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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

清淨佛身不可思議，無邊色相海普照明不可思議，相及隨好皆清淨不可思議，無邊色相光明輪海具足清淨不可思議，種種色相光明雲海不可思議，殊勝寶燄海不可思議，成就言音海不可思議，示現三種自在海調伏成熟一切衆生不可思議，勇猛調伏諸衆生海無空過者不可思議。

「清淨佛身不可思議」：諸佛世尊都能清淨佛身，這也是不可思議的。「無邊色相海普照明不可思議」：諸佛都能現出猶如海那麼多的無邊色相，現出種種的身來放光照明一切的國土，這種境界也是不可思議的。「相及隨好皆清淨不可思議」：諸佛都有三十二相，和八十種的隨形好，每一相都是清淨的，每一個好都是光明的，這也是不可思議的境界。「無邊色相光明輪海具足清淨不可思議」：諸佛又有無邊的色相，無邊的法身，並擁有大光明輪。這光明輪也多得好像海一樣，光明又具足清淨，清淨又光明，這也都是不可思議的境界。

「種種色相光明雲海不可思議」：諸佛能現出種種無量無邊的色相，又現出種種的光明雲海，這也是不可思議的境界。「殊勝寶燄海不可思議」：諸佛的各種寶貝都特別名貴、特別殊勝，不

Sutra:

The purification of their Buddha-body is inconceivable. The pervasive and illuminating brightness of the ocean of their boundless forms and characteristics is inconceivable. The purity of their hallmarks and subtle characteristics is inconceivable. The ocean of the radiant orbs of their boundless, immaculate characteristics is inconceivable. The ocean of the luminous clouds of their various physical marks is inconceivable. The ocean of their sublime, blazing jewels is inconceivable. The ocean of their sounds of speech is inconceivable. The ocean of their manifesting three modes of self-mastery to tame all beings and bring them to maturity is inconceivable. The ocean of their courageous taming of all beings, which is never in vain, is inconceivable.

Commentary:

The purification of their Buddha-body is inconceivable. All Buddhas, World Honored Ones, can purify their Buddha bodies, and this too is inconceivable. The pervasive and illuminating brightness of the ocean of their boundless forms and characteristics is inconceivable. There are boundlessly many physical characteristics, and all kinds of bodies that appear. They are so numerous that they are like an ocean. The pervasive, illumining brightness lights up all Buddhalands. This kind of wisdom is also inconceivable. The purity of their hallmarks and subtle characteristics is inconceivable. Each of a Buddha's Thirty-two Hallmarks is pure, and each of his Eighty Subtle Characteristics is bright, and so they are called inconceivable. The ocean of the radiant orbs of their boundless, immaculate characteristics is inconceivable. The Buddhas also have innumerable physical characteristics and innumerable bodies, forming an ocean of radiant orbs. These orbs of light are so numerous that they resemble an ocean. They are both luminous and absolutely pure, rendering them inconceivable.

The ocean of luminous clouds of their various physical marks is inconceivable. The various manifestations of the Buddhas' marks are limitless,

是一般的寶所能比的。每一種寶又都各有一種火燄現出來，也是多得不可思議。「成就言音海不可思議」：諸佛又都能成就言音海，種種的語言都會說，種種的音聲都能現出來，這也是不可思議。

「示現三種自在海調伏成熟一切眾生不可思議」：諸佛又都能示現三種自在海。什麼叫三種自在海呢？就是身、語、意這三種都自在，身也自在，語也自在，意也自在。三業自在就能調伏一切眾生，成熟一切眾生。調伏就是令剛強眾生，不再剛強了；儘往邪路走的眾生，令他回到正路上來。成熟就是令眾生沒有善根的人，令他種善根；已經有善根的人，就令他增長；善根已經增長的人，就令這個善根成熟；善根已經成熟的，就令他得到解脫。諸佛用種種法門調伏成熟一切眾生，這種境界也是不可思議。

「勇猛調伏諸眾生海無空過者不可思議」：這個勇猛並不是說發脾氣，很兇猛地來調伏眾生，而是很有耐心地用布施、愛語、利行、同事等方法來調伏眾生。一切眾生與生俱來的習氣雖然都很深，但你若和他說幾句愛語，就是說令他歡喜的話，他也就會發菩提心了；你若給他一點什麼東西和他結結緣，他也就發菩提心了；你做一點對他有益的事情，他也發菩提心了；或者你叫他一起做一樣的事情，他又發菩提心了。所以這勇猛不是說很大的脾氣，令眾生一見都怕了，就像看見鬼那麼打顫顫，而是要用包括布施、持戒、忍辱、精進、禪定、智慧這六度的方法來調伏一切眾生海。無論見到哪一個眾生，都不讓他空過，多少都要令這個眾生發菩提心，令他得到佛法的利益，這一種境界也是不可思議。

安住佛地不可思議，入如來境界不可思議，威力護持不可思議，觀察一切佛智所行不可思議，諸力圓滿無能摧伏不可思議，無畏功德無能過者不可思議，住無差別三昧不可思議，神通變化不可思議，清淨自在智不可思議，一切佛法無能毀壞不可思議。

「安住佛地不可思議」：諸佛常常安住於佛

and the ocean of luminous clouds that appears is also inconceivable. **The ocean of their sublime, blazing jewels is inconceivable.** These jewels are very special, valuable and unsurpassed. Ordinary jewels cannot compare with them. Each jewel shines resplendently. **The ocean of their sounds of speech is inconceivable.** The Buddhas can speak all languages and produce all kinds of sounds.

The ocean of their manifesting three modes of self-mastery to tame all beings and bring them to maturity is inconceivable. The three kinds of sovereignty are those of the body, speech, and mind. Buddhas have self-mastery in their karmas of body, speech, and mind. This self-mastery enables them to tame and subdue all beings and bring them to maturity. “Bring to maturity” means leading those without good roots to plant them, those who already have good roots to increase them, those who have already increased their good roots to bring them to maturity, and those whose good roots are mature to attain liberation. “To tame” beings means to cause those who are stubborn not to be stubborn and to help those who persist in going down the wrong road to return to the proper one. This kind of state is also inconceivable.

The ocean of their courageous taming of all beings, which is never in vain, is inconceivable. The previous kind of “taming” is not as forceful as the “courageous taming” spoken of here. “Courageous” here definitely does not mean losing one’s temper with others in order to subdue them, however. It means using patience, giving, kind words, beneficial practices, and similar work. Beings form habits that become deeply ingrained. Therefore we use kind words, so they will like to listen to what we say. We can also encourage them to make the *bodhi* resolve by giving them a little something, which creates affinities between them and us, or by doing something that benefits them, or by mingling with them and working together with them on something. We can also guide them to produce the *bodhi* resolve. Being courageous doesn’t mean using a big temper to frighten others or make them tremble with fear as if they’d seen a ghost! “Courageous taming” means using such methods as the Six Pāramitās—giving, precepts, patience, vigor, *samadhi*, and wisdom—to teach beings. Whenever a Buddha sees any being, he will immediately try to benefit that being. No matter how many beings there are, he leads them all to make the *bodhi* resolve. The Buddhas’ efforts are never in vain, never ineffective; and this is also an inconceivable kind of state.

Sutra:

Their abiding on the level of Buddhas is inconceivable. Their entry into the realm of the Tathāgatas is inconceivable. Their awesome protective power is inconceivable. Their contemplation of what all Buddhas practice in their wisdom is



地，修行種種佛的法門，將來成佛，這也不可思議。「入如來境界不可思議」：諸佛都明白如來的境界，這也是不可思議。「威力護持不可思議」：諸佛都能用威力來護持眾生、護持佛法，這也不可思議。「觀察一切佛智所行不可思議」：諸佛都能觀察一切佛的智慧和所修行的法門，這也不可思議。「諸力圓滿無能摧伏不可思議」：諸佛的十力都圓滿了，再沒有什麼可以勝得了、破壞得了的了，這一種境界也是不可思議的。

「無畏功德無能過者不可思議」：就是不怕功德多，功德越多越好。佛是福足、慧足，功德圓滿，沒有人能超過，這是不可思議。「住無差別三昧不可思議」：諸佛都住於沒有分別的三昧，也就是遍一切處的三昧，這是不可思議的。「神通變化不可思議」：諸佛修行成功了，有一切的神通變化，這也是不可思議的境界。

「清淨自在智不可思議」：諸佛都有一種清淨光明又自在的智慧。有了這一種的清淨自在的智慧，就不會顛倒，不會盡打妄想，就沒有欲心了，這清淨自在智是不可思議的。人類為什麼有那麼多貪心呢？就因為沒有智慧。你若有智慧，把一切都看破了，還有什麼可貪的呢？什麼都不需要貪了。

「一切佛法無能毀壞不可思議」：我們人修行佛法，若是真修行，就是旁人怎樣毀謗你、破壞你，也都沒有用的。好像金山寺，固然有人說我們這兒好，但是也有人說我們不好的。若是從整個世界來論，不是說我在這兒領著你們，就讚歎自己這個地方好，事實上，現在沒有任何國家、任何地方，再有像金山寺這樣用功修行，這樣去做佛事的，全世界再也找不出第二個地方來了。

這金山寺是金剛所造成的，你破壞金山寺，將來一定墮拔舌地獄。有人不

inconceivable. The invincible perfection of their powers is inconceivable. Their unsurpassed, fearless merit and virtue are inconceivable. Their dwelling in the *samadhi* of nondiscrimination is inconceivable. Their spiritual penetrations and transformations are inconceivable. Their pure and independent wisdom is inconceivable. The indestructible Dharma of all Buddhas is inconceivable.

Commentary:

Their abiding on the level of Buddhas is inconceivable. Their constant “abiding on the level of Buddhas” refers to their cultivation of the Buddhas’ dharma doors, which leads to the realization of Buddhahood. **Their entry into the realm of the Tathāgatas is inconceivable.** Their understanding of the realm of a Thus Come One is inconceivable. **Their awesome protective power is inconceivable.** The awesome power with which Buddhas protect and support the Buddhadharma is inconceivable. **Their contemplation of what all Buddhas practice in their wisdom, the dharma doors that all Buddhas cultivate, is inconceivable. The invincible perfection of their powers is inconceivable.** Having perfected the Ten Powers, the Buddhas cannot be vanquished or overcome by anyone. Their state is inconceivable.

Their having unsurpassed, fearless merit and virtue means that they are not afraid their merit and virtue will be excessive; so their fearless merit and virtue **are inconceivable**, and no one can exceed it. The Buddha is: “Replete with blessings and wisdom, perfect in merit and virtue.” **Their dwelling in the *samadhi* of nondiscrimination is inconceivable.** This is a *samadhi* that pervades all places without discrimination. **Their spiritual penetrations and transformations are inconceivable.** When you have perfected your cultivation, you will naturally have these spiritual powers.

Their pure and independent wisdom is inconceivable. When we reach this pure wisdom of self-mastery, we won’t have confused, distorted thoughts and there won’t be a lot of thoughts of desire circulating in our minds. This pure, independent, and inconceivable wisdom comes with the absence of desire. Why are so many people full of greed? It’s because they lack wisdom. If you had wisdom and could see things as they really are, what would you crave? You wouldn’t crave anything.

The indestructible Dharma of all Buddhas is inconceivable. If you were really cultivating the Buddhadharma, then no matter how other people slander or ruin you, it would be useless. For instance, some people pay compliments to Gold Mountain Monastery while others criticize it. I am not touting this place because I am here leading all of you; but really, there is no other country or place in the world where people cultivate or work as hard as at Gold Mountain Monastery. There is no other place like it throughout the world.

Gold Mountain Monastery is made of *vajra*. Ruin it and you will fall into the Tongue-plucking Hells in the future. Some people are not afraid of the hells so they describe how decrepit Gold Mountain is, especially those with deviant knowledge and views. They will definitely have a part in the Tongue-

怕墮地獄，說金山寺怎麼壞、怎麼壞，尤其那種邪知邪見的人，這個墮拔舌地獄一定有你的份。不是我希望你墮拔舌地獄，這是你自己造成的，誰破壞道場，誰就要墮拔舌地獄。你不怕墮拔舌地獄，不怕將來做啞巴，那你就破壞囉！

但是金山寺是你破壞不了的，金山寺這個法師也是你破壞不了的。爲什麼呢？因爲我是無所求於人，我也不貪、也不瞋、也不癡，你就是罵我、殺我，也都可以的，怎麼樣都可以。好和壞都沒有關係、沒有問題的。你信我或不信我，也都沒有問題的。Everything is OK！你還有什麼辦法嗎？你沒有辦法了。所以這個佛法是不能毀壞的，這也是不可思議。

如是等一切法，我當承佛神力，及一切如來威神力故，具足宣說。

「如是等一切法」：像這樣的一切法。「我當承佛神力，及一切如來威神力故」：我現在應該仰仗著佛的神力，和一切如來的大威神力。「具足宣說」：詳詳細細地來對你們宣說。

為令衆生入佛智慧海故，為令一切菩薩於佛功德海中得安住故，為令一切世界海一切佛自在所莊嚴故，為令一切劫海中如來種性恒不斷故，為令於一切世界海中顯示諸法真實性故，為令隨一切衆生無量解海而演說故，為令隨一切衆生諸根海方便令生諸佛法故，為令隨一切衆生樂欲海摧破一切障礙山故，為令隨一切衆生心行海令淨修治出要道故，為令一切菩薩安住普賢願海中故。

「爲令衆生入佛智慧海故」：普賢菩薩爲什麼要具足宣說這些諸法呢？就因爲想要令一切的衆生都能深入經藏，智慧如海，和佛的智慧無二無別的緣故。

plucking Hells. I do not wish for you to fall into that hell, but those who wreck monasteries are doing it to themselves. If you are not afraid of falling into the Tongue-plucking Hells or becoming a mute, then go ahead and try to do damage!

You cannot hurt Gold Mountain Monastery or this Dharma Master though, why? It is because I ask for nothing. I am not greedy, not hateful, and not deluded. It would be fine with me even if you were to scold me or assassinate me. Anything is fine; good or bad, it is no problem. It is not a problem whether or not you believe me. Everything is OK! What other means do you have? You have no more means. The Buddhadharma cannot be destroyed, making it inconceivable.

Sutra:

Receiving the Buddhas' spiritual strength and all Tathāgatas' awesome spiritual power, I will now fully explain all of these dharmas.

Commentary:

Receiving the Buddhas' spiritual strength and all Tathāgatas' awesome spiritual power, I will now fully explain all of these dharmas. Universal Worthy Bodhisattva is preparing to clearly elucidate all the aforementioned qualities of the Buddhas for us.

Sutra:

I do this in order that beings may enter the ocean of the Buddhas' wisdom; in order that all Bodhisattvas may dwell in the ocean of the Buddhas' meritorious virtues; in order that all seas of worlds may be adorned with the self-mastery of all Buddhas; in order that the lineage of the Tathāgatas may be perpetuated for all oceans of eons; in order to reveal the true nature of all dharmas in all seas of worlds; in order to explain the teachings according to the ocean of all beings' measureless capacities to understand; in order to expediently bring forth Buddhadharma in accord with the ocean of all beings' potentials; in order to fulfill the ocean of beings' wishes and joys and to topple their mountains of obstacles; in order to be attuned to the ocean of all beings' mental activity so as to lead them to purely cultivate the essential path of escape; in order that all Bodhisattvas may dwell in the ocean of Universal Worthy Bodhisattva's vows.

Commentary:

Why does Universal Worthy Bodhisattva wish to proclaim and explain all these dharmas? It is **in order that beings may enter the ocean of the Buddhas' wisdom**, so that they can deeply enter the Treasury of Sutras and have wisdom like the sea—wisdom that is identical to the Buddhas' wisdom.