

January 4, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 4]

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The Eleven Universal Agents (Part 4)

學佛就是在我們的心念見解，心念見解我們要時時把握，不可偏差，差之毫釐就失之千里，所以我們要時時刻刻顧好我們這個心念。

In learning Buddhism, we must be mindful of our thoughts and views. We cannot deviate. A slight deviation can lead to a great divergence. We must always take good care of the mind.

我們前面說過，在十一遍使裡面，已經說過第四「斷見」。我們不要執常，也不要執斷，我們要好好分別世間本無常，不過，我們要體會，本性本來就是常住。

We spoke previously of the Eleven Universal Agents, up to the fourth, Views of Nihilism. We must adhere to neither notions of Externalism nor of Nihilism. We must see that the world is impermanent, but realize that our innate nature is permanent.

這個道理，有時候我們會覺得又是無常，又是常住不壞，這到底是什麼？這就是要我們用心，有形的東西皆無常，無形的東西不生不滅，永遠不壞。所以我們要以智慧去思考，不能妄生計著。

As we contemplate the Truth, sometimes it seems things are impermanent, but sometimes permanent. What is that all about? We must be mindful. All things with form are impermanent. Those without form are not created or destroyed. They are eternal. So we must contemplate with wisdom and be free from delusion.

「戒盜見」

不明是非修邪行、持邪戒

即是盜、取非法

易入歧途、脫離正軌

View of Precepts: Unclear about right and wrong, one engages in evil practices and upholds deviant precepts. Taking wrong teachings causes one to stray from the correct path.

我們現在要了解的就是第五，第五叫做「戒盜見」，也能稱作「見取見」。

We should now understand the fifth, which is View of Precepts, or View of Deviant Precepts.

修行者，我們必定要知道什麼是「戒」？戒是防非止惡，我們要預防，預防我們所堅持的是什麼東西？不對的東西，我們就不應該堅持；不對的事情如果又堅持下去，那就是惡的產生。這叫做「戒」。

All practitioners must understand "precept". Precepts should help prevent wrongdoing and evil. What must we prevent ourselves from doing? From upholding the wrong things. If we uphold things that are incorrect, then we are creating evil. This is called "precept"

但是有的人不分道理，是「是」或是「非」，看到別人在修行，以為這就叫做修行，就開始學人家修行，學人家持的戒，對或不對不去分別。

But some people do not understand what is right and wrong. They get the wrong ideas from other people. They start to practice what others practice, and study the precepts that others hold. They do not know right from wrong.

所以我們不能盜，就是取別人已經是不正確的，我們還去取別人的東西，用在我們佛陀所教育的生活中，那就不對了，所以這叫做「盜」。

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We cannot steal or take from others. This is already incorrect. If we take other people's things, considering what the Buddha had taught us, that is wrong. That is called "stealing".

這不是我們的正法，不是佛陀的教誡，我們去取外道的禁戒，這樣就不對了，所以叫做「盜」。戒盜見或是見取見，去取著別人的。

It is not the Right Dharma; it is not the Buddha's teaching. If we take precepts from others, that is wrong; it is like stealing. View of Precepts or View of Deviant Precepts is stealing other people's precepts.

佛陀的教法非常正確，我們若能依照佛陀的教法去實行，這樣絕對不會錯。這就是一條道路，正確的軌道。這條規矩、道路，我們能依照這條路走，這叫做「依正戒而奉行」。我們若偏離正戒，去取著別人的戒條，那就不對了！

The Buddha's teachings are correct. If we can put them into practice, we will definitely not err. This is the right path. If we can follow the correct guidelines, if we "practice according to the Right Precepts", we are following this path. If we deviate from the Right Precepts, and take the precepts of others, that is wrong.

**學佛若不知如來正戒
於邪戒中
妄自分別、取於進行
就會衍生惡行造惡業**

In learning the Buddha-Dharma, if one does not know the Tathagatha's Right Precepts, one takes on deviant precepts and practices them. Then one does evil and creates evil karma.

所以說「不知如來正戒，而於邪戒中妄自分別」。邪戒和正戒就在這裡分別了，這中間他就「取於進行」，錯了，他也一直走下去。

It is "not knowing Tathagata's Right Precepts, and practicing in delusion under false precepts". The difference between deviant and right precepts is that if one takes deviant precepts to advance, even if one is wrong, he will not change.

就如佛陀在世時，在印度外道教，就是很多的婆羅門教，不同的修行方法，有的修的是火戒、水戒，有的就是修牛、狗等等的戒。看到牛的生活，看到狗的生活，以為這樣和牛狗生活一樣，以為這樣也是戒，這也錯了。

Just like when the Buddha was in this world, there were many non-Buddhists in India. Many Brahmins were teaching different practices and methods. Some practiced fire precepts, water precepts, some followed cows, dogs, etc. They believed they should live like cows or dogs. These were their false precepts.

所以這種不是佛陀的教育，我們自己脫軌了，去持、去實行，這也是叫做「私竊邪計」，是我們自己，不是佛陀的教育。我們自己越軌去取別人的戒，如此我們不修正因，這也是叫做戒盜見。

This is not what the Buddha was teaching. They derailed themselves; what they upheld and practiced was their "own wrong thinking". It was not the Buddha's teachings. If we leave the path to take other precepts, then we do not cultivate the right causes. This is also View of Precepts.

我們自己的正因不肯去了解，我們自己的規戒不肯去受持，那就不對了。

If we are not willing to understand our own true cause or accept our own precepts, then it is wrong.

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就像現在的社會很混亂，社會混亂在哪裡？我常常說都是一念心。現在如果和較老一輩的人說話，老一輩的人，看到現在的年輕人就很慨嘆：「現在的年輕人怎麼會這樣？沒天理！」意思就是說現在的年輕人，已經倫理脫軌。

Modern society is like this, very chaotic. Why is it chaotic? I always say it is all from our thoughts. If you talk to many older people today, they see the modern youth as very wild "Why are young people like this? They have no propriety!" They think that today's youth have already lost their way.

為什麼會倫理脫軌，人與人之間的人倫道理，為什麼會脫軌？也可能是現在這個大環境，也可能是在這一段這麼長的時間，已經人間多久了？幾十年或是上百年，在二十世紀初，就開始世界大戰，人與人之間無冤無仇，但是相殺，濫殺無辜，像這樣戰爭一起，看，實在是無辜的眾生，被傷害的實在是很多。

Why have the principles of human interaction have already lost their way been derailed? Maybe the world today is the result of events that occurred over a long period of time, from decades to a hundred years. In the beginning of the 20th century, World War I began. People with no mutual hatred killed each other and slaughtered the innocent. In that kind of war, most people are innocent, but so many were hurt.

再經過二次世界大戰，看，每年我們都知道，廣島原子彈爆發時，當時傷害了多少人？原子塵浮在空中，久久消散不去，造成了多少人心理、生理的創傷。這種因果不斷循環，不論是身與心不斷地受傷害。

Then, they lived through World War II. Many were killed when the atomic bomb was dropped on Hiroshima. The atomic fallout hung in the air and did not disappear for a long time. It caused countless mental and physical traumas. With this cause, the effects still cycle. The collective bodies and minds are wounded.

這幾十年來，我們的社會人心，一直不斷有很多心理疾病，身體有很多罕見的疾病，心理也有很多罕見的心理病態，一直浮現，一直產生出來。所以我們要很注意！

These past 60 years, in the collective minds of our society, there have been many diseases. Our bodies and our minds suffer many rare physical and mental illnesses. They constantly appear, are constantly created, so we should be very careful.

看到聯合報一段新聞版面裡，台灣發現一種「鬥雞病」。你們可知道鬥雞，什麼叫做鬥雞？就是看到就要鬥，一看到就要互相相鬥。人現在也已經有這種心理浮現這種症狀，這種病症他們現在命名為「重度攻擊型未社會化行為障礙」。很長的病名，這是一種很罕見，現在開始浮現出來的病態！

I saw a full-page article in the United Daily News. Taiwan discovered a "cockfighting disease" Do you know what cockfighting entails? As soon as the birds see each other, they fight. Some people today have this same psychological symptom, and it is called under socialized aggressive conduct disorder. This is a very long name. It is a very rare disorder that has begun appearing.

這種病態已經發現在南投，有一位讀國二的學生，性格不斷一直變、一直變，變成什麼呢？已經變成像鬥雞一樣，看到人就要找人打架，要不然就是打人，這種的心態，所以常常家裡待不住，動不動就離開家庭。

A case has already been discovered in Nantou. There is an eighth grade student with a very volatile temper. What would happen? Like a fighting bird, as soon as he saw someone, he would provoke a fight or he would just hit them outright. With this frame of mind he often ran away from home.

大家一直找，找回來以後還是一樣如此，看到人就是要打人，看到人就是要找人打架，甚至也會拿刀示威，讓他的媽媽、讓他的爸爸，讓他的家人，其實是非常痛苦。這種又擔心家裡的人被傷害，又很怕，怕這個孩子在外面，會犯下很大的錯誤，去傷害別人；或是對社會有什麼樣的擾亂等等，所以做媽媽的真的是很擔心。

His family would look for him. After he came home, it was still the same. If he saw someone, he would hit them, or look for a fight, or even wave a knife around. His mother and father, his whole family really suffered. It was miserable.

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They worried that a family member might get hurt. They were also afraid the child would commit a serious offense outside the home like hurting someone else or causing some kind of disturbance in society. His mother had it very hard.

會教導他、會引導他，但是媽媽說的話還是都不聽，把媽媽整個人，提起來像摔柔道一樣。這位媽媽該如何是好？她就四處求助，其實求助無門。請醫師治療，也將孩子帶去看醫師，但沒辦法。

She would try to teach him, but he would not listen to anything she said. He would pick her up and judo throw her. What could she do? She asked for help, but it was nowhere to be found. She asked doctor, begged him to treat her son. She brought her son to see him, but nothing could be done.

她又很怕，也是向警察求幫助，希望警察能給他一個很安全的教育，但是還是沒辦法，所以媽媽已經苦不堪言，甚至想自殺。因為看到兒子這樣的情形，無法忍受，但是無法放下這個家庭，所以自殺沒成功。

She was so afraid. She asked the police for help, hoping they might discourage his violent behaviour, but that did not work either. So this mother suffered beyond words. She even thought of suicide, because she could no longer endure her son's violent behaviour. But she could not abandon her family, so she did not go through with it.

後來，她又趕緊寫信向法官求援，求警察沒用，她就寫信給法官，希望法官可以讓她的兒子接受教育，能矯正孩子心理的不正軌。所以無論什麼機構她都找過了，用勸的沒辦法，用教的也沒辦法，總是要求其他外界的幫助。但是這個孩子我行我素，沒辦法！

Later, she wrote to a judge, asking for support. Asking the police was useless, so she wrote to a judge. She hoped the judge could get her son to accept guidance, and fix what was wrong with his mind. She looked everywhere for help. Her own guidance had not helped, so she had to look for outside aid. But his child still did as he wished. He could not be helped.

但是他平時在家裡，這個孩子就是沉迷於電視，在病情發作以前，開始就是一直看電視，尤其是都要看暴力的節目。所以媽媽就勸他：「你不要再看這樣的節目了！」他卻向媽媽回答，他說：「我感覺自己還不夠壞，我要看電視，學習看看自己能不能更壞一點」。還不夠壞，他要看電視再學多一些，更多更壞，學得再壞一點！

At home, the child would usually be lost in watching TV. Before his disease appeared, he was always watching TV, especially violent programs. His mother told him not to watch them. But he answered, "I feel like I am not bad enough yet. I want to watch TV to learn if I can be meaner." Not bad enough! He wanted to watch TV to learn more bad things, to learn to be meaner.

類似這種，這到底是社會問題或者是家庭的問題呢？我們實在是沒辦法了解。

Is this type of situation a social problem or a family problem? Actually, we have no way of knowing.

家庭應該是一個很平凡的家庭，因為他是在南投縣，南投應該說起來，也是一個很純樸的鄉下，為什麼會有這樣孩子，心理的傾向這麼偏差？所以心理學家就將這種心向偏差，這種的行為做分析，變成是這種疾病。用簡單的話來說，就像鬥雞一樣，這讓我們很擔憂。

The family was probably very ordinary since it was in Nantou county. Nantou, if you do not know, is a very simple, rural area. Why would there be a child with such deviance in his mind? Psychologists study this kind of aberrant thinking and behaviour. They classify it as a type of disease. Put into simple language, it is like "cockfighting". This worries us greatly.

這種疾病若是不斷再產生，不只是家庭的父母擔憂，是整個社會都會擔憂。社會是無數無數的家庭，合起來成為一個大家庭，若是這種心理傾向的人愈多，就變成社會的擔心。

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If these kinds of diseases keep appearing, it is not only the parents who will worry, the entire society must worry. Society is one big family, made up of countless families. If there are many people like this, it becomes a big concern for society.

所以我們要知道，這叫做妄貪偏執，這種的心態已經是妄了。妄就是不實的境界，已經貪戀在不實的境界，現在電視所編寫的節目，很多都是逞兇鬥狠的，已經是妄貪在這種境界，所以現在的社會，媒體真的會把人導向偏差的方向。

We should know that this behaviour is based on illusion, greed, bias, attachment. This attitude is already illusory. Illusory means not of the real world. One is greedily clinging to the illusion. Today many TV programs are very brutal and violent. There is greed for an illusion. In today's society, the media really leads people astray.

**學佛就是要學得
保持心的清淨
無論外境如何動盪
都不受動搖**

In learning Buddha-Dharma, one should learn to remain pure of mind. No matter how external conditions are changing, one is not influenced or shaken.

我們學佛，就是要學得心常常平靜，靜寂清澄，志玄虛漠，要守之不動。我們的心要常常保持得很清淨，外面的境界不論如何，我們的心都是不動搖。

We practice Buddha-Dharma so that our minds can always be calm. "With minds pure and tranquil, vows vast as the universe, our conviction is unwavering." Our minds must always preserve that purity. No matter the state of the outside world, our minds are all unshakeable.

我們看到這種動盪的世間、社會，人在受苦難，我們更要堅定我們的志向，所以要「志玄虛漠」。

Seeing the turbulence in the world, seeing society and humanity suffering, we must strengthen our resolve and our vow. "Vows vast as the universe."

**多一點平靜心
多一個和氣的人
就多一分
讓世間祥和的力量**

With a little more peace in the mind and one more amiable person, there is more energy that will bring about peace and harmony in the world.

我們的志要更大一點，願要更堅切一點，如何才能使人人之心更平靜，能和平相處？我們若能多一個人的平靜，多一個人的和氣，我們若能人人平靜、人人和氣，這樣不是一個真正和平的世界、社會嗎？

We must make our vows bigger, stronger. This way we inspire others to be calm, and we can have peace everywhere. If one more person is calm, then one more person is at peace. If everyone can be calm and be at peace, we will have a peaceful society, and then real world peace.

所以最怕的就是我們的心起了這種妄貪，妄念的貪著就會偏執，心理就會變成病。執就是固執，已經到了很偏激的固執，誰都勸不聽，何況對自己的父母，所做的都是沒義理的事情。所以這種沒義理的事在做「不生厭足」。

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The scariest thing is our minds. When greed and delusion arise, greed for illusions causes biased attachment. The mind becomes diseased. Attachment is persistent, for it has already reached extremes. So one does not take advice from anyone, not even one's own parents. Then one is engaged tirelessly in meaningless and unrighteous actions.

所以各位，學佛我們要很用心！不要心念一動，想要讓它靜下來就很難了。每天的生活，面對著人事物，這都是我們生活的境界，在磨練我們心的道場，所以請大家要時時多用心！

Everyone, in practicing Buddha-Dharma, we must be mindful. Do not let your mind waver. It is very hard to calm it down. Every day in our lives, we confront people, things and conditions. This is our world, a place of cultivation to train our minds. We should always be mindful.