

others should be brought into full play. Only by doing so shall we prove ourselves to be his faithful followers.

Why seeking all these? For the purpose of realizing a highest ideal state of mind to Nirvana, as called by the Buddhists, what exactly is Nirvana? Whenever he touched this subject, Buddha mentioned that Nirvana is the state of verifying, knowing and realizing oneself in the present world. Since we have not yet experienced this self-verification-knowing-and-realization, we cannot say anything about it. According to the explanations by commentators Nirvana must be a state of absolute quietude without worries, absolute security without destructions, absolute equality without discriminations, and absolute freedom without bondage. What it is actually like, we cannot say for sure. What we know is only this: To dwell in Nirvana does not mean that we should necessarily give up earthly living. For forty-nine years after he had attained Nirvana under the Bodhi tree, Buddha continued with his preaching to the worldly beings with as much energy as he did before. This is the absolute proof underlying the concept that Nirvana is not in conflict with earthly life.

爲什麼要修養呢？爲想實現我們的最高理想境界，這個境界，佛家名曰涅槃。涅槃到底是什麼樣境界呢？佛每說到涅槃，總說是在現法中自證自知自實現。我們既未自證自現，當然一個字也說不上來。依訓詁家所解釋，大概是絕對清涼無熱惱，絕對安定無破壞，絕對平等無差別；絕對自由無繫縛的一種境界。實相畢竟如何，我便不敢插嘴了。但我們所能知道者，安往涅槃，不必定要拋離塵俗，佛在菩提樹下已經得著涅槃，然而還說四十九年的法不厭不倦，這便是涅槃與世法不相妨的絕大憑據。

with desire". (See Vol. 35, Sumyukta Gama Sutra.) Not infrequently, Buddha made mention of "the desire for Dharma" and "the essentials of desire." Those who are bound up by mean desires have lost their freedom. There is an absolute, infinitely big desire to which Buddha gave priority. This desire, he told us, should be our aim. This desire should spur us to forge ahead. Buddha's teachings are prolific with such terms as "courage", "bravery", "striving for the better" and "no retrogression". Obviously, Buddha wanted us not only to put our will under control in a negative sense, but also, in a constructive way, to whet and stimulate it.

### 3. The cultivation of feelings:

Buddha wanted man to expand sympathy to their fellow men. For "everything and every deed should be based on compassion and kindness". Kindness means "rejoice when others rejoice." and compassion means sharing other people's troubles. Buddha wished us to break through the false ego with a view to realizing the state of mind of "melting ego and universe into one". We should be as benevolent to man like a loving-kind mother to her beloved son, like a person to the one he is in love with, sharing all their joys and worries as we were in their places. Buddha maintained that this pure love for

#### (三) 感情的修養

感情方面，佛專教人以同情心之擴大。所謂「萬法以慈悲為本」。慈謂與人同喜，悲謂與人同憂。佛以破除假我故，實現物我同體的境界。對於一切眾生，恰如慈母對於愛子，熱戀者對於其戀人，所有苦樂悉同身受。佛以為這種純潔的愛他心，必須盡量發揮，纔算得佛的真信徒。

stance, in the case of eating, to feed our tongue we become an Epicurean after delectable dishes. In the case of seeing, we resort to all means in our hunt for beautiful things to feed our eyes. The high-grade people are enslaved by ideas; they are slave to prejudices and ideas that pre-occupy us, so much so that very soon, we find it impossible to free us from the bondage. Buddha said all these are caused by the stubborn will of sticking to the ego obsession. All the activities of man have been determined by this ego. At least, we should be master of our own house. We must exert our utmost to conquer this blind tyranny of will. What Chankramasters admired and called "the great death" means also the attempts to entirely overcome this concept of the false ego; not only to get up the hand of it, but to uproot it altogether. However, what Buddhists call "mastering one's will" does not mean the containment of all activities of body and mind to the effect that we almost reduce our "body to a piece of dry wood and our mind to cold ashes". Said Mencius: "There must be things we do not do before we can do something." On the one hand, we face the problem of containing our will; on the other, we are exerting ourselves to spur and spruce our will power. Said Ananda: "We contain desire

志。我們向來一切活動，都爲他所左右。我們至少要自己當得起自己的家，對於這種盲目意志專橫，非以全力克服他不可。後來禪家最愛說「大死一番」這句話，就是要把假我觀念完全征伏，絕其根株的意思。

但佛家所謂制意志者，並非制止身心活動使「形如槁木心如死灰」之謂。孟子說「人有不爲也然後可以有爲。」一方面爲意志之裁抑；他方面正所以求意志之昂進。阿難說：「以欲制欲。」（雜阿含三十五）佛常說：「法欲」，又說：「欲三昧」；凡夫被目前小欲束縛住，失却自由。佛則有一絕對無限的大欲在前，懸以爲目標，教人努力往前奮進。所以「勇猛」「精進」「不退轉」一類話，佛常不離口，可見佛對於意志，不僅消極的制而己，其所注重者，實在積極的磨鍊激勵之一途。

ly phenomena we are seeking at the same time a grasp of the principles of causes and conditions, which disclaimed the existence of an ego, without being disturbed by earthly worries. At the same time, Buddha pointed it out for us, one must know and be definitely convinced that in the spiritual world there is a state of mind to the highest and most genuine bliss. Seek, and for ever seek the higher state of mind. Vipasyana—a method that Buddhists frequently resort to, emphasize the application of this principle.

## 2. The cultivation of will power:

There are two aspects to this cultivation: the negative and the positive. Negatively, our main effort is to break through the "I" obsession, and to put our will under control. In another word, a downright decision without hesitation that you will from now on be no longer enslaved by your self". Buddha maintained that man's Karmaic ignorance has its root in the ego-obsession. The illusion to take the delusive and non-existent aggregates as "I" is the cause. Because believing in the "existence" of an "I" gives rise to an "I" object; hence everything comes to center around the false ego. And all activities are fettered to its chain like slaves. Through this false ego, the lower grade people are enslaved by flesh. For in-

## (二) 意志的修養

意志修養有消極積極兩方面：消極方面，主要在破除我執，制御意志。換句話說，要立下決心，自己不肯做自己奴隸。佛以爲衆生無明業種，皆由對於我的執著而生。因爲誤認五蘊和合之幻體爲我，既認有我，便有「我所」，事事以這個假我爲本位。一切活動，都成了假我的奴隸。下等的替肉體假我當奴隸，例如爲奉養舌頭而刻意求美食，爲奉養眼珠而刻意求美色之類。高等的替精神假我當奴隸，例如受一種先入爲主的思想或見解所束縛而不能自拔之類。佛以爲此等皆是由我執發生的頑迷意

through knowledge. The second, what may be dubbed the liberation of heart, points out the way to free yourself through feelings and will. For convenience and simplification, we will offer a brief explanation as follows:

### 1. Seeking and cultivating WISDOM:

Buddhism is a religion of principles and intelligence with its own scientific stand-point. But we must not take it for that sect of philosophy which maintains that knowing is everything. Unlike Greek philosophers who, spurred by thousands of wonders of the universe, were intent on studying them, Buddha, on the contrary, denounced, not infrequently, "arguments for arguments sake". What Buddha called wisdom implies a correct evaluation and judgment of all "Worldly Phenomena." Based on these judgments one can strive to seek higher ideals. Says The Heart Sutra: "When Bodhisattva Avaloktesvara practised the profound prajna-paramita, he investigated and perceived that the five aggregates were non-existent thus securing his deliverance from all distress and sufferings.....They have no fear, are free from contrary and delusive ideas and attain the Final Nivana." (See Torch of Wisdom New No. 1 pp21-19.)

"Prajna is the synonym of wisdom in the translated ordinary language. With our **eyes on** the thousand world

#### (一) 智慧的修養

佛教是理智的宗教，在科學上有他的立場。但却不能認他是主知主義派哲學。他並非如希臘哲學家因對於宇宙之驚奇而鼓動起研究熱心。「爲思辯而思辯」的議論，佛所常呵斥也。佛所謂智慧者，謂對於一切「世相」能爲正當之價值判斷。根據這種判斷更進求向上的理想。心經說：「行深般若波羅密多時，照見五蘊皆空，度一切苦厄。……乃至無罣礙無有恐怖」。 (已譯見慧炬革新號第一期佛學文摘。) 般若譯言智慧，一面觀察世相，深通因緣和合無常無我之理，不受世俗雜念之所纏擾。一面確認理想界有純高妙樂之一境，向上尋求，佛家所用各種「觀」，全是從這方面着力。

中·英·文·摘

SEEKING BUDDHISM

By C. C. Liang

Translated into English.

By Elaine S. C. Chow

The ways to cultivate Buddhism vary with conditions. For men are endowed with different foundations and dispositions. So, seek your aim in accordance with requirements as dictated by conditions. There are what we call "the eighty-four thousand key principles"—among which are the three rules to practice discipline, meditation and wisdom; the four Noble Truths—suffering, the cause of suffering, the annihilation of suffering and the Truth of the Path; the eightfold path which teaches the correct view, correct thought, correct speech, correct deed, correct livelihood, correct zeal, correct memory, and correct meditation, the details of which will not be elaborated here. The main theme of these rules and principles, nevertheless centers around two liberations. The first may be called intellectual liberation. That is to say seeking to liberate yourself

佛教的修養

梁 啓 超 著

周 叔 昭 譯

佛教修養的方法，因衆生根器各各不同，隨緣對治，所謂「八萬四千法門」，如三學—戒定慧；四聖諦—苦集滅道；八正道—正見正思惟正語正業正命正精進正念正定等，今不具述。要其指歸，不外求得兩種解脫。一曰慧解脫，即從智識方面得解放，二曰心解脫，即從情意方面得解放。我們爲講解便利起見，可分智清意三項爲簡單的說明。