

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

修訂版 Revised Version

宣化上人講 Commentary by the Venerable Master Hua

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二乘人修苦集滅道覺悟了，但是他只是自己覺悟，不能幫助其他人也覺悟。二乘人是「摩訶薩不管他，彌陀佛各顧各」，自己吃飽了飯就好了，也不管他人餓死不餓死，這是二乘人的宗旨。菩薩就不同了，菩薩自己覺悟了，「哦！我也應該教其他的人覺悟，我應該自度度他、自覺覺他、自利利他。未成佛道，先結人緣。我知道多少，就教其他人也知道多少，大家攜手互相勉勵，向前去精進去。」所以菩薩不是單單有我，而且還有他，這叫自覺覺他。

那麼佛呢？佛當初就是自覺了又覺他，自覺也圓滿，覺他也圓滿了。覺也圓滿，行為也圓滿，這叫覺行圓滿。所謂「三覺圓，萬德備。」自覺、覺他和覺行這三者都圓滿，萬德都具備了，這才叫佛。佛呀就是世界上最明白的一個人，他是人成的，不是從天上掉下來的，也不是從地下生出來的。所以只要肯修行，人人都可以成佛，人人都可以做佛。

所以無論你是學佛法或學其他什麼，都不要有自私心。沒有自私心、自利心，那就是利他，就是大公無私。所以單單一個「佛」字，若是往詳細來講，就有很多、很多的意思，就是講他幾個大劫都講不完。現在講經，就是講這個佛字。

佛怎樣成的佛？佛是「三祇修福慧，百劫種相好」。一個阿僧祇劫叫一個無

People of the Two Vehicles cultivate the Four Noble Truths and enlighten themselves, but they aren't yet able to help others become enlightened. Bodhisattvas are different in that they enlighten both themselves and others. Those of the Two Vehicles say:

Mahāsattvas, don't care about others!

Amitabha Buddha, look after yourself!

They eat their own fill and don't care if others starve. Bodhisattvas, on the other hand, enlighten themselves and then say, "I ought to save both myself and others, enlighten both myself and others, and benefit both myself and others. Before I attain the Buddha Way, I should create affinities with people. However much I know, I will teach to others. Then, we can all hold hands and help each other make progress on the Path." Bodhisattvas think of others, not only themselves.

Buddhas have enlightened themselves and enlightened others, and they have perfected both these kinds of enlightenment. This is the perfection of enlightenment and conduct.

"Perfect in the three kinds of enlightenment

And replete with ten thousand virtues,

They are called Buddhas."

Buddhas are people who have achieved the highest understanding. Buddhas started out as ordinary people. They didn't drop down from the skies or spring forth from the ground. They were people to begin with. All people can become Buddhas, as long as they cultivate. In studying Buddhism, the most important thing is to be unselfish. If you don't selfishly seek personal gain, you are already benefiting others and being public-spirited. We could go into a lot of detail about the meaning of the word 'Buddha'. In fact, it would not be possible to finish speaking of all the meanings, even if we spoke for several great *kalpas*. The explanation of the whole sutra is itself an explanation of the word Buddha.

How did the Buddha attain Buddhahood? He cultivated blessings and wisdom for three *asamkhyeyas*, and planted the causes for the hallmarks

量數，佛修過三個無量數那麼長的時間，這還是對這小乘人來說的。若是對大乘來說，怎麼樣呢？佛不僅三個阿僧祇劫，甚至三十個阿僧祇劫、三百個阿僧祇劫、三千個阿僧祇劫、三萬個阿僧祇劫、三萬萬個阿僧祇劫這麼長的時間，也沒有修完，都還是在修福修慧。

為什麼要對小乘說只有三大阿僧祇劫呢？就因為怕一說長了，把小乘人嚇得都跑了。「我沒有這麼多時間！修了三、四年了，連佛的鼻子都還沒有摸著，我不要修了！」你看看！所以佛也不得不說一個方便法，說三大阿僧祇劫就可以修成一個佛。其實這怎麼有一定呢！沒有一定的，無有定法，所以說或長或短，或大或小，或多或少。《華嚴經》的道理，說的就是沒有長沒有短、沒有大沒有小、沒有多沒有少。你若還有長短、大小的執著，那你不明白《華嚴經》的道理。你也不要擔心那一句怎麼講，那一句講不講都可以的。

我講經就是這樣子，是往淺的講，不往深的講，要讓人人都明白、都懂，這是我的宗旨。我不要七扯八拉，拉出一大堆，好像人的腸子似的，有二十多尺長，但裏面全都是大糞，那又有什麼意思！人如果不明白，你說得再多也沒有用，人若明白了，你就是只說一句，人都都懂了。

說到劫的變遷，中國東邊有個渤海，中國和印度的邊界有個喜馬拉雅山。或者大約五百億阿僧祇劫以前，這個喜馬拉雅山是一個海，渤海那時候原來是平地。可是為了要給釋迦牟尼佛預備一個挨凍的地方，這個海就被一股氣吹起來，變成一座山。這個平地，大概是這個地方眾生的業障，不願意見著佛，所以這個造化者，也不知道是天主，或是地主，或者是人主，就把平地陷到地裏邊變成海。你說這是不是一個大轉變？或者說：「哦！為了給釋迦牟尼佛預備個受凍的地方，就死了這麼多眾生。」這不是因為釋迦牟尼佛的關係，這是眾生的業障，「如是因，如是果」。所以向後一段文說：「法如是故」，法就是這樣子的。所以現在是高山的地方，在幾百個阿僧祇劫以前，或者它就是個

and characteristics for a hundred *kalpas*. “*Asamkhyeya*” is an uncountable number. The Buddha cultivated for three uncountable numbers of *kalpas*. That’s according to the Lesser Vehicle. In the Great Vehicle, even after three *asamkhyeyas*, or 30 *asamkhyeyas* or 300 *asamkhyeyas* or 3,000 *asamkhyeyas* or 30,000 *asamkhyeyas*, or 300,000,000 *asamkhyeyas* of *kalpas*, the Buddha still isn’t finished cultivating his blessings and wisdom.

Why does the Lesser Vehicle only talk about three *asamkhyeyas* of *kalpas*? Because if it mentioned the actual length of time, Lesser Vehicle cultivators would be scared away. They’d think, “How can we ever become Buddhas? We don’t have that kind of time. We might as well give up.” Someone might say, “I’ve cultivated for three or four years, and I haven’t even touched the Buddha’s nose! I’m quitting!” To avoid scaring these Lesser Vehicle people, the Buddha expediently told a lie and said one could achieve Buddhahood after three great *asamkhyeyas* of *kalpas*. Actually, is it fixed? No, there are no fixed dharmas. That’s why although there are differentiations of long and short, great and small, many and few, these attributes do not apply to the principles of the *Flower Adornment Sutra*. If you are attached to any of these characteristics, you simply don’t understand the principles of *Flower Adornment Sutra*. So don’t get hung up wondering how to explain a particular line of the sutra. Whether you explain it or not doesn’t matter.

That’s my philosophy in explaining the sutras. I want to give shallow explanations, not deep ones. I want everyone to understand what I say. I don’t want to present a confusing jumble of information resembling a person’s intestines, which may be twenty feet long but are filled with nothing but excrement. If people don’t understand, then no matter how much you say, it’s useless. If they understand, then you can just say one sentence that they understand, and that’s good enough. That’s my principle in explaining sutras.

In the remaining time, let me talk about evolutionary stages. In China there is the Gulf of Chihli (Bo Hai), and on the borders of India and China is the Himalaya mountain range. Many *asamkhyeyas* of *kalpas* ago, the Himalayas and the Gulf of Chihli were both level ground. The Himalayas not only were flat and level, but they were under the sea. But because Sākyamuni Buddha needed a place to undergo the bitter cold, there was an energy that pushed the sea upwards and made it into a mountain range. The beings on the flat land probably had heavy karmic obstacles that made it impossible for them to meet the Buddha, so--we don’t know if it was divine forces, nature, or human rulers--but they all drowned as the land changed into a sea (the Gulf of Chihli). Wouldn’t you say that was a great change? It wasn’t because of Sākyamuni Buddha that so many beings died. It was their own karma. Causes reap their corresponding effects. And so the next part of the text says, “due to the Dharma being thus”; that’s just how the Dharma is. What we see as high mountains now may have been a sea several hundred *asamkhyeyas* of *kalpas* ago. What is now flat land may have been high mountains in the past. Our planet Earth is not subject to fixed dharmas. The principles discussed in the *Flower Adornment Sutra* are not fixed either.

海；現在是個平地，或者以前就是座高山，我們這個地球也沒有定法。所以《華嚴經》所說的道理，也都沒有定法。

「應知世界海有世界海微塵數劫轉變差別」：你們應該知道，世界海不同的劫轉變，有世界海微塵數那麼多。

十方世界海中，每一個世界的本身又分出來十方世界海，所以世界海和世界海都是重重無盡的。雖然是重重無盡，可是在諸佛的佛眼看來，還是清清楚楚的，可以數得出來有多少，菩薩就不能知道了。菩薩所知道的就不那麼究竟，這又看是哪一位菩薩。初地菩薩不知二地菩薩的境界，二地菩薩不知三地菩薩的境界，三地不知四地，四地不知五地，五地不知六地，六地不知七地，七地不知八地，八地不知九地，九地不知十地。十地菩薩又不知道等覺菩薩的境界，等覺菩薩又不知道妙覺的佛的境界，所以這是不同的。雖然說不知道，但是一切的境界都沒有超出眾生的一念心，都在眾生的一念真心裏頭包括著。

每一個世界海的壽命都不同，到時候的轉變情形也不同。「差別」就是不同。世界的轉變，就好像我們人有了病痛似的。人生了病，等病好了，和以前那個人多少會有所不同，性情、習氣、行為多少都會有一些轉變。不過人是小一點，世界是大一點的境界而已。

所謂法如是故，世界海無量成壞劫轉變。

所謂「法爾如是」，法就是應該這樣子的緣故。幾天前，說由於眾生的妄想而造成世界。妄想就是起惑，起惑然後就造業，造業就受報，就是這樣子造成了這個世界海。在每一個世界海裏頭，又有十方的世界海安立著，十方世界海中也有這一個世界海安立著，世界海與世界海各安其位，不會互相衝突。世界海成有二十個小劫，住有二十個小劫，壞有二十個小劫，空有二十個小劫，成、住、壞、空八十個小劫就是四個中劫，四個中劫合起來就是一個大劫。

You should know that the seas of worlds evolve through distinct stages as numerous as motes of dust in the seas of worlds. Every sea of worlds is included within the seas of worlds of the ten directions. And every world contains within itself the seas of worlds of the ten directions. Therefore, the seas of worlds are multi-leveled and infinite. Even though they are multi-leveled and infinite, the Buddhas see them very clearly and can know their number. Bodhisattvas do not know how many seas of worlds there are. Their knowledge is not ultimate. But it depends on what kind of Bodhisattvas we're talking about it. Bodhisattvas of initial resolve do not have this kind of knowledge. Bodhisattvas of the First Ground do not know the state of Bodhisattvas of the Second Ground. Likewise, Bodhisattvas of the Second Ground do not know about those of the Third Ground; those of the Third Ground don't know about the Fourth Ground; and so on, up to the Tenth Ground. Tenth Ground Bodhisattvas don't know the state of Equal Enlightenment Bodhisattvas, and Equal Enlightenment Bodhisattvas don't know the state of the Buddhas' Wonderful Enlightenment. So there are these differences. Although it's said that they don't know, none of these states go beyond a single thought of beings' minds. They are included within a single thought of beings' true minds.

Since seas of worlds can be long, short, many, or few, there are differences in the stages they evolve through. Every world exists for a different length of time. At some point it will evolve. These evolutions are analogous to people's sicknesses. After a person recovers from sickness, he is different from the way he was before he got sick. His temperament, habits, and behavior are changed. Such changes also happen to world, but on a much larger scale. There are differentiations in the evolutionary stages that worlds undergo.

Sutra:

Specifically, due to the Dharma being thus, seas of worlds evolve through limitless stages of formation and destruction.

Commentary:

Specifically, this happens due to the Dharma being thus. The Dharma is just this way. It was originally this way to begin with. A few days ago we talked about how worlds are created from beings' false thoughts. False thoughts are delusion. Giving rise to delusion, we create karma, and then undergo the retribution. That's how it works. And so seas of worlds evolve through limitless stages of formation and destruction. Within a single sea of worlds, the seas of worlds of the ten directions abide. And within the seas of worlds of the ten directions, this one single sea of worlds abides. Yet there is no interference between the seas of worlds. Each sea of worlds has its own space to exist. Its formation takes twenty small *kalpas*, then it dwells for twenty small *kalpas*, decays for twenty small *kalpas*, and is empty for twenty small *kalpas*. From formation to emptiness takes eighty small *kalpas*, which is equivalent to four middle-sized *kalpas* or one great *kalpa*.

Because the Dharma is just this way, **seas of worlds evolve through limitless stages of formation and destruction.** Seas of worlds go through boundlessly many *kalpas* of formation, dwelling, decay, and emptiness.

「無量成壞劫轉變」就是世界海就有無量數的成、住、壞、空等劫的轉變。有的時候只轉變一點，譬如在成這二十個小劫裏頭，又分出成、住、壞、空，或者成一個世界，或住一個世界，或壞一個世界，或空一個世界。在每一個劫裏邊，又可以分出來成、住、壞、空。這都是活動的，不是死刻板板的，所以才說無量。

染汙眾生住故，世界海成染汙劫轉變。
修廣大福眾生住故，世界海成染淨劫轉變。

「染汙眾生住故，世界海成染劫轉變」：因為這個世界海是有染汙的眾生在裏邊住的緣故，所以就有很多、很多的染汙的境界現前，有染汙的劫轉變。「修廣大福眾生住故，世界海成染淨劫轉變」：這世界海裏邊，有修廣大福報的眾生在裏邊住的緣故，所以就成為有染又有淨的劫轉變。在這個染淨劫裏邊，也包括著無量成、住、壞、空。

信解菩薩住故，世界海成染淨劫轉變。

「信解菩薩住故，世界海成染淨劫轉變」：信解行證是《華嚴經》的四個階段。信是第一個階段，由信然後才能解，由解然後才能行，由行然後才能證。所以說：「佛法如大海，唯信能入」及「信為道源功德母，長養一切諸善根」。你若研究經教，就一定要以信來研究；你若參禪，就一定要生疑情，而且是大疑大悟，小疑小悟，不疑就不悟，所以這不能同日而語，不能在一天裏說這兩種的法。

這裏的「信」是研究教理的信，研究《華嚴經》的信。你有信心，就會有明白的一天。只要你有信、有解，都叫菩薩。信解菩薩和修廣大福的眾生是一樣的，修廣大福的眾生，他有了福就會有信心，就會明白。

☞待續

Within each *kalpa* of formation, which lasts twenty small *kalpas*, there may be further sub-stages of formation, dwelling, decay, and emptiness. This applies to the other *kalpas* as well. It is all very dynamic, not rigidly fixed. Since every *kalpa* can have these sub-kalpic stages, there are limitless levels of evolution.

Sutra:

By being inhabited by defiled beings, seas of worlds evolve through stages of defilement. By being inhabited by beings who vastly cultivate blessings, seas of worlds evolve through stages of defilement and purity.

Commentary:

By being inhabited by defiled beings, seas of worlds evolve through stages of defilement. Because defiled beings dwell in some seas of worlds, in those worlds there are many states of defilement. **By being inhabited by beings who vastly cultivate blessings, seas of worlds evolve through stages of defilement and purity.** Since beings in some seas of worlds cultivate immense blessings, they have *kalpas* of purity as well as defilement. These *kalpas* also include limitless changes of formation, dwelling, decay, and emptiness.

Sutra:

By being inhabited by Bodhisattvas of faith and understanding, seas of worlds evolve through stages of defilement and purity.

Commentary:

By being inhabited by Bodhisattvas of faith and understanding, seas of worlds evolve through stages of defilement and purity. The *Flower Adornment Sutra* discusses the four stages of faith, understanding, practice, and realization. With faith, understanding is possible. With understanding, there can be practice. After practice, there is realization. So faith is the first step.

The Buddhadharma is like a great sea;

Only through faith can one enter it.

Faith is the source of the Way and the mother of merit and virtue;

It increases and nurtures all roots of goodness.

If you investigate the Buddhadharma with deep faith, you will eventually be able to understand it. However, if you practice chan meditation, you have to evince doubt—sustain an inquiry—towards your meditation topic. Therefore, these two dharma doors are different. In studying the teachings in the sutras, it's essential to have faith. In investigating chan, it's necessary to doubt. Great doubt results in great enlightenment; small doubt brings small enlightenment; without doubt, there is no enlightenment.

In this sentence of the sutra, "faith" refers to the faith needed in studying the doctrines of the *Flower Adornment Sutra*. If you have faith, then you will come to understand. Anyone who has faith and understanding can be considered a Bodhisattva. Bodhisattvas of faith and understanding are basically the same as beings who vastly cultivate blessings. Vast cultivation of blessings makes faith and understanding possible. ☞To be continued