

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

我們修道的人，無論做什麼事情，都應該讓而不爭；不要和一般的世俗人一樣，去爭名譽、地位、權力。這是錯誤的！修道的人要忍辱、精進、禪定、持戒。誰能持戒，誰就是第一；誰能修行，誰就是第一。不要做一個不守規矩的第一！你若做不守規矩的第一，就沒有法子做菩薩的領袖、菩薩的上首；只可以做一個鬼的領袖、鬼的上首，或者在地獄裡邊做領袖，但是可不是做閻羅王。

「諸佛子」：你們各位佛的弟子！學佛已經有幾個大劫了，對於這個苦聖諦，你們瞭解嗎？

「苦聖諦，此娑婆世界中，或名罪」：我現在告訴你們，這個苦聖諦在娑婆世界裡有很多的名字，我現在就簡單地舉出來十個。你們認識以後就容易知道這苦，就會修道了。

娑婆，是梵語，翻譯過來叫堪忍。堪忍什麼呢？堪可忍受種種

So people who cultivate the Way shouldn't be vying for position, fame, or power. Instead, they should be patient and vigorous, practice samadhi, and uphold precepts. Whoever can uphold the precepts is number one. Whoever cultivates is number one. Don't be the head of those who do not follow the rules. If you are number one in disobeying the rules, you'll never get to be a leader of the Bodhisattvas, but instead you may become a leader of ghosts, a foremost leader of ghosts, or become the leader of hell beings — however, you will not become King Yama.

At that time, Manjushri Bodhisattva told all the Bodhisattvas: **All of you disciples of the Buddha**, you have studied Buddhadharma for many great kalpas; however, do you understand the noble truth of Suffering? I will now tell you about the noble truth of suffering. **In this Saha world, the noble truth of suffering is perhaps called offenses.** There are many other names for it, and I will simply tell you ten of all these different names.” If you can easily recognize suffering, then you can cultivate.

Saha is a Sanskrit word; translated it means “able to endure.” The name implies that we are capable of enduring all the suffering here(in this Saha world.) Our world is filled with many woes and much distress, yet living beings are able to live within it as if they were not immersed in difficulty. They feel that it is quite alright. In the world, they may own an airplane, a ship, a train, a bus, a family car, or even a luxurious mansion. Having these things causes them



的苦惱。我們這個世界是苦惱的世界，眾生卻都處之泰然，覺得這也不錯的；在這個世界，又有飛機、又有輪船、又有火車、又有公車、又有私家車，又有洋房子，也很快樂的。其實這個世界所有的快樂都是苦的因，沒有一樣不是苦的因的。

那麼我現在就對給你們說一說！在這個娑婆世界裡邊，這個苦有的時候又叫「罪」，所以有的時候說「罪苦、罪苦」。有罪就有苦，你若沒有罪也就沒有苦；又，你有苦才有罪，若沒有苦也就沒有罪了。所以這個罪就是「苦」的別名。

「或名逼迫」：或者有的時候又叫「逼迫」。逼迫你的身、逼迫你的心，令你身心都發生很多的煩惱；所以才說「此是苦，逼迫性」。「或名變異」：變異，也就是變壞了；也就是由好又變壞了，這就是苦。

「或名攀緣」：所以我們說「凍死不攀緣」，就是凍死也不要造罪業。凍死也比造罪業那個苦還好得多，所以這個攀緣也叫苦。你們現在明白了嗎？你不要攀緣，你攀緣就是苦。「或名聚」：聚，就是把你的罪業聚集到一起了，而不是把德行聚集到一起，所以這也是苦。

「或名刺」：或者有的時候，這個苦又叫刺。譬如你扎到一根刺，身上就痛了，這就叫痛苦；所以苦又有一個名字叫刺。你若不信就試試看，用把刀刺到你的肉上，肉上就會流血，就痛了。這個不像前邊講的那個死，死不能試驗，一試驗就死了。這個刺可以試驗，你刺一下不會死，但是痛是真的。

「或名依根」：苦又有個名字叫依根，依這個罪根；你有苦就有罪根，依根而有的苦。「或名虛誑」：因為苦，你就造出種種虛誑的事情來。「或名癰瘡處」：苦又叫癰瘡處。癰瘡，就是在身上長的癰疽，生瘡了；這瘡它總也不

to feel good and happy. Actually all of these objects of delight are the roots of our suffering.

Now I, Manjushri, will explain why in this Saha world that the noble truth of suffering could also be called committing offenses. Because if you have offenses, then you also have suffering. If you don't have any offenses, you won't suffer. And if you don't suffer, this means that you have no offenses. So committing "offenses" is another name for suffering.

Perhaps it is also called oppression. Suffering oppresses your body and mind causing you to have numerous afflictions. Therefore the Buddha said, "This is suffering and it is oppressive by nature."

Perhaps it is also called flux and change. "Flux and change" refers to the process of decay. Changing from favorable conditions to unfavorable ones leads to suffering.

Perhaps it is called grabbing onto conditions. The motto of Gold Mountain Monastery and the City of Ten Thousand Buddhas (CTTB) is, "Freezing to death, we do not scheme; starving to death, we do not beg." This is to say, even if we are freezing to death, we won't commit offenses by seeking advantages from people. The suffering of freezing to death is not as severe as committing offenses. Being opportunistic is also a form of suffering. Perhaps it is called conglomeration. Conglomeration usually means a unified group of corporations or companies. This means the aggregation of your offense karma. Here it doesn't mean that you pile up your virtuous practices rather it means that you pile up your offense karma.

Perhaps it is called thorns. Sometimes, suffering is also referred to as thorns. When they prick you, it hurts; so suffering's other name is thorns. If you don't believe this, then see for yourself: use a knife to cut your flesh. Wherever you cut yourself, there will be blood and you will feel pain. Pain differs from the previously mentioned death. Death cannot be tempered with; if you try, you will die. However, prickling can be experimented. You will not die immediately if you are pricked, but the pain is nonetheless real.

Perhaps it is called relying on the root, relying on the root of offenses. Perhaps it is called vain and deceptive. You indulge in deceptive schemes to cheat people. Perhaps it can also be called carbuncles and sores. This is like when your body breaks out in sores, and starts to ooze blood and pus which makes it difficult for you to recover. When blood and pus ooze out of your body, you are losing precious energy; consequently your health will decline by the day.

Likewise, when you experience suffering, it is similar to a boil on your body, which takes away all your energy. The more suffering

好，總流著膿啊、血的。這個膿血都是身上的精華，精華都從膿血那兒跑了，所以這個人就一天比一天不健康；你若苦，也就好像癰瘡似的，把你身上的精華都銷耗了。

你有苦，你自性裡就一天比一天沒有那麼多智慧，沒有那麼多光明了；所以就非常之苦，就好像身上長癰瘡一樣。「或名愚夫行」：或者苦又有個名字叫愚夫行。沒有智慧的人叫愚夫，有智慧叫智者。這個苦是愚夫的行為所造的一種罪業，然後就會有苦。

諸佛子！苦集聖諦，此娑婆世界中，或名繫縛，或名滅壞，或名愛著義，或名妄覺念，或名趣入，或名決定，或名網，或名戲論，或名隨行，或名顛倒根。

「諸佛子」：文殊師利菩薩說到這個地方，大約菩薩之中有一兩個有一種貢高心，說：「這個我們都知道，講這個做什麼呢！」又或者他看見有的菩薩不願意聽就要入定了，就像我們聽經的人有的不太願意聽，就願意睡一睡覺一樣。不過菩薩是入定，我們凡夫就睡覺；名詞雖然不同，但都是差不多的。

所以文殊師利菩薩又說：「你們各位佛的弟子，不要入定！」「苦集聖諦，此娑婆世界中，或名繫縛」：這個集聖諦在娑婆世界裡邊，有的時候它不叫集，叫繫縛。「繫」是把它吊到空中，下邊懸起來。縛，就是綁住了。

你不論被什麼綁住都是繫，被財產綁住是繫，被情愛綁住是繫，被物質綁住也是繫。「或名滅壞」：或者這個集又叫滅壞。滅什麼呢？把快樂滅了。壞什麼呢？把快樂壞了。快樂滅壞了，當然苦就成就啦。「或名愛著義」：或者集另外又有個名字就叫愛著義。你愛而不捨，又執著它，認為這是好的，這也是個集。

☞待續

and abuse you experience, the more your inherent nature loses its wisdom and light day by day. So this is very painful, just like having a boil on your body. Perhaps it is called the conduct of stupid people. People who lack wisdom are called stupid while people who have wisdom are called wise. Because there is a lack of wisdom, everything they do creates offense karma. When there is offense karma, there is also suffering.

Sūtra:

Disciples of the Buddha, in this Saha World, the noble truth of the accumulation of suffering is perhaps called being bound up, perhaps called decay and ruin, perhaps called love and attachment, perhaps called misconception and illusion, perhaps called tending toward and entering, perhaps called decisive, perhaps called net, perhaps called idle speculation, perhaps called following along, perhaps called the root of inversion.

Commentary:

Manjushri calls out “Disciples of the Buddha.” When Manjushri Bodhisattva speaks to this point, he discovers that perhaps one of the Bodhisattvas there had a thought of arrogance: “Noble truth of suffering? We all know it. Why waste time talking about it?”

Why doesn't Manjushri say something aloud when he discovers that some Bodhisattvas are not willing to listen, but instead he chooses to enter samadhi? This is like some attendees of our sutra lectures who would rather sleep than listen. The difference is that the Bodhisattvas enter samadhi whereas we common beings fall asleep. The terminologies appear to be different but both refer to similar things.

Manjushri Bodhisattva, afraid that they were not paying attention, called out to the Buddha's disciples again. He said, “Disciples of the Buddha, in this Saha world, the noble truth of the accumulation of suffering is perhaps called being bound up.” This refers to either being tied up and suspended in mid air, or fettered to a stump.

No matter what ties you up — wealth, property, emotional love, or other material possessions — they are all fetters. Perhaps this suffering is called decay and ruin. When your happiness is ruined, of course there is suffering. Perhaps it is called love and attachment. When you love someone or something, and are unable to give that person or thing up, there is attachment.

☞To be continued