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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

我們現在都還在修行的過程，還沒有正式圓成佛果。就是證果了，也是證初果、二果、三果、四果，還沒有證到佛果，還沒有正式成佛，連生死都還沒有了呢！好像臺灣的水果和尚，我說他證初果了，這是我知道他，我一看就認識。果道和果逾他們兩個人也見過他，但他們只知道他是一個老和尚，很好玩，就不認識他。

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時諸菩薩，作是思惟。若世尊見愍我等，願隨所樂。開示佛刹、佛住、佛刹莊嚴、佛法性、佛刹清淨、佛所說法、佛刹體性、佛威德、佛刹成就、佛大菩提。

「時諸菩薩，作是思惟」：在這個時候，這一切有德有地位的菩薩也生了念、起了思惟了。本來菩薩是常在定裡邊，沒有念、沒有思惟的；但是來赴佛的法會，他沒有念也生出念來，沒有思惟也生出思惟來了。為什麼呢？因為他們知道自己所明白的，和佛比較起來

Now we are cultivating and have not actually perfected the fruition of Buddhahood. Even if you've certified to the first, second, third, or fourth fruition of Arhatship, that's still not the fruition of Buddhahood. It's not really becoming a Buddha. Birth and death have not yet been ended. For example, I've said that the 'Fruit Monk' of Taiwan has attained the First Fruition and I know; I recognized his state the minute I saw him. But two of my disciples looked at him and only saw an old monk who was a lot of fun; they couldn't recognize him.

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Sutra:

Then all the Bodhisattvas had this thought, "Should you the World-Honored One have regard for and pity us, may you accord with what delights us and instruct us on the Buddhalands, the Buddhas' dwelling, the adornments of Buddhalands, the Buddhas' Dharma-nature, the purity of Buddhalands, the Dharma spoken by the Buddhas, the nature of Buddhalands' essence, the Buddhas' awesome virtue, the accomplishment of Buddhalands, and the Buddhas' Great Bodhi.

Commentary:

Then all the Bodhisattvas had this thought. At that time, all of the Bodhisattvas with virtue and positions of sages began thinking and considering. Basically, Bodhisattvas are constantly in samadhi; they don't have any thoughts and don't consider anything. However, having come to attend the Buddha's Dharma assembly, although they were basically without any thoughts, they gave rise to thoughts. Why? It is because they knew that there was a big gap

還相差甚遠；他們求法心切，想要明白多一點佛法，所以就生了念，起了思惟了。

「若世尊見愍我等，願隨所樂」：「若」是假設之詞；「世尊」就是佛；「愍」就是哀愍，有一種慈悲愛護的意思。世尊若是慈悲、愛護、憐憫我們這一切的菩薩，希望能隨著我們這一切菩薩所願意明白、所願意知道、所願意信受奉行的。

「開示佛刹」：來開示我們佛的刹土是怎麼成就的？「佛住」：佛怎麼樣常住在大悲的境界上？「佛刹莊嚴」：佛在過去生中怎麼樣莊嚴自己的佛刹？「佛法性」：佛這個清淨本然的法性，是怎麼修成的？「佛刹清淨」：修什麼行門才能令佛刹清淨？「佛所說法」：以及佛所說的一切經典，一切無上甚深的法，也請都開示、開示我們。

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研究佛法這麼多年了，普通的常識應該知道，不一定要人來教才懂。譬如說三藏十二部一切經典，無論哪一部經典，我們都應該把它看得比自己的生命更重要，比任何的珍寶更珍貴！不要把經典隨隨便便放到不乾淨的地方，或者放到人坐的座位上。

《金剛經》上說：「若是經典所在之處，則為有佛。」不單是《金剛經》所在的地方即為有佛，就是所有經典所在的地方也都是有佛。所以你不能把經典放在座位上。為什麼不可以呢？這是不恭敬。你為什麼要把經典放到人坐的屁股底下那麼不乾淨的地方？就是這麼一點點的常識，我看很多人學這麼多年佛法還不懂，還把經典隨隨便便亂放，甚至用腳來踩著它。這是最不恭敬佛了。

關於佛所說的經典，無論是中文、英文，在這些經典的上邊，不能放世間的書籍，譬如小說、雜誌，或者科學、哲學等一般普通的書。佛經可以放到這些

between the depths of their understanding and that of the Buddhas'. Therefore, they earnestly sought the Dharma in hopes of understanding more about the Buddhadharma. Thus, they gave rise to thinking and considering.

“**The World-Honored One**” is the Buddha. “**Have regard for and pity**” means having kindness, compassion, and loving protection towards someone. The Bodhisattvas were beseeching the Buddha to extend his compassion and loving protection, saying, “May the World-Honored One be compassionate, cherish us, protect us, and pity all of us. Should you have such regard for us, **may you accord with** what we want to understand, what we would like to know, **what delights us** and have faith in, and what we aspire to uphold and practice.

May you **instruct us on the Buddhalands**—how the Buddhalands are established, and also about **the Buddhas’ dwelling**—how the Buddhas dwell in the state of great compassion. **The adornments of Buddhalands**—May you explain how the Buddhas, in their past lives, adorned their Buddhalands. May you explain for us **the Buddhas’ Dharma-nature**—the inherent, pure Buddha-nature, and how it is accomplished through cultivation. **The purity of Buddhalands**—What Dharmas are cultivated to purify the Buddhalands? **The Dharma spoken by the Buddhas**—May you explain to us all of the sutras spoken by the Buddhas, and instruct us on all the unsurpassed, extremely profound Dharmas.

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All of us have been investigating the Buddhadharma for so many years and we ought to have a certain amount of common sense. Common sense is what everyone should have without anyone having to tell them about certain matters. For example, we should treat texts of the Tripitaka containing the Twelve Divisions of the Buddhist canon—no matter what text it is—as more important than our lives, and regard all sutras as more precious than any jewel. We shouldn’t casually place a sutra in an unclean place, or onto a place where someone sits down.

In the *Vajra Sutra* it is said, “Wherever the sutra texts are, there exist Buddhas.” One finds the Buddha not only where the *Vajra Sutra* is placed, but also where any sutra text is placed. So you shouldn’t put a sutra in a place where someone sits down. Why shouldn’t you do that? Because it is disrespectful. Why would you want to put a sutra in a place where people sit, which is such an unclean place? I’ve noticed that a lot of people fail to take heed of this matter, which requires very, very, little common sense. They very casually put their sutras anywhere. Some people lack the common sense to the degree that they actually step on the sutras. You can’t do this. This is most disrespectful.

To show respect, regardless of which sutras they are, whether in English or Chinese, you shouldn’t put anything on top of them. This includes worldly books such as novels, journals, or books on science or philosophy. Sutas must be placed on top of other books; other books must not be placed on top of

書的上邊，但這些書不可以放到佛經的上邊，這也是一種普通的常識。還有，只有經文沒有註解的佛經，應該放在有註解的經典的上邊。因為註解是一般人寫的，若把它放到單單經文的上面，這又是不恭敬了。

修行佛法處處都要注意。或說：「那不變成一個法執了嗎？」不錯，是個法執。在你沒開悟之前，你不能說：「我沒有法執，也沒有我執了。」我執、法執沒有的時候，不是你想像它沒有；你不需要想，它自然就沒有那個執著了。你若真到了我、法二空的時候，那你不執著可以；你若還沒有到我、法二空的境地，就說自己沒有法執了，那是不行的。你若沒有法執，那你還有沒有我執呢？

說：「我也沒有我執了。」那我拿一根棍子照你頭上打，打得你頭破血流，看看你有沒有「我執」？看看你受得了，受不了？你若受得了，連心裡都沒有痛苦、沒有瞋恨心，那才算呢！你若說：「我不願挨打，你打我打得這麼痛，我受不了啦！」那你的我執還在呢！我執既然還在，法執怎麼會空呢？所以不可以隨便就說自己沒有法執了。

沒有法執要先沒有我執，方才說「打」那還不算；有人拿把刀來把你的頭給砍下來，你都無所謂的：「砍就砍去了！我沒有我執了，沒有問題！」你若能這樣，那可以；若不能這樣子，那你還不能對佛的經典不恭敬。

你若對佛的經典不恭敬，那你永遠都不會開悟，都不會有所得的。為什麼？因為你對佛的經典不恭敬，那你對佛也會不恭敬的。所以人為什麼要恭敬供養三寶，見到僧人就要叩頭呢？這都是佛當初留下的制度。任何人也不可以隨便就說：「我要改佛的制度。」那你是不是佛？你不是佛，你有什麼資格來改佛的制度？

sutras. This is also a matter of common sense. For example, sutras without commentaries should be placed above sutras with commentaries. Why? It is because anybody can write a commentary; thus, if the sutras with commentaries are placed atop sutras without commentaries, this is also disrespectful.

People who cultivate the Buddhadharma should be extremely attentive at all times and all places. You might just say, "Isn't this just a matter of attachment to Dharma?" You are right; of course it is! It's an attachment to Dharmas, but before you are enlightened you can't just say, "I don't have any attachment to Dharma; I don't have any attachment to self." If you think your attachment to Dharma and attachment to self have disappeared, they haven't. At a time when they are emptied, that's when you don't have to think that they are emptied—they very naturally disappear by themselves. When you arrive at a time when attachments to dharmas and to self are both emptied, then it is OK to be unattached the way you just mentioned; but before you arrive at that level, it is impermissible to claim that. If you say you're not attached to Dharma, then are you free of the attachment to self?

You may say, "I am also free of attachment to self." Well then, I'll pick up a stick and whack you over the head and see whether or not you're attached to a self! We'll see if you can take it or not. If you can really take it, to the point where you don't have the slightest pain in your mind or even the least bit of anger, then you pass. But your attachment to self still exists if you get hit and then think, "Well, I don't like getting hit. You hit me and it hurts so much. I can't take it." If your attachment to self still exists, then how can you be free from the attachment to Dharma? So you can't casually say, "I have no attachment to Dharma."

If you want to be without attachment to Dharma, you first have to be without any attachment to self. With respect to attachment to self, just a moment ago, I presented the example of being hit over the head. If a person approaches you with a knife to cut off your head and you can accept it without caring, without the attachment to self, then there's no problem; but if you are unable to do so, you can't be disrespectful to the sutras.

If you are disrespectful to the sutras then you will never ever become enlightened or have any spiritual fruition. Why? Because if you do not have respect towards sutras, you won't have respect towards Buddhas either. So why should people be respectful, make offerings to the Three Jewels, and bow to the Sangha members upon meeting them? It's because this has been the tradition established by the Buddha. Since it was the instruction of the Buddha, no one can just casually change it. If a person says, "I wish to change the instructions of the Buddha," one can ask that person, "Are you a Buddha? If you are not a Buddha, what qualification do you have to change the system set up by the Buddha?"

☞ To be continued

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