

# 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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「如是等，其數十千，令諸衆生，各別知見」：像前邊所說的這些名稱，有一萬個那麼多，令所有一切的衆生，都各稱其分，得到他所應該得的智慧。

諸佛子！此天下南，次有世界，名爲難忍。如來於彼，或名帝釋，或名寶稱，或名離垢，或名實語，或名能調伏，或名具足喜，或名大名稱，或名能利益，或名無邊，或名最勝，如是等，其數十千，令諸衆生，各別知見。

文殊師利說完前邊這一段經文，又稱一聲，「諸佛子」：各位佛的弟子！「此天下南，次有世界，名爲難忍」：這個四天下的南邊，其次又有一個世界，名字叫難忍，這個世界的苦很難忍。「如來於彼，或名帝釋」：佛在那一個難忍的世界，或者有的生中就叫帝釋；帝釋也就是能天主，言其能做人間、天上的主。「或名寶稱」：或者有的

**There are ten thousand names such as these**—we have discussed how the names evolved from ten to ten thousand—that **cause all living beings to each receive different measures of knowledge, wisdom, and vision.**

*Sutra:*

**Disciples of the Buddha, to the South of the set of Four Continents there is a world called Difficult to Endure. Here the Buddha is named Lord Shakra, or named Jeweled Renown, or named Apart from Defilement, or named Genuine Speech, or named Able to Subdue and Harmonize, or named Complete Happiness, or named Great Renown, or named Able to Benefit, or named Unbounded, or named Most Supreme. There are ten thousand names such as these that cause all living beings to each receive a different measure of knowledge and vision.**

*Commentary:*

**Disciples of the Buddha, Manjushri Bodhisattva further addresses all the disciples of the Buddha. You should know that to the South of the set of the Four Continents, there is a world called Difficult to Endure. Suffering in this world is unbearable. Here, the Buddha is named Lord Shakra, who is a competent ruler of humans in this world and of gods in the heavens above, or named Jeweled Renown, or named Apart from Defilement, or named Genuine Speech.**

Once upon a time, there was a person named Nirgrantha. He was a cultivator of the Way and upheld the five precepts. He never told a lie. One day, the king of the country summoned him for an audience, “Of all the statesmen, officials, magistrates and people with wisdom, are there any among them who have faults?” Nirgrantha said, “Yes.” The king asked, “Who are they?” Nirgrantha replied, “There is a person who is wise but his fault is jealousy. Then there is someone with lots of wisdom but his fault

生中就叫寶名稱。「或名離垢」：或者有的生中又叫離垢；「或名實語」：或者有的生中又叫實語佛。

過去有一個人叫尼乾，是個修道、持五戒的人，不打妄語。有一次國王問他說：「有所作為、有大智慧的人，這種人也會有過錯嗎？」尼乾說：「有。」國王就問他：「是誰呢？」他說：「某某人雖然有智慧，但是他妒嫉人，有妒嫉的過；某某人也很有智慧，但是他很懶惰，有懶惰的過錯；某某人也很有智慧，但是他有好睡覺的過錯；某某人也很有智慧，但是他有好吃飯的過錯；又某某人也很有智慧，但是他有貪財的過錯；又某某人也很有智慧，但是他有好色的過錯；又某某人也很有智慧，但是他有貢高的過錯；又某某人也很有智慧，但是他有輕看他人的過錯。」

舉出來這麼多的過錯以後，他就不說了。國王又問他：「還有有過錯的人嗎？」尼乾又說：「有。」國王說：「是誰？」尼乾就說：「就是大王你啊！你很暴躁又很兇惡，你有兇惡的過錯。」王一聽，就叫人趕快把他殺了：「這個人敢說我的過錯，哈！這還得了！」尼乾就說：「大王啊！不但你有過，我也有過。」國王說：「你有什麼過？」他說：「我有實語的過，我太老實了，我不應該在粗燥惡暴的人面前說他粗燥惡暴，我不應該這麼樣講的。」國王一聽就不殺他了。按照佛法來講，實語是好；但不對機的時候，你對他說實語真話，他反而不高興聽。

「或名能調伏」：或者有的生中，佛的名字就叫能調伏佛，能調伏一切剛強難調難伏的眾生；「或名具足喜」：或者有的生中，佛又叫具足喜佛。「或名大名稱」：或者有的生中，佛的名字又叫大名稱佛；「或名能利益」：或者有的生中，佛的名字又叫能利益佛，能利益一切眾生。「或名無邊」：或者有的生中，佛的名字又叫無邊佛；「或名最勝」：或者有的生中，佛的名字又叫最勝佛。「如是等，其數十千，令諸眾生，各別知見」：像前邊所說的這樣，共有一萬個不同的名字；都是使令一切眾生，各自得到他所應得的智慧。

諸佛子！此四天下西，次有世界，名為親慧。如來於彼，或名水天，或名喜見，或名最勝王，或名調伏天，或名真實慧，或名到究竟，或名歡喜，或名法慧，或名所作已辦，或名善住，如是等，其數十千，令諸眾生，各別知見。

is laziness. There is also a person with a great deal of wisdom but his fault is fondness of sleeping. There is another person who has wisdom, but his fault is craving food. There is yet another who is wise but has the fault of being greedy for wealth. There is another person who is wise but has the fault of lust. Then there is another person who is wise but his fault is arrogance. There is another person who is wise but has the fault of regarding others with contempt.”

Having listed so many people's faults, Nirgrantha fell silent. The king asked him, “Are there still other people with faults?” Nirgrantha said, “Yes.” The king asked, “Who?” Nirgrantha said, “You, Your Majesty. You have the fault of malevolence, being plagued by a fiery and ferocious temperament.” The king ordered, “Guards! Kill this man! He dares to say I have faults. How dare he!” Seeing the guards approaching, Nirgrantha said, “Your Majesty, not only do you have faults, but I also have faults.” The king said, “What are your faults?!” Nirgrantha said, “I have the fault of speaking what is true. I'm too honest and simple-minded. I should have known that you are ill-tempered, cruel, and tyrannical, and should not have spoken in front of you about your poor character.” Upon hearing these words, the king took back his order to kill Nirgrantha. From the Buddhist perspective, truthful speech is good, but not under some circumstances, because it may cause the listener to become really upset!

**Or the Buddha was named Able to Subdue and Harmonize.** This Buddha was able to subdue and attune all obstinate living beings. **Or the Buddha was named Complete Happiness, or named Great Renown, or named Able to Benefit, or named Unbounded, or named Most Supreme. There are ten thousand names such as these mentioned previously, that cause all living beings to each receive a different measure of knowledge and vision,** that is to say, the wisdom they deserve.

#### **Sutra:**

**Disciples of the Buddha, to the West of the set of Four Continents there is a world called Drawing Near the Wise Ones. Here the Buddha is named Water Deva, or named One Whom Beings Delight to Behold, or named King the Most Supreme, or named Subduing and Harmonizing Gods, or named Genuine Wisdom, or named Reaching the Ultimate, or named Happiness, or named Dharma Wisdom, or named Accomplishing Whatever He Undertakes, or named Wholesome Dwelling. There are ten thousand names such as these that cause all living beings to each receive a different measure of knowledge and vision.**

文殊師利菩薩說完了前邊這一段經文，又稱一聲：「諸佛子」：各位佛的弟子！「此四天下西，次有世界，名為親慧」：在這四天下的西邊，其次又有一個世界，名字叫親慧世界；這個世界的眾生都歡喜親近有智慧的善知識。

「如來於彼，或名水天，或名喜見，或名最勝王，或名調伏天，或名真實慧」：釋迦牟尼佛往昔在親慧世界，或者有一生就叫水天佛。或者有一生的名字就叫喜見佛，一切眾生都歡喜見著這一位佛。或者有一生的名字叫最勝佛。或者有一生的名字就叫調伏天佛。或者有一生的名字就叫真實慧佛。「或名到究竟，或名歡喜，或名法慧，或名所作已辦，或名善住」：或者有一生又叫到究竟佛。或者有一生的名字就叫歡喜佛。或者有一生的名字又叫法慧佛。或者有一生的名字又叫所作已辦佛，無論作什麼都成就了。或者有的生中又叫善住佛。

「如是等，其數十千，令諸眾生，各別知見」：像前邊所說的這十個名號，若是往多了說，有一萬個那麼多；使令一切眾生都各別得到他的智慧而來親近佛，見著佛。

諸佛子！此四天下北，次有世界，名有師子。如來於彼，或名大牟尼，或名苦行，或名世所尊，或名最勝田，或名一切智，或名善意，或名清淨，或名豎羅跋那，或名最上施，或名苦行得，如是等，其數十千，令諸眾生，各別知見。

「諸佛子」：文殊菩薩又稱一聲，你們各位佛的弟子！「此四天下北，次有世界，名有師子」：在這四天下的北邊，其次又有一個世界，名字叫有師子世界。「如來於彼，或名大牟尼」：佛在這個有師子世界上出現於世，或者有一生的名字就叫大牟尼佛。「或名苦行」：或者有一生佛出現於世，名字就叫苦行佛，他專行種種的苦行。

「或名世所尊」：或者有一生佛出現於世，名字就叫世所尊佛。「或名最勝田」：或者有一生佛出現於世，名字就叫最勝田佛，是最殊勝的福田。「或名一切智」：或者有一生佛出現於世，名字就叫一切智佛，具足一切智；

「或名善意」：或者有一生佛出現於世的名字就叫善意佛。「或名清淨」：或者有一生佛出現於世，名字就叫清淨佛。「或名豎羅跋那」：或者有一生佛出現於世，名字就叫豎羅跋那佛。「豎羅跋那」是簡略的梵語，具足叫「豎斯乎羅跋那」；「豎斯乎」翻譯過來是「自在」，「羅跋那」是「聲」，「豎羅跋那」就是「自在聲」。聲怎麼會自在呢？就是聲音非常圓滿自在的意思。

◎待續

#### Commentary:

Manjushri Bodhisattva once again addresses the great assembly: **Disciples of the Buddha, to the West of the set of Four Continents there is a world called Drawing Near the Wise Ones**, in which Shakyamuni Buddha lived in the past. Beings in this world draw near Good and Wise Advisors.

**Here the Buddha is named Water Deva.** Maybe in a particular lifetime he was called Water Deva. Or in another lifetime maybe the Buddha was **named One Whom Beings Delight to Behold**, or in yet another lifetime **named King the Most Supreme**, or named **Subduing and Harmonizing Gods**, or named **Genuine Wisdom**, or named **Reaching the Ultimate**, or named **Happiness**, or named **Dharma Wisdom**, or named **Accomplishing Whatever He Undertakes**. Or the Buddha was **named Wholesome Dwelling**. **There are ten thousand names such as these, that cause all living beings to each receive a different measure of knowledge and vision**, thus enabling them to draw near and behold Buddhas.

#### Sutra:

**Disciples of the Buddha, to the North of the set of Four Continents there is a world called Lion of Existence.** **Here the Buddha is named Great Muni**, or named **Ascetic Practices**, or named **The World-Honored One**, or named **Most Bounteous Field**, or named **All-Wisdom**, or named **Good Intention**, or named **Purity**, or named **Isvaravana**, or named **Highest Giving**, or named **Attainment Through Ascetic Practices**. **There are ten thousand names such as these that cause all living beings to each receive a different measure of knowledge and vision.**

#### Commentary:

Manjushri Bodhisattva again addresses the great assembly: **Disciples of the Buddha, to the North of the set of Four Continents there is a world called Lion of Existence.** **Here the Buddha was perhaps named Great Muni**, or in a lifetime the Buddha was **named Ascetic Practices** because he always practiced various kinds of “bitter” practices.

**Or the Buddha was named The World-Honored One**, or named **Most Bounteous Field**, or named **All-Wisdom**, or named **Good Intention**, or named **Purity**. Or the Buddha was **named Isvaravana**. “Isvaravana” is Sanskrit, which translates as sound or voice of self-mastery. How can sound be of self-mastery? It means the Buddha’s voice was perfect and full of self-mastery.

◎To be continued