

# 什麼是海印三昧？

## What is the Sea-Imprint Samadhi?

上宣下化老和尚於華嚴經淺釋中之開示

EXCERPTED FROM THE VENERABLE MASTER HUA'S EXPLANATION OF THE FLOWER ADORNMENT SUTRA

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佛說《華嚴經》，是入「海印定」，用「海印三昧」說的。海印定，就是「海印三昧」，就是「海印發光」。海，是指所有的香水海；印，是印現。好像那個海能印一切的山河大地，都影現在這海裏，這叫海印。言其這須彌山有這個香水海，這個世界一切的相，都是在這海裏頭影印；也好像這個地球，我們這個地球會轉，轉到這個影現出來一切月呀、星呀，這都是一種海印發光的作用。佛也有這種的三昧，叫「海印三昧」。

什麼叫海印三昧呢？這香水海是澄淨無波的，一點波浪都沒有，可是十方世界一切眾生的色身，都炳現在這個香水海裏，就好像用這個印章，印到一種物質上一樣。海印，是這個香水海，把世界所有一切的萬象都顯現在這香水海裏頭，這叫印。所有十方世界的一切眾生，有形有色的，都有一個影子在這香水海裏，好像有一個印紋似的——用這個印章，印到紙上，就有一個印現出來。因為十方的眾生在香水海裏，都有一個印，印現出來，所以就叫海印。而佛是入了這種三昧的定，用海印三昧說法。

在這個定中說法，定中炳現一切的眾生。這一切眾生為什麼都現到這個如來的光藏裏邊、如來的光也映照到一切眾生心裏邊？這都是海印的神通力作用。眾生和佛為什麼是沒有分別呢？就因為是一樣的。在佛的分上，是返本還原，恢復這個

When the Buddha spoke the *Flower Adornment Sutra*, he entered the Sea-Imprint Concentration. He spoke through the Sea Imprint Samadhi, which emits light.

The “sea” refers to all the seas of perfumed water. “Imprint” refers to the imprint made by a seal. The sea’s ability to reflect all the mountains, rivers and the great earth is referred to as “sea imprint.” Surrounding Mount Sumeru are the seas of perfumed water, within which all the images of this world are imprinted.

An instance of this is the planet Earth. As the Earth rotates, the images of the moon and stars appear. These are functions of the “light-emitting sea-imprint.” Buddhas have this kind of samadhi which is called “sea-imprint samadhi.”

What is the “sea-imprint samadhi”? The seas of perfumed water are limpid and waveless—without a single ripple. However, the physical bodies of all living beings in the worlds of the ten directions appear within the seas of perfumed water in just the same way as a seal makes an imprint on a material. Sea-imprint refers to the seas of perfumed water manifesting all the phenomena of the world within them, hence the “imprint.”

All living beings in the worlds of the ten directions—their forms and characteristics—are reflected in the seas of perfumed water, much like as an imprint is made by pressing a seal on a piece of paper. Each of all the living beings of the ten directions has an imprint appearing in the seas of perfumed water, thus the term “sea-imprint.” The Buddha entered this kind of samadhi and spoke Dharma using the “sea-imprint samadhi.”

He spoke the Dharma in samadhi, and within samadhi, all living beings clearly appear. Why do all beings appear in the Tathagata’s treasury of light? Why does the Tathagata’s light makes an imprint in the minds of all beings? All these are the functions of the magical powers of the sea-imprint.

Why are living beings and Buddhas not different? Because they are the same. The Buddha has returned to the source and regained the nature of the Tathagata’s treasury. Living beings have not lost the potential



如來藏性；可是在眾生的分上來說，也沒有失去這種潛入的如來藏性。好像大海裏邊，因為有風起了波浪，無論是波浪也好，是海水也好，同有一個濕性。這個濕性就譬喻這如來藏性；那麼有這個波浪，波浪就在水裏邊，也沒有失去這個濕性。所以我們眾生的如來藏性，和佛的如來藏性都是一樣的。就因為我們沒有明白，沒有能返本還原，所以這雖然有如來藏性，自己也不知道。我們現在聽這《大方廣佛華嚴經》，知道我們人人都有這個如來藏性，人人都應該把這個如來藏性找出來。怎麼找法呢？就是修行，就是用功；你用功修行開悟，這就得到如來藏性，明白本有的這佛性。

所謂「佛以一音演說法，眾生隨類各得解」，天人聽，就是天上的語言；菩薩聽，就是菩薩的語言；阿羅漢聽，就阿羅漢的語言；人聽，就是人的語言；畜生聽，就是畜生的語言；餓鬼聽，就是餓鬼所說的語言；地獄道的眾生聽，就是地獄裏邊所用的語言。所以佛用一種音來說法，無論哪一種類的眾生，一聽這個法就明白了，好像落到他心裏一樣，這是圓音落到眾生的心裏頭。每類眾生「各有所得，各有所悟」，所悟的不同，所得的境界也不同。

法界是非常之大，可是大而無外；法界也是非常之小，小而無內。一切法界也就是一切眾生，一切眾生也就是一切法界。每一類眾生的心都受佛的光明來照耀，令眾生都明白一切諸法，明白諸法之後依法修行就能到彼岸。所以在每一個諸佛國土裏，都現出這七處九會，其他的世界也都現出七處九會這種的境界；這種的不可思議，演說這華嚴大法，同時來宣說這部經典的道理。

nature of the Tathagata's treasury.

For example, winds stir up waves in the sea, but waves and the seawater are both characterized by wetness. This nature of wetness is an analogy for the nature of Tathagata's treasury. There may be waves, but the waves are in the water and have not lost their nature of wetness.

Therefore, living beings' nature of Tathagata's treasury is the same as the Buddha's nature of Tathagata's treasury. Since we do not understand and fail to return to the source, even we are replete with the nature of Tathagata's treasury, we remain unaware of it.

As we now listen to [the lectures of] the *Flower Adornment Sutra* and have come to learn that every one of us is replete with the nature of Tathagata's treasury, we need to uncover our nature of the Tathagata's treasury. How are we going to do that? By cultivating, by making efforts. If you apply efforts, cultivate and become enlightened, you will attain the nature of Tathagata's treasury and understand your inherent Buddha nature.

It is said,

*The Buddha speaks the Dharma with a single sound;  
Each being understands it according to its kind.*

Celestial beings hear it as the language of celestial beings. Bodhisattvas hear it as the language of Bodhisattvas. Arhats hear it as the language of Arhats. Humans hear it as the language of humans. Animals hear it as the language of animals. Hungry ghosts hear it as the language of hungry ghosts. Hell beings hear it as the language of hell beings. Thus, the Buddha employs one kind of sound to speak the Dharma, and all living beings of whatever category, upon hearing it, instantly understand, as if the Dharma had come right into their minds, as if it had fallen right into their hearts. It is said of each category of living beings,

Each has their own attainment;

Each has their own understanding.

As their understandings differ, accordingly the states they attain are also different. The Dharma Realm is very big, so big that nothing is beyond it. The Dharma Realm is at the same time very small, so small that nothing is within it. All of the Dharma Realm is just all beings; all beings are just all of the Dharma Realm. The minds of every category of beings are illuminated by the Buddha's light, causing beings to understand all of the various dharmas so they can cultivate accordingly. By cultivating according to the Dharma, they will reach the other shore.

That is why in each of the Buddhaholds, there invariably appear the seven places and nine assemblies [where the *Flower Adornment Sutra* was expounded]. That is, in those other worlds, there also appears the state of seven places and nine assemblies—the inconceivable state that expounds the great Dharmas of Flower Adornment, simultaneously proclaiming the principles of the Sutra.

