



正法印  
PROPER DHARMA SEAL

# 大方廣佛華嚴經淺釋

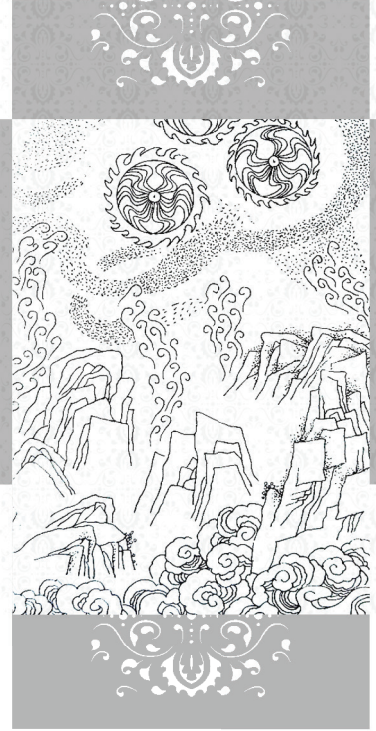
The Flower Adornment Sutra  
with Commentary

## 【四聖諦品第八】

CHAPTER EIGHT:  
THE FOUR NOBLE TRUTHS

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



諸佛子！所言苦滅聖諦者，彼歡喜世界中，或名破依止，或名不放逸，或名真實，或名平等，或名善淨，或名無病，或名無曲，或名無相，或名自在，或名無生。

「諸佛子」：文殊師利菩薩又稱一聲，各位佛的弟子！

「所言苦滅聖諦者，彼歡喜世界中」：說你們要知道，在這個娑婆世界所說的「苦滅聖諦」，在那個歡喜世界中，又有種種不同的名字。

「或名破依止」：或者有的國家，就給「滅諦」起個名字叫「破依止」。依止，破甚麼依止呢？「依」就是依靠，「止」就是停止，就是把依賴和停止給破了。這是說的，煩惱依身而住——人的煩惱是依著身而住，這個身也就藉著煩惱來生活；一般的俗人都是這麼醉生夢死，煩惱離不開這個身體，這個身體也離不開煩惱。這個煩惱無明，不知道從甚麼地方它就跑出來了；不知不覺就發了脾氣了，就有了煩惱了，怎麼想法子也破不了。你若是證得

### *Sūtra:*

**Disciples of the Buddha, in the world called Happiness, the noble truth of the cessation of suffering is perhaps called destroying the place of reliance, perhaps called not being lax, perhaps called true and actual, perhaps called level and equal, perhaps called good and pure, perhaps called without illness, perhaps called not crooked, perhaps called without marks, perhaps called sovereignty, perhaps called without production.**

### *Commentary:*

Manjushri Bodhisattva calls out, “**Disciples of the Buddha, in the world called Happiness, the noble truth of the cessation of suffering,** as explained in this Saha World, has various different names.”

**Perhaps it is called destroying the place of reliance.** Some countries call the truth of the cessation of suffering “destroying the place of reliance.” What kind of place of reliance is destroyed? It refers to the body, upon which afflictions rely. Afflictions cannot be apart from the body, and the body cannot be apart from afflictions. Ignorance and afflictions suddenly pop out of nowhere, and suddenly unawaringly disappear out of nowhere. When people have afflictions, they don’t want to find ways to eliminate

這個「滅諦」，就可以破這個身和煩惱的依止處，能把它破了。「破」也就是滅；把這煩惱滅了，無明也沒有了。

「或名不放逸」：或者有的國家，又給這個「滅諦」起個名字叫「不放逸」。它已經寂滅了，怎麼還會放逸呢？放逸，就是不守規矩；不放逸，就是守規矩。怎麼樣守規矩？他已經把煩惱斷了，把無明破了，沒有一切的欲念，所以就守規矩了。凡是不守規矩的人，都是因為那個欲念太重了；你欲念重了，所以時時刻刻他也不想守規矩，就想那麼放放逸逸的，他以為放逸就是自由了。

好像〈普賢菩薩警衆偈〉說的：「是日已過，命亦隨滅」，說這一天已過去了，這個生命就少一點；「如少水魚，斯有何樂」，這就比方甚麼呢？比方那個魚在水裏，可是這個水一天比一天就少了；魚在水裏，水多牠才能生存，水少了牠就有生命的危險。你們說，這個人生究竟有甚麼快樂呢？

所以他接著又說：「大眾！當勤精進，如救頭然」，各位！應該要勤，不要懶惰，那麼去向前精進；要勇猛精進，就好像救自己的頭那麼樣著急。又有一種講法，就像自己頭上著火了，你應該趕快想法子把這個火熄滅了。所以要「但念無常，慎勿放逸」啊！你常常要記得這個無常隨時會到，這「無常」就是死；到死的時候了，就無常來了，所以要「慎無放逸」。你不要不守規矩，你若不守規矩就會墮落；墮落，等你到地獄後，你再想守規矩啊，那個閻羅王也不相信你了；閻羅王不相信你，那你就受永遠的苦囉！

所以這個「滅諦」，另外有一個名字就叫「不放逸」；因為它寂淨了，所以就不會放逸了。

「或名真實」：或者有的國家，叫這個「滅諦」就叫「真實」，真實法，一個真實的道理。

「或名平等」：或者有的國家，叫這個「滅諦」又叫「平等」；說你證得這個「滅」，就平等了，就是不增不減、不垢不淨、不生不滅了。

afflictions. When you have realized the truth of cessation of suffering, you can be said to be able to destroy the place of reliance. To destroy is to eliminate, and when you have eliminated afflictions, you have no more ignorance.

**Perhaps it is called not being lax.** Some countries call the truth of the cessation of suffering “not being lax.” If you have realized the truth of cessation of suffering, how can you have possibly become lax? To be lax means not to follow the rules. Not being lax means to follow the rules. What shows that a person follows the rules? This person has cut off his afflictions, eliminated ignorance, and thus is free of any thought of desire. Because he is free from desire, he abides the rules. Weighty desires cause a person not to follow the rules. If you have heavy desires, you will never want to follow the rules, instead you prefer to be lax and lazy, mistaking that for freedom.

Samantabhadra Bodhisattva's Verse of Exhortation says:

*This day has passed, and our lives decrease accordingly.  
We are like fish in an evaporating pond; what joy is there in this?  
Great Assembly!  
Be diligent and vigorous, as if saving your very heads.  
Be ever mindful of impermanence, and make sure not to be lax!*

The meaning is that this day has gone by, and our lives are one day shorter. We are like fish living in a pond. At first, the fish are very happy swimming about, but the water keeps on evaporating. There's less and less of it every day. The more the water dries up, the more the lives of the fish are endangered. The same is true of the human condition. What joy can you derive from this?

Therefore, Samantabhadra Bodhisattva goes on to exhort the great assembly: “Be diligent and vigorous, as if saving your own head.” If your head were to catch on fire, or if it were about to be hit by some hard object, you would try to protect it at all costs, wouldn't you? You should use that same kind of attention and concern to remain constantly aware that the ghost of impermanence can arrive at any time. You should follow the rules and not be self-indulgent. If you are lax and let your life go by in vain, you will fall into the hells after your death. When you arrive in the hells, it will be too late to start following the rules even if you want to. King Yama will not listen to excuses or rationalizations. He may simply decide that you have to stay in the hells forever.

「或名善淨」：或者有的國家，叫這個「滅」又叫「善淨」；說這個就是最好的清淨法。

「或名無病」：或者有的國家，叫這個「滅諦」就叫「無病」；說是沒有一切煩惱的毛病了，沒有一切無明的病了。

「或名無曲」：或者有的國家的衆生，叫這個「滅諦」又叫「無曲」。「曲」是彎曲，就是不直。那麼「直心是道場」，這個曲就是彎曲了，彎曲就不是直心了；所以「無曲」，就是很坦白的，很直言直行，不會欺騙人。

「或名無相」：或者有的國家，叫這個「滅諦」又叫「無相」，沒有形相的；滅了，哪有形相？

「或名自在」：或者有的國家，叫這個「滅諦」又叫「自在」。

「或名無生」：或者有的國家，叫這個「滅諦」又叫「無生」；無生，也就不生不滅了。

諸佛子！所言苦滅道聖諦者，彼歡喜世界中，或名入勝界，或名斷集，或名超等類，或名廣大性，或名分別盡，或名神力道，或名衆方便，或名正念行，或名常寂路，或名攝解脫。

「諸佛子」：文殊菩薩又叫一聲說，各位佛的弟子！

「所言苦滅道聖諦者，彼歡喜世界中」：在這個娑婆世界所說的「苦滅道聖諦」，在那個歡喜世界中，也有很多名字。

「或名入勝界」：或者有的國家，給這個「道諦」就不叫「道諦」，它叫甚麼？就叫「入勝界」。入勝界，就到殊勝的這種地位了，到殊勝的這種境界了。

「或名斷集」：或者有的國家，又給這個「道諦」起個名字叫「斷集」；把這個「集」的煩惱斷了，已經斷了這個集聚而成的煩惱。

☞待續

Hence, the truth of the cessation of suffering has another name, “not being lax.” Since it is still and pure, there is no more laxness.

**Perhaps it is called true and actual.** This principle is genuine and absolutely true.

**Perhaps it is called level and equal.** It is not produced, it is not extinguished, it is neither pure nor defiled, and it neither increases nor decreases.

**Perhaps it is called good and pure.** This doctrine is the most wholesome and pure.

**Perhaps it is called without illness.** People are not plagued by any of the types of illness of affliction and ignorance.

**Perhaps it is called not crooked.** People don't have a crooked or devious mind. “The straightforward mind is the bodhimanda.” They are straightforward, upright, and uncompromising with regard to what is proper.

**Perhaps it is called without marks.** Because afflictions are already extinct, they no longer assume any appearance or shape.

**Perhaps it is called sovereignty.** Sovereignty is liberation; liberation is sovereignty.

**Perhaps it is called without production.** When the state of still cessation is reached, there is no more production or destruction.

### *Sūtra:*

**Disciples of the Buddha, in the world called Happiness, the noble truth of the Way leading to the cessation of suffering is perhaps called entering a sublime state, perhaps called cutting accumulation, perhaps called transcending the average, perhaps called vast and great nature, perhaps called the end of discrimination, perhaps called the path of spiritual penetrations, perhaps called multiple skill-in-means, perhaps called the conduct of proper mindfulness, perhaps called the road of constant stillness, perhaps called the liberation of gathering in.**

### *Commentary:*

Manjushri Bodhisattva calls out, “**Disciples of the Buddha, in the world called Happiness, the noble truth of the Way leading to the cessation of suffering is perhaps called entering a sublime state.**” Traveling on this road, you enter a supreme and wonderful state of being.

**Perhaps it is called cutting accumulation.** All afflictions accumulated are cut off.

☞To be continued