



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

衆生煩惱所擾濁 分別欲樂非一相
隨心造業不思議 一切刹海斯成立

「衆生煩惱所擾濁」：所有一切的衆生都被煩惱所擾濁。衆生如果沒有煩惱，那就和佛是一樣的，就因為被無明、煩惱所纏繞著，所以就屬陰、屬染污，變成濁。「分別欲樂非一相」：衆生所貪欲的、所願意的快樂，不是只有一種相，而是有無窮無盡那麼多種。「隨心造業不思議」：衆生就隨著自己種種的欲念，而造種種的業。造種種的業，就會受種種的果報，所以這都是不可思議的。「一切刹海斯成立」：所有一切十方諸佛刹海，也都是由衆生種種的業力所造成的。

佛子刹海莊嚴藏 離垢光明寶所成
斯由廣大信解心 十方所住咸如是

「佛子刹海莊嚴藏」：佛經中的這個「佛子」，都應該翻譯成佛的弟子，不應該翻譯成佛的兒子，因為佛是出世者，只有弟子沒有兒子。佛的弟子住於諸佛刹海的莊嚴藏清淨藏裏。「離垢光明寶所成」：佛

Sutra:

Beings are vexed and defiled by afflictions.

Their desires and aspirations are not identical.

Following their impulses, they create unthinkable karma.

Thus do the seas of lands come to exist.

Commentary:

Beings are vexed and defiled by afflictions. Beings are troubled and polluted by afflictions. If they had no afflictions, they would be the same as the Buddhas. It is when they get caught up in ignorance and afflictions that they become negativ, murky and polluted. **Their desires and aspirations are not identical.** Beings' cravings are not all the same. The things they seek, the pleasures they pursue, are of myriad kinds. **Following their impulses, they create unthinkable karma. Thus do the seas of lands come to exist.** It's incredible! Beings do whatever they feel like doing. They follow their desires and create all kinds of karma, which results in all kinds of retribution. Seas of lands are created in just this way. All the worlds of the ten directions, oceanic in extent, are created by the force of karma.

Sutra:

Disciples of the Buddha!

Some seas of lands are a treasury of adornment

Immaculate, radiant, made of jewels.

Arising from vast faith and understanding,

They are thus throughout the ten directions.

Commentary:

Universal Worthy Bodhisattva calls out, "**Disciples of the Buddha!** Whenever you see the characters *fo zi* (佛子), you should translate them as "disciples of the Buddha," not as "sons of the Buddha." The Buddha is someone who has transcended the world, and he only has disciples, not sons. **Some seas of Buddhalands are a treasury of adornment / Immaculate, radiant, made of jewels.** Being immaculate, they are removed

的刹土都是離垢的，離一切染污法，是由一切光明的衆寶所成就的。「斯由廣大信解心」：這是因爲佛在因地修行的時候有廣大的信解心，所以刹土就有衆寶莊嚴。「十方所住咸如是」：盡虛空遍法界，十方三世一切佛所住的刹土都是這樣子的。

菩薩能修普賢行 遊行法界微塵道
塵中悉現無量刹 清淨廣大如虛空

「菩薩能修普賢行」：所有一切的菩薩如果都能修行普賢菩薩的行門，這是最好的。「遊行法界微塵道」：修行普賢菩薩這一種行門，就能到盡虛空遍法界每一粒的微塵裏邊，去轉法輪教化衆生，顯現大神通。「塵中悉現無量刹」：在每一粒微塵裏邊，都能現出十方無盡、無盡那麼多的諸佛國土。「清淨廣大如虛空」：每一粒微塵裏邊都是清淨莊嚴的，也廣大猶如虛空一樣。

等虛空界現神通 悉詣道場諸佛所
蓮華座上示衆相 一一身包一切刹

「等虛空界現神通」：盡虛空遍法界佛都現出來大神通，所現的神通都和虛空一樣。「悉詣道場諸佛所」：能遍入一切微塵去轉大法輪，到每一個佛所在的道場去親近供養佛。「蓮華座上示衆相」：坐在蓮華師子座上，示現三十二相，八十種隨形好。「一一身包一切刹」：每一個身都包羅著諸佛的一切刹土。

一念普現於三世 一切刹海皆成立
佛以方便悉入中 此是毗盧所嚴淨

from defiled dharmas and thus radiant with light. They are also adorned with and made of myriad jewels. These adornments' arising comes from vast faith and understanding. The jeweled adornments result from developing resolute faith and understanding at the level of planting causes. From this cause comes the result of Buddhalands being adorned by the seven precious things. **They are thus throughout the ten directions.** Buddhas dwell everywhere in the ten directions to the furthest reaches of space and the Dharma Realm, and all the Buddhalands in which they dwell are this way.

Sutra:

**Bodhisattvas who cultivate Universal Worthy's conduct
Roam the Dharma Realm, traveling paths as numerous as dust motes.
Within each dust mote appear limitless *kṣetras*
As immaculate and extensive as space.**

Commentary:

Bodhisattvas who cultivate Universal Worthy's conduct/Roam the Dharma Realm, traveling paths as numerous as dust motes. Bodhisattvas who can cultivate Universal Worthy Bodhisattva's practices are most excellent! Free and independent, they pervasively travel to every dust mote throughout space and the Dharma Realm. Within every tiny dust mote, they turn the Dharma wheel, teach and transform beings, and display great spiritual penetrations.

Within each dust mote appear limitless, innumerable seas of *kṣetras* / **As immaculate and extensive as space.** Within each dust mote it is as pure, adorned, and as expansive as space.

Sutra:

**Manifesting spiritual penetrations equal to space,
They visit all Buddhas in their *bodhimaṅḍas*.
Seated upon lotus daises, they display the myriad hallmarks.
The body of each one encompasses all *kṣetras*.**

Commentary:

Manifesting spiritual penetrations equal to space, / They visit all Buddhas in their *bodhimaṅḍas*. Those who practice the conduct of Universal Worthy Bodhisattva will be able to pervasively enter all dust motes to turn the Dharma wheel. The spiritual penetrations at their command are as vast as space. They can go to all the *bodhimaṅḍas* within all the dust motes, and make offerings to all Buddhas who are there teaching and transforming beings. **Seated upon lotus daises, they display the myriad hallmarks, / The body of each one encompasses all *kṣetras*.** Bodhisattvas seated upon the lotus daises of their lion thrones display the Thirty-two Hallmarks and Eighty Subtle Characteristics of a Buddha.

Sutra:

**In a single thought, they manifest in all three periods of time,
As all the seas of worlds come into being.**



「一念普現於三世」：在一念之中，可以把過去世、現在世、未來世的時間都現出來。「一切刹海皆成立」：一切諸佛的刹海也都成就建立了。「佛以方便悉入中」：佛用方便法門到所有的一切佛刹裏面去。「此是毗盧所嚴淨」：這是毗盧遮那佛的願力所莊嚴成就的。

爾時，普賢菩薩復告大眾言：諸佛子，一一世界海，有世界海微塵數所依住。

「爾時」：當爾之時。「普賢菩薩復告大眾言」：普賢菩薩又對著海會大眾中的菩薩說了。「諸佛子」：你們各位佛的弟子。「一一世界海，有世界海微塵數所依住」：每一個世界海又都有世界海微塵數那麼多的所依住。

所謂或依一切莊嚴住，或依虛空住，或依一切寶光明住，或依一切佛光明住，或依一切寶色光明住，或依一切佛音聲住，或依如幻業生大力阿修羅形金剛手住，或依一切世主身住，或依一切菩薩身住，或依普賢菩薩願所生一切差別莊嚴海住。諸佛子，世界海有如是等世界海微塵數所依住。

「所謂或依一切莊嚴住」：就是所說的，或者有世界海是依靠一切的莊嚴而住。「或依虛空住」：或者有世界海是依虛空而住。「或依一切寶光明住」：或者有世界海是依靠一切寶所發出來的光明而住。「或依一切佛光明住」：或者有世界海就依靠著佛的光明而住。「或依一切寶色

**The Buddha enters them expediently.
Vairocana Buddha adorns and purifies them.**

Commentary:

In a single thought, they manifest in all three periods of time—past, present, and future—as all the seas of worlds come into being. This is how they come to exist. **The Buddha enters them expediently. / Vairocana Buddha adorns and purifies them.** These *kṣētras* are brought into being and adorned by the vows of Vairocana Buddha.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, “Disciples of the Buddha! The circumstances upon which the existence of the seas of worlds is based are as numerous as dust motes in the seas of worlds.

Commentary:

At that time, Universal Worthy Bodhisattva further told the great assembly, “Disciples of the Buddha! The circumstances upon which the existence of the seas of worlds is based are as numerous as dust motes in the seas of worlds.

Sutra:

Perhaps their existence is based upon all adornments; perhaps their existence it based upon space; perhaps their existence is based upon the light of all gems; perhaps their existence is based upon the light of all Buddhas; perhaps their existence is based upon jewel-hued rays of light; perhaps their existence is based upon all Buddhas’ voices; perhaps their existence is based upon the *vajra* hand of a powerful *asura* born from illusory karma; perhaps their existence is based upon the bodies of all world rulers; perhaps their existence is based upon the bodies of all Bodhisattvas; or perhaps their existence is based upon the different seas of adornments produced by Universal Worthy Bodhisattva’s vows.

“Disciples of the Buddha! Such are the circumstances, numerous as dust motes in the seas of worlds, upon which the existence of the seas of worlds is based.”

Commentary:

For example, **perhaps their existence is based upon all adornments; perhaps their existence is based upon space.** These are inconceivable states. **Perhaps** there are worlds such that **their existence is based upon the light of all gems; perhaps their existence is based upon the light of all Buddhas; perhaps their existence is based upon jewel-hued rays of light; perhaps their existence is based upon all Buddhas’ voices** proclaiming the Dharma; **perhaps their existence is based upon the *vajra* hand of a powerful *asura* born from illusory karma.** There may be seas of worlds that rely on illusory karma—the karma of playfully roaming with spiritual penetrations. It is just like putting on a play. Although it is like putting on a play, they are still in *samadhi*. Everything they say and do is for the sake of teaching and transforming living beings and yet, they are not attached.

Perhaps their existence is based upon the bodies of all world rulers, Buddhas; perhaps their existence is based upon the bodies of all Bodhisattvas. World

光明住」：或者有世界海是依靠著一切寶的顏色光明而住。「或依一切佛音聲住」：或者有世界海是依著佛所宣說的法音而住。「或依如幻業生大力阿修羅形金剛手住」：或者有世界海是依著好像遊戲神通那種的業力，所生出來的阿修羅形狀的金剛手而住。遊戲神通就是用神通各處去玩一玩，無所謂什麼功夫，那就是一種神通，一種遊戲的三昧，雖然是遊戲，但還是在定裏頭，所說、所行都是爲了教化衆生，沒有任何執著。「或依一切世主身住」：世主身就是佛身。或者有世界海是依著佛的身而住。「或依一切菩薩身住」：或者有世界海是依靠菩薩身而住。「或依普賢菩薩願所生一切差別莊嚴海住」：或者有世界海是依靠著普賢王菩薩的願，所生出來的一切差別莊嚴海而住。這些都是不可思議的境界。「諸佛子」：各位佛的弟子。「世界海有如是等世界海微塵數所依住」：一切的世界海有像前邊所說這麼多的世界海微塵數所依住。

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」：普賢王菩薩願意再說一說前面長行裏所說的這些道理。「承佛神力」：就仰承十方諸佛的大威神力。「觀察十方，而說頌言」：觀察、研究十方衆生聽法的機緣後，說出以下的偈頌。

《華嚴經》的長行和重頌中所講的境界，都是不可思議的。你若按著你的思想去想，根本就沒有這個道理。在一粒微塵裏頭怎麼可以容下十方盡虛空、遍法界的國土呢？十方盡虛空、遍法界的國土是這麼多、這麼大，怎麼可以把這麼多、這麼大的東西，容納在那麼小的一粒微塵裏邊呢？這是凡夫的思想所不能相信的，可是這種境界絕對是真實的。那麼，我們怎麼沒有見著呢？因爲我們是凡夫俗子，沒有睜開五眼，得不到六通，所以就看不見這種境界，也絕對不相信。《華嚴經》中的境界是要以佛眼、法眼、慧眼、天眼、肉眼來觀察才看得見的，都是不可思議的妙境界。

☞待續

rulers refer to Buddhas; Bodhisattvas are the Buddhas' disciples. **Or perhaps their existence is based upon the different seas of adornments produced by Universal Worthy Bodhisattva's vows. Disciples of the Buddha! Such are the circumstances, numerous as dust motes in the seas of worlds, upon which the existence of the seas of worlds is based.**" The seas of worlds exist under as many kinds of circumstances as there are motes of dust within all those seas of worlds.

Sutra:

At that time Universal Worthy Bodhisattva, wishing to restate his meaning, received the awesome spiritual power of the Buddha, contemplated the ten directions, and spoke verses.

Commentary:

At that time Universal Worthy Bodhisattva, wishing to restate his meaning spoken of in the preceding prose section, **received the aid of the awesome spiritual power of the Buddha, contemplated the beings of the ten directions** to see whose potentials were mature and for whom the teaching would be timely, **and spoke verses.**

The states of the *Flower Adornment Sutra* are all inconceivable. All that is discussed in the prose and the verses are inconceivable. If you use cognitive thinking to try to understand them, you will never reach the true meaning. Ordinary people think, "How can it be that within a tiny dust mote, the states of all the lands of the ten directions and the three periods of time can be contained? The regions of the ten directions to the ends of empty space and the Dharma Realm are so very great, and a dust mote is so very small, and yet all these worlds are contained within the tiny particle. How can something so little contain so very many very huge things?" Ordinary people find it hard to believe, but these states are absolutely true. You might think, "Well, if that's so, why I haven't I seen them?" It's because you use your ordinary flesh eyes to look at things. You haven't opened your five eyes and haven't obtained the six spiritual penetrations, and so you are unable to perceive these states. One must use the Buddha eye, the Dharma eye, the wisdom eye, the heavenly eye, and the flesh eye to observe the states of the *Flower Adornment Sutra*. They are miraculous and inconceivable.

☞To be continued