

人要精進，譬如什麼呢？雖然你不太精進，但是天天修行，天天用功，也會有成就。就好像那個小的水，「長流則能穿石」：它若是常常地流，就能把石頭都磨得薄了，磨得小了。穿石，就是把石頭磨得小一點，不是說在石頭的中間穿出一個窟窿，不是那樣的。在那個地方有個石頭擋著，常常有小水流著，把石頭也磨得小了，沒有那麼大了，所以才能穿石。這也就是說，雖然你

One must strive for improvement at all times. Why? Even though you may not be too diligent, if you cultivate everyday and put in effort, you will have some accomplishments. This is just like a small stream. "A steady flow wears away rocks." If the water is running all the time, it will eventually wear away rocks and make them smaller. Wearing away a rock means that the water is making a rock smaller, not that it will bore a hole in the rock. A small running stream running over rocks can make rocks smaller. This is what wearing away rocks means. This is to say that even if you may not be extremely vigorous with your cultivation, as long as you keep at it

學如逆水行舟，不進則退

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不是很勇猛精進，但是若能繼續不斷，朝於斯，夕於斯，白天這樣子，晚間也是這樣子，晝夜六時不間斷地來修行，就能穿石。

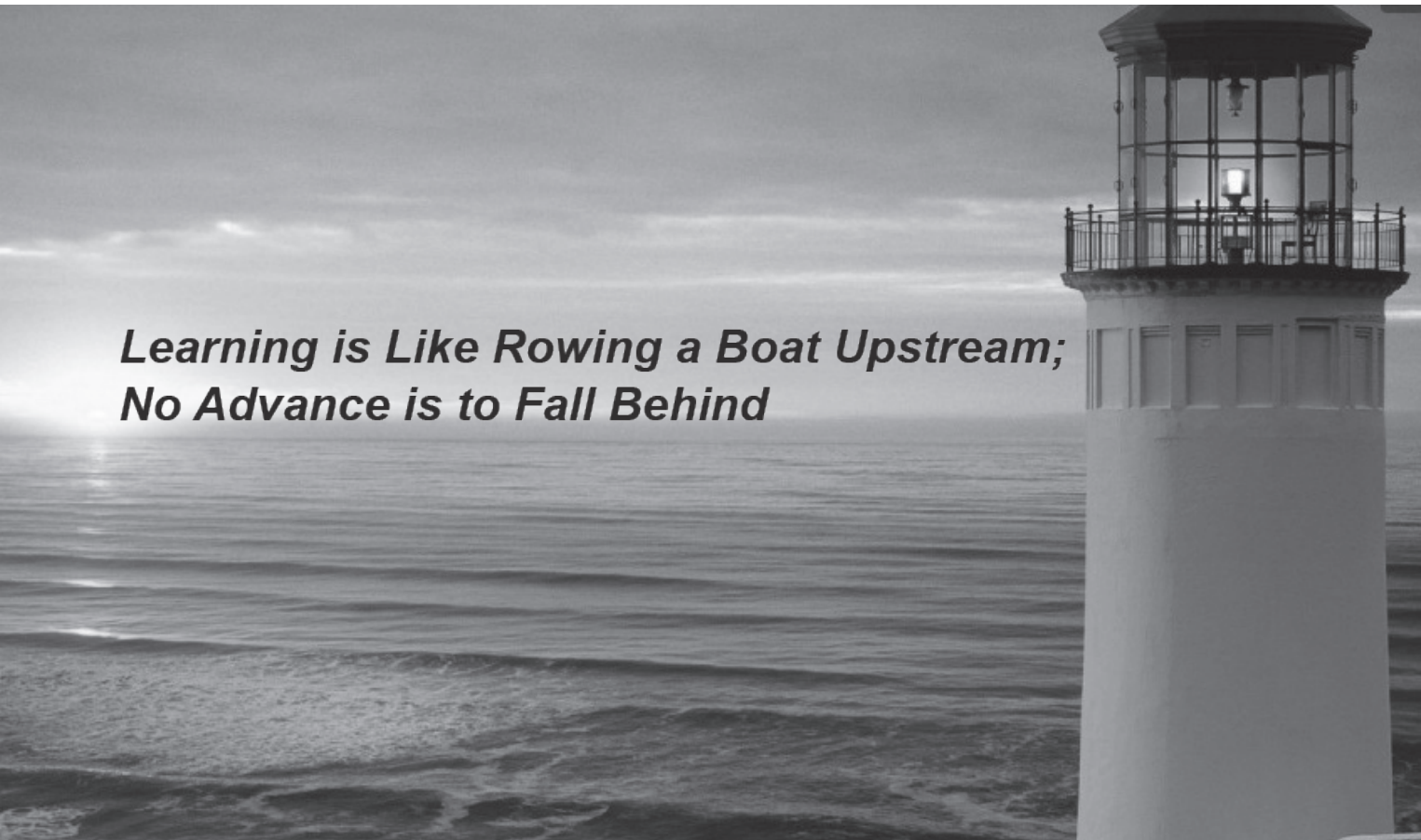
這個石頭也就是業障，你的業障能夠消了，那麼你的善根就能增長。修行就怕站（停下來），你若能天天修行，就會有成就；你若是一天不修行，那麼就拉得很遠了。所以說「站一站就二里半」，雖然你汽車開得不快，但是你不停止，那麼它一樣也可以走得很遠。你要是一停下來，人家另外一輛汽車就跑過去，會跑二里半，跑過去了，所以「站一站就二里半」。修道也是這樣，你天天修行，不間斷地修行，時

without interruption, and work at it day and night and throughout the six-periods of time of a day, you will wear away rocks.

The rocks are your karmic obstacles. If you can clear up your karmic obstacles, your roots of goodness will grow. The worst thing in cultivation is taking breaks. If you cultivate everyday there will be results. However, if you pause for one day, you will fall behind. The saying goes, "One moment of pause brings a lag of two and half miles." Your car may not run very fast, but if you don't let it stop, it will take you far. And if you stop, soon someone else will pass you by two and half miles. So we say "One moment of pause brings a lag of two and half miles". Cultivation is just like that, if you are at it everyday without breaks, then with time you will get there. If you are vigorous one moment and take breaks on the next, you will not succeed. There is another saying: "Learning is like rowing a boat upstream; no advance is to fall behind." When we cultivate, it is like rowing a boat against, not with the current. If you are rowing against the current and you stop, you will fall back. "The mind is like a horse running in a great plain."

間久了就會成功。你若是一股勁兒就修行，一股勁兒又不修行，這樣就不會成就的。所謂「學如逆水行舟，不進則退」；我們學佛法就像是在逆水中，不是順水。逆水行舟，你若是不往前進，就是退步，因為逆水，所以就向後退了。「心如平原走馬」，這個心就像在一個曠

Your mind is like a wild horse without a bridle or any harness, running in a vast plain; hence it's easy to let it go, but hard to get it back.” Letting the horse go takes no effort, but getting it back would be rather hard. So we cultivators must not get tired; we must stay vigorous at all times, because “The mind is



Learning is Like Rowing a Boat Upstream; No Advance is to Fall Behind

野中的野馬似的，也沒有一個龍頭，也沒有一條韁繩，「易放難收」，你把牠放開的時候是很容易，但是若想把牠給抓回來，那就不容易了。所以我們修道的人，一定不可以疲倦，一定要精進。心如平原走馬，易放難收。

學佛，也好像在木頭裏邊鑽火一樣的。鑽火是要等熱了之後，才會發出火來；還沒有等到熱就不鑽了，那怎麼會有火呢？不等到熱就停止了，就好像修行還沒有成就，還沒有證果，你就不修行了。那怎麼能證得果位呢？又怎麼會有智慧呢？所以若是鑽火鑽了一半，還沒有等它熱就停止了，那絕對得不到火的。精進，就像鑽火似的，必須要鑽到它出火了，然後你才可以停止。那麼修道也必須要證了果，然後你才可以達到無修無證的程度。



like a horse running in a great plain” and it is “Easy to let it go but hard to get it back.”

Learning Buddhadharma is also like drilling wood to make fire. You have to wait until the wood gets hot to spark a fire; if you quit before the wood is hot, how can you expect to have fire? Quitting before it is hot is just like stopping cultivation before you have attained any fruition or certification. Then how can you hope to certify to fruition? Or obtain any wisdom? If you are trying to make fire but stop halfway, you will never get the fire. Being vigorous is like drilling wood; you must drill until the fire comes and then you may take a break. In the same way, in cultivating, you must first certify to fruition, and then you may reach the stage of no-certification and no-cultivation.

