



# 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



「或名形狀物」：或者有的國家的人就叫它形狀物。苦是沒有形狀的，因為它看不見的；但是它可把人害苦了，令人人都受不了。有的時候你心裡很不高興的，好像有一塊石頭壓到心上似的，怎麼樣也覺得不快樂；這都是苦在作怪，所以叫它形狀物。

\* \* \*

弟子問：有很多修行人不必受死的苦，他們在要死的時候，就離開他們的身體。好像六祖跟憨山大師都是這樣的。明朝的藕益大師，在死了三年以後，他的身體不但沒有壞，頭髮還長長了。請問師父，他跟其他的人有什麼不同？

Perhaps, in some countries, it [suffering] is called an object with shape and form. Although suffering does not really have any form or shape because it is invisible, people still feel suffering and it feel unbearable. For instance, when one feels really unhappy, it feels as if one's heart is weighed down by a rock. No matter what one does, one is unable to feel happy. That is because of the trouble that "suffering" is causing. Therefore, it(the suffering) is called an object (rock) with form and shape.

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**Question from a Disciple:** Many great cultivators do not have to undergo the suffering of death. When they were about to die, they would just leave their bodies, (e.g, the Sixth Patriarch or Great Master Hanshan.) In the Ming Dynasty, three years after Great Master Ouyi's passing, not only did his body not decay, but his hair also grew longer. Shrfu, may I ask, how was he different from other people?

**Venerable Master:** Great Master Ouyi Zhixu was a

師父：薄益大師是個祖師，不是平常的修行人。他長頭髮，大約是他的精神還沒有離開；好像入定的樣子，一般人就以為他是往生了。他是入定，還沒有真正離開這個身體，所以頭髮還會長。修道的人，誰若修行有功夫了，都可以這樣子！

我前幾年造了一個這麼高的阿彌陀佛的銅像，送給廖鎮方供養。那尊佛像上就生出頭髮了，佛像也變成金色的；他天天看著那個佛像，有的時候佛像就放光。你們可以問問他！你看，不但薄益智旭大師的肉身長頭髮，我造的這一個銅佛像也長頭髮，長的是金色的頭髮。不過不是很多，大約有幾根。他每來一趟，就告訴我佛像的情形。最初很短的，現在長得有一吋多長了。這次果道、果逾跟著我到亞洲去，他們兩個人天天就爭吵；我看見他們這樣子很不高興，把我的頭髮都給氣白了，回來的時候白髮蒼蒼。但是回到這兒兩個多月吧？現在你們看看，頭髮又都變成黑的，不白了，因為你們各位沒有氣我那麼多！

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諸佛子！所言苦集聖諦者，彼密訓世界中，或名順生死，或名染著，或名燒然，或名流轉，或名敗壞根，或名續諸有，或名惡行，或名愛著，或名病源，或名分數。

「諸佛子」：文殊師利菩薩又叫一聲，你們各位佛的弟子！「所言苦集聖諦者，彼密訓世界中，或名順生死」：你們應該知道，我們所說的這個集諦，在密訓世界裡邊，或者有的國家的人就叫它順生死；順著生死流，流流不已。「或名染著」：或者有的國家的眾生就叫它染著。染，就是染污；著，是執著。集諦就是染污和執著的一種東西，所以它的別名就叫染著。

「或名燒然」：或者有的國家的眾生，

Patriarch, not an ordinary practitioner. The growing of his hair was probably due to the fact that his spirit had not departed his body (yet.) It is an example of a case when one is still in samadhi, but others mistake it for death—such was Great Master Ouyi's case. He was still in samdhi, and his spirit had not yet truly departed from his body; therefore, his hair kept growing. Any cultivator who has true skill could be like this.

Several years ago, I made a bronze Amitabha statue about this high (gestures with hands) and gifted it to Liao Zhenfang so that he could make offerings (to it.) The hair grew on the head of the statue and then the statue itself turned into a golden color. Zhenfang looked at the statue every day and sometimes the statue would shine. You may go and ask him (to verify what I have just told you!) Look, not only did Great Master Ouyi's head have hair that grew, but the Buddha statue also grew golden hair.

Nevertheless, there were just a few hairs; it was not a large amount. Every time when he came to visit me, he would tell me what was going on with the Buddha statue. The hair of the Buddha statue was very short initially, but is now longer than an inch.

Last time when Guo Dao and Guo Yu followed me in my travels through Asia, they were fighting every day. This made me very unhappy; my hair turned white because I was so angry seeing them fight everyday. So I came back with white hair. It has been more than two months since I returned, hasn't it? Now, look, my hair has returned to black, and it is not white anymore! It is because not a single one of you upsets me that much!

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**Sūtra:**

Disciples of the Buddha, in that world called Secret Instructions, the noble truth of the accumulation of suffering is perhaps called flowing along with birth and death, perhaps called defiled attachment, perhaps called burning, perhaps called flowing and turning, perhaps called the root of decay and ruin, perhaps called continuation of all realms of existence, perhaps called evil practice, perhaps called craving and fixation, perhaps called the source of illness, perhaps called share and measure.

**Commentary:**

All of you disciples of the Buddha, Manjushri Bodhisattva called out again, you should understand that in that world called

因為語言不同，所以就叫它另外一個名字叫燒然，就好像用火燒似的。「或名流轉」：或者有的國家的眾生，又給它取一個名字叫流轉。「或名敗壞根」：或者有的國家的眾生，就叫它敗壞根；這個集諦是敗壞的根本，能令一切都破敗而壞。

「或名續諸有」：或者有的國家的眾生，就給它另外一個名字叫續諸有，繼續一切的諸有；三界二十五有，都由這個集諦來繼續。「或名惡行」：或者有的國家的眾生，給它取的名字就叫惡行，就是所行所做都是惡的。「或名愛著」：或者有的國家的眾生給它取的名字就叫愛著。「或名病源」：或者有的國家的眾生就叫它病源；因為病都是從煩惱而生，你若沒有煩惱，病的來源就乾了，沒有了。「或名分數」：或者有的國家的眾生就叫它分數；它是一分一分的，人人都有二分，都有這個煩惱。

諸佛子！所言苦滅聖諦者，彼密訓世界中，或名第一義，或名出離，或名可讚歎，或名安隱，或名善入趣，或名調伏，或名一分，或名無罪，或名離貪，或名決定。

「諸佛子」：文殊師利法王子又叫一聲，各位佛的弟子！「所言苦滅聖諦者，彼密訓世界中，或名第一義」：我們所說的苦滅聖諦，在密訓世界裡也有種種的名字；或者有的國家的人就給它取個名字叫第一義，滅諦也就是第一義。「或名出離」：或者有的國家的眾生就叫它出離，出離欲界、色界、無色界三界；出離三界之外就沒有苦，不出離這三界就有苦。

☸待續

secret instructions, the noble truth of the accumulation of suffering in some countries is perhaps called flowing along with birth and death that continues unceasingly.

Perhaps it is called defiled attachment by beings in some countries. “Defiled” means being tainted or stained, and “attachment” means being attached. Thus, the truth of accumulation of suffering refers to those defiling objects that corrupt beings, causing them to become attached.

Perhaps in some countries it is called burning. Due to the various languages of living beings, this noble truth of accumulation of suffering is referred to as burning — as if one is being burned. Perhaps it is called flowing and turning in some countries. Perhaps it is called the root of decay and ruin in some countries. The noble truth of the accumulation of suffering is the root cause of everything, which causes all that is good to ruin and decay.

Perhaps it is called continuation of all twenty-five planes of existence within the three realms of existence. All of these forms of existence are sustained by this “accumulation of suffering.” Perhaps in some countries, it is called evil practice. Whatever beings do is evil. Perhaps it is called craving and fixation in some other countries. Perhaps it is yet called the source of illness in some additional countries. Illness stems from afflictions. If there are no afflictions, then the roots of illness will wither and illnesses will be gone. Perhaps it is called share and measure in some countries. Everything is measured in degrees, portions, shares, parts, etc., and thus every person has his share of afflictions.

#### *Sūtra:*

Disciples of the Buddha, in the world called Secret Instructions, the noble truth of the cessation of suffering is perhaps called the foremost meaning, perhaps called escape, perhaps called deserving praise, perhaps called peace and security, perhaps called wholesome tendencies, perhaps called taming and subduing, perhaps called one share, perhaps called free from offense, perhaps called separating from greed, perhaps called decisiveness.

#### *Commentary:*

Manjushri Bodhisattva, the Dharma Prince, called out again: All of you disciples of the Buddha, in the world called Secret Instructions, this noble truth of the cessation of suffering that we have been discussing has different names. Perhaps it is called the foremost meaning, which is just the Dharma of cessation of suffering. Perhaps it is called escape — escape from the Three Realms: the Desire Realm, the Form Realm, and the Formless Realm. If one transcends the Three Realms, there will be no

☸To be continued