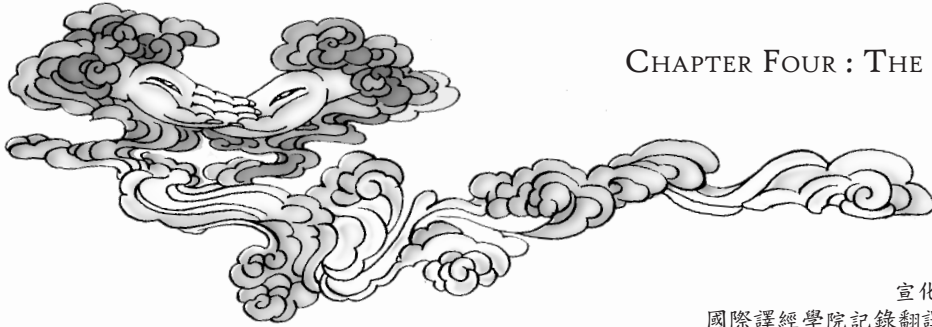


# 大方廣佛華嚴經淺釋

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  
國際譯經學院記錄翻譯 Translated by the International Translation Institute  
修訂版 Revised Version

有一天，他下山去。這個老實徒弟就不老實了，等他下到一半的時候，這個徒弟就從上邊將鐵鍊給弄斷，把師父跌到萬丈懸崖裏頭去了。這個老實徒弟以為師父這下一定跌死了，師父所有的財產就都是他的了，於是就把師父所有值錢、不值錢的東西都給收拾到一起，背著就要下山。他正在想法子下山，突然看見師父從山下回來了。郝太古問他：「你要到什麼地方去？」

他說：「師父，你跌到山下去，我以為你永遠都不能回來了。我一個人在這兒也不行了，所以我就要走了。」郝太古說：「不要走，還回去，我們還在一起修行。」徒弟心裏想：「怎麼這個師父摔不死？」但又不敢說什麼，只好又和師父回去一起修行。後來郝太古把這個不老實徒弟度得老實了，然後兩個人也都修行成功了。

還有劉長生，你說他到什麼地方修行去了？他到妓女街去了。無論中外，自古以來都有這種賣姪的女人，這些人大多集中在一條街上住。妓女就是不守規矩的女人，可是他就特地到這種有很多不守規矩的女人的地方去修道。每次若有妓女把花插到他的道士帽上，這個妓女這一天的生意就很好，可以賺很多錢，所以他的帽子上常常都插滿了花。他天天就這樣和這一些不正當的女人在一起來修行。

他的師兄弟中，有一個人聽說他和這些不守規矩的女人在一起，以為他一定墮落了，心裏覺得很不安樂，就想法子要去度他。到了那個地方，看他坐在那裏，這個女人給他戴一朵花，那個女人也給他戴朵花，他就和這些女人講講笑笑、嘻嘻哈哈，很好玩的樣子。

這位同門師兄弟就對他說了：「師兄你應該好好修行，

One day Hao Taigu went down the mountain. At that point, his honest disciple became naughty. When his teacher was halfway down the cliffside, he unfastened the chain and his teacher fell all the way to the bottom. Thinking that his teacher was surely dead, he packed all the teacher's belongings and was about to descend the mountain, when his teacher came up from the other side. "Where are you going?" his teacher asked.

"Oh, Teacher!" gasped the disciple in surprise. "I thought you'd died from that fall. I was getting ready to leave because I can't stay here all by myself." "Don't go," said Hao Taigu. "You can still come back and cultivate with me." The disciple wondered how his teacher could still be alive after such a fall. But he returned and cultivated with his teacher, and eventually they both realized sagehood.

What about Liu Changsheng? Where do you think he went to cultivate? He went to a street where prostitutes lived. He cultivated amidst these women of ill repute. Every day the prostitutes would put flowers in his hat, knowing that whoever did so would have good business that day.

When his fellow cultivators heard that he was keeping company with prostitutes, they thought he had fallen and were determined to save him. When they found him, he was laughing and chatting with the prostitutes, who were all trying to put flowers in his hat.

"Brother cultivator, how can you cultivate among

在這種地方和這些爛女人在一起，怎麼能修行呢？你應該到旁的地方去修行去！」他說：「好！什麼地方可以修行呢？你告訴我。」「到山上哪個地方都可以修行啊！」「那好，我現在給你燒一壺茶，你喝一壺茶再走吧！」

這個師兄弟說：「哦！你這兒還有茶，真太享受了，我住山，有的時候連一杯生水都喝不著啊！」你說他怎麼樣燒茶？他把前面的衣服打開來，敞開肚子，把一壺水放在肚子上，就用肚子來燒水，一燒就燒滾了。這個師兄弟一看：「哦！原來他道業已經成就了，用三昧真火就可以燒茶，這我還是不行哦！」於是乎，他知道劉長生沒有墮落，就走了。所以劉長生又叫插花老祖。

邱長春他又怎麼樣呢？他聽師父說自己要多受三年的磨練，於是乎就到各處去遊走。有一天走到一條河邊，這河上沒有橋，來往的行人，只能涉水兒過，有的時候，就把人給淹死了。邱祖就發心在這兒做人的橋樑。怎樣做橋樑呢？河這一邊來了人，他就把他背到那邊去，令他得到波羅蜜；那邊來了人，他就把他背到這邊來，也得到波羅蜜了。他就這樣子整天背著人在河裏來來去去。想不到這條河水有毒，日子一久，把他的腿都給毒得變成黑色了。雖然這樣子，他還是照樣做這種工作。

後來遇到一個會相面的人，對他說：「哎！你在這兒背人過河，雖然做了好事，但是將來還是註定要餓死。」他就問：「怎麼會餓死呢？」那人說：「你聽沒聽說過，有騰蛇紋鎖口的人就會餓死。你的面相上就有騰蛇紋鎖口，所以將來你一定會餓死的。」騰蛇是一種蛇，在口的兩邊各有一條紋線，一邊一條，把口鎖住了。面上有這種紋路的人，就應餓死。邱長春聰明是很聰明，可惜就是德行差一點，所以要多受很多苦。

他聽說自己應該餓死，就不明白，就愚癡了。他想：「既然命運是這樣，反正早晚都要餓死，那就早一點餓死囉！」他就走到河邊一個地方沒有人的地方，找到一塊大石頭，就坐在石頭上想：「我就在這塊石頭上坐著、躺著不走開，就在這塊石頭上餓死算了。」於是乎，他也不去化緣，也不去乞食，就在這塊石頭上坐著，坐不住就躺著。後來餓得不能動，他就躺在石頭上。看看就要餓死了，就在這時候，河水漲起來了，漲到石頭上邊。水裏頭又漂漂搖搖地漂來了一個大桃子，剛好就漂到他嘴邊，也不知道他是想吃不想吃，這個嘴巴自己就張開了，也不知道是他叫

these disreputable women?” they asked. “You really ought to find another place to cultivate.” “Fine,” he said. “Where do you suggest that I go?” “Why don’t you go into the mountains?” they replied. “Okay, but let me make you some tea before we go,” Liu Changsheng said.

His fellow cultivators thought, “You have tea to drink here? What luxury! In the mountains sometimes we can’t even find fresh water to drink.” And so they waited for him to make tea. How did he make it? He put a teakettle on top of his stomach, and soon the water started to boil. Seeing this, his fellow cultivators realized that he had already gained attainment, and could use the fire of concentration to boil water. They saw that he had not fallen, but had surpassed them all. Then they left. Liu Changsheng came to be known as “Old Patriarch Flowers,” because women always stuck flowers in his hat.

Qiu Changchun had been told by his teacher that he would have to undergo three additional years of suffering. After delivering his teacher’s coffin, he also traveled to various places. Once he came upon a river with no bridge over it. It was dangerous for travelers, and sometimes people lost their lives trying to wade across. Qiu decided he would act as a human “bridge” and carry people across the river. He carried people from one side to the other, thereby attaining “*paramita*” (“to reach the other shore”). Even though his legs turned black from wading back and forth in the toxic water of the river, he persisted in his work.

One day he met a physiognomist who told him, “Although you are doing acts of good by carrying people across the river, your face bears the unfortunate configuration of ‘soaring snake locking up the jaws,’ which means eventually you’ll starve to death.” Qiu Changchun was basically very intelligent, but he did not have enough virtue. That’s why he was fated to suffer.

When he heard the physiognomist’s words, he became irrational and foolish. He thought, “Since I’m fated to die of starvation, I might as well get it over with quickly.” And so he went upstream along the river, found a large boulder with a flat surface, and decided he would sit on it and starve himself to death. He sat on the rock and went without food. When he was too hungry to sit up, he lay down on the rock. When he was close to the point of death, suddenly for no reason a huge flood erupted. The water rose and swept over the boulder. A peach came floating along on the water and somehow ended up right in Qiu Changchun’s mouth. Without even being aware of it, he had swallowed the peach. In an instant his energy was revived, and he was no longer on the brink of death.

它張開，或是嘴巴自己要張開的，這就沒有法子研究得清楚了。他嘴一張開，桃子就跑到嘴裏，他也就吃了。吃了桃子之後，精神充足，也就不死了，只有另想辦法。

他想：「在水邊有水漂來桃子給我吃，那麼到山上去就沒有水了。」於是乎，他就去買一條很粗的鐵鍊子，跑到深山去找了一棵大樹，就用鐵鍊網住脖子，將自己鎖到這樹上，然後把鑰匙用力往遠處草叢一丟，心想：「這回沒有水，也沒桃來，再也沒有東西吃了，看你死不死！」就坐在樹下等死。

看看又要餓死了，這時候來了一個採藥的人，看他這個樣子，就非常驚奇：「喂！你這是犯了什麼法啊？為什麼被鎖在這裏呢？」他就說：「我沒有犯罪，是我自己把自己鎖在這裏的。有人給我相面，說我有騰蛇紋鎖口，一定會餓死。我想早一點餓死算了！」「你是一個出家道士，你為什麼要出家啊？」他說：「我出家是想修道得到永生，永遠都不死了。」「你怎麼可以不死呢？」他說：「我修行就會不死了。」「哦！既然修行就不會死，那你就不會不餓死嗎？」

採藥人這麼一講，邱祖就明白了：「我修行都可以不死，那也應該可以轉變我的命運嘛！」就對採藥人說：「你說得很對，但是我現在也沒辦法不餓死啦！因為我把鐵鍊的鎖匙丟掉了，鐵鍊打不開，我有什麼辦法可以活呢？」採藥人說：「不要緊，我去給你找鎖匙去。」一找就把鎖匙找到了，就好像是他放的一樣，就把鐵鍊給打開來了。

邱祖從此就苦修。怎麼樣苦修法呢？他也不要茅棚，也不要碗，也不要筷子，就穿著糞掃衣，就是用糞堆裏撿來的人家不要的破布，洗一洗以後縫成的衣服。他什麼都沒有，就帶著一個葫蘆瓢，喝水也是它，吃飯也是它，又用它來當帽子戴。吃東西就到各處去乞食，吃人家剩下的菜飯。住也沒有一個固定的地方，有的時候在樹下住一宿，有的時候在河邊住一宿，總而言之隨遇而安，走到什麼地方就在什麼地方住，也不需要帳棚。

有一天，天下雪，他就把人家的牛糞堆成一堆，把葫蘆瓢頂在頭上，就靠著糞堆坐下來打坐。坐著坐著，他就作起詩來：「身靠糞堆頭頂瓢，遇著老天下鵝毛。」這時候剛好有一個人從旁邊走過，一聽糞堆裏有人講話，圓圓的葫蘆瓢

Then he thought, "The river brought a peach and frustrated my plan. I should go up into the mountains, far away from the water. There I will succeed in starving myself to death without fail." And so he went into the mountains and found a large tree. Then he took a strong iron chain and yoked himself to the tree trunk, and then he flung the key as far away as he could. He went without food and drink for many days, until he was again on the brink of death.

Suddenly an old man who was picking herbs wandered by. When he saw Qiu Changchun, he was aghast. "Friend, what grave offense have you committed that you have to undergo this torture?" Qiu Changchun told the old man, "I haven't committed any offense. I have locked myself to this tree, because I am fated to starve to death, and I want to get it over with quickly."

The old man asked him, "You are a cultivator. Why did you leave the home-life?" "I want to seek immortality and avoid death," replied Qiu. "How can one avoid death?" asked the old man. "If one cultivates, one can avoid death," said Qiu. "If it's possible to avoid death, then isn't it possible to escape starving to death?" the old man asked Qiu.

Qiu suddenly understood. "If I can avoid death through cultivation, then I can also change my fate and not starve to death! It's too bad I threw the key away, and so I have no way to unyoke myself from this tree." "Don't worry," said the old man, and he found the key and unlocked the chain.

From that time on, Qiu Changchun undertook ascetic practices. What kind of ascetic practices? He didn't have a hut to live in, nor did he have a bowl and chopsticks to eat with. He collected discarded rags and sewed them together to make a robe for himself. He went around collecting other people's leftovers to eat. He had no permanent dwelling. Sometimes he spent the night at the foot of a tree, or on the bank of a river. Everywhere was home to him. He didn't have a tent, a bowl, or chopsticks. All he carried was a dried gourd. He ate his food from it, drank his water from it, and even used it as a hat.

One day a heavy snow fell, and he took refuge in a pile of horse manure. Sitting in meditation in the manure pile, he was suddenly inspired to speak a verse. He began, "My body is nestled in this manure pile, and my head is topped with a gourd-ladle. Suddenly the heavens send down goose feathers." He had spoken this much, when suddenly someone passed by. Seeing white vapor coming from the manure pile and hearing a human voice, that person grabbed half a brick and threw it at where the vapor was coming from. In an instant, Qiu Changchun's only belonging--the gourd-ladle--was smashed to two pieces! Thereupon he finished his verse: "One family is stuffed with food; a thousand families are griping.



底下還有熱氣冒出來，吃了一驚：「這是什麼！」就拿起半塊磚，照著他頭上的葫蘆瓢就打下去，一打把葫蘆瓢打成兩半。邱祖就又說：「一家飽暖千家怨，半磚打破葫蘆瓢。」意思是說：我吃飽了，也穿暖了，一家飽暖，就有很多人不高興了，拿了半塊磚把我的葫蘆瓢都給打破了。你看！這真是家破人亡語難開。所以修道要吃得苦、受得苦、忍得苦、耐得苦才行。

菩薩無邊功德海 種種大願所莊嚴  
此土俱時出妙音 普震十方諸刹網

「菩薩無邊功德海」：每一位菩薩，在往昔都是修六度萬行，利益眾生，所以功德猶如大海一樣。「種種大願所莊嚴」：這個功德海就是菩薩發的種種大願所莊嚴的。「此土俱時出妙音」：所有的菩薩在他們種種大願所莊嚴的這些刹土上，同時也都演說妙音，來教化眾生。「普震十方諸刹網」：他們不是只單單教化一個世界海的眾生，而是普遍來教化十方諸佛刹土的一切眾生。刹土多了，也就好像網羅一樣。

眾生業海廣無量 隨其感報各不同  
於一切處莊嚴中 皆由諸佛能演說

「眾生業海廣無量」：眾生所造的業有善業、惡業。無論是善業、惡業都沒有形相，只是有這麼一個名詞。如果業有形相的話，一個人的業就可以把虛空都充滿了，所以叫業海。眾生的業力，雖然沒有形相，可是並不是沒有，並不是空的，而是廣大到沒有數量那麼多。「隨其感報各不同」：眾生起惑造業受報、起惑造業受報，由於每個人所造的業不同，所受的果報也就不同，種善因就結善果，種惡因就結惡果，每一個人的果報都不同。「於一切處莊嚴中」：在一切諸佛所莊嚴的刹土裏邊。「皆由諸佛能演說」：眾生種種不可思議的果報，只有諸佛才能把它說明白。

☞待續

Half a brick smashed my gourd-ladle.” “One family” refers to himself. He was warm and well-fed, but other people were upset and envious, so they smashed his ladle. His state could be described like this: “The family is split up; everyone has died. It’s hard to talk about it.” And so cultivators have to be able to take bitterness and endure suffering before they can hope to succeed.

*Sutra:*

**The Bodhisattvas’ sea of boundless merit and virtue,  
By their various great vows is adorned.  
Their wondrous voices constantly resound in these lands,  
Sending reverberations through the ten directions’ net of worlds.**

*Commentary:*

Every Bodhisattva has from remote ages past cultivated the Six Paramitas and the myriad practices for the sake of benefiting beings. Because they have benefited beings a lot, the considerable amount of merit and virtue they have amassed is as vast as an ocean. That’s why it says: **The Bodhisattvas’ sea of boundless merit and virtue / By their various great vows is adorned.** This sea of merit and virtue results from all different kinds of great vows made by the Bodhisattvas. **Their wondrous voices constantly resound in these lands.** The kṣētras adorned by the great vows made by Bodhisattvas simultaneously echo with wonderful sounds. The wonderful sounds are not just within one land. Rather, they are always **sending reverberations through the ten directions’ net of worlds.** They universally teach and transform all the beings in the Buddhahands throughout the ten directions. There are many lands, and so they are like a net.

*Sutra:*

**The sea of beings’ karma is vast and boundless.  
Their individual retributions are not the same.  
From within the adornments of every location,  
The Buddhas proclaim all such phenomena.**

*Commentary:*

**The sea of beings’ karma is vast and boundless.** The karma created by beings may be good or bad. Whether it is good or bad, it has no form or shape. If it did, then a single person’s karma would fill up all of space. But since it is formless, it is merely a name. Although the sea of beings’ karma has no form or shape, nonetheless it does exist. It is not void. There is so much karma that it is immeasurable. **Their individual retributions are not the same.** Beings become deluded, create karma, and undergo retribution. The karma created by each person is unique, and so is the retribution he or she undergoes. If people plant good causes, they reap good effects; if they plant bad causes, they reap bad effects. The retributions for good and bad karma differ from person to person. **From within the adornments of every location, every Buddhahands, the Buddhas proclaim all such phenomena.** Only the Buddhas can clearly explain these inconceivable kinds of retributions. ☞To be continued