

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

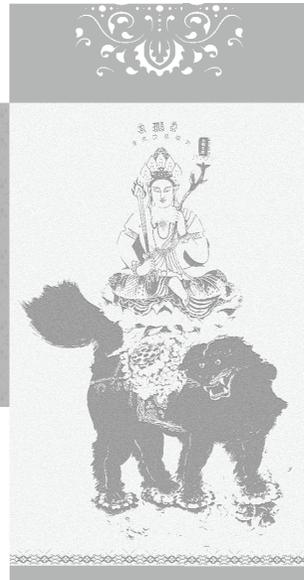
修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

Translated by the International Translation Institute



「或名妄覺念」：或者它又有個名字叫妄覺念，也就是錯覺念。錯覺就是覺悟得不對了，錯了。現在心理學上有一個名詞叫錯覺的，也就是這個妄覺念，也就是這個集。不過心理學家只知道是錯覺，不知道是這個集諦。

「或名趣入」：或者它又有個名字叫趣入，向那個地方走。向什麼地方走呢？向煩惱那個地方走，自己不能自拔，好像陷溺到泥裡頭不能拔出腿來。「或名決定」：或者它又叫決定，決定就是一定。一定什麼呢？一定有煩惱，一定是煩惱。

「或名網」：或者有的地方的人不叫它集，叫網。好像一條魚在江湖河海裡頭本來很自由的，忽然間遇到這個網，被網住了。被網住了，就有生命的危險。我們人有這個集，也就不自由了。「或名戲論」：或者有的地方就叫這個集為戲論。戲論也就是講笑話，不是真的。

「或名隨行」：或者有的地方的人就叫它隨行。隨行也就是跟著它跑。跟著什麼跑呢？跟著煩惱跑。「或名顛倒根」：或者有的地方，這個集又叫顛倒根，是顛倒

Perhaps it is called misconception and illusion. This is another name of this truth, which basically means that you have misperceptions, or wrong insights about something. In psychology, there is a term, delusion; it is just a notion we refer here as misconception and illusion. However, psychologists only know that this refers to illusion, but do not know it is another term for the truth of the accumulation of suffering.

Perhaps it is called a net. This is like fish that swim about in the sea or rivers, quite free at ease, but if they get snared in a fisherman's net, they might lose their lives. Once you're caught in a net, you won't be free. **Perhaps it is called idle speculation;** in some places, this is called "words said as playful chatter." Playful words are said in jest, as casual jokes, but are not true or real.

Perhaps it is called following along. In some places, people call this following along. Following along means going after something. What do you follow after? You follow the patterns of afflictions. **Perhaps it is called roots of confusion.** In some places, this is called roots

的根本。這個道理講起來是很多的，但是時間很少，所以就簡單一點講。

弟子：師父昨天講第一苦中有兩種苦，一種是前生的因所產生的苦。為什麼我們都記不起前生？是不是太苦了，所以記不起來了？

師父：不但是苦就忘了前生，就是不苦也忘了前生。不要說前生，就現在睡覺的時候你做夢，等你醒來的時候還會不會記得夢中的事情呢？（弟子：不會）一樣的！譬如在夢中，有人告訴你：「Miss，你現在是在做夢呢！」你絕對不相信，說：「我現在清清楚楚的，怎麼是做夢呢！」

等你夢醒了，就是沒有人告訴你，你自己也知道：「哦，我昨天晚上做的夢真好！又結婚、又生兒子、又發財、又當官、又做狀元、又當皇帝，原來還是個夢呢！」現在有人說你是在做夢，你也不相信。等開悟了：「哦，原來我以前那一段時候，是做夢來著！」就是沒有人告訴你，你也知道是夢了！

這是一樣的道理。你現在沒開悟，我告訴你，你是在做夢，你不相信；等你開悟了，那就等於夢醒了一樣。但是夢醒了以後，有的時候還會再做夢去；那個夢就不容易醒了！好像我們這兒有一個人說：「Mac, I wake up, how about you (馬可，我清醒了，你呢)？」但是時間不久又入了夢鄉了，這個Wake up清醒也是假的。

諸佛子！苦滅聖諦，此娑婆世界中，或名無諍，或名離塵，或名寂靜，或名無相，或名無沒，或名無自性，或名無障礙，或名滅，或名體真實，或名住自性。

「諸佛子」：文殊師利菩薩又叫一

of confusion, roots that turn you upside down. We could elaborate on this principle a lot, but we are very short of time, so we can only briefly talk about it.

Disciple: Last night Shr Fu mentioned that there are two kinds of suffering: one is the suffering resulting from causes planted in past lives. Why can't we remember what we did in our past lives? Is it because we have undergone so much suffering that we cannot recall what happened?

Venerable Master Hua: It's not only after experiencing suffering that you forget your past lives, but also after experiencing things that are not suffering. Not to mention forgetting your past lives, just look at your dreams — after you wake up, can you even recall what happened in your dreams? (Disciple: No, I can't). It's the same principle. For example, someone in your dream tells you, "You are dreaming, Miss." There's no way you'll believe them. "It's so clear, so real. How can this be a dream?"

When you wake up, even if there is no one to tell you that it was just a dream, you will know this for yourself, "Ah! Last night I had a really good dream. I got married, had kids, struck it rich, became an official, became the champion scholar in the imperial exam, and I even became the emperor. However, it was all just a dream!" So if someone tells you that you are dreaming, you won't believe it. Once you have awakened, you will realize, "Oh, I was dreaming the entire time." Even if no one told you, you would know it was a dream.

Likewise, since you have not become awakened, if I tell you you're just dreaming, you won't believe me. When you awaken, you will find that it's just like waking up from a dream. After having realized it was just a dream, you might still continue dreaming. Then it is difficult to wake up from such a dream. For example, someone says, "Mac, I woke up, how about you?" Before long, this person dozes off into a dream again, so we can say that this person's awakening was a fake one.

Sūtra:

Disciples of the Buddha, in this Saha world, the Noble Truth of the Cessation of Suffering is perhaps called non-contention, perhaps called leaving dust, perhaps called quiescence, perhaps called markless, perhaps called without demise, perhaps called without self-nature, perhaps called freedom from impediments, perhaps called cessation, perhaps called true and actual substance, perhaps called abiding in the inherent nature.

聲，各位佛的弟子！你們這些大菩薩摩訶薩。「苦滅聖諦，此娑婆世界中，或名無諍」：你要知道這個苦滅聖諦，在娑婆世界裡邊，或者有的國家就叫它無諍；因為它滅了，滅了就不會再有爭論了。

「或名離塵」：或者有的時候，有的國家就叫它離塵，遠離一切塵勞；因為滅是寂靜，寂靜就沒有一切的塵勞了。「或名寂靜」：或者有的國家的眾生就叫它寂靜，寂靜法也就是滅法。「或名無相」：或者有的地方就叫它無相，沒有一切相。

「或名無沒」：沒，就是墮落。或者有的地方的人就叫它無落，不會墮落。「或名無自性」：或者有的國家的眾生就叫它無自性，沒有自性。「或名無障礙」：或者有的國家的眾生又叫它無障礙，沒有一切障礙。它都滅了嘛！所以就什麼障礙都沒有了。

「或名滅」：或者有的國家的人就叫它滅。「或名體真實」：或者有的國家的人就叫它體真實，是真實的本體。「或名住自性」：或者有的國家的眾生就叫它住自性，住於自性。

諸佛子！苦滅道聖諦，此娑婆世界中，或名一乘，或名趣寂，或名導引，或名究竟無分別，或名平等，或名捨擔，或名無所趣，或名隨聖意，或名仙人行，或名十藏。

「諸佛子」：文殊菩薩又稱一聲，各位佛的弟子！「苦滅道聖諦，此娑婆世界中，或名一乘」：在這個娑婆世界，有的國家就把道叫做一乘、一乘法。所謂「唯一佛乘，更無餘乘」；也就是唯一佛道，沒有其他的道可修行。

「或名趣寂」：或者有的地方的人就叫它趣寂，向寂靜的境界上去走。「或名導引」：或者有的國家的眾生就叫它導引；領導而引率，就是領著眾生到佛國上去。

Commentary:

Manjushri Bodhisattva calls out again, “All of you disciples of the Buddha, all of you great Bodhisattvas among Bodhisattvas, in this Saha world, this Noble Truth of the Cessation of Suffering is known by many names. Perhaps it is called non-contention, that is, it is without fighting or strife.

Perhaps it is called leaving dust. One separates far from the wearisome dust. Some called this quiescence. To be apart from vexation is “stillness,” and to cut off all agony and disasters is “quiescence.” Other called it markless, that is, the state where one sweeps away all dharmas and is separate from all marks.

Perhaps it is called without demise. One never falls, or suffers ruin. “Without demise” is how it is addressed somewhere. Some called it without self-nature. All dharmas are without a self-nature. Other called it freedom from impediments. Once everything is gone, you will have no afflictions and be free all impediments.

Perhaps it is called cessation, the extinction of all afflictions. Perhaps it is called true and actual substance. Some called it the state where one reaches the fundamental source of true reality. Perhaps it is called abiding in the inherent nature. Other called it the Cessation of Suffering where one dwells in one’s inherent nature.

Sūtra:

Disciples of the Buddha, in this Saha World, the Noble Truth of the Way Leading to the Cessation of Suffering is perhaps called the One Vehicle, perhaps tending toward stillness, perhaps guiding, perhaps ultimately non-differentiating, perhaps impartiality, perhaps renouncing one’s burden, perhaps tending nowhere, perhaps according with sages’ intents, perhaps conducts of an immortal, and perhaps the Ten Treasuries.

Commentary:

Manjushri Bodhisattva again calls out, Disciples of the Buddha, in this Saha World, the Noble Truth of the way leading to the cessation of suffering is perhaps called the One Vehicle. Some calls this path One Vehicle, or the Dharma of One Vehicle. As it is said in the *Lotus Sutra*, there is no other vehicles but the Buddha Vehicle; there is no other way to cultivate but the Buddha’s Way.

Perhaps it is called tending toward stillness. One tends toward the state of still tranquility. Perhaps called guiding. People in some countries called it leading and guiding; the truth that leads living beings to Buddhahands.