



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

若有淨信堅固心 常得親近善知識
一切諸佛與其力 此乃能入如來智

「若有淨信堅固心」：淨信就是沒有懷疑的心，堅固心就是非常的認真堅定。假設眾生具足清淨堅固的信心。「常得親近善知識」：這一種有淨信堅固心的人，就能常常親近，不離開善知識。人修道一定要有善知識，善知識就是你的法身慧命，能令你的智慧增長，所以必須要親近善知識，可不要親近惡知識。善知識能令你沒有顛倒的思想，令你明白不迷，叫你有正知正見。惡知識會令你思想顛倒，令你迷惑，叫你有惡的知見。

什麼叫善知識的教化呢？譬如教你忍，教你讓，教你不和人鬥爭，這都是善知識教化人的方法。如果他教你和人鬥爭，或者爭名、爭利，沒有一種忍耐心，不去實實在在修行，只在口頭上講一些好聽的話，事實上盡做一些個不正當的行爲，這就是惡知識。還有善知識是沒有自私心的，時時都讚歎、恭敬其他的人，不會有一種妒忌、障礙的心。惡知識是自私的，專門妒忌人、障礙人，怕人好過自己。從這些地方，你就能分別出善知識和非善知識。「一切諸佛與其力」：一切諸佛都給這一類有淨信堅固心的眾生力量，令他能早出輪迴。「此乃能入如來智」：有了這個力量，才能得到如來的智慧。

Sutra:

**Those of pure faith and resolute minds
Always draw near to good mentors.
All Buddhas grant them the strength
To enter into the Thus Come Ones' wisdom.**

Commentary:

Those of pure faith and resolute minds, however, always draw near to good mentors. “Pure faith” means they have no doubts. “Resolute” here means extremely firm and determined. Such people always draw near to good advisors and never leave them. Cultivators definitely need a good advisor. A good advisor is your Dharma body and wisdom-life. He is able to help you grow in wisdom, so you should draw near to him and not to evil advisors. Evil advisors will confuse your thinking and make you muddled. A good advisor helps you to stop being confused and teaches you right knowledge and views. An evil advisor teaches you wrong views.

What teaching methods does a good advisor use? He teaches you to be patient, yielding, and peaceful. Someone who teaches you to contend with others, to pursue fame and benefit, and to be impatient; who doesn't consistently cultivate but is full of idle talk, and whose comportment isn't proper, is an evil advisor. You should know the difference between these two kinds of advisors. A good advisor is unselfish, esteems and respects people, and is always polite. An evil advisor is selfish, jealous and always afraid others will surpass him. A good advisor is never jealous or obstructive of others. That is how you can tell the difference between good and evil advisors.

As for those of pure faith and resolute minds, **all Buddhas grant them the strength** to escape from the wheel of rebirth and **to enter the Thus Come Ones' wisdom.**

離諸諂誑心清淨 常樂慈悲性歡喜
志欲廣大深信人 彼聞此法生欣悅

「離諸諂誑心清淨」：這個修道的人就會離開一切的諂媚。什麼叫諂媚呢？就是向人家去拍馬、說好聽的話，「你真好啊！」他那一種語氣、表情、態度，他那個 style，令你聽了飄飄然，一定要聽他話，令人著迷了。可是諂媚的人，無論到什麼地方都有人歡喜；不會諂媚的人，到什麼地方都會惹人討厭。好像我到任何地方，都有人說我的壞話，說我怎麼樣、怎麼樣不好。我不好是真的，不要人家說，我自己也知道。但為什麼我不好呢？就因為我不會諂媚，所以就沒有法子好。

「誑」，就是盡打妄語。離開這些諂誑，心就會清淨的。你若是盡向人拍馬屁、諂媚，見到有錢的人就打恭作揖的，甚至於要給人家跪下叩頭似的，或見著有錢的居士，就連走路都邁不動步了，這樣心裏就不清淨。

「常樂慈悲性歡喜」：沒有諂媚心的人，因為他心裏沒有不滿足的事情，沒有貪心，所以他常常是快樂的，心地也慈悲，時時都有一種歡喜心，絕對不會有脾氣，就是遇著什麼事情，你看他好像有脾氣，實際上他並沒有。「志欲廣大深信人」：凡是志向和願力廣大，有深信心的這種人。「彼聞此法生欣悅」：聽見這一種不諂媚的法，心裏就生出歡喜心來。

安住普賢諸願地 修行菩薩清淨道
觀察法界如虛空 此乃能知佛行處

「安住普賢諸願地」：修行就要安住在普賢菩薩的大願裏邊。「修行菩薩清淨道」：住於普賢菩薩所發的大願，才能修行菩薩所修的清淨道。「觀察法界如虛空」：觀察一切的法界，猶如虛空一樣。「此乃能知佛行處」：像這樣子去修行，將來一定會知道佛所修行的法門和所得到的果位。

Sutra:

**Those pure in mind, free from flattery and deceit,
Are joyful in nature, always delighting in compassion;
Those of broad outlook and deep faith,
Rejoice to hear this Dharma.**

Commentary:

Cultivators should be **those pure in mind, free from flattery and deceit.** Cultivators of the Way should avoid flattery. In Chinese, the expression “patting the horse’s behind” is used to describe flattery. Flatterers are really undignified. They confuse people by saying things like, “You’re really great!” They use an obsequious tone of voice and expression to charm people into wanting to listen to them. Most people will succumb to flattery. Those who aren’t adept at flattery find that they are unpopular and not welcomed by others. That is why wherever I go everyone criticizes me. Actually, what they say is true. I already know these things are true, and there’s no need for anyone to tell me. Why do they say I’m no good? It’s because I don’t fawn on others.

“Deceit” means lying, false speech. Being pure in mind means avoiding flattery and deceit. Being a person who “pats the horse’s behind” means being a person who butter up wealthy people. Seeing a rich person, a flatterer will go up and bow to him. In fact, there are even some left-home people who will stop whatever they’re doing when they see a wealthy layperson. Such behavior indicates that one’s heart is not yet pure.

People who are not obsequious or deceitful by nature are always happy because they don’t become dissatisfied. They are never greedy and are always content. Since they are always content, they are joyful by nature. They never get angry. Although they may sometimes appear to become angry, they actually have no anger. They **are joyful in nature, always delighting in compassion. Those of broad outlook and deep faith, / Rejoice to hear this Dharma.** People of profound faith and vast vows will be delighted when they hear this Dharma of not engaging in flattery.

Sutra:

**Abiding in the vows of Universal Worthy Bodhisattva,
One cultivates the pure path of Bodhisattvas.
Contemplating how the Dharma Realm resembles space,
One understands the practice of the Buddhas.**

Commentary:

By **abiding in the great vows of Universal Worthy Bodhisattva, / One cultivates the pure path of Bodhisattvas. / Contemplating how the Dharma Realm resembles space, / One understands the practice of the Buddhas.** If one is able to practice in this way, one will know the dharma doors that the Buddhas have practiced, and the position they obtained as a result.



此諸菩薩獲善利 見佛一切神通力
修餘道者莫能知 普賢行人方得悟

「此諸菩薩獲善利」：在這個法會裏邊的一切菩薩，都得到好處了。得到什麼好處呢？「見佛一切神通力」：能見到佛一切的神通力量。「修餘道者莫能知」：若是修行其他法門的，就不容易知道這種的境界。「普賢行人方得悟」：唯獨修行普賢菩薩這種大行的人，才能明白這種的境界，才能開悟。

衆生廣大無有邊 如來一切皆護念
轉正法輪靡不至 毗盧遮那境界力

「衆生廣大無有邊」：所有的眾生都是很多很多的，所以說廣大無有邊。「如來一切皆護念」：雖然眾生像沒有邊那麼多，但佛還是能護念一切的眾生。「轉正法輪靡不至」：佛轉正法輪，是沒有一個地方不到的，盡虛空遍法界都有諸佛在那兒轉大法輪，教化眾生。「毗盧遮那境界力」：這種情形是毗盧遮那佛的境界和願力所成就的。

一切刹土入我身 所住諸佛亦復然
汝應觀我諸毛孔 我今示汝佛境界

「一切刹土入我身」：普賢菩薩說，所有十方諸佛的刹土，都到我這一個身體來。「所住諸佛亦復然」：所有住在盡虛空遍法界轉法輪的諸佛，也都到我這個身體上來。「汝應觀我諸毛孔」：你們各位菩薩應該觀察觀察我身上這一切的毛孔。「我今示汝佛境界」：就在我的每一個毛孔裏，都有十方諸佛在那兒說法，在那兒轉法輪，這是佛的境界，你應該明白。

普賢行願無邊際 我已修行得具足
普眼境界廣大身 是佛所行應諦聽

Sutra:

**All these Bodhisattvas gain wholesome benefit
From seeing the Buddhas' spiritual penetrations.
Cultivators of other paths fail to understand;
Only those who practice like Universal Worthy can awaken.**

Commentary:

All these Bodhisattvas gain wholesome benefit / From seeing the Buddhas' spiritual penetrations. All of the Bodhisattvas in the Dharma assembly gain these benefits. **Cultivators of other paths fail to understand; / Only those who practice like Universal Worthy can awaken.** One who cultivates other dharma doors will not find it easy to fathom this state, but those who cultivate the vows of Universal Worthy Bodhisattva will be able to understand it and will attain enlightenment.

Sutra:

**Vast multitudes of beings, beyond any bounds,
Receive the mindful protection of the Thus Come Ones.
The turning of the Proper Dharma wheel reaches all.
Such is the power of Vairocana's realm.**

Commentary:

Vast multitudes of beings, beyond any bounds. Although there are infinite numbers of beings, all of them **receive the mindful protection of the Thus Come Ones. / The turning of the Proper Dharma wheel reaches all.** The Buddhas turn the wheel of Proper Dharma, and no place fails to receive the Dharma. Buddhas turn the Dharma wheel throughout space and the Dharma Realm. **Such is the power of Vairocana's realm** and vows.

Sutra:

**My body encompasses each and every land,
As well as the Buddhas dwelling therein.
Contemplate my every pore:
I'll now show you the Buddhas' realm.**

Commentary:

My body encompasses each and every land, / As well as the Buddhas dwelling therein. All you Bodhisattvas should **contemplate my every pore: / I'll now show you the Buddhas' realm.** Within my pores, the Buddhas of the ten directions are turning the Dharma wheel to teach and transform beings.

Sutra:

**Samantabhadra's boundless conduct and vows,
I have already cultivated to perfection.**

「普賢行願無邊際」：普賢菩薩所修行的行門和願力是沒有邊際的。「我已修行得具足」：我這個普賢菩薩修行這種行願已經得到具足圓滿了。「普眼境界廣大身」：普遍能觀察一切境界的廣大身。「是佛所行應諦聽」：這是佛所修行的一種行願，你們各位都應該審諦而聽，就是要特別注意，不要馬馬虎虎的，要好好的聽。

爾時，普賢菩薩摩訶薩告諸大眾言：諸佛子，世界海有十種事，過去現在未來諸佛，已說現說當說。

「爾時，普賢菩薩摩訶薩告諸大眾言」：這個時候，普賢菩薩這位菩薩之中的大菩薩，告訴海會的一切大眾說。「諸佛子」：你們各位佛的弟子。「世界海有十種事」：世界海有十種的事相是應該要知道的。「過去現在未來諸佛，已說現說當說」：這也是過去、現在、未來三世諸佛，都已經說過、或者現在正在說，或者當來還會再說的。

何者為十？所謂世界海起具因緣，世界海所依住，世界海形狀，世界海體性，世界海莊嚴，世界海清淨，世界海佛出興，世界海劫住，世界海劫轉變差別，世界海無差別門。

「何者為十」：這十種是什麼呢？「所謂世界海起具因緣」：就是世界海是怎麼樣生起的？怎麼樣成就的？這種種的因緣。「世界海所依住」：世界海所依住的又是什麼？「世界海形狀」：世界海的形狀又都是些什麼？「世界海體性」：世界海又以什麼為體性？「世界海莊嚴」：世界海是怎麼樣莊嚴成就的？

**The vast, great body with its universal view of states
Is cultivated by all Buddhas, so listen well!**

Commentary:

Samantabhadra's boundless conduct and vows, / I have already cultivated to perfection. These practices and the power of these vows are limitless. Universal Worthy Bodhisattva has already accomplished them. **The vast, great body with its universal view of states**, the ability to contemplate all states whatsoever, **is cultivated by all Buddhas, so you should listen well!** Each of you should pay close attention as I explain these practices for you.

Sutra:

At that time Universal Worthy Bodhisattva Mahasattva told the entire great assembly, "Disciples of the Buddha! The seas of worlds have ten aspects, which all Buddhas of the past, present, and future have spoken, are speaking, and will speak about. "

Commentary:

At that time Universal Worthy Bodhisattva Mahasattva, a great Bodhisattva among Bodhisattvas, **told the entire great assembly, "All of you disciples of the Buddha! The seas of worlds have**, generally speaking, **ten aspects, which all Buddhas of the past, present, and future, have spoken, are speaking, and will speak about. "**

Sutra:

What are the ten? They are, namely, the causes and conditions under which the seas of worlds originate and develop; the basis for the existence of the seas of worlds; the forms and appearances of the seas of worlds; the substances of which the seas of worlds are composed; the adornments of the seas of worlds; the purities of the seas of worlds; the manifestations of Buddhas in the seas of worlds; the duration of the seas of worlds; the distinct evolutionary stages of the seas of worlds; and the ways in which the seas of worlds are undifferentiated.

Commentary:

What are the ten? They are the causes and conditions under which the seas of worlds originate and develop. This aspect refers to the causes and conditions of how worlds originate, and how they develop to maturity. The next aspect is **the basis for the existence of the seas of worlds.** This aspect refers to what worlds depend on to exist. The next aspect is **the forms and appearances of the seas of worlds.** This aspect refers to how each of these worlds looks. The next aspect is **the substances of which the seas of worlds are composed.** This aspect refers to what the seas of worlds are made of. The next aspect is **the adornments of the seas of worlds.** This aspect refers to the ways in which the worlds are adorned.