

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！此娑婆世界東北方，次有世界，名為攝取。如來於彼，或名永離苦，或名普解脫，或名大伏藏，或名解脫智，或名過去藏，或名寶光明，或名離世間，或名無礙地，或名淨信藏，或名心不動，如是等，百億萬種種名號，令諸衆生，各別知見。

大智文殊師利菩薩又看一看各位菩薩，說：「諸佛子」：你們各位佛的弟子！「此娑婆世界東北方，次有世界，名為攝取」：你們知道不知道？在這個娑婆世界的東北方，其次又有一個世界；名字就叫攝取世界，攝取一切眾生皈依三寶。

「如來於彼，或名永離苦」：佛在這個攝取世界上出現於世，或者有的生中的名字就叫永離苦佛；令一切眾生永遠離開一切苦。「或名普解脫」：或者有的生中出現於世，又用另外一個名字叫普解脫佛；普遍來解脫一切眾生的煩惱結、無明結。「或名大伏藏」：或者有的生中佛出現於世，名字就叫大

Sutra:

Disciples of the Buddha, to the Northeast of the Saha World there is a world called Gathering In. Here the Buddha is named Forever Apart from Suffering, or named Universal Liberation, or named Great Hidden Treasury, or named Wisdom of Liberation, or named Treasury of the Past, or named Jeweled Light, or named Transcending the World, or named Ground of Non-Obstruction, or named Treasury of Pure Faith, or named Unmoving Mind. 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:

Manjushri, the Bodhisattva of great wisdom, takes a look at all of the Bodhisattvas and says: All of you disciples of the Buddha, to the Northeast of the Saha World there is a world called Gathering In. This world is called Gathering In because it attracts and gathers in all living beings to take refuge with the Three Treasures.

Here the Buddha is named Forever Apart from Suffering and he causes beings to forever separate from every kind of suffering. Or the Thus-Come One was named Universal Liberation because he completely liberated beings from the bonds of their afflictions and ignorance. Or in another life he was named Great Hidden Treasury because many jewels are hidden within the earth in his country. Or he was named Wisdom of Liberation, appearing in the world to teach and transform living beings. Or he was named Treasury of the Past, which refers to the completion of the merit and virtue from the past. Or he was named Jeweled Light,



伏藏佛；有很多的寶貝都在地裡伏藏著。「或名解脫智」：或者有的生中佛出現於世教化眾生，用的名字就叫解脫智佛。「或名過去藏」：或者有的生中佛出現於世，名字就叫過去藏佛；過去功德都圓滿了。「或名寶光明」：或者有的生中佛出現於世，名字就叫寶光明佛。「或名離世間」：或者有的生中佛出現於世教化眾生，用的名字就叫離世間佛；離開世間，也就是出世了。「或名無礙地」：或者有的生中佛出現於世教化眾生，用一個名字叫無礙地佛。「或名淨信藏」：或者有的生中佛出現於世教化眾生，用的名字叫淨信藏佛。「或名心不動」：或者有的生中佛出現於世，令眾生都得到定力，所以他的名字就叫心不動佛。

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

諸佛子！此娑婆世界東南方，次有世界，名為饒益。如來於彼，或名現光明，或名盡智，或名美音，或名勝根，或名莊嚴蓋，或名精進根，或名到分別彼岸，或名勝定，或名簡言辭，或名智慧海，如是等，百億萬種種名號，令諸眾生，各別知見。

「諸佛子」：文殊師利菩薩又叫一聲，各位佛的弟子！「此娑婆世界東南方，次有世界，名為饒益」：你們要知道，在娑婆世界的東南方，其次又有一個世界，名字叫饒益世界，能以饒益一切眾生。

「如來於彼，或名現光明」：佛在這個饒益世界上，有的生中出現於世教化眾生，就叫現光明佛。「或名盡智」：或者有的生中佛出現於世，名字就叫盡智佛，就是智慧到極點了。「或名美音」：或者有的生中佛出現於世，名字就叫美音佛。「或名勝根」：或者有的生中佛出現於世，教化眾生，名字就叫勝根佛。「或名莊嚴蓋」：或者有的生中佛出現於世，教化眾生的名字就叫莊嚴蓋佛。「或名精進根」：或者有的生中，佛的名字就叫精進根佛。「或名到分別彼岸」：或者有的生中佛出現於世，教化眾生的名字就叫到分別彼岸佛。「或名勝定」：或者有的生中佛出現於世，名字就叫勝定佛。「或名簡言辭」：或者有的生中佛出現於世，名字就叫簡言辭佛，就很少說話。「或名智慧海」：或者有的生中，佛的名字就叫智慧海佛。

or named Transcending the World, or named Ground of Non-obstruction, or named Treasury of Pure Faith Buddha. Or in another life he appeared in the world to help living beings gain samadhi power, and he was named Unmoving Mind.

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 Southeast of the Saha World there is a world called Benefitting. The Buddha is named Manifesting Light, or named Most Exhaustive Wisdom, or named Splendid Voice, or named Superior Sense Faculties, or named Adorned Canopy, or named Roots of Vigor, or named Reaching the Other Shore of Non Distinction-Making, or named Supreme Concentration, or named Simplified Words and Speech, or named Ocean of Wisdom. 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:

Manjushri Bodhisattva calls out again: All of you disciples of the Buddha, to the Southeast of the Saha World there is a world called Benefitting because the Buddha benefits living beings.

The Buddha is perhaps named Manifesting Light; or, [in another lifetime] he was named Most Exhaustive Wisdom because he was endowed with wisdom to the utmost. Or the Buddha was named Splendid Voice, or named Superior Faculties, or named Adorned Canopy. Or in another life he was named Roots of Vigor, or named Reaching the Other Shore of Non Distinction-Making, or named Supreme Concentration, or named Simplified Words and Speech, because he seldom spoke. Or the Buddha was named Ocean of Wisdom.

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 Southwest of the Saha World, there is a world called Unique and Rare. Here the Buddha is named Lord Muni, or named Replete with a Multitude of Treasures, or named Liberation from the World, or named Faculty of Pervasive Knowledge,

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

諸佛子！此娑婆世界西南方，次有世界，名為鮮少。如來於彼，或名牟尼主，或名具衆寶，或名世解脫，或名徧知根，或名勝言辭，或名明了見，或名根自在，或名大仙師，或名開導業，或名金剛師子，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！「此娑婆世界西南方，次有世界，名為鮮少」：在娑婆世界的西南方，其次又有一個世界，名字叫鮮少世界。

「如來於彼，或名牟尼主」：佛在這個鮮少世界上出現於世，或者有的生中，名字就叫牟尼主——也就是寂滅主。「或名具衆寶」：或者有的生中佛出現於世，名字就叫具衆寶佛。「或名世解脫」：或者有的生中佛出現於世，名字就叫世解脫佛。「或名徧知根」：或者有的生中佛出現於世，名叫徧知根佛。「或名勝言辭」：或者有的生中佛出現於世，名字就叫勝言辭佛。「或名明了見」：或者有的生中佛出現於世，名字又叫明了見佛。「或名根自在」：或者有的生中佛出現於世，名字叫根自在佛。「或名大仙師」：或者有的生中佛出現於世，名字叫大仙師佛。「或名開導業」：或者有的生中佛出現於世，又叫開導業佛。「或名金剛師子」：或者有的生中佛出現於世，就叫金剛師子佛。

「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的名號，使令一切眾生都各別得到他所應得的智慧。

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你們各位要知道，現在這個世界上所有的一切一切，都是在演說法。你若明白世間的一切都是佛法的表演，都是在那兒說法；你明白、覺悟了，這就是開悟。你說什麼不是在說法？連那殺人放火的都是在那兒說法呢！都是在教人明白覺悟。幫助人的是在說法，害人的人也是在說法；人生出來是在說法，說一個「生法」給你看看；人死了也是在那兒說法，說一個「死法」給你看看；給人做父親的是在那兒說法，給人做母親的也是在那兒說法，做兒子的、女兒的也都是在那兒說法。這種種的不同，都是在演說妙法呢！你若是覺悟了，這就是對機；你若沒有覺悟，那就要再聽多一點。

◎待續

or named Supreme Words and Speech, or named Clear Understanding and Vision, or named Self-Mastery of Sense Faculties, or named Teacher of Great Immortals, or named Deeds of Revealing and Guiding, or named Vajra Lion. 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:

Manjushri Bodhisattva then calls out again: Disciples of the Buddha, to the Southwest of the Saha World, there is a world called Unique and Rare.

Here the Buddha is named Lord Muni, or [in another lifetime] named Replete with a Multitude of Treasures, or named Liberation from the World, or named Faculty of Pervasive Knowledge, or named Supreme Words and Speech, or named Clear Understanding and Vision, or named Self-Mastery of Sense Faculties, or named Teacher of Great Immortals. Or he appeared in the world and was named Deeds of Revealing and Guiding, or he was named Vajra Lion.

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.

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All of us should understand that everything in the world is speaking the Dharma to us. If we understand this principle, everything is demonstrating the Buddhadharma. If we can understand then we can wake up and become enlightened. Can you think of anything in this world that isn't speaking the Dharma to us? Even murderers and arsonists are speaking the Dharma; they are all telling people to hurry and wake up. So, those who help others and those who harm others are both speaking the Dharma. When a person is born, then his birth is just speaking the Dharma of birth for us. When a person dies, then his death is speaking the Dharma of death for us. Therefore, everything without exception is just speaking the wonderful Dharma. When a person is a father, he's speaking the Dharma. When a person is a mother, she's speaking the Dharma too. So are other family members such as sons and daughters—they are speaking the Dharma, too. All these different phenomena are just speaking the wondrous Dharma! If you can wake up to this, then that's good—you accord with the Dharma. If you haven't awakened up to it yet, then listen to more Dharma.

◎To be continued