

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

諸佛子！應知彼佛將出現時一百年前，此摩尼華枝輪大林中，一切莊嚴，周遍清淨。所謂：出不思議寶焰雲，發歎佛功德音，演無數佛音聲；舒光布網，彌覆十方。

「諸佛子」：普賢菩薩又怕各位睡著了，所以又說諸佛子！你們不要睡覺，聽著！

「應知彼佛將出現時一百年前」：你們應該知道，這一位一切功德山須彌勝雲佛出現於世的一百年以前。

「此摩尼華枝輪大林中，一切莊嚴，周遍清淨」：這個摩尼華枝輪大林裏邊，所有的一切都很莊嚴，四周也都很清淨，和平時不同了。

「所謂：出不思議寶焰雲，發歎佛功德音，演無數佛音聲」：就是所說的，在這種種莊嚴、周遍清淨的境界裏邊，又現出不可思議的寶焰雲。在這個寶焰雲裏頭，又發出一種妙音來讚歎諸佛的功德，又演說無量佛的音聲。

「舒光布網，彌覆十方」：又放出來大光明，排佈成好像網羅一樣；這種的莊嚴妙相，彌覆到十方世界去。

宮殿樓閣，互相照曜；寶華光明，騰聚成雲。復出妙音，說一切衆生前世所行廣大善根，說三世一

Sutra:

Disciples of the Buddha, you should know that one hundred years before that Buddha was about to appear in the world, that great forest Wheels of Mani Flowers and Branches was everywhere adorned and pure. That is, inconceivable precious flaming clouds came forth which emitted sounds praising the Buddhas' merit and virtue, proclaiming the Buddhas' incalculable voices, and emitting nets of light covering the ten directions.

Commentary:

Disciples of the Buddha, Universal Worthy Bodhisattva was afraid that everybody would fall asleep, so he said "disciples of the Buddha! Do not fall asleep, listen!"

You should know that one hundred years before that Buddha was about to appear in the world, You should know that one hundred years before the Buddha Mountain of All Meritorious Virtue and Sumeru Superme Cloud appeared in the world.

The forest Wheels of Blossoming Mani Branches was everywhere adorned and purified. In the great forest Wheels of Blossoming Mani Branches, everything became magnificent and everywhere was pure, different from usual.

That is, inconceivable flaming jeweled clouds came forth which emanated sounds praising the Buddhas' merit and virtue and proclaiming their numberless tongues. That is, in such a state which was adorned in various ways and everywhere pure, there arose inconceivable clouds of blazing jewels. The clouds gave forth a wondrous voice praising the Buddha's merit and virtue, and uttered the sounds of immeasurable Buddhas.

And emitted nets of light covering the ten directions. The clouds also emitted rays of great radiance, arranged like nets. Such kind of wondrous splendor pervaded throughout worlds of the ten directions.

Sutra:

The palaces and pavilions illuminated one

切諸佛名號，說諸菩薩所修願行究竟之道，說諸如來轉妙法輪種種言辭。

「宮殿樓閣，互相照耀」：所有的樓閣宮殿，也自然放出光明來互相照耀，你放光照我，我放光照你。

「寶華光明，騰聚成雲」：寶華放出的光明，在虛空裏聚到一起成為一種寶雲。

「復出妙音，說一切眾生前世所行廣大善根」：在這寶雲裏又出妙音，來演說某某眾生前生種的是什麼善根，今生又得到什麼果報等等，這種種的因果報應。

「說三世一切諸佛名號」：又稱讚十方三世一切諸佛的名號。

「說諸菩薩所修願行究竟之道」：又演說一切菩薩所修的願和行。或者稱揚讚歎普賢菩薩、文殊師利菩薩修的是什麼法，或者說觀世音菩薩、地藏菩薩修的是什麼法，和他們所行的究竟之道。

「說諸如來轉妙法輪種種言詞」：又演說一切佛所轉的妙法輪和種種的語言妙音。

現如是等莊嚴之相，顯示如來當出於世。其世界中一切諸王，見此相故，善根成熟；悉欲見佛，而來道場。

「現如是等莊嚴之相，顯示如來當出於世」：顯，是顯明；示，是指示。現出來像前邊所說的這麼多的莊嚴妙相，很明顯地指示佛應該就要出世了。

「其世界中一切諸王」：在這個世界裏邊所有一切的國王。「見此相故，善根成熟；悉欲見佛，而來道場」：因為見了前邊這種種祥瑞之相，也是他們自己宿世所種的善根已經成熟的緣故；所以都想到道場這兒來見佛。

another. Bright lights from jeweled flowers ascended and gathered together to form clouds, which too, emanated wondrous sounds proclaiming the great roots of goodness cultivated by all living beings in the past, proclaiming the names of all the Buddhas in the three periods of time, proclaiming the practices and vows which all Bodhisattvas practice as they cultivate the ultimate path, and proclaiming the Wonderful Dharma Wheel as turned by the Thus Come Ones with all kinds of speech.

Commentary:

The palaces and pavilions naturally illuminated one another – your light shines on me and my light shines on you.

Bright lights from jeweled flowers soared up in the sky to form cloud-like shapes, which too, emitted wondrous sounds proclaiming the great roots of goodness cultivated by all living beings in the past. The light from that cloud recounted the karmic causes and rewards of all living beings – whatever roots of goodness living beings had planted and whatever karmic rewards they have received in this life.

Proclaiming the names of all the Buddhas of ten directions and the three periods of time, proclaiming the practices and vows which all Bodhisattvas practice as they cultivate the ultimate path. They also proclaim the vows and practices that all Bodhisattvas cultivate. It may praise the Dharmas practiced by the Bodhisattva Universal Goodness or the Bodhisattva Mañjuśrī, or it might reveal the Dharmas cultivated by the Bodhisattva Guan Shi Yin and the Bodhisattva Earth Store, as well as their ultimate path the Bodhisattvas have cultivated.

And proclaiming the wonderful Dharma Wheels as turned by the Thus Come Ones with all kinds of wonderful speech.

Sutra:

Such attributes of adornments appeared as signs to augur that a Buddha would soon appear in the world. When the kings of that world saw those signs, their roots of goodness matured. All of them, wishing to see the Buddha, came to the Place of Awakening.

Commentary:

“Such marvelous attributes of adornments as mentioned above appeared as signs that very clearly indicated that a Buddha would soon appear in the world. When the kings of that world saw those signs, their roots of goodness matured. All of them, wishing to see the Buddha, came to the Place of Awakening. All the kings in the world would like to meet the Buddha in the awakening-place, because they witnessed all the auspicious signs, also because the roots of goodness they had planted in past lives already ripened.

Sutra:

At that time, the Buddha Mountain of All Merit and Virtue, Sumeru, Supreme Cloud suddenly appeared in the great lotus at that Place of Awakening. His body was omnipresent, merging with the true Dharma Realm as he manifested

爾時，一切功德山須彌勝雲佛，於其道場大蓮華中，忽然出現。其身周普，等真法界；一切佛刹，皆示出生。一切道場，悉詣其所；無邊妙色，具足清淨，一切世間，無能映奪；具衆寶相，一一分明。一切宮殿，悉現其像；一切衆生，咸得目見。無邊化佛，從其身出；種種色光，充滿法界。

「爾時，一切功德山須彌勝雲佛，於其道場大蓮華中，忽然出現」：就在這個時候，一切功德山須彌勝雲佛就在道場的大寶蓮華中，忽然間就出現了。你們各位說一說，這個「忽然出現」，是在一百年之間，還是過一百年以後出現的？這個是一百年以後哦！

前邊說得明明白白的：「將出現時一百年前，此摩尼華枝輪大林中，一切莊嚴，周遍清淨。」這就是說在這一百年之內都這麼預備，就好像我們要開會之前，預先用種種華、種種香、種種燈，或買一些有價值的東西來莊嚴佛堂，預備預備。一百年以前就這樣預備，那麼佛出現，當然是在一百年之後囉！不是在一百年之前，也不是在一百年之中，而是在一百年之後，忽然就出現了。

「其身周普，等真法界」：他忽然出現在百億由旬的大蓮華中，蓮華和佛都是盡虛空、遍法界，充滿了真如法界；真如法界中，沒有一個地方沒有這一位佛的法身。

「一切佛刹，皆示出生」：所有的佛刹，都顯示出生這一位佛來。「一切道場，悉詣其所」：所有其他佛的道場，和這一位佛的道場都互相交映；你的道場裏有我這個道場，我的道場裏也有你那個道場，互相都在一起。也可以說是十方諸佛的光明都到這一位佛的道場來了，這一位佛的光明也到其他諸佛的道場去了。「無邊妙色，具足清淨」：他的這個妙色身是無量無邊，非常清淨的。

「一切世間，無能映奪」：一切其他的世間，都沒有什麼能比這種清淨再清淨的了，也沒有什麼能把他這種的清淨光明給遮住的。

being born in all Buddha Lands. All other Places of Awakening appeared within his Place of Awakening. The Buddha's boundless, wondrous body was impeccably pure. Nothing in the world could outshine its radiance. He was replete with many precious marks, each of them distinct and clear. His image appeared in every palace so that all living beings could see him with their own eyes. Limitless transformation Buddhas came from this body and varicolored lights completely filled the Dharma Realm.

Commentary:

At that time, the Buddha Mountain of All Merit and Virtue, Sumeru, and Supreme Cloud suddenly appeared in the great precious lotus in that Place of Awakening. What do you all think? When it says that he "suddenly appeared", does that mean that he took one hundred years to appear? Or does it mean that he appeared after one hundred years?

Of course, it means that he appeared after one hundred years. The previous passage clearly said "**one hundred years before that Buddha was about to appear in the world, that great forest Wheels of Mani Flowers and Branches was everywhere, adorned and pure.**" You could say that there were preparations for those one hundred years. This is like when we are preparing for a Dharma assembly by arranging flowers, preparing different kinds of incense, lamps, and other valuable items to adorn the Buddha Hall. The preparation was done in this way one hundred years before the Buddha appeared. Then the Buddha appeared certainly after one hundred years, not before or between. He suddenly appeared after one hundred years.

He suddenly appeared within the great precious lotus, which is the size of hundreds of kotis of yojanas. Both the lotus and Buddha pervaded throughout the space and Dharma Realm, filling the Dharma Realm of true suchness. The Buddha's Dharma Body was present everywhere in the Dharma Realm of true suchness. "**He manifested being born in all the Buddha Lands**" means this Buddha appeared in all the Buddha Lands. "**All the other places of awakening appeared within his Place of Awakening.**" The awakening-places of all other Buddhas and this Buddha's mutually shone upon each other. Your awakening-place is present in mine and mine is present in yours, all came together. It also could be explained that the radiance of Buddhas of the ten Directions reached this Buddha's awaking-place, and this Buddha's radiance also reached all other Buddhas' awakening-place. **The Buddha's boundless, wondrous body was impeccably pure.** His wondrous physical body was boundless and limitless as well as being very pure.

Nothing in the world could outshine its radiance. No other world was purer than this world; nothing could outshine the Buddha's radiance of purity.