

【静心学堂丛书】

文化篇

人生篇

社会篇

信仰篇

实践篇



静心学堂丛书
The Mindful Peace Academy Collection
中英双语
Chinese-English Edition

行到水穷处，坐看云起时

Where the Stream Ends,
Sit and Watch the Clouds Arise

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2019年11月11日晚，济群法师应“中国
网海峡频道·新禅风”栏目特别节目“百名
高僧访谈”的邀请，就出家、求学、弘法和
心理学等问题，回答了主持人的提问。

主持人：在生活中修行，在修行中生活。今天我们来苏州西园寺，接受专访的是戒幢佛学研究所所长济群法师。师父吉祥，非常荣幸您能接受专访。今天的日子有点特殊，是双 11 购物节，很多电商在这一天做促销。我查询了淘宝历年的销售数据，2009 年首届双 11 时，销售额为 5000 万，2010 年达到 9.36 亿，2011 年上升为 52 亿，2018 年已突飞至 2000 多亿。我的问题是，面对无处不在的物欲诱惑，我们应该怎样坚持修行？

济群法师：随着科技和物质文明的高度发达，外在诱惑越来越多，在今天这个时代修行，确实比任何

时代更为艰难。因为凡夫的特点是心随境转，诱惑越多，心就会越浮躁，越容易受到外境左右，所以修行最好有相对单纯的环境。此外，还有自身的善根、对修行的好乐，以及有没有老师引导，有没有善巧的方法和良好的氛围。如果我们具备这些条件，能够于法受益，就有能力面对诱惑。我看到不少信众，原来也属于买买买一族，包包、时装一大堆，学佛后不仅不买，还开始断舍离，把很多东西都送了，觉得这些是多余的。这就说明，当一个人有了真正的精神追求之后，就不会太在乎外在的物质生活，因为他知道物质带来的快乐非常短暂，而拥有精神财富的快乐更有价值，也更值得追求。

出家，从这里出发

我当年出家时
还是在比较懵懂的状态
通过几十年的修学和弘法
我越来越确信
佛法是人生的大智慧
是最究竟的真理
所以对出家这条路充满信心

主持人：讲到单纯的环境，如果让时光倒流至40年前，也就是1979年，再给您一次人生机会的话，还会选择出家吗？

济群法师：我当年出家时，还是在比较懵懂的状态。通过几十年的修学和弘法，我越来越确信，佛法是人生的大智慧，是最究竟的真理，所以对出家这条路充满信心。我想，这对我来说是最合适的选择。

主持人：当时宗教政策还不明朗，社会对佛教的误解也比较多，您还是一个懵懂少年，为什么选择出家？

行到水穷处，坐看云起时

济群法师：不少人问过类似问题，因为说到出家，人们就会想到看破红尘之类。事实上，我那时还没开始了解红尘，也说不上看破。我出家是和家庭有关，当时虽然大环境不好，但闽东民风淳朴，信佛的人也多。在我家乡周边的宁德支提寺、闽侯雪峰寺还有不少出家人，他们外出时，常会路过我家并吃饭住宿，所以我从小就和出家人有很多接触，也会到寺院走走，不知不觉就喜欢上了这种生活。

主持人：您老家在福安，那里有很多寺院，为什么会在福州涌泉寺剃度呢？

济群法师：在我的出家经历中，第一站去的是宁德支提寺。那时我也就十四五岁，母亲和一位比丘尼到寺院补大藏经，我也跟着去了，每天随师父们干活。当时还在文革期间，有关干部认为宗教都快灭亡了，怎么还有孩子在寺院住着？所以基本是被赶走了。1978年，我又到雪峰寺住了一年。那时很多寺院成了生产队，我就算是雪峰生产队的一员，每天跟着大家

砍柴种地，干各种农活。1979年恢复宗教政策，鼓山涌泉寺在风景区中，需要从周边寺院调些出家人，我就从雪峰寺到了鼓山，在普雨老和尚座下正式剃度出家。

主持人：出家后在寺院做什么？现在回想起来，对老和尚印象最深刻的是什么？

济群法师：当时宗教政策刚恢复，寺院有一些接待任务。我主要是扫扫地，客人来了泡泡茶之类，同时在老和尚的指导下学习。普雨老和尚很有学问，教理造诣也高，还是一位书法家，是全国书法家协会的会员。我在涌泉寺住了一年，年底就参加了佛学院的考试。当时中国佛学院刚开始复办，到全国招生，其中有个考点设在涌泉寺，我在老和尚的推荐下报考了。其实我当时文化水平很低，初中都没毕业。不过因为出家人少，要求不高，就有幸被录取了。如果按后来的条件，恐怕是考不上的。就这样，我成了中国佛学院恢复后的第一届学生。

行到水穷处，坐看云起时

主持人：在您就读佛学院期间，是不是家人先后出家了？

济群法师：我是家中最小的，但出家最早。在我出家后，哥哥、姐姐、父母陆续在不同寺院出家了，家中只留下一位老大哥。前些年，这位大哥也出家了。我家本身有很好的信仰氛围，大家通过学佛，都有一份求道的信心。

求学，为人生充电

到了中国佛学院
才开始迈入真正的学习
因为自己文化基础不好
同时对佛法有非常强烈的好乐之心
所以这四年
始终在如饥似渴式的学习中

主持人：那时的条件应该很艰苦，一个南方学子到北京上大学，怎么挨过北方的冬天？

济群法师：现在想起来，没什么特别艰苦的感觉。北京的冬天确实天寒地冻，但每个房间都烧火炉，走在外面就穿大棉袄。而且我是去求学的，一门心思想着学习，只要吃得饱、冻不着就行。我的口味兼容性比较强，北京的馒头、油饼都习惯，还觉得蛮新鲜的。

主持人：课程怎么安排？学习辛苦吗？

济群法师：课程和现在佛学院的安排差不多，属

于综合性教育，包括佛教的戒律、教理、历史等。以汉传佛教为主，也涉及一点南传和藏传佛教。此外还有一定比例的文化课，如政治、语文、哲学、英语等。我原来上学是在文革期间，到了中国佛学院，才开始迈入真正的学习。因为自己文化基础不好，同时对佛法有非常强烈的好乐之心，所以这四年始终在如饥似渴式的学习中，确实蛮用功的。

主持人：您毕业后到了莆田广化寺，一是继续修学，一是任教于福建佛学院，当时住在哪里？

济群法师：到广化寺后，是圆拙老法师成就了我们。早期的广化寺比较封闭，基本属于子孙庙，对外来者不太接纳。但圆老很慈悲，创造各种条件，让我们专心学习戒律。我们开始住在藏经楼上面，后来圆老又专门在寺院边的小南山建了地藏殿，共有十几间房，成就我们在那里学戒。

主持人：那时叫“南山五比丘”，在您的回忆文

章中，那段生活还蛮清苦的，但也很充实。

济群法师：那段生活很美好。当时广化寺地处偏僻，对外交流很少，不像后来影响大了，天南地北的人去得多。我们在那里很单纯，除了学习戒律，研究教理，也参与福建佛学院的教学，经常带着学生一起爬爬山。当然从生活条件来说相对清苦，其实也没什么，习惯了就觉得挺好。

主持人：您曾在文中回忆说，在广化寺是生命中很重要的四年，您感觉最大的收获是什么？

济群法师：之前在佛学院的四年学了很多理论，到广化寺后，因为有静修环境，同时又承担教学任务，使我在原有基础上，对教理有了进一步的深入研究。比如戒律方面，使我对佛陀的制戒原理和僧团管理制度有了更全面的认识。我后来在戒幢佛学研究所讲过一百多课戒律，还出了十本关于戒律的书，都是在广化寺打下的基础。随着教学的需要，我对唯识、中观

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等方面也有了研究，为后来面向社会弘法打下了理论基础。总之，在广化寺算是潜修阶段，从学习到禅修，对我都有很大帮助。

主持人：圆拙老和尚传承给大家最重要的精神是什么？当时的南山五比丘各有什么特点？

济群法师：圆老早年亲近过弘一律师，会给我们讲不少弘一律师的事迹。圆老本身特别朴素，穿的是墨染衣，是根据戒律要求，把白布用墨汁染成的。这些作风对我们有很大影响，所以我们也学着穿这样的衣服。我们几个中，毅然法师对寺院管理有兴趣，圆老就让他当广化寺的方丈；界诠法师在修学上非常用心、严谨、认真，他后来能在教界专弘戒律，领众修学，和他的学习、为人是分不开的；演莲法师喜欢满益大师、印光大师等大德开示，融汇儒释道的思想。他们确实有不同风格。

主持人：您后来到厦门南普陀寺挂单，据说原

来只打算住一段时间，没想到住了 30 年，这是什么因缘？

济群法师：当时我应中国佛学院白光法师的邀请，准备去讲《摄大乘论》。途经南普陀寺时，遇到当年在佛学院教过我的一位在家老师，他让我先住一住。妙湛老法师也挽留我，希望我在闽南佛学院讲讲课。后来又看到现在住的阿兰若，觉得那里很适合静修和学习。在南普陀期间，我开始接触到台湾来的法师、学者，交流过程中，了解到港台地区的弘法情况，对我产生了很大影响。因为教学、弘法等因缘，我就在此长期住了下来。

弘法，使修行落地

佛法强调缘起
要立足于当下的因缘因果
审时度势，加以调整
很多人不重视修行的因缘因果
修不好就怪自己“业障深重”
却从不考虑自己的
修行路线是否清晰，方法是否正确

主持人：这三十年主要做了什么？

济群法师：这些年做的事主要有三方面。首先是教学，我在闽南佛学院先是给本科生讲课，后来也带研究生。1996年戒幢佛学研究所成立，请我做所长并讲些课，所以我也兼任这里的教学工作。

其次是弘法，早期主要弘扬人生佛教，我觉得佛法不能仅仅当作理论研究，而要看到这一智慧能解决什么问题，对社会有什么作用。二十多年来，我一直面向各个领域开设讲座、对话交流，内容包括哲学、环保、财富、幸福、心理学、公共卫生等。针对当代存在的各种问题，我都希望能从佛法的角度提供思考。

第三是探索佛法修学体系。学佛不是学术研究，不能为了学而学，也不只是解决现实问题，关键是追求解脱，解决生死和生命的终极问题。我们学习唯识、中观、禅宗、净土等教理，如何服务于修行？和解脱有什么关系？我早年的修学，是从不同经论中获取智慧，逐步对佛法有所体悟，并形成对整个修学次第的思考，然后再带着这样的认识去弘法，形成了目前所致力三级修学体系。

主持人：从知到行，再到知行合一。那么您的佛学思想体系，起点是太虚大师的人生佛教吗？

济群法师：应该说，太虚大师的思想对我有很大影响，主要在两方面：首先是以人为本的定位，这也是佛法和西方宗教的最大不同。所以在弘法过程中，我始终立足于当下，致力解决现实人生的问题。

其次是太虚大师的佛教变革思想。佛教传入中国后，在隋唐时期达到鼎盛，但宋元明清之后一路衰落，在弘扬过程中出现很多陈规陋习，阻碍佛教的健康发

展。所以我们需要去认识：佛陀说法的真正本怀是什么。但传统是很有力量的，尤其是宗教传统，一般人不敢质疑。今天的优势在于，在全球化的背景下，我们可以看到佛教的各种传统，包括汉传、南传、藏传的传统，也包括这些传统在不同时期的呈现。这就告诉我们，传统并不是一成不变的，也未必是唯一的真理。所以要通过广泛了解和深入研究，看清哪些是契合佛法的真理，哪些是流传过程中出现的偏差。太虚大师的这一思想对我有很大影响，弘法强调的是契理契机，所以我会选择更适合现代人的方式。

主持人：怎么理解太虚大师提出的“人成即佛成”？

济群法师：这句话出自太虚大师非常著名的偈颂：“仰止唯佛陀，完成在人格，人成即佛成，是名真现实。”成佛的修行，不是成就另一个东西，从某种意义上说，成佛就是做人的圆满。凡夫都有无明、迷惑、烦恼，需要克服，但每个生命内在还有觉醒潜

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质，需要开显。“人成即佛成”既体现了佛教的人本精神，也说明这不是一般的好人，而是有着圆满智慧和慈悲的人。当我们成为这样的觉者，也就成佛了。

主持人：人生佛教和人间佛教是一回事吗？怎么认识两者之间的关系？

济群法师：人生佛教是太虚大师提出的，人间佛教是印顺导师提出的。虽然他们在某些知见上存在分歧，但对人生佛教的倡导是一脉相承的。区别主要在于，印顺导师觉得人间的范围比人生更广泛。事实上，人间也没有离开人生，所以我觉得只是概念上的不同，本质上是一致的。

主持人：学佛人都面临从何入手的问题，也就是刚才法师说的，关于修学体系的问题。您在这方面是如何实践的？

济群法师：这确实是一个大问题。当年，释迦牟尼

尼佛在菩提树下发现了这条觉悟之道，然后说法 45 年，创立佛教。但在 2500 多年的流传过程中，佛教被不断演绎，经典浩瀚，法门众多。很多人开始修学后，读这个经那个经，修这个法那个法，但对这条路究竟怎么走，其实是抓不到要领的。既不知道怎么通过闻思经教树立正见，指导禅修，完成观念、心态到生命品质的改变，也不清楚做的这一切和所要达到的目标有什么关系。

怎样才能明确修学的目标与核心？2004 年，我将这些思考写在《汉传佛教的反思》中，同时提出了佛教各宗的共同核心，那就是皈依、发心、戒律、正见、止观五大要素。其中，皈依、发心、戒律是所有宗派的共同基础，正见和止观则是各宗特有的见地和修法。缺失这些要素，就会带来一系列问题。不重视皈依，会造成信仰淡化，修学基础薄弱；不重视菩提心，则会缺失大乘精神，使佛教给人消极的印象。此外，我们学习唯识、中观、天台、华严等宗派，不仅要获得相关正见，还要通过禅修将正见落实到心行，依此契入空性。但现在我们学了很多知见，往往成为

口头禅，既不能变成自身认识，也无法用于禅修。

由此我想到，要围绕五大要素建构一套修学体系，让大家知道，学佛第一步应该做什么，第二、第三、第四步应该做什么，每一步又该达到什么效果。现代人学法往往高一脚低一脚，几十年在那里念来念去，修来修去，却没有清晰的次第，有效的方法，一会儿拿到博士课程，一会儿拿到本科课程，一会儿拿到小学课程，结果使修行成了一门“玄学”。

佛法强调缘起，这就意味着，我们要立足于当下的因缘因果，审时度势，加以调整。现代企业重视项目管理，每件工作首先要立项，然后是计划、落实、监控，有了结果之后还要总结经验。这就是对因缘的管理，由此提高效率，修行也不例外。很多人不重视修行的因缘因果，修不好就怪自己“业障深重”，却从不考虑自己的修行路线是否清晰，方法是否正确。所以，我希望在这方面做一些努力。

主持人：这也是三级修学模式的成功之处。师父发表了三百万字的佛学论著，可谓著作等身，有人因

行到水穷处，坐看云起时

此评价您为学者型的僧人，您认可这个评价吗？

济群法师：学者型还是非学者型都不重要，我考量的关键在于：能否忠实地传承佛法？所做的这一切对佛教、社会、国家是否有价值？我比较重视实用，对玄谈式的不是特别感兴趣。

心学，给众生把脉

没有健康的身心
不仅自己不幸福
还会给世界带来种种潜在的风险
因为科技使我们有了强大的工具
用不好就会自害他
所以未来最重要的就是人的自身建设

主持人：太虚大师还有一个重要贡献，他在 1925 年就发表了《佛教心理学之研究》。师父您也说过，从某个角度说，佛教应该叫作东方心理学。

济群法师：太虚大师有开放的胸怀，在民国年间就广泛学习西方哲学，包括心理学。“东方心理学”的提法来自梁启超，但“心学”之说古已有之。佛教八万四千法门，核心都是从了解心性，到解决心理问题，这和心理学的目标一致。相对西方心理学来说，佛教不仅有雄厚的哲学基础，还有行之有效的实证经验，可以弥补心理学在实修方面的不足。

我曾在《心理学、哲学与佛学》的讲座中，对三

者的关系作了解读。很多心理问题是来自认知，认知又涉及哲学，所以心理学的源头是哲学。而哲学来自理性思考，是哲学家对世界和生命的玄想，由此而来的认识势必是有限的，甚至会出现“此亦一是非，彼亦一是非”的矛盾。真正解决认知问题，必须来自实证，这就离不开佛学。只有通过实证得来的，才是确定无疑的，是“如人饮水，冷暖自知”。

主持人：世界卫生组织的数据表明，全球有近四亿人患有各种心理疾病，其中最大占比是抑郁症，所以有人提出，二十一世纪是心理学的世纪。

济群法师：今天的科技发展之快，实在让人眼花缭乱。尤其是面对 VR 带来的虚拟世界，没有强大的心力是 hold 不住的。我们不断优化人工智能，却很少考虑怎么优化自己，结果人工智能越来越发达，人自身的问题却越来越多。西方谚语说，“让灵魂跟上脚步”，如果跟不上会怎样？没有健康的身心，不仅自己不幸福，还会给世界带来种种潜在的风险。因为科

技使我们有了强大的工具，用不好就会自害他，所以未来最重要的就是人的自身建设。关于这个问题，佛学不仅对心性有着透彻的了解，还有一系列改造方法，正是当今社会最需要的。

主持人：您是什么时候开始关注佛教心理学的？

济群法师：我读佛学院期间就喜欢哲学类书籍，后来在广化寺讲唯识时，又接触到心理学方面的书，在教学过程中，偶尔也会用些心理学的概念。开始弘法后，应邀参加了一些心理学界的活动。第一次是2007年的“海峡两岸心理辅导论坛”，在此之前，我还不清楚心理辅导具体做什么，反正对我来说，无非是说明佛法是怎么解决心理问题的。听了学者们的发言才发现，原来佛教几千年来一直在做这件事。比如信众有烦恼、想不通的时候，为他们开导一下，打开心结，其实就是广义上的心理辅导。我并没有专业地研究心理学，只是从佛教的经论和法门中，寻找解决心理问题的途径。

主持人：所以就创办了戒幢论坛？

济群法师：在和心理学界结缘的过程中，使我对心理学有了更多了解，也认识了一些学者。他们认为戒幢佛学研究所可以做一些佛教界和心理学界的对话，我觉得这个提议挺好。因为西方有些学者受到佛教的影响，比如卡巴金曾学习南传的正念修行，后来还学了禅宗，在美国倡导正念解压，把相关理论和禅修运用到各个领域，包括心理咨询师的自身建设。国内心理学界受此影响，也对佛法生起了好乐之心。我们也希望通过心理学的途径，让更多人了解佛法的价值。可以说，双方都需要通过对话来加深了解，发挥更大作用。

主持人：您有篇文章提到了“解脱心理学”，应该怎么理解这个概念？

济群法师：心理学有很多门类，那么，佛教是属于什么心理学？给它什么样的定位？我觉得最适合的

就是“解脱心理学”，这个概念和我当时正在讲《百法明门论》有关。《百法》是唯识宗论典，完整阐述了人的各种心理，将之归纳为八识五十一种心所。其中又可简单分为三类：一是基础心理，伴随任何心理活动出现；二是导向轮回的心理，即根本烦恼和随烦恼；三是成就解脱的心理，包括别境心所和善心所。了解这些心理的目的，是引导我们解除轮回，走向解脱。可以说，整个《百法》就是在内心建立解脱的路线。

解脱不是一步到位的。说到学佛的成就，很多人会想到“开悟”，似乎那是某个神秘的瞬间。其实开悟、解脱、成佛是一条心理路线，由一系列心理构成。只有熟悉这条路线，才能步步向前，对修行就会充满信心。每走一步，都知道下一步怎么走。否则，即使一天到晚说“我要成佛”“我要开悟”，也永远都是说法而已。

主持人：迄今为止，戒幢论坛已经举办了七届，成为佛教界和心理学界非常好的交流平台。您认为论坛举办以来，有了哪些成效？

济群法师：戒幢论坛首先是为佛教界和心理学界建立了交流平台。过去虽然有些法师参加心理学界的活动，包括我自己，也应邀参加了北大、北师大等高校的相关活动，如对话、讲座等，但总体来说，交流还是比较有限。我们举办的论坛，除了邀请法师和心理学专家，还会面向心理咨询师开放，每次都有几百人旁听。然后围绕正念、死亡焦虑等不同主题举办分论坛，既有佛学视角的解决之道，也有心理学视角的解决之道。总之，就是佛教界和心理学界一起，共同探讨人们存在的心理问题，提供解决方法。通过这样的交流，对佛教界来说，能了解心理学界的解决手段；对心理学界来说，也是深入了解佛法的机会。现代心理学来自西方，但在心性问题上，中国传统的儒释道有着丰富的内涵。通过这样的交流互鉴，有助于东方心理学的建设。

主持人：有数据表明，中国受到心理疾病困扰的人已超过2亿，其中最多的是抑郁症患者，达5700多万，有自闭症障碍的人超过1000万，研究所有没

有就这些方面开展对应研究？

济群法师：我们没有针对性很强的课题。但从某种意义上说，弘扬人生佛教也是在解决这些问题。人的很多心理疾病，和自身的认识有关，和思维模式、生活方式有关。不少人反映，通过一段时间的修学后，观念和心态得到转变，心理疾病也随之好转。事实上，心理学中的认知疗法，就是通过改变认识来解决心理问题。此外，禅修也是解决心理问题的方式之一，西园寺会定期举办一日禅、七日禅等活动。这里不少法师、居士和心理学界有交流，也开设了“观世音心理热线”，有人轮流接听，希望通过这些方式为社会尽一点力。

主持人：现在新禅风也开设了佛教心理学的讲座，希望为心理疾病患者带来一些福音。

答疑，为学人解惑

环境只是修行的辅助因素
对于在家居士来说
如果要在红尘中修行
不仅要出离心超越
对五欲六尘的执著
还要进一步提升到菩提心
这样才能把家庭变成道场

主持人：接下来，我们把时间留给在线禅友。

禅友：我是一个剁手党，今年双 11 购物节努力败了不少家。平时无论是否需要，不买就感觉手痒，不知这是不是一种心理疾病？有没有应对方法？

济群法师：人的行为会形成习惯。一旦有了惯性之后，遇到对境就会产生相应需求，甚至失去自控力。从佛教角度来说，这属于不健康的心行。至于是不是心理学定义的疾病，我想还要取决于严重程度。怎样改变这个状态？关键是建立更高的精神追求，学会用智慧审视这一行为的本质。如果仅仅为买而买，既浪

费钱、损福报，又不环保，还不能有效改善生活质量，实在没有意义。如果我们看清这些，而且有充实的精神生活，就不会有兴趣买买买，更不会以此作为满足自己的方式。

禅友：“观世音心理热线”是收费还是免费，可以预约见面、疏导治疗吗？

济群法师：“观世音心理热线”是纯公益的，至于能不能见面，要看接听电话的法师和义工们是否有时间，这个问题可以直接和他们联系，看他们的安排。目前的定位只是接听电话。

禅友：怎么正确理解出离心？

济群法师：说到出离，好像是要离开红尘到深山中去，所以不少人会心生排斥。因为我们对当下的生活有一份执著，甚至迷恋。佛法所说的出离，关键是认识到轮回本质是痛苦的。这个本质就是我们内心的

迷惑和烦恼，所以说，真正要出离的不是环境，而是我们内心的迷惑和烦恼，这才是一切痛苦的根源所在。如果没有摆脱惑业，不论走到哪里，都不可能真正放下。环境只是修行的辅助因素，对于在家居士来说，如果要在红尘中修行，不仅要以出离心超越对五欲六尘的执著，还要进一步提升到菩提心，这样才能把家庭变成道场，把商场变成道场。

禅友：佛法说诸行无常，那么佛法是否无常？

济群法师：从教法的流传来说，本身也是缘起法，要遵循无常的规律，所以有正法、像法、末法的流变。佛教出现于印度，然后传入中国、东南亚，现在传到世界各地，但 12 世纪在印度就基本消亡了。可见，佛教的存续取决于众生共业。但佛陀体悟的空性是最高真理，这不是无常的，是法尔如是的。

禅友：《金刚经》说，“若世界实有者，则是一合相”，末学不明白一合相的义理，请师父开示。

济群法师：所谓一合相，说明世界是由各种因缘和合的整体。但这个整体不是一成不变的，所以“一合相，即非一合相，是名一合相”。我们不要觉得，有实实在在的一合相。一合相也是因缘假相，其本质就是空性，只是假名安立而已。

禅友：我现在面临的问题是，不知道哪一个是真的自己，没有方向。

济群法师：你可以每天问一问——我是谁？这样的审问很有必要。因为人最大的误解就是看不清自己，这也是一切烦恼的根源。早在两千多年前，古希腊哲学家就提出“认识你自己”，但这个问题并没有在西方哲学中得到很好的解答。佛法的解决之道，是明心见性。我们需要审视：身份是我吗？想法是我吗？身体是我吗？通过审视才会发现：我们现在所以为的“我”，和自己只是暂时的关系，是变化而不确定的，经不起无常的考验，是不值得追求的。只有找到“我是谁”，知道究竟什么代表自己，才能真正看清人生

方向。

禅友：《心经》和《药师经》都是玄奘法师翻译的，为什么《心经》是观自在菩萨，《药师经》是观世音菩萨，有什么区别？

济群法师：我还没注意过这个问题。单纯从概念来说，“观自在”偏向个人修行，通过智慧观照得大自在，照见五蕴皆空，最后“无挂碍故，无有恐怖，远离颠倒梦想，究竟涅槃”。“观世音”偏向利他修行，要体察众生的痛苦，及时给予帮助，所谓“千处祈求千处应，苦海常作渡人舟”。

禅友：请师父开示，何为无生法忍？

济群法师：忍是认可，无生法忍就是对无生法的认可。当然这不是文字上的认可，而是对无生法的体认。什么是无生法？其实就是空性。《心经》说：“是诸法空相，不生不灭，不垢不净，不增不减。”无生

法就是不生不灭的空性，反之，有生有灭的就是有为法。当我们体认空性，体认到生灭现象的背后还有不生不灭的空性，二元对立的背后还有不二法门，才能真正认可无生法。如果只是对文字概念的认可，是没有力量的。

禅友：我很容易感情用事，也容易情绪化，如何运用理性来思考问题，如何获得这个智慧？

济群法师：理性是双刃剑，所以建立什么理性特别重要。佛法智慧就是引导我们建立正确的理性。但要学会用理性思考问题，必须通过相应的学习，否则是做不到的，不是我想怎样就能怎样。首先要把所学佛法转化为自己的认知，而不是当作概念，法是法，我是我。然后还要在面对问题时不断实践，用佛法思考并解决问题，通过反复训练，才能学会运用理性。

禅友：请师父开示，什么是“一念圆成”？

济群法师：“一念圆成”的意思是，在一念中就能圆满成就。《六祖坛经》说：“前念迷即是众生，后念悟即是佛。”佛和众生看似有天壤之别，事实上，根本区别只是在迷悟之间。当这一念在迷惑状态，你就是众生，反之则是佛。所以，成佛关键在于转变这一念。怎么转变？首先是对念头加以选择，通过观照解除妄念，培养正念。妄念并不是真实不变的，其本质正是觉性。就像波浪的本质都是海水，波浪生起后，哪怕是惊涛骇浪，最终还是回归大海。心也是同样，当我们以智慧观照时，所有妄念都会回归觉性，所谓“无不从此法界流，无不还归此法界”。这一念的觉醒特别重要！

禅友：我总是对发生的事起妄想，然后忧虑、害怕、恐惧，不知该怎么办？

济群法师：生活中，每个人都会面对各种问题。如果单纯在那里胡思乱想，只会平添烦恼，所以要理性分析。佛教说“因上努力，果上随缘”，就是当每

件事发生时，尽到自己的努力，同时接纳任何结果，而不是心生抗拒。但这并不是结束，“果上随缘”不是说接纳结果之后再也不努力，而是在结果的基础上总结经验，把果变成因，继续调整。就像产品的更新迭代，从 1.0 到 2.0、3.0，就是对因缘因果的管理。当结果不理想，就进一步优化，最后一定会越来越好。忧虑是没用的，而要以正确的心态去面对，去努力。当然我们也要看到，并不是所有因缘都掌握在自己手上，有时努力了也未必尽如人意。在这样的情况下，就要坦然面对。

主持人：不知不觉，我们的直播进行了一小时四十三分钟，现在还有很多网友在提问，时间有限，无法逐一回答。非常感恩师父为我们所作的开示，还是那句话——直播虽然结束，但人生的修行不能中断，祝禅友们六时吉祥。







**WHERE THE STREAM ENDS,
SIT AND WATCH THE CLOUDS ARISE**

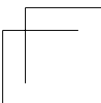
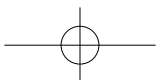
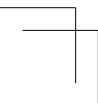
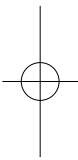
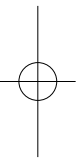
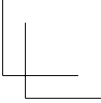
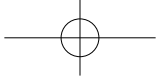
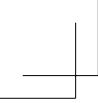
Master Jiqun

Translated by MPI Translation Center

**2019 “New Chan Style:
Interview with One Hundred Eminent Monks”**

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On the evening of November 11, 2019, Master Jiqun was invited to the “New Chan Style” program of Fujian Channel of China.com.cn, where he was featured in the “Interviews with One Hundred Eminent Monks” series. There, he answered questions on monastic life, education, Dharma propagation, and psychology.

Host: “Practicing in life, living in practice.” Today, we are at Suzhou West Garden Monastery, and our guest is Master Jiqun, director of the Jiechuang Buddhist Research Institute. Master Jiqun, it’s a pleasure to have you with us today. Interestingly, today is the Double Eleven shopping

festival, a day when Taobao offers significant discounts. The sales figures have skyrocketed from 50 million yuan in 2009 to 936 million in 2010, 5.2 billion in 2011, and over 200 billion yuan by 2018. My question is, how can we maintain our practice in the face of such pervasive material temptations?

Jiqun: As technology and material civilization advance, external temptations have increased significantly, making the cultivation more challenging than ever. As ordinary people, we are often influenced by external conditions—the more temptations there are, the more restless we become and the more easily we are influenced by our surroundings. Therefore, it is best to cultivate in a relatively simple environment. However, we also have to consider our own merits, our enthusiasm for practice, teachers for our guidance, skillful methods, and a favorable environment. With all these conducive conditions, we can truly benefit from the Dharma and gain the strength to resist temptation. I have seen many Buddhist followers who used to embrace the consumer culture—constantly

buying bags and clothes. After learning Buddhism, they stopped excessive shopping and began decluttering, giving away many of their possessions upon realizing they were unnecessary. This change signifies that when people find a true spiritual pursuit, they no longer concern themselves much with external material life. They understand that the happiness derived from material possessions is fleeting, while the joy of spiritual wealth is more valuable and truly worth seeking.

I

BECOMING A MONK: A NEW JOURNEY

Host: Speaking of a simple environment, if you could turn back time to 1979 and had another chance, would you still choose to become a monk?

Jiqun: When I first became a monk, I was still young and inexperienced. However, over decades of practice and teaching, I have become increasingly convinced that Buddhism offers profound wisdom and the ultimate truth. This has given me full confidence in the monastic path, and I believe it is the most suitable choice for me.

Host: At that time, religious policies were still unclear, and there were many misconceptions about Buddhism. You were just a teenager. Why did you choose to become a monk?

Jiqun: Many people have asked me similar questions. When it comes to becoming a monastic, people often associate it with renouncing worldly life. But to be honest, I didn't understand worldly life at that time, let alone renounce it. My decision to become ordained was influenced by my family background. Although the social environment was challenging, the people of Eastern Fujian were simple and sincere, and many were devoted Buddhists. Near my hometown, many monks resided in monasteries such as Zhiti Monastery in the city of Ningde and Xuefeng Monastery in Minhou county. When traveling, monks often passed by my home for meals and lodging. Since childhood, I frequently interacted with monks and visited monasteries. Gradually, I grew fond of this way of life without even realizing it.

Host: In your hometown, Fu'an, there are many monasteries, but you were ordained at Yongquan Monastery in Fuzhou. Why is that?

Jiqun: In my monastic journey, I first went to Zhiti Monastery in Ningde when I was about fourteen or fifteen. My mother and a bhikkhuni were there to repair the Buddhist canon. I also joined them. Later, I worked alongside the masters every day. During the Cultural Revolution, some officials thought all religions were dying out, so they were surprised to see a kid living in a monastery. Eventually, I was told to leave. In 1978, I returned to Xuefeng Monastery for a year. Many monasteries had been converted into production teams—the basic unit of rural economic organization. And I worked there, chopping wood and farming. When religious policies were restored in 1979, I moved to Yongquan Monastery on Drum Mountain. It was a scenic spot and needed monastics to maintain. There, Master Puyu officially ordained me.

Host: What did you do in the monastery after ordination?

Looking back now, what was your deepest impression of Master Puyu?

Jiqun: At that time, the religious policies had just been restored, and monasteries had some reception duties. I mainly swept the floors and brewed tea for guests while studying under the guidance of Master Puyu. Master Puyu was not only highly educated and deeply versed in Buddhist teachings, but also an accomplished calligrapher, recognized as a member of the National Calligraphers' Association. I lived at Yongquan Monastery for a year and took the entrance exam for the Buddhist Academy of China at the end of the year. At that time, the Buddhist Academy of China was just beginning to reopen and recruit students nationwide. Fortunately, one of the examination centers was located right at Yongquan Monastery, where Master Puyu recommended me for the exam. I had a very low level of formal education as I had not even graduated from middle school. However, due to the shortage of monastics, I was fortunate to be admitted. If the admission standards had been as high as they are

now, I probably wouldn't have made it. So, I became one of the first students after the re-opening of the Buddhist Academy of China.

Host: While you were studying in the Buddhist Academy of China, did your family members also become ordained, one after another?

Jiqun: I am the youngest in my family, but I was the first to become a monastic. After my ordination, my elder brother, elder sister, and parents also became ordained at different monasteries, leaving only my eldest brother at home. A few years ago, he too became a monk. My family has a strong Buddhist atmosphere, and by studying Buddhism, all of us have developed the aspiration to seek the path of enlightenment.

II

STUDYING: A RECHARGE FOR LIFE

Host: The living conditions must have been tough. As a student from Southern China, how did you endure Beijing's harsh winters?

Jiqun: Looking back, I don't recall it being tough. Beijing winters were indeed freezing, but every room had a stove, and I wore a thick cotton-padded jacket outdoors. Plus, I was focused on my studies, so as long as I had enough to eat and stayed warm, that was all that mattered. I adapted to the local food quickly, and even found Beijing steamed buns and fried dough sticks quite fresh and enjoyable.

Host: How were the courses structured? Was studying difficult?

Jiqun: The courses, similar to those in contemporary Buddhist academies, offered comprehensive education covering Buddhism's precepts, doctrines, and history. While primarily focused on Chinese Buddhism, it also touched upon Theravada and Tibetan Buddhism. In addition, there were general education courses, such as politics, Chinese, philosophy, and English.

I originally went to school during the Cultural Revolution, but it wasn't until I joined the Buddhist Academy of China that I truly stepped into the world of learning. Because my educational foundation was weak and I had a strong desire to learn the Dharma, I spent those four years studying with great enthusiasm and dedication, truly applying myself.

Host: After graduation, you worked at Guanghua Monastery in Putian, continuing your studies while

teaching at the Fujian Buddhist Academy. Where did you live during this period?

Jiquan: After arriving at Guanghua Monastery, it was Master Yuanzhuo¹ who guided us in spiritual practice. Back then, Guanghua Monastery was pretty insular—mostly a lineage-based monastery that wasn't too open to outsiders. However, Master Yuanzhuo was exceptionally compassionate, creating various favorable conditions for us, so that we could fully dedicate ourselves to studying the precepts. At first, we lived in the Sutra Repository. Later, near the monastery, Master Yuanzhuo built a Ksitigarbha Hall, which took the name “Xiao Nanshan” from Vinaya School. Xiao Nanshan had dozens of rooms where we continued studying precepts.

1. Master Yuanzhuo (1909–1997), former vice president of the Buddhist Association of China, was a devoted disciple and longtime attendant of Master Hongyi. He followed Hongyi's example, embracing simplicity and compassion, and dedicated himself to spreading the Dharma and reforming monastic discipline.

Host: Back then, you were one of the “Five Bhikkhus of Nanshan.” In your memoirs, your life there was austere but fulfilling.

Jiqun: That period was truly wonderful. Since Guanghua Monastery was in a remote area, we had little external interactions. Unlike in later years, when it became popular, it attracted people from everywhere. Our days were simple. We focused on studying precepts and doctrines while teaching at the Fujian Buddhist Academy. We often took students hiking as well. Of course, our living conditions were quite modest, but honestly, we got used to them, and found them perfectly fine.

Host: You mentioned in your article that your four years at Guanghua Monastery were a significant period in your life. What was your biggest gain during that time?

Jiqun: During my four years at the Buddhist Academy of China, I built a solid theoretical foundation. After joining Guanghua Monastery, I was able to immerse myself

in meditation while also taking on teaching responsibilities, allowing me to further deepen my understanding of Buddhist teachings. In studying the precepts, I gained a more comprehensive understanding of the Buddha's principles for establishing precepts and the management of the Sangha. Later on, I taught more than a hundred courses on precepts at the Jiechuang Buddhist Research Institute and published ten books on the subject—all of this grew out of the solid foundation I built at Guanghua Monastery. As my teaching responsibilities grew, I also delved into topics like Yogacara and Madhyamaka, laying the theoretical groundwork for my future propagation of Buddhism. Overall, my time at Guanghua Monastery was a period of dedicated cultivation, greatly benefiting my studies and meditation.

Host: What was the most important spirit that Master Yuanzhuo passed down to everyone? What were the characteristics of the “Five Bhikkhus of Nanshan”?

Jiqun: In his early years, Master Yuanzhuo had the rare

opportunity to study closely with Master Hongyi², and often shared with us many stories about him. Master Yuanzhuo dressed simply in ink-dyed robes, made by staining white fabric with ink, which is in line with monastic precepts. His simple lifestyle deeply influenced us, inspiring us to do the same. Among five of us, Master Yiran was interested in monastic administration, and Master Yuanzhuo appointed him as the abbot of Guanghua Monastery. Master Jiequan was dedicated, meticulous, and earnest in his studies. Later, he devoted himself to spreading monastic precepts within the Buddhist community and guiding practitioners—an endeavor inseparable from his rigorous studies and upright character. Master Yanlian appreciated the teachings of Master Ouyi³ and Master

2. Master Hongyi (1880–1942) is revered as the 11th Patriarch of the Vinaya School and one of the Four Great Monks of the Republic of China era. He revitalized the Nanshan Vinaya tradition and, as a renowned artist and educator, excelled in painting, music, theater, calligraphy, seal carving, and poetry.

3. Master Ouyi (1599–1655) is revered as the Ninth Patriarch of the Pure Land School and is considered one of the Four Great Monks of the Ming dynasty.

Yinguang⁴, integrating Confucian Buddhist, and Taoist philosophies. They truly had distinct styles.

Host: Later, you went to Nanputuo Monastery in Xiamen for a short stay. However, you ended up staying there for 30 years. What was the cause of this?

Jiqun: At that time, I was invited by Master Baiguang from the Buddhist Academy of China to lecture on the *Compendium of the Mahayana* (Mahayana-samgraha). While passing through Nanputuo Monastery, I encountered a lay teacher who had once taught me in the Buddhist Academy. He invited me to stay for a while. Master Miaozhan also invited me to give lectures at the Minnan Buddhist Academy.

Later, I came across the *aranya* where I currently reside

4. Master Yinguang (1862–1940) is revered as the Thirteenth Patriarch of the Pure Land School and one of the Four Great Monks of the Republic of China era. Even Master Hongyi became his disciple, and his influence among modern Pure Land followers is unmatched.

and felt it was an ideal place for solitary practice and study. During my time at Nanputuo, I began connecting with Dharma teachers and scholars from Taiwan. Through these exchanges, I came to understand the state of Dharma propagation in Taiwan and Hong Kong, which had a significant impact on me. Eventually, due to opportunities in teaching and spreading the Dharma, I decided to settle here for a long time.

III

SPREADING THE DHARMA: MAKING PRACTICE ACCESSIBLE

Host: What has been your focus over these thirty years?

Jiqun: My work over the years has focused on three main areas. The first is teaching. At Minnan Buddhist Academy, I started by teaching undergraduates and later progressed to postgraduates. In 1996, when the Jiechuang Buddhist Research Institute was established, I was invited to be its director, so I also took on teaching responsibilities there.

The second is spreading the Dharma. I initially focused

on promoting Buddhism of Human Life, as I believe that Buddhism is not just a theoretical study but a practical wisdom that can address real-world issues and benefit society. For over twenty years, I have given lectures and engaged in dialogues across various fields, covering topics like philosophy, environmental protection, wealth, happiness, psychology, and public health. My goal is to offer insights into contemporary issues from a Buddhist perspective.

The third is to explore the Buddhist study and practice system. Learning Buddhism is not for academic research; we cannot learn for the sake of learning. It is not only about solving practical problems but about pursuing liberation and addressing the ultimate issues of life and death. When we study doctrines such as Yogacara, Madhyamaka, Chan, Pure Land, etc., how do they serve our practice? How are they connected to liberation? In my early years of practice, I drew wisdom from various sutras and treatises, gradually deepening my understanding of Buddhism. Over time, I developed a systematic

view on the sequential stages of practice. With this understanding, I began sharing the Dharma, which eventually led to the development of the Mindful Peace Academy Curriculum that I focus on today.

Host: From knowledge to practice, and then to their integration. So, does your Buddhist philosophy start with Master Taixu's Buddhism of Human Life?

Jiqun: Master Taixu has greatly influenced me, particularly in two aspects. First, he emphasized a people-centered approach, which distinguishes Buddhism from Western religions. Therefore, when spreading the Dharma, I've always focused on addressing practical issues in today's world.

Next was Master Taixu's vision of Buddhist Reform. After Buddhism was introduced to China, it flourished during the Sui and Tang dynasties, but declined through the subsequent Song, Yuan, Ming, and Qing dynasties. During this decline, many bad practices emerged,

hindering the healthy development of Buddhism. Therefore, it is essential to understand the true intentions behind the Buddha's teachings.

However, tradition is powerful, especially religious traditions, which most people dare not question. Today, however, we have an advantage: in the context of globalization, we can observe the diverse forms of Buddhism—be it Chinese, Theravada, or Tibetan—as well as how each tradition has evolved over time. This helps us understand that tradition is not fixed, nor is it necessarily the sole expression of truth.

By exploring and studying extensively, we can discern which aspects align with Buddhist principles and which have deviated over time. Master Taixu emphasized spreading the Dharma in a way that aligns with both the teachings and the mental faculties of the people. This has greatly influenced me. Thus, I also strive to spread the Dharma in a way that suits the faculties of modern individuals.

Host: How should we understand Master Taixu's teaching that "By perfecting our own humanity, we attain Buddhahood"?

Jiqun: This comes from a renowned gatha by Master Taixu: "Pay reverence only to the Buddha, for he embodies the perfection of character. By perfecting our own humanity, we attain Buddhahood—this is the true reality." This gatha reveals that attaining the Buddhahood is not about achieving something external, but about perfecting one's own character. As ordinary beings, we are clouded by ignorance, delusion, and afflictions. Yet within each of us lies the inherent potential for awakening. The phrase "By perfecting our own humanity, we attain Buddhahood" reflects the humanistic spirit of Buddhism. But it also reminds us that "perfecting our own humanity" goes far beyond simply being a good person, but attaining perfected wisdom and compassion. When we become such awakened beings, we have attained Buddhahood.

Host: Are Buddhism of Human Life and Humanistic Buddhism the same thing? How should we understand their relationship?

Jiqun: Buddhism of Human Life was proposed by Master Taixu, while Humanistic Buddhism was introduced by Master Yinshun. Although they differed in some views, they remained consistent in advocating Buddhism of Human Life. The main difference lies in the fact that Venerable Master Yinshun believed the term “Humanistic” encompassed a broader scope than “Human Life.”

However, since “Humanistic” is not separate from “Human Life,” in my view, their difference is merely conceptual. Essentially, they are the same.

Host: Those who study Buddhism often find it difficult to know where to start. This relates to what you just mentioned—the importance of a systematic approach. How did you explore this field?

Jiqun: This is indeed a major issue. Over 2,500 years ago, under the Bodhi tree, Shakyamuni Buddha discovered the path of awakening. He then taught for 45 years, establishing Buddhism. However, throughout its long history of transmission, Buddhism has been reinterpreted and expanded. Today, the Buddhist texts are vast, and the methods of practice are many.

As a result, many people, once they begin their practice, end up reading one sutra after another, trying out various methods—yet never truly grasp the essence of the path. They don't know how to establish the right view through hearing and contemplating the teachings, how to let that guide their meditation, or how to bring about real transformations—from their views, mindset, and to the quality of their lives. Nor do they clearly understand how all these efforts relate to the ultimate goal of the path.

How can we clarify the goals and core principles of our practice? In 2004, I shared these reflections in an essay titled *Reflections on Chinese Buddhism*, where I outlined

five essential elements shared by all Buddhist schools: Taking Refuge, Giving Rise to Aspirations, Upholding Precepts, Establishing Right Views, and Cultivating Samatha and Vipassana (Concentration and Insight). Among them, Taking Refuge, Giving Rise to Aspirations, and Upholding Precepts form a common foundation across all schools, while Establishing Right Views and Cultivating Concentration and Insight represent the distinct views and practices of each school. The absence of any of these elements can lead to various issues. For instance, neglecting Taking Refuge may weaken our faith and undermine our practice foundation; failing to generate the bodhicitta leads to a loss of the Mahayana spirit, giving people the impression that Buddhism is pessimistic. Moreover, when studying schools like Yogacara, Madhyamaka, Tiantai, and Huayan, we must not only study the relevant right views but also apply them through meditation to realize emptiness. But nowadays, many of the views we acquire today end up as mere talk—we fail to internalize them or integrate them into our meditative practice.

Jiqun: So I established a systematic approach to study Buddhism centered around these five essential elements. This system can guide practitioners on what to focus on and what is intended to achieve at every step. However, people today study Buddhism without steps. For instance, they may chant sutras for decades without clear steps or effective methods. At times, they switch among elementary, undergraduate, or even doctoral-level teachings, ultimately turning practice into a kind of “metaphysics.”

Buddhism emphasizes the principle of dependent origination, which means that we should be grounded in the present causes and conditions, assess the situation, and make adjustments accordingly. Modern enterprises value project management, where each task is first defined, then planned, implemented, monitored, and reviewed for results. This is managing causes and conditions to enhance efficiency. Spiritual practice is no exception. Many people overlook the causes and conditions of their spiritual practice. When they fail to improve, they often blame themselves for “heavy karmic obstacles,” without

reflecting on whether their practice path is clear or their methods are correct. That's why I hope to make some contributions in this area.

Host: This also highlights the success of the Mindful Peace Academy Curriculum. Master, you have authored three million words on Buddhist teachings, a truly remarkable achievement. So, some call you a scholarly monk. Do you agree?

Jiqun: Whether one is a scholarly monk or not is not important to me. What truly matters is whether I can faithfully transmit the Buddha Dharma and whether my efforts are beneficial to Buddhism, society, and the country. I value practicality more than abstract discussions.

IV

STUDY OF MIND: TUNING INTO THE PULSE OF ALL BEINGS

Host: Another significant contribution by Master Taixu was his publication of *Research on Buddhist Psychology* in 1925. Master, you have also mentioned that Buddhism should be regarded as Eastern Psychology from a certain perspective.

Jiqun: Master Taixu had an open mind and extensively studied Western philosophy, including psychology, during the Republic of China period. The “Eastern psychology” was proposed by Liang Qichao, while the Study of the Mind has existed since ancient times. The

84,000 methods in Buddhism aim to understand the nature of the mind and address mental issues, aligning with the goals of psychology. Unlike Western psychology, Buddhism offers a robust philosophical foundation and effective firsthand experience, making up for the shortcomings of psychology in practical application.

I once delivered a lecture titled *Psychology, Philosophy, and Buddhism*, interpreting their relationship. Many psychological issues stem from cognition, which is linked to philosophy; therefore, the origin of psychology lies in philosophy. Philosophy arises from rational thinking—philosophers’ speculative reflections on the world and life. However, such reflections are inevitably limited and can even lead to contradictions, as Zhuangzi expressed: “What is right here may be wrong there; vice versa.” To truly address cognitive issues, we must rely on firsthand realization, which is where Buddhism comes in. Only through firsthand realization can we say they are beyond all doubt, “Like a man drinking water, knowing firsthand whether it is hot or cold.”

Host: According to the World Health Organization, nearly 400 million people worldwide suffer from various mental disorders, with depression being the most prevalent. This has led some to claim that the 21st century is the age of psychology.

Jiqun: Today's rapidly advancing technology is truly dazzling. Take virtual reality, for example—without a strong, resilient mind, it can be overwhelming. While improving AI, we often neglect to improve ourselves. As a result, the more advanced AI becomes, the more issues humanity faces. A Western proverb says, “Let your soul catch up with your body.” But what happens if it doesn't? Without a healthy body and mind, we not only lose our own well-being but also pose potential risks to the world. After all, technology has equipped us with powerful tools, but if misused, they can harm ourselves and others. Therefore, personal development will be of the utmost importance. In this context, Buddhism offers not only deep insights into the nature of the mind, but also a wealth of methods for self-improvement—exactly what

society needs most right now.

Host: When did you start paying attention to Buddhist psychology?

Jiqun: During my studies at the Buddhist Academy of China, I developed a keen interest in philosophy. Later, while lecturing on Yogacara at Guanghua Monastery, I also came across psychology and occasionally incorporated its concepts into my teachings. After I began propagating Buddhism, I was invited to participate in some events within the psychological community. The first was the “Cross-Strait Forum on Psychological Counseling” in 2007. Before attending, I wasn’t quite sure what mental counseling was about. However, I believed that Buddhist teachings could address all mental issues. After listening to the scholars, I realized that psychology has been exploring the same questions Buddhism has examined for thousands of years. For example, when Buddhist followers experience emotional distress or confusion, they seek guidance from masters to free inner

“knots.” This is psychological counseling in a broader sense. Though I have never formally studied psychology, I have sought methods to address psychological issues within Buddhist texts and teachings.

Host: So, the Jiechuang Forum was established for this purpose?

Jiqun: While engaging with the psychology community, I have gained a better understanding of psychology and connected with some psychologists. They believe that the Jiechuang Buddhist Research Institute can facilitate dialogues between the Buddhist community and the psychology community. I think this is a great idea. Some Western psychologists have been influenced by Buddhism. For instance, Jon Kabat-Zinn studied mindfulness practices in Theravada Buddhism and later Chan Buddhism. He advocated mindfulness-based stress reduction in the United States, integrating related theories and meditation into various fields, including the personal development of psychotherapists. Inspired by

this, the psychology community in China also became interested in Buddhist teachings. We hope to use psychology as a bridge to help more people understand the value of Buddhist teachings. I believe that both parties need to engage in dialogue to deepen their understanding and play a greater role.

Host: In one of your articles, you mentioned “Liberation Psychology.” How should we understand this concept?

Jiquan: Psychology has many branches, so what type of psychology does Buddhism belong to? How does Buddhism position itself within psychology? I believe the most fitting term is “Liberation Psychology.” This concept is related to the *Treatise on the Hundred Dharmas*. This treatise is a classic text in the Yogacara tradition that comprehensively outlines human psychology by categorizing it into eight consciousnesses and fifty-one mental factors. These mental factors can be divided into three basic categories. First, foundational mental activities that accompany all psychological actions. Second, mental

activities that lead to samsara, including fundamental afflictions and secondary afflictions. Finally, mental activities that lead to liberation, including Situation-specific Mental Factors and Wholesome Mental Factors. Understanding these psychological factors aims to guide us in freeing ourselves from samsara and achieving liberation. Therefore, the entire *Treatise on the Hundred Dharmas* establishes a pathway to liberation within the mind.

Liberation is not attained instantly. When speaking of Buddhist achievement, many people associate it with “enlightenment,” as if it were a mysterious moment. In reality, enlightenment, liberation, and Buddhahood follow a psychological path, each comprising a series of mental transformations. Only by becoming familiar with this path can we move forward step by step, gaining confidence in our practice. With each step, we know exactly what comes next. Otherwise, no matter how often we say, “I want to become a buddha” or “I want to be enlightened,” it will always be just empty talk.

Host: The Jiechuang Forum has been held seven times so far, establishing itself as an excellent communication platform between the Buddhist community and the psychology community. Since the forum began, what do you think it has accomplished?

Jiquan: The Jiechuang Forum primarily serves as a platform for dialogue between the Buddhist community and the psychology community. Some Buddhist masters, including myself, have participated in psychology-related events by giving lectures and engaging in dialogues at Peking University and Beijing Normal University. However, overall communication was rather limited. Our forum not only invites monastics and psychological experts but also opens its doors to psychotherapists, attracting hundreds of attendees each time. We host sub-forums on topics such as mindfulness and death anxiety, offering solutions from both Buddhist and psychological perspectives. In essence, we aim to collaboratively explore psychological issues and provide solutions from both Buddhism and psychology. This exchange

allows the Buddhist community to understand psychological approaches while providing psychologists with an opportunity to gain deeper insights into Buddhist teachings. Modern psychology originates from the West, but when it comes to the nature of the mind, China's traditional Confucianism, Buddhism, and Daoism offer profound insights. Such mutual learning contributes to the development of Eastern psychology.

Host: Data shows that over 200 million people in China are affected by mental health disorders, with depression being the most prevalent, affecting more than 57 million individuals. Additionally, there are over 10 million people with autism spectrum disorders. Has the research institute conducted any corresponding studies in these areas?

Jiqun: We don't conduct studies specifically to address these issues. However, in a certain sense, promoting Buddhism of Human Life is also addressing them. Many psychological disorders are related to self-perception, thought patterns, and lifestyles. Many people have

observed that after a period of practicing Buddhism, their views and mindsets have transformed while their psychological well-being has improved. Similarly, cognitive therapy in psychology aims to resolve psychological problems by transforming people's perceptions. Additionally, meditation is one of the methods to address psychological issues. For instance, Suzhou West Garden Monastery regularly holds one-day and seven-day meditation retreats; many monastics, lay practitioners, and psychology professionals exchange ideas here. We also offer the "Guanyin Mental Health Hotline," where volunteers take turns answering calls, contributing to society in this manner.

Host: The New Chan Style has also launched a series of lectures on Buddhist psychology, hoping to bring some blessings to those suffering from psychological disorders.

V

RESOLVING CONFUSIONS FOR LEARNERS

Host: Next, let's open the floor to our online friends.

Question: I'm quite a shopaholic and bought a lot during this year's Double Eleven shopping festival. I often feel an itch to buy something, whether I need it or not. Is this a kind of psychological disorder, and how can I deal with it?

Jiqun: Our behaviors can develop into habits, which can trigger corresponding impulses when confronted with specific stimuli, sometimes even beyond our self-control.

From a Buddhist perspective, this is an unhealthy mental pattern. As for whether it is defined as a psychological disorder, I believe this depends on its severity.

So, how can we change this? The key is to establish higher spiritual goals and learn to examine the nature of our buying behaviors with wisdom. If we buy things merely for the sake of buying, it can lead to many consequences—wasting money, depleting our wholesome merit, harming the environment, and failing to effectively improve our quality of life—making it truly meaningless. If we can clearly see this and cultivate a fulfilling spiritual life, we will naturally lose interest in compulsive shopping and no longer use it as a means of self-satisfaction.

Question: Is the “Guanyin Mental Health Hotline” free? Can we book in-person sessions or counseling support?

Jiquan: The “Guanyin Mental Health Hotline” is free. It is a purely non-profit service. As for in-person consultations, that depends on the availability of the monastics

and volunteers who answer the calls. You can contact them directly to check their availability. But for now, the service is limited to answering phone calls.

Question: How should we correctly understand the aspiration for renunciation?

Jiqun: When we talk about renunciation, it may sound like we have to leave the mundane world and retreat into the mountains, which can make people resist the idea. This is because we are attached to or even obsessed with our current life. However, the core of Buddhist renunciation is to recognize that the nature of samsara is suffering. This suffering is rooted in our inner delusion and afflictions. Therefore, what we really need to renounce is not the external environment but our inner delusion and afflictions, as these are the true sources of all suffering. Without overcoming these delusions and negative karma, we can never truly let go, no matter where we are. The environment is merely a supportive factor in our practice. For lay practitioners, practicing in the mundane world

requires first cultivating a mindset of renunciation, transcending the attachment to the five desires and six sense objects. Only then can one further elevate the mind toward bodhicitta. In this way, we can transform our homes and workplaces into centers of spiritual practice.

Question: The Dharma teaches that all phenomena are impermanent. Is the Dharma itself impermanent?

Jiqun: The transmission of the Dharma itself follows the principle of dependent origination and is subject to the law of impermanence. This is why Buddhism undergoes the Age of the True Dharma, the Age of the Semblance Dharma, and the Age of the Degenerate Dharma. Buddhism originated in India, spread to China and Southeast Asia, and is now practiced worldwide, yet it had largely disappeared in India by the 12th century. This indicates that the continuation of Buddhism hinges on the collective karma of sentient beings. However, the emptiness realized by the Buddha is the highest truth. It doesn't change; it remains unchanging, just as it is.

Question: The *Diamond Sutra* says, “If the world were truly existent, it would be an interdependent whole.” As a humble learner, I do not fully understand the “interdependent whole,” please enlighten me, Master.

Jiqun: The “interdependent whole” reveals that the world is a complete entity formed by causes and conditions. However, this whole is not unchanging, as the *Diamond Sutra* states: “The interdependent whole is not the interdependent whole, and so it is called the interdependent whole.” We should not perceive that there is a real interdependent whole, as it is merely an illusory appearance arising from causes and conditions. Its true nature is empty; it is merely provisionally designated by name.

Question: The problem I’m facing now is that I don’t know which version of me is my true self, and I feel lost.

Jiqun: You can ask yourself every day, “Who am I?” This reflection is essential. Our biggest misconception is

not seeing ourselves clearly, which is the root of all our afflictions. Over two thousand years ago, Greek philosophers introduced the idea of “knowing yourself,” but Western philosophy hasn’t provided a satisfactory answer to this question. However, Buddhism offers a solution: realizing one’s true nature. We need to examine: Is my identity truly me? Are my thoughts me? Is my body me? Through this exploration, we find that what we perceive as the “self” is only a temporary relationship, something that changes and is unable to withstand the test of impermanence. Thus, it’s not worth pursuing. Only by discovering who we truly are—by understanding what truly represents us—can we clearly see the direction of our life.

Question: Both the *Heart Sutra* and the *Medicine Buddha Sutra* were translated by Master Xuanzang¹. Why is Avalokitesvara Bodhisattva referred to as “Guan Zizai” (One who attains freedom by observing emptiness) in the

1. Master Xuanzang (602–664) was a renowned monk of the Tang dynasty, one of the four great translators of Buddhist texts in Chinese history, and the founder of the Yogacara (Consciousness-Only) School in Chinese Buddhism.

Heart Sutra, but as “Guan Shiyin” (One who hears the cries of suffering beings) in the *Medicine Buddha Sutra*? What is the difference between the two names?

Jiqun: I have not paid attention to this issue before. Purely from a conceptual perspective, “Guan Zizai” emphasizes personal practice—achieving great freedom through observing the wisdom of emptiness—realizing the emptiness of the five aggregates, and ultimately reaching nirvana, free from attachment, fear, and delusive thoughts. “Guan Shiyin” emphasizes altruistic practice—observing the suffering of all sentient beings and providing help whenever needed. Just as the saying goes: “Wherever prayers are made, they are answered, like a boat that carries beings across the sea of suffering.”

Question: Master, please enlighten me on the forbearance of the non-arising dharmas.

Jiqun: “Forbearance” means acceptance, and “forbearance of the non-arising of dharmas” means accepting

the truth of non-arising. However, this is not merely an intellectual acceptance but a direct realization. What is non-arising? It is, in essence, emptiness. The *Heart Sutra* states: “All dharmas are empty in nature—neither arising nor ceasing, neither impure nor pure, neither increasing nor decreasing.” Non-arising refers to the emptiness that is neither arising nor ceasing, while the phenomena of arising and ceasing are the conditioned dharmas. When we realize emptiness, we see that behind the phenomena of arising and ceasing lies the nature of emptiness that is neither arising nor ceasing. Likewise, beyond all dualistic oppositions lies the principle of non-duality. Only then can we truly accept the truth of non-arising. If we only accept it on a conceptual level, it will have no power.

Question: I am easily swayed by emotions and tend to be emotionally driven. How can I cultivate rational thinking and gain this wisdom?

Jiquan: Rationality is a double-edged sword, so it is crucial to establish the right rationality. The wisdom of

Buddha Dharma guides us to develop the correct rationality. However, to think rationally, we must engage in relevant studies, as it is not something we can achieve simply by wishing for it. First, we must internalize Buddhist teachings rather than merely treat them as abstract concepts. Otherwise, the Dharma remains separate from us. Moreover, we must continuously apply the teachings to analyze and resolve problems. Through repeated practice, we can truly cultivate rational thinking.

Question: Master, could you please elucidate “One Thought Perfectly Accomplished”?

Jiqun: “One Thought Perfectly Accomplished” means attaining complete realization within a single thought. The *Platform Sutra* states, “The deluded mind is that of an ordinary being; the awakened mind is that of a buddha.” The difference between buddhas and sentient beings is seemingly vast, but fundamentally, it is just the difference between delusion and enlightenment. When this mind is in a state of delusion, you are a sentient

being; conversely, you are a buddha. Therefore, the key to becoming a buddha lies in transforming this very thought. How do we make this transformation?

First, we must discern our thoughts, observing them to dispel delusions and cultivate mindfulness. Delusional thoughts are not fixed or unchanging; in essence, their true nature is awakening. Just as the waves are essentially water, even the most turbulent waves ultimately return to the sea. Our minds are the same—when illuminated by wisdom of emptiness, all delusions return to their true nature of awakening. As it is said, “Nothing does not flow from this Dharma realm, and nothing does not return to this Dharma realm.” Therefore, the awakening of this thought is crucial!

Question: I am always overthinking what is happening, leading to worry, fear, and anxiety. What should I do?

Jiqun: In life, everyone faces various problems. If we simply indulge in aimless overthinking, it will only

increase our afflictions. Therefore, we must approach problems rationally. Buddhism teaches: “Put effort into the causes and let the result take its course.” This means doing our best in every situation while accepting whatever outcome arises without resistance. But this doesn’t mean we stop striving. “Let the result take its course” doesn’t mean we don’t make an effort afterward. Instead, we learn from each result, transforming it into a new cause for further improvement. It’s like updating a product from version 1.0 to 2.0 and beyond—it’s a process of managing causes and effects. When the results aren’t what we wanted, we keep optimizing, and things will definitely get better. Worrying doesn’t help. Instead, we should face challenges with the right mindset and keep working hard. However, we should realize that not all causes and conditions are within our control. Sometimes, despite our best efforts, things may not turn out as we wish. In such cases, we must accept things calmly.

Host: Time really flew by—we’ve already been live for an hour and forty-three minutes. Although many viewers

are still asking questions, due to limited time, we cannot address them all. We are deeply grateful to Master Jiqun for this enlightening discourse. Even though the livestream is over, let's keep practicing in our daily lives. Wishing everyone auspiciousness at all times.

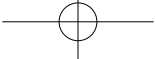
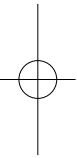
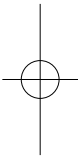
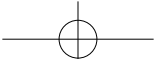
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国际静心协会、静心学堂简介

国际静心协会（简称 MPI）是 2021 年成立于瑞士苏黎世的非盈利组织，旨在向全球传播佛法智慧和禅意生活。

静心学堂为“国际静心协会”旗下的核心公益品牌，致力于传承生命觉醒教育，为现代人提供安顿身心、安身立命之道。我们推广的静心学堂课程体系，为汉传佛教济群长老以四十年修学所证，对当代佛教教育的探索，包括禅意生活、智慧人生和觉醒之道。同时，我们将在世界各地营造具有禅意的空间、彼此增上的氛围，为大众修学保驾护航。

“静心学堂丛书”呈现了禅意生活、智慧人生的部分课程。我们衷心希望，更多人由此了解生命觉醒的教育，共享东方智慧给人类带来的福祉。

Mindful Peace International & Mindful Peace Academy

Mindful Peace International (MPI), established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

The Mindful Peace Academy serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated through forty years of study and practice by Master Jiqun, an eminent elder of Han Buddhism. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

The *Mindful Peace Academy Collection* showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

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