

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印



【常不輕菩薩品第二十】

宣國修
化際訂
上譯版
人經學
講院記
解錄
翻譯

Revised version
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CHAPTER TWENTY:
NEVER SLIGHTING BODHISATTVA

苦諦：苦有多少？有無量諸苦、三苦、八苦。無量諸苦再把它減少一點，可以說是八苦；八苦再說少一點，就是三苦。三苦，是苦苦、壞苦、行苦；八苦，是生、老、病、死苦、愛別離苦、怨憎會苦、求不得苦、五陰熾盛苦。八苦再分開往多了說，就是無量諸苦，沒有數量那麼多的苦。苦從什麼地方來的？苦就從樂那兒來的；樂是從什麼地方來的？從苦那兒來的。沒有苦也就沒有樂，沒有樂也就沒有苦，所以我才說：「受苦是了苦，享福是消福。」

三苦，第一就是「苦苦」。譬如有人本來就窮，又加上沒有房子住、沒有衣服穿；衣、食、住都不充足了，這叫苦中之苦、苦上加苦，這是貧窮的困苦。那麼說貧窮有困苦，有錢的人是不是沒有苦了？不是！有錢的人也有苦，有富貴的「壞苦」。你看，譬如有人這麼有錢，本來他沒有貧窮的困苦，可是著了一場大火，把山林、房子也燒了很多，家裏所存的錢都被火給燒光了，弄得他也窮了！這就叫富貴的壞苦。

那麼說，貧窮有困苦，富貴有壞苦，也不貧窮，也不富貴，大約沒有苦了吧？哦，那個苦更多！就叫「行苦」。行苦，就是由少而壯，也不知道怎麼就長大了？由壯

The first of the Four Noble Truths is the Truth of Suffering: How many kinds of suffering are there? There are limitless sufferings, three sufferings, and eight sufferings. Limitless sufferings can be briefly stated as eight sufferings; eight sufferings can be briefly stated as three sufferings. The three sufferings refer to the suffering within suffering, the suffering of decay and the suffering of conditioned existence. The eight sufferings are: the suffering of birth, old age, sickness and death; the suffering of being separated from those whom one loves, the suffering of being with whom one hates, the suffering of not getting what one seeks, and the suffering of the blazing five skandhas. If the eight sufferings are elaborated, they become limitless sufferings, countless many sufferings. "But where does suffering come from?" Suffering comes from happiness. "Where does happiness come from?" Happiness comes from suffering. Without suffering, there is no happiness; without happiness, there is no suffering. As I often say, "To endure suffering is to end suffering; to enjoy blessings is to use up blessings."

The first of the three sufferings is the "suffering within suffering." For example, someone is already very poor, but then on top of that, he is homeless and has no clothes to wear; he has insufficient clothing, food and shelter. That is what is meant by suffering within suffering or suffering on top of suffering. This is the hardship of poverty. If the poor has hardship, then would wealthy people be freed from suffering? No! Rich people also have suffering. There is the suffering of decay of wealth. For example, someone is very wealthy and does not suffer from poverty. However, a big fire breaks out in the forest and burns up many houses. All the savings in his house is burnt up and he becomes poor. That is the suffering of decay of wealth.

Since the poor has hardship and the rich has the suffering of decay, would those who are neither too poor nor too rich be free from suffering? Well, there are even more suffering. It is called the suffering of conditioned existence. The suffering of conditioned existence is when you go from youth to middle age and you don't

而老，到壯年的時候就老了，也不知道怎麼樣老的？由老而死，就死了。

這樣念念遷流、念念不停，好像水波浪似的，前浪推後浪、後浪推前浪——前浪往前跑，那後浪就後邊追。那麼一年一年的、一月一月的、一日一日的、一個時一個時的，都不停；不停，就有一個「行苦」，想叫它停止，是辦不到的。

所以這生、住、異、滅——生出來，在這兒住一個時期就變異了，然後就毀滅了、沒有了！這三苦，若詳細說起來，那是太多了，因此只可以簡簡單單的講一講。

又有八苦——

(1) 生苦：人生下來，好像生龜脫殼似的，就像那活的龜，還硬把牠的殼脫下來那麼難過！所以這小孩子一生出來，哭說：「苦啊——苦啊——」他就叫苦了！

(2) 老苦：差不多老年人都嚐過這個滋味，青年人還不懂呢！你對青年人說老了怎麼樣苦，他說這有什麼苦的？等到老的時候，眼睛、耳朵、牙、腿、手也不幫忙了，這時候，你說苦不苦？想要走走路，腳不聽招呼，邁不動步；想看看東西，請這眼大哥出來看一看，這眼睛說：「我太疲倦了！I'm very tired!」耳朵跟著：「那眼睛既然不幫助你，我也和你沒有什麼客氣的！」你想叫耳朵聽聽，它就聾了。眼睛也花了，耳朵也聾了，牙也掉了，想要寫字，手就這樣子顫抖；你說這是苦不苦？為什麼這樣子？就因為不知道修行。老苦是很公平的，無論誰老了，都有苦！

(3) 病苦：這病也是很公平的，無論你是皇帝，有了病，也覺得不舒服；總統有病，也是要看醫生、要入醫院。國王、大臣，無論是哪一種的人，除非你沒有病，有病就是苦！中國人吃的那種草藥更苦！病苦，那差不多人都試過、都知道。

(4) 死苦：不錯，這有病是苦，那麼我們人人都不知道的，是一個什麼呢？就是死苦。死怎麼樣苦法？像活牛剝皮似的。那一頭活的牛，還在活的時候，硬是把牠皮給剝下來，你說那痛不痛、苦不苦啊？我們人將死，在這四大分張的時候，也是好像那一頭活牛，peeled his skin（剝皮）那麼樣痛苦。

待續

know how you have grown into an adult. Then from middle age to old age; from adulthood you move on to old age, and you also do not know how you have grown old. From old age to death, then you will die.

In thought after thought, there is change and decay. It never stops, like the waves on the sea. Moment by moment, day by day, month by month, year by year, the process continues. There is no way you can stop it.

Birth, dwelling, change, and extinction continue ceaselessly. That's the suffering of process—the process of continual change. I can only speak of them in general. I'd never finish if I spoke of them in detail.

There are also the Eight Sufferings:

1. The suffering of birth. When people are born, the suffering is like ripping the shell from a live turtle. It is that unbearable. That's why newborn babies cry when they are delivered at birth; they complain of the suffering and cry out, "Oh, woe is me! Oh, woe is me!"

2. The suffering of old age. Almost every old person knows what this is like. Young people still have no idea about it. If you try to tell a young person about the suffering of being old, he would say: "What is a big deal about that?" When one gets old, one's eyes, ears, teeth, legs and hands all give up on one. Isn't that suffering? When you try to take a walk, your legs fail to respond or advance. When you want to see something, you ask your buddy eyes to help out, but the eyes say, "I'm very tired." The ears then follow suit: "Since the eyes won't help you, I won't bother being polite to you either." You want your ears to help listen, but the ears go deaf; the eyes go blurry, and the teeth fall out. You try to write, but your hands shake. Isn't that suffering? Why is it so? It is because you don't know how to cultivate. The suffering of old age is quite fair and whoever grows old has suffering.

3. The suffering of sickness. Sickness is also quite fair: regardless of whether you are the emperor, if you become sick, you will feel uncomfortable; if the president gets sick, he has to see a doctor or be admitted to hospital. Kings or ministers, regardless of the kind of person you are, unless you are not sick, you will suffer when you fall ill. And taking Chinese medicinal herbs taste even bitterer. Most people know about and have experienced the suffering of sickness.

4. The suffering of death. That's right, being sick is suffering. But what we don't know well is the suffering of death. What is the suffering of death like? It is like ripping the skin off a live cow. A cow's skin is peeled off by force while it is still alive. Won't you say that is painful? Isn't that suffering? When we humans are about to die and the Four Great Elements start to disperse, it is as painful as ripping the skin off a live cow. Imagine how a cow would wail if you try to flay it alive.

To be continued