



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

說：「我是出家人，我不願意人跟我叩頭。」那你可以還俗啊，你不願意人向你叩頭，那就是你自己覺得不夠資格做一個僧人；你既然是個僧人，就有資格受一般人天的供養。

對每一部經，我們都要恭敬保護，不要把它放到不恭敬的地方。有人到廁所也帶著一本經去念，大小便完了，就把經放到地下。這是最不恭敬、最不可以的！你就是再用功，也不可以把經書拿到廁所去，到那個地方去看經、讀經、背經。你那真是「背經」——違背經典了。

還有，無論哪一部經，都必須常常把它保護得很完整，不要把整套經隨便拿出一本放到別的地方，把它放散了，令它不成套。因為經也有經的眷屬，要保持它的完整。從「如是我聞」，到最後邊的「皆大歡喜，作禮而去」，這都是一部的，一卷也不可以缺。我前幾天在圖書館，看見有人把單單一本《大方廣佛華嚴經》的原文，放到其他亂七八糟的一堆書裡，這是不可以的。

我們學佛的人，不論誰有過錯，就一定要承認。不可以自己有過錯不叫人知道，或者往旁人身上推。這都不可以的。要很坦白，不論是怎麼樣大的過錯，都應該自己承認。你若不承認，無形中就是打妄語，就是犯了

Then, this person may say, “I’m a monk and I don’t wish for anyone to bow to me.” Well, if you don’t want anyone to bow to you, then you can return to the lay life. You do not like others to bow to you—this shows that you feel you are unqualified to be a monastic. If you are a monastic, you deserve the offerings of humans and gods.

Whatever sutra it is, we should respect it, protect it, and never put it in an unclean place. For example, someone took a sutra to the restroom for recitation, afterwards placed it onto the ground. This is the most disrespectful you could be towards a sutra. Even if you are most diligent in studying the sutras, you cannot take a sutra to the restroom to read, recite, or *bei jing* (memorize the sutra)—should you do that, you are really *bei jing* (going against the teaching of the sutra).

Furthermore, regardless of what sutra it is, if it is in your hands, you should keep it complete. You shouldn’t break up, scatter, or displace a set of sutras and take one volume out of a set and carry it off to someplace else. Sutras all have their retinues and the integrity of sutras should be preserved from the beginning “thus I have heard” to the end that usually says “everyone joyously welcomed, bowed and withdrew.” No volume should be omitted or lost. A few days ago in the library, I noticed that a single copy of the *Avatamsaka Sutra* had been taken out, placed with a bundle of other random books—very disorganized. It should not be this way.

We who practice the Buddhadharmā should admit any offenses we’ve committed. It’s NOT alright to have offenses and not let other people know, nor try to shift the blame onto others. This is not the way to behave. Instead, we should be very honest and straightforward about it. Regardless of how grave the offense is, we have to admit it. By not admitting, we inadvertently commit another offense of breaking the precept against lying. This is because

妄語戒，這又是一個罪過，因為你護持自己的過錯。這個樣子，菩薩絕對不會幫助你的，你就是修一百萬個大劫，也不會有所成就的。

直心是道場，我們修道的人有過錯就要承認。不承認過錯，心就不直；心不直，與佛法就不能相應。與佛法不能相應，怎麼樣修也不會有感應的。所以這是很要緊的。

佛所說的法，我們學佛的人一定要特別注意，特別來保護這個佛法。好像我們所翻譯出來的經典，不論對不對，都應該保存它；不可以把它用火燒了，或者丟到海裡去，這都是一種滅法的行為。佛教徒本身就來滅法，把這個法看得那麼沒有價值，隨使用火就把它燒了，無論是有註解或沒註解的，這都叫破壞佛法，是在斷滅佛種。

好像我們這兒，就有人把所翻譯的經典都燒了，這樣的人永遠都不會有智慧的。你看看那個豬，為什麼牠那麼愚癡？就是因為牠不尊重佛法、滅過法，所以在無量劫以前已經墮地獄了，然後再出來做眾生；做眾生，也只是做那種愚癡的、沒有智慧的眾生。由這個看來，就知道滅法的這種行為是最要不得的。不懂佛法的人，還以為「他這樣很好的，很好的！」這你是在跟他往地獄裡鑽呢！

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「佛刹體性」：佛刹的體性是什麼？「佛威德」：佛是修什麼法門，而有佛的威德？「佛刹成就」：修什麼法門成就這個佛刹？「佛大菩提」：佛這個大的覺道是怎麼樣證得的？這些個菩薩心裡都這樣的思惟，請佛開示。

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我們修道的人，真正想要修道就不應該有自私的心。凡是為了自己的利益，而來對其他人生煩惱、起瞋恨心，這都是自私心在作怪。若沒有自私心，不論什麼事情

when we conceal and 'protect' our own offenses, we will be committing twice the offense, creating another offense on top of the original one. Because of this, the Bodhisattvas will not help us at all. Even if we cultivate for a million great *kalpas*, we will never have any accomplishment.

For those who cultivate the Way—a straight mind is the place of awakening. If we have an offense we should admit it. If we don't admit our offenses, our mind will not be straightforward. And if we don't have a straightforward mind, we won't get any response from the Buddhadharma. If we cannot be in accord with the Buddhadharma in our practice, regardless of how hard we cultivate, we won't have any response. This is extremely important.

Those of us who cultivate the Buddhadharma should pay special attention to and be especially protective of the Buddhadharma. For example, we should preserve the sutras we translate, regardless of whether they are correct or not. We cannot burn them up or throw them into the ocean. These are actions that destroy the Dharma, and any Buddhist who does this is just destroying the Dharma from within—this person destroys it by slighting or treating the Dharma as of no value. It doesn't make any difference whether the sutra is with or without a commentary, or whether it is correctly or incorrectly translated. Such an act of destruction is just destroying one's seed for the realization of Buddhahood.

For example, there was a person who burned the Sutras he had translated. This person will forever have no wisdom. Take a look at the stupidity of a pig. Why is it so stupid? This is a result of the person's failing to be respectful towards the Buddhadharma, or from the person's acts of destroying the Buddhadharma. So for hundreds of *kalpas*, such a being had fallen into the hells. Afterwards, when he got out of the hells, he still remained a very stupid living being and didn't have any wisdom. If we understand this, we will know that any activity which tends to destroy the Buddhadharma is the worst act one can do. But if we don't understand the Buddhadharma and look upon such actions and think, "Oh, what he has done is good indeed," then we are just boring into the hells along with this person.

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The nature of Buddhalands' essence—what is the "nature of essence of a Buddhaland"? **The Buddhas' awesome virtue**—what Dharma-doors are cultivated to attain the awesome virtue of Buddhas? **The perfection of Buddhalands**—what Dharmas do the Buddhas cultivate to perfect such Buddhalands? **And the Buddhas' great Bodhi**—how do the Buddhas realize great enlightenment? Within all the minds of these Bodhisattvas, these thoughts arose, so they asked the Buddha for instructions.

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People who really want to cultivate the Way shouldn't have a mind of selfishness. Selfishness is anything that is done with the self in mind, for the

都不會對任何人發脾氣。你若想發脾氣，就先問問自己：「哦，我若發脾氣，就因為自己還有自私心；修道的人，要把自私心先熄滅了。」自私心就是一種貪心、瞋心、癡心。你有自私心，就犯了貪瞋癡了。

所以無論哪一個人，若想要修道，就先把自私心鍛煉沒有了。要從什麼地方鍛煉呢？先要不為自己打算，不想自己將來怎麼樣；甚至於你想將來要開悟，這都是一個自私。我們修道就是往前去修行去，不管它成不成功；成不成功，這沒有問題的。

或有人說：「那我們就沒有所得了！」你想得個什麼？你要有所得，那就是我相打不破。你說：「這個我相根本就打不破。」現在打不破，但我們要往打破那條路上走。這個我相就是一個大的執著，你若沒有我了，那又有什麼不自由的？不自由的又是誰？哪一個不自由呢？連我都沒有了，怎麼會有一個不自由呢？

我和你們兩人到亞洲，到處有人寫信來罵我。這件事，我沒有和你們說過一句話。罵什麼呢？說：「你啊，完全不會教化人。你的徒弟貢高我慢，欺師滅祖。」又說：「不論走到什麼地方，你都把你的徒弟當祖師爺。他們先坐下你才坐下，而且他們一坐就坐到主席的位置，你坐到下邊。你這樣教徒弟，他們怎麼會懂得佛法？」

在美國是民主自由的，沒有這麼多麻煩的事情；到亞洲就要分上座、下座，分得很清楚，師父、徒弟也分得很清楚的。我在這兒已經儘量向民主作風來做。 待續



sake of our own benefit. This selfishness stirs up afflictions or anger in others. If we didn't have a selfish mind, we would not lose our temper to anyone at all. Before we lose our temper, we must first reflect on ourselves, "Oh! If I am getting angry, it means that I have selfishness in me. Cultivators have to get rid of selfishness." Selfishness is a form of greed, anger, or delusion. If you have selfish thoughts, then you also have greed, anger, and delusion.

So anyone who wishes to cultivate the Way should first train to free themselves from having any selfishness. Where do we start in this altruistic training? Just start by not thinking for ourselves, not thinking for the sake of our affairs, and not thinking about what will happen to us in the future. Even thinking about our future enlightenment is a kind of selfishness. Our cultivation is just cultivation, don't think about whether we will succeed in the future or not—success or not is not a problem; just go straight on and cultivate.

You may say, "Then we are not gaining anything whatsoever." What do you intend to gain? If you say you want to gain something, then you have yet to shatter your notion of self. You may say it is impossible to shatter the notion of self. Although we can't shatter it now, we should strive towards shattering it. This notion of self is one of the big attachments. Once we have eliminated of our notion of self, then what is there to keep us from becoming free? Who is in bondage? Who is not free? There is no more notion of self left, so why is there any bondage?

Going with you two to Asia, (the two three-step-one-bow disciples during 1973-1974) I got scolded everywhere I went. Everywhere there were people writing letters to scold me, I have not told you this before. What did they scold me about? They said I absolutely did not know how to teach people, "Your disciples are very arrogant, and they are deceivers of their Master and destroyers of the Patriarchs." That was how their letters went. They also said that wherever my disciples went, I treated them as if they were the Patriarchs. I only sat after they sat down, especially wherever they went, they would immediately sit in the higher seat, and I would sit in the lower one. How can my disciples understand the Buddhadharmā?

In the United States, there's democracy and freedom, so one does not need to observe too many cumbersome or tedious protocols. In Asia, there is always a distinction in seating arrangement according to seniority. For example, the

distinction between master and disciple is very clear, which is very much unlike the democratic countries. Being here, I generally try to do things according to the democratic principle.

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