

# 大方廣佛華嚴經淺釋

## 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  
人經學  
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

譬如種子別 生果各殊異  
業力差別故 衆生刹不同

「譬如種子別」：又有一個譬喻，好像各種不同的種子。「生果各殊異」：它們所生出來的果子也都不同的。「業力差別故」：因為每一個人的業力不同的緣故。「衆生刹不同」：感得的果報也不同，所以每一類衆生所住的這個佛刹也不相同。

譬如心王寶 隨心見衆色  
衆生心淨故 得見清淨刹

「譬如心王寶」：又好像心王這個寶貝一樣。「隨心見衆色」：隨著衆生不同的心，而現出種種不同的顏色。「衆生心淨故」：衆生的心若清淨了。「得見清淨刹」：就會感應得國土、世界、國家都清淨了。

譬如大龍王 興雲遍虛空  
如是佛願力 出生諸國土

「譬如大龍王」：又好像所有的大龍王。「興雲遍虛空」：能興起一切的雲，遍滿虛空。「如是佛願力」：像這個都是佛在過去生中所發的願力，願度一切衆生。「出生諸國土」：佛就本著他自己的願力，到所有的國土裏邊去出生於世。

如幻師咒術 能現種種事  
衆生業力故 國土不思議

**Sutra:**  
Just as various kinds of seeds,  
Produce fruits, each one dissimilar;  
So too, due to differences in karma,  
Living beings' *kshetras* vary.

**Commentary:**  
Just like various kinds of seeds, Produce fruits, each one dissimilar; So too, due to differences in karma, Living beings and *kshetras* vary. Because the power of karma of each living being is different, the karmic retribution each receives is not the same. Each living being is unique and the *kshetras* that arise are also of various kinds.

**Sutra:**  
Just as the mind-king jewel,  
Accords with minds  
and manifests a myriad colors;  
So too, when beings' minds are pure,  
They behold purified *kshetras*.

**Commentary:**  
Just as the mind-king jewel, accords with minds and manifests a myriad colors — the mind king gem accords with the minds of living beings and manifests a host of colors — so too, when beings' minds are pure, they behold purified *kshetras*. If living beings' minds are pure, their corresponding reward is getting to dwell in pure countries in pure worlds.

**Sutra:**  
Just as the great dragon kings,  
Raise clouds to fill the sky;  
So too, the power of the Buddhas' vows,  
Produces all countries.

**Commentary:**  
Just as the great dragon kings, Raise clouds to fill the sky. The mighty dragon kings conjure all kinds of clouds to fill up empty space. So too, the power of the Buddhas' vows, produces all countries. By the same token, the power of the vows brought forth by all Buddhas in the past to

「如幻師咒術」：又好像幻師表演魔術的咒術一樣。「能現種種事」：他一念咒就現出種種無量無邊那麼多的境界。「眾生業力故」：因為眾生業力不同的緣故。「國土不思議」：所以這國土也都不同，你沒有法子能明白。

**譬如眾續像 畫師之所作  
如是一切剎 心畫師所成**

「譬如眾續像」：又有一個比喻，好像畫出來的許多畫，或者是線繡出來的像。「畫師之所作」：這都是一種藝術，都是畫師畫出來的。「如是一切剎」：就像這個一樣，華藏莊嚴世界海所有的一切微塵數佛剎。「心畫師所成」：也都是眾生心這個畫師的業力所成就的。

**眾生身各異 隨心分別起  
如是剎種種 莫不皆由業**

「眾生身各異」：所有眾生的身體都不同。「隨心分別起」：這都是隨眾生心力的分別而造成的。「如是剎種種」：就像這樣，種種的佛剎、世界種。「莫不皆由業」：所有一切世界的成住壞空，也無不都是由眾生的業感所成就的。

**譬如見導師 種種色差別  
隨眾生心行 見諸剎亦然**

「譬如見導師」：又好像眾生所見到的佛一樣。導師就是佛。「種種色差別」：隨著眾生心的不同，見著的佛相也有種種不同的形相，種種的色也不同。「隨眾生心行」：隨著眾生心裏所行的這種業。「見諸剎亦然」：所以見著世界微塵數那麼多的佛剎和世界種都不相同，也就和各人所見的導師都不同是一樣的。

rescue living beings, produces all countries. By means of the power of their own vows, the Buddhas appear in all those worlds.

*Sutra:*

**Just as a magician's spells and tricks,  
Can manifest various kinds of events;  
So too, the power of living beings' karma,  
Brings about inconceivable countries and lands.**

*Commentary:*

**Just as a magician's spells and tricks, can manifest various kinds of events; So too, the power of living beings' karma, brings about inconceivable countries and lands.** A master conjurer or magician can incant spells and bring about special states. Within these states he conjures, there arise various kinds of events which are limitless and incalculable. The power of the karma of living beings is different, and so countries are also different, and there is no way anyone can ever understand why.

*Sutra:*

**Just as all embroidered images,  
Are the creations of artists;  
So too, all *kshetra* seeds,  
Are created by the mind's artist.**

*Commentary:*

**Just as all embroidered images, are the creations of artists; So too, all *kshetra* seeds, are created by the mind's artist.** Here is yet another analogy—that of a master painter who makes exquisite images, either paintings, or embroidered images. By the same principle, the Buddha *kshetras* of the Flower Store Sea of Worlds are all created from the thoughts of living beings.

*Sutra:*

**Living beings' bodies are each unique,  
They arise from discriminations of mind;  
So too, of the various kinds of *kshetras*,  
None do not arise from karma.**

*Commentary:*

**Living beings' bodies are each unique, they arise from discriminations of mind; So too, of the various kinds of *kshetras*, none do not arise from karma.** Living beings have different kinds of bodies which are brought about because of the difference in their minds. In the same way, the different kinds of Buddha *kshetras* and world seeds, with their processes of coming into being, dwelling, decaying, and disintegrating into emptiness, are derived from the karmic responses of living beings.

*Sutra:*

**Just as those who see the Guiding Master,**

\* \* \*

弟子問：《大方廣佛華嚴經》有沒有它自己的咒或者真言？因為這一部經每一冊後面都有〈補闕真言〉。這個真言和《大方廣佛華嚴經》有什麼關係？

師父：「闕」就是缺少，「補闕」就是不夠的把它補上。我們人念經，有的時候會念錯了，有的時候又會把它念少了、念得不夠了。所以後邊這個真言、這個咒，就是要把你念不夠的那個再補圓滿了它，這就叫「補闕真言」。不單念《大方廣佛華嚴經》可以念這個，你就念什麼經，念完了以後都可以念一念這個真言的。

無論出家人、在家人，早晚的功課都應該作的。你們做居士的，不能到廟上來做早晚的功課，可以在自己的家裏也把它念一念。因為你誦經持咒，就是在清淨你的身心。譬如你念《彌陀經》，你就會想西方極樂世界，而不打其他的妄想了，這就是清淨你的心。你持咒，這個咒語都是梵音，你念著也不懂，你這一個不懂也就沒有什麼妄想了，沒有妄想就是身心清淨了。

所以無論哪一位信佛的人，都應該天天不間斷地做早晚的功課。不是一定到廟上來作，在自己家裏都應該做的。自己規定一個課程，譬如每一天早晨要念五百聲佛，晚間要念五百聲或者兩百聲，這都應該的；不是說到廟上來才做早晚課，在自己的家裏就不作了。以前有一種邪知邪見的人，說做早晚功課只是一種儀式；這不單是不懂得佛法，連世間法也不懂。世間法你做一件什麼事情，都還得要常常去做才有成就，譬如讀書，你要天天讀然後才能有成就。修行也是這樣子的。

☯待續

**Perceive many kinds of varied appearances;  
So too, according to living beings' thoughts,  
The *kshetras* that they see are different.**

*Commentary:*

**Just as those who see the Guiding Master, perceive many kinds of varied appearances; So too, according to living beings' thoughts, the *kshetras* that they see are different.** According to the dissimilarities in living beings' minds, they perceive the appearance of the Buddhas differently. In the same way, according to the mental karma created by living beings, they get to see Buddha *kshetras* and world seeds in different ways.

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Somebody has asked about the *Patching the Insufficiency True Words* at the end of the rolls in the *Flower Adornment Sutra*. *Patching* means to make up for a deficiency. The *Insufficiency* refers to places left out. In reciting sutras, there are times when we recite incorrectly, times when we leave out words or passages, or times when we don't recite enough of a certain passage. The mantra at the end of the sections enables us to make up for the deficiencies in our recitation. The use of this mantra is not restricted to just the *Flower Adornment Sutra*. It can also be recited after reciting other sutras.

All people, regardless of whether they are left home or lay people should do morning and evening recitation. If lay people cannot come to the temple to do them, they should do them at home. Reciting sutras and maintaining mantras can purify your body and mind. When you recite the *Amitabha Sutra* without striking up miscellaneous false thoughts, you'll think of the Western Land of Ultimate Bliss, and this is just purifying your mind. The language of the mantras you recite is Sanskrit, which you don't understand, and because you don't understand, you won't have so much false thinking. Not having many false thoughts is purifying the body and mind. Morning and evening recitation are important and people who believe in the Buddha should do them everyday without fail. You should determine the content and extent of your own practice. For example, you can recite the Buddha's name 500 times in the morning. You can recite the Buddha's name 500 times every evening. Do as much as your time and energy permit. Each person should do this even in his own home and not only when he comes to the temple. Don't be like certain people with deviant knowledge and deviant views who claim that doing morning and evening recitation is a mere ritual. Not only do they not understand the Buddhadharma, they don't even understand worldly dharma. No matter what worldly people do, they have to do it constantly before they gain any accomplishment. For example, in studying, one needs to study everyday before attaining any success, and it's the same with cultivation.

☯To be continued