復現十種一切化佛圓滿光雲，復現十種十方佛土圓滿光雲，復現十種佛境界雷聲寶樹圓滿光雲，復現十種一切琉璃寶摩尼王圓滿光雲，復現十種一念中現無邊眾生相圓滿光雲，復現十種演一切如來大願音圓滿光雲，復現十種演化一切眾生音摩尼王圓滿光雲。如是等世界海微塵數圓滿光雲，悉遍虛空而不散滅。

「復現十種一切寶燄圓滿光雲」：又現出十種有一切珍寶光燄的圓滿光雲。「復現十種一切妙華圓滿光雲」：又現出十種有一切莊嚴妙華的圓滿光雲。「復現十種一切化佛圓滿光雲」：又現出十種光裏頭有化佛，化佛又放光的一切圓滿光雲。「復現十種十方佛土圓滿光雲」：又現出十種能把十方佛國土都現出來的圓滿光雲。「復現十種佛境界雷聲寶樹圓滿光雲」：又現出十種一切諸佛的境界，有大雷聲音也有寶樹的圓滿光雲。「復現十種一切琉璃寶摩尼王圓滿光雲」：又現出十種有一切琉璃寶摩尼王的圓滿光雲。「復現十種一念中現無邊眾生相圓滿光雲」又現出十種在一念之中，就能現出所有眾生相的圓滿光雲。「復現十種演一切如來大願音圓滿

Sutra:

They further displayed ten clouds of perfect light from all glowing jewels. They further displayed ten clouds of perfect light from all gorgeous flowers. They further displayed ten clouds of perfect light from all transformation Buddhas. They further displayed ten clouds of perfect light from the Buddhahands in the ten directions. They further displayed ten clouds of perfect light from jeweled trees, with roaring thunder from the realm of Buddhas.

Commentary:

They further displayed not just one, but ten clouds of perfect light from all glowing jewels. They further displayed ten clouds of perfect light from all gorgeous flowers, the most beautiful and exquisite flowers there were. They further displayed ten clouds of perfect light from all transformation Buddhas. The transformation Buddhas appeared within the light and also emitted light themselves. They further displayed ten clouds of perfect light from the Buddhahands in the ten directions. They further displayed ten clouds of perfect light from jeweled trees, with roaring thunder from the realm of Buddhas.

Sutra:

They further displayed ten clouds of perfect light from vaidurya gems and supreme mani. They further displayed ten clouds of perfect light manifesting boundless beings in a single thought. They further displayed ten clouds of perfect light that proclaim the great vows of all Thus Come Ones. They further displayed ten clouds of perfect light that utter sounds to teach all beings.

Clouds of perfect light such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the northwest,

光雲」：又現出十種能演說過去、現在、未來盡虛空遍法界，一切如來在往昔所發的大願音聲的圓滿光雲。「復現十種演化一切眾生音摩尼王圓滿光雲」：又現出十種能發出佛演說、教化一切眾生，以及一切眾生的求法音聲的摩尼王圓滿光雲。「如是等世界海微塵數圓滿光雲，悉遍虛空而不散滅」：像這麼有世界海微塵數那麼多的圓滿光雲都遍滿虛空，不散也不滅。

現是雲已，向佛作禮以為供養。即於西北方，各化作無盡光明威德藏師子之座。於其座上，結跏趺坐。

「現是雲已，向佛作禮以為供養」：所有的菩薩現出這種種的光明雲之後，就向佛恭敬頂禮，以這些光明雲和頂禮來供養於佛。「即於西北方，各化作無盡光明威德藏師子之座」：就在西北方，各各變化出有無盡光明威德藏的師子之座。「於其座上，結跏趺坐」：然後各自在師子座上結跏趺坐而坐，來修慈悲喜捨四無量心的法門。

此華藏世界海下方，次有世界海，名蓮華香妙德藏。彼世界種中，有國土名寶師子光明照耀，佛號法界光明。於彼如來大眾海中，有菩薩摩訶薩名法界光燄慧。與世界海微塵數諸菩薩俱，來詣佛所。各現十種一切摩尼藏光明雲，遍滿虛空而不散滅。

「此華藏世界海下方，次有世界海，名蓮華香妙德藏」：在我們這個華藏世界海的下方，又有一個世界海，名字叫蓮華香妙德藏。「彼世界種中，有國土名寶師子光明照耀，佛號法界光明」：在這個世界海的種裏邊，有一個國土名叫寶師子光明照

each Bodhisattva created a lion's throne from the infinite light of abundant, awesome virtue, and seated himself upon that throne in full lotus posture.

Commentary:

They further displayed ten clouds of perfect light from vaidurya gems and supreme mani. They further displayed ten clouds of perfect light manifesting boundless beings in a single thought. They further displayed ten clouds of perfect light that proclaim the great vows of all Thus Come Ones of the past, present, and future pervading space and the Dharma Realm. They further displayed ten clouds of perfect light of supreme mani that utter sounds to teach all beings. These clouds emanated the sounds made by the Buddha in speaking to and teaching all living beings, and also the sounds of living beings requesting Dharma.

Clouds of perfect light such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed reverently to the Buddha and offered them to him. They presented their bows and the clouds of light to the Buddha as offerings. **Then, in the northwest, each Bodhisattva created a lion's throne from the infinite light of abundant, awesome virtue, and seated himself upon that throne in full lotus posture.** Each of the Bodhisattvas sat in full lotus and cultivated the Four Limitless States of Mind—kindness, compassion, sympathetic joy, and equanimity.

Sutra:

Below this sea of worlds of the Flower Treasury, there was another sea of worlds called Lotus Fragrance Treasury of Wonderful Virtues. Within the seed of those worlds there was a land called Dazzling Light of a Jeweled Lion. The Buddha there was named Light of the Dharma Realm.

Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Flaming Wisdom of the Light of the Dharma Realm. He and as many Bodhisattvas as there are dustmotes in a sea of worlds all came to where the Buddha was. Each Bodhisattva displayed ten brilliant clouds produced from a profusion of mani, which filled all of space and did not disperse.

Commentary:

Below this sea of worlds of the Flower Treasury, there was another sea of worlds called Lotus Fragrance Treasury of Wonderful Virtues. Within the seed of those worlds there was a land called Dazzling Light of a Jeweled Lion. The Buddha there was named

耀國，有一位佛在那裏教化眾生，佛的名號叫法界光明佛。「於彼如來大眾海中，有菩薩摩訶薩名法界光燄慧」：在這一位法王的大眾海會裏邊，有一位菩薩之中的大菩薩，名叫法界光燄慧菩薩。「與世界海微塵數諸菩薩俱，來詣佛所」：和世界海微塵數那麼多的菩薩，一起來到佛的菩提樹下的金剛座前。「各現十種一切摩尼藏光明雲，遍滿虛空而不散滅」：每一位菩薩都現出十種有一切摩尼藏的光明雲，這些雲全都遍滿虛空，不散也不滅。

復現十種一切香光明雲，復現十種一切寶燄光明雲，復現十種一切佛說法音光明雲，復現十種現一切佛土莊嚴光明雲，復現十種一切妙華樓閣光明雲，復現十種現一切劫中諸佛教化眾生事光明雲，復現十種一切無盡寶華蕊光明雲，復現十種一切莊嚴座光明雲。如是等世界海微塵數光明雲，悉遍虛空而不散滅。

「復現十種一切香光明雲」：又現出十種一切香的光明雲。「復現十種一切寶燄光明雲」：又現出十種有一切寶貝所放出的光燄的光明雲。「復現十種一切佛說法音光明雲」：又現出十種能發出一切佛說法的法音的光明雲。

「復現十種現一切佛土莊嚴光明雲種」：又現出十種能顯現一切諸佛國土的清淨莊嚴妙相的光明雲。「復現十種一切妙華樓閣光明雲」：又現出十種有種種的妙花，種種的樓閣的光明雲。「復現十種現一切劫中諸佛教化眾生事光明雲」：又現出十種能顯現出無量劫以來，每一位佛怎麼樣教化眾生，怎麼樣講經說法的光明雲。「復現十種一切無盡寶華蓋光明雲」：又現出十種能顯現重重無盡華蓋的光明雲。「復現十種一切莊嚴座光明雲」：又現出十種有種種莊嚴座的光明雲。「如是等世界海微塵數光明雲，悉遍虛空而不散滅」：像前邊所說的這種種的光明雲，有世界海微塵數那麼多的。每一種光明雲都遍滿虛空，可是又都互相無礙，還能分別得清清楚楚。普通的雲一下子就

Light of the Dharma Realm.

Within the great sea-like assembly of that Thus Come One, that King of Dharma, was a Bodhisattva Mahasattva named Flaming Wisdom of the Light of the Dharma Realm. He and as many Bodhisattvas as there are dustmotes in a sea of worlds all came to where the Buddha was, at his *vajra* seat beneath the *bodhi* tree.

Each Bodhisattva displayed ten brilliant clouds produced from a profusion of *mani*, which filled all of space and did not disperse.

Sutra:

They further displayed ten brilliant clouds full of all kinds of incense. They further displayed ten brilliant clouds of the effulgence of all jewels. They further displayed ten brilliant clouds that issued sounds of all Buddhas speaking the Dharma. They further displayed ten brilliant clouds manifesting the adornments of all Buddhalands. They further displayed ten brilliant clouds produced from towers of splendid blossoms. They further displayed ten brilliant clouds showing the Buddhas teaching beings throughout all eons. They further displayed ten brilliant clouds containing infinitely many jeweled flower buds. They further displayed ten brilliant clouds of lavishly ornamented thrones. Brilliant clouds such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse.

Commentary:

They further displayed ten brilliant clouds full of all kinds of incense. They further displayed ten brilliant clouds of the effulgence of all jewels. They further displayed ten brilliant clouds that issued sounds of all Buddhas speaking the Dharma. Buddhas speaking Dharma could be seen within the light. They proclaimed the Dharma continuously without cease. They further displayed ten brilliant clouds manifesting the adornments of all Buddhalands, All the pure, adorned, bright and wondrous characteristics of those lands appeared within the clouds of light. They further displayed ten brilliant clouds produced from towers of splendid blossoms. All kinds of flowers and towers appeared in the light. They further displayed ten brilliant clouds showing the Buddhas teaching beings throughout all eons. The clouds showed how each Buddha spoke the Dharma and expounded the sutras in order to teach beings. They further displayed ten brilliant clouds containing infinitely many jew-

散了、滅了，但是這些光明雲在虛空裏頭，就停止在那個地方，不散也不滅。

那麼前邊所講的這種種的光明雲，本來在文相上看來是人人都明白，不須要講。但是講經的規矩，你就明白也應該把它講一遍；要不明白更應該講一遍；講的好、也要把它講一遍；講的不好、也要把它講一遍。好不好、明白不明白，你講經的人都要講一遍。不是說我唸這一段文這很淺的，你們大家都明白、不必講了，這是騙人的。不必講，為什麼你又要講？你明白了，你怎麼知道所有的人都明白呢？那麼若有一個人不明白，這就聽一個糊塗經，就所有的人明白了，你講多一遍、聽多一遍，在他這個八識田裏頭種多一遍的這個菩提種子，這都是很好的。

為什麼不講？就因為不明白經義，這馬馬虎虎的來騙人。我明白不明白，我知道多少講多少，我不知道的我不講，我知道的我就講。我不會說你們大家都明白了，我不講。為什麼我不講呢？我這麼說就因為我也不明白，所以我就沒有法子講了。那麼現在，我不管我明白不明白，我就照我所要講的這個意思來講。你們再講的，比我講的好那更好。所以這個講經，「智者見智，仁者見仁，深者見深，淺者見淺」，這還要照顧到這聽經的人是不是有這種程度，說的咬文嚼字，說的很好聽的，但是一樣聽不懂，那沒有什麼用的。所以你們各位要學佛法，要真正明白這個佛經的道理，才算真明白了。

還有，在我講經，我主張叫人去身體力行。你單單明白了而不修行，那是沒有用的。你若不明白你能修行，那一定會成功的，一定會證果的。所以不要學這些口頭禪，不要學這文字，或者看幾部註解，能背得出註解，那不是一個法師的，那只能說是口頭禪。

☞待續

eled flower buds. Endless layers of floral canopies appeared in the air. **They further displayed ten brilliant clouds of lavishly ornamented thrones.** These clouds displayed ornate Dharma seats.

The above passage of the sutra described various kinds of brilliant clouds. Basically, everyone probably understands the meaning of the text. However, according to the rules of lecturing on sutras, one should explain the passage once even if everyone already understands. And of course if people don't understand, it's even more critical that one explains it. Whether or not one lectures well, and whether or not people understand it, one should explain it. You can't say, "This passage is very clear and all of you understand it, so there's no need for me to explain it." That's cheating. If there's no need to explain it, then why are you lecturing in the first place? How do you know everyone understands it? If someone doesn't understand, then he or she will be confused. Even if everyone already understands, if you explain it again, it will plant another seed in their eighth consciousness, which is very good. Why don't you want to explain it? It must be because you yourself don't understand the sutra's meaning. And so you try to pull the wool over people's eyes. As for me, I explain whatever I know. If I don't understand something, then I don't explain it. I don't say, "Oh, you all understand, so I don't need to explain it." If I don't explain something, it's because I don't understand it either, so I have no way to explain it. Sometimes I don't care whether I understand or not; I just explain the meaning the way I see it. If you can give a better explanation, then that's very good.

In explaining sutras, the wise see wisdom, and the humane see humaneness. The profound see what is profound, and the shallow see what is shallow. And so one must take into account the level of understanding of one's audience. If one speaks elegantly but people don't understand, it's not much use. In studying the Buddhadharma, we have to really understand the principles in the sutras.

When I explain sutras, I encourage people to put the principles into practice. If you understand but don't practice, it's useless. If you don't understand but you can practice, you'll certainly succeed; you'll surely realize the fruition of sagehood. Don't just concentrate on intellectual Chan and literary wisdom. To be a Dharma Master, it's not enough to read a few commentaries and memorize them. That is merely intellectual wisdom.

☞To be continued