



The Sixteen Views (Part 13)

We previously said that, "The Ten Fetters may cause all wrongdoings". These ten kinds of afflictions bind our minds so that there is no way to escape.

尤其是「或因十一遍使造一切罪」。這個「十一遍使」很嚴重，所以我最近常常對大家說，不要被十一遍使所驅使。這十一遍使在日常生活中，還是隨著我們且不斷驅使，不論是過去、現在、未來。

"The Eleven Universal Agents, may cause all wrongdoings." I recently cautioned everyone not to be driven by these Eleven Universal Agents. In our daily lives they constantly drive us; this happens all the time. In the past, present or future.

「或因十二入而造一切罪」。無論是根、塵來擾亂我們的心。就像是眼睛看到外界，外面的境界跑進我們的心中，所以這一切都是心若是沒有守好，都是造罪的根源。無論是內心的煩惱，或是外面的境界等等... 都在擾亂我們的心。這都是凡夫。

"The Twelve Entrances may cause all wrongdoings." The Roots and Dusts create chaos in our minds. Our eyes see the world, and the world rushes into our minds. Failure to guard our minds well causes wrongdoing. Inner afflictions and our outer environment, all cause chaos in our minds. This is ordinary existence.

前面我們也已經說過了「十六知見」。為什麼外面的境界和我們的心念會一直來纏縛我們？一直來驅使我們？這就是很簡單，根和塵的問題。

I have also previously discussed the Sixteen Views. Why does the outside world constantly bind and drive us when it connects with our minds? It is the simple issue of our sense organs connecting to sense objects.

根和境結合起來，就是因為我們的內心有了這些的「知」和「見」，就是「知見」。當根和外面的境界接觸，這個「知」能夠產生很多的分別；「見」就是「見解」，你知道這些事情，你是選擇好的？或是選擇不好的？你要說出一句好話？或是要說一句狠毒的話？這都是我們的見解。

Our sense organs connect with the outside world because in our minds we have Views, which are composed of Knowing and Seeing. Knowing is discriminating among the many things we encounter. Seeing refers to our perspectives. You know these things, now you must choose the good or the bad according to perspective. You might speak nicely, or speak cruelly. This depends on our perspective.



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Dharma as Water

The Sixteen Views [Part 13]



知見不受境界起分別
人生就很簡單
凡夫受無明纏繞
心念起伏不定
遂使生命變複雜

If one's view is not influenced by conditions and therefore does not produce discrimination, life can be simple. Hindered by ignorance, unsettling thoughts arise in ordinary people. Thus, life becomes complicated.

在佛經當中，也有這樣一段文字，就是一個譬喻，就是說，佛陀說，有一位癡愚的人，就是比較愚癡、比較憨直。

A passage in the Sutras explains this. It is an analogy Buddha said that in the past there was a boy. He was very foolish and naïve.

這位憨直的人，有一天走到水邊的地方，在水邊走著，因為水很靜，水靜自然影現，影像就會浮現出來。所以他在池邊看，看到有一塊金像在水池裡面。他覺得機會不可得，人就跳進水裡，在水裡一直摸、一直搜找：水就濁了，什麼東西都沒有，他全身又濕又髒。

One day, this foolish boy was walking along the water's edge. Since the water was so clear, a reflection appeared. He saw a piece of gold in the water. Not wanting to pass up this opportunity, he jumped right into the water, and began to search around. The water became muddy, he could not find anything, and he got completely soaked and dirty.

起來在那個地方坐下，很累，休息一下，所以水慢慢地又靜了下來。水靜了，泥土就又沈了下去；泥土沈，水就清了。他又再看看，有啊！明明就是一個金像在水裡。

He got out and sat down, feeling tired. The water slowly settled. The mud sank to the bottom, the water became clear. As he looked, sure enough, the gold reappeared.



所以他一樣又跳下去一跳下去，水動了，同樣他的雙手在那邊一直摸、一直找，泥土又被水流捲起來，水又混濁了，同樣什麼東西都沒有。但是他已經全身都是泥土，人也很累，又爬上來那裡坐著。

So again he jumped in, disturbing the water. He used both hands to feel around for the gold. He stirred up the mud again, and still did not find anything. Now his whole body was covered in mud. He was very tired and climbed out to sit.

這樣來回幾次，時間也拖得很長，父親就出來找孩子，在著急這個憨直的孩子跑到那裡去了？遠遠看到一位全身都是泥土，非常狼狽。父親就走，走到旁邊，一看，原來是他的孩子。

This dragged on for quite some time. Meanwhile, his father had been looking for him. "Where did this foolish child go?" He searched and from afar spotted a person covered in mud, looking awkward. As he got closer, he realized it was his son

父親就問了：「你怎麼了？怎麼這麼累？尤其是你怎麼全身都這麼髒？你都是泥土，到底是發生什麼事情？」

"What happened?" The father asked, "Why are you so tired and completely covered in mud? What exactly happened?"

這個孩子就用手指了一下池子，就說：「你看，在池裡明明就有一尊金像，所以我看到這個東西，我下去摸，但是什麼都沒有。我來來去去，進進出出，我實在是很累。」

The son pointed to the pond and said, "Look, in the pond is a piece of gold, I saw this thing and looked for it, but there was nothing. I jumped in and out several times. Now I am really tired."

父親就再探頭下去看，果然有一個金像，但是這位父親就說：「有啦！我看到了水裡有一個金像，但是你要知道，這是影子，這不是真的有一個金像在水底，這個金像應該是在樹上。可能是小鳥叨來掛在樹上，或是有什麼原因而掛在樹上。無論如何，這個金像並不是在池裡。」

The father craned his neck to look. And, sure enough, there was the gold. So this father said, "I see the gold in the water. But you should know it's a reflection. It isn't really in the water. This gold is actually in the tree. Maybe a small bird hung it there, or maybe it got there some other way, but it isn't in the water."

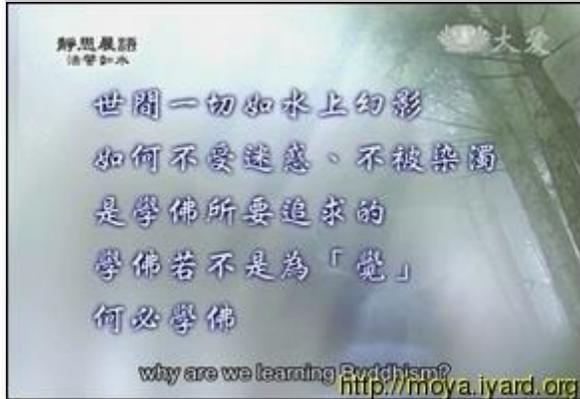
果然抬頭一看，對啊！這是好像一塊輕輕的金牌，用繩子綁著，掛在樹梢上。「對啊！在樹上！我怎麼一直、一直都是在池裡摸？摸得我全身都是泥土。其實只要到樹上，一拿就下來了，為什麼我會這樣呢！」

The boy looked up, and indeed, a shiny gold medal was and indeed, a shiny gold medal was hanging on the tree by a cord. "It's in the tree!" said the boy "Why did I keep looking in the water? Why did I get myself all muddy? I could have just climbed the tree. Why did I do this to myself?"



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世間一切如水上幻影
如何不受迷惑,不被染濁
是學佛所要追求的
學佛若不是為「覺」
何必學佛

Everything in the world is like an illusory reflection in the water. In practicing the Buddha-Dharma, we strive to be free from defilements and delusions and to attain enlightenment. Otherwise, why are we learning Buddhism?

對啊！這叫做凡夫，我們凡夫難道不是這樣嗎？你要到那裡找金像？難道是在污泥中嗎？當我們人一跑到污泥中去，水一定會混濁，我們能得到什麼呢？我們人不就是這樣嘛！

The boy was an ordinary person. Aren't we just like this? Where do you go to find gold? Do you think it is in the mud? Once we jump into the mud, the water becomes murky. And what do we get out of it? We are just like this.

常常都在說：「人生一切幻化如水泡影。但是我們人人就是要如此執著名、利等等...就是為了這些事情，辛辛苦苦、勞勞碌碌。凡夫就是如此的癡迷、無智，所以因為缺乏智慧的薰習。

We often say that life is illusory, like bubbles and reflections in water. But we are all attached to fame and profit, etc. For these things, we labor endlessly and make ourselves tired. Ordinary people are lost and confused; this is because they lack wisdom.

看看，這個憨直孩子的父親，當他走過來，看到這個憨直的孩子，全身如此疲勞，那麼骯髒；他所指的境界，他探頭一看，他就知道，這裡那裡會有什麼東西？東西應該是在上面。在水中所看到的，只是到映在水面的水影而已。

When this foolish boy's father walked over and saw his child, exhausted and covered head to toe in mud, and saw what his son pointed at, he understood. There was nothing there. The gold was up above; it was only a reflection.



這就像是有智慧人，他來告訴我們：「世間一切都是幻化無常。」儘管我們知道幻化無常，但是我們卻還是一樣耽著在五蘊中。五蘊有沒有「我」？

The father is just like people with wisdom. They come to tell us that the world is an illusion, impermanent. Although we know this, we remain the same, Ingering amid the Five Aggregates. Do the Aggregates have a "self"?

我們之前開始講述十六知見的時候，從《靜思晨語。法譬如水。十六知見（一）我見》當中所提到的「我見」開始，《靜思晨語。法譬如水。十六知見（八）人見》當中的「人見」開始，到了《靜思晨語。法譬如水。十六知見（七）眾數見》當中的「眾見」開始等等...一直都是一個又一個的見解。這些種種的思想，都離不開五蘊，但是這些東西，這麼辛苦的見解、計較，所得到的結果又是什麼呢？只不過是在五蘊當中所造作的一切，只是業的種子。

The Sixteen Views starts with View of Self, View of a Human, View of Sentient Beings, etc. There is always one view, one thought. This is a part of the five Aggregates. But what is the result of these troublesome views and conflicts? Everything created in the Five Aggregates is a karmic seed.

其他還有什麼嗎？所以人人的愚癡、無明，差不多都是來自於其實根本就都是「無我」的五蘊所覆蓋住的「陰中」罷了。

What else is there? So our foolishness and our lack of wisdom are all found in "the Aggregates, which have no Self".

本來大家應該都知道，那裡有一個不變的我呢？在幾點、幾分有「我」？現在有我，未來還有我嗎？其實這個「有我見」，實在我們的很多煩惱，都是來自於有一個我的念頭中。所以在這之間才會「橫生有我想，如比見金影」。

Of course everyone should know this. Where is the "self"? When do we have a "self"? Do I have one now? Will I have one in the future? Many of our troubles are all actually found in our idea of a self. "The idea of Self is like the reflection of gold".

只是一直覺得有我、有我，這種我的見解，我的想法，一直就是這樣在煩惱中。明明知道沒有，但還是不甘願，這樣不就是和這位憨直的人一樣嗎？

We constantly think there is a "self". If we see things from the perspective of "self", we remain among our afflictions. We know the self is not there, but we still refuse to let go. This is just like that foolish boy.

世間名利幻化，好像在水上的影子，我們大家都在勤苦覓求徒勞無所得，這就是世間人。

Fame and profit are illusions, like reflections in water. We are always strenuously seeking without gaining anything. Worldly people are like this.

各位，凡夫很辛苦，這麼辛苦的人間，我們到底要用什麼樣的方法，才能在這樣庸庸碌碌、污濁的池中，如何不被污濁所污染？我們要如何才不會受到幻化的影像所迷惑？這就是我們學佛所要追求的。學佛若不是為了要讓我們能夠「覺悟」，我們又何必學佛？



Everyone, ordinary people suffer hardships in this difficult world. What method can protect us in this muddy little pond from being polluted by the filth? How can we avoid being confused and deluded by this illusion? By practicing the Dharma to attain enlightenment. Otherwise, why bother learning Buddhism?



人人都有清淨的佛性
只是被無明所遮蔽
若能時時覺察
就算是在污濁的惡世中
也能歸本性

Everyone has the pure Buddha-nature. Due to ignorance, it becomes obscured. If one can be on alert and be aware, even if the outer conditions are contaminated, one can return to one's innate nature.

因為我們都在愚癡中；在愚迷不覺當中，我們已經知道一個訊息，這樣叫做凡夫，在經典當中已經這麼說了；過去的閒人，也這樣提醒我們，我們知道了。但是我們聽都只是聽，我們很快就把賢人或者覺者所留下來的法忘失了，一般人都是這樣。

In the midst of our own foolishness and lack of enlightenment, we already know one thing. We know that this is ordinary life. The Sutras have told us, and the wise ones of the past reminded us. We know, but with all of the methods that the wise and enlightened beings have left for us, all we do is listen. Most people are this way

但是我們既然很難得發這念心，這念心要離塵，我們要歸「覺」，就是要求得一個「覺悟」。

But since we have made this rare resolve, we must leave the Dusts, and return to awareness, we must strive for enlightenment.

儘管出家了，儘管在研究佛法，佛法我們琅琅上口，但是偏偏就是有這麼多的「見解」，或是「遍使」，我們的見解一天到晚都是受我們的「煩惱使」所驅使，把我們繫縛住，這實在是讓我們很無奈。凡夫雖然



想要求「覺」，但是很快又回歸愚癡，這是我們應該要時時提高警覺，就像佛陀距離我們兩千多年，已經是在那麼久的時間之前。

Although we have become monastic and studied the Buddha-Dharma in depth, and can even speak the Dharma easily, we still have all these Views or Universal Agents. All day our views are driven by our afflictions. All day our views are driven by our afflictions. They bind us and leave us truly helpless. Ordinary people seeking awareness soon resume their foolish ways. We should always be vigilant about this. The Dharma of the enlightened ones, like the Buddha, is very far-removed from us in time. It has been over 2000 years.

但是我們若是想要真心追隨覺者，其實佛在我們的心中。要讓這位覺者他留下來的法、佛法常駐在我們的心中，我們就應該要時時自我警覺。

But if we sincerely pursue enlightenment, then actually, Buddha is in our hearts. We should always be vigilant

「佛者，覺也」，心中本有覺，為什麼我們又被迷去了呢？雖然我們在這個人群當中，娑婆世界，凡夫群中，我們難道不能夠在污濁的蓮池中，我們來化成一朵的蓮花嗎？蓮花出污泥而不染啊！

"A Buddha is an awakened being." Our minds are originally enlightened, so why do we keep getting lost? Although we are among people in the Saha World, among ordinary people and the filth of the lotus pond, can't we transform into a lotus flower? "The lotus rises from filth, but is undefiled."

有的人會說：「蓮花也要有種子。」對啊！其實我們人人都有種子，只是我們忘記了。因為人人有本覺，我們的本覺清淨，只是「在纏如來」。在《靜思晨語。法譬如水。十二入（二）》當中也曾經說過，人人都有靈明的覺性，如來的本覺，只是我們轉了念頭變成了「纏」，纏住我們。

Some people say a lotus flower needs a seed. That is right! We all have this seed, but we have simply forgotten it. All people have pure, innate awareness, but we are Tathagatas in Bonds. Didn't I say a few days ago that everyone has the clear, enlightened nature of the Tathagata? But our thoughts are bonds, which hold us fast.

有了「十纏」纏住我們，所以儘管我們有本覺如來，不過是「在纏」當中。所以同樣，在這個污濁的池中，我們有一顆很清明的蓮的種子，藉污泥讓我們成長蓮的種子。

The Ten Fetters bind us. So, despite our innate, Tathagata awareness, we are still in fetters. We should know that in this muddy pond, we have a pure lotus seed. The mud allows this seed to mature.

看看「蓮」有蓮花、蓮藕或是蓮子。蓮花很漂亮，一開起來，之後蓮子就成了。其實，根就是蓮藕。你看，這三樣東西，當你看到蓮花就有了蓮藕，當你看到花開了之後，它就有了蓮子。在蓮池當中有如此清明不受污染的蓮花。

When you look at a lotus, there is the flower, the roots and the seeds. You can see that the flower is very beautiful, and when it opens the seeds are already formed. This actually begins in the roots. You see these three things. When you see the flower, there must be roots when the flower opens, you see seeds inside. In the lotus pond, there is this pure, undefiled lotus flower.



各位，我們雖然也是在污濁的惡世當中，雖然在凡夫癡而無明的群眾當中，我們自己也常常能發覺我們有清明的佛性。

Everyone, although we are also in the mud of this world, in the ordinary ignorance of sentient beings, we can develop our own awareness. We have the pure and radiant Buddha-nature.

所以各位，學佛，我們要時時提醒自己，不要如同那位憨直的人一般，看到水影有一個金像，就搞得自己那麼的辛苦，身心疲勞，全身還一身污染，實在是很不值得。

Everyone, in practicing Buddha-Dharma we must always remind ourselves not to be like that foolish boy who saw the gold reflected in the water. We must avoid putting ourselves through hardship, exhausting our body, and becoming covered in filth. It is really not worth it.

各位，我們都有清明的覺性，我們也有莊嚴的法身，所以我們要時時多用心啊！

Everyone, we have a pure, radiant, enlightened nature. We have the dignified Dharma-body. So everyone, please always be mindful.