

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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念念中。以普賢菩薩建立一切衆會道場海法門。開悟世界海微塵數衆生。如是普遍一切法界。隨衆生心悉令開悟。

「念念中。以普賢菩薩建立一切衆會道場海法門。開悟世界海微塵數衆生」：教化衆生的菩薩，他是過去念、現在念、未來念，每一念之中，都以普賢菩薩的十大願王建立所有的法會道場的這種法門，來開悟世界海微塵數那麼多的衆生。

「如是普遍一切法界。隨衆生心悉令開悟」：像前邊所說的，這些大菩薩所演說的種種法門，都普遍一切法界，隨著衆生的心念，全都令他們開悟。

念念中。一一國土。各令如須彌山微塵數衆生。墮惡道者。永離其苦。各令如須彌山微塵數衆生。住邪定者。入正定聚。

「念念中。一一國土」：所有的菩薩於每一念中，在每一個國土裏邊。「各令如須彌山微塵數衆生。墮惡道者。永離其苦」：各令像須彌山微塵數那麼多的衆生，若有墮落在惡道裏邊的，就永遠都離苦得樂。「各令如須彌山微塵數衆

Sutra:

In every thought, by using Universal Worthy Bodhisattva's method of establishing the oceans of all assemblies and bodhimandas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

Practicing thus throughout all dharma realms, they accorded with the minds of all beings and led them all to enlightenment.

In every thought and in every land, they each enabled beings as numerous as the dustmotes in a Mount Sumeru who had fallen into evil paths to forever leave their sufferings; they each enabled beings as numerous as the dustmotes in a Mount Sumeru who were abiding in improper samadhis to enter proper samadhis.

Commentary:

In every thought of the past, present, and future, by using Universal Worthy Bodhisattva's method—his ten great kings of vows—of establishing the oceans of all assemblies and bodhimandas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

Practicing thus throughout all dharma realms with the Dharma-doors they proclaimed, they accorded with the thoughts in the minds of all beings and led them all to enlightenment.

In every thought and in every land, they each enabled beings as numerous as the dustmotes in a Mount Sumeru who had fallen into evil paths to forever leave their sufferings and attain happiness; they each enabled beings as numerous as the dustmotes in a Mount Sumeru who were abiding in improper samadhis to enter proper samadhis. They led beings with wrong views and wrong understanding to attain right concentration and right perception.

Sutra:

They each enabled beings as numerous as the dustmotes in a Mount

生。住邪定者。入正定聚」：又各令像須彌山微塵數那麼多的眾生，若有住於邪定的，就令他們都得到正定、正受。

各令如須彌山微塵數眾生。隨其所樂。生於天上。各令如須彌山微塵數眾生。安住聲聞辟支佛地。

「各令如須彌山微塵數眾生。隨其所樂。生於天上」：所有的菩薩時時刻刻都不忘利益眾生。眾生各有各的根性，有的歡喜學佛法，有的喜歡學外道法。不論是喜歡佛法或外道法的，菩薩都用種種的方便法門，隨眾生所歡喜、所願意的，來教化眾生。令眾生沒有善根的種善根；已經種善根的，就令他的善根增長；善根已經增長的，就令他的善根成熟。善根已經成熟的，就令他得到解脫。有願意生到天上的，菩薩也令如須彌山微塵數那麼多的眾生生到天上去。本來生到天上是不究竟的，因為天福盡了還是會墮落的，但這也是一步一步地向上升，慢慢地也可以升到聖賢的地位去。「各令如須彌山微塵數眾生。安住聲聞辟支佛地」：所有的菩薩又各令像須彌山微塵數那麼多的眾生，安住在聲聞、辟支佛的果位上。聲聞就是聞佛的音聲而悟道。辟支佛就是緣覺；生在有佛出世的時候叫緣覺，生在無佛出世的時候就叫獨覺。

各令如須彌山微塵數眾生。事善知識。具眾福行。各令如須彌山微塵數眾生。發於無上菩提之心。

「各令如須彌山微塵數眾生。事善知識。具眾福行」：「事」就是侍奉。所有的菩薩又各令像須彌山微塵數那麼多的眾生，侍奉善知識，具足一切的福行。修行的人一定要親近善知識，遠離惡知識。善知識能增長你的道業，消除你的業障。惡知識

Sumeru to be born in the heavens according to their wishes. They each led beings as numerous as the dustmotes in a Mount Sumeru to dwell in the positions of Hearers and Pratyekabuddhas. They each led beings as numerous as the dustmotes in a Mount Sumeru to serve good teachers and to amass blessings. They each led beings as numerous as the dustmotes in a Mount Sumeru to make the resolve for supreme bodhi.

Commentary:

All those Bodhisattvas never forgot to benefit others. And so the text says: **They each enabled beings as numerous as the dustmotes in a Mount Sumeru to be born in the heavens according to their wishes.** Beings all have their own individual dispositions. Some like to study the Buddhadharma. Others like to study teachings that seek outside. No matter what they like, Bodhisattvas use all kinds of expedient teachings in accord with their inclinations to enable those who lack good roots to plant them, those who have planted them to develop them, and those who have developed them to bring them to maturity and attain liberation. Basically, birth in the heavens is not ultimate, because when one's heavenly blessings come to an end, one falls from the heavens. However, it is one step upward in the gradual sequence of cultivation.

They each led beings as numerous as the dustmotes in a Mount Sumeru to dwell in the positions of Hearers and Pratyekabuddhas. After enabling them to be born in the heavens, the Bodhisattvas lead beings to abide in the fruition of Hearers, those who awaken to the Way upon hearing the Buddha's sound. Pratyekabuddhas are Those Enlightened to Conditions. If born when there is no Buddha in the world, they are known as Solitarily Enlightened Ones.

They each led beings as numerous as the dustmotes in a Mount Sumeru to serve good teachers and to amass blessings. It is essential for cultivators to associate with good teachers and to stay away from unwholesome teachers. Good teachers help you to advance in your cultivation and to destroy your karmic hindrances. Inept teachers ruin your cultivation and increase your karmic hindrances. Therefore, a good teacher is essential for cultivation. Externally speaking, one must amass blessings. Internally, one should cultivate wisdom. One cultivates blessings by benefitting beings, and cultivates wisdom by diligently studying *prajna*. With diligent study of *prajna*, one's wisdom increases day by day. And one's blessings also increase daily as one benefits beings.

One respectfully serves a good teacher in order to seek the Unsurpassed Way. One must be willing to offer up all of one's inner and outer wealth to one's teacher. Only in this way can one amass blessings and be replete with blessings.

They each led beings as numerous as the dustmotes in a Mount



會消滅你的道業，增長你的業障，所以修道必須要親近善知識。侍奉善知識為的是求無上道，所以可以把自己所有的內財、外財都拿來供養善知識。如果善知識有需要，甚至於自己的生命也都可以用來供養善知識。福行是對外說的。修行的人內裏邊要修慧，外邊就要修福。修慧就是勤學般若，修福就要利益一切眾生。勤學般若，智慧就會一天比一天地增加；利益眾生，福報也就會一天比一天地增多。這樣子才能福行具足。「各令如須彌山微塵數眾生，發於無上菩提之心」：所有的菩薩，又各令如須彌山微塵數那麼多的眾生，發廣大的菩提道心。

各令如須彌山微塵數眾生。趣於菩薩不退轉地。各令如須彌山微塵數眾。得淨智眼。見於如來所見一切諸平等法。

「各令如須彌山微塵數眾生。趣於菩薩不退轉地」：「趣」就是到。菩薩他自己證得菩薩的果位了，也歡喜一切的眾生都得到這種的好處，一同行菩薩道，趣向於菩薩不退轉的地位上。不退轉於阿耨多羅三藐三菩提，有位不退、行不退、念不退三個意思。位不退，菩薩不會再退回去二乘人聲聞緣覺的果位；行不退，菩薩修大乘六度萬行的法門，不會退轉；念不退，菩薩不會退失菩提心，時時刻刻都發菩提心，難行能行，難忍能忍，別人不願意做的他都能做。

「各令如須彌山微塵數眾。得淨智眼。見於如來所見一切諸平等法」：「淨智眼」也就是佛眼。所有的菩薩又各令如須彌山微塵數那麼多的眾生得到佛眼，能見著佛所見的一切諸平等法。佛看一切眾生都是佛。為什麼呢？他平等嘛！佛成佛了，所以看一切眾生都是佛。你若成了魔王，也就會看眾生都是魔王。

各令如須彌山微塵數眾生。安住諸力諸願海

Sumeru to make the great resolve for supreme bodhi.

Sutra:

They each led beings as numerous as the dustmotes in a Mount Sumeru to advance toward the Bodhisattvas' position of nonretreat.

They each led beings as numerous as the dustmotes in a Mount Sumeru to attain the eye of pure knowledge and to perceive the equality of all dharmas as perceived by the Thus Come Ones.

They each led beings as numerous as the dustmotes in a Mount Sumeru to abide in the ocean of all powers and vows and, with expedients of infinite wisdom, to purify all Buddhahands.

They each led beings as numerous as the dustmotes in a Mount Sumeru to reside in the Vairocana's ocean of vast vows and to be born in the family of the Thus Come One.

Commentary:

They each led beings as numerous as the dustmotes in a Mount Sumeru to advance toward the Bodhisattvas' position of nonretreat. Since they themselves had realized the fruition of a Bodhisattva and were practicing the Bodhisattva Way, they wanted to help all beings attain the same benefit and practice the Bodhisattva Way together with them. At the Bodhisattvas' position, one cannot retreat from *anuttarasamyaksambodhi*. There are three kinds of nonretreat: nonretreat in thought, nonretreat in practice, and nonretreat in position.

Nonretreat in position means they don't retreat to the Two Vehicles of Hearers and Those Enlightened to Conditions. They cultivate the Six Perfections and myriad practices of the Great Vehicle.

Nonretreat in thought means they never retreat from the resolve for *bodhi*. They maintain their aspiration for *bodhi* at all times. In bringing forth the *bodhi* resolve, they practice what is difficult to practice, endure what is difficult to endure, and are able to do what they don't like to do. For example, although many people do not like to make prostrations, all of you enjoy doing it. You're outstanding among your peers. After you leave the home-life, you do the morning and evening ceremonies even when you don't feel like it. That's also a case of being able to do what others don't want to do. Bodhisattvas do what other people don't like to do. If you want to practice the Bodhisattva Way, you have to be different from others. Don't be a lazy bug who sleeps the day away, thinking it's a way of entering *samadhi*. If you never do any work all day long, you'll never come to anything. Such people are always thinking of retreating, always acting superficially.



中。以無盡智而為方便。淨諸佛國。各令如須彌山微塵數眾生。皆得安住毗盧遮那廣大願海。生如來家。

「各令如須彌山微塵數眾生。安住諸力諸願海中」：所有的菩薩又各令如須彌山微塵數那麼多的眾生，安住於佛的十力和菩薩所發的大願海中。「以無盡智而為方便。淨諸佛國」：以無窮無盡那麼多的智慧，發出種種應機教化眾生的方便法門，來莊嚴、清淨一切諸佛的國土。「令如須彌山微塵數眾生。皆得安住毗盧遮那廣大願海。生如來家」：所有的菩薩又各令如須彌山微塵數那麼多的眾生，都安住在毗盧遮那佛的廣大願海裏邊，生在如來家，做法王子。

爾時。諸菩薩光明中。同時發聲。說此頌言。

「爾時」：當爾之時。「諸菩薩光明中。同時發聲。說此頌言」：所有無量無數無邊那麼多的菩薩，在他們自己所放的種種光明裏邊，同時發出聲音，說出後邊的這些偈頌。

諸光明中出妙音 普遍十方一切國
演說佛子諸功德 能入菩提之妙道

「諸光明中出妙音」：在無量無數那麼多的菩薩所放的光明裏邊，又發出一種微妙不可思議的法音。「普遍十方一切國」：這種法音是盡虛空遍法界的，十方一切的諸佛國土都能聽到，也都能看見。「演說佛子諸功德」：這音聲是在演說一切佛子修行的種種功德。「能入菩提之妙道」：一切眾生聽到這種法音，都可以得到覺悟的妙道。

☞待續

Nonretreat means making progress in cultivation day after day. If we are bowing to a sutra, for example, we don't bow for one day and then rest for two. We can't take one step forward and three steps back.

They, these Bodhisattvas, each led beings as numerous as the dustmotes in a Mount Sumeru to attain the eye of pure knowledge, the Buddha eye, and to perceive the equality of all dharmas as perceived by the Thus Come Ones. The Buddhas impartially regard all beings as Buddhas. If one becomes a Buddha, one sees other beings as Buddhas. If one becomes a demon, one sees other beings as demons.

They each led beings as numerous as the dustmotes in a Mount Sumeru to abide in the ocean of all powers, namely the Ten Powers of the Buddha, and the vows made by Buddhas and Bodhisattvas and, with expedient teachings of infinite wisdom, which are adapted to the needs of beings, to adorn and purify all Buddhalands.

They each led beings as numerous as the dustmotes in a Mount Sumeru to reside in the Vairochana Buddha's ocean of vast vows and to be born in the family of the Thus Come One, that is, to become a Dharma Prince.

Sutra:

Then all the Bodhisattvas, from amidst the light, simultaneously spoke the following verse.

**From amidst the lights came wondrous sounds,
Reaching all lands throughout the ten directions.
These sounds proclaimed all merit and virtue,
So the Buddha's disciples could enter the wondrous
bodhi path.**

Commentary:

Then, at that time, all the limitless multitudes of Bodhisattvas, from amidst the light that they emitted, simultaneously spoke the following verse of Dharma.

From amidst the lights emitted by countless Bodhisattvas came wondrous, inconceivable Dharma sounds, / Reaching all lands throughout the ten directions. / These sounds of Dharma could be heard in all Buddhalands throughout the Dharma Realm. They proclaimed all merit and virtue, / So the Buddha's disciples could enter the wondrous bodhi path. Those sounds proclaimed all kinds of Dharma for the disciples of the Buddha, showing them how to cultivate merit and virtue. Hearing such Dharma sounds, all beings realized the path to enlightenment.

☞To be continued