

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

「天住」是住於布施、持戒、善心，是一切諸天所住的。「梵住」就是住於四無量心，是色界和無色界所住的。佛住於平等大悲，常常利益衆生，這叫「住於佛住」。

「得佛平等」：他所證得的清淨本然妙真如性、所證得的無上正等正覺，都是妙化無方、不可思議，和諸佛是一樣的了。

「到無障處」：他證得無障礙的這種境界。怎麼樣才能證得沒有障礙的境界？必須要修行六度萬行，用戒定慧來對治貪瞋癡。沒有貪瞋癡，就沒有障了；我們從無量劫以來到現在為什麼不成佛？就是因為貪瞋癡這三毒沒能消滅。

若是把這個「勤」字改成一個「懶」字，便成「懶修」，那就不好了。「懶修」就是不修，不修戒、定、慧——不持戒、不習定、不修慧。今天說：「等我懈怠一天，明天我一定修行，一定

“The dwelling of the devas” refers to what all the celestial beings dwell in: practice of giving, upholding the precepts, and having a mind of goodness. “The dwelling of Brahma” refers to what the beings in the Form Realm and the Formless Realm dwell in: the four immeasurable minds. Buddhas always dwell in impartial great compassion and forever concern themselves with benefitting living beings. All of these are meant by the phrase, “he dwelt in the Buddhas’ dwelling.”

He had attained the qualities identical to those of other Buddhas. What is meant by “He had attained qualities identical to those of the Buddhas”? It means he has realized the pure fundamental being of the inherent nature of true suchness. This nature and the unsurpassed Right and Equal Enlightenment are inconceivable, and can change and transform wondrously without any limitation.

He had arrived at the place of nonobstruction. He had realized such unobstructed states. How can one achieve such states? One must cultivate the Six Paramitas, counteract one’s greed, anger, and delusion with precepts, samadhi, or wisdom. When freed from these three poisons, one is free from any hindrance. Why haven’t we become Buddhas since limitless eons ago? It is because we have not been able to put to rest or eliminate the three poisons—greed, anger, and delusion.

However, if we change the word “diligently” to “lazily,” then it won’t work. “Lazily” means that we do not cultivate precepts, samadhi, or wisdom. We might say, “Today, I’ll take the day off, but tomorrow, I certainly will cultivate. I absolutely will cultivate

勤修戒定慧！」等到明天，就像是睡不醒覺似的，再多睡它一陣，還是說：「等明天我再勤修戒定慧，今天先不修了。」明天、明天又明天，把這一生的明天都過去了，結果也沒有勤修戒、定、慧；這樣子就不能息滅貪瞋癡，而是把那個「息」字改成「不」字，不滅貪瞋癡了。這個貪瞋癡是越多越好！無論什麼都要貪，貪而無厭。一切一切的物質、一切一切的享受貪不來了，就生了瞋心了。生了瞋心就有怨恨，就怨天尤人，說：「天啊！你真不會做天！為什麼只幫助旁人不幫助我？旁人就那麼多錢，我就這麼窮，你太不公道了！」覺得所有的人都對不起自己，誰都不對。這個怨天尤人的心一生出來，就生出癡心來了；於是乎殺生、偷盜、邪淫都來了。為什麼造這些個事情？就因為愚癡的心現出來了，貪物質、貪美色、貪一切的享受，這樣就得不到解脫。

到無障處，就是勤修戒定慧，息滅貪瞋癡，修六度萬行，也不犯殺盜淫了。一切都不執著，這時候就得到解脫了；得到解脫，就沒有障礙；障礙沒有了，這才是真正的得到自由了。

「不可轉法」：就是所說的教法。「轉法」就是轉大法輪。我們現在講經，這是轉法輪；你那兒錄音的，也是轉法輪；他那兒翻譯的，也是轉法輪。我們現在大家在這兒都是在轉大法輪。

不可轉法，就是所說的經典、教義；因為外道破壞不了，不會被外道的理論所搖動。外道是什麼理論呢？祀火的、修苦行的種種外道都有他的理論，你若沒有定力，被他一說就給他轉了。不要說旁的，就說那個，他穿著花花綠綠的衣服，在那兒又唱歌又跳舞，蹦蹦跳跳、打打鬧鬧的。你這一想：「喔！這個比看跳脫衣舞還好得多呢！男女在一起，真的很熱鬧的，我也去參加這個團體去！比看apartment（公寓）的窗戶還來得實在一點。」這就是被外道所轉了。

「所行無礙」：「行」就是行為。你所行所作所遇，都能不被環境所轉，還能轉

precepts, samadhi, or wisdom.” But then when tomorrow comes, we are as if half awake: “I’ve got to sleep a little longer.” We keep waiting for tomorrow, and when tomorrow comes, we wait for another tomorrow—this goes on and on until our whole life has passed us by, and it turns out we never diligently cultivated precepts, samadhi, or wisdom. That is the case of “lazily cultivating precepts, samadhi, or wisdom.” We postpone our cultivation, so in the end we cannot put to rest greed, hatred, and delusion. Instead of putting to rest greed, hatred, and delusion, we give rise to more greed, hatred, and delusion—the more the better. Whatever it is, we crave for it, until our greed becomes insatiable. When we do not get all the objects and enjoyment we are greedy for, then we become full of hate and resentment, which is described well in the idiom of “accusing Heaven and blaming others.” We might accuse, “Heaven, you really don’t know how to be Heaven. How come you don’t help me out? Other people have so much money and I’m so poor. You’re so unfair.” That’s accusing Heaven. Blaming others is feeling that everyone treats you badly, that no one is right. From accusing Heaven and blaming others, we become deluded. Once we become deluded, we commit the offenses of killing, stealing and sexual misconduct. Why? It all stems from our thoughts of greed and delusion, such as that of greed for materials, beautiful forms, or for all kinds of enjoyment, and thus we cannot attain liberation.

He had arrived at the place of nonobstruction. When you reach the place of nonobstruction, it means that you cultivate the Six Paramitas and the myriad practices of the Bodhisattva Path by diligently cultivating precepts, samadhi, and wisdom, and putting greed, hatred, and delusion to rest. You don’t commit the offenses of killing, stealing, and sexual misconduct, and you are not attached to anything, and then you achieve liberation. Obstructions are gone and then you truly obtain freedom.

And realized the imperturbable Dharma—The Dharma refers to the Dharma being taught. That is the wheel of the Dharma being turned. We are now lecturing Sutras here, this is turning the wheel of the Dharma. Your recording of the lectures is also turning the wheel of the Dharma. The translation you are doing is also turning the wheel of the Dharma. All of us here now are turning the great wheel of the Dharma within this Bodhimanda.

“Imperturbable Dharma” means that the Sutras that are lectured and the principles and teachings cannot be destroyed or swayed by non-Buddhist teachings, such as those who worship fire and other heterodox ways that cultivate unbeneficial ascetic practices—there are all kinds of non-Buddhist teachings, each with its own theories. If you don’t have any samadhi power, as soon as they start talking, they will turn you. Let’s not talk about anyone else but just take as an example, members of a certain group of a spiritual school, who in their rituals jump up and down and make a lot of noise. They wear gaudy clothes and sing and dance, and make people think, “Wow, that’s a whole lot better than watching a striptease show. See the men and women together, it’s really hot stuff! I’m going to join that group, too. It’s got a lot more going for it than looking into apartment windows.” That’s being turned by those non-Buddhists. If one thinks like this, then one is turned by the states.

這個環境。就好像註解上說的：「行諸世間，違順魔怨；不能礙故，無能礙故。」是不是這樣說？那我也和你差不多，也會背註解囉！我給你做師父，還可以的，是嗎？

「違」是違背自己所好的；「順」是自己所好的，正可以得到。這「違」又可以說是「逆」，就是不如你自己的意思。譬如你想好，它來個壞的；你不喜歡人罵你，偏偏這天就遇著人來罵你；你不喜歡人說你的短處，偏偏師父就要把你的短處給說出來；本來你不願意叫人知道的事情，偏偏就是這麼一點小毛病就給說出來了。這都叫不順自己的意思，逆自己的意思。

「順」就是你喜歡什麼就得到什麼。譬如，小孩子歡喜吃糖，他就got one piece of candy（得到一塊糖），這就順了他的意思了。你所好的或者不是candy，是其他的東西，那麼你得到了，這也是一樣的。

「魔怨」就好像是，你想修道，你那小孩子就哭；你想打打坐，他在那兒「啊、啊、啊」，搞得你也不能入定：「哎！這真是魔障！」這就是魔怨。這些都不能障礙你修行，這就是「所行無礙」。

「立不思議」：我再給你背那個註解。第八，「安立教法，超言念故」，就是所說的法「超言念故」，「超」就是超越，就是「言語道斷，心行處滅」。你想說，說不出來，言語那個道路已經斷了，說不出來了；你想用心去想一想它，想要思索它一下，也沒有法子思索，沒有法子來想，心裡想行的那個地方也沒有了。你看這是個什麼？這就叫「立不思議」。所謂「口欲言而辭喪，心欲緣而慮亡。」口想要說話，但是說不出什麼來，那個言語已經死了；心裡想想想一想它，想在心裡攀緣一下，那個念慮也已經沒有了。

In whatever he did, he was free of any obstruction. However you carry yourself, whatever you do, or whatever you come across, you can remain unaffected by the states. Instead, you can turn the states. This is similar to what is said in the *Commentary of the Flower Adornment Sutra*, “While one conducts oneself in the world, any favorable or unfavorable situations, including demonic states or adversities, cannot obstruct him. There is nothing that can obstruct him.”

“Unfavorable situations” are when you want very much to have things go your way, but they don't. The conditions go against you. Unfavorable conditions can also be referred to as *ni* (逆), forces of opposition working against you. When this occurs, it becomes difficult to fulfill one's intent. You think everything is good, but then unfavorable conditions come along. At the very moment you do not like to be scolded or insulted, then somehow you will get a scolding or an insult from some people. You do not like to have others point out your weaknesses, but then somehow you encounter some person who finds and points out your weaknesses. You do not like others knowing about your personal bad habits, but people still find out and expose them. All of these are examples of conditions that are unfavorable to you.

On the other hand, “favorable situations” are when things go your way. For example, kids are happy when they have candies to eat. They say, “Oh, you have a piece of candy.” That's an example of according with one's intent. The same principle applies to whatever else you desire.

“Demonic obstructions” are situations that hinder your cultivation of the Way. For example, when you want to cultivate the Way and your “children” start to cry. You try to sit in meditation and they start to make noises to disturb you, making you unable to enter samadhi. That's what is meant by demonic obstruction. When none of the above things can hinder his cultivation, then this is what is meant by **in whatever he did, he was free of any obstruction.**

He established what was inconceivable. The Commentary here says, “Setting forth the teaching of the Dharma that transcends words and thought.” “Setting forth” refers to establishing that which is inconceivable. “Setting forth the teaching of the Dharma” basically refers to the Dharma spoken, that transcends words and thoughts. As it is said, “the path of language is cut off; the workings of the mind are totally gone.” You wish to speak, but the words don't come. This is what is meant by “the path of language is cut off.” You want to use your mind to think about it, but there is no way to think about it. Within the mind there are no thoughts. Can you see what this is all about? It's inconceivable. Therefore, it says, **establishing what is inconceivable.** Upon transcending words and thought, even when one tries to talk about it the words don't come.

The mouth wants to speak, but the words are lost.

The mind wants to think, but reflection perishes.

The mouth wants to speak, but the words are “dead.” The mind wants to think or engage the conditions, but the thoughts are gone.