

宣公上人1976年禪七開示

1976 Instructional Talks on Chan — By Venerable Master Hsuan Hua

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This Saha World is a world infested with countless sufferings, and plagued by countless evils. It is also called the world of the five turbidities. Just from this name, you can see that there is nothing blissful or pleasant about this world.

The five turbidities are those of kalpas, views, afflictions, living beings, and of life. These five turbidities are created by us living beings, from the minds of living beings. More specifically, the turbidities are caused by our greed, anger, delusion, arrogance, and doubt within our minds—all of these five stir up the five turbidities, causing the world to become worse and worse everyday. It is because of our ever-worsening minds, our world

在這個娑婆世界是一個萬苦交煎的世界，又是一個萬惡充滿的世界，又叫五濁惡世。由這一個名稱來看，就知道這個世界沒有什麼快樂，沒有什麼好處可說的。

這五濁惡世，是劫濁、見濁、煩惱濁、眾生濁、命濁。這五濁就是我們眾生造出來的，由眾生心裡所造出來的。因為心裡面有貪、瞋、癡、慢、疑這五種東西，就造成這個五濁，令世界一天就比一天壞。也正是因為我

deteriorates day after day. Why do we hold Chan sessions? They are meant to help us eliminate the five bad elements in the mind: greed, anger, delusion, arrogance, and doubt. When we eradicate all of them, then we can transform this world of the five turbidities into a Pure Land, into the Land of Ultimate Bliss, or into the Lapis Lazuli Land.

What does it mean when we say that this world is plagued by countless sufferings? Take a look at this world: is there anything that is not distressing? From a king or emperor down to a common ordinary person, everyone is worried about something; nothing is perfect for anyone. Because things are imperfect or undesirable, one undergoes suffering and distress beyond words. What are those things? They are all the things that feel unbeneficial to oneself or that do not go one's way; one will not find many things that are beneficial to oneself throughout one's lifetime. That's

們人心一天比一天壞，所以這個世界一天比一天壞。我們打七為的什麼呢？就是要把我們的貪、瞋、癡、慢、疑，這五種壞的思想打去了，打沒有了，就可以把這個五濁惡世變為清淨世界了、極樂世界了、琉璃世界了。

什麼叫萬苦交煎的世界？你看一看這個世界上，什麼事情不是苦的？上至天子，下至老百姓，每一個人有他自己的苦惱，有他自己不圓滿的事情，不圓滿就覺得苦不可言。什麼事情對他自己不圓滿呢？所有對自己不好的事情，就覺得不圓滿了。那麼對自己有益、好的事情呢？這一生裡面不會太多。因為這個，所以我們人就要修行，要了生脫死，不在這個輪迴裡頭轉轉。了生死，脫輪迴，把這個萬苦交煎的世界離開它。

每一個人都有不圓滿的事情，所以就覺得苦了，覺得沒有快樂。要說起來，這苦是無窮無盡的。那麼總括起來有三苦、八苦、無量諸苦。什麼叫三苦？什麼叫八苦？現在和各位談一談。所謂三苦，苦苦、壞苦、行苦。什麼叫苦苦？就是苦中更苦，苦上加苦，苦而又苦，一言難盡就是。舉出一個譬喻來說：這個苦苦就是貧窮困苦。貧窮，這個人既沒有衣服穿，又沒有飯吃，又沒有房子住。你說這是不是苦？在這個世界上，衣食住不安定的人是太多了。

譬如說這個人有地方住，也有衣服穿，可是沒有飯吃，就出去要飯，可以維持餓不死。這是苦了，可是在這個時候，又遇著狂風暴雨把自己住的房子給打壞了，沒有地方住了，這叫苦苦。

也好像有飯吃，有房子住，也勉強有衣服穿，那麼遇著天災或者人禍，或者遇著火燒把房子燒了，這也是苦。或者遇著地震，把房子都震塌了，甚至生命都沒有了，這也是苦

why people need to cultivate the Way to end birth and death, transcend this world infested with countless sufferings, and no longer revolve in samsara.

Everyone feels the imperfection in life, hence one has the feeling of suffering or unhappiness. To enumerate sufferings, one can go on forever. But in a nutshell, there are the three kinds of sufferings, or the eight types of sufferings, or countless sufferings. What are the three? What are the eight? I can discuss these with everyone now. The three sufferings refer to:

1. The suffering within suffering;
2. The suffering of deterioration;
3. The suffering of process.

What is suffering within suffering? It means one suffering sits on top of an existing suffering, sufferings that are compounded together. It is difficult to describe with just a few words. For example, poverty can be an analogy for this suffering within suffering. A person in poverty who has no clothing and food may be further aggravated with lack of housing. Don't you think that is suffering? In this world, there are too many people who are without stable shelter, or steady supplies of food and clothing.

For instance, someone may have a place to stay, some clothes to wear, but has no food to eat; so he has to sustain himself by begging. This is suffering. Impoverished as he is, suppose he is further hit by a violent storm or a torrential rain, which devastates his house, depriving him of a place to stay; this is suffering within suffering.

Or maybe he has food to eat, a place to stay, and some clothes to wear, but he is hit by a natural or man-made disaster, say, a fire that burns down his house; this is suffering. Or an earthquake levels his house to the ground, or even takes his life; this is also suffering within suffering, the stress within stress. This is suffering due to poverty.

Does that mean wealthy people do not suffer? Wealthy people are also suffering; they undergo suffering of deterioration of what they have. While they are still wealthy, there may occur natural or man-made disasters, or all kinds of inauspicious things — all of these imperil their wealth, causing deterioration. This is called the suffering of deterioration that a wealthy one is subject to.

Someone says, "Well, since I don't undergo any of the sufferings mentioned above, I don't have suffering then." Although you don't experience suffering within suffering or suffering of deterioration, you cannot escape the suffering of process. The suffering of process refers to the process of the influx of changes that a person undergoes from youth to adulthood to old age and then to death. This process occurs in every thought, thought after thought without ever ceasing. You cannot maintain this body for a hundred years without suffering deterioration — this is the suffering of process. These are the three sufferings.

What are the eight sufferings? They are:

1. the suffering of birth;
2. the suffering of old age;
3. the suffering of sickness;
4. the suffering of death.

These are the first four and the rest of the eight are:

5. the suffering of being apart from those you love;

苦。苦中的更苦，這叫貧窮困苦。

那麼說富貴就沒有苦了嗎？富貴的人也有苦，有富貴的壞苦。正在富貴的期間，或者是天災，或者人禍，或者一切一切不吉祥的事情發生了，把這個富貴破壞了，這叫富貴有壞苦。

有人說：「這兩種苦我都沒有，我就沒有苦了。」你沒有苦苦，沒有壞苦，這行苦你逃不了了。行苦，就是由少而壯，由壯而老，由老而死，念念遷流，念念不停。你不能保持這個身體百年不壞，所以這叫行苦。那麼這是三苦。

八苦就是生苦、老苦、病苦、死苦這四苦，又有愛別離苦、怨憎會苦、求不得苦、五陰熾盛苦，這又是四苦，合起來叫「八苦」。我們人為什麼不修行？就因為不知道這個苦，不知道在世間是苦的。

生來怎麼苦呢？出生的時候我們雖然不知道，可是那時候就像生龜脫殼一樣苦。活的烏龜，要把它殼給拿下來，你說它痛苦不痛苦？我們出生的時候就那麼樣的痛苦。

生了之後慢慢就會老了，所謂「漸漸雞皮鶴髮，看看行步龍鐘。假饒金玉滿堂，無常終會到來」。漸漸地，這個皮膚就像雞的皮，一個疙瘩一個疙瘩這麼粗糙的。看看行步龍鐘，看看年紀老了，走路也邁不動步了，這兩條腿也不聽自己的命令了。

為什麼兩條腿不聽自己的命令呢？就因為自己從來不願意聽人家的招呼，所以自己的腿也不聽自己的命令了。你想叫它往前走，這個腿顛顛巍巍的就向後遁，不聽招呼了，就反對你。你要往前走，它但要往後遁，再不然就坐在那個地方。腳不聽話，也就因為你自己不聽話。行步龍鐘，就是龍鐘鐘鐘的，走到腳步也不伶俐、不清楚了，這個老態現前。

☯待續

6. the suffering of being together with those you hate;

7. the suffering of not getting what you want;

8. the suffering of the raging blaze of the five skandhas.

Altogether, these are the so-called eight sufferings. Why don't we cultivate the Way? It's just because we are not aware of the sufferings — that the world is full of sufferings.

Why is birth considered suffering? We are not aware of it, but when we were born it is like ripping the shell from a live tortoise. When a tortoise has its shell peeled off, do you think that is painful? When we were born it was that painful.



After we are born, we slowly become old. It is just as the saying goes:

Bit by bit, one's skin is coarse as a chicken's, hair white as a crane.

By and by, one wobbles and stumbles.

Even with a house full of gold and jade,

Impermanence will eventually knock on your door.

This means our skin will gradually become gross and lumpy like a chicken's. And with time going by and old age setting in, eventually we will not have the strength to make our steps, and the legs will no longer take orders from us.

Why don't they take orders from us any more? That is because we never liked to take orders from others, therefore our legs also stop taking orders from us. You want them to go forward, but they shake and rock backwards. They don't listen to you and go against your will. You want to go forward, but they go backward, or else they will simply force you to sit down. They don't listen to you because you did not listen to others. "One wobbles and stumbles" shows one's legs are no longer flexible and nimble. The appearance of old age becomes manifest.

☯To be continued