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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
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弟子問：睡覺和三昧有什麼不同？

師父：睡覺是什麼也不知道，昏沉了，智慧門關上了。三昧叫正定，這個定並不是睡覺，但是也不動了。他坐在這個地方，時間過了多久他並不知道，但是他心裏很清楚的，你有什麼動靜、什麼情形，他都明明白白的。睡覺就像那個水被攪渾看不清楚了，三昧是水澄清了，就像方才說的「澄湜其下」，現出種種的光來。睡覺是昏沉，他的頭會搭下來，好像在叩頭似的。入三昧定呢，他的頭是直直的，不會這麼、那麼地歪來歪去，也不會往前俯或向後仰。入三昧這一定就像水澄清了似的，如果很渾看不清楚，那是睡覺呢。不是那個水睡覺，就比方是睡覺。水澄清了就是三昧，得到三昧了。

入三昧的人坐在這個地方，不論是坐十個、二十個鐘頭，或做坐一天、十天、二十天、一個月、一百天，都是這麼絲毫不動的，不會像睡覺那樣要翻翻身。入了三昧是「如如不動，了了常明」，前前後後有什麼事情他還是知道的，不會像睡覺那樣什麼都不知道。不過入定那時候只是專一了，一念也不生了。一念不生了，那時候就和太虛空合成一個了，所以他就定上了。這個境界不是像你們這一般打打坐就換腿子，或者坐一坐就像堆在那個地方那

Question: What is the difference between sleep and samadhi?

The Master: Sleep is a state of oblivion and drowsiness, when the gate of wisdom is closed. Samadhi is concentration and is not the same as sleep. However, one does not move. One simply sits there without being aware of the passing of time. However, one's mind is very clear. Although one is unaware of the time, one is very clear about everything that goes on. Sleep can be compared to muddy water through which one cannot see. Samadhi resembles the clear water that emits precious light mentioned in the preceding passage of text. When one falls asleep while sitting up, one's head will droop or bow down low, as if one is kowtowing. Those are signs of sleep. In samadhi, one's head is fully upright, not inclining forward or backward. The state of samadhi is like clear, translucent water. Murky, turbid water is analogous to sleep. This is just an analogy. You shouldn't think that the water is actually sleeping or in samadhi. Samadhi and sleep are very similar. However, you can tell the difference by whether or not the head nods.

In samadhi, one can sit there for ten or twenty hours, for one day, ten days, twenty days, a month, or a hundred days. Yet, one remains totally still and does not toss and turn as in sleep. When one enters samadhi, one is "thus, thus, unmoving, with clear and constant understanding." It is not at all like the oblivious state of sleep. Instead, one is aware of everything, yet so concentrated that a single thought does not arise. At that point, one becomes one with empty space. You cannot attain such a state if you keep shifting your legs or dozing off when you are meditating. That won't work. At all times you must sit motionless, ignoring the pain in your legs. "Even if I die of pain, I won't pay attention to it. Not to mention the pain in my legs, even if someone came with a knife and hacked my head off, I would not move. I will keep meditating." Then you are truly a great hero. There is no hero greater than this, nor any power greater than this. At that point, no matter what situation you encounter, it will not affect you. That is samadhi.

麼萎靡不振，或一坐就要睡著了的人能成功的。這要時時刻刻都這麼坐，腿痛了不管它，就痛死也不管它。不要說還沒有痛死，就算這個腿真痛死了，我也不管它。更不必說腿痛，就是有人拿把刀來要把我這個頭給割下來，我都不動的，還是在這兒打坐，那才算呢！那真是大英雄、大豪傑了，再也沒有什麼英雄能比這種英雄再偉大的了，再也沒有什麼力量能比這種力量再大的了。這個時候，就是什麼境界來了他也不動的，那就是定。

不可說百千億那由他數十寶尸羅幢，恆河沙數一切寶衣鈴網幢，恆河沙數無邊色相寶華樓閣，百千億那由他數十寶蓮華城，四天下微塵數衆寶樹林，寶焰摩尼以為其網，恆河沙數栴檀香諸佛言音光焰摩尼，不可說百千億那由他數衆寶垣牆，悉共圍繞，周遍嚴飾。

「不可說百千億那由他數十寶尸羅幢」：又有不可說百千億那由他那麼多的十種寶貝所造成的尸羅幢。十寶就金、銀、琉璃、硨磲、赤珠、瑪瑙、珊瑚、琥珀、玫瑰、琴瑟這十種寶貝。這個「尸羅」在這裏不當戒講，但也可以說是個戒。尸羅是一種美玉，有清淨的意思，戒體就是清淨沒有染污，所以這兩個意思都講得通。所以你講經不要盡注重到理上，事上也是很重要的。事上不明白，理就不明白。理是悟的，事是修的。理是即刻就能明白的，這個事就要一點一點去修行，所以說：「理可頓悟，事須漸修。」那個理只是一個理體，是沒有相的，事是有事相的。「十寶尸羅幢」可以說是用十種寶物造成的美玉的幢，以美玉作主體，這是一個講法。也可以說是用十種寶造成清淨的幢，這清淨幢就是個理了，就是要持戒。

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你這個若放不下、那個就拿不起來；你那個若放不下，這個也拿不起來。你說這是什麼？今天晚間告訴我。

「恆河沙數一切寶衣鈴網幢」：有恆

Sutra:

There are ineffable hundreds of thousands of millions of *nayutas* of *shila* curtains of the ten jewels. There are jeweled garments, bells and nets as many as sand grains in the Ganges River, and also jeweled lotuses and tiered pavilions of boundless colors and forms as countless as sand grains in the Ganges. There are also hundreds of thousands of millions of *nayutas* of cities built from lotuses made of the ten jewels and myriad jeweled forest groves, countless as motes of dust in one set of four continents. Brilliant *mani* jewels form their nets. There is *chandana* incense, as abundant as the Ganges River sands, as well as flaming *mani* gems expressing the speech of all Buddhas. Hundreds of thousands of millions of *nayutas* of walls inlaid with gems encircle the cities on all sides, completely adorning them.

Commentary:

There are ineffable hundreds of thousands of millions of *nayutas* of *shila* curtains of the ten jewels. The ten jewels are gold, silver, lapis lazuli, mother-of-pearl, roseate pearl, carnelian, coral, amber, ruby, turquoise. *Shila* can refer to precepts and is also a Sanskrit word for a beautiful kind of jade which is clear, pure, and flawless. Precepts are pure without any defilement. So the two meanings both fit the context. Therefore, when one speaks the Dharma, one should not merely investigate the principles only; specifics are also important. If one does not understand the specifics, one will also not understand the principles. One enlightens to the principles and cultivates according to the specifics. So it is said,

Although you suddenly enlighten to the principles,
You must gradually cultivate the specifics.

If you come to understand the specifics, then you'll know the principles. Principles have no form, whereas specifics are tangible. So these *shila* curtains of the ten jewels can mean ten kinds of precious things used to create a curtain of beautiful jade, or ten kinds of jewels used to create a pure curtain. The pure curtain represents the principle of holding precepts.

There are also jeweled garments, bells and nets as many as sand grains in the Ganges River. There are all kinds of jeweled clothes, jeweled bells and jeweled nets numberless as the sand grains in the Ganges River. These bells lie on top of the nets and their sounds pervade throughout the ten directions, causing all living beings to awaken from their dreams a little sooner. And also jeweled lotuses and tiered pavilions of boundless colors and forms as countless as sand grains in the Ganges are in evidence. These jeweled lotus flowers and pavilions are extremely ornamental.

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I have two things to say: "You can't pick that up if you can't put this down. You can't pick this up if you can't put that down." What do you call this? Tell me this evening.

河沙數那麼多的一切寶衣和寶鈴的網幢。這個網羅幢上邊有寶鈴，寶鈴的聲音遍十方，令一切眾生都早一點把夢醒了。「恆河沙數無邊色相寶華樓閣」：又有恆河沙數無邊無量那麼多的莊嚴色相，又有種種的寶華和樓閣。「百千億那由他數十寶蓮華城」：又有百千億那由他數那麼多由十種寶物造成的蓮華城。「四天下微塵數眾寶樹林」：四天下就是東勝神洲、西牛賀洲、南瞻部洲、北俱盧洲。一個世界有四大部洲，所以叫一四天下。又有四天下微塵數那麼多的由一切眾寶所莊嚴的樹林。「寶焰摩尼以為其網」：以寶焰光明的摩尼寶來作為它的網。「恆河沙數栴檀香諸佛言音光焰摩尼」：又有恆河沙數那麼多的有栴檀香，由一切諸佛所說的言教放出的光焰所成的摩尼寶。「不可說百千億那由他數眾寶垣牆，悉共圍繞，周遍嚴飾」：又有不可說百千億那由他數那麼多的眾寶所莊嚴成的垣牆，在這個華藏世界海的四周圍繞著，非常的莊嚴。

爾時，普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言。

「爾時」：當爾之時。「普賢菩薩欲重宣其義，承佛神力，觀察十方，而說頌言」：普賢菩薩願意再說一說這個道理，就仰承著佛的大威神力，普遍的觀察十方眾生的因緣，用偈頌把經文中長行的道理又說了一遍。

此世界中大地上 有香水海摩尼嚴
清淨妙寶布其底 安住金剛不可壞

「此世界中大地上」：這個世界海的大地上。「有香水海摩尼嚴」：有一個大海叫香水海，有摩尼寶來莊嚴這個香水海。「清淨妙寶布其底」：種種清淨光明的妙寶，鋪滿了這個香水海的海底。「安住金剛不可壞」：又有金剛寶物來莊嚴這個海，堅固不可破壞。

香藏摩尼積成岸 日焰珠輪布若雲
蓮華妙寶為瓔珞 處處莊嚴淨無垢

There are also hundreds of thousands of millions of *nayutas* of cities built from lotuses made of the ten jewels--the ten kinds of jewels were just listed--and myriad jeweled forest groves, countless as motes of dust in one set of four continents. A single world system is made up of four continents: Purvavideha in the east, Jambudvipa in the south, Aparagodaniya in the west, and Uttarakuru in the north. These four continents combine to form what is known as a world system. Each world has these four continents and so here the text refers to them in counting the groves. The jeweled groves are covered with various gems. **Brilliant *mani* jewels form their nets.** The nets are made of dazzling *mani* jewels. **There is *chandana* incense, as abundant as the Ganges River sands, as well as flaming *mani* gems expressing the speech of all Buddhas. Hundreds of thousands of millions of *nayutas* of walls inlaid with gems encircle the cities on all sides, completely adorning them.** Myriad gems adorn the walls, which completely encircle the four sides of the Flower Treasury Adorned Sea of Worlds.

Sutra:

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

Commentary:

At that time, wishing to restate his meaning, Universal Worthy Bodhisattva received the Buddha's spiritual power, contemplated the ten directions, and spoke verses. He looked into the causes and conditions of living beings of the ten directions and then spoke verses in praise of the Flower Treasury Adorned Sea of Worlds.

Sutra:

Within the great lands in these worlds
Are fragrant seas adorned with *mani*,
Their beds spread over with clear and wondrous gems,
And laid with indestructible *vajra*.

Commentary:

Within the great lands in these worlds / Are fragrant seas adorned with *mani*. Within the lands of the Great Sea of Worlds are fragrant seas, exceptionally adorned with *mani* gems. **Their beds are spread over with clear and wondrous gems.** Glittering jewels completely cover the sea beds, which are **laid with indestructible *vajra*.** Durable *vajra* jewels also adorn the sea beds.

Sutra:

The shores are formed of fragrant treasury *mani*.
Blazing sun-pearl wheels arrayed like clouds,
Lotuses and wondrous gems fashioned into necklaces
Pervasively adorn, pure and undefiled.

「香藏摩尼積成岸」：這個香水海的海岸都是香藏摩尼所成，放出種種的香、又現出種種寶的顏色。「日焰珠輪布若雲」：又有種種像太陽那麼光亮的蓮華珠輪在這個海中排布著，非常的莊嚴妙好。「蓮華妙寶為瓔珞」：又有種種顏色的蓮華和妙寶，作為瓔珞來莊嚴這個海。「處處莊嚴淨無垢」：在這海裏邊的每一個地方都很莊嚴、清淨，沒有一點染污。

香水澄淨具衆色 寶華旋布放光明
普震音聲聞遠近 以佛威神演妙法

「香水澄淨具衆色」：這個香水海不像一般的海那麼混濁，它的水都是澄淨的，所有種種的顏色也都分別的很清楚，猶如琉璃一樣。「寶華旋布放光明」：有種種的寶華在它上邊周迴旋布放大光明。「普震音聲聞遠近」：這一切的莊嚴、一切的妙寶、一切的蓮華都是在演說法音。這種法音，在近處聽著是那麼大的聲音，在遠處也聽著是那麼大的聲音，無論遠近都聽得清清楚楚的，令你自然就發出一種菩提心，想求無上道。「以佛威神演妙法」：為什麼能這樣子呢？這就是諸佛的大威神力，才能演說這種的妙法音呢。

階陛莊嚴具衆寶 復以摩尼為間飾
周迴欄楯悉寶成 蓮華珠網如雲布

「階陛莊嚴具衆寶」：一磴一磴的臺階都非常的莊嚴妙好，具足一切寶的光明和顏色。「復以摩尼為間飾」：又用最好的摩尼寶來間雜嚴飾這個階陛。「周迴欄楯悉寶成」：所有四邊的欄杆都是寶物所造成的，不像我們人間的欄杆，用鐵或者用木頭、銅圍成的，就覺得不得了啦。它不單不用這些粗的東西，而且還是種種的寶所造成的。「蓮華珠網如雲布」：有種種的蓮華，蓮華上又有種種的寶珠，就好像雲在虛空中排布著一樣。

待續

Commentary:

The shores are formed of fragrant treasury mani. The shores of the fragrant seas are encrusted with treasuries of gems and fragrances as well as all kinds of mani jewels which emit varicolored lights. **Blazing sun-pearl wheels arrayed like clouds** also adorn them. Wheels made of pearls and wheels made of lotus flowers and jewels, shining as brightly as sunlight and arranged like layers of clouds, abound in these seas. **Lotuses and wondrous gems fashioned into necklaces pervasively adorn, pure and undefiled.** Varicolored lotus flowers and wonderful jewels fashion precious necklaces for the fragrant seas. The seas are extremely adorned throughout and clear without any defilement.

Sutra:

Upon the fragrant waters, limpid and multi-hued, Swirl jeweled flowers, radiant with light. They proclaim the wondrous Dharma, heard far and near, By virtue of the Buddha's awesome spirit.

Commentary:

Upon the fragrant waters, limpid and multi-hued... Unlike most seas, which are cloudy and murky, the fragrant seas are especially still and translucent like crystal, so one can discern the various forms within them very clearly. Upon these seas **swirl jeweled flowers, radiant with light.** Various jeweled flowers swirl on the surface of these seas and shine with bright light. **They proclaim the wondrous Dharma, heard far and near, / By virtue of the Buddha's awesome spirit.** All of the adornments, the wonderful gems and wonderful lotus flowers, utter the sound of Dharma. Far and near, these sounds can be heard loud and clear, causing everyone to naturally bring forth the Bodhi resolve. Why is this so? It is the Buddha's awesome spiritual strength that proclaims these sounds of wonderful Dharma.

Sutra:

Stairways adorned with the myriad gems and Interspersed with layers of mani Are encircled by jeweled railings. Lotuses, pearls, and nets spread out like clouds.

Commentary:

Stairways adorned with the myriad gems and / Interspersed with layers of mani / Are encircled by jeweled railings. The brilliance and the hues of the gems adorning the numerous flights of stairs make them lovely and elegant. Mani gems of the finest quality stud the stairways. Around the four sides are railings made of gems. The railings that we have here are just made of metal, wood, brass, or the like, and yet we think that they are very special. The railings surrounding the fragrant seas, far from being made of such crude substances, are fashioned from all kinds of jewels. Assorted **lotuses, precious pearls, and jeweled nets spread out like clouds** in the sky.

To be continued