



The Flower Adornment Sutra with Commentary



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！此娑婆世界，所言苦聖諦者；彼豐溢世界中，或名愛染處，或名險害根，或名有海分，或名積集成，或名差別根，或名增長，或名生滅，或名障礙，或名刀劍本，或名數所成。

「諸佛子」：文殊師利菩薩
又叫一聲說，各位佛的弟子！

「此娑婆世界，所言苦聖諦者；彼豐溢世界中，或名愛染處」：在娑婆世界中，所說這「苦聖諦」，在那個豐溢世界中，它這名字又不同了。叫什麼呢？叫這個「苦」它不叫苦，就叫「愛染處」。

你們在西方的人，沒有一個不講愛的。人人都有愛，愛得要死，愛到死的時候還愛——

Sūtra:

Disciples of the Buddha, what is called the noble truth of suffering in this Saha World, is, in the world of Abundance, is perhaps called the place of love and defilement, or is perhaps called root of treachery and harm, or is perhaps called share in the sea of existence, or is perhaps called brought about through accumulation, or is perhaps called the root of differentiation, or is perhaps called increase and growth, or is perhaps called coming into being and ceasing to be, or is perhaps called obstruction, or is perhaps called the source of knives and blades, or is perhaps called brought about through multiplicity.

Commentary:

Once again, Mañjuśrī Bodhisattva calls out: **Disciples of the Buddha, what is called the noble truth of suffering in this Saha World** is known by various names. **In the World of Abundance**, located north of the Saha World, it is also known by different names. **It is perhaps called the place of love and defilement.**

All of you Westerners talk about love — there is not anyone who doesn't talk about it. Everybody desires love, and would

他也不知道因為這個愛就會死了——寧肯死，他也要愛。所以你看，這種染污的心多厲害！想要跑出三界，又放不下這個愛；這個愛，死愛、活愛、不要命的愛，哦！把自己也都忘了，只知道去愛。所以，這就是苦啊！

「愛別離苦」，愛，得到了，得到了虛妄的愛——這苦，得到了；得到了，覺得不是苦；但是有的時候就別離了，別離又變成苦了。「求不得苦」，有的時候又求不得，得不到，這又是苦；有的時候得到了，或者夫婦倆死了一個，這又是苦。

你看！這個「愛染處」是什麼呢？就是這個苦。你不怕苦，就愛囉！你要怕苦，就要趕快的覺悟，趕快的「苦海無邊，回頭是岸」啊！你仍要不回頭，就「苦不盡，對誰言」，沒有人可以教你了苦的！只可以自己不要那麼愛染，不要墮落到愛染裡邊來。

「或名險害根」：或者有的國家的人，叫這個「苦」就叫「險害根」。你有苦就有險害，所以「苦」是險害的一個根本。

「或名有海分」：或者有這麼一個國家，給這個「苦」起個名字，叫「有海分」，就是有苦海的分。這個有苦海的是誰呢？就是你啊！這苦海之中就是有你的一份子。

「或名積集成」：或者有的國家，給這個「苦」起個名字，就叫「積集成」。積什麼呢？積一切惡，積集一切煩惱而成的這個苦。

「或名差別根」：或者有的國家，叫這個「苦」又叫「差別根」。說你所以受這苦根，就因為你分別得太多了！這就是你分別，只想要自己得到好處、得到便宜、得到便宜，一切一切都是為自己；把自己和人分別得很清楚，這就是受苦的根本。

plunge into love even if it meant dying. Even upon dying, they cannot let go of it. You don't even realize that you will die because of love. You would still rather die than be deprived of love. See how fierce this defiled mind can be! It is so fierce that you are unwilling to let go of love even though you want to escape the three realms. You are so engrossed in it, so infatuated, that you would die for it no matter what. Alas! You even forget about yourself, and think only of love. The result of this is suffering.

“The suffering of being apart from loved ones.” One obtains love which is illusory—this is suffering that doesn't feel like suffering. But sometimes when you part from the person you love, the parting becomes suffering. “The Suffering from not getting what you want.” This is also a form of suffering. Obtaining something and losing it — for example, a spouse dies — is also a form of suffering.

Look! What does “**the place of love and defilement**” refer to? It refers to suffering. If you are not afraid of suffering, indulge in love. If you dread suffering, wake up as soon as possible; “turn your head around” as soon as possible, as it is said:

*The sea of suffering is deep and wide,
A turn of the head is the other side.*

Alas! If you refuse to turn your own head around, “who else can you blame for your endless suffering?” No one else can eliminate this suffering for you! The only way out is to not be so attached to defiled love; don't fall into the whirlpool of love and filth.

Perhaps, in some countries, it is **called the root of treachery and harm**. Where there is suffering, there is treachery; where there is treachery, there is harm. So we say that suffering is the root of treachery and harm.

Perhaps, in some countries, it is **called share in the sea of existence**. The sea here refers to the sea of suffering. Who is in this sea of suffering? You, because you are one of those who is adrift in the sea of suffering.

Perhaps, in some countries, it is **called brought about through accumulation**. What is being accumulated? All sorts of evil deeds are being accumulated! All sorts of afflictions keep accumulating and lead you to suffering.

Perhaps, in some countries, it is **called root of differentiation**. You bear this root of suffering within you because your habit of discrimination is too strong. You differentiate between things in an attempt to gain advantages or profit. All your thoughts are self-

「或名增長」：或者有的國家，就叫這「苦」叫「增長」。增長什麼呢？增長苦根，增長惡業。

「或名生滅」：或者有的國家，就叫這「苦」叫「生滅」。生了又滅，滅了又生，繼續不斷的這種苦是很難受的！

「或名障礙」：或者有的國家，給這「苦」起的名字就叫「障礙」。有苦就有障礙，沒有苦就沒有障礙了！

「或名刀劍本」：或者有的國家，又給這「苦」起個名字叫「刀劍本」。這苦就好像刀劍的根本一樣，就是苦。

「或名數所成」：或者有的國家，這「苦」就叫「數所成」。你很多的煩惱、很多的無明，所成就的你這個苦。

諸佛子！所言苦集聖諦者，彼豐溢世界中，或名可惡，或名名字，或名無盡，或名分數，或名不可愛，或名能攫噬，或名羶鄙物，或名愛著，或名器，或名動。

「諸佛子」：文殊菩薩又悲心切切地稱了一聲，「各位佛的弟子！」

「所言苦集聖諦者，彼豐溢世界中，或名可惡」：在這個娑婆世界中，所說的「苦集聖諦」，這個「集」有種種的名字；但是在豐溢世界中，它也是有種種的名字。或者有的國家的衆生，就給這個「集」起個名字叫「可惡」。「惡」就是厭惡、不高興、不願意的、很厭惡你的。說「你討厭」，這就是個惡，可惡的惡。

centered, and you draw a clear line between yourself and others, this is the root of your suffering.

Perhaps, in some countries, it is **called increase and growth**. What is increasing and growing? The root of your suffering is growing; your bad karma is increasing!

Perhaps, in some countries, it is **called coming into being and ceasing to be**. Suffering in those countries is called 'coming into being and ceasing to be.' Something comes into being, then ceases to be, and this process continues on and on in a perpetual cycle that never stops. It brings about suffering and you feel really miserable.

Perhaps, in some countries, it is **called obstructions**. If there is suffering, there will be hindrances. Suffering hampers and impedes you. If there is no suffering, there will also be no hindrances.

Perhaps, in some countries, it is **called the source of knives and blades**. Suffering resembles the source of weapons like sharp knives and swords; that source itself brings about suffering.

Perhaps, in some countries, it is **called brought about through multiplicity**. You have many afflictions, and numerous types of ignorance — together they bring on suffering.

Sūtra:

Disciples of the Buddha, in the world called Abundance, the noble truth of the accumulation of suffering is perhaps called disgust, or is perhaps called name, or is perhaps called endless, or is perhaps called share and numbers, or is perhaps called not deserving of fondness, or is perhaps called attack and devour, or is perhaps called vulgar things, or is perhaps called craving and obsession, or is perhaps called utensil, or is perhaps called movement.

Commentary:

Mañjuśrī Bodhisattva, with a mind of profound compassion, calls out again: “**Disciples of the Buddha, in the World called Abundance, the noble truth of accumulation of suffering is perhaps called disgust.** In this Saha World, the noble truth of the accumulation of suffering has various names. Similarly, in the world of Abundance, it also has various names. Some countries give it a name “disgust.” This means that one feels aversion towards something; one feels unhappy about something; one is unwilling to do something; one may feel that you are detestable, saying “you are a nuisance” or “you are disgusting!”