

The Ten Fetters (Part 4)

這個時候心境就是很寧靜。所以常常都這麼想，若能心境都在每天的晨語，就是早課之後這個時間，這樣的心境若能常常保持，不知多好？

At this moment, my mind is very tranquil. "I often think to myself. Wouldn't it be really nice if I could retain the sense of tranquility that I have at dawn for the rest of the day?"

因為我們的心都是心猿意馬，常常都抓不住，心亂闖，所以常常自我警惕，不要使心境生風雨。

The mind is wild and unstable, and we cannot keep it still. It is all over the place. So we must be vigilant and prevent storms from brewing in our minds.

假使接觸到的有風，也是像春風一樣；春風吹來輕輕微微，也是令我們心境平靜，增加一分祥和的境界。若能如此，大地也能萬物復生。

If the tranquility of our minds was wind, it would be like a spring breeze. A spring breeze is gentle and calms our minds. It enhances the peace in our environment. In this way, everything in the world can be rejuvenated.

我們的心境若有這種平靜的春風，我們的道念就能不斷產生信根道念，這和大地也一樣。所以春風如法，法若能住於我們的心地，就像大地上春回大地，那種萬物復甦一樣的境界。所以要好好顧這念心。

If this peaceful spring breeze were to constantly exist in our minds our practice would continually generate faith like something growing in the earth. A spring breeze is like the Dharma. If the Dharma is in our minds, it is like when spring return to awaken all life. So we should take good care of our minds.

所以常常說：「無明就像是狂風。」也常看到大地受到風雨所摧毀，大地受損傷，這就是自然的境界，風雨不調順，自然大地就受摧毀、受損傷。那就是譬如我們人若起無明，無明一起，我們的道心，或是我們的心地，就很快受無明煩惱所破壞。

Ignorance is like a wild wind. We can often see land destroyed by storms and rain. It is a natural phenomenon. When wind and rain are imbalanced, the land will naturally be battered and damaged. This is analogous to the rise of ignorance in our minds, because our motivation to practice and our thoughts are destroyed by ignorance and afflictions.

修行好不容易才把心調伏下來，開始產生道念，若是一旦有一點無明浮現出來，這樣就容易把我們的信念摧毀掉。所以我們要時時照顧好我們的心。

It is not easy to maintain a calm mind and develop motivation to practice. If just a little ignorance arises, it is very easy for our faith to be destroyed. So we must always take good care of our minds.

可還記得，師父對大家說了一個故事，這位善慧年輕人，到他成年時，他的父母之前都已經往生了，管家看到小主人已經成人了，趕緊把這些財產拿出來點交，讓他知道他的祖先留下多少財產？

Do you remember the story I told you earlier? A compassionate and wise young man was orphaned before he reached adulthood. When he became an adult his caretaker listed all of his family's properties so he knew what his ancestors left for him.

一點交下來，這麼多！尤其是七代人，這樣一代一代一直傳下來，留下來的財產。他自己的感覺是：「七代人之前，我的祖先一代一代留下這麼多財產，他們都往生了。到底他們帶了什麼去呢？一點都沒有帶！」所以他自己就這麼想：「將來我呢？難道這些財產又這麼留下去，什麼都沒帶去嗎？我應該要想個辦法，讓這些財產我能真正自己用。」

It was a massive fortune, especially because it was accumulated and passed down over seven generations. However, he realized that although multiple generations of his ancestors had accumulated this large fortune they all still died. So what did they take with them? Nothing at all. He thought, "What will happen when I die? The fortune will just sit here because I cannot take it with me. I should find a way to make it truly useful to me."

他就交代家裡的人，把這些財產變現，把它變成現金，把它變成糧食。他每天每天載著這麼多的糧食、現金，看到貧困的人，他需要什麼？需要醫藥，或是糧食，或是現金，他一隨心所欲，他們所需求的，他就不斷布施給他們。這是我們幾天前所提起的，佛經中有這樣的一段。

He told his servants to exchange his fortune for cash and food. Every day he went out with the food and money. When he saw the poor, he gave them what they needed, whether it was medicine, food, or money. Whatever they needed he gave to them. I told this story from the Sutras two days ago.

結束了嗎？還沒有。因為他的思想，他也是這麼覺得：「觀身不淨，我已經把能捨的身外物都捨了，我的身體是這麼不乾淨，不過，身是載道器，我要修行。」

Is that the end of the story? No. He also felt that his body was impure "I have given away everything I can. My body is so impure, but it is the vehicle for spiritual cultivation, I want to practice."

所以他了解了身體，隨著時日不斷消逝，身體不斷接近年邁，所以他要趁著年輕時，好好去修行。走入山林中，找了一個很安靜的地方，就此開始，長年累月在大自然的境界中，採集野果野菜而生活。他很用功很精進，平時過日子已經訓練出，天地萬物在他心中都不會起動念，已安靜下來了。

He understood that his body would age with time, so he wanted to practice while he was still young. He walked into the woods, found a very quiet place, and began his many

years of living in the wild. He picked wild fruits and vegetables to eat. He worked hard and practices diligently. He developed a steady mind, unaffected by external stimuli.

八定：
修習禪定時
由淺入深之定的境界
包含色界四禪
與無色界四定

The Eight States of Samadhi: During Samadhi meditation, there are eight states of Samadhi, ranging from shallow to deep. They are the Four Meditative States in the Form-Realm and the Four Samadhi States in the Formless Realm.

之後他決定要更加強精進，花了七天的時間，得到了八定、五力。

After his mind had calmed he decided to increase his efforts and diligence. He spent seven days attaining the Eight States of Samadhi and the Five Powers.

「八定」，多麼了不起！他的心靈已經超越了欲界，又在無色界中得到四定，這是很高的心靈境界。

The Eight Samadhi States are incredible. His mind had transcended the Desire Realm. Attaining four Samadhi States in the Form Realm and the four in the Formless Realm is a very advanced spiritual state.

五力：
信精進力
進精進力
念精進力
定精進力
慧精進力

The Five Powers are the Power of Faith, the Power of Diligence, the Power of Thought, the Power of Samadhi, and the Power of Wisdom.

這五根五力大家應該記得，《三十七助道品》裡面有根與力，這裡他得到了五力，當然根要先有，力才能出來。當然這在三十七助道品，增長了這分精進力的念力，真的是非常難得。學佛就是這樣，有五根五力再加上八定，這樣我們再多的障礙，也障礙不了。

We should remember the Five Spiritual Roots and Five Powers that are described in the 37 Practices to Enlightenment. Attaining the Five Powers meant he already had the spiritual roots needed for the powers to emerge. As noted in the 37 Practices to Enlightenment, it is very difficult to strengthen the Power of Thought. Learning the Buddha-Dharma requires us to develop the Five Spiritual Roots, the Five Powers, and the Eight Samadhi States. Then, no amount of obstacles can hinder us.

十纏：

無慚 無愧 嫉 慳 悔
眠 掉舉 昏沉 瞋忿 覆

The Ten Fetters: No Shame, No Remorse, Jealousy, Stinginess, Regret, Sleepiness, Restlessness, Drowsiness, Anger and Cover-up.

最大的障礙是什麼呢？給我們最大的障礙有「十纏」，這也是我們修行的障礙！

What are our biggest obstacles? Our biggest obstacles are the Ten Fetters, both in life and in our spiritual practice.

十纏之七「掉舉」

謂心念動搖

不能攝伏

於諸禪觀無由成就也

When one's thoughts constantly waver and cannot be disciplined, one cannot achieve anything through any form of meditation.

第七就是「掉舉」，這也是很纏縛我們的心，令我們的心打不開，令我們的心定不下來。所以心若定不下來，常常令我們搖動。信念搖動、定力搖動、念力搖動，很多令我們的心搖動起來，我們哪能精進呢？所以掉舉就是我們修行前進最大的障礙。

The seventh Fetter is Restlessness, with entangles our minds so we cannot open and calm our minds. If our mind cannot be calmed, it is easily swayed. Our Faith, Samadhi, and Thoughts can then waver easily. With so many things swaying our minds, how can we be diligent? Restlessness is a major hindrance to our spiritual practice.

不只是修行者，我們一般人也是一樣，社會人無論你要求學，或是做事業，或是就職你的職業，只要你有掉舉的心態，這樣我們的心都定不下來。我們的崗位無法守好，不是一個很好的就職者，也不是一個很好的事業者，也不是...等等。這都是一分掉舉。

This is not only true for practitioners, but for average people as well. Whether we are studying, doing business, or working at our jobs, if we are restless, our minds cannot be settled. If we cannot focus on our tasks, we are not good employees and we cannot be good businessmen, etc. This is caused by restlessness.

掉舉的心就是安定不下來，心猿意馬常常在心裡亂跑，一件事情有始無終，這都叫做掉舉。

A restless mind cannot settle down. Our thoughts roam all over the place and we cannot complete tasks. This is caused by restlessness.

所以「掉舉者」就是「搖動」，無法安定，就是搖搖擺擺，對自己也沒信心，自己的信心常常起動搖，對別人的信心，也常常起懷疑、起動搖。

So to be "restless" is to be "swayed" if we are unsettled, we waver and have no self confidence. If our self-confidence often wavers, then our confidence in others is also shaken, and we become doubtful.

我們常常說：「信為道源功德母，長養一切諸善根」。我們對自己如果不相信，就懷疑自己的人格了。你如果懷疑自己的人格，你對人就有那種自卑的感覺，或是對人，我們自己就無法面對人事物，所以對自己如果沒信心，無論你做什麼事都無法成功，放不下自己，那叫做卑劣慢。

We often say, "Faith is the source of the Way, mother of merits. It fosters all the roots of goodness." If we do not trust ourselves, then we doubt our own character. And if we doubt our character, we feel inferior and unable to deal with people, matters or things. If we are not confident, we cannot succeed at anything. But if we cannot let go of ego, then we have Inferior Arrogance.

有了自卑，就會有卑劣的心態。我們一定要能放得下，心才能定下來。所以常常說：「縮小啊！縮小自己，微塵人生，我們才能有奈米良能。」我們若是常有一個我，對自己又沒信心，這都是毛病！

If we feel inferior, we may develop an inferiority complex. We have to be humble so we can settle our minds. I often say, "We must shrink our egos and live a life of humility. Then we can maximize our potential." If we are self-centered and lack self-confidence, those are problems.

常常都我很大，縮小不了，縮下來時對自己又沒信心，這樣哪有良能呢？所以掉舉，就是無法安定我們的心，無法生起自我相信，相信別人，我們在做事，才開始做而已就沒信心，又放棄了，所以人家說「十做九不成。」

If we cannot shrink our egos, or if we lack self-confidence when we try to be humble, then how can we achieve our pure potential? Restlessness unsettles our minds and prevent us from trusting ourselves and others. We lose confidence as soon as we start something and then give up right away. People say, "We fail nine times out of ten."

做事業的人，為什麼十做九不成呢？這就是掉舉，沒有信心，很容易搖動的這種人。

Why do businessmen fail nine times out of ten? Because Restlessness and lack of confidence can easily sway people.

修行也一樣，「我要聽很多法，這也是很好的法，那也是很好的法；這我也要學，那我也要學。」結果是十學九不成，學十種事，九種都不成，這也是掉舉。

The same applies to practice "I want to listen to a lot of Dharma. This is good Dharma and that is also good Dharma. I want to learn this, and I want to learn that." But I fail to learn nine times out of ten, because I am restless.

這種掉舉的毛病，在人的心裡實在很辛苦，令一個人無法很成功、很成就，就是因為掉舉。

Restlessness is a problem that can cause people a lot of suffering. It prevents people from succeeding or accomplishing something.

我們每天在這裡坐下來，若能心很靜，聽法很用心，不只是用心聽，還入心感受。如此一天的開頭，我們有了感受，今天的生活一定對人事物，今天的人生都是很新鮮的人生。

Every day we sit here. If our minds are still, we can listen to the Dharma mindfully, and let it enter our hearts. If we can do this at the beginning of each day, then we can face life, people and matters with a fresh outlook.

看到什麼境界，都讓我們有信心，若能如此，才能修行很順暢，就像我們的心地很平靜，哪怕是看到什麼境界，也當作是春風，助長我們心靈的法味，若能如此，這就是定力！所以有了「掉舉」，就是「搖擺不定」。

We will gain confidence from every situation. Then our practice will go smoothly. When our minds are still, we treat every situation that we encounter as a spring breeze, as the Dharma that nurtures our minds. That is the Power of Samadhi. If we are restless, we will waver.

所以修行人的心，若是心念搖動，就無法攝受很多法，都無法攝受。方法這邊聽，那邊出去，我們真的要用心聽法！

So if a practitioner's mind wavers, he cannot absorb much Dharma. The Dharma goes in one ear and comes out the other. We must mindfully listen to the Dharma.

你用心就是定心聽法。所以不能這邊聽，那邊過去，這樣會很辛苦，令我們內外紛紛擾擾，心定不下來，苦不堪言！

When we are mindful, we listen with Samadhi, so it does not go in one ear and out the other. If that happens, it is very difficult and we are bothered by internal and external stimuli. An unstable mind will cause suffering.

十纏之八「昏沉」

昏沉者昏鈍沉墜也

謂神識昏鈍、懵然無知

不加精進之功

遂致沉墜苦海也

The eighth of the Ten Fetters is Drowsiness. When one is drowsy, one is deeply lethargic and one's consciousness is dulled. If one is ignorant and does not practice diligently, one falls into the sea of suffering.

第八就是「昏沉」，「昏沉」就是「昏鈍沉墜」！不只是躺著要睡，坐著也要睡。這種昏鈍，平時的敏睿力不夠，常常都是慢半拍。

The eighth Fetter is Drowsiness. Drowsiness is "deep lethargy". We are so lethargic, we want to sleep. We are drowsy because we are not alert enough, and we move very slowly.

什麼事人家如果在說，說你去說，等到人家說完，才說：「剛才師父在說什麼？」「你一樣坐在那裡聽！」「我那時不知在想什麼？就這樣一直過去了。」所以這種也是叫昏沉。凡事不能對境馬上反應，對境時我們的雜念心很多，很多事想入非非；但是面對現實的事，卻是懵懵懂懂過去，這也叫做昏沉。就是精神意識無法集中，很鈍。

When you are drowsy, you cannot remember what someone just said. After my lecture is over you ask, "What did she just say?" "But you sat there and listened, too!" "I had no idea what I was thinking. Everything just passed me by." So, Drowsiness is when you cannot react to what happening because your mind is cluttered with random thoughts and fantasies. When it comes to facing reality you live life in a daze, that is Drowsiness. You cannot stay of focused and your mind is dull.

有的人一個人說一次就知道了，他要跟他說十次。若是根機較利，較敏睿的，說一樣，他能知道十樣。若是較鈍的，別人一次就學會的，他要用十次的時間去學。

Some people instantly understand the teachings, others need to hear them ten times. Those who are sharp and clever deduce ten things from one. Those who are dull-witted need to try ten times as hard to learn one thing.

假使有耐心，願意別人學一次，我學三次；三次不會學六次；六次不會學九次。這還算不錯，還能精進。但是昏沉的人沒有耐心，就是過去就過去了，「學不會就學不會，我去學別的。」這就是和掉舉剛好一對，掉舉是心一直動，這種是心很沉，所以過去就過去了，他不會想要再提起那分耐力，再去學、再去聽、再去了解。

If they are patient, they may be willing to try three times as hard. If three is not enough, they try six times, then nine times. This is not so bad, they can still be diligent. But drowsy people lack patience and let things pass them by. "If I cannot learn it, then fine, I will learn something else" Drowsiness is the opposite of Restlessness. A restless mind keeps moving, but a drowsy mind is sluggish. Whatever is done is done. They no longer have the perseverance to learn, to listen, or to understand.

這就是凡夫，為什麼常常是凡夫？因為我們常常懵懵懂懂，茫然不知。外面的境界，我們都茫然不知，一直墮落下去，所以不肯精進、不肯用功，如此就是「沉墮苦海，苦海萬重波」。

Why do ordinary people live like that? Because they are clueless and live life in a haze. They are unaware of their circumstances, so they continue to get worse. If we are unwilling to be diligent and work hard, then we sink into the "Sea of Suffering, where 10,000 waves swell"

所以我們學佛，如何能脫離這種紛紛擾擾，芸芸苦海中如何才能跳脫？雖然我們看到的這麼多，人我是非的感受很多，我們的心若能收好，心寧靜下來，我們的定力智慧產生出來，自然人事是非變成是我們的教育。

So we learn the Buddha-Dharma to learn to transcend these challenges and escape from the Sea of Suffering? Though we see so much and have mixed feelings about people's disagreements, if we calm and settle our minds, we will develop Samadhi and wisdom. Then disagreements naturally become lessons.

心地很寧靜，一陣春風吹來，一陣風來，我們就當成春風。顛倒是非在我們心裡，變成了教育，產生了力量。若能如此，我們才不會一直沉墮在茫茫芸芸的苦海中。

If our minds are at peace, we regard any disturbance as a spring breeze, and so we learn from confusion and disagreements. We become stronger. If we can do that, we will not keep sinking into the endless Sea of Suffering.

心神昏闇沉迷
而於諸法無所明了
惱亂其心
是名昏沉隨煩惱

When our minds are drowsy and deluded, we do not see the Dharma clearly. Our minds are bothered and we suffer from afflictions caused by drowsiness.

所以佛經中又有這段：「心神昏闇沉迷，而於諸法無所明了，惱亂其心，是名昏沉隨煩惱。」這麼昏沉，法哪能明朗起來呢？沒辦法。

The Sutra also says, "When our minds are drowsy and deluded, we do not see the Dharma clearly. Our minds are bothered and we suffer from afflictions caused by drowsiness." If we are drowsy, how can the Dharma be clear? It is not possible.

隨著我們日常生活度過，這樣我們絕對無法真正提起精神，無論是事業、志業、學業、修業等等，我們無法向前前進。所以大家要好好照顧好這念心。

If these afflictions follow our daily lives, there is absolutely no way we can truly elevate our spirit. We cannot make progress in our careers, or in our missions, our studies, our cultivation, etc. Thus, we must all take good care of our minds.

無論是八定、五力，我們要向前前進，或是我們內心要寧靜，哪怕是有什麼是非，也將之當成春風，在我們的心地成長法味，這樣我們就是在修行，所以大家要多用心！

Whether it is the Eight Samadhi States or the Five Powers, we must make progress and maintain peaceful minds. Even if there are disagreements, we will regard them as spring breezes that nurture the growth of the Dharma in our minds. Then we are truly practicing. So everyone, please always be mindful.
