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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

如十方一切世界諸佛世尊，為成就一切菩薩故；令如來種性不斷故；救護一切衆生故；令諸衆生永離一切煩惱故；了知一切諸行故；演說一切諸法故；淨除一切雜染故；永斷一切疑網故；拔除一切希望故；滅壞一切愛著處故。

「如十方一切世界諸佛世尊，為成就一切菩薩故」：就好像十方一切世界一切的佛、世出世之尊，為了教化眾生，令一切眾生都行菩薩道、修六度萬行，成就一切菩薩果位的緣故。「菩薩」是半梵語，具足叫「菩提薩埵」，翻譯成中文就叫「覺有情」。

菩薩是覺悟的一個有情眾生，也是有情眾生裡邊的一個覺悟者。「覺」就是一把智慧劍，所謂「不怕念起，只怕覺遲」；無論你有什麼欲念，不怕起，起得越多是越有辦法。欲念起來的時候，你要能舉起你的這個智慧劍、金剛王寶劍、斬魔劍，欲念隨起就隨斬了它！所謂「斬」就是「覺」，你覺悟了。欲念起來的時候，你應該研究一下它是從什麼地方生出來的？這都是因為對著境界，所以才生出來欲念；若沒有見著這個境界，就沒有這種的欲念。

Sutra:

Please speak in the same way as do all the Buddhas, the World-Honored Ones, in all the worlds of the ten directions: For the sake of bringing all Bodhisattvas to accomplishment, for the sake of causing the Tathagata's lineage to never be cut off, for the sake of rescuing and protecting all living beings, for the sake of causing all living beings to eternally leave all afflictions, for the sake of causing them to fully know all practices, for the sake of speaking all Dharmas, for the sake of completely casting out all defilement, for the sake of eternally severing the net of doubts, for the sake of 'weeding out' all expectations, for the sake of obliterating all craving and attachments.

Commentary:

Please speak in the same way as do all the Buddhas, the World-Honored Ones, in all the worlds of the ten directions: For the sake of bringing all Bodhisattvas to accomplishment. All the Buddhas, the World-Honored Ones, in this world and beyond the world speak Dharma to teach and transform living beings, enabling them to practice the Bodhisattva Path of the Six Paramitas and other myriad practices, as well as to realize all Bodhisattva fruitions.

Pu sa is half-Chinese and half-Sanskrit: It is an abbreviation of the Sanskrit word "Bodhisattva." The full transliteration into Chinese is *puti satuo*. Translated it means 'one who enlightens those with sentience.' It also means 'one among all sentient beings who is enlightened.' Enlightenment is a sword of wisdom, which you use to slice through your false thoughts. As it is said, "One fears not that thoughts arise, but that one becomes aware of them too late." It is not something to fear that you have thoughts of desire popping up; the more they come, the more methods you will have to subdue them. If the thoughts

這時候你就應該「見如不見」，見到這個境界就好像沒有見著一樣；也就是「眼觀形色內無有，耳聽塵事心不知」。所謂「對境無心」，你對著境界若能不生心，這就是個覺！你能有這種覺悟的心，那就有辦法。就怕欲念起了，你就跟著欲念跑，隨境界轉；沒能「如如不動，了了常明」。這樣子越迷越深，就會墮落！你看看那愚癡的眾生，為什麼他愚癡？就因為他迷得太深了，不知道覺悟。

人為什麼會愚癡？就因為迷得太深，不知道覺悟，所以還是眾生。菩薩就是個覺悟的眾生，他以前和我們是一樣的；不單菩薩和我們一樣，就是佛和我們也是一樣的，也原本是糊塗塗的一個眾生來著。然後他一天一天、一年一年、一生一生、一世一世、一個大劫一個大劫的修行；修行的時間久了，修了三大阿僧祇劫，然後就成佛了。所以佛就是一點一點修行成的，菩薩也是修行成的；十方諸佛成佛以後，都先要教化一切眾生行菩薩道，令眾生先成就菩薩道。

「令如來種性不斷故」：為什麼要行菩薩道呢？就因為想要令佛的種性（也就是佛的種子）繼續不斷的緣故。有過去所成的佛，現在所成的佛，未來所成的佛，繼續繼續、接接連連，永遠不斷；佛的種性不斷，就可以救度一切眾生，一切眾生也就有機會離苦得樂了。

「救護一切眾生故」：為什麼要成就菩薩的果位？就因為想要令佛的種性不斷；為什麼要令佛的種性不斷？就因為想要救護一切眾生。一切眾生都在欲界、色界、無色界三界的火宅裡邊，非常的危險，沒有安樂的時候；所以佛要救護一切眾生，使令一切眾生都離苦得樂，發菩提心，早成佛道。

「令諸眾生永離一切煩惱故」：還因為要令一切的眾生永遠離開貪瞋癡三毒的緣故。煩惱總括起來，就是

of desire come up, you should wield your sword of wisdom, that is to say, your precious vajra-king sword, to slash through them. Whenever they arise, you slash them immediately. The very slashing means you are enlightened. When thoughts of desire arise, you should investigate: “Where did they come from?” It is because of encountering states that you give rise to desire. So, when there are no such states, you will not have such thoughts of desire.

Therefore, in the face of the state you should see as though not seeing. *The eyes look at forms and appearances, and inside there is nothing. The ears hear mundane sounds, but the mind does not know.* It's said, “When faced with a state, you should not give rise to thoughts.” When you're encountering some circumstances but remain unperturbed—this freedom from having thoughts is the awakened mind. If you have this awakened mind, then you will have ways to deal with these states. It's just to be feared that when the thoughts of desire arise, you run after them, and are moved by the state and thus are unable to be in a state of unmoving suchness, with a mind of constant, crystal clarity. If you do not have a mind of constant, crystal clarity, your confusion will just get deeper and deeper, and you will fall.

Take a look at ignorant living beings. Why are they ignorant? It is because their confusion is too deep and they don't know how to wake up. Bodhisattvas are living beings who are enlightened. They were once the same as we are. Not only Bodhisattvas, but also Buddhas, were once the same as we are. They too, were once muddled and confused living beings. But then, they cultivated day after day, year after year, life after life. They cultivated for a long time—one great *kalpa*, two great *kalpas*, three great *asamkhyeya kalpas*—and then they became Buddhas. So Buddhas are ones who accomplish their realizations through gradual cultivation. So are the Bodhisattvas. Now, the Buddhas of the ten directions wish to teach and transform all living beings so they can cultivate the Bodhisattva Path.

They speak Dharma **for the sake of causing the Tathagata's lineage to never be cut off.** Why must one cultivate the Bodhisattva Path? It is with the hope that the Buddhas' lineage will never be severed, which means that it passes continuously from those who accomplished Buddhahood in the past, to those who accomplish Buddhahood in the present, and to those who will accomplish Buddhahood in the future. Continually, the Buddhas' seed-nature is never cut off. Because it is not cut off, all living beings can be rescued and saved, and have the opportunity to leave suffering and to attain bliss.

The Buddha speaks Dharma **for the sake of rescuing and protecting all living beings.** Why does one wish to attain the fruition of a Bodhisattva? So that the Buddha's lineage will not be severed. Why? It's because one wants to rescue and protect all living beings. All living beings suffer woeful misery, as if “drowned in the deep waters and scorched by blazing fire” in the Three Realms—the Desire Realm, the Form Realm, and the Formless Realm, which are like a burning house. Beings can find no peace or happiness in such a dangerous house. So the Buddhas wish to rescue and protect all living beings, enable them to leave suffering, attain bliss and resolve their minds on Bodhi and become Buddhas soon.

The text says, **for the sake of causing all living beings to eternally leave all afflictions.** In addition, the Bodhisattvas hope that all living beings will forever

貪瞋癡三毒；這三毒把我們眾生都毒得顛顛倒倒，醉生夢死，不知道要出離三界，找一個究竟常樂我淨的地方。

「了知一切諸行故」：因為想要令眾生永離一切煩惱，就要令眾生先明白一切修行的行門，然後才能遠離煩惱。「演說一切諸法故」：因為想要令一切眾生永離煩惱，明白一切修行的法門，所以佛就要為眾生說一切的法。

「淨除一切雜染故」：佛為什麼要為眾生說法？就是為了想淨除眾生一切的雜染；眾生心裡的癡心妄想、狂心野性，這一切染污的法，就好像塵土一樣多。人的心裡有種種不同的染污法，不是只有一種。譬如，你好貪吃，這是染污法；你好貪睡，這也是染污法；你好貪財，做一個財迷，這也是染污法；你好貪色，做一個色迷，這也是染污法；你好貪名，做一個名迷，也是染污法。財、色、名、食、睡這五種都是染污法，都要把它淨除了。淨除，就好像我們現在在修理房子，房子裡頭有很多塵土，到處都是沙呀、泥呀，很不乾淨；你若用點水把它洗一洗、用掃把把它掃一掃，或者用吸塵機吸一吸那個塵土，它就乾淨了！或者說：「這個我們聽過了。」你聽過，但你沒淨除啊！你光聽過，沒有把它收拾乾淨，這沒有用的。

「永斷一切疑網故」：你要把一切對佛、對法、對僧的懷疑都斷了它。這些懷疑就好像魚網一樣，把你網到裡邊，令你出不來，得不到自由。什麼叫「自由」？自由不是說我想喝水，就喝它一百加侖；我想吃飯，就吃它一百磅；我想吃牛油、麵包，買來吃它幾十磅；或者我想去作賊，就去搶人家東西去；願意幹什麼就幹什麼。這不是真正的自由！昨天果逾說：「每一人自己都有他自己的監獄，不是人家給你預備的監獄。」我們自性沒有得到自由，這就是在監獄裡頭。你來不知道怎麼樣來的，去也不知道怎麼樣去；來去不自由，這都是在監獄裡頭呢！

☸待續

leave the three poisons of greed, hatred, and delusion. The three poisons is a general term for afflictions. These three poisons intoxicate living beings to the point that they are completely inverted. Thus it is said: “being born in a dream and dying in a drunken stupor.” Living beings don’t know how to escape from the Three Realms and find the place of permanence, bliss, true self, and purity—the four characteristics of Nirvana.

The Buddha speaks Dharma **for the sake of causing them to fully know all practices.** The Buddhas wish to cause living beings to eternally leave all afflictions. The first step is to enable them to understand all Dharma-doors. **For the sake of speaking all Dharmas**—in order to cause living beings to eternally leave all afflictions and understand all Dharma-doors, the Buddhas speak all Dharmas to living beings.

The Buddhas speak Dharma **for the sake of completely casting out all defilement.** Why do Buddhas want to speak the Dharma for living beings? Because the Buddhas and Bodhisattvas want living beings to cast out all of their ignorance and false thinking—their mad minds and wild natures—all of their defilement. Defilement refers to all kinds of impure dharmas, not just one, but many. For instance, craving good food is a defiled dharma, desire for sleep is a defiled dharma. Greed for wealth and becoming confused by it is a defiled dharma. Lusting over sex and becoming deluded by it is also defilement, as is craving for fame and becoming muddled by it. Wealth, sex, fame, food, and sleep—these five are all defiled dharmas. You should completely cast out and sever defiled dharmas. This complete casting out is just like the renovation work we are doing here. The rooms get very dusty. Everywhere is covered with dirt and dust and it is unclean. In order to clean it, you must use water, a mop, or a vacuum cleaner. That is completely casting it out. The dust represents defilement. In our minds there is ‘dirt and dust.’ You may say, “Well, I’ve heard this before.” If you’ve heard it before but you haven’t completely cast it out, then what use is it? You still haven’t cleaned up your act. It is useless.

The Buddha speaks Dharma **for the sake of eternally severing the nets of doubts.** You should get rid of all your doubts about the Buddha, the Dharma, and the Sangha. Doubts are like a big fishing net, in which you become trapped and cannot get out. If you have doubts, you cannot become free. What is freedom? Freedom is not license. It is not to say, “If I want to drink water, I’ll go drink one hundred gallons. If I want to eat, I can eat one hundred pounds of bread and butter all by myself. In fact, whatever I want to do, I just do it. If I want to be a thief, I’ll just go rob people. That is my freedom. I do whatever I wish.” That is not true freedom. Yesterday, you heard one disciple say that every person has his or her own particular prison. This is not a prison that someone else has prepared for us, but as long as our self-natures have not become free, it is as if we are all in jail. If you do not know how you came and how you will leave—how you are born and how you will die—if you are not free with regard to coming and going, then you are in jail.

☸To be continued