



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

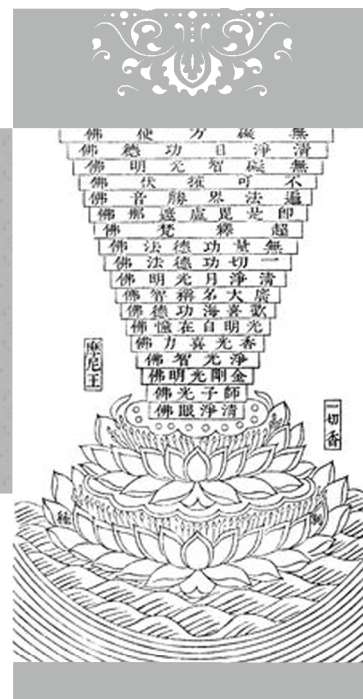
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宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

Translated by the International Translation Institute



那佛說經幹什麼？佛說經就為了增加衆生的罪業？衆生一講就有罪了？不是這樣的！（依文解義理，三世佛冤）這是禪宗不立文字的話，是在破那些個執著佛經有法執的人。

譬如一個法師，他趾高氣揚，很驕傲地來到禪堂裡，覺得：「你們這些個睡覺鬼，天天在這兒坐著什麼也不幹！這什麼意思啊？」那麼老禪師就大聲說了：「依文解義，三世佛冤！」這一喊，他戰戰兢兢說：「我再也不能講經了。」就是這麼回事！

並不是他當時說的這個話就成立了，就是法律，就一定是這樣的。根本是，你要真明白了，不錯，什麼也沒有！一切經，「掃一切法，離一切相」，什麼都沒有！但是你要真明白那時候才算呢！你沒有明白，還要照著這個經典來學。照經典來

So why did the Buddhas speak the sutras in the first place? Is it really the case that they spoke the sutras in order to increase the offenses of living beings? Of course not! "When you just rely on the text in giving a lecture, you have wronged the Buddhas of the three periods of time": this is a saying of the Chan school. It is meant to sweep away any word or expression so as to help those who are attached to the Buddhadharma to break free from their attachment.

For instance, an extremely arrogant Dharma Master came to a Chan Hall. He put on airs because he thought, "You are just a bunch of 'sleepyheads,' sitting here all day long doing nothing whatsoever. What is the point of your sitting anyway?" At that moment the Chan Master rebuked him loudly, saying, "When you just rely on the text in giving a lecture, you have done a disservice to the Buddhas of the three periods of time!" Such a loud rebuke scared the haughty Dharma Master out of his wits. He was really shocked; trembling with fear, he thought, "I'd better not lecture on the sutras anymore!" That is how this saying came about.

It is not the case that the moment this is uttered, it becomes a law and is fixed in its meaning. The basic truth is that if you really understand, then you can say this and it will be true: nothing exists, no Dharma and no sutras, because all dharmas are swept away and you have detached from all appearances! Then there is nothing whatsoever! However, only when you truly understand does it really count! If you have not yet understood, you still need to base your cultivation on

學，你不解它這個經義，那麼你解什麼？你解它個什麼？

你不依經解，看見經上講「無所修」，就說：「不要修了，不要修了，這無所修嘛！」或者，「無所修」，那說「一定要修啊！」這又錯了。

這個還有一句話說：「離經一字，便是魔說。」離開經典一個字，那就是魔王所說的。你到什麼時候才能也不「冤」也不「魔」了呢？就到你斷欲的時候。你欲念斷了，那你就怎麼說怎麼對；你欲念不斷的話，你怎麼說怎麼不對。你淫欲心不斷，怎麼說怎麼不對。所以他說他是聖人，你問問他淫欲心斷了沒斷？有沒有淫欲心？有淫欲心，那就不是聖人，還是凡夫呢！

（一九七四年十二月二十一日）我在越南古寺的時候，那天晚間講法，我講完一段，他們越南人也不知聽得懂是聽不懂，就鼓掌。完了他們又翻譯。翻譯完了，他們也不知聽得懂聽不懂，又鼓掌。我以為他們懂中國話，後來問他們；他們說不知道我說的是什麼，但是他們鼓掌。你說這事奇怪不奇怪？

大約他們鼓掌鼓了有幾十次。你記得他們，我講完了他們也鼓掌，翻譯完了他又鼓掌。你記得那個情形嗎？（恒具法師：記得。）

卐 卐 卐

諸佛子！所言苦滅聖諦者，彼豐溢世界中，或名相續斷，或名開顯，或名無文字，或名無所修，或名無所見，或名無所作，或名寂滅，或名已燒盡，或名捨重擔，或名已除壞。

sutras when learning or lecturing. If you did not follow this method to understand the meaning of the sutras, how else would you approach them in order to interpret or understand their meaning?

If you do not rely upon the sutras to uncover their meaning, then when you see that a sutra says “there is nothing to be cultivated,” you quickly jump to your own conclusion. “Ah,” you think, “there is no need to cultivate. I do not need to practice because the sutra says there is nothing to be cultivated.” Or when you read “there is nothing to be cultivated,” you actually say the opposite: “I must definitely practice.” In this case, you are also wrong.

There is another saying: “When you deviate from a sutra by just one word, you are speaking like a demon!” If you depart from a sutra by just a single word, it’s as if the Demon King were speaking. When you achieve the state of neither “wronging the Buddhas” nor “speaking like a demon” — when you have cut off your desire and thoughts of lust — at that moment, whatever you say is correct. If you have not achieved that state, whatever you say is incorrect. If you do not cut off your thoughts of sexual desire, everything you say is wrong. Therefore, when you hear someone proclaim himself a sage, you can ask him whether or not he has cut off his lustful thoughts. If he still has those thoughts, he is not a sage, but a mundane person.

On December 21, 1974, I gave an evening Dharma talk in an ancient Vietnamese monastery. After I finished a section, the audience applauded, but I wasn’t sure they understood me; after the translation, they applauded again, and I still wasn’t sure if they understood the translation. I thought they understood Chinese, so I asked them afterward. They told me that they didn’t know what I was saying, but they applauded anyway. Isn’t that strange?

They must have applauded several dozen times. (Addressing Dharma Master Heng Ju:) You remember them; they applauded after I finished as well as after the translation was done. Do you remember that situation? (Dharma Master Heng Ju: Yes, I do.)

卐 卐 卐

Sūtra:

Disciples of the Buddha, in the world of Abundance, the noble truth of cessation of suffering is perhaps called severing perpetuation, or is perhaps called revealing and disclosing, or is perhaps called no words, or is perhaps called nothing to be cultivated, or is perhaps called nothing to be seen, or is perhaps called nothing to be done, or is perhaps called still quiescence, or is perhaps called completely burned, or is perhaps called relinquishing a heavy load, or is perhaps called casting out the bad.

「諸佛子」：大智文殊師利菩薩又稱一聲，各位佛的弟子！「所言苦滅聖諦者，彼豐溢世界中」：這個「四聖諦」，我們在娑婆世界所說的「苦滅聖諦」，在豐溢世界裡又有種種不同的名稱。有什麼不同的名稱呢？

「或名相續斷」，或者有的國家的衆生，叫這個「滅」就叫「相續斷」。本來相續是不斷的，現在斷了，斷了就不相續了。不相續也就是超出輪迴了。這個相續也可以說是輪迴的一個別名，也可以說是生死的別名。本來相續是不斷的，現在斷了，斷了就不相續了；相續斷了就是輪迴斷了，也就是生死流斷了，也就是超出輪迴了。

「或名開顯」：或者有的國家，給這個「滅諦」起個名字叫「開顯」，真實的義理開顯出來了。「或名無文字」：或者有的國家，又給這個「滅諦」起個名字叫「無文字」。這是一個實相無相的法門，所以不立文字，沒有任何的文字可以代表這個滅諦的。

「或名無所修」：或者有的國家，叫這個「滅諦」就叫「無所修」。什麼叫無所修呢？因為已經修到極點，已經成功了，所謂「所作已辦，不受後有」了。不受後有，就是沒有來生了。你能證得這個「滅諦」，生死就沒有了，所以叫無所修。「無所修」是已經修到極點了，再沒有可修的了。不是說無所修就不要修了，因為他已經修到極點了，到無修之修的那種境界上了。

待續

Commentary:

Manjushri Bodhisattva, the One of Great Wisdom, calls out again: **Disciples of the Buddha, in the world Abundance, the noble truth of cessation of suffering is perhaps called severing perpetuation.** This truth of cessation of suffering of the four noble truths, as we call it in our Saha World, has various names in the world called Abundance. What are those names?

In some countries, this truth of cessation is **perhaps called severing perpetuation.** Samsara is endless and perpetual; but now it has been severed, and will not continue as before. When these cycles are brought to an end, one can transcend samsara. This 'perpetuation' is another name for transmigration in the six destinies, or another name for the cycle of birth and death. These cycles cease to perpetuate and no longer carry on as before. When the cycle is discontinued, transmigration also ceases; the flow of birth and death are broken, and one 'jumps out' of samsara.

In some countries, it is **perhaps called revealing and disclosing.** By this truth of cessation, the true and actual meanings are unfolded so that people can understand. In some countries, it is **perhaps called no words.** This is the Dharma of true reality, which is indescribable and beyond all attributes — not a single word or expression can fully embody this noble truth of cessation.

In some countries, it is **perhaps called nothing to be cultivated.** What does "nothing to be cultivated" mean? When one has cultivated to the ultimate point, one has succeeded in one's cultivation, because there is nothing more to cultivate. It is said that "one has done what one ought to do, and is no longer subject to further rounds of birth and death." If one has realized the truth of cessation, one has put an end to birth and death and has reached the state of nothing to be cultivated. Nothing to be cultivated means that one has reached the ultimate point of cultivation, and there is nothing more to be cultivated. Nothing to be cultivated does not mean that one does not need to cultivate. Rather, it means that one has reached the "summit" of cultivation, at which point everything becomes effortless.

In some countries, it is **perhaps called nothing to be seen.** Because afflictions have been eliminated and do not arise, they can no longer be seen.

To be continued