

# 108 adages of wisdom

108 adages of wisdom

Master Sheng Yen

## 安汝心

聖嚴

裝飾得齊光萬大 宿鳥破空  
車返家鄉 山間的傳衆 整  
梵唱 似見西方的彌陀 這  
全山的建築 化成了淨土  
景物 化成了寶樹寶網 夕照的黃昏  
我們山中 帶來光明 和永恆的希望



iPhone

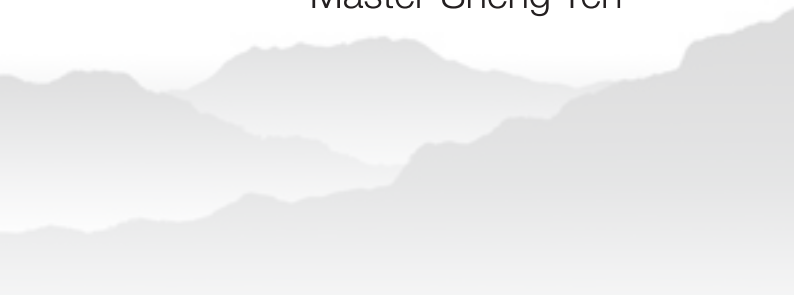


Android

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# 108 **adages of wisdom**

Master Sheng Yen



慈悲沒有敵人  
智慧不起煩惱

聖嚴

面對它  
接受它  
處理它  
放下它

聖嚴

*The four steps in dealing with any problem:  
face it, accept it, deal with it, let it go.*

*Compassion has no enemies;  
wisdom, no vexations.*

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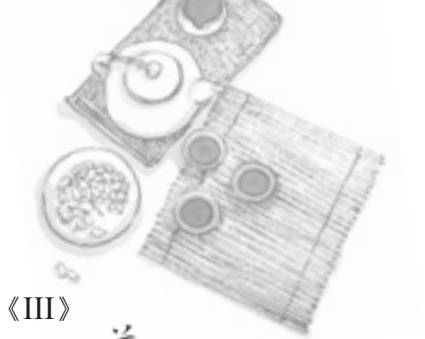
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授  
人  
品

Becoming a Good  
Human Being

1. *Our needs are few; our wants many.*
2. *What is most important is to be grateful for what you've been given and repay in kind – to benefit others is to benefit ourselves.*
3. *Do your utmost – no matter who gains or loses.*
4. *Compassion has no enemies; wisdom, no vexations.*
5. *The busiest have the most time; the diligent, the best health.*
6. *The charitable are blessed; the virtuous, happy.*
7. *Let the measure of your heart be great; the size of your ego, small.*
8. *When you can let it go, then you can pick it up. At ease letting it go or picking it up – then you are truly free.*
9. *Know yourself, know others; know when to advance, when to retreat; at all times maintain peace and equanimity in body and mind; know your blessings, use them wisely, strive to increase them; everywhere you go develop deep virtuous affinity with others.*
10. *Able to pick it up and let it go, every year good fortune will surely follow; sow a field of blessings with wisdom, then everyday is a good day!*

11. *Always keep your body and mind relaxed and meet everyone with a smile; relaxation makes your mind and body healthy, and a smile gathers friends and friendship.*
12. *About to speak? Think for a moment. Slow your speech a bit. It's not that you should not speak, but rather that you should cherish what you say and choose your words with care.*
13. *In daily living it is better to think: "fine if I can have it, no matter if I can't"; thus transform suffering to joy and live a life of serenity.*
14. *The four contentments: mind at peace, body at rest, family in harmony, all enterprise at ease.*
15. *When you wish for something, ask yourself these four questions: Is it needed? Is it wanted? Is it obtainable? Is it advisable?*
16. *The four attitudes to take towards others: grateful, thankful, transforming, inspiring.*
17. *The four steps in dealing with any problem: face it, accept it, deal with it, let it go.*
18. *The four keys to good fortune: know what you are blessed with, cherish it, help it grow, and plant seeds for future blessings.*
19. *If possible and permissible, seek after it; if impossible and forbidden, keep away from it.*



20. *With gratitude we grow; repayment of kindness leads to success.*
21. *Be thankful at every opportunity: good and bad fortune are both allies.*
22. *Rejoice when you encounter good, praise it, encourage it to spread, but take care to learn with an open mind.*
23. *More praise and less criticism! Cut down the karma that comes from what you say.*
24. *An ordinary mind is a mind of utmost freedom, utmost joy.*
25. *A true step on the path merits more than a hundred shallow words adorned with tinsel.*
26. *The more you come to know your weaknesses, the faster you will grow, with your self-confidence unwavering.*
27. *Look more, listen more; speak less, act fast; spend slow.*
28. *Only after you encounter affliction and adversity will you summon the mind of diligence.*
29. *Be solid and forthright; have a great open heart; be sure and steady in accomplishment, with vision penetrating and far-reaching.*



享受工作  
Enjoying Work

30. *Busy but not in disarray; tired but not worn out.*

31. *Be happy being busy! Even when you're tired, be joyful.*

32. *Busy? No matter. No vexation. All is well.*

33. *Work quickly, not anxiously; mind and body relaxed and unbound.*

34. *Finish your work quickly, but in an orderly manner; don't become nervous trying to compete with time itself.*

35. *Don't measure success and failure by wealth or poverty; work only to benefit yourself and others with all your heart and strength.*

36. *Work hard and others may resent you, take up a task and risk criticism; compassion lies within harsh words, treasure buried deep within criticism.*

37. *Be at ease in all encounters; give of yourself, as conditions permit.*

38. *The three acts of success: accord with causes and conditions, act decisively when they arise, shape the future.*

39. *Seize opportunity when it arises, create it when it doesn't exist; but when the time is not ripe, don't take unnecessary action.*

40. *Life's ups and downs are the stuff of growth and development.*

41. *Do what you have to do with wisdom; treat people with care and compassion.*
42. *When you are off balance, always right yourself with wisdom, everywhere you go, use compassion to make life easy for others.*
43. *Deep wisdom, great compassion: few vexations.*
44. *Face whatever is in front of you, act with wisdom, treat people with compassion; forget benefit, harm, gain, and loss, and vexations will diminish.*
45. *An ordinary mind bends to circumstances; a sage mind transforms circumstances.*

46. *Big duck swims, big wake; little duck swims, little wake. No duck in the water? No wake at all.*
47. *Can't move the mountain? Build a road! Road blocked? Start climbing! Can't climb? Shift your mind!*
48. *True diligence doesn't mean placing your life at risk. It is simply unwavering persistence.*
49. *A boat passes, its wake disappears; a bird flies, its shadow departs. Whether you gain or lose, succeed or fail – emotions do not stir: this is the great wisdom of freedom and liberation.*

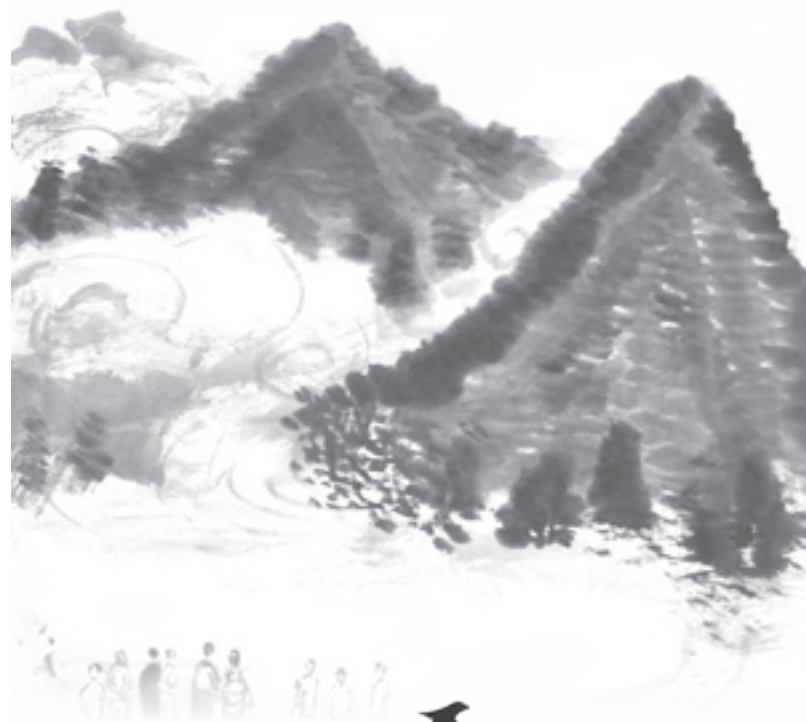
50. *Making life easier for others is making your life easier for yourself.*

51. *The noble one suffers mistreatment willingly; the fool is humiliated by what he suffers.*

52. *Pressure usually comes from too much concern with what we encounter around us as well as how people judge us.*

53. *Serve others with a mind of gratitude and reciprocity and you will be neither tired nor weary.*

54. *Help others with the strength of your mind and body, with your wealth and wisdom – always and everywhere with a thankful mind.*



平安  
人生

Living Peacefully  
and Calmly

55. *The meaning of life lies in serving;  
the value of life in giving.*

56. *The aim of life is to receive karmic  
retribution, fulfill vows, and make  
new ones.*

57. *The value of life is not in duration  
but in contribution.*

58. *The past is an illusion; the future,  
a dream; the present, essential.*

59. *There is no need to dwell in the  
past, no necessity to worry about  
the future: the enduring present  
holds both past and future.*

60. *Wisdom is not simply knowledge,  
nor experience, nor idle speculation;  
it is an attitude that transcends self-  
centeredness.*

61. *Great accomplishment – complete  
humility; big ego – great insecurity.*

62. *The superior settle their minds  
upon the Way; the average busy  
themselves with day to day living;  
the small-minded pursue fame,  
fortune and desire.*

63. *You have a particular role and  
responsibility in life; act accordingly.*

64. *In calmness and tranquility make  
good use of this wondrous day!  
Tomorrow will shine!*

65. *Worry causes needless injury!  
Mindfulness brings security.*
66. *Wealth is like flowing water, and  
giving like the digging of a well. Dig  
deeper and more water flows in;  
give more and wealth multiplies.*
67. *Live life this way: the best plan  
anticipates the worst scenario.*
68. *Even with a single breath remaining,  
hope is unlimited, and that is untold  
wealth.*
69. *A bodhisattva saves others from  
hardship and suffering; a great  
bodhisattva takes on hardship and  
suffering itself.*
70. *Three principles to transcend the  
suffering of birth, sickness and old  
age: a happy life, a healthy attitude  
towards sickness, hope in old age.*
71. *Three principles to transcend death:  
don't seek it, don't fear it, don't wait  
for it.*
72. *Death is neither a happy event nor  
a cause for mourning, but a call to  
practice our faith seriously.*
73. *Every child is a little bodhisattva  
that helps his or her parents grow.*
74. *With teenagers: use care, not worry;  
guidance, not control; communication,  
not authority.*



75. *To truly love your children, give them your blessings rather than burden them with your worry!*
76. *A couple's relationship should be based on mutual respect, not argument.*
77. *Stop the litter, clutter and garbage! Always clean up and pick up what you can. These are virtuous acts.*
78. *Insight comes from wisdom; good fortune, from merit.*
79. *We love to grasp what we love and reject what we dislike; gain and loss, gain and loss – vexations are sure to come.*

80. *Having few desires bring riches without worry.*
81. *True suffering is a mind without peace or calm. Physical pain and illness are not necessarily suffering.*
82. *Know clearly that an unsettled mind is trouble. Right then and there – recite "Homage to Guan Yin, Bodhisattva Avalokitesavara" to calm your mind.*
83. *A rich man is content with what he has; a poor man accumulates and is never satisfied.*
84. *Don't control emotions by suppressing them; calm them with contemplation, reciting Buddha's name, or prayer.*



幸  
人福間

Happiness in this World

85. *Kind words on everyone's lips!  
Good deeds in everyone's heart!  
Good fortune in everyone's life!*
86. *Let everyone speak kindly!  
Let everyone do good deeds!  
Let everyone's bad luck turn to good!*
87. *If everyday, everyone spoke another  
kind word, did another good deed,  
then all of these little beneficial acts  
would turn into a great, great good.*
88. *An urgent task needs immediate  
attention? Be ready now!*
89. *Harmony with myself and others,  
harmony in mind and speech, and  
thus all will be blessed with joy and  
happiness.*

90. *Harmony within and without,  
harmony in causes and conditions,  
and thus freedom, peace and  
tranquility will follow.*
91. *Seek a peaceful mind, and you will  
find a peaceful refuge; treasure  
others and you will find fortune  
and happiness.*
92. *Character creates wealth; giving  
creates savings.*
93. *Offering yourself is cultivation;  
calming your mind is success.*
94. *Great possessions don't necessarily  
bring satisfaction; few possessions  
don't necessarily lead to poverty.*

95. *Right now you gather what you have planted; what you harvest tomorrow, you plant at this moment.*

96. *The good are not lonely; the benevolent, happiest; ever and always help others and thus achieve the utmost happiness for yourself.*

97. *If you wish to build good relationships with others, develop a broad mind, and become more tolerant and forgiving.*

98. *When you change your way of thinking, what is around you will transform accordingly; nowhere in the world will you find absolute good or bad.*

99. *The way to get along with others is to communicate effectively. When communication fails, compromise, when compromise fails, tolerate and forgive.*

100. *The great must make allowance for the small; the small must be understanding toward the great.*

101. *Devote all your heart and strength to your family; commit your whole life to the enterprise at hand.*

102. *The best way to guard against greed is to give more, to extend yourself more, and to share more with others.*

*103. Disputes are best settled by tolerance.*

*104. Two great tasks lie before Buddhists:  
to bring grace and beauty to the  
land in which they live and to help  
sentient beings grow spiritually.*

*105. Be a bottomless receptacle for  
the ills of the world; be a spotless  
mirror that reflects the world as  
it is.*

*106. Wisdom comes at the moment  
when vexations perish from the  
mind; compassion is nothing more  
than sharing benefits with others.*

*107. Look at yourself with contrition;  
at the world with gratitude.*

*108. Purify your mind by curbing desire;  
refine your community with loving  
kindness for all.*

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自在人生

Living a Life of Freedom

1. *Be humble to those below and respectful to those above. Bodhisattva practitioners, study this well!*
2. *Contribute rather than compete. Use what you have been given wisely, and don't squander your good fortune.*
3. *Love yourself, love others, love all sentient beings; liberate yourself, liberate others, liberate all sentient beings.*
4. *Benefiting others takes a pure mind that seeks neither reward nor return.*

5. *Love is involved in what you own and what you give to others, but the difference between helping yourself and helping others is that one is a self-directed, possessive love; the other is a selfless, joyous, generous love.*
6. *Demand right-minded conduct of yourself, do not use it as an excuse to harshly criticize others.*
7. *Have the breadth of mind to serve as the stepping stone for another; be the kind of person that truly helps others to be successful.*
8. *If you let other people misunderstand you, it's nobody's fault but your own.*

9. *When you work with others, consider their needs. When you make a mistake, reflect upon your own conduct.*
10. *Set others before you to complete yourself, respect others to put an end to enmity, praise others to encourage harmony.*
11. *Unable to let go of attachment to self? No wisdom. Unable to let go of attachment to others? No compassion.*
12. *Say "Blessings to you" when you meet another. This spreads good will and brings peace and calm.*
13. *Offer friendship and a helping hand to others, and so be a beacon of harmony, happiness, peace and calm.*
14. *Gossip less and you will have fewer disputes; be more truthful and sincere and you will have more peace and calm.*
15. *Self confidence is recognizing your strong points; growth is knowing your weaknesses; respect is understanding another's position.*
16. *Concern yourself with the happiness of others; downplay your own achievements.*
17. *In dealing with those under you: show concern rather than reproach; give encouragement rather than direction; discuss rather than command.*



18. *The obstinate afflict others and do themselves no good; the tolerant accord with others and bring peace to themselves.*

19. *If you want to bring peace to others, be in harmony with them. If you wish to sway others, be accommodating. To establish harmony is to unite people, as the soft can conquer the hard.*

20. *The meaning of life lies in continuous learning and giving of oneself; help others to succeed and you will grow.*

21. *One with wisdom and restraint will never engage in frivolous chatter.*

22. *Be polite and friendly when dealing with others, and you will pass all of your days in peace and tranquility.*

23. *An intelligent person is not necessarily wise; a dull-witted person not necessarily foolish. Wisdom is not the same as knowledge; the difference lies in your attitude in dealing with people.*

24. *Reduce others' vexations with compassion; reduce your own with wisdom.*

25. *Just as you would not ask others to wear your own shoes, don't make someone else's problems your own.*



简单生活

Living a Simple Life

26. *It is a great blessing to care for other people when they suffer; it is great wisdom to delight in helping others deal with their own problems.*
27. *Clearly see that everything in the world is impermanent, and you can realize the inner world of true peace.*
28. *When you meet others, connect with kindness, not resentment, and you will enjoy relationships of harmony and a life of joy.*
29. *A smile and a good word are great gifts that create virtuous affinity with all.*
30. *Reduce pointless emotions and avoid unnecessary trouble.*

31. *What you offer repays what you have been given; when you repent, you strengthen your self-discipline.*
32. *What is the best way to make progress? Devote yourself to the benefit of others. This is the true measure of success.*
33. *When you interact with other people, be "square" within and "round" without. "Square" means to adhere to principle. "Round" means to be accommodating and understanding.*
34. *If you can't be of help, at the very least, don't cause harm.*

35. *In speech add a measure of virtue, take away a degree of vice. Act in this way and you cultivate great merit and blessing.*

36. *Grow in harmony; strive in hope.*

37. *Chances for success increase when you eliminate thoughts of gain, loss, success, or failure, and your thoughts turn to pure diligence.*

38. *Warm is the family that lives in mutual love and respect. Cherish the family whose members help and understand one another.*

39. *A boss should think less about profit and loss and more about honesty and reputation. This is the true strategy for success.*

40. *If you hear gossip, be calm and reflect carefully. If it's true, it calls for change. If it's false, continue to do good work. A short temper can turn gossip into a deadly weapon.*

41. *Enduring the suffering of the mind increases wisdom. Withstanding life's suffering increases virtuous retribution.*

42. *Look at life and be filled with limitless hope. Look at death and be prepared at any time.*

43. *Be clear about what is necessary for you to have. Untangle yourself from wants driven by passion.*

- 44. *Decipher everything in a straightforward manner, but ponder the negative implications.*
- 45. *When you fail, work very hard. When you succeed, work even harder. This is the model for successful enterprise and happiness at work.*
- 46. *The most important concept in protecting the environment is "simplicity." Simplify your life and that will protect the environment.*
- 47. *With maturity, there are no cares about the past; with intelligence, there are no doubts about the present; with an unobstructed mind, there is no worry about the future.*

- 48. *Both favorable and unfavorable causes and conditions help us grow; treat them with equanimity and gratitude.*
- 49. *See that neither the past, the future, fame, or position have anything to do with you. A happy and energetic life is itself freedom and good fortune.*
- 50. *Education does not determine identity; competence does not determine integrity; fame does not determine virtue. No occupation is in itself great or lowly. Everything is decided by what you think and how you act.*

51. *Here is a method to put an end to unhappiness: be sincere, active, and straightforward; don't be irresolute, passive, and dawdling.*

52. *Doing everyday tasks will always be difficult, but if you carry on with faith and patience, at the very least you will meet some success.*

53. *Live in this moment; don't regret the past; don't fear the future.*

54. *A good method to lighten strain and stress: lessen the mind of gain and loss; increase the mind of appreciation.*

55. *Have no complaints or regrets about the past. Be ready and prepared for the future. In the present make every step sure and steady.*

56. *Don't just express gratitude. Make it a reality.*

57. *First, have no worries no matter what you do. Simply choose the right person, adopt the right approach, and when the time is right, you will overcome what is before you.*

58. *Will I gain or lose, be helped or harmed? Put that down! Then you will develop penetrating wisdom that encompasses heaven and earth and all phenomena.*



如意  
吉祥

May you have Good Luck  
and Good Fortune

59. *Let the doctor care for your disease.  
Let the bodhisattva care for your  
life. Once you do this you will become  
a healthy person with no worries.*

60. *People usually have no insight into  
themselves and consequently cause  
themselves unnecessary trouble.*

61. *The first important task in life is to  
learn to be a good and useful person.  
Work with all your heart and mind  
to the best of your ability, according  
to what is required of you.*

62. *It is alright to express feelings in  
handling personal affairs, but you  
must use a principled approach in  
public matters.*

63. *Rather than fighting for something  
you cannot get, it is better to cherish  
and use what you already have.*

64. *Do not care about what is past or  
in the future, good or bad. It is best  
to care only about what is present.*

65. *If you truly let go of everything,  
then you can encompass everything  
and everything becomes yours.*

66. *In approaching a method of  
meditation, once you can pick it up,  
you can begin to exercise effort.  
With effort you can put down your  
thoughts. Progress lies within this  
picking up and putting down.*



67. *Don't measure yourself as high or low in comparison to others. Just work with all your heart and mind.*

68. *Nothing around you is either good or bad, but seems so according to how you look at it.*

69. *Once the dust from a catastrophe has settled, you reach a critical point where positive thinking can begin and important lessons can be learned.*

70. *With no greed and no grasping, you can maintain your dignity and be unaffected by others.*

71. *If you can cherish causes and conditions as they transpire from moment to moment, then each moment is unique.*

72. *If you put your "self" in everything, then you have problems and trouble. Remove "self" concern with gain and loss and you will achieve liberation.*

73. *Happiness does not derive from how famous you are or how much money you have; rather it is a measure of inner peace and contentment with few desires.*

74. *Let words reflect deeds! Let a true mind speak true words. Let a good heart speak good words. This is true eloquence.*

75. *We may be ordinary sentient beings, but we should shoulder our responsibilities and let go of our attachments as best we can.*
76. *When you are busy, don't feel overwhelmed. When there is nothing to do, don't feel bored. In this way you will not be swayed by every turn in life and be utterly lost.*
77. *Don't get carried away when the sailing is smooth; don't lose heart and give up when the boat starts to toss and turn.*
78. *A narrow mind and insatiable greed will deprive even the wealthy of happiness.*

79. *Advance your life in simplicity. Shine in difficulty.*
80. *Seek abundance in calm and stability; See dignity in adversity.*
81. *Keeping your emotions steady is the foundation of unobstructed success.*
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心  
靈  
成  
長  
Spiritual Development

82. *When the mind is undisturbed by circumstances, that is the result of meditative concentration. When the mind is not separate from circumstances, that is the function of wisdom.*

83. *Retreat to advance; be silent to debate. These are the best methods to foster self development and to help others.*

84. *Buddha in mind, speech, and daily life.*

85. *Compassion is judicious affection. Wisdom is flexible intelligence.*

86. *North, south, east, west – all directions are fine. Walking, resting, sitting, sleeping – these are not separate from the Way. Always maintain a mind of humility. Repentance and repayment of kindness are qualities that will keep you walking on the Way.*

87. *A practitioner should be honest and sincere, and harbor no evil thoughts. This is the meaning of "a straightforward mind is the ground of the Way."*

88. *When vexations arise, do not contend with them, but extinguish them with a mind of humility, repentance, and gratitude.*

89. *To wholly experience life is to practice Chan.*
90. *A healthy body and mind constitute life's greatest treasure.*
91. *Breathing is wealth – as long as you are alive there is hope.*
92. *When your mind is tied into a knot, it is best to reflect deeply into the place where the mind arises and thoughts move.*
93. *When vexations descend upon you, it is best to enjoy the sensation of breathing.*
94. *An encumbered mind sees a world out of balance. An undisturbed mind sees a world of beauty.*
95. *A closed and clouded mind is suffering. An open and clear mind can transform suffering into happiness.*
96. *The arising and perishing of phenomena is the way of the world. The wise thoroughly penetrate this arising and perishing.*
97. *Transform your mind and transform your destiny.*
98. *Wisdom is not merely understanding the sutras; it includes the skillful means to transform vexations.*
99. *Vexation is bodhi, but that doesn't mean there is no vexation. Vexations exist, but don't see them as vexations.*

100. *With a peaceful mind and physical harmony you will live in happiness.*

101. *When angry, learn to contemplate and illuminate the mind. Consider your thoughts and ask yourself, "Why do I want to feel angry?"*

102. *Mind engaged – things to do.  
Mind let go – nothing to do.*

103. *Self-affirmation, self-transformation, and self-dissolution are the three stages in the path from "self" to "no-self."*

104. *Emphasize the cultivation of virtuous karmic causes; do not simply expect delightful karmic effects.*

105. *When you recognize that you lack wisdom, your wisdom has already increased imperceptibly.*

106. *The mind should be like a wall, unmoving but functioning.*

107. *Be a spotless mirror – clearly and vividly reflecting everything and stained by nothing.*

108. *When everyone is blindly battling each other, it is best to choose another path.*



慈  
悲  
行  
願

Kind Behavior and  
Compassionate Vows

1. *Doing good or doing bad is determined in one thought, blessings and wisdom are cultivated through one's mind.*
2. *A single spark can start a prairie fire, a tiny bit of good intention can save the world.*
3. *Heaven and earth support all sentient beings without condition, should I not share the same compassionate vows?*
4. *Take on your responsibility by delivering all sentient beings, let go of your attachment by not abiding in any form.*
5. *Do not be corrupted by worldly vexations that surround one like dust, do not be deterred by a path beset with difficulties.*
6. *Compassion brings blessings like a spring breeze; wisdom shines like the warm summer sun.*
7. *Kindness and compassion eliminate suffering and bring forth joy, wisdom eliminates wrongs and dispels false views.*
8. *Cultivate great wisdom and great vows and one shall gain infinite blessings and infinite life.*
9. *When one sees one's own Buddha nature, the burning house that is our world turns into blooming lotus flowers.*
10. *Let your mind function freely, without abiding anywhere or in anything – this is entering the gate of kindness and compassion.*



11. *In one's resolve to pursue the Path lies the giving of fearlessness.*
12. *When one puts down all self-centered concerns, one can lift up the world.*
13. *As you settle your body and mind, you are well on your way to settle your family and career as well.*
14. *The ancient pine tree may be hundreds of years old, yet what is hundreds of years compared to the age of the stars in the sky?*
15. *The mighty dragon travels in deep seas and vast swamps, the vigorous tiger rests near high cliffs and perilous caves, the able thrive in adversities.*
16. *The Buddhadharma is but one flavor -the flavor of liberation through benefiting oneself and others.*
17. *Recite often the name of Guan Yin, Bodhisattva Avalokitesavara, and you will find your way to a peaceful mind, a peaceful life.*
18. *Go on a pilgrimage to improve your practice, prayers will be answered and vows will be fulfilled; be respectful, listen intently and sing wholeheartedly, prostrate yourself after every three steps; your body and mind will feel refreshed, karmic obstructions will be removed while blessings and wisdom increase.*

19. *Carrying a bowl filled with alms  
from a thousand households, I am  
a lone monk with a bamboo cane  
who has travelled ten thousand  
miles; knowing that all comes  
and goes according to causes and  
conditions, when causes and  
conditions dissipate I let go of  
what's in both hands.*

20. *Letting go is not giving up, rather  
it helps one take on new challenges.  
One cannot take on anything without  
first letting go. One who can take  
on and let go of anything in peace  
is truly free.*



人間  
智慧

Wisdom of the World

21. *Interprete everything positively, consider everything from a different angle, and do not falter in pursuing one's goals.*
22. *Don't be deterred by life's trials and tribulations, don't be corrupted by worldly pleasures and indulgence.*
23. *Share your power and wealth with all, but treat your joys and suffering as causes and conditions of your own.*
24. *When one is not tempted by money, power and fame, one has nothing to fear even when facing an army.*
25. *When you are tempted to blame the enviroment, first look inward at your mind; when you are tempted to fault others, first reflect upon yourself.*
26. *Ask not why one has so few good sons and filial grandsons, ask how one has brought up one's offsprings.*
27. *Research is key to scholarly pursuits; practice is key to genuine experience.*
28. *The dark and long nights are easy to pass with dreamless sleep, the other shore across the sea of suffering is easy to reach with the Dharma as your boat.*
29. *Wisdom will help us overcome all obstacles, virtues will help us build a pure land on earth.*
30. *Command the ship of prajna, wisdom, and help those on the sea of suffering; climb the mountain of nirvana and keep one's mind unperturbed.*

31. *As time goes by, one sees that nothing escapes the law of impermanence.*

32. *Happiness and suffering are both created by one's own mind.*

33. *The green mountains and bubbling streams, the chirping birds and fragrant flowers – everything around you can be an eloquent Dharma teacher if you know where to look.*

34. *Education is an undertaking that will have impact for a thousand years, morality is a lodestar that will shine for a hundred generations.*

35. *Even the deepest ocean is not bottomless, even the tallest mountain has a base, everything great starts small.*

36. *For a Buddhist, every day is a good day, everywhere is a good place.*

37. *The difference between "pure" and "impure" only exists in a discriminating mind.*

38. *When the sun sets, remember that it will rise again tomorrow; when the sun rises, remember that the sunset is not far behind.*

39. *Those watching a play often forget it is only a play, those dreaming often forget they are in a dream.*

40. *As soon as thunder and lightning begin, one can expect a rain storm to follow. This is the workings of causes and conditions.*

41. *Turn a crisis into an opportunity,  
turn a dead end into a new path.*
42. *Heaven and hell are both in one's  
mind, there is no attaining  
Buddhahood outside of one's mind.*
43. *You are already near enlightenment  
if you are aware of your faults; you  
are near a disaster if you refuse to  
recongize and rectify them.*
44. *Everybody says life is like a dream,  
so why does everybody refuse to  
wake from this dream?*
45. *You can plan and plot your life down  
to the smallest details, yet it is when  
you let go of all self-centered concerns  
that your life will finally flourish.*

46. *As you do not wait till you are thirsty  
to start digging a well, do not wait  
till you are in trouble to start learning  
the Dharma.*
47. *When you can keep your mind  
unruffled by the ups and downs in  
life, you will experience true joy.*
48. *The study of Ch'an is the study  
of mind. All phenomena are  
manifestations of one's mind.*
49. *Whoever wakes from this never-  
ending dream of ours will be far  
removed from illusions and  
inverted views.*
50. *Always keep humility in mind and  
one can accomplish anything.*

51. *Walking is a great way to train one's body and mind. Walking fast helps dispel illusions, walking slowly helps nurture concentration and wisdom.*

52. *While the moon waxes and wanes, it is always there. When all the obstructions are removed, it reveals itself.*

53. *What characterizes an ordinary person: The body is a tree swaying in the wind, the mind a placid lake with the reflection of the autumn moon.*

54. *What characterizes a practitioner: The body is the Bodhi tree, the mind a mirror bright.*

55. *What characterizes one who is enlightened: There is no Bodhi tree, nor sign of a mirror bright.*

56. *Existence and emptiness are one and the same.*

57. *Make friends with those who are honest, sincere, and knowledgeable; have faith in the Buddhas without getting caught up by the occult; learn the Dharma without dabbling around; revere the Sangha without blindly following any individual.*



感恩  
培福

Cultivating Gratitude  
and Blessings



58. *Whether one finds oneself with or without blessings, continue to cultivate them; recognize and remember the kindness of others and never neglect to repay it.*
59. *A mind of kindness and compassion will resolve any rivalry; a mind of wisdom will dispel all vexations.*
60. *Uphold the Three Jewels with a mind of reverence, spread the Dharma and benefit others with a mind of purity.*
61. *View every experience in life with gratitude, make good use of one's life with diligence.*

62. *Virtues are cultivated through a sense of contrition, karmic obstructions are eliminated through a mind of repentance.*
63. *As we conserve and cherish our water source so that water will never run dry, recognize and repay the kindness of others so that the chain of kindness will continue.*
64. *Persistence will get you through everything, resilience will help you achieve anything.*
65. *Your mind and my mind are exactly the same as the Buddha's mind; recognize, cherish, and nurture our blessings.*

66. *Repay one drop of kindness with abundant generosity, return the favor of one meal with utmost devotion.*
67. *When you have water to drink, share it with others; when you receive kindness from others, repay it with gratitude.*
68. *Untie the knot of love and hate, of passions and enmity; instead, learn the generosity of kindness and compassion, of sympathetic joy and equanimity.*

69. *The kindness of one's parents is greater than heaven and earth; the virtues of the Three Jewels are greater than the countless grains of sand in the Ganges.*
70. *Be grateful to and repay the kindness of others. Avoid emotional entanglement that causes suffering.*
71. *Harboring gratitude will nurture blessings that you can use all your life, harboring hatred will create obstructions that follow you forever.*
72. *One who does not use his wealth to benefit others is analogous to one who is all dressed up in complete darkness where no one can see him – it is vain and foolish.*

73. *The value of managing wealth lies in giving; the reason for possessing money is to cultivate blessings.*
74. *Cultivate blessings, and family wealth may last for a hundred years; be selfish, and family fortunes will not survive three generations.*
75. *One shall find lifelong happiness by being of service to others. Sow favorable conditions whenever one is able or regrets will follow.*
76. *Plant your seeds, weed and fertilize your field, be grateful when you have a full harvest and pray for more auspicious years to come.*
77. *Those seeking blessings should first plant, cultivate, and cherish the seed of blessings; those seeking wealth should first create good causes and conditions; those seeking longevity should first take good care of one's body and mind; those seeking good luck should first be pleasant and kind to others.*
78. *Reflect upon oneself with a sense of contrition, and always be mindful that one has not done enough for and given enough to oneself and others.*
79. *Always reflect upon oneself with a sense of contrition. Without self-reflection on one's behavior, one is in constant danger of going astray.*

80. *View everything in the world with gratitude. If one is not grateful and does not repay the kindness of others, one will soon run out of good luck.*

81. *To live happily ever after, be grateful and respectful to one another, learn from one another, forgive one another, and love and support one another.*



積  
德  
脩  
福

Cultivating Virtues  
and Merits

82. *Be sincere, and your prayer will be answered; be diligent, and anything can be accomplished.*

83. *Do not slack off because you are smart enough; always compensate for a lack of intelligence with diligence.*

84. *One will not suffer any loss by being disciplined with oneself, one has much to gain by being forgiving towards others.*

85. *Be content with poverty, but hard work and thrift will lead you to wealth; stay calm in the face of turmoil and keep your mind from being perturbed.*

86. *Simple meals and clothes are as good as fancy ones. Hard work leads to good health and thrift leads to wealth.*

87. *While it may seem romantic to seize the moment and enjoy life's pleasure to the fullest, it is doing good deeds whenever and wherever you can that will truly bring you life's blessings and rewards.*

88. *There is always competition. Just focus on your own endeavor without envy or jealousy.*

89. *Good advice is usually hard to take, just as good medicine usually tastes bitter.*

90. *Be the heaven-sent rain when there is a draught, be the person who brings warmth and care in the dead of winter.*

91. *The Phoenix, a symbol of luck, will only nest in an auspicious household, the white crane, a symbol of longevity, will only visit a blessed home.*

92. *Keep your mind free from thoughts of gain and loss, and you will be free and at ease at all times.*

93. *Those with both talent and virtue will benefit all, those with talent but no virtue will only bring harm.*

94. *Recognize your wrongs and never repeat them. Even the butcher becomes a Buddha the instant he puts away his knife.*

95. *Beware that wealth rarely lasts and power often corrupts.*

96. *History teaches us that great men often emerge from difficult circumstances, and that those who sacrifice their own selfish desires for the common good lead society to peace and prosperity.*

97. *Avoid the attachment to one's ego and be open minded, always behave in a way that is helpful to others.*

98. *Cultivating one's blessings is crucial to maintain one's wealth. Where blessings abound, wealth usually follows.*
99. *Boundless blessings are found in upholding and reciting often the name of Guan Yin, Bodhisattva Avalokitesavara.*
100. *Rather than plunder another's bowl of rice, plow your own rice field; if you do not have a rice field of your own, then help someone with his.*
101. *Always keep in mind the spirit of humility, respect, tolerance, and generosity; always act with the principles of honesty, civility, thrift and diligence.*

102. *Fame and wealth obtained overnight are difficult to keep. Be sensible and realistic.*
103. *It is difficult to find a kindred soul, but don't let that stop you from befriending others. Minimize worries and vexations, and your blessings will grow while obstructions lessen.*
104. *One who is paranoid is prone to be deceived, one who is understanding is bound to find a helping hand. For richer or poorer, don't hesitate to give, for giving is the key to benefiting oneself, others, and all sentient beings.*

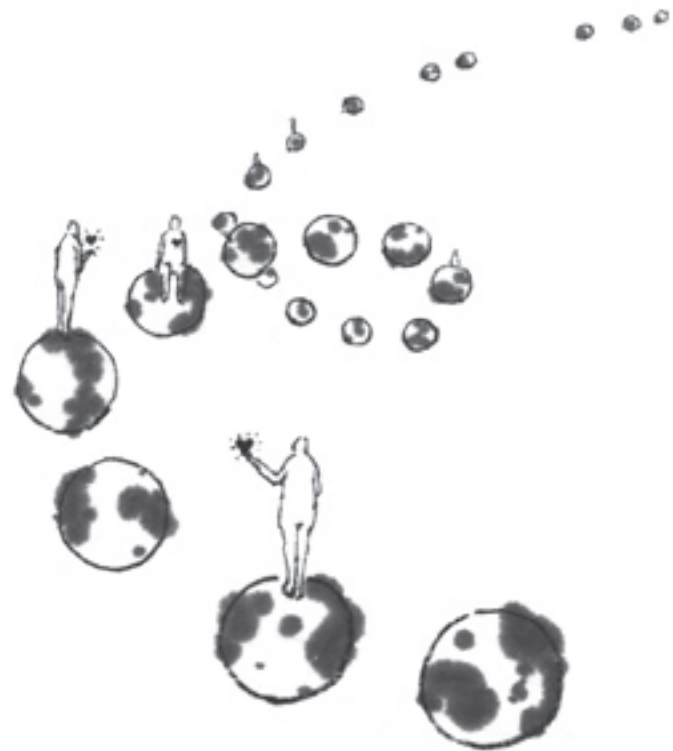


105. *There are four conditions for a good life: born at the right place, blessed at old age, maintaining a healthy mind in sickness, and death at the right time. This would truly be a life of bliss.*

106. *The wealthy shall cultivate blessings; the poor shall be diligent. Any household that follows these principles will find itself blessed with great wealth and great characters.*

107. *Doing good is without condition.*

108. *Cherish one's life and always cheer oneself on.*



心  
環  
保

The Environmental  
Protection of the Mind

1. *Use ordinary mind to face unordinary circumstances.*
2. *Even if you're right, don't be harsh to others. Express correct views gently.*
3. *Become aware of your breathing the moment you feel agitated or emotional. Experience and feel your breath and you will soon become calm.*
4. *The mind is agitated by either the environment or the body. Be watchful of body and mind to maintain a peaceful and stable mind.*
5. *Let others be your mirror. If your words or actions discomfit, shock, or cause concern to others, immediately reflect on your behavior, express remorse, and improve.*
6. *The mind is our teacher. We are in the Pure Land when our mind is unified with whatever we do, wherever we are, at all times, in all places.*
7. *If other people's praise or criticism affects you – whether it makes you happy or sad – it means that you have neglected to take care of your mind and spirit.*
8. *Anger may stem from the body, perception, or many other causes. It's not necessarily an indication of poor cultivation. If you can look within, dissolve your anger, you will harm neither yourself nor others.*

9. *Take care of your mind, no matter the situation. Keep inner mind calm and peaceful. This is spiritual health; this is protecting the spiritual environment.*
10. *Unpleasant encounters, unhappy situations – we must mend our own minds, not other people's minds.*
11. *Someone we like or dislike, happy or difficult situation – treat everything with calmness and equanimity – this is "treating right and wrong with gentleness."*
12. *Gentleness is a mild heart and a flexible attitude toward others and in dealing with situations. It is not a sign of weakness.*
13. *Freedom is not life without obstacles; rather it is the ability to be calm and stable in body and mind when confronting obstacles.*
14. *People may seek satisfaction by exploiting the environment, they may seek social justice, they may seek social equality, and indeed they may enjoy some degree of success in these endeavors, but ultimately they will fail to truly bring conflict to an end.*
15. *Letting go does not mean giving up. Letting go means not thinking of the past, not thinking of the future, a mind that lets go. Giving up means believing in nothing, abandoning all faith and courage.*

16. *When we have faith and hope, we have a future.*
17. *Regret is a kind of emotional affliction. Repentance is a practice.*
18. *Being anxious and worrisome is useless. Being mindful and focused is a must.*
19. *Relax when you are sick, carry on and do what you must do. This is a healthy way to handle sickness.*
20. *Sickness need not be a source of suffering; the same is true for poverty and physical labor. But when the mind is distressed, that is true suffering.*
21. *Take your illness as an experience. Then it will not be suffering.*
22. *Take adversity as something interesting, you will harvest a very different crop.*
23. *If you are prepared for a setback, then you will not fear setbacks.*
24. *It is impossible to have a carefree life; our bodies may experience sickness and pain, our work may be troublesome, the environment may be beset with calamity. But if our mind is at peace, then we will be at peace.*

25. *The world can face great danger and calamity at any time. If we are mentally prepared for anything, then when misfortune strikes we reduce the potential injury to the bare minimum.*

26. *If our views are correct, then we know that birth, aging, sickness, and death are natural and we will not blame others.*

27. *Ponder for two more minutes, and opportunities may reveal themselves; as long as we have one more breath, our potential is unlimited.*

28. *As long as we have one breath left, when we alter our thinking the environment will change along with it, because the environment is impermanent.*

29. *It does not matter how much the environment changes, as long as we face it with calm and composure, we will certainly find a solution.*

30. *The Chan practice of inner environmental protection is to maintain stability, harmony, clarity, whether we are busy or not, alone or with others.*

31. *No need to fear the sound of  
opposition or obstacles. If we can  
face and accept them then these  
conditions become a force to help  
us to grow.*

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32. *We have to respond to problems  
with calm. If our minds are not  
equanimous and harmonious, then  
we will likely say the wrong things  
and make the situation worse.*

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盡責  
盡分

Fulfilling Responsibilities



33. *If you want to harmonize with the environment, first harmonize yourself.*
34. *Relax and experience body and mind, then you will be in harmony with yourself.*
35. *Harmonize yourself first to deeply understand the processes of the self, including your merits and weaknesses.*
36. *Do not think you know it all; do not belittle yourself.*
37. *Do not compare yourself against some standard; do not compare yourself with others. Just be diligent in the present and be prepared at any time for the future.*
38. *Ordinarily people like to boast about their strengths. Our strengths should be developed, but there is no need to exaggerate them.*
39. *People usually hide their shortcomings and avoid confronting them. Face them with openness, and then these shortcomings and other problems will actually decrease.*
40. *Know clearly your strengths and weaknesses, observe the meaning of life and existence. This is the beginning of self-affirmation.*
41. *To affirm yourself and not attach to strengths or weaknesses, to not become arrogant or regretful and still be diligent in all endeavors – this is an attitude of selflessness.*

42. *Each individual has his or her own disposition, wisdom, environment, physical makeup, and background. There is no need to compare. As long as the individual is solid, taking each step in life with certitude and stability, then he or she will be able to make something out of life.*
43. *If you uphold clear principles of life's values and abide by them without being swayed, then as you pass through each stage of life, all experiences will add to the feast of your life.*
44. *Being selfish and self-serving may seem to be a way to protect yourself, but this is not so. One who is self-serving actually harms others and ultimately, himself.*

45. *Those who are selfish, self-serving, and insatiable act this way due to feelings of insecurity.*
46. *Conflicts usually come from an over-assertion of personal views.*
47. *Self-centeredness is a fundamental factor for survival; from this perspective, it is not necessarily bad. However, if a person's self-centeredness is too strong, always feeling that one is right, with an insatiable desire for gain, or feeling arrogant or self-disparaged, then it will be very difficult to be happy.*

48. *If you can transcend selfish and self-serving attitudes, along with thoughts of your own gain and loss, then your heart will truly be open and receptive. Concerns for your own gain and loss will also decrease.*

49. *Transcending individual concerns for gain and loss, you will be able to regard society's and humanity's gain and loss as your own concern.*

50. *We hope to have health, happiness, and harmony for ourselves, and we wish that others may have the same. Self-interest exists here, but it is very different from selfishness. Such an attitude of benefiting others is known as Bodhi-mind or bodhichitta.*

51. *The real value of life comes from offering ourselves to others; this is where we grow and form connections with others.*

52. *There is usefulness in the talents we were born with. When each of us is born, we bring to this world our life purpose and capacities. Our "usefulness" is measured by our ability to contribute to humanity in the history of our times and to the whole of society.*

53. *Even though our individual lives are miniscule, as long as we can fully utilize our strengths and develop our capabilities with utmost effort, then we will fulfill our roles of inheriting the past and inspiring the future of civilization.*

54. *As long as gratitude fills our hearts, and we are diligent, then we can be like a tube for blood transfusion- we receive nourishment from our predecessors and we also transport the nourishment we have to future generations. To do this is to fulfill our duty.*

55. *One day in a monk's life is one day of work. No matter who we are or what status and role we play, as long as we are diligent and responsible, taking hold of the precious present moment, then we protect our spiritual environment.*

56. *Offering ourselves, our knowledge, and everything to the benefit of our family, friends, and even all sentient beings without any reservation or complaint is to be someone who everyone needs – an "important person."*



慈  
悲  
智  
慧

Wisdom and Compassion

57. *The suffering and joy you feel comes from the mind's perception. If you take all of life's favorable and adverse experiences as a process to develop wisdom and compassion, then you are free.*

58. *If you do not entertain thoughts of gain and loss, then in Chan you are "one with nothing to do." Having nothing to do does not literally mean doing nothing. Rather, it means your mind is unobstructed when you engage in any task.*

59. *We will be a harmonious and peaceful person if we take the peace, joy, and fortunes of others as our own source of joy, peace, and fortune.*

60. *Everyone has the capacity to help others. We can help others through our sincere appreciation, encouragement, consolation, and guidance.*

61. *Flowers blossoming and bearing fruit is a natural phenomenon. Flowers blossoming and not bearing fruit is also natural. Both accord with the workings of causes and conditions.*

62. A "cause" can be understood as the main factor, our own subjective initiative; "conditions" are objective, auxiliary factors. We can control the "cause" but the "conditions" must be cultivated and fostered.

63. Someone who understands causes and conditions can be freed from the bondage of suffering and afflictions.

64. We should not get caught up with success and failure. The diligence and thoughtfulness we put into our work, irrespective of its outcome, can be translated into favorable conditions for our own growth.

65. Take hold of the workings of causes and conditions; if they are not "ripe," then wait and continue with diligence. When causes and conditions are ripe then they can be put to good use.

66. "Understanding life" is different from merely "accepting life." Accepting life can mean being pessimistic, or giving up on life. Understanding life is to understand that all things exist through causes and conditions. Whatever is supposed to come, favorable or adverse, it will come.

67. Those who understand life will meet life's rewards and challenges with openness.

- 68. *Under all situations, we have to be respectful to others, be responsible for our obligations, and resolve our own problems with wisdom.*
- 69. *Compassion not only means not harming others but also actively helping others.*
- 70. *Under all circumstances, if we do not harm and obstruct others, then this protects us and others.*
- 71. *Don't interact with others or handle situations from your own standpoint. Instead, be objective, or even act from a standpoint that is beyond subjective or objective, and you will be less prone to mistakes and more compassionate and understanding of others.*

- 72. *There are really no bad people in the world, only those who make mistakes. There are no evil people, only those whose thoughts have deviated from the norm.*
- 73. *Compassion stems from an attitude of equanimity, non-discrimination, and non-opposition toward all people.*
- 74. *Wisdom is the ability to respond to every situation, under all circumstances, with clarity and stability, as if one's own self is reduced to zero.*
- 75. *Resolution of a problem is good. If it cannot be resolved, or if there are negative repercussions, do not be hindered. As long as we have done our best there is no need for blame.*



76. *Compassion means to help, forgive, accept, and positively influence others. Wisdom in responding to difficult situations means the ability to face, accept, respond, and let go.*

77. *Compassionate love does not distinguish between friend and foe. The manifestation of wisdom is to appropriately resolve all problems.*

78. *Compassion must be accompanied by wisdom. The kind of compassion that lacks wisdom may very easily end up harming yourself and others. Even with good intentions, such "compassion" is still prone to mistakes and harming others.*

79. *Compassion does not mean allowing others to walk all over you or be a deferential phony. Rather, a compassionate person engages in benefiting others and elevating the spiritual environment of humanity.*

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快樂  
幸福

Happiness and Blessings

80. *In Buddhism, to "live in the world" does not mean to merely "be in the world" or to "attach to the world." To merely be in the world can mean to live without any purpose or to live in confusion, creating more problems for the world. To attach to the world can mean to depend on or be concerned with those things that are only relevant to you.*

81. *In Buddhism there are also such concepts as to "enter the world" and to "transcend the world." To enter the world means to participate in and help the world. It is an attitude that gives primacy to benefiting others. To transcend the world refers to those who prefer to dwell in the mountains and forests and not get involved with worldly affairs so as to focus on spiritual practice.*

82. *Bodhisattvas have the heart that transcends the world but actions that enter the world. They are involved with the society and help all those who need it, without concerns of worldly fame, recognition, or reward. These are the actions of a truly liberated practitioner.*

83. *We have to know that life is full of challenges. If we are mentally prepared for them, then we will not feel obstructed when they arise.*

84. *If we recognize that the world is imperfect, that showers may bring life, but thunderstorms destroy, then we will not anticipate everything to be perfect.*

85. *We should often ask ourselves, "Am I happy?" "Am I truly happy?" Happiness is not some external stimulus, but a genuine sense of wellbeing and serenity.*

86. *To refrain from hurtful words is to extend care toward others and ourselves.*

87. *When we interact with others, giving them space is to give ourselves space.*

88. *We have to maintain an enthusiastic and positive attitude in whatever we do. When we are happy, those around us will also be happy.*

89. *Pursuing happiness without taking responsibilities produces a happiness that is short-lived and burdensome.*

90. *When we offer ourselves to the benefit of others, we grow. We feel a sense of accomplishment. Such feelings bring joy and consolation.*

91. *When we look at the world with hatred, revenge, and insatiable desire, we drive happiness far away.*

92. *Benefiting others more and lessening selfishness brings peace, harmony, and happiness.*

93. *Earn money without selfishness and allow everyone to earn money. When everyone has the opportunity to earn wealth, this is the most reliable kind of wealth.*

94. *There is a proper way to acquire wealth. In addition to our own good fortune accumulated from past lives, we have to be diligent this life and broadly establish affinities with others.*

95. *There is monetary wealth, wealth in wisdom, and wealth in blessings. Having all three assures peace, health, happiness and blessings.*

96. *To do good deeds and help others leads to wealth in blessings. Correct views and the knowledge to alleviate vexations is wealth in wisdom.*
97. *Monetary wealth is important, but if it is used to save lives and do philanthropic work, then you are truly a rich and honorable person.*
98. *To have a happy life, develop these three Qs: IQ to learn, EQ to manage oneself and others, and the MQ, moral intelligence, to cultivate, benefit, and care for others.*
99. *The more challenges we face in the environment, the more we must take care of our body and mind to do more beneficial things for others.*

100. *Those who benefit others do not worry about being taken care of. When we have altruistic vows, we will have the mental fortitude to take care of others and ourselves.*
101. *Our lifespan may be brief, but our compassionate vows must be unlimited.*
102. *Exert yourself in all your efforts and accord with the flow of causes and conditions. When conditions become ripe, our work will bear fruit.*
103. *All the things we do for the benefit of sentient beings will eventually be completed if we have the heart to accomplish them.*

*104. It doesn't matter if a good deed is big or small. Always have good intentions and then your mind will be at peace.*

*105. The best kind of vow brings benefits to yourself and others. But if a vow is only for your benefit, make sure that it does no harm to others.*

*106. There is an order to developing aspirations. Begin small with what's close at hand. Start with good intentions, positive speech, and good deeds. These are things that everyone can do and vows that everyone can make.*

*107. Positive speech, good deeds, and the lessening of negative karma can change your lot in life. These are the conditions that can transform collective karma.*

*108. We can let others know of our good deeds but we should not expect rewards. We can encourage everyone to do good deeds, so that doing good things becomes the norm. We will create positive influences and lasting effects.*

## **The Founder of Dharma Drum Mountain Master Sheng Yen (1930-2009)**

Master Sheng Yen was one of the twentieth century's foremost Buddhist teachers, scholars and meditation masters, and was instrumental in the revival of Chinese Buddhism in modern times.

Master Sheng Yen became a novice Buddhist monk at the age of 13. After 15 years of rigorous scriptural study and meditation he entered into a solitary six-year meditation retreat to deepen his realization. He later received formal lineage transmission in both the Linji (Rinzai) and Caodong (Soto) lines of Chan (Zen) Buddhism.

Master Sheng Yen understood that advanced formal education would be required to revive Chinese monasticism and in 1969 he went to Japan to pursue graduate studies. In six years he obtained master's and doctor's degrees in Buddhist Literature from Rissho University, becoming the first monk to earn a doctorate in the history of Chinese Buddhism.

For the last thirty years of his life, he tirelessly devoted all of his energy to advancing Buddhist education, reviving the tradition of rigorous education for monks and nuns, leading intensive Chan meditation retreats worldwide, engaging in interfaith outreach, and working on behalf of world peace, youth development and the environment.

### **Dharma Drum Mountain World Center for Buddhist Education**

Tel: 886-2-2498-7171      Fax: 886-2-2498-9029  
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208, Taiwan  
Website: [www.ddm.org.tw](http://www.ddm.org.tw)

## **Purpose of Sheng Yen Education Foundation**

The foundation promotes educational initiatives that help people to know, stabilize, and purify their minds so that they can improve society. The foundation's mission is based on Master Sheng Yen's vision of "Uplifting the individual character of humanity and building a Pure Land on earth." The foundation pursues the following objectives:

1. To assemble, organize, research, categorize, classify, translate, compile, print, produce, and publish Master Sheng Yen's works, including books, publications, and audio-visual information, as well as to promote, propagate, and provide free copies of such works to people throughout the world in order to improve and enrich the individual and society, and to bring about a pure land on earth.
2. To draw upon Master Sheng Yen's vision in reviving Buddhist education, the foundation funds academic research on Buddhism, publication of Buddhist works and educational undertakings that seek to improve the well-being of humanity and society.

Master Sheng Yen believed that the realization of a pure land on earth hinges upon purifying the human mind, and that education is critical to this endeavor. The foundation hopes to play a part in providing the education that contributes to purifying society, and spreading the message of Buddhism so that peace and harmony prevail and a pure land on earth emerges.

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