



The Sixteen Views (Part 10)

we have talked about Doer and Instigator. Today we will discuss Karma Initiator.



十六知見：
我見
壽者見
生者見
眾數見 人見

眾生見
命者見
養育見

The Sixteen Views-the Views of: Self; Sentient Beings; a Lifespan; Endless Life; Birth; Nurturing; Multitudes; a Human;



作者見
起者見
受者見
知者見 見者見

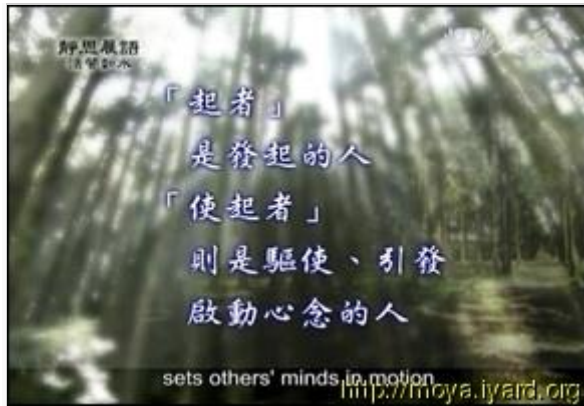
使作者見
使起者見
使受者見



a Doer; an Instigator; a Karma Initiator; a Karma Initiator for others; Karmic Retribution; a Karma Retribution Creator; Someone who Knows; Someone who Sees.

「作者」就是已經去做了，但是「起者」是發起的人。所以平常時若是有不好的念頭，這種的法起動作，無論是對於人群或是對於社會，都會有很大的影響。所以「起」——發起實在是很可怕。

A Doer has already done something, but an Initiator starts something new. Normally, if an action originates from a bad thought, its effects will be very serious not only on individuals, but on the whole society. So "initiating" is actually quite terrifying.



**「起者」
是發起的人**

The Initiator is the one who initiates.

**「使起者」
則是驅使、引發
啟動心念的人**

The karma Initiator for Others is the one who sets others' minds in motion.

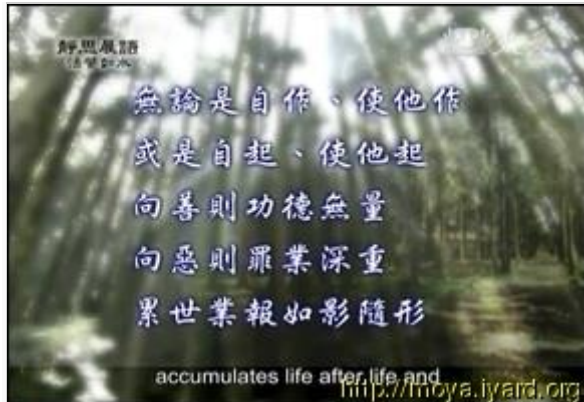
然而凡夫總是只知道起動起來，只知道若是做錯誤的事情，那個發起人所做的，是有罪過的。但是不知道，其他促使別人發起動作的人也是同樣有罪。那個「使人」，不只是我自己，不是說：「他發起我去參加。」不只是這樣，還要去用計謀，要如何結群集眾，大家一同去做亂。這種用計謀集合群眾的人，就是「使起者」。

Ordinary people think that they do something wrong, only the one who initiated it is responsible. Actually, the person who allows it to start is also responsible. Though the person who allows it may say, "He started it, I just joined in." it is not like this. Some people scheme to get many people together to create chaos.



你看，在戰爭也是，只是一個動作，就變成了好幾年的戰爭，不斷連年。這到底是英雄？或是使社會民不聊生？那個動念影響所及的，不只是自己，小小的事情，彼此之間，還會動員了所有人民的心念。若是如此，這個業很重。

You see, war is also like this. One action can lead to many years, of war. Are those people really heroes or destroyers of people and societies? These actions are not just small personal matters. People organize others and affect everyone's minds. This karma will be very heavy.



**無論是自作、使他作
或是自起、使他起
向善則功德無量
向惡則罪業深重
累世業報如影隨形**

Whether doing them yourself or instigating others, initiating them or allowing others to do them, good deeds will result in boundless merits; evil deeds create heavy negative karma, which accumulates life after life and follows you like a shadow.

但是他卻不知道，他以為只是帶領的那個人不對，其實跟著他一起做錯的人也一樣，同樣那個業是同等的；而呼籲更多人一同加入的人的業，還更加的重。這應該我們都能夠瞭解，世間的法律也是一樣這樣；而從因緣果報來看，同樣也是這樣。

But people do not understand. They just think, "that person is at fault". Actually, in following that person they create the same karma as him or her. If they call more people to join, their karma will be even worse. We should all understand this. The laws of the world are the same. Cause brings effect, karma brings retribution.

在佛經當中有一段「寡母稚子」的故事，可以用他的智慧來化解一個國家人民所受的苦，可以把它化解掉。

In the Sutras there is a passage about a widow's son using his wisdom to eliminate the suffering of an entire nation. He eliminated it completely.



在這段故事當中，就是有一位寡母要養育一位很稚幼的孩子，很辛苦。但是這位媽媽非常的有智慧，覺得養育孩子長大，就要讓孩子有智慧、愛，應該要為人群的利益；不要等到孩子長大之後，身體健康，卻去傷害社會人群。所以希望她的孩子長大是一位將來可以利益他人的人。

The passage tells this story. There was a widow who underwent much hardship to raise her small child. But this mother was very wise. She felt that in raising children, parents should help the children's wisdom develop so that they may benefit others. She did not want him to grow up healthy only to cause harm to society. She wished that her child would grow up to become someone who helps others.

所以她很用心的在養育他的孩子，甚至都選擇寺院，去寺院裡聽經，去瞭解古代人他們的道德行為，都是以禮教來教育她的孩子。希望她的孩子在芸芸眾生當中，不要起了妄念，或是邪思、邪行。她教育她的孩子要很尊重，尊重真如——每一個人內心當中的真如本性。意思就是要能「自愛」，真正徹底的自愛，才能夠去愛人。這就是這位非常有智慧的母親對她的孩子的期望，就是朝著這個方向去培養。

So she raised her child like this. She even took him to the temple to listen to the teachings, so he could understand the morality and conduct of the ancients. She hoped her child, living among people, would be without delusions, without evil thoughts or actions. She taught her child that he must be respectful, to respect the true, pure nature of every person. This meant being able to love himself. Only by truly loving oneself can one love other people. This wise mother wished that her child would continue to develop in this way.

常常陪他去寺院，若是看到修行者，就很恭敬禮拜，培養這分的禮。所以在那個地方聽，沙門就會為他講經。若是在早上聽完了講經之後，回家中，還是不斷地在薰習：「今天的沙門對我們所說的道理是什麼？」還會再這樣把沙門所說的道裡重複一次，也讓孩子在背一次讓她聽。所以母子那種彼此之間的道德、慧命就會成長。也就是可以「稟佛神化」，採用佛陀大覺、不可思議的智慧的這種教育方式，來教化、教育她的孩子。所以這是這位母親對孩子的期待。

She often accompanied him to the temple. If she saw a practitioner, she would respectfully bow to instill courtesy. They would listen to the Sramanas explain the Sutras. Afterwards, when they went home, they would continue to review and apply what they heard. "What principles did the Sramanas teach us today?" they would review them again so that the child could understand and could recite them back to her. Their spiritual cultivation and Wisdom-life developed and matured. They were able to receive and understand the Buddha's great awakening and unimaginable wisdom, and His ability to transform, nurture and educate. This mother hoped her child would also attain these things.

甚至在這之間，他們所住的這個國家，這個國王卻是貪財無道。不是以德政，就是一位非常貪而無厭，不懂得疼惜他國民，就連對於賢人也非常的輕視。像這樣的國王，在那個國家的人民，就是苦不堪言。

But the king of the country where they lived was greedy and immoral, and ruled without virtue. He was insatiably greedy, did not care for the people of his country, and looked down upon the sages. With a king like this, the people of the country suffered unspeakably.

這個國王平時橫行霸道，他自己也知道：「我對人民刻薄，我自己在享受，我自己的行為將來死後是不是會墮入地獄？人生如此的無常，萬一我若是死後墮入地獄，那就受苦無量了！」自己在那理想。

This king was devious and tyrannical. He knew he was treating his people unkindly "I have been enjoying myself without restraint. After I die, will I go to hell? Life is impermanent. If I go to hell when I die, I will suffer infinite sorrow". He sat there thinking.

明知道這是罪惡，但是他還是不會想要立即改過，他所想的就是想著：「死後我若是墮入地獄要怎麼辦？」他就想出了一個辦法，就是要去貢獻給閻羅王。他覺得：「若是去到地獄就是閻羅王在主張，閻羅王若是能夠放過我，我就不用在受地獄的苦難。」所以他開始就向人民徵稅，再一次將所有人民的家裡，若積存一些金子，他都去收刮，把它們全部沒收。



He clearly knew that he had done wrong, but he did not think to change his ways. He only thought about what he would do if he fell into hell. He thought of a plan, which was to bribe Yama, the king of Hell, with money. He thought, "Hell is Yama's domain. If I can bribe the king of Hell to release me, I won't need to suffer hell's torments". So he turned to the people once more. If any family had any money saved, he would find it and take it.

甚至他還發出了一道很重的命令。發出重令就是說：「人民如果有私藏一厘、一錢的金子，他的罪等同死刑。」那個罪如此的重，意思就是說每個人只要家裡面有金子，不管是一錢、五厘，很少的一點點，都要拿出來，拿出來積聚起來送給國王。

He even issued a serious decree that if any family had hidden away even one gold coin, they would be sentenced to death. This meant that every family, if they had any money, whether a gold coin or even loss, had to give it to the king.

國王就是想要把這些金子全部積聚起來，等到將來死後好送給閻羅王。

The king wanted to take this money and put it all together, so that when he died, he could give it to Yama.

這個命令使全國的人民苦不堪言，而且人人的心中都非常厭惡這樣的國王。但是無奈啊，就是要依著這個國王而生活，所以敢怒不敢言。

This decree caused unspeakable suffering, and everyone detested this king. But nothing could be done, they could only live off the land, afraid to speak out.

這樣的情境經過三年之後，還是一樣。所以這位童子，他覺得人民真的是苦不堪，他應該要想辦法來制止這位國王，對於人民的虐待。

This went on for three years. The child felt that the people were suffering, and that he should come up with a plan to put a stop to the king's actions.

所以有一天他就對他的母親說：「在過去當我年紀還很幼小的時後，父親往生，當時是不是在父親的口中放了一個金錢在裡面？」因為在當時，當地有個風俗，就是當人往生之後，就是讓他的口中含一個金錢，這是在他們那個地方的風俗。所以這個童子他很幼小的記憶中，好像有這麼一回事，他就向他媽媽提出了這個問題。

One day, he went to his mother and said, "When I was small and my father died, didn't we put a gold coin in his mouth?" At that time, the custom was to place a coin in someone's mouth when they died. This child remembered this from when he was young.

他的母親就說：「有啊！」這個孩子就說：「父親含著的錢，是不是應該還在口中？」媽媽就說：「應該是吧！」他就告訴媽媽：「媽媽！是不是我們將父親所含著的錢拿出來獻給國王？」媽媽知道以這個孩子的智慧，應該是會有所作為，媽媽就說：「好啊！隨你的意。」

His mother said, "Yes, we did". Then the child said, "Wouldn't coin still be there?" His mother said, "It should be". He then bold her, "Mother, shouldn't we take this coin out of his mouth and offer it to the king?" The mother, in her heart, know how wise her child truly was in all his actions. She said, "Very well, do as you wish".

所以他就打開了棺材，真的將父親口中含著的金錢拿出來。這位童子去到國王宮門外，就向侍衛說：「我要來獻金給國王。」侍衛去向國王稟報，國王聽了，覺得：「只是一個孩子，這個孩子到底從那裡得到這個金的錢？」所以他很好奇，就叫他將孩子帶入宮中。

So he dug up the coffin, and took the coin out of his father's mouth. The child then went to the palace gates and said to the attendant, "I want to offer gold to the king." Then attendant reported this to the king, who thought, "Where did this child find the gold?" He was very curious, so he had the child brought before him.



這位國王看了這個孩子所獻出的金錢，把它接了過來。因為在這段時間，所有的民眾，已經是身無寸鐵，不只是身無寸金，已經到連鐵都沒有了的狀況，怎麼這個孩子還能夠手中有這個金錢？他好奇就問了：「你的錢從那裡來的？」

The king saw the child offering the gold, and so he had him bring it over. By this time, the people of the country lacked even a scrap of iron, let alone gold. How did this child have a coin in his hand? He was very curious, "Where did you get that coin?"

這個孩子就回答了：「是從我的父親他往生時，嘴內所含的金錢，我把它拿出來。」

The child replied, "When my father died, we placed a coin in his mouth. I went and removed it."

國王又問：「你的父親口中含著金錢的作用是什麼？」童子說：「父親往生之後，口中所含的這個金錢，就是要去巴結閻羅王。」這位國王就說：「你現在把錢拿起來了，難道你的父親並沒有賄賂閻羅王？」

The king asked, "Why did you put a coin in your father's mouth when he died?" He replied, "When he died, we put a coin in his mouth so he could bribe Yama, the king of Hell." Then the king asked, "Since you took the coin out, does that mean your father has no money to bribe Yama?"

這個童子就說了：「人，其實這個身體是四大假合，人如果一息不來，靈魂離開了，就什麼都沒有了。哪有什麼閻羅王可以讓他賄賂呢？你看，這個錢不是同樣還是含在我父親的口中嗎？這種想說有什麼賄賂、巴結、貢獻給閻羅王的東西，這都是沒有的。」

The child answered, "Life is actually a temporary union of the Four Elements. When the spirit leaves the body, there is nothing left. Where is this Yama who accepts your bribes? The money in my father's mouth was the same. There is no such thing as a bribe, no such thing as currying favor. There is nothing left."



為善福追
禍之與福猶影響焉
走身以避影
撫山以關響
其可獲乎

作惡禍隨

《六度集經》



Blessings follow good; disasters follow evil. Disasters and blessings are like shadows or echoes. Can one avoid a shadow while walking, or shut off the sound of the wind hitting the mountain?

"Sutra of Collective Stories of Six Paramitas"

這位童子又對國王說：「看佛經中如此說：『為善福追』我們若是造善，福自然就會增長起來，所以『為善福追，作惡禍隨。』你若是做壞事，禍就永遠都是跟隨著你；但你若是做福，這個福在你的心中就會增加。」

You should know this "The Buddhist Sutras indicate this." The child told the king what was written in the Sutra, "Blessings follow good." If we do good, our blessings will naturally increase. "Blessings follow good, disasters follow evil." If you do bad things, misfortune will follow you forever. If you create blessings, blessings will increase in your heart.

「所以『禍之與福，猶影響焉！』像影隨著形、像聲隨著響。你若是打一下，聲音就會響了出來。只要你東西互相相擊，聲音就一定會響出來。也如同你在走的時後，總是會有人影，影子一定隨著你的形走。所以『禍與福猶影響』，如影隨形、如響隨擊，這是一定的道理。」

"Blessings and disasters are as shadows or echoes." They are like a shadow following a shape, or an echo following a sound. If you strike something, a sound is produced. When two objects collide, they make a sound. If you walk down the road, your shadow follows your shape. Blessings and misfortune follow us, like a shadow follows a shape, or an echo follows sound. This is a certainty.

「你的身體行走時，若是想要避開影子，絕對是不可能的。『走身避影·豈可得乎？』有辦法嗎？你的身體在行走·有辦法可以避開影子嗎？當然是不可能。」

If you try to escape your shadow, it is absolutely impossible. "Is it possible to escape your shadow?" Is there a way? Is it possible to urn away from your own shadow? Is this possible? Of course it is impossible.

你看，我們若是在陽光下，或是在燈光下，你人在其下行走的時後，走到那裡，影子就跟到那裡；無論你跑得多快，影子也是一樣追得很快。所以身要避開影子是不可能的事。」

If you are in the sun, or under a light, wherever you go, however you move, your shadow will follow. If you run faster, your shadow will move just as fast. It is impossible to escape your shadow.





夫身即四大也
命終四大離靈逝變化
隨行所之
何賂之有

《六度集經》

The body is made up of the Four Elements. When we die, the four Elements disintegrate and the spirit leaves the body. Karma follows us, and nothing can be changed by bribery.

"Sutra of Collective Stories of Six Paramitas"

「所以命中之後，『靈逝變化』我們的靈魂就消失了，離開我們的身體了。到那裡去呢？隨著我們所造的業去變形，你怎樣去巴結閻羅王都沒有用，你死後就是隨著你的業去，無法巴結閻羅王。」

At the end of our life, "The spirit leaves the body." Our spirit disappears; it leaves our body. Where does it go? It transforms according to our karma. Bribing Yama is of no use.

「大王，為什麼你今日可以成為一國之王？因為你過去曾經造福，你有了福，所以你來享受了一世的福業，所以你應該要英明來對待人民。如果以你現在的身份來造更多的福業，你可以幫助很多貧窮困苦的人。若如此，你的福就增加了，如此你就不必去巴結閻羅王了！」

"King, why are you able to rule a country today? Its because you created blessings in the past, so now you enjoy a life of fortune. You should treat people wisely. In your position, you can create blessed karma, you can help many impoverished people. If you do this, your blessings will increase. There is no use in bribing Yama."

這位國王聽了之後，忽然間心智大開，不只是心開，智慧也增長了，就這樣趕緊下令，解開那些禁令。甚至對於過去他知道有錢，但是沒有交出來而被抓去關的，使其受刑的，趕緊將所有監獄中的人全部放開，將其釋放出來，讓大家可以士農工商，安居樂業。甚至開啟國庫去佈施貧困。

After the king heard this, his heart suddenly opened up. Not only did his heart open, his wisdom increased. He quickly gave an order to reverse his decree. In the past, those who did not ring forth their money were locked up with long jail sentences. He quickly set them all free. He even opened up the royal treasury and gave aid to the poor.

一個孩子的智慧，可以影響一個國家，那個思想觀念錯誤的國王。那看，這種發起動作，福多大呢？真的是功德無量啊！

One child's wisdom can influence a country and the country's misguided king. You see, this kind of initiating leads to such great benefits; it is truly infinite in merits.

總而言之，無論是自作、使他作；自起、使他起這些等等...都是善惡，我們看這個觀念向哪邊？往好的方面呢？功德無量！向壞的方面？罪業深重。不只是今生，即使到了來世還是同樣業隨身！

To summarize, whether you do it or get someone else to do it, whether you initiate or allow others to, good or bad karma depends on the intention. Good will bring infinite merits, and evil will bring heavy karma that will follow you, not only in this life, but also in the next.

所以，諸位平時修行，實在是很簡單的事情，只講究一念心。這念心如果照顧得好，遍使一切好的事；一念心茫、壞了，自然就會使一切壞的事。所以我們要時時多用心啊！



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

The Sixteen Views [Part 10]

Everyone, when we practice, it is actually quite simple. Just pay attention to your thoughts. A good thought leads to all good things. A bad thought naturally creates evil karma. So we should always be mindful.