



## 《華嚴經》出世

### The Avatamsaka Sutra Appears in the World

摘自宣公上人《華嚴經疏玄談淺釋》

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An Excerpt from Venerable Master Hsuan Hua's Commentary  
on *National Master Ching Liang's Prologue to the Avatamsaka Sutra*

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佛法到出世的時候一定要出世；它不出世，這個世界就會壞了。所以就有一位龍樹菩薩（西元150-250年），在佛滅度以後五百年，他出世了——不止五百年，那是多少年，你們可以去考究考究！考查不出來，就算它五百年；要考查出來，多少年就算它多少年。這不是一定的，不是我說的這樣就是這樣！

總而言之，就有一位龍樹菩薩出世了。這個龍樹菩薩出世了，他把世間的文字都讀遍了，都能背誦如流；無論什麼文字，都讀盡了。「世間文字」就是印度的文字，他讀盡了；讀盡了，他用神通到龍宮裡去。他怎麼能到龍宮呢？這證果的聖人，他走到海裡，水自然就分開來，讓出一條路給他走。所以他從這個海岸上走到龍宮去，也不會有水把他腳給沾濕了。

他到龍宮，一看龍宮這個法寶是無量無邊，看見這種

When it is time for the Buddhadharma to appear in the world, if it does not appear, then the world will deteriorate. Therefore, five hundred years after the Buddha entered the Nirvāṇa, Nagarjuna Bodhisattva (C.150-C.250) appeared. His coming was actually over 500 years after the Buddha entered the Nirvana. You can conduct research and investigate exactly how many years. If you can't get a result after investigating, then treat it if it were 500 years; if you can find out the exact time length, then we should use that particular time. This is not for certain; what I am saying may not be the case.

All this is to say is that Nagarjuna Bodhisattva appeared in the world. When he appeared, he read and could recite fluently all of the secular texts in the world. No matter what the text was, he read it. "Worldly texts" were the texts of India. He read all of them. After reading all of those texts, he used his supernatural powers to travel to the Dragon Palace. How did he get to the Dragon Palace? As a great sage that had achieved realization, when he went to the sea, the water naturally separated, forming a road for him. So he walked from the coast to the Dragon Palace and no water even wet his feet.

Nagarjuna Bodhisattava arrived at the Dragon Palace and found that the Dragon Palace had boundless Dharma treasures. Then

經典太不可思議、大不可思議！你怎麼樣想也沒有法子明白的，這不可思議嘛！

那麼，這一部不可思議經共有三本，有上本、中本、下本。

上本和中本，因為偈頌太多了，不是我們這世界人的心力和力量所能修行得到的——心力也算不過來，力量也達不到，不能修持的。我們人的智慧達不到，不能明白，不容易記憶清楚；即使以龍樹菩薩的大智大慧，他也有望洋之歎。怎麼叫「望洋之歎」？就是看到海洋之大而發出驚歎，說：「嗨！海這麼大！」所以，上本和中本這兩本都不傳。你想要去學這兩本經，可以到龍宮去見一見龍王爺；請他先喝一杯茶，然後和他談這個要求，或者可以的。你有這個能力，就可以到龍王那個地方；你就不請他飲茶，或者他也不敢不給你看這部經。

我們現在所講的《華嚴經》，這是出自下本。中本和上本都不是我們這個世界的人心和力量所能修持的，所以上中這兩本不傳。那麼還有比這《大方廣佛華嚴經》上本、中本更無量無邊的境界，這叫什麼呢？《普眼經》這部經比《華嚴經》上本更為無量。怎麼叫「普眼」呢？因為微塵也有眼睛，毫毛也有眼睛；所以在每一粒微塵有百千萬億那麼多的眼睛，在每一根毫毛端也有百千萬億那麼多的眼睛。這個眼睛，你沒有法子來知道它多少的，不是

he saw an incredible and supreme sutra! It was inconceivable.

This incredible sutra included three volumes.

In the first and second volumes, there were too many verses that we as ordinary people lack enough intelligence or strength to cultivate them. We don't yet have enough wisdom, so we wouldn't be able to understand or memorize them clearly. Although Nagarjuna Bodhisattva had great wisdom, he could only look at the ocean and sigh. What does this mean to "look at the ocean and sigh?" It means one sees the vastness of the ocean and marvels, "Wow, the ocean is so vast!" Therefore, the first two volumes were not transmitted or circulated. If you want to study these two volumes of the sutra, you can go visit the Dragon King in the Dragon Palace. First, you should share a cup of tea with him, and then make this request. If you have enough power that you can go to the Dragon King's place, he might give you the first two volumes. Perhaps he will not dare not to show you these two sections of sutra, even if you don't first treat him to a cup of tea.

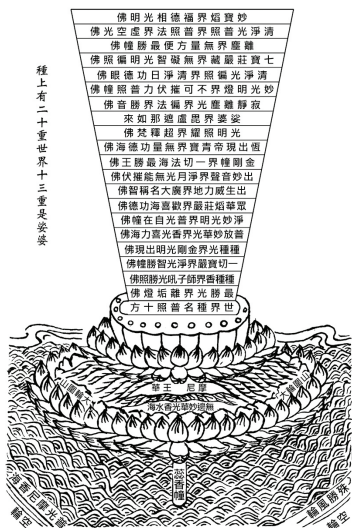
Now we are teaching the third volume of the *Avatamsaka Sutra*. Volumes One and Two are not for us to practice in this world since we don't have enough intelligence or strength. Therefore, the first two volumes have not been transmitted and circulated. There is a realm described in another sutra that is even more countless and limitless than those mentioned in the first two volumes of the *Avatamsaka Sutra*. What is it called? The *Sutra of Universal Eyes*. The realm referred to in it is more vast than the realm in the first volume of the *Avatamsaka Sutra*. Why do we call it "Universal Eyes?" Because in this sutra even the dust has eyes and

also even the hair has eyes—there are hundreds of billions of eyes in each particle and hundreds of billions of eyes at the tip of each hair. With respect to the eyes, you have no way to know how many there are exactly. This state is incomprehensible to ordinary people, so this is called the *Sutra of Universal Eyes*. This sutra is the Dharma method that Haiyun (Ocean Cloud) Bodhisattva practiced. Haiyun Bodhisattva was the third teacher among the fifty-three wise teachers that Sudhana visited.

Because this sutra was too voluminous, Nagarjuna Bodhisattva did not dare read it; he just read the third volume (of the *Avatamsaka*) with its 100,000 verses, among which there are forty-eight sections.

Nagarjuna Bodhisattva was very intelligent and wise with a particularly good memory. He did not spend too much time in the Dragon Palace.

圖之界世藏華重十二



凡夫的境界所能瞭解的，所以這叫《普眼經》。這部《普眼經》就是海雲菩薩所修持的法門。海雲菩薩是善財童子五十三參中的第三位善知識。

因為這個經也太大了，他也不敢看了。那麼就看下本，下本就有十萬偈頌，其中有四十八品。

龍樹菩薩非常聰明有智慧，記憶力特別清楚。他大約在龍宮裡時間也不太多——太多了，怕這一些魚鰲蝦蟹，或者不高興了；又怕龍王太孤寒了，捨不得供養他；所以他在那慌慌張張的，很短的時間作客，在那兒誦念這部《華嚴經》。因為他的記憶力特別強、特別好，過目不忘——念一遍就記得了；所以他就把這下本《華嚴經》記得很清楚，待他回到人間來，就一字不漏地把它寫出來。因為這個因緣，這部《大方廣佛華嚴經》才能流傳在世間。

在唐玄奘法師所著的《大唐西域記》上說，在遮拘槃國<sup>1</sup>，有很多大乘經典。這部《華嚴經》的全本，就在遮拘槃國。

遮拘槃國，據說離于闐國東南有二千多里路，有個國家就叫遮拘槃國。這國家的國王，都很敬重、很愛護大乘經典；好像《大方廣佛華嚴經》、《妙法蓮華經》、《大般若經》、《大雲經》、《大寶積經》、《楞伽經》等等。這些大部的經典，他都保存著；一代一代的這麼保存，作為國寶，這麼來代代相傳。

[編按：在東晉的時候，有位沙門名叫支法領，是廬山慧遠大師的弟子；他歡喜大乘法，聽說該國有大乘經典，為了求法，就不辭千辛萬苦來到遮拘槃國，竭誠請禱，所以就請得《華嚴經》的前分有三萬六千偈回國。這就成為晉朝所譯的《華嚴經》，也就是《六十華嚴》。]❀

He was concerned that if he spent too much time there that some of the fish, shrimps and crabs, would not be happy. He was also concerned that the Dragon King was too stingy and might not make offerings nor support him. So he was flustered and spent a very little time there while he was memorizing the *Avatamsaka Sutra*. Because his memory was strong and especially good, he never forgot a word as soon as he read it. Thus, once he read the *Avatamsaka Sutra*, he remembered it very well. When he returned to land, he wrote it out without missing a single word. Based on these causes and conditions, the *Avatamsaka Sutra* had been circulated in the world.

In Dharma Master Xuanzang's *Great Tang Records on the Western Regions*, he mentioned that many Mahayana sutras were kept in the kingdom of Chukupo<sup>1</sup>. A complete version of the *Avatamsaka* was also kept in that kingdom. The current version, which we are reading now, only has eighty chapters. It is not a complete version.

It was said that the country named Chukupo was over 2,000 li (about 700 miles) away from the southeast of the kingdom of Khotan. This country's king respected and loved Mahayana sutras, such as the *Avatamsaka Sutra*, the *Lotus Sutra*, the *Great Perfection of Wisdom Sutra*, the *Great Cloud Sutra*, the *Great Treasures Collection Sutra*, the *Sutra on the Descent to Lanka*, etc. He treasured all of these great sutras and passed them down to generation from generation as national treasures.

[Editor's note: During the Eastern Jin, there was a monk named Zhifaling. He was a disciple of Dharma Master Huiyuan of Lushan Mountain. He liked Mahayana sutras. He heard that the kingdom of Chukupo had Mahayana sutras and in order to seek the Dharma, he overcome many hardships to come to the kingdom of Chukupo. He prayed wholeheartedly and was able to obtain the first 36,000 verses of the *Avatamsaka Sutra* and returned home with them. This became the *Avatamsaka Sutra* that was translated in the Jin dynasty. It is also called the *Avatamsaka Sutra in Sixty Volumes*.]❀

1. 遮拘槃國的中文譯名約有十四個。《大唐西域記》中採用的該國中文譯名為「斫句迦國」。

1. The kingdom of Chukupo was known by as many as fourteen names; one of its other names mentioned in Dharma Master Xuanzang's book, was the "kingdom of Chakuka."