



# 空中大覺中

## The Emptiness Created Within Great Awakening

恒揚法師2022年5月28日藥王聖誕日講於萬佛聖城網絡講座系列  
比丘尼近經 英譯

A Dharma Talk by Dharma Master Heng Yang in the Online Lecture Series  
at City of Ten Thousand Buddhas on May 28, 2022, the Birthday of the Medicine King Bodhisattva  
English Translated by Bhikshuni Jin Jing



宇宙泡泡星雲  
Soap Bubble Nebula.

今天是藥王菩薩聖誕日，我們繼續研究「發菩提願」。如果你要修淨土法門，還能夠進一步發菩提心、發菩提願來修淨土，就可以較高品位往生極樂世界。如果你有拜藥師懺來修懺悔法門，到臨命終的時候，還會有八大菩薩來引領你去極樂世界，其中一位就是藥王菩薩。

藉著藥王菩薩的聖誕，我們也跟菩薩有很深的緣，所以更希望菩薩能加持所有的聽法者：從今以後，不管遇到任何順逆苦樂的境界，永遠都能夠保持著一顆菩提心，又能夠不忘失菩提心；都能善用其心，去發菩提願來轉境界，把一切的境界都當作是你修菩提願的資糧，可以莊嚴無上菩提和莊嚴你的蓮華。這樣，你就很容易

Today is the birthday of the Medicine King Bodhisattva. We will continue to study “making Bodhi vows.” If you want to study the Pure Land Dharma door and can make Bodhi resolves and Bodhi vows, you will be able to gain rebirth in the upper-grade lotus of the Pure Land. If you recite and bow the Medicine Master Repentance, then at the end of your life, you will have eight great Bodhisattvas who will come to lead you to the Pure Land, and one of them is Medicine King Bodhisattva.

Relying on the auspiciousness of the Bodhisattva’s birthday and the deep affinities we have with him, we hope that he will bless all the audience here, so that whether you have encountered a favorable or unfavorable state, in happiness or distress, you will maintain your Bodhi resolve and Bodhi vows. We hope that we can skillfully use our minds not to be influenced by states and instead turn and use them as the provisions to cultivate our vows so that we can adorn our future lotuses in the Pure Land. In this way, even in the Saha world, you can enjoy the Mahayana Dharma

法界

Dharma Realm

自性

Inherent nature

如來藏

Tathagata's Treasury

佛性

Buddha nature

大覺

Great awakening

真心

True mind



在娑婆世界來享受大乘法樂，還可以往生較高品位的淨土。

我們最近一直看的，就是《華嚴經·十迴向品》這一段的經文：

佛子！菩薩摩訶薩有不可思議大願充滿法界，普能救護一切眾生。

有人問：「什麼叫盡虛空徧法界？法界和虛空有什麼差別？」這可是很重要的問題！如果你的大願充滿法界——是什麼意思呢？這就是我們如果要發菩提願，一定要懂什麼叫法界。

法界，就是自性，也是如來藏，也是佛性，也叫大覺，也叫真心。所以，如果說你的願要充滿法界，那就是與你的自性有關係！你的自性有多大，就是整個法界；你的自性，也是你的佛性，也是你那顆真心——是沒有無明的真心，是沒有煩惱的真心。

《楞嚴經》講的「如來藏」，也就是所謂的「常住真心」，其實就是佛性。它告訴我們，如果我們活著的時候遇到了境界，如果能保持覺而不迷，你就是開始在學習用你的真心而不是妄心，真心的反義就是妄心。而且這個「覺」，是真正的覺，就是所謂的「大覺」，它完完全全沒有一絲迷的心。

那麼，盡虛空徧法界與虛空之間，有什麼差別呢？我們現在就來探討。

有一個方法可以回到我們的真心，就是要修般若波羅蜜。在《華嚴經·

joy. And at the end of your life, you will be able to gain rebirth in the Pure Land.

We have been reading the “Ten Transferences Chapter” from the *Avatamsaka Sūtra*. These are the inconceivable great vows that pervade the entire Dharma Realm and they can also save and support all living beings.

*Disciples of the Buddha! The Bodhisattva Mahasattvas have inconceivable great vows that fill the Dharma Realm, which enable them to universally save all living beings.*

Some people ask what does pervading all the empty space in the Dharma Realm mean, and what is the difference between infinite space and the Dharma Realm? This is an important question. If great vows fill the Dharma Realm, what does it really mean? If we make Bodhi vows, we need to understand what is the Dharma Realm.

The Dharma Realm encompasses our inherent nature, which is known as the Treasury of the Thus Come One (Skt. Tathagatagarbha). This treasure also refers to the Buddha nature, the Great Awakening, and the True Mind. If your vows fill the entire Dharma Realm, they reflect the vastness of our inherent nature, which is equal in magnitude to the Dharma Realm, and completely free from ignorance and afflictions. This is the essence of our True Mind.

In the *Shurangama Sutra*, it talks about the “Treasury of the Thus Come One,” which also means our “everlasting true mind”, and another name for the Buddha nature. It tells us that when we encounter states, if we are aware without confusion, then we are learning to apply our True Mind, not our false one. Our True Mind is not the false mind. The “awakening” that is mentioned here is the true Great Awakening; it does not have any confusion within it.



離世間品》卷第五十八，有介紹十種的清淨慧。現在給大家看第八種清淨慧的經文，請大家合掌，我們一起共讀：

見一切佛微妙法身，見一切眾生本性清淨，見一切法皆悉寂滅，見一切剎同於虛空清淨慧，知一切相皆無礙故。

這種清淨慧，就是覺，就是真心——是沒有個人的分別心來去判斷每天所見到的一切人事物，所看到的都是最真實的一面；而凡夫因為有無明，所以看到的都是虛妄的一面。

「見一切佛微妙法身」：首先，我們要知道佛的法身，是徧滿整個法界的，是無在無不在的；所以最大就是佛的法身，就是法界，也是我們的自性與佛性，都是同體的。

「見一切眾生本性清淨」：「本性」這是說的自性，也是佛性。

「見一切法皆悉寂滅」：「一切法」，在這裡指的是一切世間法與出世間法，也是表示一切的人事物。這種能夠見聞覺知的法，其實是寂滅的；這就是清淨慧所知見的。但是，如果你用無明，就絕對會發生很多事情，發生好事或不好的事；那就是我們用妄心來知見的。然而用清淨慧，就會見到「一切法寂滅」，所以他就不會輕易起心動念。

《地藏經》說：「南閻浮提眾生，起心動念，無非是業，無非是罪。」為什麼我們一動念頭就是造業，就是造罪？因為我們娑婆世界的眾生，愛太重了，所謂「愛不重，不生娑婆」。

這個娑婆世界的人愛欲很強，都有強大的我愛和我見；但也就是這個我愛我見，而使我們見到境界、聽到境界，自然就會動那個念頭。在念頭的背後——後臺老闆，就是我們的第七末那識，也就是我們的我見我愛，它會使你去動那個念頭。你動的念頭，就有一種喜歡或討厭的愛憎心，它有一種偏見，也是個

What is the difference between pervading the entire Dharma Realm and infinite space? Let's take a look.

If you really want to return to our true mind, we need to study prajna wisdom. In the *Avatamsaka Sutra*, in Roll 58, it mentions ten kinds of pure wisdom. What we are looking at now is the eighth kind of wisdom.

*The pure wisdom of seeing the subtle and wonderful Dharma-bodies of all Buddhas, seeing the inherent nature of all living beings is pure, seeing that all dharmas are still and quiescent, seeing that all lands are the same as the pure wisdom of infinite space and knowing all characteristics are without obstructions.*

This kind of pure wisdom is just our true mind, the mind of awakening. The true mind does not judge anything, people or matters. What it sees is in its most pure form, unlike ignorant mundane people who sees the illusory surface of things.

*“The pure wisdom of seeing the subtle and wonderful Dharma-bodies of all Buddhas.”* Firstly, we need to know that the Buddha's Dharma-body pervades and fills the Dharma Realm; it is nowhere and yet it is everywhere. So the Buddha's Dharma-body is the largest in the Dharma Realm, and our original nature is the Dharma Realm and the same as the Buddha's. *“Seeing the inherent nature of all living beings is pure.”* “The original nature” is the inherent nature of living beings, which also refers to their Buddha nature.

*“Seeing that all dharmas are still and quiescent.”* “All the dharmas” refers to worldly and transcendental dharma that indicates all people and matters. All the things that we see, hear, feel and know are actually still and quiescent. This is what our pure wisdom will see and know. But if we use our ignorance and confusion to see things, then we will say, “Oh, something good happened today and something bad happened today.” But if we use our pure wisdom to see everything, then there is really nothing going on.

The *Earth Store Sutra* says, “Living beings in Jambudvīpa in all thoughts and actions create offenses and karma.” So why is this? This is because all living beings in the Saha world have strong and heavy emotional love, as it says, “With heavy emotional love (desires), one is born in the Saha.”

People in the Saha world have strong desires, egos, opinions, and judgments. This kind of self-love (ego) that we have causes

人主觀的我愛。

所以，如果符合你所愛的，你會很愛這個境界；如果是你所不願意或所憎恨的，你就會有一種很不滿意的心就生出來。因此，你動個念頭，去動一個愛或憎，是因為有你的後臺老闆在推動；也就是我們的第七末那識在那裡推動，使我們的第六意識生起這種情緒——喜、怒、哀、樂、愛、惡、欲的情緒。人與人之間產生了摩擦，或有了染污的緣，這造就了輪迴。

甚至有的眾生，為了滿足自身私欲，就去殺生、偷盜、邪淫、妄語、綺語、兩舌、惡口，什麼惡都造，殺父殺母都造，這就是因為他沒有見到法是寂滅的！他所見到，是真的有這一個事情，「哇！有這個好啊，這個雞腿好吃，我一定要吃。」他把眼前所見到一切所愛的境界都當真，然後去追求，但他已經忘了：雖然一切本空，但在事相上是沒有空，是有虛妄相；所以，如果你動的是惡念，你還是要受惡報的。

這一點是因果不空。所以，如果你想要成佛，那你所種的因就不能有我見之心，是要用很清淨的心去動那個念頭；譬如發菩提願，就要用很清淨的心去發願，而不能有偏頗心。這就是種成佛的因。

為何我們不能證果，也不能破見思惑、塵沙惑、無明惑，這是因為我們一直用無明在修行，總是用妄心在修，不是用真心。好比我們對眾生好，常常有一個底線的：「我對你好，你最基本應該對我如何；但如果你是怎樣了，我會放棄對你好。」眾生一向都是用這種的生滅心來修行，所以往往修不長遠。一切所現種種相——也是一種虛妄的相，除了實相。

然後，「見一切剎同於虛空清淨慧」：又看一切的地點，一切的佛剎、淨土、穢土都好，包括家裡或道場，這一切地標其實也如同虛空一樣；因為能見到這一切，都是清淨又寂滅，就像空了，沒有這回事了。

因此，「知一切相皆無礙故」：菩薩

us to see various states when we move our minds. We use our seventh consciousness, (which is where our ego resides), and pass judgment on people, things, and matters. When we give rise to a thought, we give rise to likes and dislikes. These sorts of biases and judgments come from self-love.

If we see a state that we like, we will love it; if we see a state we don't like, then we feel dissatisfied. When our mind moves, we have loving and hateful thoughts. This is all because our manas consciousness, which is our seventh consciousness, tells our sixth consciousness to produce emotions; emotions of joy, anger, sorrow, happiness, love, hate, and desire. From this, we eventually create conflicts or defiled affinities among people. That's why we continue to transmigrate in this world.

In order to fulfill their desires, some people will engage in killing, stealing, sexual misconduct, or harsh speech, use suggestive or divisive language, and tell lies. They may even commit patricide, matricide, and do all kinds of evil. People do this because they don't see that the characteristics of things have extinction, and so they believe what they see to be real. They might say, "Oh, this chicken drumstick tastes really good, so I need to eat this." They take everything in front of them as real and pursue it, forgetting that everything is originally empty and illusory. However, even if this is the case, when we have evil thoughts, we will still reap evil retributions, because cause and effect is not empty. If you want to realize Buddhahood, your causes for this need to be pure without an ego. If you make a resolve for Bodhi, you have to make pure vows without differentiation. This is planting seeds for Buddhahood.

Why can't we reach the sagehood or break through view delusions, thought delusions, delusions of ignorance and as innumerable dust and sand? This is because we use our ignorance and a false mind to cultivate. If a living being is very kind to me, I am good to them, but if living beings are not good to me, then I will treat them in the same way. As living beings, we all use this false mind to cultivate. If we cultivate like this, we won't progress in our cultivation of the Way. Manifestations of appearances are illusory and false, except for the true reality.

And "Seeing that all lands are the same as the pure wisdom of infinite space."—He sees that all Buddha lands, all pure lands, and places, including homes and Bodhimandas as illusory. This is because when he sees things, he sees their intrinsic nature of their images.

就能夠在任何的一切事相的發生，他都是無有障礙，可以發菩提願迴向給一切眾生共成佛道的。所以菩薩就是見一切相皆無礙故，他知道這是無有障礙的；即便眾生是多麼的惡，甚至於要殺他，他也一樣可以幫助對方成佛，沒有障礙地度那個惡性眾生去成佛。

譬如，有一部經就有講到魔王波旬在將來會成佛的一段經文。這部經裡面有講到，其實魔王波旬造惡也有一段時間的，但過了那之後，他就會發菩提心。就有提到這樣的故事——

佛就告訴阿難說：「這個魔王波旬，以後當會成佛；而他所有的眷屬這些魔子、魔孫、魔女，都會在他成佛之後也跟著成佛。」阿難問佛說：「世尊！到底要經過多久之後，這個魔王波旬才會成佛呢？成佛之後，他的佛名及世界名，都叫什麼名字？」

佛就告訴阿難：「這位魔王波旬，當於來世還會在十千位佛的道場做魔事。」他還是繼續當魔的。當多久？要經過十千尊佛之後，他才會改變。遇到這些佛的時候，他都有機會「從彼佛所，聞金剛場摧壞煩惱清淨法門」。

所以他是有機會聽法，但他還繼續做魔造惡，並不是說他一聽聞就聽進去了，不是的！只是聽到法就會有好處——即使你當時聽了也不信，就覺得法不會這麼簡單，或者對法有意見，這都沒關係！只要你有機會聽到法，你就有因緣成佛。因此聽經是很重要的，你聽了法，即便你後來破戒、犯戒、墮地獄，但是在未來，你因為曾有聽經的功德就會令你很快出地獄；出了地獄，又會遇到真正的菩薩來度你發菩提心，以至成佛。這所謂的「一入耳根，永為道種」。

無論你是否善根不足，所以聽聞法就起懷疑了，甚至誹謗了，但這都要一段時間受苦的。如果你是因為懷疑，但你還有繼續聽聞法，這個法在阿賴耶識

*“And knowing all characteristics are without obstructions.”* When Bodhisattvas regard all living beings' marks and characteristics, they have no obstructions. When they see even evil living beings, they will make pure vows for them, regardless of how evil the living beings are. Even if living beings want to kill him, then a Bodhisattva would still make vows so that the other person can become a Buddha. These living beings can become future Buddhas. So, there is no obstructions in his mind; he can still cross these types of beings so that they can realize Buddhahood.

According to the sutra text, a passage states that even the demon king has the potential to become a Buddha. It mentions that although the demons commit evil acts, there will come a time when they will bring forth the Bodhi resolve.

The Buddha informed Ananda that the demon king Mara would ultimately attain Buddhahood, and all his relatives, from demon sons to demon grandsons to demon daughters, would also become Buddhas after him. Ananda questioned the Buddha further, seeking answers: “When will the demon king Mara reach enlightenment as a Buddha? And what will be his name, as well as the name of his enlightened world?”

The Buddha told Ananda that the demon king would only start to cultivate the Bodhi resolve after meeting ten thousand Buddhas. However, while encountering these ten thousand Buddhas, the demon would still commit many evil deeds. Even though he indulged in these evil deeds, the demon king had the opportunity to hear the Dharma teachings of the Vajra Bodhimanda eradicating the afflictions and attaining purity.

Hence, he has the opportunity to listen to the teachings of the Dharma, but he persists in engaging in evil deeds and creating harm. Merely hearing the Dharma does not guarantee that one has grasped its essence, and the moment you listen carefully to the teachings of the Dharma, you will undoubtedly reap its benefits. Even if you have doubts and find it challenging to believe, that shouldn't deter you. Whether you open your heart to the Dharma or not, a profound realization of your true nature will manifest within you. Even if you have not embraced the precepts or have broken them, or if you have strayed into the depths of suffering, fear not, because by hearing the Dharma, compassionate Bodhisattvas will guide you across. As it is said, “When the Dharma enters your ears, you plant a seed that enables you to realize the path to enlightenment.”

If you are deficient in roots of goodness and doubt the



中慢慢薰久了，有一天你也會相信法的；從疑而信，又因信而修，你以後還是一樣可以證果的。但如果你是誹謗法，你得墮落來受一些苦；墮落之後，你還是有機會出來，轉成相信三寶，然後又會發菩提心。所以經上說「一入耳根，永為道種」，就是這個意思。

這位魔王波旬也是一樣，他聽到佛講法也不信，也繼續做魔事；但是薰了法，這樣經過了十千佛之後，到最後一尊佛（註：無邊無垢幢如來），他善根成熟了，就發決定心，而得到所謂「一切佛法光明」的加持力，他就發了菩提心。

然後在經過這個之後，他還值遇了有阿僧祇那麼多的佛。因為他已經發菩提心，所以當他遇到這樣多佛的道場，他都是恭敬供養佛法僧，在這麼多佛的法內來出家修道，護持正法，教化無量有情；這樣再經過另外的四萬個阿僧祇劫，他就會成佛，當得成就阿耨三藐三菩提，佛名號為「妙住得法光如來」。他成佛的世界叫「清淨安立世界」，那時候的劫名是叫「清淨劫」。所以魔王波旬的佛名、世界、劫名，在這裡可以看到。

他成佛的世界，就是這個清淨安立世界，國土很豐盛，人民很快樂；他這個世界的菩薩，都是受用像天宮一樣的樂具。這位妙住得法光如來，佛的壽命是四十中劫，有六十四俱胝那麼多的聲聞眾，還有一萬二千的大菩薩眾。

魔王波旬和他的魔眷屬，這麼多的魔男、魔女、魔民都因

teachings, so that you slander them, you will inevitably experience the consequences of your actions. However, if you approach the Dharma with scepticism, but still choose to listen attentively, consequently, the teachings will gradually influence your consciousness over time. Eventually, you too will come to embrace the truth of the Dharma. Therefore, your scepticism will transform into steadfast belief, enabling you to diligently practice the teachings. Thus, you will ultimately attain the profound benefits and rewards of the Dharma in the coming days. But, if you are slandering the Dharma, you have to fall and experience some sufferings; then, after you fall, you still have a chance to come out, to believe in the Three Jewels, and then to develop the Bodhi resolve again. Therefore, the scripture says, “when the Dharma enters your ears, you plant a seed that enables you to realize the path to enlightenment.”

During the time of the Ten Thousand Buddhas, the demon king Mara listened to the Dharma but did not initially believe it. However, he was still influenced by it. Later on, he will have a chance to encounter the last Buddha, known as the Boundless and Immaculate Banner Buddha. In this encounter, the demon king's roots of goodness will be mature, leading him to develop a mind of enlightenment and receive blessings from the “Light from all the Buddhadharmas.” Eventually, he would bring forth his Bodhi resolve.

After that, he will encounter an immeasurable number of asamkhyeyas of Buddhas. Having made the resolve to attain enlightenment, he would pay respect and make offerings to these Buddhas. During this time, he will diligently cultivate the path and uphold the teachings of the Buddhas. He will dedicate himself to teaching and nurturing countless sentient beings, leading them towards enlightenment. After forty thousand asamkhyeyas of eons, he will finally attain Buddhahood, and achieve anuttarasamyaksambodhi (the utmost, right and perfect enlightenment). His name will be “Wonderful Dwelling and Attaining Dharma Light Buddha.” This is the name that the demon will have upon realizing his true nature. The world in which he will become a Buddha is called the “Pure and Peaceful Establishment World,” and the name of the kalpa at that time will be “Pure Kalpa.” Therefore, we can see the Demon King Mara's name as a Buddha, the world, and the name of the kalpa in the sutra.

The land in which he will attain Buddhahood is World of Pure and Peaceful Establishment. In his world, all the people are very happy. They have abundant necessities. The Bodhisattvas of his world were all endowed with the same kind of pleasure as found in the palaces of heaven. This Wonderful Dwelling and Attaining Dharma Light Buddha, whose life span is forty kalpas, has as many as sixty-four kotis of Sound Hearer

為跟他有緣，所以在他成佛的時候，這一切的魔眾也都會跟著他發起無上正等菩提之心，都會跟隨他而生他成佛的世界去。這些魔眾本來就是魔王的眷屬，所以當魔王波旬成佛了，這些眷屬自然也會跟著他一起修行，大家就對他有信心；因為他以前是他們的大老闆、大魔王，所以他成了佛，他們也會跟著他，對他有深心。這時候，妙住得法光如來，知道他們有深心，於是就授記他們成佛。

這部經叫作《大集大虛空藏菩薩所問經》。所以說，即使有人專門來破壞佛的法，就像魔王波旬，但是對菩薩而言，「知一切相皆無礙故」，還是有辦法令他們最終都成佛。

我們看《楞嚴經》卷第六，文殊師利法王子所說的偈頌：

空生大覺中，如海一漚發；  
有漏微塵國，皆依空所生；  
漚滅空本無，況復諸三有？

「空生大覺中」：這是給各位知道，虛空和大覺的比例。大覺，是什麼？就是法界，也是自性，也是佛性。

「如海一漚發」：你看！突然間迸出一粒泡沫。泡沫和大海來比，哪一個的水分多？所以從這十個

Sanghas and as many as twelve thousand great Bodhisattvas.

When the Demon King Mara becomes a Buddha, all his demon followers, male and female, will attain, abide and surpass the same enlightenment and Bodhi resolve. They will be reborn with him in his Buddha Land. The demon beings follow the orders of the demon king Mara, and they will continue to practice with Mara after he becomes a Buddha—The Wonderful Dwelling and Attaining Dharma Light Buddha. This is because they were once the Demon King’s daughters, sons, and retainues, and Mara was their supreme leader. Therefore, they have such strong resolve to follow him. The Wonderful Dwelling and Attaining Dharma Light Buddha would also grant them Buddhahood in recognition of their deep devotion.

This sutra is known as *the Sutra of the Great Collection of Questions of the Ākāśagarbha Bodhisattva* (Skt. *Ārya Gaganagañja Paripṛcchā Nāma Mahāyāna Sūtra*.) It teaches that even if some people, such as the Demon King Mara, try to destroy the Buddha’s teachings, there is a way for Bodhisattvas to eventually guide them all to Buddhahood. As the sutra says, “*all characteristics are without obstructions.*”

Let’s take a look at the verses spoken by Manjusri Bodhisattva in Roll 6 in *Shurangama Sutra*,

*The emptiness created within great awakening,  
Is like a single bubble in all the sea.  
Lands like fine dust motes, subject to outflows.  
All come forth out of empty space. Just as the bubble bursts,  
Space is no longer there. How much the less the three states of being!*

“*The emptiness created within great awakening.*” This text explains to you the proportion of infinite space and great awakening. What is great awakening? Let’s reveal it. Great awakening is the Dharma Realm. It is our inherent nature. It is also our Buddha nature.

“*Is like a single bubble in all the sea.*” Look! Suddenly a bubble appears. Comparing the bubble to the vast ocean, which one has more

空生大覺中 如海一漚發

The emptiness created within great awakening,  
Is like a single bubble in all the sea.



有漏微塵國 皆依空所生

Lands like fine dust motes, subject to outflows,  
All come forth out of empty space.

水泡 = 虛空  
Bubble = Infinte space



有漏微塵國  
Lands like  
fine dust motes

字，你就知道：虛空在我們的佛性裡邊只是一個小泡沫，而我們的佛性是整個大海那樣廣大。法界是這麼大的，虛空只不過是法界中的一個小泡沫。這水泡就譬喻虛空。

「有漏微塵國，皆依空所生」：虛空裡會產生很多有漏的，所謂有漏，就是無常的世界。因為世界有成住壞空，不是永恆不變的一個地方。所以文殊師利法王子說：在這麼多的有漏微塵數國土，也就是有漏的世界，這些世界都是依虛空所生出來的；所以有了這個空之後，就會有了世界。你看，世界都在小泡沫裡面，因為泡沫就譬喻虛空。



人類無法完全測知的無數星系 Countless galaxies that humans can't fully detect.

這個圖片，我們人類無法完全測知的無數星系，測知不完的。一個星系就是一個世界海，宇宙有無數的星系，你看宇宙有多大！太多世界了！

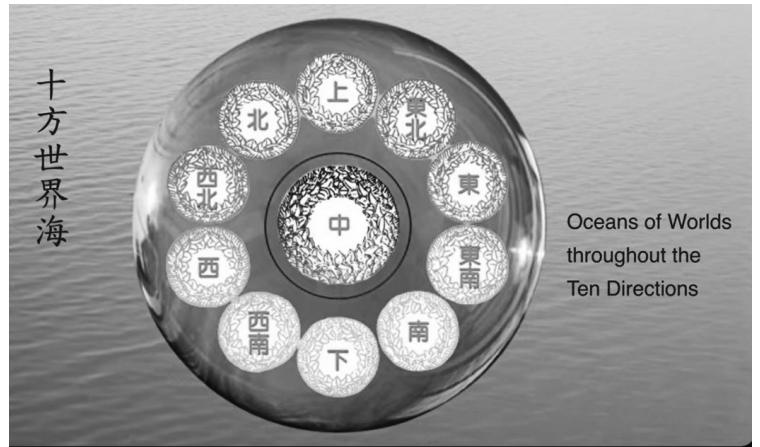
十方法界有無數的世界海，十方一切世界海中又有無數的世界種。世界種都在哪裡？就在世界海的一個小泡沫中。把這個小泡沫放大，裡邊有無數的世界種。

你們看，這是《華嚴經》裡面講的十方世界海，把圖中央放大了，就是所說的華藏莊嚴世界海，又稱為華藏世界（蓮華藏世界）。

華藏世界有十不可說佛刹微塵數

water? This verse shows us that infinite space is just a tiny bubble in our endless sea of profound enlightenment. But our Buddha nature is as immense as the whole ocean. And the Dharma Realm is so glorious that emptiness seems like a small bubble in its great expanse. In this bubble, we see a reflection of the boundlessness of infinite space.

“Lands like fine dust motes, subject to outflows. All come forth out of empty space.” Within emptiness, there exists a multitude of outflows, which are known as impermanent worlds. This is because the world itself is not a permanent abode; it undergoes the processes of formation, existence, decay, and emptiness. Manjushri Bodhisattva eloquently stated, “In these numerous outflows, these lands of dust, are the worlds born from emptiness; after emptiness emerges, worlds will manifest. Just like bubbles, these worlds exist within the realm of emptiness.”



This image shows many galaxies that are beyond our understanding. They are so big that we cannot measure them. The universe is incredibly vast. It is filled with countless galaxies, each containing millions or billions of stars and planets. Galaxies are like a sea of worlds, with different shapes, sizes, and colors. Can you imagine how many worlds are out there?

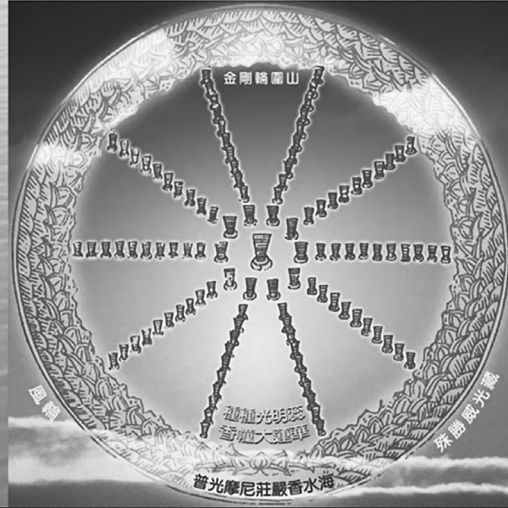
There are infinite oceans of worlds throughout the ten directions of the Dharma Realm, and numerous World Seeds are scattered across the oceans of worlds. Within this cosmic ocean lies the essence of all existence—the world seeds. Encased within a minuscule bubble, these world seeds hold the potential for an infinite number of worlds. Look closer, and you will discover an unimaginable abundance of World Seeds hidden within.

And this map is called the oceans of worlds throughout the ten directions depicted in the *Avatamsaka Sutra*. What you see on the

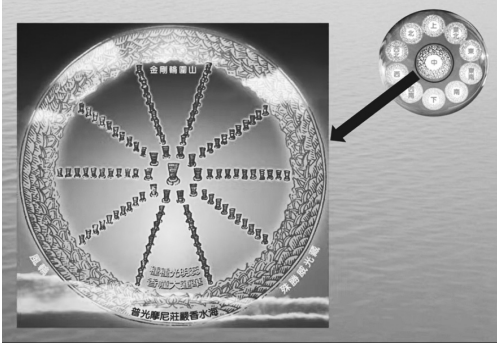


There are seeds of worlds as numerous as the dust motes in ten ineffable Buddhalands, each and every seed of worlds further contains worlds as numerous as the particles of dust in ineffable Buddhalands

The Flower Treasury Adorned Sea of Worlds  
華藏莊嚴世界海



有十不可說佛刹微塵數世界種  
一一世界種  
復有不可說佛刹微塵數世界



的世界種，一一世界種又有不可說佛刹微塵數的世界。

這張圖中，在大蓮華上的每一個小蓮華幢都叫世界種，有這麼多世界種分佈在十方（東方、南方、西方、北方、東南方、東北方、西南方、西北方、上方、下方）而住；每一方又有一個一個的世界種。每一個世界種中有二十層，每一層裡邊有佛刹微塵世界；所以一個世界種，就有不可說不可說佛刹微塵數世界。

我們來看位於最中央的世界種，它名字叫「普照十方熾然寶光明世界種」，本身有不可說佛刹微塵數世界於中布列。

在這個世界種的上面，有二十層世

picture now is an enlargement of the middle. This world is called The Flower Treasury Adorned Sea of Worlds (Skt. Padmagarbhakadhātu.)

This is the Flower Treasury Adorned Sea of Worlds. There are seeds of worlds as numerous as the dust motes in ten ineffable Buddha lands, each and every seed of worlds further contains worlds as numerous as particles of dust in ineffable Buddha lands.

In this picture, each little lotus on the magnificent Great Lotus is known as a World Seed. These World Seeds are scattered in abundance across the ten directions (East, South, West, North, Southeast, Northeast, Southwest, Northwest, Above, and Below), with each direction housing its own array of exquisite World Seeds.

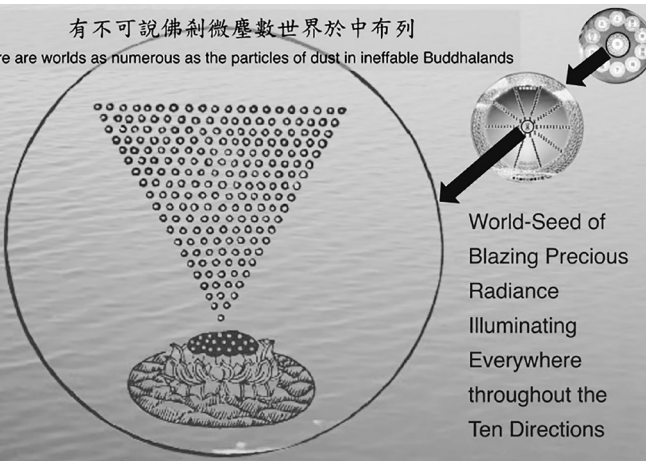
Each World Seed consists of twenty levels, and each of them has countless worlds as numerous as dust particles. Thus, there are

BODHI FIELD | 菩提田

有不可說佛刹微塵數世界於中布列

There are worlds as numerous as the particles of dust in ineffable Buddhalands

世界種  
普照十方熾然寶光明



World-Seed of Blazing Precious Radiance Illuminating Everywhere throughout the Ten Directions



淨琉璃世界  
Pure Vaidurya World  
東方去此過十  
殞伽沙等佛土  
Passing from here to the east, beyond  
Buddhalands numerous as the sand grains in ten  
Ganges Rivers

界；第十三層，有一個世界，叫作娑婆世界。在娑婆世界的東方，有一個世界，叫淨琉璃世界，就是藥師佛的琉璃世界；它離我們娑婆世界多遠呢？

「東方去此過十殑伽沙等佛土」，要經過十個恆河沙數等佛土之後，才會來到這個淨琉璃世界。與娑婆世界同一層，在娑婆世界的西方，有一個世界，就是我們想要往生的地方叫極樂世界；「從是西方過十萬億佛土」，這個極樂世界是離我們娑婆世界有十萬億佛土。

我們再看這個娑婆世界裡面多大？有什麼成分？每一個世界也叫三千大千世界，裡面有百億個小世界、百億個須彌山、百億個日月、百億個欲界六天、百億個色界初禪三天。

太陽只不過是我們這個銀河系的一個小恆星。按天文學家的統計，在銀河系裡，至少有1000億顆恆星，只有60億顆像太陽這樣子的黃矮星（GV恆星）。一個三千大千世界有百億個日月，我們勉強來講，好像就是一個三千大千世界就有多少個太陽系呢？現在的數字就是叫「十億」，古梵文「俱祇」是說「百億」，一億就是現在的一千萬；所以佛經裡的百億個日月，就是現在的十億個日月，也就是十億個太陽系了。

我們在地球看夜空，能看到的星星只是銀河系極小的一部分，其實宇宙中存在有上萬億個星系。我們肉眼所見到的星星，大部分都是恆星，而且集中在這裡（註：夜空中肉眼可見的最遠天體，離地球約在1000光年之內），所以我們看的不遠。

worlds as numerous as particles of dust in amazing Buddhalands. (Buddhalands are the realms of the Buddhas in Buddhism)

Let's see the seed in the middle. And its name is World-Seed of Blazing Precious Radiance Illuminating Everywhere throughout the Ten Directions. And within that, there are worlds as numerous as the particles of dust in amazing Buddhalands.

Above the World-Seed lies a total of twenty levels of worlds. Among these levels is a world known as the Saha World, which resides on the thirteenth level. On the eastern side of this Saha World lies the Pure Vaidurya World, the very land of the Medicine Master Buddha. Now, I wonder, just how far does this transcendental journey take one from the Saha World?

“Passing from here to the east, beyond Buddhalands numerous as the sand grains in ten Ganges rivers, is a world called ‘Pure Vaidurya.’” On the same level as the Saha world, in the west of the Saha world, there is a world where we want to be reborn called the world of Ultimate Bliss; “From the west, we go through ten trillion Buddha lands,” this world of Ultimate Bliss is ten trillion Buddha lands away from our Saha world.

Take a moment to consider the vastness of this Saha World. What does it consist of? This extraordinary world, also known as the Three Thousand Great Worlds, is made up of a ten billion small worlds, ten billion Sumeru mountains, ten billion suns and moons, ten billion Six heavens of the Desire Realm, and ten billion three First Dhyana Heavens of the Form Realm.

The Sun is just a small star in our galaxy. According to astronomers' statistics, there are at least 100 billion stars in the Milky Way Galaxy, and only 6 billion yellow dwarfs (GV stars) like the Sun. There are tens of billions of suns and moons in the Three Thousand Great Worlds, so let's just say, how many solar systems are there in the Three Thousand Great Worlds? The ancient Indian term “Koti” (10 billion) is equivalent to our current “one billion” in English, so ten billion suns and moons in the Sutra, is now one billion suns and moons, that is, one billion solar systems.

When we look at the night sky on Earth, the stars we can see are only a very small part of the Milky Way Galaxy, in fact, there are trillions of galaxies in the universe. Most of the stars we see with our naked eyes are stars, and they are concentrated here (Note: the farthest object visible to the naked eye in the night sky is within 1000 light years from Earth), so we can't see far.

In the vast Saha world, there are countless galaxies that we can

我們的娑婆世界，我們在這裡能看到的那麼多星系，其實可能都還跳不出這一層（註：第十三層）。所以你就問問自己：你在哪裡？連地球都看不到，何況是你！在這個世界種裡面，像我們這樣的娑婆世界就有百億個日月，你看這有多少個地球？這是說的，地球只不過是娑婆世界的一個小丁點，看不到的。何況是我們這個人呢？還有你的家呢？

所以，我們所在的這個世界種是在華藏世界海的中央，而華藏世界海又是在十方世界海的中央，十方世界海的每一個佛剎都是在泡沫（虛空）裡面。看經文說的：「空生大覺中，如海一漚發；有漏微塵國，皆依空所生；漚滅空本無，況復諸三有？」

這麼多的有漏微塵數世界，都在泡沫裡面；因為是泡沫，所以它很容易就粉碎，就不見了。如果這個泡沫不見了，那裡面的世界也就不存在了。所以「見一切相皆無礙故」就是這樣，佛所見的就是整個沒有泡沫的整個法界、整個自性，清清楚楚，是沒事的（沒有一切相）。

我們個人的輪迴，只不過是在這個泡沫裡邊，中央那個世界種的其中一層的娑婆世界，地球中的你我，各自在輪迴——都是從自己的無明造出來的：把一切事相當真了，而起了無明，然後就有了愛憎，以致一直輪迴。

所以我們修道的人，就是要把心靜下來，自淨其意；你心靜到極點，淨極光通達，就不被境界所轉；這時候，你的自性光明就顯出來；光明出來，無明就破了——「漚滅」，就是無明破，你就回到你的自性海中。❀

observe. However, it is unlikely that we can transcend beyond the thirteenth level of this world. This raises the question: Where exactly are we? We cannot even perceive the presence of our own planet, let alone ourselves. In this World Seed, there are billions of suns and moons similar to ours, but how many Earths can we actually see? The Earth is nothing more than a minuscule speck within the expansive Saha world, making it invisible to us. Our own homes, and our place in this universe, remain uncertain.

Therefore, the world seed we are in is in the center of the Flower Treasury Adorned Sea of Worlds, which is in the center of the Ten World Oceans, and each of the Buddhlands in the Ten World Oceans is in a bubble (emptiness).

Look at what the sutra says,

*The emptiness created within great awakening, / Is like a single bubble in all the sea. / Lands like fine dust motes, subject to outflows. / All come forth out of empty space. / Just as the bubble bursts, space is no longer there. / How much the less the three states of being!*

So many outflowing lands are like fine dust motes in a bubble; and because it is a bubble, it can be easily crushed and disappear. If this bubble disappears, the worlds inside it will also cease to exist. Therefore, this is the reason why “all characteristics are known to be without obstructions.” What the Buddha sees is the whole Dharma Realm, the whole nature, which has no bubbles, which is clear, which is fine (there are no forms).

Our personal reincarnation is limited to this specific realm known as the Saha world, which is just one layer of the central world seeds. Both you and I, as individuals on Earth, are constantly going through cycles of reincarnation. This constant reincarnation is a result of our own ignorance - we often take things for granted, develop ignorance, and consequently, experience love and hate.

As cultivators, it is essential for us to calm and cleanse our minds. When our minds reach a state of complete stillness and our inner purity is fully recognized, we become unaffected by external circumstances. It is at this moment that the radiance of our true nature emerges. By the emergence of this radiance, ignorance dissipates like a bursting bubble, allowing us to return to the vast ocean of our own inherent wisdom. ❀