

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

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修廣大福的眾生和信解的菩薩，在這個世界海裏都有染淨劫轉變，由染轉變成淨，由淨又轉變成染，染染淨淨，淨淨染染。為什麼呢？因為這兩類眾生的心，都還沒有到純一清淨的境界上，還沒有把染汗完全放下，也沒有把淨完全拿起來，所以就染淨夾雜著，有染又有淨，有淨又有染。這也就是我們發心忽進忽退的原因。精進的時候就是淨，退心的時候就是染污了。

譬如前一個念頭說：「哦！我要出家修道，證果成佛。」後一個念頭又想：「我要去結婚，生個小孩子，叫小孩子出家修行，不也一樣嘛！」這就是染淨夾雜，忽然而天，忽然而地，忽然而餓鬼，忽然而畜生，忽然而天人；一念天堂，一念地獄；一念佛國，一念人間，這就叫「染淨劫轉變」。劫為什麼會轉變呢？就是由你這一念轉變的。你這個念，為什麼忽然間它就想要修行？忽然間它又想要還俗？忽然間又想去看電影？忽然間又想要打餓七？餓七打一打，怎麼又受不了了呢？這都是染淨劫轉變。前一念要修行就是淨，後一念不要修行就是染。

不要說世界海，就在人的心裏頭，就有多少個大劫在這轉變啊！為什麼我這個人就這麼樣子懶惰？為什麼我這個人就這麼樣沒有志氣？為什麼我這個人就不做一個正信的佛弟子？為什麼我這個人要生出一

When there are beings who cultivate vast blessings and Bodhisattvas of faith and understanding, the seas of worlds evolve through stages of defilement and purity. Defilement turns into purity, and purity changes back into defilement. It alternates between defilement and purity, purity and defilement. This is because beings' minds are not totally pure. They haven't completely renounced defilement and embraced purity, so there's a mixture of both purity and defilement. This is because after making a resolve, we sometimes advance and sometimes retreat. When we're pure, we advance. When we're defiled, we retreat.

For example, our first thought is, "I want to leave home and cultivate as a monastic so I can become a Buddha." But then our next thought is, "I think I'll get married and have children, then tell my children to leave home and join the monastic community. It's the same thing." That's mixing purity and defilement. Suddenly we're in the heavens, suddenly in the hells, suddenly among hungry ghosts, suddenly with the animals. In one thought we think of the heavens, in the next thought we think of the hells. The next thought is of the Buddhahoods, and the thought after that is of the human realm. This is what stages of defilement and purity means. These stages are caused by a single thought. Why do we suddenly want to cultivate, and then just as suddenly want to return to lay life? Why do we suddenly wish to watch a movie? Or suddenly embark on a fast? Then after fasting for a while, why are we unable to endure it? This is due to evolutionary stages of defilement and purity. The first thought of cultivation is purity; the next thought of not cultivating is defilement.

Not to speak of the world, just consider your own mind. How many great evolutionary stages does it undergo? All of you good advisors should clearly understand this principle. Ask yourself: Why am I so lazy? Why am I so wishy-washy? Why can't I be a Buddhist of proper faith? Why do I entertain wrong knowledge and views? These are all evolutionary stages within us. All of you good advisors should clearly understand this principle.

些個邪知邪見？這也都是劫轉變啊！各位善知識，要深深地了解這種的道理。

無量眾生發菩提心故，世界海純清淨劫轉變。

「無量眾生發菩提心故，世界海純清淨劫轉變」：這個世界海裏邊，有沒有數量那麼多的眾生同發菩提心，同修無上道，同證菩提果的緣故，所以世界海完全清淨了，五濁惡世都沒有了，變成清淨劫轉變了。清淨劫轉變就是越來越清淨，今天精進一點，明天比今天更精進，這樣一天比一天精進，也就一天比一天清淨。清淨就表示你一天比一天明白了，一天比一天不糊塗了。無明一天比一天少，智慧就一天比一天多，這就是清淨劫轉變。劫的轉變都是在我們自己心裏頭，不是在外邊，外邊那個劫轉變不轉變，與我們有什麼關係？我們研究經文，都要向自性上來研究，在自性的成、住、壞、空，自性的染污、清淨這些地方來用功夫。

諸菩薩各各遊諸世界故，世界海無邊莊嚴劫轉變。

「諸菩薩各各遊諸世界故，世界海無邊莊嚴劫轉變」：你看菩薩也常常去旅行，不然他怎麼各各遊諸世界呢？「遊」就是遊歷，就是從這個地方跑到那個地方去看一看，看夠了又到別的地方。每一個菩薩都到十方世界海去遊歷諸佛道場的緣故，世界海就有無邊莊嚴劫的轉變。就像現在一個國家的元首，到另外一個國家去，那個國家又要鋪上紅地毯，又要把市面粉飾好，來歡迎國賓到這兒增光。菩薩到各處去遊歷，佛也用無邊的莊嚴來歡迎菩薩。無邊莊嚴是什麼呢？無邊莊嚴就是正知正見，正知正見就是無邊莊嚴。你有正知正見就是莊嚴劫了，你若邪知邪見，那就是染汙了。無邊莊嚴就是有無量無邊那麼多的正知正見，本來的邪知邪見都轉成正知正見了。諸菩薩到各處去當參學，去看佛的道場有多少大眾在聽法，看有沒有認識的菩薩。菩薩也有很多朋友，「不退菩薩為伴侶」，那不都是朋友嘛！

十方一切世界海諸菩薩雲集故，世界海無量大莊嚴劫轉變。

Sutra:

Because measureless beings bring forth the *bodhi* resolve, seas of worlds evolve through stages whereby they become totally purified.

Commentary:

Because measureless, uncountable beings together bring forth the *bodhi* resolve, together cultivate the supreme Way, and together realize *bodhi*, **seas of worlds evolve through stages whereby they become totally purified.** The evil world of five turbidities disappears, and the world becomes purer and purer day by day. This means you understand more and more each day. You are less and less muddled. Ignorance decreases and wisdom increases every day. Such evolutionary stages actually occur within the mind, not outside. Whether or not there are external changes doesn't really affect us. In studying the sutra text, we have to investigate our own natures. We have to contemplate how our own natures are formed, dwell, decay, and become empty; how they are pure and defiled. These are the evolutionary changes we need to work on.

Sutra:

Because each and every Bodhisattva travels throughout all worlds, seas of worlds evolve through stages of boundless adornments.

Commentary:

Seas of worlds evolve **because each and every Bodhisattva travels throughout all worlds.** Bodhisattvas also travel and take vacations! They go from place to place, taking in the sights. Like traveling students, they roam the seas of worlds of the ten directions, visiting all the Buddhas' *bodhimandas*. They go to this Buddha's *bodhimanda* to see how large a gathering is there listening to Dharma. They go to that Buddha's *bodhimanda* to see if there are any fellow Bodhisattvas they recognize. Bodhisattvas have lots of friends. In the Pure Land vows, we vow to take "nonretreating Bodhisattvas as companions"; these are friends too. **Seas of worlds evolve through stages of boundless adornments.** Just as when a foreign leader or diplomat calls on our national leader, we roll out the red carpet and clean up and beautify the place in welcome, the Buddhas use boundless adornments to welcome visiting Bodhisattvas. What are these boundless adornments? Proper knowledge and proper views. If people have proper knowledge and views, then the eon is adorned. If they have wrong knowledge and views, the eon is defiled. "Boundless adornments" refers to boundless kinds of proper knowledge and views. All wrong views are transformed into proper views. This is how I explain boundless adornments. Whether it's really this way or not is not my concern.

Sutra:

Because all Bodhisattvas assemble like clouds from the seas of worlds of the ten directions, seas of worlds evolve through stages of

「十方一切世界海諸菩薩雲集故，世界海無量大莊嚴劫轉變」：十方一切世界海都有無量無邊的菩薩雲集到道場來的緣故，世界海就有無量無數大莊嚴劫的轉變。十方的菩薩，也就是我們所發的一切菩提心；我們所發的一切菩提心，就是十方一切世界海的菩薩。這些菩薩都到正知正見的「心王」這個地方來了。大莊嚴劫就是我們的定力，也就是我們的正知正見，變成正定正受。莊嚴來、莊嚴去，把菩提心莊嚴成功就結菩提果了，所以叫大莊嚴劫轉變。

諸佛世尊入涅槃故，世界海莊嚴滅劫轉變。諸佛出現於世故，一切世界海廣博嚴淨劫轉變。

「諸佛世尊入涅槃故，世界海莊嚴滅劫轉變」：因為有佛出世又入涅槃的緣故，所以世界海就都莊嚴寂靜，都成了常寂光淨土了，這就是莊嚴滅劫轉變。「諸佛出現於世故，一切世界海廣博嚴淨劫轉變」：因為諸佛出現於世的緣故，世界海就都廣博嚴淨莊嚴劫轉變了。這個道理說起來是無窮無盡的。

如來神通變化故，世界海普清淨劫轉變。如是等有世界海微塵數。

「如來神通變化故，普清淨劫轉變」：佛出現於世就有神通變化，不單菩薩出現於世，十方諸佛也都現身說法，這個世界海就都變成清淨了，也就是我們這個心，已經得到無上正等正覺，這叫普清淨劫轉變。「無上正等正覺」，梵語叫阿耨多羅三藐三菩提。「如是等有世界海微塵數」：像這樣的劫轉變，有無量無邊世界海微塵數，也就好像人無量無邊的妄想那麼多。沒有成佛的時候，就有無量無邊的妄想，若是成佛了，就有無量無邊的神通了。

infinite and magnificent adornments.

Commentary:

Seas of worlds evolve **because all Bodhisattvas assemble like clouds from the seas of worlds of the ten directions.** Boundless numbers of Bodhisattvas from the ten directions gather in the *bodhimanda*. The Bodhisattvas of the ten directions are just the bodhi resolves all of us have made. All our *bodhi* resolves are just all Bodhisattvas. They all gather like clouds in our mind of proper knowledge and proper views. **Seas of worlds evolve through stages of infinite and magnificent adornments.** An eon of great adornments represents our samadhi power. Our proper knowledge and proper views turns into proper concentration and proper reception. We keep adorning our *bodhi* resolve until it bears the fruit of *bodhi*.

Sutra:

Because all Buddhas, World Honored Ones, enter nirvana, seas of worlds evolve through stages of solemn tranquility. Because all Buddhas appear in the world, all seas of worlds evolve through stages whereby they become expansive, majestic, and purified.

Commentary:

Because all Buddhas, World Honored Ones, appear in the world and then enter nirvana, seas of worlds evolve through stages of solemn tranquility. The seas of worlds become adorned and tranquil, and turn into the Pure Land of Eternal Stillness and Light. **Because all Buddhas appear in the world, all seas of worlds evolve through stages whereby they become expansive, majestic, and purified.** Why are they expansive, majestic, and purified? Because all Buddhas appear in the world. The principles within this are endless and inexhaustible.

Sutra:

Because of the transformations of the Thus Come Ones' spiritual penetrations, seas of worlds evolve through stages whereby they universally become purified. They evolve through stages as numerous as motes of dust in the seas of worlds."

Commentary:

Because of the transformations of the Thus Come Ones' spiritual penetrations, seas of worlds evolve through stages whereby they universally become purified. Not only do the Bodhisattvas appear in the world, all Buddhas of the ten directions manifest to speak the Dharma. That's what's meant by a stage of universal purification. It means our minds have attained unsurpassed, proper and equal, right enlightenment—*anuttarasamyaksambodhi*. **They evolve through stages as numerous as motes of dust in the seas of worlds.** There evolve through infinitely many stages. This also means people have that many false thoughts in their minds. Before they become Buddhas, they have infinitely many false thoughts. After becoming Buddhas, they will have infinitely many spiritual penetrations.

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」：這個普賢菩薩。「欲重宣其義」：願意把長行的意思再說一說。「承佛威力」：他仰承佛的大威神力。「觀察十方」：以佛的威神力，再加上自己的智慧力來觀察十方。「而說頌言」：說出一些個偈頌來。

一切諸國土 皆隨業力生
汝等應觀察 轉變相如是

「一切諸國土」：所有一切的諸佛國土。「皆隨業力生」：都是隨著業力生出來的。「如等應觀察」：你們各位佛的弟子，應該觀察觀察，看一看。「轉變相如是」：轉變的劫相就是像這樣子的。什麼樣子呢？

染汙諸眾生 業惑纏可怖
彼心令剎海 一切成染汙

「染汙諸眾生」：所有眾生的心都有貪瞋癡慢疑，心裏有很多的染汙。「業惑纏可怖」：心裏起惑就造業，造業就受果報，果報纏綿脫離不了，是很可怕的。「彼心令剎海」：眾生這個起惑造業的心，使令這個剎海。「一切成染汙」：一切都變成染汙了。環境也染汙，空氣也染汙，世界也染汙，人的思想也染汙了。這都是由起惑、造業、受報這種的染汙法所成就的染汙劫。

若有清淨心 修諸福德行
彼心令剎海 雜染及清淨

「若有清淨心」：本來沒有，現在假設有這個清淨心的眾生。「修諸福德行」：想要修菩提道，以清淨心來修諸福德，諸福德就包括一切利他的行門。

☯待續

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, to reiterate the meanings stated in the prose, received the Buddhas' awesome spiritual power and his own wisdom power, contemplated the ten directions, and spoke verses.

Sutra:

Every land and country
Is born through karma's power.
All of you should contemplate
The characteristics of its evolution.

Commentary:

Every land and country of the Buddhas is born through karma's power. All of you disciples of the Buddha should contemplate / The characteristics of its kalpic evolution.

Sutra:

Defiled and turbid beings
Are fettered by fearsome karma and delusion.
By their thoughts, the oceans of lands
Are completely polluted.

Commentary:

Defiled and turbid beings, their minds filled with greed, anger, delusion, pride, and doubt, are fettered by fearsome karma and delusion. They become deluded, create karma, and then receive the retribution. Their retribution is to be caught inextricably in their karma and delusion, frightened and unable to escape. By their thoughts, which produce delusion and create karma, the oceans of lands / Are completely polluted. The air, the environment, the world, and people's thoughts are all polluted. Worlds and eons are polluted by the defiling dharmas of becoming deluded, creating karma, and undergoing the retribution.

Sutra:

If pure-minded beings
Cultivate deeds of blessings and virtue,
Their thoughts cause the seas of lands
To be partly pure and partly polluted.

Commentary:

If pure-minded beings / Cultivate the bodhi path and deeds of blessings and virtue. All practices of benefiting others are considered cultivation of blessings and virtue.

☯To be continued