



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



「或名真實」：或者有的國家，說這個「滅諦」就叫「真實」，這是得到真實了。

「或名離難」：或者有的國家，給這個「滅諦」起的名字就叫「離難」，離開一切難，遠離一切難。

「或名覆護」：或者有的國家的衆生，又給這個「滅諦」起個名字就叫「覆護」；覆護，就保護著它。

「或名離惡」：或者有的國家，又給這個「滅諦」起另外一個名字叫「離惡」；離一切惡，生一切善。

「或名隨順」：或者有的國家，又給這個「滅諦」起個名字叫「隨順」；就是隨順一切的方便法。

「或名根本」：或者有的國家，又給這個「滅諦」起個名字叫「根本」；說這才是根本。

「或名捨因」：或者有的國家，給這個「滅諦」起的名字

Perhaps it is called true and actual. Some countries named the truth of the cessation of suffering “true and actual.” It means beings obtain what is genuine and true.

Perhaps it is called averting disasters. Some countries named the truth of the cessation of suffering “averting disasters.” One is removed from all difficulties.

Perhaps it is called shielding and protecting. Some countries named the truth of the cessation of suffering “shielding and protecting.” It provides shelter and protection.

Perhaps it is called apart from evil. Some countries named the truth of the cessation of suffering “apart from evil.” One leaves behind all evil and gives rise to all good.

Perhaps it is called compliance. Some countries named the truth of the cessation of suffering “compliance.” This means to accord with all skillful means.

Perhaps it is called the fundamental source. Some countries named the truth of the cessation of suffering “the fundamental source.” This means that this noble truth is the fundamental Dharma.

Perhaps it is called renouncing causes. Some countries named the truth of the cessation of suffering “renouncing causes.” The causes of suffering are relinquished, and one attains the quiescent bliss, as in [the four qualities of nirvana] — permanence, bliss, purity, and true self.

Perhaps it is called unconditioned. Some countries named the truth of the cessation of suffering “unconditioned.”

就叫「捨因」；把苦因捨了，有這個樂果，得到常樂我淨的這種寂靜樂。

「或名無爲」：或者有的國家，又叫這個「滅諦」就叫「無為」。

「或名無相續」：或者有的國家，又叫這個「滅諦」就叫「無相續」；沒有相續，就是把相續斷了，超出輪迴去了。

諸佛子！所言苦滅道聖諦者，彼饒益世界中，或名達無所有，或名一切印，或名三昧藏，或名得光明，或名不退法，或名能盡有，或名廣大路，或名能調伏，或名有安隱，或名不流轉根。

「諸佛子」：文殊師利菩薩又叫一聲，各位佛的弟子！

「所言苦滅道聖諦者，彼饒益世界中」：娑婆世界所說的「道聖諦」，在那個饒益世界裏，它有很多不同的名字。

「或名達無所有」：或者有的國家，叫這個「道諦」就叫「達無所有」；通達無所有了，一切都沒有執著了。

「或名一切印」：或者有的國家，又叫這個「道諦」就叫「一切印」；「印」也就是總持的意思。

「或名三昧藏」：或者有的國家，又叫這個「道諦」就叫「三昧藏」，也就是定藏。

「或名得光明」：或者有的國家，叫這個「道諦」又叫「得光明」；說你若修道就會得到光明，你不修道就黑暗。

「或名不退法」：或者有的國家，這個「道諦」又有個名字叫「不退法」；說你要是修道，對於法就不會退了。

「或名能盡有」：或者有的國

Perhaps it is called non-continuation. Some countries named the truth of the cessation of suffering “non-continuation.” When perpetuation is cut off, one leaps out of the turning wheel of *samsara*.

Sūtra:

Disciples of the Buddha, in the world called Benefiting, the noble truth of the Way leading to the cessation of suffering is perhaps called arriving at the state of nothingness, perhaps called the seal of all, perhaps called treasure of samadhi, perhaps called attaining bright light, perhaps called Dharma of Irreversibility, perhaps called able to bring an end to existence, perhaps called broad and vast road, perhaps called able to tame and subdue, perhaps called steadfast peace, perhaps called root of no revolving.

Commentary:

Manjushri Bodhisattva calls out: **Disciples of the Buddha! In the world called Benefiting, the noble truth of the Way leading to the cessation of suffering,** as explained in this Saha World, has various different names.

Perhaps it is called arriving at the state of nothingness. Some countries named the truth of the Way leading to the cessation of suffering “arriving at the state of nothingness.” When you reach the place where there is nothing at all, you give up all attachments.

Perhaps it is called the seal of all. Some countries named the truth of the Way leading to the cessation of suffering “the seal of all.” This “seal” refers to dharani — that is, upholding and uniting: uniting all dharmas and upholding all meanings.

Perhaps it is called the treasure of samadhi. Some countries named the truth of the Way leading to the cessation of suffering “treasure of samadhi.” At this point one attains the treasure of samadhi.

Perhaps it is called attaining bright light. Some countries named the truth of the Way leading to the cessation of suffering “attaining bright light.”

Perhaps it is called Dharma of Irreversibility. Some countries named the truth of the Way leading to the cessation of suffering “Dharma of irreversibility.” It means that, at this point, cultivators of the Way will not retreat in their cultivation of the Dharma.

Perhaps it is called able to bring an end to existence. Some countries named the truth of the Way leading to the cessation of suffering “able to bring an end to existence.” If you can cut off your ties to the twenty-five planes of existence in the three realms, then you can escape from the realm of existence.

Perhaps it is called broad and vast road. Some countries named

家，又給這個「道諦」起個名字就叫「能盡有」；說能把這個「有」都盡了，三界二十五有都沒有了，你就能超出三界了。

「或名廣大路」：或者有的國家，給這個「道諦」起個名字叫「廣大路」；說這個道路是廣大的，你照這條道路去修行就可以成佛。

「或名能調伏」：或者有的國家，又給這個「道諦」起一個名字叫「能調伏」；你若修道，就能調伏你一切的業障。

「或名有安隱」：或者有的國家，又叫這個「道諦」就叫「有安隱」，就有安穩。

「或名不流轉根」：或者有的國家，給這個「道諦」起個名字就叫「不流轉根」。

諸佛子！饒益世界，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」：文殊師利菩薩又叫一聲，諸位佛的弟子！「饒益世界，說四聖諦，有如是等四百億十千名」：在這個饒益世界上所說的四聖諦，像前邊所說的這樣，有四百億十千那麼多的名稱；「隨衆生心，悉令調伏」：都是隨順一切衆生的心念，完全地使令這一切衆生都改惡向善，返迷歸覺。

諸佛子！此娑婆世界，所言苦聖諦者，彼鮮少世界中，或名險樂欲，或名繫縛處，或名邪行，或名隨受，或名無慚恥，或名貪欲根，或名恒河流，或名常破壞，或名炬火性，或名多憂惱。

the truth of the Way leading to the cessation of suffering “broad and vast road.” This road is broad; walking this path, you will be able to become a Buddha.

Perhaps it is called able to tame and subdue. Some countries named the truth of the Way leading to the cessation of suffering “able to tame and subdue.” This Dharma can “tame and subdue” all karmic obstacles.

Perhaps it is called steadfast peace. Some countries named the truth of the Way leading to the cessation of suffering “steadfast peace.” This road is very secure.

Perhaps it is called the root of no revolving. Some countries named the truth of the Way leading to the cessation of suffering “the root of no revolving.”

Sūtra:

Disciples of the Buddha, in the world called Benefiting, the four noble truths are described in four hundred 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 called Benefiting, the four noble truths are described in four hundred trillion names such as these.** When discussed briefly, each of the four noble truths has ten names in the previous texts. When discussed in detail, they have as many as hundred trillion different names **and each of these names accords with [the different natures of] living beings, enabling them to become attuned and subdued.** These names are spoken in accord with the thoughts of living beings, allowing them to change evil to good, and turn from confusion and return to enlightenment.

Sūtra:

The noble truth of suffering as explained in this Saha World, in the world called Unique and Rare is perhaps called indulging in precarious desires, perhaps called place of bonds and fetters, perhaps called deviant practices, perhaps called corresponding reception, perhaps called lacking remorse and shame, perhaps called root of greed and desire, perhaps called like the ganges river, perhaps called constant depravity, perhaps called nature of a huge flame, perhaps called much worry and vexation.