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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

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說到這個地方，我不妨再說一個公案給大家聽一聽；你們很多人已經聽過這個公案，但是還有一、兩個沒有聽過的。已經聽過的可以把耳朵堵上，入無心道人的定，或者打你們自己應該打的妄想；我這是很自由、很民主、很方便的，所以 Everything is OK！你看！這才是妙，也是「妙悟」，可是沒有「皆滿」。

以前佛住世的時候，有一個八十多歲的老人想要出家。當這位八十多歲、白髮蒼蒼的老人到祇桓精舍要求出家的時候，偏偏佛不在祇桓精舍——或者到外面去應供，或有點特別的事情出去了。那些個大阿羅漢們要顯顯他們的本事，就都用起神通來觀察他的因緣，看看他有什麼因緣出家。這些佛的弟子都是二乘人，都是證果的大阿羅漢；他們看遍了八萬大劫，也找不出他有一根頭髮那麼多的善根來。這些大阿羅漢就都把眉頭皺起來，雖然沒有生煩惱，但是都不太歡喜的樣子；說：「哎喲！這個沒有善根的人怎麼可以出家？我們不能留他！好！叫他走了！」就對這位老年人說：「你沒有善根，不能出家。所謂『莫道出家容易得，皆因屢世種菩提。』以

At this point, I won't hesitate to illustrate this principle with a story. Actually, a good many of you have heard it before; but there are one or two who have never heard it. Those of you who have heard it can stop up your ears, and enter into the Samadhi of the Person of the Way with no Mind. Or after stopping up your ears, you can indulge in the false thoughts you need to indulge in. I am very democratic and an advocate of freedom—very expedient—so everything's okay. See how wonderful this is? It's wonderful enlightenment, but it hasn't been all perfected.

In the past, when the Buddha was dwelling in the world, there was an old man of over eighty who wanted to leave the home life. Just when he arrived to leave home, the Buddha happened to be away from the Jeta Grove, either accepting offerings or attending to some special matters. Since the Buddha was away, all of the great Arhats could not consult the Buddha, so they used their spiritual powers to contemplate the causes and conditions of this old man who had arrived at the Jeta Grove, wanting to leave the home life. Those Arhats wanted to try out their talents and see what factors lay behind the old man's wish to leave home. All of those disciples of the Buddha—the great Arhats—were students of the Two Vehicles. They were sages who had certified to the fruit. However, when they looked throughout 80,000 great *kalpas*, they discovered that the old man hadn't planted even a hair's breadth of good roots in all that time. He hadn't planted a single root of goodness. The great Arhats all frowned among themselves. Although they didn't get afflicted, still they didn't look too happy about the whole thing, and they said, "We can't let this person with no roots of goodness leave the home life." Having reached this mutual agreement, they said, "Fine, we'll tell him to go away." They were brief and to the point with the old man and without going into detail about the

前你沒有種菩提，現在想出家，這是辦不到的。你走吧！」這個老年人一聽，說：「我真是想要修行！不是因為沒有飯吃、沒有衣服穿，好吃懶做，才跑到這個地方來出家的。我覺得人生沒有什麼大意思，我一定要出家，你們一定要收我！」大阿羅漢說：「不收你就不收你，囉唆什麼？趕快走！若再不走我們就要打你了！」

這個老年人一聽，不讓在這兒出家，那就只好走囉！一邊走就一邊哭：「這些佛的弟子一點也不慈悲，我想要出家，他們說我沒有善根；那我到什麼時候才能有善根，才能出家呢？」就這樣哭啊哭、想想活著也沒有什麼意思，就要到恆河跳河自殺去了。到那個地方，用衣服把頭一蒙，正想要往恆河裡跳的時候，剛好佛走過，就一把把他抓住了。問他說：「老年人，你要做什麼？不要這麼愚癡嘛！」這老年人一看，有一個人把他抓住了，也是個和尚；但是他不認識佛，因為沒有見過，所以不認識。老年人就哭說：「我也想要出家，但我到祇桓精舍時，那兒所有的出家人都不留我在那兒出家。我覺得我這個人人生真沒有意義、沒有價值，莫如死了算了！」佛說：「你不要自殺，不要跳恆河，我許可你出家！」他說：「你是誰啊？」佛說：「我就是釋迦牟尼佛啊！」就帶他回去了。這些大阿羅漢還是皺著眉，看著佛想：「這個人沒有善根，怎麼佛還要收他出家呢？這個是不合法，錯了因果了！」但是也不敢問。

這個老年人出家，一修行就證果了，也證了阿羅漢果了。這些個羅漢就生了懷疑了：「咦！佛法裡頭沒有這個道理！一點善根都沒有，怎麼會證果呢？這真奇怪了！太不

last 80,000 great *kalpas*, just said, “You don’t have any roots of goodness, you can’t leave home.” As it is said;

Don't think that leaving home is an easy thing to do.

It can happen only from having planted seeds of Bodhi in life after life.

So the Arhats told the old man, “You haven’t planted the causes for Bodhi, so even if you want to leave the home life, you can’t. It won’t work. You’ll have to go away.”

When the old man heard that, he said, “You see how old I am? My wish to leave home comes with the true intention to cultivate. It’s not because I don’t have any food to eat, clothes to wear, or that I have come here hoping for good meals and an easy life. I don’t intend to become someone good at eating and lazy at working. That’s not the case at all. I have realized that there is no great meaning to human life, and for that reason I am determined to leave home. So you certainly should accept me.”

The great Arhats said, “If we say you’re not accepted, you’re not accepted. There’s nothing more to say. Get out of here fast! Otherwise, we’ll beat you!”

The old man said, “Well, if you won’t let me stay and leave home, then I’ll go.” He went off crying. As he walked, he said to himself, “The Buddha’s disciples have no compassion. I wanted to leave home and they said I don’t have any roots of goodness. Then when will I ever have roots of goodness and be able to leave home?” He cried and cried and felt that there was no meaning to being alive, so he decided to go jump in the Ganges River and end his life. As soon as he got there, he wrapped up his clothes and was about to jump into the Ganges River, when all of a sudden the Buddha came up and grabbed hold of him.

“The Buddha said, “Old man, what do you think you are doing? Don’t be so stupid!”

The old man saw that the person who had taken hold of him was a monk, but he didn’t recognize him as the Buddha, for he had never seen the Buddha before. He said, “I wanted to leave home and I went to the Jeta Grove, but none of the monastic people would let me stay and leave home. Now, I feel that there is no meaning or worth to human life, and since I wanted to leave home and wasn’t accepted, I would rather die and get it over with, and put an end to my life.”

The Buddha said, “Don’t kill yourself. Don’t jump into the Ganges River. I’ll let you leave home.”

“Who are you?” asked the old man.

The Buddha said, “I am Shakyamuni Buddha.” Then he took the old man back to the Jeta Grove with him.

When they got back, the great Arhats still had misgivings about what the Buddha was doing and wondered, “This person doesn’t have any root of goodness and the Buddha is letting him leave the home life. That’s not in accord with Dharma. It’s not right. It’s a mistake in cause and effect.” Yet, they didn’t dare to ask about it. Therefore, the Buddha let the old man leave home and he stayed right there and started cultivating. Right away he realized Arhatship. Then, all the Arhats began to have doubts: “This just can’t work. It’s impossible. He doesn’t have the least bit of good roots, so how can he realize Arhatship? It’s too odd and it doesn’t follow at all the principle of cause and effect that the Buddha has taught us. It is out of the ordinary.”

They were constantly thinking about it and eventually some of them couldn’t stand it anymore and they went and asked the Buddha about it. They said, “Buddha, we really don’t understand this person’s causes and conditions, so we request the Buddha

合乎佛所說的因果道理，太違背常情了！」有的等不了、不能忍的，就去問佛說：「佛啊！我對這個人的因緣的確不明白了。現在我想請佛開示，他八萬大劫都沒有種過善根，怎麼一修行就證果了呢？」佛就對他說：「你知近不知遠，你只能看八萬大劫以內的事情，超過八萬大劫的因果你就知道了。這個老年人在八萬大劫以前，是一個在山上砍柴的樵夫。有一天他在砍柴的時候，來了一隻老虎；他看見老虎，就爬到樹上去。老虎就去咬樹，想把樹咬斷了抓他來吃；看看這樹就快被老虎咬斷了，樵夫一著急，就念了一聲『南無佛』。閒時他不燒香，著急他就抱佛腳了。老虎一聽見『南無佛』也就跑了。好了瘡疤就忘了痛，危難過去了，他又把佛忘了，以後他又不念佛了。可是這一聲『南無佛』，今天它應該結果了；所以現在他來出家，一修行就證果了。你們這些個阿羅漢都是知凡不知聖、知近不知遠，有所知、有所不知。」佛就無所不知，沒有不知道的；佛沒有煩惱行了，也沒有所知行了，所以叫「二行永絕」。

「達無相法」：「達」就是通達，也就是明了。明了什麼？明了無相法。無相法又是什麼？就是清淨本然妙真如性、清淨本體。妙真如性本來就清淨，不需要增一點，也不需要減一點；就是不增不減，不著一切相。怎麼樣才能不著一切相，才能二行永絕呢？就要妙悟皆滿；你妙悟皆滿了，就能二行永絕，也能通達無相法了。

「住於佛住」：佛所住的是大慈悲心、大喜捨心。佛常常為救眾生住於大悲，隨時隨地利益一切眾生。佛又能常住於聖住、天住、梵住。

「聖住」就是聲聞乘、緣覺乘、菩薩乘這三乘聖人所住的，是住於一切的三昧、一切的正定裡頭。

to explain them to us. Throughout 80,000 great *kalpas*, he hasn't planted the least bit of good roots, so how can he have certified to the fruit right after starting to cultivate?"

The Buddha said, "Don't you realize you are only able to see events inside of 80,000 great *kalpas*? You know about the near, but don't know about the far — you have no idea of the causes and conditions that go beyond 80,000 great *kalpas*. This elderly person, over 80,000 great *kalpas* ago, was a wood gatherer in the mountains. One day, as he was gathering firewood, he saw a tiger approaching, so he climbed a tree. The tiger started gnawing on the tree to cut it down and eat the man. Just before the tiger could manage to gnaw through it, the man who was watching from up in the tree, in his terror, called out 'Namo Buddha!' once. In ordinary times, he didn't light a single stick of incense, but when he got frightened, he clutched the Buddha's feet. As soon as the tiger heard him cry 'Namo Buddha,' it ran away. Afterwards, since, as the saying goes, 'Once the sore is healed, one forgets the pain,' he didn't recite the Buddha's name anymore. You could say, 'Once the danger was over, he forgot the Buddha.' But today, he was due to reap the fruit of that one cry 'Namo Buddha!' so he came to leave home, and upon starting to cultivate, he certified to the fruit. All of you Arhats just know about the common and don't know about the sagely. You know the near and do not know the far, so you still have what you know and what you don't know."

But there is nothing which the Buddha does not know. The Buddha has no afflictions. He doesn't have the obstacle of afflictions or the obstacle of what is known. The two activities, meaning these two obstacles, are said to be forever ended.

Having gained the mastery of the Dharma of freedom from appearances. 'Da' in Chinese means to master or understand. What did he master? He mastered the Dharma of freedom from appearances. What is the Dharma of freedom from appearances? It is just the pure fundamental being of the inherent nature of true suchness. This nature is fundamentally pure and does not need to be added to in the least bit, nor does it need to be subtracted from in the least bit—because it neither increases nor decreases. How can one be free from all attachments and eliminate the two activities? One needs to perfect one's enlightenment before one can eliminate these two activities and gain the mastery of the Dharma of freedom from appearances.

He dwelt in the Buddhas' dwelling. The Buddhas dwell in the four immeasurable minds of great kindness, great compassion, great joy, and great equanimity. In order to rescue living beings, at all times, the Buddhas dwell in great compassion and benefit all living beings. Buddhas also constantly abide in three kinds of dwellings, which are: the dwelling of the way of sages, the dwelling of the devas, and the dwelling of Brahma.

The dwelling of the way of sages includes what the sages of the Three Vehicles dwell in, which means dwelling in all kinds of samadhi and proper concentration. The Three Vehicles are namely that of Hearers, those Enlightened to Conditions, and that of Bodhisattvas.