

# 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

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「刹海無量妙莊嚴」：這個「無量」不是說無量刹海，是說無量的「妙莊嚴」。諸佛刹海的「莊嚴」是無窮無盡的。「於一塵中無不入」：這種種的莊嚴在每一粒微塵裏邊，都能顯現出來，而且還不會雜亂，都是清清楚楚的。這是什麼原因呢？「如是諸佛神通力」：這就是諸佛不可思議的廣大神通力量。「一切皆由業性起」：這一切都是由諸佛的神通力，也是由眾生的業性所生起的。

一一塵中三世佛 隨其所樂悉令見  
體性無來亦無去 以願力故遍世間

「一一塵中三世佛」：每一粒微塵裏邊，都有三世諸佛在那兒轉法輪教化眾生。「隨其所樂悉令見」：隨眾生所歡喜見到的，就令眾生都能見著。「體性無來亦無去」：但在諸佛的份上來講，體性是不來也不去的。「以願力故遍世間」：這是因為諸佛有廣大的願力，所以才能這樣普遍示現於世間。

### Commentary:

There are many repeated words in the sutra text, and the meaning is pretty much the same. But on the other hand, if you investigate it more deeply, you'll find that every instance has its unique connotation. The next line says: **The infinite, wondrous adornments of oceans of lands.** The word "infinite" modifies "wondrous adornments," not "oceans of lands." There are inexhaustibly many wondrous adornments, and they **enter into every single mote of dust.** They appear in every dust mote, but they remain distinctly clear; there is no confusion. Why is this? It is due to **such vast, inconceivable spiritual powers of the Buddhas / Arise from the nature of karma.** In addition to the Buddhas' spiritual penetrations, it is produced from the nature of beings' karma.

### Sutra:

**In every dust mote, the Buddhas of the three periods of time  
Manifest all the sights that delight beings.  
Neither arriving nor departing in essence,  
They pervade all worlds by the power of their vows.**

### Commentary:

**In every mote of dust, the Buddhas of the three periods of time turn the Dharma wheel to teach and transform beings. They manifest all the sights that delight beings. / Neither arriving nor departing in essence, / They pervade and manifest in all worlds by the power of their vast vows.**

(The End of Chapter Four)

## 華藏世界品第五

「華」就是蓮華，「藏」就是收藏的意思，也是出生的意思。有蓮華的種子在這兒覆藏著，生出這個蓮華世界，具足的說就叫「華藏莊嚴世界海」，簡略地說就是「華藏世界」。這個世界是以蓮華來莊嚴的，所以叫「華藏世界」。「品」，這一部經前邊已經講了四品，現在是到第五品上，所以叫「華藏世界品第五」。

我們研究佛經，要先把淺顯的意思明白了，不是「深入經藏，智慧如海」這麼樣子的講法，要把淺的意思先明白，然後由淺入深，一步一步地就深入經藏了。我們現在一開始研究佛法，如果說得深了就沒有人懂，沒有人懂那就等於沒有講一樣。有人說：「我懂了，你講深一點我懂的。」不錯，你已經懂了，他還沒有懂呢。我不能因為一個懂的，就把所有不懂的就都忽略了。所以我們現在對初機講佛法，只講少分的道理。以後誰願意往深了研究，所謂「來日方長」，將來的日子多得很，可以再用功來研究。只要你對佛法真正發生興趣，終究你會真明白的，所以不要著急。

研究佛法要有一種忍耐性，主要的是不要有我執、我見，要用智慧去照了諸法實相。你用智慧去研究佛法，一定就會明白了；你若用一種人心去研究佛法，始終也不會明白的。研究佛法的人，不能只是口頭上講講佛法，要真能實行，真能迴光返照反求諸己，把自己的習氣毛病都去盡了才行。所謂「人欲淨盡，天理流行。」「淨」就是乾淨了，「盡」是沒有了。「人欲淨盡」就是把你的淫欲心沒有了。淫欲心就是人欲，天理就是佛性、智慧，就是本有的光明。《楞嚴經》上說：「淫心不除，塵不可出。」這也就是《金剛經》上講的「降伏其心」，「降伏其心」就是淫念不生了。淫念不生，這叫「得一萬事畢」，你把這個根本的問題解決了，其餘的事情那都是皮毛。你一通一切通，

## CHAPTER FIVE: THE FLOWER TREASURY ADORNED SEA OF WORLDS

### Commentary:

“Flower” refers to the lotus flower. “Treasury” refers to a treasury or storehouse. The seed of the lotus flower lies hidden within the treasury and from it comes forth the Lotus Flower World. The complete title of this Chapter is “The Flower Treasury Adorned Sea of Worlds,” and when the name is abbreviated, it is called “The Flower Treasury World.” This world is adorned with lotuses, and so it is called the Flower Treasury World. This is a specific chapter of this particular sutra. The previous four chapters have been explained and now we come to Chapter Five.

In studying the Buddhist sutras, you must first understand the obvious principles. Having understood them doesn't mean that you have “deeply entered the sea like wisdom of the Sutra Treasury.” Rather, it means that having grasped the superficial aspects, you enter into the depths of the Sutra Treasury step by step. Now that we have just begun studying the Buddhadharma, we cannot speak of meanings that are too profound, for no one would understand them. No one being able to understand is the same as no one having explained anything.

Someone says, “I understand. Even when you explain the more profound aspects of it, I can still understand.”

Fine. You understand, but others still don't. I cannot overlook those who haven't understood for the sake of one person who has. Therefore, when explaining the Buddhadharma for those new to Buddhism, it is best to explain only a small portion of the principles. Later, whoever wishes to investigate the Buddhadharma more deeply can use effort and do so, because as it is said, “You have a long life ahead of you. The coming days are many.” You need only bring forth genuine interest in the Buddhadharma and sooner or later you'll truly understand. So there's no need to worry.

In investigating the Buddhadharma, you must be patient. It is most important not to have attachment to self or a view of self. You should use your wisdom to illumine the true character of all dharmas. Once you do this, you will certainly understand the Buddhadharma. If you use the ordinary human mind, you will never understand it. Those who study the Buddhadharma shouldn't just intellectualize about it. You must genuinely cultivate and be truly able to “turn the light around and illumine within”—to seek within yourself and totally rid yourself of all your bad habits and faults. It's said,

*When human desires are completely purified,  
The heavenly principle flows forth.*

“When human desires are completely purified,” means being free from thoughts of sexual desire. “Human desires” are just sexual desire, and the “heavenly principle” is just the Buddha-nature. It is also the wisdom light inherent within us all. The *Shurangama Sutra* says, “If you can't get rid of sexual desire, then you can't get out of the dust (mundane world).” This is also what the *Vajra Sutra* means by the words, “to subdue your mind.” To subdue your mind is to not give rise to thoughts of sexual desire. This is the

一了一切了。「天理流行」：就是智慧現前，你的智慧光明就遍照三千大千世界，不是單單你自己得受用，所以主要的地方就在這一點。我們學佛法，如果自己沒有到這個程度上就很驕傲、狂妄的，或者以為自己懂了佛法了，這完全是錯誤了，是完全沒有懂佛法。

好像《涅槃經》裏的那個大天，一天到晚騙他的徒弟，說他證了四果阿羅漢，但是他還像一般人一樣常常夢遺滑精。晚間睡一宿，一早起來很不乾淨的東西就在那個床單上，弄得很邋邋。他的徒弟也很大的膽子，就問師父說：「師父，你說你證果了，怎麼還滑精呢？」他說：「你真是一個混帳東西。證果的人不吃飯嗎？吃飯當然就要滑精了嘛。」他的徒弟也不知對不對，也沒有什麼話講了。你看，這樣子他還不知慚愧，還要騙人，這是錯誤的。

證果的人不單不滑精，連淫欲的念頭也沒有，不會生這一種不乾淨的思想。所以你們各位要迴光返照，看看自己是不是淫念斷了？淫念若斷了，那時候天龍八部都會擁護你，隨時都向你叩頭頂禮，要在你的面前來種福。這個大天不但常常欺騙徒弟，又常常去算卦，什麼事情都要叫人給他算卦。這個算卦的怎麼樣說，他回來就怎麼樣說。他的弟子就以為他有了神通，有了先知了，大家就都以盲引盲跟著他。有一天他又去算卦。這個算卦的人大約很靈的，給他一算，說：「你七天之後就死了。」他自己一想，那回去要告訴徒弟啦。他回去就對徒弟說：「我的因緣已經了啦，七天之後我就要生到某一個佛的世界去了。到時候你們大家都來我這裏，我們好告別。」這些徒弟一聽：「喔，師父預知時至，真是有神通。」到時候他果然就死了。他的徒弟們就說：「我們這師父證果了，他的屍首不會壞的，我們就把他的肉身保存在這兒，好讓大家來拜他。」誰知道沒有幾天他的屍首就壞了，又流膿又生蟲的，臭不可聞。他的徒弟才知道大家都受師父的騙了。

meaning behind the saying, “Obtaining the one, the myriad things are brought to their conclusion.” If you can solve this fundamental problem, then all other matters are superficial.

*When one is penetrated, all are penetrated.*

*When one is understood, all are understood.*

“The heavenly principle flows forth” refers to the manifestation of wisdom. Your inherent bright wisdom will pervasively illumine the three thousand worlds; it is not just of benefit to you alone. Thus, this matter [of eradicating desire] is of crucial importance. When you study the Buddhadharma and have not reached such a level as just described, you must not become arrogant and impulsive and claim to have done so—to have already understood. This is a big mistake. It shows that you have not understood at all.

It's to be like the Elder Da Tian (Great Heaven) in the *Nirvana Sutra* who cheated his disciples all the time. How did he cheat them? He told them he had attained the fourth fruition of Arhatship and had even gone beyond the fifth fruition. But in fact he was still an ordinary person and even had nocturnal emissions. In the morning when he got up from bed, his sheets would be soiled. His disciples had a lot of nerve and asked him point blank, “Master, if you've accomplished the fruit, why do you still have wet dreams?”

“You rascals!” he exclaimed in reply. “Don't certified sages eat? Likewise, they have wet dreams.” This reply made the disciples uncertain, and they didn't know what to say. He was that shameless and went right on cheating people.

This is wrong. Not only does a person who has obtained the Way not have wet dreams, he doesn't even have thoughts of sexual desire. He is incapable of bringing forth such impure thoughts. Therefore, all of you should return the light and illumine within: have you or have you not gotten rid of sexual desire? If you have, the heavenly dragons and all of the eightfold division will protect you. They will come to bow reverently before you to seek blessings.

Da Tian was always going to have his hexagram cast. He would run to his fortuneteller about every little thing and whatever the diviner told him, he would repeat to his disciples. In this way, they came to assume he had the spiritual power of prophetic insight. It was a case of the blind leading the blind—they followed right after him. On one occasion he went to the diviner again, this time to find out about his impending death. Who would have thought that the diviner, who was very reliable, would tell him: “You'll die after seven days.”

Da Tian pondered over this prediction and decided his disciples would have to be told. So he said, “My causes and conditions are about to end. After seven days, I shall be reborn in such and such a Buddhaland. When the time comes, I shall have to part with all of you...” Phrased in such a way, he convinced his disciples even more that indeed he had spiritual powers.

Sure enough, at the appointed time, he died. His disciples then said among themselves, “Since our Master was a certified sage, his body will not decay. Let's enshrine his flesh body here so we can bow to it.” They did just that, but guess what? After only a few days, the body decayed. Pus oozed out; maggots appeared and it stank with a stench so vile it was unbearable. Only then did

所以我們研究佛法的人先要斷淫欲心。有人說：「我不能斷。我這個淫欲心總是很厲害的，沒有事情做了，這個淫欲心就生出來了。」那就要修行。所以修道的人不要安逸，常常要給這個心一點工作做，或者念佛，或者持咒，或者拜佛，或者修懺，總要對佛法有誠心，這樣你的人欲淨盡，天理就流行了。

我們人生在世界上為什麼沒有神通呢？就因為受「氣稟所拘，物欲所蔽」。「氣稟」就是父母的遺傳性。父母脾氣大，生的子女脾氣也大；父母不守規矩，生的子女也很調皮的，這就叫氣稟。因為他的這種習氣是稟承父母而來的。「拘」就是不能得到解脫。「物欲所蔽」，就是一天到晚跟著物欲跑，追求自己所歡喜的，被種種的境界所迷了。因為被境界迷了，習氣太深，突然間叫他清淨那是不行的，所以就要特別用功，把這些邇邇東西都收拾乾淨了。

所有經上的道理都是一樣的，只要你明白了一部經，其餘經典的道理都是差不多的，大同小異，都是教人斷淫欲、去毛病。修行就是要天天自己迴光返照，把習氣一天刷新一點。上個禮拜天，我叫人不要看television。今天晚間，我又要叫你們每一個人都要看television，但是這個TV不是外面的TV，是你自性的TV，你自性要放大光明，要生出智慧來。那種種的畫面、境界，你的自性裏都有的。你要自己迴光返照，反求諸己，不要向外馳求，不要向外面去找去。真的東西是在裏邊，不在外邊。

☞待續

the disciples realize they had been royally cheated. Their master was a fraud.

So the number one criterion for people who cultivate the Buddhadharma is to cut off sexual desire. Somebody is thinking, "But my thoughts of sexual desire are overwhelming. As soon as I have nothing to do, thoughts of sexual desire arise." Then you should cultivate. People who cultivate the Way should never be idle for just this reason. At every moment you should be mindful, and have something to do—perhaps reciting the Buddha's name or reciting mantras or bowing to the Buddhas or bowing repentances. In general you should have the utmost sincerity with regard to all aspects of the Dharma. When one cultivates in this manner, one is working toward the state where

*When human desires are completely purified,  
The heavenly principle flows forth.*

Why do people who live in this world not have spiritual power? It's just because they are

*Bound by hereditary characteristics and  
Occluded by desire for material objects.*

"Hereditary characteristics" are the habits one inherits from one's parents, which govern one's actions. For instance, if the parents have big tempers, the children will also have big tempers. If the parents do not like to follow the rules, the children will also be naughty. "Desire for material objects" refers to running after all kinds of refinements, be they material, cultural, or literary. All aspects of "the good life," the things from which people derive pleasure, are also the very things which confuse them. Because they are confused and their bad habits are deeply ingrained, it is not possible for them to purify their minds immediately. Therefore, you must constantly be diligent in ridding your minds of these impurities.

The true principles of the sutras are all the same. They all come back to the basic teaching that people must get rid of sexual desire and stop their bad habits. You need only understand the principles as they are explained in one sutra, and you will find that the other sutras are pretty much the same. It is up to you to constantly return the light and illumine within, to get rid of your own bad habits, and wash your minds cleaner, gradually, day by day.

A few days ago, I advised you all not to watch TV. But today I'm telling you all that you should watch TV. Everybody should. But the TV I'm referring to is not that external one. It's the TV of your inherent nature. Your inherent nature can emit great light. Your inherent nature can give rise to wisdom. Your inherent nature has all the frames of the show—everything that's going on. You should return the light and illumine within. Don't look outside. All that is genuine is within you yourself and not outside.

☞To be continued

