



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

## The Poison of Ignorance Obscures Wisdom

### Without Defilement, the Mind is Peaceful

我們要學佛，我們就是要聽聞佛法，有了佛法，才能清除我們心靈的無明。無明去除了，我們的法性就能夠現前。

In learning Buddhism, we need to listen to the teachings of the Buddha. Once we have the Dharma, we can clear our minds of ignorance. Once the ignorance has been cleared, our underlying Dharma-nature surfaces.

清淨的本性現前，我們的清淨的本性就是法身大士。因為人人的本性都是善，善就是無私的大愛，無染著的善念，所以這就是法身大士、人人的本性。這種人人的本性就是慈悲的菩薩。

The pureness of our nature emerges. Purity is the embodiment of Dharma-body, the goodness in all of us. It is selfless love and undefiled, wholesome thought. This underlying nature in each of us. This underlying nature in each of us is the compassionate nature of a bodhisattva.

### *The mind is focused, serene, always in Samadhi*

在《無量義經》有這一段文：「其心禪寂，常在三昧。」這就是菩薩心靈的境界，他的心性已經清淨了、無污染了，無論外面有什麼樣的聲音都無法困擾他的內心，所以菩薩的心常在三昧，無論外境如何的動盪，他的內心還是恬安澹泊，無為無欲，心很恬靜，生活也是很簡單。

In the Sutra of Infinite Meanings it says, "The mind is focused, serene, always in Samadhi." That is the mind of a Bodhisattva. If one's mind is pure and undefiled, external distractions cannot trouble one's mind. A Bodhisattva's mind constantly remains in Samadhi. Regardless of the changes in the environment the mind is tranquil and content. Being free of desires and in a tranquil state of mind, we can live a simple life.



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*When the mind is pure, with no defilements, even if external conditions are constantly changing, one can still remain calm and at ease, with no afflictions arising in the mind. This is the spiritual state of the Bodhisattvas.*

因為人間的菩薩，沒有離開人間生活事，但是在生活中就是很澹泊，沒有什麼樣的奢求。所以他無為無欲，沒有世間人我是非，那種欲念的追求，完全沒有。自然他就可以顛倒亂想，不復得入。這是多麼美的境界啊！

A Bodhisattva who lives in the world still-deals with the affairs of the world, but leads a simple and tranquil life without any extravagance. That is how they can be free from desires, without interpersonal conflicts, and totally without desire. Then naturally, distorted thoughts cannot enter the mind. What a beautiful state it is!

凡夫起心動念，有時候發心想要追求佛法，認真聽聞道理，聽了起歡喜心，自然就會立願：「我一定要做菩薩，行菩薩行。」這都是我們人人有的心境。是否這個心境很堅定？身體力行？好像有一點困難。發心容易恆心難啊！要能夠身體力行，一路精進，沒有暫停，沒有退轉，這很困難。這是我們在修行的過程當中，多數都是有進、有退。

Ordinary people will sometimes make a resolution to practice Buddha-Dharma. After hearing the Dharma, they are filled with joy. At that moment, they make a vow to be Bodhisattvas and pursue the Path. This is a state of mind that all of us have. How resolute are we? To pursue it diligently seems a bit difficult. It is easy to become inspired, but hard to persist. To pursue it diligently and to progress without stopping or turning back is very difficult. During our process of spiritual cultivation there will be progress and setbacks.

在《雜喻經》當中有這樣的一段故事。

In the Sutra of Mixed Parables there is the following story.

也就是有一座在深山裡面的古寺當中，有一位老師父和他的小弟子，一位小沙彌，這位老師父很有修行，長年累月都在寺內，心很靜，因為心靜則通。他在教育這位青年的沙彌，希望這位小沙彌可以深入佛法，體悟道理；所以一直將佛陀的經點傳授給這位青年的小沙彌。

There was an old monastery deep in the mountains where an old monk and a novice lived. The old monk was a realized master. After being in the monastery for many years, his mind was very tranquil. Since it was so tranquil, it was also penetrating. He educated the young novice, hoping he would deepen his understanding and realize the Dharma. So the old master taught various Sutras to him.



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DaAi TV Wisdom at Dawn  
Dharma as Water

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師父總是讚歎菩薩道，師父就是說：「菩薩道是三世諸佛之所讚歎，不只是釋迦牟尼佛，就連十方諸佛都是同樣讚歎菩薩道。」所以在說法中，都是加強行菩薩道的道理。這位沙彌聽了很入心，也很發心，也知道修行應該要行在菩薩道中。

His master constantly praised the Bodhisattva-path. He said, "The Bodhisattva-path is praised by all Buddhas of the three periods. Not just Sakyamuni Buddha, but all Buddhas in the universe praised it." So, during the sermon, the old master would emphasize the principles of the Bodhisattva-path. The novice listened and took it to heart, and was inspired to practice the Bodhisattva-path and was inspired to practice the bodhisattva-path.

有一天老師父要去聚落的地方，也就是離開深山，到城市裡面去，就帶著沙彌要離開山中。山路走得很辛苦，沙彌背著師父的包袱跟著走。師父走在前面，他就跟在後面。在行走的當中，心也是不離法——「師父常常教育，就是要行菩薩道。的確人間苦啊，要脫離這樣的苦難，一定要行菩薩道。一方面可以救助他人脫離苦海；另外一方面若是要讓自己離開六道，也要行菩薩道。」所以這念心好像很堅定——「我一定要行菩薩道」。

One day, the old master was leaving the mountainous area to visit a town. He brought the novice with him. The mountain trail was difficult to walk, so the novice carried the master's bags. The master walked in the front, and the novice followed behind. As the novice was traveling, he kept thinking about the Dharma. The master often taught him that one must practice the Bodhisattva-path. This mundane world is full of suffering. To be relieved from suffering, one must cultivate the Bodhisattva-path. To relieve others from suffering and transcend the Six Paths, one must practice the Bodhisattva-path. So, he was steadfast, thinking to himself, "I want to practice the bodhisattva-path."

這念心起，師父知道了，趕快回過頭來，告訴他：「來，你的衣鉢、包袱給我，我自己背。」沙彌就趕快雙手奉上給師父。師父背了之後，很恭敬地告訴他：「來，你向前面走。」他就順著師父的話向前走了。

When this thought arose, the master knew it right away and immediately turned back to say, "Give me the robes, alms bowls and bags, I will carry them myself." The novice immediately presented them to the master with two hands. The master carried the bags himself and said to the novice respectfully, "Come, you walk in the front." He followed what the master said and went to the front.

在行走的時候，他又繼續想了：「行菩薩道雖然很好，也很應該；但是眾生所求的很多！佛經典中有眾生要的，無論是要你的頭，你就給他你的頭；要你的眼睛，你就要給他你的眼睛。眾生所求無止境，行菩薩道很苦啊！我還是退回到能達成羅漢的境界這樣就好了。與世無爭啊！」



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

## The Poison of Ignorance Obscures Wisdom

While he was walking, he thought, "The Bodhisattva-path is very good and should be practiced. But living beings have so much desire. As taught in the Sutras, When they ask for your head, then you have to give them your head. If they ask for you eyes, then you give them your eyes. Because their desires are insatiable, it is difficult to practice as a Bodhisattva. I would rather retreat to the achievable state of Arhatship. That's good enough for me. I'd rather not be entangled with others."

這個心念一起，跟在後面的師父知道了，就叫住他：「停下來，停下來！」停下來之後，就說：「來！包袱你拿著，背好，跟在後面走。」他以為這是理所當然，所以又背好了，然後跟在師父後面走。

While this thought arose the master, walking behind him, called to him, "Stop". After they stopped, the master said, "Come, you take the bag. Carry it and walk behind me." He thought that this was natural, so he carried the bags on his back and continued to walk forward.

在走的時候，自己又想：「不對啊！修學佛法有進無退啊，既然發了菩提心，我為什麼要退轉呢？不對，我要加緊精進，才能入世度眾生。」心念又生起了，堅定的心又來了，師父就停下來，又告訴他：「來，你的衣鉢、包袱再拿給我，我自己背。你再向前走。」

As he was walking, he continued to think "To learn Dharma, one shouldn't regress. Since I had the resolve of a Bodhisattva, why do I want to go back? That's wrong. I still should work diligently, so I can save all living beings in the world." Such a mindset arose and his mind became firm again. The master stopped walking immediately and told him, "Come, give the clothes, alms bowl, and bags back to me. I want to carry them myself. You walk in the front."

沙彌就又向前走，在行走中，還是一樣一念精進的心又來了。內心就說：「我向前精進，但是眾生如此剛強，難調難伏啊！就算在法華會上，舍利弗也是對佛陀說：『眾生難調難伏。』若是如此，我難道有和舍利弗一樣的智慧，面對如此剛強的芸芸眾生，我有辦法嗎？還是我今生全心修好我自己。」這個心念又退轉到獨善其身了。

The novice then walked to the front. While he was walking, thoughts of diligence filled his mind again, and in his heart he felt, "I am progressing forward! But living beings are too willful, and difficult to subdue. Even at the Lotus Dharma-assembly, Sariputra told the Buddha that, it's hard to reform living beings. If it's so difficult, even if I have Sariputra's wisdom, when I face living beings who are so willful, can I really reform them? I'd rather focus on self-cultivation." He rescinded his vow again. He just wanted to take care of himself.

師父又知道了，就說：「來！包袱拿過去，好好的走在後面。」就這樣向前走了。



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

## The Poison of Ignorance Obscures Wisdom

The master knew it and told him, "Come, take my bags. Walk behind me mindfully." Then they continued on their way.

這位小沙彌覺得很奇怪，心想：「師父很奇怪，怎麼一下子將我奉為好像很尊重我，有的時候又再將我回歸這樣的使喚？到底是什麼事情？還是守本份，好好跟著師父走就對了。」

The young novice wondered why the master kept changing his mind "One moment, he is treating me respectfully, moments later, he is bossing me around. What's going on, after all? I'd rather just do my duty, and follow the master on the path."

一直到了這個地方，累了，師父就說：「來，停下來，休息一下。」坐下來之後，沙彌就問：「師父啊！剛才在山路上走，為什麼師父一下子叫我走在前面，一下子又要我跟在後面。當中有什麼意思呢？」他很恭敬地請法。

Finally, they arrived at the village. Tired from walking, the master said, "Come, let's stop here. Take a break, sit down." The novice then asked the master, "Master. When we were walking on the mountain trail, why did you want me to walk before you, then moments later, walk behind you? What was the reason?" he asked respectfully.

*One's vow to benefit others must be steadfast. When encountering challenging conditions, if we retreat or have unwholesome thoughts, wavering back and forth, we will never perfect our spiritual practice.*

師父就如此說：「你發心了，要行菩薩道，當你發這念心行菩薩道，功德無量。所以你是一位菩薩，我還只是羅漢。既然我只是一個羅漢，我就不能夠把我的包袱讓你背，所以你是菩薩，你要走在前面。但是你後悔了，你回歸在羅漢，你還是我的弟子，所以你應該要為我服務。所以為我背包袱，這是應該的啊！你的心三次發了這種菩薩心，但是同樣也三次反悔，所以我就同樣三反三推。」

The master answered, "You resolved to practice the Bodhisattva-path. When you vow to walk the Bodhisattva-path, it's an act of great merit and virtue. So, you are a Bodhisattva, but I am still an Arhat. Arhats must respect Bodhisattvas. I couldn't let you carry my bags and clothes. Because you were a Bodhisattva, you should have walked in front. But you went back on your vow, so you returned to being an Arhat and were still my disciple. Therefore you should provide service for me and carry my bags. That's very proper. You resolved to be a Bodhisattva, but changed your mind three times. So, I also changed back and forth three times."



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

## The Poison of Ignorance Obscures Wisdom

可見，你要知道發菩薩心，它的功德殊勝圓滿，這就是一位菩薩修行者，能發菩薩心是非常的殊勝、非常的圓滿。不過要知道，發心要堅定，絕對不能進了又退，退了又進，若如此增增減減，永遠都不會進步。

The resolve of a bodhisattva is exceptional and perfect in its merits. For a practitioner on the Bodhisattva-path, to resolve to be a Bodhisattva is auspicious and perfect But we must know that our resolve should be steadfast. We must not advance only to retreat. If we keep changing our minds, we will never accomplish anything.

所以我們學佛，和這位沙彌的心境，可能大多數相差不多。人群中聲音太雜了，我們自己的耳根受到這些雜擾，很多事情很煩，難免人與人相互之間都會覺得：「你怎麼不好好修行？」

When we practice the Buddha's teachings, we may encounter the same journey as that novice. Most of us are influenced by bothersome external conditions, the voices of different people, etc. People invariably find faults with each other, saying things like, "Why aren't you working on self-cultivation?"

你既然是這樣，我就和你計較。這種不顧自己，只知道別人有沒有修行，我們起心動念都是要和人計較，以牙還牙，像這樣，我們就是在進中又再退轉了。我們誰在日常生活當中不會遇到呢？若不會遇到的人，就是向前精進的人。

"If you behave this way, then I will make this into an issue." Finding faults with others because they do not practice and bearing grudges like this will only hinder our own practice. Who among us doesn't do this in daily life? Whoever does not do this is making progress.

是什麼去遇到？是我們自己的心去遇到。看看我們本來就是在娑婆世界當中，我們的心要超越，心若不超越，我們的心同樣也在娑婆世界當中。娑婆世界，你若不堪忍，外面的雜音，就是不斷跑進我們的心中。所以佛陀的教育，就是希望我們能啟三慧。

What is it that causes us to do this? It is our own minds. You see, as we live in the Saha World, our minds must transcend. If we don't know how to transcend, then our minds will be immersed in this mundane world. If we have no tolerance, then the dissonant voices in the Saha World, will keep invading our inner peace Buddha's teachings are there to allow us to develop the Three Wisdoms. We must cultivate three kinds of wisdom.

"Listening" to good Dharma to develop wisdom "Contemplating" mindfully with self-reflection  
"Practicing" and putting the teachings into action.



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

## The Poison of Ignorance Obscures Wisdom

哪三種的智慧呢？一種是要從聞而得智慧。聽，大家要聽，聽其中的道理還要吸收，這就是思考。要不然我每天早上都在這裡說，你們大家同樣也在這裡聽，聽了之後過去了，沒有放在心上，道理既然和心脫離了，當然凡夫的境界就又接近了。

Which three kinds? The first kind is "listening". Everyone listens. To absorb what we hear, we need to contemplate. I speak to you here every morning and you are always here listening. Without reflection, you will not absorb what you have heard. In that case, the Dharma will not enter the mind; you will remain in the state of ordinary beings.

所以「聞」雖然可以得知道理，原來道理就是這樣，但是無法真正的體悟，因為你缺乏那份的細心思考道理。像沙彌那樣進進退退的心境，我有沒有？這就是「思」，聽別人的故是要問自己的心，這稱為「思」。

Although "listening" can lead to wisdom, one will not gain realization if one is not rigorously contemplating the Dharma. We should ask, "Do I experience the same struggle as the novice?" When we hear stories of others, we should also reflect on ourselves. This is "contemplating".

我們若是有要怎麼辦呢，我們要及時，遇到境界來時，我們該如何照顧好我們自己的心？要如何對他人表達？這稱為「修」。

If we do encounter the same experiences, then what do we do? If the occasion should arise and we know instantly to take care of our own minds and to be a good model for others, that is "practicing".

所以真正有修行的人，在境界中，能夠從「聞慧」而進階到「思慧」，甚至做到「修慧」，稱為「聞、思、修」。這「聞、思、修」就稱為「三慧」！

The true path of cultivation consists of the wisdom of Listening, Contemplating, and Practicing. Contemplating, and Practicing. They are called the Three Wisdoms.

認真聽，聽了之後要好好思考。

You should pay attention and listen carefully. After you listen, you should contemplate.

「舉一隅不以三隅反，則不復也。」孔子也如此告訴我們。若一個學習要如何做桌子的人，一張桌子是四角的；這位師傅就告訴你：「這個角要如何轉彎？要如何鋸？如何修？這個角才能稜稜角角都修得好。」他只教我們一個角，應該其他三個角都是同樣的功夫。這就是說「舉一隅」我們自然就要能夠「以三隅反」。舉一件事其實道理都是一樣的。



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DaAi TV Wisdom at Dawn  
Dharma as Water

## The Poison of Ignorance Obscures Wisdom

"If I give you one corner, find the other three." As Confucius said Assume we want to learn from a carpenter how to make a table. A table has four corners. The carpenter teaches us how to saw one corner so that it is straight and smooth. He only teaches us about one corner, but the same technique can be applied to the remaining three. Thus "I give you one corner, find the other three." It means to draw many inferences, from one principle we learn more.

我們聽，雖然只說一件給你們聽，聽的道理雖然相同，思考是我們自己。有一句話說：「師父引入門，修行在弟子。」師父說法給大家聽，要入心或不入心，就要看你們自己了。

We all listen. I talk and you listen We do this every day Although you all listen to the same things, each of you has a different reflection. There is a saying, "Teachers show the way, students walk the path." I can expound the Dharma to you Whether you will take it to heart is completely up to you.

各位，學佛沒有什麼祕訣，就是要多聞，多思考，還要身體力行去修行。這就是我們日常生活中，在叢林道場中，所不能沒有的。

Everyone, there are no secrets to learning Buddhism Just listen, contemplate and practice what you have learned. In our daily lives, as monastics, we cannot do without the Three Wisdoms.

何況社會也是一個大道場，我們看看人間菩薩，有多少在苦難的人群當中，去付出而無所求？而且識年年、月月、日日、時時，這樣恆心的在付出。何況是在我們的道場當中呢？所以人人要時時多用心啊！

Our society is one big spiritual training ground. We see so many examples of living bodhisattvas who, despite their own suffering, still give without expecting anything in return. And they do this day after day with perseverance. So all of us must always pay attention. We should always be mindful.