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The Flower Adornment Sutra With Commentary

【毘盧遮那品第六】
宣國修
化際訂
上譯版
人經學
講學院
解記
錄翻
譯

「具眾寶相，一一分明」：他的法身不單具足所有的寶相，而且每一種寶相都清清楚楚的，一點也不雜亂。

「一切宮殿，悉現其像」：所有一切的宮殿，也都在這一位佛的法身裏邊現出來。

「一切眾生，咸得目見」：咸，就是完全。所有一切眾生的眼睛，都完全能看見這一位佛。

「無邊化佛，從其身出」：這一位佛的身上又現出光來，光裏又有無量無邊的化佛從他的身上化出來。

「種種色光，充滿法界」：所有種種的顏色、光明，都充滿整個法界。

如於此清淨光明香水海，華嚴莊嚴幢須彌頂上摩尼華枝輪大林中，出現其身，而坐於座。其勝音世界，有六十八千億須彌山頂，悉亦於彼，現身而坐。

「如於此清淨光明香水海，華嚴莊嚴幢須彌頂上摩尼華枝輪大林中，出現其身，而坐於座」：就像在這個清淨光明香水海，華嚴莊嚴幢須彌山頂上的摩尼華枝輪大林中現出身來，在那兒坐他的座位一樣。

「其勝音世界，有六十八千億須彌山頂」：在這個勝音世界，所有的六十八千億那麼多的須彌山頂。

It was replete with many precious marks. His physical body had all kinds of precious hallmarks, and each hallmark was distinctly clear without mixing.

His image appeared in every palace so that all living beings could see him with their own eyes. Within the Buddha's Dharma body appeared all palaces and every living being could see him.

From his body emanated limitless transformation Buddhas and varicolored lights which completely filled the world. The Buddha's body emanated rays of light, within which limitless number of Buddhas appeared by transformation.

All kinds of color and light pervaded the entire Dharma Realm.

Sutra:

Just as the Buddha appeared and sat upon a throne, in the great forest Wheels of Blossoming Mani Branches, on top of the sumeru mountain Magnificent Banner of Blazing Flowers, in the fragrant ocean Pure Light, he also appeared and sat on each one of the sixty-eight thousand kotis of sumeru mountain peaks of the world Supreme Sound.

Commentary:

Just as the Buddha appeared and sat upon a throne, in the great forest Wheels of Blossoming Mani Branches, on top of the Sumeru Mountain Magnificent Banner of Blazing Flowers, in the fragrant ocean Pure Light, he also appeared and sat on each one of the sixty-eight thousand kotis of Sumeru Mountain peaks of the world Supreme Sound. On each peak of Sumeru Mountain, there appeared one Buddha speaking the Dharma in the place of awakening. The analogy of television can help you understand how Buddhas sit in the places of awakening of one another. You may say TV is illusory, but it projects images which can speak. You may think it is real, but it does not have actual people in the TV. TV is created by human's spiritual power. The wondrous spiritual

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



PROPER DHARMA SEAL | 正法印



「悉亦於彼，現身而坐」：每一個須彌山頂，也都現出來一位佛在那兒坐道場說法。佛和佛互相坐道場的這種境界，可以用電視來明白。你看那個電視，你若說它是假的，它又有那麼個影子在，又會說話；你若說它是真的，它又沒有真正的人在那兒。那麼這是人所現出來的神通，佛的神通妙用，當然就超過這個百千萬倍那麼妙了。

爾時彼佛，即於眉間放大光明，其光名發起一切善根音；十佛剎微塵數光明而為眷屬，充滿一切十方國土。若有眾生應可調伏，其光照觸，即自開悟；息諸惑熱，裂諸蓋網。摧諸障山，淨諸垢濁；發大信解，生勝善根。永離一切諸難恐怖，滅除一切身心苦惱；起見佛心，趣一切智。

「爾時彼佛，即於眉間放大光明，其光名發起一切善根音」：當爾之時，這位一切功德山須彌勝雲佛，就在他的兩眉中間放大光明；這個光還有一個名字，叫發起一切眾生的善根音光。

「十佛剎微塵數光明而為眷屬，充滿一切十方國土」：有十佛剎微塵數那麼多的光明來做這個光的眷屬，充滿一切十方國土。

「若有眾生應可調伏，其光照觸，即自開悟」：假設有眾生應該得到調伏的，這個光明一照到他身上，他自己就開悟了。

「息諸惑熱，裂諸蓋網」：把一切的熱惱和迷惑都沒有了；一切的蓋網，如財、色、名、食、睡五蓋也都裂開、看破了。

「摧諸障山，淨諸垢濁」：一切障礙的山也都摧倒了，沒有人我相了；一切的貪、瞋也都沒有了。

「發大信解，生勝善根」：發大菩提心，生出一種殊勝的善根。

power of the Buddhas certainly surpasses that of the human by hundreds of millions times.

Sutra:

Then the Buddha, from between his eyebrows, emitted a great light called “The sound of inspiring all the roots of goodness”. With it came as many lights as there are dust motes in ten Buddha Lands. These lights filled up all the worlds in the ten directions. If living beings were ready to be trained and subdued, upon being touched by the light, they would awaken by themselves; put an end to all the delusions and afflictions; rip apart the nets of coverings, destroy the mountains of obstacles, and purify their taints and defilements. They would gain great faith and understanding as their supreme roots of goodness grow. They would forever be free of any disasters and fear, and all physical and mental sufferings are dispelled. They would aspire to meet the Buddha and resolve upon omniscience.

Commentary:

Then the Buddha, from between his eyebrows, emitted a great light called “The sound of inspiring all the roots of goodness”. With it came as many lights as there are dust motes in ten Buddha Lands. These lights filled up all the worlds in the ten directions.

Then this Buddha Mountain of All Merit and Virtue, Sumeru, Supreme Cloud, from between his eyebrows, emitted a great light called “The sound of inspiring all the roots of goodness. With it came as many lights as there are dustmotes in ten Buddhalands. They filled up all the worlds in the ten directions. The light had its retinue of lights as many as dust motes of ten Buddha Lands. These lights pervaded all the lands of the ten directions.

If living beings were ready to be trained and subdued, upon being touched by the light, they would awaken by themselves. Those living beings who were supposed to be attuned and tamed would be awakened by themselves as the light shone on them.

Put an end to all the delusions and afflictions; rip apart the nets of coverings: all their afflictions and confusions would vanish. All the nets of five coverings - wealth, lust, fame, food and sleep - would be broken through. They saw through all these things.

Destroy the mountains of obstacles, and purify their taints and defilements: all the mountains of obstacles would be smashed, and they would have no more conceived notion of self or others; all the greed and anger would be ridden of.

They would gain great faith and understanding as their supreme roots of goodness grow. They would resolve upon Bodhi and develop the supreme roots of goodness.

They would forever be free of any disasters and fear, and all physical and mental sufferings are dispelled. They would permanently leave behind any disaster and terror as well as putting an end to all mental and physical afflictions that resulted from greed, anger and delusion.

They would aspire to meet the Buddha and resolve upon omniscience. They

「永離一切諸難恐怖，滅除一切身心苦惱」：一切的諸難、恐怖都永離了，把貪、瞋、癡這些身心的苦惱都滅除了。

「起見佛心，趣一切智」：生出一種想要見佛的心，要趣向一切智慧的那個境地。

時一切世間主，並其眷屬，無量百千；蒙佛光明所開覺故，悉詣佛所，頭面禮足。

「時一切世間主，並其眷屬，無量百千」：這時候，所有一切世間的國王、皇帝、諸侯和他們所有的眷屬，有無量百千那麼多。

「蒙佛光明所開覺故，悉詣佛所，頭面禮足」：都承蒙佛的光明普照，令他們都有了一種覺悟的緣故；所以都歡喜佛法，一齊就都到佛這個地方來，向佛行五體投地的接足禮。兩個腳、兩個手、還有一個頭都碰到地上，這叫五體投地；以兩手托著佛的兩足，這叫接足禮。

諸佛子！彼燄光明大城中，有王名喜見善慧，統領百萬億那由他城；夫人、婬女三萬七千人，福吉祥為上首。王子五百人，大威光為上首；大威光太子，有十千夫人，妙見為上首。爾時，大威光太子，見佛光明已，以昔所修善根力故，即時證得十種法門。

「諸佛子」：普賢菩薩又叫一聲，各位佛的弟子！「彼燄光明大城中，有王名喜見善慧，統領百萬億那由他城」：在這個燄光明大城裏邊，有個國王名字叫喜見善慧王；他管百萬億那由他那麼多的城，也就是管理那麼多的王、那麼多的諸侯。諸侯，就像是現在的省長。他統領百萬億那由他這麼多的城，當然其中就有諸侯、省長之類的了。

「夫人、婬女三萬七千人，福吉祥為上首」：這位喜見善慧王的夫人和妃嬪等，共有三萬七千那麼多。婬女，就是他後宮所有的妃嬪、女人。他這些太太裏邊，福吉祥夫人是他後宮裏頭的第一夫人，也就是王后。

would set their mind on meeting the Buddhas and direct it toward the state of omniscience.

Sutra:

At that time, the Buddha's radiance enlightened all the world's rulers as well as their limitless hundreds of thousands of dependants. All of them went to where the Buddha was and bowed down with their heads at his feet.

Commentary:

At that time, the Buddha's radiance enlightened all the world's rulers — all the kings, emperors, and dukes — as well as their limitless hundreds of thousands of followers. The Buddha's light shone upon all of them and gave them causes for awakening. As a result, they all took delight in the Buddha's Teachings. They went to see the Buddha together and bowed to him with full prostration. A full bow is so when one's two feet, two hands, and one's head all touch the ground. Such prostration is also called "bowing to the feet" which means one's hands touch the Buddha's feet in order to show respect. So it says, **all of them went to where the Buddha was and bowed down with their heads at his feet.**

Sutra:

Disciples of the Buddha, in the great city Blazing Light lived a king named Delightful Seeing Wholesome Wisdom. He ruled hundreds of myriads of kotis of nayutas of cities. Among his thirty-seven thousand wives and courtesans, Auspiciousness of Blessings was the leader. Among his five hundred princes, Great Awe-inspiring Radiance was the leader. Prince Great Awe-inspiring Radiance had ten thousand wives, of which Wondrous Seeing was the leader. At that time, upon seeing the Buddha's light, the prince Great Awe-inspiring Radiance immediately accomplished ten kinds of Dharma-door, because of the roots of goodness he had cultivated in the past.

Commentary:

The Bodhisattva Universal Goodness addresses the assembly again, saying, **"Disciples of the Buddha in the great city Blazing Light lived a king named Delightful Seeing Wholesome Wisdom."** He ruled cities as many as **hundreds of myriads of kotis of nayutas.** This means that he ruled that many kings and dukes, whose positions are like governors. When he ruled hundreds of thousands of kotis of nayuta cities, naturally, there are officials like dukes and governors.

Delightful Seeing Wholesome Wisdom had thirty-seven thousand wives and concubines in his palace. Auspiciousness of Blessings was the leader among the wives. In other words, she was the first lady or the queen.

☯待續

☯To be continued