

# 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

劫海修行無厭倦 令苦衆生得解脫  
心無下劣及勞疲 佛子善入斯方便

「劫海修行無厭倦」：「劫海」是表示時間的長遠。每一位佛成佛都要經過長時間的修行才能成佛，所以叫劫海。好像釋迦牟尼佛就是三祇修福慧，百劫種相好。三祇就是三大阿僧祇劫。「阿僧祇」是梵語，翻譯過來叫無量數。三大阿僧祇劫就是三個大的無量數的劫。佛又在百劫中修福、修慧，修三十二相、八十種好，這都是經過很長的一段時間。雖然佛菩薩修行的時間很長，可是不會厭倦，不像我們修行一天、兩天、三天，就生了厭倦，不再向前去修行，說：「我已經修了三年、五年了，什麼成就也沒有。」就要退心了。那麼你不修又會有什麼成就呢？你自己問問自己，你不修的時候，又有什麼成就呢？又有人說：「在金山寺，三年、五年也沒有成佛，這個功夫怕是白作了。」你想要得到什麼？這就是愚癡的想法。這都是因為沒有諸佛菩薩那種無疲厭的忍耐性，而生出厭倦來了。「令苦衆生得解脫」：令一切受苦的衆生都得到解脫，離苦得樂。諸佛菩薩修行都不是爲了自己，我們修行也要不爲自己，不要

Sutra:

**Cultivating for oceans of eons without fatigue,  
They led suffering beings to liberation.  
With minds neither inferior nor wearied,  
The Buddha's disciples skillfully entered such expedients.**

**They cultivated expedients for oceans of eons—  
Measureless and boundless—never slacking off.  
There was no dharma door they failed to enter.  
Constantly, they expounded the nature of quiescence.**

**All the vows of Buddhas of the three periods of time  
They cultivated and practiced to perfection,  
Thereby benefiting all beings  
And creating pure karma for themselves.**

**They traveled throughout the ten directions,  
Attending the assemblies of all Buddhas.  
With deeply profound, ocean-like wisdom,  
They entered the Thus Come One's Dharma of quiescence.**

Commentary:

**Cultivating for oceans of eons without fatigue.** "Oceans of eons" means a great length of time. Every Buddha takes a very long time to achieve Buddhahood. For example, Shakyamuni Buddha

Cultivated blessings and wisdom for three *asamkhyeyas*  
And planted the causes for the hallmarks and characteristics  
for a hundred *kalpas*.

Three *asamkhyeyas* refers to three great *asamkhyeya kalpas*. *Asamkhyeya* means

有自私心，應該發願令一切受苦的眾生都得到解脫，得解脫就是離苦得樂。什麼叫苦眾生呢？就是那一些個顛顛倒倒、煩煩惱惱的眾生。「心無下劣及勞疲」：「下」就是低賤，「劣」：劣就是沒有價值。心裏有欲望、自私自利，這都叫下劣心。「勞疲」就是念一點點佛，或念一點點經，就覺得念得很多了，就疲倦了，就不願意修行了。我們不要存著一種下劣心，不要覺得自己不如人，或覺得自己很卑鄙、低賤，要精進修行不疲累，不自私自利，沒有私欲。「佛子善入斯方便」：一切佛的弟子都善於入這種的方便法門。

盡諸劫海修方便      無量無邊無有餘

一切法門無不入      而恆說彼性寂滅

「盡諸劫海修方便」：窮盡諸劫海那麼長的時間來修度生的方便法門，也不怕時間長。所以盡諸劫海就是把最長、最長的時間都修沒有了，時間沒有了就變成短了嘛！「無量無邊無有餘」：無量無邊的時間也沒有餘剩的。「一切法門無不入」：「入」就是修行。所有的八萬四千法門，每一個法門佛都要修行。「而恆說彼性寂滅」：也經常演說本體的寂滅性，所謂「諸法從本來，常自寂滅相。」諸法的本來就是寂滅的，沒有什麼形相。

三世諸佛所有願      一切修治悉令盡

既以利益諸眾生      而為自行清淨業

「三世諸佛所有願」：過去、現在、未來諸佛所發的願。「一切修治悉令盡」：我都要修行，令它圓滿。「悉令盡」就是圓滿了。「即以利益諸眾生」：就以這

uncountable. For a hundred *kalpas*, he cultivated the causes for the Thirty-two Hallmarks and Eighty Subsidiary Characteristics of a Buddha.

Although it was such a long period of time, they cultivated without fatigue, unlike ordinary people, who cultivate for a few days and then get tired and want to quit. Buddhas and Bodhisattvas cultivate for oceans of *kalpas* without retreating. They only know how to advance. They don't say, "I've cultivated for many years," perhaps three or five years, "but I haven't achieved anything." Well, what achievement would you have if you didn't cultivate? Ask yourself. Some people say, "I've been at Gold Mountain Monastery for three or five years, but I still haven't become a Buddha. All my effort has been in vain." What did you expect to get? These are foolish thoughts. This shows that you are not as patient and tireless as the Buddhas and Bodhisattvas.

**They led suffering beings to liberation.** The Buddhas and Bodhisattvas don't cultivate for their own sakes, and we shouldn't cultivate for our own sakes either. We shouldn't be selfish and think about ourselves all the time. We should vow to liberate all suffering beings. Suffering beings refers to beings that are confused and afflicted. To liberate them means to help them leave suffering and attain happiness.

**With minds neither inferior nor wearied.** Don't have an inferiority complex and think of yourself as being worse than others. Don't regard yourself as being lowly, despicable, and worthless. A mind that is not inferior is one without thoughts of selfish desire. With a mind that is not wearied, one does not cultivate for a while and then think one has done enough. One doesn't recite the Buddha's name and then think, "I've recited a lot already, so I'm going to quit." Nor does one recite a sutra for a while and then think, "That's enough. I'm really tired." One doesn't grow weary of cultivating.

**The Buddha's disciples skillfully entered such expedients,** such expedient dharma doors.

**They cultivated expedients for oceans of eons— / Measureless and boundless—they never slacked off.** They cultivated for oceans of *kalpas*, not fearing that the time was too long. They cultivated until the longest time was used up and gone. Although the time was long, they didn't feel it was long. Their cultivation took measureless and boundless eons, during which there was no time when they were not cultivating.

**There was no dharma door failed they to enter.** They cultivated every single one of the Buddha's 84,000 dharma doors. **Constantly, they expounded and proclaimed the nature of quiescence.**

All dharmas, at their source,

Are characterized by eternal quiescence.

All dharmas, all phenomena, are basically quiescent and do not have any form or appearance.

種願力來利益一切諸眾生。「而為自行清淨業」：而為自己修行的清淨善業。

一切諸佛眾會中 普遍十方無不往

皆以甚深智慧海 入彼如來寂滅法

「一切諸佛眾會中」：所有一切諸佛的眾會裏邊。「普遍十方無不往」：普遍十方我都去參加這些法會。「皆以甚深智慧海」：在法會裏，我都用甚深的智慧海。「入彼如來寂滅法」：來得到佛所說的這種寂滅的妙法。

一一光明無有邊 悉入難思諸國土

清淨智眼普能見 是諸菩薩所行境

「一一光明無有邊」：每一位菩薩所放的光明都是無量無邊的。「悉入難思諸國土」：這種光明全都普遍進入不可思議那麼多的諸佛國土。「清淨智眼普能見」：「清淨智眼」就是佛眼。佛的智慧眼能普遍見著一切的眾生都受這些光明的普照。「是諸菩薩所行境」：這就是一切菩薩所修行的境界。

菩薩能住一毛端 遍動十方諸國土

不令眾生有怖想 是其清淨方便地

「菩薩能住一毛端」：菩薩能住在一個毫毛的稍上，小中現大，大中現小，小大無礙。「遍動十方諸國土」：菩薩雖然在一毛端居住，還能普遍振動十方的諸佛國土。「不令眾生有怖想」：雖然振動十方諸佛國土，可是不會令眾生產生恐怖的想法。「是其清淨方便地」：這是諸菩薩的清淨方便地。

一一塵中無量身 復現種種莊嚴刹

**All the vows of the Buddhas of the three periods of time / They cultivated and practiced to perfection.** They wanted to make the same vows that the Buddhas of the past, present, and future make, and cultivate them to perfection. **Thereby benefiting all beings / And cultivating pure karma for themselves.** Through the power of those vows, they benefited beings and cultivated pure and wholesome karma.

**They traveled throughout the ten directions, / Attending the assemblies of all Buddhas.** They attended the Dharma assemblies of all Buddhas everywhere. In those Dharma assemblies, **with deeply profound, ocean-like wisdom, / They entered the Thus Come One's Dharma of quiescence.** They attained the wondrous Dharma of quiescence spoken by the Buddha.

Sutra:

**With no bounds whatsoever, each and every light Enters inconceivable numbers of lands. The eye of pure knowledge perceives it all. This is the realm of the Bodhisattvas' practice.**

Commentary:

**With no bounds whatsoever, each and every light / Enters inconceivable numbers of lands.** Each Bodhisattva emitted boundless light, which pervasively entered inconceivable numbers of Buddhlands. **The eye of pure knowledge discerns it all.** This is the Buddha eye of wisdom that can see all beings as they are illuminated by the light. **This is the realm of the Bodhisattvas' practice.**

Sutra:

**The Bodhisattva can dwell on the tip of a hair And make the lands of the ten directions quake, Without frightening any of the beings there. They have that level of pure expedients.**

**With limitless bodies in every mote of dust, They display countless exquisite lands. They can die or take birth in a single thought, seen by all. They have realized unimpeded wisdom and adornments. In a single instant, they manifest All eons of the three periods of time, To help all beings realize how ephemeral the body is, As proven by the nonobstruction of the Dharma nature.**

一念歿生普令見      獲無礙慧莊嚴者

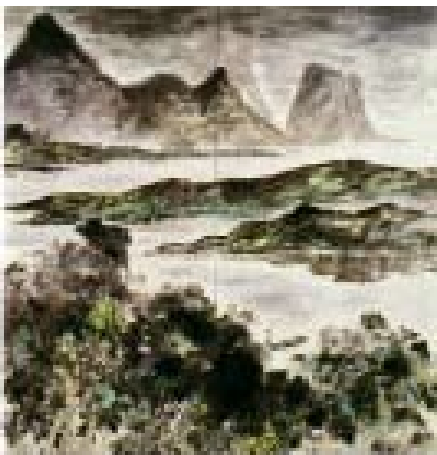
「一一塵中無量身」：在每一粒微塵裏邊都有菩薩無量的身隱藏著。「復現種種莊嚴刹」：在微塵裏邊，又現出種種莊嚴的佛刹。「一念歿生普令見」：在這一念之中，或者死或者生，令眾生都能見著。「獲無礙慧莊嚴者」：而得到無礙的智慧，莊嚴相好身。

三世所有一切劫      一刹那中悉能見  
知身如幻無體相      證明法性無礙者

「三世所有一切劫」：過去、現在、未來所有一切的劫。「一刹那中悉能見」：在一刹那那麼短的時間都能現出來。「知身如幻無體相」：令眾生知道這個身體本來就是虛妄、幻化的，沒有一個實在的體相。「證明法性無礙者」：並證明法性本來是無礙的。

普賢勝行皆能入      一切眾生悉樂見  
佛子能住此法門      諸光明中大音吼

「普賢勝行皆能入」：普賢菩薩所修的這種特別殊勝的行門，一切的眾生也都能入。「一切眾生悉樂見」：一切眾生也都願意見著。「佛子能住此法門」：佛的弟子都能居住在這個法門上。「諸光明中大音吼」：在一切光明之中，有一種大的聲音在吼叫。



**All may enter Universal Worthy's supreme practices,  
Which cause all beings to delight in beholding him.  
Disciples of the Buddha can dwell in this dharma door.  
A great roar issues forth from the lights.**

Commentary:

**The Bodhisattva can dwell on the tip of a hair.** Each Bodhisattva can appear on the tip of a hair, and each hair tip can manifest a Bodhisattva. The great appears within the small; the small appears within the great. Small and great are mutually unobstructed. Although the Bodhisattva dwells on the tip of a hair, he can **make all the Buddhalands of the ten directions quake, / Without frightening any of the beings there.** Although they make all the lands quake, they make sure not to alarm any of the beings. **They have that level of pure expedients.**

**With limitless bodies in every mote of dust, / They display countless exquisite lands.** A Bodhisattva has infinite numbers of bodies hidden in every dustmote. Inside a mote of dust, they manifest adorned Buddhalands. **They can die or take birth in a single thought, seen by all. / They have realized unimpeded wisdom and adornments.** They obtain bodies adorned with the fine marks and characteristics, which all beings can see.

**In a single instant, they manifest / All eons of the three periods of time**—the eons of the past, present, and future. In a brief instant, they can display the past, present, and future, **to help all beings realize how ephemeral the body is,** that it is false and has no real substance, **as proven by the nonobstruction of the Dharma nature.**

**All may enter Universal Worthy's supreme practices.** All beings can enter Universal Worthy Bodhisattva's special practices, **which cause all beings to delight in beholding him. / Disciples of the Buddha can dwell in this dharma door. / A great roar issues forth from the lights.**