

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

「五眼」就是佛眼、法眼、慧眼、天眼、肉眼；「六通」就是宿命通、天眼通、天耳通、他心通、神足通、漏盡通。佛具足他心通的智慧，所謂「一切眾生若干種心，如來悉知悉見。」所有眾生心裡所想的，佛都知道，何況這一些大菩薩的心？他們心裡所有的思惟，佛都完全知道了。

「各隨其類，為現神通」：佛能隨機應現，以他不可思議的神通妙用，來教化眾生；每一個眾生都覺得佛就在他的面前，正對著他來說法。這是佛各隨其類來現種種的神通。為什麼佛要現神通？就是想要令一切眾生發菩提心，離苦得樂，了生脫死，返迷歸覺、反本還源，成就菩提果。

現神通已，東方過十佛刹微塵數世界，有世界名金色，佛號不動智。彼世界中有菩薩，名文殊師利，與十佛刹微塵數諸菩薩俱，來詣佛所，到已作禮，即於東方化作蓮華藏師子之座，結跏趺坐。

The Five Eyes are: 1. The Buddha Eye, 2. The Dharma Eye, 3. The Wisdom Eye, 4. The Heavenly Eye, 5. The Flesh Eye; The Six Spiritual Penetrations are: 1. The penetration of past lives, 2. The penetration of the heavenly eye, 3. The penetration of the heavenly ear, 4. The penetration of the knowledge of others' thoughts, 5. The penetration of the extinction of outflows, 6. The penetration of spiritual fulfillment. With the knowledge of the penetration of others' minds, the Buddha quite naturally knew what was going on in the minds of all Bodhisattvas, as it is said in the *Vajra Sutra*, "All the thoughts in the minds of living beings, The Thus-Come One knows and sees completely." The Buddha completely knows whatever thoughts living beings have, how much the more so the minds of Bodhisattvas.

He knew what was in the minds of all Bodhisattvas and according to each in kind, he manifested spiritual penetrations. Therefore, the Buddha is able to use the wonderful spiritual penetrations to teach and transform living beings, making each of them feel that the Buddha is in front of him speaking the Dharma. Therefore it says that according to their kind he manifests all sorts of spiritual penetrations. Why does the Buddha manifest spiritual penetrations? It is in order to cause living beings to leave behind suffering and to attain bliss, to end the cycles of birth and death, to turn away from delusion and return to enlightenment, and to go back to their own root source. Therefore, the Buddha manifests spiritual penetrations to cause living beings to resolve on Bodhi and accomplish the fruition of Bodhi.

Sutra:

After he had manifested spiritual penetrations, from the East passing through worlds as many as motes of dust in ten Buddhalands, from a world called Golden Color, wherein dwelt a Buddha named Unmoving Wisdom, there came a Bodhisattva by the name of Manjushri who dwelt in that world. Together with

「現神通已，東方過十佛刹微塵數世界，有世界名金色，佛號不動智」：佛現種種的神通之後，在東方過十佛微塵數那麼多的世界，有一個世界名字叫金色世界；在這個金色世界裡有一位佛，名號叫不動智佛。不動智佛也就是我們常念的那一位阿閼佛。這個金色世界，在密宗裡來講，是屬於金剛部的；東方阿閼佛就是管理金剛部的佛。「不動智」也就是金剛。這位佛也是我們常常念的消災延壽藥師佛。他為什麼能消災延壽呢？就因為他是金剛，所以能消災延壽。消災延壽就是金剛，你若有金剛，就有不動的智慧。

「彼世界中有菩薩，名文殊師利，與十佛刹微塵數諸菩薩俱，來詣佛所」：在這個東方金色世界，又叫琉璃世界的地方，有一位菩薩中的大菩薩、菩薩中的上首菩薩，名字叫文殊師利——「文殊師利」翻譯過來叫「妙吉祥」；他和十佛刹微塵數那麼多的大菩薩一起，都來到佛的菩提道場這個地方來。

「到已作禮，即於東方化作蓮華藏師子之座，結跏趺坐」：到了這個地方，大家就都一起向佛頂禮；然後就在東方化成一個蓮華藏師子之座，在師子座上各結雙跏趺坐而坐。為什麼要結雙跏趺坐？因為雙跏趺坐能降魔，又能護持你這個定；所以修道的人，尤其想要學佛的人，必須要把它學習圓滿了。你坐的時候要一念不生，所謂「一念不生全體現，六根忽動被雲遮。」你一念不生，本有的智慧就現出來了；你眼、耳、鼻、舌、身、意六根稍微一動，就像天上生出雲彩似的，把太陽光就給遮住了。太陽光就譬如我們的佛性，眼、耳、鼻、舌、身、意六根一生出色、聲、香、味、觸、法六塵來，就好像空中的雲把太陽光遮上了一樣。所以你要結起雙跏趺坐，入堅固定；六根不動，常在定中，這樣智慧很快就會現前了。

Bodhisattvas as many as motes of dust in ten Buddhalands, he came to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the eastern direction transformationally created Lotus Flower Treasury lion seats and sat in full lotus.

Commentary:

After he had manifested spiritual penetrations, from the East passing through worlds as many as motes of dust in ten Buddhalands, from a world called Golden Color, wherein dwelt a Buddha named Unmoving Wisdom, there came a Bodhisattva who dwelt in that world. In the world called Golden Color, there was a Buddha called Unmoving Wisdom. Unmoving Wisdom Buddha is a Buddha whose name we often recite—Aksobhya Buddha. This Golden Color World belongs to the Vajra Division. Within the Esoteric School he is called Aksobhya Buddha of the Eastern direction who rules over the Vajra Division. His name means Unmoving Wisdom. Unmoving Wisdom is Vajra. Another name for this Buddha is Medicine Master Buddha Who Dispels Calamities and Lengthens Life, and we often recite his name. Why is he able to dispel calamities and lengthen life? It is because he is [adamantine as] vajra. Being able to dispel calamities and lengthen life is just [the workings of the quality of] vajra. If you are like vajra, you will have immovable wisdom.

From the world called Golden Color, which is also called the Eastern Vaidurya World, there came a great Bodhisattva, a foremost leader among Bodhisattvas, **who was named Manjushri.** This Bodhisattva's name means "Wondrously Auspicious." **Together with Bodhisattvas**—which comprised his Bodhisattva retinue—**as many as motes of dust in ten Buddhalands, he came to where the Buddha was**—to his Bodhimanda. **Upon arriving there he and his retinue made obeisance.**

All of them bowed before the Buddha. **And in the eastern direction transformationally created Lotus Flower Treasury lion seats and sat in full lotus.** Each sat in full lotus posture upon a lion's throne among the Lotus Flower Treasury.

Why did they decide to sit in full lotus posture? It's because by sitting in full lotus posture, one can both subdue demons and protect one's samadhi. Therefore, people who cultivate the Way, especially those who want to be like the Buddha, should pay attention to perfecting sitting in full lotus posture. When you sit in meditation, you should not let a single thought arise, as it is said: "If a single thought is not produced, the entire being manifests. As soon as the six sense faculties stir, you are covered by clouds." When not a single thought arises, your inherent wisdom appears. When the six organs—the eyes, ears, nose, tongue, body, and mind—move just slightly, it is just like when clouds appear in the sky and obscure the light of the sun. The sunlight is likened to our Buddha nature. Our eyes, ears, nose, tongue, body, and mind—the six sense organs—produce the six sense objects of: 1. form, 2. sound, 3. smell, 4. taste, 5. object of touch, 6. dharmas (objects of the mind). Therefore, you need to practice sitting in full lotus posture in order to enter durable samadhi. When you are able to constantly remain in samadhi with your six sense faculties unmoving, your wisdom will soon manifest.

我們聚會到一起研究經典，每一個人都可以上來講；無論講得對不對，大家都應該很注意的聽。不要沒有忍耐心，說：「他不會講，怎麼叫他講？亂講、亂講，講得也不對！」心裡就生了煩惱了。

大家是來研究佛法的，各位要知道，法無定法；沒有一定的講法，也沒有一個對，也沒有一個不對。這個法就在你執著那兒，破你的執著的就是對；你的執著沒有破，這還是不對機。譬如，你對地獄眾生所說的法，就和對餓鬼眾生所說的不同；你對餓鬼眾生所說的法，又和對地獄眾生說的不同；你對畜生所說的法，和對人說的又不同；對人所說的法，和對天上的人說的又不同；你對天上的人所說的法，和對二乘人說的又不同；你對二乘的人所說的法，和對菩薩說的又不同。這種種的分別，就看是講給哪一類眾生聽的。

你聽法，若能對所有的是法、非法、善法、惡法都能明白，都能忍耐，那麼這就是明白一點佛法了。不是說講得好的才聽。好像有些人自己也沒有明白，就說：「師父講法我就聽，旁人講的我不聽！」

好像果寧，目空一切，以後連師父所說的法他都不聽了，他要在那兒睡覺。還有一個果護，一到語文課的時候，就弄一個本子寫來寫去；看起來好像是在寫筆記，實際上是在寫他自己的東西。他寫自己的東西還不要緊，還影響果孟也像他那樣；只有中文課他聽一聽，其他的語文課他就拿另外一個本子在那兒寫，自己搞自己的。這都是不合法的，這樣的人將來都會有些個問題的。

We are all gathered here to study Sutras. Everyone has the chance to come up to practice giving Dharma talks. Whether they speak correctly or not, everyone should listen carefully. Don't be impatient and say, "Oh! He doesn't know how to talk, why did people ask him to give a Dharma talk? He was simply speaking nonsense and all that he said was incorrect." With impatience suddenly arising, you become angry.

All of you should be aware that we are here to study the Dharma, and the Dharma is not fixed—there is no fixed way of explaining the Dharma, for there is no such thing as being right or wrong: What really counts is that the Dharma can help you to break free from your attachments. Any Dharma that helps you break through your attachments is correct, and if the Dharma does not serve the purpose of helping you break through the attachments, then it does not fit your potential. For example, the Dharma you speak to the hell-beings will be different from the one [Dharma] you speak to the hungry ghosts. The Dharma you speak to animals will be different from the one you speak to humans, and the Dharma you speak to humans will be different from the Dharma you speak to the heavenly beings. The Dharma you speak to the heavenly beings is different from the Dharma you speak to the people of the Two Vehicles, and the Dharma you speak to the people of the Two Vehicles will be different from the Dharma you speak to the Bodhisattvas. There are these differences because there are different beings listening to the Dharma.

With regard to listening to the Dharmas—be it good or bad, correct or incorrect, if you can be patient, then you are considered to have understood a little bit of Buddhadharma. It should not be the case that you only want to listen to the good Dharmas. Some people say, "I only want to listen to the lectures of the Master, no one else." For example Guo Ning is so arrogant to the extent of having no regard for anything. And before you know it, he may not even want to listen to his Master's Dharma anymore.

Another example is Guo Hu. In the language class, Guo Hu wrote his "notes." It looked like that he was taking class notes, but actually he was writing his own work. Doing his own work was alright; however, it made Guo Meng want to be like him. Only in Chinese class did Guo Meng pay some attention, but when attending other language classes, he also did his own work. All of the aforementioned instances are not in accordance with the Dharma and people who are like this will have problems in the future.

我們這講經的法會是最民主的。在我們這個法會裡頭，我講經如果有講錯的地方，你們無論哪一位聽見了，我都歡迎你們提出來大家一起討論。如果你自己有什麼意見、感想要發揮的，我也很歡迎的。我講經是不會講，但是我可不怕人批評；無論哪一位若有高深的道理，可以面對面提出來，讓大家都能得到佛法的利益。這是我們金山寺一貫的作風，絕對是接受所有人的批評，不是單單一個人的批評；這一點，希望各位時時刻刻都不要忘了它！我每過一個時期就要提倡一下這件事，我們天天和大家研究問題，也就是這個道理。

☞待續

Our sutra lectures are most democratic. When I am lecturing, if any of you notice any mistakes, I welcome you to bring them up for discussion. If you have any opinions or responses that you want to talk about, you are most welcome. I don't know how to explain Sutras, but I am not afraid of anyone criticizing me. If any one of you has profound principles and can say them in public to everyone, then we will all benefit from the Dharma. Gold Mountain Monastery has always had the attitude of accepting anyone's corrections. I hope everyone will never forget this point. Every once in awhile, I bring this up and advocate such a principle for Dharma lectures. This is also why we conduct ourselves as such.

☞To be continued