



正法印
PROPER DHARMA SEAL

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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

Commentary by the Venerable Master Hua

English Translated by the International Translation Institute

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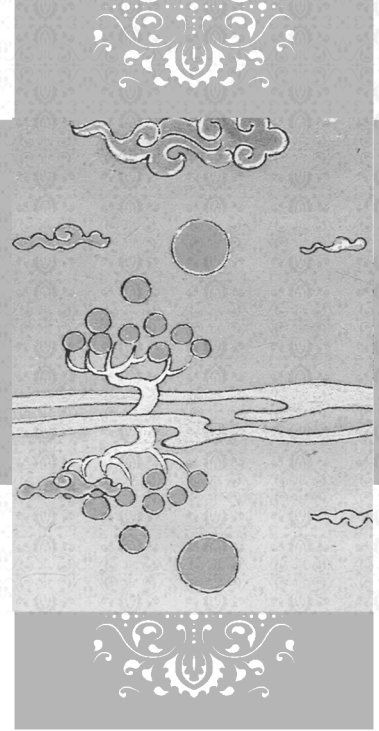
明天（1976年4月12日）我們要舉行一個西方人不太明白的一個法門，叫甚麼呢？「放生」。為甚麼西方人不太明白這個法門呢？因為在西方，佛教的儀式人人都沒有見過，也沒有人懂；那麼由近幾年這個佛法傳到西方，也舉行了很多次放生的方法。但是每一次，都被人罵了很多，被人反對；但是罵是罵，反對是反對，我們還要照著佛法去做去！

為甚麼要放生呢？因為放生，得長命報！你不殺他，人就也不殺你。好像世界這個戰爭，為甚麼世界有戰爭？就都因為人的殺生；你殺他，他就殺你，互相殺。這個做畜生的被人殺，人做了畜生，畜生做人的時候，就又互相殺；殺不過來了，這個殺業造得太重了，所以就引起來了戰爭。戰爭就是要互相殺、互相報復。你殺我，我就殺你；我殺你，你又殺我，總也不完。這個

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Tomorrow, April 12, 1976, we will hold a ceremony unfamiliar to most Westerners, a ceremony for liberating the living. Why do I say that Westerners aren't familiar with this ceremony? This is because in the West, most people haven't witnessed and don't know Buddhist ceremonies. In recent years, as Buddhism has come to the West, many ceremonies for liberating life have taken place. However, every time, critics come out to scold us or obstruct the ceremony. Despite criticism and opposition, we will continue to act in accordance with the Buddhadharma!

Why do we liberate life? It is because liberating life will reward us with long lives. If you don't kill others, then others won't want to kill you. Why are there wars in the world? It is because we have killed.. If you kill him, then he will kill you. People kill animals, and, then in their next lives, become animals. The animals that they once killed now return as people to claim their revenge. This goes on and on. When there has been too much killing and the collective karma from killing is too heavy, wars erupt. Wars lead to mutual killing and cycles of vengeance. You killed me, so I want to kill you. I killed you, therefore you want to kill me. This cycle continues endlessly, with debts spiraling upward as they accumulate interest. You killed one of my people, so I will kill ten of yours. You killed ten of mine, so I will kill a hundred of yours. People attack each other with guns, bombs, and fighter jets because of killing karma that has been created.



帳目愈搞就愈多，就好像有利息似的。你殺我一個，我要殺你十個；你殺我十個，我要殺你一百。這麼樣子，互相用槍呀、炮呀、飛機去轟炸，這都是造的殺業所引起來的。

我們放生，就是減少這個殺業。你殺業減少了，我們放生放得多了，那麼戰爭也就沒有了。我們不是反對戰爭，我們根本就不戰爭！所以不殺生，才是真正能以壽命延長的一個法門！所以我們就是被人罵一點也沒有關係。我們也不一定希望自己壽命長；我們希望一切衆生都平息殺業，把殺的這種業力都沒有了它、停止了它！這是我們放生的原因。

又者，放生就少疾病；你能放生，這個疾病也都會減少。所以這個修行啊，是要各方面來用功的，甚麼事情都要做一點；因為這個，所以我們要放生。

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編按：宣公上人淺釋的《華嚴經・四聖諦品第八》這一期刊登結束了。

這部華嚴經是佛陀對法身大士所說的法。諸大菩薩歡喜聽詳細的四聖諦法。

四聖諦為什麼叫「聖諦」？就是你依照這種的諦理去觀察，能離苦得樂；你依照這個方法去修行，可以證得聖果入聖流，所以叫「聖諦」。

四聖諦就是苦、集、滅、道。

在娑婆世界裡，有不同的名詞分別描述苦、集、滅、道，總共有四百億十千個名號。每一聖諦所提出來十個名字，但是每一個十又可變成百個、百變千、千變萬，萬變萬萬，所以有四百億十千那麼多的名號。隨眾生心之所樂，調伏他們的身心。

除了娑婆世界以外的十方世界，也對苦、集、滅、道這四聖諦有不同的

Therefore, we liberate the life to reduce our killing karma. The more life we liberate, the fewer wars there will be. We do not oppose war. We just don't go to war. Therefore, refraining from killing is the Dharma door to truly lengthen one's life. Critics don't bother us, and we don't necessarily want to live long lives. We simply wish that all living beings will stop creating killing karma, thus causing such karma to completely disappear. This is why we liberate life.

Liberating life will also diminish illnesses, and you are less likely to contract them. Therefore, cultivation requires applying effort on several fronts. We need to do a little bit of everything. This is why we should liberate life.

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Editor's Note: Venerable Master Hua's commentary on Chapter Eight of the *Flower Adornment (Avatamsaka) Sutra* is now concluded.

The Buddha spoke the *Flower Adornment (Avatamsaka) Sutra* to great Bodhisattvas who have realized the Dharma body. They all like to hear the Dharma of the four noble truths in detail.

Why are the four noble truths called "noble truths"? This is because, by relying upon these truths in contemplation, you can leave suffering and attain bliss. If you rely on them to cultivate, you can attain the fruition and enter the "stream" of sages.

The four noble truths are as follows: the truth of suffering; the truth of the cause of suffering; the truth of the cessation of suffering; and the truth of the Way of the cessation of suffering.

In this Sahā world, the our noble truths can be described in forty trillion different names. As with the ten names for each noble truth, each of these ten names could be multiplied into hundreds, hundreds into thousands, thousands into ten thousand, ten thousand into a hundred thousand, and so on. That's why there are forty trillion names such as these. They accord with all of the thoughts of living beings, inspiring them to be subdued in both body and mind.

In addition to the Sahā world, other worlds from ten directions also have different names for these four noble truths, which can be described in forty trillion different names. These names vary in accordance with the hearts of living beings, so that all beings are brought to become harmonized and subdued.

名字，也是各有四百億十千個。這些都是為了隨眾生心之所樂，而能使眾生調伏的。

下一篇是〈光明覺品第九〉。佛陀從從兩足下，放光明遍照十方世界，遍照至十世界，到百世界、百千、百萬世界、百億世界那麼遠的世界。

文殊菩薩及其他九位大菩薩及眷屬從十方世界前來瞻仰和讚歎佛陀。光明所到之處，一目了然，令眾生的心境打開，湧起信心及修行的心。因此，這一篇叫光明覺品。

The ninth chapter is the “Light Enlightenment Chapter.” The Buddha emitted light beneath his feet, illuminating worlds throughout the ten directions, including ten worlds, up to a hundred worlds, up to a hundred thousand worlds, up to a billion worlds, and all the way up to a hundred billion worlds.

Ten great Bodhisattvas, Mañjuśrī Bodhisattva and the other nine great Bodhisattvas, came from throughout the ten directions with their retinues to see and praise the Buddha. Wherever the light travels, one can clearly see even at a glance, which helps living beings clearly open their minds! And thus, their confidence and resolve to cultivate springs forth! Therefore, this chapter is called “Luminous Awakening.”

【光明覺品第九】 CHAPTER NINE: LUMINOUS AWAKENING

這一品在華嚴經排列在第九品，所以稱為光明覺品第九。因為修般若的緣故，所以現出光明。覺就是覺悟。眾生見到光明，就生出覺悟的心。

爾時，世尊從兩足輪下，放百億光明，照此三千大千世界。

在說完四聖諦的時候，釋迦牟尼佛從兩足輪之下放出百億光明，照耀三千大千世界（足是人身最卑賤的地方。但因為智慧是最平等，沒有高下的，所以從足下放出最尊貴的光）。一個須彌山、一個日月、一個四大部洲，這是一個世界。積聚一千個世界為一個小千世界；積聚一千個小千世界為一個中千世界；積聚一千個中千世界為一個大千世界。因為有三個千，所以叫三千大千世界。

待續

This is the ninth chapter, “Luminous Awakening.” “Luminous” refers to prajñā. “Awakening” is realized when living beings see this brightness and it enlightens their minds.

Sūtra:

At that time, the World Honored One released one billion bright lights from the wheels on the bottom of his feet which illumined the three thousand great thousand worlds.

Commentary:

At that time refers to the time when the “Luminous Awakening Chapter” was spoken. **From the wheels on the bottom of his feet** — the World Honored One’s feet — Shakyamuni Buddha’s — **released one billion bright lights**. The bottoms of the Buddha’s feet emitted light. The feet are the lowest part of the body. Light was emitted from the wheels on the bottom of the Buddha’s feet. This represents wisdom which is most balanced, not too high or too low.

The soles of the Buddha’s feet emitted a most precious light, which in turn gave off a billion bright lights, illumining the three thousand, great thousand worlds. It illumined the great trichiliocosm. What are the three thousand great thousand worlds? One world system is made up of one Mount Sumeru, the four great continents, one sun, and one moon. A thousand of these world systems makes up a small world system. A thousand small world systems make up a medium-sized world system. A thousand medium-sized world systems make up a great world system. So, if you put together these three thousand world systems then you have the “three thousand, great thousand worlds.”

To be continued