

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



諸佛子！此四天下西南方，次有世界，名甚堅牢。如來於彼，或名安住，或名智王，或名圓滿，或名不動，或名妙眼，或名頂王，或名自在音，或名一切施，或名持衆仙，或名勝須彌，如是等，其數十千，令諸衆生，各別知見。

文殊菩薩恐怕這些大菩薩入了三昧，不聽這《華嚴經》；所以又說，「諸佛子」：你們各位佛的弟子應該注意，先不要入定！為什麼呢？

「此四天下西南方，次有世界，名甚堅牢」：你們要知道，這四天下不是只有一個，有無量無邊那麼多的四天下。在這個四天下的西南方，其次又有一個世界，名字叫甚堅牢世界；很堅固的不會壞，比我們用水泥造的房子都還堅固，它那裡頭大約有鋼鐵或者鑽石之類的東西，所以很堅固。

「如來於彼」：佛在這個甚堅固的世界出現於世，「或名安住」：名字就叫安住佛；因為這個世界很堅固，所以佛也願意在這兒住。「或名智王」：或者有的時候佛出現於世，又有另外一個

Sutra:

Disciples of the Buddha, to the Southwest of those Four Continents there is a world called Extremely Durable. Here the Buddha is named Securely Abiding, or named King of Wisdom, or named Perfect and Full, or named Unmoving, or named Wonderful Eyes, or named King of the Summit, or named Voice of Self-Mastery, or named Total Giving, or named Immortal Who Supports the Multitudes or named Supreme Sumeru. There are ten thousand names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

Commentary:

By this time, Manjushri Bodhisattva is perhaps afraid that these great Bodhisattvas in the assembly may enter samadhi, and thus miss the opportunity to hear the *Flower Adornment Sutra*, so he calls out: **Disciples of the Buddha**, please pay attention, do not enter samadhi yet. Why? There is not just one, but there are infinitely and boundlessly many sets of the Four Continents.

To the Southwest of those Four Continents, there is a world called Extremely Durable. This world is extremely strong. It cannot be destroyed, since it is more durable than the houses we build with cement and concrete. This world may be made of iron or diamond, making it very strong.

The Buddha who appeared in this really strong world, **was named Securely Abiding**; the Buddha was willing to abide here perhaps because of its sturdy nature. Or in another lifetime when he [the buddha] appeared in the world, the Buddha was **named King of Wisdom Buddha**. When living beings saw this Buddha, they immediately wanted to uncover their great wisdom, so they went to bow to him. **Or** the Buddha was **named Perfect and Full**. His blessings were perfected; so was

名字，叫智王佛，他是智慧之王；一切眾生聽說智王佛出現於世了，也都願意開大智慧，就都去禮拜這位智王佛。「或名圓滿」：或者有的生中佛出現於世，在這個甚堅固的世界又換了一個名字，叫圓滿佛；福也圓滿，慧也圓滿，福慧兩足，一切一切都圓滿了。

「或名不動」：或者有的生中，佛出現於世，又另外換一個新的名字，叫不動佛。「或名妙眼」：或者有的時候佛出現於世，在這一生中又改了一個名字叫妙眼佛，他眼睛非常微妙不可思議。怎麼微妙呢？他的一個眼睛能變成無量眼，無量眼又不離這一個眼睛，所以說不可思議。「或名頂王」：或者有的生中佛出現於世，又有個名字叫頂王佛。「或名自在音」：或者有的生中佛出現於世，就叫自在音佛。「或名一切施」：或者有的生中佛出現於世，又換了一個名字叫一切施佛；無論你向他要什麼，他都捨得，頭目腦髓、國城妻子，什麼他都能布施。「或名持眾仙」：或者有的時候佛出現於世，又叫持眾仙佛。「或名勝須彌」：或者有的時候佛出現於世，又叫勝須彌佛，一位殊勝妙高的佛。

「如是等，其數十千，令諸眾生，各別知見」：像這樣子，佛的名號有一萬那麼多，令一切眾生都各得所應得的智慧來見佛。

諸佛子！此四天下西北方，次有世界，名為妙地。如來於彼，或名普徧，或名光焰，或名摩尼髻，或名可憶念，或名無上義，或名常喜樂，或名性清淨，或名圓滿光，或名修臂，或名住本，如是等，其數十千，令諸眾生，各別知見。

「諸佛子」：文殊師利又叫一聲，諸位佛的弟子！「此四天下西北方，次有世界，名為妙地」：在這個四天下的西北，其次又有一個世界，名字叫妙地世界。「如來於彼，或名普徧」：佛在這個妙地的世界，或者有的生中出現於世，名字就叫普徧佛——遍一切處的佛。

「或名光焰」：或者有的生中，佛出現於世的名字就叫光焰佛。「或名摩尼髻」：或者有的生中佛出現於世，又叫摩尼髻佛。「或名可憶念」：或者有的生中佛出現於世，又叫可憶念佛。「或名無上義」：或者有的生中佛出現於世，又叫無上義佛。「或名常喜樂」：或者有的生中佛出現於世，就叫常喜樂佛。「或名性清淨」：或者有的生中佛出現於世，就叫性清淨佛。「或名圓滿光」：或者有的生中佛出現於世，就叫圓滿光佛。「或名修臂」：或者有的生中佛出現於世，就叫修臂佛。「或名住本」：或者有的生中佛出現於世，就叫住本佛。

his wisdom—everything about this Buddha was complete and full.

Or he was **named Unmoving Buddha**, or **named Wonderful Eyes**. This Buddha had this name because his two eyes could transform into an infinite number of eyes, and yet none of those infinite eyes were apart from his original pair. Or the Buddha was **named King of the Summit**, or **named Voice of Self-Mastery**, or **named Total Giving**, because this Buddha could give up absolutely everything—his eyes, brain, head, blood, and marrow, even his wife and children, as well as his cities, and country. Or the Buddha was **named Immortal Who Supports the Multitudes**, or **named Supreme Sumeru**, because this Buddha was supremely wondrous and lofty like Mount Sumeru.

There are ten thousand names such as these, which cause living beings to each receive a different measure of knowledge and vision. Living beings attain their own due shares of wisdom to see the Buddha.

Sutra:

Disciples of the Buddha, to the Northwest of those Four Continents there is a world called Wonderful Ground. Here the Buddha is named Pervading Everywhere, or named Flaming Light, or named Mani Flesh-Protuberance, or named Memorable, or named Unsurpassed Meaning, or named Constantly Joyful, or named Pure by Nature, or named Full and Perfect Light, or named Long Arms, or named Dwelling at the Root Source. There are ten thousand names such as these, which cause living beings to each receive a different measure of knowledge and vision.

Commentary:

Once again, Manjushri Bodhisattva calls out: **Disciples of the Buddha, to the Northwest of the set of Four Continents there is a world called Wonderful Ground. Here the Buddha is named Pervading Everywhere, or named Flaming Light, or named Mani Flesh-Protuberance, or named Memorable, or named Unsurpassed Meaning, or named Constantly Joyful, or named Pure by Nature, or named Full and Perfect Light, or named Long Arms.** This particular Buddha was able to reach out his arm and rub the crowns of living beings' heads regardless of how far away they were. He didn't stretch out his arm to hit you, but gently patted you on the head. Or the Buddha's name in a certain lifetime was **Dwelling at the Root Source**.

「如是等，其數十千，令諸衆生，各別知見」：像這樣子，他的名號有一萬個那麼多；令所有的眾生都各稱其分，各自得到他所應得的知見來見佛。也可以說這是使令一切眾生都各別親自知道佛、見到佛；就是每個眾生都各別單獨的見到佛。譬如三千年以前的眾生見著了釋迦牟尼佛，如果現在又有一位佛出世，現在的眾生見著了，那時候的眾生就沒見著，這叫「各別知見」，各別知道、各別見到。又者，現在若有一個佛出世，我們知道了，這就和那個時候的眾生不是同時知道佛、見著佛，這也是「各別知見」。

這有很多的道理，不過我不能講那麼多，只能簡簡單單揀那個要緊的來講；或者還不一定是要緊的，就是揀容易明白的來講。就好像你們編字典一樣，不能弄得太深了；若編得太深，就只有有學問的人看得懂，普通的人就看不懂了。我現在講經也是這個宗旨，和編字典是一樣的。

卍 卍 卍

我們這兒天天做工，我看有的人做工，妄想還是很多。有的打妄想要跑到街上去喝一點汽水，有的打妄想，要到海邊去吸吸新鮮的空氣，有的打妄想，要到街上去看看都有什麼人在街上走，有的人打妄想，想街上那麼多車一定很好玩。種種的妄想，有百千萬億那麼多。

我希望各位做工的時候，不要打那麼多的妄想，要多念一點佛；一邊做工，一邊心裡念「南無阿彌陀佛」，或者念「南無觀世音菩薩」。這比打其他妄想好得多！

並且我們信佛的人，一定要有一個修行的念頭，不要盡想其他的東西。念「南無阿彌陀佛」也好，持咒也好，或者念「唵嘛呢叭咪吽」、「悉怛多鉢怛囉」都可以的；總而言之，你那個心若給它一個東西，把它鎖上，它就不打其他的妄想了。前面我所說的妄想，還是揀好的來說的，不好的妄想還不知有多少！所以我們每個人都要迴光返照，這樣子你做的功德就是很大的。

卍 待續

There are ten thousand names such as these, which cause all living beings to each receive a different measure of knowledge and vision. Each being obtains the knowledge and vision he should obtain. It can also mean that each living being understands and sees the Buddha face-to-face. For example, three thousand years ago, living beings were able to see Shakyamuni Buddha. Suppose another Buddha appears in the world now. The present-day living beings would be able to see him, but those living beings from three thousand years ago would not. This is called “each receives a different measure of knowledge and vision.” Beings see and understand Buddhas who appear in different times.

There are many principles to lecture; however, I cannot elaborate too much but merely explain briefly and selectively—lecturing on the essential ones. For the non-essential content, I just pick the ones that are easiest to understand. For example, when you compile a dictionary, you cannot make it too profound, leaving it only comprehensible to the scholarly whereas ordinary people have a hard time understanding. I just lecture on the key principles of the Sutra—the way I lecture follows the same principle as your compiling of the dictionary.

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Every day we are here working very hard, but still there are many people who have a lot of false thoughts. Some were false-thinking about going to the street to get some soda; some were false-thinking about going to the beach for some fresh air; some were false-thinking about going to see who might be walking in the streets; some were false-thinking about how much fun it might be to watch so many cars passing by—People had all kinds of false thoughts — there were hundreds of thousands of millions of billions of varieties.

However, I hope that all of you who are working hard for the temple do not do so much false thinking. You should lessen your false thinking, and recite the Buddha’s name more. While working, you can recite in your heart “Namo Amitabha” or “Namo Guanyin Bodhisattva”—this is way better than allowing your mind to wander.

Moreover, we Buddhist disciples should be mindful of cultivating the Way rather than having other discursive thoughts. We can be mindful of “Namo Amitofo,” or recite the mantras, or recite “Om Mani Padme Hum” or the “Xi Da Duo Bo Da La” line of the *Shurangama Mantra*—whatever it is, it doesn’t matter. All in all, it’s important to give your mind something to “keep it engaged” or else it will just run wild with false thinking. The aforementioned false thoughts were relatively good ones. If I were to go into the bad ones, they would be innumerable. Thus, we all should return the light to shine within. By doing so, our merit and virtue will be extremely great.

卍 To be continued