

# 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  
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CHAPTER FIVE :  
THE WORLDS OF THE FLOWER TREASURY

一切諸刹際 周布蓮華網  
種種相不同 莊嚴悉清淨

「一切諸刹際」：「一切」就是所有法界的微塵數佛刹。「際」就是佛刹的邊際，就是佛刹和佛刹接連的地方，也就是佛刹和佛刹分界線的地方。

「周布蓮華網」：在這些地方都很周遍地排列著猶如網羅一樣的蓮華網，沒有一點空缺的地方。這些蓮華網都排列得很整齊，從東邊向西看是很整齊的，從南邊向北看也是很整齊、很有規矩的，一點都不雜亂。

「種種相不同」：這些個世界種、香水海和所有莊嚴的蓮華網的形相都不相同。每一種都有它自己的樣子，就好像我們每個人的面目也都不相同一樣。

「莊嚴悉清淨」：雖然相不同，然而它們的莊嚴都是清淨而沒有染汙的。

彼諸蓮華網 刹網所安住  
種種莊嚴事 種種眾生居

「彼諸蓮華網」：這一些個蓮華網。

「刹網所安住」：就是佛刹的世界網所安住的地方。

「種種莊嚴事」：有種種的莊嚴，有的用摩尼珠來莊嚴，有的用琉璃來莊嚴，有的用金子來莊嚴，有的用銀子來莊嚴，有的用赤珠來莊嚴，有的用瑪瑙來莊嚴。

「種種眾生居」：這種種莊嚴也是隨眾生的業而

**Sutra:**

**The boundaries of all *kshetras*,  
Are spread with nets of lotus flowers;  
Their appearances are varied,  
Their adornments completely pure.**

**Commentary:**

**The boundaries of all *kshetras*, Are spread with nets of lotus flowers.** “All” refers to all the Buddha *kshetras*, which are as many as tiny motes of dust. The “boundaries” refers to the borders that differentiate and separate one Buddha *kshetra* from another.

There are no empty spaces in these places because they are everywhere filled with exquisite lotus flowers, spread out just like a net. These lotus flowers are very precisely arranged. If one looks at them from the east toward the western direction or from the south toward the northern direction, they appear in orderly and proper array. There is nothing arbitrary about their arrangement; it follows a very symmetrical pattern.

**Their appearances are varied.** The appearances of each of the world seeds, each of the fragrant seas, and each of the adorned lotus flowers is quite different. Each has its own style. They are just like the faces of human beings which are also quite different from one another.

**Their adornments are completely pure.** Although they may have different appearances, their adornments are completely pure, without any defilement.

**Sutra:**

**Within these nets of lotus flowers,  
Are nets of *kshetras* securely established;  
They have varying aspects of adornment,  
And many kinds of beings dwell in them.**

**Commentary:**

**Within these nets of lotus flowers, Are nets of *kshetras* securely established.** Buddha *kshetras* and world nets are firmly established within the nets of the lotus flowers.

**They have varying aspects of adornment,**

莊嚴的。眾生清淨業多的就在這兒居住著，但是其中也有一些業力不純一清淨的也在這兒居住，所以說「種種眾生居」。這個「種種」就包括所有一切各種各樣的眾生，都在這個世界上來居住著。

**或有剎土中 險惡不平坦  
由眾生煩惱 於彼如是見**

「或有剎土中」：或者有的佛剎國土裏邊。

「險惡不平坦」：「險」就是很危險的，「惡」就是很醜陋、不好看、不美麗的。不平坦是地面高高低低不平。

「由眾生煩惱」：為什麼它險惡、不平坦呢？這都是眾生的煩惱所造成的。眾生的煩惱多、煩惱重，所以這個世界上險惡、不平坦的地方就多了。

「於彼如是見」：因為他的煩惱多，所以所見的也都不平坦，有很多險惡的地方。

就拿我們這一個地球來講，我們這個地球叫娑婆世界，娑婆世界又分出很多的國家。所有娑婆世界的眾生雖然各自住在自己的國家，但都是同在這個娑婆世界的地球上邊，這可以說是「同業」，大家共同的業力。

又可以叫「通業」，「通」就是這個國家的業力通到那個國家，所有的眾生都是相通的。你可以看見我，我也可以看見你；你明白我的業力，我也明白你的業力，這叫通業。也可以說是「同業所感」。

雖然所有的眾生都住在這個地球上，可是國籍不同，於是乎就有了美國、英國、中國、日本、蘇聯、印度、新加坡、馬來亞、香港、臺灣等等種種不同的國籍。

每一個國家和每一個國家眾生的業不同，境界也就不同，這叫「別業所感」。好像越南前幾年有戰爭，飛機大砲常常在那一塊土地上邊打轉轉，這就是那個地區眾生的「別業所感」，別業所感現出來的境界。

有的國家就平安無事，沒有飛機在空中飛，也沒有大砲在地下炸，人民的生活都很快樂的，沒有什麼驚恐；有的國家是自由、民主的；有的國家就不自由又講共產，這都叫「別業所感，各從其類」。

**And many kinds of beings dwell in them.** These adornments also occur in response to the karma of living beings. Pure karma evokes these kinds of adornments. Although there are beings with pure karma dwelling in these worlds, there are also those whose karma is not totally pure, and so it's said there are various kinds of living beings. This phrase also includes living beings with all manner of appearances who dwell in those worlds.

*Sutra:*

**Perhaps there are *kshetras*,  
Full of peril and treachery, not flat and level;  
They arise from living beings' afflictions,  
That is why they are seen.**

*Commentary:*

**Perhaps there are *kshetras*, Full of peril and treachery, not flat and level.** These worlds are evil and ugly, not at all beautiful. And the terrain is jagged and irregular, not flat and level.

**They arise from living beings' afflictions; That is why they are seen.** Why are these lands dangerous and evil? Why are they not flat and level? This is because the living beings there have numerous and heavy afflictions, and so, these worlds have many dangerous and evil places as well as jagged and uneven topography. All those phenomena are brought about by living beings' afflictions.

For example, our planet Earth — The Saha World, is divided into many countries. Although all living beings dwell in their respective countries, since we are here together on the same planet, it can be said that we have the similar karma. Our collective karma is similar. It can also be said that our karma is interrelated. The karma of one country may be related to the karma of another country. Living beings of various countries are interrelated; each can see the other and each understands the karma of the other. We can say that these situations are karmic responses brought about by collective karma and interrelated karma.

Although there are all kinds of living beings dwelling together on Earth, yet the countries they dwell in are not the same. There are different nations like the United States, England, China, Japan, Russia, India, Singapore, Malaysia, Hong Kong, and Taiwan, each of which is different.

The karma of one country differs from another's, thus the states of each country is different — due to the different responses brought about by individual karma. For example, during the days of the Vietnam war, there were some areas that were always hit by cannonballs and bombed by warplanes, this state is caused by individual karma of living beings in that area.

Some countries are safe, i.e. there are no warplanes in the skies and no cannons on the ground either, and the citizens of those countries live happily and worry-free; some countries are free and democratic while others are not that free and have adopted communism. These are all examples of “because of their individual karma, living beings gather together with their own kind.”

「各從其類」就是同一類就會跑到一樣的地方去。所謂「善一幫，惡一群」，善人和善人是一幫的，惡人和惡人就跑到一起，怎麼樣的人就找怎麼樣的人。

不要說旁的，做土匪的就會找作土匪的作朋友，當兵的就找當兵的作朋友，販賣毒藥的就互相認識吸毒和販毒的人。開金舖和開金舖的同行彼此也都認識的，可是同行有的時候就互相妒嫉，怕別人的生意比自己的好，所以就生出一種妒嫉心，這個世界就是這個樣子。

**雜染及清淨 無量諸剎種**  
**隨衆生心起 菩薩力所持**

「雜染及清淨」：有的世界種是雜染的，有的是清淨的。

「雜染」就是不清淨，清淨就是不清染。

「無量諸剎種」：有沒有數量，不知道有多少那麼多的種種不同的佛剎和世界種。

「隨衆生心起」：這都是隨著衆生的心造出來的。衆生心清淨，世界就清淨；衆生心染汙，世界也就變成染汙，所以一切都是心造出來的。

「菩薩力所持」：這也是菩薩的大威神力所支持的。

**或有剎土中 雜染及清淨**  
**斯由業力起 菩薩之所化**

「或有剎土中」：或者有的佛剎國土裏邊。

「雜染及清淨」：或者雜染或者清淨。

「斯由業力起」：這都是由衆生的業力所造出來的。衆生若是造清淨業，世界就清淨莊嚴；衆生造的業若是雜染的，世界也就變成雜染。

「雜染」就是有一點清淨，又有一點染汙。好像有人前一念想要修行，說：「我不要再有那麼多的欲望，不要再有那麼多的妄想，不要再有那麼多的染汙的念頭。」那麼這是清淨啦。但是後念又想：「啊呀，這染汙法是不錯的，這個欲也是人人都歡喜的，為什麼不去做去？」這就生了染汙心了。

☞待續

“Gather together with their own kind” means living beings join together with their own kind. There is another saying “good ones stay with good groups, and bad ones form gangs”, good people gather with good people, and bad people join with bad people, different kinds of people find and join with their own kind accordingly.

Bandits befriend bandits, soldiers befriend soldiers. Drug dealers not only know each other, they are also familiar with drug users. And gold store owners know each other as well, but sometimes people in the same business get jealous of each other, being afraid of others' doing better than themselves, they are possessed by jealousy. The world is like this.

**Sutra:**

**Whether turbid or pure,  
The innumerable *kshetras* and seeds;  
Arise from living beings' minds,  
Supported by the Bodhisattvas' power.**

**Commentary:**

**Whether turbid or pure, The innumerable *kshetras* and seeds...**

Among Buddha *kshetras* and world seeds, there are turbid ones which are not pure and there are pure ones which are not turbid. No matter whether they are turbid or pure, they are uncountable.

They **arise from living beings' minds**. They all come from the thoughts of living beings. If living beings have pure minds, their worlds will be pure, and if they have turbid minds, their worlds will be turbid. Therefore, everything comes from the mind. And these worlds are **supported by the Bodhisattvas' awesome spiritual power**.

**Sutra:**

**There are *kshetra* lands,  
That are both defiled and pure;  
They come from the power of karma,  
Transformationally created by Bodhisattvas.**

**Commentary:**

**There are *kshetra* lands, That are both defiled and pure.** In the Buddha *kshetras*, there is turbidity or perhaps there is purity.

They come from the power of living beings' karma. These states too, are brought about by the karma of living beings. If living beings create pure karma, their worlds will be pure, and if they create defiled or turbid karma, their worlds will be correspondingly defiled and turbid.

“Turbid” means having a bit of defilement and a bit of purity. Its just like some of us who initially decide we want to cultivate and not have so many thoughts of desire. We want to get rid of our polluted thoughts, and be pure instead. But on further reflection we decide: “Defiled dharmas are not bad after all, everyone likes desire—why not act out my desires?” And so we give rise to defiled minds.

☞To be continued