

# 大方廣佛華嚴經淺釋

## THE FLOWER ADORNMENT SUTRA WITH COMMENTARY

### 【 普賢三昧品第三 】

#### CHAPTER THREE : UNIVERSAL WORTHY'S SAMADHI

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

是時。十方諸佛各舒右手。摩普賢菩薩頂。其手皆以相好莊嚴。妙網光舒。香流燄發。復出諸佛種種妙音，及以自在神通之事。

「是時」：在這個時候。「十方諸佛各舒右手，摩普賢菩薩頂」：所有十方的諸佛，每一位都伸出右手來，給普賢菩薩摩頂。「其手皆以相好莊嚴」：一切佛都有三十二相，八十種好。其中兩個手有十種好，兩個腳也又有十種好，這二十種好都很莊嚴。「妙網光舒」：「舒」就舒展開了。不可思議的微妙光網都展開了。「香流燄發」：諸佛的手上都有一股香光莊嚴，又有一種光明發出來。「復出諸佛種種妙音，及以自在神通之事」：又發出諸佛種種的妙音，和自在在神通變化的種種事。

過現未來一切菩薩普賢願海。一切如來清淨法輪。及三世佛所有影像。皆於中現。

「過現未來一切菩薩普賢願海」：佛成道之後就先說《華嚴經》，不但釋迦牟尼佛這樣，就是所有的佛成道了，也都

#### *Sutra:*

At that time, all the Buddhas of the ten directions extended their right hands and rubbed Universal Worthy Bodhisattva on the crown of his head. Their hands were all adorned with the marks and characteristics, spreading out wondrous webs of light, with fragrance pouring forth and flames arising. Furthermore, they produced the various wondrous sounds of all Buddhas, as well as their deeds of self-mastery and spiritual penetrations.

#### *Commentary:*

At that time, all the Buddhas of the ten directions extended their right hands and rubbed Universal Worthy Bodhisattva on the crown of his head. Their hands were all adorned with the marks and characteristics. The Buddhas possess the Thirty-two special Hallmarks and Eighty Subsidiary Characteristics. Their hands have ten characteristics, and their feet also have ten characteristics, making twenty characteristics in all. Their hands were **spreading out** inconceivably subtle and **wondrous webs of light, with fragrance pouring forth and flames arising**. The Buddhas' hands are characterized by a pervasive aura of fragrance and light. **Furthermore, they produced the various wondrous sounds of all Buddhas, as well as their deeds of self-mastery and spiritual penetrations.** The Buddhas' hands also revealed the free and easy transformations wrought by the wonderful functionings of the Buddhas' spiritual penetrations.

#### *Sutra:*

Amidst that appeared the seas of Universal Worthy's vows of all Bodhisattvas of the past, the present, and the future; the pure Dharma wheels of all Thus Come Ones; and all images of all Buddhas of the three periods of time.

先說《華嚴經》，來教化一切的法身大士。所以二乘人不相信，也不能接受《華嚴經》這種的法，因為這種法沒有理可講，沒有什麼理由，是不可思議的，一般的眾生是不明白這種法的。普賢菩薩在這個定裏邊，從定又放光出來。過去世是這樣子，現在世是這樣子，未來世還是這樣子。所有三世一切菩薩，也都照著普賢菩薩的願海去修行。「一切如來清淨法輪」：一切如來的清淨妙法輪。「及三世佛所有影像，皆於中現」：和過去、現在、未來，這三世諸佛所有的像影，無論在哪一個世界，都能像這樣影現在一切眾生的前邊。一切諸佛的網光裏邊，都影現出來這種的境界。

**如此世界中普賢菩薩。為十方佛所共摩頂。如是一切世界海。及彼世界海。一一塵中所有普賢。悉亦如是。為十方佛之所摩頂。**

「如此世界中普賢菩薩」：就像這個娑婆世界，在釋迦牟尼佛成道的菩提道場中的這位大行的普賢菩薩。「為十方佛所共摩頂」：為十方三世，盡虛空遍法界一切諸佛所共摩頂一樣。

有人在這個地方就生出疑問，說：「這一位佛也伸右手摩普賢菩薩的頂，那一位佛也伸右手摩普賢菩薩的頂，普賢菩薩只有一個頭，這麼多隻手怎麼能同時摩他的頭呢？這些手不會互相障礙嗎？」這是凡夫的知見。要知道，普賢菩薩雖然是一個，但也能現出無量無邊刹海微塵數那麼多的化身，所以十方三世一切佛，每一位佛摩的都是自己前面的這位普賢菩薩的頭。普賢菩薩的法身，一也就是無量，無量又變成一，是互無障礙的。所以雖然有這麼多的佛同

#### **Commentary:**

The Buddha spoke the *Flower Adornment Sutra* when he first attained the Way. Not only Shakyamuni Buddha, but every single Buddha speaks the *Flower Adornment Sutra* first upon attaining the Way. He speaks the *Flower Adornment Sutra* in order to teach and transform the Great Knights of the Dharma Body. Those of the Two Vehicles, however, neither believe nor accept this kind of Dharma, because there is no logic by which it can be explained; there is no rationale. It is inconceivable. This kind of Dharma cannot be understood by the minds of ordinary beings.

**Amidst that appeared the seas of Universal Worthy's vows of all Bodhisattvas of the past, the present, and the future.** Universal Worthy Bodhisattva emerged from within *samadhi* and emitted light. It happened that way in the past, still happens that way in the present, and will also happen that way in the future. Each and every Bodhisattva cultivates in accordance with Universal Worthy Bodhisattva's sea of vows. They cultivate **the pure, wonderful Dharma wheels of all Buddhas, Thus Come Ones. And they manifest all the images of the Buddhas of the three periods of time**—the past, present, and future. No matter what world they are in, they can appear before beings there. When Samantabhadra Bodhisattva emerged from *samadhi*, all the Buddhas manifested these states within the nets of light.

#### **Sutra:**

**Just as in this world Universal Worthy Bodhisattva was rubbed on the crown of his head simultaneously by all Buddhas of the ten directions, so, too, in all seas of worlds, all the Universal Worthy Bodhisattvas in each and every mote of dust in all those seas of worlds were rubbed upon the crown by all the Buddhas of the ten directions.**

#### **Commentary:**

**Just as in this Saha world, in the *bodhimanda* where Shakyamuni Buddha attained the Way, Universal Worthy Bodhisattva of great practice was rubbed on the crown of his head simultaneously by all Buddhas of the ten directions and the three periods of time, so, too, in all seas of worlds, all the Universal Worthy Bodhisattvas in each and every mote of dust in all those seas of worlds were rubbed upon the crown simultaneously by all the Buddhas of the ten directions reaching to the ends of space and pervading the Dharma Realm.**

Now at this point someone may raise an objection. "Suppose this Buddha extends his hand to rub Universal Worthy Bodhisattva's head, and that Buddha also stretches out his right hand to rub Universal Worthy Bodhisattva's crown and so on; since Universal Worthy Bodhisattva only has one head, how could these hands all together at the same time rub that one head?" That is the conception of a common person. You

時來摩普賢菩薩的頭，但是都互無障礙，這是一種不可思議的境界。「如是一切世界海」：像前面所說的一切世界海。「及彼世界海，一一塵中所有普賢」：和這個世界海的每一粒微塵裏邊，所有普賢王菩薩的化身。「悉亦如是，為十方佛之所摩頂」：也都是這樣子，都有十方佛在那兒給他摩頂。

**爾時。普賢菩薩即從是三昧而起。從此三昧起時。即從一切世界海微塵數三昧海門起。**

「爾時」：就在這個時候。「普賢菩薩即從是三昧而起」：普賢菩薩就從一切諸佛毗盧遮那如來藏身三昧起來了，從這個定出來了。「從此三昧起時，即從一切世界海微塵數三昧海門起」：出這個三昧的時候，就是從一切世界海微塵數的三昧海門起。

所謂從知三世念念無差別善巧智三昧門起。從知三世一切法界所有微塵三昧門起。從現三世一切佛刹三昧門起。從現一切衆生舍宅三昧門起。從知一切衆生心海三昧門起。從知一切衆生各別名字三昧門起。從知十方法界處所各差別三昧門起。從知一切微塵中各有無邊廣大佛身雲三昧門起。從演說一切法理趣海三昧門起。

「所謂從知三世念念無差別善巧智三昧門起」：世界海微塵數這麼多的三昧門、這麼多的定門，都有什麼呢？有一個三昧的名字叫能知道過去世、現在世、未來世一切衆生的前念、今念、後念，念念沒有分別的善巧方便智慧。普賢菩薩從這個三昧出定。「從知三世一切法界所有微塵三昧門起」：有一個三

realize that the “Buddhas” refer to all the Buddhas of the ten directions and the three periods of time, but you have failed to realize that although Universal Worthy Bodhisattva is only one Bodhisattva, he also manifests measureless, limitless bodies as numerous as the fine dust motes in a sea of lands. Therefore, when the Buddhas rub Universal Worthy Bodhisattva’s head, each Buddha rubs his own Universal Worthy’s head. There is no mutual interference. The Dharma body of Universal Worthy Bodhisattva is such that, “the one is just the limitless, and the limitless are just the one.” There is mutual nonobstruction. Don’t use the perspective of an ordinary person, thinking, “Oh, there is only one Bodhisattva, and all these hands trying to rub his head would certainly end up obstructing one another.” The Buddhas’ hands are mutually nonobstructive as they simultaneously rub Universal Worthy Bodhisattva’s head. That is an inconceivable state.

Just as explained before, in each and every dust mote in every sea of worlds, there is a transformation body of Universal Worthy King Bodhisattva having his head rubbed by all the Buddhas of the ten directions and the three periods of time.

**Sutra:**

**Right then, Universal Worthy Bodhisattva rose from *samadhi*. And at the same moment that he rose from that *samadhi*, he also rose from entrances into seas of *samadhies* as numerous as the fine dust motes in all seas of worlds.**

**Commentary:**

**Right then, Universal Worthy Bodhisattva rose from the *samadhi* called “the seed body of a Thus Come One, which all Buddhas have in common, that is Vairocana.” And at the same moment that he rose from that *samadhi*, he also rose from entrances into seas of *samadhies* as numerous as the fine dust motes in all seas of worlds. That is to say, he rose from the entrance into *samadhi* of expedient wisdom to know how to teach and transform beings in the three periods of time in thought after thought without differentiation.**

**Sutra:**

**That is to say, he rose from the entrance into *samadhi* of expedient wisdom to know the three periods of time in thought after thought without differentiation.**

**He rose from the entrance into *samadhi* of knowing all fine dust motes in all dharma realms in the three periods of time. He rose from the entrance into *samadhi* of manifesting all Buddhlands of the three periods of time. He rose from the entrance into *samadhi* of manifesting the residences of all beings. He rose from the entrance into *samadhi* of knowing the seas of minds of all**

昧的名字叫知道三世一切法界所有的微塵，普賢菩薩從這個三昧出定。「從現三世一切佛刹三昧門起」：又有一個三昧叫能現出過去、現在、未來三世的一切佛刹；過去的佛刹可以現出來，現在的佛刹可以現出來，未來的佛刹也可以現出來。普賢菩薩從這個能現出三世一切佛刹的三昧門起。「從現一切眾生舍宅三昧門起」：你看，我們眾生的舍宅，也都是普賢菩薩在定裏現出來的。他從能現出一切眾生所住的房子、舍宅這種三昧門起。「從知一切眾生心海三昧門起」：所有眾生若干種心，如來是悉知悉見，普賢菩薩也悉知悉見的，因為眾生的心念都在菩薩的定裏邊包括著。普賢菩薩從這種三昧門起。「從知一切眾生各別名字三昧門起」：一切眾生不同的名字，各別的心情，佛都知道。無論誰起什麼名字，這名字就是再不同，佛也都知道，普賢菩薩也都知道。一切眾生各別的名字、普賢菩薩從這種三昧門起。「從知十方世界處所各差別三昧門起」：又從知道十方所有的法界，各種不同處所的這種三昧門起。「從知一切微塵中各有無邊廣大佛身雲三昧門起」：又從知道每一粒微塵裏邊，各各都有諸佛在那地方轉法輪，教化眾生，各各都有沒有邊那麼多的廣大佛身雲的三昧門起，從這種定出來。「從演說一切法理趣海三昧門起」：又從能演說一切法的道理都歸到什麼地方的這種三昧門起來。

☸ 待續



beings. He rose from the entrance into *samadhi* of knowing each of the different names of all beings. He rose from the entrance into *samadhi* of knowing all the distinct locations throughout the dharma realms of the ten directions. He rose from the entrance into *samadhi* of knowing how each and every fine mote of dust contains clouds of innumerable, immense bodies of Buddhas. He rose from the entrance into *samadhi* of proclaiming the seas of principles and purports of all Dharmas.

*Commentary:*

Universal Worthy Bodhisattva rose from all kinds of *samadhi*. **He rose from the entrance into *samadhi* of knowing all fine dust motes in all dharma realms in the three periods of time.** He rose from the entrance into *samadhi* of manifesting all Buddhalands of the three periods of time. In that *samadhi*, he can manifest Buddhalands of the past, present, and future. **He rose from the entrance into *samadhi* of manifesting the residences of all beings.** Universal Worthy Bodhisattva makes appear all the various dwelling places of beings from within *samadhi*. **He rose from the entrance into *samadhi* of knowing the seas of minds of all beings.** Whatever thoughts beings have, the Thus Come One can completely know and perceive them. Universal Worthy Bodhisattva is also able to completely know and perceive, because the thoughts of all beings are contained within this *samadhi*.

**He rose from the entrance into *samadhi* of knowing each of the different names of all beings.** Universal Worthy Bodhisattva also emerged from the *samadhi* where he can know, just as the Buddhas know, all the different names of beings. No matter what names they have—all the different possibilities of personal and family names—the Buddha knows them all. **He rose from the entrance into *samadhi* of knowing all the distinct locations throughout the dharma realms of the ten directions.** He also rose from the entrance into *samadhi* where he knows all the locations of the dharma realms—he knows the location of each and every world, distinguishing all their different places.

**He rose from the entrance into *samadhi* of knowing how each and every fine mote of dust contains clouds of innumerable, immense bodies of Buddhas** turning the Dharma wheel and teaching and transforming beings. **He rose from the entrance into *samadhi* of proclaiming the seas of principles and purports of all Dharmas.** Every Dharma has its principle and purport, and Universal Worthy knows them all.

☸ To be continued