



正法印
PROPER DHARMA SEAL

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

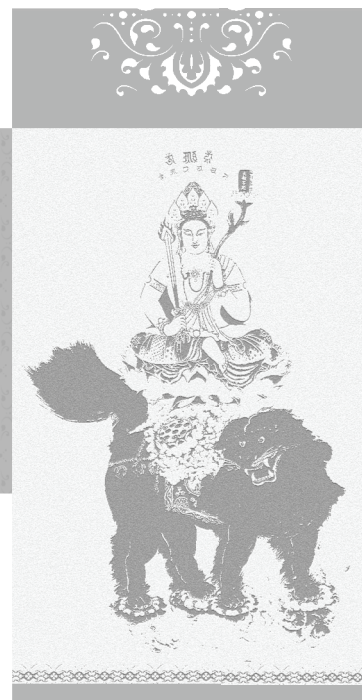
修訂版 Revised version

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



諸佛子！最勝世界，說四聖諦，有如是等四百億十千名，隨衆生心，悉令調伏。

「諸佛子」：文殊菩薩說完「道諦」的這十個名稱之後，又稱了一聲說，你們各位佛的弟子！

「最勝世界，說四聖諦，有如是等四百億十千名」：說在這個最勝世界裡邊所說的「四聖諦」名稱，有像前邊每一聖諦所提出來的這十個名字，但是每一個十又可變成百個、百變千、千變萬，萬變萬萬，所以有四百億萬那麼多的十千名字。

「隨衆生心，悉令調伏」：這些名字，隨著一切衆生不同的思想、心念，完全使令一切衆生都得到調伏，都離苦得樂，了生脫死。

Sūtra:

Disciples of the Buddha, in the world called Most Victorious, the four noble truths described with forty trillion names such as these. They accord with all of the thoughts of living beings, inspiring them to be subdued in both body and mind.

Commentary:

After Manjushri Bodhisattva explained the ten names of the truth of the Way leading to the cessation of suffering, he called out again, "All of you, disciples of the Buddha."

In the world called Most Victorious, the four noble truths are described with forty trillion names such as these. As with the previous ten names for each noble truth, each of these ten names could be multiplied into hundreds, hundreds into thousands, thousands into ten thousand, ten thousand into a hundred thousand, and so on. That's why there are "forty trillion names such as these."

They accord with all of the thoughts of living beings, inspiring them to be subdued in both body and mind. These names could completely enable all living beings to be subdued in their thoughts and minds, to leave suffering behind, to attain bliss, and to end the round of birth and death.

諸佛子！此娑婆世界，所言苦聖諦者，彼離垢世界中，或名悔恨，或名資待，或名展轉，或名住城，或名一味，或名非法，或名居宅，或名忘著處，或名虛妄見，或名無有數。

今天我們要講「離垢世界」的四聖諦。離垢世界「四聖諦」的名字和最勝世界的又不同了，所以各位要先把腦子打掃乾淨了它，好可以多裝幾個「四聖諦」的名字。或許有人想：「什麼叫『離垢世界』？什麼叫『最勝世界』？我沒有聽過這個啊！」沒有聽過就應該聽一聽，若已經聽過的再把它記熟一點，更應該聽一聽！

「諸佛子」：大智慧文殊師利菩薩，又稱一聲說，你們各位佛的弟子！

「此娑婆世界，所言苦聖諦者」：在這個娑婆世界中，所說的四聖諦裡邊「苦聖諦」，

「彼離垢世界中」：在那個離垢世界中，也有種種不同的名字。

「或名悔恨」：或者有的國土的人，叫這個「苦」就叫「悔恨」；這「悔恨」也就是「苦」的另外一個名字。

「或名資待」：或者有的國土的人，給這個「苦」或名「資待」。「資」就是材料的意思；「資待」就是等待受苦的材料，等待來受苦。

「或名展轉」：或者有的國土的人，給這個「苦」的別名，就叫「展轉」；「展轉」也就是輪迴的意思，在六道裡頭輪迴不息。

「或名住城」：或者有的國土的人，就給這個「苦」起個名字叫「住城」，衆生所住的苦城；苦城，就是受苦的人住的地方。

「或名一味」：或者有的國土的人，叫這個「苦」就叫「一味」；就是這個苦的一味。

「或名非法」：或者有的國土的人，

Sūtra:

Disciples of the Buddha, the noble truth of suffering as explained in this Saha world, in the world called Leaving Filth is perhaps called regret, perhaps called the substance made to wait, perhaps called revolving, perhaps called dwelling in the city, perhaps called one flavor, perhaps called unlawful, perhaps called residence, perhaps called the site of false attachment, perhaps called false and illusory views, perhaps called without number.

Commentary:

Today we will lecture the four noble truths of the world Leaving Filth. The names of the four noble truths in the world Leaving Filth differ from those in the world Most Victorious. All of you should first cleanse your mind so that you will have more space to accommodate the names of the four noble truths. Someone might wonder: What is the world Leaving Filth? What is the world Most Victorious? I've never heard of these before. If you've never heard these names before, then listen up. If you've heard them before, you should commit them more firmly to memory, listening even more attentively this time.

Manjushri Bodhisattva called out: **Disciples of the Buddha, the noble truth of suffering as explained in this Saha world is known by different names in the world called Leaving Filth.** It is **perhaps called regret:** The people in some countries call the noble truth of suffering “regret,” which is another name for suffering. **Perhaps it is called the substance made to wait:** The people in some countries call suffering “the substance made to wait.” Substance means material; the substance made to wait means material that is waiting for suffering and pain.

Perhaps it is called revolving: Perhaps the people in some countries call suffering “revolving.” Revolving means transmigration, transmigrating endlessly in the six paths.

Perhaps it is called dwelling in the city: Perhaps the people in some countries call suffering “dwelling in the city” where suffering living beings abide. The city of suffering is the place where those who suffer live. **Perhaps it is called one flavor:** Perhaps the people in some countries call suffering “one flavor.” When you come right down to it, suffering is just a single flavor.

Perhaps it is called unlawful: Perhaps the people in some countries call suffering “unlawful,” which means not compliant with the law. If you do things which are against the law, you will suffer.

又叫這個「苦」就叫「非法」，也就是不合法；你做不合法的事情，就會受苦。

「或名居宅」：或者有的國土的人，又叫這個「苦」就叫「居宅」，是叫你居處在一個火宅；你所住的一個火宅，也就是你受苦的一個地方。

「或名妄著處」：或者有的國土的人，叫這個「苦」就叫「妄著處」；你做一些虛妄執著的事，就要受苦了，就要在這苦裡頭來打轉轉。

「或名虛妄見」：或者有的國土的衆生，又叫這個「苦」就叫「虛妄見」；你所見的是虛妄不真實，所以就要受苦。

「或名無有數」：或者有的國土的人，又叫這個「苦」就叫「無有數」；不知道有多少苦，沒有數量那麼多的苦。

諸佛子！所言苦集聖諦者，彼離垢世界中，或名無實物，或名但有語，或名非潔白，或名生地，或名執取，或名鄙賤，或名增長，或名重擔，或名能生，或名羸獯。

「諸佛子」：文殊菩薩又稱一聲說，你們各位佛的弟子！

「所言苦集聖諦者」：你們應該知道，我們在娑婆世界中所說的這個「苦集聖諦」的名字。

「彼離垢世界中，或名無實物」：在那個離垢世界裡邊，它的名字又不同了。或者有的國家的人，叫這個「集諦」就叫「無實物」。說這個「集」，是虛妄而生，虛妄而滅的。因為煩惱無明都是虛妄而生，虛妄而滅的，沒有實在的一個東西。所以這也是這個「集諦」的別名。

Perhaps it is called residence: Perhaps the people in some countries call suffering “residence,” which means you’re living in a burning house. The burning house you live in is the place where you suffer.

Perhaps it is called the site of false attachment: Perhaps the people in some countries call suffering “the site of false attachment.” If you do something because of your delusion and become attached, you will suffer, spinning around and around in pain.

Perhaps it is called false and illusory views: Perhaps the people in some countries call suffering “false and illusory views.” Whatever you encounter is false, not real. So you suffer.

Perhaps it is called without number: Perhaps the people in some countries call suffering “without number.” There’s no way to figure out how many kinds of suffering exist. There are countless different kinds of pain.

Sūtra:

Disciples of the Buddha, in the world called Leaving Filth, the noble truth of the accumulation of suffering is perhaps called without reality, perhaps called merely words, perhaps called not pristine, perhaps called the ground of production, perhaps called attached grasping, perhaps called vulgar, perhaps called growth, perhaps called a heavy burden, perhaps called that which can give rise, perhaps called coarse.

Commentary:

Manjushri Bodhisattva again called out: Disciples of the Buddha, you should know the names of the noble truth of the accumulation of suffering in our Saha world.

In the world called Leaving Filth, the names are different. The noble truth of the accumulation of suffering is perhaps called things which are without reality. Perhaps the people in some countries call the noble truth of the accumulation of suffering “without reality,” which explains that accumulation comes into being within the false and perishes within the false. Because afflictions and ignorance arise within the false and perish within the false, there’s nothing real about it. So this is another name for the accumulation of suffering.