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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

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「如是乃至等法界、虛空界」：到像這樣子，乃至於對遍法界、盡虛空界的眾生，佛也都是這樣「觀機逗教，因人說法」，來教化眾生。

諸佛子！如來於此娑婆世界、諸四天下，種種身、種種名、種種色相、種種修短、種種壽量、種種處所、種種諸根、種種生處、種種語業、種種觀察，令諸眾生，各別知見。

「諸佛子」：各位佛的弟子！你們應該要知道。「如來於此娑婆世界、諸四天下」：「娑婆」是梵語，翻譯過來叫「堪忍」；就言其眾生堪可忍受五濁惡世的這種苦。這個世界的苦是很苦的，不容易忍受，可是娑婆世界的眾生卻安然受之；本來受不了，他居然能受得了，這就是有很大的忍耐心，所以在這個世界也不覺得苦了。佛在娑婆世界四王天的天下，四王天有四大部洲，東方是東勝神洲、南方是

They do so in this way **until the far reaches of the Dharma Realm and empty space.** The Buddhas come to speak the Dharma for living beings throughout the Dharma Realm and empty space. They teach and transform living beings by observing their potential, dispensing the teaching, and speaking the Dharma accordingly.

Sutra:

Disciples of the Buddha, the Thus Come Ones in all the continents under heaven in the Saha World have all kinds of bodies, all kinds of names, all kinds of physical appearances, all kinds of physical statures, all kinds of lifespans, all kinds of locations where they manifest, all kinds of faculties, all kinds of places of birth, all kinds of manner of speaking, and all kinds of observations. All of these cause all living beings to each have a different measure of knowledge and vision.

Commentary:

Disciples of the Buddha. You should all know **the Thus Come Ones in all the continents under heaven in the Saha World** is also like this. What does Saha mean? “Saha” is a Sanskrit word. Translated it means “difficult to endure.” It means that living beings can endure the sufferings of this world of Five Turbidities. Even though this world is full of sufferings which are difficult to bear, living beings nevertheless can endure them with much composure. What originally is unbearable becomes bearable for them. It takes great patience and thus they do not feel that much suffering. “All the continents under heaven” refers to the Four Continents, which are below the heaven ruled over by the Four Heavenly Kings. The Four Continents are:

1. Purvavideha in the East
2. Jambudvipa in the South
3. Aparagodaniya in the West

南瞻部洲，西方是西牛賀洲，北方是北俱盧洲；又有四大天王，就是持國天王、增長天王、多聞天王、廣目天王，所以叫「諸四天下」。

「種種身」：佛在這諸四天下現種種身；佛不是單單現人身，所有一切眾生的身他都現。「種種名」：佛又有種種的名號，不單佛有種種名，每一個眾生也都有種種的名。你今生叫張三，來生就叫李四，再來生又是什麼什麼先生、小姐、太太，種種不同。「種種色相」：佛也現出來無量無邊的種種色相。「種種修短」：「修」就是高，「短」就是矮；有的時候佛現一個很高的人，有的時候又現一個很矮的人，有這種種的不同。

「種種壽量」：有的時候佛現的身活了很大的年紀，有的時候又年紀很輕。「種種處所」：在每一個地方佛都示現。「種種諸根」：佛又現出種種的諸根。「種種生處」：佛又有種種的生處，又生到每一個地方去。「種種語業」：佛又能現出種種的語言、文字。「種種觀察」：佛又有種種不同的觀察。「令諸眾生，各別知見」：佛這樣來教化眾生，令所有不同知見的眾生都能得到佛法的教化，都能發菩提心。

諸佛子！如來於此四天下中，或名一切義成，或名圓滿月，或名師子吼，或名釋迦牟尼，或名第七仙，或名毗盧遮那，或名瞿曇氏，或名大沙門，或名最勝，或名導師，如是等，其數十千，令諸眾生，各別知見。

「諸佛子」：你們各位佛的弟子！「如來於此四天下中，或名一切義成」：釋迦牟尼佛在這個娑婆世界的四天下裡，或者有的時候他的名字叫一切義成。梵文「悉達多」，翻譯過來就是「一切義成」，一切的義理都成就了。「或名圓滿月」：或者有的時候，佛的名字又叫圓滿月佛。「或名師子吼」：或者有的時候，佛的名字又叫師子吼佛。「或名釋迦牟尼」

4. Uttarakuru in the North

These Four Great Continents are what is meant by “all the continents under heaven.” The Four Heavenly Kings are:

1. In the East, King Dhrtarastra, ‘Maintaining the Country’
2. In the South, King Virudhaka, ‘Increasing and Growing’
3. In the North, King Vaisravana, ‘Great Learning’
4. In the West, King Virupaksa, ‘Broad Eyes.’

The Buddhas have **all kinds of bodies**. The Buddha manifests all kinds of bodies, not just the form of a human being, but also the forms of all other living beings. He has **all kinds of names**. He’s not only called the Buddha. Just as living beings have all kinds of names, so too does the Buddha. This lifetime, you are called Smith, and in the next lifetime you are John, and in the lifetime after that, you will be called something else—maybe Mister, Missus or Miss so and so. The Buddha also has **all kinds of physical appearances**. He has all kinds of limitless and unbounded forms and appearances. He has **all kinds of physical statures**—tall or short bodies varying in heights. Sometimes he manifests as a tall person, sometimes a short one, each varying from one to the other. He has **all kinds of lifespans**. Sometimes his life is long, and sometimes short. Sometimes he manifests as a youth, sometimes as an elder.

He has **all kinds of locations where they manifest, all kinds of faculties, all kinds of places of birth, all kinds of manner of speaking, and all kinds of observations**. He appears everywhere, and manifests various kinds of potential. He has all kinds of birthplaces. He has uncountable locations of birth, and goes to each of these places to be born. The Buddha may manifest as someone who masters various kinds of written languages or speaks various tongues. He also has various observations, all of which **cause all living beings to each receive a different measure of knowledge and vision**. The Buddha comes in order to teach and transform living beings of different knowledge and vision, enabling them to resolve on Bodhi.

Sutra:

Disciples of the Buddha, the Thus Come One who appeared in the midst of the Four Continents under the heaven is named Accomplishment of All Meanings, or named Perfect Full Moon, or named Lion’s Roar, or named Shakyamuni, or named The Seventh Immortal, or named Vairochana, or named Gautama, or named the Great Shramana, or named Most Supreme, or named Guiding Master. There are ten thousand names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

Commentary:

All disciples of the Buddha, Shakyamuni Buddha, the Thus Come One, who appeared in the midst of the Four Continents under the heaven in this world is named Accomplishment of All Meanings—a translation of the Sanskrit word “Siddharta.” Or [in one lifetime] he was named Perfect Full Moon, or sometimes he is a Buddha named Lion’s Roar, or named

：或者有的時候，有一生中又叫釋迦牟尼佛。「釋迦」是能仁，能仁慈教化眾生；「牟尼」是寂默，寂然不動轉大法輪。「或名第七仙」：或者有一生中，佛的名字就叫第七仙佛，也就是過去七佛的最後一位佛。「或名毗盧遮那」：或者有的生中，佛的名字又叫毗盧遮那佛。「或名瞿曇氏」：或者有的時候，佛的名字又叫瞿曇氏。「或名大沙門」：或者有的生中，佛的名字又叫大沙門；「沙門」就是息惡，也可以說滅惡，把一切的惡都息滅了。「或名最勝」：或者有的生中，佛的名字就叫最勝佛。「或名導師」：或者有的生中，又叫導師佛。

「如是等，其數十千」：像前邊所說這種種的名號，若是具足說來有一萬個。每一個名字又分出十，十又分出百，百又變成千，千變成萬，有一萬這麼多。「令諸眾生，各別知見」：使令一切眾生，每一個都得到他所應得的知見、所應得的智慧。

諸佛子！此四天下東，次有世界，名為善護。如來於彼，或名金剛，或名自在，或名有智慧，或名難勝，或名雲王，或名無諍，或名能為主，或名心歡喜，或名無與等，或名斷言論，如是等，其數十千，令諸眾生，各別知見。

「諸佛子」：各位佛的弟子！「此四天下東，次有世界，名為善護」：在這個四天下的東邊，其次又有一個世界，名字就叫善護世界，善於護念一切眾生。「如來於彼，或名金剛」：本師釋迦牟尼佛在那一個善護世界，或者有的生中叫金剛佛，「或名自在」：或者有的生中又叫自在佛。「或名有智慧」：或者有一生，佛的名字就叫有智慧佛；「或名難勝」：或者有一生的名字又叫難勝佛。「或名雲王」：或者有的生中就叫雲王佛；「或名無諍」：或者有的生中叫無諍佛，不諍論。「或名能為主」：或者有的時候，佛的名字就叫能為主，能做人間、天上的主；「或名心歡喜」：或者有的生中又叫心歡喜佛。「或名無與等」：或者有的生中又叫無與等佛；「或名斷言論」：或者有的生中又叫斷言論佛。

Shakyamuni. “Shakya” means “the Competent One of Humaneness” which describes someone who is able to teach and transform living beings with humaneness. “Muni” means “still and quiet.” In quiescence and stillness he turns the Great Dharma Wheel. **Or** the Buddha was **named The Seventh Immortal. Or** in a particular life the Buddha was **named Vairochana, or named Gautama or named the Great Shramana.** “Shramana” is a Sanskrit word which means “one who puts to rest all evil.” **Or** the Buddha is **named Most supreme, or named Guiding Master.**

There are ten thousand names such as these. If all of the Buddhas’ previous names were mentioned, there would be ten thousand names in all. Each name further expands to ten names; the ten names to a hundred; the hundred names to a thousand; and the thousand names to ten thousand. There are Buddhas’ names such as these, **which cause all living beings to each receive a different measure of knowledge and vision.** Each living being obtains the appropriate amount of knowledge and vision which he is supposed to receive.

Sutra:

Disciples of the Buddha, to the East of the set of Four Continents there is a world called Skillful Protection. There, the Buddha is named Vajra, or named Self-Mastery, or named Possessing Wisdom, or named Difficult to Surpass, or named King of Clouds, or named Free from Contention, or named Competent Leader, or named Heart of Joy, or named Peerless, or named Decisive in Speech and Discourse. There are ten thousand names such as these which cause all living beings to each receive a different measure of knowledge and vision.

Commentary:

Disciples of the Buddha. [Manjushri Bodhisattva again addresses all of the Buddhas’ disciples.] **To the East of the set of Four Continents there is a world called Skillful Protection** where Shakyamuni Buddha dwells. In this world the Buddha is mindful of living beings and skillfully protects them. **There the Buddha is named Vajra, or** in one lifetime he was **named Self-Mastery; or** during another lifetime he was **named Possessing Wisdom; or named Difficult to Surpass; or named King of Clouds, or named Free from Contention. Or** he was **named Competent Leader** ruling over people in all the worlds under the heaven. **Or** he was **named Heart of Joy, or named Peerless, or named Decisive in Speech and Discourse.**