

廣

Analects of Master Kuang-ch'in

欽

老和尚

中英對照

開示法語錄

廣欽文教基金會（慕欽講堂）譯



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序

先師^上廣^下欽老和尚圓寂逾十年於茲，其開示錄結緣已數十萬本，六年前以平裝袖珍本印出，方便讀者攜帶，復發願英譯，推向國際學佛人士，分享法寶，憾無機遇。期間經文化大學英文系教授黃斐章居士，陪同聯合報外譯組人員洽談，見其語句簡單淺易了解，而其含義甚深，未果。數年前由於辦兒童佛學夏令營，得識中央研究院經濟研究所黃瑞萌居士，談起英譯，一直無適當人選，經紹介中研院近史所張淑雅居士英譯，並請黃斐章居士審定。

Preface

It has been more than a decade since Master Kuang-ch'in left us. Many continued to benefit from his teachings, thanks to his widely circulated analects. To make it more accessible to an even larger readership, a pocket-size version was published about six years ago. At the same time, I committed myself to the project of launching an English version so that my late Master's teachings can inspire Buddhists all over the world. While looking for a suitable translator, I first approached specialists at the foreign translation section of the *United Daily News*. They declined the task because, though the words are simple, the teachings of the Master are profound and by no means easy to convey in another language. While hosting a Buddhist summer camp for the children two years ago, I made the acquaintance of Dr. Amy R. Hwang of the Institute of Economics of the Academia Sinica. Dr. Hwang introduced me to Dr. Su-Ya Chang of the Institute of Modern History, also of the Academia Sinica, for the task. Professor Fei-chang Hwang of the English Department at the Chinese Cultural University kindly reviewed and made some suggestions to the manuscript.

復考慮張居士選用開示錄英譯，係採用妙通寺禮請名作家簡嬪小姐主編，圓明出版社印行之版本，為尊重智慧財產權，茲徵得妙通寺住持傳聞法師同意，特致謝忱。其書由廣欽文教基金會以中英對照暨英文本，兩種版本同時印行，在國內外與眾結緣，藉以弘揚一代高僧修行風範、消除國際眾生煩惱於無形，則幸甚矣。略述緣起經過，凡有助其書面世者，功不唐捐也。

傳 顥

民國87年

This translation is based on a version published by the Yuanming Publisher. It was edited by the famous writer, Ms. Chien Chen, for the Miaotung Temple of Kaohsiung. Abbot Master Chuan-wen has generously given us permission to use it for this purpose. Published by the Kuang-ch'in Cultural and Educational Foundation and the Mu-ch'in Memorial Lecture Hall, this book will be printed in two versions: one in English only, the other with both English and Chinese texts. Both will be circulated abroad as well as in Taiwan. It is my greatest hope that upon reading and practicing the teachings of our great late Master, vexations of all sentient beings will gradually be lessened. On the eve of its publication, I am putting down a few words to record the process that brings about this volume and to express my appreciation to those who have helped along the way.

Chuan-yi, 1998

譯 註

先師^上廣^下欽老和尚雖為一代高僧，卻未受過正式教育，又因倡導苦行念佛，圓寂前既少公開對大眾開示，也未留下弘法著作。師圓寂後弟子蒐集其生前口頭開示留下的記錄，編成數種版本開示錄，因傳顓法師發願以英文流通，乃有譯者翻譯的因緣。

本書內所收語錄中，老和尚口頭開示的對象，大多為其出家的弟子，所用的語言則為閩南語。在匯集流通的過程中，為利於閱讀而編輯成的中文本，多少失去原來口語的生動。而老和尚對出家弟子的開示，有部份對外國俗家眾而言，可能不易體會其深意，加上考慮英文讀者的習慣，因此在翻譯過程中，有些地方不得不採取意譯，可能再度流失部份口語開示的直截韻味。但譯者仍盡全力希望保存原開示的精神，未盡之處，完全是因為譯者本身沒有實證的工夫，語文能力也有限所致。

在翻譯的過程中，文化大學黃斐章居士，同事吳素樂、羅久蓉，朋友林美茜、Cheryl Trusty 等曾閱讀譯稿，提

Translator's Note

The great late Master Kuang-ch'in received no formal education and was illiterate. Unlike many other contemporary Masters, he rarely gave public lectures and never wrote articles or exegeses of Buddhadharma. Collected in these analects are his verbal advice given to his disciples, mostly monastic practitioners in the temples where he was abbot.

As the Chinese version had to be edited for the sake of readability, its diction does already appear more sophisticated than the Master's own plain vernacular. Moreover, considering the likelihood that some of the ideas in this collection might prove difficult to understand for non-Chinese lay readers, I sometimes "interpret" the texts rather than translate verbatim. Thus, unfortunately, further fragments of the Master's original manner of speech had to be forfeited. However, no pains were spared to convey at least an inkling of its charming simplicity and animation. In view of my limited proficiency in both practice and the English language, it can only be hoped that the essence of these teachings has been rendered faithfully.

In the text, I have kept a few terms in Sanskrit. Instead of compiling a glossary, I gave their meanings

供許多有用的建議，多少彌補譯者語文能力的不足，功德無量。

譯者在數年、數次易稿的過程中，對老和尚的開示有層層深切的體認，法喜充滿，也希望本書對讀者有同樣的幫助。阿彌陀佛！

張淑雅 合十

民國87年12月3日

in parentheses following the Sanskrit terms. Also, even though in practicing recitation, one may mindfully repeat the name of any buddha or bodhisattva, within this text, the name of the Buddha generally means "Amitabha Buddha."

In the process of translation, Professor Huang Fei-chang, my colleagues Ursula Ballin, Jiu-jung Luo, and my friends Lin Mei-chien and Cheryl Trusty have read either all or part of the manuscripts. Their useful comments have helped to make up some of my inadequacy, for which I am deeply grateful. Needless to say, all errors are mine, and mine alone.

I have benefited a great deal from the teachings of Master Kuang-ch'in through repeated pondering in the process of completing this work. It is my sincere hope that this book may be as beneficial to those who have a chance to read it as it is to myself.

Su-Ya Chang
December 3, 1998

廣欽老和尚開示法語錄

Analects of Master Kuang-ch'in

.1.

修 行

- 1 我們從無始以來，所造的業就像山那麼高，如今來修行，就是要消這些業。若不好好修，反而更造新業，這座業障山就越堆越高，會使我們永遠無法跳出生死圈。
- 2 修苦行就是在洗頭腦，換種子—洗掉貪、瞋、癡的凡夫種子，換上慈悲喜捨的佛菩薩種子。
- 3 苦行不是簡單的！修苦行是修心，一切都不計較，日常生活中不起分別心，就是修苦行。

.1.

On Practice

- 1 The negative karma we have accumulated in the eons has grown as high as a mountain. The purpose of practice is to eradicate such karma. If we fail to practice diligently and continue to create more negative karma, that mountain of obstruction will grow to ever more formidable height, barring us from escaping the cycle of birth and death.
- 2 Ascetic practice means cleansing our minds, or replacing the bad seeds within us: washing away the seeds of greed, anger, and ignorance common people cling to, replacing them by lovingkindness, compassion, sympathetic joy, and equanimity, which are the seeds of buddhahood and bodhisattvahood.
- 3 Ascetic practice is no easy matter! In our daily lives, we must train our minds to abstain from calculations and from discrimination. That is the essence of ascetic practice.

- 4 修行談何容易？要想當一個修行人不是那麼簡單的。我們貪、瞋、癡、慢、疑未斷，現在只是藉著領執事來磨練我們的心智，等斷了貪、瞋、癡，才能算入道。
- 5 修道是要去除貪、瞋、癡，使身、口、意清淨。
- 6 不去除貪、瞋、癡的人，無法開智慧。
- 7 如果貪著於（色）、聲、香、味、觸、法，也是不能開智慧。
- 8 帶來的業，善少惡多，所以才要修苦行，以期消業障。
- 9 唯有去掉壞念頭，正念才會現前，才能斷煩惱。

- 4 To practice, or be a practitioner, is easier said than done. As we are all subject to the common ailments of greed, anger, ignorance, pride, and doubt, let us carry out monastic duties with a purpose to train our minds and untie ourselves from such fetters. Only if we have attained that can we set out on the path of practice.
- 5 The purpose of practice is to eliminate our greed, anger, and ignorance so that our deeds, words, and thoughts will be pure and clean.
- 6 Wisdom will not unfold for those who do not eradicate their greed, anger, and ignorance.
- 7 Likewise, those who cling to the pleasure of the six *gunas* (sense objects, i.e. sight, sound, smell, taste, touch, and ideas) can not unfold their wisdom.
- 8 Most of the karma we are born with are negative, few are virtuous. Therefore, we must practice asceticism to eradicate our karmic obstructions.
- 9 Only after we have expelled evil thoughts can right mindfulness come to the fore and steer us away from *klesa* (vexations, i.e. attitudes, views, emotional states, or conditions, arising from

- 10 苦行是修道的助緣，所以歷代祖師、文殊、普賢、觀音、地藏菩薩等，無不以苦行為行願。今天我們來修行，就應該學菩薩的願力，依菩薩苦行的願心去修。
- 11 虛雲老和尚朝山時，赤足、一只椅、揹包袱，度飢過日，朝到那裡算那裡，明天的事明天再說，心無罣礙，所以龍天護法都在護持。我們就是沒有願力，如果有的話，什麼事都可以做得到。
- 12 「野鶴無糧天地寬」，它隨處而飛，飛到那裡就停到那裡，是最「自在」的一種鳥。修行就是要像這樣，隨處而安，動靜無罣礙；心能寂靜，如如不動，才是真「定」。

attachments, that cause suffering or disharmony).

- 10 Asceticism is a great help in support of practice. Thus the great patriarchs and Bodhisattvas Manjusri, Samantabhadra, Avalokitesvara, and Ksitigarbha all took asceticism as their vow and practice. Now, in our practice, we ought to follow their determination, treading the paths of the bodhisattvas.
- 11 When Master Hsu Yun set out on his pilgrimage, he left bare-footed, took along only a stool and a simple bundle, and passed many a day with scanty food. He would just follow his path, never worrying about the next day. Since his mind was free of clinging, all the dragon kings and *devas* safeguarding the Dharma protected and maintained him. We simply lack such determination; or else there should be nothing we might not accomplish in our practice.
- 12 "Wild cranes seek no fodder: the wide world is theirs." They fly and rest as they please and are truly "free." Our practice ought to be like that: tranquil wherever we are, free and easy whether at rest or in action. Come what may, our minds should remain still and unmoved. Such is the state of "*samadhi* (perfect absorption)."

- 13 修行要有境界來才有得修，要能自己去參悟，去斷除煩惱，才能開智慧。譬如有人刺激我們時，心中自然平靜、不起煩惱，這就是修行。
- 14 修行要「做人不做的」，才能消業增福，所以要發心，要勇猛精進，不要和人計較「這不是我的事，我不願意做」，和世俗人一樣斤斤計較。修行不是「算行」，不是用算的、計較的，算算人家做多少，我做多少，這樣不是修行的意思，不能修福慧。
- 15 修行是要找回我們本來的面目，也就是父母未生我們以前的「那個」。這你們還不能了解，因為智慧還沒有開，就像月亮被烏雲遮住了，本來的面目就顯不出來。

- 13 Expect and embrace obstacles! For without them, we can not make progress in our practice. Only when we comprehend the true nature of adversity and be free of vexations would our wisdom unfold. For example, when provoked by someone, our minds nevertheless remain tranquil, calm, and free of vexations. That is the essence of practice.
- 14 Practice means "doing what others won't;" only in this way will we be able to eradicate karma and raise merit. Therefore, we should vow to practice diligently. Let us not argue with others and refuse to take up tasks because "That matter is no concern of mine," bickering as worldly persons are wont to do. Practitioners do not haggle, do not calculate how much work "they" have done as opposed to "I." Such behavior undermines practice and would not facilitate the advance of merit and wisdom.
- 15 Practice aims at retrieving our true nature: "that certain state" in which we were before we were born. You fail to understand this now because your wisdom has not yet unfolded. It is like the moon veiled by dark clouds: its true nature, although shining, can not be seen.

- 16 修行不爭對不對，即使自己對，人家偏說你不對，你也要接受。凡事能承認自己不對，就不會起煩惱，否則心不安，煩惱立刻跟著來。
- 17 修苦行是要訓練自己能捨身，要體會出這個身是假的，一定會壞，再怎麼照顧也照顧不好，所以不要過於執著這個身體。再說「捨身」，捨身是什麼？就是要粗衣淡飯，生活簡單，不追求吃好穿好。修行要先從這些衣食住的放下、淡泊修起。
- 18 修行的路要越苦，才會開智慧。不是希望人家對我好，否則和世俗沒兩樣。
- 19 修行要學吃虧，凡事忍讓不計較，才有進步。

- 16 Practitioners should not quibble over who is right or wrong. When accused of being in the wrong, accept it even though you know you are right. If you are ready to admit mistakes, you will remain untroubled; if not, your mind will be disturbed and vexation will follow.
- 17 Ascetic practice means training yourself to "renounce your body" (i.e. renouncing physical desires and cravings). You should realize that no matter how well you take care of it, this body is unreal and will eventually decay. What does it mean when we speak of "renouncing the body?" It means to dress unobtrusively, to eat plain fare, and in general to live a moderate life. Stop craving for lavish clothes, meals, and living conditions is the first step into practice.
- 18 The harder the path of practice, the closer to enlightenment you will be. Do not expect people to treat you well, otherwise you shall be no different from a lay person.
- 19 Learn to take losses or be taken advantage of without resentment. Strive to be tolerant rather than calculating so that you may progress in practice.

- 20 「常自見己過，與道即相當。」——一個越有修行的人，越會發覺自己的缺失而覺得慚愧懺悔。
- 21 修行要修到動靜無罣礙。什麼叫做動靜無罣礙？就是在動境中心不動，不被「動」轉；而靜時也沒有「靜」的念頭，不執著「靜」相。
- 22 「念佛掃塵埃，蓮花朵朵開。」就是說修行人要有正念，隨時以念佛轉我們的心，把惡念都轉為正念。
- 23 凡事要隨緣，任何事都不能擾亂我們修道人的心。所有衣食住行、是非榮辱，皆要放下；如此外緣清淨，心中智慧自然開朗。平常心就是道！每天保持不起煩惱，也不起歡喜心，對人不好也不壞，隨緣和人結善緣，但不要變成攀緣。時時刻刻注意自己的起心動念，有壞念頭馬上要提醒自己。

- 20 "Keep constant watch over our own transgressions, and we will not stray from the right path." The more we practice, the easier it will become for us to discover our own shortcomings and feel remorse.
- 21 Practice to remain tranquil and unfettered whether in action or at rest. What does this mean? It means that while you are active, your mind should stay calm and unswayed by your concerns; but while you are at rest, you must not cling to the idea, or to the appearance, of "motionlessness."
- 22 "Sweep the dust by reciting the name of (Amitabha) Buddha, and the Lotus will flourish." This stanza means that we practitioners ought to be guided by right mindfulness, purify our minds and turn all evil thoughts into proper ones by incessant recital of the Buddha's name.
- 23 Take everything as it comes; nothing ought to disturb the mind of a practitioner. Forgo your cravings for worldly goods such as lavish clothes, meals, housing, cars, as well as all your sense of judgment, praise, or blame. Once you have untied yourself from physical and mental distractions, wisdom will unfold. Conduct your daily lives in an unobtrusive fashion--the path

- 24 修行要自己親身修，修到有體悟了，悟到娑婆世界的苦、輪迴的苦時，智慧就會開顯，悟到一條，就是一個靈靈覺覺的智慧光明。
- 25 修行修到有智慧時，頭腦自然很清晰靈敏，無論碰到什麼事，都能做得圓滿無礙。所以要度化眾生，必須自己先自度，才不會誤導眾生，同時別人也會歡喜接受。
- 26 修行要有恆常心，非一蹴即成，若沒有下點工夫，以念佛來除妄念，要想開悟證果是沒有那麼容易的！要從日常生活中去行持，信、願、行，一句佛號執持下去，自然會明心見性。

is the wisdom of ordinariness. Also, abstain from both vexation and exultation. Treat others neither overly kind nor too harsh. Foster good karmic affinity with others when occasions arise but do not court their favor. Be forever on the watch over your own thoughts and take note whenever an evil notion arises.

- 24 The only way to grasp the essence of the Dharma is to practice in person. Once you have truly understood the bitter misery of both living in this world and the perpetual wondering through the cycle of rebirths, your wisdom will unfold. Increasing awareness will then lead you on to the path of supreme enlightenment.
- 25 Once you have obtained wisdom through practice, your mind will become clear and keen, then you shall be able to complete all your tasks satisfactorily and without obstacles. Therefore, to deliver other beings, you must first liberate yourself lest you should lead them astray. Then, people will more readily accept your teaching.
- 26 Practice requires perseverance; do not aspire to any instant enlightenment. Without reciting the name of the Buddha continuously thereby removing omnipresent illusions, how can you hope for any attainment? But if you exercise

- 27 修行人不管到那裡都要保持平常心，都能無罣無礙，清淨自在，而修行就是要修這一點「自在」。
- 28 修行要靠自己去行，才会有真實的領悟，所謂：「如人飲水，冷暖自知。」要自己去行，才会有真工夫。
- 29 好的學起來，壞的攔一邊，自己心裡明白就好，借境修忍辱。因為修行不論是與非，有理與無理，是要看你碰到境時有沒有煩惱。

faith, dedication, and practice reciting the name of the Buddha continuously, even during your daily round, you will quite naturally arrive at an enlightened mind and at the realization of the buddha-nature immanent in all beings.

- 27 Come what may: the mind of a practitioner ought to remain calm, unfettered, and unobstructed. Indeed, it is at the attainment of such "complete freedom" that our practice aims.
- 28 In order to attain true comprehension of the Dharma, you must practice yourself. Just as they say, "He who drank it knows whether the water was cold or warm." Go ahead and practice yourself; only then may you have genuine attainment.
- 29 Emulate the good (examples given by others), ignore the bad. Keep your sense of right and wrong to yourself. Unpleasant circumstances are propitious for the practice of forbearance. Practice is not about judging who is right or wrong or who has more reason. Rather, the strength of practice lies on whether you can remain undisturbed under challenge.

- 30 若你已將地掃乾淨，師長卻說你沒掃乾淨，這時你若辯解，就是在論是非、爭對錯，還沒有脫俗。如果你能接受說：「好！我再把它掃乾淨！」這就是修行。
- 31 依「忍辱」修行才是根本，依此去做，到那裡都能感化人，因為修忍辱能生德行，能度瞋恚，故人見生歡喜，自然能攝化眾生。
- 32 要修忍辱！「忍」是我們修行的根本，如果不能忍，則徒具出家人的外表，所以不要以為自己做的都是對的。「我見」不除，無法修忍辱。
- 33 修行是向內修學，不是向外追求，要內心自然法喜，而不是外面環境好才生歡喜。所以要觀照自己的心，不要讓這個「心猿意馬」去攀緣外面的環境；要修到「我沒有怎麼樣」，才是老實修行。

- 30 It may come to pass that the master blames you for not having swept the floor even after you have indeed done so. If you object, debating right and wrong, you will not yet be in any way different from a lay person. If, however, you accept the reproach, answering, "Fine, I shall sweep it again," you have set out into practice.
- 31 "Forbearance" is fundamental to practice. If you forbear with others, you will be able to reform people wherever you go because forbearance brings forth moral conduct and forestalls resentment. As people enjoy your company, you will quite naturally attract them toward practice.
- 32 Practice forbearance! This is the root and foundation of our practice. If you lack forbearance, you are a monastic practitioner in name only. Therefore, do not presume that you are right in whatever you do. If you don't abstain from seeing everything your "own way," you can never practice forbearance.
- 33 Practice means looking inward and gain awareness of your own mind, not going after matters of the outward world. Instead of tying your happiness solely on agreeable circumstances, your mind should naturally fill with dharmic

- 34 修行要修到慈悲相，眼神讓人看起來很和藹慈悲，這樣才能吸引眾生來信佛、學佛修行。
- 35 如果有一個人修成就了，那麼其他人也會得到福蔭，而且人人都會起勇猛心向他學習。所以既然每個人都想修行，有緣聚在一起共修，就應該彼此互相提攜勉勵；否則是非、嫉妒、愚痴心起，不但會擾亂眾人的「道心」，自己也不能安定修行。
- 36 修行要修智慧，但也要修福。常存慈悲心，儘量方便幫助別人的困難，布施接濟，與人廣結善緣，福、慧雙修。

joy from practice. Guard yourself against capriciousness and indecision lest your mind should come under the sway of external conditions. If you can abstain from attachment to the form and sense of "self," you are honestly treading the path of practice.

- 34 In your practice, strive to personify lovingkindness and compassion. This must radiate from the expression in your eyes and let people sense that here, indeed, is a kind, compassionate person. Only then will you be able to summon people toward faith in the Buddha, learning and practicing Buddhadharma.
- 35 In group practice, if one attains a certain level, all others benefit. They will be inspired to follow his/her example and practice vigorously. Since all of you wish to practice and karmic affinity has brought you together, you ought to help and encourage each other along the way. If, however, you allow sentiments of judgment, jealousy, and delusion to flourish, it will not only affect your companions' resolution but will also impede your own tranquility in practice.
- 36 Practice aims at unfolding wisdom, but you ought to cultivate merit as well. Be forever merciful and compassionate, try your best to help those in need and foster good karmic affin-

- 37 修行要福、慧雙修，修到老時，福、慧具足，一切自然成就。
- 38 要憐憫一切眾生，要想到他們和我們一樣，也是來修行、來種善根的，所以要發慈悲心，行菩薩行，願：「情與無情，同圓種智。」
- 39 信徒拿東西到寺裡布施供養，是為了求福，不管拿的東西是好是壞，即使只是摘一根草來，我們也要以歡喜心接受。最重要的是不能對東西起分別，因為一分別，就會對好東西起貪念，對壞東西嫌棄起煩惱，甚至造口業而障道修行。應該隨緣處理這些東西，運用智慧把不好的東西做適當調理或處置，如此則福、慧雙修。

ity with others. This, then, is the dual practice toward gaining both merit and wisdom.

- 37 Set out with the dual practice toward gaining merit and wisdom. As you get on in life, gradually attaining both, you will quite naturally reach the ultimate goal of practice.
- 38 Be merciful to all beings. Remember that they, like us, were born into this world so as to practice and plant good seeds. Therefore, be merciful and compassionate. Tread the bodhisattva-path and wish that: "May all beings, sentient or otherwise, acquire buddha-wisdom."
- 39 Worshipers bring offerings to the temple with the intention of seeking merit. You must not assess these offerings at their material value. Whatever is offered, if only a blade of grass, we should accept with joy. Most important of all: do not distinguish the offerings; for as soon as you do, you would desire the good ones and despise the bad. You might become vexed or even create negative karma through sneering at them hence spoil your practice. Handle the offerings as they come, use your wisdom to make the best out of them. Such will then be in keeping with the dual practice toward attaining merit and wisdom.

- 40 要做一位菩薩，不可以存著「自己好就好，別人不管他」的心理。凡事以利益別人為前提，自己吃虧沒關係，如果事事只想利益自己，無明煩惱就會一大堆。
- 41 出家人慈悲為本，方便為門，一切菩提道果都是從慈悲中生出來的。
- 42 以後師父不在，不必擔心修行沒有人指導，只要照師父的話—念佛修苦行，道心堅固，不執著六塵好壞，一切隨緣。能這樣做，就如同師父在時一樣。
- 43 聽師父開示，覺得很好，但這個「好」是師父的境界，至於我們自己的道行，還是需要依照師父的開示，自己去體會、去實修、去實證。

- 40 Those who wish to tread the bodhisattva-path must never think, "As long as I myself am doing fine, what are the others to me?" It is indeed the others whose welfare should always be foremost on your mind--even at your own expenses. On the other hand, if you only look after your own concerns, endless delusive vexations will follow.
- 41 Monastic practitioners ought to be kind and compassionate to all beings while providing them with expedient guidance for practice. Remember, all bodhi fruits grow out of lovingkindness and compassion.
- 42 After I am gone, there is no need to worry that no one would guide you in your practice. Just remember what I told you: reciting the name of the Buddha; practice diligently and with firm determination; abstain from the pleasures of the six senses; adapt yourselves to circumstances (rather than insisting on your own way). If you are able to do so, it will be as if I were still among you.
- 43 You might enjoy a great deal listening to your Master's expositions and feel them quite agreeable. However, such "agreeableness" reflects the stage reached by your Master. As for your own level of attainment, it depends on how much

- 44 聽開示不在於聽得多不多，而是在於聽得進或聽不進。即使聽進去了，也還要會隨境應用，才能得到法益。
- 45 我們修苦行，是在藉各種事境，磨練我們的身心，破除無明煩惱，洗滌俗染習氣，鍛鍊各種能耐，並不是做了一點勞力事就叫做苦行。出家不要怕吃苦，不要怕逆境！只有在苦中才能歷練我們、開發我們的智慧。
- 46 「無苦不成道」——修苦行要有真切願力，而有願力必能行，自然對一切粗賤的工作，不會去分別計較，都會

you put those teachings into practice. Only through such a process will you be able to fully comprehend and verify their truthfulness and usefulness.

- 44 True listening does not rest in how much you have listened to your Master but in how well you have listened. Even if you have listened well, you would benefit only if you can apply properly what you have heard to the circumstances you come across.
- 45 We who chose the path of ascetic practice ought to regard all circumstances and hardships as good opportunities to discipline our minds and bodies. Such training will help to cut off our delusion and vexations, to cleanse our habitual patterns, and to toughen us against all resistance. Merely performing laborious tasks in the temple certainly does not turn us into ascetics. Therefore, you who have left home for practice ought not to be afraid of hardships. Only through overcoming continuous adversities can we discipline our minds and unfold our wisdom.
- 46 "Without hardships, there can be no attainment in practice." Walking the path of asceticism requires firm determination. With such will-

很盡心的去做，甚至不感覺痛苦，而這一切也都是在磨我們的傲氣，消我們的業障。所以修行不要怕苦，有苦才有行好修，無苦就沒有道行可言。

47 人生有八苦——生、老、病、死、愛別離、怨憎會、求不得、五蘊熾盛苦，及一切貪、瞋、癡的苦毒逼惱。一般人每天就是被這些無明煩惱業轉來轉去，痛苦不已，如果沒有以佛法來對治，從修行上下工夫，是無法得到解脫的。

48 我們人道是四生中最靈的，若不懂佛法因果，為了一己的貪欲，想吃肉就任意宰殺，這樣會造下很嚴重的惡業。你看！當我們在殺那些動物時，他們也知道死

power, you naturally will not discriminate against tasks assigned to you. Instead, you will carry them out devotedly without even considering them as menial, for such tasks will wear down your pride and help to reduce your karmic obstructions. Therefore, a practitioner ought not to be afraid of, nor try to escape from, hardships, for without them there is nothing to practice on hence no attainment to speak of.

- 47 There are eight kinds of misery from which we constantly suffer: birth, aging, disease, death, separation from loved ones, company of hated ones, failure to obtain what we desire, and all the ills of the five *skandhas* (form, sensation, perception, volition, and consciousness). In addition, we are also vexed by our greed, anger, and ignorance. Unenlightened as we are, we totter from day to day under the full sway of such delusive and afflictive karma, suffering immensely. Without diligent practice under the guidance of Buddhadharma, we can never be liberated.
- 48 Among the four forms of birth, the spiritual level of human beings is the most elevated. However, if we do not understand the Dharma and the principle of causality, we might kill animals just to satisfy our desires of eating

苦，哀哀而鳴，而這哀鳴就是怨恨，殺了牠，我們就與牠結下了冤業，將來冤冤相報，生生相殺，永脫不出生死輪迴。所以學佛的人要戒殺、長養慈悲心，即是這道理。

- 49 人身難得！我們得到了這個人身，是要用來修行的，要藉這個人身來了生死、成佛做祖；不要再依這個人身又造貪、瞋、癡的惡業，貪好吃、貪美服、貪享受、貪子孫兒女，在六根塵中做夢，不知回頭修行，等到失去這個人身的機會時，輪迴就有我們的份了。要知道，畜生道中，牛、馬、豬、狗等都是我們人去做的，地獄、餓鬼道也是我們人去投的，一切都是我們這個心所造成的，所以說，由這個人身可修行成佛做祖，亦可造業墮六道輪迴。既已出家，就該依著佛法，找到一條修行的途徑，看能不能由此超出生死輪迴，脫離娑婆之苦。

meat. This will create very severe karmic obstructions. Listen! As we butcher those creatures, they, too, know the pangs of death and will scream out miserably, and those are screams of resentment. If we kill them anyway, we shall come under the sway of this negative karmic affinity. This will start a vicious cycle of killing and revenge, barring us forever from escaping samsara. For this reason, a Buddhist should faithfully keep the precept against killing, cultivating a compassionate mind instead.

- 49 Among the six divisions, our human existence is by no means easy to attain! The idea, though, is that we should grasp this unique opportunity for practice so as to break out the cycle of birth and death and ultimately reach buddhahood. Do not accumulate additional negative karma through our greed, anger, ignorance, and endless pursuits of tasty food, lavish clothing, worldly pleasures, children and grandchildren, etc. If, instead of diligent practice, we remain attached to the six sensual objects and lose this precious opportunity of human existence, we will be forever confined to samsara. Be aware that human beings can easily be reborn as animals like cows, horses, pigs, dogs, etc., hell-beings, or hungry ghosts. Where we end up depends on where we put our minds. We can

50 我們出家，是身心都要出家，真正發出離心，不要與世俗過分攀緣。譬如俗家父母親人來探望，我們應與之談論佛法，以佛法接引、度化他們，不可流於俗情，否則愛別離苦的情執不斷，俗心便不能除，以致僧不僧、俗不俗，成為障道因緣。

51 這世間，什麼都要看破，不但財不能貪，名也不能貪，娑婆世界沒有一樣東西是可留戀的。我們出家人更要捨下世俗的一切，粗衣淡飯修苦行，身做常住的事，利益大眾，心要寄託在道業上，才能妄念不起，業障自消，心無罣礙。能夠這樣安份地一天過一天，就是老實修行。

either utilize this human existence to practice in the hope of attaining buddhahood, or to create more negative karma hence confine ourselves in the six divisions of rebirth. Since we all have chosen to leave home for practice, wouldn't it be wise for us to follow the Dharma and find a suitable way to escape the entanglement and torment of samsara?

- 50 When leaving home for practice, both your body and your mind should "leave." In other words, genuine renunciation means you ought to have as little secular entanglement as possible. In case your parents or relatives come for a visit, discuss with them only Buddhadharma so as to convert and deliver them. Do not indulge in the sentiment of parting from loved ones. Otherwise, you will be a monastic practitioner in name only. And such attachment will surely become a great impediment to your practice and to your attainment of total liberation.
- 51 Relinquish all aspirations to secular gains! Not only must we part with our greed for wealth, but likewise with our hankering after fame. In fact, there is nothing in this world with which we should be reluctant to part. We monastic practitioners should go even further: consuming only plain food and clothing, devoting our-

52 修行要修心，心要怎麼修？就是不去分別，沒有執著，沒有煩惱。一般人不曉得這個道理，凡事論好論壞、分是非、別愛憎；而我們修行人，不論是對、是錯、是好、是壞，不管是耳朵聽到的，還是眼睛看到的，心都不可以起分別、執著，也不可以起煩惱，這才是修行修心。出家人如果還一天到晚說這個人好，那個人不好，論是論非的，則徒具修行的外表而已。像這個樣子身出家，心未出家，與道不相應。其實不管對不對、好不好，只要我們會感到別人不好，這個不對，那個不對，就是我們的眼根不清淨，耳根不清淨，在分別好壞，而這種「分別好壞」直接人心，會使我們起煩惱，不能了生死。

selves to our tasks in the monastery for the benefit of all beings, and keeping our minds solely on practice. Only through such ascetic practice can we eradicate our karmic obstructions and free our minds of illusive ideas as well as other disturbances. If we live our lives, day in day out, in this manner, we are truly treading the path of practice.

- 52 The essence of practice is to train the mind. How, then, shall we proceed? First, train our minds to abstain from discrimination, attachment, and vexations. Most people, not realizing this principle, are prone to distinguish good and evil, right and wrong, love and distaste. Practitioners, on the other hand, ought to abstain from discriminating what we see or hear, not to become attached to, or vexed by, them. Such is the practice of training the mind. If a monastic practitioner carries on the habit of gossiping around and judging people, then he/she is a monastic practitioner in name only. Such behaviors are not in tune with the Dharma; in fact, they only reflect the impurity of our eyes and ears. Such "discrimination," though involuntary, will nevertheless defile our minds, create vexation, and lead us astray from the path of liberation.

- 53 菩薩的度化眾生是沒有色相的，都是在默默之中，自自然然的感化。至於眾生能不能受到菩薩的度化，就端看眾生能否真實信願皈依。因為菩薩有慈悲度眾生的「因」，而眾生要有受度化的「緣」，「因緣和合」，這就是所謂的「感應道交」。就像觀世音菩薩，每日端坐佛殿，似無所為，卻以大慈大悲，攝受了無數信心祈求的眾生，由信而入佛法大海。

- 54 修道人談佛法，而談俗事，這非出家人的本分。把在家的俗事一分別、計較、競爭拿來出家用，拿到佛門來論是論非，俗氣未斷，怎談得上修行？

- 53 Do not anticipate any specific form through which bodhisattvas deliver sentient beings. The process (of deliverance) often occurs quietly and naturally. Whether sentient beings can be delivered depends on the degree of their faith, resolution, and willingness to take refuge in the bodhisattvas. While the compassion of bodhisattvas to deliver is the primary cause, deliverance can not take place without the secondary cause, i.e. the vow and dedication of those who wish to be delivered. In other words, only when the two causes correspond will deliverance be possible. Take Bodhisattva Avalokitesvara (Kuan Yin) for example. Sitting high up on the altar, the Bodhisattva appears to be motionless. However, her compassion and mercifulness have been providing relief to many who prayed for help and, in response to their faith, guiding them through the practice of the Dharma.
- 54 Instead of chattering on worldly matters, we monastic practitioners ought to discuss only about the Dharma. Otherwise, how can there be any "practice" to speak of if we carry on the discriminating, calculating, and competitive demeanor and gossip like lay people do?

55 一般做父母的，總是希望子女長大成人以後有一番作為——讀大學、攻博士、賺大錢、吃好、穿好、住好，對兒女企望得很深切。可是等到做兒女真的有所成就，卻常見他們拋棄父母不顧，這時做父母的，希望就落空了。但很多人仍然不能就此覺悟，甚至到最後一口氣快斷時，還想著：「我的兒子，我的孫子！」哀哀怨怨地罣礙著兒孫。由於這種愛情愛別不能放下，六道輪迴之苦也就逃不了。所以說做父母的人，對兒女的這種期待、執著、罣礙，就是生死輪迴的根源。

56 「貪愛世間一枝草，就要再來輪迴」——一枝草代表娑婆世界的一個事物。貪著娑婆世界的事物，就要再來娑婆輪迴。一枝草也表示一個念頭，只要有念頭，就不能超出三界。所以即使所貪著的事物，所動的念頭，只是一枝草那麼輕賤、微不足道，都會使我們再來輪迴。

- 55 Most parents wish for their children to grow up to have a bright future: college education, doctoral degree, wealth and success, etc. Unfortunately, many turn their backs on their parents after attaining success. But these parents, failing to realize its futility, continue to place their hope on their children. For many, their concern of, hence attachment to, their children and grandchildren would never cease, not even to the moment of their last breath. They do not realize that such deep affection will confine them to the six divisions of rebirth. Their expectations, attachments, and concerns are the very cause of their lingering in samsara, hence the sources of their perpetual misery.
- 56 Buddhists believe that "Craving for just a blade of grass, and it will guarantee your remaining in samsara." A blade of grass stands for an object of this world, and desire of which will result in your rebirth into it. A blade of grass also represents a thought, and possession of which will prevent you from transcending the three realms of sentient existence. Even if the object you desire or the thought you have is as trivial as a blade of grass, it is nevertheless powerful enough to confine you in the cycle of birth and death.

- 57 做人要惜福，不可糟棄任何可吃可用的東西，要以智慧、耐心，將損壞的東西做適當的處理，這樣來用心培福修功德，才是修福、慧。
- 58 「未成佛要先結人緣」——我們修行人要「廣結善緣」，方便幫助別人，凡事忍讓不計較。再壞的人，甚至一隻小動物，也要以歡喜心與牠結緣。沒有人緣，或是相見人不歡喜，皆是前世沒有和人結善緣所致。所以廣結善緣，將來才会有福報，才能人見人歡喜，也才有度化眾生的善因緣。
- 59 你看彌勒佛、布袋和尚、他的肚量有多大、多慈悲！如果一個人沒有肚量，吃不了一點點虧，受不住別人的一兩句話，就是沒有修行！

- 57 Regard everything you come across as a blessed reward and conserve it mindfully. Do not squander anything edible or useful; rather, use your wit and patience in handling things broken or worn. Put your mind into it, then you will set out into the dual practice of gaining both merit and wisdom.
- 58 "Before attaining buddhahood, be sure to foster good karmic affinity with people." As practitioners, we ought to help others the best we can, be patient and not calculating, joyfully foster good affinity with all beings--even with an evil person or an animal. If, unfortunately, you sense that people don't really like you or feel unpleasant seeing you, it is because you did not foster good affinity with them in previous lives. Therefore, be sure to foster good relations with everyone so that you may later enjoy blessed rewards and favorable affinities. By then, you will have the good karmic conditions necessary to deliver other sentient beings.
- 59 How magnanimous and merciful Maitreya Buddha and Putai Hoshang (Cloth-bag Monk) are! If we can not emulate them, i.e. we would take no losses, nor tolerate any criticism, then we have not attained any level in our practice!

60 一個修行的人，如果不精進修持，不為常住、眾人效力，不修福德，不修戒、定、慧，則龍天護法必定遠去，自然業障現前，使身心不能安定自在，致滋生種種事端。相反的，如果守本分，精進用功，則善神戒神、天龍八部來相護持，自然心得清淨、安祥自在，才能真正安心辦道。

61 什麼叫做莊嚴？不起無明，身心清淨，是名莊嚴。慈、悲、喜、捨，行止如儀，是名莊嚴。

62 修行人要有「上求佛道，下化眾生」的願力。但在行願當中必須要先求自度，才有力量廣度眾生，所以對衣、食、住、名利、世間情愛、執著等等，都要看破、放下

- 60 If a practitioner does not practice diligently, does not work for the benefit of others, does not accumulate merits, does not keep his precepts, practice meditation, or foster the growth of wisdom, then the dragon kings and *devas* safeguarding the Dharma will not watch over him. He will then be under the full sway of his karmic obstructions and all sorts of problem will arise. On the other hand, if he keeps himself well and practices attentively, all *devas* will come to his protection. With the mind pure and free, he will then be able to practice without distraction.
- 61 What does it mean when we say that someone looks solemn and dignified? When one does not act upon ignorance and delusion, when one constantly purifies one's body and mind, he/she will acquire a natural solemn and dignified manner. When one enacts the ideas of lovingkindness, compassion, sympathetic joy and equanimity, when one conducts him/herself in good manners, he/she will look solemn and dignified.
- 62 We practitioners should dedicate ourselves to "attain buddhahood and deliver all sentient beings." However, we must work on our own salvation first so that we may acquire the ability to

。而身心清淨，無所罣礙了，才談得上宏法利生。否則自身未了，尚受世間名聞利養種種束縛，焉能教化別人，普利眾生？

63 做為一個修行人，對於日常生活的食、衣、住、名利等，各方面都要看破、放下，也就是要斷色、聲、香、味、觸、法，從這五蘊裡面來修，這樣才不會受慾望需要的束縛羈絆，而我們的「道行」就是從這裡增長出來的。所以出了家要安於清苦、淡泊，才好修行，也才能讓眾生自然的生信心、恭敬心，才堪作一位真正的人天師範，度化眾生，自利利他。

64 「吃苦了苦，能忍才有福。」我們修行，吃的苦有多少，了的業就有多少，但看我們修行用功的程度而定，所以福報是自己修來的，不是可以對外求來的。

deliver others. The first step is to forgo our desire to eat, dress, and live lavishly, and to forsake our secular affections, attachments, and our incessant pursuit of wealth and fame. Only when our minds and bodies become pure and free of hindrance can we begin to talk about preaching Buddhadharma for the benefit of all sentient beings. Otherwise, with our own minds enslaved by secular attachments, how can we help to free others from such bondage?

- 63 As practitioners, we ought to relinquish all cravings for good food, nice clothing, comfortable housing, wealth and fame, etc. In other words, we can begin our practice by curbing desires stimulated by what we see, hear, smell, taste, touch, and think, thereby shake off the fetters of sensual passions. This is how the strength of our practice may grow. Therefore, we monastic practitioners ought to content ourselves with a simple life and really devote ourselves to practice. Only by so doing can we hope to win the confidence and respect of all beings and become genuine masters who, while liberating ourselves, can guide them out of their misery.
- 64 We ought to recognize that "Only through endurance can we transcend hardships, and only through forbearance can we gain blessed rewards."

- 65 靜坐不是枯坐，更不能執著「我在靜坐」、「我在念佛」、「我在參禪」等，這些都是「我相」、「著相」修行。如果還有一個「我怎麼樣」，仍是妄想，不得自在；縱使枯坐千年，就像煮石蒸沙，仍如頑石，不能了生死。必須離一切相，心無所著，沒有「我在做什麼」。行、住、坐、臥也要如此，不著一切淨，不著一切法，心地清淨，遠離分別，才能超出三界，跳出生死輪迴。

The amount of karmic obstructions we can reduce is proportional to the hardships we endure and the efforts we put into practice. Similarly, merits can only be earned through diligent practice, not external pursuits.

- 65 Do understand that sitting meditation does not mean sitting there idly, doing nothing. Most important of all, do not cling to the ideas that "I am meditating," "I am reciting the name of the Buddha," or "I am practicing Zen," otherwise, you will be practicing with the omnipresence of the sense of "self." If you continue to dwell on the idea that "I am doing this and that," you are still clinging to erroneous and illusive thoughts and can never be genuinely free. In this way, even if you meditate for thousands of years, the effect will be the same as cooking rocks or steaming sands--all useless in terms of getting yourself to transcend the cycle of birth and death. Forsake all forms, attach your mind to nothing, and think not of what you are doing. Also, conduct your daily activities (be it moving, staying, sitting, or sleeping) without clinging to any idea of purity, or dwell on any dharma. Only by steering clear of all discrimination and differentiation can you transcend the three realms and break out of the prison of samsara.

66 這個人生就像演電視劇一樣，每個人都扮演著各自不同的角色，隨著劇情悲歡離合，喜怒哀樂的變化，情緒也隨之忽喜忽樂，憂悲無常。而這些喜怒哀樂，其實不過是我們在分別而已。我們看娑婆世界也是這樣，無論是順境、逆境、善的、惡的、好的、壞的，心境常隨之起伏不定。再加上我們無始劫以來的染習深重，總是見惡易隨，見善難徙。所以看到惡的、契合自己習性的緣境，就心生歡喜，恣心縱意，隨順而去；而聽到佛菩薩「難忍能忍，難行能行」的作為，卻心生為難，認為那是佛菩薩們的境界，自己只是個凡夫，如何學得來，因此心生退卻，對佛菩薩只有空讚嘆。結果最可惜的是，好的沒學到，壞的卻越染越深，這就是凡夫見地，本身沒有堅定願力的緣故。

- 66 Real life is very much like a soap opera in which everyone plays a role. We all have the experience of following the emotional swings of the characters of soap operas. However, we rarely sense that the ensuing sentiments of joy, anger, sorrow, and happiness are but distinctions made by our own minds. It is much the same in real life. More often than not, we allow our distinction of circumstances or judgments of people to take charge of our emotions without even being conscious about it. Furthermore, it seems that we always find it easier to emulate bad examples than good ones. This is because our delusions accumulated through the eons can easily overwhelm us. Hence, we are often swayed by circumstances befitting our sinister desires. On the other hand, how often have we claimed that "to tolerate the intolerable and practice the impracticable" is the attainment of buddhas and bodhisattvas, thereby excusing ourselves for not following their examples but merely praising them with empty words? The most unfortunate result is that we keep on ingraining bad habits while shunning the good. This is what we called the misconception of an ordinary person, and it is due largely to our lack of firm resolve (to practice).

67 有人不了解佛法，就隨便批評修行的出家人，也會病苦，也有災厄，也是生死無常。殊不知這色身外表的病痛，與外境上的災厄，雖然與世俗人等受無異，但是這靈性的昏與明則大不同。世俗人在這般病厄災難時痛苦不已，怨天尤人，命終後靈光昏昧，為業所牽，輪迴於四生之中。而修行人卻能自在的捨下這一身業塵，一點清澈靈明的心光，超越六趣，直往西方，這是大不相同的。

68 今生能得富貴，是過去生中布施而得之福報。而此生在享受福報時，如果沒有無常的磨難，種種的挫折來歷練，會很容易沈迷其中，不知醒悟，不知求出世解脫之道。等福報享盡時，便隨所造作的其他業緣，再受永無休止的輪迴了。

- 67 Many people, having no real understanding of Buddhadharma, are apt to comment that monks and nuns are no different from the laity: they get sick, run into troubles, and will eventually die. What they do not recognize is that even though disease and calamity attack monastic practitioners as they do ordinary people, the degree of spiritual enlightenment of the former is immensely different from that of the latter. Ordinary people, with an unenlightened mind, suffer gravely and complain bitterly upon misfortune; when they die, they are driven by karmic forces and continue to roam among the four forms of birth. When practitioners pass away, however, they would readily forsake their karmic-driven bodies and, guided by their inner light to transcend the six divisions of rebirth, go straight to the Pure Land.
- 68 The reason that some people are affluent and prestigious is because they have accumulated a great deal of merits through generous giving in previous lives. However, there is a catch taking pleasure from such rewards. Without suffering from impermanence and all sorts of frustration, people may easily indulge in them, unaware of the need, nor searching for the means, to escape the prison of samsara. When time comes that they have used up all their rewards, they will be driven by other karmic forces and continue to roam in the eternal cycle of rebirths.

69 修行要利他，因為利益別人就是利益自己，這樣才能使我們脫出人我的限囿，遠離執著我相、一切顛倒夢想、貪、瞋、癡等。而那些「我相」所引起的種種煩惱，也才能漸漸得到解脫，自性中的無量三昧自然開顯。也惟有如此，一切以利他為前提，一切以度脫眾生苦厄為本懷，則自身得無事，心胸漸寬廣。

70 出家修行不要怕逆惡的環境，修行就是要修這些「壞的、惡的、不能適應、不得自在」的境。因為這些逆因緣，會啟發我們的智慧，成就我們的忍辱行，使我們愈來愈無罣礙。而當我們的智慧開啟到某一程度時，就能折服那一個程度的煩惱，所以懂得修行的人，是不害怕逆境的。

- 69 Keep reminding ourselves that we are practicing for the benefit of all beings, and this will in turn bring us immeasurable rewards. Only by so doing can we transcend the captivity of discrimination between self and others, and let go all our attachments, inverted dreams, as well as our greed, anger, and ignorance, etc. We can also gradually be free of the vexations caused by the attachment to "the form of self," and the infinite *samadhi* of our true nature will then unfold. Therefore, the premise of our practice should always be for the benefit of others, and the foundation the deliverance of all beings. Only then can we expand the horizon of our concern and attain genuine liberation.
- 70 We monastic practitioners ought not to have fear of adverse circumstances, for it is exactly those "baffled, confounded, unfitting, and uncomfortable" conditions that we practice to tackle. These adverse courses will help, along our way of practice, to unfold our wisdom, enhance our tolerance, and gradually free us from all fetters. And as our wisdom develops to a certain level, we would naturally overcome vexations of that level. Therefore, those who really know how to practice never feel apprehensive about adverse circumstances.

- 71 修苦行是從各種執事中去磨練，在工作中要能吃苦、能忍耐。一次、兩次之後，就不覺得苦，這就是業障漸漸在消除。若是越修越覺得痛苦煩躁，那就是業障在翻絞。就像佛菩薩已從苦行中磨得業障盡除，沒有苦惱的感受，做什麼事都很自在，而不覺得在做什麼，也不覺得自己在度眾生。
- 72 太陽對萬物一視同仁，普照一切，好人也照，惡人也照。我們就是要像這樣：別人的好壞，是他個人的事，我們自己卻一定要心存平等慈悲，如果因為對方不好，我們就和他計較，那我們自己也就半斤八兩了。
- 73 我們在做事時，不要認為是在為佛菩薩做事，或是為師父做，實際上是在為消自己的業障而做。老和尚說：「在我這裡沒有什麼給你們學的，只是叫你們掃掃地，做

- 71 Ascetic practice means to train our minds through our daily chores about the temple. In carrying out our tasks, we should learn to bear hardships and extend the level of our tolerance. After a while, we may find the tasks less unbearable, indicating the waning of our karmic obstructions. On the other hand, if we feel growing pain and impatience, we are under the full swing of our karmic obstructions. As we know, buddhas and bodhisattvas, with all their karmic obstructions eradicated through ascetic practice, are free of vexations and pain. They have attained perfect freedom hence having no sense that they are "doing something" or "delivering sentient beings."
- 72 The sun does not discriminate: it shines on virtuous people as well as on immoral ones. This is how we should treat others. The morality of others is their concern only; we ought to treat everyone with similar compassion and lovingkindness. If we discriminate against some people because they are immoral, then we are not that much different from them.
- 73 When carrying out our daily tasks about the temple, do not feel that we are doing it for the buddhas, the bodhisattvas, or the Master. In fact, we are doing it solely for the reduction of our own karmic obstructions. As I often tell you "There isn't

些苦行而已。」不過掃地也不是一件簡單的事，如果掃不好，掃得起煩惱，無明業障反而纏上來。所以不僅要掃得好，還要能高高興興的掃，掃得三障無明煩惱清淨，掃得智慧開朗，法喜充滿，才是真掃地。修行就是從這些日常生活當中用功夫、斷煩惱、了生死。

- 74 修行是在修心，心若清淨，則一切都無障礙。度眾生也是一樣，是用這個「心」在度，不必攀緣強求，既不分別選擇，一切眾生胎、卵、濕、化，貧、富、智、愚，都平等度之，也沒有感覺「我在度眾生」！

much to learn here; all I do is asking you to sweep the floor and do other laborious chores." However, do not think floor-sweeping is an easy matter. If not doing it right, you may feel vexed and come under the sway of your delusive karma. Therefore, not only should you sweep the floor clean, but also do it gladly: feel that you are at the same time sweeping away all delusive vexations, all obstructions of arrogance, envy, and ignorance, and all dusts clouding your wisdom, and, while doing this, fill your mind with dharmic joy. Were you able to do so, you can claim that you truly know how to sweep the floor. Practice, then, means mindfully carrying out daily tasks and, through which, eliminating all vexations so as to break out of the cycle of birth and death.

- 74 The key to practice is the mind. When the mind is pure, there shall be no hindrance on the path of practice. Likewise, the key to deliverance of all beings is also the "mind." When attempting to deliver others, put your mind into it but do not be forceful, selective, or discriminating. Whatever forms or shapes beings take, be they rich or poor, smart or dumb, help and guide them just the same. Moreover, do not attach to the sense that "I am delivering these sentient beings!"

75 曉得自己是凡夫才好修行，這樣才會很慚愧地發勇猛精進心，接受善知識的教誨。否則自視過高，自以為了不起，貢高我慢，就很難入道。修行就是要腳踏實地，從「一切境」中去調整自己、磨練自己，去除無明、煩惱習氣，要心能轉境而不被境所轉，才能入聖流。所以修行從心修，是在「修自己」，這是別人無法代替的事。若能調得自在，自能明心見性，智慧開朗。

76 修苦行是去除妄念最好的方法。在難行難忍中，一切看破，萬緣放下，一心做去，就沒有分別，沒有煩惱，自然業障消除，無明不起，而法喜充滿。功夫日久，一切事情都會明明白白，無不通曉，智慧大開。

- 75 Your practice will be enhanced by the realization that you are but an ordinary person. It makes you humble hence more willing to embrace teachings of masters and practice diligently. Otherwise, you might be too arrogant to learn and, consequently, unwilling to practice. Practice means to walk the path step by step, to adjust and discipline your mind through challenges. Only when your mind becomes its own master, free of all delusions and vexations, unsusceptible to the swing of circumstances, can there be hope for any attainment in practice. Therefore, practice should begin with the training of "your own mind," which no one else can do for you. If you practice to the extent that your mind is free of all fetters, your intrinsic nature will manifest and wisdom unfold.
- 76 Ascetic practice is the best way to expel erroneous and illusive thoughts. When facing impossible and unbearable circumstances, let go of all aspirations and attachments and practice with an undivided mind. With our minds gradually free of discrimination and vexations, our karmic obstructions and delusions will naturally be reduced and our hearts filled with dharmic joy. Keep on such practice and the degree of our awareness will grow and our wisdom unfold. By then, everything will become crystal clear thus easily comprehensible.

- 77 以前的祖師總是安分守己，不求聞達。因為越是默默無名，不攀緣的人，越是好用功。若是心多攀緣，則意根散亂，心常驕滿，易致失敗，而道業不得成就，也枉費我們來出家。
- 78 智慧勝過神通，神通只是智慧的妙用。智慧是光明，能善巧分別，明了一切事理，破除一切無明煩惱，了脫生死。若求神通而沒有智慧，就不能成就佛道，仍然落在三界之內，六道輪迴當中。
- 79 修行不是修給別人看的，表面功夫是不會有道行的，深淺別人一試便知曉。《金剛經》云：「若有我相、人相、眾生相、壽者相，即非菩薩。」所以修行是「密行」，是修自己的心，向內觀照自己的起心動念，不是向外攀緣追求得到的。然而即使自己真有功夫，也不必故意讓別人感覺出來，這樣才好真實辦道。

- 77 It is clear in Buddhist history that the great patriarchs always kept a low profile and pursued no fame. As we know, those who desire less of worldly fame and gains are more apt to practice diligently. Too many secular concerns distract our minds and make us pretentious. Under these circumstances, no attainment is possible and our efforts of leaving home for practice will all be in vain.
- 78 Wisdom is much more powerful than supernatural capability, for the latter is but the ingenious application of the former. Wisdom is the inner light that enables us to discern and comprehend the essence of everything; it helps us eliminate all vexations generated by our ignorance and escape the cycle of birth and death. Therefore, if you covet supernatural capability rather than wisdom, you will have no hope of attaining buddhahood. Instead, you will remain in the three realms and be confined to the six divisions of rebirth.
- 79 The purpose of practice is not for others to see. Ostentatious practice gains no strength and lack of substance, and will be easily detected by others. As the *Diamond Sutra* puts it: "No bodhisattva who is a real bodhisattva distinguishes forms of self, of others, of sentient beings, and of life." Therefore, practice is a very "private" business. It is a training of your own mind to introspect the incipience and

- 80 真正修行的人，「道心」很堅固，「願力」很堅強。當境遇越壞時，越能深刻去體認，反而能培養堅忍的道行。所以說：「無苦不成道。」出家和在家大不相同，出了家是越苦越好修。
- 81 修行和世俗不一樣，不是在爭對不對。以前有兩個徒弟在打坐，一個坐得很莊嚴，一個坐得東倒西歪，可是師父拿起香板，卻打那個坐得莊嚴的徒弟，目的是要看他心中是否也莊嚴。如果不是很莊嚴，就一定會起無明瞋恨，而生煩惱；如果內外都很莊嚴的人，反而會很虛心慚愧地請求師父開示教導。所以說修行不是在爭對不對，而是要看自己有沒有真功夫——即使你做的都沒有錯，人家卻硬說你不對，你也能接受。

motivation of your each and every thought, which can never be attained through external pursuits. Even if you have attained a certain stage, do not show off lest it should hamper your practice.

- 80 Genuine practitioners ought to have firm "faith" and strong "resolve." The harder the situations become, the deeper their understanding of the Dharma will be hence the stronger their perseverance in practice. That is why "no attainment is possible without hardship." Monastic practitioners should expect a lifestyle vastly different from that of laity, and realize that, the more arduous the circumstances are, the better for practice.
- 81 Unlike the laity, practitioners should not argue about right or wrong. Once there were two disciples practicing meditation. One sat in a very solemn and dignified manner, the other quite at ease, not even keeping his posture. However, the master hit the former with incense board to test whether his mind was as solemn and dignified as his posture indicated. If not, he would resent the master and become vexed. On the other hand, if his mind were solemn and dignified, he would humbly request the instruction of the master to improve his practice. So, as you see, instead of quibbling over right and wrong, what you really should do is constantly introspecting whether you yourself have

82 修行一定要在大叢林，人多的地方，才会有參學磨練的機會。否則一、兩個人住在一起，沒有叢林規矩的約束，很容易變成我行我素，隨心所欲，而失去了磨練的機會。

83 在世俗社會裡，有分貧、富、貴、賤，但佛門中就沒有這種分別。無論是貧、是富、是貴、是賤，一律以慈悲心平等對待，因為「未成佛要先結人緣」，要與眾生廣結善緣，將來度眾生才有法緣。

gained genuine strength through practice. Here is a good measurement of strength: when others insist you are wrong even though you have done everything correctly, you can sincerely accept such criticism.

- 82 When leaving home for practice, be sure to select a large monastery. The experience of living together with more people provides ample opportunities to practice against diverse circumstances. When practitioners live in a small group without the restraint of monastic rules, they may easily indulge themselves hence forfeit the opportunities to discipline and train their minds.
- 83 It may be inevitable that, in the secular world, people are classified as rich or poor, prestigious or humble; however, there should be no such distinctions among Buddhists. Whatever people's financial or social status may be, you ought to treat them equally and with similar lovingkindness and compassion. "Before attaining buddhahood, be sure to foster good karmic affinity with all people." Only by fostering good relations with as many sentient beings as possible will you create the dharmic affinity to deliver them in the future.

- 84 「三皈依」要好好去體會。譬如皈依法「智慧如海」，什麼是「智慧」呢？智慧是空性，是從修行中自然修出來的，不是想出來的，而且也沒有一個具體的東西可以指出來說那是「智慧」，因為智慧是「無色相」的，譬如佛陀所說的經典就是智慧。在日常行持當中，我們所做的一切事能達到圓滿，就是智慧的運用。
- 85 社會的「境」很多，但「境」從哪裡來？從我們的「心」所生。你若不去感覺它，就什麼「境」都不存在。
- 86 我們現在都是在娑婆世界的六道輪迴當中，真艱苦！因為做人「艱苦」。但是也只有六道輪迴當中，從這個人身來修，才能成佛；若是沒有經過六道這個「苦」，沒辦法修行。然而六道中雖然很苦，但我們自己苦，可以去體諒別人的苦，體諒一切眾生的艱苦，可以讓我們來行菩薩的「六度萬行」，慈悲忍辱，自利利他，就是來過這個苦劫，這樣漸漸修，積功累德，而究竟了生死，證無上道。

- 84 Be sure to contemplate thoroughly about the meaning of the "Three Refuges." For instance, we take refuge in the Dharma where "wisdom is as immeasurable as the sea." What is "wisdom?" According to Buddhadharma, the nature of wisdom is "emptiness," and it can only be developed through practice, not thinking. Furthermore, wisdom has neither form nor color, so there is no concrete object that can be called "wisdom." The teachings of the Buddha, as recorded in the sutras, represent "wisdom." If we can manage everything in our daily lives satisfactorily without generating vexations, such is wisdom at work.
- 85 We know that there are all sorts of "situations" or "circumstances," but where do they come from? They originate from the distinction in our minds. Make no distinction, then no circumstance exists.
- 86 It is a great agony that we are now all confined to the cycle of birth and death, transmigrating among the six divisions of sentient existence. Indeed, life is tough. However, it is only through rebirths and practice as human beings that we can hope to attain buddhahood; no practice is possible without this ordeal. Our suffering enables us to appreciate more the pain of all beings hence helps to strengthen our resolve to tread the bodhisattva-path and practice myriad methods of the six

87 修行要怎樣修才会有正念呢？就是先從衣、食、住方面來簡單化，不去貪它、執著它，無好無壞，可以過就好。雖然這衣、食、住，三歲小孩都會講，但行起來較困難。我們修行人一定要從這方面下工夫，去除我們的貪念，這樣自然會產生正念，到臨命終時，意不顛倒，才會「靈靈覺覺」地現出光明。

88 「住山修行」要有住山修行的工夫，這個工夫就是不會去想吃的，衣、食、住方面能夠隨緣，這就叫做「天人供養」，山上有什麼就方便吃，所以不會有貪念。

paramitas (giving, ethics, forbearance, diligence, meditation, and wisdom). With compassion and forbearance, we can advance ourselves while benefiting others. And via the ordeal of *samsara*, we can accumulate merits for our ultimate liberation and supreme enlightenment.

- 87 How can we attain right mindfulness in practice? We can start by simplifying our demands for food, clothing, and living conditions. Do not desire or be attached to material comforts, nor make distinctions about their qualities as long as they are sufficient to sustain our lives. This might sound easy, but is by no means easy to carry out. We must practice vigorously to eliminate avarice, which in turn will bring forth right mindfulness. Then, when our time in this world is up, we can avoid the distractions of inverted ideas and be guided by our inner light.
- 88 If you choose to practice in the monastery, there is a basic requirement, i.e., you should desire no lavish food, clothing, and living conditions, just live on whatever is available. This is what we call "to be sustained by the nature." And because you take whatever comes to you, greediness will not arise.

- 89 有的人雖然用功修行，但走偏差了，一直「著相」修行，執著「人、我、眾生、壽者」四相，不但引起煩惱、顛倒想，到最後竟說自己很有修，說自己「得到什麼，得到什麼……」，其實已經錯誤了還不自覺，甚至影響別人，這些都是沒有佛法的正知正見。
- 90 出家修行不要「好事相」，要真正為修行而修，這樣道心才會堅固，每天心才會安定。修行也不是求相安無事，要能吃苦。但這個苦不是只有做事的苦，還包括修行過程中所遇到的種種考驗。所以當你有感覺「艱苦、煩惱」的時候，就是在考驗了。這時你必須運用智慧來降伏心念上的障礙，拿出修行的精神來克服萬難，因為「有境才好修，無境不成道。」
- 91 老和尚一生都念佛。出家時，方丈轉塵上人看老和尚的根基很好，就教他念佛。有一次寺內在聽學講經，當時老和尚亦趨前要學，轉塵上人卻對他說：「去！去念佛，去做你的苦行，要聽什麼？」老和尚當時聽

- 89 Some people, though practicing vigorously, deviate from the path because they remain attached to the "forms" of self, others, sentient beings, and life, which only induce vexations and inverted ideas. These people might claim to have attained a certain stage, but in fact are unknowingly treading the wrong path. Worse, they might lead others astray. This deviation results from a lack of correct understanding of Buddhadharma.
- 90 Monastic practitioners ought to avoid distractions. Practice for the sake of practice itself so as to strengthen your resolve and stabilize your mind. Do not plan on being uneventful and be prepared to endure hardships--not just of laborious tasks, but of all kinds of challenges. Hardships and vexations are tests of your strength. Use your wisdom to subdue impediments of the mind and your determination to overcome all difficulties. "Adverse circumstances are good for practice. Without them no progress will be made toward ultimate liberation."
- 91 The Old Master practiced reciting the name of the Buddha all his life. When he first became a monk, Master Chuan-chen, the abbot of the temple, recognized his potential and taught him this method. Once, another Master was expounding the sutras in the temple, the Old Master wished to

了心裡很難過，想著：「出家就是要學經，竟然不讓我聽！」不過老和尚畢竟是有根基，有善根的人，雖然感覺難過，但心裡會轉境，立刻說：「好啊！師公叫我怎樣，我就怎樣！」所以直心就是道場，老和尚就去做他的苦行，去念佛！就這樣一門深入，邊做事邊念佛，福、慧雙修，才有今天的成就。他一心專注地念佛，所以也教我們念佛，教我們對淨土深入的修行法門，這是最直接、最穩當，也是最契合我們現代人根基的修行法門。

- 92 《心經》裡面講「觀自在菩薩」，「自在」是什麼呢？就是觀這個心讓它「自在」。不管什麼境界來，或是妄念紛飛時，同樣保持「寂靜」，佛號抓緊，沒有好，沒有壞，沒有「好」念，也沒有「壞」念，沒「高興」，也沒「生氣」，時時觀住這個心，就是「觀自在」。所以說「觀」不是「一直去觀」，一直去想「怎樣、怎樣」？而是當我們「心猿意馬」，妄念紛飛，壞念頭起來

attend. Master Chuan-chen nevertheless said to him: "Why listen? Go recite the name of the Buddha and carry on your ascetic practice!" The Old Master was upset, thinking: "The purpose of becoming a monk is to learn the sutras. Now the Master would not even let me listen!" However, the moment he realized what went through his mind, he changed his perception and said: "I will do whatever the Grand Master has told me to." So the Old Master continued his ascetic practice and reciting the Buddha's name, accumulating both merit and wisdom. In this way, he was able to attain an exalted stage in practice. Therefore, he taught us to concentrate on reciting the name of the Buddha as he did himself. The doctrine of the Pure Land is the most direct and secure one among all disciplines; it also is the most suitable method for contemporary people.

- 92 The *Heart Sutra* describes the practice of Bodhisattva Avalokitesvara, "Kuan-Tzu-Chai," the Sovereign Regarder. What does "Tzu-Chai" mean? It means reflecting on the mind so that it will attain "perfect freedom." Whatever circumstances emerge, or whenever illusive thoughts arise, the mind should remain tranquil. Continue to recite the name of the Buddha while making no distinction between, nor even think of the idea of, "good" and "bad." Do not feel "happy" or "agitated," just keep a watchful eye on your own mind. Such is the

時，我們就把它「觀住」，不可以被這些幻化的妄念轉走，就是在觀這些東西，讓這個心能時時都「自在」、「清淨」。所以在行、住、坐、臥方面，不論是念佛、禮佛或在禪堂內外都一樣，這個自在心不可以被「境」轉走，就是「觀自在」了。

93 修行一切法門都是講這個心，我們行持也是在「行」這個心。這個心若有定力，就會像清淨的水靜靜的時候一樣，如如不動，物影投映，無所不現。所以當我們的心很清淨的時候，自然能明了一切真相；我們念佛就是要將這個心念到像水一樣的清淨寂靜。心若散亂，不清淨，就如同濁水般的污穢，壞念頭很多，會去分別好壞，什麼東西好吃、不好吃、或香、或臭，著在這些「色、聲、香、味、觸、法」裡。因此念佛念到這個心很清明，無雜無染時，自然不會執著「五蘊」；這樣六根對六塵不起作用，煩惱斷盡，五蘊皆空了，自能度一切苦厄，現出自性光明智慧，通達甚深微妙法。

state of "Kuan-Tzu-Chai." But being introspective does not mean that you should keep pondering: "how is it?" Rather, just be alert and take note of illusive thoughts or evil ideas at their incipience, lest they should take control of your mind. Such practice will ensure that your mind is "free" and "pure" at all times. Wherever you are and whatever you do, be it reciting the name of the Buddha or performing prostration, within or outside of the temple, if your mind is free of the sway of circumstances, you have attained the state of "Kuan-Tzu-Chai."

- 93 All methods of practice as taught by the Buddha focus on the mind; when we practice, we are also learning how to discipline our minds. A well-composed mind resembles clear and placid water that truthfully reflects whatever appears above it. Likewise, when our minds attain absolute tranquility, we will be able to grasp the essence of everything. The purpose of reciting the name of the Buddha is to help still our minds so that they may be as pure and tranquil as placid water. A restless and scattered mind resembles muddy water from which evil and discriminatory ideas easily arise. When our minds are in such a state, we are prone to make distinctions of what we see, hear, smell, taste, touch, and think, thereby indulge in the pursuit of sensual passions. Therefore, we must recite the name of the Buddha to the extent that

- 94 我們出家就是要來斷這「七情五欲」，但要斷這「七情五欲」不可執著。如果執著不吃不睡，會造成虛火上升，擾亂我們的身心，使我們身心散亂、四大不調、體衰氣弱，甚至會吃不下、睡不著。當不能吃、不能睡的時候，如果沒有正念，很容易走偏路。所以我們在修行受持當中，不要執著「不吃不睡」，或要「怎樣、怎樣」。畢竟還要靠這個身體來修行的，應以「平常心」來行持，行、住、坐、臥取「中道」，這樣來保持我們的身心，安養我們的身心。因為修行取中道，就可以行持我們要走的路程，自然在修行的路程上比較不會有障礙。

our minds become absolutely clear and pure, neither defiled by nor attached to sense objects. When we reach that stage, naturally we will not cling to the five *skandhas* (form, sensation, perception, volition, and consciousness). With our six organs untainted by the six causes of impurity, we can truly realize the emptiness of the five *skandhas* thus be free of all vexations. Then, we can naturally help to relieve all sentient beings from their misery. And with the essence of our minds enlightened and our wisdom unfolded, we can easily comprehend even the most abstruse part of Buddhadharma.

- 94 We chose to leave home for practice so that we may concentrate on eliminating our physical and psychological desires. However, do not become attached to any particular ascetic method. For example, some insist on giving up food and sleep, which might result in a physical disorder causing mental and/or physical aberrations and weaknesses. In the end, they might not be able to eat or sleep at all. Under the circumstances, they can easily go astray if they have yet to attain right mindfulness. Therefore, do not insist on, or be attached to, the method of "no food, no sleep," or to any specific austerity. After all, it is necessary to sustain this physical body so that we may continue our practice. What we should do is not to stray

95 信佛要怎樣信？就是要皈依三寶，因為佛、法、僧三寶是一體的，有佛才有法，有法才有僧。而法是什麼呢？「法」就是正法，是佛祖修行所悟出來的道理。而佛祖悟出道理以後，再來度我們，讓我們依隨這個法來修，使末法眾生有依靠。「迷者眾生，覺者佛。」如果時時保持我們的心是念佛的心，就是「悟」，就是「佛」。心心都在念佛，就是時時在「悟」。

96 眾生從無始劫以來輪迴生死，一直到這一世雖然得到人身，但還是在六道當中，而無始以來的壞念頭、壞種子，依然如影隨身，所以我們要勤求懺悔，懺悔過

from ordinariness; adopt a "middle way" in our daily activities so as to maintain our physical as well as mental strength. This middle way will sustain us in the long path of practice and help us avoid unnecessary hindrances.

95 How can we be Buddhists? Just take refuge in the Buddha, the Dharma, and the *Sangha*. The *Triratna* (Three Jewels) are an integral whole: without Buddha, there will be no Dharma, without Dharma, no Sangha. What, then, is Dharma? Dharma represents the truth realized by the Buddha. It is what the Buddha learned from his practice and he taught it to us for our salvation. We can practice according to the Dharma to attain enlightenment. As we know, "Those unenlightened are ordinary beings; the enlightened ones are buddhas." If we constantly keep our minds in the state of reciting the name of the Buddha, we will be "enlightened" therefore are "buddhas." In other words, if each and every thought of ours is a recitation of the Buddha's name, then we are constantly in the state of "enlightenment."

96 For eons, we have been roaming through the cycle of birth and death. Despite this life's human existence, we remain in the six divisions of rebirth with all vicious ideas and evil seeds accumulated through the eons following us like shadows. Hence,

去的業障。受戒也是一樣，儘量求懺悔，懺悔往昔所造諸惡業，才可以得到清淨戒。眾生皆有佛性，但必須要靠修行並懺悔業障，才能成就佛道。

97 叢林以規矩為寶，出家修行要依規矩去修，不可依世俗法，把世俗的念頭再拿來佛寺繞圈子。一個守規矩的人，身心會自在、寬涵而無所罣礙。

98 西方極樂世界的一切都是「無色相」的，都是自然的，不像我們娑婆世界這裡所有的衣、食、住，都是「有色相」的，所以不要把種種有相的吃、穿「觀想」到西方去，因為這也是貪，就是「著相」。如果著相修行，在靜坐時，你所想的念頭就會現出這個「境」來，若沒有定力就會出問題，很危險！所以不要把「有色相」的一切拿來執著，「無色相」的境界不是我們所能想出來的。

we must repent unremittingly for our past karmic obstructions. This is exactly what we should do when we receive our precepts because it is the only way we can attain pure and clean precepts. Indeed, with buddha-nature immanent in all beings, it nevertheless takes diligent practice and sincere repentance to attain buddhahood.

- 97 What makes a monastery invaluable is its strict discipline imposed on all its members. Therefore, as soon as you enter the monastery, you should act according to the monastic, rather than secular, rules. Do not continue to get tangled in thoughts and ideas of a layman. Those who strictly follow the monastic rules will find their minds at ease and unfettered.
- 98 Unlike things in this world, everything in the Pure Land has neither color nor form. Do not project the ways in which we live in this world, such as what we eat, wear, etc., to the Pure Land because such projection reflects our sense of greed as well as our attachment to the form. If you are attached to the form, your cravings will create disturbances in your mind while meditating. This can be quite dangerous, especially when you lack the ability to control and stabilize your own mind. Therefore, do not cling to the images derived from "color and form," for the world "without color and form" is beyond our imagination.

- 99 我們無始劫以來所造的業無量無邊，而冤冤相報、相纏，使我們在修行過程中產生許多障礙。所以每天都要懺悔業障，更要發願，發願要了生死，要普度眾生，才能成就無上道。
- 100 修行人在修行的過程當中不可能不會有事情；有人就會有是非、有煩惱，有一切種種的事情、種種的念頭。所以遇到境時，「願」要更加堅強，要拿出願力來！不去感覺它，就能不起煩惱、執著，而心開意朗。
- 101 六道輪迴裡面，我們今世做人是要來修行的，所以要把握這人身的機會，不要自己「胡亂走」，「胡亂做」，不吃不睡，練「不倒單」，空頭很多，花樣百出，這都是「著相」修行，不僅會把這個身軀搞壞，還會造成身心散亂。若是還沒有修到那個境界，怎麼有辦法行到那裡呢？所以修行要有正念，「平常心」就是道！

- 99 We all have accumulated immeasurable and illimitable negative karma over the eons. These entanglements are the cause of the tremendous obstacles we encounter during our practice. Therefore, we must repent every day; further, we should vow to break out of the cycle of birth and death and to deliver all sentient beings. Only through such practice can we attain ultimate enlightenment.
- 100 The path of practice can never be free of obstacles. Where there are people, there are disputes, annoyances, conflicts and all sorts of disagreeable circumstances. Rather than expecting a smooth path, you ought to strengthen your willpower when confronting difficulties. Remember, when your attention does not focus on adversities, you will neither cling to them nor be vexed by them. Then, you will be able to practice with an unfettered mind.
- 101 The greatest blessing of human rebirth is the ability to practice; indeed, we ought to seize this opportunity and practice the best we can. However, do not cling to any specific asceticism, such as no food or no sleep, for this will be practice with an attachment to the "form." Not only will it spoil your health, but it also will leave your mind scattered and restless. If you haven't attained a certain level, how can you possibly benefit from

- 102 修行從「心」修，是要修這個心「清淨」。如果眼睛老是在看別人，注意別人好壞、別人怎樣，甚至與人說長論短，講得到處都是是非、煩惱，這樣就沒辦法修這個心，這個心就不會清淨。所以要「修心」，就要「觀自己」，觀我們自己的「起心動念」。
- 103 《心經》云：「照見五蘊皆空，度一切苦厄。」這就是說要破除四相，即「我相、人相、眾生相、壽者相」，不執著世間上的形形色色，才能度一切苦厄。但是我們都對這個身體不能「看破、放下」，一直在「色、聲、香、味、觸、法」裡打轉，對世間塵緣無法不起染著之心，所以不能了了一切苦厄。

that kind of asceticism? Therefore, practice should be guided by right mindfulness; the true path lays in the wisdom of ordinariness.

102 Practice should begin with training your "mind" to the extent that it's pure and clean. If, on the other hand, you keep your eyes mainly on others, finding their faults and making comments, you will only create animosities among people and breed vexations for yourself; you will not be able to cultivate your mind, nor will it become pure. Therefore, practicing purification of the mind means observing yourself carefully, being watchful of the incipience of each and every thought of yours.

103 The *Heart Sutra* states: "Perceive that the five *skandhas* are empty thereby transcending all sufferings." This means that, in order to transcend all sufferings, we must eliminate our adherence to the four forms of existence: self, others, sentient beings, and life, as well as our attachment to the myriad colors and forms of this world. Unfortunately, most of us are not able to forgo our physical desires and continue to be swayed by the form, sound, smell, taste, touch, and other qualities of material appearances. And it is precisely due to this inability to forgo our clinging to worldly affinities that we cannot be relieved from our suffering.

- 104 釋迦牟尼佛過去是一直用「捨身」來成就佛道，度眾生，但這個「捨身」是自自然然的，不是用勉強的。要修行到有定力，無「我、人、眾生、壽者」相的時候，自然不會有感覺。像我們的功夫還沒到那個程度時，就是還有「我相」。一支針刺到我們，一隻蚊子叮到我們，都會感覺痛，這就是定力不夠，還會隨境生心，觸境生覺。所以「捨身」不可用勉強的，否則就變成執著了。
- 105 苦行不是說我們做不動的硬要去做，而是這個願力——「難行能行，難忍能忍。」「人家不吃的我來吃，人家不做的我來做。」
- 106 信、願、行——「行」是從願來的，若沒有願力就沒辦法去行。像地藏王菩薩「地獄不空，誓不成佛」的大願，他憫念眾生，慈悲喜捨的「宏願」就已經成佛了。所以

- 104 Sakyamuni Buddha used to practice "bodily sacrifice" to attain buddhahood and deliver sentient beings. But he did it all spontaneously, not a bit forced. You see, when a practitioner attains a state of *samadhi* and no longer clings to a set form of existence (either self, others, sentient beings, or life), he naturally feels no pain. But most of us have yet to attain that level and are bound to the form of "self;" we are pained even when pricked by a pin or stung by a mosquito. Because we have yet to reach that state of *samadhi* our minds and senses will spontaneously react to external agitation, and we are easily susceptible to painful feelings. Therefore, we must not practice compulsory bodily sacrifice; otherwise, it will become a form of attachment.
- 105 Asceticism does not mean that we should force ourselves to do what are beyond our capabilities. Rather, it is about the resolve to accomplish tasks that are difficult and challenging, to tolerate what may seem intolerable, to eat what others would not eat, and to do what others would not do.
- 106 To believe, to resolve, and to practice--"practice" should follow a vow to perform the discipline of the faith; without it there would be no practice. Take Bodhisattva Ksitigarbha for example. He vowed not to attain buddhahood until all hell-

行菩薩行的人一直在「利他」，而行持「利他」的內涵就是「無我」。這樣修持就是「自度度他」，雖然眾生尚未度盡，卻已經先自度了。

- 107 我們雖然發願，但是願心不能堅固，如果境界來時，馬上會被轉走，這不是真發願。願有大小，我們要發大願，大願就是「無色相」的願。「願」不是用嘴巴講的，「願」要用心去行！無論什麼境界來，遇到任何事情，心能「不動」，無好無壞，這樣慢慢修持，就能伏煩惱，使身心自在。依你的願去行！諸佛菩薩成就佛道也是依「願力」去行，所以這個「願」是我們修行的「因」，有「因」就有「果」。如果願力不堅固，做什麼事都沒有辦法。

beings are delivered. Because the Bodhisattva has tremendous compassion for all beings, this grand vow he made bestowed on him the buddha quality. Hence, those who tread the bodhisattva-path continue to strive for the benefit of others. The essence of such practice is "selflessness." Even though this path emphasizes delivering others while striving for self-salvation, you yourself would have been liberated before all beings are delivered.

- 107 It may come to pass that we pledge to do certain things but lack a strong enough willpower to carry it through, often giving up when things get rough. This, then, is not a genuine vow. There are grand vows and minor ones. What we should make are grand vows, i.e. vows that are without set "form or color." Therefore, put your mind into carrying out your vows, not just announcing them! Whatever challenges you encounter or circumstances you come across, strive to maintain the tranquility of your mind while making no distinction between likes and dislikes. Continuation of such practice will gradually reduce your vexations while freeing your mind and body. So, practice by adhering to your own vows! Vows are the seeds of our practice that will eventually bear fruits. Without firm vows, nothing can be accomplished.

108 阿彌陀佛四十八願度眾生，地藏王菩薩「地獄不空，誓不成佛。」諸佛菩薩都有他們的大願，要度我們眾生了生死。但是眾生依然執迷不悟，輪迴在「六道」裡而不能解脫，為這些「七情五欲」，「貪、瞋、癡」，「色、聲、香、味、觸、法」，「愛別離苦」，種種的事情執著而不能醒悟，把這一切幻化的「境」都當做是真的。所以阿彌陀佛大慈大悲，憐閔眾生故，發這四十八大願來度我們，希望眾生趕快離苦得樂，橫超六趣。如果我們的願與阿彌陀佛的願相應，臨終時就可蒙佛接引，往生西方極樂世界。

109 一般人都好動，心靜不下來，但是修行要時時保持心「寂靜」，也就是這個心自己能靜，不靜自靜。如果一個人坐在那裡，能夠沒感覺什麼，也沒有什麼心煩的事情，自己這樣靜靜的很自在，就是上軌「道」。

- 108 Amitabha Buddha made forty-eight grand vows to deliver sentient beings while Bodhisattva Ksitigarbha vowed not to attain buddhahood until the hells are empty. However, despite all the grand vows buddhas and bodhisattvas made to assist us breaking free of the cycle of birth and death, all beings remained unenlightened, roaming among the six divisions of rebirth. We keep on our pursuit of sensual satisfaction, clinging to our greed, anger, and ignorance as well as other pains such as parting from the beloved. As we mistake all these illusions for reality, we can not be enlightened. That is why the compassionate Amitabha Buddha made his forty-eight grand vows to deliver all beings, hoping that we will be able to transcend the six divisions of rebirth, shake off our misery, and attain eternal happiness. Now, if our vows correspond with these forty-eight vows, Amitabha Buddha will guide us along the way; and when we die, we will be reborn in the Pure Land.
- 109 Most people are active and their minds tend to be restless. However, a practitioner must constantly maintain the tranquility of the mind, i.e., the mind ought to be serene at all times regardless of circumstances. If you can sit quietly without sensing too much, or be vexed by, external turmoil, just feeling tranquil and at ease, then you are on the right track.

- 110 娑婆世界的眾生都是「有所求」的心，從「有所求」而產生無量無邊的煩惱。我們「有所求」都是從這個身上來的，為這個身軀而生出種種的念頭來，而唯有「知足」才能止貪。「知足」這兩個字不是這麼簡單的，「知足常樂」，說出來沒什麼，但是行起來卻不是這麼容易。一個人若能隨時「知足」，隨時就沒有煩惱，不會執著，時時這個心都是清淨的，很自在。
- 111 出家人若有知足的心，一定「無所求」，沒有種種的執著煩惱。然而我們很容易「觸境生心」，眼睛所見的、耳朵所聽的、嘴巴所吃的，心裡馬上起念頭，雖然你沒有要求什麼，但是你有這個念頭就是「有所求」。所以能「知足」就是「無所求」，「無所求」在我們修行行持當中非常重要，如果時時能「知足」，這個心就不會被境所轉。
- 112 我們修行人時時都要「放下」，這樣臨命終時才不會有罣礙。否則平常放逸心，臨終時一定很危險。所以沒事時，心能靜靜的，沒有好、沒有壞，這就是「對

- 110 As we know, all beings in this world have cravings, which in turn generate illimitable and immeasurable vexations. Most of our cravings are for physical gratification and can only be restrained if we remain contented. There is an old saying: "Contentment leads to ceaseless joy." This may sound simple, but is by no means easy to carry out. Yet, it is undeniable that whenever you feel contented, your mind will be free of vexations and attachments and will stay pure and unfettered.
- 111 If we monastic practitioners were contented, we would crave for nothing and be free of all vexations derived from attachments. Unfortunately, our minds remain easily distracted by external environments, and all sorts of unruly ideas instantaneously come forth as we see, hear, and eat. Even though you make no explicit demand, but the fact that you have these ideas betrays your craving. Therefore, contentment means "craving for nothing," a principle crucial to our practice. If we stay contented at all times, our minds will not be swayed by ever-changing circumstances.
- 112 We practitioners ought to relinquish our attachments all the time so that we would be free of secular concerns towards the end of our lives. If you continue to indulge yourself, there is the grave

境無心」。「無心」不是不管，而是什麼事都沒有好、沒有壞，這才是真功夫。

113 「財、色、名、食、睡」地獄五條根！我們都是在貪吃、貪睡的五欲中流轉生死而不自覺，所以出家就是要修「心清淨」，來度這「七情五欲」的束縛。

114 我們今天能夠「看破」來出家，這「看破」兩個字很重要。到底要看破什麼東西呢？就是看破「七情五欲」！既不去貪這衣、食、住裡的「色、聲、香、味、觸、法」種種，還要看破一切情感——父母的情感、眷屬的情感，這些都要放下，要放得下！

danger that you may go astray at this crucial moment of rebirth. Therefore, try to maintain the serenity of your mind while discarding all distinctions between good and bad. You will then attain the state of "mindlessness." This, however, does not mean that you have become indifferent; rather, it means that you have let go of your sense of discrimination. The attainment of such a state will then be a clear indication of your genuine prowess in practice.

- 113 Cravings for "wealth, lust, fame, food, and sleep" will lead us straight to hell! Not knowing it, we are all entangled in these five cravings, unable to break out of the relentless cycle of birth and death. Therefore, the reason for our leaving home for practice is to purify our minds so that we can be free from the constraints of our own sensual passions.
- 114 In order to become monastic practitioners, we all have "renounced" the secular way of life. Now, the word "renounce" is crucial. What exactly do we need to renounce? We have to renounce our physical desires and sentimental attachments. Not only should we let go of our cravings for good clothing, tasty food, lavish housing, etc., but also of our emotional attachments to our beloved parents, spouses, and children. All our attachments should go. Really let go!

115 修行用功時，必須把身心全部放下，否則雖然在那裡靜坐，外表坐得很莊嚴，其實都在打妄想，要保持正念很不容易。如果這個心是「妄想意識」，就是意識在轉；如果心是「佛」，那麼佛就是「心」。要把身心世界全部放下，一心專注一句佛號，這樣才會有正念。我們平常就要保持這種工夫，到臨命終時才能保持正念，因為成佛在這一念之間，而生死輪迴也是在這一念之間。

116 修行就是要去除貪念，因為如果有貪念的壞種子在我們心裡，心會散亂，就不會有正念，一天到晚這個心都被這些壞念頭「翻來覆去」的，看這個也不對，看那個也不對，無明煩惱一大堆，被轉得身心都不自在。

- 115 While you practice, be sure to let go of both your mind and your body. Otherwise, your dignified meditation posture only belies a mind overflowed with illusive and erroneous ideas. Under the circumstances, you will have great difficulty retaining right mindfulness. If your mind is preoccupied with misleading thoughts, the illusive mind is in charge. On the other hand, if your mind thinks of nothing but "buddha," then buddha is your mind. You should let go of the body, the mind, and the world; just concentrate on reciting the Buddha's name so as to foster right mindfulness. In order to retain right mindfulness when we are dying, we have to practice this all the time. This is crucial because it will determine whether we can attain buddhahood or continue to roam in the cycle of birth and death.
- 116 One of the goals of practice is to eliminate the sense of greed. When tainted by the evil seeds of greed, our minds will easily become scattered and we will not be able to retain right mindfulness. Thereupon, our minds will be swamped with evil ideas and become restless and discontented, which in turn will create endless delusive vexations. Under the circumstances, we can never feel free nor at ease.

117 素食不僅是修行的助緣，又可戒殺，免落因果。「吃人一斤肉，還人十六兩。」冤冤相報、六道輪迴、因果循環絲毫不爽。所以不吃殺生的東西，不貪口味，不但可以去掉貪念，不必每天為「口慾」的事情貪求忙碌，又可不造惡業、解冤釋結、長養慈悲心，同時我們的心也會清淨自在，這就是在修「色、聲、香、味、觸、法」，對治六根對六塵的執著。

118 五濁惡世——劫濁、見濁、煩惱濁、眾生濁、命濁中，這裡面包含我們眾生的一切習氣，一切煩惱，還有過去世帶來的所有壞種子。而這些東西都是由「色、聲、香、味、觸、法」引起的，也就是六根對六塵的接觸，由六識起分別作用，產生出來的種子現前，所造出來的業，才有這個五濁惡世。

- 117 Vegetarian diet is a positive auxiliary cause for practice, and also a good method to keep the precept against killing. Be aware that the karmic obstructions created by killing for food eventually have to be repaid in full; there is no escape from the laws of causality and rebirth. Eliminating our desire for food, the satisfaction of which cost the lives of other beings, brings a great relief. Not only will we be free of enslaving ourselves just to satisfy the desire of our mouth, but we also will avoid creating more negative karma while cultivating our sentiments of lovingkindness and compassion. Therefore, vegetarian diet will help to purify and liberate our minds; it is also a method to practice relinquishing the attachments of our sense organs to the six *gunas* (sense objects).
- 118 The five *kasaya* periods of impurity contain all the negative habitual patterns, vexations, and sinister seeds all beings accumulated through the eons. Derived from contact of the sense organs with the six *gunas*, these negative elements are enacted by our sense of discernment, which lead to distinction and discrimination. These distinctions will bring forth the fruits of the sinister seeds and accumulated karmic obstructions, which in turn create the five *kasaya* periods of impurity (i.e. periods of increasing calamities, erroneous views, vexations, miseries, and shortening of human life).

- 119 修行要福、慧雙修，而「皈依佛，兩足尊」，這兩足就是「福、慧」。至於「福」從那裡來呢？我們如果能吃苦、忍苦，苦出頭了，就有福。有福就能消業，待業障消除，佛智就會現前。所以「忍辱第一道」，能修「忍」的人，必能成就道業。
- 120 出家要捨慳貪，從衣食住裡「色、聲、香、味、觸、法」去修，才可以了生死，因為有這些六根對六塵，六識在分別起作用，所以生出種種貪念來。我們的念頭從這裡來，就要從這裡去斷，這是我們生死的根本，生死的路就是從這裡去走。
- 121 世間一切都是「緣」，是我們過去結來的緣。如果過去世結「好緣」，這一世就感覺很好，結壞緣就是煩惱痛苦，所遇到的「境」會讓你很不滿意。所以學佛的人要

- 119 Our practice should aim at attaining both merit and wisdom. "Take refuge in the Buddha and attain twofold satisfaction." The two folds are merit and wisdom. Where does merit come from? It grows out of forbearance. With genuine forbearance, we can accumulate merits and eventually will be able to enjoy blessed rewards and reduce our negative karma. When all our karmic obstructions are eradicated, our buddha-wisdom will unfold. Thus, "forbearance" is the first principle of the path to buddhahood. Those who practice forbearance will attain supreme enlightenment.
- 120 One basic principle of monastic practice is to eliminate our sense of greed. We can start by eliminating our cravings for the six *gunas* (sense objects); this is the initial step to break out of the cycle of birth and death. As we know, greed derived from the contact of the six sense organs with the six *gunas* and enacted by our sense of discernment, which leads to distinction and discrimination. We have to expel greed from where it originates. Such practice is fundamental and is crucial to whether we can escape samsara or not.
- 121 Things do not happen to us by accident. Rather, they all have their roots in the karmic affinities we created in the past. If we fostered good affinities in previous lives, we will enjoy this life; otherwise,

瞭解這個「緣」字——「緣起性空」，當「緣」來時，他的自性是空的。因此，我們遇到不如意的事時應將它想開。一切都是「因緣」所生法，千萬不要被這個「緣」轉走，應該依佛法來看破痛苦的事。

- 122 今世我們有這個因緣得到人身，並且能道三寶門中皈依三寶，乃是過去世我們曾在寺廟禮佛、拜佛、供養三寶、布施、念佛等，在佛前種下善根，這世才有這個佛緣來皈依三寶。但為什麼要皈依呢？佛陀說是間有八苦——「生、老、病、死苦、求不得苦、愛別離苦、怨憎會苦、五蘊熾盛苦。」凡是做人，這八苦都是無法避免的。只有皈依三寶，來學佛修行，才能跳出娑婆世界輪轉生死的苦海。

we will be dissatisfied, even troubled or pained. A practitioner should understand that things arise according to conditions and have no inherent existences of their own. When we feel distressed or dissatisfied, we should know that the ways things are are merely the results of certain conditions, not reality in itself. Hence, there is no need to cling to disconcerting sentiments, or be perturbed by them. Such a change of perception according to Buddhadharma will free us from the grip of pain.

- 122 The fact that in this life we attain human existence and take refuge in the Three Jewels (Buddha, Dharma, and *Sangha*) is due to our practice in previous lives. We might have prostrated, made offerings and almsgiving in the temple, or recited the name of the Buddha, etc. thus planted seeds of good affinity with the Buddha. But why take refuge? Sakyamuni Buddha taught us that there are eight kinds of misery from which we constantly suffer: birth, aging, disease, death, separation from loved ones, company of hated ones, failure to obtain what we desire, and all the ills of the five *skandhas*. As long as we remain in human forms, there can be no escape from such pains. The only way out of this bitter sea of rebirths is to take refuge in the Three Jewels and practice according to the teachings of the Buddha.

123 這世間的一切都是因果循環，不論在家出家都一樣。我們學佛修行，乃至宇宙間的一切，也是不出這「因果」兩字。譬如我們就是過去是有種出家的善因，這世才能出家修行，而這世我們再來修行也是種未來成佛的「因」。所以有「因」就有「果」，娑婆世界裡種種一切的事情，乃至心內一個動念，都是有因果的。佛陀所說的經典也都是在這「因果」的道理上解說，叫我們去行。有「正因」就有「正果」，出家的因要「正」，要為發菩提心出家，為解脫生死出家，不是為了某事或逃避現實或受到刺激才來出家。如果因為這些事情，因這條件來出家，這個道心一定不會堅固，時時都會被壞念頭轉走，不會有正念。我們出家要有堅強的願力，意志要堅定！不論遇到多困難的「境」，多艱辛的障礙都可以克服。如果沒有這個願力就無法成佛，所以佛陀叫我們要「懺悔發願」，這條修行的道路才會走得圓滿。

123 The law of causality applies to everyone, whether you are a lay person or a monastic practitioner; it also applies to everything that happens in this universe. For instance, the reason that we are able to leave home for practice is due to the good seeds we planted in our previous lives. Our monastic practice, on the other hand, will pave the way for our attaining buddhahood in the future. Hence, where there is a cause, there is a result; everything we do, even just an idea that crosses the mind, will have its effect. All teachings of the Buddha recorded in the sutras are premised on this law of "cause and effect." Good cause brings good result. Accordingly, we must have "right" reasons to become monastic practitioners, i.e. a vow to attain supreme enlightenment for the deliverance of all sentient beings, and a desire to be relieved from the circle of birth and death. If you entered a monastery because you experienced unbearable blows or because you wished to evade hardships or reality, you would not have the firm determination indispensable for monastic practice. You might easily be overtaken by evil ideas and would not be able to retain right mindfulness. We all need a strong resolve when entering the monastery so that we can overcome all adversities--however difficult they may be. No attainment of buddhahood is possible without it. Therefore, the Buddha taught us to repent and make grand vows so that we can tread the path of practice with success.

124 我們每個人從無始劫以來所造的殺業無量無邊，譬如單就所食的一碗飯裡就不知道有多少眾生？要殺多少眾生才有這碗飯吃！況且現在所種的東西幾乎都要灑農藥，而這也是殺生，雖然不是我們直接殺的，但是也有果報存在。所以這世如果不努力修行，求生西方極樂世界，僅是這個殺業我們就沒辦法償還！

125 出家修行要有願力，不要為了一些不如意的小事或身體微恙就心生煩惱，應該很慶幸這一世可以出家修行，這乃是我們過去世有種修行的因；如果因為身體不好，就影響我們修行的心，就是沒有智慧，被這個身體「度」走了。要拿出道心來！發菩提心修行可以克服一切的境界，一切的煩惱。有因就有果，不要再種這世間的因了，要種了脫生死的因。若能常念「阿彌陀佛」，心清淨，沒煩惱，就時時刻刻都在種好的因、成佛的因、往生極樂世界的因。既然我們有念佛的因，就一定有成佛的果。

- 124 In the eons, we all have accumulated immeasurable and illimitable karmic obstructions through killing. For example, immeasurable beings contained in the rice are killed so that we may have a bowl of rice. Further, using pesticide in growing farm products is also a form of killing. Despite the fact that we do not commit these killings directly, we still have to bear certain consequences. If we fail to practice diligently to ensure our rebirth in the Pure Land, we can not even redeem the karma resulting from such indirect killings in this life!
- 125 We monastic practitioners ought to have strong resolve. Do not be perturbed by petty agitation or minor diseases. Rather, we should count our blessings that we sowed the seeds in previous lives thus have attained the opportunity to leave home for practice. If, however, our resolve wavers due to ill health, it indicates a lack of wisdom on our part and the fact that we are reigned by our physical body. Hence, show your determination! A vow to attain total enlightenment will enable us to overcome all adversities and eradicate all vexations. Every cause has its effect, as every effect arises from a cause. Do not sow more seeds of rebirth into this world; sow seeds of liberation from the cycle of birth and death. If we constantly recite the name of Amitabha Buddha and keep our minds pure and free of vexations, we are sowing good

126 出家修行要「發心」，培福修功德。人家不做，我們去做，人家沒看到而我們看到的地方，我們就去做，即使別人在休息時，尚未做完的事你看到了，也要隨時「發心」去做，不可以說：「那不是我的工作，那不是我的事。」不要這樣想，否則不但沒功德，在修行上也沒辦法突破。應該隨時發心，因為出家這一法是無上法，如果沒有「常住」，不能成就佛道。

127 打佛七是在打這個「不生不滅」，就是說打我們生死的路能夠清清楚楚，找回我們本來的面目。

seeds that will result in our attainment of buddhahood and our rebirth in the Pure Land. Once we have sowed the seeds of reciting the name of the Buddha, it is certain that we will reap the fruits of attaining buddhahood.

- 126 Monastic practitioners should vow to work for the benefit of others so as to accumulate felicities and merits. We should be willing to do whatever others refuse to do, and pay attention to things others ignore. Pick up unfinished chores when others are taking a break; do not complain that "such is not my assignment thus not my business." Otherwise, not only would we accumulate no merit, but we also can not expect any breakthrough in our practice. So, constantly offer yourself to serve public interests. You should know that, even though monastic practice is the supreme dogma, without consistently dwelling on it, you would not attain buddhahood.
- 127 The purpose of attending an intensive seven-day retreat on reciting the name of the Buddha is to let us fully comprehend the doctrine of "no birth nor death," i.e. to see clearly the path of birth and death and to retrieve our intrinsic nature.

- 128 打佛七時，大家要把願力、精神拿出來，這個心都專注在「阿彌陀佛」上，集中一念，一心念佛，不要讓這個「心猿意馬」跑到外面去，這個心不能被外境所轉，這個念佛的心不可讓他斷掉，要保持一直念、一直念，念到一心不亂。
- 129 打佛七就是要克服我們的心猿意馬，克服我們這個心不會去打妄想，一心都在「佛號」上面。所以打佛七的意思就是行、住、坐、臥念頭要「專一」。
- 130 眾生無始劫以來種在八識田中的種子很多，「好的、壞的」都有，尤其是壞念頭無量無邊。我們打佛七念佛，就是在種好的種子來增長善根，將過去壞的種子徹底地從心田裡拔除淨盡。

- 128 When attending an intensive seven-day retreat on reciting the Buddha's name, your mind should concentrate on the name of "Amitabha Buddha." Recite the name with full concentration; do not unleash your mind lest it should be distracted or swayed by external circumstances. Continue your recitation uninterrupted to the point that your mind is undivided and free of perplexity.
- 129 The purpose of attending an intensive seven-day retreat is to tame our bewildered minds so that we can concentrate only on the name of the Buddha. Therefore, while in the retreat, we should train ourselves to be single-minded, i.e. whatever we do, we ought to have no thought other than the name of the Buddha, be it walking, staying, sitting, or sleeping.
- 130 In the eons, all beings continue to sow seeds in their eighth field of cognition; some of the seeds are good, but more significant are the immeasurable and illimitable evil ones. The purpose for our attending a seven-day retreat on reciting the name of the Buddha is to sow good seeds and to weed out the evil ones from our eighth field of cognition.

- 131 度眾生沒有那麼簡單，須有佛緣及福報，而且自己修到有功夫，福、慧具足時，自然護法菩薩會擁護，否則想要度人，人卻不讓你度。
- 132 業障就是煩惱、罣礙，如罣礙家中的男女老少等。每個人罣礙不同，但皆把自己的生死路忘記，甚至連臨命終時將去那裡也不關心了。
- 133 人若知道信佛、回頭念佛修道，懺悔往昔所造諸惡業，則必可承佛慈力業消障除。否則眾生隨業轉，個人業感不同，若不覺悟修行，不能轉業，就得輪迴。

- 131 To deliver other beings is by no means an easy matter. With enough merit and karmic affinity to the Buddha accumulated in your previous lives as well as a certain degree of wisdom through diligent practice in this life, all bodhisattvas guarding the Dharma will come to assist you in your attempt to deliver others. Otherwise, no matter how hard you try, all the efforts will be in vain.
- 132 Our karmic obstructions are manifested in our vexations and in the numerous hindrances to our minds. For example, worrying about family members is a common form of impediment. We all worry about different things, but largely ignore the most important one: how to escape the cycle of birth and death--we do not even care where we will be going after death.
- 133 If you have faith in the Buddha, practice according to the Dharma and repent past transgressions, you can then eradicate your karmic obstructions with the assistance of the Buddha. On the other hand, if you are not aware of this fact and fail to practice diligently, the strength of your negative karma will prevail and confine you to the eternal prison of rebirths.

- 134 打坐如果還有「怎樣坐、怎樣觀」的念頭，這都還不是，仍舊還有「我」，還是一個形式相。禪淨雙修須從六根清淨下手，而「戒」是禪的基礎。
- 135 修行要用「苦功」，也就是捨身修苦行，不要顧惜這個假殼子，不要把自己放在最前面——什麼事都考慮對自己有沒有利益，要看破、放下！
- 136 娑婆世界的眾生，都是在苦海裡打滾，為了三餐食飽而勞苦，在苦中求生。山中的在山中尋食，海裡的在海裡找食，空中的在空中覓食。大食小、強食弱，最後不免一死，因此輪迴不斷，若不修行求解脫，就沒有「了出苦海」的一天。

- 134 If you still think of "how to sit, how to introspect" while practicing sitting meditation, you are not on the right track. This is an indication that you still cling to the sense of self and are attached to the "form," or outward appearances, of practice. The dual practice of Zen and Pure Land must begin with purifying the six sense organs. Keeping the precepts is the foundation for practicing Zen.
- 135 Practice should begin with asceticism, i.e. renouncing the body. Do not attend too much to the need of your body, which is nothing but an illusive shell case; do not put yourself in the forefront of all your concerns, nor be calculating only of your own interests. Relinquish all attachments to your physical desires!
- 136 In this bitter sea of birth and death, all beings are struggling for survival--laboring for food, striving to transcend their misery. In the mountains, under the sea, and in the air, sentient beings search for food in their surroundings; they kill and eat the smaller and weaker species, though can not escape death in the end. They are thereby confined to the eternal prison of rebirths; without the will and diligent practice, they can never escape the bitter sea of samsara.

- 137 人的一生活離不開生、老、病、死苦，既然認識人生是苦，就要設法離苦，而學佛是離苦最妥善的一途，要尋求解脫也只有學佛。
- 138 有些居士不懂佛法，說錯了，我們出家人應該指導他，不可隨順他的意思，使他不能進步，否則我們就有過失。
- 139 以在家人來說，靜修就很不簡單，自度都已經很難，怎麼談得上度人？必須要先度自己這個「心猿意馬」，倘「這個」未度，怎能度人？我們帶著五蘊假體來就是要修「這個」。

- 137 As a human being, no one can avoid the pain of birth, aging, disease, and death. Once we recognize this fact, we should try to escape from this misery. The most appropriate means that can guarantee us a genuine liberation from suffering is to practice Buddhadharma; it is also the only means that can deliver us from all trammels of life.
- 138 It is possible that some lay practitioners, while not comprehending fully the essence of Buddhism, may interpret incorrectly the teachings of the Buddha. We monastic practitioners ought to enlighten them when appropriate. Do not allow them to hold on to their misconceptions thus hinder their progress in practice. Otherwise, we are guilty of neglecting our responsibility.
- 139 It is not easy for the laity to practice without interruption. Consequently, it is difficult for them to even liberate themselves, not to mention deliver others. In practice, we should first try to restrain our own scattered minds. Otherwise, with our minds dispersed and easily distracted, how can we expect to deliver others? The purpose of our being born with the illusive existence of five *skandhas* (i.e. our physical body) is to practice restraining and liberating our scattered minds.

- 140 有人學佛學了一段時間後，反而生出更多的煩惱，這是業障惑之故，須從身、口、意三業清淨下手，才能消除根本業障。
- 141 念頭從何處來？念頭從「無明」來，從六根門頭而起，也就是眼、耳、鼻、舌、身、意六根去看、去聽、去分別時，念頭就來了。
- 142 利人即利己，六根從「心」了。若貪一根草，還得再輪迴。
- 143 要攝六根不使造業，惟有「念佛」。當念到一心時，一切音聲聽來皆是念佛聲。此外，還要修忍辱，忍辱功夫到家，則什麼事情都會悟出來的。

- 140 Some people may find themselves become even more vexed after practice for a period of time. This is due to the manifestation of their karmic obstructions. Under these circumstances, they ought to purify their deeds, words, and thoughts so as to eradicate their deep-rooted karmic obstructions.
- 141 Where do all our ideas come from? They originate from our delusion and from the imperfect senses of our eyes, ears, nose, tongue, body, and mind. Ideas arise when we see, hear, and try to make distinctions of the messages received by our sense organs.
- 142 You ought to understand that, while working for the benefit of others, you are in fact working for your own interests. Also, purification of the six senses begins with purifying your own mind. If you crave even just a blade of grass, you will remain in the cycle of rebirths.
- 143 The best means to restrain our sensual organs from creating more negative karma is to recite the name of the Buddha. When recitation is done with an undivided mind, all voices will sound like recitation of the Buddha's name. Furthermore, we have to practice forbearance. After attaining a high-level of forbearance, we will be enlightened and can grasp the essence of everything we encounter.

144 所謂行、住、坐、臥皆可參禪，端在心地清淨。先要放下一切，若有一絲罣礙，即非禪也。時人多來問如何修禪？然既有家室，又在名利中掙扎，那能學禪？即如出家人，倘終日為名為利、為食為住奔波，其所修禪，又如何可得其中三昧？誠欺人也。

145 出家人以「法」度人，而在家人以「心」布施，供養佛、法、僧，恭敬佛、法、僧。

146 佛法不是問出來的，經書指示路徑，完全要靠自己苦修去「悟」出來，沒有說我要做什麼。

- 144 Provide your mind is pure and clean, you can practice Zen in whatever you do, be it walking, staying, sitting, or sleeping. The initial step is to let go of all your worldly attachments; even the slightest attachment can impede your practice of Zen. These days, people keep asking me how to practice Zen. What they do not realize is that, because they are clinging tightly both to their families and to their pursuits of fame and wealth, it is very difficult for them to practice Zen. This is also true for monastic practitioners. If monks or nuns still run after fame and wealth, or desire lavish food and housing, how can they expect to attain *samadhi* (perfect absorption) when practicing meditation? To say that they are practitioners of Zen is deceiving.
- 145 Monastic practitioners deliver others by teaching the Dharma; lay people can practice offering with all sincerity and be respectful to the Buddha, the Dharma, and the *Sangha*.
- 146 No one can attain enlightenment just by seeking instruction of Buddhadharma from a Master. All sutras are maps that mark the paths practitioners may take. Only through diligent practice, not pronouncements, will we be able to comprehend the teachings of the Buddha and attain various stages.

147 世間「事」可以用學的，但是「佛」卻不是可以裝腔作勢「學」出來的。所以經典的實義也非以我們凡夫知見去研究就可以了解，即如你所想像測度的「經」理，只是個人的見解，縱使遍覽一切經典，亦如「鏡花水月」，畢竟都不是自己所證悟。所以看經書不可執著文字相，在經文字句裡徘徊思義，反而「著」在那裡，無法跳出去。《金剛經》云：「法尚應捨，何況非法？」一切經典都是佛陀指引我們「了生死」的路，研究經典的目的是要我們依教奉行，老實修行，親自去體悟。這條「了生死」的路必須要自己苦心修持地走過去，並以「深信諸佛皆充滿」的信願，兼仗佛力加被，才能到達彼岸，開顯我們自性的無相般若智慧。

- 147 We can "learn" secular knowledge, but we can never pretend that we are able to "learn" Buddhadharma in a similar fashion as we do secular knowledge. Hampered by our imperfect perception, as all ordinary people are, we can never truly comprehend the essence of the sutras through research or study. Thus, you may very well think that you understand the meaning of a sutra after reading it. But your understanding is as illusive as the flower's reflection in the mirror or the moon's reflection on the water because it is derived more from your imagination and speculation than from a genuine comprehension attested through practice. Therefore, you should not cling to the words of any sutra and adopt a literal interpretation of what you read. Otherwise, you will be bound by the words and can not attain true liberation. In the *Diamond Sutra*, the Buddha taught us: "one should relinquish even the Dharma; how much more so undharmic doctrines." All sutras are paths pointed out by the Buddha to help us escape the cycle of birth and death. The purpose of studying them is to follow the paths, to practice diligently so as to attest the teachings. There is no other way to escape the cycle of birth and death but to practice in person. Have faith that all buddhas are guiding and watching over us so that we can ultimately reach nirvana and unfold the formless wisdom immanent in the essence of our minds.

.2.

守 戒

1 戒是戒自己，求懺悔即是戒。

2 守戒不是執著「戒相」，把自己綁得緊緊的，與大眾格格不入，看這樣不行，看那樣也不行，結果反而心生煩惱。而是要把握到戒的精神，身、口、意三業清淨才是最重要。也就是無論做什麼事都要慈悲、方便，所謂「慈悲為本，方便為門。」這兩條若照顧好，比較不會犯戒。

.2.

On Keeping the Precepts

- 1 The purpose of (receiving) the precepts is to remind us to be alert of our own thoughts and conduct. When we repent over any and every transgression, we are keeping the precepts.
- 2 When I say keeping the precepts, I do not mean that we should cling to the "form" of precepts, i.e. adhere to the precepts word for word. If you take such a literal approach, not only will you put yourself in a straitjacket, but you will also be at odds with the rest of the world. You will become judgmental and are prone to find fault with others thereby increase your own vexations. Therefore, the key is to observe the quintessence of the precepts, i.e., purify your deeds, words, and thoughts through keeping them. Basically, you should "be kind and compassionate to all beings while providing them with expedient guidance for practice." Whatever you do, observing this principle will safeguard you against possible breach of the precepts.

- 3 受戒是在受持「忍辱」，如果耳朵聽到別人罵你、刺激你，你能不起煩惱，不犯過失，那就是戒。
- 4 受戒是在戒自己的心，不是戒別人。當我們起了壞念頭時，種在我們八識田中這個無色相的戒體，會浮現出來而發揮作用，制止我們不可以違犯戒律。所以要「以戒為師」，持戒莊嚴才能與般若相應。
- 5 受戒是要戒自己的行為，不是受那幾個戒疤後，以戒的尺度去指摘別人的過錯；否則自己造口業，反而先犯戒了。
- 6 受了戒之後，才真正是修行的開始，要「以戒為師」，實地去行。
- 7 如果六根不清淨，妄念尚存，無明未破，便無法開悟，像禪堂打香板就是在打你的無明。所以要收攝六根，讓

- 3 To a large extent, receiving the precepts means practicing forbearance. If you can be free of agitation, vexation, and violent reaction while listening to an insult or accusation against you, you are keeping the precepts.
- 4 The purpose of receiving the precepts is to safeguard our own minds, not to be critical to others. After we receive the precepts, their formless embodiment dwelling in our eighth field of cognition will come forth to prevent us from breaching them. Therefore, we should use the precepts as our mentor and solemnly keep them so that our minds can be in accord with *prajna* (wisdom).
- 5 The purpose of receiving the precepts is to guard our own behavior, rather than using the criteria to find fault with others. Otherwise, we will be creating negative karma through our words, which is a breach of the precepts in itself.
- 6 Receiving the precepts is the beginning of our practice. We should use the precepts as our mentor and practice accordingly.
- 7 If your sense organs are impure, your false or misleading thoughts continue, and your ignorance remains, then you can not be enlightened. When

身、口、意住於清淨無染。因為戒行清淨，六根不染六塵，是入禪的第一步基礎。

- 8 受了戒就應當和未受戒前不一樣，更應做苦行，把習氣改掉、壞念頭去掉，以戒為師。
- 9 受戒能忍即入道。凡事簡單，方便就好，不要和人家計較分別床位的大小，吃的好壞。受戒是去學威儀規矩，不是去四處攀緣、論是非造口業的。
- 10 持戒是持什麼？戒就是「起心動念」，一切戒都是對治我們的心，對治眾生的煩惱等等。因為「戒」是佛

the Master hits you with the incense board in the meditation hall, he is hitting your ignorance and delusion. Therefore, you should restrain your sense organs and purify your deeds, words, and thoughts. Keep the precepts to the extent that the six sense objects can no longer contaminate your sense organs. This is the first step and the foundation of the practice of Zen.

- 8 There ought to be a difference after receiving the precepts. Afterwards, you should be more keen to ascetic practice, more eager to get rid of bad habits and evil thoughts, and should learn a great deal from the precepts.
- 9 Be patient and tolerant while receiving the precepts, then you are entering into the path of practice. Daily life ought to be simple--do not make a fuss. Do not complain about trivial things such as the bed is not cozy, or the food taste awful, etc. The purpose of holding a session to receive the precepts is to learn proper conduct and manners, not to build up connections, or to gossip about others thus create more karma of words.
- 10 What do we mean by keeping the precepts? It means watching closely the incipience of each and every one of our thoughts and ideas. All precepts

祖的行為，「定」是佛祖的心。一個修行人如果持戒清淨，身、口、意三業不犯，則心清淨，正定自然現前，佛智即生。所以「戒為菩提本」，有戒才能定，因定而生慧，「戒、定、慧」三學是一體而離不開的。有戒的規範，才不會毀犯戒律，落入因果輪迴，因此持戒最重要的就是我們的「心」。

- 11 五戒裡面以殺生和妄語較容易犯，其中這個妄語戒就要小心！一句話講出去可以成就別人，也可以害人，講好話別人聽了會高興，講壞話別人聽了會生氣，這邊講來那邊講去，都是造口業。與人爭論吵架也會使人散亂心。所以「菩薩畏因，眾生畏果」，我們修行人在這「因」的方面要用心去體會。像事情未做以前，菩薩就知道什麼情況下會造什麼「因」，所得的「果」又是什麼，因此絕不會去犯。但芸芸眾生就不一

are designed to tame our minds and to eradicate our vexations. The precepts represent the Buddha's conduct and *samadhi*, the state of the Buddha's mind. If a practitioner faithfully keeps the precepts without going astray in all deeds, words, and thoughts, his mind will be completely purified. He can then attain right *samadhi* and his immanent buddha-wisdom will unfold. Therefore, "the precepts are the foundation of *bodhi* (enlightenment)." Only by keeping the precepts can we attain *samadhi*, wisdom will naturally follow. Hence, "*sila* (precepts), *samadhi* (perfect absorption), and *prajna* (wisdom)" are inseparable. Only with the restraint of the precepts can we avoid transgressions that would confine us in samsara. Therefore, our mind-set is most crucial in keeping the precepts.

- 11 Among the five basic precepts, the most commonly violated ones are killing and lying. And we should pay special attention to the precept against lying, either as a slander, false boasting, or deception. What we say can help as well as destroy others. Kind words please people, vicious ones hurt; but most words exchanged are gossip that can only create karma of words. Quarrelling or debating with others will also make our minds scattered and restless. That is why "bodhisattvas are fearful of causes, sentient beings, retributions." We practi-

樣了，總是說：「哎！早知道這樣，我就不去做！」等你知道已經太遲了。所以佛陀所制的戒律、經典也是在這因果道理上，指引我們去修行，修得這些，因果才會圓滿。

- 12 在家人追求名利，仍在娑婆世界中輪迴；而出家人修戒、定、慧，是為了「了脫生死」。
- 13 受戒回來要遵守戒律，努力修持。若能守戒，持戒莊嚴，並吃苦耐勞，戒、定、慧具足了，一句話說出來能度眾，鬼神聽了也能「出苦」，就是「自度度他」，這樣韋馱護法才會擁護你。

tioners should also pay particular attention to comprehend this emphasis on "causes."

Bodhisattvas can perceive the cause and effect of each and every move hence will never take any action that can lead to harsh retribution. But most people regret only after they have tasted the bitter fruits of their misconduct. That is why it is always too late when they sigh: "had I known the consequences, I would never have done such and such things!" Therefore, the basic principal Sakyamuni Buddha expounded for our guidance in the precepts and sutras is the law of causality. Only by closely observe this principal will the results of our deeds be satisfactory.

- 12 Laymen often indulge themselves in the pursuit of fame and wealth thereby remaining in the cycle of rebirths. Monastic practitioners, on the other hand, diligently keep the precepts, meditate, and develop their wisdom in the hope of escaping the cycle of birth and death.
- 13 You should practice harder after receiving the precepts. Solemnly keep the precepts and endure all hardships so as to attain *samadhi*, and *prajna*. When you reach this stage, your words can naturally deliver other people, even the ghosts and spirits that come to hear you can be freed of their miseries. This is what we called "delivering others

- 14 出家人要「以戒為師」，也就是修到使人見了你如見佛般生歡喜，自然起敬仰之心。

while working on your own liberation." At that stage, guardians of the Dharma will also come to assist you.

- 14 We monastic practitioners should use the precepts as our mentor and practice diligently to the extent that, when meeting us, people will feel the bliss of meeting a buddha and will naturally respect and admire us.

.3.

念 佛

- 1 每個人都有煩惱，但是有煩惱就有生死，應該把握短暫的一生，專心念佛，修行斷煩惱，否則生死輪迴，六道有份。

- 2 不管遇到什麼事，都是一句「阿彌陀佛」，要遠離是非也是這句「阿彌陀佛」。隨時靜下來就要念佛，念到睡著了也沒關係，就這一句「阿彌陀佛」能讓我們橫超三界，直到西方。所以在修行當中遇到境界來時，要眼睛裝作沒看見，耳朵裝作沒聽到，不著六塵，不被境轉，一句「阿彌陀佛」老實念下去。

.3.

On Reciting the Name of the Buddha

- 1 We all know that everyone suffers from vexations, though not necessary know that, as long as vexations last, we will remain in the cycle of birth and death. Therefore, we ought to seize the opportunity of this short human rebirth to concentrate on reciting the name of the Buddha and practice diligently to eradicate all vexations. Otherwise, we will remain in samsara and perpetually wander among the six divisions of rebirth.
- 2 Whatever circumstances you encounter, always remember to recite "Amitabha Buddha;" whenever you wish to steer clear of conflict, recite the name as well. In short, recite the Buddha's name whenever you have a moment to yourself, even if you should fall asleep amidst recitation. This practice will help you transcend the three realms of existence (the realms of sensual desire, of form and formlessness) and be reborn in the Pure Land. Therefore, when disturbances arise during practice, pretend not to see or hear them. Do not be

- 3 一心念佛就會心開花開，明心見性。
- 4 不懂念佛意義的人，以為念佛只是可以求長壽而已。其實壽命長，卻不斷殺生造業，不知道要修行求出離，長壽又有什麼用呢？還是在六道輪迴裡！生死事大，人命無常，若能體悟了生脫死的道理，就應該把握人身的機會趕快修行，念佛求生西方。
- 5 念佛才是真正清淨、正當的一條路，是往生西方的路。大眾同音念佛，一心專注在佛號上，就能到西方，不須買票搭飛機，西方法船是無色相的。

distracted by the six sense objects, nor be swayed by circumstances. Just continue reciting "Amitabha Buddha."

- 3 Reciting the name of the Buddha with an undivided mind will lead to the realization of the essence of your own mind.
- 4 Many who do not understand the significance of reciting the name of the Buddha suppose the only attainment possible through this practice is a long life. However, if instead of practicing to escape samsara, you only create more negative karma by killing and other misconduct, what is the use of a long life? You still remain in the cycle of rebirths, wandering among the six divisions of sentient existence! The matter of escaping the cycle of birth and death is so crucial, yet life is so impermanent. If you truly comprehend the rationale of why we should escape the cycle of birth and death, you will, without hesitation, seize the opportunity of this human rebirth to practice reciting the name of Amitabha Buddha so that you can be reborn in the Pure Land.
- 5 Reciting the name of Amitabha Buddha is truly a pure and proper path, a path that will lead to the Pure Land. When we recite "Amitabha Buddha" in unison, all with an undivided mind, we can arrive

- 6 人命無常，一口氣不來，人生就完了，趕快勇猛精進！莫放逸、多念佛！這才是眼前最要緊的事！
- 7 行、住、坐、臥都要念佛！如果我們定下心來念，便可察覺到我們的心幾乎整天都在外頭奔馳，攀緣外境，沒有觀照在「阿彌陀佛」上。如果不能收攝身心，被外境轉走，必然是生死輪迴了。
- 8 行、住、坐、臥都是禪，不是只有「坐」才是禪。時時保持內心寂靜、不分別，就是「禪」。說明白一點，「一心」就是禪。

at the Pure Land. There is no need to purchase tickets, as the dharmic vehicle to the Pure Land is formless and colorless.

- 6 Life is so impermanent; it can easily end in a breath. Therefore, we should seize every moment to practice diligently. Don't waste more time; keep on reciting the name of the Buddha. This is the most important thing for us here and now!
- 7 Keep on reciting the name of the Buddha, whether we are moving, staying, sitting, or sleeping! If we observe closely, we will find that most of the time, instead of concentrating on the name of Amitabha Buddha, our minds are easily distracted by external environments and wandering all over the places. If we can not restrain our minds and allow them to be swayed by circumstances, there is no way we can ever escape samsara.
- 8 You can practice Zen in all your daily activities, be it walking, staying, sitting, or sleeping, not just in "sitting" meditation. If you constantly maintain the serenity and impartiality of your mind, you are practicing Zen. To be more specific, Zen means an undivided mind.

- 9 念佛不簡單，必須萬緣放下，摒開內外各種紛擾，一心清淨地稱佛名號，才能相應。要能將一句「南無阿彌陀佛」六字洪名念得清清楚楚，聽得明明白白，沒有一絲疑念，如此其他雜念自然消除，決定會證到「一心不亂」。
- 10 如果你們相信我的話，老實念佛，行、住、坐、臥不離佛號，甚至在夢中都能把持得住，把一句佛號謹記在心，到了這個時候，自然心不貪念，意不顛倒，西方極樂世界自然現前。這是關係生死大事，千萬不可掉以輕心。
- 11 你們看，螟蛉無子，牠揀選小蟲，放入黃土塊中，天天對小蟲嗡嗡價響。你們知道牠在說什麼？牠在跟小蟲說：「你要像我！你要像我！」就這樣，把別人的小蟲化成自己的子嗣，一出塊壘亦成螟蛉。我們念佛修行當學螟蛉，摒絕世間形形色色的根塵侵襲，一心專念「阿彌陀佛！阿彌陀佛！」日久工夫純熟，將來必定成佛。

- 9 It is by no means easy to practice reciting the name of the Buddha. You have to relinquish all worldly concerns and recite with a pure and undivided mind so as to be in accord with the Buddha. Recite "Namah Amitabha Buddha" clearly and listen attentively without any doubt, all your scattered thoughts will naturally be expelled. You can then practice with an undivided mind free of perplexity.
- 10 If you have faith in my teaching, remember to recite the Buddha's name constantly whether you are walking, staying, sitting, or sleeping. Hold on to it even in your dreams. You can thereby be free of greed and worldly desires and your mind will not be perturbed. When you reach this stage, the Pure Land will naturally come forth before you. Do not take this matter lightly! It pertains to whether you can escape the cycle of birth and death.
- 11 The *Larva of Chilo simplex* (a kind of moth) can not have offspring. They pick other bugs, put them in the soil, and speak to them incessantly: "Be like me! Be like me!" When the bugs come out of the soil, they grow to be like *Chilo simplex*. We should follow this example in our practice: shun from myriad temptations, just recite "Amitabha Buddha, Amitabha Buddha" with an undivided mind. After continuous practice, the recitation will become your second nature and you will ultimately attain buddhahood.

- 12 在家中應當盡量拜佛、念佛，閒話少說，以求將來脫離苦海，往生西方有份。
- 13 妄想來時不要怕，不理它就是。它是它，我還是「阿彌陀佛」一直念下去，妄想自然就少了。
- 14 行、住、坐、臥都要去悟，去體會佛法，這樣壞念頭才不會跑進來。否則空過光陰，心中沒有正念，即使口不言，但心在打妄想，執著那些形形色色的好壞，仍不能了生死。要提起正念，修不生不滅的無上解脫法，才是人生大事。
- 15 「好」也笑笑，「壞」也笑笑，好壞都是分別出來的，所以不要去分別。如果遇到高興歡喜事，就參「歡喜的

- 12 When you are at home, practice prostration and recite the Buddha's name whenever possible. Don't waste your time gossiping or chattering! Then you can hope to be liberated from samsara and be reborn in the Pure Land.
- 13 Do not be perturbed by erroneous and illusive thoughts; just ignore them when they emerge. If you keep on reciting "Amitabha Buddha," such thoughts will gradually diminish.
- 14 Try to comprehend and experience the essence of the Dharma through each and every move you take so that evil ideas will have no chance to come forth. Otherwise, your life will be wasted. When not guided by right mindfulness, you may be overwhelmed by illusive and erroneous thoughts even though not pronouncing them, and remain clinging to, hence being vexed by, your biased judgments of worldly affairs. Continue living like this and you will have no chance of escaping samsara. The most important thing in your life, therefore, is to foster right mindfulness and practices the supreme Dharma that would set you free of all the trammels of life.
- 15 Smile when things are going well, the same when times are bad, for "good" or "bad" are nothing but arbitrary distinctions made by the mind, no need

人是誰？」而起煩惱時，則參「煩惱的人是誰？」當妄想來時，這些煩惱或不好的念頭也是你的「自性」，這時不要去感覺它，儘管繼續念你的佛，將一句佛號念住，念得清清楚楚，明明白白。這樣工夫用久了，妄想自然沒有，而一念清淨時，這個心就是佛心。

16 傻傻做、傻傻吃、多念佛！今天是今天，明天是明天，什麼事都不罣礙，這就是道心堅固，就是修行。

17 「法性是空，無所來亦無所去。」當煩惱、生氣時，不要執著追究煩惱生氣從那裡來，若執著則不但心不開，而且不能安心辦道，往前進步。必須什麼是都看得破、放得下，還是把「阿彌陀佛」念在心裡才是最要緊的事！

to differentiate or discriminate. When feeling happy, keep pondering "who is the one that is happy?" and when vexed, asking "who is the one that is full of defilement?" You should know that vexations and illusive ideas are also part of your mind, your "perturbed" mind. Pay no attention, though, when they emerge, just keep on reciting "Amitabha Buddha" clearly and distinctly. Continue this practice long enough, the illusive thoughts will naturally diminish. The instant the mind becomes pure and undivided, it is the buddha-mind.

- 16 Don't think too much; just work, eat, and recite the name of the Buddha! Live only for today and let tomorrow be tomorrow. Let go of all worries and anxieties. Such is an indication of firm resolution, and such is practice.
- 17 "The nature of Dharma is emptiness. It has no place of origin nor destination." Thus, when you are vexed or angry, do not insist on locating the source of your vexation or anger. If you do, you will neither be happy nor be able to concentrate on practice, let alone making any progress! You have to relinquish all concerns and let go of all fetters. The most important thing is to keep "Amitabha Buddha" in your mind!

- 18 念佛要發長遠心，不可間斷，如同小溪的水，不管水流大小，總是潺潺不斷流往大海。念佛就像這樣，不管念多念少，都要持之有恆，天天念、一心念，念到阿彌陀佛的大誓願海裡，生西就有望。任何人只要肯念，成佛一半！
- 19 念佛也不簡單，要攝心專念，念得字句分明，清清楚楚。若沒有正念，就是散亂心，容易想東想西，變成口念心不念，不能與彌陀願海相應。所以念佛還要有願力，才能一心專注，攝心持名。否則妄念紛飛，又怎能把佛號念好呢？

- 18 Reciting the name of the Buddha requires uninterrupted long-term practice, like the water of small streams keep running into the sea. No matter how many times you recite per day, you have to do it every day and with an undivided mind. This is the only way for your recitation to stream into the sea of the great vows of Amitabha Buddha (i.e. be in accord with the vows) and you can thereby hope to be reborn in the Pure Land. Consequently, anyone who is willing to recite the name of the Buddha is half way toward attaining buddhahood.
- 19 It is by no means easy to practice reciting the name of the Buddha because the recitation has to be done with an undivided mind and each word pronounced distinctly. Without the guidance of right mindfulness, your mind may become scattered and all sorts of unruly ideas may spring up. Under such circumstances, your recitation can easily become a mindless utterance that can never be in accord with the great vows of Amitabha Buddha. Indeed, recitation with an undivided mind requires a strong resolve. Otherwise, how can anyone expect to practice well when his/her mind is overwhelmed by illusive and erroneous thoughts?

- 20 念佛修持過程中，會有很多心念上的困擾障礙，就是自己會打妄想，因為心是無常的，隨時變來變去，依我們的心念在轉，所以想好好念一句佛號都不簡單啊！
- 21 每個人從無始以來所帶來的壞種子很多，若不在修行上下功夫，帶業來再帶業去，則空來人間走一回。一失人身，萬劫難復，生死輪迴，何時出期？當趕緊用功修行，萬緣放下，將這個色身假殼子看破，悟到我們本來不生不滅的佛性，才能永遠自在解脫。
- 22 我們都是帶業來受輪迴的，所以病苦多的人，如果能明白這就是業障的話，就應該少殺生、多念佛，業障自然會漸漸消除。

- 20 There will be immense disturbances and obstacles to our minds while practicing recitation, mostly caused by incessant illusive thoughts. Since our minds are basically unstable and can easily be swayed by our thoughts, it is difficult to recite the name of the Buddha, even just once, with an undivided mind.
- 21 We all have accumulated immeasurable bad seeds in the eons. Without diligent practice, we will only increase our karmic obstructions and live this life in vain. Once losing human rebirth, we might not be able to regain such a good opportunity for practice for eons. In that case, when can we hope to escape the cycle of birth and death? Knowing the consequences, it will be wise for us to forgo all worldly attachments at once and practice diligently. Only when we realize that our physical body is nothing but a temporary and illusive shell case, and that we all have a buddha-nature that can neither be born nor be extinguished, will we be able to attain eternal liberation.
- 22 All of us are born with negative karma accumulated in past lives; that is why we remain in this cycle of rebirths. So, if those who have poor health realize that their illnesses are largely due to their karmic obstructions, they should avoid killing and recite the Buddha's name more often. Such practice will gradually eradicate their karmic obstructions.

- 23 妄想多的人，需要多做一些事，讓念頭有個寄託。否則妄念紛飛，要念佛也是念不下去。所以一面工作，一面念佛，會漸漸地不覺得在工作。而且心專注於佛號與工作，對外境的好壞不起分別，自然會生出平等心。
- 24 念佛、為常住貢獻心力、利益眾人，這便是修福、慧，可直了生死。若只顧自己，只為自己的利益，不為眾人，這樣就是沒有慈悲心，再怎麼也修不起來，以後會再墮下去。
- 25 念佛要具信、願、行三力，要依音聲念佛，不管出聲念或默念，都要從耳朵清楚聽進去，念到大地只有一音，都是念佛音，對外境一切的音聲都不起分別，不被轉去，方名「一心不亂」。

- 23 If you find yourself overwhelmed by incessant erroneous and illusive thoughts, you should keep yourself busy so that your ideas will have an anchor. Otherwise, with thoughts running wild, you can not practice reciting the name of the Buddha. But if you practice recitation while working, you will gradually forget that you are working hard. Besides, when you concentrate both on your tasks and on recitation, you will stop making distinctions about your environment, and your mind will naturally be free of discrimination.
- 24 For your daily practice, you should recite the name of the Buddha, dutifully carry out your monastic tasks, and constantly think of working for the benefit of others. This is the dual practice toward gaining merit and wisdom that will lead directly to liberation from the cycle of birth and death. On the other hand, if you only think of your own interests and never about others, you are neither kind nor compassionate; your practice won't go very far and you are sure to remain in samsara.
- 25 Practice reciting the name of the Buddha requires the trinity of faith, will, and action. Follow the recitation closely--whether pronouncing it or reciting in silence--you should be able to hear every word distinctly. If you practice to the extent that you hear nothing but the name of the Buddha,

- 26 我們妄念的種子深重。念佛時不是頭昏，就是被妄念種子牽去，所以念佛時必須要隨時收攝身心。
- 27 有些人以為「念佛」是很容易的，所以輕視「念佛法門」。可是真要讓他們來念，卻又念不到幾句就起煩惱，聽到念佛的聲音時，心中就會有壓迫感，好像千斤重的石頭壓在心上，這就是沒有善根，業障深重，無法攝受到念佛的好處。所以不要小看了「念佛法門」。
- 28 現在民間有很多人，口頭上說是信佛，實際上根本沒有正念，以為求神問卜也算是信佛，亂信一通，或者是帶者「有所求」的心來信佛拜佛，每天都在打名利的妄想，被名利迷得團團轉。像這樣的學佛信佛，沒有正知正見，想要了生死，就不是那麼容易了。

that you neither distinguish nor be distracted by any other sound, you would have attained the stage of "an undivided mind free of perplexity."

- 26 Our tendency to have erroneous and illusive thoughts is rooted deeply. That is why we tend to feel dizzy or are easily distracted by illusive thoughts when we recite the name of the Buddha. Therefore, we have to keep reminding ourselves to restrain our minds while practicing recitation.
- 27 Some people take recitation lightly, thinking it easy to practice. But if you ask them to try it, they might soon be vexed after starting to recite the name of the Buddha, or they might feel oppressed by tons of rocks upon hearing the sound of the recitation. Such negative reactions indicate that they did not plant good seeds in their previous lives and that their karmic obstructions are so enormous that they are unable to benefit from recitation. Therefore, do not look down upon discipline of reciting the name of the Buddha.
- 28 Nowadays, many people claim to be Buddhists but in fact do not have right mindfulness. They make offerings to supernatural local deities praying for blessings and take it to be the practice of Buddhism. Or, they prostrate themselves in front of buddha statues because they want something in

- 29 要發弘願，別人都先成佛，我才成佛，像大願地藏王菩薩一樣「眾生度盡方成菩提」，而在行菩薩道的過程當中，這個「願」就是成佛的願。因為只顧自己，不把心打開，就是沒有慈悲心，不但修不上去，「我相」也去不掉。同時因顧「我」而產生煩惱、執著、分別、嫉妒、貪、瞋、癡等等，這些受輪迴生死的種子。所以修行一定要「利他」，而利益別人就是利益自己。無論什麼事都要幫助別人，成就別人，令其「心」安住在佛道上。一切慈悲為本，方便為門，就是菩薩行。

return. They are chasing after wealth and fame, and are deluded by such illusive pursuits day in and day out. Without the guidance of right views, it will not be easy for such people to escape the cycle of birth and death.

- 29 We should make vows as grand as that of Bodhisattva Ksitigarbha, i.e. not to attain buddhahood until all beings are delivered. While treading the bodhisattva-path, this grand vow is a vow to attain buddhahood. If, on the other hand, we think only of ourselves, then we are neither kind nor compassionate; our practice will not go very far and our attachment to the form of "self" will remain. Clinging to the sense of self will only plant evil seeds such as vexation, attachment, discrimination, jealousy, greed, anger, and ignorance, etc. that will keep us in the cycle of birth and death. Hence, practice should always be motivated by altruism. And while working for the benefit of others, we will also benefit ourselves. Help others whenever and wherever possible and lead their minds to dwell on the Dharma. Whatever we do, if we are kind and compassionate to all beings while providing them with expedient guidance for practice, we are treading the bodhisattva-path.

- 30 人為何受輪迴？就是因為七情五欲的染著心太重，被七情五欲所迷，整天為財、色、名、食、睡而煩惱，惡業也就這樣在貪染追求中造出來了。
- 31 不論任何境遇，當下第一個念頭就是要「念佛」，不起別念，那樣我們的八識田中才都為念佛的種子。所以平常的修持就是要將聽到的一切音聲，都轉為念佛的音聲，鳥聲、車聲、人聲等都是在念佛、念法、念僧，也就是要攝一切音聲、一切現象入念佛音聲中，
- 32 「人成即佛成」，佛法是圓融善巧方便的。修行人應「嚴以律己，寬以待人」，凡事都要有耐心，待人要寬宏大量，慈悲包容，隨緣幫助，就是廣結善緣。

- 30 Why are we besieged in the endless cycle of rebirths? It is because we are heavily defiled and attached to sensual attractions, and are vexed by incessant cravings for wealth, sex, fame, food, and sleep. Our unremitting pursuit of physical satisfaction, therefore, creates immeasurable negative karma, which keeps us forever in samsara.
- 31 Whatever circumstances we run into, our first thought should always be "reciting the name of the Buddha," nothing else. We will then plant only seeds of recitation in our eighth field of cognition. Therefore, what we should practice daily is to convert all sounds we hear, be it birds singing, vehicles moving, or people talking, into sounds of chanting Buddha, Dharma, and *Sangha*. That is to say, instead of being distracted, we should integrate all external noises and phenomena into our practice of reciting the name of the Buddha.
- 32 "Becoming an impeccable person equals attaining buddhahood." The Dharma is in itself complete, adroit, and expedient. A practitioner should be strict in disciplining him/herself but considerate when dealing with others. Be patient in whatever you do, be kind, compassionate, and tolerant to whomever you meet, and help others when circumstances arise. By so doing, you are fostering good affinity with all beings.

- 33 參學是在藉境參自心，參我們這個心是不是煩惱心、妄想心、對人善惡是非的分別心，就是要觀照自己的起心動念，在面對一切境界時能不起分別、不起煩惱、無所罣礙，這才是真參學。
- 34 修行人要一心念佛，念佛最要緊，至於其他的事就是要學「忍辱」。如果有什麼事情看不順眼，就把耳朵關起來，眼睛閉起來，裝作不知道，睜一眼、閉一眼，還要對人和顏悅色，心中不可以起煩惱。再怎麼說，修行就是「忍辱」這兩個字。
- 35 念佛要念到「花開見佛」！我們每個人的心中都有一尊「自性佛」，當你念佛念到心清淨、沒煩惱時，就見到自性佛。所以要斷煩惱，才能「花開見佛」。在日常修持當中，要學慈悲忍辱，去除性急暴躁，降伏脾氣。待人處事依道理去行，善巧圓融、理智論事，不要只看到別人的過錯，即使知道好壞也不要煩惱。對人要親切和藹但不攀緣，不論是善或惡，都是和氣平等對待，沒有分別，不要一張冷冰冰的臉令人望之

- 33 The essence of "seeking guidance" is to make use of all circumstances to examine our own minds, to see whether they are vexed, deluded, or discriminating. That is, we should observe the incipience of our each and every thought to ensure that our minds remain undiscriminating, undefiled, and unfettered. This is the true meaning of seeking guidance.
- 34 The most important thing for a practitioner is to recite the name of the Buddha with an undivided mind. The second is to practice "forbearance." Shut your ears and eyes, pretend not to see or hear when people say or do disagreeable things; instead, be gentle with them and do not become vexed. "Forbearance" is crucial in practice.
- 35 Practice reciting the name of the Buddha to the extent that "flowers flourish and the Buddha comes into view." We all have a buddha immanent in our minds. When we practice recitation to the extent that our minds are pure and free of vexations, we will meet the buddha within ourselves. Therefore, only by the extinction of all vexations can we attain the stage where "flowers flourish and the Buddha comes into view." We should practice compassion and forbearance in our daily lives while avoiding impulsiveness and petulance and controlling our temper. Be adroit and harmonious

卻步。照這樣做去，起心動念都是慈悲心、利益別人的心，不僅能廣結善緣，自己也得清涼，沒有煩惱，便是「花開見佛」。

36 念佛人如果情執不斷，牽扯難捨，嘴巴裡雖然念佛，念念還是墮在娑婆中三界內輪迴。要真能懇切至誠，放下萬緣，那麼臨終才能往生西方。

37 「信則真，誠則靈。」心若至誠，則念佛時會感應一切祥瑞，所以要深信諸佛皆充滿。佛菩薩是遍滿虛空的，只有至誠心才能與佛相應。

when dealing with people and handle everything with the help of reason. Seek not the faults of others and do not be vexed by the rights or wrongs we perceive. Be gentle and kind to others, though not for the sake of building up connections. Treat everyone, be he/she moral or immoral, with equality and impartiality. Do not turn others away with an icy face. With every move intended for the benefit of others and done with sympathetic compassion, not only will we foster good affinity with others but our minds will be purified and ourselves free of all vexations. We are thereby attaining the stage where "flowers flourish and the Buddha comes into view."

- 36 Unless all emotional attachments are relinquished, merely reciting the Buddha's name with your tongue will not help you escape the cycle of birth and death. Recite with all sincerity and an undivided mind and relinquish myriad attachments, then you will be reborn in the Pure Land.
- 37 "The truth will come forth when you have faith; your prayers will be answered if you pray with sincerity." Recite the Buddha's name with all sincerity, then you will feel the auspiciousness indicating the presence of the Buddha. Have a deep conviction that buddhas and bodhisattvas fill the void of the universe. However, they only correspond with minds of utmost sincerity.

- 38 念佛的力量很大，可以讓我們消業障、開智慧。但不能著相念佛，執著娑婆世界「色、聲、香、味、觸、法」種種有色相的境。如果這樣，一定心不清、腦不靈，仍在五蘊「色、受、想、行、識」裡面打轉，還是在世間做白日夢而已。
- 39 念佛要一心專注的念，念到「心開花開」，心清淨了，就不會有煩惱，沒有那些貪、瞋、癡的壞念頭擠進來，自然意不顛倒而身心自在，現前就是西方境界。
- 40 修行需要時間，平常就要用功，時時自己內心用工夫。人家在講話，我們心裡在念佛，自己看自己，不要放逸，不要散漫心，時時刻刻走路都要念佛。

- 38 Reciting the name of the Buddha is very powerful in that it helps to eradicate our karmic obstructions and unfold our wisdom. But do not cling to the "form" of recitation; nor should you be attached to the color and form (i.e. physical existence) of this world. Otherwise, your mind can not be pure or liberated, i.e. you will remain in the confinement of the five *skandhas* (form, sensation, perception, volition, and consciousness), and your liberation will remain a daydream with no prospect of realization.
- 39 When practice recitation, you should do it with an undivided mind to the extent that "(your) mind is open and flowers (of your mind) flourish." That is to say when your mind is purified through recitation, you will naturally be free of vexations. When your mind is not crowded with destructive ideas generated by your greed, anger, and ignorance, it will not be inverted and, together with your body, will be free and at ease. When you attain that stage, this world is the Pure Land.
- 40 It takes a long time to attain any stage in practice. Therefore, we ought to practice training our minds all the time. For example, while others are chatting, practice recitation within our minds. Always be watchful lest our minds should become slack and scattered. Keep on reciting the Buddha's name; we can do it even while we are walking.

- 41 念佛以正念第一，「南無阿彌陀佛」六字洪名，只要一直念下去，自然會有正念。念佛要一直念到心不離「佛」、「佛」不離心，念到一心不亂，意不顛倒。
- 42 居士在家修持以念佛為主，最好不要四處跑，否則容易散亂心，到頭來會不知如何是好？專心一直念佛就好。
- 43 念佛是在念我們的心，讓我們這個心能隨時保持在「定」中。眾生無始以來的一念不覺墮在這個娑婆世界六道輪迴中，所以這個心都一直在動，在裡面打滾，流轉生死。我們念佛修行就是要把這個心靜下來。因此，念佛就是念心，用功就是用這個「心」，了生死也是這個「心」在了。
- 44 修行過程都會遇到許多境，如果對境當時，一念轉不過來，不但無明會起，煩惱也跟著來，而修行就是在修這一念轉得過來。所以念佛「一念」要保持得好，

- 41 Right mindfulness is crucial for practicing recitation. Keep reciting "Namah Amitabha Buddha" and you will naturally acquire right mindfulness. Recitation should be done to the extent that your mind never leaves the Buddha, nor the Buddha your mind, and that your mind is undivided, free of perplexity and inversion.
- 42 For lay practitioners, the best way to practice is to recite the name of the Buddha. Also, better avoid running around lest your mind should become scattered and bewildered. Concentrate on your recitation!
- 43 The purpose of reciting the name of the Buddha is to restrain and stabilize our minds. We may not be aware of it, but the reason we remain in the cycle of rebirths is because our minds are always in a state of fluctuation; they are swayed too easily by ever-changing circumstances thereby confine us to this eternal prison of birth and death. Therefore, the purpose of recitation is to calm the mind. Practice begins with the mind; liberation from samsara also depends on the mind.
- 44 We all will run into numerous obstacles in the course of practice. At times, we may feel overwhelmed by a problem and are consumed by the ensuing delusion and vexations. But with a change

時時刻刻都以「阿彌陀佛」念在心裡，以念佛來伏過去所帶來的無明煩惱種子，對境轉境，這個心不起分別，無好無壞，就是「定」。

45 念佛就是要去我們的妄想。當下一念沒有顛倒妄想時，就是開智慧。

46 「人命無常呼吸間」，我們平常就要把佛號念好，做準備，不要等到臨命終時再靠別人來為我們助念，否則要往生西方極樂世界不是那麼容易的。

47 「萬法由心生」，一切事情都是由這個心生出來的，心若安定，一切都會安定，也比較沒有煩惱。而念佛的功

of perception, the seemingly formidable obstacle may be disposed of with ease. The purpose of practice, then, is to train our minds so that this "change of perception" will occur spontaneously. What we should keep in mind is the single notion of recitation. Constantly recite "Amitabha Buddha" in our minds. This will offset the seeds of delusion and vexations we have planted in our previous lives and help us transcend adversities through change of perceptions. When our minds are free of discrimination, feeling neither love nor distaste, we are in the state of *samadhi*.

- 45 Reciting the name of the Buddha helps us expel our erroneous and illusive thoughts. At the moment when not a single thought of ours is fraught with illusions and inversions, it is wisdom unfolding.
- 46 "Life is so impermanent that it can end within a breath." Instead of relying on others to recite the name of the Buddha at our deathbed, we should practice recitation all along to prepare ourselves for that crucial moment. Otherwise, there is little hope for us to be reborn in the Pure Land.
- 47 "Myriad Dharma originated from the mind." All circumstances are created by our minds. If our minds are unperturbed, everything will seem

德很大，如果攝心專注地一直念下去，我們的心自然會安住、自在。否則隨心所欲跟著這個心去轉，生生世世都要輪迴。要知道，念佛法門非常殊勝，我們實在真有福報，只念「阿彌陀佛」就可以了道、了娑婆世界的生死，就可以成佛。

- 48 我們的心要如何轉境呢？就是多念佛！常將「阿彌陀佛」念在心頭。念佛法門普攝羣機，最好修也最快、最直接，最適合我們現代人的根機，不論上根或中下根的人都可以修，一個不識字的老太婆也可以修，但看你的信心如何？千萬不要小看這句「南無阿彌陀佛」，這句「南無阿彌陀佛」是大乘法，要念得好是不簡單的。印光大師說：「一句『阿彌陀佛』若念得好，成佛有餘。」不要煩惱沒有時間修行，若能行、住、坐、臥隨時都在念佛，就是修行。

stable, and we will have fewer worries. Recitation is a very powerful method. If we keep concentrating on reciting the Buddha's name, our minds will become unperturbed and unfettered. On the other hand, if our minds are under the full sway of our desires and circumstances, we will be confined to the cycle of rebirths forever. We should know that the merit of recitation is tremendous and that it is a great blessing for us to come across this discipline. By simply reciting "Amitabha Buddha," we can expect to escape the prison of birth and death and attain buddhahood.

- 48 How can our minds prevail over circumstances? One simple method is to keep reciting the name of the Buddha. Always keep in mind the name of "Amitabha Buddha!" This method suits most people. It is the easiest, fastest, and most direct way to practice, and is especially suitable for the contemporary people, whatever their capacity may be. Even an illiterate old lady can practice recitation well. The level you will attain depends solely on the strength of your faith. Never look down upon this simple phrase of "Namah Amitabha Buddha." Recitation is one of the methods of the Mahayana school and is by no means easy to practice. Master Yin-kuang once remarked that: "If one can recite 'Amitabha Buddha' well, it will be more than sufficient for one to attain buddhahood." Never

49 念佛法門很多，我們還沒有修到一個程度以前都會變來變去，有時候感覺用這個方法很攝心，一下又感到那種念佛方法不錯，這就是用心還沒有定力，所以會起分別「這個較好，那個較不好？」然而「好壞」也是你分別出來的，因為還沒有修到一個程度以前，都會有這些過程，否則心安不下來。其實每一種方法都好，都是我們的自性在作用，你要「放下」也是自性，你要用這個方法也是自性。所以修行用功不要執著，「自性念來自性聽」，就是「一個念頭」，當下這一念能夠念得很靜、很穩、不動，那才是最重要。

50 念佛不能執著「我看到什麼境界」，因為念佛是「無所住」，不是「有為、有色相」的。若說「見到什麼」，

worry that you don't have enough time for practice. Whatever you do, if you keep reciting the name of the Buddha, you are practicing.

- 49 There are many techniques for practicing recitation. Before attaining a certain level, we tend to switch among various routines. Sometimes, we feel one technique is particularly effective for restraining the mind. However, we may soon switch to another routine because it seems more beneficial. The "good" or "bad," though, are merely distinctions of our minds. Before attaining a certain level, our minds are bound to be restless; it is a process during the course of practice before our minds finally settle for one routine. In fact, all techniques are equally useful. Whether we give up one routine in favor of another, they are all choices made by the essence of our minds. A diligent practitioner will not cling to any specific routine. "It is the essence of the mind that recites the name of the Buddha and the same that listens." Recitation is only an "idea" that flashes through our minds; what's most important is that through recitation we can make this flash of idea tranquil, stable, and immovable.
- 50 When practice recitation, do not cling to the auspiciousness you experience, or dwell on any kind of sensation, feeling, or form. Whatever you see or

或「我怎麼樣」，那還是幻化，很危險！不要拿一個東西起來講，說「我看到什麼」，一切相都是幻象。

51 佛、魔都是我們想出來的，正念就是佛，邪念就是魔。念佛時如果掛念家事，心不專一，有雜念就不是正念。學佛就是對世間的念頭要放下！如果出家修行還掛念家人，這是眾生的感情，生死輪迴之源。應該專心修行，以佛法來度他們的靈光，使他們也得以解脫。否則恩恩怨怨與他們繼續結下去，永遠沒完沒了。

52 念佛念到一心不亂、三昧現前時，能不著於相，不生善不生惡，不生愛恨取捨，不念成敗利益，一切歸於寂靜，於此空寂中則可顯現自性光明。

feel, it is no more than a phantasm, a magical delusion. To dwell on such sensation or vision is quite dangerous! Do not brag about what you see during practice. All forms are nothing but your own illusions.

- 51 Buddha and *mara* (the tempter) exist only in our perception. Right mindfulness conceives buddha while evil thoughts generate *mara*. If you worry about family affairs and can't concentrate while reciting the Buddha's name, you have yet to attain right mindfulness. To practice means that you should relinquish all worldly concerns. If in the monastery your mind still lingers around your family, you are no different from a lay person, and this attachment is the source of your remaining in the cycle of birth and death. Concentrate on your practice and try to enlighten your family with Buddhadharma so that they can also be liberated. Otherwise, the entanglements between you and your family members will continue for endless lives to come and none of you can hope to escape samsara.
- 52 While practicing recitation, you may reach the state of samadhi where your mind is undivided and free of perplexity. Do not cling to such attainment. Feel no good or bad, love or distaste, indifference or attachment, success or failure, gain or

- 53 念佛若還有「想求開智慧，或想怎麼樣」的念頭，都還不行，都還有「我」。佛菩薩都是無所得、無所求。
- 54 念佛時妄念多，對治方法就是「不管他」，我們只管念我們的佛。若有「想去妄念」的念頭，反增加一個煩惱。念佛念多了，妄念自然會減少，另方面，對世間的欲念減少，也易「一心」。

loss. Let all sentiments return to their original quiescent void, in which the brilliance of the essence of your mind will unfold.

- 53 If you wish to unfold your wisdom or to attain any specific stage through recitation, you are still clinging tightly to your sense of "self." All buddhas and bodhisattvas gain nothing and desire nothing.
- 54 The best way to counter erroneous and illusive thoughts springing up during your practice is simply to ignore them and continue your recitation. Worrying about "how to do away with the dispersed thoughts" will only add to your vexations. The more you recite the Buddha's name, the less likely it will be for illusive thoughts to arise. Besides, frequent recitation will also help to reduce your worldly desire and make it easier for your mind to become undivided.

.4.

讀 經

- 1 我們學佛的人要把握時間，有空就看經、拜佛、念佛、靜坐、誦經等，不要讓時間空過，蹉跎歲月。
- 2 經典即是路，有煩惱時可以拿來解，若會應用轉境，當下的煩惱即是菩提，就是在受持經典；否則，煩惱即是無明。
- 3 煩惱來時，若沒有解脫觀念而著於煩惱，就如同吃錯藥一樣，會讓病根加深而積重難返。所以要對症下藥，當煩惱起時能迴光返照，把念頭轉過來，就是找到直通西方的「路」了。

.4.

On Reciting the Sutras

- 1 We Buddhists should make use of all available time to read and recite the sutras, perform prostration, recite the name of the Buddha, or practice sitting meditation. Do not let the time pass in vain and waste our lives.
- 2 The sutras are paths and antidotes we may take for our vexations. If you know how to apply the teachings in the sutras to help switching your perception, vexations may be transformed into bodhi. This is the essence of sutra-recitation. Otherwise, vexations will only lead to delusion.
- 3 Instead of seeking liberation, sticking to your vexations is like taking the wrong medication when you are sick. It will entrench your ailment and make it even more difficult to cure. Prescribe the proper remedy to transform your vexations, then you would have found the direct path to the Pure Land.

- 4 經藏在那裡？經藏在我們的心中。但是這部人人都有的自性「心經」，必須靠智慧開顯才有辦法流露出來。所以佛陀宣講的一切經典都是智慧。我們因為智慧未開，看經書當然是迷迷糊糊，無法解空「真義」，深入佛法。
- 5 經藏全在「心」，戒、定、慧也在「心」。勤修「戒、定、慧」不是用嘴巴講說就可以的，而是要真正實地去做，也就是要修我們這個「五蘊」。
- 6 誦經不是只有唱唱念念而已，還要真正去體會經典裡的意義，但這必須要自己實修去證悟出來。要修到一看到經文，不思文義即能印心，否則只是唱唱念念，執著「我在誦經」，不能了解經義，是無法與「經」理相契的。

- 4 Where can we find the sutras? They are in our minds. But this "heart sutra" immanent in everyone's mind can not be revealed without the unfolding of wisdom. All sutras expounded by Sakyamuni Buddha recorded buddha-wisdom; but since our own wisdom is yet to unfold, we tend to feel confused when reading the sutras. That is why we all have great difficulty either to comprehend the essence of "emptiness" or to immerse ourselves deeply in Buddhadharma.
- 5 All sutras are immanent within our minds, so are *silā*, *samādhi*, and *prajñā* (precepts, perfect absorption, and wisdom). Verbal recitation of *silā*, *samādhi*, and *prajñā* is of no use, though; you have to put them into practice, begin with disciplining our body of the five *skandhas* (form, sensation, perception, volition, and consciousness).
- 6 When practice sutra-recitation, merely chanting with your tongue is not enough. You have to comprehend the teachings and put them into practice to the extent that, without deliberation, your mind naturally is in accord with what you recite verbally. Otherwise, your practice will become just an exercise of the tongue. If you keep on clinging to the notion that "I am reciting the sutra" without comprehending what you are reciting, your mind will never correspond with the teachings of the sutra.

- 7 「看經說法」，如果自己不實修，那麼所看所講的，都還是別人的東西，等於在數他人的家寶，自己並不能脫出生死牢籠。
- 8 看過去祖師們的開示、語錄、論著，宛如祖師們並沒有入滅，仍然還在對我們說法、教化我們。
- 9 若有人來請問我們經典的意思，應當盡己所知，誠懇地為他解說，則於人於己諸多功德。切不可輕慢心推說不知，否則自己有過失。
- 10 看經要能解意，信、解、行、證實際修持，才能開智慧。

- 7 If you read the sutras and preach the Dharma without putting the teachings into practice, you are merely reciting others' ideas. It would be like counting treasures owned by to others--however valuable they may be, they are not yours and won't help you escape the eternal prison of birth and death.
- 8 We should read the sermons, analects, and treatises of great Masters in the past as if they had not passed away and are still preaching and guiding us.
- 9 When people ask us to expound a certain sutra, we should do it sincerely and to the best of our abilities. It will benefit them as well as us. Do not be arrogant and pretend that you don't understand the sutra; otherwise, you will be at fault.
- 10 Try to comprehend the meaning of the sutra you are reading. Only through faith, comprehension, practice, and verification can the sutra help to unfold your immanent wisdom.

- 11 對經要恭敬—以前的人講禮、義、廉、恥，行、住、坐、臥不失律儀，所以有聖人；而現代人不講這一套，故世間比較亂。

- 11 We ought to handle the sutras with great respect and utmost sincerity. In the old days, people used to pay a great deal of attention to such ideas as propriety, justice, honesty, and honor, and they also observed certain rules in their conduct, hence the existence of saints. Nowadays, people tend to ignore such ideas and rules, hence the world in chaos.

.5.

我 相

- 1 一般人總是說別人不好，自己最好，聽到好聽的話就高興，逆耳的話就難過、生氣，這就是「你我相」。修行如果有「你我相」，這個心就不能安定，因為存「我相」修行，每樣事都有「我」，就會產生我見、我執，像這樣把「我」看得很重，分別計較，對我們修行很不利，隨時都會起煩惱，不僅障道，業障也不會消。

- 2 我們的耳朵總是喜歡「聽」，聽看看有沒有人在說我們的壞話，有什麼新聞。眼睛也喜歡「看」，看看人家的臉色，分別好壞。這些都是凡夫的通病——「好事相、愛攀緣」，對修行不利。

.5.

On the Sense of Self

- 1 Most people are prone to criticize others and sing their own praises. Compliments bring them delight; criticism anger and distress. This is because they make a clear distinction between "self and others." If you enter practice without relinquishing this kind of distinction, your mind can never be settled. Because when you cling to the sense of "self," you are bound to see everything only in "your own way," and value only your own ideas. The discriminative and calculating mind thus arose would in turn hamper your practice, increase your vexations, and keep you from eradicating your karmic obstructions.
- 2 Most people like to "listen" so as to gather information and find out whether anyone speaks ill of them. They also like to "discern" the mood of others and act upon it. All these are habitual patterns of common people, i.e. they are easily distracted by events that do not concern them and they have a strong desire to please others for per-

- 3 要對境不去分別才能斷「我相」，智慧才會開。若執著「我相」，則修不到行，不會有道果。
- 4 這世間的一切煩惱都是由你、我在競爭所引起的，看我們能不能修到沒有你、我的分別計較。修行就是要修忍辱，「忍辱第一道」，這是修行的根本。不要老是說自己對，如果常以為自己做的都是對的，這樣就沒有正念，還沒有脫俗，不算修行。
- 5 去我執、我相，要先從粗衣淡飯做起，工夫日久，自能淡泊欲望，不起分別計較，而漸入無「我、人、眾生、壽者」相的解脫之道。

sonal gains. This type of conduct will have an adverse effect on their practice.

- 3 Learn not to differentiate or discriminate so as to relinquish your attachment to the sense of "self," then wisdom will unfold. If you continue to cling to the sense of "self," you can not expect to attain any level in your practice.
- 4 All vexations in this world are caused by constant conflicts between self and others. We should see whether our practice could obliterate the distinction between self and others and also eliminate discrimination and calculation. The first step is to practice "forbearance," which is also the foundation of our practice. Do not insist that you are always right, for such assertion only indicates that you haven't acquired right mindfulness thereby act more like an ordinary person than a practitioner.
- 5 In order to eliminate attachments to the sense and form of self, you can begin by lessening your cravings for tasty food and lavish clothing. After a while, your sensual passions will be greatly reduced. You will then become less discriminating and will gradually enter the path of liberation that makes no distinctions among the forms of self, others, sentient beings, and life.

- 6 不要老是看別人的過錯，應該常常迴光返照，看看自己有沒有過失，才不會與道相違。
- 7 事事逞能幹，樣樣佔上風的，最後都會失敗。所以不要以為自己是大學生，智識高，樣樣比人行而不肯接受他人的話，這樣反而會被自己的知見所束縛，容易起貢高我慢心，不但障礙自己不再進步，也難與佛法相應。所謂「謙受益、滿遭損」，越是能幹，越是有才華的人，待人處事更應卑下謙虛，才是真正有智慧。
- 8 我們每天打暮鼓時，默念偈曰：「辦公事、公事辦，公事辦完辦私事。」這個意思就是提醒大眾，不可人勞我逸，只圖自己念佛、拜佛、誦經，因為這些都是私事。一個修行人若不發心於公事，利益大眾，一昧只顧自己，不把心量打開，這樣的修持，乃是執「我相」，是煩惱的根源，無法得到解脫。反之，將身心奉獻給常住，為眾人做一切功德，一切慈悲方便，令

- 6 Don't always keep your eyes on the faults of others. Instead, reflect more on whether you yourself have made mistakes or are in the wrong so that you will not deviate from the path.
- 7 Most of those who like to show off their talents or want to gain advantage over others end up in failure. Therefore, don't turn your back on other people's advice simply because you feel you are better educated, better informed, or more capable. Otherwise, your education and intelligence will only foster arrogance, hamper your practice, and make it more difficult for you to be in accord with Buddhadharma. There is an old saying: "Humility gains; arrogance losses." The more talented and capable you are, the more humble you should be. Such is a reflection of true wisdom.
- 8 Everyday when beating the evening drum, we ought to recite the following stanza in our minds: "Get public work done, public work be done. Put public work before private affairs." This recitation is to remind us that we should not let others do public duties while we ourselves concentrate only on our own practice (whether reciting the Buddha's name or the sutras, or performing prostration, they are all private affairs). If a practitioner focuses only on private affairs instead

他人得到利益，自己也會法喜充滿。而在這「利他」的實踐當中，就能修出智慧，並在其中培福，就是「福、慧雙修」。

- 9 不要一直執著這個「我」，否則會在五濁惡世裡打轉，種種意識仍然落在六道輪迴中，無法出離。
- 10 如果為這個身軀而執著要吃好的、要穿好的，這一切的執著就是貪念。
- 11 修行人不能有「要受人供養」的念頭，有這個念頭就是「貪念」，就是「我相」。要「謙虛、下心」，才能去我相，以平常心來行持就是修「戒、定、慧」。

of vowing to work for the benefit of others, he/she is still clinging tightly to the sense of "self" and can never attain liberation. On the other hand, if a practitioner is dedicated to the monastery, is compassionate to all beings while providing them with expedient guidance for practice, he/she will be filled with dharmic joy. Thus, in practicing altruism, you can unfold the wisdom immanent in your mind and accumulate merits along the way. This is called the dual practice toward gaining both merit and wisdom.

- 9 Do not keep on clinging to the sense of "self." Otherwise, you will continue to drift within the five *kasaya* periods of impurity and among the six divisions of rebirth, with no hope of escaping.
- 10 If you succumb to your physical desires and insist on having good food and lavish clothing, all these attachments are reflections of your greediness.
- 11 We practitioners should not plan on being venerated. If we do, we are greedy and are still attached the "form of self." Be humble and courteous so that we can eliminate our attachment to the "form of self." If we walk the path according to the wisdom of ordinariness, we are practicing to attain "*sila*, *samadhi*, and *prajna* (precepts, perfect absorption, and wisdom)."

- 12 我們平常都會執著某些事情，但是在「著」的時候自己都不知道，等到定下來的時候，業識就會現前，這不是你要去想它，而是它自己會跑出來的，這叫做「業障」。我們每個人從無始以來所造的「業」無量無邊，如果不靠修行來消除業障，到臨命終時這些業識就會現前，看你「著」什麼事，「貪念」什麼東西，到那時就會現出這些境來，若沒有定力，你就跟著這些妄識去輪轉生死。在娑婆世界裡貪一根草，你就還要再來輪迴；這一根草就是一個念頭，而一個念頭就是一個生死。所以心念在轉是無量無邊的，若沒有正念來迴光返照，會隨著那些業「翻來覆去」，轉得我們自己都不知道。外表看起來是很莊嚴的在用功修行，其實大部分都是在打妄想。
- 13 大家聽開示，是要把開示的意思拿出來用功，拿出來「治」，不可以再拿自己的妄想來執著「我見」及一切「人、我、是、非」。要多念佛！

- 12 More often than not, we are unaware of our own attachments. The results of such attachments will naturally surface when conditions are ripe. These results are our "karmic obstructions." Over the eons, all of us have accumulated immeasurable and illimitable negative karma. If we do not gradually reduce them through diligent practice, they will appear at our deathbed. So, at that crucial moment, whatever you crave for or are attached to will come forth to distract you. Without adequate self-control, you will be swayed easily by these distractions and remain fluctuating in the cycle of birth and death. If you crave for even a blade of grass in this world, you will be reborn into it and remain in samsara. A blade of grass symbolizes an idea, and an idea stands for one cycle of birth and death. So you see, the power of our minds is immeasurable. Without the guidance of right mindfulness, we will follow the fluctuation of our own karma without even realizing it. Thus, many that appear to be practicing solemnly are in fact mostly absorbed in their illusive and erroneous thoughts.
- 13 The purpose of listening to the sermons is to practice the methods expounded in order to rectify misconduct and eradicate karma. Don't continue to follow illusive ideas and clutch on

- 14 度眾生不是用口說的，也不是拿個什麼東西來弘法，而是要修到無形中能感化人，才是度眾生。

to your own "egotistic views." Neither should you keep making distinctions between "self and others," nor hold on to your habitual tendencies of gossiping and making judgments. Remember to recite the name of the Buddha as often as possible!

- 14 You can neither deliver sentient beings by words nor preach the Dharma by offerings. What you should do is to practice diligently and attain a stage where you can impress and convert others without deliberate efforts. Only by then will you be able to deliver other beings.

.6.

放 心

- 1 閉關到底是心要閉關，還是身要閉關？若是心要閉關，心就是道場，這個四大假合之身已經夠大了。否則心猿意馬，身要享受，再大的地方也關不住這個為身所役的「攀緣心」。
- 2 現在的人和以前大不相同。以前的人道心十分，現在的人才一分。
- 3 修行要怎樣才能心安？就是要對境無心，動靜無罣礙。但如何是心？心本無所住，原是盡虛空遍法界的，所以到那裡找心？有所執著的都不是我們的真心，是凡夫心、肉團心、緣慮心。

.6.

On Calming the Mind

- 1 About going into seclusion for practice: is it your mind or is it your body that needs to be secluded? If the former, then your mind is the place where you can practice and your body of temporary fusion of the four elements is spacious enough for the purpose. But if your mind is dispersed and your body craves for material comforts, it doesn't matter how spacious the place is, it will not be large enough to contain your distracted mind ruled by physical desires.
- 2 People nowadays are different from those of the old days. If the latter were one hundred percent devoted to practice, the former is only ten.
- 3 How to stabilize the mind during practice? We can start by not engaging our minds in whatever circumstances we run into while staying unfettered whether at rest or in action. But what is the mind? As the mind alights on nothing and fills the illimitable void of the universe, where can we find it?

- 4 每個人心裡都有兩個力量，一個是「好的」，一個是「壞的」，而且總是「壞的」力量比較強，「好的」力量比較弱。當「好的」說：「我是善的」，「壞的」一定說：「你是惡的，我才是善的。」「壞的」什麼事都要佔第一，如果沒有靠修行來增強善念，很容易就會被惡念壓下，造出惡業來。所以說：「起心動念，無不是罪、無不是業。」大家應該努力修行來培養善根，不斷播下善念種子，拔除貪、瞋、癡三毒的壞種子，讓善念增長。這樣逆境來時，平時種下的善念種子會自然萌芽，正念現前，就有力量來對抗壞念頭了。
- 5 怕？不怕就是安定，怕就是不安定！心裡無主就會怕，是自己心生害怕，自己沒有定力；怕多了必生煩惱，而心不安定就沒有道心。

Those fettered by attachments are not our real minds; they are ordinary, physical minds defiled by karmic forces and secular apprehensions.

- 4 In everyone's mind, there are always two forces--the moral and the evil--struggling against each other. Unfortunately, the latter always prevails. When the moral one says: "I am good," the evil one will respond: "No! No! You are evil, I am good!" The "evil" force is aggressive and likes to show off. Without practice to reinforce the moral force, the evil one will easily prevail thereby creating karmic obstructions for us. Thus, it is said (in the *Scripture Concerning Ti-ts'ang's Fundamental Promises*) that: "The incipience of our ideas are all sinful and destructive." We should all practice diligently in order to nurture the good seeds. Continue to sow the seeds of noble ideas and eradicate the bad ones poisoned by our greed, anger, and ignorance. If we do, these good seeds will naturally sprout when we face adversities and present us with right mindfulness to ward off the temptation of evil ideas.
- 5 Are you afraid? If you are free of fear, your mind is calm; if not, it is restless. Fear springs up when your mind becomes dispersed; you fear because you are unable to compose yourself. Accumulated fear inevitably generates vexations; and a restless mind will impede determination in practice.

- 6 對任何事都要放下，能放下就是工夫。平常對任何事就要無罣礙，免得臨命終時，一個起心動念，又要輪迴。
- 7 沒有什麼事比自己了生死更要緊！世間一切都是幻化的，所以什麼事都要學習放下，不要執著，不要罣礙。別人在做什麼，是別人的事，不要樣樣記掛在心，跟著別人起煩惱執著，否則六道有份，難以出期。
- 8 煩惱雖然是空性，本無自體，宛如一陣風，來無影、去無蹤，無可捉摸。但是只要心裡有煩惱，一定不自在。所以修行就是在修「心中沒什麼事」，沒有「我怎麼樣」。
- 9 「放下」並不是在口頭上說說而已，必須從日常生活行、住、坐、臥當中去行，要一句佛號念得穩穩當當，

- 6 Relinquish all your attachments! If you can do that, you have already attained a certain stage in your practice. Practice to always be free of anxiety and impediments lest any idea of attachment should distract you at your deathbed and confine you to the cycle of rebirths.
- 7 Nothing is more important than escaping the cycle of birth and death! Since everything in this world is but phantasm and magical delusion, why cling to, or worry about, it? Learn to let go! Whatever others do, it's not your concern. Do not let everything hang over your head thus creates vexations for yourself. Otherwise, you will be constantly under the whims of others and there will be no hope of your escaping the six divisions of rebirth.
- 8 Our vexation has no real substance. It comes and goes like the wind, leaving no trace and nothing to hold on to. Even so, as long as we are vexed, we can never feel quite at ease. The purpose of practice is to untie our minds from all impediments, particularly the notion of "who I am, what I am doing" (so that our minds won't be bridled by our sense of self).
- 9 "Let go of all attachments" is not just a slogan; you should carry it out in your daily activities, be it

無所罣礙，到臨終時能正念現前，沒有貪戀眷屬的愛別離苦，這才叫放下。如果還存有一點愛著，那還是要生死輪迴。要知道我們來到這娑婆世界，是帶業來的。在這娑婆苦海中，應該趕快學佛修行，找出一條解脫生死的新路去走，不要再為貪享衣、食、住的舒適，更造新的惡業，以致仍落在生死輪迴的舊路中。

- 10 不用貪長壽！如果不會修，不會走解脫的路，即使活了兩百歲，也不過是多造一些業，兩百歲一過完，還是要生死輪迴。我們這個身軀，是有生有滅的東西，終究要毀壞，無法讓我們永久依賴。所以要看破、要放下，去修出我們靈靈覺覺的自性來，那才是不生不滅的本來面目。

walking, staying, sitting, or sleeping. For example, if you recite the name of the Buddha solemnly with an unfettered mind to the extent that right mindfulness comes forth to guide you when you die and you don't suffer from the pain of parting with loved ones, then you have genuinely "let go of all attachments." You should know that even an inkling of attachment is powerful enough to confine you to the cycle of birth and death. We are all born into this world with boundless karmic obstructions accumulated in our previous lives. Instead of adding more negative karma through incessant pursuit of good food, lavish clothing, and cozy housing, we should learn and practice Buddhadharma. Otherwise, we would still be trapped in the old path of rebirths.

- 10 There is no need to quest for a long life. If you do not recognize the need of liberation and the meaning of practice, the longer you live the more time you would have to accumulate karmic obstructions. Even if you live to be two hundred, you still can't avoid falling back to the cycle of birth and death. This physical body of ours is by no means permanent; it will decay and eventually perish. Therefore, we should relinquish our attachments to our body and practice to bring forth the essence of our minds, which is our intrinsic nature and is above birth and death.

.7.

忍 辱

- 1 受到別人的攻擊或批評，應當忍受。即使是受冤枉，也得忍，甚至還要感謝人家讓你有機會修「忍辱」。「無忍不成道」，能忍的人才是智者。
- 2 忍辱不是有心理準備的，既不是說「我要忍辱」，亦不是感覺「自己在忍辱」，如果這麼想，就是還「有相」。要對境「不感覺」，如人家罵你時，你不覺得人家在罵你，這才是「無相」的真忍辱。
- 3 若自己對，別人硬說你不對，也要向對方懺悔。修行就是要修這個忍辱。

.7.

On Forbearance

- 1 Be patient and tolerant when under attack or criticism. Even when falsely accused, feel grateful for the opportunity to practice "forbearance." "No attainment in practice is possible without forbearance." Those who can bear insult without resentment have attained genuine wisdom.
- 2 Forbearance does not mean that you should keep reminding yourself "I have to tolerate this," or feel "I am being patient." If such reminders are necessary, you are still clinging to the "form" of forbearance. Practice to the extent that external circumstances will have no bearing on either your emotions or your mind. For example, when people reprimand you, you do not feel being reproached. This is "formless," hence genuine, forbearance.
- 3 You should express your repentance when others insist that you are wrong, even though you might be in the right. It is to acquire such forbearance that we practice.

- 4 別人把沒做好的事往我們身上推託時，也要忍，這才有機會修「忍辱」、「無我」。
- 5 打擊我們的人，不要認為他是壞人。其實從修道上來講，反而是一種逆增上緣，有助我們的修行。會轉境的人，曉得藉這個境來磨鍊修忍辱以成就道業，內心還要感謝他，因為這就是西方的資糧。要接受、要承受，不要跑去哭，否則豈不是太傻了。
- 6 什麼事都能忍得下來，修行才會進步。就算是自己對，也要向對方懺悔。能夠這樣做，就是你在修行上有一點功夫了。
- 7 人家侮辱我、欺負我、佔我便宜，如果我們能忍下來，不去斤斤計較，也不去罣礙，這樣的話，不但宿世的業緣消除，而且當下自己心中便能平靜，既無煩惱，又能增長福慧。

- 4 Be tolerant even when others blame us for things they have messed up. Regard it as a good opportunity to practice "forbearance" and "selflessness."
- 5 Do not regard those who attack, criticize, or reprimand us as evil. From the perspective of practice, they are providing us with adverse conditions that can help our endeavors. Those who know how to transform circumstances will use these opportunities to exercise forbearance and attain a higher stage in their practice. They will also feel grateful because these adversities are assets upon which they can depend to be reborn in the Pure Land. (Therefore, when facing blame, criticism, or accusation, you should) accept it and endure it instead of weeping about it. Otherwise, you are just being foolish!
- 6 Only by bearing all distresses can you expect to make progress in practice. Repent to your accuser even though you are in the right. If you were able to do this, you would have attained a certain level in practice.
- 7 If we can tolerate insults, bullying, and being taken advantage of without seeking retribution or being vexed, not only will we eradicate our karmic obstructions but we also will attain instant peace of the mind. And as we are free of vexations, our merits and wisdom will grow.

- 8 忍辱是修行之本，戒律中以也以忍辱為守持的第一道。因為忍辱是最大的福德之源，能行忍的人，福報最大，能增加定力、消除業障、開啓智慧。
- 9 一般人的習性是一凡事分別是非、曲直、對錯，爭長論短的，惡心相向，出口如劍，不肯吃虧。而出家人就不同了，出家人要以忍辱為本，慈悲為懷，遇到事情時不分是非曲直，甚至無理的事情，也要以婉轉的態度、慈悲的心，學習忍辱吃虧，一切都能包容，這才是出家人的德量。
- 10 我們參學，並不是在參別人能給我們厚待好處，而是要從吃別人的虧中去參。如果不肯吃虧，是參不到東西的。所以「忍」字非常重要，不但要忍一切的勞苦，更要忍一切的境緣。譬如別人怨恨我們，我們不但不怪他，還要用一句「阿彌陀佛」跟他結善緣。只有能忍辱的人，才能開啓大智慧。

- 8 Forbearance is the foundation of practice and the most important precept. It is the largest source of merit. Those who can practice forbearance will enjoy the greatest blessed rewards. Forbearance will also help to strengthen self-control, alleviate karmic obstructions, and unfold wisdom.
- 9 Most people are unwilling to be taken advantage of or to acknowledge that they are in the wrong. Thus, they constantly argue rights from wrongs, bitterly pointing fingers at others, even using words sharp as knives when making their accusations. We monastic practitioners, with our practice based on forbearance and compassion, should act differently. Whatever the nature of the circumstances we come across, however unmistakably unreasonable, we should invariably handle them with gentleness and compassion. Try to tolerate everything and practice forbearance against all adverse circumstances. This is the true virtue of monastic practitioners.
- 10 In the course of seeking guidance, we should not expect to be treated well or gain any advantage. Rather, try to learn through adverse conditions. If you won't tolerate being taken advantage of, you won't learn anything. Hence, "forbearance" is of utmost importance. We should endure not only physical hardships but also challenges of all sorts.

- 11 出家人的心要「無瞋」。倘別人對我們越不好，我們越要發慈悲心善待對方，反而對他越好，更要度他，不可像世俗人一般，起瞋心、結怨仇。
- 12 寺院是個十方道場，十方人聚集在一處，一個人一個樣子，我們要自己去適應這個環境，不可能由環境來適合我們的意思。要知道家裡的父母兄弟尚且都不可能完全順我們的心意，何況十方人？所以處處要能忍，要能謙順，心才會安定，修行才會入道。
- 13 出家和在家不一樣，出家修行沒有論對不對的，對也接受，不對也接受，若能如此忍辱，慢慢地就可以去除「我相」。

For example, when others resent us, not only should we bear no hard feelings but we also should foster good affinity by reciting "Amitabha Buddha" for them. Only those who practice forbearance can expect to have their wisdom fully unfold.

- 11 The minds of monastic practitioners should be free of anger and resentment. The worse people treat us, the more compassionate we should be in our attempt to deliver them. Do not harbor resentment or take revenge, as any lay people would.
- 12 The monastery is a place where people from all different places come for practice, so everyone here has his/her own unique character. We have to adapt to this environment, not vise versa. For all we know, it is impossible to ask even our own parents or siblings, not to mention people from different places, to accommodate us. Therefore, learn tolerance and humbleness so that our minds can settle and our practice can be on the right track.
- 13 Monastic practice is quite different from lay practice. In the monastery, instead of arguing right or wrong with your master, you have to accept all instructions. If you can be so patient and tolerant, your attachment to the "form of self" will be expelled gradually.

- 14 如果有人故意找麻煩時，我們應該說：「這是給我們修行磨鍊的好機會，讓我們能進道。」不是別人不好，是自己不好，一切都是我們自己在分別。

- 14 If someone finds faults with us, we should remind ourselves: "This is a good chance to exercise forbearance and make progress in practice." So, instead of blaming others, we should reflect upon ourselves. Remember, no matter how we feel, our sentiments are nothing but distinctions made by our minds.

.8.

是 非

- 1 搬弄是非造口業者，本身就是「是非人」。
- 2 離言語、除百非——說話要精簡，不必要的話，勿多言。
- 3 不要說是非；說是非會失敗，說是非會令人不安定。
- 4 要講別人之前，先和自己的「心」商量一下。
- 5 不要老是看別人不對、說人是非，只要一說出來就是自己不對，就是造口業。所以修行人這個「口」很重要。

.8.

On Gossiping

- 1 Those who like to gossip are bound to create negative karma through their words. They are also "troublemakers."
- 2 Avert words so as to shun misdeeds. When you do speak, make it to the point and cut all unnecessary remarks.
- 3 Do not gossip. Gossip leads to failure; gossip makes people feel restless.
- 4 Before criticizing others, consult your mind first.
- 5 Don't keep finding fault with, or making comments about, others. As soon as you utter one word, you are in the wrong and are creating negative karma of words. Therefore, it is very important for practitioners to be watchful of what they say.

- 6 有的人說話會令人起煩惱，不能使人心安，常令人不知所措、無所適從，但偏偏又要別人聽他的，自己卻不肯聽別人的意見，結果自己心裡反而起無明、生煩惱，解不開。
- 7 要時時把自己的念頭觀照好，不起貪念，不亂說話。世俗的種子已經夠多，不要再種這些輪迴的因了。要講就講佛法，一心求生西方。
- 8 起煩惱時，不要找這個人說話，又找那個人說話，說來說去惹是非，最好多禮佛、消業障、解煩惱。
- 9 誇獎我們、讚美我們的，都不是明師；反而罵我們的，不管對與否，才是真正的善知識。當他在刺激我們的時侯，就是在成就我們的道業。而我們受到刺激時，不僅要起慚愧心，懺悔業障，更要拿出志氣來勇猛精進。能這樣，道業才會進步。

- 6 Through their words, some people can easily make others feel vexed or baffled, not knowing what to do. Unfortunately, these same people are also prone to insist that others comply with their wishes, though they themselves never listen to others. These people are likely to become deluded and vexed, and are difficult to be liberated.
- 7 Be watchful of your own mind all the time: curb all greedy aspirations and unnecessary chattering. There are enough bad seeds to confine you in the cycle of rebirths, do not plant more. Discuss Buddhadharma if any conversation is necessary and vow to be reborn in the Pure Land.
- 8 When you are vexed, do not talk to one person after another. The more you talk, the more trouble you will cause. You might as well use the time to perform prostration. This will alleviate your karmic obstructions thereby reduce your vexations.
- 9 Those who praise and flatter us are not good teachers. On the contrary, those who criticize us, be it right or wrong, can truly help us in our practice. When reproaching us, the latter are providing us with chances to reflect on ourselves and strengthen our practice. So when we are reprimanded, not only should we feel ashamed and

- 10 「人惡我不惡，人非我不非。」別人結惡緣時，我們不能受影響也和他結惡緣。心要有主，要有分辨是非的能力，這樣才能廣結善緣，因為「未成佛要先結人緣」。
- 11 看人不好，說人是非，本身就是一種惡念，是自己的心不清靜。如果對一切境的好壞，不自生分別，我們的心自然會安定自在。所以看到不對的事情或不如法的人，心裡明白就好，既不表現出來，也沒感覺到有什麼事，「心清淨、沒煩惱」，那才是真功夫。

repent our karma, but we also should reaffirm our vows and practice even more diligently. Only by so doing can we expect to make progress in our practice.

- 10 "Do not detest those whom others detest, or criticize those whom others criticize." When others foster negative affinities, do not follow. You should be able to master your own mind and make independent judgments so as to foster good affinities with others, which is essential because "before attaining buddhahood, be sure to foster good karmic affinity with people."
- 11 To find fault with others and talk about it is a sinister act in itself; it is also an indication of an impure mind. Your mind will become more composed and unfettered if you get rid of the habit of differentiating pleasant circumstances from the bad. Therefore, keep it to yourself when you see anything immoral or anybody breaching the Dharma. Do not expose them, nor feel any aversion. "With your mind in a pure state, you will be free of vexations." This also indicates the potency of your practice.

- 12 當我們在論說他人是非時，就修行上言，並不在於「他非我是」的事實，最重要的是我們的耳根、眼根已經在分別外境好壞、執著「我見」，「起心動念」在造業，在劫自己的功德法財了。所以說眼、耳、鼻、舌、身、意六根如六賊，我們修行就是要守住這六根門頭，別讓他追逐六塵。能這樣，煩惱就進不了門。若能耳不貪好音，眼不著好境，鼻不揀香臭，口不挑精粗，意不別好惡，凡事無好無壞，不起分別，為「了生死」而一心專意念佛、拜佛、誦經、靜坐，攝心修行，打紮自身的功夫，又那裡還有閒情對外攀緣，論人是非呢？
- 13 論人的是非曲直，心裡起不平煩惱，那是自己的錯，自己的過失。不要去管他是非曲直，一切忍下，自心安之無事，那才對。也不會造口業，這是修行第一道，是無上修道之法。要切記：「遇事緣境，一切忍之，心安之！」這是最好的一帖藥。

- 12 From the perspective of practice, the major problem of criticizing others is not "whether he is in fact wrong and I am right," but the fact that our ears and eyes are already making judgments and our minds are closed to everything but our own perceptions. Further, we are creating negative karma through the incipience of our ideas and depriving ourselves of merits. Therefore, our six sensual organs are like six thieves, and the purpose of practice is to prevent them from wildly pursuing the sense objects so that we can close the door to vexation. We should train our ears not to crave for pleasant melodies; eyes, agreeable surroundings; nose, fragrance; mouth, tasty food; and train our minds to be free of discrimination. Then we can concentrate on reciting the Buddha's name and the sutras, performing prostration, sitting meditation, and other practices that will liberate us from the cycle of birth and death. If we keep up these practices, how could we have the time and the mood to pursue external distractions, or to comment on how others behave?
- 13 If you criticize others and your mind is disturbed or vexed by it, you would have no one but yourself to blame. Do not be judgmental of what others do: be tolerant. Then, not only will you enjoy peace of mind but will avoid creating negative karma

- 14 不要說眾生有善有惡，一切的善惡都是我們在分別。對一個真正會修行的人來說，一切的眾生都是我們的善知識。
- 15 若有人想害我們，我們應該這麼想：「大概過去我害過他，所以才這樣，我不能再和他結冤仇，我要度他。」因為凡事有因果，一針一線的話，都是從因果來的。
- 16 從前有一個人和人講話時，總是東張西望故作神秘之態，如果有第三者看到時，由於他的動作，就會以為他在說別人的壞話，其實他並不一定如此。所以我們不論做任何事情皆要自在自然，以免增添不必要的誤會。

through your words. This is the first and utmost important principle in practice. Remember: "Act according to (rather than against) circumstances, forbear everything, then enjoy peace of mind." This is the best antidote for a troubled mind.

- 14 Don't say that there are good people and evil ones. All judgments are but distinctions made by our minds. To those who really know how to practice, all sentient beings are helpful mentors.
- 15 When somebody tries to harm us, we should think: "It must be because I have done him harm in previous lives. I should stop this vicious cycle of bad karmic affinity and try to liberate him as well." Everything that happens, no matter how insignificant, has a cause.
- 16 Some people always look around and act mysteriously when talking to others. Those who saw such behavior might think he/she was speaking ill of somebody, which is not necessarily true. Therefore, we should be ourselves in whatever we do lest we should create unnecessary misunderstandings.

.9.

做 事

- 1 做事要心甘情願，發歡喜心去做，才會增長智慧。
- 2 做事不要計較，看到沒做好的地方就自己來做，只要你發心去做就有功德，千萬不要去批評別人，講別人是非，反而造口業。要記得做事情不是為誰在做，是在為消自己的業障而做。
- 3 做事情要用頭腦去思考，心要有主，不可「人云亦云」，不知變通，自己要有善巧判斷的能力。修行就是要從做事的磨練當中，修出我們的智慧來。

.9.

On Work Ethics

- 1 Whatever you do, do it willingly and joyfully; otherwise, your wisdom can not grow.
- 2 Do whatever needs to be done, irrespective of whose responsibility it is. As long as you do it willingly, you will earn merits for yourself. Do not criticize others for not doing their jobs. Bad-mouthing will only create negative karma. Remember, you are working for no one else but yourself in order to eradicate your karmic obstructions.
- 3 Think (and plan) carefully in whatever you do and be your own master. Do not follow blindly what others say or do, make your own judgments. Practice means cultivating wisdom through the tasks we perform and the mistakes we make.

- 4 出家人要盡守自己的執事，若好吃懶做、不盡職，等福報用完，業障一到，自然就待不住了。
- 5 用心地把你該做的事做好，不要每件事都攬來做，結果是每件事都沒做好。
- 6 做事情是在磨練我們的心，訓練我們的頭腦靈活。一個人是否專心、用心，看他做事情就知道。做事「一心」的人，學佛念佛也會專心、用心，而我們就是要從做事情當中去體會修行的意思。在工作中如果能用心至極，自然心地清朗、皎潔如月、智慧開顯。到了那個時候，事情那裡沒做好，地上那裡不乾淨，都很明了，甚至地上一粒沙也知道，什麼事都是清清楚楚，只要別人交代一件事就知道該怎麼做，不會不知所措，這就是「智慧」。

- 4 Perform your monastic assignments dutifully. If you simply want to enjoy a good life and neglect your duty, your merits accumulated in previous lives will soon be used up. By then, you will be under the full swing of your karmic obstructions and it will naturally be difficult for you to hold on and continue your practice in the monastery.
- 5 Concentrate on your assignments and do your best. Do not try your hands on everything and end up doing nothing well.
- 6 Through carrying out daily chores in the temple, we may discipline our minds to become sharp and deft. The way a person performs his/her duties reflects the degree of dedication and concentration of his/her mind. Those who carry out their tasks with an undivided mind can also concentrate on their practice. That's why we should try to comprehend the essence of practice through performing monastic duties. Thus, when you carry out your assignments with utmost sincerity and concentration, your mind will be as pure and clean as the bright moon, and your wisdom will fully unfold. By then, you will know clearly as to what needs to be done or where has to be cleaned, even a

- 7 要歡喜接受別人的指導、勸告。例如在擦椅子時，師父說再擦乾淨點，我們如果想：「已經擦得很乾淨了，怎麼還這麼說？」這種想法就是社會人的見識，還沒有脫俗，會起煩惱。修行要直心，應該說：「好！好！我再擦乾淨。」這也是在考驗我們的心，讓我們藉境修心。
- 8 辦事情除了要有「定力」外，還要「不執著」，才能把事情辦好。辦事情「不執著」，並不是隨隨便便做就可以，也是要盡心盡力做好它，但做過了，就沒事了。如果心一直罣礙、放不下，就是執著；而一「執著」就沒有智慧，容易起煩惱，反而成不了事。

grain of dust on the floor will not escape your eyes. As everything becomes apparent and crystal clear, you will not feel bewildered at the tasks assigned to you. Such a state indicates the revelation of wisdom.

- 7 Cheerfully accept instructions and advice. For example, the Master might ask you to wipe again the chair you just cleaned. Your spontaneous reaction might be: "Why? It is clean enough!" If so, you still react like a lay person rather than a practitioner, and vexations will arise. As a practitioner's mind is straightforward, you should just answer: "Fine, I'll wipe it again." This will test your proficiency in practice and gives you an opportunity to train your mind.
- 8 In addition to perseverance, an attitude of "non-attachment" is also necessary to do a job well. "Non-attachment" does not mean indifference or carelessness, but rather you should do your best and not worry about the results. If your mind lingers on the task after it is done, it is a sign of attachment. Such attachment will obscure your wisdom, generate vexation, and even spoil your accomplishment.

- 9 做事要有耐心，譬如掃地時，不但要把環境掃乾淨，也同樣要把自己的心洗滌清淨，邊做事、邊念佛、不放逸、不散漫，這樣藉事修心，才能達到身、口、意清淨。
- 10 做事要有耐心，邊做邊念佛，心不要有煩惱，道業自然會成就。
- 11 「愛護常住物，如護眼中目。」做事要有計劃，不能隨隨便便地說做就做，草率了事。要把常住的事、物，做最適當、圓滿的處理。
- 12 每天做事，把事情做得圓滿，一心都用在佛道上精進。能這樣，即使只是掃地，也會開悟。

- 9 Be patient in performing all your tasks. For example, when you are sweeping the floor, not only should you clean the floor but also purify your mind. You can recite the name of the Buddha while working. Don't let your mind become slack or diffused. Practice disciplining your mind through work so as to purify your deeds, words, and thoughts.
- 10 Be patient while working. Also, recite the Buddha's name and free your mind from vexations. By so doing, you will naturally attain a certain level in your practice.
- 11 "Treat everything of the monastery with care, as if protecting your own eyes." Plan carefully before taking any action, rather than doing it at will and carelessly. Use the most proper and flawless way to take care of the possessions and affairs of the monastery.
- 12 Do your best on your daily chores and practice diligently with an undivided mind. Were you able to do so, even sweeping the floor can lead to enlightenment.

- 13 做事情可以訓練我們攝心專注，頭腦靈活。所以有事情做才不會打妄想，空過光陰。
- 14 「少用頭腦」不是說不用頭腦做事，而是說遇到事情時，做過了就好，不要再去分別、罣礙，免得徒增煩惱。
- 15 不要執著，一切隨緣。比如人家幫你做事，你覺得承擔不起，會損福報而感到不自在，這就是「執著」。其實若要讓人得福，自己本身也要福、慧具足，修行功德圓滿，才可以感召眾人來種植福田，增長善根，而這也是菩薩「自利利他」的行願。

- 13 Work can train our minds to concentrate and make our reactions deft. Therefore, it's better that we have something to do lest we should be overrun by erroneous and illusive ideas and waste our life in vain.
- 14 "Don't think too much" does not mean that you should not use your head and make plans when carrying out a task, but that you should not dwell on it once the job is done. Lingering not on past successes or failures lest your vexations should increase.
- 15 Don't be stubborn and insist on a certain way of doing things or cling to any specific principles; flow with circumstances! For example, when someone does you a favor, if you feel uncomfortable because you either think you are unworthy or fear it might cost you some merits, then you are rigidly clinging to a principle. In fact, if you wish others to gain merit, you yourself have to acquire abundant merits and wisdom, and attained an impeccable level in your practice. Only by then can you persuade others to follow you, to plant the field of blessings thereby increase their positive affinity with Buddhism. And such efforts are in accord with the bodhisattva vow that quests for self-elevation while benefiting others.

- 16 執事人關心我們，才會罵我們，糾正我們的過失，這是我們的善知識、指導者。不要人家一罵，煩惱就來了。
- 17 照師父的話去修行，邊做事、邊念佛，去「我執」和「法執」，智慧才會開。智慧是無色相的，既抓不到也看不到，甚至智慧開時，自己也不知道。但既碰到事情，當下卻知道如何去善巧圓滿處理。
- 18 念佛要能動中用功，與自己的工作配合，邊做事、邊念佛，念到整個心能靜下來，一句句佛號聽得清清楚楚，清淨無雜染，「自性念來自性聽」，念到「一心不亂」。

- 16 At times, those who are in responsible positions in the monastery may reprimand us or correct our mistakes. They do so because they care about us. Regard them as our valuable mentors; don't be upset or be vexed upon hearing any reproach.
- 17 Put the Master's words into practice: recite the name of the Buddha while carrying out your daily chores about the temple; get rid of your clinging to both "the sense of self" and "the Dharma." By so doing, you can gradually unfold your wisdom. However, wisdom is formless and colorless; you might not even realize that it has unfolded. But when it does, you can naturally figure out the most adroit and flawless way to handle any problem that emerges.
- 18 You should incorporate recitation into your daily routines, i.e. recite the Buddha's name while working to the extent that your mind becomes tranquil and untainted, and you can hear distinctly every word you recite. "Recite with the essence of your mind and listen with the same" until the mind is "undivided and unperturbed."

- 19 念佛要一心。但是專心工作，別無妄想時，這也是「一心」。因為此時只有利益他人的正念，所做的、所表現出來的，就是慈悲；所見解的，自然也是正知正見，所以也是佛心。
- 20 我們要藉做事情來調心，心有寄託才不會散亂。所以出家人做事和在家人不同，因為所用的心不同，目標不同。在家人做事是為了賺錢，出家人做事是為了修行。所以外表上看起來雖然和在家人一樣，都是吃三餐，需要衣、食、住，但實質上是完全不同的。
- 21 如何才能把事情辦好？就是大家要一心共事，互相溝通。如果光說不做，只會指使別人，這種態度就要避免。以花園種花為例，有人不會種的，就誠懇耐心地做一次給他看，否則不但事情做不好，彼此還會起煩惱。

- 19 Recite the name of the Buddha with an undivided mind. But when you concentrate on your work and are free of illusive thoughts, your mind is also undivided. In that state, you would have no thought but how to benefit others and whatever you do would be based on lovingkindness and compassion; also all your understandings would naturally be right views hence your mind a buddha-mind.
- 20 Work can help discipline and keep our minds from being distracted and dispersed. Therefore, to monastic practitioners, the meaning of work is not the same as that to lay people because their inspiration and goal are not the same. Lay people work to earn profit, monastic practitioners to enhance their practice. Maybe there seems not much difference as monks/nuns, like lay people, also need three meals a day along with proper clothing and housing, but the essence is completely different.
- 21 How can we carry out a task successfully? It requires complete cooperation and communication among all involved. It won't work if someone within a group would only give orders. For example, when working on a garden, if some-

- 22 出家人是講慈悲的，不是用世俗法來管人，而是親自去行證，以自己的德性自然地來感化眾生。
- 23 「諸惡莫做，眾善奉行。」只要是利益眾生的事，修行人都要無條件地去做，以歡喜心、清淨心去納受一切，不要哀哀怨怨的。要慈、悲、喜、捨，每天依菩提心來做事，自能體會其中的妙用，增長智慧。
- 24 別人沒有做的、做不到的，我們反而要盡心盡力去做，而不是去批評別人，否則自己豈不也與他人一般見識？

one is unfamiliar with the task, those who do should show him how to do it. Otherwise, not only things can't get done, animosity may be generated within the group.

- 22 Monastic practitioners ought to be merciful and compassionate. Do not try to command people according to lay principles. Put the Dharma into practice so that, by our virtue, we can convert other sentient beings naturally.
- 23 "Don't do anything that is immoral, and do all things that are right." Practitioners should unconditionally do whatever would benefit other beings. And, instead of being resentful, endure all hardships with a pure and joyful mind. Fill your heart with senses of lovingkindness, compassion, joy, and equanimity and carry out your daily tasks with a *bodhi* mind. Keep on these practices and you will eventually comprehend their true virtue and your wisdom will unfold.
- 24 Instead of criticizing others, we should try our best to do things others would not do, or to complete tasks others could not finish. Otherwise, we would be acting like a lay person.

25 「十方來、十方去」—十方施主來布施三寶，求種福田，所以更應努力修行，才不會空納信施，然後再以我們修行的功德，回施十方，上報四重恩，下濟三塗苦，普願一切眾生都能離苦得樂。

26 於社會做事須守信，不可貪，要盡心盡力。為人做事能盡忠，則上司會器重你。學佛也是如此，對佛有虔誠信仰，則佛佑之。

- 25 "Alms come from the ten directions (i.e. different places) should be returned to the ten directions." People from the ten directions offer alms to the temple, believing they are planting the field of merit. We who receive such alms should practice diligently so that their offerings would not be given in vain. Then, we should transfer our merits acquired through practice to all beings of the ten directions. By such transfer of merits, we should wish to repay the grace of our parents, of all beings, of the state, and of the *triratna* (Buddha, Dharma, and *Sangha*) and to relieve the suffering of those in the three evil divisions of rebirth (beasts, hell, and hungry ghosts), and hope that all beings can escape misery and attain happiness.
- 26 As a lay practitioner working in the secular world, you should always keep your promises, avoid greediness, and do your best in all endeavors. If you are devoted to your tasks, your supervisor will hold you in high regard. It is the same with being a Buddhist: if you truly believe in the Buddha, the Buddha will bless you.

.10.

習 氣

- 1 個性好的人比較沒有脾氣，到那裡都能跟人家和合，能隨順人意。但隨順不是「人云亦云」，心要有主宰，能善巧分別，知道事理輕重，如果是「與道相違」的事，我們當守本分的執著，堅持自己原則。
- 2 不是人壞，而是習氣。每個人都有習氣，只是深淺不同，所以難免做錯事。但只要有向道之心，就應寬容包涵，能原諒就原諒，不要把他看做壞人。
- 3 甲者有吐痰的習氣，常常到處吐痰，恰恰碰到乙者很多疑。有一天甲者在乙者前吐痰，乙者疑心甲者瞧不

.10.

On Habitual Patterns

- 1 Good-natured, even-tempered people are more accommodating and can get along with others wherever they go. However, being "accommodating" does not suggest that we should comply with whatever others say. Rather, we should keep a clear head as to the nature of the situation and use our own judgement. When things contradict the Dharma, (instead of going along,) we should stick to our own principles.
- 2 People may have bad habits, but they are not necessarily evil. Everyone is under the influence of varying degrees of habitual tendencies hence wrongdoing is inevitable. As long as the wrongdoer is willing to repent and rectify his/her misconduct, be as tolerant and forgiving as possible. There is no need to regard him/her as evil.
- 3 A little story: A had a habit of spitting all over the places and B tended to be suspicious. One day A

起他，結果兩人起了衝突。丙者知道兩人的習氣前來和解，從此兩個人都改過，一個不再吐痰，一個不再疑心。

- 4 有的人常常出言就論人長短，但不是他故意要這樣說，而是他自己並不知道那就是「說是非」，像這種習慣性的言行舉止，就是無始所帶來的習氣使然。
- 5 有兩個人，一個美，一個醜。醜的知道自己醜，就想效顰而濃妝豔抹，豈知卻越塗越醜，倒不如自然的好。
- 6 就像先治家再治國的道理，我們修行人一定要先斷除自己的習氣，去掉無明煩惱壞種子，才有德行去統理大眾，感化眾生。

spit in front of B. B considered it an insult and started a brawl. C knew about the habits of these two and came to mediate. Both knew they had been wrong and were determined to change. In the end, A stopped spitting and B overcame his suspiciousness.

- 4 Some people are in the habit of criticizing others whenever they open their mouth, even though they do not do it intentionally, nor do they realize that they are indeed "gossiping." This kind of habitual pattern is the result of continual repetition through the eons.
- 5 Another story: There were two people, one is beautiful, the other ugly. The latter realized her deficiency and tried to compensate by using heavy make-up. The effect, however, was quite the opposite. She might as well let it be.
- 6 We can not expect someone to govern a nation well if he can not even handle his own family affairs. Likewise, there is a sequence according to which we should proceed our practice. First of all, we should get rid of our negative habitual patterns as well as all the bad seeds of delusion and vexation. Only by then will we be capable of leading the laity in practice and of converting other beings.

- 7 只會看別人的過失，卻不知審查自己的缺點，是我們最大的無明習氣。
- 8 依賴在父母身邊的人，往往缺乏歷練而幼稚軟弱，反而離開父母的寵溺，在外奮鬥的人，比較能鍊成大丈夫氣魄。就像溺在母猴懷裡的小猴，有時常會被母猴抱得活活悶死，而那些獨立跳躍在山林的小猴，卻能活得很好。修行也是這樣，要在最困苦、最不好的環境中修；而越是能修忍辱，就越有境界磨鍊，反而越是修行的逆增上緣。
- 9 修行人不能依自己的習氣來說話做事，如果照自己的習氣去行，不但修不到行，更容易造口業。「各人吃飯各人飽，各人生死各人了。」當你要臨命終時沒有人可以代替你，即使你的親人、兒子，也無法代替你

- 7 The greatest of our habitual tendencies caused by delusion is that we only see the mistakes of others, but seldom reflect on the shortcomings of our own.
- 8 Due to a lack of trials through hardships, those growing up under protective parents are most likely to become immature and weak in character. On the other hand, those who have to fight for a living tend to be more courageous and capable. For example, the little monkeys held closely by their mothers might be smothered while those who live independently in the jungles survive well. This is also true in our practice: the best conditions for practice are adverse conditions. That's why those who are most proficient in forbearance usually have experienced numerous circumstances that require their utmost tolerance. Therefore, adverse conditions should be regarded as challenging components aiding our practice.
- 9 We practitioners should not allow old habits and set patterns to take charge of our lives. If we do, not only will we be unable to make any progress in practice, but we also will create negative karma through our words. Remember, "What you eat feed yourself only. Similarly, the matter of your own birth and death can only be taken care of by your-

的生死。只有修行念佛，念到生死的路途豁然開朗，清楚知曉時，你才知道往生的路怎麼走。

self." Nobody--not your loving family members or even your son--can die (or live) for you. The only way you can learn how to walk the path to the Pure Land is through diligent recitation of the Buddha's name to the extent that you yourself can see clearly the path of birth and death.

.11.

粗衣淡飯

- 1 現在的人不管在家、出家，生活都過得很好。其實生活過得好，放逸散漫，很容易招致災難。如果更執著色、聲、香、味、觸、法，這個身軀被「寵」壞了，病痛也較多。
- 2 修行就是要捨身，衣、食、住一切簡單，要「粗衣淡飯」、「知足常樂」。若過於講究衣、食、住，則和在家人無兩樣。要對這些衣、食、住看淡，才能去掉「貪、瞋、癡」；若生活太充裕，則欲望大，貪念越多，身心皆被色、受、想、行、識五蘊束縛，在五濁中打滾而不自在。所以「捨身」當從衣、食、住著手修起。

.11.

On a Simple Life

- 1 Nowadays, everybody, either living at home or in the monastery, enjoys a very comfortable life. Unfortunately, this is not necessarily a blessing as it can easily lead to a degenerated and disorganized lifestyle and bring about calamity. If you further indulge yourself in the pursuit of sensual passions hence spoil this body of yours, you are also more likely to suffer from all sorts of disease.
- 2 In order to practice, you have to relinquish your attachments to physical gratification and live a simple life. If you enjoy and are contented with plain food and clothing, you will be happy all the time. On the other hand, if you pay too much attention to the qualities of food, clothing, and housing, etc., then you will be no different from a lay person. Only by relinquishing all your attachments to physical satisfaction can you expect to eliminate your greed, anger and ignorance. As you know, a lavish lifestyle will inevitably induce

- 3 「粗衣淡飯」，修行當從此處下手。然現代人卻多講究吃穿，整天為這些忙碌。本來是要消業障的，現在反而把福、慧吃下去，業障當然也隨著而到了。
- 4 什麼是「粗衣淡飯」？不是不吃飯，而是吃得飽不求好，穿得暖能遮身。至於睡眠，有精神就好，不要貪睡，睡多了容易昏沈。若執著不吃飯、不睡覺，把身體搞壞了，身心不能自在，則枉費來出家修行。

more desire and arouse greediness in you. In due course, the five *skandhas* (form, sensation, perception, volition, and consciousness) will have a firm grip of both your body and your mind. And as you immerse yourself in these impurities, you can never feel free. Thus, "relinquishing attachments to the body" should begin by simplifying your clothing, food, and living conditions.

- 3 Practice should begin with consuming only "plain food and clothing." Unfortunately, people nowadays (practitioners included) tend to pay a great deal of attention to what they eat or wear and often preoccupy themselves all day long for such pursuits. As a result, practitioners not only can not reduce their negative karma, but their merits and wisdom accumulated in previous lives will be drained. Then, their karmic obstructions will naturally come forth.
- 4 What is the essence of "simple food and clothing?" It certainly doesn't mean that you should give up food or clothes. Rather, just feed yourself without craving the taste and keep yourself warm without pursuing a lavish style. Also, you should get enough sleep so as to be energetic, but do not oversleep lest you feel slumberous. If you insist on the extremes of no food or sleep thereby spoiling

- 5 世人被五欲所迷，希望吃得好，甚至不惜殺生以滋養身體，殊不知吃的可能是過去六親眷屬的肉，而且吃人一斤，一定要償還十六兩，因果逃也逃不掉。像這樣子輪迴到現世得為人身，依然在還債、討債之中，死死生生，若不趕緊修行求解脫，永遠也跳不出這輪迴圈子。
- 6 不要「貪著」，只要過得去就好。不能因為東西多就拼命的吃，這就是有貪念；但也不能故意吃得少而餓肚子，那也是執著，必須依自己的食量而定。只要吃得飽就好，不要去分別好、壞。

your health and feeling even less at ease in the monastery, it will also spoil your efforts of leaving home for practice.

- 5 People are often driven blindly by their sensual desires. For example, some people are willing to kill just to satisfy their palate, not knowing they might be eating the flesh of their relatives from previous lives. Besides, according to the law of karma, you have to repay in full everything you do. Though you have acquired human existence in this life, you are still confined to the vicious cycle of demanding and repaying the debts from previous lives. If you do not practice diligently in search for a way out, you will be forever imprisoned in this cycle of rebirths.
- 6 Do not crave for more than you actually need. All you require is enough to sustain your life. If you eat more just because there is plenty available, it only reflects the greediness of your mind. However, don't deliberately eat less and starve yourself, for this is also a form of attachment. How much you should eat depends on how much you need. Have enough food, but make no distinction of taste.

- 7 吃得飽就好，若要求色香味美，放縱口腹之欲，這就是做嘴巴的奴才，不但增加腸胃的負擔，也增加妄想、散亂與執著。所以一切要簡單，只要吃得能飽，穿得能遮身、能禦寒就好。
- 8 一個人若是生活越享受，凡事以逸待勞，養尊處優慣了，很容易助長貢高我慢的個性。而個人條件越優越，「自我」意識就越強，如果沒有以佛法觀念來對治，不知迴光返照，學習下心謙讓，反省懺悔，那麼要破除「我相」，是很困難的。
- 9 我們既然來到這世間，就必須要生活，而衣、食、住是免不了的。但是只要能吃飽穿暖，基本上過得去就行，不要貪求過份的享受。如果任意揮霍，隨心所欲、不知節制，舊業未消反而更造新業，會招引惡果。

- 7 Eat only to sustain your life. If you indulge yourself in the pursuit of satisfying your palate, you are enslaved by your mouth. It not only will increase the burden of your digestive system, but also will increase your sense of illusion, dispersion, and attachment. Life should be simple: eat so that you won't starve and wear so that you can cover yourself and keep warm; that's sufficient.
- 8 If you are used to living lavishly and being waited on, you can easily become arrogant. Also, the smarter you are, the stronger your sense of "self" will be. Without using Buddhadharma as an antidote to reflect on yourself thereby learn to repent and be humble, it will be very difficult for you to break out of the confinement of the form of "self."
- 9 Food, clothing, and housing are necessary to sustain our lives, but avoid consuming more than the basics. If you pursue a lavish lifestyle instead of restraining your sensual passions, you not only will be unable to reduce your negative karma, but will add more to it thus generate bitter fruits for yourself.

- 10 吃東西時，要想想這些東西是那裡來的？怎麼來的？想想自己有沒有修？是否堪以納受？若不懷慚愧心的話，即使只嫌一句「不好吃」，也是損福。
- 11 如果出家不能吃苦、捨慳貪，反而講求吃好，講求安逸，那又何必來出家？這與俗家人又有何異？不要講求美味，貪口腹之欲，只要能吃得下，能吃得飽就好，這樣才能捨除慳貪，開啓智慧。
- 12 領廚房的執事，就是在行普賢菩薩的行願。以前，觀音、文殊等諸大菩薩，都是從廚房中苦修行出來的。廚房是最能夠培福，也最容易損福報的地方；米泔菜葉不可輕損，不要以為拋棄可以吃的東西沒有因果，其實戒神、監齋菩薩可都把這些事記在帳裡，若隨意糟蹋的話，將來還得出生做雞、鴨、豬、狗，來吃這些剩菜餛飩。

- 10 While eating, ponder gratefully, "Where does the food come from and how does it get here?"
Introspect: "Have I practiced diligently to deserve this food?" Without a sense of appreciation, even a casual comment such as "the food tastes awful" will cost you some merit.
- 11 If, instead of enduring hardships and relinquishing your desires, you insist on eating well and living comfortably, why bother leaving home for practice? What differences are there between you and any layman? We monastic practitioners should not pay too much attention on satisfying our sensual desires. As long as the food is edible and sufficient, do not insist on good flavor. Only through such practice can we expect to relinquish our desires and unfold our wisdom.
- 12 Working in the kitchen of the monastery is following the path of Bodhisattva Samantabhadra. In fact, many great bodhisattvas such as Avalokitesvara and Manjusri have practiced asceticism through working in the kitchen. The kitchen is a place where you can easily either amass or waste away your merits. Do not casually throw away edible food or leftovers lest you should bear the consequences, such as to be reborn as a chicken, duck, pig, or dog and all you can eat are leftovers or spoiled food.

- 13 用齋時要默念：「願斷一切惡，願修一切善，誓度一切眾生。」所謂的願斷一切「惡」，是指要斷除所有的惡念。當我們拿著筷子爭夾好菜的同時，心中就已經起了「分別」及「貪念」的念頭，這便是惡念了，像這些都要斷除。
- 14 我們出家人寄形天地間，這天地便是我們安身辦道處，還要再找什麼地方？出家人跋山涉水，到那裡便算那裡。出家人並不是要去找什麼樣的道場，而是要看看自己有沒有願力！有願力的話，林下竹子三兩根編一編，搭一搭，也可以安身，也是道場。如果有願力克服一切環境的障礙，心就能安定。這樣，無論在什麼地方，皆能安心辦道。
- 15 如果要練不倒單，先要從「淡泊」兩字開始學起，等到衣、食、住都能自在無礙，貪、瞋、癡也都消滅了，妄念自然消除，這樣才能進一步談到禪定功夫。

- 13 Recite silently before each meal: "I vow to annihilate all the vice, to practice all the virtue, and to deliver all sentient beings." To annihilate all the "vice" means eradicating all sinister thoughts at their incipience. For example, picking the better part from a dish reflects clearly a sense of "discrimination" and "covetousness." Thoughts of this nature are sinister and should be eliminated.
- 14 Once we leave home for practice, the world is our home. We should be able to practice anywhere we are, so why look for any particular place? What matters is our resolve, not a specific type of monastery that caters to our wish. With resolve, we can feel at home and make progress in our practice even only residing in a bamboo shelter in the woods. Our minds will be stable as long as we have the resolve to overcome any and all obstacles. With determination and an unwavering mind, we can practice wherever we are.
- 15 Before plunging into any type of ascetic practice such as never lying down to sleep, one has to start with relinquishing the pursuit of physical gratification. After you are free of sensual passions as well as of the defilement of greed, anger, and ignorance, your illusive ideas will naturally diminish. At that stage, you can venture into the more advanced steps in Zen practice.

- 16 娑婆世界只是我們客居的地方，一切都是幻化不實的，就像一場戲夢，到頭總是空。所以不要貪念娑婆世界的一切，要放下萬緣，念佛求生西方，惟有阿彌陀佛才是我們究竟皈依處，西方極樂世界才是我們的故鄉。

- 16 This world is nothing but our temporary residence. Everything in this world is like a phantasm or a magical delusion, as unreal as things in our dream or in a drama. Do not mistake the seeming for the being thereby long for anything in this world. Relinquish all attachments, practice reciting the name of the Buddha, and vow to be reborn in the Pure Land. Only Amitabha Buddha is our ultimate refuge and the Pure Land our true homeland.

.12.

臭皮囊

- 1 生不帶來死不帶去。一個人即使生前家財萬貫，死後也是「萬般帶不去，唯有業隨身」。不要再為這些身外之物浪費寶貴時光了，趕緊把握人身，趁早修行才是。

- 2 放下這個臭皮囊！修行最重要的是求「心」解脫，不是要處處惦記著這個身軀，被這個身體度走了。如果有什麼境界，也不要執著「得到什麼」，凡是有所得的都是生滅相，還不是那個真的如如不動，也就是我們本來的真面目。

.12.

On the Foul Body

- 1 We are not born with material wealth, nor can we, or mega-millionaires for that matter, bring our assets along when we die. The only thing that will follow us through all lives is our own karma. So why waste valuable time pursuing material wealth? We should grasp the little time we have in human existence and start practicing as early as possible.
- 2 Relinquish all attachments to this foul body! The most important goal for practice is to liberate our minds, not to tend to the desires of our physical body and let it control our lives. Also, remember not to cling to the idea of attainment during practice. Whatever can be attained will vanish eventually, hence is not genuinely unmovable, as is our intrinsic nature.

- 3 身體就像房子一樣會壞的，即使再怎麼修補，還是有破綻。我們要將這個身體放下，不要太保護它，畢竟它是幻化的。但是我們要藉假修真，好好利用它來修行。
- 4 這個臭皮囊是暫借我們住的，但我們卻往往為了執著它而產生種種貪念，造下無量無邊的業。
- 5 我們這個假體難免有病苦，但這屬小病；有妄想、貪、瞋、癡，才真是大病。大病若不去除，就還要繼續輪迴，這就得靠我們平常多服「阿彌陀佛」的藥，而臨終保持正念最重要。一個人往生時，若能一句「阿彌陀佛」持得清清楚楚、穩穩當當，必能承佛慈力，橫超六趣。否則意識顛倒，死後將往何處去？

- 3 Our body, just like a house, will eventually decay; however hard we try to mend it, it can never be free of problems. Let go of excessive concern about this body, do not be too fastidious about it; after all, it is only a phantasm. What we should do is to make the best use of this "illusive" body for "real" practice.
- 4 This foul body is just a temporary residence for us. Unfortunately, we all become strongly attached to it, and our greediness that arises due to our incessant pursuits to satisfy its carvings has in turn created immeasurable negative karma for us.
- 5 Diseases are inevitable with this illusory body of ours, but they are not as perilous as the ailments of delusion, greed, anger, and ignorance. The latter will keep us in the cycle of rebirths if we do not find a cure. The most effective prescription is reciting "Amitabha Buddha," and retaining right mindfulness at our deathbed is crucial. At that critical moment, if we can recite "Amitabha Buddha" distinctly and steadily, by the mercy of the Buddha we will be able to transcend the six divisions of rebirth. Otherwise, with our consciousness inverted, where will we end up after we die?

- 6 很少人一輩子皆享福—有多少苦「忍」，就有多少福「享」。
- 7 以前虛雲老和尚一件衣服，破了補、補了再穿，有一餐沒一餐的，不斷勇猛精進地捨身求道，就是為了「了生脫死」。
- 8 好的東西，我們沒做適當地處理，把它弄壞了，就有過失，就得落因果。
- 9 處事要謹慎小心，凡事皆有因果。能吃的東西給扔掉，或者放壞了，皆逃不了因果。因果絲毫不爽，誰也替代不了。「各人吃飯各人飽，各人生死各人了。」
- 10 要惜字紙，有字的紙不要糟蹋，要拿去燒，這也是一種美德。

- 6 Very few people can enjoy blessed rewards throughout their lives. The extent of rewards you can enjoy is proportional to the degree of hardships you endure.
- 7 Master Hsu Yun used to live a very simple life. He wore clothes with multi-layered patches and could not even count on food for the next meal. But such hardships did not deter him from diligent practice. He has only one goal in mind: to be liberated from the cycle of birth and death.
- 8 If we wreck anything because of our carelessness, we are at fault and have to take the consequences.
- 9 Be careful on what you do for nothing is beyond the law of karma; even things as trivial as throwing away edible food or letting it spoil will have their consequences. Nobody can take the consequences for what you do, and there is no escape from the law of karma. "What you eat feed yourself only. Similarly, the matter of your own birth and death can only be taken care of by yourself."
- 10 Handle with care those papers printed or written with words. It would be better to burn them (than throw them into the garbage dump). This is also a virtue.

- 11 修行要捨掉一切六根對六塵的執著，如果對這世間還有任何的貪戀，臨命終時就會現出那個境，使人為境所轉，起顛倒想，仍舊落入六道輪迴。所以平時對一切人、我、是、非就要看破、放下，到了臨命終時，才能衝過業障，超越生死。
- 12 不要誤認這個色身是「我」，它只不過是隨業受報，四大和合的假殼子；真正的「我」是我們的真如妙心，就是本自具足的佛性。我們應以修行來找回自己不生不滅的本來面目，用佛心應對一切。
- 13 出家人的「心」用在修行上，「沒什麼事」。在家人如果不知修行，則心裡煩惱、罣礙不斷，整天生活在顛倒夢想之中。晚上做夢，白天也睜著眼做白日夢，而時間一天一天地過去了，正如演電影一般，整個人生只不過是一場比較長的大夢而已。

- 11 Practice relinquishing the attachments of your sense organs to the six *gunas* (sense objects). Otherwise, the thing you crave for will appear at your deathbed to distract you. If it prevails and your mind is inverted, you will remain in the cycle of rebirths. Practice relinquishing all your discriminations between self and others and your judgements of right or wrong. Then, when you are breathing your last, this practice will help you transcend your karmic obstructions and the cycle of birth and death.
- 12 Do not mistake this physical form of ours as the real "self." It is nothing but a temporary and illusive outer case bearing our karma. The real "self" is our "*tathata*," or buddha-nature immanent within our minds, which can neither be born nor be destroyed (i.e. permanent, transcending birth and death). Therefore, we should, through diligent practice, retrieve this intrinsic nature and confront everything with our buddha-mind.
- 13 Monastic practitioners should concentrate on practice; nothing else should distract their attention. Lay people who do not realize the need for practice are living in inverted dreams, their fettered mind bugged by incessant vexations. They dream not only in their sleep but also while they

- 14 要知道我們得這個人身，不是那麼簡單的；現在既然已經得到這個人身，便應該好好把握珍惜，利用這個人身來用功修行，去除貪念，來了脫我們的生、老、病、死苦，不再輪迴受報。諸佛菩薩是由人身修行成就的，三惡道也是由人身造業而去的；十法界內的超昇與墮落，全由這個人身，所以「人身」是個轉捩點，千萬不可隨意輕忽，空過時光。

are awake. Time passes as they watch their lives slip by, like watching a movie. To them, life is nothing but a longer dream.

- 14 It is not easy or just by coincidence that we acquire this human existence. Seize this opportunity and practice diligently so as to eradicate our sense of greed and free ourselves from the agony of birth, aging, disease, and death, hence the cycle of rebirths. With this human existence, we can either practice to attain buddhahood or bodhisattvahood, or generate negative karma that would lead to rebirth in the three evil divisions (beasts, hungry ghosts, and hell). Whether we will ascend or descend within the ten dharma realms depends on our conduct in this human rebirth. Therefore, human existence is a crucial turning point that should not be taken lightly, nor be wasted in vain.

.13.

西 方

- 1 西方在那裡？在自己的心。只要心中無事無煩惱，就是清涼地，就是西方。
- 2 念佛時，佛號要一句一句念得清清楚楚，念得專注集中，更要發願往生西方，離開苦塵。
- 3 心淨則佛土淨。雖然我們現在仍在娑婆世界，但如果好好念佛，念到心清淨、無煩惱、無妄想了，則娑婆世界也是淨土，這個心即是西方。
- 4 一個世界猶如一粒沙，倘盡虛空恆河沙數世界眾生都肯念佛，每一個皆可到西方。

.13.

On the Pure Land

- 1 Where, exactly, is the Pure Land? It is immanent within your mind. As long as you are free of worries and vexations, your mind is the land of equanimity hence the Pure Land.
- 2 When reciting the name of the Buddha, pronounce each word distinctly with full concentration. Further, vow to be reborn in the Pure Land so as to escape this bitter prison of samsara.
- 3 "When the mind is pure, the buddha-land is also pure." Practice recitation diligently to the extent that the mind is pure, clear, and unfettered by vexations or illusive thoughts. When you attain such a state, this world is the Pure Land and your mind the kingdom of Amitabha Buddha.
- 4 Within the limitless void, a world resembles a grain of sand. If there are as many worlds as there are grains of sand in the Ganges, and if all

- 5 生西的另一個要件是必須了盡一切塵念，沒有俗緣的牽纏，才能往生西方。
- 6 如果我們自心安定，自然就沒有煩惱，每天心定神足，心無所求，隨緣一天過一天，心裡自然快樂、歡喜，這個就是西方境界了。所以西方何處求？西方就在我們心中。反之，心若不安定，凡事不知足，隨便什麼事都很容易起煩惱，到那裡都不會安定。
- 7 念佛人如果能把這個心念得很清淨，那麼臨終時，這個「心」便投入「蓮花」，在西方蓮花池中自然化生，而不由父母精血的穢體出生。如果是由父母所生，就還會有生死輪迴。

beings of these worlds are willing to recite the Buddha's name, they can all be reborn in the Pure Land.

- 5 An important prerequisite to be reborn in the Pure Land is to relinquish all worldly concerns. One can only be reborn in the Pure Land without the encumbrances and entanglements of this world.
- 6 If our minds are composed and stable, we are naturally free of vexations. We can live every day with a pure mind and good spirit, crave for nothing but live according to circumstances, and our hearts will be filled with joy and bliss. Such is the state of the Pure Land. So why quest elsewhere when the Pure Land is immanent within our minds? On the other hand, if your mind is unsettling and disgruntling, you will become vexed easily and you will feel restless wherever you are.
- 7 Practice recitation to the extent that your mind becomes absolutely pure and clear, and you will be reborn through the lotus into the Pure Land. Those who are born through the physical bodies of their parents will remain in the cycle of birth and death.

- 8 臨終時不要存著求佛菩薩顯像的念頭，求來的不見得是真的。必須要無所求地淨心念佛，從心裡面自然地現出來了，那才是真的。
- 9 世間的福報是享得盡的，而修行的出世功德，卻能啓發佛性，生出智慧，找回我們本來的面目。出家飯不是容易吃的，要忍種種的苦。但忍這些苦是在消除我們無量劫來的重業，最後才能業盡生西，見性成佛。
- 10 「是日已過，命亦隨滅，如少水魚，更有何樂？」我們就像即將枯乾的池塘裡面，仍在悠遊戲水的魚，命已垂危而渾不自知，一天過一天，不知死後往何處去？所以要常常警惕自己，不要放逸，當勇猛精進，才能往生西方。

- 8 Do not pray for the divine manifestation of buddhas and/or bodhisattvas at your deathbed. Such revelations are most likely to be illusions. What you should do is to recite the name of the Buddha with a mind pure and free of appeals. Then, whatever is manifested in your mind will be genuine revelation.
- 9 There are limits to the merits we can enjoy in this world. But the blessings we attain through practice will invigorate our buddha-nature, unfold our wisdom, and help us retrieve our true nature. It is by no means easy to become monastic practitioners, as we have to endure immeasurable hardships. But such endurance will help us remove the massive karmic obstructions we have accumulated through the eons. Only by so doing will we be able to eradicate all our negative karma, be reborn in the Pure Land, and ultimately attain buddhahood.
- 10 (At dusk, we recite the following stanza:) "The day is drawing to an end and our lives are cutting short accordingly. Just like the fishes in a drying pond, how much joy can there be?" Indeed, we do not realize that our lives are drawing closer to an end each day, just like the fishes in a drying pond that are still swimming happily, not realizing

- 11 西方是歸宿，就像老農夫耕耘田地，辛苦了一天，等到太陽下山後，就可以歡喜地休息了。
- 12 出家人不要怕死，死了去西方更好。出家人凡事都要看得破、放得下，要有能把一切事情都轉為沒有事的功夫。
- 13 一念有九十個剎那，一剎那有九百個生滅，我們每天念頭在轉，只一念而已，就有八萬一千個生滅。如果臨終要往生西方時，剛好一個念頭起來，就沒有辦法跳出輪迴。到西方去僅有一個念頭，一個意識在轉，就沒有辦法跳出去！所以臨終這一念最重要，但看我們這個「心」！當這個「心」行到沒有「我相、人相、眾生相、壽者相」時，心清淨了，才是西方。

their imminent extinction. We just live one day after another, do not know where we are going after we die. Therefore, we should constantly remind ourselves not to lessen our vigilance. Practice diligently so that we can be reborn in the Pure Land.

- 11 A diligent practitioner is just like an old farmer who tills in the field all day and can joyfully rest at home after the sun goes down. The Pure Land is our ultimate home and resting-place.
- 12 We monastic practitioners should not be afraid of death because there is the Pure Land to look forward to. We should also attain the level in our practice at which we can easily untie our minds from all worldly concerns and can resolve all difficulties with a simple change of perception.
- 13 A snap of thought takes 90 *ksana* (of time), and there are 900 births and deaths within a *ksana*. Hence, within the time of a snap of thought, there are 81,000 births and deaths. At the critical moment of our last breath, even only one snap of thought (other than the wish to be reborn in the Pure Land) arises to distract us, we will be unable to escape the cycle of birth and death. Thus, the last snap of thought before we die is of utmost importance! What kind of thought will flash

- 14 西方在那裡？必須由這個「心地」一直用功夫，用到細微極致，了斷一切塵惑，清淨無雜染了，那個時候就是西方，並不是一直追求「那裡是西方？」有這個追求的妄念都還是「貪、瞋、癡」。如果一直在著這個相，說：「去西方、去西方」，然而西方又在那裡呢？西方就在你心頭！必須由我們的心去用功，修到由自心現出來的。所以「佛在靈山莫遠求，靈山只在汝心頭，人人有個靈山塔，好向靈山塔下修。」心外求佛，無有是處。我們從這個靈山塔下，也就是從這個心去修，就可以到達西方。

through our minds depends on the state of our minds at that instant. If our minds are completely pure and we are making no distinction among the forms of self, others, sentient beings, and life, we will be reborn in the Pure Land.

- 14 Where is the Pure Land? You have to begin your search through purifying your own mind. If your mind is unfettered by worldly distractions and delusion, and is absolutely pure and clear, then your mind itself is the Pure Land. So there is no need to keep questing "where is the Pure Land?" If you continue to have such an illusive idea of pursuit, you are still defiled by greed, anger, and ignorance. Do not cling to the idea that there is indeed a Pure Land somewhere out there. In fact, the Pure Land is immanent in your mind and can only be brought out through diligent practice. As an old stanza makes it clear: "Do not search afar for the Buddha because the Buddha is right there at the Spirit Vulture Peak, and the Peak within your mind. Everyone has a pagoda under the Spirit Vulture Peak within his/her mind, under which he/she can practice to attain buddhahood." It will be a total mistake to search for the Buddha outside our minds. If we practice by training our minds, we can eventually reach the Pure Land.

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May the merit and virtue
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adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
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