

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

普雨如是十種大摩尼王雲已，一切如來諸毛孔中，咸放光明。於光明中，而說頌言。

「普雨如是十種大摩尼王雲已」：普遍地下這十種祥瑞的摩尼王雲之後。「一切如來諸毛孔中，咸放光明」：一切佛身上的所有毛孔裏邊，通通都放大光明。「於光明中，而說頌言」：就在這光明裏邊，說出後面所說的這些偈頌。

普賢遍住於諸刹 坐寶蓮華衆所觀
一切神通靡不現 無量三昧皆能入

「普賢遍住於諸刹」：普賢菩薩的行力和願力是充滿法界的。盡虛空遍法界都為普賢菩薩的行門、願力所充滿。所有盡虛空遍法界，十方三世一切世界海微塵數諸佛刹土裏，都有普賢菩薩在那兒教化眾生。「坐寶蓮華衆所觀」：普賢菩薩在每一個道場裏邊，都現身坐大寶蓮華師子之座，所有有緣的眾生都可以看得見。「一切神通靡不現」：普賢菩薩入了一切諸佛毗盧遮那如來藏身的三昧，所以一切的神通他都能現出來。「無量三昧

Sutra:

After those ten kinds of immense clouds of splendid mani universally rained down, bright light streamed forth from all the pores of all those Thus Come Ones. The following verses were spoken within the light.

Commentary:

After those ten kinds of auspicious, immense clouds of splendid mani universally rained down, bright light streamed forth from all the pores of all those Thus Come Ones. All the Buddhas emitted bright light from every pore of their bodies, and the following verses were spoken within the light.

Sutra:

Universal Worthy dwells in every land.
The multitudes see him seated on a precious lotus.
He displays every spiritual penetration
And enters countless *samadhis*.

Commentary:

The power of the practice and vows of Universal Worthy Bodhisattva extends to the ends of space and pervades the Dharma Realm. Everywhere is filled with the power of his vows and entrances into practice. Thus the text says: **Universal Worthy pervasively dwells in every land.** Universal Worthy Bodhisattva is teaching and transforming beings in all the Buddhlands as numerous as fine dust motes throughout space and the Dharma Realm in the ten directions and the three periods of time. **The multitudes see him seated on a precious lotus.** Within each of the bodhimandas, he appears in person, sitting on a great, jeweled lotus lion's throne. All beings who have an affinity with him can see him. **He displays**

皆能入」：所有無量無邊那麼多的定，普賢菩薩也都可以進入。

**普賢恒以種種身 法界周流悉充滿
三昧神通方便力 圓音廣說皆無礙**

「普賢恒以種種身」：普賢菩薩時時刻刻以種種的身來教化眾生。「法界周流悉充滿」：盡虛空遍法界，他都去周流教化眾生，充滿了一切法界。「三昧神通方便力」：普賢菩薩以這樣的神通力和方便力。「圓音廣說皆無礙」：時時刻刻出廣長舌相，用圓滿音為一切眾生演說無礙的妙法。

**一切剎中諸佛所 種種三昧現神通
一一神通悉周遍 十方國土無遺者**

「一切剎中諸佛所」：所有十方三世盡虛空遍法界，一切諸佛的道場。「種種三昧現神通」：普賢菩薩也都以種種三昧，現出種種的神通。「一一神通悉周遍」：所有的神通也都一周遍法界。「十方國土無遺者」：十方國土中，沒有一個國土不是普賢菩薩用神通來充滿法界的。

**如一切剎如來所 彼剎塵中悉亦然
所現三昧神通事 毗盧遮那之願力**

「如一切剎如來所」：好像一切世界海諸佛剎土，所有如來的地方一樣。「彼剎塵中悉亦然」：一切世界海裏的每一粒微塵裏，也都有諸佛在那兒轉法輪教化眾生，也都有普賢菩薩在那兒大現神通，都是這樣子的。「所現三昧神通事」：普賢菩薩所現出來的定和神通這些個事情。「毗盧遮那之願力」：都是毗盧遮那佛的願力加

every spiritual penetration. Because Universal Worthy Bodhisattva enters the *samadhi* that is the seed body of the Thus Come Ones, common to all Buddhas, that is Vairocana, he is able to manifest all spiritual powers, **and he enters countless *samadhis*.** Universal Worthy Bodhisattva can enter all *samadhis*.

Sutra:

**With various bodies, Universal Worthy constantly
Travels throughout the Dharma Realm, filling it entirely.
Such are his *samadhi*, spiritual power, skillful means.
His perfect voice proclaims principles without obstruction.**

Commentary:

With various bodies, Universal Worthy constantly / Travels throughout the Dharma Realm, filling it entirely. Universal Worthy Bodhisattva constantly uses all kinds of different bodies to teach and transform beings. He roams everywhere doing that, completely filling space and the Dharma Realm. **Such are his *samadhi*, spiritual power, and strength of skillful means. His perfect voice proclaims principles without obstruction.** When he speaks the Dharma, his voice is always perfect and full. He "brings forth the appearance of a vast and long tongue" and for beings speaks the wonderful Dharma without any obstructions.

Sutra:

**At every Buddha's dwelling place within each land,
His spiritual powers are revealed through his *samadhis*.
And each and every spiritual power extensively pervades
Absolutely every country of the ten directions.**

Commentary:

At every Buddha's dwelling place within each Buddha-land, the bodhimandas of all Buddhas throughout the ten directions and the three periods of time, to the ends of space and the Dharma Realm, **his spiritual powers are revealed through his *samadhis*. And each and every spiritual power extensively pervades the Dharma Realm, reaching to absolutely every country of the ten directions.** There is not a single country where Universal Worthy does not use his spiritual powers to fill the Dharma Realm.

Sutra:

**As this happens in every land where the Thus Come Ones are,
So, too, does it happen in every dust mote of those lands.
Samadhi, spiritual power, and such phenomena
Appear because Vairocana has made his mighty vows.**

被所成就的。普賢菩薩自己也精進修行諸佛所修的行門和願力，所以才有這種的神通妙用變化無窮的力量。

**普賢身相如虛空 依真而住非國土
隨諸眾生心所欲 示現普身等一切**

「普賢身相如虛空」：佛的法身和虛空是一樣的，普賢菩薩的法身也和虛空是一樣的。「依真而住非國土」：他這個法身是依真如而住的，不是住在某一個國土裏頭，所以他這個身是無在無不在。「隨諸眾生心所欲」：隨著眾生心所歡喜的，所願意的。「示現普身等一切」：來示現普身滿一切眾生的願。雖然普賢菩薩能滿一切眾生願，但是有的時候眾生的願太微妙，太不可思議了，也是不容易滿的。好像普賢菩薩有次化身去到一個叢林，也就是一個十方道場裏頭去當行堂的。行堂就是大家吃飯的時候，他就用桶子裝著飯或菜，給大家添飯、添菜。每一個老修行所喜歡的東西都不一樣，這個歡喜吃硬的，那個歡喜吃軟的；這個又歡喜吃鹹的，那個歡喜吃淡的；這個歡喜吃辣的，那個又歡喜吃酸的。所以普賢菩薩行堂的時候，就在腰上頭掛著很多的瓶子。這些瓶子裏有的裝鹽，有的裝醬油，有的裝麻油，有的裝胡椒等等，總而言之，酸甜苦辣鹹都有。哪個老修行要什麼味道，他就給加一點什麼材料。有的時候，有人就故意調皮，不告訴他加什麼，他給加上了，就說他錯了，罵他一頓。所以普賢菩薩也要忍耐，眾生來罵他，他也要有忍力，修忍辱波羅蜜。

所以普賢菩薩也不容易滿眾生的願，因為眾生太奇怪了。就拿男女來

Commentary:

As this happens in all the seas of worlds, in every land where the Thus Come Ones are, / So, too, does it happen in every dust mote of those lands. There are Buddhas there turning the Dharma wheel, teaching and transforming beings. Universal Worthy Bodhisattva is there also, manifesting great spiritual powers. **Samadhi, spiritual power, and such phenomena / Appear because Vairocana has made his mighty vows.** The *samadhis* manifested by Universal Worthy Bodhisattva, as well as the spiritual powers—all of these events—are realized on the one hand by the power of Vairocana Buddha's vows, and on the other hand by Universal Worthy Bodhisattva's own vigorous cultivation of the practices and vows of all Buddhas. And so he has such power of wonderful spiritual functions and endless transformations.

Sutra:

**Universal Worthy's body is as the void.
He resides in truth, not in a land.
According with the wishes of every being,
His universal body equally appears to all.**

Commentary:

Universal Worthy's body is as the void. The Dharma body of the Buddha is the same as space; and the Dharma body of Universal Worthy Bodhisattva is also the same as space. **He resides in truth, not in a land.** His Dharma body dwells in True Suchness. He does not live in any particular country. His body is nowhere present, yet nowhere absent. **According with the wishes of every being, / His universal body equally appears to all.** According to what beings want, whatever makes them happy, he is able to fulfill all their wishes. Whatever request they may have, he will manifest this universal body in order to fulfill their hearts' desires. Although he is able to satisfy the wishes of all beings, sometimes their wishes are too incredible and inconceivable, too hard to fulfill. For example, Universal Worthy Bodhisattva manifested a transformation body once and went to a large monastery, a Way-place of the ten directions. He went there to serve in the dining hall. When everyone was eating, he would go around with a pot full of rice and vegetables and serve people. All the old cultivators liked something different. Some liked to eat hard food, and other preferred soft food. Some liked salty food; others liked their food bland. Some liked to eat hot food and some liked sour food. And so as Universal Worthy Bodhisattva was serving people, he would carry a lot of bottles around his waist. These bottles contained all different kinds of seasonings: salt, soy sauce, sesame oil, pepper, and so on. In general, he had all of the flavors—sour, sweet, bitter, hot, and salty. Whatever flavor people wanted, he would give them that kind of seasoning. Sometimes, however, people would deliberately give him trouble. They wouldn't tell



講，有些夫妻沒有小孩子，就想要小孩子；生了男的，又要個女的。小孩子長大了，又要找男女朋友。總而言之，眾生的慾念是無窮無盡，不容易應付的，所以普賢菩薩雖然發這麼大的願，有的時候還是不容易滿足眾生的願。

**普賢安住諸大願 獲此無量神通力
一切佛身所有刹 悉現其形而詣彼**

「普賢安住諸大願」：普賢菩薩所安住的就是他所發的十大願王：一者禮敬諸佛，二者稱讚如來，三者廣修供養，四者懺悔業障，五者隨喜功德，六者請轉法輪，七者請佛住世，八者常隨佛學，九者恆順眾生，十者普皆迴向。「獲此無量神通力」：所以他得到了前面所說的那些個無量無邊的神通力。「一切佛身所有刹」：所有一切有佛身、有佛刹、有佛道場的地方。「悉現其形而詣彼」：普賢菩薩都現出他的身形，到佛的道場去廣修供養去。

him what flavor they wanted and after he put something on, they would tell him it was not what they wanted and yell at him. So Universal Worthy Bodhisattva also had to be patient and endure this kind of heckling. He had to have the power of patience—he practiced the paramita of patience.

Thus Universal Worthy Bodhisattva sometimes finds it difficult to fulfill the wishes of beings, because beings are just too strange. Take, for example, the matter of men and women: when they don't have children, they all want children. If they already have a son, then they want a daughter. Then they get a daughter, and then their sons and daughters grow up and they in turn have to go and find a man or a woman of their own. In general the desires of beings are limitless and unending and not at all easy to fulfill. So, although Universal Worthy Bodhisattva made such great vows, there are times when it is not easy to fulfill beings' wishes.

Sutra:

**Universal Worthy, by abiding in great vows,
Attained these limitless spiritual powers.
For every Buddha's body and every land,
He manifests his form and journeys to that place.**

Commentary:

Universal Worthy cultivated by abiding in great vows. This refers to the Ten Great Kings of Vows:

- The first is to worship and respect all Buddhas;
- Second is to make praises to the Thus Come Ones;
- Third is to practice profoundly the giving of offerings;
- Fourth to repent and reform all karmic hindrance;
- Fifth to rejoice and follow in merit and virtue;
- Sixth is to request that the Dharma wheel be turned;
- Seventh, request that the Buddhas remain in the world;
- Eighth is to follow the Buddhas' teaching always;
- Ninth is to constantly accord with all beings;
- Tenth to transfer all merit and virtue universally.

By dwelling in the Ten Great Kings of Vows, Universal Worthy Bodhisattva **attained these limitless** and boundless **spiritual powers** explained in the prose section previously. **For every Buddha's body and every land, / He manifests his form and journeys to that place.** Wherever there is the body of a Buddha, a Buddha's bodhimanda, or a Buddhaland, Universal Worthy manifests a body and goes to those places to "practice profoundly the giving of offerings."