

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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一切塵中所現刹 皆由本願神通力
隨其心樂種種殊 於虛空中悉能作

「一切塵中所現刹」：在一切的微塵裏頭所現出來的國土。「皆是本願神通力」：都是佛的本願力及神通力所成就的。「隨其心樂種種殊」：佛隨著眾生心裏所願意的，所歡喜的，成就種種不同的世界海，來滿眾生的願。「於虛空中悉能作」：佛在虛空裏頭隨時都能隨眾生的喜樂，來滿足眾生的一切所求。

一切國土所有塵 一一塵中佛皆入
普為眾生起神變 毗盧遮那法如是

「一切國土所有塵」：一切國土裏邊所有的微塵。「一一塵中佛皆入」：每一粒微塵裏邊，都有佛在那兒轉法輪教化眾生。「普為眾生起神變」：佛普遍為一切眾生，顯出來神通變化。「毗盧遮那法如是」：毗盧遮那佛的法就是這個樣子，就像前邊所說的這種種的境界。

修道有種種的法門都可以開悟，好像古來的人，就有修人所不能修的法門，行人所不能行的道路的。今天到我們這兒講開示的這一位慧僧法師，他也是佛教裏頭的老資格，一位老修行。很久以前他就做過東北慈恩寺的方丈，現在年紀雖然大

Sutra:

Kṣetras appear in every mote of dust

By the power of spiritual penetrations and past vows.

Fulfilling the different wishes of sentient beings,

The Buddhas can accomplish anything within the void.

Commentary:

Kṣetras appear in every mote of dust. The countries in each dust mote are manifested **by the power of the Buddhas' spiritual penetrations and past vows. / Fulfilling the different wishes of sentient beings, / The Buddhas can accomplish anything within the void.** Beings do not all like the same things, and the Buddhas adapt themselves to what beings like in their hearts. The Buddhas can at any time manifest these kinds of things in space in order to comply with what beings seek.

Sutra:

Consider all the dust motes in every land:

The Buddhas enter each and every one.

For all beings, they perform spiritual transformations.

The Dharma of Vairocana Buddha is thus.

Commentary:

Consider all the dust motes in every land: / The Buddhas enter each and every one. In every single minute particle of dust there are Buddhas turning the Dharma wheel and teaching and transforming beings. **For all beings, they perform spiritual transformations.** The Buddhas universally manifest these spiritual changes for each and every being. **The Dharma of Vairocana Buddha is thus.** All of the various sorts of states just described are just the Dharma spoken by Vairocana Buddha.

In cultivating the Way, there are all kinds of dharma doors that lead

了，還是天天念佛、持咒、誦經，時時刻刻都精進用功修行，一刻也不閒著。就單單往生咒，他一天大約就要誦二千或三千遍。以前他年紀輕的時候有胃病，現在年紀老了，胃病也好了，這就是修行的感應。他今天所說的，有一段很有意思。

他說普照法師脾氣最大，無論遇到什麼事情都發脾氣。後來他自己就想出一個辦法，請廟裏做工的工人一看到他發脾氣的時候，就打他一頓。工人不敢打他，他就用錢買工人來打自己，打一頓給兩塊現洋，當時叫大頭，是銀子做的。結果這個工人賺了兩百多塊，那當然就是打了一百多次囉！最後一次是用了一個水火（汽油）桶，把他打得開悟了，以後再不需要打了，因為他的脾氣沒有了，都給打跑了。做善知識都要從困苦艱難裏頭鑽出來。

普照大師以後修行，發願要滿人一切願，無論誰有什麼願，他都會想法子滿人的願。他在黃陽山住的時候，黃陽山住了很多的師父，無論哪一個師父想要什麼，他都滿他的願。有的出家人要一個貴重的手錶，他就去化緣買給他；有的師父要吃高麗參，他就給買高麗參。無論什麼，你只要向他說了，他就一定會滿你的願。講到這裏，我就很慚愧，我沒有法子滿一切眾生願。這個普照老和尚，他這真是普照！他是修挨打的行門，從挨打的行門中把脾氣給打跑了，他的成就是很大的。

所以修道有種種的法門，會修的，無論哪一個法門都可以修成；不會修的，盡貪圖享受、自在，不用功，那什麼法門也沒有用的。

爾時，普賢菩薩復告大眾言：諸佛子，應知世界海有種種體。

「爾時」：當爾之時。「普賢菩薩復告大眾言」：普賢菩薩又告訴大眾說。「諸佛子」：你們各位佛的弟子。「應知世界海有種種體」：你們應該知道世界海有種種不一樣的體。

to enlightenment. For example, the ancients would cultivate dharma doors that others could not cultivate and would practice paths that most people couldn't practice. Today the Elder Dharma Master Huiseng gave an instructional talk here. He is someone with senior standing in Buddhism. A very long time ago he was the Abbot of Cien Monastery in Manchuria. This Dharma Master is a seasoned cultivator. And as old as he is, he still maintains his daily practices of reciting the Buddha's name, reciting sutras, and holding mantras, without being idle for a single moment. He practices vigorously at every instant. For example, every day he recites the Rebirth Mantra from two to three thousand times. When he was younger he suffered from a stomach illness, but now the ailment has gone away, which is a response from his cultivation. What he said today had a lot of meaning, especially the story of Dharma Master Puzhao.

Dharma Master Puzhao ("universal illumination") used to have a huge temper. He would become enraged over anything at all. Finally, he hired someone to hit him each time he lost his temper, paying the man two dollars each time he did. It was not exactly two dollars. He gave him two pieces of the silver currency in circulation in China at the time. It's not recorded exactly how many times the man hit him, but he collected over \$200, which means he must have hit him over a hundred times. The last time the man hit him, he used a kerosene can and hit the Dharma Master so hard over the head that the angry ghost simply got chased out. There was no more hitting after that, for Dharma Master Puzhao was enlightened and never got angry anymore. All of you think about it. That's the kind of suffering and difficulty that went into making him a Good Advisor.

After that he continued to cultivate, and he would fulfill whatever wish anyone had. He dwelt at Huangyang Mountain. There were many monks there, and he would fulfill their wishes and meet all their needs. Some of them wanted wristwatches, and he would get them wristwatches, expensive as they were. Others might want to take some Korean ginseng and he would provide it. All anyone had to do was to express his wish and he would fulfill it. Telling you of this, I am very remorseful that I myself have no way to fulfill the wishes of beings. But the Elder High Master Puzhao was truly "Universally Enlightened." He cultivated the dharma door of being hit, and through its cultivation he chased his temper away. He had very great accomplishments afterwards.

So you see that there are a great many dharma doors you can use to cultivate. The important thing, however, is to cultivate them to completion. If you start to want to enjoy yourself and take it easy, if you get greedy to do as you please and not use effort, then no dharma door will be of any use.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha, you should know that the seas of worlds are composed of various substances."

所謂或以一切寶莊嚴為體，或以一寶種種莊嚴為體，或以一切寶光明為體，或以種種色光明為體，或以一切莊嚴光明為體，或以不可壞金剛為體，或以佛力持為體，或以妙寶相為體，或以佛變化為體，或以日摩尼輪為體。

「所謂或以一切寶莊嚴為體」：就是所說的，或者有世界海是以一切珍寶的莊嚴來做為它的體。「或以一寶種種莊嚴為體」：或者以一種寶的種種莊嚴，來作為世界海的體。「或以一切寶光明為體」：或者有世界海常常放光，這是以一切珍寶的光明為它的體。「或以種種色光明為體」：或者有世界海是以種種的顏色光明為體。「或以一切莊嚴光明為體」：或者以一切莊嚴的光明來做為世界海的體。「或以不可壞金剛為體」：或以不可破壞的金剛來做為世界海的體。「或以佛力持為體」：或者以佛神通力的攝持來做為世界海的體。「或以妙寶相為體」：或以種種的妙寶相來做為世界海的體。「或以佛變化為體」：或者用佛的神通變化來做為世界海的體。「或以日摩尼輪為體」：或者以日摩尼輪來做為世界海的體。

問：《華嚴經》裏提到，佛的每一個毛孔中都能現出種種莊嚴的佛刹，種種的寶相，種種不可思議的境界。在一個人沒有開五眼以前，能不能藉著佛的神力，看到這些不可思議的境界？譬如佛的弟子，孫陀羅難陀，沒有開五眼，藉著佛的神力，也可以上天或去地獄看看。

答：若是和佛有緣，能遇著佛界的佛神力，這是可以的。但是我們現在生在佛後，只能知道有這個可能，若是真想達到這個境界，一定要自己修行，等得到五眼六通之後，你自然就明白這種境界了。這種境界並不是怎麼特別奇妙的，是很普通的。在你還不明白的時候，就以為它是沒有的，或者即使是有也不是在這個世界。其實這些境界都是在眼前的，不過你不要去貪求它。

Commentary:

At that time, Universal Worthy Bodhisattva further told the great assembly, “Disciples of the Buddha, you should know and understand that the seas of worlds are composed of various substances. They aren’t all the same.

Sutra:

That is, they may be composed of the adornments of myriad jewels, or of various adornments of a single type of jewel. They may be composed of light from myriad jewels, or of light of various colors. They may be composed of radiance from all adornments, or of indestructible vajra. They may be composed of the Buddhas’ sustaining power, or of the characteristics of lovely gems. They may be composed of the Buddhas’ transformations, or of sun-*mañi* wheels.

Commentary:

That is, they may be composed of the adornments of myriad jewels. Precious gems may adorn some worlds and make up the substance of these seas of worlds. **Or** they may be composed **of various adornments of a single type of jewel.** In this case, the adornments of only one kind of jewel—not many kinds—make up the substance of these seas of worlds. **They may be composed of light from myriad jewels.** Precious light streaming from jewels makes up the substance of some seas of worlds. **Or** perhaps they are formed **of light of various colors. They may be composed of radiance from all adornments, or** perhaps **of indestructible vajra** forms their substance. The seas of worlds’ substance might be composed of indestructible *vajra*. **They may be composed of the Buddhas’ sustaining power.** It could be that the Buddhas’ spiritual penetrations uphold and maintain these seas of worlds and form their substance, **or** perhaps their substance consists **of the characteristics of lovely gems. They may be composed of the Buddhas’ transformations** brought about by their spiritual penetrations, **or of sun-*mañi* wheels.** Some seas of worlds are made of sun-*mañi* wheels.

Question: *The Flower Adornment Sutra* describes how all kinds of adorned Buddhaholds, jeweled images, and inconceivable places can appear in a single pore. Later the sutra says it is by the spiritual power of the Buddha that one could see these inconceivable places and phenomena. I wonder if a person could see such inconceivable phenomena without having opened the Five Eyes, simply by relying on the power of the Buddha. For example, the Buddha’s disciple Sundarananda was able to visit the heavens and the hells through the Buddha’s power without having opened his Five Eyes.

Answer: It’s possible for a person to do so if that person truly relies on the power of the Buddha. If we have conditions with the Buddha, we can do it. But we are born after the Buddha’s time, and so we can only know that it is a possibility. If we really want to obtain this state, we have

在前幾年我已經說過，所謂修行就是不要有個希望，不要想：「我要怎麼樣、怎麼樣。」要把修行當作像吃飯、穿衣服、睡覺、行住坐臥一樣平常的事情，你不要忘了它，也不要想著它。要在沒有希望之中，有這麼一個希望；有這麼一個希望，你還不要希望。就是一心修行，至於成不成道業，那不管它，你就盡你的心。好像持一個咒，這個咒將來持靈了有神通，你不管它有沒有神通，你就持這個咒，一年、十年、二十年，時時刻刻都持這個咒，久而久之，就會成功了。這個修行不像吸鴉片煙，一吸就過癮了，這不是那麼回事。修行要有忍耐性，要往前去一天一天的修，時時刻刻不放逸，這才有相應處，有相應分。

或以極微細寶為體，或以一切寶燄為體，或以種種香為體，或以一切寶華冠為體，或以一切寶影像為體，或以一切莊嚴所示現為體，或以一念心普示現境界為體，或以菩薩形寶為體，或以寶華蕊為體，或以佛言音為體。

世界的體有種種的不同，種種的差別。好像我們這個地球是以泥土為體，這個體裏頭就有血、骨頭、筋絡。地球上的江、河、湖、海這麼多的水，就是世界體血脈的流通；又有石頭及金銀銅鐵錫鉛種種的礦物，這等於骨頭一樣。硬的屬於骨頭，軟的屬於肉，流動的就是血，和人的身體有皮血、肉、筋骨是一樣的。地球裏邊有很多熱的東西，就好像我們肚裏頭裝的東西也是熱的一樣，只不過世界是大的，人類是小的。不過我不是科學家，沒有細研究怎麼樣山會爆？怎麼樣有岩漿硫磺質流出來？怎樣地會震？怎樣海會嘯？這都有它們的原理。

☞待續

to cultivate and open the five eyes and six penetrations. But these kinds of states are not all that wonderful; they are very ordinary. For the time being you don't understand, and so you think they don't exist, or that they may exist but not in this world. Actually, however, all these states are right before our eyes.

A few years ago I said that in cultivation one should not harbor hopes and expectations. You should not wonder, "How am I doing?" You should cultivate just the way you eat, sleep, and wear clothes. In all your daily affairs, whether walking, standing, sitting, or lying down, you should not forget it and you should not think about it. In the midst of no hopes and expectations, you have an implicit expectation, but you don't really acknowledge it. You should just do your best to cultivate without being concerned about whether or not you realize your work in the Way. For example, if you hold a certain mantra, and you know that someone who holds that mantra can develop spiritual penetrations, you should not pay any attention to whether you obtain the spiritual penetrations or not. You should simply hold the mantra. Keep it up year after year, for twenty years and more. Over a long period of time, you'll come to have success. It's not like smoking opium, which brings an immediate "high." But if you can stick with it and maintain your daily cultivation, never slacking off at any time, then responses will occur.

Sutra:

They may be composed of extremely tiny jewels, of the shining brilliance of jewels, of various kinds of incense, or of a crown of jeweled flowers. They may be composed of the reflections of jewels, of a display of myriad ornaments, of a state pervasively manifested by a single thought, of jewels in the form of Bodhisattvas, of jeweled flower stamens, or of the sound of a Buddha's voice.

Commentary:

Worlds can be formed of many different substances. Our world, for example, takes earth as its substance. Within our bodies are bones, blood, and the circulatory system. Upon the Earth are rivers, lakes, and oceans. These bodies of water form the circulatory system of the Earth. Beneath the Earth are gold, silver, copper, iron, tin, lead, and other metals and minerals, which can be likened to the bones of the body. The hard substances of the Earth are like its bones, and its soft substances are like its flesh. That which moves is like its circulation. Just like a person, the Earth has its skin, blood, flesh, bones, and marrow. It's just that the Earth is much more massive than a human body. Within the earth are hot substances just as in the body there is warmth. I haven't thoroughly investigated the reasons why volcanoes erupt and the lava flows forth, or why there are avalanches, earthquakes, tidal waves; but there are specific causes for these phenomena.

☞To be continued