

《佛說八大人覺經》講座：

(THE SUTRA ON THE EIGHT REALIZATIONS
OF THE GREAT BEINGS)

主講者 (Lecturer)：

釋心宏 (Ven. Shinhong Shih)

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主辦單位：慈慧淨苑 (Vihara Metta Parami)

協辦單位：淨土梵音 (Pure Land Marketing)

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THE SUTRA ON THE EIGHT REALIZATIONS OF THE GREAT BEINGS

為佛弟子，常於晝夜，至心誦念，八大人覺：

第一覺悟：世間無常，國土危脆。四大苦空，五陰無我。生滅變異，虛偽無主。

心是惡源，形為罪藪。如是觀察，漸離生死。

第二覺知：多欲為苦。生死疲勞，從貪欲起；少欲無為，身心自在。

第三覺知：心無厭足，唯得多求，增長罪惡。菩薩不爾，常念知足，安貧守道，
惟慧是業。

第四覺知：懈怠墜落。常行精進，破煩惱惡，摧伏四魔，出陰界獄。

第五覺悟：愚癡生死。菩薩常念，廣學多聞，增長智慧，成就辯才；教化一切，
悉以大樂。

第六覺知：貧苦多怨，橫結惡緣。菩薩布施，等念冤親。不念舊惡，不憎惡人。

第七覺悟：五欲過患。雖為俗人，不染世樂。常念三衣，瓶鉢法器；志願出家，
守道清白；梵行高遠，慈悲一切。

第八覺知：生死熾然，苦惱無量。發大乘心，普濟一切。願代眾生，受無量苦；

令諸眾生，畢竟大樂。

如此八事，乃是諸佛、菩薩大人，之所覺悟。精進行道，慈悲修慧。乘法身船，

至涅槃岸。復還生死，度脫眾生。以前八事，開導一切，令諸眾生，

覺生死苦，捨離五欲，修心聖道。若佛弟子，誦此八事，於念念中，

滅無量罪，進趣菩提，速登正覺，永斷生死，常住快樂。

◎為佛弟子，常於晝夜，至心誦念，八大人覺：

(Wholeheartedly, day and night, a disciple of the Buddha should recite and meditate on the eight realizations discovered by the *mahasattvas*, the great beings.)

◎第一覺悟：世間無常，國土危脆。四大苦、空，五陰無我。生滅變異，虛偽無主。心是惡源，形為罪藪。如是觀察，漸離生死。

(THE FIRST REALIZATION is the awareness that the world is impermanent. All political regimes are subject to fall; all things composed of the four elements are empty and contain the seeds of suffering. Human beings are composed of five *skandhas*, aggregates, and are without a separate self. They are always in the process of change—constantly being born and constantly dying. They are empty of self, without sovereignty. The mind is the source of all confusion, and the body is the forest of all impure actions. If we meditate on these facts, we can gradually be released from *samsara*, the round of birth and death.)

一、《大念處經》云：「眾生有四種顛倒：

- | | |
|---------------|----------------|
| (1.)、顛倒以不淨為淨。 | (2.)、顛倒以苦為樂。 |
| (3.)、顛倒以無常為常。 | (4.)、顛倒以無我為我。」 |

二、藏傳佛教的共四加行—「轉四種心(1--4)」或「六類所緣(1--6)」：

(1.) 思惟：暇滿人身難得。(2.) 思惟：壽命無常。(3.) 思惟：輪迴的過失與苦果。(4.) 思惟：業因果報。(5.) 思惟：解脫殊勝。(6.) 依止善知識學習與修持。

◎**第二覺知：多欲為苦。生死疲勞，從貪欲起；少欲無為，身心自在。**

(THE SECOND REALIZATION is the awareness that more desire brings more suffering. All hardships in daily life arise from greed and desire. Those with little desire and ambition are able to relax, their bodies and minds free from entanglement.)

◎**第三覺知：心無厭足，唯得多求，增長罪惡。菩薩不爾，常念知足，安貧守道，惟慧是業。**

(THE THIRD REALIZATION is that the human mind is always searching for possessions and never feels fulfilled. This causes impure actions to ever increase. Bodhisattvas however, always remember the principle of having few desires. They live a simple life in peace in order to practice the Way, and consider the realization of perfect understanding as their only career.)

○依《大乘莊嚴經論》的註釋，「智慧」可分為三類：

(一)、世間的智慧：(1.) 對農業知識的瞭解。(2.) 對因明、理則學的瞭解。(3.) 對文學、詩歌的瞭解。(4.) 對手工技藝的瞭解。

(二)、出世間低層的智慧：指修學聲聞乘、緣覺乘的人，依聞思修而產生的智慧。
ex: 苦、空、無常、無我的教法。

(三)、出世間高層的智慧：指修學菩薩乘、佛乘的人，依聞思修而產生大乘的般若的空慧。ex: 通達一切法無生、無滅、無實體、畢竟空寂的教法。

◎此出世間高層的智慧，可包含六種內涵：(1.) 破執諸法為實有〈常見〉。(2.) 破執諸法為空無〈斷見〉。(3.) 執著空性的過失。(4.) 執著能、所二相的過失。(5.) 解脫一切眾生的菩提大道。(6.) 解脫的自性即是涅槃。

◎**第四覺知：懈怠墜落。常行精進，破煩惱惡，摧伏四魔，出陰界獄。**

(THE FOURTH REALIZATION is the awareness of the extent to which laziness is an obstacle to practice. For this reason, we must practice diligently to destroy the unwholesome mental factors which bind us, and to conquer the four kinds of Mara, in order to free ourselves from the prisons of the five aggregates and the three worlds.)

○四魔：(1.) 煩惱魔 (2.) 五陰魔 (陰界入魔) (3.) 死魔 (4.) 天子魔

◎**第五覺悟：愚癡生死。菩薩常念，廣學多聞，增長智慧，成就辯才；教化一切，悉以大樂。**

(THE FIFTH REALIZATION is the awareness that ignorance is the cause of the endless round of birth and death. Therefore, bodhisattvas always remember to listen and learn in order to develop their understanding and eloquence. This enables them to educate living beings and bring them to the realm of great joy.)

一、「菩薩」定義為「追求覺悟的勇者」，在修學的菩提大道上，他必須具備三種基本條件：(1.) 般若空性的智慧 (Ultimate Wisdom)。 (2.) 廣大平等的慈悲 (Universal Compassion)。 (3.) 無有窮盡的願行 (Endless Practices and Vows)。 >>> (1.) 創造淨土 (2.) 莊嚴淨土 (3.) 廣度眾生。

二、自利：「廣學多聞，增長智慧，成就辯才」。

○辯才有四種：(1.) 法無礙的辯才 (2.) 義無礙的辯才 (3.) 詞無礙的辯才 (4.) 樂說無礙的辯才。

三、利他：「教化一切，悉以大樂」。

○教化一切眾生，需要四攝法：(1.) 布施 (2.) 愛語 (3.) 同事 (4.) 利他。

◎**第六覺知：貧苦多怨，橫結惡緣。菩薩布施，等念冤親。不念舊惡，不憎惡人。**

(THE SIXTH REALIZATION is the awareness that poverty creates hatred and anger, which creates a vicious cycle of negative thoughts and activity. When practicing generosity, bodhisattvas consider everyone, friends and enemies alike, as equal. They do not condemn anyone's past wrongdoings, nor do they hate those who are presently causing harm.)

○《普賢行願品》云：

「V23. 所有與我同行者，於一切處同集會；身口意業皆同等，一切行願同修學。

V24. 所有益我善知識，爲我顯示普賢行；常願與我同集會，於我常生歡喜心。」

◎**第七覺悟：五欲過患。雖為俗人，不染世樂。常念三衣，瓶鉢法器；志願出家，守道清白；梵行高遠，慈悲一切。**

(THE SEVENTH REALIZATION is that the five categories of desire lead to difficulties. Although we are in the world, we should try not to be caught up in worldly matters. A monk, for example, has in his possession only three robes and one bowl. He lives simply in order to practice the Way. His precepts keep him free of attachment to worldly things, and he treats everyone equally and with compassion.)

◎**第八覺知：生死熾然，苦惱無量。發大乘心，普濟一切。願代眾生，受無量苦；令諸眾生，畢竟大樂。**

(THE EIGHT REALIZATION is the awareness that the fire of birth and death is raging, causing endless suffering everywhere. We should take the Great Vow to help everyone, to suffer with everyone, and to guide all beings to the realm of great joy.)

◎如此八事，乃是諸佛、菩薩大人，之所覺悟。精進行道，慈悲修慧。乘法身船，至涅槃岸。復還生死，度脫眾生。以前八事，開導一切，令諸眾生，覺生死苦，捨離五欲，修心聖道。若佛弟子，誦此八事，於念念中，滅無量罪，進趣菩提，速登正覺，永斷生死，常住快樂。

(These eight realizations are the discoveries of great beings, buddhas and bodhisattvas who have diligently practiced the way of compassion and understanding. They have sailed the *Dharmakaya* boat to the shore of *nirvana*, but then they return to the ordinary world, having abandoned the five desires, with their minds and hearts directed toward the noble way, using these eight realizations to help all beings recognize the suffering in this world. If the disciples of the Buddha recite these eight realizations and meditate on them, they will put an end to countless misunderstandings and difficulties and progress toward enlightenment, leaving behind the world of birth and death, dwelling forever in peace.)

【**Note:** The English translation of this sutra has been quoted from Ven. Thich Nhat Hanh's words (1987, Berkeley, California: Parallax Press), so I sincerely appreciate his wisdom and compassion from my deepest heart.】

◎結論：〈古碑文〉——古碑上刻有這樣的文字：

「什麼人是愚人？ 什麼人是智者？

什麼人耽溺在生死海？ 什麼人解脫在逍遙園？」

釋迦牟尼佛以偈語回答：

「被無明染污的人是愚人，斷除煩惱的人是智者；

我執、法執者耽溺在生死海，證緣起性空者解脫在逍遙園。」

◎ 什麼人是愚人？

- (1.)沉溺於五欲者 (2.)作惡多端者 (3.)被煩惱纏繞 (4.)執著虛幻為真實者
(5.)自尋煩惱者 (6.)貪得無厭者。

◎什麼人是智者？

(1.)大智若愚者 (2.)明白是非者 (3.)明心見性者 (4.)覺悟生死者 (5.)心地寧靜安詳者 (6.)無所求者 (7.)把握當下者 (8.)少欲知足者 (9.)不被環境污染者。

◎ 什麼人耽溺在生死海？

(1.)情執深重者 (2.)貪得無厭者 (3.)醉生夢死者 (4.)追求名利者 (5.)福德不足者 (6.)無知、愚痴者 (ex:不信因果→產生邪見) (7.)前面「愚人」項目中，1--6 所造作者。

◎ 什麼人解脫在逍遙園？

(1.)了解生死事大者 (2.)證悟空性者 (3.)正知正見者 (4.)福慧雙修者 (5.)悲智雙運者 (6.)除去我執、法執者 (7.)精進修持者。