

大方廣佛華嚴經淺釋

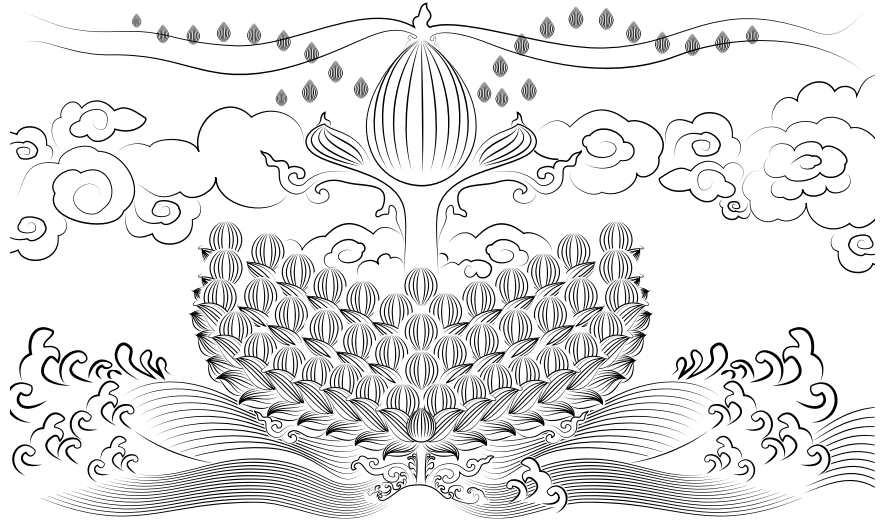
THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【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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「出大蓮華，名一切香摩尼王妙莊嚴」：在這個香水海裏邊，又出生一朵大寶蓮華。這個寶蓮華不像我們這個世界的蓮華是由泥裏生出的，它是眾寶所成的一朵大寶蓮華。這朵蓮華也有它自己的名字，叫一切香摩尼王妙莊嚴蓮華。「有世界種而住其上，名遍照剎旋，以菩薩行吼音為體」：在這朵蓮華的上邊有一個世界種能出生一切的世界，名字叫遍照剎旋。這個世界種是呈向右旋的一種形相，光明遍照，是以菩薩在因地修行，到果地上所得的一種獅子吼音作為它的體性。

此中最下方，有世界名宮殿莊嚴幢。其形四方，依一切寶莊嚴海住。蓮華光網雲，彌覆其上。佛刹微塵數世界圍繞，純一清淨。佛號眉間光遍照。

「此中最下方，有世界名宮殿莊嚴幢」：在遍照剎旋世界種的最下方有一個世界，名字叫宮殿莊嚴幢世界。「其形四方，依一切寶莊嚴海住」：它的形象是四方形的，就好像皇帝所住的宮殿都是四方形的一樣。它依靠著一切寶所莊嚴的海而住。「蓮華光網雲，彌覆其上」：有一種像蓮華而且還放出光的雲遮蓋在它的上邊。

「佛刹微塵數世界圍繞，純一清淨」：有一個佛

There is this fragrant sea **from which grows a giant precious lotus flower**. This lotus flower differs from earthly lotus flowers that grow out of the mud from lotus roots. Instead, this lotus flower is formed from a myriad kind of gems. This lotus flower too has its own name. What is it called? It's called **Wonderfully Adorned by Magnificent Fragrant Mani**. A world seed capable of producing all kinds of worlds dwells upon it. Upon this lotus flower is a world seed called **Pervasively Shining Revolving Kshetra**, so named because this world is bright and it also swirls to the right. **It is composed of the roaring sounds of Bodhisattva practices**. Sounds constantly issue forth from this world—sounds of the Bodhisattvas' practices from the ground of planting causes up to the ground of fruition, where the sound matures into the roar of lions. These sounds make up the substance of this world.

Sutra:

At its lowest extremity is a world called Adorned Banner of Palaces. It is square in shape and exists upon a sea adorned by all kinds of jewels. Clouds of lotuses and radiant nets cover it completely. It is surrounded by worlds in number like dust motes in one Buddha kshetras and is totally pure. The Buddha there is named Light Pervasively Shining From Between His Eyebrows.

Commentary:

At its lowest extremity is a world called Adorned Banner of Palaces. And why is it thus named? This is because it is square in

剎微塵數那麼多的世界在它的周圍圍繞著，作它的眷屬，都是純一清淨，絕對沒有空氣染污，更沒有種種邈邈的東西在這兒。「佛號眉間光遍照」：有一位佛在這兒教化眾生，名號叫眉間光遍照佛。他二眉中間的白毫相光，光明遍照到其他的世界。

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我們學佛法的人知道了佛教的道理，就要把心量放大了它。中國的儒家也說：「放之則彌六合，卷之則退藏於密。」「放」就把它放開來，「六合」就是上下四方。孔子只知道有六合，不知道有八方和十方。「放之則彌六合」，放開它就彌滿上下四方，也就是充滿了整個宇宙；「卷之則退藏於密」，「卷」就是把它捲起來，捲起來就把它收到很秘密的地方，人不能見，鬼神也不能知，所以叫「密」。這都是說的這個心，所以我們這個心量不單彌六合，還充滿盡虛空遍法界。

宇宙裏不是單單只有我們這個世界，現在的火箭能打到月球上面去，這只是一個小的進步，還沒有到其他的世界去。將來若是世界和世界互相交通了，就可以證明有其他的世界。可是世界交通了之後，把天地間的秘密研究明白了，這個世界也就沒有了，另外一個世界又會生出來。所以知道了之後又會糊塗，又不知道了。

就因為這個，所以我們修道的人就要嚴守戒律，持戒修道，返本還原，了生脫死，那時世界的成住壞空就與你都沒有關係了。它成住壞空任它成住壞空去，你這個自性是常常光明，常常不迷的。修道的人持戒必須在微細處，也就是在很小、很小的地方都要注意，不要馬馬虎虎的。你馬馬虎虎，生死就不能了。

在叢林裏邊，有的過午不食，早晨吃東西也必須等到能看見瓦壘或手掌紋的時候，才可以吃東西。中午是佛吃飯的時候，吃什麼都可以的。過午不食的，在過了午之後就都不吃東西，連漿都不喝，就是「過午不飲漿」。「漿」就是牛奶、豆漿之類的飲料。

shape like a king's palace and exists upon a sea adorned by all kinds of jewels. Clouds of lotuses and radiant nets cover it completely. Above this world are clouds shaped like lotus flowers, and they release light that further forms many nets. There is a teaching host, a Buddha, and there is also a Buddhaland.

It is surrounded by worlds in number like dust motes in one Buddha *kshetras*, which act as its retinue, and is totally pure, with no defilement; it definitely has no air pollution or other kinds of filth. The Buddha who teaches beings there is named Light Pervasively Shining From Between His Eyebrows. He is so named because he has a fine white mark between his eyebrows which emits light that illumines other worlds.

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People who know the principles of Buddhism should expand the measure of their minds. As the principles of Confucianism put it:

Let it go to fill the entire universe.

Roll it up and secretly hide it away.

Let it go to fill the entire universe literally refers to the six directions. What are the six directions? They are the zenith, the nadir and the four cardinal points. Confucius knew only of the six directions. He didn't know there were also eight directions and ten directions, so he could only speak of the six directions. And yet, *Roll it up and secretly hide it away* means to keep it in a place unseen by human beings and unbeknownst to ghosts and spirits. These lines refer to the mind. So not only should our minds be able to fill up the entire world, but they should also fill up the entire Dharma Realm to the ends of space.

That's because our world isn't the only one there is. The recent projections of rockets to the moon signify progress on a very small scale. It indicates that we have yet to reach other worlds. In the future we will be able to communicate with other worlds and the living beings dwelling in them. But when that happens, then all the secrets between heaven and earth will be understood and our world will become extinct. Another world will come into being. So it goes that as soon as we get to know something, we become confused and ignorant again.

So cultivators should strictly observe the precepts to cultivate the Way. When you've gone back to the source and ended birth and death, the formation, dwelling, decay, and extinction of this world will no longer affect you. The world will undergo birth, dwelling, decay, and death, but your true nature will be constantly bright and unconfused. That's why cultivators of the Way must uphold the precepts. The precepts must be held carefully, and one has to observe even the subtlest aspects of them. You shouldn't be sloppy and consider it all right to do as you please. If you are sloppy, you can't end birth and death.

In a monastery there is no eating after noon, and in the morning you have to wait till you can see the roof shingles and the lines on the palm of your hands clearly before you can eat. Noon is the time the Buddha

若是有毛病是可以喝的，但是持戒的人這些都不用的。沒有渣渣，單單像水似的juice，這可以喝的，若有渣滓就不能喝了。過去我講經，有很多的時候有人拿來juice，這juice裏邊都有渣渣，我雖然不願意喝，馬馬虎虎的也喝了。但是我知道其他的人不但飲漿，而且裏面還有很多的渣渣，這等於吃東西是一樣的，這完全不合乎戒律。

如果不能「持午」的就不要持，可以早晨也吃、晚間也吃。但我們不能持午了又這樣子馬虎。今天這個居士拿來了飲料，我想起來這是不對的，完全是不合乎戒律的。如果這樣不合乎戒律下去，那你就不要想有證果的那一天。所以雖然是小小的事情，也不能不注意！修道必須要認真去修行，不能自己騙自己。不能掛一個名修道，然後還不修道，這是掛著羊頭來賣狗肉，既是欺騙人，也是欺騙自己，這是大錯而特錯的。

我們修道必須要忍人所不能忍，吃人所不能吃，受人所不能受，行人所不能行，做人所不能做的。要有這種超人的行爲，才能成就超人的果位。所以下午想喝milk這是犯戒的行爲。以後講經的時候，只要一杯白開水就可以了，不要其他所有一切的juice。有的人不持戒律，大約是因為我講經喝juice的緣故。所以從今天起我要把這個juice都停止了。你們個人停止不停止，我不管的。我就管我自己，我自己從今天起就是這樣子。

虛老圓寂到今年是十七年，我現在不喝一切的juice，連牛奶都不喝，來紀念虛老往生十七年。

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此上過佛刹微塵數世界，有世界名德華藏。其形周圓，依一切寶華蕊海住。真珠幢師子座雲彌覆其上，二佛刹微塵數世界圍繞。佛號一切無邊法海慧。

「此上過佛刹微塵數世界，有世界名德華藏」：在宮殿莊嚴幢世界的上邊，又經過佛刹微塵數那麼多的世界，在這個地方又有一個世界，名字叫德華藏世界。「其形周圓，依一切寶華蕊海住」：它的形狀是周圓的，

eats and at that time we can eat anything but not past that time. Some cultivators are even stricter with this practice; not only do they not eat past noon time, but they also don't drink any thick liquids. What are thick liquids? They include milk, soy milk, or juice. People who are sick may drink them but not people who hold precepts. You may drink juice but not when it has pulp in it. In the past juice was brought to me when I lectured and sometimes it contained pulp. Although I didn't want to drink it, I was very casual and did anyway. But I know that other people not only drink juice but also eat the pulp and this is no different from eating. This does not accord with the precepts at all.

If you can not hold the precept of not eating after noon, just do not hold it; then you can eat in the morning and night. However, we should not be casual as we uphold this precept. Today this lay person brought the soft drink. I think it is not right; it is totally against the precepts. But if you're not going to maintain the precepts, you can't hold out any hope of realizing the fruition. Although this seems like a very small matter, we can't ignore it. In cultivating the Way, it is necessary to do it earnestly. You shouldn't cheat yourself by calling yourself a cultivator and yet not cultivate. This is a big mistake. You can't "hold out a sheep's head and sell dog's meat." Since you are cheating other people, you are also cheating yourself.

In cultivation it is necessary to endure what others cannot endure, eat what others can't eat, take what others can't take, practice what others cannot practice, and do what others can't do. Only with that kind of superior character can you accomplish the fruition. You're breaking the precepts when you drink milk in the afternoon or evening. Starting from today, you may just place a glass of plain water here for the sutra lecture. I don't need any juice. It's probably because I've been drinking juice that some people are not following the precepts, so I will not take any juice. Whether any of you stop drinking juice or not is up to you, I will not make you stop. I will just watch myself. That's how I will be from today onwards.

Since this year is the 17th year since the passing away of Elder Master Hsu Yun, I will not drink any type of thick liquid, not even milk. This is in memory of Elder Master Hsu Yun's rebirth seventeen years ago.

Sutra:

Above this and passing through worlds in number like dust motes in Buddha *kshetras*, there is a world called Virtue Flower Treasury. It is spherical in shape and exists upon a sea of flower buds made of all kinds of jewels. Clouds of pearl banners and lion thrones cover it completely. Located on the second tier, it is surrounded by worlds in number like dust motes in two Buddha *kshetras*. The Buddha there is named Wisdom of the Sea of Infinite Dharma.

Commentary:

Above the world previously described is yet another Buddha world, and so it is said: **Above this and passing through worlds in number like**

依靠著一切眾寶華蕊海而住。「真珠幢師子座雲彌覆其上，二佛刹微塵數世界圍繞」：有真珠幢的師子座雲遮蓋在它的上邊。這個世界種也有二十重的世界，這是第二重的世界，所以有二佛刹微塵數那麼多的世界來圍繞著它，作它的眷屬。「佛號一切無邊法海慧」：在這個世界教化眾生的這一位佛，名號叫一切無邊法海慧佛。

此上過佛刹微塵數世界，有世界名善變化妙香輪。形如金剛，依一切寶莊嚴鈴網海住。種種莊嚴圓光雲彌覆其上，三佛刹微塵數世界圍繞。佛號功德相光明普照。

「此上過佛刹微塵數世界，有世界名善變化妙香輪」：在德華藏世界的上邊，又經過佛刹微塵數那麼多的世界，在這個地方又有一個世界，名字叫善變化妙香輪世界。「形如金剛，依一切寶莊嚴鈴網海住」：它的形狀就好像金剛似的那麼堅固，依靠著一切眾寶所莊嚴的鈴網海而住。「種種莊嚴圓光雲彌覆其上，三佛刹微塵數世界圍繞」：有種種莊嚴的圓光雲彌覆在它的上邊，這是第三重的世界，所以也有三佛刹微塵數那麼多的世界在它四周圍繞著，作它的眷屬。「佛號功德相光明普照」：在這兒教化眾生的這一位佛，名號叫功德相光明普照佛。他有種種的功德相，光明普照。

此上過佛刹微塵數世界，有世界名妙色光明。其狀猶如摩尼寶輪，依無邊色寶香水海住。普光明真珠樓閣雲彌覆其上，四佛刹微塵數世界圍繞，純一清淨。佛號善眷屬出興遍照。

「此上過佛刹微塵數世界，有世界名妙色光明」：在這善變化妙香輪世界的上邊，又經過佛刹微塵數那麼多的世界，在這兒有一個世界，名字叫妙色光明世界。

dust motes in Buddha *kshetras*, there is a world called Virtue Flower Treasury. It is spherical in shape and exists upon a sea of flower buds made of all kinds of jewels. Clouds of pearl banners and lion thrones—these clouds look like banners of pearls and lion thrones—cover it completely. Located on the second tier, it is surrounded by worlds in number like dust motes in two Buddha *kshetras*. This world is also located on a twenty-tiered lotus flower on the second tier. Worlds in number like dust motes in two Buddha *kshetras* surround the world called Virtue Flower Treasury and form its retinue. **The Buddha there is named Wisdom of the Sea of Infinite Dharma.** That is the name of the Buddha, who teaches and transforms living beings here.

Sutra:

Above this and passing through worlds in number like dust motes in Buddha *kshetras*, there is a world called Wonderful Fragrant Wheel of Skillful Transformations. It is shaped like vajra and exists upon a sea of interlaced bells decorated with myriad gems. Clouds of assorted adornments and halos cover it completely. Located on the third tier, it is surrounded by worlds in number like dust motes in three Buddha *kshetras*. The Buddha there is named Luminous Meritorious Hallmarks That Universally Illumine.

Commentary:

Above this—the last world mentioned—and passing through worlds in number like dust motes in Buddha *kshetras*, there is a world called Wonderful Fragrant Wheel of Skillful Transformations. It is shaped like a vajra wheel. It is just as firm and solid. And it exists upon a sea of interlaced bells decorated with myriad gems. Clouds of assorted adornments and all kinds of halos cover it completely. This world is located on the third tier of the lotus flower and it is surrounded by a retinue of worlds in number like dust motes in three Buddha *kshetras*. The Buddha there is named Luminous Meritorious Hallmarks That Universally Illumine. The Buddha who teaches and transforms living beings in that world is so named because he has many meritorious hallmarks and his light illumines the universe.

Sutra:

Above this and passing through worlds in number like dust motes in Buddha *kshetras*, there is a world called Wondrous Colored Light. It is shaped like a wheel of mani jewels and exists upon a precious fragrant sea of infinite hues. Clouds of brightly luminous pearls and tower-pavilions cover it completely. Located on the fourth tier, it is surrounded by worlds in number like dust motes in four Buddha *kshetras*, and it is totally pure. The Buddha there is named Wholesome Retinue That Emerges and Illumines Everywhere.

Commentary:

Above this and passing through worlds in number like dust motes in Buddha *kshetras*, there is a world called Wondrous Colored Light.

☸待續

☸To be continued