



正法印  
PROPER DHARMA SEAL

# 大方廣佛華嚴經淺釋

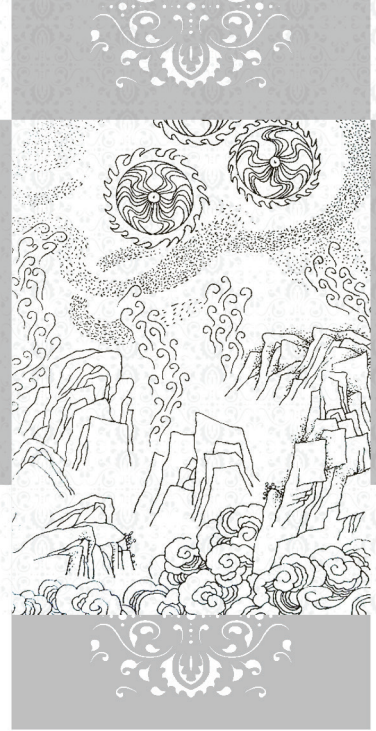
The Flower Adornment Sutra  
with Commentary

## 【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  
Revised by Early Bird Translation Team



真是顛倒了，就染苦為樂，就以苦為樂。他反而把真正的樂，認為是苦了。好像出家修行，這將來能得到究竟的快樂，能得到真正的快樂；但是人人都不願意找這個真正的快樂，都願意找暫時的那個苦中之樂。這個苦中之樂，他認為是好的了，但他不知道還有個樂中之樂；要得到這個樂中之樂，就要修行。

好像有的人說：「出家了，對於父母兄弟都沒有甚麼幫助。」這是一種錯誤的思想！你出家能修行，那是真正的孝順！是真正的幫助父母，真正的孝順父母；因為你父母正等著你修成道，他也好離苦得樂了！

古人說：「一子得道，九祖升天。」你一個兒子要是得道了，那麼九祖都會超升到天界去，就不會在地獄受苦了。一子若成佛呢？那麼過去無量劫生生世世的父母，都

Once we are this upside down, we are defiled and mistake suffering for happiness. Rather, he treated true happiness as suffering. For example, to leave the home-life to cultivate is something that can enable one to attain ultimate bliss, the real happiness; but not everyone is willing to search for the real happiness. They all go for the fleeting pleasure which is actually suffering, believing the fleeting pleasure as something good. They do not realize that there is happiness within happiness. To attain such happiness, one must cultivate.

Some people argue, "After you leave the home-life, you are not helpful to your parents and siblings." That is a mistaken conception. To leave the home-life and to cultivate is to be truly filial to parents; to do so is to truly help them because they are waiting for you to cultivate and accomplish the Way so they can transcend suffering and attain bliss.

It is said, "When one child in the family attains the Way, nine generations of his ancestors can ascend to the heavens." If you have a son who attains the Way, nine generations of ancestors will be able to ascend to the heavens and will not undergo suffering in the hells.

能出三界，都離苦得樂了。

所以你能真正修道，這才是真正孝順父母；而且不單孝順一世的父母，可以說是孝順了無量劫以來生生世世的父母。所以你能修道，這是世界上最完整的一個人！你能修道，這才真正孝順父母，幫助父母。

所以我們修道的人，一定要認清楚自己的所行所作，這是為父母、為眾生，這是一種偉大的事情。

「或名覆藏」：或者有的國家，叫這個「苦諦」就叫「覆藏」。

你覆藏，就凡是你做了一件過錯的事情，你要是在心裡隱瞞著不告訴人，那麼這個心裡就總覺得很痛苦的；總覺得這個是太沒有意思了，自己就生大慚愧了，就覺得這是一種罪過。

但是有的人就提倡「撥無因果」的邪說，就說人不應該覺得自己有罪過。人要是不應該覺得自己有罪過，那麼，人人都可以殺父親、殺母親，甚至殺所有的一切人都可以——因為無論你所行所作是甚麼，都不需要認為自己有過錯、有罪過嘛，那根本就沒有問題啦，這一切的不合法、不合道理的事情都可以做了。

那麼就因為要做對不起天地鬼神、對不起人的事情，自己就覺得很不好意思的、很慚愧的；這個還有修行的希望，還有改邪歸正的機會，還有能以改過自新的一個機會。所以自己應該生大慚愧才對的！

「或名速滅」：或者有的國家的人，叫這「苦諦」就叫「速滅」。速滅甚麼呢？速滅一切的樂。一切的樂都滅了，就只剩苦了。

「或名難調」：或者有的國家，又給這個「苦諦」起個名字叫甚麼呢？叫「難調」，難調伏，不容易調伏；因為剛強眾生，難調難伏，所以就要受苦。

If one child becomes a Buddha, then all parents throughout countless kalpas in the past will be able to transcend the suffering of the Three Realms and attain bliss.

Thus, if you can truly cultivate the Way, then you are being truly filial to your parents—not just being filial to parents of one lifetime but also parents from limitless lifetimes since limitless eons ago. When you can cultivate the Way, you are being the most complete person in the world. To be able to cultivate the Way is to be truly filial to your parents and help them. Therefore, we who cultivate the Way must clearly recognize that what we do benefits our parents and other living beings—it is a great and noble endeavor.

**Perhaps** in some countries the noble truth of suffering is called “**hiding and covering.**” It means that after you have done something wrong, you cover it up and do not want others to know about it. However, sometimes you may feel great pain inside your heart. Always haunted by the reflection that you are doing something wrong, you give rise to a great sense of shame, feeling you have committed an offense.

Some people blatantly deny the workings of cause and effect, saying that there is no need for people to develop a moral conscience. But, if people don't have a sense of shame, then everyone can go committing patricide, matricide, or even genocide—because no matter what they do, they feel there is no need to feel remorse, and thus there is no problem. All illegal and immoral deeds will then be permissible.

On the other hand, if you feel embarrassed or ashamed for doing something that lets down fellow human beings, ghosts, spirits, and gods, causing you to be unable to stand between Heaven and Earth, then there is still hope for you to cultivate the Way, and an opportunity for you to rectify your evil—an opportunity to reform and turn over a new leaf. Therefore, we should give rise to a great sense of shame!

**Perhaps** in some countries the noble truth of suffering is called “**swift disintegration.**” What is quickly disintegrating? All the pleasure and joy are quickly disintegrating, and what is left is only suffering.

**Perhaps** in some countries the noble truth of suffering is called “**hard to subdue.**” It means *difficult to change*. Since living beings are obstinate and difficult to teach and transform, they are destined to undergo suffering.

諸佛子！所言苦集聖諦者，彼振音世界中，或名須制伏，或名心趣，或名能縛，或名隨念起，或名至後邊，或名共和合，或名分別，或名門，或名飄動，或名隱覆。

「諸佛子」：文殊菩薩說完了振音世界的「苦諦」之後，又要說這個「集諦」，所以他又叫了一聲，各位佛的弟子！

「所言苦集聖諦者，彼振音世界中」：在這個娑婆世界上所說的「集諦」，在那個振音世界裡邊這所有的國家，它又有種種不同的名字。

「或名須制伏」：或者有的國家，給這個「集諦」起的名字就叫「須制伏」；你應該把它制伏了。制伏甚麼呢？制伏這個苦，你應該早一點知道離苦得樂。

你看，我們每一天晚間講經，請法的人都要求離苦得樂；但是我們人呢，都不願意離苦，不願意得樂。這就是人性啊，人就是一個奇怪的怪物，你越叫他離苦，他越想要接近苦多一點。

所以有的國家的衆生，就給這個「集諦」起了一個名字，叫應該制伏它，應該把煩惱的苦都制伏了，好能得到快樂啊！

「或名心趣」：或者有的國家，叫這個「集諦」就叫「心趣」；「趣」就是向。心趣，就是我們凡夫的心，總想往煩惱那個地方跑。你叫他到清淨快樂地方，他不修行，不想到那個清淨快樂的境界上，總想回到那個惡趣裡邊去，到那個煩惱趣裡邊去。

待續

*Sutra:*

**Disciples of the Buddha! In the world called Invigorating Sounds, the noble truth of the accumulation of suffering is perhaps called “ought to be subdued,” perhaps called “heart’s tendencies,” perhaps called “fettering,” perhaps called “arising from thoughts,” perhaps called “regression,” perhaps called “conjoining,” perhaps called “differentiation,” perhaps called “gateway,” perhaps called “floating and tossing about,” perhaps called “hiding and concealing.”**

*Commentary:*

After Mañjuśrī Bodhisattva finished discussing the noble truth of suffering in the world called Invigorating Sounds, he is now going to discuss the noble truth of the accumulation of suffering. Thus, Mañjuśrī Bodhisattva calls out once more: **Disciples of the Buddha!** The principle called the truth of the accumulation of suffering in the Saha World has many different names in the various countries.

In some countries **in the world called Invigorating Sounds, the noble truth of the accumulation of suffering is perhaps called “ought to be subdued.”** You should regulate it and put it under control. Regulate and put what under control? Your suffering. You should have understood earlier to transcend suffering and attain happiness.

At the beginning of every evening’s sutra lecture, the person requesting the Dharma always prays for living beings to transcend suffering and attain happiness. However, most people are not willing to separate from suffering and attain happiness—such is human nature. Humans are strange creatures. The more you teach them to transcend suffering, the more they draw close to suffering.

Thus, perhaps in some countries, this noble truth of accumulation of suffering is called “ought to be subdued.” All suffering that arises from afflictions should be put under control so as to attain happiness!

In some countries, the noble truth of the accumulation of suffering is **perhaps called “heart’s tendencies.”** Tendencies means inclinations. Heart’s tendencies refer to the minds of common people that always want to go in the direction of afflictions. You teach them to go towards a pure and happy place, but they will not cultivate and do not want to attain such a state of purity and happiness. Rather, they always want to go back to the evil destinies and to their afflictions.

To be continued