

# 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

往昔諸佛所 一切皆承事  
無量劫修行 嚴淨諸剎海

「往昔諸佛所」：過去諸佛的道場。「一切皆承事」：這位佛都去承事、親近這一切諸佛。「無量劫修行」：佛在無量劫以前就修行了。「嚴淨諸剎海」：莊嚴清淨一切諸佛的剎海。

捨施於自身 廣大無涯際  
修治最勝行 嚴淨諸剎海

「捨施於自身」：佛所修的行門不單布施身外的財，就是內財也都布施了；為了眾生而捨身命，不知有多少！「廣大無涯際」：這種難行的行門非常廣大，沒有一個邊際。

「修治最勝行」：佛所修治的，都是最殊勝的行門。「嚴淨諸剎海」：以這種修行來莊嚴、清淨諸佛的剎海。所以我們做什麼事情也都常常說：「願以此功德，莊嚴佛淨土；上報四重恩，下濟三塗苦。若有見聞者，悉發菩提心；盡此一報身，同生極樂國。」這都是莊嚴諸佛剎海的一種迴向。我們現在也是在修這種莊嚴諸佛剎海的行門呢！你們不要不認識自己所修的行門，還以為天天就唱唱歌有什麼用啊？不要有這種的邪知邪見！

耳鼻頭手足 及以諸宮殿  
捨之無有量 嚴淨諸剎海

*Sutra:*

In the past, at the Buddhas' places,  
Where he served each one of them.  
He cultivated through innumerable kalpas,  
To adorn and purify oceans of *kshetras*.

*Commentary:*

In the past, at the Buddhas' places —all the places of awakening, **where he served** and attended them, **each one of them**. This Buddha himself had drawn near to, served, and made offerings to those other Buddhas who had become Buddhas before him. **He cultivated through innumerable kalpas** means the Buddha had cultivated from infinite eons ago. He cultivated **to adorn and purify oceans of kshetras**.

*Sutra:*

How he renounced his own physical bodies,  
Extensively, and without exhaustion.  
While cultivating most supreme practices,  
To adorn and purify oceans of *kshetras*.

*Commentary:*

Great Awe-inspiring Radiance saw **how he renounced his own physical bodies**. In this Buddha's cultivation of those doors of practice, not only did the Buddha renounce his external wealth, but he gave away the inner wealth of his own bodies, as well. For the sake of living beings, he gave up his very life one knows not how many times, **extensively and without exhaustion**. He cultivated all such difficult-to-practice Dharma-doors on an extremely vast scale, **while cultivating most supreme practices, to adorn and purify oceans of kshetras**, the seas of all Buddhaholds. That's why, in our own cultivation, we want to constantly transfer the merit in this way:

*I vow that this merit and virtue  
Will adorn the Buddha's Pure Land,  
Repaying four kinds of kindness above,  
And aiding those below  
in three paths of suffering.*

「耳鼻頭手足」：佛在往昔捨出來自己的耳朵、鼻子、頭和手足。如果有因緣的話，這些佛都能捨。「及以諸宮殿」：耳、鼻、頭、手、足這是內財；還有外財，就是國、城、妻、子。宮殿，就是國王住的房子；這就包括了國、城、妻、子在內了。這是難捨能捨，難忍能忍，難行能行。「捨之無有量」：布施了沒有數量那麼多的內財和外財。「嚴淨諸剎海」：以這種布施的功德來莊嚴諸佛的剎海。

能於一一剎 億劫不思議  
修習菩提行 嚴淨諸剎海

「能於一一剎」：佛在每一個諸佛的剎海。「億劫不思議」：經過無量無邊不可思議那麼長的劫裏。「修習菩提行」：來修習菩提道的行門。「嚴淨諸剎海」：以這種的功德來莊嚴、清淨一切諸佛的剎海。

普賢大願力 一切佛海中  
修行無量行 嚴淨諸剎海

「普賢大願力」：諸佛在往昔修行種種的行門，也修普賢菩薩的大願力、大行力。「一切佛海中」：所有一切的諸佛。「修行無量行」：他們所修行的是無量的行門。「嚴淨諸剎海」：以這種的功德來莊嚴、清淨一切諸佛的剎海。

*May those who see and hear, soon bring forth the Bodhi heart,  
And when this retribution body is done, be born together in the Land of Ultimate Bliss.*

With this transference, all the seas of Buddhalands are adorned. And now we, too, are cultivating that door of practice—we are also adorning all Buddhalands. Don't fail to recognize what doors of practice you are cultivating. Don't have any doubt about what use there is in "singing songs every day." Don't have that kind of wrong knowledge and views.

**Sutra:**

**Ears, noses, heads, hands, and feet,  
As well as all his palaces—  
Countless in number, he renounced all,  
To adorn and purify oceans of *kshetras*.**

**Commentary:**

The Bodhisattva Great Awe-inspiring Radiance said, "Throughout long ages past, the Buddha gave up his **ears, noses, and heads**, along with his **hands and feet**. When the causes and conditions were right, he was able to renounce even those, **as well as all his palaces**. Ears, noses, heads hands, and feet are all examples of inner wealth. Then there's outer wealth—one's countries, cities, wives, children, and palaces. Giving up all those is exactly what is meant by: Giving up what is difficult to renounce; being patient with what is difficult to endure. What is difficult to cultivate, he was able to cultivate. Therefore, the Bodhisattva says, **countless in number, he renounced all**. The Buddha gave up the various kinds of inner and outer wealth to such an extent it could never be measured, so as **to adorn and purify oceans of *kshetras***."

**Sutra:**

**In every single *kshetra*, he was able,  
Throughout inconceivable hundreds of millions of eons.  
To cultivate the practices of Bodhi and,  
To adorn and purify oceans of *kshetras*.**

**Commentary:**

**In every single *kshetra*, he was able, throughout for inconceivable hundreds of millions of eons, to cultivate the practices of Bodhi.** In every world, for inconceivable hundreds of millions of eons, he has cultivated the Bodhisattva path to **adorn and purify oceans of *kshetras***. With these meritorious virtues, he adorned and purified all Buddhas' oceans of *kshetras*.

**Sutra:**

**By the strength of Universal Worthy's vows,  
Amid the ocean of all Buddhas.  
They cultivated limitless practices,  
To adorn and purify oceans of *kshetras*.**

**Commentary:**

Great Awe-inspiring Radiance Bodhisattva says, **by the strength of Universal Worthy's vows** – when all those Buddhas cultivated the many various methods of practice, they also cultivated

**如因日光照 還見於日輪  
我以佛智光 見佛所行道**

「如因日光照」：就好像因為有日光照耀大地。

「還見於日輪」：所以每一個人都能見著日光的本體，見著日輪一樣。「我以佛智光」：我現在也因為佛的智慧光明。「見佛所行道」：所以看見了往昔諸佛所修行的道路，所修行的行門。

**我觀佛刹海 清淨大光明  
寂靜證菩提 法界悉周遍**

「我觀佛刹海」：我觀察諸佛的刹海。「清淨大光明」：都是清淨大光明。「寂靜證菩提」：由這個寂靜而證得菩提果位。「法界悉周遍」：盡虛空、遍法界都周遍佛的法身。

**我當如世尊 廣淨諸刹海  
以佛威神力 修習菩提行**

「我當如世尊」：我也應該像世尊這樣去修行。

「廣淨諸刹海」：也廣泛地來莊嚴清淨諸佛的刹海。「以佛威神力」：仗著諸佛的大威神力。「修習菩提行」：我也修習這個菩提的行門。

諸佛子，時大威光菩薩，以見一切功德山須彌勝雲佛，承事供養故，於如來所，心得悟了，為一切世間，顯示如來往昔行海，顯示往昔菩薩行方便，顯示一切佛功德海。

待續

the great powers of the practices and vows of Universal Worthy Bodhisattva. **Amid the ocean of all Buddhas, they cultivated limitless practices, to adorn and purify oceans of *kshetras*.** Bodhisattvas also cultivated infinite Dharma-doors. With these meritorious virtues, all Buddhas' *kshetras* were adorned and purified.

**Sutra:**

**Just as it is by the sun's brilliant light,**

**One is able to see the spherical shape of the sun.**

**In the same way, I, by the light of the Buddha's wisdom,**

**See the path walked by all Buddhas.**

**Commentary:**

**Just as it is by the sun's brilliant light, one is able to see the spherical shape of the sun.**

**In the same way, I, by the light of the Buddha's wisdom, see the path walked by all Buddhas.**

When the sun's bright light shines upon the great earth, people are able to see the actual body where the sun's light comes from. Because of the Buddha's wisdom light, I (Great Awe-inspiring Radiance Bodhisattva) see the path and the practices that all the Buddhas in the past cultivated.

**Sutra:**

**I contemplate the oceans of Buddha *kshetras*,**

**Pure, vast and brilliant.**

**In still quiescence, the Buddha realized Bodhi,**

**And completely pervaded the entire Dharma Realm.**

**Commentary:**

**I contemplate the oceans of Buddha *kshetras*, pure, vast and brilliant.** I observe the oceans of Buddhas' *kshetras*, they all shine with great immaculate light. **In still quiescence, the Buddha realized Bodhi and completely pervaded the entire Dharma Realm.** The Dharma-bodies of the Buddhas pervade the entire Dharma Realm to the ends of empty space.

**Sutra:**

**I shall emulate the World Honored One,**

**And vastly adorn and purify the oceans of *kshetras*.**

**By the means of Buddha's awesome spiritual powers,**

**I will cultivate the practices of Bodhi.**

**Commentary:**

**I shall emulate the World Honored One:** I should cultivate like the World Honored One, **and vastly adorn and purify the oceans of *kshetras*.** **By the means of the Buddha's great awesome spiritual powers, I will cultivate the practices of Bodhi.**

**Sutra:**

Disciples of the Buddha, at that time, Great Awe-inspiring Radiance Bodhisattva, from having seen, served, and made offerings to Mountain of All Meritorious Virtue and Sumeru Supreme Cloud Buddha, in the presence of the Thus Come One, became awakened to understanding in his mind. For the sake of all living beings, he manifested the sea of the Thus Come One's past practices; he manifested the past skillful means practiced by Bodhisattvas; he manifested the sea of meritorious virtues of all Buddhas.

待續