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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

Translated by the International Translation Institute

「普見三世」：我再給你背一背這個註解，第九：「於三世境，若事若理、若理若事，了達記別，無錯謬故。」我這個背註解的法師比他們背得更清楚，若是背註解的話。普見三世，就是所有過去、現在、未來這三世的境界，他都如在目前。無論是在事相上，或者在理論上來講，他都記得清清楚楚、明明白白的，絕對沒有一點錯謬，不會記錯了、糊塗了、記顛倒了。而且不但三世，可以說是「上自無始，下至無終」，普見無始無終、無內無外、無大無小、不去不來。

與十佛刹微塵數諸菩薩俱，莫不皆是一生補處，悉從他方而共來集。

前面說佛有十種的德行。現在又說有很多的大菩薩，都和二乘、凡夫不同。「與十佛刹微塵數諸菩薩俱，莫不皆是一生補處」：「俱」是在一起。有十佛刹微塵數那麼多的諸大菩薩在一起，這些菩薩都是等覺的菩薩，地位都非常的高，都住聖位了。為什樣能住聖位呢？就因為他們的德行夠了，所以都是再來的一生就可以

And was able to universally contemplate the three periods of time. Let me recite another quote by heart from The Commentary which says, “With regards to states of the three periods of time, whether it be specifics or principles, his memory is without any error.” “He was able to universally contemplate the three periods of time” means he was able to universally contemplate the states of past, present, and future just as though they were right before his eyes. No matter what kind of situation it is, perhaps a theory or discussion, “If one is wise in discerning,” everything can be recollected with extreme clarity and can be thoroughly understood. Then it’s for sure that one can be without the slightest bit of error. If one does things very confusedly, then one’s recollections will be very upside-down. Not only could he contemplate the three periods of time, but he could also thoroughly fathom everything from beginningless time, and throughout the infinite future—he pervasively sees there is neither outside nor inside, big nor small, and he has no coming nor going.

Sutra:

He was together with a gathering of Bodhisattvas, their number like dust motes in ten Buddha kshetras. All of them were to be successors in one life only, and they all came from other directions and gathered together.

Commentary:

Previously the ten kinds of virtuous practices of the Buddha were spoken, and now the Sutra continues to explain that there were a lot of great Bodhisattvas who were different from the Two Vehicles and from common people. So it says, **he was together with a gathering of Bodhisattvas, their number like dust motes in ten Buddha kshetras.** There were great beings as many as fine motes of dust in ten Buddha kshetras, and they were all together. All of them were Bodhisattvas of Equal Enlightenment, and their rank was also extremely lofty. That is, all of these Bodhisattvas dwelt in the positions of sages. How is it that they were able to dwell in the positions of sages? It is because their virtuous practice was sufficient. So the

補佛位了；就像當來下生彌勒尊佛一樣，就等著當來這一生就可以成佛了。「一生」有三個意思：

①將來降生的這一生。譬如彌勒尊佛從兜率降這一生，就補處了，就成佛了。

②生在天上的這一生。一生到天上，以後就成佛了。

③來到人間的這一生。來到人間，這一生就成佛了，就候補佛位。

「一生」又有四種的說法：

①方便的變易生死。

②因緣的變易生死。

③有「有」的變易生死。「有有」，就是還有生有死，有前生，又有今生；有今生，還有來生。

④無「有」的變易生死。「無有」，就是已經沒有這個變易生死，所作已辦，不受後有了。

現在這些菩薩都是沒有生死了，都是一生補處，以後就成佛啦！

「悉從他方而共來集」：為什麼說是從他方來呢？如果是釋迦牟尼佛他自己教化出來的菩薩，一定是在這個世界上跟著他，不需要從他方來。從他方來的這些個菩薩，就表示他們以前不是跟著釋迦牟尼佛的；現在釋迦牟尼佛成佛了，他們從他方遠路而來親近釋迦牟尼佛，大家同時就一起來集會了。

普善觀察諸衆生界、法界、世界、涅槃界，諸業果報，心行次第，一切文義——世、出世間，有為、無為，過、現、未來。

「普善觀察諸衆生界」：這些證聖果、入聖位的有德大菩薩，他們都得到妙觀察智，普徧善於觀察一切衆生的因緣。所有一切的衆生，種什麼因緣就做什麼衆生，所謂：「如是因，如是果。」你若有貪心，就會做餓鬼這種衆生；你若有

text says, **all of them were to be successors in one life only.** They were as many as dust motes in ten Buddha *ksbetras*, and they were all due to succeed to the position of the Buddha in one life. In one life they could succeed to the Buddha position. This is like the present situation of the Venerable Maitreya Bodhisattva, who is to descend in the future and become the next Buddha. He is waiting now. In the future, he will come to this world and become a Buddha in that very life. “One life” has three meanings;

1. “Descending to be born in one life” means to descend from the Tushita Heaven and in that very life to succeed the Buddha and realize Buddhahood.

2. “One life in the heavens” means that after one life in the heavens one will be reborn and realize Buddhahood.

3. “One life among humans” means to come into the world of humans and in one life to become a Buddha and succeed the Buddha position.

There are also four ways to explain “one life.”

1. Birth and death by inconceivable transformation by skillful means—this means they conveniently or expediently take on this one life;

2. Birth and death by inconceivable transformation due to causes and necessary conditions;

3. Having-more birth and death by inconceivable transformation—this means that there is still more lives of existence to undergo. Just as there was a former life, there will be a present life; just as there was a present life, there will be a future life.

4. No-longer-having birth and death by inconceivable transformation—this means that there isn't any more birth and death by inconceivable transformation. One finishes what one ought to do and does not have to undergo any further life of existence.

As for all of these aforementioned Bodhisattvas, they no longer have to undergo birth and death, and have realized the position of “successors in one life” [i.e. succession to Buddhahood.]

And they all came from the other directions and gathered together. Why does it say “came from other directions”? If Shakyamuni Buddha had personally taught and transformed these Bodhisattvas himself, they would have been in this world following him and they wouldn't have had to come from other directions. Since the Bodhisattvas came from other directions, this shows that they were not previously following Shakyamuni Buddha. Now since Shakyamuni Buddha has become a Buddha, they have come from afar to draw near Shakyamuni Buddha. They gathered there all together, all at the same time.

Sutra:

All of them were skilled at contemplating the realm of all living beings, the Dharma Realm, the realm of the world, the realm of Nirvana, all of the retribution of karma, the succession of the workings of the mind, all meaning of texts, the worldly, the world-transcending, the conditioned, the unconditioned; the past, present, and future.

Commentary:

All of these Bodhisattvas had entered the positions of sages. They were great Bodhisattvas with virtue and had all obtained the wisdom of wonderful contemplation. Having obtained this wisdom, they universally and capably observed the causes and conditions of all living beings. So it says, **All of them were skilled at contemplating**

瞋心，就會墮地獄；有癡心，就會做畜生。衆生的界也是無量無邊的。

如果你想研究這狗為什麼就做了狗呢？你要知道，就因為牠有個慳貪不捨的心。狗是最慳貪、最不肯布施的，所以做了狗還給人看著門口。在亞洲，狗是專門看門口的，在西方，狗也是看門口的；一有生人來，牠就叫起來了。這是報告主人，說：「你們注意一點，不要讓來的這個人把你的寶貝給偷去！」叫你注意、注意！你若不注意，牠就要咬這個人，就怕這個人把主人的東西給拿走。為什麼怕東西給拿走？就因為貪心太厲害了，什麼也不肯布施，所以狗的因緣就是貪心大。

為什麼做雞呢？做雞是因為盡好打妄語。你看那母雞下蛋了，牠就要告訴人牠已經下蛋了。牠說：「我下這個蛋過大、過大！比誰的都大！」牠為什麼說「過大、過大？」就是牠以前造的罪過太大了，那麼牠自己無形中就來騙人，說牠這個雞蛋「過大」，想不到牠是自己很坦白地在說：「為什麼我做小雞子啦？就因為我的過錯太大了，盡打妄語。」本來牠也不知道什麼叫大小，牠就說：「我這蛋特別大！」做小雞子還這樣騙人。總而言之，衆生各有各的性，馬、牛、羊、雞、犬、豕各有各的因果。

「法界、世界、涅槃界、諸業果報」：這些有德行的大菩薩，一看這些衆生，就都明白他們怎麼樣做的衆生，他怎麼樣子就迷失法界了。這個法界就是清淨本原的自性。迷了並不是丟，就是不明白了，所以就到這個世界上來了。衆生在世界上就好像虛空裏頭的微塵一樣，忽高忽低，忽上忽下，忽然而天，忽然而地獄，忽然而餓鬼，忽然而畜生，飄飄蕩蕩，隨著自己的業力，去受果報去。在這個世界上，你有一天若是發菩提心想要修行，就會證得常樂我淨的涅槃四德。以上所有各界的一切善業、惡業和所受的善的果報、惡的果報，有種種的不同。

the realm of all living beings. Living beings become the type of living being that they are due to their particular causes and conditions. “You plant the cause and reap the fruit.” As is the cause so is the effect. If one is greedy, one will become a hungry ghost. If one is hateful, one will fall into the hells. If one is stupid, one will turn into an animal. The realm of living beings is unlimited and unbounded.

For example, take a good look at dogs—why do they become dogs? You ought to know it’s because they are stingy and miserly and they can’t give anything up. Dogs are extremely stingy and most unwilling to give. So they become dogs and have to watch the door for people. When a stranger comes along, they bark to inform the owner saying, “All of you watch out, take care, don’t let this person come and steal your valuables!” They tell you to “Look out, look out!” And if you don’t look out, they’ll go and bite the person. Why? It is because they are afraid that the stranger will come in and run off with the owner’s things. When people are simply too greedy and they don’t want to give anything up, then in the future, they can become dogs and have to watch the door. Being greedy creates the causal condition for being a dog.

Why do living beings become chickens? They become chickens because they like to lie. Right after chickens lay their eggs, they immediately tell everyone how big their eggs are. They say, “I’ve laid some eggs and they are excessively big; they’re huge, they’re really big. They are bigger than anyone else’s.” Why do they say that? It is because in their past lives they had committed the immensely grave karmic offense of stealthily cheating others. They do not realize that in this life, as chickens, they express frankly, “I have become chickens. Why? It is because my offenses are excessively great and I’ve always lied.” They don’t really know what big or small is, but they go right ahead and say “My eggs are excessively big” in order to cheat everyone. Even when they have become chickens, they still lie to people. So in general, living beings—such as horses, cows, sheep, chickens, dogs, and pigs—all have their own nature. They have their respective causes and effects for becoming certain kind of beings.

The Sutra continues to say, **the Dharma Realm, the realm of the world, the realm of Nirvana all of the retribution of karma.** With just a glance, these great Bodhisattvas who are endowed with virtuous conduct, can understand all living beings and know how these beings have become what they are, as well as how they have become confused and lost their way in the Dharma Realm. The Dharma Realm is just the pure fundamental, inherent nature. However, “have lost their way” does not mean they lose the inherent nature; it just means that they just became muddled. Since they lack understanding, they are born into this world. Once in the world, living beings are like motes of dust floating in space: suddenly they are high and suddenly they are low, suddenly up, suddenly down, suddenly in heaven, suddenly in hell, suddenly a hungry ghost, suddenly an animal—these motes of dust are tossed about, adrift in the sky, each undergoing retributions according to their karma. If in this world, one day you decide to cultivate and bring forth the Bodhi resolve, then you can obtain the fruit of Nirvana. The Four Fruits of Nirvana are Permanence, Bliss, True Self, and Purity. All of the karmas committed and the retributions undergone in the realms above are all different.

待續

To be continued