



Follow the Footsteps of Bodhisattvas

In our media volunteers' seminar, we witnessed the beauty of the group. This large group of people was very orderly. They displayed truth, virtue and beauty.

我進去時，聽他們在分享，那種為人群社會，盡慈濟人的本分去投入。難免人人也有過去迷茫的時刻，過去不論是個人的心態，或者是家庭的形態，或是面對社會時候的心態，既然有因緣走入慈濟，他從個人開始收攝自己的心，然後對待家中的人，他改變自己，自然家庭就改變了，也肯定他了。在家庭中互相尊重，由一個人是人間菩薩，他個人發心了，變成為一整個家庭都是人間菩薩。

I listened to them share how they fulfilled the duty of Tzu Chi volunteers to contribute to society. In the past, some had held deluded mindsets when it came to interactions with families or attitudes toward society. But when they became Tzu Chi volunteers, they began to pay attention to their own minds and to their treatment of their families. After they changed, their families also changed and gave their approval. Everyone in the family respected one another. When one person vows to be a Living bodhisattva, the entire family also become Bodhisattvas.

聽到他們在分享，在聽到他們投入社會當中，那種付出無所求，實在是覺得這個社會，尤其是在台灣，這麼多的愛心人，無不都是過去也是凡夫，投入慈濟，已經以種種方法，往這條道路走上菩薩道。

Hearing these volunteers share stories of how they contributed to society without seeking anything in return convinces me that there are many caring people in the world, especially in Taiwan. They were once ordinary people, but after joining Tzu Chi, they were guided onto the Bodhisattva-path through various methods.

尤其是中午結束之後，南部的慈濟人，前後上樓向我報告，在梅嶺發生的大車禍。慈濟人以何種形態去投入，聽他們一一報告。感恩！那種感恩以及撼動，實在是令我很欽佩。

In the afternoon, volunteers from the south reported to me on the major bus accident at Meiling. Listening to how they took action, I was grateful and deeply moved. They are truly admirable.

一對的夫妻，就是慈誠和委員，在下午四點多，聽到救護車一輛一輛的從他們門前經過。身為慈濟人，人間菩薩，這種聞苦救難的精神馬上就浮現出來，認為這種的情況，一定是發生了什麼大事情，所以他們的警覺性很高，兩夫妻馬上換裝，藍天白雲，太太馬上梳頭一一慈濟頭，先生趕快打電話，布達消息出去，兩個人在三、五分鐘內，馬上隨著救護車的方向走。不到十五分鐘，他們已經到達了，他們到達的時候，看到那一輛的遊覽車，竟然是跌落在五層樓身的山溝中。

A married couple, both certified volunteers, heard the sirens from many ambulances passing their house at around 4:00 in the afternoon. Being Tzu Chi volunteers, the Bodhisattva spirit of wanting to relieve the suffering of others arose in them. They realized something big must be happening. They were both very alert, so they immediately put on their volunteer uniforms. The wife tied up



her hair in the Tzu Chi style, the husband made several calls to spread the news, and within minutes the couple had driven off in the direction of the ambulance. In less than 15 minutes, they arrived at the scene and were surprised to see a tour bus inside a ditch five stories deep.

非常艱難。下去就人的第一梯，兩個人就是慈濟人，才開始他們在那裡救，外面陸陸續續救難人員才到位。從這個時候開始，附近的慈濟人也來了，那種用盡心思將下面的人，還會呼叫、還有意識、還有生命的優先，趕快搶救出來。

The situation was perilous. The first people on the scene were these two Tzu Chi volunteers. Shortly after they got there, other rescuers arrived. After that, more Tzu Chi volunteers came. They used various methods to first save those who were conscious and could still call for help.

上面除了救難人員以外，就是慈濟人。雖然是血淋淋，雖然有的面目全非了，但是因為那片悲心，所以很有毅力，即使是女眾也一樣，趕快彎下身去。都排在地上，她們跪地幫忙急救；除了急救之外，還要固定在擔架上。他們同一個時間，同時和救難人員合作。

Above, with the paramedics, were more Tzu Chi volunteers. The victims were covered with blood and some were disfigured. But with compassion and courage, volunteers provided emergency aid; even the female volunteers knelt down to tend to those lying on the ground. They provided emergency aid and secured the survivors onto stretchers. They worked alongside the paramedics.

再多一個動作，就是一直叫喚傷者，一直搖他們，盡量讓還醒著的人要他們不能睡著。看到血一直流，還要去幫他們止血。

And they continued to talk to the victims and gently shake them to keep them from losing consciousness. They also helped stop the bleeding of the victims.

一位接著一位送上來，有的已經沒有生命跡象了，他們趕快到附近募棉被。因為那個地方是一個遊覽區，也有飯店，還有零星星的住家，所以很容易就可以募到這些物資。這些慈濟人，發揮了慈濟人的良能，所以覺得，那些已往生者已經回升乏術的大約有一、二十人，他們就向附近人家募棉被或是毯子，募來之後將往生者蓋起來，不要讓他們暴露在熱天之下。

As more casualties were brought up, some had no vital signs. The volunteers quickly solicited sheets from nearby stores, hotels and residences. The place was a tourist site, so it was easy. These Tzu Chi volunteers fulfilled their roles. Over a dozen people had died, so the volunteers obtained sheets from nearby residents to cover the bodies, to keep them from being exposed.

聽到這些我也很感恩，也很感動。當然，再接下來，人人在分享，不論是在市區內、在醫院中，或是在殯儀館等等...真的整體活動感動了凡是聽到的人、凡是看到的人，都是讚嘆，都是感恩。

Upon hearing this, I was very grateful and very touched. The volunteers also shared how they came together to help in the hospitals and funeral homes, too. Their team work was really touching. Everyone who had heard or seen them praised and thanked them.



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最後的結束，聽他們在分享，感動了很多了，安慰了很多的家屬，甚至安定了很多的家庭。事後，這些事故的家屬告訴慈濟人說：「昨天如果沒有你們，我現在不知道會變成什麼樣子。」有許多悲慟的家庭對慈濟人的感恩，就連旁邊聽到的人、看到的人都心生感恩了。何況事故的苦主！

In the end, those who heard these volunteers share were deeply touched. They had comforted many bereaved families and helped them settle down. After the incident, families of the victims said, "Had it not been for you yesterday, I don't know where we would be today." Many bereaved families expressed their gratitude. Even bystanders who just heard about it were very grateful, let alone the families of the victims.



**真正的菩薩
是要效法菩薩的精神
行動於日常生活中
為苦難人拔苦予樂**

True Bodhisattvas emanate the spirit of Bodhisattvas in their daily actions to relieve suffering and give joy to those in need.

我們所膜拜的佛菩薩形象，只是提醒告訴我們，這就是我們人生的典範，你尊重佛菩薩，就是要遵守佛菩薩的教育。除了佛菩薩的教育我們要多加了解以外，我們還要實行、追隨諸佛菩薩的芳蹤。

We pay respect to Buddhas and Bodhisattvas to remind us that they are role models for us. To respect Buddhas and Bodhisattvas is to be receptive of their teachings. Besides knowing the teachings, we must put them into practice and follow in the footsteps of Buddhas and Bodhisattvas.



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膜拜佛菩薩
是在提醒
告訴自己
這是人生的典範

We pay respect to Buddhas and Bodhisattvas to remind ourselves that they are our role models. To respect Buddhas and Bodhisattvas is to receive their teachings and to follow in their footsteps.



尊重佛菩薩
就要接受諸佛菩薩的教育
追隨諸佛菩薩的芳蹤

雖然是佛陀兩千多年前的教育，我們要追隨著這樣的教育，在現在要身體力行。我現在在說這些話，在座多數人都是慈濟人，應該都是慈濟人，大家的腦海中同樣也會浮現：「對啊！某個時候，我們也是到某個醫院，去安撫多少人，也是血淋淋。」「在什麼時候，在哪個地方，發生什麼



樣的災難，我們也是比救難隊、警察，或是...等等，我們也是第一個到達。」是不是如此呢？這就是我們人的心思很快，很快就發揮了我們的良能。

Although the Buddha taught over 2000 years ago, we should follow His teachings and put them into action. As I say this, most of you here are Tzu Chi volunteers. Memories are probably surfacing about how you, too, once went to a certain hospital to soothe the injured who were also covered in blood. Or how, in another time and place, there was a disaster and we were the first to arrive, even before rescuers, police, etc. Isn't this so? When we have a quick mind, we can quickly act to benefit others.

所以佛陀說：「神通無阻。」什麼是「神通」？就是我們的精神。就像我現在所說的這些，就是因為過去聽到他們的分享。這件事情發生在什麼時候？在二〇〇六年十二月三日的那一天的下午所發生的，還是歷歷在目。

Buddha talked of unimpeded spiritual power. What is spiritual power? It is our spirit. It is like what we have been talking about. Just talking about the incident that occurred on the afternoon of December 3, so many days ago, makes it vivid in our minds.

他們還用電腦，做成簡報，一張一張的相片，看了實在很不捨；甚至也有攝影的，在救援活動當中，看到車在深谷中，看到那個環境要救人是如此的艱難；也看到了慈濟人，看到亡者很不忍心，趕緊去募，向人要看看有沒有毯子？去要看看有沒有棉被？如此的尊重。

The volunteers used a computer to show pictures that were heartbreaking to see. Some even videotaped the aftermath. I saw the bus in the deep valley and the difficulty in rescuing the victims. I saw our volunteers treating the deceased with respect, covering them with blankets solicited from nearby residents. What respect this shows!

也看到有了人到了醫院去安撫家屬，對家屬那種疼惜的膚慰，擁抱著、膚慰者；甚至有的受傷的人，有的家屬還沒有到達，一張床邊有好幾位藍天白雲，慢慢地幫他擦拭，慢慢地撫慰傷者。受傷者受到撫慰、家屬也得到關懷，那種看到這樣的畫面，實在是很感恩。

Then I saw the volunteers comforting the families at the hospital. They displayed so much care for them, embracing and comforting them. Even before the families arrived, several volunteers stood at the bedsides, gently cleaning the victims' bodies and giving them comfort. The injured were soothed, and their families were cared for. I was truly grateful to see such footage.

所以人文真善美，每一秒鐘都在做記錄。就是我們現代的大藏經！真的是字字珠璣，聲聲都是妙寶。他們在分享的，就如果我們每天清晨在拜《妙法蓮花經》，每個字都是妙，每個字都是寶，那是在字義上；其實「聲」——他們所傳來的聲色，其實句句都是妙寶。這真的是我們的大藏經啊！

Media volunteers are keeping records every second. This is our modern archive of teachings; every word and sound is a wondrous treasure. The volunteers' words are like the words we bow to when we praise the Lotus Sutra. Every word of the Sutra is auspicious and precious. The words



of the Sutras are written. But each word that the volunteers spoke is also a wondrous treasure. This is truly our archive of teachings.

在樓上大家分享之後，時間到了，大家回去了。我繼續在那裡處理一些事情，大家來報告的，未來還有什麼事情要決定的，以致於忘了樓下還有幾百位將要受證，培訓圓緣的那一群委員，我忘記了在我上樓前和他們的約定，你們下午到五點，我一定會下來，忘掉了！

After they finished sharing and the session was over, they left I stayed there to deal with some decisions that had to be made pertaining to what they had reported. I forgot there were hundreds of new Bodhisattvas still waiting to be certified that day. I made to them before I went upstairs I told them that I would return at 5PM. I forgot about it.

所以有時候精神是神通廣大，一個念頭，可以想很久很久以前的事情，可以描述過去的事情，卻忘了幾個鐘頭前和人約定的事情。等到時間到了，我要回去了，下來後看到還這麼多人在那裡，才想到我剛才和他們約定的事情被遺忘了。所以意根也有衰退的時候，我趕緊把握五分鐘，到前面對大家說：「抱歉，我忘記了。」向大家等於是一種懺悔，這就是懺悔。

Sometimes our spirit is quite powerful; a flash of thought can conjure incidents from a long time ago. Yet, we can forget a promise made a few hours ago. When it was time to leave, I came downstairs and saw so many people there. I realized I had forgotten the promise I made; sometimes the mind does not work so well. So, in the five minutes remaining, I told everyone I was sorry for forgetting. It was my "repentance" to them.

我若是沒有懺悔，相信大家心中一定會覺得：「師父言而無信。」那事情就大了！所以還好來得及把握住那五分鐘。

If I didn't repent, everyone would think that. I don't keep my word, which would be serious. Fortunately, there were still five minutes left.

所以我們說過了，我們要懺悔，所以我們日常生活中，我們一定要戒慎虔誠。我們對人人一定要虔誠，我們如果沒有虔誠，有時候我們自己已經產生不對的念頭，明知我們應該要懺悔了，然而卻有個劣根性，讓我們自我自大，還會說別人不對。連我也都會有錯，所以現在說出來就是向各位懺悔。

We mentioned yesterday that we must repent. In daily living, we must be disciplined and reverent. We must be reverent and sincere toward everyone. If we are not, we sometimes hold erroneous thoughts. Then our conscience tells us we must repent. But, due to unwholesome, egoentric habits, we blame others. Even I make such mistakes. So I am telling you now to repent.



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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 I pray with utmost reverence. I confess and repent all negative transgressions to all Buddhas and noble beings of the ten directions.

我們若懺悔即清淨，所以煩惱「彌亘六道」，這些煩惱很普遍的人間當中，那怕我面對的是人間的菩薩，我還是我，還是有那種傲慢的行為，我就表達出來了。想起來很可怕！

Repentance cleanses our minds. Afflictions "constantly fill the Six Paths". Even in front of Living bodhisattvas, the ego remains, and onw exhibits arrogant behavior. This is dreadful.

人間道或是天道，還是有這樣的煩惱，實在是「無處可避」。我在這麼多的人間菩薩前面也是無處可避，這種煩惱冒出來就是冒出來了，無處可避。何況地獄、餓鬼、畜生呢？那種受苦難的人，煩惱會更多。所以說起來，煩惱真的是很可怕，無處可避！

In the Human or Heaven realms, there are such afflictions. There is really "nowhere to hide". In front of so many Bodhisattvas, there is no place for me to hide. One cannot escape from the arising of afflictions in the Human world, let alone in the paths of Hell, Ghost, and Animal. Those who are suffering have more afflictions. So afflictions are truly formidable and inescapable.

不過，只要我們要時時刻刻提起警惕心，就可以斷除煩惱。所以，最好每天如果犯了一點錯誤，今天知道了，我們就要趕快痛改前非，要趕快戒慎虔誠，無論是對人？或是對事？這都告訴過大家了。我們要「向十方諸佛，尊法聖眾」要時時「慚愧發露」。

Yet, we should be vigilant at all times. If we make a small mistake, we should realize it the same day and amend it immediately. We must be disciplined and reverent in how we deal with people



and matters. I told everyone yesterday that we must constantly repent and confess to the Buddhas and noble beings of the ten directions.

就像我看人人都是佛，人人都是菩薩，我將你們都當作是佛菩薩。我對在靜思堂的，將他們當作是十方諸佛，所以向他們懺悔，在你們面前說起我的錯誤，也是對十方諸佛、尊法菩薩懺悔。

We should see everyone as a Buddha or Bodhisattva. I regard all of you as Buddhas and Bodhisattvas. Yesterday, in the Jing Si Hall, I saw everyone as Buddhas of the ten directions and repented to them. Telling you my past mistakes is also confessing to all Buddhas and Bodhisattvas of the ten directions.

這些法出自佛經中，從我的口中又說給你們聽，但是有時候自己也會疏忽。所以尊法聖眾，我都慚愧發露。就像現在這樣發露懺悔，如此我犯的過錯，應該種子已經不存在心中了，種子就惕除了；因為我說過之後，我就很歡喜、很自在，那念煩惱的種子，就不在我的第八識當中，已經說完了。

These teachings come from the Sutras, and I recount them to you. Yet sometimes I, too, slip up, so I confess and repent to all noble beings, just as I am doing right now. In this way, the mistake I make yesterday will no longer dwell in my mind, the seed will not exist. After the confession I am joyous, carefree, and at ease. The seed of affliction no longer exists in my Eighth Consciousness.

所以各位，大家要如此，懺悔就像一盆清水，無論有什麼樣的髒污，都可以用這一盆清水清洗乾淨。所以各位，生活不能離開法，法在生活中，生活在法中。所以我常常說：「佛法生活化，菩薩人間化。」我們確實都能看到人間菩薩，普遍在我們的周圍。佛法也存在我們的生活當中，隨著我們過日子。所以大家要多用心！

So, everyone should practice this. Repentance is like pure water that can cleanse and eliminate any defilement immediately. So everyone, we cannot live apart from the Dharma. The Dharma exists in our daily living, and we live within it. Just as I always say, apply Buddha –Dharma in life, live as Bodhisattvas. We truly see Living Bodhisattvas all around us, and Buddha-Dharma constantly exists in our minds and our lives. So everyone, please be mindful!