

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
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或有言音普周遍 隨其心樂而說法
不可思議大劫中 調伏無量衆生海

「或有言音普周遍」：或者有佛出世，他的法音宣流，周遍法界。「隨其心樂而說法」：隨衆生心裏歡喜什麼，佛就給他說什麼法。「不可思議大劫中」：在不可思議那麼多的大劫裏。「調伏無量衆生海」：調伏教化無量無邊，猶如海那麼多的衆生。

或有無量莊嚴國 衆會清淨儼然坐
佛如雲布在其中 十方刹海靡不充

「或有無量莊嚴國」：或者有無量無邊那麼多的莊嚴諸佛國土。「衆會清淨儼然坐」：在每一個諸佛國土裏，都有一位佛儼然坐於菩提樹下，成就道業，在那兒教化衆生，轉大法輪。「佛如雲布在其中」：佛就像雲似的，遍布整個虛空。「十方刹海靡不充」：十方諸佛國土的刹海沒有不充滿的。

諸佛方便不思議 隨衆生心悉現前
普住種種莊嚴刹 一切國土皆周遍

「諸佛方便不思議」：諸佛所有的方便都是不可思議的。「隨衆生心悉現前」：隨衆生心裏所歡喜的現在衆生的前邊。「普住種種莊嚴刹」：普遍住於無量無邊那麼多的莊嚴

Sutra:

Perhaps the sound of their voices pervades everywhere
As they speak Dharma to delight the hearts of beings.
For inconceivable numbers of great eons
They temper and subdue limitless seas of beings.

Commentary:

Perhaps the sound of their voices pervades everywhere / As they speak Dharma to delight the hearts of beings. When a Buddha appears, the sounds of his Dharma flow and circulate throughout the Dharma Realm. Whatever makes a particular being happy is the dharma door that the Buddhas explain for him. For the duration of inconceivable numbers of great eons, / They temper and subdue limitless seas of beings. The beings they temper, subdue, teach and transform are vast like the ocean.

Sutra:

Perhaps in countless splendid lands
Seated majestically in pure assemblies
Are Buddhas like clouds hovering above,
Pervading every sea of lands in the ten directions.

Commentary:

Perhaps in countless splendid lands are Buddhas seated majestically in pure assemblies. In each one of these uncountable adorned lands, there is a Buddha seated majestically beneath a bodhi tree, where he realizes the Way and turns the great Dharma wheel. There are Buddhas like clouds hovering above, / Pervading every sea of lands in the ten directions. They appear just like a bank of clouds arrayed in the sky, filling up all the lands.

國土裏。「一切國土皆周遍」：所有盡虛空遍法界的諸佛國土，都有佛在那兒說法。

爾時，普賢菩薩復告大眾言：諸佛子，應知世界海，有世界海微塵數劫住。

「爾時」：當爾之時，就在這個時候。「普賢菩薩復告大眾言」：大行普賢菩薩又對大眾說。「諸佛子」：各位佛的弟子。「應知世界海，有世界海微塵數劫住」：你們應該知道，這個深廣猶如大海般的世界海，有世界海微塵數無量無邊那麼多的劫住，經過長遠的劫，這些世界都還沒有壞。

所謂或有阿僧祇劫住，或有無量劫住，或有無邊劫住，或有無等劫住，或有不可數劫住，或有不可稱劫住，或有不可思劫住，或有不可量劫住，或有不可說劫住，或有不可說不可說劫住，如是等有世界海微塵數。

這一段經文是說世界海的長遠，最少都有阿僧祇劫住。「阿僧祇」是梵語，翻譯成中文叫無量數。

「所謂或有阿僧祇劫住」：就是所說的，或者有的世界海經過阿僧祇劫，也就是無量數劫那麼長的時間都沒有壞。印度有很多的大數目，如恒河沙、那由他、微塵數、不可思議、無量數等等。恒河沙已經很多了，微塵數比恒河沙還多，那由他也是大到不知道有多大，不可思議、無量數也都是大數目。「或有無量劫住」：或者有世界海經過無量劫那麼長的時間還存在著，沒有壞，沒有空。「或有無邊劫住」：或者有世界海經過無邊那麼長的劫存在，沒有毀壞。「或有無等劫住」：或者有的世界海經過沒有可以比的那麼長的劫還存在，而不毀壞。「或有不可數劫住」：或者有的世界海經過不可數那麼長的劫還存在著，沒有壞，也沒有空。「或有不可稱劫住」：「稱」就是說，「不可稱」就是不可說。或者有的世界海經過不可說那麼長時間的大劫還存在著。「或有不可思劫住」：或者有的世界海經過想都想不出

Sutra:

With inconceivable skills-in-means, the Buddhas Manifest before beings according to their thoughts. Pervasively dwelling in diverse adorned *kṣetras*, They encompass all lands everywhere.

Commentary:

With inconceivable skills-in-means, beyond the mind's understanding, **the Buddhas / Manifest before beings according to their thoughts** and what their hearts delight in. **Pervasively dwelling in diverse adorned *kṣetras*, / They encompass all lands everywhere.** Buddhas dwell everywhere in the multitude of adorned lands throughout space and the Dharma Realm.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha, you should know that the durations of existence of seas of worlds are as numerous as the motes of dust in the seas of worlds.

Commentary:

At that time, Universal Worthy Bodhisattva, the Bodhisattva of Great Conduct, **further told** all those in **the great assembly**, **"Disciples of the Buddha, you should know that the durations of existence of the seas of worlds**, this oceanic expanse, **are as numerous as motes of dust in the seas of worlds.** This passage describes the different lengths of time that a world may dwell, before it deteriorates and vanishes.

Sutra:

That is to say, they may exist for *asamkhyeya* eons; they may exist for limitless eons; they may exist for boundless eons; they may exist for unequaled eons; they may exist for innumerable eons; they may exist for inexpressible eons; they may exist for inconceivable eons; they may exist for unreckonable eons; they may exist for ineffable eons; they may exist for ineffably ineffable eons. The different durations of existence are as numerous as the motes of dust in seas of worlds."

Commentary:

That is to say, they may exist for *asamkhyeya* eons. The words used to describe the durations of these eons are actually translations or transliterations of Sanskrit terms for incredibly large numbers. *Asamkhyeya* could be translated as "uncountable." There is "the number of grains of sand in the Ganges River," which is not as large as "the number of dust motes." *Nayuta*, "inconceivable," and "limitless" are also names of huge numbers. **They may exist for limitless eons; they may exist for boundless eons; they may exist for unequaled eons** before they deteriorate and disperse. **They may exist for innumerable eons.** You can't count how many there are. **They may exist for inexpressible**

來那麼長的大劫還存在，沒有壞，也沒有空。「或有不可量劫住」：或者有世界海經過不可以度量那麼長的劫還存在著。「或有不可說劫住」：或者有的世界海經過不可說劫那麼長的時間還存在著。「或有不可說不可說劫住」：或者有的世界海經過連不可說都不可說那麼長的劫還存在著，沒有壞，也沒有空。「如是等有世界海微塵數」：像前邊所說的這種種不同的劫住，有世界海微塵數那麼多。

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」：普賢菩薩願意再重複地來說一說這個道理。「承佛威力」：他仰承著釋迦牟尼佛的大威神力。「觀察十方」：普遍觀察十方所有的眾生。「而說頌言」：而說出下面這些偈頌。

世界海中種種劫 廣大方便所莊嚴
十方國土咸觀見 數量差別悉明了

「世界海中種種劫」：每一個世界海都經過種種不同的劫。「廣大方便所莊嚴」：這是諸佛廣大方便的願力所莊嚴成就的。「十方國土咸觀見」：十方國土同時都可以看得見。「數量差別悉明了」：每一個世界海，或長或短種種不同的劫，完全都看得清清楚楚。

我見十方世界海 劫數無量等眾生
或長或短或無邊 以佛音聲今演說

「我見十方世界海」：普賢菩薩說，我看見十方所有的世界海。「劫數無量等眾生」：世界的劫數是無量的，猶如眾生那麼多。「或長或短或無邊」：或者有的長劫，或者有的短劫，或者有的是無量無邊的劫。但是長劫也不離一念，短劫也不離一念；一念就可以成就無量劫，無量劫又可以縮為一念，所

eons. You cannot even state how long these worlds endure before they fall apart and return to emptiness. **They may exist for inconceivable eons.** You cannot even imagine such a large number of eons, such a long period of time. **They may exist for unreckonable eons.** There is no way to determine how long this span of time is; it cannot be measured. **They may exist for ineffable eons; they may exist for ineffably ineffable eons,** eons so inexpressibly many that there is no way to describe them. **The different durations of existence are as numerous as the motes of dust in seas of worlds."**

Sutra:

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

Commentary:

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

Sutra:

The seas of worlds with their various different eons
Are adorned by vast, expansive expedient means.
The lands of the ten directions are completely seen,
Their numbers and differentiations clearly known.

Commentary:

The seas of worlds with their various different eons / Are adorned by vast, expansive expedient means. Every sea of worlds dwells for a different duration of time, as a result of the vast expedient means of all Buddhas. **The lands of the ten directions are completely seen.** They are all visible simultaneously, and **their numbers and differentiations are clearly known.** All the seas of worlds have their different spans of existence, which may be long or short. The number of eons they exist varies, but all of these differences are clearly apparent.

Sutra:

I behold the seas of worlds of the ten directions
Through measureless eons equal to the number of beings.
They may be long, short, or boundless.
I now proclaim them with the Buddhas' voice.

Commentary:

Universal Worthy Bodhisattva says: **I behold the seas of worlds of the ten directions / Through measureless eons equal to the number of beings.** Some worlds last for measureless eons. **They may be long, short or boundless.** Long and short time-spans are not beyond a single thought. A single thought can extend into limitless eons; limitless eons

以或長或短是隨心如意的。「以佛音聲今演說」：雖然有那麼多的世界海，但是每一個世界海裏都有佛在那裏說法。

我見十方諸刹海 或住國土微塵劫
或有一劫或無數 以願種種各不同

「我見十方諸刹海」：普賢菩薩又說，我看見十方諸佛刹土。「或住國土微塵劫」：或者有的國土已經存在微塵劫那麼長的時間。「或有一劫或無數」：或者有世界是存在一劫，或者存在無數劫的。「以願種種各不同」：這都是諸佛、諸菩薩、諸眾生的願各不相同的緣故。

或有純淨或純染 或復染淨二俱雜
願海安立種種殊 住於眾生心想中

「或有純淨或純染」：或者有世界海是完全清淨、純一不雜的，或者有世界海是純染的。「或復染淨二俱雜」：或者有世界海有染也有淨，染淨夾雜在一起。《維摩經》上說：「隨其心淨，則佛土淨。」這時候，舍利弗就生了一種懷疑心：「既然菩薩隨其心淨則佛土淨。那麼釋迦牟尼世尊在行菩薩道的時候，難道他的心就不清淨嗎？為什麼他成佛的這個國土，這個五濁惡世這麼不清淨，這麼邇邇呢？」釋迦牟尼佛知道他打這個妄想，就告訴大眾說：「我這個世界本來是最清淨的，但是你們都看不見，那又怨誰呢？」說完了這話，就用腳趾頭按到地上，三千大千世界同時就都改變了，變成眾寶莊嚴的清淨佛土。大家一看，都讚歎真是稀有，同時又都看見自己坐在大寶蓮花上。所以有染的眾生就不能見淨，心淨的眾生也就沒有染了。但無論染淨都是隨眾生的心意而成就的。「願海安立種種殊」：世界海種種不同的劫住，都是諸佛菩薩願海所安立的。「住於眾生心想中」：世界海劫住的或長或短、或多或少，都是由眾生心想所造成的。

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can also become one thought. One can make the time as long or short as one wishes. **I now proclaim them with the Buddhas' voice.** Although the number of seas of worlds is so great, but Buddha still speak Dharma in every sea of worlds.

Sutra:

**I gaze upon the oceans of lands of the ten directions:
Some abide for eons as numerous as dust motes in lands.
Some dwell for one eon, others for countless eons.
Because of different vows, they are not the same.**

Commentary:

Universal Worthy Bodhisattva continues: **I gaze upon the oceans of lands, the seas of Buddhalands of the ten directions: / Some abide for eons as numerous as dust motes in lands. / Some dwell for one eon, others for countless eons. Because of the different vows of the Buddhas, of the Bodhisattvas, and of beings, they are not the same.**

Sutra:

**They may be completely pure or completely defiled,
Or perhaps a mixture of purity and defilement.
Established by oceanic vows, each and every one different,
They dwell in the thoughts of beings' minds.**

Commentary:

They may be completely pure and unalloyed **or completely defiled, / Or perhaps a mixture of purity and defilement.** *The Vimalakīrti Sutra* says, "When the mind is pure, the Buddhaland is pure." Upon hearing those words, Śāriputra gave rise to a doubt: "If the Buddhaland is pure when the Bodhisattva's mind is pure, is it the case that when Śākyamuni Buddha was practicing the Bodhisattva path, his mind was impure? Otherwise, why is it that after he attained Buddhahood, the *Sahā* world is still impure? Why is it still the defiled, evil world of the five turbidities?"

Śākyamuni Buddha knew Śāriputra was having this false thought, and he told the assembly, "Basically my world is as pure as can be, but if none of you can see that, who's to blame?" Then he pressed the ground with his toe, and immediately the entire trichiliocosm became adorned with the myriad jewels. When everyone in the assembly saw this, they sighed in wonder. At the same time they could see themselves seated upon great, jeweled lotuses. Defiled beings cannot see purity, and pure beings cannot see defilement. Thus, purity and defilement depend on beings' states of mind.

Established by oceanic vows, each and every one different, / They dwell in the thoughts of beings' minds. The seas of worlds established by Buddhas and Bodhisattvas are all different. Yet, all these differences of long and short, many and few, are brought about by beings' thoughts.

To be continued