



正法印  
PROPER DHARMA SEAL

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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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「或名利刃」：或者有的國家，給這「苦諦」起個名字，說這「苦」就是「利刃」；人生就是苦，每一個人所受的苦，就好像用那個刀割肉似的，又好像有利刃來割自己的身體一樣。每一個家庭裏頭都有它的苦惱，每一個人也都有他自己的苦惱；每一個人有每一個人的苦，沒有苦的，他也想找一點苦來吃。

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這我前幾天，在報紙上看到一個很奇怪的新聞，甚麼呢？臺灣有一對夫婦，結婚有很多年了。這個太太就常常要管著丈夫，一天到晚囉囉嗦嗦的，無論他做甚麼，她都說不對。這個太太總要做老闆，丈夫也要做老闆，兩個爭著來做。有一天，這個丈夫買一點東西回來；他

In some countries, **perhaps** it is **called sharp blade**. Life's suffering is so harsh that sometimes it feels as if a sharp knife is cutting you. Every family has its afflictions; every person has his or her afflictions; likewise, each person has his or her suffering [as result of those afflictions]. Even if one does not have suffering, one will seek some kind of suffering.

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Few days ago, I saw a piece of strange news on the newspapers. The news said that there was a couple in Taiwan who were married for many years. The wife was a control freak and nagged her husband all day long. She was dissatisfied with her husband no matter what he did. The wife liked being the boss in the family, but so did her husband, so they fought over who'd be in charge of the family.

One day the husband bought something and the wife started to nag at him, "Why did you buy all these useless things; they are garbage, and you're wasting money..." The husband was so angry that he pushed his wife to the ground, sat on her neck, grabbed her mouth, and with a needle and thread, he sewed her mouth together. His wife was unable to talk any more after her mouth was stitched together. While her husband had previously

太太就說：「你買這個幹甚麼？有甚麼用？你這是浪費錢！」這個丈夫氣得就把太太一推，就推倒在地下，他上去就騎到太太的脖子上，用兩隻手抓著太太的嘴，拿著針和線就把她的嘴給縫上了。縫上了，這個嘴它也就不會說話了。最初這位太太以為他只是說說而已不會真縫，想不到丈夫把她的嘴給真縫上了。這回她用她全身的力量，從他的兩腿中間跑出去，跑到警察局去報案。警察一看，這個案子也真是從古以來未之有也的一個奇怪的案子；於是乎就把這個太太就給送到醫院去，讓醫生把針線又給拿下來。你看這是苦不是苦？你們大家想一想，若遇著這樣一個丈夫，連話都不准說，你說苦不苦？

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諸佛子！所言苦集聖諦者，彼饒益世界中，或名敗壞，或名渾濁，或名退失，或名無力，或名喪失，或名乖違，或名不和合，或名所作，或名取，或名意欲。

「諸佛子」：文殊菩薩又很鄭重其事地稱了一聲說，各位佛的弟子！你們知道嗎？

「所言苦集聖諦者，彼饒益世界中，或名敗壞」：這個娑婆世界所說的「苦集聖諦」，在那個饒益世界的裏邊，它的名字也有很多。或者有的國家，給這個「集諦」就叫「敗壞」。

「或名渾濁」：或者有的國家，給這「集諦」又叫它另外一個名字，叫甚麼名字呢？叫「渾濁」。

「渾濁」就是不乾淨，好像水渾濁了一樣；因為「集」是煩惱，所以

talked about doing this, the wife never thought he would actually take action. Shockingly, her mouth was really sewed up. Using all her strength, the wife broke free from her husband, ran away to the police station, and reported this case to them. The police had never handled a case such as this before. They sent her to the hospital, so doctors could remove the stitches from her mouth.

Is this not suffering? If you had a husband who would not even allow you to speak, would that not be suffering?

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**Sūtra:**

**Disciples of the Buddha, in the world called Benefitting, the noble truth of the accumulation of suffering is perhaps called degeneration, perhaps called turbidity, perhaps called retreat, perhaps called lacking strength, perhaps called loss, perhaps called opposition, perhaps called disharmony, perhaps called that which is done, perhaps called grasping, perhaps called intent and desire.**

**Commentary:**

**Disciples of the Buddha.** Mañjuśrī Bodhisattva called out seriously again, “Disciples of the Buddha! Did you know that?”

**In the world called Benefitting, the noble truth of the accumulation of suffering is perhaps called degeneration.** The noble truth of the accumulation 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. Some countries named the truth of the accumulation of suffering “degeneration.”

**Perhaps it is called turbidity.** Some countries named the truth of the accumulation of suffering another name. What was it? They called it turbidity. Accumulation is the complex conglomeration of afflictions; it is as turbid and unclear as dirty water.

**Perhaps it is called retreat.** Some countries named the truth of the accumulation of suffering “retreat.” It causes people to retreat from the power of goodness, to regress from their Bodhi resolve.

**Perhaps it is called lacking strength.** Some countries named the truth of the accumulation of suffering “lacking strength.” This is when people do not have the power to augment their own good roots.

也就好像水渾濁似的。

「或名退失」：或者有的國家，叫這個「集諦」就叫「退失」。退失甚麼呢？退失善力，退失菩提心。

「或名無力」：或者有的國家，又給這「集諦」起個名字就叫「無力」，沒有力量。

「或名喪失」：或者有的國家，又給這「集諦」起個名字就叫「喪失」；喪失菩提心，不能證果位。

「或名乖違」：或者有的國家，又另外給「集諦」起個名字叫「乖違」；乖違就是不順乎情理，違乎常理。

「或名不和合」：或者有的國家，叫這個「集諦」就叫「不和合」。

「或名所作」：或者有的國家，又叫這個「集諦」就叫「所作」，所作的業障。

「或名取」：或者有的國家，就給這個「集諦」起個名字叫「取」，就是願意取煩惱。

「或名意欲」：或者有的國家，又給這個「集諦」起個名字叫「意欲」，是意所欲望的煩惱，是無明，是妄想，是執著。

諸佛子！所言苦滅聖諦者，彼饒益世界中，或名出獄，或名真實，或名離難，或名覆護，或名離惡，或名隨順，或名根本，或名捨因，或名無為，或名無相續。

「諸佛子」：文殊師利菩薩，又鄭重其事地稱一聲，各位佛的弟子！

「所言苦滅聖諦者，彼饒益世界中」：娑婆世界所說的「苦滅聖諦」，在那個饒益世界中，它也有很多不同的名字。「或名出獄」：或者有的國家，就叫這個「滅諦」叫「出獄」，出離三界的牢獄了。

☞待續

**Perhaps** it is **called loss**. Some countries named the truth of the accumulation of suffering “loss.” When one loses one’s Bodhi resolve, one cannot certify to the fruition.

**Perhaps** it is **called opposition**. Some countries named the truth of the accumulation of suffering “opposition.” Such people do not accord with principles; they go against normal behavior.

**Perhaps** it is **called disharmony**. Some countries named the truth of the accumulation of suffering “disharmony.”

**Perhaps** it is **called that which is done**. Some countries named the truth of the accumulation of suffering “that which is done.” Here the reference is to all the offense karma that is created.

**Perhaps** it is **called grasping**. Some countries named the truth of the accumulation of suffering “grasping.” There is grasping of ignorance and afflictions.

**Perhaps** it is **called intent and desire**. Some countries named the truth of the accumulation of suffering “intent and desire.” All of one’s mental activity is ignorant, vexatious, worrisome, false, and obsessive.

**Sūtra:**

**Disciples of the Buddha, in the world called Benefitting, the noble truth of the accumulation of suffering is perhaps called escape from jail, perhaps called true and actual, perhaps called averting disasters, perhaps called shielding and protecting, perhaps called apart from evil, perhaps called compliance, perhaps called fundamental source, perhaps called renouncing causes, perhaps called non-activity, perhaps called no continuation.**

**Commentary:**

**Disciples of the Buddha.** Mañjuśrī Bodhisattva called out seriously again, “Disciples of the Buddha!”

**In the world called Benefitting, the noble truth of the cessation of suffering is perhaps called escape from jail.** The noble truth of the cessation 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. Some countries named the truth of the cessation of suffering “escape from jail.” One gets out of the jail of the Three Realms.

☞To be continued