

January 18, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 6]

To learn more and register <http://www.tzuchienglish.org/>

---

### The Eleven Universal Agents (Part 6)

看到大地草木，一片茂盛，我們在如此舒適、適當的環境中生活，是否人人心中感恩？

The grass and trees are flourishing outside, and we live in such a comfortable environment, but are we all grateful for this?

往往我們的生活中，就是疏忽掉了應該回報一分感恩心，這都是眾生容易疏忽掉了。雖然菩薩對眾生就是不求回報，但是眾生對菩薩也要時時感恩。

Our lives are often lost in carelessness. We should show our gratitude, but people easily neglect to do so but sentient beings should always be grateful for them.

怎麼樣的人是菩薩呢？當然就是利益我們在生活中，我們都要稱他為菩薩。什麼樣的人會利益我們的生活呢？從我們的父母開始。父母也是我們生命中的菩薩，生我們、養我們，令我們成長，庇護我們的生活，讓我們無憂無慮長大，甚至讓我們求學。

What kind of person is a Bodhisattva? If someone benefits us in our lives, we should call them a Bodhisattva. What kinds of people benefit us? Our parents are the first Bodhisattvas in our life. They gave birth to us and raised us. They sheltered us and let us grow up carefree. They even let us pursue our studies.

求學時，老師也是我們的菩薩，是我們生命中開拓我們智慧的菩薩，所以老師也是。

When we were students, our teachers were our Bodhisattvas. They were the Bodhisattvas who opened the door to our wisdom.

除了老師以外，還有益友，很好的朋友，能互相勉勵，和我們作伴。

Besides our teachers, there were also helpful friends, our very good friends. We encouraged each other.

當然在人群中除了益友之外，有的朋友讓我們很不稱意、很不順心，但是我們常說「三人行必有我師焉」，不好的型態對我們，我們也要感恩。他們雖然損害我們，但是對我們的智慧，也是讓我們成長，幫助我們的人，使我們成功，我們要感恩。

Of course, aside from our helpful friends, there are people with whom we are not pleased. But we often say, "In a group of three, I shall find a teacher." We should even be grateful for ill will toward us. Although others may harm us, they also allow our wisdom to mature. For those who help us, who allow us to succeed, we should be grateful.

我們有力量做幫助別人的人，也是同樣要感恩。我們慈濟人不也是常常說：「付出無所求，不只無所求，還要說感恩不求回報。感恩能接受我們幫助的人。」

And if we have the strength to help others, we should likewise be grateful. We at Tzu Chi often say, "Give without asking in return." It is more than not asking, we must also be grateful. We do not ask for a reward, and are grateful that others can accept our help.

我常常說：「見苦才會知福。」我們若是沒見到苦難的眾生，我們怎麼知道，自己比別人有福呢？所以「見苦知福」。像這樣是不是他們也是在利益我們？也是我們生命中的菩薩。

"You only know blessings after seeing suffering." If we did not see the suffering of all beings, how would we know that we have more blessings than others? "In seeing suffering, recognize blessings." In this way, aren't they also benefitting us? Aren't they Bodhisattvas in our lives?

January 18, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 6]

To learn more and register <http://www.tzuchienglish.org/>

---

我們若是生活在這種環境中，不只是對天地萬物要感恩，即使對周圍的人群，無不都是令我們感恩的人。不過我們人人都是缺少這一點——「時時感恩、事事感恩、人人感恩」。

We need to not only be grateful for all things, but for everyone around us. However, not all of us are always grateful at all times for all things and for all people.

就像大地萬物，在大地上有土地，萬物生長在土地上，土地對一切物都是平等的。大地是平等的，無論有什麼好的種子種下，它也是同樣讓他成長；壞的種子種下，它也讓他成長。好人生在大地上，一樣讓他成長；壞人在大地上，同樣也讓他成長。大地也是我們生命中的菩薩，我們依大地而生。

Consider all the plants on Earth. Everything grows in the ground. The earth accommodates all equally. It does not matter what good seed is planted, the earth will let it grow. If a bad seed is planted, it also lets it grow. Good people on the Earth are able to grow. Bad people on the Earth are likewise able to grow. The Earth is also a Bodhisattva to us. We depend on the Earth for life.

不過只有大地就夠了嗎？不夠還要有水分，水分和大地，它就是使萬物滋茂，能滋茂大地、滋養大地，讓大地一切生物得以茂盛。

However, is the Earth alone enough? It is not. We still need water. Water harmonizes with the earth, it lets all things flourish. It allows the earth to be lush and nourished. Water makes all things flourish.

---

*With harmony among people, gratitude constantly arises in the minds, creating beauty in the universe. When everywhere and everything is beautiful, we are in the Pure Land.*

---

儘管大地對萬物不求回報，即如菩薩對眾生一樣，是不求回報，這種不求回報的付出，稱為「菩薩」。

The earth does not ask for repayment from anything. Bodhisattvas also do not ask for repayment. This kind of giving without asking for return is being a Bodhisattva.

但是我們生為人，我們應該要懂得感恩。雖然他們無求，我們自己本來就是要懂得感恩，感恩天地萬物、感恩一切眾生來成就我們。所以我們如果可以時時感恩心，這不就是，這個世間除了萬物茂盛、氣候溫和、人人和睦，這不就是增添一分美景嗎？這樣美的境界，不就是淨土嗎？

But being born human, we should understand gratitude. Although they do not ask for it, we should be grateful. We should be grateful for all things and for all people who help us succeed. If we can be grateful at all times, then the whole world can flourish. There will be a peaceful atmosphere with harmony among people. Wouldn't this make the world more beautiful? Wouldn't it be a Pure Land?

人人既然在這樣美的境界，為什麼我們會常常在這之間起煩惱、起執著？這是不是很辛苦，就是缺了一分感恩心！

Since we are all in this beautiful world, why do we often create afflictions and attachment? Isn't this painful? It is all because we lack that bit of gratitude.

這麼多的辛苦，來自我們的本性受污染。所以該感恩的我們不知感恩，所以生出很多煩惱，情、仇、怨、恨，這都是從我們的心地生起。

So much hardship comes from our pure nature being polluted. We do not feel gratitude when we should. Thus many afflictions arise. Lust and hatred are created in our minds.

January 18, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 6]

To learn more and register <http://www.tzuchienglish.org/>

---

---

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

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

---

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

*The Twofold Ignorance: Root Ignorance and Branch Ignorance.*

---

所以我們說「十一遍使」那種心地的境界，就是缺少我剛才說的：「菩薩對天地感恩的心態。」就是缺少這些。

We talked of the Eleven Universal Agents. In that kind of mental realm, we lack what I just described, which is the Bodhisattvas' gratitude for all things.

我們前面說了，就是有「我見」、「有我」、「無我」、「執常」、「執無常」。或是不該取的去取，取著別人的規矩，用在我們的生活，或是不求「因」的正確，他只求現成的果報。這都是我們前面說過的——「不順道理去行，這樣我們會造很多業」。

I previously talked about the View of Self. The existence or non-existence of 'self'. Clinging to Permanence or to Impermanence. Taking what we are not supposed to take, taking others' precepts and using them in our lives, or not seeking the correct cause, and only seeking to achieve the reward. We have discussed all these before. If we do not act according to the principles, we create a lot of negative karma.

---

*The View of Doubt causes one to have doubts and be indecisive. Even if the truth appears, due to doubt, one loses the opportunity. Even when presented with the Right Dharma, one is still not able to receive it.*

---

今天我們要說的就是「疑見」，疑就是容易產生「癡」的念頭，因為「疑」就是道理不清楚。

Today we will talk about the View of Doubt. With Doubt we easily have foolish ideas, because Doubt means principles are unclear to us

真正的道理在我們面前，我們不能依教奉行，我們會懷疑，疑心一起就會偏差。所以這個「疑」字，對我們眾生都是有損無益，尤其我們修行者、學佛人更不能有疑。。

The true principles are before us, but we cannot act accordingly. We have doubts. When doubts arise, we go astray. Doubt is not beneficial for any sentient beings, especially for those who practice and study the Buddha-Dharma.

我們在諸法「或執有我」，以為在所有的法當中會有一個不變的我。然而諸法有我嗎？諸法無我！我們都已經了解了。常常在說「諸法無我」，好像芭蕉樹一樣，你若一直剝、剝、剝到最後根本裡面沒有一個實心的東西，都是芭蕉樹的皮一層一層剝。

---

January 18, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 6]

To learn more and register <http://www.tzuchienglish.org/>

---

We may "cling to the idea of self" in all things. Does anything in the world have a "self"? No, everything is without "self". We already understand this. I often say, "Everything is without a "self". It is like a plantain tree. If you keep peeling it, there is nothing solid inside. There are only the layers you peeled away.

我們不是這樣嗎？在世間看到的，這個東西是我的，那樣東西我想要，都是「我、我」——「這個地位應該是我的，那些利潤應該是我的」，怎麼有那麼多「我」呢？這些東西，這些名、這些利，我們的人生只有幾十年，離開了我們的呼吸以後，這些到底試什麼呢？什麼都沒有，唯有我們所造作的一切業。所以在世間，道理看清楚，就沒有什麼「我」了。

Aren't we like this? In the world, we see things that are ours, and things that we want "They are all mine." "This job should be mine, those profits should be mine." How can there be all this "me"? We only have several decades of life. What becomes of things like prestige and profits after we take our last breath? We have nothing. We only have the karma we created. So while we are here, we must clearly see the principles, There is no "self".

「無」，若是執著無，這樣對不對呢？不對，我們看現在的人天體，他說：「人來到人間，萬物都一樣，其他的動物都沒有穿衣服，為什麼我們要這麼麻煩？還要穿衣服？」也有這種裸體運動，以為「無」，就是什麼都沒有。

It does not exist. Is it right to be attached to non-existence? No, clearly it is not. We see some people who advocate nudity. They say, "People come into the world as all animals do. Other animals don't wear clothing, so why should we go through all this trouble to wear clothes?" People of the nudist movement say this. "Non-existence". There is nothing.

怎麼會是「無」呢？你既然生為人，人是萬物之靈，我們要有禮義廉恥，我們要有對人的禮節，我們懂得愛別人，我們懂得尊重別人，這是我們人類「有」。有這個禮節，這是我應該要走的路，怎麼會沒有「我」呢？

How can there be non-existence? Since we were born human, the most intelligent of all beings, we must have propriety, justice, integrity, a conscience, and should be courteous to others. We understand how to love, respect, and be grateful and courteous to others. These things "exist" in humanity. When etiquette exists, we have a path we should follow. We talk about No-self.

每個人的「我」，順從「有」的禮節，應該要「有」的生活。你說：「無我」，我們要生活，我們要「有」營養，我們要「有」身體，我們要「有」力量，怎麼說「無」呢？

Actually, everyone's "self" still has to follow etiquette, because life still "exists". You say, "There is no self". But if we want to live, we must have food, we must have a body, and we must have energy. How can we say "non-existence" then?

有，我要「有」健康的的身體，我要「有」很好的力量，我要「有」很正確的思想，我要「有」...。所以我們學佛不能偏執，但是我們行於中道，也不能執常。有啊！

How can we say "non-existence" then? We must have the "existence" of a healthy body the "existence" of good strength. We must have "existence" of correct thinking, the "existence" of. We who study the Buddha-Dharma cannot be biased, so we who follow the Middle Way, cannot adhere to the idea of permanent existence.

「師父說我們不能執『無』，就是要說『有』。『有』就是『常』。」這種的「常」豈不是又回過去，執「有我」呢？世間真的是無常，雖然有人間，一切我們的生活，周邊的生活等等，剛才我已經說過，大地一切無不是我們應該感恩的菩薩。

"Master says we cannot cling to 'non-existence', so we have to say there is 'existence'." But, "existence" means "permanence". Isn't this returning to clinging to the "existence of self?" The world is truly impermanent. Although our world, our lives, and everything around us is impermanent, everything on Earth is a Bodhisattva, for which we should be grateful.

January 18, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 6]

To learn more and register <http://www.tzuchienglish.org/>

---

大地也是，它供應我們生活，我們要感恩；水分也是，這些都是。還有人，從父母一直一直，到我們現在周圍一起相處的人，一切一切都有。但是既然是「有」，但是「無常」，有朝一日，無論感情或是緣份等等，世間無常。

So is the Earth itself. It provides us with life, so we should be grateful. The same goes for water, for other things. Everyone, from our parents to the people around us right now, they all "exist". Although they exist, they are still impermanent. There will come a day, regardless of our feelings or connection, when we will all pass away.

所以我們若知道無常，我們更要珍惜現在。所以我們要瞭解無常，不要執於有常，心想：「我今天沒有回報，今天沒有感恩，沒關係，還有明天。我今天失了這種氣度，但是明天再來彌補。」凡事等到明天都是不可能的。我們要常常知道，立地就要趕緊悔改，要能懺悔，要趕緊改過，不要現在不改還要等明天。其實是不是還有機會，讓你彌補呢？

Knowing the nature of impermanence, we should treasure each moment even more. Do not cling to the idea of permanence. We think, "Today I didn't do any good deeds. Today I didn't have gratitude. It doesn't matter. There is still tomorrow. I acted petty today, but I will make up for it tomorrow." That is impossible. We should always know to immediately change our ways. We should be able to repent and quickly correct ourselves. Do not wait until tomorrow to change. Will there always be an opportunity to made up for it?

所以我們要常常有「無常觀」，不要執常。如果說不執常，那「或執非常」，那不就是「既然沒有常了，一切都是無常，那我還做那麼多幹嘛？世間一切都是無常，我還有什麼要保護的？」這也不對。

We should always have a "sense of impermanence." Do not adhere to permanence, and "also do not cling to impermanence". If there is no permanence, why am I doing so much? Since the world is impermanent, what should I care about or protect? This is not correct.

總而言之，我們要行於中道，今天我們的生活，我們要好好顧好，今天我們現在的心，顧好我們現在面對萬物，該用的東西、該應對的人，我們應該以什麼態度對物？就是要用「感恩心」去應對的人。還要知道，我們要用什麼態度應對，尊重。所以感恩、尊重、愛，這都是從我們的內心生起。

To summarize, we should follow the Middle Way. Today we should earnestly attend to our lives. Right now, our minds should attend to what is before us, the things we use and the people we interact with. We should have gratitude for all things. And how should we view other people? With respect, Gratitude, respect and love. These all arise in our minds.

各位，絕對我們的心不要起疑。從第七的「疑見」，一直往前推，不離開我們的日常生活，也不離開我們所接受的教法，那種正確，或是不正確的，都為我們說得很清楚。所以我們若有疑，「心生猶豫」，就「不能決了」，真正的正法在我們面前，我們不懂得把握，不能受用，這就稱為「疑見」。

We absolutely must not let doubt arise. Avoid the seventh View, the View of Doubt . We must keep moving forward on the path. We must practice in our daily lives, practice the teachings we have accepted. The correct path has been clearly shown to us. If we have doubts, "the mind is hesitant" "It cannot decide" The Right Dharma is before us, but we do not know to seize it, so we cannot benefit from it. This is called View of Doubt.

若是疑心一起，就無法守志奉道。我們若是守志不堅就容易生疑，志若不堅定就會生疑心，所以從疑而起癡的念頭，所以我們若是疑而後癡。

If doubt arises in the mind, we cannot uphold our vows and revere the Way. If we are not resolute in upholding our vows, it is easy to develop doubts. From doubt, foolish ideas arise. So if we doubt, we become foolish.

你看那個「癡」字，是「疑」再加一個「病」，那就是因為有疑，所以心生病，變成了「癡」。癡就不明白道理了，不明白道理，所做的一切都是造業。所以我們大家要很用心，我們若是多癡，我們對如何在世間，世間的方法如何建立就無法認識與了解。

January 18, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 6]

To learn more and register <http://www.tzuchienglish.org/>

---

The word "foolish" in Chinese is "doubt" with "illness" added. This means because of doubt, the mind becomes ill and foolish. Then we cannot understand the principles, so everything we do creates karma. Everyone should be very mindful. If we are foolish, how we can establish the teachings using the worldly methods?

大家都已經生活在世間，不能忽視了世間法，應該要很了解，剛才開頭師父所說的那些——生在大地，我們開始就要感恩，從父母開始一直一直，這即是世間法，禮義廉恥也是世間法。所以我們處世的世間法，我們要很了解，而且我們要身體力行。

Everyone resides in this world, so we cannot ignore worldly Dharma. We should understand it well. At the beginning, I had talked about being born on Earth. We should be grateful from the start, starting with our parents and continuing on. This is worldly Dharma. Propriety, decency and integrity are also part of the worldly Dharma. We should understand this and put it into practice.

---

*should carry out worldly missions with a world-transcending spirit. This is "harmonious in principles and affairs".*

---

何況我們學佛，學佛要出世，處世我們還要更超越。所以我們要以出世的精神，做入世的志業。所以出世的精神是什麼？事和理要圓融。出世的精神就是道理，我們不能脫離了軌道，才能投入人群中做事。

Moreover, we who study the Buddha's teachings must be world-transcending. In handling worldly affairs we must transcend, using the world-transcending spirit. What is the world-transcending spirit? "Things and principles must be in harmony". World-transcending spirit refers to the principles. Only by not leaving the path can we live and work with people.

---

*Those who have Right View and Right Conduct can handle all people and things in harmony with the principles. Then the mind can constantly remain joyful.*

---

無論是理還是事，要能圓融，首先要看人的行為。還記得嗎？師父對大家說過：「人圓、事圓、理才會圓。」我們修行就是要修得如何做人能做得很圓滿？人若要做得很圓滿，就是我們的見解、行為要正確，見解、行為若是正確，自然對人、對事、對理，都能很圓滿。

Whether with principles or things, we must be in harmony. Let us look at people's behavior. Do you remember? I told everyone that with harmonious character and conduct, we are in harmony with the principles. We practice so that we can do everything perfectly. If we are perfect, if our perspective and behavior are correct, then our character, conduct and principles will naturally all be perfect.

所以各位，學佛不離開這個法——「時時用感恩心面對一切，時時以正確的念頭，面對萬事萬物。」若能如此，人圓、事圓、道理就圓了。不要事事起疑心，要以智慧選擇，不要對正確的道理起疑。所以要時時多用心！

So everyone, our practice does not stray from these teachings. Always be grateful for all things. Always have the correct ideas about all matters and things. If you can do this, then your character, conduct and principles will be perfect. Do not let doubt arise in any matter, use your wisdom to decide. Do not have doubts about the proper principles. So please always be mindful!

January 18, 2014 9:00 PM Saturday (Pacific)

The Water Repentance [The Eleven Universal Agents Part 6]

To learn more and register <http://www.tzuchienglish.org/>

---