

# 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：佛的名號在每方都有十個，這是一位佛或者十位佛呢？

師父：這是一位佛，十個名字都是同一位佛出現於世；雖然他每一次出現於世的名字不同，但還是同一個。這不是化身，是不同的一生；化身，是在同一個時期的生命就可以變化出去。這不是變化的，是真實有這麼不同的一生、一生的。

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諸佛子！此娑婆世界南，次有世界，名曰豐溢。如來於彼，或名本性，或名勤意，或名無上尊，或名大智炬，或名無所依，或名光明藏，或名智慧藏，或名福德藏，或名天中天，或名大自在，如是等，百億萬種種名號，令諸衆生，各別知見。

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**Disciple:** In the text there are ten different Buddha names for each of the ten directions; are they actually one Buddha or are they ten Buddhas?

**Venerable Master:** They are one Buddha—all of these ten names refer to this Buddha when he appears in the world, but each time he manifests, he takes on a different name. They are not transformation-bodies; instead they are names of that Buddha in each of his different lifetimes when he appears in the world. Transformation-bodies are what the Buddha manifests during the same period of time. Here, the text refers not to the transformation-bodies, but to the actual different names of the Buddha during different lifetimes.

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**Sutra:**

Disciples of the Buddha, to the South of the Saha World there is a world called Abundance. Here the Buddha is named Original Nature, or named Earnest Intent, or named Unsurpassed Honored One, or named Great Torch of Wisdom, or named Leaning on Nothing, or named Treasury of Radiance, or named Treasury of Wisdom, or named Treasury of Blessings and Virtue, or named One Revered by Gods, or named Great Self-Mastery. There are one hundred trillion varieties of names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

「諸佛子」：各位佛的弟子！「此娑婆世界南，次有世界，名曰豐溢」：在這個堪忍世界的南方，其次又有這世界，名字叫豐溢世界；這裡一切的人都有很好的學問，財寶也都很充裕。

「如來於彼，或名本性」：佛在這個豐溢世界，或者有的生中就叫本性佛。「或名勤意」：或者有的生中叫勤意佛。「或名無上尊」：或者有的生中叫無上尊佛。「或名大智炬」：或者有的生中叫大智炬佛。

「或名無所依」：或者有的生中叫無所依佛。「或名光明藏」：或者有的生中叫光明藏佛。「或名智慧藏」：或者有的生中叫智慧藏佛。「或名福德藏」：或者有的生中又叫福德藏佛。「或名天中天」：或者有的生中的名字叫天中天佛。「或名大自在」：或者有的生中的名字叫大自在佛。

「如是等，百億萬種種名號，令諸衆生，各別知見」：像這樣子，有百億萬那麼多種種名號，使令一切眾生都各別得到他所應得的知見。

諸佛子！此娑婆世界西，次有世界，名為離垢。如來於彼，或名意成，或名知道，或名安住本，或名能解縛，或名通達義，或名樂分別，或名最勝見，或名調伏行，或名衆苦行，或名具足力，如是等，百億萬種種名號，令諸衆生，各別知見。

「諸佛子」：各位佛的弟子！「此娑婆世界西，次有世界，名為離垢」：在這個娑婆世界的西邊，其次又有一個世界，名字叫離垢世界，也就是清淨世界。

「如來於彼，或名意成」：佛在那個世界，或者有的生中的名字就叫意成佛。「或名知道」：或者有的生中出現於世，對眾生機來說法，所起的名字就叫知道佛，知道怎麼樣修道；不單他自己知道，也教化一切眾生都能修行道品。「或名安住本」：或者有的生中佛出現於世，也對眾生的機起個名字叫安住本佛，安住於本來的佛性。「或名能解縛」：又因為一切眾生都執著太深，不能得到解脫；所以有的生中佛出現於世，就叫能解縛佛，能把眾生的束縛都給解開。

「或名通達義」：或者有的生中佛出現於世，名字就叫通達義佛；通達一切的義理，明白一切的義理。「或名樂分別」：或者有的生中，佛的名號就叫樂分別佛。「或名最勝見」：或者有的生中佛出現於世來教化眾生，名字就叫最勝見佛。「或名調伏行」：或者有的生中佛出現於世，名字叫調伏行佛，調伏一切眾

**Commentary:**

Disciples of the Buddha, to the South of the Saha World there is a world called Abundance. The living beings of this world are very learned and they are blessed with plentiful multitudes of treasures.

Here the Buddha is named Fundamental Nature, or named Mind of Diligence, or named Unsurpassed Honored One, or named Great Torch of Wisdom, or named Leaning on Nothing, or named Treasury of Radiance, or named Treasury of Wisdom, or named Treasury of Blessings and Virtue, or named One Revered by Gods, or named Great Self-Mastery.

There are one hundred trillion varieties of names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

**Sutra:**

Disciples of the Buddha, to the West of the Saha World there is a world called Transcending Defilement. Here the Buddha is named Accomplishment by Intention, or named Knowing the Way, or named Securely Dwelling at the Root Source, or named Able to Untie Fetters, or named Penetrating Meaning, or named Joy in Discernment, or named Most Supreme Views, or named Practices of Subduing and Harmonizing, or named Multitude of Ascetic Practices, or named Replete with Strength. There are one hundred trillion varieties of names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

**Commentary:**

Dharma Prince Manjushri Bodhisattva calls out again: Disciples of the Buddha, to the West of the Saha World there is a world called Transcending Defilement. Here the Buddha is named Accomplishment by Intention. Or, when the Buddha came to teach and transform living beings, and spoke the Dharma for them, he was named **Knowing the Way**. This refers to knowing how to cultivate the Way. The Buddha not only knew how to cultivate the Way, but also was able to teach and transform living beings, causing them to cultivate as well. Or the Buddha was named **Securely Dwelling at the Root Source**—at the source of the Buddha nature. Or he was named **Able to Untie Fetters**. Living beings were deeply entrenched in attachments and therefore couldn't attain liberation; the Buddha appeared in the world and enabled them to unfasten the ties that bound them, thus he was named

生所行。「或名衆苦行」：或者有的生中佛出現於世，又叫眾苦行佛。「或名具足力」：或者有的生中佛出現於世，又叫具足力佛。

「如是等，百億萬種種名號，令諸衆生，各別知見」：像這樣子，有百億萬那麼多種種名號，使令一切眾生各別得到他所應得的知見。

諸佛子！此娑婆世界北，次有世界，名為豐樂。如來於彼，或名蒼葡花色，或名日藏，或名善住，或名現神通，或名性超邁，或名慧日，或名無礙，或名如月現，或名迅疾風，或名清淨身，如是等，百億萬種種名號，令諸衆生，各別知見。

「諸佛子」：各位佛的弟子！「此娑婆世界北，次有世界，名為豐樂」：在這娑婆世界的北邊，其次又有一個世界，名字叫豐樂世界。

「如來於彼，或名蒼葡花色」：佛在這個豐樂世界出現於世，或者名字就叫蒼葡花色佛。「或名日藏」：或者有的生中又叫日藏佛。「或名善住」：或者有的生中就叫善住佛。「或名現神通」：或者有的生中佛又改變一個名字，令眾生的頭腦裡有一個新的佛的印像，叫現神通佛；因為一切眾生都歡喜神通，都希望有神通，所以佛就叫現神通，眾生一聽說有神通，就都要來親近佛了。「或名性超邁」：或者有的生中，佛教化眾生所用的名字叫性超邁佛，他性情超越：「邁」就是超過一切。「或名慧日」：或者有的生中佛的名字就叫慧日佛。「或名無礙」：或者有的生中佛教化眾生就用無礙佛的名字；因為一切眾生都有罣礙，佛要令一切眾生覺悟，所以說「無礙」。「或名如月現」：或者有的生中佛的名字又叫如月現佛，就好像月光在空中似的。「或名迅疾風」：或者有的生中，佛出現於世教化眾生用的名字叫迅疾風佛，比風還快。「或名清淨身」：或者有的生中，佛的名字就叫清淨身佛。

「如是等，百億萬種種名號，令諸衆生，各別知見」：像前邊所說的這樣，佛有百億萬那麼多種種名號，使令一切眾生都各別得到他所應得的知見。

☞待續

Able to Untie Fetters. Or the Buddha was named Penetrating Meaning—he understood and gained the mastery of all meanings. Or he was named Joy in Discernment, or named Most Supreme Views, or named Practices of Subduing and Harmonizing, or named Multitude of Ascetic Practices, or named Replete with Strength.

There are one hundred trillion varieties of names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

#### *Sutra:*

Disciples of the Buddha, to the North of the Saha World there is a world called Abundant Joy. Here the Buddha is named Champaka Flower Color, or named Sun Treasury, or named Abiding in Goodness, or named Manifesting Spiritual Penetrations, or named Character Full of Heroic Spirit, or named Wisdom Sun, or named Unobstructed, or named Appearing Like the Moon, or named Swift Wind, or named Pure Body. There are one hundred trillion varieties of names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

#### *Commentary:*

Disciples of the Buddha, to the North of the Saha World there is a world called Abundant Joy. Here the Buddha is named Champaka Flower Color.

Champaka is Sanskrit for gardenia, a very fragrant white flower. Or the Buddha was named Sun Treasury, or named Abiding in Goodness, or named Manifesting Spiritual Penetrations. All living beings wanted to have spiritual penetrations, so this Buddha came to the world and was called Manifesting Spiritual Penetrations. When living beings heard of his spiritual powers, they all drew near the Buddha.

Or the Buddha was named Character Full of Heroic Spirit, which surpassed all others. Or he was named Wisdom Sun, or named Unobstructed—because living beings had attachments that they themselves could not untangle or unite, this Buddha appeared in the world to enable them to awaken. That was why he was named Unobstructed.

Or he was named Appearing Like the Moon, which shines brilliantly in the night sky. Or he was named Swift Wind—the Buddha was faster than a strong wind when he was teaching and transforming living beings; or he was named Pure Body.

There are one hundred trillion varieties of names such as these, which cause all living beings to each receive a different measure of knowledge and vision.

☞To be continued