

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:
VAIROCHANA BUDDHA

然以香燈，具衆寶色；燄雲彌覆，光網普照。諸莊嚴具，常出妙寶；一切樂中，恆奏雅音。摩尼寶王，現菩薩身；種種妙華，周遍十方。

「然以香燈，具衆寶色」：又用香油來點燈，具足一切寶的各種顏色。

「燄雲彌覆，光網普照」：又有很美麗的火燄雲，彌覆在這個道場上邊，種種寶光的網普照十方。

「諸莊嚴具，常出妙寶」：所有一切莊嚴的器皿、莊嚴的東西，都常常雨出一切的妙寶。

「一切樂中，恆出雅音」：在所有的音樂裏邊，又常常奏出一種和雅的聲音。

「摩尼寶王，現菩薩身」：在摩尼如意珠寶王裏邊，又現出菩薩的身形。

「種種妙華，周遍十方」：又有種種奇妙的寶華，周遍十方。

其道場前，有一大海，名香摩尼金剛。出大蓮華，名華蕊燄輪；其華廣大百億由旬，莖葉鬚台，皆是妙寶。

「其道場前，有一大海，名香摩尼金剛」：在這個寶華遍照道場的前邊，有一個大的海，名字就叫香摩尼金剛海。

「出大蓮華，名華蕊燄

Sutra:

Fragrant lamps emanated lights in various gemlike colors. Blazing clouds filled the sky with nets of light shining everywhere. Various adornments constantly welled forth wondrous gems. Within all the resounding music, the sounds were always wonderful. Bodhisattvas appeared in the royal mani gems. All kinds of wondrous flowers were everywhere throughout the ten directions.

Commentary:

Fragrant lamps, which is burning on fragrant oils, emanated lights in various gemlike colors.

Extremely beautiful blazing clouds filled the sky above this Place of Awakening with various sorts of nets of light shining everywhere in the ten directions. Various adornments constantly welled forth wondrous gems – these gems constantly came raining down.

Within all the resounding music, the sounds were always wonderful. Bodhisattvas appeared in the wish-fulfilling royal mani gems.

There were all kinds of precious flowers everywhere throughout the ten directions.

Sutra:

In front of that Place of Awakening was a great sea, called Fragrant Mani Vajra, from which a huge lotus flower called Flaming Wheels of Flower Pistils emerged. Its blossom was vast and magnificent, hundreds of kotis of vojanas in size. Its stem, leaves, filaments and calyx were all of wondrous jewels.

Commentary:

In front of that way-place was a great sea, called *Fragrant mani vajra*. There was a great sea called *Fragrant Mani Vajra Sea* in front of the awaking-place, Universal Illumination of Jeweled Flowers from it emerged a huge lotus flower called *Flaming wheels of flower pistils*.

A great jeweled lotus grew out of the sea, and its name was *Flaming wheels of flower pistils*.

輪」：在這個海裏生出一朵大寶蓮華，名字叫華蕊燄輪蓮華。

「其華廣大百億由旬，莖葉鬚台，皆是妙寶」：這個華蕊燄輪蓮華非常的廣大，不像我們所見著的蓮華那麼小；它有多大呢？有百億由旬那麼大。這朵蓮華的花莖、葉子、花鬚和蓮華的台，都是一切妙寶所成就的。

十不可說百千億那由他蓮華，所共圍繞；常放光明，恆出妙音，周遍十方。

「十不可說百千億那由他蓮華，所共圍繞」：又有十不可說百千億那由他那麼多的其他蓮華，在這朵大蓮華的四周圍繞著。

「常放光明，恆出妙音，周遍十方」：這華蕊燄輪蓮華常常放出一種大的光明，光裏又發出一種微妙的音聲，來演說一切的法；這種光明和法音都常常地周遍十方，盡虛空、遍法界。

諸佛子！彼勝音世界最初劫中，有十須彌山微塵數如來，出興於世。其第一佛，號一切功德山須彌勝雲。

「諸佛子」：普賢菩薩又叫一聲，你們各位佛的弟子！這各位佛的弟子，就包括一切的菩薩、天龍八部、聲聞、緣覺。諸佛子裏邊的這些眾生，各有種種不同的因緣；有的眾生是在家修道的，有的眾生是出家修道的。有的眾生是在家看出家好，想要出家來修道；有的出家了，又看在家也不錯，又想再還俗做在家人。

有的眾生受了菩薩戒，又不守菩薩戒；各處去看人家apartment(公寓)的窗戶，看裏邊有沒有不穿衣服的人。有的出了家不敢看窗戶，就到賣報紙的地方看那個不穿衣服的照片；那麼注目凝神地看，甚至於這個眼睛的神就看到那個不穿衣服的人的骨頭、肉裏邊去了。想要幹什麼呢？想要喝這個不穿衣服的人的血，想要把他血給

Its blossom was vast and magnificent, hundreds of kotis of vojanas in size. Its stem, leaves, filaments and calyx were all of wondrous jewels.

This lotus was vast, unlike the small lotus we have seen. How big was it? Hundreds of kotis of vojanas. Its stem, leaves, filaments and calyx were made of all kinds of wondrous jewels.

Sutra:

It was surrounded by ten clusters of ineffable hundreds of thousands of kotis of nayutas of lotus flowers. It always emitted light and brought forth wondrous sounds which pervaded the ten directions everywhere.

Commentary:

It was surrounded by other ten ineffable, hundreds of thousands of kotis of nayutas of lotus. **It perpetually emitted light and wondrous sounds which universally pervaded the ten directions.**

It constantly emanated a great radiance, in which a wondrous sound was proclaiming all Dharmas. Both the radiance and the sound of Dharma always reached everywhere in the ten directions, to the ends of space and throughout the Dharma Realm.

Sutra:

Disciples of the Buddha, during the first kalpa of that world Supreme Sound, Thus Come Ones numbering as many as fine motes of dust in ten mount Sumerus appeared in the world. The first of those Buddhas was called Mountain of All Meritorious Virtue, Sumeru, and Superme Cloud.

Commentary:

Again the Bodhisattva Universal Goodness called out, “Disciples of the Buddha” The disciples of Buddha include all the Bodhisattvas, the eight divisions of gods, dragons, Hearers of the Teaching and Solitary Sages. These living beings have different circumstances. Some living beings practice as laypeople and some practice as monastics. Some laypeople think monastic life is better, so they want to leave the home-life to cultivate. Some monastics think being a layperson is good, so they want to disrobe and become a layperson again.

Some living beings have received the Bodhisattva precepts but do not uphold the precepts. For example, one might peek through apartment windows to see if there is anyone undressed. Some have entered the monastic life but did not dare to peek through windows, so they looked at photos of naked girls at a newspaper vendor. He gazed at the photos with such a penetrating focus as if the energy from his eyes could pierce through the bones and flesh of that girl. What did he want to do? He wanted to drink her blood, thinking he was about to become a “Buddha”. He really was about to become a freak. You see, there are all these kinds of living beings. One does not know whether to laugh about it or to cry about it. Neither laughter nor tears were appropriate. Therefore, I say humans are freaks. Even when people become disciples of the Buddha,

喝了，以為這大約就是快成「佛」了，要做一個怪物。所以種種不同樣子的眾生都有。看到這一類的眾生，叫你笑也笑不出聲來，哭也沒有眼淚，啼笑皆非，哭也不對，笑也不對。所以我說人就是一個怪物！不但人是個怪物，就是做了佛子，也還是很奇怪的。普賢菩薩叫這一聲「諸佛子」，也就包括一切佛的弟子。

「彼勝音世界最初劫中」：在這個勝音世界一開始的那個最初的劫裏邊。「有十須彌山微塵數如來，出興於世」：有十個須彌山所有的微塵數那麼多的佛出興於世，來到這個世界上。最初的劫，當然就是成、住、壞、空裏邊成的時候。

「其第一佛，號一切功德山須彌勝雲」：第一個佛的名號，叫「一切功德山須彌勝雲佛」。

有的人聽《華嚴經》，聽來聽去，說：「也不懂什麼叫成、住、壞、空。什麼一千個劫才算一個小劫，二十個小劫才是一個中劫，一個中劫才是一個成。住也是二十個小劫，壞也是二十個小劫，空也是二十個小劫。這要多長的時間？我不懂了！」你不懂，現在我給你把它縮短了來解釋，你就明白了。我們人的壽命只有幾十年，人的生、老、病、死就是成、住、壞、空。

如果這樣說還不懂，再把它縮短，我們一年的時間中有春、夏、秋、冬；春天就是成，夏天就是住，秋天就是壞，冬天就是空了。你看，在春天的時候，我們就預備種田，這就是成的時候；夏天它生出來了，這是住；到秋天它就老了，就要結穀，結穀也就是快壞了；等把它收回來，地裏沒有了，那就是空了。這都是一樣的道理！

所以我們聽佛法不要那麼執著。你由小就可以知大，由少就可以知多，由近就可以知遠。你聽經若不打妄想，就會記得很清楚；若是打妄想，就記不清楚了。不論什麼事情都是一樣的道理。

they are still very weird. When the Bodhisattva Universal Goodness called out “disciples of the Buddha”, all Buddha’s disciples are included.

Disciples of the Buddha, during the first kalpa of that world Supreme Sound, Thus Come Ones numbering as many as fine motes of dust in ten Mount Sumerus appeared in the world. The first of those Buddhas was called Mountain of All Merit and Virtue, Sumeru, Supreme Cloud. The first kalpa refers to the formation period of the world among the four periods – formation, abiding, decay and non-existence.

During the very first kalpa of that world called Supreme Sound, Thus Come Ones as many as the fine motes of dust in ten Mount Sumerus appeared in the world. In the first kalpa when the world Supreme Sound came into being, Buddhas as many as all particles of dust of ten Sumeru Mountain appeared in the world. The first kalpa certainly refers to the formation period of the world among the four periods- formation, abiding, decay and non-existence. The first Buddha was called “Mountain of All Meritorious Virtue and Sumeru Superme Cloud.”

Somebody here who has been listening to the lecture-series on the *Avatamsaka Sutra* for a while is wondering: “I do not understand the four periods of formation, abiding, decay and non-existence. A thousand kalpas make a small kalpa, and twenty small kalpas make a medium kalpa. The period of formation takes a medium kalpa. The period of abiding also takes twenty small kalpas. The period of decay takes another twenty small kaplas, and so does the period of non-existence. How long are the four periods all together? I cannot figure it out.” If you do not understand it, I will explain it by taking a shorter cycle of time . A human’s life extends for only several decades. The stages of human life – birth, old age, sickness, and death– also correspond respectively to the four periods – of formation, abiding, decay and non-existence.

If you still do not understand it, let’s take an even shorter cycle. One year has four seasons: spring, summer, fall, and winter. Spring is the period of formation, summer is the period of abiding, fall of decay, and winter of non-existence . You see, we prepare for sowing the fields in the spring. That is the period of formation. The seeds have grown into plants by the summer. That is the period of abiding. They become old and bear fruit in the fall. In the winter, after the harvest, nothing is left in the field. That is the period of non-existence. All these point to the same principle.

Therefore, do not become so attached when listening the Buddhadharma. You can understand what is great from what is small, understand the many from a few, and understand what is far from what is near. If you do not have discursive thoughts when listening to sutra lectures, you will be able to remember clearly; otherwise, you cannot. This principle applies to everything you do.