

CATEGORY 14

Philosophical Sayings About Worldly Matters

第十四大類 世法哲言

Introduction

H.H. Wan Ko Yeshe Norbu Holiest Tathagata is the true incarnation of Dorje Chang Buddha. His Holiness possesses the state of realization and virtue that entails the Three Bodies and Four Wisdoms of a Buddha. His Holiness is able to “manifest the universe on the tip of a hair and store limitless worlds in a grain of sand.” In worldly terms, this state of realization and virtue is reflected in His Holiness’s profound and vast knowledge, noble moral character, mastery of both ancient and modern learning, and status as a great figure in contemporary times and the highest Buddha.

His Holiness’s philosophical thoughts are truly comprehensive and deep, containing practical wisdom about worldly matters that benefit living beings. These philosophical sayings are different from profound Buddhist teachings contained in this book, such as *Sutra on Understanding and Realizing Definitive Truth*, *Debate Between a Monk and a Laywoman*, *What is Cultivation?*, and the listed recorded discourses on the Buddha-dharma. These maxims on worldly matters are one of His Holiness’s outstanding contributions to mankind. The tremendous erudition and nobility of H.H. Dorje Chang Buddha III are reflected in his profound philosophical thoughts.

The philosophical thoughts of H.H. Dorje Chang Buddha III are based upon the supreme and holiest wisdom of this ancient Buddha, His Holiness’s thorough understanding of the ultimate truths of human life and the universe, and His Holiness’s practice of what he preaches. They express the highest level of civilization and morality. As a result, these philosophical thoughts are maxims containing the essence of truth. If one seriously studies them and deeply reflects upon them, one will reap tremendous educational benefits and mental development from the transcendent wisdom and moral integrity of H.H. Dorje Chang Buddha III, who has fathomed the subtleties underlying all phenomena. That is one reason why these philosophical sayings have the ability to move and inspire others and why they are widely admired.

In response to the requests of many people and in order to facilitate learning and understanding, more than ten years ago the Office of the Secretary of Master Wan Ko Yee together with Yiyun Chen (who is an assistant researcher at the Sociology Research Institute within the Chinese Academy of Social Sciences) selected from His Holiness’s writings some of His Holiness’s philosophical sayings and added to them brief commentaries. That was later made into a book that was published and distributed by China Social Sciences Academic Press. Out of caution, they requested that H.H. Wan Ko Yeshe Norbu Holiest Tathagata expound upon those philosophical sayings. The explanations H.H. Dorje Chang Buddha III gave were extremely detailed and complete. None of those detailed explanations are included in this category.

We believe that these philosophical sayings are a cultural treasury. We hope that everyone will obtain from them abundant knowledge and a pure moral character. We hope that they will benefit mankind and provide mankind with good fortune and wisdom. If you study them with all your heart and mind and put them into practice, you will experience limitless beneficial effects.

Because of limited space, we have included only one brief commentary of a philosophical saying as an example, although all of the original philosophical sayings themselves are included. In 2002, World Dharma Voice, Inc. in the United States republished and began distributing around the world a book in Chinese on philosophical sayings of H.H. Wan Ko Yeshe Norbu Holiness Tathagata entitled *Brief Commentaries on Selected Philosophical Sayings of Master Wan Ko Yee*.

(This text was translated from the Chinese text that follows.)

簡 介

雲高益西諾布頂聖如來為多杰羌佛真身降世，本身具備三身四智之證境證德，能將『一毫端現寶王剎、一粒沙藏三千界』，而反映在世間法上，則是學識淵博，德品崇高，博古通今，一代大家，大覺能仁。他的哲學思想，實在是博大精深，是世間法利益大眾的實用智慧，有別於本寶典中的甚深佛法教授，如《了義經》、《僧俗辯語》、《什麼叫修行》及法音開示等，這些世法格言也是三世多杰羌佛對人類文明的卓越貢獻之一。三世多杰羌佛深藏不露之純淨修養，更從另一方面體現出他高深的哲學思想。

三世多杰羌佛的哲學思想，是古佛以至高無上的頂聖智慧，洞悉宇宙人生的真諦，融會貫通，身體力行，直入文明道德的最高境界的至理。認真研習，深鑒內識，從其超塵脫凡之智慧，無私正節，了明萬法之微妙，都會受到很大的教益和啟迪，因此一提到雲高益西諾布頂聖如來的哲言就能感召大眾，深受敬慕。早在十多年前，應大家的要求，為便於進一步學習理解，義雲高大師秘書辦公室和中國社會科學院社會學研究所副研究員陳一筠共同從三世多杰羌佛的文論中，選擇了部份哲言，加以淺釋，中國社會科學文獻出版社並予以出版發行。為慎重起見，當時特地請雲高益西諾布頂聖如來為淺釋組作了講解，三世多杰羌佛的講解至為詳盡，但限於本書篇幅，因此我們只用了哲言正文，未用釋解，雖然如此，我們相信這本哲言將是人類思想文化的寶貴財富，願大家能從中獲得更豐富的知識，純淨德品，增益人類，獲得福慧，若能盡心研學，受用無窮。下面僅例舉一條哲言，附上白話文解釋。

二零零二年，美國世界法音出版社再次出版雲高益西諾布頂聖如來的《義雲高大師哲言選淺釋》發行全球。

(此文的英文翻譯印在前面)

H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu's Selected Philosophical Sayings About Worldly Matters

(This is a translation of H.H. Dorje Chang Buddha III Wan Ko Yeshe Norbu's philosophical sayings about worldly matters originally written in Chinese.)

I.

A person is established in character only when he truly knows himself. Why? It is difficult for a person to be aware of his own flaws, just as he cannot see his own back, though it is in plain sight of other people. It is quite natural for a person to hide his own flaws, but overdoing it will alienate the person from those around him. When the person realizes this and feels ashamed, he turns to seek knowledge and adhere to moral integrity so as to establish his own character and win the respect and support of other people.

Brief Commentary

One must know oneself before one can truly be a human being. What is the rationale behind this? Why must we know ourselves before we can truly call ourselves a human being? Although we all consider ourselves as human beings right now, the conduct of many of us is worse than that of animals. The essential character of some people cannot even be called the essential character of a true human being, because a lot of us fail to understand ourselves. Only by understanding ourselves can we truly be a human being. We generally cannot see our own mistakes. Even if we see our own shortcomings, we forgive them. It is difficult to understand ourselves because we all hold our own individual internal principles and stubbornness. It is just like the fact that we cannot see our own backside. No matter how hard we try, we cannot lean our head back far enough to see our backside, but others can see it very easily and clearly. It is the same with our mistakes and shortcomings. We cannot see them, but outsiders can see them from every angle without us knowing it. So to make others like us, we have to hide our mistakes and conceal our flaws. It is human nature. Some people try too hard to hide their mistakes or flaws. Their strenuous and fierce efforts are excessive. In the long run, no one wants to be with them or work with them. People feel they are too selfish, too negative. If we can acknowledge our inadequacies, understand our mistakes and shortcomings, and try to acquire knowledge with a humble mind, then our ways will naturally comport with ethical standards. You can then become a true human being. When people witness your behavior and state of mind, they will naturally respect you and help you willingly. Therefore, by knowing yourself, you will be able to successfully develop yourself. By successfully developing yourself, you will then receive respect and support, and everything in the world will then be complete.

II.

In a dispute about right and wrong, there is nothing worse than to stick to one's position and continue arguing, thus compounding one's wrong and finally getting into trouble. For this reason, one should not let oneself be overwhelmed by disputes.

III.

Love and hate arise from a combination of causes. People cannot love a thing without seeing it, hearing about it or remembering it. Without one of these experiences, there will be no feeling, whether love or hate.

IV.

It is exceedingly foolish for a person to claim that he possesses the ability to meet all social needs. Viewed against the background of the infinity of such needs, the ability of an individual is as insignificant as a speck of dust. Even in the one area of activity in which he claims superiority, the ability of an individual pales because there are always many others who can do better.

V.

How much one learns from his teacher depends a great deal on the guidance his teacher provides him. A good teacher, therefore, should be a role model for his students in moral integrity as well as scholarship, and his students should strive to reach high levels through accumulating knowledge and attaining moral integrity. In this manner learning is a part of the way to human perfection.

VI.

The construction of a tall building begins with the laying of groundwork from which it goes up floor by floor. Structures resting on nothing are seen only in a mirage. Building up a career is like putting up a building: what is needed are firm steps taken one after another toward the goal and executed with the support of true knowledge gained from experience. These steps, aided by a defiance of obstacles, will eventually lead one to success.

VII.

One in good fortune should remember the days in woe. A good soldier knows that battle victories are just as common as defeats. It is too late to remember one's umbrella when he is caught in a downpour without it.

VIII.

Profound wisdom and ability are the inner qualities of a person who possesses them. A person lacking in these qualities but trying to impress people that he is in possession of them is not to be taken seriously. Bamboo with its hollow interior can never support a building.

IX.

When one is held up by obstacles on his way to a rendezvous, he should back down so that he may reach his destination sooner. It is like driving a car in reverse gear; one does that because he will be able to drive forward faster later on.

X.

The one who is only good at reciting other's works is ignorant. The value in such works lies in their application to reality. A brilliant university graduate, or a master of the Four Books and Five Scriptures, without knowing how to put what he has learned into practice, can hardly fend for himself and offers no benefit to society. Only when the masterpieces are in put into use can they be powerful in terms of social advancement. It is only then that knowledge is transformed into a material force.

XI.

Undue haste causes delay, and procrastination causes loss. With this point of view, one shall choose the Middle Way as a principle. When a violin is tuned too low, its strings produce disharmony, but when it's tuned too high, the strings are likely to snap.

XII.

What standards does one go by in choosing a person for a particular undertaking? It is both weaknesses and strengths that make a person what he is; these qualities are inseparable. Don't dismiss a candidate just because of his weaknesses, or you will end up with no candidates at all. The wise thing to do is to give him a chance to make the best of his strengths.

XIII.

Deliberation is needed before one makes a move, but no conclusion is to be drawn from deliberation alone. It has to be tested in action. Suggested moves are not to be adopted in haste, nor are they to be rejected out of hand; they are not to be dismissed even when tests have proved them worthless, for in this case an inquiry into their legitimacy has to be made. When a rainbow is blocked from view by clouds, it does not mean that there is no rainbow out there.

XIV.

A person not appreciative of the good life he is living is one who has forgotten his past miseries. A person in good health is not aware of its blessings until he loses it.

XV.

A wise person knows that negative experiences in life are just as useful as positive ones. That is why he remembers both of them. Negative experiences are taken as warnings against erring and positive ones as means to increase the well-being of others. Such is the attitude of a wise person toward life experiences.

XVI.

When a person says that he never errs, he is whitewashing his error and thus erring.

XVII.

What makes the sun the greatest thing man has ever known? It is admired for providing light and warmth for all the beings under it. A truly great person is one who is willing to sacrifice his own benefit for the well-being of others.

XVIII.

There is nothing more foolish than for one to believe that all one sees is reason and the universe is created from it. Whenever one measures everything from one's own standards, that person is demonstrating ignorance.

XIX.

Anger over other people's faults is a demon. It torments the person possessed by it while leaving the wrongdoers alone.

XX.

The respect a person enjoys comes from his devotion to the well-being of other people. A swimming pool is admired in summer because it provides relief from the heat.

XXI.

A city does not need all the food a province produces, but that much food is far from enough to feed the whole country; it needs all the food the country can produce. The strength of an individual is nothing compared with collective strength.

XXII.

What to do to beat your equal in battle? Attack him where he is most vulnerable with concentrated force and victory will be yours. A piece of wood with a sharp end can break another piece of wood that is just as hard as the wood you use to attack.

XXIII.

Success in life depends not only on wisdom and ability but also on time and opportunity. Given no time and opportunity, wisdom and ability cannot come into play. Only when all the elements meet will success be the result. This is the true way of achieving success.

XXIV.

Intellectual and material resources work in opposite ways. Intellectual resources are limitless; the more they are tapped, the broader they grow in scope. Impermanent in nature and limited in quantity, material resources last but a short time, and the more they are consumed the sooner they are exhausted. The truth is that the former is non-quantifiable and thus infinite and everlasting while the latter is quantifiable and therefore diminishing and exhaustible.

XXV.

Exercise caution when everything goes your way; persevere in what you do when nothing goes your way. In the former case, lack of caution results in disasters; in the latter case, perseverance will never go unrewarded.

XXVI.

A person grows wiser by learning from the setbacks he suffered. True knowledge comes from one's own experience. Secondhand experience is worth little.

XXVII.

Nothing hurts more than conceit. Claim to know what you actually do not and people will turn their back on you, leaving you in the cold. How can you tell an honest person from a wise person? An honest person is one who does not pretend to know what he does not; a wise person is one who does not say more than what the occasion demands. Both persons keep conceit away.

XXVIII.

One owes one's success to external factors that tap one's potential. A solitary piece of wood by itself can never make a house, and it takes meticulous processing to reveal the beauty of jade stones.

XXIX.

Be aware that regret is an enemy of success, or you will be regretting day after day. The time spent on regretting could well be used for action. Therefore, do not let action be replaced by regretting. Once you realize that this is the Way, there will be no time for regretting whatsoever.

XXX.

A protracted dispute is wrong on both sides. Why? Entangled in such a dispute, both sides see only the faults of the opposing party and the merits of his own. Continuing dispute will but increase the wrongdoing. When one realizes that the other party is as annoyed as he is, one is apt to withdraw from the dispute.

XXXI.

Life is a long journey during which the traveler has to clear many checkpoints before he reaches his destination. The things he needs to conduct himself through them are his good name and ability.

XXXII.

A gifted person needs only a few words to drive a point home, while an empty person is long of speech but short of persuasive power. Beware of a person without substance.

XXXIII.

A tree exposed to the fury of the elements will grow tall and strong. A tree kept indoors will be too weak to survive any harsh environment even when its top touches the ceiling. A life of ease and comfort produces only weaklings.

XXXIV.

An error, detected but left uncorrected, will develop into a fatal one due to the reluctance of its perpetrator to put it right. But as it stands in the way to success, it has to be eliminated.

XXXV.

No pains, no gains. Hard work never goes unrewarded for it always leads to gains. Pain is gain in disguise.

XXXVI.

Moral excellence is the total addition of small good deeds. Great roads are built when grains of sand are put together. To a person aspiring to become virtuous, nothing that helps is too trivial to claim his attention.

XXXVII.

Excessive pride in one's own merits is self-defeating, for it is distasteful and leaves the person friendless.

XXXVIII.

Correct faith is the foundation of success. The way to achieve success is to maintain true faith and translate it into action. A person's success is derived from the faith inside him.

XXXIX.

A mean, inept person will become envious at other people's success. He will say scandalous things about them in an attempt to cover up his own incompetence. In contrast, a person of high morals will always respect successful people and take them as inspiring examples.

XL.

Success is built on the experiences accumulated from setbacks. Giving up hope in an adverse situation is foolish. By pressing forward in the face of difficulties one will become wiser and achieve success.

XLI.

Why is sin more alluring to some people than virtue? Sins allow indulgence in one's selfish ambitions and look like a wider road that is easier to walk; whereas virtues require high moral stature and the sacrifice of one's personal interest for the good of the public and thus look like a narrower path to follow.

XLII.

Richness comes from diligence. A rich person is one who is diligent and who chooses a fit career with proper goals.

XLIII.

A spoiled seed will come to nothing; so will arrogance. Modesty promises rich rewards in much the same way as strong healthy seedlings promise a good harvest. Why? Arrogance leads to inflated self-esteem that people find obnoxious, whereas humility wins one popularity and support.

XLIV.

Success in life begins with faith. Faith leads to action and action leads to results. Without faith, there will be no action, and without action one gets nowhere.

XLV.

It has been frequently claimed that knowledge is power, but in reality it is not true. Knowledge is the ability to recognize and distinguish things, while power is the outcome of the application of knowledge. When knowledge is applied, power is accumulated. A great lake accumulates water from hundreds of streams, but if the waters are not diverted to the farmlands, there will be drought and cracks will appear in the fields. Similarly, there will be no power if knowledge is kept unused. Thus, one should not equate knowledge with power.

XLVI.

What breaks ignorance? Books and the application of what they teach. Ignorance, caused by a lack of understanding of the ways things work, will give way to wisdom when knowledge from books is applied to daily use under the intelligent guidance of a teacher.

XLVII.

Envy boomerangs, for it is a distasteful attitude and easily detectable. It hurts its originators instead of those it is meant for.

XLVIII.

Once you are set to achieve a goal, pursue it with doggedness and refuse to be distracted by anything deceptively attractive. A mountain climber should not stop to pick leaves and branches on the way, or he will never reach the top. This applies to everything.

XLIX.

You will never get anything done by putting it off until next time, because the next time may turn out to be a life time.

L.

Unworthy knowledge will never bring out lofty ideas, and vulgarness tends to generate wickedness, which is often displayed in the form of envy. But envy hurts no one but its originator, for the resentment it breeds always backfires.

LI.

One with a goal to reach needs guidance, but guidance cannot replace the effort one has to make. Though the road lanterns show your way, without stepping forward, you reach nowhere. It is one's own effort that is decisive.

LII.

Arrogant persons often demand respect with their power, yet they are never respected wholeheartedly. Why? Power does not equal truth, and demanding respect is merely evidence of arrogance and stupidity. Genuine respect is built on moral integrity and can stand the test of time.

LIII.

Wisdom and ability come with the experience of what one is conscious of, which is a process of transforming knowledge into practice. It is these experiences that make one erudite.

LIV.

The rigors of life are what a person wishing to become a worthy member of society has to undergo. This process can be compared to the smelting of rocks to extract the gold they contain. Without being subjected to the heat, rocks will remain just rocks and lie useless in the wilderness. Because the gold requires hard work to extract, it has extra value. That is why one should cherish the fortune he has won the hard way.

LV.

A person with a great deal of talent but little morality achieves nothing. He tends to demonstrate his talent recklessly, even at the expense of hurting others, and thus isolates himself and loses support and help from others. Talent alone without support and help is a sheer waste.

LVI.

Some persons look handsome, and some don't. The same can be said of animals. What is the standard of beauty? In terms of beauty, humans are much inferior to animals that possess colorful furs or splendid plumes. When it comes to flying and swimming humans are inferior to animals, too. Only with the combination of intellect and morality can humans excel.

LVII.

Opportunities promise success. Seize them the moment they arise and make the best use of them. Don't hesitate or they will slip through your fingers. As the old saying goes, "Do it now or never. Instant action is the best medicine for all illnesses." It is important to know that civilization forges ahead through concerted, immediate action of all men.

LVIII.

Success belongs to those who work hard to win it, yet excessive effort is self-defeating. Why? One gets impulsive when one tries too hard. Ships sail on the wind, but their masts may snap when the wind gets violent.

LIX.

The strong are those blessed with the ability to survive frustrations and defeats. Success does not belong to the weak because they are not endowed with this ability. The world changes so fast that no one is able to fully anticipate what is going to happen next. But the ability to cope with an adverse situation that may arise will put one on the winning side.

LX.

The gate to true knowledge is not through specialized learning. This is the same in ancient academies and modern universities. The gate to the treasury of true knowledge is the combination of cultural learning and the awareness of the material and ideological aspects of the society. Even with a doctorate degree, but without the understanding of the essence of society, one is only a bookworm and stays outside the gate to true knowledge.

LXI.

A virtuous man does not hesitate to acknowledge his errors and seeks ways to correct them. A selfish person often tries to whitewash his wrongdoing with lame excuses. He does so because his selfish motives leave him with nothing but such excuses.

LXII.

It is wise to put your laurels in your storeroom. Resting on them will prevent you from winning new ones. If everybody becomes complacent and stops making progress, humanity will never advance.

LXIII.

The two opposites of good fortune and woe have one thing in common: they are produced from one's own deeds. Good fortune favors those devoted to public interests, and woes come to those who seek selfish gains at the expense of others. Fortune is not one's destiny, nor is woe one's fate.

LXIV.

People of great versatility are exposed to more verbal attacks than those are who do not possess this ability. It is so because they have too many people to satisfy.

LXV.

Beauty is a relative term, and like everything else, must be kept in balance. A pretty woman, if excessively ornamented and over-dressed, may ruin her natural prettiness. Of this woman people may say, "She doesn't deserve the finery. Give it to another woman who does."

LXVI.

Minor things are useful. Do not give them up because of their insignificance or defects. Why? Because defects exist side by side with merits. The right thing to do is to make the best use of a thing's merits and ignore its defects. Bulky logs can be used as material for buildings and ships, but they are unfit to fuel a cooking stove. For cooking fuel you need small pieces of firewood or you go hungry.

LXVII.

Complacency and pessimism are enemies of success. Complacency creates a false pride that inhibits one from learning more, and pessimism leads to inaction that kills all the possibilities of success.

LXVIII.

The wicked always feign benignity to cover up their evil deeds. The virtuous always speak truth with no fear of evil powers. They are ready to acknowledge their errors because they have confidence in their moral strength.

LXIX.

The road to happiness is often cut short by rivers, and the bridges across them are often damaged. Happiness won't be yours if you do not think of a way to get across the rivers. Success belongs to those who spare no toil and sweat to win it. Castles are built on solid ground with solid work.

LXX.

Those who make achievements start from experiencing all kinds of sweet-sour or bitter-spicy tastes. How can one know delicious food if one has not tasted the foul? Those raised on syrups will never know what it is like to be frustrated and will become arrogant. This arrogance will alienate them from other people whose support and help they will need to achieve real fame. A single lion can do nothing.

LXXI.

Buddhist teachings have nothing to do with supernatural forces, fortune telling or the practice of “feng shui” and “yin yang”. Such teachings are based on the law of cause and effect. Buddhist teachings begin with observing precepts, obtaining peacefulness of mind, and cultivating wisdom. It is followed by practicing the four limitless states of mind: benevolence, compassion, sympathetic joy, and equanimity. Disciples are taught a love of their country, a love of the world, and service to people without selfish attachments. The whole meaning of the Buddhist teachings is to understand that everything is subtly substantive, yet truly empty.

LXXII.

Do not join a crowd that scrambles to grab what looks like to them something promising huge profits. If you do, you will return fleeced. With everyone now throwing money into the real estate business, there will be more new houses built than can be sold in three years time. Think before you leap.

LXXIII.

Habit grows into nature. This is the truth that applies to all existences in the universe, from mighty objects to minor dust and trifling minds. It is for this reason that men should establish moral integrity and cultivate the habit of acquiring knowledge.

LXXIV.

Merit and fault are initiated from a flash of mind. One's three karmas—body, speech and mind—are the basis for all merits and faults. Being a worthy person, one should not be tainted by selfish considerations but should do his best to serve people.

LXXV.

*Everything is created from the mind
And consciousness is the root.
Stay away from fortune telling and witchcraft,
For they are superstition and defilement.
A decent person pursues virtue and knowledge
For they make him worthy.*

LXXVI.

To forgive is evidence of one's virtue. Right or wrong, success or failure will eventually become apparent to the public, and those who trespassed against you will be ashamed of themselves.

LXXVII.

What one has learned may dull one's sensitivity to new knowledge and throw one into the darkness of ignorance. If such ignorance is not broken, one cannot hope to become intelligent, still less reach the realm of wisdom.

LXXVIII.

When someone criticizes or slanders you, there must be some mistakes you have made in handling things inappropriately, or at least you have failed to win people's approval and respect for what you did. What you must do in this case is to make full criticism of yourself.

LXXIX.

Extraordinary feats always arouse instant enthusiasm in those who want to be able to do the same. But their enthusiasm will diminish with the passage of time until it evaporates. This happens because they have not been able to make even a beginning. The lesson: Act now or never.

LXXX.

The world is impermanent, and nothing exists forever. Animate beings are destined to die, and those inanimate are bound for destruction, because the creation of all things is based on the composition of the necessary causes and conditions. Formless and nameless, everything is illusory, and it comes and goes following the pattern of cause and effect. That is why all's well that ends well, and all's evil that ends evil.

(Translated by Jeffery Cheung)

三世多杰羌佛雲高益西諾布世法哲言選

一

必識己方立人，何以故也？己之諸癖自難于解，如瞻己背終弗所見，為外人頗觀，己蔽己過乃人之常性，過甚則或離而不願同謀，識己得之其弗覺，愧而求知，格得其適，方可立人，人皆敬之而助也。

白話解釋

必須認識自己才能真正成為一個人，這是什麼道理呢？為什麼我們首先要認識自己才能真正成為一個人呢？雖然我們現在每個人都認為自己是人，但有的人做的很多事情連動物都不如，有的人的本質可以說根本不是一個人的本質。因為有很多人都不了解自己，所以只有認識自己，才能成為一個真正的人。自己的錯誤、缺點，往往自己看不見，就是看見了也會自己原諒自己。自己難於理解自己，因為人有個我執性在裡面，就正如想看自己的背，不管你用盡一切辦法，你的頭也伸不過去看見你自己的背，而別人則往往很容易把你的背看得清清楚楚，對錯誤、缺點同樣是如此，自己往往不容易發現，而局外人經常都會從各個方面暗暗地看到你的很多錯誤、缺點，加上為了討得別人的喜歡，自己只得把自己的過失藏起來，以其遮蓋，這就是人的常性。但是有的人做得很露骨，非常強硬、猛烈，因此稱為過甚，長此以往，別人就不願意和你在一起同謀共事，就覺得你這個人太自私、太不好了。如果我們認識到自己的不足，認識到自己的錯誤、缺點，以慚愧心去求得知識，那麼，自己的格調自然就進入道德規範，這個時候就可以真正成為一個人了，人們看到你的行為境界以後，自然就很尊重你，個個都敬你而且願意幫助你，因此，識己才能立人，立人才能得到幫助，一切世事才能圓滿。

二

是非由或自論，凡事之非，莫可于執，著之抗言之鬥，自度非業加盛，終至入患，由是之道故面是非切勿掛懷。

三

愛恨和合而生，汝愛之彼必見之、聞之、憶之，三者必居其一也，弗具一之因，其念無存，焉具其愛，恨緣亦復如是。

四

社會所含能力，勿輕言吾所具也，社會乃多元化匯溶是也，能力似無量微塵之居其一耳，就或之能力由為單一，縱展群技各具其長，而居多于不敵他眾之富，投之社會微不可言耳，故稱己能乃驕恥徒耳。

五

學道之識依師導故，為人師表德識照或，學者奮修諸識而積其品，終可至學于淵，是為人道之學道也。

六

高樓之建首在築基，依次而上，空中樓閣于世弗成，事業之就亦復如是，足踏其實，步無虛發，真知之具由然實鑒，具實者于高難而不畏其困，故攀之于高而在于實。

七

立之于福應憶于難，取之勝者莫忘兵家常事，暴雨之下方憶其傘者必水淋其身也。

八

雄才之料必當內充其實也，華其外而碎其內弗可大器而登堂，心空之竹終非棟樑之材。

九

赴約者奔注為事，中遇道障之退，更便速前也，車檔雖倒掛之行，而在更利前行之策也。

十

唯誦文章是無知，文學之才唯附實，而今大學四書五經，為文弗施者，收之弗能養其己，放之不利其眾或，唯誦何益之有，施詩文于社會之用，造益利眾者，是為轉知化實也。

十一

欲速則不達，行慢而失獲，事理如是觀，正住中道參，琴弦之懈弗出和雅之音，反之過緊則易于折。

十二

對人才之取捨何別？天下之或優劣和合之因，所匯果也，為一體之和，不可分割之，由是見劣而不取或，優之何獲，故收或而取優捨劣是為理也。

十三

凡事應三思之弗覺，體實而再行之，不可聞言而從，亦不可聽之否虛，三思之下實施無道者，當進而窮根之研，欲覓高天彩虹而遇烏雲之佈，則疑于霞輝之弗成也，是為過失。

十四

或生于福而弗識其福，乃處福忘逆之故也，身強以弗察其康，病者之流皆知康安之樂也。

十五

善知識者諸語皆收，諸識皆藏，歸己為用，施之衆或所益，原何來，善知本性為或而福，劣理作己批照，善道養德為或。

十六

凡出語之余無非也，謂詞似為非也，言無失者乃以詞奪理之失，故為非也。

十七

太陽性之于偉，何以故耳？面萬法與群生施先放熱故耳，故為人讚，由是之道，為或之流為衆而消益者是為其大也。

十八

人愚之最癖是為我見是理，萬法由己量之由是而生，此屬心之弗明所至無知故也，凡為余衡量諸物似為尺度者，實則無識也。

十九

陰魔之出是為生氣，視他之非而為煩惱，實乃暗敵自傷，何塗他人之皮毛耳。

二十

受人之敬者，由布益于或而所至也，如衆之讚游池妙哉，原在它之解暑施涼故耳。

二十一

一省之田為一市之用甚多也，一國之或何以覺之，國人國土而方養之，一人之力頗大者則弗及其衆推之量也。

二十二

相對能量何以足之？專一而取之，甲乙等力之對，甲專攻其乙之一，甲可勝之，相等料木以一尖刺其面，可制于傷也。

二十三

成就之或俱之智者而善利時，故事業之成必備時，具智無時業無研機，時智具之，就業由然，成就之道弗出定諦也。

二十四

慧海之庫與物質之倉是為反量也，慧庫無為轉無量，多用之反增之。物倉儲存乃無常，施之減之，故無為乃大，大在無量，無常乃激，激在消然。

二十五

風順之道莫放肆而疏忽之，艱難之途當振作而謹慎之，面順而失之慎災必至焉，迎難行而奮取福田由然。

二十六

人生明達之道，悟于挫折迭起之踐，凡事之解者，必于親身所歷之驗也，無實之聞，聞而無實，故身之所歷親見本來，得以明達之理。

二十七

驕敵巨害，知一狂二，點滴之因唯吾巨識，驕之人遠，傲之或離，事成業就之死敵也。忠士、智士怎分別相？二士遠離驕敵，知百言百乃忠士，識千而應機所說乃智士也。

二十八

人才之成就者，具內因必依外緣之助耳，無或之幫獨木何房，頑石美玉依藝或之精雕而絢麗之道，理法如是。

二十九

嘆息之敵弗可視，視則明日復明日，嘆息之時即為功，莫讓嘆息代行功，識破機關當下道，何來惱悔與嘆風。

三十

久執之爭，是為雙錯，原何也，互見其過兮，互識自優兮，久之誤重，則弗見其對惱耳，由是無爭于執也。

三十一

生活之途，其關頗繁，哨士之查如空星布，汝持何證將以通行之，所執之證德才是也。

三十二

具智者數語之談，衆所大悟，無才士論經據典，衆無所得，言多者非才橫，君子參之。

三十三

大樹之材頂立于天地日月，受風寒暑濕之侵而成焉，故藏室植樹縱立屋頂，亦黃胎萌芽而已。設若人者閉門造車，無何磨難，焉得強者之才也。

三十四

知其所錯而弗正之是為大過，持錯隨行，故弗願棄之弊，由是步之不前，故首必于改錯之道則然步進。

三十五

得之于福皆由苦換，成之業績必當奮取，奮之入苦，苦之出福，苦兮由福兮，了了如是耳。

三十六

大德之成，激德累至，公路之長點面沙石之匯，如欲成德弗忽小品之行。

三十七

夸己讚長乃己之短，夸詞之出衆或反之，不予喜之，弗為助之。

三十八

信正乃萬法成功之基，世人生成之道，具信方能實之于業，具信之行終得其成，其成之就生機于內也。

三十九

無能劣徒繫于詆毀嫉妒他或之才功；具德之士多在敬佩效研他人之優績，由是察見劣徒為藏私癖，以毀嫉而為遮帳蓋之羞慚，所為是也。

四十

萬事之成累于敗中取精，敗而弗進落入無知，迎難而上得之聰慧，積精取華得成之道也。

四十一

有或何以喜惡而不歡其善？惡道多出私利之為，故寬而善行，人者好之；善道多于施品破利，由是窄而卻步，故或遠之。

四十二

富之所獲，得之于勤，富裕者必具勤因而合其才，定業之正可至其果。

四十三

驕似霉壞之種，其種不發其芽，而謙具肥苗之因，苔粗速壯，何以故？驕則狂，或弗願接之于助，謙受喜，故人皆願近而助之。

四十四

事業之成首在于信，由信入為，為之必果，弗信者則無談于為，無為之具，萬事無收也。

四十五

多少知識等力量如是，此論弗入于諦，知識乃識鑒之因，力量為施用之果，識施于用，其生之力得之積量，大海盈以百川之水，故為是積，積而弗施，青禾乾之，農田裂口，知識藏而不用，其力何生，無量之積，故識鑒弗以力量等之。

四十六

蠢愚何以治哉？滅愚之法唯在功學，愚在不其理、出行之蠢，而于讀中有案，依師正導則得愚轉智也。

四十七

忌火弗可點，燃則首焚己，人居衆而生，群視理了，妒忌因屬于劣，廣為或反而必責之，故傷首己。

四十八

或發其願，立志當圓，弗可行中幻境之遷而致步不前，志于頂峰之士，勿以半山摘葉攀枝，為化城之品而留其步，如是之行終無所願，焉得絕頂之峰也，萬法如是耳。

四十九

世事之業弗可下次為念，凡如是觀者，乃種弗成因耳，明日之念，後日之理，直至百年西歸故里，何心了理之為。

五十

俗識不得高論，低調生鑒于邪，懷之嫉妒耳，其心無傷于對，恰反惱其己，由嫉妒動惡之念，而生煩惱，為是之道嫉妒屬自害之敵。

五十一

所從諸業具明眼之開示，所成諸業，由自把之，路燈照汝前程，汝之不步終無所前，故行之願滿由己定奪。

五十二

狂徒之流多于持權伏望，而不為或心敬，然何如是？權威非理真之因，伏招之望則為劣識之果，唯論理于時間之詩，終出真諦之源。

五十三

才智之出驗實于有為法也，其經驗之途由知識鑒故，由是之道則識廣才橫。

五十四

或于用之所煉，知其諸味而弗畏難，如礦于爐，煉之純于金，若存荒野，與之岸甲同于深污，平平一石，何途之用，故或設用煉方知惜福得幸。

五十五

識廣而無品者，則萬事弗成，無德多于傷人顯才為是，故或弗願與之交也，衆或均行，獨才何依之助，何用之有。

五十六

人分劣美之存，動物亦然，何堪美上也，時有動物勝或之麗，它所具之毛色變異，斑艷秀或，臨空而至，赴水而游，而人之二者不居其一也，或之伉麗若超諸物，唯在才德之和方可取之。

五十七

凡是之成功者，必視機而入，聞息而動，知其含益而不行之，故多他或所先，終利被奪，古曰：「才覺明日便悠悠，才覺病便是藥。」共奮之力，人類進步而前。如是之道爾當三思自悟也。

五十八

奮鬥必具方能成業，而奮之過猛者，則易敗業，何故如是也？過猛則易失智，凡是之順皆出智理，帆船借風而行，風之過盛則帆桿必折。

五十九

事業之强者，面逆境而弗餒，遇難而迎之于勇。弗具此理，自當弱者之流，事業桂冠非弱者所享，事法居無常瞬息萬變，故非人所信手握之，設若成業，君子所建百壓弗餒可也。

六十

學識之門，並非專學，古文如是，大學亦復如是，學識寶庫之門戶，乃文化知識與社會存在物及意識之交合分別所得，唯立大學之博士，而弗解社會物法之質，是為書呆，何成門梁之入耳。

六十一

大德者多于公諸棄錯，懷私者常于強詞奪理，因瞻何來？強奪之理則非為理，故以非理而蓋其私。

六十二

得之譽者撒手藏室是為正見，握譽而不捨皆無手把之于新，天下眾或群立如是，人類無何發展也。

六十三

禍福之道異居之，由是為或自修途，為天下之或而消益是為福道，藏自私之利而傷眾是為禍道，人者當于除私之道行其所事，幸道由然自修，故生活之途並非禍福，而為人者意識所向之業招是也。

六十四

才智能量盛大者，禍事口舌相對之，何以故？必理事洽人于繁，是非多故。

六十五

唯美者乃相對之論，萬法之妙恰在平衡為是，佳人伉麗得與華裝之平，若華盛容體有過之，則裝美而人失其佳，故具識之或常云：「某女服美勝其人之不配耳，另選佳麗妙也。」

六十六

微才當居，何以故也？凡事者利弊均之，睹弊而弗居，則利不可獲，若于弊中取益乃為上策，懷抱之木故大，而另途之，則無何入爐炊食，微柴入爐至炊而飽人，弗用之何以熟食之來。

六十七

自滿與之悲失號成器之大敵也，滿其體面而弗願降格求知，故為止步之敵，悲失于事無成所望，面業而弗于進取，乃為消然之敵也。

六十八

劣靈惡魂者取之粉飾謬誤而為本，為其蓋弊所為，明德善知識常以理道行直言，弗懼惡行而不遮其己之過。

六十九

通福之道橫流頗廣，其橋常折，若視折而不設新渡步之，福終不接于爾，凡具功立績者，乃步步腳印而至也，行業間經之萬象而取優奮克，必經身立之體驗以血汗換取之，方可成績，故爾空中樓閣聞而未瞥其一也。

七十

凡成器者必先嘗其酸甜苦辣之味，而後成德，弗體于劣，何識美滋味乎，何以故也，于糖水而生者至貴也，由是故弗識于艱而成之雄，立于飄然不知所為，何德之具，無德則人皆遠之無助，單獅之立器弗可成也。

七十一

佛學絕不是陰陽風水、算命星卜、測字看相、妖言弄鬼災之怪力亂神。佛學唯因果，入門戒定慧，初習四無量，愛國愛世界，為民無私執，我法妙有空，是名佛學意。

七十二

眾取之利，不可追之，納之必失。如建築故，眾皆造壘，房積滯之，購主稀之，屋無主之，三載見之，從業慎之。

七十三

習慣成自然，萬法亦如是。大至宇宙諸有為，小涉微因塵念間，樹德立品人道本，故當習養善知識。

七十四

功過只在一念間，三業作基最為關，若當為人不負本，盡力人類無私言。

七十五

萬法由心生，意念乃為根，鬼神算命說，封建迷惑人，為人不可作，德識方為君。

七十六

善于諒解他人者，說明己品已入德，是非成敗必顯果，公眾明心當自責。

七十七

認舊知而為理，睹新見乃為邪，是為所知障犯。恒持所知障，必當渡愚痴，怎入聰明耶，更況智慧乎。

七十八

有人批評和誹謗你時，絕對是自己有錯，一定是事理津法之間的矛盾，至少都是自己的言行沒有爭取到對方的認可和敬慕，所以必須多作自我批評。

七十九

驚世之道，捷然取之，由緣未熟，時久淡之，群或共性，如是存之，若不悞時，久遺法之。

八十

世界無常故，有情決定死，無情決定滅，因緣和合生，萬法如夢幻，離散無名相，善因呈福果，惡為顯怖報。