正。法。印

Proper Dharma Seal



# 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

# 此諸世主。一一皆現如是供養雲。雨於如來 道場衆海。靡不周遍。

「此諸世主。——皆現如是供養雲」: 這一切的世主,在每一個世主都現出像前 邊所提出來的這些供養雲。「雨於如來道 場眾海。靡不周遍」:雨於佛成道的這個 菩提樹王下的道場眾海,沒有一個地方不 周遍的。

如此世界中。——世主。心生歡喜,如是供 養。其華藏莊嚴世界海中。一切世界所有世 主。悉亦如是而為供養。其一切世界中。悉 有如來坐於道場。——世主。各各信解。各 各所緣。各各三昧方便門。各各修習助道 法。各各成就。各各歡喜。各各趣入。各各 悟解諸法門。各各入如來神通境界。各各入 如來力境界。各各入如來解脫門。

「如此世界中。一一世主」:好像我們 這個世界,每一個國土的佛或世間之主。 「心生歡喜。如是供養」:心裏都生大歡 喜,都像這樣子來供養佛。「其華藏莊嚴世 界海中。一切世界所有世主」:在這個華藏 莊嚴世界海,一切無量世界裏邊的所有世 主。「悉亦如是而爲供養」:都像前邊這些 世主那樣供養佛。這也就是說華藏世界海裏 邊所有一切

## Sutra:

Each and every one of the world leaders manifested such clouds of offerings and rained them upon the oceanic multitudes in the Thus Come One's bodhimanda, covering them all.

## Commentary:

Each and every one of the world leaders manifested such clouds of offerings as mentioned earlier and rained them upon the oceanic multitudes in the Thus Come One's bodhimanda, covering them all. No one was left out.

### Sutra:

Just as each and every world leader in this world was delighted and made offerings in this way, so too, in all worlds in the Flower Treasury Adorned Sea of Worlds, all the world leaders made offerings in the same way. In each of those worlds, a Thus Come One was seated in a bodhimanda. Each and every world leader had his individual faith and understanding.

### Commentary:

Just as each and every world leader in this world was immensely delighted and made offerings to the Buddhas in this way, so too, in all the infinite worlds in the Flower Treasury Adorned Sea of Worlds, all the world leaders made offerings in the same way. In other words, in every world the king of every country saw a Buddha realizing Buddhahood in his country, and created these clouds of offerings.

In the Flower Treasury Sea of Worlds, all the world leaders resolved to present to the Buddha the vast clouds of offerings mentioned previously. **In each of those** infinite **worlds, a Thus Come One was seated in a** bodhimanda beneath the *bodhi* tree, where he realized Proper Enlightenment.

Each and every world leader had his individual faith and under-

世界的世主都見著佛在他那個國土裏邊成 佛,所以都發心興供養雲來供養於佛。「 其一切世界中。悉有如來坐於道場」:這個 華藏世界海裏邊有無量的世界,每一個世界 裏邊都有佛坐在菩提樹下成正覺。「一一世 主。各各信解」:每一個世界的世主都生出 一種深信的信心,來明白這個佛法。這有三 種的利益:

一、聞益。聽見佛所說的話就能生出一 種信解的心,這叫信解,也叫聞益。

二、思益。思就是聞而後思,能省察佛 法的真實道理。

三、修益。修益又有七種的利益:

(一)修門。修種種三昧的門而成就 聖果。

(二)修法。依照法來修行,得到法喜充滿。修行最主要的是要有信心、願心,然後要去實行。

(三)修果。由修而明白道理,證得 聖果。

(四)修益。修行就會得到種種的利 益。

(五)修轉。修行能轉凡成聖。

(六)修同。我們所明白、所悟到的法門,和過去的諸佛、菩薩、羅漢所證得的法門是一樣的。

(七)修極。修到極點了。這個修極又分出好幾類:

(1)大悲極。修大悲極入佛的境界來 利益一切眾生,所以叫大悲極。這是成就 佛的恩德。

(2)大智極。修大智極入佛的智慧 力,悲智超絕,沒有可以比的,這叫大智 極。這是成就佛的智德。

(3) 自在極。自在極是淨一切障,一 切的障都沒有了。心也自在,境也自在;心 境一如,心境不二。這是成就佛的斷德,也 就是成就佛的一切解脫門。

這些一一的世主,每一個都得到聞思 修的這三種利益。「各各所緣」:每一個 **standing...**Each king and leader gave rise to deep faith and understanding of the Buddhadharma, thus gaining three benefits:

- 1. The benefit of hearing. Upon hearing the Buddha's words, they understood the principles behind them and grew in faith and understanding.
- 2. The benefit of reflection. Upon hearing the Buddha's words, they pondered the principles conveyed through language.

3. The benefit of cultivation.

- a. Cultivation of practices. By cultivating various practices of *samadhi*, we can realize sagehood.
- b. Cultivation of Dharma. By cultivating in accord with the Dharma, we become filled with Dharma joy. The Dharma involves faith, vows, and practice.
- c. Cultivation of the fruition. Through cultivation, we can understand the principles and realize the fruition of sagehood.
- d. Cultivation of benefits. Through cultivating, we attain various benefits.
- e. Cultivation of conversion. We can change from being ordinary people and become sages.
- f. Cultivation of sameness. The dharma doors that we understand and awaken to are the very same ones that past Buddhas, Bodhisattvas and Arhats realized.
- g. Cultivation of the ultimate. We must cultivate to the utmost point.
  - 1) Cultivation of ultimate great compassion. Through cultivating great compassion to the utmost point, we can enter the Buddha's state and can benefit all sentient beings, thereby achieving the virtue of kindness.
  - 2) Cultivation of ultimate great wisdom. We can enter the Buddha's power of wisdom, at which point we will gain incomparable compassion and wisdom, thereby realizing the Buddha's virtue of wisdom.
  - 3) Cultivation of ultimate freedom and ease. We can eliminate all obstacles, and our mind and environment will be characterized by freedom and ease. In fact, the mind and environment are nondual. We will achieve the Buddha's virtue of severance; in other words, we will realize all the Buddha's passages into liberation.

In each world, every leader obtained the benefits of hearing, reflection, and cultivation.

### Sutra:

[Each world leader had] individual conditions, individual expedient passages into samadhi, individual practices of dharmas that aid the Way, individual accomplishments, individual happiness, individual inclinations, individual enlightenment and understanding of dharma 正。法。印 Proper Dharma Seal

世主又各各依照自己的 因緣來修行。「各各三 昧方便門」:每一個世 主都修他自己所應修的三 昧方便門。「各各修習助 道法」:每一位世主都修 習他自己所應修習的助道 法。助道法就是做一切的 善事,用這個善功德來幫 助修道。「各各成就」: 每一個世主也都成就了他 自己所應該成就的。「各 各歡喜」:每一個世主都 成就了,所以就歡喜了。 「各各趣入」:每一個世 主都更加深入他們所修的 法門。「各各悟解諸法 門」:每一個世主各各 都悟解他們所修的一切 諸法門。「各各入如來神 通境界」:每一個世主所 修得的這種果位、這種神 通妙用,都入到如來的神 通境界。「各各入如來力

境界」:每一個世主都明白如來智慧力的境界。「各各入如來解脫門」:每一個世主最後都入於如來的解脫門了。解脫門也就是佛的斷德,斷一切的煩惱,得到解脫了。

## 如於此華藏世界海。十方盡法界虛空界。一 切世界海中。悉亦如是。

「如於此華藏世界海。十方盡法界虛 空界」:就像華藏世界海這樣,十方所有 的法界、虛空界。「一切世界海中。悉亦如 是」:一切的世界海中,也通通都像這個樣 子。每一個世界的世主都興供養雲,所有的 世主也都入如來的解脫門。每一個世界都是 這 樣 。



doors, individual entry into the states of the Thus Come One's spiritual penetrations, individual entry into the states of the Thus Come One's powers, and individual entry into the Thus Come One's passages into liberations.

Just as it was in this Flower Treasury Adorned Sea of Worlds, so it was in all seas of worlds in the ten directions to the ends of the Dharma Realm and space.

## Commentary:

The preceding passage stated that each world leader had his own faith and understanding. Having developed faith and understanding, each was guided by his own **individual conditions** in cultivation. Moreover, every world leader cultivated his own **individual expedient passages into** samadhi. Every king and leader undertook **individual practices of dharmas that aid the Way**. They did all sorts of good deeds that generated merit to aid their cultivation. Since they

cultivated their own dharma doors, they also had **individual accomplishments**. Each leader's accomplishments caused him to experience **individual happiness**. Every leader followed his **individual inclinations** to delve more deeply into his dharma door. Having entered deeply, they experienced **individual enlightenment and understanding of** their own **dharma doors**. The wonderful functioning of spiritual powers they attained from cultivation made possible their **individual entry into the states of the Thus Come One's spiritual penetrations**, their **individual entry into the states of the Thus Come One's powers** of wisdom, and their **individual entry into the Thus Come One's passage into liberations**. These passages into liberation signify the Buddha's virtue of severance. Having severed all afflictions, he attained liberation.

Just as it was in this Flower Treasury Adorned Sea of Worlds, it was the same in all seas of worlds in the ten directions to the ends of the Dharma Realm and space. It was the same in all those worlds. All the world leaders formed clouds of offerings and finally entered the Thus Come One's passages into liberation.

## 讚頌:

# 華嚴海會。寶藏靈文。大千經卷一微塵。剖 出在當人。華雨繽紛。法界普熏聞。

這是讚歎這一卷《華嚴經》的讚頌。 「華嚴海會」:佛說《華嚴經》的這個海 會是無窮無盡的。「寶藏靈文」:這部經 是個寶藏,又是靈文。無論誰念它都有功 德和利益,功不唐捐,一定有好處的。「 大千經卷一微塵」:這部經卷就好像大千 世界那麼大,又能裝到一粒微塵裏頭。「剖 出在當人」:剖就是剖開。如果有人能拿把 刀將這一粒微塵剖開,就能把這部大千經卷 現出來。這個人是誰呢?就是你自己。你自 己若有這種的本事,能把一粒微塵剖開,就 能明白《華嚴經》的道理。「華雨繽紛」: 你若能這樣子,天上就會雨曼陀羅華,繽紛 而下,就像〈大悲懺〉裏說的「天雨寶華, 繽紛而下」。「法界普熏聞」:法界一切的 眾生普遍都能聞到《華嚴經》的這種法味, 被這種的功德所熏染。這不是法界聞,是-切眾生聞,法界是個地方,沒有什麼性的, 所以是法界裏邊的眾生都普遍熏聞。

#### Praise

In the Flower Adornment Oceanic Assembly, Its jeweled treasury of spiritual literature Has sutra-rolls the size of a great trichiliocosm in a single atomic particle,

Which is broken open by this very person.

Then flowers rain down in profusion,

And the Dharma Realm is everywhere permeated with fragrance.

## Commentary:

In the Flower Adornment Oceanic Assembly, which is endless and inexhaustible, Its jewelled treasury of spiritual literature—This sutra is a jeweled treasury of spiritual literature. Anyone who recites this sutra will derive merit and benefit. The effort will not be in vain. One will certainly gain advantages.

This sutra has sutra-rolls the size of a great trichiliocosm, which can fit in a single atomic particle, which is broken open by this very person. One can take a knife and cut open this particle, then take out the sutra. Who can do this? You can, if you know how. Then you will understand the principles in the *Flower Adornment Sutra*.

Then celestial *mandarava* flowers rain down in profusion, as in the line from the Great Compassion Repentance, "Jeweled flowers rain down in profusion from the heavens."

And the Dharma Realm is everywhere permeated with fragrance. Sentient beings throughout the Dharma Realm are permeated with and can smell the Dharma-fragrance and merit of the *Flower Adornment Sutra*. It is not the Dharma Realm that smells the but the sentient beings within the Dharma Realm. The Dharma Realm is a location, with no nature of its own. This concludes the explanation of Chapter One of the *Flower Adornment Sutra*.

