



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



「或名名字」：或者有的國家的衆生，叫這個「集」就叫「名字」。說這個「集」是「但有假名，更無實義」，沒有真實善的道理，只是虛妄的惡名，一個惡的名字、煩惱的名字。

「或名無盡」：或者有的國家的衆生，又叫這個「集」叫做「無盡」。什麼無盡呢？這種集聚的業和煩惱是沒有窮盡的。

「或名分數」：或者有的國家衆生，給這個「集」起的名字就叫「分數」。二十五有，各有一分。有為之法成為數。

「或名不可愛」：或者有的國家，叫這個「集」就叫「不可愛」。這個集，是不可貪愛的。

「或名能攫噬」：或者有的國家，給這個「集諦」起的

Perhaps, in some countries, it is **called name**. This accumulation has no true and actual principle of goodness; it is just a conventional name. It is a name for misdeed or afflictions.

Perhaps, in some countries, it is **called endless**. What is endless? Your karma that has been accumulating as well as your afflictions are endless and boundless.

Perhaps, in some countries, it is **called share and numbers**. Each of the twenty-five realms of existence has a share in this accumulation of suffering. The phrase “share and numbers” refers to conditioned dharmas that can be counted and which have a measure.

Perhaps, in some countries, it is **called not deserving of fondness**. One can't possibly be greedy for or fond of this accumulation.

Perhaps, in some countries, it is **called attack and devour**. The Truth of Accumulation of Suffering is known as “being able to attack and devour.” “Attack” refers to a brawl or fight; “devour” refers to the action of a wild beast preying upon smaller animals with its fangs or teeth. It is an analogy that signifies that your wisdom life and your inner treasures are being devoured.

Perhaps, in some countries, it is **called vulgar things**. The Truth of Accumulation of Suffering refers to things that are coarse, low, and despicable. (“Things” here may refer to anything:

名字就叫「能攫噬」。「攫」就是搏鬥，「噬」就是用口來咬。能搏鬥，能咬吞，猶如禽獸攫噬，能吞食智慧和生命。

「或名羸鄙物」：或者有的國家，又叫這個「集」叫做「粗鄙物」。說它是很粗的、很下賤的、很卑鄙的一種東西。

「或名愛著」：或者有的國家的衆生，就叫這個「集」叫做「愛著」。一切衆生都愛著這個集諦。

「或名器」：或者有的國家，叫這個「集」就叫一個「器」。什麼器呢？裝煩惱的一個器具，裝無明的一個器皿。

「或名動」：或者有的國家，又叫這個「集」就叫「動」。這個「集」是常常搖動的，常常到一起來行動，集聚就有動的一個樣子在那兒。

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無論哪一部經，在排字或書寫的時候，都會有錯字。所以在我講經的時候，你們那個經本上的字，如果你聽見和我所講的不一樣，你們隨時就應該告訴我，不要等著我自己發覺再糾正。因為這個經本有一個時候、一個時候印的不同，人容易馬馬虎虎的就把經排印出來，所以有的地方就會有錯誤。

好像這個「險害根」，我那部《華嚴疏鈔》上，就是「陰害根」；但是你們的本子上多數都是「險害」，「險害」的義理也容易懂一點。

所以你們聽經的一定要與講經的合作，如果我講的和你們的本子不一樣，你不要說是：「哦，看來這是唸錯字了或者講錯了！」你們也不說出來，這是不對的。我這個本子和你們那個本子字如果不同，其中一定會有錯的；你們不講話，那就永遠都錯下去了。所以你們每一個人應該特別注意這一點！不要

thoughts, actions, other beings, or actual physical things.)

Perhaps, in some countries, it is **called craving and obsession**. All living beings are enamored of this accumulation; they are obsessed with it and crave it at all times.

Perhaps, in some countries, it is **called vessel**. It is a vessel that carries afflictions, a vessel that carries ignorance.

Perhaps, in some countries, it is **called movement**. This accumulation refers to that which constantly shakes or trembles because beings come together and take action. When they gather, there is a commotion.

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No matter which sutra, whether setting the type or during the writing, there will be mistakes. Therefore, when I lecture on a sutra, if you find any discrepancies between the words you hear and the characters in the book, you should inform me immediately. You do not have to wait until I discover and correct the mistakes myself. Each edition of the sutra can have variations. Also, when setting the type during the publication process, people can easily make some errors out of negligence or carelessness.

For example, in this edition of the *Avatamsaka Commentary and Subcommentary (Huayan Shuchao)*, where it should say “the root of treachery and harm,” I saw that it says “the root of stealth and harm;” but in your books, it says “the root of treachery and harm.” The principle of “treachery and harm” is easier to understand.

Therefore, those of you who listen to sutra lectures need to cooperate with the one who is lecturing on the sutra. If what I lecture on is different from what is written in your book, you should not think, “Oh, he must have pronounced the word wrong or lectured on it wrong,” and then remain silent about my mistakes — this would be wrong of you. If there are discrepancies between my book and yours, one of them must be wrong.

If you don't correct what is wrong, the mistake will persist forever. That is why every one of you should pay special attention to this point. Don't just fall asleep while listening to these sutra lectures, allowing yourself to become totally unaware of what is going on. After I finish the lecture and ask you what I have been talking about, you respond, “I don't know.” Then why did you bother to attend the lecture?!

Furthermore, there are some places where the sutras have

盡在那兒一邊聽經，一邊睡覺，什麼都不知道。等我講完了問你們，我都講什麼來著？「不知道！」那你在這兒幹什麼？！

其次，翻譯經典的時候也有翻譯錯的。中國唐朝所翻譯的經典和晉朝所翻譯的經典就不會相同，意思是差不多，但是文法上就不太相同。這一點，你們各位都應該知道。

好像我們現在翻譯這個經典，就以我們中美佛教總會所翻譯出來的經典來說，每一個人翻譯的就不同。或者這個翻譯個「是」，那個就要翻譯個「非」；這個翻譯個「白」，那個就翻譯個「黑」。有很多地方有這個毛病的。這位比丘翻譯個「大」，那位比丘尼就翻譯個「小」。不一定是這樣子，意思是有這麼個情形。這個翻譯個「好」，那個就翻譯個「壞」；這個翻譯個「成」，那個就翻譯個「敗」。這個大同小異的，有這個情形。

還有紐約、臺灣他們翻譯的，和我們這兒又不一樣了。所以這個翻譯經典，臨時所翻譯出來的，也有種種不同的。我們應該各方面多研究，研究看它哪一個是正確的，我們就用哪一個。

不要聽那一些無知的人說：「講經啊，不能講啊！如果講錯了，錯經如錯骨啊！」說講經若講錯了，就像把骨頭都錯開來似的。又有人說：「你依文解義，三世佛冤。」說你照經文解釋其中的意思，這就和三世諸佛都有冤仇了。

你說這怎麼辦？啊，你們大家想一想！

類似的這些話，都不是有智慧的人講的！都是那些個無知無識的，他也不懂佛的心是怎麼回事就亂講。哦，佛說出經來，就是叫人造罪的嗎？他就說，你不可以講，你一講就有罪的，「依經解義，三世佛冤」，佛都和你有仇了。你看！這個厲害不厲害？

☯待續

been mistranslated. The translations done during the Tang Dynasty are different from those done during the Jin Dynasty. The meanings are mostly the same, but grammatically they won't be quite the same. All of you should be aware of this.

It is like the sutra we are translating right now. People in our Sino-American Buddhist Association all translate differently — everyone's translation is different: maybe this person translates something as 'yes,' while that one translates it 'no,' this one translates 'white,' while that one translates 'black.' There are many instances like this.

This bhikshu translates 'big,' while that bhikshu translates 'small.' This may not be the exact situation; what I'm trying to say is that these kinds of things happen. He translates 'good,' she translates 'bad'; he translates 'success,' and she translates 'failure.' Situations like these are roughly the same.

The translations done in New York and Taiwan are also different from ours. Moreover, temporary translations have many different variations. We should comprehensively study each one of them to see which one is accurate, and should use whichever one is correct.

Don't listen to those ignorant people who say, "You can't lecture sutras, because if you make a mistake, you will commit offenses as severe as dislocating your bones." They say this because there is a saying that "to interpret the sutras incorrectly is like dislocating your very bones." If you do not lecture the principles correctly, it's as dangerous as if your very bones were filed and dislocated! Moreover, others say, "You wrong the Buddhas of the three periods of time if you explain the meaning of the sutras too literally." It implies that if you rely on the sutra text to explain its meaning, then you'll become the mortal enemy of the Buddhas of the three periods of time.

Well, what should we do? You must think about this!

Such sayings are uttered not by those who have wisdom but by those who lack wisdom and knowledge, because they do not understand the Buddha's intent. Ha! Would the Buddha speak the sutras just so people could commit offenses by lecturing on them? These people try to stop you, saying, "You aren't supposed to lecture on the sutras. As soon as you do, you commit an offense, for it is said, 'When you just rely on the text in giving a lecture, you have wronged the Buddhas of the three periods of time!'" The Buddhas become your enemies. You see how scary this is.

☯To be continued