



Saturday Night Nine SKYPE
Group Study
DaAi TV Wisdom at Dawn
Dharma as Water

The Sixteen Views [Part 8]

The Sixteen Views (Part 8)



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各位，我們學佛，學佛說起來就是不離開人生。人生這個「人」字，聽起來好像很簡單，用中文來寫也才兩劃。人就是如此的簡單，加上了有情，那是一個很溫柔而且很溫暖的感覺，但是偏偏這麼簡單溫暖的境界，但是它就是最複雜、最險惡的人生。

Everyone, the Buddha-Dharma that we are learning is inseparable from everyday human life. This word "human" in "human life" sounds very simple. The Chinese character has only two strokes. Being human, we all have emotions. These feelings can be very warm and gentle. Unfortunately, this state of simplicity and gentleness can become most complicated and perilous.

矛盾的事情很多，就是它原來是那麼簡單，後來變成那麼複雜，所以才有這種的矛盾險惡。

There are many contradictions in life. Originally it was quite simple, but now it is full of danger and conflicts.

佛陀大覺者，所以不得不倒駕慈航，不斷地來人間，不斷現身度眾生，無論是精神的教育，或是物質的幫助等等...從無始以來，不斷地回入娑婆，不斷在人群中。所以才說佛陀來人間救度眾生，經過三大阿僧祇劫之後才現身成佛。

The Buddha, the Great Enlightened One, repeatedly returned to our world, sailing the Ship of Compassion. He appeared in order to help transform others. Whether to provide spiritual guidance, material assistance, etc., since Beginningless Time, He has returned to the Saha World again and again to save sentient beings. Only after three Great Asamkhyeya Kalpas did He become a Buddha.

從這樣的經文看來，我們就知道，二千多年前的以前，大覺聖人不斷來人間，到了因緣成熟，只是現一個相說這樣就是成佛。成佛的大覺者所說的教法，後來的人群應該要依教奉行。

Looking at the Sutras, we can see this. Even long before 2500 years ago, the Buddha continually came to our world. When causes and conditions ripened, He manifested to show us how He "attained Buddhahood" People who live after Him should follow what he taught.



佛、菩薩、聲聞、緣覺
是四聖法界

天、人、阿修羅、地獄
為六凡法界

餓鬼、畜生

合起來稱為「十法界」

Buddha, Bodhisattva, Sravaka, Pratyekabuddha, are the Four Sagely Realms Heaven, Human, Asura, Hell, Hungry Ghost, Animal are the Six Ordinary Realms.

所以佛陀的經典中，佛陀說娑婆世界是祂的世界。每一尊佛都有祂的世界，阿彌陀佛在西方的極樂世界，藥師佛在東方的琉璃世界，各尊佛都有祂所化度的世界，但是釋迦牟尼佛是娑婆世界。所以這個娑婆世界，就是眾生共住。

In the Sutras, the Buddha said that the Saha World is His world. Every Buddha has His own world. Amitabha has His Most Blissful Land of the West, Medicine Buddha, the Pure Crystal Land of the East. Every Buddha has a world that He transforms. But Sakyamuni Buddha's world is the Saha World. This Saha World is where all sentient beings live.

甚至我們平常都聽說「十法界」，無論是佛、菩薩、辟支佛、緣覺、或是天、人、地獄，甚至餓鬼、畜生、阿修羅等等...這十法界都是共住在這個娑婆世界。

We often talk about the Ten Dharma Realms. Whether Buddha, Bodhisattva, Pratyekabuddha, Sravaka, or Heaven, Human, Hell, Hungry Ghost, Animal, Asura, the Ten Dharma Realms all are in the Saha World.

所以這個娑婆世界又稱為「五趣雜居地」，說起來就是很複雜，是所有有情共住的地方。



The Saha World is called, "The land of mixed beings from the Five Destinies." It becomes complicated talking about this land, where all sentient beings reside together.

但是這裡所說的有情，就是有感覺，有生命，稱為有情。有生命、有感覺，通通列為有情。假使有情「迷」了，那就很複雜了；有情「覺」了，那就很簡單了！只是在那分覺和迷的分界，所以佛陀將娑婆穢土列入祂的世界，祂不怕這種娑婆堪忍的穢土，祂就是不斷來人間。該現相的時候，那就是成佛了，留下來的經典，就是要讓眾生大家依教奉行。

When we say "sentient beings" we mean having sensation, being alive. If something is alive, and it has senses and sensation, then we call it sentient. If the sentient being is "deluded", then things become complicated. If the sentient being is "enlightened", then everything is quite simple. It is divided along these lines. The Buddha referred to the impure Saha World as His world. He did not fear enduring the pain of Saha, and kept returning. In His last manifestation, He became the Buddha, and left us the Dharma, so that sentient beings can follow the teachings.

是不是這樣祂就不再來人間？有啊！還是不斷地在娑婆世界來回不休，無論是什麼世代，應那個世代所需要的型態；應那個世界需要的因和緣，祂不斷地來人間教育。但是這個眾生業障垢重，人人的業不斷地障礙。是什麼來障礙？是煩惱來障礙。所以各人就是不斷一直造業，加重煩惱。煩惱業力不斷地牽引，所以這樣製造業力的複雜，人愈來愈多，環境愈來愈差，所以相信佛陀對現在的眾生也是很無奈。

Would He then cease to return to our world? He still returns again and again. No matter what era, whatever the situation requires, whatever the causes and conditions, He comes to our world to teach. But the karma of sentient beings is heavy, and it constantly obstructs them. What are these obstacles? They are our afflictions. They cause us to keep creating karma, adding to our afflictions. We are constantly pulled by karmic forces. Creating karma leads to complications. There are more and more people, and the environment has more problems. You may believe that the Buddha, dealing with today's beings, feels helpless.

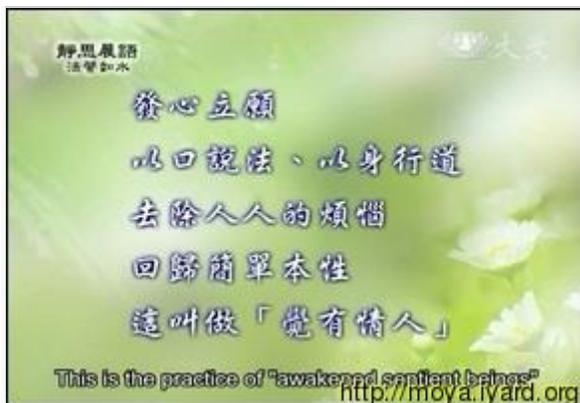
我們身為佛的弟子，所以我們一定要發心立志，我們要依照佛陀的教法，既然佛陀的教法已經是這樣，有一個軌道，我們要就教奉行。我們要依照佛陀的教育，不只是拳拳服膺，我們還要再實地履行。要去走，走上這條軌道。

We are the Buddha's disciples, so we absolutely must make strong vows. We must rely on His teachings. Since we have the teachings, since we have a path, we must follow them. Even if we sincerely believe in the teachings, we still must walk the path.

我們不只是自己自行，還是要教人行。這也就是佛陀將教法分為大、中、小乘。「乘」就是比如車一般，一輛腳踏車一個人騎；一輛機車可以兩個人、三個人；一輛計程車，可以四個人、五個人；再更大型的從巴士到大火車，這都是載人的工具，所以我們叫做「乘車」、「乘機」，就是坐車啦！你是搭火車？或是搭飛機？看你要比較快？或是比較慢？又或者看你要很多人一起前往？或是要少數人自己前往？同樣從這個地方到那個境界，佛陀祂要我們就是行於大乘，同樣從這裡到那裡，一個人也是前去，很多人也是同時去。



We are not simply walking by ourselves, we must teach others to walk as well. The Buddha divided His teachings into the Great Vehicle, Middle Vehicle, and Small Vehicle. A "vehicle" is just like a car. A bicycle is ridden by one person, a motorbike can carry two or three. A sedan can carry four or five people, and then there are bigger vehicles. From buses to trains, these all carry people from one place to another. When we say "take a train" or "board a plane", we are talking about riding in a vehicle. Will you take a train or take a plane? Depending on the vehicle, you either go slow or fast. You may go together with many other people, or with few people when we go from here to our destination, the Buddha wanted us to go in a Great Vehicle. We are all going to the same place. I am going, and many people are going with me.



發心立願
以口說法、以身行道
去除人人的煩惱
回歸簡單本性
這叫做「覺有情人」

Set altruistic intentions and make great vows, share the Dharma through speech and practice to eliminate your afflictions and the afflictions of others so that you return to your innate nature. This is the practice of "awakened sentient beings".

我們同樣奉行佛陀的教法，只有一個人、兩個人，太少了！少數的人來奉行佛法，多數的人業力、煩惱不斷一直造，你們想，這種衍生煩惱，人口增加，如此這種脫序的社會就愈來愈多了。

Our own responsibility is to follow the Buddha's teaching. If there are only one or two people following, that is too few. Very few follow the Dharma, and most continue to create karma and afflictions. Think about it, there are also derivative afflictions. As the population keeps growing, so does disorder in society.

我們若是能夠發心立願，我們既然已經來做人，我們可以用人的教法，奉行佛陀的道理，人與人之間，互相引導。一個人、十個人、百個人、千個人，甚至萬個人，同時互相將這個教法傳出去，不只是口說法，



應該要身行道，若能夠口說、身行，就能夠影響更多人，讓人的複雜煩惱，可以迴歸簡單的本性。這樣叫做「覺有情人」 - - 我們已經是「覺悟」的「有情」。

We should set our intentions and make vows to help others. Since we are human, we can use human teachings to follow the Buddha's principles. In our personal affairs, we can guide one person, ten people, 100 people, thousands of people, tens of thousands of people, and together we can widely spread the teachings. We cannot just talk about the teaching, we must practice it. If we both speak and practice, then we can influence many people. Their complicated afflictions will subside, and they can return to their simple, pure nature. This is being an "awakened sentient being". We are already awakened and "sentient".

這個有情就是心中有感覺，有的人做好事之後感到很歡喜，認為「這是我的使命，我付出無所求，看到人得救我很歡喜」，這也就是「有情」。有這個同理心能夠了解眾生的苦難，所以我們不忍心，我們去付出。現在我們可以看到有這麼多的「覺有情人」，這叫做「人間菩薩」！

Being "sentient" means having sensation. Some people are very happy when they do good; they feel that it is their mission "I give without asking in return. When I see someone being helped, I am very happy." This is also considered being "sentient", having this kind of empathy and understanding the suffering of all beings. We cannot bear it, so we go to help them. Now we often see many "awakened sentient beings. They are called "practicing Bodhisattvas".

現在我們常常看到，常常聽到很多感動人的事情。這樣是不是很多了呢？比較天下之大，眾生芸芸，人口不斷增加，其實還不曾聽說過有佛教，或不曾接觸到佛法的人，比例實在是太多了！即使是已經聽聞佛法，或是接觸到好的事情，是不是能夠身體力行呢？說的人，很多人都會說，但是要真正能夠身體力行的人，那實在是容易。

In everything we see and hear, there are many moving stories. Are there really that many? Not compared to the sheer number of sentient beings. The population keeps growing. There are still many who have not heard the Dharma or had any contact with the Dharma. The ratio is too high. Are those who have heard the Dharma or encountered good teachings putting those teachings into practice? There are many people who talk about it, but to truly practice it in their lives is not really easy.

所以佛陀就告訴我們：「人都是一個見解觀念。」在十六知見當中，我們前面《靜思晨語·法譬如水·十六知見（七）眾數見》也曾經解釋過「眾數」。很多、很多的煩惱、見解就是無量數。

So the Buddha told us, "People all have their own ideas and views." Of the Sixteen Views, previously we talked about "multitudes". Actually, the afflicted views are innumerable.

現在要解說的第八，就是「人見」。在《金剛經》當中不是說了，有「人見」、「我見」、「眾生見」、「壽者見」，很多的「見」。對啊！人見，無論經文中說了多少的見解都不離開人，人不離開周圍的環境。日常的生活中，所看到的，所感到的，或是在感受之後，我們的行動等等...這都不離開人。

Now the eighth is "View of a Human". Doesn't the Diamond Sutra talk about "View of Sentient Beings", "View of a Lifespan" and many other views? No matter how many are discussed in the Sutras, all these views are related to "humans". Humans are not independent from their environment. In our daily lives,



everything we see, everything we sense and how we act following our sensations, these are all a part of being human.



**修行就是要修得
如何縮小自己
於無形中進入人心
引導正確的道路**

Spiritual cultivation is about humbling oneself to become so small that one can invisibly enter the hearts of others and lead them in the right direction.

這個人就是心中的煩惱不覺就是迷，日常生活都是在迷的生活中。所以我們一迷就會不斷擴大自己，自我膨脹起來，很自大。甚至這樣妄計——「我是能修行的人，其他的人都不能修行；我有很特殊的因緣可以聽聞佛法，更加難得的

Humans are unaware of afflictions in their minds, they are all deluded. Their daily lives are lived in delusion. When we are deluded, we constantly inflate our egos. With a big ego, we feel self-important. There is even this kind of delusion, "I am someone who can practice. Other people have no way to do so. I have such special causes and conditions. It is even rarer that I have been able to hear the Dharma."

我還能夠修行，我還能說，我還能修。」就這樣起了傲慢、貢高，這也是修行者的「妄計自大」。

"I can also speak and practice it" This causes self-importance to arise. This is the blind arrogance of a practitioner.

這種的驕傲，以為「因為我有修行，所以你們大家看到我，都要尊重、恭敬。」這樣對嗎？其實修行就是要修得懂得如何縮小？如何能夠服務人群？能夠走入人心，引導人人心靈的方向能夠正確。我們若是無法縮小自我，如何能夠走入別的人生？



This kind of arrogance, thinking that "Since I practice, you should all look at, respect and defer to me." is it correct? Practice is understanding how to humble yourself, how to serve others, how to enter their hearts, and lead their minds in the correct direction. If we do not humble ourselves, how will we enter people's hearts?

我們若說修行都很自大，這叫做不自愛的人。我們懂得自愛，我們就要知道如何讓自己謙虛。我們要自謙才是「功」，所以我們首先要謙虛。「虛」就是要擴大我們的心胸，心包太虛，我們可以去包容一切！

If we are arrogant when talking about practice, then we are not respecting ourselves. We understand self-respect. We must know how to become modest, only then can we be virtuous. We must be modest at all times. Modesty expands our broad-mindedness. When we are broad-minded, we can embrace everything.

我們若是自我膨脹起來，自然我們的心就狹窄，所以我們應該知道，不要有「人見」，分別「我這個人是可以修行的人，別人不懂修行；我會說法，你們都不會說。」那種那麼自大、我慢，這樣自己製造了複雜、煩惱，走在這條路上是很危險的。

If instead we become self-important, our minds naturally become narrow. We should know not to have the "View of a Human", not to differentiate ourselves as people who can practice, thinking that others cannot, saying, "I can speak the Dharma, none of you can do so." This type of self-importance or arrogance creates many complicated afflictions. Going down this path is dangerous.

佛陀也如此說：「人間險道，陷阱偏多。」那種的險道、那種的陷阱實在是很多，我們若一不小心，在人與人的群眾當中，我們就會踏入陷阱，走入險道。那時我們想要自拔，也已經沒有機會了。

The Buddha told us that the world is a narrow pass with many traps. On this kind of dangerous route, there are actually quite a lot of traps. If we are not careful in our interpersonal relationships, we will get caught in a trap. And though we will want to free ourselves, we may have already lost the opportunity to do so.

一切都是在一念心，這種「計我見，我聲人道」，就自我覺得很了不起，他就對其它的動物就是欺侮動物。其實動物也是有情，佛陀在世的時候也是一樣平等對待動物。在佛陀修行期間，有一段時間。

Everything is all in our minds. Some have this View of Self, "I was born human, I am so special." Then they are cruel to other animals. Animals are also sentient. In one of the Buddha's past lives, while He was a practitioner, there was a period of drought.

一切的草木都正個乾枯了，在這期間很多的動物死去。有一天，一隻母虎生了一隻虎子，這隻母虎因為一些動物都死了，當牠生了虎子之後，牠自己本身也已經身體無力了。虎子生出來之後，一直都吸不到奶，在這個時候，這個母虎因為飢餓難耐，加上虎子又一直要吃奶，虎性發作，牠回過頭來就是要吃虎子。

All the grass and trees withered, and many animals died. One day a tigress gave birth to her cubs. After giving birth to her cubs, her own body was weak, without strength. The cubs needed her milk, but could not get any. At this time, the tigress suddenly became intolerably hungry. Her cubs kept trying to drink her milk, and her fierce nature emerged. She turned on the cubs as if to eat them.

這個時候，這位修行者，看了就感到不忍心，所以他就一直想找些東西，讓母虎吃。但是怎麼找都沒有東西，他就想：「虎是肉食的動物，那怕是找到了水、草，或是果類等等...這也不是牠所想要的。」所以他就自己這麼想：「人生終歸有一死，我在這個山林中，雖然我想要付出去救人，但我的世界是在這個山林中，一切的動物平等，生命都是平等。母虎和虎子在這種臨命中的時候，我也應該要去救牠們。除了可以



讓牠們充飢，可以吃得飽，如此這隻母虎自然就可以安定下來。虎雖猛也不食子，這樣應該也可以救到牠的孩子。」所以就這樣決定要捨他的身來救濟母虎和虎子。

The practitioner saw all of this and could not bear it. He thought about finding something to give her, for her to eat. But there was nothing to be found. Then he thought, the tiger is a carnivore, even if I found some plants or grains, she would not want them. Then he thought, "Human life eventually ends. I am in this forest and I really want to help and save others. In this forest which is my world, all animals are equal, all life is equal. This tigress and her cubs are dying. I should go save them. Not only will I alleviate their hunger and fill their bellies, the tigress will calm down and not eat her own cubs. I can save them." He thought this and decided to give up his life in order to save them.

佛經上面記載，在這個時候，因為天神感動了，所以就降下了大雨，滋潤了整座山，讓整座山都可以因為雨露復甦大地萬物。

At this time, the Sutras say, the heavens moved and let forth a great rain to moisten the whole forest. The rainwater allowed the earth and animals to recover

所以我們應該要以最簡單的人，回歸佛的本性，若能夠這樣，人人都成為覺有情人。若能如此，我們的人間就可以很溫馨。若能這樣，我們人與人之間，人與人相處的時候，我們可以相處和睦，這難道不是最好的人生呢？

We should remain simple and return to our Buddha-nature, which everyone innately has. Then we will be awakened sentient beings. If so, our world will be warm and comfortable. Relationships between people and relationships between people and animals will all be peaceful. Isn't that the best life?

好吧！各位要時時都把心照顧好，心若能照顧好，片片都是淨土。所以請大家要時時多用心啊！

Everyone, always take care of your mind. If you do this, everywhere will be a Pure Land. Everyone, please always be mindful!