

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
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修習莊嚴方便地 入佛功德法門海
普使衆生竭苦源 廣大淨刹皆成就

「修習莊嚴方便地」：修習教化一切眾生來莊嚴諸佛國土的這種方便法門。「入佛功德法門海」：得到佛的功德，成就佛的法門海。「普使眾生竭苦源」：「竭」就是竭盡，「竭苦源」就是竭盡苦的源頭。成了佛，然後再令一切眾生都離苦得樂，把眾生苦的源頭乾了，沒有了。「廣大淨刹皆成就」：眾生離苦得樂，就再沒有痛苦，但受諸樂，所以就成就了廣大清淨的刹土。

力海廣大無與等 普使衆生種善根
供養一切諸如來 國土無邊悉清淨

「力海廣大無與等」：佛的大力有：大神通力、大威德力、大智慧力、大辯才力等等。這一切一切的力量，就像大海那麼多，再沒有可以跟它比的了。「普使眾生種善根」：為什麼要有這些力呢？就為了令一切眾生廣種善根，發菩提心早成佛道。「供養一切諸如來」：又要發願供養一切諸如來。「國土無邊悉清淨」：令一切的無邊國土，都得到清淨莊嚴。

爾時，普賢菩薩復告大眾言：諸佛子，應知一一世界海，有世界海微塵數佛

Sutra:

By practicing and adorning the grounds of expedients,
They enter the sea of methods derived by the Buddhas' merit and virtue.
When beings' sufferings are exhausted,
Vast, pure *kṣētras* come into being.

Commentary:

By practicing and adorning the grounds of expedients, when Bodhisattvas practice the skill-in-means of teaching beings in order to adorn lands, **they enter** and achieve **the sea of methods derived by the Buddhas' merit and virtue.** / **When beings' sufferings are exhausted...** Having become Buddhas, Bodhisattvas are capable of drying up the wellsprings of beings' sufferings. Since beings no longer suffer, but only experience bliss, **vast and pure *kṣētras* come into being.**

Sutra:

Vast and peerless, the sea of powers
Causes all beings to plant good roots,
Make offerings to all Thus Come Ones,
And purify boundless lands.

Commentary:

Vast and peerless, the sea of powers... The sea of powers refers to the power of great spiritual penetrations, the power of great awesome virtue, the power of great wisdom, the power of great eloquence, and other such powers, which are as profuse as a sea. No other powers can rival these powers. The sea of powers **causes all beings to plant good roots**, make the bodhi resolve, and quickly realize the Buddha Way. Those beings **make offerings to all Thus Come Ones, / And purify boundless lands.** They bring forth vows to purify these lands.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha, you should know that each and every sea of worlds

出現差別。

「爾時」：在這個時候。「普賢菩薩復告大眾言」：普賢菩薩又對大眾說。「諸佛子」：各位佛的弟子。「應知一一世界海」：你們應該知道每一個世界海裏邊。「有世界海微塵數佛出現差別」：每一位佛出現的方式、境界都不同，有世界海微塵數那麼多的差別。

所謂或現小身，或現大身，或現短壽，或現長壽，或唯嚴淨一佛國土，或有嚴淨無量佛土，或唯顯示一乘法輪，或有顯示不可思議諸乘法輪，或現調伏少分衆生，或示調伏無邊衆生，如是等有世界海微塵數。

「所謂或現小身」：就是所說的，有的佛是示現丈六老比丘相那麼小的身。「或現大身」：或者有的佛就現千丈盧舍那那樣的大身。「或現短壽」：或者有的佛出世沒有多久就入涅槃了。「或者現長壽」：或者有的佛就現無量劫那麼長的壽命。「或唯嚴淨一佛國土」：或者有的佛就只示現莊嚴他自己一佛的國土。「或有嚴淨無量佛土」：或者有的佛就示現嚴淨無量諸佛國土。「或唯顯示一乘法輪」：或者有佛出世就單單顯示一乘的法輪。一乘就是「唯一佛乘，更無餘乘」，就是說的佛乘法輪。「或有顯示不可思議諸乘法輪」：或者有佛出世，就顯示大乘、中乘、小乘、聲聞、緣覺、菩薩等不可思議那麼多乘的法輪。「或現調伏少分衆生」：或者有佛出世就示現教化調伏少分的衆生，只度了很少的衆生就入涅槃了。「或示調伏無邊衆生」：或者有佛出世，就示現調伏無量無邊那麼多的衆生。「如是等有世界海微塵數」：像這樣有世界海微塵數那麼多，前邊只是簡單的說幾個而已。

爾時，普賢菩薩，欲重宣其義，承佛威力，觀察十方，而說頌言。

「爾時」：在這個時候。「普賢菩薩，欲重宣其義」：普賢菩薩願意再把這個意思

has Buddhas in different manifestations as numerous as the motes of dust in the seas of worlds.

Commentary:

At that time, Universal Worthy Bodhisattva further told the great assembly, “All of you disciples of the Buddha, you should know that each and every sea of worlds has Buddhas in different manifestations as numerous as the motes of dust in the seas of worlds.

Sutra:

These Buddhas may manifest in small or large bodies; they may manifest short or long life spans; they may adorn and purify only one land or limitless Buddhahands; they may reveal the Dharma wheel of the One Vehicle or the Dharma wheels of inconceivably many vehicles; they may manifest the taming of a few beings or of boundless beings. Such manifestations are as numerous as the motes of dust in the seas of worlds.”

Commentary:

These Buddhas may manifest in small bodies. The Buddha may manifest as a six-foot tall Bhikshu—that is a small body. **Or** they may appear in **large bodies**, such as the ten-thousand-foot body of *Niçyanda* Buddha. **They may manifest short** life spans. Maybe the Buddha only makes a brief appearance in the world, and then straightaway enters nirvana. **Or** they may appear to have **long life spans**. On the other hand, Buddhas may live in the world for limitless *kalpas*. **They may adorn and purify only one land**, only their own particular Buddhahand. **Or** they may adorn and purify **limitless Buddhahands**, all different from one another.

They may reveal the Dharma wheel of the One Vehicle, that is, the one and only Buddha Vehicle. **Or** they may reveal **the Dharma wheels of inconceivably many vehicles**, such as the Great Vehicle of the Bodhisattvas, the Middle Vehicle of Sages Enlightened by Conditions, and the Lesser Vehicle of the Hearers. **They may manifest the taming of a few beings**. Some Buddhas appear in the world and save only a few beings before they enter nirvana. **Or** they may manifest the taming of **boundless beings**. Other Buddhas teach and transform a great number of beings. **Such manifestations are as numerous as the motes of dust in the seas of worlds**, of which only a few are discussed here.

Sutra:

Then Universal Worthy Bodhisattva, wishing to restate his meaning, received the Buddhas’ awesome spiritual power, contemplated the ten directions, and spoke verses.

Commentary:

Then Universal Worthy Bodhisattva, wishing to restate his meaning, received the Buddhas’ awesome spiritual power, contemplated the beings of the ten directions, and spoke verses.

Sutra:

The Buddhas’ diverse expedient means

說得更明白一點。「承佛威力」：所以他仰承佛的大威神力。「觀察十方」：觀察十方一切世界的眾生。「而說頌言」：就用偈頌的方式說出下面的幾句話來。

**諸佛種種方便門 出興一切諸刹海
皆隨眾生心所樂 此是如來善權力**

「諸佛種種方便門」：諸佛菩薩對我們一切眾生，可以說是慈悲到極點了。怎麼證明呢？因為諸佛菩薩都是隨順眾生，用種種方便門來教化一切眾生。「出興一切諸刹海」：諸佛出現在一切佛的國土。「皆隨眾生心所樂」：隨著一切眾生心所歡喜的，來攝化眾生。「此是如來善權力」：這就是諸佛如來的權巧方便力。

**諸佛法身不思議 無色無形無影像
能為眾生現眾相 隨其心樂悉令見**

「諸佛法身不思議」：諸佛的法身是你心也不能思，言也不能議的，所謂「口欲言而辭喪，心欲緣而慮亡。」口裏想說，但找不出什麼話可以說，心裏想去想一想，但念慮也沒有了。「無色無形無影相」：佛的法身是離一切相的，所以也無色、也無形、也無影，連一個影相也沒有。「能為眾生現眾相」：可是眾生應以何身得度，他就現出何身而為說法。譬如應以佛身得度，佛就現佛身而為說法；應以菩薩身得度，佛就現菩薩身而為說法。所以法身雖然無相，又能現出種種的相。「隨其心樂悉令見」：隨眾生心裏所歡喜的，令眾生都能見到。

**或為眾生現短壽 或現住壽無量劫
法身十方普現前 隨宜出現於世間**

「或為眾生現短壽」：或者有佛示現很短的壽命來教化眾生，令眾生知道一切都是無常的。「或現住壽無量劫」：或者有佛常住在世，住到無量劫那麼長的時間。「法身十方普現前」：佛的法身普現於十方。「隨宜出現於世間」：隨眾生的機緣、機宜，而出現在世間上。

**Give rise to all seas of kṛetras,
Totally delighting sentient beings.
This is the Thus Come One's power of skillful versatility.**

Commentary:

The Buddhas' diverse expedient means / Give rise to all seas of kṛetras. In responding to beings, all Buddhas and Bodhisattvas are compassionate to the extreme. The proof of their utmost compassion is found in the array of ingenious methods they use to teach beings. They manifest in the seas of lands, **totally delighting sentient beings: / This is an example of the Thus Come One's power of skillful versatility.** They employ their marvelous expedients to influence, teach, and transform beings.

Sutra:

**The Dharma body of all Buddhas is inconceivable,
Devoid of form, shape, or appearance.
Yet for beings it manifests in myriad forms,
Which beings perceive according to their wishes.**

Commentary:

The Dharma body of all Buddhas is inconceivable; it cannot be comprehended with the mind or expressed with language. "The mouth wants to speak, but there are no words; the mind wants to think, but thoughts are gone." It is **devoid of form, shape, or appearance.** The Dharma body of all Buddhas is apart from all marks, without shape or appearance, **yet for beings it manifests in myriad forms, / Which beings perceive according to their wishes.** The Thus Come Ones will manifest whatever form it takes to save a particular being, in order to speak Dharma for that being. If the form of a Buddha is appropriate, they will assume that form. If the form of a Bodhisattva is appropriate, they will appear as Bodhisattvas. It is only because they wish to make beings happy that they manifest all kinds of forms.

Sutra:

**Perhaps they manifest a short life span for beings,
Or perhaps enjoy a long life of limitless eons.
The Dharma body manifests throughout the ten directions,
Appearing in worlds at opportune times.**

Commentary:

Perhaps, in order to demonstrate the impermanence of all things, **they will manifest a short life span for beings. / Or perhaps they enjoy a long life of limitless eons,** dwelling in the world for a very long time. **The Buddhas' Dharma body manifests throughout the ten directions, / Appearing in worlds at opportune times.** They appear at the opportune time, in response to the potentials of beings.

Sutra:

Perhaps they adorn and purify inconceivable

或有嚴淨不思議 十方所有諸刹海
或唯嚴淨一國土 於一示現悉無餘

「或有嚴淨不思議」：或者有佛出世，嚴淨了不可思議那麼多的國土。「十方所有諸刹海」：十方所有的諸佛國土，他都能令它們莊嚴而清淨。「或唯嚴淨一國土」：或者有的佛只嚴淨一個國土。「於一示現悉無餘」：在這一個世界裏示現所有的莊嚴。

或隨眾生心所樂 示現難思種種乘
或有唯宣一乘法 一中方便現無量

「或隨眾生心所樂」：或者有佛出世，隨眾生心裏所歡喜的。「示現難思種種乘」：示現大乘、小乘等等無量無邊，不可思議那麼多的乘。「或有唯宣一乘法」：或者有佛出世，就單單說一乘法。「一中方便現無量」：在這一乘法裏頭，就包括著無量無邊那麼多的方便法門。

或有自然成正覺 令少眾生住於道
或有能於一念中 開悟群迷無有數

「或有自然成正覺」：或者有佛出世，就自然成正覺了。「令少眾生住於道」：使令很少的眾生成就道業。「或有能於一念中」：或者有佛出世，能於一念之間。「開悟群迷無有數」：教化無量無邊那麼多的眾生。

或於毛孔出化雲 示現無量無邊佛
一切世間皆現睹 種種方便度群生

「或於毛孔出化雲」：或者有佛出世，從毛孔生出很多變化的寶雲。「示現無量無邊佛」：在這些寶雲裏邊，又現出無量無邊那麼多的佛。「一切世間皆現睹」：今所有十方世界一切的眾生，都看得見這些佛。「種種方便度群生」：佛用種種的方便來教化一切的眾生。

待續

Seas of all lands throughout the ten directions.
Or perhaps they adorn and purify only one land,
Manifesting in that single land and no other.

Commentary:

Perhaps they adorn and purify inconceivable limitless numbers of seas of all Buddha lands throughout the ten directions. / Or perhaps they adorn and purify only one land, / Manifesting in that single land and no other. A Buddha may appear in only one land to adorn it, and not travel to any other country.

Sutra:

Perhaps, depending on what beings delight in,
They display an unimaginable array of vehicles.
Or they may proclaim the Dharma of the One Vehicle,
Expediently revealing limitless means within the One.

Commentary:

Perhaps depending on what beings delight in, knowing what delights them and wishing to make them happy, they display an unimaginable array of vehicles--great, small, limitless and boundless. Or they may proclaim only the Dharma of the One Vehicle, / Expediently revealing limitless means within the One. They show how the Dharma of the One Vehicle encompasses limitless and boundlessly many expedient dharma doors.

Sutra:

Perhaps they naturally gain Right Enlightenment
And guide a few beings to dwell in the Way.
Or perhaps in the space of a single thought,
They enlighten confused beings beyond number.

Commentary:

Perhaps when Buddhas appear in the worlds, they naturally gain Right Enlightenment / And guide a few beings to dwell in the Way. They enable only a few beings to attain the Way. Or perhaps in the space of a single thought / They teach and transform and enlighten confused beings beyond number.

Sutra:

Perhaps magical clouds issue from their pores,
Revealing limitless, boundless Buddhas.
Everyone in the worlds sees these Buddhas
Saving beings with various skillful means.

Commentary:

Perhaps when Buddhas appear in the worlds, great numbers of jeweled, magical clouds issue from their pores, / Revealing limitless, boundless Buddhas. / Everyone in the worlds sees these Buddhas. All the beings in the ten directions can see the Buddhas that manifest in these clouds, saving beings with various skillful means, using all sorts of expedient means to teach and transform, and to save the multitude of beings.

待續