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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

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「心行次第，一切文義」：這個心所要做的業障的次第，哪一個是先、哪一個是後，先的就先受果報，後的就後受果報；就這樣子迷來迷去，迷在業果報應裡邊。你若有一天遇著一切的經典，你就遇著一切的無上妙法。

「世出世間」：在這個世界上，你就能超出這個世界，不是離開這個世界才能出世。在這個世間上，就能出這個世間。

《六祖壇經》上面說：「佛法在世間，不離世間覺；離世覓菩提，猶如求兔角。」想要出世，想要成佛，要在世間法裡頭覺悟。在世間法上覺悟了，就會出世了，不是離開世間法，再去另外找一個覺悟的方法。你若離開世間法，再另外去找一個出世法，那就好像在兔子頭上找犄角一樣。

所以，出世法就是在世間法裡，就好像菩提就在煩惱裡頭包著。你不能離開煩惱再去另外找一個菩提，你若離開煩惱，也沒有菩提了。所以說「煩惱即菩提」，煩惱就是菩提。你會用了，它就是菩提；你不會用，它就是煩惱。就好像水和冰一樣，菩提就是水，煩惱就是冰。冰不是水，水也不是冰；可是水也就是冰，冰也就是水。冰是因水而成冰，水是冰化而成

The succession of the workings of the mind; all meaning of texts. The first phrase of the sentence refers to the karma the mind creates, including that of karmic obstruction, as well as the sequence of karmic retributions: Which karmic retribution comes first and which comes second? The principle of 'first come, first serve' applies to how and when one undergoes retributions for one's karma. However, an ordinary being is confused about the process of karmic retributions, and in such a muddled state, one comes and goes in samsara. However, if one day you come in contact with the Sutras, you have encountered the unsurpassed wondrous Dharmas.

So the text goes on to say **the worldly** and **the world-transcending**—right within the world one can transcend the world. It's not that one has to leave the world in order to transcend the world. It's right within the world that one transcends the world. Doesn't it say in the *Sixth Patriarch's Platform Sutra* that if you want to transcend the world, to become a Buddha, you're going to have to be enlightened right in the midst of worldly dharmas? If you become enlightened to worldly dharmas, you've transcended the world right within the worldly dharmas. It's not that you have to separate from worldly dharmas and go somewhere else to search for world-transcending dharmas. Leaving the world to separate from worldly dharmas to look for some world-transcending dharma is just like looking for horns on the head of a rabbit.

Transcendental dharmas are just included within worldly dharmas and Bodhi is included right within afflictions. You can't say you want to separate from afflictions to look for some other Bodhi, for if you look apart from affliction, there is no Bodhi, because affliction is just Bodhi—if you don't know how to use it, it's affliction; if you know how to use it, it's Bodhi. It is like water and ice: Bodhi is like water and affliction is like ice. Ice isn't water and the water isn't ice; however, water is ice and ice is water. Water and ice

水。我們眾生就是佛；你覺悟了就是佛，迷了就是眾生。所以說「迷者眾生覺者佛」，你覺悟了就是佛。所以佛和眾生名詞雖然不同，但本來都是一個的。

「有為無為，過現未來」：有為，是有形有相，有所作為；無為，是無形無相，無所作為。可是有為有盡，無為無窮。過去一切佛的法、現在一切佛的法、未來一切佛的法都知道。這些有德行的大菩薩，都得到這種的智慧。

有個人聽見「佛就是眾生，眾生就是佛」，就很高興，就叫所有的人叫他「佛」，說：「你們不要叫我的名字了，就叫我『佛』，因為眾生就是佛。」因此就有人叫他「佛」，有人就不叫。這個人就發脾氣了，說：「我叫你叫我『佛』，你為什麼不叫？我要對你不客氣了！」

那個不叫他「佛」的人就告訴他說：「我為什麼不叫你『佛』？就因為你會對人不客氣。佛對一切眾生都有慈悲心，不會發脾氣，沒有煩惱，也不會對人不客氣。你若是佛，你也應該沒有脾氣，沒有煩惱；你現在還有脾氣、有煩惱，就證明你還是眾生。」

他聽這個人這麼一說，他的佛夢就醒了；然後就認真修道，不發脾氣，以後果然就成佛了。所以佛不是個名字，是要真有道德，真沒有自私自利、求名求利的心，也沒有執著心的，才是佛。不錯，眾生就是佛，但你要斷了執著心才是。所以佛才說：「一切眾生皆有佛性，皆堪作佛；但以妄想執著，不能證得。」

我們切記不要聽見「眾生是佛」，就以為自己要作佛了。你要修行才可以。你若不修行，到什麼時候都是眾生。你若能修行，返本還原，真能證果開悟，了生脫死了；三覺圓、萬德備，這才是佛。不是說佛和眾生是一樣，我現在就是佛了。佛不是說的，說的只是一個名詞，要真有德行才算。

眾生就譬如水凍成的那塊冰；佛就是那塊冰化成水了。本來水、冰是一個，但是相貌有多少不同了。你若拿著一塊碗這

are analogous to Bodhi and affliction. The ice becomes ice from water, and the water can change into ice. When the ice melts, it becomes water. Living beings are Buddhas—enlightened, you are a Buddha; confused, you are a living being. Although Buddhas and ordinary beings are different in their state of names, they are fundamentally the same, and are one.

The conditioned; the unconditioned. Conditioned dharmas are characterized by working, striving, and efforts. And they have shapes and appearances, whereas the unconditioned is effortless, not needing to be worked towards, free of form or shape. Whereas the conditioned has an end or is finite, the unconditioned has no end and is infinite. **The past, present, and future**—All of the great Bodhisattvas with virtuous conduct have attained this kind of wisdom, they know all of the Buddhadharma of the past, present, and future.

A person heard the saying that Buddhas are living beings and living beings are Buddhas. This person became really delighted. After that, he told everyone else to call him 'Buddha.' "Don't call me by my name, just call me 'Buddha,' because living beings are Buddhas!" Some started to call him 'Buddha,' but some others did not, and so he became very upset and said, "I told you to call me 'Buddha!' Why aren't you calling me 'Buddha?! I'm going to give you a hard time!"

Then someone said to this person, "But a Buddha is kind and his heart is compassionate toward all living beings. He doesn't get angry or afflicted. If you were a Buddha, you should not have a temper and not have any afflictions. Right now you still have a temper and have afflictions, so you are still an ordinary living being."

This person was awakened from his "Buddha" dreams, and after that he cultivated the Way very seriously, and did not get angry. Later on, he did become a Buddha. So 'Buddha' is not a name. One must truly possess the virtue of the Way, and free oneself from anger, selfishness, any attachment, or pursuit of fame or gain, before one can become a Buddha. Living beings are Buddhas; right, but you have to cut off your attachments. The Buddha said, "All living beings have the Buddha-nature; all are capable of becoming Buddhas. It's only because of their false thinking and attachments that they don't realize Buddhahood."

So be careful that you don't hear it said that living beings are Buddhas and then think you are a Buddha yourself, thinking that you have become a Buddha already. First you must cultivate. If you don't cultivate, then you'll be an ordinary living being forever. Cultivate, return to the origin, and go back to the source and truly become enlightened, truly realize the spiritual fruition, truly end birth and death, and only then will you become a Buddha. When you have perfected the three enlightenments and completed the myriad practices, then you are a Buddha. It's not just a matter of saying, "Buddhas and other living beings are the same, so I'm a Buddha right now." It's not something you just say. You must truly have virtuous practices and only then does it count.

Buddhas are like water and living beings are like ice: Buddhas are the ice

麼大的冰照著人的頭上打下去，一下子就把人打死了；你若用一杯水，使出你全身內功的力量向人的頭上打下去，你內功再厲害，也不會把人打壞了。由這個比較就應該知道，不是隨隨便便就可以說自己就是佛的。

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弟子：畜生是因為愚癡才投生為畜生，那牠以前是不是也曾經當過人？

上人：是的。牠當人的時候不修行，就變成豬了，就不聰明了。好像蚊蟲也都有佛性，不過牠那個佛性是最微、最少了。佛性是什麼呢？就是一個種子。我們每一個人都是佛的種子，種到這個世界上來了。這一粒種子就生出一個人來，或者其他的眾生。最先是生人，因為人為萬物之靈；做人再不修行，就一生比一生小，一生比一生小。就像稻的種子，一直乾、乾、乾，就沒有了。

我們人為什麼一修行就可以成佛呢？就因為我們自性裡邊有佛性，那就是種子。好像你種稻，種子種下去就會結出很多穀；穀也就是表示成佛圓滿——不是一定這樣子，但可以作這麼一個比喻。所以做人之後若不修行，就會往下墮落；若修行，就會往上超出。

就因為這樣，所以我們無論哪一個，都應該修行；若沒有這個墮落和上超的問題，那誰也不用修行。就因為修行能成佛，能返本還原開大智慧，能顯三身四智、五眼六通，無所不知，無所不見，所以我們才要修行；如果不能到這個果位的話，我們誰也不需要修行。

或者有人說：「我怎麼都沒有看見人修得這個果位的？」他不一定會叫你看見、叫你知道。他就是得了，也只有他自己和其他證果的聖人知道。他不會到處告訴人說：「你知道我嗎？我現在證佛果了，我是佛。」不錯，釋迦牟尼佛說：「我證佛果了。」也只有釋迦牟尼佛可以那樣說。

☸待續

that has transformed into water. At their source, water and ice are the same, but they look slightly different. If you take a piece of ice and hit somebody over the head with it, you can kill them in a single blow. But if you pour a cup of water over their head, you can use all of the inner strength you have and throw it on their head as hard as you possibly can, but you wouldn't be able to kill or harm them, no matter how strong you are. The water is analogous to the Buddha. So you can't just casually say, "I'm a Buddha" and mean it for real.

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Question: Do animals become animals because they were stupid when they were people in their past lives?

Answer: That's right. That's where animals come from. If people don't cultivate then eventually they become animals. For example, mosquitoes have the Buddha-nature, in a very, very, tiny amount. The Buddha-nature is like a seed or a kernel. Each one of us has the Buddha-nature, and like a seed, we are born into this world. From this seed, beings such as humans or animals come forth. First it becomes a person because people are the most efficacious creatures. But if a person doesn't cultivate, in every lifetime the capacity of the Buddha-nature gets 'smaller' and 'smaller.' It's like a seed, which if it gets dry, will become drier and drier until it finally withers and "disappears."

So why is it that people can cultivate and become Buddhas? It's because we have a Buddha seed in our inherent nature. The Buddha-nature is a Buddha seed. If you plant one seed, you can reap a lot of fruit, or harvest a lot of grains. This represents the perfection of the realization of Buddhahood. This is just an analogy and not meant to be taken literally. Nevertheless, it is true that if a person doesn't cultivate, he'll fall into lower and lower realms of beings. On the other hand, if you cultivate you can ascend.

Therefore, no matter who you are, you ought to cultivate. If it weren't for the fact that people can either fall or rise, then nobody would need to cultivate. If you cultivate you can become a Buddha, return to the origin, go back to the source, unfold the great wisdom, attain the three bodies, the four wisdoms, the five eyes, and the six spiritual penetrations, know all and see all. It is for this reason that you want to cultivate. If Buddhahood is unattainable, then nobody would need to cultivate.

They say, "Well, how come I don't see anyone who has cultivated to that point?" Well, even if they have attained the fruition of Buddhahood they are not necessarily going to let you know. If they've attained it, still only they themselves and other sages who have realized the fruition can know. But they wouldn't go about and tell everybody, "Hey, now I've attained the fruition of Buddhahood; I'm a Buddha!" They wouldn't do that. True—Shakyamuni Buddha said that he had become a Buddha, but only someone like Shakyamuni Buddha could make a claim like that.

☸To be continued