



The Sixteen Views (Part 5)



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人生到底有多長呢？其實生命是無常的，生命不久長，唯有一項就是道德。

How long is a human life? Life is impermanent. Life may not be very long, but virtue is very important.

我們修行就是希望能從我們的生命中精進，能累積德，德是在日常生活中所累積的。我們不是常常說：「功德、功德」。無「功」不得「德」，所以我們要平時多用功，內能自謙則是「功」，外能禮讓就是「德」。

Through spiritual cultivation, we hope to accumulate merit during our lifetime. Merit is accumulated in daily living. We often speak of "merits and virtues". Without merit, we will not have virtue so we have to work hard. Inwardly, being humble and modest is merit. Outwardly, courtesy and accommodation is virtue.

修行就是往內自修，我們的心若能沒有起伏，沒有起心動念，沒有無明遮蓋，如此，就能得到泥洹永安。泥洹也是「寂靜清澄」，也就是涅槃的境界，所以若能如此，這才是永恆的生命。這種的生命，應該要說是「慧命」，所以我們要很珍惜每天活著的生命。

To practice is to cultivate our inner nature. If our minds can be free from ups and downs, from frivolous thoughts, and from being obscured by ignorance, we can attain eternal peace, the state of ultimate tranquility and clarity, the state of Nirvana. If we can do this, we have eternal life, or I should say, Wisdom-life. So we should treasure each day that we are alive.

佛陀教育我們，我們要在「生」中好好累積，所以在十六見中，第五就是「生者見」。

The Buddha taught us that in our lifetime, we should earnestly accumulate virtue. Of the Sixteen Views, the fifth is the View of Birth.



生命不久長  
生與死只是剎那  
中間活著的時刻  
才是最重要的

*Life does not last long. Birth and death are only moments; in between we must live. This time is the most important.*

對的，有生命以後，我們大家都只說「生、死」。其實生和死之間要「生活」，這才是真正我們要重視的。

While we are alive, we all talk about birth and death. In fact, between birth and death is life, which is what really needs our attention.

「生」既不知將來，到底我們過去如何來「生」？糊裡糊塗由不得自己，與哪一對父母有緣，就去「生」了。「生」只不過是剎那的時間，再來就要「活」。有「生」就要「活」，所以這段時間才真正重要。

Since birth we have never known our future, nor do we know how our birth came about. We had no control over it. The couple with whom we had a karmic affinity became our parents. Birth happens in an instant, then living begins. After being born we must live. This time is the most important.

在生活中不離開五陰，日常的生活根塵相對，妄生了我今天的生活，所以執著。計著我們今天的生活人事物，還計著明天的，未來的很多很多的生活中。我們都一直起妄念、生計較；要不然就是計較過去，「你曾經對我如何？」

Life is not separate from the Five Aggregates. The senses connect with corresponding objects, so the delusion of self arises. We become attached to the people and things of our lives today, as well as those of tomorrow and of the future. We constantly create illusions and conflicts, and even bring up things from the past "How have you always treated me?"

對我好的，可能我會對你的緣比較好。甚至有的人，別人對我們好，很快就忘記了，這種「恩反為怨」，這也很多，這都在這一生中。

If you were good to me in the past, I may possibly treat you better. Some people quickly forget that someone was good to them. Returning a favor with resentment is a common occurrence. In this present lifetime.



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## The Sixteen Views [Part 5]



人與人之間  
互相感恩、互相回報  
這叫做結好緣  
好緣不斷累積  
就能擁有優質生活

*In our relationships with others, if we can be mutually grateful and giving, we will make good karmic connections. If the good affinities can continue to accumulate, we will have lives of high quality.*

人對人可以「恩恩相報」，可以互相感恩、互相回報，若能如此，過去的、今天的、還有未來，這種恩恩回報是不是很好呢？但是只有少數人能夠這樣。

People can form a cycle of kindness, returning favors with favors and with gratitude. If people return past, present and future favors to each other with gratitude, won't this be wonderful? But only a few people are like this.

多數的人都說「恩將仇報」，意思是我們的人生，多數別人對我們好，今生我們很快就忘記了，何況哪記得過去生，過去生更難說，所以人的造業無法積德。

Most people talk about requiting good with evil. This means that in most cases, we quickly forget the people who were kind to us even in this life, let alone those who were kind to us in past lives. By creating karma, people cannot accumulate virtue.

什麼叫做「積德」？剛才說過的「恩恩回報」，我報你的恩，你報我的恩，彼此之間，恩和恩之間互相累積、互相回報，這樣叫做結好緣。這個好的緣，不斷不斷累積下去，若能人人如此，這種生活就是優質的生活。「優質」很好的生活，這樣不斷地累積，這也是在積德，積好緣、積因，彼此之間。

What does it mean to accumulate virtue? It is "returning favors with favors and gratitude". I return your favor and you return mine. These mutual favors and mutual gratitude gradually accumulate and increase. Thus, we are making good karmic connections. These good affinities keep accumulating. If everyone were to do this, our quality of life would be high. If we continue to do this, we also mutually accumulate virtue, good karma and affinities virtue, good karma and affinities.



但是可惜的人都是在一念之差，這一念之差。為什麼你會「恩將仇報」？過去對你比較好，但是生活彼此之間在摩擦，就容易我執、我見。無論你過去對我如何，就是現在對我不好，所以就開始起爭執，這就是在我們的「生」。這個「生見」，為了生活，人與人互相生命之間，互相混合、互相摩擦，這都是人人這種固執、或是計著，這叫做「生見」。

It is a pity. People, in a momentary slip, requite good with evil. We might have been good to someone in the past. But in life, when there is friction between people we easily become attached to our own views. "No matter how you treated me in the past, now that you are not good to me, we begin to have disputes." This is our View of Birth. To make a living, people must interact and thus create friction. This is because everyone is stubborn and attached. This is called the View of Birth.

所以「計我來人中受生」，計較「我怎麼會來這個中間受生？我怎麼會生在這個環境？我怎麼會跟這對父母？這對父母生我，怎麼是這種環境讓我生長？」比較別人，想到自己，一直起怨嘆，一直很不滿，這叫做「生見」。意思就是說，對我們來今生此世，我們一切都是起不滿的心，起怨嘆，無明就不斷一直生起。

One ponders, "Why was I born to this family?" We may take issue over where and how we were born. "Why was I born in this condition? Why was I born to these parents? Why did I have to grow up in this environment?" We compare our condition to that of other people. We keep complaining and are dissatisfied. This the View of Birth. It means that we are not satisfied with anything in this life. Complaints and ignorance keep arising.

所以我們應該要時時用感恩心。貧窮的父母生我們，他要養育我們，比富有的家庭生孩子，養育孩子更加辛苦，生在這種貧困的家庭，更要用感恩心，感恩父母辛苦養育。

We should always be grateful. When poor parents have children, they have to rear them all by themselves. It is much harder than in rich families. Those born in poor families need to be even more grateful for the pains their parents suffered in raising them.

但是人都不會這麼想，只是一直固執，「我怎麼生在這種家庭？我怎麼在這種環境？」若是如此怨嘆，就苦不堪言。

But people do not think this way. They keep on thinking, "Why was I born to such a family, in such an environment?" If they complain like this, they will suffer tremendously.

真正的富有，不是生活中多少財產給他，多好的環境給他。其實富有在我們的心中，是富是貧要看我們自己。

True wealth does not mean having many assets or a good living environment. True wealth lies in our hearts. It is up to us to be rich or poor.

我不是說過：「富中之貧。」即使你生在很富有的環境中，但是你的心不滿足，如此在富有環境中，還是和貧窮差不多。

I have mentioned the "poor among the rich". Even if you are born in a wealthy environment, if you are not content, you will feel that you are poor.

記得不久以前我說過，大陸有人換身份，貧窮家庭的孩子換到富有的家庭生活，富有家庭的孩子把他換到貧窮的家庭生活，讓這兩個年輕人，完全不同的環境去對換生活。

I shared a story not long ago about two boys in mainland China who switched families. The boy from the poor family temporarily went to stay with the wealthy family, while the boy from the rich family temporarily stayed with the poor family. The two teens got to experience totally different environments.



如此那個富家的子弟到了貧困的家庭生活中，他才知道生活怎麼這麼辛苦，生在這個家庭要喝個水還要去挑，挑水很辛苦，煮飯要撿柴，撿柴、砍柴很辛苦，家庭這麼破，環境這麼差，好辛苦。所以他知道「感恩父母給我那麼好的生活，我回去後，要趕快感恩我的父母。」

After the boy from the rich family stayed with the poor family, he realized that life could be really hard. This family had to carry water home to drink. Carrying water is painstaking. He had to collect firewood for cooking. Collecting and chopping firewood is tough. Their surroundings were harsh and life was hard. "I'm grateful to my parents for such a good life," he said. "When I return home, I will show them my appreciation."

但是對這對很貧窮辛苦的家庭，要養育孩子多麼不容易，他們以這種生活使我覺醒，所以要離開這個貧窮家庭，他也這對暫時七天的父母叩頭、感恩，因為他們無怨的付出，讓他覺醒起來。

"For this poor family, it was really difficult to raise children. Seeing their life woke me up. Upon leaving the poor family, he bowed and thanked his week-long parents for awakening him.

那位在富有家庭生活的貧窮子，他在那裡生活，出門就是坐名轎車；還有手機，隨時要叫人做什麼事情，手機一叫人就來。在生活中，開口就能喝茶，一動作就有人服務了。這種生活這麼好。

The boy from the poor family stayed with the wealthy family. He rode in a luxury car when he went out, and he also had a cell phone. If he wanted someone to do something for him, he called the person with his cell phone. Tea would be served as soon as he opened his mouth. Everything was done for him. Life was so good.

回想到她的父母這麼貧困，他自己也提一份奮鬥的精神，「將來我也應該也要有像這樣家庭的生活，我回去要認真讀書，要孝順我的父母，有朝一日，我也能讓我的父母跟我一樣過這樣的生活。」這樣的生活環境交換體驗，也是一個教育。

He thought of his parents living in poverty, and a spirit of striving upwards rose in him. "Ink the future I should have a life like this. I want to study hard and be filial to my parents. Some day in the future, I want my parents to have such a life." This is also an education.

什麼是貧？什麼是富？貧和富在我們自己的自心。

What is poor? What is rich? Poor and rich are only mindsets.

所以在《法華經》中有「窮子喻」這品經文，大家應該都常常讀。我們都知道——

In the Lotus Sutra there is a chapter called "The Parable of the Poor Son". You should read it often.

本來貧窮子，他也有富有的家庭，但是他一時迷失、流浪街頭，非常貧困，過著那種坎坷的生活。但是他不知道，他原來是富家人的子弟；父親把他找回來，他還不了解，「原來眼前這個是我的父親，裡面這個家庭，是我的財產，我的家庭。」他自己還不知道。這在《法華經》有這樣的譬喻。

We all know about the poor son who once had a wealthy family, but got separated from them. He was very poor and led a rough life. He did not know that he was originally from a wealthy family. His father found him and took him home. The little boy did not realize that the man in front of him was his father and that his family's wealth now belonged to him. He did not know. This is the parable in the Lotus Sutra.



其實這種譬喻，佛陀是教育我們，這個窮子雖然流浪在外，他的父親很用心，請人把他找回來，找回來。父親還為了接近他的兒子，換掉莊嚴的服裝，把它換掉，換成垃圾衣，骯髒的衣服穿在身上，去接近這個貧窮子和他同事度，和他一起做。然後就是要接引他能夠知道，他也是同樣和他是平齊富有的人。

Through the parable, the Buddha tried to teach us that though the poor son was homeless, his father mindfully looked for him. In order to get close to his son, the father changed out of his good clothes and put on dirty, ragged clothing to be his peer and do the same kind of work as his son. Eventually, he let him know that he was actually a rich man, and that he, the son, was equally rich.

佛陀就是譬喻，佛陀為了度眾生、教育眾生，他一樣要回入娑婆，和一般的凡夫一樣，出生人間，他才了解人間很多的道理，所以「現相成佛」，看人間世相，所以一段一段人生的故事留下來。他也是一樣要去求學、去了解，所以他就要在印度，去每個婆羅門教的團體去求學，但是覺得這個道理不合，其實佛本來就已經成佛了，只不過他是現相，和我們一樣要經歷。

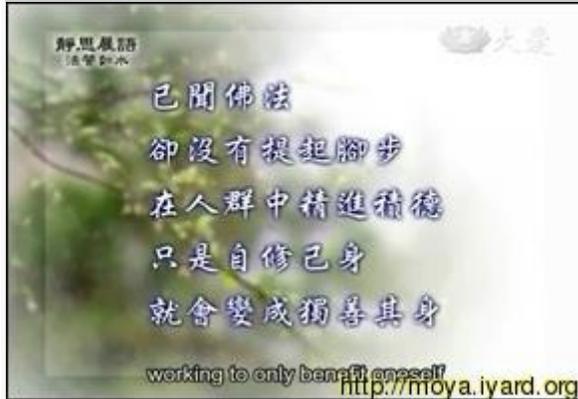
The Buddha used the parable to show that in order to save and educate living beings. He returned to the Saha world as an ordinary person. He was born into the human world and came to know its principles. He appeared as human and observed the human world. The stages of his life were recorded and passed down. Just like many others. He wanted to learn and to understand, so He traveled around India and learned from every Brahman group. But He found their principles unsuitable. The Buddha had already attained Buddhahood, He was merely appearing as a human, going through the same experiences as we do.

這一段的經歷是要告訴我們：「我有去求學過，但是法不是很透徹，所以不透徹的法我將之放棄。放棄之後，我自己以我的心和天地宇宙萬物的真理會合，會合後，重新印證天地的真理，再將真理再回歸，向世間人說法。」這個過程無不都是「現相」，就是示現這個相。

"I have tried to learn from other groups, but their teaching was not the ultimate truth so I abandoned them. Then, I merged my own heart with the truth of the world and the universe. After that, I confirmed anew the truth of Heaven and Earth. Then I returned with the Truth and expounded the Dharma to people of the world." This process was all a "manifestation". He appeared to be a human just like us.

和我們凡夫一樣，就是這樣來「生」。生在這樣的環境，去體悟、體會了四姓不平等的階級。為了人人可以平等，徹悟道理，所以他會出家去，經過這樣的探訪、參訪，所以他自己自我與天地宇宙會合，以這種真理來教育。

He was "born" into such an environment to experience the inequality of the castes. He left home in order to seek human equality and to realize the truth. Through seeking and learning, He finally became one with the universe. He taught people the ultimate Truth.



**已聞佛法  
卻沒有提起腳步  
在人群中精進積德  
只是自修己身  
就會變成獨善其身**

*Having learned the Buddha-Dharma, if one still does not diligently work among people to accumulate virtue, one becomes a solitary cultivator working to only benefit oneself.*

但是有很多人，雖然接受了佛法，不過自己還沒有提起，原來要向佛道精進。他只是知道人生無常，生命幻化、命不久長；只知道這個身體是如幻如化，生命不是很久長。但是他不知道如何累積道德，要精進。

But many people, though they are Buddhists, are not aware that they should diligently work toward Buddhahood. They only know that life is impermanent, that life is illusive and short. They only know that the physical body is an illusion that will not last long. But they do not know how to accumulate virtue. We must be diligent.

道德要從哪裡累積呢？要從群生中累積，不是獨善其身。

How can we accumulate virtue? We must do it working among people, not practicing in solitude.

所以這些獨善其身的二乘佛的弟子，只是顧自己。雖然知道，但是他就是封閉在自己的環境，知道「我要自己趕快修行，我知道觀身如化，我知道命不久長，我知道要趕緊修行。」但是他的修行都是論自己，他無法知道要趕緊向前精進。所以變成了，不會去開啟大乘的道理，只是停留在二乘的獨善其身，所以沒有大乘的功德法財莊嚴。

These solitary cultivators, the disciples of Hinayana, only look after themselves. Although they know the truth, they shut themselves in "I know I must practice quickly. I know the physical body is an illusion. I know human life is not long. I know I must practice." But their practice benefits only themselves. They do not know they must quickly move forward. Therefore they cannot open the way to Mahayana principles, so they remain solitary practitioners of Hinayana. They will not be dignified by the virtues gained from practicing Mahayana teachings.

所以大乘功德法財，就像那位長者，他為了和二乘的弟子接近，他就要換掉莊嚴的衣服，和一般人穿一樣的衣服。其實長者莊嚴的服裝，就表示德行，所以「功以顯德」。



The virtues from practicing Mahayana are like those of the father in the story. To be close to the disciples of Hinayana, he had to take off his dignified clothing and put on the clothing worn by ordinary people. Actually his dignified clothing symbolizes his virtuous appearance.

這個德，「道風德香薰一切」，要如何莊嚴而有德香，就是「智慧」。常常一句話說：「不經一事不長一智。」我們若怕事，獨善其身，即使你已經入佛門，還是同樣如貧窮一樣。

Therefore, in manifesting this virtue "Truth's wind and virtue's fragrance permeate all." How can we be dignified with virtue's fragrance? It takes wisdom. There is a saying, "Without experience, one cannot gain wisdom." If you avoid getting involved and remain a solitary practitioner, even if you are a Buddhist, you are still in poverty.

所以我們要累積智慧，我們要勇猛踏入人群，來結眾生的好緣。要結眾生的好緣，時時要以感恩心。這個感恩心非常重要！

So we must accumulate wisdom. We must be brave and go into the world to create good affinity with people. We should be grateful all the time. It is very important to be grateful.

人身難得，真的得了人身，在生活中，到底我們可以生活多久的壽命？我們都不知道。所以我們要把握這一世，我們應該要好好用心。

It is difficult to be born in human form. Even with human form, how long can we live? We do not know. So we should seize this lifetime. We should always be mindful.