



The Sixteen Views (Part 12)

The days, along with space and time, are constantly changing. Every day, from morning till evening, from dusk until dawn, day and night follow this cycle. We exist in this kind of environment.



**心念充滿煩惱是非
容易顛倒妄想
若能心胸開闊
保持清淨單純的心
就是有福的人生**

Filled with afflictions, the mind easily becomes confused and deluded. Having an open, pure and simple heart, one leads a blessed life.

有的人就覺得生活如此單調，其實生活可以多采多姿。若是每天心跑得很遠，遍及在五塵，心所收回來的就是無限煩惱，這樣的人生是醜陋的人生，那就是真的很單調了，都只是在煩惱中度過。而且不只是單調，在很單調之中，還充滿人我是非的複雜。

Some people feel life is monotonous. Actually life can be quite colorful. But if every day the mind runs wild among the Five Dusts, all we will experience are limitless afflictions. This kind of life is an ugly one. It is truly monotonous to be afflicted all the time. The monotony, moreover, is filled with the complications of interpersonal conflicts.

不如我們將那些煩惱去除掉，消除了這些複雜的煩惱，我們打開我們的心胸，讓它很寬大，過著那分很精緻而簡單的生活，這就是我們修行者所想要的。



We must eliminate these complicated afflictions. When we have eliminated them, we can open our hearts really wide. Then we can live a life of simplicity and refinement. This is what we practitioners seek.

不過大家聽起來覺得怎麼有一點複雜呢？告訴你們，一句話：「心開闊無煩惱。」這就是有福的人生。

But everyone hears this and thinks that it is very complicated? I tell you, it is as simple as this one sentence "An open heart has no afflictions". That is a blessed life.

其實十六知見，我們每天每天一個知見，或是兩個「知見」，我們聽下來也覺得不離開五蘊——色、受、想、行、識不離開。

Every day we go through one or two of the Sixteen Views. Hearing about them, we may feel they are inseparable from the Five Aggregates, form, sensation, perception, action, consciousness.

我們眼睛一睜開，我們就和「色」相對，在我自己的房間裡，或是我們有同室同住的人，我們光是眼睛睜開，「色」就已經和我們接觸。我們接觸後那種的感受，在於修行者的感受很簡單，和時間會合。這個時間大家的行動很整齊，一心就是要趕緊上大殿，整理好我們的身和心。上大殿這是感「受」；在這個感受中，無論是時間、空間，隨著我們的感受進行。所以色受想，他的「想」法就不斷會合，而進「行」中。

As soon as our eyes open, we are confronted with "form". Whether we have our own room or we share a room with someone, just opening our eyes we are already in contact with "form". As practitioners, when connect with conditions our feelings remain very simple. We live according to schedule. At this time everyone's actions are orderly. Single-mindedly we move quickly to the Buddha Hall, and compose ourselves, body and mind. Entering the hall we have sensations. No matter what time it is or where we are we act according to our sensations. When we connect with form, sensation, arise, our perception engages, and we move into "action".

你若是心很虔誠，早上就有所得。法譬如水，滴水可以滋潤我們的心地，如此就有所得了。在色、受、想、行、識，「識」就是我們的所得。聽了之後放在心裡，今天開始的生活，將法利用在今天的生活中，這就是我們大家每天的生活。

If your mind is sincere in the morning, you will benefit from it. Dharma is like water, the drops can moisten the ground of your heart. Of the Five Aggregates, "consciousness" is what we have acquired. After listening to the Dharma, keep it in your heart as you start your day. Apply it to your life today.

若是世俗，就有另外世俗人的五蘊。色受想行識，早上起來，說不定從昨晚睡前，就開始在規劃，明天我有什麼規劃。早上起來就趕緊匆匆忙忙，為了規劃，忙碌於他的生活，進行規劃。這個過程中，一樣不離開五蘊。

In the ordinary world, when worldly people, with their Five Aggregates, get up in the morning, they may already be thinking of the plans they made the night before. So, in the morning they rush around. They make their lives busy. The process of carrying out this plan, too, is not independent of the Five Aggregates.

到底他的規劃是有利於人群，或是貪念在社會工作？這就要看他的行動了。無論是規劃在有利人群，一樣有那些感受。

Does their plan benefit others, or are they motivated by greed? This can be determined from their actions. Even if the plan benefits people, feelings and sensations still arise.



「今天大家要去哪裡辦一個活動？」「今天計畫要去幫哪位孤老無依？」無論是在山上，無論是鄉下，或是在都市中，因為這個家庭很貧困，有病人身體很孱，我們大家計畫要去做這些事情，共同的心念、共同的規劃、共同的動作，動作完成後的感受，這就是利益人群。

Today we may be holding an event, or going to help some people in need. Whether in the mountains, in the countryside, or in the big cities, if there are poor families or sick people who need care, we plan to go out and help them. We often think, plan, and act with a common intention. And when we are done, we feel that we have benefited others.

當然社會各行各業有所計畫，都是有所行動，有所感受。感受的是歡喜，感受的是失落的，這都是在我們人間。

Of course, people from all walks of life have plans, They act and have sensations. They feel happiness and loss. This is the way of the world.

所以我們從第一個「我見」開始，一直一直到現在，今天已經是第十五知見。「知」就是屬於意根。「知者」，我們就要常常啟發悲憫心。佛陀的弟子，一定要有四個無量，要有慈無量、悲無量、喜無量、捨無量，我們必定要常常，好好規劃來我們的心、量，擴大大量就是無量。為社會人群，我們知道社會人群現在很複雜，我們如何能計畫？怎樣去淨化人心？計畫如何能人間菩薩招生？計畫人人發廣大心？計畫人人接近佛法？接近正信的宗教？啟發他人生方向的正確，創造一個祥和的社會？這叫做慈無量。

We began our discussion of the Views with the View of Self. Today we are on the fifteen View, "Knowing" belongs to our Mind-root. We should always arouse our compassion. The Buddha's disciples must possess the Four Infinite Minds, Infinite loving-kindness, infinite compassion, infinite joy and infinite equanimity. We should be sure to thoroughly discipline our minds. We should open our minds infinitely wide, for all beings. Society today is very complicated How do we plan to purify people's hearts and recruit Bodhisattva practitioners? How do we plan to help everyone make great vows encounter the Dharma and closely follow the teachings of the Buddha? Inspiring others to live properly so, we can create a peaceful society is infinite loving-kindness.

「慈」就是期待，期待天下人間社會，都能平安祥和，這叫做「慈無量」。所以心量打開，非常精而純，這並不困難。

With loving-kindness comes the wish that the world can be peaceful and calm. This is infinite loving-kindness. If our minds are open, simple and pure nothing is difficult.

悲無量就是不忍眾生受苦難。我們可以知道天下的苦難偏多，不論是天災或是人禍，或是長年累月的貧窮，或是孤老無依，孤兒寡婦等等，無不都是人間的苦難人。我們要不忍心，我們要發揮這分悲憫心，所以人苦我悲，這叫做「悲無量」。

Infinite compassion is wanting to relieve others of their suffering. We can know that the universe is full of suffering. Living through natural or man-made disasters, living year after year in poverty being an orphan or widow, being old and alone are all worldly sufferings. We should feel for them. We should develop our compassion so that when others suffer, we grieve. That is infinite compassion.



所以我們可以擴大我們的心量，將天下的眾生視為己親，這也是很容易的事情。天蓋之下、地載之上，同一個家，何必分種族？何必分別是彼是此？不用！很簡單，同樣都是人。所以我們應該要有這種悲無量，叫做「同體大悲」。

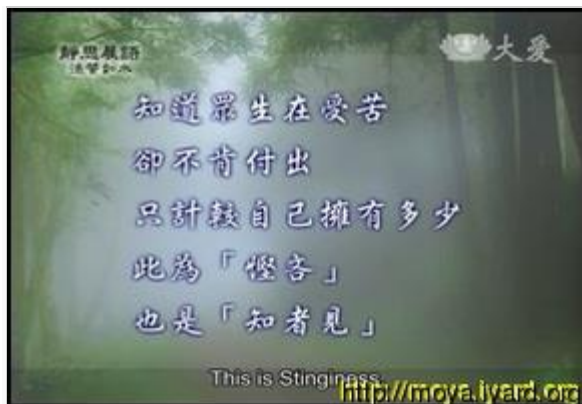
We can open up our hearts and treat all beings as our dear relatives. This is easy to do. The whole Earth is one family. Why do we divide ourselves into different races, into this and that? There is no need. It is simple, we are all people. Therefore, we should have infinite compassion, as if we were all one.

我們看到眾生成就，得到快樂，我們就會很歡喜。因為《法華經》中，佛陀這樣說：「眾生已度、當度、未度。」《地藏經》也是這樣說。因為《法華經》，有已受記、當受記、未受記」。已受記的就是已度；當受記的就是當度；未受記的就是未度。就像我們有已受證的慈濟人，當受證的慈濟人，尚未受證的慈濟人，芸芸眾生還很多，已受證後，他可以回過頭來，再接引未受證的人，這叫做人間菩薩！這叫做大慈大悲的心量。

When we see others succeed and attain happiness, we should be joyful. In the Lotus Sutra, the Buddha said, "There are the saved, those being saved, and those not yet saved." The Earth Treasury Sutra similarly, makes distinctions between those foretold to find enlightenment, those who will be foretold, and those who are not yet foretold. It is like being certified with Tzu Chi. Even with all the people who have been certified at Tzu Chi, there are still countless others who have not. When someone is certified, they can turn around and lead others who have not yet been certified. Such a person is a practicing Bodhisattva, one with a heart of loving-kindness and compassion.

有了為人群的幸福，而來入無量的法門，那就是慈濟了。做一個人間的慈濟菩薩，當然就是希望人人能祥和快樂。人人能同樣有這個感受、這種法，這種能為人群去付出而無所求，開闊心胸；大家若有這樣的心量，人人都是很幸福。

Some people work for everyone's happiness and enter the Dharma door of the infinite. This is Tzu Chi. A Tzu Chi practicing Bodhisattva wishes for all people to be peaceful and happy, and to share these feelings and this teaching of giving without asking in return. If everyone has this broad mindset, everyone will be happy.





知道眾生在受苦
卻不肯付出
只計較自己擁有多少
此為「慳吝」
也是「知者見」

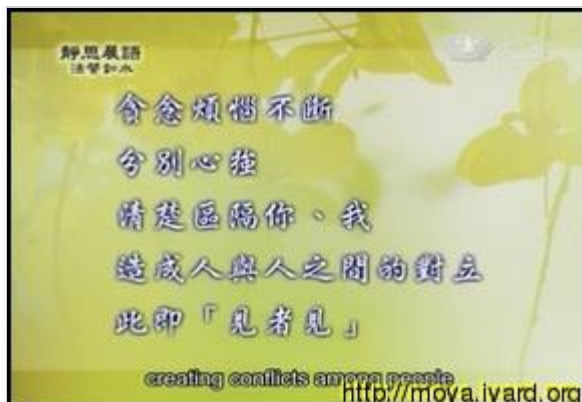
Despite knowing that sentient beings are suffering some refuse to give to others, and only care about how much they themselves possess. This is Stinginess, also the View of Someone Who Knows.

慈悲喜捨，甘願去歡喜付出，歡喜看到人人所得到的快樂，這就是四無量心。這種慈悲喜捨四無量心，就是知者見，知道眾生這麼多苦難，知道我們的使命感。我們人人都是佛的弟子，我們要以佛心為己心，所知道的地方、苦難的地方，我應該要去付出的。

Loving-kindness, compassion, joy and equanimity, happily working and willingly giving, rejoicing in seeing the happiness of others, these are the Four Immeasurables. These Four Infinite Minds are the "View of Someone Who Knows". We know the many sufferings of beings and we know our sense of mission. We are all the Buddha's disciples. We should take the Buddha's mind as our own. We should go wherever there is suffering, to give help.

天地之間，不分宗教，不分種族、不分國界人種，這就是天地之間如己親。知道就像這些親人在受苦，怎麼忍心呢？所以必定要發起悲憫心。你知道人在受苦，不肯去付出叫做「慳吝」，若如此，這種慳吝的心叫做煩惱。只知道我要擁有很多，這個東西是我的，我很辛苦得來不易，所以叫我給別人，哪有可能？」像這些叫做貪念煩惱，這種貪念煩惱的人也不少，所以這叫做「知」。

We should not divide people by religion, by ethnicity, or by nationality. This is seeing everyone as your relative if we know someone close to us is suffering, how can we bear it? We must give rise to a heart of compassion. Knowing that people suffer and being unwilling to help is "stinginess". This stinginess of the heart is an affliction "I only know I want to possess a lot. This thing is mine. I worked so hard to obtain it. Why should I give it to another? That'll never happen!" This is the affliction of greed which many people suffer from. This is also "knowing".





貪念煩惱不斷
分別心強
清楚區隔你、我
造成人與人之間的對立
此即「見者見」

With constant desires and afflictions, and a strong mind of discrimination, one engages in segregating oneself from others, creating conflicts among people. This is the View of Someone Who Sees.

「知」還要有「見」，「見」也是一樣，這種「見」是在第十六。因為我們以前就說十六見，到第十六就是「見」，「見者見」，這種「見者見」就是分別心，這種分別心就很辛苦！分別是你、是我，分別很多，不論是時間或是空間的距離，人與人之間互相的對立等等，都是在這個「見」字。

There is also Someone Who Sees, which is the same. This Seeing is the sixteenth View of the Sixteen Views. It is the View of Someone Who Sees. This "Seeing" is the mind discriminating. This type of mind is very troublesome. It discriminates between me and you, between many things. Notions of time space, as well as opposition in interpersonal affairs, all are found in Seeing.

所以離不開五蘊，五陰，都是在色受想行識，不離開眼耳鼻舌身意，不離開色聲香味觸法，都不離開這些。這就是在我們日常生活中，如影隨形，我們每天就像我人去到哪裡，影子就跟到哪裡，我的手比什麼形狀，下面的影子就是在哪裡，這就是我們大家，每天所接觸到的境界。

It is not separate from the Five Aggregates, form, sensation, perception, action, consciousness. It is not separate from the Six Roots and the Six Dusts. It is all related. In our daily lives, it is like shadows following shapes. Every day, wherever we go, our shadows follow us. Whatever shape our arms make, the shadows do the same. This is the environment that we are in touch with every day.



見解若是單純
即能透徹宇宙萬物之理
不論處於何種境界



**都不會隨五蘊起分別
與人產生對立**

If one's view is simple, one can realize the principle of all things in the universe. Whatever conditions one faces, one will not be led by the Five Aggregates to make distinctions and create conflicts with others.

境界要看我們的見解，見解單純，我們能夠開闢天下宇宙萬物，很精，物理、生理、心理，我們都可以透徹，很精、很單純。

Our environment depends on our perspective. A simple perspective allows us to see the essence of all things. Through physics, biology, and psychology, we can understand all things. It is quite simple.

既來人間，你不知道物理也不行，什麼叫做「物理」？那就是四大。什麼的「四大」，天地間的四大「成住壞空」，這都是在物理。地球萬物都有它的道理存在，如何生？如何成？如何敗壞？如何毀滅等等...這種「成住壞空」的道裡，我們可以很開闊去了解它。

Since we exist in the physical world, we must understand physics, that is, the Four Elements. The Four Elements of the universe "form, exist, decay, and disappear". This is physics. All things have their own principles, how they are created and formed, how they decay and perish. We can open up to understand these principles of growth and decay.

在人的身體裡，生死是大自然的法則，如何生？我們不只是知道如何生而已，我們還要知道，我們帶著什麼業而來？這也是很精，很精密，我們很了解。但是我們可以很透徹「生老病死」大自然的法則。

Birth and death are natural laws pertaining to our bodies. We not only need to know how we are born, we also need to know what karma we are bringing with us. We must have a very refined understanding. The natural laws of birth, old age, sickness and death can be thoroughly known.

為什麼人生這麼多煩惱？就是「生住異滅」都是在我們的「心理」作怪。這些事情我們若可以很透徹，應該是很簡單。不過我們就是無法簡單，就是隨著五蘊，隨著塵境起分別。

Why are there so many afflictions in life? "Arising, abiding, changing and ceasing", all cause trouble in our minds. If we can thoroughly understand this, we realize it is simple. But we have no way to be simple when we follow the Five Aggregates and the external world and allow discrimination to arise.

所以在十六知見，每天起床就是和這些事情會合在一起，所以我們大家感覺勞勞碌碌；或是煩惱的事情，「又是這樣很無聊」，也是如此。

Every day, waking up we connect with these Sixteen Views. We may feel busy and exhausted, we may feel troubled, or we may feel bored, anything like that.

要說簡單，很簡單，簡單，精和純，什麼見解都很單純；什麼樣的知見都是無量的功德，我們若是感覺很無聊，那種無聊就很複雜了。



But if we can be simple, life can be pure and simple. Simple views have infinite merits. If we are bored, that boredom is complicated.

各位，見者見都離不開眼根，眼睛所看到的一切，思想的一切等等，若是起了邪見就造惡，若可以回歸正見就造福了。福就是幸，所以幸福就是要在正見中建立，所以大家要時時多用心！

Everyone, the Views of Someone Who Sees relates to everything we see, everything we think about, etc. If deviant views arise, we do evil; if we return to Right Views, we create blessings. We rejoice in our blessings, so blessings are established on Right Views. Everyone, please always be mindful!