



To bring out the wisdom within us, we must train our minds so they can be pure.

過去的紛紛擾擾，凡夫的心就是充滿了煩惱；現在我們知道了，到底人生的真理是什麼？我們要去探求真理。

The minds of ordinary people are filled with afflictions from past turmoil and chaos. Now we know that we should seek the ultimate truth in life.

得到真理之前，必定要先了解自己的心理；心理若是被無明遮蓋，什麼樣的道理都看不出來，無法通達。所以，我們第一就是要調理我們的心理。

But in order to realize it, we must first understand our own mental states. If our mental states are obscured by ignorance, then we cannot see any truths. So we need to adjust our mental state to be peaceful and calm at all times.

什麼時候我們的心可以常常恬安澹泊？我們如果可以恬安澹泊，自然就可以無為無欲。心如果沒有欲念，自然顛倒亂想就不會入我們的心，無明就可以減輕了。一旦無明減輕了，我們就可以智慧開朗。這些不都是已經在《靜思晨語。法譬如水。清淨的本性》當中說過了嗎？

Then, we will naturally have less desire, and will no longer create negative karma. Once we are without contrivance and desire, distorted thoughts will not enter our minds. Consequently, ignorance will also diminish. When ignorance is diminished, then wisdom will naturally arise in us. Isn't this what we have previously mentioned?

還有，智慧有三種，我們在《靜思晨語。法譬如水。清淨的本性》也已經說過了，「聞」，從聲音聽來的。

We mentioned that there are three kinds of wisdom. "Listening" is the first.

就像是「我聽到真理了，真的是有道理，我知道了，我又多知道一件事情。什麼可以做？什麼不可以做？什麼事情要精進去做？什麼事情要趕緊防止下來？」能做的，當然就是好事情，利人，同時又修自己的行。所以這些都是聽來的教法，所以才稱為「聞慧」，意思就是「由聽得來，而產生的智慧」。

"I have heard the truth, It really makes sense, so now I know I have learned one more thing about. What I should and should not do, what I need to diligently work on, and what I need to



Uphold Precepts to Cultivate Wisdom

prevent myself from doing right away. I should do things that are beneficial to others." That is spiritual practice. This is the wisdom realized through listening.

聽之後，應該要再思考，所以我們必定要「思」惟。

After listen and attain this wisdom, we should "contemplate" and reflect.

常常說：「你的思想偏差了！」思想如果偏差，當然行為就偏差了。我們應該思想要正確，思想如果正確，我們行為就正確。這就是「修」修養。我們如果心有修養，身行就端正。

I often say that if your thoughts go astray, so does your behavior. Therefore, we should always have right thoughts. When our thoughts are right, so is our conduct. This is cultivation or "practice". When we have a heart of practice, our actions will be proper.

所以這三項合起來，叫做智慧。智慧要從聽、從思考、從身體力行，這樣合起來，才是真正的智慧。

When these three things combine, it is wisdom. Wisdom comes from listening, contemplating, and practicing. When we practice them, genuine wisdom arises.

We abide by the precepts to cultivate wisdom, practice Samadhi, remain truthful and honest in every thought, and completely eliminate fiery afflictions.

所以智慧從哪裡來？我們要「持戒名智慧，自修習正受，正直心繫念，熾然憂悉滅。」

So, how do we realize wisdom? "We abide by the precepts to cultivate wisdom, practice Samadhi, remain truthful and honest in every thought, and completely eliminate fiery afflictions."

意思就是——「我們要持戒，什麼不該犯的？我們若是不犯，自然我們心安。」

This means that we have to uphold the precepts, and know how to avoid transgressing. If we do not transgress, we will naturally be at peace.



有一句話說：「心安理得，理得心安。」意思就是說，如果我們都不要去犯錯，我們自然可以心安，所以叫做「持戒明智慧」。持戒就是要讓我們的心真正的明朗，智慧就產生了。

There is a saying, "Abiding by the principles, one is peaceful." It means that if we do not make any mistakes, our minds are naturally peaceful. Thus, we abide by precepts to cultivate wisdom. Upholding precepts makes our minds clear and open. Hence, wisdom arises.

聽來的是這樣，更重要的是要靠自己——「自修習正受」。我們聽到的就是這樣，但是我們自己要用功、要去思考；去思考了之後，我們要自己自修、多了解，若能身體力行，看人人都是一部的經典；如果這樣，在人人的行為中，「三人行必有我師焉，擇其善而從之，其不善而改之。」這叫做「自修習正受」。

This is what we hear, but most importantly, we have to rely on ourselves to practice mindfully. After we listen to the teachings, we should work hard and contemplate. After contemplating, we should practice even more so as to truly understand by doing, viewing every person as an embodiment of a Sutra. Thus we learn from others. "In a group of three, I shall find my teacher. Observe their virtues and follow them. Observe their transgressions and avoid them." This is "practicing Samadhi".

我們要修，我們要思考，我們要看別人，好的要學，壞的要改——我們要接受好的，也可以糾正自己不好的。

To practice, we need to contemplate and see what we can learn from others. We can emulate their good points, and change our own shortcomings. We should be receptive to good things, and rid ourselves of things that are negative.

「正直心繫念，熾然憂悉滅」。我們的心如果可以持得正，心時時都繫念在一個「戒」字的上頭。這個戒字，對我們修行者是重要！戒可以防非止惡，所以我們的心要正直，常常繫念戒在我們的心裡，心不離開戒。

"Remain truthful and honest in every thought, and completely eliminate fiery afflictions." We must remain upright in our minds and always be mindful of precepts. The word "precept" is very important for spiritual practitioners. Precepts prevent wrongdoings. Therefore, we should remain upright, always be mindful of our thoughts, and keep precepts in our minds. We should genuinely abide by precepts.



Realizing the Wisdom of Equality, one's mind will be liberated. These causes and conditions are the reasons that one obtains a body with wonderful features "Samyuktagama Sutra"

如果這樣,在世間紛擾的事情很多,使凡夫的心會狂亂。我們若有守戒,我們的直心在戒中,自然對這種的熾然煩惱、憂愁都完全滅除掉了。

If we can do so, all of the turmoil, chaos and fiery afflictions in the world that create frantic confusion for ordinary people will naturally be completely eliminated in our hearts.

所以我們如果可以,對世間的紛擾滅掉以後,我們自然得平等智慧,其心善解脫。

Therefore, if we eliminate all of the disturbances in our inner world, we will naturally gain the Wisdom of Equality and be liberated.

各位,我們要追求的難道不是這樣嗎?人與人之間我們要擴大心胸去愛,我們要用平等的智慧來看待一切眾生。我們如果能夠這樣,我們的心就能解脫了,就不會我要佔有、我要和你爭、我要跟你計較;都沒有了!沒有爭、沒有計較、沒有貪戀這些欲念,自然心就沒有什麼樣的煩惱。

Everyone, isn't this what we are looking for? In our relationships with others, we should broaden our hearts to love them. Treat all sentient beings with the Wisdom of Equality. In doing so, our minds will be liberated. Then we will not be looking out only for our own interests and will not create conflict with others. There will be no arguments, no calculating, no greed or attachment. Naturally, there will be no afflictions.

這就是我們修行者平時要受持的。我們若能夠這樣,這是一個因緣。修行要重視因、緣、果、報;修行者如果不能夠重視「因、緣、果、報」的話,如此一來我們就很容易迷失。

As spiritual practitioners, this is what we should uphold as our regular practice. And as spiritual practitioners, we should realize the importance of causes, conditions, effects and retributions.



As spiritual practitioners, if we do not see the importance of cause and effect, we may easily become superstitious.

Causes, conditions, fruition and retribution are always present, so always be vigilant, practice, and abide by precepts. Then you will plant good causes, make good connections, and reap rewards.

有的人說,佛教是迷信,才常常在說因果。其實因、緣、果、報這四個字,簡稱為「因緣」,其實後面還有「果報」。

Some people say that Buddhism is superstition because we often talk about karmic retributions. Actually, when we talk about karma, we often just say "causes and conditions". But we also need to be aware of the retributions.

因為什麼,所以我有這的動作?因為什麼時後,什麼環境,所以我說這樣的話、我這樣的動作,你們的反應是什麼?是好的反應嗎?因為你們的反應,就會採取行動。話聽得好,大家鼓掌歡喜,這都叫做「果報」。

Why do we behave in certain ways? Why, at certain times, under certain conditions, do we say certain things? My behavior elicits your reaction Is it a good reaction? You will take action based on how you react. If words are spoken to your liking, you will applaud with joy. This is effect and retribution.

每天要吃三餐,因為什麼呢?因為肚子餓了,身體要補給營養,所以吃了。吃了的結果,就是吃飽了,有營養了。即使衣、食、住、行,也一樣有因、緣、果、報!所以很多的東西,小的,在日常生活當中;大的,我們待人處事,都不離開因果。

We eat three meals every day. Why? Because we are hungry and the body needs nutrients. After we eat, we are full and nourished. Clothing, food, housing and transportation, also have causes, conditions, Therefore, in our daily living, from the tiniest details, to how we deal with others and things, everything has to do with causes and conditions.

這深入我們生活中的習慣——「受身得妙色」。我們若能習氣都很好,修行持戒,注意在我們的日常生活中不犯錯,這樣結了很好的緣,不只是今生,還有來生。



If we can realize this in our daily living, we will have a body with wonderful features. If we can cultivate good habits, practice and uphold precepts, and be mindful so that we do not make mistakes, then we will make great affinities, not only in this lifetime, but in future lifetimes as well.

來生到底能結到什麼呢？真的很不容易！

What kind of affinities will we have in our next life? It is not easy to know.

我看到一則報導，真的是奇人妙事，但是若是從佛教的角度來看，則是確實的。不都常常說「修行就是修一個習氣」。

I once read a really amazing report that from the Buddhist viewpoint, reveals much truth. I have always said that spiritual cultivation is cultivating our habits

在瑞士有一個孩子，六歲而已，他就會寫小說。這本小說已經在瑞士出版了。大家很驚訝，六歲的孩子他能寫一本小說，很不容易。

In Switzerland, there was a six-year-old child who could write novels. His novel was published in Switzerland. Everyone was amazed that a six-year-old could write a novel. It is indeed not easy.

根據報導，就說他在三歲時，就開始學寫字。三歲開始學認字——這個字是什麼？這樣拼拼湊湊的，三歲就開始學認字，學寫字。到了六歲時，他就開始能將故事編出來，就完成了一本書。

According to the report, this boy started to recognize words at the age of three. He just put them together. He began learning to read and write when he was three. By the age of six, he wrote a story and finished a book.

想看看，這是不是天生的聰慧呢？這就是聰明，這也是智慧。這個孩子能說三個國家的話，這是不是前生呢？

Let us think. Is this innate wisdom? It is intelligence and wisdom. This child speaks three languages. Did this knowledge come from a previous life?

人家說：「讀前世書。」對啊！讀前世書。過去生中可能是一個好學者，他已經很好學了，也已經吸收很多的智識，這個智識的種子已經入心了。捨此投彼，所以三慧還是很明朗，「聞、思、修」這三慧的種子、習氣的種子在八識田中，就是還很明朗，沒有被其他的



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煩惱所遮蓋。他的過去生中，如此的用功、用心，所以捨彼處馬上投胎，又帶著這個習氣，很明朗的智慧來投胎。

There's a saying, "Well-read from previous lives". He could have been a scholar in a previous life, so he had already absorbed so much knowledge. The seed of knowledge was deep in his heart. Leaving his last life, he was born in this life, but still has the Three Wisdoms of listening, contemplating and practicing. The seeds of habits in his Eighth Consciousness were still clear and bright, as they were not obscured by afflictions. In his past life, he must have studied and worked so hard that when he died, he was immediately reborn and carried this clear wisdom with him

你看，從三歲開始，遇到這麼好的因緣，有這樣的家庭，開始提供給他，教他識字。

You see, from the time he was three, he had the good karma to have such a family to raise and support him, to teach him how to read

其實教，是不是普通的孩子都能夠接受呢？有的父母，把三歲的孩子還當成不懂事。但是這個三歲的孩子，竟然能夠生在那麼好的環境中，就給他識字的機會。這就是因緣。

Actually, ordinary children are not so receptive. Most parents consider three-year-olds too young to know anything. However, this three-year-old child was amazingly born in a good environment that offered him the opportunity to learn to read. This is causes and conditions.

他原來有這麼好的種子，他原來結了這麼好的緣，所以捨了此處，到彼處之後，所生的那個空間有那份緣可以很好來成就他。

He had already planted good seeds, and had made many good connections. Therefore, when he died in his last life, he was reborn in another place. When he reached that place, good karmic affinity helped him become accomplished at a young age.

所以有時說天資，與生俱來的資質，所以我們過去說的智慧三慧，就要從聞思修開始。

Therefore, we say talent is something that comes with birth. The wisdom that we have been discussing starts with listening, contemplating and practicing

Heavenly Eye, Knowledge of past lives, and Exhaustion of Leaks.



現在我們要說「三達」。三慧明、三達朗。什麼是「三達」？三達就是「天眼、宿命、漏盡」！

Now we will talk about the Three Insights of realized beings. What are the Three Insights? Heavenly Eye, Knowledge of past lives, and Exhaustion of Leaks.

天眼就是知道未來，未來的事情在他的意識中，差不多能夠預知未來，未來的生死因果。什麼是未來？是不是來生呢？來生也是未來，但是最重要的就是我們現在的生活。我現在應該怎麼做，我就知道未來會有什麼結果。

One with the Heavenly Eye knows the future. He can see future events, like future causes and effects, life and death. Isn't our next life part of the future? It is indeed. But more importantly, we must know what we should be doing in the present, then we will know the future outcome.

天眼也是明見人，你非常明見，能知道未來，所以你現在這麼做，這也叫做天眼。

This special omniscient power means that you have a clear view and can see what the future holds, so you know what to do now. This is also called the Omniscient Eye.

一般人「天眼通」是可以看得很遠，可以做到「你看不到，但是我看得得到。」不是這樣而已，還可以「預知」。雖然你現在無法預測，但是有智慧的人，自然他的眼光能看得很遠，這也是一個形容詞。眼光看很遠，就是知道這件事做了，未來的結果，所以叫做天眼。

From the viewpoint of ordinary people, having the Omniscient Eye is simply being able to see things far away, things others cannot see. It is not only this, one is also able to predict the future. Although you cannot predict it now, when you develop wisdom, you will be able to see very far. That is how we describe it. "The eyes can see far" means that one knows the future outcome of a present action Thus it is called Omniscient Eyes.

To see what you have done in your previous life, look at what you receive now. To see what will happen to you in the future life, look at what you do now.



再來「宿命」，叫做「宿命通」。宿命就是知道過去。

Next is the ability to know the past, called Knowledge of past lives. It means we can know about past lives.

剛才說知道未來，現在宿命，這種宿命通就是知道過去。過去我做了什麼，現在才有這樣的結果。大家如果不知道，就很不甘願，現在所碰到的，怎麼會有這麼多的逆境？但是若是有智慧的人，就會知道那個人生的劇本都是自己寫的，可能過去我們就已經寫下了這樣的劇本，所以我們現在應該要好好接受。

We just talked about knowing the future, now we will talk about knowing the past. We may have done something in the past and now we are reaping the fruits. If we do not recognize this, then we are unwilling to accept the adversities that we run into in this life. A person with wisdom, however, will know that we are acting out the script that we wrote for ourselves in our previous lifetimes. Therefore, we should just fully accept it.

宿命是在過去！所以過去種了那個因，現在得到這樣的果。所以才會有一句話說：「預知前世因，今生受者是；預知來世果，今生做者是。」

We planted the seeds in the past, now we are reaping the fruits. There is a saying, "To know what you have done in the past, look at the conditions that you are now in."

所以我們平常、現在都說做對了。不好的，我們要趕緊甘願接受，現在要做對的事情，對的去做就沒錯了。所以宿命，不只是知道過去有什麼因果，而是還要相信確實就是有，所以我現在要甘願接受。

Therefore, we say that we should do the right thing. When bad things happen to us, we should willingly accept them. Now we should do the right thing. If it is the right thing to do, just do it. So in knowing the past, not only should we know the causes and conditions of the past, we must also willingly accept them.

我的心要開闊，我們現在要顧好這念心，要做對的事情。所以若是這樣，就可以「漏盡」——「漏盡通」。

We should broaden our hearts, take care of our every thought, and do the right thing. In doing so, we realize Exhaustion of Leaks and gain liberation.



「漏盡通」就是知道現在煩惱的根源是從哪裡來的？我們要趕緊斷掉這個根源。對於煩惱的根源，不好的不要再結了，不對的事情，我們要趕緊改過去。我們若是能夠這樣，就能夠漏盡通。

The ability to end all afflictions is to know our current afflictions and know the roots which cause them. We should immediately cut the roots of affliction. We should stop creating entanglements. We should correct wrongs right away. If we can do that, we can realize Exhaustion of Leaks.

過去不是一直對大家解釋，漏就是煩惱，我們的煩惱若是都盡了，才能夠「三慧明，三達朗」！

In the past, I have explained that Leaks are afflictions. If we can eliminate all afflictions, we will realize the Three Wisdoms and the Three Insights

這段經文，我們已經這樣一路一直解釋下來，所以「天眼通、宿命通、漏盡通」，都是來自於我們的心，已經煩惱漏盡了，自然過去的錯誤，我們能夠即時改過。現在遇到什麼不如意的事情，我們也應該心開意解，注意現在，才能得到未來的結果，這叫做「三達朗」。

We have explained this passage in the Sutra, all the while talking about the omniscient power of knowing the past, the future and ending all afflictions. It all begins with our minds. If all afflictions are eliminated, naturally, we can correct past wrongdoings. Even if things are not going our way, we should remain open-minded and understanding. If we pay attention to the present, we will obtain good results in the future and gain great insights.

達就是通的意思，所以能夠得到天眼通、宿命通、漏盡通。

We will gain omniscient insights into the past, into the future, and extinguish all afflictions completely.

各位，學佛我們一定要守戒，守戒就是要遵守日常生活的規矩。所以我們要自修於正受，正確的我們要接受。



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Uphold Precepts to Cultivate Wisdom

Everyone, to learn the Buddha-Dharma, we must abide by precepts, discipline ourselves in our daily living, self-reflect, practice and be receptive to what is right.

正確的我們要接受，聽了之後還要思考；思考之後我們還要身體力行，自然過去、現在、未來，一切的煩惱我們都能夠漏盡，完全去除。這都離不開在每個分分秒秒，我們都要多用心啊！

After we take in the teachings, we should contemplate. After contemplation, we should practice them. Then, all afflictions of the past, present and future will naturally be resolved, and thus completely eliminated. So during every moment we should be mindful!