



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

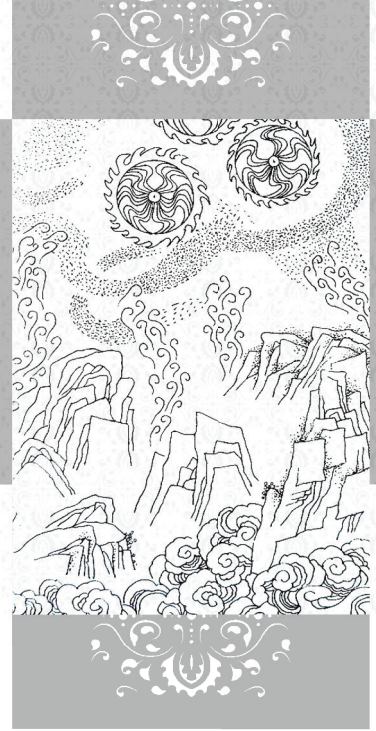
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宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

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諸佛子！此娑婆世界，所言苦聖諦者，彼歡喜世界中，或名流轉，或名出生，或名失利，或名染著，或名重擔，或名差別，或名內險，或名集會，或名惡舍宅，或名苦惱性。

「諸佛子」：文殊師利菩薩又稱一聲說，各位佛的弟子！

「此娑婆世界，所言苦聖諦者，彼歡喜世界中」：在這個娑婆堪忍的世界上，所說的四聖諦這「苦諦」，在那個歡喜世界裏邊，又有種種不同的名字。

「或名流轉」：或者有的國家，給這個「苦諦」起個名字就叫「流轉」；因為流轉就是苦，苦也就是流轉。

「或名出生」：或者有的國家，又給這個「苦諦」起個名字叫「出生」。出生甚麼呢？出生一切苦。一切的煩惱苦，都是從這裏邊出生的。

「或名失利」：或者有的國家，叫這個「苦諦」又叫「失利」；失利，就是甚麼好處也沒有，甚麼利益也沒有，把利益都失去了。

Sūtra:

Disciples of the Buddha, the noble truth of suffering as explained in this Saha World, in the world called Happiness is perhaps called turning and flowing, perhaps called giving birth, perhaps called losing advantage, perhaps called defiled attachment, perhaps called cumbersome load, perhaps called discrimination, perhaps called inner danger, perhaps called assemblage, perhaps called evil house, perhaps called nature of misery and vexation.

Commentary:

Manjushri Bodhisattva calls out again: **Disciples of the Buddha!**

The noble truth of suffering as explained in the Saha World in the world called Happiness is called by many different names.

Perhaps it is called **turning and following**. Some countries name the truth of suffering “turning and following.” Living beings turn within the six paths.

Perhaps it is called **giving birth**. Some countries name the truth of suffering “giving birth.” Giving birth to what? To afflictions.

「或名染著」：或者有的國家，又給這個「苦諦」起個名字叫「染著」。說為甚麼你受苦呢？就因為你有所染著，你的思想不乾淨，思想有染污。你又執著你這個染污的妄想；染污的妄想，也就是那個欲念，也就是人們所放不下的那個愛欲。愛欲就是染污。你執著這個染污，看不破放不下，這就是苦。

「或名重擔」：或者有的國家，叫這個「苦諦」就叫「重擔」。它是沉重的一個擔子，在你身上挑著；累得你氣也喘了，人也疲倦了，這是很重的一個擔子。

「或名差別」：或者有的國家，叫這個「苦諦」又叫「差別」。差別，也就是分別；你有所分別，就是苦。

「或名內險」：或者有的國家，叫這個「苦諦」又叫「內險」；說你內裏不平安，心裏頭有危險感，這都是苦。

「或名集會」：或者有的國家，叫這個「苦諦」就叫「集會」。集會，就是種種的業報、種種的苦果都集會到一起了，這就是苦。

「或名惡舍宅」：或者有的國家，就給這個「苦諦」起個名字叫「惡舍宅」，惡的一個房子；住在房子裏的人也惡，這個房子也不吉祥，所以這是苦。

「或名苦惱性」：或者有的國家，給這個「苦諦」起個名字叫甚麼？就叫「苦惱性」；說這苦就是一種煩惱的因、煩惱的性。

諸佛子！所言苦集聖諦者，彼歡喜世界中，或名地，或名方便，或名非時，或名非實法，或名無底，或名攝取，或名離戒，或名煩惱法，或名狹劣見，或名垢聚。

「諸佛子」：大智文殊師利菩薩，又很鄭重其事地稱了一聲，各位佛的弟子！

「所言苦集聖諦者，彼歡喜世界中」：你們應該要知道，在這個娑婆世界所說的「苦集聖諦」，在那個歡喜世界的裏邊，又有

Perhaps it is called losing advantage. Some countries name the truth of suffering “losing advantage.” You lose the benefit that comes from leaving suffering and attaining bliss.

Perhaps it is called defiled attachment. Some countries name the truth of suffering “defiled attachment.” One suffers because one is attached to defiled dharmas; that is, one is unable to put down craving and desire.

Perhaps it is called cumbersome load. Some countries name the truth of suffering “cumbersome load.” This suffering is a dead weight, so heavy that it causes people to fret and become distraught.

Perhaps it is called discrimination. Some countries name the truth of suffering “discrimination.” Whenever discrimination surfaces, there is suffering.

Perhaps it is called inner danger. Some countries name the truth of suffering “inner danger.” In your mind there is a precarious situation.

Perhaps it is called assemblage. Some countries name the truth of suffering “assemblage.” It assembles all types of karmic retribution, which are fruits of suffering.

Perhaps it is called evil house. Some countries name the truth of suffering “evil house.” Nothing is auspicious within this house; everything is unlucky and miserable.

Perhaps it is called nature of misery and vexation. Some countries name the truth of suffering “misery and vexation.” That is the very nature of suffering.

Sūtra:

Disciples of the Buddha, in the world called Happiness, the noble truth of the accumulation of suffering is perhaps called ground, perhaps called expedient, perhaps called untimely, perhaps called non-actual dharma, perhaps called without a bottom, perhaps called possessing and grasping, perhaps called separating from precepts, perhaps called dharma of affliction, perhaps called narrow and vulgar views, perhaps called collection of filth.

Commentary:

Mañjuśrī Bodhisattva Mahasattva, the One of Great Wisdom, just like before, he calls out again: **Disciples of the Buddha!**

The noble truth of the accumulation of suffering

很多的名字。名字雖然是多，可是它的本體還是一樣的，就是這個「集」的一個別名。

在那個歡喜世界裏邊，「或名地」：或者有的國家，就稱這個「集」為「地」。為甚麼叫「地」呢？因為「地」是生長義。生長甚麼呢？生長煩惱無明。

「或名方便」：或者有的國家，叫這個「集諦」就叫它「方便」；就是集聚煩惱很容易的，很容易就把煩惱無明集聚到一起。

「或名非時」：或者有的國家，叫這個「集諦」就叫「非時」；沒有一定的時候，沒有一定的時間性。

「或名非實法」：或者有的國家，叫這個「集諦」又叫「非實法」；它不是實在的法，是「虛妄而生，虛妄而滅」的。

「或名無底」：或者有的國家，又叫這個「集諦」就叫「無底」；因為你有多少苦集聚到一起也填不滿，所以叫「無底」。

「或名攝取」：或者有的國家，叫這個煩惱「集諦」就叫「攝取」；把一切的煩惱無明都攝取到一起了。

「或名離戒」：或者有的國家，就叫這個「集諦」又叫它「離戒」；因為它不能止惡防非，不能改惡向善，不能諸惡不作，不能眾善奉行，只是造諸惡而增長惡業，所以叫離戒。

「或名煩惱法」：或者有的國家，就直接叫這個「集諦」的名字就叫「煩惱法」；生煩惱的一個方法。

「或名狹劣見」：或者有的國家，叫這個「集諦」又叫「狹劣見」。「狹劣」，狹是狹窄，劣就是卑劣；所見的很小，所見的不是很遠大的，是很小的。所謂「見近不見遠，見己不見人」，這麼樣子就叫「狹劣見」。

「或名垢聚」：或者有的國家，叫這個「集諦」就叫「垢聚」；說它就像把塵垢積聚在一起，也就好像裝垃圾那個垃圾籬似的，那麼把骯髒的東西都聚會到一起了。

as explained in this Saha World has various different names. Similarly, in the world called Happiness, it is also known by different names.

Perhaps it is called **ground**. Some countries name the truth of the accumulation of suffering “ground.” It is the fertile ground from which afflictions sprout.

Perhaps it is called **expedient**. Some countries name the truth of the accumulation of suffering “expedient.” It facilitates the aggregation of afflictions.

Perhaps it is called **untimely**. Some countries name the truth of the accumulation of suffering “untimely.” It doesn't have any appointed time; it is always inappropriate.

Perhaps it is called **non-actual dharma**. Some countries name the truth of the accumulation of suffering “non-actual dharma.” It is not a true dharma. It is born from falseness, and will perish by falseness.

Perhaps it is called **without a bottom**. Some countries name the truth of the accumulation of suffering “without a bottom.” There is no end to this chasm. No amount of afflictions will fill it up.

Perhaps it is called **possessing and grasping**. Some countries name the truth of the accumulation of suffering “possessing and grasping.” It draws afflictions to it.

Perhaps it is called **separating from precepts**. Some countries name the truth of the accumulation of suffering “separating from precepts.” Once you separate from precepts, you will not be able to stop evil and prevent transgression.

Perhaps it is called **dharma of affliction**. Some countries name the truth of the accumulation of suffering “dharma of affliction.”

Perhaps it is called **narrow and vulgar views**. Some countries name the truth of the accumulation of suffering “narrow and vulgar views.” The viewpoint of people who are afflicted with suffering is very biased and constricted. As it is said,

They see what is near, but not what is far.

They see only themselves, but not others.

Perhaps it is called **collection of filth**. Some countries name the truth of the accumulation of suffering “collection of filth.” It attracts all filth and groups it together.

☞待續

☞To be continued