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THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

【如來現相品第二】

CHAPTER TWO : THE MANIFESTATIONS OF THE THUS COME ONE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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云何是諸佛三昧？

「三昧」是梵語，翻譯過來叫「正定」，又叫「正受」。佛這個三昧，也是無量無邊、無窮無盡的。簡略來說有十種：

一切諸佛，都是常常在正定的裏邊。可是在定中，他能在這一念裏遍一切處；他遍至一切處，所有地方，他都會到的，普遍的來為一切眾生，詳詳細細地演說妙法。第二，一切諸佛，他時時在定中，也是在一念裡邊能遍至一切處，普遍為一切的眾生，說「無我際」的法，「沒有我」這種法。第三，這一切的諸佛，他在定裡邊，在一念中，遍至一切的國土，能普入三世。「三世」，是過去世、現在世、未來世；「普入三世無礙」，能互相無礙。

第四，他不單能普入三世，一切的佛在定中，在一念之中，遍至一切處。他能普入十方廣大的佛刹，所有的佛刹，他都能入，也是無障礙。第五，所有的一切諸佛，他在定中，在一念之中，能遍至一切處，普現無量種種的佛身，這也是他的三昧。第六，這一切佛在定裡，一念之中，遍至一切處，能隨順一切眾生的種種「心解」，種種的心、種種的解，現身、口、意三業清淨的相。

第七，一切諸佛在正定的時候，一念之中，他遍至一切處，為一切眾生說一切法，令眾生離開愛欲，得到真實的理體。第八，一切佛在定裡邊，在一念之中，遍至一切處，演

Sutra:

What are the samadhis of the Buddhas?

Commentary:

Samadhi is Sanskrit. It is translated as “proper concentration” and “proper perception.” The Buddhas’ *samadhis* are also limitless, boundless, inexhaustible, and infinite. In brief, there are ten kinds of *samadhis*.

The first is, Buddhas are always in proper *samadhi*. Although they are in *samadhi*, within a single thought, they can pervade all places; they can go everywhere proclaiming the wonderful Dharma in great detail for the sake of living beings.

The second is, all Buddhas, while in *samadhi*, within a single thought, can pervade all places and speak the Dharma of no-self for the sake of living beings.

The third is, all Buddhas, while in *samadhi*, within a single thought, can reach pervasively all countries and enter into the three periods of time—the past, the present, and the future—mutually, without obstruction.

The fourth is, not only can they pervasively enter into the three periods of time, all Buddhas, while in *samadhi*, within a single thought, can pervasively reach all places and universally enter into the vast and great Buddha lands throughout the ten directions, also without obstruction.

The fifth is, all Buddhas, while in *samadhi*, within a single thought, can pervasively reach all places, everywhere manifesting all kinds of Buddhas’ bodies. This is also one of their *samadhis*.

The sixth is, all Buddhas, while in *samadhi*, within a single thought, can pervasively reach all places and, complying with the various minds and various understandings of living beings, manifest the purity of the three karmas—the body, the mouth, and the mind.

The seventh is, all Buddhas, while in *samadhi*, within a single thought, can pervasively reach all places and for the sake of living beings, speak all Dharmas, causing living beings to separate from love and desire and



說一切「緣起自性」，由因緣生起來的這種的自性。第九，一切佛在這定裡邊，一念之中，遍至一切處，他能示現無量「世出世間的」，世間的和出世間的廣大莊嚴，令一切眾生常得見佛，他有這種的三昧。第十，他能令一切眾生，完全得到通達一切的佛法，明白一切佛法，明白無量的解脫門，究竟能到無上的彼岸。大約的說，佛有這十種的三昧。

云何是諸佛神通？

羅漢的神通，能飛行變化，已經就不可思議，他一舉手、一投足，這天地都震動。菩薩的神通妙用，更是不可思議。至於佛的神通妙用，比菩薩更是不可思議！所以佛的神通妙用，這種變化無窮的力量是說不能盡。那麼也舉出幾種來說一說：

第一種，就是他心的智慧神通。「一切眾生若干種心，如來悉知悉見」。爲什麼他能知道一切眾生若干種心呢？爲什麼他也知道、也看見呢？就因爲他有他心智慧的神通。

第二，他有天眼智的神通。不單人間眾生的心念他能知道，天上一切眾生的心念他也都知道。

第三，他又能知道過去無量劫的「宿住智通」，宿命所經過的這種智慧神通。

第四，他盡未來際劫，他都知道，有這種神通。

第五，他有這種無礙清淨的天耳智通，天耳的智慧神通。

第六種，他有一種無體性、無動作，很自然的，能到一切諸佛刹的智慧神通。

第七種，他又有分別一切語言、一切言詞的智慧神通。

第八種，他又有能現無數色身的這種智慧神通。

第九種，他有一切法的智慧神通；無論什麼法，他都通達無礙。

attain true reality.

The eighth is, all Buddhas, while in *samadhi*, within a single thought, can pervasively reach all places and proclaim the inherent nature of things, which is that they arise from causes and conditions.

The ninth is, all Buddhas, while in *samadhi*, within a single thought, can pervasively reach all places and manifest limitless worldly and world-transcending vast, great adornments, causing all living beings to always see the Buddhas. They have this kind of *samadhi*.

The tenth is, all Buddhas, while in *samadhi*, within the space of a single thought, can cause all living beings to completely understand all Buddhadharmas, understand limitless doors of liberation, and ultimately arrive at the unsurpassed “other shore.”

This is a general explanation of the Buddhas’ ten kinds of *samadhi*.

Sutra:

What are the spiritual penetrations of the Buddhas?

Commentary:

The spiritual penetrations of an Arhat are already inconceivable. They can fly and manifest spiritual transformations. By lifting up one hand or one foot, they can shake heaven and earth. The wonderful functions of the Bodhisattvas’ spiritual penetrations are even more inconceivable. By comparison, the wonderful functions of the Buddhas’ spiritual penetrations are even more inconceivable than those of the Bodhisattvas’. You could never finish speaking of the wonderful functions of the Buddhas’ spiritual penetrations and of their power to create infinite transformations. We will mention just a few of their spiritual penetrations here.

The first is the wisdom of the spiritual penetration of others’ thoughts. All the various thoughts which occur to all living beings are completely known and seen by the Thus Come One. Why is he able to know the various thoughts in living beings’ minds? He can see and know them because he has the wisdom of the spiritual penetration of others’ thoughts.

The second is the wisdom of the spiritual penetration of the heavenly eye. Not only does the Buddha know the thoughts in living beings’ minds within the human realm, he also know the thoughts going on in the minds of the living beings in the heavens.

The third is the wisdom of the spiritual penetration of knowing past lives through limitless *kalpas*. The Buddha has this kind of wisdom of spiritual penetrations.

The fourth is the wisdom of the spiritual penetration of knowing *kalpas* throughout all time. He has this kind of spiritual penetration.

The fifth is the wisdom of the spiritual penetration of the unob-



第十，他能入一切滅盡三昧的這種智慧神通。入一切滅盡定，這種智慧的神通。

所有十方三世一切諸佛的神通，又有幾種說法。他們都能在一念之中，現不可說、不可說這麼多的諸佛，出興在這個世界上。

第二，一切諸佛也都在一念之中，現不可說不可說這麼多的諸佛，在那兒轉淨法輪。

第三，一切諸佛也在一念之中，他能現不可說不可說這麼多的身，去教化眾生，令一切眾生都得到教化，來調伏一切眾生。

第四，一切諸佛都在這一念之中，能現不可說不可說這麼多的諸佛國土。

第五，一切諸佛能在這一念之中，現不可說不可說這麼多的菩薩來授記。

第六，佛能在一念之中，現過去、現在、未來一切的諸佛，他都能現出來。

第七，他也在一念之中，能現過去、現在、未來這一切的世界。

第八，他能在一念之中，現過去、現在、未來一切諸佛所有的神通。

第九，他能在一念之中，現出過去、現在、未來這一切的眾生。有這種神通。

第十，他能在一念之中，現過去、現在、未來一切諸佛所做的一切佛事。

所以佛的神通妙用，是說不能盡的。

云何是諸佛自在？

這一切的大菩薩又有所懷疑、有所不明白，所以就問：怎麼樣是諸佛的自在呢？諸佛的自在有沒有一個限度呢？有沒有一個邊際呢？沒有的！

structed, pure heavenly ear.

The sixth is the wisdom of the spiritual penetration whereby, without any particular quality, and without movement or action, he can quite naturally go to all Buddha lands.

The seventh is the wisdom of the spiritual penetration in which he can discriminate all languages.

The eighth is the wisdom of the spiritual penetration in which he can manifest numberless form bodies.

The ninth is the wisdom of the spiritual penetration of understanding all dharmas. Regardless of which dharma it is, he understands it thoroughly.

The tenth is the wisdom of the spiritual penetration of entering all *samadhis* of extinction.

Spiritual penetrations can be explained in yet another way.

The first is, within a single thought, all Buddhas throughout the ten directions and the three periods of time can manifest an ineffably ineffable number of Buddhas coming into the world.

The second is, within a single thought, all Buddhas can manifest an ineffably ineffable number of Buddhas turning the Dharma wheel.

The third is, within a single thought, all Buddhas can manifest an ineffably ineffable number of bodies to teach, transform, and regulate living beings.

The fourth is, within a single thought, all Buddhas can manifest an ineffably ineffable number of Buddha lands.

The fifth is, within a single thought, all Buddhas can manifest an ineffably ineffable number of Bodhisattvas receiving predictions.

The sixth is, within a single thought, all Buddhas can manifest all Buddhas of the past, the present, and the future.

The seventh is, within a single thought, all Buddhas can manifest all worlds of the past, the present, and the future.

The eighth is, within a single thought, all Buddhas can manifest all of the spiritual penetrations of the Buddhas of the past, the present, and the future.

The ninth is, within a single thought, all Buddhas can manifest all living beings of the past, the present, and the future.

The tenth is, within a single thought, all Buddhas can manifest all the deeds done by the Buddhas of the past, the present, and the future.

We could never finish talking about the wonderful functions of the Buddhas' spiritual penetrations.

Sutra:

What kinds of self-mastery do the Buddhas have?

Commentary:

All of the great Bodhisattvas have another doubt; there is something they don't understand, and so they further ask, "What kinds of self-mastery



「自在」，就是沒有一切的煩惱了。有煩惱就不自在，沒有煩惱的人就自在。有煩惱的人就有麻煩，沒有煩惱的人就沒有麻煩。這個麻煩，不是從外邊生出來的，是從自性裡招出來的。

昨天講四諦，「此是集，召感性」，有了集，就不會自在，沒有這個集，就是自在；這個自在，也就是沒有妄想。你有妄想就不自在；你沒有妄想就得到自在。這個自在，也就是沒有貪心了；你若貪心，就不會自在；沒有貪心，就會自在。這自在，也就是沒有瞋心了；你如果有瞋心，也得不到自在；你沒有瞋心，就會得到自在了。這自在，也是沒有癡心了；你若有癡心、愚癡的心，也不會自在。

那麼你一樣自在了，樣樣都自在；就是一自在，一切自在。你若一不自在，一切就不自在。

怎麼叫「一」？這個「一」，為數目一個開始，已經落到一個數目上了，有一才有二，二有三。所謂一到十、十到百、百到千、千到萬，這個越搞越不自在了。你若得到這個「一」，就自在；得不到這個「一」，就不自在。「一」就是要專一；專一就是沒有二心，只有一心。

好像我們修道，為什麼我們不開悟？就因為我們沒能一心。為什麼我們沒有增加智慧？也因為我們沒有一心；你若能有一心，就是自在；你不能一心，就不自在。你有很多的心，那心裏就不自在，就有很多妄想的，這都是不自在。

☞待續

do the Buddhas have? Are there any limits to the self-mastery of the Buddhas? Does it have any bounds? No, it doesn't.

To have self-mastery means being free of afflictions. To have afflictions is to be without self-mastery. People who are free from afflictions have self-mastery. People who get afflicted experience troubles. People without afflictions don't have any troubles. Troubles don't come from the outside; they are induced by one's inherent nature.

Yesterday I spoke about the Four Noble Truths. The Second Truth says, "This is accumulation; by nature it entices." To accumulate [afflictions, etc.] is to be without self-mastery. To not engage in accumulation [of afflictions] is to have self-mastery.

Self-mastery also means not having any false thinking. If you have false thoughts, you won't have any self-mastery. If you don't have false thoughts, you will attain self-mastery. Self-mastery is just not being greedy. If you are greedy, you won't have any self-mastery. If you aren't, you can experience self-mastery. Self-mastery is not being angry. If you indulge in anger, you won't attain self-mastery. If you are free of anger, you will attain self-mastery. Self-mastery is not being deluded. If you are deluded, you won't enjoy self-mastery.

If you have self-mastery with one thing, you will have self-mastery with everything. If you don't have self-mastery with one thing, then you won't have self-mastery with everything else.

What is meant by "the one"? The one is the beginning of all the other numbers; it already implies the notion of numbers. Once there is one, there will be two, and from two comes three. One leads to ten; ten leads to one hundred; one hundred leads to one thousand, and one thousand leads to ten thousand. The farther you go, the less self-mastery there is. If you can attain the one, you will have self-mastery. If you can't attain the one, you won't have self-mastery. One means being single-minded. Single-minded means not having two minds; there is only one mind.

For example, for those of us who cultivate the Way, why can't we become enlightened? It's just because we aren't single-minded. Why haven't we increased our wisdom? It's also because we aren't single-minded.

If you can be single-minded, just that is self-mastery. If you aren't single-minded, you don't have self-mastery. If you have many minds, your mind will not have self-mastery. If you have lots of false thinking, you do not having self-mastery.

☞To

be continued

