

# 大方廣佛華嚴經淺釋

The Flower Adornment Sutra  
with Commentary

## 【四聖諦品第八】

CHAPTER EIGHT:  
THE FOUR NOBLE TRUTHS

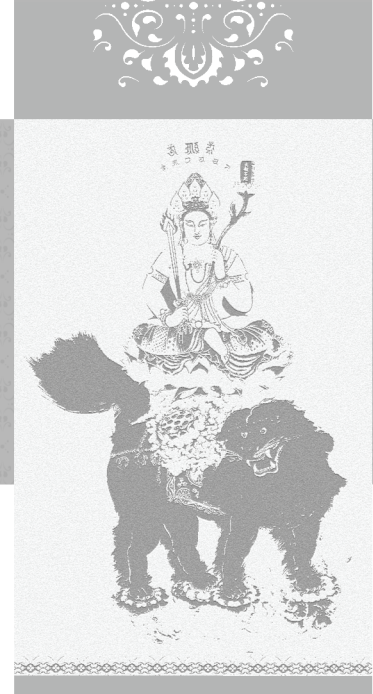
修訂版 Revised version

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



「或名可讚歎」：因為這個寂靜法太妙了，所以有的國家的人就叫它可讚歎。「或名安隱」：或者有的國家的人就叫它安穩；很平安的，沒有鬥爭。「或名善入趣」：或者有的國家的眾生就叫它善入趣。

「或名調伏」：或者有的國家的眾生給它起的名字就叫調伏；因為它已經滅了，什麼都調伏了，身心都沒有煩惱了。「或名一分」：或者有的國家的眾生就叫它一分；因為這個滅諦也是誰都有分的。「或名無罪」：或者有的國家的眾生就叫它無罪；罪都滅了，所以無罪了。

「或名離貪」：或者有的國家的眾生給它起的名字就叫離貪；因為滅了、寂靜了，自然就沒有貪了。「或名決定」：或者有的國家的眾生給它起的名字就叫決定，決定能以出離三界。

### Commentary:

Perhaps it is called **Deserving Praise**. This Dharma of tranquility from one's cessation of suffering is so wondrous that it merits praise and exaltation. Therefore, some countries call it "deserving praise." Perhaps it is called **Peace and Security** in some countries because their countries are free from strife and contention, and enjoy peace and stability. Perhaps it is called **Wholesome Tendencies** in some countries.

Perhaps it is called **Taming and Subduing** in some countries because beings have tamed and subdued themselves. Their bodies and minds no longer suffer from any affliction. Perhaps it is called **One Share** in some countries because everyone has one share of this [cessation of suffering]. Perhaps it is called **Free from Offense** in some countries because beings have eradicated their offenses.

Perhaps it is called **Separating from Greed** in some countries because beings have attained the cessation of suffering and have become tranquil. Naturally, they are free from any greed or craving.

Perhaps it is called **Decisiveness** in some countries because beings are able to resolutely transcend the Three Realms.

諸佛子！所言苦滅道聖諦者，彼密訓世界中，或名猛將，或名上行，或名超出，或名有方便，或名平等眼，或名離邊，或名了悟，或名攝取，或名最聖眼，或名觀方。

「諸佛子」：文殊菩薩又稱一聲，各位佛的弟子！「所言苦滅道聖諦者，彼密訓世界中，或名猛將」：我們所說的苦滅道聖諦，在密訓世界裡，或者有的國家的眾生給它起名字叫猛將；猛將也就是這個道諦。「或名上行」：或者有的國家的眾生給它起名字叫上行；上行也就是聖行，聖人所行的道路。

「或名超出」：或者有的國家的眾生，給它起的名字叫超出；超出三界，超出輪迴，超出苦海。「或名有方便」：或者有的國家的眾生給它起的名它叫有方便；修行這個道，也就是修行方便法。「或名平等眼」：或者有的國家的眾生給它起的名字叫平等眼。

「或名離邊」：或者有的國家的眾生給它起的名字叫離邊；離邊就是離開二邊，不落空邊，不落有邊，也就是中道。「或名了悟」：或者有的國家的眾生給它起名字叫了悟；你若修道就會了悟，不修道就不會了悟。「或名攝取」：或者有的國家的眾生就叫它攝取，攝取眾生；眾生一修道就跑不了，就被道攝取了。「或名最勝眼」：或者有的國家的眾生給它起名字叫最勝眼。「或名觀方」：或者有的國家的眾生就給它起名字叫觀方，觀察四方。方，就是四方。

諸佛子！密訓世界，說四聖諦，有如是等四百億十千名；隨眾生心，悉令調伏。

**Sūtra:**

Disciples of the Buddha, in that world called Secret Instructions, the noble truth of the Way leading to the cessation of suffering is perhaps called a Valiant General, perhaps called Superior Conduct, perhaps called Transcendence, perhaps called Possessing Expedients, perhaps called Eye of Equanimity, perhaps called Apart from Extremes, perhaps called Understanding and Enlightenment, perhaps called Gathering In, perhaps called the Most Supreme Eye, perhaps called Contemplating the Directions.

**Commentary:**

Manjushri Bodhisattva called out again: All of you disciples of the Buddha, in that world called Secret Instructions, the noble truth of the way leading to the cessation of suffering is perhaps called a Valiant General in some countries. “Valiant general” is referred to as the way to the cessation of suffering. Perhaps it is called Superior Conduct in some countries. “Superior conduct” is what sages practice and the path they walk.

Perhaps it is called Transcendence in some countries. Beings have transcended the Three Realms, the revolving cycles of birth and death, and the sea of suffering. Perhaps it is called Possessing Expedients in some countries. Beings cultivate this path — the path of skill-in-means. Perhaps it is called Eye of Equanimity in some countries.

Perhaps it is called Apart from Extremes in some countries. “Apart from extremes” means staying away from the two extremes of views. One's view does not fall into either views of emptiness or existence, but abides in the Middle Way. [Editorial note: The conventional definition of the two views of extremes are nihilism and eternalism. Thus, it can refer to one not falling into either of the two — views of annihilation or views of permanence]. Perhaps it is called Understanding and Enlightenment in some countries. If one cultivates the Way, one will gain the understanding and become enlightened; otherwise, one will not gain the understanding and enlightenment. In some countries perhaps it is called Gathering In — gathering in living beings. Once living beings cultivate the Way, they will not be able to run away from it, but become gathered in by it. Perhaps it is called the Most Supreme Eye in some countries. Perhaps it is called Contemplating the Directions in some countries. “Directions” here refers to the four directions. One contemplates worlds in the four directions.

**Sūtra:**

Disciples of the Buddha, in the world called Secret Instructions, the four noble truths can be described in forty trillions names such as these. Each of these names accords with living beings, enabling them to become attuned and subdued.

「諸佛子」：妙吉祥菩薩又稱一聲，各位佛的弟子！「密訓世界，說四聖諦，有如是等四百億十千名」：在密訓世界裡邊，若說起四聖諦的名稱，就像前邊所說的；每一個十又變成百，百個變成千，千變成萬，所以就有四百億萬那麼多的名字。名字雖然不同，但是義理都是一樣的。「隨眾生心，悉令調伏」：都是隨眾生的機緣，來調伏一切眾生的根性。

諸佛子！此娑婆世界，所言苦聖諦者，彼最勝世界中，或名恐怖，或名分段，或名可厭惡，或名須承事，或名變異，或名招引怨，或名能欺奪，或名難共事，或名妄分別，或名有勢力。

「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，彼最勝世界中，或名恐怖」：娑婆世界所說的苦聖諦，在最勝世界，也就是豐溢世界裡，又另外有一個名字叫恐怖；因為你恐怖，所以就有苦了。你若是什麼都不怕，那就沒有苦；你一怕，就有苦了。所謂「有所憂患，則不得其正。」你怕了，就是有所憂患了；有所憂患就是苦，所以苦諦又叫恐怖。

「或名分段」：或者有的國家的眾生給它一個別名叫分段。分，就是你也有一分，我也有一分；段，就是你也有一段，我也有一段。每個人各有各的一分，或者你有六尺高，他有七尺高，我有五尺高，各有各一分。每個人也各有各的段落，從生至死，每一個人都不同，都各有一段。這個是很苦的，所以叫分段苦。

☯待續

### Commentary:

Manjushri Bodhisattva, whose name means Wondrously Auspicious, called out again: All of you disciples of the Buddha, in the world called Secret Instructions, the four noble truths can be described in forty trillion names such as these. The number of the names of the four noble truths in the world of secret instructions mentioned previously increases from a small to a large number: ten becomes a hundred; a hundred becomes a thousand; a thousand becomes a million; a million becomes a billion, gradually evolving into these forty trillion names. Names are different, but the underlying principles are quite the same. Each of these names accords with living beings' conditions and potential, enabling them to become attuned and subdued.

### Sūtra:

Disciples of the Buddha, the noble truth of suffering as explained in this Saha world, in the world called most victorious is perhaps called terrifying, perhaps called share and section, perhaps called loathsome, perhaps called having to shoulder and suffer (shoulder responsibilities and suffer difficult situations), perhaps called change, perhaps called provoking resentment, perhaps called deception and usurpation, perhaps called difficult to work together, perhaps called false discrimination, perhaps called mighty.

### Commentary:

Manjushri Bodhisattva called out again: All of you disciples of the Buddha, the noble truth of suffering as explained in this Saha world, in the world called most victorious, is perhaps called Terrifying. When you are fearful, you have suffering; when you fear nothing, you are free of suffering. Once you start to feel fearful, suffering arises. [As it is said in the *Great Learning*], "If a man is under the influence of terror or worry, he will be incorrect in his conduct." When you fear, you have agony and worry; when you worry, you have suffering. Therefore, this noble truth of suffering is called terrifying

Perhaps it is called Share and Section. Every living being has his own share — you have your share of (things), and I have mine. You have a piece or section of (things), and I have mine. Each being has his own. Suppose you are six feet tall, and he is seven feet tall, while I am five feet tall. Each person is different and each has his own share of physical features. As for sections, each person has his own section of life from birth to death, and each person is different. [When viewed in this sense] it resembles a piece, a period, a section, a share... This also involves a great amount of suffering, which is called the suffering of share and section.

☯To be continued