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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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「各各分齊」：所有的世界種，雖然都叫世界種，但是每一個種子也不太相同，都有它自己的分別。這個世界種在冷的地方，就隨冷的那種境界；在熱的地方，就隨熱的那種境界，這是氣候的不同，各有各的分齊。又雖然都是種子，但也有大的和小的種子的分別。大的種子所成就的世界就大一點，小的種子所成就的世界就小一點。又有的種子，世界沒有成，它已經就沒有了，就好像穀的種子一樣，有的種子結出來的穀很好的，非常的肥美，有的生出就很乾枯的。有的種到地裏頭，根本就還沒有生出來，那個種子就壞了。這個世界的種也是這個樣子，有的生出來的世界是寬的，有的生出來的世界是窄的，有種種不同的。

「各各行列」：「行列」就是一行一行、一列一列的。這些世界看起來好像沒有什麼秩序，其實世界生出來是有它的秩序的，是一行一行、一列一列排得很整齊的。世界也有世界的道路，但因為它太大了，我們人的智力不容易知道。「各各無差別」：各各世界種都叫世界種子，所以這個名字是沒有差別的。

「各各力加持」：各各都有它自己的力量來攝持著它。

諸佛的國土有十八種的圓滿。第一是顯色圓滿，第二是形色圓滿，第三是分量圓滿，第四是方所圓滿，第五是因圓滿，第六是果

World seeds have **various characteristics**. Although these world seeds are but seeds, nonetheless, none of them is similar to any other. Each has its own distinctiveness. The world seeds in cold places will consequently be cold; those in hot places will consequently be hot. Each one has its own characteristics regarding climate, for instance. In addition, some are big and some are small. They are just seeds, but when they become worlds, the big seeds will develop into relatively bigger worlds, and the small seeds will develop into relatively smaller worlds. Those seeds that do not develop into worlds die off in the same manner as do grain seeds that don't make it. Some seeds will grow into healthy and vigorous plants and some will be gaunt and withered. Then there are seeds that don't grow at all, because they are spoiled. World seeds also behave thus. Some world seeds grow into spacious worlds and some grow into narrow, confined worlds. None of them is like any other.

World seeds have **various levels**. Although they may appear chaotic, worlds have their own order, their own levels and series. They all have their own paths and their own orbits. But because they are so vast, it is not easy for our human intelligence to perceive and comprehend this. **Various uniformities**. What is meant by uniformity? The fact that they are called "world seeds" is a uniformity because they don't have distinct names. **And various supportive forces**. Each of them is supported by different forces.

All Buddhalands are replete with the 18 Kinds of Perfection. These are: 1. The perfection of overall appearance. 2. The perfection of shape. 3. The perfection of size. 4. The perfection of placement. 5. The perfection of causes. 6. The perfection of results. 7. The perfection of host. 8. The perfection of ability to nurture. 9. The perfection of

圓滿，第七是主圓滿，第八是輔翼圓滿，第九是眷屬圓滿，第十是任持圓滿，第十一是事業圓滿，第十二是攝益圓滿，第十三是有畏圓滿，第十四是住處圓滿，第十五是路圓滿，第十六是乘圓滿，第十七是門圓滿，第十八是依持圓滿。

諸佛子！此世界種，或有依大蓮華海住，或有依無邊色寶華海住，或有依一切真珠藏寶瓔珞海住，或有依香水海住，或有依一切華海住，或有依摩尼寶網海住，或有依漩流光海住，或有依菩薩寶莊嚴冠海住，或有依種種衆生身海住，或有依一切佛音聲摩尼王海住。如是等若廣說者，有世界海微塵數。

「諸佛子」：你們各位佛的弟子。「此世界種，或有依大蓮華海住」：世界種所依住的也有種種的不同，或者有的就依著大蓮華的海而住。「或有依無邊色寶華海住」：或者有的就依著有無量無邊那麼多顏色的寶華海而住。「或有依一切真珠藏寶瓔珞海住」：或者有的就依著用真珠所造成的瓔珞海而住。「或有依香水海住」：或者有的就依著香水海而住，這個世界種就住在香水海裏邊。

我們這個世界有成住壞空四個劫。在「成」劫裏邊又分出來成住壞空，在「住」劫裏邊也分出來成住壞空，在「壞」劫裏邊也分出來成住壞空，在「空」劫裏邊也分出來成住壞空。世界的成住壞空也就好像我們人的生老病死。人由一歲到二十歲可以說是「生」，由二十歲到四十歲可以說是「老」，由四十歲到六十歲可以說是「病」，由六十歲到八十歲可以說是「死」，大要的是這樣子。但是在一歲到二十歲這個階段裏頭也有生老病死。你可以把每五年分成一個階段，一歲到五歲就是生；五歲到十歲就是老，比一歲的時候老了嘛；十歲到十五歲可以說是病，有病了，那時候就有了變化；十五歲到二十歲可以說是死了，小孩子的境界死了。

所以人每一個階段又可以分出來四個階段，甚至於有一生出來就死了的，那麼他在短短的期間裏就經歷了成住壞空。又有的在在一歲到二十歲這個階段裏就死了，這也是有成住壞空。世界也是這樣子的，在成的時候也有住、有壞、有空。

retinues. 10. The perfection of reliability. 11. The perfection of activities. 12. The perfection of gathering in and benefiting. 13. The perfection of dispelling fear. 14. The perfection of dwellings. 15. The perfection of paths (orbits). 16. The perfection of vehicles. 17. The perfection of entrances. 18. The perfection of ability to support.

Sutra:

Disciples of the Buddha, among all these world seeds, some exist on a sea of giant lotuses. Some exist on a sea of precious flowers of limitless colors. Some exist on a sea of precious necklaces made of myriads of pearls. Some exist on fragrant seas. Some exist on a sea of multitudes of flowers, or on a sea of *mani* jeweled nets, or on a sea of swirling light. Some exist on a sea of the Bodhisattvas' exquisite jeweled crowns, or on a sea of the bodies of various beings, or on the sea of magnificent *mani* gems echoing all Buddhas' sounds. Generally speaking, the seas on which the world seeds exist are as many as dust motes in the seas of worlds.

Commentary:

Disciples of the Buddha, among all these world seeds, some exist on a sea of giant lotuses. Some exist on a sea of precious flowers of limitless colors. Some exist on a sea of precious necklaces made of myriads of pearls. The places that these world seeds exist are different from one another. **Some exist on fragrant seas.**

Worlds undergo formation, stasis, decay, and extinction. The period of formation is further divided into formation, stasis, decay, and extinction. Not only that, but the period of dwelling is also divided into formation, stasis, decay, and extinction, and so are the periods of decay and extinction. These processes are similar to birth, old age, illness, and death in human life. Birth can refer to the period from birth through age 20. In general, one is said to grow old between the ages of 20 to 40. From the ages of 40 to 60 one suffers illnesses, and death usually occurs between the ages of 60 and 80. But within the period of life between birth and maturity to the age of 20 years, there is also birth, old age, illness, and death. You can say that birth is that period of time between birth and five years of age. Old age would be the time from age five to ten. Wouldn't you say that you are much older at five years than at one? You can also say that the ages of ten to 15 is the time of illness – at that time there is a physical transformation. And death is said to take place between the ages of 15 and 20 years. What dies? It's one's childhood that dies.

Therefore, human life spans can be divided into four periods of time and each period of time can further divide into four sections. The same principle goes for world systems too. Within the very period of formation there is formation, stasis, decay, and extinction. Many die between the ages of one to 20. Some infants even die at birth and don't get to pass through the longer stages of stasis, decay, and extinction. Yet, during its very short life, that infant can be said

現在的氣候很不正常，有的時候就很熱，有的時候又很冷，和幾百年以前的氣候完全不同了。這些氣候的變化也就是這個世界成住壞空的變化。你們各位研究、研究歷史就知道，現在挪威和丹麥那個地方，在第八世紀那時候有一塊土地，這個土地比美國整個的面積都大，那時候它的名字叫什麼？就叫「青翠之地」，就是一塊綠色的地。那時候這塊土地很肥沃的，種出來的東西比美國這裏的長得更大。可是這個氣候一天比一天冷，一天比一天地冷，冷就結冰。等到十五世紀，把全部青翠之地的大地皮都結成冰了，現在完全變成冰原了，不能再種地，人也不能住了。那個地方在第八世紀的時候是可以住人的，到第十五世紀就不能住了，現在就更不能住了，那個「青翠之地」根本就沒有了。

為什麼呢？就是因為氣候的轉變，冰一天比一天凍得多、一天比一天凍得多，冷的天氣也就一天比一天多一點、一天比一天多一點。這個世界的北冰洋和南冰洋都有很多的冰，等到這個冰把整個世界都凍滿了，這個世界就會壞了。希特勒那個時候有一個計劃，他預備先帶著一、兩百萬日耳曼人到那個山上去住，然後用科學的方法把南冰洋、北冰洋的冰都溶化。冰溶化變成大洪水，就把整個世界的人類都淹死了，這個世界就剩下他們日耳曼民族。

所以氣候一天一天的不同，這都是世界成住壞空的作用。五百年有一個小變化，二十個五百年就有一個中變化，八十個五百年就有一個大的變化。五百年是一個小小劫，二十個小小劫是一個小中劫，四個小中劫是一個小的大劫。一萬年以前的那個世界和現在的這個世界就不同，那時候是一個大冰期，這個大冰期的冰凍得太多了，等這冰一化，比原子彈、氫氣彈更厲害，這是天然的災難，人死了很多。一萬年有一個大冰期，兩千五百年就有一個小冰期。這個世界就是這樣成住壞空、成住壞空地變化。有大的成住壞空，也有小的成住壞空。你若明白這個道理，就知道這個世界沒有什麼可以貪戀的。

「或有依一切華海住」：或者有依一切的寶華而住的。「或有依摩尼寶網海住」：或者有依摩尼寶造成的網而住的。「或有依漩流光海住」：或者有依漩流的光海而住的。「或有依菩薩寶莊嚴冠海住」：或者有依菩薩寶莊嚴

to have undergone birth, stasis, decay, and extinction.

Let's investigate the history of the world. At present, the world climate is very unstable. Sometimes it becomes very hot and sometimes it becomes very cold. In many areas of the world, the climate is entirely different from the way it was in past centuries. The transformation of the climate is one aspect of the formation, stasis, decay, and extinction of this world. If you look into history, you find that in the eighth century in what is now Norway and Denmark, there was a large area of land – much larger than the entire surface area of the United States. It was called Greenland. During that time it was easy to grow things there, and the crops grew thick and luxuriant because the soil was very fertile. As far as growing things was concerned, Greenland was much more productive than the United States. But little by little the climate began to change, and day by day it grew colder. The cold increased until the land froze. By the 15th century the whole of Greenland was frozen into a continent of ice. Down to the present day the entire land area is frozen solid and nothing can grow there. From the eighth to the 15th century the continent was inhabited by people. After that time and up until the present, it is not possible for the continent to sustain life, even to the point that a large portion of the continent has simply disappeared.

Why? This dramatic change was due to the drastic shift in climate. Day by day the ice accumulated as the climate got colder and colder. The same thing happened to the South Arctic Ocean and the North Arctic Ocean. Once this kind of change covers the surface of the world and it freezes solid, then this world will be destroyed. Hitler thought of a scientific method of melting the ice at the North and South Poles in order to wipe out the entire human race. He was going to lead one or two million Germans, or Normans (as they were called) to live on a mountain where they would wait out the aftermath of the floods, so that ultimately they would be the only race left in this world. Such was his plan.

Observe that the climate changes from day to day. This shows that the world is subject to formation, stasis, decay, and extinction. Every 500 years there is a small change. Once every 20 of these 500-year (10,000 years) periods there is a medium-sized change. Once every 80 500-year periods, there is a great change.

One can also consider the time periods in terms of kalpas. No matter what calculations are used to derive it, the world will still undergo formation, stasis, decay, and extinction, over and over again. Ten Thousands years ago the world was different from what it is now. That was the time of the Great Ice Age. It came about because a massive amount of ice accumulated. When the ice started to melt, it was more destructive than the atomic or hydrogen bomb. It caused a natural disaster that took the lives of many people. Every 10,000 years the world undergoes a Great Ice Age, and every 2,500 years there is a small Ice Age. Thus, in this way the world undergoes great and small cycles of formation, stasis, decay, and extinction. Once you understand this

的寶冠海而住的。「或有依種種眾生身海住」：或者有依種種眾生的身海而住的。「或有依一切佛音聲摩尼王海住」：或者有依能出一切佛音聲的摩尼寶王海而住的。「如是等若廣說者，有世界海微塵數」：像這樣子，如果詳細來說的話，有世界海微塵數那麼多種不同的安住。

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弟子問：在談到佛，《華嚴經》總是提到他們的神通。而《六祖壇經》是討論見性的方法，以便成佛。佛在許多佛經中也提到神通。我想知道是否有可能見自本性而沒有任何神通。

師父：六祖所說的經是給一般的凡夫眾生說的，凡夫根本就沒有神通，所以他叫人要明心見性，要「識自本心，見自本性」，這叫開悟，也叫破本參。這部《華嚴經》是給一切的大菩薩、有神通的人說的。有神通和沒有神通的人根本就不不同的。《六祖壇經》是教化凡夫的，就好像小孩子到幼稚園去讀書一樣的。

《華嚴經》的聽眾都已經是大學畢業的Master或Doctor，這是比Doctor都高的課程了。所以這不能一概而論的。《六祖壇經》是祖師說的，《華嚴經》是佛說的。佛說的和菩薩、祖師、天人說的經典意義是不一樣的。

弟子問：人是不是只在一個世界修行，或者可能他們往生在另一個世界而繼續修行？

師父：這不一定的。好像你在這兒念佛生到極樂世界，在極樂世界又修行，那是有多少不同的。有的在這個地方修行，又生到東方琉璃世界去，在琉璃世界又修行，這不是一定的。就好像有的人歡喜中國，就跑到中國來出生；有的人歡喜美國，就跑到美國這兒來出生。有的人歡喜日本，就跑到日本去；有的歡喜新加坡、馬來亞等等，各處都可以隨便去的，只要買一張飛機票就跑到那地方去了，這是活著的時候。死了，你只要有這種因緣就會到那地方去，這就是願力。

◎待續

principle, you will know that there is nothing in this world to covet or hoard.

Perhaps **some world seeds exist on a sea of multitudes of precious flowers, or on a sea of *mani* jeweled nets, or on a sea of swirling light. Some exist on a sea of the Bodhisattvas' exquisite jeweled crowns, or on a sea of the bodies of various living beings, or on a sea of magnificent mani gems echoing all Buddhas' sounds. Generally speaking, the seas on which the world seeds exist are as many as dust motes in the seas of worlds.**

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Question: In reference to the Buddhas, the *Flower Adornment Sutra* always mentions their spiritual penetrations. The *Sixth Patriarch Sutra* discusses the method of perceiving the inherent nature in order to realize Buddhahood. In many sutras spiritual powers of a Buddha are also mentioned. I'd like to know if it's possible to see one's inherent nature without having any type of spiritual power.

Answer: The Sixth Patriarch spoke the Dharma for ordinary people, leading them to understand their own minds and see their own natures, that is, to become enlightened. However, he was speaking for people who had no spiritual powers. The *Flower Adornment Sutra* was spoken for the Great Bodhisattvas who possess spiritual powers. Basically, people who have spiritual powers are not the same as people who have no spiritual powers. To put it another way, the ordinary person is like a kindergarten student while a Great Bodhisattva is like a university graduate—a Master's or doctoral student. However, we are talking about a level much higher than a Ph.D. So we can't regard the two sutras in the same light. A patriarch spoke the *Sixth Patriarch Sutra*, whereas the Buddha spoke the *Flower Adornment Sutra*. The sutras spoken by Buddhas, patriarchs, Bodhisattvas, and gods will differ in meaning.

Question: Do people cultivate in just one world, or they might be reborn in another world where they continue cultivating?

Answer: It's not fixed. For example, you might recite the Buddha's name here and be reborn in the Western Land of Ultimate Bliss and continue to cultivate. Others who are cultivating here might be reborn in the Eastern Lapis Lazuli Land, where they will cultivate. For example, people who like to be in China might just be reborn there. Chinese people who like the United States might come and be reborn here. Those who prefer Japan may be reborn there. The same goes for Singapore, Malaysia, and other places. While you're alive, you can buy a plane ticket and go to places. After you die, you may be drawn there by your causes and conditions, or by the power of your vows.

◎To be continued

