

4. Test of Progress:

After practicing the above methods for a while, we can test our own progress by comparing our conditions before and after the practice, particularly in regard to the following:

Change in understanding: Have we gained in right cognition? Are we beginning to realize our earlier erroneous views as being infantile and immature even as a grown-up views his childhood thoughts?

Change in feelings: Have our vile emotions such as greed, wrath, infatuation largely subsided? Do we feel released and happy? Has our luck turned? Are we less attached to worldly affairs and more compassionate of heart? Can we do a good deed naturally without compelling ourselves?

Since the results of the practice should be on the subconscious, accomplishments of the conscious ego such as fluency in repeating the Buddha-name, ability to meditate for long hours, proficiency in expounding the Sutras, etc., are no yardstick for the test. We should only gauge our progress by asking ourselves the above questions and mark the difference before and after the practice. Though the way of practical Buddhism is a long one, yet pursued firmly step by step with faith, perseverance and right cognition, we shall always reach our destination.

May all sentient beings attain eventual Buddhahood.

四、考驗：

修行了一段時間後，我們可將修行前後的各種情形比較一下，以測驗功夫有否進步，特別可以比較比較以下兩點：

認識的轉變：我們的正見有長進嗎？我們是否覺得以前的見解是錯誤的幼稚的，如同大人看小孩的見解一樣？

感性的轉變：我們的貪嗔痴有否減輕？我們覺得如脫繫縛而快樂嗎？運氣轉好沒有？對俗事是否比以前看得開？是否更慈悲？是否能不出於勉強而由衷的為善？

修行的目的既在轉變濟我，修行的功夫即不能從顯我念佛如何熟，坐禪如何久，經講得如何好上來測知。只能自問以上那些問題的答案是否有進步。修行的途程雖然長遠，只要不離正見，有信有恒一步一步踏實行去，終有到達的時候。願與諸善友共勉之。

and should be practiced diligently.

All-Occasion Practice: To thoroughly revise our wrong habits, we must change our basic attitude towards people and things. All selfish thoughts must be banished and wrong cognition rectified. We must consider everything we do in all occasions as “Dana” towards our country and community. Our salaries are as alms received. Tribulations and adversities are as aids in reducing our Karmaic hindrances. We should see all beings as Bodhisattvas and future Buddhas.

Morning and Evening Devotions: The last thought at night and the first thought in the morning have the greatest influence on the subconscious mind. So these are the best moments for devotional exercises whether it be contemplation of a Buddha image or the repetition of a compassionate thought.

At this point, we must emphasize the fact that the keeper of Karmaic forces is the subconscious Alaya, not the conscious memory. Therefore, remembering or understanding the details of Buddha's doctrine and Buddhist philosophy is of secondary importance. The first and foremost thing to do in Buddhism is the building up of pure Karma in the subconscious warehouse.

應物修：要澈底革除舊習慣，我們必須改變為人做事的基本態度，祛除自私自利的觀念，糾正錯誤的知見。我們的工作，須視為對國家社會的布施。我們拿薪水，要想作接受人家的布施。橫逆之來，要想作是因緣，是消業障。見人，要想他是現在菩薩將來佛。

早晚修：就寢時最後一個思想，和晨醒時第一個思想，對於潛我的影響最大。所以這兩個時期是用功的最好時機，無論修理觀事觀慈悲觀，均無不可。

於此須知，保持業力的是第八識的潛我，不是有記憶的顯我。所以我們對於佛教的義理，哲學的理解憶持，都是次要的，主要的是在潛意識的倉庫裡增加淨業的儲存。

piness and security for all sentient beings. When such contemplations become a habit evil or deluded thoughts no longer arise from our subconscious mind to affect our conscious conducts.

All-Time Practice: The pure Karma built up during concentrated practice may be offset by impure Karma built up during the rest of the day. Therefore, another method is devised to ensure building of good Karma twenty-four hours a day. This consists of repeating to ourselves whether standing, sitting, walking or lying down, the name of a Buddha, the name of a Bodhisattva, a Dharani or a wish of compassion such as "I wish all sentient beings should attain happiness and security." After long practice, the repetition will become automatic and the Karma so accumulated shall assume great power.

Extensive Practice: The methods mentioned above have their emphasis on the Karma produced by mental activities. A more extensive method involves also the Karma produced by verbal and bodily activities. This consists of saying and doing things only that will benefit the fellow sentient beings. Attending sermons, paying homage to Buddha images, burning incense, repeating Buddha names, reading Sutras, etc., all fall under this method category

隨時修：專修時所造的淨業，有時還抵不過餘時所造的不淨業，所以另有隨時修的法門，不論行住坐臥，均可造作淨業。只是隨時心裡默念一句佛號、菩薩號、咒文或願眾生得安樂之類的句子，反覆不停。積久純熟，用心及不用心時，都自然而念，那造業力便很大了。

廣修：以上兩種方法重在造意業。此外更要造身口兩業。我們發語做事必須裨益他人，凡是拜佛聽經燒香念佛等，都須盡力去做。這就是廣修的法門。

cognition. To counter the original vile habits, new habits based on right cognition must be cultivated. The formation of these new habits will alter the pattern of our behaviour until they become our second nature and result in the production of pure instead of the former impure Karma. This, then, is the principle of practical Buddhism.

3. Methods of Practical Buddhism:

Habits are formed through repetition. Incessant practice is thus the key word in practical Buddhism. Methods for the production of pure Karma are many, and the following are some of the most effective ones:

Concentrated Practice: This is formal practice to be performed according to a schedule in a fixed period of a day with a concentrated effort. An example of this type of training is the Vipasyana (contemplation) exercise, which aims at increasing our stockpile of pure Karma through the purification of our subconsciousness by the fixation of an abstract thought or the impression of a concrete object in the mind of the practitioner so that the image remains firm and clear. The concrete object may be the image of a Buddha; the abstract concept the right cognition of the phenomenal world or a simple thought of compassion, wishing hap-

習慣。這種新習慣逐漸「習以成性」就成爲淨業之因。造作淨業便是修行的原則。

三、修行的方法：

習慣是反覆造成的。因此修行的要訣就在不停的修練。造作善業有多門，以下是幾種最有效的方法：

專修：專修就是正式修行的課程，規定一定的時間努力去練習，修觀想即是一例。觀想即是將一件理或事，清清楚楚映在心頭，不動不搖的擺在那裡。事觀可觀想佛像；理觀可將上述的正見擺在心頭；也可作慈悲觀，願一切衆生得安樂。觀想純熟，就可使潛我中的惡習氣不再影響顯我的行爲。

world" is also a mistake, because it, too, is a product of dependent origination, arising from many time-space factors. If we examine closely the nature of time, we find that there is only the past and the future, and the present is nowhere to be found and never staying. If the present is non-existent, in what does the phenomenal world exist? So it is clear that phenomena fly with time and the sense of reality of the phenomenal world is also only a series of consecutive momentary illusions.

That the phenomenal world has no objective existence can also be understood from the fact that the same scenery can appear to be beautiful beyond description to a poet while conveying no meaning whatsoever to a peddler. For the same reason, every girl is a Venus to her beau, which clearly illustrates how our sense of value is conditioned by our cognition.

From the above, it may be seen that erroneous cognition will result in misplacement of value and wrong behaviour. When we take illusion as reality and take it seriously, attachment and greed-wrath- infatuation result which will keep us circulating in the cycle of being. Yet right cognition alone does not give rise to immediate release because one must first overcome the habits formed under the influence of wrong

，也是一種錯誤。因為現象界的一切也都是因緣和合而生，是許多時空因素湊合起來的。我們細觀時間，就知除了過去未來，中間並沒有一個現在。剛說現在，現在已經過去了。既無現在，現象從何安立？現象隨着時間飛跑，所以現象界的實在感也只是一連串虛妄感覺的累積而已。

現象沒有客觀的存在，更可以一例證知：如美景在詩人眼裡才美，在販夫走卒的眼裡並不美。「情人眼裡出西施」也是這個道理。可見價值觀念也是依知見而定的。

從上可知錯誤的知見必將引生錯誤的價值觀念及行爲。我們將虛妄當作實在，對一切事象認真而看不開，由此生起貪嗔痴而輪轉生死。但單憑正見還不能令人立得解脫，還須先將舊有習氣革除，這就要靠建立不違正見的新

most real, permanent and important thing in the world. People become confused and bewildered if told that the totality of mind and body ordinarily recognized as one's "self" is but an illusion. Yet the fact is, the "self" is only the resultant impression of our senses and memory, for as our memory or senses are affected by an injury, for instance, our perception of the "self" becomes reduced in intensity. Furthermore, since we change continuously from infancy to adulthood to death, it is obvious that our existence is in a constant state of flux. Therefore, we can find throughout our life-time only a series of consecutive, momentary illusion of permanence and reality. The notion that the self is the totality of our conscious mind and body is also wrong because it does not take into consideration our subconscious mind from which the poets, musicians, artists, and scientists draw their inspiration. This subconscious mind is also the source of our constantly changing thoughts and emotions, our supernatural powers and the abundant daily occurrences we experience in conscious life. In sooth, this subconscious mind is most powerful in that it is also the producer of our physical surroundings.

The concept of a real "phenomenal

最真實最不變最重要的。如說這個精神與肉體所構成的整體我，只是一種錯覺，不免要使人莫明其妙。但實際上「我」只是記憶和感覺二者凝合而成的一個印象而已。如果我們的記憶和感覺受了損傷，「我」的體驗就要大打折扣。再者，我是從幼至長至老至死，時刻變遷不停的。綜觀我入一生，只是一連串虛妄的實在感而已，何嘗有什麼實我？

再說，以為精神和肉體的綜合便是全部的我也是一個錯誤，因為不知道除了顯我之外，更有一個潛我。一切詩人、音樂家、藝術家、科學家的靈感，均從此中得來。我們時刻變化的思想感情，神通與怪異的能力，和豐富的日常生活也都從此中得來。這潛我真是神通廣大，連一切的環境也都是它所變現的。

以為現象界是真實的

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Practical Buddhism and Its Methods

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修行及其方法

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1. The Purpose of Practical Buddhism:

To a Buddhist, practical application of Buddhism is of utmost importance. The purpose of practical Buddhism is to achieve both personal and communal emancipation. This is because everybody has an intrinsic desire for happiness, detests misery, and wants to be released from the bonds of afflictions to the attainment of total freedom. Everybody also desires to live in an emancipated community where everybody else, too, is happy and free from suffering. But to achieve this end, one's desires must be channelled in the right direction. Practical Buddhism aims to do just that.

2. Principles of Practical Buddhism:

Human desires follow a wrong path because of faulty cognition. Take for example our ordinary understanding of the terms "self" and "phenomenal world":

"Self" is generally felt to be the

一、修行的目的

修行是學佛人最重要的事。其目的在求自我解脫及助人得解脫。原來人的天性都厭苦喜樂，人人都願解脫煩惱，得大自在。同時人人也都希望環境好，希望別人也都離苦得樂。但要解脫，必須將欲望用在好的地方。修行的目的就在達成這一點。

二、修行的原理：

人類的欲望走錯路，主要是因為知見不正。舉例來說：世俗對於「我」及「現象界」兩者的認識就是不正確的。

我們總以為「我」是