

大方廣佛華嚴經淺釋

The Flower Adornment Sutra With Commentary



PROPER DHARMA SEAL | 正法印



【毘盧遮那品第六】
宣國修
化際訂
上譯版
人經
講學
解院
記錄
翻譯

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER SIX:
VAIROCHAN BUDDHA

「有百萬億那由他城，周匝圍繞」：在這個大樹林子的四周，又有百萬億那由他那麼多的城市圍繞著。「種種眾生，於中止住」：有種種不同種類的眾生，在這些城裏邊居住著。

諸佛子，此林東有一大城，名燄光明，人王所都；百萬億那由他城周匝圍繞，清淨妙寶所共成立，縱廣各有七千由旬。七寶為郭，樓櫓卻敵，悉皆崇麗；七重寶甃，香水盈滿。

「諸佛子，此林東有一大城，名燄光明」：普賢菩薩又對一切的大菩薩說，在這個摩尼寶枝輪樹林子的東邊，有一個大城市名字叫燄光明城。「人王所都」：是人間一個輪王所住的京城。輪王有金輪王、銀輪王、銅輪王、鐵輪王。金輪王管一四天下，就是四大部洲；銀輪王就管三洲；銅輪王管兩個洲；鐵輪王就管一個洲。「百萬億那由他城周匝圍繞，清淨妙寶所共成立」：這座城的四周，又有百萬億那由他，不知道有多少數目那麼多的城市圍繞著；這城是由一些很有價值、很寶貴的奇珍妙寶所共同成立的。「縱廣各有七千由旬」：城的面積，橫著有七千由旬，豎著也有七千由旬。由旬有小、中、大三種；小由旬

Commentary:

Hundreds of thousands of billions of cities completely surrounded it. Many different kinds of living beings live in them.

Sutra:

Disciples of the Buddha, east of that forest was a great city, called Blazing Radiance. It was governed by a human king. It was surrounded by hundreds of thousands of billions of cities, which was made of pure and wonderful jewels. The area of the city is seven thousand yojanas in length and width. Its walls made of the seven precious stones and the armory towers for repelling enemies were very beautiful. Fragrant water filled up to the rim of the city moat, inlaid with the seven jewels.

Commentary:

Disciples of the Buddha, east of that forest was a great city, called Blazing Radiance. It was governed by a human king. The Bodhisattva Universal Goodness further said to all the great Bodhisattvas, Disciples of the Buddha, east of that forest was a great city.

There was a big city called Blazing Radiance, to the east of the forest named "Wheels of Mani Flowers and Branches". It was governed by a human king, a wheel-turning king among people. There are four kinds of wheel-turning kings: golden wheel-turning kings, silver wheel-turning kings, copper wheel-turning kings, and iron wheel-turning kings. A golden wheel-turning king governs the entire world system, all the four great continents; a silver wheel-turning king governs three great continents; a copper wheel-turning king governs two, and an iron wheel-turning king governs one great continent.

It was surrounded by hundreds of thousands of billions of cities, which was made of pure and wonderful jewels. An incalculable number of cities encircled the city Blazing Radiance, which was made of precious and rare gems.

以四十里為一由旬，中由旬以六十里為一由旬，大由旬以八十里為一由旬。這裏說的一定是大由旬了。各位想一想，這個城市有多大？

「七寶為郭」：這個城有裏邊的城牆和外邊的郭牆兩層牆圍繞著。外邊的郭牆是用七寶造成的。「樓櫓卻敵，悉皆崇麗」：城牆上邊又有樓櫓，也就是一個小房子，可以讓士兵住在裏邊，來防備敵人的攻擊。這些城牆上所有的樓櫓都很高、很壯觀，也很美麗。「七重寶塹，香水盈滿」：七道護城的河也都是用七寶造成的，河裏邊全都充滿了香水。

卍 卍 卍

我們大家研究經典，不要單單我一個人來講，你們誰都有責任講。無論哪一個，在沒有聽經之前，都應該先把經典研究研究；有什麼名相不懂的，可以查一查。你若不這樣，始終也不會懂。你先查一查，甚至於我講的時候講錯了，你都知道。但是這個名相，我講的或者簡單一點，這不能說是錯了；或者我只講它的這個意思，沒有講那個意思，這也不能說錯了。如果我講的和它的意思完全不相合了，這才可以說是錯了。你不能說因為我講得少，就說是講錯了。好像果護說我講〈百法明門論〉時，有些我沒有講，他就說我錯了。我不願意講我就不講，這個不能說是錯。或者我講的意思少，沒有講那麼多；那是因為限於時間的關係，我不願意講那麼詳細，這也不能說是講錯了。

所以單單我一個人很費力的，講了很久的時間，你們聽過去又把它忘了，這對大家都沒有什麼利益。必須在我沒講之前，你們大家就先要把這個經文研究懂了。真正研究佛法的人，聽經都是這樣子的。我們為什麼買了那麼多的《華嚴疏鈔》呢？就是要給大家預先研究一下，看一看的。每一天所講的，你們都應該先把不懂的地方研究一下，也不用花太多的時間，一個鐘頭就差不多可以研究好了，懂的地方就不必研究它了。看哪一句不懂，或者有生的名相，就事先把它研究明白了，這是我們研究佛法的一個最好的辦法。如果不這樣子，那我講多少年，你們都還是不會講的。你們會講了，我再來講一講，就只是順一順這個文。其中的意思你若想詳細知道，還

The area of the city is seven thousand yojanas in length and width. There are three length of yojanas: small, medium, and large. One small yojana is equal to twelve miles, a medium yojana is twenty miles, and a large one is twenty-four miles. What is mentioned here certainly refers to large yojanas. You could imagine how large that city was!

Its walls made of the seven precious stones and the armory towers for repelling enemies were very beautiful. The city was surrounded by two layers of walls, interior and exterior. The exterior walls were made of seven kinds of jewels. Armory towers and soldier's quarter were build on the city walls to prevent the invasion from enemies. Soldiers could also rest in the soldiers' quarter so they were prepared for any attacks. These armory towers were very tall, magnificent and beautiful. **Fragrant water filled up to the rim of the city moat, inlaid with the seven jewels.**

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We are here studying sutras together, not just me talking, everyone of you has the responsibility to give lectures. No matter who you are, should first study the sutras before listening to lectures. Look up any terms you do not understand. If not so, you will never understand. If you first look them up, then you will be able to tell when I make a mistake in my lecture. But as for this term, my explanation may be simple, but not wrong. Or if I talk about one of its meaning, not the other, you cannot say that I am wrong. If my explanation is a complete misunderstanding of its meaning, then this can be said to be wrong, but you cannot say I am wrong just because I give a simple explanation. When I lectured on the *Shastra on the gate to understanding a hundred Dharmas*, Guo Hu thought I was wrong because I skipped some parts. If I do not want to talk about it, then I just skip, but this is not wrong. Or sometimes I just covered a little bit of the meaning and did not explain too much, it was because the time was limited, and I did not want to talk about it in detail, this also cannot be said to make a mistake.

Giving lecture only by me takes a lot energy. I spend a lot of time in lecturing, but you forget them afterwards. This way, you won't gain much benefit. Therefore you have to understand the sutra before my lecture. Those who truly investigate Buddhadharma and listen to sutra lectures do things like that. Why did we buy so many *Commentary and sub-commentary on Avatamsaka Sutra*? It is for everyone to preview the text. You should study wherever you do not understand before the lecture. It does not need too much time. One hour of time will do. You do not have to study the parts you have already understood. For any sentence or new terms you do not understand, make sure you understand them beforehand. It is the best way to study the Buddhadharma. Otherwise, you won't be able

要自己用工夫去多看、多研究才可以。

優 羅華、波頭摩華、拘物頭華、芬陀利華，悉是眾寶；處處分布，以為嚴飾。寶多羅樹，七重圍繞；宮殿樓閣，悉寶莊嚴。種種妙網，張施其上；塗香、散華，芬瑩其中。有百萬億那由他門，悉寶莊嚴；一一門前，各有四十九寶尸羅幢次第行列。

「優鉢羅華、波頭摩華、拘物頭華、芬陀利華」：優鉢羅華是青蓮華，波頭摩華是紅蓮華，拘物頭華是黃蓮華，芬陀利華是白蓮華。

「悉是眾寶；處處分布，以為嚴飾」：這些蓮華都是眾寶所成的；在四處散布開來，做為莊嚴的修飾。「寶多羅樹，七重圍繞」：城外又有很多的寶多羅樹，這些樹排成七層，在城的四周圍繞著。「宮殿樓閣，悉寶莊嚴」：城裏的宮殿樓閣，都用種種的珍寶來莊嚴。「種種妙網，張施其上」：又有種種美妙的寶網，張開懸掛在城的上空。

「塗香、散華」：塗香，塗，就是往手上這麼塗，就用少少的，不是整包都塗到手上。就像女人擦胭脂粉似的。有的女人要把自己做得很漂亮，就在臉上擦點粉，口上擦點口紅之類的，做一些個假面具。這個塗香是往手上塗的，把香塗到手上，表示把手清潔了好供佛。這是印度的一種風俗。印度人為什麼要塗香呢？這其中有一點原因。因為他們大便完了不用衛生紙toilet paper，就用手擦一擦。他們一隻手是用來吃飯的，另一隻手就是用來把大便拿走的。所以他們要供佛的時候，都要用點香塗一塗。當然在這之前他已經用水洗過了，用點香塗一塗手，這也是一種恭敬。這是印度的一種風俗，在佛教裏也有這種的規矩。

現在印度反而沒有塗香了，不管大使用手不用手，他都不塗香，這是很邇邇的。日本現在還有塗香的這種儀式，但恐怕普通的日本人也不會用；這是因為銅潼山他研究密宗研究得很深入，所以他那兒還有這種的規矩。我這次從日本回來，買回很多這種塗香來，大約有十幾盒；你們誰沒有見過的，想要看一看——好像果逾似的想要看看人家點火——你們可以看一看。

◎待續

to give lectures regardless how many years I have lectured for you. If you can lecture, then I will just follow you and add to it. If you want to know the details in depth, you will have to put more efforts in study.

Sutra:

Everywhere, the city was ornamented with utpala flowers, padma flowers, kumuda flowers, and puṇḍarika flowers which were all made from various kinds of gems. Seven rings of precious tāla trees surrounded it. Its palaces and buildings were adorned with jewels and draped with various kinds of wonderful nets. Fragrance from incense paste and scattered flowers perfumed and radiating light everywhere. Hundreds of thousands of billions of gates were embellished with jewels. In front of each of gates hung forty-nine precious śīla banners in orderly array.

Commentary:

Everywhere, the city was ornamented with utpala flowers, blue lotuses, padma flowers, red lotuses, kumuda flowers, yellow lotuses, and puṇḍarika flowers, white lotuses, which were made from various kinds of gems. Seven rings of precious tāla trees surrounded the city on the outside. Its palaces and buildings in the city were all adorned with jewels. Various kinds of wonderful net draped over it in the sky.

Incense paste and scattered flowers -Incense paste is used by applying a small amount of incense on the hands, not smearing the entire bag all over one's hand. It is like women putting make-up on their faces. Some women use make-up such as powders or lipsticks to create artificial beauty. In this case a small amount of incense was used on clean hands in order to make offerings to the Buddha. Using incense paste was an Indian custom. Why do Indians need to use incense like this? Because in the old times, they did not use toilet paper after using the toilet. They used their left hand instead of using toilet paper. They used their right hand for eating and their left hand for cleaning themselves. So when they are about to make offerings to the Buddha, they will first wash their hands, then rub some incense paste on the hands. Applying incense on one's hands is also a gesture of respect. It is an Indian custom as well as that of Buddhists.

Nowadays Indians do not use incense paste anymore. They do not use the incense after going to the toilet whether they use hands to wipe themselves or not. Sloppy, isn't it? However, the ritual of using incense paste still exists in Japan, although I do not think ordinary Japanese know how to do it. This practice still exists at Mount Tongtong, because there they deeply study the esoteric school. When I came back from my recent trip from Japan, I brought back a lot of incense paste, around a dozen boxes. If anyone of you who have not seen it and want to take a look — just like Guo Yu who wanted to see the ritual of fire-making — you can take a look.

◎To be continued