

The Eleven Universal Agents (Part 2)

When we study Buddha-Dharma, the first thing we must have is Right Faith. Yesterday we talked about Right Faith. We must not deviate from our faith.

大家都知道，我如果和大家說完話，都會問：「了解嗎？」了解嗎，意思就是：「我說的你們聽得懂嗎、相信嗎？」所說的教法，若是能了解，不偏差，那就是正信；若是不了解，差之毫釐，失於千里，如此，那就容易偏邪！

Everyone knows this. After I finish my talk, I always ask, "Understand?" meaning, "Do you understand what I said? Do you believe?" If you understand my teaching, and do not stray, this is Right Faith. If you do not understand completely, a slight deviation can result in a huge divergence. Then it is easy to become deviant.

「十一遍使」，我們的煩惱都是從這十一種事，每一天都在周圍，使我們有煩惱，使我們起心，使我們動念。

"The Eleven Universal Agents" All our troubles come from them. Every day they surround us and drive us to create afflictions. They drive us to create discursive thoughts.

前面說的信，要正信，我們若是一點點偏私，那就是邪了。

We just talked about faith. You must have Right Faith. Being just a little bit selfish is deviant.

「我」，我們要縮小自己，真正要和天地萬物融合在一起，如此才不會為我們招來日日的煩惱、時時的業。

We must humble ourselves. We truly must be one with the universe. Only in this way can we avoid drawing afflictions and karma into our lives.

第三就是常「常見」。人，道理不懂，都會以為常，我們認為常，都沒有想到人生是無常的。

The third Agent is View of Eternalism. People do not understand the principle. They mistakenly believe in permanence. We do not realize our lives are impermanent.

佛陀不斷教誡我們，我們也不斷時間一直過去，前面的一天，後面的一天，到底哪一天能停留住？不要說一天不停留，即使分秒也是不停留；既然不停留，哪有什麼常？

The Buddha taught us that time is always passing. It was the day before, now it is the day after; what day can we hold on to? We cannot hold on to one second, let alone one day. Since nothing can last, how can there permanence?

人與人之間，我們彼此過去不認識，現在我們認識了，這只不過是一個緣，過去既然沒有，現在有，未來呢？真的是永遠都有嗎？不知道！因為人世間是無常的，不只是時間無常，人的感情也是無常，人和人之間，真的無法有一個「常」字。

In the past, none of us knew each other. Now we have relationships. This is our affinity. Before we did not have it. Now we do. But what about the future? Will we always have this affinity? We do not know, because the world is impermanent. Not only is this moment impermanent, so are people's feelings and relationships. There is no way for them to be permanent.

想我們自己和父母最親，和母親最親。我們的身體，從母親的身體懷孕生下來，但是小時後依賴著父母，長大時還是要和父母分開，親情能恆常嗎？就算和父母常常在一起，自然的法則，有一天同樣也是要分離，這是大自然的法則。

Let us think about ourselves. We were very close to our parents, especially our mothers. Our bodies were born from our mother's womb. When we were small, we depended on our parents, but when we grew up we had to part with them. Is familial love permanent? Even if you are always with your parents, nature dictates that one day you must part. This is the law of nature.

所以說來，世間有什麼是常嗎？無常。

What is permanent in the world? There is no permanence.

不過在這種無常，顛倒的眾生去計常，他常常都執有，執著是我永久的東西，所以就有佔有心，欲念、無明就會愈來愈多。

But in this impermanence, confused people still cling to permanence. They are always attached to existence, attached to the idea that things will last. So they become possessive. Temptation and ignorance grow and accumulate.

所以我們若是面對世間一切物欲的誘引，我們應該趕緊調整過來。無常啊！計較什麼呢？我們自己的身體，到底能有多久也不知道。

When we are confronted by the temptations of worldly desires, we should adjust our thinking and consider impermanence. What are we talking issue over? We do not even know how long we will exist.

所以在經典中一段文字這麼說：「不知己身及諸外物，皆昔無常。」

In the Sutras there is a short passage, "One does not know that one's own body and everything outside of it is impermanent."

我們執常的人，都不知道我們自己的身體到底還有多久？不知道！外面的東西，到底是不是永遠都存在、是我們的，也不知道！這一切一切都無常。

We are attached to the idea of permanence, but we do not know how long. We do not realize that external things will not always exist, will not always be ours. We do not realize everything is impermanent.

看看現在天地萬物，不斷都是在壞敗中，無論是山河大地，還是一樣在壞、在敗，所以外物也是無常，終歸就是壞與滅，這道理能通，就不會計較那麼多。

Look at everything in the world, it is all constantly in decay. Whether mountains, rivers, or the very earth, all are in decay. So all things are impermanent, they decay and ultimately perish. If we can understand this, we will not have so many conflicts.

我們假使想不通，就容易妄計私利為常，以為私人的永遠、永遠都是我們，所以如果這樣，就會人與人之間互相相爭。天地之下國與國爭、人與人爭，還有人與物爭。也是很多做出很多不慚，做一切惡沒有羞慚的心，這都是我們人心地的毛病。

If we do not fully understand this, we are easily distracted by desire for worldly gain/ We mistakenly think that what is ours will be ours forever. So we have conflicts in our relationships. The nations the world have conflicts, as people have conflicts with each other, and conflicts with things. So many conflicts, so many shameless acts. Doing evil without any shame is a sickness of the mind.

所以剛才說，我們若是不知無常，我們不斷地爭，爭端很多。人與人爭，人與動物也要爭，日常生活強食弱，強的人吃弱勢的肉。你看！這實在也是很可怕。

I just said if we do not recognize impermanence, we will constantly struggle. There will be many conflicts, interpersonal conflicts and also conflicts with animals. In life, the strong eat the weak. People eat the meat of the weak. You see, this is terrifying.

有的動物看起來體積很大，人雖然不是去吃牠，但是也會和牠爭。看看動物中最大的，現在應該是象，象的體積很大，象平時也是很溫馴，很溫順。

There are some very large animals. Although people do not want to eat them, they still fight with them. You see, the biggest land animal today is the elephant. Elephants have a very large mass. They are normally very obedient and gentle.

我們若是看到泰國、非洲等等，或是阿拉伯的世界裡，我們能看到很溫馴的象，人站在象身上，何況在印度對象很重視，也是很尊重，佛經中我們也常看到，象王的故事。

In Thailand, Africa, the Middle East, we see very obedient elephants. People stand on their backs. In India they are seen as important, and greatly respected. In the Sutras there is the story of the Elephant King.

但是到了現代，象被利用的價值就比較少了，以前戰爭也需要象，搬東西也需要象，現在比較發達了，機器能代替動物的勞力，所以象也已經比較不受利用了，所以牠們的生活，就是在山林中生活。

But in the modern age their usefulness has declined. Before, they were needed for war or to transport heavy things. Entering the modern age, machines have replaced animals. Elephants are not used much anymore. So some live in mountain forests.

孟加拉國家的消息報導出來，就是在一個小村莊，這個小村，村子不大，叫做卡里瑞茨，這個村莊很小，但是這裡的村民就是靠伐樹，就是砍樹賺工資，或是砍樹去賣。

In the Bangladesh news, there was a recent story about the inhabitants of a small village called Kalircharra. They relied mostly on logging. The people earned wages to cut down trees, or they would cut down trees and sell them.

有一天村裡的人上山時，其實這件事，已經差不多有四十年的時間，生活形態，每天都是這樣去砍樹。若是上山時，就會有很多象在山林間，人一上山，就開始對著象一直趕、一直趕，圍到外面去。一群象悠哉悠哉在山林中、樹叢裡，人一到就開始用圍捕的方式，一直趕牠們，一直圍，圍捕到外面去，人開始放心砍樹。

Every day they would go up the mountain. This had been their way of life for about 40 years. Every day they cut down trees. There were many elephants in the mountain. As the people cut the trees, they drove the elephants out. One herd of elephants was wandering in the mountain forest. When the villagers arrived, they drove them away by surrounding them and leading them off. Then the people started cutting down trees.

一天總是過去了，到了晚上這之間，突然間在半夜時，一群，一大群大象，浩浩蕩蕩跑進這個村莊裡。其中有一位村民，事後他在描述那晚的情形，他說：「聽到外面很吵雜的聲音，心想到底發生什麼事？門一打開，一大群象。」其中衝著他來的有三大隻。

A day passed. That night, around midnight, a herd of elephants suddenly trampled through the village. A villager who was there later described the event. He said he heard a clamor outside and wondered what was going on. As he opened his door, there was the herd, with three elephants rushing towards him.

其實那個地方的人，住的房子都很簡陋，都是用木板，很簡單搭一搭。你想想看，他那間房子，哪堪得起三隻大象？看到他打開門剎那的時間，好像發狂一樣，三隻大象好像發狂，向他撲過來，幸虧他閃過縫隙，整個房子瞬間被牠踩得扁扁的。

The people who lived there had very crude houses. They were made out of wood and built very simply. How could his house withstand three charging elephants? When he opened the door and looked out he saw three, large crazed elephants rushing towards him. Fortunately he slipped out, but the house was trampled flat in a wink.

他心神定下來時，向周圍一看，不只是他的家庭，全村有幾十個家庭都變成平地，同時整個房子都七零八落，已經沒有一間是完整的房子；再來，這個鄉村在這之間，大家瞬間房子已經都沒了。

When his mind had settled, he looked around and did not recognize his own house. Dozens of houses had been flattened and the whole village was a mess. There was not a house left untouched. In an instant, the village was destroyed.

此時大家心靜下來，大象把房子踏成平地，同時也有三個人，在大象踏平他的房子，同時也踏死三個人，也有二十多人受傷。

When everyone settled down, they saw that the elephants had trampled the village flat, and three people had been killed. As the elephants destroyed the houses, three people were also trampled to death, and 20 more were injured.

在這之間，大家心定下來時，自己又做一個反省。其實這期間，人對象這樣圍捕，這樣趕牠們，佔牠的地界，已經有四十多年，然後大家稍稍反省一下，一向人類，人類對象就是那麼暴烈，來面對象群，一點點愛都沒有，不只是對牠們趕盡，傷害了很多象所隱居的地方，都傷害了，甚至趕盡殺絕。因為象牙很有價值，他們如果殺了象，每一支象牙差不多美金一千多元；這一千多元美金，對他們來說是很多的錢。所以人類對象非常虐待，在這幾十年來。

After everyone calmed down, they took some time to reflect. They had been surrounding the elephants, driving them off, and taking their land for forty years already. So they looked inward. They had been violent toward the elephants. They did not have any love for them. Not only did they drive them off, they destroyed much of their habitat. They even killed many because ivory is valuable. If they killed an elephant, each tusk was worth around US\$1,000, which was a lot of money for them. The humans mistreated the elephants for several decades.

象群失去服務人群的功能，但是牠們生在天地間，連自由生活的空間，都一直被人類佔領，同時被人類傷殺。歷經多年，所以這種恩恩怨怨，人和象的恩怨實在結得很深。

Elephants no longer served people, but their habitat was occupied and destroyed by humans over many years. This kind of resentment between people and elephants was profound.

聽他們那裡的學者分析，他們所分析的就是，象的智商很高，牠們對辨識方向的記憶也很強，牠們也很有智慧。牠們在辨識人，分別人，這個是牠的主人，或不是牠的主人？這個

是牠認識的，這個是牠不認識的；這個對牠比較疼惜，那個對牠比較虐待。牠的記憶很深，所以人類對牠們那麼虐待、那麼無情，牠們可是很忍耐。

After research and analysis, it was determined that elephants have very high intelligence, good memory and sense of direction. They are also wise. They can recognize humans and tell them apart. This person is their master, that person is not their master. This is someone they know, and that is a stranger. This one cared for them, that one mistreated them. Their memory is very deep. People were so brutal to them, so heartless, yet the elephants were very patient.

但是時代也在變，過去的獸類牠們任勞任怨，守於牠們的本分不敢反抗，現在連獸類、畜類，動物牠們現在也是一樣會反抗，所以牠們這次去找的那些家庭，都是欺負牠們的家庭。這整個村子，就是佔領牠們的土地，對牠們圍捕、傷害，尤其是對牠們愈暴烈的，那些人的傷與死，這種復仇現在也已經發生了。

However, times were changing. In the past, animals endured labour and hardship. They upheld their duty and never rebelled. These days, animals, even domesticated ones, may rebel. Therefore, the elephants looked for the families of those who abused them. This whole village was occupying their land, capturing them, wounding them and becoming increasingly violent to them. These people killed and hurt them, so vengeance was wrought.

所以說人與人爭，人與物也是在爭，這都是起於那念，我們的無明，人有人的生態，生活的境界，何況砍伐樹木，破壞水土保持，同時也是破壞生態，又對山林中，以山林為牠們的世界，我們也對牠們趕盡殺絕。看看人的心真的很可怕。

Not only are there conflicts among people, there are conflicts between people and animals. They all arise because of ignorance. Humans carry on their way of life, damage the environment, cut down trees, destroy water and land preserves, and destroy the ecosystem. Those elephants who lived in mountain forests were driven off and killed. You see, the human heart is very fearsome.

所以我們學佛，就要學得應該如何對待大地？如何能把我們變成與大地萬物能真正融合在一起？人有人的生活境界，物有物的生活境界，人與人之間要互相和合，人和動物的空間，我們也要用一分疼惜的愛。

We practice Buddha-Dharma, so we should practice treating the earth well. We must be able to truly be one with the earth and everything in it. Humans have their living environment, animals have their. We must be in harmony with each other. When dealing with animals and their environment, we must treasure and love them.

所以人若是信仰偏差，或是太自大，或是以為我們人，什麼都有權力去擁有一切，擁有一切就是我能永遠擁有，若如此，我們造業造罪就很大了。

People are prejudicial, arrogant, and mistakenly believe that whoever has power should have everything and that they can have it forever. If we are like this, we do wrong and create severe karma.

所以人疼惜萬物，這是理所當然的，假使我們連動物都不能去愛，連長輩也不能尊重，只會爭、會鬥，如此，這也叫做無慚人。

We should treasure all things. If we do not love animals and do not respect our elders, we can only struggle and fight. That is being shameless.

各位，我們常常犯了錯時，就會說：「慚愧啊！慚愧啊！」這個「慚」字，我們要知道自己的本分；我們若沒守好我們的本分，我們若是越界了，就是變成無慚愧人。

Everyone, usually when we do wrong we feel ashamed! We should know our own fundamental duty. If we do not uphold our responsibility, if we overstep our bounds, then we become shameless.

所以請大家時時要多用心。

We should always be mindful.