

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

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國際譯經學院記錄翻譯
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諸佛子！彼一切世界種，或有作須彌山形，或作江河形，或作迴轉形，或作漩流形，或作輪輞形，或作壇墀形，或作樹林形，或作樓閣形，或作山幢形，或作普方形，或作胎藏形，或作蓮華形，或作佉迦形，或作衆生身形，或作雲形，或作諸佛相好形，或作圓滿光明形，或作種種珠網形，或作一切門闥形，或作諸莊嚴具形。如是等，若廣說者，有世界海微塵數。

「諸佛子」：大行普賢菩薩又對這一切諸大菩薩說，你們各位佛的弟子，應該要知道。「彼一切世界種，或有作須彌山形」：這香水海裏邊有種種的世界種，世界種又出生一切的世界。這些世界種又有種種不同的形狀。有什麼樣的形狀呢？「或有作須彌山形」：或者有的世界種的形狀就和妙高山一樣。樣子雖然是一樣，但是沒有須彌山那麼高、那麼大的。「或作江河形」：或者有的世界種就好像江、河那個樣子。「或作迴轉形」：或者有的世界種是來回迴轉的，成一個迴轉形。「或作漩流形」：或者有的世界種就好像漩流的那個水渦似的。「或作輪輞形」：或者有的世界種就好像輪輞似的。「或作壇墀形」：或者有的世界種就好像壇或者墀的形狀。「壇」是用土造成的，比地高出三尺，或者五尺、九尺的高臺。「墀」是把地挖一個低下去的坑，也或者三尺、五尺、七尺、九尺不一定。「或作樹林

Sutra:

Disciples of the Buddha, among all these world seeds, some resemble Mount Sumeru. Some resemble streams and rivers. Some appear as swirls, or take on the form of whirlpools. Some resemble wheels, or look like mounds and gullies. Some resemble forests, pavilions, or mountain banners. Some have forms that pervade all directions. Some resemble wombs or lotuses. Some resemble *kankatas*, the bodies of living beings, clouds, or the hallmarks and characteristics of the Buddhas. Some resemble perfect full lights, or assorted nets of pearls. Some resemble doors, or all kinds of ornaments. Generally speaking, they have different shapes in number like dust motes in the sea of worlds.

Commentary:

Universal Worthy, the Bodhisattva of great practices, again spoke to the disciples of the Buddha, the great Bodhisattvas. “**Disciples of the Buddha**, you should know that there are also various kinds of world seeds in the fragrant seas in the sea of worlds. These world seeds all produce worlds, but they have different appearances. What kind of appearances? **Among all these world seeds, some resemble Mount Sumeru.** Although they may look alike, the world seeds could never be as lofty or as great as Mount Sumeru; they would just resemble it. **Some may resemble streams and rivers. Some appear as swirls** as they loop back and forth, **or take on the form of whirlpools.** They are like eddies. **Some resemble wheels, or look like mounds and gullies.** Perhaps some world seeds resemble raised mounds of soil, or appear as a hole in the

形」：或者有的世界種就好像樹林子那個樣子。「或作樓閣形」：或者有的世界種就好像一座樓閣那個樣子。「或作山幢形」：或者有的世界種就好像一個山形的幢那個樣子。「或作普方形」：或者有的世界種就像普遍於十方那種形象。「或作胎藏形」：或者有的世界種就好像一個小孩子在胎裏邊住著的那個樣子。「或作蓮華形」：或者有的世界種就像一個大寶蓮華那個樣子。

「或作佉迦形」：或者有的世界種就像佉迦的樣子。「佉迦」是梵語，就是竹篾的意思。「或作眾生身形」：或者有的世界種就好像眾生的形象一樣。「或作雲形」：或者有的世界種就像五色雲的形狀。「或作諸佛相好形」：或者有的世界種就像諸佛的相好一樣，或者像手的相好、足的相好、身的相好等等。一個世界種只是像其中的一好，不是三十二相都有。「或作圓滿光明形」：或者有的世界種就像圓滿光明的那個樣子。「或作種種珠網形」：或者有的世界種就像種種不同的珠網形。種種珠網就不是只有一種形狀，這個網你橫看也成行，豎看也成行，斜看也成行，正看也成行，不論你怎麼樣看，都有條不紊的。「或作一切門闌形」：或者有的世界種就好像一個門闌那個樣子。「或作諸莊嚴具形」：或者有的世界種就像種種的莊嚴具的形象。「如是等，若廣說者，有世界海微塵數」：像這樣子，若是詳細、廣泛地說，有世界海微塵數那麼多不同的形狀，沒有法子說得完。

諸佛子！彼一切世界種，或有以十方摩尼雲為體，或有以衆色燄為體，或有以諸光明為體，或有以寶香燄為體，或有以一切寶莊嚴多羅華為體，或有以菩薩影像為體，或有以諸佛光明為體，或有以佛色相為體，或有以一寶光為體，或有以衆寶光為體，或有以一切衆生福德海音聲為體，或有以一切衆生業海音聲為體，或有以一切佛境界清淨音聲為體，或有以一切菩薩大願海音聲為體，或有以一切佛方便音聲為體，或有以一切刹莊嚴具成壞音聲為體，或有以無邊佛音聲為體，或有以一切佛變化音聲為體，或有以一切衆生善音聲為體，或有以一切佛功德海清淨音聲為體。如是等，若廣說者，有世界海微塵數。

「諸佛子」：普賢菩薩又叫一聲，各位佛的弟子，你們應該知道每一個世界種的體性也不一樣。前邊說的是形，形是大概的樣子。這是說的

ground. **Some resemble forests, pavilions, or mountain banners. Some have forms that pervade all the ten directions. Some resemble wombs** that contain growing embryos, or giant, precious **lotuses**. In fact they take on a variety of different appearances.

Some resemble kankatas -- bamboo combs with teeth on both sides. Some world seeds resemble **the bodies of living beings**. Some resemble five-colored **clouds**. Some resemble **the hallmarks and characteristics of the Buddhas**. Perhaps some resemble one or the other of the many characteristics and hallmarks of the Buddhas, perhaps that of his hands or perhaps his feet or other parts of his body. It wouldn't be the case that a world seed would be complete with all Thirty-two Hallmarks. **Some resemble perfect full lights, or assorted nets of pearls**. These nets are immaculate in the sense that from no matter what point of view you look at them, the jewels all appear in orderly lines. If you look at them straight on, or if you look at them from the side, or if you look at them from an angle; no matter how you look at them, the jewels all fall into rows. **Some resemble doors, or all kinds of ornaments. Generally speaking, they have different shapes in number like dust motes in the sea of worlds**. There would be no way to finish describing them all.

Sutra:

Disciples of the Buddha, among all these world seeds, some are made of clouds of mani of the ten directions. Some are made of multi-colored flames. Some are made of various kinds of lights. Some are made of precious fragrant flames. Some are made of tala flowers adorned with various kinds of gems. Some are made of the images of Bodhisattvas. Some are made of the light of all Buddhas. Some are made of the physical appearance of Buddhas. Some are made of the light of one kind of gem. Some are made of the light of the myriad gems. Some are made of the sounds of living beings' sea of blessings and virtue. Some are made of the sounds of all living beings' sea of karma. Some are made of the sounds of the pure states of all Buddhas. Some are made of the sounds of the Bodhisattvas' ocean of great vows. Some are made of the sounds of all Buddhas' expedients. Some are made of the sounds of the formation and decay of the adornments of all kshetras. Some are made of the sounds of boundless Buddhas. Some are made of the sounds of the transformations of all Buddhas. Some are made of the wholesome sounds of all living beings. Some are made of the pure sounds of all Buddhas' ocean of merit and virtue. If one were to elaborate upon this, one would find that they are made of substances in number like dust motes in the sea of worlds.

體，體就比形象又稍微清楚一點。「彼一切世界種，或有以十方摩尼雲為體」：或者有的世界種是以十方的摩尼寶雲，來作為體相。「或有以眾色燄為體」：或者有的世界種是以種種不同顏色的火燄作體相。「或有以諸光明為體」：或者有的世界種是以種種的光明來作為體相。「或有以寶香燄為體」：或者有的世界種是以種種的寶香、種種的火燄作為體相。「或有以一切寶莊嚴多羅華為體」：或者有的世界種是以所有珠寶莊嚴的多羅華來作為體相。「或有以菩薩影像為體」：或者有的世界種是以菩薩的影像來作為體相。「或有以諸佛光明為體」：或者有的世界種是以諸佛的光明來作為體相。「或有以佛色相為體」：或者有的世界種是以佛的種種相好來作為體相。「或有以一寶光為體」：或者有的世界種是以一種的寶光來作為體相。「或有以眾寶光為體」：或者有的世界種是以多種的寶光來為體相。

「或有以一切眾生福德海音聲為體」：或者有的世界種是以一切眾生所修、所作的廣大福德海的音聲來作為體相。「或有以一切眾生業海音聲為體」：或者有的世界種是以一切眾生所造的善業、惡業海的音聲來作為體相。「或有以一切佛境界清淨音聲為體」：或者有的世界種是以一切佛境界的清淨音聲來作為體相。「或有以一切菩薩大願海音聲為體」：或者有的世界種是以一切菩薩所發的大願海的音聲來作為體相。「或有以一切佛方便音聲為體」：或者有的世界種是以一切佛教化眾生的種種方便音聲來作為體相。「或有以一切剎莊嚴具成壞音聲為體」：或者有的世界種是以一切諸佛剎土所有的莊嚴具，或者成、或者壞的這種音聲來作為體相。

「或有以無邊佛音聲為體」：或者有的世界種是以無量無邊那麼多的佛音聲來作為體相。「或有以一切佛變化音聲為體」：或者有的世界種是以一切佛神通變化的音聲來作為體相。「或有以一切眾生善音聲為體」：或者有的世界種是以一切眾生的善音聲來作為體相。「或有以一切佛功德海清淨音聲為體」：或者有的世界種是以一切佛功德海的清淨音聲來作為體相。「如是等，若廣說者，有世界海微塵數」：像前面所說的這樣，若詳細、廣泛地說的話，有世界海微塵數那麼多，說不能盡。

爾時，普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言。

Commentary:

Universal Worthy Bodhisattva again called out, “**Disciples of the Buddha**, you should all know that what was described before was the general appearance of each world seed. Now the sutra text goes on to describe their substances, and this explanation will be more descriptive than the previous one because it tells of what these worlds are made. **Among all these world seeds, perhaps some are made of clouds of precious mani of the ten directions. Some are made of multi-colored flames. Some world seeds are made of various kinds of lights. Some are made of precious fragrant flames. Some are made of tala flowers adorned with various kinds of gems. Some are made of the images of Bodhisattvas. Some are made of the light of all Buddhas. Some are made of the physical appearance of Buddhas. Some are made of the light of one kind of gem. Some are made of the light of the myriad gems.**

Some are made of the sounds of living beings’ sea of blessings and virtue. Here the word “sea” expresses the immeasurable quantity of blessings that living beings receive and the virtue which they cultivate. **Some are made of the sounds of all living beings’ sea of karma.** Perhaps some world seeds take the sounds of the good and evil karma of living beings as their substance. **Some are made of the sounds of the pure states of all Buddhas. Some are made of the sounds of the sea of great vows of all Bodhisattvas. Some are made of the sounds of the expedients of all Buddhas.** They take the sounds of skill-in-means the Buddhas employ to teach and transform living beings as their substance. **Some are made of the sounds of the formation and decay of the adornments of all kshetras.**

Some are made of the sounds of boundless Buddhas. Some world seeds are made of the sounds of the transformations of all Buddhas’ spiritual penetrations. Some are made of the wholesome sounds of all living beings. Some are made of the pure sounds of all Buddhas’ ocean of merit and virtue. If one were to elaborate upon this and speak in more detail about these world seeds, **one would find that they would be made of substances in number like dust motes in the sea of worlds.** One could never finish speaking about them.

Sutra:

At that time, wishing to restate his meaning, Universal Worthy Bodhisattva contemplated the ten directions and spoke verses.

Commentary:

At that time, wishing to restate his meaning, Universal Worthy Bodhisattva received the awesome spiritual power of the Buddhas, **contemplated** the causes and conditions of living beings

「爾時」：當爾之時。「普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言」：普賢菩薩想重宣前面長行中所說的義理，便仰承著諸佛的大威神力，普遍觀察十方眾生的因緣，用偈頌再來說一說。

剎種堅固妙莊嚴 廣大清淨光明藏
依止蓮華寶海住 或有住於香海等

「剎種堅固妙莊嚴」：每一個世界的種叫「剎種」。這個剎種是又堅固又莊嚴的。「廣大清淨光明藏」：在剎種上頭，放出一種清淨廣大的光明。「依止蓮華寶海住」：這些世界種有依止於蓮華或寶海而住的。「或有住於香海等」：或者有的世界種又依於香水海等等而住。

須彌城樹壇墀形 一切剎種遍十方
種種莊嚴形相別 各各布列而安住

「須彌城樹壇墀形」：或者有的世界種的形象就好像須彌山似的，有的好像樹林，有的好像城市形，有的好像在地上建起的壇場形，有的好像把地挖下去一個坑似的坑墀形。「一切剎種遍十方」：這一切的剎種遍滿於十方世界。「種種莊嚴形相別」：這些世界種本身也有種種不同的莊嚴、不同的形象。「各各布列而安住」：每一個世界種都很有秩序地排布安列著，在那兒安住。這個世界種壞了，那個世界種又生出來；那個世界種壞了，這個世界種又生出來。

或有體是淨光明 或是華藏及寶雲
或有剎種燄所成 安住摩尼不壞藏

「或有體是淨光明」：或者有的世界種是以清淨的光明為體。「或是華藏及寶雲」：或者有的世界種就好像一個蓮華藏，或一朵寶雲似的。「或有剎種燄所成」：或者有的世界種是光燄所成就的。「安住摩尼不壞藏」：或者有的剎種是在摩尼寶的不壞藏那兒依住著。

☞待續

throughout **the ten directions and spoke verses.**

Sutra:

**Seeds of worlds, adamant and splendid,
Radiate magnificent, pure brilliance.
Some exist on lotuses in seas of jewels,
Others in the fragrant seas and so forth.**

Commentary:

Universal Worthy Bodhisattva reiterates the content of his prose discussion by using the following verses: **Seeds of worlds, adamant and splendid.** Each and every world seed or kshetra seed is exceptionally firm, durable, and adorned. They **radiate magnificent, pure brilliance.** The surfaces of these kshetra seeds glow with an extensive pure radiance. **Some exist on lotuses in seas of jewels, others in the fragrant seas and so forth.** Sometimes these kshetra seeds are found in the fragrant seas and other times in the fragrant rivers, and so the verse says, “and so forth.”

Sutra:

**Shaped like Sumeru, cities, forests, mounds or gullies,
These world seeds pervade the ten directions.
With diverse adornments and distinct forms,
Each has its place in the overall arrangement.**

Commentary:

Perhaps some are shaped like Mount Sumeru, some like cities, others like forests, some others like mounds and yet others like gullies dug in the ground. All of these world seeds pervade the ten directions. With diverse adornments and distinct forms. These world seeds are decorated with all kinds of adornments and their appearances are also dissimilar. Each one has its place in the overall arrangement. When one world seed decays, another world seed will grow in its place and when that one decays, yet another world seed will grow in its place.

Sutra:

**Some are made of pristine radiance,
Others of myriad flowers or clouds of jewels.
Some world seeds are made of flames,
While others exist in indestructible treasuries of mani.**

Commentary:

Some are made of pristine radiance. They are formed from a source of pure light or made of **myriad lotus flowers or even clouds of jewels. Some world seeds are made of flames, while some exist in indestructible treasuries of mani.** These mani gems are flawless and imperishable.

☞To be continued