



Actively Develop Wisdom-life

我們在《靜思晨語。法譬如水。晝夜熾然 開諸漏門造一切罪》說過了，我們有很多的煩惱，使我們晝夜熾然開諸漏門，這些煩惱像是熱火一樣，在我們的心、內在的境界，不斷在燃燒，使我們不得清淨，冷靜不下來。這樣，其實是很毀損慧命的啊！我們人人應該要提高警覺。

Yesterday we talked about the many afflictions that constantly burn in our minds, opening the door of Leaks. They are like flames that continuously burn in our minds and our inner world. They prevent us from reaching purity so we are agitated and cannot calm down. This really harms our Wisdom-life. We need to be more vigilant.



生命隨著時間消逝
慧命隨煩惱增生而磨滅
人人應該提高警覺
積極開拓慧命的光明
才不會被無明習氣掩蓋

Life fades with the passing of time. Wisdom-life diminishes as afflictions increase. Everyone should heighten their vigilance and actively develop the brilliance of Wisdom-life, so that it is not obscured by habits.

生命隨著時間而消逝，這是大自然的法則，任何一個人都無可奈何，但是慧命呢？我們已經「知覺」了，知道了，我們應該要趕快開啟我們的慧命。慧命跟著我們生生世世、三途六道受盡了磨難，這實在是無奈，因為沒有讓它發揮那分清淨明亮的功能。累生累世的煩惱不斷把它遮蓋起來，一生再一生，生生世世，我們的習氣愈來愈多，所以慧明 - - 智慧的明達 - - 也就愈掩埋愈深。



Life diminishes with time; that is a law of nature. No one can change that. Now we are aware of Wisdom-life. Since we are aware, we have to develop it with a sense of urgency and carry it throughout our transmigration in the Six Paths and Three Lower Destinies. We have helplessly endured a lot of suffering because we did not use our pure, clear light. Life after life, our afflictions obscured the light, so life after life, we accumulated more habits. So our clear wisdom has been buried deeper and deeper.

這是很遺憾的！在過去，說不定我們都不知道，所以會不知不覺。我們現在已經知道了，在我們的八識——藏識裡面，隱埋了很多的業力，其實在藏識的深處——第九識還有本具的靈明本性。我們的佛性就是一直被掩埋、掩埋，難得現在我們已經知道了，我們一定要求得覺悟，所以我們要小心。

Regrettably, we were unaware of this in the past. Now we know that a lot of karma is stored in our Eighth Consciousness. However, in the innermost part of the Eight Consciousness is the Ninth Consciousness, which is our truly clear and pure nature. It is buried there and slowly sinking deeper. Fortunately, we now know this and now we seek enlightenment. We must be mindful.

這個心要用在什麼時候？用在日常生活中，待人接物中。這都是我們的道場，都是我們要深入與我們的本性相契合的功夫。所以我們一定要知道，不要再開這扇門，又再造一切罪。

When should we be mindful? In our daily living when we interact people and deal with things. This is where we can practice the Dharma. We should practice more deeply in order to realize our innate nature. We must know to never open the door of transgressions.

我們生生世世所有的賢與聖來教育我們，可能我們都有遇到，只是我們不會深深地受教。見賢見聖，不會起一分非常歡喜，那種內心虔誠的敬重；內心虔誠的敬重沒有發揮出來，所以我們會離賢離聖愈來愈遠，所以我們才會背悖，違背了賢聖的教育，所以使賢聖擔憂。這實在是很可惜！

In all of our past lives, saints and sages came to teach us. We might have met them but did not welcome their teachings. We might not have been joyous or truly respectful when we met the sages and saints. We did not show our sincere respect. So we drifted farther away from them. This is rejecting or violating the teachings of the saints and sages. It worries them. This is truly regrettable!

在我們現在的教育也是這樣，以前的人尊師重道，凡是我的老師怎麼教育我，我就要怎麼接受；無法接受的時候，內心也要起尊敬。這是過去的人。

It is similar to today's education system. In the past, teachers were always respected. Whatever the teacher taught, we accepted. Even when we could not accept their teachings, we still had respect for them. That was in the past.

現在的人就不是這樣了，現在的人已經不尊師了，更不重道，不但不重視道理，也不尊敬長輩。這是現在的人。



Nowadays people are not like that. They no longer have respect for teachers, no respect for the Way, no respect for principles, and no respect for elders.

你想，這是不是「惱亂賢聖」呢？不要說過去的諸賢聖人，就是說現在的為人師表，也是很煩惱，也是很擔心。所以我們人不只是違背了人倫，又違背了道理。

Wouldn't this "disturb the sages and the saints"? Teachers today, like saints and sages in the past, are also afflicted and worried. We not only go against moral values, but we also go against principles.

我們應該要知道四生——所有的生命，我們都應該要尊重，也應該要疼惜，然而我們都不會。所以當煩惱門一開，業門就全部現前了。外面的陷阱很快就把我們拖下去，不得自拔，這是眾生的悲哀，也是眾生的無奈；也因為這樣，所以眾生才會一直造業、造業。

We need to understand, respect and cherish all life, from any of the Four Births. But we do not, so when the door of affliction opens, all kinds of karma manifest. We fall into the traps of the outside world and cannot be freed. This is the sorrow of all sentient beings. They are helpless and continue to create negative karma and do wrong.

所以佛陀說：「眾生真的是令人悲憫。」佛陀並沒有放棄，所以稱為悲憫。雖然眾生如此的背悖、反悖，但是諸佛菩薩還是不捨眾生。

This is why the Buddha said that sentient beings are pitiable. Yet Buddha did not give up. He is compassionate. Though people are irrational and defiant, no Buddha or Bodhisattva will forsake them.

我們在現在，無法體會到二千多年前，或是有史以來，歷史上記載諸賢聖他們的教育方法，但我們可以看現在。看到一篇令人很感動的實事——那就是在奈及利亞，名為「奧包山約」，他從一九九九年開始中選這個國家的總統。

We are unable to experience the methods used by saints and sages over 2000 years ago. We can, however, understand the following touching true story that happened in our time. In Nigeria, Olusegun Obasanjo was elected president in 1999.

奈及利亞這個國家雖然很小，也不是很富有；尤其是那裡的人民的教育也不是很高，因為他只是一個小國而已。這位總統過去是一位軍人，離開軍職之後和其他人去競選，在一九九九年他被選上。又經過連任，到他的年齡已經七十歲了，但是他現在還是一位大學生，他還是過著半工半讀的生活。「半工」就是他的職位還是總統，但是他又去考大學，所以這是很讓人欽佩的。

Nigeria is a small country that is not very wealthy. Its people are not highly-educated. This president was a veteran. After serving in the army, he ran for president. He was elected in 1999, then re-elected. Now he is over 70 years old, yet he is still a college student. He works and studies part-time. He was still the president when he applied to college. This is very admirable.



從這位總統他考上大學，絕對不是用權力去取得入學的資格，不是！他是按部就班去考，考上「國家開放大學」，在那裡就讀。

He was accepted to a university, but not because he was the president. No, he followed the procedure and took the exam to be admitted to the National Open University. So now he studies there.

那一天他入學的時候，在開學典禮上就對大家說，他說：「在這個學校裏面，我會尊師，我會很尊重我的老師，我會很敬重他。各位，我來這裡讀書，請大家不要叫我總統，要稱呼我為同學。」

On the first day of school, he told everyone at the opening ceremony that he would deeply respect all his teachers at the university. He said, "Everyone, when I am here studying, please don't address me as president, just call me your classmate." He asked them to address him as a classmate, not as a president.

像這樣如此的平民化，能夠如此放下身段，真的讓人很感動。我們常常在說：「平等。」什麼叫做平等？這樣就是平等。

He was very unassuming and modest. It was very touching. We always talk about equality. This is an example of equality.

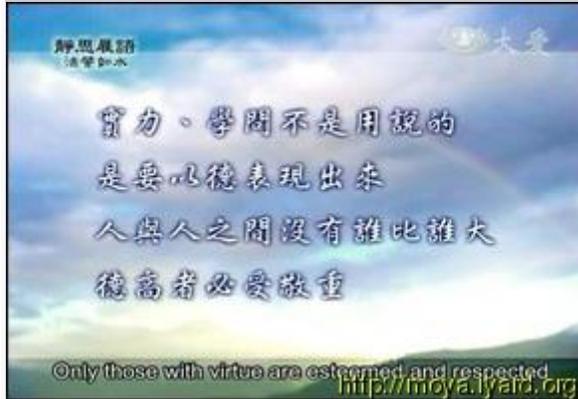
他知道他的國家會如此貧窮，就是因為教育智識不普遍；這個國家無法和一般的國家立足平齊，正是因為智識和文化沒有提昇。所以他希望帶動人人重視教育，甚至為自己設定目標，希望能和國際平台上有學識的人並駕齊驅。不是用他的地位，而是用他的真實學歷。能有這種的作為，真的是很不簡單！

He knows that his country is very poor due to the lack of education. His country is not on par with other countries because it lacks higher education. So he wanted to lead and promote a stronger emphasis on education. Even for himself, he wanted to be equal to other renowned international scholars, on the basis of his academic credentials, instead of his position. That is really admirable.



Saturday Night Dharma
Group Study on SKYPE
DaAi TV Wisdom at Dawn
Dharma as Water

Actively Develop Wisdom Life



**實力、學問不是用說的
是要以德表現出來
人與人之間沒有誰比誰大
德高者必受敬重**

One's ability and knowledge are not spoken, but demonstrated through virtue. No one is greater than anyone else. Only those with virtue are esteemed and respected.

人生，什麼是名？名又在那裡？其實真正的名，就是應該要看我們的實力。實力如果不夠，只是說名大、權大又怎麼樣呢？

What is reputation in life? Where is reputation? Real reputation depends on our competence. Without competence, what good is reputation and authority?

學問不是用說的啊！是要以德表現出來。這位總統他也不是用說的，他所表現出來的，就事先宣布「我要尊重我的老師，接受老師的教育；我和你們是同學，我們都是平等的。」真的是這樣做出來的！

Knowledge is not expressed with words, but through one's virtue. This president announced to everyone that he would respect his teachers and learn from them, because he is equal to the other students. He did just that.

所以常常對大家說：「沒有什麼多大的，『大』就是『德』。」

So nobody is really "great", what is truly "great" is virtue.

我們以前在《靜思晨語。法譬如水。十行行（二）》曾經聽過「德香道風薰一切。」道德好像風一樣，無處不在。大不大？大啊！無處不在！所以道德可以領導一切，道德不是用說的，道德就



是要表達出來，讓人看，給人的感覺，這叫做德香。看是看不到，但是感覺得到，這就是德啊！所以我們學佛也要學習這樣。

We have heard that, "The fragrance of virtue permeates everything." Virtue is like the wind; it is everywhere. Is it powerful? Yes, it is everywhere. One with virtue can lead others without speaking. Virtue is something to be demonstrated for others to see and feel. That is the "fragrance of virtue". It cannot be seen, but it can be felt. That is virtue. So when we practice Buddhism, we practice being like that.



人和一切眾生不同
在於對地球有所回饋
能去幫助、付出
這就是佛陀來人間
所要教育提倡的人格典範

The ability to contribute to and help the Earth is what distinguishes humans from other living beings. This is the exemplary character that the Buddha wanted to teach in this world.

我們算什麼呢？只不過是在社會中的一個人而已，也只是地球上的一個眾生而已。我們身為地球上的一個眾生，應該要對這個地球有所回饋，如何在社會中能去幫助、付出。這就是我們做人唯一可以表達所以和一切眾生不同。

What are we? Each of us is a member of society, one sentient being on Earth. How can we contribute to the Earth and help our community? Only humans can carry this out that is how we are different from other beings.

佛陀是來人間教化眾生，提倡人格的典範，這就是佛陀來人間所要教育的。



The Buddha came to this world to teach and transform sentient beings and to help us develop exemplary character. This is what the Buddha came to the world to teach.

所以既然是人格的典範，我們應該要疼惜四生。我們既然是人的典範，除了疼惜人以外，當然我們也要疼惜四生，所有的生命，無論是胎生、卵生、濕生、化生，不要讓四生受盡了苦難。

To be a model of exemplary character, we need to cherish all lives of the Four Births, womb, egg, water and transformation-born. As exemplars, besides loving fellow humans, we must also love all beings of the Four Births, and not let them suffer.

所以我們應該要發心，尊重諸賢、諸聖。賢聖的教育我們要依教奉行。所以我們不要開出了漏的門。

We should aspire to respect all sages and saints. We have to uphold their teachings, so we must not open the doors of Leaks.

在《靜思晨語。法警如水。晝夜熾然 開諸漏門造一切罪》說過了：「漏就是煩惱。」它是普遍在三界當中，無論是欲界、色界、無色界，普遍了這種煩惱無明，佛陀教育我們要遠離煩惱，所以我們諸漏應該要盡。要致力於如何去除煩惱，到一切煩惱都已經去盡，才能夠諸漏已盡！

We said yesterday that Leaks are afflictions. They fill the Three Realms, The Desire, Form and Formless Realms, are filled with delusive afflictions. The Buddha taught us to remove afflictions so that all of our Leaks cease. Only by eliminating all afflictions can all Leaks cease.

煩惱去除一項，不要再增加新的一項進來，我們應該一旦知道了，要改馬上就改掉。人與人之間難免有互相摩擦之處，說原諒，我們要馬上原諒，不要再念舊惡。俗諺有云：「君子不念舊惡。」我們不要在摩擦之後，當有人來協調和解，不要在和解之後說：「好啦！好啦！不再與你計較。」不計較是嘴說的，心中是不是還存在著不甘願呢？

When an affliction is eliminated, we should not let a new one enter. We should remedy it right away. Friction is unavoidable among people. If we want to forgive, we should do so immediately and not dwell on past resentments. "A gentleman does not dwell on past grudges." After a conflict has been mediated and resolved, one may claim to no longer take offense, but the resentment still exist in one's heart.

很多人都是如此，臉笑心不笑，雖然在行動當中大家還是在一起，但是內心還是「十二月天吃剩飯」——相遇得到。好像這種吃剩飯在等待機會的這種心理，還是依然存在，這樣就是煩惱又重複。

Many people are like that. Their face smiles, but their heart does not. As they continue to interact, feelings of resentment still linger. When they see each other, bitterness remains, so the afflictions return.



註：十二月天吃剩飯。十二月天是一年當中最冷的一個月，通常用來形容心境了冷漠。所以也有句話說，婚前四月天（春暖花開，追得很殷勤），婚後十二月天（冷漠冰霜，把辛苦追到的對象放到一邊去了）。吃剩飯，表示事情沒完沒了，還有餘，還想要算就帳的意思。這一句話就是，表面上一副事不關己、不介意的樣子，骨子裡則是等著看別人的好戲。隱含等著到對方出意外，就可以落井下石、趁機報復的意思。

雖然表面上看起來人與人之間似乎已經和解了，但是內心依然沒有和解，藏識裡面還有這個煩惱存在。第八的藏識把這些都存著，讓我們帶到來世。你們想，一輩子的時間多長？惡緣有那麼的多，光是遇到惡緣的時間都來不及，哪有時間能夠遇上好的呢？

On the surface, the conflict has been resolved, yet there is no resolution in their heart. Afflictions remain in the Storehouse Consciousness. They are stored in the Eighth Consciousness, and carried into future lives. Think about it, how long is one's lifetime? Spending so much caught up in bad affinities, how can there be time left for good connections?



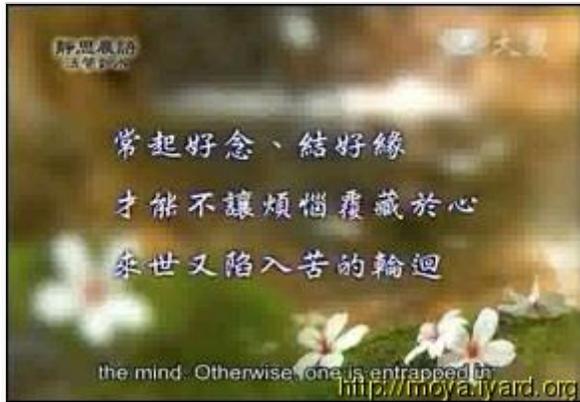
**學佛是學一個「覺」
能清除內心不好的念頭
徹底改過習氣、化解惡緣
才是真覺悟**

Learning the Buddha-Dharma is about awakening. Completely eliminate all bad thoughts in the mind; completely eradicate unwholesome habits to dispel all evil connections. This is genuine awakening.

所以我們很有福，在這一生當中，這個煩惱根源，我們有幸已經知道了，我們要趕緊覺悟。所以知道之後，如果沒有覺悟。只是說「知道啦！知道啦！」這種知道算是覺悟嗎？只是知道而已，忍一下而已，還不是覺悟。



Despite afflictions, we are blessed in this life. We are blessed in this life to know this, so we must quickly strive toward enlightenment. Now that we know, if we have not attained realization, can this knowing be considered enlightenment? No, it is just knowing. It is just enduring temporarily.



**常起好念、結好緣
才能不讓煩惱覆藏於心
來世又陷入苦的輪迴**

Constantly nurture wholesome thoughts and affinities so that afflictions do not remain in the mind. Otherwise, one is entrapped in the suffering of cyclic existence.

其實真正的覺悟，要從內心清除，不好的緣，不好的念頭，不對的事情，我絕對要徹底改過，習氣一定要改，不好的緣一定要化，就是要堅定地去化解。

True enlightenment requires eliminating all the bad affinities and thoughts from our mind. We must completely rectify all our bad conduct and habits.

不但要化解我們的惡緣，化解我們心中不好的念頭；還要常常起好念，結好緣，這樣才能徹底得救，才能真正「諸漏已盡、無復煩惱。」

We must also resolve all of our bad affinities and transform all bad thoughts that arise. Always foster kind thoughts and good affinities. As such, we can be completely liberated and truly be free from Leaks and afflictions.

不要讓煩惱覆藏於我們內心，帶到來世又顯現，若是這樣，那就會苦不堪言。

Do not let afflictions stay in your mind and manifest in future lives. That would be suffering beyond words.



所以我們一定要和他人結下好緣，不要想著我自己好就好，不要這樣，我們還是一樣要人人都好，平等的好。

We must make good connections with others and not think only of ourselves. Instead, we should treat everyone equally and treat everyone well.

就像這位奈及利亞的總統，你看，他為了想要讓整個國家的地位提昇，他由自身做起，為了打破階級分別，所以他說：「你我都平等。」

Like the president of Nigeria, who set an example to promote education in his country. To fight class discrimination, he told others that he is equal to them.

看，該尊重的我們就要尊重，我們要「三人行有我師焉。」也要「見賢思齊，見不賢內自省。」所以大家時時都要多用心！

We should respect those deserve our respect. "There is something to learn from everyone." Having met sages, we should emulate them and reflect on our wrongdoings. So everyone, please always be mindful.