

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

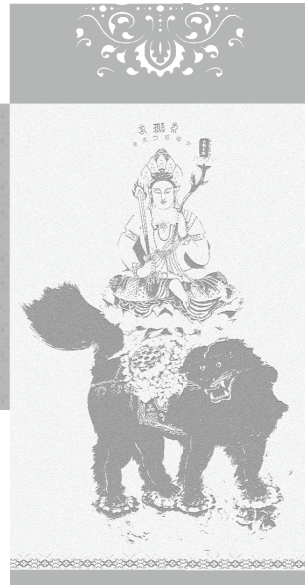
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宣化上人講解

國際譯經學院記錄翻譯

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四聖諦是佛最初成道，為五比丘所說的法。這四聖諦就包括了一切的法。那麼最可笑的是有的不懂佛法的人，就問：「倒是有沒有四聖諦？」這是太可笑了！不但「四聖諦」，連「五蘊」他也不知道有沒有，但是他還各處去講佛法。你說這可憐吧？

四聖諦就是苦、集、滅、道。最初佛在鹿野苑那個地方，以這四諦法度五比丘。他先為五比丘說：「此是苦，逼迫性（這是「苦」，逼迫得人身心都受不了）；此是集，招感性；此是滅，可證性；此是道，可修性；」

又說：「此是苦，汝應知；此是集，汝應斷；此是滅，汝應證；此是道，汝應修。」

最後說：「此是苦，我已知，不復更知；此是集，我已斷，不復更斷；此是滅，我已證，不復更證；此是道，我已修，不復更修。」這就是三轉四諦法輪。橋陳如聽佛這麼一說，即刻就開悟證聖果了。

The Four Noble Truths is the Dharma which the Buddha explained to the five bhikshus when he first accomplished the Way. Within the Four Noble Truths are included all dharmas. It's sad to say however, that there are people who claim to understand the Buddhadharma and yet who question whether there really are Four Noble Truths. How pathetic! Not only do they not know if the Four Noble Truths exist or not, they do not even know if there exists a term called the "five skandhas," yet they still travel everywhere lecturing on Buddhism. What do you think? Wouldn't you say that is pitiful?

The Four Noble Truths are as follows:

- The Truth of Suffering;
- The Truth of the Cause of Suffering;
- The Truth of the Cessation of Suffering;
- The Truth of the Way to Cessation of Suffering.

It was first proclaimed by the Buddha at Deer Park to take across the five bhikshus. The Buddha first told them,

- This is suffering and its nature is oppressive (it oppresses people to the point that they cannot endure both in mind and body).
- This is the cause of suffering, and its nature incurs (suffering).
- This is the cessation of suffering, which the nature may attain.
- This is the way to the cessation of suffering, which can be practiced by the nature.

He further instructed them,

- This is suffering; you should understand it.

有一回，釋迦牟尼佛從地上撿起了幾片樹葉和幾根草，問所有的弟子說：「你們各位看看，是我手掌上的樹葉和草多，還是大地上的樹葉和草多？」弟子就說：「大地上的樹葉和草，多得沒有法子算得過來；如來你掌上的樹葉和草與大地上的比起來，那是微乎其微，少之又少，根本就不能比的。」佛就說：「我所說的法，就如我手裡拿著著的樹葉和草；我所沒有說的法，就如大地上所生的樹葉、草葉一樣。有這麼多的法我沒有說呢！」

這個時候，文殊師利菩薩就說了：「佛所沒有說的法，是不是都在四聖諦裡邊包括著呢？如果是在四聖諦裡包括著的話，那麼佛已經說了；若沒有包括，那就應該有五諦了。」佛說：「雖然四聖諦包括一切法，四聖諦的義理就如大地的草和樹葉那個多，但是我有很多很多都沒有說！」佛法是不可思議的，這個四聖諦，佛雖然說了，但也只說了很少的一部分。

我們這個娑婆世界是萬苦交煎，苦有無量無邊那麼多，不知有多少。我們人因為一念無明就迷了，迷了就輪轉在六道輪迴裡邊，生了又死、死了又生，在輪迴裡轉來轉去，總也不能出去；在這個世界上染苦為樂，流連忘返，就像那個水流不會向回流一樣。娑婆世界的苦有多少種呢？本來是無量無邊的；《瑜伽師地論》第四十四卷說，總起來有一百一十種苦。

一有一苦，就是隨業流轉苦；就是依靠沒有分別的那一種業來流轉的苦。沒有分別，就是自己作不了主，也不知道到什麼地方去；就像隨著大海水漂蕩那樣，究竟漂蕩到什麼地方去也不知道。這種沒有目的地的流轉，就是一種苦。不是只

- This is the cause of suffering; you should cut it off.
- This is the cessation of suffering; you should realize it.
- This is the way to the cessation of suffering; you should practice it.

He then proclaimed,

- This is suffering; I have understood it and no longer need to understand it.
- This is the cause of suffering; I have cut it off and no longer need to cut it off.
- This is the cessation of suffering; I have realized it and no longer need to realize it.
- This is the way to the cessation of suffering; I have practiced it and no longer need to practice it.

This is known as the three turnings of the wheel of Dharma. Upon hearing what the Buddha had proclaimed, Venerable Ajnatakaundinya immediately awakened and realized the fruition of sage.

At that time, Shakyamuni Buddha took a handful of leaves and a few blades of grass, and asked all his disciples, “Which is more — the grass and leaves in my hand or those on the earth?” His disciples answered, “Of course there is much more on the earth than in your hand! There is so much that it is beyond counting! Those in your hand are so few in comparison with those on the earth — basically there is no comparison!” Then the Buddha said, “The Dharma that I have already spoken is comparable to the leaves and grass in my hand, and the Dharma that I have not spoken is comparable to all the rest of leaves and grass in the entire world. There is that much Dharma that I have not yet spoken.”

At that time Manjushri Bodhisattva asked, “Is all the Dharma which the Buddha hasn’t spoken included within the Four Noble Truths? If it is included, then the Buddha has already spoken it. If it is not included, then there needs to be a Fifth Noble Truth.” Then the Buddha said, “The Four Noble Truths include all dharmas, but there are still many principles within the Four Noble Truths that I haven’t explained yet—as many as the grass and leaves on the entire earth.” And so, the Buddhadharma is inconceivable, for though the Buddha had spoken the Four Noble Truths, he only spoke a small part.

The Saha World is a conglomeration of myriads of sufferings. There is no way to know how many there really are. They are limitless and boundless. Because of a single thought of ignorance, people of the world become confused. Because they are confused, they keep turning on the wheel of the Six Paths. People are born and then die, die and then are born, revolving on the wheel of transmigration endlessly without ever able to get out of it. Defiled, they take suffering to be happiness, enjoying themselves to the point of not wanting to return, just like water that flows out and is unable to return to its source. How many kinds of suffering are there? Basically there are boundless and limitless kinds of sufferings, and according to Roll 44 of the *Yogacara Shastra*, there are 110 in total.

The first suffering is the **suffering of being compelled by one’s karma** and floating adrift. This kind of compelling force of karma does not discriminate. That means that one has no control over one’s own karma or destiny, not knowing

有一個眾生有這種的流轉苦，而是所有一切有情的眾生，都跑到這種業海裡邊漂流，忽上忽下、忽東忽西、忽南忽北，就這樣在四維、上、下這十方各處跑，沒有一個止境。這種漂蕩不是自己願意跑到什麼地方，就跑到什麼地方；是受了自己不能作主的這種業報所驅使，而東漂西蕩。這種苦是不容易了的！

二有二苦。第一種苦是「欲苦」（第二種苦是「痴苦」）。欲為眾苦之本，本也就是個根，這個欲就是個苦根。貪財的就有財欲，貪色的就有色欲，貪做官的就有官欲，貪名譽的就有名譽欲，貪做領袖的就有領袖欲；凡是貪著一切的事情，這都是欲。你好吃就有吃的欲，好穿就有穿的欲，好睡覺就有睡覺的欲；種種的欲念支配得你顛顛倒倒、糊糊塗塗。

好像為什麼這個人會去做土匪？就因為他有個欲；達不到他的欲，他就要去做犯法的事情。為什麼那個人要吸毒？也就因為有這個欲；為什麼人不守規矩？也是因為有這個欲；為什麼人誤解自由？不自由的事情他認為是自由，這也都是因為有個欲；所以這個欲是眾苦的根本。又為什麼有欲？就因為那個無明。所謂「一念不覺生三細，境界為緣長六粗。」無明一生出來之後，就變成欲了；一有了欲，就盡做一些個糊塗事。所以這個欲是最苦的。

你有了欲，就有一種愛；好像男女相愛，這都是一種欲。聖人就把這欲斷了，斷欲就沒有貪心。為什麼有貪心？也就因為有這個欲；你有欲，貪心就不止。無論你貪什麼，都是欲；貪吃、貪喝都是欲。你想要喝酒，這是個欲；想要吃肉，這是個欲。想要喝一點好的東西，或者吃一點有營養的東西，這都是欲；你自己還以為這是自由，其實那個欲已經把你支配得迷迷糊糊、顛顛倒倒的。

☯待續

where one will end up. It is like bobbing up and down in the great sea without knowing where one will drift to. Such aimless drifting is a kind of suffering. It's not just one living being who endures this kind of suffering but all sentient beings. Every single one of them floats adrift in this sea of karma, suddenly up and suddenly down, suddenly east and suddenly west. That is how living beings wander ceaselessly in all ten directions — the four cardinal directions, the four intermediate directions, the zenith, and the nadir. In this kind of drifting, it is not that they can go wherever they want to; they have no control over their destinies but are driven by their karmic forces. Thus they go east and west. It is difficult to put an end to this kind of suffering!

The second type is called the two sufferings. One is the **suffering of desire** [while the other is the **suffering of delusion**]. Desire is the root of all sufferings. Those who are greedy to be rich have a desire for wealth. Those who are greedy for sex or beauty have a desire for sex or beauty. Those who are greedy for high positions have a desire for high positions. Those who are greedy for fame have a desire for fame. Those who are greedy to be leaders have the desire to be leaders — craving for anything in the world is just desire. If one craves good food, then one has desire for food; if one craves nice clothing, one has desire for clothing; if one craves sleep, one has desire for sleep. These various thoughts of desire make one upside-down and muddled.

For example, why do some people become bandits? It's because of their desire. When they cannot have their desire fulfilled, they just go right ahead and do things that break the law of the land. They can't fulfill it and so they have to break the law. Why do some people like to take intoxicants? It's because of their desire. Why do people not follow the rules? It's because of their desire. Why do people misunderstand the term "freedom"? It is because they take things that cannot lead them to freedom to be things that can. It's all because of desire. Desire is the very root of all suffering. Why does desire arise? It is because of ignorance—as it is said, "with an unawakened thought, the three subtle aspects of delusion sprout forth; relying upon conditions of states, they develop into coarse grades of delusion." After that it turns into desire. Once there is desire, then one goes out to do all kinds of muddled things. So having desire leads to the gravest suffering.

Once there is desire, love arises. For instance, affection between men and women is a form of desire. Sages cut off this desire. By cutting off this desire, they have no greed. Why does greed arise? It's just because of desire. As soon as one has desire, then greed never stops. No matter what one is greedy for, it is all desire. Seeking to consume alcohol is a desire. Seeking to eat fine food or nutritious food is a desire. These are all desires. One thinks that being able to do all of these things is "freedom," but actually, one is being controlled by these desires to the point of being muddled-headed and upside-down.

☯To be continued