

2013.12.14 - The Eleven Universal Agents (Part 1)

我們前面過去已經說過「十纏」，就是「十種世間法」會將我們的心纏住，覆蓋住我們，令我們心地黑暗。

We have talked about the Ten Fetters, ten kinds of worldly things which hinder our minds and cover our inner light, leaving our mental state in darkness.

我們現在就來聽聽「十一遍使」，也就是在我們內心的煩惱。在日常生活中在人事物，我們有十一種煩惱，十分普遍在日常生活中，就是這樣隨著人們的生活，隨著人我是非而浮現，有得有失的心裡，這叫做普遍，叫做遍使；這些遍使有十一種。

Now we are going to talk about the Eleven Universal Agents. Our minds are troubled in all aspects of daily living. There are eleven kinds of afflictions. They are experienced universally. They are found everywhere in our lives, appearing in interpersonal conflicts, in thoughts of gain and loss. They are universal. The Universal Agents are of eleven varieties.

這十一種非常普遍，使我們的心裡緣著外面的境界，人我是非、得失困擾我們。

The eleven different kinds are all universal, and cause our minds to be influenced by the world, by conflicts, by the troubles of gain and loss.

若有這十一種，會使我們造一切罪。因為人的業，就是在日常生活中這麼過當中造下的。無論是你的開口動舌，或是語默動靜、舉手投足，一切作為，都是由這十一種所造出來。所以一開始造就，那就是成為業，所以我們要很注意。注意這十一種糾纏我們的心，當與外面的境相原後，就會造作出業。所以我們要小心注意。

If we have these eleven Agents, we may commit all kinds of wrongdoings. Karma is the cause of the way we live our lives. Even the slightest actions, whether speaking or, remaining silent, moving or remaining still, all of these are created by the eleven Agents. From the moment they are created, they become karma. We should pay attention to these eleven Agents which entangle our minds, so we act under the influence of external conditions. We must be mindful and pay attention.

十一遍使

即七見、二疑、二無明

The Eleven Agents are 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

Seven Views: Deviant Views, View of Self, View of Eternalism, View of Nihilism, View of Precepts, View of Shortcut, 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

Two fold Ignorance: Root Ignorance and Branch Ignorance.

這十一遍使總共有「七種見解」，有「兩種疑」、兩種「無明」，所以合起來稱作「十一遍使」。

The Eleven Universal Agents consist of Seven Views, two kinds of Doubt, and two kinds of Ignorance. So altogether there are eleven.

我們現在來好好了解，大家要好好用心，什麼叫做「七見」？七見就是「邪見」、「我見」、「常見」、「斷見」、「戒見」或是「果盜見」，或是「疑見」，這些都是我們的見解。

Now we need to thoroughly understand them. Everyone should be mindful. What are the Seven Views? Deviant Views, Views of Self, of Eternalism, of Nihilism, of Precepts, of Shortcut, and view of Doubt. These are all our Views.

我們緣著外面的境界，在我們的心很快造成無明，馬上變成行動，會驅使我們，由不得我們自己。

When we are attached to the world, we create ignorance in our minds, which immediately turns into action. This drives us so we are no longer in control.

**「邪見」就是不正信
沒有正信的見解
就會偏邪
招致種種煩惱**

Deviant Views mean without Right Faith. Without the view of Right Faith, one easily deviates and attracts all kinds of afflictions.

我們來了解什麼叫做「邪見」？「邪見」的意思就是「不正信」。我們人若是沒有正信的見解，我們就會偏邪。

Let us understand what Deviant Views are. Deviant Views mean lacking Right Faith. If we do not have the view of Right Faith, we have deviant and biased views.

過去我們不是常說：「信為道源功德母，長養一切諸善根。」我們的善根就是要從正信建立；若是邪見就不正信，不正信就會毀謗正法，這是一定的道理。

Haven't we often said, "Faith is the source of the Way, mother of merits. It fosters all the roots of goodness." Our root of goodness is built upon faith. If we have Deviant Views, then we lack Right Faith and slander the Right Dharma. This principle is certain.

**所以要信於正法
明辨善惡果報之理
把心照顧好
行為才不會失序而造業**

We must believe in the Right Dharma, in the karmic law of cause and effect. Take good care of your mind and act properly, so as not to become disorderly and create karma.

所以我們要把心照顧好，不要有邪信產生。所以我們要正見、正信，要信於正法；我們若不信正法，善惡果報我們都撥除掉，以為為善不得福，為惡不得報，這樣就很危險了。

We must take care of our minds. Do not let Deviant Views emerge; stick to Right Views and Right Faith. Have faith in the right Dharma. If we do not believe in the Right Dharma, we discount good or bad karmic effects. We think good does not bring blessings, and evil does not bring retributions. This is very dangerous.

所以我們不能善惡因果，都顛倒撥除掉，所以我們一定要相信，為善得福，為惡得果的報應，所以我們不能將真正的因果，都撥除掉。所以我們學佛一定要相信善惡果報，若能如此，我們才能在日常生活中，在人的行動規則，才不會失序，所以請大家要真正用心。

We cannot confusedly disregard the cause and effect of good and evil. We must absolutely believe that good brings blessings and bad brings retributions. We cannot disregard the workings of karma. If we study the Buddha's teachings, we must believe in karmic results. If we can do this in our daily lives, and apply this principle to our actions, we will not become disorderly. I ask everyone to truly be mindful.

「我見」只相信自己
容易招致自大、阻礙學習
無法長養正見、正信
懈怠於享樂、憍愎度日

With View of Self, one only believes in oneself, and tends to become conceited, obstructing one's learning. Being unable to develop Right View and Right Faith, one indulges in enjoyment and lives life idly.

第二就是「我見」。我們人總是一個自我，只信「我」——「我不信別人，我只信我，我想的都對，我做的都對。」這樣也是邪的一種，也就是不正確的見解。「只相信自己」——「我見」，就容易很自大

The second is View of Self. Each of us has a concept of self. We only believe in "me". "I don't trust others; I only believe in myself. Everything I think and do is right." This is also a kind of deviance. This is also an incorrect view, only trusting yourself. View of Self easily leads to arrogance.

我們應該知道：「我，到底什麼是我？」其實佛陀教育我們，教育我們的身體沒有什麼，我們的身體都是五蘊——「色、受、想、行、識」所成，不斷在日常生活中，無論一切萬物，或是自己的身軀身形，這種色，日常生活中的感受。所以這種感受我們反應出去，招來很多煩惱。有了煩惱，我們就去造作很多業，這就是色、受、想去行動，再來就是到了業識裡面。

We should know, what is the "self" after all? Buddha taught that the body actually has no self. Our bodies are made up of the Five Aggregates, form, sensation, perception, action, consciousness. Form exists constantly in our lives, whether in our own bodies or in all things. We sense form in our lives. Because we sense form and react, we cause many afflictions. Since there are afflictions, we create much karma. Form, sensation and perception lead to action, and then to karmic consciousness.

「萬般帶不去，唯有業隨身」，所以到底我在哪裡？所以我們若是沒有佛法滋潤，我們根本無法了解這些道理。

Karma is the only thing that follows us after death. Where exactly is the "self"? Without the Buddha-Dharma, we have absolutely no way to understand this.

所以我見會遮蔽我們接受佛法，正見、正信，所以我們不能自大，有我見。我們若只有我，就容易造就懈怠，懈怠就無法精進。

View of Self cuts us off from the Dharma, from Right Views and Right Faith. We cannot be arrogant. If we have View of Self, it is very easy to become lazy. If you are lazy; there is no way to advance.

因為你在正法中很懵懂，不曉得一切業力，我們無法了解人生的真理。所以整天，有的人是醉生夢死；有的人是貪圖享受。這種懈怠，一切善都不去做，就只是在懵懂中過日子。

Because you lack the Right Dharma, you do not know the force of karma. We have no way to understand. Thus, there are people who live in illusion or indulge in enjoyment, all day long. With this indifference they leave all good deeds undone, and simply pass the days idly.

大陸有這樣的故事，在二〇〇六年九月十八日，有一篇報導，它是在湖南的衛星電視台，它報導這段故事很有趣。過去有一齣電影叫做「乞丐與王子」。看到我們現在的社會，有的孩子很富有，父母讓他很享受，他不知道人生的疾苦。有的孩子在鄉下很貧窮、很窮困，不知道外面現在社會的富有。

There was a story from mainland China On September 18, 2006. Hunan Satellite Television broadcast this story. It is very interesting. There was an old movie called. "The Prince and the Pauper" In today's world, there are some very wealthy children so they do not know any hardship. There are also very poor children in villages, who do not know about the wealth of this world.

所以他們就辦一個貧富子弟對換，所以去選擇兩個少年，一個是很富有的，一個很貧困，他們就在電視台見證之下交換七天、生活七天。富有的子弟到最貧困的鄉下，貧窮的家庭，去那裡當他們的孩子七天，貧困的來富有的家庭生活七天。

The TV station arranged for a rich boy and a poor boy to trade places. The station selected two young boys. One was very rich, one was very poor. After being interviewed at the TV station, the boys would trade places for seven days. The rich boy would go to the poor family's house in the poor village for seven days, and the poor boy would go to the rich family's house for seven days. 到底他們的生活怎麼過的呢？就是在湖南長沙那個地方，這個年輕人他的家庭很富有，就換到青海。

How did they end up spending their time? The first young child was from a very rich family in Changsha, Hunan. He was sent to Qinghai.

青海是一個很貧困的地方，尤其是這個家庭。所以到了那個家庭，人家到底如何生活呢？在高原地區到底怎麼生活？

Qinghai is a very poor province, and this family was especially poor. So when he arrived there, he thought, "How do they live like this?" In this plateau region, how do they live?

第一就是缺水，在長沙這位年輕人，到了青海，他還是一樣要去挑水，下坡爬山很辛苦。所以在這之間，到底和父母又如何互動？

First, water is scarce. When the child from Changsha arrived at Qinghai, he had to carry water like everyone else. How would he get along with these parents?

他發現這對父母是如此貧困，父親對這個孩子還是栽培，要讓他去讀書。父親又是盲人，母親又是弱智，在這樣如此貧困、父母貧窮又有疾病，如何付出給他的孩子？

He discovered how poor they were. The father still wanted to nurture the child. He wanted him to study. The father was visually impaired, and the mother was mentally retarded. With this level of poverty, being poor and ill, how could they pay for anything?

當這個孩子到達時，除了讓他一起生活，當這個孩子說沒有去過黃河，他再如何辛苦，還是把家裡所有累積下來的錢，還是一樣要完成他的願望，讓他看看黃河。實在是很感動，這樣的生活，對孩子甘願付出，願意苦自己，都不願讓孩子受苦，所以他很感動。

When the boy arrived, he told them that he had never seen the Yellow River. Although they were very poor, the father used all his savings to fulfill the boy's wish to see the Yellow River. This was

really very touching. With this kind of life, he was willing to pay for this kid, willing to suffer more himself so that the boy could get his wish. The boy was very moved.

所以七天到了，他向這對父母跪拜，對他們叩頭，對他們行禮，覺得父母實在很偉大。父母要撫養一個孩子，是如此辛苦，這種耐勞耐怨。

After the seven days, he kneeled and bowed before the couple to pay his respects. He felt that they were really remarkable. They were raising a child in this kind of poverty, enduring hardship.

他才想到自己，自己在讀高中，初中的階段是那麼放蕩，每天都沈迷再網咖，在遊戲、在玩，這之間和家裡的人，一直相違背，父母很擔心也是在關心他，在勸他，在教他，他卻和父母反目成仇，所以很不願意讀書，所以他輟學了，就是休學了，游手好閒，就是這樣懵懂過日子。

He finally reflected on himself. He was in high school, but during middle school he was very undisciplined. He spent every day surfing the web and playing video games. He had been at odds with his own family. His parents worried, but also cared for him. They looked after him and taught him. But he regarded his parents with resentment, and was unwilling to study. So he cut classes, stopped going to school. He simply took it easy, just idly passing the days.

現在來到這個最貧窮的家庭，他才知道還有這麼多人生活如此辛苦，最簡單的用水都這麼辛苦，家庭生活一切都這麼簡陋，這麼破爛這樣的人生，尤其是體會到父母對孩子的愛，對孩子的期待。

After a week with the poor family, he finally realized that many people live in this kind of poverty. Even using water was difficult. This family's life was so rough, everything was falling apart. He especially realized the parents' love and hope for their child.

即使這麼貧窮，還是要栽培他的孩子，要讓他的孩子開拓眼界，去看看世面，所以他才體會到他的父母，到底對他是怎麼樣的期待。

Despite being so poor, they still wanted to nurture the boy and open his eyes so he could see the world. He finally realized his own parents must have the same hopes, after all.

這麼富有，未來的家業什麼人能繼承，一定要孩子，孩子要好好讀書，孩子要好好出人頭地，他未來的家業才有所傳承。所以他體會到了，要離開時，向這對貧窮的父母跪拜、感恩。

They were so rich. Who would uphold his family's business? It must be him. He must study very hard. He would have to be outstanding, only then would the future of the business be handed down to him. He came to all these realizations. When it was time to leave, he kneeled and bowed before these parents. He was very grateful.

那位貧窮的呢？在這幾天，在富有的家庭，坐最好的頭等艙的飛機，搭頭等的火車，尤其是用最好的手機，手機能聽電話，也能看電視，生活過著伸手就有水喝，開口就有飯吃，所過的環境是這麼富裕。他才感覺到：「原來我要趕緊用功念書，我若趕緊用功讀書，有朝一日，才能真正成就這樣的生活。」

What about the poor child? For these few days, living with the rich family, flying on planes or riding trains, he went first class. He had the best cell phone, one that he could even watch movies on! If he held out his hand, there was water. If he opened his mouth, there was food. He was surrounded by such wealth. He started to think, "I better study hard. If I work really hard in school, then, one day, I can attain this kind of life."

聽到富有家庭的孩子回來了，說他的父親這兩天跌倒了，他心急如焚，知道「父母平時這麼疼我，他的生活是這麼刻苦，一直期待我能好好讀書，父親眼睛又不太看得見，母親又是弱智，現在跌倒了，我要趕緊回去照顧父母，我要趕緊用功念書。」

He heard that the wealthy child was returning and that his own father had a bad fall two days

ago. He was very worried. He knew how much his parents loved him. Their life was so difficult, and they always expected him to study hard. The mother was mentally retarded, the father could not really see, and now had had a bad fall. He should take care of them. He would study hard. 看，這是一個很好的教育，也是很好的安排。

You see, this was a good education and a very good plan.

各位，學佛，我們一定要時時，我們要超越現在環境的境界。眼前的境界，說不定給我們很大的困擾，因為我們以世俗心，過著世俗人的生活。我們學佛不就是要脫俗嗎？我們要脫俗，我們的心就要在超越，超越這種紛紛擾擾的社會，我們要超越現在，這麼混亂的社會境界，我們還要超越現在人的煩惱，人我得失的是非。

Everyone, in studying Buddha-Dharma, we must always transcend the world around us. This world before us may give us many troubles. And because we have worldly minds, we lead worldly lives. Studying the Dharma is not just escaping the world. We want to leave the mundane; we want our minds to transcend worldly attachments. We want to transcend this modern, chaotic society, and the troubles of today, the interpersonal conflicts, the gain and loss. 常常不都在說，我們「要把是非當作教育」。就因為現在的社會這樣，才更需要我們用心、更認真，如何才能穩定我們的心，我們才能去穩定周圍人的心。

Don't I always say that we must take conflict as education? Since modern society is like this, we must be even more mindful, and endure more. Only in this way can we calm the mind, and only then can we calm others' minds.

**時時超越眼前的境界
面對世間的紛擾
要先穩定自心
才能穩定周圍人的心**

We need to constantly transcend worldly challenges of external conditions we face. We should calm our own minds first so that we can calm the minds of those around us.

所以我們從台灣的教育，我們的眼界再放遠一點。同在這個時代，不同的地方，大陸那個地方貧富懸殊，現在已經是貧富懸殊了。不同的家庭環境，孩子的生活，像這樣讓他們互動，稍微換一下，這叫做超越。從富有的家庭超越過去，到了最貧困的環境，從貧困的環境超越過去，變成很富有的環境。

We need to expand our view from educating Taiwan to something greater. At this very time, in mainland China, there is a big gap between wealthy and poor families. These different family environments affect the children. It is like this exchange of the two boys, living each other's lives. This is transcendence, transcending a rich background to experience a poor environment, transcending a poor environment to experience a wealthy one.

但是這只是短暫的教育，假使貧窮的孩子，到了富有的家庭，就此貪戀在那裡，就不知道怎麼辦了？

But this is short-term education. If the poor child moved to the rich house, then he would cling to it, he would not know what to do.

所以說來，社會的一切，都是現出種種的境界在教育我們。

So to summarize, everything in society is an opportunity to learn.

各位，請大家記得，法譬如水，世間的水洗滌萬物，佛法的法水，能洗滌我們的心地，能滋潤

我們的智慧，請大家時時多用心。

Everyone, please remember that Dharma is like water. Water washes all things. The water of the Buddha-Dharma can cleanse our mental state and nurture our wisdom. So everyone, please always be mindful.