

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。即於上方，各化作演佛音聲光明蓮華藏師子之座。於其座上，結跏趺坐。

「現是雲已，向佛作禮以為供養」：現出這種種光燄雲之後，所有的菩薩就對著佛恭敬頂禮，作為自己的供養。「即於上方，各化作演佛音聲光明蓮華藏師子之座」：就在我們這華藏世界海的上方，各各變化出演說佛音聲和光明的蓮華藏獅子之座。「於其座上，結跏趺坐」：然後各自在師子座上結雙跏趺坐，修持他自己的三昧定力。

如是等十億佛刹微塵數世界海中，有十億佛刹微塵數菩薩摩訶薩。一一各有世界海微塵數諸菩薩眾，前後圍繞，而來集會。是諸菩薩，一一各現世界海微塵數種種莊嚴諸供養雲，悉遍虛空而不散滅。現是雲已，向佛作禮，以為供養。隨所來方，各化作種種寶莊嚴師子之座。於其座上，結跏趺坐。

「如是等十億佛刹微塵數世界海中，有十億佛刹微塵數菩薩摩訶薩」：像前邊所說這樣，在十億佛刹微塵數那麼多的世界海裏的每一個世界海，都有十億佛

Sutra:

Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the upper direction, each Bodhisattva created a lion's throne from a profusion of lotuses, which emitted the sounds and light of the Buddhas, and seated himself upon that throne in full lotus posture.

In this way, in seas of worlds as numerous as the dustmotes in a billion Buddhalands, there were Bodhisattvas Mahasattvas as numerous as the dustmotes in a billion Buddhalands, each surrounded by a gathering of Bodhisattvas as numerous as the dustmotes in a sea of worlds.

Commentary:

Having displayed those clouds, the Bodhisattvas bowed respectfully to the Buddha and offered them to him. Then, in the upper direction, above the Flower Treasury sea of worlds, each Bodhisattva created a lion's throne from a profusion of lotuses, which emitted the sounds and light of the Buddhas, and seated himself upon that throne in full lotus posture and cultivated his own *samadhi*.

In this way, in seas of worlds as numerous as the dustmotes in a billion Buddhalands as described above, there were Bodhisattvas Mahasattvas as numerous as the dustmotes in a billion Buddhalands, each surrounded by a gathering of Bodhisattvas as numerous as the dustmotes in a sea of worlds. If you asked me how many Bodhisattvas there were, I wouldn't know. They all came to the great Dharma assembly where Shakyamuni Buddha was expounding the *Great Flower Adornment Sutra* after his enlightenment under the Bodhi Tree.

Sutra:

In this way, in seas of worlds as numerous as the dustmotes in a billion Buddhalands, there were Bodhisattvas Mahasattvas as numerous as the dustmotes in a billion Buddhalands, each surrounded

刹微塵數那麼多的大菩薩。「一一各有世界海微塵數諸菩薩眾，前後圍繞，而來集會」：每一個大菩薩的周圍，又都有世界海微塵數那麼多的菩薩眾前後圍繞著，一起來到釋迦牟尼佛成道的菩提樹下，演說大《華嚴經》的這個道場來集會。「是諸菩薩，一一各現世界海微塵數種種莊嚴諸供養雲，悉遍虛空而不散滅」：這一切的菩薩，每一位菩薩都現出無量無邊世界海微塵數那麼多的上妙莊嚴的供養雲。每一種雲都遍滿虛空而不散滅。「現是雲已，向佛作禮，以為供養」：現出這種種的光明雲之後，就向佛恭敬頂禮，來供養佛。「隨所來方，各化作種種寶莊嚴師子之座」：然後就各隨他所來的方位，在那個地方各化出種種莊嚴的師子之座。「於其座上，結跏趺坐」：各自在師子座上結上雙跏趺坐，現出三昧相，等著聽佛說法。所以我們打坐，如果能結雙跏趺坐，那是最好的。

這一段文說的是華嚴的境界。無量無數的菩薩現出種種的光，種種的光中又現出無量無數那麼多的菩薩。這無量無數的菩薩，又遍入無量無邊無數那麼多的微塵裏邊去。每一粒微塵又現出廣大無量無邊那麼多的佛的刹土。在每一個刹土裏邊，都有佛在那兒說法。這一切的菩薩就在那兒供養佛，幫助佛來弘揚佛法，使令一切眾生都得到利益。

如是坐已，其諸菩薩身毛孔中，一一各現十世界微塵數一切寶種種色光明。一一光中，悉現十世界海微塵數諸菩薩，皆坐蓮華藏師子之座。

「如是坐已」：結雙跏趺坐坐好之後。「其諸菩薩身毛孔中，一一各現十世界微塵數一切寶種種色光明」：這些菩薩就都現神通了！每一位菩薩都從身上的毛孔裏，現出十世界海微塵數那麼多珍寶的各種

by a gathering of Bodhisattvas as numerous as the dustmotes in a sea of worlds.

Each of those Bodhisattvas displayed clouds of offerings of all kinds of adornments, as numerous as the dustmotes in a sea of worlds, which completely filled the air and did not disperse. Having displayed those clouds, they bowed to the Buddha and offered them to him. Then, in the direction from which he had come, each Bodhisattva created a lion's throne adorned with all kinds of jewels, and seated himself upon that throne in full lotus posture.

Commentary:

This passage describes the state of the Flower Adornment, in which Bodhisattvas manifest various lights, and each light manifests infinite numbers of Bodhisattvas. These limitless Bodhisattvas then universally enter into innumerable motes of dust. Each mote of dust in turn displays an infinite number of vast Buddhaholds. In each land, a Buddha is speaking Dharma and Bodhisattvas are making offerings to the Buddha and assisting him in propagating the Dharma and benefiting beings. That's the essential meaning of this passage of text.

Each of those great Bodhisattvas displayed clouds of offerings of all kinds of supremely fine adornments, as numerous as the dustmotes in a sea of worlds, which completely filled the air and did not disperse. Having displayed those various clouds of offerings, they reverently bowed to the Buddha and offered them to him. Then, in the direction from which he had come, in whichever of the ten directions they came from, each Bodhisattva created a lion's throne adorned with all kinds of jewels, and seated himself upon that throne in full lotus posture. Full lotus is the best posture for meditation.

Sutra:

Having seated themselves, all of the Bodhisattvas, from each and every pore on their bodies, displayed lights of various colors from all jewels, as numerous as the dustmotes in ten seas of worlds. Within each light appeared Bodhisattvas as numerous as the dustmotes in ten seas of worlds, all seated upon lion thrones made from a profusion of lotuses.

All of those Bodhisattvas were able to pervasively enter into all the dustmotes in the oceans of arrangements of Dharma realms. Each dustmote contained vast lands as numerous as the dustmotes in ten Buddha worlds. In each land there dwelt the Buddhas, World Honored Ones, of the three periods of time. Those Bodhisattvas were all able to draw near to these Buddhas and make offerings to them.

Commentary:

顏色的光明。「一一光中，悉現十世界海微塵數諸菩薩，皆坐蓮華藏師子之座」：每一種光之中，又都現出十世界海微塵數那麼多的菩薩，每一位菩薩也通通都坐在蓮華藏師子之座上。

此諸菩薩，悉能遍入一切法界諸安立海所有微塵。彼一一塵中，皆有十佛世界微塵數諸廣大刹。一一刹中，皆有三世諸佛世尊。此諸菩薩，悉能遍往，親近供養。

「此諸菩薩，悉能遍入一切法界諸安立海所有微塵」：這一些菩薩都是大菩薩，他們的神通變化不可思議，智慧更是不可思議，所以能普遍入於法界安立海所有的微塵裏。「彼一一塵中，皆有十佛世界微塵數諸廣大刹」：在一粒微塵裏又有十個佛世界微塵數那麼多的廣大佛刹。「一一刹中，皆有三世諸佛世尊」：在每一個佛的刹土裏邊，又都有過去、現在、未來三世諸佛在那兒說法，轉大法輪。「此諸菩薩，悉能遍往，親近供養」：雖然這些佛刹及諸佛世尊數也數不盡，有無量無邊那麼多，可是這些菩薩都能分身到所有的佛土去親近、供養一切諸佛。

於念念中，以夢自在示現法門，開悟世界海微塵數衆生。

什麼叫菩薩呢？菩薩就是覺有情。他是有情裏邊的一個覺悟者，也能覺悟一切有情。他自己先覺悟了，然後以自己所覺悟的道理再去覺悟一切衆生、一切有情。所以說菩薩是有情之中的一個覺悟者，又是來覺悟一切有情者。「於念念中」：第一個「念」是前念，第二個「念」是後念。就是前念、後念，念念相續，念念不間斷地以很自在、很自然的夢示現的這種法門，來開悟世界海微塵數那麼多的衆生。

怎麼叫「夢自在」呢？有的衆生醒著的時候很剛強，無論你對他說什麼法，他都不

Having seated themselves in full lotus, all of the Bodhisattvas displayed their spiritual powers. From each and every pore on their bodies, they displayed lights of various colors from all jewels, as numerous as the dustmotes in ten seas of worlds. Innumerable jewels emitted multi-colored rays of light. Within each light appeared Bodhisattvas as numerous as the dustmotes in ten seas of worlds, all seated upon lion thrones made from a profusion of lotuses.

All of those Bodhisattvas mentioned earlier were great Bodhisattvas with inconceivable spiritual powers and transformations. Their wisdom is even more inconceivable. And so they were able to pervasively enter into all the dustmotes in the oceans of all arrangements—referring to how the Dharma realms were created and formed—of Dharma realms. Each dustmote contained vast Buddhlands as numerous as the dustmotes in ten Buddha worlds of infinite proportions. In each land there dwelt the Buddhas, World Honored Ones, of the three periods of time. In each Buddhland, the Buddhas of the past, present, and future were speaking Dharma and turning the great Dharma wheel. Although there were innumerable many Buddhlands, those great Bodhisattvas were all able to create as many division bodies to draw near to these Buddhas and make offerings to them.

Sutra:

In every thought, by using the method of manifesting freely in dreams, they enlightened beings as numerous as the dustmotes in a sea of worlds. 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:

What are Bodhisattvas? They are enlightened beings who enlighten other sentient beings. Having themselves become enlightened, they teach other beings to become enlightened based upon the principle of their own enlightenment. **In every thought**, in thought after thought without interruption, **by using the method of manifesting freely and spontaneously in dreams, they enlightened beings as numerous as the dustmotes in a sea of worlds.** What is meant by “manifesting spontaneously in dreams”? Some beings will not believe the Dharma you speak for them. Wishing to teach those beings, Bodhisattvas appear in their dreams and use all kinds of expedient methods to speak Dharma for them. Beings may be very stubborn and skeptical when they are awake, but often they will believe the Dharma when they hear it in their dream. And so

相信。菩薩要度這些眾生，就在夢中示現種種的方便法門，來為這些眾生說法，眾生一夢見就相信了，所以菩薩也會在夢中來教化眾生。又者，我們人的一生都在夢裏頭，都是在作夢呢！所謂「人生一場夢，人死夢一場；夢裏身榮貴，夢醒在窮鄉。朝朝是作夢，不覺夢黃梁；夢中若不醒，枉作夢一場。」人生就好像作夢似的，人死的時候也是在作夢。來的時候，不知道怎麼來的；去的時候，也不知道怎麼去的。在夢裏邊發財又升官，既富且貴，生活環境非常的好，於是乎就在夢中迷了，貪戀這種境界放不下。家也放不下、國也放不下、人也放不下、自己也放不下，通通都放不下了。等到夢醒了，依然還是原來那個我，乏善可陳，沒有什麼好的可以說的。我們人的這個黃梁夢，始終都不醒了。

你對一般人說人生如夢，他是不會相信的，因為他的夢還沒有醒，所以就不承認自己是在作夢。就好像有人在夢中發財升官，甚至做了皇帝，又有三宮六院（三宮就是東宮、西宮、正宮。六院就是養著嬪妃的地方），有錢有勢又尊貴。這時若有人告訴他：「先生，你以為你是個皇帝，有很大的勢力，但這都不是真的，你是在作夢呢！」這個作夢的人一定不相信，說：「所有的一切都這麼真實，怎麼會是夢呢？我不相信。」但等他忽然間夢醒了，就算沒有人告訴他，他也知道：「哦！我昨天晚間作個夢。夢見我當了皇帝，那麼美好。原來是個夢！」

我們人的一生也就像作夢似的，但在一個人還沒有開悟的時候，你告訴他人生如夢，他是不會相信的。等他開了悟了，回頭一望：「哦！原來以前所有的一切都是一場夢，根本沒有什麼可執著、貪戀的，原來如此！」菩薩用種種的方便法門來教化眾生，包括夢中示現的法門。菩薩以夢自在來教化不自在的眾生，令世界海微塵數那麼多的眾生，也都明白道理而開悟。

Bodhisattvas use dreams to teach beings.

Our entire life is itself a dream. There is a verse that says:

Life is but a dream;
 Death, a dream as well.
 Dreaming, we enjoy wealth and glory;
 Upon awakening, we're back in poverty.
 Every day we dream on, unaware that
 The dream passes in less time than a simple meal.
 If we don't wake up from this one,
 We've dreamt it all in vain.

We don't know how we got here, and we don't know how we will leave. That's why we say life is just a dream. In the dream, we may strike it rich, become a high official, and enjoy wealth and honor. Our life may be really fine, and we become attached to the dream. We can't renounce our family, our country, or ourselves. But when we wake up from the dream, we're still our old selves, with nothing at all. There's nothing much to say. Yet we keep on dreaming and never wake up.

If you tell people that life is just a dream, they won't believe you. Since they haven't woken up, they don't realize that they are dreaming. In their dream, they might make a fortune, become a government official, or even become an emperor and get to enjoy all the concubines, nobility, wealth, and power of that position. Suppose you say to them, "You think you're a powerful emperor, but it's not for real. You're just having a dream." They will say, "I don't believe you. This is all real. How can you say it's a dream?" When they wake up, without having to be told they will know, "Oh, I had such a good dream last night. I dreamed I was an emperor. But it was only a dream."

Life is also like a dream. Before a person is enlightened, if you tell him that life is just like a dream, he won't believe it. But after he becomes enlightened, he will realize, "Ah, everything that happened in the past was just like a dream. There's nothing worth clinging to or hankering after." Bodhisattvas use all sorts of expedient means to teach beings; sometimes they appear in beings' dreams. They manifest freely in dreams to teach beings who are not free, to help beings as countless as dustmotes in a sea of worlds to understand the truth and become enlightened.