



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

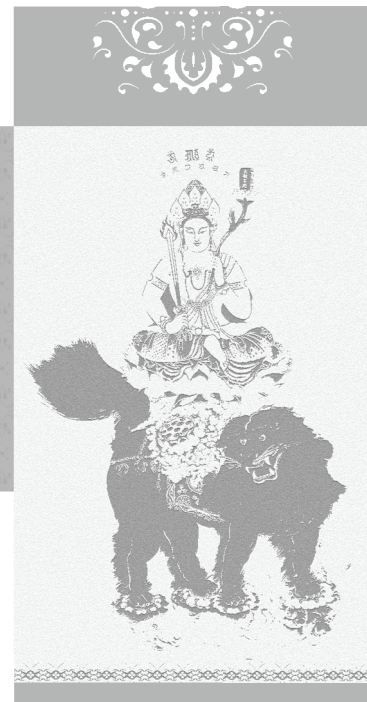
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宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

Translated by the International Translation Institute



要不然的時候，你說你是佛，我說我是大佛，比你更大！或者你說你是大佛，我說我是天佛，我是天上的佛，喝！比你大佛更大！但是，那又有什麼用呢！各位要知道，這都是假名啊！不是名大就大了，要你有修行有道德，那才算大。

好像我們這兒有一個人，他就以為自己是耶穌，常對人說：「你看，我就是小耶穌。」你若是小耶穌，你應該會說以色列的話；我相信他不會的，那就是假的。

由這個，你就舉一隅而可以三隅反。你舉出桌子的一個隅，其餘那三個隅都是差不多知道的。桌子有四隅，就是東南、西南、東北、西北四個角；對你舉出一個隅來，其他的三個隅你就都應該知道了。如果一隅你明白了，其他三個隅是怎麼回事還不知道，這樣的人就沒

If not (if you have not mastered Sanskrit), and yet you claim that you are the Buddha, and then I claim that I am the great Buddha, even greater than you. Or you claim that you are the great Buddha, and I claim I am the heavenly Buddha, greater than the great Buddha. What's the use? All of you should know: these are just illusory names! One doesn't become great by having a fancy title. Only if you truly cultivate, and have merit and virtue can you be considered great.

For example, we have someone here who believes he is Jesus, and always tells others, "Look, I am Little Jesus." If you were actually Little Jesus, you should be able to speak the language of Israel. I don't believe that he can do that, therefore, he is an imposter.

From this one case, you could apply it to three other cases. If you understand one corner of a table, you should be able to roughly figure out the other three corners. A table has four corners, [and is usually placed in alignment with cardinal directions or intercardinal directions. The four cardinal directions are north, south, east, and west; the four intercardinal directions are] southeast, southwest, northeast, and northwest. If I explain one corner, you should be able to understand the other three corners. If you can only figure out one corner, but have no clue about the other three, then you are not yet worthy to teach.

No matter who you are, you should resolve: "I must cultivate!"

有法子教了。（編按：源自《論語・述而篇》：「舉一隅不以三隅反，則不復也。」）

無論你是個什麼，你都應該有一個決定，「決定我要修道！」那你就老老實實修行，不要弄個假名堂，弄個假名說：「哦，我是怎麼回事。」你是怎麼回事，我不知道！

「或名無能破」：或者有的國土的人，叫這個「道諦」就叫「無能破」；誰也破壞不了它。這個「道」比金剛還堅固，只要你修行，就可以由凡夫位走到佛的果位上；但是你要修行，一定要走這條路才行。你不走這條路，就說「我已經成了佛了」，怎麼成的？我不知道！你說這可憐不可憐？

「或名深方便」：或者有的國土的人，叫這個「道諦」就叫「深方便」；就是大方便、最方便，也就是究竟的方便。

「或名出離」：或者有的國土的人，又叫這個「道諦」就叫「出離」。

出離什麼呢？出離你那個「籠子」，出離你那個「監獄」。好像鳥飛出籠子外邊了，牠出離了！出離你那個監獄。我們每一個人都有自己本身的監獄，不能自由；你願意怎麼樣，也不能隨心滿願，總是很不如意的。這就是因為沒有出去自己那個「監獄」。

出離自己這個監獄，這是一點；還要出離三界，出去這個欲界、色界、無色界；出去這三界，這都叫「出離」。

「或名不下劣」：或者有的國土的衆生，就給這個「道」起名字，叫「不下劣」。也就好像中國話說的「哦，還不錯呢！」英文叫「Oh, not bad!」，就是這個。「不下劣」，就是很好，很高尚的，不是那麼卑鄙下流，不是盡叫人可憐的樣子。

我們修道的人，每一個人都應該有清高的思想，不要有下劣的行為，要很高尚的。但是你也別驕傲，以為「喔，我是

Then you should cultivate honestly and not attempt to gain false recognition for yourself, saying, “Oh, I’m such and such...” Really? Do you think if you don’t tell me that I wouldn’t have a clue?

Perhaps it is called indestructible. People in some lands call the truth of the path to the cessation of suffering “indestructible.” This path is more solid than vajra, as long as you cultivate, you will be able to walk the path from a position of an ordinary person to the position of the Buddha. However, you have to cultivate and must walk the path. If you don’t walk the path and then claim, “I am already a Buddha.” How could you achieve that? I don’t know! (That would be unbelievable!) Isn’t that pathetic?

Perhaps it is called profound expedients. People in some lands call the truth of the path to cessation “profound expedients.” This is a great expedient — the most superior expedient — which also means an ultimately skillful means.

Perhaps it is called escape. People in some lands called the truth of the path to cessation “leaving.” Leaving from what? You escape your “cage” and leave your “prison.” This is like a bird flying out of a cage — it’s free! It is also someone getting out from his prison. Each of us has our own prison in which we are stuck and have no freedom; we can’t fulfill our wishes or do what we want. Things are always unsatisfactory. That’s because we are stuck and can’t escape our own prison.

Escaping the prison of self is part of this, but we also need to escape the three realms: the desire realm, the form realm, and the formless realm. All of these are various forms of escape.

Perhaps it is called not vulgar. People in some lands call the truth of the path to cessation “not vulgar.” As the Chinese saying goes, “Oh, pretty good,” in English, it is “Oh, not bad!” Not being vulgar means being great and lofty; you do not act mean and lowly, or beg for the sympathy of others.

As cultivators, each of us should have lofty thoughts and not behave in a lowly fashion; we should be noble. You should not be arrogant, thinking, “Oh, I am not lowly, but you are inferior and detestable, so I am not going to talk to you because you are beneath me.” This is not right either. If you behave this way, you separate and break away from living beings; this is known as “leaving.” You fail to collaborate with living beings and you also fail to unite with them as one. So that’s why I never want to “leave” [living beings behind].

不下劣。你這個下劣的東西，可恨！我不和你講話，因為你太下劣了！」這也不對。你這樣子，那和衆生又脫節了，和衆生又脫離了、離開了，那也叫「出離」了。和衆生不能合作了，不能合成一個了；所以我不論什麼時候也不願意「出離」。

所以人家問我：「你是怎麼樣啊？」我說：「我和你是一樣的。」我不會說：「我比你高，你滾蛋！」不會這樣的，為什麼呢？

我常說，我的宗旨是法界的，凡是法界所有的，都是我所有的。法界有好有壞，有成有敗，都是在我這裡。但是我的所行所作都是法界，沒有我自己，我就是法界，法界就是我。所以沒有一個好，也沒有一個壞，因為好壞都在法界裡邊包著呢！

「或名通達」：或者有的國家的人，這個「道」又有一個名字，叫「通達」；通達無礙，通達十方，這個道路是四通八達的。

「通達」就是四通八達，也就是所謂你無論從四面八方都可以到三藩市來；你從四面八方都可以到紐約去；你從那四面八方都可以到巴黎去；你從四面八方都可以到羅馬去，所以說「條條大路通羅馬」。「通羅馬」，哪個地方都可以通，豈但通羅馬呢？這是一個世界網，還能通到其他的世界上去呢！何況就一個小小的羅馬、小小紐約、小小三藩市、小小巴黎，這個眼光太近了！

你修這個道，就可以通達到其他無量無邊恒河沙數那麼多的世界去，所以「道」又叫「通達」。

「或名解脫性」：或者有的國土的衆生，給這個「道」又叫「解脫性」。這個「道」你修成了，就得到解脫；解脫，就是沒有罣礙了，就是沒有一切的束縛了，就沒有綁著的。沒有人把你綁著，這叫解脫。

「或名能度脫」：或者有的國家的衆生，又叫這個「道」就叫「能度脫」；也就是能「到彼岸」，能從這生死的此岸，經過煩惱的中流，到了涅槃的彼岸。

待續

So others have asked me, “What kind of person are you?” I replied, “I am the same as you.” I will not say, “I am higher than you, get out of here.” I will not do that — why? As I always say, my principle is that of the Dharma Realm. Anything included in the Dharma Realm is also contained within me. In the Dharma Realm, there is good and bad, success and failure, and all of these are within me. Whatever I do encompasses the entire Dharma Realm, and is without a notion of self. I am the Dharma Realm and the Dharma Realm is me. Therefore, for me, there is neither good nor bad, since good and bad are included within the Dharma Realm.

Perhaps it is called **penetration**. People in some lands call the truth of the path to cessation “penetration,” meaning this path penetrates all directions without impediment, even other universes.

“Penetration” means able to go in any direction at will. In other words, you can come to San Francisco from any direction; you can go to New York from any direction, you can go to Paris from any direction, you can go to Rome from any direction. Hence, there is an old saying, “all roads lead to Rome.” “Leading to Rome” means that Rome is accessible from any direction. But it isn’t just Rome that’s accessible, is it? We live in a net of worlds — which even leads to other worlds! Comparatively, Rome, New York, San Francisco, and Paris are tiny; only seeing these is too short-sighted! If you cultivate the way, you can penetrate as many worlds as the innumerable sands of the Ganges. So the truth of the path to cessation is also known as “penetration.”

Perhaps it is called **nature of liberation**. People in some lands call the truth of the path to cessation the “nature of liberation.” Once you practice the path to perfection, you attain liberation, which means that you will be unfettered, unhindered, and unattached. Since no one binds you up, you are free and can attain liberation.

Perhaps it is called **able to rescue and set free**. People in some lands call the truth of the path to cessation “able to rescue and set free.” In other words, one can go to the other shore, one travels from this shore of birth and death across the current of afflictions, and arrives at the other shore of Nirvana.

To be continued