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The Flower Adornment Sutra With Commentary

【華藏世界品第五】
宣國修
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翻
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Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER FIVE :
THE WORLDS OF THE FLOWER TREASURY



PROPER DHARMA SEAL | 正法印

你的念頭有的時候乾淨，有的時候又不乾淨了，或者一半乾淨一半不乾淨，這都叫「雜染及清淨」。

「斯由業力起」：這都是由眾生染汙和清淨的業力所造成的。

「菩薩之所化」：也是菩薩的神通力量所變化而成的。

有剎放光明 離垢寶所成
種種妙嚴飾 諸佛令清淨

「有剎放光明」：有的佛剎常常放大光明。這是什麼道理呢？

「離垢寶所成」：就因為這個佛剎是清淨離垢的，也就是眾生的清淨心所現出來的。

「離垢寶」就是眾生的清淨心，清淨心也就是離垢寶。

「種種妙嚴飾」：這個世界上不單放光明，而且還有種種微妙不可思議的莊嚴校飾。

「諸佛令清淨」：這也是一切諸佛使令這個世界常常清淨的。

一一剎種中 劫燒不思議
所現雖敗惡 其處常堅固

或「一一剎種中」：每一個佛剎和每一個世界種裏邊。

「劫燒不思議」：在劫火燃燒的時候，都有一種不可思議的境界現出來。

「所現雖敗惡」：被劫火所燒的這個世界種或者佛

Sometimes we have pure states of mind and sometimes defiled states of mind. This can be described as being “turbid as well as pure.” Perhaps these countries are totally pure or perhaps they are semi-pure and semi-defiled. They are turbid.

They come from the power of karma—they all arise from the power of living beings’ defiled karma and pure karma, and are **transformationally created by Bodhisattvas**. These countries are transformed by the Bodhisattvas’ spiritual power.

Sutra:

**Some *kshetras* radiate light,
That comes from immaculate jewels;
Replete with many exquisite adornments,
They are purified by all Buddhas.**

Commentary:

Some *kshetras* constantly radiate great light. What is the principle behind this? This is because such Buddha *kshetras* are pure. They emit light **that comes from immaculate jewels**. “Immaculate jewels” are the pure minds of living beings. And so the light radiated by these *kshetras* are actually manifested by living beings’ pure minds. They are **replete with many exquisite adornments**. Not only do these worlds give off light they also have many kinds of subtly wonderful and inconceivable ornate magnificent adornments. **They are purified by all Buddhas**. The Buddhas cause such worlds to always be pure.

Sutra:

**Within every *kshetra* and seed,
Rage the inconceivable *kalpic* fires;
But although they seem to be destroyed,
Their locations perpetually endure.**

Commentary:

Within every *kshetra* and seed rage the inconceivable *kalpic* fires. When the *kalpa* fire rages, an inconceivable state manifests. **But although they seem to be destroyed**—although

刹，雖然看起來是壞了。

「其處常堅固」：可是這個世界種的本體還是堅固的，不會被破壞。

**由眾生業力 出生多刹土
依止於風輪 及以水輪住**

「由眾生業力」：因為眾生業力不同。

「出生多刹土」：才生出很多不同的諸佛刹土。因為眾生的業力重，所以世界也就變成很多；若眾生的業盡了，佛刹國土也都會空的。

「依止於風輪」：一切世界在這個虛空裏邊，或者是被風輪所攝持著。

「及以水輪住」：或者是由水輪來支持。

**世界法如是 種種見不同
而實無有生 亦復無壞滅**

「世界法如是」：世界的法就是這個樣子。

「種種見不同」：世界有種種的形狀，所以眾生所見的也不同。

「而實無有生」：其實它本來也沒有一個生，沒有一個成。

「亦復無壞滅」：既然沒有生，也就沒有滅壞。有生才有滅壞，沒有生所以也就不滅、不壞。

**一一心念中 出生無量刹
以佛威神力 悉見淨無垢**

「一一心念中」：每一個眾生的每一個心念。

「出生無量刹」：都會現出無邊無邊那麼多的諸佛刹土。眾生的心念是很多的，所以現出來的佛刹也很多。

「以佛威神力」：因為諸佛大威神力的緣故。

「悉見淨無垢」：令眾生所見著的世界都是清淨沒有染汙，沒有塵垢的。

the world seeds or *kshetras* that are gutted by the *kalpic* fire will seem to have been destroyed, nonetheless, **their locations perpetually endure.** The basic substance of these world seeds are solid, firm, and indestructible.

Sutra:
The power of living beings' karma,
Produces numerous *kshetra* lands;
They depend on wind wheels,
And water wheels for their existence.

Commentary:

The power of living beings' karma, Produces numerous *kshetra* lands. Because of the dissimilarity in living beings' power of karma, the shapes and forms of worlds are also different. The magnitude of living beings' power of karma gives rise to the ineffable number of worlds, and so it's said, "From the power of karma of living beings, are produced many *kshetra* lands." Only when the power of living beings' karma is absolutely gone will Buddha *kshetras*, countries, and lands all be empty.

They depend on wind-wheels, And water wheels for their existence. These worlds are maintained and upheld by wind wheels in empty space, or perhaps they rely on water-wheels for their existence.

Sutra:
The dharma of worlds is thus,
With many different views;
In truth there is no production,
And likewise no destruction.

Commentary:

The dharma of worlds is thus, with many different views.

These worlds all have different shapes and forms, and so what the living beings see are also different.

In truth there is no production, and likewise no destruction. Since there is no production, there is no destruction and decay. Only when there is production will there be destruction and decay.

Sutra:
From thought after thought,
Come forth countless *kshetras*;
By the Buddhas' awesome spiritual power,
They are all perceived as pure and undefiled.

Commentary:

From thought after thought, come forth countless *kshetras*. Living beings have uncountable thoughts, and the Buddha *kshetras* that come into being are also equally uncountable.

By the Buddhas' awesome spiritual power, they are all perceived as pure

**有刹泥土成 其體甚堅硬
黑暗無光照 惡業者所居**

「有刹泥土成」：有的佛刹世界是泥土所成的。

「其體甚堅硬」：雖然是泥土所成的，但是它的體性是很堅固、很硬的。

「黑暗無光照」：有的世界一片黑暗，沒有光明來照耀。

「惡業者所居」：這是造諸惡業的眾生所居住的黑暗世界，一點光明也沒有。

**有刹金剛成 雜染大憂怖
苦多而樂少 薄福之所處**

「有刹金剛成」：有的佛刹國土是金剛所成就的。

「雜染大憂怖」：雖然是金剛所成的，可是因為它有雜染，一半清淨一半不清淨，所以在這個世界裏的眾生就常常地憂愁恐懼。

「苦多而樂少」：這種世界的苦厄很多，快樂很少。因為眾生常常憂慮恐怖，所以就苦多而樂少。

「薄福之所處」：這是沒有什麼福報的眾生所居住的世界。現代的人出生在佛後，這就是福薄了。佛在世的時候，那個水比現在的牛奶營養還充足；我們現在就是喝牛奶，也沒有佛住世的時候喝水那麼有營養。為什麼呢？就因為我們眾生的福報薄了。這個世界一天比一天多災多難，一天比一天有大的恐怖、大的憂慮，眾生得不到安樂，這就是因為福報薄了的緣故。

**或有用鐵成 或以赤銅作
石山險可畏 罪惡者充滿**

「或有用鐵成」：或者有的世界是以鐵作為它成就的主要元素，無論哪一個世界都不能完全用鐵來造成。

☞待續

and undefiled. Due to the great awesome spiritual power of all Buddhas, all the living beings see those worlds as being pure, without defilement or dirt.

Sutra:

**There are *kshetras* made of earth,
Their substance firm and hard;
Dark and gloomy without illumination,
This is where those with evil karma dwell.**

Commentary:

There are *kshetras* made of earth, their substance firm and hard. Some Buddha *kshetras* and worlds, such as our Saha World, are made of earth. Our planet is made of earth, stones, and mud, and its substance is very tough.

Dark and gloomy without illumination, this is where those with evil karma dwell. Places such as these, without the slightest bit of light, are where living beings of evil karma dwell.

Sutra:

**There are *kshetras* formed from *vajra*,
Polluted and filled with worry and fear;
Suffering abounds and bliss is rare,
Where those with scanty blessings dwell.**

Commentary:

There are other *kshetras* and countries formed from *vajra*, polluted and filled with worry and fear. Although they are formed from *vajra*, still, they are turbid—an admixture of purity and defilement. Being such a mixture of turbidity, these places are constantly filled with much anxiety and terror. **Suffering abounds and bliss is rare, where those with scanty blessings dwell.** In worlds such as these, there is much suffering and little bliss, because the living beings are always worrying, fearful, and never happy. These lands are inhabited by living beings with meager blessings.

People who live after the time a Buddha has appeared are people with scanty blessings. When the Buddha was in the world, the water that people drank was more nourishing than the milk that we drink nowadays. Why is this? It's because just as our blessings decrease day by day, our anxiety also increases day by day. And so there are more harassments and calamities as time goes on.

Sutra:

**Some are formed from iron,
And some are made of bronze;
Rocky mountains, tortuous and fearsome,
Are filled with evildoers.**

Commentary:

Some are formed from iron. Perhaps some worlds take iron to be the basic part of their composition. No one world is completely formed from iron, but because they have a predominance of iron, they are said to be formed from iron.

☞To be continued