



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

English Translation by the International Translation Institute



諸佛子！此娑婆世界，所言苦聖諦者，彼攝取世界中，或名能劫奪，或名非善友，或名多恐怖，或名種種戲論，或名地獄性，或名非實義，或名貪欲擔，或名深重根，或名隨心轉，或名根本空。

「諸佛子」：文殊師利菩薩又稱一聲，各位佛的弟子！

「此娑婆世界，所言苦聖諦者，彼攝取世界中」：在這個堪忍的娑婆苦世界裡邊，所說的「苦聖諦」，在那個攝取世界中這名字又不同了。

「或名能劫奪」：或者有的國家，給這個「苦諦」起的名字就叫「能劫奪」；這「苦」就好像賊匪似的，能劫人的財寶。它能劫奪人的般若智慧，令人的般若智慧都不現前了。

「或名非善友」：或者有的國家，叫這個「苦諦」就叫「非善友」。非善友就是惡知識，不是一個好的朋友。

Sūtra:

Disciples of the Buddha, the noble truth of suffering as explained in this Saha World, in the world called Gathering In, is perhaps called able to rob and pillage, perhaps called unwholesome friend; perhaps called much terror; perhaps called all kinds of sophistries, perhaps called the nature of hells, perhaps called no actual meaning, perhaps called the burden of greed and desire, perhaps called deep and heavy roots, perhaps called flowing and turning with the mind, perhaps called fundamentally empty.

Commentary:

Manjushri Bodhisattva calls out again: Disciples of the Buddha, the noble truth of suffering as explained in this Saha World is known by different names in the world called gathering in, the world to the northeast. It is perhaps called able to rob and pillage. Like a thief who robs people of their jewels, suffering

「或名多恐怖」：或者有的國家，給這個「苦諦」起的名字就叫「多恐怖」，「苦」令一切眾生都恐怖了。

「或名種種戲論」：或者有的國家，給這個「苦諦」起的名字就叫「種種戲論」；你造種種的戲論就會受苦的。

「或名地獄性」：或者有的國家，又給這個「苦諦」起個名字叫「地獄性」，「苦」是屬於地獄所有的。

「或名非實義」：或者有的國家，又給這個「苦諦」起個名字叫「非實義」；說這個「苦諦」沒有真實快樂的義理，它是苦的。

「或名貪欲擔」：或者有的國家，給這個「苦諦」起的名字就叫「貪欲擔」，「苦」就是從貪欲生出來的。你有貪欲，就會生出重擔，令你沒有法子來修行，因為貪欲太重了、貪欲太多了。

「或名深重根」：或者有的國家，又叫這個「苦諦」就叫「深重根」，深重的苦根。

「或名隨心轉」：或者有的國家，給這個「苦諦」起個名字就叫「隨心轉」。這個「苦」是隨眾生心轉變的，也就是由心造出來的。

「或名根本空」：或者有的國家，叫這個「苦」就叫「根本空」。根本，就是智慧；智慧沒有了，所以就剩苦了。

robs people of their prajna wisdom. As a result, people's prajna wisdom no longer manifests.

Perhaps it is called unwholesome friend. Some countries name the truth of suffering “unwholesome friend,” which refers to an evil advisor, and an unkind or indecent friend.

Perhaps it is called much terror. Some countries name the truth of suffering “much terror.” This suffering causes living beings to be fearful.

Perhaps it is called all kinds of sophistries. Some countries name the truth of suffering “all kinds of sophistries.” If one creates these kinds of sophistries, one will be destined to undergo suffering.

Perhaps it is called the nature of hells. Some countries name the truth of suffering “the nature of hells.” The nature of all hells is characterized by suffering.

Perhaps it is called no actual meaning. Some countries name the truth of suffering “no actual meaning.” The truth of suffering teaches that beings experience no real happiness but suffering.

Perhaps it is called the burden of greed and desire. Some countries name the truth of suffering “burden of greed and desire.” Suffering comes into being from greed and craving. Once we have greed and craving, heavy burdens come into being; these heavy loads will obstruct us in our cultivation.

Perhaps it is called deep and heavy roots. Some countries name the truth of suffering “deep and heavy roots.” The root of suffering is both deeply entrenched and heavily burdensome.

Perhaps it is called flowing and turning with the mind. Some countries name the truth of suffering “flowing and turning with the mind.” Suffering changes and evolves according to living beings' minds. In other words, suffering is created by the mind.

Perhaps it is called fundamentally empty. Some countries name the truth of suffering “fundamentally empty.” What is fundamental refers to wisdom. If wisdom is absent, what is left is suffering.

Sūtra:

Disciples of the Buddha, in the world called Gathering In, the noble truth of the accumulation of suffering is perhaps called greed and attachment, perhaps called accomplished through evil, perhaps called mistakes and transgressions,

諸佛子！所言苦集聖諦者，彼攝取世界中，或名貪著，或名惡成辦，或名過惡，或名速疾，或名能執取，或名想，或名有果，或名無可說，或名無可取，或名流轉。

「諸佛子」：文殊師利菩薩又稱一聲，各位佛的弟子！

「所言苦集聖諦者，彼攝取世界中」：說這個娑婆世界中所講的這個「苦集聖諦」，在那個攝取世界裡邊，也有種種不同的名字。

「或名貪著」：或者有的國家，叫這個「集諦」就叫「貪著」。

「或名惡成辦」：或者有的國家的人，給這個「集諦」起個名字就叫「惡成辦」；因為這個集諦是由惡成辦的。

「或名過惡」：或者有的國家，叫這個「集諦」就叫「過惡」；它有過錯又有惡。

「或名速疾」：或者有的國家，給這個「集諦」起個名字就叫「速疾」，說很快的就要受果報。

「或名能執取」：或者有的國家，給這個「集諦」起的名字就叫「能執取」。能以執持而取，也就是一種貪著。

「或名想」：或者有的國家，給這個「集諦」起的名字就叫「想」。這個「集」是由妄想、煩惱所造成的。

「或名有果」：或者有的國家，給這個「集諦」起的名字就叫「有果」，就是將來會受苦果。

「或名無可說」：或者有的國家，給這個「集諦」起的名字就叫「無可說」；因為太煩惱了，就沒有什麼可說的了。

「或名無可取」：或者有的國家，又給這個「集諦」起個名字叫「無可取」，沒有什麼可取的。因為它是煩惱、妄想所成的，所以沒有什麼可取的。

perhaps called speedy, perhaps called able to attach and grasp, perhaps called thought, perhaps called bearing consequences, perhaps called cannot be described, perhaps called cannot be grasped, perhaps called flowing and turning.

Commentary:

Disciples of the Buddha, in the world called gathering in, the noble truth of the accumulation of suffering, known in the Saha world, has various names in the world called gathering in.

It is **perhaps called greed and attachment.** Some countries name the truth of the accumulation of suffering “greed and attachment.”

Perhaps it is called accomplished through evil in some countries, since the truth of the accumulation of suffering comes from evil that is done.

Perhaps it is called mistakes and transgressions. Some countries name the truth of the accumulation of suffering “mistakes and transgressions,” that is, faults and wrongdoing.

Perhaps it is called speedy in some countries. It means one will undergo retributions very quickly.

Perhaps it is called able to attach and grasp in some countries. Beings seize or grasp at objects to which they are attached — which is another form of greed and attachment.

Perhaps it is called thought in some countries. Such accumulation of suffering comes from false thoughts and afflictions.

Perhaps it is called bearing consequences in some countries. Having created karma, one will have to undergo the fruit of retribution or karmic results in the future.

Perhaps it is called cannot be described in some countries. There is nothing you can say about these afflictions, since there are just too many of them. **Perhaps it is called cannot be grasped** in some countries. Since the accumulation of suffering is just a conglomeration of afflictions, there is nothing worth grasping.