



正法印
PROPER DHARMA SEAL

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The Flower Adornment Sutra with Commentary

【四聖諦品第八】

CHAPTER EIGHT: THE FOUR NOBLE TRUTHS

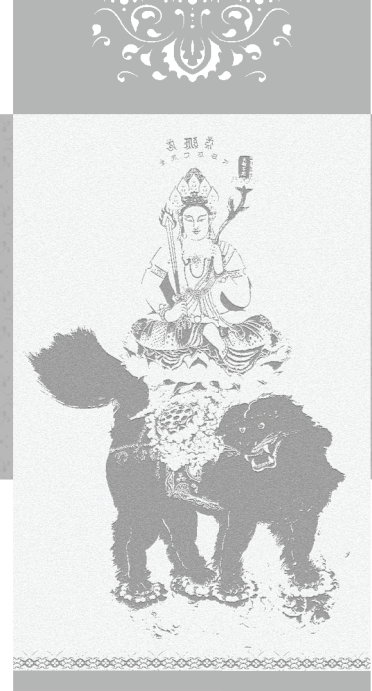
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宣化上人講解

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！所言苦滅聖諦者，彼最勝世界中，或名大義，或名饒益，或名義中義，或名無量，或名所應見，或名離分別，或名最上調伏，或名常平等，或名可同住，或名無爲。

「諸佛子」：這一位大智慧妙吉祥菩薩，又稱一聲說，你們各位佛的弟子！什麼是佛的弟子？菩薩是佛的弟子。佛為法王，菩薩是法王之子，也就是法王的弟子，所以說「諸佛子」。

「所言苦滅聖諦者，彼最勝世界中」：在所講的這苦、集、滅、道四諦法裡邊，這個「滅聖諦」，就這個寂滅的聖諦有很多名字；在那個最勝世界，最殊勝的世界裡邊也有種種不同的名字。

「或名大義」：或者有的國土的衆生，給這個「滅諦」就叫「大義」，就是說它的義理是最大的了。

Sutra:

Disciples of the Buddha, in the world called most victorious, the noble truth of the cessation of suffering is perhaps called great meaning, perhaps called benefitting, perhaps called meaning within meaning, perhaps called limitless, perhaps called that which should be seen, perhaps called apart from discrimination, perhaps called most superior taming and subduing, perhaps called forever level and equal, perhaps called able to live together, or perhaps called unconditioned.

Commentary:

Disciples of the Buddha. This Wondrously Auspicious Bodhisattva of Great Wisdom called out again, "All you disciples of the Buddha!" Who is the Buddha's disciple? Bodhisattvas are the Buddha's disciples. The Buddha is the King of the Dharma, and Bodhisattvas are his sons, thus, are also his disciples.

In the world called most victorious, the noble truth of the cessation of suffering has many names. In the most victorious world, the Dharma of the four noble truths are: the truth of suffering, the accumulation of suffering, the cessation of suffering, and the path to the cessation of suffering. This truth for attaining quiescence has various names.

Perhaps it is called great meaning. Living beings in some [countries]

「或名饒益」：或者有的國土的衆生，因為語言不同，但是所說這個意思是一樣的。給這個「滅諦」起的名字就叫「饒益」；它能饒益衆生，不會損害衆生。

「或名義中義」：或者在這個最勝世界中，有的國土的衆生，又給這個「滅諦」起個名字叫「義中義」，義中之義，這義理裡邊的義理；就是非常的殊勝、非常的妙，這種的法是妙不可言的。

「或名無量」：或者有的國土的衆生，給這個「滅諦」的意思就叫「無量」；它有具足無量的義理，都在這個「滅諦」裡頭包含著。

「或名所應見」：或者有的國土的衆生，給這個「滅諦」起的名字叫「所應見」；意思是，這個「滅諦」是你應該見到的。

「或名離分別」：或者有的國土的衆生，又叫這個「滅諦」就叫「離分別」，沒有分別；沒有分別就是我們的本性，就是諸佛的佛性。要回到我們本有的本性這種地位上，它就離分別了；它寂滅了，寂滅怎麼會再有分別呢？

「或名最上調伏」：或者有的國土的人民，給這個「滅諦」又起個名字叫「最上」；有最上調伏衆生的方法。

「或名常平等」：或者有的國土的人，又給這「滅諦」起個名字叫「常平等」；常常的平等，一切衆生都是平等的。

「或名可同住」：或者有的國土的衆生，給這「滅諦」換個名叫「可同住」；可以共同同住。

「或名無爲」：或者有的國土的衆生，給這個「滅諦」起的名字就叫「無爲」。

無爲什麼呢？就是沒有無爲做一切的惡事，也就是「諸惡不作」，這叫「無爲」；斷一切惡，生一切善，無爲而

lands call the truth of the cessation of suffering “great meaning,” which indicates that its principle and significance are the greatest.

Perhaps it is called **benefiting**. Perhaps living beings in some other countries speak different languages, however, what they mean is the same as the “cessation of suffering” [in this Saha World] — they call it “benefiting,” because this truth benefits living beings rather than harming them.

Perhaps it is called **meaning within meaning**. Perhaps in the most victorious world, beings in some countries call the noble truth of the cessation of suffering “meaning within meaning.” The meaning within meaning is quite extraordinary and wonderful. This type of Dharma is wondrous beyond words.

Perhaps it is called **limitless**. Living beings in some countries call the truth of the cessation of suffering “limitless,” meaning that it is replete with infinite principles.

Perhaps it is called **that which should be seen**. Living beings in some other countries call the truth of cessation of suffering another name, “that which should be seen,” meaning the truth that we living beings ought to see.

Perhaps it is called **apart from discrimination**. Living beings in some other countries call the truth of cessation “apart from discrimination,” or “no distinctions.” That which is free from discrimination is just our fundamental nature; it is also just the Buddha nature that all Buddhas possess. When we return to our fundamental nature, in that state of mind, we will naturally leave discrimination behind, and experience the quiescence. Since our minds attain quiescence, how can we possibly still have thoughts of discrimination?

Perhaps it is called **most superior taming and subduing**. People in some countries call the truth of cessation “most superior,” because it has superior methods for “subduing and harmonizing” living beings.

Perhaps it is called **forever impartial**. People in some countries called the truth of the cessation “forever impartial,” because all living beings are equal.

Perhaps it is called **being able to live together**. Living beings in some countries have another name for the truth of the cessation, “able to live together,” meaning that one can coexist with others.

Perhaps it is called **unconditioned**. People in some countries call the truth of cessation “unconditioned” or “inaction.” Inaction of what? No evil or doing nothing bad. It basically means not committing any evil deeds. It is in this sense “inaction.” One cuts off all evils, and does all good. In this sense, it means “inaction and

無不為，沒有不做的。什麼事情沒有不做的呢？善事沒有不做的，惡事沒有去做的，這就叫「無為」。若按照教理來講，「無為」有六種；不過時間短促，不能詳細講它了。

「諸佛子」：文殊師利菩薩又稱一聲說，你們各位佛的弟子！你們常隨佛學，應該明白「四聖諦」的道理，也應該知道這「四聖諦」的名號有多少；你如果連「四聖諦」的名字都不清楚，你說你明白四聖諦法，這是不對的。

「所言苦滅道聖諦者，彼最勝世界中」：所以他又稱了一聲各位佛的弟子，說我們所說的「苦滅道聖諦」，有很多的名字。在那個最勝世界中，這個「道聖諦」也有種種不同的名字。

「或名能燒然」：或者有的國土的衆生，給這個「道諦」就叫作「能燒然」。能燒然什麼呢？能把這個煩惱無明燒去了；能把無明火燒沒有了，所以叫能燒然。

「或名最上品」：或者有的國土，有的衆生言語不同，就給這個「道諦」起個名字叫「最上品」；說這個「道」是最上的、最好的，你應該好好地修道；這個「道」是最上品。

「或名決定」：或者有的國土的衆生，給這個「道諦」起的名字叫「決定」；說你決定應該修行這個道，你不應該懷疑！你應該要老老實實修行，不要盡在虛名上用工夫；你若沒有真實的工夫，你的名字就是再大也沒有用的。

譬如有人說：「我是佛。」「我是釋迦牟尼佛。」你是佛，那你首先就應該會說這個Sanskrit，會說梵語；你不會說梵語，你怎麼可以叫釋迦牟尼佛呢？你們各位想一想，你說你是佛；你若連佛的話都不會說，你怎麼算個佛啊？佛所說的話是梵語，你應該會啊！

yet carrying out all actions.” There is nothing that one does not do. Then what are all the deeds one strives to do? Good deeds — there is no good deed left undone, while no evil deed is done. This is called “unconditioned.” It is stated in the (conventional) Buddhist teachings that there are six kinds of “unconditioned” dharmas, but since we have limited time, I shall not elaborate on them now.

Disciples of the Buddha, Manjushri Bodhisattva calls out again, all you disciples of the Buddha! You should always follow the Buddha to learn from him; thus, you should understand the principles of the four noble truths and the various names that they have.

If you don't even know the names of the four noble truths and yet claim that you understand their teachings, this is not correct.

So he called out again, disciples of the Buddha, **in the world called most victorious, the path to the cessation of suffering has many names.**

Perhaps it is called being able to burn. Living beings in some countries call the truth of the path to the cessation of suffering “being able to burn.” What is being burned? One is able to burn up all afflictions and ignorance to the point where one no longer flares up with the fire of ignorance. That is why it is called “being able to burn.”

Perhaps it is called most superior grade. In some countries, living beings speak different languages and they call the truth of the path to the cessation of suffering the “most superior grade.” “The path” is the highest and most superior, so you should diligently cultivate this path.

Perhaps it is called decisiveness. In some countries, the truth of the path to the cessation of suffering is called “decisiveness.” It means that one should be determined to cultivate the path and be free from doubts. One should truly and sincerely cultivate without wasting time on pursuing fame or recognition. If one does not have any true skill in cultivation, then it is useless no matter how great one's name or fame is.

For example, if someone says, “I am a Buddha,” or “I am Shakyamuni Buddha,” then that person should at least be able to speak Sanskrit. If you can't even speak Sanskrit, then how can you be called Shakyamuni Buddha? Think about it. You claim that you are the Buddha, but how can you claim to be a Buddha if you can't even speak the Buddha's language? The Buddha's language is Sanskrit, so theoretically you should have mastered it.