

## 2013.12.14 - THE LOTUS SUTRA (PREFACE 3)

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方向對錯毫釐之差，  
發一念心立一弘願，  
認真戒慎虔誠守志。

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各位，我們若每天，把這幾句話放在心裡，我們的人生就不會偏差，方向就不會有錯誤了，千里之路始於初步，我們要走千里的路，要開始起於第一步，我們若只是知道千里之外，有什麼樣的境界，但是人沒有去，無法去體會其中的境界，儘管你怎麼聽，那種貼切體會就是沒有，就好像我們聽法不用心，不肯用功，真正佛法的奧妙真祕，其實我們都不知道。

Everyone, if every day we hold these words in our hearts, we will not go astray in our daily living; our direction will not be mistaken. A journey of 1000 miles begins with one step. If we want to walk a journey of 1000 miles we must take the first step. If we only hear about the world that exists 1000 miles away rather than going there on our own it will be impossible to experience that world. No matter how much you listen, the first-hand experience will still be absent. This is like not carefully listening to the Dharma and being unwilling to make an effort. The real wonders of the Dharma are quite profound, yet we do not fully understand them.

所以真正的學佛者，必定要起步走，所以說千里之路始於初步，修行叫做修道，道者路也，所以這條路我們必定要起步走，甚至要把握時間，要起步走，我們應該方向要對得很準。

Real Buddhist practitioners must surely begin with the first step. So it is said, A journey of 1000 miles begins with one step. Spiritual cultivation is practicing the Path, and the Path is a road to be walked on. So, we must take the first step on this road, and moreover we must seize each moment. Taking the first step requires orienting ourselves accurately.

看看三角的習題，開始對準時，我們若是有一點偏差，東西南北就偏向了，方向是對還是不

對？只差在毫釐，一點點的偏差，愈走就愈遠了，千里路就差千里遠了。

When we are solving a trigonometric equation, if we start drawing with even with a slight bit of deviation, then the x and y axes will be askew. Whether or not our direction is correct varies by just a tiny fraction. What starts as a slight deviation will grow exponentially over a long distance. After 1000 miles, the difference grows 1000-fold.

所以在初步很重要，方向也是很重要，發心立願這就是起動，我們若沒有開始起步，不肯去走，永遠都是站在原點，所以我們只要初步對準，方向不要偏差，我們開始要發大心、立弘願，所以發心立願我們要認真。

So the first step is very important, as is the direction. Developing aspirations and making great vows is the start. If we do not take the first step and refuse to walk, we will always be standing at the starting point. We just need to point our first step in the right direction and not stray from it. We start by developing aspirations and making great vows with commitment.

人生短短才幾十年而已，一直對大家警惕，四天王天的一天，在我們人間是五十年，忉利天的一天是人間的一百年，人生幾十年很短，所以我們要做什麼事情，只要我們方向對準，我們就要認真。

Life is short, lasting only some decades. I have often cautioned everyone that one day in the Four Heavens of the Four Deva-kings equals 50 years in the Human Realm, and one day in the Trayastrimsa Heaven equals 100 years here. A lifetime of a few decades is very short, so no matter what we would like to do, once we are pointed in the right direction we must be committed.

不要說今天做不到，明天吧！今年沒有這個計畫，唉呀！明年再來，我現在還年輕，我要賺錢的機會，正是時候，要我去做志工，浪費時間，等我退休。

這就是不認真，沒有認清楚人生的無常，沒有認清楚，我們應該要把握當下，因緣錯過，再也不可得了，人生只有一次，所謂的「一次」，每一個人的過程只有一次。

Do not say, "It's not possible today; it'll have to be tomorrow!" "It's not in the plans for this year; it will happen next year." "I'm still young, and now is the time for earning money; volunteering is a waste of time. I'll wait until I'm retired." This exemplifies a lack of commitment, a lack of recognizing the impermanence of life, a lack of recognizing that we should seize every moment to do good. Once an opportunity is missed it will not be offered again. Each lifetime happens only one time. Saying "one time" refers to each person's one-time journey

什麼叫做一次呢？在古希臘時代，就有一位哲學家，蘇格拉底，這位哲學家，他教育他的學生，有一回，有一群學生來請教老師，希望老師開導他們，真實的道理，要如何能讓學生體會呢？

What is "one time"? In the time of Ancient Greece, there was a philosopher, Socrates. This philosopher had many students. One time, a group of students went to seek advice from their

teacher, hoping for guidance. How can a teacher help his students comprehend true principles?

有一天就對他的學生說，來，我帶你去實驗中體會，他就把他們帶到一片果園裡去，對這些學生說，你們從果園的入口開始，一直走到最盡頭的地方，那裡頭的水果，你們用心去選擇最美的、最好的，你最喜歡的，你就把它摘下來，只能一粒，一次而已，不能再回頭。

So one day, Socrates told his students, "Come, I will help you to understand through experience". He took them to an orchard and said to these students, "Start from the entrance of the orchard and walk all the way to the end. From within the orchard, carefully choose the most beautiful fruit, the best fruit, the one that is your favorite, and pick it. You can only choose one fruit. You have one chance only, you cannot walk back."

這些學生就開始進入果園去了，滿園子水果，到底哪一粒是最美的、最好的，從入口一直走，走到盡頭，已經看到他的老師站在那裡。

These students then began to walk into the fruit-filled orchard. Which was the most beautiful, the best fruit? From the entrance, the students walked all the way to the end, where they saw their teacher standing.

老師就問：「來，你們每個人，可採到最美、最好的水果？」

The teacher asked, "So have each of you picked the most beautiful, the best fruit?"

其中一個學生就這麼說了：「老師，再給我一次機會。」

One of the students said, "My teacher, please give me another chance."

老師就說：「沒了，沒有機會了，你怎麼沒有摘任何一粒水果？」

Socrates then said, "No. There are no more chances. Why is that you did not pick a single fruit?"

他說：「我開始進去時，就已經看到一粒很美、很大顆，不過，我想可能裡頭，還有更大、更美、更好的，我怕摘到的這粒，不如後面再看到那粒，我只能摘一粒而已，所以那粒我就沒摘到了。」

The student said, "As soon as I entered. I saw a beautiful, big fruit. But, I thought that farther inside, there must be bigger, more beautiful, better fruit. I was afraid that if I picked the first, it would not be as good as another one. Since I could only pick one fruit, I decided not to pick that one."

一些學生就說：「對、對，是不是再給我們一次機會？」

Some students then said, "Yes, exactly. Can't you give us another chance?"

老師就說：「沒有了，人生只有一次機會而已，年輕時代也只有一次年輕，二十歲的人生，也只有一次二十歲而已，再也不回頭了，道理與此相同，我們早知道，早知有今日，何必當初

呢？」

Socrates said, "No more chances. We only have once chance to live this life. We only live through our youth once. Our life at 20 years old is something we will only experience once. We can never go back."

所以，人生，我們要認真，我們若是不會把握當下，剎那就無法變成永恆，看看我們慈濟，現在雖然是四十多年，若不是當初那一念，把握那一念，方向沒有偏差，四十多年來，不知道今天是不是有慈濟？

The principle is the same, People say, "If I had known it would come to this, I would have acted differently." So we must live earnestly. If we do not seize the opportunity to do good now, we will have no way to carry it through. Just look at the history of Tzu Chi. Although it has been 40-plus years, if it had not been for that first thought, which we seized without deviating in direction, who knows whether Tzu Chi would exist today, 40 years later?

釋迦牟尼佛在農曆二月八日，一早天未亮，那念心若沒有發起，他若沒有採取行動，離家、脫俗、出家，今天二千多年了，哪有佛法呢？所以「千里之路始於初步」，我們就是要走，無論多遠，時間多長，但是方向要對準，我們要發心立願，而且是要認真的，不是說，我今若做不到，明天再來，這就是不認真的人生。

我們認真還要戒慎，要真的很戒慎，你信佛、學佛，守戒很重要，戒、定、慧，你們想，若無戒哪有定？無戒、無定，要成長智慧，這是不可能的。

If, on the 8th day of the 2nd lunar month, before daybreak, Sakyamuni Buddha had not formed that aspiration, if He had not taken action to leave home and the secular world to become a monk, where would Buddhism be, 2000 years later? So, "A journey of 1000miles begins with a single step." We must walk, no matter how far or for how long. But our direction must be correct. Let us develop aspirations and make great vows and be committed to them. We cannot say, "If I cannot do it today, I will do it tomorrow." This is a life lacking in commitment. We must not only be committed, but also very vigilant. When we believe in and study Buddha's teachings, upholding the precepts is very important. In the practice of precepts, Samadhi, wisdom, just think, without precepts, how could there be Samadhi? Without precepts and Samadhi, developing wisdom is impossible.

所以我們人生要守好規矩，這樣我們的定心才能建立，所以我們能認真戒慎，還要虔誠，虔誠就是一念心，我們可以守志，守志奉道，其道甚大。

We must live according to the rules, so that we can establish a state of Samadhi, commit to maintaining discipline, and be reverent. Reverence is a state of mind where we can maintain resolve. "Abide by your resolve, follow the Way, and your Path will be wide."

過去不是和大家分享過嗎？所以我們好好的，我們若能夠守志立弘願，沒有毫釐之差，能夠起

步，開始要精進走，我們若能夠這樣，能夠精進，沒有偏差，有弘願，能夠守志節，你想，這不就是我們最虔誠的時刻，所以我們的心靈世界，其實就是這麼簡單。

Haven't I shared that with everyone before? So, if we can truly uphold our mission and make great vows, without any deviation, we can take the first step and walk diligently. If we can do this, be diligent, avoid going astray, have great vows, and uphold our mission, isn't this when we are at our most reverent? In our spiritual state, things are just that simple.

我們一直在說，在法華會上，法華會就是在靈山，靈山在哪裡？其實我們平時就說過了，人人各有個靈山塔，人人能夠好向靈山塔下修，這就是告訴我們，我們人人都有自性三寶，我們人人這念清淨的本性，過去、現在、未來，沒有增長也沒有消失，只是被無明遮蓋了，心鏡這面心鏡，本來就是那麼清淨明朗，是我們不知多久之前，受塵埃灰塵遮蓋住，我們就是懈怠，沒有每天好好去擦，看看玻璃鏡，若一段時間沒有去擦拭，就會沾上灰塵，迷迷濛濛，你不能看透外面的境界。

We have been talking about the Lotus Sutra Dharma-assembly. It was held on Vulture Peak. Where is Vulture Peak? Actually, we have already spoken about this. We each have a pagoda on our own Vulture Peak. We can each practice at that pagoda. This tells us that we all have the Three Treasures in our nature, in our pure intrinsic nature that has not and will not grow nor disappear in the past, present, or future. It has only been shrouded by ignorance. The mirror of our heart was originally pure and clear. Then at some unknown point in time, it was covered by dust. We have been lazy and have not carefully cleaned daily. Look at a glass mirror. If, after a while, it has not been wiped, it will be covered by dust and become hazy. You will not be able to see through it.

同樣的意思，所以我們的心鏡要勤拂拭，要常常擦，所以我們這念虔誠的心，就是要讓我們的心鏡明朗，要讓我們自性三寶現前，所以自性三寶要現前，我們必定要戒慎虔誠。

This is a similar concept. Therefore, we must diligently polish the mirror of our heart by wiping it regularly. So, our reverence helps ensure that the mirror of our heart is clear, that the Three Treasure of our nature will be revealed. To manifest the Three Treasures of our nature, we must maintain discipline and reverence.

所以，過去，講「法譬如水」那時候，一直對大家說懺悔、懺悔，懺悔之後，所有的過失，錯誤的觀念，我們都應該要改過來，我們的習氣、方向要正確，這是過去和大家分享的。

In the past, when I lectured on "Dharma as Water, I kept talking to everyone about repentance. After repenting, we must correct all our past wrongdoings and erroneous perceptions. Our habitual tendencies and direction all need to be correct. I have shared this with everyone in the past.

我們現在就是，這個正確的方向開始起步，不離開虔誠，所以這念虔誠，就開始要發願了，發願就是要回向，我們今天就來看看，「回向發願」。

Right now, we are beginning to walk in the right direction. This is dependent on our reverence. With reverence, we can begin to make vows. When we make vows, we must dedicate merits. Today, let us consider, "dedicating merits and making vows."

發願就是回向，所以我們要「志心懺悔」，志心就包括了前面說的，要認真、要戒慎、要虔誠、要守志，這就是「志心」，我們要發心立願，我們必定要很認真，心無二念，一心一志，守住我們的弘願。

Making vows requires dedicating merits. So, we must "vow to repent". This vow encompasses what we said about being committed, vigilant, reverent, and maintaining resolve. This is our "vow". To develop aspirations and make great vows, we must be very committed, have no other thoughts, be of one mind, one mission, and abide by our great vows.

所以我們要懺悔，我們不要以為，法譬如水，每天都在說懺悔，我們既然懺悔說完了，現在應該就是發願了，怎麼還有懺悔呢？不是說，不是聽，是我們要真心去做。

So, we must repent. Some people think that after speaking about Dharma as Water every day, now that we have finished talking about repentance it is the time to make vows. So they wonder why we are still talking about repentance. We cannot just talk about it or listen to it, we must sincerely repent.

所以一直對大家說，經就是道，道就是路，把「經」已經對大家說完了，路的方向是這樣，要走不走，就是看自己了，所以發願就是不要再偏差，我們要不偏差，我們要時時警惕，我們時時警惕，假使有一點起心動念，雖然我們沒有去做，不過，有起心動念，我們也要趕緊懺悔，我不應該有這個念頭，雖然還沒有去做，可是有這個念頭就不對了。

So I constantly tell everyone, "the Sutra is a Path, the Path is a road to follow". I have already finished lecturing on that text. You now know the course of the road. Whether or not you walk it depends on you. So, to make vows is to no longer deviate. Let us not deviate. Let us constantly be vigilant. If even the subtlest thoughts arise, though we do not act on them, as soon as these thoughts stir, we must quickly repent them. We should not have these thoughts. Even if we do not act on them, it is not right to even have them.

所以我們還是有了念頭，就要趕緊及時懺悔，不應該有這個念頭，我們既然發心立願，就是要這麼做，我們不應該有這個念頭，所以我們要「志心懺悔」。這個懺悔的心，要時時掛在我們心頭，我們才能在日日生活中，不會犯錯。

So no matter what, we must quickly repent those thoughts that arise. We should not have them. Since we have already formed aspirations and made vows, we must repent. We should not have these thoughts. So we should "vow to repent". Repentance should always be on our mind. Then in our daily living, we will not make mistakes.

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志心懺悔

弟子眾等與一切眾生

從無始以來

*We vow to repent. We disciples and all sentient beings from Beginningless Time until now.*

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所以說它：「志心懺悔。」「弟子眾等，與一切眾生，從無始以來。」

So the passage says, "We vow to repent." "We disciples and all sentient beings from Beginningless Time until now."

這一段大家都已經很清楚了，一直跟大家說，我們要懺悔，不只是我們自己，我們也要引導大家同時來懺悔，所以「眾等」，看我們每天早上在禮佛，不是一個人而已，是幾百人，聚集在我們大殿，在我們的觀音殿，這就叫做「眾等」。

Everyone is clear about this part. I keep telling everyone that we have to repent, and not just on our own. We must also guide others to repent with us. Hence, "we disciples". See how each morning, when we pay respect to the Buddha, there is not just one person, but hundreds gathered in our Great Hall, in our guan-Yin Hall. This is "we disciples".

這樣夠嗎？還不夠，在我們的平時日常生活中，我們要不斷人間菩薩招生，所以把我們的心得隨時分享，引導人人能「志心懺悔」，所以「與一切眾生」，一切眾生包括了我們在內，「從無始以來」，不是今天而已，過去生不知多久多久之前，一直到現在，還有未來、未來世。

Is this enough? It is not. In our normal, everyday living, we must endlessly recruit Living Bodhisattvas, be able to share what we have learned at any time, and guide others to "vow to repent". So "all sentient beings" includes ourselves "From Beginningless Time until now" refers not only to the now, but to our unknown number of past lifetimes, up till now and on into future lifetimes.

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迷失真心 流轉生死

六根罪障 無量無邊

圓妙佛乘 無以開解

一切所願 不得現前

*We have lost our true nature and transmigrated through cyclic existence. The transgressions of the Six Roots are boundless and hinder us from understanding the perfect and wondrous Buddha-vehicle.*

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前面也和大家分享過，佛陀常常說他修行是無量數劫，從開始修行以來，無量數劫就是長時間，所以我們常常會說，「從無始以來」，從過去一直一直累積到現在來，都是：「迷失真心，流轉生死；六根罪障，無量無邊。圓妙佛乘，無以開解；一切所願，不得現前。」這就是我們每天，都是這樣在念誦。

Previously I shared with everyone that the Buddha often said His spiritual practice had been going on for countless eons. Countless eons is a very long time. That is why we often say "from Beginningless Time until now". From the past, and continuously until now, "We have lost our true nature and transmigrated through cyclic existence. The transgressions of the Six Roots are boundless and hinder us from understanding the perfect and wondrous Buddha-vehicle." Every day, we recite these words.

但是，我們有沒有，每天入我們的心？有沒有每天體會到，我們迷失真心，流轉生死？我們的心，本來就是佛心，為什麼我們會有，凡夫心、得失心，就是有得失的心，才會進入那座園子裡，第一個看到的就，很美、很大的水果，他偏偏還想著還有沒有其他，比這粒更美、更大的。

But each day, are we really taking them to heart? Have we realized, "We have lost our true nature and transmigrated through cyclic existence?" Our minds were originally Buddha-minds. Why is it that now we have ordinary minds, minds focused on gain and loss? Only a person with a mind focused on gain and loss would enter an orchard where the first thing he sees is a very beautiful, big fruit, yet still wonder if there might be another that is even bigger and more beautiful.

這就是我們凡夫，比較、得失的心態，所以我們原來那念真心，就是這樣迷失掉，所以我們就像這樣，走了一遍橘子園，還是沒有得到什麼東西。

This is the mindset of ordinary beings, of comparing, of focusing on gains and losses. So even though we began with a pure nature, in this way it was lost. So, if we are like this, we can walk through an entire tangerine orchard without obtaining anything.

我們這念真心到哪裡去了？就是「流轉生死」中，這生死的流轉是因為，「六根罪障」，我們的眼、耳、鼻、舌、身，緣外面的六塵境，引起了心的六識，眼識、耳識、鼻識、舌識等等，這個六根被外面的塵境吸引，把我們內心的意識迷走，造就了很多錯誤的事情，所以叫做「六根罪障，無量無邊」，實在是很多。

Where did our true nature go? It "transmigrated through cyclic existence". This cycling through life and death is due to "the transgressions of the Six Roots". Our eyes, ears, nose, tongue, and body engage with the Six Dusts of our external condition. This rouses the Six Consciousnesses: Eye-, Ear-, Nose- Tongue-consciousness, etc. The Six Roots are attracted by external conditions. This confuses our Mind-consciousness, so we make many mistakes. So the "transgressions of the Six Roots are boundless". They are truly many and "hinder us from understanding the perfect and wondrous Buddha-vehicle".

所以「圓妙佛乘，無以開解」，看看那麼好的佛乘，佛陀的教育，佛陀的方向，我們都讓它偏

差掉了，我們無法真正去體會，我們常常說，立體琉璃同心圓，其實這個圓的東西，如此圓融的道理，我們常常都錯失了，所以我們無法了解。

This vehicle is wonderful, but we have strayed from the Buddha's teachings and from his directions. We are unable to really comprehend them. We often talk about working together like a perfect translucent sphere of crystal. Actually, something this perfect, a principle as harmonious as this, is often missed by us. So, we are unable to understand it.

儘管我們每天在這裡面對著你們說話，是不是大家都記得住呢？是不是大家都能理解呢？不知道，隨人飲水，冷暖自知，所以我們人人要用心。

Even though every day, I sit here and talk to you all, will you all remember? Will you all understand? I do not know. You alone know the answer for yourselves. So, we must always be mindful.

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