

大方廣佛華嚴經淺釋

The Flower Adornment Sutra With Commentary



PROPER DHARMA SEAL | 正法印

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

十方諸世界 過去國土海
咸於一剎中 現像猶如化

「十方諸世界」：虛空裏不是單單就只有我們這個娑婆世界，十方都有微塵數那麼多的世界。

「過去國土海」：那麼世界究竟有多少？沒有人能數得清楚。所以只可以說過去一切無量無邊，猶如海那麼多的諸佛國土。

「咸於一剎中」：都能在這一個剎海裏邊。「現像猶如化」：現出這十方世界海的影像，就好像是變化出來的一樣。

三世一切佛 及其國土
於一剎種中 一切悉觀見

「三世一切佛」：過去已成的佛、現在今成的佛、未來當成的佛，這三世一切佛。「及其國土」：和他們所有的國土。「於一剎種中」：在一個世界的剎種裏邊。「一切悉觀見」：完全都能看得見。

一切佛神力 塵中現衆生
種種悉明見 如影無真實

「一切佛神力」：一切諸佛的大威神力，都是微妙不可思議的。「塵中現衆生」：在每一粒微塵裏邊，都可以現出一切世界的衆生。「種種悉明見」：不單能現出種種的衆生，每一個世界上所有一切的莊嚴，一切的萬事萬物，也

Sutra:

The worlds of the ten directions
And the seas of lands of the past,
Within a single *kshetra*,
Manifest their forms, like illusions.

Commentary:

The worlds of the ten directions. "Worlds" not only include our Saha World, but also those as many as fine motes of dust spread throughout the ten directions.

Ultimately how many world systems are there? Nobody can figure out that amount, so the text can only say, **and the seas of lands of the past, Within a single *kshetra*, Manifest their images, like illusions.** Worlds of the past are as copious as a vast ocean—infinite and boundless. Right within a single sea of lands, all the past world of the ten directions are arrayed in full revelation, as if conjured by a transformation.

Sutra:

All Buddhas of the three times,
As well as their worlds,
Within a single *kshetra* seed,
Are completely made visible.

Commentary:

All Buddhas of the three times, As well as their worlds, Within a single *kshetra* seed, **Are completely made visible.** Within a single world seed, all the lands of the past, present, and future are entirely visible to the beholder.

Sutra:

By the spiritual power of all Buddhas,
A myriad beings appear in a dust mote.
Though their various aspects are clearly seen,
Like shadows, they lack reality.

Commentary:

By the spiritual power of all Buddhas, **A myriad beings appear in a dust mote.** The Buddhas' state that manifests is subtly wonderful and inconceivable. Right within every dust mote, the myriad lands appear. The living beings

都在這個微塵裏邊現出來。「如影無真實」：這種的境界就好像鏡中的投影似的，雖然鏡子中能現出種種的境界，但是都沒有真實的本體。

或有衆多刹 其形如大海
或如須彌山 世界不思議

「或有衆多刹」：或者有很多的世界。「其形如大海」：形狀就如大海一樣。「或如須彌山」：或者有的世界又像須彌山那個樣子。「世界不思議」：佛刹微塵數這麼多的世界都是不可思議的。

有刹善安住 其形如帝網
或如樹林形 諸佛滿其中

「有刹善安住」：有的佛刹善於在世界海裏安住。「其形如帝網」：有的形狀就像釋提桓因前邊的那個網羅幢一樣。「或如樹林形」：有的世界又像樹林的形狀。「諸佛滿其中」：一切諸佛菩薩都充滿其中。

或作寶輪形 或有蓮華狀
八隅備衆飾 種種悉清淨

「或作寶輪形」：或者有的世界是寶輪形的。「或有蓮華狀」：或者有的世界就像蓮華的形狀。「八隅備衆飾」：又有的世界是八角形的。「種種悉清淨」：一切一切都是清淨的。

或有如座形 或復有三隅
或如佉勒迦 城郭梵王身

「或有如座形」：或者有的世界就好像師子座的形狀。「或復有三隅」：或者有的世界是三角形

within all these lands are also manifested within the dust motes. Not only are the living beings made visible, but all the adornments and the myriad phenomena are also seen. So the text says, **Though their various aspects are clearly seen, and yet, like shadows, they lack reality.** This is like reflections that appear in a mirror. Although such reflections appear, they have no real substance to them. They are just reflected images that have come about through transformation.

Sutra:

There are numerous *kshetras*,
Shaped like great oceans;
Others resemble Mount Sumeru.
These worlds defy conceptualization.

Commentary:

There are numerous *kshetras*, Shaped like great oceans; Others resemble Mount Sumeru. They all have different shapes. These worlds which are as many as fine dust particles, all **defy conceptualization.** They cannot be conceived of by ordinary thinking.

Sutra:

Some *kshetras* are securely established,
Shaped like Lord Shakra's net.
Others are shaped like forests,
With Buddhas dwelling therein.

Commentary:

Some *kshetras* are securely established, Shaped like Lord Shakra's net. Some worlds resemble the net in front of the palace of Lord Shakra. **Others are shaped like forests, With Buddhas dwelling therein.** Many Buddhas and Bodhisattvas inhabit these different worlds, filling them up.

Sutra:

Some assume the form of jeweled wheels,
Some resemble lotus flowers.
Others are octagonal and fully embellished,
Each and every kind is pure and clear.

Commentary:

Some assume the form of jeweled wheels—they are round, **while others resemble lotus flowers. Still others are octagonal and fully embellished,** with eight corners and replete with many embellishments. **Each and every kind is pure and clear.** All these lands are undefiled and most beautiful.

Sutra:

Perhaps some are shaped like thrones,
While others are triangular;
Still others resemble *kalikas*,
Or city ramparts, or bodies of Brahma kings.

的。「或如佉勒迦」：或者有的世界就像篋子；這個篋子是兩面的，可以用來梳頭。在梵文上有的地方又說是米囤，米囤就是量米的東西。「城郭梵王身」：或者有的世界就像個城和郭一樣，或好像大梵天王的身。

或如天主髻 或有如半月
或如摩尼山 或如日輪形

「或如天主髻」：或者有的世界就好像天主頭上所梳的髻一樣。「或有如半月」：或者有的世界就像半月形。「或如摩尼山」：或者有的世界就像摩尼寶山的樣子。「或如日輪形」：或者有的世界就好像太陽的形狀。

或有世界形 譬如香海旋
或作光明輪 佛昔所嚴淨

「或有世界形」：或者有的世界長得就像世界形。世界是什麼形呢？世界什麼形象都有，所以也沒有一定。「譬如香海旋」：有的世界又好像香水海那樣地旋轉著。「或作光明輪」：或者有的世界就像一個光明輪那個樣子。「佛昔所嚴淨」：這都是佛往昔的願力所莊嚴而清淨的。

或有輪輞形 或有壇墀形
或如佛毫相 肉髻廣長眼

「或有輪輞形」：或者有的世界就像一個輪輞的樣子。「或有壇墀形」：或者有的世界就好像壇或墀的那個形狀。「或有佛毫相」：或者有的世界就好像佛兩眉中間的那個白毫相一樣。「肉髻廣長眼」：或者有的世界就像佛頂上那個肉髻的樣子，又或者就像阿彌陀佛那個大眼睛一樣。有四個大海那麼大。所謂「白毫宛轉五須彌，紺目澄清四大海。」四大海又有多大？誰也不知道。

待續

Commentary:

Perhaps some are shaped like lion thrones, While others are triangular—they have three corners. Still others resemble *kalikas*—double sided combs, or city ramparts—some lands assume the appearance of a city and its ramparts. “City” refers to the inner city and “ramparts” refers to the wall surrounding it. And on top of that, some lands resemble the **bodies of Brahma kings**. They are shaped like the various kings of the Brahma Heavens.

Sutra:

Some look like the heavenly lord’s topknot.
Others are shaped like half moons.
Some take the form of *mani* mountains,
And others look like the round sun.

Commentary:

Some look like the heavenly lord’s topknot. These lands are shaped like the silk cowl that festoons the crown of the heavenly lord, while others are shaped like half moons. Some take the form of *mani* mountains, And others look like the round sun. These lands look like the sun.

Sutra:

Again, there are worlds,
That look like swirling fragrant seas.
Some are wheels of light,
Adorned and purified by Buddhas in the past.

Commentary:

Again, there are worlds, That look like swirling fragrant seas. They assume the swirling pattern of the fragrant seas. Some are wheels of light. They emit great brilliance, and all of them are adorned and purified by Buddhas in the past. In the past, Buddhas brought these lands to accomplishment.

Sutra:

Some are shaped like wheel and hub,
While others are shaped like altars.
Further, some resemble the Buddha’s hair mark,
His fleshy protuberance, or his wide, long eyes.

Commentary:

Some are shaped like wheel and hub. Some worlds are like wheels, replete with track mark and hub, while others are shaped like altars. Further, some resemble the Buddha’s hair mark — the white mark between the Buddha’s eyebrows, or his fleshy protuberance, or his wide, long, eyes. This is like the Amitabha Praise which says, The light between his brows encircles five Sumerus; Wide as the four seas are his translucent and pure purple eyes.

To be continued