

面具与寵物

The Masks and Domestic Pets

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大家好，今天給各位做一個簡單的介紹，禪跟幸福人生。禪不是要在山林裏修行的嗎？跟我們一般的幸福生活有什麼關係？我們能夠修禪嗎？普羅大眾可以修嗎？就像我們開車一樣，汽車不是很高級的科技嗎？我們一般大眾能開嗎？你假如說自造一部汽車，大概不是一般人能做的。來運用一部汽車一定是一般人都可以用的。對於汽車從專業的領域變成一般人都可以駕駛的工具，這個是工程師的責任。就像我們要開戰鬥機一樣，它裡面很複雜，而開一般的飛機並不難。同樣的你想要把禪用到高級的，那就必須要有專業訓練。禪用在日常生活，那也是一般人可以用的。其實就像我們開汽車一樣，它只要能跑就好了，裏面很多的機器原理怎麼運作，我們根本就不知道。同樣，禪是給你獲得幸福的人生，透過禪你能獲得幸福的人生就好了，什麼原因會造成這樣的效果你可以不要管。你要的是幸福的人生，就像一部好的汽車送你到目的地就好了，那汽車裏面的複雜的結構理論你可以不了解。

Hello. Today I would like to present the topic, Chan and Happy life.

Isn't Chan something that we practice out in the forest? What does it have to do with our happy life? Can we study Chan? Can average people study it? Just like driving a car, it is a very complicated machine, isn't? However, can average people drive a car? Although making a car is not something that average people can do, but driving a car is what everyone can do. So it is a question of how an engineer makes something as complicated as a car become something everyone can use as a tool. Just like flying a military aircraft, the military aircraft is complicated on its own; however, flying such an airplane is not so difficult. Therefore, if you want to bring Chan to a high technical level like that, you need to study hard. However, Chan is something that ordinary people can use in their daily lives. It's just like driving a car. If it goes, then you are set, although we really have no idea how those small parts of the car function all the time. In the same way, Chan is something that can give you a happy life. If you can achieve that happy life through Chan practice, that's good; you don't really need to worry about how exactly that happens. What you want is just a happy life. Just like all you need from a car really is to get you from place to place. You don't need to understand how the complicated small parts of it work.

今天我們首先給各位講的是「什麼是禪」。「禪」這個字是世界上最迷人的一個字，但你並不知道它是什麼。有很多人聽到禪他就很高興，為什麼禪那麼迷人？因為它有一種吸引力，我們可以透過它獲得幸福。雖然我們也不知道什麼是幸福，就像幸福在欺騙我們一樣，你都說你很幸福，真的嗎？不是！真正的幸福跟你所說的幸福一樣嗎？你大概帶有一百層的面具，你怎麼樣把那些面具拿掉？很簡單的講，禪就是拿掉你那一百層的面具，才可以讓你見到本來面目，可以見到本地風光。本來面目是禪，是自己；本地風光是講所。

這嚴格的基本定義是很清楚的。那麼跟大家講大概這樣一個理論就好。真的你懂嗎？這又是一層面具。就算懂吧，假如大家都說不懂的話，我就講不下去了，所以大家都裝着「懂」，那你就一直點頭。這點頭其實是講：「不懂！不懂！」。所以你注意看印度人在說他懂了，懂了，他是搖頭。當他贊同你講的話時，他是一直搖頭。所以當他在搖頭，他還是微笑的搖頭。它跟我們「點頭微笑」意思是一樣的。那到底是點頭的在說謊話呢，還是搖頭的在說謊話呢？他們都說：「我沒有說謊話，我沒有說謊話。」

So what I want to talk about today is what Chan is. Chan is the most fascinating thing in the world, but you don't really know what it is. Many people are very happy when hearing about Chan. Why is it so fascinating? That is because it has attractive qualities: we can achieve happiness through it, even if we don't really know what happiness is exactly.

It seems like happiness is deceiving us because you are all saying that you are happy, but really? Not actually. The distance between the happiness that you are saying you have and actual happiness is 100 masks worth. How can you take off all those masks? In simple terms, the way to take off all those masks is Chan. Chan can help you to discover your true face and to discover your original home. This strict and basic definition is rather clear.

I just want to explain it to you like this so you could understand it. But do you really understand? That's another mask. I just took it as you understand it because if every one of you says that I don't understand it, I will have to quit talking. That's why everybody is pretending you understand it, so you are nodding. So nodding actually means "I don't get it, I don't get it". So for Indians to say that I understand it, they shake their heads; and when they agree with what you are saying, they just shake their heads. So when they are smiling and shaking their heads like this, it is the same as when we are smiling and nodding our heads. So is nodding your head a lie or shaking your head a lie? Which one is it? They are all saying that I am not lying, this is totally sincere.

禪是讓我們看到自己，真正的反觀自己。我們大家相處在社會上，有一個很重要的通則，就是要跟人家相處。你要能接納我，我也要能接納你。那真的是能接納嗎？這個時候你就產生一種壓力。這個壓力必需要你適應，假如你不能適應，又要在一起的時候，你就會扭曲。這就產生這一個社會適應性的問題。社會適應性良好的人，他的才華可以發揮；社會適應不良的人，他的才華就無法發揮。那就涉及到我們每一個人了。大家想一想，你的社會適應性良好嗎？你可能會這樣講，「我跟爸爸相處得好，我跟媽媽相處得不好，我跟國文老師相處得很好，但我跟地理老師相處不是很好。」我們面對很多種人，有些能適應，有些不能適應，但是你要活下去啊。那怎麼辦呢？就像我們吃一碗飯裏面有很多菜，有些你喜歡，有些你不喜歡。你在社會這一個大城裏頭也是一樣，有些人你喜歡，有些人你不喜歡。有些你可以選擇，有些你却沒辦法選。有沒有這種情況？假如你都能夠完全選

擇，那就幸福了，可有些确实是你沒辦法選擇的。這個時候，你的適應性就很重要了。我想這是我們每個人都會遇到的。

Chan allows us to self-reflect on ourselves and to see who we really are. There is an important principle in what we are doing daily? That is to be in harmony with people, to get along with people: I need to be able to accept you and you need to be able to accept me. Can you really accept (me or other people)? For example, if there is some tension or pressure in a relationship, you need to adjust to the situation. However if you can't adjust to it and you also want to be together, then there will be distortions. This is called problem of social adjust(ment). People who are able to adjust well socially can express their talents. People who can't adjust well socially are unable to express their talents. This is true for all of us. Consider how well adjusted you are. You can say, "Well, I get along with my father, but not so well with my Mother; I get along well with my English teacher, but not so well with my geology teacher." So we face lots of people, and we are able to get along with some, but not all of them. However, you have to get through it all. So what do you do? Just like when you are eating, you have some dishes (foods) in your bowl that you like, but some you don't. Our society is the same; there are some people that you like and some that you don't. Some you can choose, but some you can't. Isn't it like that? If you can always live and choose, that's called happiness. But there are many choices that are not possible to make in life. This is why your ability to adapt and adjust is very important. I imagine this is something we all encounter in life.

有些地方要求你要有能力，工作能力，但是有些地方不要你有工作能力，所以就有很多人生哲学产生的。要與人相處，第一，印象要好；他这个印象不好的時候，大概就很難相處。所以，大家在團體裏面是最好磨練自己的时候。我們一個團體活動，常常聽到人家這樣問：「那誰去嗎？」「對！他去。」那人就反應：「他去啊？那我也要去！」這個叫什麼？這個人有魅力！可有些人是：「去我會去，但是只要他去，我就不去。」

Another example is that in some cases in life your ability to do work is important, but in some others you are not required to be able to do work well. That's where lots of philosophy comes from. When you are trying to get along with people, the first thing that's important is impression. If you made a bad impression, it's hard to get along then. So when you are in a group, that's the best time to practice getting along with people. Sometimes when we have group activities, you often hear someone say, "Oh is he going?" Someone else responds "Yes, he is." Then someone says, "Is he? I am going too!" What's this called? This person has charisma. While for some people on the other hand, someone will say, "I am going, but if he is going, then I am not going."

(21:01....录音好像断了?) 這就像在工廠來生產一個部汽車一樣。那樣的禪師就像大企業家一樣，他有大福報、大智慧、又有經營能力。可我們不是每個人都是这样大企業家，從历史上这样的人有幾個？可每個人都可以開「福特」的汽車，我們每一個人都可以做幸福的人，但我們不一定每個人都能夠做大禪師。

[...] This is like when you are manufacturing a car. That kind of Chan practitioner is like an entrepreneur. He has lots of blessings, lots of wisdom as well as excellent business management abilities. But not all of us have those abilities. How many such kind of persons do we have in history? However, everyone can afford to drive a Ford car, so we can all be happy although not all of us can be an excellent Chan practitioner.

所以我們要告訴各位的是看清楚自己，不要有太多的面具。我們有那些面具你知道嗎？我們來算算看，第一個愛面子、第二個愛現，還有一個很可怕的面具，它跟愛現差不多，但比愛現更可怕。台灣話講的這個叫逞能。逞能就是愛壓制別人。這種性格就是喜歡鬥爭，愛壓制別人，譬如人家做的東西本來就很好吃了，可他會的說：「不好吃，我來做更好吃！」其實你做出來，人家一樣都不愛吃。但他就很多理由：「剛才那鹽巴加多了。」又或者說：「我把醋看成醬油了。」那這說明什麼？他是愛鬥爭的人。其實我們每個人在做日常生活中的事情都是差不多的，你說你家裏做的菜跟我家裏做的菜大概都七十五分左右吧，也不會太差，因為是你每天要吃的。你也不可能做得像餐廳那的菜呀，那有什麼好比較的？所以我們會欣賞去別人家去吃吃飯，改天你再到我家來吃飯。這是真誠的交流，這才是幸福！你假如說：「我到你家去吃飯，好像是個乞丐，不個就不好。」因為你不是分享，分享是不會有這種高低的差別，所以分享是非常重要的靈性。所以一個人要懂得分享。但分享跟愛現就不一樣。你能分別嗎？分享不是要別人的肯定，分享只是請人家吃，吃了就好，先吃再講，是這樣子。愛現是要得到人家的肯定，他不存在，他一定要先現一下表示他的存在。所以要愛現的人不會有幸福感，而分享的人是一直在修福中。「看到他吃得很高興的樣子，我就很高興。」這個就是分享。愛現就只是「你知道嗎？這個我知道，這個我會。」他有一種要超越人家、壓抑人家的那種感覺，這個就叫愛現。

28:28

So what I would like to tell you here is that you have to be able to see yourself clearly without wearing your masks. What kind of masks do we have anyway? Let's count. You like face (attention), you like to show off and there is one that's even worse than showing off, which is that one (who) likes to press on the other people. This kind of person likes to downgrade (the) other people. For example, when they are eating something that people said was good, they say that "this isn't so good, I can make something better than this." Actually, when this kind of person tries to make it, nobody even likes it. They then will have many excuses, "too much salt" or "I thought that vinegar was soy source". Well, what does that really mean? This person just likes to argue and downgrade the others. Really, when people cook, the differences aren't really too big. The dishes you make at home and the dishes I make at home are about 75% (the same), really (this) is not too bad because it is what you have to eat every day, but you wouldn't be able to make it as excellent as the restaurant's. So what's there really to compare? That's why we would appreciate going to your house to eat and then someday I will invite you. This is true community, and this is true happiness. However, if you say "How about I come over to your house to eat", is as if I am a beggar. This is a problem because that is not sharing. Sharing

doesn't have such a higher or lower idea in mind. So the spirit of sharing is important. It's important to know how to share. But sharing and showing off aren't the same. Can you tell the difference? Sharing does not need someone else's approval, but showing off does. People who like showing off aren't happy. People who share are always happy. When I see them eating happily, I am happy too. This is sharing. People who like showing off always say, "See what I did, look at this, I can do this." There is (a) certain feeling of forcing the other people to accept (what was done). That's showing off.

所以，幸福是很平常的事，可是我們要存在著一種要與人不自覺的時候，你就沒有幸福了。所以我們人生本來就是會追求幸福。其實講追求幸福也是不算是很好的詞彙表達。我們看動物啊，牠們閑來無事，像這個冬天曬曬太陽，睡個午覺牠們都好幸福。當你回家看到牠躺在那裏：「起來。」牠還伸個懶腰才翻身起來，你看多麼幸福！這時候它有在追求幸福嗎？牠本來就在幸福裏面呀。在當我們說要追求幸福的時候，其實我們是很悲哀的，表示那幸福已經跑掉了，不要我們了。幸福本來是永遠存在的，不過我們腦筋就是被很多面具給障礙住了，我們把那面具丟掉就好了嘛。你只要把面具丟掉，把面具拿掉，你就很幸福啦，這就是「禪」的根本定義。我告訴你幸福是無所不在，幸福是本來存在的，它沒有消失，是我們自己跑掉了，我們離開了幸福。我們為何會離開幸福？這是我們的社會適應不良，我們在這社會上跟人相處的時候不會相處，你不知道怎麼去處理這些。

So happiness is a very ordinary thing, but once you are comparing yourself with someone else, being competitive, it's not happiness. So our life (purpose) is finding happiness. That's not even the best expression to say finding happiness. Let's look at the animals. They are outside in this winter weather, sunning themselves. When you come back home and ask them to get up, they will stretch out and get up. You see how happy they are. Are they pursuing happiness in this way? Aren't they already happy? So when we are pursuing happiness, it's actually a strategy. By the time we are pursuing the happiness, it means we aren't feeling happy. Happiness is already there for us, it is just that our mind is being covered in masks. Why can't we just take them off? Once you can get rid of all the masks, then you will be happy. This is the true definition of Chan. I will tell you that happiness is everywhere. Happiness was there from (the) beginning and it hasn't been disappearing. It is us who has left the happiness. Why would we do that? That's because we don't adjust well to life. We don't get along well with the people we are with. We don't know how to deal with it.

我常常看到那小孩子，我在測試那小孩子那種生命的存在那種純潔的樣子，他其實是很幸福的。我舉這個例子給大家聽聽：我的這個孫，他在吃麥當勞薯條，他把那些薯條全部倒出來，然後他在玩，我就問他說：「給爺爺吃一個好嗎？」他說「好啊。」然後他繼續玩。我看見他玩的都忘了，他根本就忘了我跟他要薯條的事，我就再講一次，「給爺爺一個好嗎？」他說：「好呀。」他又沒動作了，就繼續再玩。我就伸手去拿了。「啊！」他就叫了。然後眼淚就跟着出來，我說「好……。」他就把它弄好了以後，我就看到了，完整一條

沒斷的，一堆放在一起，那有斷的，放在一堆。然後他把斷了的拿起來，他要餵給你「欸，爺爺給你。」然後他就一起吃了。把斷的、小斷的，炸黑的，通通吃完了。然後再開始吃那些完整的。他拿一根起來，要放嘴裏，又先想到爺爺，他先給爺爺吃，然後再自己拿自己該吃的。你會看到他有一個思維的邏輯在：他說要給你吃呀，他沒有說不給你吃，不過他要把它先梳理好，然後他要吃的時候，他還會想到爺爺要先吃。這部份吃完了，再吃這個，他還是想到爺爺要先吃。這個你就可以看到他的這個思維模式跟他的行為模式，但他的語言表達不夠充份，所以他不會講，可是他會做。通常我們，我不知道美國的父母跟中國的父母在這個地方的反應可能就有很大的不同。你會不會看到他就說：「爺爺要吃，要先給爺爺吃，那怎麼怎麼……。」你會有你的理論。這時候你就沒有看到孩子的思維跟行為模式，這時候你就會干擾他的心理發展，當下你的干擾就會影響他的心理發展。

I often see children doing what they do in a very innocent way, that's happiness. For example, I have a grandson. He was eating McDonald's fries. He spilled out all his fries and then he was playing with them. I asked him "Can I have one?" He said, "Ok." Then he continued to play with his fries. He continued to play and even forgot that I had asked for it (one). So I asked him again, "Hey, can I have one of those?" He said, "Sure." Then he continued to play with the fries. I then reached my hand out and took one. "Aaaah!" he got upset and began to cry. I said, "Oooh, ok, ok, ok." But finally I realized what he was doing. He first organized the broken ones in one pile and the unbroken ones in another pile; and then he retained a broken one and gave it to me before he put one in his mouth; then he continued to eat all of those that were broken and a little burned; after that he took the ones that were perfect and gave one to me first again and then ate some more of the perfect ones himself. You can see that he had a certain plan to it. He wanted to give me some indeed, he wasn't saying he wasn't going to give it to me, but he wanted to organize them first. He considered Grandpa wanted some of these first. He wanted to first eat all of the not so good ones and then some good ones. He still had me in his mind. You can see what he was thinking by what he was doing. He had an intention, but he just wasn't able to express it clearly yet. There are some parents (well parenting in American and China might be different) who might say in such a situation to the child, "Give it to grandpa first if grandpa wants it." because they have their own idea of what the child should do; they may not be able to see what the child's frame of mind (is) and what they are thinking or what they are doing. What this kind of parent does in those moments can interrupt the child's thought process.

現在我們可以看到小孩子很小就喜歡玩手機，他們還沒未讀書就已經會玩手機了，還未上學就玩手機了。那現在上學以後玩手機就有限制了。現在科技很進步，這個爸爸媽媽雖然不在家裏，可在他的電腦上也可以遙控看看孩子在家裏的生活狀況，二十四小時的監控。爸爸就看到那個孩子六點就有動靜了，早上六點就醒了，平常都要七點半才叫還叫不起來。他就開始追蹤，六點起床，他在干什么。他就發現孩子起床玩手機。他自己會設定六點他的手機就響，那六點至七點半是他玩手機的時候，因為七點半要上學，他就不能玩了。你就會看到：孩子他會適應他的環境。你不給他玩，他睡到七點半都懶得起床，但他

現在為了要玩手機，六點自己就起床了。這就是他的社會適應性。他適應他的環境嘛。有的就會有良好的適應方式，有的就會適應不良。你想你的孩子將來要成功還是要失敗？那要培養他成功的適應模式，那才是真正的教育。那假如他在適應上面適應不良，將來要成功就很難，因為他會遇到很多挫折。那個爸爸就問我，「他六點起來自己打電腦、玩手機，那我要怎麼管？」我說這是他的權力範圍，他犧牲他自己的睡覺時間，去做他喜歡做的事，這很好的，你最好不要干涉他，因為這是在可容許的範圍內。

These days, we see how even small children like playing with (cell) phones even before they start school and parents put limits on how much their children (can) use phones once school starts. Technology progresses these days. Parents can basically monitor their children through the phone 24/7. In this example, the father can see that at six o'clock in the morning, his child's phone wakes up. However, when he tries to wake up the child at 7:30, the child won't even get up. Then the father started to track what the child was doing at six o'clock. He found out that he wakes up at six o'clock to play with the phone. The child sets the alarm to go off at six o'clock. So it is his time to play with the phone from six to seven thirty. He goes to school at 7:30. He can't play with the phone after that. So you can see that children adjust to their environments: If you don't let them play with the phone, they don't even want to get out of the bed at 7:30. But in order to play with their phone, they will wake up at 6:00 a.m. This is their social adjustment. They are adjusting to their situations. Some children adjust well, some not so well. Consider, do you want your child to be successful or a failure? The real education is to foster our children's ability to adjust well to their situations. If they can't adjust well, it will be very difficult for them to succeed because they will encounter of a lot of difficulties. So this child's father asks me, "He gets up at 6:00 and plays with the phone, what am I supposed to do with that?" I said, "Well, consider the whole context, he is sacrificing his sleep to do something he wants to do, isn't it good? I wouldn't get involved, because it is something tolerable."

我們對孩子需要給一些壓力，不能沒有壓力，孩子在未來社會適應性的成功與否，它有四個因素會干擾他。第一個是家暴，家暴是有這種父母對孩子有強迫性的，不管是語言暴力或行為暴力，都會把孩子斷送掉。第二個是縱容，放縱。我們現在的教育叫愛的教育，其實是一種放縱，你就不管他，他喜歡做什麼都好。這種孩子會變成沒有責任感，人生沒有目標，我們發現很多年青人有這種情況。人生就這樣嗎？人生如浮萍，漂到哪裏就到哪裏。這種人我們沒有辦法賦予責任，我不是說你們。這當中有沒有這種人，我想很多。你問結婚好不好？好啊！你結婚要幹什麼？出去就忘了回來，出去就不會回來了。你說：「結婚這個家要不要照顧？你說結婚就結婚嗎？結婚的意義是什麼？結婚要幹嗎？」他不知道。這個就是你從來沒有給他人生的目標的結果。第三種是溺愛，溺愛把他扭曲了，他的人生目標是錯誤的，他把責任跟他應盡的義務，他會混亂。這三個是我們所見到的大部份，這些孩子長大以後看起來很標緻，但就是不能用。第四種，就是他從家裏出來跟人家相處的時候，產生第一次社會適應的狀況。通常是讀幼兒園的第一天，或是上小學的第一天，碰到新的陌生人的那種相處狀況。因為在家裏他是老大，你現在到學校去他也是老

大，所以他會發現每一個都是老大。這個時候啊，丛林法则就會發生。那就開始有衝突了。這個時候有很多孩子就會縮回來。因為以往在家裏他可以撒賴，現在面對別人他也撒賴，同學也撒賴。這時候你會發現，「我撒小賴，他撒大賴。」這個時候他就被欺凌、被霸凌，當他被霸凌的時候他開始萎縮，不敢面對陌生人。那父母又讓你一定要到學校去，那你去了你就被欺負，其實他內心造成了恐慌，這個時候他的人生觀就變成「始終被欺負的」，這是一種人生的不幸。你知道嗎？

We should give our child some pressure, of course it's important. Children, as they grow up, can generally encounter four main difficulties. One is domestic violence: child abuse at home, verbally and physically. The second one is spoiling. What some people called loving education is one version of spoiling. If the parents don't control what the children do and don't set any boundaries, that's spoiling. This kind of child grows up feeling that they don't have a sense of responsibility. Their life is aimless. Many young people nowadays are in this situation. "That's just how life is, well, just where I want to go and do what I want to do." These kinds of people are unable to assume any responsibilities. I am not talking about you guys, but I think there are lots of these kinds of people among us. For example, one may ask the other, "Shall we get married? Do you want to get married?" The other may say, "Ok." And then when they get married, what do they do? They have no idea of their responsibilities in a marriage. One may leave and not come back after they get married. The philosophy to them is "You want to get married, let's get married; it doesn't mean that I will be there to take care of everything." They don't have any idea what their action involves. This means that they haven't been given a true aim in their life. The third obstacle is over-indulgent parents. The direction of the child's life is incorrect in this situation. They confuse their responsibilities with their duties. These are the three obstacles our children normally encounter. If they grow up with these, they may look very good from their appearance, but aren't reliable. The fourth type of obstacle normally encountered by children is when they are coming out of (leaving) home and going into society. This is the first situation of their social adjustment. Usually it is the first day of their primary school; they encounter strangers for the first time. They are often the boss at home, but now at school, they aren't the boss anymore. They discover that everyone else is also a boss. At this time, the law of the jungle applies: the strongest is the boss, then this is the beginning of their social conflicts. At this point, many children withdraw. At home they can be bossy, at school they also want to be bossy, but they discover that they are not bossier than the others. In this conflict, they become bullied. Once they are bullied, they retreat and don't want to face the strangers. However, the parents insist the children go to school, and then when they are at school, they are bullied. This causes fear internally. At this point, one's consciousness comes to expect (the) other people to bully them. This is unfortunate. Do you know what I am talking about?

有一個非常有名的英國國王，後來他不當國王，我們不知道他叫什麼名字，我們中國人是叫他溫莎公爵。他就是小孩子的時候在貴族學校被其他的貴族欺負，所以他的口才不好，他的弟弟也口才不好。他弟弟的女儿就是現在的英國女皇。其實這兩兄弟從小就被欺負霸凌，這就是最经典的例子。

There is a very famous English king. After a while, he quit being a king. I don't remember what his name is, you can look it up. We call him the Duke of Windsor, (Edward VIII), in China. He was bullied at the Royal school he went to when he was young. He couldn't speak well. His little brother, George VI, couldn't speak well either. The daughter of his little brother is the current Queen of England. Actually, both of these boys were bullied at their young ages. This is a classic example.

我們在生活中這樣的孩子很多，為什麼會自閉症？為什麼會憂鬱？這是最主要的一個原因。因為他對社會不適應，我們也要常常考慮到這個，當我們用很強勢的語言表達能力的時候，都要留意到我們周遭有很多人是被我們霸凌了。其實這就是在造業。因為你會斷了人家的法身慧命。所以，我們在平常的生活中扶助弱小的人，幫助他們做一個完整的意見表達，這是很重要的。所以我們平常看到，當一個人表達意見很強勢的時候，我們都要開始留意有沒有人受傷。因為一個人很強勢表達意見的時候，只有兩種狀況：一種是政治型的，意識形態強迫，他政治一定要贏，所以他會把一個很完整的事情很簡單的條理化，變成意識形態去強迫對方接受。另外一種是語言暴力，輿論媒體就是語言暴力。這些媒體的語言暴力，他們在社會上興風作浪那個我們就不講了。你要是觸動他們的話，他們就對付你。但是我們在生活中這種情況很多，他一講話就好像他是上帝一樣，他都不會去注意到別人的立場。在這個時候我們常常發現他講話的同時就有人受傷。

Many of these kinds of children exist. Why do they withdraw? Why do they get depressed? This is an important issue because they can't adjust their life in society. So we must consider if we have the ability to use words well, to speak well, many people may have been bullied by us. This is actually a bad thing because you may have created a spiritual barrier to the others. So it is important to help and give the other people (especially the ones who don't speak so well) the opportunity to express themselves and respect them. So it's important to see whether there are people nearby who are being hurt when someone is giving their opinions very strongly in public. When someone speaks so strongly like that, there are two kinds of situations. One situation is like the politician who expresses their political opinions: in politics one has to win, therefore, they will breakdown the (opponent's) point of views to force the other side to give in. Another situation is verbal violence. The main stream media is an example of this verbal violence. This kind of media violence is awful and I don't even want to talk about what they put up (out) there. If you tweak them a little bit, they will come and get you. These two kinds of situations are very common in our life. As soon as they talk, it is as if they were God. They don't consider other people's feelings. So what we often find in these situations is that when they talk, people get hurt.

各位也要留意，像我們在講經啊，我們只要講到人性的這個部分，就有很多人會對號入座，這四種現象。我們在孩子成長的過程中都要留意，因為這一種造成社會適應不良的時候，他也要去呀，不然是要怎麼辦？就在這個時候他就開始要偽裝。他要會去尋求一套他的生存模式。這個時候我們就會發現，同樣一件事情，為什麼每一個人的解讀都不一樣。這

就是他的社會適應性所造成的不同的現象。當有各種不同的解讀情況出現的時候，就表示這個社會是很混亂的。各位想想看，我們所存在的环境裏，是不是普遍的有這種狀況？因此我們要怎樣把這個面具給除掉？除掉人生面具的方法就叫做禪。

You may be aware that when we give this kind of Dharma talk, it talks about our personality traits because it affects our spiritual cultivation. Some people may take it personally, thinking that Master is talking about me. But I am not. I am just talking about the reality. These four situations are important to pay attention to when raising a child. When children encounter any of these four situations, they still have to live on. In order to live on, they start to disguise themselves and to seek for a way to survive. This is the reason why every person's interpretation is different for the same situation. This is the consequence of their social adjustment. When different interpretations emerge, this leads to chaos in society. So I would like you to consider if this is the situation in our daily life. That's why it is important for us to take the mask off. Chan is the way to take off our masks in our life.

人生帶有很多面具，怎么样把這些面具給除掉，除掉了這些面具的方法就是禪。所以不是要有禪法，是因為我們在成長的過程當中，我們要適應這個社會，所以我們就走了很多彎路。搬出去以後，走路回來。從怎麼樣走回來的這種方法來講，就叫做本地風光；從拿掉面具看到本來面目的這種情況，就叫做本來面目。所以從「能」的這方面來講，和從「所」的這方面來講都是禪。

People have (wear) many masks in their life. Taking off those masks, the way to do that is Chan. So as we seek our solutions for those problems in life, we go down many dead ends and wide alleys, and then we don't know where we are. So to come back from those (last) places and to find where we originally were (came from) is called Discovering our Original Home; and the state that the masks we are wearing were taken off and our true face revealed is called the Look of Truth. We call both of the two perspectives (the actions to the Original Home and the state of the Look of Truth) Chan.

這個方法其實也不難，只是放下。放下虛偽的，放下各種理由。這一個很簡單的法門，叫做「放下著」。就是一直放下，一直放下，一直放下……，那你就會見到本來面目。從本來面目如何真正的起用，是另外一套教學。現在是我們還沒有放下面具，這是我們的第一課。我們的朋友們，先把生活中的這一面跟各位談一談，那各位有沒有在這一方面感覺有那些要提問的。

The method to practice is not so difficult, essentially it's letting go; putting down our false (beliefs) and excuses. So one important technique is to simply let go, and continue to let go, that is when you will see your true face. As to how you use your true face after you find it, it's another teaching. So our very first lesson is about how to take these masks off. So this is what I would like to talk to you about. Are there any questions regarding this?

放下面具就是放下心理的負擔，你要真能放下這個負擔，你身體上的病就會好。那是一個不同的主題。你怎麼用腦筋你就會有什麼病，你不用腦筋，你就不會有那個病。你可能听不懂這些，因為你都在用腦筋，你都在帶面具。因為你帶面具你就會生病，這套邏輯在知識經濟學上沒有，這確實它是非常不尋常的。來，各位可以提問。

Taking off the masks is like taking off your sociological burdens. If you can take off these burdens, all of your physical diseases will disappear. This is another topic. How you are using your mind is how you develop (the) diseases. If you don't use your mind, you won't get sick. You may not quite understand what I am saying because you are using your mind and you are wearing a mask. Because you are wearing a mask, you are getting sick. This train of thought does not exist in your usual abstract way of thinking, but it is really magnificent. Any questions?

問：是不是不要用腦筋呢？Question: So we can't use our minds?

和上答：是。不用腦筋！用腦筋有兩個方法：一個是錯誤的腦筋，一個是正確的腦筋。你查一查字典，大腦有左腦和右腦。你用錯誤的那一個腦就會生病，你用正確的那一個腦就不會生病。所以我們通常會告訴你不要用大腦，這是告訴你不要用錯誤的大腦。什麼叫錯誤的大腦？你帶着面具的大腦就是錯誤的大腦。

Answer: There are two ways to use our minds. One is (an) incorrect way and the other is correct. If you check in the dictionary, there is a left brain and a right brain. If you use the wrong one, you get sick. If you use the right one, you won't get sick. That's why I tell you "don't use your brain". That means: don't use the wrong one. What is the wrong way? It is when you use it with the masks on.

問：我怎麼知道那一個是錯誤的？

Question: How do you know which way is wrong?

和上答：因為你都用面具的大腦。

Answer: Because you still use the brain with the masks on.

問：怎樣使用正確的大腦？

Question: How do you use the right brain?

和上答：接受這個訓練。（指屏幕上的禪觀培訓圖）

Answer: Training like this. (This refers to the training chart on the power point presentation screen.)

問：每個人只能用一個腦嗎？

Question: Shall we just use one brain?

和上答：可以用兩個腦，兩個腦交換互用。當我要打你的時候我就在用錯誤的大腦，這是要有因果報應的。只要用左腦就有因果報應，用右腦就沒有因果報應。我是用左腦右腦，可是，不是醫生的左腦右腦，因為醫生的左腦右腦也是分析錯誤的。為什麼說醫生的左腦右腦分析錯誤？你們都吃過雞蛋嗎？我記得五十年前說：「雞蛋是最好的。」大約三十年前又說：「雞蛋是非常不好。」最近又說：「雞蛋是好的。」好不好都是醫生說的，所以好不好都是錯誤的。

Answer: You can use both. If I want to hit you, I am using it the wrong way. There is a karma consequence. As long as you use your left brain, there is a karma consequence. If you use the right brain, there is no karma consequence. I was talking about the right brain and left brain, but the strict medical definition of right brain and left brain in (a) medical definition is not quite what I am talking about. Why do I say not quite? You had an egg before, right? I remember 50 years ago, eggs were great. But then 30 years ago, they started saying that eggs were bad for you. And now recently they are good for you again. Well, is it good or bad? It's all what the doctors say. So good or bad; it's all wrong.

我記得有一次，我們做過一個統計，烤麵包機，按下去兩分鐘就要彈出來，不然就烤焦了。我記得那時候烤麵包機兩百塊台幣。後來改為它会自动跳起來，就不會烤焦了，要四百塊，價格漲了兩百塊。但是跳起來不烤焦，可又要涼了。所以他又再發明一次，就烤了以後不會涼的、會保溫。六百塊。那其實是變成跟那兩百塊的一樣，所以有沒有進步？價錢在進步了，產品沒有進步，這是科學家用的大腦，都是面具的大腦，我不是說科學家是壞蛋。

There was once people (who) did some statistics (research) about toasters: Press the button, two minutes later, you get the toast out, otherwise, it is burned. At that time, one toaster was 200 Taiwan dollars. Then a toaster came out that will automatically pop out the bread, so it won't get burned, 400 Taiwan dollars this time. It doubled in price. So then people realized that if you toast it that way, it will get cold if you don't eat it right away. So they invented another one-when you toast it, it pops it out and keeps it warm, 600 Taiwan dollars. Actually, this was the same as the one that was 200 Taiwan dollars. So was there any progress? They are progressing in price, but the product did not really change. So when scientists use their minds, it is with their masks on. I am not saying that scientists are bad people.

現在的科學家在三千年前叫做「巫師」，因為巫師是三千年前的知識分子，他是科學家，他會治病的。現在的科學家會治病，所以現在叫科學家，三千年後他的意思其實是跟巫師一樣。因為科學的答案不是終極的答案，因為明天還有新答案。你知道三千年後的答案是

怎麼樣？所以現在的答案是你現在所得到的，可能是最好的答案。因為人類的大腦，錯誤的大腦都是要找最好的答案。對不對？所以我們也只能說：「它可能是最好的答案。」要不然，你不會找這個答案。

Today, scientists are what people 3000 years ago would call wizards because wizards were intellectuals of ancient times. They were scientists and they could cure the diseases. Today scientists cure the diseases so they are called scientists. (Three thousand) 3000 years later, their name will carry the same meanings as that of a wizard because the answers of scientists are not the final answers. There will be a new answer tomorrow. What will you think of the answers 3000 years from now? So perhaps the answers that we have arrived (at) now would be the best answer because the mistaken mind that we use always wants to find the best answer, so all we can say is that perhaps it is the best answer, otherwise you wouldn't be looking for it.

到醫院開刀就好了，你一定找最好的醫院、最好的醫師嘛。最後你還是要死啊。有沒有說找最好的醫師就死不了？你來找我，我也不可能讓你死不了。我只能告訴你，我讓你好死，不會死的很痛苦。我不可能使你不死，每一個人都要死的，但我們是希望你好死的，不要死得那麼痛苦。

Another example is that when you go get some surgery. You definitely want to find the best hospital, best doctor, right? But you are still going to die eventually. Is there a possibility to say that "Oh, I found the best doctor, I won't die?" If you come to me, I also can't make you not die. All I can say to you is that I will help you die a good death, not one full of suffering. I can't stop you from dying, we are all going to die some time, but I hope that you can die a good death, and not go through lots of suffering.

那醫生就不是了，他硬是不給你死呀。那些醫生就不要你死，再活啊，所以他們就用電擊，你明明就要死了，他就把你「嗞……嗞……」電擊，又活了幾小時。又要死了，又再來一次…。他說救人一命勝造七級浮屠。其實，這種電擊救人一命，是糊塗七次，這不是奇蹟。你就是回來再活幾個小時，甚至幾分鐘，那有什麼用，那是痛苦啊。所以你要知道啊，醫生在處理事情，他發生事情，他一定第一個反應就是「我這樣做是合法的。」因為法律要他這樣做，他要不這樣做，他犯法。這就沒有醫德良知，醫生的醫德、醫德良知。那到底是律師在治病？還是醫師在治病？沒有真理呀。所以我們在這個地方說，你用左腦的時候，就是帶着面具。醫生在給你治病的時候，他先帶一個面具，就叫做法律。所以，到底是醫生在治病？還是法官、律師在治病？然後再加上輿論、媒體的作用，他面具就帶得很多。所以一個醫生在治病的時候他都帶很多面具，所以他能不能夠盡他的所能來做他這一件事情？這些社會的負擔、扭曲了。今天這社會有多少個醫生是有真正良知的醫生？

On the other hand, the doctor tries to stop you from dying, so they use the shocking machines, chi, chi, chi...to make you come back to life. If you are about to die, they will do it again. They are saying that saving one life would be better than building a 7- storey tower for a temple. Actually, this sort of machine that shocks people back to life is not a good thing. What's so good about living a few hours or minutes longer? That's lots of suffering. You should know that when doctors are doing something, the very first question they consider is, "Is this legal?" The law requires that they do things this way. If they don't do things this way, they are breaking the law. So are they ethical? Are they following their conscience? Who is treating the patient? The lawyer or the doctor? There is no truth. So this is why we are saying if you are using your left brain to deal with all these, you are wearing a mask. Before the doctors treat you, they are already wearing a mask, a legal mask. So is it the doctor who is dealing with the diseases or is it the lawyer or judge? In addition to this, with the pressure from media, the doctors have worn many masks. Therefore, when the doctors are treating their patients, they are wearing a lot of masks. Can they really bring out all of their abilities to treat the patients? The burdens of the society have distorted what they want to do. How many doctors in this society are really truly doing their jobs from their hearts?

但是，你要知道，當你有良知的時候，你會遇到有良知的醫生。這個時候就等於你遇到奇蹟。我舉我個人的例子給你參考。那應該是四十幾年前，要詳細查資料，你應該會查得到。那時候我在台灣經濟部上班。有個朋友說我有肝硬化。他拿了一個特效藥給我吃。我吃了兩個禮拜，很有效，我又吃了兩個禮拜，我就覺得身體很好。那就再去找了他一次，他又給了我兩個禮拜的藥。那我就問他說：「我真的肝硬化嗎？」他說：「是啊。」我說：「你都沒有給我把脈，你都沒有給我檢查，怎麼知道我是肝硬化？」他說：「你的臉上就寫了肝硬化。」那我就碰到鬼一樣，沒辦法了。回去吃了確實是身體感覺很好。因為我要去醫生的時候，要量血壓，我的血壓是五十到七十，我就問醫生：「這是怎麼樣？」他說：「這個叫低血壓。」我問：「低血壓是怎什麼狀況？」他跟我說：「你見過高血壓沒有？」我說：「高血壓會中風嗎？」他說：「對。你見過低血壓的人嗎？」我說：「我不知道。」他說：「低血壓的人都在墳墓裏面。」我說：「那我要怎麼辦？」他說：「你隨時要準備。」下面他就沒講了。那時候有個特色，下午要下雨啊，我早上就知道了。
~相信是中斷了，內容接不上~

But you should know (that) when you are (a) person with conscience; you will encounter a doctor with that. You will call this a miracle when you encounter it. I will give you a personal example. This happened about 40 years ago. If you want to look it up, you probably could. I was working at the Economic Department of Taiwan at that time. A friend told me that I have cirrhosis. He brought a special medicine for me. I took it for two weeks and it worked. I then took it for another two weeks and I felt much better. Then I went and looked up my friend. He gave me another two weeks of medicine. So I asked him, "Do I really have cirrhosis?" He said, "Yes." I said, "But you haven't even checked my pulse or done any tests, how did you know?" He said, "I looked at your face and I can tell immediately." I felt that I must have met some ghost, I don't know. So I went back home, I took the medicine and again I felt much better.

When I originally started my job at the Economic Department, I checked my blood pressure, it was 50 to 70. I asked the doctor at that time how it was. He said it was low blood pressure. I asked what the low blood pressure means. The doctor asked me, "Have you seen the result of high blood pressure?" I said, "Is it stroke?" The doctor said, "Right. So have you seen anyone with low blood pressure?" I said, "No." The doctor said, "That is because people with low blood pressure are already in the grave." I asked the doctor, "What I should do?" He said, "Well, get ready to die any time." That was it. At that time, I had a situation-when it was about to rain in the afternoon, I would have known it in the morning.

那他拿了這個特效藥給我以後，我吃了精神挺好。我就想：我這個低血壓跟肝硬化有關。回來我就想說我要找個醫生來看看。台灣的醫藥保險是相當不錯的，我是有想過肝硬化要開刀的話，要距離家裏近一點的醫院比較好。所以我要找醫生就找我們家裏附近的那個大醫院的醫生。它有一張list。當我一拿起來一看，就有一個雷大夫，雷醫師的名字在放光，那我就對着它找過來，禮拜四，那再對上去，是我們家裏這一家農民總醫院，那就好了，就對了。他禮拜四，今天禮拜三，那就明天了，那我就明天去看他了。

So after I took this medicine from the friend, I felt so much better. I thought to myself that my low blood pressure must have something to do with the cirrhosis. Therefore I thought I should find another doctor to check it. At that time, the medical insurance system was very good at Taiwan. I thought if I need to have surgery for my disease, it should be somewhere close to home. So I looked for a doctor in the big hospital near my home. There was a list and there was one that stood out on the list. It was Dr. Lei. Then I further looked, he was scheduled to see patients on Thursdays and the location was close to my home. So it was Wednesday when I checked the list and his schedule was on Thursday, which was tomorrow. So I went the next day to see him.

那結果去的時候他滿額了，今天不看了，你要看，下個禮拜。下個禮拜也滿了，那就要兩個禮拜以後。我說：「那這不成，我肝硬化不能等那麼久。」Information 那個小姐就叫我：「你去問醫師，看他要不要看你。」我就跑去找那個醫師，他正在看病。我去了，在我前面有一個人，他問護士小姐說：「我要加號，要加個號。」那護士就問醫師，醫師說：「不行，我要開會。」那護士就把他轟走了「不成！不加。」我說：「我都來了，小姐我也要加號。」護士說：「剛才那個才不行，你怎麼加？」我就叫：「李大夫，我要加號。」他說：「你那麼急嗎？」我說：「今天一定要看啊。」護士說：「不行呀！」醫師說：「好吧。」通過了。通過他要寫一個條子，我再回information那報到。後邊又來一個：「我也要！」那醫生說：「要什麼要，我要開會了！」那我就不管了，我趕快去加就回來了。只有那麼一次，我跟那個醫師只見過這麼一次面。

When I went to see him the next day his schedule was full. So they told me to come back next week, but he was also full the next week, then it would have to be in two weeks. I said to the

information girl that "If I have cirrhosis, I can't wait for that long." The information girl said, "Why don't you go and ask the doctor to see if he is willing to see you today". I went to see the doctor. He was in the middle of seeing someone. There was someone ahead of me. That person said to the nurse he wanted to be added to the list to see the doctor today. The information nurse asked the doctor, "Can we add someone?", but the doctor said, "I have a meeting, I can't see him." Then the nurse told that person to leave. I then said to the nurse that I in fact would also like to be seen by the doctor today. The nurse said "That guy couldn't get in. Well, how can you do that (get in)?" Then I called, "Dr. Lei, I would like to have an appointment please". Dr. Lei said, "You are that urgent?" I said, "I definitely need to see you today." The nurse said, "No, no, no, no." However, the doctor said, "All right, fine." Then I got in. The doctor had to have a slip filled out for me to go back to the information girl. Then someone came behind me and said "Hey, I would like to have an appointment too." The doctor said "No, I have a meeting!" So when I got the slips filled out, I came back as fast as I could. I only had one appointment ever with that doctor.

我去等他，他說：「你怎麼了？」我說：「朋友說我肝硬化。」那護士就笑了：「哪有朋友說肝硬化就肝硬化？」我說：「我不知道，所以就來給醫生來看嘛。」那醫師年紀很大，他說：「孩子，躺着。」我就這樣躺着。他說：「把衣服翻起來。」我就翻起來，他的兩隻手就在我肚子上面捏。捏一捏，他就去洗手。洗完手毛巾擦一擦，一丟，又來摸。摸一摸后，他的頭又歪一邊，他不知講了什麼話，好像是講英語。他歪一歪之後，又去洗手，洗完手又來摸一摸。前後摸了五次。然後站在洗手盆那邊一直洗手，那護士也看着他的背影，我也坐起來，我也看着他。我說：「雷大夫」，他沒有說什麼。我說：「雷大夫」他：「唔。」我以為他要講話，但他沒有講話。我再說：「李大夫，我到底怎麼了？」他說：「你要不要住院？」我說：「我給你看看，就是要給你開刀的。」他說：「你要開刀？」我說：「是啊，找你就是要給你開刀。」他說：「我是內科，我不能開刀的。」然後他說：「你馬上到榮總醫院去檢查。」那護士說：「不行，他什麼資料都沒有，怎麼可以到哪裏去？」雷大夫就跟護士說：「你是醫生還是我是醫生？」她說：「我這行政流程這樣不能通過啊。」他說：「你幫我打電話給誰。」那醫生叫護士馬上打電話給某個人，我不知道那個人是那一個單位的。那個護士跟那個單位講一講就吵起來。她吵什麼我也不知道。那醫生說：「給我。」她就把電話給他講，他講完的意思...，他講什麼我不知道，他們吵起來的都是術語。他最後跟我講說：「你馬上去住院！」他跟那護士說：「這個 case 很緊急，必須馬上住院。」那護士就馬上寫報告，要轉診，轉到那家醫院。那護士一面寫，那醫生，就去开会了，就離開了。還白紙的時候，醫生就先簽字了。他画了一个图，把我肚子的情況畫了一個圖，有三個黑黑的東西。然后那護士就接着寫了，那護士說：「你這個手續最少要半年才能辦完，你怎麼一次就辦完？你也沒有抽血，也沒有照X光片，你也沒有說留下，你怎麼就可以這樣子？」我說：「我也不知道，你也知道，只有他知道。」那天星期四，她叫我禮拜五就到榮總去報道。

So I went into his office to see him. He asked what's up. I said my friend told me that I have cirrhosis. The nurse said, "What? Your friend said you have cirrhosis so you have cirrhosis?" I

said "I wasn't sure so that (is why) I need to come to see a doctor to find out." Doctor Lei was very old. He asked me to lie down and hold up my shirt. He felt my abdominal (area) and then he went to wash his hands. He dried them with towels and threw the towels down. He then felt my abdominal (area) again. He tilted his head and it seemed that he said something in English and then he went to wash his hands again. And then he came to feel my abdominal (area) again. He felt my abdominal (area) like this five times. And then he was standing there washing his hands, washing his hands... The nurse looked at his back. I sat up and looked at him as well. I said "Dr. Lei." He didn't say anything. I called him again, he then responded with um. I thought he was going to say something, but he didn't. I said again, "Dr. Lei, what is wrong with me?" He asked me if I want to enter the hospital. I said, "If I need a surgery, I will do it." He said, "He was the internal medicine doctor that diagnoses the disease, but he doesn't do the surgery." He asked me to go to the RongZhong Hospital immediately to get checked. But the nurse said "No, he doesn't have any documents to go there." Dr. Lei said "Are you the doctor or am I the doctor?" The nurse said "I can't make it happen according to the administration procedures required." Then Dr. Lei told the nurse to call someone for me. I didn't know who she was calling. I just saw that the nurse was arguing with someone on the phone. Then Dr. Lei asked for the phone and started to talk on the phone. I couldn't tell you what they were talking about. It was all medical terminology. Finally, he told me "You need to go to the RongZhong Hospital immediately." He said to the nurse that this case was very urgent and he needed to enter the hospital right away. The nurse immediately wrote a report to transfer me. While the nurse was writing, the doctor left for his meeting. He had signed a blank page for the nurse to fill it out. He had drawn a picture of my abdominal (area) with three black spots in it. The nurse said to me that "The procedures to have a surgery will take at least half a year, how is it possible that you had it all done in one day. You haven't even had an x-ray or a blood test, this shouldn't be happening." I said "Well, you don't know, I don't know, he is the only one who knows." That was on Thursday. They had me go to the RongZhong Hospital on Friday, the next day.

我到榮總也是排最後一個，那是緊急案件，他給我檢查到八點半，晚上八點半。那時候我太太跟着來。那位檢查的護士在跟她的主任報告我的這個病情怎麼樣...怎麼樣...，我太太在旁邊聽到，聽到後就哭了，就坐在地上昏倒了。我跟太太說：「只是檢查，沒那麼嚴重，你擔心什麼嘛。」那個檢查的護士小姐（工程師），她很緊張：「那你這裏面東西我看不懂，我沒有看過你的肚子裏面這麼複雜的。」我說：「我說肚子裏面也只不過是肝臟、胃、腸，這樣子有多複雜？」她說：「你明天早上八點，我們主任在辦公室等你，你再過去給他檢查。」我八點到了，在那台檢查的機器旁邊有十幾個人，十幾個人從八點開始談到十二點半。這十幾個醫師在那邊檢查到最後十二點半的時候，我看他們抽了四包香煙。我有沒有肝硬化不知道，沒有變肺硬化。那是台灣最進步、最新、最大的醫院。他們說：「你禮拜一來找那個醫師，你來拿報告。」再給這個醫生看。因為他們那時有一個動作，就是要找泌尿外科的醫師。那這個醫師是他們這幾個醫師公認最好的醫師。他們也當場打電話給他說這個案子很特別，那個醫師也同意接了我。就這樣子了。

I went to the RongZhog Hospital and I was the last person in the line. It was very urgent. I was there until 8:30 at night being checked. My wife came with me. When the nurse was giving a report to the doctor about my examination, my wife was listening. She heard it and cried and cried and then she collapsed. I told her not to worry. The nurse was very tense. She said "I have never seen anything like this. It is so complicated in your adnominal (area)." I said, "It is just liver, stomach, intestines and some other stuff in the tummy. How complicated can that be?" She told me to come at 8:00 a.m. the following morning to see her boss. I came at 8:00 a.m. There was a big machine for diagnosis and there were about ten doctors in the room. They inspected me from 8:00 a.m. until 12:30 p.m. and they smoked (about a total of) four packs of cigarettes in the end. At the time, this was the biggest and (most) advanced hospital in Taiwan. That was on Saturday. They asked me to come on Monday to get the report and then see the urology specialist they were trying to refer me to. This specialist was the one with the best reputation. They called the specialist and explained that my case was very unusual. The specialist agreed to see me.

我那一個案子要做到好，應該要三個月的時間。但我竟然一個禮拜，一個禮拜天就做完了。整個報告寫完了，我拿去給醫師看。醫師說：「你是一個人？還是五個人？」我說：「我不知道。」他說：「你這五個人的病也沒有這麼多啊！你一個人的病就五個人那麼多，這我要怎麼開刀？」我說：「你還沒有看這報告，你看了再講吧。」他說：「要開刀啊？」我說：「你們決定。」他說：「有病房我就通知你啊。」第三天就通知我住院。可是住院以後他却檢查了三個禮拜，還檢查不出來。到第四個禮拜啊，他們總務的主任來找我。他問了我一句話：「你跟蔣委員長（蔣介石）有什麼關係？」我說：「他是我們的總統。」他說：「你檢查的比他還多呢，醫師说他都不知道怎樣開刀。」我跟他講：「你請他隨便開一開就好了，該割的割，該縫的縫，這一刀一定要開啦。」醫生來跟我講說：「要不要開？」我說：「你說啊，你既然來了就給你開吧。」他說：「那幾個醫生都說我們不知道怎麼開，你一個肚皮，心臟要換、肝臟要換、腎臟要換、脾臟要割掉、膽要割掉，還有一個淋巴血管。這是一個癌症，你是從這個癌症擴散出來，整個肚子都被感染了。那是要割這邊？還是要割那邊？」他不能一次開兩刀，只能開一刀。」不結果我那一刀是從這邊割到那邊，就這樣子。開完刀以後總結，我是全世界病情最複雜的三個人之一。開完刀以後，他說「你壽命最多二十一天，就要死了，二十一天，最多二十一天。」我跟他說：「我不會死。」他說「怎麼講？你不會死？哼！」就這樣子。你要死嗎？我只簡單跟你們講到這裏。

Ordinarily, it would take three months to get an appointment to see this doctor, but I had it done very quickly during the weekend. I picked up the report and gave it to the specialist on Monday. The specialist asked me, "Are you one person or five people?" I said, "I don't know." He said "This is like more than five people's worth of illness. How can I give (perform) surgery on you?" I said, "You haven't even looked at the report, don't get so upset, and just see what's there." Then he said, "I have seen enough. Do you want a surgery?" I said, "You decide." He said, "When there is a room available, I will let you know." Three days later, they called me in. But after I entered the hospital, they couldn't make a decision for three weeks. By the fourth week,

the director from the administration department came to me. He said one sentence. "What relationship do you have with Jiang Jie Shi?" I said, "He was our president." He said, "You have been inspected more than he has. The specialist told me that "He doesn't know how to do surgery on you." I said, "Well, just tell him to do his best. You want to cut, cut all you want, sow all you want, just do it." The specialist said to me "I didn't know if I should do that." I said "Well, you decide, I am here for you to decide." He said all of those doctors said they didn't know how to do this. He said, "You need to replace your heart, your liver and your kidneys. You also need to cut out your pancreas, and gallbladder. Even with your lymph flow (nodes), it is cancer. This cancer has spread out from your lymph nodes into your abdominal (area). So do we cut here or do we cut there? We can only cut once, can't cut twice." So I was cut like this. After I had the surgery, I was one of three most complicated surgery patients in the world. I was given at most 21 days to survive the surgery, at most 21 days. I said to the specialist that "I am not going to die." The specialist said, "Ha, you are not going to die?!"

So do you want to die? That's what I would like to talk about today.

問：那您是多少年前开始有学佛？

Question: When did you start studying Buddhism?

答：应该大概40年前。

Answer: about 40 years ago.

問：那就是说是佛帮助您了？

Question: So is it to say that Buddha helped you go through that?

答：可以这么说。這裏面是有方法的。

Answer: You can say so. There is a method here.

問：那您四十多年前，您是天生的嗎，你怎麼那麼有信心？醫生都判了你死刑，只剩下二十多天，但是您当时是哪里来的信心呢？您一直都在研究佛学吗，在这个以前？

Question: So forty years ago all of the doctors said that you were going to die. Why did you have so much confidence that you would not die. Had you already studied Buddhism prior to this?

和上答：是，那時候已經有十年了。

Answer: Yes. I had been practicing for ten years by then.

和上開示AA講座20191103- Discourse by Master Haiyun on November 3, 2019 (The Masks and Demestic Pets

昨天我們談到我們都戴面具，所以我們找不到自己。今天我想從另一個方面來跟各位談我們所存在的狀況。大家都了解到我們的人生，但是你真的認識了我們的人生嗎？這個對比是很明顯的存在。今天我們過我們的生活，是你選擇的嗎？你吃美食吧？你用名牌吧？你住的是高檔的房子吧？吃的、用的你都很滿意，是不是都有一定的水平？你會再用過四十年前我們的生活嗎？

Yesterday we talked about how we wear masks and we are unable to find ourselves. Today I would like to examine our situations from another angle. Everyone has an understanding of our lives, but do you really understand it? This contrast is very strong. The way you are living today, is it really your choice? You eat fancy food, you have (name) brands and you live in a fancy house, don't you? You are satisfied with what you eat and what you use. Isn't (it) all (about) having (a) certain quality? Would you be willing to live a life like it was 40 years ago?

我記得二十五年前我到南京，南京有一條路很大，旁邊路邊晚上用個塑料布圍起來一個臨時的房子，有個人跟我介紹說裏面的東西很好吃。我進去看了，想吃吃看，看了以後不敢吃。為什麼不敢吃？我怕坐下來以後，一把火會把那屋子燒掉。因為你知道中國人炒菜都是用旺火的，炒的東西也沒有衛生觀念。可是你現在吃的不是這樣，是有一定的標準。三分牛扒，你烤了medium rare，我就退貨，這個叫什麼？美食。穿的衣服都要品牌，我們以前穿的衣服是嗎？那有品牌？麵粉袋剪一剪，縫一縫，就是內衣褲了。所以你會發現現在很幸福吧？對不對？用一個我們中國內地的話講，這個叫「公知品牌」，你可以認識吧。

(Twenty five) 25 years ago, I went to Nan Jing City. There was a very big road there. On one side of this road, there was a house that was under construction surrounded by plastic barriers. I was told that there were very good things to eat inside. I went in and looked. I wanted to try what was there. But after I looked, I didn't want to eat anything. Why was that? I feared that the fire used for cooking would burn the house. They used very hot flame and there was no question of hygiene at the time. But now when you eat, it is not like that anymore. There is (a) certain standard, for example, a rare steak. If it is medium rare, then you will return it. What's that? It means you have a standard for Cuisine. Another example is that the clothes we wear all have brands. Once upon a time, were there brands on our clothes? No. You would make underpants out of the cotton flour-bags. So now aren't we so fortunate than before, right? These are so called well-known brands.

你就是公知品牌所養養的社會寵物。我們已經被綁架了，你是人家所養養的一隻寵物，就好像你家裏所養的寵物一樣。什麼叫寵物？你大概你也會養，但你不知道，因為你也是被養的寵物。什麼叫寵物？喪失了動物本能的動物叫做寵物。我不是說你啊，說到你純屬巧合。這個情節絕對真實。不是我說你，是我們每個人是人家的寵物。可是你也很不願意當

寵物啊，可是你就偏偏要吃那個食物，然後已經喪失了你的本能。各位應該還不會，我們留意到下一代，你看一看。不要講下一代，現在二十歲左右的小孩，只要是成功的白領階級，或者叫IT，理財專員，有沒有遇到過？這些孩子都很年青，二十幾歲而已。他們有一個最大的特色，生活白癡，是不是？我沒欺騙大家吧。不能說是百分之百的生活白癡了，但是大概百分之七、八十吧。而且你會發現他們的生活習慣，可樂、咖啡、漢堡包、然後走在路上，收入很好，是這社會的主流，是不是這樣？光身亮麗，但事實上裏面是一片空白。為什麼會這樣？

Perhaps you know that you are like a domestic pet raised by the “well-known brands”. You have already been captured. You have been made a pet by other human beings, just like the pets you have at home. What is a pet anyway? Even if you have one, you are not quite sure because you are a pet too. What is a pet? A pet is an animal that has lost its original instinct. I am not necessarily talking about you personally. It is just a coincidence if I did, but this is a real thing and we have all become a pet. We are all somebody else’s pet. However, you don’t want to be a pet, do you? But you just want to eat that kind of pet food, live that kind of life style and then you lose your instincts. You guys maybe have not quite gotten there, but I am not sure about the next generation. The next generation might as well be the 20 years old children. They are successful, white color class, look professional, and may specialize in a popular profession like IT or the financial industry. You have encountered people like this, haven’t you? These children are very young, just in their early twenties. They have a particular quality that is they are social idiots. If you look at their life style, there consume lots of coco-cola, coffee, and hamburgers. They only eat the readily cooked food and hardly know how to cook themselves. I am not making that up. They may not be a complete, 100 percent idiot like this, but may be about 70 or 80 percent. They have good incomes and have become the social mainstream nowadays. They appear glamorous, but are actually hollow inside. Why?

1995年，在舊金山那裏有一個飯店，（Fairmont Hotel），我不知道有沒有住舊金山的人，有這麼一個飯店，應該我沒有記錯了。美國總統帶領當時硅谷的這些成功的企業家們，在那邊開了一個會議，他們創造了一個名詞，各位應該知道，中國有人把它翻成「奶頭樂」。就像小孩子吃着媽媽的乳頭，他就很幸福，很快樂。當時的美國精英們就創造這麼一個「奶頭樂」的社會環境。他們要把它複製到全世界去。所以當中國改革開放以後，他們就絕對，絕對三十年後會把整個中國給俘虜了。因為你們全部都活在「奶頭樂」裏面。我不喜歡這個詞，我就把它改為「奶瓶樂」，小孩子吃着奶瓶的奶咀就很快樂。事實上我們發現這個計劃非常成功。這個成功他們沒看到，因為他們發現中國並沒有被他俘虜，所以現在才開打中美貿易戰。我認為他們之所以成功，是因為他們創造了社會寵物的概念。這個世界到目前為止，所有成功的社會精英們，假如你是的話，那你就是社會寵物中的一隻寵物。你願不願意成為這種寵物？你這寵物是什麼樣的一種動物？

In 1995 (more or less) in San Francisco, there was a hotel, Fairmont Hotel. Has anyone been to the Fairmont Hotel in San Francisco? I believe if my memory is correct, the American president

had a meeting there with the successful entrepreneurs. They created a term which you guys are probably familiar with. In Chinese this word has come to be known as “Nai Tou Le”. It means a social environment or life style, which is like when the child is sucking at his mother’s breast: very satisfied, happy, and content. The American entrepreneurs have created this kind of social environment and they wanted to spread it across the whole world. So after Chinese reform opened-up, they strongly believed that after 30 years they will completely take over China because everyone will become a sucking baby like that. I don’t like this word “Nai Tou Le”, so I changed it to “Nai Ping Le”. It is like when the baby uses the milk bottle instead of the breast. Actually, this plan was very successful, although this success was not foreseen by the American entrepreneurs (They thought that China wasn’t completely taken over, which is why we have the trade war now.) I personally believe that this success resulted from the idea to create such a “Nai Ping Le” social environment. In this world even now today, all successful people, including you if you are successful, have become one of the pets. So is this your desire to become a pet? What kind of animal are you anyway?

有一次我問我師父，我說：「師父你在北京很成功，」他說：「成功？我成功嗎？」我說：「對啊，好幾萬人聽你講經。」他說：「哦，我知道了，我告訴你，不是我成功，是他們成功了。」我說：「他們成功什麼？」他說：「他們成功的起建動物園，來看我這一隻怪物。這個動物園叫做寺院，他們來看這一隻怪物，這個怪物叫做夢參。」就是這樣子，幾萬人跑來聽他講經，聽懂嗎？為什麼要來聽呢？因為他們活得很痛苦。他們不喜歡被人家關在這個籠子裏，那些寵物放出去大概都要死了，因為他們根本沒有求生的本能，對於這大自然的免疫能力亦完全喪失了。

Once I said to my Master, “Master, you are very successful in Beijing.” My Master’s name is “Meng Can”. He said, “Successful, really? Was I, really?” I said, “Yes, I mean you have tens of thousands of people listening to your preaching.” He said, “Oh, I see what you mean. I will tell you that that wasn’t my success. It was they who have succeeded.” “What did they succeed at?”, I asked. He said, “They were successful in building a zoo for a strange creature. They call the zoo a Monastery. And then thousands of people come to the zoo to see this strange animal. This strange animal is Meng Can.” So what my master meant was that thousands of people came to listen to his lectures; do they really understand? If not, why do they want to come anyway? The reason they come is that these people live lives of suffering: people don’t like to live like a pet being caged; if they were set outside and let go, they would die because they have lost their survival instincts; their relationships to the nature (natural world) has disappeared.

今天我們在這裏再請問一下，假如今天，今年冬天底特律地區不供暖的話，你想會怎麼樣？就這麼一點生存的能力都沒有，其他的不講。但是目前供暖很普遍，這表示我們是文明、進步、開發的社會，對不對？假如能夠確定從此以後這裏不供暖的話，你會來嗎？你有沒有感覺到我們生存的權利被剝削了？我們被一個很抽象的概念，叫做「文明」給綁架了。可是你能了解嗎？你並不了解，所以大家都還擠過來。為什麼？這裏面發生什麼事情？有關社會上的事，我們就不談了。我只是提醒你，在這個社會上，我們產生了很大的

偏差，我們在這社會上的生活價值觀是錯誤的。我們把自己塑造成一隻寵物，我們也養一些寵物，覺得牠們很幸福，對嗎？所以你也幸福嗎？你的這種幸福是寵物的幸福，我們不覺得可憐，但這正是我們最可憐的地方。

Now here we are today. I will ask you let's imagine that Detroit will stop having heat this winter, what do you think will happen? People cannot live with it, right? If they don't even have such a basic survival capability, you can guess what would happen next. However, at the moment, heating in your home is a common thing and it is commonly believed that living with a heating system shows that we live in a so called advanced, progressive and civilized society, right? If one day, the heating is stopped here, would you still come? However, do you realize that our instinct to life is exploited? We have been captured by this abstract idea of being civilized. Do you really know what this means? No. That's why you are here. So why don't people realize this? As far as how the society goes, let's leave that topic behind. However, I would like to remind you that here in this society, we have created a great gap; our values in this society aren't really correct; and we have turned ourselves into pets. We also have our own pets and we imagine that they are very happy, right? So you are happy too, aren't you? Your happiness is the happiness of a pet and yet you don't think it is a pity, but this is in fact our most pitiful point.

你也在找，但不知道在找什麼，人生是這樣嗎？你是為何在忙？現在只要是文明發達的地方，都是貧富差距很懸殊的地方，越是發達，幸福感越不夠。倒是我們發現在很不發達的地方，他們的幸福感都很高。這個就是社會結構性病變的問題。我們每一個人都無法去改變這種環境，因為這個社會已經形成這一種病變。我們不管這些，好吧。

You are searching, but you don't know what you are searching for. Is this really what life is? What are you busy for? We find nowadays that as long as a country is so called modern and industrialized, the gap between the rich and poor is large; the more developed the less happy. By contrast, we have realized that the level of happiness is generally much higher in the so-called less developed countries. This is the problem with the structure of society. Unfortunately, we are unable to alter this environment because this is a wide spread problem/illness in (the) society. So let's leave this behind.

我們管一管我們自己，因為這兩個理論是一樣的，宏觀如此，微觀依然。我們發生什麼問題呢？「你」不是講你，但絕對是你，因為我們都一樣，因為我們都是這社會寵物中的一員。你知道嗎？我們社會告訴我們不要抽煙，抽煙不好；不要喝酒，喝酒不好。告訴你，這是天大的謊言。抽煙真的不好，把香煙工場關掉了就好了嘛，對不對？為什麼不把它關掉？然後又說你在這裏抽煙要罰款，這是什麼意思？真的不行你就不要生產，不要抽不就好了嗎？喝酒也一樣，若酒不好的話，不要生產不就好了嘛。這社會有什麼做不到的？這不是謊話嗎？

However, let's look at ourselves here from the micro perspective. These two perspectives, the macro and micro ways to look at things, are alike here. What has happened to us? I am not

necessarily talking about you, but it is probably about you, because we all have these problems- we are all one of the pets in our society. For example, we are told, “Don’t smoke, smoking is bad for you; don’t drink, it is bad for you.” But I will tell you that this is just a great big lie. If smoking is bad for you, then the smoking factory should be closed, right? Why don’t we want them to close, but just have a rule saying if you smoke here, you will be fined? What’s that really mean? If it’s really bad, shouldn’t we just stop manufacturing cigarettes? The same is with alcohol. If it’s bad for you, shouldn’t we just stop making it? We could do that if we really want to, couldn’t we? However, we did not do it. So it is a lie, isn’t?

我要告訴各位，有一個更可笑的問題。我們發現長壽者，長壽的人都喜歡喝點酒，抽支煙，即使已經是九十幾一百多的歲數，他還是照樣抽煙。記者問他說：「你有什麼嗜好？」他說：「就喝點酒。」把所有科學家、醫生的規矩全部打臉了。那我們就要問各位了，他又抽煙，也又喝酒，然後營養又不良，他沒有照着醫生所講的，蛋白質要多少，卡路理要多少，沒有。每次我看到這些訪問長壽者的視頻的時候，都會發現一個共同的現象，他只有一顆牙齒還在，然後又吊一支香煙，也是瘦瘦乾乾的，一副就是營養不良的樣子，最大的特色就是皮膚曬得黑黑的。有一次我看到那個老先生告訴記者說：「你們兩個死的時候，加起來的年齡沒有我一個人多。」你聽得懂嗎？記者不是一個攝影師嗎，還有一個訪問的記者，這老先生告訴說：「你們兩個死的時候加起來的年齡，還沒有我一個的多。」他們兩個很驚訝：「為什麼？」他說：「你們兩個都病得很重。」他們說：「沒有，我們健康檢查都很好。」那老先生就不再跟他們講了。

Actually, I would like to tell you an even more ridiculous problem. People who live a long time all like to drink and smoke once in a while. Even if they are ninety or a hundred years old, they still drink or smoke. For example, once a reporter asked some of them what their secrets are to living a long life. They said, “A glass of wine here and there”. They completely disregarded the theories of all scientists. So I would want to ask you how they could live long lives while they drink, smoke, and their diet is not so good? They don’t pay attention to what the doctors say about how much protein and calories they should take. Every time I watch one of those videos interviewing someone who’s been living for a long time, there are some things in common among them, which is they just got one tooth left, they smoke, and they are thin and kind of dried up. You can see that they don’t eat terribly well. However, the most striking thing is that they are all sunburned. Once I saw this very old man telling the two journalists interviewing him that when you two die and you put the two of your ages together, that is still not as old as I am. The journalists were very surprised and asked what he meant. He said, “You guys are just really sick.” The two journalists said, “That’s not true; our health check-up shows that we are very healthy.” He just didn’t want to talk to them any more after that.

我們對健康的認知產生了非常嚴重的偏差，這是每一個人的問題。我跟你講「奶瓶樂」的事你可以不管，我跟你講社會寵物你也可以不管，但是我跟你講健康的問題，是你的問題，你管不管？我要跟各位講一個關鍵處，我不是說你啊，你都是成功的企業家，我知道。因為你有一個嗜好，你可能是某個健身房的金卡會員，有沒有？有的請舉手。你也可以

能是高爾夫球的金卡會員。很不幸的，這些人要到我們這裏來訓練的時候要加倍費用，因為你有兩個東西是錯誤的。第一個肌肉很僵硬，因為你那個肉柳是準備給廚師作美食用的。第二個你的呼吸方法錯誤。可是你不知道。你那個肌肉根本就錯誤，你的呼吸更是錯誤。你的呼吸錯誤是造成你疾病的原因，但是你並不知道。

Our understanding of health these days is weak. This is a problem that we all have. I talked about the “Nai Ping Le” before; we can move on from that; what I said about the pets, maybe we won’t talk about it right now, either. But the question of health is definitely your problem, whether you pay attention to it or not. I will tell you one very important point. I am not necessarily talking about you and I know you are all successful business people. You have one hobby- perhaps you have a VIP membership at a Gym or have a membership at a golf course. Unfortunately, if this kind of person comes to study with me, I will double the price because there are two things wrong with people who have such hobbies. One is that their muscles are very tense. Those muscles are like the ones that are really to be used for cooking; secondly their ways of breathing aren’t correct, even if they don’t realize that their muscles are all wrong and their ways of breathing are all wrong. The wrong way of breathing leads to a whole lot of health problems that people don’t realize.

我把那一個key point 告訴你。你知道你會用力嗎？力量是什麼？力量在哪裏？你把力量拿出來看看。完了。Doctors，各位博士們，你懂嗎？力量是什麼？力量在哪裏？你這兩個都不知道，你會用力嗎？你用力的方法對嗎？那我們要告訴你什麼？這個要領就在這裏：用力。用力要用到身體裏面，用力要用到體腔裏面，體腔，身體裏面。現在你會不會？試試看，用力動一下，裏面五臟六腑用力，去柔你的內臟。所有長壽的人都在勞動，勞動的時候是一定用力在體腔裏面，所以他會把體腔裏面五臟六腑的雜質清理掉。所以真正勞動的人他不會生病，因為身體裏面排毒了，乾淨了。即使抽個煙，喝杯酒，有毒他也排掉了。

Here is the key point for you. Do you have power/strength? What is power/strength anyway? Where does it come from? Take it out and show me. Oh, you can’t. The PhDs here, do you know what I am talking about? What is strength? Where does it come from? If you don’t know what these are, how can you use it? Is your way to use the strength correct? So what I want to say here, the key point, is **using your power/strength from within, applying it from within**. You need to use your power from inside your body, your torso. Can you do it? Try it, move, and move a little bit, using your power from your internal organs, massaging your internal organs. All those people who live a long time are doing labour work. They need to use the power from inside their body to do such work. And using the power from within helps them get rid of the poisons that are within their organs. So people who truly labour don’t get sick because the toxins in their body are gotten rid of. Even if they drink, smoke and intake some poisons in their body, they get rid of them.

今天很抱歉，我們的運動方式錯誤。那老先生跟記者講的話，他不會講理論，但是他很清楚看到你一肚子都是毒物，又不會排除掉，所以他肯定那兩個小朋友活不過五十歲。現在問題是你要怎麼樣像那老先生一樣能夠內動，內臟運動？可是我們已經變成寵物了，你不會真正的運動。真正的運動，第一個蹲下來洗衣服，有嗎？蹲下來洗衣服用力的時候上焦、下焦你都會用力。可是你現在假如還是蹲下來洗衣板、洗衣服的時候，表示你是落伍的，貧窮的。你現在在這麼文明，高度文明的地方，你還洗衣服嗎？你有個傭人叫做機器人，它的名字叫洗衣機，所以這個勞動你沒有了。

However, I am sorry that I am telling you that our method of exercises today is incorrect. That old man, who told the journalists that they were terribly sick, did not know how to express the fact in a theoretical way, but he had seen very clearly that the two journalists' bodies were full of toxins and they didn't know how to get rid of them. That's why he said what he said to those two people-I don't know if you guys can live pass 50 years old. Now the question for you is can you move/exercise your core like that old man? Unfortunately, we have already become a domestic pet and we can't move like that anymore. For example, true exercise number one: can you squat and do your laundry? When you squat and do your laundry, you will use your power/force from both your upper and lower body. But the problem is if you actually do your laundry like this with a washing board, it means you are poor. How can you possibly do your laundry in such a way if you have a civilized life now? You have a servant called the robot. It is a washing machine. So you don't do this labour anymore.

第二個勞動，挑水，你有到河裏去挑過水嗎？挑水是很重要的內臟運動，蹲下去站起來的時候是內臟在運動，絕對不會腰酸背痛。我們都挑過水，你一定嘗試過四腳朝天的那種經驗，對嗎？吃水，你還在挑水，這國家太落後了吧，我們是不是都自來水倒了，而且是可以生飲的。

The second true exercise/labour is carrying the water from the river. That really strengthens your core. Your organs are being exercised when you squat and stand up. You definitely won't have your back hurting after that. We all carried water before and had experiences that we put it on our backs with our four limbs in the air. However nowadays if you still carry water, doesn't that mean that you live in a poor country? So instead, we just go straight to the faucet and even drink from it.

第三個很重要的運動，生火，起火。起火小事，要去撿木頭回來劈柴，這個運動是很重要的。現在誰准你再去撿木材？你隨便鋸一棵樹你就要被抓去關，對吧？而且你已經用電爐了，這個才是文明嗎？你還去劈柴，太落後了吧。好了，我們的內臟都沒運動了。我們進步，我們文明，醫生告訴我們缺少運動，好了，企業家又去發明一個健身房，然後叫你慢跑，bicycle，每天要幾個小時？這樣的人類文明，ET在外太空看我們是多麼的愚蠢啊！這是什麼樣的人類文明嘛？我說你是一個社會寵物，你可能不相信。跟你講，我跟你一樣呀，我吃牛扒也要rare，他來一個medium-rare，我說：「退貨，重新來一個。」告訴

你，我若不走入這社會，我還真不知道這社會是這麼恐怖！這是一個典型的、樣板的文明制度啊。全世界都朝這個方向在追。你不覺得我們追這個文明是很恐怖的嗎？所以我們在這個地方要告訴各位，怎麼樣訓練可以讓我們真正內臟運動，能夠徹底的把體內的毒素、雜質給清除乾淨。這是你真正要獲得幸福的地方。

The third important true exercise/labour is about making a fire. Starting a fire is no big deal, but chopping wood for it is a serious exercise. Who is going to do that these days? The police are going to catch you if you go out and chop on a tree, right? And of course you have a furnace. Is that what civilization is all about? If you are still chopping wood, that means (you are) way backward, right? So you can see that we don't do much of these exercises any more. We have progressed and we are developed. And then the doctor tells us, "You are not getting enough exercise." Then the business people go and invent the Gym. And then they get you to jog or ride a stationary bike for how many hours per day. If ETs look at us from space, they will think this is ridiculous. How can we call that developed? Perhaps you don't believe me when I tell you that you are just a domestic pet. I will tell you that I am domesticated just like you. When I eat steak, I also want it to be rare. If they bring a medium rare (steak), I will send it back and ask them to give me another one. I tell you, if I didn't live in (the) society, I wouldn't know how truly bad it is. This is a classic developed society and every place of this world is going as fast as they can to go in this direction. Don't you think it is just terrible? So I want to tell you how to exercise so that you can truly exercise your organs and can really get rid of those toxins in your body. This is the area where you can really achieve more happiness.

昨天跟各位談到你之所以會帶面具，也就是因為你變成了一隻寵物，因為我們都追求要跟人家一樣，成為文明人。你是文明人，這個可以做得好，可是你並不是要做文明人，你只是被教育、被輿論把你引到這個地方來。其實你是要過你自己的幸福快樂的日子，那你就被認為說「有牛扒吃才是幸福的」，不管你要吃三分熟、五分熟，你要會區別得出來，假如你不會區別，你就不夠文明，你社會水平不夠高，偶然要把它退貨一下，再換一個新的來。其實我告訴你，rare你也吃，medium rare你也吃。可你為什麼一定要退呢？是因為今天我要食rare，所以medium rare要退。我今天要吃medium rare，那你來個rare我就跟你退，這有意義嗎？因為我是文明人吶，我把你退一下證明我的存在。Rare跟medium rare有什麼分別？吃牛肉乾是什麼rare？那你為什麼要這樣呢？這不是在自欺欺人嗎？所以我們發現這個社會的制度是多餘的。那不只是牛扒的問題，喝酒也一樣，你吃什麼菜也一樣，穿衣服也一樣，現在穿衣全部變成品牌了。所以我們已經跑錯方向，然後又要自我肯定我是對的。那明明是錯了，你還說「對」，也知道這個都是昧着良心講的話，但我們還要說「對」，就是這樣。

We talked yesterday about (how) you wear so many masks. The reason is that you are domesticated like a pet and you are all trying to be as civilized and developed as possible. Are you civilized? All right you are, but is that really your goal? Or is it just that you have been swung by the opinions of those media and those who educate you in this direction? All you

really want is to live a happy life. However, you are taught to believe that a happy life means you have a steak to eat and you should be able to tell the difference between rare and medium rare; if you can't tell the difference, then that means that you are not civilized enough and you are not educated enough. So that's why you need to send it back once in a while, asking for a new one. But in reality, you can eat both rare and medium rare steak. Why would you need to send it back? That is because today you want to have a rare steak, so take that medium rare (one) away; today you want to eat a medium rare steak not a rare one, so take it away. Is this meaningful? It means that you are civilized, right? When you send it back, it means that you exist. What's the difference between rare and medium rare? When you eat beef jerky, there is no rare or medium rare. So why do that and send it back? Is it just cheating you? At this time, we realized all of these were just not necessary. It is not simply a question of what kind of steak you like. It is the same with the alcohol you drink or the dishes (foods) you eat or even the clothes you wear. For the clothes, all we care about now is the name brands. So we have already gone in the wrong direction; and yet we want to somehow get the approval that we are doing the right thing. It is wrong, but we just want to call it right. We all know this does not follow our conscience, but we want to say, "No, this is really the right way!"

這還有另外一個很典型的公案，有個大學生聽到一個宗教教主的演講，他認為很好。他的家人就說：「你會不會被騙？」因此他去找一個研究生，他就告訴媽媽說：「那研究生也信了。」這研究生的媽媽說：「你會不會被騙？」那這個研究生就去找一個博士來聽，這博士的媽媽也問說：「你會不會被騙？」，這博士就找了教授也去聽。這是一個思維，因為自己沒信心，所以要找一個高階的人來證明，這高階的人代表真理嗎？現在問題就發生在這裏，我們這社會沒有真正的標準，只有互相靠品牌，這就是我們活得很空虛、很無奈的地方。

Here is another classic case. There was a university student who listened to a religious speech by a religious leader. He thought the speech was very good. His family asked, "Are you sure that you didn't get fooled?" So he looked for a graduate student. He then said to his mom, "Look, the graduate student liked it too". The mother of the graduate student asked the same question to the graduate student. So the graduate student went to find a PhD. The PhD's Mom also asked, "Are you sure that you are not just getting fooled?" The PhD went to find a professor and asked for his opinion. (With) this train of thought: you don't have confidence in yourselves, so you find someone superior to you to approve it. When they approve it, does it really mean that it is true? This is the problem we have in the society these days: There is no real way of telling; we just look at the brands. This is why we live very empty.

大家都很認真，看起來好像也很成功，對不對？都很光鮮亮麗，但是你內心又一直在找，你在找什麼？你知道嗎？因為我們活得太不踏實，我們活着的標準都架構在外面。你自己沒有真正的吃過一口飯，你有沒有仔細的品一下我吃的飯好吃不好吃？人家說哪個餐，我就到那個餐廳；人家說這個好，我就這個好，這個怎麼好？人家說的，那明明就是吃不下去，「好！」就吃，吃得很難過。這是我們今天的生活模式。你能不能擁有一個自己真正

的，你喜歡的？所以我們就發現，好像大家都帶着面具在講話，這個原因就是我們缺乏對自己的認知。所以我跟各位提這個問題，你要想健康，從這裏開始，內臟運動。內臟運動很重要，這裏面有很多很多的變化，不但讓你的身體可以恢復健康。假如你是過瘦的話，他會胖一點；假如你過胖的話，減二十公斤是正常的，那你知道你走路就很輕鬆了。這個動作你做好，你的心性也會起變化，你的命運也會起變化。

You all try very earnestly to make a living. You seem very successful and very impressive all round, but inside you are still searching, searching. Searching for what? What is it? Do you know that this is because your lives are very unstable; your standard of how you live has all become external. You have never eaten anything and evaluated it yourselves as to whether it is really good. Your life has been that if someone says so and so restaurant is good, you then go and eat there. If other people say that this is delicious, you then think it is delicious. When you are asked what made this good? The response will be “people said so”, even though it is not good, you would still eat it. This has become our life style today. Is it possible to have something that you yourself truly enjoy? So we find that people are all wearing masks and telling lies. This is because we don't actually know ourselves. So I tell you if you want to be healthy, you need to start from this (Master is pointing at the chart to Purification Chan), and exercise your internal organs. It is very important and there are various ways of exercising. It can not only bring a healthier body to you, but also help you gain some weight if you are too thin and lose ten kilograms if you are too fat so that you will walk in a much (more) relaxed way. If you do these exercises and movements, your personality and spiritual life will also improve and so will your destiny.

昨天問的那同修沒來？「你怎麼那麼有信心？醫生說你二十一天就要死了，你為什麼那麼有信心說（你不會死）？」是啊，我是知道我不會死，當然我有信心了，因為我開始要找的就是「我自己要做到。」我不是人家講的…，人家說的…，那不是說嗎……？我不聽人家說。任何人怎麼說都好，我一定要親自驗證過，你不驗證，你怎麼相信啊？大家知道嗎？榴槤，很好吃吧，水果皇后呀。第一次，朋友說我這裏有榴槤，你來吃吧。我跑了二十公里去吃榴槤。他講得多好，多好，多好……，我聽他介紹了半個鐘頭榴槤，就給了我一半，我拿起來，噢…，又不敢放回去，然後我就拿在手裏，拿了半個鐘頭。因為要去吃這個榴槤之前，在家裏，我的大兒子給他換尿布。給他換尿布時，他剛剛拉出來那一坨，跟這個榴槤的顏色一樣，味道也差不多，所以當他拿來的時候我就…，然後他很熱情的，那我怎麼跟他講？到最後還是不敢吃。到現在我還沒有吃過榴槤，榴槤好吃嗎？我都不敢講這樣怎麼對比。大家都說好吃，我不見得好吃。為什麼一定要跟着說好吃呢？這個就叫做「被好吃了」。活出自己，不要活出「被活了」。我們今天最大的災難就是這樣。不是我們活着，我們是「被活着」，多麼無奈！所以今天跟各位談的是，你要有自己的一套真實的生活模式。你不一定要跟人家不同，但是你要很清楚你要什麼，你不要什麼，這才能活出自己來。

Yesterday, I told a story about how I saw the doctor and the doctor confidently told me that I had 21 days left to live, but I said to the doctor that I wasn't going to die. The lady from yesterday asked me how I could be so confident. I said, "I knew I was not going to die." Of course, I believe so because I was able to do the exercises, practice personally and experience its effect for myself. It was not something that the other people told me. It wasn't about what other people were saying. I wasn't listening to what they said. People could say whatever they want to each other, but I want to test it and see it for myself. If you don't test it, how can you really believe it? Durian, for example, is good, isn't it? It's the emperor of all fruits. Once I had a friend who told me, "I have a durian here, come and eat with me." I had to go twenty kilometers away to his place to get one. He told me how good it was. He talked to me about it for half an hour. Finally, he gave me a piece. I took it... I didn't want to put it down because it would be impolite so I just held it for half an hour. Because just before I went there, I changed the diaper for my son. The durian in my hand was the same color as the diaper I changed. Even the smell was nearly the same. It reminded me so much of the diaper when I looked at the durian. My friend was so enthusiastic and how could I possibly tell him that. Finally, I didn't dare to eat it. I have never had durian again. Is it good? I almost don't dare to talk about its comparison to the stuff in my son's diaper. If everyone says that something is good, I don't necessarily think it is good. Why must you say something is good to eat when the others say so? This is like passively eating. Live your own life; don't be lived by (the) other people. Our greatest calamity today is just like this. It is not that we are living. We have become lived. This is very unfortunate. So what I am talking about here is really to have our own pattern of life. You don't necessarily need to be different from the other people, but you need to be clear with what you want and what you don't. Only by this way will you have your own life.

當時醫生在跟我講的時候，他說：「不管了，反正你的壽命不會超過二十一天。」我說：「不要緊，二十一天就二十一天嘛。你說二十一天，我說二十一年好吧？人不必活得那麼緊張，二十一天就要死了。」所以過一個月之後，我又去找他，他嚇一跳。他說「你怎麼沒死？」我說：「我不會死的。」他頭搖一搖，又開了一張請一個月的假條。再過一個月我又去了，他說：「你怎麼還不死？」我說：「我不會死，聽不懂？」他說：「你是奇蹟嗎？」我說：「不是。我問你一句話，醫生是要救人的還是害人的？」「當然是救人的。」「那你怎麼一直叫我死啊？」他愣在那裏了。當時我的記錄，它說我的病是全世界最複雜的三個病人之一。他說：「你的器官要換可以救五個人，全部給你換，你是非死不可，你會當場就死在手術床上。」所以當時三組醫生會議，手術床上會議決定不換。那他就說：「你準備死吧。」但我就不準備死，所以就不會死了。當你要聽醫生的話，那你就死定了。為什麼呢？因為我做了一件事情，他絕對不知道，就是內臟運動。

When the doctor talked to me, he said, "It's hopeless, you are not going to live another three weeks". I said, "Ok, you think it is going to be 21 days, maybe it will be 21 years." You don't need to live with so much anxiety that only 21 days are left. I saw him again after a month. He was shocked and said, "How are you still alive?" I said, "I wasn't going to die." He shook his head. He wrote me another note for another month off work. A month later I went again. "How

are you still alive?”, he said. I said, “Don’t you understand me? I am not going to die.” He said, “Are you some kind of miracle?” I said, “No. Let me ask you: Are doctors supposed to save people or harm them?” “Of course save them.”, he said. “Then why do you keep telling me to die?”, I said. He didn’t know what to say. At the time, it was written that I was one of the three most complicated medical cases in the world. They said, “All the replacement organs you will need could save five other people. If you get all that replaced, you will die during the surgery.” So the decision was made to not replace my organs. So I was told to get ready to die. But I said, “I am not going to do that.” So I didn’t die. If I had listened to what the doctor said, I would have died. The reason was that I did something that the doctor didn’t realize. That was, I exercised my internal organs.

因為我兩個腎臟都壞了，我在左腎的上面長了一個淋巴血管瘤，那個瘤是長在那個靜脈要進去心臟的地方的靜脈上面。肝硬化，脾臟切除，膽切除，肺部的肺尖糜爛，心臟下面的這一段也糜爛，所以你會怎麼樣？我是看不到的，因為他給我麻醉了，他說糜爛當然就是糜爛了，醫生不會騙我的。我跟他講：「我不會死。」他搖頭。他說：「你們宗教人士都迷信。」我說：「不是宗教人士迷信，是你們科學家才迷信。」他說：「我們科學家不迷信！」我說：「三千年後你再看今天的科學家，就像我們看三千年前的科學家一樣。你知道三千年前的科學家叫做什麼嗎？」他%說：「什麼？」我說：「巫師，女醫師叫巫婆。」他說：「那不一樣。」我說：「我們三千年後再來看看，一樣不一樣。」因為科學證據都是相對證據，我們人生是絕對的真理，不是相對的。所以你是相信相對的，還是相信絕對的？我們有絕對的真理的那條路可以走，但你真的是走那條路嗎？我們有很多朋友亦都在追求真理，但你是追求真理嗎？還是被追求？關鍵就在這裏。

Both of my kidneys were failing. There was a lymph tumour on my left kidney. It was right on the vein going to the heart. Cirrhosis, problems with the spleen and gallbladder, apical erosion of the lungs, and erosion of the lower part of the heart, so what could I do? I couldn’t see that because they have anaesthetised me. The doctors told me that they were all failing and I would have to believe them, right? I told the doctor that I wasn’t going to die. He shook his head and said, “You religious people are all so superstitious.” I said, “It is not the religious people who are superstitious. It is you scientists.” He said, “We are not superstitious.” I said, “Three thousand years from now, you will look at the scientists today, and it will be just how we looked at the scientists from three thousand years ago. Do you know what we call the scientists from three thousand years ago?” “What?”, he asked. “Wizards, and witches for females.”, I said. He said, “That’s not the same.” I said, “Ok, let’s wait for three thousand years and find out.” Scientific theory is always based on comparison; however our life is absolute truth, not comparative truth. So do you believe in comparisons or absolutes? We have an absolute and objective way to go, but are you actually traveling on it? We have many friends who are looking for that truth, but are you looking for the truth, or are you being looked for? This is the important point.

就像各位常常問我：「你為什麼要出家？」我為什麼要出家？我是被出家的。我是結婚的時候送囍帖給同學，我那個同學，他媽媽生了九個女兒，這第十個是生了這個兒子，他的

年紀比他大姊的兒子年紀少了兩個月。然後我的帖子送到他家的時候，他媽媽在哭，看了我的帖子在哭。我說：「你沒有替我高興？你哭什麼？」她說：「你都要結婚了，馬上就可以做爸爸了，你媽媽就可以當奶奶⁸了，可是我兒子他要出家了。」「哦！」那我就生氣了。不孝有三，無後為大！他媽媽生了二十幾年，才生了這麼一個寶貝兒子。那他現在要出家，這說不過去吧！我就說：「你說他在哪裏出家，我去把他抓回來。」我就到廟裏去啦。他要去出家，我走到那個廟裏去找他。在那廟裏，我就跟廟裏的大、小和尚吵了一架，大鬧南天門，然後把他綁架回來，交給他媽媽。我說：「趕快結婚吧。」就在那個時候，他大概咀咒我「要下地獄」的樣子。當時我還未學佛，他講了一些佛教的東西，我聽不懂，但是講了很多地獄…，地獄…，地獄…。「地獄」我聽懂了。但我也不好意思，因我到廟裏去跟人家吵架嘛。所以我就跟他講說：「那這樣好了，你學佛多久？」他說：「五年。」我說：「那我也要五年，我們五年後再來辯論」我在想，我讀五年贏過你讀十年了，別的不懂，讀書我蠻有信心啊。

Sometimes people ask me why I became a monk. Why did I become a monk? I was (to) become a monk, not became a monk. When I was getting married, I sent an invitation to my classmate. This classmate, whose mother had nine daughters, was the tenth child of the family, a son. He was two months younger than his eldest sister's son. When I delivered my invitation, my classmate's mother started to cry. I asked her, "You are not happy for me? What are you crying about?" She said, "You are getting married, soon you will be a father, and your mother will become a grandmother, but my son wants to become a monk." Hearing about this, I got upset and thought that it is not filial. She took twenty years before she finally got a son and now he's becoming a monk. Isn't it hard to believe? So I said, "Where is he going? I will get him back." I went to look for him at the Monastery and had arguments with the monks there. It was quite loud and then I kidnapped my classmate, took him back and returned him to his mother. I said, "You'd better get married soon." Right at that time, he told me to go to hell! At the time, I wasn't a Buddhist. I had no idea what he said about the Buddhist things to me, but he used the words hell over and over again so that I understood what he meant. But I was ashamed of going to a monastery and having a lot of arguments. So I asked him how long he has been a Buddhist. He said, "Five years." I said, "Ok, (and) I will do five years too and let's have a debate after five years." I was thinking I could learn in five years what he has learned in ten." I had confidence in my ability to study.

我就為了跟他辯論，開始學佛。你知道辯論要攻也要守，對不對？也要矛，也要盾。所以佛教的任何書籍來，我也要攻也要守，當然我也分不清楚它是不是佛教的，什麼基督教、天主教，還有民間信仰的通通都讀過了。我不是單獨的讀，我是跟那本書在辯論，我要看它講的有沒有道理，我要破它，我也要它講對的要接受，我就這樣子正反，正反，正反這樣子的。那我也再回到那個廟裏去，因為我只認識那些和尚，我就拿這些書去跟他們論證。小和尚看到我去都跑掉了，老和尚只好坐在那裏，講了半天以後，老和尚說這不是佛法的，這不是佛教的，這個才是佛教的，那個不是。我才慢慢的把它分清楚說什麼是佛教的，什麼不是佛教的，這樣就花了兩、三年的時間。最後兩年我就專攻佛教了，那時候就

發現不要辯論了，因為你們對佛法都誤解了。釋迦牟尼佛的意思不是你們想像的這個樣子啊。逐漸的我也發現當年到廟裏去吵架是不對的，但這個嘴巴已經造業了，怎麼辦？我就想我還是要用這個嘴巴把那個所做的業補過來。因此我就決定要把佛陀的真理向全世界做宣揚，所以五年後我並沒有跟同學辯論。

That's why I started to study about Buddhism: I wanted to debate with my classmate. So when you debate, you need to attack and defend. You have to have a sword and a shield. So I prepared myself to be able to deny and support an opinion when reading the Buddhist theory. But I couldn't distinguish which theory was Buddhist and which one was not, so I read everything, from Christian to Catholic to folk beliefs. And I was not just reading them by themselves. I was also debating with the book I read. I had to discern if it was true and if it made sense. I prepared myself to refute the arguments I didn't agree (with) and to be willing to accept the ones that were right. I was always seeing the pros and cons, the pros and cons. And then I went back to that Monastery as I only knew these monks. I brought the books and debated with them. The junior monks ran away when they saw me. Only the old monks remained. The old monks who stayed told me which books were about Buddhism and which ones were not. So I gradually learned what was Buddhist's and what was not. It took me about two or three years just to do that. The last two years, I just focused specifically on Buddhism and then I realized that there was no need to debate because people have all misunderstood Buddhism. Gautama Buddha's Truth wasn't how we were characterizing it. Gradually, I also realized that I was wrong to go to the monastery and start the arguments. But I had already caused the problem with my mouth, so I decided that I needed to use my mouth to make up for what I had done wrong and to promote Buddhism throughout the world. So after five years, I didn't actually debate with my classmate.

我做了一個決定，要絕對把佛陀的真理用現代的語言跟理論把它重新表達出來。我開始做了準備，我相信我可以，因為一向我很有自信。那麼花了一年多的時間，我發現要把佛陀的真理宣揚出去，因為佛陀是從修行中來成就的。佛陀的真理是從修行中來的，那麼我要弘揚佛陀的真理，那我就應該要先修行，不然就會只變成一個知識而已。那要怎麼修行？我應該要出家。但是孩子還小，因為那個時候才結婚五年，他們才三、四歲，所以我決定十年後出家。那我就跟菩薩講：「我十年後要出家。」我就上個香，上了香以後我想一想：「不對。十年後那麼長，元旦也十年，除夕也十年，那十年後那一天？」所以我就跟菩薩講：「第十年的冬至，冬至以前。」因為冬至是太陽從南回歸線回來的日子，冬至過後就變第十一年，所以我一定要在冬至以前出家。我就跟菩薩講了：「我跟你講，你有沒有聽到？」他就笑笑的，我就沒辦法了，我就說：「反正我這麼決定了，你給我做證明。」但是我這十年要好好修行，那我要修行我不能在社會上工作，在社會上工作太忙了，一天二十四小時都要工作。我說：「我是經濟學畢業，那你把我送到經濟部去上班。聽說公務員上班九點上班，十點到就可以；十二點吃飯，十一點就可以睡午覺了，那這樣我才有時間可以精準。所以，修行的事我負責，家庭、工作、生活的事你幫我負責。」

反正祂就是一張紙貼在那裏，我抬頭看看祂，祂也還是笑笑的。我說：「反正我講了，因為佛不妄語，你答應我，雖然你不講話，可是我跟你講了。」就這樣子。

Instead I made a decision that I would use the modern theory and terms to spread Buddhism. I began to prepare. I believed that I could do it because I was very confident. After one year, I discovered that Buddhist theory really emerges from practice. So if I want to spread Buddhism, I must practice first. Otherwise, it is just dead knowledge. So I thought (about) how to practice- I must become a monk, but my children were young. I had only been married for five years and my kids were only three or four years old. Therefore, I decided that in ten years I will become a monk. I said to the Bodhisattva, "I will become a monk in ten years." I burned the incense and then I thought ten years was a long time. Ten years from what day should I become a monk. So I said to the Bodhisattva the first day of winter; the Winter Solstice day in ten years will be the day when I become a monk. It will be the eleventh year after that. So that's why I decided to do it on the first day of winter. I said to the Bodhisattva, "Do you hear me? I said this to you." And He smiled there. I said, "All right. Anyway, that's what I have decided. You gave me a sign, but I must practice very well in these ten years." However, if I was to practice, it meant I couldn't be working in society. Otherwise, it will be too busy and I will have to work for 24 hours a day then. So I said, "I graduate from the Economic Department, so why aren't you sending me to the Economic Department to work?" I heard that a government officer starts at 9:00 a.m. and the officers can arrive at 10:00 a.m.; their lunch break starts at 12:00, but they start their nap at 11:00 a.m. In a work environment like this, I will have time to make progress. So I said to the Bodhisattva, "I will take care of my practice and you will take care of my work, family and anything else." He stayed there motionless, smiling. I said, "Anyway. I promise you. Don't forget now. I know you never lie." That's the story.

那天晚上睡覺，就有人跟我講：「毛遂自薦。」我不知道是誰講的，但我聽得很清楚。第二天我一想，「也對，不然部長怎麼知道我在找工作。」我就把我所有的畢業證書、成績單、退伍令等，這些資料通通準備好，弄了一個信封，貼了一塊錢的郵票，上面就寫：

「台北市經濟部部長收」。我也不知道部長叫什麼名字，我也不知道經濟部在哪裏，肯定在台北市吧，所以只寫台北市經濟部部長收。那我當然寫了一個簡歷，就我要工作。那工作，我也跟他講十年後要退休，我也不知道退休是什麼，反正退休我就要出家，我這十年要工作。當然我把地址、姓名、家裏的電話都寫得很清楚，就把那丟到郵箱裏去。過了兩個月有個電話來了說：「陳先生？」我說：「是啊。有什麼事嗎？」他說：「你要找工作？」我說：「你是那裏的？」他說：「經濟部。」我說：「對對對！」他說：「那你明天來吧。」我想明天要上班了，那九點上班十點到，那我十點去就好了。「我十點去，我要問一下經濟部在哪裏？」他就說：「福州街1號。」我也不知道福州街在那裡，福州街很短。我就去了，終於找到了，找到了已經十點半了。我就問門口的說：「昨天打電話來給我叫我來上班，不知道在哪裏上班？」他跟我說：「在上面。」我問：「上面怎麼上去？」他說：「樓梯在那邊。」那我就跑上去了。前面兩個小姐，她問：「你來幹嘛？」

我說：「有人叫我來上班的。」她問「他叫什麼名字？」我說：「沒有啊。他沒有資料給我。」我看那情況不太對。她問：「你叫什麼名字？」我說：「陳先生。」她看看看，說：「進去裏面去。」我一進去，嘩！很大的一個房間，裏面大概三、四百個人，大家都埋頭苦幹在寫字，裏面還有一位先生，他問：「你叫什麼名字？」我說：「陳先生。」他看一看，拿去，找個位置寫，拿了一堆東西給我，原來是來考試的。我一看，都是烏黑黑的，大家都在埋頭苦幹的寫，我現在什麼都不知道。別的不知道，最近幾年都在讀佛經，你叫我考經濟部怎麼考？我坐下來就：「觀世音菩薩，觀世音菩薩你叫我來，我來了。」我拿起來就寫，一直在寫一直在寫，好像每一題我都會寫的，我寫完以後抬頭一看，嘩！所有人都不見了。那個人看我抬頭，就問：「你寫完了沒有？」我說：「應該寫完了。」

Then I went to bed that night and I was told in a dream that I had to knock on the door myself. I didn't know who said it to me, but it was very clear. I thought about it the second day and felt it was a good recommendation. If I don't knock on the door myself, how could the Economic Department know that I was looking for a job there? So I got everything ready: my diploma and my degree and I put them all together in an envelope. I addressed it to the attention of the Head of Tai Bei Economic Department and sent it in the mail. I didn't even know what his name was. I didn't even know where the Department was. Of course, it was in Tai Bei, so I wrote the address as Economic Department of Tai Bei. I also attached my resume and my cover letter in the mail explaining that I would like to work in the Department and would retire in ten years. I wrote my address and my phone number very clearly and I put it in the post box. Two months later, I got a phone call from someone. He said, "Mr. Chen?" I said, "Yes, what's up?" He asked, "Are you looking for a job?" I asked, "Yes, who are you?" He said, "This is (I am) from the Economic Department and we would like to ask you to come in tomorrow." I thought I was going to work tomorrow and decided to go there at 10:00 a.m. So I asked where the Economic Department was and was told that it was at No. 1 Fuzhou Street. I had no idea where Fuzhou Street is. It is a small street. I went and finally I found it. It was already 10:30 a.m. by the time I got there. I said to the gatekeeper that someone called me yesterday and asked me to come in to work today, but I didn't know where it was. The gatekeeper told me that it was upstairs. I asked how I could get up (there). He said there are stairs over there. When I went upstairs, there were two girls there. They asked what I was doing there. I said, "I came to work." They asked me what my name was and if there were any documents I brought with me. I said, "No." I thought this didn't seem right. They said, "What's your name?" I said, "Mr. Chen." They said, "All right, go in". I went in and it was a very big room. There were about three or four hundred people and everybody was writing things. There was one gentleman there. He asked my name and said, "All right, take this and sit there to write." I got all the papers there and it turned out that I was there to take the exam. I looked at everybody writing and realized that I had no idea what to do. I thought that I had been studying Buddhism for years and now how I was supposed to take the Economic exam? I sat down and said to Bodhisattva Guanyin in my mind, "My dear lord, you wanted me to come here, so here I am, now what?" Then I was writing and writing. I answered every question and it

seemed that I knew all of the answers to the questions. I looked up finally and everyone had left. The gentleman looked at me and asked me if I finished. I said, "I guess so."

過了一個禮拜，經濟部寄來了一張紙，我也不知道那個叫「人事命令」。那我就打電話去問：「這個是什麼意思？」他說：「叫你來上班的。」我說：「那一天上班？」他說：「都可以的，這個月內你都可以來上班。」我說：「我反正都沒事，那就明天上班吧。」他說：「你決定明天來嗎？」我說：「好呀，明天去吧。」早一天去早一天領薪水嘛，我就去了。去了，那有幾個朋友就說：「我們四百個人取四個人。你為什麼是第四名錄取，你知道嗎？」因為你考卷有一張沒寫。因為那一張是英文，我英文看不懂就沒寫了。我也不知道我怎麼樣被錄取的，我覺得這是菩薩叫我去上班。所以人家問：「你在經濟部有什麼背景？」我說：「這背景大了！」他問：「部長嗎？」我說：「部長算什麼？」他問：「難道是總統？」我說：「比總統還大呢！」他問：「誰？」我說：「觀世音菩薩。」就這樣子。

A week passed, I received a (letter in the) mail from the Economic Department. I didn't know if it was a job offer. So I made a phone call and asked what it was exactly. I was told to come to work. I asked, "Which day?" I was told, "Whenever you want, sometime this month". I said, "Well, I am not busy, so I might as well come in tomorrow." The person I was speaking to asked "Are you sure you want to come in tomorrow." "Yes, I think so.", I said. The earlier I work, the earlier I get paid, so I went. When I got there, my friend told me that there were about 400 applicants and they took three or four. I was asked if I knew why I got to be Number 4. It turned out that it was because there was one page that was not filled out. It was in English. I didn't understand English so I hadn't written anything on that page. I didn't know how I could possibly get hired. I knew this was the sign from the Buddha. So people asked me what (kind of) background did I have to work at the Economic Department. I said, "An excellent background. They asked me if it was the head of the department. I said, "No. "The president?" I said, "No. More important than the president." They asked, "Who?" I said, "Bodhisattva Guanyin." That is the story.

這十年當中，我是非常精進的，所有修行的工作，有一天就突破了。那一個突破是使我對於這個病產生信心的原因。講這歷史是比較精彩，我講那怎麼突破的，那個是很艱困的。因為每一次在做那個修行訓練的時候，就好像暴風雨之夜冒險過河的經驗。每一次結束的時候就好像每天醒來「怎麼還在這裏？」都沒有進步，這樣子支撐了三年多。突然有一天「這是哪裏呀，情況怎麼不一樣！」那這個心路歷程是很艱苦的，但那才是真正人生最精彩的一段。時間不夠，下次有機會我們再講這最精彩的部份。

I did all of my practice very intensively during the ten years I worked at the Economic Department. Finally, I had a break through. This break through was the reason that I had the

confidence during my illness. The story was very excellent, but that break through was very torturous. Every time when I was practicing, it was as if I was going through fire and ice and crossing a difficult river. Every day when I woke up, it felt like how could I still be here? There was no progress. This was about three years. But one day, I surprisingly asked “where am I? It seems completely different!” This path was very difficult, but that was a period that was also really magnificent. There was not enough time (to go into details about that period). If there is an opportunity, I will talk about it more next time.

因為走過了這個階段，我知道變了，但我不知道是什麼變化，我只知道變了，我肯定最少對我的身體是好的。所以當開刀，醫生說不成：「你完了。」我很有信心的告訴他：「我不會完的。」在這個過程中最重要就是我跟各位講的，這內臟運動的重要性。因為在內臟運動的過程中，我知道我身體有很多變化，但那種變化只是一種感受，我們沒有辦法像醫生說搜羅掃描、CT、磁力共振，沒有這樣做。但是我們在做這個內動的時候身體有變化，自己知道的。因為每天你一直在做這些動作，那這當中當然有很多奇蹟。就那地藏王菩薩就來指導過我兩次，到我身邊來跟我講。當時他來的時候我也不太理他，因為我認為我是跟觀世音菩薩講，我不是跟你講，那你來跟我講，我到底要不要聽你的？當然他也是菩薩，他教我的我是做了，但觀世音菩薩沒來教我。但那觀世音菩薩在生活中幫我很多事，那個太精彩了！考到經濟部就是一件事情；我買房子也是一件事情，因為我假如不買房子給家人，我要出家這個將來就很不好說了。可是你知道嗎，三百萬的房子我一百五十萬就買了。我還真的不知道買房子可以打對折的，這是什麼原因我也不知道。就像這一類的事情太多了。

I really had changed after I went through all of this, but I wasn't quite sure how, I just knew that I had changed. I knew at least that I was healthier. That's why I told the doctor when he wasn't going to do surgery on me that I am not going to die. I realized how important it was to exercise my internal organs through this process. I also realized how many changes were occurring in my body as I was doing this exercise, however those changes were sensations. I had no ability to prove it like a doctor by doing an X-ray or CT scan, etc. But when I moved I would feel it and I knew the changes were there. There were many miracles during this time. Bodhisattva King Kṣitigarbha came and talked to me twice during this time. Although I didn't pay much attention, because I thought I was talking to the Bodhisattva Guanyin, not the Bodhisattva King Kṣitigarbha. So if he came and talked to me, why should I pay attention to him. However, since he is also a Bodhisattva, he told me what to do, I did it. So the Bodhisattva Guanyin did not come to teach me how to perform the actual practice, but he helped me accomplish many things in my life. It was magnificent. It was just one example that I finally passed that exam for the Economic Department; another example was when I bought a house for my family. It would be very difficult for my family if I did not buy a house for them before I became a monk. I was able

to buy a \$3 million house at half of the price. I didn't know that it was even possible to do. I didn't even know how it happened. Many (types) of things like this happened.

可是真正修法的事情是地藏菩薩來教我的。因為在這個世間我們要找修行，問人家包括任何的法師，所有的大德，都沒有辦法教。而且這件事情通過以後，有一個很不可思議的事，就是有三年我是不必睡覺的。那三年沒睡覺，我的生命大概就多了三年以上，因為那個時候每天晚上我要寫一支原珠筆，晚上不用睡覺，白天上班，每天早晚是精進修法。這三年以後，我開始在講經了，就有一個朋友來跟我說：「你肝硬化。」然後就是昨天講的那個故事了。所以當醫生說：「宣佈我剩下二十一天的時候。」我就告訴他：「我不會死的。」因為我三年沒睡覺都不死了，那你說我會死，我怎麼會死？

So it was the Bodhisattva King Kṣitigarbha who taught me about the actual practice. It was very difficult in this world to find someone, including those famous monks, who can truly teach how to practice. After all this happened, there was one unbelievable thing: there was about three years when I had no need to sleep at all. During the three years that I didn't sleep at all, it was as if my life had been increased by three years. My routine during these three years was that I wrote and used up a ball-point pen every night and then go to work during the daytime every day; in the meanwhile, I did my practice every morning and evening. I didn't need to sleep at all. After these three years, I began to preach the Dharma. Then my friend came and told me that I had cirrhosis. This is how I came into the story I told you yesterday. So when the doctor told me that "You have 21 days left to live", this is why I was able to say that I am not going to die because I didn't sleep for three years and I hadn't died. When he said that I was going to die, how was it even possible?

所以這一種所謂科班的訓練是非常重要的。雖然我自己本身不是科班訓練，但是這一套行法我們已經架構完成了。目前這個部份，你所看到的是第一步，這一步你要進行的時候會產生什麼狀況，我們都跟你列得很清楚。因為當初我是沒有人教我，這件事情過後，到2008年普賢菩薩親自告訴我，要從這裏下手，才能教導大眾學習。而在這之前有二十年我沒有注意到它，我完全把這個法門給忽略了，因為我們大乘佛教失傳了，中國大乘佛教的修法失傳了。所以2008年之後，我開始把這一套系統重新再架構，這幾個步驟都非常地仔細，非常地詳細。就這樣的一個簡單的過程：要跟各位談的就是內臟運動，這是非常重要的，因為我們的時代改變了，生活環境完全改變，我們的本能都消失了。那古代人修行為什麼容易成就？因為他們都維持着身體的本能。我們已經變成寵物了，你怎麼會修行得成就呢？你已經失去了你身為生物本能的那個能力呀。所以我們要重新來過，這是非常重要的！非常重要！好吧，這一會就跟各位講到這裏。

So that's why this kind of disciplined practice is very important. Although my practice was not very disciplined, I had this training process well structured. What you see here is just the first part. I have laid out very clearly what would happen to you if you take part. At the time, no one taught me. After all that happened until 2008, Bodhisattva Samantabhadra told me that I needed to systematize this (practice) so that I can teach (it) to people in general. Before that, there was about twenty years when I didn't pay attention to this method. I completely ignored it all because it had all been lost in the Chinese Buddhism. That's why in 2008 I began to reorganize it and my teaching has been very methodical and detailed to simplify (it) down to what you see here. Basically, it's what I talked about -- internal organ exercise. It is very important because our whole era and our atmosphere has changed completely. Our instinct has (all) disappeared. Why did the ancient practitioner find it so easy to succeed? Because they retained their instincts, but we have become domesticated. How could we possibly succeed like them? You've already lost your survival abilities and this is why we need to try again. This is very important. That is all.

各位有什麼問題？

Any questions?

問：在你奶奶出生之前，你的臉長成什麼樣子？

Q: What did you look like before your grandmother was born?

和上答：我那時候沒有鏡子。他在問的是一個禪宗的公案。他挖一個陷阱要我跳下去。

A: I didn't have a mirror. This is a Zen Koan, he is laying a trap for me.

問：用單手拍掌是什麼聲音？

Q: What does it sound like to clap with one hand?

和上答：叫「無」。你問這些問題太low 啦。

A: That is "Nothing". These questions are too easy.

問：什麼叫道場？跟寺廟是不是同一個意思？

Q: How does (the meaning of) Dao Chang or Monastery compare with (that of the) Temple?

和上答：中國字，寺院的「寺」是漢朝部的名字。現在叫做經濟部，那在古代它是叫做寺，是經濟寺。所以古代的外交部叫「鴻臚寺」。因為這些外國人來通通在外交部的管理之下，那時候的外交部叫做「鴻臚寺」，那時候的外交部長叫「鴻臚卿」，漢朝過後就不叫做寺啦。因為他們都住在寺裏，所以這些出家人，外國人都是出家人多，他們住的地方就叫做寺。所以後來我們用寺表示佛教，廟表示道教。所以民間都用寺廟...寺廟...這樣稱呼。那麼到了隋文帝的時候，隋朝是唐朝之前的一個朝代，隋文帝就下令，凡是所有辦

道的地方，修行的地方，都叫道場。所以道場的意思比較像西方人的修道院，那寺廟比較像西方人的教堂。我這樣講應該很清楚了，其實意思是同樣的。

A: The Chinese character “Si” is a name from (the) Han dynasty. For example, the government department once upon a time used the same character “Si” for its names: the Economic Department was called Economic Si and the Foreign Affair Department was called Hong Lu Si. When the foreigners came, they were all under the Foreign Affair Department’s administration, whose name was Hong Lu Temple at the time. The Head of the department was called

Hong Lu Minister. After the Han Dynasty, the Foreign Affair Si wasn’t called Si anymore because most of the foreigners at that time were monks and they all lived in the Hong Lu Temple. That’s why where the monks lived began to be called Si (Temple). Later we used Si to talk about Buddhism and Miao to talk about Taoism. However in folk ways, they use both words Si Miao to mean the Temple. However, later in Sui Dynasty, which was before the Tang Dynasty, the king ordered all of the temples, where the spiritual practice was performed, should begin to be called Dao Chang. Dao Chang is more akin to the western Monastery and Si Miao (Temple) is a little more like the western church. The meaning is similar.

問：要參加我們這個課程，要不要有什麼先決條件？還是大家都可以？

Q: So if we want to participate in the training system, are there any prerequisites or not?

和上答：只要你有意志力想來修學都可以。那要來看一看的就不要了，看一看可以參加每個星期有一次兩個小時的，那就可以。假如你真的想要改做自己的生命，這個是很有效的。語言不是問題，一次沒弄懂，兩次。這些動作也不是你一次就可以會的，所以不用擔心語言的問題。我們只希望把佛陀的真理帶過來，在美國這個地方跟美國文化相結合，使它產生在美國用美國文化來表達真理的方式。你要把它叫做「美國佛教」也可以，「美國真理」也可以，「美國宗教」也可以，或者重新叫一個新名詞也不要緊。所以我們道場就不叫華嚴，就叫三鶴道場。謝謝各位！

A: If you have the consciousness and intention to practice, that’s all you need. If you just want to try it out (It refers to the Purification Chan training), it is not necessary, but you could come to our two-hour class once a week to try it out. This is really useful if you really want to change your life. Language is not a problem. If you don’t get it the first time, you will get it the next time. These movements are not something you could just get the first time. So don’t worry about not understanding the language. What I want to do is to bring the truth of Buddha to you and to integrate it into the American culture in places and use the American ways to express the truth. You can call it American Buddhism, or American Truth, or American religion, or you could make up a new word. That’s why our Monastery is not called Huayen, but Triple Crane.

