

大方廣佛華嚴經淺釋  
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  
講院  
解記  
錄  
翻  
譯

Revised version  
Translated by the International Translation Institute  
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CHAPTER SIX:  
VAIROCHANA BUDDHA

所謂：得一切法聚平等三昧智光明，一切法悉入最初菩提心中住智光明，十方法界普光明藏清淨眼智光明。

「所謂：得一切法聚平等三昧智光明」：那麼都是什麼呢？就是所說的得到一切法融會貫通，圓融無礙的這種平等三昧，這種的智慧光明。

「一切法悉入最初菩提心中住智光明」：所謂「初發心便成正覺」；所以最初發心這一念是很要緊的。最初發這個菩提心，就是成菩薩的根本，也就是成佛的根本、成佛的一個開始；所以一切法悉入最初菩提心中住。這位大威光菩薩在最初發菩提心的時候，就都明白這一切法，也得到這種的智慧光明。

「十方法界普光明藏清淨眼智光明」：又得到十方盡虛空遍法界、普遍的有大光明藏的清淨眼智慧光明；也就是本有的清淨智慧的這種光明。

觀察一切佛法大願海智光明，入無邊

*Sutra:*

That is: the light of wisdom from the samadhi of the multitude of Dharmas as being level and equal; the light of wisdom from all the Dharmas of dwelling in the initial resolve for Bodhi; the light of wisdom from the pure eye of universal light treasury, which pervades the ten directions of the Dharma Realm.

*Commentary:*

That is: the light of wisdom from the samadhi of the multitude of Dharmas as being level and equal. What are those? He realized the impartial Samadhi that could perfectly understand all Dharma without obstruction, such kind of radiance of wisdom.

The light of wisdom from all the Dharmas of dwelling in the initial resolve for Bodhi. It is said, "one realizes the right awakening upon making the initial Bodhi resolve". That very first thought for the Bodhi resolve is extremely critical. It is the origin of becoming a Bodhisattva, the root of becoming a Buddha, and the starting point of attaining Buddhahood. Therefore, all the Dharmas enter and dwell in that very first Bodhi resolve. When the Bodhisattva Great Awe-inspiring Radiance initially brought forth the Bodhi resolve, he understood all the Dharma, in other words, he attained that kind of radiance of wisdom.

The light of wisdom from the pure eye of universal light treasury, which pervades the ten directions of the Dharma Realm. He also attained the radiance of the pure eye of wisdom, which has the great treasury light shining everywhere throughout the Dharma Realm and to the ends of empty space in the ten directions, in other words, the radiance of his inherent pure wisdom.

*Sutra:*

The light of wisdom from contemplating the sea of all Buddhas' Dharmas and vast vows; the light of wisdom from entering the boundless sea of the merit and virtue of pure practices; the light of wisdom from the storehouse of the great strength and agility to remain propelled toward non-retreat; the light of wisdom from having limitless powers of change and transformation to escape the wheel within the Dharma Realm; the light of wisdom from decisively entering the sea of the perfection of limitless merit and virtue; the light of wisdom from fully fathoming the sea of



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功德海清淨行智光明，趣向不退轉大力速疾藏智光明，法界中無量變化力出離輪智光明，決定入無量功德圓滿海智光明，了知一切佛決定解莊嚴成就海智光明，了知法界無邊佛現一切衆生前神通海智光明，了知一切佛力無所畏法智光明。

「觀察一切佛法大願海智光明」：又得到觀察所有十方三世一切佛法、一切佛所發的大願海的這種智光明。

「入無邊功德海清淨行智光明」：入，也就是得到。他又得到無邊功德海清淨行的這種智光明。

「趣向不退轉大力速疾藏智光明」：趣向，就是到那個地方去。不退轉，是不退轉菩提心，得到位不退、行不退、念不退。他又得到不退轉、不休息，有很大的精進力、速疾去修行的這種智慧光明。

「法界中無量變化力出離輪智光明」：又得到法界中無量的變化力、出離一切苦輪的這種智慧光明。

「決定入無量功德圓滿海智光明」：又得到決定可以入無量功德圓滿海的這種智慧光明。

「了知一切佛決定解莊嚴成就海智光明」：又得到了知一切佛所得到的決定解，就是明了一切法體意義這種決定解的莊嚴成就海的智慧光明。

「了知法界無邊佛現一切衆生前神通海智光明」：又得到法界所有無量無邊諸佛，每一位佛都能用神通力現在一切衆生前邊，來調伏教化衆生的這種神通海的智慧光明。

「了知一切佛力無所畏法智光明」：他又得到能明了一切佛的十力無所畏法的這種智慧光明。

decisive discernments and splendid accomplishments; the light of wisdom from completely comprehending the sea of the Buddhas' spiritual penetrations which enable them to appear before all living beings boundlessly throughout the Dharma Realm; the light of wisdom from thoroughly understanding the Dharmas of all Buddhas' powers and fearlessnesses.

*Commentary:*

**The light of wisdom from contemplating the sea of all Buddhas' Dharmas and vast vows.** He also attained the radiance of wisdom from contemplating all the Buddhadharma of the three periods of time in the ten directions and the ocean of vows made by all Buddhas.

**The light of wisdom from entering the boundless sea of the merit and virtue of pure practices.** Entering is attaining. He attained the radiance of wisdom with boundless ocean of merit and virtue from pure conduct.

**The light of wisdom from the storehouse of the great strength and agility to remain propelled toward non-retreat.** Propelling towards means going there. Non-retreat means not retreating from the Bodhi resolve. He never retreats in position, in practice and in mindfulness. He attains the wisdom of never retreating nor resting, and making progress in cultivation with great vigor and speed.

**The light of wisdom from the storehouse of the great strength and agility to remain propelled toward non-retreat** He also attains the radiance of wisdom of transcending all the wheels of suffering by limitless strength of transformation in the Dharma Realm.

**The light of wisdom from having limitless powers of change and transformation to escape the wheel within the Dharma Realm.** That is, to have the light of wisdom to escape the wheel of suffering.

**The light of wisdom from decisively entering the sea of the perfection of limitless merit and virtue.** When one's mind is decisive and free of doubt, then one can perfect a sea of limitless merit and virtue.

Every Buddha has attained **the light of wisdom from fully fathoming the sea of decisive discernments and splendid accomplishments.** They definitively understand all Dharmas of the Way, and have reached that understanding with resolute minds. "Splendid accomplishments" refer to that wisdom-light, also obtained by Great Awe-Inspiring Radiance Bodhisattva.

He also attained **the light of wisdom from completely comprehending the sea of the Buddhas' spiritual penetrations which enable them to appear before all living beings boundlessly throughout the Dharma Realm.** Every single Buddha has the use of spiritual penetrations which enables him to appear directly before all living beings, in order to subdue, teach, and transform them. And Great Awe-Inspiring Radiance Bodhisattva obtained that kind of wisdom-light. And he obtained **the light of wisdom from thoroughly understanding all the Dharmas of all Buddhas' spiritual powers and fearlessnesses.**

*Sutra:*

**At that time, after Bodhisattva Great Awe-inspiring Radiance attained limitless light of wisdom such as those, because of the Buddha's awe-inspiring power, he spoke verses.**

爾時，大威光菩薩得如是無量智光明已，承佛威力，而說頌言。

「爾時，大威光菩薩得如是無量智光明已」：當爾之時，這位大威光菩薩得到像前邊所說的這些智慧光明之後。「承佛威力，而說頌言」：就仰承著佛的大威神力，說出下面的偈頌。也就是佛來加被他，給他智慧，令他所說的偈頌都合乎佛法。

我聞佛妙法 而得智光明  
以是見世尊 往昔所行事

「我聞佛妙法」：這位大威光菩薩在以前做太子的時候，就非常的聰明，記憶力也好。因為他宿世善根深厚，所以一聽見佛所說的法，即刻就開大智慧，也得到五眼六通；就因為他得到五眼六通，所以佛過去生一切所修行的行門他都看見了。因此他才說：我啊！聽見佛所說的這種不可思議的妙法。「而得智光明」：即刻就得到智慧光明和五眼六通了。「以是見世尊」：因為得到五眼六通，所以就見著了佛。「往昔所行事」：見著佛什麼呢？見著了佛往昔怎麼樣修行，怎麼修布施、持戒、忍辱、精進、禪定和智慧；這一切一切難行能行，難忍能忍的行門，我都看見了。

一切所生處 名號身差別  
及供養於佛 如是我咸見

「一切所生處」：佛在過去生生世世所生的地方，我也都知道了。「名號身差別」：他的名字叫什麼？身量有多高？是怎麼樣的一個相貌？「及供養於佛」：以及這一切功德山須彌勝雲佛在沒成佛之前，怎麼樣供養於佛。「如是我咸見」：這種種的情形，我都見著了。

往昔諸佛所 一切皆承事  
無量劫修行 嚴淨諸剎海

☞待續

*Commentary:*

At that time, after Bodhisattva Great Awe-inspiring Radiance attained limitless light of wisdom such as those mentioned above, he spoke verses supported by the Buddha's awe-inspiring power, in other words, the Buddha helped him and bestowed him with wisdom, so that these verses he was going to speak were in accordance with the Buddhadharmā.

*Sutra:*

Hearing the Buddha's wondrous Dharma,  
I attained the light of wisdom.  
Thereby I witnessed the past deeds,  
of the World Honored One.

*Commentary:*

When the Bodhisattva Great Awe-inspiring Radiance was still a prince, he was very intelligent and had a good memory. Because his roots of goodness were deep and solid, upon hearing the Buddha speaking the Dharma, he attained great wisdom, and he also got the Five Eyes and Six Spiritual Powers; because of that, he was able to witness all the conduct-doors practiced by the Buddha in his past lives. Therefore, he said: Upon **hearing the Buddha speaking the inconceivable wondrous Dharma, I immediately attained the light of wisdom** and the Five Eyes and Six Spiritual Powers, **Thereby I witnessed the past deeds of the World Honored One**, what did I see about the Buddha? I saw how the Buddha cultivated in past lives, how he practiced giving, holding precepts, patience, vigor, Dhyana and wisdom. I have seen all the Buddha's doors of practice such as these—how he undertook what was difficult to undertake, and endured what was difficult to endure.

*Sutra:*

Every place where he was born,  
Different names and bodies he had,  
And how he made offerings to Buddhas—  
Such things I witnessed.

*Commentary:*

**Every place where he was born**, I have known the birthplaces of the Buddha in each of his past lives. **Different names and bodies he had**, What were his names? How tall was him? How did he look like. **And how he made offerings to Buddhas**—How he made offerings to Buddhas before he became the Buddha Sumeru Supreme Cloud of a Mountain of Merit and Virtue. **Such things I witnessed**. I saw all such things.

*Sutra:*

How he served and attended,  
Each and every Buddha in the past;  
How he cultivated through limitless eons,  
To adorn and purify oceans of *ksbetras*.

☞To be continued