



正法印  
PROPER DHARMA SEAL

# 大方廣佛華嚴經淺釋

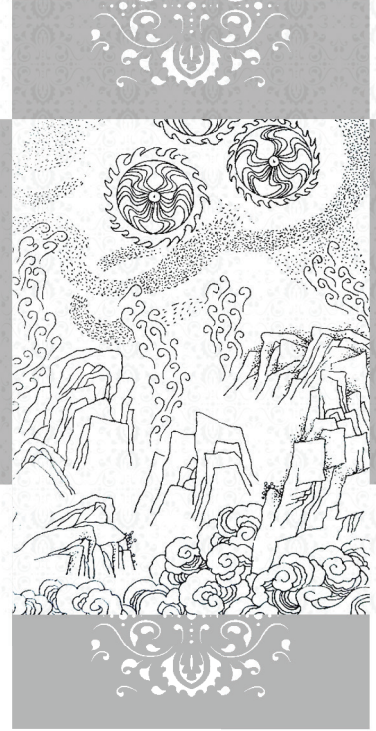
## The Flower Adornment Sutra with Commentary

### 【四聖諦品第八】

#### CHAPTER EIGHT: THE FOUR NOBLE TRUTHS

宣化上人講解  
國際譯經學院記錄翻譯  
晨瑛譯組校訂

Commentary by the Venerable Master Hua  
English Translated by the International Translation Institute  
Revised by Early Bird Translation Team



「或名超等類」：或者有的國家，叫這個「道諦」又叫「超等類」。超出一切的等類，就是「出乎其類，拔乎其萃」了，和一般的不同，在英文大約就是「Outstanding」。

「或名廣大性」：或者有的國家，又給這個「道諦」起個名字叫「廣大性」。前邊有兩個地方都叫「廣大路」，好像高速公路似的，能行十幾排車。這個「廣大性」是包羅萬有，包羅一切。

所以我在十六歲的時候，就寫了一首偈頌說：「萬物因道生，得者自通靈」，萬物都是由道而生，你若得到這個道，就會靈了。這個「靈」，包括聰明智慧，包括神通都在內了，都在這個靈裡頭，就通靈。

「悟徹個中理，菩提不減增」，你明白這個道的真理，菩提也就不增不減。

「不減增」，這又包含另外一個意思，就是不減只有增。那麼也可以說「不減不增」了，就到那個最恰好的地位了，就是到本來想希望到

In some countries the noble truth of the Way leading to the cessation of suffering is **perhaps called transcending the average**. One transcends everything and becomes outstanding among one's peers — an exceptional, extraordinary person.

In some countries the noble truth of the Way leading to the cessation of suffering is **perhaps called great and vast nature**. In the previous texts, the name of “the great and vast Way” appeared twice. It is like a highway on which over ten rows of vehicles can travel simultaneously. This nature is very expansive and all-inclusive.

When I was sixteen years old, I composed the following verse about the Way:

*All myriad things arise from the Way.  
One who attains it naturally masters its efficacious functions.  
Should you be thoroughly enlightened to this principle,  
You realize that Bodhi neither increases nor decreases.*

*All myriad things arise from the Way.* Myriad phenomena all arise from it.

*One who attains it naturally masters its efficacious functions.* When you attain the Way, you gain access to its efficacious uses. This “efficacy” includes your wisdom and intelligence, as well as your spiritual powers.

*Should you be thoroughly enlightened to this principle regarding the Way, you understand and realize that Bodhi neither increases nor decreases.*

的地方，這都叫不減增。所以是廣大性。

「或名分別盡」：或者有的國家，叫這個「道諦」又叫它「分別盡」。因為我們這個人生啊，都是很多分別心！分別這個長、那個短，這個白、那個黑，這個是、那個非，分別得很清楚；但是到這個「道諦」上，就「分別盡」了，你沒有可分別了，所謂「言語道斷，心行處滅」，你言語這條路也沒有了，心裡所想像的也沒有了，心行處滅了。

「或名神力道」：或者有的國家，用這個「道」，叫這個「道諦」又不叫「道諦」，就叫「神力道」，神力道諦，因為它有很大的神力。

「或名衆方便」：或者有的國家，叫這個「道諦」就叫「衆方便」，有一切的方便。

「或明正念行」：或者有的國家，叫這個「道諦」就叫「正念行」。你修道，這就是正念；你修行，就是修行這個正念的道，修行正念道。

「或名常寂路」：或者有的國家，叫這個「道諦」又叫「常寂路」，常寂靜的一條道路。

「或名攝解脫」：或者有的國家，叫這個「道諦」就叫它「攝解脫」，能攝取解脫。你若修道，就能得到解脫；不修這個道，就不能得到解脫。

諸佛子！歡喜世界，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！

“Neither increases nor decreases” can be interpreted as “does not decrease but increase.” It does not decrease but only increases until it reaches the most ideal equilibrium, which is where you aspire to be in your cultivation. This is called “neither increases nor decreases.” Thus, the noble truth of the Way leading to the cessation of suffering has a great and vast nature.

In some countries, the noble truth of the Way leading to the cessation of suffering is **perhaps called the end of discrimination**. We humans have a lot of discriminating thoughts. We discern between long and short, black and white, right and wrong — we distinguish between those very clearly. However, when you have reached the level of the noble truth of the Way leading to the cessation of suffering, you will have ended all of these discriminating thoughts. You will have no more discriminatory thoughts regarding anything, as it is said, “the path of language is cut off, and the working of the mind ceases to be.” The path of your verbal expression is suddenly cut off and all the cognitive appearances in your mind suddenly vanish.

In some countries, the noble truth of the Way leading to the cessation of suffering is **perhaps called the path of spiritual penetrations** instead of the usual “the noble truth of the Way leading to the cessation of suffering.” It is called this name, because by walking this path, one can attain tremendous spiritual powers.

In some countries, the noble truth of the Way leading to the cessation of suffering is **perhaps called multiple skill-in-means**. There is a store of uncountable skill-in-means [appropriate for transforming every type of living being at the proper time].

In some countries, the noble truth of the Way leading to the cessation of suffering is **perhaps called the conduct of proper mindfulness**. When you cultivate the Way, your act of cultivation itself is proper mindfulness — the path of maintaining proper mindfulness.

In some countries, the noble truth of the Way leading to the cessation of suffering is **perhaps called the road of constant stillness**. It is a road that leads you to perpetual calm and tranquility.

In some countries, the noble truth of the Way leading to the cessation of suffering is **perhaps called the liberation of gathering in**. Cultivation can liberate the different types of gathering in. If you cultivate the Way, you will attain liberation; if you don't, you will not be able to.

**Sutra:**

**Disciples of the Buddha, in the world of Happiness, 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 subdued.**

「歡喜世界，說四聖諦，有如是等四百億十千名」：在歡喜世界中，所說的四聖諦的名字，簡單地說有像前邊所說的這麼多；若是詳細地說，就有四百億十千名那麼多。

「隨眾生心，悉令調伏」：隨順著一切眾生心裡所歡喜的，用種種的方便法門，來使令眾生都完全調伏了。

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上人：有甚麼問題沒有？

弟子：「我相」和「我想」有甚麼不同？

上人：「想」是思想，「相」是這個樣子。你思想和樣子，一定是不同的。思想是沒有形相的，相是有形相的，這不一樣。你不要把這個「想」和「相」，以為這個音差不多就都是一樣的，這不是的。「我相、人相、眾生相、壽者相」，他講這個意思是很圓滿的；他如果用「想」字，那是「我想、人想、眾生想、壽者想」，這個講出來就有點不圓融。

弟子：這個人用「相想」……

上人：翻譯的，也是要看他有智慧、有經驗的人，懂佛法的人，這才可以。好像現在有很多學者，他根本佛法都不太懂，這翻譯出來的經典，一定是有很多地方都不對的。

現在最普通、流通得很廣很廣，就是鳩摩羅什法師所翻譯的經文。那麼其他的人呢，那個文法沒有鳩摩羅什好；好像他們翻譯，那些個翻譯者不一定懂中文，懂得不太詳細——他好像「相」、「想」不分，這都是沒有認清楚這個道理。

☯ 待續

**Commentary:**

Mañjuśrī Bodhisattva calls **Disciples of the Buddha, in the world of Happiness, the four noble truths are described with four hundred trillion names such as these.** In the world called Happiness, the four noble truths have as many names as described in the aforementioned texts. If the four noble truths are to be further expanded and discussed in detail, there are as many as four hundred trillion names such as these.

**Each of these names accords with living beings, enabling them to become subdued.** The four noble truths are taught with various expedient means in accordance with what living beings like and feel happy about, thereby causing them to become completely subdued.

**The Venerable Master:** Any questions?

**Disciple:** What is the difference between “the characteristic of self” 我相 (wo xiàng) and 我想 “the thought of the self”(wo xiǎng)?

**The Venerable Master:** “Thought” refers to a person’s thinking while “characteristic” refers to what something looks like — these two are definitely different. Thought is formless while characteristics have appearances. That is the difference. You should not take them to be identical merely based on the similarity of the pronunciation of the two characters of “xiàng 相” and “xiǎng 想” of the pronunciation. The translator’s rendering of “xiàng 相” (characteristic) as in “the characteristic of self, the characteristic of others, the characteristic of living beings, and the characteristic of longevity” makes the meanings very complete. If the translator used “xiǎng 想”(thought) instead, rendering these terms as “the thought of self, the thought of others, the thought of living beings, and the thought of longevity,” then in the lecturing, the meanings will not be perfect and not interfused well.

**Disciple:** This person used “thought of characteristics”...

**The Venerable Master:** In Buddhist translation, what really counts is whether a translator has wisdom and experiences, and whether he understands the Buddhadharmā. For example, there are many scholar-translators today who totally don’t understand the Buddhadharmā. The sutras that they translated certainly contain many faults and errors.

Nowadays, the most popular and the most widely circulated translations were done by Dharma Master Kumarajiva. This translator is not as good as Kumarajiva in grammar. This translator may not know Chinese, or may not know Chinese well enough — for example, he did not differentiate the use of “xiàng 相” (characteristic) and “xiǎng 想” (thought).

☯ To be continued