

---

Based on the Talk by Ven. Revata

What are Humans Doing?

Edited by  
~ BhikkhuSuññātagavesaka

人类在做些什么？

---编辑自勒瓦德尊者的英文同名开示

英文编辑：寻空比库（Bhikkhu Suññātagavesaka）

中文翻译：中捨戒尼（Sayalay Majjhata）

工作记录：

2011年11月29日，初稿译毕

2011年11月30日，第一次编辑

2012年08月01日，CC修改

What are humans doing?

How would you answer this question?

Think about it. This is a question worthy of reflection. We are born into this world as humans. We live for a brief period as humans. Then one day we die, discarding our human form. At best, our passage from birth to death is fleeting. Time is limited. So, what exactly are we humans doing with our lives during this brief journey?

This question is easy to ask, but not easy to answer. People from all walks of life strive for wealth, fame, public praise, for admiration, honor and position. They crave these conventional goals largely because their attainment symbolizes worldly achievement. Those who have earned or inherited wealth or fame are singled out as successful and influential. They are admired because their chosen way of life is well-known and acceptable. Sharing worldly goals that are 'validated by consensus,' they preserve the mundane social order. Life for them appears safe, secure, and knowable. However, this way of life only binds them<sup>[Page 4]</sup> to craving and clinging and reinforces the existing status-quo. There are those others, however, who diligently strive to make an end of craving and clinging. Swimming against the tide of popular opinion, these are people who are not warmly embraced by the world-at-large or sometimes even by their own families. Society wonders why anyone in their right mind would willingly choose to swim against the stream of popular opinion.

---

<sup>1</sup>Page number in square bracket indicates the starting of a page as numbered in the original English version (September 2006).

人类在做些什么？

你会如何回答这个问题呢？

好好想想，这是一个值得反思的问题。我们投生为人，活过一段短暂的时间。某一天，我们会撇下人的身体，死去。我们由生而死的一生是有限的，最多只能算是白驹过隙，转瞬即逝。那么，我们人类在这短暂的旅程里，到底用自己的生命做了什么呢？

这个问题问起来容易，却难以回答。来自各行各业、不同阶层的人们为了财富、名声、口碑、仰慕、荣誉与地位而奋斗。因为达成这些惯常的目标，基本上标志着他们在世间的成就，所以他们渴求这些。那些获得或是继承了财富和名声的人被“择定”为成功且具影响力。他们受人仰慕，因为他们选择的生活方式为大家所熟知并被（世人）接受。由于他们的目标与“公众首肯”的世间目标无异，他们存续着世俗的社会秩序。对他们来说，生活看起来是安全、无忧、可知的。但这种生活方式只会将他们系缚于渴爱和执著，从而强化现况。不过，还有另外一些人，勤勉地致力于止息渴爱和执著。这些人不随众见，逆流而上，不为大众所受落，有时甚至不被自己的家人所接纳。这个社会无法理解：为什么一个心智正常的人会愿意选择与大众之见相背而行。

Change threatens the status quo. It can feel like abandonment to those 'left behind.' Relatives really don't want their loved ones to change. When people think they know what to expect from one another, they feel comfortable. They want things to remain just as they were.

For those whose level of understanding is limited to what they can know and see with their physical senses, It is difficult to recognize or accept profound transformation in others. Such people think that their friends or loved ones have lost touch with reason. Why else would they abandon their old familiar ways? The whole process confuses and threatens them. It's not hard to imagine their distress over this.

Human beings are born with craving, live with craving and most of us die with craving. That is why our Buddha said: "Craving leads the world." We plan our activities and pursuits around craving. We promote and defend craving. And, many of us try our best to dissuade others who desire to put an end to craving from even trying to do so. Craving is a prescription for suffering.

It begs the question: What are humans doing? What are we really doing? Because I wanted to know the answer to this question, I gave it a great deal of thought. The **[page 5]**right answer, however, isn't obvious and it didn't come easily.

Clearly, we have more to do in life than simply make a living. As important as food, clothing, shelter and money are for human security and wellbeing, by themselves they don't give real meaning or purpose to our lives.

改变令现状受到威胁。对那些“被留下”的人来说，他们感觉像是遭到了遗弃。亲眷们实在不愿意他们关爱的人有所改变。他们认为若彼此都在预料之中，这会比较让人安心。他们情愿一切依旧。

对于认识水平还局限于通过感官去知见的人们来说，认知或是接受他人深远的蜕变是困难的。这些人认为他们的朋友或是所关爱的人失去了理性：否则他们没有理由放弃自己原本熟悉的一切。这整个过程令他们困惑惊恐，不难想象，他们被由此而生的苦恼（所缠扰）。

人类伴着渴爱而生，伴着渴爱而活，大多数伴着渴爱而死。为此，佛陀说：“渴爱引领这个世界”。我们以渴爱为核心计划我们的活动和追求。我们助长渴爱，守护渴爱。我们中的大多数还会竭尽全力劝阻那些希望止息渴爱的人，乃至让他们尝试去做也不愿意。渴爱是引致痛苦的处方。

我们无法回避这个问题：人类在做些什么？我们到底在做什么？我反复思索，希望能找到答案。但正确答案既非彰彰，也不易得。

显而易见，除了谋生，我们在生命中还有更多的要做。食物、衣服、住房和金钱对于人生的安定和福祉来说固然重要，但它们本身并不赋予我们的生命以真正的意义或目的。

I realized that the purpose of human existence was not the accumulation of wealth or fame. Nor do we live only for the mere acquisition of public praise, admiration, worldly position or advanced academic degrees after our names. Reason dictates that there is more to life than this, much, much more. Although I thought I understood this, when I first thought about it I did not truthfully know what to do or what needed to be done. Eventually I learned that when we finally know what we are doing, we begin to know what we need to do.

Like so many others, I tried in vain to find purpose and attainment through education, though I soon discovered its limitations and boundaries. So, finally, seeking the answer I longed for, I turned to the teachings of the omniscient Buddha whose knowledge is unlimited and without boundaries. When I did, I truly came to know and see what we humans are doing and what else we need to do.

Let us look into two important questions:

1. What are we doing?
2. What else do we need to do?

These two questions are the subject of tonight's talk which is based on selections from the Samyutta Nikāya, the Anguttara Nikāya, the Dhammapada, the Abhidhammā **[Page 6]** and commentaries.

我意识到人类生存的目的并非为了累积财富或是名声，我们活着也并不只是为了得到公众的称赞、他人的仰慕、社会地位或是自己名下的高等学历。理性思惟指示出：生活不仅是这些，还有更多更多。虽然我自以为明白，但当我开始考虑这个问题时，我并不真正知道怎么办，或是需要做什么。后来我懂了，当我们终于明白自己正在做什么，才开始知道我们需要做什么。

和许多人一样，我也曾徒然地尝试通过教育寻求生命的目的和成就，但很快发现到它的局限和界限。最终，为了寻求自己渴望得到的答案，我转向一切知的佛陀的教导，他的智慧无限且无界。由此，我才真正开始明白我们人类在做什么，以及除此之外，我们需要做什么。

让我们考虑两个重要的问题：

1. 我们在做些什么？
2. 除此之外，我们需要做什么？

这两个问题是今晚的开示所要讨论的主题。这个开示的内容主要参考《相应部》、《增支部》、《法句》和《阿毗达摩》的相关部分及其义注。

My duty as a monk is to pass on, to the best of my ability, the true Dhamma of the Lord Buddha which is beautiful in the beginning, beautiful in the middle and beautiful in the end. With this intention, let me begin with the first question: “What are humans doing?” When I ask this question of different people I get different answers. Their answers, of course, depend on their personal likes and dislikes. However, I usually hear some variation on the general theme of being committed to achieving material success, status and security in the world. This deeply-seated desire sets the course of their lives. To that end, most people want enough education or training to pre-prepare them to compete for good jobs. With good jobs they hope to earn a lot of money, increase their wealth and improve their standing in the community. They think that this as a logical way to get ahead in the world and believe that happiness is found in worldly success.

I am a human being like you, a citizen of the human world. I really wanted to know what we are doing here and, more specifically, what I should do and why.

These simple questions are profound. For the correct answer to this question a Buddha had to arise in the world. And even though our Buddha long ago took his final Nibbāna, his teachings have been preserved and handed down over the past 2500 years from one generation of monks to another – first orally, then later in writing.

所教导之法是初善、中善和后善的。作为一个出家人，我的义务是竭尽所能传授佛法。带着这个意向，我提出的第一个问题是：“我们人类在做些什么？”我向不同的人提出这个问题，得到不同的答案。当然他们的答案取决于其个人的喜好和憎恶。但总而言之，我所听到的答案通常是努力获得物质上的成功、地位和安全感这一基调之不同变奏。这一根深蒂固的欲望决定了他们的生命轨迹。为了达到上述目的，大多数人想要获得足够的教育或培训以便武装自己，从而竞争到好的工作。通过好的工作，他们希望可以挣到许多金钱，增加财富并提升社会地位。他们认为这是在世间获得成功的合乎逻辑的道路，他们相信能够通过世间成就找到幸福。

和你们一样，我也是个人，人类社会的一员。我非常想弄明白我们人类在这里做什么，更进一步，我应该做什么？为什么？

这些问题具有十分深远的意义。只有当佛陀出现在世间时，这些问题才会有正确的答案。虽然我们的佛陀在很久以前就入般涅槃了，但他的教导已被保留下来，先是口口相传，后来以文字形式，在过去的两千五百年中，由一代接一代的出家人传承下来。

Happily, the Buddha's teachings remain unadulterated even to this day. They have been meticulously recorded and preserved and can be studied through reading books. Some of the suttas are easily understood. Others are more **[Page 7]** difficult to comprehend. In such cases the role of bhikkhus, who can **[present the facts]** by relating one sutta to another, obviously becomes important.

My first reference in tonight's talk comes from the DevatāSaṃyutta in the SagāthāVaggaSaṃyutta. The title of the sutta is Oghatarana, which means crossing (tarana) – the flood (ogha).

“On one occasion the Blessed One was staying at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. Then, when the night had advanced, a certain devata of stunning beauty, illuminating the entire Jeta's Grove, approached the Blessed One. Having approached, he paid homage to the Blessed One, stood to one side, and said to him:

“How, dear sir, did you cross the flood?”

“By not stopping and by not struggling, I crossed the flood difficult to cross.”

Let us examine the attitude of the deva mentioned in the commentary. This thought appeared in the mind of the deva: “I know the Buddha has crossed the flood and what the floods are, but I do not know how he crossed. If he just tells me how he crossed, I will quickly understand.” The deva was rather proud of himself.

幸运的是佛陀的教导被仔细地记录并保存了下来，直至今日依然保持纯净，可以通过阅读来学习。一些佛经通俗易懂，另一些却难以理解。在这种情况下，由于比丘们可以结合不同的佛经来解说，其作用显然十分重要。

今晚开示的第一篇经来自《相应部·有偈品》(Sagāthāvagga saṃyuttanikāya)的《诸天相应》(Devatāsaṃyutta)。经文的题目是 Oghatarāṇasuttaṃ (《渡越瀑流经》)<sup>2</sup>, taraṇi (渡越), ogha (瀑流), suttaṃ (经)。

“一时，世尊住在沙瓦提城揭德林的给孤独园。当时，在深夜，有位容色殊胜的天人照亮了整个揭德林，来到世尊之处。来到之后，礼敬世尊，然后站在一边。站在一边的那位天人对世尊这样说：

‘贤友，你是如何渡越瀑流的呢？’

‘朋友，我不停留、不挣扎，渡越了瀑流。’”

我们来考察一下义注提到的天人的态度。天人心想：“我知道佛陀已渡过了瀑流，也知道瀑流是什么，但不知道他是如何渡过的。佛陀只需要告诉我他是如何渡过瀑流的，我会立刻明白。”这个天人十分自负。

<sup>2</sup> 《渡越瀑流经》：译自 S.1.1.1.1。

The Buddha, Knower of all, the One who knows the right time, the right person, the right place and the right way to speak, could see the pride in the deva. Knowing this, the Buddha intentionally gave him an obscure, difficult to understand reply. The Buddha knew that the deva needed to be humbled, that he was stiff with conceit yet imagined himself wise. Realizing that the deva would not be able to penetrate the teaching unless he first changed **[Page 8]** his attitude, the Buddha purposefully intended to confuse him in order to cut through his pride. This is real love and shows us the deep compassion of the Buddha. When the deva heard the Buddha's answer he felt uneasy, and, being unable to perceive its meaning he was humbled. He then asked the Buddha another question.

“But how is it, dear sir, that by not stopping and by not struggling you crossed the flood difficult to cross.”

The Buddha replied: “When I came to a standstill, I sank. When I struggled, I was swept away. It is in this way, friend, that by not stopping and by not struggling, I crossed the flood difficult to cross.”

Upon hearing this answer the deva penetrated the Buddha's meaning and, at that moment, he became a Sotāpanna.

Although almost all the suttas that appear in the DevatāSaṃyutta of the SagāthāVaggaSaṃyutta are brief, the devas and brahmas who's minds are

作为一切知者，佛陀了知说话的适当的时间，适当的对象，适当的地点和适当的方式。他看到这个天人的我慢，所以故意给了他一个模糊不清、不易理解的回答。佛陀知道这个天人我慢膨胀却自以为明智，必须让他谦恭下来。除非这个天人改变态度，否则将无法洞见教法，（因而）佛陀故意令其迷惑以斩断其我慢。这是真正意义上的爱，示现了佛陀至深的慈悲。这个天人听到佛陀的回答觉得不自在，但自己又无法理解，于是就谦恭下来。他又问了佛陀另外一个问题。

“贤友，那么你是如何不停留、不挣扎，渡越瀑流的呢？”

佛陀回答说：

“朋友，当我停留的时候，我下沉；朋友，当我挣扎的时候，我被卷走。朋友，我不停留、不挣扎，渡越了瀑流。”

听到这个回答，那个天人洞见了佛陀的意思，在那刻，成为一位须陀洹（入流圣者）。

《相应部·有偈品·诸天相应》中的经几乎都很简洁，但天人和梵天人的心智十分敏锐，所以他们可以切入其真正的含义并直接体证教法。

sharp can breakthrough to the true meaning and directly experience the teaching at the end. We humans, however, still have difficulty understanding the deeper meaning of these suttas – even after we read and study them. Those who have knowledge of the Abhidhammā know what the floods are, but others do not.

When I started reading this sutta, I did not understand the meaning. It was only after reading the commentary explanation that I came to understand it, though it was still only intellectual understanding, not direct realization. To figure out what the sutta is saying is difficult **[Page 9]**enough, but to directly penetrate its meaning is another matter altogether.

In an attempt to help you know what we humans are doing and what else we need to do, I would like to share with you the profound meaning of this sutta.

The first question of the deva is: “How did you cross the flood?”

Here we need to know what the floods are. There are four floods. These four appear in the Abhidhammā. They are:

- (i) the flood of sensuality (kāmogha)
  - (ii) the flood of becoming (bhavogha)
  - (iii) the flood of wrong views (diṭṭhogha)
  - (iv) the flood of ignorance (avijjogha)
- Ogha means flood;

而我们人类即使是在阅读研究后，还是很难明白这些经的深层意思。那些学习过阿毗达摩的人明白瀑流指的是什么，其他人却不理解。

刚开始读这篇经文时，我也不明白。只有在读了义注的解释之后，我才终于理解了它的含义，但那仍然只是认知层面的理解而不是直接体证。清楚经文所说已非常不易，直接洞见其意又另当别论。

为了帮助大家明白我们人类在做什么，以及我们还需要做什么，我希望和你们分享这篇经文的深远意义。

天人的第一个问题是：“你是如何渡过瀑流的？”

这里我们需要理解瀑流是什么。《阿毗达摩》里提到四种瀑流：

1. 欲乐之瀑流(kāmogha)
2. 有之瀑流(bhavogha)
3. 邪见之瀑流(diṭṭhogha)
4. 无明之瀑流(avijjogha)

Ogha 意思是瀑流。



Just as the great floods of nature sweep men and animals into the sea, so also these four floods sweep **【beings】** into the great ocean of the rounds of rebirth (saṃsāra).

Let me explain the first one:

### **(i) the flood of sensuality (kāmogha)**

It is the desire and lust for the five cords of sensual pleasure: visible objects, sound objects, smell objects, taste objects and tangible objects. Because of these, beings are subject to rebirth in the sensual realms: the human realm, deva realms and the four miserable realms.

Humans continually chase after sensual pleasures, trying to possess sensual objects. We are irresistibly drawn to them and are constantly busy and preoccupied in our **[page 10]** pursuit of beautiful objects, sounds, smells, tastes and touches. Our desire for them is nothing short of lust. We believe that we can't live without them. For many of us, satisfying our sensual longings becomes the central purpose of our lives.

In the time of the Buddha there were five kings headed by King Pasenadi of Kosala. These five kings were absolutely enjoying themselves with the five cords of sensual pleasure when a question occurred to them: "What is the chief of all sensual pleasures?"

上述四种瀑流将众生卷入轮回(saṃsāra)的汪洋,就好比自然界的洪水将人和动物卷入大海。

我先解释第一个:

### **1. 欲乐之瀑流(kāmogha)**

它是对五种感官欲乐的欲望和贪求: 可见之物(色)、可闻之物(声)、可嗅之物(香)、可尝之物(味)和可触之物(触)。为此,有情不得不在欲界(kāmavacara)里轮回。欲界包括人道、天界和四恶道。

人类不断地追逐欲乐, 尝试拥有感官目标。我们无可抵御地被其吸引, 总是不断忙于追求可意的色、声、香、味和触。我们对这些的欲望就是渴求。我们相信没有了这些我们便无法生活。很多人将满足自己的感官渴望作为生活的中心目的。

在佛陀时代, 以高沙喇国(Kosala)的巴谢那地王(Pasenadi)为首的五个国王完全沉溺于五种感官欲乐之中。这时, 他们心中浮现出一个问题: "所有的感官欲乐中, 哪一个是最主要的呢" ?

Some among them said: “Forms are the chief of sensual pleasures.” Some said: “Sound is chief.” Some said: “Odors are chief.” Some said: “Tastes are chief.” And some said: “Tangible objects are chief.”

Since those kings were unable to convince one another, King Pasenadi of Kosala said to them: “Come, dear sirs, let us approach the Blessed One and question him about this matter. As the Blessed One answers us, so we should remember it.”

“All right, dear sir,” Those kings replied. Then those five kings, headed by King Pasenadi, approached the Blessed One, paid homage to him, and sat down to one side. Once they were seated King Pasenadi recounted their entire discussion to the Blessed One, asking: “What now, Venerable Sir, is the chief of sensual pleasures?”

“Great king, I say that what is chief among the five cords of sensual pleasure is determined by whatever is most agreeable. Those same forms that are agreeable to one person, great king, are disagreeable to another. When one is pleased and completely satisfied with certain forms, then one does not yearn for any other form higher or more **[page 11]**sublime than those forms. For him those forms are then supreme; for him those forms are unsurpassed.”

The Buddha explained in the same way for the other objects.

有的王说：“色是最主要的感官欲乐”。有的说：“声是最主要的”。有的说：“气味是最主要的”。有的说：“味道是最主要的”。而有的说：“触是最主要的”。

这五个国王互不相让，谁也无法说服对方，巴谢那地王(King Pasenadi)于是说：“来，朋友们，让我们去见世尊，向他请教这个问题。世尊怎么回答，我们就如是记住”。

“好的，朋友。”其他的国王回答说。然后这四位国王在巴谢那地王的带领下，去见世尊，顶礼后坐在一旁。坐下来后，巴谢那地王向世尊讲述了他们的整个争论过程，（然后）问道：“尊者，那么，哪一种感官欲乐才是最主要的呢”？

“伟大的王，我说这五种感官欲乐中哪一种是最主要的，取决于哪一种最可意。同样的色对某些人来说是可意的，而对另一些人来说是不可意的。当一个人愉悦并完全满足于某些色时，他就不会渴求任何其他色，即便该色更高等或更殊胜。对他来说，这些色就是最好的；对他来说，这些色就是不可超越的。”

佛陀以同样的方式解释了其他四种感官所缘。

We can imagine that those kings enjoyed every kind of sensual pleasure, but what they really wanted to know was which sensual pleasure is the chief of all.

People of every age immerse themselves in sensual pleasures. Why do people want wealth, fame, and status? It is because of desire and lust for sensuality. They believe that with wealth and power they will have secure and happy lives and be able to satisfy all their desires.

From the worldly point of view, we see most of mankind living and dying in the grip of their desires and lust for sensuality. They are swept away in the flood of sensuality. They are being sunk in it. It becomes difficult for them to cross.

### **(ii) the flood of becoming (bhavogha)**

It is the desire and lust for rūpa-brahma (form-sphere becoming) and arūpa-brahma (formless-sphere becoming) and it is also the attachment to jhāna (absorption concentration) which can lead to rebirth in the Brahma worlds.

Here at Pa-Auk Forest Monastery, many meditators are developing concentration through Mindfulness of Breathing. When they have developed concentration through Mindfulness of Breathing, they can eventually enter absorption concentration which is very profound. Meditators who have attained this level of concentration experience

可以想象，这些国王享受每一种感官欲乐，但他们确实很想知道所有的感官享乐中，哪种是最主要的。

人们不分老少都沉浸在感官欲乐中。为什么人们想拥有财富、名声和地位？这是因为对感官欲乐的渴望。他们相信有了财富和权力，就可以有安定幸福的生活，他们所有的欲望也由此得以满足。

从世间的角度，我们可以看到大多数人的生死都被对欲乐的渴求所掌控。他们被感官欲乐之瀑流所困，并在其中下沉。渡越对他们来说十分困难。

### **2. 有之瀑流(bhavogha)**

这是色界梵天人和无色界梵天人的欲望和贪求，也是对禅那（安止定）的执著。禅那可以带来梵天界的投生。

在帕奥森林禅修中心，许多禅修者透过修习入出息念培养专注力。以入出息念培育定力后，他们将可能证得安止定。定力达到这一层次的禅修者会体验到专注力不断加深的阶段，即是初禅、第二禅、第三禅和第四禅。

progressively deeper stages of concentration known as first, second, third and fourth jhānas.

**[Page 12]**

According to the Buddha, one who is concentrated knows and sees things as they really are. So, after developing this powerful absorption concentration up to the fourth jhāna, meditators are given instructions in the practice of Four Elements meditation, so they can know and see ultimate materiality as it really is.

When meditators can systematically discern the four elements that compose the body, concentration improves and the body begins to emit light. With continued practice, this light (which is often first seen as grey) begins to change from grey to white. Eventually, it becomes brighter and brighter until the entire body is seen as a block of bright light. In due course this perception breaks down into very tiny, minuscule particles, called rūpa-kalāpas. With continued practice meditators see 8, 9 and 10 types of materiality within each rūpa-kalāpa. These 8, 9 and 10 types of materiality are the ultimate materiality of the physical body.

Once meditators are able to discern the four elements internally up to their ultimate reality, they then go on to discern the four elements externally. They see all external animate and inanimate objects as rūpa-kalāpas, arising and perishing very rapidly. At this point, they no longer see men, women, trees or other conventional forms but, rather, they see only rūpa-kalāpas rapidly arising and perishing. They are then seeing materiality as it really is, as taught by the Buddha.

依照佛陀所教，有定力者能够如实知见。禅修者修习强有力的安止定至第四禅后，会接受指示修习四界差别，以能够如实知见究竟色法。

当禅修者能够系统地辨识构成身体的四大后，随着专注力的增强，身体会开始发光。如果持续修习，光（开始常常被体验为灰色）会开始由灰变白，然后变得越来越亮，直到全身看起来如同一大团很亮的光。到适当的时候，这个光体会粉碎成极其微小的粒子，这称为“色聚”。持续修习，禅修者将可以看到每种色聚由八、九或是十种色法组成。这八、九和十种色法就是构成身体的究竟色法。

一旦禅修者能够辨识内在的四大直至究竟实相后，他们将继续辨识外在的四大。他们可以看到外界有生命和无生命的对象都是快速生灭的色聚。这时，他们就不再看到男人、女人、树木或是其他的概念法，而只是看到色聚快速地生灭。他们如实见到色法，一如佛陀所曾经教导的。

Next, meditators move on to the analysis of ultimate mentality. With this practice they actually come to know and see the mental process as it arises and passes away in a series of mind moments, with consciousness and its associated **[Page 13]** mental factors present in each moment. This happens very rapidly.

When meditators know and see ultimate materiality and mentality, as they really are, rapidly arising and perishing, they frequently report that life is really suffering. They say, “We don’t want any more existences.” I sometimes ask them, if they can’t make an end of suffering in their present life, where they want to be reborn? They respond that they want to be born in the brahma world. They believe that life in the brahma realm will bring them release from a great deal of suffering because rūpa-brahmas (form-sphere brahmas) have only eye and ear-sensitivities but no nose-sensitivity, tongue-sensitivity or body-sensitivity. This means that they are released from the desire and lust for odors, tastes and touches. Contrast that to how hungry we humans are for these sensual pleasures.

Those wise meditators who have a sense of urgency become aware of the problems inherent in having these sensitivities. Suppose that a meditator has practiced mastery of first jhāna concentration in order to enter the first jhāna at will. If he can enter the first jhāna at the near death moment, he will be born in the first jhāna brahma world.

接下来，禅修者继续辨识究竟名法。在这个修习过程中，他们逐渐学习如实知见在一连串心识刹那中不断生灭的心路，以及在每一心识刹那中的心及其相应的心所。这一切的生灭都发生得十分迅速。

当禅修者如实知见究竟名法和色法的快速生灭后，他们常常会报告生命实在是痛苦。他们会说：“我们不想再轮回。”有时我会问他们，如果他们此生不能够完全灭苦，那么想要投生到哪里？他们回答说想要投生到梵天界。他们相信投生到梵天界（色界梵天人）会令他们从许多痛苦中解脱，因为色界梵天人只有眼净色和耳净色，没有鼻净色、舌净色及身净色，也就是说他们会从对气味，味道和触觉的欲贪中解脱。相比之下，我们人类对这些感官欲乐是何等的饥渴。

有悚惧感的明智禅修者应明白具有那些净色，本身就是问题。假设某个禅修者已经修习了与初禅相关的自在，可以随意进入初禅。若他临死时能够进入初禅，他将投生到梵天界的初禅天。

The flood of becoming is the attachment to life in the Brahma world and to jhāna concentration. Because of the desire and lust for rūpa-brahma (form-sphere becoming) and arūpa-brahma (formless-sphere becoming) and because of attachment to jhāna, beings are swept away in the current of the flood of becoming. They sink in it. It becomes difficult for them to cross.

**[Page 14]**

### **(iii) the flood of wrong views (diṭṭhoga)**

There are sixty-two wrong views (see BrahmajālaSutta, DīghaNikāya); among them the most important that we need to relinquish is the wrong view of self-identity. Due to this wrong view, we suffer and risk falling into one of the four woeful planes. So, additional practice is necessary, in order to remove the wrong view of self-identity.

After meditators can directly discern ultimate materiality and mentality, they move on to the practice of “Dependent Origination” (Paticcasamupāda). With this practice comes the direct knowledge of cause and effect. Once they have directly discerned cause and effect, they continue on to insight meditation. It is at the stage of insight meditation that they examine the three characteristics of impermanence, suffering and non-self throughout the mind-matter complex. When a meditator’s insight matures, Path Knowledge arises. At this point, he or she sees Nibbāna. [Materiality and mentality cease to be.](#)

有之瀑流是对梵天界生命和禅那的执著。基于对色界梵天和无色界梵天的生命的欲望和贪求，基于对禅那的执著，有情被有之瀑流所困，并在其中下沉。渡越对他们来说十分困难。

### **3. 邪见之瀑流(diṭṭhoga)**

《长部·梵网经》中谈及六十二种邪见，其中我们首先需要舍弃的是有身见。由于这种邪见，我们受苦，并且面临堕入四恶道的危险。因此我们需要进一步修行，以去除有身见。

在禅修者能够直接辨识究竟色法和究竟名法之后，他们接着修习“缘起” (paticcasamupāda)。通过这一修习体证因果。在辨识因果之后，禅修者接着修观。在这一阶段，禅修者审查一切内外名色的三相：无常、苦、无我。当禅修者的观智成熟时，道智生起。在这一刻，禅修者得见涅槃。

When Path Knowledge arises, defilements are eradicated step-by-step. With the attainment of the first Path comes Stream Entry, the first fruit of enlightenment. One becomes a Sotāpanna. At the moment of this profound attainment, the defilements of self-identity, doubt and attachment to rites and rituals are eradicated once and for all. One who has attained Stream Entry knows and sees the workings of his or her defilements clearly. They understand ‘wrong view’ as any gross or subtle clinging to a belief in the concept of ‘I’, ‘me’ or ‘mine’. They no longer see greed as ‘my’ greed or hatred as ‘my’ hatred. And, they no longer harm themselves by willful or conscious physical and verbal actions that can lead to rebirth in any one **[page 15]** of the four woeful planes.

For most people, however, the flood of wrong view is overwhelming. Like programmed robots, we continue to indulge in unwholesome deeds in spite of our best intentions not to do so. We don’t really want to change nor do we comprehend the truth of why we need to change. This leads to endless rounds of suffering in the four woeful planes.

Due to this wrong view, numberless beings are swept away in the flood of wrong view. They sink in it. It becomes difficult for them to cross.

#### **(iv) the flood of ignorance (avijjogha)**

This is not knowing the Four Noble Truths: *suffering, the origin of suffering, the cessation of suffering and the way leading to the cessation of suffering.*

道智的生起将次第断除烦恼。第一个道智的证得伴随着入流果（须陀洹果），也就是第一个圣果。禅修者成为初果圣者（须陀洹）。证得之时，有身见、疑和戒禁取这三种烦恼被永久性地断除。初果圣者清晰地如实知见其烦恼的运作。他们了知“邪见”是对相信有“我”、“我的”或是“我的我”这些概念法的粗劣或微细的执取。他们不再将贪欲看作是“我的”贪欲，也不再将“瞋恨”看作是“我的”瞋恨。再者，他们不会再故意或有意识地做出可能导致投生四恶道的身语行为，从而伤害自己。

然而对大多数人来说，邪见的瀑流是无法抵抗的。如同预设了程序的机器人，即便我们有最良善的意向不再如此，我们还是继续沉溺于无益的行为。我们并不真正想要改变，也不明了为什么需要改变。这令我们在四恶道中无休止地痛苦轮回。

基于邪见，无数有情被邪见之瀑流所困，并在其中下沉。渡越对他们来说十分困难。

#### **4. 无明之瀑流(avijjogha)**

无明是不了知四圣谛，即：苦、苦之因（集）、苦之息灭（灭）和灭苦之道（道）。

Discerning ultimate mentality and materiality is to directly know and see the First Noble Truth, the truth of suffering.

Discerning cause and effect is to directly know and see the Second Noble Truth, the origin of suffering.

Realizing the Deathless, Nibbāna, is to directly know and see the Third Noble Truth, the cessation of suffering.

In order to directly know and see the First, Second and Third Noble Truths, it is necessary to take on the training of morality, the training of concentration and the training of insight meditation. The Fourth Noble Truth is practicing the way leading to the cessation of suffering.

According to the Buddha,

Conventionally we see men, women, dogs, devas and **[page 16]**so on. But ultimately there is no one. There is only ultimate mentality and materiality.

Those who have penetrated ultimate mentality and materiality know and see things as they really are. They agree with the Buddha. They venerate the Dhamma. They regard the Sangha with respect. Right view illuminates their lives.

通过辨识究竟色法和名法以直接知见第一圣谛：苦谛。

通过辨识因和果以直接知见第二圣谛：集谛。

通过证得不死、涅槃，以直接知见第三圣谛：灭谛。

为了直接知见前三个圣谛，必须修习戒学、定学和慧学。第四圣谛就是修行导至苦灭之道。

佛陀说，

从世俗谛意义上，我们看到男人、女人、狗、天人等等。但在胜义谛层面上，这些都不存在，只有究竟名法和究竟色法。

那些洞见究竟名色法而如实知见者赞同佛陀所说。他们恭敬正法。他们尊敬僧团。正见照亮他们的生命。



Have you ever inquired into why we are born as men or women? All around us we see men and women, dogs, chickens, and birds. Why are we born as humans and those other creatures born as dogs or chickens or birds? The cause is ignorance. To make this more understandable, I'll tell you about the practice of a meditator who penetrated the past causes responsible for the present results in her life.

She is an educated woman who lives in a large town. When she directly discerned the cause of her present life, she saw an incident that occurred at the near-death moment of her previous life. It was a wholesome deed. She was offering fruit to a Buddhist monk. In that life she was a poor uneducated village woman who felt upset and dissatisfied with the conditions of her life.

While she was making the offering to the monk, she made a wish to become an educated woman. The image of that incident (offering fruit to the monk while wishing to become an educated woman) appeared to her at her near-death moment as if she was reliving it. It was this wish, the object of her near-death moment that created the desired result in her present life. In her specific case, there are five causes which generated the present effect. They are:

**[page 17]**

1. Avijjā (Ignorance): Her deluded thinking created the belief that an educated woman living in a large town truly exists.

你可曾探究过我们为何生为男人或是女人？我们看看周遭的男人、女人、狗、鸡、鸟等等，为什么我们投生为人而其他的有情会投生为狗、鸡或是鸟呢？原因是无明。为了帮助大家理解，我会讲讲某位体证了过去因造成现在果的禅修者的修行。

这位禅修者今生是一位受过教育的城市女性。在辨识造成此生之因时，她看到上一生临死时所发生的一件善行：她在供养水果给一位比库。上一生，她是个贫穷且未受过教育的乡下女人，对自己的生活状态非常烦恼不满。

在供养比库时，她发了一个愿：希望成为一个受过教育的女人。这件事（供养水果给比库并发愿成为受过教育的女人）的影像出现在她临死的时刻，有如再次发生一般。正是这个愿，这个临死时的所缘带来了她所渴求的此生的结果。分析这个例子，有五种原因引致现在的果。它们是：

- (一) 无明(avijjā)：错知受过教育的城市女人真实存在。

2. Taṇhā (craving): Her desire to live the life of an educated woman created strong craving;
3. Upādāna (clinging): Holding onto the idea of living the life of an educated woman created strong clinging.
4. Kusalasankhāra (volitional formations): Her wholesome intention to offer fruit to a Buddhist monk created volitional formation.
5. Kamma: Her previous actions (either in this life or past lives) reappeared at her near-death moment, as if she was reliving them. Technically, this is kamma.

We can see, in this example, the relationship between the flood of ignorance, the flood of wrong view and the flood of sensuality. Not knowing the truth, which is ignorance, causes attachment to desire to arise – in this woman's case, her desire to live the life of an educated women. Because of our ignorance, we humans are exposed to many unexpected dangers. For clarity I will tell you a story.

One day a husband and wife set out across a desert. Their provisions were limited and, because they lacked sufficient food and drink for their journey, they soon felt tired and exhausted. Fortunately, they came to a village where a compassionate man kindly offered them well-prepared food. The husband was so hungry that he ate without noticing his measure. At the same time the villager fed his dog, giving the dog the same food that he offered **[page 18]** to the hungry husband and wife.

(二) 渴爱(taṇhā): 想要成为受过教育的女人的欲望带来强烈的渴爱。

(三) 执取(upādāna): 对成为受过教育的女人的想法紧抓不放造成强烈的执取。

(四) 善行(kusalasankhāra): 供养水果给比丘的善思所造作的行。

(五) 业(kamma): 过去(上一生或是更早的过去生)的行为在临死时重现,如同再造作一次。术语称此为业。

在这个例子中,我们可以看到无明的瀑流,邪见的瀑流和欲乐的瀑流之间的关系。不了知真相,也就是无明,导致对欲望的执著生起:在这个女人的例子里,也就是她想要成为受过教育的女人的欲望。因为无明,我们人类会遭遇许多无法预料的危险。为了解释得更清楚些,我再给你们讲个故事。

一天,一对夫妻开始穿越沙漠。他们的给养有限。因为没有足够的食物和水,他们很快就疲惫不堪了。幸运的是他们来到一个村落,悲悯的好心人给他们提供做好的食物。丈夫饥饿之至,狼吞虎咽,毫无节制。同时,这村民也用该食物喂狗。

Seeing this, a thought appeared in the mind of the husband who had suffered so much on his journey across the desert and was upset about the conditions of his life: 'Oh, it is better to be a dog. 'With this thought in mind, he continued eating until he made himself sick and died right then and there. In his next life, he took rebirth as a dog.

Because of avijjā (ignorance) the deluded man believed that the dog truly existed and taṇhā (craving) arose.

Because of taṇhā (craving) upādāna (clinging) arose.

Because of upādāna (clinging) akusalasankhāra (unwholesome volitional formations) arose.

Because of akusalasankhāra (unwholesome volitional formations) kamma arose.

Because of all of these the man was reborn as a dog.

That is why I said, 'humans are exposed to many unexpected dangers because of not knowing the truth.'

在穿越沙漠途中倍受折磨的丈夫看到这个情景,对自己的生活状态非常烦恼,心里浮起一个念头:“啊,做条狗更好。”带着这个念头,他接着吃,直到极度不适,当场暴死。下一生,他投生为一条狗。

因为无明,这个男人错知狗真实存在,接着渴爱生起。

因为渴爱,执取生起。

因为执取,不善行生起。

因为不善行,业生起。

因为上述的一切,这个男人投生为狗。

因此,我说:“人类因为不明真相,而遭遇许多无法预料的危险”。

Suppose there is a prisoner in a small room with a very small window. Because his life is extremely unpleasant, when he sees a bird flying outside the window, the thought may arise in him, 'It is better to be a bird.' If this kamma becomes his near-death object, he will be born as a bird in his next life.

Because we don't know the truth, we are attached to both good and bad, superior and inferior, beauty and ugliness.

Due to ignorance, we crave existence for its own sake no matter what. It does not matter to most of us whether **[page 19]**it is existence in the human realm, the deva realms or the brahma realms. Our desire for existence is so strong in fact that we even believe existence in one of the miserable realms is better than not existing at all.

It is true that the flood of sensuality (kāmogha), the flood of becoming (bhavogha), the flood of wrong views (diṭṭhogha) and the flood of ignorance (avijjogha) are the floods difficult to cross.

One conditions another, i.e., one reinforces and influences another and makes it stronger. One defiles another, or one supports another. These are the relations of the four floods.

We see the words 'stopping' and 'struggling' in the Buddha's answer to the deva. Now that we all know what the floods are, do you understand what the Buddha meant?

假设在一个窗子很小的小房间里，住着一个囚犯。由于他的生活极其痛苦，当他看到窗外有鸟飞过，也许会想：“做只鸟更好。”如果这个业成为他的临死目标，下一生他会投生为一只鸟。

我们因为不了知真相，而执著于好与坏、胜与劣、美与丑。

因为无明，我们渴望生命，不论状况如何，只是为存在而存在。大多数人并不介意他们是投生到人界、天界还是梵天界。想要生存的欲望如此之强，以至于我们甚至相信投生到恶道都比不存在好。

欲乐之瀑流、有之瀑流、邪见之瀑流与无明之瀑流确是难以渡越之瀑流。

它们彼此制约，也就是说彼此强化并相互影响。彼此染污，或说互相支持。这就是四种瀑流之间的关系。

在回答那个天人的时候，佛陀用了“停留”与“挣扎”，现在我们已经知道瀑流指的是什么，你们理解佛陀的意思了吗？

The meaning of “stopping” is to perform unwholesome actions that lead to the four woeful realms. The meaning of “struggling” is to perform wholesome actions that lead back to the human, deva or Brahma realms.

To help make it clear, let’s look at the way most human beings live. What are they doing?

Do they mostly perform ‘wholesome’ or ‘unwholesome’ acts? Unwholesome! Right? Let me ask you another question:

Do people really know the difference between ‘wholesome’ and ‘unwholesome’? Many would say, yes, of course – even ordinary people know the difference between ‘wholesome’ and ‘unwholesome.’ Do you agree?

**[Page 20]**

Let me quote some words of the Buddha. At one time the Buddha was asked why, when everybody wished to be happy, most people were not happy? The Buddha answered that it was due to jealousy and stinginess.

Owing to these defilements, many people seek happiness for themselves but they ignore the welfare of others, even to the extent of causing others harm. However, to seek happiness in the wrong way brings little joy and much suffering. The worst part about this is that such people are mostly unaware that they are wrong, because they cannot differentiate between what is ‘wholesome’ and what is ‘unwholesome.’ You may not agree. If so, let me ask you a few more questions.

“停留”是指做导向（投生到）四恶道的不善行，而“挣扎”是指做导向（投生到）人界、天界和梵天界的善行。

为了进一步说明，我们来看看大多数人是如何生活的，人们在做些什么？

他们大多数时候是在做善行还是恶行呢？恶行！对吗？我再问你们一个问题：

人们确实知道“善”和“恶”之间的区别吗？很多人会说，当然了，就是普通人人都知道善恶之间的区别。你们同意吗？

让我引用佛陀的话来说明。一次，有人问佛陀，每一个人都想要快乐，但为什么大多数人都不快乐呢？佛陀回答说，那是因为嫉妒和吝啬。

由于这些烦恼，许多人为自己寻求快乐，却忽略乃至损害他人的利益。然而，用不适当的方式寻求快乐只会带来很少的快乐和很多的痛苦。最糟的是这些人多半没有意识到他们是不对的，因为他们无法区分“善”和“恶”。你们也许会不同意，那么，我再问你们几个问题。

In the morning when you read the newspaper, what does morning news teach you? In the evening when you sit down to watch television, what does the TV teach you? This isn't personal. The media teaches us how to fuel our greed. It bombards us with the never-ending message that when we cultivate and satisfy sensual pleasure, we will find happiness. It also promotes and glorifies violence. In the pursuit of sensual gratification, violence often takes place. In short, the content of newspapers and TV is filled with teachings that generally increase our greed, anger and delusion. Under their powerful influence, many people are led astray and onto the wrong path.

But does the fault really lie with what the mass media feeds us? After all, it just provides people with what they want and think is good. But what is good or not good does not always depend on what we think. The Buddha pointed this out in many suttas.

Once a famous stage manager and actor named **[page 21]**Tālāputa went to see the Buddha. He told the Buddha his teacher said because actors make people laugh with false stories they would, after death, be reborn in the company of laughing devas. He asked the Buddha for his opinion on this matter. The Buddha told him not to ask that question. However, the stage manager insisted and asked the same question three times. Then the Buddha told him that, if that kamma ripened, he would be reborn in the laughing hell. The reason is that he brought defiled or tainted happiness to many people, and made their greed, anger and delusion increase.

早上读报时，新闻告诉你们些什么？晚上坐下来看电视时，电视节目又教育你们什么？这并非针对个人。媒体教导我们如何滋养贪婪。轰炸式地、无休止地向我们传递一个信息，那就是当我们培育并满足感官欲望，我们就会找到幸福。媒体还宣传并美化暴力。感官满足的追求常常伴随着暴力。简而言之，报纸和电视的内容充斥着增长贪、瞋、痴的说教。在媒体的强大影响下，许多人迷失方向并步入歧途。

然而过错真的在于媒体灌输给我们的信息吗？毕竟，它只是提供给他们想要的并且认为是好的东西。不过，东西是否有益通常并不取决于我们的想法。佛陀在许多经中都指出了这一点。

一次，一个叫答喇补德（Tālāputa 棕榈袋）的著名舞台监督和演员去见佛陀。他对佛陀说他的老师告诉他，因为演员用虚构的故事让人们欢笑，所以死后会投生为大笑天人。他请教佛陀对此的看法。佛陀叫他不要问这个问题。但这个舞台监督坚持要问，并问了三次。于是佛陀告诉他，如果这个业成熟，他将投生到大笑地狱，因为他给人们带来的是被污染的或称为带着烦恼的快乐，令他们的贪、瞋、痴增长。

Thus, one of the benefits that Buddhism provides for humanity is the knowledge of what is wholesome and what is unwholesome. This kind of ‘right view’ is a very important factor for our individual welfare as well as for that of others. It is only with ‘right view’ that we can know how to walk on the right path. For example, after listening to the Buddha, the stage manager Tālāputa gave up his acting career and became a bhikkhu and practiced meditation. Before long, he attained arahantship.

Without right view, one often acts out of ignorance, chasing after sensual pleasures, craving name and fame, drinking and gambling. Such unrestrained self-indulgence leads to suffering. On the other hand, a person with right view engages in wholesome deeds, such as offering dāna, practicing virtuous conduct, cultivating loving-kindness and compassion, and purifying his mind through meditation. This leads to happiness.

In the Dhammapada verses 316 and 317, the Buddha says:

**[Page 22]**

‘Those who are ashamed of what is not shameful, and unashamed of what is shameful, such beings, embracing wrong views, go to the woeful state.’

‘Those who see fear in the non-fearsome, and do not see fear in the fearsome, such beings, embracing wrong views, go to the woeful state.’

佛教带给人类的利益之一，是甄别何者为善与何者为恶的智慧。这种“正见”对我们自身的利益以及他人的利益都十分重要。只有带着“正见”我们才能明白如何正当行道。听了佛陀的话，我们故事中的舞台监督答喇补德(Tālāputa)放弃了演艺生涯，出家为比丘。他精进禅修，不久之后，证得阿拉汉果。

没有正见，一个人做事常常出于无明，追逐感官欲乐，渴求名誉声望，（耽溺于）饮酒赌博。诸如此类毫无约束的自我放纵将引致痛苦。另一方面，具有正见的人造作善行，比如供养、持戒、培育慈悲、透过禅修净化自心。这将导向快乐。

在《法句》第 316 偈和第 317 偈中，佛陀这样说：

‘三一六 不应耻而耻，应耻而不耻，  
怀此邪见者，众生趋恶趣。’

‘三一七 不应怖见怖，应怖不见怖，  
怀此邪见者，众生趋恶趣。’<sup>3</sup>

<sup>3</sup> 引自了参法师《法句》译文，但第 316 偈了参法师的译文为“不应羞而羞，应羞而不羞，怀此邪见者，众生趋恶趣”，巴利 *lajja* 的意思为“耻辱”，羞与耻虽然都有不光彩，感到羞愧之意，但羞还有因被人笑话感到不自在、难为情的意思，因而在此处将“羞”改为“耻”。（CC 注）

These words of the Buddha are a reflection of our modern age. For example, many poor people are ashamed of their poverty and many rich people are proud of their wealth; unattractive people are ashamed of their ugliness and beautiful people are proud of their beauty. But are money and beauty the yardsticks of what is shameful and what is not shameful? Certainly they are not. In either case, if a person is virtuous, then there is nothing to be ashamed of, but if the person is immoral, then even if he is very rich and handsome there is nothing to be proud of. Knowing this you should always examine whether what you are about to do is wholesome or unwholesome.

I hope that this helps you to see how people really do not know the difference between what is wholesome and unwholesome. Generally, what they like, they think is right (wholesome). What they dislike, they think is wrong (unwholesome). But wholesome and unwholesome cannot be known by likes and dislikes. Right cannot be wrong; wrong cannot be right. Wholesome itself is wholesome; unwholesome is unwholesome. Personal preference can't change them.

Returning to the sutta, the second question of the deva is: “How is it, dear sir, that by not stopping and by **[page 23]**not struggling you crossed the flood difficult to cross?”

The Buddha answers this question by saying: “When I came to a standstill, then I sank; but when I struggled, then I got swept away. It is in this way, friend, that by not stopping and by not struggling I crossed the flood difficult to cross.”

---

佛陀的这些话正是当今社会的写照。比如，很多穷人以自己的贫困难为耻，而很多富人以自己的财富为傲；相貌平常的人羞耻于自己的丑陋，而外貌不俗的人自傲于自己的美貌。但金钱和美貌真的是衡量羞耻与否的标尺吗？当然不是。（无论财富多少或是相貌如何，）如果一个人有美德，那就没有任何东西值得羞耻；如果一个人道德低劣，那即便他富若朱子且貌似潘安，也没有任何东西可以自傲。明白了这一点，你们应该时刻检视自己将要做的，是善还是不善的。

我希望上面解释的可以帮助你们明白，人们并不真正清楚善与不善之间的区别。一般来说，他们认为自己喜欢的就是正确的（善），不喜欢的就是错的（不善）。但是善或不善并不应根据喜欢与否来甄别。对的不会是错的，而错的不会是对的。有益的就是有益，而无益的就是无益。个人喜好并不能改变它们。

回到我们在讨论的经文，那个天人问的第二个问题是：

“贤友，那么你是如何不停留、不挣扎，渡越瀑流的呢？”

佛陀回答说：

“朋友，当我停留的时候，我下沉；朋友，当我挣扎的时候，我被卷走。朋友，我不停留、不挣扎，渡越了瀑流。”



“When I came to a standstill, then I sank” means if he performed unwholesome actions, he fell into the four woeful planes. “But when I struggled, then I got swept away” means if he performed wholesome actions, he was still reborn as a human or a deva or a Brahma. It is in this way that by not stopping and by not struggling he crossed the flood.

According to the Buddha: Mind itself is pure in origin but, because of associated unwholesome mental factors such as greed, hatred, delusion, pride, jealousy and stinginess, it becomes defiled. It inclines towards doing unwholesome actions almost all the time. Among associated unwholesome mental factors greed, which is craving, leads the world. That is why we see people around the world marching in the streets demanding that which they crave. Some are seeking better pay, others revenge, some cruel and unusual punishment, others support authorized killing or political changes, some want changes to educational systems. Some are even demanding the right to choose or perform abortions. All of these demands are rooted in hunger for sensual desire and the wish to have our personal views and opinions validated. It is obviously impossible to satisfy all these demands. Yet when people don't **[Page 24]** get what they want they react with anger and become bitter. Hatred arises in their mind. Conversely, when they get what they want they are happy and proud of themselves. If someone else is successful, however, jealousy often arises in them. But, if they themselves are successful, what do they do? They tend to get bigheaded. Morning till night people spend hour after hour engaging in bodily, verbal and mental unwholesome actions. Is it any wonder why we all suffer so much?

“当我停留的时候，我下沉”是说如果造作不善行，他堕入四恶道。“当我挣扎的时候，我被卷走”的意思是如果造作善行，他仍将再投生为人、天人或是梵天人。如此，通过不停留、不挣扎，他渡过了瀑流。

依照佛说，心本是纯净的，但因为与不善的心所关联，比如贪、瞋、痴、慢、嫉妒和悭吝，它沾染了烦恼，几乎总是倾向于从事不善行。在相关联的不善心所里，贪婪，也就是渴爱，引领这个世界。这就是为什么我们看到世界各处都会发生人们上街示威游行，要求得到他们所渴求的。有些提出增加薪水，有些寻求报复，有些提倡残酷且不同寻常的惩罚，有些支持死刑或是政治变革，有些希望改良教育制度，有些甚至争取人工流产的权利。所有这些要求都根植于对感官欲乐的饥渴以及实现个人观点意见的愿望。显然，这些要求不可能都被满足。然而当人们得不到所想要的，他们愤怒，并心怀怨恼。瞋恨在他们心中生起。相反，如果所想要的得到满足，他们则兴高采烈，自鸣得意。若是其他人成功了，他们常生起嫉妒。可要是自己成功了，他们会怎么样呢？通常会自大满怀。从早到晚，一小时又一小时，人们从事无益的身语意行。我们因此而倍受煎熬，这又有什么好惊讶的呢？

Between birth and death we live mostly in the homes of greed, hatred, delusion, pride, jealousy and stinginess. These are homes that are truly bad for us. Even though we live in physical houses that we call home, for most of us our real home is the abode of greed, hatred, delusion, pride, jealousy and stinginess. These primal defilements come along with us at birth, and they trouble us throughout our lives. Most of us, unfortunately, are caught in their grip. They indeed become our real home.

The Dhammapada commentary says: *For the heedless, the four woeful states are like their permanent home.*

As we all know, we don't often stay long where we are only visitors. It is natural for us to return to our home.

In the same way, the human and deva realms are places we temporarily visit only when the time is ripe. Sooner or later, along with our defilements, we have to return to our real home somewhere in the four woeful planes.

The chance of being born in a happy realm or a miserable one is clearly declared by Lord Buddha. The Mahāvagga Saṃyutta says: **[Page 25]**

On one occasion, the Blessed One took up a little bit of soil on the tip of his fingernail and addressed the bhikkhus thus:

“What do you think, bhikkhus, which is more: The little bit of soil on the tip of my fingernail or the great earth?”

从生到死，大多数时间我们都活在贪、瞋、痴、慢、嫉妒和吝啬的家园里。这些家园对我们非常不利。即便我们居住在被称为家的房子里，我们大多数人仍是真正住于贪、瞋、痴、慢、嫉妒和吝啬的家。这些主要的烦恼自出生就伴随着我们，并困扰我们一生。不幸的是，大多数人被它们所掌控，它们确实成为了我们真正的家。

《法句》义注中说：对于没有正念者而言，四恶道就像他们永久的家园。

大家都知道，作为访客，我们不会常在一个地方停留很久。我们自然要回到自己的家。

同样，只是在时机成熟时，我们暂时到人界和天界探访。以烦恼作伴，我们迟早都不得不回到自己真正的家---四恶道。

关于投生到善界还是恶趣的可能性，佛陀曾明确地断言。《相应部·小品》(Mahāvagga Saṃyutta)中说：

“当时，世尊将少量的土放在指尖上，然后对比库们说：

‘诸比库，（你们）认为如何？我放在指尖上的少量泥土更多，还是大地（的泥土）更多？’”

“Venerable Sir, the great earth is more. The little bit of soil that the Blessed One has taken up on the tip of his fingernail is trifling. Compared to the great earth, the little bit of soil that the Blessed One has taken up on the tip of his fingernail does not bear comparison, does not amount even to a fraction.”

“So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings. But those beings are more numerous who, when they pass away as human beings, are reborn in hell.

“Why? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Way Leading to the Cessation of Suffering.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’ An exertion should be made to understand: ‘This is the origin of suffering.’ An exertion should be made to understand: ‘This is the cessation of suffering.’ An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’” **[Page 26]**

The Buddha then continued: “So too, bhikkhus, those beings are few who, when they pass away as human beings, are reborn among human beings or the devas. But those beings are more numerous who, when they pass away as human beings, are reborn in hell, in the animal realm, in the sphere of ghosts.

‘尊者，大地更多。世尊放在指尖上多的少量泥土，跟大地相比，微不足道，无法比较，（甚至）算不上是（大地的）一小部分。’

‘同样，诸比丘，人死后投生为人的有情是极少的，而人死后投生到地狱的有情却很多。’”

“‘那是什么原因呢？诸比丘，未见四圣谛。哪四个呢？苦圣谛、苦集圣谛、苦灭圣谛与导至苦灭之道圣谛。’”

‘诸比丘，于此应修习“苦圣谛”，应修习“苦集圣谛”，应修习“苦灭圣谛”，应修习“导至苦灭之道圣谛”。’”

佛陀又说：

“同样，诸比丘，人死后投生为人或天人的有情是极少的，而人死后投生到地狱、畜生界或是鬼界的有情却很多。”

“So too, bhikkhus, those beings are few who, when they pass away as devas, are reborn among the devas or human beings. But those beings are more numerous who, when they pass away as devas, are reborn in hell, in the animal realm, in the sphere of ghosts.”

“So too, bhikkhus, those beings are few who, when they pass away from hell, are reborn among human beings or the devas. But those beings are more numerous who, when they pass away from hell, are reborn in hell, in the animal realm, in the sphere of ghosts.”

“So too, bhikkhus, those beings are few who, when they pass away from the animal realm, are reborn among human beings or the devas. But those beings are more numerous who, when they pass away from the animal realm, are reborn in hell, in the animal realm, in the sphere of ghosts.”

“So too, bhikkhus, those beings are few who, when they pass away from the sphere of ghosts, are reborn among human beings or the devas. But those beings are more numerous who, when they pass away from the sphere of ghosts, are reborn in hell, in the animal realm, in the sphere of ghosts.”

**[Page 27]**

Why? Because they have not seen the Four Noble Truths! Because of not knowing the Four Noble Truths, we live mostly in the home of greed, hatred, delusion, pride, jealousy and stinginess. This is the reason why few are reborn among human beings and devas, but many more are born in hell, in the animal realm, or in the sphere of ghosts.

“同样，诸比库，天人死后投生为天人或人的有情是极少的，而天人死后投生到地狱、畜生界或是鬼界的有情却很多。”

“同样，诸比库，在地狱死后投生为人或天人的有情是极少的，而在地狱死后投生到地狱、畜生界或是鬼界的有情却很多。”

“同样，诸比库，在畜生界死后投生为人或天人的有情是极少的，而在畜生界死后投生到地狱、畜生界或是鬼界的有情却很多。”

“同样，诸比库，在鬼界死后投生为人或天人的有情是极少的，而在鬼界死后投生到地狱、畜生界或是鬼界的有情却很多。”

这是为什么呢？因为他们还没有如实知见四圣谛！由于没有如实知见四圣谛，我们几乎总是活在贪婪、瞋恨、无明、嫉妒和悭吝的家园里。这就是有情为什么只有极少数投生为人和天人，而绝大多数会投生到地狱、畜生界或是鬼道。

According to the Buddha, “Those beings are few who abstain from wine, liquors, and intoxicants that are a basis for negligence. But those beings are more numerous who do not abstain from wines, liquors, and intoxicants that are a basis for negligence.”

“So too, bhikkhus, those beings are few who honor their mother and father. But those beings are more numerous who do not honor them.”

“So too, bhikkhus, those beings are few who honor recluses. But those beings are more numerous who do not honor recluses.”

“So too, bhikkhus, those beings are few who respect their elders in the family. But those beings are more numerous who do not respect their elders in the family.”

“So too, bhikkhus, those beings are few who abstain from the destruction of life. But those beings are more numerous who do not abstain from the destruction of life.”

“So too, bhikkhus, those beings are few who abstain from taking what is not given. But those beings are more numerous who do not abstain from taking what is not given.”

**[Page 28]**

“So too, bhikkhus, those beings are few who abstain from sexual misconduct. But those beings are more numerous who do not abstain from sexual misconduct.”

依照佛陀的教导，

“离放逸之因的诸酒类的有情是极少的，而未能离放逸之因的诸酒类的有情却很多。”

“同样，诸比库，孝敬父母的有情是极少的，而不孝敬父母的有情却很多。”

“同样，诸比库，恭敬隐士的有情是极少的，而不恭敬隐士的有情却很多。”

“同样，诸比库，尊敬族中老者的有情是极少的，而不尊敬族中老者的有情却很多。”

“同样，诸比库，离杀生的有情是极少的，而未能离杀生的有情却很多。”

“同样，诸比库，离不与取的有情是极少的，而未能离不与取的有情却很多。”

“同样，诸比库，离欲邪行的有情是极少的，而未能离欲邪行的有情却很多。”

“So too, bhikkhus, those beings are few who abstain from false speech and divisive speech. But those beings are more numerous who do not abstain from false speech and divisive speech.”

“So too, bhikkhus, those beings are few who abstain from harsh speech and idle chatter. But those beings are more numerous who do not abstain from harsh speech and idle chatter.”

There are very few people who are performing wholesome actions. Instead, the great masses of humanity are engaging in unwholesome actions. As the Buddha pointed out, those performing wholesome actions are like the little bit of soil on the tip of his fingernail and those others who are engaging in unwholesome actions are like the great earth. Few can be reborn among human beings or devas. Most people on this great earth will be reborn in hell, in the animal realm, or in the sphere of ghosts. Why? The doors to these miserable states are opened by unwholesome deeds which we do in this life.

What happens if we fall to the four woeful planes? This is explained in the sutta named “Yoke with a Hole”. It is from MahāvaggaSaṃyutta. In that sutta the Buddha said:

”

“同样，诸比丘，离虚妄语和离间语的有情是极少的，而未能离虚妄语和离间语的有情却很多。”

“同样，诸比丘，离粗恶语和杂秽语的有情是极少的，而未能离粗恶语和杂秽语的有情却很多。”

从事善行的人是极其稀少的，而绝大多数人都是在造作不善行。正如佛陀指出的，那些行善的人如同他指尖上的土一样少之又少，而那些作恶的人却如同大地的泥土一样多不胜数。极少人死后投生为人或天人，地球上的绝大多数人会投生到地狱、畜生界和鬼道。为什么呢？通向恶道的门，因我们此生所做的不善行而敞开。

若我们堕入四恶道会怎样呢？《大品·单孔轭经》对此作了回答。在该经中，佛陀说：

“Bhikkhus suppose a man would throw a yoke with a single hole into the great ocean and in it there is a blind turtle which comes to the surface once every hundred years. What do you think, bhikkhus, [Page 29] would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?”

“If it would ever do so, Venerable Sir, it would be only after a very long time.”

“Sooner, I say, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole than the fool who has gone once to the nether world would regain the human state.

Why? Because in the nether world there is no conduct guided by the Dhamma, no righteous conduct, no wholesome activity, no meritorious activity. The more powerful ones are eating the weaker ones. They are killing and eating each other.”

That's why if we fall to the four woeful planes it's so difficult to be reborn among human beings or devas. It does not matter how rich or poor we are, how beautiful or ugly we are or how high or low our living standards are. To avoid rebirth in hell, in the animal realm or in the sphere of ghosts, one needs to do good.

“诸比丘，假如有人扔了一个上面有单孔的轭在汪洋大海里，而大海里有一只盲龟，每一百年才浮出海面一次。诸比丘，你们认为如何，这只一百年才浮出海面一次的盲龟能够把头插入那轭上的单孔里吗？”

“尊者，即便有这种可能，也会是很久之后。”

“我说，这只一百年才浮出海面一次的盲龟把头插入那轭上的单孔，比堕入地狱的愚人再次得到人身更快些。”

为什么呢？因为在地狱中并无（任何）法行、正行、善行和福行。那里弱肉强食。地狱中的众生互相残杀，并以对方为食。

这就是为什么若我们堕入四恶道，将很难再投生为人或是天人。贫穷或是富裕，美丽或是丑陋，生活水平高或是低，都无关紧要。为了避免投生到地狱、畜生界或是鬼道，一个人需要做善行。

Even though it is better to be reborn among humans or the devas than in the nether world, with existence there is always birth, aging, death, sorrow, lamentation, pain, displeasure, and despair. We are not free from this whole mass of suffering.

Even though we know, ‘Man is mortal,’ when we are waiting for our last hour, we are afraid of death; we fear death. We grieve, we lament and become bewildered. To make it clear, let me quote a sutta from AṅguttaraNikāya.

**[Page 30]**

The title of the sutta is AbhayaSutta, fearless. In it our Buddha said:

“There is indeed, brahmin, such a mortal who fears death, who is afraid of death. Who is the one who fears death?”

“ There is, brahmin, a person who is not free from lust for sensual pleasures, not free from the desire and affection for them, not free from thirsting and fevering after them, not free from craving for sensual pleasures. Then it happens that a grave illness befalls him. Thus afflicted by a grave illness, he thinks: ‘Oh, those beloved sensual pleasures will leave me, and I shall have to leave them! Thereupon he grieves, moans, laments, weeps, beating his breast and becomes bewildered. This mortal is one who fears death, who is afraid of death.”

How can we be reborn in the happy states if we died in this way?

虽然投生到人道或是天道比投生到地狱要好，但生命总是伴随着生、老、死、愁、悲、苦、忧、恼。我们尚未从一切苦中解脱。

即便知道“人总有一死”，但在等待生命的最后时刻到来时，我们依然害怕死亡，畏惧死亡。我们悲伤；我们哀愁；我们迷失。（在此，）让我引用《增支部》中的一篇经来进一步说明。

经的名字叫做《无畏经》(AbhayaSuttam)<sup>4</sup>。佛陀在经中说：

“婆罗门，哪种应死者怖畏死法，恐惧死亡呢？”

在此，婆罗门，有人于诸欲未离贪，未离欲，未离爱，未离渴求，未离热恼，未离爱欲。这时，他染上了重病。他如此染上重病。‘我所爱之诸欲将舍弃我，我亦将舍离我心爱之诸欲。’他忧愁、疲惫、悲哭、捶胸号泣，感到困惑迷乱。婆罗门，此应死者怖畏死法，恐惧死亡。”

若是我们如此死去，又怎能投生到善趣呢？

<sup>4</sup> 《无畏经》：译自 A.4.4.4.4。



“Further, brahmin, there is a person who is not free from lust for this body, not free from the desire and affection for it, not free from thirsting and fevering after it, not free from craving for the body. Then it happens that a grave illness befalls him. Thus afflicted by a grave illness, he thinks: ‘Oh, this beloved body will leave me, and I shall have to leave it! Thereupon he grieves, moans, laments, weeps, beating his breast and becomes bewildered. This mortal is one who fears death, who is afraid of death.’”

How can we be reborn in the happy states if we died in this way?

**[Page 31]**

“Further, brahmin, there is a person who has not done anything good and wholesome, who has not made a shelter for himself; but he has done what is evil, cruel and wicked. Then it happens that a grave illness befalls him. Thus afflicted by a grave illness, he thinks: ‘Oh, I have not done anything good and wholesome, I have not made a shelter for myself, but I have done what is evil, cruel and wicked. I shall go hereafter to the destiny of those who do such deeds.’” Thereupon he grieves, moans, laments, weeps, beating his breast and becomes bewildered. This mortal is one who fears death, who is afraid of death.”

“再者，婆罗门，在此，有人于其身未离贪，未离欲，未离爱，未离渴求，未离热恼，未离爱欲。这时，他染上了重病。他如此染上重病。‘我所爱之身体将舍弃我，我亦将舍离我心爱之身体。’他忧愁、疲惫、悲哭、捶胸号泣，感到困惑迷乱。婆罗门，此应死者怖畏死法，恐惧死亡。”

若我们如此死去，又怎能投生到善趣呢？

“又有，婆罗门，在此，有人不作善行益事，不准备皈依处，作恶犯罪，作残酷之事。这时，他染上了重病。他如此染上重病。‘我不作善行益事，不准备皈依处，作恶犯罪，作残酷之事，我死后只会去如此行事之趣。’他忧愁、疲惫、悲哭、捶胸号泣，感到困惑迷乱。婆罗门，此应死者怖畏死法，恐惧死亡。”

“Further, brahmin, there is a person who has doubts and perplexity about good Dhamma and has not come to certainty in it. Then it happens that a grave illness befalls him. Thus afflicted by a grave illness, he thinks: ‘Oh, I am full of doubts and perplexity about good Dhamma and have not come to certainty in it. I shall go hereafter to the destiny of those who do such deeds.’ Thereupon he grieves, moans, laments, weeps, beating his breast and becomes bewildered. This mortal is one who fears death, who is afraid of death.”

“These, brahmin, are four mortals who fear death and are afraid of death.”

Do you think it would be good to be included in these four types of mortals who fear death, are proud of themselves, and are heedless about doing what they need to do? We should give this careful consideration. All suffering arises due to becoming. So, becoming is not praise-**[Page 32]**worthy!

That’s why the Buddha said:

“Bhikkhus, just as even a trifling bit of dung has an ill smell, so likewise do I not favor ‘becoming’ even for a trifling time, not even for the lasting of a finger-snap.”

再有，婆罗门，有人对正法有怀疑，有疑惑，尚未树立确信。这时，他染上了重病。他如此染上重病。‘我对正法有怀疑，有疑惑，尚未树立确信。’他忧愁、疲惫、悲哭、捶胸号泣，感到困惑迷乱。婆罗门，此应死者怖畏死法，恐惧死亡。

婆罗门，此为四种怖畏死法，恐惧死亡之应死者。”

你们觉得成为这四者之一好么，恐惧死亡，骄傲自满，并对应做之事漫不经心？对此，我们应该深思熟虑。所有的苦都源于“有”。“有”不应被赞叹。

这就是为什么佛陀说：

“诸比丘，如同仅点滴粪便都有臭味，同样，我不赞成‘有’，即便只是极短的时间，乃至弹指间。”

So now we know what we are doing. We are ‘sinking and being ‘swept away.’ We sink into the four woeful planes by stopping and we are swept again and again by struggling and being reborn as humans or devas.

Let me ask you one more question: What else do we need to do?

In the OghataranaSutta, the Buddha answered:

“When I came to a standstill, then I sank; but when I struggled, then I got swept away, It is in this way, friend, that by not stopping and by not struggling I crossed the flood difficult to cross.”

What is the meaning of “by not stopping and by not struggling I crossed the flood difficult to cross?” In the commentary ‘not stopping and not struggling’ means following the Middle Way. The Middle Way means the way leading to Nibbāna which is the Eightfold Noble Path.

Having heard this, the deva became a Sotāpanna.

So great was his respect for the Buddha that the deva, who had seen the True Dhamma, recited this stanza:

“After a long time at last I see  
A brahmin (a Buddha) who is fully quenched,  
Who by not stopping, not struggling, **[Page 33]**  
Has crossed over attachment to the world.”

现在我们明白了我们在做什么。我们在“下沉”和“被卷走”。我们由于停留而下沉于四恶道，我们由于挣扎而被一次又一次卷走，投生为人或是天人。

我再问你们一个问题：我们还需要做什么？

在《渡越瀑流经》(Oghatarāṇasuttaṃ)中，佛陀回答说：

“朋友，当我停留的时候，我下沉；朋友，当我挣扎的时候，我被卷走。朋友，我不停留、不挣扎，渡过了瀑流。”

“我不停留、不挣扎，渡过了瀑流”是什么意思呢？义注中说，“不停留、不挣扎”是指采取“中道”。“中道”即是导向涅槃的八圣道。

听到这里，这个天人成为一个初果圣者（须陀洹）。

这个已如实见法的天人对佛陀生起无上的恭敬，他诵出了以下一首偈子：

“长久之后终得见，  
完全寂静婆罗门；  
不停留亦不挣扎，  
渡越世间之爱著。”

Our Bodhisatta and many people of his day (and even some today) have crossed the flood by not stopping and by not struggling. These people have followed the Middle Way. They have realized Nibbāna.

May we all be able to follow that Way.

May we all be able to cross the flood that is difficult to cross.

May you all attain final Nibbāna.

Sādhu! Sādhu! Sādhu!

我们的菩萨和那个时代的许多人（乃至今天的某些人），通过不停留、不挣扎，渡越了瀑流。这些人跟随中道。他们证得了涅槃。

愿我们都能够跟随这一道路！

愿我们都能够渡越难渡之瀑流！

愿你们都证得究竟涅槃！

萨度！萨度！萨度！