



The Five Spiritual Roots

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各位學佛，我們時時心要調整如春的氣息，春在大地能生長萬物，我們的心若有春意，就像萬法從心生。

We must train our mind to have the spirit of spring. Spring makes all things grow. If your mind is like the spring, it will give rise to all things.

很多教法，無不是要我們能向善止惡；惡者就是將來往生後的處所，還是在惡道。佛陀希望我們，乘著佛法能度五道眾生。

The teachings of the Buddha guide us toward good and away from evil. Evildoers end up in the Evil Destinies. The Buddha hoped that we would apply the Dharama to transform sentient beings in the Five Destinies.

所以五道；我們之前說過了天人、地獄、餓鬼、畜生。除了天道、人道之外，就叫做惡道。我們要度五道，一定要建立五根。

The Five Destinies are Heaven, Human, Hell, Hungry Ghost, and Animal. The Hell, Hungry Ghost and Animal Destinies are called the Evil Destinies. In order to transform those in the Five Destinies, we must establish the five Spiritual Roots.

They are Faith, Diligence, Mindfulness, Concentration and Wisdom.

五根，我們要先建立的就是信。

Of the Five Spiritual Roots the first that we want to establish is faith.

我們常說：「信為道源功德母。」我們若要進入一切善，我們必定要從信建立，一切道法，都是從這個信字開始。假使信若偏差，差之毫釐就失於千里了，所以要選擇的信仰，我們一定要好好選擇，既然選擇對的信仰，就是入道正確。我們若入道正確，自然向前前進就是正確，沒有雜亂。

We often say that faith is the source of the Way, mother of virtues. To enter into all that is good, we must first establish faith. To establish our spiritual practice we must begin with faith. If our faith deviates just a little, it will take us far off the Path. We must be discerning in choosing our faith. With the right choice of faith, we gain proper entry onto



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the Path. Given proper entry onto the Path, we progress in the right direction with focus and clarity.

所以，第一要培養出，我們的「信根」，這念信必定要，很堅固往下伸根，我們才能向上茂盛。意思就是，要堅定而正確的信念。

Therefore, we must first nurture our Root of Faith. Our faith must be deeply rooted for us to flourish. In other words, our faith must be strong and correct

第二就是「精進」，剛才已經說過了，道如果選對了，我們就要開步向前跨出去，而且要跨大步，這樣才能路走得長。

The second is the Root of Diligence. We mentioned earlier that if we have chosen the right path, then we should march ahead without hesitation. We should take long strides so that we can go farther

常常都在說「時間」。時間很重要，我們若是在路上停下來，儘管方向正確，但是你停在路上，停住了就沒有進步，即使方向很正確，卻也不會進步。

We often talk about the importance of time. What if we stop on the path? Although the direction may be correct, the fact that we stopped moving means that we will not make any progress. Even if we were headed in the right direction, we are no longer moving forward.

我們從凡夫為起點，我們以佛的境界視為我們的目標，這個目標和起點，雖然對得很準，但你就是沒有向前前進，永遠都是原地踏步。所以有正確的信，也要能向前前進，起步就要走了，如此修正法才能不間斷，才不會被雜染。

We begin on the path as ordinary beings headed toward the state of Buddhahood, which is our goal and destination. But a proper starting point and a worthwhile goal is not enough. We must move forward, or we will be marching in place. Having the right faith, we need to move ahead without delay. Practicing in this way ensures the continuity and purity of the Dharma.

精進的意思，精就是不雜；進就是不退，還要向前前進。學佛一定要向前精進，人生有多久？不多久！修行若不精進是空過時日。所以修行者就要疼惜時間，多利用時間，來完成這一生的道業。

The meaning of diligence is to focus and to advance without retreating, to move forward with joyous effort. Buddhist practitioners must have diligence. Our lifespan is limited. Not being diligent in practice is letting time pass by fruitlessly. Practitioners must treasure time and make the best use of it to complete a lifetime of spiritual practice.



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第三是「念根」。念根是在我們的正法中，我們精進要念念不忘，我們向前精進；我們的心念若不堅定，若無時時存在心中，如此，我們起妄念。到底要往哪裡走？雖然我有信仰，方向是正確的，但是在走的過程，念信若不是很堅定，向前精進也會偏差。所以，念和正確的信根，一定要護住，向前前進。

The third is the Root of Mindfulness. As practitioners of the Dharma, we need to constantly be mindful to stay diligent. We ought to always preserve a mind of steadfast determination. Otherwise, when delusional thoughts arise, we will not know which way to go? I may have faith and head in the right direction, but if I am not determined on my journey, even if I am diligent, I may go astray. Both mindfulness and faith are necessary to maintain Right Diligence.

再來就是「定根」，定就是堅定。我們雖然有這念，念念不忘的心，但我們若不是很堅定，也容易被搖動。我們若堅定，才能將心專心攝受在一起，這稱為定力。若是有念無力，如此也容易散失。所以定力若不夠，我們真的很容易被他人影響。常常有句話說：「本欲度眾生，也很容易被眾生度。」

Next is the Root of Concentration. Concentration is a form of being steadfast. Mindfulness on its own is not sufficient to sustain practice. If our mind is not focused, then it will easily waver. We ought to be steadfast in order to focus and tame our minds. This is the anchoring power of concentration. If we have faith without concentration, our minds may easily scatter. If our minds are not anchored, then we will be very easily influenced by others. There is a saying about wanting to transform other sentient beings, but ending up being transformed by them instead.

Once the Roots of Faith, Diligence, Mindfulness and Concentration are established, the Root of Wisdom will arise. And once the Roots of Wisdom is in place, the five Spiritual Roots can be firm and stable.

所以我們投入人群，不能缺少了「信根、精進根、念根、定根」，這四樣若全都具備，才能有「慧根」。慧就是智慧，就是說「諸法觀照明了」。

In devoting ourselves to serve others, we ought to have the Roots of Faith, Diligence, Mindfulness, and Concentration. Only when these Four Roots are established can there be the Root of Wisdom. The essence of Wisdom is “clearly seeing all Dharma”.



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我們信念要堅定，根就像一棵樹往周圍拓展，或是往深度伸展。不論是深度或是廣度，都要依靠根，這棵樹才能很穩固。所以根若穩固，自然智慧就開啟了。

Our faith ought to be strong, like the roots of a tree, extending outward and delving deeply. A tree relies on the depth and breadth of its roots to provide a solid and stable foundation. Well-grounded roots naturally give rise to wisdom.

修行也希望我們能智慧具足。若無智慧，即使讓你再如何努力，都有那點偏差，盲點等等，不注意間，它自然會產生。所以我們若有智慧才能護住，將五根保護得很堅固。

We need wisdom to engage in spiritual practice. Without wisdom, no matter how much effort we use in our practice, we may still go a little bit off track. When we are not mindful, these things naturally happen. So wisdom is our only means of protecting and solidifying the Five Roots.

所以智慧很重要，我們若有智慧，不論是前面所說的五蓋，種種煩惱都能掃除。掃除過去種種的煩惱，我們才能增長五根。五根增長，不論是深扎，開展；如此自然我們所做的一切，或是所修的願力，才能在內心很穩固，在外面的行動才不會偏差；這些偏差，就是凡夫五蓋等等的煩惱。

Wisdom is very important. With wisdom, we can sweep away all types of afflictions, including the Five Hindrances we mentioned before. Removing all kinds of afflictions from the past, we make it possible for the Five Spiritual Roots to grow deeply and extend their reach. Then, everything we do, including our vows to engage in practice, will naturally have a secure place in our hearts. Our actions will not be off track and we will not be encumbered with afflictions.

我們能豎立五根，自然就產生功德·內能自修·外能行動·如此這就是我們修行的過程。

When we firmly plant the Five Spiritual Roots, merits naturally arise. Internal cultivation and external action make up the process of our spiritual practice.

有的人會覺得，這樣的修行說來也很容易；但是有的人也知道，要堅定這五根能深且廣，實在不容易，何況要去除五蓋？有的人幾十年的修行功夫，都不容易。其實，不容易是因為我們這五根沒有平行。五根若平行，有信；有精進；有念；有定，自然就能平行，自然就很穩定了，這沒有什麼困難。話是這麼說，不入其境不知境界之美。

Some of us may feel that this way of practice is quite easy. There are others who know that establishing the Five Roots deeply and widely is truly not easy, to say nothing of eliminating the Five Hindrances. Even for some practitioners with decades of experience,



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it is still not an easy task. It is not easy because we try to develop the Five Spiritual Roots separately. If we practice them simultaneously, then with Faith, Diligence, Mindfulness and Concentration, our minds will naturally be stable. Then it is not difficult. That being said, you still need to experience it for yourself .

所以我們慈濟的一些居士，大家修行的方法，有很多種的法門，能讓他們進入道根。

Our fellow lay practitioners in Tzu Chi have access to a lot of different teachings that enabled them to enter the Path.

前面說過了，五種道法的根本，這條路如何走，有很多方法，其中有一種就是環保。看看環保就是道場，環保這個道場，有很多種根器不同的人。但是，無論哪種根器，進入到環保站，個人能發揮他的一分，信根，精進根，念根，定根，慧根，他都能很堅定。

We spoke earlier about the foundation of the five practices. How do we proceed? There are many ways. One of them is recycling. Recycling can be a method of practice. It can suit many different kinds of people. No matter what kind of person they are, once they enter the recycling station, they contribute to the group practice of Faith, Diligence, Mindfulness, Concentration, and Wisdom. They firmly establish these roots.

那是為什麼呢？就是他能守志。志工很多能守志，守什麼志呢？知道現在的大地，無論是空氣污染·大地受損。大家既然知道·我們依止大地而生活·大地萬物供應我們·很充足的生活資糧；大地以上的空氣，是供給我們人人生命的健康；尤其大地能生長萬物，也要依止氣候；有四季，春、夏、秋、冬，能生長萬物不同，提供給人類生活。但是，氣候已經受污染·天氣也已經異常了·所以·需要人人來搶救大地·要來呵護大地·要清理空氣·就是要從環保開始。

Why is that? It is because they can keep their vows. Many volunteers are able to keep their vows. What are those vows? The Earth has been ravaged by air pollution and other manmade disasters. Everyone is well aware that we depend on the Earth, to provide us with everything we need to live. The atmosphere supplies us with the air that we need to stay alive and healthy. The Earth accommodates all kinds of living things. We also live by the climate. The four seasons, spring, summer, fall and winter allow many different living things to flourish, which are essential for human life. But the air has been polluted and the weather has been abnormal. We need everyone to rescue the Earth and protect the environment. To clear up air pollution, we begin with recycling

大家已經覺醒這一點，環保是很辛苦的事，而且很髒；但是，為了這片大地，為了氣候能恢復正常，能減輕溫室效應等等...大家很甘願投入，無論年齡多大，無論知識多高，大家都很有用心。



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Everyone is aware of this. Recycling work is difficult and dirty. But for the benefit of the Earth, to restore stability to the climate and to reduce the greenhouse effect, everyone is very willing to get involved. No matter how old or how educated they are, they are all very dedicated.

比如，我們若去環保站，我們能發現到，很有智慧的創作發明；比如，在南部高雄，看到環保分類時。一群老菩薩也好，年輕菩薩也好，無論年齡，大家都很歡喜，圍著一部叫做「環保輸送帶」。

For example, when we go to a recycling station, we find very creative inventions. One example is in southern Taiwan, at a recycling station in Kaonsiung. Bodhisattva volunteers, young and old, all work together happily, using a recycling conveyor belt

我有一回去看的時候，覺得這是誰發明的？怎麼能大家站著，輸送帶垃圾一直倒下去，大家只是站著，就能以很快的手，這是綠色的寶特瓶，白色的寶特瓶，咖啡色的，或是鋁罐，鐵罐等等...都以很快的速度，東西從那裡輸送過去，大家就趕緊分類，這是真的很用心。

One time, I went to see this contraption and was curious as to who invented it. Everybody stood on both sides of the conveyor belt, onto which items were, constantly poured out. Volunteers quickly sorted green bottles, white bottles, brown bottles, aluminum cans, tin cans, etc. The process is very fast. Once items are on the belt, many hands are able to sort through them. They really put their minds into what they do.

這個起源就是因為，有一位王春雄居士，他工作中有一些常識，因為，我們的環保志工就邀他：「來啊！來幫忙做環保。」他覺得環保很有意義，了解了我前面所說的話。他覺得，我們既然生在大地，我們要疼惜大地，我們更要疼惜萬物。所以，他覺得做環保很有意義，所以，他就利用時間，工廠下班了他就來。

This began with a volunteer named Mr. Wang Chun-hsiung He had some relevant work experience, so our volunteers invited him to join them in their recycling line of work. Mr. Wang felt that recycling is very meaningful, and understood what I was saying earlier. He felt that since we live by the land, we should take good care of the land and of the environment. He felt that this was a worthy cause, so he used personal time after working in the factory to pitch in.

看到很多老菩薩，或是行動不便的人，看他們整天都屈身在那裡，蹲著，坐著。都是坐在那裡分類資源，看到有的要站起來很辛苦；有的要蹲下去也很不方便。有的人還以三角形，蹲下去，一腳伸長，一腳蹠著，要以很辛苦的方法才能坐下來，他很感動，也很不捨。

所以他就想著：「要如何將環保做得很好？讓這些老人，或是行動不方便的人，能減輕。」



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」他就在想，想出了若能以一個，高度很適當，站著就能做不必蹲，彎腰，起，坐。他用心想，想出了以環保的資源，設計一個輸送帶。而且常常自掏腰包，能資源回收的，他就撿來做；資源回收沒有的東西，他就掏腰包去買。一次又一次改良，改得變成很理想。

He saw many elderly Bodhisattvas and hand capped persons who spent the day squatting or sitting down to sort through the recyclables. It was hard for volunteers to repeatedly stand up and squat down. Some had to use a special apparatus to help them squat down, with one leg extended and the other curled. It was a very difficult way to sit down. Mr. Wang could not bear to see this. He was moved to think of a way to improve the working conditions for the elderly and the physically challenged volunteers, so as to lessen their hardships. He realized that if the work flow was at the right height, then volunteers could work without repeatedly bending their backs, getting up and sitting down. He figured out a way, using recycled materials, to create a conveyor belt. He found some items at the recycling station to use as parts, and used his own money to buy what was not available. After many improvements, the solution is now working very well.

我看到的時候，我實在很讚歎，又看到大家，做得很歡喜很輕鬆，做得很歡喜。輸送帶在那裡，改良再改良，現在從高雄一直往北推廣。真的，大家很歡喜，做得很好。

When I saw it, I was very impressed. Everyone was so happy and relaxed in their work. The conveyor belt has worked so well that its use spread from Kaohsiung to the north. Everybody was very happy and did a great job.

這就是要那分信和精進，相信大地需要，還要用心，用精進的心去發明，去研究，還要有念念不忘的念，要以一段很長的時間，念念不忘這念的心態，還要下定很大的決心。

This was due to their faith and diligence, the faith that the Earth needs our help, and the diligence to invent and research. Mindfulness is also necessary. This requires remaining mindful over a long period of time, and giving rise to great determination.

如此，慢慢將東西研究成功，那就是智慧了，這就是環保志工。他們有守之不動，堅定的信念，還有精進，才能發揮智慧的發明，這實在讓人很感動。當然，還有其他的發明，都是在環保站發明出來的，這種的工巧叫做「工巧明」，在工作中，他能很用心。

Then we can gradually arrive at a working solution. This is wisdom, The recycling volunteers possess an unwavering faith and diligence that enabled them to develop this invention with such wisdom. It is truly a moving story. There are many other such invention that were developed at recycling stations. This is called the Wisdom of Craft. It is characterized by mindfulness at work .



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五根不能缺少一樣，才能完成這樣的事，所以說來，菩薩在人間，人群中就是有這樣的菩薩。

All Five Roots are needed to accomplish this feat. Bodhisattvas are indeed in the Human Realm. There are many such Bodhisattvas among us.

總而言之，學佛真的不是獨善其身，一定要入群兼利他人，利己同時是疼惜大地，影響了整個氣候，這實在是菩薩救世救難。

In summary, Buddhist practice is not about benefiting oneself. We must also engage in benefitting others. At the same time, we should care for the Earth to change the global climate for the better. That is the Bodhisattva-way to help all beings.

各位，不要覺得輕微的事不想做，我們學佛，就是要從大入微，從微擴大，所以，大家要時時多用心。

Everyone, do not dismiss what appears to be trivial. As Buddhist practitioners, we must be mindful of all things, big or small. So everyone, please always be mindful!