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The Flower Adornment Sutra
with Commentary



【四聖諦品第八】

CHAPTER EIGHT:
THE FOUR NOBLE TRUTHS

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

「或名究竟無分別」：你若達到究竟的時候，這個道就沒有分別了，所以有的國家的眾生就叫它究竟無分別。「或名平等」：或者有的國家的眾生就叫它平等，平等也就是道的一個別名。

「或名捨擔」：或者有的國家的人就叫它捨擔，把一切的負擔、累贅都捨了。「或名無所趣」：或者有的國家的眾生又叫它另外一個名字，叫無所趣；就是你不能向旁的路上去走，一定要走這條路。

「或名隨聖意」：或者有的國家的眾生，又給這個道取個別名叫隨聖意，隨著聖意去修行；因為聖人都是從這條道路走過去的，我們也應該隨著聖人所修行的道路去走去。

Perhaps it is called ultimately non-differentiating. When you arrive at the ultimate place, what discrimination could there be? Perhaps it is called impartiality. Some countries call it impartiality or equality, being impartial and equal is another name of this truth.

Perhaps it is called renouncing one's burden. Some countries called it letting go of all wearisome burdens, which refers to any heavy load or anything that ties you down. Perhaps it is called tending nowhere, which is your walking on a proper path that doesn't veer off on tangents.

Perhaps it is called in accord with the sage's intents. Some countries give this truth another name: "in accord with the sage's intents." One follows the sage's intents in cultivation because sages all walk this path. Thus, in cultivation, we should walk the path that the sages walk.

Some countries called it the conduct of an immortal. You practice the path that was trodden by the Great Immortal, the Buddha. That is the Bodhi path. Other countries called the Ten Treasuries. The Ten Treasuries are the Treasuries of:

「或名仙人行」：或者有的國家的眾生就叫它仙人所行，仙人所行的道路。「或名十藏」：或者有的國家的眾生就叫它十藏，就是信、戒、慚、愧、聞、施、慧、念、持、辯。

諸佛子！此娑婆世界，說四聖諦，有如是等四百億十千名；隨眾生心，悉令調伏。

「諸佛子」：文殊師利菩薩又稱一聲，各位佛的弟子！「此娑婆世界，說四聖諦，有如是等，四百億十千名」：在這個娑婆世界所說的四聖諦，像前邊所說的這些等等，有四百億萬那麼多種種的名字。[編按：四聖諦由四十到四百；由四百到四千；由四千到四萬，到四百萬，到四十億等等；都是為令眾生悉得調伏。]

「隨眾生心，悉令調伏」：隨順眾生的心，令一切眾生完全都調伏了。調伏，就是令一切眾生懺悔他所做的罪過，改惡向善；剛強的也不剛強了，罪惡的也不罪惡了，甚至於剛強的眾生變成柔和，罪惡的變成善良的了。

諸佛子！此娑婆世界所言苦聖諦者，彼密訓世界中，或名營求根，或名不出離，或名繫縛本，或名作所不應作，或名普鬥爭，或名分析悉無力，或名作所依，或名極苦，或名躁動，或名形狀物。

「諸佛子」：文殊師利菩薩又稱一聲，各位佛的弟子！「此娑婆世界所言苦聖諦者，彼密訓世界中，或名營求根」：在個娑婆世界所講的苦聖諦，在其他的世界，名稱又不同了。[編按：密訓世界，在娑婆世界之東，每一諦又有十個名稱。]

1. faith, 2. precepts, 3. shame, 4. remorse, 5. learning
6. giving, 7. wisdom, 8. mindfulness, 9. upholding, 10. eloquence

Sūtra:

Disciples of the Buddha, in this Saha World, the four noble truths can be described in forty trillion names such as these. Each of these names accord with the hearts of living beings, enabling them to become attuned and subdued.

Commentary:

Manjushri Bodhisattva calls out again, Disciples of the Buddha, in this Saha World, these are the forty names of the four noble truths we have just discussed. They can be described in forty billion names such as these as in the Saha World. [Editor's note: The four noble truths can be further expanded from those forty names to four hundred, four thousand, forty thousand, four hundred thousand, four million, four billion and so forth, so that beings can be attuned and subdued.]

Each of these names accord with the hearts of living beings, enabling them to become attuned and subdued. These names vary in accordance with the hearts of living beings, so that all beings are brought to become harmonized and subdued. "Attuned and subdued" basically means that living beings repent of their offenses and reform themselves for the better. Those who used to be stubborn are no longer stubborn and those who were laden with offenses are no longer burdened by their offenses. Furthermore, those stubborn beings become compliant and gentle and evil beings become wholesome and good.

Sūtra:

Disciples of the Buddha! This noble truth of suffering as explained in this Saha World in the world toward the east is called Secret Instructions, or perhaps called the root of worldly seeking, perhaps called the not getting out, perhaps called the roots of bonds and fetters, perhaps called doing what should not be done, perhaps called pervasive strife and contention, perhaps called lacking power to analyze, perhaps called that on which activities rely, perhaps called extreme agony, perhaps called agitated movement, or perhaps called objects with shape and form.

Commentary:

Once again, Manjushri Bodhisattva calls out, All of you disciples of the Buddha! This noble truth of suffering as explained in this Saha World in the world toward the east is called Secret Instructions, [Editor's note: that is, the world to the east is also known by many names. In general, there are ten names for each truth]. It is perhaps called the root of worldly seeking. The noble truth as explained in the Saha World is known by different names in other worlds.

世界太多了，不能一一地說，就拿前面提過的密訓世界來說。在密訓世界裡，這個苦聖諦就不叫苦了，叫什麼呢？叫營求根。營求，就是用種種的方法去攀緣、去找去。這營求就是個苦的根；苦的根又是什麼呢？就是無明。

為什麼要去營求呢？就因為無明太重了。無明就是不明白，不明白還要去求、去找，所以就成為苦的根本。

「或名不出離」：或者有的國家的眾生就叫它不出離；不出離什麼呢？不願意出去欲界、色界、無色界這三界。不出離三界，願在火宅裡受苦，這豈不就是苦嗎！「或名繫縛本」：或者有的國家的眾生，就叫它繫縛本，繫縛的根本。繫縛，就是綁著，不得解脫。得不到解脫的根本是什麼呢？就是這個苦，所以叫它繫縛本。

「或名作所不應作」：這個苦又有一個名字，叫作所不應作；不應該作的你要去作，作了就有了罪業，有了罪業就有苦。「或名普鬥爭」：或者有的國家的眾生就叫它普鬥爭；不但鬥爭，而且還是普遍地鬥爭。人與人鬥，家與家鬥，國與國鬥，這就是苦。

若時時鬥爭，這就是普遍鬥爭；若日日鬥爭，這更是一個普遍鬥爭；若月月鬥爭，這也是個普遍鬥爭；年年鬥爭，這也是個普遍鬥爭。生生世世都要鬥爭，這豈不是普遍鬥爭？盡未來際都要鬥爭，就是盡未來際都要苦。普遍鬥爭就是苦，就像前邊講的那個「刺」似的，就給你刺上，刺上就是苦。

現在是末法時代，末法時代就是鬥爭堅固；眾生剛強難調難伏，一天到晚都要鬥爭。這些歡喜鬥爭的人，都是阿修羅生到世界上來；所以一天到晚沒有旁的工作，就是鬥爭。

There are too many worlds to mention one by one. Take the World of Secret Instruction as an example. This noble truth of suffering as explained in the Saha World is not called suffering. Then how should it be called in that world? It should be called the root of worldly seeking. “Worldly seeking” means people use various methods to search and exploit for personal advantages. This seeking is the root of suffering. Then what is the root of suffering? It is ignorance.

Why do beings seek? It is because their ignorance is too heavy. Ignorance is not understanding. Because they do not understand, they go out and seek—this is the root of suffering.

Perhaps it is called not getting out by beings in some countries. “Not getting out” of what? Not getting out of the Three Realms—the Desire Realm, the Form Realm, and the Formless Realm. They do not want to get out of the Three Realms; instead, they are willing to stay in the “burning house.” Don’t you think this is suffering?!

Perhaps it is called the root of bonds and fetters by beings in some countries. “Bonds and fetters” tie beings down, disabling them from attaining liberation. What is the root cause for their inability to attain liberation? It is just this suffering. Therefore it is called the root of bonds and fetters.

Perhaps it is called doing what should not be done. “Doing what should not be done” is another name for suffering. Because living beings do what they shouldn’t do; they create offenses. With offenses there is suffering.

Perhaps it is called universal strife and contention. There is fighting everywhere. People fight with people, families battle with other families, nations war with nations—this is suffering!

If fighting occurs from time to time, then there is universal strife and contention. If fighting occurs every day, then there is even more universal strife and contention. If fighting occurs every month, there is also universal strife and contention. If fighting occurs every year, then there is also universal strife and contention. Hence, beings are caught in fighting life after life; isn’t this universal strife and contention? Since beings are caught up in fighting till the end of time, they are doomed to suffer in life after life. Thus, universal strife and contention are just suffering. This is exactly as described in the previous text of “thorns” which prick beings and causes them to suffer.

This is the Dharma-Ending Age and everyone is firm and strong in their contention. Therefore, living beings who are stubborn are hard to subdue; day and night they steep themselves in contention. What is the reason behind this? It is because asuras are being born into this world. Their only talent is instigating contention.

☯待續

☯To be continued