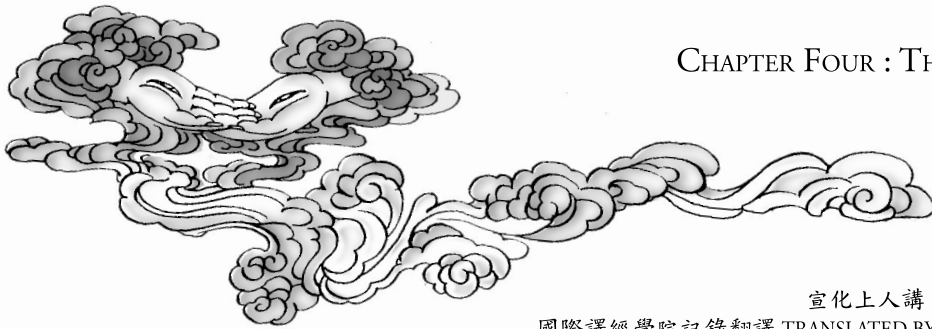


# 大方廣佛華嚴經淺釋

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

或以出現一切佛身莊嚴，或以出現一切寶香雲莊嚴，或以示現一切道場中諸珍妙物光明照耀莊嚴，或以示現一切普賢行願莊嚴，如是等有世界海微塵數。

「或以出現一切佛身莊嚴」：我們這個世界有很多山和樹木，這都好像佛身似的，有的世界海就以這種的形像來莊嚴。「或以出現一切寶香雲莊嚴」：「出現」是以前沒有，現在有了，這叫出現。或者有世界海以出現一切珍寶的香雲來莊嚴。「或以示現一切道場中諸珍妙物光明照耀莊嚴」：示現和出現的意思差不多，不過示現是暫時的，時間沒有那麼長；出現是常常都是那樣子。或者有的世界以示現一切諸佛道場中，種種珍寶妙物的光明照耀來莊嚴。「或以示現一切普賢行願莊嚴」：普賢菩薩在每一個佛的道場，都是做佛的長子，也就是佛的大弟子。他所修的行是不可思議的，所發的願也是不可思議的。普賢菩薩有很多很多，盡虛空遍法界所有諸佛的道場，都有普賢菩薩。普賢菩薩因為修一切願、一切行，而成就普賢種種的神通變化，所以有的世界海就以示現普賢菩薩的行願來莊嚴。「如是等有世界海微塵數」：前邊舉出了十種的莊嚴，這只是簡

*Sutra:*

Perhaps they are adorned by the appearance of Buddhas' bodies. Perhaps they are adorned by the appearance of clouds of incense and jewels. Perhaps they are adorned by the dazzling radiance of rare, exquisite objects appearing in all *bodhimaṇḍas*. Perhaps they are adorned by the revelation of the practices and vows of every Universal Worthy Bodhisattva. Such adornments are as numerous as the fine motes of dust in an entire sea of worlds.

*Commentary:*

Perhaps they are adorned by the appearance of Buddhas' bodies. Some worlds are adorned by mountains and trees which are shaped like the bodies of Buddhas. **Perhaps they are adorned by the appearance of clouds of incense and jewels.** Previously they did not exist, but now these jewels and incense-clouds appear to adorn these worlds. **Perhaps they are adorned by the dazzling radiance of rare, exquisite objects appearing in all *bodhimaṇḍas*.** Within all the *bodhimaṇḍas* of the Buddhas are many precious treasures and wonderful objects which emit light so bright it is dazzling. **Perhaps they are adorned by the revelation of the practices and vows of every Universal Worthy Bodhisattva.** In all of these worlds, Universal Worthy Bodhisattva manifests in all the *bodhimaṇḍas* as the Buddha's eldest disciple. The conduct he has cultivated and the vows he has made are inconceivable. There are Universal Worthy Bodhisattvas in all the Way-places throughout space and the Dharma Realm. Through the cultivation of all kinds of practices and vows, Universal Worthy Bodhisattva attained spiritual penetrations and transformations. By his practices and vows he adorns all these worlds. **Such adornments are as numerous as the fine motes of dust in an**

單的說一說，若是詳細往深了說，有世界海微塵數那麼多。

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」：當爾之時。「普賢菩薩，欲重宣其義」：這個大行普賢菩薩想把前面長行的道理，再詳細說它一遍。「承佛威力」：他仰承釋迦牟尼佛的大威神力。「觀察十方」：普遍觀察、研究十方眾生的因緣。「而說頌言」：用偈頌再把這些道理說一遍。

廣大刹海無有邊 皆由清淨業所成  
種種莊嚴種種住 一切十方皆遍滿

「廣大刹海無有邊」：諸佛刹海是無窮無盡的，所以說是廣大無有邊，沒有數量那麼多。「皆由清淨業所成」：這麼多的諸佛國土，都是由眾生清淨的業所成就，也是由諸佛的願力所成就的。「種種莊嚴種種住」：這些清淨業所成的世界海，有無量的莊嚴，或者依空而住，或者依種種的珍寶而住。「一切十方皆遍滿」：所有的十方盡虛空遍法界，無不都遍滿了諸佛的刹土。

無邊色相寶燄雲 廣大莊嚴非一種  
十方刹海常出現 普演妙音而說法

「無邊色相寶燄雲」：有的世界海是以無邊色相的寶燄雲來莊嚴。「廣大莊嚴非一種」：這個莊嚴不是只有一種，是種種的莊嚴。這種種的莊嚴都是由菩薩所修的六度萬行所成就的。「十方刹海常出現」：諸佛菩薩在十方的刹海常常出現。「普演妙音而說法」：普遍演說種種的妙音而為眾生說法。

今天想起一個中國道教的公案，對大家講一講。這個公案雖然不是佛教的，但是也沒有跑到佛教外邊去，因為佛教包括一切的宗教，沒有哪一個宗教是在佛教外邊的，就是罵佛教、謾謗佛教的宗教，也都是在佛教裏邊包括著，沒有跑到佛教教義的外邊去。

**entire sea of worlds.** Above, ten were listed, but in fact, there are as many adornments as there are dust motes in the sea of worlds.

*Sutra:*

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

*Commentary:*

**Then Universal Worthy Bodhisattva, the Bodhisattva of Great Conduct, wishing to restate these principles as expressed in the previous prose section and elaborate upon them, received the Buddhas' awesome spiritual power, universally contemplated beings' causes and conditions throughout the ten directions and spoke verses.**

*Sutra:*

**The vast sea of *kṣetras*, a boundless expanse,  
Comes into being from pure karma.  
Varied in adornment and location,  
They completely pervade the ten directions.**

*Commentary:*

**The vast sea of *kṣetras*, a boundless expanse, / Comes into being from pure karma.** The seas of all Buddhas' lands are unfathomable, uncountably many. It is because of the pure karma of beings and also from the power of the vows of all Buddhas that all of these lands come into being. **Varied in adornment and location,** they may be suspended in space or located upon myriad jewels. **They completely pervade the ten directions.** There are Buddhaholds everywhere throughout space and the Dharma Realm.

*Sutra:*

**Precious, blazing clouds, infinite in hue and form,  
Magnificently adorn in more ways than one.  
Constantly appearing in the ten directions' seas of *kṣetras*,  
Their wondrous sounds everywhere pronounce the Dharma.**

*Commentary:*

In these worlds **precious, blazing clouds, infinite in hue and form, / Magnificently adorn in more ways than one.** These clouds are brought into being by the Six Pāramitās and myriad practices of a Bodhisattva. The numerous, different adornments and all the Buddhas and Bodhisattvas are **constantly appearing in the ten directions' seas of *kṣetras*, and their wondrous sounds everywhere pronounce the Dharma.**

Today I've thought of a Taoist story from China that I will tell you.

因為佛教的道理是盡虛空遍法界的，十方三世無不包括在內，所以無論你信佛不信佛，都在佛教裏頭包括了，所以就算是道教的道理，我們也可以講。道教中的老子，你們各位知道他是誰嗎？老子就是迦葉祖



師來著。因為他願意修頭陀行，願意做一個特別的樣子，所以化身來做老子，並不是迦葉祖師自己來，是化身來的。孔子是水月童子化身來的，也是佛的弟子，顏回也是的。他們都是要到中國來開闢大乘佛教，所以就先化身來到中國，提倡道教、儒教的理論，將來好和佛教合而為一。所以有的人說儒釋道三教是一家，這也有他的理由，但是他們不完全了解其中的道理，只知道個皮毛。

這個公案發生在中國宋朝末年的山西省，有一個叫王哲，是個武舉人。武舉人就好像讀書讀到master's degree，學武學到master's degree這叫武舉人。他有太太，有兒子，家裏很有錢的。有一年冬天，天上正下雪，他家門口來了兩個要飯的乞丐，穿得破破爛爛的，很窮的樣子。王哲一看，生出一種憐憫的心，就對他們說：「你們兩位不要再要飯了，到我家來，我養你們。」雖然這兩個是要飯的，但是他對他們很恭敬，請他們在他家常住。這兩個要飯的也很特別、很古怪的，回答他說：「我們窮慣了，不習慣享福吃現成的，暫時在你這兒住幾天就好了！」

那麼一住，住了大約有一個月的樣子。這兩個要飯的天天想要走，他不讓他們走，一直叫他們再多住幾天。最後一次兩個要飯的很堅決地說：「我們一定要走，你不要再留我們了！」王哲只好說：「你們一定要走，好吧！那我就送一送。」他本來想就送出大門口，再多走幾步就好了。可是他出去

Although it's not a Buddhist story, it is not outside the scope of Buddhism. All religions are included within Buddhism; none are outside of it. Those who slander or defame Buddhism are still included within it. They still fall within the principles of the Buddha's teaching, because the doctrines of the Buddhadharma pervade the ten directions of the Dharma Realm and the



Venerable Mahākāśyapa

three periods of time. Whether or not you believe in the Buddha, you are included within Buddhism. Therefore, we can discuss the principles of Taoism. Everyone ought to know that Lao Zi was a transformation of the Venerable Mahākāśyapa, one of the Buddha's foremost disciples who specialized in *dhutanga* or ascetic practices. I'm not saying that the Lao Zi was Venerable Mahākāśyapa himself, but that he was a transformation body sent by him. Confucius was a transformation of Water Moon Youth, who was also a disciple of the Buddha. Yan Hui [Confucius' disciple] was also a transformation body. These people went to China to blaze a trail for Great Vehicle Buddhism. They sent transformation bodies there to establish Taoism and Confucianism and prepare the way for Buddhism. That's why some people say Buddhism, Taoism, and Confucianism are really one and the same. This is partially true. However, Taoism and Confucianism don't completely penetrate the principles of Buddhism, but deal with them only at a superficial level.

The story I want to tell took place in Shanxi province in China. During the last years of the Southern Song Dynasty (13th century), there was a wealthy landlord by the name of Wang Zhe. He graduated from the military academy. He had a wife and son, and came from a very wealthy family. One day there was a big snowfall, and two very poor beggars dressed in rags showed up at his door. Seeing them, Wang Zhe was filled with pity, and he invited them inside saying, "You shall beg on the streets no more! You can live here, and I will support you for the rest of your lives." He was very courteous to them, despite their being beggars, as he urged them to stay. The beggars, however, were very strange people. They said to him, "We're used to being poor. We don't want to stay here and eat up all your food. It is our wish to undergo hardship; we will stay only a few days."

And so the two beggars remained with Wang Zhe for perhaps a month. Although each day they prepared to depart, their host pressed them to stay a few days longer. Finally they informed him decisively that they were really leaving. Wang Zhe said, "So be it. I'll see you off."

一送，就好像釋迦牟尼佛用神通攝孫陀羅難陀似的，覺得才邁幾步路，就到了二十多里外的一座橋上了。到了橋上，這兩個要飯的就把他們的酒葫蘆拿出來，說：「好啦！我們就要走了，以前我們在你那喝了很多酒，今天我們請你喝一杯酒。」王哲說：「你們也有酒嗎？好，拿出來喝。」喝了三杯酒後，這兩個乞丐說：「我們要走了，來年的兩個三的那一天，我們在這個橋上見面。」說完這兩個乞丐就走了，而王哲就在橋上醉倒了。

王哲家裏的人知道他送兩個乞丐出去，怎麼過了這麼久還不見他回來，就叫人各處去找。一找找到橋上，看見他醉倒在那裏，就把他抬回來了。等他酒醒了，他就有一點覺悟：「我送這兩個人出去，怎麼送幾步就到橋那個地方了呢？這兩個人一定是神仙了，我當面錯過，太可惜了。」又一想：「他們說來年兩個三那一天，還在那個橋上見面，那就是明年三月三日了。」從此之後他就在家裏等，也不到別的地方去，因為他太太不准他出門了，說他跟著要飯的走，就醉倒在橋上，這很危險的，所以不准他出門，他也就出去了。

第二年三月三日這一天，他一早就到橋上去，果然那兩個人已在那兒，他就高興地走上前跪倒，說：「你們兩位是活神仙哪，快教我怎麼樣修行了生死吧！」這兩個人說：「你還認識我們，好啦！我們就傳法給你！」他們就教他怎麼樣用功打坐、調呼吸，怎麼樣鍊九轉還陽丹。王哲就問他們叫什麼名字？一個說叫金重，一個說叫雙口。金重合起來就是一個鍾字，雙口就是個呂字。這麼一說，也就明白了，原來是鍾呂二仙來度他自己了。在中國的漢朝有個鍾離權的，修行道教的方法成了神仙，唐朝的呂洞賓是鍾離權的徒弟。

☞待續

Now he had intended to see them as far as the gate or perhaps just a few steps down the path, but when he began to walk down the road with them, something very strange happened. It was like the time Śākyamuni Buddha took Sundarananda for what seemed a short walk, but as soon as they took a few steps, they had already traveled several miles. Suddenly Wang Zhe and the two beggars were on a bridge several miles from town. One of the beggars brought out a wine-gourd and said, "At our parting, we invite you to have a cup of wine. We had a lot of wine at your place, so today it is our turn to treat you. When Wang Zhe had drunk three cups of the rather heady wine, one of the beggars said, "Now we must go. We will meet again, if you are here on this bridge next year on the third day of the third month. Farewell until then." And the two of them continued on down the road.

Wang Zhe was so drunk that he passed out on the bridge. Meanwhile his family and the townspeople were looking everywhere for him, thinking something had happened to him. They finally found him on the bridge and carried him home. When he became conscious again, he said, "I took only a couple of steps--how could I suddenly have been as far as the bridge? Those two beggars were surely immortals! Face-to-face with those two immortals, I didn't recognize them--how pathetic!" He had a bit of an awakening at that time. He thought, "Well, I'll get another chance next year on the third day of the third month. I'll be there to meet them again on the bridge." From that day on he didn't go anywhere. His wife wouldn't let him out of the door because of the time when he was found dead-drunk on the public bridge.

The next year, however, on the third day of the third month, he quietly slipped out and made his way to the bridge outside town, hoping to meet the two beggars. And there they were, waiting for him. Overjoyed, Wang Zhe ran up to them and knelt before them, exclaiming, "I'm so happy to see you, divine immortals! Please teach me without delay how to cultivate and put an end to birth and death!"

One of the beggars said, "Oh! So you recognize us now, eh? Fine, we will transmit the teachings to you."

They taught Wang Zhe various methods of cultivating concentration; how to regulate his breath; how to "smelt the cinnabar"; and they taught him that method. Wang Zhe then respectfully asked what their real names were, and they replied that they were Zhong and Lü, the former being Zhong Liquan and the latter being Lü Dongbin, two of the Eight Immortals of Taoism. Lü Dongbin was the disciple of Zhong Liquan. When Wang Zhe heard their names, he thought, "Oh, so the two great immortals Zhong and Lü have come to teach me."

☞To be continued