

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
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錄翻
譯

Revised version
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Commentary by the Venerable Master Hua
CHAPTER TWENTY:
NEVER SLIGHTING BODHISATTVA

編按：四聖諦的第一諦為苦諦。苦有三苦、八苦、無量諸苦。解釋完生老病死苦之後，上人繼續講解八苦の後四苦：愛別離苦、怨憎會苦、求不得苦、五陰熾盛苦。

Editor's note: The first of the Four Noble Truths is the Truth of Suffering. There are limitless sufferings, three sufferings, and eight sufferings. After explaining the suffering of birth, old age, sickness and death, Venerable Master Hua continued to explain the last four of the eight sufferings: the suffering of being separated from those one loves, the suffering of being with those one hates, the suffering of not getting what one seeks, and the suffering of the blazing five skandas.

(5) 愛別離苦：這是最厲害的。本來你所愛的一個人，他有特殊因緣，就要離開你了！或者去當兵了，或者去做生意，或者有種種的因緣、特別情形一定要去，就離開了。你所愛的人和你這麼一離開，你覺得最痛苦；但是不離開還不行，這人生就有這麼多的麻煩。

(6) 怨憎會苦：你最討厭的人，他偏偏和你常常碰頭、常常遇在一起。

(7) 求不得苦：所希望的、所想要的，始終也滿不了你的欲望，想求也求不到！男人想求一個最好的太太，很不容易求到；女人想求一個最好的丈夫，也不容易求到；求來求去，求到三十、四十、五十歲，也沒有求到。覺得真苦囉！這一生光陰已經空過去了，沒有什麼意思了！凡是所求的，得不到，這都是一個苦。

那麼說：「我生也就由它生，老也就由它老，病也由它病，死由它死；我也不愛人，人家也不討厭我，我也無所求，這大約我沒有苦了吧？」殊不知在你本身，還有這個五蘊熾盛苦。

(8) 五蘊熾盛苦：色、受、想、行、識這五蘊，在你

5. The suffering of being separated from those one loves. This is the most severe. Due to certain special circumstances, the person you love has to leave you. Perhaps he has to join the army or go away on business. Whatever circumstances or special situations it may be, once he leaves you, you feel that the separation is the most painful; however, there is no way for him to stay. There is so much trouble in life.

6. The suffering of being with those one hates. You often run into the very people you most dislike.

7. The suffering of not getting what you want. You may desire something, however, your wishes can never be fulfilled. A man may wish for a good wife, but his wish is difficult to fulfill; a woman may wish for a good husband, but that is not easily granted either. You may keep seeking until you turn thirty, forty, or fifty, and still cannot find the right person. What suffering! Your entire life has been wasted and it is meaningless. All that you seek for, you cannot get; that is all suffering.

You may say, "I'm not much concerned with birth, old age, sickness, or death; and I don't love others, nor do others dislike me. I wish for nothing. Then probably I will be free from suffering, won't I?" However, you fail to notice that right within you, there exists the suffering of the blazing five skandas.

8. The suffering of the blazing five skandas. The five skandas of form, feeling, cognition, formation, and consciousness in your body turn you upside-down. This is also suffering.

的身體上，令你顛顛倒倒的，這也是苦。

這四諦法，「苦諦」大概講說已竟，還有集諦。

(二) 集諦：集，集聚為一、集聚到一起。什麼集聚到一起？煩惱。煩惱有二十種隨煩惱，有大煩惱、中煩惱、小煩惱。

(三) 滅諦：修道是因，滅是得到的果——涅槃的妙果。

(四) 道諦：道，是修道。

這是四諦法。以四諦法，度脫這生苦、老苦、病苦、死苦，究竟得到常、樂、我、淨這個涅槃的妙德。

「為求辟支佛者，說應十二因緣法」：又為修辟支佛這一類的眾生，說十二因緣法。辟支佛，翻譯為緣覺。緣覺分有兩種：若生在有佛出世的時候，修行十二因緣而悟道，這叫緣覺；若生在無佛出世的時候，他自己修行，在深山穹谷之中，所謂「春觀百花開，秋睹黃葉落」，他明白天地間生生滅滅這種無常的道理，也是修十二因緣而悟道，就叫獨覺。

這十二因緣，第一就是無明。無明，是從不覺那兒生出來的；因為不覺悟，所以就有無明。有了無明，他就要作無明的行為；有這種行為，然後就有了分別的識了；有識之後，就有了名色；有名色之後，就有了眼、耳、鼻、舌、身、意這六入；有六入之後，就有了觸覺；有觸覺，就有了受；有受，然後就生出一種愛；有了愛，就生出一種「取」的緣；取了，就要為我所有；有了「有」的緣，就有「生」的緣；有生的緣，就有「老、死」的緣；這叫順生門。

又有還滅門，就是無明滅則行滅，行滅則識滅，識滅則名色滅，名色滅則六入滅，六入滅則觸滅，觸滅則受滅，受滅則愛滅，愛滅則取滅，取滅則有滅，有滅則生滅，生滅則老死滅。

待續

I have finished lecturing on the Truth of Suffering, one of the Four Noble Truths. The following is the Truth of Accumulation.

The second is the Truth of Accumulation. Accumulation means to assemble or gather together. What accumulates? Afflictions accumulate. There are three groups of twenty secondary afflictions: the great secondary afflictions, middle secondary afflictions, and lesser secondary afflictions.

The third is the Truth of Extinction. Cultivating the Way is the cause and extinction is the fruit, the wondrous fruit of Nirvana.

The fourth is the Truth of the Way. The Way refers to cultivating the Way.

These are the Four Noble Truths. With the Dharma of the Four Noble Truths, one gains liberation from the sufferings of birth, old age, sickness and death, and ultimately achieves the wondrous virtue of Nirvana: Permanence, Bliss, True self, and Purity.

To those who sought to be Pratyekabuddhas, he spoke the Dharma connected to the Twelve Links of Dependent Causation. Pratyekabuddha is translated as “those enlightened by conditions.” There are two kinds of Pratyekabuddhas. If one is born when there is a Buddha in the world, and attains awakening by cultivating the Twelve Links of Dependent Causation, then one is referred to as “enlightened by conditions”; if one is born when there is no Buddha in the world, and cultivates by oneself in remote mountains and deep valleys, “contemplating flowers blossoming in spring, observing yellow leaves falling in autumn,” and understands the principle of impermanence — things continuously come into being and cease to be in the world, one thus also attains awakening by practicing the Twelve Links of Dependent Causation. One is then called “enlightened by oneself”.

The first of the Twelve Links of Dependent Causation is ignorance. Ignorance comes from one's not being aware. Because one lacks awareness, there is ignorance. Once there is ignorance, one performs ignorant actions; once there is activity, then the discriminative consciousness comes into being; once there is consciousness, then there is name and form; once there is name and form, then there are the six entrances — eyes, ears, nose, tongue, body, and mind; once there are the six entrances, then there is contact; once there is contact, then feeling follows. With feeling, there comes love; once there is love, there is the condition of grasping. Grasping then produces the desire to make things becoming one's own. Once there is the condition of becoming, there is the condition of birth; the condition of birth then brings about the condition of old age and death. This is called the Door in Accord with Birth.

There is also the Door of Reversal and Extinction. That is: Once ignorance is extinguished, activity is extinguished; when activity is extinguished, consciousness is extinguished; when consciousness is extinguished, name and form are extinguished; when name and form are extinguished, the six entrances are extinguished; when the six entrances are extinguished, contact is extinguished; when contact is extinguished, feeling is extinguished; when feeling is extinguished, love is extinguished; when love is extinguished, grasping is extinguished; when grasping is extinguished, becoming is extinguished; when becoming is extinguished, birth is extinguished; when birth is extinguished, old age and death are extinguished.

To be continued