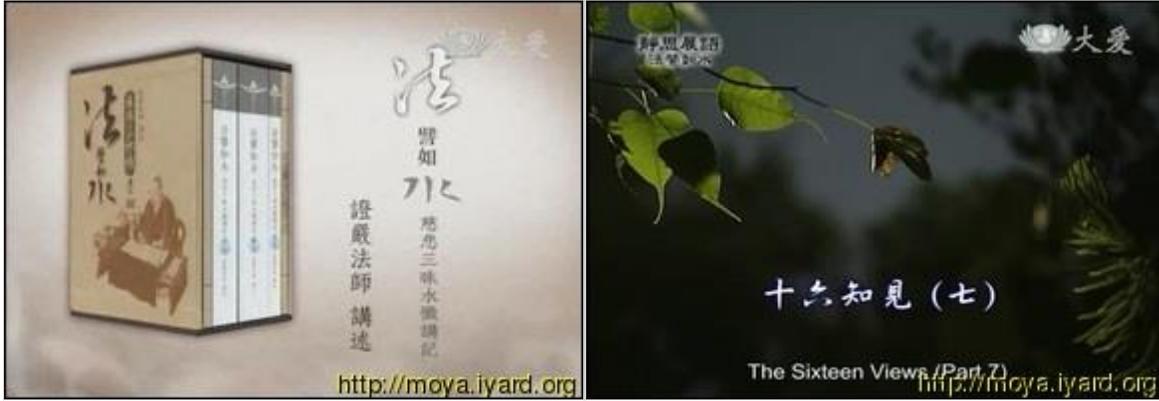




Saturday Night Nine SKYPE
Group Study
DaAi TV Wisdom at Dawn
Dharma as Water

The Sixteen Views [Part 7]

The Sixteen Views (Part 7)



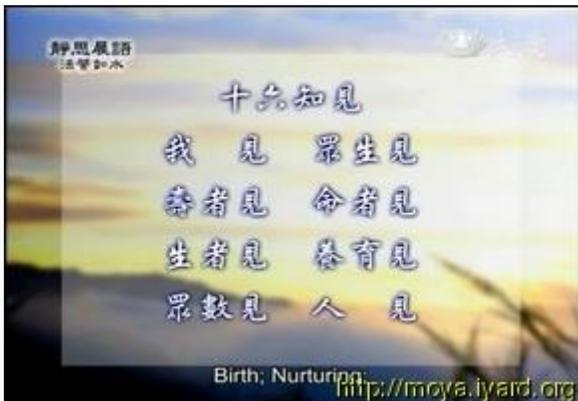
影音版 [優酷網](#) | [YouTube](#)

佛陀十六知見，第七叫做「眾數」。

Of the Buddha's Sixteen Views, the seventh is the Views.

「眾」就是很多很多，要用這個數字來累積一切，其實這個「數」，若是用在我們的日常生活中，也是很簡單，但是就是在這麼簡單的數字，累積了我們累生累世，甚至普天之下一切環境，應該都是人人的「眾數」所累積。

"Multi" means many. We use numbers to add everything up. Actually, the numbers we use in our daily lives are quite simple. But these simple numbers can sum up everything we have accumulated, life after life. All the things in this world are the "multitudes" that we have accumulated.



十六知見

我見
壽者見

眾生見
命者見



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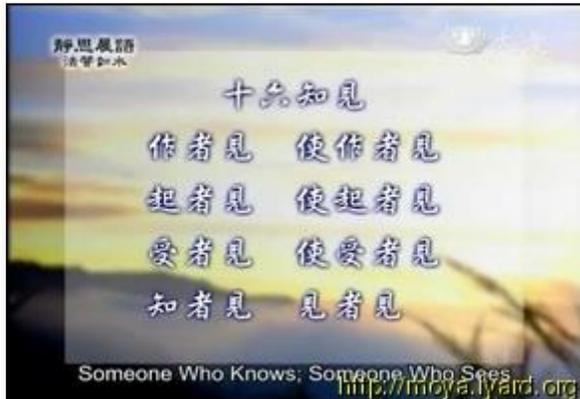
The Sixteen Views [Part 7]

生者見
眾數見 人見

養育見

The Sixteen Views

the Views of: Self, Sentient Being; a Lifespan; Endless life; Birth; Nurturing; Multitudes; a Human;



作者見
起者見
受者見
知者見 見者見

使作者見
使起者見
使受者見

a Doer; an Instigator; a Karma Initiator, a Karma Initiator for Others; Karmic Retribution; a Karmic Retribution Creator; Someone Who Knows; Someone Who Sees.

什麼是「眾數」？也就是「五蘊」、「十二入」、「十八界」等等...這些數字所累積。光是五蘊已經在十六見，每一項都是和五蘊有關。這個五數，已經在我們的日常生活，在人事物，在善或是惡等等...都不離開五蘊這個法中。

What are the "multitudes?" They are the Five Aggregates, Twelve Entrances, Eighteen Realms, etc. These are more than just numbers. Everything in the Sixteen View is related to the Five Aggregates. These "five" are already part of our daily lives. When interacting with people, events or things, whether good or evil, nothing is separate from the Five Aggregates.



Saturday Night Nine SKYPE
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Dharma as Water

The Sixteen Views [Part 7]



眼耳鼻舌身意，色聲香味觸法
統稱十二入

加上六識
即為十八界

除了五蘊還有十二入。十二入，大家應該很熟，就是有眼耳鼻舌身等等...面對外面的境界那種感觸。還有十八界，都不離開這些東西。這些東西匯集起來，其實也只有一項而已。但是就是從「見」，分析下去就很多。

In addition to this, there are also the Twelve Entrances. Everyone should be very familiar with them, they are the eye, ear, nose, tongue, body, etc. They connect with outside world. There are also the Eighteen Realms. When you add together all of these things, it is still only one thing, but because of our views we divide it into many.

在日常生活中，所有的感觸都是在計較，所以計較多、許較少、計較我愛、計較我不愛，計較很多東西，所以這樣統計起來那就很多。不只是數字多，煩惱更多；煩惱多，造業的量就無量無數了。所以都在數字上，大家在計較。有時計較這個「數」，都是執著多，要再多、更多。不知道從一、二、三、四、五、六，這也是一個數。只是我們都無法了解，那個數字的累積，是從很簡單的一二三四開始。

In our daily lives, all of our thoughts and feelings are petty. We take issue over our likes and dislikes, and many other things. When we add it all up, it is a big number, but the number of afflictions is even greater. With many afflictions, the karma we create is boundless. Everyone is taking issue over numbers. We cling to having more; we always want even more. One, two, three, four, five, six these are all just numbers, but most people do not understand that the accumulation of large numbers start from small ones, from one, two, three, four.



人往往計較小事
使心緒起伏，動輒瞋怒
招致滿心煩惱
不如善用時間去付出
才不會空過生命

People are often petty and erratic, and they easily get angry easily get angry. In doing so, their mind is filled with afflictions. It is better to use time wisely to contribute so that we do not live empty lives.

在佛經中有這一段，佛陀這麼說：「我們人往往因為計較一點點，就會賠上更多的數字。」他就提起一個比喻——

There is a passage in the Sutras. The Buddha said, "Because we argue over small things, we lose out on even more in the end." He gave an example.

有一位他被人欠錢，欠多少呢？就是半個錢。他覺得有欠就要有還，怎麼能不還，人住在哪裡？住在對江，在對岸那邊。他覺得我一定要討回，所以他就雇船。

There was a man who was owed money. How much? Half a coin. He wanted to be repaid. The person who owed him the money lived on the other side of the river. So he hired a boat to get across.

要過江要多少錢？二個錢。他花了二個錢，過江要去討半個錢。到了那裡，這個人已經搬走了，不知道到哪裡去了？很生氣，總是要回家，回去又要搭船，又要二個錢。不只是討不到那半個錢，還要花掉四個錢。甚至滿心的煩惱，非常記恨。

How much did it cost to cross? Two coins. He spent two coins, and crossed the river to collect his half-coin. When he arrived, he found out that the person had moved away. No one knew where he went. The man was very angry and he still had to go back home. To return, he had to hire a boat again for another two coins. Not only was he not repaid his half-coin, he wasted four and his mind was full of afflictions and hatred.

佛陀將這個小小的故事，告訴弟子：「大家了解嗎？都是為了一點小事，動了內心的瞋怒、計較。其實浪費了這個四大，我們很累，其實我們可以把身體健健康康，精神歡歡喜喜，那些時間來賺錢，何必去要錢？花那麼多錢，還滿心的煩惱，浪費那麼多時間，浪費生命！」這就是佛陀對我們的教育。



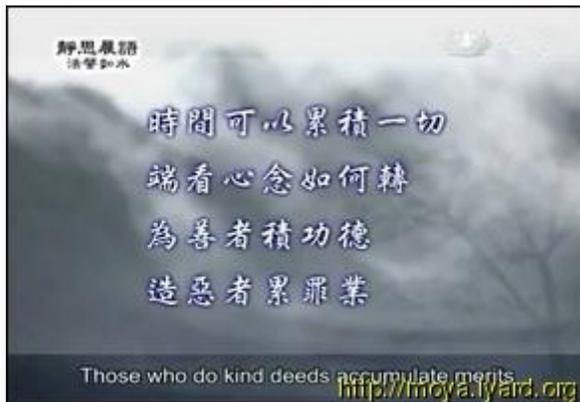
The Buddha told this little story, then asked his disciples if they understood . It was all for such a small matter yet it filled his mind with anger. He even wasted this body of Four Elements. He was very tired, but he could have been healthy and in high spirits. During that time he could have earned money. Instead of trying to collect money. There was no need to waste all that money or to fill mind with afflictions. He wasted so much of his time and his life. The is what the Buddha has taught us.

我們平常時都疏忽了，我們真正的人生，日子到底可以過多久？日子也是在我們的生命中，不斷地消逝過去，這都是在那個數字，這個數字可以累積一切，可以累積善，那就是功德；也會累積惡，那就是罪業。這個「眾數」，不離開我們日常生活中，在這個五蘊和十二入、十八界。在這個法數中，十二入，十八界和五蘊，其實將之匯集起來，就是一件事情，那就是「見解」。

We are normally neglectful. Truly, how many days do we have in our lives after all? The days constantly fade away. Those days are all numbers, everything accumulates as those numbers increase. Through the accumulation of good deeds we gain merit. Through the accumulation of evil deeds we create negative karma. This "multitude" of numbers is not separate from our daily lives. Actually, the Five Aggregates, the Twelve Entrances, the Eighteen Realms, all of these are essentially one thing. They are our views.

所以因為我們很多的見解，去驅使我們，如此，在日常生活非常普遍地製造煩惱，「十一遍使」難道不是嗎？開頭就告訴大家，「遍使」就是普遍驅使我們，這麼多的見解，所以這在我們日常生活中，真的是很辛苦。

Since we have so many views influencing us, we tend to create afflictions. Aren't these the Eleven Universal Agents? At the beginning I told everyone, Universal Agent means universally driving us. With so many viewpoints, our lives become truly difficult.



時間可以累積一切
端看心念如何轉
為善者積功德
造惡者累罪業

Everything accumulates over time. It all depends on how the mind works. Those who do kind deeds accumulate merits. Those who do evil deeds accumulate evil karma.



有一位老人家，他是民國前四年出生的，看看他的人生是幾萬個日子，所以在這麼多的日子過去，這個老人家，我們聽他說話，雖然耳背重一點，不過，他的頭腦很清楚。他開口就是說好話，他發心的心願也很大。不只是關心「生」，他還關心「死」的人。

There was an old man born in 1907. His life was tens of thousands of days long. We all listened to what this man said. Although he was hard of hearing, his mind was still very clear. Everything he said was a kind word. His vow was also quite great; he wished not only to help the living, but to also help the dying.

這位老人他是榮民，老榮民，在台灣孤孤單單的一位老人，他一生中樂善好施，甚至對自己他很惜福。他不只是惜福，有的人雖然很惜福，很節儉，什麼都捨不得用，是啊！對他自己的生活的惜福，什麼都捨不得用，但是對別人，他很發心，願意造福。所以他是一位樂善好施，惜福、造福的人瑞。

He was an old veteran who lived alone in Taiwan. He was very philanthropic his whole life. He cherished his blessings. Some people cherish their blessings by being very frugal. They don't use anything for themselves. He was like that. He was unwilling to use things for himself, but when it came to others, he was very giving and willing to help them. He was truly a philanthropist who cherished his blessings and created many more.

因為政府每個月給他的敬老金，他靠這個敬老金在生活。敬老金領到時，他很克勤克儉，很節省地用，剩餘的錢他就儲蓄起來。存起來，儲蓄起來，若有一點數字，他就開始想著要捐。他覺得世間苦難人很多，所以他應該這個身外物，只要自己身體健康，加上政府每個月，讓他的生活安定；生活在台灣，而且氣候也很好，更難得的是有一群慈濟人，在陪伴他，所以他很滿足，一位很滿足的老人。

Since he was so old, the government gave him money. He depended on this monthly income to live. When it arrived, he would spend it frugally, watching every penny. He would take the surplus and deposit it into a savings account. When it became a modest sum, he started thinking about donating. He felt there were many suffering people out there. So he would give everything he did not need, as long as he kept his health. The money from the government allowed him to live a stable life, and the climate in Taiwan is moderate. A group of Tzu Chi volunteers. Also kept him company, so he was very satisfied.

他很自然就會事事為他人著想，因為他身在慈濟，所以他的消息很靈通。哪一個國家有災難，若有累積下來的錢，就趕快交給我們的慈濟人，說：「去喔！快去救濟！」

He naturally thought of others in all of his affairs. Because he came to Tzu Chi, he was always well-informed of any disaster that struck somewhere. He would give us donations and say, "Hurry up and go save them!"

看，像這樣的人生，雖然他離鄉背井，年輕的時候就來到台灣，在台灣住了一輩子，現在已經是孤老無依，不過他的心很健康，他的腦筋很清楚，他知道已經很滿足。所以他不會像一般人，計較數字再多、再多、再更多，不會。而且日子一直過去，他每天都是在積福。這種數字對這位老人而言，實在是很值得的人生。

Look at this person, Although he was far from his native village, after coming to Taiwan when he was young, he stayed here his whole life. He was old and alone, but his heart was healthy and his mind was clear. He already felt very content. He would not take issue over small things, unlike so many other people who always want more. Furthermore, as the days passed by, he accumulated more and more blessings. If we applied the aforementioned numbers to him it would be clear that his life was valuable.

大家都說，人生百歲是人瑞，沒錯！人人都說「七十古來稀」，到處都是，很多，現在醫學，生活的品質，其實七十歲到處都是，很多。一百歲的雖然還不是很多，但是我們看到這位老人家，以愛心付出，這實在是很稀少的人瑞。

Everyone says living to 100 is very auspicious. This is true. People have said, "A seventy-year-old is rare." But they are actually quite common. With modern medicine and high living standards, seventy-year-olds are actually quite common. But there are only a few who live to be 100. Looking at this old man, giving with a loving heart, he is truly a rare and auspicious person.



但是在印度（二〇〇六年），又發現了一個一百卅七歲的人瑞，可能這位是世界最老的老人。他身體也是很健康，他現在常常掛在嘴上的一句話，他如此說：「上帝遺忘我了。」因為這一百三十七年的時間，他在英國看盡了世代遷變，他這時候，最感興趣的一項，就只是要求有人願意來聽我說話。只是很期待有人陪伴他，聽他說過去的事，他覺得他這一生生活得久，事情看得多，很希望將他所看到的世界輪替、國家的變遷，希望讓更多人知道。

In India in 2006, they discovered a 137 years old man. He was possibly the oldest man in the world. He was still very healthy. He would often say, "God has forgotten about me". In his 137 years, he had seen the end of the British colonial era. But in his old age, the only thing he was interested in, his only request, was that people be willing to listen to him. He always looked forward to having company, people who would listen to him tell stories. He felt that in his long life, he had seen many things. He wished to let more people know what he had seen of the changing world and the changes in his own country.

他常常這麼說，他說，看遍了數代，一百三十多歲了，英國好幾代國王都已經一直換，那個國家的社會形態，他看盡了。甚至他很感慨的就是，他所有的老朋友，早就一個一個往生；甚至他老朋友的女兒、子孫，也看到他老朋友的女兒、子孫也是一個個往生了。對他而言，他自己的女兒、子孫也是一樣，比他先走一個個往生去了。所以他說連上帝都將我遺忘了。

He would often say, "I have seen so many generations." In over 130 years, England had changed monarchs many times. He observed the shifts and changes of his country. The thing he most lamented was that all of his old friends had left the world one by one. He watched as even his friend sons, daughters and grandchildren also passed away, one by one. His own children and grandchildren had also left the world before him. This is why he said, "God has forgotten about me."

這些老朋友都不在了，一個個往生了，連上帝都忘記他了，他說，不只是上帝忘記他，他說，現在，大家也是已經慢慢，沒有注意到他的存在，這種是很感慨的心，所以他只要求有人可以來聽他說話而已。

All his friends are all gone. They died one by one. Even God has forgotten him. "Not only has God forgotten me, now everyone is slowly starting to not even notice my existence." This is very lamentable. So his only request was that people come listen to him talk.

到底是真的那麼大年紀嗎？有一家銀行，這位老人就是每個月，都要去領老人的補助金，一位銀行的行員，他在發給他補助金時，他覺得一百三十七歲，有可能嗎？這位年輕的行員，他好奇，他就去翻過去的資料，翻出來一本一本，一年一年的東西，哇，那都已經是塵封起來的舊資料，果然是一百三十七歲！沒有錯誤。

Was he really this old? There was a bank where every month this man would go to collect his assistance money. One of the tellers at the bank thought, as he was giving the old man his money, "Is it possible that this man is really 137?" He was very doubtful. He started flipping through his life, ledger after ledger, year after year of entries. These old ledgers were covered in dust. It turns out he really was 137; there was no mistake.

所以他向媒體宣告，這個老人家，是真實有這樣的年齡。年齡那麼大，一年三百六十五天，這一百三十七年，到底有多少日子呢？不會很難算。但是要經過這些日子，這些日子在他的生命中消逝，這麼多的世事，存留在他的腦海中，真的是很了不起。

So the teller alerted the media to the fact that this man was really 137 years old. Such an old age! There are 365 days in a year. In 137 years, just how many days are there? It is not too hard to calculate. As the days of his life faded away, he experienced so many things. This impressions left on his mind were truly extraordinary.

老實說那麼遠，不然這也是一個人生「活的寶庫」。不過他自己就這樣說，現在很多人都遺忘他了，好像忘記他的存在，可能他的日子也過得很寂寞。

Although he lived far away, this man's life was truly a treasure trove. But he said himself that many people had forgotten about him, it seemed they had forgotten he existed. Perhaps his days passed in loneliness.



我們在台灣這位百歲的人瑞，這位林義炎老爺爺，他就幸福多了。他有一群慈濟人，常常在他的身邊，他常常說：「這些就像我的子孫，我的子孫很多呢！」看，幸福！

A 100-years-old man in Taiwan, Grandpa Lin Yi-yan, is a very fortunate man. He has a group of Tzu Chi volunteers who are often by his side. He often says they are like his grandchildren "I have so many grandchildren!" See how happy he is!

那位老人家，到底他是如何生活過來呢？我也覺得很好奇，假使他在台灣不知有多好！他的子孫會更多，沒有人會忘記他，因為他的腦海中，有無數無數計的寶庫存在。

The old man in India, how did he live so long? I felt quite curious. If lived in Taiwan, it would be much better, as he would have so many more "grandchildren" No one would forget about him, since countless treasures were stored in his mind.

所以人生，就是在這個數字中計較，到底長或短，有什麼好值得計較的呢？我們的日子裡好好累積，我們就要好好在那個善的日子中，不要計較，這樣子過，人若生活在數字間，那就苦不堪言。所以佛陀才告訴我們：「眾數的見解，也是苦了我們的人生。」

In life there is so much pettiness. Whether it is like this or like that, is it really worth all this pettiness? We accumulate much in our days. On the good days, we really should not take issue over anything. Otherwise, if we live in the midst of all these numbers, it is suffering beyond words. The Buddha told us, the View of Multitudes brings suffering into our life.

大家應該聽得懂，這個「數」就是數字。這個「數」是什麼數？在我們的日常生活中，要記得——「五蘊」就是色受想行識；十二入，就是我們的六根六塵，如此六識去感受到，還有「十八界」。在我們的日常生活中都離不開。

Everyone should understand "multitudes" refers to numbers. Which numbers? In our daily lives, we must remember the Five Aggregates: form, sensation, perception, action, consciousness. The Twelve Entrances: the Six Roots, Six Dusts. When you add the Six Consciousnesses, then you have the Eighteen Realms. These are all a part of our lives.

所以各位，不要只計較這些數字，驅使我們的心去製造煩惱。請大家要時時多用心！

So everyone, do not be hung up over these numbers, or else you create more afflictions. Please always be mindful.