

大方廣佛華嚴經淺釋

THE FLOWER ADORNMENT SUTRA
WITH COMMENTARY

【華藏世界品第五】

CHAPTER FIVE : THE WORLDS OF THE FLOWER TREASURY

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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華藏莊嚴世界海就住在這個種種光明蕊香幢的大蓮華之中。「四方均平，清淨堅固」：這個香水海的四邊都很平也很清淨，地也很堅固的。「金剛輪山，周匝圍繞」：有很多的金剛輪山，在這種種光明蕊香幢蓮華的四邊圍繞著。「地海眾樹，各有區別」：有地、有海，又有眾樹，每一種都配合得很好、很相當的，每一種又都有每一種的區別。

是時，普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言。

「是時」：在這個時候。「普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言」：普賢菩薩願意給還不太懂的這些個人，再說一說這個道理，所以他仰承著佛的力量，普遍觀察十方一切眾生的機緣，用偈頌再把它說一遍。這也就表示說他所說的這些偈頌不一定是他自己的意思，是他和佛以心印心說出來的。

我們現在這個世界，空氣都染污了。空氣怎樣染污的呢？有的說是由原子彈、氫氣彈和汽車、輕工業、重工業所排出來的煙造成的。不錯，是這樣子。但是最主要的還是由於我們人的染污心太重了，裡邊染污得太厲害了，外邊的空氣也就不新鮮

This Flower Treasury Adorned Sea of Worlds abides in the Fragrant Banner of Various Radiant lotus Buds—**level, pure, solid, and surrounded by vajra wheel mountains in the four quarters.** The Flower Treasury Adorned Sea of Worlds is smooth and level in the four quarters, clear and pure. The land within it is firm. There are many mountains that are extremely solid, so that's why they're called *vajra* wheel mountains. They surround the Flower Treasury Adorned Sea of Worlds in the four quarters, **with land, seas, and trees in distinct areas.** The land, seas, and trees have their own placement and yet blend to form harmonious landscapes.

Sutra:

At that time, wishing to restate his meaning, Universal Worthy Bodhisattva received the Buddha's spiritual strength, contemplated the ten directions, and spoke verses.

Commentary:

At that time, wishing to restate his meaning, Universal Worthy Bodhisattva received the Buddha's spiritual strength, contemplated the ten directions, and spoke verses. He wanted to repeat these principles for those who hadn't yet completely understood them. What he explained were not necessarily his own ideas, for he and the Buddha are of the same spirit. So he received the Buddha's spiritual strength and looked carefully into the conditions of beings throughout the ten directions. Then he used verses to restate his meaning.

The air on the surface of the earth is polluted, however, from the fumes released from atomic bombs, hydrogen bombs, automobiles, factories, and light and heavy industries. But the defiled thoughts of humankind have an even more significant effect on the atmosphere. Because of this internal defilement within people, the air becomes stale, which in turn causes even more defiled thoughts to arise. If the mind is impure, it will fill the universe—

了。外邊的空气不新鮮了，裡邊也就生出很多染污的思想。所以最要緊的就是這個心。心裡不乾淨了，所以整個宇宙、法界都染污了。如果心裡能清淨了，空气的不清淨就能化為烏有。我們人心裡不清淨，就把整個世界也都弄邇邇了，所以現在最要緊的是清淨這個心。心清淨了，這一切也就清淨了。人心裡沒有那麼多的妄想，這個世界也就平安了；心裡沒有那麼多戰爭，世界上也就沒有戰爭了。一切唯心造，現在這個世界的一切一切，都是由眾生的心念所造成的。

女弟子問：我有一個朋友來信，問我們金山寺辦的〈金剛菩提海〉雜誌與密宗的「金剛哈瑪」（音）有沒有因緣？

師父：沒有。

問：那為什麼叫做「金剛菩提海」？

師父：為什麼不叫「金剛菩提海」？「金剛」有堅、明、利三種意思。「菩提海」就是一切眾生的心。

世尊往昔於諸有 微塵佛所修淨業 故獲種種寶光明 華藏莊嚴世界海

「世尊往昔於諸有」：這位「世尊」就是毗盧遮那佛。他在往昔親近一切諸佛，最初發菩提心行菩薩道的時候，在三界二十五有裏邊做了很多顛倒的事情。但是以後他明白了，能以返迷歸覺，捨邪歸正，所以在諸有裡邊沒有被這一切的「有」所迷。「微塵佛所修淨業」：在佛土微塵數那麼多的佛的道場裡邊，修行清淨業，放下了染污的業。

「故獲種種寶光明」：因為沒有染污，所以就沒有黑暗。因為他的業清淨了，所以就有種種的寶光明。所謂「持戒猶如淨滿月」，我們持戒持得像滿月似的圓滿，身口意一點毛病都沒有了，這就有寶光明。「華藏莊嚴世界海」：佛就是以清淨的業力來成就這個華藏莊嚴世界海。

the Dharma Realm—with its defilement. This mental defilement fouls up the air and darkens the world. On the other hand, if we purify our minds, then everything will become pure. A mind with few false thoughts will bring peace to the world, and a mind with no conflicts will cause the world to be free from wars. Everything in the world is created by the mind.

Disciple: A friend wrote me and asked me a question. Does the Vajra Bodhi Sea published by Gold Mountain Monastery have any connection with Vajra He-Ma?

Ven. Master: No.

Disciple: Why is it called Vajra Bodhi Sea?

Ven. Master: Why shouldn't it be called Vajra Bodhi Sea? Can you explain what vajra means?

Disciple: Vajra means solid.

Ven. Master: Vajra has the properties of solidity, brightness, and sharpness. Bodhi Sea refers to the minds of all living beings.

Sutra:

Long ago, in all realms of existence, the World Honored One Cultivated pure karma in the presence of countless Buddhas, Thus accomplishing all manner of precious radiance And the Flower Treasury Adorned Sea of Worlds.

Commentary:

Long ago, in all realms of existence, while revolving within the three realms of twenty-five existences, when he first resolved his mind on *bodhi* and cultivated the Bodhisattva Way, drawing near to the Buddhas, **the World Honored One**, Vairochana Buddha, did many confused things. However, eventually when he realized his mistakes he was able to, “Turn from confusion and go toward enlightenment, renounce the deviant and return to the proper.” In all those realms of existences, he was not confused by anything. He **cultivated pure karma in the presence of countless Buddhas**.

In the *bodhimāṇḍas* of Buddhas as numerous as motes of dust, he cultivated pure conduct and karma and cast aside defiled karma, **thus accomplishing all manner of precious radiance**. Since he was free from defilement, he had no darkness about him. Instead he was pure, and so he became endowed with all kinds of precious radiance. When one upholds the precepts purely, one becomes bright like a full moon. One is faultless in body, mouth, and mind and is said to be endowed with precious radiance. Then, when one's conduct is pure, one can perfect **the Flower Treasury Adorned Sea of Worlds**.

Sutra:

With all-pervading clouds of great compassion, He sacrificed his body countless times, equal to *kṣetras*' dust motes.

廣大悲雲遍一切 捨身無量等剎塵
以昔劫海修行力 今此世界無諸垢

「廣大悲雲遍一切」：佛以廣大慈悲雲來救度一切眾生。所謂「慈能與樂，悲能拔苦」，就是與眾生樂而拔眾生的苦。不單拔一個眾生的苦，而是拔所有眾生的苦；不單給一個人快樂，還要令所有的眾生都快樂，這就叫「遍一切」。佛的慈悲遍一切眾生界。「捨身無量等剎塵」：毗盧遮那佛為了救度眾生、教化眾生，所以捨身無量，盡虛空遍法界沒有一粒微塵那麼多的地方，不是諸佛捨身命處，所以說「等剎塵」，佛所捨的身有每一個佛國剎土裡邊的微塵數那麼多。「以昔劫海修行力」：佛以往昔在沒有數量的劫海裡，經過那麼長的時間修行所得的力量。「令此世界無諸垢」：使令這個世界一切染污都沒有了，都變成清淨莊嚴的華藏世界海。

放大光明遍住空 風力所持無動搖
佛藏摩尼普嚴飾 如來願力令清淨

「放大光明遍住空」：諸佛放大光明，也就是以智慧來加被一切眾生，令一切眾生也都得到大智慧。佛所放的大光明遍滿虛空，所以叫「遍住空」。「風力所持無動搖」：這個世界海有種種的風輪，風輪之間都有一種吸力，所以能互相攝持，此世界攝持他世界，他世界攝持此世界，這都是因為有這種風輪的力量，在虛空裡頭攝持著。

虛空中雖然有很多的世界、風輪、星球、地球、月球、太陽，可是都是各行各的軌道，互不紊亂。這種互相攝持的力量，是不是風輪本身有的力量呢？不是的。那是什麼的力量？這是由於諸佛菩薩的神通力、聲聞緣覺的定力、眾生清淨和不清淨的業力互相攝持著，這個世界才能存在。這種的力量，不是一般人所能知道的。

從古以來，所有的科學家就研究這種問題，但是始終也研究不清楚。為什麼呢？就因為他們不懂得這個世界是由諸佛菩

By the power of his cultivation in seas of eons past,
This world is made immaculate.

Commentary:

With all-pervading clouds of great compassion, all beings are delivered and benefited. “Kindness is able to confer happiness, compassion is able to bring deliverance from suffering.” These clouds are able to confer happiness upon living beings and to deliver them from suffering—not for the sake of just one living being, but for the sake of all beings. They confer happiness and put an end to suffering everywhere throughout the realms of living beings.

He sacrificed his body countless times, equal to *kṣetras*' dust motes. Vairochana Buddha sacrificed his life limitless times in order to teach and transform living beings. To the ends of space and throughout the Dharma Realm, there is not a place as minute as a mote of dust where all Buddhas have not sacrificed their lives for the sake of living beings. So the verse says, “equal in number to dustmotes in *kṣetras*.” **By the power of his cultivation in seas of eons past...** The time gone by is inestimable. By the power of cultivation accumulated during all that time, **this world is made immaculate.** He makes it possible for this world to be free from all defilement and to become the pure Flower Treasury Adorned Sea of Worlds.

Sutra:

**Great brilliance issues forth, filling empty space.
Supported by wind power, the sea of worlds does not move.
It is universally adorned by the Buddha's treasury of *maṇi*
And purified by the power of the Thus Come One's vows.**

Commentary:

Great brilliance issues forth, filling empty space. All the Buddhas emit great light of wisdom to benefit all living beings so as to cause them to obtain great wisdom. The light the Buddhas emit pervade throughout all of empty space completely filling it up and so it's said, “pervasively abiding.” **Supported by wind power, the sea of worlds does not move.** There is a wind wheel in this world, and it exerts a force of mutual attraction on other wind wheels and in effect. These wind wheels mutually support each other. So it follows that this world supports another world and the other supports this one.

Although these world systems mutually attract one another, all the planets in these world systems still maintain their own orbits and do not become displaced or scattered. You may ask whether the forces of mutual attraction which maintain the world systems, wind wheels, planets, stars, moons, and suns are in the wind itself. That is not the case. So what is the source of this power? This power is derived from the spiritual power of the Buddhas and Bodhisattvas, the samadhi power of Pratyekabuddhas and Hearers, and the power of the pure and defiled karma of living beings. The relative attraction among these celestial bodies depends upon these powers. An ordinary person cannot begin to comprehend this kind of power, and it's not readily made known to most people.

薩的神通力，聲聞緣覺的定力、戒力、慧力，和眾生清淨、不清淨的業力所攝持的。這種風的力量，是由種種的業力組織而成的，也是諸佛的神通力量支持的。所以雖然是風力所持，可是這個地球還是很平穩的，沒有什麼危險，也不搖動。

當然有的時候有地震，那是地球偶爾生了病了。這個地球也像我們人一樣會生病，地震就好像我們人得了半身不遂一樣，半邊身體不能動彈了。還有海嘯、山崩或者火山爆發，這也好像一個人補品吃太多了，或者牛奶喝太多了、Cheese吃太多了，周身的血管都被油塞滿了，所以血管就爆裂，流血而死，有的叫腦溢血。腦一溢血，眼睛、耳朵、鼻子、嘴巴等七孔就都流出血來，就死了。地球有海嘯、火山爆發，也就像人得病一樣的，只不過一個是人的病，一個是地球的病，其實大同小異。

「佛藏摩尼普嚴飾」：「佛藏」就是如來藏，以摩尼寶王來普遍嚴飾。「如來願力令清淨」：佛用種種的願力來令這個世界清淨。

普散摩尼妙藏華 以昔願力空中住
種種堅固莊嚴海 光雲垂布滿十方

「普散摩尼妙藏華」：普遍在虛空裡散布摩尼妙藏華。「以昔願力空中住」：這種種的摩尼妙藏花，都是以諸佛過去的願力，在空中兒散布著。「種種堅固莊嚴海」：以種種的堅固來莊嚴這個世界海，令世界海都非常的莊嚴。「光雲垂布滿十方」：這種般若的光雲垂布遍滿十方。

諸摩尼中菩薩雲 普詣十方光熾燃
光燄成輪妙華飾 法界周流靡不遍

☞待續

From antiquity until the present time, the sciences have investigated these phenomena, but their findings are inconclusive. This is because they don't understand the spiritual power of the Buddhas and Bodhisattvas, the samadhi power of the Pratyekabuddhas and Hearers, and the combination of the powers of their precepts and wisdom which adorns these world systems. Nor do scientists understand the power of the admixed pure and defiled karma of living beings. The power of the winds comes from the accumulation of the power of karma of living beings and the spiritual powers of the Buddhas. Although this world system is just supported by wind, it is supported so firmly that it doesn't move. It is, in fact, very firmly established, unmovable, and in no danger of being jolted or shaken up at all.

Sometimes when earthquakes occur, it is just a case of the planet suffering from a malady. The malady of a planet resembles the sickness of humankind, and an earthquake can be read as a form of paralysis. Similarly an avalanche or volcanic eruption or tidal wave can be analogized to a person who, having eaten too much cheese and drunk too much milk, suffers from the effects of high blood pressure. When this happens, his blood vessels clog up and rupture, or he hemorrhages with blood streaming from his eyes, nose, ears and from all parts of his body. Then he dies. Like humankind, the earth also suffers from sicknesses and there's really not much difference between illnesses suffered by the earth and humankind.

Now back to the Flower Treasury Adorned World in discussion. **It is universally adorned with the Buddha's treasury of *mani*.** The Buddha's treasury, the Thus Come One's treasury of *mani* adornments are of boundless colors **And it is purified by the power of the Thus Come One's vows.** The Buddhas use the power of vows to purify this world.

Sutra:

Strewing flowers of wondrous *mani* everywhere,
It is held in space by the power of past vows.
Various durable substances adorn the sea.
Luminous clouds hover above, filling the ten directions.

Commentary:

Strewing flowers of wondrous *mani* everywhere, / It is held in space by the power of past vows. By the power of past vows of the Buddhas, the *mani* jewels and wonderful treasuries of flowers reside in space. **Various durable substances adorn the sea.** Various kinds of solid adornments enhance the sea of worlds, while **luminous clouds hover above, filling the ten directions.**

Sutra:

Within the *manis* are clouds of Bodhisattvas
Who travel the ten directions in a blaze of light.
The dazzling light forms a wheel adorned with wondrous flowers
That spins everywhere throughout the Dharma Realm.

☞To be continued