

和尙法語

100 Master's Teachings



本書摘自 妙境老和尚生平講經開示中之簡短文句，旨在強調修學道次第及大乘止觀禪修之重要性；底圖大多以美國法雲寺暨法雲禪寺之大自然風光作為襯景。英文部分融合智行法師和謝志欣教授之譯作，經智悅法師、智觀法師檢校，及智雲法師、Michael、Lucita、Patty、Annie、Mona、余淑芳、葉東等人協助核對，於此專申謝意。

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***Brief Introduction of the Founder,
Venerable Miu King (1930-2003)***



Born in the northeastern part of China, in Longjiang Village of Heilongjiang Province on January 1, 1930, the Venerable grew up in a simple farming village. His family was generous in giving and was also devout in the Buddhist belief.

He passed away on April 17, 2003. Having lived 73 years, he enjoyed 57 years as a monk, including 56 years living by the Bhiksu precepts.

1948-1956

**Intensive and Rigorous Study,
Wholehearted and Joyous Aspiration
for the Noble Path**

At the age of 18, he enrolled in the Buddhist Institute of Guan Yin Temple Monastery in Jilin City. He was fully ordained as a Buddhist monk later that year with Master Xing Ru. Due to the turmoil of war, he moved on to Qingdao Zhan Shan Temple Monastery. There he furthered his Buddhist studies under the tutelage of Master Tan Xu. During this time, his heart was full of joy and anticipation. He made earnest vows to have complete and ultimate understanding of the Buddha-Dharma, to attain equally the wisdom of the Master of Thousand Sutras.

In 1949, with the nation's political change-over, he traveled southward to Hong Kong and continued his studies in Hua Nan Buddhist Institute. *Lotus Sutra Textual Explanation and Maha Zhiguan*, etc., were among his courses of study. Also under the instructions of Master Tan Xu, he copied and recorded a detailed outline onto the *Lotus Sutra Commentary* by Master Ou Yi, now widely circulated as *Lotus Sutra with Structural Outline*.

This marked the beginning phase of Venerable Miu King's learning, with his main focus of study being Tien Tai's Doctrine. In addition, under the guidance of Master Tan Xu, his first direct experience with meditation began.

1956-1981

**Time of Self-Cultivation: Penetrating the
Dharma and Imparting the Dharma**

During this period of intensive study, Venerable Miu King embraced a broad range of the following Doctrines: Tien Tai, Middle Way, Consciousness-Only, Mahayana and Hinayana Buddhism. Through continuous meditation, contemplation, and cultivation, the concepts of these teachings gradually ripened. In this way, the Venerable fully understood the truth of "emptiness" from the Middle Way Doctrine, the teachings of Tathagata Garba, and the true meaning from the Consciousness-Only teachings. As a result, his confidence became firm that the Mahayana teaching was indeed Buddha's

teaching. With his deep faith and understanding in Chinese Mahayana Buddhism, the Venerable affirmed the Four Foundations of Mindfulness as the main focus of practice. From learning and practicing the Four Foundations of Mindfulness, one can learn to regulate ones own afflictions. They are the basis for attaining the Noble Path in Mahayana and Hinayana Buddhism. "For those who delight in the true path of a Bodhisattva, one's thoughts and actions arise accordingly with Buddha's wisdom. The most important thing is compassion, seeking to save all suffering, along with asking for nothing in return." This is what one undoubtedly encounters in attaining the forbearance of non-arising of dharma, and ultimately, Buddhahood. It is a path worth dedicating one's

whole lifetime, and all future lifetimes in learning.

From 1980 onwards, the Venerable started receiving numerous invitations and requests for Dharma talks. Venerable Miu King concentrated on explaining the Buddha-Dharma in the hope of benefiting as many people as possible. He sometimes held meditation retreats, Amitabha Chantings, and the Great Compassion Repentance services.

1981-1995

Spreading the Dharma and Establishing Fa Yun Monastery

In February of 1990, he established Fa Yun (Dharma Cloud) Monastery near San Francisco in Danville in order to provide a

suitable environment to educate Buddhists to learn the Dharma and to propagate the teachings. Thereafter, he has been invited to give lectures in Canada (Vancouver), Hong Kong, Singapore, Malaysia, Taiwan, and New Zealand, all of which he accepted without any hesitation or reservations.

In 1993, he was invited to lecture on the *Lotus Sutra* in Taiwan by Puli Zheng Jue Temple during the three months Summer Retreat. The following summer he completed the lectures. The response was simply overwhelming as the Dharma Hall was at its fullest on both occasions. From this event, Venerable Miu King remarked: "After I finished the lecture, I felt my meditation practice improved one big step."

1995-2003

**Guiding Monastics and Upholding True
Dharma**

Venerable Miu King had the deep compassion for those who have not learned the Buddha-Dharma. It was unbearable for him to see the true spirit of Buddhism wane. He often lamented upon how rare it is in the present day those who aspire for the Noble Path, and always wished that more people could learn and practice Buddhism. In 1996, Venerable Miu King founded Fa Yun (Dharma Cloud) Buddhist Institute, both in Danville and Lafayette, in California. The monks and nuns have their own separate place to practice and meditate. He hoped it could also be a center where Mahayana Bud-

dhism could spread, allowing others to be able to learn it as well. The Institute subsequently moved to New Mexico for a quieter place to concentrate on the studies. Venerable Miu King had dedicated all his time and energy in educating his monastic disciples. He taught that one must have a thorough and comprehensive understanding of the Sutras and Sastras to establish right thinking and right views. Thus one can practice correctly the Four Foundations of Mindfulness in order to attain the Noble Path. To him, it was the way in which one could begin to practice meditation and overcome one's own afflictions to ultimately attain the Noble Path.

Venerable Miu King was 68 years old when he started the Buddhist Institute. However, he personally dealt with all the various

matters from general administration, educational courses, and finances, etc. Whatever requests were made from either his monastic or layperson students, he obliged to them all with a generous and compassionate heart. During the spring and fall breaks, he would travel widely to give Dharma talks and lead meditation retreats and Amitabha Chantings.

On April 17, 2003, the Venerable passed away unexpectedly. For who does not often think about impermanence, suffering, emptiness, and selflessness—his sudden death was a demonstration of these facts of life.

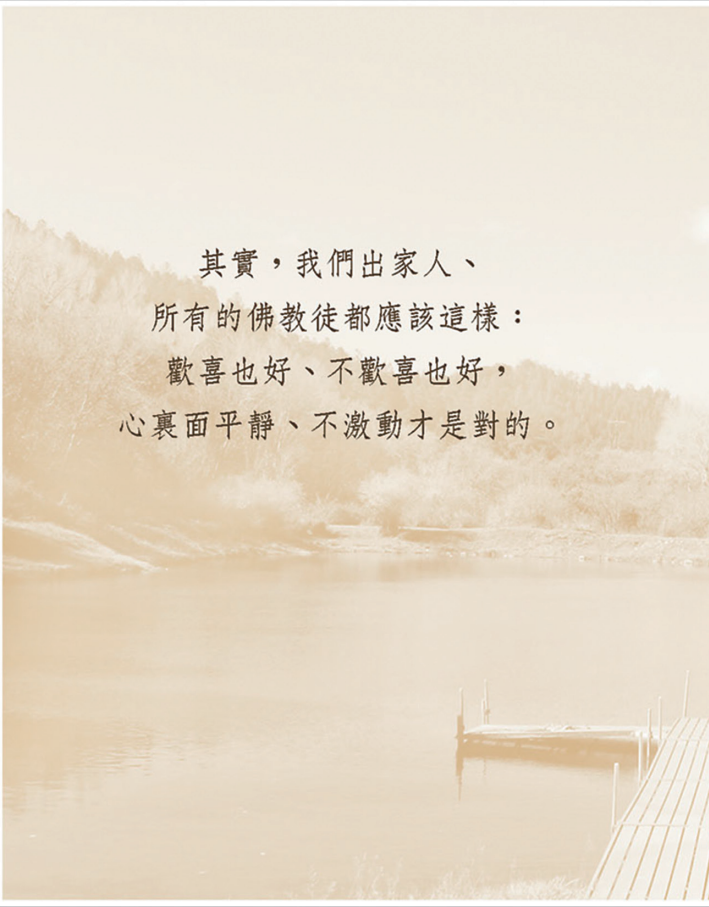
His body was cremated seven days after his death; countless colorful relics appeared among his ashes. His set of teeth and jawbone also remained in fine condition, a sign that his teaching was truly pure and correct.

Although Venerable is no longer with us, his wisdom and unique virtues continue to be the guidance. In his whole life he had searched earnestly for the truth of the Dharma. He prized wisdom and taught the true way of meditation (i.e., Samatha and Vipassana) by keeping pure precepts. He encompassed both wisdom and compassion and lived daily in such manner, treating everyone as equals and with utmost sincerity. Humble, mindful, and reserved, he beheld truly the inconceivable virtues of the Buddha-Dharma. Even though he is not with us anymore, we can still follow his teachings. There were many video and audio recordings of Venerable Miu King's Dharma lectures. As the students and disciples of the Venerable are spread out in different parts of the world, they still

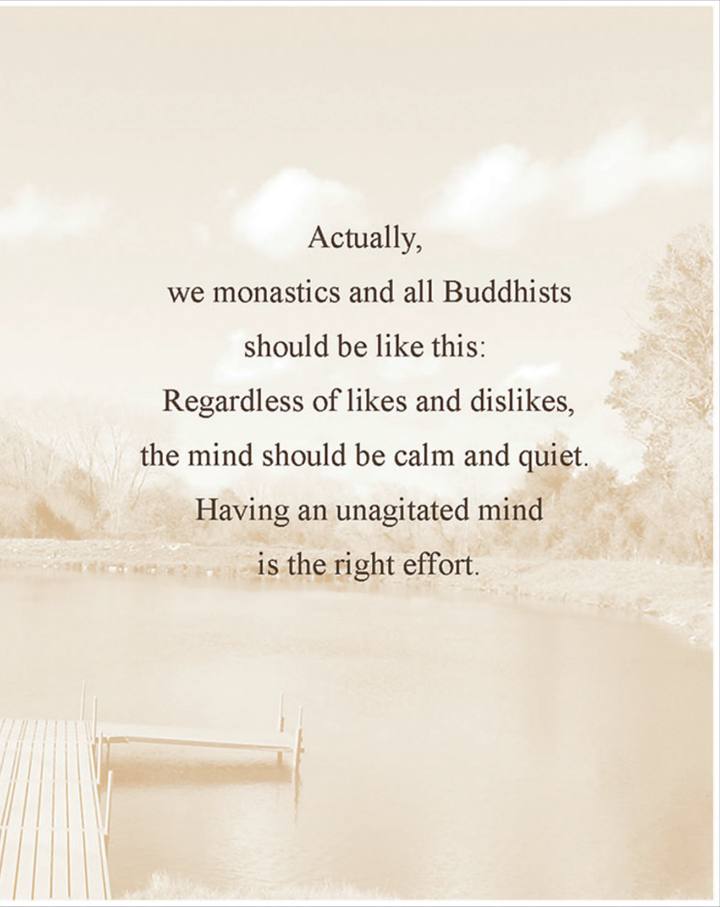
continue to transcribe his teachings, and making them into selected works. Hence the Dharma can continue to benefit others.

Master's Teachings is a selection of the Venerable's most essential knowledge and wisdom. With this publication we hope to share them with all readers.

Fa Yun
Editorial Group

A sepia-toned photograph of a calm lake. In the foreground, a wooden dock extends from the right side into the water. The middle ground shows a wide expanse of water reflecting the sky. The background consists of rolling hills covered in dense trees. The overall atmosphere is peaceful and quiet.

其實，我們出家人、
所有的佛教徒都應該這樣：
歡喜也好、不歡喜也好，
心裏面平靜、不激動才是對的。



Actually,
we monastics and all Buddhists
should be like this:
Regardless of likes and dislikes,
the mind should be calm and quiet.
Having an unagitated mind
is the right effort.

學習教義遇見了難關怎麼辦？
可以請教善知識、翻閱參考書；
還有一個辦法，就是靜坐。
心靜下來的時候，忽然間明白了！
所以靜坐也能幫助你學習教義，
學習教義也能幫助靜坐。
它們是互相幫助的。



What shall we do
when we encounter difficulties
while learning the teachings of Buddhism?

We can seek clarity
from Good Dharma Friends
or study reference books.

Another way is to meditate.

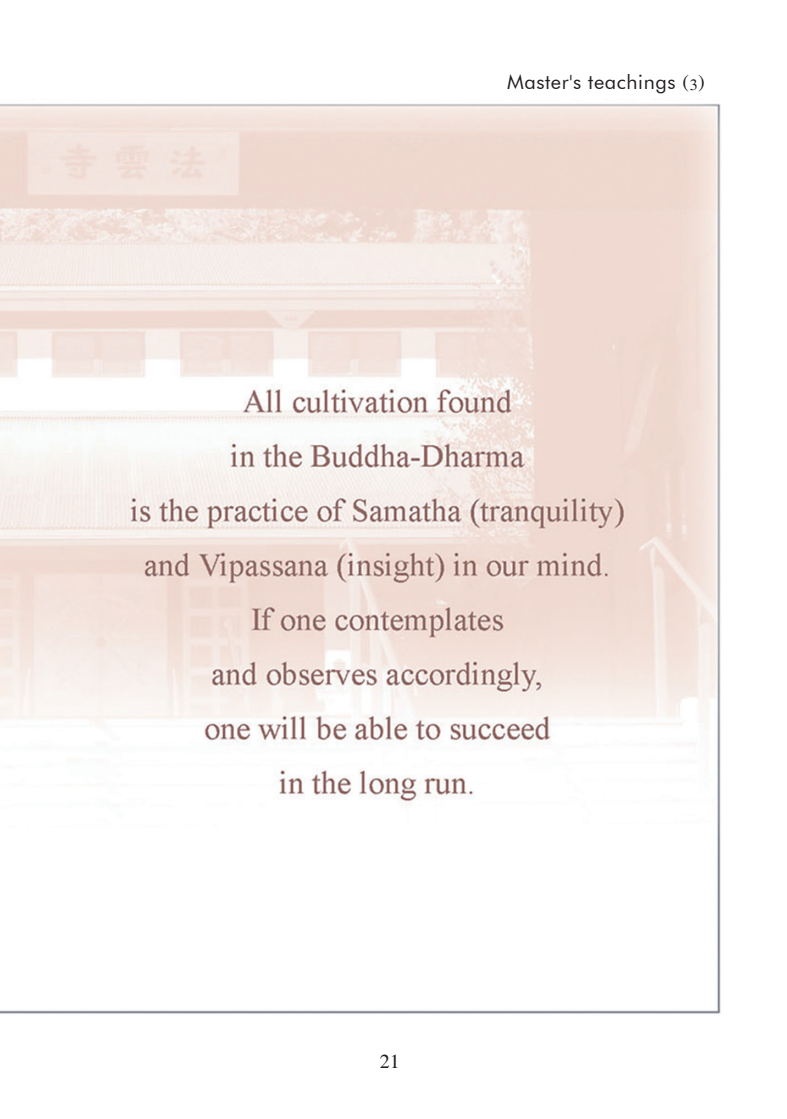
When our mind is still,
Buddhist doctrine is easier to understand.

Therefore, meditation can help one
learn Buddhist Teachings
while the learning of Buddhist Teachings
can also help the practice of meditation.

These two are mutually supportive.

佛法裏面所有的修行
就是內心的止觀，
這樣思惟觀察，
久了就成功了。





All cultivation found
in the Buddha-Dharma
is the practice of Samatha (tranquility)
and Vipassana (insight) in our mind.

If one contemplates
and observes accordingly,
one will be able to succeed
in the long run.

我們所學習的佛法談到第一義諦、
也談到世俗諦，
但我們修止觀時修不來、不能作如是觀，
問題何在？
就是聞、思慧不足，
沒有正見的緣故，
這證明我們學習得不夠。
如果你能深入學習二諦的文和義，
應該能作如是觀。不斷地學習經論，
專精思惟，由聞慧而思慧，
由思慧而修慧，
則既能修止、也能修觀。

The Dharma that we have learned speaks of Ultimate Truth and the Worldly Truth. However, when we try to practice Samatha (tranquility) and Vipassana (insight), we may be unable to contemplate the Dharma accordingly. Where is the problem? It is due to insufficient wisdom from reflecting and contemplation, lacking of right views. This proves that we have not learned enough. If you can thoroughly and deeply study the text and its meanings of the Two Truths, you should be able to contemplate the Dharma accordingly. Study the Sutras and Sastras unwaveringly, then reflect earnestly. The wisdom of learning leads to the wisdom of contemplation, and from the wisdom of contemplation comes the wisdom of cultivating. Now, you have the ability to practice both Samatha and also Vipassana.

佛、菩薩、阿羅漢——聖人所講說的就是正法。法是軌持的意思，它能有軌持的作用，譬如火車在軌道上走就是安全的，否則就會脫軌。佛、菩薩、阿羅漢，一切聖人說的佛法就是軌道，凡夫肯依教奉行就是安全的——從安樂的因到安樂的果。如果認為是戲論，不肯學習，那不見得安全。你自己承認你是佛教徒，但是若不學習聖人的法語，那是有問題的！

The Dharma is the teachings of the Noble Beings including the Buddhas, Bodhisattvas, and Arhats. It can be regarded as a track to keep one to stay on the right path. For example, a train will be safe if it runs on the track. On the other hand, it will not be safe if it runs off the track. The teachings of the Noble Beings serve as the track for us to follow. It will be safe for ordinary beings who are willing to follow and practice the teachings—from the cause of happiness to the effects of happiness. It will not be safe if one considers the teachings of the Noble Beings as frivolous and one does not want to learn. It is a serious problem if you consider yourself a Buddhist, but are unwilling to learn the teachings of the Noble Beings.

佛法說生信，這個信是建立在智慧上面的。由於你通達了佛法，有了智慧，你才相信佛法是怎麼回事。不是說「我的好朋友叫我相信佛法，我就相信。」這即使是相信了也不牢固！所以，一定要從你自身生出來智慧，觀察世間上一切道理：「哦！佛法是對的，佛法是真理」，你才能有信、有解。

In the Dharma it says, "To form the belief." This belief is established on wisdom. From understanding the Dharma fully, and thereby gaining wisdom, you will then believe in the true meaning of the Dharma. It should not be the case that "I believe in the Dharma only because my best friend asks me to do so." It won't last long if you believe in this way. Therefore, you must develop wisdom from yourself and observe all the truths in the world, then you may conclude that: "The Dharma is right; it is the Ultimate Truth." You can then have belief and understanding (in the Dharma teachings).

《攝大乘論》是「唯識無義」的法門，「於無義唯有識中似義顯現」是遍計所執，能讓我們認識執著似義顯現而起貪瞋癡是個錯誤。似義顯現非真實，何必因此起貪瞋癡呢？


The *Mahayana Samgraha Sastra* expounds the teaching of the "Consciousness-Only without true meaning." It teaches that all phenomenal existence is fabricated by consciousness and is, therefore, without intrinsic nature. This is also called the illusory nature of all phenomena and helps us to realize that it is a big misunderstanding to attach to any objects since they only exist as part of our awareness in desire, anger, and ignorance. Since all phenomenal existence is illusory in nature, why do we let desire, anger and ignorance arise in our mind?

怎麼樣學習佛法呢？
就是聞思修這三個方法。

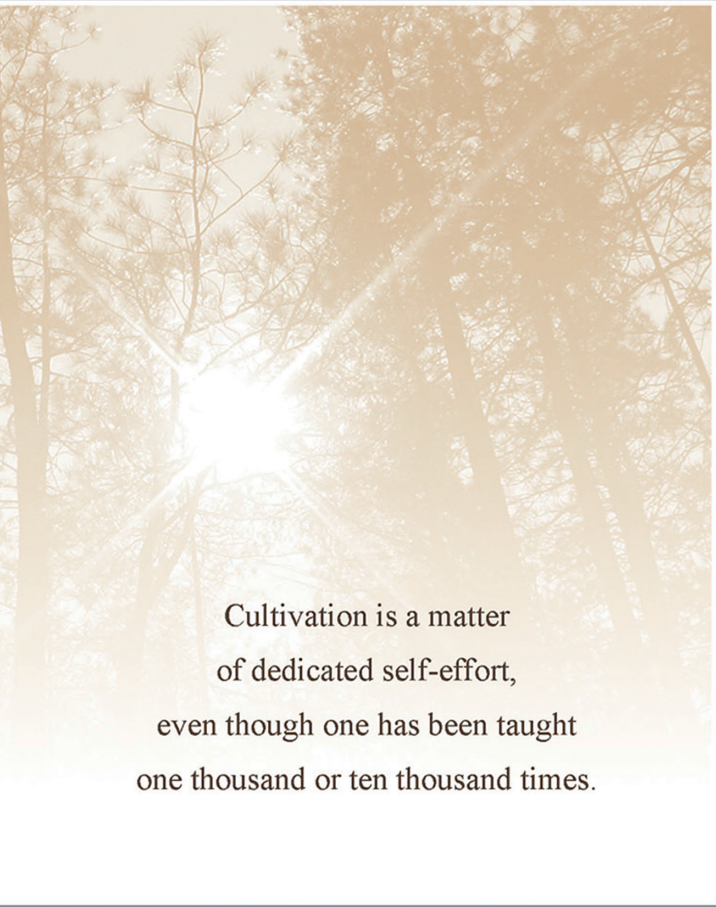


How can one study the Dharma?
The three approaches are simply
learning, reflecting and cultivating.





修行的事，
說了一千、說了一萬，
還是要靠自己努力！



Cultivation is a matter
of dedicated self-effort,
even though one has been taught
one thousand or ten thousand times.

按佛法說，
無漏的戒定慧是名為道德，
我們要在這上面努力才可以。



According to the Dharma,
flawless precepts,
concentration and wisdom
are known as the ethics.
We need to apply our efforts on this.



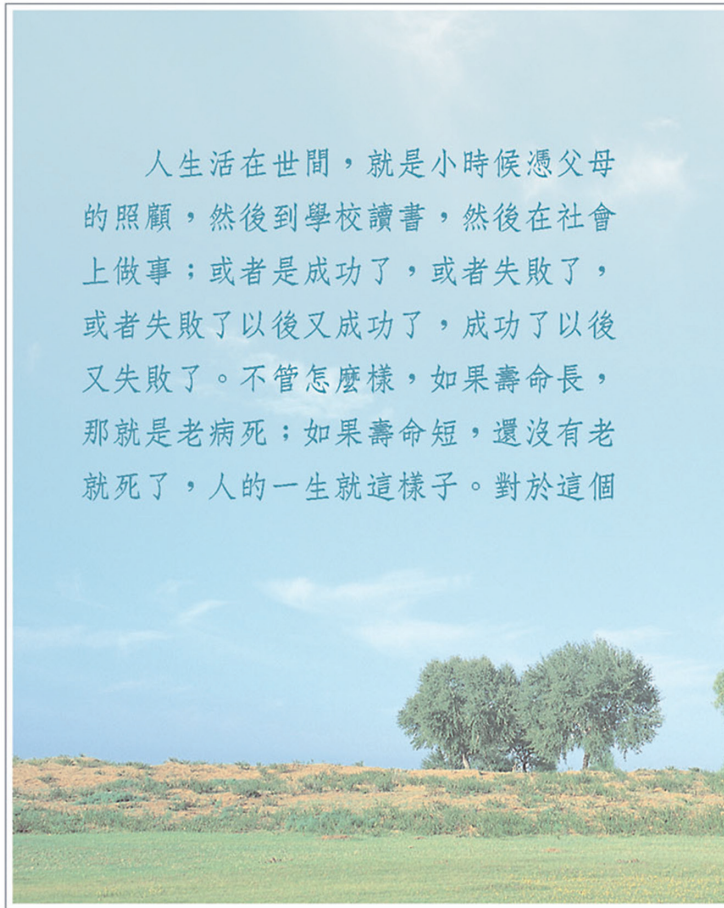
因緣生法自性空、
唯識無義都是般若。

如果能用般若的智慧調心，
自然願意安住在第一義諦那裡，
不再停留在虛妄分別心的境界！

The teachings—"Dependent arising of phenomena are empty of self-nature" and "All phenomenal existence is fabricated by consciousness"—are both Prajna wisdom.

If we are able to use the Prajna wisdom to regulate our mind, our mind will abide at the state of the Ultimate Truth and will not stay with the mindset of illusory discrimination.

人生活在世間，就是小時候憑父母的照顧，然後到學校讀書，然後在社會上做事；或者是成功了，或者失敗了，或者失敗了以後又成功了，成功了以後又失敗了。不管怎麼樣，如果壽命長，那就是老病死；如果壽命短，還沒有老就死了，人的一生成這樣子。對於這個



生命的以前是怎麼一回事？以後怎麼一回事？都不知道，就是迷迷糊糊地來了，迷迷糊糊地走了。若是學習了佛法的話，就像開個窗戶、開一道門，外邊有廣大的世界：我們可以不受老病死的苦惱，我們可以做一位清淨自在的聖人。這樣的事情，唯有佛法才能辦到！

Living in this world, when young, one comes under his parents' care. Later on one goes to school to study and then works in the society. One may be successful or unsuccessful, or one may first fail then succeed or one may succeed then fail in the end. No matter what the situation is, if one has a long life span, he will experience aging, illness, and death. If one has a short life span, he will die even before he gets old. A person's life will always end in death. We have no clue as to what happened before this lifetime and, we have no clue as to what will happen after this lifetime. We just came to this life in confusion and we will leave this life in

confusion. Learning the Dharma is like opening a window, or opening a door, to experience the vast world outside. We don't have to suffer the misery of old age, illness, and death. We can have the purity and freedom attained by the Noble Beings. Only the Dharma can help us fulfill such an achievement!



戒能增上定，定能增上慧，
只有聞思的智慧，而沒有定的幫助，
那個慧還不太有力量。
佛是安排用增上心來增上慧，
由慧得解脫的。

Precepts aid the progress
of meditative concentration,
while meditative concentration aids
the progress of wisdom.

Using only the wisdom of learning
and reflecting without the help
of meditative concentration,
such wisdom is not strong enough.

The Buddha taught the use of
a progressive meditative concentration
to help the development of wisdom,
through which one attains liberation.

愛惜光陰、愛惜止觀，
愛惜修正觀的方法，
尊重釋迦牟尼佛的教導，
要努力去靜坐！



Treasure time.

Treasure Samatha (serenity)
and Vipassana (insight).

Treasure the methods of practicing
Samatha and Vipassana.

Respect the teachings
of Sakyamuni Buddha
and make good efforts
to practice meditation.

天臺智者大師說：「眾生意鈍，玄覽則難；眼依色入，假文則易。」

眾生的第六意識歡喜虛妄分別，由於愚鈍的緣故，「玄覽則難」，不可能不學習文字的佛法就直接悟入第一義諦。因此要依眼根、耳根，藉著文字、聲音（色）的幫助，藉著符號悟入離文字相的境界。

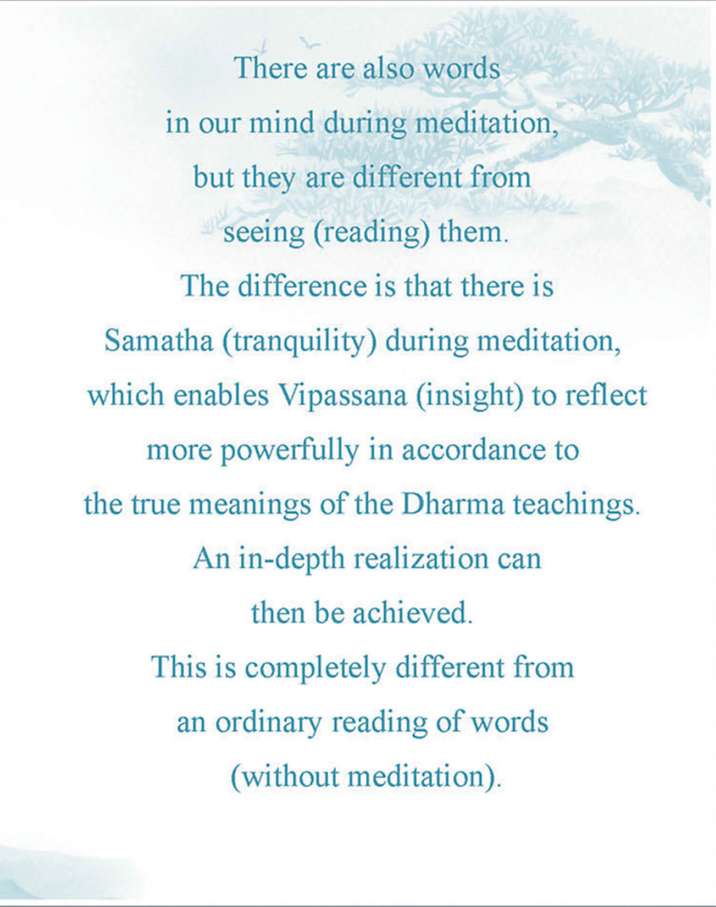


Master Zhi Zhe of the Tien Tai school said, "The minds of ordinary beings are dull, hence transcendental understanding is difficult. The eye depends on visual form to enter (differentiate), therefore it is easier for them to just comprehend the words."

The sixth consciousness of an ordinary being likes to wrongly discriminate and due to ignorance, "hence transcendental understanding is difficult." It is impossible for them to realize the Ultimate Truth directly without first learning the Dharma in words. Henceforth, one needs to rely on the help of eyes and ears via words and sounds, relying on these symbols to enter into the realm beyond words.

靜坐時內心也是有文字的，
但與直看文字略有不同。
不同就在靜坐時有奢摩他，
使毘鉢舍那的如理作意更有力量，
能更深一層地悟入，
那就和只是閱讀文字不同了！





There are also words
in our mind during meditation,
but they are different from
seeing (reading) them.

The difference is that there is
Samatha (tranquility) during meditation,
which enables Vipassana (insight) to reflect
more powerfully in accordance to
the true meanings of the Dharma teachings.

An in-depth realization can
then be achieved.

This is completely different from
an ordinary reading of words
(without meditation).

止觀這兩個法門，
「止」比較容易學習，
可是不容易修。
「觀」，不容易學習，
但是修的時候不是難事。
怎麼不難呢？
就和打妄想一樣，
就是按照那個文義去思惟。

With regard to the two methods
of cultivation—Samatha (tranquility)

and Vipassana (insight)—

Samatha is easier to learn,

but not easy to practice.

Vipassana is not easy to learn,
yet it is not difficult to practice.

Why? Practicing Vipassana is like
imagining with the mind.

Just to contemplate upon
the meaning of the teachings.

只修止，不願意修觀，
這樣子是不能得聖道的！



It is impossible to achieve the Noble Path

if one practices only


Samatha (tranquility)

and is unwilling to

practice Vipassana (insight).

都是凡夫在修行，
誰也不要恥笑誰……





We are all ordinary beings
trying to cultivate.

We should not ridicule each other.

「解脫」的反面就是繫縛；把繫縛解開，就解脫了。這個「解脫」，是指內心思想上的問題，內心有貪瞋癡、我我所見，這些都還是粗淺的煩惱，另外還有更微細的煩惱，經論上的名字叫「執實」，執著真實，我們感覺到自己有煩惱，是從這個「執實」的基礎上生出來的。若是我們把這個「執實」的煩惱斷掉了，貪瞋癡都沒有了，就是解脫了。



The opposite of liberation is binding; by unbinding, one is liberated. This "liberation" refers to the problem of mindset. Our mind contains ample greed, anger, ignorance, views of 'self' and of 'mine' (personal possession). All these are considered coarse afflictions, besides, there are more subtle afflictions. In the Sutras and Sastras, these are called "attachment to reality." Our afflictions originate from our "attachment to reality." If we eliminate the afflictions of "attachment to reality," all desire, anger, and ignorance are ceased, and we would thus, be liberated.

當我們靜坐的時候，
有可能心裡會想：
「唉呀，某某人對不住我！」
你思惟這個事，瞋心就來了。
這個當然也是煩惱；
但是，
我們坐禪主要要對付的不是這個煩惱，
而是「執實」的煩惱。



When we are meditating,
we may think:
"Ah, person so-and-so mistreated me."
If you contemplate in this way,
angry mind will arise.
Obviously this is a form of affliction.
However, this is not
what we should deal with
during meditation.
It is the affliction of
"attachment to reality" instead.

什麼是「執實」？

就是看見醜陋，認為真實是醜陋的；

看見美，也認為美是真實的，

遇見一切見聞覺知的境界，

都認為是真實的。

現在我們坐禪就要破這個煩惱，

觀察它都是假的，

沒有一件事是真實的，

都是如夢中的境界。

What is "attachment to reality"?

It is when you see something ugly
and you think "ugly" is real;
when you see something beautiful,
you think "beautiful" is real.

The things we encounter through
seeing, hearing, feeling and knowing,
we consider them to be real.

The purpose of meditation is to
break through this kind of affliction,
and to contemplate that
all those things are not real.

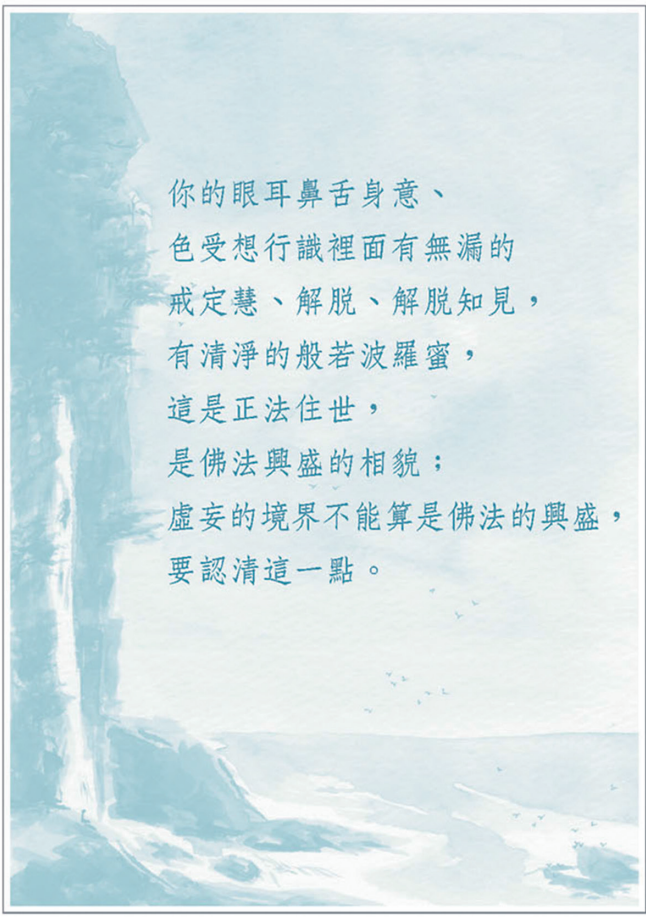
Nothing is real in its inherent nature.
Everything is like a scene in a dream.

「夢」這個字應該怎麼解釋呢？

執虛為實，執妄為真，是名為夢。做夢的時候，夢裏的境界都是虛假的，但是夢中人的心不知道是假的，而以為是真的，所以叫做夢。若能真實覺悟這都是虛妄分別，沒有那麼回事，那就是從大夢裏醒過來了。這表示我們日常生活的境界——眼耳鼻舌身意、色聲香味觸法——都是虛妄；但是我們看見一些有形象的東西、聽見一點聲音，都認為是真的，不知道是假的，這就是做夢。

How do we explain the word "dream"?

A "dream" is when illusions are considered real, and falsehood is considered true. While dreaming, scenes are illusory and unreal, however, the dreamer does not know. Instead, the dreamer considers everything as real. That's why it is called a dream. If we are able to realize that all these scenes are illusory discriminations then we will be awakened from the big dream. This indicates that the phenomena in our daily life—eyes, ears, nose, tongue, body, and mind, as well as forms, sounds, smells, tastes, tactile objects, and objects of mind—are all illusory. When we believe that all the forms we see and the sounds we hear are real, and do not know that they are unreal, then we are actually 'dreaming'.



你的眼耳鼻舌身意、
色受想行識裡面有無漏的
戒定慧、解脫、解脫知見，
有清淨的般若波羅蜜，
這是正法住世，
是佛法興盛的相貌；
虛妄的境界不能算是佛法的興盛，
要認清這一點。

When flawless precept, concentration, wisdom, liberation, liberated views, and untainted Prajnaparamita are present in your eyes, ears, nose, tongue, body, mind, and in your forms, sensation, perception, mental formation and consciousness, it is the sign that the true doctrine will remain in the world and that the Dharma will prosper.

We must recognize that the flourishing of the illusive states cannot be considered as the prosperity of the Dharma.

我們佛教徒要用佛法的標準來看自己，不能用社會的標準。社會的標準是：這個人是總統、這個人是副總理、這個人是什麼長、這個人是博士、大學教授……在佛法來看，統統都是生死凡夫，榮華富貴不值一個錢！只有聖道、無漏的戒定慧是寶。



As Buddhists, we should use the Dharma as guidelines, instead of the norm of the conventional society, to judge ourselves. The norm of conventional society is to judge the person by title, such as president, vice president, director, Ph.D., professor, etc. In the Buddhist point of view, they are all ordinary beings who are still subject to cyclic existence. Fame and wealth are worthless. Only the Noble Path, flawless precepts, flawless meditative concentration, and flawless wisdom are real treasures.

幾時能夠不受一切法，
心不為這些虛妄境界所動，
那就是覺悟了。



It is considered awakening
when mind is not stimulated
by its illusive surroundings.

什麼是信心？

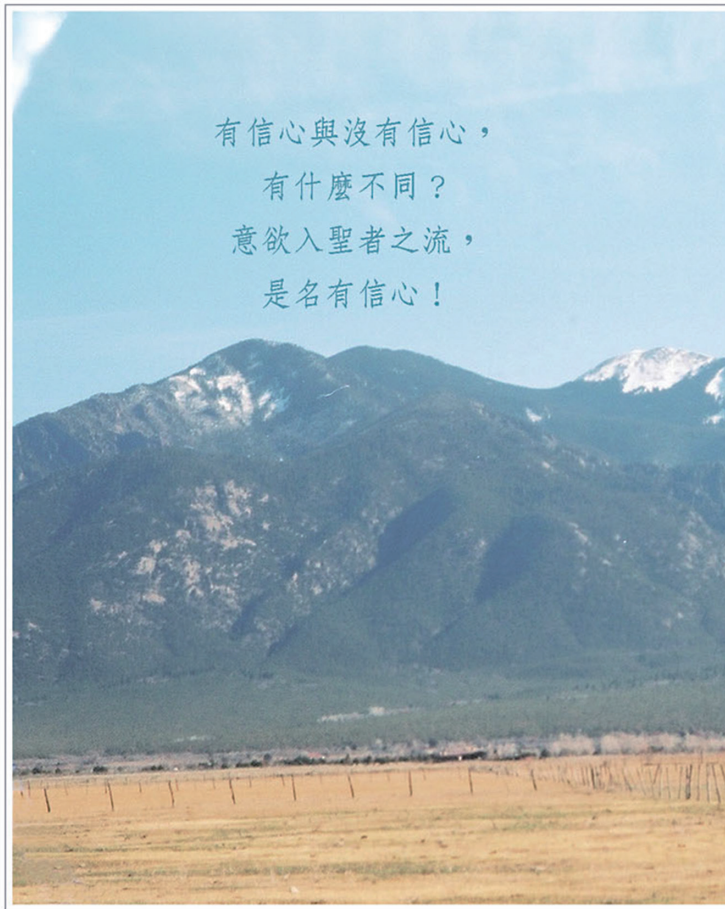
就是明白生死的緣起、涅槃的緣起——這些佛法的內容，經過學習，心中忍可這個道理，就有了信心。有了信心，就能向前栽培精進、念、定、慧的善根，自然願意修止觀。



What is belief ?

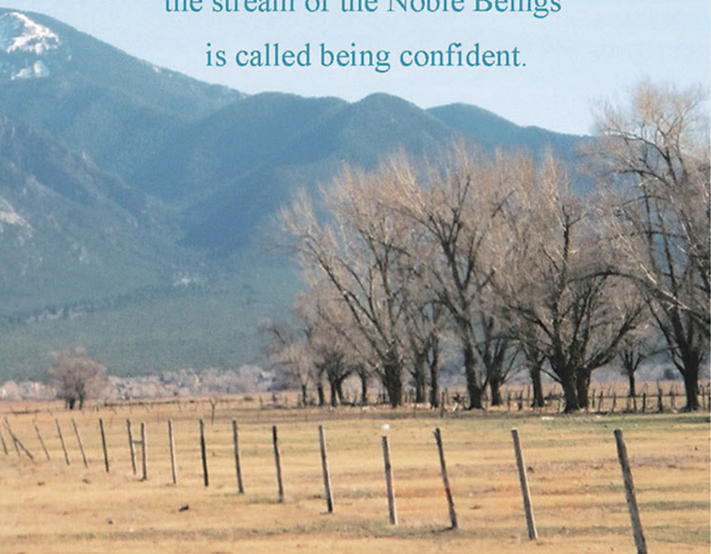
It is when one understands the dependent arising of birth and death, as well as the dependent arising of Nirvana. After learning and practicing the teachings, when one internalizes and accepts it, one will then form the belief. Having the belief, one will then be able to progress and cultivate virtuous roots of diligence, mindfulness, meditative concentration and wisdom, and naturally be willing to practice Samatha (tranquility) and Vipassana (insight).

有信心與沒有信心，
有什麼不同？
意欲入聖者之流，
是名有信心！



What is the difference
between being confident
and not being confident ?

To aspire to enter
the stream of the Noble Beings
is called being confident.



在平常生活中，
如果你發很大的貪心、瞋心，
靜坐的時候就受影響。
貪、瞋的煩惱常常活動，
能使你的智慧漸漸地減少，
因此而「於諸善法心不能入」，
這就叫做繫縛，也就是障礙了。



If you harbor an intense desire
and anger in daily life,
it will influence you
when you practice meditation.

If the afflictions of greed
and anger constantly arise,
it will gradually decrease your wisdom.


Therefore,
"Virtuous teachings of the Noble Beings
will not be able to enter your mind."

This is called a bond and is,
therefore, an obstacle.

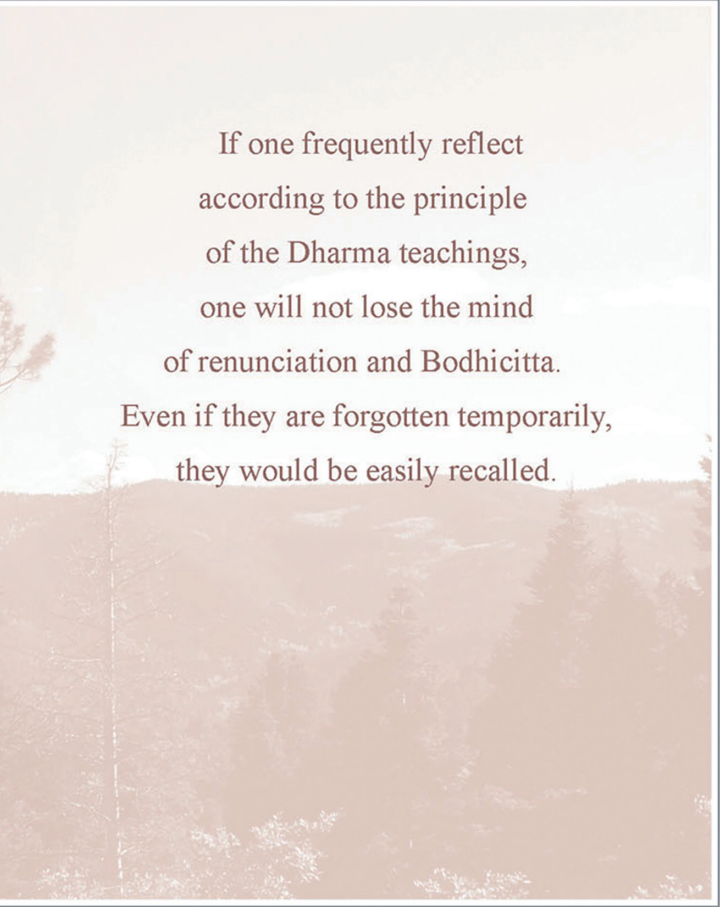


若能不忘失出離心、菩提心，
自然能以法為師。

If we neither forget nor lose
the mind of renunciation and Bodhicitta,
we will naturally rely on the Dharma
as our teacher.



常常如理作意就不會忘失
出離心、菩提心，
即使暫時忘失也容易再使它現起。



If one frequently reflect
according to the principle
of the Dharma teachings,
one will not lose the mind
of renunciation and Bodhicitta.
Even if they are forgotten temporarily,
they would be easily recalled.

什麼叫做佛法衰微？

什麼叫做佛法興盛？

佛法衰微，

就是我們佛教徒程度低了；

佛法興盛，

就是佛教徒的程度高。



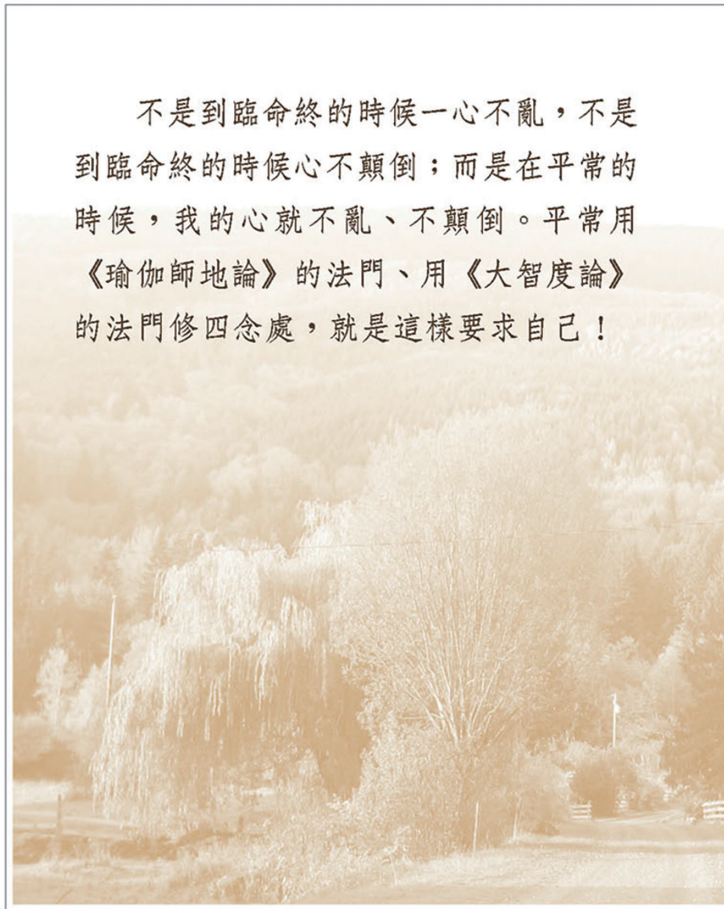
What is the deterioration of Buddhism?

What is the flourishing of Buddhism?

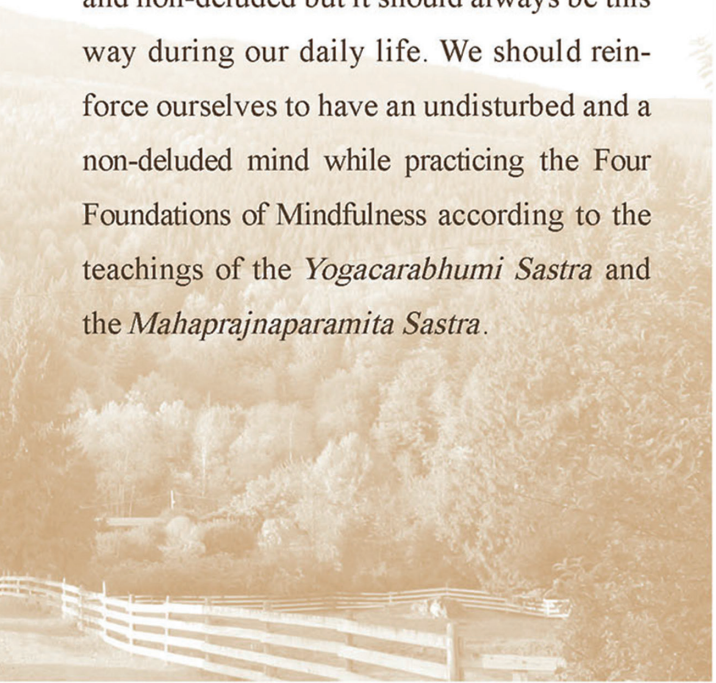
Buddhism deteriorates due to
the low attainments of Buddhists;

Buddhism flourishes due to
the high attainments of Buddhists.

不是到臨命終的時候一心不亂，不是到臨命終的時候心不顛倒；而是在平常的時候，我的心就不亂、不顛倒。平常用《瑜伽師地論》的法門、用《大智度論》的法門修四念處，就是這樣要求自己！



It should not only be at the very last moment of our life that our mind be undisturbed and non-deluded but it should always be this way during our daily life. We should reinforce ourselves to have an undisturbed and a non-deluded mind while practicing the Four Foundations of Mindfulness according to the teachings of the *Yogacarabhumi Sastra* and the *Mahaprajnaparamita Sastra*.



如果你真能夠修四念處——也就是修止觀，使令自己的煩惱逐漸地輕微，智慧增長，自然會對佛法深生愛樂。佛法能令人得涅槃，這是真實不虛的！什麼叫做智慧呢？隨順佛法就是智慧。佛法是甘露，學習佛法就是一直地往裏面裝甘露啊！



If you can really practice the Four Foundations of Mindfulness, i.e., the practice of Samatha (tranquility) and Vipassana (insight), you will gradually decrease afflictions and increase wisdom. Naturally, you will develop deep joy and affinity towards the Dharma. It is the truth that the Dharma can enable people to achieve Nirvana. What is wisdom? Learning and practicing the Dharma is wisdom. The Dharma is like ambrosia. Learning the Dharma is like continuously adding ambrosia to your life.

對於淨土法門有一點信心，
能念阿彌陀佛，很好！
但是能不能往生？
我認為，
應該學習
《摩訶般若波羅蜜經》
來增長智慧，
使令心不顛倒。
重點是：
在生存的時候就不要顛倒，
要注意這件事！



It is great to have some confidence
in the Pure Land teachings
and be able to chant the name
of Amitabha Buddha.

But, can we actually be reborn
in the Pure Land?

I think we should study
the *Mahaprajnaparamita Sutra*
to increase our wisdom
and to make our mind non-deluded.
The important point is to make sure
that our mind is always non-deluded
while we are alive.

We should pay attention to this point!

我們是釋迦牟尼佛的弟子，
我們在娑婆世界學習佛法的時候，
思想也應該是這樣：
學習佛法、修學聖道，
而後得聖道。
次第就是：信、解、行、證。



We are disciples of Sakyamuni Buddha.

As disciples of Sakyamuni Buddha,
when we are learning the teachings
of the Dharma

in the Saha (mundane) world,
our mindset should be as follows:

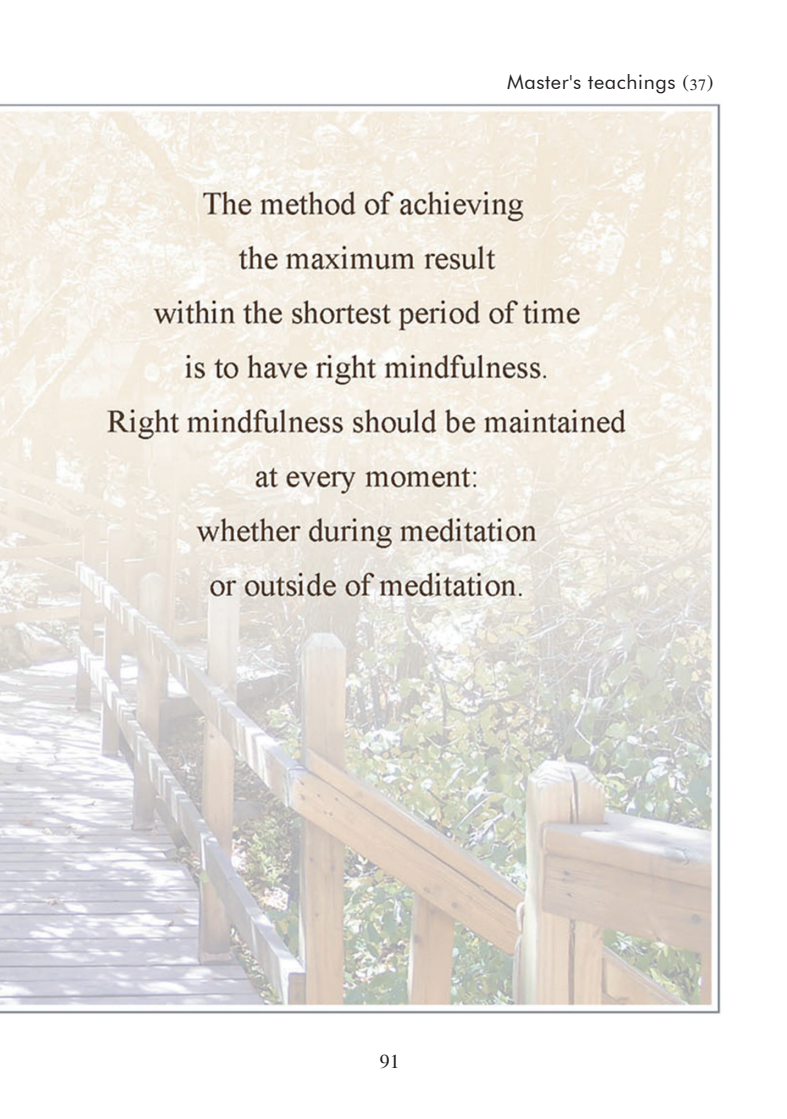
Learning the Dharma,
practicing the Noble Path,
then attaining the Noble Path.

Hence, the sequence should be
as follows: belief, understanding,
practice, and realization.


在最短的時間達到最高效果的方法：

正憶念。

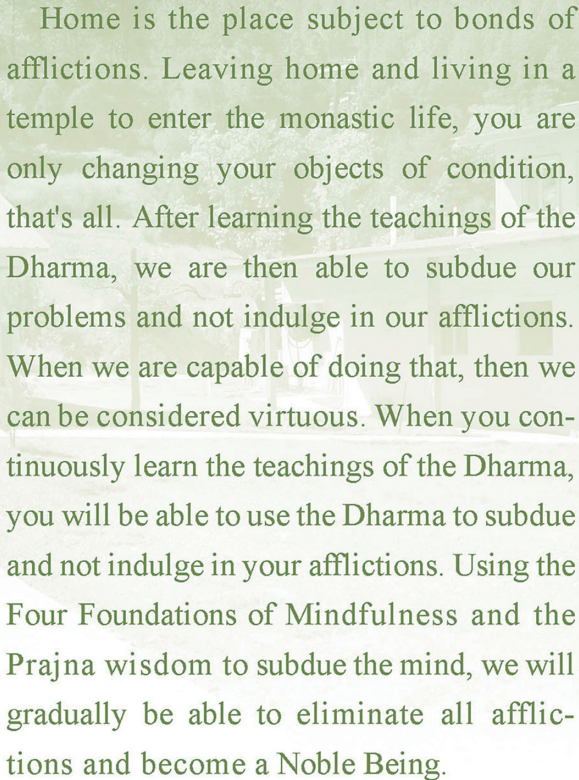
靜坐、不靜坐，
都要時時地保持正憶念。

A photograph of a wooden walkway with a railing, leading through a sun-dappled forest. The text is overlaid on the image.

The method of achieving
the maximum result
within the shortest period of time
is to have right mindfulness.
Right mindfulness should be maintained
at every moment:
whether during meditation
or outside of meditation.



家是煩惱繫縛的處所。出了家，離開了家到寺院裡面來，就是所緣緣有點變化，只此而已。學習佛法之後，用佛法來調伏煩惱、不放縱煩惱，這時候可以名之為賢。你常能夠學習佛法，用佛法調伏煩惱，不放縱；用四念處、用般若法門來降伏其心，逐漸逐漸也就能斷煩惱而成為聖人了。



Home is the place subject to bonds of afflictions. Leaving home and living in a temple to enter the monastic life, you are only changing your objects of condition, that's all. After learning the teachings of the Dharma, we are then able to subdue our problems and not indulge in our afflictions. When we are capable of doing that, then we can be considered virtuous. When you continuously learn the teachings of the Dharma, you will be able to use the Dharma to subdue and not indulge in your afflictions. Using the Four Foundations of Mindfulness and the Prajna wisdom to subdue the mind, we will gradually be able to eliminate all afflictions and become a Noble Being.

《摩訶般若波羅蜜經》：「觀一切法自相空，無生、無定相、無所轉，入諸法實相，所謂一切法無作、無起相」，如果只是唸這個文而不思惟，一點作用也沒有！但是，若能行住坐臥常常這樣思惟，如理作意，再加上奢摩他的時候，這個力量會漸漸增長、漸漸廣大起來，就得無生法忍了。

The *Mahaprajnaparamita Sutra* says, "By contemplating that all phenomena are empty of self-nature, no birth, no permanent form, and no changeability, one will be able to realize the Ultimate Truth of all things. All phenomena are without action and without form arising." If we only read this without reflection it would be useless. However, if we can reflect on the teachings during daily actions, living, sitting, and sleeping, and maintain our thoughts accordingly, with the help of Samatha (serenity), our strength will gradually increase and reach new heights, and finally we will attain the forbearance of non-arising of dharma.

中觀說：「一切法自性空」，一切法是因緣有，所以是自性空。唯識說得微細：「名言安立的一切法是畢竟空」，名言也是因緣有，也是自性空；但是，不學唯識就不知道「名言安立的一切法是畢竟空」這件事；這句話的作用很厲害！



The Madhyamika (Middle Way) School declares: "All phenomena are empty of intrinsic characteristic." All phenomena arise dependently upon causes and conditions; therefore, they are empty of intrinsic characteristic. The teaching of the Consciousness-Only School declares more intricately: "All phenomena that are named (labelled) are ultimately empty." Names/terms are also dependent upon causes and conditions, and are empty of intrinsic characteristic too. However, if we don't learn the teachings of the Consciousness-Only School, we won't know: "All phenomena that are named (labelled) are ultimately empty." The application of this saying is very powerful.

我們這個時代的學佛者，
若能依聖言量認真地修行，
會有很多人得聖道，
佛法也自然會興盛。





As Buddhist practitioners in this era,
if we diligently cultivate and practice
the teachings of the Enlightened beings,
many will attain the Enlightenment.

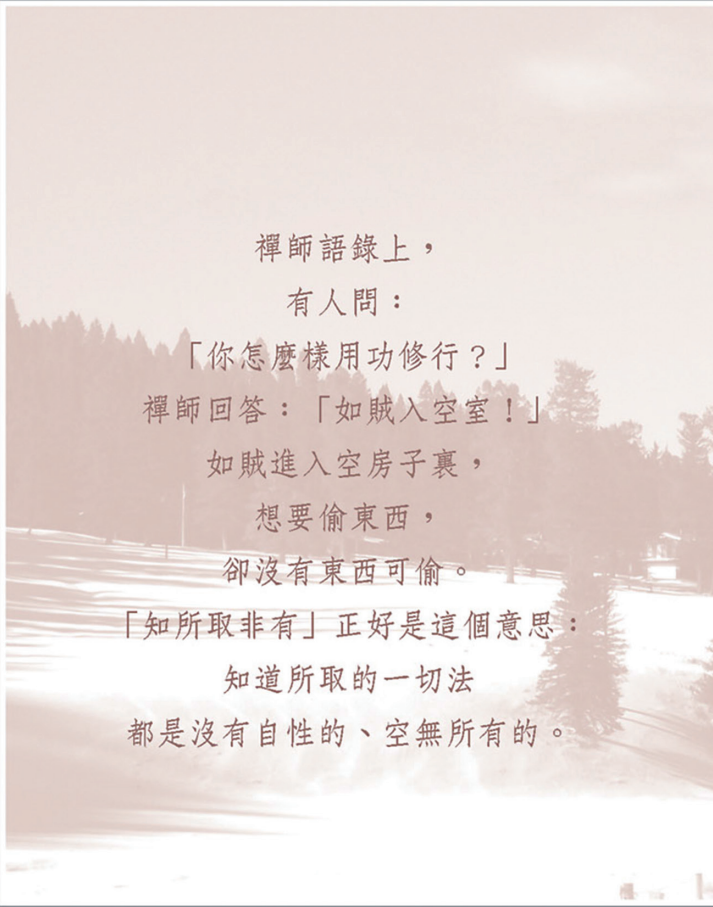
In this way,
the Dharma will naturally flourish.

我們要知道：
自己的內心醜陋。
時時地反省自己有這個問題，
要生慚愧心；
不要無所謂。
如果我們的心情是：
我心裡面有貪瞋癡的污穢，
卻感覺無所謂。
這是一個非常嚴重的問題！

We ought to know that our mind is polluted.

We need to constantly
examine ourselves,
acknowledge such problems,
and feel ashamed about them.
We shouldn't be irresponsible
and disregard them.

If our mindset is such—
Our minds are tainted with
desire, anger, and ignorance,
and we don't care about it—
this is a very serious problem!



禪師語錄上，
有人問：
「你怎麼樣用功修行？」
禪師回答：「如賊入空室！」
如賊進入空房子裏，
想要偷東西，
卻沒有東西可偷。
「知所取非有」正好是這個意思：
知道所取的一切法
都是沒有自性的、空無所有的。

Amongst the Ch'an (Zen) masters' teachings,
someone asked:

"How do you cultivate your practice?"

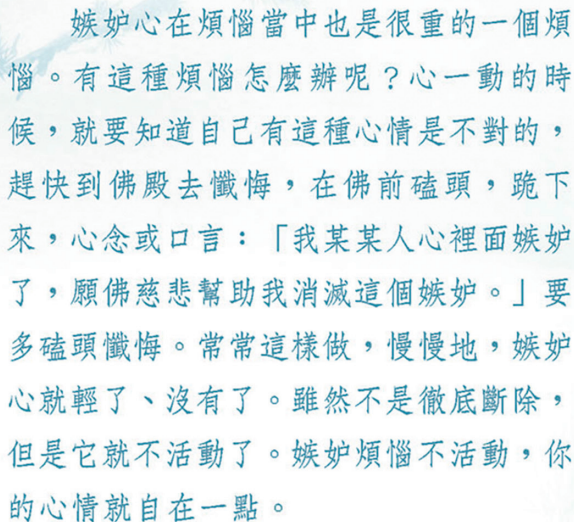
The Ch'an master said:

"As a thief entering an empty room."

A thief enters an empty room trying
to steal something from the room
that has nothing to be stolen.

This is the meaning of "knowing
what is perceived does not exist."

Knowing that all perceived phenomena
have no intrinsic characteristic;
they are devoid of true existence.



嫉妒心在煩惱當中也是很重的一個煩惱。有這種煩惱怎麼辦呢？心一動的時候，就要知道自己有這種心情是不對的，趕快到佛殿去懺悔，在佛前磕頭，跪下來，心念或口言：「我某某人心裡面嫉妒了，願佛慈悲幫助我消滅這個嫉妒。」要多磕頭懺悔。常常這樣做，慢慢地，嫉妒心就輕了、沒有了。雖然不是徹底斷除，但是它就不活動了。嫉妒煩惱不活動，你的心情就自在一點。

Amongst the afflictions, jealousy is a heavy form of affliction. What should we do when we have this form of affliction? The moment it arises, we must know that it is wrong for us to have this kind of emotions. We ought to go to repent in the Temple quickly and prostrate in front of the Buddha; kneeling down we should say these words in mind or aloud: "I, so and so, have jealousy in my mind. May the Buddha, out of loving-kindness and compassion, help me remove this jealousy." We should do more repentance and prostrations. As we continue our repentance, our jealousy will gradually minimize and fall away. Though it may not be ultimately eliminated, the affliction of jealousy will no longer be active. Thus, our mind will have more freedom.



時時要如理作意，向道上會。
要靜坐修止觀，
專精思惟法義，
才有力量對治煩惱，
清淨自己。
此亦是轉凡入聖，
得無生法忍的下手處。

One should reflect according to the Dharma teachings frequently and align towards the Noble Path. One should meditate, practicing Samatha (tranquility) and Vipassana (insight), and reflect upon the meaning of the Dharma, and then one can have the ability to counter one's afflictions and purify oneself.

This is where one can start applying oneself towards the transformation from unenlightened to Enlightened, and attaining the forbearance of non-arising of dharma.

要能真實不虛、認真地對待自己，
以戒定慧自莊嚴，
內心清淨自莊嚴。

One must be able to be truthful,
be able to treat oneself earnestly,
adorn oneself with precepts,
meditative concentration, and wisdom;
and also adorn oneself
with a purified mind.





當我們在日常生活中，
身體健康、四大調和、心情快樂的時候，
有什麼事情出現，
我們能夠很理智地觀察這件事，
很理智地處理這件事，
我們可以說：這是不顛倒。
但是，當我們煩惱來了的時候，
還有沒有理智？
可能就沒有理智，
就不講道理了——這就是顛倒！

In our daily life when we have good health,
with the four elements in harmony,
and we are generally happy
or in a good mood,
we can wisely observe and
deal with anything that happens.

We could say that this is not a deluded state.
However, when afflictions occur,
are we still able to deal with them wisely?
We may become unwise and unreasonable.
This is exactly a deluded state!

我們可能都會感覺到：現在的中國佛教不是興盛的，佛教很衰微。為什麼衰微？就是思惟得不足！對於所聽聞的佛法，要拿出時間、精神，閉居靜處，專精思惟。但是我們沒有做這件事，所以我們對於佛法的理解都很淺薄。因為沒有經過思惟，所以明白的佛法很淺；明白的佛法不深刻，就是因為沒有經過思惟，所以佛法衰了啊！



We may feel that Chinese Buddhism is currently not flourishing and is on the decline. Why is Chinese Buddhism on the decline? It is due to a lack of reflection of the Dharma teachings. We need to make our time, earnest attempts, and find a quiet place to conscientiously reflect on the teachings. As we have not gone through reflections, hence our understanding of the Dharma is quite superficial. Due to the fact that we have not undergone reflection of the Dharma teachings, our understanding is not in depth. This is the reason why Chinese Buddhism is on the decline.



我們要知道、
要認識自己是釋迦牟尼佛的弟子，
不要忘了自己是佛教徒！
這樣，
我們讀《摩訶般若波羅蜜經》也好、
讀《雜阿含經》也好，
就對於經論上說的話，
會懂得尊重！

We ought to realize and not forget that we are students of Sakyamuni Buddha.

In this way, when we study the *Mahaprajnaparamita Sutra* or the *Samyukta Agama Sutra*, we will do so with the utmost reverence.

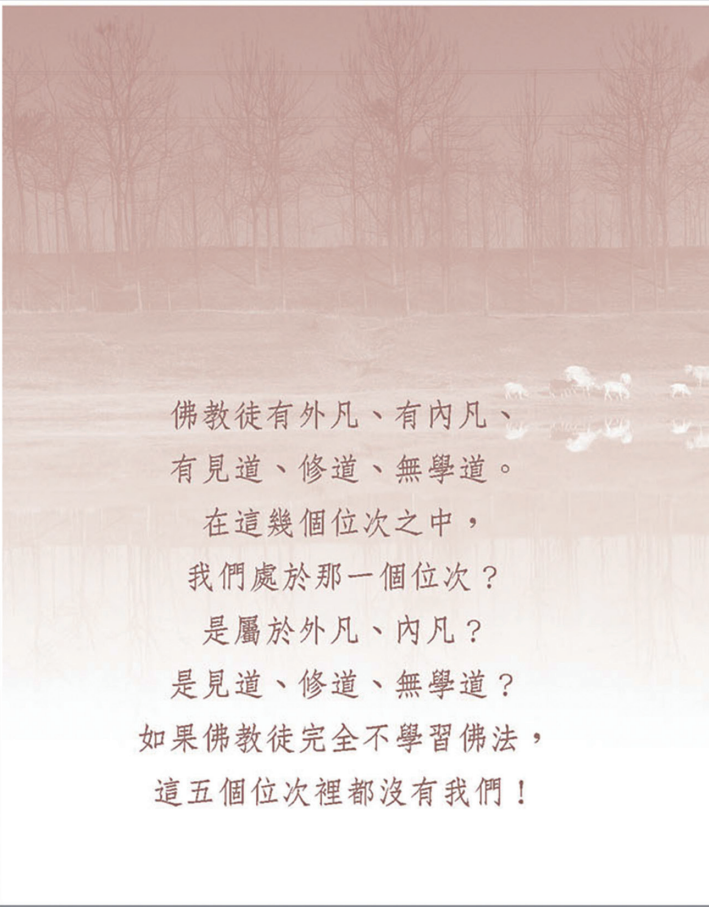


學習佛法，
得少為足是不對的。
最低限度必須得到正知正見，
達到這個程度，
然後才可以用功修行，
才不會走岔路。

While learning the Dharma,
it is wrong to be satisfied
just to obtain
a superficial understanding.

At the minimum,
we must develop right thinking
and right views.

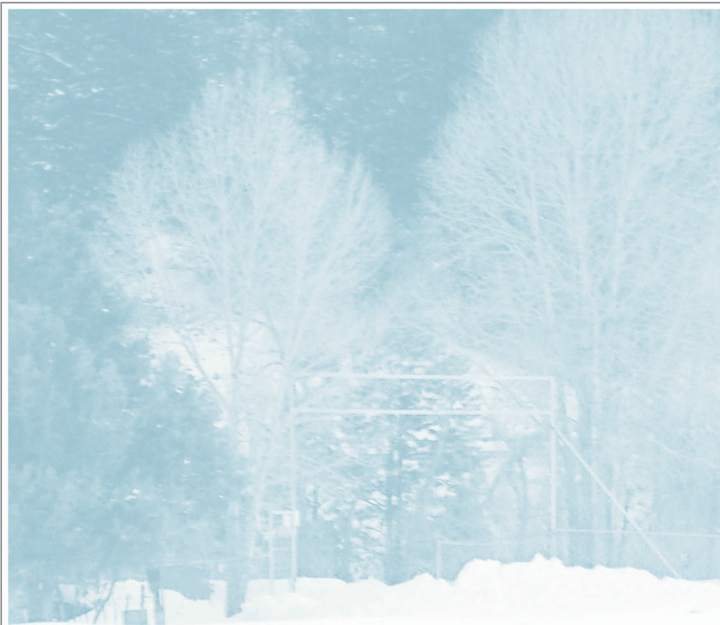
Only then will one be able to
truly start cultivating
without walking the wrong path.



佛教徒有外凡、有內凡、
有見道、修道、無學道。
在這幾個位次之中，
我們處於那一個位次？
是屬於外凡、內凡？
是見道、修道、無學道？
如果佛教徒完全不學習佛法，
這五個位次裡都沒有我們！

Buddhists have five levels:
the outer level of ordinary disciples,
the inner level of ordinary disciples,
the Path of Seeing,
the Path of Cultivation,
and the Path of "No-More-Learning."

Amongst these categories,
which category do we belong to?
Are we at the outer level of ordinary disciples?
The inner level of ordinary disciples?
The Path of Seeing, the Path of Cultivation,
or the Path of "No-More-Learning"?
If we, as followers of the Buddha,
don't learn and practice the Dharma,
then we are excluded from
these five categories!



沒人睬我，

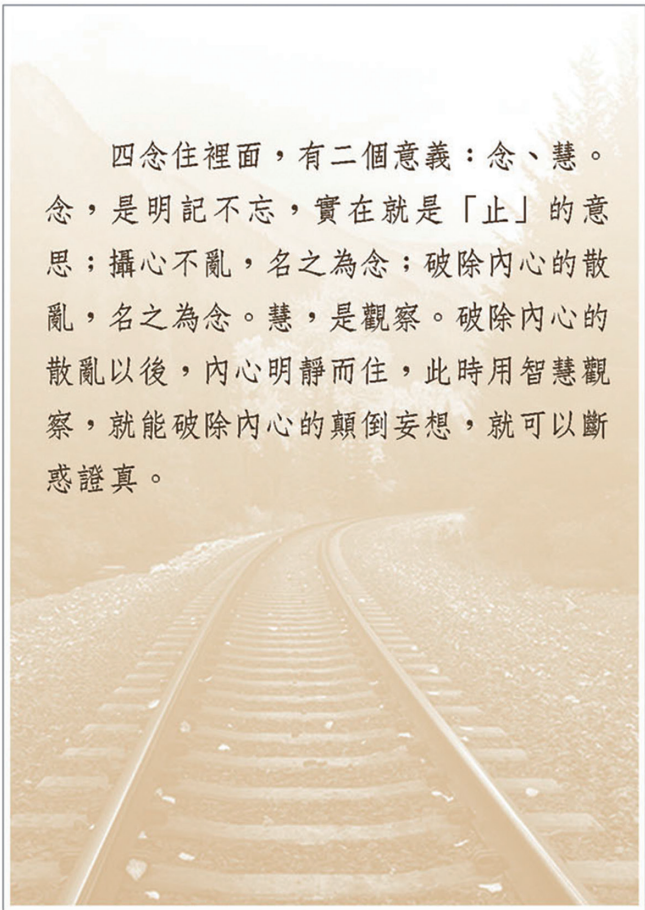
是最好修行的時候！



When no one pays attention to me,

this is the best time to practice!

四念住裡面，有二個意義：念、慧。念，是明記不忘，實在就是「止」的意思；攝心不亂，名之為念；破除內心的散亂，名之為念。慧，是觀察。破除內心的散亂以後，內心明靜而住，此時用智慧觀察，就能破除內心的顛倒妄想，就可以斷惑證真。



In the Four Foundations of Mindfulness,
there are two essences:
mindfulness and wisdom.

Mindfulness is to remember clearly
and not to forget, which actually
means "Samatha (serenity)."

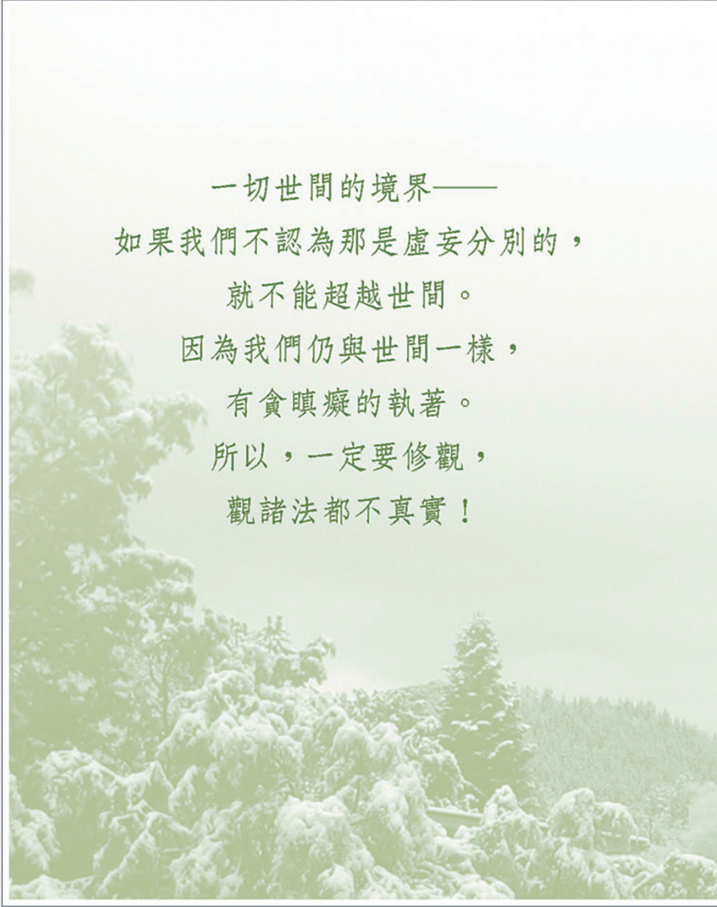
When the mind is not distracted,
there is mindfulness.

When distraction is eliminated,
that is mindfulness.

Wisdom indicates contemplation.

After eliminating distraction,
the mind will become clear and still.

At this time, contemplating with wisdom
to eliminate deluded views,
one can terminate afflictions,
and attain Ultimate Truth.

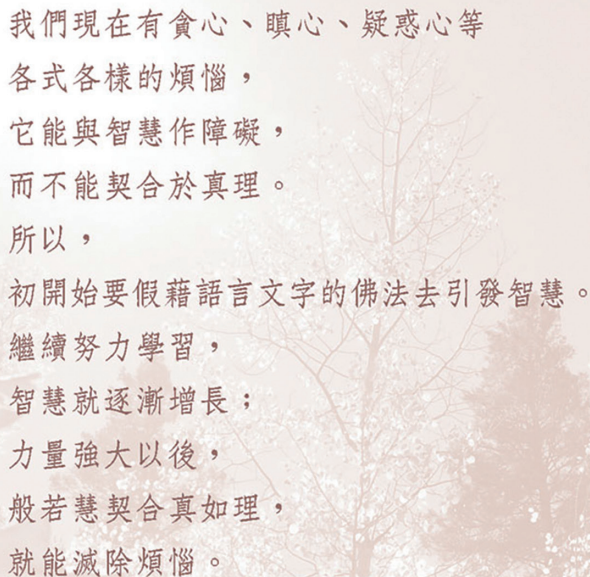


一切世間的境界——
如果我們不認為那是虛妄分別的，
就不能超越世間。
因為我們仍與世間一樣，
有貪瞋癡的執著。
所以，一定要修觀，
觀諸法都不真實！

If we don't recognize
the situations in the conventional world
as illusive discriminations,
we won't be able to transcend
the conventional world.

We live in the conventional world
with the grasping nature of
desire, anger, and ignorance.

Therefore,
we must practice Vipassana (insight)
and contemplate all dharma
as lacking an inherent nature.



我們現在有貪心、瞋心、疑惑心等
各式各樣的煩惱，
它能與智慧作障礙，
而不能契合於真理。
所以，
初開始要假藉語言文字的佛法去引發智慧。
繼續努力學習，
智慧就逐漸增長；
力量強大以後，
般若慧契合真如理，
就能滅除煩惱。

We have various afflictions such as greedy mind, angry mind, the doubting mind, etc.

These are all hindrances to wisdom and are incompatible with the Ultimate Truth.

Therefore, in the beginning, we need to depend on the Dharma expressed in language to develop wisdom.

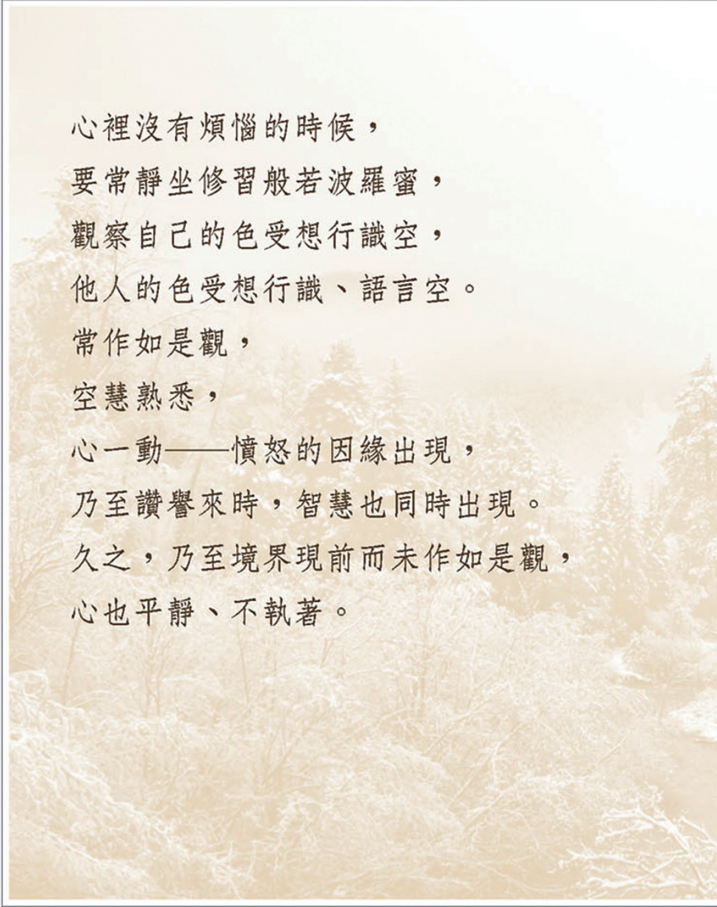
After continuous practice, our wisdom will gradually strengthen. Only then, the Prajna wisdom will be in harmony with the Ultimate Truth, causing the elimination of afflictions.

發心修行的人，
就是使令這一念心常常不顛倒！
所以，記住這幾個字——
常無顛倒義，
無論什麼時候心不顛倒。
若有人打我一香板，
這時候心忿怒了，
就是顛倒；
如果他輕視我，
我的忿怒來了，
就是顛倒。
要認為：
他不是輕視我，
而是給我一個機會教我不顛倒，
教我心裡面不分別，

讓我得到一個磨練心的機會，
使令我成就忍力；
如果不給我機會訓練，
怎麼知道自己有忍力呢？
所以，無論什麼事情都是多方面的，
就在你怎麼樣去理會。
你向道上會，就生歡喜心；
不向道上會，就生煩惱。
應該向道上會，
這樣使令自己會有進步，
在平常的境界上有不平常的聖人的氣氛，
那叫做「常無顛倒」。
無論什麼事情都在乎自己，
真實地要注意這件事！

One who aspires to practice the Dharma is one who constantly keeps one's mind non-deluded. Therefore, one should always remember the following phrase: maintain a non-deluded mind at all times. In whatever moment, the mind should not be deluded. If someone hits me with a stick during meditation and I become angry, this is delusion. If someone despises me and I become angry, this is delusion. We should consider: "He did not despise me. Instead, he gave me an opportunity to practice non-delusion and non-discrimination. He gave me an opportunity to train the mind, and achieve greater tolerance. If I don't have the opportunities to

practice, how would I know of my tolerance ability?" Therefore, every situation has many angles and it really depends on how you perceive it. Focusing your mind on the path will help you generate a joyful disposition. Without focusing on the path, the mind will be afflicted with defilements. Focusing your mind on the path will help you improve in dealing with your afflictions, you will develop the exemplary traits of Noble Beings whom are said to have the "constant non-deluded" mentality. In whatever matter, one should always pay close attention to one's minds. This is something we truly need to focus on!



心裡沒有煩惱的時候，
要常靜坐修習般若波羅蜜，
觀察自己的色受想行識空，
他人的色受想行識、語言空。
常作如是觀，
空慧熟悉，
心一動——憤怒的因緣出現，
乃至讚譽來時，智慧也同時出現。
久之，乃至境界現前而未作如是觀，
心也平靜、不執著。

When the mind is not afflicted, we should frequently meditate and cultivate the Prajna-paramita. We should contemplate our forms, sensations, perceptions, mental formations, and consciousnesses as empty. We should also contemplate other beings' forms, sensations, perceptions, mental formations, consciousnesses, and their speech as empty. If we frequently cultivate contemplation in such a way, we will become very familiar with the wisdom of emptiness. Therefore, the moment our mind moves, such as the causes and conditions of anger, as well as the causes and conditions of praise, wisdom will appear simultaneously. As we make progress, in spite of not using contemplation, our mind will remain calm and non-grasping when challenging situations arise.

木匠製作桌子，完成一一零件，
尺寸精準，最後接合就是了。
修行亦復如是，要先把因緣準備好，
譬如學習迴向薩婆若，
《大智度論》解釋得清清楚楚，
我們依《大智度論》學習得明明白白，
然後靜坐、思惟，就對了！

A carpenter who builds a table would prepare each part of the table one by one and make sure each of the measurements is accurate. He would then put all the parts together to complete the assembly of the table. Cultivation is comparable to building a table. All necessary conditions have to be prepared in advance. For example, the *Mahaprajnaparamita Sastra* clearly explains the dedication of merits to Sarvajna. We rely on the *Mahaprajnaparamita Sastra* to clearly learn the teachings and then carry out in-depth meditations and reflections. This is the right way of cultivation.



怎麼樣才能根本地解除罪報呢？

就是要解除內心的煩惱。

我們內心的煩惱，
是造罪的根本原因，
把這個原因解除了，
我們不再造罪了，
問題也就解決了。

如果我們不解除內心的煩惱，
罪是沒有完的。

How can we ultimately eliminate
the unwholesome karmic result?

It is through the elimination
of afflictions in our mind.

Afflictions are the ultimate cause
of unwholesome acts.

By eliminating the causes,
we won't commit any more
unwholesome acts, and thus,
the problems would be resolved.

If we don't eliminate afflictions,
the unwholesome karma will never end.



淫欲、瞋恚、愚癡，
在佛法中稱為「三毒」。
毒，能傷害我們的生命。
現在，佛法中稱淫欲、瞋恚、愚癡為毒，
是因為它們能傷害我們的善法，
使令我們種種的功德不能成就。
例如：我們想修行；
但是欲心重，修行就會受到破壞。
經典中有一角仙人的典故，
他雖然成就了禪定，
但因為他沒有斷除欲心，
所以女人能破壞他的修行。
可是，說女人破壞他，
這句話說得不太對。
實際上應該說是自己的煩惱、



欲心破壞了自己的功德，
女人只是一個助緣而已，
應該這麼說才比較公平。
因此，說淫欲心是毒的原因即在於此。
瞋心、愚癡心也都一樣，
能破壞自己的功德。
已經有了的功德、想要做的功德，
都會被煩惱所破壞，所以名之為「毒」。

Desire, anger, and ignorance are the "three poisons" in the Buddha-Dharma. Poison is capable of harming our lives. Desire, anger, and ignorance are called poisons in the Buddha-Dharma because they can harm our virtuous deeds and prevent our various meritorious deeds from accomplishment. For example, we intend to cultivate our minds but when the unwholesome desire is strong, then it will disrupt or do great harm to our cultivation.

In the Sutras, there is a story about a cultivator who had achieved abstract samadhi, but because he did not root out his desire, a woman was able to ruin his cultivation. How-

ever, it is incorrect to say that the woman 'ruined' him. Actually, it was his afflictions and desires that ruined his merits. The woman was only an aid to the conditions. This is a more impartial explanation. Therefore, this illustrates that desire is poison. Similarly, anger and ignorance are also poisons that can ruin your merits. Merits that have already been generated and merits that are to be generated in the future can both be ruined by afflictions. Therefore, desire, anger, and ignorance are called "poisons."

《金剛經》說：「一切有為法，如夢幻泡影；如露亦如電，應作如是觀。」譬如作夢的時候，有人打我、罵我，出現很多苦惱的事情；但是，夢醒了，根本沒有這回事，都是假的、不是真實的。夢是如此，我們夢醒所見的一切也都是虛妄不真實的。你常把心寂靜下來，使令心明靜寂然不動，心不動一段時間（修止），然後你再觀察一切法如夢，不是真實的。你想：現在有一個人在罵我、打我，毀辱我……但是，睜開眼看，沒有這麼回事。然



後再閉上眼睛，心靜下來，再觀察：有這個人毀辱我、那個人讚歎我……但是，睜開眼睛一看，沒這回事。這樣反覆地觀察，久了就會有力量。有什麼力量呢？當有不如意的事情加諸於你的時候，你就會想：「這是假的、這是夢，不是真的。」你的瞋恨心就能不動了。

The Diamond Sutra says, "All conditioned dharma are like dreams, illusions, bubbles, shadows; like drops of dew and like a flash of lightning; one should contemplate like this." For example, in a dream, someone may beat or scold me, or many unpleasant events may occur; however, when awakened, nothing has actually happened. It is all fictitious and not real. Dreams are like that. All the scenes that we have encountered when awakened from the dream are also illusory and not real. You should often quiet down your mind to allow it to be clear and still. When the mind is in stillness after a while (practicing samatha), it enables you to begin contemplation on the fact that all things are

comparable to a dream and are not real. Think in the way that at the present moment someone is scolding, beating, and insulting you, but actually when you open your eyes, there is no such thing. Close your eyes again and have your mind in stillness, then contemplate that this person is insulting me, and that person is praising me. When you open your eyes, you would realize that it didn't actually happen. Practice repeatedly in such a way, and you will gain the strength. What is meant by strength? When something unfavorable occurs, you will be able to think that: "This is false; it is only a dream and it is not real." Therefore, your angry mind will not arise.

世典婆羅門問道：「盲和無目，
有什麼差別呢？」

舍利弗尊者接著回答：

「盲，表示這個人看不見
過去、現在、未來三世的善惡因緣果報。

無目，就是要有智慧眼才能斷煩惱；
沒有智慧眼斷煩惱，就叫做無目。」

不感覺有煩惱是自己的大患，
也不設法息滅、斷除，
反而去做其他的事，

這在舍利弗尊者看來，
就是「盲」；
沒有慧眼斷煩惱，
就是「無目」。
若不相信善惡果報，
又沒能斷煩惱，就是愚癡！

反之，
有智慧相信三世因緣果報、又能斷煩惱，
能夠成為聖人，
就不愚癡了。

註：世典婆羅門，意指他是世間有學問的人。

Shidain Brahmin* asked: "What is the difference between blindness and eye-less?" Venerable Sariputra then replied: "Blindness means the person cannot see the pleasant and unpleasant karmic retribution of the past, the present, and the future of three generations. For 'eye-less', wisdom eye is needed to eradicate defilements. Having no wisdom eye to eradicate afflictions is called 'eye-less'." Not realizing that one has afflictions is a person's big disaster. The person will not try to cease or eradicate (the affliction), but instead will do other matters. To Venerable Sariputra, this is considered "blindness." Having no wisdom eye to eradicate afflictions is consid-

ered "eye-less." If a person does not believe in wholesome and unwholesome karmic results and has no ability to eradicate afflictions, this is considered ignorance. On the other hand, if the person has the wisdom eye to believe in causality and karmic results of the past, the present and the future, and has the ability to eradicate afflictions, and be able to become an enlightened being, then one is not an ignorant.

Note:

*Shidain Brahmin is a knowledgeable Hindu scholar.

給人方便，就是給自己方便。

別人給我不方便，

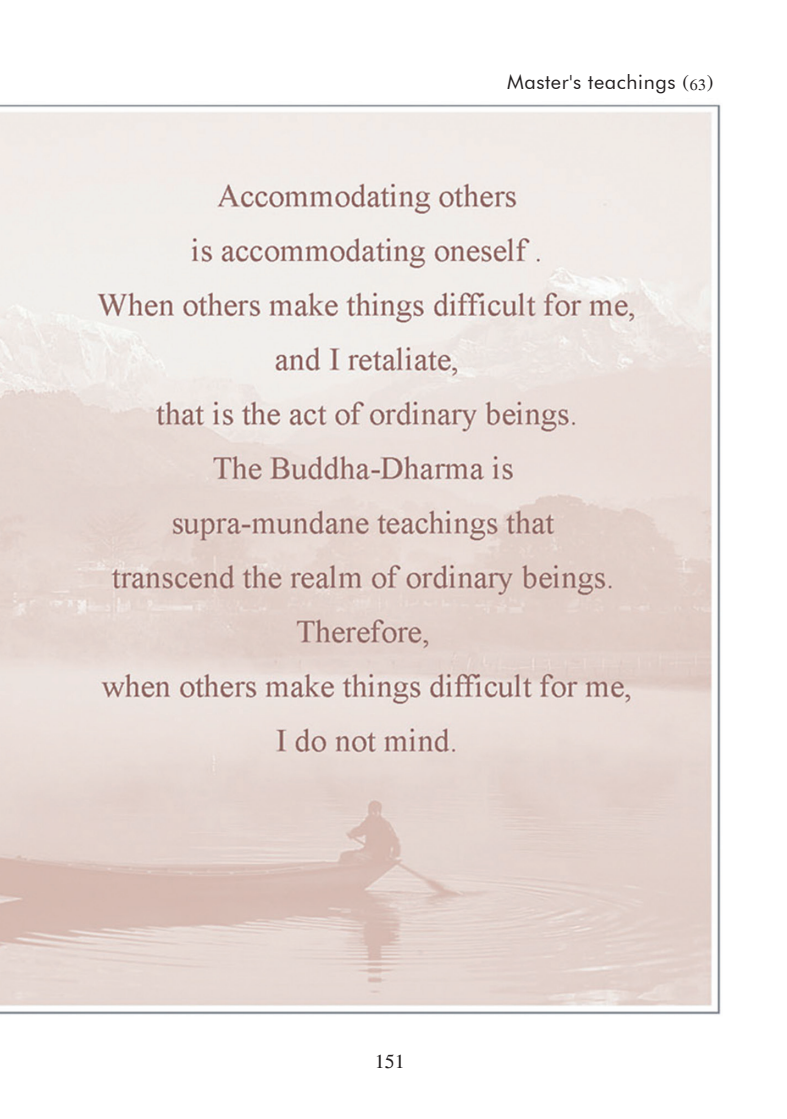
我也不給別人方便，

那是一般人的境界；

別人給我不方便，我不介意！

佛法，是上人法，

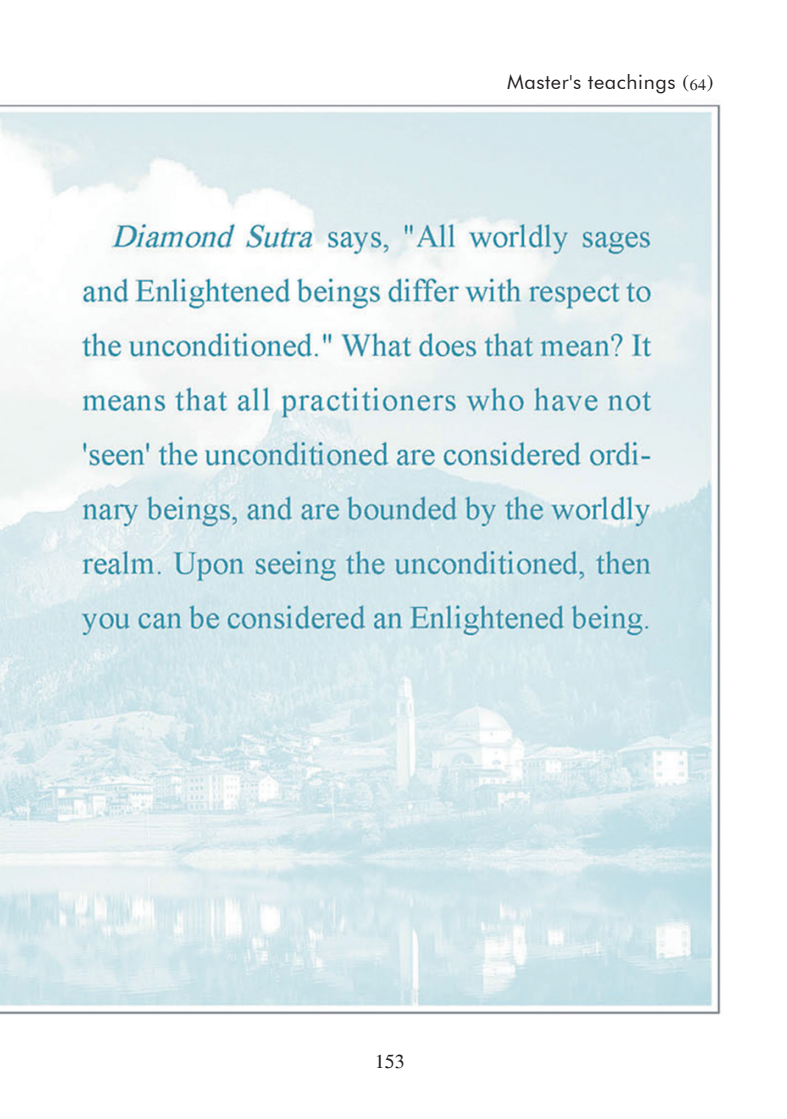
超越一般人的境界。

A person is seen from behind, sitting in a small boat on a calm body of water. The water reflects the surrounding environment. In the background, there are mountains, some with snow or light-colored patches, under a hazy sky. The overall scene is peaceful and serene.

Accommodating others
is accommodating oneself .
When others make things difficult for me,
and I retaliate,
that is the act of ordinary beings.
The Buddha-Dharma is
supra-mundane teachings that
transcend the realm of ordinary beings.
Therefore,
when others make things difficult for me,
I do not mind.

《金剛經》：「一切賢聖皆以無為法而有差別」，這話是什麼意思？所有的修行人，你不見到無為法的時候，你就是凡夫，都是凡夫境界；見到無為法，你才能稱為聖人。



A scenic view of a town with a mosque and a lake, overlaid with a semi-transparent blue filter. The town features a prominent white minaret and a large domed structure, likely a mosque, situated on a hillside. The buildings are reflected in the calm water of a lake in the foreground. The background shows rolling hills and mountains under a cloudy sky.

Diamond Sutra says, "All worldly sages and Enlightened beings differ with respect to the unconditioned." What does that mean? It means that all practitioners who have not 'seen' the unconditioned are considered ordinary beings, and are bounded by the worldly realm. Upon seeing the unconditioned, then you can be considered an Enlightened being.

《摩訶般若波羅蜜經》告訴我們：一切法都是如幻如化，都是畢竟空的。若是對於人的執著、對於法的執著，這個執著心輕了，那麼我們這樣子去供養、恭敬、尊重、讚歎，我們的功德就提高了。從這裡看出來，境界的勝劣對於我們做功德是有關係，但是我們內心的執著、不執著，對於我們做事情的功德有更嚴重的影響。我們心裡若不執著，無所得的時候，做這個功德，功德是很大；有所執著的時候，功德就降低了。

The *Mahaprajnaparamita Sutra* tells us: "All phenomena are illusory and ultimately empty." If we diminish our attachments to people and to phenomena, then provide offerings, respect, and praises, with this kind of mindset, our merits will be enhanced. Based on this, we have learned that the quality (superior or inferior) of the circumstances of our virtuous action is critically related to our merits. However, attachment or non-attachment of our mind is more critical in affecting the merits of our deeds. If our mind has neither attachment nor clinging to attainment, the merits that we generate will be very significant; otherwise, our merits are degraded.

自己可以作個記錄，我這一個星期內，那一天曾經放縱煩惱。放縱了三十分鐘、或者是放縱了多少個鐘頭，你作個紀錄。若是你常學習佛法，用佛法調伏煩惱，不放縱。不放縱，就是降伏煩惱、降伏其心。你用四念處、用般若法門來降伏其心、不放縱，逐漸逐漸也就能斷煩惱了，就成為聖人了。



Try to record how often you have afflictions during the week. How long do they last each time they occur? Do they last for thirty minutes or several hours? If you study the Dharma often, you will be able to use the Dharma teachings to subdue these afflictions. To be able to restrain oneself is to subdue one's afflictions and one's mind. Use the methods of the Four Foundations of Mindfulness and the Prajna wisdom to subdue your mind. Gradually, afflictions will be totally extinguished, and you will then become a Noble Being.

菩薩修空勝解，也就是修法無我的勝解，也就是修離言自性，通達假名諸法都是畢竟空的，心裡面就無有少法可分別。不起分別，心情自在，完全沒有事情了——「無為閑道人」！這個閑道人就是沒有事情。這句話是很高深的啊！閑這個字只有佛法中的聖人才能做到這樣，心裡能離一切相，心裡面沒有事，這是一個不可思議的境界。



When Bodhisattvas practice the perfect realization of emptiness, it is the practice of the perfect realization of the selflessness of all phenomena, i.e., the practice of the "nature" that transcends words. When we realize that all artificially labeled phenomena are ultimately empty, our minds will not have the slightest thing to discriminate. Without discrimination, the mind would be at ease, and is completely without any matters (problems)— "an unconditioned, unoccupied practitioner." This unoccupied practitioner has nothing to worry about. This phrase is very profound! This word "unoccupied" can only be achieved by the Enlightened beings practicing the Buddha-Dharma. It is an inconceivable state that the mind can transcend all forms and have no worries at all.

我主持禪七，加上拜佛這件事。

有兩個理由：

一個是我們向佛懺悔業障，
希望佛菩薩加被我們，用功順利。

第二個理由：

你靜坐用功也許不是太相應，
可能心調得不合適，
使令生理上的地水火風也受到影響。

所以，希望我們拜佛的時候，

心誠懇一點，

祈求佛菩薩加被我們消除業障，

用功的時候順利一點，

遠離一切魔障，

使令我們沒有白辛苦，

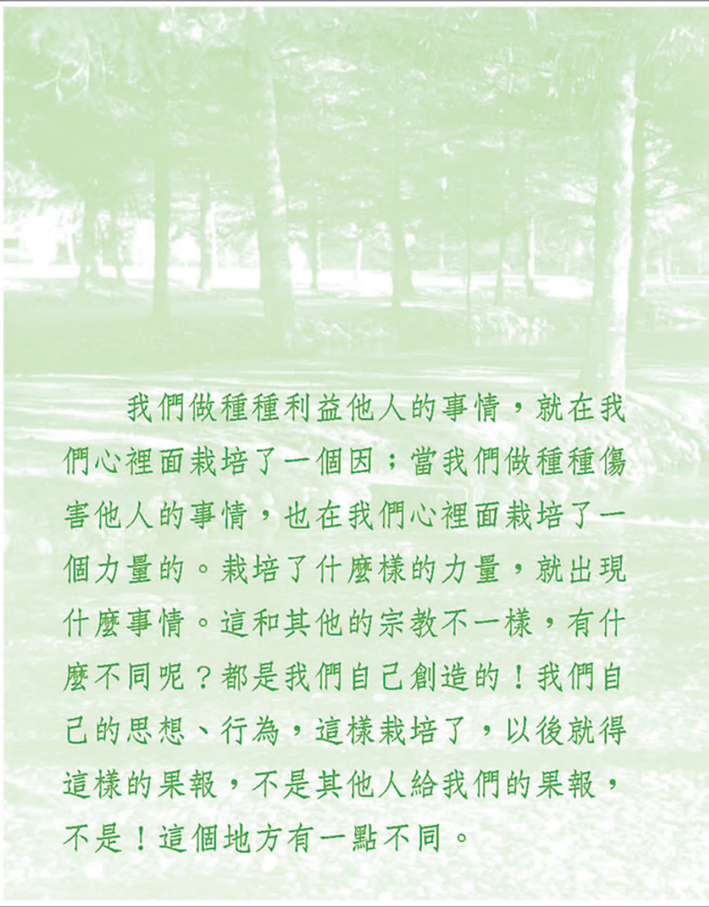
靜坐能有成就。



When I preside over a seven-day meditation retreat, I would add the practice of prostrating to the Buddha. There are two reasons that I do it. First, we want to repent to the Buddha for our karmic obstacles and wish for the Buddhas and the Bodhisattvas to assist us in making smooth progress in our practice. Secondly, your meditation may not be very good, or maybe your mind is not suitably adjusted, resulting in the disharmony of the four elements in the body. Therefore, hopefully when we prostrate to the Buddha, do it with sincerity, asking for the assistance of the Buddhas and the Bodhisattvas to help in the elimination of karmic obstacles so that our diligent practice will go smoothly, far from Mara obstacles. In this way, our efforts won't be wasted, and we will have success in meditation.


觀身不淨、觀受是苦，是調伏欲；我們對於世間上的事情都看淡了，心裡面不去執著、不愛著。不愛著，心裡面的欲不動了，我們這個心就輕鬆一點。輕鬆一點，就有餘力可以修無常觀、修無我觀。無常觀、無我觀修成功了，這個欲才能究竟地消滅。前兩個觀身不淨、觀受是苦，只是能降伏煩惱，還沒有能斷；非要修無常觀、無我觀不可，所以後兩個是斷煩惱的方法。

By contemplating the impurity of the body and contemplating feelings as suffering, we can subdue our desires. As we view worldly matters as less important, our mind does not become attached to nor crave for them. Without craving and with the mind's desires inactive, our mind will then be more relaxed. When our mind is at ease, we will have more energy to contemplate impermanence and no-self. Desire will be completely eradicated when the practice of contemplating impermanence and no-self is successful. The former two contemplations (i.e., contemplating the impurity of the body and feelings are suffering) can only subdue afflictions, instead of being able to eradicate them. To terminate afflictions, the practice of contemplating impermanence and contemplating no-self is a necessity.

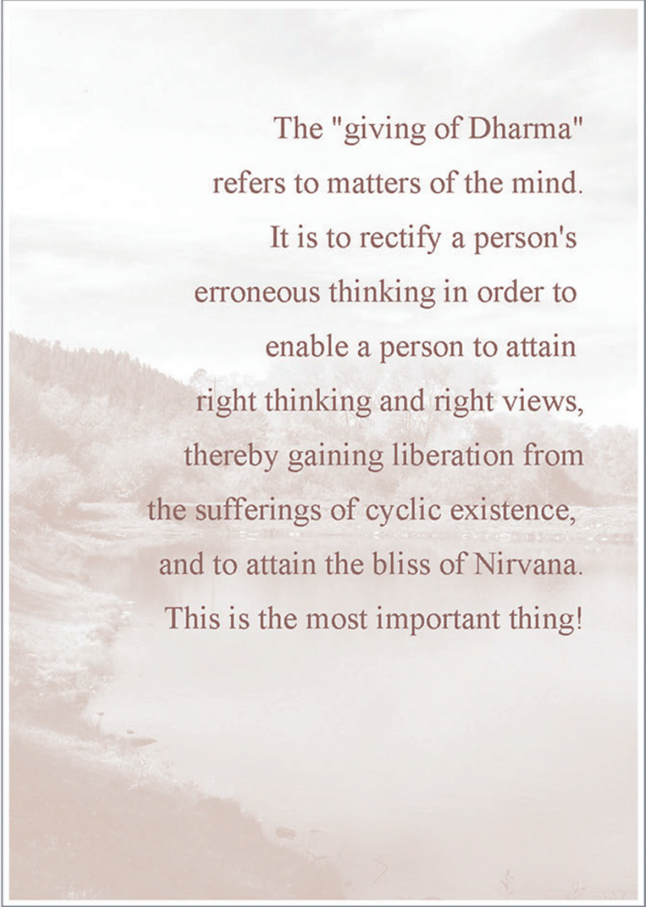


我們做種種利益他人的事情，就在我們心裡面栽培了一個因；當我們做種種傷害他人的事情，也在我們心裡面栽培了一個力量的。栽培了什麼樣的力量，就出現什麼事情。這和其他的宗教不一樣，有什麼不同呢？都是我們自己創造的！我們自己的思想、行為，這樣栽培了，以後就得這樣的果報，不是其他人給我們的果報，不是！這個地方有一點不同。

When we do things to benefit other beings, we have planted causes in our mind. Likewise, when we do something to harm other beings, we have also planted influences in our mind. Depending on the kind of forces planted, corresponding events happened. This is different from other religions. What is the difference? The main difference is that all causes are created by us! Based on our own thoughts and conduct, we then receive the consequences. This is definitely not given to us by other beings! This is the difference between Buddhism and other religions.



「法施」是指思想上的事情，
這是為了糾正人思想的錯誤，
使令他得到正知正見，
能解脫生死之苦，
能得到涅槃的安樂。
這是最重要的！



The "giving of Dharma"
refers to matters of the mind.

It is to rectify a person's
erroneous thinking in order to
enable a person to attain
right thinking and right views,
thereby gaining liberation from
the sufferings of cyclic existence,
and to attain the bliss of Nirvana.
This is the most important thing!

離一切相那個地方，
不是煩惱生起的地方，
它不會生出煩惱來。
只有在有為法的色聲香味觸上
去執著、去分別，
才會引起煩惱的。

The place beyond all forms
is not the place where afflictions arise.

Afflictions arise due to
the attachment and discrimination
of the conditioned dharma
of form, sound, smell, taste,
and tangible things.



你先思惟他人的色受想行識是因緣有，
是畢竟空，這比較容易，能思惟上來；

能思惟上來，

就拿出時間，時時地這樣思惟。

思惟了一個時期以後，

你對於諸法空的這個道理就熟了，

熟了以後再觀察自己是空，

和觀察別人是畢竟空，無差別。

你就能觀察自己是畢竟空，

我不可得、法也不可得。

First you need to reflect about other people's forms, sensations, perceptions, mental formations, and consciousnesses as conditioned existence and, thus, are ultimately empty. Constantly make the time to reflect in this manner. After a time, you will then become familiar with this way of thinking. Then you will be familiar with the rationale of the emptiness of all phenomena. After that, you begin to contemplate yourself as empty, similar to the way that you think about other people. You will then be able to contemplate yourself as ultimately empty—neither "self" nor all phenomena are obtainable.

我們人初開始想要改造自己，要具足什麼樣的條件呢？「清淨增上力，堅固心昇進，名菩薩初修，無數三大劫」在《攝大乘論》上也是這麼四句話，它是告訴我們初開始想要得聖道，要具足這四個條件才可以。



註：

- 一、「清淨」：指善根說，就是這位菩薩他栽培的善根有力量，能降伏染污心。
- 二、「增上力」：是指善知識能幫助我們加強清淨的力量。「清淨」是自己本身栽培的力量，「增上力」是由善知識幫助的力量。
- 三、「堅固心」：是指菩提心特別堅固，即使遇到惡知識，道心也不失去。
- 四、「昇進」：就是由於「清淨力」、「增上力」和「堅固心」的力量，時時地用功修行，使令自己的善根進步、增長。



What are the conditions required to allow us to transform ourselves in the beginning? "Purity, supplemental forces, firm mind and the drive to make progress. These are the Bodhisattvas' beginning stage of cultivation of the three incalculably long great kalpas." These are the four conditions as mentioned in the *Mahayana Samgraha Sastra*. It informs us that these four conditions are required at the start if we want to attain the Noble Path.



Note:

1. Purity

This refers to virtuous root. The Bodhisattva has planted numerous, virtuous root, therefore it has the power to subdue the tainted mind.

2. Supplemental forces

Good Dharma friends can help us increase our strength in purification of the mind. Purity is self-cultivated strength, while supplemental forces are strength acquired with the help of good advisers.

3. Firm mind

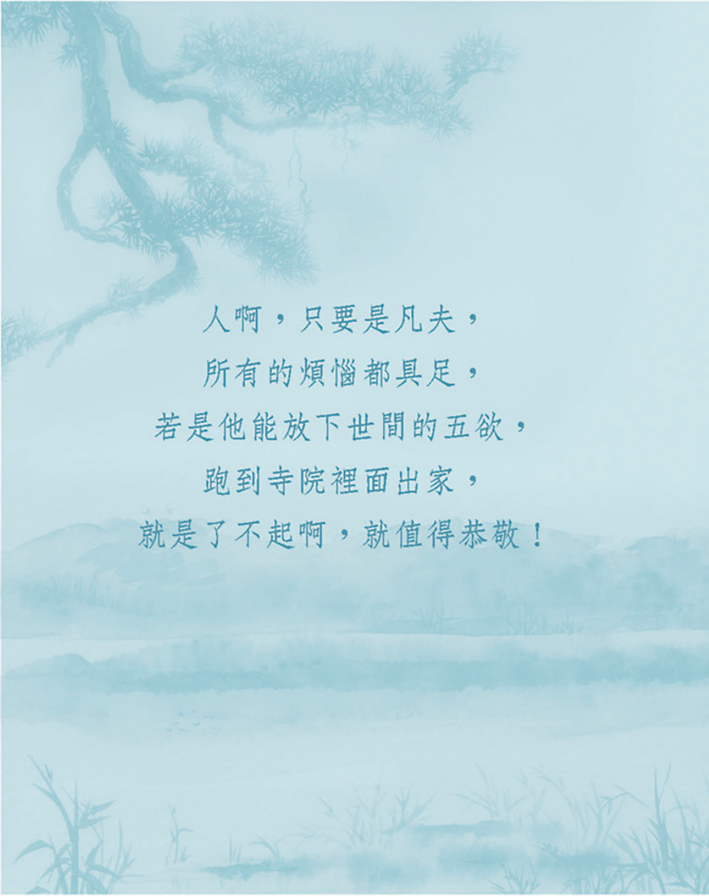
The Bodhicitta is very firm, even if being influenced by a bad friend, the Bodhisattva continues with practice.

4. Drive to make progress

From the strength of purity, supplemental forces and firm mind, unceasingly cultivating, allowing the progress and growth of the virtuous root.

六恒住：這是《雜阿含經》說的，就是眼見色、耳聞聲，乃至到第六意根，第六意識了法已，無喜無憂；滿意的，心裡也不喜，不滿意的，心裡也無憂。外面一切一切冷暖的境界，對他完全是等於零了，不能影響他，沒有壓力了，住最上捨，就是最殊勝的無所執著的境界。他的內心有正念、正知的功德。貪欲、瞋恚、愚癡無餘永盡，這叫第一正念正知心善解脫，這是阿羅漢的境界。

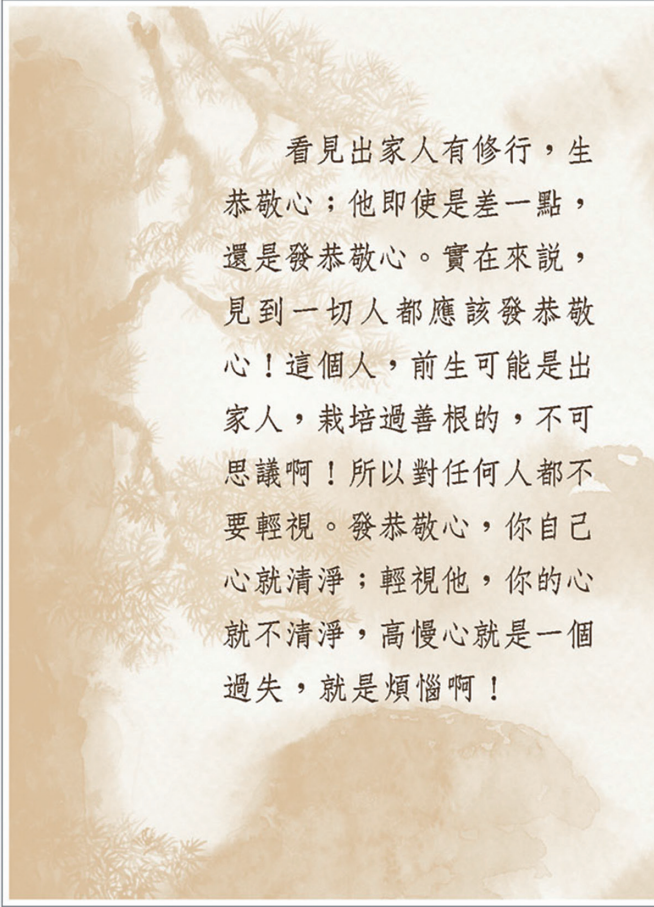
The Six Permanent Abiding, as taught in the *Samyukta Agama Sutra*, is that when eyes see forms, ears hear sounds, up to the sixth mind sense-base, with the sixth mind-consciousness comprehending mind-objects, there is neither delight nor worries. With satisfying situations, there is no delight in the mind and with dissatisfying situations, there is no worries in the mind. All external situations either favorable or unfavorable are as good as null to him, and cannot influence him. No longer under any stress, abiding by the highest renunciation, is the most outstanding state of non-attachment. In his mind there is right mindfulness and right awareness. Desire, hatred, and ignorance are forever ended remainderlessly. This is called the supreme liberation with right mindfulness, right awareness. This is the state of Arhatship.



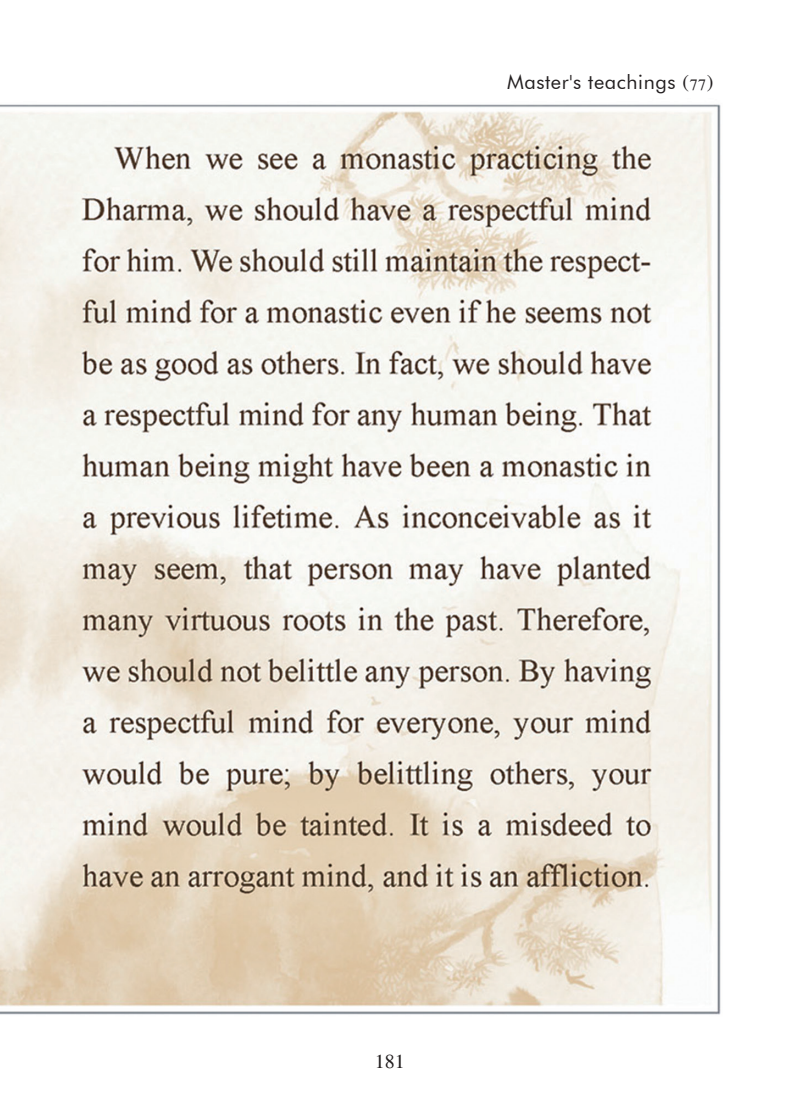
人啊，只要是凡夫，
所有的煩惱都具足，
若是他能放下世間的五欲，
跑到寺院裡面出家，
就是了不起啊，就值得恭敬！

As long as a person is still
an ordinary being,
he will have all kinds of afflictions.

It is an admirable thing
if such a person renounces the five cords
of desire (sensual pleasure)
of the conventional world
and becomes a monastic;
he deserves to be respected.



看見出家人有修行，生恭敬心；他即使是差一點，還是發恭敬心。實在來說，見到一切人都應該發恭敬心！這個人，前生可能是出家人，栽培過善根的，不可思議啊！所以對任何人都不要輕視。發恭敬心，你自己心就清淨；輕視他，你的心就不清淨，高慢心就是一個過失，就是煩惱啊！



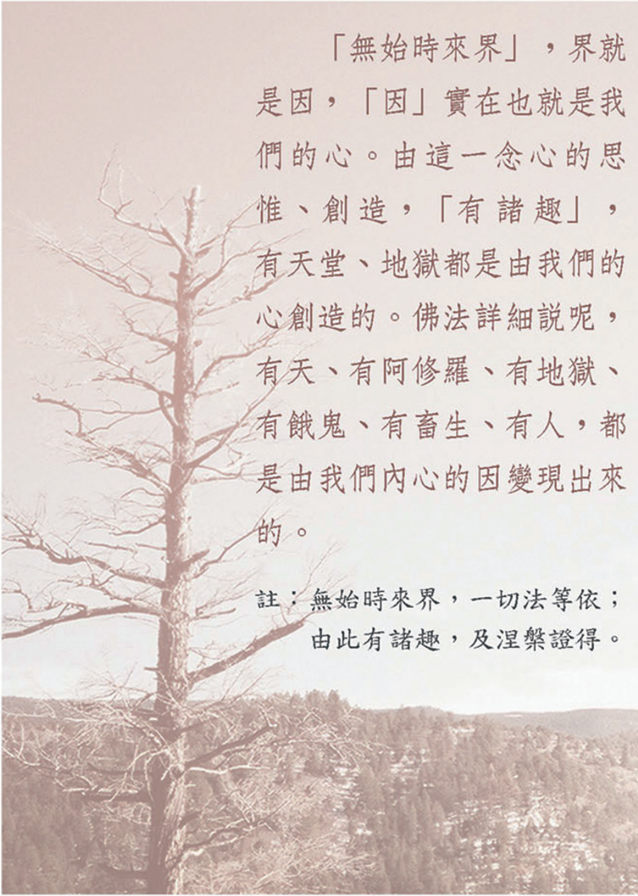
When we see a monastic practicing the Dharma, we should have a respectful mind for him. We should still maintain the respectful mind for a monastic even if he seems not be as good as others. In fact, we should have a respectful mind for any human being. That human being might have been a monastic in a previous lifetime. As inconceivable as it may seem, that person may have planted many virtuous roots in the past. Therefore, we should not belittle any person. By having a respectful mind for everyone, your mind would be pure; by belittling others, your mind would be tainted. It is a misdeed to have an arrogant mind, and it is an affliction.

凡是頭腦清楚、做事有條理，
具足這兩個條件的人，
只要肯努力修四念住，
現生就可能成就聖道。
這也不是什麼太高的條件嘛！



A person who has a clear mind
and does things in an orderly manner,
with these two qualities,
will be able to attain
the Noble Path in this life,
as long as he is willing to
put in effort to practice
the Four Foundations of Mindfulness.

These conditions are not too high,
are they?



「無始時來界」，界就是因，「因」實在也就是我們的心。由這一念心的思惟、創造，「有諸趣」，有天堂、地獄都是由我們的心創造的。佛法詳細說呢，有天、有阿修羅、有地獄、有餓鬼、有畜生、有人，都是由我們內心的因變現出來的。

註：無始時來界，一切法等依；
由此有諸趣，及涅槃證得。

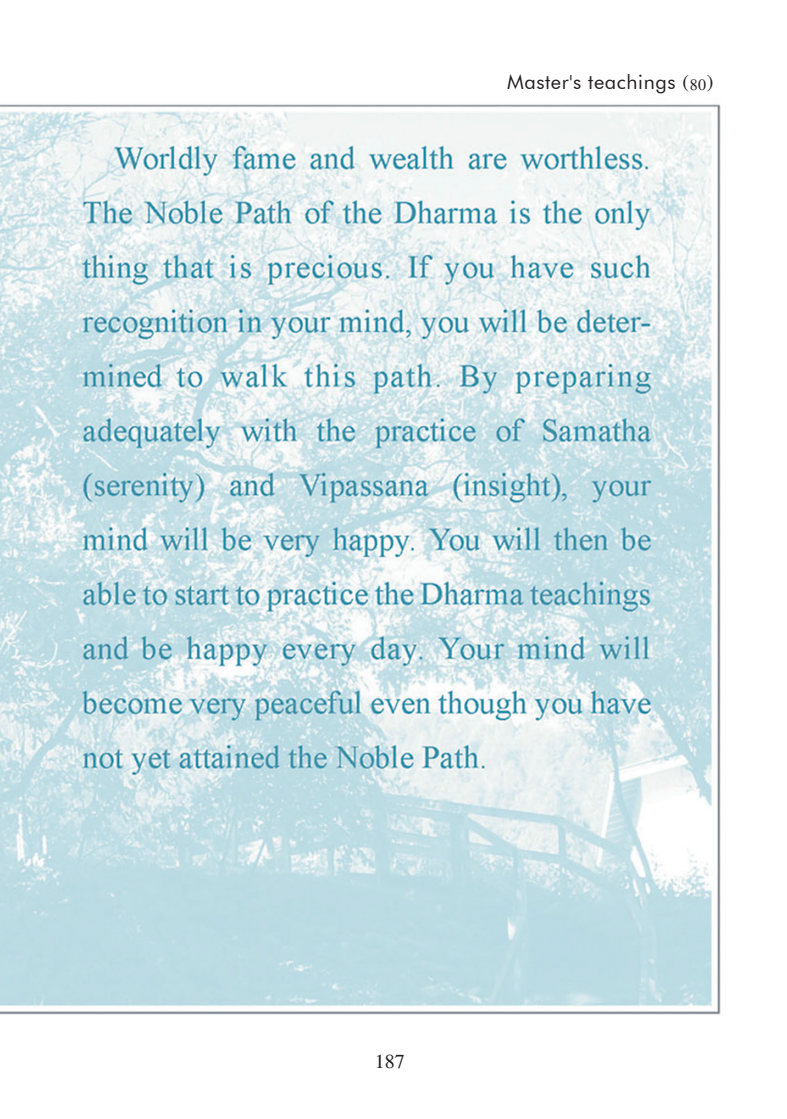
"This 'realm' since beginningless time," this 'realm' is the cause, this cause is no other than our mind. With thinking and creation by this mind, "there exist all the destinations (realms)." The existence of heaven and hell is due to the creation of our mind. Specifically speaking, in Buddhism, we say that the existence of heavens, asuras, hells, hungry ghosts, animals and human beings are manifested through our mind.

Note: This 'realm'* since beginningless time, is the support for all phenomena. It is due to this that there exist all the destinations and the attainment of Nirvana.

* This "realm" refers to Alaya-vijnana (Alaya or store consciousness). This is known as the storage mechanism for our karmic "seeds," and from which rebirth to different destinations arises.

世間上的榮華富貴不值一個錢，
唯有佛法中的聖道是寶貴的。
你心裡面能有這樣的認識，
就會發心走這條路了。
把止、觀這兩方面的資糧準備好了，
你心裡就很快樂，
就可以開始用功修行了，
天天都是快樂；雖然還沒得聖道，
但是心裡很安。





Worldly fame and wealth are worthless. The Noble Path of the Dharma is the only thing that is precious. If you have such recognition in your mind, you will be determined to walk this path. By preparing adequately with the practice of Samatha (serenity) and Vipassana (insight), your mind will be very happy. You will then be able to start to practice the Dharma teachings and be happy every day. Your mind will become very peaceful even though you have not yet attained the Noble Path.

大家都只是念阿彌陀佛名號也是好，
但是這個地區的佛法就要衰滅了啊！
念阿彌陀佛求生阿彌陀佛國很好，
修四念住是更好！

開始修無我觀，
就是開始斷煩惱了，
這個力量是很大的，
是能得無生法忍的。

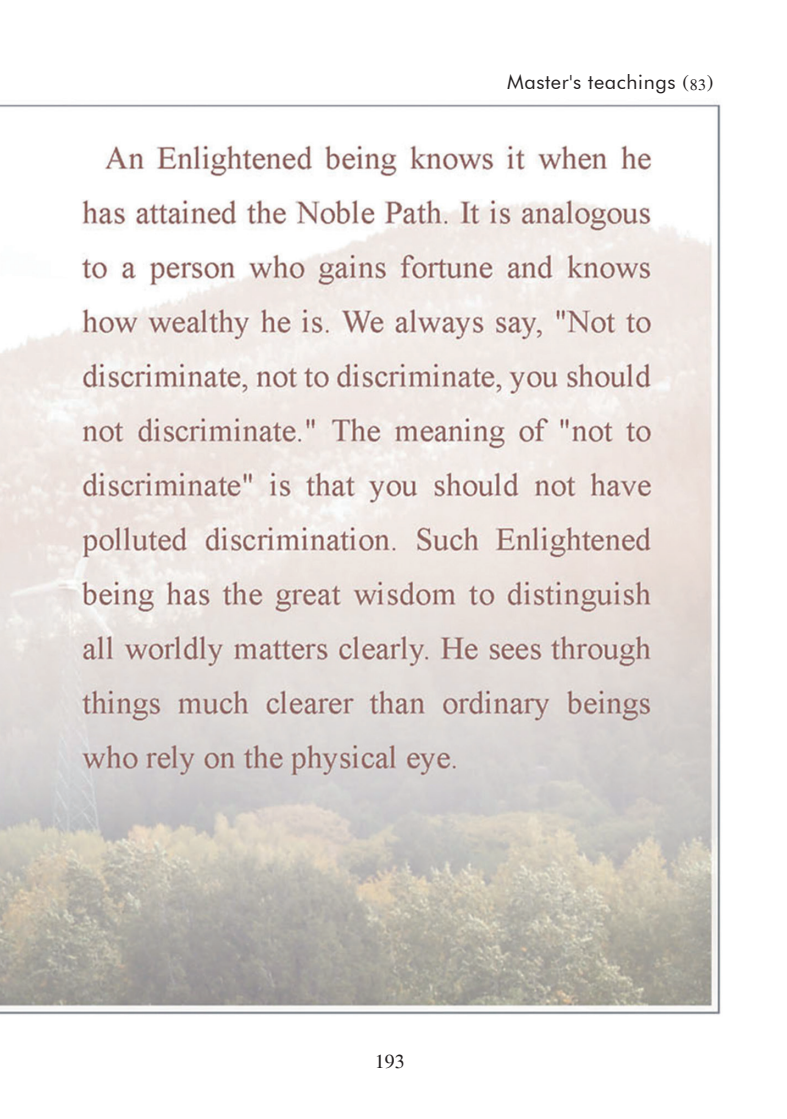
It is also good if everyone only wants to chant the name of Amitabha Buddha. However, the Dharma would deteriorate in the region where people only chant the Buddha's name. Although it is a good thing to chant Amitabha and vow to be reborn in the Pure Land of Amitabha Buddha; it is even better to practice the Four Foundations of Mindfulness. Beginning the practice of contemplating no-self is the commencement of the eradication of afflictions. This is very powerful. It will bring one to see the non-arising of dharma.

佛菩薩修學六波羅蜜、廣度眾生，
一切法都是無眾生可度，
布施波羅蜜不可得、
戒波羅蜜不可得、
忍波羅蜜、精進波羅蜜、
禪波羅蜜、般若波羅蜜都不可得。
他心裡面不驕慢，
就和沒有做功德一樣，
叫「常捨行」，不執著。
這是佛法中特別的一種大智慧！

The Buddhas and the Bodhisattvas practice the Six Paramitas for the benefit of all sentient beings. However, in the absolute states, there are no sentient beings to benefit. The generosity paramita is non-attainable; neither are morality paramita nor patience, diligence, meditative concentration, or wisdom paramita.

In Buddhas' or Bodhisattvas' minds, there is no arrogance or concept of merit at all. This is called "the way of constant equanimity" that has no attachment. This is the great wisdom that is unique in the Buddha-Dharma.

這得了聖道的人，他自己知道自己得聖道的；就像人得了財富了，他自己知道他有多少財富。我們常說：「不分別，不分別，你不要分別。」我們佛教徒常會用這句話。這個不分別是說：你不要有染污的分別。他的大智慧境界對於世間上一切事物，是非常地分明的、更清楚，比我們肉眼凡夫看得更清楚，不是糊糊塗塗的。



An Enlightened being knows it when he has attained the Noble Path. It is analogous to a person who gains fortune and knows how wealthy he is. We always say, "Not to discriminate, not to discriminate, you should not discriminate." The meaning of "not to discriminate" is that you should not have polluted discrimination. Such Enlightened being has the great wisdom to distinguish all worldly matters clearly. He sees through things much clearer than ordinary beings who rely on the physical eye.

我們要把心靜下來，
深入地思惟，
要努力，
自己要努力！



We should calm our mind
and deeply reflect (the Buddha-Dharma).
We must put forth the effort
by ourselves.



「諸惡莫作，眾善奉行，
自淨其意，是諸佛教。」
「自淨其意」這句話，
怎麼能自淨其意？
就是要摩訶般若波羅蜜，
才能自淨其意，
不然是不能的！

"To refrain from non-virtuous deeds,
to perform virtuous deeds
and to purify your own mind—
these are the teachings of all the Buddhas."

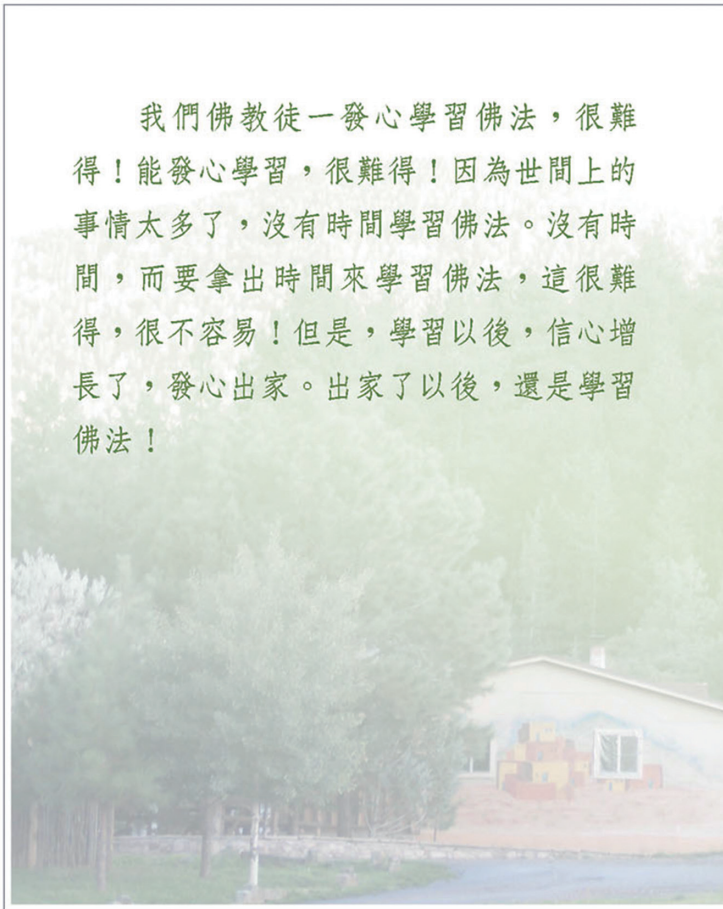
How can we purify our own minds?

We need the Mahaprajnaparamita—
the great perfection of wisdom.

Otherwise,
we won't be able to purify our own minds.



我們佛教徒一發心學習佛法，很難得！能發心學習，很難得！因為世間上的事情太多了，沒有時間學習佛法。沒有時間，而要拿出時間來學習佛法，這很難得，很不容易！但是，學習以後，信心增長了，發心出家。出家了以後，還是學習佛法！

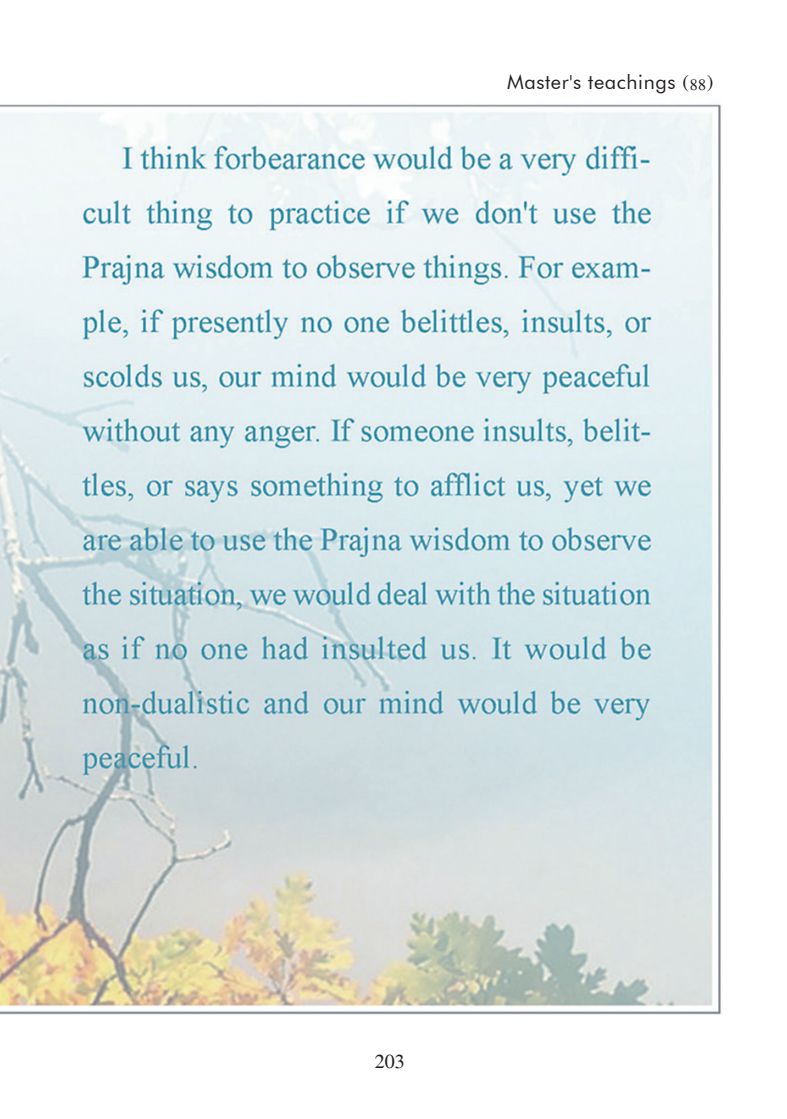


It is very precious that Buddhists aspire to learn the Dharma. It is precious because there are too many distractions in the world, therefore, most people have no time to learn the Dharma. That's why finding time to learn the Dharma is not easy, and those who are able to find time to learn the Dharma are considered rare. After learning the Dharma and your confidence is strengthened, you may want to become a monastic. However, after becoming a monastic, you still need to continue learning the Dharma.

學習佛法這個地方有點問題：馬上就要做菩薩，要弘揚佛法。弘揚佛法也是對，不弘揚佛法，佛法就滅亡了，所以，弘揚是對的。但是我們從經論上看，不要那麼早做菩薩。發無上菩提心是對的，但是應該自己先用功修行。修行，有成就了。最低限度，能有多少定，不容易退；不是決定不退，而是不容易退。達到這個程度的時候，去弘揚佛法比較好。

There is one problem when learning the Dharma: people want to immediately behave like a Bodhisattva and spread the Dharma. It is appropriate to spread the Dharma; otherwise the Dharma would disappear from the world. Therefore, spreading the Dharma is the right thing to do. However, according to the teachings of the Sutras and Satras, we should not prematurely behave like a Bodhisattva. Generating Bodhicitta is all right. However, we should make efforts to cultivate the Dharma and it is better to wait until we have made accomplishments in cultivating the Dharma. At least, we should achieve certain levels of meditative concentration so that we won't regress easily. It is not that we will never fall backwards, but at least not so easily. At this level, then it is more appropriate to spread the Dharma.

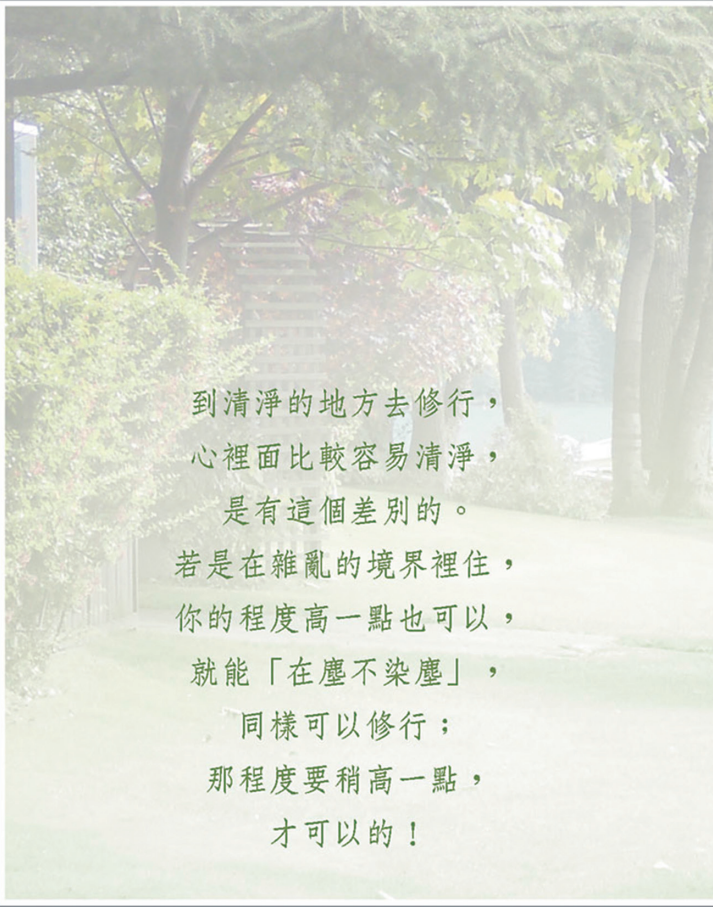
我們若不用般若的智慧觀察，我看忍辱這件事很難。就是現在沒有人輕視我們、也沒人毀辱我們、也沒人罵我們，心裡面很平靜，不憤怒；若現在有人毀辱我們、輕視我們，說了種種令我煩惱的話，如果我們能用般若的智慧觀察這個境界，那就和沒有人毀辱我一樣，無二相，而這時候心也就是平靜的。



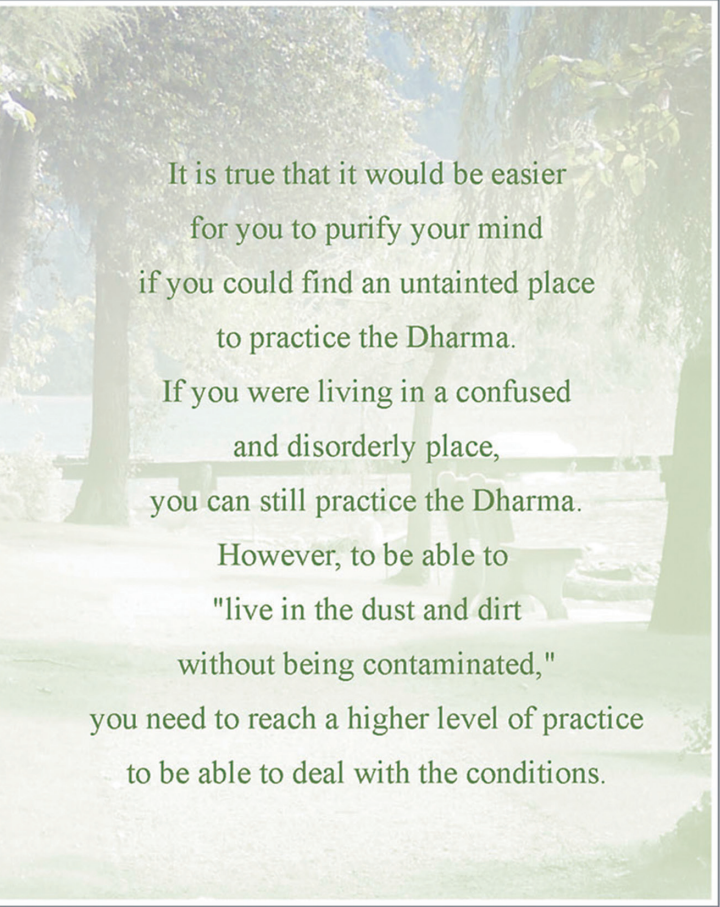
I think forbearance would be a very difficult thing to practice if we don't use the Prajna wisdom to observe things. For example, if presently no one belittles, insults, or scolds us, our mind would be very peaceful without any anger. If someone insults, belittles, or says something to afflict us, yet we are able to use the Prajna wisdom to observe the situation, we would deal with the situation as if no one had insulted us. It would be non-dualistic and our mind would be very peaceful.

《楞伽經》上有句話「妄想無性」，你可以常常地念這句話，思惟這句話的意思。說這個人現在在罵我，「妄想無性」！說這個人現在讚歎我：「你講經講得很好。」「妄想無性」！這道理就是這樣子。《瑜伽師地論》的翻譯者不是用「妄想無性」這四個字，而是「唯識無義」。我的理解呢：「唯識無義」和「妄想無性」是一句話，就只是內心的分別，是沒有那件事的；「義」當做境界講，指沒有那個境界——「唯識無義」。

The *Lankavatara Sutra* says: "Delusions have no self nature." You should remember and reflect the meaning of this teaching frequently. If someone scolds me, I would consider this act as "delusions that have no self nature!" If someone praises me by saying that "You explain the Sutras very well," I would consider it as "delusions that have no self nature." This is what it really means. In the *Yogacarabhumi Sastra*, the translator used "Consciousness-Only without true meaning" instead of "Delusions have no self nature." To my understanding, both statements have the same meaning. It is just the creation of our discriminating mind in which nothing is real. "True meaning" stands for "circumstances." All circumstances are not real and are merely manifestations of our own mind—"Consciousness-Only without true meaning."



到清淨的地方去修行，
心裡面比較容易清淨，
是有這個差別的。
若是在雜亂的境界裡住，
你的程度高一點也可以，
就能「在塵不染塵」，
同樣可以修行；
那程度要稍高一點，
才可以的！



It is true that it would be easier
for you to purify your mind
if you could find an untainted place
to practice the Dharma.

If you were living in a confused
and disorderly place,
you can still practice the Dharma.

However, to be able to
"live in the dust and dirt
without being contaminated,"
you need to reach a higher level of practice
to be able to deal with the conditions.

「奢摩他」就是修止，
止成功了就是定。

「毘鉢舍那」翻到中國話就是觀，
觀就是思惟，心裡面思惟這個道理。

這個方法有何難乎？

一點不難嘛，

是我們能辦得到的。

又修止、又修觀，修觀又修止，
慢慢地我們就可以得無生法忍，

就可以得聖道！

"Samatha" is to practice "stilling." The success of stilling is called meditative concentration. "Vipassana" in Chinese is called "contemplation." Contemplation is a matter of reflecting. It is to use our mind to reflect the rationale of the teachings. Is it difficult to carry out these methods? Not at all. It is practical and feasible to all of us. All we have to do is to practice Samatha and Vipassana repeatedly. Gradually, we will achieve the forbearance of non-arising of dharma and thus, the Noble Path.



《摩訶般若波羅蜜經》說的諸法空，指一切法是自性空，普遍地說一切法空的道理。唯識宗說的空，如《楞伽經》裡有唯識義，它說的空，偏重於內心的分別說空。「唯識無義」、「妄想無性」，是偏重於內心的分別而說空，而不是說一切因緣所生法都是空。但是「妄想無性」，妄想也可以說是因緣生法；「唯識無義」，識的活動也是因緣生法。這和《中觀論》說的空，有這麼點小小的差別，但是總相來說，還是無差別。



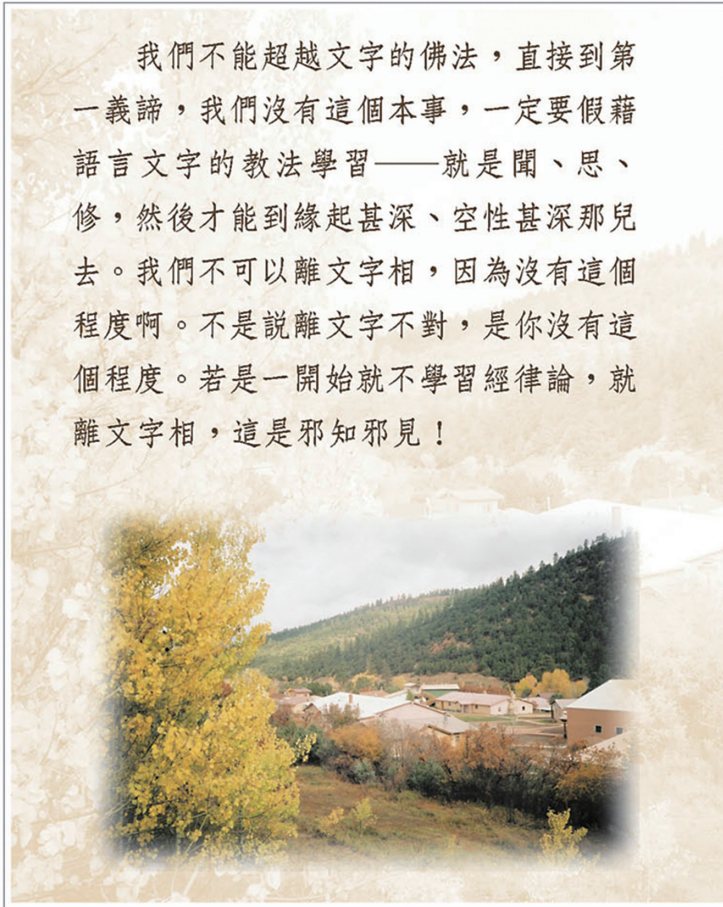
It is referred to by the *Mahaprajnaparamita Sutra* that all phenomena are empty, meaning that all phenomena are empty of intrinsic nature. This is a common way of expressing the principle of emptiness of all phenomena. The teaching about emptiness in the Consciousness-Only School—e.g. the *Lankavatara Sutra* with Consciousness-Only philosophy—leans toward declaring that the illusive discrimination of the mind is empty. The teachings of "Consciousness-Only without true meaning" and "delusions have no intrinsic nature" leans toward saying that the illusive discrimination of the mind is empty, instead of saying that all phenomena that arise from conditional causa-

tion are all empty.

However, "delusions have no intrinsic nature" —delusions can also be considered as dependent arising, as they also arise from conditional causation. Even in the teaching of "Consciousness-Only without true meaning," the activities of consciousness also arise from conditional causation.

Although the emphasis of teaching emptiness between the *Madhyamika Sastra* and Consciousness-Only School is somewhat different, in the overall form, both teachings about emptiness have no difference.

我們不能超越文字的佛法，直接到第一義諦，我們沒有這個本事，一定要假藉語言文字的教法學習——就是聞、思、修，然後才能到緣起甚深、空性甚深那兒去。我們不可以離文字相，因為沒有這個程度啊。不是說離文字不對，是你沒有這個程度。若是一開始就不學習經律論，就離文字相，這是邪知邪見！



We cannot reach the Ultimate Truth without the help of language; we have no such ability. We need to learn the Dharma through language and written characters, i.e., learning, reflecting, and cultivating, we will then be able to reach the deep and profound dependent arising and emptiness. We cannot learn without language and words, because we have no such ability yet. I am not saying that it's not right to learn the Dharma beyond the form of language; it is that you do not have such standard. It would be wrong thinking and wrong views if a beginner intends not to learn the Sutras, Vinaya (precepts), and Sastras (commentaries), i.e., to learn without language and words.

得定和不得定，有什麼關係呢？

得定了以後，心的力量大；

若是沒得定，心散亂的人，

心的力量就小。


你想要得聖道，心要有力量。

所以你若為了聖道的成就，

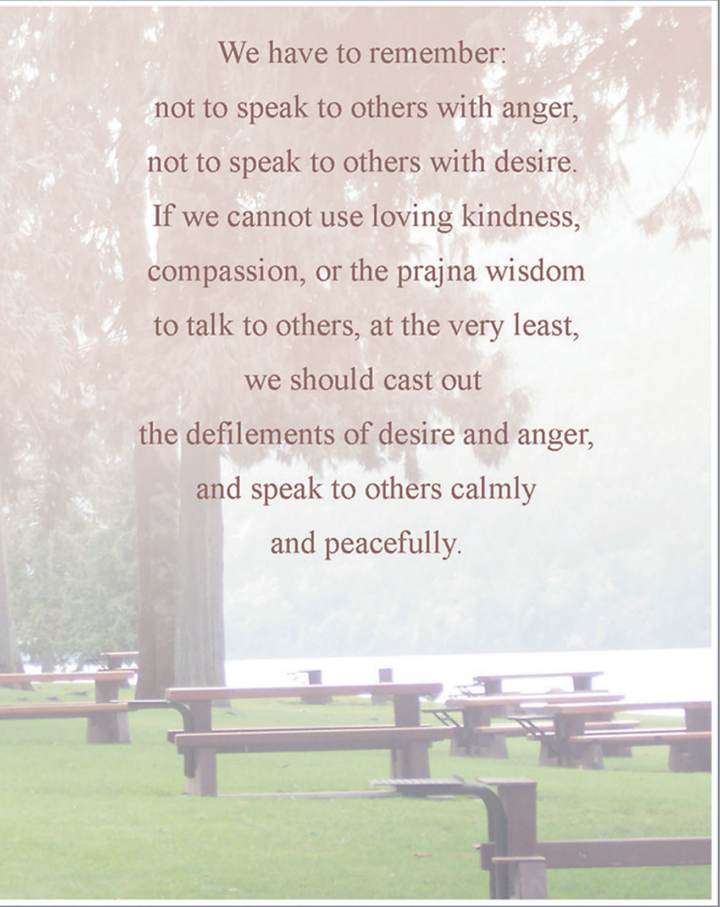
你先要準備好內心的定。

你要做這件事！

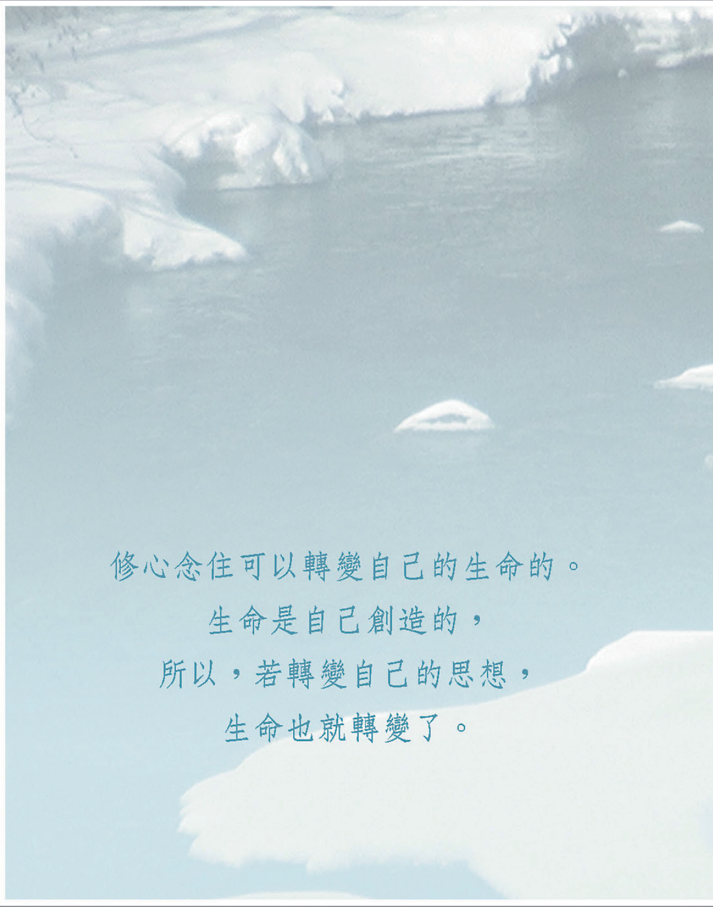
Is it a matter of concern whether one achieves meditative concentration or not? If a person achieves meditative concentration, his mind will be very powerful. On the other hand, if a person has no such achievement, his mind would be powerless and easily disturbed. If you want to achieve the Noble Path, you need to have a powerful mind. Therefore, if you want to attain the Noble Path, you need to have good preparation and be able to develop meditative concentration. This is one thing you ought to do!



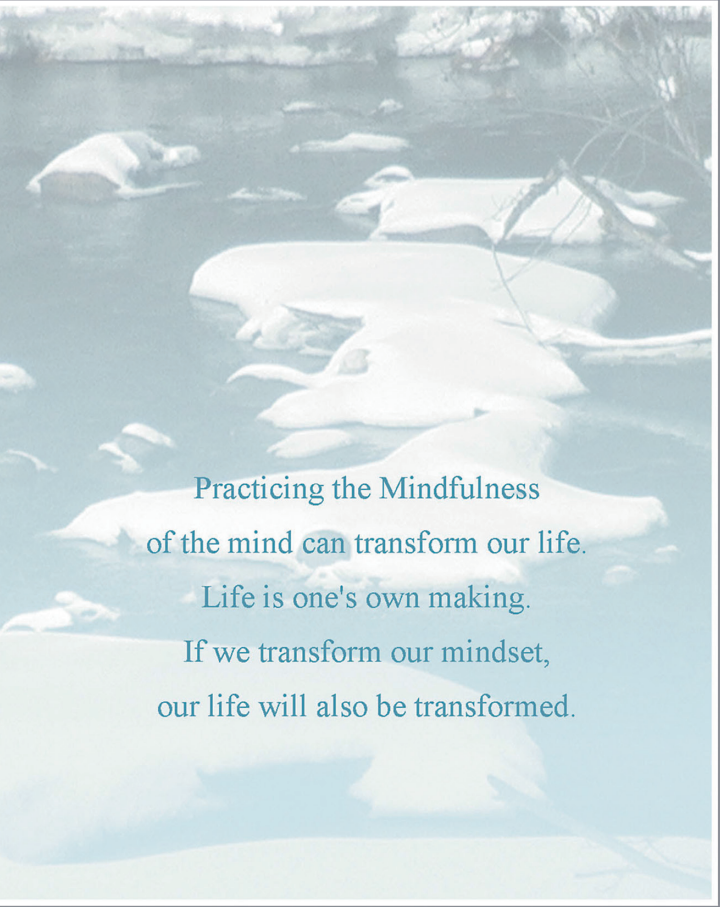
我們記住：
不要用瞋心同人講話、
不要用貪心同人講話。
我們不能用慈悲心、
般若智慧同人講話，
最低限度，
把這個貪、瞋的煩惱驅逐出去，
用平靜的心情同人說話。



We have to remember:
not to speak to others with anger,
not to speak to others with desire.
If we cannot use loving kindness,
compassion, or the prajna wisdom
to talk to others, at the very least,
we should cast out
the defilements of desire and anger,
and speak to others calmly
and peacefully.



修心念住可以轉變自己的生命的。
生命是自己創造的，
所以，若轉變自己的思想，
生命也就轉變了。



Practicing the Mindfulness
of the mind can transform our life.

Life is one's own making.

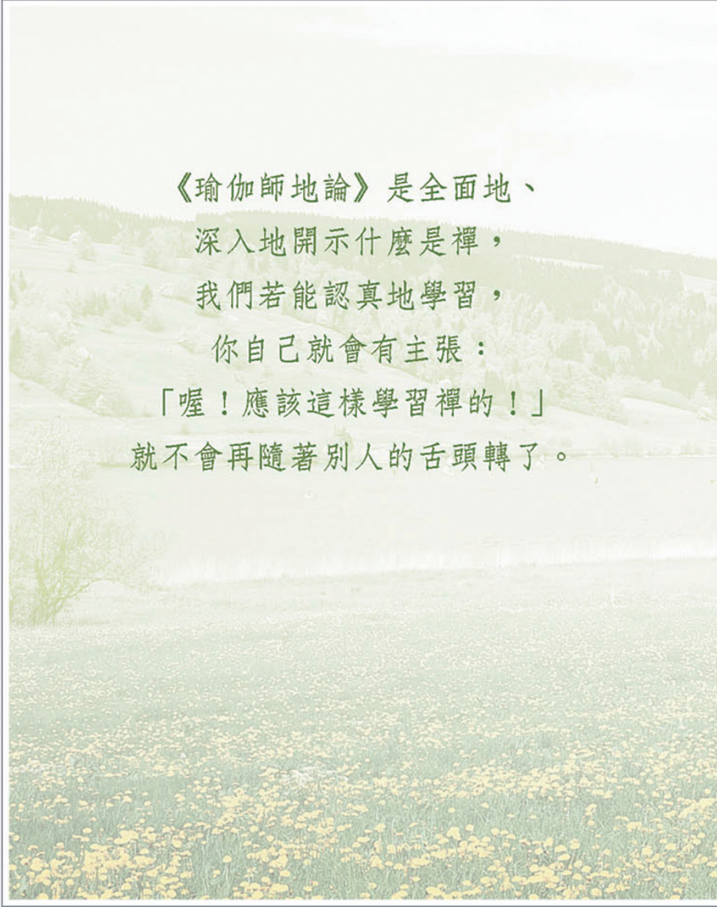
If we transform our mindset,
our life will also be transformed.

我對任何人都恭敬，
而不輕視任何人！



I respect everyone
and don't belittle anyone!





《瑜伽師地論》是全面地、
深入地開示什麼是禪，
我們若能認真地學習，
你自己就會有主張：
「喔！應該這樣學習禪的！」
就不會再隨著別人的舌頭轉了。

The *Yogacarabhumi Sastra* expounds
the profound meaning
of Ch'an (Zen) thoroughly.
If we are serious in studying
the *Yogacarabhumi Sastra*,
clarity will appear and we will conclude:
"This should be the correct way
of learning Ch'an (Zen)."

With this mindset,
we will not be swayed
by what other people may have said
about learning Ch'an (Zen).

我要有什麼條件才能出家？

就是對於佛法要有信心，

能把世間上的事放下，

那麼就可以出家。

沒有說「帶來兩百萬美鈔」這個條件；

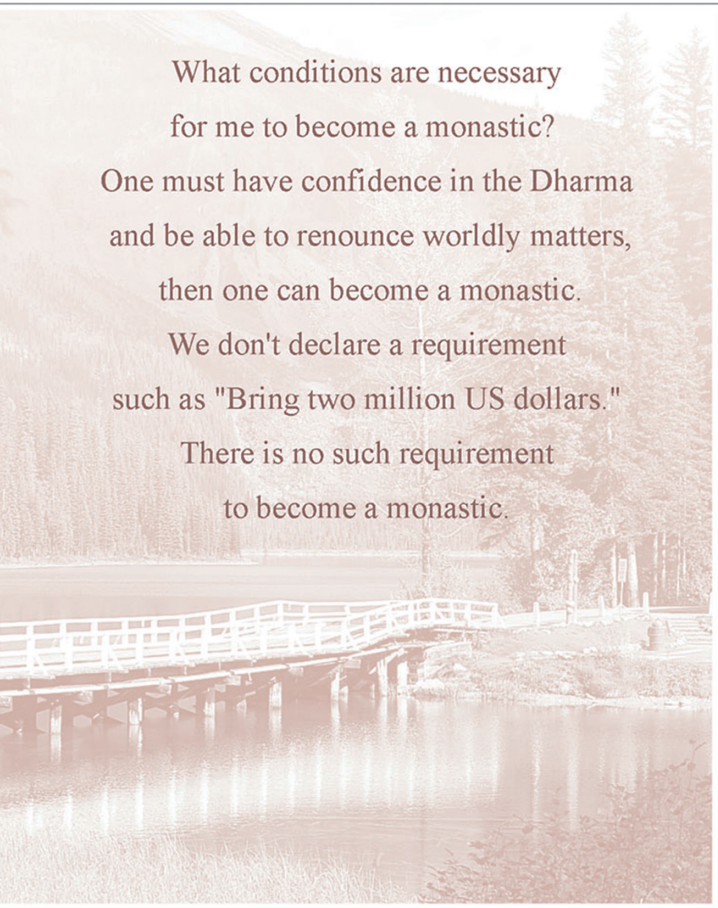
沒有這個條件的！

What conditions are necessary
for me to become a monastic?

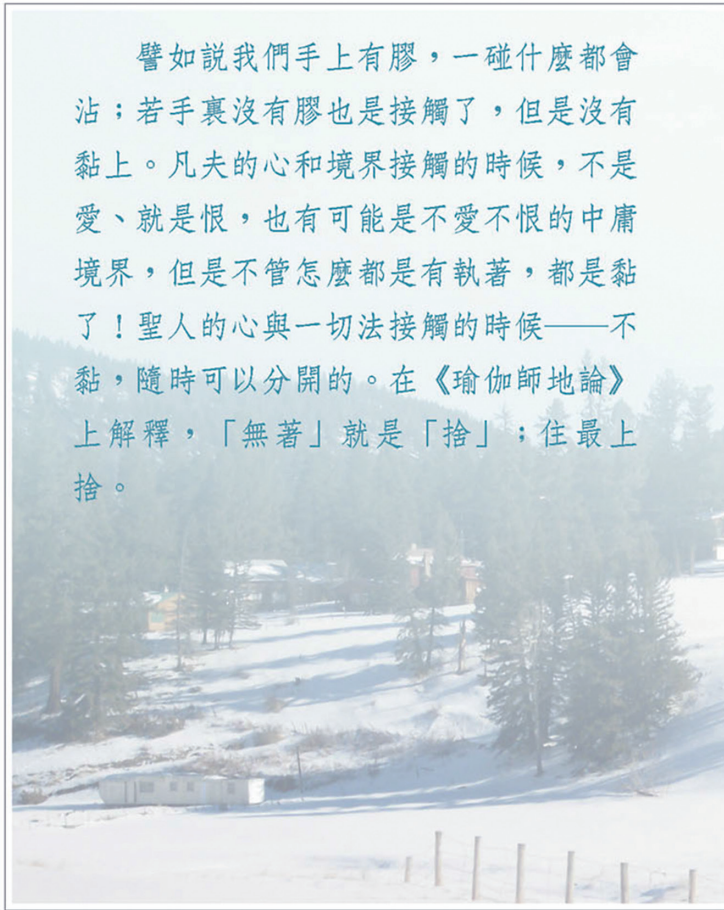
One must have confidence in the Dharma
and be able to renounce worldly matters,
then one can become a monastic.

We don't declare a requirement
such as "Bring two million US dollars."

There is no such requirement
to become a monastic.



譬如說我們手上有膠，一碰什麼都會沾；若手裏沒有膠也是接觸了，但是沒有黏上。凡夫的心和境界接觸的時候，不是愛、就是恨，也有可能是不愛不恨的中庸境界，但是不管怎麼都是有執著，都是黏了！聖人的心與一切法接觸的時候——不黏，隨時可以分開的。在《瑜伽師地論》上解釋，「無著」就是「捨」；住最上捨。



For example, if we have glue on our hands, everything we touch will attach to our hands. If we don't have glue on our hands, nothing will attach. As ordinary beings, our minds always attach to circumstances. It can be either love or hatred, or maybe the mind has neither love nor hatred but is still attached with a neutral state. When the minds of Noble Beings encounter various situations, there is no glue because there is no attachment.

In the *Yogacarabhumi Sastra*, it explains no attachment, which means abandonment and so-called abiding by the supreme renunciation.

Abide 安住

To commit, or to be steadfast; to continue, or to stay with.

Affliction 煩惱

All of the thoughts, words, actions and emotions based on ignorance, anger and desire resulting in suffering.

Alayavijnana 阿賴耶識

Store consciousness (8th consciousness), since it stores the seeds of sense impressions and actions.

Amitabha Buddha 阿彌陀佛

A Buddha who possesses infinite meritorious qualities; who expounds the Dharma in his pureland paradise in the West.

Arhat 阿羅漢

A being whose mind is free of defilement, and is not destined for further rebirth. Contrary to a Bodhisattva, an Arhat is only interested in his own attainment of liberation.

Asura (demigod) 阿修羅

One of the six beings of rebirth, they have less virtue and more anger as compared with the Devas.

Bodhicitta 菩提心

Literally, the mind of enlightenment. There are two kinds of bodhicitta: 1) absolute bodhicitta, which is the completely awakened mind that sees the emptiness of phenomena, and 2) relative bodhicitta, which is the aspiration to practice the six paramitas and to free all sentient beings from the suffering of samsara.

Bodhisattva 菩薩

An Enlightened being who is committed to leading all sentient beings to become enlightened.

Buddha 佛

"Enlightened one, awakened one." One who has completely extinguished all afflictive states of mind and lacks all the mixed manifestations of desire, anger and ignorance.

Buddha-Dharma 佛法

The teachings of the Buddha. See also Dharma.

Buddhist 佛弟子

Disciple of the Buddha.

Ch'an (Zen) 禪

Chinese phonation for meditation. See Samatha and Vipassana.

Contemplate 思惟

To reflect, to continue thinking about one thing.

Defilements 染汙

Contamination of all afflictions, as in all worries and troubles, vexations and doubts; contamination of karma, as in all bad actions; contamination of life, as in birth, aging, sickness and death; suffering caused by desire, anger, ignorance and self views.

Delusion 妄想

In Buddhism, delusion is a lack of awareness of the true nature of things, or of the true meaning of existence.

Dependent arising of phenomena 緣起

Arising from conditions, not being spontaneous and self-contained; without separate and independent nature.

Devas (gods) 天

Sanskrit for god. It refers to more highly evolved beings that are still part of samsara.

Dharma 佛法

The teachings of the Buddha, one of the "Three Jewels" in Buddhism.

Dharma 一切法

Refers to any discrete phenomena or element of existence.

Diligence 精進

One of the six perfections. The mental operation of continuously cultivating good and eliminating evil.

Doctrine 法義

The true meaning in Buddha's teaching.

Emptiness 空

The Sanskrit word is Sunyata. One of the key concepts in Buddhism. Emptiness represents impermanence, unreality, instability, transience and relativity in the nature of all existence. All phenomena and the self have no such reality, but are composed of a certain number of Skandhas or elements, which disintegrate. They are also dependent or caused by the conditions of others' existence. Emptiness is not nothing, it is the irresolute existence of everything, permeating all phenomena making possible their evolution.

Enlightenment 覺悟

To directly awaken to the true nature of existence.

Five aggregates (Five Skandhas) 五蘊

The five components of an intelligent being, specially a human being: form (matter), sensation, perception, mental formation and consciousness.

Flawless 無漏

Pure, uncontaminated, undefiled, or untainted.

Forbearance of non-arising of dharma

無生法忍

The realization that all phenomena are beyond birth and extinction. A state of actualization attained by high-level Bodhisattvas, and can be called a Noble Being.

Four elements 四大

Earth, water, fire and wind.

Four Foundations of Mindfulness 四念處

Contemplation on mindfulness of the body, feelings, mind, and dharma.

Good Dharma Friend 善知識

One who can lead you to the Noble Path.

Illusion 虛妄

One of the key concepts in Buddhism. The nature of all phenomena—being transient, insubstantial, indefinite and subject to change.

The Inner Level of Ordinary Disciples 內凡

"Stage of preparation" or "Stage of initial application." This is the phase of preparation for opening the wisdom of "no-outflow" in order to enter the stage of Path of Seeing.

Kalpa 劫

The longest duration of time from ancient Indian world-view.

Karma 業

"Action," understood as the law of causality. According to the Buddha's teaching, all actions, whether of thought, word, or deed, are like seeds that will in due course bear fruit in experience, whether in this or future lives. Good actions produce good results, and bad actions produce bad results.

Liberation 解脫

Freedom, or deliverance, especially from suffering, birth, old age and death, etc; becoming free from all afflictions or breaking free from all attachments.

Meditative concentration 定

Often used interchangeably with samadhi. The unification of the mind in concentration: stopping the flow of the mind and concentrating on one point.

Nirvana 涅槃

Literally, "extinguished." Individuals in samsara, with their spiritual practice, can attain a state of enlightenment in which all false ideas and conflicting emotions have been extinguished.

No-Birth 無生

It signifies the 'extinction' of the discursive thinking by perceiving things as arising and disappearing, forming attachments to them.

No-Self 無我

Selflessness; surpassing the five aggregates and all phenomena.

Noble Being 聖人

A saint, an enlightened person—a Buddha or Bodhisattva. In Yogacara technical usage, a practitioner who is at or above the level of the Path of Seeing.

Noble Path 聖道

Path followed by Shravakas, Pratyekabuddhas and Bodhisattvas. They have completely liberated themselves from mental obscuration or afflictions.

The Outer Level of Ordinary Disciples

外凡

"Stage of accumulation." It is the phase

where the "raw materials" for merit and wisdom are accumulated for cultivation.

Path of Cultivation 修道

After the experience of the Path of Seeing, the practitioner renews his efforts based on this new insight, seeking further accordance with reality. The afflictions that are eliminated in this path are those that are more deeply embedded, whereas in the prior Path of Seeing, the less deeply embedded afflictions were eliminated.

Path of No-More-Learning 無學

One who has attained the state of Arhat, who has completed the course of practice and abandoned all defilements, so there remains nothing to be learned and practiced.

Path of Seeing (Stream Enterer)

見道、入聖者之流

Stage at which one enters the level of the noble beings, attaining no-outflow (flawless) wisdom. It is after entry into this stage that one is considered in Yogacara, to be enlightened.

Phenomena 境界、現象

Refers to all things, events, and realms.

Practice 練習、修行

Consistently training the mind in meditation.

Prajnaparamita 般若波羅蜜

"Perfection of Wisdom." The profound realization of emptiness. One of the essential teachings of Buddha, and also the name of an important group of Sutras.

Precepts 戒

(1) The moral codes/rules of religious discipline, (2) Warnings, precautions.

Pure Land 淨土

A collective term for the realms of the Buddhas.

Refuge 皈依

A Buddhist seeking guidance and protection from the "Three Jewels" in order to find freedom from the suffering of samsara.

Regulate 調伏

To correct, adjust, and soothe.

Right mindfulness 正念

Mindfulness with regard to one's body, feelings, mental formations and ideas, thoughts, concepts and dharmas.

Saha world 娑婆世界

Refers to this world of ours, filled with sufferings and afflictions (Saha: bearing and enduring); opposite of Pure Land.

Samatha 止 (奢摩他)

Concentrating on an object of focus and putting active thought to rest in order to achieve concentration or samadhi. There are many degrees of samadhi, and also various types, depending on the nature of the meditation being practiced, and the depth of absorption achieved; serenity, tranquility.

Sangha 僧伽

The third of the "Three Jewels" of Buddhism. These are the companions on the path. They may be every person on the path or the noble Sangha, which are the realized ones.

Sarvajna 薩婆若 (一切智)

Means omniscience, having complete knowledge, the perfect wisdom attained by Sakyamuni on attaining Buddhahood.

Sastras 論

Commentaries on Buddha's teaching about a particular subject, written by the enlightened disciples of the Buddha; treatises.

Self-nature 自性

(1) Own-nature, the definitive nature of something, (2) an unchanging essence or principle, (3) Self-arising.

Sharavaka 聲聞

"Voice-hearer," a disciple of Buddha; a person who cultivates diligently to attain the stage of Arhat.

Six paramitas 六波羅蜜

The six practices of the Mahayana path: transcendent generosity, transcendent discipline, transcendent patience, transcendent diligence, transcendent meditation, and transcendent knowledge. (Paramita: Sanskrit for "perfections" and in Tibetan literally means "gone to the other side.")

Six consciousnesses 六識

The six consciousnesses which are the function of the six organs: eye, ear, nose, tongue, body, and mind.

Sunyata 空

See Emptiness.

Sutras 經

All of Buddha's teachings in scriptures.

Three Jewels 三寶

The Buddha, the Dharma, and the Sangha (assembly of disciples and practitioners on the path). These are the three objects of refuge for all Buddhists.

Ultimate Truth (Absolute Truth)

第一義諦、真如理、無為法

The highest truth; the absolute truth. True reality, as opposed to any kind of relative or worldly truth. Transcends opposing ideas, free of delusion.

Vipassana 觀 (毘婆舍那)

Contemplating Dharma accordingly to a Sutra during meditation to attain wisdom; insight.

Virtuous roots 善根

'Good roots', good causal actions that bring

good rewards. Generally it's considered to have these three qualities: absence of desire, of anger and of ignorance.

Wisdom 智慧

Discernment, understanding; being able to discern things and their underlying principles and to decide when doubtful.

Wisdom of cultivation 修所成慧

After intellectually understanding the topic, and contemplating through meditative concentration, there is an assimilation of knowledge with experience.

Wisdom of learning 聞所成慧

Through hearing, reading or learning Dharma, as a result some sense of understanding is developed.

Wisdom of "No-Outflow"**(Flawless Wisdom) 無漏慧**

Wisdom without contamination. The occurrence of this contamination is from the condition of ignorance. It tricks the consciousnesses by the illusions of subject and object, like and dislike. The enlightened mind is able to operate without contamination.

Wisdom of reflecting 思所成慧

Constant reflection and contemplation after hearing, reading or learning the teachings so that the understanding becomes clearer.

Worldly Truth 世俗諦

(also known as Relative or Conventional Truth)

Reality as perceived by unenlightened sentient beings. Everyday truth of the mundane world subject to delusion and pairs of opposites.

願以此功德 普及於一切

Due to this merit may all good Dharmas
permeate among all beings

我等與眾生 皆共成佛道

So that we and all sentient beings
can ultimately achieve Buddhahood.

上妙下境老和尚開示

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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.
Homage to Amita Buddha!

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