



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

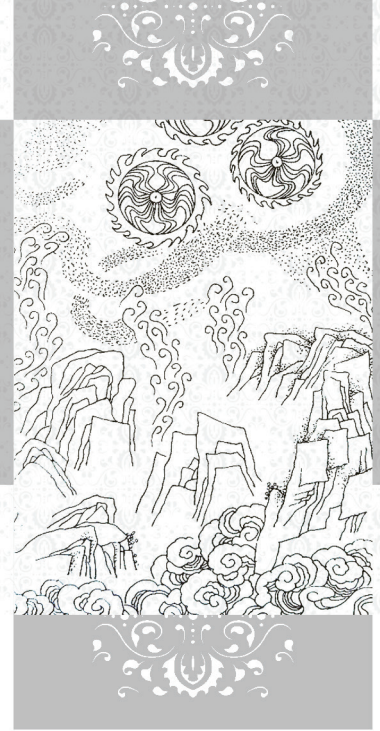
The Flower Adornment Sutra
with Commentary

【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



「或名能縛」：或者有的國家，叫這個「集諦」就叫「能縛」；這個「集」能把衆生的智慧都給遮蓋住，能把衆生的神通都給綁上，令他沒有神通了。

「或名隨念起」：或者有的國家，叫這個「集諦」又叫「隨念起」，說這個煩惱就是隨念而起的！你這個妄念一生起出來，就有煩惱了；你要是沒有妄念了，你說那個煩惱從甚麼地方來？

所以我常常講：「事事都好去，煩惱難化了；無明永不生，罪業就沒了。」甚麼都好去，就是這個煩惱最不容易把它化了；你若能無明永不生，罪業就沒有了。你就因為有無明，所以就有罪業；這罪業、煩惱，都是隨妄念而起來的。

「或名至後邊」：或者有的國家，叫這個「集諦」就叫「至後邊」。「至」就是到後邊去了，不會到前邊。到後邊，也就是到三惡

In some countries, the noble truth of the accumulation of suffering is **perhaps called “fettering.”** This truth of accumulation covers the wisdom of living beings; it ties up their inherent potential and thus prevents them from gaining spiritual powers.

In some countries, the noble truth of the accumulation of suffering is **perhaps called “arising from thoughts.”** Afflictions arise from thoughts. As soon as a false thought arises, so do afflictions. When you no longer have false thoughts, where could afflictions come from? Therefore, I often say:

*Everything is easy to let go,
Afflictions are difficult to resolve.
When ignorance never arises,
Karmic offenses will be no more.*

Everything is easy to let go, but afflictions are difficult to resolve. If you can permanently keep ignorance from arising, then you will no longer have karmic offenses — it is because you have ignorance that you have karmic offenses. Karmic offenses and afflictions both arise from false thoughts.

趣裡去了；三惡趣也叫「後邊」，四聖就是「前邊」。

「或名共和合」：或者有的國家，又給這個「集諦」起個名字叫甚麼？叫「共和合」。共和合，就是善惡混雜到一起，共在一起而和合；有善有惡，就有煩惱，就有業障。

「或名分別」：或者有的國家，叫這個「集諦」就叫「分別」。

「或名門」：或者有的國家的人，就叫這個「集諦」又叫一個「門」；說這個集，是衆苦之門，煩惱之門。

「或名飄動」：或者有的國家，又叫這個「集諦」就叫「飄動」。這個「集」因為它是集聚而成，「飄動」也就是這個「集」，集聚煩惱，沒有定性。

「或名隱覆」：或者有的國家，叫這個「集諦」又叫「隱覆」。「隱」是把它藏起來，「覆」是蓋上它；就是把自己的過錯蓋起來，就不要讓人知道。

諸佛子！所言苦滅聖諦者，彼振音世界中，或名無依處，或名不可取，或名轉還，或名離諍，或名小，或名大，或名善淨，或名無盡，或名廣博，或名無等價。

「諸佛子」：文殊師利菩薩又稱一聲說，你們諸位佛的弟子！

「所言苦滅聖諦者，彼振音世界中」：在這個娑婆世界所說的「苦滅聖諦」，在那個振音世界裡邊，又有種種不同的名字。都甚麼名字呢？

「或名無依處」：或者有的國家，叫這個「滅諦」就叫「無依處」，那個煩惱無所依了，煩惱不能到的地方了；煩惱滅了，就叫煩惱無所依了。

「或名不可取」：或者有的國家，叫這個「滅諦」就叫「不可取」。因為已經滅了，所以不可取，也不可

Perhaps in some countries, the noble truth of accumulation of suffering is **called “regression,”** meaning falling behind and not going ahead. Falling behind means someone falling into the three evil destinies. The three evil destinies are called destinies that are behind, whereas the four sagely destinies are called destinies that are ahead.

Perhaps in some countries, the noble truth of accumulation of suffering is **called “conjoining.”** It is a conglomeration of good and bad, pure and defiled all mixed together. When good and bad are all rolled into one, there are bound to be afflictions. When there are afflictions there are karmic obstacles.

Perhaps in some countries, the noble truth of accumulation of suffering is **called “differentiation.”** **Perhaps** in some countries the noble truth of accumulation of suffering is **called “gateway”** — the gateway to the multitudes of suffering, the gateway to afflictions.

Perhaps in some countries, the noble truth of accumulation of suffering is **called “floating and tossing about.”** Accumulation means [that factors of suffering] come together and accumulate. “Floating and tossing about” is the name of this accumulation of suffering. Someone’s afflictions come together and build up; but, they do not have a fixed nature.

Perhaps in some countries, the noble truth of accumulation of suffering is **called “hiding and concealing.”** “Hiding” means to hide something away, and “concealing” means to cover up — to cover something up one’s faults and mistakes so that others won’t be able to know about them.

Sūtra:

Disciples of the Buddha! In the world called Invigorating Sounds, the noble truth of the cessation of suffering is perhaps called “nowhere to cling to,” perhaps called “beyond grasping,” perhaps called “heading back,” perhaps called “apart from argument,” perhaps called “small,” perhaps called “big,” perhaps called “good purity,” perhaps called “endless,” perhaps called “vast and expansive,” perhaps called “invaluable.”

Commentary:

Mañjuśrī Bodhisattva calls out again, “All of you **disciples of the Buddha! In the world called Invigorating Sounds, the noble truth of the cessation of suffering** as spoken in the Saha World takes on many different names.” What are these names? In some countries, this noble truth of the cessation of suffering is **perhaps**

捨；不可得，也無所得。

「或名轉還」：或者有的國家，叫這個「滅諦」就叫「轉還」；轉回來了，返本還原了，這也就是滅諦。

「或名離諍」：或者有的國家，又給這個「滅諦」起的名字叫「離諍」。說離開這個諍論，那麼到了「滅」的程度上，就一切都不生了；不生不滅了，那又有甚麼諍論呢？沒有諍，就沒有鬥爭了。

「或名小」：或者有的國家，又給這個「滅諦」起個名字叫「小」。說這個「滅」是最小的了，小如微塵，小到連一粒微塵都沒有，這小而無內。

「或名大」：或者有的國家，就叫這個「滅諦」又叫它「大」；因為它已經返本還原，得到那個本體，大而無外了，再沒有比它再大的了。你說小也沒有比它再小的，說大也沒有比它再大的了；小而無內，大而無外，這都是滅諦。

「或名善淨」：或者有的國家，又叫這個「滅諦」就叫一個「善淨」；這到真善了，也真淨了。

「或名無盡」：或者有的國家，叫這個「滅諦」又叫「無盡」。說這個「滅」雖然是滅了，但是它可沒有窮盡；這個「滅諦」是沒有窮盡的，它是常常存在的，是真實的。

「或名廣博」：或者有的國家，又叫這個「滅諦」就叫「廣博」；說它又廣又博大，極廣大，盡精微。

「或名無等價」：或者有的國家，叫這個「滅諦」就叫「無等價」；沒有可比的這種價值，沒有可以比它再有價值的，這種價值是沒有甚麼可和它來比較的。

called “**nowhere to cling to.**” Within this truth, afflictions have no place of reliance. When afflictions are eliminated, that is called afflictions having nowhere to cling to.

Perhaps in some countries, the noble truth of the cessation of suffering is called “**beyond grasping.**” Because afflictions have been cut off, nirvana is something that one can neither grasp nor renounce, neither attain nor not attain. **Perhaps** in some countries the noble truth of the cessation of suffering is called “**heading back**” — returning to the root and going back to the source.

Perhaps in some countries, the noble truth of the cessation of suffering is called “**apart from argument.**” When one reaches the level of the cessation, there is no more striving. Since there is nothing produced or extinguished, what is there to argue about? Since there is no argument, there is no contention or fighting. **Perhaps** in some countries the noble truth of the cessation of suffering is called “**small.**” The state of the cessation of suffering (nirvana) is as small as a mote of dust. It is so small that there isn't even a single speck of dust within it — there isn't even a notion of “inside.”

Perhaps in some countries, the noble truth of the cessation of suffering is called “**great.**” Because one has returned to the root and gone back to the source, one reveals the fundamental substance, which is so great that nothing is apart from it. (Previously) we said that it (the source) was so small that nothing was smaller, but here it is so great that nothing is greater. This is the state of the noble truth of the cessation of suffering.

Perhaps in some countries, the noble truth of the cessation of suffering is called “**good purity,**” which just means true purity. Perhaps in some countries the noble truth of the cessation of suffering is called “**endless.**” Although it has ceased to be, it is limitless and boundless. [The nirvana state described by] this noble truth of the cessation of suffering is infinite. It is forever there and always true. **Perhaps** in some countries, the noble truth of the cessation of suffering is called “**vast and expansive.**” (The state of nirvana described by) the noble truth of the cessation of suffering is very broad, vast and all-inclusive, as well as most subtle and profound!

Perhaps in some countries, the noble truth of the cessation of suffering is called “**invaluable.**” There is nothing comparable, nothing more valuable; its value transcends the realm of numbers.

待續

To be continued