



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

English Translated by the International Translation Institute



「或名流轉」：或者有的國家，又叫這個「集諦」的名字叫「流轉」，因為它是流動的。

諸佛子！所言苦滅聖諦者，彼攝取世界中，或名不退轉，或名離言說，或名無相狀，或名可欣樂，或名堅固，或名上妙，或名離癡，或名滅盡，或名遠惡，或名出離。

「諸佛子」：文殊師利菩薩又稱一聲，各位佛的弟子！

「所言苦滅聖諦者，彼攝取世界中」：在這個娑婆世界中所講的「苦滅聖諦」，在那個攝取世界裡邊又有種種的名字。

「或名不退轉」：或者有的國家的人，叫這個「滅諦」就叫「不退轉」。已經證得寂滅之樂，所以不退轉了。

「或名離言說」：或者有的國家，叫這個「滅」就叫「離言說」。它已經滅了，離言說相，沒有一切的語言文字了。

Perhaps, in some countries, it (the noble truth of accumulation of suffering) is **called flowing and turning** because accumulation of suffering flows and changes.

Sūtra:

Disciples of the Buddha, in the world called Gathering In, the noble truth of cessation of suffering is perhaps called non-retreating, perhaps called apart from words and languages, perhaps called without characteristics and shapes, perhaps called affording delight, perhaps called solid and firm, perhaps called superior and wonderful, perhaps called apart from delusion, perhaps called complete cessation, perhaps called leaving evil far behind, perhaps called escape.

Commentary:

Mañjuśrī Bodhisattva calls out: Disciples of the Buddha, in the world of Gathering In, the noble truth of cessation of suffering, as

「或名無相狀」：或者有的國家，又給這個「滅諦」起個名字叫「無相狀」。因為它滅了，所以就沒有什麼形相和狀貌。

「或名可欣樂」：或者有的國家，給這個「滅諦」起的名字就叫「可欣樂」。說這個寂滅之樂是最好的，所以可欣樂。

「或名堅固」：或者有的國家，給這個「滅諦」起的名字就叫「堅固」；因為這個「滅」是沒有什麼可以破壞得了的。

「或名上妙」：或者有的國家，叫這個「滅」就叫「上妙」。

「或名離癡」：或者有的國家，叫這個「滅諦」又叫「離癡」，離開一切的愚癡。

「或名滅盡」：或者有的國家，又給這個「滅諦」起個名字叫「滅盡」，煩惱滅盡了。

「或名遠惡」：或者有的國家，又給這個「滅諦」起個名字叫「遠惡」，遠離一切諸惡。

「或名出離」：或者有的國家的人，又叫這個「滅諦」叫「出離」，能出離這個三界的煩惱火宅了。

諸佛子！所言苦滅道聖諦者，彼攝取世界中，或名離言，或名無諍，或名教導，或名善迴向，或名大善巧，或名差別方便，或名如虛空，或名寂靜行，或名勝智，或名能了義。

「諸佛子」：文殊師利菩薩又稱了一聲，你們各位佛的弟子！

it is known in the Saha world, has various different names. **It is perhaps called non-retreating** in some countries. Once one has realized the bliss of still quiescence, one attains irreversibility.

Perhaps, in some countries, the truth of cessation of suffering **is called apart from words and languages**. Since one has ceased [afflictions and suffering], one reaches the stage that is beyond the description of words or speech. All characteristics of words and speech are swept away.

Perhaps, in some countries, **it is called without characteristics and shapes**. Since it (suffering) has ceased, there is no shape or form.

Perhaps, the truth of cessation **is called affording delight**. The bliss of still quiescence is the best — the worthiest form of bliss. That is why it is called “Affording Delight.”

Perhaps, in some countries, **it is called firm and solid** — because nothing can destroy it.

Perhaps, in some countries, **it is called superior and wonderful** — because it is also the most sublime and wondrous.

Perhaps, in some countries, **it is called apart from delusion** — because one leaves behind all delusion.

Perhaps, in some countries, **it is called complete cessation** — because all afflictions are completely eradicated.

Perhaps, in some countries, **it is called leaving evil far behind** — because one remains far removed from all evil.

Perhaps, in some countries, **it is called escape** — because it enables one to escape the burning house of afflictions of all beings caught in the Three Realms.

Sūtra:

Disciples of the Buddha, in the world called Gathering In, the noble truth of the Way to cessation of suffering is perhaps called apart from words, perhaps called free of contention, perhaps called teaching and guiding, perhaps called skillful transference, perhaps called great skillful means, perhaps called different expedients, perhaps called like empty space, perhaps called quiescent practice, perhaps called supreme wisdom, perhaps called capable of grasping truth.

「所言苦滅道聖諦者，彼攝取世界中」：要知道，在這個娑婆世界中所說的「苦滅道聖諦」，有種種不同的名字；可是在那個攝取世界裡邊，也是有種種不同的名字。都是什麼名字呢？

「或名離言」：或者有的國家，叫這個「道諦」就叫「離言」，離言諦；就是離言說相，離心緣相，離開一切的相。

「或名無諍」：或者有的國家，又給這個「道諦」起個名字叫「無諍」，沒有諍論。

「或名教導」：或者有的國家，又給這個「道諦」起個名字叫「教導」，能教導一切衆生。

「或名善迴向」：或者有的國家，給這個「道諦」起的名字就叫「善迴向」，善於迴向。迴自向他、迴小向大、迴因向果、迴事向理，這都是善於迴向。

「或名大善巧」：或者有的國家，給這個「道諦」起的名字就叫「大善巧」，大的善巧方便法。

「或名差別方便」：或者有的國家，給這個「道諦」起的名字就叫「差別方便」——差別方便於法，差別方便於道。

「或名如虛空」：或者有的國家，又給這個「道諦」起個名字叫「如虛空」。說這個「道」就猶如虛空一樣，你看不見它、聽不見它，也聞不出它的味道來；但它雖然如虛空，你依著它來修行，就可以成佛。

「或名寂靜行」：或者有的國家，又給這個「道諦」起另外一個名字叫「寂靜行」，向寂靜那個道路去走去。

「或名勝智」：或者有的國家，給這個「道諦」起的名字就叫「勝智」，殊勝的智慧。

「或名能了義」：或者有的國家，給這個「道諦」起的名字就叫「能了義」，能明了一切的義理。

待續

Commentary:

Mañjuśrī Bodhisattva calls out: **Disciples of the Buddha, in the world of Gathering In, the noble truth of the Way to cessation of suffering**, as it is known in the Saha World, has various different names. What are they?

It is **perhaps**, in some countries, **called apart from words** — because there is no need for words or speech.

Perhaps this noble truth of the Way is **called free of contention**, or **perhaps** it is **called teaching and guiding**.

Perhaps, in some countries, it is **called skillful transference**—because practitioners are skilled at making transferences: transferring from self to others, transferring from the small to the great, transferring from the cause to the result, and transferring from phenomena to noumena.

Perhaps, in some countries, this noble truth of the Way is **called great skillful means** — because practitioners have many clever means at their disposal with which to teach living beings.

Perhaps, in some countries, it is **called different expedients** — because there are different skillful means with regard to Dharmas, as well as with regard to methods.

Perhaps, in some countries, it is **called like empty space** — because this Way is like emptiness itself: you look at it, but can't see it; you listen, but can't hear; but if you cultivate according to this Way, you will achieve Buddhahood.

Perhaps, in some countries, it is **called quiescent practice**—because by embarking on this path, practitioners can advance towards still quiescence.

Perhaps, in some countries, it is **called supreme wisdom** — because this wisdom is the most supreme, and the most rare.

Perhaps it is **called capable of grasping truth** — because practitioners possess great ability to decipher meanings and principles.

To be continued