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THE FLOWER ADORNMENT SUTRA
WITH COMMENTARY

【華藏世界品第五】

CHAPTER FIVE : THE WORLDS OF THE FLOWER TREASURY

宣化上人講 Commentary by the Venerable Master Hua
國際譯經學院記錄翻譯
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「諸摩尼中菩薩雲」：在一切摩尼寶裡邊，又有菩薩的雲現出來，每一朵雲裏都好像有菩薩在那兒似的。「普詣十方光熾燃」：這種的雲也是遍滿十方，普詣到十方世界，它的光是熾燃而明朗的。「光焰成輪妙華飾」：這些光焰自自然然就形成一種光輪，好像一種妙華飾似的，來莊嚴這個世界海。「法界周流靡不遍」：盡虛空遍法界都周流充滿了這種光燄，沒有一個地方不周遍的。

一切寶中放淨光 其光普照衆生海
十方國土皆周遍 咸令出苦向菩提

「一切寶中放淨光」：在這個世界海裡邊有一切的七寶，這些七寶都放出一種清淨光。這一切寶的淨光，就是佛寶、法寶、僧寶所放出來的淨光明，也可以說是從金、銀、琉璃、玻璃、硨磲、赤珠、瑪瑙這七寶所放出來的光。這七寶寶性的本體就是佛法僧三寶。由於三寶的加被，才令這一切寶也會放光。「其光普照衆生海」：這種智慧的淨光明普照一切衆生的心海。「十方國土皆周遍」：十方一切諸佛國土，都周遍這種的光明。「咸

Within the *manis* are clouds of Bodhisattvas. A cloud of Bodhisattvas manifests within each *mani* jewel. It is as if the clouds were full of Bodhisattvas **who travel the ten directions in a blaze of light.** These bright clouds also pervade throughout the ten directions and shine on all the world systems. The light emitted is very brilliant and vivid. **The dazzling light forms a wheel adorned with wondrous flowers.** The blazing brightness very naturally assumes the shape of a bright wheel that, just like wonderful floral arrangements, decorates the sea of worlds and **spins everywhere throughout the Dharma Realm.** These bright clouds drift everywhere to the far reaches of space and fill the Dharma Realm completely.

Sutra:

**Every jewel releases pure brilliance.
This brilliance illumines all seas of beings.
It reaches all countries in the ten directions,
Freeing beings from woe and guiding them towards *bodhi*.**

Commentary:

Every jewel releases pure brilliance. The seven jewels within the sea of worlds release clear and pure light. Besides the seven kinds of jewels—gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian—the light is also released by the Triple Jewel: the Buddha, the Dharma, and the Sangha. Actually, the source of the light of the jewels is the Triple Jewel. Availed of this power, the jewels are able to shine. **This brilliance illumines all seas of beings.** This light of wisdom universally illumines the minds of all living beings. **It reaches all countries in the ten directions.** All the Buddhlands in the ten directions are enveloped in this light of wisdom. **Freeing beings from woe and guiding them towards *bodhi*.** The light of wisdom is released to lead living beings to turn from confusion and reach for enlightenment, to leave suffering and attain bliss. To leave suffering is to turn away from confusion, and to give rise to the mind for *bodhi* is to reach for enlightenment.

令出苦向菩提」：為什麼放這種光明呢？就是要令眾生離苦得樂，返迷歸覺。出苦就是返迷，趣向菩提就是歸覺。

寶中佛數等眾生 從其毛孔出化形
梵主帝釋輪王等 一切眾生及諸佛

「寶中佛數等眾生」：三寶中的第一寶是佛寶。佛寶有多少呢？有眾生那麼多。「從其毛孔出化形」：從佛的毛孔裏邊又生出化佛。佛是無量無邊的，所化的佛更是百千萬億化身數不能盡啦。「梵主帝釋輪王等」：佛不單化現諸佛身，也化現大梵天王身、帝釋（能天主）身和金輪王、銀輪王、銅輪王、鐵輪王等的輪王身。「一切眾生及諸佛」：不單化現這些佛菩薩、梵王、帝釋、輪王等身，也化現一切眾生及一切諸佛身。

化現光明等法界 光中演說諸佛名
種種方便示調伏 普應群心無不盡

「化現光明等法界」：諸佛所化現的光明有多少呢？有盡虛空遍法界那麼多。「光中演說諸佛名」：佛放光，光中又讚佛，又稱揚佛的名號。「種種方便示調伏」：這種種不可思議的大威德神力，都是來示現調伏眾生，令眾生見光、見相而發菩提心。「普應群心無不盡」：普遍應現在一切眾生的心裡邊，沒有一個地方不到的。

華藏世界所有塵 一一塵中見法界
寶光現佛如雲集 此是如來剎自在

「華藏世界所有塵」：華藏莊嚴世界海裡邊所有的微塵。「一一塵中見法界」：在每一粒微塵裡邊，又現出法界來，法界、微塵沒有分別。「寶光現佛如雲集」：在寶光裡邊現出諸佛的法身，就好像雲集會到虛空裡一

Sutra:

**In the jewels are Buddhas as numerous as beings.
From their pores issue transformation bodies
Of Brahmā Kings, Lord Śākras, wheel-turning kings,
And all other beings, including Buddhas.**

Commentary:

In the jewels are Buddhas as numerous as beings. The first of the Three Jewels is the Buddha jewel. How many Buddha jewels are there? They are equal in number to the multitude of living beings. **From their pores issue transformation bodies.** Tens of thousands of millions of the transformation bodies of Buddhas, and infinitely more, stream from the pores of the countless Buddhas. They are transformation bodies of **Brāhma Kings**, Lord **Śākras**, and gold wheel-turning kings, silver wheel-turning kings, copper wheel-turning kings, and iron wheel-turning kings. Not only do transformation bodies of the Buddhas manifest, but also those of **Brahmā Heaven Kings**, Lord **Śākras**, and **wheel-turning kings**, and **all other beings, including Buddhas**. There are also transformation bodies of all kinds of beings and all Buddhas.

Sutra:

**The Buddhas manifest brightness throughout the Dharma Realm.
The brightness proclaims the names of all Buddhas.
They display different expedients to tame beings,
Endlessly responding to all beings' hearts.**

Commentary:

The Buddhas manifest brightness throughout the Dharma Realm. The lights emitted by the Buddhas pervade to the far reaches of space. **The brightness proclaims the names of all Buddhas.** The Buddhas emit light and these lights in turn praise the Buddhas, that is, they proclaim the titles of all Buddhas. **They display different expedients to tame beings.** Great miraculous and inconceivable spiritual states are manifested to subdue living beings. Some living beings, upon seeing the light, will bring forth the mind for bodhi, while others will be similarly inclined to do so upon seeing other portents. These expedients are **endlessly responding to all beings' hearts**. This light of wisdom universally responds to the minds of living beings wherever they may be. There isn't any place it doesn't reach.

Sutra:

**Behold the dust motes in the Flower Treasury worlds:
The Dharma Realm is seen in each and every one.
Within the precious light, Buddhas appear like banks of clouds.
This is the self-mastery of the Thus Come One's kṣetras.**

Commentary:

Behold the dust motes the Flower Treasury worlds: / The Dharma Realm is seen in each and every one. The motes of dust in the Flower Treasury Adorned Sea of Worlds each manifest the Dharma Realm and, at the same time, each

樣。「此是如來剎自在」：這就是「一多無礙，大小相容」，諸佛剎土自在變化的不可思議的境界。

廣大願雲周法界 於一切劫化群生
普賢智地行悉成 所有莊嚴從此出

「廣大願雲周法界」：諸佛菩薩的廣大願雲周遍法界。「於一切劫化群生」：在每一個劫裡邊，都示現出來教化一切眾生。「普賢智地行悉成」：這是普賢菩薩大智慧的修行行門所成就的。「所有莊嚴從此出」：所有的莊嚴都是從普賢的行願裏邊成就的。

爾時，普賢菩薩復告大眾言。諸佛子！此華藏莊嚴世界海大輪圍山，住日珠王蓮華之上。栴檀摩尼以為其身，威德寶王以為其峰，妙香摩尼而作其輪。焰藏金剛所共成立，一切香水流注其間。衆寶為林，妙華開敷。香草布地，明珠間飾。種種香華，處處盈滿。摩尼為網，周匝垂覆。如是等，有世界海微塵數衆妙莊嚴。

「爾時，普賢菩薩復告大眾言」：當爾之時，這一位大行大願的普賢菩薩，又告訴法會裡的大眾和未來的一切眾生說。「諸佛子」：你們各位佛的弟子。「此華藏莊嚴世界海大輪圍山，住日珠王蓮華之上」：你們知道嗎？住在種種光明蕊香幢大蓮華裏邊的這個華藏莊嚴世界海有一個大山，叫大輪圍山，是眾寶所成的。這個大輪圍山，就住在日珠王蓮華的上邊。「栴檀摩尼以為其身，威德寶王以為其峰，妙香摩尼而作其輪」：這個山有種種的妙寶莊嚴，以栴檀香摩尼寶作為它的身體。這個山既香又有寶貝，有威德的寶作為它的山峰。這威德的寶是寶中之王，能發種種的光、現種種的瑞相，猶如佛有大威德一樣。又有一種妙香的摩尼寶作這個大輪圍山的輪，在山的四周護持著。這種妙香令一切眾生聞了就都發菩提心，修清淨的行門。

Dharma Realm is indistinguishable from the motes of dust. **Within the precious light, Buddhas appear like banks of clouds in space. This is the self-mastery of the Thus Come One's *kṣetras*.** This is the inconceivable state of the Thus Come One's *kṣetras* where the one and the many, the large and the small, interpenetrate and are indistinguishable from one another.

Sutra:

An extensive cloud of great vows pervades the Dharma Realm, Teaching and transforming beings in every eon. Perfecting the conduct of Universal Worthy's wisdom-ground Brings all embellishments into being.

Commentary:

An extensive cloud of great vows of the Buddhas and Bodhisattvas pervades the Dharma Realm, / Teaching and transforming the multitudes of beings in every eon. / Perfecting the conduct of Universal Worthy's wisdom-ground / Brings all embellishments into being.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, “Disciples of the Buddha, the Great Wheel Ring Mountains of this Flower Treasury Adorned Sea of Worlds dwell atop the Sun Pearl King Lotus. These mountains are composed of *candana* and *maṇi*, with peaks made of splendidly magnificent jewels, wheels of subtly fragrant *maṇi*, and a base of resplendent *vajra*. Fragrant waters flow throughout. A jeweled forest blooms with marvelous flowers, and aromatic herbs cover the earth. Glistening pearls are interlaced in adornment, and fragrant blossoms abound. Nets of *maṇi* hang down on all sides. There are a myriad such wondrous adornments equal in number to motes of dust in a sea of worlds.”

Commentary:

At that time, Universal Worthy Bodhisattva, the Bodhisattva of great conduct and great vows, further told the great assembly. He was speaking to those present at the great Dharma assembly as well as to beings of the future. He said, “**Disciples of the Buddha, the Great Wheel Ring Mountains of this Flower Treasury Adorned Sea of Worlds—**do you know that in the world of Auspicious Portent Banner in the Flower Treasury Adorned Sea of Worlds are the Great Wheel Ring Mountains which **dwell atop the Sun Pearl King Lotus Flower?** This mountain range is fashioned from a myriad gems and dwells on top of the Sun Pearl King Lotus Flower while **These mountains are made of *candana* and *maṇi*.** *Candana* is a rare incense and *maṇi* is the wish-fulfilling gem. The mountains are extremely fragrant and adorned with treasures, **with peaks made of splendidly magnificent jewels.** There is a splendid gem, which is magnificent among jewels; it glows brilliantly and manifests all kinds of auspicious signs. This gem is extremely auspicious, like the precious pearls worn on the headdresses of wheel-turning kings. It is this gem that makes

「焰藏金剛所共成立，一切香水流注其間」：又有一種放光的金剛寶石，和前邊種種的寶共同成立這個山。在這個山的四周圍有一種香水海，這香水海的水有一股特別的香氣，山的裡邊和外邊都有香水海的水流注著。

「眾寶為林，妙華開敷」：我們的山是以樹木為林，這個山是以眾寶為林，有很多珊瑚、瑪瑙、金、銀等寶物在這個山生出來，就像樹林子似的。又有一種微妙不可思議的花到處開放，令這個世界充滿這種花的香，把染污的空氣都給清除了。

「香草布地，明珠間飾」：這個山上所生的草也都是香的，滿地都是香草，還有種種的明珠間雜著裝飾著。譬如這個地方有一顆紅色的珠子，另外一個地方就有一顆黃色的珠子，青、黃、赤、白、黑這五色互相間錯莊嚴，作為它的一種美好。「種種香華，處處盈滿」：又有種種的香華盈滿了每一個地方，無論哪一個地方都有很多很多這種的香華。「摩尼為網，周匝垂覆」：又有摩尼寶所成的羅網來莊嚴，在山上各處垂覆著。「如是等，有世界海微塵數眾妙莊嚴」：像這樣子種種的寶，有世界海微塵數那麼多，都是來莊嚴它的。

爾時，普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言。

「爾時」：在這個時候。「普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言」：普賢菩薩說得高興了，不願意停止了，覺得自己說了一遍還沒有說完，所以願意把這個意思再說一遍。為什麼呢？就為了令當時法會的一切聖眾多聽一遍，多瞭解這個大輪圍山的莊嚴，也令將來的眾生聽過一遍再一遍，比較能明白多一點。所以他就仰承著佛的大威神力，普遍觀察十方，看看十方眾生的機緣，應該再怎麼樣說才能令眾生很快的明白，而說出下邊的偈頌。

待續

up the peaks of these mountains, which also have **wheels of subtly fragrant mani**. This fragrance is subtle and inspires beings who smell it to bring forth the *bodhi* resolve to cultivate pure conduct. Besides the fragrance, a kind of *mani* gem also makes up the wheels which encircle and support the Great Wheel Ring Mountains, which have **a base of resplendent vajra**. Besides the wonderful fragrance and *mani* gems which make up the wheels, glowing *vajra* gems form the foundation for all the other gems just mentioned.

“Fragrant waters flow throughout. The ring of mountains is circumscribed both inside and outside by seas of extraordinary fragrance. **A jeweled forest blooms with marvelous flowers.** Trees formed entirely from jewels like coral, carnelian, gold, and silver grow on these mountains. Amazing and wonderful flowers bloom and envelop this world with a perfume that dispels any pollution, **and aromatic herbs cover the earth.** Even the grass is fragrant and it covers the entire ground completely.

“Glistening pearls are interlaced in adornment. Adornments of luminous pearls are interspersed evenly about this mountain range. Some regions are adorned with red pearls, other parts with yellow pearls and so forth. Pearls of the five colors—green, yellow, red, white, and black—interlace and ornament these mountains. **And fragrant blossoms abound.** Not only does scented grass cloak the mountains, but the flowers that grow there are also fragrant. There are infinite varieties of these flowers and not just one kind only. These flowers grow in profusion throughout the entire range of mountains. **Nets of mani hang down on all sides.** *Mani* jewels form a net to adorn the Great Wheel Ring Mountains. **There are a myriad such wondrous adornments** which adorn these mountains **equal in number to countless motes of dust in a sea of worlds.”**

Sutra:

At that time, wishing to restate his meaning, Universal Worthy Bodhisattva received the Buddha’s spiritual power, contemplated the ten directions, and spoke verses.

Commentary:

At that time, wishing to restate his meaning—having spoken this far, **Universal Worthy Bodhisattva** was so happy he didn’t want to stop; he felt that although he had explained this once, he hadn’t explained the principles sufficiently. Therefore, he was delighted to explain the meaning again. Why? So that those present at the Dharma assembly and all sentient beings and sages could hear it once more and thus gain more understanding about the adornments of the Great Wheel Ring Mountains. He also wanted beings of the future to hear the principles one more time, to understand a bit more. So **he received the Buddha’s spiritual power, contemplated the ten directions, and spoke verses.** He contemplated the potential awakening of living beings of the ten directions to determine how he should explain these principles so that they could quickly understand. And so he spoke in verses.

To be continued