



我們活著為什麼？我們人這個「我」是誰？是你，是我，也是他。可是我們來到這個世界，又為了什麼呢？

有人說：「收拾垃圾！」是這樣嗎？可是現在的人，是專門撿前人的垃圾，還自以為是寶貝；盡去學別人的樣子，卻漠視自己本地的風光，還自己給自己辯護，說：「不學別人的樣子，那別人的樣子，又從哪裏來？」這就是捨本逐末，頭上安頭，好像東施效顰一樣，自己真實的智慧遮蔽了，不懂得去開發，卻盡去向外馳求，結果愈跑愈遠。這種人真是大錯特錯！

那麼我們人生在這個世界，又為了什麼呢？為了淘金牟利嗎？不是！為了賺錢發財嗎？也不是！金銀財寶都不是實在的，等到人死了，這些又有什麼用呢？

既然這樣，那我們人活著，究竟為了什麼？我們人生在這個世界上，應該有功於世，有德於民，利益一切的眾生，這是我們的責任。不要看輕自己生命的意義，以為人只是為了謀求個人私人的利益。我們應當為全人類做著想，我們永遠都應該以利人為前提。什麼是利人？利人，就要從不障礙人開始做起；損人利己，惱害他人，都不是我們應該做的事。

所以我們人生在這個世界上，應該以立功、立德為本；至於立言，那是其次了。因為功和德是沒有形相的，而言語是有形有相的。所謂「言語道斷，心行處滅。」我們如果能做到這樣，可以說離道就不遠了。

WHAT ARE WE LIVING FOR?

我們活著 為什麼？

宣化上人1980年3月21日晚間開示於萬佛聖城

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What are we living for? Who are we? It is you, is me, him too. What are we here for?

Someone says, "We're here to collect garbage." Is that so? Nowadays, people pick through things that others throw away, finding treasures in others' garbage. People also plagiarize and copy others' styles, while neglecting their own inherent talents. They rationalize, "If copying isn't allowed, then where did other people get their styles from?" They renounce the essence and grasp at trivialities, making things worse by clumsily trying to imitate others. As a result, their own true wisdom remains concealed and undeveloped. The more they direct their attention outwards, the further away they drift! This is truly a great mistake.

But why are we born here? To pan gold and seek profit? No! To make fortunes? No! Money and material things are not real. When the time comes to die, what use are they?

What have we come into this world for? Since we have been born here, we should help the world and the people in it. Benefiting living beings is our duty. We shouldn't degrade the value of our life by directing it towards selfish ends. We make it our top priority to benefit others and always be concerned about humanity as a whole. The first step in benefiting others is not to obstruct others. To benefit ourselves at the expense of others, thus bringing harm and affliction to others, is not a proper thing to do.

Being born in this world, our first task is to establish merit and virtue; writing literature is secondary. Merit and virtue are invisible, while words are visible. It is said, "When words are cut off, the mind's activity ceases." If we arrive at that state, we are not far from enlightenment.