

## Taking the Step

Written by Tzu Chi Foundation  
Wednesday, 04 August 2010 08:46

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### [ [Master's Teachings](#) ]

Ideally, it would be truly wonderful if all things could be as we desire, but the truth is that in life many things are not within our control. Yet, when we are in a position to make a choice, we often do not do so. The opportunity to lead the kind of life we wish is right there before us, but we do not take any action. In the end, we cannot blame our circumstances; it is we ourselves who make no move to change our circumstances.

It is like a man standing in the middle of a manure pit. In front of him is a tranquil fountain with stunning water lilies floating on its clear waters. The beauty takes his breath away. "How wonderful it would be to be there, at that fountain with those beautiful flowers in full bloom!" Deep yearning fills his heart. The fountain is actually very near; if he but takes one step, he can go there and enjoy its wondrous beauty. Yet, he remains where he is, full of longing for the fountain and resentful of the conditions he finds himself in. In truth, no one is keeping him from the fountain; it is he himself who does not go there.

The same happens in our spiritual practice. We are filled with afflictions, our minds troubled, our hearts unhappy; we are unable to realize that in fact, our afflictions are due to our inner impurities, our illusions, and our blindness to truths.

The Buddha has given many teachings in the effort to awaken us. Because we each have different levels of understanding, the Buddha taught the truth in many ways, so that we may be able to understand the teachings and purify our hearts and minds. These teachings—the Dharma—are like pure water that can cleanse away our afflictions and inner impurities.

But when listening to the teachings, we often don't really take them to heart. We say we understand, but we cannot truly appreciate their meaning. The Dharma does not enter our hearts, and we do not awaken from our habitual ways of thinking and doing.

Still caught in our illusions, we are therefore full of afflictions which tie our hearts and minds in knots. We feel a lot of suffering and long for inner peace and happiness, never realizing that all we need to do is to use the water of Dharma and purify our hearts and minds.

Everything comes from the mind alone, the Buddha explains. Great happiness and peace can be ours, if we but take that one step away from the manure pit and toward the beautiful fountain.

From Dharma Master Cheng Yen's Talks  
Compiled into English by the Jing Si Abode English Editorial Team

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Но Вильям уже не спрашивал &quot; [Учет начисления заработной платы](#) &quot; себя об этом.

Я слишком многое перенес по вине этого &quot; [Учет начисления и выплаты дивидендов](#) &quot;негодяя, но все-таки я пощадил бы его, &quot;  
[Учет НДС в 1С: Бухгалтерия 8.0](#)  
&quot;если бы не данная мною клятва.

Снежок с готовностью вскочил на ноги и отправился к &quot; [Учет незавершенного производства](#) &quot;своим запасам.

Но заметил &quot; [Учет незавершенного производства](#) &quot;ли &quot; [Учет незавершенного производства и готовой продукции](#) &quot;или не &quot;  
[Учет незавершенного &quot;](#)  
[Учет незавершенного &quot;](#)  
[Учет некоторых видов расчетов между предприятиями](#)  
&quot;производства и готовой продукции  
&quot;производства  
&quot;заметил нашего настроения Стил, не могу судить мы почти тотчас же расстались и сидели у себя в мезонине на волчьих шкурах.

Она кормит их мякотью сладкого апельсина, и это им очень нравится.

Зеб был в этом настолько уверен, что почти не смотрел на землю, а ехал вперед быстро, как будто его путь был отмечен дорожными столбами.

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