

# 大方廣佛華嚴經淺釋

## The Flower Adornment Sutra With Commentary



正法印  
PROPER DHARMA SEAL

【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

「彼諸大眾，聞此經已」：大威光帶來的所有的眷屬大眾，聽見這一部《大方廣佛華嚴經》之後。

「得清淨智，名入一切淨方便」：他們都得到一種清淨的智慧，名字叫入一切淨方便門；也就是入一切清淨方便門的這種智慧。

「得於地，名離垢光明」：地，就是初地、二地、三地、四地、五地、六地、七地、八地、九地、十地。有得到初地的、有得到二地的，種種境界不同。這也有個名字，叫離垢光明地。這個「離垢」是無所離之離，離無可離，再沒有可以離的了。若還有可離，那就談不到離；無垢可離才叫離垢，真離開了！

「得波羅蜜輪，名示現一切世間愛樂莊嚴」：波羅蜜，是梵語，翻譯成中文叫到彼岸；就是由生死的此岸，經過煩惱的中流，到達涅槃的彼岸。輪，就像船似的。又得到到彼岸的這個輪，這也有個名字，叫示現一切世間愛樂莊嚴；也就是示現世間一切眾生所愛的、所樂的種種莊嚴。

Upon hearing that sutra, the Great Means Expansive Buddha Flower Adornment Sutra, all in that great assembly and the retinues that Great Awe-inspiring Radiance brought with him attained the pure wisdom known as the 'entry into all pure skillful means.' Each of those in the great assembly accompanying Great Awe-inspiring Radiance accomplished stages of the Ten Grounds.

They attained the ground known as 'light free from defilement.' "Ground" refers to the Ten Grounds among the Bodhisattvas' stages of practice. There are ten individual grounds. Some have realized the First Ground and some the Second Ground. There is a name for these grounds: the grounds of light free from defilement. "Free from defilement" means freedom without being freed; there is nothing more from which to be freed. If there is more defilement to leave behind, one is not considered free. When there is no more defilement to be freed from, one is truly free.

They attained the wheel of paramita, which is a Sanskrit word. It is translated as "reaching the other shore," that is, going from the shore of birth and death, crossing the torrent of afflictions, and ascending the other shore of Nirvana. The wheel is analogous to a boat that one reaches the other shore with. That's what is meant by turning the wheel of paramita, known as 'manifesting the adornments in which all worldly beings delight' – appearing in all worlds with a cheerful and kind disposition toward all living beings, and thereby adorning those worlds. They attained the wheel of increasing and expanding practices. This refers to a kind of benefit from the Dharma—practice that progressively accelerates like a spiral, and it's known as 'entering all Buddhlands everywhere with boundless light from pure seeing.' With this pure seeing of light, there is not a particle of dust in all Buddhlands that they do not enter into. They also attained the wheel of progression toward practices, the wheel of being inclined toward Bodhi practices, known as 'the bright banner of a cloud of immaculate blessings and virtues;' they attained the wheel of consonant realization. Through compliance one enters and attains the wheel of having been

「得增廣行輪，名普入一切剎土無邊光明清淨見」：又得到一種增廣行輪的法益，名字叫普入一切剎土無邊光明清淨見；這種無邊光明的清淨見，所有的微塵剎土，它沒有不入的。

「得趣向行輪，名離垢福德雲光明幢」：又得到趣向菩提行的這個輪，名字叫離垢福德雲光明幢。

「得隨入證輪，名一切法海廣大光明」：又得到隨心所入，證得妙覺的這個輪，名叫一切法海廣大光明。

「得轉深發趣行，名大智莊嚴」：又得到一步比一步往前進步，深入趣向菩提的行門，名叫大智莊嚴。

「得灌頂智慧海，名無功用修極妙見」：得到灌頂就是等覺菩薩了，等覺菩薩入灌頂位，成法王子；佛為法王，菩薩就是法王子。又得到灌頂智慧海，也就是到了等覺菩薩的果位，它的名字叫無功用修極妙見。這個修行是到極點了，修而無修、證而無證，得到妙智慧見了。

「得顯了大光明，名如來功德海相光影遍照」：又得到一種顯了大光明，名字叫如來功德海相光影遍照。

「得出生願力清淨智，名無量願力信解藏」：又得到出生願力的清淨智慧，名字叫無量願力信解藏；有無量的願力，又有信解。

時彼佛為大威光菩薩，而說頌言。

「時彼佛為大威光菩薩，而說頌言」：在當時，這位波羅蜜善眼莊嚴王如來為大威光菩薩，又用偈頌把前邊的意思再說一遍。

善哉功德智慧海      發心趣向大菩提  
汝當得佛不思議      普為衆生作依處

「善哉功德智慧海」：這偈頌是波羅蜜善眼莊嚴王如來給大威光法王子授記，讚歎大威光法王子的。說：你這位大威光菩薩，你是很好的了！你的功德、智慧都要圓滿了。

「發心趣向大菩提」：你因為在過去生

certified to Wonderful Enlightenment. That wheel is **known as ‘the vast, great light of the seas of all Dharmas.’**

**They also attained the deepening progression toward practices.** Step-by-step one goes deeper into and more exhaustively increases and expands one’s Bodhi practices. This is **known as ‘the adornment of great wisdom.’** **They also attained the wisdom sea of anointing the crown.** This refers to the state of the Bodhisattva of Equal Enlightenment. Equal Enlightenment Bodhisattvas are like princes who will one day be anointed as Kings. They serve as the Dharma Princes; the Buddha is the Dharma King. Accomplishing the wisdom sea of anointing the crown refers to attaining the fruition of an Equal Enlightenment Bodhisattva. It is **known as ‘wonderful seeing arising from effortless practices cultivated to the ultimate.’** Effortless practices is cultivating without cultivating; effortless cultivation brings certification without certification and one has attained the vision of wonderful wisdom. **They attained the manifestation of great light known as ‘the appearance of Tathagata’s oceanic meritorious virtues as reflections of light shining everywhere.’** They also attained the pure wisdom that brings forth the power of vows known as ‘limitless power of vows from a treasury of faith and understanding.’

*Sutra:*

**Then, that Buddha, for the sake of Great Awe-inspiring Radiance Bodhisattva, further spoke verses, saying.**

*Commentary:*

**Then, that Buddha, Good King Adorned with Eyes of Prajna Thus Come One, for the sake of Great Awe-inspiring Radiance Bodhisattva, further spoke verses, saying.**

*Sutra:*

**Good indeed, oceanic meritorious virtue and wisdom!  
Having resolved on progressing toward great Bodhi,  
You will realize Buddhahood, inconceivable—  
And become a place of reliance for all living beings everywhere.**

*Commentary:*

**Good indeed, oceanic meritorious virtue and wisdom!** With those verses, the Good King Adorned with Eyes of Prajna Buddha gave the Dharma Prince Great Awesome Light a prediction. The Prince is being praised in verse and the Buddha says, “Great Awe-inspiring Radiance, you’re really good! Your meritorious virtues are about to be perfected. From **having resolved on progressing toward great Bodhi**, you should like all Buddhas become inconceivable. In past lives, because you have resolved to tend toward the path of bodhi, **you will realize Buddhahood, inconceivable—** in the near future, you will realize Buddhahood and the inconceivable states of the Buddhas. And after you have accomplished Buddhahood, you will

中，發心趣向大菩提這種的道。「汝當得佛不思議」：所以你就快成就佛的這種不可思議的境界。「普為眾生作依處」：你堪為眾生做依靠，眾生都可以依靠你來修行。

汝已出生大智海 悉能遍了一切法  
當以難思妙方便 入佛無盡所行境

「汝已出生大智海」：你已經得到猶如海一樣深的大智慧了。

「悉能遍了一切法」：你能夠完全深入經藏，遍達一切諸法的實相。

「當以難思妙方便」：你應該以不可思議的這種妙方便。

「入佛無盡所行境」：入到佛無窮無盡、無量無邊所修行的、所行持的那些境界中。

已見諸佛功德雲 已入無盡智慧地  
諸波羅蜜方便海 大名稱為當滿足

「已見諸佛功德雲」：你已經親近諸佛、供養諸佛，見著佛的大功德雲了。

「已入無盡智慧地」：你已經得到無窮無盡大智慧的這種地位了。「諸波羅蜜方便海」：這一切都是佛的波羅蜜方便海。「大名稱者當滿足」：你就應有大名稱的這種果位了。大名稱者，也就是佛。

become a place of reliance for all living beings everywhere. They will rely on you and cultivate.

**Sutra:**

You have already brought forth great wisdom like the sea,  
Capable of totally comprehending all dharmas.  
Employing inconceivable and wonderful skillful means,  
You enter the infinite states of the Buddhas' practices.

**Commentary:**

You have already brought forth great wisdom like the sea—as deep as the sea—and **capable of totally comprehending all dharmas** means you can totally and deeply enter the sutra treasury and pervasively realize the True Appearance of all dharmas. **Employing inconceivable and wonderful skillful means, you enter the infinite states of the Buddhas' practices.** You will enter the Buddhas' limitless and boundless states of cultivation and practices.

**Sutra:**

Having seen all Buddhas' meritorious virtues like clouds  
And ascended the ground of inexhaustible wisdom,  
Having entered the ocean of skillful means paramita,  
You, O One of Great Renown, will perfect them.

**Commentary:**

Having seen all Buddhas' meritorious virtues like cloud—you have already drawn near to and made offerings to all Buddhas. You have perceived the vastness of the cloud of all Buddhas' meritorious virtues **and ascended the ground of inexhaustible wisdom, and having entered the ocean of skillful means paramita, —skill-in-means— you, O One of Great Renown, will perfect them.** You will have lived up to your reputation and will become a Buddha; as an eminent personage, you will attain the fruition.

待續

To be continued

雖空空絕跡，而義天之星象燦然；  
湛湛亡言，而教海之波瀾浩瀚。  
若乃千門潛注，與眾典為洪源；  
萬德交歸，攝群經為眷屬。

—《華嚴經疏序》

Although emptiness is emptied and the traces are cut off,  
still the sky of meanings' stars glitter and blaze.  
Although stillness is deepened so that words are lost,  
yet the sea of teachings' waves are oceanic in extent.  
As for the thousand doors which in secret flow,  
of multitudes of texts it forms the copious source.  
The ten thousand virtues commingle and return,  
while companies of Sutras comprise its retinue.

—from the "The Flower Adornment Sutra - Preface"