

莫哥西亞多開示錄

-- 空、有為及無為

Dhamma Talks by Mogok Sayadaw
– Emptiness, Conditioned, and Unconditioned

機會與責任（附錄）（第 16 部分之後）（參考用譯文）

特別聲明：本參考用譯文疏漏、錯繆難免，讀者應慎思明辨。僅供法友參考；並祈藉此拋磚引玉，眾法友能共襄盛舉，共同圓滿此譯事。 Nanda 謹識。

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## Appendix (after Part 16)

### Chance and Duty

[The following Dhamma reflection is based on a talk by Sayadaw U Uttama (Sa-Gaing), who is a Dhamma genius.]

In the Dhammapada, Pāpavagga (Evil), the first one is verse 116.

#### Verse 116:

Abhittharetha kalyāṇe,

One should make haste in doing good deeds;

pāpā cittaṃ nivāraye;

one should restrain one's mind from evil;

Dandhañhi karoto puññaṃ,

for the mind of one who is slow in doing good,

pāpasmimṃ ramatī mano.

tends to take delight in doing evil.

#### Verse 117:

If a man does evil,

he should not do it again and again;

he should not take delight in it;

the accumulation of evil leads to suffering.

#### Verse 118:

If a man does what is good,

he should do it again and again;

he should take delight in it;

the accumulation of merit leads to happiness.

#### Verses 119 and 120:

Even an evil person may still find happiness so long as his evil deed does not bear fruit; but when the evil deed does bear fruit, he will meet evil consequences.

Even a good person may still meet suffering so long as his good deed does not bear fruit; but when it does bear fruit, he will enjoy the benefits of his good deed.

Verse 121: One should not think lightly of doing evil, imagining “A little will not affect me”; just as a water-jar is filled up by falling drops of rain, so also, the fool is filled up with evil, by accumulating it little by little.

Verse 122:

One Should not think lightly of doing good, imagining “A little will not effect me”; just as a water-jar is filled up by falling drops of rain, so also, the wise one is filled up with merit, by accumulating it little by little.

All the above verses have connections. I will only take the first one – verse 116 – for contemplation. Dhammapada verses are Dhamma Treasures for living beings, especially for humans. Because the human realm is the main center for doing all kinds of wholesome and unwholesome actions and wandering around elsewhere according to the law of kamma.

There are four Dhamma points in verse 116. These are: make haste in doing good deeds, restrain one’s mind from evil; if the mind is slow in doing good, it tends to take delight in doing evil.

The first two are related to human nature and the others to mind nature. The mind affects human nature and action, and for human welfare and happiness, the Buddha with great compassion exhorts us on how to live our lives and develop the mind. Mostly, humans are slow to do goodness but easy to do badness because they have latent defilements. So, every human, for one’s own and others’ welfare and happiness, should do good and restrain one’s mind from doing bad.

Therefore, the verses are related to unwholesome and wholesome dhammas and their results of suffering and happiness. So, it is related to the law of kamma, which is the basic view of Dhamma. Its scope of view is quite extensive, from hells to the arūpa-brahma world, and including Nibbāna, which transcends both negative and positive dhammas. Both of them have many levels, from coarser to refinement.

The mind is used to inclining toward negative directions. So, if having the chance to do good, quickly embark on it. By pulling or waiting for time, one will miss the chance. For unwholesome actions, it's also the same with restraining the mind; if not, it leads to suffering. To stop suffering and develop happiness is also a human's duty. Because everyone desires happiness and freedom from suffering.

Buddhists are the most fortunate humans on earth because we have the chance for Dhamma education and training, which other faiths don't have. Do not take the results of unwholesome and wholesome dhammas as insignificant. The profit is more than the deposit. Just observe the happiness in celestial realms and Brahma realms, which have been achieved on earth. For unwholesomeness, see the results of the four woeful existences.

Ledi Sayadawgyi had said before as follows: For one life endeavor with Dhamma practice, which can overcome all the saṃsāric sufferings (more importantly the apāyas' dukkhas). And why should we not make an effort for great happiness? This is quite true. Only Buddhists have this chance. They encounter the five rarities (see my translation of – the Five Rarities, in Part 14) in the rounds of Saṃsāra. (The Sārāṇada Sutta, Sutta no. 143, Book of Fives, Aṅguttara.)

There are also eight inopportune moments mentioned by the Buddha in a discourse – Inopportune Moments, Sutta no. 29, the Book of Eights, Aṅguttara Nikāya. There are all nine moments beings have to pay serious attention to. Eight of them are the inopportune moments and only one is the opportune moment, i.e., encountering the five rarities.

## 附錄 ( 第十六講之後 ) -- 機會與責任 ( **Chance and Duty** )

【以下這篇法義省思出自緬甸薩圓高原 ( Sa-Gaing ) 的法師——鄔烏達瑪尊者 ( Sayadaw U Uttama ) 的一場開示，他是一位法智卓越的長老。】

在《法句經》的「惡品」 ( Pāpavagga ) 中，第一首偈為第 116 偈：

### 第 116 偈：

「應當迅速行善，應遮止內心惡；  
若緩慢積聚福德，其心將樂於惡。」

### 第 117 偈：

若人造作惡業，  
不應反覆重作，  
亦不應於中喜樂，  
積惡必招苦果。

### 第 118 偈：

若人行善業，  
應反覆再行之，  
於中應心喜悅，  
積福必得安樂。

### 第 119、120 偈：

即使作惡者，若惡報尚未現起，仍得暫時快樂；  
然而當惡報成熟時，則必受其苦果。  
即使行善者，若善果尚未現起，也可能遭遇苦難；  
但當善報成熟時，將得善果利益。

### 第 121 偈：

莫輕視小惡，想：「這不會對我造成影響。」  
如雨滴注入水瓶，愚人亦由微惡積聚而滿。

### 第 122 偈：

莫輕視小善，想：「這無甚效果。」  
如雨滴注入水瓶，智者亦由微善積聚而滿。

上述諸偈義理互相呼應，此處我將以**第 116 偈**作為省思的基礎。

《法句經》的每一首偈語皆為有情的法寶，尤其對人類而言更為關鍵，因為人間是善與惡、諸多業行與轉生的核心樞紐，而一切皆依業報法則而轉。

第 116 偈中蘊含四個法義重點：

1. 應迅速行善；
2. 應遮止內心之惡；
3. 若緩慢行善，其心易樂於惡；
4. 惡行滋生煩惱與痛苦。

前二者關涉人性，後二者則關乎心性。心的狀態會影響人的行為與本性。佛陀以無限悲心，教導眾生應如何修身養心，以獲人天利益與究竟安樂。

通常人們對於行善反應遲鈍，對於造惡則往往迅速，這是因為煩惱在心中潛藏。為了自己與他人的福祉與快樂，每個人都應當積極行善，抑止內心之惡。

因此，這些偈語是善與不善法及其果報（苦與樂）之揭示，亦是業報法則的實踐導向。其視野涵蓋從地獄、畜生等惡趣，乃至色界、無色界諸梵天，乃至超越一切善惡法的涅槃。

善與惡各有粗細差異層次，心也習於傾向負面方向。若有行善之機，應立刻把握，若猶豫拖延，即可能錯失機會。對於惡法亦然，應即時抑止，否則將導致苦果。止息苦、增長樂，本為人之天職。

佛弟子是世間最有福報者，因為我們得以聽聞、修習佛法教育，這是他宗難以企及之殊勝。不應輕視善惡果報，實際上，其利益遠勝於世間所謂之「投資報酬」。觀察諸天與梵天的快樂，即知其果皆於人間修得。至於惡法，其果即顯於四惡趣之苦。

****列地大師（Ledi Sayadaw）**曾說：**

「若於一生努力修行佛法，將能超越無數輪迴苦，尤其是惡趣的劇苦——那麼，我們為何不為無上快樂而努力？」

這是真實不虛之語。唯有佛弟子擁有這份殊勝因緣，得以值遇輪迴中五種難得法（見第十四講所譯《五種難得法》；出自《增支部·五集·沙蘭達達經》Sārandada Sutta, AN 5.143）。

佛陀亦於《增支部·八集·不時經》（Akkhaṇa Sutta, AN 8.29）中列出八種不得時（不利修行之時機）。因此，眾生需警覺此九種情況：其中八種為不得時，僅有一者為得時——即「得遇五種難得法」為唯一可貴之機會。

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附錄（第十六部分之後） 機遇與責任

[以下佛法省思乃基於薩迦烏塔瑪尊者（Sayadaw U Uttama）之開示，尊者乃佛法天才。]

於《法句經》《惡行品》中，第一偈為第一一六偈。偈頌 第一一六：當勤於為善，自制其心離惡；為善若遲緩，心則樂於作惡。

偈頌 第一一七：人若作惡，不應屢作；不應樂於作惡；惡之積累導致苦難。

偈頌 第一一八：人若行善，應屢行之；應樂於行善；功德之積累導致快樂。

偈頌 第一一九及一二〇：惡人為惡，果報未熟，猶見其樂；惡業成熟，則受其報。善人行善，果報未熟，猶見其苦；善業成熟，則享其利。

偈頌 第一二一：莫輕視小惡，以為「些微無妨」；如水滴漸盈水瓶，愚者亦如是，積小惡而成大惡。

偈頌 第一二二：莫輕視小善，以為「些微無益」；如水滴漸盈水瓶，智者亦如是，積小善而成大善。

以上諸偈彼此關聯。我僅取第一偈——第一一六偈——作省思。《法句經》偈頌乃眾生之佛法珍寶，尤對人類而言。因人道乃行諸善惡業之主要中心，並依業力法則於他處流轉。

第一一六偈有四個佛法要點：當勤於為善，自制其心離惡；為善若遲緩，心則樂於作惡。

前二者與人性相關，後二者則與心性相關。心影響人性與行為，為人類之福祉與快樂，佛陀以大慈悲勸勉吾等如何生活及開發心智。大多時候，人類為善遲緩，作惡則易，因彼等潛藏煩惱。故每個人，為自身與他人之福祉與快樂，皆應行善並自制其心，遠離惡行。

因此，諸偈與不善法及善法及其苦樂之果報相關。故其與業力法則相關，而業力法則乃佛法之基本見解。其視野廣闊，從地獄至無色界，並包含超越善惡之涅槃。善惡皆有諸多層次，從粗顯至精微。

心慣於傾向負面方向。故若有行善之機，當迅速付諸行動。若拖延等待，則將錯失良機。制伏不善行亦然；若不制伏，則將導致苦難。止息苦難並發展快樂亦是人類之責任。因人皆欲求快樂而離苦。

佛教徒乃地球上最幸運之人，因吾等有機會接受佛法教育與訓練，此為其他信仰所無。莫輕視不善法與善法之果報。其利遠勝於投入。僅觀天界與梵天界之快樂，皆於人間所成就。至於不善，則觀四惡道之果報。

雷迪尊者曾如是說：一生精勤修習佛法，即可克服所有輪迴之苦（更重要的是惡道之苦）。吾等何不努力追求大樂？此言甚是。唯有佛教徒有此機會。彼等於輪迴中值遇五種稀有之法（見拙譯——第十四部分之五種稀有之法）。（《增支部》第五集第一四三經《薩蘭達達經》）

佛陀亦於一經中提及八種非時——《非時經》（*Inopportune Moments, Sutta no. 29*），《增支部》第八集。眾生皆須謹慎留意此九個時刻。其中八個為非時，僅一個為正時，即值遇五種稀有之法。

What is the most important matter for humans?

In the Dhammapada, the Elephant Chapter (Nāgavagga), verse 327 is very important to heed.

Verse 327.

Take delight in heedfulness,
guard your mind well,
As an elephant stuck in mire pulls itself out,
pull yourself out of the mire of moral defilements.

This is a Dhamma instruction for practice. After listening to the teaching, the monks attained arahantship. The instruction has three important points. These are: -

1. Take delight in heedfulness
2. Guard your mind well
3. Pull yourself out of the mire of moral defilements

Take delight in heedfulness (appamāda)

This is not an ordinary heedfulness, but with delight. So with interest and joy, one has to cultivate appamāda whether in doing good or mindfulness. Without delight, the practice cannot continue and develop.

In one of Webu Sayadawgyi's Dhamma talks -

The three pāli piṭakas can be condensed to 37 bodhi-pakkhiya-dhamma. The 37 factors of enlightenment can be condensed to the noble eight-fold path. It also can be condensed as sīla, samādhi, and paññā. The three trainings also can be condensed as APPAMĀDA.

Appamāda is like an elephant footprint. All other animals' footprints can fall into it. In the same way, all wholesome dhamma can fall there. Once King Pasenadi Kosala asked the Buddha, "Is there any one Dhamma that leads to well-being and happiness in this life and after?" This was appamāda. All the goodness – wholesome dhamma – is based on heedfulness, and in the same way, all unwholesome actions are based on heedlessness. By knowing the great benefit of appamāda, we can take interest and joy or delight in developing it.

The importance of heedfulness can also be seen in taking the five precepts. After the precept, the monk reminds the lay people with the words – Appamādena sampādeṭha! This is being heedful in goodness. The Buddha, every day after almsround, came back and exhorted the monks on the five dullabha dhamma – the five rarities or the one opportune moment – ending with the same words.

Why does the human world have a lot of problems and sufferings? These are the results of heedlessness – pamāda.

Guard your mind well

Here, guarding the mind is emphasized as "very well," meaning all the time. Because humans have two kinds of enemies: internal and external. Therefore, humans face dangers all the time. The six external dacoits come inside to stimulate the inner enemies – kilesas – to harm the mind. So, the yogi has to be alert all the time. Therefore, guarding the mind is very important in daily life.

In Aṅguttara Nikāya, Book of Fours, Sutta no. 117 – a discourse called Guarding (Ārakkhā) – the Buddha teaches the monks that for one's own welfare, one should practice heedfulness (appamāda), mindfulness, and guarding of the mind.

Pull yourself out of the mire of moral defilements

This is the most important point of the verse. Only an arahant can completely pull himself/herself out of the mire of kilesas. There are 10 anusaya kilesas, and the most important and dangerous one is sakkāya-diṭṭhi, which sinks living beings into the four woeful existences. Ledi Sayadaw refers to it as atta-diṭṭhi (self-view). Combined with craving (taṇhā), it becomes diṭṭhi-taṇhā. Some serious wrong views are born from it. It can lead to any evil actions that humans could commit – such as the five Heavy Kammās. Its cruelty knows no limit. We can see its atrocity and destruction at the international levels.

Therefore, eradicating sakkāya-diṭṭhi is the most important chance and duty for humans. A brahma-god came to the Buddha and gave his view with a simile. Humans should eradicate sensual desire and lust (kāmarāga) as quickly as possible, like someone whose head hair was on fire or who was hit by a spear in the chest. So the

person should first extinguish the fire or pull out the spear and treat the wound. Because the brahma god had a very long life and had seen humans and devatās (which can include animals) live their lives very short. But the Buddha corrected him by saying that eradicating sakkāya-diṭṭhi should come first.

We can know the dangers and sufferings created by the defiled and rotten mind with diṭṭhi-tañhā by studying and observing the D.A. processes of the mind in daily life. We created the four painful existences from the human realm. Therefore, saṃsāra is very frightening.

Living beings arrive at the four painful existences (apāyas) by the mind. Arriving at peaceful Nibbāna is also by the mind. When not guarding the mind, all unwholesome dhammas arise, increase, and lead to suffering. By guarding the mind, all wholesomeness arises, increases, and leads to Nibbāna – the great peaceful happiness.

Our minds are sinking in the kilesa-mire. Therefore, the Buddha exhorts us to pull ourselves out from the kilesa-mud. Only then do we become the masters of the mind; otherwise, we become slaves of the mind and encounter great suffering in the whole round of existence.

Therefore, the most important matter for humans is to eradicate sakkāya diṭṭhi first. Now we have encountered the opportune moment of the five dullabha dhammas and should not miss the chance and duty for the true peace and happiness of Nibbāna.

For all living beings, what is important and not important depends on their defilements. At last, every worldly matter comes to an end and becomes empty and void, but the results of their actions will follow behind them. Human knowledge and material progress, if not used properly and wisely, can create suffering and destruction, as exemplified by the two atomic bombs on Japan during the Second World War. In the future, how humans use AI technology is also very important. Its dangers and destructions are waiting for humans in the future to come.

Nothing is worthy of clinging!

人生最重要之事是什麼？

在《法句經》的〈象品〉（Nāgavagga）中，第 327 偈是一首極需深切警醒的偈語：

第 327 偈：

應當樂於不放逸，
善護其心；
如象陷於泥沼，奮力拔身，
亦應拔離煩惱泥濘。

這是一則具體的修行指導。當時有比丘聽聞此教法後，即證得阿羅漢果。此偈包含三項極為重要的要點：

1. 樂於不放逸（appamāda）
2. 善護其心
3. 拔離煩惱之泥沼

一、樂於不放逸（Appamāda）

這裡所說的「不放逸」並非僅止於不懈怠，更是帶著「歡喜與興趣」去修習。無論是在修善、行戒，或是培育正念之中，都應以欣喜之心致力於不放逸。若無喜悅，修行將無法持續與深化。

\*\*衛武長老（Webu Sayadawgyi）\*\*在其一場法談中指出：

三藏（Tipiṭaka）可統攝為「三十七道品」（bodhi-pakkhiya-dhamma），三十七道品可歸結為「八正道」，再簡約為「戒、定、慧」，最終可統合為一法——**不放逸（appamāda）**。

不放逸猶如大象的腳印，百獸之足跡皆可容納於其中。同樣地，一切善法皆可納入於不放逸之中。

波斯匿王（King Pasenadi Kosala）曾問佛陀：「是否有一種法，能令此世與後世皆得安樂？」佛陀回答說：「即是不放逸。」

一切善行（善法）皆依不放逸而立，一切惡行則源於放逸。了解不放逸的巨大利益之後，我們方能對其生起歡喜與精進之心。

不放逸之重要亦可見於受五戒之儀式後，比丘會囑咐居士：「**Appamādena sampādetha!**」（應當以不放逸而成就之）——此即是鼓勵行者於善法中保持不放逸。

佛陀每日托鉢回精舍後，常告誡比丘應正念觀察「五種難得法」（五種稀有法），並以「不放逸地精進修行！」作為結語。

\*\*為何人世間充滿問題與苦難？\*\*皆為「放逸」所致。

二、善護其心

此處所說「善護」之「善」強調為「極善」，意即須**時時護心，不可鬆懈**。人類有兩種敵人：外在與內在，故時時處處皆潛伏危機。

六種外在賊寇（六根所觸之六塵）會引發內在的敵人——煩惱（kilesa），從而污染與傷害心識。因此，行者須時刻警覺，護心不怠。

《增支部·四集·守護經》（*Ārakkhā Sutta, AN 4.117*）中，佛陀開示比丘：「為了自己的福祉，應當修習不放逸、正念與護心。」

三、拔離煩惱之泥沼

這是此偈最重要的核心所在。唯有阿羅漢，方能徹底自拔於煩惱之泥沼。

煩惱共有十種隨眠（anusaya），其中最根本且最具危險性的，是**\*\*「身見」（sakkāya-diṭṭhi）\*\***。它使眾生沈淪於四惡趣之中。

列地大師（**Ledi Sayadaw**）將之稱為「我見」（**atta-diṭṭhi**）。此見一旦與「貪愛」（**taṇhā**）結合，便成為**見愛（diṭṭhi-taṇhā）**，由此衍生出諸多錯見與惡行，甚至能導致五種重罪的造作，其殘酷無有邊際。觀諸國際層面的戰爭與破壞，即是其實例。

因此，**斷除身見，是人類最重要的責任與機會**。

曾有梵天向佛陀建言：人應如身上起火或胸口中箭一般，火速熄滅淫欲與貪愛（**kāmarāga**）。因梵天壽命極長，眼見無數人天（甚至包含動物）生命短暫易逝。然而佛陀糾正他說：應當**先斷除身見（sakkāya-diṭṭhi）**。

我們若能以《緣起法》與日常心的運作觀察，即知被見愛腐蝕的心有多可怖。我們是從人道造作惡業而墮入四惡趣的，因此**輪迴極其可畏**。

進入四惡趣，乃由心所致；邁向寂靜涅槃，亦由心成辦。若不護心，一切不善法生起、增長、致苦；若能善護其心，一切善法便可生起、增長，導向寂靜快樂的涅槃。

\*\*我們的心正陷於煩惱之泥沼。因此佛陀勸誡我們應自拔其身，出離此泥潭。唯有如此，方能作心之主宰；否則，我們將淪為心的奴隸，於輪迴之中受無量苦。

是故，人類最重要之事，就是首先斷除「身見」(sakkāya-diṭṭhi)。

如今我們已值遇「五種難得法」的得時機會，切勿錯失良機，應以此為己任，邁向真正的寧靜與涅槃之樂。

對於一切眾生而言，何者為重要、何者不重要，皆依其煩惱程度而定。世間一切終將歸於空無，但業之果報必緊隨而至。

若人知見不正，即使知識與科技進展迅速，也可能導致人類苦難與毀滅——如二戰中投於日本的兩枚原子彈為例。未來人類如何運用人工智慧(AI)，亦是關鍵所在，否則其潛藏之毀滅性，正待於未來降臨於人間。

世間無一法可執取。

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人類最重要的事是什麼？

於《法句經》《象品》(Nāgavagga)中，第三二七偈極為重要，應當留意。偈頌 第三二七：當樂於不放逸，善護汝自心；如象陷泥中，自拔而出然，拔汝自於道德之垢泥。此乃修行之佛法教誨。眾比丘聽聞此教後，皆證阿羅漢果。此教誨有三個重要要點：

1. 當樂於不放逸
2. 善護汝自心
3. 拔汝自於道德之垢泥

當樂於不放逸(āppamāda)此非普通之不放逸，而是帶著喜樂。故無論於行善或正念，皆須以興趣與喜悅修習不放逸。無喜樂，則修行不能持續與發展。

於韋布尊者(Webu Sayadawgyi)之開示中——三藏可濃縮為三十七道品。三十七道品可濃縮為八正道。八正道亦可濃縮為戒、定、慧。三學亦可濃縮為不放逸(ĀPPAMĀDA)。不放逸如象跡，其他動物之足跡皆可納於其中。同樣地，一切善法皆可納於其中。波斯匿王曾問佛陀：「是否有任何一法能導向今生與來世之福祉與快樂？」佛陀之答即是不放逸。一切善——善法——皆基於不放逸，同樣地，一切不善行皆基於放逸。藉由知曉不放逸之大利益，吾等可生起興趣與喜悅，或樂於發展之。

不放逸之重要性亦可見於受持五戒。受戒後，僧人以「Appamādena sampādeṭṭha！」之語提醒在家人。此乃於善中不放逸。佛陀每日乞食後，皆回寺院向比丘們開示五種難得之法——五稀有或唯一之正時——皆以相同之語作結。

為何人間有諸多問題與苦難？此皆放逸（pamāda）之果報。

善護汝自心 此處強調「善護」其心，意指時時刻刻。因人類有內外兩種敵人。故人類時時面臨危險。六外賊侵入內在，刺激內敵——煩惱——以傷害心。故瑜伽行者須時時保持警覺。因此，護心於日常生活中至關重要。

於《增支部》第四集第一一七經——一部名為《守護經》（Ārakkhā）之開示——佛陀教導諸比丘，為自身之福祉，應修習不放逸（appamāda）、正念與護心。

拔汝自於道德之垢泥 此乃偈頌最重要之要點。唯有阿羅漢方能完全自煩惱之泥淖中拔出。有十種隨眠煩惱，而最重要且危險者乃身見（sakkāya-diṭṭhi），其使眾生沉淪於四惡道。雷迪尊者稱之為我見（atta-diṭṭhi）。與渴愛（taṇhā）結合，則成見愛（diṭṭhi-taṇhā）。由此生出若干嚴重之邪見，並可能導致人類所能犯下之任何惡行——如五逆重罪。其殘酷無止境。吾等可於國際層面見其暴行與毀滅。

因此，根除身見乃人類最重要之機遇與責任。一梵天神曾至佛前，以譬喻表達其見解。人類應盡快根除欲欲與貪欲（kāmarāga），如頭部著火或胸部中矛之人。彼人應先撲滅火或拔出矛，並治療傷口。因彼梵天神壽命極長，曾見人類與天神（亦可包含動物）壽命極短。然佛陀糾正之，謂應先根除身見。

藉由研習與觀察日常生活中心之緣起（D.A.）過程，吾等可知由具見愛之垢穢腐敗之心所生之危險與苦難。吾等從人道創造了四惡道。故輪迴甚為可怖。

眾生以心而至四惡道（apāyas），亦以心而至寂靜涅槃。若不護心，則一切不善法生起、增長並導致苦難。藉由護心，則一切善法生起、增長並導向涅槃——大寂靜之樂。

吾等之心正沉淪於煩惱泥淖。故佛陀勸勉吾等自煩惱泥中拔出。唯有如此，吾等方能成為心之主人；否則，吾等將成為心之奴僕，並於整個輪迴中遭遇巨大苦難。

因此，人類最重要之事乃先根除身見。今吾等已值遇五種難得之法之正時，不應錯失此為涅槃真平安樂之機遇與責任。

對一切眾生而言，何者重要與不重要取決於彼等之煩惱。最終，一切世間事物皆將終結，化為空無，然其行為之果報將隨之而行。人類知識與物質進步，若未妥善而明智地運用，則可能造成苦難與毀滅，第二次世界大戰期間日本所受之兩顆原子彈即為例證。未來，人類如何運用人工智慧技術亦至關重要。其危險與毀滅正於未來等待著人類。

無物值得執著！

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