



正法印  
PROPER DHARMA SEAL

# 大方廣佛華嚴經淺釋

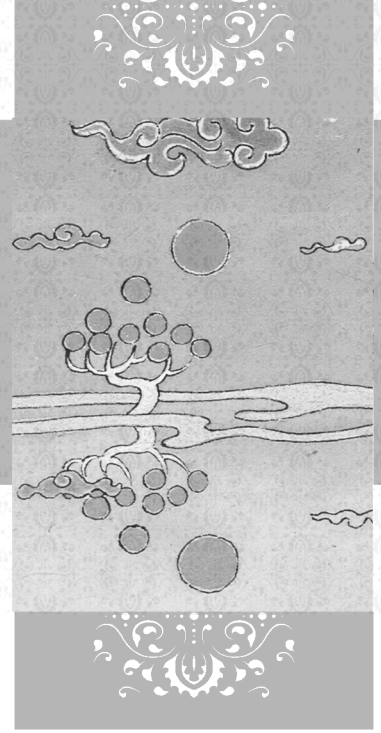
The Flower Adornment Sutra  
with Commentary

## 【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



在這個娑婆世界中是有十方世界啊，那麼，「彼一切世界，亦各有如是十方世界」：在彼一切的所有世界中，這每一個世界，也都各有它自己的十方世界。

「一一世界中，說苦聖諦，有百億萬種名」：在這一個一個的世界裡邊，所說的這個「苦聖諦」，有百億萬那麼多的名稱。

那麼「苦聖諦」有這麼多的名字，其餘的，「說集聖諦、滅聖諦、道聖諦，亦各有百億萬種名」：所說的這個「集聖諦」，這個煩惱的諦，也有百億萬這麼多的名字；這個「滅聖諦」，也有百億萬這麼多的名字；這個「道聖諦」，也都有百億萬那麼多的名稱。都各有這麼多的名字！

這些名字，「皆隨衆生心之所樂」：這都是各隨衆生心裡所歡喜的、所樂意的，而說種種的

Surrounding the Saha World, there are other worlds in each of the ten directions. **There are also worlds in the ten directions of each and every world system.** Each world has its own set of other worlds surrounding it throughout the ten directions. **In each and every one of those worlds, the noble truth of suffering is described in a hundred trillion names.** In each and every one of those worlds, the noble truth of suffering has as many as one hundred trillion names.

Just like the noble truth of suffering, **the noble truth of accumulation of suffering, the noble truth of the cessation of suffering, and the noble truth of the Way leading to the cessation of suffering are also each described in a hundred trillion names.** Each of the rest of the three noble truths has one hundred trillion names too.

**Each of these names accords with what delights the minds of living beings, enabling them to become subdued.** These names were proclaimed in accord with what living beings like in their minds. Whichever name living beings prefer to hear is spoken accordingly. Perhaps beings like to awaken via hearing these names so that they can turn away from delusion and return to their original source of enlightenment. When that name is spoken and explained, enabling those beings to be tamed and subdued — their upside-down and deluded thoughts are stopped and their ignorance is ended.

名稱。那麼衆生歡喜哪一個名字，或者聞聲悟道——聞這個名稱，他就有所覺悟；有所覺悟，就返迷歸覺了。

「令其調伏」：都是使令衆生聞名，來調伏其心的、降伏其心的，令心裡這種的顛倒、無明都停止了。

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上人：有甚麼問題沒有？

弟子：他問，如果每個世界全部有四百億十千名，這個怎麼算出來的？是不是有幾個名字用了兩次？或者是怎麼樣一個數目？他不清楚這個。

上人：這就是說雖然「四聖諦」在每一個國家的名字都不同，但是意思是一樣的。

我們現在讀的是下本《華嚴經》，下本所說的這個名字都是說得很簡單的；只說每一個世界都有四百億萬那麼多的名字，也沒有完全說出來。要是上本、中本這《華嚴經》，每一個名字都會說出來。以前講過，上本就有「十三大千世界」那麼多的世界；這是太多了，說不盡那麼多。中本也是說不盡那麼多。現在這是一個下本，所以只是提一提有多少名字，沒有完全都說出來。

我們也就知道它大概的意思就可以了，不必一定要去算有多少名字、都叫甚麼名字、這個名字又相同不相同？這些都不是很重要的問題！我們要顧名思義，聽到這個名字就要去想它的義理；由這個義理，就能深入佛法，這才是主要的意思。不要在這個名字「怎麼樣算的」那個上面用工夫！你那義理不懂，你光知道那個名字有多少、怎麼樣算，這是沒有甚麼用的。

那麼在佛教裡講「苦、集、滅、道」這四諦，這是在佛初轉法輪的時

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**The Venerable Master:** Are there any questions?

**Disciple:** Each world has four hundred trillion names of these noble truths — if that is the case, how is this ‘four hundred trillion’ number calculated? Some names were used twice — how do you take that into the calculation? Or, what exactly should this number be? I am not clear about it.

**The Venerable Master:** This means that, although the names of the Four Noble Truths are different in each country, their meanings (behind all these names) are the same. What we are studying now is the shortest version of the *Avatamsaka Sutra*, which is a very simple version and merely mentions that for each world there are four hundred trillion names; and even these four hundred trillion names can not list all the names of these truths in a thorough manner. If we were to study the longer-version of the *Avatamsaka Sutra*, there are tenfold three-thousand great-thousand world systems mentioned; that would be too many worlds of which to speak. If we were to study the medium length-version of the sutra, there would still be too many to finish naming, so we are just studying this shorter-version of the sutra, which merely touches upon the names of these noble truths without fully speaking of them.

As for us, we only need to have a rough understanding of these truths’ names, and don’t need to delve too deeply into them, such as counting the exact number of names, the specifics of the names they are called, or how this name differs from that name. All of these are not essential questions! Instead, we ought to look at the names and ponder their meanings, and then based on contemplating their meanings, we can deeply enter the Buddhadharma. That is our main intentions when studying the sutra, rather than spending all of our effort delving into how these numbers are calculated. If you merely know how many names there are and how to count them, what use is that?

The Four Noble Truths of “suffering, the origin of suffering, the cessation of suffering, and the path to the cessation” as taught in Buddhism refers to the Buddha’s threefold turning of the Dharma wheel shortly after he attained awakening — the Dharma wheel of the Four Noble Truths. We people should understand suffering, know how to cut off the root of suffering, should aspire toward the cessation of suffering, and strive to cultivate the Way that leads to this cessation.

候，三轉四諦法輪。我們人應該要知道這個「苦」，應該要知道去斷這個「集」，應該仰慕這個「滅」，應該要去修行這個「道」。

這《華嚴經》是對法身大士、諸大菩薩所說的，他們都歡喜聽詳細的「四諦法」。我們凡夫要是詳細研究，光記這個名也記不清楚的，因為它太多了。每一個名都說十個，為甚麼要說的十呢？這其中也有說九個的，或者翻譯的時候落了一個，或者那個義理有分別不清楚的，那麼一個也就不管它了。

總而言之，說十個名稱，就表示重重無盡。《華嚴經》的義理就是重重無盡、無盡重重。這個大法，這是盡虛空徧法界的；你若是想照了諸法實相，照了華嚴的境界，那你就深深地去修行，去研究佛法。

弟子：落一個？

上人：這或者是翻譯的人當時頭腦不清楚，丟了一個；或者他義理分別不清楚，也丟了一個。這個晉（公元266-420年）譯和唐（公元618-907年）譯都有一段少了一個，不過我沒講；因為那個講不講不是太重要的，就只少了一個，其餘十個、十個的多得很，你可以找那個全的嘛！丟那一個，你何必那麼執著呢？我對這個研究佛法是不執著的。所以我不講那個意思。

因為現在講完了，所以我才稍微提一提。我本來不想提的，就是他誰說我不懂我就不懂，我也不怕人說我不懂。我這個講經呢，你誰說我不懂、不會講，不會講就不會講嘛！你會講你可以講，我沒有不叫你講，是不是啊？

待續

This *Avatamsaka Sutra* was spoken to great Bodhisattvas who have realized the Dharma-body. They all like to hear in detail the Dharma of the Four Noble Truths. If we ordinary people were to study them thoroughly, we would not be able to clearly memorize all of these names because there are too many. For each of these truths ten names were spoken — why? Why is it ten but not nine names? Sometimes there are only nine names and one is missing; that is because it was left out during the translation, or perhaps the meanings were too difficult to be discerned clearly, thus that name was ignored and just left out.

All in all, each time ten names were spoken to symbolize the infinite layers (of states, meanings and principles pertaining to the *Avatamsaka Sutra*). This great Dharma pervades empty space and the Dharma Realm. If you want to illumine all dharmas, True Reality, and the Avatamsaka states, you must deeply cultivate and study the Buddhadharma.

**Disciple:** Was one name missing?

**The Venerable Master:** It could be that the translator accidentally left it out in his befuddled state of mind; it could also be that he did not discern the meanings clearly and cut short one of the meanings. Both the Jin Dynasty (266-420) version and the Tang Dynasty (618-907) version are each missing a name in one of the paragraphs, but I did not mention this during my lecture — because to speak or not to speak of it is not that important. Only one name was missing, and you still have plenty of names tenfold. What you are missing here you can go to find from the the groups of names listed elsewhere. Why bother to be so concerned about this one which is missing? I am not attached about how exactly to study the Buddhadharma; so, I did not mention this during my lecture.

Now, since we have finished this chapter, I am briefly touching upon this topic. Originally I did not intend to speak about it. Whoever wants to say that I don't understand (the sutra) can go ahead and say that. I am not afraid of others saying that I don't understand it. As for explaining the sutra, it is okay if anyone says that I don't understand it, or know how to lecture it. You can even say that I don't know (how to explain it), and then I just won't know! If you know how to do it, then you can go ahead and lecture. I have never stopped you from lecturing a sutra, have I?

To be continued