



正法印  
PROPER DHARMA SEAL

# 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



諸佛子！所言苦滅道聖諦者，彼離垢世界中，或名堅固物，或名方便分，或名解脫本，或名本性實，或名不可毀訾，或名最清淨，或名諸有邊，或名受寄全，或名作究竟，或名淨分別。

「諸佛子」：文殊菩薩又稱一聲說，你們各位佛的弟子！

「所言苦滅道聖諦者，彼離垢世界中，或名堅固物」：我們在娑婆世界所說的「苦滅道聖諦」，你們各位已經聽過了；可是在離垢世界裡，這個名詞又不同了。或者有的國家的人，給這個「道諦」就叫「堅固物」；說這個「道」是最堅固的，猶如金剛一樣，沒有可以破壞得了它。

### Sūtra:

Disciples of the Buddha, in the world called Leaving Filth, the noble truth of the path leading to the cessation of suffering is perhaps called solid things, perhaps called share of expedients, perhaps called the basis for liberation, perhaps called the fundamental nature that is true and real, perhaps called that which defies slander and criticism, perhaps called most pure, perhaps called the boundaries of all existences, perhaps called secure entrustment, perhaps called deeds that reach the ultimate, or perhaps called pure discernment.

### Commentary:

Mañjuśr Bodhisattva called out again: Disciples of the Buddha, in the world called Leaving Filth, the noble truth of the path leading to the cessation of suffering is perhaps called solid things: All of you have learned the noble truth of the path leading to the cessation of suffering as we know it in this Saha World. However, in the world called Leaving Filth, the names for this truth are different. People in some countries call the truth of the path “solid things,” for this path is most solid, as firm as vajra, and nothing can break it.

「或名方便分」：或者有的國家的人，給這個「道」起個別名就叫「方便分」；這修道的法，是最方便的，誰都可以修，人人都有份，人人修人人成。

「或名解脫本」：或者有的國家的人，又給這個「道」另起一個名字叫「解脫本」，解脫的根本；你能修道，就可以得到解脫的根本了。

「或名本性實」：或者有的國家的人，又給這個「道」就叫「本性實」；道的本性是實實在在的，不是虛妄的。

「或名不可毀訾」：或者有的國家的人，給這個「道」起的名字就叫「不可毀訾」。「毀」就誹謗，「訾」也就訾議，議論它的不對處。這個「道」，是不可毀訾，不可以議論它不對的地方。這個道是不可誹謗的，對它不可以有什麼疑問，也不可以說一些對道不好的話。

「或名最清淨」：或者有的國家的人，叫這個「道」就叫「最清淨」。你若修道，就要去欲斷愛；去欲斷愛，就得到清淨；得到清淨，智慧就現前了。

「或名諸有邊」：或者有的國家的人，給這個「道」起的名字叫「諸有邊」。「諸有」就是三界二十五有；「諸有邊」就是離開這三界二十五有，到諸有的邊上去了，就要出離三界了。

「或名受寄全」：或者有的國家的人，給這個「道」起的名字就叫「受寄全」。就是你所寄託給它的，它一定能保護著，不會有所損失；你若修道，你這個本性一定會得到明心見性，返本還原。

「或名作究竟」：或者有的國家的人，給這個「道諦」就叫「作究竟」；作到最後的究竟處。

「或名淨分別」：或者有的國家的人，給這個「道」起的名字就叫「淨

Perhaps it is called share of expedients. People in some countries call the path “share of expedients.” The Dharma for cultivation is most skillful. Anyone can practice the path, and everyone has a share of it. Whoever cultivates will succeed.

Perhaps it is called the basis for liberation. People in some countries call the path “the basis for liberation.” If you can cultivate the Way, you will grasp the basis for liberation.

Perhaps it is called the fundamental nature that is true and real. People in some countries call the path “the fundamental nature that is true and real.” The fundamental nature of the path is actual and solid, not illusory.

Perhaps it is called above slander and criticism. People in some countries call the path “above slander and criticism.” “Slander” refers to libel, while “criticism” means denunciation and reproaching what is wrong. The path should not be wrongly discussed or slandered. The path should not be doubted or spoken ill of.

Perhaps it is called most pure. People in some countries call the path “most pure.” If one cultivates the Way, one has to sever desires and emotional love; once desire and emotional love have been eliminated, one will attain purity, and wisdom will manifest.

Perhaps it is called the boundaries of all existences. People in some countries call the path “the boundaries of all existences.” The phrase “all existences” refers to the twenty-five realms of existence (i.e., the Three Realms) that one is about to leave behind. When one reaches the boundaries of all existences, one is about to transcend the Three Realms.

Perhaps it is called secure entrustment. People in some countries call the path “secure entrustment” because whatever you entrust to others will definitely be secure and well-protected, not at risk of any damage. If you cultivate the path, you will understand your mind, see your nature, and return to your fundamental source.

Perhaps it is called deeds that reach the ultimate. People in some countries call the path “deeds that reach the ultimate” — that is, things that are accomplished to the ultimate degree.

Perhaps it is called pure discernment. People in some countries call the path “pure discernment.” “Pure” means being clear. “Pure discernment” means making no distinctions; even when a distinction is made, that discernment is a pure one.

分別」。「淨」就是清淨；「淨分別」也就是沒有分別了，就是有分別也是清淨的分別。

諸佛子！離垢世界，說四聖諦，有如是等四百億十千名，隨衆生心，悉令調伏。

「諸佛子」：文殊師利菩薩又叫一聲，你們各位佛的弟子！

「離垢世界，說四聖諦，有如是等四百億十千名」：說你們要知道，在離垢世界所說的「四聖諦」的名字，有像前邊所說的四十個名字；又變成四百、四千、四萬、四萬萬等等，共有四百億十千那麼多的名字。「隨衆生心，悉令調伏」：隨順一切衆生的心念，令一切衆生的身心全都調伏，全都發菩提心了。

☯待續

☯To be continued

我們持誦〈大悲咒〉〈楞嚴咒〉。〈大悲咒〉能治一切病，所謂：「大悲咒通地天。」你念〈大悲咒〉，天堂那兒也有記錄，地獄那兒也有記錄，念得越多越有靈感，可是啊！要持之以恆，不要今日蓮花，明天牡丹，不能專一。你若專一，所謂「專一則靈，分馳則蔽。」佛說〈大悲咒〉能治世間八萬四千種的病患，八萬四千種的病患都包括在內。我們要拿出一種至誠懇切的心，像吃飯那麼誠懇，像穿衣服那麼誠懇，像睡覺那麼不可少的，每一天日常、日用生活，要把這個〈大悲咒〉摻雜到生活裡邊，和我們的日常生活要合二為一。

——宣化上人1992年8月14日及16日開示於美國萬佛聖城及洛杉磯金輪聖寺

We should recite the *Great Compassion Mantra* and the *Shurangama Mantra*. The *Great Compassion Mantra* can cure all illnesses. It's said, "The Great Mantra of Great Compassion penetrates heaven and earth." When you recite the *Great Compassion Mantra*, the heavens and hells will all take note of it. The more you recite, the more efficacious the response will be. However, you have to recite with constancy; you should not choose "lotuses today, and peonies tomorrow," and be unable to concentrate on one. It's said, "Concentration results in efficacy; scatteredness results in nothing."

The Buddha said that the *Great Compassion Mantra* can cure the eighty-four thousand illnesses of the world. All the eighty-four thousand kinds of diseases are covered, We have to merge the *Great Compassion Mantra* into our daily activities, so that it becomes an integral part of our everyday life.

— Venerable Master Hua's Instructional Talks at the City of Ten Thousand Buddhas and Gold Wheel Monastery from August 14 -16, 1992