

# 人生錦囊

佛使尊者 著

鄭振煌 譯

HANDBOOK FOR MANKIND

by Buddhadasa Bhikkhu



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Translated into Chinese by Cheng Chen-huang

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財團法人台北市慧炬出版社 印行

TORCH OF WISDOM PUBLISHING HOUSE

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發行人：劉勝欽

出版者：財團法人臺北市慧炬出版社

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郵政畫撥：0003484-5 慧炬雜誌社

登記證：行政院新聞局局版臺業字第1415號

承印者：善恩印刷公司

版次：中華民國85年12月初版

定價：新臺幣150元整

版權所有・請勿翻印

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ISBN 957-518-085-2

# **HANDBOOK FOR MANKIND**

Principles of Buddhism

explained by

BUDDHADĀSA BHIKKHU

Originally presented as a series of lectures  
delivered to the would-be judges in May, 1956  
and published in condensed form  
under the title

**“คู่มือมนุษย์”**

WT517/3002

**TO THE VOIDNESS**

DO WORK OF ALL KINDS WITH A  
MIND THAT IS VOID,

AND THEN TO THE VOIDNESS GIVE  
ALL OF THE FRUIT,

TAKE FOOD OF THE VOIDNESS AS  
DO HOLY SAINTS:

AND LO! YOU ARE DEAD TO  
YOURSELF FROM THE VERY BEGINNING.

Buddhadāsa Bhikkhu

## **KNOW THYSELF**

**"know yourself!"** - now, these words mean :

That in yourself a gem is found.

Why look without ? - all is in vain,

Within a lotus blossoming!

Within the lotus - best of gem,

That which a man should find and know :

**"Enlightenment or knowledge here**

**All comes from knowing in yourself."**

Buddhadāsa Bhikkhu

## FORWARD

The number of books on Buddhist topics produced by monks in Thailand is quite considerable ; but for anyone lacking a knowledge of the Thai language this great volume of literature is, unfortunately, inaccessible. In order to remedy this situation some of the most important works in Thai are now being translated into English.

The present volume is one in a series of works by Venerable Buddhadāsa Bhikkhu of Chaiya, South Thailand. It is particularly suited to the reader who wishes to get a complete outline of Buddha-Dhamma expressed in straightforward language.

The Ven. Buddhadāsa is well known for the readiness with which he gives non-literal interpretations to the Buddhist texts. Giving more weight to meditative experience and everyday observation than to philology, he finds meaning in many otherwise obscure points of doctrine. He does not hesitate to reject as naive a word-for-word interpretation that has no bearing on real life.

Particularly valuable in the present work are the author's thoughts on *samsāra*, *karma*, and *re-birth*, subjects completely misunderstood by most western students of Buddhism.

To anyone hoping to find in Buddha-Dhamma a guide to life rather than just an object of scholarly study, this **"Handbook"** is strongly recommended.

Buddha - Nigama  
Chiang Mai  
Thailand.







## PREFACE

In this book the Ven. Buddhadāsa Bhikkhu has made the point that the whole Buddha–Dhamma is nothing but the teaching dealing with **"what is what"**.

It is a remarkable fact that this book the Ven. Buddhadāsa has explained the meaning of one topic, thereby covering the spirit of the whole of the Buddhist teaching or the *Tipitaka*. He says that Buddhism is the religion which teaches one to know just this much: "what is what". All the chapters in this book dealing with five aggregates, the four kinds of attachment, Intuition in a natural way (chapter VII), intuition by methodical practice (chapter VIII) and other topics all point to **"what is what"**.

The expression 'what is what' seems to be rather easy to understand, as though it were pointless to think about its meaning. But this appears to be the standpoint of the layman or of those who take the materialist's stand. When thinking in the language of Dhamma, however, (for details see the 'Two Kinds of Language' by the same author recently published in English) the knowledge of 'what is what' signifies to 'know things as they **really are**', in Pali '*yathabhūta nānadassana*', i.e. penetrating the

Three Marks of everything existent (*tilakkhaṇa*); the understanding of **"what is what"** may further be taken in the sense of knowing '*assāda, ādinava and nissaraṇa*' of all conditioned things, i.e. satisfaction derived from them, the inherent disadvantages and final emancipation. *Finally 'what is what' is directly pointing at Enlightenment.*

This book is a résumé of the series of lectures which the Ven. Buddhādāsa delivered for the first time to a group of would-be judges in 1956 (and since then he has been training batches of would-be judges every year.) The résumé has been skillfully made by **Mr. Pun Chongprasod** so that it has been published many times in Thai. Our thanks are due to him.

Thanks are due to **Bubbha-Nigama**, Chiangmai, who has done the best in translating the manual into English and also to **Ven. Nāgasena** of the Marble Temple for editing and proofreading.

May the genuine '*loving-kindness*' in your minds grow, may it arise in the minds of all beings in the world.

*The Sublime Life Mission.*

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THE HANDBOOK FOR MANKIND

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## CONTENTS

CHAPTER	PAGE
I Looking at Buddhism .....	1-14
II The true nature of Things .....	15-27
III Three universal characteristics .....	29-43
IV Grasping and clinging .....	45-54
V The threefold training .....	55-65
VI The things we cling to .....	67-80
VII Insight, by the nature method .....	81-98
VIII Insight, by organized training .....	99-117
IX Emancipation from the world .....	119-140

## **LOOKING AT BUDDHISM**

If we open any recent book on the origins of religion, we find that there is one point on which all authors are in agreement. They all agree in saying that religion arose in the world out of fear. Primitive forest-dwelling man feared thunder and lightning, darkness and storms, and various things about him that he was unable to understand or control. His method of avoiding the danger he saw in these phenomena was to demonstrate either humility and submission or homage and reverence, depending on which he felt was most appropriate.

Later, as man's knowledge and understanding developed, this fear of the forces of nature changed into fear of phenomena more difficult to apprehend. Religions based on deference to objects of fear such as natural phenomena, spirits, and celestial beings, came to be looked down upon as unreasonable and ridiculous. And then man's fear became still more refined into a fear of suffering, suffering of the sort that cannot be alleviated by

any material means. He came to fear the suffering inherent in birth, aging, pain, and death, the disappointment and hopelessness which arise out of desire, anger and stupidity, and which no amount of power or wealth can relieve. Long ago in India, a country well provided with thinkers and investigators, intelligent people dispensed with all paying of homage to supernatural beings and started seeking instead the means of conquering birth, aging, pain, and death, that is, of eliminating greed, hatred, and delusion. Out of this search arose Buddhism, a higher religion based on insight, a means of conquering birth, aging, pain, and death, a method for destroying the mental defilements. Buddhism had its origins in fear of this last kind, just as did all religions based on intelligence. The Buddha discovered how to conquer absolutely what man fears: he discovered a practical method, now called Buddhism, for eliminating suffering.

**"Buddhism" means "the Teaching of the Enlightened One."** A Buddha is an enlightened individual, one who knows the truth about all things, one who knows just **what is what**, and so is capable of behaving appropriately with respect to all things. **Buddhism is a religion based on intelligence, science, knowledge, whose purpose is the destruction of suffering and the source of suffering.** All paying of homage to sacred objects by means of performing rites and rituals, making offerings, or praying is **not** Buddhism. The Buddha re-



jected all this as foolish, ridiculous, and unsound. He also rejected the celestial beings, then considered by certain groups to be the creators of things, and the deities supposed to dwell one in each star in the sky. Thus we find that the Buddha made such statements as these:

'Knowledge, skill and ability are conducive to success and benefit and are auspicious omens, good in their own right, regardless of the movements of the heavenly bodies. With the benefits gained from these qualities, one will completely outstrip those foolish people who just sit making their astrological calculations.' And : 'If the water in rivers (such as the Ganges) could really wash away sins and sufferings, then the turtles, crabs, fish, and shellfish living in those sacred rivers ought by now to be freed of their sins and sufferings too,' And : 'If a man could eliminate suffering by making offerings, paying homage, and praying, there would be no-one subject to suffering left in the world; because anyone at all can pay homage and pray. But since people are still subject to suffering while in the very act of making obeisances, paying homage, and performing rites, this is clearly not the way to gain liberation.'

To attain liberation, we first have to examine things closely, in order to come to know and understand their true nature. Then we have to behave in a way appropriate to that true nature. This is the Buddhist