

# 大方廣佛華嚴經淺釋

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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清淨光明遍照尊 莊嚴具中皆現影  
變化分身眾圍繞 一切刹海咸周遍

「清淨光明遍照尊」：清淨光明遍照尊就是說的佛。佛的法身是清淨光明的，能遍照一切處，所以叫「遍照尊」。「莊嚴具中皆現影」：在每一種莊嚴具裏頭，都現出佛的影像。「變化分身眾圍繞」：佛的變化分身有無量無邊那麼多，每一位分身佛的四周都有海會大眾在那兒恭敬圍繞，來清淨供養佛。「一切刹海咸周遍」：佛的清淨法身不單遍滿一個世界，所有一切世界海裏的每一個世界也都是這樣子，都是周遍的。

所有化佛皆如幻 求其來處不可得  
以佛境界威神力 一切刹中如是現

「所有化佛皆如幻」：所有這些在種種的寶光裏頭化現出來的化佛，都是如幻如化的。因為既然是化佛，所以就如幻。你說他沒有，他又有這麼個佛的影像；你說他有，但又是虛妄

*Sutra:*

The pure, radiant Honored Ones shine everywhere,  
Their images reflected in all ornaments.  
The multitudes gather round their transformation bodies.  
So it is throughout all the seas of *kshetras*.

*Commentary:*

The pure, radiant Honored Ones shine everywhere, / Their images reflected in all ornaments. The Buddha's Dharma-body is pure and luminous, with a light that shines all around. The multitudes gather round their transformation bodies which are the reflected images. The Buddhas have countless transformation bodies. Each one of them is respectfully surrounded by a great sea of living beings who draw near to make offerings to them. So it is with the transformation bodies of the Buddhas throughout all the seas of *kshetras*. Not only is it like this in just one world, it's the same in all worlds.

*Sutra:*

All transformation Buddhas resemble illusions:  
No one can determine their origin.  
By the awesome spiritual power of the Buddhas' states,  
They manifest thus within all *kshetras*.

*Commentary:*

All transformation Buddhas resemble illusions. Within the light reflected from the jewels, the transformation bodies of the Buddhas appear like an illusion. If you say they are not there, the images of the Buddhas are visible

的。「求其來處不可得」：你若要找佛是從哪一個世界來的，你是找不到的。佛的來處是不可得而知的。「以佛境界威神力」：以佛境界的大威神力。「一切剎中如是現」：在所有一切諸佛剎土裏邊，佛都能像這樣的顯現出來。

如來自在神通事 悉遍十方諸國土  
以此剎海淨莊嚴 一切皆於寶中現

「如來自在神通事」：講《金剛經》的時候講過如來有「八大自然」，有一多自在、遠近自在、大小自在、人我自在等等。一切諸佛都有種種自在的神通事。「悉遍十方諸國土」：佛的自在神通力遍滿十方國土，遠近無礙。雖然在這個國土，但也遍於十方國土；雖然遍於十方國土，但也沒有離開這個國土。「以此剎海淨莊嚴」：佛剎世界海的種種莊嚴。「一切皆於寶中現」：所有一切的莊嚴，都在每一種寶裏邊現出來。

十方所有諸變化 一切皆如鏡中像  
但由如來昔所行 神通願力而出生

「十方所有諸變化」：十方所有佛的變化。「一切皆如鏡中像」：一切都好像鏡子裏的影像一樣。「但由如來昔所行」：這都是因為佛往昔的修行。「神通願力而出生」：所得到的神通自在力和因地所修的願力所生出來的。

若有能修普賢行 入於菩薩勝智海  
能於一切微塵中 普現其身淨眾剎

「若有能修普賢行」：假設有人能依照普賢行去修行的話。「入於菩薩勝智海」：就能入於菩薩殊勝的智慧海裏邊而開大智慧。「能於一切微塵中」：又能在每一粒微塵裏邊。「普現其身淨眾剎」：普遍地現出來他修道的這個菩薩身，清淨一切眾剎海。

不可思議億大劫 親近一切諸如來  
如其一切之所行 一剎那中悉能現

in front of you. On the other hand, if you say they are there, they are not actually real. **No one can determine their origin.** No matter how one tries to find out where these transformation Buddhas came from, one will not find their source. **By the awesome spiritual power of the Buddhas' states, / They manifest thus within all Buddha-*kshetras*.**

*Sutra:*

**The Thus Come One's feats of effortless spiritual power  
Pervade the lands of the ten directions.  
The pure adornments of this sea of *kshetras*  
Can all be seen within the gems.**

*Commentary:*

**The Thus Come One's feats of effortless spiritual power / Pervade the lands of the ten directions.** The Thus Come One has self-mastery over the one and the many, the far and the near, the great and the small, and over others and self. The Thus Come One has self-mastery over each and everything. There are Eight Great States of Self-mastery mentioned in the commentary to the *Vajra Sutra* (BTTS). The Buddhas' self-mastery over the far and the near enables them to manifest within the far and the near without obstruction. Although they may appear in one land, they are still able to manifest in the lands of the ten directions, and yet again when they manifest throughout the ten directions, they still haven't left the one place where they were just seen. So it's said that they pervade all lands of the ten directions. **The pure adornments of this sea of Buddha-*kshetras*, this sea of worlds, can all be seen within the gems.**

*Sutra:*

**All transformations of the ten directions  
Resemble images in a mirror.  
From the Thus Come One's past cultivation,  
Spiritual powers, and vows do they arise.**

*Commentary:*

**All the transformations of the ten directions, / Resemble images in a mirror. / From the Thus Come One's past cultivation, / Spiritual powers, and vows do they arise.** They come about because of the Buddhas' spiritual powers, self-mastery, and the vows they made in the formative stages of their cultivation.

*Sutra:*

**If one who cultivates Universal Worthy's practices  
And enters the Bodhisattva's supreme sea of wisdom  
Will be able to enter all motes of dust,  
Appearing everywhere and purifying all lands.**

*Commentary:*

**If one who cultivates following Universal Worthy's practices, / And**

「不可思議億大劫」：在不可以心思，不可以言喻那麼多的億萬大劫裏邊。「親近一切諸如來」：常常親近承事一切諸佛如來。「如其一切之所行」：好像過去諸佛所修行的行門。「一剎那中悉能現」：在一剎那之中，很快地就全都能現出來。

諸佛國土如虛空 無等無生無有相  
為利眾生普嚴淨 本願力故住其中

「諸佛國土如虛空」：諸佛的國土就和虛空是一樣的。虛空就是諸佛的國土，諸佛的國土也就是虛空。「無等無生無有相」：沒有可以和諸佛國土來比的，它也沒有真的生出來，因為它沒有相，就好像虛空沒有一個相一樣。「為利眾生普嚴淨」：那為什麼佛又要現出種種的國土、種種的莊嚴、種種的神通變化呢？就為了要利益眾生，所以普遍來莊嚴清淨諸佛國土。「本願力故住其中」：這也是諸佛以前所發的願力，所以就得到這種清淨光明的國土。佛就住在這個國土裏邊。

爾時，普賢菩薩復告大眾言。諸佛子！此中有何等世界住，我今當說。

「爾時，普賢菩薩復告大眾言」：普賢菩薩說完了前面的偈頌之後，又本著他往昔的願力，本著他所修行的法門的這種力量，又對大眾海會諸大菩薩說。「諸佛子」：你們各位佛的弟子。「此中有何等世界住，我今當說」：在這個華藏莊嚴世界海裏邊，有什麼樣子的世界在這兒住呢？現在是時候了，我應當對你們各位說一說。

諸佛子！此十不可說佛刹微塵數香水海中，有十不可說佛刹微塵數世界種安住。一一世界種，復有十不可說佛刹微塵數世界。

「諸佛子」：他恐怕各位菩薩不注意，所以又叫了一聲說，你們各位佛的

enters the Bodhisattva's supreme sea of wisdom, opening great wisdom, will be able to enter all motes of dust, / Appearing everywhere and purifying all lands. The body that one can manifest is the body of a practicing Bodhisattva and one will purify the seas of the myriad *kshetras*.

**Sutra:**

**For inconceivable millions of great eons,  
One will draw near all Thus Come Ones.  
All the practices one has realized  
Are thoroughly revealed in a *kshana*.**

**Commentary:**

**For inconceivable millions of great eons, / One will draw near all Thus Come Ones.** Throughout inconceivable, ineffable, unfathomable great *kalpas* one becomes near and attend upon all Buddhas. **All the practices one has realized, / Are thoroughly revealed in a *kshana*.** All the practices which one perfects, like all the Dharma doors practiced by the Buddhas in the past, can appear in the space of time as short as a *kshana*—a split second.

**Sutra:**

**All Buddhas' lands resemble space—  
Peerless, unproduced, and without attributes,  
Yet universally adorned and purified to benefit beings;  
By their past vows, the Buddhas dwell in them.**

**Commentary:**

**All Buddhas' lands resemble space—**All Buddhlands are just like space, and space is just like the Buddhlands. They are **peerless, unproduced, and without attributes**. There's no way to make comparisons to all Buddhlands. They do not actually arise, because they are free from attributes, just as space has no attribute of emptiness. **Yet universally adorned and purified to benefit beings.** Why do the Buddhas manifest all kinds of Buddhlands, adornments, and spiritual transformations? They do this to benefit all living beings. That is why they universally adorn and purify all Buddhlands. **By their past vows, the Buddhas dwell in them.** By the power of the vows they made in the past, the Buddhas create pure, radiant Buddhlands within which they dwell.

**Sutra:**

**At that time Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha, I will now tell you what kinds of worlds exist here."**

**Commentary:**

**At that time,** after speaking verses, based on the power of his past vows and his practice, **Universal Worthy Bodhisattva further told the great assembly,** the sea-vast gathering of Great Bodhisattvas, **"Disciples of the Buddha, I will now tell you what kinds of worlds exist here."** What types of worlds are there within the fragrant seas of the Flower Treasury



弟子啊。「此十不可說佛刹微塵數香水海中，有十不可說佛刹微塵數世界種安住」：在這個有十個不可說、不可說佛刹微塵數那麼多的香水海裏邊，又有十個不可說佛刹微塵數那麼多的世界種安住著。無論什麼都要有個種子，穀有穀的種子，世界也有世界的種。若沒有世界種，這個世界也就沒有了，也就不會現出來了。這些世界種都安住在香水海的寶蓮華裏邊。「一一世界種，復有十不可說佛刹微塵數世界」：每一個世界種的裏邊，又都有十個不可說佛刹微塵數那麼多的世界。

**諸佛子！彼諸世界種於世界海中，各各依住，各各形狀，各各體性，各各方所，各各趣入，各各莊嚴，各各分齊，各各行列，各各無差別，各各力加持。**

「諸佛子」：普賢菩薩又叫一聲，你們各位佛的弟子。「彼諸世界種於世界海中」：這些世界種在世界海裏邊，又會生出無量無邊那麼多的世界來，就好像我們種的穀一樣。種一粒穀長出來就能結很多的種子，一個種子又生出很多的種子，世界種也就是這樣子。「各各依住」：每一個世界種都相依而住，你依著我、我依著你而住。「各各形狀」：雖然在一起相依而住，可是每一個又有每一個不同的形狀。有的世界種是長形的，有的是圓形的，有的是方形的，有的是三角形的，每一個世界種的形狀都不一樣。

「各各體性」：每一個世界種的體性也不同。有的以金剛為它的體性，有的以摩尼為它的體性，有的以眾寶做它的體性，有很多種不同的體性。「各各方所」：將來哪一個世界種到哪一方去成就哪個世界，這也都是有一定的，各各不同。「各各趣入」：每一個世界種的趣入也是各各不同的。「各各莊嚴」：每一個世界種將來所成就的世界的莊嚴，也各有不同。

Adorned Sea of Worlds? I will now tell you. It is the right time.

**Sutra:**

**Disciples of the Buddha, within these fragrant seas to the number of dust motes in ten ineffable Buddha *kshetras*, there exist world seeds to the number of dust motes in ten ineffable Buddha *kshetras*. Moreover, within each and every world seed are worlds to the number of dust motes in ten ineffable Buddha *kshetras*.**

**Commentary:**

Fearing that the Bodhisattvas weren't paying attention, he called out again, "Disciples of the Buddha, within these fragrant seas to the number of dust motes in ten ineffable Buddha *kshetras*, there exist world seeds to the number of dust motes in ten ineffable Buddha *kshetras*." When you want to grow grain, you plant seeds. For that matter, everything sprouts from seeds, even worlds. If there were no "world seeds," there wouldn't be any worlds. These "world seeds" exist in the fragrant seas within the Jeweled Lotus. "Moreover, within each and every world seed are worlds to the number of dust motes in ten ineffable Buddha *kshetras*."

**Sutra:**

**Disciples of the Buddha, the world seeds within the sea of worlds have various circumstances of existence, various shapes, various substances, various locations, various tendencies, various adornments, various characteristics, various levels, various uniformities, and various supportive forces.**

**Commentary:**

Universal Worthy Bodhisattva called out again, "Disciples of the Buddha." Like everything else, worlds too have seeds and each world seed produces countless worlds in the same manner as a seed of grain when planted will produce more seeds. Each world seed has within itself the potential to give rise to infinitely many more worlds. **The world seeds within the sea of worlds have various circumstances of existence.** The worlds exist in relationship to one another and are mutually dependent. They have **various shapes**. Although the world seeds coexist, their individual shapes differ. Some are long, some round, some square and some triangular. That is why they are said to have various forms.

They have **various substances**. Each world seed is composed of a different substance. Some are composed of vajra and some of *mani*. Yet others are composed of myriad gems. And so there are many different kinds of substances. The world seeds have **various locations**. When the time comes, each world seed will move to a certain place and develop into a world there. They have **various tendencies** and **various adornments**. When each world seed develops into worlds, their adornments will be different from those of other worlds.

待續

To be continued