

# 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  
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我相信各位善知識一定都明白這個道理，可是我還是要講。為什麼呢？因為還有人沒有明白。即使人人都明白了，鬼還沒有明白呢！有人說：「鬼很聰明的，不講他都明白。」也有愚癡的鬼。聰明的鬼明白了，愚癡的鬼還沒有明白。就算愚癡的鬼也明白了，還有一切眾生及天龍八部，他們都歡喜聽多一點，所以就是人人都明白了，我還是要講。

一微塵中多刹海 處所各別悉嚴淨  
如是無量入一中 一一區分無雜越

「一微塵中多刹海」：一粒微塵這麼小的一個世界裏邊，能容納無量的世界刹海。這一個世界能容納無量的世界，無量的世界也能容納這一個世界。微塵裏邊有它的大世界，《楞嚴經》上也說：「於一毛端現寶王刹，坐微塵裏轉大法輪。」就是坐在一粒微塵裏轉大法輪。你看我們這個佛堂裏邊有多少粒微塵？每一粒微塵都有佛在那兒轉大法輪呢！有人想：「說是這麼說，不過這都是虛無飄渺的。」那你說什麼不是虛無飄渺呢？「人就不是虛無飄渺的。」人到死的時候又有個什麼？就歸空了。身體是歸空了，但還有一個性沒有空。所以他若真能空得了，也就沒有什麼關係了。就因為有一個性還沒有空，所以性相不二。性也就是相，相也就是性，一多不二。一粒微塵就是無量的微塵，

I believe that all of you good advisors already understand the principles being lectured. But I still want to lecture, because there may be some who don't understand. Maybe all the people understand, but there are ghosts who don't understand. "Ghosts are pretty intelligent," you say. "They understand it even before you explain it." There are dumb ghosts too. Intelligent ghosts might understand, but the dumb ones don't. Even if they do, there are other beings, such as the gods, dragons, and others of the eightfold division and Dharma-protecting spirits who want to hear more. That's why, even if all the people understand, I will still go ahead and lecture.

#### Sutra:

A single dust mote holds many seas of *kṣetras*,  
Each splendid, pure, and distinctly placed.  
Thus the measureless enter the one,  
Yet the separate entities do not mix.

#### Commentary:

A single dust mote holds many seas of *kṣetras*. A mote of dust represents the smallest world, but it encompasses limitless worlds. One world can contain infinite worlds, and infinite worlds can also contain that one world. Within a mote of dust, there is a great world. The *Sūtraṅgama Sutra* says, "On a single hair-tip, one manifests the lands of jeweled kings. Sitting in a mote of dust, one turns the great Dharma wheel." How many motes of dust are there in this Buddha Hall? The Dharma wheel is being turned in every single one of them. Someone thinks, "That's just what you say, but it's all false and intangible." What isn't false and intangible? "A person isn't," you say. When the person dies, what is left of him? He turns into emptiness.

And yet it is the case that our nature is not empty. Actually our nature and its appearance are nondual. The nature is just the appearance, and the appearance is just the nature. One and many are nondual. One dust

無量的微塵就是從一粒微塵開始的，無量剎海也是從一剎海而開始的，所以一多無礙，一多相攝。「處所各別悉嚴淨」：「處所」就是方位。每一個世界的方位都不同，或者這個世界在南瞻部洲，那個世界在西牛賀洲，一個世界在北俱盧洲，又一個世界在東勝神洲，雖然方位不同，可是一樣都是莊嚴而清淨的。「如是無量入一中」：像這樣子一多相攝、一多無礙、性相無礙、事理無礙、事事無礙，一切一切都無礙，所以無量世界能入一粒微塵裏邊。「一一區分無雜越」：「無雜越」就是很有秩序的，不會亂七八糟的。每一粒微塵還是每一粒微塵，每一個世界還是每一世界，很整齊的，絲毫也不會紊亂。

一一塵內難思佛 隨眾生心普現前  
一切剎海靡不周 如是方便無差別

「一一塵內難思佛」：每一粒微塵裏邊，都有無量不可思議那麼多的佛在那轉法輪。「隨眾生心普現前」：隨著十方世界一切眾生的心，普遍現於一切眾生的前邊。「一切剎海靡不周」：所有一切的佛土剎海，都周遍而充滿。「如是方便無差別」：像這樣的方便法門，都是一樣的，沒有什麼分別。

昨天我說方便法是假的，這又講錯了。你們翻譯不要跟著我這個錯的翻譯，還是翻譯方便法。我年紀老了，說話顛顛倒倒的，有的時候心裏想這麼說，口裏就想那樣說，口裏和心裏常常作戰，常常打架。心裏叫口不要那麼講，口它就不聽招呼，它就那麼講，講出來我自己覺得都很可笑的。也不要翻譯普賢菩薩發脾氣了，普賢菩薩怎麼會發脾氣呢？這是以凡夫之見來想的。凡夫你說他一個不對，他就發脾氣了，所以就想菩薩也是這樣，這是不對的。昨天講得不對，今天也講得不對，明天講得還不對，那麼就沒有法子往對的講了。你若認為不對，什麼都是不對的；你若認為對，什麼都是對的。

一一塵中諸樹王 種種莊嚴悉垂布  
十方國土皆同現 如是一切無差別

mote is just limitless dust motes, and limitless dust motes come from a single dust mote. Many seas of *kṣetras* start out being a single sea of *kṣetras*. One and many are unobstructed. One and many mutually encompass each other.

**Each *kṣetra* is splendid, pure, and distinctly placed.** Worlds may be located in different places, such as Southern Jambudvīpa, Western Aparagodānīya, Northern Uttarakuru, or Eastern Pūrvavideha, but they are all adorned and pure. **Thus**, with the gathering in of the one and many; and the nonobstruction of the one and many, of nature and appearance, of specifics and principle, of principle and specifics, and of specifics and specifics, **the measureless enter the one, / Yet the separate entities do not mix.** Is it the case that they become mixed up and indistinct? No, each mote of dust and each world retains its own separate identity. There isn't the slightest bit of disorder.

**Sutra:**

**In each and every dust mote, inconceivable Buddhas  
Manifest everywhere according to beings' thoughts.  
Their presence pervades all seas of *kṣetras*:  
Such expedient means are undifferentiated.**

**Commentary:**

**In each and every dust mote, limitless and inconceivable Buddhas / Manifest everywhere** before the beings of the ten directions **according to beings' thoughts. / Their presence pervades** and fills up **all seas of Buddha-*kṣetras*: / Such expedient means are undifferentiated.** Sometimes I make mistakes when I lecture. There's no way to give a totally correct lecture. If you think things are wrong, then everything seems wrong to you. If you think things are right, then you see that side of things. Okay?

**Sutra:**

**In each and every mote of dust are Kings of Trees,  
Draped with myriad adornments.  
The lands of the ten directions simultaneously appear,  
Yet there is no differentiation among them.**

**Commentary:**

**In each and every mote of dust are *bodhi* trees, the Kings of Trees, / Draped with myriad adornments,** not just one kind. *Bodhi* trees are adorned with the seven precious jewels. That's why they are described as having various kinds of adornments hanging down from them. **The lands of the ten directions simultaneously appear** within a single mote of dust. Each mote of dust contains not only *bodhi* trees, but all the lands of the ten directions. **Yet there is no differentiation among them,** among all these lands.

**Sutra:**

**In every dust mote are multitudes in dust motes**

「一一塵中諸樹王」：在每一粒微塵裏邊，所有一切的菩提樹王。「種種莊嚴悉垂布」：這些菩提樹都是七寶所莊嚴的，也都向下垂布。「十方國土皆同現」：不單一切菩提樹都在一粒微塵裏頭容納著，十方國土也都同時現在這一粒微塵裏邊。「如是一切無差別」：有的國土就像這樣的，一切都沒有分別。

一一塵內微塵衆 悉共圍繞人中主  
出過一切遍世間 亦不迫隘相雜亂

「一一塵內微塵衆」：每一粒微塵裏邊，都能容納十方無量的諸佛國土，十方無量的諸佛國土裏的所有微塵，也都在一粒微塵裏邊包括著。這微塵就代表眾生。「悉共圍繞人中主」：「人中主」就是佛。在一每粒微塵裏頭，都有世界海微塵數那麼多的眾生，都在那兒圍繞著佛，好像渴了要喝水、餓了要吃飯一樣，都在那裏等著要飲法水、吃法食。這些眾生裏邊，少一半是影響眾，多一半都是想：「我要吃多一點，我要吃多一點。」貪心都很多的。「出過一切遍世間」：你以為一粒微塵很小嗎？可是所有的世界都在這一粒微塵裏頭容納著，它超過一切的世界，能普遍包容十方的世界。

「亦不迫隘相雜亂」：雖然如此，也不會覺得地方小，不會覺得空間窄。在裏邊你也碰不著我，我也碰不著你，你有座位，他也有座位，互相不會打架，也不會雜亂，還很整齊的。你不要「看《三國》掉眼淚，替古人擔憂！」你不要以為十方世界都擠在一粒微塵裏面，那眾生不都擠死了嗎？不會的！哪一個世界還是哪一個世界，哪一個眾生還是哪一個眾生，不會在裏頭擠死或擠扁了，不要擔心這個。佛法就是這麼不可思議。有人或者想：「說這個幹什麼？」就是叫你不要那麼執著，一粒微塵都能容納十方世界，你何必那麼執著？如果你有了神通，你也可以「一毛端現寶王剎，坐微塵轉大法輪」。

一一塵中無量光 普遍十方諸國土  
悉現諸佛菩提行 一切剎海無差別

「一一塵中無量光」：每一粒微塵的光明也

**Surrounding the Lord of Humans.**

**He transcends everything and pervades all worlds**

**Without cramming or disarray.**

*Commentary:*

**In every dust mote are multitudes in dust motes.** Everyone should look into this. One mote of dust contains many other dust motes from within the limitless Buddhlands of the ten directions. So within one mote of dust are multitudes of dust motes.

The multitudes of motes of dust represent beings. A single dust mote contains beings as numerous as dust motes. These beings are **surrounding the Lord of Humans**. They surround the Buddha, as if extremely hungry or thirsty, waiting to drink Dharma water and eat Dharma food. The majority of these beings are greedily thinking, "I'll eat some more," and the remaining minority are the "influential assembly."

The Lord of Humans refers to the Buddha speaking Dharma in every mote of dust. **He transcends everything and pervades all worlds.** You may think a mote of dust is tiny, yet it contains all the worlds and pervades the worlds of the ten directions.

This happens **without cramming or disarray**. Even though it's very small inside a mote of dust, there's no crowding. You don't bump into me, and I don't bump into you, so there's no conflict. It's very comfortable. Everyone has a place to sit. There's definitely enough room. And it's all in order. Every world and every being retains its own identity.

"But when the worlds of the ten directions are squeezed into a single dust mote, won't the beings in those worlds all die?"

No, it won't happen. The Buddhadharma is just that inconceivable. Why is this talked about? It's to make people confront the inconceivable, to break our attachments. You see that all those worlds can fit in a single mote of dust. Well, you can do that, too, if you have spiritual penetrations. You can also be like this:

*On the tip of a hair, you manifest the lands of jeweled kings;*

*Sitting in a mote of dust, you turn the great Dharma wheel.*

*Sutra:*

**In each and every dust mote, infinite light**

**Pervades the lands of the ten directions.**

**It reveals the Buddhas' practices for *bodhi*,**

**Undifferentiated throughout all seas of lands.**

*Commentary:*

The text has spoken of many ways in which worlds are undifferentiated. The next four-line verse talks about undifferentiated light. **In each and every dust mote, infinite, immeasurable light, / Pervades the lands of the ten directions. / It reveals the Buddhas' practices for bodhi.** The light completely reveals the methods of practice that all Buddhas cultivated in the past. This kind of light is **undifferentiated throughout all seas of lands, all worlds.**



都是無量無邊的。「普遍十方諸國土」：普遍照徹十方一切國土。「悉現諸佛菩提行」：把諸佛的菩提行，怎麼樣修行的方法完全都示現出來。「一切剎海無差別」：在一切世界海裏邊的這種光明，都是無差別的。

一一塵中無量身 變化如雲普周遍  
以佛神通導群品 十方國土亦無別

「一一塵中無量身」：每一粒微塵裏邊都有無量的佛身、菩薩身、聲聞身、緣覺身，又有無量的天人身、人身和其他無量眾生的身。「變化如雲普周遍」：那種神通變化，就好像雲一樣，遍滿整個虛空。「以佛神通導群品」：用佛的這些個神通來教化一切的眾生。「十方國土亦無別」：十方國土都是這樣，都沒有差別。

一一塵中說眾法 其法清淨如輪轉  
種種方便自在門 一切皆演無差別

「一一塵中說眾法」：每一粒微塵裏邊都在說一切諸法的實相。「其法清淨如輪轉」：說的法是清淨的，轉的法輪也是清淨的，清淨法輪說清淨法。「種種方便自在門」：種種願意怎麼樣就怎麼樣的、很自在的、隨心如意的方便法門。「一切皆演無差別」：全部都演說出來，沒有差別。

一塵普演諸佛音 充滿法器諸眾生  
遍住剎海無央劫 如是音聲亦無異

「一塵普演諸佛音」：在一粒微塵裏頭，普遍演說所有佛的音聲。「充滿法器諸眾生」：這種法音，充滿一切法器的眾生心裏。「遍住剎海無央劫」：遍住所有的剎海，經過沒有數目那麼多的劫。「如是音聲亦無異」：這種演說佛音聲的性也是沒有差別的。

剎海無量妙莊嚴 於一塵中無不入  
如是諸佛神通力 一切皆由業性起  
待續

*Sutra:*

**In each and every dust mote are infinite bodies  
With cloudlike transformations pervading everywhere,  
Using the Buddhas' spiritual penetrations to guide beings.  
It is no different in the lands of the ten directions.**

*Commentary:*

**In each and every dust mote are infinite bodies** of Buddhas, Bodhisattvas, Hearers, and Sages Enlightened by Conditions, as well as innumerable bodies of gods, people, and other beings **with cloudlike transformations pervading everywhere**, filling the skies, **using the Buddhas' spiritual penetrations to guide beings.** / **It is no different in the lands of the ten directions.** It is like this everywhere.

*Sutra:*

**Myriad dharmas are pronounced in every mote of dust.  
Such dharmas are pure, like revolving wheels.  
Various free and easy expedient methods  
Are expressed without differentiation.**

*Commentary:*

**Myriad dharmas are pronounced in every mote of dust.** The true appearance of all dharmas is proclaimed in every mote of dust. **Such dharmas are pure, like revolving wheels.** The dharmas that are spoken are pure, and so are the Dharma wheels that are turned. The pure Dharma wheel expresses pure Dharma, and pure Dharma is spoken to turn the pure Dharma wheel. At that point, everything accords with one's wishes. **Various free and easy expedient Dharma methods / Are expressed without differentiation.** There is no differentiation among the Dharmas spoken.

*Sutra:*

**In a single mote of dust all Buddhas' sounds are proclaimed,  
Filling up beings, who are vessels for the Dharma.  
Pervading oceans of lands for countless eons,  
Such sounds are also undifferentiated.**

*Commentary:*

**In a single mote of dust all Buddhas' sounds are proclaimed, / Filling up beings, who are vessels for the Dharma.** These Dharma sounds fill the hearts of all beings, who are vessels for the Dharma. **Pervading oceans of lands for countless eons, / Such sounds are also undifferentiated.** The proclamation of the Buddhas' sounds is also undifferentiated.

*Sutra:*

**The infinite, wondrous adornments of oceans of lands  
Enter into every single mote of dust.  
Such spiritual powers of the Buddhas  
Arise from the nature of karma.**

☞ To be continued