

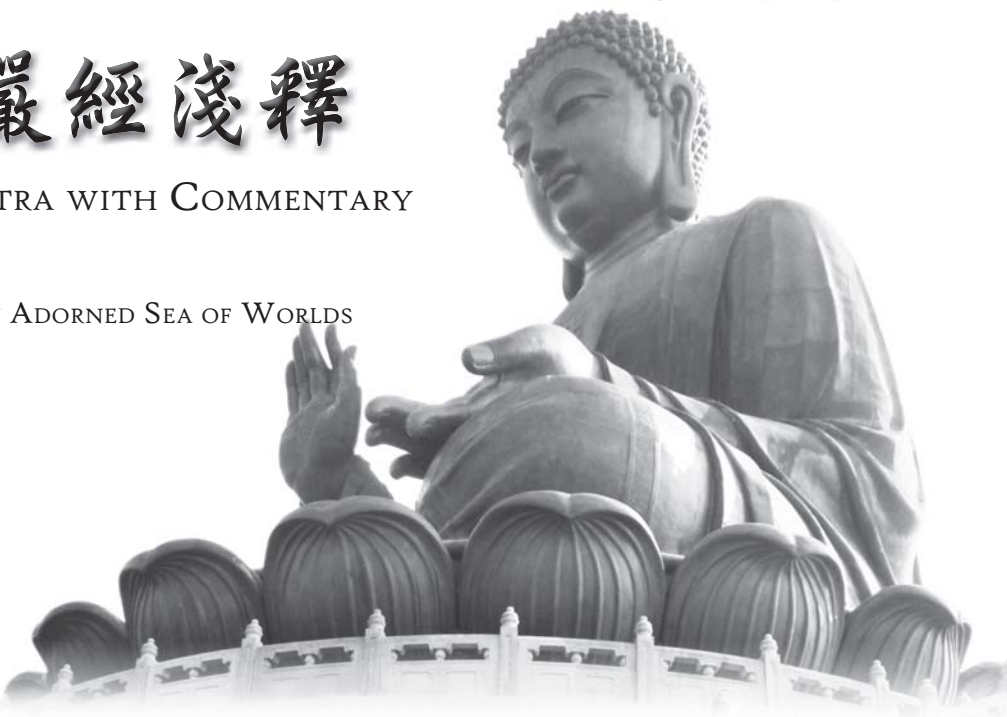
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THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【華藏世界品第五】

CHAPTER FIVE : THE FLOWER TREASURY ADORNED SEA OF WORLDS

宣化上人講 Commentary by the Venerable Master Hua
國際譯經學院記錄翻譯
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我天天講經，講得人都不願意聽了，但是還要講經。為什麼呢？因為我多少有點糊塗了，不是完全糊塗。人家不願意聽我也不知道，你說這不是糊塗嗎？但是有很多人還是願意聽，單單一個人不願意聽，我不能因為一個人不願意聽就不講經了。是不是啊？所以我這是「吾從眾」，無論什麼事情，大眾說怎麼樣，我就怎麼樣，要行民主制度的這種佛教。這是我很高興的一件事，我們不專制而民主，人人都有機會成佛的。將來人人都成佛了，人人都是佛教的民主，這就是民主佛教。

爾時，普賢菩薩復告大眾言。諸佛子！此華藏莊嚴世界海，是毗盧遮那如來，往昔於世界海微塵數劫，修菩薩行時，一一劫中，親近世界海微塵數佛，一一佛所，淨修世界海微塵數大願之所嚴淨。

「爾時」：普賢菩薩在說完了前邊的第四品之後，隨著又說這第五品，就是在這個時候。「普賢菩薩復告大

I have been speaking the Dharma every day to the point where people no longer want to listen. But I still continue speaking. Why? It is because I'm a little muddled—although not completely. I'm muddled because I didn't even know people didn't want to listen. Would you not agree that's being muddled? But some people still do wish to hear the Dharma, many people in fact. So, if a single person doesn't want to listen, it does not stand to reason that I won't speak the Dharma because of him. I accord with the decisions of the great assembly, whatever they may be. We practice democracy in Buddhism and this is one thing I'm very happy about. We are not despotic but democratic. Buddhism includes everybody within its folds, for as I see it, everybody has the opportunity to attain Buddhahood.

Sutra:

At that time, Universal Worthy Bodhisattva further told the great assembly, "Disciples of the Buddha, this Flower Adorned Treasury Sea of Worlds was adorned and purified by Vairochana Thus Come One, who cultivated the Bodhisattva conduct in past eons as numerous as dust motes in the sea of worlds, in each eon drawing near to Buddhas as numerous as dust motes in the sea of worlds, and purely cultivating, under each and every Buddha, great vows as numerous as dust motes in the sea of worlds."

Commentary:

At that time Universal Worthy Bodhisattva further told the great assembly. When Universal Worthy Bodhisattva finished speaking the previous chapter, the fourth, he immediately proceeded to explain the first part of the fifth chapter. The Bodhisattva named Universal Worthy is an elder disciple of the Buddha. "Universal Worthy" is a name that can also apply to all living beings,

眾言」：普賢菩薩是佛的長子，普賢是他的名字。普賢菩薩普遍教化一切聖賢的眾生，所以也可以說所有的眾生都是普賢菩薩。又可以說一切眾生都是普賢菩薩的化身，因為普賢菩薩是佛的長子，他也具足千百億萬化身，也有無量無邊那麼多不可思議的神通力。不過這只是他的名字的一個譬喻的講法，你不要以為就是這樣的。他不怕麻煩，一遍又一遍地說了又說，也不怕重覆的麻煩，也不怕眾生聽得太多而討厭不願意聽了，也不怕眾生聽來聽去都是這個道理就看不起他，他還是又一次對大家說。「諸佛子」：你們各位都是佛的好弟子，都是佛真修行的弟子，可是你們或者還有不知道的道理，所以我現在要告訴你們各位。

「此華藏莊嚴世界海」：以蓮華藏來莊嚴所有世界的這個世界海，你們知道這是怎麼回事嗎？華藏世界海又是怎麼樣的因緣成就的呢？你們要特別留心，我現在就清清楚楚、詳細地用很平常、很淺顯的道理來告訴你們。「是毗盧遮那如來，往昔於世界海微塵數劫，修菩薩行時」：這個是遍滿一切處清淨法身的毗盧遮那如來，往昔在世界海微塵數劫那麼長遠的時間裏，修行菩薩行的時候。修菩薩行不是那麼容易一修就成功的，有的時候菩薩修菩薩行也會走很多的歧路。什麼叫「歧路」呢？就是錯路，走了很多錯路。可是菩薩修菩薩行不怕走錯路，但是要迷途知返，知道自己走到危險的道路，誤入迷途了，就應該敢快回來。

所謂「悟已往之不諫」，知道過去走錯路，就回來再走一個正當的路。無論哪一位都會有這個毛病，但知道回來就還不晚。若不知道回來就越走離佛道越遠，越遠就越不知道路。不知道路，走來走去就一定誤入地獄。若能夠知道回來就沒有危險，還會走到康莊的大路。康莊就是很平坦、平

because all worthies and sages among living beings embody the teachings and transformations of Universal Worthy Bodhisattva. Thus, it can be said that all living beings are also Universal Worthy Bodhisattva and that they are his transformation bodies. Since Universal Worthy Bodhisattva is an elder disciple of the Buddha, he possesses millions of myriads of transformation bodies and also as many limitless, boundless, inconceivable and ineffable spiritual powers. This is only an analogy to explain the name of this Bodhisattva; you shouldn't take it absolutely literally.

Universal Worthy Bodhisattva speaks again to the great assembly. He doesn't fear that by repeating himself, those living beings will find it meaningless and become disgusted. He doesn't fear that having heard it so much they will no longer wish to hear it anymore. He doesn't fear that having heard the same principles over and over again, living beings will look down on them. Therefore, he tells the great assembly: **Disciples of the Buddha**, you're all good disciples of the Buddha who truly cultivate. But perhaps there are some principles that you still are not aware of, and so now I will tell you what they are. What are they? The fifth chapter, "The Flower Treasury Adorned Sea of Worlds," says that the sea of worlds is adorned by a treasury of lotuses. What was the original cause of this adornment? You should be especially attentive and listen very carefully. Using plain language, I will now explain these very obvious principles lucidly and in great detail.

Disciples of the Buddha, **this Flower Adorned Treasury Sea of Worlds was adorned and purified by Vairochana Thus Come One, who cultivated the Bodhisattva conduct in past eons as numerous as dust motes in the sea of worlds.** He Who Fully Pervades all Places, the Pure Dharma body, Vairochana Thus Come One, cultivated the Bodhisattva conduct in the past throughout *kalpas* as countless as the dust motes in the sea of worlds. It was so indescribably long ago that I can't calculate it accurately. During all that long unreckonable period of time, he cultivated Bodhisattva conduct. It's not that easy to cultivate Bodhisattva conduct. It doesn't mean that as soon as you cultivate that path you'll have immediate success. When a Bodhisattva cultivates the Bodhisattva practices, he may go down many sidetracks. What is a sidetrack? A sidetrack is the wrong path. But although in his cultivation he may take the wrong path, it doesn't matter. He should just know how to turn back.

He should awaken to today's rights and yesterday's wrongs and turn back. Having realized his past mistakes from having tread the wrong path, he turns back and goes forth on the proper path. Most Bodhisattvas are not without this fault, but having unwittingly entered the path of confusion, they know how to turn back. If one doesn't know how to turn back, the more one cultivates, the further one strays from the Buddhadharma, and one becomes lost and confused. Being lost, one is sure to walk into the hells. There would be no danger if one knew how to turn back and set oneself on the 'great highway.' The great highway is a very even, very peaceful, and very adorned wide road. Therefore, all Bodhisattvas of the past, present, and future have to know how to turn back when they find themselves on the wrong path. It doesn't matter if one knows how to turn back, but it does matter if one doesn't know, because

安、莊嚴的大路。過去菩薩走錯路知道回來，現在的菩薩走錯路也知道回來，未來的菩薩走錯路也應該知道回來。你知道回來，那就沒有問題了；若不知道回來，就會墮地獄去。所以我們無論哪一個走錯路，都應該趕快「實迷途其未遠，覺今是而昨非。」你能認識這個迷途，那就還有希望。毗盧遮那如來在過去修行的時候，這個冤枉路也不知走了多少，所以他成佛後，也成就了圓滿遍一切處的法身。所有一切處都有他的法身，他要幫助一切眾生。

「一一劫中，親近世界海微塵數佛」：在每一個劫裏邊，毗盧遮那如來都親近微塵數那麼多的諸佛如來。

「親近」就是到諸佛那兒去恭敬、供養、親近諸佛，也就是不離佛的左右，做近事男和近事女。這個「事」字當「奉」字講，近事就是親近奉事於佛。示現男身的就是近事男，示現女身的就是近事女。「一一佛所，淨修世界海微塵數大願之所嚴淨」：他在每一位佛的道場裏邊都清淨修行，沒有染污的心，淨修了世界海微塵數那麼多的大願所莊嚴清淨的。

我們眾生凡夫時時刻刻都有染污的心，這染污的心就是淫欲心。淨修就是用清淨心把染污心調伏了，這就叫「降伏其心」。淨修也就是純一的意思，純淨而專一，一點染污的思想也沒有，就是把心掃得乾乾淨淨了。淨修的功夫還沒有真到「所作已辦，不受後有」的程度時，還要像神光大師所說的：「時時勤拂拭，莫使惹塵埃。」一般人都說他講的不對，其實他是說得很對的。修道的時候如果不勤拂拭，那一定有塵埃的。什麼叫塵埃？就是染污心。我們修道的人不要問旁人，就常常問問自己：「我出家了，不應該不修行。我既然要修行，就不應該有淫欲的思想。」有淫欲的思想一定會墮地獄，這是絲毫沒有人情講的。為什麼那麼厲害呢？為什麼

in that case, one will certainly fall into the hells.

Therefore, if any of you have mistakenly gotten on the wrong path, you should quickly realize your mistake; awaken to today's rights and yesterday's wrongs. If you are able to recognize your mistake, there is still hope. In the past, Vairochana Thus Come One, instead of taking the shortest way to reach his goal of Buddhahood, went around a circuitous maze. It's not known how long he cultivated before he succeeded. Therefore, when he finally did, he became a Buddha who had perfected the art of pervading everywhere. His transformation-bodies appear in every place because he wishes to help all living beings.

He practiced toward Buddhahood, **in each eon drawing near to Buddhas as numerous as dust motes in the sea of worlds.** He drew near to countless Buddhas to pay respect and make offerings to them. What is meant by "drawing near?" It means not leaving the Buddha's side. He appeared as an *upasaka* or an *upasika* and would respectfully make offerings to all Buddhas, Thus Come Ones, countless as motes of dust in the sea of worlds. **And** he was **purely cultivating, under each and every Buddha, great vows as numerous as dust motes in the sea of worlds.** Pure cultivation means pristine practices that are free from defilement. Defiled thoughts flow ceaselessly through living beings' minds. This defilement is sexual desire, and to subdue these thoughts one uses a pure mind. Pure cultivation also has the meaning of being unalloyed. But there are some who still don't understand this explanation. So, what is meant by unalloyed? It just means being wholly clean and purely concentrated without the slightest bit of defilement, sweeping your minds spotlessly clean. As the Fifth Patriarch's disciple, Great Master Shen Xiu, said:

*Time and again diligently
Sweep it clean.
Don't let the dust alight.*

That is pure cultivation. But when Dharma Master Shen Xiu wrote this verse, he had not yet accomplished the skill of pure cultivation. He hadn't really attained the state of "having already accomplished what had to be done"—that level of achievement of not having to undergo any further rebirth. So what he wrote he applied to himself.

Most people say that what he said is not correct, but in fact the principle he spoke is very correct. When cultivating the Way, if one doesn't relentlessly clean and purify the mind, then it will definitely collect dust. What is meant by "dust?" Dust refers to defiled thoughts. As people who cultivate the Way, we should not bother ourselves about how others are cultivating, but should always watch over ourselves. You should remind yourself, "I've left the home-life and should cultivate and not have thoughts of sexual desire." When one has thoughts of sexual desire, one will surely fall into the hells, and when that happens, one will not be shown the slightest courtesy. You may ask why is it that dangerous? "Laypeople have so many thoughts of sexual desire—why is it that they don't fall into the hells?" It's because laypeople have not received the precepts. So, in their case, it's not a matter of "clearly knowing that something

在家人那麼多的淫欲心，他也不墮地獄呢？在家人他沒有受戒，沒有受戒就不是明知故犯。你知道這個不對，為什麼還要自己欺騙自己，還要去作那個不對的事情？你既然知道它是不對的，還要去作，這豈不是太矛盾了嗎？矛盾也沒有關係，但犯戒律是不可以的。

《楞嚴經》中的寶蓮香比丘尼，她說淫欲有什麼關係，這只是男女在一起行淫，這有什麼罪過？她一說完，地獄相馬上現前，就墮地獄了。所以這是很危險的！你不要自己欺騙自己，明明知道不對，還要「掩耳盜鈴」，用手指頭把耳朵堵上，說：「這個鈴鐺不響了。」當然你怎麼敲它也不響了。為什麼？因為他把耳朵堵上了。誰堵上的？自己堵上的，這就叫自己騙自己。

諸佛子！此華藏莊嚴世界海，有須彌山微塵數風輪所持。

「諸佛子」：你們各位佛的弟子。「此華藏莊嚴世界海，有須彌山微塵數風輪所持」：這個華藏莊嚴世界海有妙高山微塵數那麼多的風輪所攝持。這個風輪就是現在科學家所研究的地心吸力，或者太空中星球之間的軌道。

其最下風輪，名平等住，能持其上一切寶焰熾然莊嚴。次上風輪，名出生種種寶莊嚴，能持其上淨光照耀摩尼王幢。

「其最下風輪，名平等住，能持其上一切寶焰熾然莊嚴」：最下方的那個風輪，名字叫平等住，它能支持在它之上的一切寶焰，那些寶焰像冒火似地那麼莊嚴。「次上風輪，名出生種種寶莊嚴，能持其上淨光照耀摩尼王幢」：在平等住風輪的上邊又有一個風輪，這個風輪和前邊那個風輪的名字就不同了。風輪就是形容這個風好像個輪子似的。

☞待續

is wrong and yet intentionally doing it.” If you know it’s not right, why do you still want to cheat yourself? Why do you still want to do improper things? Knowing that it is improper and still wanting to do it—isn’t that contradictory? The contradiction itself is not a problem, but breaking the precepts—now *that* is not permissible.

In the *Shurangama Sutra* the Bhikshuni Precious Lotus Fragrance asked, “What does sexual desire matter? It’s only a man and a woman having intercourse. What offense is there in that?” Upon making that statement, she immediately fell into the hells. The hells manifested before her. Therefore, this is a very dangerous matter. You shouldn’t cheat yourself: clearly knowing it’s wrong and still wanting to “plug up your ears and steal the bell.” You stick your fingers in your ears and say, “This bell doesn’t ring.” Why do you say the bell does not ring? It’s just that you have plugged up your own ears. You are cheating yourself and no one else. On the other hand, this is also cheating other people; but you cheat yourself first.

However, Vairochana Buddha is not like that. Rather, he cultivated great vows in number like dust motes in the sea of worlds.

Sutra:

Disciples of the Buddha, this Flower Treasury Adorned Sea of Worlds is supported by wind wheels as numerous as the dust motes in Mount Sumeru.

Commentary:

Disciples of the Buddha, this Flower Treasury Adorned Sea of Worlds is supported by wind wheels as numerous as the dust motes in Mount Sumeru. Mount Sumeru is also called “Wonderfully High Mountain.” Wind wheels are associated with the force of gravity and spatial orbits that are now under investigation by modern scientists. The Flower Treasury Sea of Worlds is supported by wind wheels.

Sutra:

The lowest wind wheel is called Level Position, and it supports precious, resplendent ornaments. The wind wheel above that is called Streaming Forth All Kinds of Jeweled Adornments, and it supports a pure, luminous and splendid banner of magnificent *mani*.

Commentary:

The lowest wind wheel is called Level Position, and it supports—like supporting with the hand—precious, resplendent ornaments. These adornments blaze like bonfires and are very ornamental. **The wind wheel above that is called Streaming Forth All Kinds of Jeweled Adornments, and it supports a pure, luminous and splendid banner of magnificent *mani*.** The name of the wind wheel above the lowest one differs from the name of the one below it. A wind wheel is actually a wind formed like a wheel.

☞To be continued