

The Eleven Universal Agents (Part 9)

在「志為人醫」（節目），我們可以看到我們的醫師，小時候家庭貧困，當母親的為了撫養孩子讀書，是那麼辛苦。令我們常說：「要感父母恩！」

On the television program: Guardian of Love," one of our Tzu Chi doctors was profiled. Growing up, his family was poor and his mother worked hard to raise and educate him. This is why we often say, "be grateful to your parents"

又看到那時如此貧困的家庭，那種立志的青年，現在已經是一位大醫王，而且沒失去當初發願救人的心志。

The determined young boy who grew up in that poor family is now a great doctor. He has not lost his initial aspiration to save others.

甚至我們又看到，看到慈父悲母在叮嚀他的孩子。哪怕是父母年紀已經很大了，住在鄉下，我們讓他們在「志為人醫」的電視節目上，聽聽這位醫師如何救人？如何負責任？難免會說到父母年紀大了，總是沒時間回去和父母見面。我們就會看到父母在那一邊，在鄉下就和孩子對答。

We also saw his kind father and compassionate mother reminding him of his resolve. Even though his parents are old and living in the countryside, as part of the TV program, "Guardian of Love", they heard about how their son, this responsible doctor, saves lives. He spoke about how his parents are getting old and how he does not have time to see them. Then we heard the parents' side of the story. They talked to their son from the countryside.

在電視上看到他們親子會，父親會對兒子說：「只要你身體照顧好，去為人服務，我就很高興了。我知道你很忙。」母親就跟他說：「看到你這樣救人，聽到人家讚歎你，我也很歡喜。你專心在那邊負責任，我們老人會自我照顧，我們會健健康康，你放心，不必為我們掛慮。」

We can see their conversation on television. The father told his son, "As long as you take care of your health and help others. I am very happy. I know you are busy." His mother told him, "When I see you save others, when I hear others praise you, I am also very happy. Focus on your responsibilities there. We old folks can take care of ourselves. We will be healthy. Be at ease. Don't worry about us."

看，如此的慈父，撫養他的孩子，就是希望他的孩子將來有成就，對人群有所奉獻，這叫做慈父。「慈」就是期待孩子幸福，造福人群，這叫做慈「慈父」。

See, a kind father raises his child in hopes that he will be accomplished and make contributions to society. This is a kind father. With kindness, he hopes his son will be happy and create blessings for humanity. These are the qualities of a "kind father".

「悲母」呢？那就是孩子是她生的，所以孩子快樂，她就快樂。若是孩子有什麼煩惱的事，或是過度辛苦，或是...等等很多。當母親的，就像疼在孩子身上，和痛在她的心上一樣。所以母子連身心，母親疼的是他的身體，母親疼他的是孩子的感受。所以這種悲，同體大悲，這種悲母在叮嚀。

What about a "compassionate mother"? She gave birth to the child. So when the child is happy, she is happy. If the child is worried, exhausted, or one of any number of things, then the mother will feel the child's pain in her heart. Mother and child are interconnected. The mother cares about the child's body and the child's feelings. This is all-embracing compassion. This is the way of a compassionate mother.

這個節目真的很溫馨，就是讓我們覺得人與人之間很和，大家很盡心在付出，為社會、為人群、為病痛、為教育，我們真的做到。專業和志業合一，大家都很歡喜。

This television show is truly heart-warming. We can feel the harmony between these people. We all do our best to give, to help society, to help humanity, to alleviate suffering, to provide education. We truly make this happen. When our profession is in line with our mission, we are all very happy.

我們這段時間一直在說，天地宇宙之間萬事萬物，還有我們人的心理景象、日常的生活，不離開十一種無明，稱作「十一遍使」。

During this time, we have often said that everything in our minds and in the whole universe is subject to the eleven kinds of ignorance, which are called the Eleven Universal Agents.

十一遍使

即七見、二疑、二無明

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

七見：

邪見 我見 常見 斷見

戒盜見 果盜見 疑見

Seven Views: Deviant View, View of Self, View of Eternalism, View of Nihilism, View of Precepts, View of Shortcuts, View of Doubt.

二疑：
疑事、疑理

Two Doubts: Doubt of Things and Doubt of Principles.

二無明：
根本無明、枝末無明

Twofold Ignorance: Root Ignorance and Branch Ignorance.

這十一種煩惱無明，覆蓋住我們的心，在我們的心地和日常生活分不開，所以我們一念無明動，這十一種無明，就隨著我們的生活，語默動靜、待人接物，它就顯現出來。一點點不小心，我們就會造業了。

These afflictions obscure our minds. We cannot separate them from our mental states, from our lives. As soon as one ignorant thought emerges, these eleven kinds of ignorance follow. They appear in all our activities and interactions. The slightest bit of carelessness creates karma.

所以我們要好好記住，有「七見」。再複習一次，七見的第一叫做「邪見」，還記得嗎？「邪」就是不正確，我們的見解有一點偏差，差毫釐、失千里。追隨外道，或是其他很複雜的迷信、邪見，這是很可怕的。

So we should earnestly remember this. There are the Seven Views. Let us review them. The first view is Deviant View. Do you remember? Deviant means incorrect. If our perspective is misguided, off by just a bit, our mistakes will be great. Adhering to heretical teachings, deviant views or complicated superstitions is very terrifying.

第二是「我見」，老是拘束在我自己的範圍，以為我們什麼都是對的，不去站在別人的立場想。像這樣，這種我見我執，做人會很辛苦。

The second is the View of Self, which is being limited in our outlook, believing we are always right. We do not see things from others' perspectives. We do not see thing from others' perspectives. A View of Self or an attachment to "self" causes people to suffer greatly.

因為我們離不開人群，我們和這麼多人在一起，人人都有他自己的見解，人人若都執持在自己、我見，見解就無法合一，無法共同合一就不合了，如此，不合的人生很辛苦。所以我們不能常常執於我見，只是以自己為中心，這樣會很辛苦。

We cannot separate ourselves, we live among many other people. Everyone has their own views and perspectives. If everyone clings to their View of Self there is no way for their views to come together. If we cannot come together, our lives will be filled with suffering. So we cannot cling to a View of Self. If we see ourselves as the center of everything, we will suffer greatly.

過去也和大家分析過，貧富的生活，有時我們要求的就是求不到，求不到何必那麼執著呢？所以我們不能有我見。

In the past we have discussed being rich or poor. We sometimes cannot get what we want. If we cannot get it, why do we cling so tightly? We cannot have a View of Self.

也不要「常見」，世間本無常，同一個天下境界不同，看你住在哪個地方，有福的就享受著歡喜快樂，無福的地方多災多難，或是多人禍。所以我們也別以為，別人是這樣，我應該也這樣，不一定！看我們帶著什麼樣的業而來，所以境界無法永遠都如此。

We also should not have a View of Eternalism. The world is fundamentally impermanent. In the same world, there are different realms. Some places are blessed. The people who live there enjoy happiness, while others live in places without blessings where disasters strike. So we should not believe that just because others are a certain way, we should also be that way. That is not necessarily true. Depending on the karma we carry, the conditions we encounter will not always be like this.

我們一生是長是短都不知道，過程中會遇到什麼事，我們也不知道，所以我們要時時把心照顧好，我們能歷練我們的心地開闊，不論什麼樣的境界出現，我們都能隨機應變，不脫離我們的方針，把握自己，但是不要執常。

We do not know how long our lives will be, or what we will encounter in the process. We do not know any of this. We should always take care of our minds. We can train our minds to be open. No matter what kind of conditions appear, we can always adapt. Do not lose sight of the principles. Take hold of yourself and do not cling to permanence.

我們如果執常，人生本無常，今天雖然平安，不知道明天的事又如何。所以一分鐘前、一分鐘後，時間不斷無常流轉。我們自己下一刻時間的因緣，會碰到什麼人，遇到什麼事，我們都還不知道，所以這叫做無常。

Life is fundamentally impermanent. Although today is peaceful, we do not know what tomorrow may bring. A minute went by, now it is a minute later, time is constantly moving. What are our causes and conditions in the next fifteen minutes? Who will we run into? What situations will we encounter? We do not know at all. This is part of impermanence.

我們如果明白無常，就要調理我們的心，無論下一刻的變化，下一刻人事物的無常，我們都要常常調好我們的心。

If we understand impermanence, then we must look after our minds. No matter what happens in fifteen minutes, people and thing area always impermanent. We should always take care of our minds.

第四就是「斷見」，既然不能執常，我們也不能執斷。我們要知道，這一生之後還有來生。所以有的人如果執斷，就覺得這一生隨我所欲，紙醉金迷，能享受盡量享受，能計較盡量計較。我贏了，我就高興了，其他不擇手段。」

The fourth is the View of Nihilism. We cannot cling to permanence, but we cannot cling to Nihilism either. We should know that after this life, there is still the next life. Some people cling to Nihilism and think that they can do whatever they want. They indulge in a life of luxury, enjoying everything they can, and arguing over everything they can. As long as they win, they are happy, the means do not matter.

如此，他撥無因果，不明白造了什麼因，會得什麼樣的果，不知道這一生所做的，是來生要受的。他斷除了過去、未來，只是執著在現在，這叫做「斷見」，這樣也是很可怕，這樣的人生會無惡不作，所以不能執斷！

In this way, they disregard cause and effect. They do not understand that the cause determines the kind of effect they receive. They do not know everything they do in this life affects what they will receive in the next. They disregard the past and the future, and just cling to the present. That is the View of Nihilism. It is terrible. There is no evil that this kind of person won't do. We cannot cling to Nihilism.

再來第五，就是我們不要有那分想守戒，但是不照軌道走，去取著外道的戒。前幾天也說過了，有的信念偏差，所以現在造成宗教紛爭，變成災難。人禍災難紛傳，這也是「戒盜見」。

Next is the fifth, which is not wanting to uphold the precepts or follow the path, and thus taking heretical precepts. A few days ago I said that some beliefs are deviant, and that many religious conflicts lead to many disasters. This is the View of Precepts.

我們真正的守戒，佛陀教育我們：「眾善奉行，諸惡莫做。」我們不造諸惡，有了五戒、十戒，才能顧好我們自己日常的規矩，才不會犯了人間不利他人的事。佛陀還要我們眾善奉行，戒就是要戒諸惡莫做，還要我們眾善奉行，希望我們能守十戒、行十善，這就是最正確的人生。能行十善，這樣我們的社會人群，家家平安，這是正確的戒律。

Truly guard the precepts that the Buddha taught, "Practice all that is good, do not evil" We must not do evil. Only by having the Five Precepts and Ten Precepts can we attend to our daily practice, and not do things that harm others. The Buddha wanted us to pursue all that is good. Precepts are meant to guard against wrongdoings. We should also practice good deeds. Upholding the Ten Precepts and practicing the Ten Good Deeds is the proper way to live. If we can practice the Ten Good Deeds, everyone in our society, every family, will live in peace. This takes proper discipline.

但是有的人學佛，他不照這個軌道走，或是非學佛者，他去取著其他宗教的邪見偏解，就會造成宗教的執著，就會犯了損人利己的戒盜見。我們若是佛的弟子，就是要受佛的規矩，不要不守佛的正戒、正念，去取著其他的，這樣叫做「盜」，這就是越軌了。去取用其他的戒，想要得到好的果，那實在是沒有的事。

There are some who study Buddhism but do not follow the path. Some people who are not Buddhists take other religions' evil and deviant views, which creates religious attachment. They even harm others to benefit themselves. If we are the Buddha's disciples, we must accept His guidelines. Do not abandon His Right Precepts to take up others. This is going astray. Trying to get better results by using others' precepts will not work.

第六就是「果盜見」，我們既然不知正因，正確的因。你如果知道正確的因，你自然就會走正確的路，自然就得正確的果。所以真正的果，昨天不是和大家說過了，疑也不對。果就是修行過程的結果，或是人與人之間，彼此互相對待的結果。

Next is the View of Shortcut. We do not always know the true and proper cause. If we know the proper cause, we naturally follow the proper path and obtain the proper results, the true results. Haven't we discussed this? Doubt is not right, either. Retributions are the result of practice or of how we treat each other .

所以你不對人好，要人家對你好的結果也不可能。你一定要對人好，人家自然回報回來會對你好，這叫做結果。你不肯對人好，只是一直要求別人，別人如果不對你好，不稱你的心，不如你的意，你就起煩惱，這叫做果盜報。

It is impossible to have others treat you well if you do not treat them well. If you treat people well, then they will naturally treat you well. These are results. If you are unwilling to treat others

well, and keep asking them for things they will treat you poorly. Then you will be unsatisfied and troubled. This is called the retribution of shortcuts.

所以果是由因而來，因則要去付出，我們所感受到的，回收回來的，才叫做果。

The result comes from the cause. The cause is what we must give. What we experience, or what comes back to us is called the result.

所以無論是戒盜見、果盜見，這都是付出和回收。付出如果正確，回收就正確。

The View of Precepts and the View of Shortcuts are all about what you give and receive. If what you give is correct, then what you receive will be correct.

第七就是「疑見」，疑就很辛苦了。一位阿嬤，醫師告訴她有糖尿病，要開藥給她吃，她就聽人家說：「藥不要亂吃，亂吃藥對身體不好，又要花錢。」所以她就不肯吃藥，沒有控制血糖。

The seventh is the View of Doubt. Doubt is very troublesome. A doctor told a woman she had diabetes and gave her a prescription. She heard people say that one should not mix medicines, because if you do it wrong, it is not healthy and a waste of money. So she was unwilling to take the medicine, and did not control her blood sugar.

人家如果說：「這樣不能吃，那樣不能吃。」她就說：「能吃才是福。」就自行一直吃。

People told her to watch what she ate, but she said, "My life's not blessed if I cannot eat" So she just ate whatever she wanted.

你看，一來不相信醫師，不肯吃藥，再來，她說：「能吃才是福。」所以不去考慮結果，信她自己，不信別人，對其他的就是起懷疑。

First she did not trust the doctor and was unwilling to take the medicine, then she said, "I am only blessed if I can eat" She did not consider the results. She trusted herself, not others. She doubted others.

結果有一天剪指甲，自己剪到肉的時候，不可收拾。剪到肉，開始爛了，藥一直塗，細菌感染，一直到很嚴重了才送醫。到醫院時，不到幾小時，來不及救，細菌跑進心肺裡，救不回來了。

The result came one day as she clipped her nails. She cut her finger and could not treat it. The cut became infected. She kept applying some medicine, but the cut got infected with bacteria. It got serious so she had to go to the hospital, but it was already too late. She died just a few hours after arriving. The bacteria had spread to her heart and lungs, and the doctors could not save her.

像這樣就是疑，有病應該要相信醫師，要照醫師開的藥服用。但是她懷疑，不相信，但是她相信自己，執著自己，執我見，能吃就是福，到了拖到一雙腳一直爛了，要救她時已經來不及了。

This situation was from Doubt. If you are sick, you should trust the doctor. You should take the medicine they prescribe. But she had doubt, she did not believe. She clung to a View of Self. She said, "My life's not blessed if I can't eat" She waited until one foot was rotting, and when they tried to save her, it was too late.

這就是在這七見中，全有的毛病，結果就是不可收拾。這叫做七見。

These were all problems from the Seven Views. You cannot always fix them. This was a summary of the Seven Views.

七見之後，又有「疑」和「無明」。疑又有兩種，「疑事」、「疑理」。疑事就像那位阿嬤一樣。「疑道理」則像外道的修行者一樣。所以我們疑事、疑理，對我們現在的感受會很辛苦。

After the Seven Views, there is still Doubt and Ignorance. There are two kinds of Doubt, Doubt of Things, and Doubt of Principles. The Doubt of Things is like that woman's doubt. Doubting principles is like heretical practices. If we doubt things and principles, it is very hard for us to understand the present.

對道理有所懷疑，未來我們無法了解，過去、現在、未來，這些道裡都無法了解，好比無明遮蓋我們的心地，很黑暗，這就是兩種疑——「疑事、疑理」。

If we doubt the principles, we will not be able to understand the future. We will not be able to understand the past or present either. It is like ignorance obscuring our minds, it is very dark. Those are the two kinds of doubt, Doubt of Things and Doubt of Principles.

再來就是「無明」，無明，一個是「根本無明」，一個是「枝末無明」。根本無明，就像一棵樹的樹幹一樣，它與生俱來，本來那顆種子，有了那顆種子，因緣會合，它長大之後就是什麼樹。

Next is Ignorance. There is Root Ignorance and Branch Ignorance. Root Ignorance is like the trunk of a tree [rising from the roof], and we are born with it. With that original seed, when causes and conditions come together, the seed grows into a tree.

常常說：「我們人人都有清淨的本性，這個清淨本性，本來就是智慧、光明。」但是無明和本性糾結在一起，我們修行就是要修，清淨的留住，煩惱的去除。

We often say that we all have a pure nature. This pure nature is originally wise and radiant. But ignorance and innate nature come together. When we practice, we practice to maintain our purity and remove our afflictions.

但是凡夫，不只是現在的煩惱不能去除，還把一些習氣包在我們的心裡。這種習氣生生世世，一直一直傳下去，甚至一世又多一分的煩惱，再一世又多了一分的習氣，所以生生世世，帶著這種煩惱習氣，我們在哪一個地方出生，這個煩惱習氣又跟著他走。

Not only are ordinary people unable to remove their current afflictions, they also accumulate negative habits. These habits are continuously passed down, life after life, to the point that in each life people have more habits than they did in the last. So life after life, we carry these afflictions and habits. No matter where we are born, they follow us.

所以凡夫啊！凡夫！儘管我們聽了很多道裡：「知道了！知道了！」但是習氣一起，同樣煩惱還是不斷不斷，每天都在煩惱中打轉，這叫做「根本無明」。這種煩惱我們看不到，但是習氣，在日常生活展現出來時，就像一棵樹，樹樑伸展出去，樹枝、樹葉茂盛了，就看得出來這棵樹的形狀，這棵樹的結果，這叫做習氣。

As we are unenlightened ordinary people, though we hear many principles and think that we know them, when habits and afflictions arise, we still are caught up in afflictions. Every day we are influenced by afflictions. This Root Ignorance is a type of affliction that we cannot see. When our habits emerge, it is like a tree. The tree grows up and out, the branches and leaves flourish, and you can see the shape of the tree. This tree is a metaphor for our habits.

人家若說：「你和那個人？那個人習氣很不好，脾氣很不好。」這就是已經人與人之間互相相處，常常把他的習氣展現在別人面前。」有的人就說：「勸勸他！」「那沒用啦！現在跟他說了，他知道，但是過了之後還是一樣，那就是他的習氣。」

Some people may tell you that the person you are with has bad habits or a bad temper. When people interact, one's habits are always apparent to others. People may advise you about it, but to no avail. When they tell you, you will listen, but after a while, you will be the same. That is your habit.

**修行要先去「枝末無明」
也就是去「習氣」
習氣去除了**

**才能去除「根本無明」
恢復清淨本性**

Spiritual cultivation is about eliminating Branch Ignorance. By eliminating our residual habits, we can then eliminate the Root Ignorance and recover our pure nature.

習氣可以改，所以我們說要修行。所以我們要從枝末的煩惱，就是習氣先去除，然後我們才能進入根本煩惱。將之根除。根本煩惱連根拔除了，如此清淨的本性才能展現出來。

Habits can be changed, so we say, "we have to practice." We should start by getting rid of the branch afflictions and habits. Only then can we get into the root affliction and remove it. When we pull out the roots of afflictions, then our pure nature can emerge.

所說起來，這叫做「十一遍使」，七見、二疑、二煩惱，加起來總共十一法。所以這十一遍使，日常生活都隨著我們的生活在走。我們如果不注意，其中一樣浮現出來，習氣跑出去了，如此，人與人之間，相處就很辛苦，造業就很多。

So those are the Eleven Universal Agents. The Seven Views, Two Doubts, and Twofold Ignorance. Add them together, and you get eleven. These Eleven Universal Agents, follow us in everything we do in our daily lives. If we are not careful and allow just one to emerge, habits will run wild. Then human interactions become very difficult, and we create much karma.

所以大家這幾天下來，今天總結讓大家更清楚。請大家要時時多用心啊！

Everyone, today I have summarized the talks in the past few days so that we can be clear. So please always be mindful.
