

<http://youtu.be/U3DgM0jvyHI>

前面我們已經說過了「十二入」，現在就要說「十六知見」。

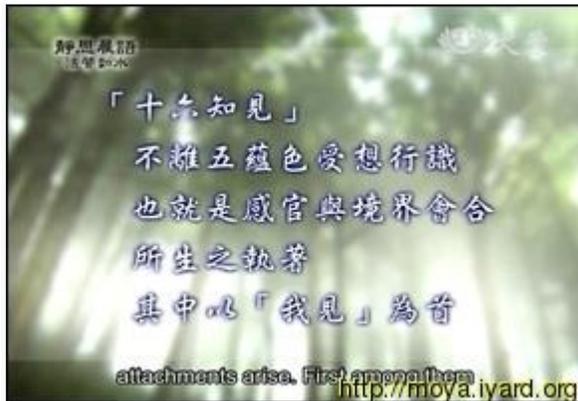
Earlier we talked about the Twelve Entrances, now we will talk about the Sixteen Views.

這都是名相，也是佛法。佛陀的慈悲，從我們的日常生活中，從外面的境界引入我們的心，分析我們的心態和外面的境界，根、塵、境會合，令我們的心起伏不定，這都是由於一個見解。

They are all names and terms explaining the Buddha-Dharma. The compassionate Buddha helped us analyze how external conditions interact with our minds in our daily lives. Sense organs, objects and conditions combine to disturb our minds. This all comes from a view.

有幾種見？有十六種見。見，何其多，尤其是「我見」！

How many views are there? Sixteen. There are numerous views. Views of Self is especially important.



「十六知見」
不離五蘊色受想行識
也就是感官與境界會合
所生之執著
其中以「我見」為首

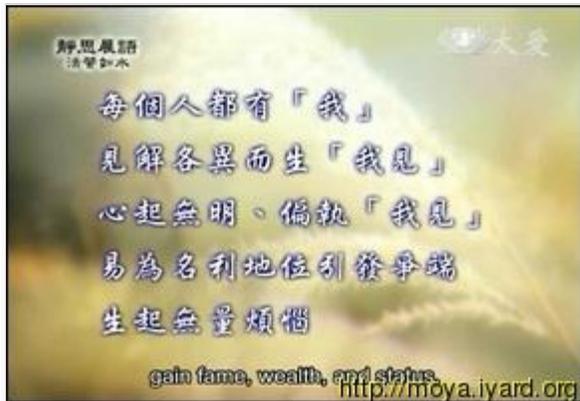
The 16 Views have to do with the Five Aggregates of form, sensation, perception, action and consciousness. When the sense organs come into contact with external conditions, attachments arise. First among them is the Views of Self.

其實十六知見中不離「五陰」。五陰大家都知道，我們每天在念，五蘊就是五陰。五蘊就是「色、受、想、行、識」五種，所以翻譯的人，有的人譯成五陰，有的譯成五蘊，兩種名詞其實是一個。

The Sixteen Views are all related to the Five Skandhas. We all know the Five Skandhas. We study them every day. The Five Aggregates are the Five Skandhas, from sensation, perception, action, consciousness. Some translate it as Five Skandhas, some as Five Aggregates, but they mean the same thing.

五陰產生出很多法，是什麼法呢？是心法。那麼這個心呢？從心生起見解，就會有很多人我是非，造成無量無數，人世間煩惱的業識種子，就是從此而來。

Many phenomena arise from the Five Skandhas. What kind of phenomena? Mental phenomena. Views arise from the mind, causing innumerable conflicts among people. The seeds of karmic consciousness for worldly afflictions originate here.



每個人都有「我」
見解各異而生「我見」
心起無明、偏執「我見」
易為名利地位引發爭端
生起無量煩惱

Every person has a sense of "self". From different views arises the View of Self. Ignorance along with attachment to this view cause conflicts and disputes, as one tries to gain fame, wealth, and status, thus creating infinite afflictions.

第一個「我見」，這個我見何其多！我們好像常常都在說，沒有錯！看看我們每個人都有一個我字，我自己本身也有我，你的本身、他的本身、人人的本身中都有一個我。

The first is View of Self. There are so many examples of this; it seems like we are often talking about it. There is no mistake, we all have a sense of "self". I have a sense of self, you do too, and so does he. Everyone has a sense of self.

我睡覺的時候，我做夢了，我的夢和你的夢絕對不相同；你做了夢，我沒有做夢，互相不相干。這是一個「我」。我做了這個夢，我醒了，我高興；我做了惡夢，我醒了，我悶悶不樂，非常惶恐等等...，也是「我」。

When I sleep, I dream, my dream is definitely different from yours; sometimes you dream and I do not. Our dreams are unrelated. There is an "I". I have a dream and I wake up happy. I have a nightmare and I wake up unhappy, or anxious. These all have to do with "self".

眼睛張開，人和境界接觸，我在這個空間，在房間，房間周圍的境界，我要如何動作？大家睡醒都有一樣的動作，進洗手間、盥洗等等...但是感受絕對不同，你們和我的感覺絕對是不同。

I open my eyes and connect with the world. I look at my room, at my surroundings, and think about what to do next. Everyone does the same things when they wake up. They go into the bathroom, wash up, etc. But what we feel is definitely different.

所以這個「我」，有很多不相同的我，但是每一個不相同的我，都有執著。我自己的執著，我的見解。有了這個我字，一切的「色」境界，和一切感「受」，以及你的想法、我的想法，「想」和「行」動，一天開始就是要行動了。

This "self" exists in many diverse forms, but each form has its own attachments. There are my attachments and views. With this sense of self, all forms and objects, all sensations and feelings, along with your thoughts and my thoughts, combined with perception and mental actions, result in actions to start the day.

在我們精舍生活的行動，盥洗之後，開始就是大家集合上大殿。我們的行動都一樣，但是感受一樣嗎？想法一樣嗎？不同。在粗相的行動相同，但是細微的行動就不同了。

In the Abode, after washing up, we gather in the Buddha Hall. Our actions are the same; but do we feel the same? Do we think the same way? No. Our broader actions are roughly the same but the tiny actions are different.

微細的行動在人人體內，我們人人的新陳代謝，身體健康不健康，都是這個「行」字。身體健康或是病弱衰退等等...這是人人體內的「行」。有的人血壓比較高，有的人心臟較不好，有的人胃腸...等等，這也都是自己體內身體變動，新陳代謝等等。

The tiny actions take place in each of our bodies, as new cells replace the old. Whether or not we are healthy hinges on these tiny actions. Whether we are healthy or ill depends on the functioning of our bodies. Some people have high blood pressure, some have weak hearts, some have gastrointestinal problems. These all result from changes in our bodies, such as metabolism.

在我們的身外也是有「行」，微細的「行蘊」，很微細。日月運轉，這種在天體中的行，日月交替，讓我們平時都不覺得，那就是很微細的行。樹木、萬物一切都是在行，要不然樹木為什麼會長大呢？問你什麼時候長大的？「我也不知道。」幾天不見它就抽枝發芽了。是什麼時候的？不知道呢。

There is "action" outside our bodies as well, very subtle and constant changes. The movements of the Earth and Moon along their orbits escape our notice because they are extremely subtle. Trees and all living things constantly change. Otherwise, how would a tree grow? If asked when it grew, I wouldn't know. It sprouted after a few days. When did it happen? I don't know.

這種不知不覺，天地萬物不斷的行蘊，這就是在很多「行」中，我們都不知道的。累積起來的叫做「蘊」，同時都有這個「行」字。

Unnoticeable yet constant changes accumulate and aggregate in all living things. This is what we call Action. Among the Five Aggregates form, sensation, perception, action, consciousness, accumulate and aggregate in all living things.

所以五蘊，在五蘊中，「色、受、想、行、識」，就是因為有「行」，所以大家所想的不同、所感受的不同，而造作的業也不同。業留下來的顆就是叫做種子，那稱作「識」。

Among the Five Aggregates, form, sensation, perception, action, consciousness, action causes us to perceive differently to feel differently and to create different karma. Karma leave a seed called Consciousness. Karma leaves a seed called Consciousness.



人與人之間的是非糾葛
實從妄執「我見」開始
累積無明
因而造一切罪

Interpersonal disputes and entanglements start with a deluded attachment to the View of Self. And with the accumulation of ignorance; this is the cause of all wrongdoings.

我有我的見解，你有你的見解，他有他的見解，人人都有非常非常無數量的見解，「我見」在作祟，真的為人招來很多煩惱。所以很多煩惱就是由於無明，都是從五蘊法中產生了無明，無明就無法了解。

I have my views, you have yours he has his; everyone has countless views. The View of Self emerges and cause many afflictions for people. So afflictions come from ignorance. Ignorance arises from the Five Aggregates. With ignorance, one is unable to understand.

我的心你了解嗎？我不了解。你現在在想什麼？其實我也不了解。你的無明、我的想法，彼此之間都不互通，所以這種「無明不了」，真的彼此之間，互相不理解的地方，我的事情你不理解，你的事我不理解，彼此都是不了解，就會產生誤會，這些誤會一產生，就「妄計有我」。

Do you understand my mind? No. I do not understand what you are thinking either. With ignorance in the way, it is difficult to communicate with others. "With ignorance there is no understanding." With regard to each other, there are things we do not understand. Since we do not understand each other, misunderstandings arise, leading to "wrong belief in the existence of self".

我就一直執著我，「就是我才對，是你沒來了解我，不是我不了解你。」所以彼此之間，就是有彼此的固執，這叫做「妄執」。我們都不想去了解別人，光是執著於自己，執著有我，「我怎麼想？我怎麼做？」我所有的一切一切、我所想、我所有的...我所...等等，這種「我」字，實在是招來了非常多的煩惱。

I cling to my "self", so I believe I am right. I think, "It you who doesn't understand me but I understand you." We are both stubborn. This is attachment to false views. We do not try to understand others and just cling to ourselves. We

cling to our sense of self, to what "I" think to what "I" do, to what "I" have, etc. Everything pertains to me. This focus on the self brings many afflictions.

所以人人都是「以我為是，餘人俱非。」我才對，大家都不對，是我才對。這種我們自己煩惱，又讓大家也不安。所以這個我字很可憐。尤其是自古以來，因為「我」，所以分別的事很多，尤其是印度。

Everyone thinks, "I am right, others are wrong." I am right it is everyone else who is wrong. This brings us afflictions and causes discomfort to others. It is a pity to cling to the self. Since ancient times, the self has caused discrimination in many things especially in India.

大家都知道，印度四姓階級很分明，佛陀也是因為，他看到印度的階級如此分明，而且對享受的人，貴族的享受，王族的階級，還有做生意的人，在賺錢時你爭我奪；對那些奴隸那麼輕視。

Everyone knows that the divisions between the four castes were very distinct. The Buddha also saw the way the castes were strictly segregated in India. There were the privileged castes, the nobles, the rulers and the businessman, who fought with each other over money and despised the slaves.

這種賤民奴隸，分布在貴族的家庭，做牛做馬地拖磨、勞作，他們永遠都是賤民。賤民的祖先、賤民的父母，賤民的女子，永遠永遠代代一直傳下去的，他的種族叫做賤民，永遠不能抬頭、永遠都不得超脫，如此受到別人歧視。

The "untouchables" were spread out among noble families to perform menial labor. They were always outcastes. From grandparents to parents to children, caste was passed down through the generations. The untouchables could never lift their heads of rise above their caste and would always be discriminated against.

佛陀看到這種不平等，看到那些賤民的生活，非常非常辛苦，尤其是永遠都沒有出頭的日子，他的心裡很痛苦。尤其世間有什麼好爭的？還不都是生老病死嗎？

The Buddha saw this discrimination and saw how their lives were full of suffering, which they could never overcome. His heart was pained. What is there to fight over in this world? Isn't life just birth, aging, illness and death?

雖然生老病死人人皆有，都是很平等的，但是在形象，階級分別，就是那麼不平等，所以佛陀要打破這種不平等的階級，所以他立志出家，希望找出道理來教育人人這種我見的觀念，所以他出家去了。

Everyone experienced these four stages of life, everyone was equal in this way. But the difference in appearance and caste was very unfair. The Buddha wanted to break this unfair caste system. So He vowed to leave home and find the truth to change people's View of Self.

到現在二千多年了，印度四姓階級的觀念打破了嗎？也沒有，還是一樣。因為印度教很昌盛。佛陀入滅之後，佛法經過了二千多年，慢慢佛法衰退了，同樣原來的印度教、婆羅門教，一樣那麼昌盛，因為這無法改變，人生的觀念總是有階級的分別，這就是一個觀念。所以一直到現在觀念還是一樣。

More than 2000 years later, has the Indian caste system fallen apart? No, it is still there. Hinduism is still prevalent. After the Buddha entered Nirvana, the influence of Buddhism slowly declined over the last 2000 years. Hinduism and Brahmanism are still thriving. Since their views could not be changed, people still have the concept of castes. It is a concept that has remained the same over time.

比如婆羅門教，或是刹帝利，或是吠舍，這三個大的種族，婆羅門就是宗教界，以及貴族，刹帝利貴族，或是吠舍，吠舍就是做大生意家，這些人要他和低層的賤民通婚，還是非常困難。因為他們都是自己選擇，選擇那種門當戶對的人，種姓種族較平等的人，所以就很難，難得能彼此通婚。假使有的話也很危險，也有這樣子通婚，就會面臨一種危機。

The three main groups are Brahman, Ksatriya and Vaisya. Brahmans are religious figures, the Ksatruyas are nobles, the Vaisyas are businessmen. It is very difficult for them to marry untouchables, because they are expected to choose people closer to their own caste. So it is difficult to marry between castes. Even if they do manage to get married, they face certain dangers.

2004年的5月間，在孟買附近發生一件慘案，有一位女孩子她是貴族，家境很好，但是認識了一位賤族，兩個人很相愛，而且談到彼此之間，非卿不娶、非卿不嫁，到了這樣的程度，所以不顧家長的反對，兩個人還是結婚了。

In May 2004, a terrible case occurred near Mumbai. A girl from a noble family met an untouchable and fell in love. They reached the point where they would only marry each other. So they married against their parents' wishes.

結婚之後不久，男方的家庭就發生了這樣的慘案，有四個人，就是這個年輕人，男方這邊有三個家族，就是父母和他本身，還是他的鄰居，總共有四個人，在這場慘案中犧牲。這是在印度，若是貴賤通婚，這種案件常常會發生，他們的名稱叫做：「榮譽謀殺。」

Not long after they married, tragedy struck the man's family. Four people, this young man, his parents and a neighbor all lost their lives in this tragedy. In India, this often happens when nobles marry untouchables. They call it "honor killing".

「榮譽謀殺」就是貴族的心態充滿榮譽感，覺得我的子女，不應該去選擇賤民通婚，這樣覺得很沒面子，這種榮譽感使他們不顧一切去殺害其他的。這在印度，實在是一件很嚴重的事，這是一個已經形成的社會，這種殺人動機，他們覺得沒什麼，這是很錯誤的。

This happens because the nobles are full of pride and do not want their children to marry untouchables. They do not want to lose face. So this sense of honor causes them to kill people without regard. This is a very serious situation. It has already become accepted in Indian society. People see this as a justifiable motive for killing. This is very wrong.

他們認為貴族永遠都是貴族，生生世世都是貴族；或是賤民，他生生世世都是賤民。因為他過去生中造了這樣的業，帶著這樣的業到來世，這輩子一樣是賤民，他所造的業，來生一樣還是賤民。所以永遠無法超脫，這就是他們宗教的見解。

They believe nobles will forever be nobles, life after life, and the same goes for the untouchables. They believe that people bring that karma with them from lifetime to lifetime, so an untouchable will always be an untouchable. One can never surpass one's caste. This is their religious belief.

所以佛陀在當時，看到宗教分別得這麼清楚，甚至不只是一生，生生世世，富有永遠富有，貴族永遠貴族，賤民永遠賤民，永遠生生世世都是賤民，這種觀念應該要打破，但是談何容易，不容易。

The Buddha saw how religion clearly discriminates, and not just for one lifetime. The rich will be rich all their lifetimes. Nobles will forever be nobles. Untouchables will forever be so. This belief needs to be changed. But it is not easy.

這就是他們無法打開這種階級制度，這也是因為我見。若不是我見，他怎麼會起這樣的分別？

So they are unable to move past this caste system. This arises from the View of Self, otherwise, why would they make these distinctions?

所以這個「我見」，是很複雜的事，只要我們人生在人間，人人都有我見，所以這個我見會造一切罪，我見其實也可以改變一切命運。

The View of Self is very complicated. Once we are born into this world, we all have this View. So this View can cause all wrongdoings and can also change the course of lives.

Follow our BLOG: <http://www.groupstudy.net/>

總而言之，修行就能改變；若是不修行，執著於過去、現在、未來，這個我見永遠都是我們的業，惡業的種子、無明的種子，所以我們要時時多用心！

In a word, practice can change things. If we do not practice and are attached to past, present and future, this View will forever be part of our karma. It will be the seed of bad karma and ignorance. So we should always be mindful.

