

The Ten Fetters (Part 5)

在團體生活中，我們要有團體生活的規律，就像我們一早敲板一樣，香燈一定要很準時；或是一般的營隊，時間也要把握地很好；或是在大學的鐘聲，什麼時候要上課了，同樣要準時。準時生活規律，就是聽準時的號令聲音，這就是一個整體。

When we live in a communal setting, we must have rules and routines.

When striking the wake-up board in the morning, the timekeeper must be punctual. Keeping track of time during retreats is also very important. In college, the bells that signal class times must also be punctual. To lead an orderly life, we follow signals. This is being part of a community.

不只是在生活中的整體，團隊的整齊，就是在我們自己的生活中，也都要守規矩，我們也要準時生活動作，這也是做人的規矩。

We should not only take care to be orderly in a group setting, we should do the same in our own daily lives. We must be punctual; it is a rule of life.

但是有人就是會亂了規矩，一個人亂了，在一個團體中就受到影響了。團體中的人受到了影響，人人就會對這個人有了瞋忿，或者是患怒的心情生起。

But some people disrupt the routine. When they are disorderly, they affect the entire group. When others in the group are affected, they become angry with that person.

其實這不只是在現在，在過去佛在世的時候，一群比丘同樣生活規律，也要整齊。甚至他們也和我們現在一樣，有香燈要負責，時間幾點開始就要叫喚，那時候是要用叫的，要叫大家趕緊起來；或是用...等等方法，總而言之就是要有一位負責叫喚的人，他們也是用輪流的。

This kind of thing happens often. When the Buddha was alive, His monastic community also required rules and order. They also required a timekeeper to wake people up in the morning. They were awakened by voice or by other means, but someone would be the designated timekeeper. They took turns doing this.

在這之間，有一位新來不久的比丘，發心隨佛出家，不久就輪到他負責這個職務了，派他做叫喚。讓大家知道時間到了，趕緊要起來。

At that time there was a new bhiksu who vowed to leave lay life and follow the Buddha. Soon it was his turn to be the timekeeper who told everyone when to wake up.

因為那個時候還沒有發明時鐘，要知道時間都是看太陽，然而，天未亮哪有太陽？所以就要靠感覺。所以那時輪到這位比丘，他就無法去感覺，不知道時間是否到了？該不該叫？他都沒有感覺到，所以只要他一清醒過來，他就開始叫了，不管是初夜、中夜、後夜，就是這樣亂了團體大眾的時分，要休息的時間就被他擾亂了。

Because there were no clocks back then, they relied on the sun. Clearly, there was no sun at night, so they relied on their senses. When it was this new monk's turn, he could not sense the time. He could not tell when he should wake people up. So he started calling out whenever he woke up, whether late at night or early in the morning. He disrupted the rhythm of the group's rest.

等到天亮了以後，到了佛陀開始講經的時候，大家就打瞌睡比較多。所以有一回，一天早上，大家已經筋疲力倦了，所以心裡就起了忿怒，忿忿不平，就大家聚在一起議論紛紛。

So people started falling asleep while the Buddha was teaching during the day. One morning, everyone was completely exhausted. They became angry and upset, so they gathered to discuss this problem.

佛陀看到了，走過來就問：「大家到底在議論什麼？三五成群，倒底有什麼事情？」這一群比丘就推派其中一位作代表，像佛陀報告，就說：「有這位比丘，新來的比丘，亂了時分，令我們的作息都亂了。大家沒精神聽法。」

The Buddha came near and asked, "What are you discussing in these little groups? What is the matter?" These bhiksus selected someone to report to the Buddha "The new monk cannot tell time. He is disrupting our routine and we are too tired to listen to the Dharma."

佛陀聽了，走過來就坐了下來，大家趕緊圍過來，來聽佛陀說這位比丘是什麼因緣。佛陀就說——

The Buddha walked over and sat down with a smile. Everyone surrounded Him to listen to Him explain this affinity. The Buddha told them the following story.

在過去、過去的古時代，有一個團體，這是一個婆羅門教的團體。那個時候婆羅門教的教師，他名聲很大，大家都知道有這位很好的教師，所以很多人都把自己的孩子送到他這裡來，有五百位學生。

In ancient times, there was a group of Brahmins. Their teacher was renowned; everyone knew he was a great teacher. People sent their children to him from far away. There were over 500 students.

在這之間他們也有他們的生活規矩、作息。那時他們要如何得知現在是要起來，是要用功的時候？他們長年養一隻雞，這隻公雞牠會準時叫更，所以大家都是依照這隻公雞的啼聲報時而作息，牠一啼叫時，大家就起來，準備今天一天的功課。

They also followed a daily routine. They kept a rooster to know when to wake up and study. This rooster was very punctual, so everyone abided by his crowing. When he crowed, everyone woke up to begin their studies for the day.

經年累月，大家都是靠著這隻雞。然而，有一天這隻雞突然往生了。那要怎麼辦？大家就不知道時間了，一睡就不曉得醒，要醒也不知道時間。所以大家又開始去找替代的方法。

For years they relied on this rooster. But one day, the rooster suddenly passed away. What could they do? They became disorderly. They did not know when to wake up, and when they did wake up, they could not tell the time. So they had to find a way to resolve this.

剛好有一位學生，要去瞭解生死大事，所以他跑到墳塚間，想要去瞭解身後的環境，以及身後的去處，所以他就到墳塚間去了。在這個時候他剛好看到有一隻公雞在墳塚間跑來跑去，所以他就把這隻公雞網住了，就趕緊抓回去，把牠關在一個籠子當中，希望時間到了的時候牠會啼叫。

It just so happened that there was a student who wanted to learn about life and death. He went to the cemetery to better understand the body's surroundings after death. At the cemetery, he saw a rooster running around between the tombs. So he caught it and brought it back. He locked it in a cage and hoped it would crow at the right time

但是這隻公雞被關在籠子裡，變成不曉得時間，想要叫就叫，不論是白天或是夜晚，或是清晨，就是該叫的時候牠不叫，不該叫的時候，牠亂亂叫，惱亂了這群要修行的宗教者。所以一段時間，大家被這隻公雞鬧的通通都沒有精神。

Because the rooster was kept in a cage, it did not know what time it was. It crowed whenever it wanted to, no matter if it was day, night or early morning. Instead of crowing at the right time, it crowed at all the wrong times. It greatly disrupted this group of religious practitioners. Over time, everyone was exhausted because of this rooster.

後來，有一天，牠又在那邊亂叫，有一位就走過來，把籠子掀開來，把雞抓起來，往脖子扭下去，這隻雞就往生了。這個時候，婆羅門教的教師剛好出來，就搖搖頭嘆息，對大家說話：「你們可知道，這隻雞，生長在墳塚間，根本就沒有受過教育；牠是野生在墳塚間，沒有受教過，竟然在這裡，亂了你們團體的時間，被你們如此對待，牠也不知道到底是為什麼被殺死的。牠從來就沒有受過教育啊！」

Then one day, when it was crowing again, one of the students yanked open the cage, dragged the rooster out, and snapped its neck. So the rooster died. At this moment, the Brahman teacher came out. He shook his head and sighed. "Did you know that, this rooster lived in a cemetery, so it was never trained? It grew up in the wild, so it never learned to crow properly. That is why it disrupted your routine. You treated it this way, yet it did not know why it was killed. It had never learned to keep time."

說到這裡，這位宗教師對這隻雞感到很可惜，心裡耿耿於懷啊！

佛陀說到這裡，就對這些比丘說：「你們要知道，現在這位比丘也才剛來而已，還沒有受過叢林團體的教育，牠不知道規矩。其實他就是過去那隻雞，生長在墳塚當中，沒有受過教育。現在才剛來到這個團體，他也還沒有受過教育。」

The teacher pitied the rooster, and felt sad for it the teacher took this to heart. At this point, the Buddha told these bhiksus that, they must realize the new monk who just arrived had never been trained in the ways of a monastic community. He was actually the rooster that grew up in the cemetery and was never taught. He had just arrived in the group, so he was not trained.

「那群為了這隻雞起忿怒的人，就是和你們現在一樣，為了一位剛來而沒有受過教育的人，因為一個人叫喚不準時，大家起了這麼忿怒的心態。其實現在的我就是當時那位教師，從那隻雞被殺了之後，就總是耿耿於懷，心裡很不忍。」

"They group that got angry at the rooster is now all of you who are angry at the new monk who cannot wake everyone at the right time. As for me, I was that teacher. After the rooster was killed, it weighted on my mind and my heart ached."

「所以大家學佛，你們要修行，你們必定要制服瞋忿的心，要用愛相處，彼此好好互相教育。」

"So, as you learn the Dharma and engage in practice, you must learn to control your angry minds. Treat each other with love and learn from one another."

這是過去佛的時代的事情。

This was a story from the past.

十纏之九「瞋忿」

瞋忿者恚怒也

謂人於違情之境

不順己意

便發恚怒

而忘失正念也

When things are unfavorable and go against our wishes, we become angry and forget to maintain Right Mindfulness.

現在我們在讀佛的教法，在十纏當中，第九，就是「瞋忿」。瞋就是愛發脾氣，忿就是忿怒。這種恚怒就是心裡不歡喜，所以容易從內心發出來，起於行動，這叫做恚怒。

Now we are studying the Buddha's teaching. In the Ten Fetters, the ninth is Anger. Anger means having a bad temper and being easily irritated. When we are unhappy, resentment erupts from our minds and leads to action. This is anger.

所以就是說，我們人：「於違情之境，不順己意，便發恚怒，而忘失正念也。」

As people, "When things are unfavorable and go against our wishes, we become angry and forget to maintain Right Mindfulness."

忿怒之心名為瞋

謂眾生於五塵違意之境

忿怒生瞋起諸惑業

因被纏縛不得解脫 故名「瞋縛」

When sentient beings face adverse conditions, anger arises and creates deluded karma. Thus, they are entangled with no freedom in sight. This is the Fetter of Anger.

我們人不是常常這樣嗎？總是有一點點不順意的境界，就開始「恚」——內心的毛病，這種愛發脾氣的念頭，就開始生起，就反映在我們的形態上，這叫做「恚怒」。

Aren't we often like this? When things are the slightest bit unfavorable, we get irritated. It is a problem. We begin losing our temper, which can be seen in our appearance. This is resentment.

即使我們平時也要聽法，平時我們也會互相勸導，平時都說：「我知道了，我知道了。」但是境界現前就不知道了。就像那個婆羅門教的團體，五百位弟子，就只是為了叫喚亂時的那隻雞，就起了殺心。這都是在我們的一念沒有控制好，所以這也叫做「瞋縛」，把我們綁住了！

Even though we regularly listen to the Dharma and counsel each other, even though we often say, "I know, I know," when conditions appear, we really do not know. We are just like those 500 Brahman disciples who killed the rooster. See, this is how murderous intent arises when we lose control of a single thought. This is also the Bond of Anger, which binds us.

因為我們無法真正開心，這念心無法開朗，無法看到什麼境界都能忍受，我們無法忍耐在這個環境當中，讓我們不如意的事情，如此就像縛住了我們一般，所以「瞋」會把我們綁住。所以說「忿怒之心名為瞋」。

Because we cannot be truly happy, our minds cannot be open and tolerant of all situations. This inability to tolerate undesirable things ties us down. Anger binds us. Thus "anger is a term for a resentful mind".

內心埋藏這種忿怒的習氣，這就容易發瞋，所以說：「眾生於五塵違意之境。」在五塵——色、聲、香、味、觸——中，在這五項中，有一項不順意，如此就讓我們忿怒成瞋。

With the habit of anger buried deep in our minds, we easily lose our temper. Thus it is said, "When sentient beings face adverse conditions." The Five Sense Objects create the conditions. They are sight, sound, smell, taste, and touch. Among these five, if one is not to our liking, then "anger arises from resentment".

忿怒是在內心，就起了瞋，所以就起諸惑業。在這之間不只是發脾氣，其實很多事情一生氣之下，什麼都道理不明白了，所以會起諸惑業。

Resentful thoughts give rise to anger and "create deluded karma". This is about more than just losing our temper. We often lose all reason when we are angry, so we create deluded karma.

你如果看他平時平靜的時候，什麼道理都很好說，若是一生氣，什麼道理都很難講了。有的委員平時回去都說：「我們師父怎麼教、怎麼教，所以我現在對你要很好。」有一天什麼事情不順意的時候，開始發脾氣了。先生就說：「你師父是怎麼說的。」她就說：「我今天先跟師父請假！」

If we are calm, then we are very reasonable. But if we are angry, we reject all reason. Some commissioners often go back to their homes and say, "Master taught me this and that, so I will treat you well." But when things are not going well, they lose their tempers. Then, if the husband asks, "What did Master teach you?" the wife answers, "I am taking the day off!"

像這樣，道理人家明明提醒我們了，一股氣壓不下來，竟然還可以這麼聰明的說：「今天請假。」這就是「惑」，所以無法及時轉境，所以這就是瞋把我們綁住了，讓我們無法解脫。所以才說是「因被纏縛，不得解脫。」所以也就是稱為「瞋縛」。所以我們要時時照顧好我們的內心。

Others use the teachings to remind her, but she is so angry that she cleverly says she is taking the day off. This is delusion. They cannot change their mindset right away, so they get angry. They are entangled and cannot be freed.

Thus "they are entangled with no freedom in sight." This is called the Fetter of Anger. Everyone we must truly maintain control over our minds.

要不然就像報時、叫時，若是有一點偏差，大家就會騷動，就會議論紛紛。我們應該知道，我們要怎麼去教他，這樣我們可以把這個人的習氣，拿來做教育，用耐心去影響、去教他，如此這樣一個團體才能夠互相進步，這才叫做團體精進，所以要先降服瞋忿。

If one person is slightly off, like that rooster, they create a great commotion, which leads to widespread comments and gossip. We should know how to teach such a person. We can turn their bad habits into a lesson for ourselves. We should try to patiently influence and teach them, so our group can improve together. To achieve group diligence, we must first control our anger.

十纏之十「覆」
覆者藏也
謂隱藏所做過惡
惟恐人知
不能悔過而遷善也

The tenth Fetter is Cover-up. To cover up is to hide. One who covers up wrongdoings does not want others to know, so one does not repent and change for the better.

再來，第十就是「覆」，也就是「覆者、藏也，謂隱藏所做過惡，惟恐人知，不能悔過而遷善也。」

The tenth Fetter is Cover-up: To cover up is to hide. One who covers up wrongdoings does not want others to know, so one does not repent and change for the better.

這相信大家差不多有，有的輕、有的重。我們若是作不對事情，都會想要掩蓋著，不要讓別人知道。因為會不好意思，所以怕被別人知道。

I am sure everyone has similar experiences. Some transgressions are mild, others are severe. When we do something wrong, we want to hide it and cover it up so that others will not find out. We feel embarrassed, not wanting others to know.

我們之前「慚、愧」，是一種無慚、無愧。慚愧是知道我錯了，所以我要趕緊懺悔。有的則是另外一種，沒有慚愧心的人，反而說：「不對就不對，怎麼樣！我不怕你知道！」這樣也不對。

Previously we talked about having no conscience and no shame. A sense of shame means we acknowledge our wrongs and quickly repent. Someone who has no shame says, "So what? I did something wrong" "So? I'm not afraid that you know" That is not right, either.

但是這裡的覆藏，就是錯了，我們趕快把它藏起來，不讓別人知道。大家都不知道，所以我可以再做，這種一次又一次，錯了之後又再覆藏，既然叫做覆藏，就是雖然現在沒有人知道，但是到將來，業還是會跟著你去，你的錯，將來還是要受報。

Yet the kind of Cover-up here relates to how we cover up our wrongdoings. We do not want anyone to know. If no one knows, we can do it over and over again. We keep covering it up. Although no one knows, karma follows us and we suffer the retribution in the future.

所以我們不能做埋沒良知的事情，覆藏等於是蓋住了我們的良知，如果我們覆藏了，就會再找機會做出不對的事情。所以我們才說要發露懺悔！

We cannot do anything that is unconscionable. Cover-up means we are blocking our conscience. If we cover things up, it is possible that we will do bad things again. So we talk about open repentance.

懺悔即清淨
勇於認錯
悔過自新
就不會流轉生死中

Repentance brings purity. If one is brave, one admits mistakes and repents, making a new start. Then one will not be lost in cyclic existence.

慈濟人有一句話說：「漏氣求進步。」就是自己說出來：「我過去怎樣、怎樣，我從前這樣就是錯了，我現在要讓大家知道，我的錯誤就是這樣。」讓別人知道，我過去曾經做錯這些事情，同時也當作別人的鏡子。

Tzu Chi volunteers say, "Reveal mistakes in order to improve." When we do wrong, we want to tell everyone about it. When we tell them, we are using them as a mirror.

過去我有這樣的「黑」，但是我現在已經懺悔了，而懺悔則清淨，所以就不怕別人在背後議論我些什麼，因為我已經說過了！

There are "blemishes" in our past but now we have repented. Repentance brings purity, and we will not be afraid of gossip because we have been open.

背後如果有人議論，聽到了人就會說：「我聽過了，他自己有在說。」這樣，到了哪裡他都很自在。大家都知道我的過去，而現在我已經改了，這些大家都知道。這樣不必覆藏，我們覆藏過失，我們自己就很容易犯錯再犯錯，這就像種子埋在第八意識當中。「萬般帶不去，唯有業隨身。」所以我們不要有所覆藏。

If people continue to gossip, someone will say, "Oh, they already told me themselves." We will be at ease because everyone knows about our past. Now that we have changed and everyone knows, we do not need to cover it up. If we try to cover up our mistakes, we easily repeat them. It is a seed in our Eighth Consciousness. Nothing goes with us when we die, except karma. So we should not cover anything up.

眾生就是這樣，若是做了惡行，就會很怕別人知道。有時候看到別人，他們三、五人一堆，就會想：「他們是不是在說我什麼？」這樣疑心就會不斷、不斷生起，有不對的要趕快說，發露懺悔，「懺悔即清淨」。所以我們應該悔過改新，要趕快改過來，如此，我們就不會流轉在生死中。

When people do bad things, they are sensitive about other people finding out. Some say, "When I see small groups of people, I suspect they are talking about me." We should just admit our wrongs and openly repent. Repentance brings purity. So we should repent and make a new start. We need to make changes so that we will not be lost in cyclic existence.

各位，一切都是習氣，所以習氣能改，我們要好好用心改掉過去的習氣。如果這樣，相信我們修行一定能夠進步。所以日日在精進，我們要精進就一定要在人群中，互相體諒人家還沒有受到教育，或是他的習氣還在，我們要如何包容？我們要如何原諒？不要因為別人的過失，而讓自己的瞋忿，或者是讓這樣的習氣愈累積愈大，這樣損失的是我們自己。

Everyone, everything is a matter of habit. Habits can be changed. We must be very mindful and correct our bad habits. If we can do so, we make progress in our practice. We must be diligent around other people. We must be understanding of others' lack of training and the existence of residual habits. We must be understanding and forgiving. We must not be angry toward others, or try to cover up our mistakes in front of them. Otherwise, it is our great loss.

所以大家還是要多用心！

So everyone, please always be mindful!