



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

問：請問「遊戲神通」是什麼意思？這是一種功夫或是一種三昧？

答：「遊戲神通」就是用神通到處遊戲。「遊戲三昧」雖然遊戲，還是在定中，只是不執著，他教化衆生但一點也不執著。

遍滿十方虛空界 所有一切諸國土
如來神力之所加 處處現前皆可見

「遍滿十方虛空界」：遍滿就是充滿，充滿十方盡虛空、遍法界。「所有一切諸國土」：所有一切的諸佛國土。「如來神力之所加」：都是佛的神通力所加持而成就的。「處處現前皆可見」：在每一個國家的每一個地方都現前，一切衆生都可以看得見。

或有種種諸國土 無非離垢寶所成
清淨摩尼最殊妙 熾然普現光明海

「或有種種諸國土」：或者有種種不同的國土，有圓的、有方的、有三角的，有四方的。「無非離垢寶所成」：形狀雖然不同，但都是離棄污穢不乾淨的一切寶所成就的。「清淨摩尼最殊妙」：還有清淨摩尼這最殊妙的寶貝。「熾然普現光明海」：在

Question: What is meant by “playfully roaming with spiritual penetrations”? Is that a kind of kungfu, or a kind of *samadhi*?

Answer: “Playfully roaming with spiritual penetrations” means using spiritual penetrations to go everywhere to play. In the “*samadhi* of playful roaming,” even though one roams and plays, one is still within *samadhi*. This is just not being attached. Everything one does is to teach and transform beings, without any attachment at all.

Sutra:

Throughout the ten directions of space,
All lands and countries are spread.
By the aid of the Thus Come Ones' spiritual power,
They appear and become visible to all.

Commentary:

Throughout the ten directions of space, / All lands and countries are spread. / By the aid of the Thus Come Ones' spiritual power, / They appear and become visible to all. The lands of all Buddhas completely fill space and exhaust the boundaries of the ten directions.

Sutra:

Perhaps there are various lands and countries
Composed of immaculate jewels.
Made of pristine *mañi*, wondrous and sublime,
They appear in an ocean of dazzling light.

Commentary:

Perhaps there are various lands and countries--round, cubical, or pyramidal in shape. Although they are different, they are **composed of immaculate jewels**. They are all devoid of defiled dharmas and unclean things. These lands are made up of precious substances. **Made of pristine *mañi*, wondrous and**

每一個世界都熾然普現，光明猶如大海那麼無窮無盡。

或有清淨光明刹 依止虛空界而住
或在摩尼寶海中 復有安住光明藏

「或有清淨光明刹」：或者有世界海是依靠清淨光明而住。「依止虛空界而住」：或者又有世界海是依止虛空界而住。「或在摩尼寶海中」：或者有世界海是依靠摩尼寶海而住。「復有安住光明藏」：又有一種世界海是安住在光明藏裏。

如來處此衆會海 演說法輪皆巧妙
諸佛境界廣無邊 衆生見者心歡喜

「如來處此衆會海」：佛在這一切國土，於菩提樹下的大衆海會裏邊。「演說法輪皆巧妙」：轉大法輪所演說的一切法，都是巧妙不可思議的，都是恰對所應度的機。「諸佛境界廣無邊」：談到佛的境界，有無量無邊說不完那麼多。「衆生見者心歡喜」：所有一切衆生見著佛在那兒轉法輪說一切法，心裏都生大歡喜，信受奉行。

有以摩尼作嚴飾 狀如華燈廣分布
香燄光雲色熾然 覆以妙寶光明網

「有以摩尼作嚴飾」：有的世界海是以摩尼寶來作莊嚴的裝飾。「狀如華燈廣分布」：形狀就好像蓮華燈，廣大地分布在一切的世界。「香燄光雲色熾然」：又有依著香燄光雲這種色而住的。「覆以妙寶光明網」：在這個上邊，又有種種妙寶所形成的光明網覆蓋著。

或有刹土無邊際 安住蓮華深大海

sublime, / They appear in an ocean of dazzling light. Pure mañi is the best kind of gem—the most rare, wonderful, and beautiful. All of these lands blaze with brilliant light that is as boundless as the sea.

Sutra:

**Perhaps there are *kṣetras* of pure radiance
Situated in empty space.
Perhaps within the sea of jeweled *mañi*,
Other lands reside in a treasury of light.**

Commentary:

Perhaps there are *kṣetras* of pure radiance / Situated in empty space; / Perhaps within the sea of jeweled *mañi*, / Other lands reside in a treasury of light. Some *kṣetras* dwell in a glorious blaze of light.

Sutra:

**In the sea-vast assembly, the Thus Come One
Proclaims the magical wonder of the Dharma wheel.
Vast and boundless, the states of Buddhas
Delight the hearts of sentient beings who see them.**

Commentary:

In the sea-vast assembly, the Thus Come One. In all lands, the Buddha sits in the Way-place beneath the bodhi tree, teaching and transforming as he skillfully **proclaims the magical wonder of the Dharma wheel.** The techniques he uses are ingenious and wonderful, exactly matching the potentials of beings. **Vast and boundless, the states of Buddhas** could never be spoken of in their entirety. They **delight the hearts of sentient beings who see them.** They experience great joy when they see the Buddha turning the Dharma wheel and proclaiming the Dharma. They believe and accept the teachings and practice accordingly.

Sutra:

**There are lands ornamented with *mañi*,
Shaped like flower-lamps, spread out everywhere.
Clouds of blazing, fragrant light
Provide a radiant, netlike cover of exquisite jewels.**

Commentary:

There are lands ornamented with *mañi* jewels, / Shaped like flower-lamps, spread out everywhere in profusion. Clouds of blazing, fragrant light / Provide a radiant, netlike cover for these lands of subtly exquisite jewels.

Sutra:

And there are lands without boundaries,



廣博清淨與世殊 諸佛妙善莊嚴故

「或有刹土無邊際」：或者有的佛刹廣大得沒有邊際。「安住蓮華深大海」：依著蓮華的大海而住。「廣博清淨與世殊」：這種的世界海又廣博又清淨，與一般的世界海是不一樣的。「諸佛妙善莊嚴故」：因為它是由諸佛神通的微妙善根所莊嚴的。

或有刹海隨輪轉 以佛威神得安住 諸菩薩衆遍在中 常見無央廣大寶

「或有刹海隨輪轉」：或者有的世界海就好像輪子那麼轉。「以佛威神得安住」：因為佛的威神力，所以它雖然這麼轉，也是很平安的。「諸菩薩衆遍在中」：有很多的菩薩遍在這世界海裏邊。「常見無央廣大寶」：常常都能見到沒有數量那麼多的廣大珍寶。

或有住於金剛手 或復有住天主身 毗盧遮那無上尊 常於此處轉法輪

「或有住於金剛手」：或者有世界海是依著阿修羅形的金剛手而住。「或復有住天主身」：或者又有的世界海是住在天主的身裏邊。「毗盧遮那無上尊」：毗盧遮那佛這位無上的世尊。「常於此處轉法輪」：常常在前邊所說的這種種的處所轉大法輪。

或依寶樹平均住 香燄雲中亦復然 或有依諸大水中 有住堅固金剛海

「或依寶樹平均住」：或者有世界海是依著寶樹平均住。「香燄雲中亦復然」：或者有世界海是依著香燄雲而住。「或有依諸大水中」：或者有世界海是依著大水而住。「有住堅固金剛海」：又有的世界海是依靠堅固的金剛海而住。

**Dwelling in a vast, deep sea of lotus-blossoms,
Expansive and pure, unique in the world
Adorned with the wondrous goodness of all Buddhas.**

Commentary:

And there are Buddhalands without boundaries, / Dwelling in a vast, deep sea of lotus-blossoms. They are expansive, vast, and pure, unique in the world. They differ from ordinary worlds in their purity and brightness. They are adorned with the spiritual penetrations and wondrous goodness of all Buddhas--the adornment of their good roots.

Sutra:

**Some seas of lands revolve like wheels.
Established by means of the Buddhas' awesome spirit,
They are filled with multitudes of Bodhisattvas,
Who constantly see endless expanses of jewels.**

Commentary:

There are also **some seas of lands that revolve like wheels.** These revolving wheel-like worlds are **established by means of the Buddhas' awesome spirit** so that although they revolve, they remain peaceful. **They are filled with uncountable multitudes of Bodhisattvas, / Who constantly see endless expanses of jewels,** inexpressibly many of them.

Sutra:

**Worlds may exist upon a vajra hand
Or perhaps in the body of a heavenly lord.
Vairocana, the unsurpassed Honored One,
Always turns the Dharma wheel in those places.**

Commentary:

Worlds may exist upon a asura's vajra hand / Or perhaps in the body of a heavenly lord. / Vairocana, the unsurpassed World Honored One, / Always turns the great Dharma wheel in those places to teach and transform beings.

Sutra:

**Some worlds dwell balanced on jeweled trees;
Others, amid dazzling clouds of incense.
Some are submersed in great bodies of waters,
While others float upon a vajra ocean.**

Commentary:

Some worlds dwell balanced on huge, jeweled trees, / Others, amid dazzling clouds of incense. / Some are submersed in great bodies of water, / While others float upon a vajra ocean.

或有依止金剛幢 或有住於華海中
廣大神變無不周 毗盧遮那此能現

「或有依止金剛幢」：或者有世界海是依著金剛幢而住。「或有住於華海中」：或者有世界海是依靠華海而住。「廣大神變無不周」：這種廣大的神通變化，沒有不周遍所有法界的。「毗盧遮那此能現」：這種境界都是毗盧遮那佛的神通力所顯現出來的。

或修或短無量種 其相旋環亦非一
妙莊嚴藏與世殊 清淨修治乃能見

「或修或短無量種」：「修」是修長，就是長形。或者有世界海是依長形而住，或依短形而住，有種種沒有數量那麼多的形狀。「其相旋環亦非一」：「旋」是旋轉，轉過來轉過去叫旋轉。「環」是循環，循環就是無端，轉來轉去好像也沒有一個頭，這就叫循環。但這些旋環的形相也不是都一樣的。「妙莊嚴藏與世殊」：那種妙莊嚴和這個世界的莊嚴是不同的，也比一般世界所有的一切都莊嚴。「清淨修治乃能見」：只有修治清淨行的人，才能看得見這種境界。

如是種種各差別 一切皆依願海住
或有國土常在空 諸佛如雲悉充遍

「如是種種各差別」：像前邊所說的這種情形各有不同。「一切皆依願海住」：所有的世界海都是依靠諸佛菩薩過去所發的願海而住。「或有國土常在空」：或者有國土是住在虛空裏邊。「諸佛如雲悉充遍」：諸佛就像雲似的充滿整個虛空。

Sutra:

**Some are located upon a vajra banner,
While others dwell amid an ocean of flowers.
Such vast, all-pervasive spiritual transformations,
Are manifested solely by Vairocana Buddha.**

Commentary:

Some worlds are located upon a vajra banner. Vajra is an indestructible substance. **While others dwell amid an ocean of flowers. / Such vast, all-pervasive spiritual transformations, / Are manifested solely by Vairocana Buddha.** There is no place that these spiritual transformations do not reach. This wonderful substance is manifested through the miraculous power of Vairocana Buddha. He is the speaking host of the *Flower Adornment Sutra*; his name means “Bright Light Pervading Everywhere.” He is able to manifest these states.

Sutra:

**Worlds may be long or short; there is limitless variety.
Like turning wheels, their appearances are not the same.
Rare in the world, this wondrous treasury of adornments
Is perceived through pure cultivation alone.**

Commentary:

The character xiu (修) here means “long,” not “cultivation.” You should be able to tell from the context, because the line also has the word “short.”

[Editor’s note: This commentary is lectured by disciples.]

Worlds may be long or short; there is limitless variety. These worlds are not of just one shape or form. They may be dwarfed or elongated, wide or narrow, any shape at all. **Like turning wheels, their appearances are not the same.** They all have their own distinctive characteristics and features, which are cyclical and always changing. **Rare in the world, this wondrous treasury of adornments** is different from ordinary, worldly adornments. **It is perceived through pure cultivation alone.** It is only through pure cultivation of wholesome dharmas and through discipline that one can perceive the adornments of these worlds.

Sutra:

**All these distinct and various lands
Exist by virtue of a sea of vows.
Some lands are constantly suspended in space,
With Buddhas filling them like clouds.**

Commentary:

All these distinct and various lands and the seas of worlds, all having their particular circumstances, **exist by virtue of a sea of vows** made by Buddhas and Bodhisattvas in the past. **Some lands are constantly suspended in space, / With Buddhas filling up all the space in them like clouds.**

☞待續

☞To be continued