

印 顺
曹文红

讲述
翻译

Venerable Master Yin Shun
Translated by Cao Wenhong

安心的 智慧

Wisdom of Keeping Peace of Mind





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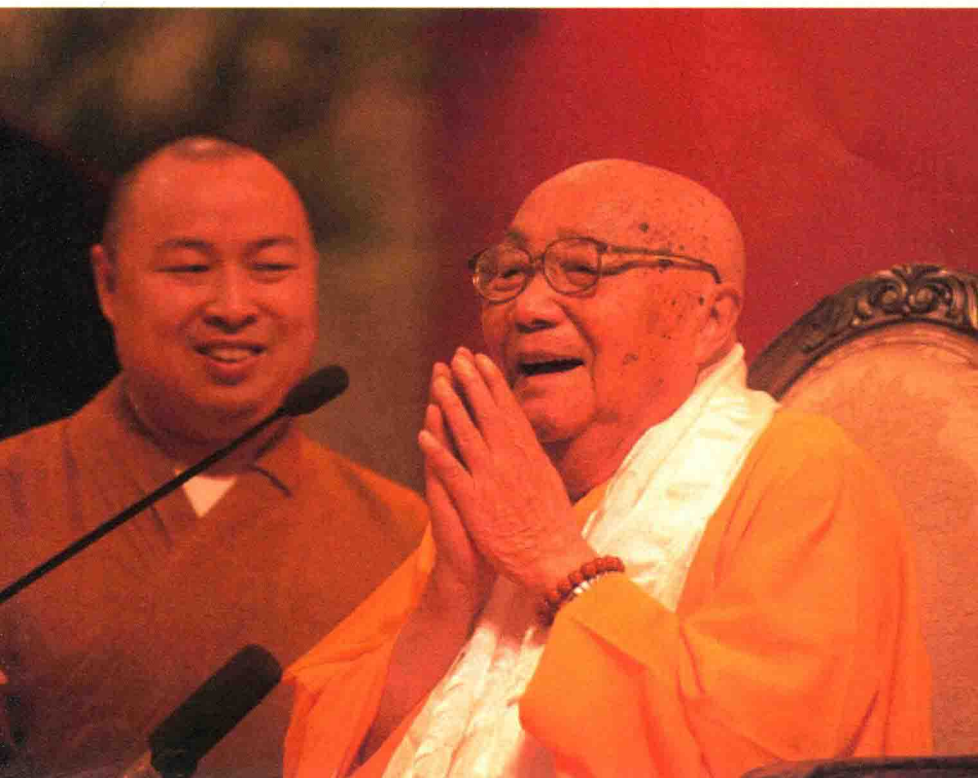
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右：弘法寺开山祖师，当代佛门泰斗本焕长老

左：弘法寺现任方丈印顺法师

Right side: the 106-year-old Venerable Elder Master Ben Huan, the contemporary
Buddhist authority and the founder of Shenzhen Hong Fa Temple

Left side: Venerable Master Yin Shun



本焕长老被誉为佛门泰斗，生前任中国佛教协会名誉主席、中国佛教协会咨议委员会主席等职，是深圳弘法寺的开山祖师。他一生践行“不为自己求安乐，但愿众生得离苦”的普贤大愿，爱国爱教，感得党和国家各级政府、十方善士鼎力护持，使弘法寺声名远播，誉满海内外。

长老生于清朝光绪三十三年（1807），22岁于湖北新洲报恩寺礼传圣出家，同年四月初八在湖北武汉宝通寺持松座下受三坛大戒后前往扬州高旻寺亲近来果禅师，任侍者、衣钵、禅堂维那等职，足不染尘，七年未出山门一步，悟后三步一拜朝礼五台山。长老30岁时于五台山闭关，效法佛陀折骨为笔，每天用手指或舌尖的鲜血恭写共十九卷血经，过二十万字。

1948年，本老接虚云老和尚的临济法脉，为临济正宗四十四代传人。

本老一生弘扬佛法，四处筹建寺庙，恢复禅宗祖庭，建有27座寺院。

本老曾讲经教化于港澳台地区以及日本、美国、加拿大、澳大利亚、新加坡、泰国和欧洲诸国。国内外有数十万信众皈依座下，接法之徒有两百余人。





Venerable Elder Master Ben Huan (hereinafter called the Elder) is regarded as the leading authority of the contemporary Chinese Buddhist society. He is the founder of Shenzhen Hong Fa Temple. The Elder assumed the position of Honorary Chairman of the Buddhist Association of China (BAC) and the Honorary Chairman of Consulting Committee of BAC, etc. During his lifetime, he had been devoted to the practice of “wishing all the beings are saved” as Ten Vows of Samantabhadra preaches.

Venerable Master Ben Huan was born in 1907, in the late Qing Dynasty. At the age of 22, he entered Buddhist practice under the guidance of Master Chuan Sheng, in Bao En Temple, Xin Zhou, Hubei Province, and afterwards received full commandments by Master Chi Song, in Wuhan Bao Tong Temple. Then he came to Yangzhou Gao Min Temple to seek learning from Venerable Master Lai Guo and had been fully devoted to cultivation for seven years without going out of the temple. After attaining enlightenment, he paid homage to Wutai Mountain. At the age of thirty, the Elder wrote down nineteen blood scriptures, including Ten Vows of Samantabhadra, with the blood pricked from his fingers & tongue tip.

In 1948, he accepted teachings from Master Hsu Yun, the leading contemporary Buddhist authority and was designated as the 44th official dharma successor of direct-line Lin Ji Sect of Zen School.

The Elder had been dedicated to restoring or building altogether 13 temples. He had preached doctrines in the following regions & countries: Hong Kong, Macau & Taiwan Regions, Japan, Canada, Australia, Singapore, Thailand & European countries. Over two million believers had been devoted to him home & abroad. Over 200 disciples had accepted his teachings and become his dharma successors.

序

印 顺

几年前，受深圳《晶报》黄扬略社长的盛邀，让我前去为员工做一场报告，当时去了不知想讲什么，但是心里总有一种冲动，想到现在的人活的真辛苦，为了生活到处奔命，于是总是在思考怎样才能让人们找到生活的意义，把那种紧张的生活变成一种闲恬生活，为此我想到了与“心”有关的题目，于是就有了这本小书。

佛教最大的特点是讲“心”的修习的宗教，“万法唯心”是大乘佛学的重要标帜。也正是这一特殊的功能，使佛教能够在几千年里一直在世界宗教之林中独树一帜，并且绵延不衰。人类社会始终在进步，众生生活的物质也在日益丰富，但是人类的心灵生活却并没有因为物质条件的改善而相应地提高，反而变得越来越堕落。究其原因，就是因为这个世界太嘈杂了，我们的欲望太强了，在纷繁的世界乱境之中，人们找不到自我的那颗本真的心，把人生最重要的这颗宝珠给遮蔽了，所以才会出现这么多乱象。

我的师父本焕长老是禅宗泰斗，他生前一直奉行的是禅宗的心性学说。何为心性？就是要人直指人心，

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001

明心见性，因为我们生活在这个世界，最重要的就是要在“心”的上面用功，所有的烦恼和不满都是由于你的认识所造成的。你的心态不正确，你的认识就会有偏差，你的欲望就会永远不满足，所以古人为什么要我们清心寡欲，就是因为我们的欲望太强，我们原本的那颗善良的心被蒙蔽了，有了口欲，许多植物被吃掉；有了穿欲，许多动物被宰杀。为了住欲，很多好的地方被占用。……总之，人们的欲望越多，心就越不安分，世界就越嘈杂，所以对治这个嘈杂的世界，关键还是要看住你的这颗不安分的心，“明心”就是要明白你这颗心的位置，“见性”就是要见到佛性最本质的清净，这就是这本书的本意所在。

安心理论是中国佛教民族化理论的最大特色，也是禅宗之所以能够在中国佛教众多的宗派中最终流传下来的根本原因。印度佛教讲唯识，在理的上面做了许多有益和创造性的阐释，但是在如何应机中国人的根性，特别是普罗大众方面的修习心性，则又显得太学术化与太繁琐，不适应广大教徒提高自己实践的应用。六祖慧能就看到了这一点，故他根据老百姓的需要和宗门的实践，提出了即心即佛的理论，将禅宗的修行实践法门从繁复变为简洁，他提出了在行住坐卧和日常生活中皆可修行，皆为妙道，这就是把佛教的修行理论与实践完全改变成中国人自己的禅法，也就为后来禅宗的发展打下了坚实基础。

我们生活的世界，本应该是一个安静、完美的世界，但是现在这个世界却不是这样了，我们生活的世界与我们的生活目标越来越远，整个世界越来越支离破碎。

君不见物欲横流、生态破坏、物种消失、战火纷飞，对此我们不能不警醒，为了子孙后代、为了当下的生活，我呼吁大家都来重视这些问题。

值得欣慰的是，这本书自从编辑成书以后，受到了很多人的喜爱与重视，仅弘法寺就已经重印了好几次，很多人见到我，都说这本书对他们的心灵安顿起过很大的帮助。北京曹文红居士自愿将这本书译成英文，这让我很既感动又感激。当前我国佛教形势大好，佛教界发扬爱国爱教的传统，努力走宗教与社会主义社会相适应的道路，致力于佛教文化的发展事业。伟大的祖国走向世界，我们的佛教也要向外宣传，但是很多人都不知道禅宗的特点和理论，这本书的基点作眼于禅宗，如果能够通过这本书，通俗地将禅宗的心性学说介绍到世界，让世界各国人士都了解中国禅宗的理论特点，我想这本书的目的就达到了。

是为序。

2013年9月6日于弘法寺方丈室

序



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Preface

By Ven. Yin Shun

A few years ago, I was invited by president Yangslue Huang of "Jing Bao" newspaper in Shenzheng for a speech to staffs of "Jing Bao". So I went there, for beginning I do not know what content I will talk, but my heart had an impulse to think now people really live hard, in order to live run everywhere, so I started to think how to make people find meaning in life, how to change this kind of stressful life into a life of leisure, therefore I thought over a topic about the "mind" This is the background to have this book.

Buddhist the biggest feature is to talk about the religion of practice "mind". "All Dharma come from Mind" is an important Mahayana Buddhist flag. Also it is an especial function, so that Buddhism has become to be a unique flag in a few thousand years of the Buddhist monasteries in the world religion, and stretching is not fall off. Human society is always in progress, all beings are increasingly rich material life, but life of the human mind is not update because of improvement of material conditions and the corresponding increase, but became more and more falling. The reason is because our world is too noisy, and our desire is too strong. In the world of chaos and colorful world, people find themselves sinking, they couldn't find the true heart, because of greed, the most important treasure in our life is impeded, so it brought on so many chaoses to emerge.

My master, the most Master Ben Huan is sainted of Zen. His lifetime has been pursuing a Zen Mind doctrine. What is the citta-prakrti? It point at directly to the mind. Finding true mind.

Because we live in this world, the most important thing is to practice the "mind", all your worries and dissatisfaction are due to your understanding caused. Your attitude is not right, you know there will be a deviation, your desires will never satisfied, so why should we ascetic from advice of ancients, because our desire is too strong, it made our mind with disadvantages, the appetite became more swell, and many plants are eaten, and many animals are slaughtered, a lot of good places occupied. In short, people's desire is more, the more restless come into mind, the world is noisier. So we deal with this noisy world, the key is to look at your restless heart, "keeping your mind bright" is to understand the location of your heart. "No self" is to see the Buddha's nature that is to find the pure essence, this is the intention of this book.

Keep mind quiet of the theory is the theory of Chinese Buddhist ethnological most prominent feature, also it is the Zen Buddhism in China has been able to numerous sectarian handed down the underlying reason. Indian Buddhism stresses Vijnapti-matrata, they are reasonable explain a lot of useful and creative interpretation, but how to be useful for Chinese people root, especially to attend the general public's heart to practice the mind, then it looks too academic and too complicated. It do not adapt to the majority of Buddhist practice in China to improve their practice. Sixth Master Hui Neng saw it, so he is according to the people's needs and practice of Zen sect to propose the theory of mind is Buddha. He makes the Zen practice way from complicated into a simple way, he proposed in eating, walking and everyday life can practice, it is a wonderful road for practice. This is the theory and practice of Buddhist practice completely changed into China's own meditation, Zen also for the later development has set up a solid foundation.

We live in a world, this should be a quiet, perfect world, but now the world is changing, because we live in a world which is





far with our life goals to begin more and more to farther away, the whole world is increasingly case of fragmented. We can see ecological destruction, species extinction, war-torn, it is a "noisy world". So we have to maintain sharp vigilance for future generations. In order to present life, I urgent appeal everyone to pay attention to this world which will be a world of destruction.

To worth while for rejoice is that after the publication of this book since by a lot of people love and attention, only Hongfa Temple had already published several version, a lot of people meet me to say that this book touched their hearts and gave their very big help. The lay Cao Wenhong of Beijing is voluntary to translate this book into English, which made me very grateful. Current the situation of Buddhism in China is excellent, the Buddhist community to carry forward the tradition of patriotism, religion and strive to walk the road of socialist society, committed to the cause of development of Buddhist culture. Our great country make for the world, our Buddhism also make for out of China. But now many people do not know the characteristics of Zen and theory basis. If we can through this book, use colloquially doctrine of Zen to introduce it's to the world, so that people around the world are aware of the theoretical characteristics of Chinese Zen, I think the purpose of this book is reached.

Therefore, I wrote this preamble at the Abbot room of temple on September 6, 2013.

(This preface is translated from Chinese to English by Yin Sheng)

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在嘈杂的世界安自己的心

◎导语

◎世界很精彩 人类很无奈

◎转身的艺术

◎如何才能心安

◎结语：心安是家

◎现场问答

导 语

尊敬的黄扬略社长、各位嘉宾、各位朋友，非常高兴《晶报》给我一个在这里和大家相处的机会。佛教中讲缘，就是说我们今天能够在这里见面也不是偶然的事情，也是我们过去多年结下的缘，今天就有一个见面的机会。希望这个缘从这一刻开始，从现在开始，直到我们将来都成了佛，这个缘还能够存在。

心，是古今中外一切智者都在探索研究的问题。而如何安心，如何让自己看清种种的困惑、解脱种种的烦恼、获得真正的幸福、获得真实的欢喜，则可以说是一切学问的中心点。包括科学、哲学乃至社会人文方面等等，所有人类一切的研究与思考无非都是为了让自己的心更加幸福、更加快乐，也就是让自己的心得到满足，得到安定。这不仅是我们人类的追求，也是其他物种其他生命的追求；不仅是在座诸位的追求，也是古今中外所有人的追求。

现代社会，物质世界飞速发展，然而，我们的幸福感并没有跟着增长。相反，现在很多人越来越感觉到自己很不幸

