

電子檔下載

安汝心

聖嚴

裝飾得齊光萬大

宿鳥破會歸來忙

聖嚴教育基金會

車返之夢鄉

山間的僧叟

整在

唱似見西方的彌陀

這枚眉間的

聖嚴教育基金會

少時建築化成了浮空的宮殿

聖嚴教育基金會

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



聖嚴教育基金會
Compliments of Sheng Yen Education Foundation
<http://www.shengyen.org.tw>

贈送結緣品·非賣品

108 自在語

108 adages of wisdom

Master Sheng Yen
聖嚴法師／著

時光得
於己於人
努力不足奉獻
歲歲威烈凡多凡物
都是自己內增上助緣

108 adages of wisdom

108 自在語
聖嚴法師／著 Master Sheng Yen

108 adages of wisdom

108自在語

聖嚴法師／著 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.*

《 I 》

人 ^授 _品 ^早 _品 Becoming a Good Human Being _____Page
001~013

人 ^享 _作 ^受 _作 Enjoying Work _____Page
015~027

人 ^平 _安 ^安 _生 Living Peacefully and Calmly _____Page
029~043

人 ^幸 _福 ^福 _同 Happiness in this World _____Page
045~057

《 II 》

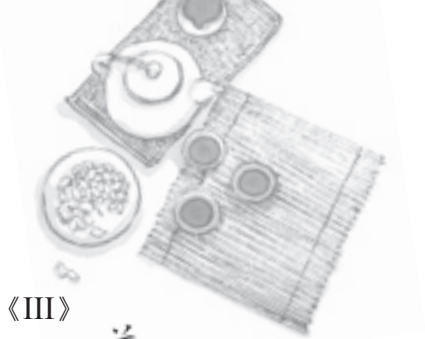
人 ^自 _在 ^在 _生 Living a Life of Freedom _____Page
059~071

人 ^简 _单 ^生 _活 Living a Simple Life _____Page
073~089

人 ^如 _意 ^吉 _祥 May you have Good Luck and Good Fortune _____Page
091~101

人 ^心 _成 ^成 _长 Spiritual Development _____Page
103~117





《III》

慈
悲
行
願

Kind Behavior and
Compassionate Vows

Page
119~129

人
智
慧

Wisdom of the World

Page
131~147

感
恩
培
福

Cultivating Gratitude
and Blessings

Page
149~161

積
德
脩
福

Cultivating Virtues
and Merits

Page
163~177

《IV》

心
環
保

The Environmental
Protection of the Mind

Page
179~197

盡
責
分

Fulfilling Responsibilities

Page
199~219

慈
智
慧

Wisdom and Compassion

Page
221~237

快
樂
幸
福

Happiness and Blessings

Page
239~257





授
人
品

Becoming a Good
Human Being

1. *Our needs are few; our wants many.*

需要的不多，想要的太多。

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.*

知恩報恩為先，利人便是利己。

3. *Do your utmost – no matter who gains or loses.*

盡心盡力第一，不爭你我多少。

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

慈悲沒有敵人，智慧不起煩惱。

5. *The busiest have the most time; the diligent, the best health.*

忙人時間最多，勤勞健康最好。

6. *The charitable are blessed; the virtuous, happy.*

布施的人有福，行善的人快樂。

7. *Let the measure of your heart be great; the size of your ego, small.*

心量要大，自我要小。

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.*

要能放下，才能提起。提放自如，是自在人。

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.*

識人識己識進退，時時身心平安；
知福惜福多培福，處處廣結善緣。

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!*

提得起放得下，年年吉祥如意；
用智慧種福田，日日都是好日。

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.*

身心常放鬆，逢人面帶笑；放鬆
能使我們身心健康，帶笑容易增
進彼此友誼。

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.*

話到口邊想一想，講話之前慢半拍。不是不說，而是要惜言慎語。

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.*

在生活中，不妨養成「能有，很好；沒有，也沒關係」的想法，便能轉苦為樂，便會比較自在了。

14. *The four contentments: mind at peace, body at rest, family in harmony, all enterprise at ease.*

四安：安心、安身、安家、安業。

15. *When you wish for something, ask yourself these four questions: Is it needed? Is it wanted? Is it obtainable? Is it advisable?*

四要：需要、想要、能要、該要。

16. *The four attitudes to take towards others: grateful, thankful, transforming, inspiring.*

四感：感恩、感謝、感化、感動。

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

四它：面對它、接受它、處理它、放下它。

18. *The four keys to good fortune: know what you are blessed with, cherish it, help it grow, and plant seeds for future blessings.*

四福：知福、惜福、培福、種福。

19. *If possible and permissible, seek after it; if impossible and forbidden, keep away from it.*

能要、該要的才要；不能要、不該要的絕對不要。

20. *With gratitude we grow; repayment of kindness leads to success.*

感恩能使我們成長，報恩能助我們成就。

21. *Be thankful at every opportunity: good and bad fortune are both allies.*

感謝給我們機會，順境、逆境皆是恩人。

22. *Rejoice when you encounter good, praise it, encourage it to spread, but take care to learn with an open mind.*

遇到好事，要隨喜、讚歎、鼓勵，並且虛心學習。

23. *More praise and less criticism! Cut down the karma that comes from what you say.*

少批評、多讚美，是避免造口業的好方法。

24. *An ordinary mind is a mind of utmost freedom, utmost joy.*

平常心就是最自在、最愉快的心。

25. *A true step on the path merits
more than a hundred shallow
words adorned with tinsel.*

踏實地走一步路，勝過說一百句
空洞的漂亮語。

26. *The more you come to know your
weaknesses, the faster you will grow,
with your self-confidence unwavering.*

知道自己的缺點愈多，成長的速度
愈快，對自己的信心也就愈堅定。

27. *Look more, listen more; speak less,
act fast; spend slow.*

多聽多看少說話，快手快腳慢用錢。

28. *Only after you encounter affliction
and adversity will you summon the
mind of diligence.*

唯有體驗了艱苦的境遇，才会有
精進奮發的心。

29. *Be solid and forthright; have a
great open heart; be sure and steady
in accomplishment, with vision
penetrating and far-reaching.*

踏踏實實做人，心胸要廣大；
穩穩當當做事，著眼宜深遠。



享受工作
Enjoying Work

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

忙而不亂，累而不疲。

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

忙得快樂，累得歡喜。

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

「忙」沒關係，不「煩」就好。

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

工作要趕不要急，身心要鬆不要緊。

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

應該忙中有序的趕工作，不要緊張兮兮的搶時間。

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

不要以富貴貧賤論成敗得失，只要能盡心盡力來自利利人。

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.*

任勞者必堪任怨，任事者必遭批評。怨言之下有慈忍，批評之中藏金玉。

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

隨遇而安，隨緣奉獻。

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

成功的三部曲是：隨順因緣、把握因緣、創造因緣。

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.*

見有機緣宜把握，沒有機緣要營造，機緣未熟不強求。

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

人生的起起落落，都是成長的經驗。

41. *Do what you have to do with wisdom; treat people with care and compassion.*

用智慧處理事，以慈悲關懷人。

42. *When you are off balance, always right yourself with wisdom, everywhere you go, use compassion to make life easy for others.*

以智慧時時修正偏差，以慈悲處處給人方便。

43. *Deep wisdom, great compassion: few vexations.*

慈悲心愈重，智慧愈高，煩惱也就愈少。

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.*

面對許多的情況，只管用智慧處理事，以慈悲對待人，而不擔心自己的利害得失，就不會有煩惱了。

45. *An ordinary mind bends to circumstances; a sage mind transforms circumstances.*

心隨境轉是凡夫；境隨心轉是聖賢。

46. *Big duck swims, big wake; little duck swims, little wake. No duck in the water? No wake at all.*

大鴨游出大路，小鴨游出小路，不游就沒有路。

47. *Can't move the mountain? Build a road! Road blocked? Start climbing! Can't climb? Shift your mind!*

山不轉路轉，路不轉人轉，人不轉心轉。

48. *True diligence doesn't mean placing your life at risk. It is simply unwavering persistence.*

「精進」不等於拚命，而是努力不懈。

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.*

船過水無痕，鳥飛不留影，成敗
得失都不會引起心情的波動，那
就是自在解脫的大智慧。

50. *Making life easier for others is
making your life easier for yourself.*
給人方便等於給自己方便。

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

甘願吃明虧，是仁者；受辱吃暗虧，
是愚蠢。

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

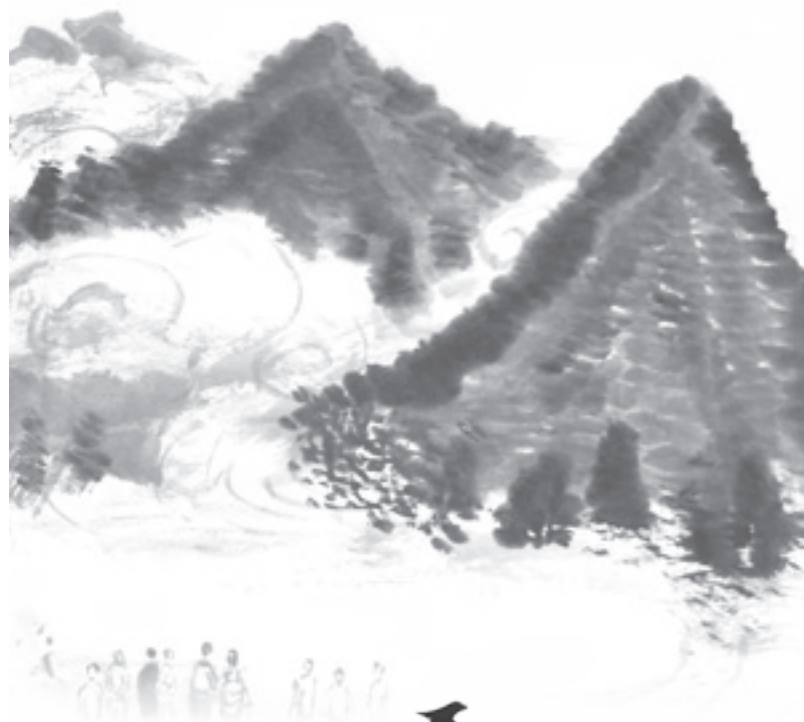
壓力通常來自對身外事物過於在意，
同時也過於在意他人的評斷。

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

用感恩的心、用報恩的心，來做服務的工作，便不會感到倦怠與疲累。

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

隨時隨地心存感激，以財力、體力、智慧、心力、來做一切的奉獻。



平安
人生

Living Peacefully
and Calmly



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

生命的意義是為了服務，生活的
價值是為了奉獻。

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

人生的目標，是來受報、還願、
發願的。

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

人的價值，不在壽命的長短，而
在貢獻的大小。

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

過去已成虛幻，未來尚是夢想，
把握現在最重要。



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.*

不用牽掛過去，不必擔心未來，
踏實於現在，就與過去和未來
同在。

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

智慧，不是知識、不是經驗、
不是思辯，而是超越自我中心
的態度。

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

積極人生，謙虛滿分；自我愈
大，不安愈多。

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.*

上等人安心於道，中等人安心於
事，下等人安心於名利物欲。



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

你是有哪些身分的人，就應該做那些身分的事。

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

在安定和諧中，把握精彩的今天，走出新鮮的明天。

65. *Worry causes needless injury! Mindfulness brings security.*

擔心，是多餘的折磨；用心，是安全的動力。

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.*

財富如流水，布施如挖井。井愈深，水愈多；布施的愈多，財富則愈大。

67. *Live life this way: the best plan anticipates the worst scenario.*

面對生活，要有「最好的準備，最壞的打算」。



68. *Even with a single breath remaining, hope is unlimited, and that is untold wealth.*

只要還有一口呼吸在，就有無限的希望，就是最大的財富。

69. *A bodhisattva saves others from hardship and suffering; a great bodhisattva takes on hardship and suffering itself.*

救苦救難的是菩薩，受苦受難的是大菩薩。

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.*

超越生老病苦三原則：活得快樂、病得健康、老得有希望。

71. *Three principles to transcend death: don't seek it, don't fear it, don't wait for it.*

超越死亡三原則：不要尋死、不要怕死、不要等死。



72. *Death is neither a happy event nor a cause for mourning, but a call to practice our faith seriously.*

死亡不是喜事，也不是喪事，而是一件莊嚴的佛事。

73. *Every child is a little bodhisattva that helps his or her parents grow.*

每一個孩子，都是幫助父母成長的小菩薩。

74. *With teenagers: use care, not worry; guidance, not control; communication, not authority.*

對青少年，要關心不要擔心，要誘導不要控制，用商量不用權威。

75. *To truly love your children, give them your blessings rather than burden them with your worry!*

愛你的孩子，與其擔心，不如祝福吧！



76. *A couple's relationship should be based on mutual respect, not argument.*

夫妻是倫理的關係，不是「論理」的關係。

77. *Stop the litter, clutter and garbage! Always clean up and pick up what you can. These are virtuous acts.*

能不亂丟垃圾，隨時清檢垃圾，都是做的功德。

78. *Insight comes from wisdom; good fortune, from merit.*

眼光，是你的智慧；運氣，是你的福德。

79. *We love to grasp what we love and reject what we dislike; gain and loss, gain and loss – vexations are sure to come.*

喜愛的就想佔有，討厭的就會排斥，患得患失，煩惱就來了。

80. *Having few desires bring riches without worry.*

經常少欲知足的人，才是無虞匱乏的富人。



81. *True suffering is a mind without peace or calm. Physical pain and illness are not necessarily suffering.*

心不平安是真正的苦，身體的病痛不一定是苦。

82. *Know clearly that an unsettled mind is trouble. Right then and there – recite "Homage to Guan Yin, Bodhisattva Avalokitesvara" to calm your mind.*

明知心不平安是苦事，就趕快以持念「南無觀世音菩薩」來安心吧！

83. *A rich man is content with what he has; a poor man accumulates and is never satisfied.*

現在擁有的，就是最好的。擁有再多也無法滿足，就等於是窮人。

84. *Don't control emotions by suppressing them; calm them with contemplation, reciting Buddha's name, or prayer.*

不要用壓抑來控制情緒，最好用觀想、用佛號、用祈禱，來化解情緒。



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!*

好話大家說，好事大家做，好運
大家轉。

86. *Let everyone speak kindly!
Let everyone do good deeds!
Let everyone's bad luck turn to good!*

大家說好話，大家做好事，大家
轉好運。

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.*

每人每天多說一句好話，多做一
件好事，所有小小的好，就會成
為一個大大的好。

88. *An urgent task needs immediate
attention? Be ready now!*

急須要做，正要人做的事，我來
吧！



89. *Harmony with myself and others, harmony in mind and speech, and thus all will be blessed with joy and happiness.*

我和人和，心和口和，歡歡喜喜有幸福。

90. *Harmony within and without, harmony in causes and conditions, and thus freedom, peace and tranquility will follow.*

內和外和，因和緣和，平平安安真自在。

91. *Seek a peaceful mind, and you will find a peaceful refuge; treasure others and you will find fortune and happiness.*

自求心安就有平安，關懷他人就有幸福。

92. *Character creates wealth; giving creates savings.*

人品等於財富，奉獻等於積蓄。

93. *Offering yourself is cultivation; calming your mind is success.*

奉獻即是修行，安心即是成就。



94. *Great possessions don't necessarily bring satisfaction; few possessions don't necessarily lead to poverty.*

擁有的多，不一定讓人滿足；
擁有的少，不一定讓人貧乏。

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

現在所得的，是過去所造的；
未來所得的，是現在所做的。

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

好人不寂寞，善人最快樂，時時處處助人利己，時時處處你最幸福。

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

若希望人際關係相處得好，就要把心量放大，多接納人，多包容人。

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.*

只要自己的心態改變，環境也會跟著改變，世界上沒有絕對的好與壞。

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

人與人之間的相處之道，需要溝通，溝通不成則妥協，妥協不成時，你就原諒和容忍他吧。

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

大的要包容小的，小的要諒解大的。

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

以全心全力關懷家庭，用整體生命投入事業。



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

戒貪最好的方法，就是多布施、多奉獻、多與人分享。

103. *Disputes are best settled by tolerance.*

包容別人時，雙方的問題就解決了。

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.*

學佛的人，有兩大任務：莊嚴國土，成熟眾生。

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

要做無底的垃圾桶，要學無塵的反射鏡。



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

煩惱消歸自心就有智慧，利益
分享他人便是慈悲。

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

用慚愧心看自己，用感恩心看
世界。

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

淨化人心，少欲知足；淨化社會，
關懷他人。



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!*

謙下尊上，是菩薩行者的重要功課。

2. *Contribute rather than compete. Use what you have been given wisely, and don't squander your good fortune.*

用奉獻代替爭取，以惜福代替享福。

3. *Love yourself, love others, love all sentient beings; liberate yourself, liberate others, liberate all sentient beings.*

自愛愛人，愛一切眾生；自救救人，救一切眾生。

4. *Benefiting others takes a pure mind that seeks neither reward nor return.*

利他，是不求果報及回饋的清淨心。

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.*

佔有、奉獻都是愛，但有自利和利人的差別；佔有是自我貪取的私愛，奉獻是無私喜捨的大愛。



6. *Demand right-minded conduct of yourself, do not use it as an excuse to harshly criticize others.*

道理是拿來要求自己，不是用來苛求他人。

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.*

要有當別人墊腳石的心量，要有成就他人的胸襟。

8. *If you let other people misunderstand you, it's nobody's fault but your own.*

讓人產生誤解，就是自己的不是。

9. *When you work with others, consider their needs. When you make a mistake, reflect upon your own conduct.*

做事時多為別人想一想，犯錯時多對自己看一看。

10. *Set others before you to complete yourself, respect others to put an end to enmity, praise others to encourage harmony.*

以禮讓對方來成就自我，以尊重對方來化解敵意，以稱讚對方來增進和諧。



11. *Unable to let go of attachment to self? No wisdom. Unable to let go of attachment to others? No compassion.*

放不下自己是沒有智慧，放不下他人是沒有慈悲。

12. *Say "Blessings to you" when you meet another. This spreads good will and brings peace and calm.*

與人相遇，一聲「我為你祝福！」就能贏得友誼，獲得平安。

13. *Offer friendship and a helping hand to others, and so be a beacon of harmony, happiness, peace and calm.*

對人付出友誼，伸出援手，就是在散發和樂平安的光芒。

14. *Gossip less and you will have fewer disputes; be more truthful and sincere and you will have more peace and calm.*

少點口舌少是非，多點真誠多平安。



15. *Self confidence is recognizing your strong points; growth is knowing your weaknesses; respect is understanding another's position.*

肯定自己的優點是自信，瞭解自己的缺點是成長，善解他人的立場是尊重。

16. *Concern yourself with the happiness of others; downplay your own achievements.*

要把眾生的幸福提起，要把自我的成就放下。

17. *In dealing with those under you: show concern rather than reproach; give encouragement rather than direction; discuss rather than command.*

與下屬共事，當以關懷代替責備，以勉勵代替輔導，以商量代替命令。

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

剛強者傷人不利己，柔忍者和眾必自安。



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.*

安人者必然是和眾者，服人者必然是柔忍者，因為和能合眾，柔能克剛。

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

生命的意義在不斷的學習與奉獻之中，成就了他人，也成長了自己。

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

有智慧作分寸的人，一定不會跟人家喋喋不休。

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

和和氣氣與人相處，平平安安日子好過。



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.*

聰明的人，不一定有智慧，愚魯的人，不一定沒有智慧；智慧不等於知識，而是對人處事的態度。

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

為他人減少煩惱是慈悲，為自己減少煩惱是智慧。

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

不要拿自己的鞋子叫別人穿，也不要將別人的問題變成自己的問題。



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.*

勤於照顧眾人的苦難是大福報，
樂於處理大家的問題是大智慧。

27. *Clearly see that everything in the world is impermanent, and you can realize the inner world of true peace.*

認清世間一切現象都是無常的事實，
就能完成內心世界的真正平安。

28. *When you meet others, connect with kindness, not resentment, and you will enjoy relationships of harmony and a life of joy.*

逢人結恩不結怨，必能和諧相處、
生活愉快。

29. *A smile and a good word are great gifts that create virtuous affinity with all.*

一個笑容，一句好話，都是廣結
善緣的大布施。

30. *Reduce pointless emotions and avoid unnecessary trouble.*

只要少鬧一些無意義的情緒，
便能少製造一些不必要的煩惱。

31. *What you offer repays what you have been given; when you repent, you strengthen your self-discipline.*

奉獻是為了報恩，懺悔是為了律己。

32. *What is the best way to make progress? Devote yourself to the benefit of others. This is the true measure of success.*

凡是盡心盡力以利益他人來成長
自己的人，便是一位成功者。

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.*

做人處事要「內方」而「外圓」，
「內方」就是原則，「外圓」就
是通達。

34. *If you can't be of help, at the very least, don't cause harm.*

當我們無力幫助他人，至少可以
停止傷害別人。

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.*

多積一點口德，少造一點口過，就是培福求福的大功德。

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

人生要在和諧中求發展，又在努力中見其希望。

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

少點成敗得失心，多點及時努力的精進心，成功機率自然會增加。

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

家庭的溫暖在於互敬互愛，家庭的可貴在於互助互諒。

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

做老闆，得失心要少一些，把誠心、信譽放在心上，便會有勝算。

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.*

聽到流言，先要靜下心來反省自己，有則改之，無則勉之。如果心浮氣躁，流言的殺傷力會更大。

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

內心的苦難，增長我們的智慧；生活的苦難，增進我們的福報。

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

對於「生命」，要充滿無限的希望；對於「死亡」，要隨時做好往生的準備。

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

清楚知道自己的「需要」，化解個人欲望的「想要」。

44. *Decipher everything in a straightforward manner, but ponder the negative implications.*

凡事要正面解讀，逆向思考。

45. *When you fail, work very hard. When you succeed, work even harder. This is the model for successful enterprise and happiness at work.*

失敗了再努力，成功了要更努力，便是安業樂業的準則。

46. *The most important concept in protecting the environment is "simplicity." Simplify your life and that will protect the environment.*

環保最重要的觀念就是「簡樸」，簡樸一點過生活，就是生活環保。

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.*

成熟的人不在乎過去，聰明的人不懷疑現在，豁達的人不擔心未來。

48. *Both favorable and unfavorable causes and conditions help us grow; treat them with equanimity and gratitude.*

順逆兩種境遇都是增上因緣，要以平常心與感恩心相待。

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.*

過去、未來、名位、職稱，都要看成與自己無關，但求過得積極、活得快樂，便是幸福自在的人生。

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.*

學歷不代表身分，能力不代表人格，名位不代表品德，工作沒有貴賤，觀念及行為卻能決定一切。

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

化解不愉快的方法，是要誠懇、主動、明快，不要猶豫、被動、等待。

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.*

做世間事，沒有一樣沒有困難，只要抱著信心和耐心去做，至少可以做出一些成績。

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

活在當下，不悔惱過去，不擔心未來。

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

減輕壓力的好辦法，就是少存一些得失心，多用一點欣賞心。

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.*

對於過去，無怨無悔；對於未來，積極準備；對於現在，步步踏實。

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

不要光是口說感恩，必須化為報恩的行動。

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.*

凡事先不要著急，找對人，用對方法，在適當的時機，即可安然過關。

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.*

把自我的利害得失放下，才能有通達天地萬物的智慧。



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.*

把病交給醫生，把命交給菩薩，
如此一來，自己就是沒有事的健
康人。

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

人往往因為沒有認清自己，而給
自己帶來不必要的困擾。

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.*

人生第一要務是學做人，那就是
盡心、盡力、盡責、盡份。

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

處理私人的事可以用「情」，
處理公共事務，就必須用「理」。

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

與其爭取不可能得到的東西，
不如善自珍惜運用所擁有的。

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

不要管過去、未來，以及所有一切
的好壞，最好只管你自己的現在。

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

若能真正放下一切，就能包容一
切，擁有一切。

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.*

提得起是方法、是著力的開始，
放得下是為了再提起；進步便在
提起與放下之間，級級上升。

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

不要跟他人比高比低，只要自己
盡心盡力。

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

我們的環境從來沒有好過，也沒有那麼壞過，就看自己怎麼看待。

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.*

災難之後，是往正面思考的契機，人可以由災難中得到很多教訓。

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

只要無所貪求，無所執著，即能保有尊嚴，他人是奈何不得的。

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

若能珍惜當下每一個因緣，
每一個當下，都是獨一無二的。

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.*

任何事如果把自己放進去，就有問題、有麻煩。除掉主觀的自我得失，就得解脫了。

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.*

快樂，並不是來自名利的大小多少，而是來自內心的知足少欲。

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

說話算話，用真心講實話，用好心講好話，就是立言。

75. *We may be ordinary sentient beings, but we should shoulder our responsibilities and let go of our attachments as best we can.*

雖然身為平常人，責任心要擔起來，執著心應放下些。

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.*

忙時不要覺得無奈，閒時不要覺得無聊，才不致隨波逐流，茫茫然不知所以。

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.*

一帆風順時，不要得意忘形；
一波三折時，不必灰心喪志。

78. *A narrow mind and insatiable greed will deprive even the wealthy of happiness.*

如果心量狹小又貪得無厭，縱然
生活富裕，仍然不會快樂幸福。

79. *Advance your life in simplicity. Shine in difficulty.*

人生要在平淡中求進步，又在艱
苦中見其光輝。

80. *Seek abundance in calm and stability; See dignity in adversity.*

人生要在安定中求富足，又在鍛
鍊中見其莊嚴。

81. *Keeping your emotions steady is the foundation of unobstructed success.*

擁有穩定的情緒，才是立於不敗
之地的基礎。



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.*

心不隨境，是禪定的工夫；心不離境，是智慧的作用。

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

以退為進、以默為辯、以奉獻他人為成就自己的最佳方法。

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

佛在心中，佛在口中，佛在我們的日常生活中。

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

慈悲是具有理智的感情，智慧是富有彈性的理智。

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.*

南北東西都很好，行住坐臥無非道；心中常抱真慚愧，懺悔報恩品最高。

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."*

修行人要開誠佈公、真誠相待，不存邪念惡念，就是所謂的「直心是道場」。

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

當煩惱現前，不要對抗，要用慚愧心、懺悔心、感恩心來消融。

89. *To wholly experience life is to practice Chan.*

踏實的體驗生命，就是禪修。

90. *A healthy body and mind constitute life's greatest treasure.*

擁有身心的健康，才是生命中最大的財富。

91. *Breathing is wealth – as long as you are alive there is hope.*

呼吸即是財富，活著就有希望。

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.*

心裡如果「打結」了，最好能向內觀看自己的起心動念處。

93. *When vexations descend upon you, it is best to enjoy the sensation of breathing.*

被煩惱撞著了，此時最好享受自己呼吸的感覺。

94. *An encumbered mind sees a world out of balance. An undisturbed mind sees a world of beauty.*

心中有阻礙時，眼中的世界皆不平；心中無困擾時，眼前的世界都美好。

95. *A closed and clouded mind is suffering. An open and clear mind can transform suffering into happiness.*

心不開朗就是苦，心境豁達就能轉苦為樂。

96. *The arising and perishing of phenomena is the way of the world. The wise thoroughly penetrate this arising and perishing.*

生滅現象是世間常態，若能洞察生滅現象，便是智者。

97. *Transform your mind and transform your destiny.*

把心念轉過來，命運也就好轉過來。

98. *Wisdom is not merely understanding the sutras; it includes the skillful means to transform vexations.*

智慧並不只是通曉經典，而是要有轉化煩惱的巧妙方便。

99. *Vexation is bodhi, but that doesn't mean there is no vexation. Vexations exist, but don't see them as vexations.*

煩惱即菩提，並不是說沒有煩惱，而是雖然有煩惱，但是你不以它為煩惱。

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

只要心平氣和，生活便能快樂。

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

面對生氣，要學會「反觀自照」，照一照自己的心念，問一問為什麼要生氣？

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

操心就有事，放心便無事。

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

從自我肯定、自我提昇，到自我消融，是從「自我」到「無我」的三個修行階段。

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

要重視善因的培育，不要只期待美果的享受。

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

當你體認到自己的智慧不足時，智慧已經在無形中增長了。

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

心要如牆壁，雖然不動，確有作用。

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

要做無塵的反射鏡，明鑑一切物，不沾一切物。

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

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

當大家都在盲目地爭奪之時，你最好選擇另外一條路走。

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....



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.*

為為善惡在一念間，修修福慧於方寸中。

2. *A single spark can start a prairie fire, a tiny bit of good intention can save the world.*

星星之火足以燎原，小小善願能救世界。

3. *Heaven and earth support all sentient beings without condition, should I not share the same compassionate vows?*

天地有作育大德，我豈無慈悲宏願。

4. *Take on your responsibility by delivering all sentient beings, let go of your attachment by not abiding in any form.*

救度眾生是提起，不住著相是放下。

5. *Do not be corrupted by worldly vexations that surround one like dust, do not be deterred by a path beset with difficulties.*

漫天紅塵心勿染，遍地荊棘杖竹行。

6. *Compassion brings blessings like a spring breeze; wisdom shines like the warm summer sun.*

慈悲必春風化雨，智慧當日光普照。

7. *Kindness and compassion eliminate suffering and bring forth joy, wisdom eliminates wrongs and dispels false views.*

悲善拔苦慈予樂，智火滅罪慧斷惑。

8. *Cultivate great wisdom and great vows and one shall gain infinite blessings and infinite life.*

有大智慧有大願，無量福德無量壽。

9. *When one sees one's own Buddha nature, the burning house that is our world turns into blooming lotus flowers.*

若見心中如來藏，三界火宅化紅蓮。

10. *Let your mind function freely, without abiding anywhere or in anything – this is entering the gate of kindness and compassion.*

應無所住而生其心，是入慈悲門。

11. *In one's resolve to pursue the Path lies the giving of fearlessness.*

道心之中有施無畏。

12. *When one puts down all self-centered concerns, one can lift up the world.*

放下萬緣時，眾生一肩挑。

13. *As you settle your body and mind, you are well on your way to settle your family and career as well.*

安寧身心靈，安定家與業。

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?*

南山老松早已衰老，北斗壽星尚甚年輕。

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.*

神龍潛藏深潭大澤，猛虎高臥危崖險窟。

16. *The Buddhadharma is but one flavor -the flavor of liberation through benefiting oneself and others.*

佛法無他，只有壹味，自利利人的解脫味也。

17. *Recite often the name of Guan Yin, Bodhisattva Avalokitesavara, and you will find your way to a peaceful mind, a peaceful life.*

常念觀音菩薩，心安就有平安。

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.*

朝山禮拜來修行，祈福消災願易成；口唱耳聽心恭敬，三步一拜向前行；身心舒暢好感應，業消障除福慧增。

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.*

一鉢乞食千家飯，孤僧杖竹萬里遊；隨緣應化莫擁有，緣畢放身撒兩手。

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.*

放下不等放棄，是為脫困，是為提起；要能放下才能提起，提放自如是自在人。



人間
智慧

Wisdom of the World

21. *Interpret everything positively, consider everything from a different angle, and do not falter in pursuing one's goals.*

遇事正面解讀逆向思考，成事確立方向鍥而不捨。

22. *Don't be deterred by life's trials and tribulations, don't be corrupted by worldly pleasures and indulgence.*

路遇懸崖峭壁走過去，巧過人間仙境莫逗留。

23. *Share your power and wealth with all, but treat your joys and suffering as causes and conditions of your own.*

權勢財富屬社會共享，禍福苦樂乃各人因緣。

24. *When one is not tempted by money, power and fame, one has nothing to fear even when facing an army.*

誘以名利權位不動心，陷於千軍萬馬無所懼。

25. *When you are tempted to blame the environment, first look inward at your mind; when you are tempted to fault others, first reflect upon yourself.*

天不錯地不錯是心錯，他有理你有理我沒理。

26. *Ask not why one has so few good sons and filial grandsons, ask how one has brought up one's offsprings.*

莫怨孝子賢孫何其少，但問養育兒女怎麼教。

27. *Research is key to scholarly pursuits; practice is key to genuine experience.*

學問的領域重在研究，經驗的範疇則為實踐。

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.*

漫漫長夜無夢春宵短，茫茫苦海有船彼岸近。

29. *Wisdom will help us overcome all obstacles, virtues will help us build a pure land on earth.*

倚般若杵碎萬千障礙，運福德斧
建人間淨土。

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.*

駕行般若船苦海普渡，常登涅槃
山心性不動。

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

河山猶在，景物遷移；日月長運，
人事全非。

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

天上人間樂與苦，自心造作自身受。

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.*

青山綠水廣長舌，鳥語花香說妙法。

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

教育為千秋大業，賢能乃百代楷模。

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

水深千丈終見底，山高萬里海中昇。

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

雲門日日是好日，行腳步步履芳草。

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

世間本無垢與淨，祇緣自起分別心。

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

夕陽西下明天見，旭日東昇近黃昏。

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

戲外看戲忘了戲，夢中作夢不知夢。

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

雨露霜雪本無主，風雲雷電應時現。

41. *Turn a crisis into an opportunity, turn a dead end into a new path.*

危機化為轉機時，絕路走出活路人。

42. *Heaven and hell are both in one's mind, there is no attaining Buddhahood outside of one's mind.*

天堂地獄由心造，成佛作祖心外無。

43. *You are already near enlightenment if you are aware of your faults; you are near a disaster if you refuse to recognize and rectify them.*

驚覺執迷已近悟，知迷不悟錯中錯。

44. *Everybody says life is like a dream, so why does everybody refuse to wake from this dream?*

人生若夢誰都會說，終生作夢怎麼不醒。

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.*

百千計畫忙碌一生，萬緣放下前程似錦。

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.*

臨渴掘井緩不濟急，即時學佛即時解惑。

47. *When you can keep your mind unruffled by the ups and downs in life, you will experience true joy.*

勿因有事而憂，寧為無事而喜。

48. *The study of Ch'an is the study of mind. All phenomena are manifestations of one's mind.*

禪法即是心法，萬法由心生滅。

49. *Whoever wakes from this never-ending dream of ours will be far removed from illusions and inverted views.*

大夢誰先覺，離夢想顛倒。

50. *Always keep humility in mind and one can accomplish anything.*

人上有人，山高水長。

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.*

走路健康鍊身，更可修行鍊心，
快走驅遣妄情，慢走發慧習定。

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

月缺月圓日，若晦若明時；風雨
無月夜，月亮本常明。

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.*

世俗境：身如玉樹臨風，心如平
湖秋月。

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

修行境：身是菩提樹，心如明鏡臺。

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

悟後境：菩提本無樹，明鏡亦非臺。

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

有相無相有無相，真空假空真假空。

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.*

交友應交直諒多聞，信佛當避怪力
亂神，學法幸勿到處摸門，敬僧切
忌盲從個人。



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.*

多福少福當培福，知恩念恩必報恩。

59. *A mind of kindness and compassion will resolve any rivalry; a mind of wisdom will dispel all vexations.*

慈悲心化解怨敵，智慧心驅除煩惱。

60. *Uphold the Three Jewels with a mind of reverence, spread the Dharma and benefit others with a mind of purity.*

恭敬心護持三寶，清淨心弘法利生。

61. *View every experience in life with gratitude, make good use of one's life with diligence.*

感恩心體驗生活，精進心善用生命。

62. *Virtues are cultivated through a sense of contrition, karmic obstructions are eliminated through a mind of repentance.*

慚愧心增長福德，懺悔心消滅罪障。



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.*

懷恩報恩恩相續，飲水思源源不絕。

64. *Persistence will get you through everything, resilience will help you achieve anything.*

堅韌心易度難關，長遠心可成大事。

65. *Your mind and my mind are exactly the same as the Buddha's mind; recognize, cherish, and nurture our blessings.*

你心我心同佛心，知福惜福多培福。

66. *Repay one drop of kindness with abundant generosity, return the favor of one meal with utmost devotion.*

涓滴之恩湧泉以饋，一飯之施粉身相報。



67. *When you have water to drink,
share it with others; when you
receive kindness from others,
repay it with gratitude.*

取水飲水以水飲人，受恩謝恩用
恩謝人。

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.*

解開愛恨情仇心結，學習慈悲喜
捨心量。

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.*

父母之恩重於天地，三寶之德多
過恆沙。

70. *Be grateful to and repay the
kindness of others. Avoid emotional
entanglement that causes suffering.*

知恩報恩是飲水思源，恩情糾結
會相互傷害。



71. *Harboring gratitude will nurture blessings that you can use all your life, harboring hatred will create obstructions that follow you forever.*

感恩是終生受用的福報，懷恨乃永世糾纏的魔障。

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.*

若不善用財富利益世人，便像錦衣夜行暗自驕矜。

73. *The value of managing wealth lies in giving; the reason for possessing money is to cultivate blessings.*

布施是經營財富的價值，種福乃過手財富的原因。

74. *Cultivate blessings, and family wealth may last for a hundred years; be selfish, and family fortunes will not survive three generations.*

家業百年不墜因為積福，富貴不過三代由於自私。

75. *One shall find lifelong happiness by being of service to others. Sow favorable conditions whenever one is able or regrets will follow.*

隨時服務他人，終生幸福；有力不結善緣，後悔莫及。

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.*

看天播種時，耘草施肥日，豐收感恩月，祈求年年好年。

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.*

人生所求四大美事為：求福當先種福，培福，惜福；求祿當先廣結善緣；求壽當常保健；求喜先應笑面迎人。

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.*

以慚愧心反觀自己，時時覺得於己於人總是努力不足奉獻不夠。

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.*

以慚愧心觀照本身為人，做人若不自我省察檢點邪正，隨時有失足之危。

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.*

用感恩心看待世界事物，做人若不感恩圖報以奉獻世界，活水便會枯竭。

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.*

百年相守，相互尊敬感恩，相互學習所長，相互原諒缺失，相互關愛扶持。



積
德
脩
福

Cultivating Virtues
and Merits

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

真誠必有應，精勤萬事成。

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

寧以勤勉補笨拙，勿仗聰明而懈怠。

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

嚴以律己不虧損，寬以待人受益多。

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.*

守貧望富當勤儉，處亂守安不動心。

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

菜根清香布衣暖，勤勞健康節儉富。

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.*

及時行樂乃浪漫，隨處修善積功德。

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

能中更有能中手，各自努力莫羨人。

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

聽諍言未必順耳，嚐苦味的是良藥。

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

枯旱祈降及時雨，隆冬願作送暖人。

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.*

鳳凰好棲富貴宅，白鶴喜落福壽家。

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

心中不存得失想，常作世間無事人。

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

才德兼備是賢良，有能無德害群馬。

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

知過即改不為恥，放下屠刀立成佛。

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

警惕富貴不出三代，小心權勢令人墮落。

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.*

自古將相多出寒門，捨己為公天下太平。

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

少些人我是非的執著，多點成人之美的言行。

98. *Cultivating one's blessings is crucial to maintain one's wealth. Where blessings abound, wealth usually follows.*

若望常保富貴，培福要緊，富貴多從積福來。

99. *Boundless blessings are found in upholding and reciting often the name of Guan Yin, Bodhisattva Avalokitesavara.*

受持觀世音菩薩名號，得無量無邊福德之利。

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.*

爭奪他人飯碗莫如自家耕田，自家無田可耕幫人耕田也好。

101. *Always keep in mind the spirit of humility, respect, tolerance, and generosity; always act with the principles of honesty, civility, thrift and diligence.*

常喫謙虛恭敬恕忍寬厚的飯，
多喝誠實禮讓勤勞節儉之湯。

102. *Fame and wealth obtained overnight are difficult to keep. Be sensible and realistic.*

一夜致富是暴富，一夕成名乃
虛名，暴富暴發富難守，虛名
不實名累人。

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.*

知音難遇正常事，勿因孤獨不
理人；少煩少惱福德長，多思
多慮障礙增。

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.*

多心防人易遭鬼，知己知彼逢貴人，富貴貧賤皆布施，自利利人利眾生。

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.*

人生在世，當備四得：生得其所，老得其福，病得健康，死得其時，萬千幸福在其中矣。

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.*

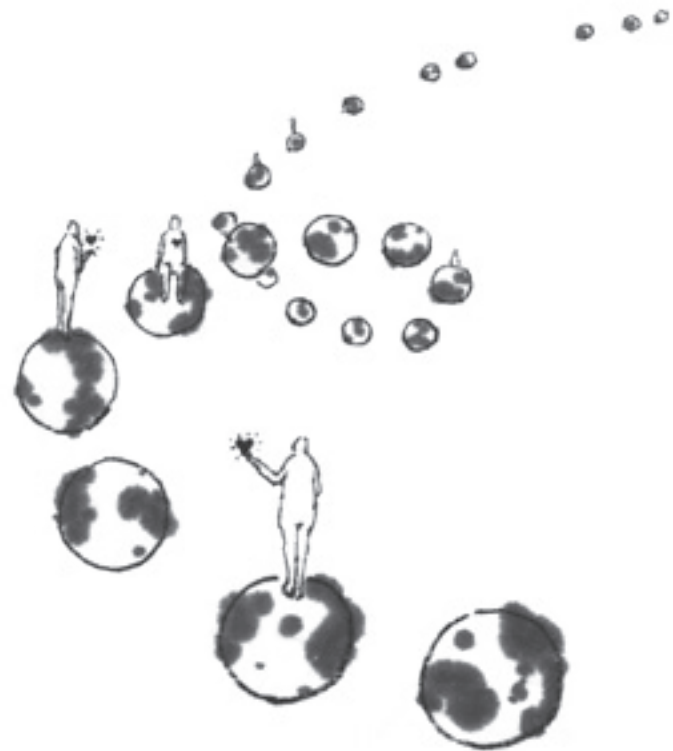
富貴未必只三代，賢哲未必生於寒門；富貴當積德，寒門須勤勉。

107. *Doing good is without condition.*

行善沒有條件。

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

珍惜生命，為自己加油。



心
環
保

The Environmental
Protection of the Mind

1. *Use ordinary mind to face unordinary circumstances.*

用平常心面對不平常之事。

2. *Even if you're right, don't be harsh to others. Express correct views gently.*

得理讓三分，理直氣要柔。

3. *Become aware of your breathing the moment you feel agitated or emotional. Experience and feel your breath and you will soon become calm.*

察覺自己情緒起伏、不穩定時，要馬上回到呼吸。體驗呼吸、感覺呼吸，就能漸漸安穩下來。

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.*

心不安，主要是受到環境或者身體因素的影響。如果能夠照顧自己的心，瞭解自己的身心狀況，便能自在平安。

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.*

環境是我們的鏡子，發現自己的言行舉止讓他人不舒服、驚訝，或者不以為然，要馬上反省、懺悔、改進。

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.*

心是我們的老師，我們的心隨時隨地與當下所做的事、所處的環境合而為一，就是在淨土之中。

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.*

不管高興或痛苦，只要是因為他人的評斷，而使我們的心受牽動、被影響，就是沒有好好保護我們的心，沒有做好心靈環保。

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.*

生氣，可能是身體上、觀念上或其他因素引起的煩惱，不一定代表修養不好。如果能夠向內心觀照，用智慧來化解煩惱，也就不會自害害人了。

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.*

任何狀況下，都要照顧好自己的心，保持內心的平穩與安定，就是心靈的健康，就是心靈環保。

10. *Unpleasant encounters, unhappy situations – we must mend our own minds, not other people's minds.*

遇到不舒服、不愉快的事要調心，調心是調我們自己的心，不是調別人的心。

11. *Someone we like or dislike, happy or difficult situation – treat everything with calmness and equanimity – this is "treating right and wrong with gentleness."*

不論對方是喜歡的人或討厭的人，
不管遇到任何開心或麻煩的事，
都要心平氣和地處理事、對待人，
這就是「是非要溫柔」。

12. *Gentleness is a mild heart and a flexible attitude toward others and in dealing with situations. It is not a sign of weakness.*

溫柔，是以柔和的心、柔順的態度來對待人、處理事，但並不等於柔弱。

13. *Freedom is not life without obstacles; rather it is the ability to be calm and stable in body and mind when confronting obstacles.*

自在的人生，並不是沒有挫折，
而是在有挫折的狀況下，仍能保持身心平穩，從容以對。

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.

如果人人向自然環境求滿足，向社會環境求公正，向他人求平等，儘管會有若干程度的效果，但是終究無法真正化解衝突。

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.

「放下」不等於「放棄」。

「放下」是不想過去、不想未來，心不執著；「放棄」是什麼都不相信，完全失去信心和勇氣。

16. When we have faith and hope, we have a future.

有信心，有希望，就能有未來。

17. *Regret is a kind of emotional affliction. Repentance is a practice.*

後悔是煩惱，懺悔是修行。

18. *Being anxious and worrisome is useless. Being mindful and focused is a must.*

擔心、憂心沒有用，留心、用心卻是需要的。

19. *Relax when you are sick, carry on and do what you must do. This is a healthy way to handle sickness.*

把心情放輕鬆，生病時還是一樣地生活，一樣地做該做的事，就能病得很健康。

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.*

病不一定苦，窮不一定苦，勞動不一定苦，心苦才是真正的苦。

21. *Take your illness as an experience.
Then it will not be suffering.*

把生病當成是一種體驗，也就不苦。

22. *Take adversity as something
interesting, you will harvest a very
different crop.*

把不如意的事當成是有意思的體驗，就會有不同的收穫。

23. *If you are prepared for a setback,
then you will not fear setbacks.*

心理上準備受挫折，就不怕有挫折。

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.*

人生不可能一帆風順，身體難免有病痛，工作難免受阻礙，自然環境難免起災害；只要心安，就有平安。

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.*

這個世界隨時可能發生災難，平時做好預防工作和心理準備，就能在災難發生時，把傷害減到最低。

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

如果觀念正確，知道生老病死都是自然現象，就不會怨天尤人。

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

多想兩分鐘，還有許多活路可走；只要還有一口呼吸在，就有無限的希望。

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.*

只要有一口呼吸在，心念一轉，環境就會跟著轉變，因為環境是無常的。

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.*

不論外在環境如何改變，只要內心安穩、冷靜面對，一定能找到解決問題的辦法。

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

無論忙碌與否，獨處或群居，內心經常保持著安定、祥和、清明，就是修禪，便是落實心靈環保。

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.*

反對、阻撓的聲音並不可怕，能夠面對、包容，反而是幫助自己成長的一種助力。

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.*

處理問題要心平氣和，心不平、氣不和，則容易說錯話，讓問題更複雜。



盡責
盡分

Fulfilling Responsibilities

33. *If you want to harmonize with the environment, first harmonize yourself.*

要和外在環境和諧相處，首先要跟內在的自我和平相處。

34. *Relax and experience body and mind, then you will be in harmony with yourself.*

放鬆身心、體驗身心，才能夠與自我和平相處。

35. *Harmonize yourself first to deeply understand the processes of the self, including your merits and weaknesses.*

能夠與自我和諧相處，就能夠深切地瞭解自我，包括自我的優點和缺點。

36. *Do not think you know it all; do not belittle yourself.*

不要自以為是，也不必小看自己。

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.*

不跟自己比，不跟他人比，只知努力於現在，隨時準備著未來。

38. *Ordinarily people like to boast about their strengths. Our strengths should be developed, but there is no need to exaggerate them.*

通常人都喜歡彰顯自己的優點，優點要發揮、要成長，不必誇張。

39. *People usually hide their shortcomings and avoid confronting them. Face them with openness, and then these shortcomings and other problems will actually decrease.*

人往往會隱藏自己的缺點，不大願意去面對或承認；若能坦然面對自己的缺點，缺點就會愈來愈少，問題也會愈來愈小。

40. *Know clearly your strengths and weaknesses, observe the meaning of life and existence. This is the beginning of self-affirmation.*

清楚知道自己的優缺點，瞭解生存與生命的意義，是肯定自我的開始。

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.*

肯定自我而對自己的優缺點不執著，不因此驕傲、懊悔，而持續不斷地精進努力，便是一種無我的態度。

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.*

每個人的條件不同、智慧不同、環境不同、體能不同、背景也不同，不必相提並論；只要腳踏實地，步步穩健，就能走出一條路來。



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.*

人的一生之中，如果能有一個明確的價值觀並且堅定不變，則生命過程中的每個階段，都將是相乘相加的人生饗宴。

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.*

自私自利，看起來是保障了自己，其實不然，損人者終將害己。

45. *Those who are selfish, self-serving, and insatiable act this way due to feelings of insecurity.*

人之所以自私自利，貪得無厭，是因為缺乏安全感。

46. *Conflicts usually come from an over-assertion of personal views.*

衝突的產生，往往是因為過度強調自我中心。

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.*

自我中心原是一種生命的動力，不見得是壞事，但是如果自我中心太強，經常自以為是、貪得無厭、傲慢或自卑，自己是快樂不起來的。

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.*

超越了自私自利、利害得失的自我中心，就能讓心胸開闊、包容心增加，得失心也就減少了。

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.*

如果能超越個人的利害得失，便會把整體社會、全人類的利害得失，當成是自己的利害得失。

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.*

我們希望自己健康、快樂、平安，也希望他人健康、快樂、平安的這種願心，其中也有自我中心，但與自私的自我中心不同，乃是利他的菩提心。

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

人生的價值在於奉獻，在奉獻之中成長，廣結善緣。

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.*

天生我材必有所用，每個人出生時，就已帶著責任和價值來到世上。這份「用處」，是對人類歷史負責，對全體社會盡責。

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.*

個人生命雖然渺小，只要發揮所能所長，克盡一己之力，就是扮演了人類歷史承先啟後的角色。

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.*

凡事心存感恩，努力當下，把自己當成是承先啟後的「輸血管」，一方面接受先人的養分，也把自己的養分往下傳，就是善盡生命之責。

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.*

做一天和尚撞一日鐘，在什麼樣的身分、職位和角色，就要盡心盡力、盡責盡分，便是把握當下，就是心靈環保。

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."*

心甘情願奉獻自己的所有、所知，利益家人、親友，乃至一切眾生，成為大眾所需要的人，便是一個「要人」。



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.*

人生的苦與樂，往往來自心的體驗。若能把人生的苦樂，當成是增長慈悲心和智慧心的過程，就是大自在人。

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.*

心中不存得失想，便是世間無事人。無事不是沒事做、不做事，而是做事、任事之間，心中沒有罣礙。

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.*

只要常以眾人的安樂為安樂，以眾生的幸福為幸福，必然就是一個平安的人了。

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

人人都可助人，真心的讚美人、鼓勵人、安慰人，給人勉勵、疏導，就是在幫助人。

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.*

開花結果是自然現象，開花而不結果也是正常，這就是因緣。

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.*

因是主觀的條件，緣是客觀的因素；主觀的條件可以掌握，客觀的因素則要經營。

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

能有因緣的認知，便能從憂苦煩惱得到解脫。

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.*

事情的成功與否，雖然不去計較，然而一分努力、一份用心，都是增上緣。

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.*

因緣需要用心把握，假使因緣尚未成熟，不妨再等等吧！等待加上努力，才能在因緣成熟時好好把握。

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.*

「知命」與「認命」不同。

「認命」是消極的態度，完全放棄生命的作為；「知命」則是認知萬事萬物有其因緣，該來的總是會來，順逆皆然。

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

若能知命，便能坦然面對人生的際遇。

68. *Under all situations, we have to be respectful to others, be responsible for our obligations, and resolve our own problems with wisdom.*

任何狀況下，對人要尊重，對事要負責，對自己要有智慧。

69. *Compassion not only means not harming others but also actively helping others.*

慈悲，是對任何人不僅不去傷害他，還要去幫助他。

70. *Under all circumstances, if we do not harm and obstruct others, then this protects us and others.*

不論何時何地，不傷害人、不妨礙人，就是保護自己，也保護他人。

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.*

不以自我中心的立場，而以客觀甚至超越主觀、客觀的立場來對待人、處理事，自己犯的錯誤就會少一些，對人也會慈悲些。

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.*

天底下沒有真正的壞人，只有做了錯事的人；沒有真正惡心的人，只是觀念出了差錯。

73. *Compassion stems from an attitude of equanimity, non-discrimination, and non-opposition toward all people.*

慈悲，是以平等、無差別、非對立的態度，來看待一切人。

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.*

智慧，是在任何狀況下，心平氣和地把自己歸零，處理一切事。

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.*

問題若能解決，很好！如果不能解決或者留下後遺症，也不必罣礙，只要盡人事，就不必怨天尤人。

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.*

慈悲待人，是幫助他、寬恕他、包容他、感動他；智慧對事，是面對它、接受它、處理它、放下它。

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

慈悲，是怨親平等地愛護一切眾生；智慧，是恰到好處地解決一切問題。

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.*

慈悲要有智慧同行，缺少智慧的慈悲，很可能自害害人，雖然存好心，卻做了錯事、害了人。

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.*

慈悲，並不是做爛好人、做鄉愿，而是做對人有益有利的事，幫助他人一起提昇心靈的品質和情操。



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.*

人生處世，有人「混世」，有人「戀世」。混世，是渾渾噩噩度日，甚至造成世界的混亂；戀世，是對世間依戀不捨，執著與自己相關的一切。

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.*

人生處世，也有「入世」、「出世」兩種態度。入世，是參與世間，救濟世界，以助人為己任；出世，則是隱遁山林，不問世事，自顧自地修行。

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.*

菩薩行者，以出世的心做入世的工作：他們走入社會、關懷社會、救苦救難，卻不戀棧世間榮華，不貪求名聞利養，這才是真正的解脫者。

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.*

認知人生不如意事十常八九，不如意乃意料中事，就不會覺得不自在了。

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.*

肯定這個世界是不完美的，有「及時雨」，也有「暴風雨」，便不會過份期待完美了。

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.*

我們應該常常問自己快樂嗎？真的快樂嗎？快樂，並不是來自物質條件的刺激，而是內心真正的安定與平靜。

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

與人相處，口不出惡言，就是保護他人，也保護自己。

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

與人互動，給人空間就是給自己空間。

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.*

做任何事，一定要抱持積極樂觀的態度，自己快樂，才能讓他人也快樂。

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

人如果只追求快樂，而不願意負責任，這種快樂並不持久，而往往成為心理上的負擔。

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

當我們為他人奉獻時，自己就是在成長，會有一種成就感；這種成長與成就感交織的喜悅，乃是欣慰的快樂。

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

以厭惡、仇恨心看世界，或讓欲望無止盡地增長，都與快樂背道而馳。

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

多一分奉獻心，少一點自私自利，就有平安，就會快樂。

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.*

賺錢不自私，有錢大家賺；大家有錢賺，才是最可靠的財富。

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.*

財富要取之有道，除了與生俱來的福報，還要加上後天的努力，並且廣結人緣。

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

財富有世間財、智慧財和功德財，若能三者兼備，一定平安、健康、快樂、幸福。

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.*

多做好事，多給人方便，是功德財；觀念正確，懂得化解煩惱，是智慧財。

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.*

世間財固然重要，若能把財富當成是工具，用來布施救濟、公益行善，才是真正的大富貴者。

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.*

幸福人生要有「三Q」：「IQ」學習能力、「EQ」情緒管理能力，以及「MQ」道德的品質，後者即幫助人、利益人、關懷人。

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.*

外在環境愈是不景氣，個人愈是要保持身心健康，多做些有益於人的事。

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.*

有奉獻心的人，就不會擔心自己不受照顧；有了願心，便有心力去照顧人。能夠照顧人，也就能夠照顧自己。

101. *Our lifespan may be brief, but our compassionate vows must be unlimited.*

人的一期生命雖然短暫，卻要發無限的悲願心。

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.*

凡事盡心盡力，隨順因緣，緣熟事成。

103. *All the things we do for the benefit of sentient beings will eventually be completed if we have the heart to accomplish them.*

為了眾生所做的一切事情，必能心想事成。

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.*

行善沒有大小之分，只要抱著一個善念，心就是平安的。

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.*

最好能夠發利人利己的好願，至少要做到利己而不損人，對他人沒有傷害。

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.*

發願有其次第，從小處著手，從近願開始。存好心、說好話、做好事，是人人可以做到，人人可發的善願。

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.

說好話、做好事，少造惡業，就能改變個人的命運，也能把人類的共業扭轉過來。

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.

為善要讓人知，卻不求回報。我們鼓勵大家都來做好事，讓好事更普及、更多響應、更長久。

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

Address: No.555, Fagu Rd., Jinshan Dist., New Taipei City
208, Taiwan

Website: www.ddm.org.tw

法鼓山創辦人 / 聖嚴法師 (1930-2009)

「風雪中的行腳僧」聖嚴法師，被認為是「四百年來臺灣最具影響力的五十位人士」之一；充滿顛沛流離、考驗與轉折的人生，正是一場實踐佛法的歷程。

法師自幼體弱，十四歲狼山出家，歷經沙彌、學僧、軍旅生涯，於三十歲再度出家後，在山中閉關六年。而後為提高中國佛教地位，於不惑之齡留學日本。取得博士學位後，歷任大學教授、研究所所長、美國佛教會副會長及譯經院院長，並創辦中華佛學研究所、僧伽大學與法鼓大學，積極培養佛教高等研究人才。

法師傳承禪門臨濟宗及曹洞宗法脈，深入經藏，融通各派，化世無礙；1975年起旅美弘化，此後長年駐錫美台兩地，並至世界各地指導禪修。1989年創建法鼓山，建立「世界佛教教育園區」，以「心靈環保」實踐「提昇人品，建設淨土」的理念，逐步擴建成海內外弘法、禪修、文化、教育、關懷的組織體系，為當代漢傳佛教開展輝煌的人間新貌。

法師擅長以現代語文和觀點普傳佛法，已有中英日文著作百餘本，多種著作譯為多國語言流布，曾獲國家級文藝、學術、文化獎及其它多種獎項。

法鼓山世界佛教教育園區

電話：886-2-2498-7171 傳真：886-2-2498-9029

地址：20842新北市金山區三界里7鄰法鼓路555號

網址：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.

聖嚴教育基金會 / 簡介

本基金會依循聖嚴法師「提昇人的品質，建設人間淨土」之思想理念，推展淨化人心、淨化社會的教育事業；主要工作有：

- 一、整編聖嚴法師之著作、影音資訊等各種文獻文物，分門別類作研究、翻譯、編印、製作、發行等；並推廣、贈送至全球各社群，以期人類品質普遍提昇，推進人間淨土實現。
- 二、獎助、推動與聖嚴法師思想理念相契之佛教教育事業，如：佛教學術研究、佛教著作出版，以及與淨化人心、淨化社會等相關之教育工作。

聖嚴法師說，人間淨土的實現，在於人心的淨化；而人心的淨化，首重思想及理念的傳播與教育。本會自期透過有效的方法，讓聖嚴法師的思想、理念融入現在及未來的人類社會，傳達佛法平安的訊息，奉獻淨化的功能於紛擾的世界。

聖嚴教育基金會 匯款/郵政劃撥帳號

1. 郵政劃撥方式

郵政劃撥帳號：19960123

戶名：財團法人聖嚴教育基金會

2. 國內電匯方式

銀行名稱：台灣銀行 / 仁愛分行

戶名：財團法人聖嚴教育基金會

銀行代碼：004 分行代號：1229

帳號：122001009873

3. FOREIGN REMITTANCE

Bank Name: BANK OF TAIWAN, JEN AI BRANCH.

TAIPEI, TAIWAN

Swift Code: BKTWTWTP122

Account No.: 122001009873

Beneficiary: Sheng Yen Education Foundation

Bank Address: No.99, Sec. 2, Jen-Ai Road, Taipei, Taiwan

敬邀您來贊助「聖嚴教育基金會」

各項弘化推廣工作

Title: 108 adages of wisdom (English. Chinese)-Paperback

Author: Master Sheng Yen

Editor: Fashin Association of Dharma Drum Mountain

Cover calligraphy art by: Master Sheng Yen

Ever the feeling-toward self, toward others-
of a lack of effort, an insufficient offering. In
all places a sense that-every situation, each
person-is a helpful condition for growth.

Cover calligraphy: Huang Dusheng

Inner inscription: Jorng Hung Nien

Inner illustration: Chen Yung-Mo, Li Ling Chen

Distributed & Promoted by: DDM General Association of
Dharma Upholders

Publisher: Sheng Yen Education Foundation

Address: 2F., No. 48-6, Section 2, Jen Ai Road, Taipei 10056, Taiwan

Telephone No. : 886-2-2397-9300

Fax No. : 886-2-2393-5610

To request books for free distribution: 886-2-2397-5156

E-mail: syf@shengyen.org.tw

Website: www.shengyen.org.tw

All rights reserved. This book is produced for free
distribution and not for sale. You are most welcome to copy,
reproduce and circulate this book; we ask that you do not
alter the content of this book as you do so.

First edition first print: September 2010

First edition fourteenth print: December 2013 (3,000 copies)

ISBN: 978-986-6443-29-9

書名：聖嚴法師108自在語合輯
(英文、中文繁體)－平裝本

著者：聖嚴法師

編輯：法鼓山法行會

封面題字：聖嚴法師
時時覺得於己於人總是努力不足奉獻不夠
處處感到凡事凡物都是自己的增上助緣

書名題字：黃篤生

內頁題字：鍾弘年

內頁插圖：陳永模、陳俐陵

推廣流通：法鼓山護法總會

出版者：財團法人聖嚴教育基金會

地址：10056台北市中正區仁愛路二段48之6號2樓

電話：886-2-2397-9300

傳真：886-2-2393-5610

結緣書服務專線：886-2-2397-5156

E-mail：syf@shengyen.org.tw

網址：www.shengyen.org.tw

結緣用書・版權所有・108自在語歡迎流通翻印
～ 翻印請勿修改內容以尊重版權 ～

初版一刷：2010年09月

初版十四刷：2013年12月(3,000本)

I S B N：978-986-6443-29-9



本書採用環保大豆油墨印製