

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

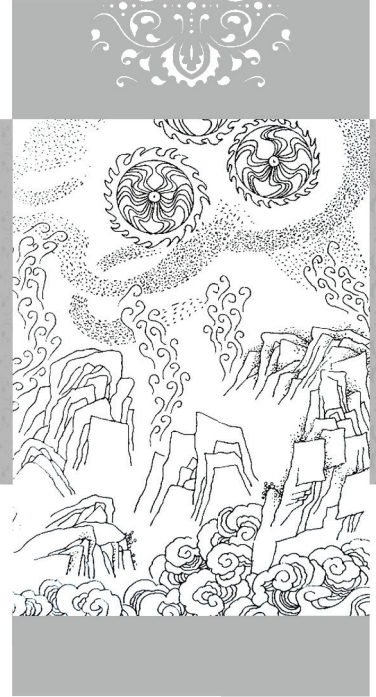
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宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

English Translated by the International Translation Institute



「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，彼鮮少世界中」：娑婆世界所說的這個「苦滅聖諦」，在那個鮮少世界裏，它又有很多不同的名字。

「或名充滿」：或者有的國家，叫這個「滅聖諦」就叫「充滿」，充滿一切處。

「或名不死」：或者有的國家，叫這個「滅諦」就叫「不死」；它不生不滅了，不生不滅也就是不死。

「或名無我」：或者有的國家，叫這個「滅諦」就叫「無我」。因為它已經滅了，滅了就沒有我了；連一個「我」都沒有，所以也就沒有苦了。

「或名無自性」：或者有的國家，叫這個「滅諦」又叫「無自性」；說這個滅諦是沒有自性的。

「或名分別盡」：或者有的國家，又給這個「滅諦」起個名字叫「分別盡」；說這個分別心已經沒有了。

「或名安樂住」：或者有的國家，叫這個「滅諦」又叫「安樂住」；住到這個滅諦中，是最安樂的了。

Mañjuśrī Bodhisattva calls out again: “**Disciples of the Buddha!**

In the world called Unique and Rare, the noble truth of cessation of suffering, as it is known in the Saha world in various names.

Perhaps, in some countries, **the truth of cessation of suffering is called filling up.** It fills up emptiness and pervades the Dharma Realm.

Perhaps, in some countries, **it is called not dying.** This state is apart from production or extinction. It transcends both the state of birth and the state of death.

Perhaps, in some countries, **it is called without a self.** Because there is ultimate cessation, there is no ego, no self.

Perhaps, in some countries, **it is called devoid of self-nature.** Cessation itself has no self-nature, and dharmas have no self-nature either.

Perhaps, in some countries, **it is called the end of discrimination.** At this place, there are no more differentiating thoughts.

Perhaps, in some countries, **it is called peaceful and happy dwelling.** When one abides in the noble truth of the extinction of suffering, one is always happy and peaceful.

Perhaps, in some countries, **it is called without**

「或名無限量」：或者有的國家，另外有給這個「滅諦」起個名字叫「無限量」；無限量，就沒有數量，也沒有邊際。

「或名斷流轉」：或者有的國家，叫這個「滅諦」又叫「斷流轉」；輪迴已經斷了，不再流轉生死了。

「或名絕行處」：或者有的國家，叫這個「滅諦」就叫「絕行處」；就心行處也滅了，你心裏所想的已經想不到了，心行處滅了。

「或名不二」：或者有的國家，叫這個「滅諦」就叫「不二」，沒有兩個。因為它已經滅了，怎麼還會有兩個？若有兩個，就不是滅了。

諸佛子！所言苦滅道聖諦者，彼鮮少世界中，或名大光明，或名演說海，或名簡擇義，或名和合法，或名離取著，或名斷相續，或名廣大路，或名平等因，或名淨方便，或名最勝見。

「諸佛子」：文殊師利菩薩又稱一聲，各位佛的弟子！

「所言苦滅道聖諦者，彼鮮少世界中」：娑婆世界所說的這個「苦滅道聖諦」，在那個鮮少世界裏邊，它又有種種不同的名字。

「或名大光明」：或者有的國家，叫這個「道諦」就叫「大光明」；說你照這個道修行，就能得到大光明。

「或名演說海」：或者有的國家，叫這個「道諦」就叫「演說海」。說是你若依道來修行、來演說這個道，這個道理就猶如大海那麼多，說也說不完。

「或名簡擇義」：或者有的國家，這個「道諦」又有一個名字叫甚麼呢？就叫「簡擇義」。「簡」就是簡單，「擇」就是選擇；就是說這個道諦的義理是很簡要的，你應該選擇這個道諦去修行。

「或名和合法」：或者有的國家，又叫這個「道諦」叫「和合法」；說你若修這個道諦，就一切法都和合了。

measure. It has no limits or boundaries.

Perhaps, in some countries, **it is called cutting off the flow.** The flow of the turning wheel of samsara ceases.

Perhaps, in some countries, **it is called the place where activities come to an end.** This is the state where the path of words is cut off and the place of the mind's workings is extinguished.

Perhaps, in some countries, **it is called non-dual.** The state of non-duality is cessation.

Sūtra:

Disciples of the Buddha, in the world called Unique and Rare, the noble truth of the way leading to the cessation of suffering is perhaps called great light, perhaps called sea of proclamations, perhaps called selective about meanings, perhaps called dharma of harmony, perhaps called apart from grasping and attachment, perhaps called severing the flow, perhaps called vast and broad road, perhaps called level and impartial cause, perhaps called pure expedient, perhaps called sublime insight.

Commentary:

Mañjuśrī Bodhisattva calls out again: “**Disciples of the Buddha! In the world called Unique and Rare, 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 great light. Some countries name the truth of the way leading to the cessation of suffering “great light.” Relying on this way, one attains the great bright light of bodhi.

Perhaps it is called sea of proclamations. Some countries name the truth of the way leading to the extinction of suffering “sea of proclamations.” The principles elucidated and spoken of are as vast as the ocean.

Perhaps it is called selective about meanings. Some countries name the truth of the way leading to the cessation of suffering “selective about meanings.” One should discern true doctrines from false ones, and then cultivate accordingly to them.

Perhaps it is called dharma of harmony. Some countries name the truth of the way leading to the cessation of suffering “dharma of harmony.” When you cultivate the noble truth of the Way, all Dharmas abide in harmony.

「或名離取著」：或者有的國家生，給這個「道諦」又有另外一個名字叫「離取著」；就是你沒有取捨，沒有執著了。

「或名斷相續」：或者有的國家，給這個「道諦」又有一個名字叫「斷相續」；說這個相續已經斷了，生死已經了了，了生脫死了。

「或名廣大路」：或者有的國家，又給這個「道諦」起一個名字叫「廣大路」。說這個道諦是人人所應該走的一條廣大的道路，這一條道路，從生死此岸走到涅槃的彼岸；這一條道路，由凡夫可以走到聖人的果位，所以叫廣大路。

「或名平等因」：或者有的國家，又給這個「道諦」起個名字叫「平等因」；說是這個「道」啊，是最平等的一個因，你誰依照這條路去修行，誰就可以得到所應該的果位。

「或名淨方便」：或者有的國家，叫這個「道諦」就叫「淨方便」；說這個道，是一個清淨方便的法門。

「或名最勝見」：或者有的國家，叫這個「道諦」就叫「最勝見」；一種最殊勝的見地，最殊勝的修行道路。

諸佛子！鮮少世界，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」：文殊師利菩薩又稱一聲，各位佛的弟子！「鮮少世界，說四聖諦，有如是等四百億十千名」：在這個鮮少世界上，說的四聖諦的名字，簡要地說有像前邊所說的這麼多；要是詳細說，就有四百億十千那麼多。「隨衆生心，悉令調伏」：這也是隨順衆生心裏所歡喜的，使令一切衆生都得到調伏。

☞待續

Perhaps it is called **apart from grasping and attachment**. Some countries name the truth of the way leading to the cessation of suffering “*apart from grasping and attachment.*” You can leave your grasping and fixations behind.

Perhaps it is called **severing the flow**. Some countries name the truth of the way leading to the cessation of suffering “*severing the flow.*” You break off the perpetual flow of birth and death.

Perhaps it is called **vast and broad road**. Some countries name the truth of the way leading to the cessation of suffering “*vast and broad road.*” Everyone should walk this vast and broad road. It is a path that every ordinary person must travel on his or her way to become a sage.

Perhaps it is called **level and impartial cause**. Some countries name the truth of the way leading to the cessation of suffering “*level and impartial cause.*” This is a most democratic cause. Whoever cultivates according to the Dharma will be able to attain fruition.

Perhaps it is called **pure expedient**. Some countries name the truth of the way leading to the cessation of suffering “*pure expedient.*” This is a pure Dharma door of skill-in-means.

Perhaps it is called **sublime insight**. Some countries name the truth of the way leading to the cessation of suffering “*sublime insight.*” This is the most wondrous insight and road.

Sūtra:

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

Commentary:

Manjuśrī Bodhisattva says: “All of you **disciples of the Buddha, in the world called Unique and Rare, 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, there are as many as hundreds of trillions of different names, **each according with** [the varying natures of] **living beings**, so they can **become attuned and subdued**. These names—spoken in accordance with living beings’ thoughts—allow them to change from evil to good, and turn from confusion to enlightenment.

☞To be continued