



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

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《華嚴經》所講的都是沒有道理的道理。爲什麼這樣說呢？因爲經中所說的是不可思議的境界，既然是不可思議，就是沒有道理，若有道理怎麼連思都不能思，議都不能議呢？所以不可思議就是沒有道理，可是沒有道理裏邊包含著真道理。「諸大刹海住其中」：所有的盡虛空遍法界，十方諸佛國土都住在每一粒微塵裏邊。諸大刹海怎麼能住在一粒微塵裏呢？這就是沒有道理的道理。

「佛雲平等悉彌覆」：佛所有的光明雲都平等地遍覆一切刹土，遍覆一切衆生。「於一切處咸充滿」：每一粒微塵裏邊，都充滿著佛的光明雲。

如一塵中自在用 一切塵內亦復然
諸佛菩薩大神通 毗盧遮那悉能現

「如一塵中自在用」：就好像一粒微塵裏頭能容納三千大千世界，這一種自在化現的妙用。

「一切塵內亦復然」：不是單單一粒微塵裏有這種的妙用，每一粒微塵也都有這種妙用，都能容納三千大千世界；盡虛空遍法界都在這一粒微塵裏頭包容著。這是什麼道理呢？「諸佛菩薩大神通」：這就是諸佛菩薩不可思議的大神通力的自在妙用。「毗盧遮那悉能現」：這種種不可思議的境界，毗盧遮那佛完全都能顯現出來。

But everything that is discussed in the *Flower Adornment Sutra* is a realm beyond ordinary principle. Why? Because it is inconceivable. If it cannot even be conceived, how could it be said to have principle? If it were to express principle, why would it be impossible to conceive? What is inconceivable has no principle; within this lack of principle is contained ultimate, true principle. And so this line, **In the lands of the Dharma Realm, in each dust mote, / There exist great seas of kṣetras** is an example of such a principle of no-principle. There exist great seas of kṣetras refers to all the Buddhlands of the ten directions to the ends of space and the Dharma Realm, which can all dwell within a tiny speck of dust.

All the Buddhas' clouds of light evenly cover those lands and all beings, extending throughout all regions. Every single dust mote is completely filled with the Buddha's clouds of light.

Sutra:

**The effortless functioning in a single mote of dust
Likewise occurs in every mote of dust.**

Vairocana Buddha can fully display

The Buddhas' and Bodhisattvas' great spiritual powers.

Commentary:

Universal Worthy Bodhisattva continues speaking in verse: **The effortless functioning in a single mote of dust / Likewise occurs in every mote of dust.** Within a single mote of dust there is a kind of wonderful functioning that manifests with effortless mastery. This single dust mote can contain the entire universe of a billion worlds, and every dust mote has this wonderful functioning--each can contain all the billion worlds. **Vairocana Buddha can fully display / The Buddhas' and Bodhisattvas' inconceivable great spiritual powers.** By means of these effortless spiritual deeds, he

一切廣大諸刹土 如影如幻亦如燄
十方不見從所生 亦復無來無去處

「一切廣大諸刹土」：所有一切廣大的諸佛刹土。
「如影如幻亦如燄」：你不要認為它是實有的，這都好像影子似的，或是幻化而成的，也好像陽燄一樣不是實有的。「十方不見從所生」：遍觀十方世界也看不見它是從哪一個世界生出來的。「亦復無來無去處」：因為它沒有所生，所以就沒有來、沒有去。雖然是無去處，但是它還宛然存在，還是有這麼個境界的。

滅壞生成互循環 於虛空中無暫已
莫不皆由清淨願 廣大業力之所持

「滅壞生成互循環」：世界海有世界海的壽命，這個世界海到該成的時候它就成了，到住的時候它就住，到壞的時候它就壞，到滅的時候它自己就滅了。總是這樣成住壞空、成住壞空地循環，也沒有頭，也沒有一個停止的時候。「於虛空中無暫已」：這種成、住、壞、空循環的情形，在虛空裏邊沒有暫時停止的時候。「莫不皆由清淨願」：這種的境界，都是由毗盧遮那佛的清淨願所成就的。「廣大業力之所持」：還有衆生廣大的業力所支持的。由於廣大業力的支持，世界海才有這種成、住、壞、空的情形。

爾時，普賢菩薩復告大衆言：諸佛子，世界海有種種差別形相。所謂或圓或方，或非圓方，無量差別，或如水漩形，或如山燄形，或如樹形，或如華形，或如宮殿形，或如衆生形，或如佛形，如是等有世界海微塵數。

「爾時」：當爾之時，就是前邊的偈頌說完了的這個時候。「普賢菩薩復告大衆言」：普賢菩薩又對著法會大衆這些大菩薩說了。「諸佛子」：你們各位佛的弟子。「世界海有種種差別形相」：每一個世界海的形相都不同，各有各的形相，就好像我們人的面目也都不相同一樣。總起來說，世界海有十種不同的形相。「所謂或圓或方」：所說的這個世界海或者是圓形的，或者是方形的。「或非圓方」：或者也不是圓的，也不是方的，

can manifest all kinds of inconceivable states.

Sutra:

All of these *kṣetras*, vast and extensive, resemble shadows, illusions, and flames. One sees not where they arise in the ten directions, As they are without origin or destination.

Commentary:

All of these Buddha-*kṣetras*, vast and extensive, shouldn't be thought of as true and actual. These lands **resemble shadows, illusions, and flames.** They are only illusory manifestations, not reality. **One sees not where they arise in the ten directions, / As they are without origin or destination.** Since they are not produced, they come from nowhere and don't go anywhere. Although this state doesn't come from anywhere, it exists nonetheless.

Sutra:

The cycle of formation and dwelling, decay and extinction, Occurs in the void without the slightest pause. All lands arise from vows of purity, Sustained by karma's tremendous force.

Commentary:

There is a **cycle of formation and dwelling, decay and extinction** . All worlds have a certain life span. The time of "extinction" is when they have disappeared. "Decay" is the period of their disintegration. Their stable existence is called the period of "dwelling," and the period of "formation" is when they come into being. Formation, dwelling, decay, and extinction each take their turn in recurring cycles; they follow one after another in a sequence that **occurs in the void without the slightest pause.** This procession never ceases; it goes on without end: formation, dwelling, decay, extinction.

All lands arise from vows of purity. All of these phenomena result from the pure vows of Vairocana Buddha and are **sustained by karma's tremendous force**, which brings about the cycle of formation, dwelling, decay, and extinction.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha! The seas of worlds all have many different appearances and characteristics. They may be round or square, or neither round nor square. There are limitless variations. They may be shaped like a whirlpool,

這或者就是三角的了。「無量差別」：有沒有數量這麼多不同的樣子。

「或如水漩形」：或者有世界海的形相就像水漩轉的那個樣子。「或如山燄形」：水漩形多數是平的，就像水漩一樣。山燄形也不是圓的，也不是方的，是尖尖的，上邊小，下邊大，像個火燄似的。

「或如樹形」：或者有世界海又像個樹的形相。「或如華形」：或者有世界海就像是華的形狀。樹有種種的樹，華也有種種的華，所以不是都一樣的。「或如宮殿形」：或者有世界海它長出來就像宮殿那個樣子。「或如衆生形」：或者有世界海就像衆生的形相，或像人或像馬等等，這叫像形。

「或如佛形」：或者有世界海的形狀就像一尊佛似。佛有站著的佛、坐著的佛、走的佛、臥的佛，所以形相也不一樣。在佛的形相裏邊又分出很多種，有的有三十二相之中的一相，八十種隨形好中的一種好；有的有多種的相、多種的好。總而言之，這也都是一種像形。「如是等有世界海微塵數」：像這樣子，世界海的形相，有世界海微塵數那麼多種，說也說不完。

爾時，普賢菩薩，欲重宣其義，承佛威力，觀察十方，而說頌言。

「爾時」：當這個時候。「普賢菩薩，欲重宣其義」：普賢菩薩願意把這個意思再說清楚一點，詳細一點。「承佛威力」：於是他仰承著諸佛的大威神力。「觀察十方」：研究十方世界的形相。「而說頌言」：再用偈頌來說一說。

諸國土海種種別 種種莊嚴種種住
殊形共美遍十方 汝等咸應共觀察

在這一個國家，佛教是方才開始，所謂：「頭難！頭難」就是說起頭是很難的。因為人人都不願意辛苦，都願意安逸，換一句話說也就是懶惰，這可以說是人的一種習氣、習性。人的習性就是好逸惡勞，好逸就是好安逸，惡勞就是怕勞苦，這是人人所固有的本錢。本錢就是 foundation 吧！

like the soaring flames of a volcano, like trees or flowers, like a palace or a being, or perhaps like a Buddha. Such variations are as numerous as the motes of dust in a sea of worlds.”

Commentary:

At that time, Universal Worthy Bodhisattva further told the great assembly, “Disciples of the Buddha! The seas of worlds all have many different appearances and characteristics. Just as each person has his particular facial features, each of these lands is distinguished by individual variations. In general, they can be divided into ten variations. **They may be round or square, or neither round nor square**—they may be triangular, or some other shape. In short, **there are limitless variations. They may be shaped like a whirlpools**, like swirling eddies of water, which are relatively flat, or **like the soaring flames of a volcano**, which are pointed.

Or perhaps they are shaped **like** different varieties of **trees or flowers**, or **like a palace or a being**. There may be lands shaped like a human being, or a horse, or any other kind of being. **Or perhaps** they are shaped **like a Buddha** in the various poses of walking, standing, sitting, or lying down. Some lands may illustrate one of the Thirty-two Hallmarks or Eighty Subtle Characteristics of the Buddha. **Such variations are as numerous as the motes of dust in a sea of worlds.**”

Sutra:

Then Universal Worthy Bodhisattva, wishing to restate these principles, received the awesome spiritual power of the Buddhas, contemplated the ten directions, and spoke verses.

Commentary:

Then Universal Worthy Bodhisattva, wishing to restate these principles and elaborate upon them, received the awesome spiritual power of the Buddhas, contemplated the appearances of the worlds throughout the ten directions, and spoke verses.

Sutra:

All of you should contemplate

The variations in the seas of lands:

Their myriad adornments and environments,

Their distinct, beautiful forms in the ten directions.

Commentary:

In this country where Buddhism is new, it is very difficult to establish the teaching. First of all, who wants to suffer? Many, if not most, people prefer to take things slow and easy. That

我在這個國家提倡佛教，接近你們各位有六、七年了，假如每一個人都能像果逾和果道這樣去發菩提心，不久的將來，很快就會成就道業的。果逾和果道沒有三步一拜之前，雖然也會說法，但是沒有那麼動聽，所以令人不太注意。現在所說出來的道理，都很有意義。你細玩其味，在他所說的短短的一段話裏，都有道理包含著。

這是因為有真正的實行，然後就有了定力，有了定力就會有慧力。這種的慧力，是真正由自己的經驗中得來的。道理人人都會說，但是有實行的人說出來的道理，和沒有實行，只是口頭上說說的，那種感化的力量是完全不同的。假如我所有出家、在家的弟子，都能像果逾、果道這樣至誠懇切，不怕辛苦地去為佛教努力，那麼佛教在這個國家很快就會開花結果，放大光明。

修行並不是去找玄妙去，在修行上不要注重神通，不要注重玄妙，可是你也不能輕看神通，輕看玄妙。你若能真正地實行，無論修那一個法門，只要真到極點，自然就會有感應。可是真到極點，並不是那麼容易的，也不是口頭上說說就能辦得到的，這是很重要的。

「諸國土海種種別」：諸佛的國土太多了，就因為太多，所以這個國土和那個國土的形相就有所不同。「種種莊嚴種種住」：每一個國土的莊嚴不同，所依住的也不同，或依空而住，或依地而住，或依水而住，或依華而住，或依樹而住等等，有種種不同的依住。「殊形共美遍十方」：形相雖然不同，但卻都有它的好處，都是利益眾生的。這個國土是利益眾生的，那個國土也是利益眾生的。你若想見到佛的法身，不要到旁的地方去找去，這個山河大地就是如來的法身所在處，佛並不在什麼其他的地方，就在這每一粒微塵裏頭。每一粒微塵那麼小的地方，那麼小的空間，又能容納三千大千世界，你想一想這個道理多妙！多不可思議！所以叫「殊形共美遍十方」，這種境界不是凡夫所能明白的。「汝等咸應共觀察」：你們各位菩薩，都應該觀察、觀察這種的道理，明白這種的境界。

待續

tendency is akin to laziness. People who are in the habit of taking it easy and who shy away from work tend to prefer leisure and be engulfed in inertia.

I have been in this country for some years with all of you. If everyone would bring forth their *bodhi* resolve in the same way that the monks who have gone on bowing pilgrimages have done, they would soon realize their work in the Way. Before these monks began bowing, they didn't make much of an impression on people when they spoke Dharma. Now when they speak, what they say has a great deal of principle within it. Even when their talks are short, if you listen carefully, you will find a lot of principle to them.

Through genuine practice, one gives rise to *samadhi*, and from *samadhi* one obtains the power of wisdom. Wisdom comes from personal experience. Although a point could be expressed by anyone, when it is spoken by someone who has truly practiced, it carries much more weight and power to move people. If all of my monastic and lay disciples are sincere and willing to suffer for the sake of the Buddhadharma, then Buddhism will blossom, quickly bear fruit, and shine in this country.

While cultivation is not a quest for the strange and exotic, we should not slight spiritual penetrations or the esoteric and wonderful. If your practice is true and genuine to the utmost degree, then no matter what dharma door you cultivate, you will naturally receive a response. This is very important. Mere talk is useless; you have to actually practice.

All of you should contemplate. All of you Bodhisattvas should contemplate and investigate **the variations in the seas of lands: / Their myriad adornments and environments.** There are so many Buddhahands, and no two are alike! They all have different appearances, adornments, and environments. Perhaps one is situated in space, while others are located on earth, in the water, or in flowers or trees. These environments are manifold and diverse. Observe **their distinct, beautiful forms in the ten directions.** Their shapes are not the same, but they all provide beneficial qualities for beings. These lands are able to benefit beings.

If you wish to see the Dharma body of the Buddha, then contemplate the mountains, rivers, and the great earth; they are all the Dharma body of the Thus Come One. This is where the body of the Thus Come One exists, not any other place. Every mote of dust contains a billion world-systems. How inconceivably wonderful this principle is! Ordinary people cannot understand this state.

To be continued