



<http://youtu.be/WhIAiZ1X6xM>

各位，無論何時，每當我們的六根接觸到六塵境時，其實啟動起來的是「意」。
Everyone, when our Six Roots come in contact with the world of Six Dusts, consciousness begins.

所以我們的意，和六塵、六根之間就是為媒；就是「意」成為了一個媒介，所以我們的六根會涉入到六塵當中。

Our mind, the connection between the Roots and Dusts, serves as a medium.

六根接觸六塵境
由意啟動和運用
這整體的總稱
即是「十二入」

The Six Roots come in contact with the Six Dusts Consciousness starts to function. The whole process is called the Twelve Entrances.

是什麼涉入？耳朵聽的、眼睛看的、鼻子所聞到的香臭，或是吃的東西苦或甜，這都不離開兩者相對；中間這個東西叫做「意」，意就是法。

What are the Entrances? What is entering? What the ears hear, what the eyes see, everything the nose smells, fragrant or foul, everything we taste, bitter or sweet, are all found in pairs of opposites, and the link in between is "mind". Mind refers to mental phenomena.

所以法和塵兩者合起來，塵就是色聲香味觸，這些東西、這些塵境，經過我們的眼耳鼻舌身的過濾之後，意去運用，所以變成了「十二入」。

So consciousness links with the Dusts, which are sense objects, form, sound, smell, taste and touch. Our minds put these kinds of material phenomena to use after they pass through the filter of our eyes, ears, nose, tongue, and body. They become the Twelve Entrances.

眼根有眼識、耳根有耳識，其實這些識收攝回來，它的總名稱為「意」。因為這些東西過後，就是收納在受想行識，所以由受想行識去動作，因此總名稱才稱為「十二入」。

The Eye-root has Eye-consciousness, The Ear-root has Ear-consciousness. Actually these consciousnesses are collectively called "mind". After these things pass through, they are accepted and experienced as sensation, perception, action and consciousness. So as a group they are called the Twelve Entrances.

這大家應該要大概清楚一下，「心」就是「心法」，我們凡夫就是說用心。說到這個「心」，其實心和意一樣嗎？應該一樣，只是在作用中差一點。所以我們要知道，「心法」的「意」就是「法」，我們的心起心動念，由意去行動，這叫做「心法」。



Everyone should be mostly clear about this. Mind refers to mental phenomena. We ordinary people use our "mind". Is mind actually the same as Mind-consciousness? They are the same, but there is slight difference in usage. The Mind-consciousness perceives mental phenomena. When our mind is active and thoughts arise, that is consciousness working. This is called mental phenomena.

凡夫被煩惱所纏
但清淨本性不增不減
這分清淨即是「法身」
而身懷心法的凡夫
即是「在纏如來」

Ordinary people are bound by afflictions, but their pure, intrinsic nature is neither lesser nor greater. It is called Dharma-body. Because we still have ordinary mindsets, we remain Tathagatas in Bonds.

心法的身，在佛就是「法身」，法身本清淨。

The essence of mental phenomena in the Buddha is the Dharma-body. The Dharma-body is fundamentally pure.

若是在凡夫，凡夫人人本性未泯，我們清淨的本性還在，所以常說「心、佛、眾生平等」，在凡不減、在聖不增，既然凡夫的性不減，那名稱叫做什麼呢？叫做「心法身」。我們的心和法還是存在，只是我們不清淨，所以叫做「在纏如來」，這叫做「心法纏」。

Even in ordinary people, the pure innate nature still exists. We often say, "Mind, Buddha, and Sentient Beings are equal". Ordinary people aren't lesser. Sages aren't greater. What do we call ordinary people's natures? They are called "Dharma-body of the mind". Our Dharma-body still exists in our mind; the difference is we are not pure, so this is also called Tathagata in Bonds. Our mental phenomena are bound.

纏，被什麼纏住？被煩惱纏住，層層疊疊被纏住。但是纏住之中，還是有法身，我們的心法還在，所以才叫做「心法身」，因為凡夫就是心。

Bound by what? By affliction, bound layer upon layer. But in the midst of this bondage, the Dharma-body is still there. So it is called "Dharma-body of the mind," because we have ordinary minds.

所以師父常常對大家說：「多用心！」不是要大家多心，要用心。

I often tell everyone to be more mindful; not to be oversensitive and over-think things.



若是太多心，就如同有的人說：「你想太多了，太多心了。」這就是煩惱。

If you are oversensitive, some people will say that you think too much. This is affliction.

我們要直入心和性，就是要多用心。人人有那分清淨的本性，平時起心動念，起心動念，我們如何讓心靜下來？用心讓它靜下來，去透徹人人清淨的自性，所以才要大家多用心。

We must penetrate into the nature of our mind. This is being more mindful. Everyone has that pure nature, but usually the mind is full of thoughts. How can we quiet the mind? Be mindful and let it quiet down. Delve into your pure nature; then you are being more mindful.

離諸邪雜、攝心一處

時時虔誠皈依

清淨本覺的自性三寶

心就能常住妙法蓮台

Be free from all evil thoughts. Gather your mind in one place. Always reverently take refuge in the pure Three Treasures within yourself, so your mind can abide in the Wonderful Lotus Throne.

要如何用心？看看有一部經叫做《蓮華三昧經》，這個「三昧」大家應該知道，「正念」就是要讓我們的心靜下來，這叫做「三昧」。

How should you be mindful? The Lotus-Samadhi Sutra talks about Samadhi. What is Samadhi? Everyone should know it is the practice of using Right Mindfulness to quiet the mind. That is Samadhi.

法,如此教導我們，有句話這麼說：「凡夫要好好自我皈依。」皈依什麼呢？「自性佛、自性法、自性僧」。因為我們人人都有清淨自性，所以我們不要輕視自己，要時時自我自皈依，皈依本覺心法身，人人都有本覺，心的法身。

Dharma teaches us in this way. There is a saying, "Ordinary people should take refuge." In what? In our inner Buddha, Dharma and Sangha. All of us have a pure nature, so we should not disparage ourselves. We should always take refuge in the innate awareness of the mind's Dharma-body. Everyone has innate awareness, the mind's Dharma-body.

就是要打開「纏」，一層一層的纏縛。煩惱如果打開，裡面就是有我們本覺、心的法身存在。

We simply must break the chains of our bondage, one by one. If we break free of afflictions, we find our innate enlightenment within. The Dharma-body of the mind exists.

所以「常住妙法心蓮台」，每個人心中都有一個常住妙法的蓮台，在我們的心裡，所以大家要時時多用心。

"Abide in the Wondergul Lotus Throne of the mind". In everyone's mind there is an abiding Wonderful Lotus Throne, so everyone should always be mindful.



外境是好或壞

關鍵在「意」如何轉法

用心轉痛苦為法樂

這就是菩薩心法

Whether the external conditions are good or bad depends on how the mind transforms the situation. If one can transform suffering into joy of the Dharma, that is the core practice of the Bodhisattvas.

慈濟人常常走進貧窮病苦、孤老無依的家庭，我們去幫他打掃。有的老人病臥在床，大小便累積年和月，慈濟人發現了，走入這個境界去清掃。他不臭嗎？臭啊！但是這分菩薩心，他就撥開了聞起來很臭，平常人不敢靠近；但是這群人間菩薩，他們轉臭為香，這種德香，有這分德，把外面的境界都當作是香的，才能去接近、去付出、去敷慰、去幫助他們，這就是我們清淨本性。

Tzu Chi volunteers often go into the houses of the poor, sick, suffering, old and alone. We go to help them clean. Some old people are sick in bed; their bodily waste accumulates over months. When Tzu Chi Volunteers find out about them, they would go in there to clean up. Are the places foul-smelling? Very foul! But with love, with the Bodhisattva-heart, they disregard the foul smell. Normally no one dares go near, but these practicing Bodhisattvas, turn foul into fragrant. This kind of virtue makes all the external world seem fragrant. Only then can they get close enough to give comfort and help. This is our pure, innate nature.

在日常生活中，我們聞到香臭，我們要如何去轉香和臭，當然這就要用「意」，這就是法，以方法去克服它。

When we smell something foul, how do we turn it into something fragrant? We must use the mind, of course. This is Dharma, a method of overcoming obstacles.



我們的身體一樣，現在是冷或熱，我們坐著是坐得很舒服，還是坐久了腰酸背痛，但這都是我們的感覺，這種意境。意緣著我們現在的心境，我們若是提起求法的心，痛也要坐好，用心來轉痛為法樂，這就是心法。

Our bodies are all the same. Right now, is it hot or cold? Are we sitting comfortably or have we been sitting so long our back is sore? These are all feelings. This state of consciousness, connects with our mental conditions. If we have a mind to seek the Dharma, we must sit still, even if it hurts. Use your mind to turn pain into the joy of Dharma. This is the Dharma of the mind.

所以這十二種東西，其實一切色，所聽得到、看得到、感覺得到的等等，都歸納在意和法之中。

So these twelve kinds of things, everything you hear, everything you see everything you feel, etc., exist in the connection of mind and phenomena.

希望大家如果能用心一點，在我們的生活中無不都是法，所以撿來的每一枝草、每一朵花，無不是佛的世界，無不是佛的清淨心。所以大家要多用心。

I hope everyone can be more mindful. In our lives, everything is Dharma. Every blade of grass, every flower, everything is the world of the Buddha, everything is the pure heart of the Buddha. So everyone must be more mindful.

其實心、法就是一切諸法，一切法只是分成色和法而已。讓你去分別的東西很多，但是歸納起來只是兩種，所以大家要時時用心。

The mind and phenomena consist of everything in the universe. Everything can be divided into just form and phenomena. There are many things that can be analyzed using just these two categories. Everyone must always be mindful.

有的人如果用對了心，每天都很可愛；用不對的心，每天都很煩惱。

If people use the right mind every day, they will be lovable. If they use the incorrect mind, they will be afflicted.

凡夫群中，也有很可愛的人生，有一段新聞，刊登一則很可愛的故事，那是在美國紐約地鐵出入口，有一位年輕人。這個年輕人差不多一段時間，每天都差不多在那個地點，在地下鐵的出入口，他在傍晚時，差不多黃昏時，那個時間他就到了，他到了位置就開始把戴著的帽子摘下來，放在地上，自己就專心地拿起小提琴。很專心陶醉在拉小提琴，自己本身陶醉其中。

Amongst ordinary people, there are many who lead endearing lives. There was a piece of news, a very endearing story, about a young man in a New York City subway entrance. For a period of time, he was there more or less every day. He would arrive in the evening, around dusk. When



he arrived, he would take off his hat, and put it on the ground and put it on the ground. Then he would take out a violin and begin wholeheartedly playing, completely intoxicated by his own music.

聲音很悠揚，大家聽得很感動，紛紛就會掏錢投在帽子裡。他把帽子裡的錢收起來時，人都離開了，隔天同一個時間，又來了。來了之後，先在地上多了一張紙，這張紙上寫了很大字，寫著：「在昨天這段時間，有一位先生名叫做喬治桑這位先生，他放在我的帽子裡有一樣很重要的東西，可能這位先生很著急，若是這位先生，你要趕快來認領，這樣東西在我這裡。」在那張很大張的紙上，浮現這些字。

The sound was very mellifluous. People who heard it were moved, and threw money into his hat. One evening, after he played as usual, he collected all the money in his hat, and everyone left. The next day, there was a paper sign at his feet. On it, he had written in big letters, "Yesterday at this time, a man named George Sang put something very important in my hat. He may be very anxious. If you are him, please come and claim it." The sign showed these words.

他也同樣在那裡拉琴，帽子放在紙上，同樣的動作，只是多了那張紙。大家同樣陶醉在他悠揚的小提琴聲裡，之後一樣給他錢放在帽子裡。

He played his violin there like before, with his hat on the ground as usual, but this time with the sign. A small crowd stood transfixed, like before, by the mellifluous sound of his violin. At the end, they gave him money like before, by putting it in his hat.

這中間，就有一位先生他趕緊走上去，對這位年輕人，雙手把年輕人的手拉起來，把他握得很緊，很機動地說：「我就知道你是一位很誠懇的年輕人。」剛開始這位年輕人接觸到這位先生看他這麼激動，請他說說他到底什麼東西放在帽子裡？所說出來的很正確，就是有一張已經中獎的禮券。

At that time, a man walked up to him, a man walked up to him and clasped his hand warmly with both hands and very excitedly said that he knew that the violinist was a very honest young man. The youth, who saw how excited the man was, asked him to say what he had put into the hat. What he said was correct. It was a winning lottery ticket.

這張得獎的禮券，可以得到五十萬美金，這個數字很大。他丟在帽子裡，所以年輕人看到，他知道感覺這個人我相信不是故意要給他一張禮券，應該是無意中放進去的，他很擔心這個人如果發現東西遺失了一定很著急。

It was a winning lottery ticket. It was worth US\$500,000. That is quite a lot. He had thrown it into the hat, and when the youth saw it afterwards, he felt that this man had not given him the ticket on purpose. It was probably put in by accident. He was very concerned for this man; when he discovered it was missing, he would be frantic.



本來昨天收起來結束以後，本來他要去維也納，還要去進修，但是回家後整理帽子的錢，詳細看，就是裡面有一張紙，捲著這張禮券，這張紙有這樣的名字，所以他決定取消到維也納的機票。這天同一時間來到這裡，他相信掉東西的這個人一定會再來。

Originally, the young man had planned on going to Vienna that very evening, to pursue advanced studies. But after he got home and sorted out the money, and took a closer look, he saw inside was a piece of paper wrapped around a lottery ticket. The paper had a name on it, so he cancelled his flight to Vienna, and went to his usual spot, believing that the person who had lost the ticket would definitely come back.

所以他又在那裡找失主，已經失掉這個東西的人，果然讓他找到了，他自己也很歡喜。這位失而復得的人更歡喜，所以兩個人在那裡都很歡喜，互相對看著。

He waited there for the owner, the one who had lost the ticket. When he finally found the man, he was very happy. And the man who got back his lottery ticket was even happier. Both of them were very happy; they stood there grinning at each other.

旁邊的人又圍過來，看到這個人這麼高興，了解了這件事。所以這位先生就對大家說，因為昨天已經對中得到五十萬，他自己本身很高興，五十萬的美金是台幣多少呢？他本身很高興，所以趕緊用一張紙，寫上自己的名字。包著就是準備這一天要去領，才發現東西不見了，非常著急。他告訴大家，他說：「我很相信這位年輕人一定會回來，所以我才在這個地方等待。」

The people gathered around these two men who were so happy. They understood what had happened. The man told them that he was happy because, he had won \$500,000 in the lottery. US\$500,000 is how many New Taiwan Dollars? When he'd realized he'd won, he was very happy, so he quickly grabbed a piece of paper, wrote down his name, and wrapped it up. He went to collect his winnings, only to discover he didn't have the ticket. He was frantic. He told everyone. He told everyone, "I trusted that this young man would definitely come back. So I waited here."

大家聽到都很感動，就問這個年輕人：「五十萬的美金數目很大，年輕人啊，這張禮券你拿去換錢，你可以一輩子不必在這裡走唱、拉小提琴。」這個年輕人就說：「這種事情不是我要求的，我一生所求唯有一件事，就是歡喜。」

Everyone who heard the story was very moved. Someone said to the young man, "500,000 dollars is a lot of money. You are young. If you took the ticket, you would not have to come here to play your violin ever again." The young man simply said, "That isn't what I want. My whole life I have only wanted one thing, happiness."

對啊，人生本來就是這樣，什麼是最快樂的？最誠懇的心就是最快樂。



This is what life was originally about. Who is happiest? He who has the most honest heart is happiest.

「信實誠正」，這不正是慈濟人大家所追求的嗎！向自己內心不斷不斷，希望建立正確的信仰，真真正正待人接物，就是老老實實做事。我們老老實實做事，不就是發自內心這分誠意？所以信實誠正，這就是我們人生所追求。

Aren't trustworthiness, honesty, sincerity, and integrity everything Tzu Chi Volunteers pursue. I hope that you constantly look inward and establish this correct belief in your mind. The true way to deal with people and things is with complete honesty. If we handle things honestly, we are displaying our sincerity. Trustworthiness, honesty, sincerity, and integrity are proper pursuits in life.

我們之所以要學佛、修行，就是不能夠離開八正道。這個「正」字，是修行者的目標，就是我們的道路。

We who practice Buddha-Dharma cannot leave the Eightfold Right Path. "Right" is the goal of practitioners; it is our path.

所以日常生活不論對塵、對境，我們的六根不斷緣著外面的境界，我們的心願得好嗎？符合誠正信實嗎？修行人就要老實修行，要常常培養這念誠實的心，我們才能很歡喜，這就是「付出無所求」。

In our daily lives whether towards the Dusts or the world, our Six Roots are constantly drawn to external conditions. Are we taking good care of our minds with sincerity, integrity, trustworthiness, and honesty. Practitioners must practice honestly; we must always cultivate this honesty. Only then can we be happy. This is "giving unconditionally".

有的人覺得：「我借你多少錢，你欠我多少，我一定要要回來。」

Some people feel that they have lent too much money to others.

佛經中也有這個故事，有一位借人半錢，但是這個人很久了不還他，為了要討回這些錢，所以他就要過江催討，過江一趟渡船要兩錢，僱渡船過去。到了那裡找不到這個人，他要再回來，還是一樣要花兩錢，所以來回四錢，又浪費這麼多時間，還很氣、很煩惱，半錢也沒有討到，但是浪費了四錢。

In the Sutras there is this story. Someone lent a man a half-coin, but for a long time this man didn't repay it. In order to ask for the money back, the lender had to cross a river. Crossing the river once cost two coins. He hired the ferry to cross, but when he arrived, he couldn't find the man. He wanted to return, but it cost two coins. So round trip was four coins. And he had also wasted time. He was very angry. He still had not gotten his half-coin back and wasted four coins.



這就是說，人生四大要調，否則為了一點事一切不調，如此，我們都是在纏如來。
This is to say that in life, the Four Elements must be in harmony, or else one affair will cause total disharmony. In this way we are all Tathagatas in Bonds.

剛才說過，在凡夫就是「在纏如來」，就是被這個東西纏住，老是要計較那一點點，一錢都要不到，他卻浪費四錢，這是不是顛倒呢？各位不要太計較，認真做就對了，所以凡事不要太多心，不過還要多用心！

I just said, ordinary people are Tathagatas in Bonds. We are bound when we always have conflicts over small things. For not having a half-coin, a man went and wasted four coins. Isn't this distorted thinking? Everyone, don't get into petty quarrels. Doing things sincerely is correct. Do not be over sensitive about things, but always be mindful!

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