



It is very tranquil outside in the early morning. There is only the sound of the wind and a state of stillness and tranquility. This is the external state converging with our consciousness. We cannot depart from our minds or external states. If they are in accord, then the mind is also pure and tranquil. We are very clear about the past, the present and the future. Now we know to correct the mistakes that we made in the past and to steadfastly engage in spiritual practice in the future.

修行複雜嘛？簡單啊！但是雖然簡單，卻很難永遠堅持，這就是困難的地方。什麼叫做簡單？簡單要修好講話的方式，有的人的習氣，說話很驕傲，驕傲所出的語言就是不謙虛，無法謙虛，說話自大，如此自己不覺得，但是會去傷害別人，這就是一個習氣。

Is spiritual practice complicated? It is actually simple. But it is very hard to be persistent. That is the difficult part. What do we mean by "simple"? It is simple to correct our way of speaking. Some people have the habit of speaking arrogantly instead of modestly. When they are conceited and not humble, they do not realize that their attitude harms others. This is a negative habitual tendency.

所以我們學佛，在面對外面的境界的時候，和內心保持寧靜的心態，要能夠心境合一。無論是在面對外面的境界，和自己的內心的感受而表達出來的行為都一樣。所以修學，實在是希望我們以很微細的心來調伏我們的習氣。

In practicing Buddhism, our minds and our world must be in accord. What we express through our external actions must be in accord with our thoughts. So that is why we practice. We must be very mindful to correct our most subtle negative behavior.

所以我們從前面《靜思晨語。法譬如水。三慧明 三達朗（一）》以及《靜思晨語。法譬如水。三慧明 三達朗（二）》一直在說：「三慧明、三達朗。」這就是在說我們要調伏我們自己的心，要能夠調到「三慧明」。

We have been talking about realizing the Three Wisdoms and the Three Insights. We should discipline our minds so that we can realize the Three Wisdoms of listening, contemplating and practicing.

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三慧就是「聞、思、修」，雖然這只是三個字，但也不要想說：「這有什麼？為什麼這麼多天師父都在叮嚀？」對啊！還是要叮嚀。為什麼要叮嚀呢？因為大家很容易忘記，所以才需要不斷地叮嚀。



Some people might feel that these are not significant. "Why are we reminded of them so often?" Why must constantly remind you? It is because people easily forget.

因為「三慧明」對於一位修行者是多麼重要！聽聞、思考、身體力行，這很重要。

Realizing the Three Wisdoms is very important for a practitioner. Listening to, contemplating, and carrying out what we learn is very important.

所以「三慧明」非常地明朗，知道過去是如何、如何、如何？知道我們現在要做什麼？更了解再接下來我應該要接受什麼事情？要趕緊做出什麼樣的行動？這稱為「三慧明」。

We must be very clear about the Three Wisdoms. These allow us to know how we were in the past what we should do in the present, and what we should expect to receive in the future. This is called, "Realizing the Three Wisdoms".

不只是自己知道，還要表達出去讓全球的人都知道。我們今天的靜思法脈，這種修行的系統；和我們慈濟立宗，入人群普遍於全球，希望人人能依教奉行、身體力行，這種就是三慧明。再加上聞思修之後，馬上行動，才能「三達朗」，一旦的法才能夠通達出去，我們的思想才能通。

Not only should we know this, we should also let everyone else know. Today, the Jing Si Dharma Lineage is a system for spiritual cultivation. We have set up a Tzu Chi School of Buddhism, which anyone can enter to serve society and the world. I hope that everyone can practice and carry out the Buddha's teaching accordingly. This is called, "Realizing the Three Wisdoms". After realizing the Three Wisdoms, we must immediately act on them so that we can comprehend all Dharma with Three Insights. This also helps us attain realization.

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*After hearing the Dharma, we must contemplate it and always carry out what we have learned until we realize the Three Wisdoms and Three Insights. By doing so, we can enter a state of purity and perfection, and be freed from the Three Sufferings.*

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所以「三慧明、三達朗」這實在是很重要，這兩句話才六個字而已。「三慧明、三達朗」，這讓我們的內心多麼地開闊、多麼地清淨、多麼地明朗呢！這也就是「靜寂清澄」的境界。這完全是很清淨、很圓滿的境界，若能如此就能夠「三苦滅」。



## Cultivate Goodness by Eradicating Anger

So Realizing the Three Wisdoms and the Three insights is very important. There are only six words in "the Three Wisdoms" and "the Three Insights" But understanding and practicing these few words can broaden and purify our minds. The mind will then be clear and bright. Isn't this the state of total tranquility and purity? In this state of total purity and perfection, we can eliminate the Three Sufferings.

已經這麼清楚了，還會去犯錯嗎？不會！這麼清楚，逆境現前的時候，我們難道會想不通？會看得開！這只要我們的心很明朗，自然當逆境現前的時候，我們看得開就化解得掉。所以看得開，想得通，如此什麼境界來的時候，就不會那麼苦。

Will we make more mistakes once we have clarity? No, not if we have complete understanding. When adversities arise, we can remain optimistic and let go without attachment. When our minds are clear and bright, we can deal with any obstacle that arises. We are able to resolve problems and see everything clearly. So whatever the situation, we are neither attached to it nor suffer from it.

看，三苦我們也已經在以及《靜思晨語。法譬如水。三慧明 三達朗（二）》說過了。什麼苦？「苦苦、壞苦、行苦」！

Take the Three Sufferings for example. They are Suffering of Suffering, Suffering of Decay, and Suffering of Action.

對了，第一個就是「苦苦」！我們若能夠「三慧明、三達朗」，雖然我們帶業來到這個世間，有苦，但是看通了、明白了，所以我們就會覺得很輕安。

Yes. The Suffering of Suffering means that the karma we carried into this world brings us suffering. But if we have the Three Wisdoms and Three Insights, we will have clarity and remain unattached and at ease.

「壞苦」，我們人生在世，「生、老、並、死」逃不掉，既然逃不掉，為什麼我們不豁達一點呢？我們要知道把握時間。我們人生人人有生老病死，既然有老，時間在消逝，要趕緊好好把握時間，不要再迷茫浪費時間，要懂得把握時間。

The Suffering of Decay means no one escapes birth, aging, illness and death. We must open our minds and accept that fact. Why not make good use of our limited time? Knowing the time passes as we age, we should seize each moment and not waste it.



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我們人生每天在過，要知道「是日已過，命亦隨滅。」常常能啟發自己「如魚少水，斯有何樂？」何必一直、一直迷於人間的享受呢？因為「壞苦」將近現前，所以我們自己要培養很歡喜的心，去做一些很歡喜的事情。若如此就沒有「壞苦」。

Time passes day after day. "With each passing day, our lifespan decreases." We should often remind ourselves with this quote. "Like fish in a shrinking pond, what joy have we?" Why do we indulge ourselves in worldly pleasures? Knowing that the Suffering of Decay will manifest, we must nurture a joyful heart and do good deeds that bring us joy. Then, the Suffering of Decay can be eliminated.

「行苦」我們大家也都知道，世間萬物不斷地變遷，無論如何你都無法停止下來；既然無法停止下來，無論是外在的境界，或是內在身體，無論是物理、生理等等...同樣都在行蘊中消逝。既然如此，這也是一種苦。

Everyone knows about the Aggregate of Action. One cannot stop the impermanency of all things, such as the environment or our own bodies. Physically or physiologically, everything inevitably changes and ceases to exist. That is the suffering caused by impermanence.

很多事情都說「來不及、來不及了！」工作累積了很多，也說「來不及！來不及！」為什麼來不及？到了來不及之後，心理感受「心狂火燒」也很辛苦！因為裡面有一個行蘊，因為時間不會停等，無法等你，時間還是過去了、過去了，所以我們有很多工作、很多想要做的事情、很多想要追求的...一直都是來不及，這就是「行蘊」。

We often feel like we are running out of time. There is so much to do and time keeps ticking away. Knowing this, we worry a lot and suffer, Why? Because of the Aggregate of Action. We cannot stop time. Regardless of how pressed we are for time, it still passes by. We have so many things to do, and we are always short on time. This is suffering caused by impermanence, by the Aggregate of Action.

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*arises, strive to tolerate and accept it. If we mindfully consider and understand the cause, we will get past it and attain realization through wisdom. Doing so, we can alleviate much of our suffering.*

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所以如果我們這些事情都知道了，三苦知道了，有前面智慧通達，如此我們就能夠減輕很多的苦。



If we are clear on the aforementioned topics, which include the Three Sufferings, the Three Wisdoms, and the Three Insights, then we can alleviate much suffering.

一旦超越了三苦，三願就能夠成就。我們人生在世間都要有願，如果沒有希望就太消極了。佛陀也是告訴弟子：「不要獨善其身，你不要只想自己解脫，還是要發願度眾生。」

When we can get past the Three Sufferings, we can perfect our Three Vows. Each of us should have vows. A life without hope is too passive. The Buddha told His disciples that one should not practice for oneself alone. We should not just work on self-liberation. Doing so is not right. We should vow to help all sentient beings.

我們的三願就是「希望能夠付出給眾生、眾生能夠身心得解脫、能夠天下無災難。」所以這也是一種願，所以「三願滿」。若如此，如何才能夠達到這樣的境界，那就是要懺悔！

Our three vows are, "May we serve all sentient beings. May all be physically and spiritually liberated. May there be no disasters in the world." We wish to perfect our Three Vows. How do we reach such a state and perfect them? We must repent and reflect.

心如果不清淨，絕對無法慧明，無法達朗，所以我們應該要先懺悔這念心。懺悔這兩個字來自於梵文，直接翻譯過來變成了我們現在所用的華語名詞。「懺」在梵語當中就是「懺摩」。上戒堂，我們都說是「懺摩」；其實懺摩這是梵音，如果依照華語來說，就是「懺悔」。

We cannot attain realization of Wisdom and Insight when the mind is not pure, so we must first reflect and repent. In Chinese, repentance is "chan hui", which is a combination of Sanskrit and Chinese.

悔就是悔過，我們過去所做的很多都不對，無論是待人、處事，我們常常結了很多不好的緣、我們做了很多不好的事情，都是過去。過去的我們要時時反省，我們要常常自己承認錯誤，這稱為「悔過」、後悔——後悔過去所做的。

"Chan" is short for "chan mo", derived from the Sanskrit word "ksama", a term we use when we formally take precepts. "Chan hui" means to repent and reform the negative connections that we have made while interacting with others or handling situations. We have done much wrong in the past, so we must always reflect on what we have done. We must admit our mistakes. As we admit our mistakes, we will feel regret and work to change.



人云：「悔不當初」。靜思語中說：「人生最重的懲罰就是後悔。」這就是說，在做的過程當中都沒有去思考，等到過了之後才後悔「我不應該做」。一直以來都已經知道不應該做，不過是不是向人表達出悔過？「我過去是這樣，這樣是不是在過去對你做了不好的事情？是否令你生氣？是否有讓你誤解？」等等...

Regretting things we have done is the most severe punishment in life. We often do not think while we are doing something. But afterwards, we regret doing it and say that we should not have done it. Knowing that, shouldn't we go a bit further and admit our faults to others? We should say, "I acted this way in the past, so if I have done things to offend you, made you angry or caused any misunderstandings, I'd like to repent and change."

我們應該要悔過，不只是後悔而已。如果只是後悔就會很辛苦！人生最大的懲罰就是後悔，那種做了錯事，常常囤積在心裡。

When we feel regret but do not try to correct our mistakes, we suffer even more. The greatest punishment is regret. When we do wrong, we often dwell on it but do not do anything to remedy it.

其實後悔也有一種是「這件事情我沒有做，所以得不到」，這也是後悔。他就是後悔沒有做到，這樣也是一種後悔。或是過去已經做錯的，我們還囤積在心裡很想改，但是已經做了怎麼辦呢？所以我們要懺悔。我們若只是後悔、後悔，若只是這樣常常囤積在心裡，就會很難過，變得很鬱悶。所以我們要悔過，不要只是後悔。後悔的意思是不對的還囤積在心裡面。

That is a type of regret. If we regret our past wrongs and really want to do something about our regret, what should we do? We should repent and reform. Because if we simply regret, but do not anything about it, it is very difficult for us. We feel depressed and burdened. So we should repent and reform instead of just regretting. Regret means that we hold on to something and stone it in our minds.

但是既然我們知道已經錯了，我們就應該要悔過過去，知道過去的已經錯了，我們就要好好地懺悔。所以這種改過的心念和行為，把這種行為的華語和梵文合起來，叫做「懺悔」。

When we know that we are mistaken, we should truly repent and reform. The Chinese word for "repentance" is a composite of both Chinese and Sanskrit.



*Repent past misdeeds, and practice from now on.  
Reflect on yourselves often and sincerely admit your wrongdoings.  
Completely changing from within is true repentance.*

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「懺」就是修未來——「對於過去的我已經知道不對了，我知道了，我向你表達，表達我過去真的不對，我未來一定會改。」說會改就要改，這樣才能清淨，過去的心結打開了！

Repentance means to cultivate for the future "I was wrong and now I know, so I confess to you that I have made a mistake, and I will correct it." So after our confession, we must reform. Only then can we become pure.

「悔」則是悔過去——「過去我犯的錯誤，大家都已經知道了；大家知道我過去的錯誤，請你們幫我監視、見證，我一定會改。」如同這樣告訴大家我自己的錯誤，警惕自己不對之後要真正地改過，這樣才是真懺悔。

When we have untied the in our minds knowing that our wrongdoings are know by others we can then ask them to be witnesses and make sure that we actually for reform witnesses and make sure that we actually for form. We let everyone know about what we did wrong and that we really want to make amends. That is real repentance.

佛陀的時代，在印度四姓階級分得很清楚。但是在佛陀的僧團當中，佛陀則是主張一切平等，人人都平等，要打破了階級的分別。所以他出家之後，回到皇宮說法，度了很多皇宮中的人。

During the Buddha's time, the caste system in India was very strict However, He stated that in His Sangha, everything and everyone had to be equal. He wanted to break the caste system. A few years after the Buddha left home, He returned to the palace to teach and to help transform many people.

尤其是他的父王，認為既然他的兒子已經出家成佛了，是人間的大覺者，希望他的僧團能夠旺盛起來，能夠讓他思想、佛法很普遍的推動。所以佛陀的父親，就是佛的大護法。他提倡若是王族當中，有兩個兒子以上，就可以讓他的一個兒子去出家！

Especially His own father, the king, who believe that his son was the world's Great Awakened One. He hoped that the Buddha's Sangha would prosper, and that the Dharma would be propagated. So he was a great supporter of the Buddha. The king advocated that if any royal family had more than two sons, one could be allowed to leave the lay life.



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這是當時除了佛陀說法人人很嚮往，很嚮往這種清淨的境界，修行很輕安自在的心境，所以大家很想出家。又加上當時他的父王又發出一到命令，就是人人只有你有兩個兒子以上，就要成就你的兒子出家！所以王族當中，無論是王親國戚，很多都出家去了。當時出家的還有與佛陀是同父異母的阿難陀，也有他的堂兄弟阿難，還有他姑姑的兒子，很多都在那個時候出家了。

At that time, on top of listening to the Dharma, everyone wanted to live a pure monastic lifestyle, and cultivate a mindset of freedom and ease. Everyone longed to enter monkhood. So the king also gave an order that those who had more than two sons, should help one of their sons become a monastic. Therefore, many boys from royal families left home and became monks. Among them were Buddha's half-brother Nanda. His cousin Ananda, and Tissa, another one of His cousins.

但是有的人習氣難改，雖然四姓種族分別在僧團當中應該已經平等了，但是其中就有一位叫做「室師」，他在僧團中很傲慢、很驕傲，他和大家在一起，就會有那種「我是佛陀姑姑的兒子」的優越感出來，只要和大家在一起的時候，他自己都抬頭挺胸，好像架勢很大。他也很喜歡發表說很多話，其他人若是稍微發出一點聲音，他馬上以聲勢將人壓下去，高高在上。

Many left home to become monks, but some still had their bad habits. Tissa, for example, was very arrogant. In the Sangha, regardless of which caste someone was from, everyone was equal. However, because Tissa was the Buddha's cousin, he wanted to show off his status and authority. He liked to talk a lot and express his opinions. If others had different views, he would suppress them, as if he were in a higher position than them.

像如此在僧團中是如此，在外面看到人，也說：「我是佛陀姑姑的兒子，我知道什麼事情。」也同樣說很多話；但是別人在說話，同樣也是用聲勢把人壓下去。

He not only acted like this within the Sangha, but also outside. He told people that he was the Buddha's cousin and that he knew a lot. He also talked a lot while others were talking. He kept trying to suppress others.

若是在僧團當中，人人都會忍讓，會忍他、會讓他；但一旦出去到外面，僧團中覺得，這樣就很不好，所以回來告訴了佛陀。

His monastic companions felt that although they could tolerate and accommodate him, it was not good for him to act this way outside of the Sangha, so they told the Buddha about this.



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佛陀聽了之後就說：「來，你叫他過來。」他就來了，還是同樣恭敬頂禮。佛陀就對他說：「剛才他們說這樣的話，你真的是這樣的態度表現嗎？」他承認了：「是啊，我有這樣的態度。」

The Buddha then said, "Tell him to come speak to me." Tissa came and prostrated in front of the Buddha. The Buddha asked him, "Did you really act the way they have described?" He admitted it, saying, "Yes, I did."

佛陀就說：「你若真的是我姑姑的兒子，對這些長輩、資深長老，你應該要生起恭敬心，而且你自己本身要有懺悔心。在長老的僧團當中，你要時時有慚愧的心，慚己愧人。你到底來了多久？你懂多少事情呢？別人知道的事情，說不定你不懂，所以你要常常起慚愧心。少說點話，話不要說那麼多，我們要聽別人說的話，要聞、思、修！若是聽到你不喜歡的，你應該要忍受，你要學會忍受別人。」

The Buddha then said, "If you are really my aunt's son, you should treat elders well and respect them. You should also have shame and be humble. To be in the Sangha filled with senior members, you should maintain a heart of humility and repentance. How long has it been since you entered monkhood? How much do you really know? There are things others know but you may not, so you should always be humble and look within. Do not talk so much. Listen to others. We should listen contemplate, and practice. When you hear something that you dislike, you should tolerate it."

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*Always cultivate benevolence and do not get angry.  
With anger, one is do not benevolent.  
Listen to me here and now, Tissa.*

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*You must eliminate anger and arrogance.  
Practice all good and engage in pure practices.  
By doing so, you will make me joyous.  
"Alternate Translation of the Samyuktagama"*

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所以那個時候，佛陀如此教導他之後，就說了這一段話：「恆應修善莫生瞋，若生瞋恚名不善。室師汝今於我所，宜應斷瞋及憍慢。習行諸善修梵行，若如是者我慶悅。」意思就是：「你應該要用遠、永遠好好地修行，不要生出了瞋的心態，只要你發脾氣你就是不善！室師你今天佛門中出家修行，你就應該要斷除瞋恚和憍慢的心態。若能夠這樣修行善



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行，我就向你恭喜。你要修行的就是善，『善修梵行』，清淨心不要再有驕傲，你若能如此，我就會為你祝福，為你感到歡喜，這就是你應該要修行的。」這是佛陀如此教導他的。

So after the Buddha's lecture, this verse was written, "Always cultivate goodness and do not get angry." One should always engage in spiritual practice. Do not give rise to hatred or anger "With anger, one is not benevolent." When angry, one does not act kindly. So the Buddha said, "Listen to me now, Tissa, you must eliminate anger and arrogance. Practice all good and engage in pure practices. By doing so, you will make me joyous. If you can do this, I will congratulate you."

各位，修行其實這麼簡單，只要把我們的習氣通通去除掉，善法就生了！所以「恆應修善莫生瞋」。

One should cultivate goodness and "engage in pure practices" while maintaining a pure mind with no arrogance. If one can do that, one will be blessed with happiness. This is what one should cultivate. Everyone, practice is actually very easy. We should get rid of our negative habits so that we naturally become benevolent. This gives rise to good Dharma. "Always cultivate goodness and do not get angry."

為什麼會常常發脾氣，就是沒有懺悔心。懺悔才能起忍辱的心，沒有懺悔就不會有忍辱的心；沒有忍辱的心，善法就不生了。所以希望人人時時要懺悔，要多用心啊！

Why do people often get angry? Because they do not repent. Only with repentance can we be tolerant. Without it, we are not tolerant. Without tolerance, there is no goodness. So we should always repent and reform. Please always be mindful.