



## Create Blessings by Doing Good

寧靜的境界，是多麼地輕安自在。寧靜才能提起戒慎虔誠，心如果寧靜，自然就會很警惕自己，警覺我們的心，是不是往外在動念。

In a peaceful state, one is carefree and at ease. Stillness initiates our discipline and reverence. When the mind is tranquil, we can naturally be alert and mindful of our thoughts so we will know if the mind is moved by external conditions.

一有了動念，是不是自己可以起慚愧的心，這一念可以產生慚愧，就是要出於戒慎，戒慎的心就 是要在寧靜的境界。

One we are aware of thoughts arising, we can repent. Thoughts of repentance arise from discipline. A disciplined mind abides in a tranquil state.

我們如果能時時保持心的靜寂，自然污染就不會來到我們心中，污染我們的心地，這就是我們平時所要修的。

If we can maintain tranquility of mind, defilements will not enter our thoughts or contaminate our mindsets. This is what we strive to cultivate.

之前兩天的時間，就一直告訴大家，我們將之間啟了這個心的門，讓很多的煩惱進來我們的心。  
。因為我們的心地充滿煩惱，所以說紛擾，紛紛擾擾，不得自己，無法守於清淨。

Over the past two days, I have been talking about how opening the door to our minds. When afflictions fill our minds, they torment us. They torment us beyond our control, and we are unable to remain and peaceful.

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彌恒六道  
今日致禱  
向十方佛  
慚愧發露 皆悉懺悔

無處可避

尊法聖眾

*Remaining in the Six Paths, with nowhere to hide. Today, we pray with utmost reverence. We confess and repent all negative transgressions to all the Buddhas and noble beings of the ten directions.*



我們的煩惱，我們的造業行動，就是無孔不入，六道，我們就是這樣輪轉，有時造福上天做人，這要看我們平時造了多少福，但是所造的福，不過是人天的福業，哪怕是天堂，福盡了還是一樣再墮落，這就是煩惱不盡！只是能造福，不懂得將心清淨。

Our afflictions and our conduct create karma, and exist everywhere. Thus we transmigrate in the Six Paths. Sometimes we create blessings and ascend to heaven. Thus depends on how we act on a regular basis. The blessing created from this, at best, lead us to be reborn in the heaven or human realms. Once the blessings are exhausted, we fall again to the lower Paths. This is because afflictions are not exhausted. We have only created blessings, we have not purified our minds.

慈濟人就有一念心，付出無所求，這就是一道防護的門，預防我們的貪念。有的人造福就是貪福德，慈濟人付出是造福，但是不貪！那就是付出無所求。不只是無所求，還要用感恩心！還要尊重！無私的大愛，這都是防著，預防我們的貪念生起，所以造福不貪著，這樣在我們普通的人，實在是做不到。唯有人間的菩薩做到了，所以所造的不只是人天福，更超越！

Tzu Chi volunteers hold the thought of giving without seeking anything in return. This protective door prevents greed from entering. Some people do good deeds to enjoy the rewards. Tzu chi volunteers help others to create blessings. They are not greedy. They give without any expectations. Not only do they give unconditionally, they also give with gratitude, respect, and selfless Great Love. These all prevent the rise of greed in the mind. Creating blessings without greed is almost impossible for ordinary people. Only Living Bodhisattvas can do it. So the blessings they create transcend the Human and the Heaven Realms.

我們修行，就是要修得這念心能超越六道。天還是在六道中，所以哪怕是為善造福，一般人還是在六道當中，所以叫做「彌恒六道」，煩惱門一開，就算你為善，還是在煩惱中，因為他貪福德。

The goal of our practice is to transcend the Six Paths. Heaven is still within the Six Paths. So even if we do good deeds and create blessings we are still within the Six Paths. That is called "remaining in the Six Paths" When the door of afflictions is opened, even if one does good, afflictions still exist because of greed for blessings.

所以在六道當中，都是給我們做惡的機會，所以「無處可避」。只要你是在六道中，我們的心境如果沒有超脫，就是在六道，沒有地方可躲避。

So one remains in the Six Paths. There are many chances for us to create evil in the Six Paths. So there is "nowhere to hide", if one is within the Six Paths. If our minds cannot transcend, then there is no place for us to hide.



為善造福  
付出無所求  
才能超越貪求計較的心  
沒有造惡的機會  
就能避開六道

*Do good and create blessings. Give without asking for anything in return in order to transcend desire and pettiness. Without the opportunity to create evil, we can avoid the Six Paths.*

要往哪裡避開？現在就可以避開了。剛才所說的，我們慈濟宗門，這麼多人做慈濟，立志去付出，而且無所求，這樣就可以避開，避開六道！要不然真的是造福，還是在起心動念，還是在求、貪、計較！

If there was a place to escape to, we would have done so by now. I have just mentioned that in the Tzu Chi School of Buddhism, many volunteers have vowed to give and not seek anything in return. This is how they can avoid the Six Paths. Otherwise, are we really creating blessings, or are we giving rise to thoughts of greed and pettiness?

所以在《水懺》時時都要我們懺悔，以最虔誠的心，虔誠來祈求，祈求我們這念心，絕對是在戒慎虔誠中。

According to the Water Repentance, we must constantly repent. We should pray with utmost sincerity for our minds to remain disciplined and reverent.

所以《水懺》這段文字，就是「今日致禱」，「今日致禱」就是要告訴大家，我們要無時無刻，我們要一直反省過去，我今天所做的是否對不起別人？我是否擾亂了別人的心？我做的是否有私心？有貪念？等等...所以我們每一天都要有這分反省，有反省我們才能產生戒慎。我們才能虔誠，所以反省就是起慚愧的心，如此，我們才能「向十方佛、尊法聖眾」，起一分慚愧，「皆悉懺悔」的心，才能真正生起。否則我們一邊做，一邊業、煩惱一直造，所以請大家把心照顧好，要起心動念是很快的。

The next passage of the Water Repentance is, "Today, I pray with utmost reverence". The text tells us that we must constantly reflect on our past doings. Did we do anything wrong to others today? Have we disturbed others' minds? Did we act out of selfishness, greed, etc? By self-reflecting every day, we can develop discipline. Then we can develop reverence. To self-reflect is to feel shame and remorse. Then we can repent to "all Buddhas and noble beings of the ten directions" In this way our repentant mind can truly emerge. In this way our can truly emerge. In this way our repentant mind can truly emerge. Otherwise, we continue to be afflicted even when we do good. So everyone should take care of the mind because it changes so quickly.



即使佛在世時，也有這樣的典故：就是說當時有人發心，為了要修行，所以離家到深山去修行。有七年的時間很虔誠，很精進，在形態上看起來很虔誠，但是在他的內心真的無法寧靜，七年的時間過去了，都毫無一絲體悟到，佛陀教育的境界，都無法體悟到，還是一直在起心動念！

There is a story that took place during the Buddha's time. A practitioner resolved to practice, and ventured into mountains to do. He was diligent and devout for seven years. He appeared very sincere, but his mind was never truly tranquil. Even after seven years, he still could not attain the realization that the Buddha taught, because his mind was filled with thoughts.

在這段時間，有一群商人出國去貿易，大家賺很多錢，要回來的路途中，還是迷路了，他們所帶的糧食有限，所以一個一個無法支持，到了最後那些寶物都在，但是人都死了。

One day, a group of merchants travelled abroad to do business. They made a lot of money, but on their way home, they got lost. They only had a limited amount of food, so one by one, they all died, leaving nothing but their treasures .

就是在那時，這位修行者在山林中，出來到外面的時候，看到這麼多的寶物，他的心就起了一個貪念：「既然出家修行不得道，不如把這些財物收起來。我能在人群中享受人群的欲樂！」他的心意決定後，就把這些東西、寶物，找了一個靜的地方、偏僻的地方，挖地埋這些東西，然後準備離開這處山林，要回到他的俗家，叫他俗家的兄弟來幫忙，將這些寶物移到人群中，想要去做一番的事業，享受世俗的欲樂。

At that time, the practitioner in the mountain ventured outside and saw all the treasures. See so much treasure, his mind gave rise to a thought of greed. Since he was unable to attain realization. He figured he should take the treasures instead, and enjoy a life of indulgence in society. Once he made up his mind, he found a quiet and isolated place to bury the treasures. His plan was to leave the mountain, return to his lay family, and ask his brothers to help him carry the treasures back home. Then he would start a business and enjoy worldly pleasures.

在這之間，佛陀知道了，可惜這位修行者。開始要修行時，那麼堅定的心，用了七年的時間，竟然在此時起了這念、貪念。

At this time, the Buddha was aware of this. He felt pity for the practitioner who was initially so determined that he spent seven years practicing, but now had thoughts of greed.

佛陀悲憫，不忍這位有心修行的人，失去道意，所以佛陀就化成一位比丘尼，身穿袈裟，就是出家的形態，但是臉上抹粉、戴耳環，搖搖擺擺地走在路上，與這位比丘相遇了。

Buddha was compassionate and could not bear to see the practitioner lose his resolve. So He transformed Himself into a Bhiksuni who wore a monastic robe, make-up and earrings. The Bhiksuni paraded on the road and met the practitioner.

這位修行者，看到這位比丘尼很不像樣，他開口喝斥，就罵他：「你是不是已經發心，想要修行了？既然你剃除鬚髮，為什麼妳的臉這樣抹粉？這很不像是一個修行人！」如此喝斥她。



When the practitioner saw how inappropriate the nun appeared, he scolded her, "Since you have resolved to practice and shaved your head, why do you apply powder to your face? This is not something a practitioner should do."

這位比丘尼就回答他說：「我是不像一個修行的比丘尼，但是假如你這位比丘，你發心要修行，你的心如果起了一念貪念，無形的，別人看不到，但是內心和我現在的形態，不是差不多嗎？我的形態只是讓你看到，你的心態是人看不到的。你身為一位比丘，既然發心修行為比丘，這樣難道是真道理嗎？」

The Bhiksuni answered, "True, I do not appear to be a practitioner. But if you are a Bhiksu who resolved to practice yet gave rise to a thought of greed, though it is invisible to others, isn't your mind as inappropriate as my appearance? You are able to see my appearance, but your mindset cannot be seen by others. You have vowed to practice as a Bhiksu, but are you practicing properly?"

**比丘謹慎戒  
變靜小致大 積惡入火焚**

**放逸多憂愆**

《法句譬喻經》

*Bhiksus must abide by precepts. Lack of discipline creates afflictions, then conflicts grow and evils accumulate, and one burns oneself.*

*"Dharmapadavadana Sutra"*

這位比丘受到驚嚇。佛即刻現前出來，告訴這位比丘：「身為比丘要謹慎在戒律中，絕對不能放逸，心中放逸的念頭一起，你會造成了多憂、多變故，只要你的心、心念一起，放逸一生，你會變成未來很多變故的禍端，會在你的面前。所以心不能有諍。」

The practitioner was shocked. Then the Buddha reappeared as Himself and told the practitioner that as a Bhiksu, he must cautiously abide by the precepts and not be lax. "When your mind becomes indolent, you create more worries and accidents. When the thought arises, it can lead to a life without restraint, which will cause many troubles for you in the future." So the mind cannot be conflicted.

心的諍就是不淨，自己和心在對話，這個心一方面要修行，另一方面修行既然不得道，是不是要還俗去享受？這是心靈自諍。所以自己心靈的對話，小小的諍論生起，就會累積很多的惡，這個惡會很大。不可以在心靈中自己起諍論，一念偏差，惡就大了，就像火在燒一片功德林！



A conflicted mind is impure. It is as if we are talking to ourselves. On one hand, we wish to practice. On the other hand, if we cannot achieve realization, should we return to the lay life? This is a conflict. So when we talk to ourselves, small conflicts arise and we accumulate a great amount of evil. So we should not be in conflict with ourselves. One deluded thought fosters great evils, like a fire that burns the forest of virtue.

所以佛陀如此告訴他：「比丘謹慎戒，放逸多憂愆，變諍小致大，積惡入火焚。」

That is what the Buddha taught him, "Bhiksus must abide by precepts. Lack of discipline creates afflictions, then conflicts grow and evils accumulate, and one burns oneself."

守戒福致喜  
能斷三界漏 此乃近涅槃

犯戒有懼心

《法句譬喻經》

*Upholding precepts brings joy and blessings. Fear arises when one violates precepts. If one can end the Leaks of the Three Realms, then Nirvana is near.*

*"Dharmapadavadana Sutra"*

然後佛陀又說：「守戒福致喜」。我們若能夠每天每天守戒，按照你在修行寧靜的外境，也要有寧靜的心境「守戒福致喜」，只要你好好守戒，你就有福，每天都是法喜充滿。」

The Buddha continued to say, "Upholding precepts brings joy and blessings." We should uphold precepts every day and follow our practice of tranquility, both externally and internally. "Upholding precepts brings joy and blessings. As long as you uphold precepts, you will be blessed and filled with Dharma-joy."

「假使犯戒了，哪怕現在，你把這些寶物掩埋起來，沒有人知道，但是將來這些寶物拿出去外面享福，你的心也是同樣永遠不安！所以『犯戒有懼心』，你犯戒，懼怕的心永遠存在。所以我們修行，一定要斷除三界的漏、煩惱，不能有欲界的欲心，也不能受外面的色塵所誘引。何況內心無形，無色無形，內心的諍論，這都不能有。如果可以這樣，我們才能永遠得到歡喜，是法喜，這叫做『守戒福致喜』。

"But if you violate the precepts by burying these treasures now, even if no one finds out, you will always feel guilty for having that wealth. So "fear arises when one violates precepts". If you violate precepts, fear will always exist. So when we practice, we must rid ourselves of afflictions of the



Three Realms. We must not possess desires of the Desire Realm, or be tempted by external forms. And especially in our formless mind, we must not have internal conflicts. If we can accomplish this, we will always be joyful. That is Dharma-joy. "Upholding precepts brings joy and blessings"

「我們若是守戒的人，自然所得到的福是輕安自在。雖然外面清苦，但是裡面，內心很富有！」

Those who uphold precepts attain the blessings of being peaceful and at ease. Though they appear impoverished, they are internally wealthy.

這位比丘看到佛陀現前，親自為他說法，所以就向佛陀慚愧發露懺悔，就隨著佛陀進入僧團修行。

After hearing the Buddha's teaching the Bhiksu was repentant and followed the Buddha to practice with the Sangha.

所以說來，我們無形的心念，我們要好好調伏，幸虧佛陀能體念，悲憫眾生的道心起落不安定，所以佛陀的慈悲及時現前，所以才能救了這位修行者。

So in the end, we must tame our invisible mindset. Fortunately, the Buddha was understanding of living beings' wavering resolve to practice. He appeared in time to help this practitioner.

各位，現在佛陀在哪裡？佛陀應該是在大宇宙中的大覺者；也是在我們小乾坤中，我們的心念、原來的佛的覺悟者。所以在纏如來，還是潛伏在我們的煩惱中，還是有靈明的明覺。所以我們現在要靠自己，希望我們將內心本具的佛，時時現前使我們警惕，不論是有形犯錯，或是無形的動念，我們這念原來的覺性，要常常警告我們自己，所以要時時多用心！

Everyone, where is the Buddha now? He is the Great Enlightened One of the cosmos. He is also the innate enlightened one within the microcosm of our mind. As the Tathagaya in Bonds, clear realization exists within our afflictions. So we must rely on ourselves, and hope our innate Buddha can always manifest to remind us of our tangible mistakes or intangible false thoughts. Our innate awareness must constantly warn us. So we should always be mindful.