

大方廣佛華嚴經淺釋

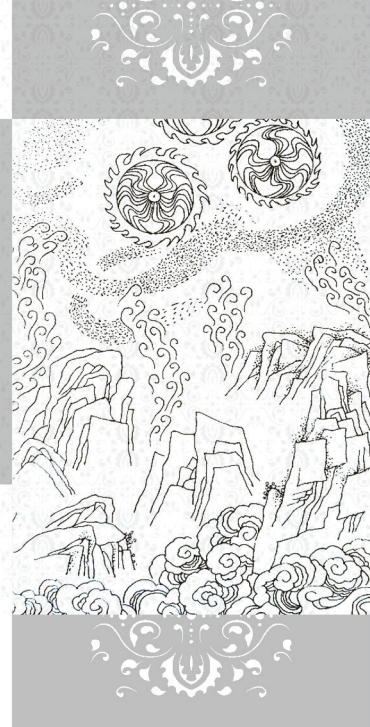
The Flower Adornment Sutra with Commentary

【四聖諦品第八】

CHAPTER EIGHT: THE FOUR NOBLE TRUTHS

宣化上人講解
國際譯經學院記錄翻譯
晨瑛譯組校訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
Revised by Early Bird Translation Team



為甚麼我們人有煩惱，常常有無明，常常發大脾氣呢？這都是因為有欲。有欲就會自私，有自私就會煩惱，有煩惱就有苦。所以你若能離欲，就沒有煩惱了；沒有煩惱，就沒有苦了。無論遇到甚麼事情，都能不動心，所謂「如如不動，了了常明」；你能不動心，遇到甚麼境界都不動心，這就是離欲了。你沒有無明，能離欲了，這就是得到「道諦」的好處了。所以這個「道諦」就是離欲。

我們修道的人、信佛的人、研究佛法的人，不論哪一個，你都要先迴光返照，問一問自己有沒有欲。尤其這個淫欲心，有沒有這種的思想？若有這種思想，就要趕快用功來修行，把這種思想斷了它！你若不單不斷，而且還要行這個淫欲、不守規矩，這就不會離欲，也不會斷欲的。

「或名究竟實」：或者有的國家，叫這個「道諦」就叫「究竟

Why are we humans always so afflicted, ignorant, and bad tempered? Because of our desire. Because we are full of desire, we are selfish; because we are selfish, we are afflicted; because we are afflicted, we suffer. If you are without afflictions, you will be without suffering. Then, no matter what happens, you will remain unmoved, as it is said, one remains “thus, thus unmoving, while having a crystal clear understanding of what is going on.” That is the state of freedom from desire. When you are without ignorance, you will transcend desire. At that point you have benefited from practicing the Way to the cessation of suffering. So, the truth of the Way leading to the cessation of suffering all talks about transcending desire.

You who cultivate the Way and believe in the Buddha and study the Buddhadharma should first of all look inward, ask yourselves if you still have desire, especially sexual desire; ask yourselves if you still have lustful thoughts. If you do, you should practice diligently to put an end to such thoughts. Right now not only do you not want these thoughts to end, you intentionally stir them up. You yield to sexual desire and do not follow the precepts. If you go on in this way, you will never transcend desire; you will never succeed in cutting yourself off from your desires.

Perhaps in some countries the truth of the Way leading to the cessation of suffering is **called ultimate reality**. This Way is the

實」；這才是究竟真實所應該修行的道路。

「或名入義」：或者有的國家，叫這個「道諦」又叫「入義」。你修行這個道，就能得到了義；「入義」也就是「了義」，就是明白一切的道理。

「或名性究竟」：或者有的國家，叫這個「道」就叫「性究竟」，這是自性的究竟。你道修圓滿了，就能證得覺悟的果位；所以這個道是一個自性究竟的歸宿。

「或名淨現」：或者有的國家，叫這個「道諦」就叫「淨現」；你能清淨來修這個道，智慧就會現前了。

「或名攝念」：或者有的國家，叫這個「道諦」就叫「攝念」。

你怎麼樣能離欲呢？就要攝念。攝念，也就是自己管著自己的這個念，自己常常攝心。離欲，就是你能攝心就能離欲，你能離欲也就會攝心。攝念也就是攝心，攝你那個心念。攝心呢，也就是令你那個心不跑，你常常攝著它，攝著。

譬如你念佛，「南無阿彌陀佛，南無阿彌陀佛……」，不要出聲，就自己這麼心裡頭念；心裡頭念佛，這就叫攝念。或者你參禪，這也叫攝念。或者你念六字大明咒，念「唵嘛呢叭咪吽」，這也叫攝念。或者你念「悉怛多·般怛囉」，這也是攝念。你能或者持咒，這也攝念；你或者念佛，這也攝念；你或者誦經，這都是攝念。這都是自己用種種方法來管著心的，管心這麼一個方法。

那麼你能攝住念，也就不會見異思遷了。「見異思遷」，見著一種奇怪的境界就變了，「遷」就是改變了。你能以攝念，所謂「見事省事就出世間，見事迷事就墮沉淪。

most genuine method of cultivation, the ultimate method — a path that practitioners should walk.

Perhaps in some countries the truth of the Way is **called the entrance to meaning**. If you cultivate this Way, you will get an understanding of the true meaning. “Entrance to the meaning” just means comprehension of the principles — you understand all the principles.

Perhaps in some countries the truth of the Way is **called ultimate nature**, which is the ultimate of the inherent nature. Having cultivated the Way to perfection, you realize the fruition of the enlightenment. Therefore, this Way leads you to the ultimate place of refuge, which is your inherent nature.

Perhaps in some countries the truth of the Way is **called pure manifestation**. If you cultivate the pure path, your wisdom will naturally manifest.

Perhaps in some countries the truth of the Way is **called gathering in one's thoughts**. Perhaps in some countries the truth of the Way is called collecting one's thoughts.

How do you overcome and transcend desire? By collecting your thoughts. This means that you discipline your mind, keep an eye on it, you rein in your thoughts. When you succeed in reining in your thoughts, you will be able to transcend desire. When you transcend desire, you will know how to rein in your thoughts. Reining in your thoughts is just disciplining your mind, which means that you stop your thoughts from running all over the place, pell-mell. You are always present, keeping your mind in check, so that your thoughts don't become scattered.

Take, for instance, reciting the Buddha's name, “Namo Amitabha Buddha. Namo Amitabha Buddha…” You can recite in your heart without uttering the name. Just remain mindful of it. Reciting the Buddha's name in your heart is called “reining in your thoughts.” Alternatively, you can investigate Ch'an, or you can recite a mantra, such as the Six-Syllable Mantra “Om Mani Padme Hum,” or “Xi Dan Duo Bo Da La.” All of these qualify as “reining in your thoughts.” Whether you recite a mantra or a sutra or the Buddha's name, you are practicing a method to rein in your thoughts. These are all methods you can use to discipline your mind and keep your thoughts in check.

When you are able to rein in your thoughts, your mind will not be distracted by external stimuli and go running after the objects of your desire. A Chinese idiom describes it well: You are swayed the moment you see something fancy, or, your mind is moved

」你能見著甚麼事就覺悟甚麼事，這就出世間了；你若見著甚麼事情就對這種境界就執著了、迷了，這就是墮沉淪了，墮入輪迴裡頭去了。所以你能攝念，就能超出三界去；你不能攝念，就入三界裡邊來了。

所以這一切一切的道理，都在這個「攝念」和「離欲」裡邊，這是很要緊的！修道的人，誰能管住自己的心，把心管住了，這是攝念；你再能心不動了，這就是離欲了！離欲就是真淨，離欲就是真智，離欲就是真道，離欲就是真德，所以這個「離欲」是最要緊的！離欲要從攝念做起，你不要盡打妄想；要把這個雜念收拾乾淨了它，這都叫攝念。

「或名趣解脫」：或者有的國家，叫這個「道」又叫「趣解脫」。說這個「道」，就是趣向解脫的果位上去，趣向解脫了；趣向解脫，就是沒有執著。

「或名救濟」：或者有的國家，叫這個「道諦」就叫「救濟」。說這個道，能救濟一切衆生；能以把一切衆生由生死的此岸，經過煩惱的中流，而度到涅槃的彼岸，這就是「救濟」。

「或名勝行」：或者有的國家，給這個「道諦」起的名字就叫「勝行」，修行一種殊勝的行門。

諸佛子！關鑰世界，說四聖諦，有如是等四百億十千名，隨衆生心，悉令調伏。

待續

when your eyes see something. To counteract, you practice “reining in your thoughts.” As the saying goes, “Seeing things and awakening to them, you will transcend worldly phenomena. Seeing things and being confused by them, you fall back upon the wheel of *samsara*.” This means that, if, no matter what you encounter, you immediately understand it, then you will transcend worldly phenomena. If, on the other hand, no matter what you encounter, you become attached to it, and get confused and lost as a result, you will remain stuck on the revolving wheel of *samsara*. If you can discipline your thoughts and rein them in, you can transcend the Three Realms; if you cannot, then you will remain in the Three Realms.

In summary, all the principles we discuss are encompassed by these two concepts, “rein in your thoughts” and “transcend your desires.” This is of the utmost importance. Anyone who cultivates the Way and who can discipline and subdue his mind is doing the work of “reining in thoughts.” If you can go one step further to remain unmoved in your heart, then you are “transcending desire.” To transcend desire is true purity, true wisdom, the true Path, true virtue. Thus, “transcending desire” is the most essential thing for a cultivator. To transcend desire, you must first rein in your thoughts — you do not give rise to false thoughts but instead “clean up your mind.” This is called “collecting in your thoughts.”

Perhaps in some countries it is **called tending toward liberation**. The Way leading to cessation of suffering is called “tending toward liberation.” It is a path that leads you toward realizing the fruition of liberation. To tend toward liberation is to be free of any attachment.

Perhaps in some countries it is **called rescue**. The noble truth of Way leading to cessation is called “rescue.” By practicing this path one can rescue and bring relief to all living beings. One can ferry all living beings from this shore of *samsara*, across the stream of afflictions, to the other shore of *nirvana*. This is called “rescue.”

Perhaps in some countries it is **called victorious conduct**. The Way leading to the cessation of suffering is called “victorious conduct.” This is a supreme Dharma-door of practice.

Sutra:

Disciples of the Buddha, in the world of Lock and Key, the four noble truths are described with four hundred trillion names such as these. Each of these names accords with living beings, enabling them to become subdued.

To be continued

