

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

念念中，以示現一切諸天歿生法門，開悟世界海微塵數衆生。

「念念中，以示現一切諸天歿生法門，開悟世界海微塵數衆生」：菩薩念念之中，從不爲自己作打算，說：「我應該得到什麼利益才去教化衆生呢？」菩薩沒有這樣的思想，他是大公無私、至正不偏的，可以爲了衆生把自己生命都忘了。菩薩的前念、今念、後念，念念之中，沒有一念不是爲了教化衆生。所以他念念之中，也以示現一切諸天怎麼樣死、怎麼樣生到天上去的這些法門來教化衆生。這些示現都不是實有的，就好像我們放佛教電影一樣，這都是諸佛的神通變化所成就的。

怎麼樣生到諸天呢？作十善就可以生到諸天。天人又是怎麼樣歿的呢？五衰相現就歿了，死了。五衰相是：第一，花鬘萎悴。天人所戴的帽子都是用花作成的花冠，戴在頭上非常的美好、莊嚴。本來這些花都不會凋謝的，但等到五衰相現的時候，這花冠就開始萎謝。第二、衣染埃塵。天人所穿的衣服，不像我們人間的衣服，隔三天、五天，最多不超過兩個禮拜就要洗一次，若不洗就有很多塵土來把個些衣服都莊

Sutra:

In every thought, by using the method of manifesting the death and birth of all gods, they enlightened beings as numerous as the dustmotes in a sea of worlds.

Commentary:

In their every thought, by using the method of manifesting the death and birth of all gods, they enlightened beings as numerous as the dustmotes in a sea of worlds. Bodhisattvas never calculate on their own behalf, thinking, "I will teach beings only if I can obtain such and such benefits from doing so." They are public-spirited and unselfish, fair and unbiased. They will even forsake their own lives in order to teach beings. In every thought—in the thoughts of the past, present, and future—there is not a single thought in which they are not teaching beings. They "manifest" the death and birth of all gods, which means it's not for real; it's a creation of the spiritual powers of the Buddhas and Bodhisattvas. They show how gods are born in the heavens, and how they pass away from the heavens.

How can one be born in the heavens? One must perform the ten good deeds. And how do they pass away? Their death is preceded by the Five Signs of Decay.

The Five Signs of Decay

1. *Their floral crowns wilt.* The gods wear crowns made of beautiful flowers on their heads, and they look very magnificent. But when the Five Signs of Decay occur, the flowers wilt.

2. *Their clothes become dirty.* Unlike human beings, who have to do laundry at least once every two weeks or so, the gods' clothes remain clean all the time. But when the Five Signs of Decay occur, their clothes start to get dirty.

3. *Their armpits start to sweat.* The gods never perspire no matter how hot it is; instead, they emit fragrance. But when the Five Signs of Decay

嚴滿了。天人的衣服不會沾塵土，可是五衰相現的時候，他衣服上自然就有了塵土了。第三、兩腋汗出。天人不怕熱，再熱他身上也不出汗。不但不出汗，而且還放香。但等到五衰相現的時候，香就沒有了，而且兩個腋下也開始出汗。第四、臭氣入身。天人身上原本是放香的，可是一到五衰相現的時候，就不但不香而且還有臭味了。第五、不樂本座。天人本來是常常修習禪定，常常在那兒入定打坐的。可是五衰相現的時候，他就坐不住了。坐在那裏覺得不自在就站起來，站起來又覺得不對就又坐下，就這樣坐下又站起來，站起來又坐下。又像猴似的東跑跑、西跑跑，拿拿這個、玩玩那個。這個時候，一念的無明起就墮落了，就歿了。天人死的時候，就看他的什麼業成熟，就投生到什麼地方去。善業成熟的就作阿修羅或人；惡業成熟的就墮地獄或轉生餓鬼、畜生，這就沒有了一定的了。菩薩所以示現一切諸天怎麼樣生、怎麼樣死，就是為了令一切眾生見著這種境界，生出一種覺悟之心，說：「哦，這個天上也是苦、空、無常、無我的，我們都不要升天了，還是學習佛法，往生西方極樂世界去吧！」就這樣開悟世界海微塵數那麼多的眾生，令他們都發菩提心，修無上道，將來結菩提果。

念念中，以說一切菩薩行法門，開悟世界海微塵數眾生。

「念念中，以說一切菩薩行法門，開悟世界海微塵數眾生」：菩薩行菩薩道，是念念中都在說一切菩薩所修行的法門，來開悟世界海微塵數那麼多的眾生。菩薩修的什麼行門？菩薩修六度萬行。第一，修布施的法門。菩薩常常要行布施，不能慳貪，不能說：「我的錢不能布施給你，你的錢應該布施給我。」這是不對的，要內

occur, their armpits start to sweat.

4. *Their bodies start to stink.* The gods' bodies always give off a fragrance. When the Five Signs of Decay occur, not only are their bodies not fragrant, they start to smell.

5. *They cannot sit still.* The gods are in a constant state of concentration. They always meditate and cultivate *dhyana-samadhi*. But when the Five Signs of Decay occur, they become restless and cannot sit still. They stand up, then sit down, then stand up again, never at ease. They are just like frolicking monkeys that pick up one thing and then drop it and pick up something else.

When the Five Signs of Decay appear, with a single thought of ignorance, they fall from the heavens. When they were born in the heavens, they enjoyed comfort and ease. When they die, if their wholesome karma ripens, they may become *asuras* or human beings. If their evil karma ripens, it's not certain whether they will fall into the hells, become hungry ghosts, or turn into animals.

The Bodhisattvas show beings how the gods are born into the heavens and how they die, so that when they see these states, they will wake up and realize, "Oh, the heavens are also characterized by suffering, emptiness, impermanence, and have no independent existence. We don't want to be reborn in the heavens. Let's study the Buddhadharma and seek rebirth in the Land of Ultimate Bliss instead." Those Bodhisattvas manifest this Dharma and enlighten beings as numerous as dustmotes in countless worlds, leading them to make the resolve for *bodhi* and to seek the unsurpassed Way, so that they will eventually attain *bodhi*.

Sutra:

In every thought, by using the method of expounding the practices of Bodhisattvas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

In every thought, by using the method of universally quaking all lands in order to praise the meritorious virtues and spiritual transformations of the Buddhas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

Commentary:

In every thought, by using the method of expounding the practices of all Bodhisattvas, they enlightened beings as numerous as the dustmotes in a sea of worlds. When Bodhisattvas practice the Bodhisattva Path, in every thought they expound the practices cultivated by Bodhisattvas. What are these practices?

1. Giving. They constantly give and are not stingy. They don't say, "I won't give you my money, but you should give me yours." Rather, they give away all their inner and outer wealth. They give away what other people cannot give away and do what others cannot do, practicing the

財、外財一切都布施，要能捨人所不能捨的。第二，修持戒的法門。菩薩要諸惡莫作，眾善奉行。若是有過應該改過，沒有過更應該精進。第三，修忍辱的法門。忍辱不是就這麼說說的，是要真真實實去作去。修忍辱的人，有人罵你，你也歡喜；有人打你，你也不發脾氣；甚至有人要殺你，你都要很忍耐地叫他殺，這才是菩薩所行的法門呢！第四，修精進的法門。菩薩時時刻刻都精進，不向後退。第五，修禪定的法門。菩薩要時時刻刻修禪定，攝心觀照，令自己的心不散。第六，修般若的法門。菩薩常修般若波羅蜜。般若就是智慧，因為前邊這五度你都能修了，你才能有智慧。有了智慧，就更能向前去精進。菩薩所行的行門是很多、很多的，不是一兩句話就可以說完的，這只是說個大概。

念念中，以普震動一切刹，歎佛功德神變法門，開悟世界海微塵數眾生。

「念念中，以普震動一切刹，歎佛功德神變法門，開悟世界海微塵數眾生」：菩薩在前念、今念、後念，念念之中，都令一切刹海震動，雖然震動但是沒有危險，不會造成生命、財產的損失。以震動刹海這種的力量，來讚歎佛的功德以及神通變化的法門，來開悟世界海微塵數那麼多的眾生，令他們都開悟。

念念中，以嚴淨一切佛國土，顯示一切大願海法門，開悟世界海微塵數眾生。

「念念中，以嚴淨一切佛國土」：行菩薩道的菩薩念念都是為眾生，念念都不忘眾生。念念中都以莊嚴來清淨一切諸佛的國土。「顯示一切大願海法門，開悟世界海微塵數眾生」：明顯地指示出佛的一切大願海的法門，來開悟世界海微塵數那麼多的眾生。

念念中，以普攝一切眾生言詞佛音聲法門，

dharma door of giving.

2. Holding precepts. Bodhisattvas refrain from all evil and practice all good deeds. If they have faults, they change them. If they have no faults, they strive to be ever more vigorous.

3. Patience. This isn't something you just talk about. You really have to practice it. For example, if you're cultivating patience, then you feel happy when people scold you, and you don't get angry when they hit you. Even when someone wants to kill you, you patiently allow yourself to be killed. This is what Bodhisattvas cultivate.

4. Vigor. Bodhisattvas should be vigorous at all times, and never retreat.

5. *Dhyana* concentration. Bodhisattvas should at all times concentrate their minds and watch over their thoughts, so as not to let them get scattered.

6. *Prajna*. Bodhisattvas always cultivate *prajna-paramita*, the perfection of wisdom. Once they have cultivated the first five perfections, they will have wisdom and be able to advance with vigor.

Bodhisattvas cultivate the above Six Perfections, and they also cultivate many, many other practices, which would take a long time to describe in full. They cannot be spoken in a sentence. They cultivate these practices in order to enlighten beings as numerous as dustmotes in a sea of worlds.

In every thought, including this thought, the last thought, and the next thought, **by using the method of universally quaking all seas of lands in order to praise the meritorious virtues and spiritual transformations of the Buddhas, they enlightened beings as numerous as the dustmotes in a sea of worlds.** Although they made all the seas of lands quake, there was no danger. The Bodhisattvas did this as a way of praising the Buddhas' merit and virtue, spiritual powers, and transformations.

Sutra:

In every thought, by using the method of adorning and purifying all Buddhas' lands and displaying the sea of all great vows, they enlightened beings as numerous as the dustmotes in a sea of worlds.

In every thought, by using the method of universally gathering the words spoken by beings and the sounds made by all Buddhas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

In every thought, by using the method of raining down clouds of all Buddhadharmas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

In every thought, by using the method of shining light

