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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

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諸佛子！攝取世界，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」：文殊師利菩薩又稱一聲，各位佛的弟子！

「攝取世界，說四聖諦，有如是等四百億十千名」：在攝取世界中，所說的四聖諦的名號，簡單地說有前邊所說的這十個；若是詳細說，有四百億十千那麼多的名稱。

「隨衆生心，悉令調伏」：也都是隨順一切衆生的心念，使令他們都完全得到調伏的利益。

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上人：晚課繞佛，念佛的時間要多一點，最少唸十分鐘。我覺得這個念佛的時間不夠，人人也不知道念佛有什麼好處。這個念佛是最好的一個法門！念佛

Sūtra:

Disciples of the Buddha, in the world called gathering in, the four noble truths are described in four hundred trillion names such as these. Each of these names accords with living beings, enabling them to become attuned and subdued.

Commentary:

Mañjuśrī Bodhisattva says: “All of you disciples of the Buddha, in the world called gathering in, the four noble truths are described in four hundred trillion names such as these. When discussed briefly, each of the four noble truths has ten names in the previous texts. When discussed in detail, they have as many as hundred trillion different names and each of these names accords with [the different natures of] living beings, enabling them to become attuned and subdued. These names are spoken in accord with the thoughts of living beings, allowing them to obtain the complete benefits of becoming attuned and subdued (of having a subdued mind and body).

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Venerable Master Hua: During evening recitation, you should spend more time reciting the Buddha’s name — at least ten minutes. I feel that the time spent chanting the Buddha’s

是很要緊的，每一個人唸多一聲佛，就種多一點善根。

弟子：師父叫我們繞最後一轉的時候要走得很快……

上人：不需要走得很快。

弟子：法器不快，怎麼走？

上人：法器可以快，人走路不需要走那麼快；因為我們人不多，歸位也不會怎麼亂，所以歸位走的時候不要太快。那麼等著歸位的時候，念阿彌陀佛的聲音，還像平時，不過就不必快走，不必走得那麼快就可以了。要打一下磬，大家都知道站排了。譬如最後回來那個人，也應看看，要到拜墊那兒，然後也打一下磬，這是告訴大家都來齊了，然後等著有什麼事情。

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諸佛子！此娑婆世界，所言苦聖諦者，彼饒益世界中，或名重擔，或名不堅，或名如賊，或名老死，或名愛所成，或名流轉，或名疲勞，或名惡相狀，或名生長，或名利刃。

「諸佛子」：這一位大智文殊師利大菩薩，他不怕重複，不怕繁瑣，這麼樣又稱了一聲，各位佛的弟子！

「此娑婆世界，所言苦聖諦者，彼饒益世界中」：說是在這個堪忍的娑婆世界上，所說的「苦聖諦」，在那個饒益世界裏，它也有種種的名字。

「或名重擔」：或者有的國家，給這個「苦諦」起的名字就叫「重擔」。「重」就是非常的重；「擔」就是一擔一擔的用肩

name is not long enough, and no one seems to know the benefits of it. Reciting the Buddha's name is the best method of cultivation! It is very important. With each recitation, one puts down one more root of goodness.

Disciple: Did Venerable Master tell us to walk fast when we circumambulate for the last time?

Venerable Master Hua: There is no need to walk so fast.

Disciple: If the Dharma instrument is not being beaten at a fast tempo, how can we walk at a fast pace?

Venerable Master Hua: The tempo at which the Dharma instrument is beaten may be fast, but people don't need to walk so fast. Since there are not many people here, it is unlikely the assembly will be disorderly when going back to their bowing cushion positions, so there is no need to walk fast. When returning to your cushion you should carry on chanting the name of Amitabha Buddha at the normal pace... The cantor should hit the big bell (gong) to signal to the assembly that they should return to their bowing cushions and stand in position. He should also look to see whether the last person has returned, and then hit the gong once again to signal that everyone in the assembly has returned and is now ready to follow the cantor's next move.

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Sūtra:

Disciples of the Buddha! The noble truth of suffering as explained in this Saha World, in the world called benefitting is perhaps called heavy burden, perhaps called not solid, perhaps called thief-like, perhaps called old age and death, perhaps called product of love, perhaps called flowing and tuning, perhaps called weariness, perhaps called vile appearance, perhaps called growth, perhaps called sharp blade.

Commentary:

Mañjuśrī Bodhisattva Mahasattva, the One of Great Wisdom, is not afraid of repeatedly addressing the assembly; he is not afraid of tedious work. Just like before, he calls out again: **Disciples of the Buddha! The noble truth of suffering as explained in this Saha World** has various different names. Similarly, **in the world called Benefitting**, it is also known by different names.

In some countries, it is **perhaps called heavy burden**. This noble truth is named "heavy burden." "Heavy" means massively heavy; and "burden" in Chinese is "dān," and in the Chinese language it can be a measure word for "load." One "dān" is one

膀來擔著，擔著這個擔，兩邊都有東西。譬如擔米，你的力量可以擔兩百斤，而你擔了兩百一十斤，這就叫重擔了，負擔不起了；擔不起了，你的肩膀沒有那麼大的力量，這就成為重擔了。重擔，你擔不起，這就是苦了！這就叫重擔，所以「苦」就叫「重擔」！

「或名不堅」：或者有的國家，說這個「苦諦」就叫「不堅」，不堅固；堅固，它就不會壞了；不堅固，就常常會壞，壞就是苦。

「或名如賊」：或者有的國家，這個「苦諦」又有另外一個名字，叫甚麼呢？叫「如賊」，就像賊似的。這個苦不是修行所受的苦，是不修行所受的苦；你要是苦起來，受不了，就該打妄想了，就不知道要修行了，就像賊來把你的財寶都給偷去了，你就窮了。

「或名老死」：或者有的國家的眾生，給這「苦諦」又起個別名叫「老死」，老和死。

「或名愛所成」：或者有的國家，給這「苦諦」起個名字就叫「愛所成」。怎麼會苦呢？就是因為由這個愛所成就的，有個愛別離苦、怨憎會苦。

「或名流轉」：或者有的國家，給這「苦諦」起個別名就叫「流轉」，流轉苦。

「或名疲勞」：或者有的國家，給這「苦諦」起個名字就叫「疲勞」；「疲」就是疲倦了，「勞」就是勞苦。

「或名惡相狀」：或者有的國家，給這「苦諦」起個名字就叫「惡相狀」，這就是惡的樣子；這「苦」就是個惡的樣子。

「或名生長」：或者有的國家，給這「苦諦」起個起名字就叫「生長」，生長一切苦根。

load, and two “*dān*” is two loads — referring, for example, to a load of rice one carries on one’s shoulders. Suppose the maximum weight you can carry is two hundred pounds of rice, yet you have been given a burden of two hundred and ten pounds: that is considered a heavy burden which is beyond your limit. You are not strong enough to carry this load and because you are unable to carry it, you suffer. Hence this kind of suffering is called “heavy burden.”

In some countries, **perhaps** it is **called not solid**. When things are solid and firm, they cannot be easily broken, but when things are not, they can easily be spoiled or destroyed. When things are often ruined, that causes suffering.

In some countries **perhaps** it is called **thief-like**. This noble truth of suffering has another name. What is it? Thief-like. This does not refer to suffering that one endures when cultivating the Way, but to suffering which comes as a result of not cultivating. Suppose you cannot endure suffering and start to have false thoughts and fail to be mindful of cultivation — this is similar to thieves or robbers coming to steal your wealth. You end up destitute.

In some countries **perhaps** it is **called old age and death**. **Perhaps** it is called **product of love**. Why do people have suffering? One cause of suffering is emotional love. When there is love, there is bound to be suffering — for example, the suffering of being apart from those you love, and the suffering of encountering those you hate.

In some countries **perhaps** it is **called flowing and turning**. This is the suffering one experiences when adrift in the ocean of samsara.

In some countries **perhaps** it is called **weariness**. This kind of suffering makes you feel tired and worn out, so that everything becomes bitter toil.

In some countries **perhaps** it is called **vile appearance**. All of the characteristics of suffering are disagreeable and loathsome.

In some countries **perhaps** it is **called growth** — the growth and maturation of the shoots of suffering.

待續

To be continued