



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

南方過十佛刹微塵數世界，有世界名妙色，佛號無礙智。彼有菩薩，名曰覺首，與十佛刹微塵數諸菩薩俱，來詣佛所，到已作禮，即於南方，化作蓮華藏師子之座，結跏趺坐。

「南方過十佛刹微塵數世界，有世界名妙色，佛號無礙智」：佛東方是金剛部，南方是寶生部；東方屬木，南方屬火。南方過十佛刹微塵數那麼多的世界，有一個世界叫妙色；這個妙色世界有一位佛，是南方的說法主，名號叫無礙智，他的智慧是無所障礙的。

「彼有菩薩，名曰覺首，與十佛刹微塵數諸菩薩俱，來詣佛所」：這個妙色世界中有一位菩薩名叫覺首菩薩，在南方的菩薩之中，他是首先覺悟的。他和十個佛刹微塵數那麼多的菩薩眷屬，一起來到釋迦牟尼佛的道場來。

Sutra:

From the south, passing through worlds as many as fine motes of dust in ten Buddhalands, from a world called Wonderful Color, wherein dwelt a Buddha named Unobstructed Wisdom, there came a Bodhisattva by the name of Enlightened Leader. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he went to where the Buddha was. Upon arriving he and his retinue made obeisance and in the southern direction transformationally created Lotus Flower Treasury lion seats and sat in full lotus.

Commentary:

From the south, passing through worlds as many as fine motes of dust in ten Buddhalands, came more Bodhisattvas. The Southern direction corresponds to the Jeweled Production Division (or Ratnasambhava Division). Earlier we had spoken about the eastern direction, which is the Vajra Division. The southern direction is the Jeweled Production Division. The east is symbolized by wood, and the south by fire. In the Jeweled Production Division, Unobstructed Wisdom Buddha is the Dharma speaking host. Passing through worlds as many as fine motes of dust in ten Buddhalands, the Bodhisattvas came **from a world called Wonderful Color, wherein a Buddha named Unobstructed Wisdom dwelt.** This Buddha's wisdom is free of all obstruction.

From this world **there came a Bodhisattva by the name of Enlightened Leader.** He was the first Bodhisattva in the southern division to attain enlightenment. **Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he went to where the Buddha was.** He came to Shakyamuni Buddha's Bodhimanda. **Upon arriving there he and his retinue made obeisance.** They circumambulated around the Buddha three times and bowed to the Buddha afterward. After bowing to him they withdrew to the south

「到已作禮，即於東方化作蓮華藏師子之座，結跏趺坐」：到了之後，就向佛右繞三匝，頂禮於佛，然後就向後退，退到南方的方位上；在那兒就變化自然出蓮華藏的師子座，這一些大菩薩就都結跏趺坐而坐，坐到師子座的上邊。

西方過十佛刹微塵數世界，有世界名蓮華色，佛號滅暗智。彼有菩薩，名曰財首，與十佛刹微塵數諸菩薩俱，來詣佛所，到已作禮，即於西方，化作蓮華藏師子之座，結跏趺坐。

「西方過十佛刹微塵數世界，有世界名蓮華色，佛號滅暗智」：在《華嚴經》上什麼都講「十」，「十」就表示重重無盡的道理。在西方過十佛刹微塵數那麼多的世界，那裡有一個世界，名字叫蓮華色世界；蓮華色世界也就是西方的極樂世界。這個世界有一位佛叫滅暗智佛，滅暗智佛也就是無量壽、無量光佛，也就是阿彌陀佛。怎麼說阿彌陀佛就是滅暗智佛呢？因為「阿彌陀」是「無量壽」，壽同金剛；又是「無量光」，這就沒有黑暗了嘛！雖然名稱不同，但是都是同一位佛。不要變一個名詞，你就不認識了。

「彼有菩薩，名曰財首，與十佛刹微塵數諸菩薩俱，來詣佛所」：在滅暗智佛這兒有一位菩薩，名叫財首菩薩，他最有錢了。最有什麼錢呢？最有法寶；他的法寶最多，什麼法寶都有。他也和十佛刹微塵數那麼多的眷屬菩薩一起，都來到釋迦牟尼佛的道場。

「到已作禮，即於西方，化作蓮華藏師子之座，結跏趺坐」：到這地方就右繞三匝，向佛頂禮；然後退到西方，化作蓮華藏師子之座，也是結跏趺坐而坐。

and in the southern direction transformationally created Lotus Flower Treasury lion seats. When they withdrew, there spontaneously manifested lion thrones among the lotus flower treasury, and on top of these lion thrones, the great Bodhisattvas **sat in full lotus.**

Sutra:

From the west, passing through worlds as many as fine motes of dust in ten Buddhalands, from a world called Lotus Flower Color, wherein dwelt a Buddha named Dispelling-Darkness Wisdom Buddha, there came a Bodhisattva by the name of Wealthy Leader who dwelt in that world. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he went to where the Buddha was. Upon arriving there he and his retinue made obeisance and in the western direction transformationally created Lotus Flower Treasury lion seats and sat in full lotus.

Commentary:

From the west, passing through worlds as many as fine motes of dust in ten Buddhalands, more Bodhisattvas came. In the *Flower Adornment Sutra* the number “ten” is always used. This number “ten” symbolizes the principle of multi-layered inexhaustibility. The Bodhisattvas came from a world called Lotus Flower Color, which is simply the Western Land of Ultimate Bliss, wherein dwelt a Buddha named Dispelling-Darkness Wisdom Buddha. This is Limitless Life Buddha, or Limitless Light Buddha—that is to say—Amitabha Buddha. Why do we say that Amitabha Buddha is called Dispelling-Darkness Wisdom Buddha? It is because the Buddha’s lifespan is limitless, or as long-lasting as vajra. It’s also because this Buddha has limitless light. Limitless light means he doesn’t have any darkness. So although the names are different, the Buddha being referred to is the same—Amitabha Buddha, also known as Dispelling-Darkness Wisdom Buddha. You mustn’t fail to recognize him just because his name has been changed.

From this world **there came a Bodhisattva by the name of Wealthy Leader who dwelt in that world.** This Bodhisattva was extremely rich; in what form of wealth was he rich? He was extremely rich in the wealth of Dharma treasure. He had each and every kind of Dharma treasure. **Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he went to where the Buddha was.** He and his retinue went to the place where Shakyamuni Buddha was.

Upon arriving there he and his retinue made obeisance. They circumambulated the Buddha three times and bowed to the Buddha. Then they withdrew to the west **and in the western direction transformationally created Lotus Flower Treasury lion seats and sat in full lotus.**

Sutra:

From the north, passing through worlds as many as motes of dust in ten Buddhalands, from a world called Champaka Flower Color, wherein dwelt a Buddha named Awesome Department Wisdom Buddha, there came a Bodhisattva by the name of Jeweled Leader who dwelt in that world. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he went to

北方過十佛刹微塵數世界，有世界名蒼葡萄華色，佛號威儀智。彼有菩薩，名曰「寶首」，與十佛刹微塵數諸菩薩俱，來詣佛所，到已作禮，即於北方，化作蓮華藏師子之座，結跏趺坐。

前邊說過東方、南方、西方，東方屬木，南方屬火，西方屬金；現在是北方屬水，中央是屬土，這是以方位而論。

「北方過十佛刹微塵數世界，有世界名蒼葡萄華色，佛號威儀智」：從這兒向北方走，經過十佛刹。一個佛刹就是一個世界，十佛刹就是十個世界了；十個世界就有十個須彌山、十個日月、十個四大部州，每一個佛刹裡邊的微塵又有數不盡那麼多。經過十個世界微塵數那麼多的世界，在那個地方有一個世界，名字叫蒼葡萄華色，就好像葡萄開花的那種色。北方是羯摩部，羯摩也就是威儀，管一切的威儀；所以那個世界的佛就叫威儀智佛。

「彼有菩薩，名曰寶首，與十佛刹微塵數諸菩薩俱，來詣佛所」：在這個蒼葡萄華色世界裡有一位菩薩，名字叫寶首，是菩薩中的一位大菩薩；他也和十佛刹微塵數世界那麼多的諸大菩薩一起，來到釋迦牟尼佛的菩提場這兒來。

「到已作禮，即於北方，化作蓮華藏師子之座，結跏趺坐」：到這兒來了之後，就向佛頂禮；也在北方這個地方，變化成蓮華藏師子的寶座，各自在師子座上邊結跏趺坐而坐。前邊所說的是四方諸佛，還沒有完全說盡，所以現在又說四隅。



where the Buddha was. Upon arriving there he and his retinue made obeisance and in the northern direction transformationally created Lotus Flower Treasury lion seats and sat in full lotus.

Commentary:

The eastern direction, the southern direction, and the western direction have already been presented. The five directions correspond to the five elements. The eastern direction corresponds to the element of wood; the southern direction, fire; the western direction, metal; the central direction, earth; and the northern direction, water.

From the north, passing through worlds as many as motes of dust in ten Buddhalands, more Bodhisattvas came. A Buddhaland is a world system. Ten Buddhalands are ten world systems. These ten Buddhalands are equivalent to ten world systems, which together have ten Mount Sumerus, ten suns, ten moons, and ten sets of the four great continents—Uttarakuru in the north, Aparagodaniya in the east, Purvavideha in the west, and Jambudvipa in the south. These comprise one set of four continents. Within each Buddhaland there are innumerable dust motes. These Bodhisattvas passed through worlds as many as ten Buddhalands' dust motes to arrive at Shakyamuni Buddha's Bodhimanda. **From a world called Champaka Flower Color they came en masse.** The *champaka* flower resembles a grape blossom. In that world **dwelt a Buddha named Awesome Department Wisdom Buddha.** This is the host, Accomplishment Buddha of the northern direction. He is attentive to all aspects of awesome deportment and so he is called Awesome Department Wisdom Buddha.

From this world **there came a Bodhisattva by the name Jeweled Leader who dwelt in that world. Together with Bodhisattvas as many as motes of dust in ten Buddhalands, he went to where the Buddha was.** This great Bodhisattva among Bodhisattvas, together with Bodhisattvas as numerous as the motes of dust in ten Buddhalands, came to Shakyamuni Buddha's Bodhimanda.

Upon arriving there he and his retinue made obeisance and in the northern direction transformationally created Lotus Flower Treasury lion seats and sat in full lotus. We have already finished speaking about the four worlds of the four cardinal directions with their Buddhas and Bodhisattvas. Next we shall speak about the four intermediary directions.