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The Flower Adornment Sutra With Commentary



PROPER DHARMA SEAL | 正法印

【華藏世界品第五】
宣國修
化際訂
上譯版
人經
講學
解院
記錄
翻譯

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER FIVE:
THE WORLDS OF THE FLOWER TREASURY

於此世界種最上方，有世界名梵音妙莊嚴，佛號蓮華開敷光明王。

「於此世界種最上方，有世界名梵音妙莊嚴，佛號蓮華開敷光明王」：在安住帝網世界種的最上方，也就是第二十重的佛世界，在這兒有一個世界，名字叫梵音妙莊嚴世界。也有一位佛在這兒說法教化眾生，名號叫蓮華開敷光明王佛。

諸佛子！彼金剛輪莊嚴底香水海外，次有香水海，名化現蓮華處，世界種名國土平正。

「諸佛子」：普賢菩薩又叫一聲，各位佛的弟子。「彼金剛輪莊嚴底香水海外，次有香水海，名化現蓮華處，世界種名國土平正」：在那個金剛輪莊嚴底香水海的外邊，其次又有一個香水海，名字叫化現蓮華處香水海。在這個香水海裏有一個世界種，名字叫國土平正世界種。

次有香水海，名摩尼光，世界種名遍法界無迷惑。次有香水海，名衆妙香日摩尼，世界種名普現十方。次有香水海，名恆納寶流，世界種名普行佛言音。

「次有香水海，名摩尼光，世界種名遍法界無迷

Sutra:

At the apex of this world seed, there is a world called Splendidly Adorned with Brahma Sounds. The Buddha there is named Brilliant King of Blossoming Lotuses.

Commentary:

At the apex of this world seed, that is, on the twentieth tier of this giant world seed, there is a world called Splendidly Adorned with Brahma Sounds. There is a Buddha who speaks the dharma here, whose name is Brilliant King of Blossoming Lotuses.

Sutra:

Disciples of the Buddha, beyond Seabed Adorned with Vajra Wheels Fragrant Sea is the next fragrant sea called Place Where Lotus Blossoms Magically Appear, and it has a world seed called Flat and Level Country.

Commentary:

Universal Worthy Bodhisattva calls out again, “Disciples of the Buddha, beyond the Seabed Adorned with Vajra Wheels Fragrant Sea, outside of this sea, is the next fragrant sea, called Place Where Lotus Blossoms Magically Appear, and it has a world seed called Flat and Level Country.”

Sutra:

The next fragrant sea is called *Mani Rays*, and it has a world seed called Pervading the Dharma Realm without Delusion. The next fragrant sea is called All Fine Fragrances and Sun *Mani*, and it has a world seed called Appearing Everywhere in the Ten Directions. The next fragrant sea is called Eternally Taking in Precious Currents, and it has a world seed called Universally Practicing the Buddhas' Words and Sounds.

Commentary:

The next fragrant sea is called *Mani Rays*, and it has a world seed called Pervading the Dharma Realm without Delusion. The living

惑」：再其次又有一個香水海，名字叫摩尼光香水海。在這個香水海裏邊也有一個世界種，名字叫遍法界無迷惑世界種。

「次有香水海，名眾妙香日摩尼，世界種名普現十方」：再其次又有一個香水海，名字叫眾妙香日摩尼香水海。在這個香水海裏邊也有一個世界種，名字叫普現十方世界種。

「次有香水海，名恆納寶流，世界種名普行佛言音」：再其次又有一個香水海，名字叫恆納寶流香水海。在這個香水海裏邊又有一個世界種，名字叫普行佛言音世界種。

次有香水海，名無邊深妙音，世界種名無邊方差別。次有香水海，名堅實積聚，世界種名無量處差別。次有香水海，名清淨梵音，世界種名普清淨莊嚴。

「次有香水海，名無邊深妙音，世界種名無邊方差別」：再其次又有一個香水海，名字叫無邊深妙音香水海。在這個香水海裏邊也有一個世界種，名字叫無邊方差別世界種。

「次有香水海，名堅實積聚，世界種名無量處差別」：再其次又有一個香水海，名字叫堅實積聚香水海。在這個香水海裏邊也有一個世界種，名字叫無量處差別世界種。

「次有香水海，名清淨梵音，世界種名普清淨莊嚴」：再其次又有一個香水海，名字叫清淨梵音香水海。在這個香水海裏邊也有一個世界種，名字叫普清淨莊嚴世界種。

次有香水海，名栴檀欄楯音聲藏，世界種名迴出幢。次有香水海，名妙香寶王光莊嚴，世界種名普現光明力。

「次有香水海，名栴檀欄楯音聲藏，世界種名迴出幢」：再其次又有一個香水海，名字叫栴檀欄楯音聲藏香水海。在這個香水海裏邊也有一個世界種，名字叫迴出幢世界種。

「次有香水海，名妙香寶王光莊嚴，世界種名普現光明力」：再其次又有一個香水海，名字叫妙香寶王光莊嚴香水海。在這個香水海裏邊也有一個世界種，名字叫普現光明力世界種。

beings there do not have any doubts or confusion.

The next fragrant sea is called All Fine Fragrances and Sun Mani, and it has a world seed there is called Appearing Everywhere in the Ten Directions.

The next fragrant sea is called Eternally Taking in Precious Currents; it embodies all rivers and currents, and it has a world seed called Universally Practicing the Buddhas' Words and Sounds.

Sutra:

The next fragrant sea is called Boundlessly Profound and Wondrous Sound, and it has a world seed called Differentiations of Boundless Directions. The next fragrant sea is called Durable Accumulation, and it has a world seed called Differentiations of Limitless Places. The next fragrant sea is called Pure Brahma Sounds, and it has a world seed called Universally Clear Ornamentations.

Commentary:

The next fragrant sea is called Boundlessly Profound, Wondrous Sound, and it has a world seed within it called Differentiations of Boundless Directions. This world seed has limitless differences throughout all directions.

The next fragrant sea is called Durable Accumulation, and it has a world seed there called Differentiations of Limitless Places.

The next fragrant sea is called Pure Brahma Sounds, and it has a world seed within it called Universally Clear Ornamentations.

Sutra:

The next fragrant sea is called Treasury of the Sounds of Chandana Railings, and it has a world seed called Exceptional Banner.

The next fragrant sea is called Bright Adornment of Wondrous Fragrance Jewel King, and it has a world seed called Power of Universally Revealing Brightness.

Commentary:

The next fragrant sea is called Treasury of the Sounds of Chandana Railings, and it has a world seed called Exceptional Banner.

The next fragrant sea is called Bright Adornment of Wondrous Fragrance Jewel King, and it has a world seed within it called Power of Universally Revealing Brightness. That world seed is exceptionally brilliant.

Sutra:

Disciples of the Buddha, beyond Indra's Net of Lotuses Fragrant Sea is the next fragrant sea called Wondrous Adornments of Silver Lotuses, and it has a world seed called Universal Practices.

諸佛子！彼蓮華因陀羅網香水海外，次有香水海，名銀蓮華妙莊嚴，世界種名普遍行。

「諸佛子」：大行普賢菩薩又以大悲心來稱一聲，各位佛的弟子。「彼蓮華因陀羅網香水海外，次有香水海，名銀蓮華妙莊嚴，世界種名普遍行」：你們要知道，在那個蓮華因陀羅網香水海的外邊，其次又有一個香水海，名字叫銀蓮華妙莊嚴香水海。在這個香水海裏邊也有一個世界種，名字叫普遍行世界種。

次有香水海，名毗琉璃竹密燄雲，世界種名普出十方音。次有香水海，名十方光燄聚，世界種名恆出變化分佈十方。次有香水海，名出現真金摩尼幢，世界種名金剛幢相。

「次有香水海，名毗琉璃竹密燄雲，世界種名普出十方音」：再其次又有一個香水海，名字叫毗琉璃竹密燄雲香水海。在這個香水海裏邊也有一個世界種，名字叫普出十方音世界種。

「次有香水海，名十方光燄聚，世界種名恆出變化分佈十方」：再其次又有一個香水海，名字叫十方光燄聚香水海。在這個香水海裏邊也有一個世界種，名字叫恆出變化分佈十方世界種。

「次有香水海，名出現真金摩尼幢，世界種名金剛幢相」：再其次又有一個香水海，名字叫出現真金摩尼幢香水海。在這個香水海裏邊也有一個世界種，名字叫金剛幢相世界種。

次有香水海，名平等大莊嚴，世界種名法界勇猛旋。次有香水海，名寶華叢無盡光，世界種名無邊淨光明。次有香水海，名妙金幢，世界種名演說微密處。

「次有香水海，名平等大莊嚴，世界種名法界勇猛旋」：再其次又有一個香水海，名字叫平等大莊嚴香水海。在這個香水海裏邊也有一個世界種，名字叫法界勇猛旋世界種。

「次有香水海，名寶華叢無盡光，世界種名無邊淨光明」：再其次又有一個香水海，名字叫寶華叢無盡光香水海。在這個香水海裏邊也有一個世界種，名字叫無邊淨光明世界種。

「次有香水海，名妙金幢，世界種名演說微密

Commentary:

Universal Worthy Bodhisattva of great vows and great conduct, with a heart of great compassion, calls out again, “**Disciples of the Buddha**, do you know that **beyond the Indra’s Net of Lotuses Fragrant Sea is another fragrant sea?** That fragrant sea is called **Wondrous Adornments of Silver Lotuses** Fragrant Sea, and it has a world seed within it called **Universal Practices**.”

Sutra:

The next fragrant sea is called Dense Flaming Clouds of Vaidurya Bamboo, and it has a world seed called Universally Emitting Sounds in the Ten Directions. The next fragrant sea is called Accumulation of Blazing Light of the Ten Directions, and it has a world seed called Constantly Producing Transformations That Spread Out in the Ten Directions. The next fragrant sea is called Manifesting Banners of Pure Gold and Mani, and it has a world seed called Characteristics of Vajra Banners.

Commentary:

The next fragrant sea is called Dense Flaming Clouds of Vaidurya Bamboo, and it has a world seed within it called Universally Emitting Sounds in the Ten Directions.

The next fragrant sea is called Accumulation of Blazing Light of the Ten Directions, and within that sea it has a world seed called Constantly Producing Transformations That Spread Out in the Ten Directions.

The next fragrant sea is called Manifesting Banners of Pure Gold and Mani, and it has a world seed within it called Characteristics of Vajra Banners.

Sutra:

The next fragrant sea is called Impartial Great Ornaments, and it has a world seed called Courageous Revolution of the Dharma Realm. The next fragrant sea is called Inexhaustible Light of Clusters of Jeweled Flowers, and it has a world seed called Boundless Pure Light. The next fragrant sea is called Wonderful Gold Banner, and it has a world seed called Describing Mysterious and Secret Places.

Commentary:

The next fragrant sea is called Impartial Great Ornaments, and it has a world seed within it called Courageous Revolution of the Dharma Realm.

The next fragrant sea is called Inexhaustible Light of Clusters of Jeweled Flowers, and it has a world seed within it called Boundless Pure Light.

The next fragrant sea is called Wonderful Gold Banner, and it has a world seed within it called Describing Mysterious and Secret Places.

處」：再其次又有一個香水海，名字叫妙金幢香水海。在這個香水海裏邊也有一個世界種，名字叫演說微密處世界種。

次有香水海，名光影遍照，世界種名普莊嚴。
次有香水海，名寂音，世界種名現前垂布。

「次有香水海，名光影遍照，世界種名普莊嚴」：再其次又有一個香水海，名字叫光影遍照香水海。在這個香水海裏邊也有一個世界種，名字叫普莊嚴世界種。

「次有香水海，名寂音，世界種名現前垂布」：再其次又有一個香水海，名字叫寂音香水海，在這個香水海裏邊也有一個世界種，名字叫現前垂布世界種。

如是等，不可說佛刹微塵數香水海。其最近輪圍山香水海，名密燄雲幢。世界種名一切光莊嚴，以一切如來道場眾會音為體。

「如是等，不可說佛刹微塵數香水海」：像前邊所說的這些，只是提出幾個香水海和世界種，若是往細地說，有不可說佛刹微塵數那麼多的香水海。

「其最近輪圍山香水海，名密燄雲幢」：在最接近輪圍山的這個地方又那一個香水海，名字叫密燄雲幢香水海。「世界種名一切光莊嚴，以一切如來道場眾會音為體」：在這個香水海裏邊也有一個世界種，名字叫一切光莊嚴世界種，是以一切如來道場眾會說法的音聲為它的體性。

於此最下方，有世界名淨眼莊嚴，佛號金剛月遍照十方。此上過十佛刹微塵數世界，與金剛幢世界齊等，有世界名蓮華德，佛號大精進善覺慧。

「於此最下方，有世界名淨眼莊嚴，佛號金剛月遍照十方」：在一切光莊嚴世界種的最下方，在這兒有一個世界，名字叫淨眼莊嚴世界。有一位佛在這兒教化眾生，名號叫金剛月遍照十方佛。

「此上過十佛刹微塵數世界，與金剛幢世界

Sutra:

The next fragrant sea is called Pervasive Reflections of Light, and it has a world seed called Universally Adorned. The next fragrant sea is called Sounds of Tranquility, and it has a world seed called Manifesting in Hanging Array.

Commentary:

The next fragrant sea is called Pervasive Reflections of Light, and it has a world seed within it called Universally Adorned.

The next fragrant sea is called Sounds of Tranquility, and it has a world seed within it called Manifesting in Hanging Array.

Sutra:

Continuing in this way, there are fragrant seas to the number of dust motes in ineffable Buddha *kshetras*. The fragrant sea nearest the Wheel Ring Mountains is called Banner of Dense Flaming Clouds, and it has a world seed called Adorned with All Kinds of Light, which is composed of the sounds of the assemblies in all Thus Come One's *bodhimandas*.

Commentary:

Continuing in this way, there are fragrant seas to the number of dust motes in ineffable Buddha *kshetras*. Here the text mentions but a few of the fragrant seas and world seeds. If one were to speak of them in detail, their number would be equal to fine motes of dust in ineffable Buddha *kshetras*.

The fragrant sea nearest the Wheel Ring Mountains is called Banner of Dense Flaming Clouds, and it also has a world seed called Adorned with All Kinds of Light, which is composed of the sounds of the Dharma spoken in the assemblies in all Thus Come One's *bodhimandas*.

Sutra:

At its lowest extremity, there is a world named Ornamented with Pure Eyes. The Buddha there is named *Vajra Moon Pervasively Illuminating the Ten Directions*. Above this and passing through worlds in number like dust motes in Buddha *kshetras* and going through ten levels, on the same level as the *Vajra Banner World*, there is a world named Lotus Virtue. The Buddha there is named Great Vigor of Wholesome Enlightened Wisdom.

Commentary:

At the lowest extremity of the world seed, is a world named Ornamented with Pure Eyes. There is also a Buddha who teaches and transforms living beings here. The Buddha there is named *Vajra Moon Pervasively Illuminating the Ten Directions*.

齊等，有世界名蓮華德，佛號大精進善覺慧」：在淨眼莊嚴世界的上邊，又經過十重佛剎微塵數那麼多的世界，在和金剛幢世界齊平的這個地方又有一個世界，名字叫蓮華德世界。也有一位佛在這兒轉法輪，名號叫大精進善覺慧佛。

經文上常常說與金剛幢或者娑婆世界齊等，這都表示所有的世界都是互相有連帶關係的，就好像一個網一樣，不會亂的。

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「道高一尺，魔高一丈；道高一丈，魔在頭上。」表面上看來魔是破壞修道的，但你若明白了，這個魔就是幫助你修道的。你要反面來找好處。你若認識，他就是幫助你修道的；你若不認識，他就是破壞你修道的。

每一個道場裏邊，將要有人或者證果、開悟，或者有人真正修行了，一定就會有一種考驗。這種考驗不是從一邊來的，是從四面八方來的。

明天我要到亞洲去，所以今天對你們說說這個魔的法。這個魔是無形無相的，他來的時候你不知道，等他去了以後你才明白，那是沒有通過考驗。好像我們這裏有的人他不修行，和任何人都是嘻嘻哈哈的。他這一嘻嘻哈哈怎麼樣啊？就影響得旁人也都嘻嘻哈哈的。人就是這麼樣子。你不認識就被境界轉，你若認識就能轉這個境界。

我們出家修道，若是專為嘻嘻哈哈的，這是出個什麼家？所以這一點你們各位要特別注意！在這個地方，真的也在這兒，假的也在這兒。佛教裏頭是「龍蛇混雜，凡聖交摻」，也有龍也有蛇，也有凡夫也有聖人，就看你自己怎麼樣。切記不要忘了，「一切是考驗，看爾怎麼辦；觀面若不識，須再從頭煉。」

前幾個禮拜，我說過要傳法給真心修道、真心持戒的人，我也收到很多人寫來的偈頌。但因為我就要去亞洲，沒有什麼時間了，所以也沒有傳法。等我回來，再決定哪一個人可以傳這個佛的心印法門。

☞待續

At a place **above this and passing through worlds in number like dust motes in Buddha *kshetras* and going through ten levels, on the same level as the *Vajra Banner World*, there is** yet another world. This world is called **Lotus Virtue. The Buddha** who turns the Dharma wheel **there** in that world **is named Great Vigor of Wholesome Enlightened Wisdom.**

The sutra text describes worlds being on the same level of the Vajra Banner World and the Saha World. This description points out how the worlds within the net of worlds are interconnected in an orderly way just like the patterns of a net. They are not at all mixed up.

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“When cultivation of the way grows one foot, the devil grows by ten; when cultivation of the way grows ten feet, the devil is already sitting on the head.” On the surface, it might seem like the devil is destroying one’s cultivation. However, if one truly understands, one will realize the devil is helping one to cultivate. You need to look for the positive from a different angle. If you recognize it, it will help you cultivate; if you do not recognize it, it will destroy your cultivation of the way.

In every way place, if there is someone who is about to attain fruition or to gain enlightenment or to truly cultivate, it is most certain there will be challenges. This type of challenge does not come from one direction, it comes from all directions.

I will be going to Asia tomorrow, so I am discussing the Dharma of the devils with you today. This devil is without form and appearance. You won’t know when he arrives and if you only understand after he leaves, you have basically not passed the test.

It is as if there are some people here who do not cultivate, joking around with everyone. What happens when he jokes around? He will influence others to joke around too. Human are like this. If you do not recognize the state, you will be turned; if you recognize the state, you can then turn the state.

We left home to cultivate; if our intent is to be merry and joke around, why leave home? Therefore you all must pay special attention to this point. In this place, the real cultivators are here, but the fake ones are here too. Within Buddhism, the current situation is “a mixture of dragons and snakes, a melting pot of commoners and sages. “There are dragons, there are snakes, there are ordinary folks and there are sages. It all depends on how you deal with them. Pay attention and do not forget the saying: “Everything is a test, To see what you will do. If you do not recognize what is before your eyes, You’ll have to start anew”.

Several weeks ago, I mentioned I will transmit the Dharma to people who truly cultivate the way and who truly uphold the precepts. I have also received many submissions of verses. Since I am about to leave for Asia, I don’t have the time, therefore I did not transmit the Dharma. When I return, I will then decide to whom I will transmit the Buddha’s mind seal transmission.

☞To be continued