



# 大方廣佛華嚴經淺釋

## THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【世界成就品第四】

CHAPTER FOUR : THE COMING INTO BEING OF WORLDS

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

我們金山寺這兒和世界上所有其他地方，如中國、日本、暹羅、緬甸等的佛教有多少不同。在講經說法的時候，沒有人像我們這兒這樣請法的。這種的方法是和佛在世的時候一樣。佛說法一定要有人請法，若沒有人請法，佛就默然入定不說法。

那麼請法就必須要右繞三匝，由右往左繞佛三次。現在我們也這樣的請法，這是返古，回到釋迦牟尼佛那個時代。請法這個人必須要鄭重其事，要把這個事情看得很重要，要右繞三匝，或者繞四匝也可以，只可以多，不可以少。因為功德是越多越好，過錯呢是越少越好。你請人說法，將來你一定會說法，一定會辯才無礙的。好像富樓那麼善於說法，辯才無礙，就是因為他在往昔盡請人說法的緣故。因為請人說法，自己所得到的果報也就善於說法，辯才無礙。我們這兒能執行這種的儀式，這是很稀有的，所以請法的人，拿著香要恭恭敬敬的，這個香最好用手舉過眉毛上邊，眼睛看著腳底下往前走路，一心就恭恭敬敬地想著佛就在虛空接受請法。

我現在給你們講經說法，無論講得好，講得不好，都不是我講的。那是誰講的呢？我是替諸佛菩薩來傳一傳話，來翻譯這個經典，你們又替我來翻譯。雖然如

Gold Mountain Monastery is different from other Buddhist places such as China, Japan, Thailand, Burma, etc. When speaking Dharma, no one requests the Dharma as we do. This method of requesting the Dharma is the same as what people did when the Buddha was living in the world. The Dharma had to be requested before the Buddha would speak. If no one requested the Dharma, the Buddha would sit silently and enter *samadhi* without uttering any Dharma.

When requesting the Dharma, one must circumambulate clockwise three times; four times is also fine. It must be equal to or more than three times; more is all right, no less. As far as merit and virtue is concerned, the more the better, but for errors, the fewer the better. When you request someone to speak Dharma, the retribution you reap is that you yourself will be skillful in speaking Dharma, just like Venerable Purnamaitreyani whose eloquence is unobstructed. The retribution one reaps from requesting people to speak Dharma is that one will be skillful in speaking Dharma with unobstructed eloquence. It is very rare that we practice this type of ritual here. Hence, those who request the Dharma should hold the incense with respect above the eyebrows, with eyes looking down on the floor when circumambulating. With singlemindedness, one contemplates with reverence that the Buddha is in empty space accepting the request.

As for the Dharma I am speaking now, whether spoken well or poorly, I am actually not the one who is speaking. Who is speaking? I am just passing messages and translating for all the Buddhas and Bodhisattvas. Furthermore, you then translate what I say into English. Nonetheless, if you know how to listen, what you hear is better than what I say. It is said, "Coarse words and fine speech all express the Primary Meaning." Although I do not speak well, you are still able to understand the meanings of the sutra perfectly and realize the Primary Meaning. If you do not know how to listen, you still will not understand the sutras regardless of how well I speak.

此，可是你若會聽，就比會說的好得多。你若會聽的，所謂「粗言及細語，皆歸第一義」，就是講得再不好，你也能把經中的意思明白得很圓滿，得到第一義諦。你若不會聽，講得再好，你也不懂。

**或有在空懸覆住 或時而有或無有  
或有國土極清淨 住於菩薩寶冠中**

「或有在空懸覆住」：或者有的世界海是在虛空裏覆蓋著懸在那兒。「或時而有或無有」：或者有的時候有這個世界海，有的時候又沒有了，這是沒有一定的，沒有定法。「或有國土極清淨」：或者有一種諸佛國土是很清淨的。「住於菩薩寶冠中」：就住在菩薩所戴的寶冠裏邊。

**十方諸佛大神通 一切皆於此中見  
諸佛音聲咸遍滿 斯由業力之所化**

「十方諸佛大神通」：十方諸佛所顯的大神通妙用。「一切皆於此中見」：所有一切的佛、菩薩、眾生，都在這個世界海裏互相見著。「諸佛音聲咸遍滿」：諸佛演說妙法的音聲遍滿一切處。「斯由業力之所化」：這都是由眾生的業力和佛的功德力所化現的。

**或有國土周法界 清淨離垢從心起  
如影如幻廣無邊 如因陀網各差別**

「或有國土周法界」：或者有國土周遍法界，依法界而住。「清淨離垢從心起」：或者有國土是清淨離垢的，是從一切諸佛的心所生，也是從一切眾生的心生出來的。眾生心裏清淨沒有染污的念頭，得到的國土也就清淨。「如影如幻廣無邊」：這些國土都好像影像似的，又好像是幻化出來的，所以廣大得沒有邊際。「如因陀網各差別」：就好像帝釋天的因陀羅網那樣，每一個網孔都不同。

*Sutra:*

**Some hang upside-down in space,  
Sometimes present, sometimes gone.  
Perhaps there are lands of utmost purity  
Lodged in the jeweled crown of a Bodhisattva.**

*Commentary:*

**Some worlds hang suspended upside-down in empty space, / Sometimes present, sometimes gone.** Sometimes they're there and sometimes they're not; there's nothing fixed about it. There are no fixed dharmas. **Perhaps there are lands of utmost purity / Lodged in the jeweled crown of a Bodhisattva.**

*Sutra:*

**The great spiritual powers of the Buddhas of the ten directions  
Are everywhere seen throughout these lands,  
And their voices are everywhere heard.  
The power of karma produces such phenomena.**

*Commentary:*

**The great spiritual powers of the Buddhas of the ten directions / Are everywhere seen throughout these lands.** All Buddhas throughout the ten directions are able to manifest these spiritual powers with their miraculous functioning, enabling all the Buddhas, Bodhisattvas, and beings in these lands to see one another.

**Their voices** proclaiming the subtle Dharma **are everywhere heard**, pervading those lands. **The power of beings' karma** and the merit and virtue of all Buddhas **produces such phenomena.**

*Sutra:*

**Some lands pervade the Dharma Realm,  
Arising from the mind in unsullied purity.  
Vast beyond bounds, like shadows or illusions,  
They are each unique, like the interstices of Indra's net.**

*Commentary:*

Perhaps **some lands pervade the entire Dharma Realm, / Arising from the mind in unsullied purity.** Some lands are clear and pure, free from all defilement. They arise from the minds of all Buddhas, and also from the minds of all beings. If beings' minds are pure and undefiled, then the lands they live in will also be pure. These lands are **vast beyond bounds, like shadows or illusions**, like a reflection or a magical illusion. **They are each unique, like the interstices of Indra's net.** Lord Sakra's net has interstices that are each distinct and unique.

或現種種莊嚴藏 依止虛空而建立  
諸業境界不思議 佛力顯示皆令見

「或現種種莊嚴藏」：或者有世界海現出來種種不同的莊嚴法藏。「依止虛空而建立」：依虛空而住，在虛空建立起來。「諸業境界不思議」：一切眾生所有業力的境界也是不可思議的。「佛力顯示皆令見」：這一切一切的境界，都是佛力的顯現，令一切眾生都能明明白白、清清楚楚地看到。

一一國土微塵內 念念示現諸佛刹  
數皆無量等眾生 普賢所作恒如是

「一一國土微塵內」：一一國土就是每一個國家。在每一個國家裏邊，都有佛在那兒轉法輪，教化眾生。不單是每一個國土都有佛在轉法輪教化眾生，就是每一粒微塵裏邊也都有諸佛在那兒轉法輪教化眾生。「念念示現諸佛刹」：在每一粒微塵裏頭，在每一念裏都示現出來一切諸佛的刹土。你們各位要知道，這個示現就是一種神通變化，這個國土不一定多大，或一定是什麼樣子，這個示現是可大可小、可方可圓，都是念念之中神通變化的。「數皆無量等眾生」：所示現的這些諸佛刹土，它的數目是沒有數量那麼多。有多少呢？有多少眾生就有多少國土。眾生你不知道有多少，所以這國土也是無量無數的。「普賢所作恒如是」：這都是普賢菩薩修行的願力所成就的，而且常常是這樣。

為欲成熟眾生故 是中修行經劫海  
廣大神變靡不興 法界之中悉周遍

「為欲成熟眾生故」：過去的諸佛、菩薩為了教化眾生，令眾生成熟，也就是令眾生得到佛果，所以眾生沒有善根的，令他種善根；已經有善根的，就令他善根增長；善根已經增長的，就令他成熟；善根

*Sutra:*  
**Displaying myriad adornments,  
Some lands are established in space.  
These inconceivable states of karma  
By the Buddhas' power are visible to all.**

*Commentary:*  
**Displaying myriad adornments of Dharma, some lands are established in space.** They exist in space. **These inconceivable states of karma / By the Buddhas' power are visible to all.** The karma of beings is inconceivable, and the states brought about by their karma are also inconceivable. All of these states manifested by the power of the Buddhas are clearly seen by all beings.

*Sutra:*  
**Each mote of dust in every land  
In thought after thought displays all Buddhalands,  
Infinite as the number of beings.  
So, too, Universal Worthy's deeds are always thus.**

*Commentary:*  
**Each mote of dust in every land** reveals Buddhas turning the Dharma wheel, teaching and transforming beings. Further, each dust mote **in thought after thought displays all Buddhalands.** You should realize that these lands appear by virtue of spiritual penetrations. The sizes and shapes of the lands are not fixed. They can appear big or small, square or round; they are all created by the Bodhisattvas' spiritual penetrations. The Buddhalands that are revealed are **infinite as the number of beings.** There are as many lands as there are beings. The number of beings cannot be known, and so the number of lands is also unknown. **So, too, Universal Worthy's deeds are always thus.** All deeds done by the power of Universal Worthy Bodhisattva's vows are this way, too.

*Sutra:*  
**Wishing to bring sentient beings to maturity,  
Buddhas cultivate for oceans of eons.  
Vast spiritual transformations everywhere arise,  
Pervading the entire Dharma Realm.**

*Commentary:*  
All Buddhas are **wishing to bring sentient beings to maturity**, to help them become Buddhas, and to cause those without good roots to plant good roots. They cause beings who have already planted good roots to develop them. When beings have good roots that are already well-grown, they cause their good roots to mature. When beings have good roots that have already matured, they lead those beings to liberation. For the

已經成熟的，就令他得到解脫。「是中修行經劫海」：為著想要利益眾生的緣故，所以從無量劫到現在，修行經過了無量無邊猶如海那麼多的大劫。「廣大神變靡不興」：因為修行時間久了，他就有神變了，所有廣大的神通變化，沒有不興起來的。「法界之中悉周遍」：這種神通力在法界裏邊，沒有一個地方是不充滿的，不周遍的。

你們各位以後無論到什麼地方講話，或做什麼都要小心一點，不要盡給我添一些個麻煩，不要到處去說我有神通，因為這會引起很多人不高興，也不知道他們為什麼不高興，總而言之就是不高興。我自己也不知道慚愧，也沒有神通，盡想叫人讚歎自己，這都是假的啊！

法界國土一一塵 諸大刹海住其中  
佛雲平等悉彌覆 於一切處咸充滿

「法界國土一一塵」：前面有一句說「一國土微塵內」，和這一句差不多。既然你們都懂了這一句，還要再講嗎？有一次，有個弟子講法的時候，也不管他自己是不是真懂，他說：「我不需要講這個，因為你們已經都懂了，還有什麼好講的？」啊！我可不懂這種「妙法」。

法界就是盡虛空遍法界，國土就是十方諸佛國土。這盡虛空遍法界，和十方諸佛國土都是在眾生的心裏，眾生的心也都在這一粒的微塵裏頭。盡虛空遍法界能容納每一粒的微塵，每一粒的微塵雖然小，但也能容納下法界，而且不但容納一個法界，所有的法界也都能容納到裏邊去。你必須要開了五眼，才能明白這種境界是真實不虛的。若沒有開五眼，就是說了，很多人也不會相信的，因為沒有這個道理。

☞待續

sake of teaching and transforming beings, all **Buddhas** and Bodhisattvas **cultivate for oceans of eons**. They have been cultivating from limitless *kalpas* in the past up to the present time, through great *kalpas* as boundless as the sea.

**Vast spiritual transformations everywhere arise, / Pervading the entire Dharma Realm.** After cultivating such a long time, they develop spiritual penetrations and transformations, all of which flourish and abound, pervading and filling up all places.

You must be careful in your speech and actions wherever you go. Do not keep giving me trouble and saying that I have spiritual powers because this will cause many people to be unhappy with me. I don't know why they are not happy. In short, they are unhappy. They might think that I have no sense of shame, for though I have no spiritual power, I keep wishing people to praise me. All of this is false!

**Sutra:**

**In the lands of the Dharma Realm, in each dust mote,  
There exist great seas of *kṣētras*.  
The Buddhas' clouds evenly cover those lands,  
Extending throughout all regions.**

**Commentary:**

**In the lands of the Dharma Realm, in each dust mote...** This line is very similar to one that came before, which said, "Each mote of dust in every land." Since you already understand that line, does it need to be lectured again? Once a disciple was lecturing, and whether he himself truly understood it or not, he said, "I don't need to lecture this; you all already understand it, so what would be the point of lecturing it?" Well, I don't understand that kind of "wonderful Dharma"!

"Dharma Realm" refers to that which is all-pervasive and reaches to the ends of space. Lands refers to the Buddhalands throughout the ten directions. The all-pervasive Dharma Realm and the Buddhalands of the ten directions all exist within the minds of beings, and the minds of all beings exist within a single mote of dust. That single mote of dust also contains everything throughout space and the Dharma Realm. How can a single mote of dust, as small as it is, contain the entire Dharma Realm? Not only can it contain the Dharma Realm, it can contain all dharma realms! In order to comprehend this kind of state, you must open the Five Eyes, and then you will know it is true and not false. Those who have not opened their Five Eyes find this unbelievable when they hear it. They say there is no such principle, because they can only think in terms of the empirical knowledge they gain through their five senses.

☞To be continued