

大方廣佛華嚴經淺釋

THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【 普賢三昧品第三 ~ 世界成就品第四 】

FROM UNIVERSAL WORTHY'S SAMADHI

TO THE COMING INTO BEING OF WORLDS CHAPTER FOUR

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

一切功德光明者 如雲廣大力殊勝
衆生海中皆往詣 說佛所行無等法

「一切功德光明者」：普賢菩薩你是一位具足一切功德，又有一切智慧光明的菩薩。「如雲廣大力殊勝」：你的力量就好像雲似的廣大又殊勝，不同於平常。「衆生海中皆往詣」：所有的一切衆生海，你都能到那裏去。「說佛所行無等法」：爲一切衆生演說諸佛所修行的法門。這種法門是無等等的法，再沒有像這種法這麼無上的了。

為度衆生於劫海 普賢勝行皆修習
演一切法如大雲 其音廣大靡不聞

「爲度衆生於劫海」：普賢菩薩你爲著廣度一切衆生於無量大劫海。「普賢勝行皆修習」：所有普賢菩薩的殊勝行門，你都修習圓滿了。「演一切法如大雲」：演說一切的佛法，好像大雲似的。「其音廣大靡不聞」：他這種演說一切諸法的這種聲音，非常廣大，沒有一個國土是聽不到的。

Sutra:

**Brilliant Radiant One, replete with meritorious virtue,
Your all-surpassing powers, vast and great, spread like a cloud.
Within the sea of beings, you journey everywhere
And speak the peerless Dharma cultivated by the Buddhas.**

Commentary:

The Bodhisattvas continue to praise Universal Worthy Bodhisattva: **Brilliant Radiant One, replete with every meritorious virtue**, you are endowed with all kinds of wisdom-light. **Your all-surpassing powers are vast and great**, supreme beyond the ordinary, and **spread like a cloud. Within the sea of beings, you journey everywhere, / And** for the sakes of beings you **speak the peerless Dharma cultivated by all the Buddhas.** These are incomparable dharma-methods; nothing can compare to this unsurpassed Dharma.

Sutra:

**Liberating beings throughout oceans of eons,
You cultivate Samantabhadra's practices supreme;
Expounding each and every Dharma like a thundercloud,
Vast and great your voice resounds so all can hear:**

Commentary:

For the sake of extensively **liberating and rescuing beings throughout the seas of measureless great eons, / You cultivate to perfection Samantabhadra's practices supreme./ Expounding each and every Dharma like a thundercloud, / Vast and great your voice resounds so all can hear.** You proclaim all the Buddhas' Dharma like a great cloud, with a sound so immense that there is not one land where it cannot be heard.

國土云何得成立 諸佛云何而出現
及以一切衆生海 願隨其義如實說

「國土云何得成立」：每一個國土是怎麼樣成立的，這種因緣普賢菩薩你也能說。「諸佛云何而出現」：一切諸佛爲什麼原因而出現，你也知道。「及以一切衆生海」：以及所有一切衆生的種類猶如大海一樣，「願隨其義如實說」：你都能隨著因緣恒順衆生，爲衆生實實在在地去說明白這些義理。

此中無量大衆海 悉在尊前恭敬住
為轉清淨妙法輪 一切諸佛皆隨喜

「此中無量大衆海」：在這個盡虛空遍法界裏邊，有無量無邊的大衆海會。「悉在尊前恭敬住」：都在普賢菩薩你的面前來恭敬瞻仰你，等著你來爲衆生說法。「爲轉清淨妙法輪」：爲衆生大轉清淨妙法輪。「一切諸佛皆隨喜」：不但我們菩薩歡喜來聽，十方一切諸佛也都隨喜你的這個道場盛會。

卷三終

世界成就品第四

「世」就是時間，三世就是過去世、現在世、未來世。「界」就是方界，又叫方分。因爲有一個界限、方向，就有分別，所以叫方分。一個世界是怎麼樣成就的？世界有所成就，就有所毀壞。總括起來講，一個世界的「成」有二十個小劫，「住」有二十個小劫，「壞」有二十個小劫，「空」又有二十個小劫。二十個小劫就是一個中劫，

Sutra:

How have all the lands come into being?
And by what means do all Buddhas appear,
Along with the oceans of all beings?
We hope you will speak these truths as they are.

Commentary:

Universal Worthy Bodhisattva can explain **how all the lands have come into being.** / **And he also knows by what means do all Buddhas appear, / Along with the oceans of all beings.** Although the categories of beings are as profuse as an ocean, **we hope you will speak these truths as they are.** We hope you will “constantly accord with all beings” and elucidate these principles according to reality.

Sutra:

All within this limitless, great assembly, vast as the sea,
Are here before you, Honored One, respectfully.
And as you turn the wheel of Dharma, wondrous, clear and pure,
All the Buddhas are accordingly delighted.

Commentary:

All within this limitless, great assembly, vast as the sea, all the multitudes of beings to the ends of space and pervading the Dharma Realm, **are here before you, Honored One,** Universal Worthy Bodhisattva, **respectfully** gazing up and waiting for you to speak Dharma for them. They hope you will turn the wheel of pure, wonderful Dharma on a vast scale. **And as you turn the wheel of Dharma, wondrous, clear and pure, / All the Buddhas are accordingly delighted.** Then not only will we Bodhisattvas be happy, but all the Buddhas of the ten directions will come to your *bodhimanda* and join in your splendid assembly; they'll all be delighted.

The End of Chapter Three

The Coming into Being of Worlds Chapter Four

Commentary:

A world is a juncture of time and realm. “Time” refers to the three periods of time--the past, the present, and the future. “Realm” means an area, and it means a delineated area. Because it has a boundary, a demarcation, a differentiation, it is called a delineated area.

How is there **The Coming into Being of Worlds?** Worlds have their creation and also their extinction. In general, worlds have a period of formation that lasts twenty small *kalpas*. They also go through periods of dwelling, of decay, and of extinction; each lasts for twenty small *kalpas*. Twenty small *kalpas* make a middle-sized *kalpa*, and four middle-sized

四個中劫合起來謂之一個大劫，也就是世界成住壞空的一個循環。一千個劫合起來叫一個小劫。怎樣又叫劫呢？一增一減，就叫一個劫。人壽由八萬四千歲，每一百年生命減去一歲，身高減去一寸；一直減到人壽十歲上，然後再增。增也是一百年身高增加一寸，壽命增加一歲，一直增到八萬四千歲。這一減一增就叫一個劫。「品」，這一品在本經上文當第四，是第四品。

爾時。普賢菩薩摩訶薩。以佛神力。遍觀察一切世界海。一切衆生海。一切諸佛海。一切法界海。一切衆生業海。一切衆生根欲海。一切諸佛法輪海。一切三世海。一切如來願力海。一切如來神變海。

「爾時」：在這個時候，也就是世界成就品開始說的時候。「普賢菩薩摩訶薩以佛神力」：普賢菩薩是菩薩之中的一個大菩薩，他以法界爲身，成就諸佛的功德、諸佛的神通變化，一切一切都和佛無二無別了。可是他還是很自謙的，一切都說是憑仗著佛的大威神力。「遍觀察一切世界海」：他普遍來觀察研究，一切世界海是怎麼樣成就的？怎麼樣又住？怎麼樣又壞？怎麼樣又空？這一切的道理，他都研究得清清楚楚的。

「一切衆生海」：世界怎麼樣成就的，他明白了，那麼世界有什麼用呢？世界是給衆生預備的，好讓衆生在世界上生存。世界上不是只有一類的衆生，有多得數不盡那麼多的衆生，所以叫衆生海。衆生各有各的因緣，各有各的果報，所以衆生海裏邊也有很多的道理是應該要知道的。

「一切諸佛海」：世界有了衆生，眾

kalpas together make a great *kalpa*. Each small *kalpa* is made up of a thousand common *kalpas*. These thousand *kalpas* are calculated thus: one increase and one decrease make one *kalpa*. At the point when the average human life span is eighty-four thousand years long, for every hundred years that pass, the life span is shortened by one year, and the average human height decreases by one inch. When this decreasing has reached the point that people's life span is only ten years, then an increase will begin again. During that increase, every one hundred years their height will increase by one inch and their life spans by one year until the life span again reaches eighty-four thousand years. That one increase and one decrease make one common *kalpa*. A thousand of these *kalpas* make one small *kalpa*. Twenty small *kalpas* make one middle-sized *kalpa*, and four middle-sized *kalpas* make one great *kalpa*. It takes that long for a world to come into being, dwell, decay, and become empty again.

Chapter Four of the sutra.

Sutra:

At that time Universal Worthy Bodhisattva Mahasattva, by means of the Buddhas' spiritual power, pervasively contemplated the ocean of all worlds, the ocean of all beings, the ocean of all Buddhas, the ocean of all dharma realms, the ocean of all beings' karma, the ocean of all beings' roots and desires, the ocean of all Buddhas' Dharma wheels, the ocean of all three periods of time, the ocean of all Tathagatas' vow-power, and the ocean of all Tathagatas' spiritual transformations.

Commentary:

At that time was when Universal Worthy Bodhisattva Mahasattva was about to speak the fourth chapter, "The Coming into Being of Worlds." Universal Worthy Bodhisattva is a great Bodhisattva among Bodhisattvas. He takes the Dharma Realm as his body and has accomplished all of the merit, virtue, spiritual penetrations and transformations of all Buddhas. He is exactly the same as the Buddhas in all respects. But he is still very modest, and in everything he says he relies on the great and awesome spiritual power of all Buddhas; and so **by means of the Buddhas' spiritual power he pervasively contemplated the ocean of all worlds.** Contemplating everywhere, he investigated, "How do worlds come into being? How do they dwell, decay, and then become extinct?"

He contemplated **the ocean of all beings.** Universal Worthy Bodhisattva understands how worlds come into existence. What purpose does a world serve? A world is a place where beings can sustain their existence. Beings are not of only one kind, but of so many species that they could never all be counted, and so they are called "the ocean of beings." Each being has its own causes and conditions and its own retribution. For that reason, there are many principles concerning the

生中就有有智慧的，有智慧就要修行，修行就會成佛，所以一切諸佛是從眾生成就的。

「一切法界海」：世界也不是單單就這一個世界，有十方盡虛空遍法界的世界海，所以叫一切法界海。這一切法界海、一切諸佛海、一切眾生海，普賢菩薩都普遍觀察。

「一切眾生業海」：有了世界，有了眾生，有了諸佛，又生出十方法界，在這十方法界裏邊，眾生就更多了。這一切眾生的業海，普賢菩薩也都普遍觀察。「業」就是所造的業，每一類眾生、每一個眾生所造的業都不同。造了業就有一種業力，有善業，有惡業。善業就是向上升的，惡業就是向下墮落的。你造善業，修五戒十善，就升到天上去。

十善就是不殺生、不偷盜、不邪淫，這是身的三惡不犯了；不妄語、不兩舌、不惡口、不綺語，這是口的四惡沒有了；再不貪、不瞋、不癡，這意的三惡業也沒有了。惡業沒有了，就變成善業。

意的三惡變成三善業，身的三惡變成三善業，口的四惡也變成四善業，合起來就是十善。你行十善就會升天，若造十惡就會下地獄。十惡就是十善的一個反面，十善反過去就是十惡。眾生的善惡業是無量無邊的，所以叫業海。還好業海沒有形相，如果它有形相的話，把這個虛空早都給塞滿了，甚至於把虛空都可以漲破碎了，沒有了。就因為它沒有形相，所以還不需要預備一個地方來裝它。

ocean of all beings that one should know.

He contemplated **the ocean of all Buddhas**. If beings of the worlds develop wisdom through cultivation, they will become Buddhas. Therefore, all Buddhas are made from beings.

Universal Worthy Bodhisattva also contemplated **the ocean of all dharma realms**. "Realms" doesn't refer to regions in this world only, but to the infinite worlds of the ten directions, exhausting dharma realms and pervading space. All dharma realms are like a sea, oceanic in extent.

Within the ocean of all dharma realms, there are boundless beings, and so the Bodhisattva also contemplated **the ocean of all beings' karma**. The karma beings create is likened to an ocean. The karma of each kind of being is unique, and each being's karmic obstructions are different. Good karma enables beings to ascend and bad karma causes them to fall. If they hold the five precepts and practice the ten good deeds, they can be reborn in the heavens.

The Ten Good Deeds:

1. not to kill
 2. not to steal
 3. not to engage in sexual misconduct
- One does not commit these three evil deeds involving the body.
4. not to lie
 5. not to speak divisively
 6. not to speak harshly
 7. not to speak loosely
- One does not commit these four evil deeds involving the mouth.
8. not to be greedy
 9. not to be angry
 10. not to be deluded
- One does not commit these four evil deeds involving the mind.

To refrain from the three evil deeds of the body is to maintain the three good deeds of the body. To refrain from the four evil deeds of the mouth is to maintain the four good deeds of the mouth. To refrain from the three evil deeds of the mind is to maintain the three good deeds of the mind. Maintaining the ten good deeds is requisite for rebirth in the heavens; doing the ten evil deeds will send one to the hells. The ten good deeds are the reverse of the ten evil deeds. Turn the ten evil deeds around and we are practicing the ten good deeds. If the karma that beings create had form and appearance, it would long ago have filled up space to the bursting point! Since it has no form or appearance, however, there is no need to prepare a place to store this boundless, limitless ocean of beings' karma.