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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。一一皆現如是供養雲」：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。「雨於如來道場衆海。靡不周遍」：雨於佛成道的這個菩提樹王下的道場衆海，沒有一個地方不周遍的。

如此世界中。一一世主。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。一一世主。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。「悉亦如是而為供養」：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

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.

