

December 28, 2013 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 3]

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The Eleven Universal Agents (Part 3)

我們前面《靜思晨語。法譬如水。十一遍使（二）常見》說到「十一遍使」的第三叫做「常」——「常見」。我們應該要知道佛陀對我們的教育就是無常，世間一切所有的事物都是無常。

Previously we talked about the third of the Eleven Universal Agents, the View of Eternalism, which we hold despite our understanding of the nature of impermanence as the Buddha taught it. The whole world is impermanent.

**世間萬物本無常
但諸法本性常住不壞
正如樹木無法常綠
秋天葉落是「無常」
春天萌芽是「法性常住」**

All things in the universe are important. However, the nature of all things is permanent. The trees cannot always remain green. Leaves fall in autumn. This is impermanence. In spring, the new sprout germinates. This is the manifestation of abiding Dharma-nature.

比如說，我們如果出坡做務，在園中看園裡的菜、草，前天、昨天、今天，菜和草是不是已經生長起來了？我們昨天已經犁平的土地，或是前天，或是幾天前，我們已經把草除完了，土地犁平了，兩三天後再看土地，土地是不是又有青青幼幼的草又長了出來？這就表示是無常的。

For example, if we went out in the garden and looked at the plants two days ago, yesterday, and today, we would see that they are growing. We plowed the ground yesterday or the day before or a few days before, and rid the garden of all weeds. The soil as completely turned. But if you look again in two days or three days, there will be little green sprouts shooting up everywhere. This is an example of impermanence.

明明你已經除掉他了，這些東西又長了出來，我們要說它是常？或是無常？如果是常，在之前你就不應該去除掉它；如果你要說它是無常，但是這個東西又長了出來了。到底是常或是無常呢？

Even if you have already gotten rid of something, it keeps coming back. Should we say the weeds are permanent or not? If we say "permanent", then we should not have tried to get rid of them. If we say "impermanent", why do they keep coming back? Which is it, permanent or impermanent?

佛陀如此教育我們：「世間萬物本是無常。」因為我們所處在的境界——諸法、外面的境界，像是樹落葉之後，秋天落葉，春天又發芽。落葉即是無常，又再發芽出來，則是法性常住，所以，我們若是要執常也不對。

The Buddha taught us that all things, including our mental state and the world outside, are impermanent. Leaves fall in autumn and grow back in spring. This shows impermanence; leaves fall, but later sprout again. This is the manifestation of abiding Dharma-nature. Still, it is wrong to be attached to permanence.

第四叫做「斷見」，斷見就是說，沒有就是沒有了，現在雖然有，但是既然沒有就是沒有了。若是沒有就沒有了，為何現在把草除去之後，幾天之後還會再長出來？這就是表示它的種子還在。

The fourth Agent is View of Nihilism. Views of Nihilism refers to the belief that when something ceases to exist, nothing is left. Right now there is something, but when it is gone, it is gone. This is View of Nihilism. But of there is nothing, when we pull out the grass, why does it just grow back in a few days? This is because the seed is still there.

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就如同我們人，現在醫學發達，若是對病症診斷時，是什麼病呢？就要開始去問了，父親有這樣的病嗎？祖父有嗎？父親沒有，但是祖父好像有，這就叫做隔帶遺傳。所以這就是基因，也就是人的業種。所以業種不會斷。

It is like people. For instance, medicine has advanced. Professionals can diagnose a disease. First they ask you about your family, "Did your father have this disease? Did your grandfather? My father didn't, but my grandfather did. This is called atavism. This is human genetics, or the human karmic seed. The karmic seed does not disappear.

但是有的人就說：「盡我所欲，我想要怎樣就怎樣做。反正死就死了，什麼都沒有了。」這就是斷見，他不知道：「諸法本性常住不壞。」所有的法本來就有它的性，它的性就是不壞。

But there are people who say, "I can give in to all my desires. I will do whatever I want because after I die, there is nothing." This is View of Nihilism. One does not know that "the innate nature of all things is permanent". Everything has its nature. Its nature is never destroyed.

就像我們現在在天地之間，有四季；天地虛空之間，有寒、有熱就都是它原來常住的本性。人也是一樣，我們的業力還是一樣不斷，即使一生、一世這樣的過，經歷不同的分段生死生命過程，但是同一個本性。我們的本性在不同世，受那樣的環境來引誘我們，凡夫就會隨著不同世，就是前世、後世，或是來世。

This is like life on Earth. There are four seasons. The Earth exists in the vast universe. Cold and hot both come from its original nature. People are the same. Our karmic force likewise never ends. We live life after life, but our innate nature is the same. Ordinary people have their innate nature but their surroundings tempt them, whether in their past lives, present lives or future lives.

無論是經歷前世、後世，或是來世，我們前世有什麼樣的環境，可能我們受那個環境所影響而造作。造作之後，很多種子、習氣，進入我們的八識田中，在這個業裡。所以無論是在那一世、前世等等...我們經過了歲月，到業盡離開了前世，那一世一切即該斷了；不過，還有八識田中，我們所做的一切的業種，都已經進入了第八識當中。所以隨業又生，來生在這一世。

The environment in our past lives may influence how we act in this one. After we create karma, many seeds and habits enter to our Eighth Consciousness with this karma. So our past life has already been lived. When that karma was exhausted, that life should have ended. But the karmic seeds have entered our Eighth Consciousness, so we follow karma and are reborn. Our future life is now this life.

我們這一世，也可能從出生的地方、家庭的環境，以及大社會的環境等等...各人在不同的環境成長，令我們的習氣各人都不同。

In this life, the place we are born, our family environment, and the larger social environment, etc, all cause us to have different habits.

雖然我們同樣一念心，發心出家；或是同一個願，同時進入慈濟，無論這麼多的慈濟人，大家習氣都不同。即使發心同時來出家，有這一念心來出家，同住在這一個修行道場當中，相信大家仍是沿襲你過去生活背景的習氣，來到這個道場。

Although we may have the same intention and vow to become monastic, or have the same mission and enter Tzu Chi together, our habits are different. Even if you vow to become a monastic living in the monastery, I believe you still bring habits from your previous way of life into this spiritual training ground.

習氣各人不同，有的人習氣很好，不會和人計較；或是根機很深，過去習氣很不好，脾氣很壞，現在發心出家，聽師父這麼說，他就說：「我應該改。」而且他可以說改就改，他能轉變過去的習氣，現在可以面對修行的道場，要有道心志願，所以他能變成守於本分中，這都叫做本性。

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Everyone's habits are different. Some have good habits. They will not dispute with others. They have good dispositions. Some people had bad habits in the past, such as short tempers. Now they have become monastics and listen to my teachings, and think "I should change". They can change right away. They can transform past habits. Now that they are in a monastery, they must be committed to cultivation and upholding their responsibilities. That is their innate nature.

本性本來就是這麼清淨，本性和佛性很接近，只是我們有累生累世有不同的習氣來薰習我們，讓我們帶著習氣，造了很多的業。所以一生過一生，也許受了很多很多的苦難。

Our innate nature is pure. Innate nature and Buddha-nature are alike. But life after life we accumulate habits in different environments and carry them around, creating much karma. Life after life, we may endure much suffering or enjoy many blessings. But regardless of how painful a past life was eventually every life ends.

也說不一定我們在累生累世當中享受了很多的福，但是不論是過去生有很多苦難，那一生一樣會結束；生活的很享受，享了很多的福，一樣會過去。

We may receive much and enjoy many blessings, but that too will pass. However, we do not realize all kinds of habits may have been brought from our past lives.

但是不知道我們在過去生中，又薰習了什麼樣的習氣，隨著我們的本性又污染了，造成原本清淨的本性，又變成為業識。我們真正的本性，就隱藏在業識的後面。

So because of this pollution, instead of our pure, innate nature, we let our karmic consciousness lead us. Our true innate nature is obscured by karmic consciousness.

以前曾經告訴大家，平常人都說到第八識而已，但是我常常都提醒大家還有一個第九識，第九識就隱藏在第八識後面，那就是清淨的本性。但是我們日常在用的，都是在識、業識，我們的佛性、本性，就是隨著業識的污染，所以帶到這一生。所以這一生與我們的父母有緣，和那個環境有緣，所以我也常常和大家說「依報」。

People usually only discuss up to the Eighth Consciousness. But I remind everyone that we have a Ninth Consciousness. The Ninth is obscured by the Eighth. It is our pure, innate nature. But what we use daily is karmic consciousness. Our innate Buddha-nature is polluted by the karma we bring into this life. In this life we have affinities with our parents and our environments. So I often mention Circumstantial Retribution.

我們有這個依報，依著和這個父母有緣，以及這樣的環境，所以我們來受生。所以在這當中，我們會因為處在不同的環境，薰習很多不同的習氣。

We receive Circumstantial Retribution, which manifests as the families and environments we are born into. We were reborn into this life where, because of different past environments, different habits formed.

大家在一起，所以人間就會有很多人我是非產生。修行，我們應該要將「常」或是「斷」這兩種見解，我們要很清楚的分別。

Everyone lives together with different habits, causing so many conflicts. In our practice, we should clearly understand the views of Eternalism and Nihilism.

世間本無常，但是我們常常感覺不到無常，所以我們會常常和人爭。我們在《靜思晨語。法譬如水。十一遍使（二）常見》也已經說過了，人都是因為私利，所以才會人與人爭，造成人間的災禍。

The world is impermanent. But we are usually not aware of impermanence, so we fight with people. Yesterday we said that people fight one another because of selfishness. This can lead to great tragedies.

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不只是人與人爭，人還與物爭。我們在《靜思晨語。法譬如水。十一遍使（二）常見》也說過，在孟加拉山林中的大象，牠們有牠們的境界，這也是現在人類保護的動物。在過去，大象是人借用牠的力量來運載貨物；或是印度當時他們原始的戰爭，也都是依靠大象。所以當時大象和人的生活息息相關，人利用大象！

Not only do people fight each other, they also fight with things. We talked about the elephants of Bangladesh. They have their own world. Now they are protected as an endangered species. Elephants in the past were used for labor, and in India, they were once used in battles during war. So at that time the lives of people and elephants were intertwined. People used elephants then.

現在雖然已經不必運用這樣的動物來代替人的人力，但是現在也列入人類要保護的動物。但是現在的人竟然為了私利會去破壞山林，趕盡殺絕。

Now we do not need to use this kind of animal for their strength and labor. Now we have listed the elephant as an endangered species to be protected. Yet many, because of selfish interests destroy the mountain forests and kill them.

但是動物到底是不是沒有什麼靈性？有啊！還有有牠的靈性。大象的智商很高，牠也有情感，甚至他會認牠的主人，也會分辨誰是比較會虐待牠的人。所以只要牠的習性若是發作起來，和人一樣忍無可忍，牠就會反撲。

Do animals have a spiritual nature? They do. Elephants have very high intelligence. They also have emotions and can recognize their masters as well as those who have mistreated them. All it takes is for their habits to manifest and like people who endured the unendurable, they will strike back.

你看，向人類造了很多產業，所以變成污染了空氣；你看，現在的氣候也會反撲。所以性本來就是常有，人如果一直破壞、破壞，即變成無常，無常的東西就會不斷壞敗。

It is like our pollution of the environment through industrialization. See how the climate is striking back. So nature is originally permanent. If people continue to destroy it, impermanence will manifest. Impermanent things constantly decay.

但是我們要知道，在壞與敗之間，有「常」的本性，所以我們應該要時時去瞭解。所以我們有因果輪迴，天地萬物同樣有因果輪迴，氣候有年年四季的輪轉、輪迴，樹木、大地都有輪迴的時刻；何況是人？我們人也有六道的輪迴。

But we must know, there is the nature of "permanence". We should always try to understand that there is the cycle of cause and effect. Everything in the universe follows this cycle. The climate follows the turning of the seasons. Trees, the earth – they all change with time, people even more so. People follow the Six Realms of transmigration.

**學佛者修五戒、行十善
還要付出無所求
若能回歸清淨本性
也就是接近佛性
才能稱為「學佛」**

Buddhist practitioners should uphold the Five Precepts, and practice the Ten Good Deeds. Furthermore, they should give without asking anything in return. By returning to the pure, innate nature, which is like the Buddha-nature, they are truly practicing Buddhism.

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你做得好，佛陀所說：「我們若是修五戒、行十善，未來將得天報。」

The Buddha said if we do well and practice the Five Precepts and Ten Good Deeds, we will receive heavenly rewards.

但是我們學佛者，不只是修五戒、行十善，我們還要超越。什麼叫做超越？就是付出無所求。我們行菩薩道，只為眾生付出，我們不求什麼回報；不求回報，自然我們的本性清淨；回歸我們的本性，也就是接近佛性。所以我們才稱為「學佛」。

But in practicing Buddha-Dharma, not only do we practice the Five Precepts and Ten Good Deeds, we must also transcend. How do we transcend? By giving unconditionally. We follow the Bodhisattva-path, and give only for the benefit of all beings. We do not ask for any reward. In this way, our nature will naturally become pure and return to its original state, which is like the Buddha-nature. Only then are we "practicing Buddha-Dharma".

學佛就是想要成佛，既然想要成佛，我們還和眾生計較什麼呢？你付出後，還有什麼好計較的？這就是讓我們的心性，在習氣消除之後，回歸原來的本性。所以我們不要以為斷或是執常。

Practicing Buddhism is aspiring to become Buddha. Since we want to become Buddha's, why do we still quarrel with others? If we are giving, what is there to quarrel about? When the habits of our minds are eradicated, we return to our innate nature. We must not mistakenly believe in Nihilism or cling to Permanence.

前面說的「常」，和現在說的「斷」。不要認為只要我現在高興就好，和你吵架有什麼不好？和你結惡緣也無所謂！我這一生能爽爽快、歡歡喜喜度過，我佔有我自己，一切一切都是我。以後，以後也沒有什麼，我不會去想，結了惡緣，我們將來又會如何？沒有去想這些，所以就會變成「不愧」，造一切惡，見人不恥，這種動作就會一直出來。

We spoke of Eternalism earlier. Now we are discussing Nihilism. Do not believe that being happy is all there is. Some think there is nothing bad about quarrels, or there is no such thing as bad affinities. As long as they can live a life of ease and enjoyment, they will be happy. They think everything is all about them, and afterwards, there is nothing. They avoid thinking about attracting bad affinities and how they will affect their future. They do not realize these things, and they become shameless. They always do all kinds of evil with heads high.

所以你們應該知道，不要以為，這一生死了之後就沒有來生，絕對不是這樣。如果沒有來世的人生，也有來生的動物畜生。我們的性沒有斷，但是在六道中，你不能生天堂，將來也是會在地獄；你無法再生人間，將來也會是動物。

We should know not to believe that after dying, there is no other life. This is absolutely not so. If we do not come back as humans, we may come back as animals. Our nature does not end. Furthermore, in the Six Realms if you cannot be born in heaven, you may be reborn in hell. If you cannot be born as a human, you may be reborn as an animal.

但是不要以為，動物和我們沒有關係，絕對有關係。看看大象，你將他趕盡殺絕，牠們一反撲，牠們也會去找，找這些驅趕牠們的人、虐待牠們的人，而且破壞他的家庭，看，這怎麼會沒輪迴呢？

Do not believe that you are not connected to animals. We are absolutely connected. Look at the elephants, people tried to exterminate them, so they attacked. They looked for those who mistreated them and destroyed their homes. Was it not the cycle of cause and effect?

所以只要有識存在，意識有所分別，就會冤冤相報，就有今生、來生，絕對是有。

As long as consciousness exists, as long as it can discriminate, the cycle of retaliation continues. The cycle will absolutely continue in this life and into the next.

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所以我們應該要知道，不要有這分斷見。所以我們每天的生活要很注意！我今天與你結了惡緣，明天也惡臉相向。這一世的惡緣一直往下結，來生，你對我的障礙就很大了。這種如影隨形，業，好比我們在太陽下走路，人走到哪裡，影子就追到哪裡。業力，我們不能輕視。

We should know to not have View of Nihilism. Every day we must pay attention. If I create bad affinity with you today, tomorrow it will not be pleasant to see each other. The bad affinity from this life will carry forward so that in the next life the obstacles between us will be very great. It is like a shadow. When you walk down a road in the sun, whenever you go, your shadow will follow. We cannot take karmic force lightly.

所以這在日常生活中，我們要運用智慧來生活，不要將人事當作是非，即使有是非，也要當作教育。藉著大家的是非，來洗鍊我們的內心、成長我們的智慧，如此才叫做「修行」，所以大家要用心。

In our daily lives, we should have wisdom. Do not treat disagreements as conflicts. If you have conflicts, take them as education. When dealing with conflicts, we can clean and purify our minds and let our wisdom develop. This is spiritual practice. Everyone must be mindful.

固然不能執常，但是也不能有斷見。所以這就是我們要時時修行，自我警惕日常生活中。大家要多用心！

We cannot cling to Permanence, but we also cannot have View of Nihilism. This is something we must always practice. Remember, please always be mindful.