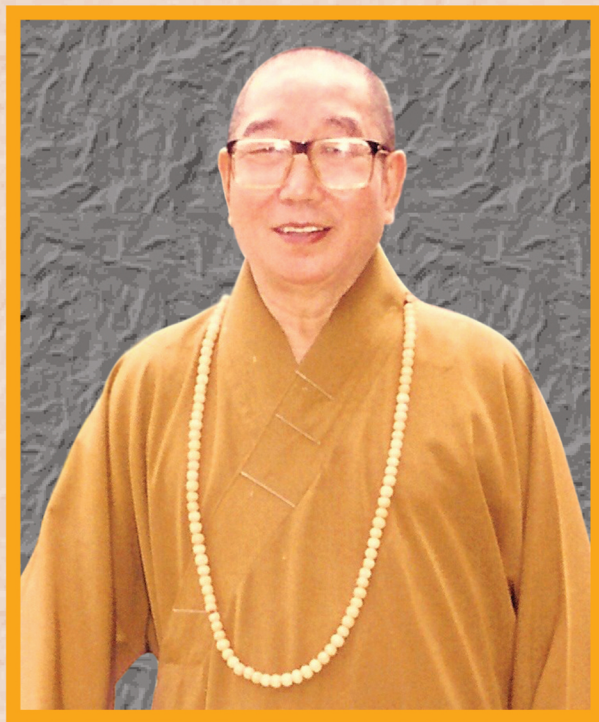


108 Gems

Words of Wisdom

for peace, happiness and bliss



Venerable Master Shen-Kai



Venerable Master Shen-Kai
Founding Teacher of Buddhahood Lineage
World Humanity Vehicle Buddhism
(World Jen Chen Buddhism)

常觀無以不起
自然天下太平

世界人乘佛教信徒共勉之



Constantly observe that ignorance does not arise,
naturally the world will be at peace.

by Venerable Master Shen-Kai

看破放下自在

聖開



See through, let go and be at ease.

by Venerable Master Shen-Kai



108 Gems

Words of Wisdom

for peace, happiness and bliss

Selected quotes by

Venerable Master Shen-Kai

Published by

Jen Chen Buddhism Centre

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Cover design and prepress production by Print Run.

For free distribution only
ISBN 978-981-07-1735-3

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www.rencheng.com

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www.jenchen.org

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Tainan City 701, Taiwan, R.O.C.
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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 ability and insight 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. In his youth, he studied many religions and was so deeply inspired by Buddhism that he became a monk. He devoted his life to rejuvenating Buddhism and creating bliss for humanity. He strongly advocated that as human beings, we must purify our mind, enhance our pure awareness, unfold our wisdom, be upright and moral in our conduct and practise the Bodhisattva Way as the foundation for our quest for supreme enlightenment. Thus, he dedicated his life to promoting Humanity Vehicle Buddhism (Jen Chen Buddhism in Chinese) as expounded by Buddha. Being the first in modern times to have done so, Venerable Master Shen-Kai is honoured as ‘The Founding Teacher

of World Humanity Vehicle Buddhism' (World 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 the unique Question and Answer approach with the audience 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 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 these, he taught that the culture of Buddhism is in fact a human bliss culture. In gratitude of his dedication in bringing a bliss culture to humanity, Venerable Master Shen-Kai is also 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, attain enlightenment and liberation. He hoped that many Bodhisattvas-to-be will be inspired to this effort for a Blissful Pure Land to welcome the birth and supreme enlightenment of Maitreya, the next Buddha.

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 in Chinese)
2. Deva Vehicle
3. Śrāvaka Vehicle
4. Pratyekabuddha Vehicle
5. Bodhisattva Vehicle

‘Vehicle’ is used in analogy to a mode of conveyance; 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 ‘complete pure-awareness, fully awakened, fully enlightened’. In the Lotus Sūtra it is stated that *“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.”* Buddha expounded on five vehicles of teachings to cater for sentient beings’ different conditions and levels of understanding. But from the ultimate point of view, there is only one vehicle - the vehicle that leads to supreme enlightenment: Buddhahood Vehicle.

The Buddhahood Lineage was established in hope 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 Five Precepts¹ and performing Ten Virtuous Deeds², we lay foundations ensuring our rebirth in human form lifetime after lifetime, so that we may continually practise the Bodhisattva Way and eventually attain Buddhahood.

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

Preface

Venerable Master Shen-Kai has left a legacy of wisdom. He penned more than 100 books in his native Chinese language and gave numerous Dharma talks. *108 Gems Words of Wisdom for peace, happiness and bliss* is a selection of quotes specially chosen from these works. Why 108? Because every single day, human beings regardless of race or religion, live within innumerable distresses which stem from 108 kinds of distresses or worries. They are the result of our 6 sense-organs, namely: eye, ear, nose, tongue, body and mind, which when encountering the 6 external objects of form, sound, smell, taste, touch and perception, produces 6 sense-consciousnesses – eye, ear, nose, tongue, body and mind-consciousness. These 6 sense-organs, 6 external sense objects and 6 sense-consciousnesses produce 18 distresses. Our daily activities, whether positive or negative, revolve around these 18 distresses. In relation to the three periods of past, present and future, a total of 54 distresses are produced. These are further sub-classified by the duality of the ideal and the real, thereby resulting in the number 108.

These 108 gems of wisdom are universally relevant regardless of religion, culture and nationality. They serve as precious advice to help us transcend the innumerable distresses stemming from these 108 distresses, enabling us to live a life of peace, ease, happiness and bliss. After all,

regardless of who we are, human beings have the common objective to live a life of well-being. Indeed, these are so invaluable that we have decided to publish them in two languages.

These gems of advice are concise and directed at the heart and mind. You can read the complete list in a matter of minutes, but you would be well advised to spend some time contemplating each word of wisdom and realise the true meaning behind the words. When you have done so, you will transcend the innumerable distresses and experience peace, happiness and bliss in your life.

With this publication, we sincerely hope that more people will have the opportunity to receive and be awakened by the profound wisdom of Venerable Master Shen-Kai's teachings.

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

Dharma Translation Council
Humanity Vehicle Buddhism
(Jen Chen Buddhism)

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BEING HUMAN

Being Human



Human beings have one thing in common, that is survival. But to live, we must pursue bliss.



世界人类都有一个共同点，大家要求生存，要求生活，就要追求幸福。



The human mind is constantly busy with unnecessary thoughts. This is the inner being* and when extinguished, wisdom unfolds. With wisdom, one will be able to guide and help others.

**inner being: endless arising and ceasing of thoughts and emotions.*



人们一天到晚，心里妄想丛生，这就是内众生，如果先把心里的内众生度掉以后，就会开智慧了。开了智慧，遇到别人，你想要度他，帮助他，你才能度得了。



Cultivation concerns all humanity. If we have any undesirable conduct, we should cultivate ourselves. This practice should be carried out in the course of our daily actions and activities.



修行应该说是全人类的事，凡是人都要修行。我们的行为不好，就要修。修行就要在动中修，行中修。



Although we are busy everyday, it is this busy life that provides the best opportunities for us to cultivate ourselves. If not for our busy activities, how would we observe and correct our own conduct and behaviour?



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，那里还有什么行可以修呢？



People are too smart to be easily fooled by others. Yet throughout our lives, we are fooled by our own mind without even knowing it.



人太聪明，别人要骗我很不容易，人在一生当中，都是被自己的心所欺骗，自己却不知道。



Do not think you are the cleverest person; the moment you do so is your moment of utmost foolishness.



人不要认为只有自己最聪明，当你认为自己最聪明的时候，正是你最愚痴的时候。



If a person has no space in his mind, he will not be able to accept lots of good teachings.



一个人心中如果不空，就不能接受许多好的道理。



Be a good person, do good deeds, then everyday is a good day.



做好人，做善事，天天都是好日子。



When we end suffering and attain happiness, our life becomes fulfilled and blissful. That is a meaningful life.



我们应该做到离苦得乐，得到美满幸福的人生才有意义。

CULTIVATION

10

What is cultivation? How and where do we cultivate? For example, if a vehicle breaks down, we need to know the cause of the problem and then repair it. Similarly, if someone points out our shortcomings, we should promptly correct our bad conduct whilst maintaining the good. Cultivation should be carried out in the course of our daily life.



所谓修行，要怎么修？要在什么地方修？比如说一部车子坏了，首先我们要知道是哪里坏了，然后把它修理好。如果有人说是我们不好，那就得赶快把不好的行为修掉，保持好的就行了。修行要在动中修，行中修。



Our action and speech originate from our thoughts. Therefore, the first step of cultivation is to purify our mind.



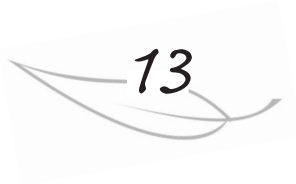
身口以意念为本，所以修行首在净意。

12

If we often have wandering thoughts, then we have to cultivate a pure mind. If our words often harm others, then we have to cultivate pure speech. If we are always getting into fights, then we should cultivate pure conduct.



脑子里爱胡思乱想的，我们就修意念清净；口里所说的话，常常伤害人，就要修口业清净；喜欢打架的，就要修身业清净。



To cultivate our actions is not as good as to cultivate our body;

To cultivate our body is not as good as to cultivate our mind;

To cultivate our mind is not as good as non-arising of the mind.



修行不如修身；
修身不如修心；
修心不如无生。

14

Our body is in action throughout the day. Channel all our actions into good deeds, refrain from committing unwholesome deeds. That is cultivating our conduct.



我们的身体每天都在活动，我们凡有所行动都做好事，不要做坏事，这就是修身行了。



No matter what activities people are engaged in, it is always possible to cultivate. For example, instead of gossiping about our neighbours and friends or to engage in other frivolous talk, why not refrain from these from this moment on? This is cultivation.



无论做什么事情都可以修。假使我们话张家长，李家短的，讲人是非，不如现在我们讲话，不讲是非了，这就是在修行。

16

In whatever we do, never forget this word: Diligence.



我们做任何事，都不要忘了“精进”这两个字。



Cultivation is really a very simple matter – just maintain non-arising of the mind.



修行实在是一件非常简单的事，只要大家无生就好了。

18

The imperative is not to do what we want, but to do what we should.



不一定要做我想做的事，要决定做我应该做的事。



19

If we do not sow undesirable seeds, there will be no undesirable fruit. This is parting with suffering and attaining happiness.



不要去种恶因，也就不必受恶果。这就是离苦得乐了。

20

When a person becomes humble and modest, he gradually finds transformation and progress in his conduct. At the same time, his wisdom will begin to unfold.



唯有谦虚客气，在做人做事方面，慢慢就会有改进，智慧就生起来了。

21

Be principled, accommodating and harmonious, then we will be wholesome and complete.



我们要有原则，要有圆通，要有圆融，才能圆满。

22

From individual to family, society and country, and even the entire humanity, if every person does not speak ill, then we can create a pleasant, peaceful and joyous world.



假如由个人而家庭而社会国家，乃至全人类，人人永不恶口，就能建立一个清凉安静和平爱乐的世界。



23

A humble and helpful person unwittingly increases his blessings immensely. Meanwhile, many distresses are lessened.



人要有福報，就要常常點頭，这样无形中会增加好多福報，也减少很多烦恼。

24

If we harbour pride and ego, then it shows that we have not cultivated enough.



假使我们学佛的人，还有贡高我慢心，就证明自己的修行还不够。

ENDURANCE

Endurance

25

The power of endurance is the greatest strength in this world.



世上忍的力量最大。



26

When it is beyond endurance, let it erupt. After that, you will appreciate how it is better to endure.



忍不住，最好的方法是爆发，爆发以后就知道要忍。

27

Let go, even if it is difficult to let go.
Practise, even if it is difficult to practise.
Endure, even if it is difficult to endure.
Emulate, even if it is difficult to emulate.



难舍能舍，
难行能行，
难忍能忍，
难学能学。



Do not be angry. Whenever you are angry, look at yourself in the mirror. Seeing your angry face will probably cool you down. In future, you are less likely to be angry again.



不要生气，如果你做不到，可以准备一面镜子，每逢你生气的时候，拿出来照一照，当你看到镜中生气的你，你的气大概就会平息的，这样你以后就比较不会生气了。

29

Remain calm and at ease while experiencing and enduring suffering. Thus, you will not suffer even in adversity.



我们要随遇而安，只要能够安受苦忍，你就是苦也不觉得苦了。

REPENTANCE

Repentance



Repentance is the beginning of bliss.



忏悔是幸福的开始。

31



He who admits his mistakes, is truly clever.
He who repents, is truly wise.



知道认错的人，才是真聪明。
知道忏悔的人，才是有智慧。

32

The moment we realise that we have committed a wrong, we should repent immediately. Genuine repentance does not require any fixed form or time.



你知道自己那椿事做错了，就当下忏悔。要做到彻底忏悔的话，我们以不定形式，不定时间，随时发露忏悔为最好。

33



Repent for the misdeeds, yet not be attached to the good deeds done.



恶业要忏悔, 所做过的善业也不要执着。

34

If we are unrepentant of the negative seeds we have planted and do not cultivate towards liberation, these seeds will sprout in the future and cause us suffering.



种恶种子，如果不忏悔求解脱，将来发芽现形后，就会下地狱。

LIVING GRACIOUSLY

All humanity, regardless of nationality and race, receive four kinds of benevolence:

- (1) Grace of our parents for raising us and providing for our education,
- (2) Grace of sentient beings in society for providing for our needs,
- (3) Grace of our teachers for making us the people we are, and
- (4) Grace of our country for the security that we enjoy.

We survive because of them, and therefore we ought to be grateful and give in return.



我们这个世界上，任何一个国家，任何一个民族，凡是人类，都受到四种恩惠：

- 一、父母养育恩
- 二、社会众生恩
- 三、圣化师教恩
- 四、卫民国家恩

因此我们才能够生活生存于世间，故应有感恩图报的思想观念。



Be magnanimous, tolerant and gracious to all.
Naturally, you win respect from all.



做人器量大，处处忍让，自然处处都得到别人尊敬。

37

Be one whose presence is welcome everywhere, not one whose presence others regard as an excess. Most of all, be not the one whose presence others abhor.



做人，
要做一个在任何地方都使人需要的人；
不要做个在任何地方都使人觉得多余的人；
更不可做个在任何地方都使人讨厌的人。



Do not for the sake of our own convenience, forget about the needs and convenience of others.



不要为了自己的方便，却忘了为他人留下方便。

39

Be moral and ethical in our conduct. Exercise wisdom in whatever we do.



做人必须有道德，做事必须运用智慧。



If we only enjoy pleasing words and praise from others, then we are only gratifying our desire and greed.



如果我们只喜欢听好话，听人家赞美之词，那是满足我们耳根的贪欲而已。

41

To alienate others is to alienate ourselves;
To help others is to help ourselves.



孤立别人，就是孤立自己。
成就别人，就是成就自己。

42



Self-serving habits and temperament are the causes of disharmony.



不太平的原因，就是习气太多。

43

While we reap personal benefits from our livelihood, these benefits must conform to the standards of morality.



为生活生存而自利，但是这个利要符合道德的标准。

44

Refrain from harsh and negative words; use kind and positive words instead. That is cultivating our speech.



坏话不要讲，讲好话利益别人，这就是修口行。

45

Achieving a good reputation and personal benefits are our own responsibility. But it is improper to greed over reputation and benefits.



名利是自己的本分，贪名贪利那就是谓之非分。



If all that we do benefit ourselves, others, society and the world, then we will surely attain bliss and happiness.



所做的每一件事都是利人利世，利益社会，如此必能得到幸福快乐。

47

A positive perspective of all matters alienates suffering and brings bliss.



凡事胜解，就能离苦得乐。



Be humble, harmonious and accommodating in all our dealings with people; then, we will see gradual progress in life. Jealousy and hindrance will diminish.



我们在做人方面，只要常常谦虚、和气、包容，对任何人都有非常好的态度，那么我们人缘就会改善了，人缘一改善，人气就好了，嫉妒、障碍也消除了。

GIVING

What is giving? Thrift in oneself to benefit the needy with acts of material or monetary generosity is called giving. All in all, it is the giving out of kindness, compassion and joy, of such things as medicine, food, clothing, money, or indeed anything that removes the suffering of others, so as to restore their peace and happiness.



什么叫「布施」？以财物分给他人为布，克己惠人为施；有的人给与没有而需要的人叫布施；总之心生慈悲喜舍，以医药、饮食、衣物、金钱等一切福利与人，除人之痛苦，给人以安乐名布施。



True giving is to give within our means to those in need.



要懂得布施真正的道理，确实做到布施给需要的人，才能叫布施。

Giving is a cause which results in the giver being rewarded with great wealth, peace and happiness. Therefore, giving is also called sowing the field of blessings.



布施是因，施者可得大富安乐之报是果，故布施名为种福田。

52

A decorative flourish consisting of a central oval shape with two curved lines extending from its sides, resembling a stylized leaf or a calligraphic element.

The act of giving is best performed personally. Do not ask someone else to do it on your behalf, for it is like asking him to eat for you; your stomach will not be full. The attitude of giving should be modest, sincere and comforting.



布施最好躬亲授与，不当转手他人，如请人代宴，不得自饱，布施修福，自作自得。布施时当以谦逊抱歉的态度，并以爱语安慰。

Giving while being attached to the notion of giving is also known as 'giving for show'. It is like planting a fruit tree in a pot as a bonsai. The plant may bear only a few fruit each year for people to admire and praise, but not to consume. Not only is there no merit, but the reward of blessings is also negligible.



有相布施，又叫做「观赏施」，就像把果树种到盆子里当盆景一样，一年只长两、三个果子供人观赏、赞叹，不是真的可以拿来吃的，这种布施不但没有功德，其福报亦很小。

54

Giving relieves jealousy.
Giving brings joy.
Giving gains peace.
Giving sows fields of blessings.



布施免嫉难，
布施生欢喜，
布施得太平，
布施为福因。

Giving



Blessings of giving are solely received by the giver. They will not be undermined by any adverse condition.



福报完全由布施者所独得，不被任何坏的因缘侵害。

SAFEGUARD BLESSINGS

Safeguard Blessings

56

Precepts* are ways to safeguard our happiness and blessings.

**Five Precepts: No killing, no stealing, no sexual misconduct, no lying and no consumption of intoxicants.*



戒*是「护福法」，就是维护自己的幸福与福报。

*五戒：不杀生，不偷盗，不邪淫，不妄语，不饮酒。

57

Precepts are fundamental to safeguarding blessings;
Virtues are fundamental to benefitting others;
Giving is fundamental to nurturing blessings;
Cultivation is fundamental to maintaining
righteousness.



戒为护福之根本；
德为利人之根本；
施为培福之根本；
修为持正之根本。

Safeguard Blessings



It is only by observing precepts that we can safeguard our present and future blessings.



人类唯有持戒，才能维护现有和将来的福报。



If you are able to observe precepts, you will be able to sustain your happiness and bliss. If you do not observe precepts, then you will destroy your happiness and bliss. This is the way a blissful culture comes about.



你能持戒，就会维持你的幸福，你不守戒，就会破坏自己的幸福，所以幸福文化就是这样产生的。



If you find the five precepts impossible to observe, then you really have to examine yourself. If your conduct does not violate these five precepts, then would they pose any problem to you?



假使一个人，这五条戒都守不住的话，那么你的做人，就必须检讨了。假使你平时的行为，没有犯这五条戒的话，那么戒与你有什么妨碍呢？



If we always act according to our ignorant habitual temperament, and if everything we do is done out of ego, selfishness and personal gain, then we are mistaken to think that this is the pursuit of bliss and happiness, for it will result in the exact opposite.



我们如果做每一件事情，都是为了自我，因为有自私自我的心，时常随顺自己无明的习气，以为如此，就能追求幸福快乐，结果却是相反的。

62

Regardless of where you are or what you are doing, ask yourself, “Am I depleting my blessings?”



无论在任何地方，做什么事都要考虑：「我是不是会了福？」



If it benefits others, however small the task, we should do it. If it depletes our blessings, however insignificant the act, we should not do it.



只要是利人利世的事，再小也要去做；了福的事，再轻也不该做。

Safeguard Blessings



When there is no ignorant and negative conduct, misery and suffering will never arise.



没有愚痴罪恶的行为，也就不会有烦恼痛苦。



All unwholesome deeds undermine our bliss.



一切坏事都是在破坏我们的幸福。

BLISSFUL FAMILY

66

The grace received from our parents is immense; it is as high as the mountain and as deep as the ocean. If we fail to have filial piety towards our parents, that would indeed be an extremely evil wrong-doing and an utter shame.



亲恩伟大，山高水深，为人子女，若不知行孝报恩，真是罪大恶极，羞愧无己。



If we wish our children to be upright, we must be upright ourselves. If we wish for our children to be wise, we must cultivate wisdom ourselves.



要孩子做好人好事，必须父母先做好人好事；要孩子有智慧，必须父母要先有智慧。

There is no need to worry for our children. They have their own blessings. Children born into poor families quite often derive the strength and determination from the difficult conditions to strive and outshine others.



儿孙自有儿孙福，穷人家的孩子，常因困苦，而能立志奋斗，因此较能出人头地。



A pair of chopsticks needs to be properly coordinated to feast on a sumptuous meal. Similarly, when both husband and wife respect and cooperate with each other, they will succeed in their careers and live blissfully together.



筷子必须两根同时合作，才能夹菜送饭，才有好东西可吃，就好比夫妇一生相亲相爱，合作无间，才能共同创造出今天的事业与幸福。

70

When each member of our family has a pure mind, our home is purified. When each member of our society has a pure mind, our society is purified. When every society is purified, then all of humanity is purified. In this way, the world becomes a pure land.



当我们心里边有污染的时候，我们就要净化自己；如果我们净化了，家里每一个人也净化了，这个社会也就净化了；假使每个社会都净化了，人类统统都净化了，那么我们这个世间就成为人间净土了。

71

Put aside your emotions and fulfil your rightful duties and responsibilities.



要离情尚义。

LET GO

72

When we ceaselessly let go of thoughts that arise in our mind, the mind becomes pure. Wisdom and brightness will appear. This is like walking, we have to let go of the preceding step so as to continue with the next step. Otherwise, how are we going to advance?



要知道舍，把心内众生不断舍掉，心里清净了，智慧光明就现出来。这就像人的两只脚走路，走一步就要舍一步，不舍怎么能进步？



The only way to end worries, is to let go. If we cannot let go of the many events in our daily lives, our grasping will cause us suffering.



若要断除烦恼，唯有「放下」一途。我们日常生活中，就是因为放不下的事太多，才会烦恼丛生。

74

How to let go when it is difficult to do so? Rather than let go, simply pay no attention to the thoughts that arise in your mind. Ignore them and they will naturally go away.



如何做到难舍能舍？不是叫你舍，而是心内众生生起来的时候，不理它就行了，不理它，它就走了。



Can't let go? Why hold on? If you don't hold on, there is nothing to let go of.



放不下？是谁叫你拿起来的？既然没有拿起，有什么放不下的？

76

Not only do we need to let go of the present, we also need to let go of the past and future, of the worries and distress in our minds. We need to let go of everything.



不但现在要舍，过去未来也要舍，心里的烦恼要舍，乃至所有的东西都要舍。



Without attachments, wisdom unfolds easily.



不要执着就很容易开智慧。

PURE MIND

78

Remove the weeds in our mind so as to unfold wisdom and brightness.



要拔去心中的杂草，使智慧光明显现。



79

Our mind works day and night, preoccupied with wandering thoughts. It needs to be purified. Think only virtuously and refrain from unwholesome thoughts, then we are cultivating our mind.



我们每一个人都有思想，这个思想一天到晚都在想，现在我们想好的，不要想坏的，那就是修意行了。

80

Once the mind is moved, it is troublesome. It is like the wind blowing across the sea, creating wave after wave. The more it blows, the bigger the waves become. If the mind is unmoved, then we are at peace.



你心一生起来，哇！不得了，就像风吹海浪，一波接一波一样，越吹浪越大。如果你的心不生起来，当下就太平了。

81

Remain steady and at ease while experiencing and enjoying happiness. Thus, even in happy situations, your mind does not stir with exhilaration.



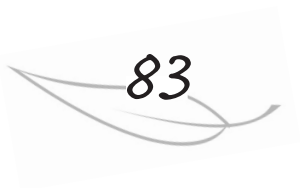
假使一个人安受乐忍的话，就是乐也不觉得快乐。

82

When your mind is completely pure, free from arising and ceasing of thoughts, it naturally emanates brightness.



我们心中什么都没有，就自然产生光明。



When we perform a virtuous act, our mind is virtuous. That is like planting a virtuous cause. In time to come, it will bring virtuous returns.



我们心里行善，就是心地善良，做了一切的好事，这个叫种善因，将来就会有善报。

84

Fate is not a decree dealt down from the heavens;
It is not given to us by others, it is created entirely by
our own mind.



命运不是天降下来的，不是他人给我们的，
完全是自己的心所造出来的。



Illumine our mind, then everyday is a bright day.



若把心灯开亮了，天天都是光明的。

AWARENESS

86

At every moment, maintain our pure awareness, then we will know how to respond accordingly.



时时刻刻保持觉性，就知道如何随机应变。



Maintain pure awareness regardless of where we are,
what we are doing or whom we are dealing with.



我们无论做人处事，随时随地，都要保持觉照。



Pure awareness is brightness. Brightness enables us to see every situation very clearly. If there is only darkness within us, then we are bound to make foolish mistakes throughout our lives. Being foolish or ignorant is being without brightness.



我们心里有了觉，就会有光明，有了光明，看到什么东西都是清清楚楚，明明白白；假使我们的中心是黑暗的，一生所作，糊里糊涂，那么这叫愚痴。



Constantly observe that ignorance does not arise,
naturally the world will be at peace.



常观无明不起，自然天下太平。



If we are not aware of our attachments, then that is ignorance. Ignorance produces distress and suffering.



不知道自己执着什么，这就是无明，有无明就有烦恼痛苦。



A person who does not have awareness is led by his habitual tendencies.



不觉的人，平时随顺自己的习气。

WISDOM

92

When the mind is completely free from wandering and illusory thoughts, wisdom unfolds.



你的心里面一点妄想杂念都没有，你的智慧就开起来了。



To unfold wisdom, we need to correct our outlook of life.



要开智慧，就要改造我们的人生观。

When any person's wisdom unfolds, his conduct is like flowers in blossom; they are welcome everywhere.



我们每个人开了智慧，为人处事就好像花朵开放的时候，大家都喜欢它。



Wisdom deters us from immoral or unlawful activities. Then, naturally there is peace and bliss. Therefore, seek not only to unfold wisdom for ourselves, but also for the family, the future generations, the society and the entire human race.



有了智慧就不会做出犯罪的行为，大家不犯罪，自然就是平安，自然就是幸福。我们不但要求得个人有智慧，我们家庭有智慧，子孙有智慧，社会大众，人类都要有智慧。

A person who maintains a pure mind manifests wisdom;
A person who minds his/her own business lives peacefully;
A person who lives a simple life enjoys good health;
A person who observes the precepts is virtuous in conduct.



清心者其智现；
少事者其居安；
寡欲者其身健；
持戒者其行高。

97

Blessings prevail for humanity when wisdom prevails.



有了智慧以后，人类就有福报了。

Lack of wisdom is like the night; the room is dark and we cannot see what is in it. With wisdom, the light is turned on; we know what is in the room and how many people there are. Having the light on is similar to having brightness in our minds. With brightness, we can comprehend many things.



没有智慧，就像是晚上，这个屋子是黑暗的，有几个人坐在里面也不知道；有了智慧，就像灯开了，屋子里有什么东西，有几个人也知道。灯开了，是比喻我们的心灯亮了，心里有了光明，很多事就会知道。



When we have wisdom, regardless of what we do or whom we deal with, be it our school work, occupation or bringing up our children, we will always be successful. At the same time, if we widely perform virtuous deeds and nurture our blessings and merits, we will surely attain complete happiness and bliss.



只要有了智慧，无论为人处世，学业事业，教育子女，都会成就，同时还要广行善业，培养福德，必然都能得到美满幸福的。

100

When problems seem impossible to solve, it is better to leave them alone. When you have wisdom, many things can be resolved.



既然无法解决，就不要去解决。自己有智慧，许多事就可以解决了。

101

People lack blessings because they lack wisdom. They constantly do and say what they should not, and thus deplete their blessings.



人类没有福报，就是因为没有智慧，常常做错事情，不应该做的事情要去做，不应该讲的话乱讲，因此福报就减少了。

102

Having wisdom, the things we do and the way we behave brings about a culture of bliss.



有了智慧，所作所为的事情都是幸福文化。

LIBERATION

Liberation

103

Liberation* is very important to our lives. We need to be liberated whenever the time, wherever the place. It is only with liberation that we have a blissful and untroubled life.

**Liberation: Free from attachments and fear, and attain complete ease.*



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。

*解脱是脱离束缚而得自在的意思。

104

When we can have gratitude even when we are being reprimanded, the matter passes and we are liberated from it. However, when reprimanded or ridiculed, some people react with violence. That is not being liberated.



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。

105

Right now while we are still alive, if we cannot liberate ourselves, then how can we be liberated when we die? Therefore, in cultivating to attain liberation, we need to try to be liberated from all matters in our daily life.



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。

106

Be liberated at every moment. Be liberated amidst your daily life. Be liberated with everything and every situation. It is only through numerous 'small liberations' that we will be able to achieve 'great liberation' in future.

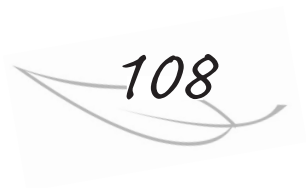


时时刻刻都要解脱，要在日常生活中解脱，每一件事都要解脱，要经过很多很多的小解脱，将来才能大解脱。

A person who is cultivating should be humble and polite, ever ready to say, “I am sorry”. The frequent use of humble and courteous language is also the best method of liberation.



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。



Wherever we are, in whatever we do, practise the teachings of liberation; then we will live a happy life.



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。

Endnotes

¹ Five Precepts

- No killing
- No stealing
- No sexual misconduct
- No lying
- No consumption of intoxicants

² Ten Virtuous Deeds

- No killing
- No stealing
- No sexual misconduct
- No lying
- No salacious talk
- No divisive speech
- No mean or slanderous speech
- No greed
- No anger and hatred
- No foolishness and ignorance

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.*

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Venerable Master Shen-Kai
Founding Teacher of Buddhahood Lineage
World Humanity Vehicle Buddhism
(World Jen Chen Buddhism)

常觀無以不起
自然天下太平

世界人乘佛教信徒共勉之



Constantly observe that ignorance does not arise,
naturally the world will be at peace.

by Venerable Master Shen-Kai

看破放下自在

神楷

聖用



See through, let go and be at ease.

by Venerable Master Shen-Kai



This collection of 108 Gems is specially selected from the works of Venerable Master Shen-Kai, one of the most highly respected Buddhist Masters of our time. Each of these inspirational words of wisdom is universal and directed at our heart and mind. They offer the perfect therapy to uplift anyone seeking peace, happiness, bliss and liberation in life.

*“Illumine the mind,
then everyday is a bright day.”*

Venerable Master Shen-Kai