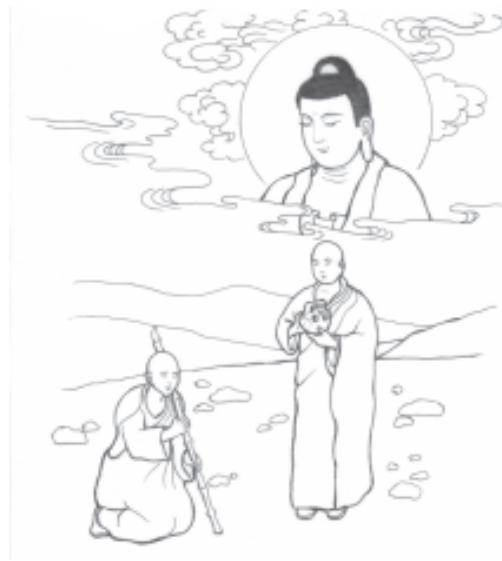


小善積成萬德莊嚴

Small Acts of Kindness Build to
Become Myriad Virtues



EXCERPT FROM THE COMMENTARY ON THE VAJRA SUTRA BY MASTER HSUAN HUA

摘錄自宣化上人《金剛經》淺釋

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三千大千世界是怎麼變成的世界？你看這三千大千世界有多大？簡直的，我們看也看不見邊，找也找不到邊。這三千大千世界，坐著火箭都要走很久的時間，才可以找著少少的地方，還找不完這三千大千世界。那麼這個三千大千世界是什麼造成的呢？怎麼變成的世界？這個世界雖然這麼大，卻從一粒微塵造成的，從最小的那個地方造成這麼大。因為，雖然一粒微塵是最小，可是它多了，就變成一個大千世界。所以我們作功德都是從小的地方做，做多了就變成萬德莊嚴了。你不要以為這個善事小，你就不做；不要以為惡事小，你就可以做。你善事小，做多了就變成大的善了；你惡事雖然小，若做多了就變成大惡了。好像這個世界是由一粒微塵、一粒微塵堆著，堆成一個世界。

在以前姚秦的時代，有位禪師叫跋陀；這位跋陀禪師就問道生法師說：「色不異空，空不異色；色即是空，空即是色。究竟什麼叫色？什麼叫空呢？」道生法師就說：「眾微聚曰色，眾微無自性曰空。」就是眾微塵聚集到一起了，這就是有色了，這就是色；一切微塵沒有自性，沒有自己的一個體性，所以這就是空。

跋陀禪師又問：「那在眾微塵沒有聚這個時候，叫個什麼名字？」道生法師沒有話講了，不知道是個什麼了，說不出來了！跋陀禪師就對他說：「哦，你只知道這果上的空、色！你所說的空和色，這都是果上的，你不知因中的空、色。」道生法師這回不得不低頭了。雖然他可以講得頑石都點頭了，這麼厲害、這麼有本事；現在對著人，他可沒話講了！就不得不

請教說：「請問上座！在眾微塵沒聚的時候，這叫個什麼呢？」跋陀禪師就說：

一微空故眾微空，
眾微空故一微空；
一微空中無眾微，
眾微空中無一微。

一粒微塵空了，所有一切的微塵都空了。為什麼？一切微塵也都是從一粒微塵聚集造成的；所以「一微空故眾微空」，那眾微塵就空了。「眾微空故一微空」，那眾微塵

都空了，所以一粒微塵也都沒有了，都空了。「一微空中無眾微」，這一粒微塵都沒有了，也就沒有眾微塵了。「眾微空中無一微」，眾微塵都空了，也就沒有一微塵了。所以也沒有空，也沒有色了。

跋陀禪師這樣一講，這位道生法師自己一想，認為是比自己講的道理又深一層了，所以就向這位跋陀禪師叩頭頂禮——他這回也點頭了，這是跋陀禪師把道生法師也給講得點頭了。

How did the trichiliocosm become the world systems that they are? Do you realize how large a trichiliocosm is? We simply cannot see the edge of it; we cannot even find the edge of it. It would take a long time in a rocket just to travel a small part of a trichiliocosm; we cannot completely discover all these world systems. How were trichiliocosms created? How did they come about? Although these worlds are huge, they come from one minute dust mote. Something huge is created from some tiniest thing. Even though a minute dust mote is small as can be, a large amount of them creates a world system. We begin creating merit from small acts of good, doing more turn them into adornments of myriad virtues. Don't refuse to act just because an act of goodness is small; don't act because an act of evil is small. Doing many small acts of goodness turns them into great goodness; doing many small acts of evil turns them into great evil. This is how this world was developed from one minute mote of dust.

During the time of Yao Qing, a Chan master named Bhadra asked Dharma Master Dao Sheng, "Form is not emptiness, emptiness is not form; form is emptiness, emptiness is form. What exactly is form? What is emptiness?" Dharma Master Dao Sheng said, "When a multitude of dust motes gathers, that is form; where the multitude of dust motes is inherently without a self-nature, that is emptiness." In other words, when the multitude of dust motes collects together, form exists; given that none of the dust motes has any inherent nature, that is emptiness.

Chan Master Bhadra then inquired, "Before the multitude of dust motes gathered, what is that state called?" The Dharma Master was left speechless; he didn't know! Chan Master Bhadra told

him, "You know only about form and emptiness in terms of results but not in terms of causes." Dharma Master Dao Sheng had to lower his head this time. Although this Dharma Master was so capable that his talks made boulders nod in agreement, he was speechless with this person. He had to ask, "Venerable One! Before the multitudes of dust motes collected, what is that state called?"

Chan Master Bhadra stated:

One dust mote emptied so the multitudes are empty,

The multitude of dust motes is emptied so that one is empty;

One dust mote emptied, there is not the multitude of dust motes,



The multitude of dust motes emptied, there is not one dust mote.

With one dust mote emptied, all dust motes are empty. Why? All dust motes are created from a single mote of dust; therefore, "One dust mote emptied, so the multitudes are empty." The multitude of dust particles is empty. "The multitude of dust motes is emptied so that one is empty." Since the multitude of dust motes is all emptied, not even one dust mote exists, which means that it is empty. "One dust mote emptied, there is not the multitude of dust motes." Since not even one mote of dust exists, the multitude of dust motes does not exist. "The multitude of dust motes emptied, there is not one dust mote." The multitude of dust motes being emptied, there is not a single dust mote. Consequently, there is neither emptiness nor form.

Dharma Master Dao Sheng thought Chan Master Bhadra's explanation was more profound, so he bowed to the Chan Master in respect. The Dharma Master nodded in agreement this time, to Chan Master Bhadra's explanation that a trichiliocosm is an aggregation of dust motes.