

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

修訂版 Revised Version

宣化上人講 Commentary by the Venerable Master Hua

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若有佛興世 一切悉珍好
隨其心清淨 莊嚴皆具足

因為眾生沒有法器，世界就亂了，就成了雜染的世界。「若有佛興世」：假若有佛出世。「一切悉珍好」：所有的一切一切都非常的好。「隨其心清淨」：隨著眾生的心都清淨了。「莊嚴皆具足」：一切的莊嚴也都現出來了。

諸佛神通力 示現不思議
是時諸刹海 一切普清淨

「諸佛神通力」：諸佛所有的神通力。「示現不思議」：示現不可思議的境界。「是時諸刹海」：這個時候，所有的刹海。「一切普清淨」：一切都普遍清淨了。

爾時，普賢菩薩復告大眾言：諸佛子，應知世界海有世界海微塵數無差別。

「爾時」：當爾之時。「普賢菩薩復告大眾言」：這位普賢菩薩，佛的長子，又對大眾說。「諸佛子」：你們各位佛的弟子。「應知世界海有世界海微塵數無差別」：你們知道世界海有多少無差別嗎？有世界海微塵數那麼多的無差別，沒有什麼分別，都是一樣的。一切世界海的性是無差別的，世界海的相裏邊，也有一些無差別的，都是大同小

Sutra:

If a Buddha appears in the world,
Everything becomes splendid and fine,
As beings' thoughts are purified,
All adornments come to be.

Commentary:

Since there are no vessels of Dharma among beings, the world becomes a mass of pollution, a defiled world. **If a Buddha appears in the world, / Everything becomes extremely splendid and fine. / As beings' thoughts are purified, / All adornments come to be.** When beings' minds are pure, all adornments can appear.

Sutra:

The Buddhas' spiritual powers
Manifest inconceivable states.
At that time the oceans of lands
Become totally pure and clean.

Commentary:

All the Buddhas' spiritual powers / Manifests inconceivable states. / At that time the oceans of lands / Become totally clean and pure.

Sutra:

At that time, Universal Worthy Bodhisattva told the great assembly: Disciples of the Buddha, you should know that the ways in which the seas of worlds are undifferentiated are as numerous as motes of dust in the seas of worlds.

Commentary:

At that time Universal Worthy Bodhisattva, the Buddha's eldest dis-

異，差不多的。就好像我們大家都叫做人，人有人性，人性可以說是無差別，但是每一個人，又都有和其他人不同的相貌。雖然如此，但大家又同樣都有五官，這是無差別的。

所謂一一世界海中，有世界海微塵數世界無差別；一一世界海中，諸佛出現所有威力無差別；一一世界海中，一切道場遍十方世界無差別；一一世界海中，一切如來道場眾會無差別；一一世界海中，一切佛光明遍法界無差別；一一世界海中，一切佛變化名號無差別。

「所謂一一世界海中，有世界海微塵數世界無差別」：就是所說的，每一個世界海裏邊，有世界海微塵數那麼多的無差別，都是有眾生、樹木、飛禽，又有在水裏頭游的、在陸上跑的動物和從地下生出來的植物，這都是一樣的，沒有什麼分別。

「一一世界海中，諸佛出現所有威力無差別」：在每一個世界海裏邊，每一位佛出現於世，所示現的大威神力，都是一樣的。佛佛道同，所以佛的威神力也是無差別的。「一一世界海中，一切道場遍十方世界無差別」：每一個世界海裏邊，所有諸佛的道場，都是遍通於十方世界，這種境界也是無差別的。「一一世界海中，一切如來道場眾會無差別」：在每一個世界海裏邊，所有如來道場眾會的相也都是一樣的。「一一世界海中，一切佛光明遍法界無差別」：所有一切的世界海中，無論哪一位佛的光明，都是盡虛空遍法界的，這種的境界也無差別。「一一世界海中，一切佛變化名號無差別」：在每一個世界海裏面，所有的佛原來都有一萬個名字，後來減為一千，一千又減為一百，一百又減為十個。一切佛的神通變化，和他的這十個名號也都是一樣的。

一一世界海中，一切佛音聲普遍世界海無邊劫住無差別；一一世界海中，法輪方便無差別；一一世界海中，一切世界海普入一塵無差別；一一世界海中，一

ciple, told the great assembly: Disciples of the Buddha, you should know that the ways in which the seas of worlds are undifferentiated are as numerous as motes of dust in the seas of worlds. There isn't much differentiation among the seas of worlds. They're all the same. All the worlds as many as motes of dust in the seas of worlds are undifferentiated in their natures, yet their appearances differ. Just as all people have the human nature, which is undifferentiated, each person's appearance is unique. The appearances of the worlds are also undifferentiated to some extent. They are all generally the same, with minor distinctions.

Sutra:

Specifically, within each and every sea of worlds, there are worlds as numerous as dust motes in the seas of worlds, and they are undifferentiated. Within each and every sea of worlds, the awesome power of all Buddhas' appearances is undifferentiated. Within each and every sea of worlds, all the *bodhimaṇḍas* that pervade the dharma realms of the ten directions are undifferentiated. Within each and every sea of worlds, the assemblies of all Thus Come Ones' *bodhimaṇḍas* are undifferentiated. Within each and every sea of worlds, the light of all Buddhas that pervades the Dharma Realm is undifferentiated. Within each and every sea of worlds, all Buddhas' transformations and titles are undifferentiated.

Commentary:

Specifically, within each and every sea of worlds, there are worlds as numerous as dust motes in the seas of worlds, and they are undifferentiated. They are all the same. They all have beings--creatures that fly in the air, swim in water, and walk or crawl on land; as well as plants and vegetation.

Within each and every sea of worlds, the awesome power of all Buddhas' appearances is undifferentiated. When Buddhas appear in worlds, their awesome spiritual power is always the same. Since the Way of all Buddhas is the same, their awesome power is undifferentiated. Within each and every sea of worlds, all the Buddhas' *bodhimaṇḍas* that pervade the dharma realms of the ten directions are undifferentiated in their natures. Within each and every sea of worlds, the assemblies of all Thus Come Ones' *bodhimaṇḍas* are undifferentiated, sharing the same nature. Within each and every sea of worlds, the light of all Buddhas that pervades the Dharma Realm to the ends of space is undifferentiated in nature. Within each and every sea of worlds, all Buddhas' spiritual penetrations and transformations and titles are undifferentiated. All Buddhas started out with ten thousand titles. Later they were reduced to one thousand, then to one hundred, and finally to ten titles. All the Buddhas have these ten titles.

Sutra:

Within each and every sea of worlds, the voices of all Buddhas, which pervade the seas of worlds for boundless eons, are undifferentiated. Within each and every sea of worlds, the expedients of the Dharma wheel are undifferentiated. Within each and every sea of worlds, the ability for all seas of worlds to enter a single dust mote is undifferentiated. Within each and every sea of worlds, the manifestation in every

一微塵，一切三世諸佛世尊廣大境界皆於中現無差別。

「一一世界中」：「一」就是一個，「一」還是一個，這一個、一個的世界海，你說有多少呢？就是一個。大約是這樣，究竟是不是這樣子呢？你若有智慧就不要問我，你若沒智慧，我也不知道。「一切佛音聲」：每一個世界海裏邊，一切佛的音聲。一切佛的音聲，也可以說是一個佛的音聲。一切佛即是一佛，一佛也即是一切佛。因為《華嚴經》的境界，說多也有道理，說少也有道理，不說更有道理。既然不說有道理，為什麼又說呢？你就當我沒說不也一樣嘛！

有人說：「這法師講法盡講戲論法。」我若講真的法，誰聽啊？說：「我聽！」你有個你，你就不會聽。你若會聽就沒有你囉！各位，你們若明白這個道理，那我講的對不對都沒問題了。就算我講的不對了，你也會說：「啊！是這樣子。」你若不明白這個道理，我講的對，你也說不對。「普遍世界海無邊劫住無差別」：一佛的音聲，也就是一切佛的音聲。一切佛是一個音聲，一個音聲就是一切佛的音聲，所以能普遍世界海，沒有邊那麼多的劫住，它的本性都無差別。

「一一世界海中，法輪方便無差別」：佛在每一個世界海裏邊轉大法輪，都是用方便法，這些方便法也都沒有差別。方便法就是權巧方便的法門。權巧方便的法就不是真實究竟的。但不說方便法，很難令人一下子就相信那個真實究竟的法，所以說：「欲令人佛智，先以欲勾牽。」要令人得到佛的智慧，要先給他一點他願意的事情，他吃著甜的味道，得到好處，就會進一步地來研究佛法了。

「一一世界海中，一切世界海普入一塵無差別」：每一個世界海中所有的一切世界海，都普遍入於一粒微塵裏邊，這種境界也沒有差別。因為一切相就是一相，一相就是無相，無相也就沒有差別了。「一一世界海中，一一微塵，一切三世諸佛世尊廣大境界皆於中現無差別」：每一個世界海裏邊的每一粒微塵，一切的三世諸佛世尊廣大的境界，都在這一粒微塵裏頭

single mote of dust of the vast realm of all Buddhas, World Honored Ones, of the three periods of time is undifferentiated.

Commentary:

Within each and every sea of worlds how many seas of worlds are there? Probably just one. "Is that really the case?" you may ask. If you have wisdom, then don't ask me. If you lack the wisdom to know, then I don't know either. Within each sea of worlds, one hears **the voices of all Buddhas, which pervade the seas of worlds**. All Buddhas' voices are also just a single Buddha's voice, because all Buddhas are many single Buddhas collected together. So you can say it's just one Buddha. That's because the state of the *Flower Adornment Sutra* is such that it makes sense to speak of many, and it also makes sense to speak of few, and it makes even more sense not to speak at all. "If not speaking makes more sense, then why are you speaking?" you ask. You can pretend that I'm not.

"Dharma Master, when you speak Dharma you just speak sophistries." If I spoke the real Dharma, who would listen? "I would," you say. If you still have an "I," then you don't know how to listen. If you knew how to listen, you wouldn't have an "I." If you understand this principle, then whether I lecture correctly or not, there's no problem. If you don't understand, then even if I lecture correctly, you think it's incorrect.

All Buddhas' voices are just one Buddha's voice. If it weren't that way, how could the voices pervade the seas of worlds? Every world has the Buddha's voice. Although the voice is the same, it belongs to all Buddhas. All Buddhas have the same voice. That one voice is all Buddhas' voices. These voices, which universally pervade seas of worlds **for boundless eons, are undifferentiated**. They are fundamentally undifferentiated in their nature.

Within each and every sea of worlds, the expedients of the Dharma wheel are undifferentiated. In every sea of worlds, the great Dharma wheel is turned using expedient skill-in-means. Since they are provisional and clever methods, they are not actual Dharma. But they can't be defined as "false" either. They work because they are expedients, and because they work, people believe in them. Most people accept expedients first, before they come to believe in the actual Dharma. "If you want to cause people to enter the Buddha's wisdom, first bait the hook with something they like." If you want people to obtain the Buddha's wisdom, you first have to benefit them. For example, if you want a child to bow, you can give him some candy. When the child bows, he's not bowing to the person, but to the candy. If you give people something they like and they get a taste of the sweetness, then they'll want to study the Buddhadharmā.

Within each and every sea of worlds, the ability for all seas of worlds to appear to enter a single dust mote is undifferentiated. All appearances are just a single appearance; a single appearance is just no appearances; and no appearances are a state of nondifferentiation. **Within each and every sea of worlds, the manifestation in every single mote of dust of the vast realm of all Buddhas, World Honored Ones, of the three periods of time is undifferentiated.** The state of all Buddhas appears in every mote of dust, yet there is no differentiation in the nature.

現出來，這也是無有差別的。

諸佛子，世界海無差別，略說如是，若廣說者，有世界海微塵數無差別。

「諸佛子」：各位佛的弟子。「世界海無差別，略說如是」：世界海的種種沒有分別，略略地說一說，就像前邊所說的這個樣子。「若廣說者」：若要詳細廣博地來說它的話。「有世界海微塵數無差別」：有世界海微塵數那麼多的無差別。

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」：在這個時候。「普賢菩薩」：這位佛的長子普賢，他最歡喜騎的是六牙白象，這是他的嗜好，也是他所放不下的，放不下六牙白象，無論他走到什麼地方，六牙白象就跟到什麼地方。「欲重宣其義」：他願意把這個義理說清楚、說詳細一點。「承佛威力」：仰承著佛的大威神力。「觀察十方，而說頌言」：他普遍觀察十方世界一切眾生的因緣，用偈頌又說了一說。

這個道理不能講清楚啦，你要講清楚，那就沒有可講。你可以講一半就夠了，甚至於講一少分也就已經可以了。這個世界的道理，你要講千萬個道理也都可以，不過我們人的壽命沒有那麼長。所以講經說法是各人有各人的意見，能把經文的意思發揮出來就可以了。不必一定要說哪一個講得好，哪一個講得不好。怎麼樣調之好，怎麼又調之不好呢？講經講得最好的二祖神光，講得「天花亂墜，地湧金蓮」，但是他生死還是沒了呢，還得要去向菩提達摩跪了九年，才把向上一法弄清楚。

所以這個講經說法，只是我們出家人沒有工作找一個工來做一做。出家人既不能去耕田、織布，又不能去做生意，就只好講講經、說說法，好混兩頓飯吃。咱們這兒只混一餐飯吃就算了，沒有旁的意思，你何必那麼認真、那麼放不下呢？到死的時候什麼都沒有了。「若要人死，須下死功夫。」現在活著，就當作是死了一樣，在這兒作夢呢。講經也是作夢，不講經還是作夢。作夢講一講不作夢的經，那也不錯的。

◎待續

Sutra:

Disciples of the Buddha, this is a general explanation of the ways in which the seas of worlds are undifferentiated. If one were to extensively speak about them, the ways in which they are undifferentiated are as numerous as motes of dust in the seas of worlds.

Commentary:

Disciples of the Buddha, this is a general explanation of the ways in which the seas of worlds are undifferentiated. If one were to extensively speak about them in detail, the ways in which they are undifferentiated are as numerous as motes of dust in the seas of worlds.

Sutra:

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

Commentary:

Then, Universal Worthy Bodhisattva, the Buddha's eldest disciple, sits astride his six-tusked white elephant and rides it wherever he goes. He enjoys doing that. Then Universal Worthy Bodhisattva, **wishing to restate his meaning** in simpler terms that are easier to understand, **received the Buddhas' awesome spiritual power, contemplated** the causes and conditions of all beings in **the ten directions, and spoke verses.**

The principle cannot be explained clearly. If it could, there would be nothing left to explain. You can only explain half of it, or a small part of it. The principles of the world are such that to explain a single principle, you can bring up tens of thousands of principles. The thing is that we don't have that much time. Our life spans aren't that long. So in lecturing the sutras and speaking Dharma, we just express our own views and leave it at that. If you insist on judging who speaks well and who doesn't, what are your criteria? Even though the Second Patriarch, Dharma Master Shengguang, spoke so eloquently that flowers fell from the heavens and golden lotuses sprang from the earth, he still hadn't ended birth and death. He had to kneel before Patriarch Bodhidharma for nine years before he understood the supreme Dharma.

Lecturing on sutras and speaking Dharma is just something that monastics do when they have no other work to do. Since monks and nuns don't farm, weave cloth, or do business, they speak a little Dharma to earn their two daily meals. Here we take just one meal a day. That's all it amounts to. Why take it so seriously? Why be so attached? When you die, nothing is left.

"If a person doesn't want to die, he should live with detachment, as if dead." When I'm still alive, I just act as if I were dead. I have to think that I'm just dreaming. Whether I lecture the sutras or not, it's all just a dream. While dreaming, I lecture on the sutra of not dreaming. Pretty good, huh?

◎To be continued