



# 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

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「爲令一切菩薩於佛功德海中得安住故」：又爲了令一切菩薩，在佛所修的一切功德海裏邊，也能行持佛所行持的功德，修佛所修的功德，圓滿佛所成就的功德的緣故。「爲令一切世界海一切佛自在所莊嚴故」：又爲了令一切世界海所有一切的佛，很自然就成功地莊嚴他的國土的緣故。「爲令一切劫海中如來種性恒不斷故」：如來性也就是佛的種性。也是爲了令佛的種性，在一切很長時間的劫海裏邊，都常常不斷滅的緣故。

「爲令一切世界海中顯示諸法真實性故」：雖然這個世界一切都是虛妄的，但是普賢菩薩爲了要在這個虛妄的裏邊顯出真如實性，顯出一切世界海不是全部都是虛妄的緣故，所以要演說諸法。「爲令隨一切眾生無量解海而演說故」：又爲了隨順一切眾生無量無數那麼多不同的解力，而演說一切諸法實相的緣故。就是眾生明白得多，他就說多一點；明白得少，他就說少一點。

「爲令隨一切眾生諸根海方便令生諸佛法故」：又爲了隨順一切眾生各種不同的根性海，用種種的方便法門，令他們生出信仰諸佛法門的信心的緣故。「爲令隨一切眾生樂欲海摧破一切障礙山故」：又爲著隨順一切眾生所樂欲的、所願意的、所歡喜的，眾生歡喜什麼，就給他說什麼

It is also **in order that all Bodhisattvas may dwell in the ocean of the Buddhas' meritorious virtues**. He wishes them to abide in the Buddhas' ocean of meritorious virtues, so that they themselves can practice and perfect the meritorious virtues of the Buddhas. It is also **in order that all seas of worlds may be adorned with the self-mastery of all Buddhas**. This self-mastery spontaneously adorns all Buddhaholds. It is also **in order that the lineage of the Tathāgatas may be perpetuated for all oceans of eons**. Universal Worthy Bodhisattva wants to ensure that the lineage of the Buddhas never dies off or gets destroyed throughout the oceanic progression of eons of time.

Universal Worthy Bodhisattva also speaks Dharma **in order to reveal the true nature of all dharmas in all seas of worlds**. Nothing in this world is real. However, within that unreality, the actual nature of True Suchness is revealed; and so it is not totally illusory. It is also **in order to explain the teachings according to the ocean of all beings' measureless capacities to understand**. If their understanding is small, then he explains just a little; if their understanding is great, then he explains more profound principles. For those who have a total, all-encompassing understanding, he explains the true nature of all things.

It is also **in order to expediently bring forth Buddhadharma in accord with the ocean of all beings' potentials**. In order to do this, a Bodhisattva is always sympathetic to beings and understands their dispositions. When he understands their dispositions, he then uses all kinds of expedient methods to lead them to believe in the Buddha. He complies with their wishes and gives them whatever makes them happy. If you understand what makes beings happy, you can speak Dharma for them. He speaks also **in order to fulfill the ocean of beings' wishes and joys and to topple their mountains of obstacles**, that is to say, their arrogance and self-satisfaction. It is also **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**. Always attuned to the ocean of beings' mental activity, he

法，來把眾生一切的貢高、我慢等等的障礙山，都給消化、除掉的緣故。「爲令隨一切眾生心行海令淨修治出要道故」：又爲著恒順眾生一切的心、一切的行爲，令一切眾生都能清淨修行出離三界這個要道的緣故。「爲令一切菩薩安住普賢願海中故」：又爲了令一切菩薩，都能安住在普賢菩薩的願海中的緣故，所以要爲眾生說法。

是時。普賢菩薩。復欲令無量道場眾海生歡喜故。令一切法增長愛樂故。令生廣大真實信解海故。令淨治普門法界藏身故。令安立普賢願海故。令淨治入三世平等智眼故。令增長普照一切世間藏大慧海故。令生陀羅尼力持一切法輪故。令於一切道場中盡佛境界悉開示故。令開闡一切如來法門故。令增長法界廣大甚深一切智性故。即說頌言。

「是時」：在這個時候。「普賢菩薩，復欲令無量道場眾海生歡喜故」：普賢王菩薩又想令無量無邊十方諸佛刹土，所有佛的道場大眾海會都生歡喜的緣故，而來說法。「爲令於一切法增長愛樂故」：人憤怒起來的時候，那脾氣是很大的，若是學佛法也能像發脾氣那麼勇猛，那一定會成佛的。你願意修行的這個心，如果也能像你那個欲心那麼重，那也一定會成功的；你學佛法的心，如果有像男女談戀愛那麼重要，也早就成佛了。可惜人總是對世間法這麼看重，而對出世的佛法總是看輕。現在普賢菩薩爲了令眾生增長對佛法的愛樂的緣故，所以要爲眾生說法。

「令生廣大真實信解海故」：又爲了令一切眾生對佛法生出廣大真實的信心，並令眾生明白佛法的緣故而來說法。「令淨治普門法界藏身故」：又爲了令眾生清淨修行普門法界這個藏身法，令眾生明瞭盡虛空遍法界，都是我這個法身的緣故，所以普賢菩薩要來說法。

leads them to cultivate the pure dharma doors of the essential path of escape from the Three Realms. It is also **in order that all Bodhisattvas may dwell in the ocean of Universal Worthy Bodhisattva's vows.** For all these reasons, Universal Worthy Bodhisattva wishes to speak Dharma for beings.

#### **Sutra:**

**At that time Universal Worthy Bodhisattva further wished to lead the oceanic assemblies in the limitless *bodhimaūÉas* to become joyful and happy; to produce even greater delight toward the Dharma; to evince genuine belief and understanding as vast as an ocean; to purely cultivate the treasury body of the Dharma Realm through its universal gate; to become firmly established in the ocean of Universal Worthy's vows; to purely cultivate the wisdom eye that impartially enters the three periods of time; to expand the great sea of wisdom that universally illuminates the treasury of all worlds; to produce the power of *dhāraūÍ* that supports all Dharma wheels; to exhaustively reveal the states of the Buddhas in all *bodhimaūÉas*; to expound the dharma doors of all Tathāgatas; and to expand the deeply profound nature of All-Wisdom to be as vast as the Dharma Realm. Thereupon he spoke verses.**

#### **Commentary:**

**At that time Universal Worthy Bodhisattva further wished to lead the oceanic assemblies in the limitless *bodhimaūÉas* to become joyful and happy.** He spoke the Dharma out of a wish that the innumerable, sea-vast assemblies of Buddhas throughout the lands of the ten directions would rejoice. He also wished that beings would **produce even greater delight toward the Dharma.** When people get angry, their tempers can be tremendous. If some people were as dauntless in studying the Buddhadharma as they are when angry, they would definitely become Buddhas. If some people's resolve to cultivate were as intense as their thoughts of desire, they would certainly succeed in their cultivation. If some people were as interested in studying the Buddhadharma as they are in pursuing the opposite sex, they would very quickly become Buddhas. Unfortunately, however, people emphasize worldly dharmas and look lightly upon world-transcending dharmas. Therefore, Universal Worthy Bodhisattva wishes to inspire them to thirst for the Buddha to give a Dharma talk.

**To evince genuine belief and understanding as vast as an ocean, and also to purely cultivate the treasury body of the Dharma Realm through its universal gate.** In cultivating the Dharma of the Dharma Realm, entered through the universal door, one obtains a "seed body" that pervades space to the ends of the Dharma Realm. For this reason, also, Universal Worthy Bodhisattva speaks the Dharma.



「令安立普賢願海故」：又爲了令一切眾生都安立在普賢大願力海裏的緣故。「令淨治入三世平等智眼故」：又爲了令一切眾生都能清淨修行，得到過去世、現在世、未來世，一切三世都平等的這種智慧眼的緣故。

「令增長普照一切世間藏大慧海故」：又爲了令所有眾生，都增長能普照一切世間所有地方的這種大智慧海的緣故。「令生陀羅尼力持一切法輪故」：又爲了令眾生生出總持力，來修持一切的佛法輪的緣故。

「令於一切道場中盡佛境界悉開示故」：又爲了令眾生在所有一切道場，都能得到佛所有的境界來開示一切眾生的緣故。「令開闡一切如來法門故」：又爲了闡揚一切佛法，令一切眾生都得到佛法的緣故。「令增長法界廣大甚深一切智性故」：又爲了令一切眾生增長猶如法界那麼廣大，那麼深的智慧自性的緣故。「即說頌言」：於是普賢菩薩又用偈頌來有說一說以上這些意思。

普賢菩薩和一般的菩薩是一樣的，但是他發了十大願王，願力大，修行力也大，所以叫大行普賢菩薩，是諸佛的長子。在一切菩薩之中，他可以說是最高的了。普賢菩薩、觀音菩薩、文殊師利菩薩、地藏菩薩這四位大菩薩都是菩薩之中最高的領袖，所以他們的境界也都是不可思議的。

普賢菩薩的力量可以說是佛加被他的，但也還是要靠他自己的修行力量才能得到這些。他肯努力修行、肯發願，一般的菩薩都沒有發過像他發的那麼大的願。他發的願都是盡虛空、遍法界的。你看看《華嚴經》最後的一品「普賢行願品」中他的那種修行、那種願力，你就明白了。他的那種行願是沒有其他菩薩可以比得了的，所以在《華嚴經》裏，他是一個法主，是諸佛的長子，最大的弟子。

智慧甚深功德海 普現十方無量國  
隨諸眾生所應見 光明遍照轉法輪

「智慧甚深功德海」：普賢菩薩說明了他爲什

He wants beings **to become firmly established** and settled **in the ocean of Universal Worthy Bodhisattva's vows; to purely cultivate the wisdom eye that impartially enters the three periods of time.** Universal Worthy Bodhisattva wishes to enable beings to cultivate the wisdom eye that enters the past, present, and future with complete equanimity.

He also wants beings **to expand the great sea of wisdom that universally illuminates the treasury of all worlds**, so that all worlds everywhere are illumined by the deep sea of wisdom. He wishes beings **to produce the power of dhĀraṅī that supports all Dharma wheels.** One produces the power of *dhĀraṅī*, so that one can maintain the wheels of the Buddhadharma.

He also wishes beings **to exhaustively reveal the states of the Buddhas in all bodhimaṅgāś.** In all Way-places, the states of the Buddhas are revealed in order to instruct beings. Universal Worthy Bodhisattva also wishes beings **to expound the dharma doors of all Tathāgatas**, so that all beings obtain the Buddhadharma and are able **to expand the deeply profound nature of All-Wisdom to be as vast as the Dharma Realm**, so that their wisdom-nature becomes as vast as the Dharma Realm. Universal Worthy Bodhisattva spoke Dharma for all these reasons, and wishing to reiterate his meaning, **he thereupon spoke verses.**

It is not Universal Worthy Bodhisattva's position that is great, but his vow-power and the power of his practice. Due to his Ten Kings of Vows, he is called Universal Worthy of Great Conduct and Great Vows. He is the highest among the Bodhisattvas, the eldest among all disciples of all Buddhas. The four Bodhisattvas, Samantabhadra, Avalokiteśvara, Mañjuśrī, and Kṣitigarbha, (Universal Worthy, Contemplator of the World's Sounds, Wonderfully Auspicious, and Earth Store), are the loftiest leaders among the Bodhisattvas, and their states are inconceivable.

Although Universal Worthy Bodhisattva has received strength from the Buddhas, he also has gained power from his own cultivation. He works hard and makes vows that most Bodhisattvas do not make. None has made vows as vast as his; they exhaust space and the Dharma Realm. "Universal Worthy Bodhisattva's Conduct and Vows," chapter forty of the *Flower Adornment Sutra*, describes his vows and practices. If you read it, you'll understand that no other Bodhisattva can compare to him. Thus, he is the Dharma host of the *Flower Adornment Sutra* and the eldest disciple of all Buddhas.

#### **Sutra:**

**With deep wisdom and merit like a sea,  
Buddhas manifest throughout the ten directions' limitless lands,  
Responding in accord with what beings ought to see.  
Universally radiant, they turn the Dharma wheel.**

麼要演說佛法，因為佛的智慧甚深，佛的功德猶如大海，智慧和功德都不可思議。「普現十方無量國」：能普遍示現到十方一切的諸佛國土去。「隨諸眾生所應見」：隨著一切眾生的因緣所應該見著的，那麼他就見著了。「光明遍照轉法輪」：佛的智慧光明遍照法界，為一切眾生轉妙法輪。

十方刹海叵思議 佛無量劫皆嚴淨  
為化眾生使成熟 出興一切諸國土

「十方刹海叵思議」「叵思議」就是無法明白它，無法想像它，也就是不可思議。：十方的國土太多了，多到不可思議，所以叫刹海。「佛無量劫皆嚴淨」：佛在無量劫以前就令這個刹海諸佛國土都莊嚴清淨了。「為化眾生使成熟」：為著教化一切眾生，令一切眾生的菩提果成熟。「出興一切諸國土」：所以佛才不怕麻煩、不怕辛苦，出興到所有一切刹海的國土去。

佛境甚深難可思 普示眾生令得入  
其心樂小著諸有 不能通達佛所悟

「佛境甚深難可思」：佛的境界妙不可言，沒有比佛的境界再妙的，也沒有比佛的境界再深的了，你就是用思想再怎麼去想也想不到的。「普示眾生令得入」：雖然佛的境界不容易明白，可是佛還是要把它普遍示現給一切眾生，令所有的眾生都明白這個道理。

「其心樂小著諸有」：眾生的心裏若是喜好小乘法，或者著到三界二十五有上，不能放下。「不能通達佛所悟」：就不能通達佛所悟的境界。因為他愛好小乘，執著諸有，所以就不明白佛所演說的這種法。

**Commentary:**

Universal Worthy Bodhisattva clearly explains why the Dharma is spoken. He says, “The Buddhas’ wisdom is profound, and their meritorious virtues resemble the sea. Their wisdom and meritorious virtues are inconceivable. **With deep wisdom and merit like a sea, / Buddhas manifest throughout the ten directions’ limitless lands, / Responding in accord with what beings ought to see.**” Buddhas respond according to beings’ causes and conditions and manifest whatever they ought to see. **Universally radiant**, with wisdom light that pervasively illumines the Dharma Realm, **they turn the Dharma wheel.**

**Sutra:**

**Inconceivable, the ten directions’ seas of lands:  
Through countless eons, the Buddhas purified them all.  
In order to transform beings and bring them to maturity,  
The Buddhas appear in each and every land.**

**Commentary:**

**Inconceivable, the ten directions’ seas of lands:** They are too numerous to be grasped by the mind. **Throughout countless eons** in the past, **the Buddhas** adorned and **purified them all.** / **In order to transform beings and bring them to maturity**, so that their *bodhi* fruit ripens, **the Buddhas appear in each and every land.** Undaunted by trouble or suffering, the Buddhas travel to all those seas of lands.

**Sutra:**

**Deep beyond conception: the realm of Buddhas.  
They show all beings the way to enter.  
Beings inclined to the small, who cling to existence  
Fail to fathom the Buddhas’ awakening.**

**Commentary:**

**Deep beyond conception: the realm of Buddhas.** The state of a Buddha is wonderful and ineffable; there is nothing more profound. It cannot be apprehended by the use of reasoning, thinking, or considering. **They show all beings the way to enter.** Although it’s difficult for beings to understand, the Buddhas instruct them and make them understand this principle.

**Beings inclined to the small** refers to those fond of the dharmas of the lesser vehicle. If they delight in small matters, then they cannot fathom great matters. Beings **who cling to existence** remain caught up in the Three Realms—the Desire Realm, the Form Realm, and the Formless Realm—which further divide into the Twenty-five Planes of Existence. Attached to the characteristics of existence, they are unable to let go, and so they **fail to fathom the Buddhas’ awakening.** They cannot understand the Dharma spoken by the Buddhas.