



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

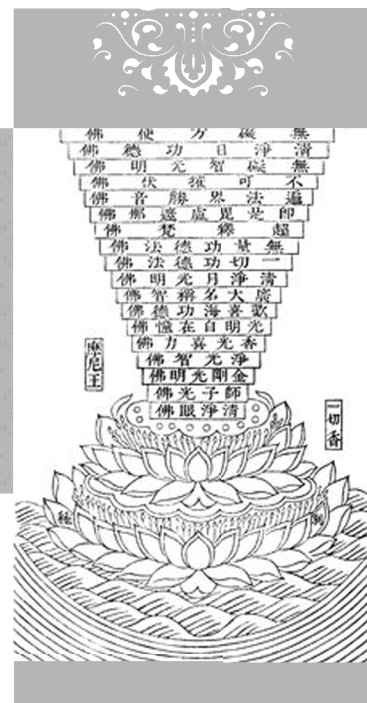
修訂版 Revised version

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



「或名但有語」：或者有的國家的衆生，又給這個「集諦」起個名字叫「但有語」；就是但有個名詞而已，沒有什麼真實的。

「或名非潔白」：或者有的國家的人，給這個「集諦」就叫「非潔白」。說「集」不是潔白的東西，不乾淨的；不是沒有染污的，它是有染污的東西。

「或名生地」：或者有的國家的人，又給這個「集諦」就叫「生地」；生什麼「地」呢？生起煩惱的地方。

「或名執取」：或者有的國家的人，給這個「集諦」起個名字就叫「執取」。「執」就是執持著，「取」就是想取來作為自己的；「執取」，執持取著，就等於要搶東西似的，到人家那兒把人家的東西拿起來就走了，就佔為己有。

Perhaps called mere words. People in some countries called the noble truth of the accumulation of suffering “mere words,” which means it just has a name, and nothing really exists.

Perhaps called not pure and pristine. People in some countries called the noble truth of accumulation “not pure and pristine.” [Living beings keep accumulating things that lead them to suffering.] These things are dirty, impure, not pristine. Never are they undefiled; they are truly defiled.

Perhaps called ground of arising. People in some countries called the noble truth of accumulation “the ground of arising.” What arises from this ground? It is a ground from which afflictions arise.

Perhaps called attachment and grasping. People in some countries called the noble truth of accumulation “attachment and grasping.” Attachment means being attached to something, and grasping means attempting to take something as one’s own belonging. Thus, “attachment and grasping” means being so obsessed with something that it is like you want to rob other people. One goes to other people’s places, takes their belongings, and claims them to be one’s own.

「或名鄙賤」：或者有的國家的人，叫這個「集諦」的名字就叫「鄙賤」；說這是很不值錢很沒有價值的一種東西。

「或名增長」：或者有的國家的人，又叫這個「集諦」就叫「增長」。增長什麼呢？增長惡根。

「或名重擔」：或者有的國家的人，給這個「集諦」起個名字叫「重擔」；說這個「集」能令衆生增加了很多很重的負擔。

「或名能生」：或者有的國家的人，又給這個「集諦」起個名字叫「能生」。能生什麼呢？能生煩惱。

「或名麤獷」：或者有的國家的人，又給這個「集諦」起個名字叫「麤獷」。「麤」就是很粗糙的，「獷」就是很不守規矩的。

諸佛子！所言苦滅聖諦者，彼離垢世界中，或名無等等，或名普除盡，或名離垢，或名最勝根，或名稱會，或名無資待，或名滅惑，或名最上，或名畢竟，或名破印。

「諸佛子」：文殊師利菩薩又稱一聲說，你們各位佛的弟子！

「所言苦滅聖諦者，彼離垢世界中，或名無等等」：在我們娑婆世界所講的這個「苦滅聖諦」的名字有很多；在離垢世界裡邊，也有種種不同的名字。或者有的國家的人，給這個「滅諦」起個名字就叫「無等等」；沒有再可以和它比的了。

「或名普除盡」：或者有的國家的人，又給這個「滅諦」起個名字叫「普除盡」；它能普徧除盡一切的煩惱。

「或名離垢」：或者有的國家的人，又給這個「滅諦」起另外的名字叫「離垢」；離開一切塵垢，這也就是「滅諦」。

Perhaps called low and base. People in some countries called the noble truth of accumulation “low and base.” This means something worthless and valueless.

Perhaps called increase and growth. People in some countries called the noble truth of accumulation “increase and growth.” What does it cause to increase and grow? The roots of evil.

Perhaps called heavy burden. People in some countries called the noble truth of accumulation “heavy burden.” This means that such an accumulation aggravates beings, adding to their already many heavy burdens.

Perhaps called able to produce. People in some countries called the noble truth of accumulation “able to produce.” What does it produce? Afflictions.

Perhaps called coarse and uncouth. People in some countries called the noble truth of accumulation “coarse and uncouth.” Coarse means unrefined, and uncouth means not following the rules.

Sūtra:

Disciples of the Buddha, in the world called leaving filth, the noble truth of the cessation of suffering is perhaps called without equal. Perhaps it is called universal casting out. Perhaps it is called leaving filth. Perhaps it is called supreme roots. Perhaps it is called renowned assembly. Perhaps it is called no waiting. Perhaps it is called destroying delusions. Perhaps it is called the uppermost. Perhaps it is called the ultimate. Perhaps it is called breaking the seal.

Commentary:

Disciples of the Buddha. Manjushri Bodhisattva called out again, “Disciples of the Buddha!”

In the world called Leaving Filth, the noble truth of the cessation of suffering is perhaps called without equal. In our Saha world, there are a lot of names for the noble truth of the cessation of suffering; it is the same in the world called Leaving Filth. People in some countries called the truth of the cessation of suffering “without equal” because nothing can compare to it.

Perhaps it is called universal casting out. People in some countries called the truth of cessation “universal casting out” because it enables living beings to completely and universally eradicate all afflictions.

「或名最勝根」：或者有的國家的人，又給這個「滅諦」起個名字叫「最勝根」，是最勝的善根；你能到這個「滅」的程度了，不增不減了，這是最勝的根本。

「或名稱會」：或者有的國家的人，又給這個「滅諦」起個名字就叫「稱會」；就是你得到「滅諦」了，可以參加佛的一切法會，能稱揚讚歎一切諸佛。

「或名無資待」：或者有的國家的人，又給這個「滅諦」起個名字叫「無資待」；不需要用什麼幫著來等待這個苦。

「或名滅惑」：或者有的國家的人，又叫這個「滅諦」就叫「滅惑」；把一切的迷惑都滅去了，一切的疑惑都沒有了。

「或名最上」：或者有的國家的人，又叫這個「滅諦」就叫「最上」；這是最上的了。

「或名畢竟」：或者有的國家的人，給這個「滅諦」起的名字叫「畢竟」；畢竟得到滅度了。

「或名破印」：或者有的國家的人，又給這個「滅諦」起個名字叫「破印」。這句，有的本子或者抄寫錯誤，把「印」寫成一個「卵」字。如果按照《華嚴疏鈔》的解法來講，這應該是個「印」字。怎麼叫「印」？「印」是「蠟印印泥」；印破了，文就現出來（印壞文成）。用蠟做成的印，往印泥上一印，就現出一個印的樣子。現在這個蠟的印壞了，是言其前五陰滅了，後五陰不生；好像那個蠟印破壞了，不能再印東西出來。色受想行識這五陰不生了，所以叫「破印」。

Perhaps it is called leaving filth. People in some countries called the truth of cessation “leaving filth” because it enables living beings to transcend all wearisome defilements. This is the meaning of the truth of the cessation of suffering.

Perhaps it is called supreme roots. People in some countries called the truth of cessation “supreme roots,” which means unsurpassed roots of goodness. If one reaches this level of cessation of suffering, one experiences the state where nothing increases or decreases. This is the supreme foundation.

Perhaps it is called renowned assembly. People in some countries called the noble truth of cessation “renowned assembly.” This means that if one attains the truth of cessation, one is able to join the assembly of all Buddhas, extolling and praising all Buddhas.

Perhaps it is called no waiting. People in some countries called the truth of cessation “no waiting.” This means that one requires nothing more to help end one’s suffering.

Perhaps it is called destroying delusions. People in some countries called the truth of cessation “destroying delusions” because this truth enables living beings to smash through all delusions and shatter all doubts.

Perhaps it is called the uppermost. People in some countries called the truth of cessation “the uppermost” because it represents the highest Dharma.

Perhaps it is called the ultimate. People in some countries called the truth of cessation “the ultimate” because it is concerned with attaining ultimate cessation.

Perhaps it is called breaking the seal. People in some countries called the truth of cessation “breaking the seal.” There could be transcription errors in some sutra texts that render “seal (印)” as “egg (卵).”

According to the explanation in the *Shu-Chao Commentary of the Avatamsaka Sutra*, this refers to a seal. What is a seal? A waxen seal is used to print text on paper. After the text is printed, the wax is “broken” and can no longer be used again. This refers to the five skandhas—the form, feeling, cognition, formation, and consciousness skandhas—no longer arising. This is why it is called breaking the seal.

待續

To be continued