

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

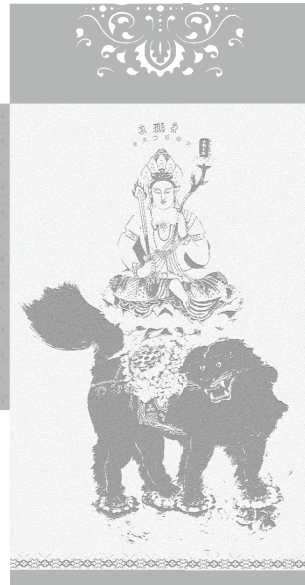
修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

Translated by the International Translation Institute



一陣子想弄點什麼吃一吃，一陣子又想弄點什麼喝一喝；一陣子又想買一輛好汽車；一陣間又想造一艘船；一陣子又想買一架私人飛機，願意到什麼地方去就飛了，這多妙不可言！這都是欲，都是被欲來支配了；你若沒有欲的話，這些問題就都沒有了。

你們要記得，有了欲，就有了愛；有了愛，等你所愛的，或者變了或者壞了，這就生出苦來了。譬如你新買一輛最好的汽車，一出門，砰！撞碎了，連人也受了傷了，你說這是不是個苦？就因為你愛汽車才買汽車，一出門就撞碎了，人受傷，車也壞了，就生出苦來。這是汽車的問題，其他飛機、輪船、女人、男人的問題，也都包括在裡面了。

二的第二種苦，就是癡苦。癡，就是愚癡；愚癡是最苦的。壞的事，他認為是好的；好的事，他不認識，常常做顛倒的事情。為什麼他顛倒？就因為他沒有智慧，對凡是和自己這個身體有關係的，就生出一種執來了；執著這是我的，什麼都是我所有的。

In one instant, one may think about making some food; in another, about having some drinks; in the next moment, about buying a fancy car; in another, about building a ship, and in another moment, about buying a private airplane so one can go wherever one wants to go. Isn't this wonderful beyond words? It is all because of desire pulling the strings from behind. Should one be free of desires, all these problems will vanish.

All of you should remember; once desire arises, then there is love. When the thing you love changes, decays or deteriorates, suffering arises. For example, one buys a most luxurious car and starts driving it around. "Bang!", the car is smashed into pieces, and even the passengers are injured. Would you say that is suffering or not? It is just because of one's love for cars that one purchased a car. As soon as one drives it around, the car is wrecked and people are injured. So love gives rise to suffering. This is not only the problem with cars, but it is also applicable to other situations: such as airplanes, yachts, women, and men.

The other one of the second kind of suffering is the **suffering of delusion**. Being deluded leads to the gravest suffering. People who are deluded take bad things to be good. What is good, they fail to recognize, and thus they do all sorts of upside-down things. Why are they upside-down? Because they have no wisdom. They become attached to anything pertaining to the body, thinking, "This is mine; these are all mine."

生出這種執著就是愚癡，愚癡也就是糊塗、迷悶、不明白；不明白了，遇到不順的事情，就會有一種怨天尤人的行為。這個怨天尤人很厲害的！遇到不好的事情，不是說天不對了，就是說所有的人都有過錯，都對不起自己，就這樣常常憂愁。

由於憂愁的緣故，又要受兩種的箭受。「箭」就是「射箭」的「箭」，就像旁人用弓箭來射自己一樣痛苦。第一，是身受的箭；身上受痛苦，就像被箭到一樣。第二是心受的箭；心裡受刺激，覺得很痛苦。

這個癡不是在當時受果報，而是等到以後受苦的果報；因為自己所行所做都錯了，就有一種「異熟生」苦。異熟，就是不是當時就有苦的感受，而是等一等才有苦的感受。譬如今天做了，或者等幾年受果報，或者等到來生受果報，或者等到再來生才受果報。

三有三苦。三苦就是苦苦、壞苦、行苦。

苦苦，就是苦中之苦，苦上更苦。譬如本來就貧窮，只有一個小房子；但是一打颶風，又把這個這房子給打沒有了。以前雖然連飯也沒得吃、衣服也沒得穿，但至少還有個地方住；現在連住的地方也沒有了，這真是苦中之苦。

不要說旁的，就說現在的南越、高棉這些地方，人民朝不保夕，再要逃難，那就更苦了；槍炮一響又受傷了，你說這不是苦中之苦嗎？現在這世界上各處的災難都很多，又是旋風，又是地震。聽說猶他州那兒地震了，是前三天的事情，有6.6級地震，震得很厲害。

現在我們在三藩市平安無事，這是楞嚴法會天龍八部擁護的關係。我們這兒就這麼說，外邊的人當然就以為是他們自己有大福報，所以就沒

When one becomes attached, one is displaying stupidity. When one is stupid, one doesn't understand things, and one curses heaven and earth, or curses people for what happens to one. One says things like, "Everyone else is at fault. They have all done me wrong."

Distressed, one undergoes two kinds of suffering. The two kinds of suffering are of body and mind, just as if arrows were piercing the body. With suffering in the mind, one feels extremely woeful.

As a result, one is always worried and upset, and has to undergo these two kinds of intensely unpleasant feelings: Pain in the body and pain of the heart. Deep pain and distress within one's heart. This is the principle of the two kinds of suffering.

Delusion may not necessarily incur immediate but future retributions. One's bad deeds lead to retributions that will mature at different times. Maturing at different times means one does not have to undergo suffering immediately but maybe after some period of time. For example, one commits a bad deed now, and may suffer from the retributions several years later, in the next lifetime, or even in the following lifetime.

There are also three kinds of suffering:

- 1) Suffering within suffering;
- 2) Suffering of decay;
- 3) Suffering of process

The suffering within suffering means that one layer of suffering piles atop another, or the bitterest suffering surges forth among the many kinds of suffering. For example, someone is poor and lives in a small shack; then a hurricane strikes and blows the shack away. Originally, in spite of poverty and with scanty food and clothing, one still had a small place to live; but after a hurricane, even the small shack is gone leaving the person nowhere to dwell. This is really suffering within suffering.

For example, we can talk about South Vietnam and Cambodia, where people have to live in misery [due to the wars]. If they have to flee for their lives, that is even more miserable. When gunfire breaks out, people are injured or killed— wouldn't you say that this is suffering within suffering? Right now there are numerous calamities throughout the world, such as hurricanes and earthquakes. Didn't you also hear that there was an earthquake shaking up Utah just three days ago, which was 6.6 on the Richter scale — very severe!

We are safe in San Francisco. This is because of the protection of gods and dragons and the rest of the Eightfold Division. They are here to support this Shurangama Mantra recitation session. That is my explanation for our safety here, but other people may think that their own great blessings are the reason for their being safe and trouble-free. We should keep this to ourselves and not tell other people — so that they won't come to thank us. We don't need others to come thank us.

有這個麻煩。這個也只可以我們自己知道，不要對外邊人講；免得他們來謝謝我們，我們也不願意要人謝謝。

壞苦，是本來很好的，但是這個「好」壞了，就有苦了，有了壞苦。行苦，就是從少而壯，從壯而老，從老而死；這生、老、病、死，就是一種行苦；念念遷流，念念不停，這也都是一種行苦。所以你即使沒有貧窮的苦苦，也沒有富貴的壞苦，但是這行苦是誰也免不了的。

四有四苦。四苦怎麼樣講都可以，說生、老、病、死是四苦也可以。五有五苦，六有六苦，七有七苦，八有八苦，九有九苦，十有十苦；你們若願意詳細知道，可以查查字典。由一有一苦，到十有十苦，合起來是五十五苦。

另外又有九種苦：

（一）一切苦。所有我們這個世間，一切一切都是苦。

（二）廣大苦。這廣大苦就不是一個人所受的苦，而是一個國家所有的人民，或廣大的眾生都共同受到的痛苦。

（三）一切門苦。在這個世界上，無論哪一個家庭都有他的苦惱。

（四）邪行苦。有的外道所修的不是正知正見，而是邪知邪見，這也是苦。

（五）流轉苦。我們在六道輪迴裡頭循環無端地流轉，就好像一個圓形的環，你找不著它的頭。

（六）不隨欲苦。你所希望的得不到，也就是求不得苦。

（七）違害苦。你想什麼偏偏想不到，不但沒有益處而且還有了害處了。

（八）隨逐苦。你跟著一切的欲念去跑，以為這是自由了，想不到這正是你的愚癡，這叫隨逐苦。

（九）一切種苦。這個世界上的一切一切，種種都是苦。我們在西雅圖給他們講這個世界是苦的，他們說不覺得苦。你不覺得苦，你就在這兒享樂囉！這種人可以說是再愚癡沒有了，明明是苦他不承認，還說是很好的。

◎待續

The second is the suffering of decay, which means that at the beginning everything was really fine, but later the good goes bad or turns sour. The third is the suffering of process. This refers to the continual process of going from birth to death. One is young at first, then grows up, grows old, and finally dies—this is the suffering of process. One's thoughts drift from one thing to another, and this process continues unceasingly — this is also the suffering of process. So even if one does not have the suffering of poverty or the loss of wealth or social status, no one can ever be spared from the suffering of process.

There are also the four kinds of suffering, that is, birth, old age, sickness, and death. Then there are the five kinds of suffering — also the six kinds of suffering, seven kinds of suffering, eight kinds of suffering, nine kinds of suffering, and ten kinds of suffering. If you add them all together, there are a total of fifty-five kinds of suffering.

Besides these, there are another nine classes of suffering.

1. All-pervasive suffering: everything in the world is suffering.
2. Vast suffering: this does not only refer to the suffering endured by a single individual, but also to the suffering experienced by the citizens of a country or entire world.
3. Suffering of all doors: this is suffering undergone in each individual family; every family has its unique set of headaches.
4. Suffering of deviant practices: Deviant practices are cultivated by adherents of externalist ways. Harboring improper knowledge and views is also a kind of suffering.
5. Suffering of drifting and revolving: This refers to living beings revolving on the wheel of the six paths — spinning around and around in an endless cycle.
6. Suffering of things not being in accord with one's wishes: This is the suffering of not getting what one wants.
7. Suffering of opposition and harming: Here, not only does one not get what one wants, one further attracts harm and injury to oneself.
8. Suffering of always running after things: People, lacking intelligence, run after their desires, mistaking this for freedom, whereas actually it is just a lot of pain.
9. Suffering of the suffering of all kinds: Absolutely everything in the world is suffering. There is nothing which is not suffering. When in Seattle, I lectured to them about the suffering of the world. However, they said they do not feel it is suffering. "If you do not feel this is suffering, then you just stay here and enjoy it." I say this kind of person is the stupidest of all. Obviously it is suffering, and yet they still say it's great and a lot of fun.

◎To be continued