

大方廣佛華嚴經淺釋

The Flower Adornment Sutra With Commentary



PROPER DHARMA SEAL | 正法印



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修訂版

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

爾時，大威光童子見彼如來成等正覺，現神通力，即得念佛三昧，名無邊海藏門；即得陀羅尼，名大智力法淵。

「爾時」：當爾之時。
「大威光童子，見彼如來成等正覺，現神通力」：這位大威光童子，也就是前邊所說的大威光菩薩、大威光太子。他見著波羅蜜善眼莊嚴王佛成就無上正等正覺之後，就顯現出大神通。

「即得念佛三昧，名無邊海藏門」：這位大威光太子，一見著這位佛現神通力，他即刻就得到念佛的定，入念佛的定了。念佛三昧這種定有一個名詞，叫無邊海藏門三昧；一切的三昧以念佛三昧為門，念佛三昧是三昧中的王，所以叫無邊海藏門。

「即得陀羅尼，名大智力法淵」：他又得到一個總持門，能總一切法，持無量義。這也有個名字，叫大智力法淵，有大智慧力可以入法的深淵。

即得大慈，名普隨眾調伏度脫；即得大悲，名遍覆一切境界雲；即得大喜，名一切佛功德海威力藏；即得大捨，名法性虛空平等清淨。

「即得大慈，名普隨眾調伏度脫」：然後又得一個大慈心三昧，名字叫普隨眾調伏度脫。這個三昧能普遍隨順一切眾生而調伏一切眾生，度脫一切眾生。

「即得大悲，名遍覆一切

Sutra:

At that time, upon witnessing that Thus Come One realize complete, perfect enlightenment and display spiritual powers, the youth Great Awe-inspiring Radiance immediately attained the samadhi of being mindful of the Buddha. This samadhi is named gateway to the boundless oceanic treasury; he immediately attained the dharani called powerful wisdom to fathom the depths of the Dharma.

Commentary:

Upon witnessing that Thus Come One, King of Paramitas Adorned with Kind Eyes, realize the unsurpassed complete, perfect enlightenment and then display spiritual powers, the youth Great Awe-inspiring Radiance, who is also referred to in this chapter as Great Awe-inspiring Radiance Bodhisattva and the Prince Great Awe-inspiring Radiance, immediately attained the samadhi of being mindful of the Buddha. This samadhi is named gateway to the boundless oceanic treasury. Since this samadhi of mindfulness of the Buddha is the gateway to all other samadhis, it is the king of all samadhis. He immediately attained the dharani, which unites all dharmas and holds limitless meanings, known as the powerful wisdom to fathom the depths of the Dharma. The prince gained the strength of great wisdom, allowing him to plumb the deep source of the Dharma.

Sutra:

He immediately attained the great kindness called according with all living beings by subduing and liberating them; he immediately attained the great compassion called clouds completely covering all states; he immediately attained the great joy called the treasury of the magnificent power of the oceanic meritorious virtues of all Buddhas; he immediately attained the great equanimity called the nature of dharmas being pure and impartial like space.

境界雲」：又得到大悲心這種三昧，名字叫遍覆一切境界雲；這種大悲的三昧，就好像遍覆所有境界的雲。

「即得大喜，名一切佛功德海威力藏」：又得到大喜的三昧，名叫一切佛功德海威力藏。

「即得大捨，名法性虛空平等清淨」：又得到難捨也能捨的這種捨心三昧，名字叫法性虛空平等清淨。以上所說的就是念佛三昧、陀羅尼三昧和慈、悲、喜、捨四無量心的三昧。

即得般若波羅蜜，名自性離垢法界清淨身；即得神通，名無礙光普隨現；即得辯才，名善入離垢淵；即得智光，名一切佛法清淨藏。如是等十千法門，皆得通達。

「即得般若波羅蜜，名自性離垢法界清淨身」：又得到智慧到彼岸的三昧，名字叫自性離垢法界清淨身三昧；自性離一切的染污，令法界都清淨了。這個「離垢」是無離之離，若是有所離，那還是有垢；離無可離了，所以才是法界清淨身。

「即得神通，名無礙光普隨現」：又得到種種神通的三昧，名叫無礙光普隨現三昧。「即得辯才，名善入離垢淵」：又得到辯才的三昧，名字叫善入離垢淵三昧。「即得智光，名一切佛法清淨藏」：又得到智慧光的三昧，名叫一切佛法清淨藏的一種定。

「如是等十千法門，皆得通達」：像前邊所說的這樣，有一萬個那麼多的法門；這位威光童子即刻都通達無礙，明白這些三昧了。

爾時，大威光童子承佛威力，為諸眷屬，而說頌言。

Commentary:

He immediately attained the great kindness called according with all living beings by subduing and liberating them.

Having attained this samadhi of great kindness, **he immediately attained the samadhi of a mind of great compassion called clouds completely covering all states.** This samadhi of great compassion is likened to a huge cloud that encompasses every possible state.

He immediately attained the great joy called the treasury of the magnificent power of the oceanic meritorious virtues of all Buddhas.

He immediately attained the great equanimity called the nature of dharmas being pure and impartial like space. He attained that samadhi of great equanimity and was able to renounce what is difficult to renounce. This passage has discussed the samadhis of being mindful of the Buddha, the dharani samadhi, and the samadhis of kindness, compassion, joy, and equanimity.

Sutra:

He immediately attained the prajna paramita called the unstained inherent nature and the pure body of the Dharma Realm; he immediately attained the spiritual powers called unobstructed brilliance that appears everywhere; he immediately attained the eloquence called skillfully entering the unpolluted abyss; and he immediately attained the light of wisdom called pure treasure trove of all Buddhadharmas. He completely comprehended ten thousand Dharma-doors such as these.

Commentary:

Moreover, **he immediately attained the prajna paramita**, the wisdom which reaches the other shore, **called the unstained inherent nature and the pure body of the Dharma Realm.** The inherent nature is without any defilement and the Dharma Realm is thus pure. “Unstained” means defilement is left behind, and yet there is no leaving behind. If one is aware that one is leaving behind defilement, that means there is still defilement remaining. When one leaves everything behind to the point that there is nothing else to be left behind, then, it is the pure body of Dharma Realm.

He immediately attained the samadhi of multitudes of **spiritual powers called unobstructed brilliance that appears anywhere; he immediately attained the samadhi of eloquence called skillfully entering the unpolluted abyss; he immediately attained** the samadhi of **the light of wisdom called pure treasure trove of all Buddhadharmas.**

He completely comprehended ten thousand Dharma-doors such as these. There were as many as ten thousand Dharma-doors similar to all the samadhis just mentioned which the youth Great Awe-Inspiring Radiance directly and thoroughly comprehended without obstruction.

Sutra:

At that time, the youth Great Awe-inspiring Radiance, relying on the Buddha's awe-inspiring powers spoke the following verses for his retinuees.

Commentary:

Then, **the youth Great Awe-inspiring Radiance, relying on the Buddha's awe-**

「爾時，大威光童子承佛威力」：這個時候，這位大威光童子承著佛的大威神力。「為諸眷屬，而說頌言」：為自己所帶來的眷屬，又用偈頌來給他們說一說這種境界。

* * * *

某人問：「我」是虛妄的，不是真的，五蘊也是空的；那往生的是什麼？開悟的又是什麼？

師父：自性是真的，自性是佛性，佛性是真的。開悟也不是用五蘊開的悟，五蘊是色、受、想、行、識；要空了它，要返本還原，明心見性——明自本心，見自本性。懂了嗎？

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不可思議億劫中 導世明師難一遇
此土衆生多善利 而今得見第二佛

「不可思議億劫中」：這一句偈頌是說時間的長，長到什麼程度呢？長到不可思議那麼多億劫。「導世明師難一遇」：導，是引導；引導衆生成佛。世，就包括世界上一切衆生。這個導引衆生的善知識、明師、大覺者、佛，就是在不可思議那麼多的億劫裏邊，也不容易遇著。「此土衆生多善利」：我們這個一切功德山須彌勝雲佛國土裏的衆生，善根深厚，也有德行。「而今得見第二佛」：所以現在才能見著這第二位佛來出世，我們大家都應該生大歡喜心。第一位佛我見著了，現在第二位佛出世，我又見到了。

佛身普放大光明 色相無邊極清淨
如雲充滿一切土 處處稱揚佛功德

「佛身普放大光明」：這位波羅蜜善眼莊嚴王佛的身上普放大光明，照遍法界。

inspiring powers, spoke the following verses for his retinues. He used verses to describe the Buddha's spiritual states.

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Disciple: If the self is illusory and unreal and the five aggregates are empty as well, then what does it mean to be reborn? What does it mean to become awakened?

Venerable Master Hua: The inherent nature is true and real. This nature also refers to the Buddha nature, which is also real. A person does not awaken by using the five aggregates, which are form, feeling, perception, formation, and consciousness. We need to realize that the five aggregates are empty in order to return to the origin and go back to the source, to understand our own mind and see our nature. Do you understand?

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Sutra:

**Even in inconceivable billions of kalpas,
It is hard to meet an enlightened master, a guide for the worlds.
Fortunate are the living beings of this land,
For now they get to see their second Buddha.**

Commentary:

Even in inconceivable billions of kalpas, it is hard to meet an enlightened master, a guide for the worlds. This first line of verse refers to an extremely long period of time—billions of eons. During such a long period of time, it is very difficult to encounter even a single Buddha. **A guide for the worlds** is one who leads living beings to realize Buddhahood. It is not easy to encounter a good and wise spiritual teacher who is also an enlightened teacher, a guide, a great awakened one and a Buddha, even after inconceivably many eons. **Fortunate are the living beings of this land.** The living beings in the world of All Meritorious Virtues Like Sumeru and Supreme Clouds Buddha have nurtured deep roots of goodness as well as virtuous deeds so that **for now they get to see their second Buddha** appearing in the world. Thus they should give rise to great joy. They should think, “Not only did we see the first Buddha but also the second Buddha in our time.”

Sutra:

**The Buddha's body radiates bright light in all directions.
His physical hallmarks are boundlessly pure,
Filling all lands like clouds,
Everywhere praising the Buddhas' meritorious virtues.**

Commentary:

The Buddha's body radiates bright light in all directions — the body of the Buddha King of Paramitas, Wholesome Eyes and Adornment emanates great light illuminating the entire Dharma Realm.

待續

To be continued