



大方廣佛華嚴經淺釋

THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【卷五世主妙嚴品第一之五】

CHAPTER ONE: THE WONDROUS ADORNMENTS OF WORLD RULERS, PART FIVE

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

寶燈廣大極熾燃。香燄流光無斷絕。
隨時示現各差別。地神以此為供養。
十方一切剎土中。彼地所有諸莊嚴。
令此道場無不現。以佛威神故能爾。
爾時。眾寶光明髻菩薩摩訶薩。
承佛威力。普觀一切道場眾海。
即說頌言。

「寶燈廣大極熾燃」：有一種寶燈非常之大，極熾燃，最旺盛，這個燈著的火也最熾烈。「香燄流光無斷絕」：這個寶燈又放出一種光燄，這種光燄又有一種香，所以說「香燄流光」。無斷絕，沒有窮盡的時候，它是接續不斷的。「隨時示現各差別」：每一個時候所示現的都不同，一個時候一個時候所現這種的境界，都不同的。

「地神以此為供養」：那麼這個地神，以這種的莊嚴境界來供養於佛。「十方一切剎土中」：所有十方一切的佛刹國土中。「彼地所有諸莊嚴」：從地上所有的一切莊嚴具。「令此道場無不現」：令這個佛的道場，沒有不現出來的，所有的莊嚴都現出來。「以佛威神故能爾」：怎麼樣有這種的境界呢？就是以佛的大威德、大神通的力量，所以才能這樣子。

爾，就是這樣子。「爾時」：當爾之時，「眾寶光明髻菩薩摩訶薩」，他又仰承著佛的大威神力，「普觀一切道場眾海」：普遍觀察一切道場，所有佛的道場眾海

Sutra:

**Huge jeweled lamps of fiery splendor
Pour forth fragrant, blazing light without cease.
Different states are manifested at appropriate times.
Earth spirits present these as offerings.**

**All the lands of the ten directions
And all the adornments in those lands
Appear without exception in this Way-place now,
By virtue of the Buddha's awesome spirit.**

At that time, the Bodhisattva Mahasattva Radiant Topknot of All Jewels received the Buddha's awesome might, contemplated the sea of all the multitudes in the Way-place, and spoke the following verses.

Commentary:

There are some **huge jeweled lamps of incredibly fiery splendor**. The fires in them blaze brilliantly. From those jeweled lamps **pour forth fragrant, blazing light without cease**. The fragrance and light are emitted continuously without cease. **Different states are manifested at appropriate times**. Different images and states appear at different times. **Earth spirits present these states of adornment as offerings** to the Buddha.

All the Buddhalands of the ten directions / And all the adornments in those lands / Appear without exception in this Way-place now. All those adornments appear in the Buddha's Way-place **by virtue of the Buddha's awesome** virtue and great **spiritual powers**.

At that time, the Bodhisattva Mahasattva named Radiant Topknot of All Jewels received the Buddha's awesome spiritual **might, contemplated the sea of all the multitudes in the Buddha's**

—這個大眾猶如海那麼多。「即說頌言」：即刻又用偈頌來說一說這個道理。

世尊往昔修行時。見諸國土皆圓滿。
如是所見地無盡。此道場中皆顯現。
世尊廣大神通力。舒光普雨摩尼寶。
如是寶藏散道場。其地周迴悉嚴麗。
如來福德神通力。摩尼妙寶普莊嚴。
其地及以菩提樹。遞發光音而演說。
寶燈無量從空雨。寶玉間錯為嚴飾。
悉吐微妙演法音。如是地神之所現。
寶地普現妙光雲。寶炬燄明如電發。
寶網遐張覆其上。寶枝雜布為嚴好。

「世尊往昔修行時」：這是讚歎佛在因地修行的時候，這一切的行門。「見諸國土皆圓滿」：那麼見一切的諸佛國土，都是圓滿地莊嚴。「如是所見地無盡」：佛經過無量劫的修行，所以所見的這種圓滿莊嚴的地也是無有窮盡的。「此道場中皆顯現」：在現在佛成佛了這個道場的裡邊，過去因地這所有一切的境界，都顯現出來了。

「世尊廣大神通力」：這佛有廣大的神通力量。「舒光普雨摩尼寶」：舒光就是放光；普遍雨，好像下雨似的。雨什麼呢？雨摩尼寶珠。「如是寶藏散道場」：像這種的摩尼寶珠非常之多，散在道場的上邊。「其地周迴悉嚴麗」：所以所有的地方都莊嚴美麗了。

「如來福德神通力」：如來的福德和神通這個力量。「摩尼妙寶普莊嚴」：用摩尼的妙寶，普遍莊嚴所有一切地。「其地及以菩提樹」：這個地和這個菩提樹。

「遞發光音而演說」（師父問：你們書上這個是什麼發音？弟子：遞發。師父：遞發？是有個虎字那個？弟子：是。）
「遞發光音而演說」：遞就是互相傳遞，這發這光而演說法。「寶燈無量從空雨」：這個寶燈有無量那麼多，也是從空雨落下來。「寶玉間錯為嚴飾」（師父問：你們那兒是不是寶玉？恆賢師：寶王。師父：寶王？恆賢師：我不知道是不是……（

Way-place—the assembly was as profuse as a sea—and spoke the following verses.

Sutra:

The World Honored One, during his past cultivation,
Saw the perfection of all the lands of Buddhas.
In this way he saw infinitely many grounds,
All of which are clearly revealed in this Way-place.

The World Honored One has vast spiritual powers.
He emits light that everywhere rains down mani jewels.
Such a treasury of jewels disperses through the Way-place,
Making its grounds and surroundings adorned and beautiful.

By the Thus Come One's blessings, virtue, and spiritual powers,
Wonderful jewels of mani everywhere serve as ornaments.
The ground as well as the Bodhi Tree
Mutually expound with light and sound.

Countless jeweled lamps fall through the air like rain,
Interweaving with kings of jewels to become adornments.
They all emit wondrous sounds proclaiming the Dharma.
Such are the manifestations of the earth spirits.

The precious ground pervasively displays clouds of wondrous light.
Precious torches blaze as brightly as lightning flashes.
Precious nets extending afar cover them from above.
Precious branches are scattered throughout as ornamentation.

Commentary:

This verse praises the Buddha when he was cultivating all types of practices on the causal ground. **The World Honored One, during his past cultivation, / Saw the perfection of all the lands of Buddhas.** The Buddha perceived all Buddhalands in their adorned perfection. **In this way he saw infinitely many grounds.** The eons that the Buddha cultivated were infinite in number, and thus the perfectly adorned grounds that he saw were also infinite. **All of which are clearly revealed in this Way-place.** Now in the Way-place where the Buddha has accomplished Buddhahood, all the grounds of his past cultivation are manifest.

The World Honored One has vast, great spiritual powers. / He emits light that everywhere rains down mani jewels. / Such a treasury of precious mani jewels showers down and disperses through the Way-place, / Making its grounds and surroundings



聽不清)

師父：應該是寶玉。那麼也可以講這個摩尼寶的王。間錯，就是互相間錯；為嚴飾，來莊嚴這個道場，莊嚴這個地和這個菩提樹。「悉吐微妙演法音」：在寶燈和摩尼寶王，這互相間錯來莊嚴。又「悉吐微妙演法音」，在燈光裡邊和寶王的寶裡邊，又吐出微妙的這種法音。

「如是地神之所現」：像這種的境界，這是地神來護持道場所莊嚴現出來的。「寶地普現妙光雲」：這個寶地上又普現出來一種妙光的雲。

「寶炬燄明如電發」：也是有一種寶做的燈，放出一種光明好像電那個樣子。「寶網遐張覆其上」：又有一種寶網；遐張，就張得很遠；覆其上，又覆蓋到寶炬的光上邊。

「寶枝雜布為嚴好」：又有一些個菩提樹的寶樹的枝雜布，互相垂布，為嚴好，為著莊嚴道場這種好。

汝等普觀於此地。種種妙寶所莊嚴。
顯示衆生諸業海。令彼了知真法性。
普遍十方一切佛。所有圓滿菩提樹。
莫不皆現道場中。演說如來清淨法。
隨諸衆生心所欲。其地普出妙音聲。
如佛座上所應演。——法門咸具說。

「汝等」：就是所有的大眾，「普觀於此地」，普遍觀察觀察這個地。「種種妙寶所莊嚴」：這個地是用種種的妙寶所莊嚴而成就的。「顯示衆生諸業海」：在地上顯示出來一切眾生所有的一切業的海。為什麼要顯現這個呢？「令彼了知真法性」：令一切眾生都明白這真正的法性，自己的這個自性。「普遍十方一切佛，所有圓滿菩提樹，莫不皆現道場中」：所有的一切佛，和一切圓滿菩提樹這個大樹王，都現在這個道場之中。

「演說如來清淨法」：都那麼演揚佛的清淨妙法。「隨諸衆生心所欲」：隨諸衆生心裡所願意的，所歡喜的什麼事情。「其

adorned and beautiful.

By the Thus Come One's blessings, virtue, and spiritual powers, / Wonderful jewels of mani everywhere serve as ornaments embellishing the ground. The ground as well as the Bodhi Tree / Mutually expound and communicate with light and sound.

Countless jeweled lamps fall through the air like rain, / Interweaving with kings of jewels to become adornments decorating the ground of the Way-place as well as the Bodhi tree. "Kings of jewels" (*bao wang*) should actually be "precious jade" (*bao yu*), but "kings of jewels" also makes sense—it can refer to *mani*, the king of jewels. They all emit wondrous sounds proclaiming the Dharma. The jeweled lamps and mani jewels are interwoven as adornments. From within the lamp light and the jewels come wondrous sounds of Dharma. Such are the manifestations of the earth spirits who guard the Way-place. They display such states of adornment.

The precious ground pervasively displays clouds of wondrous light. / Precious torches blaze as brightly as lightning flashes. The light of the torches is as bright as a flash of lightning. Precious nets extending afar cover them from above. Jeweled nets are spread out over the precious torches. Precious branches of the Bodhi tree are scattered throughout as ornamentation in the Way-place.

Sutra:

You should all pervasively contemplate this earth
Embellished with all kinds of marvelous gems.
It reveals the sea of living beings' karma,
Causing them to understand the true Dharma nature.

All the Buddhas throughout the ten directions
And all full and perfect Bodhi trees
Appear without exception in the Way-place
And expound the Thus Come One's pure Dharma.

According to living beings' predilections,
The ground universally emits wonderful sounds.
Just like what the Buddha ought to expound on the throne.
Each and every Dharma door is spoken in full.

Commentary:

You in the great assembly should all pervasively contemplate this earth / Embellished with all kinds of marvelous gems. The ground is made of and decorated with all manner of wondrous gems. It reveals the sea of all living beings' karma. What's the purpose of revealing this? It is for the sake of causing them—all living beings—to understand the true Dharma nature, their own inherent nature.

All the Buddhas throughout the ten directions / And all full and

地普出妙音聲」：就在這個地上，就放出來一種令人歡喜的音聲。像什麼呢？「如佛座上所應演」：就像佛在佛的法座上所說的法一樣的，所應該說的，演說這個法是一樣的。「一一法門咸具說」：所有八萬四千法門，就在地上就現出來說法的這種妙音，令一切眾生都聞法開悟，很快就成佛了。

其地恆出妙香光。光中普演清淨音。
若有眾生堪受法。悉使得聞煩惱滅。
一一莊嚴悉圓滿。假使億劫無能說。
如來神力靡不周。是故其地皆嚴淨。

「其地恆出妙香光」：佛所說法的這個法會的地上，又常常出一種妙香的光，令眾生見著這種光就發菩提心，聞見這個香也發菩提心。「光中普演清淨音」：在這個妙香光裡頭，又普遍演出來一種清淨的妙音，說清淨的妙法。「若有眾生堪受法」：假設有哪一個眾生機緣成熟了，和這種法有緣，堪受，能接受這種的佛法。「悉使得聞煩惱滅」：那麼就悉使這一類的眾生得聞，他煩惱就沒有了。

佛說法，眾生雖然都在那個地方，有的聽見的，有的就聽不見。有緣的眾生，與這個法有緣，他就聽見；與這個法沒有緣，他也就聽不見。所以聽見的，「悉使得聞煩惱滅」，煩惱就沒有了。

「一一莊嚴悉圓滿」：所有的這個地上的莊嚴都是圓滿的。「假使億劫無能說」：這種圓滿莊嚴的境界，就是說幾個大劫，說無量億劫也無能說，沒有能說完的。「如來神力靡不周」：可是佛這個神力，光明顯現，沒有一個地方不周遍的。「是故其地皆嚴淨」：所以這一切的地，都是變成莊嚴清淨的。

☞待續

perfect Bodhi trees, great kings of trees, appear without exception in the Way-place / And expound the Thus Come One's pure Dharma. They propagate the Buddha's pristine and wondrous Dharma.

According to living beings' predilections, according to what they like and what makes them happy, the ground universally emits wonderful, delightful sounds, just like what the Buddha ought to expound on the throne. The sounds are just like the Dharma the Buddha is supposed to proclaim from the Dharma throne. **Each and every Dharma door is spoken in full.** The wondrous sounds emitted from the ground proclaim all 84,000 Dharma doors. All living beings become enlightened upon hearing the Dharma, so that they soon realize Buddhahood.

Sutra:

The ground constantly produces wonderful, fragrant light. From within the light, pure sounds are universally broadcast. If there are living beings ready to receive the Dharma, They can all hear it and their afflictions melt away.

Each and every ornament is wholly perfect. They cannot be fully described even in a billion eons. The Thus Come One's spiritual power misses no place. Therefore the ground is entirely adorned and pure.

Commentary:

The ground at the Dharma assembly where the Buddha speaks Dharma **constantly produces wonderful, fragrant light.** Living beings resolve their minds on Bodhi at the sight of this light. They also resolve their minds upon smelling the fragrance. **From within the wondrous, redolent light, pure and sublime sounds are universally broadcast,** proclaiming pure and sublime Dharma. **If there are living beings ready to receive the Dharma,** beings who have affinities with this Dharma and who are ready to accept it, **they can all hear it and their afflictions melt away.** When the Buddha speaks Dharma, some living beings hear it, while others don't, although they are all present. Living beings who have affinities with the Dharma can hear it, while those lacking affinities cannot. If they hear it, their afflictions will disappear.

Each and every ornament of the ground is wholly perfect. / They cannot be fully described even in a billion eons. One could not finish describing this state of perfect adornment even in several great eons or billions of eons. **The Thus Come One's spiritual power and the manifestation of his light misses no place.** There is no place where they fail to pervade. **Therefore the ground is entirely adorned and pure.** All the land is clean, pure, and beautiful.

☞To be continued