

Teachings of Venerable Master Shen-Kai (I)

Learn to be Buddha



World Jen Chen Buddhism

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Volume I

Learn to be Buddha

World Jen Chen Buddhism

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*Venerable Master Shen-Kai
Founder, Buddhahood Lineage World Jen Chen
Buddhism (Humanity Vehicle Buddhism)*



淨化人心 *Purify the human mind*
Venerable Master Shen-Kai at the Humanity Vehicle
Monastery (人乘寺)

About the Author

Venerable Master Shen-Kai was born in 1918 in Guizhou, China. From an early age, he showed extraordinary wisdom and compassion beyond his years. At five, he was able to treat illnesses with herbal remedies. By the time he was seven, his advanced literary abilities and insights were evident. Standing on Lotus Mountain with his school teacher, gazing over the lands below, he spontaneously composed a piece of poetry which described 'seeing through the illusion of worldly life'. He was enlightened at twelve. In the years that followed, he rapidly advanced through his formal education and graduated from Zhejiang University. By the age of 20, he was head of a county.

Venerable Master Shen-Kai was a tranquil and humble person who radiated a natural warmth that put people at ease. He studied many religions in his youth, and was so deeply inspired by Buddhism that he became a monk, thereby devoting his life to rejuvenating Buddhism and creating bliss for humanity. He strongly advocated that as human beings, we must purify our mind to return to our innate pristine awareness, unfold our wisdom, be upright and moral in our conduct, and practice the Bodhisattva Way, as the foundation towards supreme enlightenment. Thus, he dedicated his life to promoting Humanity Vehicle Buddhism (Jen Chen Buddhism in Chinese) as expounded by Śākyamuni Buddha. Being the first in

modern times to do so, Venerable Master Shen-Kai is honoured as ‘The Founding Teacher of World Humanity Vehicle (Jen Chen) Buddhism’.

The Venerable Master’s wisdom was much sought after and he travelled widely to impart Buddhist teachings. Rather than speaking on a particular topic, he adopted a unique Question-and-Answer approach with audiences so that he could guide them according to their conditions and levels of understanding. With his profound wisdom, he conveyed the Dharma with such ease and simplicity that people were quickly awakened to its very essence. He penned more than a hundred books on Buddhist practice and established Jen Chen (Humanity Vehicle) Buddhism Centres in many countries. To this day, his books and magazines on Humanity Vehicle Buddhism continue to be published and received globally. In his writings, he teaches that the culture of Buddhism is in fact a culture of bliss for humanity. In gratitude of his dedication in bringing a Bliss Culture to humanity, Venerable Master Shen-Kai is revered by many people across nations as the ‘Bodhisattva of Bliss’.

The Venerable Master’s compassionate vows were magnanimous and far-reaching. He vowed to return to this world lifetime upon lifetime to guide humanity to purify their mind so they can attain enlightenment and liberation, and thereby live in eternal bliss, peace, harmony and happiness. He hoped that many Bodhisattvas-to-be

will be inspired to contribute to this effort for a Blissful Pure Land on earth to welcome the birth and supreme enlightenment of Maitreya, the next Buddha.

Preface

The core of cultivation in Buddhism is mind-based. The Buddha taught that all things and phenomena are created by the mind, and ceased by the mind. In the *Verse of the Seven Buddhas*, it says:

*“Refrain from all evils,
do all virtuous deeds,
purify the mind.
This is the teaching of all Buddhas”.*

A pure mind with pristine awareness will truly end suffering and bring about the attainment of unconditional bliss and happiness. ‘Purify’ suggests an action that must be undertaken by one who aspires for his mind to be purified; and he has to do this by himself, for no one else can do it on his behalf.

The Dhammapada states:

“By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity depend on oneself; no one can purify another.”

This book, *Learn to be Buddha*, presents concepts and practices for Buddhist practitioners who aspire to attain a pure mind - a mind that is pristinely aware and awakened. In other words, to become Buddha, is the ultimate goal of Buddhist cultivation. It points to the heart of

Buddhism – to observe the mind with pristine awareness and be freed from the endless ‘arising and cessation’ of unnecessary thoughts. In this way, maintain a pristine mind that is always at ease; a mind that is serene and at ease is the foundation to a bliss culture for humanity. These teachings have been carefully selected to guide Buddhist practitioners towards cultivating a pure mind with pristine awareness.

Readers are encouraged to spend some time contemplating each of the teachings and realise the true meaning behind the words. When you have done so, you will transcend innumerable distress and achieve true happiness and peace in your life.

We sincerely hope that more people will have the opportunity to receive and be awakened by the wisdom of Venerable Master Shen-Kai’s teachings.

May you attain clarity, insight and progress along the path to enlightenment.

*Editorial
Dharma Translation Council
Jen Chen Buddhism
(Humanity Vehicle Buddhism)*

Buddhahood Lineage

World Humanity Vehicle Buddhism

(Jen Chen Buddhism)

In his lifetime, Śākyamuni Buddha, the founder of Buddhism taught a total of five vehicles of teachings:

1. Humanity Vehicle (pronounced Jen Chen 人乘 in Mandarin)
2. Deva Vehicle
3. Śrāvaka Vehicle
4. Pratyekabuddha Vehicle
5. Bodhisattva Vehicle

‘Vehicle’ is used as an analogy to a mode of transport – like a car, ship or airplane which delivers people from one place to another. Humanity Vehicle Buddhism (Jen Chen Buddhism) is the teachings of wisdom that Śākyamuni Buddha preached to humanity.

The word ‘Buddha’ means ‘pristine awareness, fully awakened, fully enlightened’. The Lotus Sutra states, *“In the Buddha lands of the ten directions, there is only one vehicle of teaching. There is no second or third, unless you are speaking of the expedient teachings of the Buddha.”* Śākyamuni Buddha expounded five vehicles of teachings to cater for sentient beings’ different causal conditions and levels of understanding. Ultimately, there is only one vehicle – the vehicle that leads to supreme enlightenment: Buddhahood Vehicle.

As such, the Buddhahood Lineage was established in hopes that we may emulate the Buddha in his cultivation, enhance our self-awareness, attain our innate Buddha-nature and practise Humanity Vehicle Buddhism. By observing the Five Precepts¹ and performing the Ten Virtuous Deeds², we lay foundations which ensure our rebirth in human form lifetime after lifetime, so that we may continually practise the Bodhisattva Way and eventually attain Buddhahood. Thus, Buddhahood Lineage World Humanity Vehicle Buddhism (Jen Chen Buddhism) promotes the original teachings of Śākyamuni Buddha. We pay homage to Śākyamuni Buddha and practise the Way of Bodhisattvas.

The objective of Buddhahood Lineage is to promote Humanity Vehicle Buddhism, purify the human mind, unfold the wisdom of humanity, and establish a far-reaching culture of bliss that transforms our impure world into a blissful pure land.

¹ **Five Precepts:** Refrain from killing, stealing, lying, sexual misconduct and consumption of intoxicants.

² **Ten Virtuous Deeds:** Refrain from killing, stealing, sexual misconduct, lying, salacious talk, divisive speech, mean or abusive speech, greed, anger and hatred, and foolishness and ignorance.

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Chapter 1

Learn to be Buddha

Editorial: Buddha does not just mean an image or a statue of the great enlightened universal teacher, Śākyamuni Buddha, or any other historical Buddha. It also means having an enlightened mind that is pristinely aware of the unequivocal reality. Every sentient being has the potential to be awakened to an enlightened mind and to become Buddha. The mind of a Buddha holds no delusions and naturally manifests wisdom, compassion, joy and loving kindness. Every human being has the common aspiration to be happy and blissful; the path to this aspiration is to learn to be Buddha.

1

我们为什么要学佛？佛是觉的意思，自觉，觉他，到了至高无上的觉悟，就成佛了。因为我们一切众生，都是愚痴、迷惑、烦恼、痛苦的，唯有学佛，才能离开痛苦烦恼，得到真正的快乐。🌸

1

Why must we learn to be Buddha? ‘Buddha’ means pristine awareness; having self-awareness and guiding others to awaken to their innate pristine awareness. At the highest level of awakening, one becomes Buddha. Because sentient beings are blinded by delusions, confusion, worries and sufferings, it is only when we *learn to be Buddha** that we can be liberated from these sufferings and worries, and attain true happiness. 🌸

*Editorial: *Learn to be Buddha — To become Buddha is the ultimate objective of Buddhist cultivation - to attain pristine awareness; to become enlightened, awakened. When this objective is clearly articulated, practitioners naturally know to direct their efforts in their cultivation.*

2

因为人类住在因情爱欲造成的苦海世间，迷迷糊糊，痛苦不堪，大觉佛陀悲悯众生，示教于人间，为的就是度众生苦，使世人破迷入悟。悟就是觉的意思，只有觉悟，才能离苦得乐，开启智慧，所以佛陀才叫人们学佛。🌸

2

Because human beings live in a world that is a sea of suffering created by passion, love (emotional attachment) and desire, they become deluded by unbearable sufferings. The great enlightened and compassionate Buddha sympathises with sentient beings and expounds the Dharma in the human world in order to guide them out of their sufferings and distresses, which allows them to break through their delusions and become awakened. Awakening means pristine awareness, and it is only through awareness and awakening that we are able to distance from suffering, attain happiness, and unfold our wisdom. This is why the Buddha advises people to learn to be Buddha. 🌸

3

学佛就是学佛陀的清净心。🌸

3

To learn to be Buddha means to learn to attain the pristine mind of the Buddha. 🌸

4

我们都是有情识的众生，有情识最怕没有觉悟，如果有觉悟就是菩萨；有情觉既然是菩萨，而菩萨行菩萨道，把佛教的道理传播出去，这就叫做‘觉有情’。

觉悟到至高无上的正等正觉，就是成佛的最高觉悟者，大觉者就是佛陀。我们学佛最要紧的是要学佛的觉，一切众生皆有觉性。🌸

4

We are all sentient beings with feelings and consciousness; the biggest concern for having feelings and consciousness is that there is no awakening. If one is enlightened, then he is a Bodhisattva. Bodhisattvas have ‘pure awareness over their feelings’ and practice the Bodhisattva Way to spread the Buddha’s teachings to guide sentient beings to enlightenment and liberation, this is called ‘awakening sentient beings’.

When one attains the ‘unsurpassed, supreme, complete and perfect enlightenment’ (Anuttarā-samyak-sambodhi), one becomes Buddha – the highest and perfectly Enlightened One. The Fully Awakened One is the Buddha. In learning to be Buddha, the most important thing is to emulate the pristine awareness of Buddha. All sentient beings have pristine awareness. 🌸

5

信佛和学佛不一样，信佛是相信有释迦牟尼佛，有阿弥陀佛……，有诸佛菩萨，再进一步，佛怎么讲，我们就怎么做，这样就进一步了。

学佛又不一样了，佛怎么修，我们怎么修，菩萨怎么行，我们怎么行，行菩萨道，一直到成佛，很简单！学佛不要学得太麻烦，你只要修持一个法门，能够对治你的心，那这个法门就是很好的，所以说“法法平等，无有高下”。

虽然是无有高下，因为每一味药，都是为治众生的病，病能治得好，就是好药。佛法就是使我们世间每一个人心里都清净，就是净化人心。🌸

5

Believing in Buddha and learning to be Buddha are not the same. To believe in Buddha is to believe there is Śākyamuni Buddha, Amitābha Buddha, and other Buddhas and Bodhisattvas. To advance further would be to practice whatever Buddhas teach.

Learning to be Buddha is different. How Buddhas and Bodhisattvas cultivate and practice, we do the same. We practice the Bodhisattva Way until we become a Buddha ourselves. It is very simple! Do not make learning to be Buddha too troublesome. You only need to continuously maintain one method of cultivation that can heal your mind, then that method is a very good one. Therefore, it is said, *“all methods of cultivation are equal; there are neither superior nor inferior methods.”*

There is no relative superiority because all medicines are prescribed to treat the illnesses of sentient beings; the medicine that cures is a good one. Buddhadharma enables the mind of every person in this world to be purified, this is purifying the mind of humanity. 🌸

Chapter 2

Buddha teaches to purify the mind

Editorial: What the mind thinks translates into actions. Thus, it is imperative to purify the mind because craving, anger and foolishness, which all lead to pains and sufferings, stem from an impure mind. When the mind is purified, it is capable only of the wholesome and virtuous. That is why all Buddhas and Bodhisattvas advise people to purify their minds. When is the mind pure? It is when we are liberated from the arising and cessation of thoughts, and the mind transforms into pristine awareness. From this pristine awareness comes pure actions – actions that are not products of the mind but by our wondrous wisdom.

6

七佛通偈所谓：“诸恶莫作，众善奉行，自净其意，是诸佛教”，我们学佛只要自净其意，使意业清净，就可以了。

在工作的时候，虽然手口在动，但就在此动中修；在忙的时候，同时，心里不要胡思乱想，口里不要胡言乱语，一心一意，专心工作，自净其意，就是学佛，而且是真正的学佛。

所以越忙的人，越好学佛，要紧的是，大家不要把学佛当迷信，认为一定要到山里面去，或到寺院打坐参禅、念佛，才叫学佛。🌸

6

The Verse of the Seven Buddhas reads: “Refrain from all evils, do all virtuous deeds, purify the mind. This is the teaching of all Buddhas.” As Buddhist practitioners, so long as we purify our mind and maintain a pure mind, this is good enough.

At work, even though our hands and mouths are in action, it is amidst these actions that we cultivate. Even when we are busy, at the same time, our minds are not wandering and our mouths are not talking unnecessarily. We are single-mindedly focusing on the task at hand, purifying the mind – this is learning to be Buddha, and is genuinely learning to be Buddha.

Therefore, the busier the person, the better it is to learn to be Buddha. More importantly, do not regard learning to be Buddha as superstition and believe that one must retreat into mountains or meditate and chant at monasteries to learn to be Buddha. 🌸

7

许多宗教都是教人要行善，不要做恶，唯独佛教除了教人‘诸恶莫作，众善奉行’之外，还教人要‘自净其意’；意念清净了，自然就没有贪、嗔、痴，也就没有一切不好的行为。🌸

7

Many religions teach people to do all good and avoid all evil. Only Buddhism further teaches people to purify the mind. When the mind is purified, there is naturally no greed, anger and ignorance; and therefore no unwholesome behaviour and conduct. 🌸

8

很多人以为诸恶莫作，众善奉行就是清净，其实这样还不够，要作到把意变成觉，那才是清净。

其他宗教只说到诸恶莫作，众善奉行，唯有佛教自净其意，要把意变成觉，这样才是佛教。只要做到自净其意，就是净化人心；大家人心净了，乃至全世界人类人心都净了，这就是人间净土。🌸

8

Many people think that to 'do no evil, do all good' is being pure. Actually, this is not enough. It is only pure when the mind transforms into pristine awareness.

Other religions only teach to 'do no evil, do all good'. Only the Buddha teaches to purify the mind – transform the mind into pristine awareness; this is Buddhism. As long as we can purify our mind, it is purifying the mind of humanity. When all minds of humanity are purified, this is Pure Land on earth. 🌸

9

推行幸福文化，虽然是讲净化，我们还是要穿衣、吃饭、工作、养家，那怎么办呢？知道净化人心的道理以后，要修当下无生，常常保持如此，就会产生智慧，有了智慧，所作所为的事情都是幸福文化。所以人乘佛教主张净化人心，推行幸福文化，建设幸福家庭，就是这样做的。

假使每一个人都实行这个道理，大家的心净化了，家庭净化了，幸福文化就实现产生了。🌸

9

Although the promotion of Bliss Culture teaches us to purify the mind, we still need to cloth and feed ourselves, work and take care of the family. What should we do? After understanding the principles of purifying the human mind, we must cultivate instantaneous non-arising of the mind. By constantly maintaining this state, wisdom is produced. With wisdom, everything we do is Bliss Culture. This is why Humanity Vehicle Buddhism (Jen Chen Buddhism) advocates purifying the human mind, promoting Bliss Culture and building a blissful family – this is how it is achieved.

If everyone cultivates and practices according to this principle, everyone's mind is purified, the family is purified, and a Bliss Culture will come to fruition. 🌸

Chapter 3

Concept of cultivation

Editorial: When Buddhism speaks of enlightenment, it is the mind that is enlightened. The most important thing about Buddhist cultivation is to get rid of the 'rubbish' in our mind. Thus, the concept of cultivation is actually very simple. It is to purify the mind by not following and engaging with the thought that has arisen. A pure mind is pristinely aware with wondrous wisdom. It follows that cultivation should be practiced in the midst of our daily lives regardless of the place, the time and the activities we engage in. No matter how diligent a practitioner of Buddhism is, if he does not understand this principle, he will not cultivate well.

10

学佛的人，最重要的是修行，要把我们的行为修好，既然是学佛，佛怎么修，我们就怎么修，佛怎么行，我们就怎么行。🌸

10

For people who are learning to be Buddha, the most important thing is to cultivate and practice. We must cultivate our conduct. Since we are learning to be Buddha, we emulate the deeds and practices of the Buddha. 🌸

11

每天观心，以自己的觉性，来观照自己的心，观久了就知道‘心生万法生，心灭万法灭’的道理，那时你就明心见性了。

但观心中有生有灭，将生灭都灭掉了，你的佛性就显出来了。人常常都是这个心灭了，那个心又生起来，生生灭灭，这个内众生实在永久都不能灭掉，修行人要做到这个心灭，另一个心不再生起，那就差不多了。心不生时，保持灵明觉照，妙智现前，直达彼岸，那就成了。🌸

11

Observe your mind every day with your pristine awareness. After some time, you will understand the principle of ‘mind arises, all phenomena arise; mind ceases, all phenomena cease’. Then, you have ‘enlightened mind and *see** Buddha-nature’.

In observing that there is arising and cessation in the mind, when you extinguish this arising and cessation, your Buddha-nature will emerge. Often, we cease one thought to arise another one; the mind is in a cycle of constant arising and cessation. Indeed, this inner sentient being can never be extinguished. A practitioner must achieve not arising another thought after the previous thought has ceased. In this state, maintain luminous awareness, wondrous wisdom appears and you directly arrive at the shore of enlightenment. 🌸

*Editorial: *See — awakened or realised the Buddha-nature*

12

佛法这么高深，这么难懂，实际上又这么简单，为什么就是不懂呢？是因为自己没有觉性。我们把自己的觉性证出来，佛法也就证到了，这个很重要。不生不灭，无念无生，这个都是讲到佛法，佛法就是这么简单微妙证到的。

如果把佛法当学问去研究的话，就是大学问家也研究不完。我们要学佛，佛怎么做，我们就怎么做；佛怎么行，我们就怎么行。🌸

12

The Buddhadharma is profound and difficult to comprehend; yet so simple in reality. So why are we unable to comprehend? It is because we do not have pristine awareness. Once we realise our pristine awareness, we will also realise the Buddhadharma; this is very important. 'Non-arising non-cessation, no thought and no arising of thoughts' are all Buddhadharma. The Buddhadharma is indeed so subtly and simply attained in this way.

If the Buddhadharma is treated as a topic of research or study, there will be no end to it, even for the best and brightest scholars. We want to learn to be Buddha, therefore, we emulate the deeds and practices of the Buddha. 🌸

13

大家既然已经皈依佛法僧三宝，不可迷迷糊糊，再有迷信的行为，要在日常生活中，明明白白，清清楚楚，随时保持觉悟的正确观念，有了正智的观念，就要时刻发现自己之不正知，和多生累劫带下来的不良习气，而加以改正。🌸

13

Since we have already taken refuge in the Triple Treasures (Buddha, Dharma and Sangha), we cannot be muddleheaded and superstitious in our beliefs and practices. In our daily life, we must constantly maintain a clear and pure mind, and a correct mindset of enlightenment. With the correct mindset of enlightened wisdom, we constantly uncover our wrong perceptions and unwholesome habitual tendencies, including those from the aeons of our many past lives, and correct them accordingly. 🌸

14

大家常讲没有时间拜佛，没有时间打坐，其实修行的时间太多了！例如：太太们洗衣服的时候，内众生不要生起来，不生不灭就可以了。睡觉的时候，心里不生不灭，睡得着就好。吃饭的时候也一样。所以希望居士们常常保持心空，但空了执空也不对，要非有非空，与佛同在，这是人乘佛教修行的重点。🌸

14

People often say they don't have time to prostrate to the Buddha (a method of cultivation) or to meditate. There is actually plenty of time to cultivate! For example, while doing the laundry, do not arise inner sentient being (continuum of thoughts and emotions); with no arising, there is no cessation – that is good enough. While you are falling asleep, with no arising or ceasing in the mind; just sleep. It is the same with eating. Therefore, it is hoped that practitioners constantly maintain a pure mind empty of thoughts, but it is also incorrect to attach to emptiness. Neither attach to existence nor to emptiness, and be with Buddha (pristine awareness); this is the essence of cultivation in Humanity Vehicle Buddhism (Jen Chen Buddhism). 🌸

15

很多人以为要利用星期日或假日，到寺院道场去拜拜，每天不做工作，专门打坐参禅或拜佛，才叫学佛。这也非对非不对，我们虽然每天都在忙碌，其实就在这忙碌的生活中，才好修行；若不忙碌，哪里还有什么行可以修呢？🌸

15

Many people believe that going to temples to pray on holidays and weekends, or to not work but specialise in sitting meditation or prostrating to the Buddha all day, is called learning to be Buddha. This is neither right nor wrong. Though we are busy with work and other activities every day, it is actually in the midst of this busy life that is conducive for cultivation. If not in the midst of busyness, what conduct is there for us to cultivate? 🌸

16

很多人以为行善就是净化人心，其实不是。就拿布施来讲，布施要做到无布施的我相、人相、物相，也就是三轮体空，就跟前面我讲的法相应了。🌸

16

Many people think that doing good deeds is purifying the mind. This is not the case. Take the practice of charity for example: charity should be practiced without abiding in the notion of 'I' (the giver), 'people' (the recipients) and 'object' (the gift itself); that is, the three entities are empty and it aligns with the Buddhadharmā (this corresponds to no 'arising and cessation' of the mind). 🌸

Chapter 4

Keep the mind still

Editorial: Emotions are easily fanned by what we see, hear, smell, taste, touch and think. The mind wanders about. Under such conditions, the mind is turbulent like ripples in a pool or waves of an ocean. They never stop moving, creating restlessness and delusions. We become prone to misjudgements, doing things that we later regret and which cause us pains and sufferings. We have to be vigilant and endeavour to keep the mind still in all situations. Cultivating and learning to be Buddha is also about keeping the mind still.

17

要得定，不一定要打坐才能定。心不动而觉照叫做定。如果你打坐时，心里一直想，想要去买股票，想到要去做什么……，那怎么行？这不叫定。

最要紧的是，你平时不胡思乱想，随时保持澄念，让澄念持续下去，就是定。譬如说，你在工作时，除了工作，不打妄想；你念书的时候，做家事的时候，不打妄想，而心里清清楚楚，明明白白，如果糊里糊涂，昏昏沉沉，整天打坐都没有用。

人乘佛教是不追求神通；有了神通，不要理它，还是要好好打坐，以开智慧，求解脱，为我们的目标。🌸

17

To be *still*, one does not necessarily need to sit in meditation. A mind that is not engaged in thoughts and is aware is *still*. If while practicing meditation, the mind keeps thinking – thinking of investing in stocks, thinking of what to do next...how can that be? This is not being *still*.

It is crucial that you ordinarily do not allow your mind to have incessant thoughts. Instead, constantly maintain a clear and settled mind, and sustain in this state. This is being *still*. For example, while at work, studying, or doing household chores, focus on your task and not wander into illusory thoughts. Instead, keep a clear, lucid and bright mind. If the mind is muddled, confused and dazed, and you are sleepy, even meditating all day is of no use.

Humanity Vehicle Buddhism (Jen Chen Buddhism) does not seek supernatural powers. Even if supernatural powers manifest, ignore it and continue with your meditation as our goal is to unfold wisdom and attain liberation. 🌸

18

我们的心像老鼠一样，偷偷摸摸地在做坏事，自己也不知道。我希望大家都养一只猫，看着自己的心，那么，大家要成佛也就快了。🌸

18

Our mind is like a stealthy mouse, sneakily committing unwholesome deeds without us even knowing. I hope we can all keep a cat to watch over our mind. In this way, it will be quicker for us to become Buddha. 🌸

19

把自己的心当作老鼠，把你觉照的那个‘觉’当作猫，你每天时刻注意自己的心，就好像猫看着老鼠这样子，老鼠想活不想死，这个时候，它逃命都来不及，哪里还想去偷东西呢！假使我们每一个人都能观自己的心，那么珍惜慧命都来不及，哪里会想去做坏事呢？🌸

19

Treat your mind as if it were a mouse and the ‘awareness’ of your luminous awareness as a cat. Every day and at every moment, pay attention to your mind the same way a cat watches the mouse. As the mouse wants to live, it barely has time to run for its life, let alone think of stealing food! If every one of us is able to observe our own mind, then we will realise that it is far more urgent to cherish our wisdom life than to think of committing unwholesome deeds. 🌸

Chapter 5

Liberation

Editorial: 'Liberation' in Buddhism is often narrowly interpreted to mean the extinction from the cycle of birth and death when a person dies. True liberation means to be mentally and emotionally free and at ease, at every moment, and with regards to every issue of our daily life. The opposite of liberation is attachment, which is the root of pains and sufferings. If we are not skilful in liberating ourselves from the myriad of events in life while living, then it would be quite impossible to be liberated at the moment of death. It is only through numerous 'small liberations' that we are able to achieve 'great liberations'.

20

一个强盗土匪，人家要用绳子把他绑起来，他就想跑掉，想解脱。然而，我们被很多无形的绳子绑起来，不得自由，却不知道解脱。所以，我认为学佛修行，就是为了求解脱。但是，我们不要认为解脱就是等到死的那个时候才解脱，我们现在活着就要知道怎样解脱。假使活着的时候，小解脱都不知道，到死的那一刹那也不能大解脱。🌸

20

A thief who has been apprehended and restrained with a rope will want to escape and be free. However, we are bounded by many invisible ropes, devoid of freedom and yet we do not know to liberate ourselves. I therefore believe that to cultivate and to learn to be Buddha is to seek liberation. However, do not think that liberation comes only at the moment of death. Now while we are living, we need to know how to be liberated. If we are unable to achieve even small liberations while living, then it is impossible to attain great liberation at the moment of death. 🌸

21

解脱对我们的人生非常重要，所以我们处处都要解脱，时时都要解脱，唯有解脱，才能自在，也才有幸福快乐的人生。🌸

21

Liberation is very important in our lives. Therefore, we need to be liberated wherever we are and at every moment. It is only through liberation that we can be at ease and have a blissful and happy life. 🌸

22

要求解脱，是时时刻刻都要解脱，要在日常生活中解脱，每一件事都要解脱，要经过很多很多的小解脱，将来才能大解脱。🌸

22

To seek liberation is to be liberated at every moment and from every issue amidst our daily life. It is only through numerous 'small liberations' that we are able to achieve 'great liberations' in future. 🌸

23

解脱就是这样，人家骂我们，我们说：“谢谢你，谢谢你！”那就没事了，也就解脱了。有的人被人家骂，或者被人取笑时，就摩拳擦掌的，跟人动武打起架来，这就是不解脱。🌸

23

Being liberated is like this: when someone scolds us, we say “Thank you!” Then all will be well and we are liberated. Some people are quick to react with their fists when being scolded or ridiculed. This is not liberation. 🌸

24

真正的学佛，确确实实可以了脱生死，绝对不是消极的，也不是迷信的。所谓了脱生死，生死在什么地方？

不是我们生病要死的时候叫了生死；或者百寿年老寿终正寝，这个时候才叫了生死，不是这个意思，而是指我们的心，时刻都在生生灭灭，生生死死，了生死就是要了这个生死心。🌸

24

Genuinely learning to be Buddha can indeed liberate us from birth and death. It is definitely neither pessimistic nor superstitious. When we say ‘liberation from *birth and death*’, where exactly is *birth and death*?

‘Liberation from *birth and death*’ does not refer to the moment when we are about to die from an illness or when we approach the end of a hundred years of life. Rather, it refers to our mind that is constantly arising and ceasing with thoughts: the continuous *birth and death* of thoughts. ‘Liberation from *birth and death*’ means to be free from the arising and cessation of the mind. 🌸

Chapter 6

Attain liberation

Editorial: The ordinary mind is a continuous train of arising and cessation of thoughts. These thoughts produce actions, words and ideas, which lead to other consequences. To cultivate and attain liberation is to refrain from entering into a cycle of arising and cessation of thoughts whenever we encounter an event or see an object, hear a sound, detect a smell or taste, or touch an object. In this way, the mind maintains pristine awareness and does not think further. Without unnecessary or wandering thoughts, there are no ensuing actions or speech. In this way, we are liberated.

The practice of liberation is key to our bliss and happiness, and of course, to our learning to be Buddha. Understanding and seeking liberation is in fact an optimistic and advanced outlook of life.

25

所以了生死，是当下就要了掉我们现在这个心
里面一切的生死。假使有一个人骂你，这个时
候你心里不要起任何的心，你只要口里说：“对
不起！对不起！”好了，这个生死就了了；不
但了了生死，还得到了解脱。🌸

25

Liberation from *birth and death* is to instantly be freed
from all arising and cessation of thoughts currently in
the mind. If someone scolds you, at that moment, you
do not arise any thoughts but respond by saying: “I am
sorry!” In this way, there is no arising and cessation; not
only is there no *birth and death*, you are also liberated. 🌸

26

时时刻刻，在任何地方，做任何事情，我们都知道解脱的道理，那就非常快乐。现在活着就知道解脱，那将来到死的时候，当然是解脱了。所以，解脱的道理，说起来就是这么简单；不知道的人就觉得不简单。🌸

26

At every moment, wherever we are and in whatever we do, as long as we apply the principles of liberation, we will live very happily. If we know to liberate while living now, when death comes in the future, we are certainly liberated. As such, the principles of liberation are that simple. Yet, those who don't know this think that it is not simple at all. 🌸

27

要了生死很简单，坐在这里，就要了生死，无论在任何地方我们都要了生死，将来才能够了生死，所以了生死跟求解脱都是相连有关系的。🌸

27

To liberate from *birth and death* is very simple. We can achieve this by sitting where we are right now. No matter where we are, we have to cease '*birth and death*' in the mind, only then is it possible to liberate from birth and death in future. Thus, ceasing *birth and death* and seeking liberation are closely related. 🌸

28

一个修行人，应常常保持非常谦虚，非常客气的态度，常说“对不起”，“很抱歉”，多讲这些谦虚客气的话，这也是解脱最好的方法。我们如果不在日常生活里修行，想要在死的时候才修，就来不及了。🌸

28

A practitioner should always maintain a very modest and courteous attitude. The frequent use of humble and courteous words such as “I am sorry” and “my apologies” is also the best way to liberation. If we don’t cultivate in the course of our daily life and only think of doing so at the point of death, it will be too late. 🌸

29

学佛的人，要有修养，假使你碰到一个人，他骂你，骂得很难听，这个时候，你应该怎么办？假使你这个时候没有修行的话，你骂我，我就骂你，你再骂我，我就揍你，这样就不能了生死，也不能够得解脱了。🌸

29

People who are learning to be Buddha must have decorum. If you bump into someone and he chides you with unpleasantries, what should you do? If you are not cultivating at that moment, you scold him in return; he scolds you back, and you hit him. In this way, you can neither end *birth* and *death* in your mind nor attain liberation. 🌸

30

当别人和你打招呼的时候，你也微笑打个招呼。但是也不必要打过招呼后，又东聊西扯，问：“你家住在哪里？”我住在哪里，甚至还要抄下地址。如果没有必要的话，这样也是不解脱。🌸

30

When someone greets you, you also return the greeting with a smile. However, after the exchange of greetings, it is not necessary to ramble on to other things like “where do you live?”, or tell the person where you live, or even to the extent of exchanging addresses. If such information is not necessary, doing so is also not being liberated. 🌸

31

人死的时候，好像生龟脱壳，非常痛苦。为什么会如此痛苦？那是因为人有贪、嗔、痴、情、爱、欲等，使他的心里不能放下，当然痛苦了！凡是在临终时生了欢喜心，不但能够生天，也能解脱。🌸

31

A person who is dying is like a tortoise being shelled alive, it is extremely painful. Why is this so? It is because we have craving, anger, ignorance, emotions, love, desires and so on, that make us unable to let go. Of course it is painful! If there is joy at the moment of death, not only can we ascend to the heavens, we can also be liberated. 🌸

32

现在活在这里都不能解脱，死的时候又怎么能解脱呢？所以我们修行要求解脱的话，在日常生活当中，一切的事情，都要求得解脱，这才是功夫到家了。🌸

32

If we cannot liberate ourselves when we are living now, how can we be liberated at the time of death? Therefore if we cultivate to aspire for liberation, we have to strive for liberation in all matters in our daily lives. This is real mastery. 🌸

33

我们推行人乘佛教，主张现世就要解脱。金刚经说：“无我相，无人相，无众生相，无寿者相”，寿者相就是时间相，若无寿者相，就无时间相，若无时间相，就是离四相。

要怎样才能无寿者相？应如金刚经所说：“过去心不可得，现在心不可得，未来心不可得”，若能即了三心，顿除四相，当下即得解脱与安乐。🌸

33

We promote Humanity Vehicle Buddhism (Jen Chen Buddhism) and advocate liberation in this lifetime. The Diamond Sutra states: “*No abiding in the notions of self, person, sentient being and life span.*” The notion of life span refers to the notion of time. If there is no notion of life span, then there is no notion of time. If there is no notion of time, then we part from the four notions (self, people, sentient being and life span).

How do we attain no notion of life span? As stated in the Diamond Sutra: “*The mind of the past cannot be grasped; the mind of the present cannot be grasped; the mind of the future cannot be grasped.*” If we are able to cease the three minds (past, present and future), the four notions (self, people, sentient being and life span) immediately disappear and we instantly attain liberation, peace and happiness. 🌸

Chapter 7

Purify the inner sentient being

Editorial: People are generally unaware that there is a continuous arising and cessation of the mind within every person, called 'inner sentient being'. The workings of this inner sentient being produce the 'outer sentient being', which is essentially our actions, speech and thoughts driven by greed, anger, foolishness, arrogance and doubt. To cultivate means we have to observe the mind and nip this inner sentient being in the bud before it can arise. In this way, the inner sentient being is purified.

34

我们每个人的心，一个念头生起来，叫‘生’，一个念头消灭下去，就是‘灭’，每天时时刻刻念头都在生灭，生灭，生生灭灭，一下子生起来，一下子灭下去，不停的生灭，只是自己不以为然。

现在我们就要知道念头在生灭，‘知道’二字，其名相叫‘觉观’。为了使大家当下明白，师父做个手势来比喻，你们现在看我的手往上举，这是什么？（答：举手）我又将手放下，这是什么？（答：手放下）我们每个人的心里，经常都是这样，一下子念头生起来，一下子念头又灭下去，一直生灭，就叫‘众生’。因为众生有此生灭，故会带来极大的烦恼，众生无边，故苦海无边。我们学佛修行度众生，就是要把心里的内众生度掉。🌸

34

In every person's mind, when a thought appears, it is called 'arising'. When a thought extinguishes, it is called 'cessation'. Every day and at every moment, thoughts arise and cease, arise and cease... One moment it arises, the next moment it ceases; it is continual, just that we are unaware of it.

Now, we need to *know* that our thoughts are constantly arising and ceasing. To *know* means to *be aware*. To help everyone understand this immediately, I shall use my hand to illustrate: I raise my hand, my hand is 'up'. Now I lower my hand, it is 'down'. For each and every one of us, our mind often behaves in the same way: one moment a thought arises and the next moment it ceases. This continuous arising and cessation is known as 'sentient being'. As these sentient beings keep having arising and cessation in their mind, it brings forth extreme worries and distresses. Sentient beings are innumerable, therefore suffering is also innumerable. In learning to be Buddha, cultivation is to cease the inner sentient beings in our mind. 🌸

35

每个人内心的内众生，时刻都在生灭，一直生一直灭，自己竟然不知道。现在要修观照自己的内众生，常常观照自己心里，生灭生灭是什么样子。

比如说念阿弥陀佛，念十方三世一切诸佛，一切菩萨，都是度内众生的办法。例如我们心里妄念一直生起来，就用佛菩萨的圣号，一直念阿弥陀佛，阿弥陀佛……，就以佛的圣号把自己的妄念度掉了。🌸

35

The inner sentient beings within each and every one of us are constantly arising and ceasing in our mind. Yet, we do not even realise that this is going on. Now, we need to cultivate by observing our inner sentient beings; constantly observe our mind with pristine awareness to know what arising and cessation is like.

For example, reciting 'Amitābha Buddha' or the names of all Buddhas of the ten directions in three periods (past, present and future), or the name of any Bodhisattva are all methods of ceasing our inner sentient beings. If illusory thoughts continuously arise in our mind, by reciting the name of a Buddha or Bodhisattva such as chanting "Amitābha Buddha, Amitābha Buddha...", we are using the method of chanting the Buddha's name to cease our illusory thoughts. 🌸

36

我们打坐参禅，也是同样的道理，坐着不动，不让自己的内众生生起来，就没有众生可以消灭，所以是不生不灭。在心经里面说到：“不生不灭，不垢不净，不增不减”，讲得很清楚，把内众生度掉，不让它生，也就没有灭。这些话反复一直讲，你们就懂了。保持不生不灭，二六时中，自然就有光明觉照。这个光明，不是电灯光，不是太阳光，而是寂光、佛光。🌸

36

It is the same principle when we sit in meditation. By sitting still and not letting our inner sentient beings 'arise', then there are no sentient beings to 'cease'. Therefore, it is 'non-arising non-cessation'. It is stated in the Heart Sutra, "*Non-arising non-cessation, neither pure nor impure, neither increasing nor decreasing*". It is very clear – to cease the inner sentient being, do not let it arise, then there is nothing to cease. When this teaching is repeated over and over again, you will eventually understand. Maintain 'non-arising non-cessation' round the clock and naturally, there is luminous awareness and brightness. This brightness is neither the brightness from an electric lamp nor the sun. Rather, it is the brightness of Nirvana, the brightness of Buddha (Buddha-nature). 🌸

37

自己常常观照自己的内众生，二六时中都要保持不生不灭，就会有光明觉照。人乘佛教的修法很多，这也是其中之一，每天就这样修，有一个好处，就是不生烦恼。烦恼就是众生，众生就是烦恼，如果我们能够修行度内众生的话，就能度外众生。🌸

37

If we always observe our inner sentient beings with pristine awareness and maintain 'non-arising and non-cessation' at all times, we will have luminous awareness and brightness. There are many methods of cultivation in Humanity Vehicle Buddhism (Jen Chen Buddhism) and this is one of them. Practicing this daily has an advantage – worries and vexations will not arise. Worries and vexations are sentient beings; sentient beings are worries and vexations. If we are able to cultivate to cease our inner sentient beings, then we will be able to guide outer sentient beings. 🌸

Chapter 8

The Buddha in us

Editorial: Buddha means 'enlightened one'; one who is completely enlightened, awakened and aware. It comes from the word 'Budh' meaning 'to be aware of'. We are so accustomed to think that 'Buddha' refers only to historical Buddhas such as Śākyamuni Buddha and Amitābha Buddha. Little do we know that all sentient beings also have pristine awareness, which is our own innate Buddha. We are not able to see our own Buddha because it has been obscured by our deluded mind that is constantly thinking, thereby causing confusion, delusion, and evil and unwholesome actions. Though we are not enlightened now, we can become Buddha through cultivation.

38

我们大家都知道，阿弥陀佛，是西方极乐世界的教主。‘阿弥陀佛’还包含有很多的意思，比如说，无量的光明，无量的寿命，无量的功德，都是阿弥陀佛所具足的。🌸

38

We all know that Amitābha Buddha is the Teacher of the Western Pure Land. ‘Amitābha Buddha’ also encompasses many meanings, for example, boundless brightness, boundless lifespan and boundless merit. Amitābha Buddha is complete with all these qualities. 🌸

39

大家不要以为只有西方极乐世界的教主，才叫阿弥陀佛，我们每个人及每个众生都有自性弥陀，每个人、每个众生都有佛性、有自性，只因为被无明妄惑给迷惑住了，使自己的佛性不能显发。🌸

39

We should not assume that only the Teacher of the Western Pure Land is called Amitābha Buddha. Every person and every sentient being possesses the innate nature of Amitābha; every person and every sentient being has Buddha-nature; our innate nature. It is only because of our ignorance and delusion that our Buddha-nature cannot manifest itself. 🌸

40

本来人就像一面镜子，是光明的，只因为贪嗔痴，杀盗淫种种的无明，将光明遮住了。我们学佛修行，就要将自己的自性光明显现出来。🌸

40

Human beings are originally like a mirror that is clear and bright. It is due to greed, anger, foolishness, killing, stealing, sexual misconduct and various types of ignorance, that the brightness is concealed. We cultivate and learn to be Buddha so that the brightness of our own nature can manifest itself. 🌸

Chapter 9

Non-arising non-cessation

Editorial: When a thought arises in the mind, and you follow and engage with it, the mind starts to think. From moment to moment, one thought ceases and another thought arises; and the cycle repeats endlessly. If one is unaffected and unattached to the thought that arises, then there is no thought to cease. When the mind is not thinking, it is empty of thoughts and is pristinely aware. This pristine awareness is Buddha, and one is liberated and with Buddha. From this pristine awareness comes pure speech and actions that are unadulterated by the function of the mind. This is pristine mind. Maintaining the state of non-arising non-cessation is the pinnacle of Buddhist cultivation.

41

修行就是把不好的行为修掉；修持就是修掉不好的行为，而保持好的。

行为是我们身体做的，所以修行不如修身；修身不如修心——因为心里面想，身体才会去做；修心不如无生——心既然这么不好，内众生一直生起来，干脆不生。🌸

41

Cultivation is to eradicate undesirable and unwholesome actions and behaviours. To sustain in cultivation is to eliminate undesirable and unwholesome actions and behaviours, and to maintain the good ones.

Actions are committed by the body; therefore to cultivate actions is not as good as to cultivate the body. To cultivate the body is not as good as to cultivate the mind because the body carries out what the mind thinks. To cultivate the mind is not as good as non-arising of the mind. Since arising in the mind is so undesirable – inner sentient beings are continuously arising, we may as well maintain the state of non-arising. 🌸

42

我们的所作所行，都是由身体去作的，但身之所行是出于心，所以说“修行不如修身，修身不如修心，修心不如无生”。

我们的言行，是身体去做的，所以修行不如修身；我们的身体做了坏事，是由于内心不净所起，做了坏事再去修，太迟了，不如修心；心起不善再去修，也太迟了，所以说修心不如无生，当下无生最殊胜。既然无生，也就无灭，心经里讲“不生不灭”，无生就无灭，不是很简单的事情吗！🌸

42

Our actions and behaviours are executed by our body, but these actions are initiated by the mind. Thus, *'to cultivate our actions is not as good as to cultivate the body. To cultivate the body is not as good as to cultivate the mind. To cultivate the mind is not as good as maintaining non-arising of the mind.'*

Our speech and actions are performed by the body; therefore to cultivate actions are not as good as to cultivate the body. When our body commits an unwholesome deed, that unwholesome deed originated from an impure thought. It is too late to cultivate after the unwholesome deed has been committed. Thus, it is better to cultivate the mind. However, it is also too late to cultivate the mind after unwholesome thoughts have arisen. Therefore, to cultivate the mind is not as good as non-arising of the mind. Ultimately, the best practice is to instantly maintain non-arising. Since there is no arising, there is no cessation. The Prajñāpāramitā Heart Sutra states, *"Non-arising non-cessation"* (anirōdhānupāda) – there is no arising and therefore, no cessation. Isn't this very simple! 🌸

43

世法所谓“捉贼先擒王”，佛法讲“修行先修心”，把心掌握之后，就保持不动，你知道自己‘心不动’，看着自己‘心不动’，这个‘知道’、‘看着’就是觉观。你就这样保持觉观，希望每个人都照这样做，都这样修，这样行。🌸

43

There is a saying in this secular world, “*To catch a thief, first capture his leader.*” The Buddhadharmas says, “*To cultivate our actions, first cultivate our mind.*”

After mastering the mind, maintain the mind unmoved. You *know* your mind is unmoved and you see that the mind is unmoved; this *knowing* and *seeing* is observing with pristine awareness, just maintain pristine awareness. It is hoped that everyone is able to do this, and to cultivate and conduct themselves in this manner. 🌸

44

觉就是觉察自己内心，保持没有生灭，也就是非有非空的菩萨行者。🌸

44

Pristine Awareness is to be aware of our inner mind and to maintain no arising and cessation (of the mind), which is also the state of 'neither existence nor emptiness' of a Bodhisattva practitioner. 🌸

45

其实说起来，修行很简单，简单到人家不相信，做不到。我再用一个手势来表示，我现在把手举起来，叫生，把手放下，叫灭，举起放下，表生灭生灭，不举也不放，叫‘不生不灭’。🌸

45

Actually, cultivation is very simple; it is so simple that people cannot believe it and cannot do it. Let me use my hand to illustrate: when I raise my hand – it is called ‘arise’; when I put my hand down, it is called ‘cease’. Raising and lowering the hand represents ‘arising and ceasing, arising and ceasing’; neither raising nor lowering is called ‘non-arising non-cessation’ (of the mind). 🌸

46

现在我不举手，也不放下，这样是什么？心中既然不生，也就不灭，如此就叫不生不灭，诸佛就是为众生的生死大事，示现于世间，广度众生。这样我们大家都知道，所谓不生不灭，是指我们的心地而言，至此大家也就知道，要怎样修行，才是如法。🌸

46

If I neither raise nor lower my hand, what does that mean? It means that since there is no arising in the mind, there is no cessation in the mind. This is 'non-arising non-cessation'. It is for the purpose of guiding sentient beings to liberate from this important matter of *birth and death* (of the mind) that all Buddhas appear in this world. Thus, we know that 'non-arising non-cessation' refers to the mind. Henceforth, we know how to cultivate to be consistent with the Dharma. 🌸

47

我们从此因地起修，因修而得解脱，开智慧，多生累劫广行菩萨之道，将来成佛就有希望了。这个方法很简单吧！简单到你不知道，简单到你不相信，简单到你做不到。不论行住坐卧，只要照这样修，觉性不动，就可净念持久。🌸

47

We begin our cultivation from this point; through cultivation, we attain liberation, unfold our wisdom and over aeons of lifetimes, practice the Bodhisattva Way. In this way, there is hope of becoming Buddha in the future. Isn't this method of cultivation simple! Yet, it is so simple that you are unaware of it, it is so simple that you cannot believe it, and it is so simple that you are unable to do it. Regardless of walking, standing, sitting or lying down, as long as we cultivate in this way, pristine awareness is *unmoved** and pure mind is sustained. 🌸

*Editorial: *Unmoved: Not affected by external factors; unaffected, unattached, unstirred, unwavering, unperturbed by thoughts and emotions.*

48

学佛是越简单越好，但是简单到你不知道，也想不到，简单到你不相信，也做不到。学佛就是要学我能够相信，也能够做到，就可以了。所以说“信为道源功德母”，就是这个意思。🌸

48

Learning to be Buddha should be as simple as possible. But it is so simple that you are unaware of it; it is so simple that you cannot imagine it, you cannot believe it and you cannot do it. To learn to be Buddha is to learn to believe in it and be able to achieve it. This is what it means by, *“Faith is the origin of all paths to Enlightenment”*. 🌸

49

把法用最简单明白的话告诉大家，只要每个人都做得到师父所说的，就叫‘与佛同在’，时时与佛同在，无论做什么都与佛同在。人乘佛教提倡修行要在行中修、动中修，在行住坐卧中与佛同在。🌸

49

This is the simplest and easiest way to clearly explain the essence of the Dharma. As long as everyone can, at every moment and in any situation, practice as taught, then that is ‘be with Buddha’. Humanity Vehicle Buddhism (Jen Chen Buddhism) advocates cultivating ‘be with Buddha’ amidst our actions whether we are walking, standing, sitting or lying down. 🌸

50

有人说老太太念佛就好了，但是念佛还有‘阿弥陀佛’四个字；参禅则是‘置心一处’，把心放在一个地方。但是人乘佛教讲的很简单，也可以不必念佛，也可以不必置心一处，当下就是不生不灭。🌸

50

Some people believe that it is good enough for elderly folks to practice the method of reciting ‘Amitābha Buddha’, but one still needs to recite the words ‘Amitābha Buddha’ (阿弥陀佛); Ch’an meditation is about focusing the mind on a single point. However, the teaching of Humanity Vehicle Buddhism (Jen Chen Buddhism) is very simple. Rather than recite the name of Buddha or focus the mind on a single point, you instantly maintain ‘non-arising non-cessation’ (of the mind). 🌸

Chapter 10

Be with our own Buddha

Editorial: All sentient beings possess the same nature as the Buddha. This is also the nature of the universe. In Buddhism, this nature is called Buddha-nature or pristine awareness. It is our innate Buddha. To be with Buddha means to constantly emulate Buddha's pristine awareness and equanimity. When we are with our own Buddha, our mind is clear and lucid as opposed to be delusional and engulfed by craving, anger and foolishness. We are also with all that Buddha stands for – wisdom, compassion, joy, loving-kindness and liberation. At any time and in any place, be with Buddha, and we will be joyful, peaceful and healthy.

51

佛有三身：法身佛、应身佛、报身佛；人也有三身：法身、应身、报身。什么叫人的法身？

人的法身与十方三世诸佛菩萨的法身是一样的，只因为无明愚痴把自己的法身，本来具有的光明遮蔽了，就好比镜子，被灰尘遮住的时候，影像就看不清楚。我们人就是因为有攀缘心、妄想心……，多生累劫带下来的各种心、各种习染，把原本心的光明遮蔽起来了。

51

The Buddha has 'three bodies' (*Trikāya*): *Dharmakaya*¹, *Nirmanakaya* and *Sambhogakaya*. Human beings also have 'three bodies'. What is the *Dharmakaya* of human beings?

The *Dharmakaya* of human beings is the same as the *Dharmakaya* of Buddhas and Bodhisattvas of the ten directions in three periods (past, present and future). It is only because of delusion and foolishness that human beings obscure the luminosity originally present in their own *Dharmakaya*; like a mirror covered with layers of dust, causing reflections to be unclear. Human beings have grasping minds, delusionary minds... various types of minds and various types of habitual tendencies carried from aeons of past lives, thus obscuring the innate luminosity of our original pristine mind.

¹ **Dharmakaya:** The Dharmakaya is the Absolute; the essence of the universe.

学佛修行，就好像磨镜子，要把这个心磨干净，让心的光明出现，使自己内心的光明，与十方三世诸佛的光明一样。🌸

To cultivate and to learn to be Buddha is like polishing the mirror, to polish the mind until it is clean and to let its clarity emerge, thus enabling the brightness of our inner mind to be the same as the brightness of the Buddhas of the ten directions in three periods (past, present and future). 🌸

52

人的报身(Sambhogakaya), 如我们的身体有几尺高? 体重有多重? 血统是怎么来的?

人的应化身(Nirmanakaya)很多, 应化身是什么呢? 我现在一桩桩的来问你, 你是不是你爸爸妈妈的儿子? (答: 是) 你是你祖父祖母的什么? (答: 孙子) 是你曾祖父曾祖母的什么? (答: 曾孙) 那就有三个化身了。你是你太太的什么? (答: 丈夫) 那你是你儿子和女儿的什么? (答: 爸爸) 你是你女婿的什么? (答: 岳父) 你是你表弟弟什么? (答: 表哥) 那么你是你表哥的什么? (答: 表弟)

52

The *Sambhogakaya* of human beings refers to the physical body such as our height, weight and ancestry (the body that creates and experiences rewards and retribution).

Human beings have many *Nirmanakaya* (transformation body). What is *Nirmanakaya*? Let me ask you: Are you your parents' son? (Yes) Who are you to your grandparents? (Grandson) Who are you to your great grandparents? (Great-grandson) That is already three 'transformation bodies'. Who are you to your wife? (Husband) Who are you to your children? (Father) Who are you to your son-in-law? (Father-in-law) Who are you to your younger cousin? (Older cousin) Who are you to your older cousin? (Younger cousin).

人的缘说起来很多很多，对于每种因缘，你都有一个应化身，一般研究佛教学问的人都常说：“佛有三身”，“千江有水千江月”，佛好比月亮，只有一个，众生好比水，月亮照在水里，碗里有月亮，海里有月亮，河里有月亮，水井里有月亮，湖里有月亮……。这样解释，你们就明白了，哦！我本来只有一个，可是应种种的因缘，就有这么多的应化身，好比海水、河水、井水，也都是因缘，应这些因缘，所以月亮就变多了。🌸

Human beings have innumerable causal conditions. To each and every causal condition, you have a transformation body (you transform to a different role and personality). Generally, researchers of Buddhism would often say, “*The Buddha has three bodies; a thousand streams have a thousand moons.*” That is, the Buddha is analogous to the moon; there is only one. Sentient beings are like the water; when the moon shines on water, the moon is reflected in a bowl, in the sea, in the river, in the well, in the lake... From this explanation, you will understand – Oh! Originally, there is only one ‘I’, but due to the many causal conditions, there are so many transformation bodies. The water in the sea, river and well are all causal conditions; it is due to these causal conditions that there are many moons. 🌸

53

人的法身和佛的法身是一样的，只因人们的无明妄惑障蔽，不能够显现，所以我们修行，或修法，或念‘阿弥陀佛，阿弥陀佛……’，或者念‘观音菩萨，观音菩萨……’，就是要把心镜磨得光亮，这样无论我们走到任何地方，就与十方三世诸佛的法性本体相应，我们也就‘与佛同在’！🌸

53

The *Dharmakaya* of human beings and Buddhas are the same. It is only because of our ignorance and delusions that our *Dharmakaya* cannot emerge. Therefore, in our cultivation, whether we are practicing the Dharma or reciting the names of Amitābha Buddha or Avalokiteśvara Bodhisattva (Guan-Yin), it is to polish the mirror of our mind until it is clear and bright. In this way, regardless of where we go, we are in harmony with the essence of the *Dharmata*² of all Buddhas of the ten directions in three periods (past, present and future); we are with Buddha! 🌸

² **Dharmata:** The intrinsic nature of all things is called Dharmata (法性); for sentient beings it is called Buddhata (佛性). This is the original essence of things as they are. Dharmata/Buddhata is the unconditioned truth, the nature of reality, or the true nature of phenomenal existence.

54

我们‘与佛同在’，就是说人人都有佛性，人人都是未来佛，你若明白这个道理，你就会与佛同在了。只是因为贪、嗔、痴，杀、盗、淫，种种的恶念现前，你就离佛十万八千里了。

因为佛是慈悲的，你常常想到佛，与佛同在，我们也会慈悲。佛是有智慧的，我们与佛同在，我们也会有智慧。佛是诸恶莫作，众善奉行，我们与佛同在，我们也会诸恶莫作，众善奉行。佛，是意念清净的，假使每个佛教徒，都知道意念清净，那就是‘与佛同在’。了解了这个道理，很多人都会‘与佛同在’了。🌸

54

To ‘be with Buddha’ is to say that everyone has Buddha-nature, every one of us is a future Buddha. If you understand this, then you will be with Buddha. It is only because of greed, anger, hatred, foolishness, killing, stealing, sexual misconduct and various unwholesome thoughts that you become very distant from Buddha.

As Buddha is compassionate, if we always think of Buddha and ‘be with Buddha’, we will also be compassionate. Buddha has wisdom, when we are ‘with Buddha’, we will also have wisdom. Buddha does not do evil deeds but performs virtuous deeds, when we are ‘with Buddha’, we will also not do evil deeds but perform virtuous deeds. The mind of Buddha is pure, if every Buddhist knows to purify their mind, then that is ‘be with Buddha’. Once this concept is understood, many people will ‘be with Buddha’. 🌸

55

‘与佛同在’，就是把佛法运用在生活中。譬如，人人都喜欢听好听的话，那我走到任何地方，就不骂人，不讲粗话，不说脏话，不讲他人不喜欢听的话，常常赞叹人，安慰人，鼓励人；佛和颜悦色，我的脸色也和乐安详；佛不多言，我也不多言，应该讲的话就讲，不该说的话就不说，这是很重要的。

只要我们保持常乐我净，心里清净了，就能与十方诸佛相应。众生喜欢诸佛，所以众生也喜欢我们，就因为我们的心与佛同在。🌸

55

To ‘be with Buddha’ is to apply the Buddhadharma in our daily lives. For example, everyone likes to hear pleasant words. So wherever we go, we do not berate others, do not use vulgar language or speak unpleasantly. Instead, always praise, comfort and encourage others.

Buddha has an amiable and pleasant countenance, we also have a harmonious, joyful and serene appearance. Buddha does not talk unnecessarily, we should also not talk unnecessarily. Speak only when we have to and refrain from speaking when we should not. This is very important.

As long as we always keep a joyful heart and maintain our mind pure, then we are in harmony with all Buddhas of the ten directions. Since sentient beings like all Buddhas, they will also like us because our mind is always with Buddha. 🌸

56

我们不论在什么地方，时时与佛同在，当我睡觉，佛与我同在；走路时，佛与我同在；我吃饭上厕所，佛也与我同在；我上飞机，佛也和我上飞机，若能时时与佛同在，佛就时时保佑你。🌸

56

Regardless of where we are, constantly 'be with Buddha' (be with our innate Buddha-nature). When we are sleeping, Buddha is with us (our innate Buddha-nature never leaves us). When we are walking, Buddha is with us. When we are having a meal or using the toilet, Buddha is with us. When we board a plane, Buddha is also with us. If we are constantly 'with Buddha', Buddha (our innate Buddha-nature) will always protect us (steer us from harm's way). 🌸

57

可能你还会问：“师父！你讲得那么简单，我没看到佛啊！”现在告诉你，见佛的方法。

佛不贪心，我也不贪心，就与佛同在。佛不骂人，佛不嗔心，没有脾气，那我也不骂人。佛慈悲，我也慈悲；佛喜舍，我去到哪里，我也喜舍啊！佛能做的，你也能做！这就叫：Be with Buddha！与佛同在了！

既然这么简单，学佛太好学了，还要找什么时间，什么地点呢！随时随地，处处都与佛同在，修行就是修与佛同在，如此你就很快乐，佛快乐，我也快乐，常乐我净！人乘佛教就是教人这样修的。🌸

57

You may ask, “Venerable Master, it is easy for you to say ‘be with Buddha’, but I have not seen Buddha!” Let me tell you how to see Buddha.

Buddha is not greedy, I am also not greedy. This is ‘be with Buddha’. Buddha does not berate others, has no anger and no temper, I also do not berate others. Buddha is compassionate, I am also compassionate. Buddha practices joyous giving, I also practice joyous giving wherever I go! Whatever the Buddha does, you can do it too! This is ‘be with Buddha’!

Since it is so simple, it is very easy to learn to be Buddha. Why do you need to find a time and place to do so! At any time and wherever you are, be with Buddha. To cultivate means to cultivate ‘be with Buddha’. In this way, you will be very happy. Buddha is happy, I am also happy and in nirvana. Humanity Vehicle Buddhism (Jen Chen Buddhism) teaches this as the way to cultivate. 🌸

58

修行如何精进？就是要像呼吸一样，不停地保持我们的光明觉照，保持与佛同在，这就是真正的精进。🌸

58

How to be diligent in our cultivation? Like breathing, continuously maintain clarity and luminous awareness. Maintain 'be with Buddha'. This is true diligence. 🌸

59

所以，了解什么叫精进，你还认为要时间、要地点，才能精进吗？不需要！你随时保持呼吸，与空气同在，与佛同在，与光明同在，这样就是精进。🌸

59

Therefore, having understood what diligence is, do you still think it requires a time and place in order to be diligent? No! At any time, maintain your breath — be with the air, be with Buddha, be with brightness. This is diligence. 🌸

60

假使我们有念佛，碰到任何不顺的时候，你就可以念一声‘与佛同在’，只要一句‘与佛同在’，无量的光明就出来了，好了！就解脱了！🌸

60

If our practice includes reciting the name of Buddha, when faced with adversities, you can recite ‘be with Buddha’. Just by reciting ‘be with Buddha’, boundless brightness will appear. You are liberated! 🌸

61

‘与佛同在’与‘阿弥陀佛’这两句话，是不是会造成佛教徒之间的混乱？

这句‘与佛同在’是跟十方三世一切诸佛同在。假使你研究佛理，你学佛到了比较高的程度，你就会了解这句话，不但没有矛盾，没有冲突，也没有违背。因为‘与佛同在’也包含着‘阿弥陀佛’，怎么会造成混乱呢？假使我们以众生心来想，我们称念‘阿弥陀佛’是会增福的，没有称念不会增福，如果称念‘与佛同在’就统统包含了，怎么会有矛盾呢？这是不会矛盾的。你可以说‘与佛同在’，同时，也可以说‘阿弥陀佛’。🌸

61

Will the two phrases, ‘be with Buddha’ and ‘Amitābha Buddha’, create confusion among Buddhists?

‘Be with Buddha’ means to be with all Buddhas of the ten directions in three periods (past, present and future). If you study the teachings of Buddha and have reached a higher level of understanding, you will understand that this phrase does not contradict, conflict or violate the truth. As ‘be with Buddha’ also encompasses ‘Amitābha Buddha’, why would there be any confusion? If we approach this from an ordinary person’s point of view, we would think that reciting ‘Amitābha Buddha’ increases our blessings and not doing so will not. However, reciting ‘be with Buddha’ includes all Buddhas, so how can there be any contradiction? There is no contradiction. You can say ‘be with Buddha’ and at the same time, also say ‘Amitābha Buddha’. 🌸

62

大家都能依照我前面所讲的这些道理去做，就是在生活中运用佛法，也即是将佛法运用在生活中。🌸

62

If everyone can practice according to the above teachings and cultivate 'be with Buddha', then we are applying the Buddhadharma in our daily lives. 🌸

Chapter 11

Cultivate the Bodhisattva Way

Editorial: A person who is learning to be Buddha needs to revere the Bodhisattva, emulate the Bodhisattva and be a Bodhisattva himself. A Bodhisattva is one who is dedicated to achieving complete Buddhahood for the sake of others. The Great Bodhisattvas whom we are familiar with include Avalokiteśvara, Mañjuśrī, Ksitigarbha, Mahāsthāmaprāpta and Maitreya Bodhisattva. The Bodhisattva way of cultivation is to progress oneself in order to help others progress, to awaken oneself in order to help others be awakened, and to liberate oneself in order to help others liberate themselves. When you understand this, you will naturally know that it requires wisdom and you will begin to pursue it through your cultivation.

63

‘阿弥陀佛’的法门，是‘有’的法门；禅的法门，是‘无’的法门。

而人乘佛教是‘非有非无’的法门，如果我们当下非有非空，一年四季如此，那就是菩萨了。能够做到非有非空，所行的一切就叫菩萨行。如果我们只行善，只能升天；如果执空，就是小乘；如果非有非空，那就是学菩萨了。🌸

63

The method of cultivation by reciting ‘Amitābha Buddha’ is an ‘existential’ method (reliance on existence of recitation), while the method of Ch’an meditation is a ‘non-existential’ (non-reliance on forms).

The method of Humanity Vehicle Buddhism (Jen Chen Buddhism) is ‘neither existential nor non-existential’. If we maintain ‘neither existential nor emptiness’ at every moment through the four seasons of the year, then we are Bodhisattvas. When we achieve ‘neither existential nor emptiness’, then all our deeds are Bodhisattva deeds. If we only perform virtuous deeds, we can only ascend to the heavens; if we are attached to ‘emptiness’, then that is the practice of Small Vehicle Buddhism; if it is ‘neither existential nor emptiness’, that is learning to be Bodhisattva. 🌸

64

这些道理，很深也很浅，可以说是非深非浅，如果做得到，人人都是菩萨。常常听到人家在叫菩萨，但是什么是真正的菩萨呢？菩萨不会标榜要人家听到，要人家知道我是菩萨。菩萨只要保持非有非空，少讲多行就好了。🌸

64

These teachings are both very profound and yet very simple, it can also be said to be neither profound nor simple. If we can achieve this, then everyone is a Bodhisattva. We often hear people addressing others as 'Bodhisattva', but what is a true Bodhisattva? A Bodhisattva does not flaunt or require people to recognise him as a Bodhisattva. A Bodhisattva only needs to maintain 'neither existential nor emptiness', just talk less and do more. 🌸

65

一个学佛修行的人，要立志净化自己，做到诸恶莫作，众善奉行，自净其意，色、受、想、行、识五蕴皆空，要证得菩萨法要，在菩提道上，菩萨行不厌倦、不懈怠，起码要做到四点精进，就能度众：

1. 爱语精进：我们无论走到哪里，多和人们讲鼓励的话、赞叹的话、安慰的话，多讲此类爱语，这就是爱语精进。

65

A person who is learning to be Buddha must be resolved to purify his mind and must achieve not committing all evils, do all good deeds, purify the mind, realise the Five Skandhas – *form, feeling, thinking, volition and consciousness* (perception) are empty, and awaken to the essence of the Bodhisattva Dharma. While on the path of Bodhi, never slack and remain tireless in practicing the Bodhisattva Way, and at the very least, accomplish the following four diligences in order to guide sentient beings:

1. Diligence in kind speech: regardless of where we go, use more words of encouragement, praise, and comfort. Using more of such loving speech is diligence in kind speech.

2. 布施精进：布施不一定要财施、法施、无畏施，我们只要常常微笑，对人多问起居安好，常常关心别人，心情要时常保持开朗，无任何挂碍，随缘赞叹，也是布施，每天走到哪里都欢欢喜喜，快快乐乐，这就是布施精进。
3. 利行精进：在任何地方，或做任何事情，说任何的话，都要不失利益别人为原则。凡遇不顺，要能胜解，不可有一点伤害别人的心念，何况行为，这就是利行精进。
4. 同事精进：不论什么事情，只要是自己能做得到的，就随缘而做，譬如说，你看到他人正在忙，你就帮忙，别人在扫地，你就帮忙扫地。与人共事、工作，使人心生欢喜，愿与接近，这就是同事精进。

2. Diligence in giving: giving is not necessarily in the form of money, Dharma or assurance from fears. As long as we always smile, enquire about others' well-being, show care and concern for them, keep a cheerful mood without any worries, and give praise accordingly, these are also giving. Always be happy and cheerful wherever you are, this is diligence in giving.
3. Diligence in beneficial conduct: wherever you are and in whatever you do and say, do not neglect the principle of benefitting others. In the face of adversity, transcend it with wisdom and right understanding; do not harbour a single thought of harming others, let alone commit unwholesome actions. This is diligence in beneficial conduct.
4. Diligence in working with others: offer assistance and lend others a hand when you see that they are busy. For example, if you see someone sweeping the floor, help them. Regardless of the task, extend help and co-operation as long as you have the ability to do so. Cooperate and work with others, make them joyful and delighted to be in your company. This is diligence in working with others.

如果能做到以上四种，很多人就喜欢和你交朋友；和你做了朋友，你就能度他来信佛。不要动辄跟他们讲什么大道理，和他们辩论，也不要讲什么神通玄妙，无稽之谈更是要禁戒！也不要想去纠正别人，而引来争辩，因为辩论的结果，人家就不跟你做朋友。唯有在为人处世，做到上述四种精进，那么不但要度朋友容易，而且还会度更多的人来学佛。🌸

If you are able to achieve the above four diligences, many people will like to be your friend and you will be able to guide them to Buddhism. Do not at every turn talk about great principles or enter into debates. Abstain from talks of the supernatural, mysterious and nonsensical theories! Also, do not think of correcting others and thus invite disputes, as the consequence is that people will not want to be friends with you. Only when we have achieved these four practices of diligence in our behaviour and conduct, will it be easy to guide friends and more people to learn to be Buddha. 🌸

66

学佛的人不但要拜菩萨，敬菩萨，还要学菩萨，做菩萨。🌸

66

People who are learning to be Buddha should not only prostrate and revere Bodhisattvas. They should also emulate Bodhisattvas and be Bodhisattvas themselves. 🌸

67

许多人被自己的心欺骗了一辈子，被骗得团团转，苦不堪言，自己还不知道。你说，人可怜不可怜？所以，学佛修行，我们最好常常‘观心’。

假使学佛修行有了觉悟，你会知道你的心在欺骗你，你的心会把你带上天堂带下地狱，你也会知道你的心要把你变成菩萨成佛。🌸

67

Many people have been deceived by their own mind their entire lifetime. They are repeatedly being deceived, going in circles, suffering beyond words, without realising it. Aren't humans pitiful? Therefore, in cultivating and learning to be Buddha, it is best to always observe the mind.

If you become enlightened through cultivation and learning to be Buddha, you will know that your mind is deceiving you. Your mind can bring you to the heavens or to the hells. You will also know that your mind wants to transform you to a Bodhisattva and Buddha. 🌸

68

要知道‘菩萨行处’在哪里？其实在此世间，处处都是我们行菩萨道的地方。凡学佛行人，首先了解菩萨的定义后，才知道怎样去行菩萨道。🌸

68

Where do Bodhisattvas practice? We can actually practice the Bodhisattva Way everywhere in this human world. Anybody who is cultivating and learning to be Buddha needs to first understand the definition of ‘Bodhisattva’. Only then will they know how to practice the Bodhisattva Way. 🌸

Blessings for your contribution
“The gift of Dharma excels all gifts.”

*In wisdom and blessings may you grow
Peace and happiness your life bestow
Afflictions overcome and soon disappear
Brightness and bliss shall prevail
Blessed you will be with bright descendants
Indeed, you will be filled with
boundless benedictions.*

This book would not have been possible without the devoted efforts of the Dharma Translation Council of Jen Chen Buddhism (Humanity Vehicle Buddhism) and the contribution of many generous donors. It took months of dedicated labour to complete this task. Nonetheless, every member of the team worked joyously. They are ever grateful for the exceptional opportunity to contribute to a noble cause that creates the causal conditions for fellow humans to benefit from the Buddhadharmā, and be inspired to live blissful and meaningful lives.

If you also wish to join this effort in creating a blissful pure land for humanity, you are most welcome to support the costs of publication and distribution. In this way, Buddha’s teachings may spread far and wide so that many more people can benefit from the brightness of wisdom, be inspired to work in unison to purify the human mind, and to build a blissful pure land on earth.

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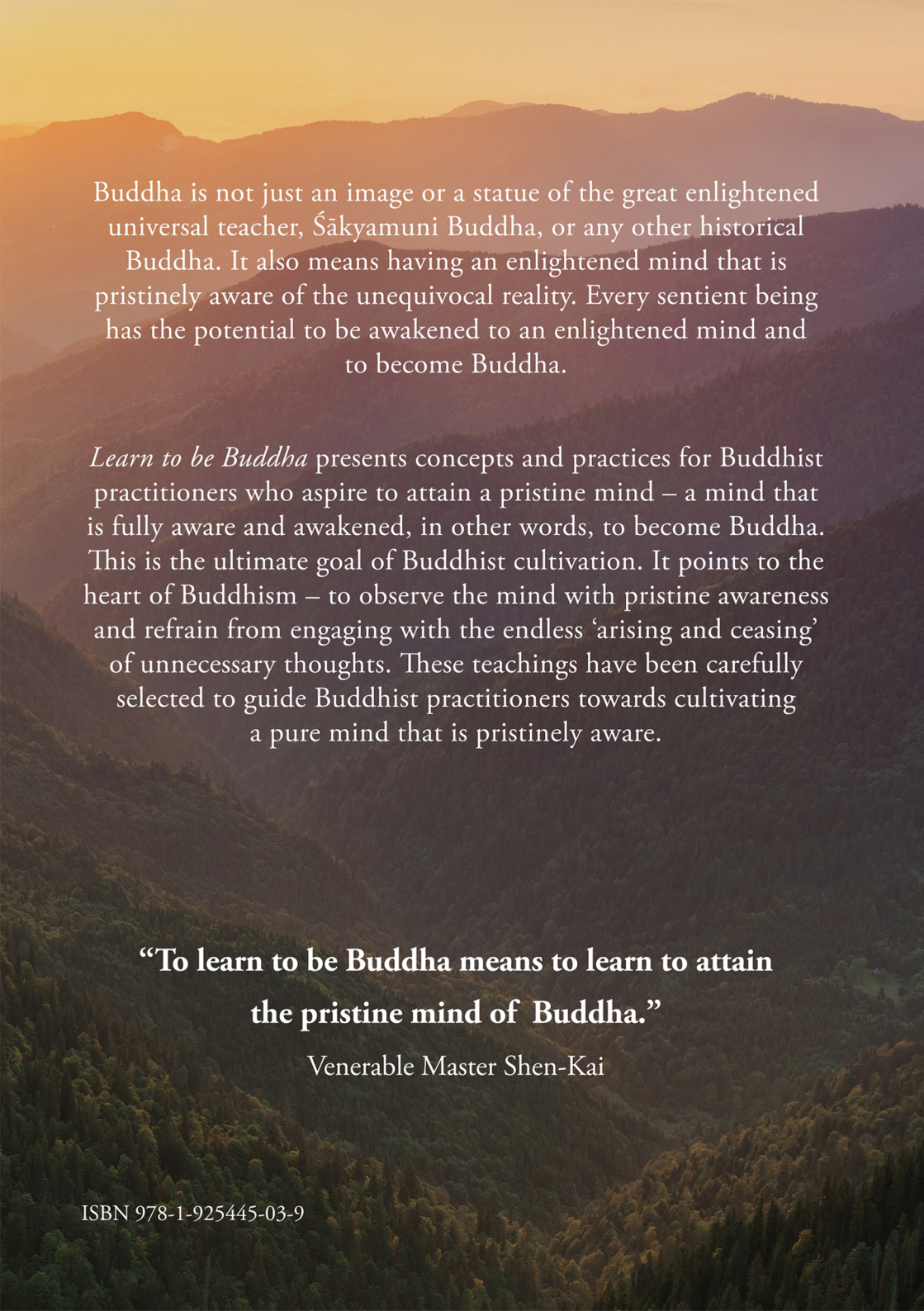
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Buddha is not just an image or a statue of the great enlightened universal teacher, Śākyamuni Buddha, or any other historical Buddha. It also means having an enlightened mind that is pristinely aware of the unequivocal reality. Every sentient being has the potential to be awakened to an enlightened mind and to become Buddha.

Learn to be Buddha presents concepts and practices for Buddhist practitioners who aspire to attain a pristine mind – a mind that is fully aware and awakened, in other words, to become Buddha. This is the ultimate goal of Buddhist cultivation. It points to the heart of Buddhism – to observe the mind with pristine awareness and refrain from engaging with the endless ‘arising and ceasing’ of unnecessary thoughts. These teachings have been carefully selected to guide Buddhist practitioners towards cultivating a pure mind that is pristinely aware.

**“To learn to be Buddha means to learn to attain
the pristine mind of Buddha.”**

Venerable Master Shen-Kai