

## ● THE BUDDHA SPEAKS THE AMITABHA SUTRA ●

The Buddha's Name is the Great Seal which liberates living beings from the Samsara of Birth and Death. The Buddha's Name is replete with Perfect Blessings and Virtues, the deep and wonderful wisdom, the Sea-like Buddha Dharma. It is the ultimate, unsurpassed, wonderful Great Dharma!

By sincerely reciting Amitabha Buddha's Name once, it helps us to eradicate heavy offences in eighty billions kalpas of birth and death. Among the eighty-four thousand Dharma Doors, Amitabha Buddha is the foremost!

The Buddha's Name encompasses the fruits of all merits and virtues, the central teaching of the Tripitaka and the twelve cannons of Sutras, the six Paramitas and the millions of myriad practices, the seventeen hundred discussion of the Chan-School, and all the precepts. Indeed the Buddha's Name gathers in the eighty-four thousand Ganges Sands Dharma Doors of Practice.

The Buddha Recitation Dharma is the Dharma Door of Dharanis in Buddhism. This pervasive Dharma Door is practised by Great Bodhisattvas such as Manjushri Bodhisattva and the Universal Worthy Bodhisattva. It also gathers in the living beings of inferior roots who have committed the Five Rebellious Acts and the Ten evil deeds, the beings of the Hells. Even people who can recite the Name once or ten times on their deathbed will attain a rebirth in the Pure Land. So, it is the most convenient Dharma among the expediency, the Ultimate practice amidst the ultimate Dharmas. If millions of people practise this Dharma Door, all of them will be certain of a rebirth!





心

三点如星布，  
弯钩似月牙；  
披毛从此起，  
作佛也由它。

## THE MIND

The three dots  
are like a cluster of stars,  
And a hook  
shaped like a crescent moon;  
Furry creatures come from the mind,  
All Buddhas arise from it too.



# 佛心

心 不在内、不在外、不在左右、不在上下、  
也不在中间。

心 不在也在。

心 无所不在。

● 孙果森 合十 ●

## THE MIND

**T**he mind is not inside nor outside, not left nor right, not above nor below and neither does it dwell in between.

**I**t seems not there, but it is there.

**I**t pervades everywhere.

● Soon Guo Sen ●

●心法●The WAY Of The MIND●





# Begins At The Mind

**T**he ancient sages said, "There are many cultivators in this world. But how many of them really awaken to their own mind?" True indeed, there are thousands of millions of cultivators. Most of them just recite the sutras, recite the Buddha's Name so as to seek a rebirth in the Western Pure Land. They are yet to sever the root of birth and death because they have not seen their own mind.

**M**ost cultivators do not even know how to subdue their eyes ears, nose, tongue, body and consciousness. On seeing something they like, they will rush for it. On hearing the noise, they will complain. On seeing something terrible, they will start scolding. On tasting, something not to their liking, they just spit it. When feeling too cold or too hot, they will grumble. And their consciousness keeps on differentiating the good and the bad ones.

**C**ultivation means to subdue this mind first. It is the mind that certifies to the sagely fruit of Bodhi, that becomes the Bodhisattvas, the Buddhas. The mind gives rise to the myriad dharmas. The myriad dharmas will return to this mind. Everything is created from the mind. The mountains, rivers and the great earth the grass and jungle and everything are created by this mind.

**E**very moment, we must keep track of our mind, so that the mind will dwell in wholesome. After a long time, the mixed will be able to take care of itself and we will see it for ourselves, moment by moment. Everything that we do daily is created by this mind. It is the mind that instructs to work, to eat, to walk....

**T**he mind is the door of great wonder. Its function is magnificent. It is the mind that enables us to be liberated from birth and death.

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# How To Cultivate The Mind

**O**ur present 'body', the so called 'I' is the fruition of our past causes (Karmas) which were long accumulated until now.

**T**he future 'I' will depend on the karmas I have created in this life. So, it is the mind that determines our past and future. In the Buddhist cultivation, the mind is very important. The Buddha's teaching is to awaken in one self, one's self nature to find the master of the mind.

**T**he Buddha spoke the Dharmas for 49 years, guiding us to cultivate the 'mind'. If we know how to cultivate the mind, we will be liberated from birth and death in this life. If we do not understand our mind, it will be difficult for us to be liberated from birth and death.

**T**he Shurangama Sutra stated, the mind does not dwell in the body, outside the body, nor does it dwell in between.

**T**he genuine mind does not grasp at knowing, so it knows everything.

**T**he genuine mind is without appearance, so it can reveal itself in all appearances.

**I**n the 'Vajra Sutra' it is stated, 'The unattached mind is the genuine mind.'

**I**n the process of birth and death, the mind does not come into being nor does it pass away. In the five turbidities, the mind is never tainted or defiled. The genuine mind is not born nor become extinct. It is neither defiled nor pure, neither increase nor decrease.

**S**o from what I have just spoken on the cultivation of the mind dharma, it is as though I have not said anything, so how am I pervasively cover the space, the Dharma Realm yet it is formless, soundless.

**S**ince it is indescribable, I still want to talk about it. So I can only use words to describe the mind. This is just an expedient mean.



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# 心无相

一切山河大地、草木人畜，都是由自己的心造作出来的。世间一切的东西，万事万物，也都是由自己的心造作出来的。这个心真的是众妙之门了。心生万法，万法归心，一切唯心造。不生不灭的功德，也是这个心；要了脱生死，也是这个心。所以，我们就要勤用自己的心来修自己的心了。

**菩**萨见色（色是指任何物质）即心。

**《华严经》**说：“一心不作二观”。菩萨无论看到什么东西，等于是看到自己的“心”；此外，不作其他分别想。若有分别想的心，就是有生死的心了。

**比**方说：某个地方有男有女，有老有少。但你看了并没有用心去分别他们，你就是菩萨了。如果你眼见有老有少，有男有女，那你的心就有分别。分别心是识心，识心就是生死心了。

**心**本来即是空相，哪有张三和李四，天地万物呢？

**佛**说：“无我相，无人相，无众生相，无寿者相”。四相皆无，皆空，永断生死了。

**佛**心與我心是同一个心，没有二心。所以说：“心、佛、众生，三无差别”。无论看到什么就是一心。一心就是佛心了。

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# The Mind is Formless

**A**ll the mountains, rivers, the great earth, the grass and trees, man (human) and animals are created by our mind. Every thing and every event in the world are created by our mind. This mind is really the door of all wondrous things. The myriad dharmas come from the mind and they return to the door of all wondrous things. The myriad dharmas come from the mind and they return to the mind. Everything is created by the mind. It is the mind that cultivates the merits and virtues of no birth and no death. It is the mind that liberates us from birth and death. So, we must be diligent in cultivating our mind.

**T**he Bodhisattvas see the forms (referring to all materials) as the mind.

**I**n the Flower Adornment Sutra, it is stated, "There is no two contemplation in one mind." Whatever a Bodhisattva sees, it is his 'mind'. He will not give rise to other thoughts of discrimination. A mind that discriminates is the mind of birth and death.

**F**or example, at a place, there are men and women, some are young and some are old. On seeing them, you do not give rise to a mind of discrimination, you are a Bodhisattva. But if on seeing them as men, women, young or old, your mind starts to discriminate. The mind that discriminates is the consciousness and it is the mind of birth and death.

**O**riginally, the mind is empty. There is no one, much less the existence of names, the heaven, the earth, or the myriad things.

**T**he Buddha said, "Do not hold to the concept of self, others, living beings or the continuity of a lifespan. They are all empty. With this attainment, the process of birth and death will forever be severed."

**T**here is no two mind. The Buddha's mind is the same as our mind. So it is said that there is no difference in the mind. The Buddha and the living beings. Whatever that you may see or encounter, always be mindful of them without differentiation. The Buddha's mind is to be mindful of the present always.

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# 心不住境

《大乘起信论》说：“一切境界皆依心念，若离心念，则无一切境界”。

我们现在眼清能见到的、耳朵能听到的、鼻子能嗅到的……。这一切的境界，都是由心念，由妄想心生出来的。因此，我们修清净心，那一切由心念所想像的，一切妄想，一切境界都是空的。所谓一净一切净。心一清净，那一切都没有了。

经云：“心、佛、众生，三无差别”。清净心与佛一样，没有差别。我们成佛是这个心；堕恶造罪也是这个心。心外无法，法外无心，一切不着相。我们是这样，诸佛也是这样，一切法也是这样。无论修什么法还是这个心性。明白这个道理，十方诸佛常现在你面前。

无论看到什么善什么恶，只准眼见，自心不动，即使见了则过境不留。虽见境界，但心没见，亦不随境转。心就是无心，佛法就是这样修成的。

经云：“若自了了知，心不住一切处，即名了了知本性”。

这不住一切处的心，就是你见到佛性了。



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# Where Is The Mind?

**T**he mind which is at ease is not bound by any thing. It is neither coming nor going. It is neither long nor short and it is neither in the body nor outside the body. But it can accord with conditions and appear to have birth and death.

**W**here is our mind? See! it is everywhere but we cannot see it because it is formless. It resembles the empty space and we cannot show it to people. When you are enlightened, you alone will know it but you cannot describe it to others.

**T**his 'mind' is The Buddha'.

**T**he mind possesses wonderful functions and spiritual penetration arises when we attain this mind. It encompasses the earth, the sky and everything. But we do not really understand our mind.

**T**he Master Cloth Bag said, "I have a Buddha. The people in the world do not recognize him. It is not carved from the wood, nor is it made from the soil. It is pure and bright without any dust or colour. You cannot draw it as it is formless."

**I**t is one but it has hundreds of billions of transformation bodies.



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# 心心无相

**《传**心法要》说：“无始以来，无着相佛”。真正修行要修清净心。从过去到现在，要想成佛，就不能有一丝相在心中。因为没有着相佛。佛没有相，佛就是清净心。

**无**论什么东西都不作“有”来看。无论什么出现在面前的，摆在面前的，皆看成空。不只是诸法皆空，连无形的空也空。成佛作祖是这个心作出来的。

**心**堕染缘就是造恶。心随净缘就是造善。但缘生无性，其体是空；因它没有自性。

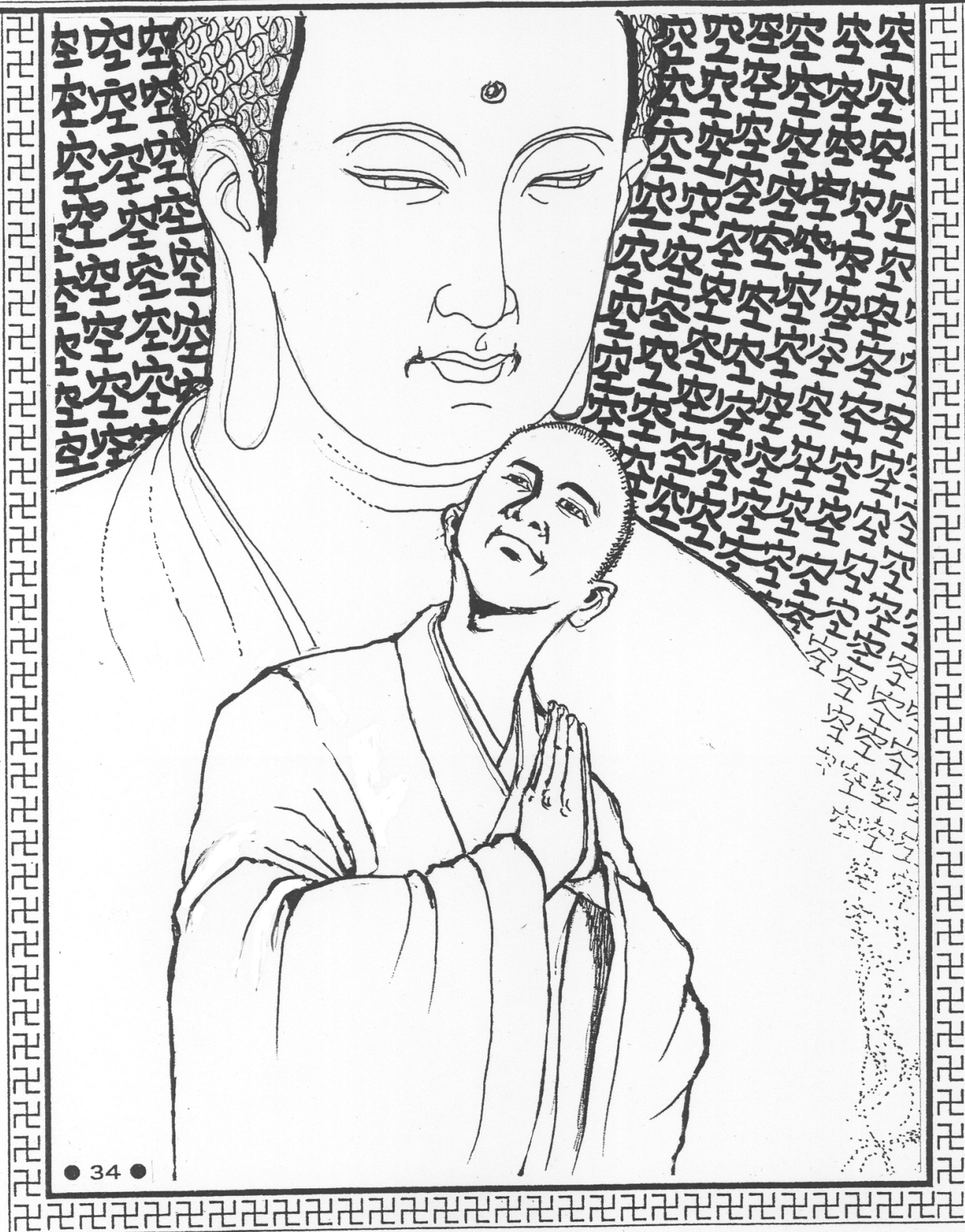
**如**果认世间法是真的，把自己的身体当作宝贝，与人争斗名利。这样的人生，终于是要论回生死，永无法解脱。

**天**地万物，一切东西，一切万法，皆是我心生出来的。法界也是我的心。无论眼见好的，还是坏的，真的还是假的，但心里没有着相好的，也没有着相坏的。没有着相真的，也没有着相假的。

**如**果能明白心，即不着相，那心即无心了，心也不能说是心了。因为心无相，根本说不出它是什么。心即无相，心里没有什么事，没有烦恼，这就是我们的佛性！



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## The Mind That Does Not Attach To Forms

**I**t is stated in the Transmission of the Mind Dharma that "From the time of no beginning, there is not a Buddha who is attached to form". A true cultivator cultivates the Pure mind. There is no residue of attachment to form in the mind. This is because a man who attaches to form will not attain Buddhahood. The pure mind is the Buddha.

**W**hatever things that appear in front of us, do not treat it as 'real'. They are all empty, Not only is the dharmas empty, the space itself is emptiness. It is our mind that brings us to accomplish Buddhahood.

**W**hen the mind follows the impure condition it creates bad karmas. When the mind follows the pure condition, it creates the wholesome karmas. But in actuality, everything is conditional arising and they have no self nature. They are empty as there is no self nature.

**I**f you think that the world is real and treasure your body to fight for fame and benefits, you will always transmigrate in the wheel of birth and death, with no hope for liberation.

**A**ll the things and the myriad dharmas in the world are born from our mind. The dharma realm itself is our mind. So whatever that you see, may they be good or bad, real or fake, do not be attached to them. Just take note of them as good, bad, real or fake.

**I**f you understand the mind, and are not attached to forms, your mind itself is no mind. It is not even called the mind as it is formless and you can not describe it. As the mind is formless, there is nothing in the mind, there is no affliction either. This is our Buddha nature.



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南无阿弥陀佛



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# 佛在心中

**我**们的佛性就是自己的清净心地。我们每天和佛性在一起，生活在佛性的圈子里，自己却不知，也不觉。因此，还不断的在外，到处东找西找自己的佛性。

**我**们的自性就是我们的本来面目，也就是佛性了。我们每天的行住坐卧，不离本性。本性自心即是佛性。

**我**们活在每一秒、每一刻、每一刹那、每一念，都要认住不被外尘所感染的真心，就是佛；就是我们的本来面目，就是我们的本来佛性。

**了**悟佛性的人，会活在觉悟的生活中，了达自己的本性是空寂无心相的，藏有无量性功德，任何言行举止动作皆是佛性的运作。

**见**性的人，称为佛。认识佛的人，心已入佛道，永不退转。

**假**如自己不认识自心，那么等于佛离我们千万里了。佛在自心中却不知道是自性佛。岂不是佛不远人，而人远佛了吗？

**学**佛，不是要找他人的错误，而是要反省自己的一心清净。

**我**们是修“心”成佛的啊。

# The Buddha Is In Our Mind

**T**he Buddha Nature is the Pure Mind Ground. Everyday we are living with the Buddha Nature yet we do not realize it. So we look for the Buddha everywhere, hoping to find the Buddha nature some where.

**O**ur self nature is our original face. It is our Buddha Nature. Everyday we live with our original nature, the Buddha Nature, when we are walking, standing, sitting or lying down.

**I**n every moment of our life, we must concentrate on this genuine mind which is not defiled by the dust, because it is our original face, our Buddha Nature.

**A** man who awakens to the Buddha Nature will know how to look into the original nature and lead an enlightened life. He knows that his original nature is emptiness which is still and formless. Yet it contains immeasurable merits and virtues. Whatever he does or speaks will be in accord with the function of the Buddha Nature.

**A** man who has awakened to his mind is called the Buddha. Such a man will not retreat from the Buddha Path.

**I**f we do not understand our mind, it is as though the Buddha is millions of miles away. The Buddha is in our mind and yet we do not recognize Him.

**T**his means that originally the Buddha does not neglect us. It is we who neglect him. This is what happens, isn't it?

**T**o learn from the Buddha does not mean to find faults with others. As long as we do not commit the ten evil deals, our mind will be pure. And, this is the Buddha.



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# The Broad And Limitless Mind

**O**ur mind is as broad as the dharma realm it is limitless. Whatever that we see or hear is not apart from this mind.

**T**he myriad things in the world, the universe and our life do not grow out from the earth, nor in existence always. They appear from our mind because our mind is the origin of all dharmas.

**W**hatever that you see is equivalent to seeing your own mind. If you try to consciousness that is functioning. The consciousness that differentiates is the mind of birth and death. The Buddha's mind is the pure mind. The defiled mind brings upon us the suffering of birth and death.

**W**hen the mind is wholesome, it is the Buddha. The Buddhas and Bodhissattvas. The mind of the Buddhas and Bodhisattvas is the same like our mind.

**I**n the sutra of contemplating the mind ground, it is said "The Triple Realm depends wholly on this mind." We transmigrate in the six paths and cannot leave the cycle of birth and death, nor attain Buddhahood because we follow the false mind which creates birth and death.

**I**t is also stated in the Sutra of Contemplating of the mind ground,

**||**Aman who can contemplate his mind will ultimately be liberated. A man who cannot contemplate his mind will be bound to the Triple Realm."

**S**o, we must control our mind carefully. Throughtout the days and nights, we must look at our mind and transform the defiled mind into pure mind.

**T**he pure mind is the Buddha's mind. If we really understand this, and contemplate the mind diligently, we will be liberated ultimately.

# What Is The Mind Ground?

**W**hen I was young, I often heard my parents praised the uncles and aunts for having a good 'mind ground'. Now, only I understand the meaning of the mind ground.

**T**he ground which is the earth itself never gets angry nor does it complain when people, chickens, ducks, cows, goats, cats, dogs and other living things walk on it. It does not bother and this is the virtue of the great earth.

**W**e must expand our mind so that it resembles the great earth which can tolerate the myriad things on it. The great earth does not discriminate the whole some ones or the evil ones, the good ones or the bad ones.

**W**e must train our mind like the great earth and not differentiate the good and the bad ones the wholesome and the evil ones whatever stakes arise, the mind only knows but does not give rise to greed, hatred and delusion.

**T**hat is why the virtuous man of the olden day said "there is nothing in this mind and the mind does not bother about whatever things that happen."

**I**t means that "Everything is there but do not keep them in your mind."

**T**he thus thus unmoving Buddha Nature is this mind ground. All the Buddhas of the ten direction awaken to this mind ground and attain the genuine nature of the mind.

**S**akyamuni Buddha often advised his disciples to learn from the virtuous great earth which is expansive and full of tolerance.

**W**e who want to cultivate the mind must observe this mind. throughout the day and night and train it so that it is thus thus unmoving.



# The Mind Is The Dharma

**T**he most important point in cultivation is to contemplate the mind continually. There are immeasurable false thoughts in our mind. We must train it so that we can clearly know and understand the good and bad thoughts. But we do not attach to them. We do not differentiate them as good or bad. We just take note. This is the inner contemplation of the mind.

**I**n this cultivation, we must contemplate our mind when we are walking, dwelling, sitting or lying down. Among the 84,000 dharma doors, it is the most supreme and unsurpassed dharma door. The supreme and unsurpassed dharma door. The dharma is the mind and the mind is the dharma. Even the word dharma is still a false name. The mind is the greatest path. This mind is our Buddha Nature and the mind is a dharma door.

**I**f a man does not understand his mind, what is he cultivating then? This mind is never apart from us.

**E**ven if we read the sutras, understand the meanings and try to investigate with our 'clever' mind this is still the function of the consciousness.

**E**ven if we just take one meal a day, cultivate all ascetic practices and do not lie down to sleep, do not eat rice grains for three years, we are still a mundane lay man. Even if we study many dharma doors, understand the deep meanings good at give speeches and explanation this is still not cultivation. We are still bound to birth and death as we have not penetrated the mind nature.

**T**his is why the 5th Patriarch said, "It is useless to learn the dharma if we do not see our mind nature."

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# 心外无法可得

《起信论》说：“一心赅万法，万法归一心”。

天地万物，一切的一切，皆是我们的心性。

《华严经》说：“一切法无不从此法界流，一切法无不归还此法界”。若我们明白心性，万法就统统归一了。

所以世间的一切东西，万事万物，能看到、听到、闻到的，都是我们的心生出来的。如果心有分别，那心外就有法，这是邪见。遇到喜事，心里就高兴；若遇到坏事，心里就不高兴，烦恼就因心而起了。

所以修行主要是修我们的心性。如果我们的心清清楚楚，哪来高兴不高兴？哪来好坏？哪来烦恼呢？因为我们的心本来是空的，根本就没有烦恼这东西存在。哪烦恼何在呢？只要这一念相应，与我们的清净心相应，我们的心就是十住初心了。

十住初心是在佛的座下。既然能一起在佛的座下，证到十住初心的境界，哪还有生死吗？

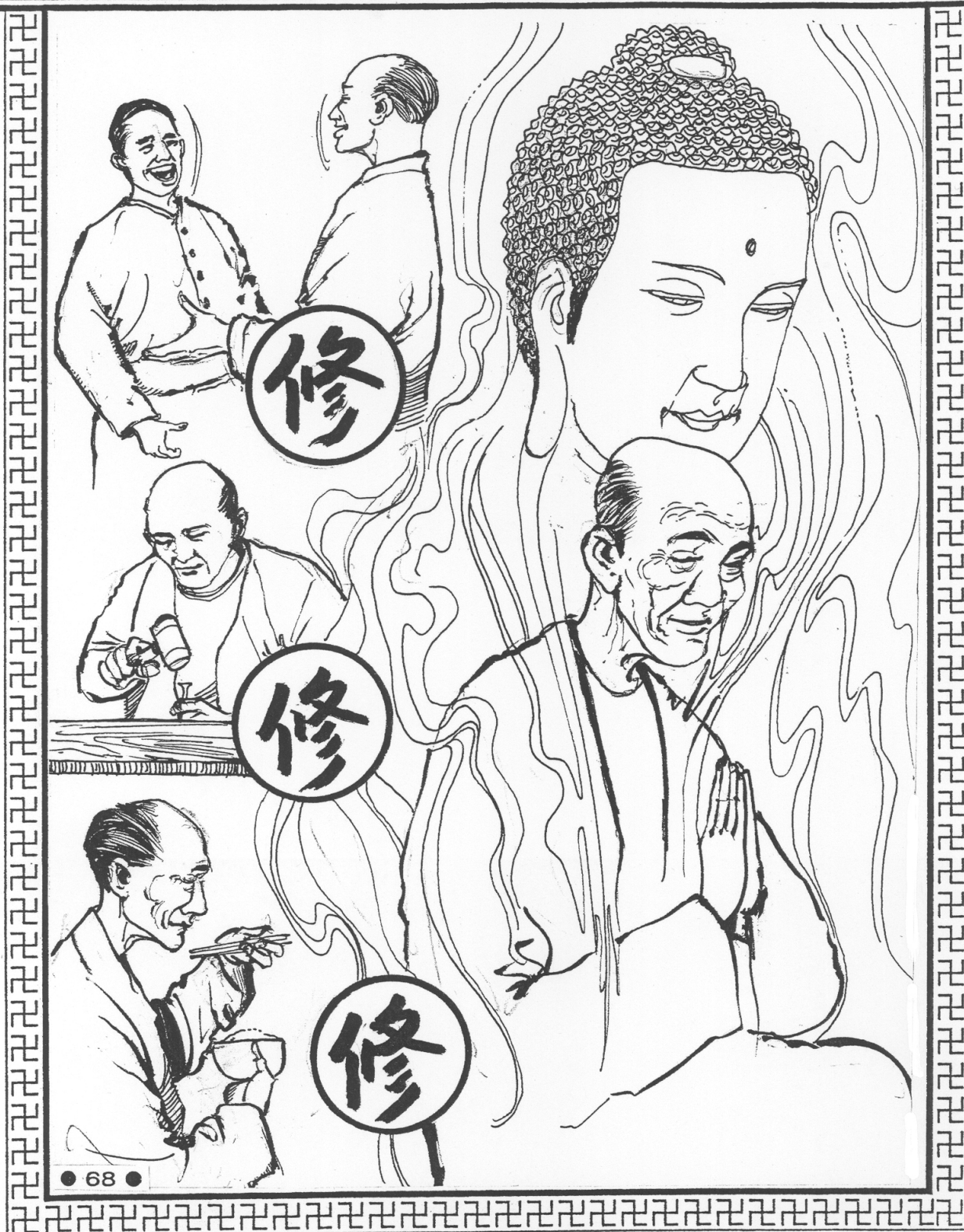
修行就是修心。不必要到处去这边找那边找，东拜拜西拜拜；到处去东找佛，西找菩萨。了生脱死的佛性就在我们的面前，在我们自己的心呀。

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# 修心性

**“心”**这个东西，你不用乱到各处去找，也不用乱到任何地方去找，因为你将永远找不到它。既使你找到，也不是真的。

**你**自己有一个宝库。只要你打开这个宝库，心来一个转念，从自己的心求，向自己的心找。在二六时中，你要非常用功在自己的心上修……一直修到它那光明灵通的本来面目显现出来。这就是心的本源。

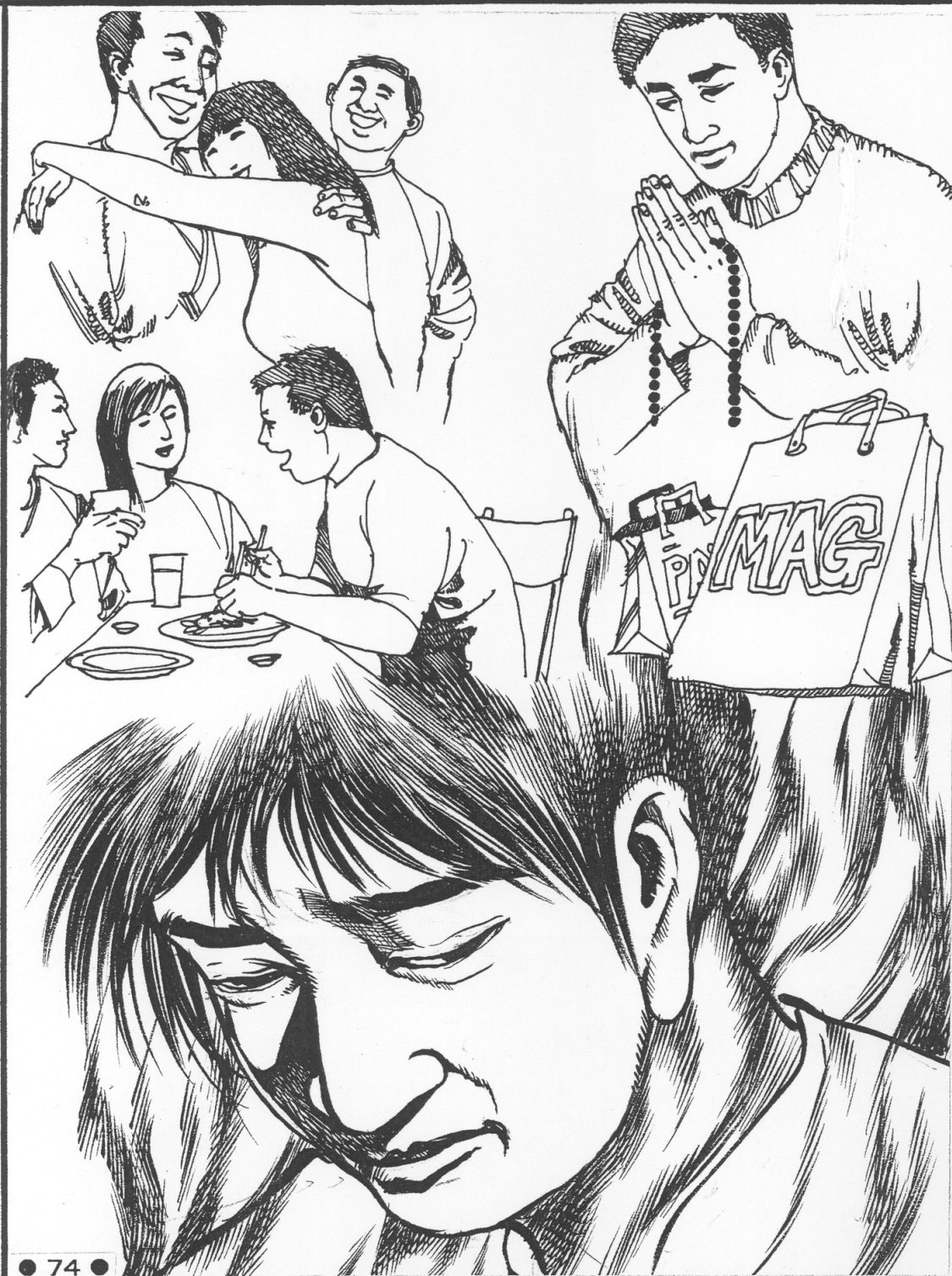
**悟**了心性的人，无论怎样修，都是在心上用功的。就算在外的一切动作，言行举止，二六时中，也都是在修心性。如此修而无修，无修而修，不间断。今生用这样的修法，肯定能了脱自己。

《**六祖**》说：“终身不退者，定入圣位”。你能不断在心性上用功，终身不退转，一定会得到成就的。

**大**殊和尚说：“顿悟人不离此身，即得解脱。即修行时，即入佛位修”。虽然你现在在修行时，还没有证得成就，但你已经入佛位修法了。

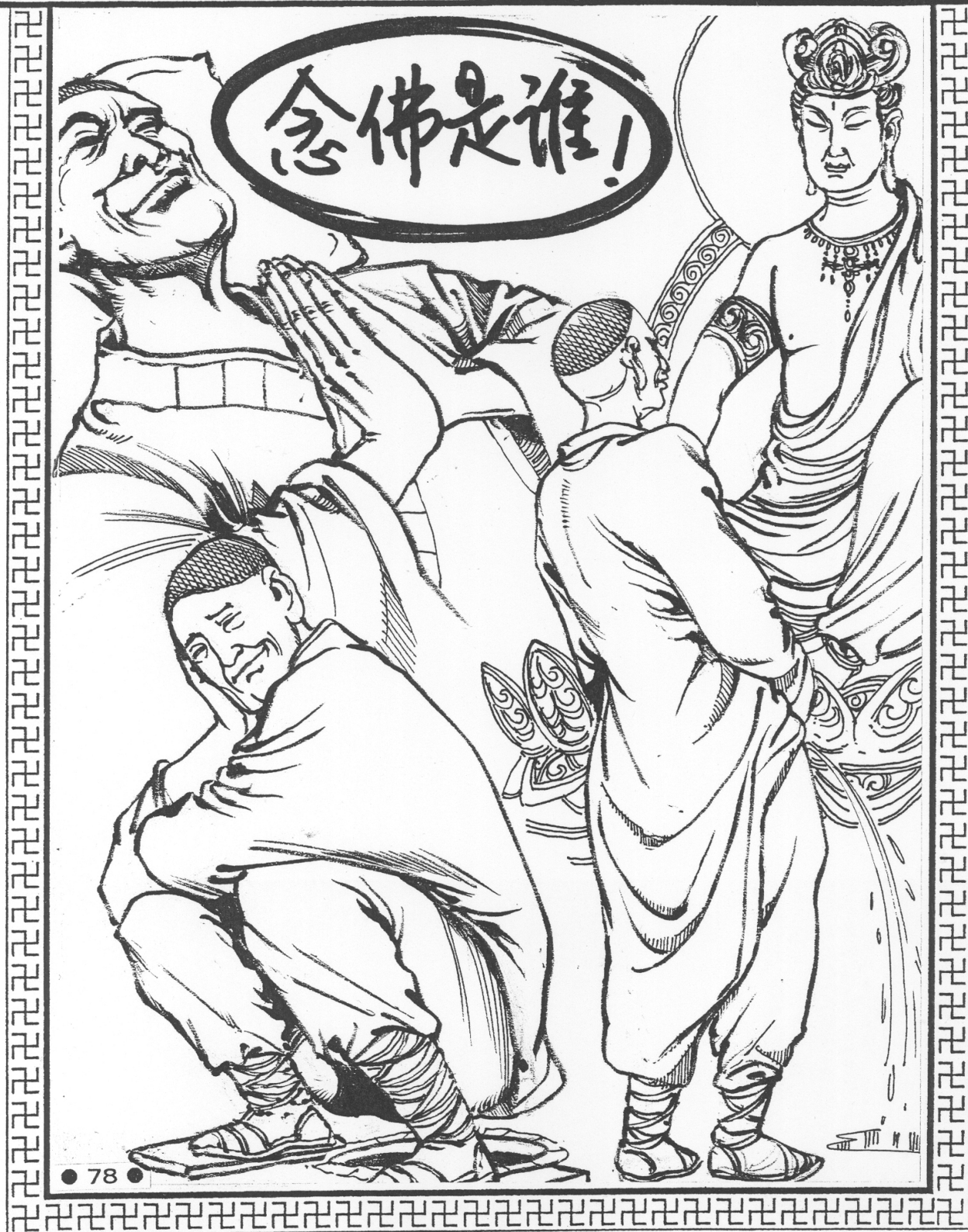
**所**以说：“虽在生死地，我已出生死”。这才是真正修行的根本方法。

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# Cultivating 'No mind'

**I**f you wish to cultivate the dharma of no mind, you must remember this:

**T**he past mind did not exist, the present mind does not exist, the future mind will not exist." And people also say, "You purposely plant the flower but it does not flourish. You do not expect the willow tree to grow but it grows into a shady tree."

**F**or example, when we go to a dirty toilet, we often complain about its stench immediately. So can we say we are cultivating 'no mind'? When we go to the kitchen, we are often attracted by its nice smell and we wish we will have some food. So, can we say we are cultivating no mind? When we are eating, we keep on talking, can we say we are cultivating no mind. Walking along the road and we look every where. Can we say we are cultivating no mind?

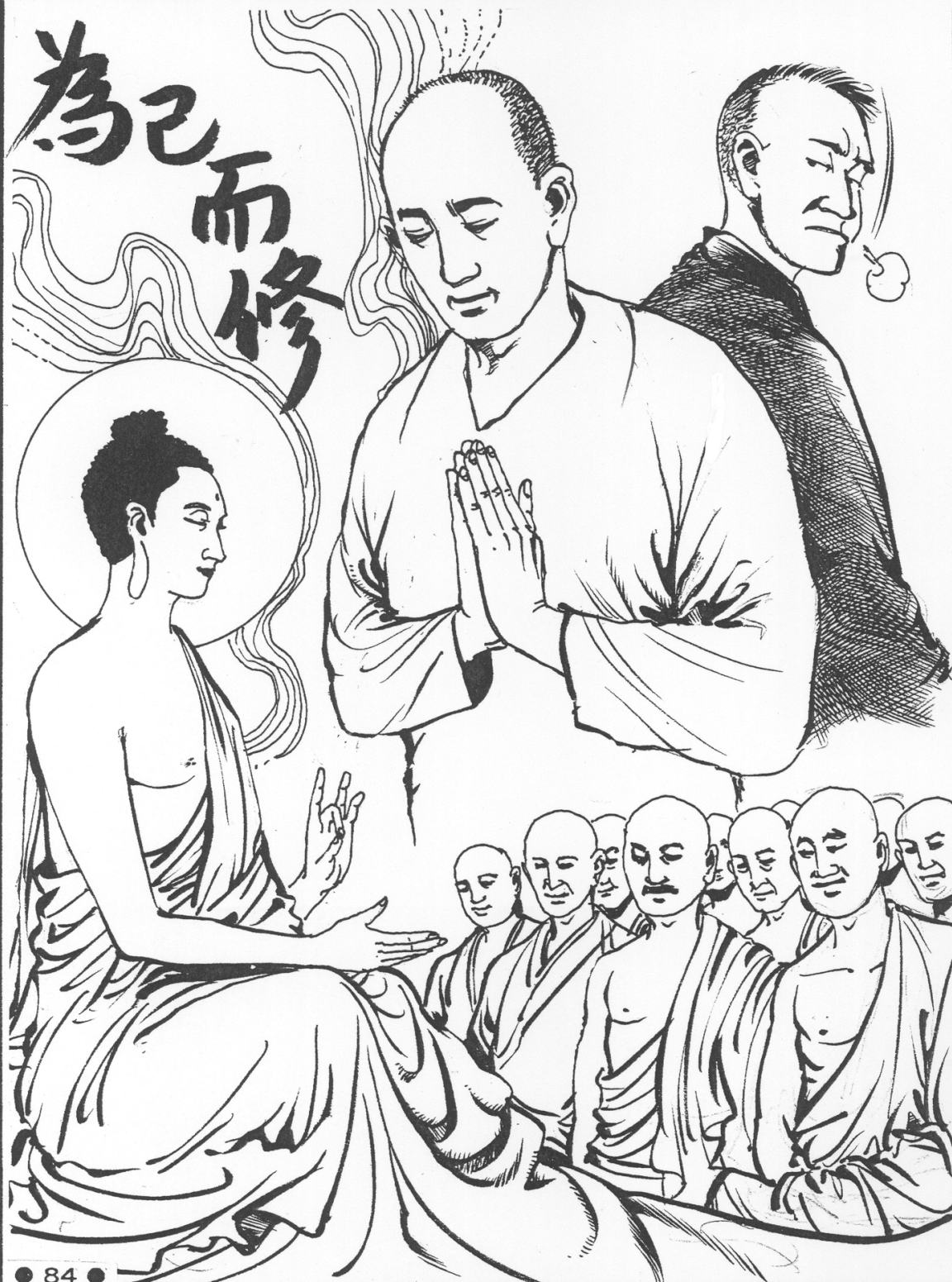
**O**n entering the Buddha shrine, we are attracted by the adorned Buddhas and Bodhisttvas. Our mind starts differentiating, "Oh The Buddhas and Bodhisattvas are really adorned!" With these thoughts, can we say we are cultivating no mind?.

**W**e keep on differentiating the exterior states and do not take care of our mind; all these are defiled states.

**W**e are attracted to the five desires and the six dusts. How can we see our Buddha Nature?

**T**hat is why if we wish to cultivate 'no mind', we must be mindful of 'A MI TA BHA' these four words clearly every moment of our life. This is really cultivating the Dharma of 'No mind'.

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# 佛不能度你

**心**法是一个谈修心的法门。修心，就是要靠自己精进，把心中的妄念去除，不造身口意恶业。这是唯一的途径，再没有其他的方法。因为我们的自性，是要靠自己自度，佛不能度我们。

**在**释迦的《遗教经》里说：“我如良师，知病说药，服与不服，非医咎也”。佛乃是人天导师，仅能教化我们如何完成菩提圣果，但绝对不能代替我们修成佛道。可见，佛教在修行方面是平等的，人人都能修成圣人，成佛。

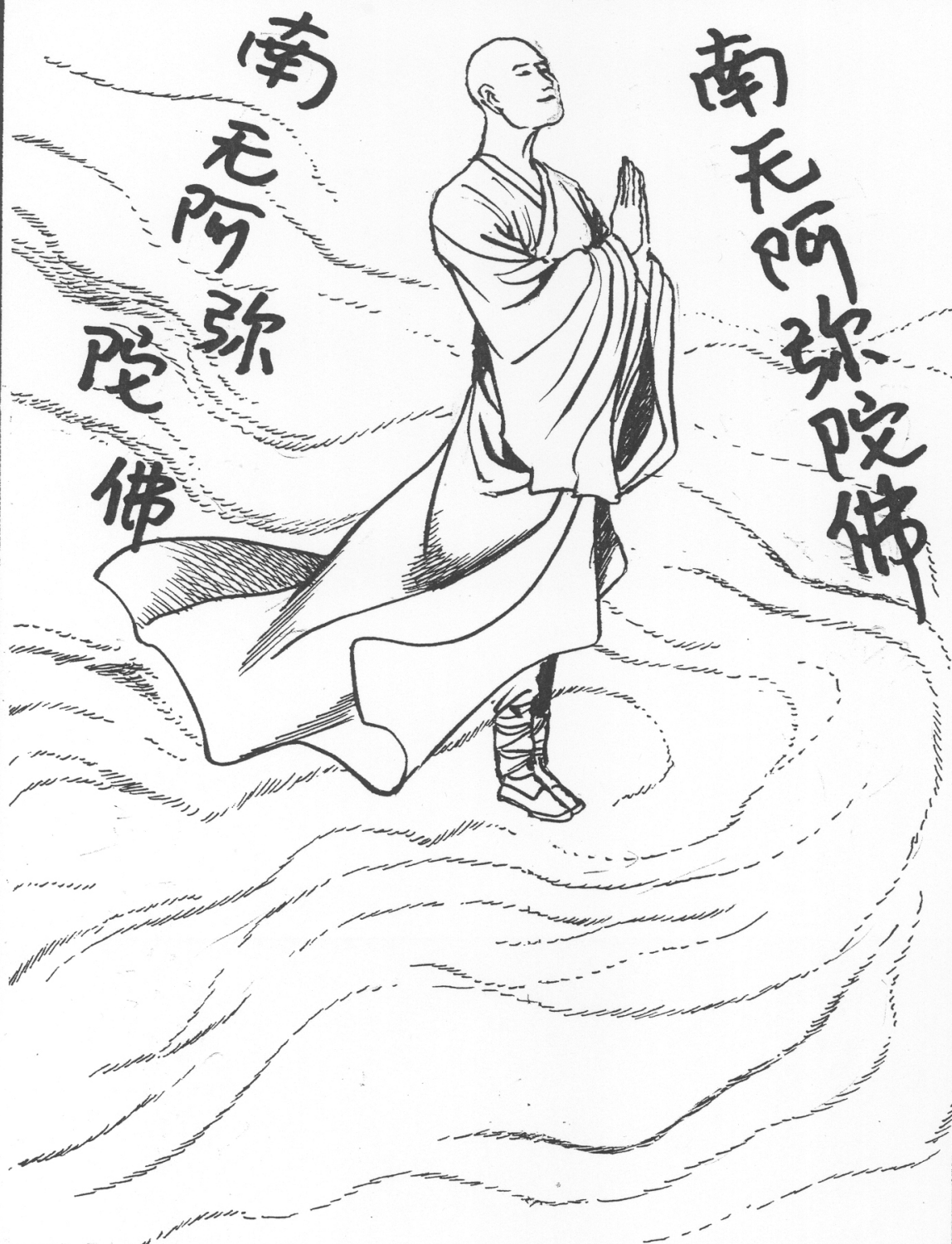
**我**们修行不是为佛而修，也不是为菩萨而修，而是为自己要圆满无上佛道，了脱生死而修的。如果你不想修也不想证果成佛的话，那么佛菩萨对你也无可奈何了。

**我**们的自性要自己度自己，佛不能度我们，佛帮不上度我们这个责任。如果佛能够度我们，那么过去有无量，无边，恒河沙数那么多的佛，只要一尊佛度一个众生，佛无量之多，众生早就被佛度尽了。更何况，一尊佛能化千百亿化身呢？

**语**云：“各人生死各人了”。那么，我们要怎样自度呢？就是要用自己的心性来度自己。真所谓：“心即是佛”啊。



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# Bringing Forth The Bodhi Mind

**I**n the flower Adornment Sutra, it is thus stated, "The Bodhi Mind is the king of all goodness. It gives rise to all forms of Bodhisattva Practices. The Buddhas of the ten directions in the three periods of time accomplish Buddhahood because of the Bodhi Mind."

**T**o bring forth the Bodhi mind means to seek the Proper Enlightenment to attain Buddhahood. A man who has brought forth the Bodhi Mind is qualified to cultivate the Bodhisattva Path. Generally speaking, the Bodhi mind encompasses faith, vows, kindness, compassion and wisdom. The Buddha of the ten directions accomplish the Path by cultivating the Bodhi Mind.

**B**ringing forth the Bodhi Mind is the most important condition to cultivate the Bodhisattva Path. A man who brings forth the Bodhi Mind will have an advancement in his practice from the small vehicle to the Great vehicle. He will transfer all the good causes he has planted to arrive at the fruition of Buddhahood. Bringing forth the Bodhi Mind is the mother of all wholesome dharmas. Bringing forth the Bodhi Mind is the basic strength to seek the Buddha Path and to transform all living beings. Bringing forth the Bodhi Mind is bringing forth the mind to accomplish Buddhahood. So it is invaluable for a Bodhisattva path cultivator to bring forth the Bodhi Mind.

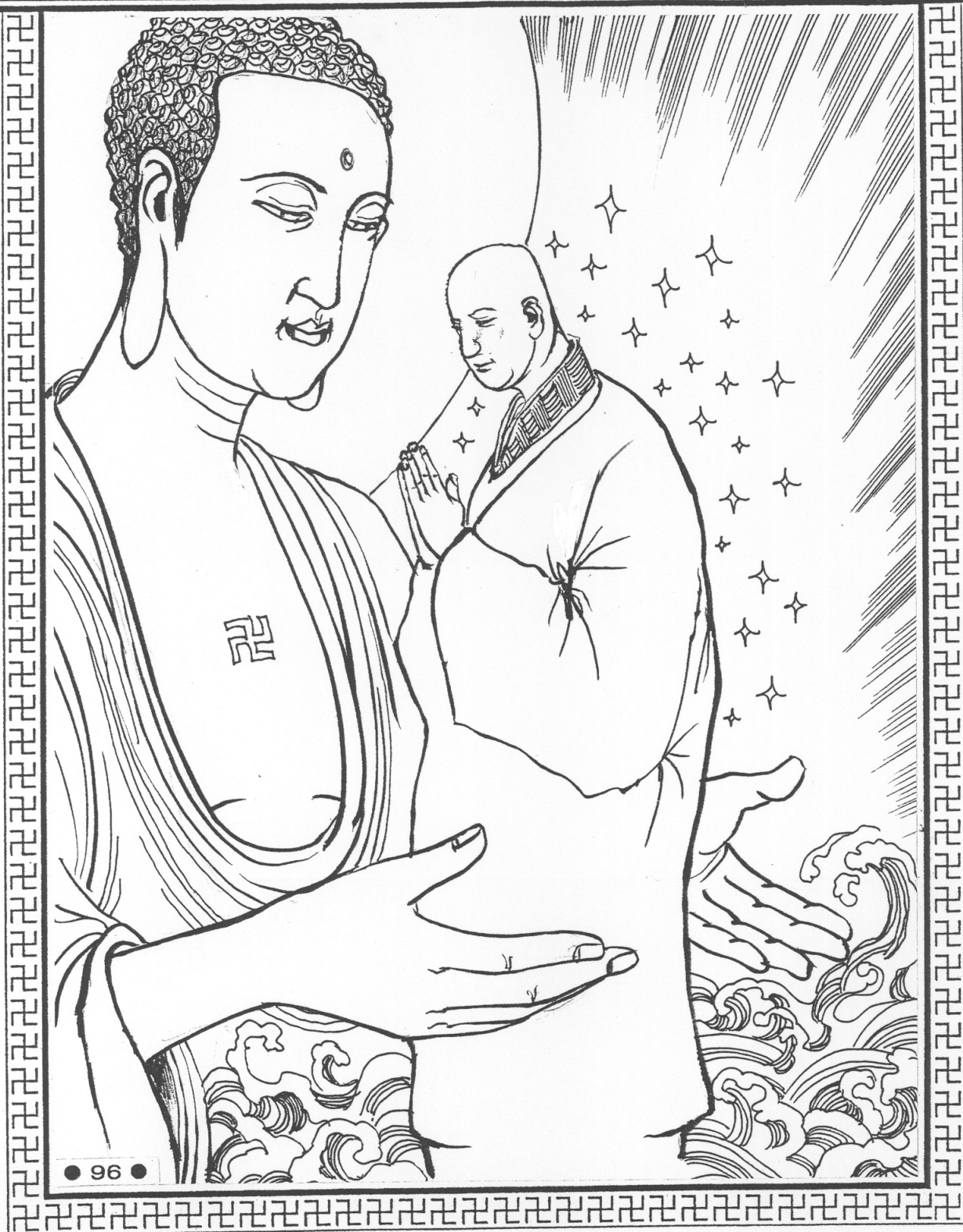
**T**o be born in the higher realm or the lower realm, to be successful or to fail are not apart from cause and effect. To be pretty or ugly, to be wise or stupid are not apart from cause and effect. To do good or to commit evil, to be rich or poor are still bound by cause and effect. The arising of a thought, eating, sleeping are also the working of cause and effect. Walking, talking and other activities are also the reflection of cause and effect.

**O**ur aim to learn from the Buddha is to cultivate the Bodhisattva Path, which derives all the practices from the Bodhi Mind. People who have brought forth the Bodhi Mind are Bodhisattvas.

**M**ay all cultivators of the way bring forth the Bodhi Mind. Oh, so you have already brought forth the Bodhi Mind? Then you are a Bodhisattva!



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# 学佛要制心

《楞严经》说：“心生种种法生，心灭种种法灭”。

只要我们的心念一动，万物就活起来。如果心念一静，万法都成寂灭相了。心静灭，在佛法上说是寂灭，而不是什么都没有。

寂灭是心光。我们的心万世以来就有这种光。这种光是清清白白的照在自己的心上。灭是不生。不生就是没有灭了。没有灭哪来生死呢？常住真心是不灭的，所以叫不生不灭。心即没有生灭，也就没有生死了。

一般的人，心的妄想很多。想这个，要那个，无刻不想，贪得越多越好。这样，法身就现不出来，人也就随妄想心去生生灭灭了。

学佛修法，先要学控制自己的心。要明白这句：“万法归心”。一切万物都是佛性。一切的东西都是我的心。万法都是我的心。天是我的心。地也是我的心。森罗万象都是我的心。既然全部都是我的心。哪，我本来的心是空的呀，心遍虚空法界，哪我心本来就是不生灭，不就是大解脱了吗？

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一念无事，众生即佛。

即時豁然，

还归本性。





# 空即法身

**古**德云：“一念无事，众生即佛”。

**随**时随地心一个即空的转念，一切即无有，这就叫你开悟。开悟的众生即是佛。这里没有众生，有众生即有相，无相即是佛性。你能一念清净即法身显现，你就见到法身。一切法没有一点是心外的，完全是内心所有。

《**菩**萨戒经》说：“即是豁然还归本性”。忽然悟到空性一切无有。空性即是法身，这就是还归本性了。

——念清净，即是法身显现。当法身能显现一分钟，就见到自己的本性一分钟。一天能有十个转念，一天就能见到自己的法身十次。

**因**此，在二六时中，要时时刻刻观照自己的心念。一刹那间，一个转念性空，一切妄念都没有了，所有的妄念变成真心。

**佛**说：“得人身如指甲土，失人身如大地土”。我们无论如何的富贵，没有一个不堕恶道的。那恶业要怎样消呢？造罪即是自己的心，忏悔也要由自己的心忏悔。那心又如何忏呢？就是要心空。因佛法的道理是空性的，就连我这个人的形相都没有。你心能这样转念，所有恶业都消了。佛法就有如此的好处。

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# Emptiness Is The Dharma Body

**T**he ancients said, "When the mind does not give rise to thoughts, the living being is the Buddha."

**W**herever you are, at whatever time, always be mindful of your mind so that it remains calm and unattached. Then you will have an awakening. An awakened man is the Buddha. At this stage there is no living being. If you give rise to thoughts that there are living beings, you are attached to forms. If you do not attach to forms, it is your Buddha Nature. When the mind is pure, it is the revelation of the Dharma Body. You can see the Dharma Body. There is nothing outside the mind. They appear because of your mind.

**I**n the 'Bodhisattva Precepts Sutra', it is stated, "Suddenly the mind opens up and the original nature is realized." Suddenly, the cultivator has an awakening of the empty nature and there is nothing in the world. The empty nature is the Dharma Body. This is to return to one's self nature.

**T**he arising of the pure mind is the revelation of the Dharma Body. If the Dharma Body reveals for a minute, you will see your Dharma Body a minute. If in a day you can transform your mind by not allowing it to follow the false thoughts for ten times, you will see your Dharma body ten times.

**S**o throughout the day, we must contemplate our mind. In a ksyana, if we can notice our thoughts and realize its empty nature, there will be no more false thoughts. The false thoughts are transformed into the genuine mind.

**T**he Buddha said, "The chances to obtain the body of a man is as rare a chance as the earth in our nail. The chances of losing the human form is as great a chance as the earth on this earth." No matter how rich and honourable we may be, none of us can escape from evil paths. So how do we eradicate our bad karmas? We must bring forth the mind to repent of our touch, as it is the mind that creates all karmas. What must we do with our mind? Always contemplate that it is empty without giving rise to false thoughts. The Buddha teaches us on the empty nature of all forms. Even the human form itself is empty in nature.

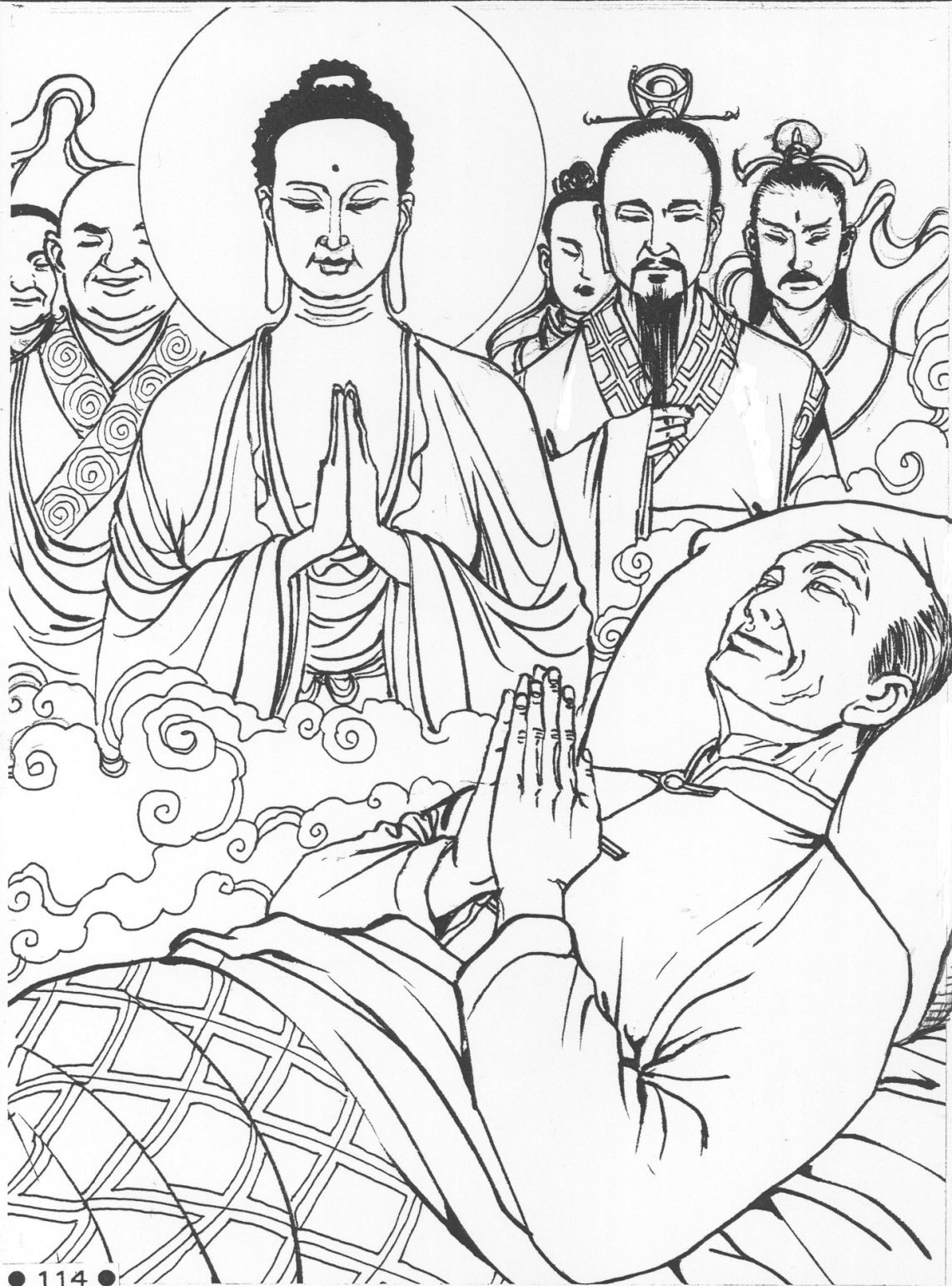
**I**f you can transform your thoughts this way, all the bad karmas will be eradicated. This is the benefit of learning from the Buddha.



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# Is There Amitabha Buddha?

**T**he most supreme Dharma Door is the Pure Land Buddha Recitation Dharma Door.

**I**t is a cultivation which stresses, on the recitation of 'Namo Amitabha' or 'Amitabha' by concentrating one's mind to listen to the Buddha's Name.

**U**nlike other dharma doors which stresses on 'emptiness', it is a dharma door on existence.

**I**n the Pure Land practice, it teaches that 'Our self nature is Amitabha and the Pure Land arises from a pure mind.' Amitabha is the pure mind and so is the Pure Land of ultimate Bliss. Apart from this mind, there is no Amitabha or the Pure Land of Ultimate Bliss.

**S**o, is there Amitabha and the world of Ultimate bliss?

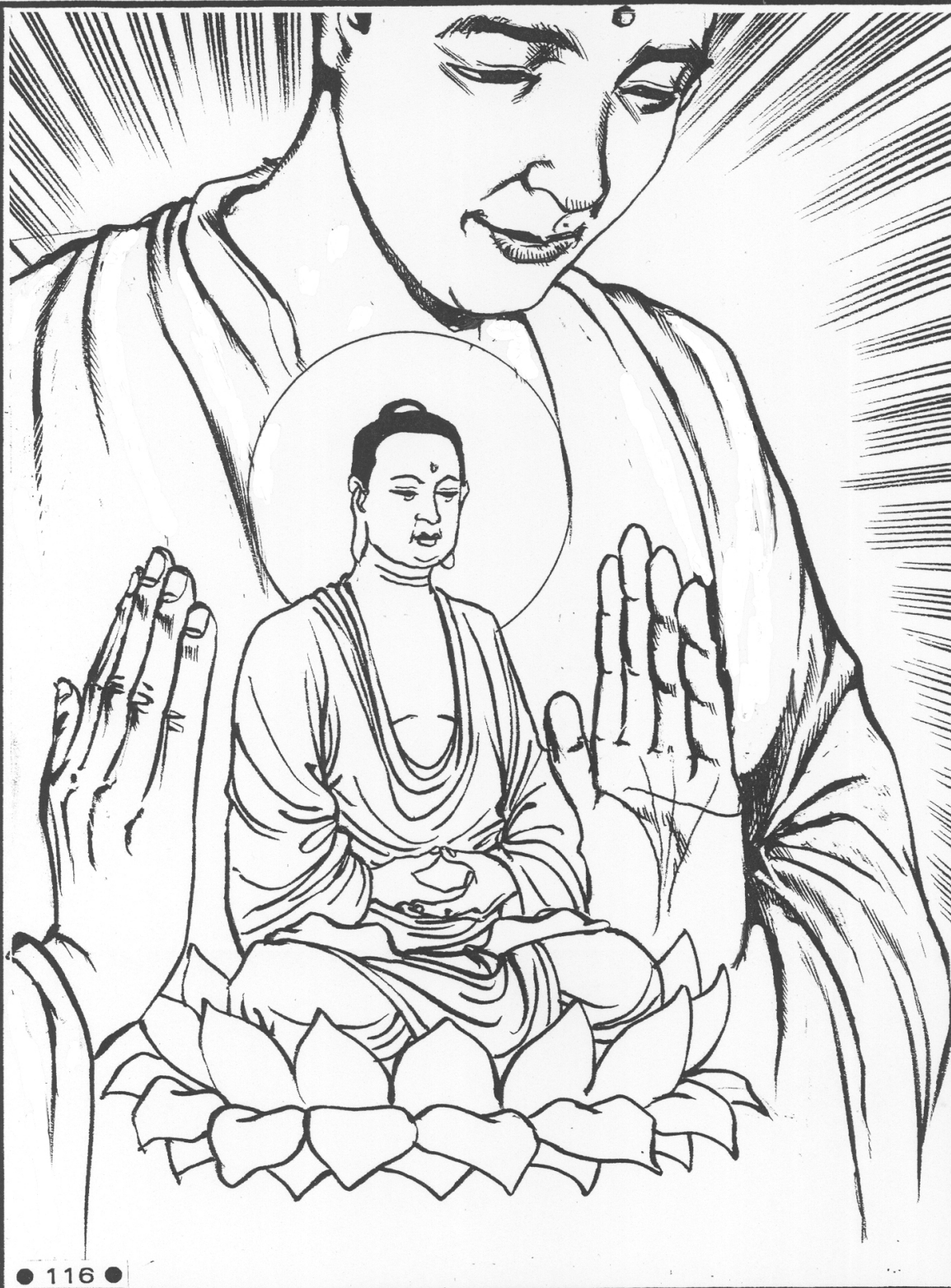
**W**hen a sick man lies on his bed, he thinks only of going to the Western World of Ultimate Bliss. But the world is a hundred thousand Billion Buddhalands away and there is no space-ship to take him there so, how does he go? At this moment, he must give rise to a mind of repentance and seek the Buddha's help. After that he must recite 'A MI TA BHA' clearly and listen to his own recitation wholeheartedly.

**T**he point of practice here is to recite clearly and listen to the recitation clearly. Naturally he will get a response from the Buddha and Bodhisattvas and he will be born in the Pure Land.

**||**your mind that recites single-mindedly is Amitabha Buddha"



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# 一念转万年

**我**们的心性在无束缚之下，心念当然自在无染，不被外境转；这样，任何时候都被别人尊敬的。

**在**修行当中，常际遇很多逆境，恶动念一旦引发，业障就现前，就要遭受无量苦了。所以说，眼前一刹那所引起的心念，就是决策在“生死”或“解脱”两个关头里。

**就**以感情方面来说吧。这些人就会随感情的心念而堕落到恶道去受苦的。贪钱财的人，也一样会因贪求钱财的心念，蒙蔽了本性，去堕三恶道的。爱女色的人，就随女色的欲望去堕落受苦的。爱好喝酒赌博的人，也一样随赌博喝酒的心念去堕落受苦的。

**这**一切的发生，是因为心念是如此难以调伏。我们必须坚定自己在心念上勤加用功修。能在顺逆境界之下不沾不染，不取不舍而得大自在。实现万年一念，一念万年的妙用功夫。

**修**行，重在修“心”。



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# To Transform Ten Thousand Years In One Thought

**W**hen the mind is not bound, it is always at ease without defilement.

**I**t is not turned by external states.

**S**uch a man is always respected by people.

**I**n our cultivation, we often encounter many challenges. It is not turned by external states.

**S**uch a man is always respected by people.

**I**n our cultivation, we often encounter many challenges. If we cannot control our mind and give rise to anger, our karmic hindrances will appear and we will have to undergo immeasurable sufferings. So it is said that the instantaneous reaction of our mind to whatever that occurs before us will decide whether we are to fall into 'birth and death' or to be 'liberated'.

**F**or example, a man who is extremely emotional will fall into the evil paths to suffer the acute sufferings. A man who is greedy for money will fall into the three evil paths as his original nature is covered by the delusion of money. A man who is attracted to the opposite sex will follow his deluded thoughts to fall into the evil paths. A man who enjoys drinking or gambling will also follow the evil thoughts to fall into the three evil paths.

**A**ll these happen because it is so difficult to subdue our mind. So we must be resolute to cultivate our mind diligently. If we can detach ourselves from the good and bad states and are not influenced by them, we will live at ease.

**B**y doing so, we can apply the wonderful function of our mind by transforming ten thousand years in a single thought and understand that ten thousand years is not apart from one thought.

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## ●吃饭供养●

**修**心法门，心念非常重要。所谓：“万法一念生，万法一念灭”。一念妄心动，万法就生。一念清净心起，万法就灭。所以说：一念万年，万年一念。

**我**每次去素食馆吃饭，都会见到其他在座的食客，当他们吃饭之前，双手合掌，念念有词。一般所念的是：“供养佛，供养法，供养僧，供养一切众生”。或念：“愿修一切善，愿断一切恶，愿度一切众生”。

**其**实，我们双手合掌供养的就是我们自己的。一心清净。一心清净即是法身显现。

**这**时候念供养佛，但见不到佛。又念供养法，又见不到法。再念供养僧，又见不到僧。

**佛**不在也在，佛无所不在。但要见到的什么都见不到，即是空性。空，即是法身了。

**我**们每次吃饭之前合掌供养的是自己清净的法身，而不是佛见到你在吃饭，站在你面前让你供养。

**遗**憾的是，很多人每次吃饭时，心不能够定下来，喜欢讲东谈西，无所不谈，心随妄想生生灭灭去了。所以古人吃饭套用一句话：“歇即是菩提”。妄想心一歇，菩提心现，就现出佛住的常寂光土了。



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# Making Offerings

**I**n the dharma door of cultivating the mind, it is important to look after our mind. Just as people say, "The myriad dharmas arise when we give rise to a thought. The myriad dharmas become extinct when there is no thought."

**I**t is also said that a thought passes through ten thousand years. Ten thousand years is not apart from one thought.

**W**hen I go to the vegetarian restaurant, I see the customers put their palms together to make an offering before eating. Mostly this is what they will say, "making offerings to the Buddha, the Dharma and the Sangha." They also recite, "I vow to cultivate all goodness. I vow to sever all evils and I vow to save all living beings."

**A**ctually, when we put our palms together, we are making offerings to our pure mind. When the mind is pure, it is the revelation of the Dharma Body.

**W**hen the mantra to make offerings to the Buddha, the Dharma and the Sangha is being recited, we do not see them standing before us. In fact, the Buddha is everywhere even though we do not see Him. But do not be mistaken over whatever that may appear. The Buddha nature is emptiness which can function in accord with conditions.

**E**very time we eat rice, we put our palms together to offer the food to our pure dharma body. It does not mean that the Buddha will stand before you to receive the offerings.

**I**t is most regretful as most people cannot eat in peace. They like to talk and their mind will follow the false thoughts. So the ancient people said, "When there is no more false thoughts, the Bodhi Mind appears." The Land of Permanent Still Light appears.

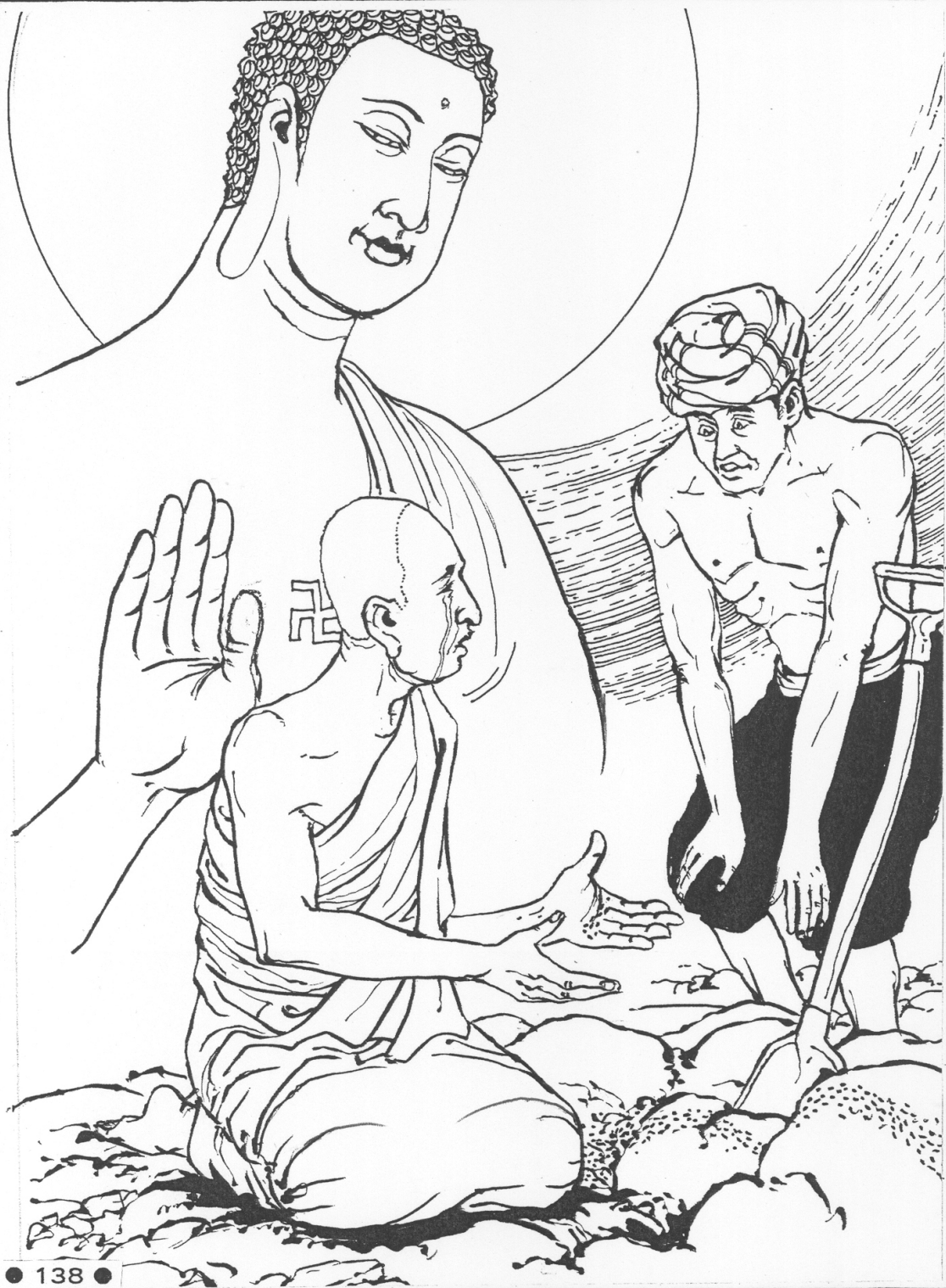


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# 六根互用

**我**们的眼、耳、鼻、舌、身、意六根就是分六个性，圣人的六根只有一个性。《六祖定慧品》云：“六根虽有见闻觉知，不染万境”。

**在**见性和闻，二者是都一样的，也就是见性即是闻性，闻性即是见性。其他舌、鼻、身体等六根之性，也都是一个性。这样，你可以用耳见来代用眼见，那见什么都没有烦恼了。你用鼻子去听，那吵的声音就不会吵到你了。这叫六根互用，六根变成一根了。所以唯识上说“五识同一，净色根”。

**这**句话告诉我们要好好用功修，以后悟到六根本来是一根，这叫着：“还原”。

**我**们现在的眼见到不好的东西就呱呱叫。耳朵听到太吵的声音就呱呱叫。身体接触到太冷太热的也呱呱叫。本来听闻觉知是一个，我们把它分开六份，所以烦恼也随之而来。

**人**家大声骂你，那你用鼻子去听，也就没事了。鼻子闻到很臭的东西，那你用耳朵去嗅，也就没事了。

**所**遇这一切的境界，用我们无相的心性去做，那还有烦恼吗？

**心**不闻香，不闻臭；也没有烦恼。



# 大发脾气

**每**个人都执着这个“我”，要为自己永远争到第一为止。自私自利自满自夸自大的人，都以“我”为中心。这种人从来没有为别人着想，结果自我放纵到令人非常讨厌的地步。因此，很多纷争的起因：争执、破坏、杀人、欺骗……由此而产生。到最后，也不知道烦恼是自己造作出来的。

**修**心的最大障碍就是大发脾气。脾气一触即发是自己的业障现前时的一刻。这时候，突发的脾气之大谁也无法挡得住。连发脾气者也无法把脾气停息下来。

**大**发脾气的人是将别人的过失来惩罚在自己身上，折磨自己。大发脾气的人是自己斗争自己，自己害自己。大发脾气的人是慢性的自杀。大发脾气的人，面目狰狞，情绪强烈，行为野蛮，怒火中烧，失去理智，背后隐瞒着杀机，骂人，摔东西，打人，杀人……。大错特错由此铸成。这样看来，大发脾气的人，是短暂的发疯。

**当**脾气爆发得最强烈时，我们心性的光明马上被遮蔽得无影无踪，理智顿失，平时精进修行的功夫全泡汤了，火烧功德林了。

**经**云：“善心恶心不离心”。心是恶源也是善本。因此，我们必须保持正念，这样对境才不会起心动念。自己能够调伏自己起心念的人，是人中上人，是大丈夫。



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# Anger

**E**veryone in the world is attached to the 'self'. He will fight for himself to be number one in every undertaking. This type of selfish and arrogant people are always self-centred. They will not care for other's well being. Very often they are much disliked by others. All kinds of contention such as fighting, vandalism, killing, cheating begin because of 'I'! And at the end they still do not realize that it is they themselves who create the affliction.

**T**he biggest hindrance in cultivation is anger. A person who likes to get angry must know that this is the revelation of the karmic obstruction. At that moment no one can stop him from getting angry, not even himself.

**A** man who likes to get angry is to punish himself, torture himself with other's faults. He is at war with himself and he harms himself. Such a man is in fact committing suicide slowly. He is ugly and emotional and his behavior is unreasonable because he has lost the reasoning power. He may even feel like going to kill people, scold people, throw things, beat people and murder them. He has the tendency to commit great sin. He is temporarily insane.

**T**he innate wisdom of an angry man is totally covered up, lost as he is uncontrollable. Whatever merits he has formerly created are all burnt into ashes.

**T**he Sutra said, "The good and bad is not apart from the mind. The source of evil arises from the mind. So is all wholesomeness. We must maintain mindfulness so that our mind is unmoving on confronting external states. A man who can subdue his mind is the teacher of all men, a Great Hero.



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# 佛魔一如

**佛**教有一句话说：“缘来勿拒，缘去勿留；缘来勿喜，缘去勿悲”。一般来说，因缘的起因，不是善缘就是恶缘两种。问自己：你能安然接受吗？

**比**方说，有一个曾经打过你、骂过你、污辱过你、欺骗过你百万财产的人。一天与你相遇，你能当下保持自己无事吗？这时候，你有两个心在波动着：一个是佛心，另一个是魔心。

**佛**与魔不离此一念心。这时，你的佛魔之心在战斗。你心若战胜，你就是佛。倘若你心战败，佛心也是魔心了。因为，佛与魔是一体的。你成佛成魔，那就要看你心的造化如何了。

**要**明白，我们在外面生活所遇到的境界往往有两种：有污染和无污染的。心一旦污染外面的境界，就是魔心了。心不受外面的境界污染，那心就是佛心了。

**当**逆境顺境来去，都不管它。心如如不动，不受任何境界所牵引。这样，不就是解脱自己了吗？

**你**心能转境界，乃是人上人，是大丈夫、是佛、是世尊、也是人天导师了。

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# The Buddha And The Mara Are Of The Same Source

**T**he Buddha teaches us, "When the condition arises, do not go against it.

**W**hen the condition is no longer there, do not hope for it to remain the same."

**"W**hen we have affinity to come together, do not be happy. When our affinity comes to an end, do not be sad."

**G**enerally speaking, there are two types of condition, the good ones and the bad ones. Just ask yourself, can you live in accord with condition?

**F**or example, if you were once beaten by a man, who scolded you, saying bad things about you, cheating on you, taking away your property and millions of dollars, can you forgive him? Can you see him and act as if nothing has happened? At that moment, surely your mind is struggling between the mind of the Buddha or that of the Mara?

**T**he Buddha and the Mara is not apart from this mind. At that moment, a war is going on between the Buddha and the Mara. If you manage to win the war, you are the Buddha. Otherwise, your Buddha mind will be conquered by the mind of the Mara.

**T**his is because the Buddha and the Mara arise from the same source. And it is you who decide to be a Buddha or a mara.

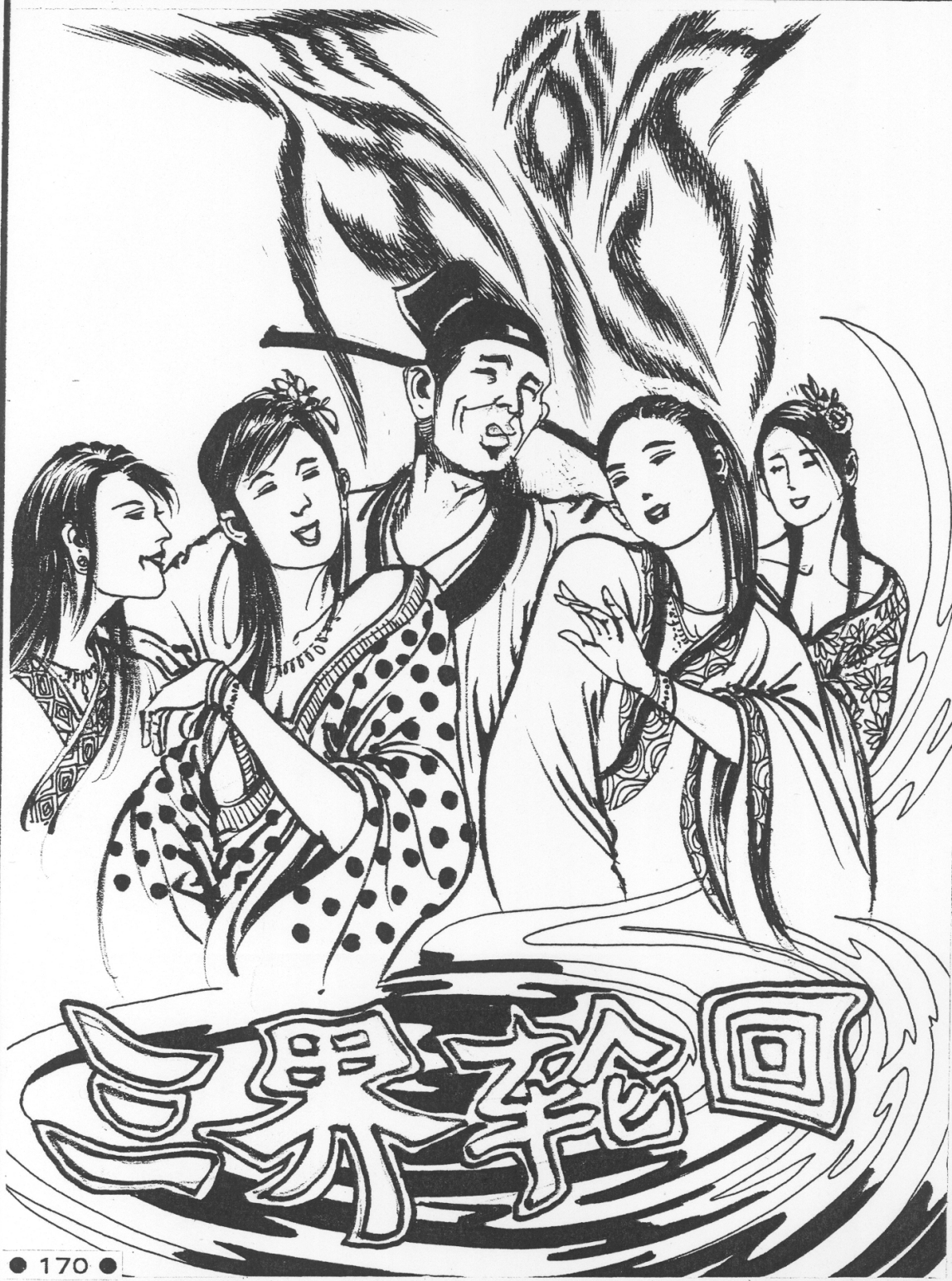
**W**e must understand the two states in our life, the defiled state and the undefiled state. If your states, you are possessed by the mara. If your mind is not moved by external states, you are having the Buddha Mind.

**F**acing good or bad states, we must learn to be unattached, when the mind is not moved by any states we encounter, we are liberated.

**I**f your mind can change the states, you are the superior man among the man. You are the Great Hero, the Buddha, the World Honoured One, the Teacher of Man and God.



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# 肉身是假体

**我**们这肉身体是因过去的清净心随了妄识，而随父母的因缘而生出来的。由于这个道理，知道因缘是个不好的东西，很邪的东西。我们要凭定力来离开它。定力就是：人家骂你，你也不觉得有骂。因为在空性里是没有骂的；也没有性交这种无明的行为。

**我**们的肉身体是个假体，它有生老病死。但是，我们的肉身里有真法身。法身是空无自性的；并没有一切东西，也没有生老病死存在。我们的真心是空的；空就是我们的真心，也就是法身。

**当**我们在世间的因缘没有了，我们的肉身就死了，毁坏了。我们的自性是空性，是永远不死的。肉身有呼吸，有喘气；而空性没有呼吸，也没有喘气，哪来生死呢？

**所**以说，肉身里头有个真身，有个真我。因此，我们要把握住现在这肉身加紧地修，就能认真舍假，而得到真的法身了。只有这样，才能脱离这肉身里的假我了。

**我**们的肉身里的真佛性，在二六时中，时时刻刻都在我们面前，它是空性的，就是我们的无相心啊。

**修**心，就是真正的了脱法门了。



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# The Body Is An Illusion

**O**ur body comes into being because we follow the false consciousness and we fall out of our pure mind into the realm of causes and effects. We have affinity with our parents and we are born. The creation of causes and conditions comes from the false thinking mind and they cause us to be born here and there, so we must cultivate concentration to control our mind so that it will not create any negative causes. If we have concentration, we will not be bothered by other's scolding. In the empty nature there is no scolding. There is no delusion nor sexual behaviour.

**O**ur body is false and it suffers birth, old age, illness and death. But our body is also the envelopment of the dharma body which is without a self nature. The dharma body does not fall into birth, old age, illness and death. The genuine mind is empty in nature and it is the dharma body.

**W**hen the causes and condituons for us to live in the world come to an end, we will die. But our self nature, the emptiness, does not die. The body can breathe in and out but the empty self-nature not does not breathe in and out. So, how can it be born or die?.

**S**o, we must know that the genuine dharma body is not apart from this illusive body. We must use this body to cultivate diligently, so that we can see the dharma body. By doing so, we will free ourselves from the attachment to the fleshy body, this illusive self.

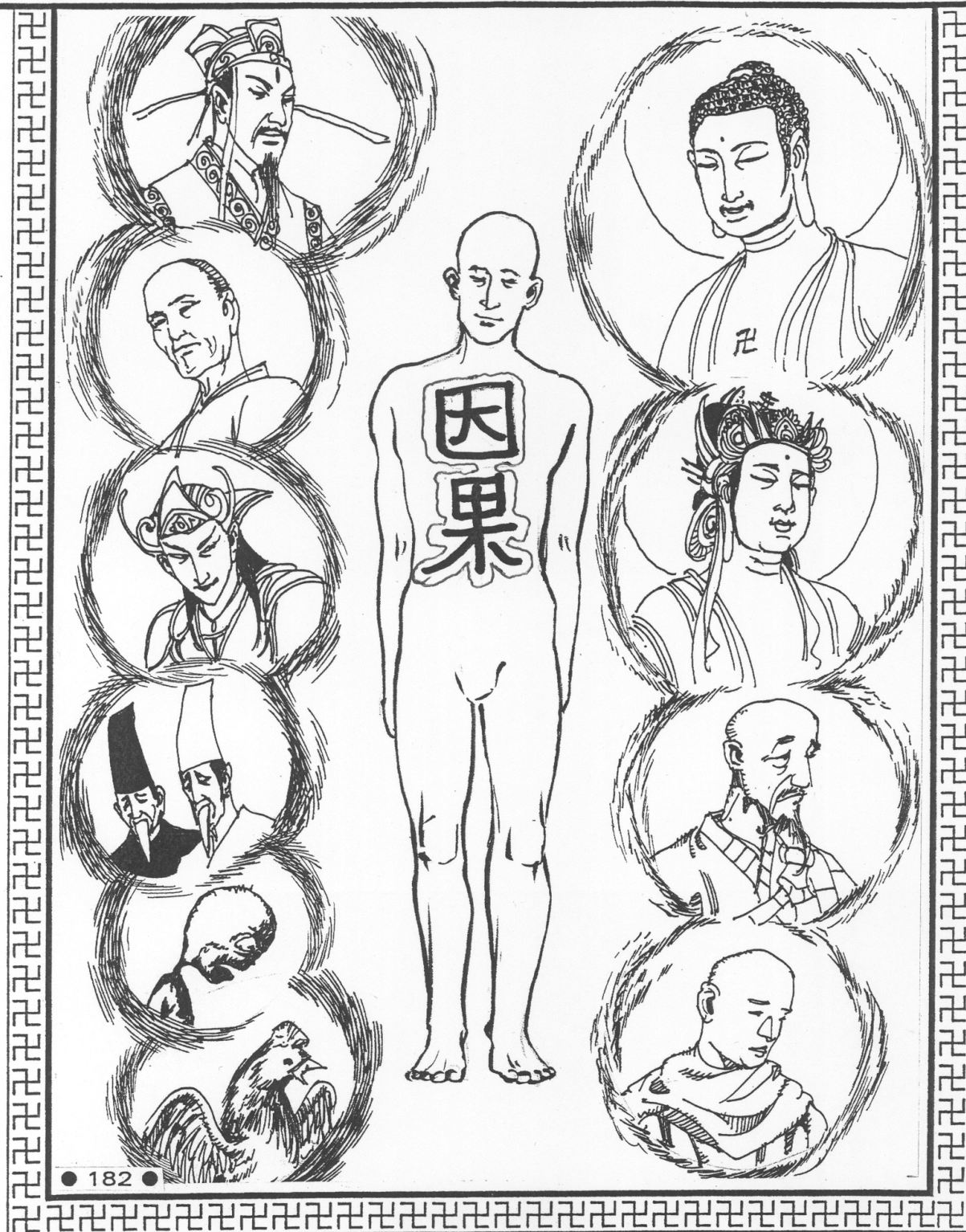
**T**he genuine nature in our body is always there, throughout the day and night. It is empty in nature and it is the mind that is not attached to any form.

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# Causes And Effects Are Not Empty

**W**hen our mind is impure, stupid and ignorant of the harm of greed, hatred and delusion, we will create all kinds of bad karmas. The Triple Realms and the Six Paths are the places where we create the karmas.

**I**n the 'Tenth Ground Sutra', it is thus stated, "The Triple Realm does not exist outside the mind." Whatever causes we have planted, we will reap the corresponding fruits. Even if we do not believe in the working of cause and effect, they still exist. As the saying goes, "the myriad dharmas are empty, but cause and effect are not empty."

**W**e are responsible for our speech which may be true or false, our thoughts which may be good or bad and our behaviour. Many people in the world live in the bonds of cause and effect but they do not realise it.

**T**o be born in the higher realm or the lower realm, to be successful or to fail are not apart from cause and effect. To be pretty or ugly, to be wise or stupid are not apart from cause and effect. To do good or to commit evil, to be rich or poor are still bound by cause and effect. The arising of a thought, eating, sleeping are also the working of cause and effect. Walking, talking and other activities are also the reflection of cause and effect.

## The Nature Of Enlightenment Is Not Severed

**E**very thought that arises is the function of the Buddha Nature. So what must we do so that the Buddha Nature will remain pure and undefiled? We must cultivate the mind so that this Nature of Enlightenment is not severed by defilement. This is because Enlightenment itself is the Buddha. And the Nature of Enlightenment is the Buddha Nature. On the contrary, if we are not enlightened, we are failed to see our original nature and we do not even realize that.

**"T**he Nature of Enlightenment is not severed" means that we are always at ease in the illumination of the Buddha Nature which shines clearly always. Our mind is not defiled and the lifespan is immeasurable.

**H**ere are some examples:

**W**hen an extremely beautiful girl walks before you, mostly you will get excited. At this moment, it is a test of your concentration. If you do not give rise to the false thoughts of loving desire, your mind just takes note of this appearance, then your Enlightenment Nature is not severed. On seeing people having a lot of money, yet you do not give rise to greed, your Nature of Enlightenment is not severed. When in the Temple or the Buddha Hall, you listen to the dharma talk wholeheartedly, without giving rise to false thoughts. Your Enlightenment Nature is not severed. When in the Buddha Hall, you make obeisance to the Triple Gem sincerely without any false thoughts, then your Enlightenment Nature is not severed.

**O**ur encountering any states, your mind is not tainted, then your Enlightenment Nature is not severed. It is functioning in accord with the Dharma Nature, the self-nature. Then you are always at ease as your mind is liberated from all bondage.



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## 念佛●往生

**靜**下來念佛要念到：心中无物。

**萬**緣放下，一切放下，就是：心中無物了。  
若还有很多事情放不下，心中有物，叫着：众生。

**心**中无杂念，但只记一句：阿彌陀佛；只念一句：阿彌陀佛，就能証得往生了。

**念**佛不一，不生极乐。念佛是要求往生。若不求往生，哪念佛作什么？

**用**真诚心念佛，恳切心念佛。念久了，自然自知往生不往生，預知時至了。這就是唯心淨土啊。

**心**即是法，法即是心。念佛，是念心中之极乐。往生，是往生心中之淨土。

**十**方国土，不出我一心呢。



# Buddha Recitation And Rebirth

**R**eciting the Buddha's Name will bring us to a state where the mind is totally empty.

**I**f you still have lots of things to attend to, this is called sentient beings (which means having too many things in the mind).

**W**hen we let go of the myriad conditions and everything, there is nothing in the mind. So practise hard on your recitation and keep it up.

**W**hen there is nothing in the mind except Amitabha Buddha, we will be certified to a rebirth in the Pure Land.

**W**hen the mind is divided, such a man cannot gain a rebirth into the World of Ultimate Bliss.

**W**hen we recite the Buddha's Name, we must seek to be born in the Pure Land. If we cannot gain a rebirth, why are we reciting the Buddha's Name?

**W**hen our mind is sincere and we recite wholeheartedly, after a long time, we will know for ourselves if we can be born in the Pure Land or not.

**W**e will naturally understand that the Pure Land arises from a Pure Mind.

**T**he mind is the Dharma and the Dharma is the mind.

**T**o attain a rebirth is to be born in the Pure Land of our mind.

**T**he Buddhalands of the ten directions are not outside this mind.

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# 发菩萨大愿

**我**曾听过多位法师先后对我说：“学佛，行菩萨道，要发大大的誓愿。”后来领悟到，行菩萨道、度众生、发大愿、亦可带愿往生，一举三得。

**那**为什么要发大愿，百千万劫，生生世世永行菩萨道，度无边众生呢？因为佛菩萨知道，欲界、色界、无色界、三界众生造一切善恶业，沉迷五欲六尘，心地奔驰污染之欲，愚昧无知，亦有生老病死的忧患，生生死死轮回不息。

**菩**萨见证这点真相，发大慈悲心，度脱众生苦难。菩萨也知道，三界众生在过去无量劫轮回以来，曾经做过他的父母亲；当过他的兄弟姐妹；当过他丈夫、妻子；当过他的儿女；当过他的朋友亲戚眷属……。所以菩萨以感恩的心念念不忘众生的悲愿，如母忆子，终生不忘。

《**梵**网经菩萨戒》云：“一切男子是我父，一切女子是我母；我生生无不从之受生，故六道众生皆是我父母。”因为菩萨具有无缘大慈，同体大悲的精神。

**我**们要发大愿行菩萨道，生生世世，度尽一切众生，方成菩提正果。

## THE TWELVE LINKS OF CAUSES AND CONDITIONS

**I**n Buddhism, the Twelve Links of Causes and Conditions refer to delusion, actions, consciousness, forms and names, the six entrances, contact, feeling, love, attachment, becoming, birth, old age and undergo birth and death according to the links of condition. This process of transmigration of birth and death also shows the connection of causes and retribution in the three life times.

**A**ll conditional arising things are by nature empty. This is the teaching of the twelve links of causes and conditions. This first link of causes and conditions is delusion. In cultivation, we start from understanding the delusion in our mind. The twelve links of causes and condition arise from our mind.

**T**he twelve links of causes and condition are connected to the truth of suffering and accumulation. It shows us how we fall into the flow of birth and death because of delusion. This in turn will bring us to create wrong action which will condition our consciousness and finally we have to suffer birth, old age and death. It means that the delusion in life links to the creation of wrong action which will then be recorded in our consciousness and we will enter the womb. In the womb there is the formation of name and form, the six entrances. When we are born, we will have contact with others. This will give rise to feeling, love and karmas are created. Hence, we suffer old age and death. This process will never come to an end.

**B**ecause of delusion, that is wrong knowledge, we will continue to attach to love and attachment. We create defiled causes and we fall into transmigration, we will not give rise to feeling, love, defilement attachment and wanting, we will not create defiled causes to suffer future retribution.

**T**he cultivation of the mind helps us to overcome our delusion.



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# The Papers In Your Life

**D**o you live for the sake of getting these papers?

1. First you get a birth certificate when you are born.
2. After attending the kindergarten, you get another certificate.
3. After finishing Primary School, you get another certificate.
4. Attending the Lower Secondary School and you get another certificate.
5. After form five, you get another certificate.
6. When your results and conduct are good, you get more pieces of paper.
7. Having attended the University, you get certificates for your degrees, master and Phd.
8. Your results are good and you will get more papers.
9. Going out to work in the society you fight with others and create all bad karmas just to get more money notes.
10. You get a license to do your business.
11. After earning some money and you buy a car and a piece of car registration certificate.
12. Working hard to buy a house and you get a grant for your house.
13. Your are recognized by the society and you are the chairman, the president, you get more papers for recognition.
14. You commit all evils, stealing, robbing just because you want these smelly notes.
15. Falling in love with the opposite sex and you get a certificate of marriage.
16. Finally, both of you cannot get along and decide to get a divorce, you will get a certificate of divorce.
17. And lastly you die and they issue you a death certificate.

**F**or the sake of these useless paper, we fight and complete with one another. Finally, it is just a dream. They are all empty.

**W**hy don't you diligently cultivate the Buddha Dharma so as to get a liberation from birth and death?

# WHAT IS CHAN (ZEN)?

**S**ome people say that sitting in meditation is "investigating chan", while others say that it is "Chan Concentration".

**C**han Patriarch, Ma Zu Dao Yi, said "Chan is not about sitting; sitting is being attached."

**G**reat Master, the Sixth Patriarch, said, "Being separate from external marks is Chan, not being confused inwardly is concentration."

**C**ultivating Chan concentration is not dependent on words and letters; it is cultivating the mind-nature.

**W**hen one applies "externally not attached to marks, internally be still" to cultivate, one is cultivating chan concentration. Can you cultivate according to these eight words?

**C**ultivating Chan is cultivating one's mind to realize enlightenment and attain certification.

**A**t the same time, whether one is walking, standing, sitting or reaching, one must turn inwards to contemplate one's own nature in order to find back one's own essence and original mind.