



The Flower Adornment Sutra With Commentary

CHAPTER SEVEN :

THE NAMES OF THE THUS COME ONES

Revised version

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「如來」是佛的十號之一。本來每一位佛都有一萬個名字，但是因為衆生的記憶力太壞了，一萬個名字就是一輩子也不容易記起來；後來十方三世一切諸佛就共同開了一個會議，決議把佛的名號減少一點，由一萬個減成一千個。經過一段時間，這一千個名字還是太多；諸佛就又來研究這個問題，又把它減成一百個。這一百個名號過了一段時間還是太多，就又把它的減成十個；所以現在每一位佛都有十個名號。這十個名號是：

（一）如來。「如」是乘如實之道，「來」是來成正覺；也就是「乘如實之道，來成正覺」。這是一個解法。《金剛經》上又說：「如來者，無所從來，亦無所去。」沒有從一個什麼地方來，也沒有到什麼地方去；不來不去，所以叫「如來」。又者，「如」就是理的本體，「來」就是事的名相；「如來」就是理事不二，也就是本經的宗旨，理事和合、理事無礙。

（二）應供。佛應該受人天三界的供養，受世出世間的尊敬，所以叫「應供」。

（三）正徧知。就是無所不知，無所不見。

（四）明行足。佛的智慧光

The Names of the Thus Come Ones. "Thus Come One" is one of the ten titles of the Buddha. Every Buddha has ten thousand titles, but people's memories are too poor to remember so many names clearly in a single lifetime. Somewhere in time, the Buddhas of the ten directions and the three periods of time held a meeting, and decided they would simplify the ten thousand titles of a Buddha to one thousand. After another period of time, a thousand titles were still too many, so the Buddhas investigated the question again and further simplified the titles to just one hundred. With the passage of time, the one hundred still turned out to be too many, and so finally they were reduced to ten titles, which all Buddhas share. Those ten titles are:

1. "Thus Come One." In Chinese, it is *rú lái*. *Rú* means 'He traverses the Way of Suchness,' whereas *lái* means 'come to accomplish Proper Enlightenment.' That is one explanation. In the *Vajra Sutra* it says: "The Thus Come One does not come from anywhere, nor does he go anywhere, therefore he is called the Thus Come One." Furthermore, "Thus" represents noumena, the basic substance of principles, while "Come" represents phenomena, the names and characteristics of specifics. Principles and specifics are non-dual. The *Flower Adornment Sutra* takes as its creed the harmony of principles and specifics. The title "Thus Come One" exemplifies the non-obstruction of noumena and phenomena.

2. "One Worthy of Offerings." The Buddha is one who should receive offerings from people and gods of the Three Realms, and who deserves the respect and reverence of those in and beyond the world.

3. "One of Proper and Universal Knowledge."

明很圓滿。

（五）善逝。就是能到一個美好的地方去。

（六）世間解。佛能了解一切有情、無情世間的事。

（七）無上士。沒有再比佛更高尚的了。

（八）調御丈夫。佛是能調御三界衆生的一個大丈夫。

（九）天人師。佛是天、人的一個導師。

（十）佛、世尊。「世尊」是中文，就是世、出世之尊。「出世」就是超出三界；「三界」就是欲界、色界、無色界。我們這個世界是在「欲界六天」裏邊，和色界天、無色界天合稱「三界」。「世尊」就是三界以內和三界以外之尊。

「佛」是梵語，具足叫做「佛陀耶」，英文叫「不大耶」（Buddha之音）。這個「不大」，可以說不大也不小，所謂：

不大不小，非去非來；
微塵世界，交映蓮臺。

「不大不小」，你說佛大嗎？他也不大；他可以「於一毫端現寶王剎，坐微塵裏轉大法輪」。佛就在一根毫毛的頂端那麼小的地方可以現出一個大的世界來，也可以坐在一粒微塵裏轉大法輪，這都是小中現大；他又可以把十方世界再縮到一粒微塵裏邊，這又是大中現小。你說他小嗎？他也不小；你說他大嗎？他也不大，所以說不大不小，小大無礙。

「非去非來」，你說佛有到什麼地方去嗎？他也沒有到什麼地方；你說他來了嗎？他也沒有來。因為他是盡虛空、徧法界，

There is nothing which he does not know and nothing which he fails to understand. His knowledge is both proper and pervasive.

4. “One of Perfect Clarity and Conduct,” for the light of his wisdom is perfect and full.

5. “Well-Gone One,” one who has gone to a good place, the very best place.

6. “One Who Understands the World.” A Buddha well understands everything in the world, be it sentient or insentient.

7. “Unsurpassed Knight.” A Buddha is unsurpassed and the most honored.

8. “A Hero who Subdues and Harmonizes,” one who trains and regulates all living beings of the Three Realms.

9. “Teacher of Gods and Humans.” The Buddha is the guiding teacher for the gods in the heavens and people in the world.

10. “Buddha, the World-Honored One,” which is explained in detail below. “World-Honored One” means one who is honored by those in the world and those beyond the world. Those beyond the world have transcended the Three Realms, which are: (1) The Desire Realm; (2) The Form Realm; (3) The Formless Realm. Our world is part of the six heavens of the Desire Realm. There are also the heavens of the Form Realm and those of the Formless Realm, making up the Three Realms. The World-Honored One is honored by those who have transcended the Three Realms and by those who are within those Three Realms. [All Buddhas hold these ten titles in common.]

“Buddha” is a Sanskrit word that also takes the form “Buddhaya.” The Chinese generally use only the first syllable *fō* of the transliteration *fō tuó yè*. The Sanskrit, *Buddhaya*, sounds like the Chinese words *bù dà yè*, which in Chinese means “not big.” So you could say that “Buddha” means “not big,” but you could also say a Buddha is not small either. I wrote a verse about Buddhas that says:

*Neither great nor small, / Neither gone nor come,
In world systems like motes of dust, / They shine upon each other's lotus thrones.*

“Neither great nor small.” You may say the Buddha is great, but he's not. He can: *On the tip of a fine hair / Make magnificent Buddhahands appear / Turn the great Wheel of the Dharma / While seated within each mote of dust.* On the fine point of a single strand of hair—such a minute area—he can make appear a huge world. That is an example of within the small manifesting the great. His sitting inside of a tiny particle of dust and turning the great Wheel of the Dharma is another case of the great appearing within the small. He can also manifest the small within the great. He can shrink a large world system, or even all the world systems of the ten directions, so that they enter into a tiny mote of dust. Within the great there manifests the small. Within the small there manifests the great. Great and small are unobstructed. That's why it says the Buddha is neither great nor small. Do you say he's small? He isn't. You may say he is great, but he isn't great either.

“Neither gone nor come”—Do you say that the Buddha has gone somewhere? He hasn't gone anywhere. Would you say he has come? He hasn't come either. Why does he neither go nor come? It's because, pervading the empty space and the Dharma Realm, there is no place where he is, and no place where he is not.

“World systems like motes of dust” refers to the limitlessly and boundlessly worlds as many as the fine motes of dust throughout all of empty space and the Dharma Realm. “They shine upon each other's lotus thrones.” Your Buddha light illumines my world

無在而無不在的；所以沒有來，也沒有去。

「微塵世界，交映蓮臺」，在盡虛空、徧法界，無量微塵數那麼多的世界裏邊，互相交映；你那個佛光明照耀我這個世界，我這個佛光明也照耀你那個世界，互相放光普照法界。那麼也可以說是「多」，也可以說是「一」；大小無礙、一多無礙。佛的法界就有這種種無礙的境界。

這「佛陀耶」其中有三個意思：第一是自覺，第二是覺他，第三是覺滿。而且他不單自己這樣做，還領導其他人也都這樣熱心去工作，所以「覺他」也圓滿了。自覺圓滿，覺他也圓滿，這就叫「覺行圓滿」。所謂：「三覺圓，萬德備，故名為佛。」

「自覺」就是無論做任何的事情，他都有迴光反照、反求諸己這種的精神。換一句話說，也就是自己不會糊塗，不糊塗就是真明白。無論做什麼事情都是要利益衆生，對自己有好處，對其他人也有好處，這叫「自利利他」。

佛在過去生中，什麼事情都做過。有一生他做鹿王，雖然是隻鹿，也能教化國王改惡向善，發菩提心。他也做過木匠、瓦匠。他做木匠的時候，給任何人做工都是盡心竭力地去做，除了他自己所應做的那一份之外，他又拿出他的力量來幫助其他的人；不像一般人做工，都不願意把整個的力量拿出來做。不論做什麼工作，他都是拿出一半的時間來利益其他人、利益衆生；所以他的所行所作，都可以做一般人的榜樣。

他也常常去造廟、造橋。造道場的時候，他更是特別的熱心，不是只為了賺一點工錢；他是盡心竭力，拿出他的整個精神來建道場。他也做過瓦匠，也是專門利益其他的人。就因為他生生世世都是利益他人，「自覺」就圓滿了。

所以佛就是利益衆生的。我們想學佛的人就要利益衆生，不要常常為自己打算，要向外體上看。好像這個世界、這個時代，人人都很迷、很顛倒；我們想法子領導、教化所有的人都不迷、不顛倒了，這就是自覺覺他的一種工作。

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system, and my Buddha light shines upon your world system, mutually shining light and mutually illumining the Dharma Realm. Buddhas could be said to be many, and they could also be said to be one. One and many are non-dual, great and small are unobstructed. Everything is unobstructed and interpenetrating with every other thing—that is the way the Dharma Realm of Buddhas functions.

“Buddha” has three meanings:

1. One who enlightens oneself;
2. One who enlightens others;
3. One who has perfected the practice of enlightenment.

Furthermore, he does this not only for himself but to lead other people also to practice with enthusiasm to become enlightened. Thus his enlightened practices are perfected. This is called “Three types of enlightenment are perfected and 10,000 virtues are replete. Therefore his is called a ‘Buddha.’”

“One who enlightens oneself” means that, no matter what he does, he returns the light to shine within, and turns back and seeks everything in himself. He has that kind of spirit. To sum it up, it is impossible to muddle him, for he truly understands. Since he has true understanding, he wishes to benefit living beings in everything he does. So he benefits himself and benefits others. In everything he does, there are advantages for him and others too.

In a previous life, the Buddha was a deer king. Although he was a deer, he was able to teach the king of the country to change towards good and resolve on Bodhi. He also was a carpenter and a mason in his past lives. When he was a carpenter and worked for others, he did his best to fulfill his duties. In addition to what he ought to do, he also spent further energy to help others. He was unlike ordinary people who are unwilling to do their best when working for others. Whatever they do, they tend to do it half-heartedly—using only half of their energy and half of their time to benefit others. Therefore, the Buddha’s every move and every act are exemplary. The Buddha also went to help construct monasteries, temples, and bridges. When it was time to build a Bodhimanda, he was even more sincere and enthusiastic. He did not do it to earn some income. Rather, he exhausted all he had and all he could to help construct a Bodhimanda.

He was also a mason in one of his past lives. His sole purpose was to benefit other people. Because he benefitted other beings in life after life, he perfected his own enlightenment.

That is what “Buddha” means. The Buddha benefits other living beings and we who study the Buddhadharma should do so too. We should not just be concerned about ourselves all the time. We should look at the big picture. For example, in this day and age, people are confused and upside-down. We should find some ways to guide all people so that they are no longer muddled. This is the work of enlightening self while enlightening others.

To be continued