



Fulfill Your Duties and Blessings Come Naturally

心是法之本，每天在說法，每天在聽法，是不是法有進入我們的心呢？在身行上是否有身體力行呢？這是我們要自己問自己的心，警惕在我們日常的行為，這是很重要的。

The mind is the root of all Dharma. Every day we listen to and talk about the teachings. Do they really enter into our minds? Do we put them into practice? We need to remind ourselves to remain vigilant in our daily conduct. This is very important.

在佛世的時候，有兩位很好的朋友，經常都在一起。有一天，國王請佛陀在很熱鬧的街道說法，讓一般的百姓都可以聽聞到佛陀的教法，可以見佛聞法。佛聽到後很歡喜，就接受了，感覺到國王勤政愛民，所以很歡喜的接受了。就這樣，那一天國王用很虔誠、甚大的隊伍，到佛的精舍去迎接佛陀，在四衢道中，就是很廣闊的大路中心，在那裡說法。

During the Buddha's time, there were two close friends who often spent time together. One day Prasenajit, King of Sravasti, invited Buddha to give a teaching in the crowded streets, so that ordinary citizens would have the chance to hear His Dharma and learn from Him. The Buddha was happy to hear that. He agreed, knowing that the king loved his subjects. On that day, the king and his noble entourage went to the Buddha's abode to greet Him. His teaching took place right in the middle of an intersection of four broad streets

當時，來聽法的人很多。這個時候，這兩個朋友來了，在外圍的地方，其中一位看到佛陀，聽到佛法，看到那麼甚大的場面，心生歡喜，一直讚嘆國王很有智慧，也很慈悲，不只是照顧民眾的生活，同時也照顧民眾的心，所以不斷在那讚嘆。

Many people came to listen to the teaching, including the two friends, who stood at the edge of the crowd. One of the two friends, upon seeing the Buddha, hearing His teaching, and witnessing the grand scene, was filled with joy. He kept praising the king for his wisdom and compassion, how he not only cared for people's livelihood, but also their minds. He continued to give this praise.

但是他的朋友站在身邊，聽到這位很要好的朋友如此不斷地讚嘆，那種的虔誠歡喜，很不以為然。他認為：「這哪有什麼？」就說：「在我的感覺，國王是很愚癡的，有什麼好尊重呢？這種的瞿曇沙門，好像一隻牛，而那群跟著他修行的，就好像一台車，牛拖著車到處跑。」一直口出惡言。

Listening to this, and seeing his friend's reverence and joy, the other friend disagreed. "What's so special about all this? I think the king is quite ignorant and stupid. What is there to be so revered? Gautama Sramana [Buddha] is like an ox. His followers are like the wagon. It is just an ox pulling a wagon around." He continued to utter vile words



他的朋友就勸他說：「不要這麼說，一尊佛出世是很不容易的，而且所說的法句句珠機，都是在啟發人的心，要人人做好事，要知足常樂。這就是最根本，人快樂的根源。」但是他的朋友還是不以為然，所以他這位朋友怕他繼續造口業，就把他帶離開了。

His friend then advised him, "Do not say such things. The birth of a Buddha is rare and suspicious. Every word He utters is precious and profound and is meant to inspire people to do benevolent deeds and be content and joyful. That is the very root of happiness." His friend remained unchanged in his views. Fearing that his friend would continue to create negative speech karma, he pulled him away and left.

兩個人走到更接近市中心的地方，時間已經是中午過後了，肚子餓了，就到一間店裡面吃飯。一位是青菜淡飯，因為剛才聽到佛說法，心靈的虔誠，所以所點的是青菜淡飯；另外一位則是酒肉，大飲大吃。

They entered the downtown area. It was past noon already, and they were hungry. They stopped by a restaurant. The joyful one ate lightly because he had just received the Buddha's teaching. Filled with sincerity and reverence, he ordered simple, light dishes. The other indulged himself with heavy, meaty food

不知道什麼原因，忽然那位大飲大吃的人，突然暴死了。這位朋友生命如此的無常，所以他感覺這種佛陀的教法，就是真理，所以從此開始，內心對佛法起了尊重心。

Then for unknown reasons, the over-indulgent friend collapsed and died. Witnessing firsthand the impermanence of life, his friend realized the truthfulness of the Buddha's teachings, and a deep respect for the Buddha-Dharma arose within him.

時時看到人都在說：「佛陀的教法平易近人；國王的明智可以請佛陀來到四衢道中，在大街路上為大眾而說教法。」到處都對人讚嘆，國王的明智，讚嘆佛陀的教法。

He often talked with others about how approachable the Buddha was, and how wise the king was to invite Him to give teaching on the streets. Everywhere he went, he praised the king's wisdom and the Buddha's teachings.

有一回當他走到鄰國去了，同樣也是把佛陀的教法對鄰國的人說。

Later, he went to a neighboring country. There he expounded Buddha's teaching to the people.

這個國家的國王沒有子息，就是沒有兒子，而且老了、病了，很煩惱，不知道這個國位要傳給誰？想一想，他的身邊的大臣，這麼多人，哪一個人有真誠的愛心？一個國家可以興盛，民眾可以幸福，唯有依靠能夠愛人的國王。所以，有一天，他就發令給全國的人挑選一位最有愛心的人。

The king of this nation did not have any children. Aging and ill, he worried about who would succeed him. He considered his entire staff, but who was genuinely loving and caring? The



prosperity of a nation and the happiness of its people depends upon loving and benevolent leadership. Thus, one day, the king ordered the entire nation to pick out a person whom they deemed the most loving.

這個號令一出去，全國的人都很歡喜，發現這位從鄰國過來的人，常常都在人群當中說好話，教人做好事。人人聽過之後都很歡喜，心存幸福的感覺。所以這些民眾感覺：「如果這個人可以來到我們的國家當國王，領導人民，是人民之福。」所以把他推薦出去，國王也就接見了。

After hearing this decree, all the citizens were happy. It was the man from the neighboring country who often spoke kind, meaningful words and taught them to do good. Everyone was happy to hear his words. They all felt content and thought, "What a blessing it would be to have this man as our leader." So the people nominated him and the king summoned the man to be interviewed.

他和國王論談的時候，國王很歡喜，聽到這位是真的有智慧者，所以就把王位讓給來自於鄰國的這個人。這位來自鄰國，不求自得，能夠得到國王如此的尊重，所以他就跪下來面向東方，在那個地方向佛感恩。就說：「若我登位的一天，我要能夠照依照佛陀的教法領導群眾。」

Satisfied with the depth of the man's wisdom, the king passed on his reign to him. Without trying, he received such high regard from the king. So the man knelt down, facing east, to express his gratitude to the Buddha. He said, "When I ascend the throne. I will lead my people in accordance with the Buddha's teachings."

過了幾天後，他就實行了，就領導他的國家大臣，來到鄰國佛陀的精舍，向佛陀頂禮膜拜。

After a few days, he began to govern using the teachings, and led his officials back to his own country to prostrate and pay respect to the Buddha.

The mind, basis of Dharma, directs all actions. Good thoughts lead to good speech and action. Blessings and happiness follow us like a shadow.

大家知道是因為這樣的因緣，所以就問佛陀：「為什麼他只是一個普通的人，怎麼會得到這麼好的緣呢？」 Upon hearing about this man, people in that country asked the Buddha how such an ordinary person could be favored with such wonderful conditions

佛陀微笑就說：「心為法本，心尊心使；中心念善，即言即行；福樂自追，如影隨形。」

He smiled and said, "The mind, basis of Dharma, directs all actions. Good thoughts lead to good speech and action. Blessings and happiness follow us like a shadow."



意思就是說：「人人就是一念心，心就是法的本源。」不是常常都在說：「心、佛、眾生三無差別。」不是常常說：「人人心中都有清淨如來的本性。」這就是叫作法本。法的本源就是如此的清淨。

This means that everything originates from the mind. We often say, "Mind, Buddha, and all living beings are equal." We all possess the same pure Buddha-nature. This is the root of the Dharma. The root of dharma is pure.

所以「心尊心使」，若是有善念，這個心可以驅使他的行為。

So "the mind is the director of all actions". If it gives rise to benevolent thoughts, it leads one to act accordingly.

A person has two legs, but blessings have four. So it is hard to chase after blessings. When one does one's best to fulfill one's duties, with constant good thoughts focused on the Dharma, blessings arise without asking.

我們前面也說過，那念心可以使你向善、使你向惡，所以心若是常常對人有尊敬、有尊重，尊敬佛、尊敬法，行為就會向佛、向法。所以說「心尊心使」。

We have talked about this before. The mind can direct one to act out of goodness, but it can also motivate one to do evil. If we have respect for people, and for the Buddha and the Dharma, our behavior reflects that. So the mind is the director of all actions.

「中心念善」，就是心中若是時時念善，而且直夠「即言即行」，不論是在說話，不論是他的行動，都是念茲在茲，念法在法，所以心中有法，如此這樣的人就可以「福樂自追」，不需要去求，福自然會追著這個人。所以能夠「不求自得」。

If our thoughts are always benevolent, they lead to good speech and action, then we are mindful in all our speech and actions. When the Dharma and the Buddha dwell in the mind, it is reflected in our conduct. Blessings and happiness follow such people without those people even trying.

古人不也這樣說：「人兩腳，福有四腳。」你若有福，無論你怎麼跑，福都會跟著；但如果我們人去追福，就會很辛苦。我們只是要盡本份去做就對了。

Didn't the ancient sages once say, "A person has two legs, but blessings have four." If you are entitled to them, no matter where you run, blessings chase you. If you instead try to chase after blessings, it will be in vain." All we need is to do our best to fulfill our duties.



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總共一句，真的是心、口，都是禍福相隨，所以我們為佛弟子，應該要知道——「我們過去看到人沒有起歡喜心？是不是聽到人在讚嘆別人就起疾惡的心？不以為然的念頭？我們有沒有這樣？」如果有這樣，我們要戒慎，我們應該要對人人都能夠時時提起虔誠的心。

In short, one's mind and speech determine one's disasters and blessings. As the Buddha's disciples, we should know this. In the past, did we have an unhappy reaction to seeing other people? When we heard others being praised, did we become jealous and discredit the words? Have we ever been like this? If so, then we have to become more vigilant. We should always be sincere with others.

are the root of all afflictions. If one does not self-reflect, repent and eliminate the Poisons, all the good one does is easily lost.

倘若我們對人起了不尊重或是毀謗的念頭，要趕緊懺悔，因為這就是我們自性的三毒。

If we have malicious thoughts or harbor a desire to slander or malign others, then we have to make haste and repent, because this is the Three Poisons manifesting

什麼是三毒？就是一切的煩惱，一切的煩惱就是從貪瞋癡三毒心開始。

What are the Three Poisons? They are the source of all afflictions. The Three Poisons are Greed, Anger and Ignorance

我們的「貪、瞋、癡、慢、疑」都是以貪為本，開始生出瞋，聽到別人在讚嘆別人不能起歡喜心。看到別人在做好事，我們不只是不能讚嘆，還會為反對而反對，這就是瞋和癡。在人群當中起了慢心，這種的疑的念頭，這些都是毒！所以三毒就是一切煩惱。

After that, there are arrogance and Doubt Greed gives rise to anger as well as an inability to take delight in hearing others being praised. Seeing others doing kind deeds, not only do we withhold praise, we oppose them just for the sake of opposing them. This is anger and ignorance manifesting. When working among others, arrogance and doubt are also poisons. The Three Poisons are the root of all afflictions.

sincerely and completely. If one allows the mind to waver, the inner poison will never be cleared.



所生的功德,我們要用什麼方法才能生出功德?我們若是不能夠懺悔三毒,不除去種種的煩惱,所做的一切就容易漏失去。

So how do we give rise to merits and virtues? If we do not repent the three Poisons and eliminate afflictions, then whatever we do is fruitless.

懺悔的時要一心懺悔,專念懺悔,把自己的不對向大家道歉,也該說對不起。但是也有一方面說對不起,另外一方面則說別人也有錯,這樣的行為就不對了!這個道歉卻又說別人的不是,這樣好和壞就打平了,功德就沒有了。意思就是說,我們修養的功夫還是不夠。所以我們要時時懺悔,這個懺悔要很徹底的懺悔。

Repent deeply and sincerely. We need to apologize to people with sincerity. We cannot say we are sorry while still maintaining that the other person is at fault. That is wrong. Apologizing and placing blame on others cancel each other out, so there are no merits. It indicates that our practice has not advanced yet. So we need to repent frequently in a sincere and thorough manner.

不過我們現在的眾生,懺悔的心總是時起時落,所以我們才要常常面對人群做好事,在人群中培養習氣。好的習氣要時時培養,從付出無所求開始。

These days, when people repent, they still tend to waver, so when we are with others, we need to do good deeds. When working with others, we develop good habits. When working with others, we develop good habits by giving unconditionally.

我們慈濟在加拿大,到了十二月的時候,就會開始先為他們安排聖誕節的活動,所以在十二月一日當天,慈濟人到了戒毒中心。那個戒毒中心有卅個人在那個地方,有前科,戒都戒不掉,所以他們有救世軍才在那裡成立了一個戒毒中心。因為在那個地方有卅位戒毒的人,所以我們慈濟人就準備了卅份防水的夾克,以及日常用品送過去。

Tzu Chi volunteers in Canada usually organize a Christmas party in December. On December 1, 2006, they went to a Salvation Army drug rehabilitation center, where there were 30 people receiving treatment. They were addicted to drugs and had been in rehab before. They wanted to stop but could not. Tzu Chi volunteers prepared and distributed waterproof jackets. They also provided them other supplies.

到了那裡之後,救世軍的主管看到慈濟人很歡喜,因為慈濟人和他們結緣已經有十一年了。每一年都合作得很好,而且每個月都有一次慈濟人去煮東西給他們吃,而且都是用最虔誠的態度。

The director of the facility was really happy to see us because we have had a good relationship with them for over eleven years. We have formed this great partnership. Tzu Chi volunteers cook for them every month, with utmost sincerity and respect.



凡是輪到慈濟人煮飯供餐的時候，他們裡面都布置得好像是五星旗的餐廳。桌子就要鋪桌巾，用小花盤插著小花，用具都是很好。這是長期都是這樣在供給。所以救世軍這個單位每次看到慈濟人都很歡喜。

Whenever it is their turn to provide the meal they decorate the room to look like a fancy restaurant. The tables are covered with tablecloths with flower arrangements in the center and fancy place settings all around. They've been doing this for a long time. That is why the Salvation Army is always happy to see Tzu Chi volunteers.

尤其是看到他們送來的這些這麼好的禮物；衣服品質不但非常好，而且還可以預防雨水，還可以保暖，還給他們很豐富的日常用品，所以他們都很感恩。當然接受的人也很歡喜，把慈濟人當成他們生命中的貴人。

They see that the gifts we provide are of good quality. The jackets are made of quality fabric and are both warm and rainproof. The supplies are also abundant and varied. They were all very thankful and the gift recipients were also happy. They value having Tzu Chi volunteers in their lives.

在救世軍裡面的主管，對慈濟人的感動，其實是來自於很多年前，慈濟人和他們合作的時候，為他們比了一首的手語歌，就是「普天三無」。

The director's first moving experience with Tzu Chi came many years ago, actually, when our volunteers performed a sign language song called "Universal Love, Trust and Forgiveness".

這首普天三無翻譯成英文，唱誦出來——「普天之下沒有我不愛的人，普天之下沒有我不信任的人，普天之下沒有我不原諒的人。」以英文的歌詞唱誦出來，配合著音樂的旋律，讓他們很感動，甚至「心中煩惱、埋怨、憂愁都放下了」。這句話，字字都進入他們的心中。

They translated it into English, and sang it aloud, "In this world, there is no one I do not love. In this world, there is no one I do not trust. In this world, there is no one I cannot forgive." The English translation followed the melody and was very touching. The staff were so moved they forgot their worries. The song lyrics entered deeply into their hearts

在戒毒的場所當中，看到很多人都很無奈，明明就已經幫他戒除了——用了那麼多的心思教育、陪伴他們，幫他們完全戒除了——，但是出去了不久之後又進來了！實在是疲於奔命，一直為這些人一批出去，一批進來；一位出去，一位進來。實在是很辛苦啊！

In the rehabilitation centers, sometimes it can be rather frustrating. Sometimes people seem to be cured after much time and effort has been spent educating and encouraging them; but though they leave for a while, they end up coming back. There seems to be no end. One group out, one group in One person out, another person in It is very taxing.

有時，心也會有埋怨啊！但是因為普天三無——沒有我不愛的人；但是看到這些人實在是很氣，所以還要「沒有我不原諒的人。」看到這些人來來去去，到了要對這些人失去信心，就還是想到



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

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「沒有我不信任的人」，總有一天這些人應該也會徹底斷惡戒毒。所以這首歌給他們很深的影響。每當心中有了埋怨，他就會想到「中煩惱、埋怨、憂愁都放下了」。

Sometimes, the staff still feels resentment, but the song says, "There is no one I do not love." Sometimes they can get so mad at these people, but "There is no one I cannot forgive." Seeing these people come and go, it is easy to lose confidence in them. But, "There is no one I do not trust." One of these days, these people will make a clean break from drugs. The director of the center was deeply moved. Whenever a complaint or worry arises in his mind, he just lets it go.

各位，人生當中本來這些「貪、瞋、癡、慢、疑」就是心中的毒素，所以我們要如何去除？就是心在法中；法進去了，還要行在法中，我們要表達出來。所以我們要好好照顧這念心啊！

Everyone, our minds have greed, anger, ignorance, arrogance and doubt. These are the poisons in our minds. Learning how to eliminate them is being mindful of the Dharma. When the Dharma enters one's heart, it shows in one's conduct. We should strive to do this. So please always be mindful.