

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

這九種苦，第二苦分開來有四苦，第三苦分開來也有四苦，第四苦分開為五苦，第五苦分開為六苦，第六苦分開為七苦，第七苦分開為八苦，第八苦分開為九苦，第九苦分開又為十苦，合起來也是五十五種的苦。這五十五種苦，加上前邊的五十種苦，共是一百一十苦；這也只是大概的說說，若是往細的分析，有說不出來那麼多的苦。

我們再簡單地來說說八苦：（一）生苦。我們人出生的時候，就好像生龜脫殼似的。那個龜活活地被剝殼，你說這有多苦！嬰兒一生出，皮膚接觸到空氣的時候，就好像刀割那麼痛苦，所以他就哭起來。

（二）老苦。老有什麼苦呢？老苦有很多，眼睛也花了，這是眼睛苦；耳朵也聾了，這是耳朵苦；牙也掉了，這是口苦；手腳也不幫忙了，這是手腳苦。眼睛花了，看東西看不清楚。耳朵聾了，只看見人

For these nine kinds of suffering, the second suffering further opens up into four kinds of suffering. The third suffering opens up into four kinds of suffering. The fourth suffering further divides into five types of suffering. The fifth suffering further opens up into six kinds of suffering. The sixth suffering further divides into seven kinds of suffering. The seventh suffering further divides into eight kinds of suffering. The eighth suffering further divides into nine kinds of suffering. The ninth suffering further divides into ten kinds of suffering.

Altogether, these nine classes of suffering and their implications amount to fifty-five kinds of suffering. Add these to the list already discussed (also fifty-five), and there is a total of 110 kinds of suffering. Basically, there are millions upon millions of sufferings, and there is no way to speak about them to the end.

Let's briefly discuss the Eight Sufferings. The first is the suffering of birth: When being born, we humans suffer like a turtle whose shell is being ripped off alive—how much suffering is that! When a newborn baby's skin comes into contact with the air, the baby feels a sharp pain like that of a knife-cut, thus the baby bursts out crying.

The second is the suffering of old age: What's the suffering of aging? In our old age, our eyes become blurry and that is the suffering of the sight. Our ears become deaf and that is the suffering of the hearing. Our teeth fall out and that is the suffering of the mouth. Our hands and feet no longer help us and that is the suffering of hands and feet. With blurry eyes, we cannot see things clearly. With deaf ears, we only see others' lips



家嘴動彈，聽不見聲音；有人罵你，你也不知道。牙都掉了，吃東西嚼不動了，也不香了。你說這苦不苦！

所以說：「莫待老來方學道，孤墳盡是少年人。」你不要說要等老了再修行，那些單單一個墳的，埋的都是年輕人。人老了，吃東西也不香了；走路腿也不幫忙，邁不動步了；想拿東西，這手也不聽招呼，也不會拿東西了；這都是老態龍鍾的樣子。

所以古人說：「漸漸雞皮鶴髮，看看行步龍鍾；假饒金玉滿堂……無常終是到來。」漸漸的皮膚就好像雞皮似的，起了一個一個的疙瘩；頭髮也都變白了，就好像白鶴的頭一樣；行步的時候就好像在虛空裡走一樣，那麼飄飄浮浮的。

即使你有滿倉庫的金子和寶玉，還是免不了一天天地衰老。就算你有千百般的快樂，那無常鬼也總有一天會來找你；你有金子他也不要，有銀子他也不要，就是要請你到閻羅王那兒去喝酒去。這都是老的苦！

（三）病苦。人都會生病，無論生哪一種病都是不好受的；就算是小小的傷風，也會令你鼻子不通氣，身上發燒又發冷，很不好受。不但人會生病，天地也會有病；好像某一個地方地震，這就是地球有病了。某一個地方颶颶風，這是天地間的怨氣太深了，所以它就刮風。科學家說這颶颶風是蒸氣、氣流形成的，但你若是開眼的人，一看那颶颶風裡邊都有一個或者鬼、或者神、或者魔在那兒颶颶風。

颶死人了，他就哈哈大笑；颶壞了樹木、房舍，他也很高興的

moving but hear no sound. Even when others scold or curse us, we don't know. With teeth falling out, we can no longer chew food and taste good flavors. Wouldn't you say this is suffering?

Therefore, there is a saying: "Don't wait until you are old to cultivate the Way. The lonely graves are full of young people." When we get old, things don't taste flavorful anymore; our legs don't want to cooperate and we find it hard to move when we want to walk; our hands don't "listen to us" when we want to reach for things or try to hold anything—this is how decrepit and shaky we look in our old age.

So an ancient said, "Bit by bit, one's skin wrinkles up like 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 poem says that our skin gradually become like chicken skin with bumps surfacing one after another; our hair keeps turning white, resembling that of a white crane's head. When walking, we feel light-headed and float aimlessly as if we are walking on air.

Even if we have a lot of gold and jade which could fill our entire house, we can't avoid aging day after day. Even if we enjoy hundreds of thousands of pleasures, impermanence will one day knock on our doors. We may try to bribe the Ghost of Impermanence with gold, but the Ghost rejects this; we may try to bribe him with silver, but he doesn't want it—all he wants is to invite you for a drink at King Yama's palace. All of these are the suffering of old age.

The third is the suffering of sickness: Everyone gets sick—no matter which kind of sickness, it is difficult to bear. Even just a minor flu can cause one to have a stuffy nose and to have a fever, feeling sometimes hot sometimes cold—terrible indeed!

Not only people, but Heaven and Earth also become sick. For example, sometimes an earthquake strikes a certain place, indicating the Earth's sickness. Sometimes a hurricane is formed at a place, indicating that there is too much negative energy of resentment and hatred between Heaven and Earth. Now, scientists come up with their own explanation for the formation of hurricanes—water evaporates to form water vapor and this vapor rises up to form an air current, which evolves into a hurricane or tornado. However, if you are someone who has opened the five eyes, you will see that in the center of hurricanes there are ghosts, spirits, or even demons who whip up the wind.

When they see people being killed by these hurricanes, they roar with laughter. When they see trees or houses ruined by the hurricanes, they are also happy, saying, "Wow, this is really fun. How fantastic it is to play with them!" When they kill one person, it is just like we humans killing a mosquito or a fly—it does not matter to them at all. These demons or monsters use such calamities to harm or kill people.

說：「這真好玩，這玩笑開得還真好！」他弄死了一個人，就好像我們人打死一隻蒼蠅或蚊子一樣無所謂。那些妖魔鬼怪，都會用這些災害來害人。

但是這種的道理，到現在人都還不相信，還說那是龍捲風、颶風，是天地的蒸氣造成的。怎麼忽然間它就有了蒸氣、就有了雲了？忽然間它又沒有了？這些雖然科學都有它的解釋，但都是不究竟的。又好像下大雨、打雷，那是天地發了脾氣了；天地也會發脾氣，有的時候就把人類毀壞了。

（四）死苦。病苦還不算最苦，最苦的是死苦；人死的時候，就好像活牛被扒皮那樣苦。你看牛還活著，你就把它的皮給扒下來，那有多痛苦！所以死的那個滋味是很不好受的。

你若是不相信，可以去試驗試驗，去死一回看看它是什麼滋味。你若說：「我相信了。」相信就不要試了。這不像讀科學，每一件東西都要在實驗室試驗過。這個死，誰不能令自己不死？到現在任何人也還沒有方法能叫人永遠活著不會死，也沒有病痛。就是佛也沒有給我們留下這個方法！他只留下八萬四千法門叫我們修行，可以了生脫死；若不修行呢，佛也沒辦法！

（五）愛別離苦。人有所愛，就有所惡；愛就是歡喜，惡就是不歡喜。愛就願意常常在一起不分離，但是因為環境的關係，或者其他的情形一定要分離，這時候就有愛別離苦。

（六）怨憎會苦：好像你討厭一個人，想要避開他；但是到另外一個地方，又遇著這樣的一個人，這就是怨憎會苦。

（七）有求不得苦。你希望求一件什麼事，怎麼樣求也沒有法子滿自己的願，這是求不得苦。

But up to the present, people haven't believed these kinds of principles. Instead, they say that hurricanes are precipitated due to vapors that are formed between Heaven and Earth. But, why do vapor and clouds suddenly appear and disappear? Although science has its own explanation for these phenomena, these explanations are not complete and not ultimate. For instance, when there is a very heavy rainstorm, or lightning and thunder, that is actually Heaven and Earth throwing tempers. When Heaven and Earth become angry, humans sometimes are destroyed.

The fourth is the suffering of death: The suffering of sickness is not the most painful suffering. The most painful one is suffering of death. When a person is dying, one feels like an ox being skinned alive. Think about it and you can feel how excruciating that is! From this, we can know that experiencing death is most unbearable.

If you don't believe it, you can try it out and see for yourself. If you do believe, there is no need to experience it. It isn't like science where they do experiments on everything in research labs. You won't want to experiment with death. Is there anyone who can avoid death? To this day, nobody has yet come up with a method that delivers us from sickness and death, and ensures us eternal life. Not even the Buddha has left us any method to be free from death; all he left us are the 84,000 Dharma-doors for personal cultivation so that we can be liberated from cycles of birth and death. However, if we don't cultivate, even the Buddha has no way to help us.

The fifth is the suffering of separation from the one you love: As long as humans have love, there is hate. Love is to like whereas hate is to dislike. Loving someone, one does not want to part with that person. However, sometimes circumstances or other situational factors arise and they have to be separated, and this parting then causes the suffering of separation.

The sixth is the suffering of being together with those you hate: For example, there is a person whom you absolutely can't stand; you find it so hard to be around such a person that you want to stay away from him or her. However, when you deliberately go to another place to avoid this person, you run into another person who is exactly the same as the one you hated before. That is the suffering of being together with those you hate.

The seventh is the suffering of not obtaining what you seek: Suppose there is something you really want, but no matter how hard you try, you are just unable to have your wishes fulfilled. That is the suffering of not obtaining what you seek.