



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

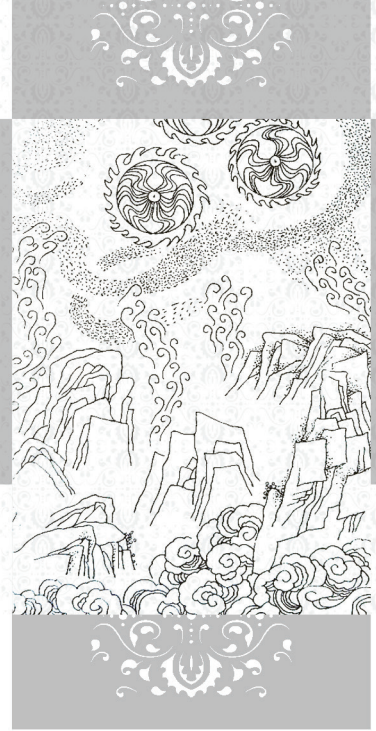
The Flower Adornment Sutra
with Commentary

【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
比丘尼恒青校訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
Revised by Bhikshuni Heng Ching



諸佛子！所言苦集聖諦者，彼關鑰世界中，或名行，或名憤毒，或名和合，或名受支，或名我心，或名雜毒，或名虛稱，或名乖違，或名熱惱，或名驚駭。

「諸佛子」：文殊菩薩恐怕這些個大菩薩不注意他所說的話，所以又稱了一聲，各位佛的弟子！

「所言苦集聖諦者，彼關鑰世界中」：在這個娑婆世界中所說的「苦集聖諦」，在那個關鑰世界上，也有很多的名字。

「或名行」：或者有的國家，給這個「集諦」起的名字就叫「行」，它有一種行苦。

「或名憤毒」：或者有的國家，叫這個「集諦」就叫「憤毒」。「憤」就是氣憤、憤怒；憤怒之毒，也就是這個「集諦」。

「或名和合」：或者有的國家，又給這個「集諦」起個名字叫「和合」；煩惱和合而成的這個集諦。

Sutra:

Disciples of the Buddha, in the world called Lock and Key, the noble truth of the accumulation of suffering is perhaps called activity, perhaps called poisonous wrath, perhaps called conjoining, perhaps called branch of perception, perhaps called egoism, perhaps called mixed poison, perhaps called false name, perhaps called opposing, perhaps called heated affliction, perhaps called paranoia.

Commentary:

Manjushri Bodhisattva thought perhaps those Bodhisattvas had not paid attention to what he said, so he called out again: **All disciples of the Buddha!**

The noble truth of the accumulation of suffering, as explained in this Saha world is known by various names. **In the world called Lock and Key**, it is named in many other terms.

Perhaps it is called **activity**. In some countries, this refers to the suffering of process, where the suffering goes on and on in a stream of uninterrupted activity.

Perhaps it is called **poisonous wrath**. In some countries, this noble truth of suffering describe afflictions that lead to rage and resentment, which are as harmful as poison.

「或名受支」：或者有的國家，叫這個「集諦」又叫「受支」；在十二因緣裡頭它是個受支。

「或名我心」：或者有的國家，給這個「集諦」起個名字就叫「我心」，是由我心裡所生出來的煩惱。

「或名雜毒」：或者有的國家，叫這個「集諦」又叫「雜毒」；種種的雜染毒，集聚到一起了。

「或名虛稱」：或者有的國家，叫這個「集諦」又叫「虛稱」；它沒有實體，只是一個虛妄的名稱。

「或名乖違」：或者有的國家，就給這個「集諦」起名叫「乖違」，乖違自性的真理。

「或名熱惱」：或者有的國家，叫這個「集諦」就叫「熱惱」。

「或名驚駭」：或者有的國家，叫這個「集諦」就叫「驚駭」，也就是恐懼。

諸佛子！所言苦滅聖諦者，彼關鑰世界中，或名無積集，或名不可得，或名妙藥，或名不可壞，或名無著，或名無量，或名廣大，或名覺分，或名離染，或名無障礙。

「諸佛子」：文殊菩薩又稱一聲，各位佛的弟子！

「所言苦滅聖諦者，彼關鑰世界中」：在這個娑婆世界中所說的「苦滅聖諦」，在那個關鑰世界裡邊，也有很多名字。

「或名無積集」：或者有的國家，給這個「滅諦」起的名字就叫「無積集」。沒有積集的煩惱了，煩惱已經滅了。

「或名不可得」：或者有的國家，叫這個「滅諦」又叫「不可得」。因為它已經滅了，所以就無所得了，也就是「無智亦無得」了。

「或名妙藥」：或者有的國家，給這個「滅諦」起的名字就叫「妙藥」。說「滅諦」這種是真正的妙藥，能把一切的病都可以治好了。

「或名不可壞」：或者有的國家，給這

Perhaps it is **called conjoining**. Afflictions conjoin and accumulate.

Perhaps it is **called branch of perception**. This refers to one of the branches of the Twelve Links of Conditioned Co-production: the link of reception. (The branch of reception refers to the input of external sense data that bombards the sense organs. It is the basis of much affliction.)

Perhaps it is **called egoism**. Because of egotistical obsessions one becomes vexed and distraught.

Perhaps it is **called mixed poison**. Different kinds of poisons come together within the truth of accumulation.

Perhaps it is **called false name**. It is just a name, not something real.

Perhaps it is **called opposing**. It contradicts the true principle of the self-nature.

Perhaps it is **called heated affliction**. (Afflictions are like a huge blaze. They burn up all of your good roots.)

Perhaps it is **called paranoia**. It causes people to be afraid and nervous all the time.

Sutra:

Disciples of the Buddha, in the world called Lock and Key, the noble truth of the cessation of suffering is perhaps called without accumulation, perhaps called that which cannot be obtained, perhaps called wondrous remedy, perhaps called indestructible, perhaps called no attachment, perhaps called measureless, perhaps called vast and great, perhaps called share of enlightenment, perhaps called apart from corruption, perhaps called without obstacles.

Commentary:

Manjushri Bodhisattva calls again: **All Disciples of the Buddha!**

The noble truth of the cessation of suffering, as explained in this Saha world is known by various names. **In the world called Lock and Key**, it is named in many other terms.

Perhaps called without accumulation. There is no accumulation of suffering.

Perhaps called that which cannot be obtained. Because afflictions are extinguished they can no longer be obtained. This is the state of “no knowledge and no attainment” that is mentioned in the *Heart Sutra*.

個「滅諦」起的名字就叫「不可壞」，不會壞了。

「或名無著」：或者有的國家，叫這個「滅諦」就叫「無著」，無所著了。

「或名無量」：或者有的國家，叫這個「滅諦」就叫「無量」，沒有數量；因為它本體已經滅了，還有甚麼數量、還有甚麼可著的呢？

「或名廣大」：或者有的國家，叫這個「滅諦」就叫「廣大」。

「或名覺分」：或者有的國家，叫這個「滅諦」就叫「覺分」；它是屬於七覺分裡頭的覺分。

「或名離染」：或者有的國家，給這個「滅諦」起的名字就叫「離染」，把染污離開了。

「或名無障礙」：或者有的國家，叫這個「滅諦」就叫「無障礙」，沒有所障礙了。

諸佛子！所言苦滅道聖諦者，彼關鑰世界中，或名安隱行，或名離欲，或名究竟實，或名入義，或名性究竟，或名淨現，或名攝念，或名趣解脫，或名救濟，或名勝行。

「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，彼關鑰世界中」：在這個娑婆世界中所說的「道聖諦」，在那個關鑰世界裡，又有種種不同的名字。

「或名安隱行」：或者有的國家，叫這個「道諦」的別名就叫「安隱行」，很安隱的這種行為。

「或名離欲」：或者有的國家，叫這個「道諦」就叫它「離欲」了。《金剛經》上說：「離欲阿羅漢」，這個離欲阿羅漢，他把一切的欲念都變過來了；這個欲，本來是染污的，它變甚麼呢？變成一種清淨心了，把欲變成智慧火，智慧的火。「離欲」，就沒有一切的煩惱了。

待續

Perhaps called wondrous remedy. The truth of cessation is like wonderful medicine. It cures the illness of suffering and affliction.

Perhaps it is called indestructible. The truth of cessation is imperishable.

Perhaps it is called no attachment. There is no more clinging to anything; all attachments are put down.

Perhaps it is called measureless. It is also without number, without a limit. Because its reality has extinguished, then what else could be measured or attached?

Perhaps it is called vast and great. It is expansive and infinite.

Perhaps it is called share of enlightenment. This refers to one of the seven shares of enlightenment.

Perhaps it is called apart from corruption. One leaves all defiled dharmas behind.

Perhaps it is called without obstacles. All obstructions are eradicated.

Sutra:

Disciples of the Buddha, in the world called lock and key, the noble truth of the Way to cessation of suffering is perhaps called peaceful conduct, perhaps called leaving desire, perhaps called ultimate reality, perhaps called the entrance to meaning, perhaps called ultimate nature, perhaps called pure manifestation, perhaps called gathering in one's thought, perhaps called tending toward liberation, perhaps called rescue, perhaps called victorious conduct.

Commentary:

Manjushri Bodhisattva says again: **Disciples of the Buddha.**

The noble truth of the Way to cessation of suffering, as explained in this Saha world is known by various names. In the world called Lock and Key, it is named in many other terms.

Perhaps it is called peaceful conduct. The conduct of this noble truth is very calm and peaceful, without agitation at all.

Perhaps it is called leaving desire. One is removed from all afflictions and desire. That is the advantage of attaining the noble Truth of the Way. The *Vajra Sutra* refers to the “arhats apart from desire.” They turn all their thoughts of desire into pure thoughts, into the bright light of wisdom.

To be continued