

# 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

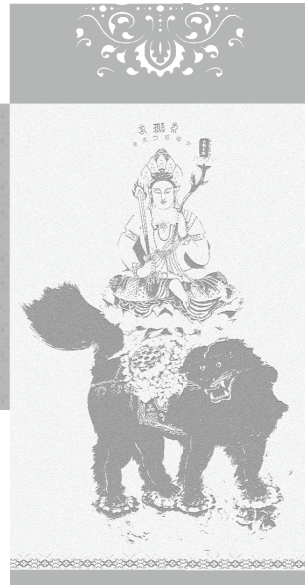
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宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

Translated by the International Translation Institute



（八）五陰熾盛苦。就是色、受、想、行、識這五陰把你捆得不自由；這五陰就好像火那麼茂盛，幾幾乎要把你燒死，所以這也是一種苦。

人人都應該知道這八種苦。你知道八苦後，就應該發菩提心修道，了生脫死。你們算一算，我頭前說的那個九種苦，共是五十五個，怎麼樣變成五十五個的？

（弟子回答：算起來好像只有五十四個。）

不錯啦！因為我少講了一個，所以要問一問。這第一苦有兩種苦，一分開做兩種苦，這回就是五十五個了吧？什麼兩種苦呢？一種是前生的苦，一種是今生的苦。前生的苦宿世的因所生的苦，今生的苦是現世的緣所生出來的苦。我

8. Suffering of the raging blaze of the five skandhas: The skandhas are form, feeling, cognition, formation, and consciousness. They tie you up so you have no freedom. The five skandhas are like blazing fires that almost burn you to death. Therefore, this is also one kind of suffering.

Everyone should know the eight sufferings. Having understood the sufferings, they should bring forth the resolve for Bodhi, and work on ending birth and death. After I have finished lecturing on the nine kinds of suffering, you can add up all the different kinds of suffering, and you would see fifty-five kinds in total. How do they add up to fifty-five?

(Disciple: After counting, I could add up to only fifty-four.)

You are right! The missing one is due to my omission of one kind of suffering, and therefore, I purposely asked you. There are two kinds of sufferings within the first suffering — basically it is one that is divided into two. Now you add them up again and you will see that it is fifty-five in total, isn't it?

What are the two kinds of sufferings? One is suffering resulting from one's past lives and the other from one's present life. The first one is rooted in causes from one's past lives. The second one is the suffering resulting from one's present-life conditions. I intentionally just lectured on this to test your arithmetic skill.

把它留在最後講，來叫你們算一算，看看你們的算術怎麼樣？

果真果然算出來了。那麼現在夠了吧？我也是個沒有智慧的人，講經有個笨法子，可以知道你們注不注意，是不是啊？好像我說我已經說五十五個了，看看你們有沒有確實算一算。有時候有聽經的人就說：「哦，這個法師講經一點都不老實！」

四聖諦為什麼叫「聖諦」？就是你依照這種的諦理去觀察，能以離苦得樂；你依照這個方法去修行，可以證得聖果入聖流，所以叫「聖諦」。那麼苦諦已經講完了。現在講集諦。集，以集聚為義，就是集聚所有的煩惱。煩惱雖然是集聚而成的，但也都是由自性招來的。

所以說：「此是集，招感性。」就好像你身體不健全，就會生病。你這兒有不乾淨的東西，就會招很多的蒼蠅來；若很清潔，那麼蒼蠅也不願意往這兒落。所以一切一切都是自性所招感的。

滅，就是一種寂靜無為的境界。道，就是所修行的道；人人都應該修行這個道。所以說「知苦、斷集、慕滅、修道」。你知道苦以後，就應該把煩惱斷了；你羨慕寂滅的境界，就要修行所應該修行的這個道路。這是「四聖諦」大概的意思。

爾時，文殊師利菩薩摩訶薩告諸菩薩言：諸佛子！苦聖諦，此娑婆世界中，或名罪，或名逼迫，或名變異，或名攀緣，或名聚，或名刺，或名依根，或名虛誑，或名癰瘡處，或名愚夫行。

Guo Zhen came up with the correct answer. Now are there enough? I am someone without wisdom. When I lecture, I use 'dumb' methods to see if you disciples are alert or paying attention to what I am saying. Am I right? For example, I said that there were fifty-five in total and wanted to test if you were counting. Sometimes some of you say to yourselves,

“Ah, this Dharma master is not being honest at all!”

Why are the Four Noble Truths called 'noble truths'? This is because, by relying upon these truths in contemplation, you can leave suffering and attain bliss. If you rely on them to cultivate, you can attain the fruition and enter the 'stream' of sages. Previously, we finished the first of the four — the truth of suffering, and now we will go on to the second — the truth of the cause of suffering, i.e., the truth of accumulation. Accumulation means that living beings accumulate all the various kinds of afflictions. Afflictions come together; however, they all arise as a response from within our inherent nature.

So it is said, “This is the cause of suffering, and it incurs (suffering) by nature.” For instance, when you are not in the best of health, you will likely fall ill. When a place is filthy, it will attract many flies. If it is a clean place, flies are not willing to land there. Thus, absolutely everything arises within our inherent nature as a response to something (some causes).

[The third is the truth of] cessation of suffering, which is a state of effortless quiescence.

[The fourth is] the way to the cessation of suffering, which refers to the path of cultivation. Everyone should cultivate this path. Therefore it is said, “One should understand suffering, cut off the accumulation of factors leading to suffering, aspire toward the cessation of suffering, and cultivate the way to the cessation of suffering.” After you understand suffering, you should cut off afflictions. Since you aspire toward the state of cessation, you should cultivate the path, which you ought to practice. These are the rough explanations of the four noble truths.

### **Sūtra:**

At that time, Manjushri Bodhisattva Mahasattva told all the Bodhisattvas, “All of you disciples of the Buddha, in this Saha World the holy truth of suffering is perhaps called offenses, perhaps called oppression, perhaps called flux and change, perhaps called grabbing onto conditions, perhaps called conglomeration, perhaps called thorns, perhaps called relying on the root, perhaps called vain and deceptive, perhaps called carbuncles and sores, perhaps called the conduct of stupid people.

「爾時，文殊師利菩薩摩訶薩告諸菩薩言」：在這個時候，文殊師利菩薩對所有的菩薩說。這位大智慧妙吉祥菩薩是菩薩之中的一個大菩薩，他的德行超過一切菩薩，智慧也超過一切菩薩，所以他做一切菩薩的上首；他做菩薩中的上首，並不是他自己爭著來做的，是諸佛許可他做菩薩中的上首。

不是他自己貢高我慢地說：「你們所有菩薩都應該擁護我，我是你們的上首！」他不是自己奪來這個地位的。好像現在一切的國家，做元首的都講奪權；不是以德服人，是以力量來服人，才叫「奪」。若以德行服人，就不需要奪，是讓而不爭的。

現在世界為什麼壞了呢？就因為爭而不讓；大家都互相爭奪，互相不能忍耐，互相奪權。你也想做第一，我也想做天下的領袖，所以互相奪權。越奪，這世界就越亂；越亂，他就越奪。眾生的顛倒相就是這樣子！

這一位大智慧妙吉祥菩薩，他的智慧和德行超過一切菩薩；所以一切菩薩心悅誠服，歡喜他來做上首。並不是他在菩薩之中奪權，奪上首菩薩的地位。

我們修道的人，無論做什麼事情，都應該讓而不爭；不要和一般的世俗人一樣，去爭名譽、地位、權力。這是錯誤的！修道的人要忍辱、精進、禪定、持戒。誰能持戒，誰就是第一；誰能修行，誰就是第一。不要做一個不守規矩的第一！你若做不守規矩的第一，就沒有法子做菩薩的領袖、菩薩的上首；只可以做一個鬼的領袖、鬼的上首，或者在地獄裡邊做領袖，但是可不是做閻羅王。

☯待續

### Commentary:

At that time, Manjushri Bodhisattva told all the Bodhisattvas, Manjushri Bodhisattva, whose name means One of Great Wisdom and Wondrous Auspiciousness, is the great Bodhisattva among all the Bodhisattvas — his wisdom, virtue, and practice surpass them all; therefore, he became their leader. This was not something he obtained by fighting or contention, but through the approval of all Buddhas. Bodhisattva, whose name means One of Great Wisdom and Wondrous Auspiciousness, is the greatest Bodhisattva among all the Bodhisattvas — his wisdom, virtue, and practices surpass them all. Therefore he became their leader. This is not something he obtained by fighting or contention, but through the approval of all Buddhas.

It wasn't the case that he was arrogant and said, "Now all of you Bodhisattvas should pay attention to me! You should all support me — I am your leader!" It's not a position that he vied for. He is not like today's national leaders, who fight and jostle to be on top. They subdue others with their force, rather than win others with their virtue. That is why they have to wrestle fight for power. If someone wins their hearts through virtuous conduct, there is no need to resort to force — one yields and does not fight or contend.

Why is our world going bad? It is because everybody fights and does not yield. They strive for gains, and are neither patient, nor yielding. They go against each other for power — "you want to be number one, and I too want to be the leader of the world." Fighting for power, they create an increasingly chaotic world. The more chaotic it is, the more they fight for gains. Such is the characteristic of living beings' upside-downness.

This Bodhisattva of Great Wisdom and Wondrous Auspiciousness ranks first and foremost among all Bodhisattvas in terms of his wisdom and virtuous conduct. Therefore, all Bodhisattvas cheerfully submitted themselves to having this Bodhisattva as their leader. It is not the case that this Bodhisattva contested for this position as the leader among the assembly of Bodhisattvas.

So people who cultivate the Way shouldn't be vying for position, fame, or power. Instead, they should be patient and vigorous, practice samadhi, and uphold precepts. Whoever can uphold the precepts is number one. Whoever cultivates is number one. Don't be the head of those who do not follow the rules. If you are number one in disobeying the rules, you'll never get to be a leader of the Bodhisattvas, but instead you may become a leader of ghosts, a foremost leader of ghosts, or become the leader of hell beings — however, you will not become King Yama.

☯To be continued