

# 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

母雞孵小雞的時候是很專一的，也就是入了孵卵的三昧了。小雞孵出來了，牠又從三昧出來了。母雞這一念的妄想，就是從無明生出來的。無明緣行，牠就有了行為，有了孵卵的行為。有了行為就生出識來了，小雞子在雞蛋裏頭就有一種識生出來。有了識，然後就有了名色，就是小雞子這名色。名色緣六入，小雞就有了六入，眼、耳、鼻、舌、身、意，都生出來了。由這個六入，牠在雞蛋裏頭就會動彈了，就長毛了。有了毛就有觸了。有了觸，牠就有了受用。有了受用，牠就生出愛來。有了愛，牠又想取了，要將自己所愛的取為己有，所以取又緣有。有了之後，牠就又有來了生的因，所以有緣生。有了生，就有老死了，所以生緣老死。

又母雞孵蛋孵出個小雞，這是個成劫；雞生出來，活在這個世界上，這是個住劫；雞老了或者有病了，這是個壞劫；雞被人殺了或者病死了，然後就沒有了，這是個空劫。成、住、壞、空，就這樣不停地循環。牠這個妄想也是持續不斷的。小雞一生出來就想：「嘿，我得到什麼地方去找一點吃的東西？」就打這吃的妄想。吃飽了，又想：「嘿，得去找一個地方睡一睡。」就打這睡覺的妄想。睡醒了又餓了，又要去找東西吃。見到吃的東西，若有其他的雞來了，牠就攆其他的雞，和牠打架，不准牠在這兒吃。其他的雞也不管三七二十一，「你想自己吃，那是不行的，見者有分，我要分一半。」那麼牠就咬牠一口，牠就踢牠一腳，牠又用膀子搥牠一下，互相就戰鬥起來了。你看為了爭奪食物，就要互相鬥爭。甚至於那個小蚊子也是如此。你看牠們一飛就叫，那也是遇著吃的東西，就互相爭著吃，你

When the mother hen is hatching her chicks, at that point she is single-mindedly concentrated. She becomes totally concentrated on hatching chicks. The chicks are brought into being by false thinking. The mother hen's initial false thought comes from ignorance. Ignorance leads to activity—the activity of sitting on eggs. Activity brings into being consciousness, which is the chicken embryo. Consciousness leads to name and form—not a human form, but that of a chicken fetus. Name and form lead to the six entrances (senses)—the chicken fetus develops the faculties of seeing, hearing, smelling, tasting, touching, and thinking (eyes, ears, nose, tongue, body, and mind). Once replete with the six senses, the baby chick starts to grow feathers, and with that it experiences contact and then feeling. It develops a craving for pleasant feelings, and it wants to grasp those pleasant things for itself. With that there is existence, which leads to birth. And birth is followed by old age and death.

The stage of the mother hen and the rooster is analogous to the kalpa of formation. The birth and life span of the chicken are the kalpa of dwelling. The death of the chicken by slaughter or sickness is the kalpa of decay. When the chicken is no longer around, that is the kalpa of emptiness. Although the body goes through formation, dwelling, decay, and emptiness, the false thinking continues without cease. After a chick is born, it has false thoughts of eating: “Where can I find some food?” When it is full, it thinks, “Where can I find a nice place to take a nap?” Those are false thoughts of sleeping. Even such a tiny creature understands these things! And after it wakes up, it's hungry and has to look for food again. That's the work a chicken does all day. Chickens are also greedy. If a chicken finds some food and other chickens come near, it fights them off. It wants to chase them away, but they are determined to take a share of the food. The chickens peck and flap their wings at each other, fighting over food. Even mosquitoes fight. When they buzz, they are actually chasing the other mosquitoes away. They also fight over food. Even such tiny insects go to war. If such tiny creatures have

想把我打跑，我想把你打跑。你看連這麼小的東西都這麼作戰，貪心這麼大，何況人呢！

人互相你想侵略我，我想侵略你，還不都是為了爭利益。這個利能幹什麼呢？能買東西吃啊，可以買一切自己所喜歡的東西，所以就鬥爭起來了。做和尚的就要貪多幾個施主，就怕功德主被旁人給拉去，這真是愚癡，這個世界就是這樣被弄壞的。若每個人都只有自利的心，沒有利人的心，只想：「我怎麼、怎麼樣，我如何、如何。」這一個我就把這個世界搞得天翻地覆了。

爾時，普賢菩薩復告大眾言：諸佛子，應知世界海有世界海微塵數劫轉變差別。

「爾時」：在這個時候。「普賢菩薩」：大行普賢菩薩為什麼叫大行呢？他就是修一般人所不能修的行門，所以叫大行；又叫大願，因為他所發的願，也是一般人所想不到要發的願，所以又叫大願普賢菩薩。「普」就是普遍，「賢」就是聖賢。普賢菩薩是行也大，願也大，發心也大。在無量劫以前他就發菩提心了，在每一位佛成佛的時候，他都要做佛的長子，就是最高的那位弟子。所以現在釋迦牟尼佛成佛了，他也來做釋迦牟尼佛的大弟子。「復告大眾言」：他又普遍告訴大眾說。這個「大眾」，包括你我他現在一切的眾生，不是只有當時的大眾，而沒有未來或過去的大眾。這個大眾包括過去的大眾、現在的大眾和未來的大眾，所以這個大眾也包括你我他在內，因為我們是當時的未來。「諸佛子」：一切佛的弟子。佛的弟子也包括過去、現在、未來一切的眾生，信佛和沒有信佛的人，以及佛的弟子和還沒有成為佛的弟子的人。也就是過去的佛子、現在的佛子、未來的佛子都包括在內。

這個「佛」字，聽經聽久了的人，當然是明白什麼叫佛，以前沒有聽過經的就知道了。所以今天略微把這個「佛」字講一講。已經聽過的不妨再多聽一遍，熟一熟，沒有聽過的就可以知道佛的意義。這個聽經聞法，不一定要聽會講經的人講，就是不會講經的人講，你們也都應該聽。為什麼呢？不會講經的人，偶爾也會講出合乎佛心的道理，所以大家聽經的時候不能選擇，不能說那個講得好的，我就聽多一點；講得不好的，我就不要聽。這不是一個學佛法的人應該有的態度。學佛法的人應該要「是道則進，非道則退」。合乎佛法的，你就往前去進步；不合乎佛

so much greed, it's no wonder that in the human realm, monks are greedy and possessive about their donors. They only fear their donors will be snatched away by other monks. How stupid! That's why the world has gone bad. People are all selfish and want to benefit themselves. They don't want to help others. They only think about themselves, "Me this, and me that." They mess up the whole world on account of "me and mine."

#### *Sutra:*

**At that time, Universal Worthy Bodhisattva told the great assembly, "Disciples of the Buddha, you should know that the seas of worlds evolve through distinct stages as numerous as motes of dust in the seas of worlds."**

#### *Commentary:*

**At that time, Universal Worthy Bodhisattva,** Why is Universal Worthy Bodhisattva called the Bodhisattva of Great Conduct? He cultivates practices that ordinary people cannot cultivate. He is also known as the Bodhisattva of Great Vows, for the vows he makes are vows that most people cannot even imagine. "Universal" means all-pervading, and "Worthy" refers to a sage. Universal Worthy Bodhisattva's conduct and vows are great. His bodhi resolve is also great. He brought forth the bodhi resolve measureless kalpas ago, and he made a vow to be the eldest disciple of every Buddha. And so when **Āḷkyamuni** Buddha attained Buddhahood, he was the Buddha's great disciple. At that time, Universal Worthy Bodhisattva **told** all those in **the great assembly**. This "great assembly" includes you and me and all beings of the present time. He wasn't only talking to the assembly at a particular time in the past. He was addressing all beings of the past, present, and future. This includes all of us, for we would have been the beings of the future when Universal Worthy Bodhisattva was speaking. He said, **"Disciples of the Buddha."** This includes those who believe in the Buddha as well as those who do not. It encompasses all beings. "Disciples of the Buddha" includes those who are the disciples of the Buddha now, who were disciples of the Buddha in the past, and those who will become disciples of the Buddha in the future.

People who have listened to the Sutra lecture know what "Buddha" means. However, people who have not heard the sutras explained before might not know what the word "Buddha" means. Today I will generally explain the meaning. Those who already know can review, and those who don't can learn. When we listen to sutra lectures, we don't necessarily listen to people who know how to lecture. We should also listen to those who don't know how. Why? Because they sometimes do explain things in accord with the Buddha's principles. When we listen to sutra lectures, we should not be selective. To listen only to good speakers and refuse to listen to amateur speakers is not the right way to listen to the Buddhadharma. Students of the Buddhadharma should follow what is the Way and retreat from what is not the Way. If it accords with the Dharma, go ahead and practice it. If not, then change it. Listening to sutra lectures takes

法的，你可以改。還有聽經的時候必須要有忍耐心，坐在那個地方要有一點定力。

有一句話說得很好，所謂「粗言及細語，皆歸第一義」。「粗言」就是很淺、很粗俗的話。「細語」就是很詳細、很深妙的道理。不管是粗言或細語，只要你會聽，都是第一義諦；你若不會聽，就都沒有意思了。所以要看一個人有沒有修行，有沒有功夫，你就看他聽經的情形就知道了。不歡喜聽經的人，一聽經就要睡覺；歡喜聽經的人，雖然也想睡覺，但是他無論如何也會想辦法控制自己不睡覺，管著自己不那麼隨便。所以由聽經的情形，你就能看出這個人是不是真正想要求佛法。

這個「佛」字是半梵語，具足了說是「佛陀耶」，也就是Buddha。現在單單就說一個佛字，是因為中國人願意簡略，所以把這個Buddha只說一個「佛」字。這個「佛」字翻譯成中文就叫覺者。什麼叫覺者呢？就是一個覺悟的人。怎麼又叫覺悟的人呢？就是不糊塗了。怎麼叫不糊塗了？就是斷了無明、破了無明了。無明破了，佛性就現出來，就叫覺。若是還有無明的呢，就談不上是一個覺悟者，最多只可以算是世間上一個有智慧的人，但談不上真正的智慧，談不上究竟覺。

總起來說覺悟有三種，若是詳細地說，有大悟、小悟，還有不悟，有很多種。三種的覺：第一是自覺，第二是覺他，第三是覺行圓滿。自覺是異於凡夫。凡夫是不覺，能自覺的人，就是自己明白了。什麼樣人是自己明白了呢？二乘人。二乘人就是阿羅漢和辟支佛。凡夫做事情只有自私自利，不能利人，他也不想明白，天天都是這麼糊裏糊塗的，只為自身做著想，只為自己的家庭做著想，由生到死也不覺悟，也不去追求人生真正的道理，就這樣糊塗而來，糊塗而去。所謂「來時糊塗去時迷，空在人間走一回。」來的時候也糊塗，去的時候也沒有明白，說不定還更迷，就這樣白白在人間走一趟。自覺的人是二乘人，他想要明白人生的真理，所以他就研究苦集滅道的道理。苦，有三苦、八苦，還有無量諸苦；集，煩惱集到一起也是不好的；滅，是寂滅無為，是涅槃的別名，是一個好的境界、好的地位，但是要修道才能證入。所以二乘人就知苦、斷集、慕滅、修道，修這四諦法而悟道，斷了八十八品的見惑，證初果阿羅漢，名字叫入流果，

patience. You have to have some samadhi.

General talk and detailed discussions  
All contain the foremost truth.

General talk is shallow and simple, while detailed discussions are more profound. But they are all truth in the primary sense. If you know how to listen, then it's the foremost truth. If you don't, then it's meaningless. To see whether a person has skill in cultivation, just observe his behavior during sutra lectures. People who dislike listening to sutras fall asleep during the lecture. Those who like to listen may also feel sleepy, but they do everything they can to stay awake. A person's attitude toward sutra lectures reveals whether or not he is sincere in seeking to understand the Buddhadharma.

The Chinese word *Fo* is part of the complete transliteration *Fo-tuo-ye* for the Sanskrit word "Buddha" ("Buddhaya"). Since the Chinese like to abbreviate, they use only the first syllable *Fo*. "Buddha" is translated as "enlightened one," meaning one who is not confused, one who has destroyed ignorance. One who has ignorance cannot be called enlightened. He may possess worldly wisdom, but that is not genuine wisdom or the ultimate enlightenment. Upon becoming enlightened, one breaks through ignorance and reveals the Buddha nature.

Generally speaking, there are three kinds of enlightenment. There are also many finer distinctions of large and small enlightenment. The three general kinds of enlightenment are: self-enlightenment, enlightenment of others, and the perfection of enlightenment and conduct. Self-enlightenment distinguishes one from ordinary, unenlightened people. It means one understands the Reality on one's own. Who is self-enlightened? Those of the Two Vehicles, that is, Arhats and Pratyekabuddhas, are. Ordinary people are selfish and self-benefiting. They don't want to benefit others. Besides being selfish, they don't seek understanding, either. They are muddled day after day, thinking only of themselves and their own families. From the time they are born until they die, they never become enlightened. Nor do they seek to understand the meaning of life. Muddled, they come; and muddled they go.

Coming in a muddle and leaving in confusion,  
They have passed this lifetime in vain.

Coming here, they are muddled. Leaving, they have not understood, either. Perhaps they are more confused. In this way, they have wasted this life in the human world. Those of the Two Vehicles seek to understand the real meaning of life. They study the principles of suffering, accumulation, cessation, and the Path. There are the Three Sufferings, the Eight Sufferings, and the limitless sufferings. These sufferings accumulate to bring about an unpleasant outcome. Cessation—still tranquility and effortlessness—is another name for nirvana. It's a good position, but to get there you have to cultivate the Way. Those of the Two Vehicles know suffering, halt its accumulation, focus on cessation,

就是逆了凡夫六塵流，入了聖人法性流了。聖人和凡夫都是眾生，不但人是眾生，一切有氣有血、有情無情都叫眾生，將來都會同圓種智。

我常常講，不管你信不信佛，都有機會成佛。這是什麼道理呢？這是根據佛所說的：「一切眾生皆有佛性，皆堪作佛。」既然一切眾生皆有佛性，皆堪作佛，你怎麼能跑到法界外邊，跑到佛教的外邊去呢？跑不了的。早晚你都是要成佛的。你就是不承認，說：「我不成佛、不成佛、不成佛、不成佛。」到時候還是一樣要成佛，以前說的都不算了。你看，就有這麼妙的。佛法所以高過一切、超過一切、妙過一切、深過一切，就因為它沒有一個邊際，沒有為自己畫一個界限，說：「哦！這是我的佛教，那不是我的佛教。」盡虛空遍法界，所有的微塵剎土，無量無邊那麼多的世界，所有的眾生都是要成佛的，佛教的偉大處也就在這個地方。

或者說：「我墮地獄了，大約就不能成佛吧！」就算墮地獄，地獄的苦受完了，你能發菩提心，也是會成佛的。當初提婆達多謗佛，現在還在地獄呢，等他從地獄出來，一覺悟：「哦！原來佛法是對的。」他也就會成佛。不論你是天主教、耶穌教、回教、道教，或是其他任何宗教，都跑不出佛教之外，因為佛教是整個的，沒有小圈子，沒有一個個的圈圈，它是全體大用的，所以我不替那些不信佛的人著急。有的時候看見有人勸人信佛，我就叫他不要勸，到時候他自然就會相信了，你何必替他著急？沒有到時候，你替他著急也不行。時候到了，你不著急，他也自然而然就信了，所以說：「天下本無事，庸人自擾之。」這個世界上本來就沒有什麼事，但是愚癡的人就專門自己給自己找麻煩。一個家庭裏，一天到晚吵吵鬧鬧的，too much trouble。誰給你的trouble？還不是你自已找的，這就是太愚癡了。你若聰明一點，一樣的人，他喘他的氣，你喘你的氣，怎麼你就會被他的氣著了？或者他就會被你氣著了呢？這都是凡夫的不覺，所以才有這麼多的煩惱。

and cultivate the Way. They cultivate the Four Noble Truths and awaken to the Way. When they sever the 88 grades of view delusion, they realize the first stage of Arhatship—the fruition of Stream-Enterers. They enter the stream of the Dharma nature of sages, and go against the stream of the six defiling objects that ordinary people follow. Sages and ordinary people, and all creatures with blood and breath whether they are sentient or insentient, are included in the definition of beings. All living beings will eventually perfect the Wisdom of All Modes.

As I often say, whether or not you believe in the Buddha, you have the opportunity to become a Buddha. This is based on what the Buddha himself said, “All beings have the Buddha nature and can become Buddhas.” Since this is the case, let me ask you, can you say you’re not among beings? Can you run outside the Dharma Realm? Can you run outside the scope of Buddhism? No, you can’t. Sooner or later, you’ll become a Buddha. Even if you deny it, saying, “I won’t become a Buddha, I won’t become a Buddha,” when the time comes you’ll still become one. Then your words won’t count. Isn’t it wonderful? That’s why the Buddhadharma is loftier, more wonderful, and more profound than anything. It has no boundaries. It doesn’t limit itself by saying, “This is Buddhism, and that’s not.” All the beings in all worlds as limitless as motes of dust throughout space and the Dharma Realm will become Buddhas. This is what makes Buddhism great.

“What if I fall into the hells? Can I still become a Buddha?”

After you finish suffering in the hells, if you bring forth the bodhi resolve, you can still become a Buddha. Devadatta, for example, fell into the hells for slandering the Buddha and is still there now. But when he gets out of the hells, he can still become a Buddha. When he realizes that the Buddhadharma is right after all, he can become a Buddha as well. Whether you are a Catholic, a Protestant, a Muslim, a Taoist, or a follower of any other religion, you are still encompassed by Buddhism. Buddhism is not an exclusive little clique; it is the totality, the entire substance. Because of this, I’m not concerned if people don’t believe in the Buddha. When I see someone trying to convert others, I tell them not to, because when the time is right, people will naturally come to believe. One of my disciples keeps hoping her Mormon son will become a Buddhist. It’s her biggest wish. I told her, “It’s the same if he’s a Mormon. When the time comes, those of other religions will naturally come to believe in Buddhism. Why get all worried about it? Worry doesn’t do any good. When it’s time for them to believe, they’ll do it on their own.

Basically there’s nothing going on in the world,  
But foolish people make trouble for themselves.

There are quarrels and troubles within families. Why? People’s foolishness creates them. Basically, each person breathes his or her own air. So what makes you get angry at someone else? It is due to the unenlightened state of ordinary beings.

待續

To be continued