

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
Translated by the International Translation Institute
修訂版 Revised Version



摩尼寶王，照耀其間。種種華香，處處盈滿。其樹復出微妙音聲，說諸如來一切劫中所修大願。復散種種摩尼寶王，充遍其地。

所謂蓮華輪摩尼寶王、香焰光雲摩尼寶王、種種嚴飾摩尼寶王、現不可思議莊嚴色摩尼寶王、日光明衣藏摩尼寶王、周遍十方普垂布光網雲摩尼寶王、現一切諸佛神變摩尼寶王、現一切衆生業報海摩尼寶王。如是等，有世界海微塵數。其香水河兩間之地，一一悉具如是莊嚴。

「摩尼寶王，照耀其間」：又有很多摩尼寶王在這些地方照耀著。「種種華香，處處盈滿」：又有種種的花充滿了每一個地方。「其樹復出微妙音聲，說諸如來一切劫中所修大願」：這些寶樹又發出種種微妙的法音，來演說諸如來在一切劫裏邊所修的大願。「復散種種摩尼寶王，充遍其地」：又散發出種種的摩尼寶王，充滿了所有兩河中間的這個地上。

「所謂蓮華輪摩尼寶王」：這些寶王就是所說的蓮華輪的摩尼寶王。「香焰光雲摩尼寶王」：能放出香氣及光明雲的摩尼寶王。「種種嚴飾摩尼寶王」

Sutra:

Magnificent *mani* gems shine and glisten within the forest. All kinds of flowers perfume the air everywhere. The trees continuously emit exquisite sounds describing the great vows cultivated by the Thus Come Ones throughout all eons.

Moreover, an assortment of magnificent *mani* jewels are spread throughout the regions. Specifically, there are magnificent lotus-wheel *mani* jewels, magnificent fragrant-blazing-cloud *mani* jewels, magnificent *mani* jewels fashioned into diverse adornments, magnificent *mani* jewels manifesting inconceivably adorned forms, magnificent *mani* jewels forming wardrobes of garments as bright as the sun, magnificent *mani* jewels forming clouds of luminous nets suspended everywhere throughout the ten directions, magnificent *mani* jewels manifesting all the Buddhas' spiritual transformations, magnificent *mani* jewels manifesting all living beings ocean-like karmic retributions, and so forth, their number equal to the motes of dust in the sea of worlds. The regions lying between all the fragrant rivers are replete with such adornments.

Commentary:

Magnificent *mani* gems shine and glisten within the forest. Within the forests are many kinds of jewels; they surround the fragrant seas and line the fragrant rivers. These jewels illumine the wooded areas. All kinds of flowers perfume the air everywhere. The trees continuously emit exquisite sounds that speak the Dharma. They are constantly describing the great vows cultivated by the Buddhas, Thus Come Ones, throughout all eons. These sounds are exceptionally pleasing to the ear.

Moreover, an assortment of magnificent *mani* jewels are spread throughout the regions between the rivers and the forests. Specifically, there are magnificent lotus-wheel *mani* jewels. There are also magnificent fragrant-

：有種種嚴飾的摩尼寶王。「現不可思議莊嚴色摩尼寶王」：現出種種不可思議莊嚴顏色的摩尼寶王。「日光明衣藏摩尼寶王」：能現出日光明衣藏的摩尼寶王。「周遍十方普垂布光網雲摩尼寶王」：周遍十方，普遍垂布光網雲的摩尼寶王。「現一切諸佛神通變化摩尼寶王」：能現出一切諸佛神通變化的摩尼寶王。「現一切眾生業報海摩尼寶王」：能現出一切眾生造什麼業、受什麼果報這種因緣的摩尼寶王。「如是等，有世界海微塵數」：像前邊所說的這些摩尼寶王，有世界海微塵數那麼多。「其香水河兩間之地，一一悉具如是莊嚴」：每一條河和河中間的這個地方，都有像前面所說的這種種的摩尼寶王來莊嚴。

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」：普賢菩薩本著他往昔所發的大願，不怕麻煩地要把經文中的意思再說它一遍。由這一點就看出普賢菩薩這種忍耐的波羅蜜，不是普通的人所能比的。他又仰承著諸佛的大威神力，普遍地觀察十方一切眾生的因緣、根性，用偈頌再把長行裏的意思再說它一遍。

其地平坦極清淨 真金摩尼共嚴飾
諸樹行列蔭其中 簷幹垂條萃若雲

「其地平坦極清淨」：香水河和香水河之間的地面，都是又平坦又清淨的。為什麼它那麼平呢？就因為眾生心裏面沒有戰爭，才會有這種極清淨的平地現出來，這都是眾生的業所造成的。

「真金摩尼共嚴飾」：為什麼有真金和摩尼寶來莊嚴這個地方呢？就因為眾生持戒精嚴，修禪定、忍辱等種種的波羅蜜所成就的。所以我們金山寺裏的每一個人，也都應該修這種好像真金那麼寶貴的戒律，好像摩尼那麼寶貴的定力，好像真金和摩尼合起來那麼寶貴、莊嚴

blazing-cloud mani jewels, magnificent mani jewels fashioned into diverse adornments, magnificent mani jewels manifesting inconceivably adorned colors and forms, magnificent mani jewels forming wardrobes of garments as bright as the sun, magnificent mani jewels forming clouds of luminous nets suspended everywhere throughout the ten directions, magnificent mani jewels manifesting all the Buddhas' spiritual penetrations and transformations, magnificent mani jewels manifesting all living beings ocean-like karmic retributions. These gems manifest retributions that correspond to the kind of karma living beings create, **and so forth, their number equal to the motes of dust in the sea of worlds. The regions lying between all the fragrant rivers are replete with such adornments.** They are decorated with the various kinds of magnificent *mani* jewels just described.

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. Due to the great vows that he had made in the past, Universal Worthy Bodhisattva at that time wanted to reiterate the meaning of this sutra. He didn't mind the trouble. From this, we can see how average people cannot compare with Universal Worthy Bodhisattva for his *paramita* of patience. Furthermore, he universally observed the causes and conditions, dispositions, and nature of all beings throughout the ten directions by relying on the awesome spiritual powers of the Buddhas and used verses to repeat the meaning of the prose.

Sutra:

**Its lands are level and immaculate,
Adorned with pure gold and mani gems.
Trees grow in rows, providing shade,
Their lofty trunks topped with branches thick as clouds.**

Commentary:

Its lands are level and immaculate. Between the fragrant rivers are level areas of land. Why is the land level? When living beings have no conflict in their hearts, there appears level land that is extremely pure. Its appearance is brought about by the karma of living beings. This place is **adorned with pure gold and mani gems.** Why is that? It is because the living beings here practice the Six Paramitas. They enjoy giving, like to uphold precepts, practice vigor, cultivate samadhi, have patience, and gain wisdom. Here at Gold Mountain Monastery everyone should cultivate the power of precepts. The precepts are as precious as pure gold, samadhi power is as priceless as *mani*, and wisdom-power is an adornment more magnificent than the combination of *mani* and pure gold.

Now we must choose someone from among the monastics and laity

的慧力。無論出家人、在家人，現在我們所要選的是誰修戒律、定力、慧力修得真。誰戒德、定德、慧德圓滿，誰就是金山寺將來的主人。我們1968年成立中美佛教總會，1970年有這個金山寺。我本來早就想辭中美佛教總會的主席，叫旁人來做，金山寺也想交給旁人。但是這麼多年以來，我沒有看到哪一個是可以來做這個事情的，所以到現在還找不出人來。但是你們各位應該要知道，以後誰能有修行，誰能有道行，這個都是選擇的對象。現在所需要的就是能持戒、修定又有智慧的人，誰若能真正持戒、修定、有智慧，誰就有希望。我們是以德來選拔人。

「諸樹行列蔭其中」：一切菩提寶樹也都一行一行、一列一列排列得很整齊地，蔭覆著兩河之間。「聳幹垂條萃若雲」：向上高聳的樹幹和向下垂布的枝條，都非常好看、美觀，好像五色的雲一樣。

枝條妙寶所莊嚴 華焰成輪光四照
摩尼為果如雲布 普使十方常現睹

「枝條妙寶所莊嚴」：這些樹枝和樹條都是妙寶所莊嚴的。「華焰成輪光四照」：一切花的光燄也都好像車輪似的，向四面照耀。「摩尼為果如雲布」：又有摩尼寶所成的果實，好像雲似的那麼排布著。「普使十方常現睹」：普遍令十方世界的眾生都常常看得見。

摩尼布地皆充滿 衆華寶末共莊嚴
復以摩尼作宮殿 悉現衆生諸影像

「摩尼布地皆充滿」：又有摩尼寶布列充滿著地面。「衆華寶末共莊嚴」：所有一切的花和寶末，都共同來莊嚴香水河之間的平地。「復以摩尼作宮殿」：又用摩尼寶來造房子、宮殿。「悉現衆生諸影像」：一切眾生的影像都在那兒現出來，就像演電影似的。

* * * *

釋迦牟尼佛把以心印心的法門傳給迦

who genuinely observes the precepts, genuinely cultivates the power of concentration, and genuinely cultivates the power of wisdom, so that his or her virtues in precepts, samadhi, and wisdom are perfect. The future leader of Gold Mountain Monastery must be chosen based on precepts, samadhi, and wisdom.

The Sino-American Buddhist Association was founded in 1968, and Gold Mountain Monastery was established in 1970. Now we must select someone who can keep the precepts, cultivate samadhi, and have wisdom. Whoever can truly keep the precepts, truly cultivate samadhi, and is truly wise has the possibility of being elected based on his or her virtue. I had long ago wanted to hand over the chairmanships of Sino-American Buddhist Association and Gold Mountain Monastery to other people. But after so many years, I haven't seen anyone who can do this work. However, all of you should know that from now on, whoever practices and sets his or her resolve on the Path is a potential candidate.

The trees grow in rows, providing shade. The "trees" are Bodhi trees that grow row upon row. When they are tall enough, they shade the ground beneath them, **their lofty trunks topped with branches thick as clouds.** The tree trunks rise from the ground, while the branches hang downward and present an elegant sight—like five-colored clouds.

Sutra:

**Wondrous gems adorn their branches and twigs.
Blazing flowers form luminous wheels shining on all.
Fruits of mani, arrayed like clouds,
Are constantly beheld throughout the ten directions.**

Commentary:

Wondrous gems adorn their branches and twigs. / Blazing flowers form luminous wheels shining on all. The flowers aggregate into circular shapes as large as car wheels and emit a dazzling light in all directions. **Fruits of mani are arrayed like clouds, and are constantly beheld throughout the ten directions.** Living beings of the worlds of the ten directions are able to see these trees laden with fruits.

Sutra:

**Mani jewels completely cover the ground.
A myriad flowers and jeweled dust together adorn.
Moreover, palaces fashioned of mani gems
Manifest the images of all beings.**

Commentary:

Mani jewels completely cover the ground. / A myriad flowers and jeweled dust together adorn the fragrant rivers and the level ground. **Moreover, palaces fashioned of mani gems / Manifest the images of all beings.** Mani gems are used to build the houses and palaces, which display the images of living beings as if on a movie screen.

* * * *

葉祖師，迦葉祖師又傳給阿難尊者。這樣一代一代地往下傳，傳到菩提達摩祖師，把這個心法帶到中國來。在中國也是一代一代地向下傳，傳到第五祖弘忍大師。弘忍大師把心印法傳給六祖，也把衣鉢交給了六祖。當時傳衣鉢只是一個證明，證明這個人可以作一方的法主，來教化眾生。

其實有沒有衣鉢，這都沒有什麼問題的，只要這個人能作得主。怎麼叫作得主呢？就是不顛倒，不自己騙自己了，有真正持戒的戒德、修定的定德、智慧的慧德。這三德都具足了，就能真正為佛教來弘揚佛法，沒有自私自利的心，不會為自己打算說：「我要怎麼樣子在佛教裏頭把我的名譽造得大一點，將來得的利益多一點。」也不會說：「我將來造的廟，齋菜要作得好一點，令一切的居士吃了就不想走了，總想到我這兒吃齋菜。」也不會說：「將來我要造一座大廟，整個世界就是我這個廟最大。」造那麼大的廟有什麼用呢？你應該造一個活佛、活菩薩、活祖師，那才算呢！應該和人比較一下道德，你若是道德不如人，那是真不如人，廟再大又有什麼用！這沒有什麼用的。

到六祖大師就「一花開五葉」，把心法傳給五個宗派。五個宗派就是臨濟、法眼、曹洞、雲門、為仰這五大宗，一直傳到現在。我看現在因緣也差不多了，我應該把這個心法傳到西方來了。所以你們不論出家人、在家人，若想把自己的生命獻與佛教，為佛教來弘揚佛法，令佛教發揚光大，有這種志願的人，都可以把自己所見、所修的寫出一首偈頌來，我看看有沒有見性的味道。若是哪一個可以的話，我就準備在去亞洲之前，傳法給這個能負擔如來家業的人。如果來不及，或者從亞洲回來也可以。要你們在三天之內作出來，恐怕要像神秀那樣急死，所以就給七天的時間，由今天晚間開始計算。每一個人將自己的見地寫成一首偈頌，在下邊寫上自己的名字，然後裝到信封裏送到我那裏去。不論比丘、比丘尼、沙彌、沙彌尼、優婆塞、優婆夷，只要想為佛教盡力的都可以說一說自己的境界，我再來觀察觀察，看看這個因緣怎麼樣。

☸待續

In Buddhism, Shakyamuni Buddha passed on the Dharma door of the mind sealing the mind from one generation to the next. Shakyamuni Buddha transmitted the mind seal Dharma to the Patriarch Kashyapa; Patriarch Kashyapa then transmitted it to the Venerable Ananda. This was passed on from one generation to the next until it reached the Patriarch Bodhidharma, who brought the Dharma of the mind to China. It continued to be passed on from one generation to the next in China. It was passed on to Great Master Hong Ren, the Fifth Patriarch, who handed the bowl and robe to the Sixth Patriarch. The bowl and robe were transmitted as certification that a particular individual could be the Dharma host of an area and teach and transform living beings.

Actually it does not matter whether the robe and bowl are transmitted. What matters is that someone can be the master. What does it mean to be a master? It means not being mixed up and not lying to oneself. One has genuine virtue from holding the precepts, genuine virtue from cultivating samadhi, and the virtue from wisdom. To be replete with these three virtues is to truly propagate the Buddhadharma. One is without selfishness or self-interest. One doesn't think, "What will I get out of it? How can I make a name for myself? How can I increase my future gains?" One doesn't think, "I will build a temple later on with great vegetarian dishes so that the lay people will not leave once they've had a taste. They will always want to come here for vegetarian food." Nor does one have this kind of thought, "Oh, I'm going to build the biggest temple in the world." What's the use of constructing a giant temple? You should build a great big Buddha, a living Buddha, a living Bodhisattva, a living patriarch! That will count! You should compare your morality with others. If your morals are worse than others, then you really can't compare with other people." In that case, of what use will your big temple be? It would be useless.

That is why the single blossom of the Great Master Sixth Patriarch opened up to five petals whereby five schools received transmission, they were: Linji, Fayan, Caodong, Yunmen, and Weiyang. These five schools continued up to the present day. I see that the causes and conditions now are about ripe. I see that I should transmit the mind-seal Dharma to the West. So whether you're a monk, nun, or layperson, you should aspire to dedicate your life to Buddhism and to propagate Buddhism so that it will grow and flourish.

Whether you're a monk, nun, or layperson, each of you may write a verse and let me see if it contains any flavor of having seen the inherent nature. If I see that someone measures up, then perhaps before I leave for Asia, I will transmit the Dharma to that person to shoulder the responsibility of the Tathagata's mission. If there isn't enough time before the Asia trip, we can wait until I come back from Asia. I am afraid that you might die from anxiety if you were given three days like Shen Xiu. So let's start the count from tonight. In seven days' time each of you may write a verse expressing your individual insight and understanding. Write your name at the bottom, place it in an envelope and send it to my place. Let me take a look at it. Whoever wants to do something for Buddhism may describe his or her state. I will then observe the causes and conditions. Whether you are a Bhikshu, Bhikshuni, Shramanera, Shramaneri, Upasaka or Upasika, you may write a verse for me within seven days.

☸To be continued