



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

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



「或名無所作」：或者有的國家，給這個「滅諦」起一個名字，就叫「無所作」；也就是「所作已辦」了，所應該做的都已經做完了，所以就無所作了。

「或名寂滅」：或者有的國家，叫這個「滅諦」又叫「寂滅」。

「或名已燒盡」：或者有的國家，叫這個「滅諦」就叫「已燒盡」。煩惱都已經燒盡了，沒有了，沒有一切煩惱了。

「或名捨重擔」：或者有的國家的衆生語言不同，又給這個「滅諦」起個名字叫「捨重擔」。把這重的擔負捨去了，也就是把這煩惱無明這種業障、報障、煩惱障都停止了，把這負擔都減輕了，沒有那麼重的負擔了。

「或名已除壞」：或者有的國家，又給這個「滅諦」起個名字叫「已除壞」。已經把壞的都除去了，就只剩下好的了。

In some countries, this truth of cessation is **perhaps called nothing to be done**. After one has accomplished one's task, there is nothing more that one needs to do.

In some countries, this truth of cessation is **perhaps called still quiescence**.

In some countries, this truth of cessation is **perhaps called completely burned**. All afflictions have been consumed; not a single one remains.

In some countries, due to the different speech and languages of living beings, this truth of cessation is **perhaps called relinquishing a heavy load**. One lets go of and renounces the heavy load of the obstacles of affliction, the obstacles of karma, and the obstacles of retribution. After ridding oneself of these burdens, one no longer needs to carry such a heavy load.

In some countries, this truth of cessation is **perhaps called casting out the bad**. The bad has been thrown out; only the good remains.

諸佛子！所言苦滅道聖諦者，彼豐溢世界中，或名寂滅行，或名出離行，或名勤修證，或名安隱去，或名無量壽，或名善了知，或名究竟道，或名難修習，或名至彼岸，或名無能勝。

「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，彼豐溢世界中，或名寂滅行」：我們所講的這個四聖諦，「苦滅道聖諦」在娑婆世界有種種的名字，但是在那個豐溢世界裡也有種種的名字，簡單說來有十個名字。或者有的國家的衆生，就給這個「道諦」起個名字叫「寂滅行」；你修行成了道業，就得到寂滅了。

「或名出離行」：或者有的國家，又給這個「道諦」起個名字叫「出離行」，修行出離三界的一個道路。

「或名勤修證」：或者有的國家，給這個「道諦」起的名字就叫「勤修證」，你要勤修行就能證得這個道。

「或名安隱去」：或者有的國家的人，又給這個「道諦」起個名字叫「安隱去」，很安隱地到聖人的果位上去。

「或名無量壽」：或者有的國家，給這個「道諦」起的名字就叫「無量壽」。你修這個道，就會得到無量壽，這就是得無量壽的一條道路。

「或名善了知」：或者有的國家，給這個「道諦」起的名字叫「善了知」，善於了知一切諸法。

Sūtra:

Disciples of the Buddha, in the world of Abundance, the noble truth of the Way to cessation of suffering is perhaps called practices for still quiescence, or is perhaps called practices for transcendence, or is perhaps called diligent cultivation and realization, or is perhaps called peaceful and secure departure, or is perhaps called limitless lifespan, or is perhaps called skilled at comprehension, or is perhaps called ultimate path, or is perhaps called difficult to cultivate, or is perhaps called arriving at the other shore, or is perhaps called unrivalled.

Commentary:

Mañjuśrī Bodhisattva calls out again: **Disciples of the Buddha, in the world of Abundance, the noble truth of the Way to cessation of suffering is perhaps called practices for still quiescence.** The four noble truths, as we know, have various names in the Saha World. In the same way, these truths have various names in the world called Abundance.

For this particular truth of the Way, briefly speaking, there are ten names. In some countries, living beings give it the name of practices for still quiescence — when you have accomplished the Way, you will realize still quiescence.

In some countries, the noble truth of the Way is **perhaps called practices for transcendence.** You cultivate the Way that leads to escape from the Three Realms.

In some countries, it is **perhaps called diligent cultivation and realization.** If you are diligent in your cultivation, you will be able to attain the Way.

In some countries, it is **perhaps called peaceful and secure departure.** This means you can depart (from the place where you are) and safely arrive at the fruition of sagehood.

In some countries, it is **perhaps called limitless lifespan.** If you cultivate the Way, you will attain a limitless lifespan. This is the path for achieving that.

In some countries, it is **perhaps called skilled at comprehension.** You are skilled at comprehending all dharmas.

In some countries, it is **perhaps called ultimate path.** If you want to reach the ultimate place (of Nirvana), you must embark on this path.

In some countries, it is **perhaps called difficult to cultivate.** This path is difficult to practice, but if you give up your practice

「或名究竟道」：或者有的國家，叫這個「道諦」就叫「究竟道」，究竟的一條道路。你想到那個究竟處去，必須要從這條道路去。

「或名難修習」：或者有的國家，叫這個「道諦」就叫「難修習」。道是不容易修習的，但是這不容易修習你就不修習了，那也不能得這個道；你要由難中去修習，不怕難地去修習這個道。

「或名至彼岸」：或者有的國家，給這個「道諦」起的名字就叫「至彼岸」。至彼岸也就是波羅蜜，修道成功了就叫波羅蜜。

「或名無能勝」：或者有的國家，給這個「道諦」起的名字就叫「無能勝」，沒有能再勝過這個道的了。

諸佛子！豐溢世界，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」：文殊菩薩又叫一聲，各位佛的弟子！

「豐溢世界，說四聖諦，有如是等四百億十千名」：在豐溢世界裡邊所說的苦、集、滅、道四聖諦，像前邊說的這樣子，有四百億萬那麼多的名字。

「隨衆生心，悉令調伏」：也是隨順衆生的心念，使令衆生都調伏了。

待續

To be continued

because of fear of the difficulty, you will not be able to realize the Way. You must be fearless and persist in your practice despite the difficulty.

In some countries, it is **perhaps called arriving at the other shore**. This is the Way that leads to the other shore (of liberation) — paramita. Success in attaining the Way is paramita itself.

In some countries, it is **perhaps called unrivalled**. Nothing can surpass or excel this Dharma.

Sūtra:

Disciples of the Buddha, in the world of Abundance, the four noble truths are described with forty trillion names such as these. Each of these names accords with living beings, enabling them to become attuned and subdued.

Commentary:

Mañjuśrī Bodhisattva says: “All of you **disciples of the Buddha, in the world of Abundance, the four noble truths are described with forty trillion names such as these**. The aforementioned four noble truths are the truth of suffering, the truth of accumulation of suffering, the truth of cessation of suffering, and the truth of the Way to cessation of suffering. They have forty trillion names and **each of these names accords with living beings**. These names are spoken in accord with the thoughts of living beings, **enabling them to become attuned and subdued.**”

〈大悲咒〉與觀音菩薩，是二而不二，不二而二，兩者是不能分的。我希望，各位善知識能夠誠心誦持〈大悲咒〉，必然能夠消災息難。

—摘自《世紀末警鐘》宣公上人法語彙編

The *Great Compassion Mantra* and Guanyin Bodhisattva are dual yet nondual, nondual yet dual. They cannot be separated from each other. I hope all of you good spiritual friends will sincerely recite the *Great Compassion Mantra* as it can end calamities and quell disasters.

—Excerpted from the *Warnings at the End of the Century*, a compilation of Venerable Master Hua's Instructional Talks