

# 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

或有如佛手 或如金剛杵  
或如燄山形 菩薩悉周遍

「或有如佛手」：或者有的世界就好像佛的手那個樣子。

「或如金剛杵」：或者有的世界就好像韋陀菩薩所拿的那個金剛寶杵一樣。

「或如燄山形」：或者有的世界就像火燄山的形狀。

「菩薩悉周遍」：一切的菩薩都在這些世界裏充滿著。

或如師子形 或如海蚌形  
無量諸色相 體性各差別

「或如師子形」：或者有的世界就好像師子那個樣子。

「或如海蚌形」：或者有的世界就像海裏的蚌那個樣子。

「無量諸色相」：世界有這種種無量無邊不同的形狀。

「體性各差別」：世界的體性也各各不同。

於一剎種中 剎形無有盡  
皆由佛願力 護念得安住

「於一剎種中」：在一個佛剎世界種裏邊。

「剎形無有盡」：剎土的形象是沒有窮盡的。

「皆由佛願力」：這種種不同的形象都是佛的願力所成就的。

「護念得安住」：佛的願力護念世界上一切的眾

**Sutra:**

Some resemble Buddha's hand,  
Others look like *vajra* pestles.  
Some appear like mountains of flames,  
Bodhisattvas pervade them all.

**Commentary:**

Some resemble the Buddha's hand. Some worlds are shaped like the Buddha's hand. Others look like *vajra* pestles. These lands are shaped like the *vajra* jeweled pestle that Wei T'ou Bodhisattva brandishes. Some appear like mountains of flames. They are like mountains spewing forth bright flames. Bodhisattvas pervade them all. All of these lands are permeated with Bodhisattvas.

**Sutra:**

Some are shaped like lions;  
Others look like seashells.  
Of innumerable colors and appearances,  
They have distinct substances and natures.

**Commentary:**

Some are shaped like lions; Others look like seashells. Some look like mussels or cowries found in the ocean bed. Of innumerable colors and appearances, They have distinct substances and natures. Not only do they each have limitlessly different physical characteristics, even their compositions, substances, and natures are all dissimilar.

**Sutra:**

Within a single *kshetra* seed,  
The shapes of *kshetras* are infinite.  
Under the power of the Buddhas' vows,  
And mindful protection, they abide.

**Commentary:**

Within a single *kshetra* seed, The shapes of *kshetras* are infinite. Criss-crossing and interreflecting, they are infinite and dissimilar. How do they come about? It is under the power of the Buddhas' vows, And mindful protection, they abide.

生，所以世界才得平安而住。

**有剎住一劫 或住於十劫  
乃至過百千 國土微塵數**

「有剎住一劫」：所有的世界和世界種也和我們人一樣，都有生老病死，就是有成住壞空。或者有的佛剎的壽命是一劫。

「或住於十劫」：或者有的佛剎的壽命有十劫。

「乃至過百千」：或者有的佛剎的壽命長到百千劫。

「國土微塵數」：壽命最長的有經過微塵數那麼多的大劫還存在的，所以這一切一切都不是一定的。

**或於一劫中 見剎有成壞  
或無量無數 乃至不思議**

「或於一劫中」：或者有的世界在一個劫裏邊。

「見剎有成壞」：就有成住壞空。

「或無量無數」：或者有的世界經過無量無數那麼多的大劫。

「乃至不思議」：乃至有經過不可思議的大劫還存在的。

**或有剎有佛 或有剎無佛  
或有唯一佛 或有無量佛**

「或有剎有佛」：或者有的佛剎世界有佛在那兒教化眾生，為眾生說法。

「或有剎無佛」：或者有的世界上就沒有佛。眾生善根深厚，就感化有佛出世；眾生的善根淺薄，就沒有佛在這個世界教化眾生。

「或有唯一佛」：或者有的世界只有一個佛在那兒教化眾生。

**Sutra:**

**Some *kshetras* abide for one *kalpa*;  
Some abide for ten *kalpas*,  
Or for hundreds of thousands of *kalpas*,  
Or for *kalpas* as many as dust motes in lands.**

**Commentary:**

**Some *kshetras* abide for one *kalpa*** — these lines of verse discuss the lifespan of world systems. Just as people undergo the four stages of birth, old age, sickness, and death, so too, worlds undergo the four stages of formation, dwelling, decay, and emptiness. Some *kshetras* have the lifespan of one great *kalpa*. While **some abide for ten *kalpas*, Or for hundreds of thousands of *kalpas*, Or for *kalpas* as many as dust motes in lands.** Some worlds have incredibly long life spans. There are worlds that last for as many big *kalpas* as there are fine motes of dust. They abide for an infinitely long period of time. All worlds have different life spans.

**Sutra:**

**Perhaps, within a single *kalpa*,  
One sees the formation and decay of *kshetras*;  
Or perhaps they abide for limitless, uncountable *kalpas*,  
Or for as long as inconceivable *kalpas*.**

**Commentary:**

**Perhaps, within a single *kalpa*, The formation and decay of a *kshetra* is seen.** Right within a single eon, some world systems appear to go through the stages of formation, dwelling, decay, and returning to emptiness. **Or perhaps it lasts for limitless, uncountable *kalpas*** — some last very long — **or for as long as inconceivable *kalpas*.**

**Sutra:**

**Some *kshetras* have Buddhas;  
Some *kshetras* have no Buddhas.  
Some only have a single Buddha,  
While others have limitless Buddhas.**

**Commentary:**

**Some *kshetras* have Buddhas; Some *kshetras* have no Buddhas.** Whereas there are worlds inhabited by Buddhas who teach and transform the beings therein, there are also worlds where there are no Buddhas. If living beings' good roots are deep and thick, then a Buddha will appear in their midst. But if their good roots are meager and sparse, then a Buddha won't appear. Of these different worlds, **some only have a single Buddha, While others have limitless Buddhas.**

**Sutra:**

**Even if a country did not have a Buddha,  
A Buddha would arrive by transformation.  
From a world in another direction,  
To display many deeds:**

「或有無量佛」：或者有的世界有無量佛在那兒教化眾生。

**國土若無佛 他方世界中  
有佛變化來 為現諸佛事**

「國土若無佛」：這個世界如果沒有佛。「他方世界中」：在其他世界中。「有佛變化來」：就有佛變化到這個沒有佛的世界。「為現諸佛事」：來為眾生示現種種的佛事，令眾生覺悟，發菩提心。

**沒天與降神 處胎及出生  
降魔成正覺 轉無上法輪**

「沒天與降神」：佛要出世之前，都是先在兜率天那兒等著候補佛位，所以佛出世是從兜率天上沒了，降生到人間來。

「處胎及出生」：佛從兜率天宮降下來投胎，在這個胎裏邊住著，等到應該出生的時候他就生出來了。

「降魔成正覺」：佛出生了然後就修道，修道時魔王就來擾亂他，所以佛先要降魔然後才成佛。我們若想要修行也都會有魔障的，你要把這個魔障降伏了，然後才能成正覺、成佛。

「轉無上法輪」：佛成佛之後，就轉無上的妙法輪來教化眾生。

**隨眾生心樂 示現種種相  
為轉妙法輪 悉應其根欲**

「隨眾生心樂」：佛轉法輪是觀機逗教，因人說法，隨著眾生心裏所歡喜的。「示現種種相」：示現出種種不同的相。「為轉妙法輪」：為一切眾生來轉妙法輪。「悉應其根欲」：都是為對應眾生的根性，和他所歡喜、所願意的事情而來說法。

*Commentary:*

**Even if a country did not have a Buddha, A Buddha would arrive by transformation. From a world in another direction to teach living beings to bring forth the Bodhi resolve. To display many deeds.** What deeds do the Buddhas perform?

*Sutra:*

**Departing from heaven, his spirit descending,  
Living in the womb, then being born.  
Subduing demons, realizing proper enlightenment,  
And turning the unsurpassed Dharma wheel.**

*Commentary:*

**Departing from heaven, His spirit descending.** A great Bodhisattva undergoing his last rebirth, that is, a Bodhisattva who will succeed to Buddhahood in his very next life, dwells in the inner courtyard of the Tushita Heaven. When the time is ripe, he descends from heaven. Therefore it says, “his spirit descending.” **Living in the womb** — after descending from the Tushita Heaven, he enters his mother’s womb, dwells in the womb, and then manifests **being born**. He actually receives birth. Then he proceeds to leave home and cultivate the Way. When he cultivates the Way, the demon king comes to pester him, trying to undermine his cultivation. Therefore, the Buddha manifests **subduing demons**.

People who cultivate are bound to encounter demonic obstacles. But during such times, if you can subdue them, then eventually you will become a Buddha, and manifest **realizing proper enlightenment**. And having accomplished the Way, the Buddha manifests **turning the unsurpassed Dharma wheel** to teach living beings.

*Sutra:*

**According to what living beings like,  
He assumes different appearances.  
For them he turns the wonderful Dharma wheel,  
Responding to their faculties and inclinations.**

*Commentary:*

In turning the Dharma Wheel, he “observes the opportunities to dispense the teaching, and speaks Dharma according to the person.” The Dharma he speaks must be in accord with living beings’ needs. Therefore, **according to what living beings like, He assumes different appearances**. He makes appear many different characteristics. **For them he turns the wonderful Dharma wheel, Responding to their faculties and inclinations**. He responds directly to the root-natures, the propensities of living beings, and according to what they like and are willing to hear, he proclaims Dharma for them.

☸待續

☸To be continued