電子檔案下載

安汝之心

108自在語
of wisdom

108 adages of wisdom

Master Sheng Yen

聖嚴法師／著 Master Sheng Yen

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108 Adages of Wisdom

108自在语

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

Compassion has no enemies; wisdom, no vexations.
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Becoming a Good Human Being
1. 需要的不多，想要的太多。

   Our needs are few; our wants many.

2. 知恩報恩為先，利人便是利己。

   What is most important is to be grateful for what you've been given and repay in kind – to benefit others is to benefit ourselves.

3. 竭盡全力第一，不爭你我多少。

   Do your utmost – no matter who gains or loses.

4. 慈悲沒有敵人，智慧不起煩惱。

   Compassion has no enemies; wisdom, no vexations.

5. 忙人時間最多，勤勞健康最好。

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

6. 布施的人有福，行善的人快樂。

   The charitable are blessed; the virtuous, happy.

7. 心量要大，自我要小。

   Let the measure of your heart be great; the size of your ego, small.
8. 要能放下，才能提起。提放自如，是自在人。

When you can let it go, then you can pick it up. At ease letting it go or picking it up – then you are truly free.

9. 知人識己識進退，時時身心平安；

Know yourself, know others; know when to advance, when to retreat; at all times maintain peace and equanimity in body and mind; know your blessings, use them wisely, strive to increase them; everywhere you go develop deep virtuous affinity with others.

10. 提得起放得下，年年吉祥如意；

Able to pick it up and let it go, every year good fortune will surely follow; sow a field of blessings with wisdom, then everyday is a good day!

11. 身心常放鬆，逢人面帶笑；放鬆

能使我們身心健康，帶笑容易增進彼此友誼。

Always keep your body and mind relaxed and meet everyone with a smile; relaxation makes your mind and body healthy, and a smile gathers friends and friendship.
12. 話到口邊想一想，講話之前慢半拍。不是不說，而是要惜言慎語。

About to speak? Think for a moment. Slow your speech a bit. It’s not that you should not speak, but rather that you should cherish what you say and choose your words with care.

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

In daily living it is better to think: "fine if I can have it, no matter if I can't"; thus transform suffering to joy and live a life of serenity.

14. 四安：安心、安身、安家、安業。

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

15. 四要：需要、想要、能要、該要。

When you wish for something, ask yourself these four questions: Is it needed? Is it wanted? Is it obtainable? Is it advisable?
16. 四感：感恩、感謝、感化、感動。

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

17. 四它：面對它、接受它、處理它、放下它。

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

18. 四福：知福、惜福、培福、種福。

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

19. 能要、該要的才要；不能要、不該要的絕對不要。

If possible and permissible, seek after it; if impossible and forbidden, keep away from it.
20. 感恩能使我門成長，報恩能助我們成就。

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

21. 感謝給我們機會，順境、逆境皆是恩人。

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

22. 遇到好事，要隨喜、讚歎、鼓勵，並且虛心學習。

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

23. 少批評、多讚美，是避免造口業的好方法。

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

24. 平常心就是最自在、最愉快的心。

An ordinary mind is a mind of utmost freedom, utmost joy.
25. 踏實地走一步路，勝過說一百句空洞的漂亮話。

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

26. 知道自己的缺點愈多，成長的速度愈快，對自己的信心也就愈堅定。

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

27. 多聽多看少說話，快手快腳慢用錢。

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

28. 唯有體驗了艱苦的境遇，才會有精進奮發的心。

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

29. 踏踏實實做人，心胸要廣大；穩穩當當做事，著眼宜深遠。

Be solid and forthright; have a great open heart; be sure and steady in accomplishment, with vision penetrating and far-reaching.
Enjoying Work
30. 忙而不乱，累而不疲。

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

31. 忙得快乐，累得欢喜。

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

32. 「忙」没关系，不「烦」就好。

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

33. 工作要赶不要急，身心要松不要紧。

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

34. 应该忙中有序的赶工作，不要紧张兮兮的抢时间。

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

35. 不要以富贵贫贱论成败得失，只要能尽心尽力来自利利人。

*Don't measure success and failure by wealth or poverty; work only to benefit yourself and others with all your heart and strength.*
36. Work hard and others may resent you, take up a task and risk criticism; compassion lies within harsh words, treasure buried deep within criticism.

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

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

39. Seize opportunity when it arises, create it when it doesn't exist; but when the time is not ripe, don't take unnecessary action.
40. 人生的起起落落，都是成長的經驗。

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

41. 用智慧處理事，以慈悲關懷人。

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

42. 以智慧時時修正偏差，以慈悲處事給人方便。

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

43. 慈悲心愈重，智慧愈高，煩惱也就愈少。

*Deep wisdom, great compassion: few vexations.*

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

*Face whatever is in front of you, act with wisdom, treat people with compassion; forget benefit, harm, gain, and loss, and vexations will diminish.*
45. 心隨境轉是凡夫；境隨心轉是聖賢。

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

46. 大鴨游出大路，小鴨游出小路，
不游就沒有路。

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

47. 山不轉路轉，路不轉人轉，人
不轉心轉。

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

48. 「精進」不等於拚命，而是努力不懈。

True diligence doesn't mean placing your life at risk. It is simply unwavering persistence.
49. 船過水無痕，鳥飛不留影，成敗得失都不會引起心情的波動，那就是自在解脫的大智慧。

*A boat passes, its wake disappears; a bird flies, its shadow departs. Whether you gain or lose, succeed or fail – emotions do not stir: this is the great wisdom of freedom and liberation.*

50. 給人方便等於給自己方便。

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

51. 甘願吃明虧，是仁者；受辱吃暗虧，是愚蠢。

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

52. 壓力通常來自對身外事物過於在意，同時也過於在意他人的評斷。

*Pressure usually comes from too much concern with what we encounter around us as well as how people judge us.*
53. 用感恩的心、用報恩的心，來做服務的工作，便不會感到倦怠與疲累。

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

54. 隨時隨地心存感激，以財力、體力、智慧、心力，來做一切的奉獻。

Help others with the strength of your mind and body, with your wealth and wisdom – always and everywhere with a thankful mind.
Living Peacefully and Calmly
55. The meaning of life lies in serving; the value of life in giving.

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

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

58. The past is an illusion; the future, a dream; the present, essential.
59. 不用牽掛過去，不必擔心未來，踏實於現在，就與過去和未來同在。

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

60. 智慧，不是知識、不是經驗、不是思辨，而是超越自我中心的態度。

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

61. 積極人生，謙虛滿分；自我愈大，不安愈多。

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

62. 上等人安心於道，中等人安心於事，下等人安心於名利物欲。

The superior settle their minds upon the Way; the average busy themselves with day to day living; the small-minded pursue fame, fortune and desire.
63. You have a particular role and responsibility in life; act accordingly.

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

65. Worry causes needless injury! Mindfulness brings security.

66. Wealth is like flowing water, and giving like the digging of a well. Dig deeper and more water flows in; give more and wealth multiplies.

67. Live life this way: the best plan anticipates the worst scenario.
68. 只要還有一口呼吸在，就有無限的希望，就是最大的財富。

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

69. 救苦救難的是菩薩，受苦受難的是大菩薩。

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

70. 超越生老病苦三原則：活得快樂、病得健康、老得有希望。

Three principles to transcend the suffering of birth, sickness and old age: a happy life, a healthy attitude towards sickness, hope in old age.
71. 超越死亡三原則：不要尋死、不要怕死、不要等死。

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

72. 死亡不是喜事，也不是喪事，而是一件莊嚴的佛事。

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

73. 每一個孩子，都是幫助父母成長的小菩薩。

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

74. 對青少年，要關心不要擔心，要誘導不要控制，用商量不用權威。

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

75. 愛你的孩子，與其擔心，不如祝福吧！

To truly love your children, give them your blessings rather than burden them with your worry!
76. 夫妻是倫理的關係，不是「論理」的關係。

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

77. 能不亂丢垃圾，隨時清撿垃圾，
都是做的功德。

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

78. 眼光，是你的智慧；運氣，是你的福德。

Insight comes from wisdom; good fortune, from merit.

79. 喜愛的就想佔有，討厭的就會排斥，患得患失，煩惱就來了。

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

80. 經常少欲知足的人，才是無虞匱乏的富人。

Having few desires bring riches without worry.
81. 心不安安是真正的苦，身體的病痛不一定是苦。

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

82. 明知心不安安是苦事，就趕快以持念「南無觀世音菩薩」來安心吧！

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

83. 現在擁有的，就是最好的。擁有再多也無法滿足，就等於是窮人。

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

84. 不要用壓抑來控制情緒，最好用觀想、用佛號、用祈禱，來化解情緒。

Don’t control emotions by suppressing them; calm them with contemplation, reciting Buddha’s name, or prayer.
Happiness in this World
85. 好話大家說，好事大家做，好運
大家轉。

*Kind words on everyone’s lips!*  
*Good deeds in everyone’s heart!*  
*Good fortune in everyone’s life!*  

86. 大家說好話，大家做好事，大家
轉好運。

*Let everyone speak kindly!*  
*Let everyone do good deeds!*  
*Let everyone’s bad luck turn to good!*  

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

*If everyday, everyone spoke another kind word, did another good deed, then all of these little beneficial acts would turn into a great, great good.*  

88. 急須要做，正要人做的事，我來
吧！

*An urgent task needs immediate attention? Be ready now!*
89. 我和人和，心和口和，歡歡喜喜有幸福。

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

90. 內和外和，因和緣和，平平安安真自在。

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

91. 自求心安就有平安，關懷他人就有幸福。

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

92. 人品等於財富，奉獻等於積蓄。

Character creates wealth; giving creates savings.

93. 奉獻即是修行，安心即是成就。

Offering yourself is cultivation; calming your mind is success.
94. 擁有的多，不一定讓人滿足；
擁有的少，不一定讓人貧乏。

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

95. 現在所得的，是過去所造的；
未來所得的，是現在所做的。

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

96. 好人不寂寞，善人最快樂，時時處處助人利己，時時處處你最幸福。

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

97. 若希望人際關係相處得好，就要把心量放大，多接納人，多包容人。

If you wish to build good relationships with others, develop a broad mind, and become more tolerant and forgiving.
98. 只要自己的心態改變，環境也會跟著改變，世界上沒有絕對的好與壞。

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

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

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

100. 大的要包容小的，小的要諒解大的。

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

101. 以全心全力關懷家庭，用整體生命投入事業。

*Devote all your heart and strength to your family; commit your whole life to the enterprise at hand.*
102. 戒貪最好的方法，就是多布施、多奉獻、多與人分享。

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

103. 包容別人時，雙方的問題就解決了。

Disputes are best settled by tolerance.

104. 學佛的人，有兩大任務：莊嚴國土，成熟眾生。

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

105. 做無底的垃圾桶，要學無塵的反射鏡。

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

106. 煩惱消歸自心就有智慧，利益分享他人便是慈悲。

Wisdom comes at the moment when vexations perish from the mind; compassion is nothing more than sharing benefits with others.
107. 兇愧心看自己，用感恩心看世界。

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

108. 淨化人心，少欲知足；淨化社會，關懷他人。

Purify your mind by curbing desire; refine your community with loving kindness for all.
Living a Life of Freedom
1. 謙下尊上，是菩薩行者的重要功課。

Be humble to those below and respectful to those above. Bodhisattva practitioners, study this well!

2. 用奉獻代替爭取，以惜福代替享福。

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

3. 自愛愛人，愛一切眾生；自救救人，救一切眾生。

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

4. 利他，是不求果報及回饋的清淨心。

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

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

Love is involved in what you own and what you give to others, but the difference between helping yourself and helping others is that one is a self-directed, possessive love; the other is a selfless, joyous, generous love.
6. 道理是拿來要求自己，不是用來苛求他人。

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

7. 要有當別人墊腳石的心量，要有成就他人的胸襟。

Have the breadth of mind to serve as the stepping stone for another; be the kind of person that truly helps others to be successful.

8. 讓人產生誤解，就是自己的不是。

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

9. 做事時多為別人想一想，犯錯時多對自己看一看。

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

10. 以禮讓對方來成就自我，以尊重對方來化解敵意，以稱讚對方來增進和諧。

Set others before you to complete yourself, respect others to put an end to enmity, praise others to encourage harmony.
11. 放不下自己是沒有智慧，放不下
他人是沒有慈悲。

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

12. 與人相遇，一聲「我為你祝福！」
就能贏得友誼，獲得平安。

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

13. 對人付出友誼，伸出援手，就是
在散發和樂平安的光芒。

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

14. 少點口舌少是非，多點真誠多平
安。

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

15. 肯定自己的優點是自信，瞭解自己
的缺點是成長，善解他人的立場是
尊重。

Self confidence is recognizing your
strong points; growth is knowing
your weaknesses; respect is
understanding another's position.
16. 要把眾生的幸福提起，要把自我的成就放下。

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

17. 與下屬共事，當以關懷代替責備，
    以勉勵代替輔導，以商量代替命令。

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

18. 剛強者傷人不利己，柔忍者和眾必自安。

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

19. 安人者必然是和眾者，服人者必然是柔忍者，因為和能合眾，柔能克剛。

If you want to bring peace to others, be in harmony with them. If you wish to sway others, be accommodating. To establish harmony is to unite people, as the soft can conquer the hard.
20. 生命的意義在不斷的學習與奉獻之中，成就了他人，也成長了自己。

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

21. 有智慧作分寸的人，一定不會跟人家喋喋不休。

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

22. 和和氣氣與人相處，平平安安日子好過。

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

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

An intelligent person is not necessarily wise; a dull-witted person not necessarily foolish. Wisdom is not the same as knowledge; the difference lies in your attitude in dealing with people.
24. 為他人減少煩惱是慈悲，為自己
減少煩惱是智慧。

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

25. 不要拿自己的鞋子叫別人穿，也
不要把別人的問題變成自己的問
題。

Just as you would not ask others 
to wear your own shoes, don't make 
someone else's problems your own.
Living a Simple Life
26. 勤於照顧眾人的苦難是大福報，
樂於處理大家的問題是大智慧。

It is a great blessing to care for other people when they suffer; it is great wisdom to delight in helping others deal with their own problems.

27. 認清世間一切現象都是無常的事實，
就能完成內心世界的真正平安。

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

28. 逢人結恩不結怨，必能和諧相處、
生活愉快。

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

29. 一個笑容，一句好話，都是廣結善緣的大布施。

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

30. 只要少鬧一些無意義的情緒，
便能少製造一些不必要的煩惱。

Reduce pointless emotions and avoid unnecessary trouble.
31. 奉獻是為了報恩，懺悔是為了律己。

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

32. 凡是盡心盡力以利益他人來成長自己的人，便是一位成功者。

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

33. 做人處事要「內方」而「外圓」，「內方」就是原則，「外圓」就是通達。

When you interact with other people, be "square" within and "round" without. "Square" means to adhere to principle. "Round" means to be accommodating and understanding.

34. 當我們無力幫助他人，至少可以停止傷害別人。

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

35. 多積一點口德，少造一點口過，就是培福求福的大功德。

In speech add a measure of virtue, take away a degree of vice. Act in this way and you cultivate great merit and blessing.
36. 窮人生要在和諧中求發展，又在努力中見其希望。

*Grow in harmony; strive in hope.*

37. 少點成敗得失心，多點及時努力的精進心，成功機率自然會增加。

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

38. 家庭的溫暖在於互敬互愛，家庭的可貴在於互助互諒。

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

39. 做老闆，得失心少一些，把誠心、信譽放在心上，便會有勝算。

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

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

*If you hear gossip, be calm and reflect carefully. If it's true, it calls for change. If it's false, continue to do good work. A short temper can turn gossip into a deadly weapon.*
41. 内心的苦难，增长我们的智慧；生活的苦难，增进我们的福报。

Enduring the suffering of the mind increases wisdom. Withstanding life’s suffering increases virtuous retribution.

42. 对于「生命」，要充满无限的希望；对于「死亡」，要随时做好往生的准备。

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

43. 清楚知道自己「需要」，化解个人欲望的「想要」。

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

44. 凡事要正面解读，逆向思考。

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

45. 失败了再努力，成功了要更努力，便是安业乐业的准则。

When you fail, work very hard. When you succeed, work even harder. This is the model for successful enterprise and happiness at work.
46. 環保最重要的觀念就是「簡樸」，簡樸一點過生活，就是生活環保。

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

47. 成熟的人不在乎過去，聰明的人不懷疑現在，豁達的人不擔心未來。

With maturity, there are no cares about the past; with intelligence, there are no doubts about the present; with an unobstructed mind, there is no worry about the future.

48. 順逆兩種境遇都是增上因緣，要以平常心與感恩心相待。

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

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

See that neither the past, the future, fame, or position have anything to do with you. A happy and energetic life is itself freedom and good fortune.
50. 學歷不代表身分，能力不代表人格，名位不代表品德，工作沒有貴賤，觀念及行為卻能決定一切。 education does not determine identity; competence does not determine integrity; fame does not determine virtue. No occupation is in itself great or lowly. Everything is decided by what you think and how you act.

51. 化解不愉快的方法，是要誠懇、主動、明快，不要猶豫、被動、等待。 here is a method to put an end to unhappiness: be sincere, active, and straightforward; don't be irresolute, passive, and dawdling.

52. 做世間事，沒有一樣沒有困難，只要抱著信心和耐心去做，至少可以做出一些成績。 doing everyday tasks will always be difficult, but if you carry on with faith and patience, at the very least you will meet some success.

53. 活在當下，不悔惱過去，不擔心未來。 live in this moment; don't regret the past; don't fear the future.
54. 减轻压力的好办法，就是少存一些得失心，多用一点欣赏心。

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

55. 对于过去，无怨无悔；对于未来，积极准备；对于现在，步步踏实。

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

56. 不要光是口说感恩，必须化为报恩的行动。

Don’t just express gratitude. Make it a reality.

57. 凡事先不要著急，找对人，用对方法，在適當的時機，即可安然过關。

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

58. 把自我的利害得失放下，才能有通達天地万物的智慧。

Will I gain or lose, be helped or harmed? Put that down! Then you will develop penetrating wisdom that encompasses heaven and earth and all phenomena.
May you have Good Luck and Good Fortune
59. May you have Good Luck and Good Fortune

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

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

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

62. It is alright to express feelings in handling personal affairs, but you must use a principled approach in public matters.
63. 與其爭取不可能得到的東西，
不如善自珍惜運用所擁有的。

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

64. 不要管過去、未來，以及所有一切的好壞，最好只管你自己的現在。

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

65. 若能真正放下一切，就能包容一切，擁有一切。

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

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

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

67. 不要跟他人比高比低，只要自己盡心盡力。

Don’t measure yourself as high or low in comparison to others. Just work with all your heart and mind.
68. Nothing around you is either good or bad, but seems so according to how you look at it.

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

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

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

72. If you put your "self" in everything, then you have problems and trouble. Remove "self" concern with gain and loss and you will achieve liberation.
73. 快樂，並不是來自名利的大小多少，而是來自內心的知足少欲。

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

74. 說話算話，用真心講實話，用好心講好話，就是立言。

_Let words reflect deeds. Let a true mind speak true words. Let a good heart speak good words. This is true eloquence._

75. 雖然身為平常人，責任心要擔起來，執著心應放下些。

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

76. 忙時不要覺得無奈，閒時不要覺得無聊，才不致隨波逐流，茫茫然不知所以。

_When you are busy, don't feel overwhelmed. When there is nothing to do, don't feel bored. In this way you will not be swayed by every turn in life and be utterly lost._
77. 一帆風順時，不要得意忘形；
一波三折時，不必灰心喪志。

*Don’t get carried away when the sailing is smooth; don’t lose heart and give up when the boat starts to toss and turn.*

78. 如果心量狹小又貪得無厭，縱然生活富裕，仍然不快樂幸福。

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

79. 人生要在平淡中求進步，又在艱苦中見其光輝。

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

80. 人生要在安定中求富足，又在鍛煉中見其莊嚴。

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

81. 擁有穩定的情緒，才是立於不敗之地的基礎。

*Keeping your emotions steady is the foundation of unobstructed success.*
Spiritual Development
82. 心不隨境，是禪定的工夫；心不離境，是智慧的作用。

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

83. 以退為進、以默為辯、以奉獻他人為成就自己的最佳方法。

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

84. 佛在心中，佛在口中，佛在我們的日常生活中。

Buddha in mind, speech, and daily life.

85. 慈悲是具有理智的感情，智慧是富有彈性的理智。

Compassion is judicious affection. Wisdom is flexible intelligence.

86. 南北東西都很好，行住坐臥無非道；心中常抱真慚愧，懺悔報恩品最高。

North, south, east, west – all directions are fine. Walking, resting, sitting, sleeping – these are not separate from the Way. Always maintain a mind of humility. Repentance and repayment of kindness are qualities that will keep you walking on the Way.
87. A practitioner should be honest and sincere, and harbor no evil thoughts. This is the meaning of "a straightforward mind is the ground of the Way."

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

89. To wholly experience life is to practice Chan.

90. A healthy body and mind constitute life’s greatest treasure.
91. 呼吸即是財富，活著就有希望。

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

92. 心裡如果「打結」了，最好能向內觀看自己的起心動念處。

*When your mind is tied into a knot, it is best to reflect deeply into the place where the mind arises and thoughts move.*

93. 被煩惱撞著了，此時最好享受自己呼吸的感覺。

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

94. 心中有阻礙時，眼中的世界皆不平；心中無困擾時，眼前的世界都美好。

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

95. 心不開朗就是苦，心境豁達就能轉苦為樂。

*A closed and clouded mind is suffering. An open and clear mind can transform suffering into happiness.*
96. The arising and perishing of phenomena is the way of the world. The wise thoroughly penetrate this arising and perishing.

97. Transform your mind and transform your destiny.

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

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

100. With a peaceful mind and physical harmony you will live in happiness.
101. 面對生氣，要學會「反觀自照」，
照一照自己的心念，問一問為什麼要生氣？

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

102. 操心就有事，放心便無事。

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

103. 從自我肯定、自我提昇，到自我消融，是從「自我」到「無我」的三個修行階段。

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

104. 要重視善因的培育，不要只期待美果的享受。

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

105. 當你體認到自己的智慧不足時，
智慧已經在無形中增長了。

When you recognize that you lack wisdom, your wisdom has already increased imperceptibly.
106. 心要如牆壁，雖然不動，確有作用。

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

107. 要做無塵的反射鏡，明鑑一切物，不沾一切物。

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

108. 當大家都在盲目地爭奪之時，你最好選擇另外一條路走。

When everyone is blindly battling each other, it is best to choose another path.
Kind Behavior and Compassionate Vows
1. Doing good or doing bad is determined in one thought, blessings and wisdom are cultivated through one's mind.

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

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

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

5. Do not be corrupted by worldly vexations that surround one like dust, do not be deterred by a path beset with difficulties.
6. 慈悲必春風化雨，智慧當日光普照。

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

7. 慈善拔苦慈予樂，智火滅罪慧斷惑。

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

8. 有大智慧有大願，無量福德無量壽。

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

9. 若見心中如來藏，三界火宅化紅蓮。

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

10. 應無所住而生其心，是入慈悲門。

Let your mind function freely, without abiding anywhere or in anything – this is entering the gate of kindness and compassion.
11. In one’s resolve to pursue the Path lies the giving of fearlessness.

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

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

14. The ancient pine tree may be hundreds of years old, yet what is hundreds of years compared to the age of the stars in the sky?

15. The mighty dragon travels in deep seas and vast swamps, the vigorous tiger rests near high cliffs and perilous caves, the able thrive in adversities.
16. 佛法無他，只有壹味，自利利人的解脫味也。

The Buddhadharma is but one flavor—the flavor of liberation through benefiting oneself and others.

17. 常念觀音菩薩，心安就有平安。

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

18. 朝山禮拜來修行，祈福消災願易成；口唱耳聽心恭敬，三步一拜向前行；身心調暢好感應，業消除福慧增。

Go on a pilgrimage to improve your practice, prayers will be answered and vows will be fulfilled; be respectful, listen intently and sing wholeheartedly, prostrate yourself after every three steps; your body and mind will feel refreshed, karmic obstructions will be removed while blessings and wisdom increase.
19. 蒲鉢乞食千家飯，孤僧杖竹萬里遊；隨緣應化莫擁有，緣畢放身撒兩手。

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

20. 放下不等放棄，是為脫困，是為提起；要能放下才能提起，提起自如是自在人。

Letting go is not giving up, rather it helps one take on new challenges. One cannot take on anything without first letting go. One who can take on and let go of anything in peace is truly free.
21.遇事正面解讀逆向思考，成事確立方向鍥而不捨。

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

22.路遇懸崖峭壁走過去，巧遇人間仙境莫逗留。

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

23.權勢財富屬社會共享，禍福苦樂乃各人因緣。

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

24.誘以名利權位不動心，陷於千軍萬馬無所懼。

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

25.天不錯地不錯是心錯，他有理你有理我沒理。

*When you are tempted to blame the environment, first look inward at your mind; when you are tempted to fault others, first reflect upon yourself.*
26. 莫怨孝子賢孫何其少，但問養育兒女怎麼教。
   *Ask not why one has so few good sons and filial grandsons, ask how one has brought up one's offsprings.*

27. 學問的領域重在研究，經驗的範疇則為實踐。
   *Research is key to scholarly pursuits; practice is key to genuine experience.*

28. 漫漫長夜無夢春宵短，茫茫苦海有船彼岸近。
   *The dark and long nights are easy to pass with dreamless sleep, the other shore across the sea of suffering is easy to reach with the Dharma as your boat.*

29. 倚般若杵碎萬千障礙，運福德斧建人間淨土。
   *Wisdom will help us overcome all obstacles, virtues will help us build a pure land on earth.*

30. 駕行般若船苦海普渡，常登涅槃山心性不動。
   *Command the ship of prajna, wisdom, and help those on the sea of suffering; climb the mountain of nirvana and keep one's mind unperturbed.*
31. 河山猶在，景物遷移；日月長運，人事全非。

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

32. 天上人間樂與苦，自心造作自身受。

Happiness and suffering are both created by one’s own mind.

33. 青山綠水廣長舌，鳥語花香說妙法。

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

34. 教育為千秋大業，賢能乃百代楷模。

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

35. 水深千丈終見底，山高萬里海中昇。

Even the deepest ocean is not bottomless, even the tallest mountain has a base, everything great starts small.
36. 雲門日日是好日，行腳步步履芳草。
   For a Buddhist, every day is a good day, everywhere is a good place.

37. 世間本無垢與淨，祇緣自起分別心。
   The difference between "pure" and "impure" only exists in a discriminating mind.

38. 夕陽西下明天見，旭日東昇近黃昏。
   When the sun sets, remember that it will rise again tomorrow; when the sun rises, remember that the sunset is not far behind.

39. 戲外看戲忘了戲，夢中作夢不知夢。
   Those watching a play often forget it is only a play, those dreaming often forget they are in a dream.

40. 雨露霜雪本無主，風雲雷電應時現。
   As soon as thunder and lightning begin, one can expect a rain storm to follow. This is the workings of causes and conditions.
41. 危機化為轉機時，絕路走出活路人。

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

42. 天堂地獄由心造，成佛作祖心外無。

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

43. 驚覺執迷已近悟，知迷不悟錯中錯。

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

44. 人生若夢誰都會說，終生作夢怎麼不醒。

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

45. 百千計畫忙碌一生，萬緣放下前程似錦。

*You can plan and plot your life down to the smallest details, yet it is when you let go of all self-centered concerns that your life will finally flourish.*
46. 临渴掘井缓不济急，即时学佛即时解惑。

As you do not wait till you are thirsty to start digging a well, do not wait till you are in trouble to start learning the Dharma.

47. 勿因有事而憂，寧為無事而喜。

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

48. 禪法即是心法，萬法由心生滅。

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

49. 大夢誰先覺，離夢想顛倒。

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

50. 人上有人，山高水長。

Always keep humility in mind and one can accomplish anything.
51. 走路健康鍊身，更可修行鍊心，
快走驅遣妄情，慢走發慧習定。

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

52. 月缺月圓日，若晦若明時；風雨無月夜，月亮本常明。

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

53. 世俗境：身如玉樹臨風，心如平湖秋月。

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

54. 修行境：身是菩提樹，心如明鏡臺。

What characterizes a practitioner: The body is the Bodhi tree, the mind a mirror bright.
55. 悟後境：菩提本無樹，明鏡亦非台。

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

56. 有相無相有無相，真空假空真假空。

Existence and emptiness are one and the same.

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

Make friends with those who are honest, sincere, and knowledgeable; have faith in the Buddhas without getting caught up by the occult; learn the Dharma without dabbling around; revere the Sangha without blindly following any individual.
Cultivating Gratitude and Blessings
58. 多福少福當培福，知恩念恩必報恩。

Whether one finds oneself with or without blessings, continue to cultivate them; recognize and remember the kindness of others and never neglect to repay it.

59. 慈悲心化解怨敵，智慧心驅除煩惱。

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

60. 恭敬心護持三寶，清淨心弘法利生。

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

61. 感恩心體驗生活，精進心善用生命。

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

62. 憐憐心增長福德，懺悔心消滅罪障。

Virtues are cultivated through a sense of contrition, karmic obstructions are eliminated through a mind of repentance.
63. 懷恩報恩恩相續，飲水思源源不絕。

As we conserve and cherish our water source so that water will never run dry, recognize and repay the kindness of others so that the chain of kindness will continue.

64. 堅韌心易度難關，長遠心可成大事。

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

65. 你心我心同佛心，知福惜福多培福。

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

66. 涓滴之恩涌泉以饋，一飯之施粉身相報。

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

67. 取水飲水以水飲人，受恩謝恩用恩謝人。

When you have water to drink, share it with others; when you receive kindness from others, repay it with gratitude.
68. 解開愛恨情仇心結，學習慈悲喜捨心量。

Untie the knot of love and hate, of passions and enmity; instead, learn the generosity of kindness and compassion, of sympathetic joy and equanimity.

69. 父母之恩重於天地，三寶之德多過恆沙。

The kindness of one's parents is greater than heaven and earth; the virtues of the Three Jewels are greater than the countless grains of sand in the Ganges.

70. 知恩報恩是飲水思源，恩情糾結會相互傷害。

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

71. 感恩是終生受用的福報，懷恨乃永世糾纏的魔障。

Harboring gratitude will nurture blessings that you can use all your life, harboring hatred will create obstructions that follow you forever.
72. 若不善用財富利益世人，便像錦衣夜行暗自驕矜。
One who does not use his wealth to benefit others is analogous to one who is all dressed up in complete darkness where no one can see him – it is vain and foolish.

73. 布施是經營財富的價值，種福乃過手財富的原因。
The value of managing wealth lies in giving; the reason for possessing money is to cultivate blessings.

74. 隨時服務他人，終生幸福；有力不結善緣，後悔莫及。
One shall find lifelong happiness by being of service to others. Sow favorable conditions whenever one is able or regrets will follow.

75. 家業百年不墜因為積福，富貴不過三代由於自私。
Cultivate blessings, and family wealth may last for a hundred years; be selfish, and family fortunes will not survive three generations.
76. 看天播種時，耘草施肥日，豐收感恩月，祈求年年好年。

*Plant your seeds, weed and fertilize your field, be grateful when you have a full harvest and pray for more auspicious years to come.*

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

*Those seeking blessings should first plant, cultivate, and cherish the seed of blessings; those seeking wealth should first create good causes and conditions; those seeking longevity should first take good care of one's body and mind; those seeking good luck should first be pleasant and kind to others.*

78. 以慚愧心反觀自己，時時覺得於己於人總是努力不足奉獻不夠。

*Reflect upon oneself with a sense of contrition, and always be mindful that one has not done enough for and given enough to oneself and others.*

79. 以慚愧心觀照本身為人，做人若不自我省察檢點邪正，隨時有失足之危。

*Always reflect upon oneself with a sense of contrition. Without self-reflection on one's behavior, one is in constant danger of going astray.*
80. View everything in the world with gratitude. If one is not grateful and does not repay the kindness of others, one will soon run out of good luck.

81. To live happily ever after, be grateful and respectful to one another, learn from one another, forgive one another, and love and support one another.
Cultivating Virtues and Merits
82. Be sincere, and your prayer will be answered; be diligent, and anything can be accomplished.

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

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

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

86. Simple meals and clothes are as good as fancy ones. Hard work leads to good health and thrift leads to wealth.
87. 及時行樂乃浪漫，隨處修善積功德。

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

88. 能中更有能中手，各自努力莫羨人。

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

89. 聽諍言未必順耳，嚐苦味的是良藥。

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

90. 枯旱祈降及時雨，隆冬願作送暖人。

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

91. 鳳凰好棲富貴宅，白鶴喜落福壽家。

The Phoenix, a symbol of luck, will only nest in an auspicious household; the white crane, a symbol of longevity, will only visit a blessed home.
92. 心中不存得失想，常作世间无事人。

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

93. 才德兼备是贤良，有能无德害群马。

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

94. 知过即改不为耻，放下屠刀立成佛。

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

95. 警惕富贵不出三代，小心权势令人堕落。

Beware that wealth rarely lasts and power often corrupts.

96. 自古将相多出寒门，舍己为公天下太平。

History teaches us that great men often emerge from difficult circumstances, and that those who sacrifice their own selfish desires for the common good lead society to peace and prosperity.
97. 少些人我是非的執著，多點成人之美的言行。

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

98. 若望常保富貴，培福要緊，富貴多從積福來。

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

99. 受持觀世音菩薩名號，得無量無邊福德之利。

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

100. 爭奪他人飯碗莫如自家耕田，自家無田可耕幫人耕田也好。

Rather than plunder another's bowl of rice, plow your own rice field; if you do not have a rice field of your own, then help someone with his.
101. 常喚謙虛恭敬恕忍寬厚的飯，
多喝誠實禮讓勤勞節儉之湯。
Always keep in mind the spirit of humility, respect, tolerance, and generosity; always act with the principles of honesty, civility, thrift and diligence.

102. 一夜致富是暴富，一夕成名乃
虛名，暴富暴發富難守，虛名
不實名累人。
Fame and wealth obtained overnight are difficult to keep. Be sensible and realistic.

103. 知音難遇正常事，勿因孤獨不
理人；少煩少惱福德長，多思
多慮障礙增。
It is difficult to find a kindred soul, but don't let that stop you from befriending others. Minimize worries and vexations, and your blessings will grow while obstructions lessen.
104. 多心防人易遭鬼, 知己知彼逢貴人, 富貴貧賤皆布施, 自利利人利眾生。

One who is paranoid is prone to be deceived, one who is understanding is bound to find a helping hand. For richer or poorer, don’t hesitate to give, for giving is the key to benefiting oneself, others, and all sentient beings.

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

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

106. 富貴未必只三代，賢哲未必生於寒門；富貴當積德，寒門須勤勉。

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

107. 行善沒有條件。

Doing good is without condition.

108. 珍惜生命，為自己加油。

Cherish one’s life and always cheer oneself on.
The Environmental Protection of the Mind
1. Use ordinary mind to face unordinary circumstances.

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

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

4. The mind is agitated by either the environment or the body. Be watchful of body and mind to maintain a peaceful and stable mind.
5. 環境是我們的鏡子，發現自己的言行舉止讓他人不舒服、驚訝，或者不以為然，要馬上反省、懺悔、改進。

*Let others be your mirror. If your words or actions discomfit, shock, or cause concern to others, immediately reflect on your behavior, express remorse, and improve.*

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

*The mind is our teacher. We are in the Pure Land when our mind is unified with whatever we do, wherever we are, at all times, in all places.*

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

*If other people's praise or criticism affects you – whether it makes you happy or sad – it means that you have neglected to take care of your mind and spirit.*
8. Anger may stem from the body, perception, or many other causes. It's not necessarily an indication of poor cultivation. If you can look within, dissolve your anger, you will harm neither yourself nor others.

9. Take care of your mind, no matter the situation. Keep inner mind calm and peaceful. This is spiritual health; this is protecting the spiritual environment.

10. Unpleasant encounters, unhappy situations – we must mend our own minds, not other people's minds.
11. 不論對方是喜歡的人或討厭的人，
不管遇到任何開心或麻煩的事，都
要心平氣和地處理事，對待人，這
就是「是非要溫柔」。

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

12. 溫柔，是以柔和的心、柔順的態度
來對待人、處理事，但並不等於柔弱。

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

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

Freedom is not life without obstacles;
rather it is the ability to be calm and
stable in body and mind when
confronting obstacles.
14. People may seek satisfaction by exploiting the environment, they may seek social justice, they may seek social equality, and indeed they may enjoy some degree of success in these endeavors, but ultimately they will fail to truly bring conflict to an end.

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

Letting go does not mean giving up. Letting go means not thinking of the past, not thinking of the future, a mind that lets go. Giving up means believing in nothing, abandoning all faith and courage.

16. 有信心，有希望，就能有未來。

When we have faith and hope, we have a future.
17. 后悔是烦恼，懺悔是修行。

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

18. 擔心、憂心沒有用，留心、用心
卻是需要的。

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

19. 把心情放轻松，生病时还是一样
地生活，一样地做该做的事，就能病得很健康。

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

20. 病不一定苦，窮不一定苦，勞動
不一定苦，心苦才是真正的苦。

Sickness need not be a source of suffering; the same is true for poverty and physical labor. But when the mind is distressed, that is true suffering.

21. 把生病當成是一種體驗，也就不苦。

Take your illness as an experience. Then it will not be suffering.
22. If you are prepared for a setback, then you will not fear setbacks.

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

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

24. It is impossible to have a carefree life; our bodies may experience sickness and pain, our work may be troublesome, the environment may be beset with calamity. But if our mind is at peace, then we will be at peace.
25. The world can face great danger and calamity at any time. If we are mentally prepared for anything, then when misfortune strikes we reduce the potential injury to the bare minimum.

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

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

28. As long as we have one breath left, when we alter our thinking the environment will change along with it, because the environment is impermanent.
29. 不論外在環境如何改變，只要內心安穩、冷靜面對，一定能找到解決問題的辦法。

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

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

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

31. 反對、阻撓的聲音並不可怕，能夠面對、包容，反而是幫助自己成長的一種助力。

No need to fear the sound of opposition or obstacles. If we can face and accept them then these conditions become a force to help us to grow.
32. 處理問題要心平氣和，心不平、氣不和，則容易說錯話，讓問題更複雜。

*We have to respond to problems with calm. If our minds are not equanimous and harmonious, then we will likely say the wrong things and make the situation worse.*
Fulfilling Responsibilities
33. 要和外在環境和諧相處，首先要跟內在的自我和平相處。

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

34. 放鬆身心、體驗身心，才能夠與自我和平相處。

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

35. 能夠與自我和諧相處，就能夠深切地瞭解自我，包括自我的優點和缺點。

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

36. 不要自以為是，也不必小看自己。

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

37. 不跟自己比，不跟他人比，只知努力於現在，隨時準備著未來。

*Do not compare yourself against some standard; do not compare yourself with others. Just be diligent in the present and be prepared at any time for the future.*
38. Ordinarily people like to boast about their strengths. Our strengths should be developed, but there is no need to exaggerate them.

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

40. Know clearly your strengths and weaknesses, observe the meaning of life and existence. This is the beginning of self-affirmation.
41. To affirm yourself and not attach to strengths or weaknesses, to not become arrogant or regretful and still be diligent in all endeavors – this is an attitude of selflessness.

42. Each individual has his or her own disposition, wisdom, environment, physical makeup, and background. There is no need to compare. As long as the individual is solid, taking each step in life with certitude and stability, then he or she will be able to make something out of life.
43. If you uphold clear principles of life’s values and abide by them without being swayed, then as you pass through each stage of life, all experiences will add to the feast of your life.

44. Being selfish and self-serving may seem to be a way to protect yourself, but this is not so. One who is self-serving actually harms others and ultimately, himself.

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

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

48. If you can transcend selfish and self-serving attitudes, along with thoughts of your own gain and loss, then your heart will truly be open and receptive. Concerns for your own gain and loss will also decrease.
49. 如果能超越個人的利害得失，便會把整體社會、全人類的利害得失，當成是自己的利害得失。

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

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

We hope to have health, happiness, and harmony for ourselves, and we wish that others may have the same. Self-interest exists here, but it is very different from selfishness. Such an attitude of benefiting others is known as Bodhi-mind or bodhichitta.
51. The real value of life comes from offering ourselves to others; this is where we grow and form connections with others.

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

53. Even though our individual lives are miniscule, as long as we can fully utilize our strengths and develop our capabilities with utmost effort, then we will fulfill our roles of inheriting the past and inspiring the future of civilization.
54. 凡事心存感恩，努力當下，把自
己當成是承先啟後的「輸血管」，
一方面接受先人的養分，也把自
己的養分往下傳，就是善盡生命
之責。

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

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

One day in a monk's life is one day
of work. No matter who we are or
what status and role we play, as long
as we are diligent and responsible,
taking hold of the precious present
moment, then we protect our spiritual
environment.
Offering ourselves, our knowledge, and everything to the benefit of our family, friends, and even all sentient beings without any reservation or complaint is to be someone who everyone needs - an "important person."
Wisdom and Compassion
57. The suffering and joy you feel comes from the mind's perception. If you take all of life's favorable and adverse experiences as a process to develop wisdom and compassion, then you are free.

58. If you do not entertain thoughts of gain and loss, then in Chan you are "one with nothing to do." Having nothing to do does not literally mean doing nothing. Rather, it means your mind is unobstructed when you engage in any task.
59. 只要常以眾人的安樂為安樂，以眾生的幸福為幸福，必然就是一個平安的人了。

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

60. 人人都可助人，真心的讚美人、鼓勵人、安慰人，給人勉勵、疏导，就是在幫助人。

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

61. 開花結果是自然現象，開花而不結果也是正常，這就是因緣。

Flowers blossoming and bearing fruit is a natural phenomenon. Flowers blossoming and not bearing fruit is also natural. Both accord with the workings of causes and conditions.
62. 因是主觀的條件，緣是客觀的因素；主觀的條件可以掌握，客觀的因素則要經營。

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

63. 能有因緣的認知，便能從憂苦煩惱得到解脫。

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

64. 事情的成功與否，雖然不去計較，然而一分努力、一份用心，都是增上緣。

We should not get caught up with success and failure. The diligence and thoughtfulness we put into our work, irrespective of its outcome, can be translated into favorable conditions for our own growth.
65. Take hold of the workings of causes and conditions; if they are not "ripe," then wait and continue with diligence. When causes and conditions are ripe then they can be put to good use.

66. "Understanding life" is different from merely "accepting life." Accepting life can mean being pessimistic, or giving up on life. Understanding life is to understand that all things exist through causes and conditions. Whatever is supposed to come, favorable or adverse, it will come.
67. 若能知命，便能坦然面對人生的際遇。

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

68. 任何狀況下，對人要尊重，對事要負責，對自己要有智慧。

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

69. 慈悲，是對任何人不僅不去傷害他，還要去幫助他。

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

70. 不論何時何地，不傷害人、不妨礙人，就是保護自己，也保護他人。

Under all circumstances, if we do not harm and obstruct others, then this protects us and others.
71. Don't interact with others or handle situations from your own standpoint. Instead, be objective, or even act from a standpoint that is beyond subjective or objective, and you will be less prone to mistakes and more compassionate and understanding of others.

72. There are really no bad people in the world, only those who make mistakes. There are no evil people, only those whose thoughts have deviated from the norm.

73. Compassion stems from an attitude of equanimity, non-discrimination, and non-opposition toward all people.
74. Wisdom is the ability to respond to every situation, under all circumstances, with clarity and stability, as if one's own self is reduced to zero.

75. Resolution of a problem is good. If it cannot be resolved, or if there are negative repercussions, do not be hindered. As long as we have done our best there is no need for blame.

76. Compassion means to help, forgive, accept, and positively influence others. Wisdom in responding to difficult situations means the ability to face, accept, respond, and let go.
77. 慈悲，是怨親平等地愛護一切眾生；智慧，是恰到好處地解決一切問題。

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

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

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

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

Compassion does not mean allowing others to walk all over you or be a deferential phony. Rather, a compassionate person engages in benefiting others and elevating the spiritual environment of humanity.
Happiness and Blessings
80. 人生處世，有人「混世」，有人「戀世」。混世，是渾渾噩噩度日，甚至造成世界的混亂；戀世，是對世間依戀不捨，執著與自己相關的一切。

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

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

In Buddhism there are also such concepts as to "enter the world" and to "transcend the world." To enter the world means to participate in and help the world. It is an attitude that gives primacy to benefiting others. To transcend the world refers to those who prefer to dwell in the mountains and forests and not get involved with worldly affairs so as to focus on spiritual practice.
82. Bodhisattvas have the heart that transcends the world but actions that enter the world. They are involved with the society and help all those who need it, without concerns of worldly fame, recognition, or reward. These are the actions of a truly liberated practitioner.

83. We have to know that life is full of challenges. If we are mentally prepared for them, then we will not feel obstructed when they arise.
84. 肯定這個世界是不完美的，有「及時雨」，也有「暴風雨」，便不會過份期待完美了。

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

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

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

86. 與人相處，口不出惡言，就是保謢他人，也保護自己。

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

87. 與人互動，給人空間就是給自己空間。

When we interact with others, giving them space is to give ourselves space.
88. 做任何事，一定要抱持積極樂觀的態度，自己快樂，才能讓他人也快樂。

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

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

_Pursuing happiness without taking responsibilities produces a happiness that is short-lived and burdensome._

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

_When we offer ourselves to the benefit of others, we grow. We feel a sense of accomplishment. Such feelings bring joy and consolation._
91. When we look at the world with hatred, revenge, and insatiable desire, we drive happiness far away.

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

93. Earn money without selfishness and allow everyone to earn money. When everyone has the opportunity to earn wealth, this is the most reliable kind of wealth.
94. There is a proper way to acquire wealth. In addition to our own good fortune accumulated from past lives, we have to be diligent this life and broadly establish affinities with others.

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

96. To do good deeds and help others leads to wealth in blessings. Correct views and the knowledge to alleviate vexations is wealth in wisdom.
97. Monetary wealth is important, but if it is used to save lives and do philanthropic work, then you are truly a rich and honorable person.

98. To have a happy life, develop these three Qs: IQ to learn, EQ to manage oneself and others, and the MQ, moral intelligence, to cultivate, benefit, and care for others.

99. The more challenges we face in the environment, the more we must take care of our body and mind to do more beneficial things for others.
100. 有奉獻心的人，就不會擔心自己不受照顧；有了願心，便有心力去照顧人。能夠照顧人，也就能夠照顧自己。

Those who benefit others do not worry about being taken care of. When we have altruistic vows, we will have the mental fortitude to take care of others and ourselves.

101. 人的一期生命雖然短暫，卻要發無限的悲願心。

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

102. 凡事盡心盡力，隨順因緣，緣熟事成。

Exert yourself in all your efforts and accord with the flow of causes and conditions. When conditions become ripe, our work will bear fruit.

103. 為了眾生所做的一切事情，必能心想事成。

All the things we do for the benefit of sentient beings will eventually be completed if we have the heart to accomplish them.
104. The best kind of vow brings benefits to yourself and others. But if a vow is only for your benefit, make sure that it does no harm to others.

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

106. There is an order to developing aspirations. Begin small with what's close at hand. Start with good intentions, positive speech, and good deeds. These are things that everyone can do and vows that everyone can make.
107. 說好話、做好事，少造惡業，就能改變個人的命運，也能把人類的共業扭轉過來。 

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

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

We can let others know of our good deeds but we should not expect rewards. We can encourage everyone to do good deeds, so that doing good things becomes the norm. We will create positive influences and lasting effects.
財團法人聖嚴教育基金會簡介

財團法人聖嚴教育基金會（以下簡稱本會）於2006年1月18日，由教育部核准成立。本會以推廣聖嚴法師所倡導「提升人的品質，建設人間淨土」之思想理念來淨化人心、淨化社會的教育事業為宗旨。所以本會是以推廣、弘傳聖嚴法師的思想與理念。聖嚴法師的思想理念，著眼於人間淨土的開揚實現，其一生均致力於將佛法融入現代人的生活，以佛法來提升現代人的生活與品質。希望宗教界、學術界及有興趣、有願心的人士均能加入此方面的探討、研究及實踐。

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