



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

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弟子問：為什麼有人說瞿曇佛和釋迦牟尼佛不同？

上人：佛有很多名字，他們只認識那個「瞿曇」。我們不但認識釋迦牟尼佛，也知道釋迦牟尼佛就是瞿曇佛；他們不承認釋迦牟尼佛就是瞿曇佛，這個因為他們的執著很大。

弟子問：為什麼說「斷除煩惱重增病，趣向真如亦是邪」？

上人：這兩句話是禪宗所說的話，也就是所謂的「打機鋒」、「機鋒轉語」。怎麼叫「打機鋒」呢？就是說相反的道理。本來好，他說壞；本來是，他說非。這是叫你反過來找，叫你迴光返照的意思。「斷除煩惱重增病」，你若是有一個「斷」的念頭存在，這就是煩惱。這是紫柏禪師已經有所悟了，已經沒有什麼煩惱了，但他自己還不知道。所以這個人就對他說：「斷除煩惱重增病，趣向真如亦是邪。」意思是說：你到那個沒有煩惱的程度上，它自然就沒有

Disciple: Why do some people say that Gautama Buddha and Shakyamuni Buddha are two different Buddhas?

Venerable Master: A Buddha has many names; those people only recognize the name of Gautama; we know not only Shakyamuni Buddha but also Gautama Buddha. They do not recognize since they have great attachments.

Disciple: Could the Venerable Master please explain the following two sentences? "To sever afflictions merely redoubles one's illness. To incline towards the suchness of Reality is also going awry."

Venerable Master: These two lines are Chan banter. What is Chan banter? It is usually a Chan Master's [witty and insightful] response to a practitioner's question, which bases itself on the principle of opposites. Basically something is good but the other person says it's bad, or something is basically right but the other person says it's wrong, trying to get you to turn the situation around, return the light and illuminate within. This is the intention. So it says, "To sever afflictions merely redoubles one's illness." If you still have a thought of "sever or cut off" in your mind, even it is just a thought, you still have afflictions. At this point, Chan Master Zibai was already awakened, and was free of afflictions, but he was not aware of it. Then someone told him, "To sever afflictions merely redoubles one's illness. To incline towards suchness of Reality is also going awry." It was meant to tell him, "You have already cut off afflictions. They are already gone naturally, so what are you trying to cut off? You do not need to add another head atop a head. You have already realized the fruition of the Way, but you have been seeking the suchness of Reality all day long, you are just seeking after externals. 'Suchness of Reality' is within yourself, not something you find from outside." This is the general meaning. If I am to discuss this at length, there will be many meanings. But because of a shortage of time, I will just say this much and hope what I have said helps you understand a little bit more.

了，你還斷什麼？你不需要在頭上再安一個頭去斷它。你現在已經證得道果了，你還一天到晚想求真如，你這是向外馳求呢！真如自性是你裡邊的東西，不是從外邊找來的。這兩句大概的意思是這樣子，若是詳細說，有很多很多的道理。今天的時間到了，不能講太多；我所講的，或者能幫助你明白一點。

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諸佛子！此四天下東北方，次有世界，名妙觀察。如來於彼，或名調伏魔，或名成就，或名息滅，或名賢天，或名離貪，或名勝慧，或名心平等，或名無能勝，或名智慧音，或名難出現，如是等，其數十千，令諸衆生，各別知見。

「諸佛子！」大智文殊菩薩說完了前邊的北方世界，又稱一聲諸位佛的大弟子。

「此四天下東北方，次有世界，名妙觀察」：在這個四天下的東北方，其次又有一個世界，名字叫妙觀察世界。令衆生都能知道佛法，見著佛的相好光明。

「如來於彼，或名調伏魔」：佛生生世世出現在這個妙觀察的世界，來教化衆生；令一切生離苦得樂，了生脫死。這個世界上的魔王很多，所以有一生他的名字就叫調伏魔佛；就是魔鬼他也來教化他，也不會說：「你是魔，我不教化你！」

「或名成就」：又這個世界的衆生做什麼都不成就，所以佛出現於世的名字就叫成就佛；令衆生信佛之後，業就都成就了。

「或名息滅」：或者有的生中，佛出現於世的名字就叫息滅佛；因為這個世界的衆生貪、瞋、癡很重，所以佛就起個名字叫大家要息滅貪、瞋、癡。

「或名賢天」：這個世界的衆生又一定很愚癡的，所以有一生中佛出現於世，名字就叫賢天佛。

「或名離貪」：或者有的生中佛出現於世，名字就叫離貪佛。因為一切衆生都離不開這個貪，佛要以身作則；所以就用這麼個名字來令衆生覺悟，令衆生都離開貪念。

「或名勝慧」：或者有的生中佛出現於世，名字就叫勝慧佛；有殊勝的大智慧，記憶力也強。

「或名心平等」：或者有的生中佛出現於世，名字就叫心平等佛；因為一切衆生的心都不平等，佛也是想以身來作則，作其他的人的榜樣，所以就說要存一個平等的心。

「或名無能勝」：或者有的生中佛出現於世，名字

Sutra:

Disciples of the Buddha, to the Northeast of the set of Four Continents there is a world called Wonderful Contemplation. Here the Buddha is named Subduer of Demons, or named Accomplishment, or named Cessation, or named Worthy Deva, or named Apart from Greed, or named Supreme Wisdom, or named Equanimity in Mind, or named Invincible, or named Voice of Wisdom, or named Rarely Appearing in the World. There are ten thousand names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

Commentary:

After he finished discussing the Northern direction, Manjushri Bodhisattva continues to speak to the great assembly: **Disciples of the Buddha, to the Northeast of the set of Four Continents there is a world called Wonderful Contemplation.** In this world, the Buddha in every life and at all times teaches and transforms living beings, enabling them to behold the radiance, hallmarks and fine features of the Buddhas.

Here the Buddha is named Subduer of Demons. In a particular lifetime, the Buddha might appear in a world where there were lots of demon kings, so the Buddha's name was Subduer of Demons. He came to teach and transform the demons and ghosts. Even if the being is a demon, the Buddha will still not forsake him, saying, "You are a demon, and thus I will not teach you!"

Or the Buddha was named Accomplishment. Perhaps no matter what living beings in that world did, they were not able to accomplish anything. So the Buddha manifested as one by the name Accomplishment, enabling living beings to accomplish whatever they undertake after they bring forth faith in him.

Or the Buddha was named Cessation. In this world, perhaps living beings' greed, hatred, and delusion were deeply entrenched, so the Buddha's name was Cessation—he taught beings to put to rest greed, hatred, and delusion.

Or the Buddha was named Worthy Deva, or named Apart from Greed. Because beings are unable to cut off greed, the Buddha set a good example for them by 'practicing what he preaches,' enabling them to separate from their thoughts of greed.

Or the Buddha was named Supreme Wisdom—in that lifetime, the Buddha appeared in the world by the name of Supreme Wisdom. His wisdom was supreme and he had exceptionally gifted memory. **Or the Buddha was named Equanimity in Mind.** Living beings were discriminatory in mind, and the Buddha hoped to exemplify for them by "walking

就叫無能勝佛，沒有再能勝過他的了。

「或名智慧音」：或者有的生中佛出現於世，名字就叫智慧音佛；他所發出的這個音聲，誰要一聽都會得到智慧。

「或名難出現」：或者有的生中佛出現於世，名字就叫難出現佛；就是叫大家覺悟佛是不容易出現於世、難遭難遇的，大家現在遇到佛了，要趕快發菩提心。

「如是等，其數十千，令諸衆生，各別知見」：像前邊所說的這十個名號，如果詳細說起來有一萬個那麼多；使令一切眾生都各別得到自己應該得到的智慧，也不多也不少，應該得到多少就得多少。

諸佛子！此四天下東南方，次有世界，名為喜樂。如來於彼，或名極威嚴，或名光焰聚，或名徧知，或名秘密，或名解脫，或名性安住，或名如法行，或名淨眼王，或名大勇健，或名精進力，如是等，其數十千，令諸衆生，各別知見。

文殊菩薩接著又叫了一聲：「諸佛子」：各位佛的弟子！「此四天下東南方，次有世界，名為喜樂」：在這個四天下的東南方，其次又有一個世界，名字叫喜樂世界。

「如來於彼，或名極威嚴」：佛在這個喜樂世界出現於世，或者有的生中就叫做極威嚴佛。「或名光焰聚」：或者有的生中佛出現於世，名字就叫光焰聚佛。

「或名徧知」：或者有的生中佛出現於世，就叫徧知佛。「或名秘密」：或者有的生中佛出現於世，就叫秘密佛。「或名解脫」：或者有的生中佛出現於世，名字就叫解脫佛。「或名性安住」：或者有的生中佛出現於世，就叫性安住佛。「或名如法行」：或者有的生中佛出現於世，名字就叫如法行佛，如法修行。「或名淨眼王」：或者有的生中佛出現於世，名字就叫淨眼王佛。「或名大勇健」：或者有的生中佛出現於世，就叫大勇健佛。「或名精進力」：或者有的生中佛出現於世，就叫精進力佛。

「如是等，其數十千，令諸衆生，各別知見」：像前邊所說的有這十個名號，若是往詳細來說，有一萬個那麼多；令一切眾生都各得各所應得的智慧，明白佛法，見著佛的相好光明。

the talk,” thus, he taught them to harbor a mind of equanimity.

Or the Buddha was **named Invincible**. No one can surpass him. **Or** he was **named Voice of Wisdom**. Upon hearing the voice of the Buddha, living beings attained wisdom, so he was called Voice of Wisdom Buddha. **Or** he was **named Rarely Appearing in the World**. Such a name is meant to cause everyone to awaken to the fact that it is very difficult to encounter a Buddha because he rarely appears in the world. Now that we have encountered one, we should quickly resolve on Bodhi.

If we are to discuss at length, **there are ten thousand names such as these, which cause all living beings to each receive a different measure of knowledge and vision**. The Buddha causes living beings to each receive [an appropriate share] their own level of wisdom—the amount of wisdom befitting them—no more and no less.

Sutra:

Disciples of the Buddha, to the Southeast of the set of Four Continents there is a world called Happiness and Joy. Here the Buddha is named Extremely Majestic and Awe-inspiring, or named Mass of Light and Flames, or named Pervasive Knowledge, or named Secret, or named Liberation, or named Securely Abiding Nature, or named Practicing in Accord with Dharma, or named King of Pure Eyes, or named Great Heroic Strength, or named Power of Vigor. 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 the assembly: **To the Southeast of the set of Four Continents there is a world called Happiness and Joy.**

Here, perhaps in one lifetime, **the Buddha was named Extremely Majestic and Awe-inspiring;** in a different lifetime, the Buddha was **named Mass of Light and Flames;** or the Buddha was **named Pervasive Knowledge, or named Secret, or named Liberation, or named Securely Abiding Nature, or named Practicing in Accord with Dharma, or named King of Pure Eyes, or named Great Heroic Strength, or named Power of Vigor.**

If we are to discuss them in detail, **there are ten thousand names such as these, which cause all living beings to each receive a different measure of knowledge and vision**—each attaining their own wisdom and understanding of the Buddhadharma, and beholding the light and fine hallmarks of the Buddha.

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To be continued