



The Sixteen Views (Part 11)

我們每天每一個時刻，我們的身心都有所感受，感受離不開，人與人和自己之間，所以有的人就會感覺，我很苦、很苦，受苦的怎麼是我？他人在受苦的時後，我們好像沒有感覺，輪到我們受苦的時後，苦不堪言，這都叫做感受。

Every day, every minute, our bodies and minds have sensations. These sensations are inseparable from our relationships with ourselves and with others. Sometimes we may feel that we suffer greatly, "Why am I the one who always suffers? Others may suffer and we may not even notice. When it is our turn to suffer, it is unspeakable pain. These are all feelings.

佛陀他在十六知見，第十三、十四都是說「受見」，一個是受者見，第十四是使受者見。也就是說我們的感受，我們知道感受是苦。我們不只是這一生所受的苦，我們若作惡，來生更加苦。

In the Sixteen Views, the thirteenth and fourteenth are about retribution. One is Karmic Retribution; the next is Karmic Retribution for Others. These have to do with feelings. We know that all sensation lead to suffering. It is not just the suffering of one lifetime. If we do evil, we will suffer more in our next life.

這已經知道了，但是有的人還會想：「我若不要去做，我若是使別人做。我已經受苦了，接下來我應該讓別人去做。」他不知道讓別人做，別人也是會受苦。其實使他 去做的這個人，使他受苦的人，那個苦會更大！這和過去兩天所說的，差不多的意思。不論是自作、使人作，或是自受、使人受，都是一樣。

We know this already. But some people still think, "I can get someone else to do my dirty work. I have already suffered. In the future I should let others do it." They do not understand that the person who does evil suffers, but the person who caused them to do it will suffer even more. This is similar to what we have been talking about in the last two days. Whether you do it and suffer, or get someone else to do it and suffer, makes no difference.

這個「受」字，就是已經感受到了。就像我們知道感冒，若是感冒很苦，我們應該要預防，第一要預防自己不要感冒；既然感冒了，我要趕快戴起口罩，就是預防感染到別人。

This suffering implies that we are already experiencing the retributions. It is just like when we catch a cold, we feel terrible. We should have taken precautions. We should have already tried to avoid getting sick. But once we are sick, we should wear a face mask to preventing infecting others.

或是我們如果在吃飯，在咳嗽時，知道我們有一點快咳出來時，我們要趕快離席到外面。因為你們還記得過去那段時間，SARS期間，我們不是常常在說，也聽到那個常識，我們如果咳出去，比颱風的秒數更快，很快就可以傳染給別人。

Or, when we are eating and have to cough, we should get up and go outside. Do you all still remember the SARS epidemic? It is a commonly known fact that when we cough, we can infect others faster than the speed of a hurricane.

那種的病、細菌，所以人的衛生，所謂衛生，「衛」就是防衛，我們要如何來預防？來保護我們的生活。第一、就要周圍的環境，衛生要顧好，再來就是我們自己，人的衛生也要顧好，飲食等等，或是我們若是



感冒了，這是氣候的轉變，或是病毒感染，就會有感冒的現象，感冒的現象，既然進來我們的身上，我們就要趕快預防，不要還傳染到別人的身上。

This is why hygiene is important. The word "hygiene" in Chinese contains the character "defend". How can we defend and protect our lives? First we must look after our environment. Next we have to look after our own personal hygiene, our food, etc. if we catch a cold; it could be a change in the climate, or a viral infection, etc. once we get sick, we display the symptoms. Since we are carrying the cold in our bodies, we should prevent spreading it.

所以這個氣，尤其是打噴嚏、咳嗽，都很容易病毒傳播感染，所以我們應該，我們自己有「受」，我們就不要傳給別人。這是一個很簡單的常識。

It is easy to spread a virus, especially when we sneeze or cough. We should not pass on what we "suffer" to other people. This is simple common sense.



**六根與塵相應生感受
若感受是苦
自受莫使人受
叫做同理心**

Feelings arise when the Six Roots and Dusts meet. If one feels suffering and does not want others to suffer as well, it is called empathy.

既然是這樣，我們若做了什麼舉止動作，同樣我們也有一個結果，也是有一個感受。我們所做的結果，我們既然有感受，我們就不要讓別人有所感受。所以這是自受、使人受，這叫做同理心。

Whatever our behavior, whatever actions we take, there will be results. We will experience and feel the results of all our actions. Since we have suffered, we do not want to cause others to suffer as well. When we feel what others feel, this is empathy.



人人應培養慈悲
以因果觀自我警惕
若是自己受苦
還讓別人也受苦
業報會很重

Everyone should cultivate this compassion, and by vigilant by contemplating cause and effect. If one is suffering, and make others suffer as well, the karmic retribution will be very serious.

我們大家應該要培養這分慈悲，要不然我們自己受苦，還讓別人受苦，其實這種業，和我們也是息息相關。

We should cultivate this feeling of compassion. Otherwise, if we suffer, and cause others to suffer, we will be entangled with this karma.

在百喻經中，有一段這樣的故事，也就是說佛陀在世時，當時佛法已經很普遍，一開始雖然不曾見到佛，也不曾當面聽到佛說法，不過，他已經知道要修行。所以有一位很好道、很愛修行的人，他離開家庭到山林去，期待可以在那個地方可以自修，可以得到解脫。修行的心很堅切，所以他離開家庭到那個山林中，經過也有十二年。

In the Sutra of 100 Parables, there is the following story. When the Buddha was alive, the Dharma was widespread. There was a man who had never seen the Buddha or heard Him speak, but he already knew he wanted to practice. He was very committed and loved to practice. He left his family and went into the mountains expecting to practice there by himself, and attain liberation. He was very resolute in his desire to practice, so he spent 12 years in the mountains.

在這十二年間，在那個山裡有一個湖，樹林茂密，他在那個地方，雖然環境很清淨，不過，雖然有修行的心，不過，那個心念起心動念，一直無法降伏他的心念，知道我一定要在這個地方修行。但是無論如何，雜念都無法控制降伏下來，他自己也很苦惱。



On the mountain was a lake, with a lush forest grove. Although his environment was serene and tranquil, and he was determined to practice, thoughts would ceaselessly arise. He was unable to tame his mind. He knew he must practice there, but no matter what, he was unable to control his thoughts. He was very troubled.

有一天佛陀知道了，知道有這位有心修行，但是雜念無法降伏下來，所以佛陀就故意來到這個修行者的地方。看到這位修行者在樹下坐，佛陀他也化身為一位，普通的比丘一樣，他靜靜地走，走到樹下，和這位修行者一起在那裡坐下來。互不打擾。

One day, the Buddha heard about this sincere practitioner, who could not control his thoughts. He purposely went to the place this man was practicing, and saw him sitting under a tree. The Buddha then transformed into an ordinary monk. He quietly walked to the tree and sat down next to the man, without disturbing him.

在那之間，就看到一隻龜，從湖面爬上岸來，在平地伸出牠的腳，牠的頭，向前走去。走、走，龜走路本來就慢，忽然間一隻水狗也上來了，在那個地方肚子很餓，看到那隻龜在那裡走，這隻水狗張開牠的嘴，就要咬這隻龜。這隻龜警覺性很快，就將腳、手、頭全部縮起來，縮起來就剩下那個殼。

At that moment, they saw a turtle crawl onto the shore and stretch out its head and feet. The turtle moved forward very slowly. Suddenly an otter came up, who looked very hungry. The otter saw the turtle and opened its mouth to bite it. But the turtle's reflexes were quick and it pulled its head and feet back inside its shell.

這隻水狗在那裡如何翻牠，就是咬不到，都是硬的東西。這隻水狗就在那個地方休息，站在那個地方，眼睜睜看著。這隻龜不注意，知道已經靜下來了，開始頭、腳、尾巴又伸出來，開始又向前行。

The otter could not bite the turtle from any angle because of its hard shell. The otter stopped and rested. It stood and stared at the turtle. The turtle did not notice. When everything was quiet, it stuck its head and legs out and started walking.

這隻狗看到牠的頭、腳、手又伸出來了，又靠近要去咬牠。同樣，龜的頭、腳又全部縮起來。三番兩次都是一樣，所以這隻水狗也是很累，又很無奈，就這樣離開了。

The otter saw the turtle's head and feet and moved in to attack again. Again, the turtle pulled everything back in. this happened again and again. The otter got tired, gave up and left.

這隻龜大探頭出來，伸出來，看、看，周圍沒有這隻水狗了，牠就安心向前走去。

Once more, the turtle poked its head out and looked around. The otter was not around, so it calmly walked away.



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The Sixteen Views [Part 11]



有身不久
形壞神去
心豫造處
念多邪僻 自為招患

皆當歸土
寄住何貪
往來無端

《法句譬喻經》

The body lasts not, all returns to dust. Form decays, the spirit leaves, why be attached? Thoughts form in the mind, drift for no reason. These evil thoughts attract much suffering.

這兩位修行人，就是佛陀陪著這位，坐在那個地方靜靜地看，看這隻龜已經走得很遠了，這位比丘，就是佛所化身的比丘，就出聲說：

These two practitioners, the Buddha and the man, set and quietly watched the turtle walk away. Still disguised as a monk, the Buddha spoke, "The body lasts not, all returns to dust. Form decays, the spirit leaves, why be attached? Thoughts form in the mind, drift for no reason. These evil thoughts attract much suffering."

這一句的意思就是說，我們人雖然有這個身體，其實時間有多久呢？生命無常！時間到底有多久？每一個人都有最終的那一天，所以「皆當歸土」，有一天也是沒有了！

The meaning of this phrase is that, although we have this body now, it will not last. Life is impermanent. For everyone there comes a day when life ends, so "all returns to dust".

「行 壞神去，寄住何貪？」我們的這個形若是壞了，就是這個身體若壞了之後，我們的心識就離開了，離開了這個身體。這個身體，只不過是我們的神、我們的精神，就是靈覺所寄住的地方。

"Form decays, the spirit leaves, why be attached?" When our physical form decays, and our body no longer functions, our consciousness departs. This body is nothing more than the place where our spirits resides.



就像人住在屋裡，房屋若壞了，人就要離開。所以，有什麼好貪的？「心豫造處，往來無端。」我們光是這個心，自己在那個地方猶疑，我們所做，想要這個、想要那個，貪著外面的六塵境；或是回顧過去的環境。

It is like a house. If a house falls apart, the occupant will leave. What is there to be attached to? "Thoughts form in the mind, drift for no reason." Our minds are filled with doubts about everything we do "I want this, I want that." We are either attached to the external world or we are always looking back on the past.

過去的是雜念，未來的是妄想，我們的心，除了現有的境界，六根對著六塵，還是一直回顧著過去，那個心放不下，還有很多的妄想在未來，這樣的心，「心豫造處」，就是心一直去緣著外面的境界，如此「往來無端」，到底是從什麼時候開始？什麼時候才能結束呢？

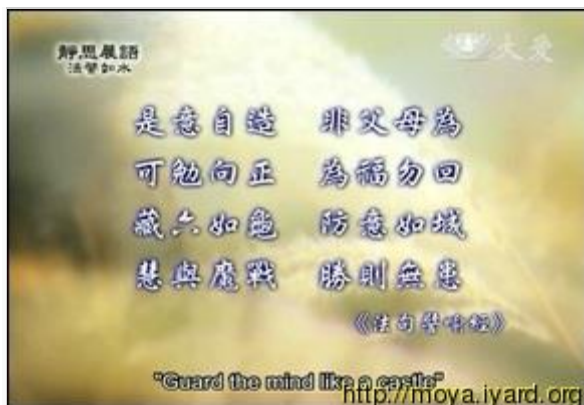
The past is a distraction. The future is an illusion. In addition to engaging our immediate environment when the Six Roots meet the Dusts, our minds cling to the past, and create illusions about the future. "Thoughts form in the mind: means the mind is always attracted by the outside world, so thoughts "drift for no reason". When did this begin, and when will it cease?

所以「念多邪僻，自為招患。」我們只是培養一些，雜念、妄念的心，這些雜念、妄念都是邪，不是正確的，只是培養出了習氣。

"These evil thoughts attract much suffering." if we only develop random, illusory thoughts, such scattered and incorrect thinking only fosters bad habits.

這個「僻」，就是有人說，那個人的性僻很壞，就是習氣。就是這麼多的雜念，就是培養我們一些，不正確的習氣，「自為招患」，所做的一切，所做的行為，招惹來的就是一些禍端。

Sometimes people say, "That person is so bad-natured" They refer to their habits. Our many scattered thoughts bring up all of our negative habits, and "attract much suffering" Everything we do, all of our actions provoke calamities.



是意自造
可勉向正

非父母為
為福勿回



藏六如龜
慧與魔戰 勝則無患

防意如城

《法句譬喻經》

You create thoughts, not your parents. Endeavor to do what is proper and create blessings, do not regress. Hide the Six Roots like a turtle. Guard the mind like a castle. When wisdom battles evil, if victorious, there will be no worries.

接著佛陀又說了：「是意自造，非父母為；可勉向正，為福勿回。藏六如龜，防意如城，慧與魔戰，勝則無患。」

Buddhs said, "You create thoughts, not your parents. Endeavor to do what is proper and create blessings, do not regress. Hide the Six Roots like a turtle. Guard the mind like a castle. When wisdom battles evil, if victorious, there will be no worries."

這 都是很簡單，就是說，既然知道我們這些念頭，只會培養我們，一些邪念、習氣而已，但是所做的一切，都是惹來未來罪業的受報。但是這個「意」，都是我們自作 的，不是父母給我們的；父母給我們的是身體；我們這些雜念、妄想，這不是父母給我們的，是我們自己的習氣，過去帶來的，現在又再無明層層疊疊，這不是父母 給我們的。

This is all very simple. You know that these negative ideas only feed our deviant thoughts and habits. Everything we do attracts the future retribution of our karma. These thoughts are all created by us. They were not received from our parents. Our parents gave us our body, but these scattered, illusory thoughts did not come from them. They are our own habits, carried from the past. Now, in ignorance we add to them, layer upon layer. This did not come form our parents.

我們要自己勉強自己，自己自我勉勵，要自愛，自我鞭策、自我勉勵，將我們的心念向前端正，我們應該要好好去「為福勿回」，我們應該要造福，不要後悔，停止下來。

We must push ourselves and also love ourselves. We should encourage ourselves to keep our thoughts proper and correct. We should sincerely create blessings, and not regress. Do not have regrets, do not stop.

造福就是要去為人，我們只知道為自己要修行、要修行，其實自己要修行，環境很靜，雜念還是不斷地來，妄想不斷地生。所以不要只為自己，我們應該要為福；一念生就要向前進，不要再回頭走。

We create blessings for others. If we only want to practice for ourselves, even in a tranquil environment, scattered thoughts come ceaselessly, illusions constantly arise. Do not practice only for yourself. We should create blessings, and when a thought arises, we must keep moving forward and not look back.

所以我們要像那隻龜，「藏六如龜」，藏六就是我們的六根，不要一直緣著外面的六塵境。

We should be like that turtle "Hide the Six Roots like a turtle" Do not let your Six Roots constantly



龜、六，知道嗎？有頭、兩隻腳、兩隻手、後面還有一條尾巴，這隻龜牠也有「六」。就像我們人的「六根」，緣著外面的境界一樣，所以我們的六根，我們如果收起來，就像那隻龜，牠的身、那個殼，好像一位戰士去和人打仗，他的身上要披著那個鎧甲，身的鎧甲，就是預防刀和槍刺進來。

Did you know, a turtle has a head, four legs and a tail, a total of "six", just like our Six Roots that engage the outside world. We should retract our Six Roots, just like the turtle in its shell; or like a warrior going to battle, who wears a suit of armor to protect against swords and spears.

所以我們的「意」，要像一個國家，一定要造起一座城牆，這個城牆若造得堅固，外面要來侵犯就比較困難。就像那隻龜，牠有那個殼包著，牠的生命就安全。你們知道，龜的壽命很長，有的好幾百年，有的龜是幾千年，牠的壽命長，因為牠的警覺性高，所以牠若犯到什麼樣的外境，牠的六根就趕緊收藏起來。

Our consciousness is like a kingdom, so we must build a fortress. If it is solid, it will be difficult to penetrate. It is like the turtle, which is much protected in its shell. You know turtles have a long lifespan. Some live to be hundred of years old. They live a long time, because their instincts are very sharp. If anything attempts to harm them, they quickly withdraw and hide their "Six Roots".

同樣我們人修行要像龜，像一個國家有城牆用來防範，像周圍的境界向我們挑戰，我們也不要被周圍的境界把我們打敗。所以好比「慧與魔戰」，智慧，我們要興起智慧，和我們的心魔互相對立，我們不要被心魔，擾亂了我們的道心。

We practitioners must be like turtles, or like a kingdom with a fortress. If the outside world challenges us, we should not let it defeat us. "When wisdom battles evil, we should call forth wisdom to combat the evil in our minds. We should not let this evil harass us, or disturb our drive to practice.

所以心魔，唯有我們的智慧，可以去戰勝心魔，要不然什麼人對我們都沒辦法。就像我們的習氣，不是父母生給我們的，我們現在來修行，習氣也要自己修，同樣的意思。

Only our wisdom can prevail against the evil in our minds. If it does not, no one will be able to help us. This is like our habits. Our parents did not give them to us. Now that we are practicing, we must fix them ourselves in the same way.

所以「勝則無患」，你的習氣若可以降伏下來，我們要開闊我們的心胸，我們不要為自己。

"If victorious, there will be no worries." We can subdue our habits. We should open our hearts, and not act only for ourselves.



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心念若緣著外境
隨感受起雜念妄想
將積累種種習氣
招惹禍患

If the mind is focused on external conditions, discursive thoughts and delusions arise following one's feelings. This causes the accumulation of habits and results in disaster.

所以佛陀的慈悲，為了這位修行者不得道，所以他化身成為一位，普通的比丘一樣，在那個地方，看這個龜和水狗的境界，他把握機會就這樣來說法。所以這位修行者，聽到這位比丘說這些話，他恍然大悟，「貪斷妄止」，那個貪欲的心全部斷除，心念、雜念完全止住。

The Buddha's compassion for this unsuccessful practitioner was such that. He transformed Himself into an ordinary monk. In that place, He watched the scene between the turtle and otter, and seized the opportunity to explain the Dharma this way. The practitioner heard the monk speak these words and suddenly awakened. "Greed ceased, illusion stopped" The mind of attachment was eliminated, and the scattered thoughts ceased.





修行應自我覺察
收攝六根、守護心念
心清智明就能見理

To practice is to have self-awareness, control the Six Roots and guard the mind. With a clear mind and bright wisdom, one sees the Truth.

修行本來很簡單，十二年不得道，一念通，萬理徹，所以這樣已經是得道了。所以說來，修行說起來複雜，其實也是如此簡單，只要你下一個決心，世間無難事。

Practice is essentially quite simple. This practitioner went 12 years without success, but in one moment of understanding, he had a great realization and succeeded in his practice. Practice may sound complicated, but it is actually simple. As long as you have determination, difficulties do not exist.

各位，學佛，我們就要這樣，外面的六根塵境若是會合，我們要懂得選擇，我們要為福，不要再想要後悔，所說「為福勿回」，不要想再倒退。發一念心要勇猛直前。

Everyone, in practicing the Buddha-Dharma we should be like this. When the Roots and Dusts connect, we must choose to create blessings. We should create blessings without thought of regret. "Create blessings, do not regress." Do not think about going back. We must boldly go forward with our vow.

各位，時時要用心！用心，一切的苦、一切的困難，都可以克服。所以要時時多用心！

Everyone, be mindful at all times. Being mindful, you can overcome all difficulties and suffering. So please always be mindful.