

# 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

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「出生一切淨願海故」：也是大家能互相勉勵，你幫助我發清淨願，我也幫助你發清淨願。這個菩薩說：「你發的願真好啊！」那位菩薩說：「你發的也不錯啊！」大家互相鼓勵，共同往前精進，而出生清淨大願海的緣故。「修習一切出要行故」：修習所有一切超出三界的最要緊的行門的緣故。「入於一切莊嚴海故」：能入到一切菩薩的莊嚴海裏的緣故。「成就清淨方便力故」：能成就一切清淨方便力量的緣故。清淨方便力就是成佛了。「如是等有世界海微塵數」：像這樣子有世界海微塵數那麼多。

爾時，普賢菩薩，欲重宣此義，承佛威力，觀察十方，而說頌言。

「爾時」：當爾之時。「普賢菩薩，欲重宣其義」：普賢菩薩願意把長行的義理再重複說它一遍。「承佛威力」：他仰承佛的大威神力。他不會貢高我慢地說：「是我自己有這個能力。」或這是：「這我說的、這是我做的、這是我辦的。」什麼都有個我。他什麼都歸功於佛，沒有我相。「觀察十方」：如果不是佛來加被幫助他，他也就沒有這種智慧來說這些偈頌。因為佛加被幫助他，所以他才能觀察十方。「而說頌言」：說出這些偈頌來。

一切剎海諸莊嚴 無數方便願力生

**They give rise to a sea of pure vows**, mutually encouraging and helping each other to make pure, great vows and vigorously advance in cultivation. The Bodhisattvas say to each other, "That's a fine vow you're making!" **They cultivate all** the most essential **practices leading to liberation** from the Three Realms. **They enter the sea of all** Bodhisattvas' **adornments; and they achieve the power of pure expedient means**, thereby attaining Buddhahood. **Such pure expedient means are as numerous as dust motes in the seas of worlds.**

*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, wishing to elaborate upon the meanings in the prose section, received the Buddhas' awesome spiritual power.** Universal Worthy Bodhisattva wasn't arrogant. He didn't say, "I am the one who's saying this." He didn't have a big ego. He gave all the credit to the Buddha, implying that without the aid of the Buddha's awesome power, he wouldn't have the wisdom to speak the following verses. He **contemplated the ten directions, and spoke verses.**

*Sutra:*

**The adornments throughout all seas of worlds,  
Emerge from innumerable expedients and power of vows.  
The seas of *ketras*, ever luminous and bright,  
Arise from the power of infinite pure karma.**

*Commentary:*

**The adornments throughout all seas of worlds / Emerge from innumerable expedients and power of vows.** The Buddhlands throughout space and the

## 一切刹海常光耀 無量清淨業力起

「一切刹海諸莊嚴」：「一切」就包括盡虛空遍法界所有的諸佛國土。諸佛國土很多、很廣大，就譬如海一樣。一切刹海裏的每一個世界，都有它的莊嚴。「無數方便願力生」：這種種莊嚴，都是由諸佛菩薩無數的方便願力所成就的。「一切刹海常光耀」：所有的一切諸佛國土都常常放光，照耀其他的世界。這是什麼所成就的呢？「無量清淨業力起」：這是由諸佛菩薩無量無邊的清淨業力所成就的。

## 久遠親近善知識 同修善業皆清淨 慈悲廣大遍眾生 以此莊嚴諸刹海

「久遠親近善知識」：修道的人在沒有證果以前，一定要發願時時刻刻親近善知識，遠離惡知識。這個「久遠」包括無量劫、無量劫那麼長的時間，可是雖然親近善知識的時間這麼長，也不覺得它長，還是好像剛剛才親近善知識似的。為什麼呢？這是因為求法的願力非常地懇切至誠，所以雖然親近善知識很久了，也不覺得時間久。「同修善業皆清淨」：親近善知識就有所依靠，大家一起同修善業，就不會造惡業，所以善知識和自己都得到清淨業。「慈悲廣大遍眾生」：佛的慈悲是廣大無邊，遍及一切眾生的。「以此莊嚴諸刹海」：諸佛就是用慈悲普度這種願力，來莊嚴一切諸佛的刹海。

## 一切法門三昧等 禪定解脫方便地 於諸佛所悉淨治 以此出生諸刹海

「一切法門三昧等」：所有八萬四千法門和所有一切的定，譬如禪定三昧、解脫三昧、方便三昧等種種的三昧。「於諸佛所悉淨治」：所有的菩薩在一切諸佛的道場，把這一切的三昧都修行圓滿了。「治」，就是把惡習氣治除，令善業增長了，所以去惡增善都叫治。就像人有病就要用藥給他治病一樣，一切眾生的習氣毛病，也要用種種法門來對治。「以此出生諸刹海」：以這種修行的功德，出生一切諸佛的刹土。

Dharma Realm are so numerous that they are like a sea. Each world has its own adornments. These adornments are brought into being by the vows and skill-in-means of the Buddhas and Bodhisattvas. **The seas of *kṣetras*, ever luminous and bright**, illuminating other worlds, **arise from the power of the Buddhas' and Bodhisattvas' infinite pure karma.**

### Sutra:

**Since long ago, Bodhisattvas have drawn near good advisors, Together cultivating wholesome karma, completely pure. Vast kindness and compassion extends to all beings: With these the seas of *kṣetras* are adorned.**

### Commentary:

Cultivators should make vows to draw near good and wise teachers at all times. Before one has attained sagehood, it's essential to draw close to good teachers and stay away from bad ones. **Since long ago**, over limitless and boundless eons, **Bodhisattvas have drawn near good advisors.** Even though they have drawn near good teachers for such a long period of time, it doesn't feel long at all. That's because they are extremely sincere and eager in seeking the Dharma. **Together** they have been **cultivating wholesome karma, completely pure.** By drawing near good teachers, one can rely upon them to help one cultivate good, pure karma. **Vast kindness and compassion extends to all beings.** The Buddhas' kindness and compassion reaches all beings. **With these**, with their compassionate vows to universally rescue beings, **the seas of *kṣetras* are adorned.**

### Sutra:

**All methods of practice as well as *samadhis*, *Dhyāna* concentrations, liberations, and expedient grounds Are cultivated in the presence of Buddhas, Thereby giving rise to seas of *kṣetras*.**

### Commentary:

**All the 84,000 methods of practice as well as all the various kinds of *samadhis*, / *Dhyāna* concentrations, liberations, and expedient grounds, / Are cultivated in the presence of Buddhas.** In the Buddhas' Way-places, the Bodhisattvas cultivate all these dharma doors, *samadhis*, and so forth, to perfection. They get rid of their bad habits and increase their good karma, regulating evil and increasing good. Just as medicine is used to cure illness, various dharma doors are used to cure beings' habits and faults, **thereby giving rise to seas of *kṣetras*.** The merit and virtue of such cultivation produces the myriad Buddhahands.

### Sutra:

**As Bodhisattvas gain limitless, decisive understanding, Their comprehension fully matches the Thus Come Ones'.**

發生無量決定解 能解如來等無異  
忍海方便已修治 故能嚴淨無邊刹

「發生無量決定解」：修道有了智慧，才能有擇法眼，才能選擇哪一個法門是對自己相應，哪一個法門是對其他人相應。「決定解」就是不懷疑，對自己應該修什麼法門，認得很清楚，不會似是而非，或者將信將疑的，這樣就沒有決定解了。「能解如來等無異」：這種人雖然還沒有成佛，可是他的見解和如來的知見是一樣的，但還沒有成就阿耨多羅三藐三菩提。

「忍海方便已修治」：修道的人最要緊的就是這個忍。無論你修什麼法門，你若能忍就會有成就，你若不能忍就不會有所成就，因為一切法門都是不容易修的。不要說旁的，就拿打餓七來說，這本來是一件很簡單的事情，但是有的人忍耐力不夠，就半途而廢了；有忍耐力量的人，就會圓圓滿滿地成功。成功以後，你的定力就會增加，欲念會減少，所以是功不唐捐的。無論你用什麼功，都會有它的功德在，但就是要忍耐。這個「忍」就是不能受的要受，不能忍的要忍，修行就是在這個地方修。你忍多一秒鐘，就把這個關打破了，就過去了，就成就了。這一秒鐘若忍下來，那秒秒鐘都忍了；這一秒鐘若不能忍，那就所有的時間都忍不了了，差就差在這一秒鐘，所以這一秒鐘你要忍。你若常常能修這個忍，一切都會成就的。

無論修什麼法門都要有一個忍，這就叫忍海，忍海是方便。我們現在所修的都是方便法門，譬如唸經、做早晚課這都是方便法，不是一修就成佛了。我們在沒有成佛之前，還是必須要從方便路上走。過去諸佛菩薩都已經把所有的忍海方便修行成功了，圓滿了。「故能嚴淨無邊刹」：所以諸佛的神通力量，能令所有的諸佛刹土都莊嚴清淨。

為利眾生修勝行 福德廣大常增長  
譬如雲布等虛空 一切刹海皆成就

「為利眾生修勝行」：諸佛菩薩為了利益眾生、教化眾生，令眾生離苦得樂，所以才忍

Having cultivated a sea of patience and skill-in-means,  
They adorn and purify boundless *kṣētras*.

*Commentary:*

**As Bodhisattvas gradually gain limitless, decisive understanding.** Cultivators should develop wisdom. Then they will have the Dharma-selecting eye—the ability to pick the appropriate dharma door for themselves and for others. “Decisive understanding” means having no doubts. They are very clear and certain as to the method they should cultivate. They won’t be plagued by nagging doubts. **Their comprehension fully matches the Buddhas’.** Bodhisattvas have proper knowledge and proper views. Although they haven’t become Buddhas, their level of understanding is equal to the Buddhas’. They won’t go wrong, because they have the same knowledge and views as **the Thus Come Ones**, even though they have not realized *anuttarasamyaksa* × *bodhi*.

**Having cultivated a sea of patience and skill-in-means, / They adorn and purify boundless *kṣētras*.** Patience is the most important aspect of cultivation. No matter what dharma door you practice, you need to have patience to succeed. If you aren’t patient, you won’t have any success. All dharma doors involve a certain amount of difficulty. For example, fasting is a simple practice, but impatient people cannot do it. They quit halfway through. If you are patient, then you can make it to the end. Then your *samadhi* power will grow and your desires will lessen. Your efforts will not go to waste. Every bit of effort you apply yields merit and virtue. But patience is the key. You have to endure what you can’t endure, and bear the unbearable. If you can bear it for one second more, you’ll make it through. It’s only a matter of one second. If you can bear one second, you can bear many seconds. If you can’t bear that one second, then your patience won’t last for any amount of time. So just keep telling yourself, “Wait a moment, wait a moment.” If you constantly cultivate patience, you’ll succeed at whatever you do.

“Skill-in-means” refers to expedient dharma doors. Everything we cultivate is skill-in-means. For example, our sutra recitations and morning and evening ceremonies are all skill-in-means. We cannot become Buddhas overnight. This is the road of expedient means that we must walk before we actually reach Buddhahood. The Buddhas of the past cultivated the sea of patience and skill-in-means to perfection. From this they gained spiritual penetrations, and therefore they can adorn and purify boundless Buddhalands.

*Sutra:*

**Cultivating sublime practices to benefit beings,  
Their vast blessings and virtue constantly grow.  
Like clouds spreading across the skies,  
All seas of *kṣētras* are perfected.**

苦修種種難行的苦行，以成就道業，好救度眾生。「福德廣大常增長」：就因為這樣，所以佛菩薩的福德廣大，福慧雙圓，而且還常常增長。「譬如雲布等虛空」：就好像雲在虛空裏頭布滿一樣。「一切剎海皆成就」：所有的諸佛剎土都莊嚴成就。

諸度無量等剎塵 悉已修行令具足  
願波羅蜜無有盡 清淨剎海從此生

「諸度無量等剎塵」：「度」就是六度萬行。本來這個度是沒有數量的，不只六度、十度，而是有無量微塵數那麼多的度，那麼多的波羅蜜。「悉已修行令具足」：諸佛菩薩把這一切的波羅蜜，一切的度都修行圓滿了。具足也就是圓滿。「願波羅蜜無有盡」：諸佛菩薩修行的時候要發願，這就是願波羅蜜。這種願波羅蜜是無窮無盡的，也是不應該有窮盡的，你不要把這願停止了。所謂「觀自在菩薩，行深般若波羅蜜」，你若停止在深的般若波羅蜜那個地方，就過不去，就到不了彼岸，也就不自在了，觀自在菩薩就變成觀不自在了。「清淨剎海從此生」：所有一切的清淨剎海，都是從這個願波羅蜜生出來的。

淨修無等一切法 生起無邊出要行  
種種方便化群生 如是莊嚴國土海

「淨修無等一切法」：「淨」就是專一清淨、純一沒有雜染的意思。專一清淨地修行沒有數量那麼多的法門，就是八萬四千法門都一起修。「生起無邊出要行」：能選擇那些對出離三界最要緊的行門去修行。「種種方便化群生」：諸佛菩薩是用種種方便的法門，來教化一切眾生的。「如是莊嚴國土海」：為什麼佛要教化眾生呢？教化眾生也就是莊嚴國土。因為教化眾生成佛，國土也就莊嚴了。

*Commentary:*

**Cultivating sublime practices to benefit beings**, wishing to teach and transform beings so that they can leave suffering and attain bliss, Bodhisattvas cultivate difficult ascetic practices. They cultivate blessings and wisdom because they want to realize the Way so they can rescue beings. **Their vast blessings and virtue constantly grow** until both blessings and wisdom are brought to perfection. **Like clouds spreading across the skies, / All seas of *kṣetras* are adorned and perfected.**

*Sutra:*

**Limitless perfections, numerous as dust motes in a *kṣetra*,  
Have already been cultivated to completion.**

**The infinite *pāramitā* of vows**

**Gives birth to oceans of pure *kṣetras*.**

*Commentary:*

**Limitless perfections** are as **numerous as dust motes in a *kṣetra***. There are not only Six or Ten *pāramitās*. The number of *pāramitās* or perfections is immeasurable, as many as motes of dust in the lands of all Buddhas. These **have already been cultivated to completion. The infinite *pāramitā* of vows** made by Bodhisattvas gives birth to oceans of pure *kṣetras*. If their vows were finite, Bodhisattvas wouldn't be free and at ease. The Bodhisattva Who Contemplates at Ease (Avalokiteśvara) cannot stop in his practice of the profound *prajñā-pāramitā*. If your vows have an end, then you become the Bodhisattva Who Doesn't Contemplate at Ease. If you stop practicing the profound *prajñā-pāramitā*, you won't reach the other shore. **Gives birth to oceans of pure *kṣetras***. Oceans of pure lands are born from the *pāramitā* of vows.

*Sutra:*

**Pure cultivation of peerless dharmas**

**Initiates boundless transcendent practices.**

**By transforming beings with sundry skill-in-means,**

**Bodhisattvas thereby adorn the oceans of lands.**

*Commentary:*

**Pure and single-minded cultivation of peerless dharmas**—all the 84,000 dharma doors, **initiates boundless transcendent practices**. You can select the dharma door that will liberate you from the Three Realms. **By transforming beings with sundry skill-in-means**, the Buddhas and **Bodhisattvas thereby adorn the oceans of lands**. Why do the Buddhas teach and transform beings? Teaching beings is equivalent to adorning lands. When beings become Buddhas, lands are naturally beautified.