

大方廣佛華嚴經淺釋

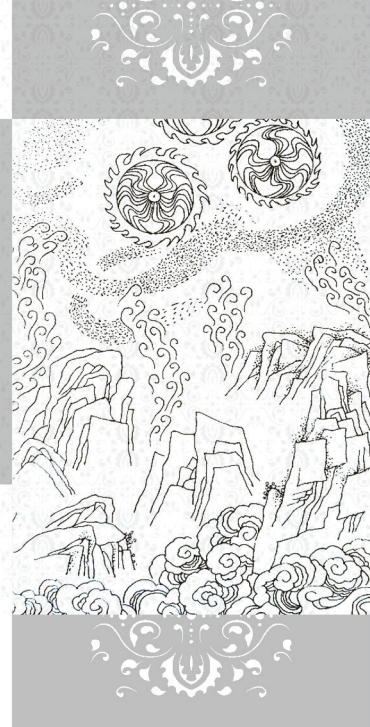
The Flower Adornment Sutra with Commentary

【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
Revised by Early Bird Translation Team



「諸佛子」：文殊師利菩薩又叫一聲，各位佛的弟子！

「關鑰世界，說四聖諦，有如是等四百億十千名」：在這關鑰世界裡邊，所說的四聖諦這個法的名字，有像前邊所說的這麼多；但是若要詳細說起來，有四百億十千那麼多的名字。

「隨衆生心，悉令調伏」：也是隨順衆生所歡喜的心，而用種種方便法門，使令衆生完全得到調伏；調伏身，調伏心，調伏身心好來修行。

諸佛子！此娑婆世界，所言苦聖諦者，彼振音世界中，或名匿疵，或名世間，或名所依，或名傲慢，或名染著性，或名駛流，或名不可樂，或名覆藏，或名速滅，或名難調。

「諸佛子」：大智慧文殊師利菩

Commentary:

Mañjuśrī Bodhisattva calls out, **Disciples of the Buddha, in the world of Lock and Key, the four noble truths are described with four hundred trillion names such as these.** In the world called Lock and Key, the four noble truths have as many names as described in the aforementioned texts. If the four noble truths are to be further expanded and discussed in detail, there are as many as four hundred trillion names such as these.

Each of these names accords with living beings, enabling them to become subdued. The four noble truths are taught with various expedient means in accordance with what living beings like and feel happy about, thereby causing them to become completely subdued.

Sutra:

Disciples of the Buddha, that which is called the noble truth of suffering in this Saha world is, perhaps called in the world of Invigorating Sounds, “concealing blemishes,” perhaps called “worldly,” perhaps called “that which is relied upon,” perhaps

薩因為存大悲心，要普度一切衆生，所以他又稱一聲，各位佛的弟子！

「此娑婆世界，所言苦聖諦者，彼振音世界中」：你們知道不知道呢？在這一個娑婆世界上所說的「苦聖諦」，在那個振音世界中，又有種種不同的名稱。這個「苦」有種種不同的這種名稱，都叫甚麼名字呢？

「或名匿疵」：在這個「振音世界」裡邊，或者有的國家，就給這個「苦諦」起個名字叫「匿疵」。「匿」就是藏匿起來，不願意叫人看見，和「覆藏」是差不多的意思。

「匿疵」，甚麼叫「疵」呢？「疵」就是自己所犯的毛病；自己心裡所有的黑暗呀、妒忌呀、障礙呀、貢高呀、我慢呀，等等這所有一切不正當的習氣毛病都叫「疵」。

「疵」原來的意思，是馬的毛裡邊的小小的瘡、小小的疙瘩。「疵」這個毛病不是很大的，是小小的，也就是小毛病、小過錯。那麼這個「苦」就叫「匿疵」；你若匿疵，就會有苦。你若隱瞞著你的毛病，不坦白，不真正發露懺悔，這都叫匿疵；即使是小毛病、小過錯，這都是苦。

那麼這個「苦諦」的別名就叫「匿疵」。你若不隱匿你自己的毛病，能以生大慚愧心，發露懺悔，令大家都知道你的過錯，這就會沒有苦了。因為你匿疵，所以就會有苦的。好像墮地獄的衆生，都是因為匿疵匿得太多了，所以就墮地獄了、受苦了。

「或名世間」：或者有的國家，說這個「苦諦」就叫「世間」；世間就是苦，苦就是世間。那麼它起這個名字就叫這個名。

「或名所依」：或者有的國家，又給這個「苦諦」起一個名字，叫甚麼呢？叫「所依」。甚麼所依？這個煩惱無明的所依就是苦。這煩惱無明，你有多大的煩惱，就有多大的苦；你

called “arrogance,” perhaps called “nature defiled by attachments,” perhaps called “propelling current,” perhaps called “cannot be delighted in,” perhaps called “hiding and covering,” perhaps called “swift disintegration,” and perhaps called “hard to subdue.”

Commentary:

Mañjuśrī Bodhisattva, the Bodhisattva of Great Wisdom, whom with his great compassion wants to take all living beings across [to nirvana,] goes on to say, “**Disciples of the Buddha, do you know that which is called the noble truth of suffering in this Saha world is known by many different names in the world Invigorating Sounds?** The noble truth of suffering has numerous names. What are they?”

In some countries, it is **perhaps called concealing blemishes.** “匿, Nì” in Chinese means to conceal what you don’t want anyone to see. It means almost the same thing as “to hide” or “to cover.”

And what does “疵, Cǐ” mean? “Blemishes.” It refers to a person’s bad habits and shortcomings, a person’s dark side, which includes jealousy, arrogance, pride, and other obstructions. Anything improper which stems from bad habits and faults is considered a “blemish.”

“疵, Cǐ” originally referred to a small lump of sores found under a horse’s coat of hair. They are small, not large, referring to a small problem, a small mistake. This noble truth of suffering is called “concealing blemishes.” If you conceal blemishes, you will suffer. If you hide your mistakes and faults from others, and then fail to confess and sincerely repent, you are doing what is called “concealing blemishes.” Even if the mistakes and faults are small, they will cause suffering.

Another name for the truth of suffering is thus “concealing blemishes.” If you do not conceal your blemishes, you will give rise to great shame and remorse, and so you will confess, repent, and make your faults known to others. If you do that, you will not suffer; if, on the other hand, you conceal your faults, you will. Many of the beings now in the hells fell into the hells because they concealed too many blemishes. That is why they are now suffering in the hells.

Perhaps in some countries it is called “worldly.” “Worldly” is suffering and suffering “worldly” — hence the name of this noble truth in those countries.

Perhaps in some countries it is called “what is relied upon.”

有多重的無明，就有多重的苦。

你們各位想一想，當你生煩惱的時候，啊！頭也痛了，眼睛也冒火了，耳朵也聽不清楚了。這些痛苦都是由煩惱來的。所以誰若是能沒有煩惱，那就一定是個貴人，一定會出貴人！有煩惱，就有苦！所以這苦就是煩惱的所依。

「或名傲慢」：或者有的國家，叫這個「苦諦」就叫「傲慢」。「傲」是驕傲，「慢」是我慢。生大我慢，覺得我比誰都好，一切人都不如我，就生大我慢，這也是苦。

「或名染著性」：或者有的國家，叫這個「苦諦」就叫「染著性」；染著，就是由清淨變成不清淨了。我們人的自性本來是清淨的，但是你有染著，就不清淨了，這就叫染著性。染著性，就是生貪心、瞋心、癡心；這貪瞋癡三毒，都叫「染著」。

「或名駛流」：或者有的國家，又給這個「苦諦」起個名字叫「駛流」；「駛流」也就是「流轉」，也就是令這個流轉不停止。這個「駛」，好像你駕車，這叫駕駛；那麼「駛流」，也就是你令這個流，流轉不停，這就是苦。

「或名不可樂」：或者有的國家，叫這個「苦諦」就叫「不可樂」。當然不可樂就是苦了嘛，就是苦！甚麼不可樂啊？就是說的，我們這所有一切的脾氣毛病、一切顛倒、一切的不守規矩，這都叫不可樂的事情；但是你認為可樂了，你覺得不錯。啊，其實這才真是顛倒呢！真是顛倒了，就染苦為樂，就以苦為樂。

What is “what is relied upon?” Afflictions rely on suffering and ignorance. The greater your afflictions, the greater your suffering. The deeper your ignorance, the deeper your suffering.

Carefully consider what I have said. When you give rise to afflictions, you get a headache, your eyes burn, and your ears also cannot hear clearly. All of these sufferings result from afflictions. Thus, all those who free themselves from afflictions will one day be revered by others. Do this and you will definitely emerge as someone who is honored and revered. On the other hand, if you have afflictions, you will suffer. Suffering is what afflictions rely upon.

Perhaps in some countries, the noble truth of suffering is **called “arrogance.”** When you have a puffed up ego, and are carried away by the belief that you are superior to everyone else, and no one is as good as you, you become bloated with arrogance and conceit. This too is also suffering.

Perhaps in some countries, this noble truth of suffering is **called “nature defiled by attachments.”** This phrase refers to what happens when something pure becomes impure. Our inherent nature is originally pure, but when we develop defiled attachments, we lose our purity, and become impure — this is what is meant by “the nature defiled by attachment.” It means one has given rise to greed, anger, and delusion. These three poisons may all be said to constitute defiled attachments.

Perhaps in some countries, the noble truth of suffering is **called “propelling current.”** This propelling current causes you to ceaselessly pulled along in the flow (of the raging current of Samsar.) We might compare this “propelling” to steering a car, this “propelling current” keeps you going round and round endlessly. This is suffering.

Perhaps in some countries the noble truth of suffering is **called “cannot be delighted in.”** Since it is something that cannot be delighted in, of course it is something bitter and distressing. What is meant by “something that cannot be delighted in?” It could refer to any of our bad tempers or faults, any of our upside down states of being, any act of breaking the rules. All of these are called things that cannot be delighted in — and yet we take them for delightful, and feel good about what we are doing. This is a truly upside down way of being. Once we are this upside down, we are defiled and mistake suffering for happiness.

待續

To be continued