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The Flower Adornment Sutra With Commentary

【華藏世界品第五】
宣國修 化際訂 上人譯 經學版
講學院 解記錄 翻譯

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

大海真珠燄 光網不思議
如是諸刹種 悉在蓮華住

「大海真珠燄」：有的香水海有種種的真珠，所有的真珠又都放出光明。

「光網不思議」：光與光之間都有一種規矩，不會雜亂的，互相織成一個網。這不可思議的境界，也都是佛的神通力量所變現的。

「如是諸刹種」：像前邊所說的這種種的佛刹、世界種。

「悉在蓮華住」：都依靠著種種的大蓮華而住。

——諸刹種 光網不可說
光中現眾刹 普遍十方海

「——諸刹種」：每一個微塵數的佛刹和微塵數的世界種。

「光網不可說」：都有光與光織成的網，都是很整齊不雜亂的，有說不盡那麼多。

「光中現眾刹」：在每一個光網裏邊，又現出一切佛刹微塵數的世界種。

「普遍十方海」：普遍趣入十方的世界海去。

一切諸刹種 所有莊嚴具
國土悉入中 普見無有盡

「一切諸刹種」：一切的諸佛刹海和世界種。

「所有莊嚴具」：所有莊嚴的東西。

「國土悉入中」：以及十方國土也都入到這個光網裏邊。

Sutra:

The great seas have blazing pearls,
And inconceivable nets of light;
All these *kshetra* seeds,
Dwell on lotus blossoms.

Commentary:

The great seas have blazing pearls. Some of the fragrant seas have all kinds of pearls which release light, and so it's said they have **inconceivable nets of light**. On top of that, the world seeds themselves also release light. This state is transformationally manifested by the spiritual power of all Buddhas. These lights are in mutual concord with one another, not in disarray at all. They inter-reflect to form a net of rays—an inconceivable state. And **all these *kshetra* seeds**—all the Buddha *kshetras* and world seeds described above—**dwell on lotus blossoms**.

Sutra:

Each and every *kshetra* seed,
Has inconceivable nets of light;
Within the light all *kshetras* manifest,
Universally pervading the seas of the ten directions.

Commentary:

Each and every *kshetra* seed, Has **inconceivable nets of light**. The number of *kshetras* and world seeds are as numerous as dust motes, in each of those *ksetra* and world seed, are interweaving nets of light well arranged as they mutually inter-reflect on one another. They are in number beyond expression.

Within the light all *kshetras* manifest. Within each light are manifested other Buddha *kshetras* and world seeds **universally pervading the seas of the ten directions**. They permeate and see the sea of worlds in the ten directions.

Sutra:

All the adorning attributes,
Of all the *kshetras* and seeds;
Have countries found within them,
Which can be seen everywhere without end.



PROPER DHARMA SEAL | 正法印

「普見無有盡」：雖然在一個世界，就可以普見十方世界無窮無盡的這種境界。

**剎種不思議 世界無邊際
種種妙嚴好 皆由大仙力**

「剎種不思議」：微塵數佛剎和世界種的這種境界是不可思議的。

「世界無邊際」：所有的世界都無窮無盡，沒有邊際那麼多。

「種種妙嚴好」：種種微妙不可思議的莊嚴妙好。

「皆由大仙力」：都是由大仙的力量，也就是十方諸佛所有的神通力量所成就的。佛又叫大羅金仙，所以大仙力也就是佛的大神力。

**一切剎種中 世界不思議
或成或有壞 或有已壞滅**

「一切剎種中」：所有微塵數佛剎這麼多的世界種裏邊。

「世界不思議」：世界多得不可以心思，不可以言議，因為它太多了。

「或成或有壞」：每一個世界都有成住壞空這四個階段，每一個階段的時間也各有不同。有的時間長一點，有的時間短一點。

人的壽命由八萬四千歲向下減，每一百年減少一歲，身高減去一寸。減到人壽十歲的時候，這是一個減劫。減劫完了之後又到增劫。增劫也是每一百年人的壽命增加一歲，身高增加一寸，一直增到人壽八萬四千歲，這是一個增劫。這一增一減叫一個劫，積聚一千個劫就叫一個小劫，再積聚二十個小劫就是一個中劫，再積聚四個中劫就是一個大劫。

有的世界成有二十個小劫；住也二十個小劫，住就是在那兒長住不壞；空也有二十個小劫；壞也是二十個小劫。成住壞空這四個中劫合起來就叫一個大劫。或者有的世界是在一天一

Commentary:

All the adorning attributes, Of all the *kshetras* and seeds—all the Buddha *kshetras* and world seeds—have countries found within them. The lands of the ten directions enter into these nets of light, **which can be seen everywhere without end.** This is the state that one can see all the endless worlds in ten directions while being in just one single world.

Sutra:

***Kshetras* and seeds unimaginable,
and Worlds beyond limits and bounds;
With their various splendid adornments,
All arise from the power of the Great Immortal.**

Commentary:

***Kshetras* and seeds are unimaginable.** Buddha *kshetras* equal in number to dust motes, and just as many world seeds, make up an inconceivable state. There are **worlds beyond limits and bounds, with their various splendid adornments.** These worlds have different kinds of subtly wonderful and inconceivably fine, jeweled adornments, which **all arise from the power of the Great Immortal.** How do all these states come into being? They are exclusively derived from the power of the Great Immortal who is the Buddha. The Buddha is called the Great Golden Immortal. The adornments of these worlds are brought about by the spiritual power of all the Buddhas of the ten directions and the three periods of time.

Sutra:

**Within all *kshetras* and seeds, Are worlds inconceivable;
Some are coming into being, some decaying, Some have already perished.**

Commentary:

Within all *kshetras* and seeds are worlds inconceivable. Within Buddha *kshetras* and world seeds are worlds innumerable beyond description.

Some are coming into being, some decaying. Worlds undergo the four phases of coming into being, dwelling, decaying, and disintegrating into emptiness. Different worlds have different periods of duration. Some remain in existence for a longer period of time, while others remain in existence for shorter periods of time.

Take for example, the lifespan of humankind. There are times when it will increase by a year every hundred years. Increase in such a ratio occurs during a period called *kalpa* increase; correspondingly, during a *kalpa* decrease, the human lifespan decreases by a year every hundred years. During a *kalpa* increase, the height of humankind also increases by an inch every hundred years. It decreases in the same ratio during a *kalpa* decrease. The human lifespan will increase to 84,000 years, after which it will decrease to ten years. This span of time constitutes the completion of a cycle of increase and decrease. The end of an increase and decrease heralds the beginning of a new increase where human lifespan increases by a year every hundred years, and where the height of humankind increases by an inch every hundred years. This goes on until human lifespan reaches a maximum of 84,000 years. An increase and a decrease constitute a

天成就的期間，或者有的世界是在一天比一天壞的期間。

「或有已壞滅」：或者有的世界已經毀滅、沒有了。

譬如林中葉 有生亦有落 如是剎種中 世界有成壞

「譬如林中葉」：這就譬如山上樹林子裏的樹葉一樣。

「有生亦有落」：樹上的葉子到了春天就生出來，到秋天就落了。葉子出生的時候這叫「成」，長在樹上沒有落的這個期間叫「住」，樹葉子落了這叫壞，樹葉子落到地下變成土沒有了這叫「空」。每一個世界也都像這樹葉子一樣，也都有成、住、壞、空的階段，有生的時候，也有落的時候。

「如是剎種中」：在像前邊所說的這種種的佛剎和世界種裏邊。

「世界有成壞」：每一個世界也都有成有壞，就好像我們人生到這個世界上來都有生老病死一樣。生就是成，老就等於住，病就等於壞，死就等於空；生老病死也叫生住異滅。生，就是生出來了；住，是在這兒居住了；異，就是變異，變異也就是壞了；滅，壞了然後就滅了、沒有了，沒有也就是空了。所以這個地球也有生住異滅、成住壞空、生老病死，這是一樣的道理。

譬如依樹林 種種果差別 如是依剎種 種種眾生住

「譬如依樹林」：又有一個比喻，你看那所有的樹林子裏邊。

「種種果差別」：種種不同的樹就結種種不同的果。梨的果和蘋果就不一樣，蘋果和橘子又不一樣，不同的樹就結不同的果子。

「如是依剎種」：就像樹林子裏果子生得不同那樣，所有微塵數的佛剎和世界種。

「種種眾生住」：也有種種不同的眾生在那裏居住著。

☞待續

kalpa. One thousand *kalpas* make up a small *kalpa*. Twenty small *kalpas* make up a middle sized *kalpa*. Four middle sized *kalpas* make up a large *kalpa*.

Some worlds come into being during a period of twenty small *kalpas*, dwell for a period of twenty small *kalpas*, then they undergo a period of decay for twenty small *kalpas*, and disintegrate into emptiness through a span of twenty small *kalpas*. They come into being, dwell, decay, and disintegrate into emptiness during periods of twenty small *kalpas* each. These four middle sized *kalpas* add up together to form one great *kalpa*. So the text says, “Some are coming into being and some are decaying.” Some of those worlds develop more day by day, while others decay more and more each day. And **some have already perished**. Perhaps some worlds no longer exist.

Sutra:

**Just as some leaves in a forest, Come into bud, while others fall;
So too, within the *kshetra* seeds, There are worlds in formation and decay.**

Commentary:

Just as some leaves in a forest, Come into bud, while others fall, So too, within the *kshetra* seeds, There are worlds in formation and decay. In the mountain forests in the spring, the leaves bud and in autumn they fall. When these leaves bud, they can be said to “come into existence.” When they grow profusely on the trees, they’re said to be “dwelling”. When they fall, they’re said to “decay”, and when they lie on the ground and turn into earth, they’re said to have “disintegrated into emptiness”. Just as leaves come into being, dwell, decay, and disintegrate into emptiness, so too, these worlds accord with the same principle and go through the same phases. All the Buddha *kshetras* and world seeds go through the same cycle.

People are just the same. We have a period of growth, a period of maturity, a period of sickness, and a period of dying. Birth is equivalent to coming into being, maturity is equivalent to dwelling, sickness is equivalent to decaying, and death is equivalent to disintegrating into emptiness.

Sutra:

**Just as on the trees in the forest, There are various kinds of fruits;
So too, in the *kshetras* and seeds, Different kinds of beings dwell.**

Commentary:

Just as on the trees in the forest, There are various kinds of fruits. Here is yet another analogy. There are many different kinds of fruits that are borne by the various different trees in the mountain forests. For example, pears are different from apples, which are in turn different from oranges. Different trees bear different kinds of fruits. And since there are many different kinds of trees, there are also many different kinds of fruits.

So too, in the *kshetras* and seeds, Different kinds of beings dwell. Just as the fruits borne on the trees in the forest are different, so too, various kinds of living beings dwell in the Buddha *kshetras* and world seeds. To put it another way, there are many different kinds of living beings.

☞To be continued