

# 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  
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

「有剎甚可畏」：有的世界是很可怕的。

「嗥叫大苦聲」：常常發出一種嗥叫的大苦聲來。

「其聲極酸楚」：這種聲音誰聽見都會鼻酸，心裏覺得很痛苦的。「酸鼻」就是人哭的時候，鼻子感覺有一點酸楚。

「聞者生厭怖」：不要說看見這種情形，就只聽見這種聲音就令人很討厭、很恐怖的。

地獄畜生道 及以閻羅處  
是濁惡世界 恒出憂苦聲

「地獄畜生道」：有的世界有地獄又有畜生道。

「及以閻羅處」：以及閻羅王所處的鬼道。閻羅王就是惡鬼中的一個王。

「是濁惡世界」：這是一種濁惡的世界。

「恒出憂苦聲」：常常發出一種憂苦的聲音，令人聽見就生出一種憂苦的感覺。

或有國土中 常出可樂音  
悅意順其教 斯由淨業得

「或有國土中」：或者有的國土裏邊。

「常出可樂音」：常常發出一種令人非常快樂的音聲。

「悅意順其教」：這種快樂的音聲令一切眾生都非常歡喜，願意依教來奉行。

「斯由淨業得」：什麼原因能常常有這種快樂的

*Commentary:*

Some *kshetras* are terrifying. Again, there are worlds whose very sight will cause the beholder's blood to curdle. They are that dreadful! **Filled with howls of agonizing pain.** Those places are racked with torturous wails of desperation. **These piercing and excruciating screams...** The Chinese text actually uses a compound that means to "stink up one's nostrils", meaning that upon hearing those sounds, one gets so depressed that one wants to cry. When you cry, your nostrils feel sore, as if they are being pinched. One doesn't have to talk about the sight of those horrendous places; just the shocking sounds would **repel and frighten those who hear.** One would feel very disgusted and apprehensive.

*Sutra:*

**The paths of the hells and animals,  
And the realm of King Yama—  
Turbid, evil worlds such as those—  
Issue constant wails of anxiety and torment.**

*Commentary:*

**The paths of the hells and animals, and the realm of King Yama**—this refers to the three evil destinies, as well as the underworld, of which King Yama is lord. **Turbid, evil worlds such as those, issue constant wails of anxiety and torment.** The moans and groans let out by the living beings in these evil worlds cause those who hear them to be torn with fright and agitation.

*Sutra:*

**And then there are countries,  
That forever produce lovely sounds.  
Delighted at heart,  
beings follow the teachings.  
This results from immaculate karma.**

*Commentary:*

**And then there are countries, that forever produce lovely and happy sounds. Delighted at heart, beings follow the teachings.** Because

音聲發出來呢？這也是眾生的業力所成就的。

或有國土中 恒聞帝釋音  
或聞梵天音 一切世主音

「或有國土中」：或者有的國土裏邊。「恒聞帝釋音」：常常聽見釋提桓因這個帝釋天的妙音聲。「或聞梵天音」：或者有的世界常常聽見梵天王說法的音。「一切世主音」：或者有的世界就常常聽見一切世間國王的音聲。

或有諸刹土 雲中出妙聲  
寶海摩尼樹 及樂音遍滿

「或有諸刹土」：或者有的諸佛刹土。「雲中出妙聲」：空中的寶雲能發出一種美妙的聲音。「寶海摩尼樹」：又有七寶所成就的寶海，又有摩尼樹。「及樂音遍滿」：又常常發出一種快樂的音聲，遍滿整個世界。

諸佛圓光內 化聲無有盡  
及菩薩妙音 周聞十方刹

「諸佛圓光內」：在十方諸佛的圓光裏邊。「化聲無有盡」：又宣說種種無窮無盡的妙音。「及菩薩妙音」：又有菩薩演說微妙法的音聲。「周聞十方刹」：這一切音聲都周遍聞於十方佛刹國土。

不可思議國 普轉法輪聲  
願海所出聲 修行妙音聲

「不可思議國」：有不可思議那麼多的佛刹世界。「普轉法輪聲」：都普遍地在轉法輪，在那

these sounds delight the mind, they inspire beings to rely on the teachings and offer up their conduct. How did this come about? **This results from immaculate karma.** It is the power of living beings' pure karma that has brought this to accomplishment.

*Sutra:*  
Perhaps there are countries,  
Where one always hears Lord Shakra's voice.  
Or the voices of Brahma gods,  
Or the voices of all world rulers.

*Commentary:*  
**Or there are countries, where one always hears Lord Shakra's voice**—the sounds of Lord God; **or the voices of Brahma gods**—pure sounds of the Brahma Heaven Kings; **or the voices of all world rulers**—the sounds of all the kings of the worlds.

*Sutra:*  
There are also *kshetra*,  
With wondrous sounds coming from the clouds.  
With seas of jewels and *mani* trees,  
And melodious strains filling the air.

*Commentary:*  
**There are also *kshetra*, with wondrous sounds coming from the clouds.** In the sky, there are precious clouds that give off beautiful sounds. **With seas of jewels and *mani* trees, and melodious strains filling the air.** Within these lands are seas of the seven jewels and many jeweled trees. Pleasant musical strains fill up all places.

*Sutra:*  
Within the perfect brilliance of all Buddhas,  
Infinite sounds of transformation.  
And the Bodhisattvas' wonderful sounds,  
Are heard in the lands of the ten directions.

*Commentary:*  
**Within the perfect brilliance of all Buddhas,** there are **infinite sounds of transformation.** Wonderful sounds emerge from the Buddhas' brilliance. When living beings hear them, they become enlightened. **And the Bodhisattvas' wonderful sounds, are heard in the lands of the ten directions.** There isn't a single place in the universe where one can't hear the sounds of Dharma spoken by the Buddhas and Bodhisattvas.

*Sutra:*  
In inconceivable countries,  
There are sounds of the universally turning Dharma wheel.  
Sounds arising from an ocean of vows,  
And miraculous sounds of cultivation.

兒說法。「願海所出聲」：有由諸佛的願海所發出的這種聲音。「修行妙音聲」：也有修行發願所演出的這種妙音聲。

**三世一切佛 出生諸世界  
名號皆具足 音聲無有盡**

「三世一切佛」：過去、現在、未來一切諸佛。「出生諸世界」：這三世諸佛的願力所出生來的一切世界。

「名號皆具足」：佛和世界的名號都具足，佛有佛的名號，世界有世界的名號。

「音聲無有盡」：佛說法的這個法音也是遍滿法界，沒有窮盡的。

**或有剎中間 一切佛力音  
地度及無量 如是法皆演**

「或有剎中間」：或者有的佛剎裏邊能聽見。「一切佛力音」：一切諸佛十力的音聲。「地度及無量」：以及十地、六度、慈悲喜捨四無量心這種種的法門。

「如是法皆演」：像前邊所說的這種種的法，都常常在演說。

**普賢誓願力 億劫演妙音  
其音若雷震 住劫亦無盡**

「普賢誓願力」：因為普賢菩薩在過去生中所發的大誓願的力量。「億劫演妙音」：所以在無量億劫裏邊，他都常常演說妙音。「其音若雷震」：他這種說法的妙音，就好像雷震的聲音一樣遍一切處。「住劫亦無盡」：普賢菩薩願力所演的妙音無窮無盡，他所住的劫也是無窮無盡。

☸待續

*Commentary:*

**In inconceivable countries**—an unimaginable number of lands—**there are wonderful sounds of the universally turning Dharma wheel, Sounds arising from an ocean of vows.** From the sea of all Buddhas' vows, there come forth many sounds. There are sounds of the Buddhas' vows, **and miraculous sounds of cultivation.** There are also magical sounds that come forth from the Buddhas' myriad practices.

*Sutra:*

**The Buddhas of the three periods of time,  
Bring all worlds into existence.  
Replete with names and titles,  
Containing inexhaustible sounds.**

*Commentary:*

**The Buddhas of the three periods of time, bring about all worlds.** It is because of the Buddhas' vows that all worlds come about. **Their names and titles are all complete**—these worlds are replete with the Buddhas' titles, **and their sounds are without exhaustion.** The sounds that emanate from these worlds are also without end.

*Sutra:*

**Perhaps in some kshetras are heard  
The sounds of all Buddhas' powers,  
The grounds, perfections, and unlimited minds.  
Dharmas such as these are proclaimed.**

*Commentary:*

**Perhaps in some kshetras are heard the sounds of all Buddhas' powers**—the ten wisdom power. There are also the sounds of **the grounds**—the Ten Grounds, the **perfections**—the Six Paramitas, **and the Four unlimited minds**—kindness, compassion, joy, and giving. **Dharmas such as these are proclaimed.** The sounds of the Ten Grounds, the Six Perfections, the Four Unlimited Minds, the Five Roots, the Five Powers, and so forth, all proclaim the Buddhadharma.

*Sutra:*

**By the power of Universal Worthy's vows,  
Wondrous sounds ring out in a billion kshetras.  
Resembling a thunder clap,  
They abide throughout eons without end.**

*Commentary:*

**Because of Universal Worthy's power of vows, throughout a billion kshetras wondrous sounds ring out. Resembling a thunder clap, they abide throughout eons without end.** Universal Worthy Bodhisattva, based on his colossal vow-power, emanates a roaring sound of Dharma that is awe-inspiring as a thunder clap. This sound pervades all places. The vow power of Universal Worthy Bodhisattva is without limits or boundaries; the number of *kalpas* through which he abides is also without end.

☸To be continued