

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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所有利他的行門都是修諸福德，所以修道的人是「內在成己，外在成人」；內就是修智慧，也就是修清淨心，外就是修諸福德，也就是修一切利他的行門。利他的行門裏邊有的時候就有染汙法，就不清淨。「彼心令刹海」：這個修諸福德的人，因為他福報太大了，所以令那個刹海。「雜染及清淨」：有染汙也有清淨。染淨夾雜著，不是單染，也不是單淨，染中有淨，淨中有染。

你們研究研究一切有福的人，都有很多的執著，很多的染汙法。好像有錢的人，一天到晚就想跳舞，想去開party，party裏邊就有男有女，有男有女又要跳舞，這就染淨夾雜了。你若對現在的人說跳舞不對，那誰都要反對的，都會說跳舞是人生最快樂的一種娛樂，很好玩啊，但很好玩裏頭就包含染汙法了。還有，現在沒有一個世俗人不被TV迷的。為什麼我知道呢？最低限度，我們這兒的出家人、居士就有被TV迷的。有人就告訴我：「唉，這TV比女人都壞！」你看它就有這麼大的魔力。小孩子也可以不要糖，但一定要看TV。這是什麼？這就是染汙法。

TV有的時候也放大光明，什麼也沒有，就是光，那是淨法，那就清淨了。有的時候就出來一些妖魔鬼怪，不穿衣服就這麼表演，所以凡是修道的人都不可以看TV。有人說：「我看師父房裏還有個TV呢！」不錯，那是前天三個人給我抬上去的，不過那個TV是要沒收的，它的面子是對著牆的，只有牆可以看，不是牆不能看那個TV。為什麼要這樣子呢？因為我看它在下邊把人引誘了，好多人打開它來看。以前我說過某某

People who cultivate the Way should help themselves internally and help others externally. Internally, they cultivate wisdom to purify the mind. Externally they cultivate blessings by doing whatever benefits others. Deeds that benefit others sometimes involve defiled dharmas. Their thoughts cause the seas of lands / To be partly pure and partly polluted. When people place emphasis on cultivating blessings, the sea of worlds is partly defiled and partly pure, not totally one or the other.

If you take a close look at people who have blessings, you'll notice they have lots of attachments to defiled dharmas. Have you noticed that rich people like to go to parties and dances? At those parties, men and women dance together--that's a mixture of purity and defilement. If you tell people that dancing is wrong, they'll definitely disagree. "Dancing is great! It's lots of fun!" they say. It's being "lots of fun" is what makes it a defiled dharma. Rich people also like to watch TV. Ordinary people are all hooked on TV. How do I know? Because there are even some left-home people and lay people here who are confused by television. One of my disciples said, "TV is even worse than women." TV is in first place then. Even little Guo Fang would rather watch TV than eat candy. This is just defiled dharma.

Sometimes, the TV flashes brightly--when the screen goes blank and there is nothing but light--and that's pure dharma. But sometimes ghosts and demons, such as models who wear next to nothing, appear on the screen. That's why cultivators cannot watch TV. "But there's a TV in your room," someone says. Yes, but that's because I confiscated it from downstairs. It's facing the wall, so only the wall can watch it. I confiscated it because I saw a lot of people turning it on and watching it downstairs, getting caught by its lure. From now on, if you like to watch TV, I'm going to confiscate your TV. This applies to lay people as well as left-home people. The TV's

出家人，一天到晚看TV，現在要輪到我們金山寺了，所以無論如何，我都要把這個TV沒收了。

修道的人生死沒有了，不可以看這個，看這個很容易就犯戒了。沙彌律上說：「不塗飾香鬢，歌舞觀聽。」那時候沒有TV，所以戒律上沒有指明不可以觀聽TV，但是故往觀聽也就包括觀聽TV。TV上面有一些做戲的、跳舞的，還有一些很染汙的，所以我們大家都要保持佛的戒律，不要被世間的東西所誘惑，心裏儘打妄想。妄想打多了，連剎海都會變成雜染了，何況其他的東西呢？所以這一點要特別認識清楚，不要被有形有相的物質給迷惑住了。有人就說：「我只是看看而已，不會被它所迷，我是『眼觀形色內無有，耳聽塵事心不知』，我是視而不見。」那何如不視呢？你們要特別注意這個。

信解諸菩薩 於彼劫中生
隨其心所有 雜染清淨見

「信解諸菩薩」：有信心、能明了一切法的諸菩薩。「於彼劫中生」：在這個劫裏邊生出來。「隨其心所有」：隨其心裏的染或淨。「雜染清淨見」：因為心裏有淨也有染，所以世界也就有了淨也有了染，同時都能見著。

無量諸眾生 悉發菩提心
彼心令剎海 住劫恒清淨

「無量諸眾生」：所有無量的一切諸眾生。「悉發菩提心」：都發了菩提心。「彼心令剎海」：這一類發菩提心的眾生，使令這個剎海。「住劫恒清淨」：都變成清淨劫了。因為菩提心就是個覺悟的心，能覺悟就能轉染成淨，能轉五濁的劫成清淨的劫。

無量億菩薩 往詣於十方
莊嚴無有殊 劫中差別見

will be confiscated because they are so addicting.

Before you have ended birth and death, you may not watch television. If you do, it's easy to break the precepts. The novice precepts include one that says you can't play music, sing, dance, or deliberately watch or listen to such performances. There was no television in those days, so the precepts don't specifically mention it. But watching or listening to such performances also refers to watching such shows on TV. Most of the entertainment on TV is defiling, not pure. We must hold the Buddha's precepts and not be deluded by these worldly things. This is very important.

"Then their thoughts cause the seas of lands / To be partly pure and partly polluted." If even the seas of lands can be defiled, how much the more can other things! We should recognize this clearly and not be confused by material things--things with shape and appearance. "I can watch these things without getting defiled by them," you might say. "My state is such that: 'The eyes see forms, but inside there is nothing; the ears hear sounds, but the mind does not know.' I can look at things without seeing them." Then wouldn't it be better not to look at them in the first place? All of you should pay attention to this.

Sutra:

**Bodhisattvas of faith and understanding
Born in the midst of those kalpas.
Perceive defilement or purity
Depending on their thoughts.**

Commentary:

Bodhisattvas of faith and understanding / Born in the midst of those kalpas / Perceive defilement or purity / Depending on their thoughts. When one's thoughts are pure or defiled, one accordingly sees the world as pure or defiled.

Sutra:

**When numberless beings
Make the resolve for bodhi,
Their thoughts make the oceans of lands
Abide in eons of constant purity.**

Commentary:

When numberless beings / Make the resolve for bodhi, / Their thoughts make the oceans of lands / Abide in eons of constant purity. When they bring forth the *bodhi* resolve—an enlightened mind—they can change defilement into purity, confusion into enlightenment. They can turn *kalpas* of the five turbidities into *kalpas* of purity.

Sutra:

**Limitless koṭis of Bodhisattvas
Roam the ten directions.
Their adornments, though not different,
Are perceived differently through the kalpas.**

「無量億菩薩」：無量億那麼多的菩薩。「往詣於十方」：到十方的道場裏邊去。「莊嚴無有殊」：他們的莊嚴都是一樣的，沒有差別。「劫中差別見」：但在所有劫裏邊，因為眾生的業不同，所以所見的也不同。

一一微塵內 佛刹如塵數
菩薩共雲集 國土皆清淨

「一一微塵內」：在每一粒的微塵內。「佛刹如塵數」：諸佛刹土有微塵數那麼多。「菩薩共雲集」：很多菩薩都來到這裏，像雲聚集一樣。「國土皆清淨」：一切國土隨著也都變清淨國土了。

世尊入涅槃 彼土莊嚴滅
衆生無法器 世界成雜染

「世尊入涅槃」：諸佛國土有佛出世的時候，眾生都有福報，但現在佛入涅槃了。「彼土莊嚴滅」：這個國土一切的莊嚴就都滅了。滅就是沒有了，不莊嚴了。在眾生份上，看著是莊嚴滅了；在佛份上，莊嚴沒有滅不滅的。又者，滅就是寂靜的意思，莊嚴依然還是莊嚴，並不是沒有莊嚴，只是寂靜了。隨著佛入涅槃，莊嚴也寂靜了，不再現出來了。這是另一個講法。「眾生無法器」：眾生都不修道，沒有載法之器了。「世界成雜染」：因為眾生不修行，沒有法器，世界就亂了，就成了雜染的世界。有人用功，有人行頭陀行，有人不愛錢、不貪、不瞋、不癡，這都是修行。

好像我們金山寺，就出這麼兩位行頭陀行的，三步一拜。由三藩市開始，每走三步就拜一拜，拜得警察給做護法，拜得一般人來做隨喜眾，最低限度就有一個

Commentary:

Limitless koṭis of Bodhisattvas / Roam to bodhimāṇḍas in the ten directions. / Their adornments, though not different, all the same, are perceived differently through the kalpas. Since beings have different karma, they perceive things differently.

Sutra:

**Each and every mote of dust
Contains Buddhalands in number like motes of dust.
Bodhisattvas gather like clouds,
And all countries become pure.**

Commentary:

Each and every mote of dust / Contains Buddhalands in number like motes of dust. / Bodhisattvas gather like clouds, / And all countries become pure. They become purified.

Sutra:

**When the World Honored Ones enter nirvana,
The adornments disappear from their lands.
When beings lack a vessel for Dharma,
The world becomes a mass of pollution.**

Commentary:

During the time when a Buddha appears in the world, the beings all have blessings. **When the World Honored Ones enter nirvana, / The adornments disappear from their lands.** One way to explain this is that the lands are no longer adorned. Another is that the adornments become still and quiescent. They don't cease to exist, but they can't be seen. When the Buddha enters nirvana, the adornments enter a state of quiescence. From the point of view of beings, they are destroyed. But from the perspective of the Buddhas, the adornments are neither destroyed nor undestroyed. **When beings fail to cultivate the Way, they lack a vessel for Dharma.** Those who cultivate and attain the Way are called vessels of the Dharma. They can carry the Dharma. **The world becomes a mass of pollution.** Because people do not cultivate the Way, there are no vessels of Dharma among beings, so the world becomes a mass of pollution, a defiled world. People who develop their skill, who cultivate ascetic practices, who do not crave money, and who get rid of their greed, anger, and delusion are Dharma vessels.

For example, there are two monks from Gold Mountain Monastery who have undertaken a pilgrimage starting in San Francisco. They bow once every three steps. Their bowing has inspired police officers to act as their Dharma-protectors. Other people have also joined them in bowing. One person joined midway on the pilgrimage. The most important thing is that the two monks don't take money. It's inconceivable. At the beginning of the trip, I asked them how much they needed. They calculated for a time as long as the sands of the Ganges River, and then said, "Three hundred and fifty's enough." I said, "Fine, you can take that much."

So they took \$350, but later they sent it back. They didn't want any of it, not even \$3.50. "What are you going to do?" I asked. They said, "We'll manage. We won't starve." Then I said, "If you don't want my \$350 because you want to be filial

人要跟著他們去三步一拜。最主要的是這個兩個行頭陀行的不要錢，這是很難得，很不可思議的。我當初問他：「你們這一路上大約需要多少錢呢？」他算了大約有恒河沙那麼長的時間，然後說：「三百五夠了。」我說：「好，那我給你拿三百五。」

結果他又給我送回來了，連三塊五也不要。「那你們怎麼辦呢？」他說：「有辦法，餓不死。」我說：「廟上給你拿錢哦。徒弟不用師父的錢，要孝順師父，這我是很歡喜的，我也可以省了三百五，廟上給你拿三百五好吧？」廟上的他也不要。這雖然是一件小事情，但是他們這麼困難，還能不接受廟上的援助，也不接受師父的援助，這是有志氣的，不是拖泥帶水、因果不清楚的。結果他們這個願力滿了，也沒有餓死。願力滿了，智慧增加了，修行也認真了。

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師父問：「你多少天不吃飯了？」

弟子：十一天。

師父：那麼十一天後會不會投降啊？

弟子：不會！

師父：不會，那好，作戰到底。能堅持十八天或者二十一天的，以後還可以繼續再修這個法。只維持六天或七天的，以後如果沒有得到我的許可，不可以再修這個法。因為你第一次已經沒有做到圓滿，第二次我也不相信會做到圓滿的。尤其這個法是差之絲毫就謬之千里，差一點就不行的。其實無論什麼法，也都是差之絲毫就謬之千里，差一點就差了很多。

我今天要告訴你們一個消息，不論你是「大具」（恒具）或是「小由」（恒由），你修餓七這個法沒有修圓滿，以後再要修的時候，要得到我的許可，我不許可的時候，不能去做去。如果你不聽我的話去做去，假如你有了什麼意外，有了什麼想不到的事情，那我不負責任，我不管的。就是得到我的許可，我也還要觀察觀察因緣，看看你可不可以做一個法器。你若是不不要做法器，那就做一個不法器。「法器」就是載法之器，就是能依法修行，荷擔如來家業的人。

☞待續

to your teacher, that makes me happy. But how about taking \$350 from the temple funds?" They didn't want that either. Even though this is a small matter, the fact that they're able to suffer and not depend on their teacher or the temple shows that they have guts. They aren't wishy-washy. They are clear about the causes and effects involved. And indeed, without my \$350, they didn't starve. Now they have fulfilled their vow of making the pilgrimage, and as a result they have grown in wisdom and become serious about cultivation.

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Venerable Master: How many days have you not eaten?

Disciple: I haven't eaten for eleven days now.

Venerable Master: Are you going to give up after eleven days?

Disciple: No.

Venerable Master: Fine, you can fight to the end. If you can stick it out for eighteen or twenty-one days, you can continue to cultivate this Dharma. If you can only do it for six or seven days, in the future you may not use this Dharma without my permission. Since you didn't finish the fast the first time, I don't believe you can do it on the second time either. With this Dharma, if you're off by a hairsbreadth in the beginning, you'll miss by a thousand miles in the end. If you miss by the slightest bit, you won't make it. It's this way with every Dharma.

So whether you are Big Ju or Little Yo [Bhikshus Heng Ju and Heng Yo], if you don't cultivate this dharma to perfection, in the future you'll have to obtain my permission before you can practice it again. If you do it without my permission and you get into trouble or have an accident, I cannot be responsible. If you ask for my permission, then I will contemplate the causes and conditions to see if you can do it. If you can, you can be a vessel of the Dharma. Otherwise, you'll be a non-Dharma vessel. To be a vessel of the Dharma is to cultivate according to the Dharma and to carry on the work of the Thus Come One.

☞To be continued