



正法印
PROPER DHARMA SEAL

大方廣佛華嚴經淺釋

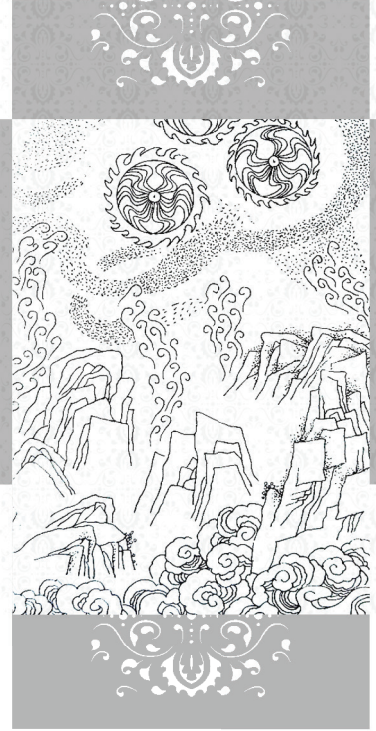
The Flower Adornment Sutra with Commentary

【四聖諦品第八】

CHAPTER EIGHT: THE FOUR NOBLE TRUTHS

宣化上人講解
國際譯經學院記錄翻譯
晨瑛譯組校訂

Commentary by the Venerable Master Hua
English Translated by the International Translation Institute
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他那樣子翻譯，也就好像神父或牧師翻譯佛經這一樣的道理，或者信天主教者所翻譯的佛經，他就翻譯成很特別的這種名詞。

那麼鳩摩羅什法師翻譯的，他翻譯的為甚麼可信？因為他是過去七佛的譯經師，過去七佛所說的經典都是他在翻譯。並且他在臨終的時候說：「我翻譯的經典，怎麼能證明是對的？我如果是對的，那我死了，全身都燒成灰了，但我這個舌頭是不會燒化的！如果我這個翻譯得不對，我這個舌頭也會燒化的。」等到荼毘的時候，果然他的皮血肉筋骨都燒化了，只有舌頭一點也沒有燒壞。所以這就證明他所翻譯的經典完全是正確的。

鳩摩羅什法師是個最聰明的人，是個大智慧的人，他年紀還很輕的時候，就和當時一切的論師辯論，誰也辯不過他。你們可以研究研究他的那個傳，知道他這種的辯才無礙，這種智慧是最大的。

His translation can be compared to a Catholic or a Christian minister translating sutras, or be compared to other Christians translating sutras and rendering some Buddhist terms in an overly exotic manner.

Why are the translations done by Master Kumarajiva considered the most authentic? Because in his past lives, he has been the translator for the Seven Buddhas of Antiquity. All the sutras spoken by these seven Buddhas were translated by him. Moreover, when Master Kumarajiva was about to pass away, he said, “How do I know whether the translations that I did are accurate and truthful? If my translations are accurate, then upon my cremation, my body will turn to ash, except for my tongue which shall remain intact. However, if my translations are not accurate, then my tongue shall turn to ash.” After his cremation, his tongue indeed remained unaffected by the fire while the rest of his body, including all of his skin, blood, sinews, and bones, were all burnt to ash. This proved that his translations were entirely authentic.

Dharma Master Kumarajiva possessed great wisdom. While he was still quite young, he was already debating the greatest treatise masters of his time, and none could master him in debate. You can go study his biography — you will see that he had unobstructed eloquence, and was unsurpassed in wisdom.

至於菩提流支，我對這一位法師啊，或者有成見，不敢領教的！他所翻譯的甚麼經典，我都不看的。其他法師翻譯的經典，我也多數都不看的，因為沒有那麼多的時間。並且這個菩提流支，當時因為他想要爭名、爭權力的關係，叫人去給菩提達摩下毒下了六次，這都是他幹的好事！他就想把菩提達摩毒死，用毒藥來毒死，這都是他做的。所以我對他翻譯的東西，看也不願意看的！

這也是一種成見，但是你們想一想，即使是一個普通人，都不應該有這麼一種毒害人的心；你做一個法師的，怎麼可以拿毒藥叫旁人去毒死菩提達摩？你們各位研究研究這個問題！

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諸佛子！此娑婆世界，所言苦聖諦者，彼關鑰世界中，或名敗壞相，或名如坏器，或名我所成，或名諸趣身，或名數流轉，或名衆惡門，或名性苦，或名可棄捨，或名無味，或名來去。

「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，彼關鑰世界中」：在這個娑婆世界上所說的「苦聖諦」，在那個關鑰世界中，又有種種不同的名字；名字雖然不同，可全都是這個苦聖諦。

「或名敗壞相」：在這個關鑰世界裡邊，或者有的國家，叫這個「苦諦」就叫它「敗壞相」，這個相已經壞了。怎麼樣會敗壞相呢？就因為受苦，這個好的相也就會壞了。

「或名如坏器」：或者有的國家，叫這個「苦諦」就叫它「如坏器」；說它好像造土坯的那麼一個器皿似的——造土坯，這個坯是個土坯，土坯就像磚似的，可是它是土做的，沒有經過火燒，很容易就壞了。好像造土坯的一個器

As for Bodhiruci, I may be biased against this Dharma Master. I dare not accept what he has said. Basically, I don't read the sutras he translated. Most of the time, I do not read translations done by other Dharma Masters because I do not have much time. Moreover, this Bodhiruci, out of his desire for fame and gain, for power and position, had others attempt to poison Patriarch Bodhidharma six times — these were the “good deeds” he did! He wanted to poison Bodhidharma to death. He did those things. Thus, I don't even want to look at what he translated.

That is my bias; however, all of you can consider this. If even an ordinary person should not harbor malice toward others, how much the less so should a monastic. How could he hire others and give them poison, instructing them to go kill Bodhidharma? All of you should study this issue!

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Sutra:

Disciples of the Buddha! The noble truth of suffering as explained in this Saha World in the world called Lock and Key, is perhaps called “characterized by ruin and desolation,” perhaps called “like an adobe vessel,” perhaps called “brought about by the self,” perhaps called “body of many destinies,” perhaps called “multiple revolutions,” perhaps called “door to the myriad evil,” perhaps called “bitter by nature,” perhaps called “should be renounced,” perhaps called “flavorless,” perhaps called “coming and going.”

Commentary:

Mañjuśrī Bodhisattva goes on to say: **Disciples of the Buddha! The noble truth of suffering as explained in this Saha world, is known by various names. In the world called Lock and Key, it is named in other terms. Although there are so many variations of names, they all point to the same noble truth of suffering.**

In the world of Lock and Key, **perhaps it is called “characterized by ruin and desolation.”** All things show the characteristics of ruin and destruction. How are they ruined and destroyed? It is because of the suffering beings undergo. When beings suffer, even good things can turn bad — everything

皿，那麼它是沒有底的。

「或名我所成」：或者有的國家，叫這個「苦諦」就叫「我所成」；就說這種苦是我慢所成就的，就是「我」這個大我慢心所成就的這苦。

「或名諸趣身」：或者有的國家，叫這個「苦諦」又叫它「諸趣身」。說是阿修羅、地獄、餓鬼、畜生這四惡趣，就是由「苦」造成的，苦就是一切諸趣的根本。

「或名數流轉」：或者有的國家，叫這個「苦諦」又叫「數流轉」。說有苦就會輪迴生死，是沒有了期的；頭出頭沒，生了又死，死了又生，不知道有多少次，不知道要在這個六道輪迴裡流轉到甚麼時候才停止，所以叫「數流轉」。

「或名衆惡門」：或者有的國家的人，叫這個「苦諦」就叫「衆惡門」，衆惡之門。你做了一切衆惡就會受苦，所以這苦就是衆惡之門。

「或名性苦」：或者有的國家，叫這個「苦諦」就叫「性苦」，它的性就是一個苦。

「或名可棄捨」：或者有的國家，叫這個「苦諦」就叫「可棄捨」；因為它太苦了，所以應該捨棄了它，不要它。

「或名無味」：或者有的國家，又給這個「苦諦」起個名字叫「無味」。沒有甚麼味呢？沒有甜味，就是剩一個苦味。這個「無味」不是說連苦味都沒有了，就是沒有好味，只有個壞味——只有個苦味。

「或名來去」：或者有的國家，叫這個「苦諦」又叫「來去」。就說來來去去，這就是苦；來了又去，去了又來，也就是生了又死、死了又生，這真是一個苦根、苦本。

breaks down.

Perhaps in some countries it is called **“like an adobe mold.”** It is a container for making various mud bricks — an adobe mold. An adobe is like brick, however, it is made of mud without undergoing the burning of fire and can easily be broken. This adobe lacks a sturdy foundation without being tempered by fire.

Perhaps in some countries it is called **“brought about by the self.”** Suffering is brought about by a sense of self; there’s an ego involved. A puffed up sense of self paired with arrogance leads to suffering.

Perhaps in some countries this noble truth of suffering is also called the **“body of many destinies”** — more specifically, the four evil destinies of asuras, hellbeings, hungry ghosts, and animals. These evil destinies originate from suffering.

Perhaps in some countries this noble truth of suffering is called **“multiple revolutions.”** Whenever there is suffering, there is saṃsāra — you ceaselessly revolve on the turning wheel continuously, undergoing rebirth in various destinies without knowing when you can end such transmigration. This situation is analogous to you bobbing up and down in the sea — your life ends, and another life begins and this cycle repeats countless times. You don’t know when you will be liberated from revolving in the six destinies. That is why it is called “many revolutions.”

Perhaps in some countries this noble truth is called the **“door to the myriad evils.”** It is the gateway to many types of evil. Once you have done a lot of evil, you are bound to suffer.

Perhaps in some countries this noble truth is called **“bitter by nature.”** The nature of suffering is bitter.

Perhaps in some countries it is called **“should be renounced.”** Since it is so bitter, you really should leave it behind and not yearn for it anymore.

Perhaps in some countries it is called **“flavorless.”** In what sense is it called “flavorless?” It lacks sweetness, leaving only a bitter taste. There is not a single good taste remaining, just bitterness remains.

Perhaps in some countries it is called **“coming and going.”** People come and go, and go and return. That is, they are born and then die; then, they die and are reborn, forever revolving without end. Saṃsāra is truly the source or root of suffering.

☞待續

☞To be continued