

# 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

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你看那個毛毛蟲，住在繭裡頭；到了春天，牠把繭咬破，就變成一隻蝴蝶飛了。毛毛蟲都還有那麼大的本事，能從繭裡頭鑽出來就飛了；我們人也是在這個繭裡頭，但就是沒有法子把這個繭咬破飛出去，你看可憐不可憐！沒有能明白自性、沒有見著本來面目，這都是不自由的。

我們修道，就是想要得到自由。什麼自由呢？等到你真正有了把握了，那時候你願意活一百歲，就活一百歲；願意活一千歲，就活一千歲；願意活一萬歲，閻羅王也拿你沒辦法；或者你願意現在就入涅槃、滅度，那也可以。你能有這樣的本領，那是真正自由了。想吃就吃，想喝酒就喝個醉，這不是自由，這叫任性！完全是顛倒，越搞越不自由；搞來搞去，搞到地獄裡去了，比在人間更苦惱萬倍。

「拔除一切希望故」：你有所希望，這也是一種貪心。譬如希望將來有一個好的名，或者得一個好的

Take a look at a caterpillar. In the spring, it wraps itself in a cocoon and later breaks out of the cocoon and becomes a butterfly. It has such great capability. It can work its way out of the cocoon and fly away. People are also trapped in their own “cocoon[s],” but they are not able to bite their way through and fly away. Would you say that’s pitiful or not? If you are unable to understand your inherent nature and you have not seen your original “face,” then you are not free.

We cultivate the Way for the sake of attaining freedom. What type of freedom? It is a kind of freedom in which you have self-mastery and say, “If I want to live 100 years, I will live for 100 years. If I want to live 1,000 years, I will live for 1,000 years. If I want to live for 10,000 years, King Yama will have no way to reach me. If I want to, I can enter Nirvana and realize cessation. I can do it now.” If you can have such a talent, then you have true freedom. But you don’t say, “If I want to eat, I’ll eat, if I want to drink wine, I will drink to my heart’s content.” That is not freedom, but willful indulgence—that is totally upside-down! The more you indulge, the less freedom you have and eventually you will end up in the hells, finding out that it is tens of thousands of times more miserable than it was in the human realm.

The Buddha speaks Dharma **for the sake of ‘weeding out’ all expectations.** If you hope or wish for something, you are greedy. For instance, you may say, “I hope that in the future I’ll have a good name.” Or, you may think, “In the future I’d like to have a good family or retinue.” Or even, some monastics may wish, “I’d like to receive a very intelligent and wise disciple, and my disciple will be even better and wiser than I am as in the idiom, “indigo blue is abstracted from blue, but better than blue (as indigo blue is harder to come by, therefore more valuable)”—and in the future will be able to cause the Buddhadharma to spread widely.” That too is false thinking. Every possible

眷屬；甚至於出家人希望收一個聰明有智慧的徒弟，青出於藍，將來令佛教發揚光大等等。這都是妄想！你凡有所求、有所希望，都是妄想；甚至於希望成佛、希望不修行，這也是妄想。你要「但問耕耘，不問收穫。」你就把穀子種到地下，盡心盡力地去耕耘它，好好地給它一點水，把草給拔乾淨，好好幫助它長大；至於將來收穫不收穫，就不管它了。因為你凡是有所希望，都是妄想。或者說：「我希望出家。」願意出家就出家，也不要希望。或者：「我希望還俗。」那也可以的，Everything is OK 嘛！一切一切都不要有個希望，就只要「是道則進，非道則退。」合乎道的就往前去進去，不合乎道就向後退，不需要有多餘的妄想！

「滅壞一切愛著處故」：這一句，我相信很多人都不願意的。從無量劫以來，所以沒有成佛，就因為不能滅壞一切的愛著處。「愛著處」，就是你所捨不了、看不破、放不下的；你捨不得，所以就不能得自在。你若能滅壞一切愛著，男的能把自己的太太捨了，送給人、不要了，誰願意要誰拿去；能把自己的小孩子送給人，他願意出家就叫他出家去，願意不出家也隨他。這一些你所愛著的、捨不得的，都要把它滅壞、熄滅了。要緊的地方就在這兒，你們大家研究研究！所以釋迦牟尼佛才把這國城、妻子都不要，出家去了。你們誰有釋迦牟尼佛這種勇猛的毅力，能把一切都捨了，誰就可以成佛。

說諸菩薩十住、十行、十迴向、十藏、十地、十願、十定、十通、十頂。

thing that you seek for is a false thought, even to the point that if you hope to become a Buddha, or hope to avoid cultivation, you're just having false thoughts. Rather, you should just "cultivate without concerning yourself with the harvest." Just till the land, and plant the crops, attend to the field, weed, water, and help the seeds grow. For now, pay no attention to whether there will be a harvest or not. By doing that you are "weeding out" all wishes and expectations. All thoughts of desire or want are discursive thoughts. You think, "I want to leave home." If you want to leave home, leave home; there is no need to harbor any wishes or hopes. Or, you may say, "I want to return to lay life." That's also alright, because "Everything's okay!" So when it comes to absolutely everything—don't hope. If it is the Way, progress along it. If it is not the Way, refrain from it. If it's in accord with the Way, then go forward. If it's not in accord with the Way, then retreat from it. Therefore, there is no need for any unnecessary wishes or expectations.

The Buddha speaks Dharma **for the sake of obliterating all craving and attachments**. I believe this sentence is something most people don't like to hear. A lot of people don't want to extinguish their craving and attachment. From ancient times until the present, from limitless *kalpas* until now, the reason people haven't become Buddhas is because they haven't destroyed all craving and attachments. Your craving and attachments are caused by all the things that you can't give up, things that you can't let go of, things you can't see through and put down, things which keep you from being truly free and at ease. You should learn to destroy all craving and attachments. Say for example, a man can give away his wife. He can give her to someone else and not want her; whoever wants her can have her. Perhaps someone can give away his children. Or if they want to leave home, you let them; and if they don't want to leave home, you don't force them. Don't have craving and attachments. Craving and attachments are just what you can't give up, what you can't put down. But you should get rid of them and destroy them. That's the important point. All of you should investigate this. Shakyamuni Buddha gave away his country, cities, wife, and son—he didn't want any of them—and left the home life. Who among you has the resolve of Shakyamuni Buddha, that kind of courage and daring to give everything up? Whoever does that can become a Buddha.

**Sutra:**

**Speak the Bodhisattvas' Ten Abodes, Ten Practices, Ten Dedications, Ten Treasuries, Ten Grounds, Ten Vows, Ten Samadhis, Ten Penetrations, and Ten Summits.**

**Commentary:**

We hope that the Buddha will **speak** for all of us Bodhisattvas who will realize Buddhahood in this very lifetime, about **the Bodhisattvas' Ten Abodes, Ten Practices, Ten Dedications, Ten Treasuries, Ten Grounds**, the **Ten Vows**, the **Ten Samadhis** that are practiced by all Bodhisattvas, the **Ten** kinds of spiritual **Penetrations** obtained by all Bodhisattvas, **and** the fruition of the **Ten Summits** achieved by all Bodhisattvas.

希望佛為我們這些一生補處的菩薩，說一說菩薩的十住、菩薩的十行、菩薩的十迴向、菩薩的十藏、菩薩的十地、菩薩的十願、菩薩所修的十定、菩薩所得的十種神通、菩薩修到的十種最上的果位，這種種的道理。

及說如來地、如來境界、如來神力、如來所行、如來力、如來無畏、如來三昧、如來神通、如來自在、如來無礙。

也再說一說佛地、佛所得的境界、佛的威神力、佛所修行的行門、佛所有的十種力量、佛無所畏的境界、佛的三昧力、佛的神通、佛的自在、佛的無礙境界。

如來眼、如來耳、如來鼻、如來舌、如來身、如來意、如來辯才、如來智慧、如來最勝。願佛世尊，亦為我說！

再為我們大眾說一說怎麼叫佛的眼、佛的耳、佛的鼻、佛的舌、佛的身、佛的意、佛的辯才、佛的智慧、佛最殊勝的境界。願世尊也為我們大眾來說一說這以上這種種的境界、這種種的道理！

爾時世尊，知諸菩薩心之所念，各隨其類，為現神通。

「爾時世尊，知諸菩薩心之所念」：這個時候，世尊的心和這一切大菩薩的心都互相通了；因為佛具足五眼、六通。

☯待續

**Sutra:**

**And then speak of the Thus-Come Ones' Grounds, the Thus-Come Ones' States, the Thus-Come Ones' spiritual powers, the Thus-Come Ones' conduct, the Thus-Come Ones' powers, the Thus-Come Ones' fearlessness, the Thus-Come Ones' samadhis, the Thus-Come Ones' spiritual penetrations, the Thus-Come Ones' self-mastery, and the Thus-Come Ones' freedom from any obstruction.**

**Commentary:**

**Then may you also speak of the Thus-Come Ones' Grounds, the Thus-Come Ones' states, the Thus-Come Ones' spiritual powers, and the Thus-Come Ones' doors of conduct which they cultivate. Please speak about the Thus-Come Ones' ten kinds of powers, the Thus-Come Ones' fearlessness, the Thus-Come Ones' samadhis, and the Thus-Come Ones' spiritual penetrations. And then speak about how to obtain the Thus-Come Ones' self-mastery, and the Thus-Come Ones' freedom from any obstruction—all these states of the Buddha.**

**Sutra:**

**Also, the Thus-Come Ones' eyes, the Thus-Come Ones' ears, the Thus-Come Ones' noses, the Thus-Come Ones' tongues, the Thus-Come Ones' bodies, the Thus-Come Ones' intents, the Thus-Come Ones' eloquences, the Thus-Come Ones' wisdom, and the Thus-Come Ones' supremacy. We hope that the Buddha, the World-Honored One, will speak about these for us.**

**Commentary:**

Also, please speak about what is meant by the Thus-Come Ones' eyes, the Thus-Come Ones' ears, how the Thus-Come Ones' noses are constituted, as well as the Thus-Come Ones' tongues. Speak about what the Thus-Come Ones' bodies are like, and what the Thus-Come Ones' intentions are. In their reflections, the Bodhisattvas thought of all these kinds of questions. The Bodhisattvas also wanted to know about the Thus-Come Ones' eloquences and how one obtains the Thus-Come Ones' wisdom. And what is the Thus-Come Ones' supremacy like? What are all of these extremely superior states about? We now hope that the Buddha, the World-Honored One, will speak about these states for all of us in the assembly.

**Sutra:**

**At that time, the World-Honored One knew what was in the minds of all Bodhisattvas and according to each in kind, he manifested spiritual penetrations.**

**Commentary:**

It was at that time that the World-Honored One and the great Bodhisattvas read each other's mind. How were they able to mutually penetrate each other's minds? It was because the Buddha is complete with the Five Eyes and the Six Spiritual Penetrations.

☯To be continued