



<http://youtu.be/wFZPgck-i7g>

### The Sixteen Views (Part 3)



天地之大，物命之多，到底在這麼大的空間，這麼多的生命，到底生命是長或是短？是尊貴還是貧賤等等，實在是很複雜。

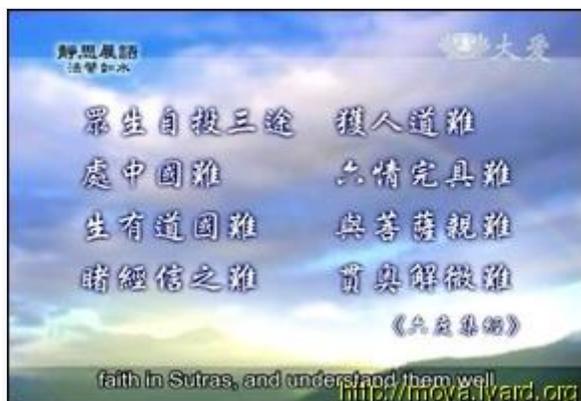
The universe is vast and filled with countless beings. In the end, these innumerable lives, whether long or short, great or miserable, are all truly very complicated.

人的生命在人間，到底來之何用？來到世間到底有什麼用處呢？

People exist in the world, but for what purpose? What is the point of coming go this world?

大家只知道生老病死，生的時候，生人的人歡喜，但是被生者苦。哪一個人不是被生下來就哭呢？可見被生的那一刻，是很苦很痛的。所以我們常聽到痛苦，苦的前面多一個痛字，叫做痛苦。人生一生來到人間，第一個反應就是痛，後面就跟著苦來了。

People know only birth, aging, illness and death. At birth, the mother is joyful, but the baby only feels pain. What baby doesn't cry at birth? It is obvious that birth is bitter and painful. In Chinese if you put the word "pain" before "bitter," you get a word for "suffering". At birth, as one enters the world, the first reaction is to feel pain, followed by bitterness.



眾生自投三途  
處中國難  
生有道國難  
睹經信之難  
《六度集經》

獲人道難  
六情完具難  
與菩薩親難  
貫奧解微難

*Sentient beings throw themselves into the Three Destinies. It is difficult to be reborn human with faith in Sutras, and understand them well. Sutra of Collective Stories of Six Paramitas.*

但是人生顛倒，若是沒有孩子的人就一直求，求要有孩子傳宗接代，傳宗接代對我們本身又有什麼利益？有什麼意義呢？只是人生的一種著相。就是，人生本來就這樣，一代接一代，這樣才對人生有交代。好像很多人都是這樣的觀念。

Life is very mixed-up. People hope for children to carry on the ancestral line, but what good is this, in itself? What meaning does it have? It is just one kind of attachment. This is the nature of the world. One generation begets another, that is how we fulfill our duty. Many people think like this.

但是生命在人間，會造成多少困難？多少煩惱？多少的苦？這也是因為有生命，所以人的生命，是人人所執著的。生、老、病、死，這就是每一個人最罣礙的。

But living in the world creates many difficulties, many afflictions, and much suffering. This is because we are alive and are attached to life. Birth, aging, sickness and death are everyone's greatest worries.

佛陀也是這樣對我們說：「生命確實很難得。」因為我們的心念一轉變，就很容易墮入三途，不是地獄、便是餓鬼、或是畜生，這都要看我們平時的心念是如何。

The Buddha said that life is indeed very precious. When the mind becomes fickle, it is easy to fall into the Destiny of Hell, Hungry Ghost, or Animal. It all depends on one's thoughts.

所以佛陀說：「眾生自投三途。」所說的眾生，像是人的起心動念，不懷好意，不立好願，所以自然容易墮落。但是做一個人有很多困難，要得到人道很困難，而且做了人，是否能生在很文明，有人文的中國很困難。這裡所說的中國，只得是國家的首都。

The Buddha said, "Sentient beings throw themselves into the Three Destinies." Thoughts arise in the minds of most beings. They don't have good intentions or vows, so it is naturally easy to err. As humans, we encounter many



difficulties. It is difficult to be born as a human. Even if we are born human, we may not be born in a country with access to culture. A "country's center" means the capitol.

國家的首都有什麼好？它人文多，要受教育容易，要得到人文的開發也很容易，要聽到人間的道理也很容易，所以「中國難生」，就是要能夠出生在國家的中心很困難。

Why is it good to be there? Because it is easy to receive an education and to hear the principles of the world. It is rare to "be born in a country's center".

尤其既然生為人，也是在國家最重要的地方困難以外，即使生在哪裡想要能夠「六情完具」也很困難。生下來要五根完具很困難，要能夠五根完具，六情很正確也很困難。

Even after being reborn human in a central area, there is still the difficulty of being reborn with "working senses". It is rare to be born "with working senses". We hope all our five sense organs work properly. Having them all work correctly is rare.

六根、六塵在這幾天當中也都一直在說，眼睛好好的，但是看到東西，心裡的解釋就不同。這種的根、塵、境，我們緣著根、緣著塵，使我們起心動念，所以喜怒哀樂，都是在六根當中產生。所以六根若是很具足，眼、耳、鼻、舌、身、意具足，但是我們的喜怒哀樂等等...這些欲情，隨著六根產生，但是要六根具足、六情正確，實在也不容易。

Haven't we been talking about the Roots and Dusts? Our eyes may be good but when we see something we have a different mental interpretation. When the Roots engage the Dusts, they cause thoughts to arise. All emotions are produced within the Six Dusts. Although discrimination, emotions and desires are all produced through the interaction of our Six Roots and the outside world, we still need our senses to work correctly. It is not easy.

所以「生有道國難」，我們要生在很有道行的國家，也很難。

It is rare to be born in a country "where the teachings exist".

再來要和菩薩親近也很難，要能見道佛經就起崇信心，這樣也很難。又再貫奧解微，也很困難。佛經很深，你能在深奧中體會之後，還可以很淺顯地解釋；我們聽很淺顯的法，能深入奧秘的經藏，這都是很困難的事情。

Meeting Bodhisattvas is also rare. Having faith in the Sutras is rare, as is penetrating their mysteries. The Sutras are deep. After realizing their profound depth, can we clearly explain them? When we hear a clear and simple teaching, can we penetrate deeply into the Sutras? These are all difficult tasks.

所以佛陀這麼告訴我們：「我們若能得人身，我們要很珍惜，我們要尊重這個身體，不是生了自然就生老病死，這樣實在很可惜，因為人身難得。我們若是得了人身，還要生在所有的國土有文明的首都，重要的地方，要生在哪裡很困難。即使生在那裡，六根或是六情若不俱全、不正確，那這樣也是很困難。」

The Buddha told us if we are born human then we should treasure it. We must know to respect our body. The view that only aging, illness and death follow birth really is pitiful. Being born as a human is rare. Being born in a great cultural center, in an important place is also very rare. Moreover, being born with all of our Six Sense Organs intact and functioning is also rare.

所以要得到六根、要得到內心的意具足，都很困難。

Being born with perfect working senses and consciousness is also very rare.



所以最困難的就是要出生在有道的國家很困難。到底現在在這個大宇宙間，在國際間，有哪一個國家最有道？實在是很難。

Most rare is being born in a place where the teachings exist. In this vast universe, which place, which country has the most teachings? It is difficult to know.

又能在菩薩群中，我們能親近菩薩更難。尤其是見道佛經就能起歡喜心，這很困難。見道佛經能起信心，能深入經藏，但是淺出更難。

To be among Bodhisattvas and draw close to them is difficult. Becoming joyful upon seeing the Sutras is especially difficult. We can have faith and enter deeply into them, but explaining them clearly is difficult.

所以佛陀說：「我們若能在這麼多的困難中，遇到一項，我們就該很歡喜，而且很感恩、很可貴，好好把握。」

So the Buddha said if we can overcome even one of these difficulties, we should be joyful and grateful. We should seize the opportunity and be mindful.

所以在十六知見當中，就有第三叫做「壽者見」。壽者見的意思就是說——「在五蘊法中」，這五蘊法不離開剛才所說的根和塵，「在此法中它就會妄生有受一期果報」。

Therefore, in the Sixteen Views, the third is "View of a Lifespan" is found in the five Aggregates, which are connected to the six senses we just talked about. Those with this view will suffer from delusions about this life.

就是在我們這一生中，他就自己生出很多的執著，「妄計」也就是執著的意思。也有人說：「我的人生規劃。」在這樣的人生的計畫要做什麼、做什麼等等...這也是個人都有不同的人生規劃，這就表示每個人也有各人自己人生的執著。

In this life, we develop many attachments. Confusion is another name for attachment. Many people talk about their life plans, what they want to do in life. Every person has a different life plan. This shows that each person has different attachments in life.

我們在人生中，我們都執於「受」，我的感受，所以我會執著。執著多久的時間？一期果報！在我這一生，我要做什麼？我想得到什麼樣的果？

In life, we are attached to sensations. How long will these attachments last? For the length of this life. In this life, what do I want to do and what kind of results do I want?

不只是佛法說的因、果，其實社會日常人人的生活中，或是人人的計畫當中，計畫就是因，計畫進行中，他第一在意的就是結果。每一個人都是一樣，這就叫做企圖心，每個人都有一期的果報。我這期所計畫的，第一期完成了，這就是結果；第一期完成還有第二期，還有第三期...不論你是第幾期的計畫，總之每一期都有結果產生，都有一個成果。

We are not just talking of karmic results. Actually in everyone's day to day life, their life plans serve as the cause. Carrying out a plan, they only care about results. Every person is the same. It is called ambition. Karma determines the length of everyone's life. Whatever my plan for this time, once my time is up I get the result. After the first time period, there will be a second and a third one. No matter what time period it is, there will always be a result.



但是我們一生中，為了我這一生，就只是想著這一生的感受，這一生的感受，就是一定要有個這一生的果、結果，我的希望要達成。所以我的希望要達成，他就會不計手段要達成。這就是人的壽命，這一生中所計較的。

But in this life we only care about how we feel. In this life, we want to achieve certain results. We have hopes and dreams that we like to achieve, so we are not concerned with the means we use to achieve them. This is the human lifespan; this is what we struggle for.

所以生命不去想長或是短，不論是長或者是短，我就是今天有生命，今天就是要計較，今天就是要規劃未來。像這種生命來引導我們，也會為善造惡。

We do not consider the length of our life. Whether our life is long or short, we are living today, struggling today, planning for the future today. We lead this type of existence, committing both right and wrong acts.

很少人去想生命長或是短，壽命長短，很少人會去想到。但是無論是長、無論是短，大家都有固執妄計。執一期的壽命為「有」，這就是「有」，這是「我」，除了我一生，我現在的事業，我還要傳宗接代；傳宗接代下去之後，事業還要怎麼做...等等，這就是現代人的壽者見。

Very few people think about how long they will live. But no matter the length of their lives, people confusedly cling to all they have in life. This is existence; this is the "self". Aside from our own success, we also want to pass on our current endeavors to the next generation. This is the modern View of a Lifespan.

我這一生要做什麼？我再傳下去的下一代人，都沒有想到我自己這一生，我還又來生的下一世，沒有想到我的來生後世，光是想著，我傳宗接代下去，子孫後代的事情。沒有想到自己將來捨此投彼，到那裡去呢？不知道！

We pass on the things we want in life to the next generation. We do not think that after this life we still have the next life and the life after that. We only think about continuing our family line, without realizing that we will be reborn. Where will we end up? We don't know.



既得人身  
又能得聞佛法  
應當把握善用  
否則起心動念作業因  
易墮「三途」受苦報

Since we have attained a human body, and heard the Buddha-Dharma, we should make good use of this opportunity. Otherwise, we allow thoughts to arise and create karma, and well easily fall into the Three Destinies.

所以佛陀提醒我們：「人人壽者見要很用心。不是計較壽命長或短，不是計較執著享受的是什麼？我們應該有了壽命，我們要趕緊提高警覺。」

The Buddha warned us to be mindful of our View of a Lifespan. Do not take issue over its length, or be attached to its pleasures. Since we still have our lives, we must raise our awareness.

佛陀所說的五道，或者是六道，除了天、人以外，再下去就是三途苦報了！

The Buddha talked of the Five or Six Destinies. Besides Heaven and Human Realms, there are the painful retributions in the Three Lower Destinies.

尤其是在做人這當中，你們想想，我們所想要選擇的沒有那麼簡單，有這麼多、這麼多的難，何況做了人之後，還有二十難。大家應該過去聽到我為大家分析，得了人身之後，還有二十種的困難。

As a human, you should think, "The choices I must make are not easy. With so many difficulties, even if I'm born human, there are still 20 Challenges." In the past we had analyzed and discussed that after obtaining human existence, one must still face 20 challenges.

**註：證嚴法師開示之「人有二十難」列示如下：**

1. 證嚴上人。人有二十難。貧窮佈施難
2. 證嚴上人。人有二十難。富貴學道難
3. 證嚴上人。人有二十難。忍色忍欲難
4. 證嚴上人。人有二十難。隨化度人難
5. 證嚴上人。人有二十難。棄命必死難



6. 證嚴上人。人有二十難。得睹佛經難
7. 證嚴上人。人有二十難。生值佛世難
8. 證嚴上人。人有二十難。見好不求難
9. 證嚴上人。人有二十難。有勢不臨難
10. 證嚴上人。人有二十難。被辱不瞋難
11. 證嚴上人。人有二十難。觸事無心難
12. 證嚴上人。人有二十難。廣學博究難
13. 證嚴上人。人有二十難。除滅我慢難
14. 證嚴上人。人有二十難。不輕未學難
15. 證嚴上人。人有二十難。心行平等難
16. 證嚴上人。人有二十難。不說是非難
17. 證嚴上人。人有二十難。會善知識難
18. 證嚴上人。人有二十難。見性學道難
19. 證嚴上人。人有二十難。睹境不動難
20. 證嚴上人。人有二十難。善解方便難

何況我們現在所聽到的，佛陀說：「生中國難。」要生在文明的國家很難，在文明的國家要能夠身體很健康、六根很完具也不容易。

So now when we hear that the Buddha said that birth in a place with culture is rare, we must realize that living in this country, with good health and working faculties really is rare.

在二〇〇六年的九月間，我看到一篇新聞，那真的是奇人妙事。在美國是一個很文明的國家，在這個國家有一對雙胞胎，不只是雙胞胎，還是連體嬰；不只是連體嬰，她們所連著的部分是後腦杓，相對反方向。一個生下來腳就不好，而且愈大愈駝背。

In September 2006, I read an extraordinary article about a pair of twins in America. The babies were not only identical; they were Siamese twins. They were conjoined at the head, but they faced in opposite directions. One was born with a bad foot and a bent spine.

所以這對連體嬰，臉連著面向不同的方向，一個駝背腳不能走，要坐輪椅；另外一個就是命中註定，她坐輪椅，她就要推輪椅了。但是臉的方向不同，

So of these two twins, one could not walk and had to use a wheelchair, while the other was also forced to pull the wheelchair, while facing in the opposite direction

這對連體嬰的腦為什麼不能分割呢？在美國醫學這麼發達，為什麼不能分割？就是兩個人的腦有百分之卅相連，所以不能分割。

Why couldn't the twins' heads be surgically separated? American medicine is very advanced, but because the twins shared 30% of their brains, there was no way to separate them.

這兩個人已經活到四十五歲了，她們兩個人出生之後，絕對不能夠你看到我的臉，我也看到你的臉。兩個頭反方向生長，如果要看到彼此的臉，就是要用鏡子，從前面看背後，用鏡子互相照。你想，這種人生這麼苦！尤其一個是駝背腳不能行，所以另外一個就要為她推輪椅。



These twins are still alive and are already 45 years old. They have never been able to look directly into each other's faces, each growing in the opposite direction. If one wants to see her own face, she uses a mirror, but if she wants to see her sister's face they must both hold up mirrors to see each other. This must be terrible for them, especially for the handicapped one who must be pulled by her sister.

兩個人的興趣不同，生活習慣也不同。舉一個很簡單的例子：一個喜歡一早就洗澡，一個覺得她要晚上才洗澡。兩個人一定要配合，所以一個想要早上洗，另外一個就是一定要晚上才洗，這樣一個去沐浴，另外一個就要陪他去。當一個人在洗澡的時後，就要用毛巾在兩個人之間稍微隔住，才不會潑到水。

Two people invariably have different interests and habits. For example, if one likes to bathe in the morning, but the other likes to bathe in the evening, they must compromise. When one of them wants to take a bath, whether it is morning or evening, the other one must accompany her. When one of them bathes, they put a towel between them so that the other will not get wet.



人往往執著壽命的長度  
但並非每個生命  
都是亮麗快樂的  
身心若不健康  
長壽也很辛苦  
身心健康且心存感恩  
能發揮生命的良能  
才是有福的人生

*People get attached to having a long life. However, not every life is bright and happy. If one's physical and mental health are not good, one's life will be difficult. We should be grateful for our health. If we can maximize the great potential of our life then it is truly a blessed life.*

像這樣兩個人連在一起，習慣都不同，這樣的生活苦不苦呢？這就是人生的苦。壽命長嗎？長又怎麼樣呢？

Think about it. If two people are joined like this, but their habits are different, won't their life be filled with suffering? This is suffering in life. Besides its length, we consider quality of life.



所以人要六根齊全很難，我們人人都六根齊全，但是我們的六識是不是都很健康呢。像現在有的人意識不清醒，這樣的人生也是很辛苦的事情。

Having one's full faculties is very rare, but what about our Six Consciousnesses, are they all working well? When they are not working well, it is very miserable.

總而言之，在我們的人生當中有很多的難。在我們的人生當中，我們能這麼健康，這麼平安，我們能有緣，大家一起共同信仰，大家共同精進，你想是多麼不容易的事情，所以我們要時時惜緣，我們不只是惜緣。

In short human existence is difficult. To be so healthy and peaceful, to come together and share the same belief together, and work diligently together is not easy to achieve. So cherish your affinities.

我們要時時有這分感恩、尊重。要有那分愛的心，彼此之間互相尊重。我們的壽命在人間我們要好好運用，所以我們要時時多用心啊！

Always be grateful and respectful, and always have a loving heart. Respect one another. We need to make good use of our life in this world. Everyone, please always be mindful.