

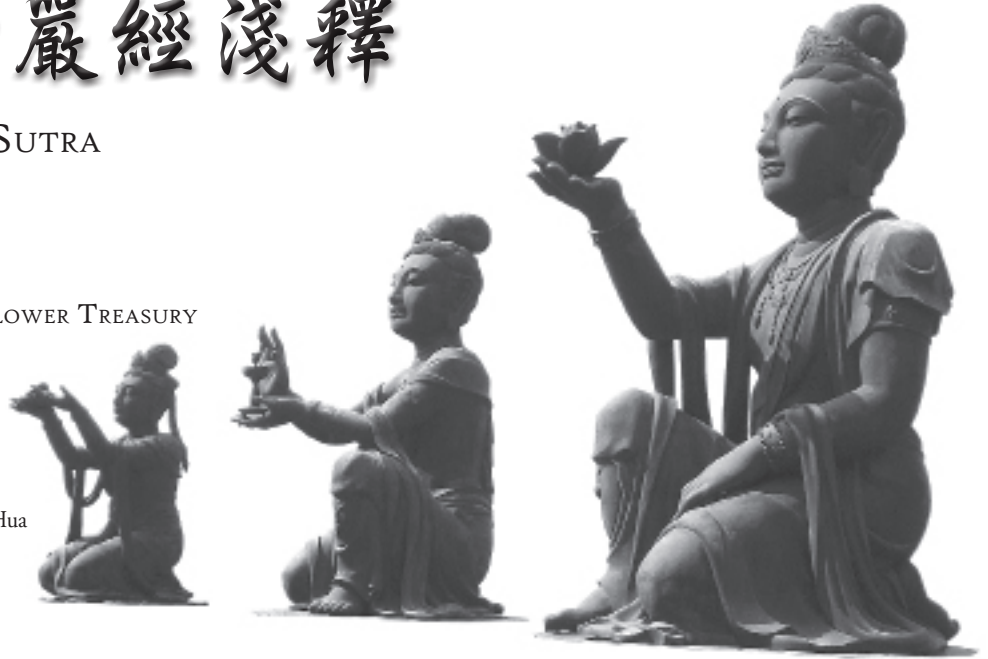
大方廣佛華嚴經淺釋

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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燈雲燄彩光明等 種種無邊清淨色
或有言音以為體 是佛所演不思議

「燈雲燄彩光明等」：有的世界種是以燈雲，有的是以燄彩光明為體相。「種種無邊清淨色」：或者有的世界種是以沒有邊那麼多的佛的清淨顏色為體相。「或有言音以為體」：或者有的世界種是以言音作為體相。「是佛所演不思議」：這都是佛不可思議的神通變化所演示出來的。

或是願力所出音 神變音聲為體性
一切眾生大福業 佛功德音亦如是

「或是願力所出音」：或者有的世界種是以菩薩在因地修行的願力所發出的音聲來做為體相。「神變音聲為體性」：或者以諸佛神通變化的妙音聲來作為體相。「一切眾生大福業」：或者以一切眾生所修的大福業來作為體相。「佛功德音亦如是」：或者以佛功德的這種音聲來作為體相。

剎種一一差別門 不可思議無有盡
如是十方皆遍滿 廣大莊嚴現神力

Sutra:

**They are made of clouds of lanterns, colorful blazing light,
As well as boundless kinds of clear colors.
Or perhaps they take sounds as their substance;
The Buddhas display such inconceivable phenomena.**

Commentary:

They are made of clouds of lanterns, colorful blazing light. Some world seeds are made of clouds of lanterns while others take varicolored flames and other similar qualities for their substance, **as well as boundless kinds of clear colors.** There is not just one kind of kshetra seed but various kinds; in fact, there are boundless varieties. These infinitely many seeds take for their substance the pure colors of the Buddhas, which are boundless. **Or perhaps they take sounds as their substance.** How does this happen? **The Buddhas display such inconceivable phenomena.** That is to say, they are brought about by the Buddhas' inconceivable spiritual transformations.

Sutra:

**Perhaps these sounds arise from the power of vows.
Perhaps they are sounds of spiritual transformations,
Sounds of the vast karmic blessings of living beings,
Or sounds of the Buddhas' merit and virtue.**

Commentary:

Or perhaps these sounds arise from the power of vows. Due to the vows made by Bodhisattvas at the level of planting causes, these sounds form the substance of these world seeds. **Perhaps they are sounds of spiritual transformations.** The wonderful sounds that come forth from the spiritual penetrations and

「剎種一一差別門」：這些世界種，每一個都有不同的體相。「不可思議無有盡」：這些世界種是重重無盡的，沒有窮盡那麼多，不是凡夫能以心思、以言議來明瞭的。「如是十方皆遍滿」：像這樣子，十方世界裏都遍滿了不同的世界種。「廣大莊嚴現神力」：這些都是佛廣大莊嚴的神通力量所成就的。

十方所有廣大剎 悉來入此世界種
雖見十方普入中 而實無來無所入

「十方所有廣大剎」：十方所有無量無邊的廣大世界。「悉來入此世界種」：全都能入到這個世界種裏邊來。「雖見十方普入中」：雖然你看見十方的世界統統都入到這個世界種裏來。「而實無來無所入」：但你若再徹底地研究，十方廣大的世界其實並沒有到這個世界種裏邊來。你看著好像來了，可是來而不來，所以說「無所入」。

以一剎種入一切 一切入一亦無餘
體相如本無差別 無等無量悉周遍

「以一剎種入一切」：一個剎種能入到一切的剎種裏邊去。「一切入一亦無餘」：一切的剎種又能入到一個剎種裏頭，也沒有多餘的剩下來，這就是互相無礙的境界。「體相如本無差別」：這個體相就像本來的那個樣子，沒有什麼分別。「無等無量悉周遍」：每一個剎種都沒有可比的、沒有可等的，都是沒有數量那麼多，都是周遍法界的。雖然每一個剎種都可以周遍法界，但是一一剎種都還互相無礙、互相周遍的。

一切國土微塵中 普見如來在其所
願海言音若雷震 一切眾生悉調伏

「一切國土微塵中」：所有一切國土

transformations of Buddhas from the substance of some world seeds. There are **sounds of the vast karmic blessings of living beings, / Or world seeds are composed of the sounds of the Buddhas' merit and virtue.**

Sutra:

**The various kinds of *kshetra* seeds
Are inconceivable and inexhaustible.
Thus they fill the ten directions,
Manifested by the spiritual power of vast adornments.**

Commentary:

The various kinds of *kshetra* seeds, none of whose substances is alike, are inconceivable and inexhaustible. This is not something ordinary people can think about or talk about. There are infinitely many world seeds. **Thus they fill the ten directions.** In this manner these world seeds are propagated throughout the world systems of the ten directions. Each world system contains world seeds **manifested by the spiritual power of the Buddhas' vast adornments.**

Sutra:

**All the vast worlds of the ten directions
Can enter these world seeds.
Although one sees the ten directions entering thus,
In fact there is no coming or entering.**

Commentary:

All the vast worlds of the ten directions / Can enter these world seeds. Boundless and limitless, great *kshetras* of the ten directions are seen to enter these world seeds. **Although one sees the worlds of the ten directions entering these world seeds thus, / In fact there is no coming or entering.** You should investigate this at a basic level. Actually the great world systems of the ten directions do not come and enter these world seeds. It may appear that they have come into the world as seeds but actually they have not come, and so it's said, "In fact there is no coming or entering."

Sutra:

**Just as one world seed enters all,
So too, all can completely enter the one,
Without any change in their substance or form.
Peerless and unbounded, they pervade everywhere.**

Commentary:

Just as one world seed enters all—one *kshetra* seed can enter into all the other *kshetra* seeds--so too, all can completely enter the one. All the other world seeds can also enter into one world, without any remainder. What is this state? This is the state of unobstructed mutual entry, which happens **without any change in their substance or form.** They don't become different. **Peerless and unbounded, they pervade everywhere.** Each world seed is

的微塵裏邊。「普見如來在其所」：都看得見佛在那兒轉法輪。「願海言音若雷震」：佛的願力猶如大海，佛說法的聲音就像雷聲那麼大，震醒了一切的眾生。「一切眾生悉調伏」：所有一切的眾生，聽到佛這種雷震的法音都調伏了。

佛身周遍一切剎 無數菩薩亦充滿
如來自在無等倫 普化一切諸含識

「佛身周遍一切剎」：每一位佛的法身都周遍一切剎土。「無數菩薩亦充滿」：每一個佛的國土也都有無數的菩薩充滿在裏邊。「如來自在無等倫」：這都是佛無可比的自在神力所成就的。「普化一切諸含識」：普遍地來教化一切的眾生，所有眾生佛都教化。「含識」就是含著這個識性的。

爾時，普賢菩薩復告大眾言。諸佛子！此十不可說佛刹微塵數香水海，在華藏莊嚴世界海中，如天帝網，分布而住。

「爾時，普賢菩薩復告大眾言」：在這個時候，普賢菩薩又告訴大眾說。「諸佛子」：你們各位佛的弟子。「此十不可說佛刹微塵數香水海，在華藏莊嚴世界海中」：這十個不可說佛刹微塵數那麼多的香水海，在這個華藏莊嚴世界海的裏邊。「如天帝網，分布而住」：就好像帝釋天的網似的，在十方分布而住。

諸佛子！此最中央香水海，名無邊妙華光。以現一切菩薩形摩尼王幢為底，出大蓮華，名一切香摩尼王莊嚴。有世界種而住其上，名普照十方熾然寶光明，以一切莊嚴具為體。有不可說佛刹微塵數世界，於中布列。

「諸佛子」：你們各位佛的弟子。
「此最中央香水海，名無邊妙華光」：

beyond compare and without equal. They are boundless beyond estimation as they pervade the Dharma Realm. Although each world seed can pervade the entire Dharma Realm, all of them are mutually unobstructed and mutually pervasive.

Sutra:

**Within the motes of dust in all lands,
The Thus Come Ones are seen everywhere.
The sounds of the sea of vows, like thunderclaps,
Subdue and tame all living beings.**

Commentary:

Within the motes of dust in all lands, / The Thus Come Ones are seen everywhere. Every mote of dust displays the Buddhas turning the Dharma wheel. **The sounds of the sea of vows, like thunderclaps.** The power of the Buddhas' vows is oceanic and the sounds of their voices are as powerful as thunderclaps, which startle and awaken and thereby **subdue and tame all living beings.** When living beings hear the Buddhas' thunderous voices, they are all tamed and quieted.

Sutra:

**The Buddhas' bodies pervade all kshetras,
Which are filled with numberless Bodhisattvas as well.
The Thus Come Ones, with peerless self-mastery,
Universally transform all sentient beings.**

Commentary:

The Buddhas' Dharma bodies pervade all kshetras, / Which are filled with numberless Bodhisattvas as well. The Thus Come Ones, with peerless self-mastery and spiritual powers, universally transform all sentient beings. The Buddhas teach and transform all beings who have conscious awareness.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, Disciples of the Buddha, the fragrant seas in number like fine motes of dust in ten ineffable Buddha kshetras within the Flower Treasury Adorned Sea of Worlds are arrayed like the Heavenly Lord's net.

Commentary:

At that time, Universal Worthy Bodhisattva further told the great assembly, Disciples of the Buddha, the fragrant seas in number like fine motes of dust in ten ineffable Buddha kshetras within the Flower Treasury Adorned Sea of Worlds are arrayed like the Heavenly Lord Shakra's net. They spread out into and dwell throughout the ten directions.

Sutra:

Disciples of the Buddha, the central fragrant sea, called Light of Boundless Wonderful Flowers, has a seabed of magnificent mani banners manifesting

在最中央的這個香水海，名字叫無邊妙華光香水海。「以現一切菩薩形摩尼王幢為底，出大蓮華，名一切香摩尼王莊嚴」：以常常現出一切菩薩形的摩尼寶王的幢作為這香水海的底，在海底又生出一朵大蓮華，名字叫一切香摩尼王莊嚴蓮華。「有世界種而住其上，名普照十方熾然寶光明，以一切莊嚴具為體」：有一個世界種就住在這朵蓮華的上邊，世界種的名字叫普遍照耀十方熾然寶光明，用所有一切莊嚴的器皿來作體相。「有不可說佛刹微塵數世界，於中布列」：有不可說佛刹微塵數那麼多的世界，在這個世界種裏布列著。

這個世界海裏有無量無邊那麼多的世界。我們因為沒有到過其他的世界，就以為沒有，這是錯誤。不要說我們凡夫不知道有多少世界，就是聖人也不知道。目健連是佛的弟子中神通第一的，有一次他用神通向東方去，經過不知道有多遠，到了一個世界。他就站到人家飯鍋的邊上，那個飯鍋不知有多大。那個國家的人也都非常的高大，有幾百丈那麼高。他們見到目健連就說：「欸，看看那個飯鍋上面有一個人頭蟲。」那個地方的佛就說了：「你們不可以輕慢，這個不是人頭蟲啊，這是娑婆世界釋迦牟尼佛的弟子，名叫目健連。他的神通第一。」大家就都和他來談話。以後他又回來，但是他也不知道經過了多少世界。所以你們不要以為講這些無量無邊的世界是神話，不是的。你即使有了神通，也只可以知道有其他的世界，至於有多少你也不知道。

其最下方，有世界名最勝光遍照。以一切金剛莊嚴光耀輪為際，依眾寶摩尼華而住。其狀猶如摩尼寶形，一切寶華莊嚴雲彌覆其上。佛刹微塵數世界，周匝圍繞。種種安住，種種莊嚴。佛號淨眼離垢燈。

☞待續

the images of Bodhisattvas, from which grows a giant lotus blossom named Adorned with Magnificent Fragrant Mani. Above it is a world seed named Precious Blazing Light Shining throughout the Ten Directions, which is composed of all kinds of adornments. Worlds in number like dust motes in ineffable Buddha *kshetras* are arranged within it.

Commentary:

All of you **disciples of the Buddha**, Universal Worthy Bodhisattva called out again, “Within the Flower Treasury Adorned Sea of Worlds are fragrant seas to the number of fine motes of dust. **The most central fragrant sea is called Light of Boundless Wonderful Flowers. It has a seabed of magnificent *mani* banners manifesting the images of Bodhisattvas, from which grows a giant lotus blossom named Adorned with Magnificent Fragrant Mani. Above it is a world seed named Precious Blazing Light Shining throughout the Ten Directions, which is composed of all kinds of adornments. Worlds in number like dust motes in ineffable Buddha *kshetras* are arranged within it.**

There are limitless and boundless numbers of worlds but because we haven't been to those worlds we wrongly assume that they don't exist. Not to speak of common people, even sages don't know how many worlds there are. For example, the Venerable Mahamaudgalyayana, the Buddha's disciple who was foremost in spiritual powers, used his powers to travel to the east. It is not known how many worlds he passed through before he ended up on the brim of a rice pot. And it's not known how big the rice pot was! He perched there and looked around him. The people of that world were giants, perhaps several thousand feet tall. When the people saw him, they cried, “Look!” Isn't that a human-headed insect on top of the rice pot?” The Buddha of that world then told the people, “All of you shouldn't be so disrespectful. That isn't a human-headed insect, but a disciple of Shakyamuni Buddha of the Saha world. His name is Mahamaudgalyayana, and of all the Buddha's disciples he is foremost in spiritual powers.” The people of the world then chatted with him. Eventually he came back, but even then he didn't know how many worlds he had passed through. Therefore, when you hear of ‘limitless and boundless worlds’ you might think it's nonsensical, but it isn't. When you have spiritual power you will come to know that there are other worlds apart from ours, but you won't be able to know how many there are.

Sutra:

At its lowest extremity is a world called Universally Shining Supreme Light. Bordered by adorned and brilliant *vajra* wheels, it exists upon a multitude of precious mani flowers and is shaped like a mani gem. Clouds adorned with a myriad precious flowers cover it completely. Located on the first tier, it is surrounded by worlds in number like dust motes in Buddha *kshetras*. The worlds have various locations and various adornments. The Buddha there is named Pure Eyes Resembling Immaculate Lamps.

☞To be continued