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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

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

其狀或圓或有方 或復三維及八隅
摩尼輪狀蓮華等 一切皆由業令異

「其狀或圓或有方」：世界海的形狀有圓的，有方的，又有四方的。「或復三維及八隅」：三維就是三角形或者三尖形。八隅，有四方有四隅，怎麼又變成八隅了呢？這八隅是東、西、南、北四方，加上東南、西南、東北、西北四隅，都可以謂之隅，因為它不夠一方了嘛！不夠一方，都可以叫隅。三維及八隅就是說世界海的形相各不相同。「摩尼輪狀蓮華等」：有的是好像摩尼寶輪那樣的一個輪形，有的又好像寶蓮華那個樣子。「一切皆由業令異」：為什麼世界海有各種不同的形狀呢？因為世界海都是由佛所修的善業，和一切眾生的善惡夾雜業所共成就的，所以每一個世界海的形狀都不同。

或有清淨燄莊嚴 真金間錯多殊好
門闥競開無壅滯 斯由業廣意無雜

「或有清淨燄莊嚴」：或者有像清淨的水漩形，或者有像莊嚴的山燄形。「真金間錯多殊好」：有的世界海是用真金互相間錯而成就的。「門闥競開無壅滯」：有的世界海又像樓閣形，能開很多門，很多窗

Sutra:

**They may be round or square,
Triangular or octagonal,
Or shaped like lotuses or wheels of *mañi*.
Karma produces these distinct forms.**

Commentary:

They may be round or square, / Triangular or octagonal. In general, the shapes of these worlds are not at all the same as our world. **Or** there may be some worlds that are **shaped like jeweled lotuses or like jeweled wheels of *mañi*. / Karma produces these distinct forms.** The reason that there are all these peculiar shapes and forms is that these worlds are created from the power of sentient beings' karma. The wholesome karma cultivated by the Buddhas and the mixed karma created by beings together produce these worlds with their varied appearances.

Sutra:

**Perhaps their adornments are blazing and pure,
Interlaced with pure gold of the finest quality.
Doors large and small are thrown wide open.
All this results from the vast karma of unmixed intention.**

Commentary:

Perhaps there are lands where **their adornments are blazing and pure**, such as lands shaped like whirlpools or blazing mountains. There may be worlds **interlaced with pure gold of the finest quality, / Doors large and small doors are thrown wide open**, like an open-air pavilion where the air is very fresh. **All this results from the vast karma of unmixed intention.** These worlds are created from the karma of beings. Some are made from pure and wholesome karma, while others are made from a mixture of good and evil karma.

戶，裏邊的空氣都很新鮮。「斯由業廣意無雜」：這都是由眾生的意念裏邊或者有純善業，或者有善惡夾雜的業所成就的。

刹海無邊差別藏 譬如雲布在虛空
寶輪布地妙莊嚴 諸佛光明照耀中

「刹海無邊差別藏」：所有的世界海，有諸佛刹土無量無邊那麼多不同的形狀。「譬如雲布在虛空」：也就好像虛空裏的雲種種的形相都不一樣。「寶輪布地妙莊嚴」：有一些個是寶輪舖地，很妙莊嚴，很好看的。「諸佛光明照耀中」：諸佛的智慧光明都常常照耀著。

一切國土心分別 種種光明而照現
佛於如是刹海中 各各示現神通力

你用功是真心用功、還是敷衍了事？隨喜用功叫敷衍了事，就是看人家唸佛，我也唸佛；看人家唸經，我也唸經。甚至於看人家唸佛、我不唸佛；看人家唸經、我不唸經。更甚至於人家唸佛和唸經，我不叫他唸佛和唸經，障礙他，令他也不修行。就好像我們這語言班，我知道有一些個人就障礙這個語言班，說這個語言班是十惡不善的，把人都害死了。若沒有這語言班，大家早就開了悟，成了佛了。就因為有這個語言班，所以令人不開悟、不成佛。這是變了個方法來毀滅這個語言班，自己不願意學也叫其他的人不要學，這是一種最壞的習慣！甚至於自己不修行，也不叫他人修行，就怕他人修行跑到自己前邊去了。所以就想方設法叫他人也不修行。

金山寺成立以來，人人都用功修行，就有人不高興，說用功修行是不對的，應該不修行。還有人修道，就怕辛苦。你這個臭皮囊臭成這個樣子，那裏邊裝的不是黃色的，就是其他很難看的東西，你還愛惜它愛惜得那麼厲害，又想給它找好吃的東西，又想給它找好穿的衣服，又想要給它找好住的地方，又想要給它找種種的欲、種

Sutra:

The boundless sea of *kṣetras*, with myriad differentiations, Resembles a bank of clouds drifting in space. Jeweled wheels cover their ground in wondrous adornment Under the dazzling light of the Buddhas' radiance.

Commentary:

The boundless sea of *kṣetras*, with myriad differentiations of which no two are alike, **resembles a bank of clouds drifting in space.** They are like clouds in the sky, all shaped differently. **Jeweled wheels cover their ground in wondrous adornment**, beautiful to behold, **under the dazzling light of all the Buddhas' eternal radiance** of wisdom.

Sutra:

Mere discriminations of the mind, All lands appear in shining light. Manifesting within the seas of *kṣetras*, Each and every Buddha displays his spiritual powers.

Commentary:

When you apply efforts, are you practicing sincerely or are you just being perfunctory? When one just rejoices in others' effort, one is being perfunctory, which means when others recite the Buddha's name, one also follows suit. The same thing applies to sutra recitation. Or even when one sees others recite the Buddha's name or sutras, one will not even follow. Moreover, one tells others not to cultivate, not to recite the Buddha's name or sutras because it's obstructive to others' practices. Just like the language class we have opened. I know some people are obstructing this class saying this class is of the ten evils, is unwholesome and will cause fatal harm to everyone. If there were no language class, everyone would have already been enlightened and realized Buddhahood. Because of this very language class, people cannot become enlightened or realize Buddhahood. People saying this are using a tactic to destroy this class. Since they themselves are not willing to learn this language, they tell others not to learn it either. This is the worst habit of all. They themselves do not want to cultivate, so they manipulate others and cause them not to practice. They fear that others will be more advanced in their cultivation than they are. Therefore, they think of various ways to cause others not to cultivate.

Ever since we have founded Gold Mountain Monastery, everyone has applied effort in their cultivation. However, this makes some people unhappy saying that applying efforts in one's practice is wrong and one should not cultivate at all. Some cultivators do want to cultivate and are afraid of undergoing hardship. You see! Your stinky skin bag stinks so badly; it contains either yellow discharges or ill-looking things. But, you still cherish it so much that for this body, you seek good food, good clothes, good housing and chase after various kinds of desires and defiled matters

種染污的事情來叫它造罪業。你這若不是愚癡的話，那世間上就再也沒有愚癡的人了！顛顛倒倒的自己還不知道，還覺得自己比誰都聰明，比誰都好。其實自己比誰都臭，比誰都壞，比誰都骯髒，自己還不知慚愧，還要為這個臭皮囊去辛辛苦苦、煩煩惱惱、顛顛倒倒，為它做馬做牛，這是很可憐的！

我們修道的人要不執著一切。既然不執著一切，又有什麼事情是不得了的呢？又有什麼事情是放不下的？我們這個金山寺是個選佛場，看看哪一個先成佛。哪一個真心用功，實實在在去修行，哪一個就早成就。哪一個在裏頭混，馬馬虎虎的不認真，那始終都不會有所成就的。

明天就是九月十五日，我們這兩位為世界所有的眾生祈禱和平的比丘回來了。他們在去年十月十六日開始發菩提心，三步一拜，來祈求世界和平，今年八月十七日把這個菩提心這一階段圓滿了。我們可以訂九月十五為一個圓滿和平日，明天我們就來做這個紀念。不但今年有這個紀念日，年年都可以在這一天舉行一個紀念，來紀念美國這兩位空前未有的修行人。在佛教裏頭，誰有道德，誰有修行，誰就是真正佛的信徒、佛的弟子。這兩位能不怕辛苦，來為佛教爭光，影響其他的人，這是我特別歡喜的。「一切是考驗，看爾怎麼辦，觀面若不識，須再從頭煉」。如在半路上停止需再來過。這是他們的修行。

「一切國土心分別」：一切的國土都是由眾生自心的分別而有的，眾生心裏若沒有分別，一切國土也都變成虛空了。「種種光明而照現」：不是一種的光明，是所有種種的光明，都照耀現出來。「佛於如是刹海中」：佛在這些由眾生的心分別而現出來的刹海裏邊。「各各示現神通力」：在每個刹海裏都示現神通力。在不同的刹海裏，他所顯現的神通力也不同。

或有雜染或清淨 受苦受樂各差別
斯由業海不思議 諸流轉法恒如是

so that it can create more offenses. If you are not stupid, then there are no more stupid people. People are deluded and are not aware of this fact. They think they are smarter and better than everybody. However, just on the contrary, they are worse and more defiled than anyone. They are senseless, would still undergo hardship, and become afflicted and confused. They are slaves for their body and it is truly pitiful.

Those of us who cultivate should not attach to anything. What's the big deal? What is it that we can't put down? Gold Mountain Monastery is a Buddha-selecting place to see who will become a Buddha first. Whoever really applies effort genuinely and practices honestly is the one who will have accomplishment first. Whoever just passes time in vain casually without being serious is the one who will not achieve anything at the end.

Tomorrow is September 15th, which is the day the two bhikshus who are praying for world peace will return. They brought forth the Bodhi resolve in October 16th of last year. They have been doing three steps and one bow to pray for world peace. Their resolve has been perfected. We can make September 15th as the Day of Perfect Peace, which we will commemorate it tomorrow. Although we will commemorate tomorrow, we can make it a ritual out of it every year on this day in order to remember these two unprecedented cultivators in the United States. In Buddhism, whoever has virtue and cultivation is a genuine Buddhist and the Buddha's disciple. Because I see that these two fear no difficulty, glorify Buddhism and have the ability to influence others, I am especially delighted. "Everything is a test / To see what you will do / Mistaking what's in front of you / You'll have to start anew." They just restart wherever they are interrupted. This is their cultivation.

All lands are **mere discriminations of the mind**, only products of the discriminating consciousness. If there were no one making discriminations, all lands would become emptiness. **All lands appear in shining light. / Manifesting within the seas of kṣetras, / Each and every Buddha displays his spiritual powers.** Within all the different countries that are discriminated by the minds of beings, Buddhas manifest different kinds of spiritual penetrations.

Sutra:

Some lands are defiled, others pure.

The joy and misery of each being

Differs because of the inconceivable sea of karma.

The cyclic flow of dharmas is eternally thus.

Commentary:

Some lands are defiled, like the Saha World which is made of the five turbidities, and **others are pure**, like the Eastern Pure Vaiśvānara World, which has adornments of purity, and the Western Land of Ultimate Bliss, whose inhabitants experience no suffering but only bliss, because the

「或有雜染或清淨」：有的世界海是雜染的，好像娑婆世界就叫五濁惡世。有的世界海是清淨的，好像東方淨琉璃世界就是清淨莊嚴的，西方極樂世界也是但受諸樂，無有衆苦，沒有三惡道，也是清淨的。「受若受樂各差別」：娑婆世界就受衆苦交煎，萬惡充滿；極樂世界就但受諸樂，無有衆苦，所以各有不同。「斯由業海不思議」：這都是由諸佛所造的善業，和衆生所造的善惡業所形成的，都是不可思議。「諸流轉法恒如是」：一切流轉的諸法，常常都是像這樣子循環無端，來回不停地流轉。

一毛孔內難思刹 等微塵數種種住
一一皆有遍照尊 在衆會中宣妙法

「一毛孔內難思刹」：在一個毛孔裏邊就有想不到，思不完那麼多的諸佛刹土。「等微塵數種種住」：有像微塵那麼多的種種不同的依住。「一一皆有遍照尊」：每一個世界海裏邊都有遍照尊。遍照尊是誰呢？就是佛。「在衆會中宣妙法」：在大衆會裏邊演說妙法。

於一塵中大小刹 種種差別如塵數
平坦高下各不同 佛悉往詣轉法輪

「於一塵中大小刹」：在一粒微塵裏邊，就攝受一切的世界海，其中有大的國土，也有小的國土，國土的大小也不同。「種種差別如塵數」：這一切世界海種種的差別就好像世界海微塵數那麼多。「平坦高下各不同」：這些國土有的是平坦的，沒有山也沒有河，都是平地；有的有高山又有河，每個國土都不同。「佛悉往詣轉法輪」：不論它是大是小、是高是矮、是平坦或高低不平，佛都本照他的願力到每個地方去轉法輪，教化衆生。

☞待續

three evil paths do not exist there. And so it says: **The joy and misery of each being / Differs because of the inconceivable sea of karma.** In the Sahā World, which is filled with myriad evils, beings undergo all kinds of suffering. Worlds are dissimilar; they are products of the Buddhas' wholesome deeds as well as beings' good and bad karma, all of which are inconceivable. **The cyclic flow of dharmas, this recurrent cycle, is eternally thus.** The flowing and turning of worlds never stops.

Sutra:

**A single pore contains inconceivable lands
As numerous as motes of dust, in diverse environments.
Each land has an All-Shining Honored One
Proclaiming wondrous Dharma for the assembled multitudes.**

Commentary:

A single pore contains inconceivable lands / As numerous as motes of dust, in diverse environments. In each pore there are more Buddhalands than can be enumerated or thought about. **Each land has a Buddha, an All-Shining Honored One / Proclaiming wondrous Dharma for the assembled multitudes** which resemble a great sea.

Sutra:

**A single dust mote includes lands great and small,
Their variations as multitudinous as motes of dust.
Whether level, high, or low, each terrain is unique.
The Buddhas travel to them all to turn the Dharma wheel.**

Commentary:

A single dust mote includes lands great and small. In each mote of dust there are large lands and small ones. They aren't all the same size. **Their variations as multitudinous as motes of dust.** In a single particle of dust all the seas of worlds are gathered in, each having its own individual characteristics. There are as many differences to them as there are motes of dust. **Whether level, high, or low, each terrain is unique.** Some lands are level and flat, with no mountains and rivers. Others have mountains and rivers. The lands all differ from each other. **The Buddhas travel to them all to turn the Dharma wheel.** Whether the lands are flat, or have peaks and depressions, the Buddha follows the power of his vows and goes there to teach beings and turn the Dharma wheel.

☞To be continued