

Buddhist Tzu Chi Foundation » March 22, 2013

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Our bodies and mind will be pure; we will eliminate delusions and obstacles, be dignified by blessings and wisdom, and our seeds of purity will increase. May my and others' vows and practices be quickly perfected and achieved. May all Tathagatas always abide, expound Dharma. May we always rejoice in all virtuous actions and dedicate all merits toward enlightenment, to realize the fruits of permanence and joy.

On the day we die, Right Mindfulness manifests. We face Amitahba and the entire noble assembly. In that instant, we are reborn from the lotus flower. May all sentient beings quickly attain Buddhahood.

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◎命終之日正念現前，面見彌陀及諸聖眾，一剎那頃生蓮華中，普願眾生俱成佛道。

Without expectations, we have no thoughts of gain or loss. Without thoughts of gain or loss, we have no afflictions. Without afflictions, we feel at ease. Isn't this the state we spiritual practitioners seek?

心無求就無得失了，若無得失就沒有煩惱了，沒有煩惱就自輕安了。這不就是我們修行者所要追求的境界嗎？

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Ordinary people harbor expectations every day. They expect something in return every time they do something or give to others. Such people are unenlightened beings. In our spiritual practice we need to achieve the state of having no expectations. Does having no expectations mean that we do not do anything? Not so. We have to do things. Furthermore, we have to do them earnestly, even carefully, reverently, and with commitment.

人人的心每天都有所求，這就是凡夫。凡夫每做一件事情都有所求，每付出就期待回報，這叫做凡夫。我們修行就是要到達那分無所求。無所求，是不是什麼事情都不做呢？不是。一定要做，而且要很認真做，甚至要很謹慎做，還要虔誠做，還要立志做。

Since we have come into this world, we need to be earnest about everything we do. We must not spend our lives in a daze or a state of confusion. Consider Sakyamuni Buddha. As the crown prince, he lived in

the palace and enjoyed great luxuries. Yet he was not influenced by desires. When he was very young, he wondered why there were relationships and cravings, why some people were rich and some were poor, and why all these phenomena existed in this world. Ever since his youth, he had been constantly, silently contemplating the reason the phenomena existed. This was his earnestness.

既來到人間，我們對人間世事要認真，不要懵懵懂懂、糊里糊塗這樣度過。看看釋迦牟尼佛，身為太子在王宮裡是多麼享受，他並沒有受到欲的薰染，很小的時候，他就對人間為什麼有這樣的親、愛，為什麼有富、有貧，這種人間的境界、一切，他從年幼的時代就一直常常就是靜思、默思，好好來思考這到底是為什麼？所以這叫做認真。

In our spiritual practice, we should be like the Buddha and earnestly contemplate in silence. We should consider why people come to this world to lead hectic lives, to quarrel, to create enmity and hatred and to oppose each other. Why go through so much suffering? For what? It is all because of expectations and desires. The mind harbors desires. Fame, wealth, property, and sensual enjoyment are all things that people desire. In pursuit of these things, thoughts of gain and loss arise.

修行，我們應該要學佛陀，認真靜思、默思，好好思考這個人世間，為什麼這麼來（人間）勞勞碌碌，彼此來計較，互相來成仇、成恨，來對立，何苦來哉？到底為了什麼？只是一個「求」字。這種的欲求，有欲的心，這個欲——名、利、財、色，這全都是叫做欲。就是求，所以得失的心就生起了。

So we have to contemplate this. After we understand it, our minds need to be free of expectations. This is conscientiousness. After we have thought things through and gained clarity, we will have no expectations. No matter how hard we may have to work, we will do so without expectations. We are very reverent; we do not seek anything for ourselves, but for all sentient beings in the world. So, we need to be vigilant and reverent. We need to develop aspirations, make great vows and spread our love far and wide. All this must be done unconditionally.

所以我們應該這點要思考，了解之後，要心無求。這就是認真。想開了，清楚了，所以我們就無求了。雖然如何（辛勤）的付出，但也是無求。虔誠，我們很虔誠，不是為了自己求，為普天下眾生求，所以戒慎虔誠。我們要立志，立弘願，擴大愛，拉長情，一切都在無求中。

This is a state of the highest spiritual attainment. However, having no expectations does not mean being lazy. It means to be reverent, vigilant and committed. As we help others, we should harbor no expectations. Then we will have no thoughts of gain and loss. If we are free from any sense of gain or loss, we will have no afflictions and may truly be at ease and free. When we are in this state, the body and mind will be pure, then naturally, the seeds of purity will increase. Earlier, didn't I say, "Our bodies and minds will be pure; we will eliminate delusions and obstacles"? This is what we are working toward. 這無求是我們心靈最高的境界，但是，絕對不是懈怠、墮落的無求，是完全真正虔誠、戒慎、立志，在付出中無所求。若這樣就無得失心，我們的心若無得失就無煩惱了，自然就輕安自在了。

所以這個時候的境界，自然就是「身心澄清，淨因增長」了。我們前面不是這麼說嗎？「身心清淨，惑障蠲除。」這也就是我們用功的方向。

Our bodies and mind will be pure; we will eliminate delusions and obstacles

◎身心澄清，惑障蠲除。

We need to repent for the past. We need to be reverent in the present. We reverently repent the countless grave transgressions we created in the past, present and future with our Threefold Karma. We also hope to eliminate them, one by one. So after we repent, we cannot commit more transgressions; this is how we can eradicate them. If we have already eliminated all afflictions, by not committing any more evils after repenting, our bodies and minds will be pure.

過去的我們要懺悔，現在我們要虔誠。虔誠懺悔過去、現在、未來，我們三業所作無邊的重罪，我們也希望一一把它消除掉。這就是我們懺悔之後，沒有再犯，這樣才能消除；懺悔之後沒再作惡，我們已經所有的煩惱都蠲除掉，清得很乾淨了，身心清淨。

Once our bodies and minds are purified, we can refurnish ourselves with the Buddha-Dharma, wisdom and good karmic affinities. Our bodies and minds are like a house in which the colors have faded. Once we are able to clean the house and redecorate it, that place will be very beautiful. Then we can live there with peace and ease.

我們既然乾淨了，重新用佛法、用智慧、用好緣布置起來，這種好像一間房子，這一間房子，宅室，我們若能夠清乾淨之後，重新布置起來，那個境界就很美了，住下來就很輕安自在。

What can we use to furnish this house? We can use blessings and wisdom. We need to create blessings in our daily living. We must always feel gratitude, respect, and love; this state of mind creates blessings. If we create blessings without expectations, if we give without expectations, we will have wisdom. When we use wisdom to furnish our mind-abode, we adorn ourselves with blessings and wisdom and naturally, the seeds of purity will increase. Since we have created blessings, cultivated wisdom and created many good karmic affinities, our continuous giving to others is without expectations or any sense of gain or loss. These are all seeds and conditions of purity.

那是用什麼來布置呢？用福智；用福和用智。我們平時要造福，我們的心境時時感恩、尊重、愛這都是造福。造福，若無所求，付出無所求，這就是智慧。用智慧來布置我們的心宅，那就是「福智莊嚴」，自然就「淨因增長」。既然造福，既然有智慧，又結很多的好緣，我們一切一直的付出都是無所求，無所求、無得失，這都是淨因緣，很乾淨的因緣。

In this world there are conflicts and disputes filled with craving, hatred, passion, enmity, etc. You may have been born into a great family that you adore. But in the future, in your next life, or the life after, or the one after that, your parents in this lifetime may become your son or daughter. In the life after that, they may become your husband or wife. But in the life after that, they may become your sworn enemies. This happens because ordinary people create impure karmic affinities. Impure affinities result

in entanglements. All this is inescapable. We transmigrate in the Six Realms precisely because of impure affinities. Even those who do the Ten Good Deeds and are born in heaven cannot escape defiled affinities.

在世俗裡紛紛擾擾，彼此之間愛恨情仇等等都有。哪怕是你的家庭，你的很好的、很愛的，但是將來——來生、再來生；這個來生再來生，今生是父母，再來生的來生，說不定是子女；再來生的來生，說不定是夫妻；再來生的來生，說不定是冤家對頭。這就是凡夫，所結的都是不淨緣。不淨緣就會有這樣在牽牽扯扯，這些都是逃不過的，所以在六道中輪迴，就是因為不淨緣。哪怕十善具足，生在天堂，不離開污染的緣。

We say we must practice in the human realm to attain Buddhahood. This is because we can witness so much in this world, can hear the Buddha's teachings and learn to purify the body and mind. When we cleanse the body and the mind, our bodies and minds will become very pure. If we create blessings to benefit humankind and do not create further impure affinities, we will attain Buddhahood more quickly. Therefore, karmic affinities are very important.

所以說來，修行在人間，人間才有佛成。因為，在人間可以看到這麼多，我們可以聽到佛法，知道要如何能夠淨身、淨心，身心清淨。我們可以身很清淨，我們的心也很清淨，我們造福人群，我們沒有再結到污染緣，所以若要成佛就比較快了。所以，這個「緣」非常的重要。

"When the body and mind are pure, seeds of purity will increase." We need to understand that to purify our body and mind, we must have no expectations or any sense of gain or loss. Without afflictions, we are naturally at ease. Then the body and mind can be clear and pure, and can develop seeds of purity. Therefore, we must earnestly take the words of these sutras to heart and sincerely contemplate them. We must be vigilant, reverent and committed. Therefore, we must work hard to be mindful.

「身心清淨，淨因增長」，這就是我們應該要了解，如何讓我們的身心清淨，就是要心無求，無得失；無煩惱，自輕安，這樣我們的身心才能澄清，能淨因增長。所以，大家要好好把這些經文應該要入心，要很認真來靜思、默思，我們要戒慎虔誠，守志節，所以要好好用心。

The Verse of Dedicating Merits in the Lotus Sutra Preface states, "Our bodies and mind will be pure; we will eliminate delusions and obstacles, be dignified by blessings and wisdom, and our seeds of purity will increase." Then it states, "May my and others' vows and practices be quickly perfected and achieved. May all Tathagatas always abide and expound Dharma. May we always rejoice in all virtuous actions and dedicate all merits toward enlightenment, to realize the fruits of permanence and joy."

〈法華經序·回向文〉裡：「身心清淨，惑障蠲除，福智莊嚴，淨因增長。」之後又說：「自他行願，速得圓成。願諸如來，常在說法，所有功德，起隨喜心，回向菩提，證常樂果。」

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This verse is about making vows. Whether we make vows ourselves, or whether others make them, we are all practicing together on the same path. I have such a vow and others probably have the same vow. It is not just a vow or a wish. We are already acting on it. This is called "acting on a vow."

這段文就是要發願。發願我們自己，或是別人，大家我們同道同修，我自己這樣的心願，別人應該也是這樣的心願。不只是心願，我們已經身體力行，所以才叫做「行願」。

Since we are learning the Buddha's teachings, we aspire to be closer to the state of the Buddha. Earlier I mentioned that as we prostrate to each word of the sutra, we are moving a step closer to the Buddha and the assembly on Vulture Peak. If we can do things in our daily living with the same reverent mindset, then we are also creating pure affinities and increasing the seeds of purity. To give without expectations, we give with the same reverence as practicing the path, acting on a vow, or prostrating. 我們既然學佛，希望我們步步親近佛的境界。之前不是說過，禮經時一字一拜，其實我們是一拜接近佛，接近靈山會一步。我們若以那種虔誠的心，在我們日常生活中做事，這也是一分的淨緣，又再一分的淨因。所付出無所求，那麼我們的付出，與在行道、行願、禮拜、虔誠同樣的心。

Acts of reverence are not limited to engaging in ceremonies at temples. Actually, our daily behavior can already bring us closer to our vows. Thus, we act out our vows. In our daily living, every day, the thoughts that stir and the actions we take are the means of acting out our vows. So, we change our habitual tendencies by engaging with people and matters and these interactions urge us forward. Therefore, these are ways of acting out our vows.

所以，不只是在道場裡禮拜才是叫做虔誠，其實在平時的行為都是在接近我們的心願了，所以叫做行願。這日常的生活中，每一天我們的起心動念，身體的行為都在行願中。所以，在人群中來改我們的習氣，在人群中、事物中鞭策我們向前前進，所以這都是叫做行願。

"[May they] be quickly perfected and achieved." We hope that every day, every moment, the vows we put into action with body and mind will get closer and closer [to being achieved]. Working together in harmony like a perfect crystal sphere is the Tzu Chi practice. As we carry out our vows together, we should be as pure and clear as crystal. I hope everyone has this mindset.

「速得圓成」。希望我們每一天、每一時刻，我們的身心的行願會愈來愈接近。所以，立體琉璃同心圓，這是我們慈濟人的道場，大家的行願是一個圓，要很清淨如琉璃。希望大家要有這念心。

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"May all Tathagatas always abide and expound Dharma." We hope to always encounter the Buddha, or enlightened beings who come to this world; so we can always be together with them. Therefore here it states, "May all Tathagatas always abide and expound Dharma." We need to be respectful at all times. Respect the Dharma, and the Dharma will be present. Respect the Buddha, and the Buddha will be in our hearts.

「願諸如來，常在說法。」期待我們能時時遇佛世，有覺悟的覺者來人間，我們可以時時與覺者相會一處。所以這個地方就說，「願諸如來，常在說法」。我們應該我們要時時尊重——尊重法，法就在；尊重佛，佛在我們的心中。

"May we always rejoice in all virtuous actions and dedicate all merits toward enlightenment, to realize the fruits of permanence and joy." By being respectful, our vows will be connected to Buddhas, Bohisattvas and the Dharma at all times. This creates merits and virtues. If we do not cultivate our minds, how can our outward actions and words influence the minds of others? How can we be respectful when others speak? If we do not exert our efforts, other people will not respect us, nor will we respect them. So let us humble ourselves, be courteous to others. To humble ourselves is a merit, to be courteous to others is a virtue. We should "always rejoice in all merits and virtues." No matter who achieves success, we will praise them. We should not hinder others' spiritual aspirations. Not only do we not obstruct them, we rejoice in and praise them at all times.

「所有功德，起隨喜心，回向菩提，證常樂果。」我們常常以尊重的心，我們常常心願與佛菩薩、諸法常常常住一起，如此這就是一分的功德。內心若沒有好好修，外行哪有辦法說話能夠攝受人的心，或是別人說話，我們能夠起尊重心。我們若沒有好好用功，別人不會尊重我們，我們也不會尊重人。所以，內要謙虛，外要禮讓；內的謙虛就是功，外的禮讓就是德，所以「所有功德，起隨喜心」。什麼人在做，有成就的，我們都讚歎，我們都不要去障礙別人的道心。不只是不障礙，我們時時隨喜讚歎。

"We dedicate all merits toward enlightenment." As I have said, we dedicate merits from ourselves to others. We need to work very hard ourselves and be respectful of others. In this way, we are dedicating merits to Bodhi, which is enlightenment. We need to enlighten ourselves and we need to enlighten others. Enlightening self and others is also called "dedicating all merits."

「回向菩提」曾說過了，回向自己向他人，自己要好好用功，對他人我們都要尊重，所以這種回向。回向菩提，這就是覺，覺悟。我們自己要自覺，我們要去覺他人，自覺覺他，這也叫做「回向」。

"To realize the fruits of permanence and joy" refers to permanence, joy, self and purity. We must seize the moment and maintain our resolve. To us, this thought of joy, this thought of purity, is everlasting, not temporary. I hope we can seize the moment and perpetuate this happiness, this Dharma-joy. This is called "permanence and joy," or happiness. When we do not have a sense of gain or loss we will naturally be free and at ease. Without expectations or any sense of gain or loss, naturally we will feel

free and "realize the fruits of permanence and joy" because seeds of purity yield pure fruits.

「證常樂果」，這個「樂果」就是常樂我淨。時時把握當下，恆持剎那，我們這念歡喜心，這念清淨心，對我們來說是永恆的，不是短暫。希望我們能得到這種恆持剎那，這念歡喜心、法喜心，這叫做「常樂」，歡喜。我們沒有得失心，當然就是很自在，無求、無得失，自然我們就很自在，才能「證常樂果」。因為，我們若有淨因就有淨果。

"On the day we die, Right Mindfulness manifests. We face Amitahba and the entire noble assembly. In that instant, we are reborn from the lotus flower. May all sentient beings quickly attain Buddhahood."

「命終之日正念現前，面見彌陀及諸聖眾，一剎那頃生蓮華中，普願眾生俱成佛道。」

Of course, since we are all unenlightened beings, when we pray, we still have expectations. What do we seek? That "on the day we die," we can remain in that wonderful state, that our mindset will be very upright and not be distracted by external conditions. In our daily living, when cravings and desires invade our mind-consciousness, what kind of karma do we create? As we are about to die, a certain kind of state will manifest and entice us. If we follow it, will we fall into the hell or animal realm? We do not know. That is why we hope that on the day we die, Right Mindfulness will manifest.

當然，我們都是凡夫，禮拜時也同樣有求。求什麼呢？「命終之日」，那個境界能夠很美，我們的心念要很正確，不要受到外面的境界誘引。我們平時在造作，愛欲潛浸在我們的意識裡，我們到底造了什麼業，臨終的時候一定有一種境界，讓你不由自己會吸引你去。若這樣一去，不知是要下地獄，或是要下畜生道之中？不知道。所以希望我們能夠「臨終之日，正念現前」。

We need to constantly uphold this thought of goodness, so we know where we are heading. Ordinary people lack the ability to determine in which realm they will be reborn. It is all unknown. With the advanced technology of today, we can see that many who are on this same Earth are suffering. Think about it. Once we leave this physical body, will we come back to this spiritual community, will we come back to a world with a harmonious climate and a peaceful society? We do not know.

我們要時時保持我們這念的善念，知道我們來去方向要往哪裡。凡夫就是沒有辦法自己說，我現在要選擇要去哪裡，不知道。我們現在科技發達，能同樣在這個地球的世界，我們能看到那麼多的苦難人。想想看，我們捨離這個身體，是不是又回來在我們的道場？是不是又回來在我們現在這種風調雨順、國泰民安的世界呢？不知道。

This is why we need to take good care of our minds right now. We need to quickly correct our habitual tendencies, and purify our thoughts. Then we will be very clear about what we want to do when we come back again. We still want to create these seeds of purity and blessed conditions, so we can continue on this same path when we return in the future. This happens when "Right Mindfulness manifests." I really hope that we will truly practice Right Mindfulness so that in the instant we die, it will manifest and we will have the freedom to determine where we want to go.

所以說來，我們現在應該要好好照顧我們的心，把我們日常的習氣要趕緊改除，把我們的心念清

淨，讓我們很清楚——我去再來是要做什麼。還是同樣，淨因福緣，這就是我們未來未了的道路，我們還要接續這種「淨因福緣」未了的道路再來，這叫做「正念現前」。所以也是很期待我們的正念要照顧好，在那一剎那間正念現前，要去哪一個地方，我們就能夠自由。

"May all sentient beings quickly attain Buddhahood." All sentient beings, including us, can simultaneously attain Buddhahood. The only way to do so is to bring purity to every person's mind so each may attain enlightenment. If we are reborn in the Western Pure Land, we must not stay there to enjoy it. After we finish learning we still need to return to the Saha World. Therefore, if we repent with reverence, refrain from creating negative affinities and increase our seeds of purity, then naturally things will go according to our wishes.

所以我們要「普願眾生，俱成佛道」。不只是我們，還是所有的眾生都可以同時完成佛道。若要眾生都能完成佛道，除非人人都把心淨化，才有辦法完成佛道。你們若生到西方去，不是要在那裡享受，（學成）還是要再回歸娑婆。所以我們若這樣，以虔誠的心來懺悔，不要再與人結惡緣，淨因增長，自然來到我們這裡就會隨我們的心願。

So after we have made our vows, we will take refuge with and prostrate to the Three Treasures. We need [to find our innate,] reverent mindset. Being truly reverent, vigilant, and committed are all very important qualities. Once we reach that state, the mind harbors no more expectations or thoughts of gain, is without afflictions, and is naturally at ease. With a pure body and mind, naturally the seeds of purity will increase.

所以我們發願之後，「皈命禮三寶」。所以還是回歸虔誠，我們要真正虔誠的心，戒慎、立志，這些都很重要。能到這樣的境界，心無求、無得、無煩惱自輕安，身心清淨，自然淨因增長。

Increasing our causes of purity is extremely crucial. All the sutras and treatises point the way to Buddhahood. We must purify body and mind and increase our seeds of purity to be able to achieve Buddhahood. Therefore, we must constantly take good care of our mind so it will not be defiled by afflictions. This requires us to always be mindful.

淨因增長對我們來說是多麼的重要，千經萬論無不都是說，要成佛一定要身心清淨，淨因增長，才能真正成佛。所以請大家我們要時時保護好我們的心，不要受到煩惱污染，那就要多用心