


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

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA
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山崩、海嘯、地震都可以說是地球有病了，就像人身體有病一樣的，不過它患病的時間和我們人不同。我們人幾十年之中就有很多的病痛，地球是在幾億年的時間裏邊，有這些的病痛。因為有太陽、月亮的吸力，互相吸引住它，地球就在這個虛空裏頭轉來轉去。地球圍著太陽轉一圈就是一年，它自身轉一圈就是一晝夜。不過這種的道理是很不可思議的，你算來算去算不完這個數，這個數沒有完的時候。除非太陽、月亮都壞了，星球也壞了，這個地球也就散了，這是一個此世界壞了。這個世界壞了，其他的世界就會成就，所謂「此界壞時，他界成就」，所以世界的體有種種的不同。

《華嚴經》上所說的道理，都是總起來說的，雖然每一種說十個，這還是個總說，若詳細說，沒有法子說得完，所以這部《華嚴經》有三千大千世界麼多的品，有世界海微塵數那麼多的偈頌，這一個數目不要說你算不出來，人的腦裏頭根本就沒有地方放這麼大的一個數目。所以這裏所說的都是很簡要的，你不要認為這說得太煩了。講這個經，不管我講得好不好，也不管聽的人睡覺不睡覺，每一個字我都大大概地講一講。有的人聽得睡著了，就說：「講來講去都是這個，沒什麼大意思！」但是我們這道場，有無量無邊那麼多天龍八部，都在這兒聽經，所以我在這兒講經不管

When there are landslides or when the seas dry up, you could say that the Earth is sick. When it quakes, the Earth is like a person having seizures. The sickness of the Earth differs from that of people in that it takes a long time to develop. A person can in a few decades pass through many illnesses, whereas the sicknesses of the Earth happen over hundreds of millions of years. The magnetic pull of the sun holds the Earth in space, causing it to orbit around the sun. One revolution of the Earth around the sun is a time-span we call a year. One rotation of the Earth on its axis is called a day. No matter how hard people try to mathematically calculate these motions, they remain inconceivable. To try to calculate it with numbers is to never finish the reckoning, even if that calculation went on until the sun, moon, and galaxy were destroyed. If this world were destroyed, another would come into being. And each world has its own particular kind of substance which different from that of others.

The principles discussed in the *Flower Adornment Sutra* are very general, not detailed. Although each kind of thing is expanded into ten, the descriptions are still very generalized. To try to describe them in detail would be a never-ending explanation. In the first volume of the *Flower Adornment Sutra*, there are as many as 13 trichilocosms' worth of chapters, with verses as numerous as dust motes in those world-systems. Not only could someone never actually compute this kind of number, but there would be no place for the brain to put it! The principles spoken here are very simplified. So when you hear them, you shouldn't think, "Oh, this is really too complicated." When I lecture this sutra, I pay no attention to whether I speak well or not; I just speak. I don't pay attention to whether people are falling asleep or not, but continue lecturing. People might think, "He's just saying the same thing over and over again," and then decide to go to sleep. In this *bodhimāṅgā*, there are countless gods, dragons, and other

人多少，人多是這樣講，人少也還是照樣講。有的人聽得不好聽，那麼就只管睡覺去，聽得好聽的就聽一聽。不過聽不聽都是種菩提種子，在這裏坐一坐都有這個因緣了，大家共結法緣，將來成佛的時候，早晚都會遇得見的。不論哪一位，「一歷耳根，永為道種」，聽經的利益是無量無邊的，有說不出來那麼多，所以我也就不說了。

「或以極微細寶為體」：或者有世界海是用極微細的寶做它的體。不要說旁的，我告訴一個你們不相信的消息，我們這個講經的道場，有的人看見這是鉛質的地板，有的人看見是黃金為地，有的看到是白銀為地，有的看見這個講堂裏通通是金光繚繞，有的看見天龍八部在這裏擁護。那麼誰看見呢？你不要問，你若看得見，你自己就看見了；你若沒看見，要問誰看見，你管那麼多閒事幹什麼？有人想：「那麼法師你講它做什麼？」我講這是我講，誰叫你聽來著？你可以不聽嘛！若有本領，你可以不聽。有人又想：「法師盡開玩笑，講真的哪有那麼多呢？」在這個講堂裏邊，智者見智，仁者見仁，有智慧的就學出智慧來，有慈悲心的人就會學出慈悲心來，有善根的人就越聽越高興，聽經這真是比打妄想好得多。有人想：「哦！這聽經是比睡覺還好！」又有的人想：「哦！這聽經不吃飯，我都願意了。」所以現在就有三個打餓七的，想要不吃飯。不吃飯可以，但是不聽經不可以。

「或以一切寶燄為體」：又有的世界海是以一切珍寶所放出來的那些火燄為體。「或以種種香為體」：或者又有以種種的香來做為世界海的體。這不是這個世界，是另外有一個世界非常香。我們這個世界是五濁惡世，臭得不得了。「或以一切寶華冠為體」：或者以一切的寶華冠來做為世界海的體。

我們眾生執著我這個身體、我這個房子、我的衣服、我吃的好東西，甚至執著這個世界怎樣好。本來佛性是空無一物的，就因為有這麼多執著，所以就造出這麼多虛妄的世界、星球、月球、太陽來。由這一些虛妄執著的業力，成就一切世界的成、住、壞、空。

我說的這些話並不是從什麼經典上看來

Dharma-protecting spirits of the eightfold division who have come to listen. I don't pay attention to how many people attend; whether there are many or just a few, I lecture just the same. If some of you don't like what you hear, you can take a nap, and if some of you like what you hear, then listen. Whether you listen or not, you are planting bodhi seeds. By merely sitting here, you are all developing affinities with the Dharma. In the future when all of you become Buddhas, everyone will meet again, sooner or later. Regardless of who you are, if you listen to even a single sutra lecture, the benefits you obtain are so boundless that I won't even try to describe them to you.

They may be composed of extremely tiny jewels. Not to speak of worlds, just consider this amazing floor right here in the Buddha Hall. You may see it as linoleum, but others see it as gold or silver, or they may see the whole lecture hall suffused with a brilliant golden light, or they may see gods, dragons, or other beings of the eightfold division who have come here to protect this place. Who sees such things? Don't ask. If you are one who sees, then look. If you are not one who sees, then why are you trying to find out who can? Why are you being so nosy?

“But Dharma Master, you're the one who brought it up in the first place,” you say.

“I did talk about it, but you didn't have to listen, right?”

“Dharma Master, you must be joking with us.”

In the *bodhimañġā*, those who are wise find wisdom. Those who are humane find compassion. For people with good roots, the more they hear, the happier they become. They think it's a lot better than daydreaming. Some people even think listening to sutra lectures is better than sleeping. Some are so delighted to hear them that they forget about eating. The three people who are fasting believe that it is okay not to eat, but it is not okay to miss sutra lectures.

Does that mean your teacher forces you to attend lectures, but wouldn't pay attention if you starved? No. For those of you who don't know Chinese, it's permissible to sleep. As far as your teacher is concerned, “Everything's okay.” Don't be afraid and think, “Oh! If the Master finds out I fell asleep, he'll be mad at me!” I'm still happy.

They may be composed **of the shining** flame-like **brilliance of jewels, of various kinds of incense.** This means that a multiplicity of exquisite scents make up the substance of these worlds. They are extremely fragrant, unlike our world of the five turbidities, which stinks. **Or** they may be composed **of a crown of jeweled flowers** as their substance.

People are attached to their own bodies, to their own homes, to their own clothes, to their own good food, and to how great their own world is. It is because of these attachments that they create all these false, empty worlds. Originally, there is not one thing; the Buddha nature is empty. It is because of attachments that the stars, moons,

的，就像頭先我講的這個世界也像人似的，有皮、血、肉、筋、骨，甚至於五臟都具備，這些也都不是經典上看來的道理，或者經典上有，但我沒有看過，只不過是以這個妄想來推測它是這樣。我們人太渺小了，就好像虛空裏頭一粒微塵似的，所以沒有法子完全明白虛空的這種境界。又譬如一隻螞蟻坐在飛機上，牠不會知道飛機是怎麼回事，也不會知道飛機的面積有多大。

我們現在就像螞蟻坐飛機似的，由這個你們就應該知道，人和一切眾生都是什麼樣子。這不是講笑話，真是這樣，我們不知道這個世界究竟有多大。或者說科學家早就算出來了。你讓科學家自己算算他那一天死，算得出來嗎？可以算算他一天吃多少東西嗎？有人說：「那可以的，他沒吃之前稱一稱，吃了之後再稱一稱，就知道他吃了多少東西了嘛！」那不是科學，那只是一些凡夫的知見。所以各位若深深地了解這個世界是無常的，那麼也就沒有什麼執著，就會好了。

「或以一切寶影像為體」：或者有世界海是以寶的影像為體。寶的影像怎麼還能為體呢？沒有這個道理，那就是虛妄的嘛！影像是有形而無質，是看得到有這麼一個樣子，但你到那地方去摸一摸，就沒有了，就是一個影像而已。「或以一切莊嚴所示現為體」：或者有的世界海是以一切功德莊嚴所示現的境界為體。我這些個意見若講起來多得很，不過還是不要講那麼多的好，講太多把人都嚇死了。

「或以一念心普示現境界為體」：或者有世界海是以一念心打個妄想，就能普示現境界為體。「或以菩薩形寶為體」：或者有世界海是以菩薩的形寶為體，但是這個形像不一定是真的。「或以寶華蕊為體」：或者有以寶蓮花的蕊為世界海的體。「或以佛言音為體」：或者以佛的音聲來做為世界海的體。

爾時，普賢菩薩，欲重宣其義，承佛威力，觀察十方，而說頌言。

「爾時」：當爾之時。「普賢菩薩，欲重宣其義」：普賢菩薩願意再重覆來說一說這個

suns, and all the worlds come into being. The formation, dwelling, decay, and extinction of all worlds appear because of the power of the karma of empty and false attachments.

This and also what I said previously about how the earth's rivers were analogous to the bloodstreams in the human body are not principles that I read in the sutras. They may be in the sutras, but I didn't get them from the sutras. I make up these analogies. People are tiny, like motes of dust floating in space, so there is no way they can totally comprehend all of space. They are like ants scurrying around in an airplane without any conception of what is going on around them or how big the airplane is. This is no joke.

People are really this way. We don't know how big this world-system is. You may say, "Oh, scientists figured all that out long ago," but I ask you, have they figured out exactly when they will die? Do they know how many grams of food they eat every day? You say, "They can just weigh themselves before and after they eat, and the difference between the two figures is how much they've eaten," but that's not science; any fool can figure that out. All of you should deeply realize that this world is impermanent. Not to be attached is the best way to be.

They may be composed of the reflections of jewels. How could they possibly be composed of reflections from jewels? The reflections from a jewel are intangible; they are empty and unreal. One perceives an image, but it doesn't have any substance. Although you can see reflections, when you reach out to touch them there is nothing there but reflections of dancing light. Worlds may also be composed **of a display of myriad adornments.** I have many more ideas to bring up, but if I say any more about them, people may not be comfortable with them.

Or they may be composed **of a state pervasively manifested by a single thought.** A person may have a single false thought that may be pervasively experienced.

They may be composed **of jewels in the form of Bodhisattvas.** Such an appearance of a Bodhisattva may be just a manifestation, not absolutely real. They may be composed **of jeweled lotus flower stamens.** Or some worlds may be composed **of the sound of a Buddha's voice.**

Sutra:

Then Universal Worthy Bodhisattva, wishing to restate his meaning, received the Buddhas' awesome spiritual power, contemplated the ten directions, and spoke verses.

Commentary:

Then Universal Worthy Bodhisattva, wishing to restate and explain the meanings of his meaning, received the Buddhas' awesome

道理。「承佛威力」：仰仗著佛的大威神力。
「觀察十方，而說頌言」：觀察十方世界的眾生，再說出偈頌來。

或有諸刹海 妙寶所合成
堅固不可壞 安住寶蓮華

「或有諸刹海」：或有諸佛的刹海。「妙寶所合成」：是以一些微妙不可思議的珍寶所合成的。「堅固不可壞」：這個世界海堅固到沒有任何東西可以破壞它，甚至於原子彈、氫氣彈都沒有法子破壞這個世界。「安住寶蓮華」：諸佛菩薩都安住在寶蓮華上邊的獅子座上來說法。

或是淨光明 出生不可知
一切光莊嚴 依止虛空住

「或是淨光明」：或者這個國土是被一種清淨光明所莊嚴的。「出生不可知」：在這個淨光明裏邊所出生的佛、菩薩、羅漢，多得數不清楚，沒有辦法知道這個數目。「一切光莊嚴」：有很多種的光來莊嚴這個世界海。這一切光有紅光、白光、紫光、黃光、青光，可是沒有黑光。黑光是屬於魔道的。

你怎麼知道哪個是魔呢？有的時候，魔也會變成和菩薩、佛的相貌一模一樣，絲毫不錯的，來擾亂你修道。魔不單單只現黑光，也會現金光、紫光、紅光、白光、青光，可是你細觀察它那個光的發源處還是黑色的，以後這光的顏色就是再怎麼樣變化，也離不了它那個本來的黑光。你若有智慧眼，一觀察它這種光，就知道它是魔王化現的，這在開五眼的人就能分別出來。「依止虛空住」：這個世界海是居住在虛空裏頭。

☞待續

spiritual power, contemplated beings throughout the ten directions, and spoke verses.

Sutra:

**Perhaps there are seas of worlds
Composed of clusters of wondrous gems,
Solid, adamantine, and indestructible,
Peacefully dwelling on jeweled lotus flowers.**

Commentary:

Perhaps there are seas of worlds / Composed of clusters of inconceivably wondrous gems. They are **solid, adamantine, and indestructible**, so durable that nothing can destroy them, not even atom bombs or hydrogen bombs can break up this kind of world. **Peacefully dwelling on jeweled lotus flowers** are Buddhas and Bodhisattvas. They are seated upon lion-thrones speaking the Dharma.

Sutra:

**Perhaps there is pure brightness
From which emerge unknowable
Myriad adorning lights
Shining in empty space.**

Commentary:

Perhaps there is pure brightness / From which emerge unknowable / Myriad adorning lights. Some worlds are enhanced by pure light. The number of these pure rays and of the Buddhas, Bodhisattvas and Arhats appearing in their midst cannot be reckoned. There's no way to know them. The "rays of light" refers to red light, white light, purple light, yellow light, green light, and so forth, but there's no black light. Black light belongs to the demonic realm.

Demons may transform themselves so that they look exactly like Buddhas or Bodhisattvas, and come to disturb a person's cultivation. Those who have the Wisdom Eye can observe the aura around the heads of these apparitions and distinguish what they are. Demons can emit gold light, purple light, red light, white light, green light, and so forth--not only black light--but the source of all those lights is a black light. Even if they transform themselves into other forms, they cannot totally shed their original black aura. That's how you can identify the transformations of demons. People who have opened the Five Eyes can distinguish this. All kinds of light adorn these worlds, **shining in empty space.**

☞To be continued