




破
殼

Break the shell



破殼 Break the Shell

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獻給您 *Dedicated to you--*

少病少惱少私慾

*diminish sickness,
diminish stress,
diminish desires.*





防火

「天天防火，日日防賊」，

就是說你要看住家。

天天防火，防什麼火？

不是防外邊的火，要防自性裏邊的無明火。

你內裏沒有無明火，外邊的火就燒不著你。

這無明火就像老虎生氣似的，

這是前世的罪孽根。

所以人最要緊的就是防避無明火。

無明火，就是欲念——


領袖欲、財欲、色欲、名欲、睡欲，

這都是因為無明造成。

無明就是無所明瞭，

無所明瞭就會做出糊塗事來，

糊里糊塗活著。

A painting of a red iris flower in a green field. The background is a textured, light green wash, and the foreground shows the green leaves and stems of the iris. The flower is in full bloom, with several petals in shades of red and purple. The overall style is impressionistic and soft.

“Every day guard against fires;
every day guard against thieves.”
This means you must guard your home.
It means not watching for fires outside,
but guarding against fires inside.
What kind of fires do you need to guard against?
It is your own internal fire of ignorance.
If there is no fire inside you,
then external fires cannot reach you.
The internal fire of ignorance is like a tiger.
It is the original mistake. And so,
the most important thing people should guard against
is the fire of ignorance; that is to say,
the desire for leadership, the desire for wealth, the desire
for sex, the desire for fame, and the desire for sleep.
All these desires come from ignorance.
Ignorance is just a lack of understanding.
A lack of understanding brings about confusion,
and one lives one’s life bewildered.

Guard against fire.

無明

做糊塗事——

對人有利，

自己不一定知道；

對人有害處，

自己也不一定知道。

所以做出來的事是善惡夾雜，

害人和利人的事

不知不覺就會做出來。

你利人就是善，

你害人就是惡，

所以要天天防備無明火。

你若能不生無明火，就沒有脾氣；

沒有脾氣的人就不愚癡，

有脾氣的人是最笨的。

A painting of a river scene. On the left, there are green plants with red flowers. A path leads from the foreground towards the background. The water is blue and white, suggesting a fast flow or rapids. The overall style is impressionistic with visible brushstrokes.

Ignorance.

When you are confused,
you cannot distinguish between what benefits people
and what harms them, so that in doing things,
the bad is mixed with the good,
and people are both harmed and benefited by you.
Benefiting people is good, while harming people is evil.
Therefore, you must daily guard against the fire of ignorance.
If the fire of ignorance does not flare up in you,
then you will not lose your temper.
Those who do not lose their temper, will be free of ignorance.
But those who lose their temper, will become stupid.



防賊

「日日防賊」，
防什麼賊？
不是外邊來的賊，
是防你自己裏邊的賊。
什麼叫裏邊的賊？
你眼睛也是賊，耳朵也是賊，
鼻子也是賊，舌頭也是賊，
身也是賊，意也是賊。
眼、耳、鼻、舌、身、意這六根，
你不會用，它就是六賊，
偷你的東西；
你若會用，它就變成護法了。

Guard against thieves.

“Daily guard against thieves.”

What type of thieves do you need to guard against?

These are not external thieves, but internal ones.

The internal thieves are your eyes, your ears,
your nose, your tongue, your body, and your mind.

If you do not know how to use your eyes,
ears, nose, tongue, body and mind,
then they become the six thieves and steal from you.

On the other hand, if you know how to use them,
they become your Dharma protectors.





看住

又有人說：「你要看住家！」

什麼叫看住家？

看住家就是不丟寶貝，

在你自性家裏的無價珍寶，

用錢也買不來的！

在你自性裏邊，

那個智慧珍寶是最有價錢的。

可是你一天到晚也不用它，

把它當垃圾，它就掉了，

這就是沒能看住家，

沒能真正防備好這個賊。

A painting of a house with a large tree and colorful bushes. The house has yellow siding and a window. A large green tree is on the left, and a bush with red and purple flowers is on the right. The background is a light, textured green.

Guard your home.

Some people say, “Guard your home.”
Guarding your home is just protecting your treasures so
that you do not lose them.
You cannot buy the priceless treasures
in the abode of your self-nature.
Within your self nature,
the treasure of your wisdom is of the greatest value.
But if from morning until night, you do not put it to use
and treat it like trash, then you will lose it.
This is being unable to guard your abode,
being unable to truly defend against thieves.

妄想

我們的妄想，念念遷流，念念不停。

不是善念，就是惡念；

不是正念，就是邪念，

總是在戰爭。

內有戰爭，

進而影響人與人之間有戰爭，

家與家之間有戰爭，

國與國之間有戰爭，

甚至世界與世界之間有戰爭。

仔細分析，發生戰爭的原因，

都是我們的妄想造成的，

所謂「念起百事有，念止萬事無。」

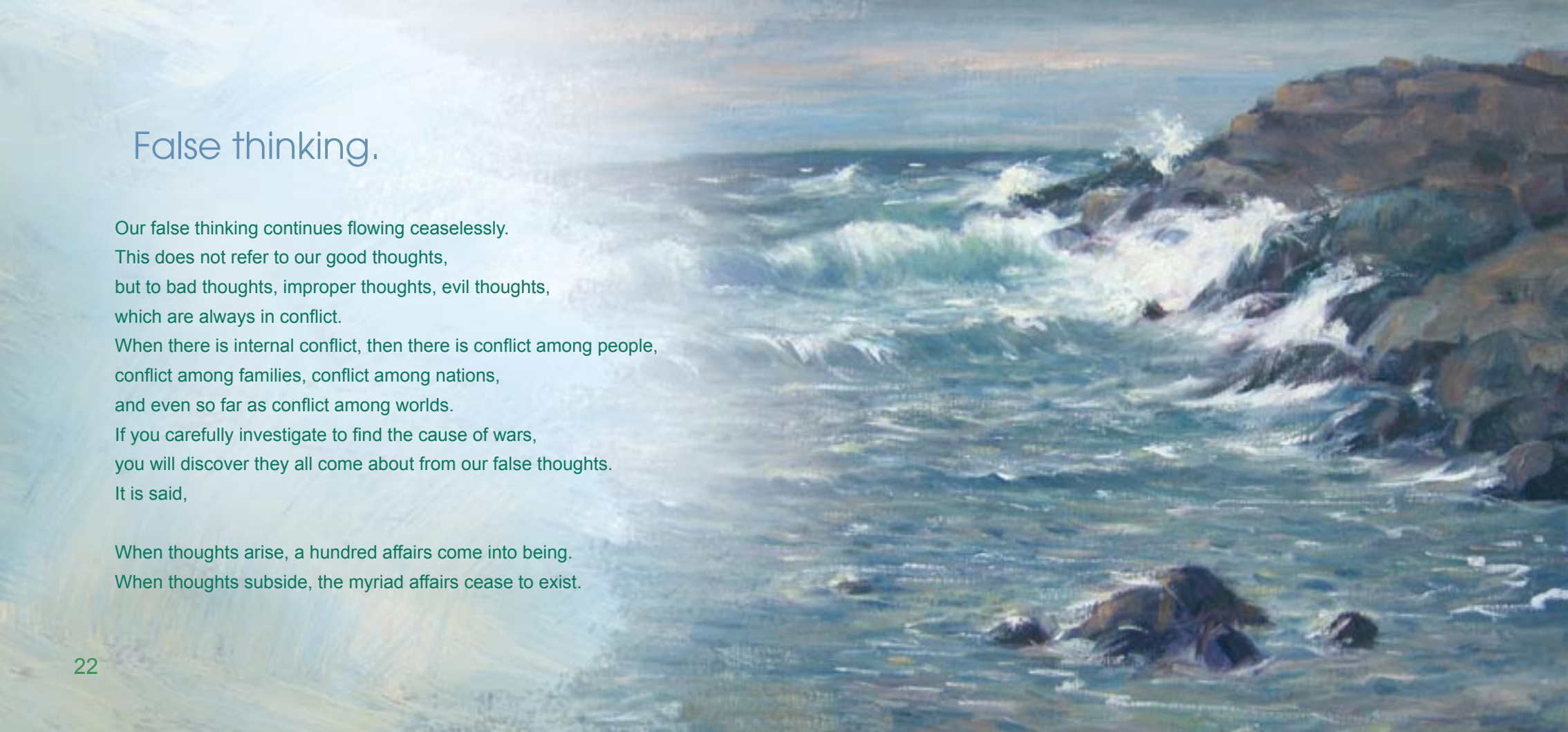
False thinking.

Our false thinking continues flowing ceaselessly.
This does not refer to our good thoughts,
but to bad thoughts, improper thoughts, evil thoughts,
which are always in conflict.

When there is internal conflict, then there is conflict among people,
conflict among families, conflict among nations,
and even so far as conflict among worlds.

If you carefully investigate to find the cause of wars,
you will discover they all come about from our false thoughts.
It is said,

When thoughts arise, a hundred affairs come into being.
When thoughts subside, the myriad affairs cease to exist.





所以古德說：

「心止念絕真富貴，私欲斷盡真福田。」
的的確確是這樣，這是經驗之談。

Thus, the virtuous ones of old said,

The thoughts in one's mind put to rest,
One has true wealth and honor.
Rid of selfish desires,
One is a true field of blessings.

This is truly how it is.
These are words of experience.



煩惱

我們時常在不知不覺中，就生出煩惱，
有時現之於色，有時藏之於心。
有時無明一動，什麼也不知道了；
無明一作怪，就糊塗了。
所以煩惱是障道的因緣，修道的絆腳石。

可是話又說回來，我們也不能沒有煩惱，
為什麼？
因為煩惱即菩提。
你若會用，煩惱就是菩提；
若是不會用，菩提就變成煩惱。

Affliction.

We often suffer from affliction without being aware of it.
Sometimes it shows in our appearance,
while at other times it is hidden within our hearts.
When ignorance arises, we do not know anything at all.
When ignorance is at work, we are confused.
Affliction obstructs our cultivation of the Way.
On the other hand, affliction is necessary for cultivators.
Why?
Because, if we know how to handle it, affliction is Bodhi.
If we cannot handle it, Bodhi becomes affliction.





破殼

無明就是像雞蛋的殼子，
把你隔在殼子裏邊，
外邊什麼也不知道！
混混沌沌地就在這個無明殼子裏，
不知不覺就打起妄想了，
你想做一件什麼壞事，
它自然而然地就想這種壞念頭，
這都是無明殼。
所以我們學佛法的人，
最要緊的就是要破無明殼。

Break the Shell.

Ignorance is like an egg shell, keeping us inside,
so we do not know what is going on outside.

We are in a muddled state in this shell,
unconsciously striking up false thoughts.

If we have an unconscious thought to do something bad,
that bad thought naturally surfaces.

This is the shell of ignorance.

So for those of us studying Buddhism,
the most important thing

is to break through the shell of ignorance.



極樂

誰教你打妄想？誰教你有欲念？
如果沒人教，根本就是個空的、虛妄的；
如果有人教，是誰教？
那麼是你自己教的？是旁人教的？
若是你自己教的，為什麼一開始打妄想的時候，
你都不知道？這是什麼道理？
你把妄想收拾乾淨，沒有妄想了，
那就是極樂世界，就是淨土，
這多方便，多痛快，多快！
所以真正沒有妄想了，就是往生極樂世界；
真正沒有欲念了，那就是教化衆生。
你沒有妄想，就沒有煩惱；
沒有煩惱，就是快樂，就是極樂世界，
不要各處亂跑！





Ultimate Bliss.

Who taught you to have false thoughts?
Who taught you to have desires?
If no one taught you to have them,
then they must be basically empty
and false. If someone taught you to have them, then who was it?
Did you teach yourself, or was it someone else?
If you taught yourself, then why don't you know
when your false thinking began? Where is the principle here?

Gathering in your false thoughts so they no longer exist
is itself the Land of Ultimate Bliss, the Pure Land.
This method is so convenient, joyful, and quick.
By truly not having any false thoughts, you are reborn
in the Land of Ultimate Bliss. By truly being without desires,
you are teaching and transforming people.

If you do not have false thoughts, then you will not have afflictions.
Without afflictions, you will be happy.
And that in itself is the Land of Ultimate Bliss.
You do not have to search all over for it.



苦因

什麼是真快樂？

世間的快樂都是苦的因。

拿衣食住來講，

例如：人人都歡喜穿好衣服，

你穿上一件很值錢、很名貴的衣服，

其實怎麼樣啊？

就像戴上枷鎖一樣，行也不自然，站也不自然，

坐也不自然，臥也不自然，

行、住、坐、臥都好像披枷戴鎖似的不自然。

為什麼？就因為要保護自己這件名貴的衣服。

啊，你想一想，憑一個萬物之靈的人，

竟為這件衣服來做奴隸！

The Cause of Suffering.

What is real happiness?

Mundane happiness is the cause of suffering.

Consider, for example, clothing, food, and housing.

Everyone likes to wear nice clothes.

What is it like to wear expensive and valuable clothes?

It is like wearing a yoke.

Walking is awkward; standing is awkward;

sitting is awkward; lying down is awkward.

Whether walking, standing, sitting, or lying down,

it is as if you were burdened by a yoke.

This is because you are trying to keep
your valuable clothing nice.

So think about it. In such a case,

the human soul is a slave to clothing.



人生

世上的人，
多半混吃等死，浪費光陰。
每個人，
從早晨起床開始就一直忙忙碌碌，
直到晚間上床為止，
都是為三餐而奔波。
如果這樣，
那人生一點價值也沒有，
就像行屍走肉。





想想吧！

我們活著為什麼？

為著要用我們的智慧，

幫助沒有智慧的人；

用我們的能力，

來幫助沒有能力的人。

我們不但要愛護同類眾生，

也要愛護異類眾生。

我們先明白了，

然後教不明白的人，不要做糊塗事。

我們要為眾生服務而活著，

這樣的人生才有意義。

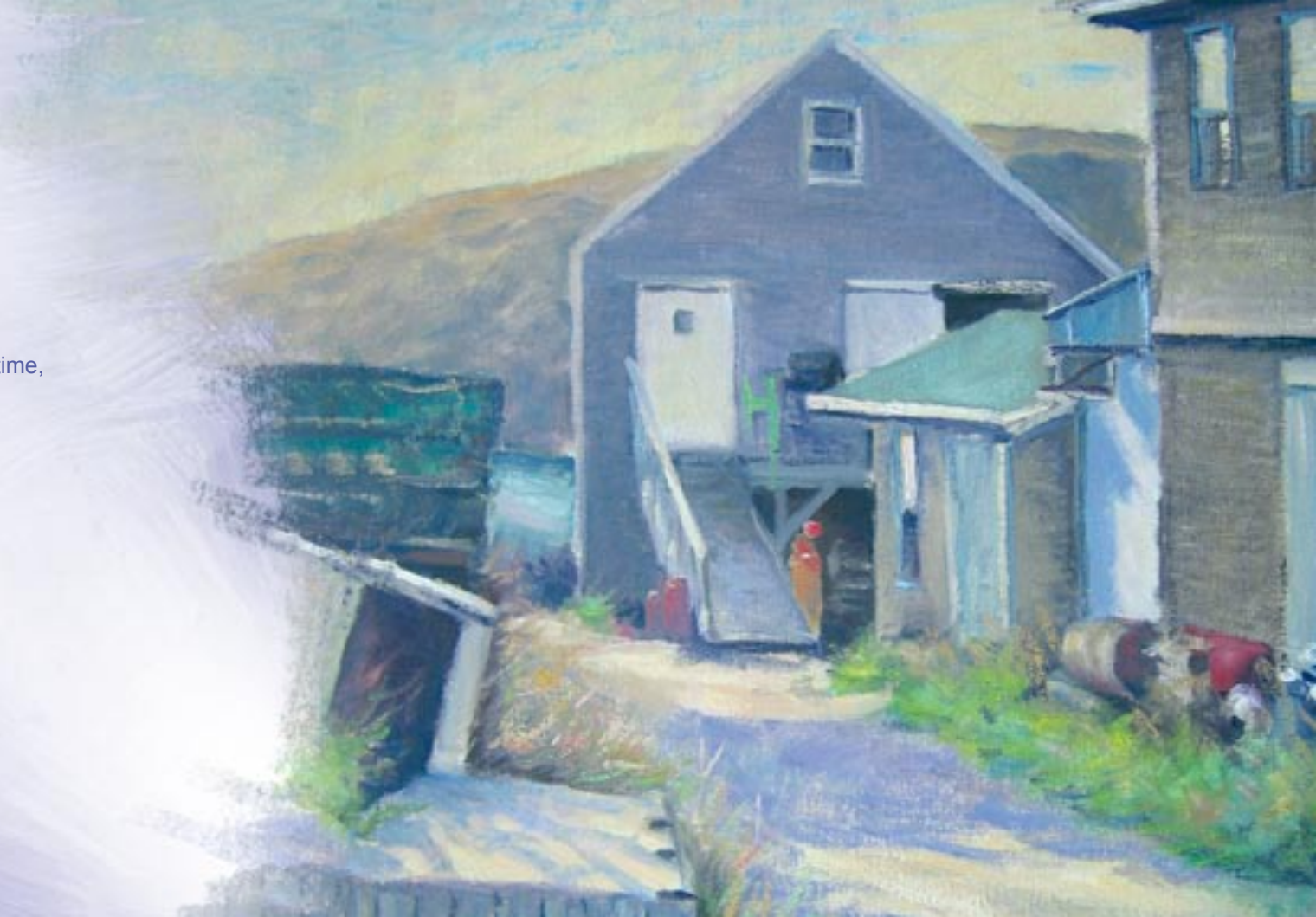
Meaning of Life.

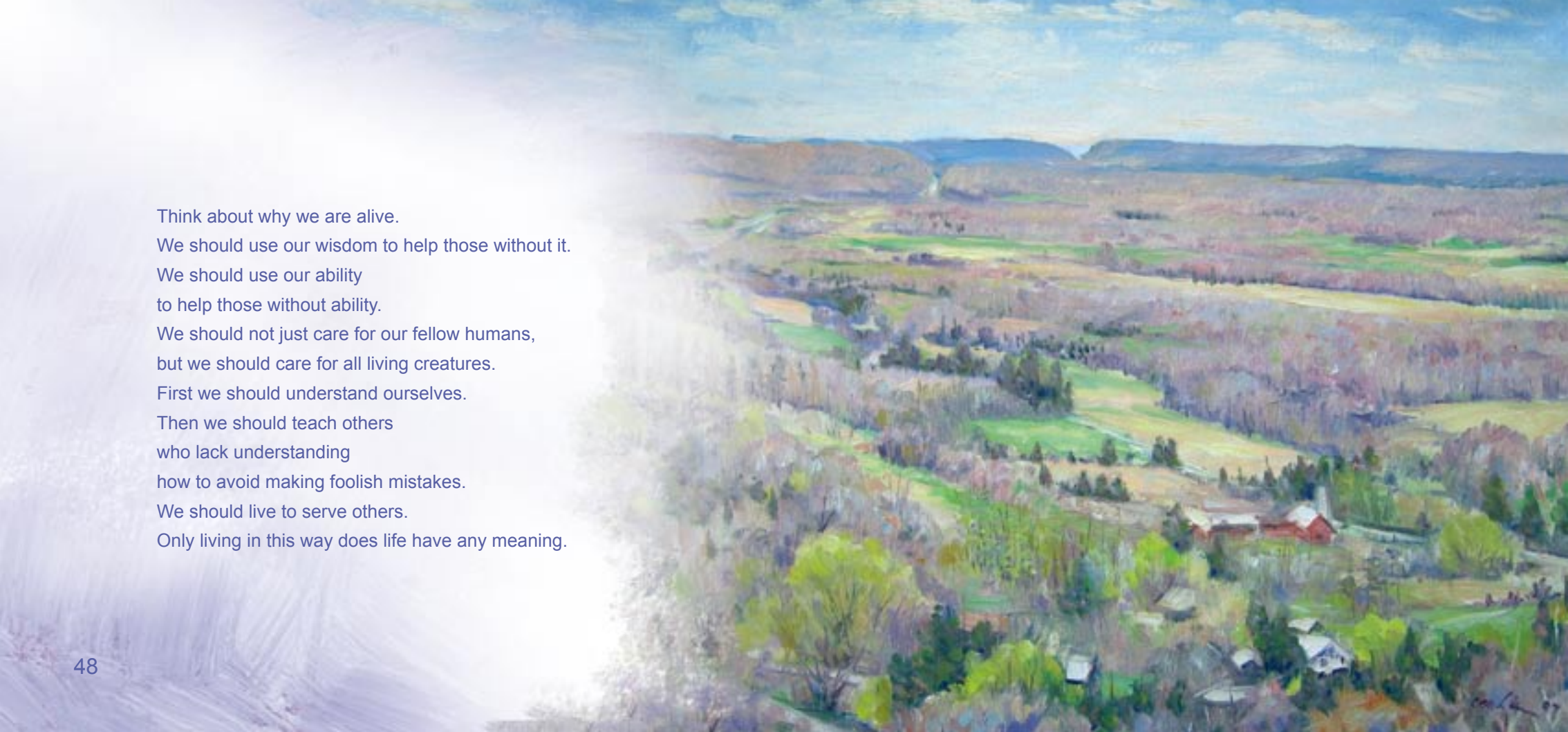
Most people in the world are wasting their time,
simply eating and waiting to die.

From the time they get up in the morning
until they retire at night,

people busily rush around just trying
to earn three meals a day.

To live like this is meaningless;
people are just like walking corpses.



An aerial photograph of a valley. A river flows through the center, surrounded by green fields and patches of trees. In the distance, there are rolling hills and a small town with a prominent red building. The sky is blue with light clouds.

Think about why we are alive.
We should use our wisdom to help those without it.
We should use our ability
to help those without ability.
We should not just care for our fellow humans,
but we should care for all living creatures.
First we should understand ourselves.
Then we should teach others
who lack understanding
how to avoid making foolish mistakes.
We should live to serve others.
Only living in this way does life have any meaning.



太空

這個時代，
我們人給取個新名詞叫做「太空時代」。
究竟什麼叫太空？
太空是把一切看破、放下，得到自在。
你執著一切的物質、財產，
甚至執著吃的、喝的、穿的，
也就是執著財色名食睡，
這就沒有「太空」，叫做「太有」。
可是人呢，時代叫太空，
而人卻執著太有，
這多可憐！

Space.

We call this new age the “Space Age.”

What, after all, is “space”?

Truly experiencing “space” is seeing through everything,
putting everything down,
and reaching a carefree state of mind.

Hanging on to material pleasures
and possessions such as property, food, drink,
and clothes, is being attached to wealth, sex, fame, food
and sleep; this is not experiencing “space” but “excess”.

People call this the Space Age,
and yet they desire to hang on to more than they need.
How pitiful.

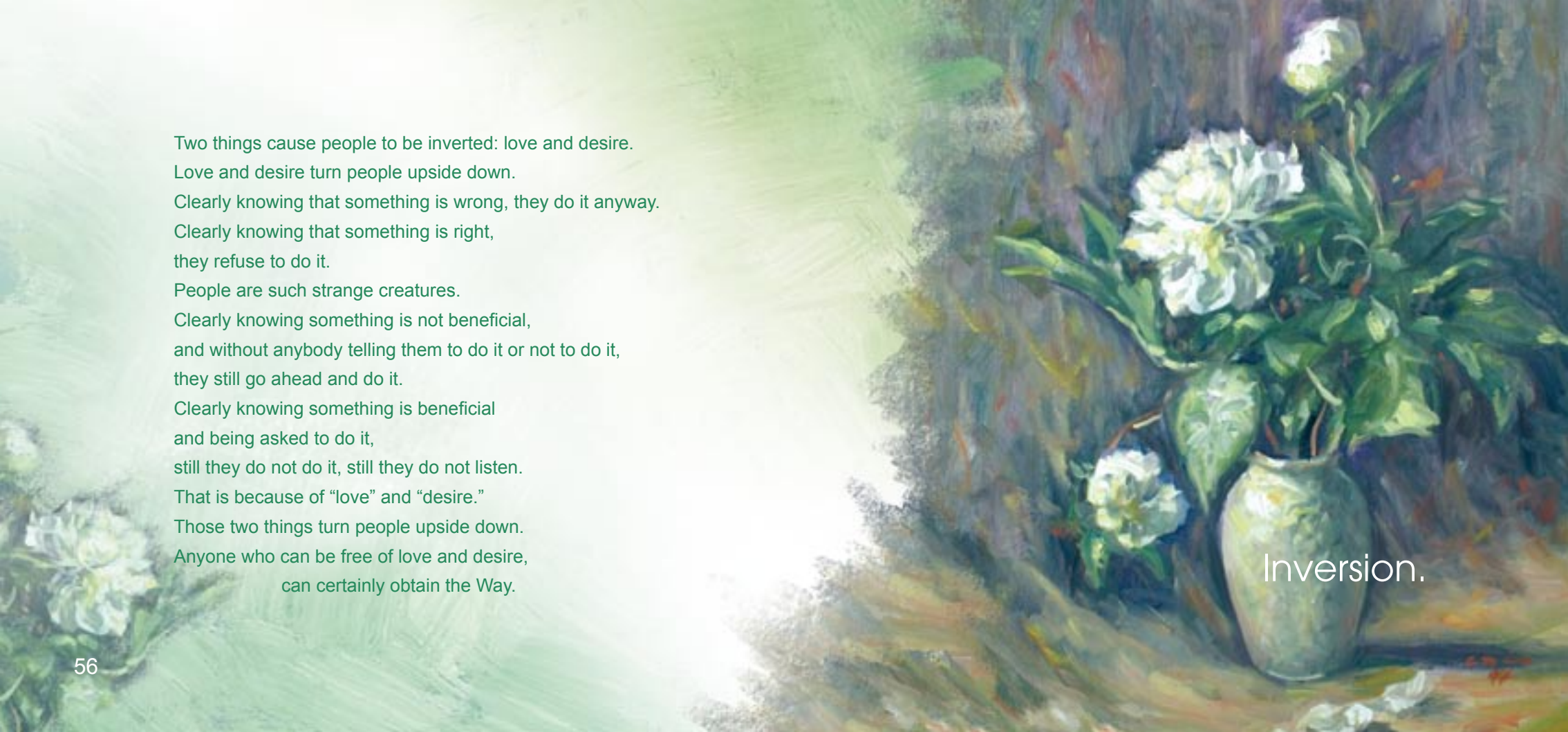


顛倒

最令人顛倒的，
就是一個愛，和一個欲。
這愛和欲，
把所有的人都支配得顛顛倒倒，
明明知道不對，還要去做；
明明知道對，卻不要去做。
人就是這麼奇怪的動物——
明明知道不好，沒人教他去做，
或教他不要那樣做，他卻一定要做；
明明知道好，教他那麼做，
他還不那麼做，啊，總是不聽的！
為什麼？
就是因為「愛、欲」
兩個字把人支配得顛顛倒倒。
你若能把愛欲斷了，那一定會成就道業的。



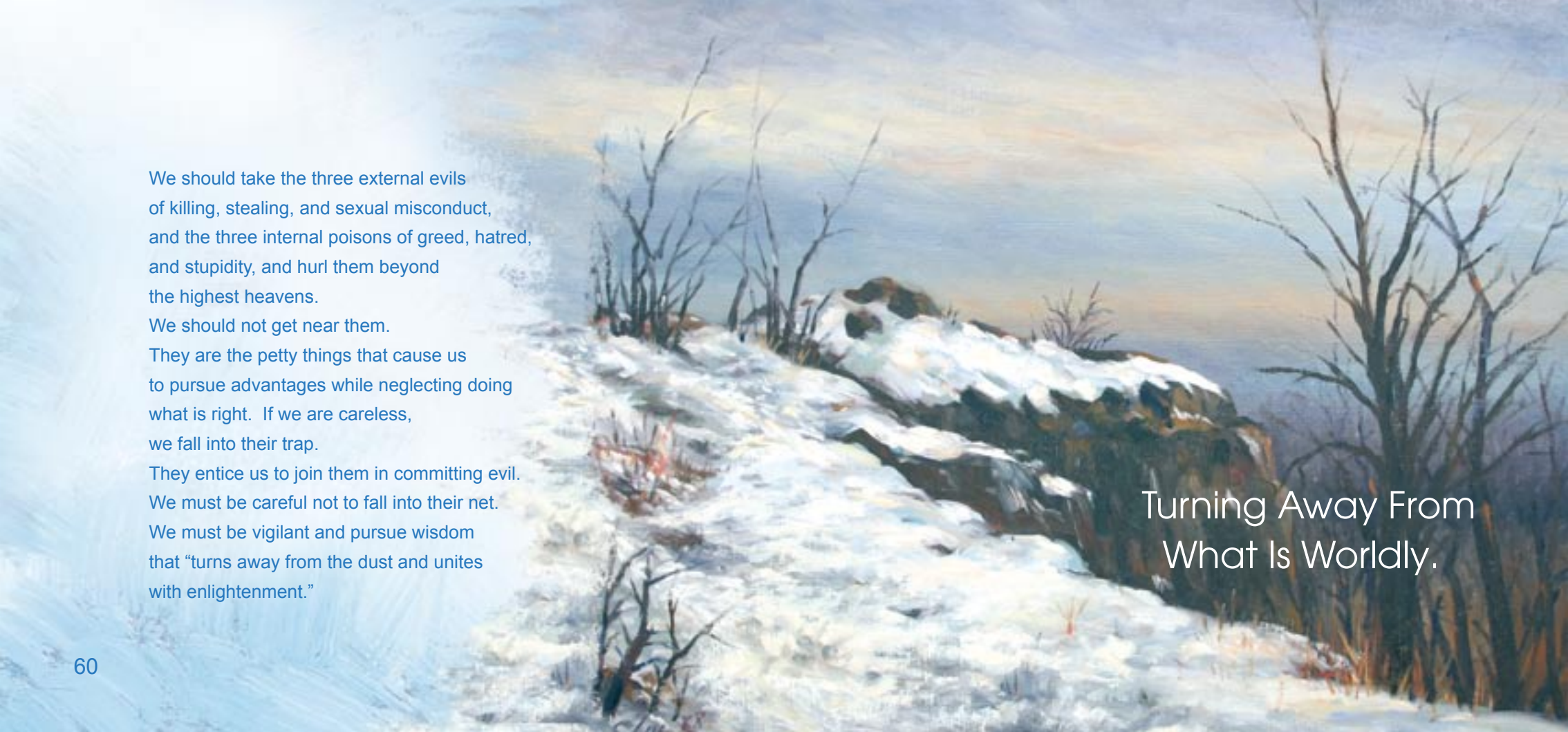
Two things cause people to be inverted: love and desire.
Love and desire turn people upside down.
Clearly knowing that something is wrong, they do it anyway.
Clearly knowing that something is right,
they refuse to do it.
People are such strange creatures.
Clearly knowing something is not beneficial,
and without anybody telling them to do it or not to do it,
they still go ahead and do it.
Clearly knowing something is beneficial
and being asked to do it,
still they do not do it, still they do not listen.
That is because of “love” and “desire.”
Those two things turn people upside down.
Anyone who can be free of love and desire,
can certainly obtain the Way.



背塵

我們要將外三惡——殺、盜、淫，
內三毒——貪、瞋、癡，
拋到九霄雲外，
永遠不和它們打交道。
它們是見利忘義的小人，
你一不小心就會掉進它們的陷阱，
它們歡迎你和它們同流合污。
切記！不中它們的圈套，
要提高警覺，
要有「背塵合覺」的智慧。



The background is a painting of a desolate, snowy landscape. The scene is dominated by white snow covering the ground and a large, dark rock formation in the center. Several bare, dark trees with intricate branch structures are scattered across the scene, some in the foreground and others in the background. The sky is a mix of soft, muted colors, including light blues, greys, and hints of yellow and orange, suggesting a hazy or overcast day. The overall mood is one of quiet isolation and stark beauty.

We should take the three external evils
of killing, stealing, and sexual misconduct,
and the three internal poisons of greed, hatred,
and stupidity, and hurl them beyond
the highest heavens.
We should not get near them.
They are the petty things that cause us
to pursue advantages while neglecting doing
what is right. If we are careless,
we fall into their trap.
They entice us to join them in committing evil.
We must be careful not to fall into their net.
We must be vigilant and pursue wisdom
that “turns away from the dust and unites
with enlightenment.”

Turning Away From
What Is Worldly.

染污

所謂染污，
就是雜念在心裏頭。
你想要發財，這是染污；
你想要求名，這是染污；
想要去追求異性，這是染污；
想要吃好東西，
這都是染污，都不是清淨的。
因為加上這些東西，
就被染污的東西所勒住了，
自性本有的智慧光明，
就現不出來。



Pollution.

Pollution is just the scattered thoughts
in your mind.

You want to make it rich?

That is a polluted thought.

You want to become famous?

That is a polluted thought.

You want to pursue the opposite sex?

That is a polluted thought.

You want to eat delicious food?

That is a polluted thought.

All those thoughts pollute your mind.

And because of such polluted thoughts,
together with being bound up in polluted activities,
your original bright wisdom cannot shine forth.





法眼

我們要有擇法眼，
要自己拿出真正的智慧，
來分析這個法是法、非法，
才沒有白學佛。
學佛是要愈學愈明白，
不是愈學愈糊塗，
要認識真理，
這就是開智慧礦。



The Dharma Eye.

We must use our Dharma-selecting Eye,
as well as our true wisdom,
to analyze whether a dharma is true or false.
Only then will we have not studied
Buddhism in vain.
When we study Buddhism,
we should understand a little more each day
instead of becoming more and more confused.
This is to excavate the mine of wisdom.



會用

佛性，就是我們的靈性，
因為佛和衆生是一樣的。
那為什麼佛有那麼大的智慧，
而我們還是這麼愚癡？
就因為佛「修德有功，性德方顯」，
修行的德行成就了，
自己本性的智慧也就現前了。
你若不加修行，不加雕琢，
本性雖然是有，但是就現不出來。

好像樹還是樹時，
只可以說它是棵樹。
樹可以做種種的用具、材料，
可是你要是不會用，
就只能拿它來燒火；
若會用，就能造成種種有用的傢俱。
我們的性靈也是一樣，
你若會用，它的智慧光明就現出來；
若不會用，也就像一棵樹在那兒，
不認識的人只拿它來燒火——
生了又死，死了又生。





Skill in Cultivation.

The Buddha-nature is just our own inherent nature, because the Buddha is the same as all living beings. Then why does the Buddha have such great wisdom, while we are still so ignorant? That is because the Buddha “put effort into cultivating virtue, so that his virtuous nature manifested.” Once you have successfully cultivated virtue, the wisdom of your original nature will appear. If you do not cultivate— in the same way that a jeweler cuts and polishes precious gems— then your original nature will not appear.



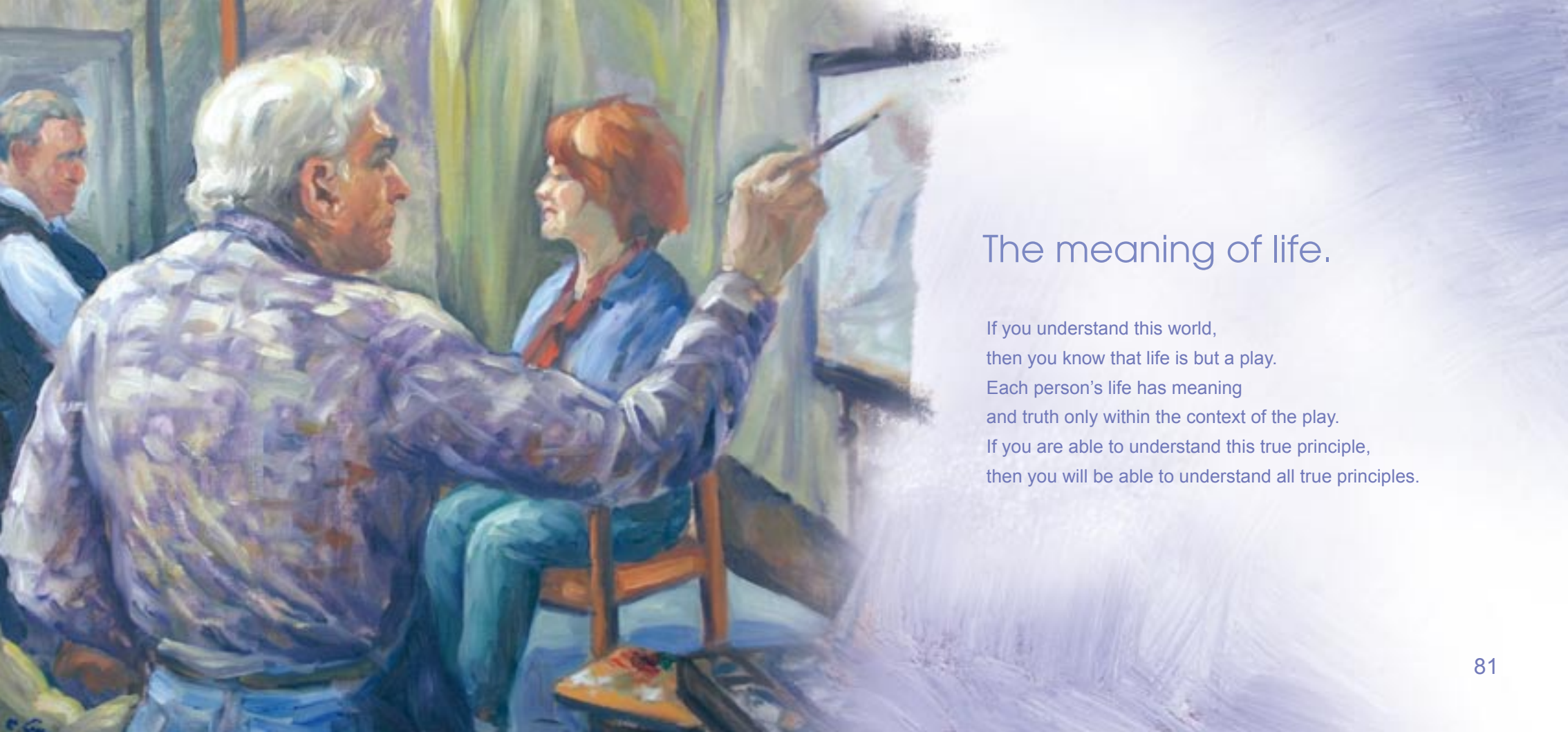
While a tree is simply a tree, it has the potential
of becoming the raw material of many useful objects.
If you do not know to what uses a tree can be put,
you only know how to cut it down for fire wood.
But, if you have skill and imagination,
the wood can be used to create all kinds of useful objects.
Our self-nature is that way, too.
If we have the skill to use it,
the light of our wisdom will appear.
If we do not know how to use it,
then it is just like the tree
that can only be used for firewood,
and we continue to revolve in birth and death.



這世間，
你若是明白了，
一切一切都好像在作戲。
在這作戲的裏邊，
那就是人生的一個真諦，
人生的一種真理。

真諦

你若是在這個真理上明白了，
那個真理你也就明白了。




The meaning of life.

If you understand this world,
then you know that life is but a play.
Each person's life has meaning
and truth only within the context of the play.
If you are able to understand this true principle,
then you will be able to understand all true principles.



佛光

佛光普照！佛的智慧光明，
把衆生的心照亮了，黑暗變成光明，
息滅八萬四千習氣毛病。
佛光就譬如電力公司，
我們所住的房子，
將電線及電燈的開關等等都已裝妥，
接通了電力，但若不去按電燈的開關，
燈始終不會亮的，屋內永遠是黑暗的。
我們衆生的心，就是開關，
把心的開關打開，佛光就亮了。
若心的開關不開，
就是有佛光，也照不到。

The background of the page is a vibrant, impressionistic painting of a garden. A light-colored path leads from the bottom left towards a house with a purple roof. The garden is filled with various green plants, bushes, and flowers in shades of pink, blue, and yellow. The overall atmosphere is bright and peaceful.

The Buddha's light shines everywhere.
The light of the Buddha's wisdom illuminates
the hearts of all living creatures.
Darkness turns to light and subdues
the myriad bad habits and faults.
The light of the Buddha is like a power plant.
Our houses are properly installed with wiring
and switches that connect to the power plant.
But if we do not turn on the switches,
the lights will not turn on, and our homes
will always be in darkness. Likewise,
people's minds can be turned on or off.
If we turn on the switch, the Buddha will illuminate us.
If we do not turn on the switch,
even though the Buddha's light shines everywhere,
it will not reach us.

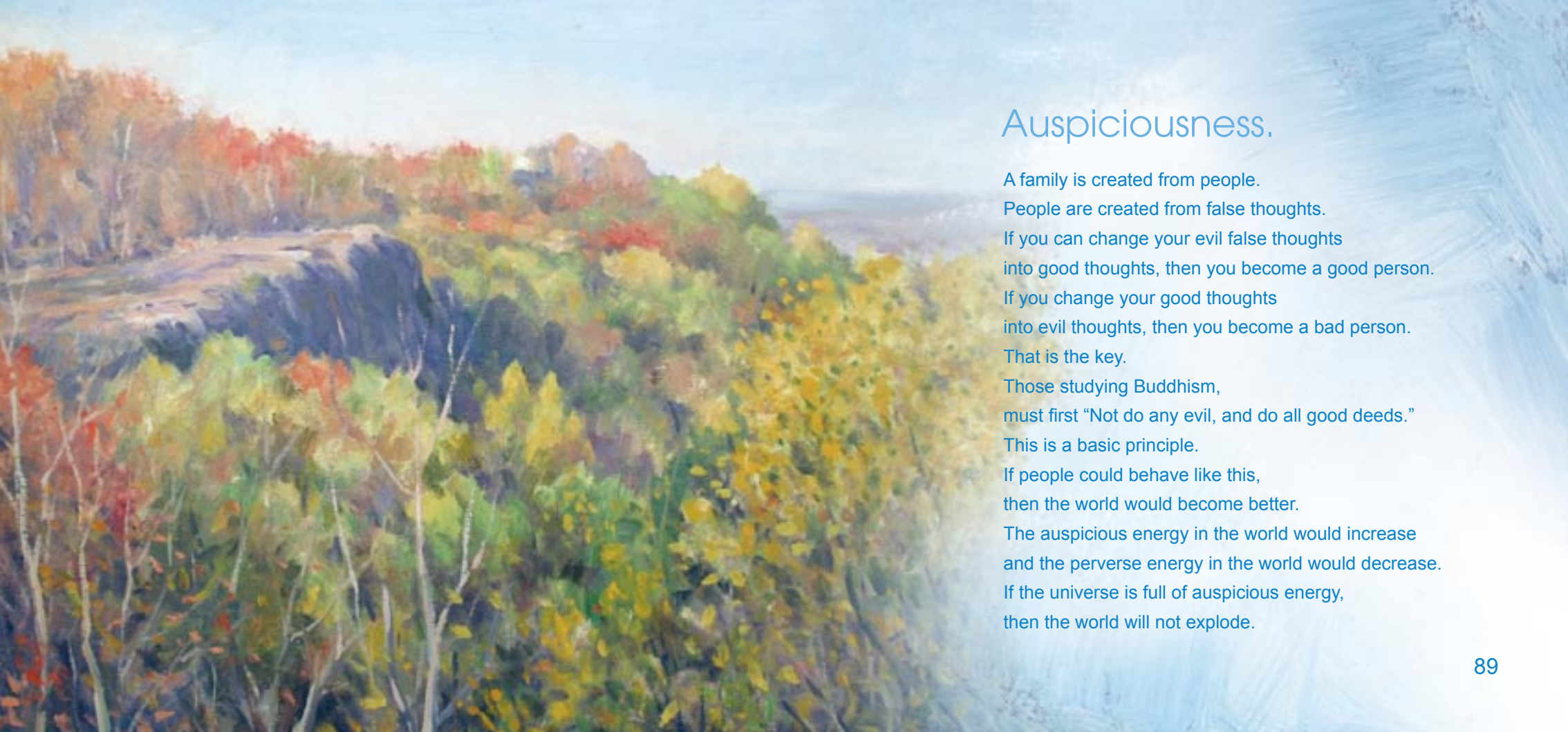
The Buddha's Light.



祥瑞

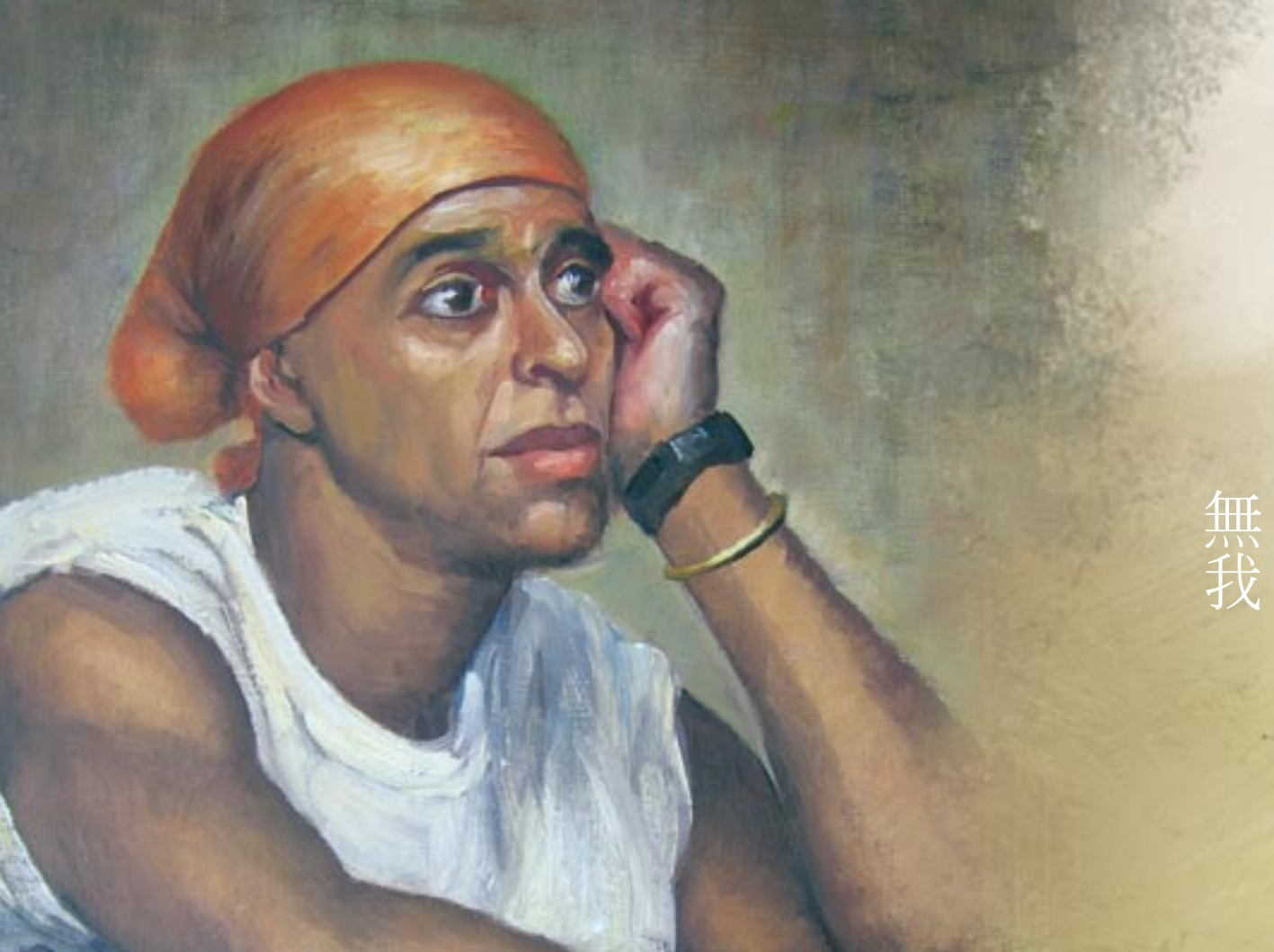
家由人而成，人由妄想而成。
若能將惡的妄想，
改為善的妄想，就是好人；
若將善的妄想，
改為惡的妄想，就是壞人，
這是好人與壞人的關鍵。
學佛法的人，
首先要「諸惡莫作，衆善奉行」，
這是基本的條件。

如果人人能如此去實行，
世界就會轉好，瑞氣增多，戾氣減少。
宇宙若充滿祥瑞之正氣，
地球就不會爆炸了。



Auspiciousness.

A family is created from people.
People are created from false thoughts.
If you can change your evil false thoughts
into good thoughts, then you become a good person.
If you change your good thoughts
into evil thoughts, then you become a bad person.
That is the key.
Those studying Buddhism,
must first “Not do any evil, and do all good deeds.”
This is a basic principle.
If people could behave like this,
then the world would become better.
The auspicious energy in the world would increase
and the perverse energy in the world would decrease.
If the universe is full of auspicious energy,
then the world will not explode.



無我

世界有成住壞空四相，人也有成住壞空四相。
由生以來，研究學問，這是成的時期；
研究成功，實行抱負，這是住的時期；
等到衰老的時候，這是壞的時期。
由老而死，這是空的時期。
成住壞空就是生老病死。
在年輕的時候，就是老的開始；
在病的時候，就是壞的開始。
總之，人的身體是小天地，也有四相。
明白這個道理，
便不會執著這個臭皮囊，不會愛它如寶。
如果不執著身體，真正無我，
那麼天下太平，沒有一切麻煩了。

The world has four cycles: coming into being, existence, decline, and extinction. People also go through the four cycles of coming into being, existence, decline, and extinction.

From the moment of one's birth through the completion of one's educational experience is the cycle of coming into being. Having obtained an education, the accomplishment of one's ambitions is the cycle of existence.

Ageing is the time of decline. From old age until death is the cycle of extinction. Coming into being, existence, decline, and extinction is equivalent to birth, old age, sickness and death.

Youth is just the beginning of old age.

Sickness is just the beginning of decline. To put it simply, a person's body is just a mini-world-system with four cycles.

Anyone who understands this will not be attached to his or her "stinking skin bag," loving it as if it were a precious jewel.

If one is not attached to his or her physical body, and is truly without the thought of a self, then everything will be peaceful under heaven, and there will be no troubles.



Selflessness.



移民

凡是衆生裏頭，
都是互相移民，互相交流；
這種的靈性互相變換，
總是想要為自己找一棟新房子住，

於是就——
出馬腹，入驢胎，閻王殿前幾度回；
始從帝釋殿前過，又到閻君鍋裏來。



所以不只我們人歡喜旅行，
靈魂也歡喜旅行，
以為這是很好玩的。
有時就走到平安的地方，
好像住在旅館，很享受的。
因為貪享受，
吃要吃有味的，住要住名貴的地方；
這麼一來，貪圖享受，就走錯路了。
貪吃有味的，
就變個方法去吃雞鴨魚肉，
吃完了就要還債。
短人家的錢，就要還人家錢；
你短人家的肉，怎麼會不還肉？
所以自己吃得那麼多，
想要抗債不還，也不行，
於是只好去做豬、牛、羊的眷屬，好還報去。



Migration.

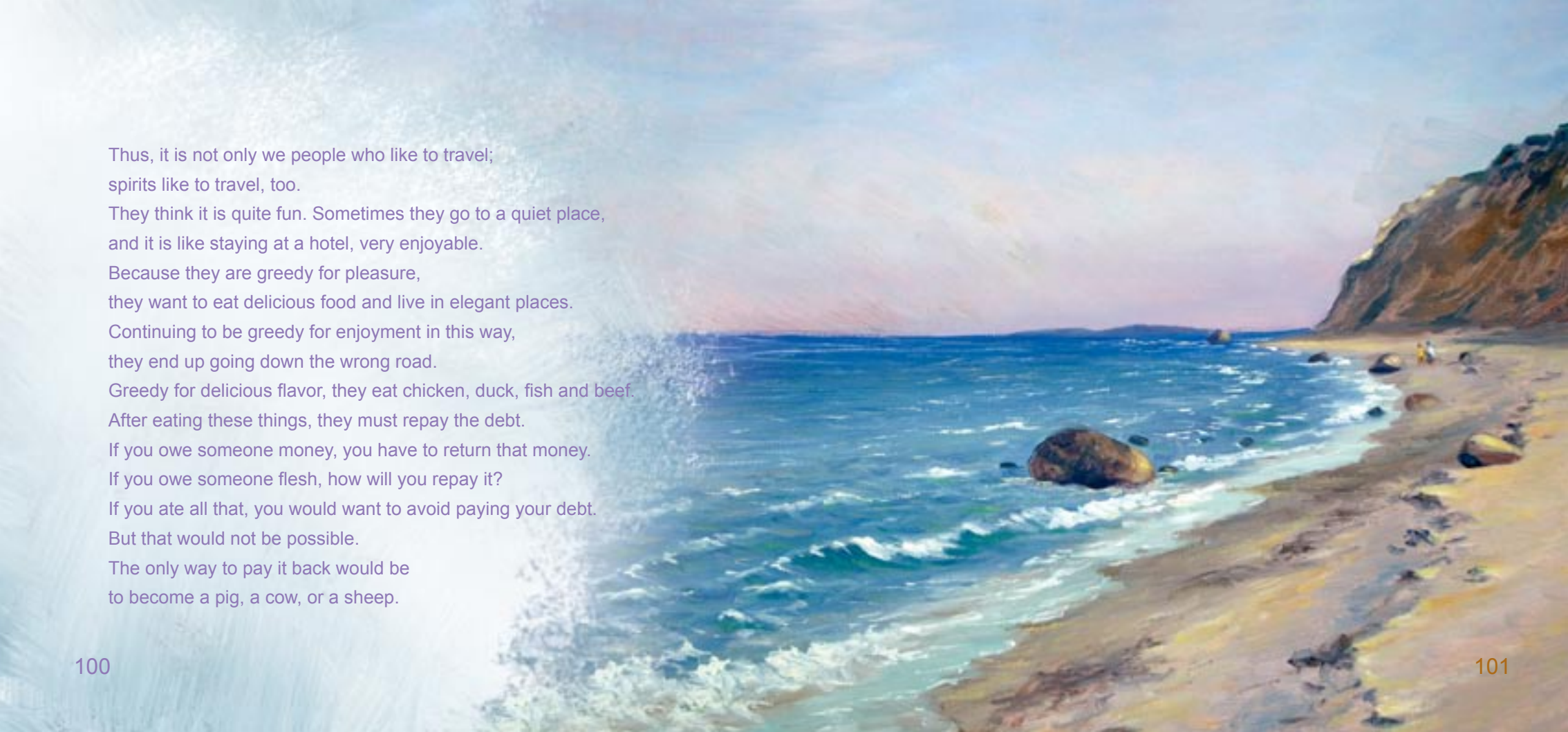
People everywhere are always migrating or moving about.

While spirits are always changing and transforming, looking for a new abode.

And so it is said,

“Out of a horse’s belly and into a donkey’s womb.

Time after time passing the Hall of King Yama, one ends up in his pot.”



Thus, it is not only we people who like to travel;
spirits like to travel, too.
They think it is quite fun. Sometimes they go to a quiet place,
and it is like staying at a hotel, very enjoyable.
Because they are greedy for pleasure,
they want to eat delicious food and live in elegant places.
Continuing to be greedy for enjoyment in this way,
they end up going down the wrong road.
Greedy for delicious flavor, they eat chicken, duck, fish and beef.
After eating these things, they must repay the debt.
If you owe someone money, you have to return that money.
If you owe someone flesh, how will you repay it?
If you ate all that, you would want to avoid paying your debt.
But that would not be possible.
The only way to pay it back would be
to become a pig, a cow, or a sheep.



修道

我們這個肉體好像和靈魂結了婚一樣，永遠無法分開。

但到最後也靠不住，
它會和你離婚，拋棄你而去，
這時你也不知道自己要往什麼地方去？
修道為的是什麼？

為的是要準備和肉體分離時，
我怎麼來的也能知道，
怎麼去的也能知道，
要不被這個肉體控制，來去自由
——就是為這個修行。

Cultivating the Way.

Our physical bodies are as if married
to our spirits,
wishing never to separate.
But in the end, the body proves to be unreliable.
It divorces you and casts you aside.
At that time, where will you go?
Why do we cultivate the Way?
It is to prepare for the separation
from our physical bodies.
It is so that we will know where we came from
and where we will go.
It is so that we are not controlled by this physical body,
but are able to come and go as we please.
That is why we cultivate.



聰明

人是聰明的產物，可是有一些人聰明反被聰明誤。
所謂：

聰明乃是陰鷲助，陰鷲引入聰明路，
不行陰鷲使聰明，聰明反被聰明誤。

聰明是因為前生有德行、有陰鷲——
不為人所知的善行，才能有聰明的。
今生你不注重陰鷲，不注重德行，
盡是仗恃聰明，
就會——「聰明反被聰明誤」。

所以，這聰明人往往不知道真正的我是誰，
就是在那兒顛倒無知，真是大錯特錯。





Intelligence.

People are clever creatures. But people can be led astray by their own intelligence. It is said:

Intelligence comes from helping others anonymously;
anonymous aid leads to intelligence.

Intelligence that does not come from helping anonymously,
is intelligence that leads one astray.

People are smart because in past lives
they practiced virtuous conduct.

They did good deeds without letting others know about it.
That indicates true intelligence. If you do not practice doing
good deeds anonymously in this life, if you do not practice virtuous
conduct, then the intelligence you rely on may be “the intelligence
that leads one astray.”

Thus, the clever person often does not know who he really is.
He does not know that he is upside down and
without true knowledge, and so he continues to make mistakes.