



[http://youtu.be/ULOj3\\_onQRc](http://youtu.be/ULOj3_onQRc)

**The Sixteen Views (Part 2)**



每一天的生活都是這樣子過，每個人從事什麼樣的職業，每一天同樣那個職業、那些責任、那個動作都是如此，每天的循環，每一天都是這樣做。較單純的人，就是按照這樣的時間來上班、按照這樣的時間做事，認真做就好，這叫做守本分，但是沒有什麼使命感。

We live our lives the same way every day. Whatever your occupation, each day you do the same job, bear the same responsibilities, and go through the same motions. The cycle is the same every day. Many people simply go to work and do their jobs according to schedule. As long as they work hard, they fulfill their duties. But they have no sense of mission.



**守本份的人  
按既定日程認真做事**

*One who fulfills one's basic responsibilities follows the daily routine and works hard.*



**有使命感的人  
盡本分之餘  
還會積極的向前精進  
讓工作更臻完善**

*One with a sense of mission goes beyond the call of duty and forges ahead diligently to perfect his or her work.*

若有使命感的人，除了守本份之外，我們還要向前精進，多去投入各行業，還有什麼可以開發？工作上應該還要如何改善？更適合這個職業、適合社會、適合人群。對職業的改善、對社會的改善、對人群的改善，這都是積極的人生，這叫做使命感。

If they did, in addition to fulfilling their basic responsibilities, they would move forward diligently by devoting themselves to further develop projects in their field or trade. They would find ways to improve in their work for the benefit of their profession, the benefit of society, and the benefit of humanity. People who for the benefit of humanity lead a positive life with a sense of mission.

像一位醫師看病，每天都是這樣上班，患者來時認真看診，這只是在服務。但是服務中還有一項很重要，就是關懷。那分愛心的關懷，這就是積極的醫師，盡他的使命。

There is a doctor who works like this every day. He carefully diagnoses his patients. That is just his job. What is more important is that he shows his love and care. A great doctor strives to achieve his mission.

當醫師本來就是要疼惜人的生命。人的生命，不只是有病痛時讓醫師關懷，其實連他的心理感受，醫師與病人互動之中，醫師盡他的使命，就是對一位病人的身和心，他都照顧。這叫做「志為人醫」，這叫做有使命感的醫師。

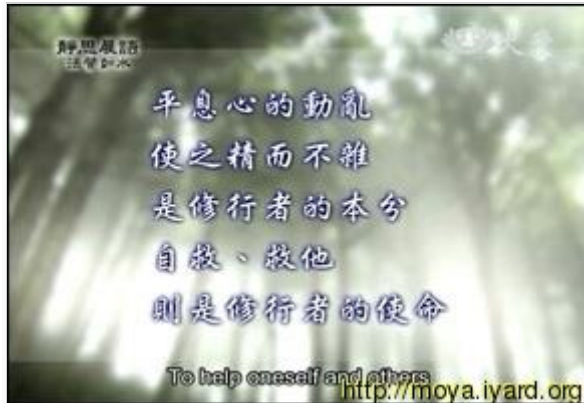
It is his mission to treasure human life. A doctor with a true sense of mission cares not only for his ill patients, but also for their outlooks and feelings. When the doctor interacts with them, he fulfills his mission by taking care of his patients' bodies and minds. This is a doctor with a sense of mission.

修行者也一樣，既然我們來到人間，各人有家庭，各人也是一樣有職業，無論你從事什麼職業，你對人生的探討，覺得應該還要去探討人生的道理，不只是生活，我們要去了解為什麼來人間，為什麼活在這個空間中？我們要去探討我們生命的來源，真正今生未來的依止，所以我們發心，就換一個，從世俗換個跑道，進入佛法門中。

Spiritual practitioners are the same. Since we are born in this world, we each have a family and an occupation. No matter what our occupation is, we should really explore and investigate the truths of life. Besides just living, we should



find out why we came to this world. Why are we here? We need to explore the origin of our life. What can we truly rely on now or in the future? So we develop altruistic intentions. We switch paths, from a worldly one to one that enters the Buddha-Dharma.



平息心的動亂  
使之精而不雜  
是修行者的本分  
自救、救他  
則是修行者的使命

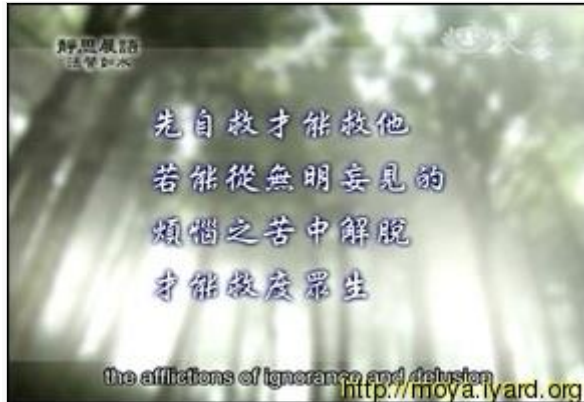
*To calm the agitation of the mind so that it will remain focused without distraction is a spiritual practitioner's basic responsibility. To help oneself and others is a spiritual practitioner's mission.*

進入佛門我們就是要用心、要精進，雖然我們的生活，同樣都是這樣過，一早的時間，就是上大殿虔誠禮佛、讀經文用心體會。靜下來時，自我向內找自己的心，自問我們的心境，這是我們常說的心、身。

Once we enter, we must be mindful and diligent. Each day in our lives is similar. We enter the Buddha Hall in early morning, sincerely pay our respects to the Buddha, read and mindfully study the Sutras. When we quiet down, we look within and question our mindsets. We often talk about the mind and the body.

往往我們會忘記，我們的心放在哪裡？所以修行者不只是坐下來沒出聲，就任憑我們的心，心猿意馬在外面亂跑，我們應該將心猿意馬，無時無刻都把它拉回來。來探討我們這一念心，到底為什麼跑？跑到哪裡去？到底從哪裡跑出來的？要如何關這個心才關得住？如何才可以讓它精而不雜？這是修行者的使命，也是我們修行者的本分事。

Still, we often forget to be mindful and let our minds run wild. So we spiritual practitioners do not just sit idly and allow our minds to run free and wild. We constantly rein in our minds and examine each thought. Why did it go astray? Where did it go? Where did it come from? How do we guard our thoughts so that we can focus without distractions? That is the mission and basic responsibility of a spiritual practitioner.



先自救才能救他  
若能從無明妄見的  
煩惱之苦中解脫  
才能救度眾生

*One needs to help oneself before one can help others. Only when one is liberated from the afflictions of ignorance and delusion can one help and transform sentient beings.*

所以不只是進入寺院，就叫做修行。進來時，修行還是一樣要有使命感。我們的使命，除了自救以外，我們還要救他。因為拯救我們的慧命，我們的慧命，若沒有好好建立起來，我們要如何開發別人的慧命？佛陀來人間就是為了這事，將眾生的無明妄見，要為我們撥開。

Spiritual cultivation is not just about walking into the monastery. Upon entering, we have to practice with a sense of mission. Our mission, besides helping ourselves, is helping others. We have to save our Wisdom-life. If we do not establish it soundly, how can we help other people develop it? This is why the Buddha came into the world, He came to sweep away our ignorance and delusions.

學佛，就是要學如何撥開無明？如何能知道這是妄見？既然是虛妄的見解，我們要即刻自己修改過來？常常告訴大家，我們有根本無明，眾生一直帶來的根本無明，一生一世不斷不斷熏習，帶來到這一生、這一世。但是我們在今生此世，已經知道了，我們是不是要好好找出無明的源頭，不要再受無明在今生此世，對著外面的境界，去發生枝末無明。

Learning Buddhism is learning how to sweep away ignorance and recognize delusions. Since they are false views, we need to correct them immediately. So I often say that we have Root Ignorance. Sentient beings carry their Root Ignorance life after life, and are continuously influenced by it. In this life, since we know this, we should find the origin of our ignorance, so that when we face external conditions, we will no longer be subject to Branch Ignorance.



**根本無明、枝末無明  
猶如樹根與枝葉  
即便是將枝葉截斷  
只要根部仍在  
就會再次萌芽**

*Root Ignorance and Branch Ignorance are like the roots and branches of a tree. Even if all the branches and leaves are cut off, as long as the roots are still there, the branches and leaves will regrow.*

枝末無明好比一棵樹，樹枝一直擴散，看看一棵樹，本來是樹苗，慢慢一直長大長大，它會長大是因為下面的，根、土和水份、養分的吸收，所以慢慢地樹身一直長大，樹身長大後，也是要吸收上面的氧氣、日月的精英，無論是太陽、雨水等等，或是晚間的露水，從上面吸收下來，從樹葉、樹枝，再回收到樹幹，樹幹慢慢就長大了，這叫做枝末。

Branch Ignorance is like a tree whose branches keep spreading. Look at a tree, it was originally a seedling. It grows because its roots absorb water and nutrients from the earth. When it grows, it absorbs oxygen from the air, and light from the sun and the moon. Whether sunlight or rain or the dew at night, the tree absorbs it all, from the top down, from the leaves to the branches to the trunk. So the trunk is nourished and grows branches.

枝末無明在上面接觸到空氣，接觸到陽光，接觸到蒸氣、露水等等，它又吸收回來，又回歸。我們若是樹枝都砍掉，它吸收外界就較慢了。但是根本無明還在，只要根還在土裡，根還是活的，樹身還健在。雖然枝葉砍掉了，暫時還是一樣會慢慢吐芽，但是比較慢，慢慢吐芽。

The branches come in contact with air, sun, dew, etc., and absorb and recycle them. When the branches are cut off, the tree takes longer to absorb external nutrients but the root still exists. As long as the root is alive in the earth, the tree is still healthy. If we cut off the branches and leaves, they will slowly regrow.



Saturday Night Nine SKYPE  
Group Study  
Dharma as Water Repentance Text

The Sixteen Views [Part 2]



**修行的目的  
是要斷除無明的根本  
徹底根絕煩惱**

*The purpose of spiritual practice is to eliminate Root Ignorance and completely uproot afflictions.*

所以我們現在修行，煩惱、枝末無明，我們要慢慢修掉；不只是修掉枝末無明，枝末無明修掉，慢慢地我們的根本無明，發育就不會那麼快，我們若能夠再找根，將根本再修除掉，如此煩惱就完全根除了。

So as we practice, we must gradually cut away our afflictions, our Branch Ignorance. But Branch Ignorance is not the only thing we need to eliminate. Though our Root Ignorance does not grow as fast, we should find and eliminate it too, in order to completely uproot our afflictions.

各位，學佛應該就是要這樣，修行是我們的使命，我們發心立願，走入這條康莊的道路。這條路若自己不修，就很坎坷難行了。不是有一句話說：「師父引進門，修行在弟子。」同樣，佛陀引入門，開闢了這條道路，讓我們能向前走，他分析往哪一條路走，你如果走哪條路，結果會是什麼？所以有六道，六道，天、人、地獄、餓鬼、畜生，還有一個修羅道，就是六道。六道的境界都在心境，你是什麼心態，就會走向那個道。

Everyone, when we learn Buddha-Dharma, we must treat spiritual practice as our mission. We must vow to walk on this broad path. If we do not train ourselves, the path will be rough and difficult. There is a saying: "The teacher leads us through the door but the practice is up to us." Similarly, the Buddha led us through the door and cleared this path to help us move forward. He analyzed the paths for us so that we know the result of taking each path. There are Six Destinies, Heaven, Human, Hell, Hungry Ghost, Animal and Asura. The Six Destinies all exist in our minds. Our mindset determines where we go.

看，佛陀就是如此有智慧、如此明朗，讓我們知道路的道理，我們要用感恩心，我們要報佛恩，所以要盡我們的使命感。除了自利，自己解脫這種在人生世間，無明妄見的煩惱之苦以外，就是要救度眾生，就是利益眾生，這叫做報佛恩。

You see, the Buddha was very wise and very clear in the way. He explained the truth of the paths. We must be grateful and repay the Buddha's grace. So we must carry out our mission to the utmost. Besides benefiting ourselves and transcending the suffering of ignorance and delusion we must help all sentient beings. By benefiting sentient beings, we repay the Buddha's grace.





佛陀為了人生的苦難，所以來人間。所以挑起如來的家業，所以我們對眾生要視為一家人。

Buddha came to this world because of our suffering. So we must carry out the Buddha's mission and treat all sentient beings as our family.

所以我們前面說到十六知見，第一見就是「我見」。「我見」，人人都是從「我」出發，所以因為「我」，有無量無數的「我」。因為眾生有無量無數，除了人，人人都執著的「我」，其實其他動物也是眾生之一，牠們也有「我」。

Earlier we talked about Sixteen Views. The first was "View of Self". Everyone is motivated by a sense of self. There exist numerous, countless "selves" because there are countless sentient beings. Besides people, all of whom cling to their "selves", animals are also sentient beings that possess a sense of self.

看看佛經中，除了人的境界，佛陀也說了其他動物的境界，動物也有修行的心態，動物也有領導動物的王。要讓我們了解，人類有人類的領導者，動物也有動物領導者。

In the Sutras, in addition to the human world, the Buddha also talked about the animal world. Animals also have the mindset to practice. They also have kings that lead them. We understand that humans have leaders, and animals have their leaders as well and animals have their leaders as well.

像《鹿母經》中，就有這樣的故事，這大家都知道，無論是象王、鹿王、獅王等等，這些不同種類的動物，除了這些動物之外，細如螞蟻或蟲，這都是有生命的。有生命就有「我」，「我」就會貪生，有一個「貪」字，資生之物，既然貪生，貪這個生命，就會貪資生之物，貪資生之物，那也叫做利養。

In the Sutra of the Mother Deer, there is a story we all know. There are kings of elephants, deer, lions, etc. Aside from these animals, even tiny animals like ants or bugs have lives. When there is life, there is a sense of self. These "selves" desire to live. They have desires. When they desire to live, they crave the necessities of life. For monastics, craving the necessities of life is considered craving offerings.

無論什麼樣的動物境界都有，所以我們現在只在人類的「眾生見」，這是第二種見「眾生見」，同樣在五陰法和合起來。

This exists in all animal worlds. So now we are at "View of Sentient Beings" which is the second Views, it comes from the union of the Five Aggregates.

我們應該都要知道，五陰在昨天也說過了，「色受想行識」，無論生活中都離不開的，所以五陰會合就固執，我們就會固執、執著，這都叫做無明，固執是無明，就是會固執實有眾生的妄見，認為你就是你，我就是我。

We should already know the Five Aggregates. Form, sensation, perception, action, consciousness, In our lives, we are inseparable from them. When the Five Aggregates come together, we are stubborn and attached. To be stubborn is to be ignorant because we cling to the delusions of sentient beings thinking "you are you, I am me".

就如昨天光是在人群中，就是執著階級，賤民，生生世世都是賤民，不得調升；貴族永遠永遠、生生世世都是貴族。是不是這樣呢？佛陀就說這種眾生見，那種階級分別都是錯誤的，這都是人生的無明去分別，這不對，這都是眾生的情見。即使賤族他若修行，他也一樣能超越，貧窮、貧賤、疾苦。

Among humans, there are those that cling to the caste system. The untouchables will forever remain in that caste, life after life. Similarly, nobles will forever remain nobles, life after life. Is this true? The Buddha said this View of Sentient Beings, this caste system, is wrong. This distinction is ignorant and wrong. This views is defiled by emotions. If the untouchables practice spiritually, they can transcend poverty, class-distinction, and illness.



情與境接觸時  
若能控制情緒  
「枝末無明」  
就不會再伸展出去

*When emotions and external conditions connect, if we can control our emotions, Branch Ignorance will not grow further.*

所以生命是人自己要創造，創造我們生命中，生活如何建立，在這一生的生活，乘著過去的業力，我們能很甘願地接受、消除，將來我們在一生中，將心的煩惱無明慢慢去除掉，儘管人家如何欺負我們，別人如何對不起我們，對我們有怎樣的成見，我們若能忍耐，消化掉，忍耐就是使枝末無明，不要再伸展出去。

We create our own lives. We must structure our lives so that we willingly accept and eliminate the past karma we carried into this lifetime. In this way, we can slowly eliminate afflictions and ignorance from our minds. No matter how others bully or mistreat us, or have a bias against us, if we can endure and dissolve it, we can stop Branch Ignorance from spreading.



若能不記恨  
不存報復之念





**不再造無明  
才能消除「根本無明」**

*If we can remain forgiving, with no thought of revenge, we will not create more ignorance. Only then can we truly eliminate Root Ignorance.*

在情與境接觸時，我們若能忍耐，如此枝末無明不會再伸展出去。我們若能消除掉，不要放在心理，不要想這個人對我們如何，不要記恨、不要記仇，不要想報復，這些念頭都不要有，自然這件事就消掉了，根本無明就消掉了。

When emotions connect with external conditions, if we can exercise patience, then our Branch Ignorance will not grow. If we can remove it from our minds, not think about how others treat us, not carry a grudge or enmity, and not think about revenge, then the issue will be dissolved and Root Ignorance will be eliminated.

所以希望你們可以了解，什麼叫做根本無明，就是從無明、妄念，產生了眾生分別的見解，在眾生分別的見解，自然就有那個情——順情、逆情、愛情、感情或是惡情，這些情就會發作出來，非常辛苦。這種情緒，我們的根本無明，如果一直壯大，要控制下來就很困難。

So I hope you can understand Root Ignorance. It is the discriminating views arising from ignorance and delusion. With such discriminating views, we naturally develop sentiments: favorable sentiments, contrary sentiments, loving ones, evil ones, etc. When these sentiments emerge, it is very tiring. If these emotions, which arise from our Root Ignorance, grow and strengthen, they will be difficult to control.

所以常常和大家說：「習氣。」這也是一個習氣，我們要好好來訓練，根塵若接觸時，我們要以這分耐心稍微壓下來，分析看看，不要再製造無明。忍下來、消化掉，這樣子才行。否則每天的生活也是這樣子過，到底什麼叫做修行，修行，我們要當作是使命。

This is one of the habits that we often talk about. We must patiently train and restrain ourselves. When our sense organs and objects connect, we must patiently suppress our reactions, we must stop and analyze them. We must stop generating ignorance. We must endure and dissolve it. Otherwise, we will just continue to live our lives in the same way as we have before. As for spiritual practice, we should treat it as a mission.

各行業也是一樣，不只守本分就好，還要盡使命。盡使命就是精進，我們要精進。我們要真的每天每個時刻要顧好心，心若跑出去，要趕快再拉回來，知道它是什麼原因跑出去的，如何把它調伏好，這樣我們才能得救。

The same goes for any profession. Do not just fulfill your basic responsibilities. Strive to fulfill your mission, and be diligent. Every day and every moment, we must truly take good care of our minds. If your mind runs wild, bring it back, and understand why it did that, so you can control it. This is how you save yourselves.

不知道大家了解嗎？這叫做「眾生見」，也是從「我見」開始，所以才有「眾生見」，不離開五陰，所以大家要把心照顧好，這個源頭顧好，如此我們就不會犯錯。所以大家要時時多用心！

Does everyone understand? This is the "View of Sentient Beings." It also started with the View of Self and is inseparable from the Five Aggregates. We must take care of our minds. We must take care of the source, so we do not err. So everyone, please always be mindful.