



# 妙法蓮華經淺釋

## THE DHARMA FLOWER SUTRA WITH COMMENTARY

### 【 卷五 如來壽量品第十六 】

ROLL FIVE, CHAPTER SIXTEEN THE THUS COME ONE'S LIFE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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又有一個講法，就是「乘如實之道，來成正覺」。乘，就是「如如的智」；來，是「如如之境」。以如如之智，來觀如如之境；境、智都如如，也沒有境，也沒有智，智境合一。「道」是「因」，「覺」是「果」；這叫「因圓果滿」，因也圓了，果所以就滿了，所以這叫「如來」。

「如來」講起來，意思太廣泛了！就單講「如」字和「來」字，若往詳細了講，也夠講幾年。這個「如」字，和「妙」字，意思是相同的，你不如就不妙，不妙就不如；你如了才能妙，你妙才能如。所以這「如來」，也就是「妙來」；妙來，就不是像我們人這麼來的。我們人呢？生，也不知怎麼生的；死，也不知怎麼死法。如來，生，他也知道怎麼生；入涅槃，他也預先就知道怎麼樣入涅槃。

一般證果的聖人，就已是生死自由、來去自如，更不要說如來這麼大的德行——如來是「富有萬德，蕩無纖塵」。在《華嚴經》上，清涼國師讚歎如來說：

故我世尊，十身初滿，正覺始成，乘願行以彌綸，混虛空爲體性，富有萬德，蕩無纖塵。湛智海之澄波，虛含萬象；皎性空之滿月，頓落百川。不起樹王，羅七處於法界；無違後際，暢九會於初成。

所以我們這位佛，十種的身都圓滿

Another explanation says: “He rides on the Way that is actually thus and comes to realize Proper Enlightenment.” “Thus” refers to the wisdom on which he rides. “Come” refers to the state of thusness. He uses the wisdom of thusness to contemplate the state of thusness. When the state and the wisdom are both thus, then there is no state and there is no wisdom. The state and the wisdom unite into one. The Way is the cause. Enlightenment is the fruition. This is called the perfection of the cause and the fulfillment of the fruition. Because the cause is perfected, the fruition is fulfilled, and so he is called a Thus Come One.

The meaning of “Thus Come One” is indeed vast. If we were to explain only the word “Thus” and the word “Come” in detail, it would take several years. The meaning of “Thus” is similar to the meaning of “wonderful.” One who is not “Thus” is not “wonderful”; one who is not “wonderful” is not “Thus.” The Thus Come One, then, is also the Wonderfully Come One. To be “Wonderfully Come” is to have not come in the way that we people have. We people do not know how we were born; we don’t know how we will die. A Thus Come One knows how he was born, and he knows beforehand when he will enter Nirvana.

Realized sages have freedom over birth and death; they can come and go as they please. How much the more can the Thus Come One, with his vast virtue. As the *Flower Adornment Sutra Preface* says, the Thus Come One “is wealthy with ten thousand virtues, / And cleansed, without the finest dust.” National Master Qing Liang praised the Buddha this way:

Therefore, our World Honored One,  
The ten bodies just fulfilled,  
Proper Enlightenment first perfected,  
Rides vows and conduct all-pervasive.  
He unites with empty space in substance and nature,  
Is wealthy with ten thousand virtues,  
And cleansed, without the finest dust.  
The pellucid waves of his deep, sea-like wisdom

了。在釋迦牟尼佛始成正覺的時候，他乘著在因地所發種種的大願，願願成佛道、度眾生；虛空是沒有相貌的，沒有一個邊際的，佛的體性和虛空是一樣，成爲一體了。佛富有萬德，這種萬德莊嚴，富貴到極點了；那種清淨，一點塵埃都沒有。這是如來的境界。佛的這種智慧，好像大海一樣；在這智海裏頭，好像虛空包含萬象一樣。佛性就好像虛空的滿月，「皎性空之滿月，頓落百川」，這都是讚歎如來。「不起樹王，羅七處於法界」，在菩提樹下不起座，卻能先後在法界七個地方說九會的《華嚴經》。佛不違將來這後際，在最初成道的時候，暢談於九次法會之中。所以如來的境界是說不能盡的。

「如來」是佛的名號之一，又有「二佛」，又有「三佛」，又有「本佛」，又有「跡佛」。什麼是「二佛」呢？二佛，一個是「真身的佛」，一個是「應身的佛」。真身，是「真如不變，不變隨緣」，它是從體立名，是個體。應身，是「隨緣不變，不變隨緣」，這叫「應身佛」。

再舉出一個例子來說明：真身好像空中的明月，應身好像水中的月影；因爲有個真正的月，所以映到水裏頭，也有個月。可是水中的月也沒有去，那天上的月亮也沒有來。所謂「千潭有水千潭月」，一千個池子裏頭有水，它若清淨的，就能現出一千個月。雖然是一千個月，並不是月的本體到水裏邊來了；雖然不是月的本體來，但是水池裏可有月。所謂「萬里無雲萬里天」，一萬里沒有雲，一萬里都是青天。

*Are empty, yet hold a myriad reflections.  
The full moon of his glistening, space-like nature  
At once scatters into one hundred streams.*

This is praising the Thus Come One:

*Without rising from beneath the King of Trees,  
He extends to seven places in the Dharma Realm.  
He sat beneath the Bodhi tree and spoke the Flower Adornment Sutra.  
Unbindered by the bounds of afterwards,  
He pervades the nine assemblies, as he first succeeds.*

Therefore, the state of the Thus Come One can never be completely expressed.

“Thus Come One” is one of the titles of the Buddhas. There are also two Buddhas and three Buddhas. There are also the fundamental Buddha and the discernible Buddha. What are the two Buddhas? They are the true body Buddhas and the response-body Buddhas. “True” means unmoving true thusness: not moving and yet according with conditions. This is setting forth the name based on the substance; it’s a substance. As to the response bodies, although they accord with conditions, they do not move. Although they do not move, they accord with conditions.

Let’s use an example to illustrate more clearly. The true body is like the bright moon in space; the response body is like the moonlight on water.

Because there is truly the light of the moon, there is a reflection of moonlight on water. Although there is moonlight on the water, the moon does not come to that place, and the bright moon in space does not indicate that the moon has gone there. This is described as:



*In a thousand pools of water are a thousand pools' moons.*

If a thousand pools have water in them and the water is pure, there will be a thousand moonlights. The thousand moonlights are certainly not a thousand moons that have come down into the water of those pools. But although the moonlight is not the basic substance of the moon, nonetheless, there is moonlight in the pools. Although the moonlight is in the pools, it’s not that the moon itself came down into the pools. And so it’s said:

*Ten thousand miles devoid of clouds is ten thousand miles of sky.*

When there are no clouds for ten thousand miles, there will be ten thousand miles of clear sky.