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The Flower Adornment Sutra With Commentary



PROPER DHARMA SEAL | 正法印

宣國修
化際訂
上譯版
人經學
講學院
解記
【華藏世界品第五】錄翻譯

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER FIVE:
THE WORLDS OF THE FLOWER TREASURY

你們想一想，如果一個世界沒有其他的土木金石，完全用鐵來造成，那眾生怎麼在上面住呢？或者有，但是不一定完全是用鐵，還會有其他的東西來陪襯著。

「或以赤銅作」：或者有的世界是黃銅、紅銅所造的。

「石山險可畏」：或者有的世界有一種石頭的山，非常的危險，人見著這個山就生出一種畏懼的心。

「罪惡者充滿」：這種世界為什麼這麼危險，令人害怕呢？因為這個世界上造罪的人太多了。

剎中有地獄 衆生苦無救
常在黑暗中 焰海所燒燃

「剎中有地獄」：或者有的世界有地獄，當然有的世界是沒有地獄的。

「衆生苦無救」：這種世界的眾生所受的苦沒有人能救，也沒有佛菩薩來救度。

「常在黑暗中」：這個世界的眾生時時刻刻都在黑暗的地獄裏頭住著。

「焰海所燒燃」：常常受火海來燒燃，一點快樂也沒有。什麼叫黑暗呢？人沒有智慧、常常愚癡，這就是常常在黑暗的地獄世界；你有智慧，這就是在放光動地的世界。又為什麼被焰海所燒燃呢？就因為你沒有智慧，所以就常常生煩惱。煩惱很多就好像火海一樣，常常自己燒自己。

Just think, if this world had no earth or trees or metal or rock but was made up entirely of iron, how could living beings dwell here? Perhaps some worlds are completely made up of iron, but it is not for certain; there might be other elements which combine with the iron to make up these worlds.

And some are made of bronze. Bronze or red copper, may in combination with other elements, or by itself, make up the substance of these worlds.

Rocky mountains which are tortuous and fearsome — some worlds have craggy mountains of rocks which are very dangerous — **are filled with evildoers.**

Why are these worlds treacherous and to be feared? It's because they are filled with many people who have committed evil offenses.

Sutra:

**Some *kshetras* have hells,
Where beings suffer without respite;
Constantly plunged into darkness,
They roast and burn in seas of flames.**

Commentary:

Some *kshetras* have hells. Some worlds have hells and some worlds don't.

In the worlds **where** there are hells, **living beings suffer without respite.** These beings who suffer have nobody to save them, not even the Buddhas and Bodhisattvas.

They are **constantly plunged into darkness.** At all times, they dwell in the darkness of the hells, where **they roast and burn in seas of flames.**

They eternally roast in seas of raging flames and do not enjoy the slightest bit of happiness. What is meant by being “constantly plunged into darkness?” This refers to people who are very stupid and who are constantly left in the dark. If you have wisdom, you live in a world of light. On the other hand, if you have no wisdom, then you live in a dark, hellish world. And what does it mean to “roast and burn in a sea of flames”?

或復有畜生 種種醜陋形
由其自惡業 常受諸苦惱

「或復有畜生」：或者有的世界有畜生，或者你的心裡也有畜生。你心裏貪而無厭，這就是畜生。你在世界上貪名、貪利、貪財、貪色、貪食、貪睡，財色名食睡這五欲，哪一種你也放不下，這就是你自已本身這個世界有了畜生了，所以就現出種種的煩惱。「種種醜陋形」：煩惱一多，樣子就醜陋了。「由其自惡業」：這都是因為眾生自己造了惡業。「常受諸苦惱」：所以就常常在苦苦惱惱中過日子。

或見閻羅界 飢渴所煎逼
登上大火山 受諸極重苦

「或見閻羅界」：或者有的時候見著閻羅王的鬼界，變成餓鬼了。「飢渴所煎逼」：又渴又餓，沒有水喝也沒有飯吃，就像在火上燒那麼厲害。「登上大火山」：或者爬到大火山上去。「受諸極重苦」：在那火山上被火燒，這也非常痛苦。

或有諸剎土 七寶所合成
種種諸宮殿 斯由淨業得

「或有諸剎土」：或者又有一種佛剎國土。「七寶所合成」：是由金、銀、琉璃、玻璃、硨磲、赤珠、瑪瑙這七種寶和合而成的。「種種諸宮殿」：又有種種的宮殿。「斯由淨業得」：這是因為你修清淨的業而得到的。

汝應觀世間 其中人與天
淨業果成就 隨時受快樂

或「汝應觀世間」：普賢菩薩又

This just means that you have no wisdom and so you're always giving rise to a lot of afflictions. If you have a lot of afflictions, it's the same as your being constantly roasted in a sea of flames.

Sutra:

**Moreover, there are animals,
With all kinds of hideous forms;
Due to their own evil karma,
They feel constant pain and affliction.**

Commentary:

Moreover, some worlds have animals, with all kinds of hideous forms. Perhaps some worlds have animals, or perhaps you have animals within your own mind. If your mind is filled with unsatiated greed, you are just like an animal. If you're greedy for reputation, wealth, form, food, and sleep, and you can't put down any of these five desires, it means you have animals with the private world of your own psyche. Giving rise to all kinds of afflictions can also be said to be "hideous forms", for your afflictions are hideous.

Due to their own evil karma, They feel constant pain and affliction. Since each living being has his or her own evil karma, each passes his or her days in anguish and vexation.

Sutra:

**Some see the realms of Yama,
Where they suffer hunger and thirst;
Climbing up great flaming mountain,
They undergo tremendous agony.**

Commentary:

Some see the realms of Yama, Where they suffer hunger and thirst. This line refers to the hungry ghosts. Not only do they not have food to eat, they don't even get a drop of water to slake their thirst. They are constantly embroiled in a pit of fire.

Climbing up great flaming mountain, They undergo tremendous agony. Perhaps they have to climb up great mountains of fire where they are burned. The pain is most excruciating.

Sutra:

**There are *kshetras* and countries,
Made up of the seven treasures;
And having all kinds of palaces,
These come about from pure karma.**

Commentary:

There are Buddha *kshetras* and countries made up of the seven treasures. The seven treasures are gold, silver, lapis lazuli, crystal, mother of pearl, red pearls, and carnelian. The seven gems combine to make up these worlds.

向一切佛的弟子說：你們應該詳詳細細地來觀察一切世間的因果輪迴、業果報應。「其中人與天」：其中有人道、天道；這裏邊也包括修羅、地獄、惡鬼、畜生，六道輪迴的眾生都在其內了。

「淨業果成就」：你若修的是清淨業，不打妄想、不犯戒，淨業的果就成就了。「隨時受快樂」：時時刻刻就都可以受到快樂。

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有些人你不教他受戒，他還不會打那麼多妄想，等受了戒了，知道殺、盜、淫、妄、酒不好，他反而總打這些妄想。雖然他明明知道不要犯戒、不要犯戒，但是一不注意就犯了戒了；

原來說不想殺生、不想殺生，但是蚊蟲一咬，「啪！」一巴掌就打下去，把這蚊蟲給殺了；殺了之後又後悔，說：「唉呀、我犯了戒了！」這有什麼用呢！這就是眾生的顛倒。

盜，你用人家的東西不告訴人，這都叫盜；你就是拿人一張紙沒有告訴人，這也是盜。在沒受戒以前，他還不知道什麼叫盜，還不會犯；受了戒以後，他反而犯的多了。

我在越南的時候，有人問：「我們就是沒有受戒也可以守戒，這不是一樣嗎？那麼這個戒又何必要受呢？」

當時我就說：「譬如你想讀書，想得到小學、中學、大學的畢業證書，你是不是在家裏讀書就可以得到這些呢？」有人就說：「可以的，現在有函授學校。」「函授」就是寫信來教書。我說：「這個又另當別論。一般來說，你想讀書得到證書，是要到學校上課之後才能得著的。」那個人想一想，還是受戒了。

待續

And having all kinds of palaces as well. These come about from pure karma.
Why are some worlds made up of the seven jewels and have all kinds of palaces? This is because the living beings there have cultivated pure karma.

Sutra:

**Contemplate the worlds,
With their people and gods;
Having realized the fruition of pure karma,
They are always happy and delighted.**

Commentary:

You should **contemplate the worlds**, within which are **people** as well as **gods**. You should scrutinize these worlds in fine detail. Observe the causes and effects, and the various retributions received by the living beings, asuras, animals, hungry ghosts, and hell beings in such worlds.

Having accomplished the fruition of pure karma, at all times **they are happy and delighted**. One cultivates pure karma by not false thinking and not violating precepts. Beings who have “Having realized the fruition of pure karma “are always happy and delighted.” At all times, these people and gods are able to attain happiness.

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For instance, if you haven't yet told them about taking precepts and they don't know anything about the precepts, they won't strike up much false thinking. But once they've received the precepts which prohibit them from killing, stealing, engaging in sexual misconduct, lying, and taking intoxicants, they keep false thinking about these things. And although they keep thinking they don't want to violate the precepts, that they don't want to kill, nonetheless, at the slightest movement of a mosquito, they kill it with a slap! They kill the mosquito and then regret it saying, “Ah, yah! I've violated a precept!” What use is there in this? Well, this is a case of living beings' upside downness. Stealing a piece of paper is violating the precepts against stealing because you didn't tell the owner you took it. If you use someone's piece of paper without telling him, you are also stealing. Before receiving the precepts, you are not aware of the prohibitions and you do not violate any of them, but once having received them, you start breaking them all too often.

When I was in Vietnam, one person said that although he didn't receive the precepts, he lived by them all the same and asked whether it was just the same as keeping the precepts. I answered him like this, “Suppose you want to study and obtain a high school diploma or a university degree. Can you obtain them by studying at home? Some people will say, “Yes! It is possible because there are correspondence schools which conduct such courses.” But that is forcing the issue. In general, if you want to obtain a certification of degree, you will have to take classes at school first before receiving the diploma. When I put it that way, the person who asked about the precepts thought it over, and then he received the precepts formally.

To be continued