



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

「世界海清淨」：世界海是怎麼樣的清淨？「世界海出興」：世界海的佛是怎麼樣出興於世的？「世界海劫住」：世界海的成有多少個劫？住有多少個劫？壞有多少個劫？空有多少個劫？「世界海劫轉變差別」：世界海的成、住、壞、空這些劫，又是怎麼樣轉變的？又怎麼有一種分別性？「世界海無差別門」：世界海和世界海又是怎麼樣沒有分別的？

諸佛子，略說世界海有此十事，若廣說者，與世界海微塵數等，過去現在未來諸佛，已說現說當說。

「諸佛子」：你們各位佛的弟子。「略說世界海有此十事」：我只能略略的說世界海有這十種的事相。「若廣說者，與世界海微塵數等」：假設要詳細說的話，就有世界海微塵數那麼多，說也說不完。「過去現在未來諸佛，已說現說當說」：這是過去、現在、未來三世諸佛，已經說過，或者現在正在說，或者將來也會說的。

諸佛子，略說以十種因緣故，一切世界海，已成現成當成。

The next aspect is **the purities of the seas of worlds**. This aspect refers to the ways in which the worlds are purified. The next aspect is **the manifestations of Buddhas in the seas of worlds**. This aspect refers to the causes and conditions for Buddhas to appear in each world. The next aspect is **the durations of the seas of worlds**. This aspect refers to how many *kalpas* it takes for worlds to come into being, to dwell, and to decay, and how long they become extinct. The next aspect is **the distinct evolutionary stages of the seas of worlds**. This aspect refers to the kinds of cyclical changes worlds go through, and how they can be distinguished. **And** the last aspect is **the ways in which the seas of worlds are undifferentiated**. This aspect refers to the ways in which the seas of worlds are the same.

Sutra:

“Disciples of the Buddha! Generally speaking, the seas of worlds have these ten aspects, which, if explained extensively, have facets as numerous as dust motes in seas of worlds. All Buddhas of the past, present, and future have spoken, are speaking, and will speak about them.

Commentary:

Universal Worthy Bodhisattva continues, “All of you **disciples of the Buddha! Generally speaking, the seas of worlds have these ten aspects**. They are characterized by ten sets of conditions and characteristics, **which, if explained extensively, have facets as numerous as dust motes in seas of worlds**. If we go into detail about these conditions, they have as many facets as the particles of dust throughout these seas of worlds.

All Buddhas of the past, present, and future have spoken, are speaking, and will speak about them. All Buddhas of the three periods of time explain these causes and conditions.

Sutra:

“Disciples of the Buddha! Generally speaking, there are ten causes and

「諸佛子」：你們各位佛的弟子。「略說以十種因緣」：我現在略略說一說十種世界海起具的因緣。「一切世界海，已成現成當成」：所有一切的世界海，已經成就的、現在成就的、或者當來成就的，這種種因緣我再給你們說一說。

何者為十？所謂如來神力故，法應如是故，一切衆生行業故，一切菩薩成一切智所得故，一切衆生及諸菩薩同集善根故，一切菩薩嚴淨國土願力故，一切菩薩成就不退行願故，一切菩薩清淨勝解自在故，一切如來善根所流及一切諸佛成道時自在勢力故，普賢菩薩自在願力故。

「何者為十」：世界海的成就有十種的因緣，這十種的因緣是什麼呢？「所謂如來神力故」：就是一般所說的，世界海是佛的神力所成就的。「法應如是故」：世界海的法本來就應該這樣子，法爾如是，所以就成就了。「一切衆生行業故」：世界海又是因為一切衆生所做的事情，所造的行業所成就的。

「一切菩薩成一切智所得故」：一切菩薩所成就的一切智慧，應該得到這種的境界，所以世界海就成就了。「一切衆生及諸菩薩同集善根故」：世界海也是所有的一切衆生和菩薩，共同集聚所有的善根所成就的。「一切菩薩嚴淨國土願力故」：世界海也是十方三世，一切菩薩所發的莊嚴清淨國土的願力所成就的。

「一切菩薩成就不退行願故」：世界海也是所有一切菩薩成就念不退、位不退、行不退，這三不退的願力所成就的。「一切菩薩清淨勝解自在故」：世界海也是所有的一切菩薩得到清淨勝解，也得到自在的這種因緣

conditions under which all seas of worlds have come into being, are coming into being, or will come into being.

Commentary:

“All of you **disciples of the Buddha!** Generally speaking, there are ten causes and conditions under which all seas of worlds in the past have already come into being, are at present coming into being, or will in the future come into being.

Sutra:

What are the ten? They come into being because of the spiritual power of the Thus Come Ones; because the Dharma is thus; because of the karmic activity of all beings; because of all Bodhisattvas' realization of All-Wisdom; because of the good roots collectively amassed by all beings and Bodhisattvas; because of the power of all Bodhisattvas' vows to adorn and purify lands; because of all Bodhisattvas' realization of nonretreating conduct and vows; because of the pure, superior understanding and self-mastery of all Bodhisattvas; because of the flowing forth of all Thus Come Ones' good roots, and all Buddhas' power of self-mastery upon realizing the Way; and because of the self-mastery of Universal Worthy Bodhisattva's power of vows.

Commentary:

What are the ten causes and conditions by which the seas of worlds come into being? They come into being because of the spiritual power of the Thus Come Ones. Most people say that the seas of worlds are produced by the spiritual penetrations of the Buddhas. Worlds come into being **because the Dharma is thus.** The Dharma is essentially that way. The Dharma Realm is supposed to be that way, and so it is inevitable that the seas of worlds come into being. Worlds come into being **because of the karmic activity of all beings.** The karma generated by their actions brings into being the seas of worlds.

Worlds come into being **because of all Bodhisattvas' realization of All-Wisdom.** This also brings about the coming into being of worlds. Worlds come into being **because of the good roots collectively amassed by all beings and Bodhisattvas.** All Bodhisattvas and beings collectively amass the good roots that allow different worlds to come into existence. Worlds come into being **because of all Bodhisattvas' vows to adorn and purify lands.** This cause and its conditions consist of the vows that the Bodhisattvas of the ten directions and the three periods of time make to adorn and purify their lands.

Worlds come into being **because of all Bodhisattvas' realization of nonretreating conduct and vows.** All such Bodhisattvas have perfected the three types of nonretreat. In thought, in position, and in practice, they never retreat from their conduct and vows. This irreversibility is also a cause for the coming into being of worlds. Worlds come into being **because of the pure, superior understanding and self-mastery of all Bodhisattvas.** The complete freedom and in-



而成就的。

「一切如來善根所流及一切諸佛成道時自在勢力故」：世界海也是一切諸佛所集聚的善根，和一切佛成道時的大威神自在勢力所成就的。「普賢菩薩自在願力故」：世界海也是普賢菩薩的自在願力所成就的。

諸佛子，是為略說十種因緣，若廣說者，有世界海微塵數。

「諸佛子」：你們各位佛的弟子。「是為略說十種因緣」：這是略略地說說十種的因緣。「若廣說者，有世界海微塵數」：假設要詳細說的話，有世界海微塵數說不完那麼多的因緣。

爾時，普賢菩薩，欲重宣其義，承佛威力，觀察十方，而說頌言。

「爾時」：當爾之時。「普賢菩薩，欲重宣其義」：普賢菩薩願意再把這個義理說它一遍。「承佛威力」：於是仰承著諸佛的威神力。「觀察十方，而說頌言」：仔細觀察十方，又用偈頌把這些意思再說一說。

所說無邊眾刹海 毗盧遮那悉嚴淨
世尊境界不思議 智慧神通力如是

「所說無邊眾刹海」：所說的沒有窮盡，沒有邊際那麼多的諸佛刹海。「毗盧遮那悉莊嚴」：毗盧遮那佛完全都嚴淨了。「世尊境界不思議」：所有佛的境界都是不可思議的。「智慧神通力如是」：佛的一切智慧、神通變化和所有十力，都是不可思議的。

菩薩修行諸願海 普隨眾心所欲
眾心行廣無邊 菩薩國土遍十方

dependence of Bodhisattvas can bring worlds into being.

Worlds come into being **because of the flowing forth of all Thus Come Ones' good roots, and all Buddhas' power of self-mastery upon realizing the Way.** The awesome spiritual strength and freedom that Buddhas gain upon realizing the Way also brings seas of worlds into existence. Worlds come into being **because of the self-mastery of Universal Worthy Bodhisattva's power of vows.** This is another cause leading to the origination of worlds.

Sutra:

“Disciples of the Buddha! This has been a general explanation of the ten causes and conditions, which, if extensively explained, have facets as numerous as dust motes in seas of worlds.”

Commentary:

“Disciples of the Buddha! This has been a general explanation of the ten kinds of causes and conditions. This is just an overview. These ten, if extensively explained, have facets as numerous as dust motes in seas of worlds. If one attempted to explain these causes and conditions in detail, they would be too numerous to ever completely describe.”

Sutra:

Then Universal Worthy Bodhisattva, wishing to restate his meaning, received the awesome spiritual power of the Buddhas, contemplated the ten directions, and spoke verses.

Commentary:

Then Universal Worthy Bodhisattva, wishing to restate his meaning, received the awesome spiritual power of the Buddhas, carefully contemplated the ten directions, and spoke verses.

Sutra:

Vairocana Buddha adorns and purifies
All the boundless seas of lands mentioned above.
The realm of the World Honored One defies conception;
So do his wisdom, spiritual penetrations, and powers.

Commentary:

Vairocana Buddha adorns and purifies / All the boundless seas of lands mentioned above. All the infinite numbers of Buddhalands are adorned and purified by Vairocana Buddha. The realm of the World Honored One defies conception; / So do his wisdom, spiritual penetrations and transformations, and his ten wisdom powers. They are also inconceivable.

Sutra:



「菩薩修行諸願海」：菩薩在修道的時候，所行的、所發的願，多的猶如海一樣。「普隨眾生心所欲」：普遍隨順一切眾生所願意的，來滿眾生的願。「眾生心行廣無邊」：眾生的心念和所有的一切行爲，都是廣無邊際的。「菩薩國土遍十方」：眾生心行廣無邊，菩薩的國土也廣無邊際，遍滿十方虛空，所以眾生都住於菩薩的國土上。

菩薩趣於一切智 勤修種種自在力
無量願海普出生 廣大刹土皆成就

「菩薩趣於一切智」：菩薩趣向於成就一切的智慧。「勤修種種自在力」：所以很勤奮，不懶惰地來修行種種的自在力量。「無量願海普出生」：所有的一切神通變化都是由這些無量的願海生出來的。「廣大刹土皆成就」：所有的十方國土都是由菩薩的願力所成就的。

修諸行海無有邊 入佛境界亦無量
為淨十方諸國土 ——土經無量劫

「修諸行海無有邊」：菩薩所修的行願是沒有邊際的。「入佛境界亦無量」：所以他所得到的佛的境界也是無量的。「為淨十方諸國土」：因為想要清淨莊嚴十方諸佛國土。「一一土經無量劫」：每一個國土都經過無量劫那麼長的時間來清淨莊嚴。

**Bodhisattvas cultivate an ocean of vows,
Fulfilling the wishes of all beings.
Beings' thoughts and activities are vast beyond bounds.
Thus, the Bodhisattvas' lands pervade the ten directions.**

Commentary:

Bodhisattvas cultivate an ocean of vows, / Fulfilling the wishes of all beings. Bodhisattvas must cultivate every possible vow; these vows are so numerous that they resemble an ocean. Bodhisattvas respond to beings and fulfill their hearts' desires. **Beings' thoughts and activities are vast beyond bounds. / Thus, the Bodhisattvas' lands pervade the ten directions.** Although the mental activity and behavior of beings are extensive, the lands of the Bodhisattvas are just as extensive. Therefore, beings do not exist outside of these lands.

Sutra:

**Bodhisattvas advance towards All-Wisdom,
Diligently cultivating various powers of self-mastery.
Their ocean of measureless vows swells forth everywhere,
Bringing vast lands into being.**

Commentary:

Bodhisattvas advance towards All-Wisdom, / Diligently cultivating various powers of self-mastery. / Their ocean of measureless vows swells forth everywhere. They perfect all the different kinds of wisdom, and zealously cultivate various powers of self-mastery without the slightest trace of laziness. These Bodhisattvas' transformations and spiritual penetrations come forth from their ocean of measureless vows, **bringing vast lands into being.** Lands throughout the ten directions come into being through the vow-power of all Bodhisattvas.

Sutra:

**They cultivate a boundless ocean of practices,
Entering the infinite realm of Buddhas.
Wishing to purify the ten directions' lands,
They spend countless eons in every land.**

Commentary:

They cultivate a boundless ocean of practices, / Entering the infinite realm of Buddhas. Since their practices and vows are unlimited, the state of Buddhahood that they attain is also unlimited. **Wishing to purify the ten directions' lands, / They spend countless eons in every land.** They wish to purify and adorn all lands, and so they spend innumerable eons doing so.