



The Six Spiritual Powers (Part 1)

The Six Spiritual Powers (Part 1)

懺悔就是洗除一切垢穢。人人都要有這種期待——自我期待，期待我們的心，要「日日新，苟日新」，這叫做「願承是懺悔」。

Repent all the afflictions caused by the Six Sensations. Merits will arise, leading us to attain the Six Spiritual Powers, life after life. Repentance is the purging of all defilements.

我們要自己立願，難免在世間凡夫事煩煩擾擾，哪能說心無煩惱？一樣會有。但是我們自己要時時發心發願，我們不歡喜的煩惱，每天每一時刻都要將它去除，這樣叫做懺悔；洗清淨後再重新來。

We should maintain such aspirations and hope that our minds will be fresh and renewed each day. This is vowing to "repent all afflictions". Troubles are inevitable in the mundane world. How can our minds be free of afflictions when afflictions always exist? We should resolve to eradicate them every moment of every day. That is repentance; a fresh start after thorough cleansing.

懺悔就是將舊的清除，才能將新的建立。所以我們要「懺悔六受等諸煩惱」，如此所生的功德才能「生生世世具足六神通」。

It is the clearing out of the old to establish the new. Thus, we should "repent all afflictions caused by the Six Sensations". Merits will arise, leading to attainment of "the Six Spiritual Powers, life after life".

什麼叫做六受？六受的意思就是領受。我們一天當中，一切的人事物中，六根對六塵境，我們都有意識的感受，這叫做六受。應該這樣解釋，大家能了解。

What are the Six Sensations? The Six Sensations are what we receive. Each day, in our interactions with other people and while doing tasks, our Six Sense Organs connect to Six Sense Objects and our consciousness receives the sensation. These



The Six Spiritual Powers (Part 1)

are the Six Sensations. By interpreting it this way, everyone should be able to understand.

所以六受，是在我們的日常生活中——行、住、坐、臥、語、默、動、靜，這都不離開六種動作。絕對沒有離開根對塵，絕對沒有離開我們意識的感想。這叫做六受。

The Six Sensations are part of our daily life. Either walking, standing, sitting, sleeping, speaking or silent, moving or standing still, we are always experiencing the Six Sensations. They involve all of our senses and external states. The feelings of our consciousness make up the Six Sensations.

六根和外面的境界，這都是我們心靈上所受的。所以我們常常說：「煩惱啊！煩惱！」煩惱從哪裡來呢？煩惱就是從根塵。不離開六種的感受，所以才常常囤積煩惱。

The meeting of our six senses and external states gives rise to our mental sensations. That is why we always have afflictions. Where do afflictions come from? They are formed by our senses and sense objects. If the Six Sensations influence us, we often accumulate afflictions.

學佛；吸收佛陀的教法，我們必定要先將六受去除。所以我們若能如此，才能生生世世具足六神通。

To practice Buddhism and absorb the Dharma, we must eliminate the Six Sensations so that we can attain the Six Spiritual Powers life after life.

為什麼叫做神通？「神」就是「天心」；意思就是說，我們的心能通達一切。以前的人就把它的名稱叫做「天心」。



The Six Spiritual Powers (Part 1)

Why are they called Spiritual Powers? "Spiritual" means "omniscient". It refers to a mind that comprehends everything. In the past, people called it the "mind of heaven".

「通」就是「慧性」，所以我們的心沒有被凡夫「知其一、不知其二」，沒有彼此束縛住，所以它能通達。不論是天地萬物的事都能知道，所以叫做神通。

"Power" refers to the nature of wisdom. When the mind is not bound by mundane ignorance, when it does not have these limitations, it can comprehend all the knowledge and matters in the world. These are Spiritual Powers.

通就是慧；我們的智慧。有了智慧，我們無事不知、無物不識，所以每一樣事物，我們都能分析清楚。

Spiritual Power is the wisdom to understand everything clearly. With wisdom, we know and understand everything. We can clearly analyze every matter and thing.

哪怕是我們日常吃的飯；有的人就說：「飯不要吃太多，因為裡面的卡路里太高，吃太多飯會過胖。」所以有一段時間，很多人就不敢吃飯，變成營養不良。

For example, some people suggest that, "We do not eat too much rice because it contains many calories and will make us fat." So for a while, many people did not eat rice. This led to malnutrition.

這雖然是知道沒錯，米是人人生活中所需要，能維持我們的生命。若是吸收過度，當然有澱粉會使人發胖。為了這樣就不吃它，所以變成營養不良！如此叫做「知其一不知其二」；只知道一項，所以變成偏差了。

Rice is an essential part of our diet, it helps to sustain our life. If we eat too much of it, the starch will make us fat. But if we do not eat it at all, we will not get all



The Six Spiritual Powers (Part 1)

the nutrients we need. This is called having partial knowledge, knowing only one aspect. It leads to misguided ways.

Spiritual Power: Spiritual means omniscient. Power means the nature of wisdom. The nature of wisdom shines on everything with no obstacles.

同樣的意思，「慧性」——天心慧性這叫做神通，每樣都能知道。

Similarly, the nature of wisdom and the omniscient mind are known as Spiritual Powers, or "having complete knowledge".

但是最怕的就是有所偏頗！

However, one should be careful of going astray.

看看多少人修行，動不動就說：「我已經得到神通了。」這實在是要很注意！其實神通沒什麼，只要你的精神專注貫徹，自然事物無礙；所以怕的就是心散亂。心若能歸一，自然就無障礙，這樣就通了。

Many practitioners claim they have obtained Spiritual Powers. We should be very cautious of this. There is actually nothing to Spiritual Powers. If we are completely focused, nothing can obstruct us. Thus, one should fear scattering the mind. If the mind is focused, it has no obstacles; it is unobstructed.

看到一則新聞——是說一隻狗，牠的主人行動不方便，所以牠會到提款機前；牠會把卡放進去，然後將主人的密碼按出來，要領多少錢，錢就出來了。牠領到錢，提款卡咬著送到主人手中。

There was a news story about a dog, whose owner has restricted mobility. The dog would take the ATM card to the machine, input the PIN and amount, then take the money in its mouth, and bring the money and card back to its owner.



The Six Spiritual Powers (Part 1)

你們說這是不是神通呢？不只是人會有神通，連狗還是一樣有神通；這種神通是訓練出來的。我們就能知道眾生平等，這個身形雖然不同，牠是狗的身，我們是人的身，其實靈性一樣。

Isn't this similar to having Spiritual Powers? Spiritual Powers do not only pertain to humans, dogs can also develop such abilities with training. So we can see that all beings are equal. Although our physical forms are different, humans and dogs have the same spiritual nature.

所以佛陀，他的《本生經》中，或是《阿含經》中，都提到象、鹿王、獅王、孔雀王等等...很多動物的形。雖然現身在畜生界，但是牠的靈性也是很通達人性，所以也會說話。這佛經中說的；難道是神話嗎？

So the Buddha, in the Jataka Sutras and the Agama Sutra, often mentioned elephants, the deer king, the lion king, the peacock king, and many other animals. Although they were in the Animal Realm, their spiritual natures were like human natures. These animals could even speak. This was recorded in the Sutras; should we regard it as a myth?

我們以前也常常聽到——聽到狗救主人，狗保護主人等等...這都要訓練。

We have often heard about dogs rescuing and protecting their owners. This all requires training.

所以我們修行，就是要像這樣訓練。訓練就是要全神貫注！我們要全精神貫注接受訓練；修行和此相同。

Thus, we should practice as if we were training. Training requires complete focus. We have to train with complete focus, and we must practice the same way.

我們若是精神不統一，聽話都聽不進去了，哪能依教奉行呢？或是我們的心不專一，現在聽，很快就忘記了；我們若是忘記，失去記憶，功能就沒了。



The Six Spiritual Powers (Part 1)

If we are not focused and cannot even listen, how can we follow and practice with discipline? If our minds are not focused, we may listen but quickly forget. If we forget, then the knowledge is gone.

所以我們應該要用心，才不會忘掉。

Thus, we should be more mindful so that we do not forget.

佛法本來就是在生活中，只要為我們開啟一道門，我們從這道門進去，道就在面前。

The Buddha-Dharma is found in our daily life, and it opens a gateway for us. If we go through it, we find the path before us.

同樣的意思。所以「六神通」意思就是——「精神貫注，開啟智慧」，這叫做「神通」。

Similarly, having the Six Spiritual Powers means focusing the mind and unlocking our wisdom. This is Spiritual Power.

The Power of Omniscient Eye.

It can see the beings in the Six Realms, endlessly cycling through birth and death, and can observe myriad things, without any obstructions.

第一就是「天眼通」，就是「能夠見六道眾生，死此生彼，苦樂之相。」還有「能見一切世間色彩，種種形形色色，一點都不會有障礙。」這叫做天眼通。

The first is known as the Omniscient Eye. "It can see the beings in the Six Realms, endlessly cycling through birth and death, and can observe myriad things, without any obstructions." This is called the Omniscient Eye.



The Six Spiritual Powers (Part 1)

天眼通能對六道眾生、一切的生態，他無不看不到，完全都能知道、能了解。

With this power, one knows and completely comprehends the details in the lives of all beings in the Six Realms.

The second is the Omniscient Ear, which can discern the various emotions of sentient beings in the Six Realms. It can hear everything, whether it is speech or sound.

第二「天耳通」。就是說，六道的世間一切眾生，苦樂憂喜等等...或是不管什麼樣的語言，以及音色都能夠明白，這些都聽得到。

The second is the Omniscient Ear, which can discern the various emotions of sentient beings in the Six Realms. It can hear everything, whether it is speech or sound.

有的人很聰明，聽到有人在說話就能分析——「這個人在說話，是隱藏著內心的苦難，說著很歡喜的話，這是言不由衷。」有的人聽到就聽得出來。所以我們要知道天耳通，就是用心聽眾生的聲音。不只是聽人的聲音，也能聽其他眾生的聲音。

Some people are very sharp; when hearing others speak, they can gauge their hidden emotional suffering. Someone can say they are happy, but how they sound does not reflect their true feelings. Some people can detect this right away. Thus, Omniscient Ear is mindfully listening to the voices of all beings, not only humans.

孔子在世時，他的弟子公冶長，他能聽小鳥的聲音。小鳥說話的聲音，牠們對答的語言，他聽得懂。



The Six Spiritual Powers (Part 1)

One of Confucius' disciples, Gong Zhi-chang, could listen to the language and conversations of birds and understand them.

當時有那樣的人，近代也是有這樣的人。他將心靜下來，就能通達其他眾生發出的聲音。應該每一道的眾生，每一類的生命，都有語言通達的聲音。但是我們凡夫，光是聽人的聲音，就有很多語言不通了。

There were such people in the past, and some in the present as well. When their minds are quiet, they can connect to the voices of other beings. There is a universal language that all species and all living beings share. Yet people have a hard time just understanding the various languages we have created.

日語，多數的人現在都是不懂較多。少數的人讀過，要不然就是老一輩的人。所以年輕一輩，不論是日語、英語、德語，很多的語言我們都不通了。光是人的語言都不通了，要如何能通六道眾生的苦、樂、憂、喜、語言等等...音聲？實在不是那麼容易，那也要有充分的智慧。

Nowadays, most people in Taiwan no longer understand Japanese, unlike the older generations, who studied the language. There are many languages, such as Japanese, English and German, that many of us do not speak. Human language alone is difficult to learn, so how can we also understand the emotions and languages of other beings in the Six Realms? It is indeed difficult and requires sufficient wisdom.

但是佛陀就是要告訴我們，絕對沒有不可能的事，絕對有可能。凡夫要成佛絕對不困難！

The Buddha was trying to teach us that nothing is impossible; everything is possible. It is not hard for us to attain Buddhahood.

就像那隻狗，一隻狗，你若不用心去教牠，牠怎麼會打密碼呢？咬提款卡放入提款機，往那個領錢的機器放進去，這若不是經過訓練，哪有可能呢？



The Six Spiritual Powers (Part 1)

Even a dog, with proper and mindful training, can go to an ATM, enter a PIN, insert and remove an ATM card, and carry the money back. But without training, it would not be possible to do this or understand the owner's commands.

所以佛陀就是要我們全神貫注，自然神會意通，這叫做神通。

Thus, the Buddha taught us to focus and to attain an unhindered mindset. This is known as Spiritual Power.

第三就是「他心通」。不只是自己的心通達了，我們也應該要去了解「別人的心到底在想什麼？」

Third is the Power of Knowing Others' Minds. Not only should we know our own minds, we should also understand what others are thinking.

若是智商較高的人，看人就知道他的心在想什麼，知道他的習氣如何，習慣等等...他能分析。

An intelligent person knows what others are thinking and understands their tendencies and habits just by observing them.

說一，對方就知道還有二、三、五、六要說，所以這叫做他心通。

By knowing one aspect, an intelligent person can understand the other aspects. This is called Knowing Others' Minds.

再來是「宿命通」。有的人就知道——「我不只知道你現在，我還知道你的過去，知道你的未來」，所以這叫做宿命通。



The Six Spiritual Powers (Part 1)

Next is the Power of Knowing Past Lives. Some people know of not only the present life, but also the past and future lives of others. This is the Power of Knowing Past Lives.

知道自己的過去、現在、未來，甚至知道別人的過去、現在、未來；這是不是有困難？其實也不困難！只要用智慧好好去分析，過去是什麼樣的因，現在得到什麼果——「我現在應該要造什麼因，我應該知道我將來是什麼果報。」

They know of their own past, present and future lives, as well as those of others. Is this difficult? It is actually not difficult. It only requires considering what kinds of causes elicit what types of effects. By knowing the causes we create now, we will know what future retributions will come.

只要我們起一念信心，全神貫注無事不通，這也是叫做宿命通。

With faith and complete focus, there is nothing we cannot achieve. This is known as the Power of Knowing Past Lives.

我們不要想得那麼神！佛陀的教育，就是要我們好好推究過去，知道現在，注意未來。這是過去、現在、未來，我們應該要有的。

We should not think it is superstition. The Buddha taught us to investigate how we were in the past, to know how we are in the present, and to be cautious of the future. This is what we should work on.

Fifth of the Six Spiritual Powers is the Power of Unimpeded Bodily Action. The body can travel by flying with no obstacles. One can disappear in one place and appear in another. One's size can change from big to small and from small to big, manifesting according to one's will.



The Six Spiritual Powers (Part 1)

再來就是「身如意通」。身如意通就是說，我們能要去哪裡，都沒有障礙。

Next is the Power of Unimpeded Bodily Action, meaning one can transfer oneself to any place without obstacles.

現在要飛行也沒有困難，現在要去哪裡都沒困難。不過，這裡就是說神通——我們這種「山海無礙、隨意變現」這樣叫做「如意通」。

Nowadays it is easy to fly anywhere. The Spiritual Power described in the Sutra is the ability to move ourselves anywhere at will, and manifest in any form.

有此可能嗎？其實有時候，如何讓我們的身體沒有障礙，我們就要去訓練。我們若要搭飛機，不是飛機來到我們的面前，是我們要到那裡去。我們若是身體不方便，就要靠別人。所以身體要照顧得強壯，什麼事無所不辦。

Is this possible? To have no obstacles for our bodies actually requires training. If we want to fly somewhere, we need to get on a plane. If our bodies are not well, we need to rely on others. If we maintain a healthy body, we are capable of achieving anything.

看看在環保站，多少環保菩薩。看看他們，有的駝背可以做到直起來。醫學說：「這哪有可能？」但是他已經有可能了。不能走的，他能放掉拐杖走出去。這樣是不是神通呢？

At our recycling stations, there are volunteers with curved spines, who were able to straighten their backs when their doctors thought it impossible. But they were able to achieve this. Those who could not walk before, now walk on their own. Isn't this a Spiritual Power?

神通到底從何而來？就是用心訓練。原來就有的，我們人人原來就有；只是久了沒用失靈。因為我們是凡夫，所以身的神通已經失靈了。不是不可能，只是失靈了。像天人就會有這種神通——身的神通。

From where do Spiritual Powers arise? It is from mindfully cultivating what we originally possess. But because we have not exercised these abilities, we have lost



The Six Spiritual Powers (Part 1)

them. These things are not impossible, but we have lost the abilities. Heavenly beings possess these Spiritual Powers.

不過，在人間，我們好好顧好我們的身；身心端正我們到哪裡都通。

In the Human Realm, if we take care of our bodies and maintain proper mindsets, we too can go anywhere.

像慈濟，我也什麼地方都沒去過。不過，大家都知道慈濟是如何起步，在那裡他們開始應用。所以說來不用去，很多人就會做我想要做的，愛我想要愛的人，張開雙手去擁抱蒼生。看，我雖然都在台灣，不過，很多人都替我們去做，做很多的事，翻山越嶺都有；這也是叫做身如意通。

For example, I have never traveled far away. However, people know about Tzu Chi and wish to apply its ideals in different regions. So it is unnecessary for me to go far, because many people have already carried out my wishes. They are loving and embracing all sentient beings. Although I am in Taiwan, many people are still carrying out our work in far away places. This is also the Power of Unimpeded Bodily Action.

第六就是「漏盡通」。

The sixth is the Power of Ending All Leaks.

漏就是煩惱，見思惑遍布在三界，所以我們現在要趕緊好好受持，讓本性現前。心能明亮光明無所障礙，才不會受外面的境界迷惑。我們若是迷惑，就不只是墮落六道了；在三界中還是一樣有煩惱！

A Leak is an affliction. Delusions are ubiquitous in the Three Realms. Thus, we should diligently practice and bring forth our innate nature. When our minds are



The Six Spiritual Powers (Part 1)

clear, we are not affected by external conditions. If we are deluded, not only do we fall into the Six Destinies, we are also afflicted in the Three Realms.

我們所要修的，在欲界、色界、無色界，這些煩惱我們都要去除；如此我們才不會受三界生死再纏住我們。

We should practice to eliminate the afflictions in the Realms of Desire, Form and Formlessness. As such, we will not be entangled in the transmigration in the Three Realms.

所以我們既然要學佛，就是志願成佛，就是不落三界。不只是不落六道，還要不落三界。所以我們要日日洗滌我們的心，不要被煩惱所遮蓋。

Because we wish to practice Buddhism, we should resolve to attain Buddhahood by not falling into the Three Realms or Six Destinies. Thus, we should cleanse our mind daily, so it is not tainted by afflictions.

所以就會每天問你們：「是不是心清淨了？」對了，修行就是要修得心清淨！所以大家要多用心。

That is why I ask you each day if your mind is pure? Indeed, spiritual practice is making the mind pure. So we should always be mindful.