



## Seeing the Truth With Simplicity

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我們每天都用心，用心要微細，但是要重視簡單，簡單的心是多麼純真，若是複雜，那就是煩惱多了。

We are very mindful each day. Mindfulness requires attention to detail and a heart of simplicity and purity. If our minds get complicated, many afflictions arise.

我們有時會覺得，佛法要研究得很深，這樣才是佛法，有時候很深的佛法，說不定我們做不到，因為無法徹底理解。

Sometimes we think that Buddhism requires profound research. We are often unable to actualize the profound Buddha-Dharma because we are unable to fully understand it.

其實在我們的日常生活中，簡單、如法，那就是真正的佛法。

Actually, real Buddha-Dharma is living in simplicity, according to the teachings.



#### 十惡

身業：殺、盜、淫

口業：惡口、妄語、綺語、兩舌

意業：貪、瞋、癡

*The Ten Evils: Body: killing, stealing, sexual misconduct Speech: harsh words, lying, frivolous talk, gossiping Mind: greed, anger and ignorance*

所以在《四十二章經》，佛陀就這麼說，眾生以十事為善，亦以十事為惡。

In the Sutra of Forty-two Sections, the Buddha said that living beings perform ten good deeds and ten evil deeds.



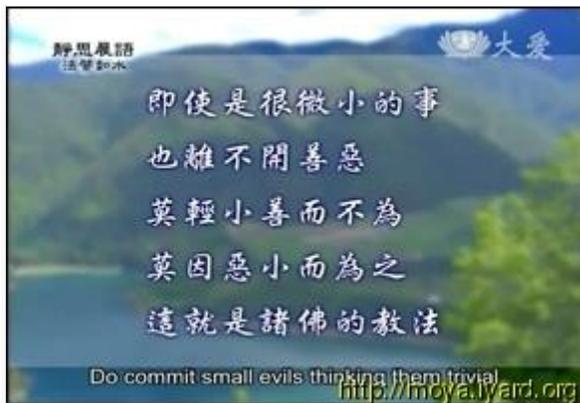
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何等為「十」？就是「身三、口四、意三」。

What are the "ten"? Three of body, four of speech, three of mind.

在這三項十法，是不是隨著我們日常的生活呢？到底是為善或是為惡？若是為惡，就是逆道而行，是不如法，若為善，就是順聖意。

Do these three categories of the ten actions often appear in our daily living? Should we do good or evil? If we do evil, we go against the Way, and do not follow the Dharma. If we do good, we are aligned with the sages.



**即使是很微小的事  
也離不開善惡  
莫輕小善而不為  
莫因惡小而為之  
這就是諸佛的教法**

*Even the most trivial matters are still either good or evil. Do not avoid small good deeds thinking them slight. Do commit small evils thinking them trivial. This is the teaching of all Buddhas.*

諸賢、諸聖出現人間，無不都是要教育我們能向善，又有一句話說，「莫輕小善而不為，莫因小惡而為之」。

Saints and sages appear in this world to teach us to be benevolent. There is a saying, "Do not avoid good deeds thinking them slight, do not commit evil deeds thinking them trivial."

不要想說，那麼淺，我做了那麼一點善有什麼，惡一點點而已，犯了一次沒什麼。

Do not think that a small good deed is insignificant, or that one petty evil act is nothing.



水滴雖微，漸盈大器，一滴一滴的水，滴下來也是很可觀，所以我們應該要用很單純的心，什麼該做，我們要積極，什麼不該做，我們要謹慎防止，就是如此簡單，這就是諸佛的教法。

Water drops are tiny, but with time, they can accumulate to fill a large container. Our minds should be simple and pure. We must actively do whatever we should do and cautiously abstain from doing what we should not. It is that simple. This is the teaching of all Buddhas.

日本九州一所女子學校，招考入學，考試要會拿筷子，這聽起來覺得不可思議，東方人每個人都會拿筷子，拿筷子有什麼了不起，為什麼要考試呢？

The entrance exam of a girls' school in Kyushu Japan, includes a test to using chopsticks properly. It sounds hard to believe, since even Asian person knows how to use them. Using chopsticks is not very important, so why test the students with it?

老實說這就是做人的起點，你三餐要吃飯，拿筷子要拿得美，拿筷子若拿得不美，用法不如法，表示這個人的性格，或是他學習的精神不夠。

Because it is a basic part of people's conduct. We have three meals a day so we must properly hold the chopsticks. If we cannot hold them properly or use them in the right way, it shows that we lack character or the spirit of learning.

我們看古人拿筷子很講究，筷子要拿好，就像我們現在培訓時，在生活行儀中，一定會上這門課，如何捧碗，如何拿筷子，「鳳頭飲水，龍口含珠」，這個行儀多麼美！這叫做「人文」。

We know ancient people were particular about holding chopsticks. It is the same in our training program. In the course on daily etiquette, one learns how to hold a bowl and use chopsticks. "A phoenix sips water, a dragon holds the pearl." Such beautiful etiquette! This is called "humanistic culture"

古人拿筷子要挾菜，也是要有方法，挾菜，筷子若是手心向上去挾菜，這就是如儀，若是手心向下用筷子去挾，這不如儀。

There were specific ways that ancient people used chopsticks. Picking up food with chopsticks with the palm up was the right way. Picking up food with chopsticks with the palm down was improper.

這也是現在的人都不知道，我們現在就是要從生活最根本的教育開始，雖然那是很小的事，但是我的感覺這是對的，我們若能教育方向正規，不差毫釐，這是最好的教育。

People today do not know about this. So we now teach basic living etiquette. Though it is a trivial matter, I feel this is the right thing to do. If we teach people the proper direction, with no deviation, we are providing the best kind of education.

因為我們人生的方向，若是差毫釐就會失千里，人生的起步絕對不能差，我們學道也是一樣，我們入佛門，學佛法，所以不能偏差，偏差執著就很多。

If our life direction deviates even slightly, the outcome will be entirely different. The starting point of life cannot be wrong. It is the same with learning the Way. We have begun learning the Buddha-Dharma, so we must not go astray. If we go astray, attachments arise.



所以法譬如水，其中有很多的「法數」，「法的數字」實在是很多，這麼長的時間，從「一」一直說到現在，法如何說都離不開善、惡二法。

Dharma is like water. There are many numbers mentioned in the Dharma. We have been discussing them for a long time, starting from the number "one" up to now. All Dharma is related to good and evil.

像最近的「二十五我」或是「六十二見」，這都是不小心就造了很多的業，造一切的罪，這都是在分界線中，我們一點偏差，越過了這條線，我們就錯了。

For example the 25 Fold Self or the 62 Views are all about carelessly creating a lot of karma, and all kinds of wrongdoings. It is all about not crossing the line. When we deviate slightly and cross the line, we make mistakes.

所以我們應該要很小心，不只是「六十二見」，再來又有「九十八使」，「百八煩惱」，想想看，這是不是複雜？很複雜！

So we should be very careful. Besides the 62 Views, there are the 98 Tempters and the 108 Afflictions. Think about it, isn't this complicated? It is indeed!

是不是這些而已，佛陀說眾生有八萬四千煩惱，若要一一這些煩惱都解釋出來，再三世的日子都解釋不完。所以告訴你們，我們還是很用心在單純，我們若懂得單純，什麼法都是在我們的心裡。

Moreover, the Buddha said that sentient beings have 84,000 afflictions. If we had to explain each one of them we could not finish in three lifetimes. We should be mindful in maintaining simplicity and purity of mind. If we can do this, all Dharma is within our minds.

簡單在日常的生活中都是善，所以接下來，是「見諦」和「思諦」，這都不離「見」「見解」。

If we live a simple life, everything is wholesome. Next are Truth in View and Truth in Thought. They are closely related to our Views.

各位，多少都是在我們的見解中，「六十二見」前面都已經說得很清楚了，大家應該要知道，「十一遍使」也好，「二十五我」也好，這都不離開我們的見解、思想。

Everyone, everything has to do with our views. We have clearly explained the 62 Views. Everyone should know that the 11 Universal Agents or the 25 Fold Self are all about our views and thoughts.

在這個見解，我們要解什麼？解道理。過去道理分不清，見解一念偏差，萬法錯，這就是不見諦，沒有去接觸到真正的道理，道理在我們眼前，我們也沒有去體會，所以一直迷失，就是迷失在不見諦。

In order to understand the views, what view should we have? The right view. In the past we did not know the right way. A slightly misguided view can lead to wrongdoings. The we lack Truth in View, and are not connected with true principles. Even if the Truth is in front of us, we will not understand it. Without Truth in View, we are constantly lost.



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凡是聞佛音聲  
修四諦法而悟道的人  
總稱為聲聞乘

*Those who become enlightened by listening to the voice of the Buddha and cultivating the practice of the Four Noble Truths are all called Sravaka practitioners.*

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所以我們現在就要好好來知道，什麼人能「見道理」，見到真理，那就是「聲聞乘」，聲聞乘在「預流果」以上的人，才能見到真理。

We should now understand who can "see the Truth" Those who see the Truth are Sravaka practitioners who attained realizations beyond the stage of Stream Enterer.



聲聞乘  
自凡夫修行至成道  
得果有四



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### 初果須陀洹即為預流果 意即初入聖人之流

*A Sravaka is a mundane being who attained the Way by going through four stages of practice. The first stage is Srotapanna, or Stream Enterer. It means entering the stream of saints.*

預流，在預流果中的法還有很多，意思就是我們的心能清淨，去掉了一切的欲，心進入不動的境界，這就開始去除凡夫，要證入聖果的初地，這稱為「預流果」，開始要證入的時候「見諦」，所見到、所發現到的道理，這就是「預流果」以上的人。

There are many teachings even in the stage of Stream Enterer. When the mind is pure, free from all desires, then it enters an unperturbed state. One begins to rid oneself of mundane ways and attains the first level of realization, the stage of Stream Enterer. One begins to realize Truth in View. And those beyond the stage of Stream Enterer see the principles.

若是到菩薩，就是初地以上的見諦，見諦，理有分深淺，小乘的道理，大乘的道理，小乘的道理就是在「預流果」，就是要修羅漢。小乘的聖人要進入的初地，這稱為「預流」。

Bodhisattvas are beyond the stage of Truth in View. There are varying depths to Truth in View, principles of the Small Vehicle and Great Vehicle. The truth of the Small Vehicle is to attain the state of Arhat. The saints of the Small Vehicle first attain the state of Stream Enterer.

預備要證果這種人，這是「小乘」，我們要有「大乘」，我們所要的就是菩薩，你能進入菩薩初地以上的人，開始就能見諦，你若能發現大乘的道理，這已經是菩薩以上，這種要行菩薩道，發菩薩心的初地以上，他就能見到真理了。

Those who want to attain this state belong to Small Vehicle. We should follow the Great Vehicle and attain the state of Bodhisattvas. Entering the first stage of a Bodhisattva, one begins to have Truth in View. If you see the Truth of the Great Vehicle, you have achieved the stage of a Bodhisattva. Those who walk the Bodhisattva-path and resolve to attain the First Ground will see the Truth.





回歸單純  
入群處眾  
便是真理 便是見諦

無為無欲  
利益眾生

*Return to simplicity with no contrivances and no desires. Enter society to benefit other sentient beings. This is the Truth, and Truth in View.*

大家會覺得真理到底是什麼？回歸單純，無為無欲，不要有欲念，也不要有很多欲念的追求造作，我們若能生活如此簡單，做我們該做的事，非分之法不貪求，若能心守於此處，如此「其道甚大」，不是告訴過大家「守志奉道，其道甚大」，我們的志要守得住。

You may wonder, "What exactly is the Truth?" It is to return to simplicity and purity, and to be free of desires. If we live a simple life, play our roles in life, and do not give rise to greed, then "the Way is truly great." If we "maintain our resolve and revere the Way, the Way is truly great." We must maintain our resolve.

我們既然發心要行菩薩道，守在菩薩道的位置，什麼叫做「菩薩道」，不忍眾生受苦難，開闊我們的心胸，我們若能開闊心胸，不忍心眾生受苦難，我們就和大地眾生合而為一，生命共同體，我們希望眾生幸福，就是我們的幸福。

Since we vow to walk the Bodhisattva-path we must remain on this path. What is the Bodhisattva-path? Wanting to relieve suffering sentient beings and opening up our hearts. If we open our hearts and feel for all suffering beings, then we are one with all beings. Our lives are interconnected. We wish all living beings happiness as if the happiness is our own.

見眾生的苦難，就是我們的苦難，不忍眾生受苦難，所以就會身體力行去付出，去造作利益眾生，利益人群，這就是菩薩行。

We see others' suffering as our own. We cannot bear to see living beings suffer so we take action to benefit them. This is the practice of Bodhisattvas.

所以這就是發菩薩心，你若能守生在菩薩的職志，那就是見真理了，這就是真諦。

By upholding the Bodhisattva's resolve and abiding by a Bodhisattva's duties, one sees true principles. This is the Truth.

人生來世間如此無常，為自己要爭取什麼呢？要利就要利天下人，這就是大心，就是菩薩的意志，所以這叫做「真諦」，大乘學者所見到的真理，那就是「見諦」。

Life in this world is impermanent. What are we fighting to gain? We should benefit others instead. This is the great intention and will of a Bodhisattva. This is called Truth in View for practitioners of the Great Vehicle.

接下來叫做「思惟」，他見到道理之後，到底是對的，不對的，我們要好好思考，可以利益人群，若是對的，我們讚歎他們，隨喜。若是不對的，我們要趕緊遠離，自我反省。



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Next is "thought". When we see principles we must carefully contemplate whether they are correct or not if someone benefits other people and is correct, we should praise and rejoice with him. If we meet someone who does not, we must distance ourselves and reflect.

我不只不和他們合群，我有這樣的心態嗎？這就要趕緊反省，見不善要內自省，看到不善的事，我們自己能反省嗎？看到很好的，你看一群人這麼整齊，人多，但是大家都歡喜，這群人對人生、社會，有教育性嗎？有利益嗎？對社會人群有教育性，有利益，這群人，能帶向正確不偏差的道路，我們歡喜、讚歎、隨喜，還是能和他們趕緊會合。

Besides not associating with him, we should check whether or not we have the same mindset. We must immediately self-reflect. When we see unwholesome matters, we should look within and self-reflect. We may see something good, like a large group of people that is very orderly and joyous. Do they educate and benefit society? If they educate and benefit people, and guide others toward the right way, we should praise and rejoice with them. We should join them at once.

所以見善要齊賢，我們若是看到那麼好的事，我們要趕緊和他們一起出來走，因為要知道，這群這麼美、這麼好，那麼積極教育、為善，就是缺我一人，絕對要趕快再加入一分力量進去，見賢思齊，我們還是要發揮一分力量，這就是叫做「思惟」。

Seeing good deeds, we must emulate them. When we see something wholesome, we should take part in it. If a group is wonderful and wholesome, and works to educate and benefit others we should contribute to its cause. Seeing virtuous deeds we must emulate them and do our part. This is "thought".

思惟才懂得選擇是善，是不善，善的，我們要積極，不善的，我們要趕緊遠離，還要常常反省自己是不是這樣，有正確的思惟，才能見到正確的道理，所以這個「思惟」非常重要。

With thinking, we distinguish between good and bad. We must act on the good and distance ourselves from the bad. We should also self-reflect often. Only with the right thoughts can we see the proper principles. So "thought" is very important.

經文如此說，修行人「智慧觀察」，我們修行真的要時時，發揮我們的智慧去觀察，是對、是不對，是對、是錯，這都要常常去觀察，不要說這和我們沒關係，管他的，不要這樣，我們要自己去看，三人行必有我師焉。

It is said in the Sutra, "practitioners observe with wisdom". In our practice, we must always observe with wisdom to know what is right and what is wrong. We have to observe often. Do not think that everything is unrelated to you. We have to observe; there is always something to learn from others.

為什麼他會這樣做？為什麼他會這麼錯誤，我們若能知道別人是如何錯誤，我們才能提醒自己，所以修行人也要多關心，所以要以智慧觀察，我們才能「了知出要之法」，才能知道，這是錯的，那是不對的，所以我們真正要走的路，才不會踏錯。

Why did someone do this? Why did someone make such mistakes? If we know how others have erred, we can remind ourselves of it. Practitioners must pay attention and observe with wisdom to "know the way of liberation". By knowing what is wrong we do not tread on the wrong path.



若如此能思惟，能分析，我們才能離開世間紛紛擾擾，應該還記得「在纏如來」，因為我們就是被這些紛紛擾擾的塵所綁住，塵緣綁住，有這些塵緣，所以我們的雜想，就會不斷想過去，煩惱很多，過去是如何如何，是是非等等，想過去的這種雜念，還有很多的妄想未來，像這樣，這都是纏，纏住我們的心，所以我們不得見道理。

If we can contemplate and analyze, we can leave behind worldly turmoil. Remember the Tathagata in Bonds? We are bound by worldly turmoil. Mundane connections bind us, so impure thoughts of the past continue to arise, resulting in many afflictions. Distracting thoughts of past occurrences and illusory thoughts of the future bind our minds and prevent us from seeing the Truth.

所以我們應該大家時時警惕，要以這念智慧的心來觀察。

So we must be vigilant at all times and observe with a mind of wisdom.

要如何才有智慧？我們的心要明朗，要乾淨，我們的心若乾淨，就像一面很清晰。我們才能去觀察，所以我們要出世的福業，也要看我們的思惟是否正確。

How do we gain wisdom? Our mind must be clear and pure. With a mind as clear as a mirror, we can truly observe. Having blessings to transcend this world depends on our thoughts being proper.

總而言之，對錯只在一念心，這念心會引發我們的動作，我們的動作就是在三業中，就是身、口、意，就是這麼簡單，只是身、口、意。

In general, right or wrong depends on our minds. Our mind triggers the action, Our mind triggers the act on and our action creates karma of body speech and mind" It is all very simple.

只是身、口、意，它衍生出十惡，十善，在十惡中，我們會衍生出很多很多，無量複雜的罪業，造了罪業，三途就來回，真的是苦不堪言。所以我們應該要時時警惕，如何能見到道理，我們就要以智慧觀察。

From the "body, speech and mind". Ten Evil or Ten Good Deeds develop, From the Ten Evils, numerous complicated wrongdoings arise. With evil karma, one is reborn in the Three Lower Destinies and endures suffering beyond words. So we should always be vigilant. Seeing the Truth requires observation with wisdom.

各位，常常告訴你們，簡單、單純，我們的心不能複雜，但是道理要分清楚，我常常說，悲啊！悲在道理分不清，所以最擔憂的，就是擔憂人人道理分不清，是非分不清，是非分不清就不見道理，這樣的人間就非常亂，所以希望大家要時時多用心！提起我們的智慧觀察一切。

Everyone, I have often spoken of simplicity and purity. Our minds should not be complicated, but we must distinguish right from wrong. I have often said that is sad and most dreadful when people cannot differentiate right from wrong. Then they cannot see the principles, and the world will be very chaotic. I hope everyone is always mindful and observes everything with wisdom.