

# 大方廣佛華嚴經淺釋

## The Flower Adornment Sutra With Commentary



正法印  
PROPER DHARMA SEAL

修訂版  
國際譯經學院  
宣化上人講解  
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Revised version  
Translated by the International Translation Institute  
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CHAPTER SIX:  
VAIROCHANA BUDDHA

我於無量——刹  
種種供養諸佛海  
如彼修行所得果  
如是莊嚴汝咸見

「我於無量——刹」：這個「我」，是波羅蜜善眼莊嚴王如來的自稱。我以前在所有的諸佛刹土裡邊。「種種供養諸佛海」：每一位佛我都去供養、恭敬，用種種的供養來莊嚴諸佛的大海。「如彼修行所得果」：我修行所得的果位，也就和我之前的諸佛修行所得的果位是一樣。「如是莊嚴汝咸見」：像這種種的因緣、種種的境界，你現在都看見了。

廣大劫海無有盡  
一切刹中修淨行  
堅固誓願不可思  
當得如來此神力

「廣大劫海無有盡」：你在無窮無盡的廣大劫海中。「一切刹中修淨行」：在一切的佛刹裡邊都修習清淨行。「堅固誓願不可思」：你的誓願堅固，不可改變；不是今天發菩提心，明天就向後轉，就退失菩提心了。「當得如來此神力」：所以你應該得到如來這種的神力。

*Sutra:*

I have, in each of the infinite *kshetras*,  
Made all kinds of offerings  
to oceans of Buddhas.  
I've attained the fruition  
from cultivating as they did,  
And you can comprehensively  
see such adornments.

*Commentary:*

I have, in each of the infinite *kshetras*, /Made all kinds of offerings to oceans of Buddhas, continues the Thus Come One, King of Paramitas Adorned with Wholesome Eyes. He says of himself: In the past, throughout limitless Buddhalands, I made offerings to every single Buddha with utmost reverence. I made all kinds of offerings, adorning the great seas of all Buddhas. **I've attained the fruition from cultivating as they did**, from cultivating in the same way as those Buddhas did before me. **And you can comprehensively see such adornments.** Right at this moment you are able to see all the various causes and conditions revealed within all of those states.

*Sutra:*

Throughout the vast, expansive,  
boundless sea of time and within all worlds,  
cultivating pure practices,  
Your resolute vows are inconceivable.  
You will attain the spiritual power  
of the Thus Come One.

*Commentary:*

Throughout the vast, expansive, boundless sea of time and within all worlds, cultivating pure practices, /Your resolute vows are inconceivable. During endless and boundless *kalpas*, as vast as the sea, in all Buddhalands, you cultivate pure practices. Your resolve is solid and unwavering. It is not the case that you resolve upon Bodhi today and backtrack tomorrow, retreating from your Bodhi resolve. With firm resolve, /**You will attain the spiritual power of the Thus Come One.**



**諸佛供養盡無餘 國土莊嚴悉清淨  
一切劫中修妙行 汝當成佛大功德**

「諸佛供養盡無餘」：你在過去供養過無量無邊那麼多的佛。「國土莊嚴悉清淨」：所以你的國土也非常莊嚴、清淨。「一切劫中修妙行」：在一切劫裡邊，你都修行妙行。「汝當成佛大功德」：你現在已經功德圓滿，有佛的大功德，應該成佛了。

**諸佛子！波羅蜜善眼莊嚴王如來入涅槃已，喜見善慧王尋亦去世，大威光童子受轉輪王位。彼摩尼華枝輪大林中，第三如來出現於世，名最勝功德海。**

「諸佛子，波羅蜜善眼莊嚴王如來入涅槃已」：普賢菩薩又叫一聲，諸位佛的弟子！你們應該要知道，這位波羅蜜善眼莊嚴王如來的化緣已盡，入涅槃之後。

「喜見善慧王尋亦去世」：第一位佛在世界上五十億年，第二位佛在世多少時間則沒有說，大約也是很長的時間。這位喜見善慧王的壽命也很長，第一位佛出世他見著了；經過五十億年，第二位佛出世，他也見著了。等第二位佛入涅槃之後，他的年齡也很大了；所以不久也就往生，不在世界上了。

「大威光童子受轉輪王位」：在喜見善慧王的五百個太子裡邊，為首的這位大威光太子，這時候年齡也很大了，但是他還叫童子。他就繼承轉輪王的王位，做轉輪聖王了。

「彼摩尼華枝輪大林中，第三如來出現於世，名最勝功德海」：在這個摩尼華枝輪大林子裡邊，第三位佛在這時候也出現於世了，名字叫最勝功德海如來。

**時大威光轉輪聖王，見彼如來成佛之相；與其眷屬，及四兵衆，城邑聚落，一切人民，并持七寶，俱往佛所。以一切香摩尼莊嚴大樓閣，奉上於佛。**

*Sutra:*

**Since you made offerings to all Buddhas, without exception, Your country is majestic and completely clean and pure. Cultivating wonderful practices through *kalpas* of time, You shall realize the Buddhas' great meritorious virtue.**

*Commentary:*

**Since you made offerings to all Buddhas, without exception, / Your country is majestic and completely clean and pure.** In the past, you (Prince Great Awe-inspiring Radiance) made offerings to an infinite and boundless number of Buddhas. Therefore, your land is exceptionally adorned and pure. **Cultivating wonderful practices through *kalpas* of time, / You shall realize the Buddhas' great merit and virtue.** Since you have perfected your meritorious virtue to the level of a Buddha's, you are destined to realize Buddhahood.

*Sutra:*

**Disciples of the Buddha, after the Thus Come One, King of Paramitas Adorned with Wholesome Eyes, entered Nirvana, King Joy to Behold and Wholesome Wisdom also left that world, and Pure Youth Great Awe-inspiring Radiance succeeded to the position of wheel-turning king. In the great forest, Mandala of Mani Flowers and Branches, the third Thus Come One appeared in that world. His name was Ocean of Most Supreme Meritorious Virtues.**

*Commentary:*

**Disciples of the Buddha, after the Thus Come One, King of Paramitas Adorned with Wholesome Eyes, entered Nirvana.** Universal Worthy Bodhisattva calls out once more, Disciples of the Buddha! You ought to know that the conditions to transform beings have ended for King of Paramitas Adorned with Wholesome Eyes. After his entering of Nirvana, the **King Joy to Behold and Wholesome Wisdom also left that world.** The first Buddha stayed in the world for fifty *kotis* of years. The text does not mention how long this second Buddha remained in the world, but his lifespan was probably very long as well. The King Joy to Behold and Wholesome Wisdom also had a very long lifespan. He met the first Buddha. After fifty *kotis* of years, he also encountered the second Buddha appearing in the world. After the second Buddha's Nirvana, he too, at this time, was quite old. As a result, he also passed away not long after that. **Pure Youth Great Awe-inspiring Radiance succeeded to the position of wheel-turning king.** Pure Youth Great Awe-inspiring Radiance was the leader among the five hundred princes of King Joy to Behold and Wholesome Wisdom. By this time, he too, had become quite advanced in age, but he was still referred to as a "pure youth". He inherited the throne of the wheel-turning king. **In the great forest, Mandala of Mani Flowers and Branches, the third Thus Come One appeared in the world. His name was Ocean of Most Supreme Meritorious Virtues.**

「時大威光轉輪聖王」：在這個時候，這位大威光轉輪聖王。輪王有七寶，就是：(1)金輪寶，(2)白象寶，(3)紺馬寶，(4)神珠寶，(5)玉女寶，(6)藏臣寶，(7)主兵寶。「見彼如來成佛之相；與其眷屬，及四兵眾，城邑聚落，一切人民」：他見著這位最勝功德海佛成佛的這種境相，就帶著所有的眷屬，和前軍、後軍、左軍、右軍一切的兵眾，以及城市、鄉下、聚落中所有的人民。「并持七寶，俱往佛所」：大家都帶著金、銀、琉璃、玻璃、磲磔、赤珠、瑪瑙這七種的寶物，一同來到這位最勝功德海佛的道場。「以一切香摩尼莊嚴大樓閣奉上於佛」：用一切香摩尼莊嚴大樓閣來供養於佛。

☯待續

**Sutra:**

**At that time, the Wheel-turning Sage King Great Awe-inspiring Radiance witnessed the signs of that Thus Come One realizing Buddhahood. He and his retinues, his four armies, and all the citizens from the cities, towns, and villages, carrying with them the seven precious things, went to where that Buddha was. They respectfully presented their offerings of fragrant, majestic, grand, *mani* pavilions to the Buddha.**

**Commentary:**

**At that time, the Wheel-turning Sage King Great Awe-inspiring Radiance witnessed the signs of that Thus Come One realizing Buddhahood.** Great Awe-inspiring Radiance Wheel-Turning King had the seven jewels that all wheel-turning kings possess: (1) the gold wheel jewel, (2) the white elephant jewel, (3) the dark roan steed jewel, (4) the jewel of the spiritual pearl, (5) the jewel of the pure maiden, (6) the jewel of capable ministers, and (7) the jewel of generals. **He and his retinues, his four armies**—one legion at the front of the entourage, one legion at the rear, one legion to the left, and one to the right—**and all the citizens from the cities, towns, and villages**, went together. They were all **carrying with them the seven precious things**: gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearl, and carnelian. Bearing those treasures, they **went to where that Buddha was**. As a single party they traveled to the bodhimanda of the Buddha Ocean of Most Supreme Meritorious Virtue. **They respectfully presented their offerings of fragrant, majestic, grand, *mani* pavilions to the Buddha.**

☯To be continued

## BUDDHISM A TO Z

### 八正道 *Eightfold Path*

正思惟。正思惟意即沒有執著、沒有瞋害心。它也指自淨其意、沒有妄想。正思惟有時也譯為正決心、正志向，強調意志的重要性。「非禮勿聽」；不合乎禮的話，不要聽它、不要想它、不要思惟它。為什麼有了思惟？就因為有「聽覺」，然後就想了：這個事情如何如何，那個事情如何如何。

正語。正語就是說實話，不妄語、惡口、綺語。正語也意指因認識萬法皆空，於是能解決一切爭端。「非禮勿言」；不合乎禮的話，你不要講。不要盡講是講非的，不要盡講這個怎麼不好、那個又怎麼不對；非禮的話，不要說它。

☯待續

Right Thought. Right thought means freedom from mental attachments, to have renounced thoughts of hatred and harm. It can also refer to the purification of the mind so that one no longer has any polluted thinking. It is sometimes translated 'right resolve' or 'right aspirations,' indicating the importance of mental intention. "If it is not in accord with propriety, don't listen to it. Why would you think about it? Because you listened to it."

Right Speech. Right speech means always speaking the truth, avoiding false speech, coarse speech, harsh speech, and frivolous speech. Right speech also means that because one realizes the emptiness of all dharmas, one can resolve all disputes. "If it is not in accord with propriety, don't talk about it. Don't gossip."

☯To be continued