

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

Commentary by the Venerable Master Hua

Translated by the International Translation Institute

我不知道為什麼，大約是沒有和這兩位聖人吵架的關係。那時候在外邊，果道和果逾一天到晚都令我不高興，我本來不想發脾氣；但是沒有辦法，就要不高興。我不高興完了，他們兩個人也吵，每天每天都吵。尤其果逾，本來他平時也沒有脾氣；那時候脾氣不知怎麼也那麼大了，天天都發脾氣。沒有糖吃就發脾氣，沒有可樂喝也發脾氣，沒有牛奶喝也發脾氣；把我的頭髮都給氣白了！那麼回來沒有人和我發脾氣了，頭髮又都黑了，這也是很不可思議的。

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於普光明殿，坐蓮華藏師子之座。妙悟皆滿。

佛感嘆完之後，就在衆寶所成，常常放光的普光明殿中，坐在無窮無盡那麼多的蓮華藏師子座的上邊。

「妙悟」也就是覺悟；用這個「妙」，也就是指無上正等正覺。因為這種覺悟是超出一般人所覺悟的道理，是最高無上，是不

I don't know why; it was probably due to not having to argue with these two 'sages.' Originally I didn't want to get angry with Guo Dao and Guo Yu during this trip with them, but there was no way, they really upset me. After I became upset, they would argue with each other; they argued every day, especially Guo Yu. Normally he didn't have a temper, but then for an unknown reason he had a huge temper; he would be angry every day if he didn't have sweets to eat, or Coke, or milk to drink. So because of his anger, my hair turned white. When I came back, as no one was being angry at me, my hair turned black again. This is very inconceivable.

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Sutra:

In the Universal Light Palace, he was seated upon the lion's throne of a treasury of lotus flowers. He has attained complete and wonderful enlightenment.

Commentary:

After attaining enlightenment and making that exclamation, the Buddha was **in the Universal Light Palace**, which was made of a multitude of jewels and which constantly emitted light. **He was seated upon the lion's throne made of a treasury of lotus flowers.** He was sitting on the lion's seat which was made of a treasury of infinite numbers of lotus blossoms.

"Wonderful Enlightenment" is called "wonderful" because the Buddha's enlightenment surpasses what ordinary people can awaken to. It is the very highest, with nothing above it—it is inconceivable. That's why it is called the

可思議的，所以叫「無上正等正覺」。「皆滿」就是覺悟到極點了，再沒有可覺悟的了；所以佛又叫「無上士」，沒有再比他更有智慧的人了。「妙悟皆滿」也就是自覺也圓滿了，覺他也圓滿了，覺行圓滿了；這種的覺悟就是無所不知，無所不能。

從「妙悟皆滿」開始這十句，是在讚歎佛的德。「妙悟」也可以說是妙覺、正覺。因為這個「妙」字在梵文叫「蘇」（音），有三個意思；可以翻譯成「妙」，也可以翻譯成「正」，又可以翻譯成「善」。

所以可以說是「妙覺」，又可以叫「善覺」，又可以叫「正覺」。總而言之，這一個名詞就是說佛「德無不備，智無不滿，福無不具」，智慧德相和福報都圓滿了。

下邊這九句，都是由這個「妙悟皆滿」衍生出來的。「妙悟皆滿」是一個總，包括下邊這九句的道理；下邊這九句的經文就叫別。有總有別，總為別之總，別為總之別。

二行永絕，達無相法，住於佛住，得佛平等，到無障處，不可轉法，所行無礙，立不思議，普見三世。

你們各位，說一說什麼叫「二行」？你若說不出來這個「二行」，那我也說不出來了。經文上這兒是講的什麼，這有一定的；你要把那「一定的」先講出來，然後才可以講那個「講得通的」。「一定的」你不知道，你那「講得通的」就用不上了！

「二行永絕」：「二行」就是煩惱行和所知行。這煩惱，是最好的煩惱也不要它，最壞的煩惱更不要；最好的煩惱你若捨不了，還是出不了三界，因為這煩惱障能障

Unsurpassed, Right, Equal, Proper Enlightenment. “Wonderful” means Unsurpassed, Right, and Equal. This is enlightenment taken to the ultimate point, and so it is all perfected. This means there was nothing more that could have been enlightened to—the enlightenment is ultimate. Therefore the Buddha is called the “Unsurpassed Knight,” for there is no one wiser than him. That he has attained complete and wonderful enlightenment means that he has perfected the enlightenment of self, the enlightenment of others, and his practice of enlightenment. This kind of enlightenment is such that, there is nothing that one does not know, and nothing that one cannot do.

Starting from the line of text that says, “He has attained complete and wonderful enlightenment,” is the section that praises the Buddha’s virtue, which was in no way deficient but rather, complete and perfect. It can be called wonderful enlightenment, or good enlightenment as well as proper enlightenment, because the prefix *su*—in Sanskrit, which this is translated from—has those three meanings: (1) wonderful, (2) well or wholesome, (3) proper.

It can be translated those three ways, so you can say “wonderful enlightenment,” or “wholesome enlightenment,” or “proper enlightenment.” In general, this term means the Buddha has “Virtue in no way deficient, / Wisdom nothing less than full, / and Blessings lacking no endowment.” His wisdom, virtues, and fine features, as well as his reward of blessings are all perfect and complete.

The nine phrases of the Sutra that follow all proceed from this first phrase: “He has attained complete and wonderful enlightenment.” The phrase “He has attained complete and wonderful enlightenment” is the general statement, which encompasses the meanings of the nine phrases that follow. The principles of the nine subsequent phrases are all contained within that one phrase, so it is called a general statement. Each of the nine phrases of Sutra text which follow, up until the line, “He was able to universally contemplate the three periods of time,” are statements of specifics. There is the general and then there are the specifics. The general is a general version of the specifics, and the specifics are the specific instances of the general.

Sutra:

The two activities were forever ended. Having gained the mastery of the Dharma of freedom from appearances, he dwelt in the Buddhas’ dwelling. He had attained the qualities identical to those of other Buddhas. He had arrived at the place of non-obstruction, and realized the imperturbable Dharma. In whatever he did, he was free from any obstruction; he established what was inconceivable and was able to universally contemplate the three periods of time.

Commentary:

Each of you speak up! Tell me, what do the “two activities” mean? If you can’t tell me what the “two activities” are then I won’t be able to tell you either. Absolutely all of you should be able to answer; otherwise what Buddha-dharma are you studying?

The “two activities” are the activity of afflictions and the activity of what is known. The very best is not to want afflictions at all. You shouldn’t want even the most seemingly insignificant afflictions, for if you can’t give up those seemingly insignificant afflictions, you still won’t be able to get out of the Three Realms. How much less should you want the very worst afflictions! The obstacle of afflictions can obstruct your resolve for Bodhi.

你的菩提心。有煩惱行，這是凡夫。凡夫現前只有煩惱，無論什麼事情一來，他就發了脾氣了，就有了煩惱了。煩惱主要是從什麼地方來的？就是從自私自利那兒來的。對自己沒有什麼好處，或者妨礙到自己的利益的，就發脾氣了；或者對自己的名譽、地位、一切一切有影響，會令自己受損害的，就生煩惱了。所以煩惱的根本，就是自私自利；你若不自私自利，就沒有煩惱了。如果我所有的一切一切都不怕人家妨礙我，對我怎麼樣也都不緊，你說這還有什麼煩惱？是不是這樣？

所知行也是一個障礙，有所知障，這是二乘。「所知障，障所知」，因為你有所知障，所以就被「所知」給障住了。怎麼說二乘人有所知障呢？他說：「我知道佛法了！我能修四諦、十二因緣，我可以了生脫死。一切的佛法我都知道了！」又說：「我所知道的法都是佛說的，大乘法都不是佛說的。」小乘的人就是小知小見、小心小量、中道自畫，在半路上他就自己畫出一個邊際、一條界線：「哎！那邊不是我的了，這邊才是我的。」所以他們就有所知、有所不知，就只知道一些，其他就不知道了。

所謂：「知近不知遠，知凡不知聖。」二乘人知道八萬大劫以內的事情，不知道八萬大劫以外的事情，這叫「知近不知遠」。他知道凡夫怎麼樣，聖人怎麼樣他就知道了。一切凡夫的思想，他這麼一觀察，你打什麼妄想他都知道；可是聖人打什麼妄想，他不知道。好像菩薩想要幹什麼，他就知道了，因為他沒能鑽得進去菩薩的肚皮裏邊；所以他只可以給凡夫來做一個Supervisor(管理人)，對菩薩他就不行了。又所謂「初地不知二地，十地不知等覺，等覺不知妙覺。」

差只那麼一點，就不知道了。就好像讀書一樣，小學生不知道中學讀的什麼；等你讀中學，你又不知大學讀的什麼；你知道大學讀什麼了，研究所讀什麼你又不知道了；還有博士班，也是這樣的。這都是一步一步來的，你沒有到那個程度上，就不知道那個境界。

Afflictions have to do with common people. The only thing which appears before ordinary people is afflictions. No matter what comes up, they get angry and have afflictions. What is the essential cause of afflictions? They come from being selfish and self-seeking. If something is not to your own advantage you become angry. Or, if something doesn't go the way you want it to, you become mad. Or if something is harmful to your own reputation or position you will become afflicted. All of you think it over: the basis of afflictions is selfishness and seeking for self-benefit. If you are unselfish and not out for self-benefit, you won't have any afflictions. If in every way you are not afraid of being obstructed by other people, if you feel, "No matter how they treat me, it doesn't matter," then how could you have afflictions? Wouldn't you agree?

Besides the obstacle of afflictions, there is the obstacle of what is known. Those of the Two Vehicles possess the obstacle of what is known. They are obstructed by what they know. They say, "I know the Buddha-dharma. I know how to cultivate the Four Noble Truths and the Twelve Links of Conditioned Co-production. I can end birth and death. I know all of the Buddha-dharma." Those of the lesser vehicle say, for example, "The Dharma I know was all spoken by the Buddha." People of the small vehicle have small knowledge and small vision, small minds and small measure. They halt halfway down the road. Halfway there, they set limitations for themselves, saying, "That side isn't mine, this side is."

People of the lesser vehicle know the events within 80,000 great *kalpas*, but they don't know anything beyond 80,000 great *kalpas*. That is what's called knowing what is near but not knowing what is far away. When one knows what is close at hand but doesn't know what is distant, then there are things one knows and things that one does not know.

There is what is unknown—because there is what is known. One knows the near and doesn't know the far. One knows the ordinary, and does not know the sagely. One knows what ordinary people are like, but doesn't know what sages are all about. As it is said: "Those on the First Ground don't know the realm of the Second Ground, those on the Tenth Ground don't know the realm of Equal Enlightenment, those of Equal Enlightenment also don't know the realm of Wonderful Enlightenment."

If you are off by just a little bit, you won't know. It's like when you go to school. When you are in the first grade of elementary school, you don't know what people are studying in high school. When you get into high school, you still don't know what is studied in college. When you finally get to know what is studied in college, you still won't know what people preparing for the Master's Degree are studying. After the Master's Degree is the Doctorate, the Ph.D. It goes step by step, and if you haven't reached the level, you won't know what that kind of state is like.