

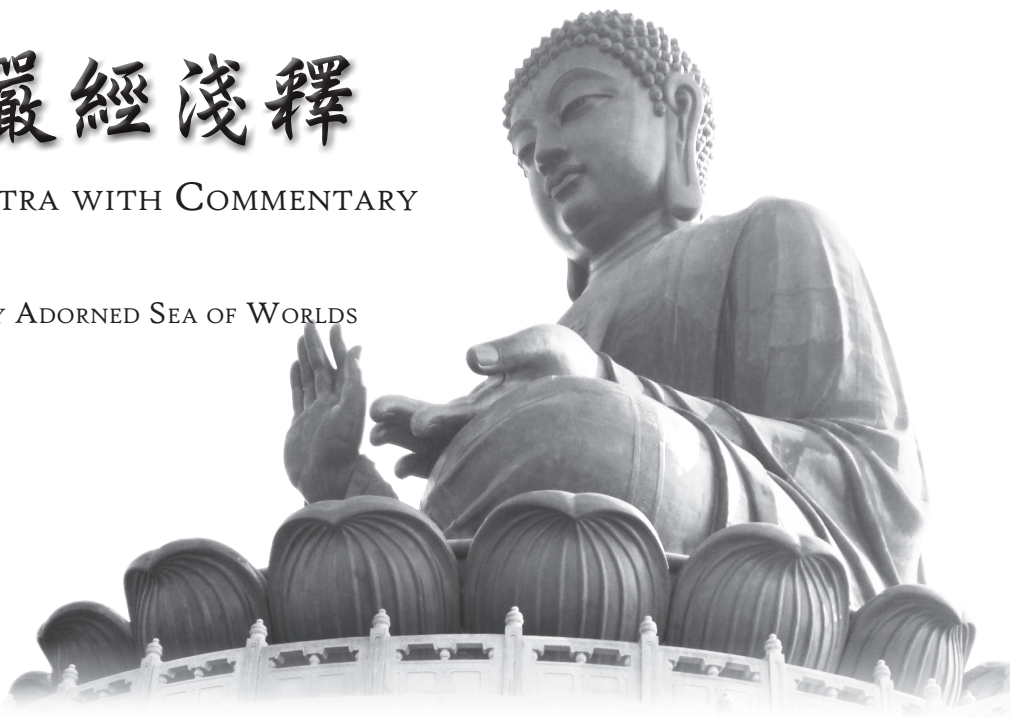
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THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【華藏世界品第五】

CHAPTER FIVE : THE FLOWER TREASURY ADORNED SEA OF WORLDS

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國際譯經學院記錄翻譯
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其實風你怎麼看得見呢？看不見；看不見，可是有這種的吸力。這個月球、太陽、和地球互相吸攝；你攝持我、我攝持你。你看著可互相沒有關係，但是都有直接的關係。這個關係不是像我們人做一個什麼輪，或者機器裏邊有一個什麼輪，有形象的。這宇宙間之所以妙的原因就在這裡。它互相有這個風力的攝持，世界不毀滅就是這種風的力量。這種力量一般人看不見，但是你若開了五眼就可以看得見，看見這種互相吸攝的力量。雖然它是無形的，就像無線電似的，但可不會錯了。你打個無線電報，本來是無形的，但是不會錯的，因為它有這種電的道路。

現在的人造火箭打入太空，或打上一個衛星，衛星進入軌道裡頭去，就在那兒轉多少轉也不會跌下來，這都是一種風輪的吸力在吸攝著。這種互相吸攝的力量就叫風輪。這第二個風輪的名字就叫出生種種寶莊嚴，這個風輪出生微塵數說不能盡那麼多的種種寶的莊嚴。它能攝持它上邊的放出清淨光明照耀大氣層的摩尼寶王幢。這幢不像我們人間看見的一般的幢，也不知道有多大，所以我們只是這麼講一講，想到那個地方，那是沒有機會的。

我們這個地方也在風輪之中呢，只是人在風裡邊看不見風，若沒有風、空氣，人也就死了。所以到大氣層真空裡邊，人就不能生

How can you actually see the form of the wind? You can't see it, but it exerts a magnetic force. The planets, the sun, the moon, and the earth mutually exert a magnetic force on one another. They attract one another. Although there seems to be no mutual influence, there is a direct interrelationship. The relationships are not as apparent perhaps as the solid form of wheels in a machine, and yet this form of attraction is the original cause of the universe. The universe is said to be wonderful because the heavenly bodies mutually exert this magnetic force that attracts and holds them all in juxtaposition. It is just because of this mutual force of attraction and support that the world is not destroyed. This force cannot be seen. You can't see the wind unless you have opened the Five Eyes. Then you'll be able to see its power of magnetic force. It's like sending a telegram. Although the electric current has no form, it can never go wrong.

In present times, rockets shot into space release satellites that go into orbit. As the satellites trek in their orbits, they revolve on their axes and yet do not fall out of their paths. The forces that hold the satellites in orbit are those of the wind wheels. We don't know who gave the next wind wheel its name, but it is called "Streaming Forth All Kinds of Jeweled Adornments." Within this wind wheel are various kinds of jeweled adornments that are unique. You could never finish counting them, either. **It supports a pure, luminous and splendorous banner of magnificent *maṇi*.** The pure light of the banner of *maṇi* jewels brightly illumines all of space. The magnificent *maṇi* jewels resemble a banner. However, it is not visible to human eyes. It is not known how big it is, and there's no way to reach it.

We all dwell within a wind wheel. Though we are within the wind, we can't see it. However, without the wind we would all die from a lack of air,

存了。人要呼吸空氣才能生存，所以中國有一句話說：「你喝西北風活著啊？」「西北風」就是西邊和北邊的風，這風很涼的。本來人不能光靠喝西北風活著，但是若沒有西北風可也就會死了。人在風裡頭生存著，可是人看不見風。魚在水裡也看不見水，水裡的動物都看不見水，因為牠在水裡邊也就好像人在風裡頭看不見風一樣。

魚若離開了水一定死的，人若離了風也不會活。鬼在土裡也看不見土的。鬼在土裡可以隨便進出，牆他也可以隨便走過去。他願意往上就到虛空裏去，願意往下就到土裡邊去。人死了埋到地下，他的房子就在地裡邊，他可以隨便出入沒有障礙的。那麼神呢，神在空裡頭但不知道有空，不知道什麼是虛空，因為他覺得什麼地方都是一樣的。這個世界有很多不可思議的情形，你研究來研究去，研究明白了一個，又有另一個。就像下棋似的，你沒研究明白的時候總想要研究，研究明白又沒有了，又變了。我們人生只是很短暫的幾十年，你研究來研究去，剛要把天地的真理研究明白了，大期又來了。什麼叫「大期」呢？「大期」就是我們人生最後的那個大的限期，也就是生命的期限，所以大限來了就是死期到了。

次上風輪，名寶威德，能持其上一切寶鈴。
次上風輪，名平等焰，能持其上日光明摩尼王輪。次上風輪，名種種普莊嚴，能持其上光明輪華。

「次上風輪，名寶威德，能持其上一切寶鈴」：你們各位講一講看，這個「次上」究竟是在這個上邊呢，是在下邊？我也沒有說清楚這個道理。不過假如你記得，前一句經文說得明明白白的，「最下風輪」：那麼最下；這個是最下，當然一步一步往上來的。只可以次上、次上地往上去，就好像上樓梯似的。在出生種種寶莊嚴風輪的上邊，又有一個風輪，名字叫寶威德。它能攝持在它上邊的一切寶鈴的風輪，也可以說它能攝持在它下邊的那個風輪。因為上下都是互相借力的，互相都有這種吸攝力。所以你往上講也可以，往下講也可以。「次上風輪，名平

for without it, all that would be left is space. Therefore, people cannot survive in the void of outer space. A Chinese proverb says: "We live on the northwestern wind." This wind that blows from the northwest is very cool. Actually, people don't really live on the northwest wind; however, without the wind from the north and the west, we would surely die. Humankind can survive because the wind brings life. But we cannot actually see it—just as fish in the water cannot see the water even though they have eyes. They don't see what we call water. The creatures living in the water can't see it because they live within it. Similarly, because humankind lives within the wind they cannot see it.

However, if fish leave the water they will die; likewise, when people leave the wind, they are not able to live. Ghosts live in the ground, and so they are not able to see it. Ghosts can leave the ground as casually as they would pass through a wall. They can enter the ground with ease. If they wish to go upwards, they move into empty space, and if they wish to go downwards, they enter the ground. When people die and are buried in the earth, the earth becomes their home. Entering and leaving their home doesn't present any problem for them. They do not feel any obstructions. In the same manner, spirits dwelling in emptiness do not see it. In fact, they can't discriminate what it is. They assume that everything is like that. It is said that this world has many inconceivable phenomena. If you investigate them thoroughly, you will understand them. When you have understood them, there's nothing left to do. Human lives are very short. After investigating for a few decades and just as one is on the verge of understanding the true principles of the cosmos, the big appointment approaches. And what is the big appointment? It's just one's hour of death.

Sutra:

The wind wheel above that is called Jeweled Awesome Virtue, and it supports assorted jeweled bells. The wind wheel above that is called Level Flames, and it supports a magnificent *maṇi* wheel of the sun's radiance. The wind wheel above that is called Various Universal Adornments, and it supports a bright ring of flowers.

Commentary:

The wind wheel above that is called Jeweled Awesome Virtue, and it supports assorted jeweled bells. Everyone thinks: Is the next inner wind wheel the one above or the one below? I've not explained this in detail yet. If you remember, however, the text stated clearly when it mentioned the first wind wheel, that it was the lowest one. So the subsequent wheels must each be above it and arranged one on top of the other. They are positioned in an ascending order, up and up like steps in a flight of stairs. "The wind wheel above that is called Jeweled Awesome Virtue." It can support the wheel overhead and attract the wind wheel below. There's a magnetic pull between them. "And it supports jeweled bells." Assorted jeweled bells adhere to the top of the wind wheel.

等焰，能持其上日光明相摩尼王輪」：在寶威德風輪的上邊又有一個風輪，名字叫平等焰，能攝持它上邊的日光明相的摩尼王輪。它能攝持在它上邊的那個風輪，也能攝持在它下邊的那個風輪，這也是互相借力的。

「次上風輪，名種種普莊嚴，能持其上光明輪華」：在平等焰風輪的上邊又有一個風輪，名字叫種種普莊嚴。它有種種的普莊嚴，不是只有一種的莊嚴。它能攝持在它上邊的光明的輪華。它能持它上邊的那個風輪，又能持它下邊的那個風輪。

次上風輪，名普清淨，能持其上一切華焰師子座。次上風輪，名聲遍十方，能持其上一切珠王幢。次上風輪，名一切寶光明，能持其上一切摩尼王樹華。次上風輪，名速疾普持，能持其上一切香摩尼須彌雲。次上風輪，名種種宮殿遊行，能持其上一切寶色香臺雲。

「次上風輪，名普清淨，能持其上一切華焰師子座」：在種種普莊嚴風輪的上邊又有一個風輪，名字叫普清淨，普遍能令一切世界海都清淨，它攝持著一切大寶蓮華的寶焰和師子座。它能攝持在它下邊的那個風輪，又能幫助在它上邊的那個風輪和世界海的成就。在它上邊一定有很多的佛在那兒說法，很多的菩薩在那兒親近諸佛，所以有很多師子座。「次上風輪，名聲遍十方，能持其上一切珠王幢」：又普清淨風輪的上邊又有一個風輪，名字叫聲遍十方，它的聲音能遍於十方，能攝持在它上邊的一切珠王幢。它能攝持在它下邊的那個風輪，又能攝持在它上邊的風輪。風輪和風輪之間都有這種不可分的關係，都是互相吸攝著。雖然沒有形象，但是那個風有一種吸力，互相吸攝著而不毀壞。

「次上風輪，名一切寶光明，能持其上一切摩尼王樹華」：在聲遍十方風輪的上邊又有一個風輪，名字叫一切寶光明，能攝持在它上邊的這一切摩尼王的菩提樹華。它能攝持它下邊的那個風輪，又能攝持它上邊的那個風輪。「次上風輪，名速疾普持，能持其上一切香摩尼須彌雲」：在一切寶光明風輪的上邊又有一個風輪，名字叫速疾普持，能攝持它上面的一切用香摩尼作的，好像妙高山那樣又微妙、又很

The wind wheel above that is called Level Flames, and it supports a magnificent *maṇi* wheel of the sun's radiance. Not only does each wind wheel support the one above it, it also supports the one below it. The wind wheels below and above the one mentioned exert mutual forces on each other that keep them within their tracks. These mutual forces are forces of attraction. Therefore you can describe the wind wheel as being in either the lower position or the higher position. **The wind wheel above that is called Various Universal Adornments, and it supports a bright ring of flowers.** It has not just one kind of adornment, but many different kinds.

Sutra:

The wind wheel above that is called Universal Purity, and it supports all kinds of exquisite, dazzling lion thrones. The wind wheel above that is called the Sounds Pervading the Ten Directions, and it supports myriad banners of regal pearls. The wind wheel above that is called Light of All Jewels, and it supports the myriad flowers of the magnificent *maṇi* tree. The wind wheel above that is called Swift Universal Support, and it supports Sumeru clouds of assorted fragrant *maṇi*. The wind wheel above that is called Various Traveling Palaces, and it supports clouds of fragrant pavilions of precious hues.

Commentary:

The wind wheel above that. There is yet another wind wheel above the last one mentioned and it **is called Universal Purity**, able to universally purify all the lands of the sea of worlds. **And it supports all kinds of** immense, precious lotus **exquisite, dazzling lion thrones.** The lion thrones seat the numberless Buddhas who teach the Dharma while countless Bodhisattvas circumambulate them, respectfully attending upon them. **The wind wheel above that is called the Sounds Pervading the Ten Directions.** The sounds of this wind wheel pervade the ten directions, **and it supports** the wind wheel above it and the one below it. As with the previous wind wheels, these wind wheels have a mutual relationship with each other. Every single wind wheel has an inseparable relationship with the others. All of them mutually support and attract each other. Although these winds have no form or appearance, they exert a power of continual attraction. This power of mutual attraction and support prevents them from disintegrating and being destroyed. This particular wind wheel is able to support above it **myriad banners of regal pearls.**

The wind wheel above that is called Light of All Jewels. This wind wheel is able to support the wind wheels above and below it and **it supports the myriad flowers of the magnificent *maṇi* tree.** This *maṇi* tree is a Bodhi tree. **The wind wheel above that,** the one above this last one, **is called Swift Universal Support.** This wind must surely blow very fast for it is called “instantaneous.” The other part

高的雲。這個風一定是刮得很快的，所以名字叫速疾，速疾就是很快的意思。「普持」：是普遍能持一切的世界海。它能攝持它下邊的那個風輪，又能攝持它上邊的那個風輪。

「次上風輪，名種種宮殿遊行，能持其上一切寶色香臺雲」：在速疾普持風輪的上邊又有一個風輪，名字叫種種宮殿遊行，能攝持在它上邊的一切寶的顏色，及種種香臺的雲。在這個風輪和世界海上有種種的宮殿，這些宮殿不是在固定的一個地方，它們都會遊行。我們這個世界也有宮殿會遊行，好像那個大船，一艘船上就有很多的房間，每個房間都裝飾得很好看的，甚至於比幾千年前皇帝的宮殿都漂亮、莊嚴。還有飛機、火車、巴士，這都是遊行的宮殿。你看那巴士、火車上都有廁所又有洗手間，弄得都很漂亮，這都等於是遊行宮殿一樣。

不過我們的種種宮殿和這個風輪的宮殿是不是一樣，那就不要管它了。我們是我們的宮殿，它是它的宮殿，它那個宮殿或者好一點，或者不好一點，但都大同小異，大概的都是一樣，小小的地方有分別那就不管它。它能攝持在它上邊的風輪，又能攝持在它下邊的風輪，彼此互相吸攝著。

諸佛子！彼須彌山微塵數風輪，最在上者，名殊勝威光藏，能持普光摩尼莊嚴香水海。此香水海有大蓮華，名種種光明蕊香幢，華藏莊嚴世界海住在其中。四方均平，清淨堅固。金剛輪山，周匝圍繞。地海衆樹，各有區別。

「諸佛子」：諸位佛的弟子。「彼須彌山微塵數風輪，最在上者，名殊勝威光藏，能持普光摩尼莊嚴香水海」：在須彌山微塵數那麼多的風輪中，最上邊的那個風輪名字叫殊勝威光藏。它和其他的風輪不太相同，能攝持普放大光明，用摩尼寶來莊嚴的香水海，這個海裡的水都是香的。「此香水海有大蓮華，名種種光明蕊香幢，華藏莊嚴世界海住在其中」：在這個香水海的裡邊有一朵大蓮華，比須彌山還大、還高，名字叫種種光明蕊香幢，它所開的花都會放出光明，蓮華蕊也有種種的香味。這朵大蓮華有二十重，我們這個娑婆世界在第十三重上。

待續

of its name is “universal support,” referring to the way it universally supports all the seas of worlds. **And it supports Sumeru clouds of assorted fragrant mani.** All the fragrant *mani* is fashioned like sumeru clouds. Sumeru means “Wonderfully High.” The fragrant *mani* appears like wonderfully high clouds which are very beautiful, very wonderful, and very lofty.

The wind wheel above that is called Various Traveling Palaces. In the lands of the sea of worlds within this wind wheel, there are many palaces. These palaces do not remain permanently at any place because they can travel. In our world, we too, have traveling palaces, like the big ships with their many rooms. Most of these rooms are excellent and are more beautiful than the palaces of the kings of days gone by. Airplanes, trains, and buses even have toilets and washrooms and are as beautiful as palaces. So they too can be considered traveling palaces.

However, we needn't concern ourselves with whether the traveling palaces we have in this world are similar or not to the various traveling palaces within this wind wheel. Maybe they are a little bit better or maybe they are a little worse; they have theirs, and we have ours. In general, traveling palaces are similar to each other, with some slight differences. **And it supports clouds of fragrant pavilions of precious hues.** It supports the wind wheels below and above it by the force of mutual attraction.

Sutra:

Disciples of the Buddha, of all the wind wheels, which are as numerous as the dust motes in Mount Sumeru, the highest one is called Treasury of Supreme Majestic Light. It supports the Universally Bright Mani Adorned Fragrant Seas. Resting upon the Fragrant Seas is a giant lotus called Fragrant Banner of Various Radiant Buds, within which dwells the Flower Treasury Adorned Sea of Worlds—level, pure, solid, and surrounded by vajra wheel mountains in the four quarters, with land, seas, and trees in distinct areas.

Commentary:

Disciples of the Buddha, of all the wind wheels, which are as numerous as the dust motes in Mount Sumeru, the highest one is called Treasury of Supreme Majestic Light. This wind wheel differs from the other wind wheels. It supports the Universally Bright Mani Adorned Fragrant Seas. This wind wheel sustains the fragrant seas mentioned earlier in the text. Upon the Fragrant Seas is a giant lotus called Fragrant Banner of Various Radiant Buds. This lotus flower is greater and higher than Mount Sumeru. When the lotus buds bloom, they emit bright light and all kinds of fragrances. The Flower Treasury Adorned Sea of Worlds dwells within it. This lotus flower has twenty layers, and the Saha world that we live in is located on the thirteenth tier.

To be continued