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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

——佛剎中 一佛出興世
經於億千歲 演說無上法

「一一佛剎中」：在每一個佛剎裏邊。「一佛出興世」：都有一位佛出興於世，來到這個世界上。「經於億千歲」：經過億千這麼久的歲月。「演說無上法」：都常常在演說無上的妙法輪。

眾生非法器 不能見諸佛
若有心樂者 一切處皆見

「眾生非法器」：有的眾生如果不是法器，不能修道。

「不能見諸佛」：就不能見著諸佛。若是法器的，就常常會見到佛；或者在醒的時候見佛，或者在睡夢之中夢見佛，這都是好的。睡夢之中也見佛、聞法、度生，這個都是法器。

「若有心樂者」：假使有心裏願意、歡喜見佛的。

「一切處皆見」：在每一個地方都可以見著佛。為什麼你不見佛呢？就因為你沒有誠心。

法器也就是法門的龍象。你能修道、證果、成佛，這都叫法器，是載法之器、成法之器。我們修道的人要特別注意這一點。你看過去的佛菩薩、祖師都是從最困苦、最艱難的道路上走過來的。你若不想修行，什麼事情都沒有；你一想修道，這魔障就來了，或者是病魔、

Sutra:

Within each and every Buddha *kshetra*,
A Buddha appears in the world.
Throughout billions of years,
He proclaims the unsurpassed Dharma.

Commentary:

Within each and every Buddha *kshetra*,
there is a Buddha who appears in the world.
Throughout billions of years, He proclaims
the unsurpassed Dharma. He abides for that
long a time.

Sutra:

Beings who are not vessels of the Dharma;
Are unable to see the Buddhas.
Those with genuine delight in their hearts,
Behold the Buddhas everywhere.

Commentary:

Beings who are not vessels of the Dharma.
When living beings are unworthy vessels of the
Dharma, they are unable to cultivate.

Now the Sutra text says, when living
beings are unworthy vessels of the Dharma,
they are **unable to see the Buddhas**. If they
are worthy Dharma vessels, they will always see
the Buddhas. Perhaps they will see the Buddhas
while they are awake, or in their dreams. They
will see the Buddhas, hear the Dharma, and
behold the Sangha in their dreams.

Therefore, the text continues to say, **Those
with genuine delight in their hearts, behold
the Buddhas everywhere**. Why don't you get to
see the Buddhas? Because your heart isn't sincere
enough.

“Vessels of the Dharma” are also called
the “dragons and elephants at the gateway of
the Dharma,” that is, those who cultivate the
Way, certify to the fruit, and who are worthy
of upholding and transmitting the Dharma and
realizing Buddhahood. All the left-home people
should pay particular attention to this. Take
a look at all the past Patriarchs, Bodhisattvas
and Buddhas. All of them have made their way
across a most arduous road, which is filled with

財魔、色魔，或者是種種不如意的魔障。在這個時候啊，人也不容易忍了，這個關口是很不容易過的。

你剛剛想要打坐，這個欲念就生出來了，欲火燒身，不知怎麼樣好了！男的這時候只打一個妄想要找女人，女的這個時候也只打一個妄想要找男人，這時候啊真是最不容易控制、最難了！但是最難你就不修行了嗎？這正是要過關的時候了。要打破這個關就要用忍了，要用精進、持戒、忍辱、禪定、智慧這種種的法門來降伏其心。一切的佛菩薩、祖師也都是從這個最不容易修的道路上修過來的，這就好像作戰一樣。古來的人作戰，身上都穿上盔甲，到兩軍陣前去和敵人作戰，如果稍慢了一點，就會被對方給殺了，就過不了關了，就攻不下這個城了。

這個時候一定要打起精神來，就是死也不怕，一定要把對方戰勝了。戰勝了就能過去這個關，就能把這個城打破了。修道也是這個樣子，你和魔王作戰若不打起精神來，就那麼拖泥帶水、懦弱無能的，就會被魔王給打敗，那就不能過關、不能戰勝了。所以修道不論出家人、在家人，都要常常存心忍耐地去修去，不能忍的要忍，不能讓的要讓，不能吃的要吃，不能受的要受。一切一切都要做一個超人，要出乎其類，拔乎其萃，和一般人不同，這樣來修道才能有辦法。

有人說：「那我不是法器，我就不修行了。」你不修行永遠都不是法器。這個世界上的一切一切都是虛妄的。為什麼《華嚴經》講這麼多的世界，這就是要你明白所有這樣多的世界都是虛妄而生，虛妄而沒的。不單一個世界是虛妄的，所有的世界都是虛妄的。既然是虛妄的，那麼又有什麼可貪戀的呢？

一一剎土中 各有佛興世
一切剎中佛 億數不思議

「一一剎土中」：在每一個佛剎國土之中。「各有佛興世」：常常都有佛出興於世。「一切剎中佛」：所有一切佛剎裏邊的佛。「億數不思議」：那個數目是很多很多

manifold hardships and vicissitudes. If you don't want to cultivate, then you won't have to encounter any disturbance or problem. But once you decide to cultivate, then demonic obstacles arise. Perhaps the demon of sickness, or the demon of wealth, or a sex demon, or the demon of many kinds of adverse situations, will come to bother you. At such times it is hard to bear. This "barrier" is extremely hard to get over,

For example, right when you want to sit in meditation, your body flares up as if your whole person was on fire, to the point that you don't know what to do. Then you are invaded by a stream of polluted thoughts. Men false think about women; women false think about men. This is the most difficult test. But is it the case that because this is the hardest test that you're going to give up and not cultivate? No, right where it is difficult is where you have to smash through the barrier! Use your patience, your vigor, your Ch'an samadhi, your wisdom, and all kinds of Dharma doors to subdue your mind. All Patriarchs, Bodhisattvas, and Buddhas made it through their cultivation by walking down a most arduous path. It is like going to battle. Ancient soldiers donned armor and helmets when they went to war. As the troops clashed, if a soldier was slow or careless by a hair's breadth, then he wouldn't make it. He might get killed by the enemy. He wouldn't make it through the gate. Say, if you are trying to take a city, you have to be determined to seize it. You must be ready to stake your very life on it and not fear death. With such determination, you will win and defeat your enemy. Once victorious, you will win and defeat your enemy. Once victorious, you will capture any city and make it through the barrier.

Cultivation works the same way. If you don't strike up your spirits but instead dawdle and "drag your feet in the mud", and are timid and cowardly, you'll be beaten by the demon king in the first round. Cultivation demands patience. You must endure what you cannot endure, yield where you cannot yield, eat what you cannot eat, and take what you cannot take. You have to be an exceptional person among your peers—someone truly outstanding.

Someone says, "Since I'm not a Dharma vessel, I might as well not cultivate." Well, if you don't cultivate, you'll never become a Dharma vessel. Everything in this world is false and illusory. Why does the *Flower Adornment Sutra* mention world after world, worlds to the number of motes of dust? It's just telling you that all worlds are false and illusory. And since they are false and ephemeral, what is there to linger in or hang on to?

Sutra:

**Within each and every *kshetra*,
Buddhas appear in the world.
The Buddhas within all these *kshetras*,
Number in the billions, defying the imagination.**

Commentary:

Within each and every *kshetra*, Buddhas appear in the world. There are Buddhas appearing in all lands throughout all times. **The Buddhas**

的，有數不過來那麼多。

**此中一一佛 現無量神變
悉遍於法界 調伏眾生海**

「此中一一佛」：在佛刹國土裏邊的每一位佛。「現無量神變」：都現出無量無邊那麼多的神通變化。「悉遍於法界」：這種種神通變化都是周遍法界的。「調伏眾生海」：為什麼要這樣呢？就是為令一切剛強難調難伏，像大海那麼多的眾生都調伏了。

**有刹無光明 黑暗多恐懼
苦觸如刀劍 見者自酸毒**

「有刹無光明」：有的佛刹沒有光明，這是眾生惡業所感的。

「黑暗多恐懼」：在這種完全黑暗的世界裏的眾生，時時都在恐懼裏邊生存著。好像有的世界，每一個地方都有戰爭，那就是黑暗的世界，眾生住在那兒多恐怖啊！

「苦觸如刀劍」：接觸這種苦的環境，就好像接觸刀和劍一樣。

「見者自酸毒」：所有看見這種惡劣環境的人，心裏自然生出一種酸楚的感覺，好像中了毒那樣不舒服。

**或有諸天光 或有宮殿光
或日月光明 刹網難思議**

「或有諸天光」：或者有的世界是諸天放光所照耀的。「或有宮殿光」：或者有的是佛菩薩的宮殿所放的光明照耀的。「或日月光明」：或者是日月所放的光明照耀的。好像我們這個世界就是日月放的光明照耀的。「刹網難思議」：這些佛刹世界網的境界，你若是研究起來都是不可思議的。

☯待續

within all these kshetras, Number in the billions, defying the imagination. Their number is so vast that there is no way to figure it out.

Sutra:

**These Buddhas — one and all—
Display limitless spiritual changes.
Which pervade the Dharma Realm,
To tame the ocean of living beings.**

Commentary:

These Buddhas — one and all — display limitless spiritual changes. They bring about copious spiritual penetrations and transformations **which pervade the Dharma Realm, To tame the ocean of living beings**, so that stubborn living beings can all be subdued.

Sutra:

**Some kshetras, lacking light,
Are gloomy and filled with terrors.
Inflicting pain like knives and swords,
Their very sight poisons beholders.**

Commentary:

Some kshetras are lacking in light. Some lands are without any light, due to the evil of the beings who live there. They **are gloomy and filled with terrors.** These places are obscure, without a spark of life or goodness, and the living beings in them are terrified. This is like the places ravaged with war. The people in them are all frightened and miserable.

Inflicting pain like knives and swords... The very sensation of being in those realms is as if one were cut up by daggers or swords—sheer agony! **Their very sight poisons beholders.** Even those who witness such a sight feel as if they themselves are being tortured, they feel extremely uncomfortable and ill at ease.

Sutra:

**Some kshetras are lit by celestial rays,
Or by light from palaces,
Or by light from the sun and moon.
The net of kshetras is inconceivable.**

Commentary:

Some kshetras are lit by celestial rays. On the other hand, there are worlds that are illumined by light from the heavens. **Or** they are illumined **by light from the palaces** of Buddhas or Bodhisattvas. **Or** some lands are lit **by light from the sun and moon. The net of kshetras is inconceivable.** The network of world seeds is a state that goes beyond the imagination.

☯To be continued