

大方廣佛華嚴經淺釋

The Flower Adornment Sutra with Commentary

【如來名號品第七】

CHAPTER SEVEN:
THE NAMES OF THE THUS COME ONES

修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

Translated by the International Translation Institute

Commentary by the Venerable Master Hua



這一品文當第七品，所以叫「如來名號品第七」。在《華嚴經》的「七處九會」中，它是在第二會裏邊。第一會是在菩提道場說的，第二會是在普光明殿說的。這個普光明殿是一切的珠寶造成的，所以能普放光明。前面所講的六品都是「生信分」，勸人生信，明白因果。這一品說的是「修因契果生解分」。

在因地裡修行，就契合果覺的理體；種什麼因，就結什麼果。種善因就結善果，種惡因結惡果；種菩提因就結佛果，必定能得到圓滿的果位。所以叫「修因契果生解分」。

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弟子問：第六品應該是講毘盧遮那佛的，為什麼都沒有提到毘盧遮那佛呢？

上人：這個大威光就是毘盧遮那佛。你慢慢聽，到後邊還有，還有個「下回分解」呢！這前後都有連貫關係的。我也有好幾個名字，有一個在家的名字，一個出家的名字，又有一個出家的號，又有一個接法的名字；又有一個名字叫「活死人」，又有一個叫「墓中僧」，又有一個叫「Candy (糖果)」。

This chapter is the seventh chapter in the *Flower Adornment Sutra*. The *Flower Adornment Sutra* was spoken in Seven Places and Nine Assemblies and this chapter took place in the Second of the Seven Assemblies. The First Assembly was in the Bodhimanda, and the Second was in the Universal Light Palace. The Universal Light Palace, composed of all kinds of jewels and gems, shone in all directions. The previous six chapters of the *Flower Adornment Sutra* belong to the *Division of Developing Faith* — a division of texts that exhort beings to give rise to faith, understanding cause and effect. This chapter belongs to the *Division of How Cultivation of the Cause Tallies with the Result and Gives Rise to Understanding*.

While being on the causal ground, you tally with the principle—the substance of the result, which is enlightenment. Whatever kind of cause you plant, you will reap that kind of result. If you plant a good cause, you will reap a good result. If you plant a bad cause, you will reap a bad result. If you plant the causes for Bodhi, you will reap the fruit of Buddhahood. That is why it is known as the *Division of How Cultivation of the Cause Tallies with the Result and Gives Rise to Understanding*.

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Question: Why was there no mention of Vairocana Buddha in the *Vairocana Chapter*, Chapter Six of the *Flower Adornment Sutra*?

Answer: Prince Great Awe-inspiring Radiance was just Vairocana Buddha. Wait and it will gradually become clear. There is a connection between what comes before and what comes later. For example, I have

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爾時，世尊在摩竭提國，阿蘭若法菩提場中。始成正覺。

「爾時」：就是在說完前邊〈毘盧遮那品〉之後，還沒有講〈如來名號品〉之前的這個時候。

「世尊在摩竭提國，阿蘭若法菩提場中」：「摩竭提國」是印度的一個國名；「阿蘭若」是寂靜處，就是一個很好的清靜修道的地方；「法菩提場中」就是在菩提樹下的金剛寶座上邊。

「始成正覺」：這個時候，世尊在摩竭提國中一個寂靜處的菩提樹下，坐了四十九天，方才悟道成佛。

佛以前在雪山住了六年，一天只吃一麻一麥修苦行。這種的苦行是真的太苦了，跟著他的五個人當中有三個受不了苦，先離開了。經過六年，他餓得骨瘦如柴。後來，有一個天女煲牛奶粥來供養他。他接受了天女的獻乳，把粥吃了。還留下來跟著他修苦行的憍陳如、馬勝這兩個侍者，就不高興了。說：「他以前能修苦行，現在不能了，吃了牛奶粥。這不是一個修道人應有的態度！他不會有成就了。我們快走啦！不要再跟著他了。」這樣五比丘都跑了，只剩下他一個人在那兒修行。他也覺得在那兒已經六年了，應該到旁的地方去用一用功。於是乎就走到菩提樹下，發願說：「我在這個菩提樹下，如果不成道業、不成佛的話，就永遠都坐在這個地方，不起來了。」那麼坐了七七四十九天，夜睹明星而悟道，豁然開悟成佛了！

佛剛剛成佛的時候，在菩提樹下就三嘆奇哉，說：「奇哉！奇哉！奇哉！一切衆生皆有如來智慧德相，但以妄想執著，不能證得。」好像發脾氣啊，這都是妄想執著；若沒有妄想

several names, too: a layname, a monastic name, an ordained name, and a Dharma-heir name. I'm also called the "Living Dead Man," "the Monk in the Grave," and "Candy."

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Sutra:

At that time, the World-Honored One was in the kingdom of Magadha, abiding in an aranya, the site of the Bodhimanda for his Dharma practice. He had just accomplished proper enlightenment.

Commentary:

At that time means right after the previous *Vairochana Chapter* had been spoken, and right before *The Names of the Thus Come Ones Chapter* was spoken. **Magadha** was the name of a kingdom in India. **Abiding in an aranya, the site of the Bodhimanda for his Dharma practice.** An aranya is a still and quiet place, a place where it is very peaceful, and conducive for cultivating the Way. Bodhimanda means a site of awakening for a practitioner of the Dharma. The Thus Come One was beneath the Bodhi Tree, upon the Vajra Jeweled Seat.

He had just accomplished proper enlightenment. Within the Universal Light Palace, he was seated upon the lion's throne, a treasury of lotus flowers.

At that time, he had just become a Buddha after sitting beneath the Bodhi Tree for forty-nine days. Prior to this, he had cultivated for six years on the Himalayas, each day eating only one sesame seed and one grain of wheat. He had been cultivating this ascetic practice, which was really ‘bitter’ to the extreme. Of the five people who had come with him, three were unable to take the suffering and left. Six years had passed and he had starved on the Himalayas to the point that he was as thin as a stick of firewood, having become so emaciated from cultivating ascetic practices. Later, a goddess made an offering of milk to the Buddha. After the Buddha had accepted the offering of milk gruel from the goddess and eaten it, the two Shakyans who had stayed with the Buddha to cultivate ascetic practices got upset. They said, “Before, the Buddha was able to cultivate ascetic practices, but now he can’t. He’s eating milk porridge. That’s not how a cultivator of the Way should act! He won’t have any success. Let’s leave and not follow him anymore.” So they left. After all five of the bhikshus—Ajnatakaundinya, Asvajit, and the others—had left, the Buddha was left alone to cultivate. He felt that, after six years, he should go somewhere else to cultivate, so he went and sat beneath the Bodhi Tree. He made a vow there, saying, “I’m going to sit beneath this Bodhi Tree, and if I don’t accomplish my work in the Way, I shall sit here forever and never get up.” He sat there for seven weeks—forty-nine days and then: At midnight he saw a bright star, / And became enlightened to the Way.

All of a sudden he was enlightened and became a Buddha. When the Buddha had just accomplished enlightenment beneath the Bodhi Tree, he sighed three times, saying: “Strange indeed! Strange indeed! Every being is replete with a Buddha’s wisdom, virtues, and fine features. It is only due to false thinking and attachments that they are unable to attain the Buddha’s wisdom and awe-inspiring virtues.” To lose

執著了，就Everything is OK (怎樣都可以)，什麼問題也沒有了。因為有所執著，所以就不能證得如來的智慧德相。各位要注意這一點，有妄想執著，就不能證得佛的智慧和威德。

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講到這兒我想起來，我們去年到亞洲去旅行，到印度去朝拜佛的聖地；可是到了那裏各處參觀以後，覺得很痛心！為什麼呢？因為佛的聖地都沒有什麼人管理，環境也不清潔。佛過去成佛的道場，現在這樣地冷落。那時我帶了這兩個三步一拜的「聖人」；他們到那兒，就常常喜歡照相。要照相，就應該把佛成道、打坐等有一種紀念性的地方都照一照；這兩位呢，常常在定中，應該照的時候不照，不應該照的地方他醒了，要照相。照什麼呢？街上有隻狗，他們也照個相片；或者有一班要飯的，他們也照個相片。狗到處都有，就是狼狗或什麼其他的狗到處都有，這個相片照來是沒有什麼意思的。那個要飯的，誰也都認識的，沒有什麼紀念性。還有一些小孩子在街上或者躺著、或者坐著、或者走路，他們也都照個相片。這些個相片，讓我來看只是浪費底片；只是有錢沒有地方用，隨便把它用一用。所以我覺得照這種的相片帶回來，沒有什麼價值，但是這一類的相片很多、很多的。

佛的聖地，哪一個地方有什麼，譬如佛在那兒坐過七天等等，這就應該照個相片。我相信你們很少照這些，都要我來告訴你們，你們才會照。而那些要飯的、狗呀、小孩子和廟上那些妖魔鬼怪的形象，這種相片就很多。所以這一趟從亞洲回來，你們或者有人看見，或者沒有看見，我的頭髮白了大約有方圓四吋那麼大的一個地方。可是回到三藩市，這些白頭髮幾乎都沒有了；現在只有一吋那麼大一個地方還有白頭髮。

待續

one's temper is also considered to have false thinking and attachments. If one is free from false thinking and attachments, then everything is OK and there would be no problems. It's because one is attached that one cannot realize the Thus Come One's wisdom and virtue. All of you should pay attention to this, because once you have false thinking or attachments, you won't be able to realize the Buddha's wisdom and awe-inspiring virtue.

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During our trip to Asia last year; we went on a pilgrimage to India, and visited many Buddhist holy places. But when I toured there, I felt very heartbroken. Why? These Buddhist holy places had very few caretakers, and they were not very clean. The Bodhimanda where the Buddha had become enlightened was falling into ruins. I brought the two three-steps-one-bow 'sages' (two disciples of Venerable Master Hua) along to take some pictures. Originally, pictures ought to be taken of the Buddha's meditation spots, place of enlightenment and other commemorative places. But these two were constantly in 'samadhi,' so no pictures were taken when they were supposed to be taken. Instead, where pictures should not be taken, they woke up and took pictures. What did they photograph? For instance, if there was a dog in the streets, they took a picture of it, or if there was a beggar, they also took a picture of him. Dogs live everywhere, all sorts of breeds such as wolfhounds and others, they are all over the place in every country, and these sorts of pictures have no meaning. They also took pictures of beggars, a photograph of a beggar has no meaning at all, regardless of whether that place has them or not, everybody recognizes them. Those pictures don't have a commemorative aspect. There were also some pictures of children in the streets. They were either lying down, or sitting down, or walking. All these pictures were just a waste of film and have no value, a real waste of money — as if they had no better use for money, and ended up using it this way.

I still feel that there is no special value at all in bringing back these pictures, but there are many pictures of this kind. The Buddhist holy places, and the place where the Buddha meditated for seven days should be photographed. You disciples rarely took pictures and I had to remind you where or when to take them. Instead, you took pictures of the dogs, beggars, children on the streets, and the ghosts and spirits with demonic shapes.

Following this trip to Asia, some of you may or may not have seen that my hair became white for an area of about 4 inches in diameter, but when I came back to San Francisco, my white hair was all gone, except for an area 1 inch in diameter.

To be continued