



有諍說生死，無諍即涅槃 Contention is said to be birth and death; while noncontention is nirvana

摘錄自宣化上人講述之《華嚴經・須彌頂上偈讚品第十四》淺釋

From the Venerable Master Hua's commentary on the
Avatamsaka Sutra, Praises at the Summit of Mount Sumeru Chapter

有諍就是有煩惱，有煩惱就有諍，沒有煩惱就無諍了。這個諍就是勝負心，自己總要好過別人。所以要「好」的這個心，正是一個「壞」，就是一個貪。有貪就會有煩惱。修道是以退為進的，不和人爭強論勝，無論什麼都是好事給人，壞事給自己，沒有一點勝負心。

所以要沒有我相，不為自己做打算。有所諍就會有四相心，有了四相心，就不能得到無諍三昧。無諍三昧就是沒有煩惱、沒有鬥爭。有鬥爭、有煩惱，就有生死；你沒有諍了，這就是清淨涅槃，就是如如的理了。

Contention refers to afflictions. If you have afflictions, then you have contention. Without afflictions, you are without contention. Contention involves the thought of victory and defeat, and one always wants to be better than others. That thought of wanting to be good is actually itself bad. It is a kind of greed. Being greedy, one gets afflicted. To advance along the spiritual Path, you first have to retreat and shouldn't contend for victory. Let others be good. Give the good things to others. Take bad things upon yourself. Don't have a competitive spirit and always wish to win.

You should be without a self; don't calculate for your own benefit. If you contend, then you'll have the thought of the four characteristics. Then you won't be able to attain the *samadhi* of noncontention. The *samadhi* of noncontention is devoid of afflictions and contention. If you contend and get afflicted, that is birth and death; if you don't contend about anything, then that is pure nirvana, the absolute principle.