

Sammādiṭṭhi

(Right View)



正见

生起如实认知世界和生命的智慧

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引言

内心具足正见，形成一种见解的人，自然会生起如实认知世界和生命的智慧，了解造恶及误入歧途的危害，明白人和环境的价值与重要性。当每个人明了各种事物可能会带来的危害或价值时，将有助于规范自己的行为准则：

1. 稳固正见，防止邪见控制心灵。
2. 努力增强责任心，不轻易满足现状。

正见会使我们的判断道德化，知道分析什么是对和错，什么是善和恶，什么是应行和不应行。在日常生活中以此为参照，用正确和常规的方式进行思考、交谈和做事，而不是被自我的情绪所操控，或者受他人建议的影响。对方的建议也许是一种见解，也许只是个人的经验。最终，可能会导致我们以错误的方式，进行思考、交谈和做事。

Introduction

A person who habitually cultivates Sammādiṭṭhi or Right View is a wise person because he has a good understanding of the reality of life. For example, he understands the harm of unwholesome deeds. He understands the harm of the Causes of Ruin (Apāyamukha). At the same time, he understands the important role of the people around him that make up his environment. A person with such understanding is not likely to allow Wrong View to dominate his mind. At the same time, he knows to continue working on improving his sense of self-responsibility.

Right View or Sammādiṭṭhi gives one the tool needed to decide between what is right and what is wrong; what is wholesome and what is unwholesome; what should be done and what should not be done. Sammādiṭṭhi gives one the standard necessary to guide one in one's daily life in terms of what to think, what to say, and what to do. It means that one does not act on impulse or follows someone else's idea or action which may lead one to think, say, and do the wrong thing.

这就是每个人应培养自身正见，使之形成一种稳固的见解之原因。这样做的话，既可以当作自我培养的一种方法，也可以成为他人的楷模，让大家都能拥有安全和快乐的生活。当所有人都具足正确的见解，就会遵循道德准则，以正确的方式进行决定、思考、交谈和做事。最终，人人都可以和谐幸福的生活在一起。



Sammādiṭṭhi needs to be cultivated by every person for the reasons cited above. A person who is firmly planted in Sammādiṭṭhi is a model human being because he knows how to live his life correctly, safely, and happily. If more and more people on earth can successfully cultivate Sammādiṭṭhi, they will be able to think, say, and do things that are morally good such that everyone on earth will be able to live together in peace and happiness.



正见的定义和重要性

正：正确、善行、善好、至善。

见：见解、知见。

佛法中的“见解”，与“本质理解”意思相近。对于“理解”这个词，在此可分为两个层面，即为：

1. 表面理解：对各种事物和见解的一般认识，对心灵只有轻微的影响。就算这种认识是正确的，但是对趣向天界或地狱没有太大的影响。

2. 本质理解：对世间真理与生命真相的理解，以及对业果法则，善业与恶业的理解，对心灵产生深刻的影响。如果理解是正确的，可能会趣向天界；如果理解是错误的，可能会趣向地狱。

“正见”在此指对世间真理与生命真相的正确理解。当正见稳固安住在内心，转化为个人固有的原则、观点或生活理念，将促使他以正确的方式，进行思考、交谈和做事，即以廉洁透明，不违反法律法规的行为从事工作。

The Meaning and the Importance of Sammaditthi

The word “**Sammā**” means right, honest, good, excellent.

The word “**Diṭṭhi**” means view or opinion.

In Buddhism, the word “Diṭṭhi” means understanding.

There are two levels of Diṭṭhi or understanding as follows.

1. The basic level: It means having right understanding about the physical world and its phenomena. It is the kind of understanding that has very little effect on one’s spirituality. Right understanding of the physical world cannot cause one to be reborn in the Celestial Realm. And wrong understanding of the physical world cannot cause one to be reborn in the Hell Realm.

2. The profound level: It means having right understanding about the Loka (the different realms of existence) and the reality of life. It means having right understanding about the round of rebirth, the Law of Kamma, merit (Puñña) and demerit (Pāpa), etc.



This level of understanding has a significant effect on one's spirituality. Right understanding about the Loka and the reality of life can cause one to be reborn in the Celestial Realm, whereas wrong understanding can cause one to be reborn in the Hell Realm.

“Sammādiṭṭhi” (Right View) means having right understanding about the Loka (the different realms of existence) and the reality of life. When a person has cultivated Sammādiṭṭhi to the point that it becomes his personal ideal, principle, attitude or theory, his firmly planted Sammādiṭṭhi will lead him to think, say, and do what is right or correct. For example, he will earn right livelihood. He will perform his work in an honest and transparent manner. He will not do anything that is immoral or unethical.

Any society filled with Sammādiṭṭhi persons will meet with lasting peace and happiness.

Therefore, the complete meaning of Sammādiṭṭhi at the Loka (secular) level is having right understanding about the Loka and the reality of life and comprises ten parts as follows.

如果社会中人都具备正见，社会将会永久处于和谐的状态。当社会中绝大多数人都具备正见，社会也可以保持长久的和谐。

因此，世间正见完整的定义，即是指对世间真理与生命真相的正确理解。主要有以下十种，分别是：

1. 布施有善报，应当行。

2. 福利有果报，即公共福利和个人福利是善行，应当行。

3. 供养有果报，即供养值得供养者为善行，应当行。

4. 造作善业和恶业的果报是真实存在的，即因果法则真实不虚，应当信。

5. 世间有福报，即三界中唯一可以累积功德波罗蜜，证得究竟涅槃的境界。

6. 有来世，即一切众生若未断尽烦恼，依然要生死流转，在无尽轮回中历尽苦难。

7. 母亲有恩于子女，是子女获得人身的基础。若子女得到的不是人身，将会失去修波罗蜜的机会。

1. Dāna practice or giving of alms bears good fruit and should be performed.
2. Charitable giving bears good fruit and should be performed.
3. Paying homage to those deserving of homage bears good fruit and should be performed.
4. The Law of Kamma exists. It means that one's Kamma be they wholesome or unwholesome have real consequences.
5. This Loka (here it means the Human Realm) is beneficial because it is the only realm in the Three Spheres of Existence where every person has the opportunity to pursue Perfections and make clear the Path and Fruit of Nibbāna.
6. The next Loka (here it means the hereafter) exists because every living being that is not yet able to extinguish all defilements from its mind must continue to undergo the round of rebirth endlessly.
7. One owes one's mother a great debt of gratitude because she serves as the prototype for one's physical form. Without the human body, one cannot accumulate merit and pursue Perfections.

8. 父亲有恩于子女，即给予人身的雏形。如果没有父亲，子女也无缘出生。所以说，父母亲对子女恩重如山，理应获得子女的孝顺与爱戴。

9. 众生的出生或化生真实存在，即地狱与天界也真实不虚，每个人应精进不放逸，诸恶莫作。

10. 通过无上智慧如法修行，如实知见今生和来世后，同时教导他人具足如实知见沙门、婆罗门是真实存在的。这种正见也间接说明：

1) 佛陀是真实存在的。

2) 遵循佛陀教诲如法修行，自己能如实知见今生和来世之外，还能教导他人具足如实知见的阿罗汉弟子是真实存在的。

3) 如法持戒，将正法传承至今的比丘，在当今依然具足舍身求法的精神。他们在如实知见今生和来世后，也能教导他人具足如实知见。

正确认知十种正见，只能算是理解十种正见的人，还不能称为“正见人”。只有在学习和实践中养成一种习惯以后，才能称为具足正见者。当正见稳固安住在内心时，这才算是一个真正的“正见人”。这

8. Likewise, one owes one's father a great debt of gratitude because without one's father, conception cannot happen. One owes a great debt of gratitude to one's parents and it is fitting that one should repay one's parents as best as one can.

9. Opapātika or Spontaneous Rising exists. It means that the Hell Realm and the Celestial Realm are real. Therefore, it would behoove everyone to take great care not to commit any unwholesome deeds.

10. Enlightened Personages who can see and know the Three Spheres of Existence with their Supernormal Insight are real. This part of Sammādiṭṭhi implies the following.

1) The Lord Buddha is real.

2) The Arahats or the Lord Buddha's Perfected Disciples who have become enlightened as a result of practicing the Lord Buddha's Teachings are real.

3) The Buddhist monks who practice righteousness according to the Dhamma-Discipline by putting their lives on the line until they can see

种人在日常生活中会养成广行布施、清净持戒、精进打坐的习惯。总的来说，就是成为一个众善奉行，诸恶莫作的人。

因此，我们要尽快使自己成为“正见人”，如果只是处在理解正见的层面，而不是让正见稳固安住于心，就还有可能会轻易地转变为“邪见”。

“邪见”属于佛教词汇，与“正见”意思相反。比如心放逸或没有免疫力的人，主要是因为对世间真理和生命真相，缺少如实知见的理解或带有错误的见解。



and know the Three Spheres of Existence with their Supernormal Insight are real and still exist today.

A person who knows and understands these ten parts of Sammādiṭṭhi cannot be called a Sammādiṭṭhi person just yet. A person can be called a Sammādiṭṭhi person only after he has cultivated these ten parts of Sammādiṭṭhi until they become part of his nature. It means that he must routinely practice Dāna or give alms. He must routinely observe the Precepts immaculately. And he must routinely practice meditation. In other words, he must earnestly accumulate merit and wholesomeness. And he must abstain from unwholesomeness which gives rise to demerit or Pāpa.

Sammādiṭṭhi needs to be earnestly and quickly cultivated by every person, lest he fall prey to “Micchādiṭṭhi” or Wrong View.

The term “Micchādiṭṭhi” is the exact opposite of the term “Sammādiṭṭhi”. A Micchādiṭṭhi person is a person who lacks spiritual immunity because he lacks the correct understanding about the different realms of existence and the reality of life.

正见

生起如实认知世界和生命的智慧



Sammādiṭṭhi

(Right View)



一，关于布施之见解

布施的含义

布施的含义广泛，一般指施与或无偿分享。例如，给予或分享自己富余的用品和食物；在不同的时节向朋友、下属或上司赠予礼物或纪念品；无偿的赠予还包括给亲戚朋友，资助急需的物品或金钱，以及在对方开口请求帮助时，或者在知道对方遭遇困难时，及时地给予他们支援。

除此之外，还包括给予有意义的指导，心怀善愿教授各种世俗或佛法知识，或者给予对方宽容和笑容。这一切善意的施予方式，都可以归类为布施。

此外，在佛门中行布施，即指布施僧众。除了是一种施予行为以外，更是一个供养福田的善缘，起到护持佛教的作用，使僧众成为世人的依靠。

我们为什么要布施呢？因为我们需要彼此依靠，这种相互依存的关系，会促进我们成为亲密的朋友，互相理解、互相同情、互相关怀，成为知己；大家将心比心，不互相结仇、不互相侵犯，消除自私和吝啬的心理。另外还培养舍弃、忍耐，以及宽容他人

1. The View about Dāna Practice or Giving of Alms

What does it mean by Dāna practice?

Dāna practice or giving of alms covers a variety of wholesome activities but in general, **it means giving or sharing what one has with others without expecting anything in return.** Examples include giving to others or sharing what food that one has in abundance with others; giving a gift to one's friends, relatives, subordinates, bosses; lending tools or things to one's relatives and friends as needed; lending them money in times of need; helping them out in times of need.

Dāna practice also includes giving useful advice, **sharing one's secular and Dhamma knowledge** with others in the spirit of goodwill, **forgiving others**, etc.

The most important Dāna practice according to Buddhism is giving to the venerable monks because they serve as the laypeople's field of merit. Giving to the righteous monks earns one a vast amount of merit, and it is also an important way to support Buddhism.

的意识，有助于增进自己与集体的幸福感，这就是为何要行布施的缘起。

任何一个人，如果认同布施有善报，可同时利益施者和受者，无论是以分享的方式布施，即分享食物、分享用品、分享住所，还是在佛门中布施，将来必定养成一种美好的习惯，认识布施的价值，这种正确的见解也称为“正见”。

关于布施之本质

对“布施有果报”的正确见解，其实是一个充满“慈心”的体现。即是当一个人依靠四事过上舒适快乐的生活，具足渊博的知识和超群的能力，拥有各种谋生工具，在生活中充满安全感，如实知见世间真理和生命真相，然后将自己拥有的东西分享给他人，让对方也变成和自己一样。这时候，对他人负责任的心态，也间接提升到另一个高度。当布施形成一种习惯，在肯定布施有善报的同时具足慈心，就可称为具备正确的见解，即为“正见”。

The Reason for Dāna Practice: Human beings depend on each other, and Dāna practice is one important way to foster good human relationship. Dāna practice promotes understanding, empathy, sympathy, friendship, and considerateness. Dāna practice helps one to be less selfish and less miserly. It also enables one to cultivate selflessness, patience, and the ability to forgive others. Dāna practice promotes personal and social peace and happiness. These are the reasons why everyone should practice Dāna.

A person having the view that **Dāna practice bears fruit**; that it is beneficial to the giver and the receiver alike; that it is worthwhile; that it must be practiced regularly; that it must be encouraged **is considered to have Sammādiṭṭhi** or Right View. Dāna practice includes sharing what one has with others (instead of trying to own as much land as possible without any concern for those who have no place to live or no land to work on), giving to the support of Buddhism, etc.



The Main Points about Dāna Practice

When a person has the view that Dāna practice bears fruit, it means that he has love and kindness in his heart. He realizes that when he is blessed in abundance with the four necessities, knowledge, ability, the means to earn Right Livelihood, security, and right understanding about the reality of life, he needs to share what he has with others. Such a state of mind reflects that the person has cultivated social responsibility to a certain level. Once a person practices Dāna regularly, the fruit of his practice will become obvious to him. A person with such a state of mind can be said to have Sammādiṭṭhi or Right View.



二，关于福利之见解

福利的含义

福利指通过各种方式帮助有困难的人，包括贫困者、饥荒者、无法自理的残疾人和老年人，以及孤儿、灾民和传授德行的沙门、婆罗门。

布施和福利的区别

布施是将自己的东西分享给亲朋好友，以帮助他们摆脱困境，或向他们奉献爱心。有时对方并非真正遭遇困难，只是为了向对方传递善意，譬如向邻居分享各种食物或物品等。

福利是援助社会大众，没有特指亲朋好友，但对象可能是各阶层的弱势群体，或者是遭遇灾害，处于困难中的人。如果没有福利援助，将无法生存下去，或者过着贫苦的生活。除此之外，沙门、婆罗门也需要福利，若他们没有获得援助，可能无法维持出家人的生活。就算可以维持生活，也很难有效地履行教化大众德行之职责。因此，福利的主旨是社会福利和宗教福利，布施的主旨是分享或帮助个人。

2. The View about Charitable Giving

What does it mean by Charitable Giving?

Charitable Giving means giving help in different areas to the people in need. It means giving to the poor, the desolate, the old, the physically or mentally disabled, the orphans, the disaster victims, the Buddhist monks who serve as the laypeople's morality teachers.

What is the difference between alms-giving and charitable giving?

Giving of alms means sharing what one has in abundance with relatives and friends in order to help them out or to express one's goodwill and appreciation. It also includes giving food on certain occasions to one's neighbors, etc.

Charitable giving means giving to the people in need. They may not be one's relatives or friends. Disaster victims are in need of help in terms of the four necessities. So do the Buddhist monks who cannot remain in the monkhood and work as the teachers of morality without help from the laypeople. **Charitable giving is about giving to people in need as well**

社会福利的主要宗旨是在各方面向弱势群体提供帮助，即是：

1. 让他们生存下去，享有基本的生活权利。

2. 让他们有机会接受世俗和佛法教育，成为国家的良好公民。

3. 让他们可以化解当前遭受的危机。

宗教福利的主要宗旨是维护佛教繁荣发展，使如法修行的比丘，可以继续向社会大众弘扬正法，使大众具足正见。

关于福利之本质

对“福利有果报”的正确见解，其实是一个充满“悲心”的体现。当看见别人遭遇困难时，自己决不会坐视不管，会想方设法帮助对方摆脱困难。如果是在力所能及的范围内，将施予援手。这样给对方提供帮助的同时，自己肯定也能获得善业果报。对他人负责任的心态，也会间接提升到另一个高度。当一个人具足“悲心”，就可称为具备正确的见解，即为“正见”。

as giving to support Buddhism whereas giving of alms is about giving to individual persons.

The main objectives of charitable giving are to help the people in need...

1. So that their lives can be sustained.
2. So that they can receive secular education and Dhamma education such that they can become a good citizen.
3. So that they can reasonably cope with the pressing problems at hand.

The main objective of supporting Buddhism is to help grow and perpetuate Buddhism such that the righteous monks can have the opportunity to continuously instill Sammādiṭṭhi (Right View) in the laypeople.



The Main Points about Charitable Giving

A person with the view that **“Charitable giving bears good fruit”** is a compassionate person. He cannot ignore the fact that some persons are having a very difficult time. He wants to help them out however way he can. He has a good understanding about the fruit of wholesome deeds. Compassion is the mark of a mind that has been developed to a certain level. Such a compassionate person can be said to have Sammādiṭṭhi or Right View.



三，关于供奉值得供奉者之见解



供奉的含义

供奉在此指赞颂他人的功绩和能力。对于功绩的理解，指的是一个人的道德特质与行为，或者指以善意利益他人与社会的行为。例如，社会福利和宗教福利等。值得供奉者可分为四种，分别如下：

1. 对自己恩重如山，且依然在世者。首当其冲是自己的父母，接下来是老师、家族长者、上司，以及有恩于自己的人。

3. The View about Paying Homage to Those Deserving of Homage

What does it mean by paying homage?

Paying homage here means admiring or showing admiration for a person's virtue and ability. A person's virtue shows up as virtuous attributes and virtuous conduct or as doing things to benefit the public such as giving to the people in need, supporting Buddhism, etc.

Individuals deserving of homage can be put into four categories as follows.

1. Living individuals to whom one owes a debt of gratitude. These include one's parents, one's teachers, one's older relatives, a righteous boss, etc.

2. One's ancestors and the nation's ancestors.

3. Individuals who are replete with morality and virtue and successful individuals who have done much for the public are deserving of admiration because they serve as a good role model to the people.

4. Righteous monks who have dedicated themselves to instilling Sammādiṭṭhi in the laypeople.

2. 已故的祖先和族人。

3. 具足种种戒律和德行者，或者在生活和工作
中功成名就者，以及对社会做出重大贡献，被众人推
崇为社会模范的人。

4. 如法修行的沙门、婆罗门，他们以智慧和能
力培养大众的德行，使众人成为具足正见者。

关于供奉值得供奉者之本质

对“供奉值得供奉者有善报”的正确见解，其
实是一个人充满“喜心”的体现。即见到别人快乐、
成功、繁荣，无论对方的地位是否高于自己，都会向
对方随喜赞叹。或者见到对方是大善人，经常广行善
事利益大众，我们也应赞颂对方，让所有人都了解对
方的美德。如果我们不那样做的话，反而有点不妥，
表示自己不认同对方的价值。这种随喜的心态如同一
副盔甲，除了保护自己不心生嫉妒之外，还养成不会
专门找他人缺点的习惯。与此同时，对他人负责任
的心态，也间接提升到另一个高度。当一个人具足“喜
心”，就可称为具备正确的见解，即为“正见”。

The Main Points about Paying Homage to Those Deserving of Homage

A person with the view that “paying homage to those deserving of homage bears good fruit” possesses what is called “Muditācitta” in that when he sees anyone doing a good thing or meeting with success, he cannot wait to congratulate the person. He supports and admires anyone who is virtuous and has done much good for the public. He sees the good that others do and he wants to make their contributions known to the world. A person possessing Muditācitta is not given to envy or jealousy. He is not in the habit of finding fault with people. A person possessing Muditācitta can be considered to have Sammādiṭṭhi or Right View.



四，关于人造作善业和恶业的果报之见解

业的含义

“业”作为佛教名词，指“行为造作”，无论是身、语、意的行为造作，还是善业或恶业，都统称为“业”。

业果的含义

“果”意为“结果”或“先前造作善恶之业果”。所以“业果”指“我们造作的善业或恶业之果报。”有的人误认为“果”只是指恶业之果报。其实，“果”也包括善业之果报，这一点大家要重新认识，“善业之果”实为善业的果报；“恶业之果”实为恶业的果报。

恶业的含义

“恶业”指以身、语、意造作的恶行。造恶者自然有违戒律、道德与法律。本身不仅心怀恶意，还会各种形式为非作歹，除了给自己和他人带来痛苦之外，还给社会造成不良的影响。

4. The View about the Law of Kamma

What Is Kamma?

In Buddhism, the word “Kamma” means an intentional act or intentional acts which can be physical, verbal or mental, wholesome or unwholesome.

What Is the Fruit of Kamma?

The fruit of Kamma refers to the consequences of every thought, every word, and every deed that have ever been made by a person from his previous existences up until the current existence. The rule of thumb is that wholesome Kamma bears wholesome fruit, whereas unwholesome Kamma bears unwholesome fruit.

What Does It Mean by Unwholesome Kamma?

Unwholesome Kamma refer to physical dishonesty, verbal dishonesty and mental dishonesty. Unwholesome Kamma are immoral and unethical. And in many cases, unwholesome Kamma are also unlawful. Unwholesome Kamma cause suffering and harm to the self and others.



How Does Buddhism Determine What Is Wholesome and What Is Unwholesome?

Wholesome Kamma are determined by **“The Tenfold Wholesome Course of Action”** as follows.

1. Physically Wholesome Kamma: These are the Kamma afforded by observing the first three Precepts.

1.1 Pāṇātipātā veramaṇī: Abstaining from killing, injuring, and abusing one’s fellowmen and animals.

1.2 Adinnādānā veramaṇī: Abstaining from taking what does not belong to one. It means abstaining from stealing, robbing, thieving, cheating, corrupt practices, encroachment, etc.

1.3 Kāmesu micchācārā veramaṇī:
Abstaining from sexual misconduct while at the same time one is not given to sexual indulgence. One should endeavor to learn the Dhamma and practice chastity on occasions.

2. Verbally Wholesome Kamma: These are the Kamma afforded by observing the fourth Precept.

佛教对善业与恶业的判断标准

通过身、语、意所行的“十善业道”，判断哪一种业属于善业。分别如下：

1. 身善业：即身体的种种造作，应远离以下三种破戒行为，分别是：

1.1 不杀生，包括远离杀害人类和动物，甚至包括伤害、囚禁，以及通过各种方式折磨等等。

1.2 不偷盗，例如：偷取、抢劫、盗窃、诈骗、贪污、侵权等等。

1.3 不邪淫，指懂得控制自己，不沉迷于情欲中，多寻找机缘修习佛法和梵行。

2. 语善业：即不违犯第四条戒，又可以细分为四种，分别是：

2.1 不妄语（说谎）：应当只说实话，坚守信用，履行承诺。

2.2 不两舌（挑唆）：“两舌”指挑拨离间使他人关系破裂。应当说有利于和谐融洽、增进感情的言辞。

2.1 Musāvādā veramaṇī: Abstaining from false speech while at the same time one says only what is true and one keeps one's word.

2.2 Pisunāya vācāya veramaṇī: Abstaining from divisive speech or saying words that cause division among people while at the same time one employs one's words to promote unity and harmony.

2.3 Pharusāya vācāya veramaṇī: Abstaining from offensive speech while at the same time one practices endearing speech.

2.4 Samphappalāpā vācāya veramaṇī: Abstaining from nonsensical speech while at the same time one says things that are useful at the right time and at the right place. One does not repeat or spread false rumors.

3. Mentally Wholesome Kamma: These are the Kamma afforded by mental honesty.

3.1 Anabhijhā: It means non-covetousness while at the same time one cultivates contentment.

3.2 Abyāpāda: It means no ill-will while at the same time one is forgiving and one regards others with goodwill.

2.3不恶口（语言粗俗）：应使用礼貌用语，常说悦语、爱语或鼓励的好话。

2.4不绮语（花言巧语）：应在适合的时间和适合的地点说有意义的话，坚决不讲道听途书说的话，或者传播未经证实的新闻，因为除了有可能不是事实以外，还会给社会带来不良的影响。

3. 意善业：即思想诚实端正，也是话语清净和行为诚信的基础，可分为三种，分别是：

3.1不贪：决不唯利是图或贪得无厌，不以非法行为夺取他人的利益。应当懂得知足常乐，也就是，对自己所拥有的一切感到满意。

3.2不嗔：无论他人多恶劣，都要对其充满善意，怀有一颗宽容的心。

3.3不痴：通过学习和修行，对世间真理和生命真相如实认知，不痴迷一切人和事物。

上述所讲的“十善业道”，也是十种正确规范善行的标准。我们应该怎样去实践才能长久安住于十善业道呢？

3.3 Sammādiṭṭhi: It means having Right View or having right understanding about the Loka (the different realms of existence) and the reality of life.

Wholesome Kamma are determined by “The Tenfold Wholesome Course of Action”. The question is how one can adhere regularly to the Tenfold Wholesome Course of Action. First of all, one must learn from one’s family, one’s temple, and one’s school to cultivate Right View from little on up. One should also study the Dhamma or the Lord Buddha’s Teachings and practice meditation on a regular basis. Most importantly, one must stay as far away as possible from Apāyamukha or the Causes of Ruin.

The term “Apāyamukha” means the causes of ruin. It means that whoever involves himself with Apāyamukha is causing ruin to himself, his family, and his community.

There are six causes of ruin as follows.

- 1) Addiction to alcohol and other substances
- 2) Habitually going out carousing at night
- 3) Addiction to watching plays, movies, games, etc.

有助于我们安住于十善业道的重要因素，首先，我们要从小在家庭和学校培养正知正见，树立和养成一种习惯。当长大以后，我们还要把树立的正见运用在日常生活中，不断地学习和修行，远离堕入罪恶的深渊。

“罪恶的深渊”指导致毁灭之道，也就是误入歧途。误入歧途之人，除了自己深陷其中以外，还会成为他人误入歧途的始作俑者。最终，不仅使自己和他人处于水深火热之中，还会给社会造成极其恶劣的影响。

六种“罪恶的深渊”，分别如下：

- 1) 酗酒和吸食各类麻醉品。
- 2) 沉迷夜生活。
- 3) 喜欢娱乐逛荡。
- 4) 沉迷赌博。
- 5) 结交坏人。
- 6) 好吃懒做。

- 4) Addiction to gambling
- 5) Keeping the company of wrong-viewed persons
- 6) Laziness

Unwholesome Kamma, be they physical, verbal or mental, are determined by “The Tenfold Unwholesome Course of Action” which is the exact opposite of “The Tenfold Wholesome Course of Action”. Being involved with any of the six causes of ruin is considered to be unwholesome. Any person using or providing such services as prostitution, gambling dens, bars, nightclubs, etc., is committing unwholesome Kamma.

The Lord Buddha also teaches that wholesome Kamma are determined in two ways as follows.

1) “What Kamma performed as a result of Alobha (non-greed), Adosa (non-anger), and Amoha (non-delusion) are considered to be wholesome Kamma. Wholesome Kamma bring about happiness.

2) “What Kamma which do not get one into trouble later on but cause one to feel joyful are considered to be wholesome Kamma.

相同的道理，“十恶业道”也是通过身、语、意造作，判断哪一种业属于恶业。另外，六种罪恶的深渊也可以作为判断恶业的标准。其实，那些与六种罪恶深渊有关联的人，常常都是将自己的快乐建立在他人的痛苦上。例如，进入风月场所嫖娼，或者创办伤风败俗的场所，不仅伤害自己，也会伤害别人的家庭，在谋生过程中，养成不劳而获的懒惰恶习。总而言之，只要与六种罪恶深渊有关联的人，无论身份是客户还是商家，都会有造恶的意图。

此外，佛陀也曾开示，关于通过自我省思行为的起因和结果，来判断善业与恶业的标准。

关于自我判断善业的标准有两种，分别是：

1) 对于省思行为的起因，佛陀如是说：“人以无贪、无嗔、无痴造作业，此业为善，此业非恶，此业果为乐。”

2) 对于省思行为的结果，佛陀如是说：“人造作一种业之后，若不带来痛苦的后果，反而内心愉悦舒畅，那么此业果为善业。”



关于自我判断恶业的标准有两种，分别是：

1) 对于省思行为的起因，佛陀如是说：“人以贪、嗔、痴造作业，此业非善，此业为恶，此业果为苦。”

2) 对于省思行为的结果，佛陀如是说：“人造作一种业之后，若带来痛苦的后果，悲伤哭泣流泪，那么此业果为恶业。”

关于业果法则之本质

业果法则之本质即“善有善报，恶有恶报，真实不虚。”有如佛法箴言：

“人造作业，必自受业，造作善业者必有善报，造作恶业者必有恶报，造作什么因就要承受其相应的果报。”

这条佛法箴言蕴含四项重要内容，分别如下：

1) 无论人造作善业或恶业，自己必将承受相应的果报。因此，如果自己遇到什么问题或痛苦，首先要明白，这个问题或痛苦，曾是自己之前或前生所种下的恶因所致，不要去责怪任何人。

Likewise, unwholesome Kamma are determined in two ways as follows.

1) “What Kamma performed as a result of Lobha (greed), Dosa (anger), and Moha (delusion) are considered to be unwholesome Kamma. Unwholesome Kamma bring about unhappiness.

2) “What Kamma which get one into trouble later on and cause one to shed tears are considered to be unwholesome Kamma.

The Main Points about the Law of Kamma

The main points about the Law of Kamma can be summarized as, **“Wholesome Kamma yield good consequences. Unwholesome Kamma yield ill consequences”; “Whatever one sows, that he will also reap”**.

There are four main points about the Law of Kamma as follows.

1) Whatever Kamma a person performs, be it wholesome or unwholesome, he will definitely receive the consequences of that Kamma. The problems that one encounters in one’s life are the consequences

2) 造作善业者，必有善报。

3) 造作恶业者，必有恶报。

4) 业的果报犹如植物结出的果实，正所谓：种瓜得瓜，种豆得豆。例如，如果种植香蕉种子，结出的果实必然是香蕉，而不会是其他的果实。这一项是比喻，对第二项和第三项是有力的证明。

无论是善业或恶业的果报，都会有其固定规则。所以，佛陀称为“业果法则”，这也是最正义的法则，无需任何解释。

关于善恶业报之本质

对于“业果法则真实不虚”的正确见解，分为两种。第一种是对于造作善业之因，也是一个人充满“舍心”的体现。这里的舍，不是指舍弃不管，而是以智慧去观察，让心学会放下，以正念思维，分清善业与恶业。深入省思原因，明白造作善业之因。这一切都缘起于善美之心，即不贪、不嗔、不痴，结果必然是善果，最终必将获得快乐。

另一种是对于造作恶业之因，其实这也是缘起于罪恶之心，即执迷于贪、嗔、痴之中，最终的结

of one's unwholesome Kamma committed earlier either in this existence or in a previous existence. Therefore, it is useless to blame anyone else for one's problems.

2) Wholesome Kamma bear wholesome fruit.

3) Unwholesome Kamma bear unwholesome fruit.

4) The way the consequences of each Kamma show up can be compared to planting a tree. If one plants a banana tree, one will reap bananas and not some other fruit.

The Law of Kamma determines what consequences a particular Kamma will give. The Law of Kamma is exact and needs no interpretation.

The Main Points about Wholesome Kamma, Unwholesome Kamma, and Their Respective Consequences

A person having the view that the Law of Kamma exists can be said to possess “Upekkhācīṭṭa” in that he has the intelligence and the wisdom to differentiate what constitutes wholesome Kamma and what

果，必将带来痛苦和惩罚。对于这种人，应当及时明白善业或恶业的果报。业果法则，本来就是自然法则，并没有违背自然的规律。

善良的心态有助于正确的思维，让自己能正确认识造作善业和恶业所带来的果报，心无偏见并严格要求自己 and 他人依法而行，成为一个正义的人。当一个人的心态具足“舍心”，就可称为具备正确的见解，即为“正见”。



constitutes unwholesome Kamma. He understands very well that wholesome Kamma are brought about by a wholesome mind which is characterized by Alobha (non-greed), Adosa (non-anger), and Amoha (non-delusion). He knows that wholesome Kamma yield good consequences, namely, happiness, success, and prosperity.

He understands very well that unwholesome Kamma are brought about by an unwholesome mind which is characterized by Lobha (greed), Dosa (anger), and Moha (delusion). He knows that unwholesome Kamma yield ill consequences, namely, unhappiness and ruin.

A person of such profound understanding is cognizant of his every Kamma. He takes full responsibility for his every Kamma. He practices righteousness and encourages others to do likewise. In addition, he practices impartiality. A person possessing Upekkhācīṭṭa can be considered to have Sammādiṭṭhi or Right View.

五，关于世间之见解



世间的含义

“世间”在佛教中，指行、住、坏、灭的世界和空间，分为三种类型，分别是：

1) 行世间：指人和动物的身体，包括身和心。

2) 有情世间：指具有精神意识，对外在事物会产生色、声、香、味、触、法的感知的有情生命，或者可以自我感受和自我行动的有情生命，例如：天

5. The View about this Loka (the Human Realm)

What does “Loka” mean?

The term “Loka” in Buddhism means deterioration and ruin. There are three categories of Loka as follows.

1) Sankhāraloka: It means the body and mind of a living being.

2) Sattaloka: It means living beings that are still affected by what can be seen or touched in terms of physical forms, tastes, smells, sounds, and objects. Living beings include celestial beings, Mara, Brahma beings, human beings, Peta, Asurakāya, animals, and hell beings. But more often than not, Sattaloka means human beings.

3) Okasaloka: It means the realm of existence, the place where human beings live, earn a living, accumulate wholesome and unwholesome Kamma and includes the landmasses, the bodies of water, and the sky.

人、魔罗、梵天、人类、饿鬼、阿修罗该^[1]、畜生和地狱众生。在佛教中，泛指人类或众生。

3) 空间世间：指有情众生所居住的空间环境，他们在适合的空间环境中生存，造作善业或恶业，即所谓的海、陆、空的空间。

关于世间的见解之本质

对于世间的见解，值得思维的内容分为三部分，分别如下：

1. 众生的类型各有不同。
2. 众生各有不同的原因。
3. 对世间具备正确的认知。

1. 众生的类型各有不同。一般的众生，特别是人类，可谓是天差地别，无论身材、外貌、社会地位，还是智慧、性格、国籍、语言，在各个时期都不尽相同。

[1] 阿修罗该(Asurakāya)指堕入恶道的众生。其性质跟饿鬼很相近，很难分辨出来，同时阿修罗该和饿鬼都处于同一个地方，都居住在三峰山的缝隙内。但阿修罗该有着稀奇古怪的身躯，例如：头为猪，身为人。

The Main Points about This Loka

There are three main points as follows.

1. Living beings and their inherent differences
2. The cause of these differences
3. Having Right View about this Loka

1. Living Beings and Their Inherent Differences: Among all living beings, especially human beings, there are vast differences in terms of physical appearance, economic and social status, intelligence, habit, and intrinsic nature.

2. The Cause of These Differences: Why are living beings so different from one another? In the **Culakammavibhanga Sutta**, the Lord Buddha says that “Every living being possesses its own Kamma; it is the heir of its own Kamma; its own Kamma determine its birth, its race, its life conditions, its coarseness, and its refinement.”

Kamma means all of the thoughts, words, and deeds that one has ever accumulated in one's previous existences up until the time of one's conception, as well as all of the Kamma that one has accumulated

2. 众生各有不同的原因。为何众生会各有不同？其实是因为业力的关系所致。佛陀在《小业分别经》中如是说：“众生自己造作业，是业的延续者，以业为来源，以业为种子，以业为依靠，业可以分清众生的优和劣。”这里指我们在前世造作的业，不管是善还是恶；无论是远如从过去世到今世母亲的胎中，还是近如从出生到今日的自己。因此，大家千万不要误认为众生的不同，只是一种机缘巧合，或者是仙人施法，又或者是心术不正者故意为之。事实上，每个人都是源于自己前世造作的业所致，与他人没有任何关系。

3. 对世间具备正确的认知。那么我们要认知些什么呢？其实对世间的正确认知，最重要的有四点，分别如下：

3.1 今世的来源。

对于众生的状态，无论是身材相貌方面，还是经济地位方面，其实都是由自己在前世造作的“业”决定的，正如佛陀所说“众生自己造作业”。也就是说，曾经在前世累积许多功德善业的人，在今生转世为人后，他在多个方面会圆满具足，而且功德还将在今世继续利益他。对于曾经在前世误入歧途造作许多

so far in this existence. One's overall wholesome and unwholesome Kamma cause one to be what one is today. Therefore, one should not make the mistake of thinking that the differences among living beings are determined by one's horoscope or a super being or anything else.

3. Having Right View about This Loka: This involves four aspects altogether as follows.

3.1 This Loka and Its Origin: It means that everything about a living being or a human being is determined by his own Kamma or the Kamma that he had had in his previous existences. An individual who had accumulated wholesomeness in terms of a large amount of merit will meet with everything desirable in this existence. On the contrary, an individual who had accumulated unwholesomeness in terms of a large amount of demerit will meet with everything undesirable in this existence. It must be emphasized that such an individual had already served his time in the States of Unhappiness before being reborn in the Human Realm. In the **Ducaritavipaka Sutta**, the Lord Buddha teaches the residual consequences of unwholesome Kamma as follows.

恶业的人，不但会在地狱受恶果报应，就算再次转世为人，还是会继续受到余业报应。根据《恶行品》中的记载，佛陀曾对最轻之业果，如是教诲：

造作杀生业最轻的果报，将成为短命者。

造作偷盗业最轻的果报，将成为贫穷者。

造作邪淫业最轻的果报，将有仇敌伴随。

造作妄语业最轻的果报，将常被人诬陷。

造作两舌业最轻的果报，友情常被破坏。

造作恶口业最轻的果报，将总会听闻不开心的事。

造作绮语业最轻的果报，其言语不可信。

造作饮酒业最轻的果报，将成为精神错乱者。

3.2 世间无常。

当生而为人以后，无论有怎样的生命境况，这一切都可能会发生转变。例如，有的人出生时，身体很健康，但是后来却疾病缠身，特别是那些基于满足内心欲望，不懂得珍惜爱护自己身体的人，或者那些因为无知及放逸而伤害自己身体的人。还有的人在成为富翁后，好景不长，又在一夜之间变得贫困潦倒或

The lightest consequence of killing is a short lifespan.

The lightest consequence of stealing is poverty.

The lightest consequence of sexual misconduct is meeting with hostility.

The lightest consequence of lying is meeting with false accusation.

The lightest consequence of divisive speech is losing what friends one has.

The lightest consequence of offensive speech is hearing things that make one feel troubled.

The lightest consequence of nonsensical speech is not being taken seriously.

The lightest consequence of consuming alcohol and other addictive substances is insanity.

3.2 This Loka Is Changeable: It means that rebirth in the Human Realm is accompanied by changes. For example, a person born with good health can become frail and sickly especially if he does not take care of his body and recklessly does things that can jeopardize his health. A person born into a wealthy

者破产；有的人却由贫穷者变成了富翁；有的人从默默无闻者变成声名远扬的人，并利用自己的力量利益社会大众。

这种无常也源于自己造作的业，可能是前世业力的报应，也可能有今世造作的新业一起报应。其实，业的果报极其错综复杂，我们很难以简单的数学方程式计算清楚，只能如实了知它的因果表象。只有当自己证得法眼后，才有机会探清它的因果真相。

3.3 世间有福报，意指行世间。生而为人，可谓意义非凡，因为世界上只有人身，才能够行持各种善事，累积种种功德。若转世为其他生物，无论是多足或少足，甚至是无足，它们都无法像人类一样轻松地行善积德。基于此因，有的人在获得人身以后，不好好珍惜，反而选择自杀身亡，这实在是可怜又可悲。可能他从没有真正了解人身的价值，不明白生而为人是何其幸运。事实上，有缘转世为人，实属稀有难得。佛陀曾作比喻：假设在茫茫的大海里，有一只盲眼乌龟，每一百年才有机会把头探出水面一次，然后凑巧把头钻进一块在大海里漂泊的浮木的洞孔，且当时这块浮木在波涛汹涌的海面上浮沉不定。所以生而为人机缘，如同盲龟值木轭般千年难遇。

family can become poor or bankrupt. A person born into poverty can become a millionaire. A physically disabled person can become world famous for having done something great for humanity.

Changes in one's life are brought about by one's Kamma which can be from one's previous existences or the current existence. It needs to be pointed out here that the yielding of the consequences of each of one's Kamma is a highly complex process and as such it is beyond one's thinking. It is most certainly unlike even the most complex mathematical problem which can be solved by a math expert or a computer. To truly understand how each Kamma sends forth its fruit, one needs first to attain the Dhammakāya.

3.3 This Loka Is Beneficial: It means that Sankhāraloka or the human body is highly beneficial, since it can be used to accumulate wholesomeness and merit. The animal body is not as well suited to accumulating merit and wholesomeness as the human body. Whoever chooses to commit suicide can be said to be the most unfortunate person because he does not know the true value of being human. He does not know how rare rebirth in the Human Realm truly is. The Lord Buddha compares

因此，就算我们的身体患有残疾，也还是价值连城，依然可以继续行善积德。总比那些身体健全，却常常造恶的人，活得更更有意义。

对于空间世间，即人类居住的地球，其实对我们来说，也是意义非凡。它作为我们所赖以生存和居住的地方，让我们有机会勤修种种善业，包括父母给予子女，尽显关爱与责任；向亲朋好友分享，消除自私心理，提升自身的慈悲心；供奉值得供奉者，向恩人和善者尽孝。特别是沙门、婆罗门，他们给我们指引通往天界之道，并作为我们的福田，让我们有缘累积更多的福德资粮。

3.4在世的时间有限，指寿命是有限的。人类在这个时代的平均寿命只有七十五岁，同其他长寿的境界做比较的话，可谓是十分短暂，况且并不是所有的人都能够活到七十五岁，有的人小小年纪就往生了，也有的人英年早逝了。

总而言之，人固有一死，只是每个人死亡的时间不尽相同，这也取决于自己在前世或今世所造作的善恶的果报。

such rarity to a blind turtle living in the ocean. Every one hundred years, it rises to the surface of the ocean. The chance that it will insert its neck inside an inner tube which is floating around in the ocean is greater than rebirth in the Human Realm.

A physically disabled person can still use his body to accumulate merit and wholesomeness. A disabled body which is being used to accumulate merit and wholesomeness is far better than an abled body which is being used to accumulate demerit and unwholesomeness.

Okasaloka means that the human world is highly beneficial, since it provides a place where one can live and perform as many wholesome deeds as possible. Parents give to their children in the spirit of love and responsibility. One shares what one has with one's relatives and friends in order to decrease the level of one's selfishness and develop the level of one's compassion. One pays homage to those deserving of homage in order to express one's gratitude to those one is indebted to and to those who practice righteousness such as the Buddhist monks. The Buddhist monks do the work of pointing the way to the Celestial Realm to the laypeople. They serve as the laypeople's field of merit.

关于世间之本质

对于“今世有来源和世间有福报”的正确见解，其实也是一个人对业果法则有坚定信仰的一种体现，即是对佛陀宣说的正法心怀正信，并通过如法实践，形成一种习惯以后，明确体会到善有善报，恶有恶报的含义。无论是行善业或恶业，都将可以跨越时间的限制，随时随地成熟而报应，所以，对于业的来世报应，不会心怀任何疑惑。

支持业的来世报应之重要因素，就是生而为人时的区别，包括性别、种族、相貌、智慧等。有的人渴望具备的优点，例如：聪明伶俐；有的不希望具备的缺点，例如：愚蠢、弱智、身心缺陷等，这都是今世有来源的体现。

对业果法则的坚定信仰，会进一步认识转世为人是何等的有福报。因为利用人身，可以主动地做种种善事；若转世为其他动物，其身体并不自控，很难以做得到。与此同时，若得人身后，还要有缘遇见佛教，依靠智者作为善知识，指引光明大道；并且不结交损友，远离堕入罪恶的深渊，这些皆源于自己前世累积善业的果报。当具备这些正确的认知后，我们必

3.4 This Loka Has a Time Limit: It means that one's time on earth is limited by death. The current average lifespan of 75 years is extremely short compared to the lifespan of beings living in other realms of existence. And it is not everyone that will live to be 75. Some persons die in their childhood. Some persons die in their middle adulthood.

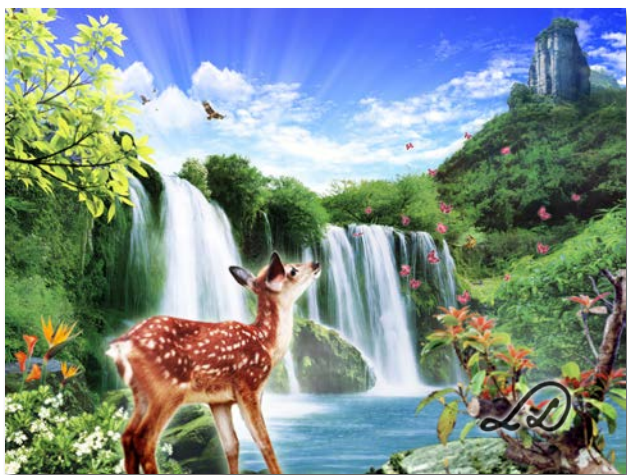
Death comes to every human being, that much is certain. But when and how one will die depends on one's past and current Kamma which are different from one person to another.

The Main Points about This Loka

For a person to have Right View about this Loka, **he had to have had a firm belief in the Law of Kamma all throughout his previous existences.** As a result, in the current existence, he has a firm belief in the Lord Buddha and His Teachings. Therefore, he studies and practices the Dhamma until it becomes part of his intrinsic nature. He can see for himself that wholesome Kamma beget wholesome results and unwholesome Kamma beget unwholesome results. The results may show up in days, months, and years or across lifetimes.

然能够明白行善的必要性，以及对此增长信心，为今生和来世的幸福更加积极地累积福德资粮，这也是今世有来源的一种体现。

当一个人对业果法则心怀正信，就可称为具备正确的见解，即为“正见”。



The phenomena that support the working mechanisms of the Law of Kamma include individual differences in terms of gender, family background, looks, intelligence, etc. Some persons are highly intelligent. Some persons are dull-witted. Some persons are physically or mentally disabled or both. These phenomena enable one to understand this Loka and its origin.

Once a person has a firm belief in the Law of Kamma, he also realizes the great value of being human, since human beings can perform every form of wholesome deeds much more so than other kinds of living beings. He realizes that the merit earned in his previous existences has made it possible for him to be a practicing Buddhist. As such, he can continue to accumulate more and more merit here and now which will bless him with happiness and success not just here and now but in his future existences as well. He understands the fact that this Loka is beneficial.

A person having the correct understanding about this Loka can be said to have Sammādiṭṭhi or Right View.

六，关于来世之见解



来世的含义

“来世”蕴含两种含义，分别是：

1. 往生后生存的状态。
2. 往生后生存的境界。

6. The View about the Next Loka (the Hereafter)

What does it mean by the next Loka?

There are two aspects to the next Loka as follows.

1. Life after death 2. The next realm of existence

1. Life after Death: It means that death is the end of a human being's physical body. But the human mind is retained inside the Refined Human Body or the astral body which leaves the Coarse Human Body at the time of death. As long as a being still possesses Kilesa (defilements), it must be reborn in another realm of existence. Life after death is also called the hereafter.

According to Buddhism, life after death can occur in two different places, namely, the States of Happiness (Sugati) and the States of Unhappiness (Dugati).

The States of Happiness include the Human Realm, the Celestial Realm, and the Brahma Realm.

The States of Unhappiness include the Hell Realm, the Animal Realm, the Peta Realm, and the Asurakaya Realm.

According to the Law of Kamma, an individual who has accumulated a large amount of merit will be

1. 往生后生存的状态。众生往生后，不是完全消逝，只是尸体被火化或土葬，细人身会在呼吸停止后，脱离粗人身。只要心还存烦恼，细人身就会再次轮回转世到新的境界，在佛教中称为“来生”或“后生”。所以，往生以后，还会有来生。

根据佛教经典的记载，众生来生的道路有两种，分别为“善道”与“恶道”。

善道：指转世的境界或美好的生命之道，分别是：1. 人间；2. 天界；3. 梵天界。

恶道：指转世的境界或痛苦的生命之道，分别是：1. 地狱；2. 畜生；3. 饿鬼；4. 阿修罗该

从业果法则中可知，修善业或行善事者将趣向善道。至于转世至善道中的哪个境界，则取决于生前累积善业的多或寡来决定。例如，如果累积的善业多于恶业，即使还未达到转世梵天界，但也能转世于天界，在天界中长久享乐。若累积的善业不足也以转世天界，就会转世为人，在人间出生。

造恶业或行恶事者将趣向恶道，至于转世至恶道中的哪个境界，则取决于生前造作恶业的多或寡来

reborn in one of the States of Happiness depending on what level of merit and demerit he has accumulated on earth. If his accumulated merit outweighs his accumulated demerit and his accumulated merit is not great enough for him to be reborn in the Brahma Realm, he will be reborn in the Celestial Realm where he will be able to enjoy celestial bliss for a very long time. If his accumulated merit is not great enough for him to be reborn in the Celestial Realm, he will be reborn in the Human Realm.

An individual who has accumulated a large amount of demerit will be reborn in one of the States of Unhappiness. For example, an individual who commits sexual misconduct on a regular basis will be reborn in the Hell Realm. If an individual's accumulated demerit is not great enough to be reborn in the Hell Realm, he may be reborn in the Peta Realm, the Asurakāya Realm, or the Animal Realm.

2. The Next Realm of Existence

A realm of existence is necessary for life to happen and continue. In other words, for life to happen and continue, there must exist Sankhāraloka, Sattaloka, and Okasaloka.

决定。例如，常造作恶业者，必然转世地狱。如果造作的恶业，还未足以转世地狱，则有可能转世为饿鬼、阿修罗或畜生。

2. 对于转世的境界，通常只要有生命出现，就会有相应的生存境界。例如，只要有草木生长，就会有土地的栽培。同样的，当行世间和众生出现时，空间世间也会自然出现，作为众生生存的境界。

基于众生依然心存烦恼，所以仍然还会造作善业和恶业。不同的是，谁造作的善业多于恶业，或者造作的恶业多于善业的区别。至于业的果报，通常造作恶业多于造作善业的人。当他往生后，自身造作的恶业会先使其趣向恶道。如果造作善业多于恶业的人，当他往生后，自身造作的善业会先使其趣向善道。不过世事无常，若在临终前心浑浊，就会先趣向恶道；相反，心清净就会先趣向善道。有如佛陀在《布喻经》中说：

“若心浑浊，可豫想彼必至恶趣；
若心清净，可豫想彼必至善趣”

Since everyone on earth still possesses Kilesa or defilements, it is inevitable that he will perform both wholesome deeds and unwholesome deeds. In general, an individual who has accumulated more demerit than merit will be reborn in one of the States of Unhappiness. And an individual who has accumulated more merit than demerit will be reborn in one of the States of Happiness. But there can be exceptions to this rule. For example, if the mind of an individual despite having accumulated a large amount of merit is sad and gloomy just before death, he will be reborn in one of the States of Unhappiness before he can be reborn in one of the States of Happiness. In the **Vatthupama Sutta**, the Lord Buddha says,

“A sad and gloomy mind will lead the entity to be reborn in the States of Unhappiness.

A mind which is not sad or gloomy will lead the entity to be reborn in the States of Happiness.”

It is for these reasons that the next realm of existence can be uncertain, one may be reborn in the States of Unhappiness or one may be reborn in the States of Happiness. It all depends on the state of one's mind at the time of one's death.

由此可知，来世生存的境界并非恒常不变，到底是趣向善道还是恶道，取决于自己。这主要体现在两个方面，即生前所造作的业，以及临终前的心境。

关于来世之本质

对于“往生后还会再转世”的正确见解，其实是一个人对生死轮回有坚定信仰的一种体现。也就是只要还未断尽烦恼，每个生命往生以后，还会继续轮回，就会有来世。为什么会有来世呢？他的来世又在哪儿呢？这一切，都取决于自己生前造作的善业与恶业。如果造作诸多善业，就会趣向善道，即梵天界、天界和人间。如果造作诸多恶业，就会趣向恶道，即地狱、饿鬼、阿修罗该和畜生，在无尽的生死轮回中，我们造作的善业和恶业会相互争夺着报应。

对生死轮回坚信不疑之余，还应众善奉行，为来世累积福德资粮，如此才可以称为具备正确的见解，即为“正见”。



The Main Points about the Next Loka

A person who believes that “Death is followed by rebirth” has a firm belief in the round of rebirth in that for as long as an individual still possesses defilements, he must continue to undergo the round of rebirth. The form of life and the place of rebirth are dictated by the wholesome deeds and unwholesome deeds or the merit and demerit that an individual has accumulated as a human being. If he has accumulated a large amount of merit, he will be reborn in the States of Happiness, namely, the Brahma Realm, the Celestial Realm, or the Human Realm. If he has accumulated a large amount of demerit, he will be reborn in the States of Unhappiness, namely, the Hell Realm, the Peta Realm, the Asurakāya Realm, or the Animal Realm. An individual’s rebirth is determined by an individual overall’s wholesome and unwholesome Kamma.

A person who believes in the round of rebirth and earnestly performs only wholesome deeds and accumulates as much merit as possible can be said to have Right View.

七，关于母亲的恩德之见解

大多数人在谈及母亲的恩德时，都会对母亲十月怀胎的艰辛，分娩时所承受的痛苦十分感恩。当子女出生以后，母亲还会给其予无微不至的照顾。当子女渐渐长大，母亲还要让他们接受教育，并为此支付高额的学费。当子女顺利毕业，出社会工作，开始组建家庭，母亲还要为其劳心劳累，让其继承财产。大多数人都是如此描述自己的母亲。

佛教对于母亲的恩德之见解

对于母亲的恩德，佛教认为最为重要的有四个方面，分别如下：

1. 赋予生命。母亲从怀胎到分娩，给予子女悉心的照顾，使其最终长大成人。母亲赋予子女生命，可谓是一份伟大的恩德。如果母亲当初不想赋予子女生命，那么她可能会去堕胎，即便生出来以后，也有可能将其丢弃，就如新闻中经常报导的那样。

2. 给予人身雏形。我们都知道，世间生物的种类多达数万种，外形特征也各不相同。无论身体多强壮，力量多无穷，外貌多美丽，但是它们的身形特征都无法像人类那样去修习善业。正是因为有了母亲的

7. The View that One Owes One's Mother a Great Debt of Gratitude



Most people think of the debt of gratitude owed to one's mother comes from the fact that she has to carry her child in her womb for a period of nine or ten months, that she has to bear the pain and discomfort of delivering her child, that she raises her child with such love and care, that she spends money to give her child an education, that she finds her child a

孕育，使我们如此与众不同，她给我们带来了无比的幸运，这就是母亲对子女的一种伟大恩德。

3. 培育人类的思想。虽然我们生而为人，但如果在机缘巧合下，不幸从幼儿时期就被弃于动物的窝中。譬如，有一个婴儿，从小就在黑猩猩的窝里成长，黑猩猩也一直将其视为己出。试问，当这个婴儿长大后，虽然外形特征与人类没有区别，但是他的内心思想是比较接近人类还是黑猩猩呢？这个不用猜也能确定，他的思想肯定比较接近黑猩猩的思想。因为长期以来，黑猩猩都在按照自己的思想方式培养他。

由于我们的母亲是人类，所以，她一直用人类的思想方式教导我们，使我们从小养成了对人友爱、厚道、慈悲与分享的习惯，同时也会助人为乐，相互尊敬，特别是懂得孝敬和称颂善者，明白何为善与恶，从而学会众善奉行。总而言之，正是在母亲孜孜不倦的教导下，我们才具备了人类的思想与本性，这就是母亲对子女的一种伟大恩德。

无论如何，就算有的母亲很少在思想和行为上，给予子女细心地教导，有时还对子女的心灵造成某种程度的伤害，或者没有让子女继承自己的遗产，但总体来说，她们对子女依然有着莫大的恩情。

suitable spouse after her child is able to earn a living, that she gives her child an inheritance, so on and so forth.

What Is the Buddhist View on the Debt of Gratitude Owed to One's Mother?

There are altogether four aspects as follows.

1. Mother gives her child life because she carries her child in her womb, she gives birth to it, she raises it, etc. Therefore, the child owes its mother a great debt of gratitude. After all, some mothers choose to have her child aborted or throw it into a dumpster or somewhere hidden from view as seen in the news from time to time.

2. Mother serves as the prototype for her child's human body. There are a myriad of animals in this world, but none of them has the body as conducive to the performance of wholesome deeds as the human body. Therefore, it is fortunate indeed that one's mother is a human being and has given one the human body.

3. Mother serves as the prototype for her child's human mentality. Mother serves as her child's

4. 为启蒙恩人，指作为最先施恩的人，他们是子女在这个世界上应回报的人。

将母亲归为子女的双亲之一，是因为母亲率先为子女付出，而无需任何条件。从赋予生命，再到细心养育，使子女渐渐长大成人，任劳任怨，不求回报。其实，她也不知道子女的未来会怎样，是否成为知恩图报之人，她只知道默默地付出，让子女快乐地成长。与此同时，努力培养他们养成良好的性格，使他们成为一位善人，并且乐此不疲。当子女到了接受教育的年龄，还会供他们读书上学，让他们接受最好的教育，不甘落于人后。

关于母亲的恩德之本质

有关“母亲对子女有无上恩德”的正确见解，其实是一个人知恩感恩的体现。母亲对子女至少有两种恩德，分别是：1. 赋予生命；2. 给予人身雏形。

另外两种恩德分别是：1. 培育人类的思想；2. 为启蒙恩人。对于后面的两种恩德，可能会有所欠缺，但也不能磨灭前面的两种恩德。

role model in terms of love, kindness, gentleness, compassion, generosity, respect, and the ability to differentiate what is right from what is wrong.

Suppose a human child by some strange accident is raised by a female chimpanzee since infancy, chances are that the child will grow up thinking and behaving more like a chimpanzee than a human being.

Some mothers may be deficient as a good role model or treat their children badly. In these cases, the child still owes its mother a great debt of gratitude because of these three reasons cited above.

4. In Buddhism, mother and father are called “Pubakari” because they are the first persons to give to their child. As Pubakari, they are considered to be highly important.

Mother is called Pubakari because she is the first person to give to her child from the moment it is conceived to all the love and care put into raising and educating it even though she has no idea how

母亲虽然也会有缺点，因为她也有自己的烦恼，依然心存邪见。所以，我们作为子女的我们，不应该去责备她的缺点，使其感到委屈或愤怒。我们应当用巧妙的方法提点她，让她从缺点中吸取教训，同时也告诫自己，以后有机会为人父母时，千万不要养成这些缺点。

与此同时，作为子女的我们，应当尽自己最大的努力去孝敬母亲，帮助她消除心中的邪见，这也算是报答母亲恩情的一种途径。若子女能做到这一点，说明自身的责任也提升到另一个高度。当一个人对母亲具足这样的孝心，即可称为具备正确的见解，即为“正见”。



it will turn out. She wishes her child to meet with happiness and success. She gives selflessly to her child.

The Main Points about the Debt of Gratitude Owed to One's Mother

A person who believes that he owes his mother a great debt of gratitude is a grateful person. One owes one's mother a great debt of gratitude for at least two reasons: 1) She serves as the prototype for one's human body; and 2) She serves as the prototype for one's human mentality.

Any deficiency in the mother stems from the fact that she still possesses defilements. As her child, one should not begrudge her for her deficiency. But one should use her deficiency to make sure that one does not develop the same deficiency oneself.

Moreover, it is one's duty to repay one's mother any way one can and to the best of one's ability. A person who feels grateful to his mother and is willing to repay her can be considered to have Sammādiṭṭhi or Right View.

八，关于父亲的恩德之见解

父亲对子女的恩德与母亲相同，一共有四种，分别是：

1. 赋予生命。
2. 给予人身雏形。
3. 培育人类的思想。
4. 为启蒙恩人。

就算父亲没有履行自身应履行的责任，但他对子女依然有恩，至少也会有两种，分别是：赋予生命和给予人身雏形。

如果父亲不履行自己的责任，可能会成为问题的制造者，给自己和社会带来麻烦。这也算是一种造恶，将会在来世承受相应的果报，有时甚至是现世受业。

关于父亲的恩德之本质

有关“父亲对子女有无上恩德”的正确见解，其实是一个人知恩感恩的体现。我们应明白如果没有父亲，自己将无缘出生为人，也就失去了累积新功德的机缘。

8. The View that One Owes One's Father a Great Debt of Gratitude

There are four reasons why one owes one's father a great debt of gratitude.

1. Father gives his child life.
2. Father serves as the prototype for his child's human body.
3. Father serves as the prototype for his child's human mentality.
4. Father is a Pubakari.

At the very least, one owes one's father a great debt of gratitude because he gives one life and he serves as the prototype for one's human body. No human birth can happen without a father.

A man who does not fulfill his responsibility as a father is of course creating problems for others. This unwholesome Kamma will yield ill consequences in his future existences if not here and now.

The Main Points about the Debt of Gratitude Owed to One's Father

A person who believes that he owes his father a great debt of gratitude is a grateful person. He

如果省思“业果法则”和“今世有来源”，我们就应接受父亲后两种恩德的不圆满。其实，这也是缘起于自己在前世造作的恶业，才会在今世遇到这样的父亲。若自己能生起这样的觉悟，就不应该去怪罪父亲或对其忘恩负义。因为这样对待父亲，等同于在今世造作新的恶业，来世还要承受相应的果报。另外，我们应当理解父亲没有尽到责任，是因为他依然心存邪见。

因此，我们应该如此思维，父亲有恩于自己，作为子女，应当尽最大的努力报恩。如果哪天自己能够帮助父亲消除心中的邪见，也算是从另一方面报答了父亲的恩德。

除此之外，也应该从父亲的缺点中吸取教训，当自己为人父母时，告诫自己，千万不要养成这些缺点。若子女能做到这些，说明责任感也提升到了另一个高度，即可称为具备正确的见解，即为“正见”。



understands that without his father, he cannot be born a human being and cannot continue to accumulate new merit and wholesomeness.

If a person should in this existence have an irresponsible father, he should look at the situation according to the Law of Kamma. He should realize that it was his past unwholesome Kamma which caused him to have such a father in this lifetime. He should not begrudge his father or be ungrateful to him. He should be determined to do what is morally and ethically correct for his father.

If it is at all possible, one should repay one's father by being a good child to him and by helping him to find a virtuous friend. Any deficiency in the father stems from the fact that he still possesses defilements. As his child, one should not begrudge him for his deficiency. But one should use his deficiency to make sure that one does not develop the same deficiency oneself.

A person who believes that he owes his father a great debt of gratitude and does his very best to repay him is considered to have Sammādiṭṭhi or Right View.

九，关于众生的出生之见解

众生是如何出生的？

佛教的解释是，众生的出生方式有四种，分别如下：

1. 卵生：指破卵壳而生，即畜生的出生方式。
例如：鸟类、壁虎、乌龟等。
2. 胎生：从母胎中出生，主要以母乳进行喂养。例如：人类、猫、大象等。
3. 湿生：依湿气而生，即出生在肮脏、污秽之地，或者从腐烂的尸体、污水、腐烂的食物中出生。
例如：蛆虫等。
4. 化生：突然而生，这种类型在出生时即刻长大，佛教称为化生。这种出生方式无需依靠父母，是借正负两种业力而生。正业力使其趣向善道，转世为天人和梵天，负业力使其趣向恶道，转世为地狱众生、饿鬼和阿修罗该。

我们有必要学习有关化生方面的知识，最重要的有两点，分别是：

9. The View about Spontaneous Rising

According to the Lord Buddha's Teachings, living beings come into existence by four different means as follows.

1) By means of an egg: These beings include such animals as birds, geckos, turtles, etc.

2) By means of the womb: These beings include such mammals as humans, cats, elephants, etc.

3) By means of a foul environment: These beings come into existence in corpses, dirty water, rotten food and include worms, etc.

4) By means of Spontaneous Rising: The Pāli term for it is "Opapātika". These living beings come into existence without the need for parents. Those who possess merit rise spontaneously in the Celestial Realm or the Brahma Realm. Those who possess demerit rise spontaneously in the Hell Realm, the Peta Realm or the Asurakāya Realm.

There are two reasons why it is necessary for everyone to learn about Spontaneous Rising.

1) Knowledge about Spontaneous Rising enables one to develop two important virtues,

1. 学习这方面的知识，有利于培养羞愧心，对罪恶心生惭愧，同时，对今世或来世的恶业果报产生恐惧，即害怕堕入地狱。由此可得，让自己养成众善奉行的习惯，不让身、口、意在人前或人后造作任何恶业。

2. 学习有关化生的知识，也有助于我们在学习和修行时增长信心，如法地生起如实知见的内在经验，特别是对业果法则、地狱与天界、今生与来世的由来，具备正确的见解。

尽管在修行中还未达到如实知见的程度，但是在光明的内在所生起的快乐与宁静，仍然有助于修行者对佛陀的教诲心生净信，从而促使自己更加精进，同时心怀正见，努力培养自我，在日常生活中乐于布施、持戒和打坐，成为家人、亲戚和朋友的榜样。总而言之，学习有关化生方面的知识，将使自己在来世更加容易趣向善道。

namely, Hiri (being shameful of unwholesomeness) and Ottappa (being fearful of the ill consequences of an unwholesome Kamma). A person possessing Hiri and Ottappa is fearful of the States of Unhappiness and does his best to accumulate only wholesome Kamma.

2) Knowledge about Ottappa motivates a person to study and practice the Lord Buddha's Teachings. He also practices meditation in earnest. He believes in the Law of Kamma. He realizes that the round of rebirth is real and rebirth is determined by one's Kamma.

One may not yet be able to achieve elevated meditative attainments, but the peace and happiness experienced during meditation practice should motivate one to continue practicing meditation in earnest. One also gives alms and observes the Precepts. One is a role model to those around one. Knowledge about Spontaneous Rising motivates one to work towards rebirth in the States of Happiness.

关于众生的出生或化生之本质

对“化生是真实存在”的正确见解，其实是一个相信地狱和天界真实不虚的一种体现。对于化生以及地狱与天界，我们无法通过肉眼看见，但可以在证得内在天眼后看见。如果我们还未看见，先不要着急去否定，应该继续精进修行探求真相。只有当我们通过不断地修行而证得天眼，我们才能以这种特殊的工具，去证实这一切真相。

无论如何，佛陀的教义一直教诲我们，要我们持之以恒地精进布施、持戒与打坐。当心境提升至一定高度，就算没有证得天眼，也可以通过智慧去思维，坚信化生及地狱与天界真实不虚，使自己在生活中不疏忽放逸。当一个人具足这种坚定的信念，即可称为具备正确的见解，即为“正见”。

The Main Points about Spontaneous Rising or Opapātika

A person who believes that Spontaneous Rising is real also believes that the Hell Realm and the Celestial Realm are real.

Spontaneous Rising, the Hell Realm, and the Celestial Realm are invisible to the physical eyes, but they are visible to the Celestial Eye which arises as a result of a certain level of elevated meditative attainments. Just because one cannot see these phenomena does not mean that they do not exist. One should instead endeavor to practice meditation until one can develop the Celestial Eye and deploy it to prove the existence of these supernormal phenomena.

The Lord Buddha teaches that human beings should accumulate such wholesome Kamma as giving alms, observing the Precepts, and practicing meditation on a regular basis anyway just in case these supernormal phenomena are real. Regular meditation practice enables one's wisdom to be developed to the extent that one feels confident about



the existence of Spontaneous Rising, the Hell Realm, and the Celestial Realm. A person who believes in the existence of Spontaneous Rising, the Hell Realm, and the Celestial Realm can be considered to have Sammādiṭṭhi or Right View.



十，关于沙门、婆罗门通过无上智慧如法修行，从而如实知见今生和来世，同时还能教导他人具足如实知见之见解



10. The View that Enlightened Personages Who See and Know the Three Spheres of Existence with Their Supernormal Insight Are Real

This particular view has two main aspects as follows.

“Seeing and knowing the Three Spheres of Existence with their supernormal insight” means having practiced meditation to the point where the Celestial Eye and the Dhammakāya-Eye can be attained. And it is the Celestial Eye and the Dhammakāya-Eye which allow one to see the reality of life in terms of the round of rebirth within the Three Spheres of Existence.

“Enlightened Personages” mean the personages who have achieved elevated meditative attainments and have cultivated Sīla (morality), Samādhi (concentration), and Pañña (insight) to the point where the Celestial Eye and the Dhammakāya-Eye can be attained.

Such Enlightened Personages have penetrated the reality of life and the great dangers which exist in the round of rebirth. And out of their great compassion, they have kindly taught these existing phenomena to

其中蕴含两种意思，分别如下：

“通过无上智慧如实知见今生和来世”指自己通过修行，证得如实知见世间的天眼乃至法眼，如实明了生命轮回的真相。

“如法修行的沙门、婆罗门”指精进修习戒、定、慧，证得天眼乃至法眼的沙门、婆罗门。

如法修行的沙门、婆罗门，在明了轮回的真相，以及轮回的危害以后，对众生的无明生起了慈悲心，渴望教导众生如同自己一样，如实知见轮回的真相。当众生具足如实知见，或者明了真相而心生净信后，会懂得用智慧来保全自己，乐善好施与众善奉行，以求累积更多的福德资粮。与此同时，诸恶莫作，因为知道造恶只会带来恶报，就算命终往生，恶业依然会在来世报应。

如法修行的沙门、婆罗门，将以清净之心，对众生心怀慈爱与善意。通过自我实践，成为世人的善知识，不求任何回报，只愿众生能离苦得乐。

other beings that are still filled with Avijjā (ignorance). It is their wish that as many beings as possible will also be able to penetrate the reality of life. At the very least, their teachings will motivate humans to perform wholesome deeds and accumulate merit, and to abstain from unwholesome deeds which result in demerit. Demerit, in turn, can wreak havoc in one's life, one existence after another.

Enlightened Personages regard their fellow beings with love and goodwill out of their pure hearts. They gladly perform the work of a virtuous friend to all beings without expecting anything in return. They only wish living beings to meet with happiness and to put an end to suffering.

How To Cultivate Right View

In cultivating Right View, it is necessary to take into consideration a person's level of intelligence, level of interest, and available time. There are four aspects to be considered as follows.

1. Learning about good habits
2. Cultivating good habits in one's daily life
3. Studying and practicing the Dhamma
4. Sharing one's wholesomeness with others

在内心培养正见的方法

培养正见的方式

关于培养正见的方式，应根据培训者实际的年龄、智力、能力、兴趣和方便进行相应的培训，可分为四种类型：

1. 通过训练培养性格。
2. 培养性格与实修并行。
3. 佛法实修与理论并行。
4. 相互学习善行。

1. 通过训练培养性格。这种训练方法只适用于未到上学年龄的普通小孩。训练内容主要是道德与善行，使他们养成弃恶从善，乐于善行的性格，以及教导他们一些力所能及的佛教文化。例如，教导他们对待他人要心怀慈悲，不要欺负他人，不要因喜好而宰杀动物，不要说谎和粗口话，懂得顶礼佛像，礼拜僧人，尊敬父母和长辈，乐善好施，懂得诵念经文等。如果我们向孩子们传授佛教徒文化，将会使他们受益无穷。其实，父母无需给孩子太大压力，反而应以身作则，可以经常带他们来寺院参加活动，在家期间也可为孩子树立榜样。

1. Learning about Good Habits: This applies to pre-school children. It means teaching the children about morality and virtue, teaching them to love wholesomeness or merit and shun unwholesomeness or demerit, teaching them about Buddhist practices. It means teaching the children to be loving, kind, and compassionate. It means teaching them not to bully other children, not to kill small animals, not to lie, not to use foul language, etc. It means teaching them to pay homage to the Buddha Image, to the venerable monks, to their parents and their elders. It means teaching them to offer food to the monks, to do simple chanting, etc. All the parents have to do is to take their children with them whenever they attend the temple and to be a good role model as a practicing Buddhist for their children.

2. Cultivating Good Habits in One's Daily Life: This applies to the children from kindergarten to primary school. Certain parts of Right View need to be taught and practiced at this level. Relevant Dhamma topics to be taught include The Three Ways of Making Merit, Dāna practice (alms-giving), practicing endearing speech, etc. Children should be

2. 培养性格与实修并行。这种训练方法适用于幼稚园或刚刚上小学的孩子，用于训练的佛法知识，应以十种正见中，用于实践的正见为主，这样不但能够有利于他们增长正见，又可将学到的佛法知识运用于日常实践中。例如，三福业事，四摄法的前两项，即布施摄和爱语摄。同时，根据孩子的年龄和认知，教导他们诵经礼敬三宝，以及修行打坐。对于高年级的孩子，同样可以培养性格与实修并行，只是传授的佛法可以相应地提升一些难度。

3. 佛法实修与理论并行。这种训练方法适用于中学生和大学生。对于佛法实修，其实蕴含两层意思，分别如下：

将在学校学习的佛法理论，实践于日常生活，另外还要经常修习打坐。

此外，这个阶段的佛法实修，其目的也是在培养性格。所以，各种实践活动，应同上述第二种保持连贯和协调。

关于佛法理论方面，首先应当认真学习各种佛法知识。例如，十善业道和十恶业道；六种罪恶深渊；四摄法；四神足和三宝等等。我们应该把各种佛

taught how to worship the Triple Gem in both Thai and Pāli and how to practice meditation.

Older primary school children should be taught in the same manner except that more Dhamma topics should be included.

3.Studying and Practicing the Dhamma:

This applies to youngsters at the high school and undergraduate levels. There are two aspects, namely, practicing the Dhamma in one's daily life and practicing meditation.

They should be taught additional Dhamma topics such as The Ten Wholesome Course of Action, the Ten Unwholesome Course of Action, The Six Courses of Ruin, the Four Principles of Service and Social Integration, the Four Paths of Accomplishment, the Triple Gem, etc. The contents of these Dhamma topics should be made relevant to the youngsters at different levels. It is necessary that the teachers of the Dhamma are well-versed in the Dhamma topics that they are teaching. They must also have a profound understanding of all ten parts of Right View and practice them in their daily life. They must believe in the virtues of the Triple Gem and the value of Buddhism.

法知识，合理地推广在中学和大学的课程中。至于传授的方法，老师可以运用各种教学手段，通过渗透的方式，让学生如实理解佛法，正确掌握十种正见，在牢记于心的同时，对三宝和佛教心生净信，并且运用于日常生活，这样就算是一种成功的教学方法。最终不仅利益自己，也将利益社会，乃至整个国家。

4. 相互学习善行。这种训练方法适用于已经涉世工作的成年人。他们懂得利用智慧思维周围的人和事，当他们有机会结交善友或具有正见的善知识，他们通过观察和学习对方的言行举止，发现自己仍有需要改正的地方。于是努力学习他们身上的优点，同时剔除自己在言行举止上的缺点，不给自己的声誉，带来负面的影响。

对于相互学习善行，将会在善知识团体中产生实质性的影响。所以在家庭、社区以及各社会阶层，我们都应该建立这类善知识的团体。（在发达国家，各个机构组织都会有善知识团体，例如：各协会、基金会、自愿者组织以及佛寺，有的机构组织非常庞大，甚至还是跨国的大机构。）

4. Sharing One's Wholesomeness with Others:

This applies to adults who have already entered the workforce. It applies to wise and observant persons who make the effort to keep the company of right-viewed persons. They keep the company of virtuous friends and they learn from them. They strive to work on their shortcomings. They behave in a morally correct manner. They do not do anything that will bring about shame and notoriety.

To share one's wholesomeness with others requires that a network of virtuous friends be established. This can be in one's family, one's community, etc. (In developed countries, such a network takes the forms of societies, foundations, clubs, volunteer groups, church membership, temple membership, international organizations).



结语

对于第一种正见：布施有善报；第二种正见：福利有果报。只要我们能够持之以恒地如法实践，就会明白以下的这些道理：

1. 作为施者，所获得的快乐与法喜将多于受者，不管施予的对象是哪种类型的众生。

2. 帮助处于水深火热中的可怜者，可以使自己从中领悟到，要让自己变得足够的强大，不要总是坐等他人的援助，除了学会自我依靠的同时，积极地帮助别人，成为别人的依靠，并为此感到自豪。

关于第三种正见：供奉有果报。当人养成赞颂和供奉善者的习性，那么当他行善时，也会受到朋友或周围人的赞颂。当看见自己行善后，会得到他人的赞颂，之后就会更加努力行善。因为行善能让人心生欢喜，受到朋友的爱戴。因此，这种人也将显得彬彬有礼，恭敬谦逊，不主动与他人发生冲突，专心学习或工作。他们在学习或工作中，能够成为卓越超群的人，成为父母、老师和朋友的骄傲。这些行为，也能使其自然地了解业果法则，即是行善必有善报的法则，也正好符合了第四种正见，“造作业，必有果报。”

Conclusion

When a person regularly **practices Dāna (giving of alms) and charitable giving**, he will realize the following.

1) He will realize that he feels more fulfilled as a giver than a receiver.

2) By giving to those in need, he realizes how he must work hard to provide well for himself so that he does not have to wait for others to help him. But at the same time, he can be in the position to help others in need such that he can feel proud of himself.

When a person has learnt **to admire those deserving of admiration**, he will also realize that as he works hard to be an admirable person, he will also be admired by those around him. When everyone realizes that admirable deeds deserve admiration, he will want to perform only wholesome and admirable deeds. Moreover, when one performs wholesome deeds, one feels happy and at peace. One is well-liked by everyone. Individuals who believe that paying homage to those deserving of homage bears good fruit tend to have good manners. They are gentle and

通过实践这四种正见，养成一种习性，将会有助于自己对业果法则，具备更深刻的认知。最终，让我们能够如实地了解生命的真谛，知道最先完成的目标，应是奠定生命的基础。当具备这种意识以后，我们自己就不会胡作非为，不会走向罪恶的深渊，因为深知这些罪恶，不仅会对身心造成伤害，为此损失金钱，对学业、工作产生不良的影响；还会令父母、导师和身边的人失望，最终成为奠定生命基础的障碍。我们通过实践这四种正见养成一种习性，也将有助于提升三个方面的德行，即尊敬、忍辱和纪律。

关于第五种正见：世间有福报；第六种正见：有来世。这两点正见将会有助于自己的修行，认识人与人之间的不同，例如：有的人学业差；有的人贫穷；有的人相貌丑陋；当我们明白这些都是事出有因后，就能够顺其自然地接受当下的处境，不去怪罪任何人。对于那些条件优越的人，也不会心生傲慢，并且不再造作恶业，只行善事，因为他们明白，若旧恶业趁机报应，自己也将难逃恶业果报。当如实了知生命的由来以后，自己将不会疏忽放逸，也不会看不起别人，为了美好的将来，只会愈发精进地行善积德。

humble. They are not likely to encounter conflicts. They are good students. They are good at their work. They are the pride and joy of their parents and teachers and those around them. They also realize that good deeds beget good consequences. In other words, they believe that **the Law of Kamma exists.**

When the first four parts of Right View have been habitually practiced, one will more deeply understand the working mechanisms of the Law of Kamma. One will automatically know about one's life-goal. One knows that at the basic level of one's life-goal, one must be able to provide well for one's self by earning Right Livelihood. One does not misbehave in any way. One does not waste one's time on the different causes of ruin knowing how they ruin one's body and mind, not to mention one's money, education, employment, trustworthiness, and any chance of establishing oneself financially.

The habitual practice of these four parts of Right View also enables one to develop these three basic virtues, namely, respect, patience, and discipline.

关于第七种正见：母亲有恩于子女；第八种正见：父亲有恩于子女。如果孩子从小就被灌输有关母亲怀胎的艰辛，以及父母在养育中所付出的辛劳，那么孩子长大后，自然而然会对父母知恩感恩。此外作为父母，生下孩子以后，也应该对孩子心怀关爱和善愿，希望他们未来能够趣向善道。当父母怀有这样美好的愿望以后，就应该从小培养他们具足正念，成为他们在各方面的榜样。若父母具备这种想法的话，就应该精进不放逸地行持善法，不触犯任何戒律、道德和法律，远离罪恶的深渊。如此一来，一家人都会拥有幸福快乐的生活。

具足正见者，将会成为社会的善人。因为自身不但明白初级的生命目标，为美好的生命奠定基础，而且更能了解中级的生命目标，即是为来世趣向天界善道而精进努力，他们会坚持不懈地修习种种善行，尽心尽力地孝敬父母，以报答他们的养育之恩。

对业果法则和今生来世具有清晰认知的人，对第九种正见的理解，也会变得更加容易。他们知道化生以及地狱和天界是真实存在的，从而也促使自己更加精进地累积福德资粮。

When a person **believes in the existence of this Loka and the next Loka**, he will be able to understand the differences among individuals. He will understand the reasons why some people are dull-witted, poor, homely, etc. He will be able to accept his own conditions in life because he understands what cause them. He will not waste his time blaming others for his shortcomings and misfortune. In the same token, a person born blessed with good things will know not to be arrogant. He will not perform unwholesome deeds but will continue to perform wholesome deeds and accumulate merit, knowing full well that the consequences of their past misdeeds can catch up with them anytime.

When a person is grateful to his parents, he understands that he owes both of his parents a great debt of gratitude for their selflessness. A grateful person will do whatever he can to repay his parents.

Parents should take it upon themselves to teach their children about Right View knowing how it can lead them to a good life here and now as well as in future existences. They must be good examples for their children. They must not be reckless. They must not do anything that is immoral, unethical or

对第一种到第九种正见具备正确的认知，将有助于我们对初级的生命目标，以及中级的生命目标有更加清晰地认识。当学习了第十种正见：作为众生导师之佛陀是真实存在的。我们就会明白终极的生命目标，即灭尽烦恼。因为知道自己历经轮回转世，就依然会遭遇痛苦和烦恼。如果一不小心，哪一世无缘遇见佛教，就很难再有机会学习佛法和修习八正道了。不但无缘亲近福田，还可能会造作更多恶业，最终趣向恶道，经历无尽之苦。因此，当我们获得难得的人身，并有缘遇见了佛教，应当努力听闻佛法，培养正见，在认识其意义和作用以后，更加深入地培养正见。

当认识和了解正见的重要性后，应努力培养正见，使之稳固安住于心。通过合适的方式，让自己和家人养成诸恶莫作，众善奉行的习性，在日常生活中精进行善、布施、持戒和打坐，为来世累积福德资粮。

unlawful. They must stay away from all the causes of ruin. When parents and children have Right View, the family will be blessed with peace and happiness.

A person who believes in the Law of Kamma naturally believes in the existence of Spontaneous Rising, the Hell Realm, and the Celestial Realm. He will be motivated to perform as many wholesome deeds as possible and accumulate as much merit as possible.

The first nine parts of Right View enable a person to understand the basic and intermediate levels of his life-goal. But when he has learnt about the existence of the Lord Buddha and how He is the Great Teacher of all living beings, he will understand the ultimate level of his life-goal which is to extinguish all defilements from his mind. He will understand that the round of rebirth is filled with pain and suffering. And should he not meet with Buddhism in a future existence, should he not practice the Noble Eightfold Path, should he not meet with any field of merit, it is highly likely that nothing will stop him from committing misdeeds. And he will risk being reborn in the States of Unhappiness where horrific pain and suffering await. Therefore, now that he has met Buddhism,



he must endeavor to practice meditation earnestly until his love for meditation practice increases forevermore.

Now that one understands the true importance of Right View, one should hasten to cultivate it. One should learn to love merit and shun demerit. One should train not only one's self but everyone in the family depending on each member's age so that everyone in the family loves to perform wholesome deeds such as giving alms, observing the Precepts and practicing meditation on a regular basis. This way everyone can continue to earn merit and pursue Perfections for as long as he lives.



THE SEVEN BASES OF THE MIND



How to Meditate



Dhammakaya Meditation Tradition

The Dhammakaya Meditation method was initiated in Thailand 60 years ago by the Great Master Phra Mongkoltepmuni, famously known as Luang Pu Wat Paknam. It is one of the most popular meditation techniques practiced by Buddhists and non-Buddhists around the world. The method is simple, easy, and effective. Everyone can learn how to do it and can achieve inner peace and happiness that you may never know existed.

“Dhammakaya” is a Pali word which means ***“Body of Enlightenment”***. The term appears in many places in the Buddhist scriptures of Theravada, Mahayana and Vajrayana (Tibetan) schools. The uniqueness of the Dhammakaya Meditation is that it teaches about the center of the body as the natural home of the human mind as well as the inner gateway to enlightenment. The stiller the mind is at its natural home, the deeper the happiness one experiences.

Dhammakaya Meditation also has a moral impact on the mind. A person who meditates regularly will become gentler, kinder, and more peaceful.

Step-by-Step Instruction

1. The sitting posture, which has been found to be the most conducive for meditation, is the half-lotus position. Sit upright with your back straight, cross-legged with your right leg over the left one. You can sit on a cushion or pillow to make your position more comfortable. Nothing should impede your breathing or circulation. Your hands should rest palms-up on your lap, and the tip of your right index finger should touch your left thumb. Feel as if you were one with the ground on which you sit. Feel that you could sit happily for as long as you like.

2. Softly close your eyes as if you were falling asleep. Relax every part of your body, beginning with the muscles in your face, then relax your face, neck, shoulders, arms, chest, trunk and legs. Make sure there are no signs of tension on your forehead or across your shoulders.

3. Close your eyes gently but not completely. Stop thinking about any worldly things. Feel as if you were sitting alone; around you is nothing and no one. Create a feeling of happiness and spaciousness in your mind.

Before starting, it is necessary to acquaint yourself with the various resting points or bases of the mind inside the body.

- The first base is at the rim of the nostril, on the right side for men and on the left side for women.

- The second base is at the corner of the eye, on the right side for men and on the left side for women.

- The third base is at the center of the head.

- The fourth base is at the roof of the mouth.

- The fifth base is at the upper center of the throat.

- The sixth base is at a point in the middle of your abdomen, the meeting point of an imaginary line between the navel through the back and the line between the two sides.

- The seventh base of the mind is two fingers' breadth above the navel. This base is the most important point in the body. It is the very center of the body and the point where the mind can come to a standstill.

4. Feel that your body is an empty space, without organs, muscles or tissues. Gently and contentedly rest your attention at a point near the seventh base of the mind at the center of the body. Whatever experience arises in the mind, simply observe without attempting to interfere with it. This way, your mind will become gradually purer and inner experience will unfold.

5. If you find that you cannot dissuade the mind from wandering, then your mind needs an inner object as a focus for attention. Gently imagine that a bright, clear, crystal sphere, about the size of the tip of your little finger, is located inside at the center of the body. Maybe, you cannot imagine anything, but later, you'll be able to see a crystal ball with increasing clarity. Allow your mind to come to rest at the center of the crystal ball. Use the subtlest of effort and you'll find that the crystal ball becomes brighter and clearer.

6. If you find that your mind still wanders from the crystal ball, you can bring the mind back to a standstill by repeating the mantra, "Samma-arahang" silently, as if the sound of the mantra is coming from the center of the crystal ball. Repeat the mantra over and over again without counting.

7. Don't entertain thoughts in your mind. Don't analyze what's going on in the meditation. Allow the mind to come to a standstill. That is all that you need to do. If you find that you cannot imagine anything, repeat the mantra "Samma-arahang", silently and continuously in the mind. If you are not sure about the location of the center of the body, just know that anywhere in the area of your abdomen will do. Don't be disappointed if you find your mind wandering. It is only natural for beginners. Make effort continuously, keep your mind bright, clear and pure, and in the end, you will achieve success.

8. Keep repeating the mantra. Eventually the sound of the mantra will fade away. At that point a new bright, clear, crystal sphere will arise of its own accord. This stage is called “pathama magga” (primary path). At this stage the shining crystal sphere is connected firmly to the mind, and is seated at the center of the body. You will experience a great happiness that you have never known before. With a perfectly still mind focused at the center of the crystal sphere, it will give way to a succession of increasingly purer transcendental inner bodies, until it reaches the **“Body of Enlightenment”** known as “Dhammakaya”. This is the highest meditative attainment which enables the practitioner to achieve super knowledge and supreme happiness.



