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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

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往昔修行剎塵劫 獲大清淨世界海
諸佛境界具莊嚴 永住無邊廣大劫

「往昔修行剎塵劫」：佛在往昔修行剎海微塵數那麼多的劫。「獲大清淨世界海」：他成就了這個大清淨的世界海。「諸佛境界具莊嚴」：這個大清淨的世界海裏邊，所有諸佛的境界都具足了莊嚴。「永住無邊廣大劫」：永遠都住在廣大無邊那麼長的大劫裏。

現在在這個末法時代，到處也找不著好像我們這麼笨的人，天天在這研究佛法，可以說整個世界的聰明人，都不會拿出這麼大的忍耐心來研究佛法。所以難怪在我們這兒研究佛法的人，研究一個時期就生了厭倦，就打起了妄想，覺得這麼辛苦，沒有什麼大意思。也就好像打餓七似的，餓得妄想不停地生出來，或者打個妄想說：「哦，這多笨呢！不吃飯這有什麼用呢？還是吃飯好，那水也很甜的。沒打餓七以前，喝juice也不覺得特別好喝。現在不吃飯，餓了五天、六天以後，就是水也比juice好喝了，若再不喝就太stupid。」就打這個妄想。

可是人啦！吃飯吃多少也不討厭，天天吃也不嫌麻煩。吃完了又要往外搬家，送到廁所裏頭去，也不覺得討厭。但研究佛法呢就覺得辛苦。可是所謂：「頭難！頭難！」在這西方，佛教是一個開始的時候，一定是

Sutra:

**Past cultivation for eons as numerous as dust motes in *kṣetras*
Results in magnificent, pure seas of worlds.
The states of all Buddhas, fully adorned,
Endure perpetually for vast and boundless eons.**

Commentary:

Past cultivation for eons as numerous as dust motes in *kṣetras*, / Results in magnificent, pure seas of worlds. Having cultivated for innumerable eons, the Buddhas brought to realization worlds of great purity. Within these pure seas of worlds, **the states of all Buddhas, fully adorned, / Endure perpetually for vast and boundless eons.**

We are now in the Dharma-ending Age. Good advisors are hard to find. Few are propagating the Buddhaharma. We who study the Buddhadharma everyday may be considered foolish by the smart people, who in the world, cannot find the patience to study the Buddhadharma in this way. So, it's no wonder that people sometimes get tired of studying and start having false thoughts. They think, "There's no point in working so hard." The people who are fasting also have such false thoughts: "We're really dumb. What's the use of not eating? Even the water tastes good, so how much the more should we eat." Usually, before a session, juice doesn't taste that good, but when you haven't eaten anything for five or six days, plain water tastes even sweeter than juice. It would be stupid not to drink it."

People are never tired of eating. They eat day after day and never consider it to be troublesome. Nor do they mind the trouble of going to the toilet to let the resulting waste pass out of their body. But when it comes to investigating the Buddhadharma, they find it difficult. Things are always difficult in the beginning. Buddhism has only recently come to the West, so it's definitely going to be a little hard at first. It is through enduring difficulty that people can

很困難的，但從這困苦艱難裏頭才能造就出人才來。所以我常說，我到這個國家，是來造就活佛、活菩薩、活祖師的。你們誰是祖師、誰是菩薩就一定成功，誰是佛那更容易成功，只要依照佛法修行就可以成功的。

還有一點最要緊的，無論哪一個人，到任何地方，都應該擁護金山寺，不應該破壞金山寺，不應該做獅子身中蟲，自食獅子肉。獅子身上的蟲子，它就吃獅子身上的肉來維持生命。你不要做一個佛教徒，吃佛教的飯，穿佛教的衣服，完了還在佛教的飯鍋裏頭大便，這樣子一定會墮地獄的。金山寺是西方佛教的一個母親，我們無論如何不孝順，也不能殺害母親，所以每一個佛教徒都應該擁護金山寺。不要像某某居士，某某法師，或出家的比丘、比丘尼，在家的優婆塞、優婆夷，專門就想把金山寺給毀滅了。到街上去做麥克風，告訴所有的人不要來聽經，說金山寺講經，盡是小孩子吵吵鬧鬧的，聽也聽不清楚，都不去了。我們這裏講經，不是天天有小孩子，也不是有小孩子就會吵。有小孩子的時候，他叫人不要來，沒有小孩子的時候他也不來，你看這多奇怪。

有名種種寶光明 或名等音燄眼藏
離塵光明及賢劫 此清淨劫攝一切

「有名種種寶光明」：有的世界海叫種種寶光明劫。「或名等音燄眼藏」：或者有的世界海叫等音燄眼藏劫。「離塵光明及賢劫」：又有世界海叫離塵光明劫和賢劫。我們現在就是在賢劫之中，賢劫裏頭有千佛出世。「此清淨劫攝一切」：又有清淨劫，攝受、包括一切劫。

有清淨劫一佛興 或一劫中無量現
無盡方便大願力 入於一切種種劫

「有清淨劫一佛興」：有的世界海的清淨劫，只有一位佛出世。「或一劫中無量現」：或者有的世界海在一劫裏，就有無量的佛出現於世。「無盡方便大願力」：世界海裏

achieve greatness. That's why I often say that I have come to this country to create living Buddhas, living Bodhisattvas, and living Patriarchs. Whoever wishes to be a Bodhisattva or Patriarch will definitely succeed. If you want to be a Buddha, you are even more assured of success. All you have to do is rely on the Buddhadharmas to cultivate, and you can become a Buddha.

There is one more important point: no matter who you are and where you go, you should protect Gold Mountain Monastery and never bring it to ruin. You shouldn't be a parasite on a lion's body eating the lion's flesh. The parasites eat the lion's flesh to survive. You shouldn't be a Buddhist who is provided with food and clothing through a monastery, but then defiles the monastery, for then you would definitely fall into the hells. Gold Mountain Monastery is the mother of Buddhism in the west. No matter how unfilial we are, we must not kill or harm our own mother. So, all Buddhists should protect Gold Mountain Monastery. Don't be like certain laity, Dharma Masters, Bhikshus, Bhikshunis, Upasakas, or Upasikas, who want to destroy Gold Mountain Monastery, telling everyone to not come listen to the sutra lecture. They say that the sutra lectures in Gold Mountain Monastery are noisy with children's voices, and that since they cannot hear the lectures well, they might as well not go. When we lecture here, there are not kids here every day. Even if we have kids here, it does not mean they are always noisy. When there are kids here, they tell people not to come. When there are no kids here, those people still do not come. See how strange this is.

Sutra:

**Some are named Light of Myriad Jewels;
Others are named Equal Sound Flaming Eye Treasury;
And yet others, Immaculate Light or Worthy Eon.
This pure kalpa gathers them in, one and all.**

Commentary:

Some worlds' kalpa are named Light of Myriad Jewels Kalpa, / Others named Equal Sound Flaming Eye Treasury Kalpa. And yet others, Immaculate Light Kalpa or Worthy Eon. We are now in the Worthy Kalpa. A thousand Buddhas will appear during this kalpa. This pure kalpa gathers them in, one and all.

Sutra:

**A single Buddha may appear in some pure kalpas;
Or boundless Buddhas may appear in a single kalpa.
With infinite expedients and magnificent vows,
They enter into different types of kalpas.**

Commentary:

A single Buddha may appear in some pure kalpas; / Or in some worlds, boundless Buddhas may appear in a single kalpa. / With

頭這種種的劫，都是諸佛無盡的方便大願力所成就的。「入於一切種種劫」：因為佛的大願力，所以才成就這種種的劫。

或無量劫入一劫 或復一劫入多劫
一切劫海種種門 十方國土皆明現

「或無量劫入一劫」：或者有無量劫變成一劫，或者有無量劫的時間只在一念之中，甚至有無量劫那麼長的時間，在一念間就超過去了。「或復一劫入多劫」：或者一劫又好像很多劫那麼長，或者一念之中就像無量劫那麼長。這些境界說明了法無定法，一切一切都是沒有一定的。「一切劫海種種門」：在這一切的劫海裏邊，有種種不同的分別門。「十方國土皆明現」：這些在十方諸佛的國土裏邊，都很明白地示現出來。

或一切劫莊嚴事 於一劫中皆現睹
或一劫內所莊嚴 普入一切無邊劫

「或一切劫莊嚴事」：前邊是說劫的時間長短，這裏是說劫的莊嚴。世界海有用金莊嚴的，有用銀莊嚴的，有用七寶來莊嚴的，這一切劫裏頭種種的莊嚴境界。「於一劫中皆現睹」：在一個劫裏邊，都可以看得見這些莊嚴的境界。「或一劫內所莊嚴」：或者一個劫裏邊的莊嚴。「普入一切無邊劫」：到無邊劫也都可以這樣的莊嚴，這也是沒有一定的。

始從一念終成劫 悉依衆生心想生
一切剎海劫無邊 以一方便皆清淨

「始從一念終成劫」：劫是怎麼形成的呢？開始時只是從眾生的一念，慢慢地就成為一個大劫。所以一念可以變為無量劫，無量劫又可以縮歸一念。「悉依衆生心想生」：這都是從眾生心裏頭的妄想生出來的，形成這種虛妄的、不定的境界。「一切剎海劫無邊」：所有一切剎海的劫，也是無量無邊的。「以一方便皆清淨」：諸佛用一個方便法門，就令這一切劫都清淨了。

infinite expedients and magnificent vows, / They enter into different types of kalpas. All these seas of worlds and their *kalpas* are brought about by the great vows of all Buddhas.

Sutra:
Perhaps measureless kalpas enter one kalpa;
Perhaps one kalpa enters many kalpas.
The different entrances into all seas of kalpa
Appear distinctly in the ten directions' lands.

Commentary:
Perhaps measureless kalpas enter one kalpa; an interval of limitless *kalpas* may turn into a single *kalpas*, or it may even be contracted to fit within the space of a single thought. **Perhaps one kalpa enters many kalpas.** A single *kalpas* appears to span an interval covering many *kalpas*. A single thought can be extended to limitless *kalpas*. These states are possible because there are no fixed dharmas. Nothing is absolutely fixed. **The different entrances into all seas of kalpas / Appear distinctly in the ten directions' lands.** The differentiations in the seas of *kalpas* appear very clearly in the lands of the ten directions.

Sutra:
Perhaps the adornments of all kalpas
Are completely visible in a single kalpa.
Perhaps adornments from a single kalpa
Universally appear in boundless kalpas.

Commentary:
The previous verse described the durations of *kalpas*, and the next one discusses their adornments. Worlds may be adorned by gold, by silver, or by some other of the seven precious things. **Perhaps the states of adornments of all kalpas / Are completely visible in a single kalpa. / Perhaps adornments from a single kalpa / Universally appear in boundless kalpas.** Just as a single *kalpa* is adorned, limitless *kalpa* may similarly be adorned. They are not fixed.

Sutra:
From a single thought and to an entire kalpa—
All are produced from the thoughts of beings.
The boundless kalpas of all seas of ksetras
Are completely purified by a single expedient.

Commentary:
From a single thought to an entire kalpa— / All are produced from the thoughts of beings. How are *kalpas* formed? They are born from a single thought of beings. One thought can extend to limitless *kalpas*, and

世界海的劫住和世界海的成住壞空，都是由眾生的妄想所造成的。不但成住壞空這些劫是由妄想造成，甚至所有的一切一切，無不是皆由眾生的妄想造成的。因為眾生的妄想很多，於是乎就造成一個世界，造成一個地球、星球、月球、太陽，這些都是由眾生的妄想所造成的。有的人不相信這個道理，就說「不是這樣的，科學家發現的是另外有種種其他的原因，這個世界不是由眾生的妄想形成的。」你說不是，我也就不要說是啦！

我們講一講這個小雞子和雞蛋。這個雞蛋本來不是小雞子，你把十五個或者二十個雞蛋放到一起，母雞就打起了妄想：「這麼多雞蛋，我可以孵出一窩小雞子啦！」若是只有一個雞蛋，母雞不會抱窩的，雞蛋一多了，母雞就連蛋也不下了，一心就想要造多幾個小雞子。於是乎，牠就天天在這些雞蛋上面趴著來孵雞蛋。也不知道誰告訴牠的，牠天然就會用嘴來翻動那些雞蛋。每一天翻十幾次，隔一個鐘頭就將牠們翻一翻。為什麼要翻呢？因為雞蛋裏頭有一種黏質的東西，如果不把底下翻到上邊去，上邊翻到底下來，小雞生出來就會黏到蛋殼上，身體不會和蛋殼離開。母雞的嘴是尖的，本來牠翻那些雞蛋很容易就會把牠們弄破。但是牠很科學的，牠的嘴不往雞蛋上去碰，而往雞蛋底下來碰，用嘴把雞蛋頂起來，將底下翻到上邊，上邊翻到底下，每一個都翻過來，而且都翻得很平均。

這樣子過了二十一、二天，小雞子就孵出來了。這時候小雞子也知道用嘴把雞殼啄破跑出來。你看小雞子的肚子就是蛋黃變的，裏邊五臟都有了。所以小雞子是怎麼出來的呢？就是從母雞的妄想生出來的。牠打妄想要生小雞子，結果牠就成功了。你看這是不是由妄想而成的呢？由母雞孵雞蛋這一點來看，雞的世界就是由妄想造成的。雞的世界是這樣，其餘馬的世界、牛的世界、狗的世界、人的世界，以至於種種的世界，也都是由妄想造成的。所以《楞嚴經》上說：「胎因情有，卵因想生，濕以合感，化以離應。」把這個道理說得很清楚。

☞待續

limitless *kalpa* can be reduced to one thought. A single thought can gradually turn into a great *kalpa*. Beings' false thinking produces these false and unfixed states. **The boundless kalpas of all seas of ksetras / Are completely purified by a single expedient.** Buddhas use expedient dharma doors to purify limitless *kalpa*.

The formation, dwelling, decay, and emptiness of a *kalpa* that a world goes through are caused by beings' false thoughts. Not only these *kalpa*., everything that exists is brought into being by beings' false thinking. Beings' false thoughts are so numerous that they cause the world to come into being. The earth, the moon, and the sun are all creations of false thinking. "I don't believe that," someone may say. "According to science, there are certain conditions that bring about these phenomena. They are certainly not just a product of false thinking." If you deny this statement, I won't insist on my point.

But let's consider the chicken and the egg. An egg is not a chicken to begin with. But if you place 15 or 20 eggs together, the mother hen will have a false thought. She thinks, "If I incubate these eggs, I'll have a bunch of little chicks." That's the way hens are. If there's only one egg, she won't incubate it. But if there are many eggs, the hen will stop laying eggs and will sit on the eggs in order to bring more chicks into the world. She sits on her eggs day after day. By instinct, she uses her beak to turn every egg over several dozen times a day—turning them every hour or so. Why? Because if she didn't turn the egg, the embryo would stick to the eggshell and the chick wouldn't be able to separate from the eggshell when it hatched. Having a pointed beak, you would think the hen might easily break the egg when turning it. But she's pretty scientific about it. She puts her beak under the egg and turns it from below, rather than touching it from the top.

She turns every egg like that very evenly. After 21 or 22 days, the chicks hatch. At this time, the little chick will break the eggshell with its beak and come out. You see, the egg yolk transform into the chick's belly, which is replete with all five organs. How do the chicks come into being? It's from the result of the mother hen's false thinking. She has false thinking about hatching the eggs. Therefore, she is successful in beaking the chicks. So the *Shurangama Sutra* says, "Womb-born beings are born because of emotion. Egg-born beings are born because of thought. Moisture-born beings come in response to union. Transformationally-born beings arise from separation." The principle is very clear. From observing how a mother hen hatches her chicks, we can see that the chicken's world is created from false thinking. Likewise, the worlds of horses, cows, dogs, people, and all other beings are also creations of false thinking.

☞To be continued