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我們學佛，在法的數字實在很多，其實裡面的道理，不離開事與理。

We who study the Buddha's teachings find that there are many numbers in the Dharma. Actually, the truth can be separated into just "things" and "principles".

所說的「事」，天地萬物有形有相的，無不都是事。但是萬物、萬事，都不離一個「理」，所以我們要事理圓融。既然物類有那麼多，道理的數字就多了，無論是物，事物那麼多，道理那麼多，其實都不離我們的心裡。

"Things" refers to everything in the universe that has form. But there is a principle behind everything. We want to harmonize things and principles. Since there so many types of things, many numbers are found in the principles. Many things, many principles; they are actually all in our minds.

所以常常告訴大家，「三理四相」，應該已經包含所有一切的佛法。但是我們眾生，簡單一個三理四相，我們到底又能了解多少？

I often tell everyone about the "Three Sciences and Four States of Existence." This embodies all of the Buddha-Dharma. But how much do sentient beings really understand about these Three Sciences and Four States?

我們大家應該知道，佛法就是應機逗教，眾生有多少根機，佛陀就要開多少方法。眾生有多少的煩惱，佛陀就要用多少教條。所以常常告訴大家：「簡單，就是道理。最簡單的道理，就是最美的人生。」

We should know that the Buddha taught people according to their abilities so the Buddha taught a wide range of methods. People have so many afflictions, so the Buddha provided many doctrines. I often say that the principles are the basics. In the simplest principles we find the most beautiful life.

可惜我們現在都已經複雜化了，所以我們所說的十一遍使，這十一遍使很普遍，都在驅使我們的心，和外在的境界接觸。這十一種會驅使我們的心，就是不斷讓我們心中起煩惱，心一煩惱無明，就和外面的景物接觸，就會顛倒是非。這都是在於一念心，這麼簡單，變得複雜。

What a pity that everything is so complicated now. The Eleven Agents we spoke of are universal. They drive our minds to get in contact with the outside world. These Eleven Agents constantly let afflictions arise in our minds. When afflictions and ignorance

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develop and the mind connects to external states, we invert right and wrong. It all comes from a single thought. It is that simple, but it becomes complex.

十一遍使
即七見、二疑、二無明

The Eleven Universal Agents and the Seven Views The Two Doubts and the Twofold Ignorance.

七見：

邪見

我見

常見

斷見

戒盜見 果盜見 疑見

The Seven Views are: Deviant View, View of Self, View of Eternalism, View of nihilism, View of Precepts, View of Shortcuts, and View of Doubt.

二疑：

疑事、疑理

The Two Doubts: doubt of Things and Doubt of Principles.

二無明：

根本無明、枝末無明

The Twofold Ignorance: Root Ignorance and Branch Ignorance.

十一遍使中，我們昨天說過疑事、疑理，再來就是無明。無明有「根本無明」、「枝末無明」，以前我不是說過了。

In the Eleven Universal Agents, we talked about Doubt of Things and Doubt of Principles. Next comes ignorance. There is Root Ignorance and Branch Ignorance as I have said before.

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「一念無明生三細，境界為緣長六粗」，意思就是：從我們有清淨本性開始，那時我們只是一念一動，動了一念無明，所以「境界為緣長六粗」。在這個境界，一直與我們緣著，生生世世不斷、不斷薰習，所以一直薰習下來，這都是無明。

"An ignorance thought causes the Three Subtleties. External states lead to the Six Coarse Marks" This means that we start with our pure nature, but one thought is stirred by external conditions and ignorance arises, " External states lead to the Six Coarse Marks". We are constantly connecting with external states. Life after life, external conditions influence us. It is continuous. This is how ignorance works.

「根本無明」
由一念昏沉開始
長時間累積妄想執著
垢穢習氣愈來愈重
生生世世不斷延續

Root Ignorance begins with a deluded thought. As delusion and attachment accumulate over a long time, defiled habits worse. Life after life, they continue.

這一生的無明，是延續過去生的無明。過去生的無明，又是延續過去的習氣。所以習氣、無明；無明、習氣，不斷，生生世世不斷牽引，如此變成從無始以來，從動一念無明的心開始，一直帶過來，一直帶來到現在。

Ignorance in this life is a continuation from our past lives. It is born from our past habitual tendencies. Habits are born from ignorance, and ignorance is born from habits life after life, constantly feeding each other. In this way, since Beginningless Time, ever since one thought of ignorance arose, it has been continually carried forward until now.

現在我們若不好好將習氣、無明去除，又加上這一生的習氣，再帶到來生。所以習氣的混合愈積愈多。就像髒污，一面鏡子本來很清淨，若有水蒸氣，那面鏡子就有霧氣，；蒸氣若不擦掉，已經有一點潮濕，灰塵就是沙塵，稍微沾一下，這面鏡子就變得髒污。髒污不趕緊清洗，愈來愈積愈多，致使這麼鏡子失去功能，無法發揮照映萬物，所以我們要時時勤拂拭。

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Now, if we do not thoroughly rid ourselves of our habitual tendencies and ignorance, we will add to this life's habits which will carry into our next life. So the accumulation of habits keeps growing. It is like grime that builds up on a mirror. The mirror was originally clear. If there is steam, the mirror becomes foggy and catches dirt and dust from the air. So the mirror becomes grimy. If the grime is not wiped away, it will just collect more and more, until the mirror does not reflect anything. Therefore, we must always wipe it clean.

我們的心要常常擦拭，否則無明隨著我們清淨的本性，不斷不斷現行，清淨的本性無法發揮，無明，根本無明不斷現前。這是我們應該要知道的，這叫做「根本無明」。

We should often clear our minds. Otherwise, ignorance will follow our pure nature, and constantly be in effect. Our pure nature will be unable to come forth. The Root ignorance is always present. We should understand this. This is called Root Ignorance.

**根本無明中
慳吝為首
慳吝就是缺乏愛心
不願布施、付出助人**

Stinginess comes first in Root Ignorance. Being stingy, one does not have the heart to love or help others, and is not willing to give.

「根本無明」，第一嚴重的就是「慳吝」，「慳吝」就是沒有愛心。

Of Root Ignorance, the most serious is Stinginess. "Stinginess" means being without love.

在我們日常生活中，其實我們有很多東西可以布施，布施的東西很簡單，對人笑一下，微笑的布施。因為對他人微笑，就是表達善意。但是有的人常常板著臉孔，即使微微一笑，表達付出一點的善意都慳吝，何況其他的動作。

In our daily lives, there are many things we can give. Giving is very simple. Smile at people; give them a little smile. When you smile at other people, you express your good will. But some people always look serious, they are too stingy to even give a little smile, let alone other things.

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看人家拿很多東西很重，我們趕緊伸手分擔一點重量，減輕他一點的重量，把它接過來，這就是力量的幫助。你連這一點的力量都不肯付出，這也叫做「慳吝」。

If you see someone carrying many heavy things, you should lend a hand to lighten their burden. This is helping through effort. If you are not willing to put out any effort, that is also Stinginess.

所以舉這麼簡單的例子，我們就可以知道，每天的語默動靜，不論是說話，該說話的時候不說，當他很煩惱時，你的一句安慰能打開他的心，及時的時刻你不肯給他；或是無心，對方一句無心的話，我們就無法忍受，就開始反射出去，這也是叫做無明。所以我們在開口動舌、起心動念、舉手投足，無不是很適當。

With these simple examples, we can understand. Every day, in all kinds of activities even in simple conversation, some people are unwilling to speak to others. When a person is very troubled, one comforting sentence can open their heart. Yet at a timely moment, you are unwilling to give. If someone says something without thinking and we cannot stand listening to it, we quickly react. That is ignorance. When we open our mouth and start to speak, or when we start to think, or start to move, these actions are not always very appropriate.

我們若能很適當該付出的時候就付出；該忍的時候，我們要忍，這叫做法。心中有法，我們就沒有慳吝！

If we can give at the appropriate time, endure when we should endure, then that is the Dharma. If the Dharma is in our hearts, we will not be stingy.

所以有慳吝就是因為無明，太自私了，顧自己，慳吝。但是若遇到人，有人來引導我們——我們既然無法去引導別人，但是我們也會遇到，生命中的貴人，生命中的貴人出現時，也需要我們的心門打開，他才能進入我們的心。

If we are stingy it is because of ignorance, we may be too selfish, self-interested and stingy, but we may meet someone who is here to guide us. Though we cannot yet guide others, we encounter precious benefactors in our life. When they appear, the door to our hearts must be open so they can enter.

若連這一扇心門都不肯打開，有人勸我們：「你修一些福業。你這麼有福，要知福、惜福、多造福。」因為我們的心門沒有打開，「福是我自己的，為什麼要拿出來？」所以不肯接受別人，所以一毛不拔，這也叫做「慳吝」。

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If we are unwilling to even open this door then people advice us, "You should practice some good karma. You are truly blessed. Know your blessings, cherish them and create more." When the door to our heart is closed, we think, "These blessings are my own, Why should I give to others?" We are unwilling to accept others or give them anything. This is also called Stinginess.

慳吝的事情很多，這是在無明中，這種根本無明，每一個人一生下來，就是這麼自私。隨著善良的本性，人人都有善良的本性，如此而來，但是根本無明，就是隨著善良的本性，跟得很緊。而且沾染遮蓋得很嚴重，所以善良的本性要顯現之前，根本無明就已經，在前面遮蓋住了，這就是慳吝的毛病。

There are many ways to be stingy in the midst of ignorance. People with this kind of Root Ignorance are selfish their whole life. Everyone has a benevolent nature. We were born with it. But Root Ignorance closely follows our benevolent innate nature. Moreover, it contaminates and covers it. So before our innate nature can even manifest, Root Ignorance has already obscured it. This is the trouble with Stinginess.

**「枝末無明」
根本無明與六根六塵作用
生起的一切煩惱
不只是慳吝
還會毒害他人**

Branch Ignorance is the afflictions that arise when Root Ignorance comes into contact with the Six Roots and Six Dusts. Then one is not only stingy, but also harms others.

再來就是「枝末無明」，枝末無明，那就是在十一遍使的第十一，「枝末無明」，不只是不肯付出，還要厲害，就是有毒害的心。

Next is Branch Ignorance. It is the last of the Eleven Universal Agents. Having Branch Ignorance is not only the unwillingness to give, it is even more terrible, and it poisons the minds.

剛剛是不是已經告訴大家，我們與生俱來，一生一世的習氣一直帶來，帶來到現在，毒害的念頭已經很高。不只是不肯去幫助人，還想盡辦法破壞。破壞人家的名譽，破壞他人向

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前前進，破壞他別人的家庭，破壞整個社會，破壞整個國家。這種的毒念，雖然是人的身體，實在不亞於猛獸，比猛獸更毒。這都是根本無明和枝末無明聚合起來。

We just discussed how we carry the habits of our past lives into the present. They have already poisoned out thoughts. With Branch Ignorance, not only are we unwilling to help others, we think of how to destroy things. How to destroy other people's reputation, their success, or their families. Some think of destroying society or nations. These are some poisonous ideas. Although we have a human body, we are more fearsome than any beast of prey when Root Ignorance and Branch Ignorance combine.

這實在是世間，本來人人都有本具善良的本性，就是被無明生生世世，不斷不斷薰習，薰習到現在就是這麼毒惡。

Fundamentally, everyone has a benevolent nature. But that nature is constantly influenced by ignorance, life after life. This becomes very toxic.

所以佛陀在兩千多年前，在印度成佛，看到眾生這麼多苦難，而且應眾生的煩惱，開無量法門，觀機逗教，依病下藥。但是能真正接受佛陀的教育，能真正服用佛陀靈方妙藥，又有多少？所以我們常常在找藥。

More than 2000 years ago in India, the Buddha became enlightened. Seeing sentient beings suffer so much, he responded and opened countless Dharma-doors teaching according to people's abilities, providing the cure according to the disease. But how many can truly accept His teachings? How many can truly make use of His miraculous cures? We are often looking for a cure.

慈育人物
喜賢成度
跨天踰地 潤弘河海

悲愍群邪
護濟眾生

Nurture others with loving-kindness, have compassion for evil-doers, rejoice with those who help others, protect and help sentient beings across the world.

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布施眾生
飢者食之
寒衣熱涼
《六度集經》

渴者飲之
疾濟以藥

By giving to all beings, feed the hungry. Give the thirsty something to drink. Clothe those who are cold, cool those who are hot. Help the sick with medicine.

註：這段經文在過去的《靜思晨語。法譬如水。十行行（二）》也解釋過一次。

在佛經中，也是有這樣的一段經文：「布施度無極。」

In the Sutra there is this passage, "the Paramita of Giving is boundless."

佛陀的方法，所教育我們的，就是「慈育人物」，對人應該以愛心，以慈悲，培育人的心，提供人安定的生活，待人要從心輔導。

The Buddha's method, everything He taught us, is simply "to nurture others with loving-kindness". We should nurture others with love and compassion. We should help provide them with a stable life and give them advice from the heart.

還要「悲憫群邪」——人與人之間在人群中，難免邪見偏差，這幾天每天每天不是都在說，見解不正。見解不正就是邪。所以我們要悲憫，那些心理方向偏差的人，我們要悲憫他們，所以叫做悲憫群眾。

We should also "have compassion for evil-doers" In human interactions, evil and deviant views are inevitable. Every day for the past few days I have said, "Those with the wrong prospective go astray, but we should have pity for them." This is called pitying all people.

我們要「喜賢成度護濟眾生」——看到賢人我們要隨喜功德，看到他很賢能，我們很歡喜他，我們要趕緊親近他。

"Rejoice with those who help others." Seeing able people, we rejoice in their good deeds. Seeing how capable they are, we really like them. We should become close them.

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若見到愚鈍一點的人，我們要趕緊幫助他。所以，我們要「喜賢成度」，我們要隨喜功德，成就眾生。

If we see someone who is dull-witted, we should help them. We should rejoice in everyone's deeds and success.

我們要「護濟眾生」，我們要保護，他有能力，我們要趕緊支持保護他。比較愚鈍的人，我們也不要讓他偏差去了。所以我們應該要有這樣的心態。

We should "Protect and help sentient beings" and safeguard their abilities. We should support and protect them. As for relatively slow people, we should not let them go astray. This is the outlook we should have.

再來，愛，不只在我們範圍裡而已，還要「跨天踰地潤弘河海。」俗話說：「人能弘法，非法弘人。」很好的道理，我們要趕緊，把這個方法弘揚出去，不只在我們這裡。

Next is love. We should not only love those around us, but also "sentient beings across the world. People spread Dharma, Dharma won't spread itself". This folk saying is very true. We should promote the teachings, and not only to those close to us.

佛陀出生在印度，說法在印度。你看，這兩千多年來，不是有很多高僧大德，將這些法不斷引度，來到中國，來到臺灣。這都是要「跨越天地」，要跨越天地、千山萬水，都是為了要弘揚教法。

The Buddha was born in India and taught the Dharma there. And look, during the past 2500 years, so many practitioners of great virtue carried on the Dharma. They brought it to China, Taiwan and beyond. This is "across the world", we must leap over heaven and earth, 1000 mountains, 10,000 rivers to spread the teachings.

所以「布施眾生飢者食之。」我們布施眾生，飢餓的眾生，我們要趕快讓他有得吃；「渴者飲之」，他很口渴，我們要趕快給他水喝；「寒衣熱涼」，天冷時要趕快，拿厚衣服給他穿，不要讓他受凍受寒；很熱的時候，我們提供他一個遮陽的地方。

"Be giving to all beings, feed the hungry." We are generous toward all sentient beings. If they are starving, we should give them something to eat. "Give the thirsty something to drink." If they are thirsty, we should give them water. "Clothe all who are cold, cool all who are hot." When it is cold out, we should give them clothes. Do not let them freeze or catch a cold. When it is very hot, we provide them with shade.

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生病的人，「疾濟以藥，布施貧乏」。生病的人，我們要趕緊施醫施藥，既病又貧時，我們要趕緊疼惜他，幫助他物質。當作這個苦難的人，當作這個苦難的人，好像是我們自己的孩子。

"Help the sick with medicine and give to those who lack." We should quickly give medicine to the sick because when they are sick and poor, we must take care of them and give them supplies. We should treat a suffering person as if there were our own child.

看，這段文字，難道不是慈濟人，天天都在做的事嗎？

Think about this passage. Isn't this what Tzu Chi volunteers do every day?

所以我們學佛，就是要學於人事物。對人不起疑；對事、對物，我們要很清楚，我們要把心擴大，以天地為一家。

We who study the Buddha's teachings must do so with regard to people, things and situations. We should not have doubts about people. We should be very clear about things and situations. We should expand our hearts to treat the whole world as one family.

天底芸芸眾生，都是我們的親人，有親、有愛，就沒有慳吝，就沒有毒害的心。

All sentient beings in the universe are our loved ones. When there is love and affection, there is no stinginess or poisonous thoughts.

所以各位，我們學佛不要一天當中，老是讓十一遍使，牽引著我們的心；我們應該要反光自照，才能將無明一層一層去除，內心與佛同等的智慧，讓它發揮出來。所以現在，我們的本性智慧光明，被無明遮蓋了，我們就藉由外面的法，現在師父說的這些法，要用在我們的日常生活，才能將無明一層一層去除，培養好的習氣，去除不好的習慣。

Everyone who studies the Buddha's teachings should not, even for one day allow the Eleven Universal Agents to take hold of their minds. We should reflect on ourselves. Only then can we eliminate ignorance bit by bit. We should bring forth the wisdom of our minds that is equal to the Buddha's. The brilliance of our pure, innate wisdom is now obscured by ignorance. We should make use of external conditions by using the Dharma I am explaining in our daily lives. Only then can we gradually eliminate ignorance. Nurture good habits and get rid of bad ones.

February 1, 2014

Wisdom at Dawn Transcript

The Water Repentance

The Eleven Universal Agents (Part 8)

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好吧，學佛總是要時時，向自己的心鏡勤拂拭，所以我對你們說，時時多用心！

Therefore in studying the Buddha's teachings, we should often clean the mirror of our minds. So everyone, please always be mindful!

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