



# 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

這六種的震動有十種的因緣：

- (一) 水大動的時候，地也會動。
- (二) 一切尊貴的神想要試一試自己的力量有多大的這個時候，地也會動。
- (三) 佛將要成佛的這一生入胎的時候，也會有地動。
- (四) 佛出胎的時候，地也會有震動的情形發生。
- (五) 佛修行成道證果的時候，地也會震動。
- (六) 佛轉法輪的時候，地也會震動。
- (七) 佛不講經說法、不教化眾生了，也會有地震動的情形發生。
- (八) 佛入涅槃的時候，也會有地震動的情形發生。
- (九) 有神足通的大比丘心得到自在了，能觀地無相，觀這個地沒有了，這時候，他也能用一種神通令這個地震動。
- (十) 有佛給菩薩授記，說他將於這個世界成佛的時候，這個地神一歡喜，也會有地震動的情形。

另外又有七種地震的因緣：

- (一) 爲令一切的魔王恐怖，所以有地震動的情形。
- (二) 爲令說法的時候，一切大眾心不散亂。

Commentary:

There are many reasons why the earth might quake. Earthquakes may cause great disasters, whereas tremors may not cause any harm.

1. When there are great disturbances of water, earthquakes may also occur.
2. When spirits want to test out their own powers, they cause the earth to quake.
3. When the Buddha-to-be enters the womb (in the life he is to realize Buddhahood), the earth will quake.
4. When the Buddha leaves the womb, the earth will quake as well.
5. When the Buddha attains the Way in his cultivation, the earth will also quake.
6. When the Buddha turns the Dharma Wheel, the earth will quake as well.
7. When the Buddha ceases to expound the Dharma to teach and transform living beings, the earth also quakes.
8. When the Buddha enters Nirvana, the earth quakes as well.
9. When a great Bhikshu with the power of spiritual fulfillment attains sovereignty of mind and contemplates the earth disappearing, he can cause the earth to quake with his spiritual powers.
10. When a Buddha bestows a prediction upon a Bodhisattva, saying, "You will realize Buddhahood in this world," the earth spirit, in delight, causes the earth to quake.

These are ten circumstances in which the earth may quake. There are other reasons, such as:

1. The earth may quake in order to frighten all the demon kings.
2. The earth may quake in order make everyone concentrate when the Dharma is spoken.
3. The earth may quake to cause lazy beings to grow more alert and aware. "Ah, I shouldn't be so lax. Heaven and earth are imperma-



(三) 爲令放逸的眾生，生一種覺悟的心，說：「不要放逸了，這個天地都是不常的，它震動了。」

(四) 爲令所有一切眾生，知道法的重要性。

(五) 爲令一切眾生能觀察到這個說法的地方。

(六) 爲令成熟的眾生得到解脫，也會有地震動的情形。

(七) 爲令一切眾生隨順正法，能請問真義。

另外地震還有四個因緣，不過這不是《華嚴經》上的道理，但是大家也不妨知道一下：

(一) 就令不善的眾生改惡向善。

(二) 就令種種信天的眾生，知道天是不究竟的。

(三) 就令一切我慢的眾生，生一種懺悔的心。

(四) 就令專持咒術來害人的眾生，也生一種慈悲心。

今年這個暑假班有從很遠的地方來的。到這兒參加暑假講修班的人，都是有大善根的，或者是從天上來的，或者是從其他星球來的，或者是從其他世界來的。到了這個沒有佛法的國家還能遇著佛法，這一定都是有大善根，並且都是從很遠的地方來的。大家用暑假這個黃金的時間來研究佛法，是很有價值的一件事。所以各位都不要怕苦、不要怕難，也不要怕功課太多，要拿出你的忍耐心來學習佛法，這才不會白來金山寺一趟。到這兒來不要空著手走。

所謂動、遍動、普遍動；起、遍起、普遍起；湧、遍湧、普遍湧；震、遍震、普遍震；吼、遍吼、普遍吼；擊、遍擊、普遍擊。

六種震動就是震、吼、擊、動、湧、起。這每一個裏邊又有三個，所以就有十八相震動。「所謂動、遍動、普遍動」：這個動是屬於有形相

ment. The earth is quaking now!”

4. The earth may quake to cause living beings to understand the characteristics of the Dharma and the importance of the Dharma.
5. The earth may quake so as to cause living beings to see the place where the Dharma is spoken.
6. The earth may quake so as to cause mature living beings to attain liberation.
7. The earth may quake so as to cause living beings to follow the Proper Dharma and inquire about the proper meaning.

Further, there are four more reasons that earthquakes occur. These are not related to the *Flower Adornment Sutra*, but it wouldn't hurt for everyone to know them.

1. To cause unkind living beings to change their evil ways and become good.
2. To cause living beings who believe in heavenly deities to realize that the heavens are not an ultimate end.
3. To cause egotistical living beings to feel shame and remorse.
4. To cause people who recite spells to harm others to become compassionate.

This summer, many people came from quite a distance to study here. These are all people with abundant good roots. Perhaps they came from the heavens, other planets, or other worlds. To be able to encounter the Buddhadharmā in a country where Buddhism hardly exists, one must have a great deal of good roots. They spent the “golden days” of summer engaged in a most worthwhile activity—investigating the Buddhadharmā. Therefore, none of you should fear hardship or too much homework. Bring forth your patience to study the Buddhadharmā. Then your trip to Gold Mountain Monastery will not be in vain. Having come here, you should not return empty-handed.

Sutra:

**[Those quakings were] namely, moving, pervasive moving, universally pervasive moving, rising, pervasive rising, universally pervasive rising, surging, pervasive surging, universally pervasive surging, shaking, pervasive shaking, universally pervasive shaking, roaring, pervasive roaring, universally pervasive roaring, banging, pervasive banging, universally pervasive banging.**

Commentary:

There are six basic types of earthquakes, and these six occur in three classes, making eighteen forms of quaking in all. **[Those quakings were] namely, moving, pervasive moving, universally pervasive**



的、能看得見的。一方動叫動，四方動叫遍動，八方動叫普遍動。又可以說一方動叫動，四方次第而動叫遍動，就是東南西北，一邊動完了另一邊動，另一邊動完了再另一邊動，四方都次第動了，但不是同時動，這也叫遍動。八方動是八方同時動或者次第而動，就是一方動過了，第二方再接連著動，動到八方，這叫普遍動。「起、遍起、普遍起」：起是從下向上這麼起。一處起叫起，四方起叫遍起，八方起叫普遍起。「湧、遍湧、普遍湧」：湧也是從下邊向上湧，起比較慢一點，湧就很快的。一個地方向上湧叫湧；四方向上湧叫遍湧，八方向上湧叫普遍湧。「震、遍震、普遍震」：震是屬於聲了，就是彼此互相震動而發出聲音。一方震動發出的聲音叫震，四方都有震動的聲音叫遍震，四方和四隅都有震動的聲音叫普遍震。「吼、遍吼、普遍吼」：吼是發出一種吼叫的聲音。一個地方吼叫吼，四方都有吼的聲音叫遍吼，八方都吼叫普遍吼。「擊、遍擊、普遍擊」：擊是互相撞擊。一個地方有撞擊的聲音叫擊，四方有撞擊的聲音叫遍擊；八方有撞擊的聲音叫普遍擊。

又有的說四方震叫震，八方震叫遍震，十方震叫普遍震。這個說法我認為不太恰當，因為上方的六種震動，我們不會知道，最多只可以說九方，不可以說十方。所以六種震動還是按照一方震動叫震動，四方震動叫遍震，八方震動叫普遍震，比較合理一點。還有一方震叫震，四方次第而震叫遍震，八方次第而震叫普遍震。次第就和同時不一樣，同時是在同一個時候或者四方震、或者八方震。次第是一方震完了，另一方才震，這叫次第而震。

這十八種動相也就代表十八界。十八界是六根、六塵、六識，也就像震動一樣的，由六種震動變成十八種震動。

此諸世主，一一皆現不思議諸供養雲。雨於如來道場衆海。所謂一切香華莊嚴雲。一切摩尼妙飾雲。一切寶燄華網雲。無邊種類摩尼寶圓光雲。一切衆色寶珍珠藏雲。一切寶栴檀香雲。一切寶

**moving.** Moving is a visible form of quaking. Movement in one location is merely “moving.” Movement in the four directions—east, west, north, and south—is called “pervasive moving.” Such movement occurs successively in the different directions, not simultaneously. Movement in eight directions, whether simultaneously or successively, is called “universally pervasive moving.”

**Rising** refers to the earth being raised upwards in one place. Rising in four directions is called **pervasive rising**, and in eight directions, **universally pervasive rising**. **Surging** is the same kind of movement as rising, except that it takes place at a faster speed. Surging refers to the earth moving upwards quickly in one place. Surging in four directions is called **pervasive surging**, and in eight directions, **universally pervasive surging**.

**Shaking** describes the sound of parts of the earth shaking against each other. There is banging in one direction, **pervasive shaking** in four directions, and **universally pervasive shaking** in eight directions—the four cardinal and four intermediate directions. **Roaring**, which is also a sound, takes place in one location. **Pervasive roaring** refers to roaring in the four directions, and **universally pervasive roaring** occurs in eight directions. **Banging** refers to parts of the earth knocking against each other in one place. Banging in the four directions is called **pervasive banging**, and in the eight directions, **universally pervasive banging**.

A different interpretation defines “shaking” as shaking in four directions, “pervasive shaking” as shaking in eight directions, and “universally pervasive shaking” as shaking in ten directions. However, I do not think this interpretation is apt, because we would not be aware of shaking in the upper direction. Therefore, at most only nine directions should be mentioned.

I find that defining “shaking” as shaking in one place, “pervasive shaking” as shaking in four directions, and “universally pervasive shaking” as shaking in eight directions to be more reasonable.

There is also the distinction between successive and simultaneous shaking in the various directions. Simultaneous shaking means shaking occurs at the same time in one, four, or eight directions. Successive shaking means shaking occurs first in one direction, then another, then another, and so forth.

These eighteen forms of quaking represent the eighteen realms—the six faculties, the six sense objects, and the six consciousnesses—which can also be said to undergo quaking.

Sutra:

**Each and every one of the world leaders manifested inconceivable clouds of offerings and rained them upon the oceanic multitudes in the Thus Come One’s bodhimanda.**



蓋雲。清淨妙聲摩尼王雲。日光摩尼瓔珞輪雲。一切寶光明藏雲。一切各別莊嚴具雲。如是等諸供養雲。其數無量。不可思議。

「此諸世主」：不但所有的佛、菩薩都在這個法會道場裏邊，世間的諸世主也在法會裏邊。世主就是轉輪聖王，有金輪王、銀輪王、銅輪王、鐵輪王。「一一皆現不思議諸供養雲」：每一個世主都現出來沒有法子想像到、沒有法子思量的供養雲，來供養於佛。「雨於如來道場眾海」：這些雲就好像下雨似的，普遍雨於佛成道一切聖眾海會的這個菩提道場。

「所謂一切香華莊嚴雲」：就是所說的，有一種用種種的香、種種的華來莊嚴的妙雲。「一切摩尼妙飾雲」：又有用一切的摩尼寶珠來莊嚴的妙飾雲。「一切寶燄華網雲」：又有一切放光的寶珠織成一種花網的這種雲。「無邊種類摩尼寶圓光雲」：又有不知道有多少種類的摩尼寶都放圓光的這種雲。「一切眾色寶珍珠藏雲」：又有一切眾色寶珍珠藏的這種雲。「一切寶栴檀香雲」：旃檀香是很貴重的一種香。又有一切寶栴檀香所成就的雲。「一切寶蓋雲」：又有一切的珠寶結成傘蓋來供眾的這種雲。「清淨妙聲摩尼王雲」：又有一種清淨妙聲摩尼珠王的這種雲。「日光摩尼瓔珞輪雲」：又有一種放的光好像日光瓔珞輪似的這種雲。「一切寶光明藏雲」：又有一切寶都放一種光明藏的這種雲。「一切各別莊嚴具雲」：又有一切各別不同的莊嚴器具的這種雲。

「如是等諸供養雲。其數無量。不可思議。」：像前邊所提出來的這種種的供養雲的數量，也有不可以心思、不可以言議那麼多。

☞ 待續

There were clouds of all kinds of adorning fragrance and flowers, clouds of all wonderful ornaments of mani, clouds of exquisite nets of dazzling light from jewels, clouds of perfect radiance from a boundless array of mani jewels, clouds of jewels of a myriad colors and a treasury of pearls, clouds of assorted precious candana incenses, clouds of canopies made of various jewels, clouds of magnificent mani gems resonating with pure and wondrous sound, clouds of wheel-like necklaces of sunlight mani beads, clouds of resplendent radiance from assorted jewels, and clouds of myriad ornaments, each distinct. There were measureless, inconceivable numbers of clouds of offerings such as these.

Commentary:

**Each and every one of the world leaders**—the Buddhas and Bodhisattvas in the Way-place where the Dharma assembly was going on, as well as gold, silver, bronze, and iron wheel-turning sage kings—**manifested inconceivable clouds of offerings and rained them upon the oceanic multitudes in the Thus Come One's bodhimanda.** There is no way to imagine these clouds of offerings to the Buddha. These clouds fell like rain upon the site where the Buddha attained the Way, where the ocean-like assembly of sages were gathered. What kinds of clouds were there?

**There were clouds of all kinds of adorning fragrance and flowers, clouds of all wonderful ornaments of mani, clouds of exquisite nets of dazzling light from jewels.** The flame-like radiance of jewels formed beautiful, flower-like nets. There were also **clouds of perfect radiance from a boundless array of mani jewels, clouds of jewels of a myriad colors and a treasury of pearls, clouds of assorted precious candana incenses, clouds of canopies made of various jewels, clouds of magnificent mani gems resonating with pure and wondrous sound, clouds of wheel-like necklaces of sunlight mani beads.** The glow of these clouds resembled sunlight. There were also **clouds of resplendent radiance from assorted jewels, and clouds of myriad ornaments, each distinct. There were measureless, inconceivable numbers of clouds of offerings such as these.** The number of these clouds could not be conceived or expressed in words.

☞ To be continued

