

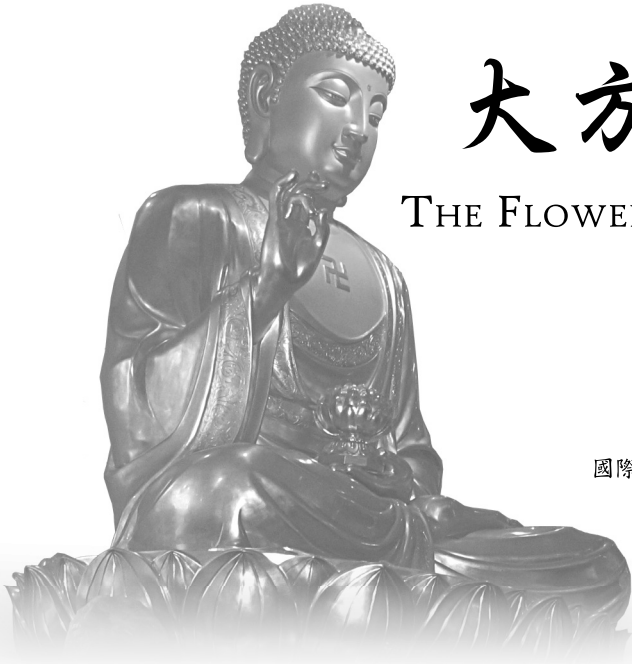
大方廣佛華嚴經淺釋

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



或淨光為體 復依光明住
光雲作嚴飾 菩薩共遊處

「或淨光為體」：或者有世界海是以淨光為體。「復依光明住」：依靠光明來住。「光雲作嚴飾」：又有光明的雲來做它莊嚴的修飾。「菩薩共遊處」：所有的菩薩也在這個世界海居住，來遊行教化眾生。

或有諸刹海 從於願力生
猶如影像住 取說不可得

「或有諸刹海」：或者有諸佛的刹海是這樣子的，又或者不是這樣子的，因為不相同，所以說「或者」，或者有當中就包含一個或者沒有。「從於願力生」：是由佛菩薩所發的願力生出來的。「猶如影像住」：為什麼說或者沒有呢？就因為它猶如影像住。這個影像本來就是虛妄的，可是看起來是有影、有像在這兒住著。「取說不可得」：你看著是有個影像，但你用手去拿，拿不到的，所以也可以說沒有。

Sutra:

**Some lands are composed of pure radiance
And exist within bright light.
Luminous clouds embellish those lands,
As Bodhisattvas wander in their midst.**

Commentary:

Some lands are composed of pure radiance / And exist within bright light. / Luminous clouds embellish those lands. These worlds are not only formed of pure light and dwell within that light, but are embellished by clouds of light, **as Bodhisattvas wander in their midst**, dwelling in these worlds to teach the beings there.

Sutra:

**There may be seas of *kṣetras*
Born from the power of vows.
Like reflections they abide,
Beyond apprehension and speech.**

Commentary:

There may be, and then there may not be, **seas of *kṣetras***. Since there are different kinds of lands, the text introduces the possibility of there being lands **born from the power of vows**. These lands are brought about by the vows made by Buddhas and Bodhisattvas when they were cultivating the Way. **Like reflections they abide**. These worlds are illusions, basically empty and false. Therefore, although they can be seen, they are **beyond apprehension and speech**. Since they cannot be grasped, you could say they don't really exist.

或以摩尼成 普放日藏光
珠輪以嚴地 菩薩悉充滿

「或以摩尼成」：或者有世界海是以種種摩尼寶為主而成就的。「普放日藏光」：普遍放出日光明這種的光。「珠輪以嚴地」：用珠寶的輪來莊嚴這個地，這比鋪地毯更莊嚴。「菩薩悉充滿」：有很多菩薩在這個世界海教化眾生。

有利寶燄成 燄雲覆其上
眾寶光殊妙 皆由業所得

「有利寶燄成」：有一種佛刹是寶燄所成就的。「燄雲覆其上」：有燄雲在這個世界海的上邊遮蓋著，令一切眾生都得到清涼。「眾寶光殊妙」：這世界海的寶光不只一種，有種種不同的寶光，這些寶光也和一般的寶光不同，所以叫殊妙。「皆由業所得」：這都是由眾生的業和佛菩薩所發的願力所成就的。

或從妙相生 眾相莊嚴地
如冠共持戴 斯由佛化起

「或從妙相生」：或者有世界海是從佛的妙相生出來的。「眾相莊嚴地」：在這世界有的山形像佛菩薩，又有像羅漢的，有種種的相來莊嚴這個國土。「如冠共持戴」：或者有世界海就好像一個寶冠似的。「斯由佛化起」：這是什麼道理？怎麼會這樣子呢？這都是佛菩薩的神通變化所生出來的。

或從心海生 隨心所解住
如幻無處所 一切是分別

「或從心海生」：或者有世界海是從眾生的心裏頭生出來的。因為眾生多了，所以眾生這個心的力量就生出這麼個世界。「隨心所解住」：隨眾生心所明白

Sutra:
Some may be fashioned from *mani*,
Everywhere shining like the sun.
Wheels of pearls adorn their ground.
Bodhisattvas fill these lands.

Commentary:
Some may be fashioned from *mani*, / Everywhere shining like the sun. There may be worlds composed of various jewels, such as *mani* gems, which give off brightness like the sun. **Wheels of pearls adorn their ground.** These worlds have precious pearls to adorn the ground, which is much more ornamental than the ordinary carpets that we use. **Bodhisattvas** who teach beings **fill these lands.**

Sutra:
Some lands from jeweled flames are made,
With blazing clouds hovering above
And myriad gems exquisitely glowing.
Such are the results of karma.

Commentary:
Some lands from jeweled flames are made, / With blazing clouds hovering above. The clouds act as a shade to cool off beings. **And** there are **myriad gems exquisitely glowing.** / **Such are the results of karma.** It is by means of beings' karma and the Bodhisattvas' vows that these lands come to be.

Sutra:
Some lands arise from the wondrous hallmarks.
Myriad forms adorn their terrain,
Like crowns worn at the same time.
These are the Buddhas' creations.

Commentary:
Some lands arise from the wondrous hallmarks of the Buddhas. **Myriad forms adorn their terrain.** The mountains in these worlds may be in the shapes of Buddhas, Bodhisattvas, and Arhats, as well as other kinds of beautiful shapes which adorn the land. These forms are **like crowns worn at the same time.** Some worlds appear to have jewelled crowns above them. Where do these phenomena come from? **These are the Buddhas'** spiritual penetrations and their **creations.**

Sutra:
Some arise from the ocean of the mind,
And according to the mind's understanding they dwell.
Illusory, they have no fixed abode,
Since everything is made from discriminations.

的而依住。「如幻無處所」：這個世界海是隨心所生的，也就隨心所滅，就像虛幻似的，雖然知道有這麼個世界，可是取不得，也捨不得，就如幻化一樣，沒有一定的地方。「一切是分別」：這個世界海裏的一切，都是由眾生的分別心生出來的。

或以佛光明 摩尼光為體
諸佛於中現 各起神通力

「或以佛光明」：或者有世界海是以佛的光明為體。「摩尼光為體」：摩尼光也就是佛的光明，以佛的光明做為世界海的體。「諸佛於中現」：因為是以佛光明為體，所以就有很多諸佛在這個世界海裏現出來。「各起神通力」：每一位佛都顯現他神通的力量，來莊嚴這個世界。

或普賢菩薩 化現諸刹海
願力所莊嚴 一切皆殊妙

「或普賢菩薩」：或者是普賢菩薩。「化現諸刹海」：以他的神通化現這一切的刹海。「願力所莊嚴」：這個世界海是由普賢菩薩的願力所莊嚴。「一切皆殊妙」：普賢菩薩不但願力大，修行也最深，所以一切一切都和其他的菩薩不同，都是特別殊妙的。

爾時，普賢菩薩，復告大眾言：諸佛子，應知世界海有種種莊嚴。

「爾時」：就在這個時候。「普賢菩薩復告大眾言」：普賢菩薩又對大眾說了。「諸佛子」：你們各位佛的弟子，各位菩薩摩訶薩。「應知世界海有種種莊嚴」：還有一種的情形，我要對你們講。你們應該知道，世界海不單以前邊所講的種種為體，而且有種種微細殊妙的莊嚴。

Commentary:

Some arise from the ocean of the mind. Some worlds arise from beings' minds. Since there are so many beings, the power of their minds creates worlds. **And according to the mind's understanding they dwell.** These worlds come into being from the mind, and are also destroyed because of the mind. **Illusory, they have no fixed abode.** They are like illusions. Even though the worlds appear to exist, they cannot be grasped, nor can they be renounced. They have no fixed location. **Since everything is made from discriminations,** so, too, are worlds, which are products of the discriminating thoughts of beings.

Sutra:

**Lands may be composed of the Buddhas' brilliance
Or formed of the light of *maṇi*.
The Buddhas appear in their midst,
Each using his spiritual powers.**

Commentary:

Lands may be composed of the Buddhas' brilliance / Or formed of the light of *maṇi*. The light of *maṇi* also refers to the Buddhas' light. Since these worlds take the Buddhas' light as their substance, **the Buddhas appear in their midst, / Each using his spiritual powers.**

Sutra:

**Perhaps Universal Worthy Bodhisattva
Transformationally creates the seas of lands.
Adorned by the power of his vows,
Everything is rare and exquisite.**

Commentary:

Perhaps Universal Worthy Bodhisattva, by means of his spiritual penetrations, **transformationally creates the seas of lands. / Adorned by the power of his vows, / Everything is rare and exquisite.** Because of his magnanimous vow power and profound cultivation, everything Universal Worthy Bodhisattva does is especially supreme compared to what other Bodhisattvas do. This Bodhisattva can adorn these worlds and make them exceptionally beautiful.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha, you should know that the seas of worlds have various kinds of adornments."

Commentary:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha, all of you Bodhisattvas Mahāsattvas, you should know that the seas of worlds have various kinds of adornments. Not only do the seas of worlds have different substances, they also have all kinds of

所謂或以一切莊嚴具中出上妙雲莊嚴，或以說一切菩薩功德莊嚴，或以一切衆生業報莊嚴，或以示現一切菩薩願海莊嚴，或以表示一切三世佛影像莊嚴，或以一念頃示現無邊劫神通境界莊嚴。

「所謂或以一切莊嚴具中出上妙雲莊嚴」：就是所說的，或者有世界海就以好像佛前的花瓶、香爐、燭台等這一切的莊嚴具所出生的上妙雲來莊嚴。「或以說一切菩薩功德莊嚴」：或者有世界海以講說一切菩薩的功德來莊嚴。

爲什麼要莊嚴呢？因爲一切衆生見到莊嚴，受這個莊嚴的影響，就會生出菩提心。爲什麼我們要用很多錢，造這麼一尊佛像？佛坐在那個地方也不說話，也不吃東西，也不喝水，而且不是木雕的，就是泥塑的，這又有什麼用呢？我們又要拜他，這豈不是迷信嗎？不是的，我們拜佛，不是拜這個泥佛，也不是拜這個木佛，也不是拜有形有相的佛，我們是拜那個真佛。這個有形有相的佛只是一種莊嚴，一種表法。

「或以一切衆生業報莊嚴」：或者有世界海以說一切衆生善有善報，惡有惡報，以善惡的果報不可思議來莊嚴世界海。「或以示現一切菩薩願海莊嚴」：示現是先無後有，本來是沒有的，後來才示現出來。或有世界海是以示現菩薩所發的願海來莊嚴。「或以表示一切三世佛影像莊嚴」：或有世界海是以表示過去、現在、未來三世諸佛的影像來莊嚴。「或以一念頃示現無邊劫神通境界莊嚴」：或者在一念之間這麼短的時間內，示現無邊的劫，以長變短，以短變長，縮無量劫爲一念，延伸一念爲無量劫的這種神通境界來莊嚴世界海。

☞待續

different and wonderful adornments.

Sutra:

Perhaps they are adorned by splendid, wondrous clouds emerging from amidst myriad ornaments. Perhaps they are adorned by the proclamation of the Bodhisattvas' meritorious virtues. Perhaps they are adorned as expressions of the karmic retributions of beings. Perhaps they are adorned by the appearance of the Bodhisattvas' seas of vows. Perhaps they are adorned by the displayed images of all Buddhas of the three periods of time. Perhaps they are adorned by the states of spiritual penetrations that manifest boundless eons in the space of a single thought.

Commentary:

Perhaps they are adorned by splendid, wondrous clouds emerging from amidst myriad ornaments. From the scores of embellishing objects—perhaps flower vases, censers, candles, and so forth—auspicious portents come forth to adorn these worlds. Perhaps they are adorned by the proclamation of the Bodhisattvas' meritorious virtues. Some lands are adorned by the pronouncement of the Bodhisattvas' virtues.

Why are adornments used? Because when beings see these adornments, it's easy for them to bring forth the bodhi resolve. For example, some may wonder, "Why do we make Buddha images? Buddha images can neither talk, eat nor drink. They are made of wood or clay. What's the use of spending so much money to make Buddha images for people to worship? Isn't that superstition?" No, it's not superstition. When we bow to the Buddhas, we are not bowing to a wooden Buddha, a clay Buddha, or any other kind of Buddha image. We are bowing to the true Buddha. Images of Buddhas are merely representations that suggest the real entity within our true minds.

Perhaps they are adorned as expressions of the karmic retributions of beings. In some other lands the constant speaking of beings' good and evil karmic retribution serves as the adornment. Good karma reaps a good retribution, while bad karma reaps a bad retribution. Perhaps they are adorned by the appearance of the Bodhisattvas' seas of vows. The appearance of these vows means that they do not exist in the beginning, but later on they are realized. Perhaps they are adorned by the displayed images of all Buddhas of the three periods of time. Images of the Buddhas of the past, present, and future adorn these worlds. Perhaps they are adorned by the states of spiritual penetrations that manifest boundless eons in the space of a single thought. Limitless eons are condensed to a single thought; a single thought expands to cover limitless eons. Such spiritual penetrations allow a long period of time to be contained in a brief interval, and vice versa. These are the states that adorn some worlds.

☞To be continued