



正法印
PROPER DHARMA SEAL

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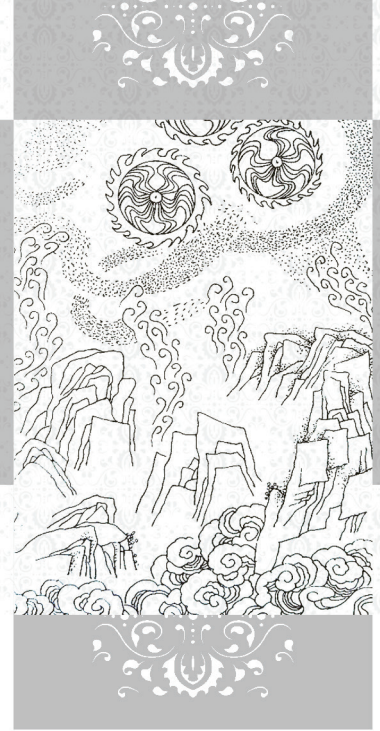
The Flower Adornment Sutra
with Commentary

【四聖諦品第八】

CHAPTER EIGHT:
THE FOUR NOBLE TRUTHS

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
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我向你們再說一個消息，這個消息就是金山寺的，有的好消息，有的壞消息。這個好消息也是壞消息，壞消息也是好消息。這就好像我們人似的，生了又死，死了又生；生的時候是個好消息，死的時候是個壞消息；但是你也不能免了這個生和死，這是一定的。

那麼有甚麼好消息呢？在金山寺又有一些個人要「生出來了」，就是要出家了；又有一些人呢，出家出得覺得夠了，又要還俗了。這出家等於一個「生」，還俗等於一個「滅」，這是「滅諦」所必須要有的。所以你們誰願意出家就出家，願意還俗就還俗，隨便！因為我說過Everything is Okay!（怎樣都可以！）那麼因為這種關係呀，所以誰願意怎麼樣子，我都不管的。以後再有人要出家，也是要你們大家說他可以出家，然後這個人才能出家。以前也都是這樣子的！誰願意

I am now telling you another news story about Gold Mountain Monastery. Some of it is good news, and some is bad. Good news is bad news, and bad news is good. Take the life of a human being for example. When we are born, that is good news. When we die, that is bad news. After all, there is no way that we can be spared from the cycle of birth and death.

Then what is the good news? Then, what is the good news? Some new births will occur at Gold Mountain Monastery — some will leave the home-life, while others, weary of monastic life, want to return to lay life. They feel that they have had enough of this. Leaving the home-life is like being born. Going back to lay life is a kind of death which is an example of the noble truth of cessation.

Therefore, whoever wants to leave home, leave. Whoever wants to return to lay life, return. Do as you please. I have said, “Everything is OK.” So, whichever action you take, I don’t care. In the future, if someone wants to leave the home-life, it has to be approved by the assembly. That is exactly what we did in the past. Whoever wants to go back to lay life can announce that to the assembly, saying, “I am returning to lay life!” Once agreed, that person can go back to lay life.

還俗，對大家說：「我要還俗了！」大家說可以，那麼你就還俗了。

在這個世界就有這些個事情，我們不要被這個好的所轉，也不要被這壞的所轉，這就是「滅諦」。

卐 卐 卐

諸佛子！所言苦滅道聖諦者，彼振音世界中，或名觀察，或名能摧敵，或名了知印，或名能入性，或名難敵對，或名無限義，或名能入智，或名和合道，或名恒不動，或名殊勝義。

「諸佛子」：文殊師利菩薩，因為他願意一切衆生都明白這四諦法的道理，所以他也不怕麻煩，左一次右一次地來請各位佛的弟子注意，聽他說這個「四聖諦」的種種名稱。所以他又叫一聲說，各位佛的弟子！

「所言苦滅道聖諦者，彼振音世界中」：在這個娑婆世界中，所說的知苦、斷集、慕滅、修道的這四聖諦法，你們各位佛的弟子都已經知道一個大概了；可是在那個振音世界裡，就單單我們現在要說一說這個「道聖諦」，它也有種種不同的名稱。那麼在這個振音世界裡邊，

「或名觀察」：或者有的國家，這個「道諦」就不叫「道聖諦」，那叫甚麼呢？就叫「觀察諦」，「觀察」也就是這個「道」。

「或名能摧敵」：或者有的國家的衆生，又給這個「道諦」起另外一個名字叫「能摧敵」；能摧伏一切苦的敵，而得到快樂。

你們各位！聽經聞法，必須要依法修行，必須要深入經藏，必須要生大信心！不要聽著就好像聽故事似的，一點都不向心裡去研究。

我們要知道啊，從無量劫以來，這生生世世，我們死的這個骨頭都比須

There are some good things in the world, and there are some bad things too. Whether good states or bad states appear, we must remain unmoved no matter what — that is the noble truth of cessation!

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Sūtra:

Disciples of the Buddha, in the world called “Invigorating Sounds,” the noble truth of the way leading to the cessation of suffering is perhaps called “contemplation,” perhaps called “able to smash the enemy,” perhaps called “seal of knowledge,” perhaps called “able to enter the nature,” perhaps called “immune to attack,” perhaps called “limitless meanings,” perhaps called “able to enter wisdom,” perhaps called “merging with the way,” perhaps called “forever unmoving,” perhaps called “unique and sublime doctrine.”

Commentary:

Mañjuśrī Bodhisattva called out, “**Disciples of the Buddha.**” This Bodhisattva wished that all living beings could understand the Four Noble Truths; therefore, he was not afraid of trouble. He kept calling for the attention of Buddhist disciples to listen to him proclaim the various names of the Four Noble Truths. Here, he once again called, “All of you disciples of the Buddha.”

In the world called “Invigorating Sounds,” the noble truth of the way leading to the cessation of suffering is perhaps called “contemplation.”

In the Saha World, the Four Noble Truths are: to understand suffering, to cut off the roots of suffering, to admire and resolve on the cessation of suffering, and to cultivate the way leading to the cessation of suffering. All of you disciples of the Buddha must have known about these Four Noble Truths, at least roughly. That being said, in the world called “Invigorating Sounds” are also the Four Noble Truths, but with different names. Now we will just focus on the Truth of the Way leading to the cessation of suffering. It has various names. It is perhaps called “contemplation.” What is the Noble Truth of the Way called? Contemplation. To contemplate is the Way.

Perhaps the Noble Truth of the Way is **called “able to smash the enemy”** by living beings in some countries. This truth can help beings defeat the enemy of suffering, so that they can attain

彌山都高了。我們生生世世，每死一次，就有一個身體不要了；不要了的這個皮血肉筋骨，這堆起來，啊！從無量劫以來到現在，比須彌山都高了。

這個世界，我沒說嘛，它就是「人吃土，土吃人」。我們的身體不知道已經被這個世界的土吃了多少了，但還是那麼迷迷矇矇的，常常發神經，常常發狂。為甚麼呢？就因為沒能修道，沒能摧伏我們這個敵人。

我們的敵人是甚麼呢？就是貪、瞋、癡三毒。這三毒啊，就是把我們這個人支配得顛顛倒倒的，使令我們就以是為非，以非為是，以黑為白，以白就為黑，就這麼顛倒；啊！以苦就為樂，以樂就認為是苦，就這麼顛倒！這麼樣子，就因為沒能摧伏這個敵。我們修道的敵人，就是貪瞋癡，也就是這個欲；你不能制欲，就不能修道。

「或名了知印」：或者有的國家，又叫這個「道諦」就叫「了知印」；是令你明白的一個寶印，這個寶印能給你印證一切真正的道理。

「或名能入性」：或者有的國家，又給這個「道諦」起個名字叫「能入性」；能入佛性，能明白佛性，能返本還原，返回本有的這個佛性。

我們每一個人都有個家，甚麼是你真正的家呢？你修行能到成佛，和佛在一起了，這才是你真正的家呢！你現在這個家，這只是一個暫時的，是一個不究竟的家，是一個凡夫衆生的家；在聖人那個究竟常寂光淨土，那才是我們所有人真正的家。所以你能返本還原，你能入性，這才是真正回家了。

待續

joy and happiness. Having listened to the Buddhadharma during sutra lectures, we should put it into practice accordingly. We must delve deeply into the Buddhist canon; we must bring forth great faith. Don't listen to sutra lectures as if listening to fairy tales without studying them further and holding them in mind.

We must know that, for endless eons, we have undergone uncountable cycles of births and deaths. Every time we died, we discarded the body of that life. If those bodies we have assumed throughout all of time were piled up, they would stack up higher than Mount Sumeru.

Didn't I say, "People eat the Earth and the Earth consumes people." When people are alive, they are fed with grains grown from the soil. When they die, their bodies return to Mother Earth. How many of our bodies has the Earth devoured? And yet, we still wander aimlessly around as if in a daze because we have not bothered to cultivate. As a result we have not been able to smash our enemy.

What is our enemy? It is the three poisons of greed, anger, and delusion. These three poisons numb our bodies and minds, and turn us upside down. They cause us to mistake right for wrong and wrong for right; to take black for white, and white for black; to take suffering for bliss, and bliss as suffering. That is why we are so upside-down. Being upside-down, we cannot smash this enemy. For those of us who cultivate the Way, our enemies are greed, anger, and delusion — all due to desire. If we cannot subdue desire, we cannot cultivate the Way.

Perhaps in some countries, this Noble Truth of the Way is **called** the **"seal of knowledge."** It is the seal of understanding, the seal that can certify your knowledge of all doctrines.

Perhaps in some countries, this Noble Truth of the Way is **called "able to enter the nature."** This truth can help one enter and understand one's Buddha nature, and thereby return to one's root or source — the very source of one's fundamental Buddha nature.

Each one of us has a home. What is your true home then? When you cultivate and become a Buddha, you dwell together with Buddhas; that dwelling place is your true home. The home you have right now is a temporary one, it is not your ultimate home. It is just a mundane home belonging to a worldly person. The Pure Land of eternal, tranquil light where sages dwell is truly home for every one of us. So, if you can return to the source where sages dwell is the true home for every one of us. So, if you can return to the source by entering the Buddha nature, then you are considered truly returned home.

To be continued