

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
國際譯經學院
宣化上人講解
記錄翻譯

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

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。

「色相無邊極清淨」：這一位佛的三十二相、八十種隨形都好特別的莊嚴、清淨。

「如雲充滿一切土」：他所放出的大光明，和清淨莊嚴的境界，就好像空中的雲一樣，充滿一切諸佛的國土。

「處處稱揚佛功德」：在這光明裡邊又有化佛，化佛又發出微妙的音聲，來稱揚讚歎十方三世一切諸佛的功德。

光明所照咸歡喜
眾生有苦悉除滅
各令恭敬起慈心
此是如來自在用

「光明所照咸歡喜」：被佛的光明照到的所有眾生，心裡都生大歡喜。

「眾生有苦悉除滅」：眾生所有的苦難，也都消滅了，沒有了。

「各令恭敬起慈心」：現在你們都應該生出一種恭敬心、大慈悲心、大喜大捨心。

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.

His physical hallmarks are boundlessly pure. This Buddha's thirty-two marks and eighty fine and subtle characteristics are especially majestic and pure.

The light he radiates and the pure, adorned states fill up all lands like clouds, everywhere praising the Buddhas' meritorious virtues.

Within the brilliance coming forth from him, there are transformation Buddhas, who further send forth wonderful sounds lauding the meritorious virtues of the Buddhas in the ten directions and three periods of time.

Sutra:

The light brings joy to all wherever it shines,
Completely dispelling
the suffering of living beings.
And causing them all to be reverent and kind.
This is the workings of
the Thus Come One's self-mastery.

Commentary:

The light brings joy to all wherever it shines, completely dispelling the suffering of living beings. All those living beings who are touched by the Buddha's light bring forth great happiness.

Consequently, all their sufferings and difficulties are totally relieved. The light is also causing them all to be reverent and kind. With these verses, the youth Great Awe-Inspiring Radiance exhorts: "All of you, my retinue, should now foster a mind of reverence, great compassion, great giving, great joy, and great equanimity." This is the workings of the Thus Come One's self-mastery. It is because you have been blessed

「此是如來自在用」：你們能這樣發大菩提心，勤修無上道；都是仰仗佛的光明加被，這也是如來的一種自在的妙用。

**出不思議變化雲 放無量色光明網
十方國土皆充滿 此佛神通之所現**

「出不思議變化雲」：在佛的光明裡邊，生出來一般人不可想像的微妙變化雲。「放無量色光明網」：放出無量的色、無量的光；無量的色光在虛空裡織成一種光明的網相。「十方國土皆充滿」：這種光明的雲充滿所有十方諸佛的國土，沒有一個地方不照到的。「此佛神通之所現」：這是佛的神通妙用所顯現出來的境界。

**一一毛孔現光雲 普遍虛空發大音
所有幽冥靡不照 地獄眾苦咸令滅**

「一一毛孔現光雲」：佛的每一個毛孔，都顯現出來這種光明雲。「普遍虛空發大音」：在這些遍滿虛空的光明雲裡邊，又發出一種大法音，大雲雷音。「所有幽冥靡不照」：所有黑暗的地方，都得到這種光明的普照。「地獄眾苦咸令滅」：地獄、餓鬼、畜牲這三惡道裡邊的黑暗，也全都得到這種光明雲的遍照；所有地獄、惡鬼、畜生這一切的苦，在得到光明遍照之後，就全都滅除了。

**如來妙音遍十方 一切言音咸具演
隨諸眾生宿善力 此是大師神變用**

「如來妙音遍十方」：在這個大光明雲裡邊所顯發出來的佛的大雲雷音、妙法音，遍滿所有的十方法界。「一切言音咸具演」：在這佛的音聲裡頭，不需要有翻譯，就自然說出一切眾生所說的各種語言。「隨諸眾生宿善力」：這也是眾生前生所造的善

by the Buddha's light that you are able to resolve upon Bodhi and diligently cultivate the Unsurpassed Path. That is also one of the wonderful functions of the Thus Come One's self-mastery.

Sutra:

**Clouds of inconceivable forms appear,
Emanating a net of infinite colored light
Which fills up all lands in the ten directions,
The Buddha's spiritual powers make this appear.**

Commentary:

Clouds of inconceivable forms appear. The radiance that the Buddha emits produces unimaginable, subtle and wonderful clouds. **Emanating a net of infinite colored light** — the clouds release boundless lights of infinite colors that form into a net of light **which fills up all lands in the ten directions.** There is not a single Buddhaland throughout the ten directions where the light does not reach. **The Buddha's spiritual powers make this appear.** This is the state the Buddha manifests through the wonderful functions of his spiritual powers.

Sutra:

**From his every pore, he radiates clouds of light,
That fill up space, sending forth resounding tones.
The light illumines every iota of darkness,
Completely dispelling the suffering of the hells.**

Commentary:

From his every pore, he emits clouds of light, that fill up space, sending forth resounding tones. The clouds that form from the Buddha's light fills up the cosmos; from inside those clouds come majestic Dharma sounds, as awesome as thunder. **The light illumines every iota of darkness, completely dispelling the suffering of the hells.** The light totally illumines all dark places, without exception, dispersing even the darkness in the three evil paths. As a result, it relieves sufferings in the three evil paths of the hells, the hungry ghosts, and the animals.

Sutra:

**The Thus Come One's wondrous voice pervades the ten directions,
Expounding in each and every language.
In accord with the strength of beings' past good deeds,
This is how the great teacher effects spiritual transformations.**

Commentary:

The Thus Come One's wondrous voice pervades the ten directions. From inside that vast cloud of light comes forth the Buddha's great thunderous and wonderful Dharma sound pervading of the Dharma Realm throughout the ten directions. **Expounding in each and every language.** The words spoken by the Buddha need no translation; he naturally speaks the various languages of living

業所感，才能遇著佛的光明。「此是大師神變用」：這個就是大導師，也就是如來神變的妙用所成就的。

無量無邊大海眾 佛於其中皆出現 普轉無盡妙法輪 調伏一切諸眾生

「無量無邊大海眾」：佛成佛之後的工作就是教化眾生，在無量無邊所有的佛刹國土裡，有無量無邊猶如大海那麼多的眾生。

「佛於其中皆出現」：佛出現在每一個佛刹、每一個國土、每一個世界、每一個眾生的前邊，來教化眾生。

「普轉無盡妙法輪」：在盡虛空、遍法界所有的諸佛國土裡，常常地來轉無盡的妙法輪。

「調伏一切諸眾生」：這「調伏」，不是用佛的勢力去壓迫眾生，強迫眾生來服從，而是「觀機逗教，因人說法」。觀機，是觀看眾生的機緣；逗教，就是看應該用什麼法門來教化他，就用什麼法門來教化他。

因為眾生的根性不同，所以對每一個人說的法也不同，就好像用酸、甜、苦、辣、鹹來調和五味一樣。有的眾生好吃酸，就給他一點酸的味道嚐一嚐；他吃完了酸的味道就很高興，一高興就被佛教化、調伏了。歡喜吃甜的，好像小果方願意吃糖，就給她一塊糖吃，她就對師父非常好。你看，她和師父一走路，就拉著師父的手不放；為什麼呢？她就想吃一塊糖。這都是一樣的道理。願意吃苦的，就給他一點苦的吃；願意吃辣的，就給他一點辣的吃；願意吃鹹的，就給他一點鹹的吃。這就叫調伏眾生，令眾生剛強的也不剛強了，慳貪的也不慳貪了，愚癡的也不愚癡了，瞋恚的也不瞋恚了，好發脾氣的也不發脾氣了；就這樣來調伏一切諸眾生。

beings. **In accord with the strength of beings' past good deeds.** Because of the wholesome karma living beings created in the past lives, they are touched by the Buddha's light. **This is how the great teacher effects spiritual transformations.** This is the wonderful function accomplished by the Thus Come One's spiritual powers and transformations.

Sutra:

**Limitless, boundless multitudes vast as the sea,
The Buddha makes an appearance among them all.
Everywhere he turns the wonderful Dharma Wheel without cease,
Harmonizing and subduing all living beings.**

Commentary:

Limitless, boundless multitudes vast as the sea, the Buddha makes an appearance among them all. Right after the Buddha realizes Buddhahood, his job is to teach and transform living beings. In the limitless and boundless Buddhalands are limitless and boundless living beings as vast as the sea. Appearing before every single living being in every kshetra, every land and every world, the Buddha comes to teach and transform all living beings. **Everywhere he turns the wonderful Dharma Wheel without cease.** To the ends of space and the entire Dharma Realm, he constantly turns the unstopping wheel of wonderful Dharma. **Harmonizing and subduing all living beings.** This does not mean using the Buddha's power to oppress and force living beings into submission. Instead, the Buddha contemplates the causes and conditions and speaks the Dharma accordingly. He observes the conditions of each living being and determines which Dharma-door is most suitable for him or her. He employs the Dharma-door that is most fitting to teach and inspire that being.

Since each living being's propensity varies, the Dharma spoken for each one also differs. The Buddha adjusts his teaching in the same way one would season food with the five flavors—sour, sweet, bitter, spicy and salty—to cook a meal to everyone's liking. For example, if a living being likes sour food, the Buddha gives him a little taste of something sour. Having eaten it, he is delighted. Once he is happy, he has been taught, transformed, harmonized and subdued by the Buddha. If someone likes sweets, like little Guo Fang, the Buddha would give her a piece of candy. Having her sweet-tooth satisfied, that living being becomes well-disposed toward her teacher. For example, little Guo Fang now likes to walk with the teacher, holding his hand. Why? It's all because she would like a piece of candy. The same principle applies. If another being likes to eat bitter things, the Buddha gives him a little something bitter to eat. If another living being likes hot things, he gives him a little something spicy and hot to eat. If another likes salty things, he gives him a little something salty to eat. This is an example of harmonizing and subduing living beings.

He causes stubborn living beings to stop being so stubborn; the greedy and stingy ones not to be greedy and stingy; the deluded ones not to be deluded; the hateful ones not to be hateful; those who like to throw a temper to stop being angry. In that way he is able to harmonize and subdue living beings.

待續

To be continued