

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

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。

「一切衆生根欲海」：一切衆生的根也不同，有的善根深，有的惡根深。善根深的人就願意學習佛法，孝順父母，恭敬師長，尊敬三寶；惡根深的人，就不孝順父母，不恭敬師長，不尊敬三寶。

欲就是五欲——財、色、名、食、睡。第一，願意要發財；第二，願意好的色；第三，願意有一個好的名；第四，願意吃好的；第五，願意睡覺。這五種欲就是地獄的五條根。這個根和欲，是眾生的一種障礙，你要把它變成善根，就要修道。

「一切諸佛法輪海」：眾生有這多的根欲，這麼多的毛病，一切諸佛也就有八萬四千種的法門，來輾轉教化這一切眾生。

「一切三世海」：一切的過去世、現在世、未來世，這叫一切三世。過去世有無量諸佛，現在世也有無量諸佛，未來世還是有無量諸佛，這就成爲三世海。

Sutra:

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 Tathāgatas' vow-power, and the ocean of all Tathāgatas' spiritual transformations.

Commentary:

Universal Worthy Bodhisattva contemplated **the ocean of all beings' roots and desires**. Among beings there are those who have deep good roots and those who have deep bad roots. People who have deep good roots want to study the Buddhadharma and are filial to their parents, teachers, the Sangha, and the Triple Jewel. Those with deep bad roots are not filial to their parents and do not respect their teachers, the Sangha, or the Triple Jewel.

“Desires” here refers to the five desires, which are the desires for wealth, sex, fame, food, and sleep. The first is the desire to get rich, the second is the desire for beautiful forms, the third is the desire for a good reputation, the fourth is the desire to eat good food, and the fifth is the desire for sleep. These five kinds of desires are the five roots of the hells. These roots and desires are one kind of obstruction that beings have, but if they are changed into good roots they will be very helpful in their cultivation of the Path. All these roots and desires, these faculties and inclinations, are different.

The Bodhisattva also contemplated **the ocean of all Buddhas' Dharma wheels**. Beings have so many desires and so many faults! However, Buddhas have just as many dharma doors with which to teach and transform them. That is what is meant when we say they “turn the great Dharma wheel.” They proclaim 84,000 kinds of dharma doors to counter the 84,000 illnesses that afflict beings.

Universal Worthy Bodhisattva also contemplated **the ocean of all the three periods of time**. The ocean of worlds spoken of previously includes the worlds of the present time, but now the sutra brings up the worlds of the

「一切如來願力海」：一切的佛是怎麼成佛的呢？就因為他們都發過種種的願，就是以這些願力海來成就的，來成佛的。

「一切如來神變海」：佛成佛了，就能隨心如意，有了神通變化的能力。這種神變的分別也是多得不得了，所以叫神變海。

如是觀察已，普告一切道場衆海諸菩薩言：佛子！諸佛世尊，知一切世界海成壞清淨智不可思議，知一切衆生業海智不可思議，知一切法界安立海智不可思議，說一切無邊佛海智不可思議。

「如是觀察已」：普賢菩薩像前邊所說，普遍地觀察一切的海之後。「普告一切道場衆海諸菩薩言」：他普遍宣說，告訴一切道場衆會裏所有的諸菩薩說。「佛子！諸佛世尊，知一切世界海成壞清淨智不可思議」：諸佛子！你們知道嗎？十方三世一切諸佛世尊，都有能知道一切世界海中所有的世界是怎麼樣成、怎麼樣壞的這種清淨智慧。這種的智慧是不可思議的，不是可以用心思，也不是可以用語言來表達的。所以你們各位大菩薩都應該再往前求進步，來研究佛法。

「知一切衆生業海智不可思議」：諸佛又有知道一切衆生業海的智慧。所謂「如是因，如是果。」種瓜就得瓜，種豆就得豆，種什麼因就結什麼果。所以你造什麼業，就受什麼果報。這一切的衆生業海，只有諸佛世尊才有智慧知道。佛知道衆生的顛

past, present, and future. There are limitless Buddhas in the past, in the present, and in the future. The past, present, and future together make up the ocean of the three periods of time.

He also contemplated **the ocean of all Tathāgatas' vow-power**. How is it that all Buddhas realize Buddhahood? It is because they make vows. When they achieve their vows, they become Buddhas.

Universal Worthy Bodhisattva further contemplated **the ocean of all Tathāgatas' spiritual transformations**. When they become Buddhas, they attain spiritual penetrations and the ability to create transformations according to their intent. These kinds of differentiations are incredibly numerous and beyond reckoning, and so they are called "the ocean of all Tathāgatas' spiritual transformations."

Sutra:

Having contemplated thus, he spoke to all the Bodhisattvas in the oceanic assemblies in all *bodhimaūḍas*, saying, "Disciples of the Buddha! The pure wisdom that all Buddhas, World Honored Ones, have of knowing the formation and destruction of the oceans of all worlds is inconceivable. Their wisdom of knowing the oceans of all beings' karma is inconceivable. Their wisdom of knowing the oceans of arrangements of all dharma realms is inconceivable. Their wisdom in speaking of the boundless oceans of all Buddhas is inconceivable.

Commentary:

Having contemplated thus, after Universal Worthy Bodhisattva finished contemplating all the previously-described oceans of worlds, he spoke to all the Bodhisattvas in the oceanic assemblies in all *bodhimaūḍas*, saying, "Disciples of the Buddhas! The pure wisdom that all Buddhas, World Honored Ones, have of knowing the formation and destruction of the oceans of all worlds is inconceivable. All Buddhas, the World Honored Ones, of the ten directions and three periods of time, have the wisdom of knowing how all the worlds come into being and how they are destroyed. This kind of pure and clear wisdom is inconceivable; you can't use your mind to think of it or words to describe it. All of you Bodhisattvas should further progress in your investigation of the Buddhadharmas.

Their wisdom of knowing the oceans of beings' karma is inconceivable. All Buddhas possess the wisdom of knowing the karma of beings; knowing their causes and conditions and their retributions; knowing the retribution that results from each kind of karma. It is said, "As you sow, so shall you reap." If you plant melons, you get melons; and if you plant beans, you get beans. Beings reap the retribution corresponding to the karma they create; that is the "oceans of beings' karma." All World Honored Ones have this kind of wisdom. They know how confused beings are, how they leave home and then want to return to lay-life; they return to lay-life and then want to leave home.

倒，知道眾生出家了又要還俗，還俗了又想出家；知道眾生不想死，但還一定要死。爲什麼呢？因爲眾生有這種的業啊。佛知道眾生各種求名求利的顛倒思想，這種智慧真是不可思議的。

「知一切法界安立海智不可思議」：諸佛又有一種智慧，能知道一切的法界是怎麼樣成功地安立起來的，這種的智慧也是不可思議的。

「說一切無邊佛海智不可思議」：諸佛又能說出一切無邊佛海裏的每一位佛的種種智慧，這也是不可思議。

入一切欲解根海智不可思議，一念普知一切三世智不可思議，顯示一切如來無量願海智不可思議，示現一切佛神變海智不可思議，轉法輪智不可思議。建立演說海不可思議，

「入一切欲解根海智不可思議」：「入」就是瞭解、明白。諸佛明白一切眾生種種的欲、種種的解、種種的根。這種的智慧是不可思議的。「一念普知一切三世智不可思議」：諸佛在一念之中，能知道過去、現在、未來三世的一切因緣，這種智慧也不可思議。

「顯示一切如來無量願海智不可思議」：諸佛又能顯示出來十方三世一切如來沒有數量麼多，猶如大海的願。這種智慧也是不可思議的。「示現一切佛神變海智不可思議」：諸佛又能示現一切佛的神變海，這種智慧也是不可思議的。「轉法輪智不可思議」：諸佛世尊都是用不可思議的智慧來轉妙法輪。這是普賢菩薩告訴大眾，諸佛有以上種種不可思議的智慧。「建立演說海不可思議」：諸佛能處處建立道場，演說一切的佛法，

They know beings don't want to die, but still have to die because that's part of their karma. Yet, beings continue to be confused, pursuing fame and profit every day. Such confused thinking is really inconceivable!

Their wisdom of knowing the oceans of arrangements of all dharma realms is inconceivable. Buddhas also have the wisdom to know how all the dharma realms are successively arranged and come into being.

Their wisdom in speaking of the boundless oceans of all Buddhas is inconceivable. They are also able to speak of each Buddha in the ocean of limitless Buddhas. Such wisdom is also inconceivable. Universal Worthy tells the great assembly about those various kinds of wisdom of a Buddha.

Sutra:

Their wisdom of entering the oceans of all desires, understandings, and roots is inconceivable. Their wisdom of universally knowing in a single thought all the three periods of time is inconceivable. Their wisdom of revealing the oceans of all Tathāgatas' limitless vows is inconceivable. Their wisdom of manifesting the oceans of all Buddhas' spiritual transformations is inconceivable. Their wisdom of turning the Dharma wheel is inconceivable. Their wisdom of establishing the oceans of promulgation is inconceivable.

Commentary:

Their, all Buddhas', World Honored Ones', wisdom of entering the oceans of all desires, understandings, and roots of beings is inconceivable. "Entering" means fathoming; penetrating and comprehending. They understand all the various kinds of desires, understandings, and dispositions that beings have. **Their wisdom of universally knowing in a single thought all the three periods of time is inconceivable.** Within a single thought they have the wisdom of knowing all the events of the past, present, and future, and their causes and conditions. Such wisdom is also inconceivable.

Their wisdom of revealing the oceans of all Tathāgatas' limitless vows is inconceivable. They are able to display the oceans of countless vows made by all Tathāgatas throughout the ten directions and three periods of time. The innumerable vows made by all Buddhas resemble a great ocean and are inconceivable. **Their wisdom of manifesting the oceans of all Buddhas' spiritual transformations is inconceivable.** All Buddhas' spiritual powers and transformations are also inconceivable. **Their wisdom of turning the Dharma wheel is inconceivable.** All Buddhas, World Honored Ones, use this inconceivable kind of wisdom to turn the wonderful Dharma wheel. **Their wisdom of establishing the oceans of promulgation is inconceivable.** In establishing the ban-

這也不可思議。

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到講堂來聽經的人，多一分誠心，就得到多一分佛法的益處；少一分誠心，就得到少一分佛法的益處；沒有誠心的人，就得不到好處。我們每天念經也能表示我們是誠心或不誠心。你若以至誠懇切的心來誦經拜佛，一點都不馬虎，那一定會有很大感應。

有的人在這兒唸經，心裏卻在打妄想。打什麼妄想呢？打廚房的妄想：「我等一等喝一杯什麼茶呢？我等一等到廚房那兒燒一點開水來喝。」這完全是沒有誠心的。尤其聽經，我看見好幾個人唸完了經，在這兒等著法師上座的時候，就各處地跑來跑去，這簡直一點誠心也沒有，這絕對不能接受佛法。

你若接受佛法，怎麼可以這麼樣散亂，到處跑來跑去的！究竟你為的什麼？不跑可不可以？這是太沒有規矩了。這種習氣，你以為是沒有什麼問題嗎？這若是到十方道場去是行不通的。就是在自己本有的道場，也不可以這麼樣放肆，這麼樣不守規矩。你為什麼不預先把所有的事情都辦好了它，要等到唸完經，才又跑到廚房去幹什麼？若真有一分的誠心，也不會這樣子。

ner of Dharma, all Buddhas set up *bodhimañjāras* everywhere and speak all Buddhadharma, which is also inconceivable.



For those who had come to the lecture hall to hear the sutra, if they have but one more share of sincerity, they will obtain one more share of benefit in the Buddhadharma.

If they have but one less share of sincerity, they will obtain one less share of benefit in the Buddhadharma. Those who are without sincerity will not gain any benefit. Every day when we recite the sutra, it too can show whether we are sincere or not. **If you can use your utmost sincerity to recite the sutra and bow to the Buddha, if you are not a least bit of perfunctory, then it is certain you will obtain a very big response.**

Some people when they stay here to recite the sutra, they were actually striking up false thoughts in their mind. What kind of false thoughts? They are striking up false thoughts of the kitchen: “What kind of tea should I drink later? I’ll wait for a while and then go to the kitchen to boil some water to drink.” These people are totally without sincerity. In particular, when they are listening to the sutra; I had seen several people after they had finished reciting the sutra, they would run around while waiting for the dharma master to be seated. This is totally without a sincere mind. They absolutely cannot receive the Buddhadharma.

If you want to receive the Buddhadharma, how can your mind be so scattered and you ran off to different places? Ultimately, what do you hope to gain? Can you stop running around? This is so unruly. Having this kind of habitual fault, do you think there is no problem? It won’t work if you go to any Way-place of the ten directions. Even if you are on your own Way-place, you cannot be so dissolute and unruly. Why can’t you finish up your business ahead of time? Instead, you waited till you finished the sutra recitation and you ran into the kitchen. What are you up to? If you have one share of sincerity, you would not have done so.