

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

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現是雲已，向佛作禮以為供養。即於下方，各化作寶燄燈蓮華藏師子之座。於其座上，結跏趺坐。

「現是雲已，向佛作禮以為供養」：諸菩薩在虛空裏現完這種種的光明雲之後，就對著佛叩頭頂禮，來供養於佛。

「即於下方，各化作寶燄燈蓮華藏師子之座」：這一些無量微塵數那麼多的菩薩，就在我們這個世界海的下方，各各變化出一個寶燄燈蓮華藏的師子法座。

「於其座上，結跏趺坐」：然後各自在師子座上結雙跏趺坐，入金剛三昧定，等著佛來說法。

此華藏世界海上方，次有世界海，名摩尼寶照耀莊嚴。彼世界種中，有國土名無相妙光明，佛號無礙功德光明王。於彼如來大眾海中，有菩薩摩訶薩名無礙力精進慧。與世界海微塵數諸菩薩俱，來詣佛所。各現十種無邊色相寶光燄雲，遍滿虛空而不散滅。

「此華藏世界海上方，次有世界海，名摩尼寶照耀莊嚴」：就在我們這個華藏世界海的上方，又有一個世界海，名叫摩尼寶照耀莊嚴。這個世界海一定有很

Sutra:

Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the lower direction, each Bodhisattva created a lion's throne from blazing, jeweled lamps and abundant lotuses, and seated himself upon that throne in full lotus posture.

Commentary:

Having displayed all those brilliant clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the lower direction, each Bodhisattva among the infinite numbers of great Bodhisattvas created a lion's throne from blazing, jeweled lamps and abundant lotuses—there were lots of lotuses—and sat upon his Dharma throne in full lotus posture, entering the vajra *samadhi* and waiting for the Buddha to speak Dharma.

Sutra:

Above this sea of worlds of the Flower Treasury, there was another sea of worlds called Adorned with Dazzling Mani Jewels. Within the seed of those worlds there was a land called Wondrous Radiance Beyond Appearances. The Buddha there was named Radiant King of Unobstructed Merit and Virtue.

Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Unimpeded Strength of Vigorous Wisdom. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was.

Each Bodhisattva displayed ten effulgent clouds made from jewels of boundless colors and forms, which filled all of space and did not disperse. They further displayed ten effulgent clouds made from a net of mani jewels. They further displayed ten effulgent clouds made from the adornments in all the magnificent Buddhlands.

多摩尼寶來放光照耀、莊嚴這個世界，非常美麗、快樂的。「彼世界種中，有國土名無相妙光明，佛號無礙功德光明王」：在這個世界海的種裏邊，有一個國家，名字叫無相妙光明國。有一位佛在那兒教化眾生，名號叫無礙功德光明王佛。他的功德圓融無礙到了極點了，所以有大光明。

「於彼如來大眾海中，有菩薩摩訶薩名無礙力精進慧」：在這一位佛的大眾海會裏邊，有一位菩薩之中的上首菩薩，名叫無礙力精進慧菩薩。他的神通自在力是無所障礙的，也有精進的智慧。「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，一起以神通力、自在力來到釋迦牟尼佛成道的這個菩提樹下。因為是以神通力故，所以是來而未去；以自在力故，所以是去而未去。雖然距離非常的遠，但是卻像面對面一樣。「各現十種無邊色相寶光燄雲，遍滿虛空而不散滅」：每一位菩薩都現出十種無邊色相身的寶光燄雲。一般的雲在虛空中停留一陣子就沒有了，但因為這些雲都是諸佛菩薩的神通力所顯現的，所以總也不散滅。不單在佛說法的時候不散滅，乃至於到現在也還沒有散滅，還是這樣子，這就是華嚴境界。華嚴境界就是你沒有法子想，也沒有法子講。那麼沒有法子想、沒有法子講，就不講了嗎？雖然沒有法子想，我們也要想一想；沒有法子講，我們也要講一講，就講這個沒有法子想、沒有法子講的這個講。這叫不說之說，不講之講，無可言說而言說。我說的什麼？哎呀！我是亂說呢！

復現十種摩尼寶網光燄雲，復現十種一切廣大佛土莊嚴光燄雲，復現十種一切妙香光燄雲，復現十種一切莊嚴光燄雲，復現

They further displayed ten effulgent clouds made from all sublime fragrances. They further displayed ten effulgent clouds made from all adornments.

Commentary:

Above this sea of worlds of the Flower Treasury, there was another sea of worlds. Our sea of worlds is called Flower Treasury, and that one was **called Adorned with Dazzling Mani Jewels.** Mani jewels must have been plentiful in that sea of worlds. They illuminated the world and made it a beautiful and happy place. **Within the seed of those worlds there was a land called Wondrous Radiance Beyond Appearances.** In that country there was a Buddha teaching and transforming beings. **The Buddha there was named Radiant King of Unobstructed Merit and Virtue.** That Buddha's virtue was perfect and unobstructed. It was full to the extreme, and so it appeared radiant.

Within the great sea-like assembly of that Thus Come One, there were Hearers, those Enlightened to Conditions, and Bodhisattvas waiting to hear the Buddha speak Dharma. Among them **was a Bodhisattva Mahasattva,** a leader of Bodhisattvas, **named Unimpeded Strength of Vigorous Wisdom.** He had tremendous power, which was based on courageous and vigorous wisdom. He was so vigorous that no amount of suffering or hardship could daunt him. **He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was.** By means of their spiritual powers and self-mastery, they all came to the Saha World to gather before Shakyamuni Buddha at the foot of the Bodhi Tree. Since they used their spiritual powers, they came without coming. With their powers of self-mastery, they went and yet did not go. Although it was an extremely great distance, they were as if face-to-face with the Buddha.

Each displayed ten effulgent clouds made from jewels of boundless colors and forms, which filled all of space and did not disperse. If this were not a state manifested by the spiritual powers of the Buddhas and Bodhisattvas, the clouds would have vanished after a while. Instead they remained in space while the Buddha was speaking Dharma, and they have not dispersed even up to the present time. If you attain such a state, you should know that it is the state of the Flower Adornment. The state of the Flower Adornment is beyond all conception. And so there is no way to talk about it. Yet even though it is beyond conception, we still try to think about it. Although it is impossible to express, we try to talk about it. We are talking about something that is impossible to talk about or conceptualize. This is "the talking of not talking"—speaking about the ineffable. So what am I talking about? I'm just babbling nonsense.

They further displayed ten effulgent clouds made from a pre-



十種諸佛變化光燄雲，復現十種衆妙樹華光燄雲，復現十種一切金剛光燄雲，復現十種說無邊菩薩行摩尼光燄雲，復現十種一切真珠燈光燄雲。如是等世界海微塵數光燄雲，悉遍虛空而不散滅。

「復現十種摩尼寶網光明雲」：又現出十種摩尼寶所成的寶網光明雲。你不要認爲這是真的，這都是假的。爲什麼呢？這個經，你若能照著去修行，它就是真的；你若不照著去修行，它就是假的。不論什麼經，你若不能依照經裏所說的去修行，你就是再會念經、講經，這經對你來講也都是假的。爲什麼呢？若是真的，你爲什麼不去做去？爲什麼你做不到？想想看！所以你若不修行，就是再會講經，也是完全沒有用的！你若能腳踏實地的去修行，就是不會講經，也能得到好處。有人可能不同意，說：「經都是真的，你怎麼說是假的呢？」即使是真的，但如果沒有人用它，真的也變成假的了，又有什麼用！若是假的，有人用它，那也是真的。就好像米飯，你要把它吃下去才能治餓的病。如果吃下去，飯還是飯，你還是你，沒有用的。所以我主張在知道一點理論後，就要實實在在去修行，不要馬馬虎虎的。不要隨隨便便說：「我懂了。」你懂個什麼！說不出來了。

「復現十種一切廣大佛土莊嚴光燄雲」：又現出十種一切廣大佛土都非常莊嚴的光燄雲。「復現十種一切妙香光燄雲」：又現出十種一切妙香的光燄雲。「復現十種一切莊嚴光燄雲」：又現出十種一切莊嚴佛國土、莊嚴衆生的光燄雲。「復現十種諸佛變化光燄雲」：又現出十種諸佛所變化出來的光燄雲。本來這些不只十種，是有無量無邊恆河沙那麼多種，現在單單說十種，這是總括起來說，提出十種就表示重重無盡、無盡重重的意思。「復現十種衆妙樹華光燄雲」：又現出十種有種種的菩提樹、摩尼寶樹、栴檀香樹等等的衆妙樹，以及一切莊嚴的

cious **net of mani jewels**. Don't think this is true. It's all false. Why? Even if it were true, if you don't cultivate, it becomes false. If you cultivate according to the sutra, then it's true. If you don't, then it's false. No matter what sutra it is, if you study and recite the sutra but don't actually cultivate according to it, then the sutra is false for you. In that case not a single sutra is true. If they are true, why can't you practice them? If you don't cultivate, then no matter how well you lecture on the sutras, it's of no use. If you cultivate, then even if you don't know how to lecture, you'll still gain some benefit.

They further displayed ten effulgent clouds made from the adornments of all the magnificent Buddhalands. They further displayed ten effulgent clouds made from all sublime fragrances. They further displayed ten effulgent clouds made from all adornments—the adornments of Buddhalands as well as those of the lands of beings.

When I said earlier that all sutras are false, someone disagreed. "All the sutras are true," he insisted. If they are true but you can't apply them, of what use are they? If they are false but you can use them, then they become true. If they are true but no one uses them, they become false. Consider the analogy of food. If you eat it, it can cure your hunger. If you don't, then the food is food and you are you—the food doesn't do you any good. Therefore, once you understand the principles, you have to diligently cultivate. Don't be casual. Don't say, "I know." What do you know? You have nothing to say.

Sutra:

They further displayed ten effulgent clouds made from the transformations of all Buddhas. They further displayed ten effulgent clouds made from the flowers of myriad beautiful trees. They further displayed ten effulgent clouds made from all kinds of vajra. They further displayed ten effulgent clouds made from mani jewels that expounded boundless Bodhisattva practices. They further displayed ten effulgent clouds made from lamps of pearl. Effulgent 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... Actually it wasn't just ten, but limitlessly many, as numberless as the grains of sand in the Ganges. Generally speaking, ten are mentioned to represent infinitely many layers of **effulgent clouds made from the transformations of all Buddhas**. These effulgent clouds were magically created by the Buddhas. **They further displayed ten effulgent clouds made from**



樹華，有華就一定有果，所以也是華果莊嚴的這一種光燄雲。「復現十種一切金剛光燄雲」：又現出十種有一切金剛寶的光燄雲。「復現十種說無邊菩薩行摩尼光燄雲」：又現出十種演說無邊菩薩所修行的行門，好像摩尼寶珠的光燄的這種光燄雲。菩薩所修的行門都是自利利他、自覺覺他、自度度他的。菩薩所修行的六度萬行，每一度都是在利益眾生、覺悟眾生、教化眾生，每一個行門也都是在幫助眾生發菩提心。因為菩薩願意所有的眾生，也都能行菩薩道而後成佛。「復現十種一切真珠燈光燄雲」：又現出十種用一切真珠造成的燈的光燄雲。燈代表人尊貴的智慧。

「如是等世界海微塵數光燄雲，悉遍虛空而不散滅」：像前邊所說的這些光燄雲有世界海微塵那麼多，每一種雲都遍滿虛空，而且永遠都在那裏，不散也不滅。若按著凡夫的知見來講，一種雲遍滿虛空，就不可能再容納其他的雲，但現在不是這樣。這一種雲遍滿虛空，那一種雲也遍滿虛空，互相無礙，互相充滿。這些光燄雲之間絕對不會互相障礙、互相破壞，每一種都是完整的。這種境界，我們凡夫是不容易明白的。我們現在不要說那麼多的光燄雲，就說普通的光好了。光與光是互相輝映的，好像我們這個佛堂裏邊的燈光，就是互相充滿的。這個燈的光充滿整個佛堂，那個燈的光也充滿佛堂，那個光就照著這個光，這個光也照著那個光。光和光之間不會打架，不會說：「你的光離我光遠一點，不要到我這兒來，我的光也不要到你那地方去。」或：「你的光把我的光給照沒有了，你真是不對。」只會光光相照、光光充滿，互相增輝，互相顯出多一點的光明。這些光燄雲雖然種類很多，也是這個道理。這一種充滿盡虛空遍法界，那一種也充滿盡虛空遍法界，互不相礙，每一種都能看得清清楚楚的。

the flowers of myriad beautiful trees. There were many varieties of *bodhi* trees, trees of *mani* jewels, and *chandana* trees. All of these wonderful trees were adorned with flowers and fruits. Since they were blossoming trees, they also bore fruit.

They further displayed ten effulgent clouds made from all kinds of vajra. They further displayed ten effulgent clouds made from mani jewels that expounded boundless Bodhisattva practices. The practices cultivated by all Bodhisattvas are aimed at benefitting, enlightening, and liberating themselves as well as others. Bodhisattvas cultivate the Six Perfections and myriad practices. The perfections are used to benefit, teach, and enlighten beings, and to lead them to make the resolve for *bodhi*. Bodhisattvas cultivate the Bodhisattva Path, aiming to take all beings to Buddhahood before they themselves become Buddhas. **They further displayed ten effulgent clouds made from lamps of pearl.** Lamps represent the esteemed quality of wisdom.

Effulgent clouds such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. From the point of view of an ordinary person, you might say, "If one cloud fills all of space, how could the other clouds fill space as well?" Each and every cloud pervaded space without obstructing the others. They certainly didn't interfere with or destroy one another. They all remained intact. Ordinary people find this state hard to understand. Let's not talk about so many kinds of effulgent clouds. Let's just consider light. Lights can blend together and shine upon one another. For example, the electric lamps in this Buddha hall each illuminate the entire hall, yet there is no conflict among them. The lamps don't fight and say, "Keep your light away from me. Don't shine over here, and I won't shine over there." The lights all shine together. One light doesn't obliterate the others. Rather they enhance their brightness with each others' light. These effulgent clouds are the same way. They all pervade the Dharma Realm, and yet remain distinct from one another.

