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The Flower Adornment Sutra With Commentary

【毘盧遮那品第六】
宣國修
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解記錄
翻翻譯

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

「諸供養具，遍滿虛空」：所有一切供佛的供養具，充滿了整個虛空。「至於佛所，頂禮佛足，卻坐一面」：他們來到佛那個地方，就向佛五體投地叩頭，在佛的一邊坐下。

復有妙華城善化幢天王，與十億那由他眷屬俱。復有究竟大城淨光龍王，與二十五億眷屬俱。

「復有妙華城善化幢天王，與十億那由他眷屬俱」：又有妙華城的善化幢天王，也和他十億那由他那麼多的眷屬一齊來了。

「復有究竟大城淨光龍王，與二十五億眷屬俱」：又有究竟大城的淨光龍王，也和他二十五億的眷屬一齊來朝見佛。

復有金剛勝幢城猛健夜叉王，與七十七億眷屬俱。復有無垢城喜見乾闥婆王，與九十七億眷屬俱。

「復有金剛勝幢城猛健夜叉王，與七十七億眷屬俱」：又有金剛勝幢城的猛健夜叉王，也和他七十七億眷屬一齊來禮佛。

「復有無垢城喜見乾闥婆王，與九十七億眷屬俱」：又有無垢城的喜見乾闥婆王，也和他的九十七億眷屬一齊來禮佛。

復有妙輪城淨色思惟阿修羅王，與五十八億眷屬俱。復有妙莊嚴城十力行迦樓羅王，與九十九千眷屬俱。

Commentary:

All the offerings for the Buddha pervaded the empty space. They went to the Buddha, bowed at the his feet, and sat down by his side.

Sutra:

Moreover, from the city called “Wondrous Flower” came the heavenly king Banner of Wholesome Transformations, together with ten kotis of nayutas in his retinue. From the great city called “Ultimate” came the dragon king Light of Purity, together with twenty-five kotis retinues.

Commentary:

Moreover, from the city Wondrous Flower came the heavenly king Banner of Wholesome Transformations, together with ten kotis of nayutas in his retinue.

From the great city Ultimate came the dragon king Light of Purity, together with twenty-five kotis retinues.

Sutra:

From the city Supreme Vajra Banner came the yaksha king Courageous and Vigorous, accompanied by seventy-seven kotis in his retinue. From the city Immaculate came the gandharva king Delightful View, accompanied by ninety-seven kotis in his retinue.

Commentary:

Also, from the city Supreme Vajra Banner came the yaksha king Courageous and Vigorous, with his retinue of seventy-seven kotis. They went together to bow to the Buddha.

From the great city Immaculate came the gandharva king Delightful View and his retinue of ninety-seven kotis.

Sutra:

Furthermore, from the city Wondrous Wheel came the asura king Contemplation



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「復有妙輪城淨色思惟阿修羅王，與五十八億眷屬俱」：又有妙輪城的淨色思惟阿修羅王，也和他的五十八億眷屬一齊來禮佛。

「復有妙莊嚴城十力行迦樓羅王，與九十九千眷屬俱」：又有妙莊嚴城的十力行迦樓羅王，也和他的九十九千眷屬一齊來禮佛。

復有遊戲快樂城金剛德緊那羅王，與十八億眷屬俱。

「復有遊戲快樂城金剛德緊那羅王，與十八億眷屬俱」：又有遊戲快樂城的金剛德緊那羅王，也和他的十八億眷屬一齊來禮佛。

復有金剛幢城寶稱幢摩睺羅伽王，與三億百千那由他眷屬俱。復有淨妙莊嚴城最勝梵王，與十八億眷屬俱。

「復有金剛幢城寶稱幢摩睺羅伽王，與三億百千那由他眷屬俱」：又有金剛幢城的寶稱幢摩睺羅伽王，也和他的三億百千那由他眷屬一齊來禮佛。

「復有淨妙莊嚴城最勝梵王，與十八億眷屬俱」：又有淨妙莊嚴城的最勝梵王，也和他的十八億眷屬一齊來禮佛。

如是等，百萬億那由他大城中，所有諸王並其眷屬，悉共往詣一切功德須彌勝雲如來所。頂禮佛足，卻坐一面。

「如是等，百萬億那由他

of Pure Forms and his retinue of fifty-eight kotis. They all came to bow to the Buddha. Moreover, from the city Wondrous Adornments came the garuda king Practice of Ten Powers, together with ninety-nine thousand retainers.

Commentary:

Furthermore, **from the city Wondrous Wheel came the asura king Contemplation of Pure Forms and his fifty-eight kotis retainers.** They all came to bow to the Buddha.

Moreover, from the city Wondrous Adornments came the garuda king Practice of Ten Powers, together with his retinue of ninety-nine thousand. They all went together to pay homage to the Buddha.

Sutra:

From the city Joyfully Playing came the kinnara king Vajra Virtue, together with eighteen kotis in his retinue.

Commentary:

Also, **from the city Joyfully Playing came the kinnara king Vajra Virtue, together with his retinue of eighteen kotis.** They went to see the Buddha.

Sutra:

From the city Vajra Banner came the mahoraga king Renowned Jewel Banner, along with three kotis of hundreds of thousands of nayutas in his retinue. And from the city Wondrously Pure and Adorned came the brahma king Supreme, together with eighteen kotis in his retinue.

Commentary:

Also, **from the city Vajra Banner came the mahoraga king Renowned Jewel Banner, along with his retinue of three kotis of hundreds of thousands of nayutas.**

From the city Wondrously Pure and Adorned came the brahma king Supreme, together with eighteen kotis in his retinue. They came to bow to the Buddha.

Sutra:

From millions of kotis of nayutas of big cities such as these, all the kings and their retinue came to the place of the Thus Come One Mountain of All Meritorious Virtue and Sumeru Supreme Cloud. They reverently bowed at the Buddha's feet, and then sat by his side.

Commentary:

From millions of kotis of nayutas of big cities such as these, just as mentioned above, all the kings and their retinue came to the place, the awaking-place, of the Thus Come One Mountain of All Meritorious Virtue and Sumeru Supreme Cloud.

They reverently bowed at the Buddha's feet, and then sat by his side. They came to bow to the Buddha, pay respect to him and make offerings. After bowing to the Buddha, they walked backwards with eyes gazing at the Buddha, and sat down by one side, waiting to hear the Buddha speaking the Dharma.

大城中，所有諸王並其眷屬，悉共往詣一切功德須彌勝雲如來所」：就像前邊所說的，百萬億那由他那麼多的大城中，所有的國王和他的眷屬，都一起來一切功德須彌勝雲這一位佛的道場。

「頂禮佛足，卻坐一面」：都向佛來頂禮叩拜，恭敬供養；拜完了佛，就眼睛看著佛，向後倒退地走，坐到一邊去，等著聽佛說法。

時彼如來，為欲調伏諸眾生故，於眾會道場海中，說普集一切三世佛自在法修多羅，世界微塵數修多羅而為眷屬。隨眾生心，悉令獲益。

「時彼如來，為欲調伏諸眾生故」：在這個時候，這位一切功德須彌勝雲佛，為了要調伏一切眾生的緣故。

「於眾會道場海中，說普集一切三世佛自在法修多羅」：就在這個十方眾生都來聚會，猶如大海那樣大的道場裏，演說過去、現在、未來三世一切諸佛所說的自在法的經藏。

「世界微塵數修多羅而為眷屬」：又有世界海微塵數那麼多的經典，來做為這個經的眷屬。

「隨眾生心，悉令獲益」：他所說的法都是隨順眾生的心意而說，能令所有聞法的眾生都得到益處。

是時大威光菩薩，聞是法已，即獲一切功德須彌勝雲佛，宿世所集法海光明。

「是時大威光菩薩」：得到最大利益的是誰呢？就是這位大威光太子。因為前邊他已證得十種的法門，現在又聞佛說法，即刻得到大利益；所以就成為大威光菩薩了。任何眾生若是發菩薩心、行菩薩道、守菩薩戒，就都是初發心的菩薩。

「聞是法已，即獲一切功德須彌勝雲佛，宿世所集法海光明」：他聽見一切功德須彌勝雲如來，說一切三世佛自在法修多羅；即刻就得到一切功德須彌勝雲佛在宿世所修的行門、所學習的佛法、所聚集的法海光明，就是得到佛法的般若智慧了。

☞待續

Sutra:

Then the Thus Come One, wishing to subdue living beings, in the ocean-like awaking-place where all came together, spoke the Sutra of Universally Gathering the Self-mastery Dharma of Buddhas in the Three Periods of Time, with relative sutras as many as fine dust motes in world systems, so that living beings attained benefits according to their own mind.

Commentary:

Then, at that time, the Thus Come One, Mountain of All Meritorious and Virtue and Sumeru Supreme Cloud Buddha, wishing to subdue living beings.

In the ocean-like awaking-place where all came together, in the ocean-like vast awaking-place where living beings from the ten directions came together, he spoke the Sutra of Universally Gathering the Self-mastery Dharma of Buddhas in the Three Periods of Time.

He proclaimed the treasury of sutras on self-mastery Dharma spoken by all the Buddhas in the past, present, and future. **with relative sutras as many as fine dust motes in world systems—It has relative sutras as many as dust motes in ocean of worlds.**

So that living beings attained benefits according to their own mind. He spoke Dharma according to the mind of living beings, so that it was helpful for all those who heard the Dharma.

Sutra:

Once the Bodhisattva Great Awe-inspiring Radiance heard the Dharma, he immediately attained the light of ocean of Dharmas accumulated by Sumeru Supreme Cloud of a Mountain of Merit and Virtue Buddha throughout past lives.

Commentary:

Once the Bodhisattva Great Awe-inspiring Radiance heard the Dharma. Who got the greatest benefits? It was the Prince Great Awe-inspiring Radiance. Previously he had already realized the ten kinds of Dharma-doors, and now he immediately attained the great benefit upon hearing the Dharma spoken by the Buddha, therefore he became the Bodhisattva Great Awe-inspiring Radiance. Any living being who brings forth the Bodhisattva Resolve, walks the Bodhisattva Path, upholds the Bodhisattva Precepts is considered to be a Bodhisattva on the initial stage.

When he heard the Tathagata Sumeru Supreme Cloud of a Mountain of Merit and Virtue speaking the sutra of Universally Gathering in the Dharmas of self-mastery of all the Buddhas of the three periods of time throughout past lives. **He immediately realized all the conduct door practiced by all the merit and virtue which Sumeru Supreme Cloud of a Mountain of Merit and Virtue Buddha had gained from all the doors of practice he cultivated during his former lives,** the Buddhadharma he had studied, the radiance of ocean of Dharma he had accumulated, in other words, he attained the Prajna wisdom in the Buddhadharma.

☞To be continued