

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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諸佛子！如娑婆世界，如是東方百千億無數、無量、無邊、無等、不可數、不可稱、不可思、不可量、不可說，盡法界、虛空界，諸世界中，如來名號，種種不同；南西北方，四維上下，亦復如是。

文殊師利菩薩又叫一聲：「諸佛子」：各位佛的弟子！「如娑婆世界，如是東方百千億無數、無量、無邊、無等」：像這樣，從這個堪忍世界向東方去，有百千億那麼多的不知道有多少數目；也沒有個數量；沒有邊際；也沒有法子來知道它有多少。「不可數、不可稱、不可思、不可量、不可說」：不可用數目來數它；也沒有法子說得出來；不單不能說出來，你想一想都不可以，都辦不到，這個數目太大了；也不可以來衡量它；根本就說不出來是有多數目。「盡法界、虛空界諸世界中，如來名號種種不同」：總起來說，就是整個法界、虛空界所有一切的世界裡邊，佛的名號有種種不同，有很多名號。「南西北方，四維上下，亦復如是」：在南方、

Sutra:

Disciples of the Buddha, as it is in the Saha World, so too, in the East, there are hundreds of thousands of millions upon numberless, measureless, boundless, unequalled, innumerable, unreckonable, inconceivable, immeasurable, ineffable varieties of different names of Thus-Come Ones such as these, within all worlds exhausting the Dharma Realm and the realm of empty space. In the Southern, Western, and Northern directions, the four intermediary directions, above and below, it is the same way.

Commentary:

Manjushri Bodhisattva continues: Disciples of the Buddha, as it is in the Saha World—the world “Difficult to Endure”—so too, in the East, there are hundreds of thousands of millions upon numberless, measureless, boundless, unequalled worlds. In this manner, passing from the Saha World to the East, there are hundreds of thousands of millions of worlds—their limit without boundary and their number beyond reckoning or cognition. There are such innumerable, unreckonable, inconceivable, immeasurable, ineffable varieties of different worlds. So are the names of Thus-Come Ones such as these, within all worlds exhausting the Dharma Realm and the realm of empty space. In the Southern, Western, and Northern directions, the four intermediary directions, above and below—it is the same way for all of the names throughout the ten directions. Not only is their number uncountable, but also ineffable; not only ineffable, but also beyond the mind’s conceptualization. There is no way you can calculate it because it is simply too large a number. It cannot be measured and it is absolutely beyond expression.



西方、北方，和東南、西南、東北、西北這四維，以及上方、下方，也都像東方這樣子，有不可量、不可說那麼多的種種不同的名號。

如世尊昔為菩薩時，以種種談論、種種語言、種種音聲、種種業、種種報、種種處、種種方便、種種根、種種信解、種種地位，而得成熟，亦令衆生如是知見，而為說法。

「如世尊昔為菩薩時」：就好像釋迦牟尼佛在以往行菩薩道的時候。「以種種談論、種種語言、種種音聲」：用種種的談論，種種的語言、種種的音聲來演說佛法。「種種業」：種種的善業、惡業也都是在說法。「種種報」：種種的報，種善因結善果，種惡因結惡果；起惑就造業，造業就受報，這也都是在說法。「種種處」：不單佛生到這兒、生到那兒，我們眾生也是今生做美國人，來生又做英國人，再來生又做德國人；再來生羨慕蘇聯，又做了蘇聯人；再來生說日本不錯，又做了日本人；再來生又做了中國人。所以果寧說我要叫你們做中國人，這不是那麼容易的。

要你們自己造那個業，才能受那個果報呢！不是我叫你們幹什麼就幹什麼。我叫你們去上天，你上得去才算呢！我叫你們成佛，你成得了才算呢！成不了，那有什麼用啊？所以說：「師父領進門，修行在各人。」你自己不修行，師父也沒有法子幫著你來修行；也就好像自己吃飯自己飽，自己生死要自己了一樣的。

「種種方便」：佛說法用種種的方便法門來教化眾生。「種種根」：眾生有種種的根性；佛有的時候就在六道裡邊，依著眾生的根性各處去教化眾生。「種種信解」：佛又依眾生種種不同的信解，來為眾生說法。「

Sutra:

Just as the World-Honored One became accomplished when he was still a Bodhisattva in the past by means of various kinds of discourses, various kinds of languages and speech, various kinds of voices and sounds, various kinds of karma, various kinds of retributions, various kinds of places, various kinds of expedient means, various kinds of faculties, various kinds of faith and understanding, and various kinds of positions and statures; so too, he spoke the Dharma to cause living beings to attain such knowledge and vision.

Commentary:

Just as the World-Honored One became accomplished when he was still a Bodhisattva in the past, so too, did he teach others to do so. When Shakyamuni Buddha was a Bodhisattva, he practiced the Bodhisattva Path. He taught living beings by means of various kinds of discourses, various kinds of languages and speech, various kinds of voices and sounds. The Buddha used all kinds of languages and speech, voices and different sounds to proclaim the Buddhadharmas and teach and transform beings.

Various kinds of karma, various kinds of retributions—there is good karma as well as bad karma, each speaking its Dharma to us. There are also many kinds of retribution that living beings undergo. If we plant good roots, then we gain good rewards. If we plant evil roots, then we reap bad retributions. We give rise to delusion, create karma, and undergo the retribution and all of these, too, proclaim the Dharma to us. Various kinds of places—Perhaps we living beings are Americans in this life; in the next life we might be reborn British. Admiring the Russians, we may become Russians in the subsequent life [‘the Soviet Union’ in Ven. Master’s lecture]. Considering Japan as a fine country, we may become Japanese in the following life. In the next life, we may become Chinese. One of my disciples says that I [the Venerable Master] told you to vow to become Chinese. It’s not easy to be reborn as a certain nationality just because I said so.

Rather, you need to have that kind of karma to receive that kind of retribution. For example, if I tell you to ascend to the heavens, [can you just ascend to the heavens? Not necessarily.] Only when you yourself can actually ascend does that count! Similarly, if I tell you to accomplish Buddhahood, [can you attain it?] Only when you can actually attain it does it count. If you cannot accomplish it, then of what use is that? So there’s a saying: “Your teacher leads you to the door, But then you yourself have to cultivate.” If you yourself do not cultivate, then even your teacher has no way to help you cultivate. It’s just like eating: You yourself have to eat in order to get full; You end your own birth and death in the same way.

The Buddha also uses various kinds of expedient means. The Buddha speaks the Dharma using various kinds of expedient means in order to teach and transform living beings. He speaks the Dharma according to beings’ various kinds of faculties, dispositions, and potentials. Among the six paths, the Buddha uses all kinds of faculties in order to teach and transform living

種種地位」：佛又示現種種的地位來教化眾生。有的時候就現國王身，有的時候就現丈夫身，有的時候現長者身，有的時候就現居士身；現種種的身、種種的地位來為眾生說法。「而得成熟」：就因為他做了這麼多利益眾生的事情，又為眾生常常捨生命；所以現在才成熟了，也就是成佛了。「亦令眾生如是知見，而為說法」：他自己成佛了，也願意令一切眾生都得到這種的知見、智慧、見解、行門，所以來為眾生說法。

佛為眾生說法，無非是希望眾生都認真老老實實去修行，不要盡打妄想。修行的人不要放逸，不要不守規矩，要時時刻刻自己管著自己，不要讓師父來管；你若等著師父來管，那就來不及，就晚了，也完了！師父不能到你吃飯的時候，說：「徒弟啊！你來吃飯囉！」到你喝茶的時候，說：「徒弟啊！你來喝茶囉！」到你穿衣服的時候，說：「哦！你這個好徒弟！快穿上衣服啦！」不是這樣的。要你自己去用功修行，那才算呢！

不要跑到外邊去，或者看看女人、看看男人、看看老人、看看青年人，又或者去看看戲、看看電影、看看脫衣舞、看看顛倒眾生相；好像照相機的鏡子的，盡往外照。這真是可憐得很！

待續

beings. He speaks the Dharma in accord with beings' various kinds of faith and understanding, and various kinds of positions and statures. Sometimes the Buddha may manifest as the king of a country, or as a hero, or as an elder, or as a layperson to speak the Dharma for the sake of living beings. He can manifest as all forms of beings. So too, he spoke the Dharma to cause living beings to attain such knowledge and vision. Because he has done such numerous deeds to benefit living beings, and during the course he often gave up his lives for them, he became accomplished in his deed, in other words, realized Buddhahood. He then also wants to enable all living beings to attain the same wisdom, knowledge and vision, as well as understandings and cultivate the same practices as he did, and thus he spoke the Dharma for them.

The Buddha speaks the Dharma for the sole purpose of enabling living beings to truly and sincerely cultivate the Way so that they won't engage in false-thinking all day long. We cultivators of the Way should truly and honestly cultivate, so that those of us who aren't enlightened can obtain true and profound wisdom. Don't be lax and don't go against the rules. At all times you should watch over yourselves. If you wait for your teacher to watch over you, that would be too late. It is over! It should not be the case that when it is meal time, you wait for your teacher to call out, "You disciples, come and eat." Or when it is tea time, you wait for your teacher to say, "Disciples, come and drink." Or when it is time to put on your clothes, you wait for the teacher to say, "You good disciples, hurry up and dress." That should not be the case. You yourselves need to cultivate diligently, and only then does it count.

Don't continue to run outside, gawking at men, or women, or old and young people; or go see movies, plays, strip shows, or other upside-down ways of living beings—do not be like a camera always taking pictures of the outside. To do that is really pathetic!

To be continued

我在定中能生出無量的智慧，所謂定能生慧；你若不入定，就不能開智慧。好像你不到迪斯耐樂園，就不知道那裏頭是什麼？你到了裏面，就知道有海盜，有鬼城。好像某居士勸我到迪斯耐樂園好幾次，要我去看看，他以為我沒有看見。實際上，種種形形色色玩的東西，都沒有什麼特別的，我們從無量劫以來，看見的東西不知有多少？不過看過便忘了，若是記得起來，就不需要再看了。

—宣公上人開示「楞嚴大定」

While in samadhi, one can gain boundless wisdom, for samadhi is said to produce wisdom. If you do not enter samadhi, you cannot activate your wisdom. By analogy, if you don't go to Disneyland, you won't know what's there. If you do go, you'll discover that there are pirates and ghost towns. A certain layperson has asked me several times to go to Disneyland and take a look, thinking I haven't seen what's in there. Actually, all those different forms of amusement aren't that special. It is not known how many things we have seen during all these limitless eons! But after seeing them, we have forgotten about them. If we could remember these things, we wouldn't need to go see them again.

— *The Great Shurangama Samadhi* by Venerable Master Hsuan Hua