



我愛你
I love you

對不起
I'm sorry

請原諒我
Please forgive me

謝謝你
Thank you

修藍博士講演集

淨空敬題



伊賀列卡拉·修·藍博士 著
上淨下空 老教授

Dr. Ihaleakala Hew Len
Venerable Master Chin Kung

荷歐波諾波諾-亞洲辦事處 恭制
香港佛陀教育協會

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序文

美國修·藍博士曾以荷歐波諾波諾回歸自性療法，在夏威夷精神病院中工作過三年，他藉由此夏威夷療法清理自己，進而達到治癒精神病患之驚人成效，其療法甚至可用於治療遠在千里之外的病人。此事轟動全美，並引起全球矚目，進而帶動起學習此一療法之風潮。

此療法之根本理念，即萬物源於自心，肯定自他不二，所有問題都在自己身上，與別人不相干。外面一切人事物皆無問題，問題全源於自己心念。念頭不清淨，則外面環境便不清淨。外界事物僅為自己潛意識中記憶之重覆播放，只有清除自己記憶，才能改變外界事物。因此，自身須為外界事物負上百分之百責任。吾人所聽、所見、所接觸之一切善與不善皆儲存於潛意識中，亦即佛法所稱阿賴耶種子之中。其方法即透過專注念誦四句話「對不起，原諒我，謝謝你，我愛你。」將自己心裡負面、不好之記憶統統清掉，清淨心出現，病即痊癒。此與早年李炳南老師所教之「換心」相同。老師教人將阿彌陀佛請至心中，將其它統統清除，念念只有阿彌陀佛，決定得生淨土。

當專注念誦時，念頭集中於一處，將產生很大療效，如同將光集中於一點，即使鋼板都能穿透。佛經所言：「制心一處，無事不辦」，不論治病或任何事皆可成辦，可治身病，亦可治地球災難。只要能真正制心一處，即可化解災難。身體是物質，物質從何而來？物質由念頭而生。彌勒菩薩云：「一彈指三十二億百千念，念念成形，形皆有識」，念念成形，即是阿賴耶三細相之境界相，境界相即物質，亦即今日所言之宇宙。念頭一動，宇宙便出現，亦即依報。形皆有識，識即正報，識不是別人，識是我。我與宇宙同時發生，皆為自性之幻相。

《華嚴經》云：「應觀法界性，一切唯心造。」「萬法唯心所現，唯識所變。」遍法界虛空界萬事萬物與自己一體。賢首國師在《還源觀》中提及，物質現象跟精神現象是一體。「顯一體，起二用」，二用即物質現象跟精神現象，正報跟依報二用，兩種作用同時皆有三種周遍。一為振動，凡是現象都是波動現象，沒有波動就不會有任何東西，現象是自然現象、精神現象、物質現象，全是波動。波動速度之快周遍法界。無時間與空間，它立刻周遍法界。二為出生無盡，出生就有變化，變化時無有止境，無量無邊。三為含容空有，含容即每一現象皆包含全體，無論自然現象、物質現象，或精神現象，皆包含全體。

心包太虛，量周沙界。任何一物質現象包含吾人，吾人亦包含任一現象。即科學中之互相重疊，互相糾纏在一起。

現代量子力學家所提「以心控物」，亦即此理。量子學家發現，物質分到最後，物質亦不存在。佛經所言「極微之微」，再分亦復不存。物理學家已發現此極微之微，此一分析證明，物質原為意念之波動現象，亦說明物質為念頭所產生。一切法從心想生，若念頭好，身心決定健康。身體所有一切毛病皆源於邪思、邪念。若人有邪思、有惡念，則損害別人三分，傷害自己七分。反之，幫助別人即為幫助自己，成就別人即為成就自己。因此，念頭純淨純善，則決定健康長壽，不為病苦所侵。

夏威夷傳統療法，代代相傳，修藍博士對敬愛的莫兒娜·納拉瑪庫·西蒙那所傳之法相信，願意學習，真幹，(具足信願行)，行即真幹，《華嚴經》曰：「信為道源功德母，長養一切諸善根。信字尤要，成始成終，唯一信心而已。」真信即為真幹。修藍博士藉由新知識將療法重新修訂，且不自私自利，四處教人。此療法珍貴之處，在於只要自我通過對記憶的清理，就能解決問題。

今年三月二十一日，修·藍博士蒞臨香港訪問，言談中特別強調愛心，愛心實為法性核心，性德中之第一德。清淨平等之愛心，無佔有、控制、支配之愛心，此愛心周遍法界。修藍博士對桌子、地板、樹木、花草等一切萬物具足清淨平等愛心，人若無此愛心，治不了自己，亦治不了別人。無一點私心，即為其治病之理。

愛是慈悲。愛是萬德萬能萬福的根源。近些年，吾人將愛送到全世界，肯定人性本善，人人皆有佛性。期望人人皆學會自愛、愛人、愛家、愛國、愛世界、愛眾生。因愛孕育出宇宙萬物，天地萬物，無一不是從愛心而生而長。對一切有情、無情眾生皆有真誠愛心，完全生活於感恩世界中。以此心態待人接物，當治病時，功效即能現前。

《華嚴經》曰：「一切眾生本來是佛」，對一切眾生應以誠敬愛心對待。眾生之不善及煩惱原本虛假，應該放下，佛法之放下、斷煩惱，即此療法之清除記憶，不但一切不善要放下，善亦要放下，若不善不放下，將到三惡道去；若善不放下，將來生三善道，出不了六道輪迴。若要出六道輪迴，惟有善與不善全放下。若能將妄想、分別、執著統統放下，即為成佛。《觀無量壽佛經》云：「是心作佛，是心是佛」。大勢至菩薩教人「淨念相繼」，淨即為清淨，心裡無惡念亦無善念，只有

一念，阿彌陀佛，便生無量智慧、無量福德，則決定往生西方極樂世界，圓滿成佛。

今逢此書出版之因緣，謹將相關事理，略陳其要。望讀者諸君能藉此勝緣，落實純淨純善，進而離諸疾苦，災難消弭，最終皆能同登覺岸。願共勉之。

淨空 謹識於香港
二零一三年六月四日

Preface

Ihaleakala Hew Len, Ph. D. of the United States spent three years using the Self I-Dentity through Ho'oponopono(R) process while working at a psychiatric hospital in Hawaii. He experienced amazing results with his patients as he worked on himself using this Hawaiian process. The method may be used even when patients are thousands of miles away, as the doctor works on healing himself. This has caused a sensation through out the United States, attracted global attention and led to a wave of interest in studying this healing method.

The fundamental concept of this healing method is that everything originates from one's own mind and confirms that one is inseparable from others. All problems are within oneself and nothing to do with others. There is nothing wrong with the external environment—person, matter or thing. All problems originate from one's own thoughts. If there are impure thoughts, the external environment will be impure. External matters and things are merely a replay of one's subconscious memories. The external environment will only be changed if one's memory is cleared. Thus, one must take one hundred percent responsibility for any external situation or thing. All the good and bad that one hears, sees or comes into contact with, are latently stored in the subconsciousness and referred to in Buddhism as “seeds of the Alaya Consciousness.” This method involves single-mindedly repeating “I am sorry,” “Please forgive me,” “Thank you” and “I love you,” to completely clear negative or good and bad memories, enable the pure mind to arise and the illness to be cured. This corresponds to the early teachings of Teacher Bingnan Li on “changing the mind.” Teacher taught people to invite Amitabha Buddha into their respective minds and to eliminate everything else. When every thought is of Amitabha Buddha only, one will definitely achieve rebirth in the Pure Land.

When focused on chanting and one's thoughts are focused on one thing, it gives rise to great healing effects just as light convergence will penetrate even steel sheets. The Buddhist sutras state that “Nothing is impossible if the mind is focused,” whether it is treating illness or any other matter, it can all be dealt with. Physical illness can be cured and the earth's disasters alleviated. As long as the mind is truly focused, it can alleviate disasters. The body is matter, where does matter come from? Matter arises from thoughts. Maitreya Bodhisattva said “There are three hundred and twenty trillion thoughts within a snap of one's fingers. Every thought has form and each form has consciousness.” “Every thought has form” refers to marks of the phenomenal world within the three subtle marks of the Alaya Consciousness. The marks of the phenomenal world are matter, which, in today's terms, is our universe. The universe being the “circumstantial reward,” appears as soon as a thought stirs. “Each form has consciousness” - consciousness refers to the “direct reward.” Consciousness refers to oneself, not others. The universe and oneself arise simultaneously, both as illusions of the true nature.

The *Flower Adornment Sutra* states “One should observe the nature of the Dharma realms, everything arises from the mind.” “Everything arises from the mind and is transformed by consciousness.” Oneself and all phenomena throughout the Dharma realms and the universe are one. National Master Xianshou in *Returning to the Original Visualization* wrote that material phenomena and mental phenomena

are one entity. “While it appears as one entity, it has two functions.” The two functions refer to material and mental phenomena, the direct and circumstantial rewards. At the same time, these two functions have three universal propositions. First, vibration - all phenomena are vibrating phenomena. Without vibration, there would be nothing. Phenomena, whether natural phenomena, mental phenomena or material phenomena, they all vibrate. The speed of vibrations reaches throughout the Dharma realms. There is no time or space, it instantaneously reaches throughout the Dharma realms. Second, “unlimited generation of life.” As soon as life is generated, it undergoes change and there is no limit to the period of change - it is infinite and boundless. Third, “encompassing and accommodating the universe.”

“Encompassing” refers to each phenomenon encompassing and accommodating the entire entity, whether it is natural phenomena, material phenomena or mental phenomena, it is wholly encompassed and accommodated. The “mind accommodates the universe and is as great as the entire universe with its myriad worlds (as numerous as the sands of the Ganges).” Any material phenomenon encompasses oneself and oneself encompasses any phenomenon. This is what science describes: mutual overlapping and intermingling .

This principle is as modern quantum mechanics propose - “using the mind to control matter.” Quantum mechanics have discovered that when matter is broken down to the final extent, matter also does not exist. As the Buddhist sutras state “The smallest of small,” which if broken down further will also not exist. Physicists have discovered the “smallest of small” and such analysis proves that matter originates from the vibrating phenomena of thoughts and shows that matter arises from thoughts. Everything arises from the mind. With good thoughts, the body and mind will definitely be healthy. All physical illnesses originate from improper thoughts. If a person has improper and evil thoughts, they are thirty percent harmful to others, but seventy percent harmful to themselves. On the other hand, helping others is helping oneself, helping others succeed is helping oneself succeed. Thus, totally pure and virtuous thoughts ensure a healthy and long life that is free from illness and suffering.

The traditional Hawaiian healing method has been passed down throughout generations. Dr. Hew Len believes in this method that has been passed down from respectful Mornah Nalamaku Simeona, and he is willing to learn and truly practise it (with sufficient belief, vows and practice). Practice means truly practising. The *Flower Adornment Sutra* states that “Belief is the mother of all virtues, constantly nurturing all virtuous capacities. The character for ‘belief’ is particularly vital as faith is the only thing that sustains from start to completion.” Truly believing means truly practising. Through new knowledge, Dr. Hew Len has revised the healing method and selflessly teaches people everywhere. The advantage of this healing method is that one can solve problems by cleaning one’s own memory.

On 21 March 2012, Dr. Hew Len visited me in Hong Kong. During our conversation, he particularly emphasized “love,” love as the core of Dharma nature and the first virtue of the virtuous nature. Pure and impartial love is without possession, control or domination. Such love extends throughout the Dharma realms. Dr. Hew Len is full of pure and impartial love for tables, floors, trees, flowers, plants, etc and everything. Without such love, a person would not be able to heal themselves nor others. The absence of selfishness is the reason for such success in healing.

Love is compassion. Love is the origin of all virtues, abilities and fortune. In recent years, we have brought love to the whole world and affirmed that human nature is innately good and that everyone has Buddha nature. We sincerely hope that everybody can learn to love themselves, others, families, countries, the world and sentient beings. Love nurtures everything in the universe, heaven and earth. There is nothing that does not grow and develop from love. Have sincere love for all sentient and non-sentient beings and live entirely within a grateful world. Dealing with people and things with such a state of mind facilitates effective healing of illness.

The *Flower Adornment Sutra* states that “All sentient beings were originally Buddhas.” One should love all sentient beings with sincerity and respectfulness. The evils and afflictions of sentient beings are essentially false and should be let go of.

“Letting go” and “ceasing afflictions” in Buddhism correspond to the clearing of memories in this healing method. Not only should one let go of the evils, but also the virtuous. If one does not let go of the evils, one will go to the Three Evil Realms; if one does not let go of the virtuous, one would be reborn in the Three Virtuous Realms, and one will not transcend reincarnation within the Six Realms. If one wishes to transcend reincarnation within the Six Realms, one must completely let go of the virtuous and evils. If one can completely let go of wandering thoughts, discrimination and attachments, one will become a Buddha. The Visualization Sutra states that “When mindful of Buddha, one is a Buddha.” Mahasthamaprapta (The Great Strength) Bodhisattva taught people to “maintain pure thoughts.” The character for “pure” refers to “purity,” being without evil or virtuous thoughts and being mindful only of Amitabha Buddha, thereby developing infinite wisdom and fortune and ensuring rebirth into the Pure Land to completely become a Buddha.

We have outlined matters relating to the importance of publishing this book today. May readers take this wonderful opportunity to practise complete purity and virtues and be free from illness and suffering, eliminate disasters and ultimately reach the shore of enlightenment together. May we all be encouraged.

Sincerely,


Chin Kung, AM, Hon Ph.D.

Hong Kong
4 June 2013

愛心遍寰宇 感恩滿世間——來自編輯小組的感謝報告

淨公恩師諄諄教導：我們起心動念，念頭才起，周遍法界，遍法界虛空界全知道。我們的身體是物質，物質是細胞構成的，細胞是原子構成的，原子是粒子構成的，粒子現在講夸克構成的，夸克找到最後微中子，最小的物質，再分析，物質現象沒有了，出現的是念頭的波動現象。所以科學家明白了，物質是從念頭裡產生的。這跟佛法講的一樣，佛法說物質是從心生的，心起作用就是念頭。所以大乘法總結一句，全體是心，全體是念頭，一切法從心想生。這一切法，大的方面就是整個宇宙，小的方面就是我們個人。身體是個小宇宙，外面是大宇宙，小宇宙跟大宇宙是平等的，我們個人跟宇宙是一樣的複雜，決定是不增不減的。

宇宙的核心就是愛，就是感謝。這兩個意念，不同的言語、不同的文字、不同表達的方式，但是在水結晶裡頭是同樣的美，比任何一個訊息都美。這個結論在江本勝博士的水實驗裡已經肯定、清晰地表示出來。所以「愛」跟「感謝」是宇宙之間的真理，永恆不變。

我們的心淨，地球就清淨，地球清淨，證明我們的心清淨，因為它是一體，所以它的感應非常非常的靈敏。不善的思想行為令我們身體不健康，令我們的地球變壞。我們的心想純淨純善，這裡就是極樂世界。

透過修·藍博士的夏威夷傳統心靈療法，能讓大眾知曉每個人的自我念力確實能產生巨大的醫療效果，不但是自己體質，乃至千里以外的人都能醫治。我們只要用真誠的愛心善念，專注地把意念集中，清除不好的負面記憶，然後好的記憶也要清除，最後讓自己的心歸到零。零是什麼都沒有，這個時候我們的清淨心得到了，清淨心生智慧，真的能夠解決很多人生問題。第一個是身心健康，繼而家庭和睦、事業成就和居住環境安全等等，都能解決。

感恩諸佛菩薩對我們無限慈悲的護念，讓我們有此機緣整理出版《修藍博士講演集》專輯，通過修藍博士的效果卓著之例證，進而了解此療法的成功：就是治療者要有一個清淨平等的愛心——沒有佔有、沒有控制、沒有支配的念頭，並進入一種高度專注的狀態（佛法講禪定功夫），觀想你我一體，用「我愛你」，「對不起」，「請原諒我」，「謝謝你」來清理（放下）記憶，殊勝的療效便產生。

在此，我們至真至誠地感恩修藍博士的為人演說；感恩他傳此深層心療法——「荷歐波諾波諾」及一切對此療法策劃、發揚、更新的仁

人志士，促使我們對佛法斷疑生信，並幫助我們發出自救救他、自度度他的菩提心。感恩對《修藍博士講演集》作出奉獻的一切志士仁人。感恩採訪修藍博士的有識之士們，將此療法背後深隱的道理與運用充分體現出來，讓人們從中學習，獲得利益；感恩「荷歐波諾波諾」辦事處官方網站對廣大社會作出的無私奉獻；更感恩 Ms Betty Pua Taira 等仁者為本會與修藍博士作聯繫工作。

本書得以流通，我們至誠感恩淨公恩師對編輯小組的慈悲護佑和指導。歷年來，恩師在講經中不斷教導大眾如何修行，就是要修出一個清淨平等的慈悲心，利益自己身心的同時，感動對方，讓他模仿學習，自度度他。可惜末法眾生業習深重，聽經不明，學習不精，不但不能自利，連地球也因我們的煩惱惡行而遭受破壞。本書所宣揚的傳統心靈療法成效卓然，確實能令世人回歸健康與平靜，處處笑顏可見。恩師於講經時多次詳細解釋其理論，更把佛法注於其中，令其達到盡善盡美，唯望眾生永離生死煩惱，重拾如佛陀一樣圓滿的福德與智慧。我們的編輯工作還在進行，恩師已經為本書命名，可見老人家慈悲救助之心是如此懇切！

我們也特別感恩香港佛陀教育協會及董事胡妮妮大德。一直以來，協會、胡妮妮大德和諸位領導不斷關懷和指導我們的工作，為我們提供了種種方便及多方支持。還要至誠感恩協會所有職員和義工們的護持與辛勤付出，使編輯工作得以順利完成。

由衷感恩為本書的出版作出奉獻的一切仁者，包括參與外文翻譯的美國諸位大德和英文校對的澳洲仁者以及香港發心翻譯、編輯的諸位法師及仁者，我們至誠感謝，還有很多默默付出的仁者，我們也無比感謝。

另外，我們感恩台灣華嚴講堂及劉醫師等仁者提供水結晶圖案。

衷心感恩華藏淨宗學會全體同仁，特別是網路方面各位志士仁人的支持與付出。他們不疲不倦的將恩師之開示編輯成文字檔案，放置網路，以便大眾及時見聞善知識的教誨。藉此我們在編輯時能順利取材，摘錄供養社會大眾。非常感恩他們的無私奉獻。

深切感恩十方大眾對此專題的支持，感恩許多仁者在幕後盡心盡力地默默付出，我們的感激之情難以言喻。

我們深深祈願每個人都能夠得到淨定安樂，培養自己的善心善行，從自己的善意開始，愛父母、愛兄弟、愛家人、愛宗族、愛鄰里

鄉黨、愛國家、愛民族、愛一切眾生。美國布萊登博士告訴我們，應對災難的辦法是地球上的居民要「棄惡揚善，改邪歸正，端正心念」。祈盼人類從此遠離負面記憶，清除身體所有病毒的細胞；讓我們以猛力回頭向善之心，在災難頻密的今日，幫助世界化解災殃、轉危為安，讓我們的家園回歸清淨安寧！

最後，將此《修藍博士講演集》專題出版及流通的一切功德：

迴向淨公恩師，法體安康，法輪常轉，光壽無量；

迴向修藍博士及其家親眷屬福慧增長，「荷歐波諾波諾」療法創始人及傳承弘揚者早日回歸自性，清淨無染，吉祥如意；

迴向大德胡居士，福壽康寧，六時吉祥，行滿功成，品位高昇，圓證菩提；

迴向盡虛空遍法界一切眾生，罪業永除，福慧增長，都能一心念佛，早日離苦得樂，往生極樂，圓滿無上菩提；

迴向全球眾生永離業海，福慧圓滿。願地震海嘯、水火風災、戰爭瘟疫等全球災難，一切化解，國豐民安；

迴向所有為此付出的老師、仁者大德、各界人士及其眷屬業消智朗，圓成佛道。

願以此功德，莊嚴佛淨土，上報四重恩，下濟三途苦，若有見聞者，悉發菩提心，盡此一報身，同生極樂國。願一切見聞者皆得身心安穩，業障消除，圓成佛道。感恩一切！阿彌陀佛！

編輯小組頂禮感謝

二〇一三年五月二十二日

Love throughout the universe and gratitude throughout the world - Acknowledgements from the editorial team

Venerable Master Chin Kung continues to earnestly and tirelessly teach us that our intentions and thoughts permeate throughout the universe as soon as they arise. These intentions and thoughts are simultaneously received by all beings. Our body is comprised of matter. Matter is comprised of cells. A cell is comprised of atoms. An atom is comprised of particles and a particle is comprised of quarks. Continuing to deconstruct a quark, neutrino will be found, the smallest unit of matter. Upon further analysis, it is found that matter disappears and the vibration of thought appears. Therefore, scientists now realize that matter is produced by thoughts. This logic is the same as found in Buddhism, i.e. matter is produced by the mind. When the mind is active, thought arises. Therefore, Mahayana Buddhism concludes that all is the mind, all is thought and all is manifested by the mind. "All" refers to the universe when we speak broadly and individuals when we speak narrowly. Our body is a small universe and outside the body it is a large universe. Whether a small or large universe, they are both equal and with the same complexity. There is no gain or loss.

The core of the universe is love and gratitude. Regardless of the language or expression, these two words equally produce the most beautiful water crystal patterns. This has been decisively and unmistakably proven in the Water Crystal Experiments conducted by Dr. Masaru Emoto. Therefore we can conclude that love and gratitude are the eternal truths of the universe.

If our mind is pure, the earth will be pure, and vice versa. This is because they are one entity. The earth is acutely aware of and responds to the smallest human thought. Man's improper thoughts will not only lead to poor health but also to the deterioration of the earth. A pure and virtuous mind will lead to the Western Pure Land.

Dr. Hew Len's practice of Ho'oponopono involves reconciliation and forgiveness, lets people realize that one's own thought can indeed produce an astonishing healing effect. It's not only efficacious on one's own health, but also on patients who are thousands of miles away. In this practice, all we need to do is to concentrate on cleaning both positive and negative memories. When we perform this process, we need to maintain kind and virtuous thoughts. We will then finally return to the zero state. The zero state is a state where nothing exists and where we attain a pure mind. A pure mind can generate wisdom which can help solve many problems. The first benefit that is realized is good health, either physically or psychologically; followed by harmonious family relationships, bright career prospects, a safe living environment, and so forth.

We would like to express our gratitude to the infinite blessings of the Buddha and Bodhisattvas, and all those who provided us with the opportunity to edit and publish the Collection of Lectures by Dr. Hew Len. By reading about Dr. Hew Len's remarkable exemplar of success, we realize that the key to his achievements using this practice is that the therapist needs to possess pure and

impartial love – a love that is not about possessing, controlling, or arranging. The therapist needs concentrate on visualizing that the patient and he/she are one. This can be accomplished using four phrases to remove all memories. The phrases are “I love you;” “I’m sorry;” “Please forgive me” and “Thank you.” Afterwards, an incredible curative healing effect may or may not be produced.

We are deeply indebted to Dr. Hew Len for his selfless public teachings and to his SITH for passing down this marvelous practice of Ho’oponopono. We would like to thank all those who have engaged in planning, promoting and updating this practice, for encouraging us to make amend doubts and become confident in Buddhism and increasing our motivation to dedicate ourselves to helping others. Furthermore, we need to thank those who interviewed Dr. Hew Len, because they provided us with the principles, practices and benefits of this practice. We also thank the Asian office who maintains the Ho’oponopono website for their selfless contribution to the public, and special thanks to Ms Betty Pua Taira for managing the communication with Dr. Hew Len.

We are deeply indebted to Venerable Master Chin Kung for his merciful blessings and advice. For decades, he has been constantly teaching people how to practice Buddhism; i.e. practicing to obtain an impartial and compassionate mind, benefiting one’s own health and soul as well as others’, and inspiring others to learn from us. Unfortunately, for those who now live in modern times, i.e. the last Dharma period - the Dharma Ending Age, (There are three periods of the Dharma: Dharma Perfect Age, Dharma Semblance Age and Dharma Ending Age.) they have created heavy karmas that are preventing them from studying and gaining an in-depth understanding of Buddhism. Consequently, man’s selfishness and greediness have ruined both their own health and the earth’s ecological equilibrium. Ho’oponopono is indeed an effective practice for recovering people’s health, mental tranquility and happiness. Master has explained the essence of this practice many times during his lectures and even combined Buddhist teachings with it. The goal is to make it perfect and show all beings how to get rid of detrimental thoughts to regain perfect wisdom, fortune and virtues, just as the Buddha. This collection had already been given a title by our Master while we were still compiling. We then realized how sincere the Master is by willing to help all beings!

We would like to especially thank the Hong Kong Buddhist Education Foundation and their director, Ms. Lily Hwoo, for their long-term thoughtful care and advice, and for providing us with many opportunities and support. We would also like to thank all the staff and volunteers. It is only through their diligent efforts that we could complete the tasks smoothly.

We are obliged to those who have taken part in the translation of the book, especially to those translators and proofreaders from the United States, Australia and HK. On top of that, we would especially like to extend our sincere gratitude to those anonymous volunteers, whose work and effort enabled us to complete this collection.

We want to thank the Taiwan Hua Yan Lecture Hall and Dr. Liu for providing us with plenty of pictures of water crystals.

We would also like to extend our gratitude to colleagues from the Hwa Dzan Pure Land Learning Society; especially to those who tirelessly transcribe and upload Venerable Master Chin Kung's lectures to the Internet, which enabled us to easily excerpt required content, and making it available to the public. We thank them very much for their selfless devotion.

We would like to express our gratitude to all those who have globally supported us on the completion of this collection and especially to those anonymous volunteers. To them, we cannot be grateful enough.

We sincerely pray that everyone can attain tranquility and happiness by cultivating a virtuous mind and doing good deeds. Begin by nurturing one's own good intentions, and then by loving parents, siblings, relatives, neighbors, one's country and ethnic group, and all beings in the universe. As suggested by the American author Gregg Braden, the only way to reconcile a planet-wide catastrophe is to abandon evil and return to virtue, stop all wrongs and do what is proper, and finally correct our erroneous mindsets. We wish all the people in the world to erase bad memories and eliminate poisons from their body going forward. In the face of increasing disasters, let us try harder to nurture good thoughts, help the world to reconcile disasters and reward the earth with its original peacefulness and beauty.

Finally, we would like to reward all the merits from the publication of the Collection of Lectures by Dr. Hew Len to the following people:

Venerable Master Chin Kung: We wish him longevity, good health and fortune, and to give more lectures.

Dr. Hew Len and his family: We wish that they will increase their wisdom and fortune; and that the founder and successors of Ho'onoponono soon return to their self-nature.

Ms. Lily Hwoo: We wish her good health and fortune. We wish that her position in the Western Pure Land can be improved and that she achieves perfect enlightenment.

All beings of all Dharma Realms: We wish their karmas are eliminated and their wisdom and fortune are increased. We wish that they all can concentrate on chanting Amitabha Buddha, leave behind all sufferings, gain happiness, be reborn into the Western Pure Land and achieve perfect enlightenment.

All beings on the earth: We wish that their karmas can be eliminated forever and that wisdom and fortune can be everlastingly achieved. We wish all disasters, such as earthquakes, tsunamis, floods, fires, windstorms, wars, plagues and so forth, will be reconciled and people will live in wealth and peace.

Teachers, virtuous people and people from all walks of life and their families who are involved with this collection: We wish that their karmas can be eliminated and they can eventually achieve perfect enlightenment.

Finally, we would like to reward all the merits to our beloved ones as well as to all other creatures in the cosmos who are suffering, for your peaceful mind and happiness. We wish that all will be reborn into the Western Pure Land. Be

grateful to all! Amitabha!

Editing Team
22 May 2013

《修藍博士講演集》專輯出版聲明

《A Collection of Lectures by Dr. Ihaleakala Hew Len》 Publication statement

本專輯英文版來源於網站 <http://www.youtube.com/>

編者的宗旨是希望世人通過本書了解修·藍博士的夏威夷傳統心靈療法的理念及取得顯著的成效，從中認識到：藉由清淨平等的愛心念力，能療癒自身和遠方的病人，進一步則能化解地球災難。故深切期盼本書廣為流通、普利群萌，令一切眾生回歸平靜，社會安定，世界和平。

雖有如此願心，然由於時間的緊迫和我們能力的局限，編輯中，難免有不妥及錯誤之處；外文翻譯亦惟恐不能很貼切表達原作的本意，並兼之錯漏。在此，特別言明，懇請作者、讀者及有緣眾生們慈悲海涵，我們以真誠感恩的心向您們頂禮致歉。

本書是以中英文字對照的方式供養讀者。諸位仁者若發現此書內容、文字有訛誤之處，祈盼不吝賜教，我們至誠感恩。

The English lectures in this collection are sourced from <http://www.youtube.com/>.

Through this book, we hope that the world will understand the concepts and remarkable success of Dr. Ihaleakala Hew Len Hawaiian spiritual healing method, and thereby realize that pure and impartial loving thoughts can heal oneself and distant patients, and resolve disasters on earth. We sincerely look forward to the extensive circulation of this book to benefit all sentient beings and restore them to purity, social stability and world peace.

Despite our efforts, there may be errors due to time constraints and our own limitations, and the English translation may not adequately convey the original intent. Hence, we hope that the writers, readers and associated sentient beings may forgive our mistakes and accept our sincere apologies.

This book presents the Chinese and English text alongside each other. Should you find any errors, please do not hesitate to let us know.

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香港佛陀教育協會編輯小組 謹識

二零一三年五月二十二日

Website of the Ho'oponopono Asian Office and
editorial team of the Hong Kong Buddhist Education Foundation

22 May 2013

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第一章、愛心遍法界

Chapter 1、Love throughout the Dharma realms

修·藍博士來訪^上淨^下空老法師

Dr. Ihaleakala Hew Len visits Venerable Master Chin Kung

二〇一二年三月二十一日於香港

March 21, 2012 Hong Kong

到訪者：修·藍博士

Guest: Dr. Hew Len

受訪者：淨空老法師

Host: Venerable Master Chin Kung

翻譯者：定弘法師

Translator: Venerable Ding Hong



註：因修·藍博士用英文溝通，而淨空老法師用中文溝通，定弘法師作中間翻譯。我們把修·藍博士與淨空老法師所說的正確翻譯內容列在他們的名字底下，以便讀者閱覽理解。

Note: Since Dr. Hew Len speaks English and Venerable Master Chin Kung speaks Chinese, Venerable Ding Hong translated the conversation. For the convenience of reading, the translation is annotated to indicate who is currently speaking.

淨空法師(Venerable Master Chin Kung)：我昨天從澳洲回來。
I just came back from Australia yesterday.

定弘法師(Venerable Ding Hong)：We just came back from Australia last night.

修·藍博士(Dr. Hew Len)：He is traveling a lot then.
那他經常在旅行。

定弘法師：他說我們經常去旅行。

淨空法師：現在比較少一點。
I travel less now.

定弘法師：Now Master travels less than before.



修·藍博士：I would like to travel less myself.
我也想少旅行一些。

定弘法師：他也很希望能夠旅行得少一些。

淨空法師：年歲大了。
I am getting old.

定弘法師：Master is 86 years old, so he is starting to reduce his travel.

修·藍博士：I am only 73.
我只有七十三歲

定弘法師：他只有七十三歲。

淨空法師：非常難得做得這麼多的好事。
It is quite commendable that he has done so many good deeds.

定弘法師：Master compliments the work you have done for humanity.

修·藍博士：Tell him that I am doing it for myself. Just coming to make amends for my errors.

請告訴他我是為自己做的。為了懺悔自己的過錯。

定弘法師：他說他做這些事情也是為了他自己能夠提升。

淨空法師：對，跟佛法裡面講的理念完全相同。

Yes, this completely accords with the teachings in Buddhism.

定弘法師：What you have said in your work is no different than what the Buddha taught us.

淨空法師：這份東西是我在二〇〇五年元旦跟同學們的一篇講話(註)。
This is a speech I gave to fellow practitioners on New Year's Day in 2005.(Note)

定弘法師：The article is an English translation of the Master's speech he delivered to our Buddhist practitioners in early 2005.

淨空法師：特別強調愛心。生命、人性的核心就是愛。

Love is particularly emphasized. The essence of life and human nature is love.

定弘法師：The article emphasizes the message of love. The essence of life and humanity is love.

淨空法師：人如果充滿了愛心，這個社會就和諧，災難就會化解。

If man is full of love, society will be harmonious and disasters will be resolved.

定弘法師：When men possesses full love, then there will be no disasters in our world.

淨空法師：今天我們有緣，難得。要請修·藍博士把他這麼多年來的經驗跟我們分享。

This is quite a rare opportunity. We'd like to ask Dr. Hew Len to share his years of experience with us.

定弘法師：It is a great pleasure to have you here and we would be happy to hear what you have done in past years.

修·藍博士：You tell him that I am grateful that he has invited us. I only come to make amends with all of you.

請告訴師父我很感激他邀請我來，我只是來向你們大家懺悔。

定弘法師：Sorry?

什麼？

修·藍博士：I only come to make amends with each one of you, the table, the floor ...

我只是來向你們每一個人、桌子、地板等懺悔。

定弘法師：他說他非常感謝您的邀請。他是說來這裡只是來跟這些所

有的有情、無情生命來會見。

定弘法師：In his lectures, Master has mentioned your work to all of us many times. So we are actually familiar with what you have done.

定弘法師：弟子告訴他說：您在您的講經當中有談過很多關於他的這些內容，所以我們都已經有一定程度的認識、熟悉。

淨空法師：沒想到我們能在此地見面。
I never thought that we would meet here.

定弘法師：It was beyond my expectations that we could meet here in Hong Kong.

修·藍博士：Tell him I'm honored to be with him.
請告訴他我很榮幸能親近他。

定弘法師：他說他對你很崇敬。

修·藍博士：Giving me a chance to make amends with him and his family, relatives, and ancestors.
給我一個機會向他、他的家人、親屬、祖先懺悔。

定弘法師：他說這是給他一個機會能夠親近你，而且能夠跟我們的祖先更靠近一步。

淨空法師：現在大家把祖先忘掉了，所以才有這麼多的災難。
Nowadays, everybody tends to forget their ancestors. This is why there are so many disasters.

定弘法師：Nowadays, people tend to forget our ancestors, and that's one of the causes of the current disasters.

淨空法師：我們到處的勸導，但是真正接受的人不多。所以給我們一個認知，必須要做出樣子來，他們才會相信。所以這次我們在圖文巴看到這個模式能做成功，這是很好的典型。八十多個族群，一百多種不同的語言能夠生活在一個小城，能夠和諧、能夠融洽，這就給世界上的人做個榜樣，世界所有的人可以團結成一家。
I have been lecturing everywhere, but few truly accept my teaching. This tells me that I must set an example. They will then believe me. Now, in Toowoomba, we have a successful example. It is a very good role model. There are more than 80 ethnic groups; with more than 100 languages; living in a small city harmoniously. This is setting an example for the world. Everyone in the world can unite as a family.

定弘法師：Master has been lecturing around the world on traditional moral values for the last fifty-four years. But not many people have confidence in these moral values. Master just came back from Australia where he participated in a conference with other religions. They had a multi-faith forum over there. In the forum, Master encouraged the residents and

the faith leaders in Toowoomba (a small city in Queensland, Australia) to set a good example, a good model, for peace and harmony among all faiths and cultures. People need to see such a model before they can have real confidence..

修·藍博士：The model begins with you and me. Tell him that.

這個典範是從你跟我開始，請告訴他。

定弘法師：他說這樣的示範是從你跟我開始。

淨空法師：對，沒錯

That is right.

修·藍博士：So if you and I are not at peace, then nobody can be at peace.

所以如果你我之間不能和平，那沒有人能和平。

定弘法師：他說如果你和我之間沒有和平的話，那沒有人能夠把這個世界帶來和平。

修·藍博士：It is so important to be at peace with family, relatives, and ancestors, you know?

你知道，跟家人、親屬、及祖先平和是很重要的。

定弘法師：所以跟我們的親友和我們的祖先能夠取得和諧，這是第一步，最重要的。

淨空法師：對！這個要給我們跟一切人最重要的一個啟示，從本身你我的和諧，從這開始。

Exactly. This is an important point for us and everybody. Harmony starts with ourselves: you and me. This is where it starts.

定弘法師：Yes, this is really important for those of us who want to understand peace, that is, we should start with peace from ourselves.

修·藍博士：Yes, that's where it begins, you know?

是的，是從這裡開始的。

定弘法師：這也是他從這裡開始的。

淨空法師：沒錯。我們應該是二〇〇二年格里菲斯大學找我的時候，我跟他們和平學院的教授有兩次座談會，討論如何化解衝突、促進社會安定和平，我聽他們報告。他們做五十分鐘的報告，然後要我說話。我就告訴他們，和諧要從根本做起。今天衝突，大家看到是雙方，兩邊，兩個族群、兩個國家，我說問題不在那裡，問題在我們自己。我給他說的是，我們跟人，中國人說人性本善，習性不善，這個很不容易翻譯，也很難懂。我們就舉個例子：當前有利益擺在面前，我想到是這個利益是我的，自利還是他利？大家都

說，當然是我自利，那自利衝突就發生了。如果每個人都想到利益別人，這問題就解決了，這個他容易能夠體會。我說我們起心動念都能為別人著想，為社會著想、為大自然著想，衝突就沒有了。

That's right. In 2002, Griffith University invited me to attend two symposiums to discuss with professors of the Australian Centre for Peace and Conflict Studies how to resolve conflict and promote social stability and peace. After I listened to their 50-minute report, they asked me to speak. I told them that harmony should start from the root. Today in a conflict, people see that there are two sides, two parties, two ethnic groups, or two countries. I said that the problem does not lie there. The problem lies in ourselves. I told them that the Chinese say that human nature is originally good, but the habits acquired are not. This is very hard to translate and to understand. Let me give you an example. When there is a benefit right in front of us, we would first think of obtaining this benefit. Should we benefit ourselves or others? When everybody wants to benefit themselves, then conflict will occur. When everybody wants to benefit others, then the problem is resolved. This was easy for [the professors] to understand. If our every thought can be of others, of society, and of nature, then there will be no conflict.

定弘法師： Back in 2002, when Master migrated to Australia, Griffith University invited him to participate in a forum on the theme of peace, how to achieve peace. Master told the professors that in traditional Chinese philosophy, our ancestors taught us that peace should start with ourselves. We should remove the conflict between our nature and habit. Ok? But this idea may be a little difficult for them to understand. So the Master used another simpler phrase. That is, we should first resolve the conflict between selfishness and altruism. When there is a benefit in front of us, should we first think of the benefit for others or should we first think of the benefit of ourselves? If everyone thinks of the benefit for ourselves, then there will be conflict and we will never be able to achieve peace in the world. So, we should start to try to think of benefiting others first. This is the beginning of attaining peace.

修·藍博士： Do you know what “Aloha” means? The word “Aloha.” When you go to Hawaii, people will say “Aloha.” Do you know what that means?

你知道「阿羅哈」的意思嗎？你去夏威夷時，他們會說「阿羅哈」，你知道那是什麼意思嗎？

定弘法師： No, can you explain please?

不知道。能請你解釋一下嗎？

修·藍博士： It means that when I say “Aloha” to him, I am acknowledging that I am in the presence of God. So when I say “Aloha,” I am acknowledging him as a holy being.

當我對一個人說「阿羅哈」，我承認我在神的面前。所以當我說「阿羅哈」，我承認那個人是個聖者。

定弘法師： 他講到夏威夷的一個土語，就叫「ALOHA」。ALOHA 的

意思他就解釋說：當我對一個人講 ALOHA 的話，他說他承認對方是一個完美的人，是一個賦有神性的這樣的一個人。

淨空法師：這是非常重要的概念。所以《華嚴經》佛說：「一切眾生本來是佛」、「一切眾生皆有佛性」、「一切眾生皆有如來智慧德相」。所以在大乘教裡面，他肯定宇宙萬有跟自己是一體。

This is a very important concept. In the Flower Adornment Sutra, the Buddha said: "All beings are Buddhas in nature." "All beings have the Buddha-nature." and "All beings have the wisdom and virtues of a Buddha." In the Mahayana teachings, the Buddha affirmed that we and everything in the universe are one entity.

定弘法師：You just mentioned a very important concept, that is that everyone should have God's nature, which is perfect, and, you know, it is complete perfection. In the Buddha's *Flower Adornment Sutra*, the Buddha taught us that every sentient being has the Buddha-nature, which is the perfection. The nature of perfection. So, it is that we should recover such Buddha perfection nature. That's the education process.



修·藍博士：So, the light in you is eternal, see? It never goes out. Never, never, never goes out. So this is the Buddha in you. Now, what happens to us is that we run into problems and so, we block the light (the Buddha part of us) you know? So now, the only question is what we're going to do with this block; anger; resentment; putting money first? So Ho' opononono is about saying to this block, "I love you and thank you," so that the light comes back.

你的自性光是永恆的，你看。是永恆不滅的，永遠、永遠不滅的，這是你的靈性。現在我們遇到問題，光被障礙住了，靈感被障礙住了。現在唯一的問題是：我們如何去掉這個障礙，瞋、怨、以金錢為第一。「荷歐波諾波諾」就是對這個障礙說「我愛你，謝謝你」，光就能夠現前了。

定弘法師：他用這個比喻：他說像這個電筒光，本來一直都開著，而且這個光代表永恆的，就是我們自性（本性）中的光。但問題是平常我們都有黑板來遮住了它，它這個黑板就代表像憤怒，或者是貪婪等等，現在就是把這個障礙把它去除掉之後，那這個光就能夠現前了。

修·藍博士：I want to thank him for giving me one more chance to undo anything between he and I so that we can both be in the light, you know?

我要感謝法師給我這個機會來化解我們之間的一切，使我們兩個都能讓光再現前。

定弘法師：他說他非常感謝有這樣的機會，能夠這次來他能夠把我們倆之間這種黑色的障礙能夠去除掉，使到自性之光再現前。

修·藍博士：I am grateful that he's invited me. To give me one more chance to make amends with him.

所以我很感激他邀請我來給我再一次的機會向他懺悔。

定弘法師：他說他再次的非常感謝你，有這麼一個機會能夠進一步的達到這樣的一個完美。

淨空法師：我們也很感謝他來訪問，對我們自己這些理念更加肯定了。I am also grateful for his visit. He further confirms the Buddha's teachings.

定弘法師：Master is also very grateful because your coming actually confirms what the Buddha has taught us in the sutras.

淨空法師：你看在經典上，幾千年前佛就說了，所有的物質現象，都是我們意念變現出來的。我們讀經，對這個事情不敢懷疑，但是始終不能把這個疑斷掉。最近這幾年來，看到量子力學家的報告，分析到最後，真的，原來物質的基礎是意念的波動，我們對佛經上所講的這個疑惑完全斷掉了。

A few thousand years go, the Buddha said in the sutras that all phenomena are manifested by our thoughts. When we read the sutras, we do not dare doubt this. But we have never been able to truly end the doubt. In the past few years, we read reports from quantum physicists and concluded that, truly, the source of matter is the vibration of thoughts. We thus have completely ended our doubt about the teachings in the sutras.

定弘法師：Master has read the Buddhist sutra. The message was that all the phenomena of the universe are actually reflections of our mind. This is hard to believe, but we recently read about the quantum physics findings and actually, scientists have discovered that the ultimate source, or ultimate root, of all the materials; all the mass; the whole universe; is actually the vibration of our mind. So...

修·藍博士：Thought.
念頭。

定弘法師：Sorry?
什麼？

修·藍博士：Thought, everything begins with thought.

念頭，一切始於念頭。

定弘法師：Yes.

對！

修·藍博士：Quantum physics talks about the same thing as the Buddha is talking about. Coming back to the pure light. That's all. You see?

量子學所說的與佛的教誨一樣，都回歸到清淨之光，如此而已。你知道嗎？

定弘法師：他說所有的那些都是從思想裡來的。他說佛所說的正是跟量子學家所說的是相同的，就是關於這個本性之光。

淨空法師：對。佛法講的，不但你七情五欲是障礙，他講到最微細的起心動念，你看執著、分別，貪瞋痴慢這些東西，這屬於執著，這最嚴重的，再微細一點是分別，再微細的是起心動念。

Yes, Buddhism says that not only are the Seven Emotions and the Five Desires, obstacles. It even talks about the most subtle thoughts. For example, attachments and discriminations. Greed, anger, ignorance, and arrogance are attachments. These are more obvious. On a more subtle level there is differentiation. On an even more subtle level there are thoughts.

定弘法師：Buddha taught us that there are several vibrational levels of our thoughts. The most external level is the highest level of vibration, which is strongest. It is our attachment, attachment to things. The second level is the level of differentiation. We differentiate between things, make differentiations. The third level, which is the fundamental level of our vibration, is the level of wandering thoughts. These are very small vibrations. Even without differentiation, thoughts by themselves are actually vibrations.

淨空法師：因為它不起心不動念。所以他講零極限，那才是真正智慧，那才是真正自己，才是真正光明的原點。所以博士裡面講空這個概念，零極限，這個跟自性意思完全相同。

When there are no thoughts, it is what Dr. Hew Len called “zero limits.” That is true wisdom. That is true self. It is truly the origin of light. Therefore, the concept of “zero”, zero limits, that the doctor teaches, is exactly the same as the self-nature.

定弘法師：So, when we remove all these vibrations, what the quantum physicists mention about zero-point field will emerge. This is also according to the Buddha-nature in the Buddhist scripture. This nature will only come out when all the wandering thoughts, differentiation, and attachment are removed.

修·藍博士：Shakespeare talked about the same thing, all called nothing ...

莎士比亞也談到同樣的事—空無。

定弘法師：Shakespeare?
莎士比亞？

定弘法師：他說莎士比亞也講到，跟這個是完全相同的事情。

修·藍博士：Jesus talked about the same thing, purity of soul.
耶穌也講到這個，靈魂的清淨。

定弘法師：耶穌也講到這個，就是意念的這種淨化。

修·藍博士：Quantum physics says the same thing: zero-point, nothing.
量子學也講到這個，零點、空無。

定弘法師：量子學家講的也是這樣，零點、空無。

修·藍博士：We always come back to Buddha though, the Buddha is saying you have to be nothing, empty, void, so that the light can show up.
我們總是回歸到零，你要回歸空無，自性之光才能夠現前。

定弘法師：佛也是這麼講，說你必須要空無，就是完全空掉，你的自性之光才能夠現前。

淨空法師：這個世間只有這樁事情是真的，其他的全是假的。
This is the only thing that is real in the world. Everything else is false.

定弘法師：This is the only thing that is real in the world.

修·藍博士：Yes.
是的。

淨空法師：所以應當要放下，要把它清除掉。
Therefore, we should let go and remove [all obstacles].

定弘法師：We should remove all those obstacles.

淨空法師：二千五百年前孟子說過，「學問之道無他，求其放心而已」。這放心是什麼？就是放下。什麼叫學問？真正的學問統統放下，那就是真正的學問。

2500 years ago, Mencius said, "The way of study and learning is none other than the search for a calm mind." What is a calm mind? It is letting go. When one truly lets go of everything, that is true study and learning.

定弘法師：2500 years ago, Mencius, a sage in



ancient China, he said the true knowledge or the true wisdom is nothing but letting go, letting go of those things that are covering the light.

修·藍博士：How do you let them go?
你怎麼放下？

定弘法師：他問我怎麼去把這些放下？

修·藍博士：For me, I talk to them. I talk to the anger. I talk to them. “I’m sorry, please forgive me.”
我呢，就對它們談話。我對憤怒談話，我說：「對不起，請原諒我。」(詳見附錄)。

定弘法師：他的方法，他就講說，他說 Thank you，用謝謝你、我愛你、謝謝，他的方法。那弟子能不能說？

淨空法師：我們用的方法就是這個愛，愛心遍法界，善意滿人間。就用這個方法。
Our method is love. We use love and goodwill to permeate the world. This is our method.

定弘法師：We follow the Master’s teaching. This is the method we use. Like love...

修·藍博士：Yes,
對！

定弘法師：Love reach out...

修·藍博士：But what are you loving, are you loving this?
你愛的是什麼？

定弘法師：他問那你愛什麼？你愛的是什麼？

淨空法師：頭一個你要愛自己。你不愛自己，你就不會愛別人，愛別人是假的。愛自己怎麼愛？把自己的骯髒東西放下，那是真正愛自己，恢復到自己的零，這零點，這叫真愛自己，然後你才能夠愛一切眾生，愛一切動物、植物、山河大地，愛整個宇宙，愛一切眾生。上面從上帝，下面到阿鼻地獄，是一律平等的愛，全是自性浮現出來的。為什麼會有這個東西？那就是每個眾生他迷悟程度不一樣所造成的。不管怎麼不一樣，它都是平等的，你有不平等，是你有分別、你有執著。你離開分別執著，萬法是平等的。
First, you love yourself. If you don’t love yourself, you won’t love others. Your love for others will be false. How do you love yourself? By letting go of your polluted parts. This is truly loving yourself. Returning to your zero. This is truly loving yourself. And then you will be able to love all beings, love all animals, plants, the earth, and the

whole universe. When you love all beings, from God above to the beings in the Avici Hell below, your love is impartial. They all come out of the true nature. Why are there [differences between beings]? Because of the degree of delusion and awakening. Regardless, all beings are equal. You are not impartial when you have discriminations and attachments. When you are free of discriminations and attachments, everything is equal.

定弘法師：Master says that first we should love ourselves because if we cannot love ourselves we cannot love others. So that is the starting point. We love our nature and our nature is perfect. And then we will love everything, sentient beings, or non-sentient beings, including the mountains, rivers, all things.

修·藍博士：Tables?
桌子？

定弘法師：Tables, air, earth, everything. OK? Because all are the creations of nature, and we love them with no differentiation. We love them equally. They all come from the same source, like ourselves, so we love them equally. There is no differentiation or attachment.

淨空法師：有這樣的心（心情）、有這樣的心量，古聖先賢的東西你看懂。沒有這個心量，古聖先賢親自來教你，你也不會懂得。

When we have this broad mind, we will understand the teachings of the ancient sages. Otherwise, even if the ancient sages come to teach us in person, we will not understand.

定弘法師：Only when we have such an all-embracing broad mind can we truly understand what our ancient sages taught us. Otherwise, we will never understand the true meaning of their teachings.

修·藍博士：What we have to do is to make sure the intellect doesn't take over. The thinking mind.
我們也應該要確保不會被世智辨聰左右，就是我們的識心。

定弘法師：他說我們同時也要注意我們的智力，就是我們的思惟不要影響到我們的那種認識。

淨空法師：對。佛法裡面教的，先做到無我，就不受影響。只要有我，我喜歡的，我討厭的，你決定受染污。

Yes, Buddhism teaches that one should first practice selflessness. This way, we will not be affected. If there is a self thinking, "I like this, I hate that" we will all be affected.

定弘法師：According to the Buddha's teaching, we should first practice selflessness. We should remove the concept or the intellect of self. When we have such a concept, we hold on to ourselves and then we are not able to understand those great teachings.

修·藍博士： Thinking is a problem.
思惟是一個問題。

定弘法師：他說思惟是一個很大的問題。

修·藍博士： As opposed to letting go.
相對於放下。

定弘法師：這些都需要把它放下。

淨空法師：對。大乘法裡面不用思惟。他直接的去領悟。為什麼？思惟是心意識，心意識是妄心，妄心裡頭有思惟，真心裡頭沒有思惟，它全是智慧。加上思惟，它不是智慧，它變成知識，知識就有局限性。

Yes, in Mahayana Buddhism, practitioners do not think. They try to grasp it intuitively. Why? Because thinking uses consciousness, which is the false mind. In the false mind, there is thinking. In the true mind, there is no thinking. It is all wisdom. With thinking, it is not wisdom. It becomes knowledge, which has limits.

修·藍博士： I've been trying to work on that for years!
多年來我一直在這方面努力。

定弘法師：他說他已經很多年都在努力做這個事情。

修·藍博士： Trying to give up my thinking.
想要放棄思惟。

定弘法師：去放棄他的思想。

修·藍博士： And I work on it, I talk to it. If I have a question, the question comes up in my mind, I say to the question, "OK, thank you, thank you." Poof, it goes!
我努力與它對話。如果我有一個問題，這個問題浮現在我心中，我對它說：「好的，謝謝你、謝謝你。」它就不見了。

定弘法師：他說他的方法就是跟他們對話。當思想來的時候，譬如說一個問題來了，他會謝謝你、謝謝你，那這個問題突然就沒有了。

淨空法師：我們用的方法是阿彌陀佛。念一起，阿彌陀佛，統統歸到阿彌陀佛。
The method we use is chanting "Amitabha Buddha." When a thought

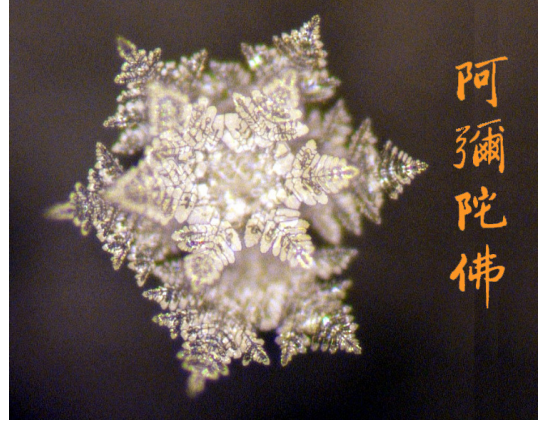


arises, we chant “Amitabha Buddha.” Everything is replaced by “Amitabha Buddha.”

定弘法師： Master says our method is to chant “Amitabha Buddha.” This name of the Buddha replaces all the thoughts. Once we recognize that we are having the wandering thoughts, then we come back to “Amitabha.”

淨空法師：阿彌陀佛的意思就是宇宙是無量的，心性は無量的，智慧は無量的，一切統統是無量的，是這個意思，就是無限大。

The meaning of “Amitabha Buddha” is that the universe is infinite, the mind is infinite, and wisdom is infinite. Everything is infinite. This is the meaning. It conveys infinite largeness.



定弘法師： The meaning of “Amitabha” is “Infinity.” So everything is infinite. The universe is infinite.

聽聞淨空老法師念佛聲的水結晶
(華嚴實驗室)

All the things, the virtues, are from nature, are infinite. Infinitely large, infinitely long.

修·藍博士： Infinitely short
無限短。

定弘法師： Infinitely short, yes.

定弘法師： 他說也是無限小的。

修·藍博士： So when you are infinite, you become spaceless, timeless. So you don't exist.

當一切無限時，就沒有空間、時間。你就不存在。

定弘法師： Right. Yes!
對！

定弘法師： 他說當我們講無量的時候，其實已經是超越了時空，沒有時間和空間。

淨空法師： 佛經跟中國古人講的無限小，意思很深。佛講的是一粒微塵，微塵裡頭有世界，世界裡頭又有微塵，微塵裡頭又有世界，重重無盡，這叫無量。

When the Buddhist sutras and the ancient Chinese talk about infinite smallness, their meaning is very profound. The Buddha was referring to a particle. There is a world within a particle, and there are particles within this world. Within those particles, there are still more worlds. The layers are endless. This is called infinity.

定弘法師： In the Buddhist sutras, they describe the infinitely short, small. And that is when we talk about a small particle of dust, this is very small. The Buddha said that within each dust particle there are large worlds, large universes. And in each large universe, within a particle of dust, there are also many dust particles. And in each of those dust particles there are also many, many universes. There are many layers of the universes and particles of dust. So even the smallest is actually infinite.

修·藍博士： When you are nothing, you can be everywhere and nowhere at the same time. Can you imagine you can be everywhere and nowhere at the same time when you're infinite? You're nothing!

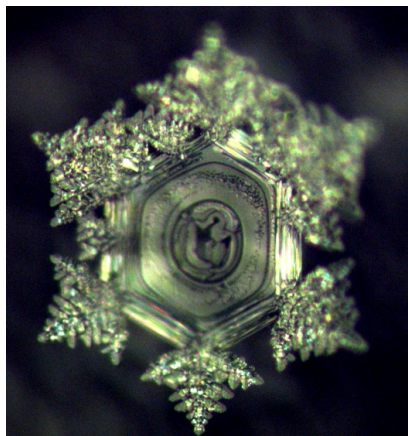
當你是空無時，你可以同時既無處不在，也可以不在任何地方。你能想像當你是無量時，你可以同時無處不在，也不在任何地方嗎？你是空無的。

定弘法師： 他說當我們放棄我們的那種妄想的時候，實際上我們可以在任何的地方出現，也可以沒有任何的點，就是說無所不在，也可以說根本就是沒有出現。

淨空法師： 不錯，因為能夠變現物質的就是自性的能量。自性的能量是遍法界，一切時、一切空間統統充滿的。有緣它就現相，自然的現相，沒有通過思考的，這叫感應，眾生有感，自然就有應，妙極了！雖應，也沒有思惟，也沒有動念頭，這才叫真的應化身。但是眾生起心動念，自己完全知道，就像江本博士水實驗一樣，水決定沒有思考、沒有想像。你看動個善念，它反應的圖案就很美；動個惡念，它反應的就醜陋，純粹是自然的。

Yes, because the energy of the self-nature can manifest matter. The energy of the self-nature permeates all the Dharma Realms, at all times and in all places. When the condition is right, it will manifest itself. It will do so naturally, without thinking. This is called "a response to a request." When a being has a request, there will naturally be a response. Amazing! Although there is a response, it is not through contemplation or thinking.

This is truly a Manifestation Body. But it is completely aware of the being's thoughts. It is like Dr. Emoto's water experiments. Water absolutely does not



讓水看「我愛你」在顯微鏡下的水結晶(華嚴實驗室)



讓水看「請原諒我」在顯微鏡下的水結晶(華嚴實驗室)

think. But when there is a good thought, water will respond with beautiful crystals. When there is a bad thought, it will respond with ugly crystals. The response is purely natural.

定弘法師：Master said that when we don't have thoughts, then we are able to manifest ourselves, OK, everywhere in the universe. When any sentient being has some sort of request, whether they are clear requests or they just requests from their inner mind, we can respond to them very quickly. So, when we don't have any vibrations from the thoughts, then we are able to respond to everything with the energy of our nature.

修·藍博士：Quantum nature.
量子的性質。

定弘法師：Quantum nature.

定弘法師：他說這是我們量子自然的一種能量。

淨空法師：那就是自性裡頭本來的東西。
It is innate in our nature.



定弘法師：And this is what we possess in nature. The virtue of our self-nature.

淨空法師：自性裡面的能量永遠用之不竭，取之不盡，不必到外面去找，外面沒有東西，找來找去找到什麼？是變了質的能量，那就是煩惱習氣，變質了。

The energy in our nature is always inexhaustible. We do not need to seek outside ourselves. There is nothing outside ourselves. If we look outside, what will we find? Distorted energy, which is afflictions and habits. It is distorted.

定弘法師：The energy of our self-nature is infinite. We don't need to seek energy from outside. It's all in our nature. So if you seek outside, look out for some sort of energy, that energy is actually distorted energy: the energy coming out from our wandering thoughts, differentiation or attachment.

淨空法師：我看了你們節錄的報告，我今天早晨看到。找我這份東西，這東西是七年以前寫的，二〇〇五年，裡面的東西跟他老人家的理念非常接近。(詳註)

This morning I read an abridged version of your report. I found this article of mine, which was written 7 years ago in 2005. The contents are very similar to your ideas.

定弘法師：Master read some of your teachings this morning and he find a lot of similarities between yours and his. In this article ...

修·藍博士：I want to make it clear that it's not mine. It comes directly from the Source. The Infinite. And so I can't make any claims to this.
我要先聲明這不是我的東西。它直接來自根源、無限，

所以我不能說那是我的東西。

定弘法師：We understand.
我們明白。

定弘法師：他想就是說澄清一下，那個不是他自己的教誨，是他自己自性那邊，他自己源泉流露出來的那個教誨。

淨空法師：沒錯。每個宗教他們所奉的神明，在經典裡面所說的幾乎都是一致的，那就是說神性是一個，同一個神性在不同的感應當中流露出來的。所以它基本的理念、基本的方向完全相同。

Right. The gods of every religion say about the same thing in their sacred texts. That is, there is only one holy nature. The one holy nature flows out in response to various requests. Therefore, the basic teachings and directions are completely the same.

定弘法師：All the religions are talking about the oneness of God and they all agree that there is only one God in the Universe, one Creator. And all things are the creations of such a one God. So God's spirit is everywhere. So in this principle understanding, everyone has formed a consensus. All the religions that Master has met agree to that.

修·藍博士：What happens when you have wars between religions?
宗教戰爭是怎麼一回事？

定弘法師：他說那如果是宗教產生戰爭又是怎麼一回事？

淨空法師：那是迷惑了，迷了，不認識自己。所以現在宗教，學習宗教的人，認識自己宗教的人真不多！我們接觸的面很廣，但是有沒有認識？有，少數人。這些人不會有任何敵對的這種意念，有敵對的都是錯誤。所以你看佛家入門，第一個破身見，一定知道身不是我。第二個破邊見，沒有對立，宇宙是和諧的，是一家，沒有對立，就像一個人的身體，眼睛跟鼻子不會對立，手跟腳不會對立，永遠不會對立，為什麼？一體。認識一體是非常非常重要的一樁大事，神聖的教育全在此地。

That's because of delusion. They do not know themselves. Nowadays, those who have faith and understand their own faith are very few. I have met many people, but only a few people will not have any thought of antagonism. Any antagonistic thought is wrong. Therefore, a Buddhist practitioner should first eliminate the view of self, knowing that the body is not self. Next, he or she should eliminate extreme views, There is no opposition. The universe is harmonious. It is one family. There is no opposition. It is like the human body. The eyes and the nose won't oppose each other. Hands and feet won't oppose each other. There will never be any opposition. Why? Because of one entity. It is very, very important to know one entity. This is what the sages

taught.

定弘法師：Master said that religious wars are actually the outcome of delusion. People misunderstand religious education. In fact, nowadays, not many religious followers can actually understand their own religions, so it is important for each religious follower to delve into their own teaching and to realize the oneness of God and also the oneness of the Universe. That we all are one single entity. And . . . Master gave the example of the oneness, the one unity, the one entity, using our body as an example. For example our eyes, our nose, they are different, taking up different functions, However they are actually one entity. We cannot get the eyes to fight against the nose. They are all functioning together for the body. So we should realize that all the beings are actually within the same body. We are all one. So that there won't be any conflict.

淨空法師：所以人應該要團結，應該要和睦相處。這個麻煩就是現在這種教育，從小就教競爭，這個事是與性德一百八十度相違背。所以東方的教育，有佛的教育。從小一入門就教你和諧，就教你是一家人，而佛法講的比儒更高。中國傳統講一家人，佛講一體，比一家人還要親，哪有不能團結的道理！哪有不能和睦相處的道理！所以能夠有個小鎮、小城真正做出來讓大家看看，放棄自己的成見、貪瞋痴慢，能夠互相尊重、互相敬愛，互相關懷、互相照顧、互助合作，做得到！而且是非常歡喜的事情，這個社會多麼美好。我們這幾年所做的，這次在圖文巴這個會議，這是不同的宗教，有很多是第一次來參與的，他都有很好的感受。我們看他的言語、看他的動作，那不是裝出來的，是真的，真喜歡。所以它做成功，就能夠帶頭，別的城市都來看。其實這個事情在三、四千年，中國人就做了。你說商以七十里而王天下，不就是做這個嗎？文王以百里而王天下，也是做這個。一個小城做模範，影響到全世界。

People should work together and get along with one another. The problem is that under the current education system, children are taught to compete. Competition goes completely against the innate virtues. Among the Eastern teachings, there is the teaching of the Buddha. When children start their education, they are taught harmony and one family. Buddhist teaching is higher than Confucian teaching. Chinese tradition teaches one family; Buddhism teaches one entity. One entity is more intimate than one family. How can people not work together? How can they not get along harmoniously? We should have a small town or city as a role model for others, where people abandon their own preconceived ideas, their greed, anger, ignorance, and arrogance. They would respect, love, care for, and help one another. People can do this. What a joyful thing! How beautiful this society would be!

We have been working on this these last few years. In the meeting in Toowoomba recently, there were different religious groups and many of them participated for the first time. They had a very good time. We

observed their speech and behavior. Their joy was not an act but real. They were really joyous.

If this meeting is a success, then it can become a model for other cities. Actually, this was done in China 3 or 4 thousand years ago. The Shang dynasty started out as a state as large as 70 lis and eventually was able to rule the entire kingdom. The Chou dynasty also started as a state of 100 lis and eventually was able to rule the entire kingdom. A small city can serve as a role model and influence the whole world.

定弘法師：Master said that we should all unite together, because we are one in nature. However, nowadays people don't understand this concept and their behavior does not comply with this concept. They compete with each other for their own self-benefit. So Master said, in order to teach people this ancient philosophy, we need to set a good example. We need create a good experiment so people can see the achievement. Master has established an experiment in his hometown called Tangchi township. In the three years of their experiment, they have been able to bring the teachings to the town so that people can be transformed. A lot of people, lots of visitors from outside the country, came and visited. They were very impressed by the achievement. So we should really work on the experiment to show people. This example will say really better words, yes.

淨空法師：我們年歲大了，往後的事情是你們年輕人的事情，你們要努力。
I am getting old. The future is you young people's responsibility. You should work on this.

定弘法師：Master said that he becomes old and now he wants us, the youths, to pick up the duties!

修·藍博士：Yes, we are all going to pass away at some point.
對，我們遲早都要走的。

定弘法師：我們都要離開這個人世的，總有一天。

修·藍博士：What do you leave behind? Love.
我們留下了什麼？愛。

定弘法師：他說我們離開的時候留下些什麼？那是愛。

修·藍博士：Shakespeare had a very important sonnet, I think it's nine or ten. Shakespeare said, "If I change, if you change my thought of you, then I would change, you would change your mind of me."
莎士比亞在一首十四行詩，我想是第九首或第十首。莎士比亞說：「如果我改變，如果你改變我對你的想法，我會改變，你對我的心意會改變」。

定弘法師：在莎士比亞的著作裡面，他有一個很著名的說法說：當我能夠改變你的思想的時候，你的思想也能改變我的思想。

修·藍博士：So the only way you're going to love me is for me to love you.
所以讓你來愛我的唯一方法就是我去愛你。

定弘法師：我們讓您來愛我的唯一途徑就是我去愛人。

修·藍博士：That's the story coming down to very simple basics. If I love you, you love me. If I hate you, you'll hate me.
這是回歸到最簡單的基本道理：如果我愛你，你就愛我；如果我恨你，你就恨我。

定弘法師：所以這個說法就是非常的簡單，說到我愛你，你就會愛我；我恨你，你就會恨我。

修·藍博士：So hopefully I've come in love! So I've come in peace. So now the food becomes peaceful ...
希望我是帶著愛來，我是帶著平和來，所以現在食物也變得平和了。

定弘法師：他說希望我們大家都能夠活在愛當中，這個水果也變得非常和諧。

修·藍博士：The table becomes peaceful, if I come in peace.
如果我帶著平和來，桌子也變得平和。

定弘法師：他說如果我帶著和平而來，那所有的，像桌子也會變得和諧。

修·藍博士：Everything comes in peace, but it begins with me. I have to come in peace.
一切皆帶著平和來，但須從我開始。我必須要帶著平和來。

定弘法師：我首先自己要從和諧中來，才能使萬物回歸和諧。

淨空法師：首先要愛自己，不愛自己的人，麻煩可大了。
We must first love ourselves. When one does not love oneself, one will be in big trouble.

定弘法師：So first we should love ourselves. If we don't love ourselves, we create lot of problem.

修·藍博士：Yes, you and I create a lot of problems!
對，你我製造很多問題。

定弘法師：他說你和我就帶來很多的問題。

修·藍博士：Can you imagine that you and I can correct any problem?
你能想像你和我可以修正任何問題嗎？

定弘法師：他問我們能不能想像我和你兩個，他指我，我們倆能不能夠解決一切問題？

修·藍博士：You and I can correct any problem.
你和我可以修正任何問題。

定弘法師：你和我就能夠解決一切問題。

定弘法師：That's very true!
沒錯！

修·藍博士：And if we correct it in you and me, it gets corrected throughout the universe.
如果我們能在心中修正問題，它就會在全宇宙中修正過來。

定弘法師：如果我能夠解決你跟我的問題，那我們就可以解決宇宙一切問題。

淨空法師：這個根，還有更深一層的根。這個問題我跟格里菲斯大學和平學院的教授，我們座談會當中談到的解決國際上的糾紛。我們兩個人，這個他懂。然後我告訴他，不是兩個人，我自己一個人，他就不懂了。怎麼是一個人？我一個人解決了，天下就解決了，這個話藍博士他懂，就是自性跟習性的衝突。這是自己的，本性是善的，習性是不善的，我如何把不善的習性克服掉，我變成純淨純善，我才能跟一切人和睦相處。我還有愛好，我喜歡這個、討厭那個，問題就來了。如何能用清淨的愛、平等的愛、無邊際的愛，這才能解決問題。這個就是所有宗教裡面神聖的他們解決問題的方法，他決定沒有分別的。

As to the root cause, there is even a deeper one. At the [2002] symposium, I said to the professors of the Australian Centre for Peace and Conflict Studies of Griffith University "To resolve an international dispute, it takes you and me, two people." They understood this. Then I told them, "Not you and me, but just one, myself." They could not understand. Why one person? When I resolve my own conflict, the world conflict is resolved. Dr. Len can understand this. It is the conflict between my nature and habits. This is a personal conflict. The nature is originally good; habits are not. When I overcome my bad habits and become a person of the utmost purity and virtuousness, I will be able to get along with all people. If I still have preferences, liking this and disliking that, there will be problems. Only with pure, impartial, and limitless love will we resolve problems. This is how the sages in religions solved problems. They absolutely did not have discrimination.

定弘法師：There is a deeper root of the problem. That is not just between you and I, it is just myself. When the Master talked about this to some

professors at Griffiths University, they were not able to understand fully; because, Master said that the root of the problem comes out from the conflict between your nature and your habit. And Master said you understand this concept, because when we have the conflict between our nature and conflict, then we will have the differentiation. We have something that we like and dislike. And the things that we like and dislike will create conflicts. That's the conflicts coming from our own thought. And so, we should foster the universal love without any differentiation and we love equally everything.

修·藍博士： And when you are not in love, you create, the whole universe goes crazy. Everything goes dark, just because of you and me. But if we corrected the you and me, then the light shows up. But if, because, when you and I have a problem, it's a problem with the whole universe. Everything that's in the universe gets dark, but now you and I can fall in love with each other so the light shows up. But just because you and I are willing to work it out, the light shows up for everybody: the whole universe and relatives and ancestors, the whole universe.

當你沒有愛，你製造了[妄想]，整個宇宙就會瘋狂，一切會陷入黑暗，只是因為你和我。但如果我們修正了你我，光就會現前。當你我之間出了問題，就會變成整個宇宙的問題，宇宙萬事萬物就會陷入黑暗。現在你我能夠相親相愛，光就顯現了。因為我們願意解決問題，每個人就會有光，擴大至整個宇宙、親戚、祖先，整個宇宙。

定弘法師： But what if I am not willing to work with you?

但如果我不願意跟你合作呢？

修·藍博士： Too bad! Then we have this problem. I can do my cleaning with you, and so when I do my cleaning with you, the light shows up; you have to be light, you cannot not be light.

那就糟了！我們就會有這個問題。我可以清除我們之間的痛苦回憶，當我清除後，光就會現前，你一定會有光，你不可能沒有光。

定弘法師： 師父，他舉了例子說，實際上問題在於什麼？還是我跟你之間。他認為像這個光照不出來，實際上是因為我和你之間不能夠合作，不能夠互相的愛，宇宙就會出現瘋狂現象，一切都變成黑暗，就是因為你和我。你和我有問題，整個宇宙的所有一切都會有問題，整個宇宙變成黑暗。如果能夠互相的愛，這個光才能照出來。如果你和我能夠改變，這光就能出來，並帶給每一個人、及整個宇宙，包括所有親人及祖先。剛才我就問了他一句，就是說如果我不願意跟你合作，那怎麼辦？他說，那就是他的記憶出問題，他能清除他記憶播放出來的我，他清除，光就能顯現，我的光也一定能出來，我不可能不顯現出光來。

淨空法師：光是自性，障礙是習性。習性放下了，全是光明，沒有障礙，這樣才能感動人，才能感動。感動人，那個人必須有善根，沒有善根，很難。但是沒有善根，也不能夠放棄，為什麼？人不是活一生的，生生世世的，我這一世感動他沒有感動得了，來生再繼續感動他。所以佛對一個眾生，他不捨棄的，生生世世不捨棄，是一個劫、十個劫、一百個劫，最後還是要把你感動。在佛氏門中，不捨一人，為什麼？你就是害我，我還是愛你，你就是殺掉我，我還是愛你，一定有一天你會回頭，我在這裡等著你。

Light is the self-nature. Obstacles are habits. When we let go of habits, there is only light, and there are no obstacles. This way, we will be able to move others. To be moved, a person must have good roots. It will be hard if that person does not have good roots. But even if that person does not have good roots, we should not give up. Why? Because there is more than one lifetime. There are many lifetimes. If we cannot move a person in this lifetime, we will continue to try in the next lifetime. Thus, the Buddha does not give up on any being. He does not give up, lifetime after lifetime. Whether it is one eon, ten eons, or one hundred eons, eventually he will move the being. Buddhas never abandon anyone. Why? Because even if you hurt me, I will still love you. Even if you kill me, I will still love you. Someday you will repent and I will be waiting for you.

定弘法師：Master said that in order for the light to come out, because this light comes from the nature, so it is there. As you said, it is permanent, always existent. But sometimes when we are not able to have the light out, this is because of ourselves, that we have such a differentiation, attachment. And when we encounter a person who does not, is not willing to work with us to let the love come out, then we should exercise our patience, tolerance, and also love. Still love him. Even though he may be hurting us, or killing us or, you know, do all this harm to us, we should still love him; and this love will eventually move him. Because, even though it may not be this lifetime, can be next lifetime, can be eons, millions of lifetimes and eventually we will be able to move him and let him work back and come back and work with us.

修·藍博士：Can you imagine that? Millions of lifetimes! I think that's wonderful to know that some point that love will prevail.

你能想像嗎？百萬世！知道總有一天愛會勝利，真是太好了。

定弘法師：他問他的助理說，妳能不能夠想像出來，如果是很多很多的生命，就是很多很多百萬生命，其實確實生命是一種永恆的。

淨空法師：永恆的、相續的。

Everlasting and continuous.

修·藍博士：We keep thinking that we can change people. We can't change them. We have to change ourselves first. Once we change here, that other person has to change, doesn't have a choice.

我們一直認為我們可以改變別人，我們不能改變別人，我們自己要先改變。我們一旦改變了，別人也必須要改變，他並無選擇。

定弘法師：他說我們相信，我們通過改變自己就能改變對方。我們只要改變自己的話，他肯定能夠改變的。

淨空法師：對，沒錯
Right, correct.

修·藍博士：Like you will have to change when I leave here!
就像當我離開時，你也會改變。

定弘法師：他說他一定要改變我，在走之前要改變我。

定弘法師：I am willing to be changed.

修·藍博士：No, not willing. Love will change you, not willing. You can't will yourselves to love, but love will change you and me. That's why I've come; I've come to make amends with all of you.

不，不是願意。愛會改變你，不是你願意，你不能勉強你自己去愛，但愛會改變你我，這是我來的原因。我來向你們所有人懺悔。

定弘法師：我說我願意接受被改變，他說這不是願不願意的問題，這是愛能夠改變的問題。

淨空法師：我們這個團體都需要他老人家來改變。
Our whole group needs him to change us.

定弘法師：Master said our whole group will need to be changed by your love.

修·藍博士：Oh Yes, but not only that. Can you imagine the table can be changed by love?

是的，但不只這樣。你能想像連桌子都能被愛改變？

定弘法師：連桌子都能被改變。

修·藍博士：Maybe somebody cut the wood and caused it to feel painful. We can change it by watching this wood.

也許別人砍了這塊木頭讓它痛苦，我們能藉由注視它來改變它。

定弘法師：即使是，譬如做這個桌子的人，我們也通過這樣子一步步的，也能夠影響到他。

淨空法師：在賢首國師的《還源觀》，那裡頭講得多清楚。首先告訴我們，物質現象跟精神現象是一體。你看「顯一體，起二用」，二用就是物質現象跟精神現象，正報跟依報二用，兩種作用同時都有三個周遍。第一個它振動，凡是現象都是波動現象，沒有波動就不會有任何東西，現象是從自然現象、精神現象、物質現象，全是波動。這波動速度多快？周遍法界，所以它沒有時間跟空間，它立刻周遍法界。第二個出生無盡，出生就有變化。在產生變化的時候是沒有止境的、無量無邊。最後含容空有，含容是每一個現象都包括全體，無論是自然現象、是物質現象，還是精神現象，統統包括全體的，心包太虛、量周沙界，那個解釋是這麼解釋法。任何一個現象，物質現象它包括我們，我們也包括它，所以科學裡面講互相重疊，互相糾纏在一起，它是這個現象。所以愛是永恆的，是沒有止境的。

National Teacher Xianshou's writing, *Returning to the Origin Visualization*, has a very clear explanation. It first tells us that physical phenomena and spiritual phenomenal are one entity: "revealing one entity; giving rise to two functions." The two functions refer to physical phenomena and spiritual phenomenal: proper rewards and dependent rewards. Both functions have three kinds of permeation. The first is vibration. Any phenomenon is a phenomenon of vibration. Without vibration, nothing exists. Natural, spiritual, and physical phenomena are all phenomena of vibration. How fast is this vibration? It [instantly] permeates all the Dharma Realms. Therefore, there is no time or space. It immediately permeates all the Dharma Realms. The second is endless generation. Any generation is followed by change. The generation of change is endless and limitless. The last is encompassment of existence and non-existence. It means that every phenomenon encompasses the entirety. Be it a natural phenomenon, physical phenomenon, or a spiritual phenomenon, it completely encompasses all: embracing the expanse of space and encompassing the vastness of the universe. This is the explanation. Any physical phenomenon encompasses us, and we also encompass it. Therefore, science describes it as mutually overlaying and entangling. Phenomena are thus. Therefore, love is eternal. It is endless.

定弘法師：Master said that according to the *Flower Adornment Sutra* teaching in Buddhism, the whole universe comes out from the Oneness, the Unity. And from this one source, it will arise two different phenomena. That is, ourselves and the material world. So that's the physical world and the spiritual world, these two phenomena. And these two phenomena have three functions, or three features. That is they are all made of or comprised of the vibrations, so the smallest unit of material, not only material world, but also our mind, our thoughts, actions. They are all made up of vibrations. And these vibrations have three features. One is to, the vibration permeates whole universe. It reaches out to the whole universe, every corner, and secondly it has infinite number of vibrations. So the vibrations actually are continuous, never end. And

thirdly, all of the materials, everything, including tables, including all the non-sentient beings, comprise the whole universe. So even a small particle like atom consists of the whole universe; consist of me and you. And so we are actually embracing each other and this has been somehow demonstrated by the quantum physics. They said that all things are actually linked and interacted and connected closely with each other, like the net. So, in conclusion, Master said that love is endless and it's universal. It reaches out to every corner of our universe.

修·藍博士： But it does it individually. It takes an atom and then the atom gets love and so the atom can do its own thing under this vibration called love. There's another atom but they are not linked, they're separate, but getting the inspiration directly from the source, love. And so now they can do their own thing, they can find their own place in the universe. They are not linked.



但它是獨立運作的。首先一個原子，它得到愛，這個原子在這個稱為愛的波動下自己運作。另有一個原子，但它們不是相連的，它們是獨立的，但直接從愛那個根源得到啟發，那麼它們就可以獨立運作，在宇宙裡找到它們自己的容身之處，它們不是相連的。

定弘法師： 師父，他講到說，他的一個意見就是物質之間。譬如說兩個原子之間是沒有聯繫，他說它們兩個都是分別接受最高神聖的能量來源的那種能量，它們自己運動，而它們自己互相不會有聯繫。

淨空法師： 因為它一體，最重要的是基本的來源是一個，是自性，它是一體的。

Because they are one entity. The most important thing is that the fundamental source is one: the self-nature. They are one entity.

定弘法師： Master said that all these atoms are actually one unity. They are one.

修·藍博士： Yes, yes, yes.
對、對、對！

定弘法師： And their energy comes out, or their inspiration, comes out from the one source.

修·藍博士： Yes.

對！

淨空法師：像我們人的身體，科學家告訴我們，多少個細胞？
Like a human body. How many cells do scientists say there are?

定弘法師：五十兆。
50 trillion.

淨空法師：五十兆是不是？五十兆的細胞，但是它構成一個身體，每個細胞也是獨立在運作，它是一體的。換句話說，既是一體，那就有三種周遍，就是每個細胞在振動的時候，整個身體都知道。所以痛癢，有一點點痛癢，我們全身都有知覺，整個宇宙也是這種情形。我們是變成麻木不仁，許多事情我們變成不知道了。你說那神聖、神明，他們厲害，他們不麻木，所以叫大覺，他一點點信息他都知道。
50 trillion, right? Each of these 50 trillion cells works independently, but together they constitute a body. They are one entity. In other words, since they are one entity, then there are three kinds of permeation. When every cell vibrates, the whole body knows. Therefore, when there is a slight pain or itch, the whole body knows. It is the same with the whole universe. We have become numb. We have become unaware of many things. Look at the sages and deities. They are awesome; they are not numb. That is why they are called “[one who has] great awakening.” They perceive even the slightest message.

定弘法師：Using the same example, the body. Master said every cell, we have 50 trillion cells in the body. Every cell is like an individual and its vibration is actually fully in sync all other cells in the body. Like when we have a wound, we feel the pain, then all; when one cell feels the pain, all the other cells will feel it because they are all one unity. And likewise the whole universe is one unity and every individual thing including an atom, when it vibrates, it actually influence the whole universe, every other things, we can sense it and feel it. So this is what the *Flower Adornment Sutra* called reaching out to every corner of the universe.

修·藍博士：Either love or hate.
愛或恨。

定弘法師：Yes.
對！

定弘法師：他說周遍法界，愛或者恨都會周遍法界。

淨空法師：恨是反常的，愛是正常的。
Hate is abnormal. Love is normal.

定弘法師：Yes, that's very true. Love is in accordance with our self-nature, but hatred is the reverse side.

修·藍博士：And do you know that love unifies everything?
你知道愛可以團結一切嗎？

定弘法師：他說愛能夠使所有的物質都能夠統一起來。

修·藍博士：Hate causes destruction, volcanic eruption, tsunamis.
恨導致毀滅、火山爆發、海嘯。

定弘法師：如果是那種仇恨，就使這些災難會發生，包括火山爆發，包括所有的一些災難。

淨空法師：現在地球變得災難這麼多，就是愛衰退了，怨恨加深了。
Nowadays, there are so many disasters on earth because love has diminished while hate has deepened.

定弘法師：Nowadays we see so many disasters on the Earth.

修·藍博士：I'm sorry?
什麼？

定弘法師：We now see a lot of disasters on the Earth. This is because now the love is reducing and hatred is increasing.

修·藍博士：Because everything is man-made. Thought, by thought. So if there is a tsunami, it's man-made, thought.
因為一切都是人為的，由意念引起的，如果有海嘯，這也是人為的，意念。

定弘法師：他說所有的這些物質，所有的現象都是人為創造的，都是由思想創造的，連海嘯也是人為創造的。

淨空法師：不錯，佛經上講「一切唯心造」。
Correct! The sutras say that everything is created by the mind.

修·藍博士：So I am interested. When you heard about the tsunami, what did you do?
我有興趣知道，當你聽到海嘯，你做了什麼？

定弘法師：I come back and repent my greed.
我回去懺悔我的貪念。

修·藍博士：Good for you!
很好！

定弘法師：It's because of me! I should get rid of greed, so get rid of tsunami. It is tsunami here.
這是因為我。我應該要斷貪，這樣就消除海嘯，這裡有海嘯。

修·藍博士：Earthquake here, hate here. But here begins with me. I never look

outside, it's always here, I make the correction here and the light will show up. Only here!

地震在這裡，恨在這裡，但這裡始自我的內心。我從不向外找，一直就在這裡，我在這裡修正，光就會現前。只在這裡。

定弘法師：師父，他問我，他說你看到海嘯，你怎麼想？我就告訴他，我要回頭懺悔自己，我貪念太多了，是我心中有了海嘯，他就很讚歎，是這樣的一個意思。我說光之所以出不來就是因為這些障礙。

定弘法師：The book is from Taiwan.
這本書是從台灣帶來的。

修·藍博士：My grandfather came from Canton. He came to Hawaii as a chemist and so I showed up in Hawaii because of grandpa.
我的祖父是廣東人，以化學家的身份到夏威夷去。我到夏威夷去是因為他的緣故。

定弘法師：他的祖父是廣東人，他們移民到夏威夷去。

淨空法師：不錯，很多廣東人移民到那裡去，很多。
Yes, many Cantonese immigrated there. Quite a lot.

定弘法師：Can you still speak Cantonese?
你會說廣東話嗎？

修·藍博士：I can speak English!
我會說英文。

定弘法師：我問他還會不會講粵語，他只會講英文。

淨空法師：瓦西德也是的。他是第六代，第六代的福建人，晉江的，他在爪哇是第六代。
So is Mr. Wahid. He is the 6th generation of Fujianese, from Jinjiang, living in Java.

定弘法師：The former Indonesian president, Mr. Abraham Wahid, he was actually the descendent of Fujian province. His great grandfather was actually migrating to Indonesia, so he was the 6th generation.

修·藍博士：He's been doing it longer than me, like 54 years or something?
他比我做的還久吧，54年了，是嗎？

定弘法師：Teaching?
教學嗎？

修·藍博士：I'm a young man, only thirty, about thirty years I've been doing it.

我算年輕，只有 30 年，我大概做了 30 年。

定弘法師：他說您已經教學五十四年了。他說相對您他很年輕，他只有三十年。

淨空法師：發現到聖賢教育確實是好，真正能解決問題。但是宣揚的人太少，現在接受的人困難，為什麼？聖賢的東西最重要就是愛心，真誠的愛心，你對它沒有懷疑，信它、喜歡它，你才能學到；你對它要是批評它、分別它、執著它，那麻煩大了，這是最大的困難。所以不像科學，科學不需要任何條件，願意學都能學。聖賢不行，要一分誠敬的心。宗教亦如是，沒有誠敬的心，宗教經典看不懂，他會念，他不懂意思。

I realized that the teaching of the sages is truly good. It can truly resolve problems. But there are very few people who propagate it. It is difficult for people today to accept it. Why? The most important thing in the teaching of the sages is love, sincere love. Only when you harbor no doubt about the teaching, believe it, and like it will you be able to learn it. If you criticize it, discriminate against it, or are attached to it, then there will be big trouble. This is the biggest difficulty. Science, on the contrary, requires no conditions. Anyone who wants to learn can learn it. It is not so for the teaching of the sages. Learning it requires a mind of sincerity and respect. It is the same with religious teaching. Without a sincere, respectful mind, one will not understand the sacred texts. One can read them but will not understand the meanings.

定弘法師：Master said that now people, very few people are interested in the ancient sage education, because in order to understand the sage education, we need to have the sincere love and also sincere respect. If we don't have the sincere respect for the sage, for the education, we will not be able to understand the meaning. Maybe we will be able to understand the words, read aloud the words, but we don't understand the true meaning behind the text. Unlike the scientist's education, or in the schools, when we learn the knowledge, we don't need that, we just need to memorize the facts. But for the sage education we need the sincere heart.

某女士：我有個問題。

Nice to meet you!
很高興認識你。

Yesterday I went to your class.
昨天我去上你的課。

Then I have questions. I don't understand.
我有一些問題不懂。

昨天我去上課，可是有一個問題我不明白。

I understand that you said that if we keep on saying “Love, Love, Love,” so the black, the blind, will be removed. But the second words you say, “Ice Blue, Ice Blue.”

我了解你說的，如果我們一直說「愛、愛、愛」障礙會被除掉。但你又說「冰藍、冰藍」。

修·藍博士：If you could do that too.
你也可以那樣。

某女士：I don't understand what's the meaning of Ice Blue.
我不知道冰藍是什麼意思。
I don't understand the meaning of Ice Blue?
我不了解冰藍的意思。

修·藍博士：You don't have to understand the meaning. Just do it!
你不需要了解它的意思，你做就是了。

某女士：Why Ice Blue, why not cloud, or why not “Red Apple?”
為什麼是冰藍？為什麼不是雲？或為什麼不是紅蘋果？

修·藍博士：Only because that information came directly from the Source.
只因為這個訊息接來自於根源。

某女士：Source?
根源？

修·藍博士：Yes, from the “I”, from the Light.
是的，來自於「我」，來自於光明。

某女士：The “Blue, Ice Blue”?
藍、冰藍？

修·藍博士：Absolutely, it came from the Divinity, the Light. So I only teach what the Light tells me.
正是，它來自於神性，光明。我只教光明告訴我的。



某女士：Because we understand the meaning of love, because that including, you know ...
我們了解愛的意，因為那包括，你知道 ...

修·藍博士：When you do the Ice Blue it's about love.
當你念冰藍，這也是愛。

某女士：Ice Blue is equivalent, equal the meaning of love.
冰藍等於愛的意思。

某女士：昨天我去上課，他說我們要是有什麼問題，就是對著，就是說「我愛你」、「我愛你」，這片黑的就會沒有了，光就出來了。後來他就說我們也可以說，藍色的冰，冰藍、冰藍、冰藍。我就有一點問題就是說，為什麼要冰藍？因為我們了解愛是什麼意思，可是冰，冰塊的冰，藍顏色的藍，為什麼我們要說冰藍、冰藍，跟那個愛是同等的作用。

I went to the class yesterday. He said that if we have any problem, we should say "I love you. I love you." Then the black blind will be removed, and the light will show up. And then he said that we can also say "Ice Blue, Ice Blue, Ice Blue." My question is why "Ice Blue"? We understand what love means. But Ice Blue. Why do we have to say "Ice Blue, Ice Blue"? Does this have the same function as love? Right, the same function.

淨空法師：對，同等的作用。

某女士：因為我們沒有分別？
Because we do not have discrimination?

淨空法師：對，因為妳沒有別的了。念頭沒有了。
Yes, because you don't have other things. You don't have thoughts.

某女士：所以我就說，是不是等於我們說的阿彌陀佛？
So I am asking if it is the same as chanting "Amitufo"?

淨空法師：對，一樣，同等的。
Yes, the same.

某女士：即使沒有意思。
Even if it's meaningless.

淨空法師：對！
Yes.

某女士：都是我們的善念。
It's all our good thought.

淨空法師：把妳的念頭把它統統打掉。沒錯！
Get rid of all your thoughts. Right.

某女士：都是一樣的。
All the same.

淨空法師：是一樣的。
The same.

定弘法師：Master said that...

修·藍博士：What did he say?
他說什麼？

定弘法師：Master said that when we keep reciting the word, we can remove all our wandering thoughts and we come back to the source.

修·藍博士：But if you only talk about it...
但如果你光談...

某女士：It's still?
還是有？

定弘法師：他說如果妳還講，就有這個。

某女士：可是我問他為什麼我們不說紅蘋果、紅蘋果、紅蘋果，他說不可以。

But I asked him why not “red apple, red apple, red apple.” He said no.

淨空法師：妳只要有念頭在裡頭就不行，要把那個念頭打掉。

As long as you have a thought while chanting, it won't work. You have to get rid of that thought.

定弘法師：As long as you have your thoughts, you are blocking yourselves from get the Divine Source.



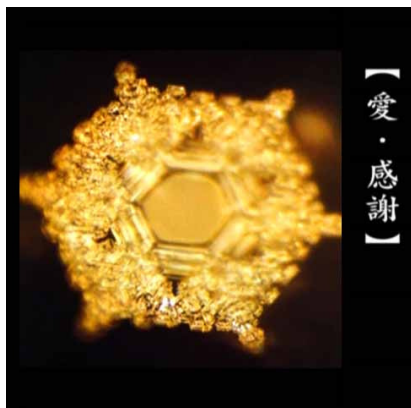
某女士：他說冰藍是宇宙之高光。

He said that Ice Blue is the divine light of the universe.

淨空法師：就是分別執著，這兩個東西打掉，所有就平等了。妳有了分別執著，不平等。

It is discrimination and attachment. When you eliminate these two, everything will be equal. When you have discrimination and attachment, there will be inequality.

修·藍博士：Everything is only about love. So when you say “Ice Blue,” it's about love. If you say “thank you,” it's about love.
一切都是愛。當你說冰藍，這是愛。當你說謝謝，這也是愛。



定弘法師：你講冰藍也是愛，你講謝謝你也是愛，所有的都是愛。

定弘法師：Yes!

修·藍博士： I want to hear him. Tell him I want to hear him, what he is saying.
我想聽他的說法，請告訴他我想聽他的說法。

定弘法師：他說他想聽聽看您的說法。

淨空法師：我告訴他的就是如果說是分別、執著、起心動念要是放下了，萬法就是平等的，那你的真心，真心裡面的核心就是愛，這我在七年前就講得很清楚，那就是真的愛。所以愛的確，江本勝博士的實驗，他問我，愛是不是宇宙的核心？我說一點都沒錯。中國祖宗發現這個，中國傳統的教育就是從這個愛字發揚光大，這個愛，它用的方法就是父子有親，就是父子的親愛，那天性，不是人教的。這個愛如果發揚光大，這就是教育，用教育的手段把愛發揚光大。所以今天的宗教，宗教沒有愛。

What I'm telling him is that if we let go of discriminations, attachments, and thoughts, everything will be equal. The core of the true mind is love. I said this very clearly 7 years ago. That is true love. Dr. Emoto Masaru asked me if love is the core of the universe. I said yes, exactly. The Chinese forefathers realized this and traditional Chinese education was based on it and enhanced it. The method used is "a natural love between parents and children." The love between parents and children is natural. It is not taught. When the love is enhanced, it is education: enhancing love through education. In today's religion, such love is not taught.

定弘法師：So Master said that when we remove those obstacles, the differentiation or attachments, then our nature will come out.

修·藍博士：Yes.
對！

定弘法師：And the core, the essence of our nature is love.

修·藍博士：Yes.
對！

定弘法師：This love is universal and it comes from the origin. And in ancient China the sages wanted to cultivate that love. And so they taught people to start from the love between parents and children, which we can feel more easily. So starting from this fundamental love between parents and children, we extend to all beings. And religions also talk about love; actually, is the essence of all the religions. Religion is actually all about love. However nowadays the religions do not preach love as much as before, which will have a problem.

修·藍博士：Why is that a problem, that they don't preach love?
為什麼他們不教導愛是個問題？

定弘法師：Are you asking me or asking...?

你是問我還是問...？

修·藍博士：No, I'm asking you!
我在問你。

定弘法師：師父，他問我，他問我為什麼如果宗教不教愛就會有一個大問題，他讓弟子來回答。

定弘法師：Because religions are all the teachings of God. The core teaching of God is love, because God is love. We can never see God but we can see God through things. When we have such a feeling of God, feeling of love that we can see God. However if the religions do not preach love anymore and only preach the rituals, stick to the, those ceremony, the rituals and deviate from the core teaching of God, then this can create lots of conflicts and superstition.

修·藍博士：And create a conflict in you.
也就在你內心製造衝突

定弘法師：Sorry?
什麼？

修·藍博士：Creates a conflict in you!
在你內心製造衝突。

定弘法師：That's true!
是的！

修·藍博士：But you can correct it you know, correct it in her.
但你知道你可以修正過來的，在她內心修正過來。

定弘法師：Yes, yes.
對，對！

修·藍博士：So when you correct it in you and I correct in me, it gets corrected in her, gets corrected in the table, gets corrected in the floor, but it begins, peace begins with you and me.
所以當你在你的內心修正，我也在我的內心修正，她的內心就會修正過來，桌子會修正過來，地板會修正過來，但平和自你我開始。

定弘法師：Peace begins in me. Yes. exactly!
平和自我內心開始。對，的確！

定弘法師：我跟他報告就是說，因為宗教本身就是愛的教育，因為神的教學就是以愛為核心。但是如果是現在的宗教不教愛了，只是在形式上、在這些儀式上去推動，只是變成一種迷信，所以我說必須要回歸到愛的教育。他就講到說，如果是沒

有愛的教育，那可能宗教都會有衝突。他就問弟子，他就說，其實那個衝突是你自己本身。他說，就是你和我的衝突化解的話，那其實就沒有任何衝突。

修·藍博士： Can you imagine we can correct every problem in us. You and me, we can correct it. When a problem comes up when we have some judgment about a religion, we can correct it in us. Love! This thing goes and now the light shows up. We have to correct it in you and me. Or she has to correct it but if she doesn't correct it, who's going to correct it? You and I have to correct it.

你能想像我們可以修正我們內心的任何問題，你跟我可以修正它們。當一個問題出現，當我們對一個宗教有意見，我們能在內心修正它。用愛，這個就消失了，現在光就出現了。我們必須在你我的內心修正它，不然她就要修正它。但如果她不修正，誰來修正？我們必須修正它。

定弘法師：他說我們遇到所有的問題都是我們兩個人要去解決的，他的問題，我們兩個人都可以解決。

修·藍博士： How wonderful to know that you and I can correct these problems. 知道我們能修正這些問題真是太好了。

定弘法師：他說如果我們知道我們兩個人就能夠解決世界所有的問題，這將是多麼美好的事情！

定弘法師： Yes, indeed.
對，的確！

淨空法師：我有一次在日本開會，跟石井牧師的訪問，你在不在？
Once when I went to Japan for a conference, I visited Priest Ishii. Were you present?

定弘法師：在，那次在。
I was present.

淨空法師：



神愛世人



你在場是嗎？那個故事很有趣。你看問到最後，他要找難題把我問倒。最後一個很棘手的問題，我說什麼問題？他就說我們基督徒心量很小，不能包容別人，這事情怎麼辦？我就告訴他，解決這個問題就

在你《聖經》裡頭。《聖經》裡頭哪一段？我說《聖經》

裡頭有沒有說「神愛世人」？有。有沒有「上帝愛世人」？有。那不就解決了嗎？你能夠愛世人，問題就解決了。但是上帝不愛你，愛我，他說為什麼？我說我是世人，上帝愛世人，我愛上帝，我也愛世人，我跟上帝志同道合。我說你愛上帝不愛世人，上帝不喜歡你。

You were present, right? It was a very interesting story. He tried to come up with a difficult question to baffle me. The last one was a very tricky question. What question was that? He said that they, the Christians, are very narrow-minded. They cannot tolerate others. What should they do? I told him that the answer is in his Bible. Where in the Bible? I asked did the Bible teach that God so loved the world. He said yes. If God so loved the world, then isn't the problem solved? If you can love the world, then the problem is solved. But God loves me and does not love you. He asked me why? I said that I am part of the world and God loves the world. I love God and I also love the world, so God and I are of the same mind. I said that he loves God but does not love the world, so God does not like him.

定弘法師： Several years ago when Master visited Japan and had a dialogue with a Christian priest. The Christian priest is actually a very famous priest in Japan. And they had a dialogue and the priest asked Master a lot of questions. And finally the priest came up with a very difficult question, that is, "We Christians are sometimes narrow-minded and we don't we cannot get along well with other religious people. So how are you going to solve the problem?" And Master said, the solution is actually in the Bible. "Oh!" the priest said, "so which sentence, which words?" Then Master said, isn't it a verse saying, "God so loved the people"? The priest said, "Yes, there is such a saying." Master said, now this is solution. But however, God does not love you as much. God loves me! The priest was confused! "Why?" Master said, we, because, me, I love all the people, so I have the same source of God because God love all the people including all the religious people. However, you don't love other religious people, then God probably doesn't like you as much!

修·藍博士： That's a perfect example.
那是一個完美的例子。

定弘法師： 他說這是很完美的一個例子。

修·藍博士： Love begins here.
愛由此開始。

定弘法師： 愛由此開始。

淨空法師： 我那個時候繼續告訴他，我說神愛世人是個抽象的，他怎麼愛法？我解釋給你聽。我說上帝愛世人、神愛世人靠你們的神職人員，靠你們



的信徒把上帝的愛從自己身上發揚光大去愛世人，我說就對了。跟佛家一樣，佛家講慈悲也是抽象的，必須把佛菩薩的慈悲我們做出來代表他，這就對了。石井牧師跟我是非常好的朋友，我到日本打電話，他就來看我。

I continued to tell him that the love of God for the world is abstract. How did he love? Let me explain to you. I said that “God so loved the world” relies on you the clergy and on Christians to spread the love of God from themselves to the world. This is only right. It is the same with Buddhism. Compassion taught in Buddhism is also abstract. We should show the compassion of Buddhas and bodhisattvas on their behalf. This is only right. Priest Ishii is a very good friend of mine. When I go to Japan and give him a call, he will come and see me.

定弘法師：Master told the priest, we as the religion workers, we should actually convey the message of love; convey the love of God to people. We should manifest the love, show the love to people. Otherwise the love of God is just an abstract idea, an abstract concept that people will not understand it. So we should actually preach love by acting on it, by showing our actions, showing our love to people. So when Christians can show love to all other people then people understand God’s love. And we Buddhists if we can show the Buddha’s compassion to all then people then people will understand compassion as well.

修·藍博士：That’s your job and mine!
那是你我的工作。

定弘法師：Yes!
對！

修·藍博士：Compassion.
慈悲。

定弘法師：Yes.
對！

修·藍博士：Like Jesus said, “seek ye first the kingdom, the light, and all else will be added.”
像耶穌說「你們要先求他的國和他的光，其他的東西都會加給[你們了]」。

定弘法師：這就是我跟您的工作。他說那個慈悲也就是《聖經》裡面所說的愛。基督曾經講說我們去尋找那個愛，當我們尋找到愛的時候，那個光也就出現，那我們所有的都能得到。

修·藍博士：I like his version of the quantum physics though!
我喜歡您的量子力學的版本。

定弘法師：他說他非常喜歡您所講的那個量子力學。

淨空法師：我也用這個道具跟他做證明。
I'll use this aid to prove.

定弘法師：Our Master also has a similar point.

淨空法師：佛法講三種煩惱、我們障礙，紅色代表執著，這個（綠色）代表分別，這個（黃色）代表妄想，凡夫是三個都有，所以外面就看不見了。
Buddhism teaches three kinds of afflictions, our obstacles. Red represents attachment. This (green) represents discrimination. This (yellow) represents wandering thoughts. An ordinary being has all three and so cannot see the outside.

定弘法師：Master uses these three pieces of glass to represent the three afflictions of what the Buddha said. That is, the attachment, which is represented by the red glass, then differentiation which is represented by the blue, and lastly, the wandering thought represented by the yellow. When we have all three together, then we will not be able to see through.

淨空法師：放下執著，這就是阿羅漢，這樣看的時候就清楚多了；
When we let go of attachment, we will be an arhat. When we look again, we can see more clearly.

定弘法師：When we get rid of the red one, the attachment, then we attain the arhat, we become the arhat.

淨空法師：再放下分別，這就是菩薩；
If we further let go of discrimination, we will be a bodhisattva.

定弘法師：When we also remove the differentiation, we become bodhisattva.

淨空法師：佛連這個都放下。
A Buddha has even let go of this.

定弘法師：When we remove the last one, then we become the Buddha.

淨空法師：所以修行沒有別的，就是放下。
So cultivation is nothing but letting go.

定弘法師：So Buddhist practice is nothing but just letting go of, getting rid of those things.

淨空法師：我看她有點像日本人，是不是？
I think she looks a little like a Japanese. Is she?

定弘法師：Master said you are like Japanese. Are you from Japan?

日某女士：Yes.
是的。

淨空法師：後面是天皇，是你們天皇送我的這個。

In the back is a gift from your emperor.

定弘法師： From the emperor. The king of Japan. The king, emperor, the Japanese King gave this to the Master.

助理： The king ...
天皇 ...

定弘法師： No he didn't. No. He asked someone else to bring the gift over.
沒有，他請別人帶過來。

淨空法師： 我到日本去過七次。
I've been to Japan 7 times.

定弘法師： Master has been to Japan seven times.

另一女聲： 前首相 ...
The former Prime Minister ...

定弘法師： The gift was actually brought over by the wife of the former Prime Minister ... Hiroshima?
禮物是前首相夫人帶來的，廣島？

淨空法師： 鳩山，鳩山由紀夫
Hatoyama. Yukio Hatoyama

定弘法師： 鳩山夫人，鳩山英文怎麼講？

淨空法師： 日文怎麼講？
How is it pronounced in Japanese ?

定弘法師： 忘了鳩山怎麼講？
我寫下來她可能知道。

日某女士： Hatoyama.

定弘法師： Ah, This is Mrs. Hatoyama brought over. She actually came here two times.
鳩山夫人帶來的。她來過這裡兩次。

助理： Mrs. Hatoyama has taken the class.
鳩山夫人來上過課。

定弘法師： 他說鳩山夫人也上過他的課。
He said that Mrs. Hatoyama has taken his class.

淨空法師： 是，這一門功課很重要。我們就擔心將來災難之後，醫藥沒有了，醫療設施沒有了，這就有效，能救人。
Yes, this class is very important. I am worried that after a disaster, there

will be no medicine or medical facilities. This will help. This can save people.

定弘法師：Master said this course is very important.

修·藍博士：Sorry?
什麼？

定弘法師：The course that you and Master are teaching are very important because when there are disasters in the future, people will need badly such a course to comfort themselves.

修·藍博士：I think the word “comfort” is a good word, because people, most people suffer, you know, and they are looking for comfort, looking for peace in their lives.
我認為「撫慰」這兩個字是很棒的字眼。因為人，大部份的人都在受苦，他們都再尋求撫慰，在生活裡找尋平和。



定弘法師：他說確實人們一直都在受苦，他們正在尋找著安樂和和平。

淨空法師：安樂和平要從心做起，從心地裡面回頭。
Happiness and peace should start from the mind. We should return to goodness from the mind.

定弘法師：Comfort and peace have to begin from our own mind. Yes.

修·藍博士：You and me! Can you imagine if we can bring peace, just between you and me, peace to the whole universe. Mother Earth can get more quiet, doesn't get volcanic, doesn't blow, there's no tsunami. But it begins with you and me, just calming the Earth down.
你和我！你能想像嗎？如果我們能在我們之間帶來平和，整個宇宙就會平和，地球就會平靜，不會有火山爆發、風、海嘯。但要從你我開始，使地球平靜下來。

定弘法師：他說我們能不能想像就是我和你之間的那種和諧，就是那種愛，產生的這種愛，愛心和和平就能夠使整個世界都消災免難，那些海嘯、火山的爆發都能夠寧靜下來。

淨空法師：沒錯，這個理論上決定講得通。
That's right. It is theoretically true.

定弘法師：Yes, Master said this is theoretically true.

淨空法師：身體的疾病自己可以治療，災難自己也可能化解，問題是

堅定的信心，這是先決條件。你有絲毫懷疑，就會障礙你。
We can heal our diseases ourselves. We can resolve the disasters ourselves. The prerequisite is a firm belief. If you have the slightest doubt, it will be an obstacle.

定弘法師： So we can solve all the problems, all diseases of the body, also disasters of the whole world. This can be understandable. But the problem is that we need to have firm confidence in this idea. We should have confidence.

修·藍博士： We had somebody attend the lecture last night. The family had what kind of problem?

昨晚有一個人來參加講座，那個家庭的問題是什麼？

助理： Parkinson's.
帕金森病

修·藍博士： Can you share that with them?
你能跟他們分享嗎？

助理： This lady's brother had Parkinson's for 15 years and she had been cleaning, doing the cleaning with him for the past three years. She had been cleaning about a belief that the brother has Parkinson and then the anger and resentment, and now the brother is getting a lot better and her love and respect for the brother has grown.

一位女士的兄弟得了帕金森症已經有十五年了。過去三年她一直在做清除的事情，她幫兄弟清除帕金森症、瞋恚、怨恨。現在她的兄弟已好多了，她也越來越敬愛尊重她的兄弟。

定弘法師： 她說昨天有一位來上課的人，就是有這麼一個例子：他是得了帕金森症，已經有十五年了。結果在過去的這三年當中，兄弟兩人，一個就是一直都在用愛心來幫助對方，把他的那些怨恨、不平什麼的這些負面的情緒都化解掉，結果他就變得很好很多，他說這是什麼？

修·藍博士： Can you imagine it began with a thought form? The brother. It's only a thought form. You let the thought form go and love shows up, then everything gets healed.

你能想像這個起始於意念的形態？這位兄弟。只是一個意念的形態，你放下這個意念的形態，愛就會現前，一切就痊癒了。

定弘法師： 最初來源就是一個愛的思想，這個念頭一出來之後，其實很多的這些疾病都能夠得到，結束了。

淨空法師： 這個道理很深，這個道理是真的。我們今天的麻煩在哪裡？就是對它不相信，所以就找這個、找那個，愈找愈麻煩，真正的東西太簡單了。我們今天苦在哪裡？心被外境轉，

就是很容易受外面的影響。人真正有堅定的信心，不受外面影響，他什麼問題都沒有。

This is very profound. It is true. What is our problem today? It is that we do not believe it. So we look everywhere. The more we look, the more troublesome it is. The real thing is very simple. What is our suffering? Our minds are affected by the external environment. It is very easy for us to be affected by the environment. If one truly has a firm belief and is not affected by the external environment, one will not have any problem at all.

定弘法師：The idea is, the theory under this phenomenon, this self-healing phenomenon is very profound. People don't have the confidence in this idea. Sometimes they doubt it, so they have to look for other solutions from outside. They don't know that the solution is very simple. It's just in here. So Master said that we have to...um. Well, that's about it, sorry! The lack of confidence is really the problem.

修·藍博士：Intellectualism is a problem. Thinking, hoping, how come, why? That's the problem.
知性主義是個問題，思考、希望、怎麼會、為什麼，這是問題。

定弘法師：還有就是說那種所謂智力的問題，就是常常問為什麼、思想、邏輯推理，這也是另外一個大的問題。

淨空法師：這是妄想。
These are wandering thoughts!

定弘法師：These are wandering thoughts!
這些是妄想。

淨空法師：愈推愈遠，愈推麻煩愈多。你不想，什麼事都沒有，就解決了。
The more we try to deduce, the farther away we are [from the truth], and the more trouble we have. If we don't think, there will be no problem and everything is resolved.

定弘法師：Master said when we keep asking why and do the reasoning, then we will be farther and farther away from the nature. So when we don't think, we don't think, we come back to the nature.

修·藍博士：That's a beautiful way of describing it.
那是非常美好的描述方法。

定弘法師：他說您找到非常美好的一個描述。

淨空法師：這都是我老師教的。
My teachers taught me this.

定弘法師：This is the teaching of our teacher. Master said his teacher taught him.

淨空法師：我三個老師，少一個都不行。

I had three teachers. Each one of them is important.

定弘法師：Master had three teachers and all of them are important for him.

淨空法師：現在這個世界找好老師不容易，太難了。

It is not easy to find a good teacher in this world nowadays. Very difficult.

定弘法師：It is difficult to find good teachers nowadays.

現在要找好老師很難了。

修·藍博士：Love will find the right teacher.

愛會幫我們找到好老師。

定弘法師：他說愛能夠讓我們找到好老師。他說您要是不介意，他想要伸伸腿腳，他想站起來走走。

He said that love will enable us to find a good teacher.

淨空法師：好。看看參觀我們的攝影棚，走一下，看看我們新的教學樓。

OK. Let's take a look at the studio and the new education building.

定弘法師：行，介紹一下。

Sure. Let's introduce it to Dr. Hew Len.

淨空法師：下次來的時候就在教學樓接待。

We can welcome him in the new building the next time he visits.

註：

認識《中國傳統倫理道德教育》

《愛心》徧世界 《善意》滿人間

尊敬的同學們：大家好！這些年來，我們將愛送到全世界，肯定人性本善，人人皆有佛性。期望人人能學會自愛、愛人、愛家、愛國、愛世界、愛眾生。愛，從心、從受。以真心感受為義。真誠心的感受就是愛。真誠包太虛仁愛周沙界，落實在世間，即是弟子規；落實在佛法，即是十善業道。

故慈悲徧法界，善意滿娑婆。亦即是十善業道徧法界，弟子規教滿娑婆。

愛就是十善業道的圓滿落實，也是世界文明的遺產。

愛就是弟子規的圓滿落實，也是人類智慧經驗的承傳。

愛就是真心、真性、真如、法性。

愛就是本性、本善、純淨、純善。

愛就是真理、真諦、生命、永恆。

愛就是神聖、上帝、真主、聖靈。

愛孕育出宇宙萬物，天地萬物，無一不是從愛心而生而長。

愛是萬德萬能萬福的根源。

一切佛聖所證所得，即是自愛，二種落實
一切佛聖所教所化，即是愛他，二種落實

(十善業與弟子規的落實)

一切聖賢的教化，就是真誠愛心弟子規十善業道生活規範的教育。

三災是果，三毒是因。

水災是果，貪慾是因。火災是果，瞋恚是因。

風災是果，愚痴是因。地震是果，傲慢是因。

勤修戒定慧 息滅貪瞋痴

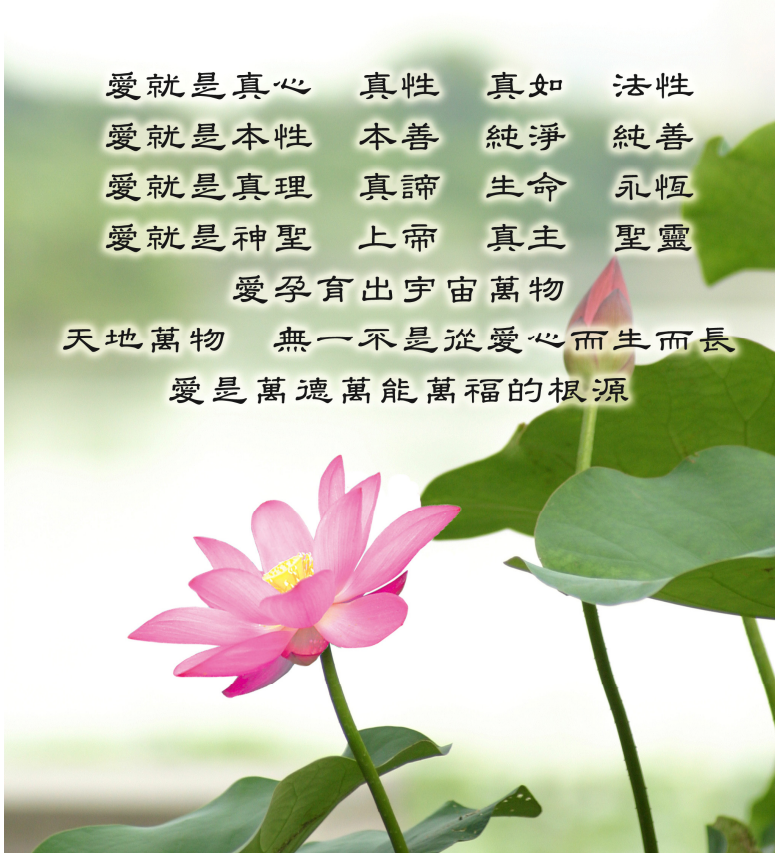
心平氣和 災難自息

真誠愛心，無毫分不善夾雜，人人上善、家家和樂，自然不起三災諸難。

三學(戒定慧)增上，仁愛禮讓，天下和順，國豐民安，兵戈無用，自然百福駢臻，千祥雲集！這是聖賢仁愛教育的圓滿效果。吾人真性的自然顯發。

願我同倫特重十善業道及弟子規的認知與學習，務必百分之百的圓滿落實。此乃化解一切災難，化解一切衝

突、對立、矛盾之根本修行大法！ 祝你



諸惡莫作 歲歲平安 眾善奉行 年年如意

釋淨空敬獻
二〇〇五年元旦

Note:



Appreciating “The Teachings of Chinese Traditional Values of Ethic and Morality”:

**“Loving hearts that reach the whole world;
Kind thoughts that permeate through all of life.”**

A Gift of Words from Venerable Master Chin Kung

Greetings! Over the years we have been sending the Message of Love to the world. We affirm that humanity is intrinsically kind and each of us possesses the nature of Buddha. We hope that everyone will learn to culture respect for one’s self, to love one another, to love one’s family, to love one’s country, to love our world, and to love all beings of our universe.

Love comes from a sincere heart. Love is all embracing. Love is about embracing and being receptive of others with true sincerity. Such sincerity is all encompassing and such love is without boundaries. When one’s Love pervades the Universe, one fulfills the teachings in *The Standards for Being A Good Student and Child*, and – in terms of Buddhism – one fulfills the teachings of the *Ten Virtuous Deeds Sutra*.

“Compassion reaches all Dharma realms and kindness permeates all Saha (the mundane world)”. In another word, *Ten Virtuous Deeds Sutra* reaches all Dharma realms. and *The Standards for Being a Good Student and Child* permeates all Saha.

Love is the ultimate expression of *Ten Virtuous Deeds*. Love is also the

heritage of the civilized cultures of our world.

Love is about the actualization of *The Standard for Being a Good Student and Child*.

Love is something that all humans inherit from experiences and wisdom.

Love is the true heart, the true nature, the true being, and the Buddha nature.

Love is the original nature, the inherent goodness. It is pure goodness.

Love is the truth, the reality. It is life. It is eternity.

Love is divine, the God, the Allah, the Holy Spirit.

Love gives rise to all phenomena. Everything in the universe is born out of love and nurtured by love.

Love is the source of all that is all-virtuous, all-capable and the all-encompassing.

All that the Buddhas have been enlightened in is self-love. ----(The actualization of *Ten Virtuous Deeds Sutra* and *The Standards for Being a Good Student and Child*.)

All that the Buddhas teach is love of others. ----- (The actualization of *Ten Virtuous Deeds Sutra* and *The Standards for Being a Good Student and Child*.)

All that the saints teach is the way of living a sincere, loving and virtuous life.

The seeds of the “*Three Poisons*”(sources of all afflictions) give rise to the fruits of the “*three calamities*”:

The seed of desire gives rise to the calamity of flood.

The seed of anger gives rise to the calamity of fire.

The seed of ignorance gives rise to the calamity of wind.

The seed of pride gives rise to the calamity of earthquake.

May we cultivate diligently the Three Learnings of moderation, meditation and wisdom, and put an end to greed, anger and ignorance.

May we keep a calm mind and a good temper, so that all calamities subside.

A sincere and loving heart contains not a single speck of unkindness. When everyone is kind, and every family is a harmonious unity, the three calamities will not arise.

When the Three Learnings (moderation, meditation and wisdom) are developed, the loving heart shines forth. All good fortune arrives. Peace will

prevail over violence and clouds of auspiciousness gather in the sky. This is the ultimate effect of the teaching of saints and sages. It is the natural outpouring of our true self-nature. I wish that all colleagues and students would emphasize the learning and the practice of the teachings of *Ten Virtuous Deeds Sutra* and *The Standard for Being a Good Student and Child* to the fullest extent. This is the fundamental method of resolving all calamities, all conflicts, confrontations and contradictions.

Only by doing away with all evil deeds could we look forward to gain lasting peace and harmony.

Only by doing everything that is good could we look forward to gain happiness and have our wishes fulfilled.

May peace be with you always.
Best Wishes and Happiness!

Lunar New Year 2005

Let Love permeate the Whole Universe.

第二章、修藍博士講演(中英文講稿)

Chapter 2、Lectures by Dr. Ihaleakala Hew Len (manuscripts in Chinese and English)

一、我是誰

1、Who am I

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=nKiCFzmCcmE&feature=related>



有次我在北卡州教課時，有人給了我一幅漫畫。我覺得有必要與你們分享，以確保大家都清楚我到底在說什麼。這是一幅「Cornered」系列中的漫畫，場景是在一間書店裡，可能是Borders或其他書店，那不重要；在這書店裡，有個牌子寫著「自我救助」，底下只有一個人在翻閱資料；而另一邊也有個牌子，上面寫的是「治理他人」…(底下滿是人潮)

I was in North Carolina, doing a class, and somebody sent me or gave me there, if I can find it, somebody sent me a cartoon. And, I think it is important to share it with you, just to make sure we are getting clear as to what I am talking about. So the cartoon is called "Cornered", and it's in a bookstore, could be in Border's or, doesn't matter. So there is a sign that says "SELF HELP", and there is only one child under there; and then there is another sign that says "FIXING OTHERS"...(showing a crowd of people gathering on that side)

所以可見，我們大部分的人絕大一生都用在了治理他人。如果你注意觀察，你會發現這根本徒然無用。即便你是個醫生，你認為真能做到，事實上這從來是不可能有用的。舉例來說，在我們這個偉大的國度裡，當一個心

And, so, most of us spend most of our lives fixing others. If you are to really pay attention, you'll notice it never works. If you're a physician, you think it'd work, it never worked. For example, in this great country of ours, by the time a cardiologist is sixty years old, he has a higher incidence of heart problems than the general

<p>血管專科醫生到了六十歲時，他心臟出問題的機率，卻比一般人還要高。所以在你們當中，嗯，喬說我什麼都可以說，那我就直說了，有些是被稱為「治療者」的，我今天特別要跟你們說，因為對你們而言，知道你內在所發生的，是非常重要的。</p>	<p>population. So some of you who, and Joe said I can say anything so I am going to say it, so some of you who are called "healers", I want to talk to you today particularly, 'cause it is important for you to know what's going on in "you".</p>
<p>那麼我今天要提出五個問題。我會試著回答，也許我不會；也許答案會自動出現，誰知道呢？第一個我要問自己的問題，是個大概沒有多少腳踏土地的世人能回答清楚的問題。清-楚-地。這問題就是：「我是誰？」</p> <p>我是誰呢？偉大的哲學家蘇格拉底說過：「認識你自己」。但大多數的人並不知道自己是誰。我懷疑你們有些人也不認識自己，所以今天或明天，我們會來探討這個問題。喬會告訴你們一些故事，也許你們當中也會有好故事。到底，「我是誰？」莎士比亞說過，「真實面對自我」。然而我們大部分人都沒做到。在每一片刻間，我們往往心在別處，往往並非自己。這很重要，我們至少該常常自我探詢這一點。</p>	<p>So I am going to post five questions today. I'm gonna kinda address myself to it, and maybe I won't, maybe it will show up, who knows. The first question I am going to address myself to, is a question probably not too many people walking the earth can answer clearly. C-l-e-a-r-l-y. The question is: "Who Am I?" Who am I. As you know the great philosopher Socrates says "Know Thyself". And most people have no idea who they are. And, I suspect some of you don't either, so I am gonna go over this today or tomorrow, and Joe will give you some stories, and maybe some of you will have some stories. But "Who am I"? And that Shakespeare said, "To thine own self be true," but most of us are not. Moment by moment we are somewhere else and we are not ourselves. That is going to be very important to at least to kinda address ourselves to this.</p>
<p>另一個我要問的是，「問題是什麼？」大部分人也搞不清這個。如果你看看今天的醫療系統，一片瘋狂，因為根本醫療體系裡沒人能回答，到底問題是什麼？所以發覺這點很重要，要弄得清清楚楚。因為如果你沒弄清楚，就會像橡皮球一般到處蹦彈，並給別人製造問題。</p>	<p>The other question I am going to ask is, "what is the problem". And most people have no idea what this is. And if you look at the health system today, it is going crazy, because nobody in the health system has answered the question "what is the problem". So it's very important to work with that, and be very clear. 'Cause if you are not clear you'd be like a rubber ball bouncing all over the place and causing problems for everybody else.</p>
<p>接下來第三個問題我認為是很重要的，也是我們該百分之百負責的，是：「問題出在哪裡？」。這個問題處理百分之百</p>	<p>Then the third question I think is very important, and it's a question of 100% responsibility, is the question of "where is the problem". Where is the problem. And this question deals with being a hundred</p>

的自我負責。在我過去二十五年間所教的課程中，或多或少這一點總是會浮現出來：你是否曾注意到，每次出問題的時候，你總是剛好在那裡？說真的，你總是就在那裡，總是如此。從無例外。所以我們得來檢視「問題出在那裡？」因為如果你也弄不清楚問題出在那裡，我們其他人就慘了。當你清楚了你是誰、問題是什麼、問題出在哪裡，我們其他人也都會安好。真的。但若是你無法回答這些問題，我們其他人就等於是在地獄；而你將是混亂的製造者。所以，非常重要。

然後，是「問題如何解決？」。但我們若連問題是什麼都不知道，怎能解決它？倘若我們不知道問題出在哪裡，又如何解決它？真的，我們完全不知道。所以我也將探索這個。這第三問和第四問都是關於百分之百負責。百分之百負責真的是非常、非常、非常重要。

第五個問題，是日本之行後新加上的，我上周末才從那裡的課程回來。這一問是：「生存的目的是什麼？」沒人知道。你若知道就不會在這裡了。你不會在這裡。你如果知道問題是什麼你也不會在這兒了。那等於是浪費時間。你該是在海灘上漫步，或是爬上我住的島上的火山，那兒離活火山只五英里。你隨時「撲」一聲就可能消失了。一年中我有幾個月住在加州的伍德蘭山，在那兒也是「撲」一聲就可能消失的。……

percent responsible, and I say kind of every class I've ever given in the last 25 years, the point always comes up: have you ever noticed that, every time there is a problem, you are always there? I mean, you are always there, always. There is no exception. So we are gonna look at "where is the problem". Because if you are not clear of where the problem is, then, too bad for the rest of us. As you get clear as to who you are, what is the problem, where the problem is, the rest of us will be fine. Really. But as long as you can't answer any of this the rest of us will be in hell. And you will be the creator of Narnia. So, very important.

Then the question is: "how can the problem be solved?" How can the problem be solved. But how can we solve a problem if we don't even know what the problem is? How can we solve a problem when we don't know where it is? Truly, we have no idea. So I am going to deal with this. And this 3 and 4 deals with being 100% responsible. It's very, very, very important to be 100% responsible.

And then the fifth question, which I just thrown in after Japan, I came back from the class there in Japan last weekend, the question is: "what is the purpose of existence." What is the purpose of existence. Nobody knows. Because if you knew you wouldn't be here. Really. You would NOT be here. If you knew what the problem was you would not be here. You would be wasting your time. Wasting it. You could be walking the beach of Maui or go up to the place I live on the big island, volcano, five miles from an active volcano, any moment you go "poof" and you are gone. And since I live part of the year in California Woodland Hills you could go "poof" and be gone too. ……

第二章、修藍博士講演(中英文講稿)

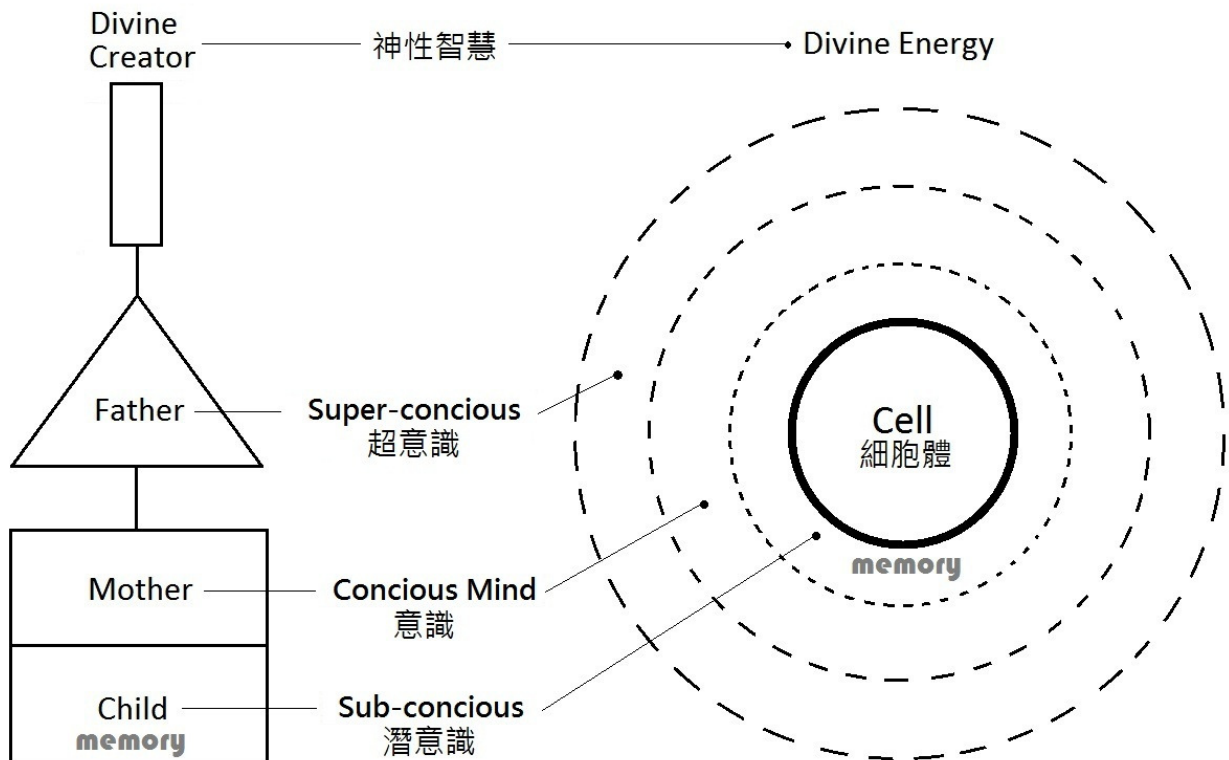
Chapter 2、Lectures by Dr. Ihaleakala Hew Len (manuscripts in Chinese and English)

二、轉癌細胞成覺悟細胞

2、Change cancer cells into enlightened cells

(原文編譯自修藍博士演講內容，網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=rGxL0giHHj4&feature=relmfu>



讓我來告訴你們關於心靈與實體的關係，好讓你們明瞭「荷歐波諾波諾回歸自性法」的要義。它不是關於使用西藥、使用草藥；跟這些都無關。那麼我來在版上畫個圖，說明荷歐波諾波諾回歸自性法的要義。

Let me tell you the difference about mind and the physical, so you're clear what whole point of Ho'oponopono is. It's not about using medication, not about using herbs, not about doing any of that. So I am just gonna draw a picture on the board as to what the whole point of Ho'oponopono is all about.

讓我們來檢視「細胞」。(在版上畫了一個圓)我們把這個圓當成一個「細胞體」。如果對解剖學有些了解你該知道細胞體裡是有些物質的。是的。那麼，現在我們要關注的事實是：細胞有它自己的心識。我來畫它的心識。我這麼畫：這個是你；這是最高的單位--神性智慧。接下來我要給這取個不同的名稱，我要稱它為父、母、子三個單位。這個關係是創世以來最重要的關係。不在你的身體，而是在你的細胞裡，在意識與潛意識之間。這是在創造裡最重要的關係。所以我來來檢視它。

Let's look at "cell". Let's call this a cell. And if you know a little bit about the anatomy it's got stuff in it. Yes. Um, and so, so now we are paying attention to, is the fact that a cell has a mind of its own. I am gonna draw the mind of the cell. I am gonna do it this way. This is you; this is the fore cell, divine creator. And now I am gonna give it a different name. I am gonna want to call it a "father", "mother", and the "child". And this relationship is the most important relationship in creation. Not between your biology but within your cell, between the conscious and the sub-conscious. It is the most important relationship in the world in creation. So I am going to look at it.

現在我們來看看細胞的心識。細胞的周邊，是一層潛意識。它在(左圖的)這裡。這裡儲存著叫做「記憶」的資訊。現在我說的不是細胞自體。然後再往外一層是細胞的「意識」，這是細胞的心識。最後，是超意識。這就是一個細胞。就這樣。現在，如果這個細胞成了癌細胞...順便問一下，誰能告訴我癌細胞的定義？誰來說說看？要講清楚，別跟我講廢話，現在天色已晚。就清楚地給我一個癌細胞的定義。先生，你能告訴我癌細胞的定義嗎？你不知道嗎？

So now let's look at the cell in terms of the mind. Around the cell, is the sub-conscious. And this sub-conscious is here. So there is data here called memory. Memory will be here. OK? So I'm not talking about the cell itself. Then, the next thing around the cell is the conscious mind. This is the mind of a cell. So here is the conscious mind, like that. And then finally, the super-conscious mind. And this super-conscious mind is here. And the rest of it is here. This is only one cell. So here it is. So now, what we want to do is, if the cell is cancerous, by the way, what is the definition of cancerous, can somebody tell me? Be really clear, don't tell me bullshit, it's late afternoon, just give me a clear definition of a cancer cell. Sir? Can you give me a definition of a cancer cell? No?

(學員：「癌細胞不就是停止了執

(Participant) "Isn't it a cell that it stopped

行任務的細胞？」)	doing what it is supposed to do?"
那是什麼意思呢？你能再說的透澈些嗎？這是個好的開始，但究竟是什麼意思呢？	What does that mean? like for example, Huh? That's a good start, what does it mean, though.
(學員：「是好的開始，不過我得在這兒打住了。」)	(Participant) "That's a good start and that's where I'll end it though."
癌細胞，就是一個已經不再是自己的細胞。它不是它自己了。事情是這樣的：這癌細胞的成因，是因為它的記憶在作怪，記憶製造出這細胞殘廢的印象。但這是記憶在搞怪，病因並不是在細胞本體裡。這才是「因」，你得要分清楚。細胞的存在是一個「果」。它只是做為潛意識裡資訊的「果」而存在的。它不存在於別處。	A cancer cell is a cell not itself. A cancer cell is a cell not itself. It's not itself. Here is what happened. The reason you'll have a cancer cell, is because this memory is playing, and the memory creates the cell as being crippled. But it's the memory that's doing it. Not in the cell. So this is the cause, and you have to be clear about this. The cell only exist as an effect. The cell only exist as effect of information in the sub-conscious. It cannot exist otherwise.
好，那現在你看到的是癌細胞的運作線，別去注意「果」，你要找到「因」，也就是潛意識。那麼你該如何對待它呢？你要做「我愛你」的程序，但這心識的母性單位，必須得有意願開啟這個流程，你知道。因為她本身也是被纏縛住的。這心識的母性單位是非常、非常、非常具關鍵性的。因為是由這母性單位來決定該堅持或是該放下。當這母性單位決定放下，她說「我愛你」，這個「我愛你」馬上、自動地下達(潛意識)，然後上升(至超意識)，再上升(至神性智慧)。右邊的圖裡也是如此。所以這母性單位承擔了100%的責任。她往下能觸及子單位，往上能接超意識、再往上到神性智慧。看到了嗎？這個，這就是神性智慧。	OK, so now you're looking at the work line of cancer cell, you are not going to pay attention to the "effect", you want to go to the "cause", which is the sub-conscious. So how do you deal with that? Well, you do "I love you", but now that mother aspect of the mind must be willing to initiate it, you know. 'Cause she is stuck in there. The mother aspect of the mind is so, so, so critical, 'cause it's the mother who is going to decide what to hold on or to let go. Let's say the mother decides to let go, she says "I love you", so I love you now immediately, automatically it goes downward, upward, upward. And it does the same thing here. So the "mother" becomes 100% responsible, it goes down to the child, up to the super-conscious, up to the divinity. See it? This is, this is divinity.
所以你一說了「我愛你」，答案就出來了，答案從精神面、心理面、物質上呈現出來。這邊也相同。這是在作用的細胞。「果」就這樣出來，消除了那些(記	So now you're saying I love you, so now the answer come, the answer come spiritually, mentally, physically. Same thing here. This is a cell you're working on. The effect comes down like that, erases that. It is in the process of

憶)。它在消除記憶。消除它、消除它、消除它。這時你還原歸零了。零、零、零。這邊也是如此。當「果」被歸零，這細胞又找回了自己，回到零點。它說：「這才是我，我是如此完美。」當這細胞回到零點，如喬所說，那麼它就能收到來自神性智慧的靈感。現在它圓滿了。它成了一個覺醒的細胞。而這正是「荷歐波諾波諾回歸自性法」的全然要義。它不是要你關注在身體上。它是要作用在那受苦的子單位，懂了嗎？

而你所要做的只是說：「我愛你」。這是一種程序。另一個程序也是說「我愛你」，但是是以另一種面向，雖說的是相同的話。「謝謝你」也就是說「我愛你」，如同一顆水晶有著各個面的「我愛你」。因為，上帝就是愛。是吧？在這圖的最上方，上帝就是愛。所以不論你是用什麼程序，都是「愛」。現在你有了HA——一個你可以使用的程序。如果你像若蘋或蘿絲一樣要回紐西蘭，如果是九小時的飛行，你只要每小時做一次(HA)。所以在我出發往紐西蘭之前，我是在卡胡盧伊機場，我做一套HA。若蘋、蘿絲，你們從卡胡盧伊飛哪裡？到檀香山機場？好，那你就到檀香山時再作一次HA。接下來回紐西蘭的飛行途中你再作九次HA就到了。你再也不會有時差了。一點都沒有！因為，當你回到那裡時，你是身心自由，已經歸零的。你的細胞回到了零、零、零。你的細胞不會有時差。它現在已經覺醒。只要若蘋和蘿絲一路上都再做清除功課和HA，她們不會再感覺到時差。

如果你患有躁鬱症，你就無

erasing that. Erasing it. Erasing it, Erasing it. Now you are back to Zero. Zero, zero, zero. And the same thing here. Now once the effect goes back to Zero, it then finds itself, back at zero. It says this is who I am, I am perfect. And then as a cell going back to zero, as Joe Vitale is saying, then it receives the inspiration from the divinity. Now it's perfect. So it is an enlightened cell. And that's the whole point of what Ho'oponopono is about. It's not about working on your body. It's about working on the child aspect that suffers, see?

And all you have to do is say, "I love you". It's one process. Another process which is also says I love you, but it's a different facet, but it says the same thing. Thank you is saying I love you, but you have a crystal that has different facets of I love you. Because God is love, yes? Up here, God is love. So no matter what process you use, it's love. So now you have the HA, a process you can use. If you're going to, if you are returning to New Zealand like Robin and Rose, if it's nine-hour flight, all you have to do is do this every hour. So before I leave for New Zealand, I am at Kahului Airport, I do, I do one set of HA. Robin, where do you go from, Rose, where do you go from Kahului? You go to Honolulu? Alright, so you do another round of it, now you get to Honolulu, now you're gonna do nine rounds, and as you do it, you'd be going back to New Zealand. You'll never have jet lag. Zilch! Because, when you go back, you go back free, it's at Zero, your cell is at zero, zero, zero, you cell will not have jet leg. Now it becomes enlightened. As long as Rose and Robin are cleaning and doing their HA, they will never experience jet leg.

If you have depression, you can't

法真正去「感受」。躁鬱症就是你內在缺乏神性智慧。所以，在你變得非常抑鬱之前，你要用力呼吸；在你變得非常抑鬱之前，你要多喝水。這是預防。別等到你被(潛意識中的)資訊困死了才來清除，那時你不會願意做了。太晚了。所以重點是要去預防。你要常常預防。這有點像是個籃球隊。預防、預防、預防。

"experience". Depression is the lack of divine energy in you. So if you, before you get really depressed, you should be breathing. Before you get really depressed you should be drinking your water. It's called prevention. You don't want to wait until you get stuck in the data and start cleaning, 'cause you won't. It's too late. So the idea is to be preventive. You want to always prevent. It's kinda like a basketball team. Prevent, prevent, prevent.

第二章、修藍博士講演(中英文講稿)

Chapter 2、Lectures by Dr. Ihaleakala Hew Len (manuscripts in Chinese and English)

三、放下資訊

3、Data: Just let it go

(原文編譯自修藍博士演講內容，網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=bGqimVL-rpw&feature=channel&list=UL>



為資訊負起百分之百責任，這資訊就在你心裡，然後如果可以 and 資訊交談透過：「我愛你，謝謝，…等等」就只管放下吧，資訊之所以出現，只是要給你一個機會去了解到：「哦，我可以放下。」如果你放下了，每個人都會是的。

Be 100% responsible for the data, and the data that is in you, and then if could talk to the data: “I love you; thank you; blue corn meal” the whole kit and caboodle. Just let go, it is showing up because it is giving you a chance to say “Oh, I can let that go”. If you let it go, everybody else will be fine.

我希望我能告訴你一些更戲劇性的東西，但其實所能說的，只是清理，清除，你就可以回到零。所有的一切，僅是資訊而已，你所讀的，所說的，所聽的都是資訊，但最美妙的是，你能理解到一點，就是你可以刪除資訊，可是你無法刪除你自己，因為你本來就是零（空無的），我不知道有誰能刪除零。

I wish I could tell you something more dramatic, you know. Clean, erase, erase, you get back to Zero. It's all data, all data. You read the data, you're talking data, what you hear is all data. How wonderful for you to come to that realization – you can erase it, but you can't erase you, you're Zero. I don't know how anybody can erase Zero.

<p>有一本很好的書，書名是《零的傳記》，我會把書留在這裡，如果你有興趣，不需要買它。它的完整書名是《零：一個危險想法的傳記》，所謂的危險想法是：當你回歸自己時，每一個人人都獲得解脫了。我不知道這作者是否快要回歸到零？不管如何，他曾得過一些獎，書寫得很好。</p>	<p>There's a wonderful book called "The Biography of Zero". I will leave it up here, and if you're interested in it, don't buy it, no don't buy it. It is called "Zero: The Biography of a Dangerous Idea". The dangerous idea is that when you are yourself, everybody else is free. So I don't know if he is about returning back to Zero. Oh, anyway this character I guess has won some kind of award. Oh, it's well written.</p>
<p>總而言之，讓我來告訴你們一些章節： 第一 書是從第零章開始，不是第一章，章名是無與空； 第一章：空無一物； 第二章：無中生無； 第三章：無的冒險； 第四章：空無的無限神。 這本書敘述關於「零」的想法，這是量子物理學。</p>	<p>But anyway let me tell, kind of, tell you some of the chapters. The first chapter is Zero, not chapter 1, Zero and the chapter is called Null and Void: Chapter 1: Nothing Doing; Chapter 2: Nothing comes from Nothing; Chapter 3: Nothing Ventured Chapter 4: The Infinite God of Nothing. This book goes through it all, and this is quantum physics.</p>
<p>總之，作者描述所有「零」的想法，我則是注視著清除的進展，一直到最後，作者說：「所有的科學家都知道宇宙是由無誕生的，就像你一樣，並將回歸於無——它起始的地方。宇宙始於無且歸於無。」深奧吧？</p>	<p>Anyway, the fellow goes through all of this stuff, and I'm watching the cleaning going on, and at the end, this is what he has to say: "All the scientists know is that the cosmos was spawned from nothing, like you, nothing, and will return to nothing from whence it came. The universe begins and ends with nothing." Profound huh?</p>
<p>當然你聽過「使用者的幻覺」，這是彙集關於意識的研究所得的結論，其基本理念之一，舉例來說，即是事情在你知道以前已經發生了，可以這樣說吧，也就是在你察覺到之前，你內在的東西早已經發生，接著你才說話，但它早已開始了，你無法控制它，它早在你意識到之前已經開始，然後它才成為意識，但有百萬件事情在進行中，所能意識到的僅是其中一小部份而已。</p>	<p>Then of course you heard about "The User Illusion", it's the compilation of studies on consciousness and one of the basic ideas, for example, is something is going to happen before you know it – can I say that? Something in you is already happening before you are aware of it, then you talk, but it's already started. You have no control over it. It will start before you are even conscious and then it comes into consciousness. But there are millions and millions of things going on.</p>
<p>所以我僅是在這裡告訴你，你現在有一個選擇，你可</p>	<p>So I'm only here to say to you, oh, you have a choice now. You can be at Zero</p>

以是回到零，然後受到啟示，或者是讓資訊操控你。然而若要讓資訊操控你，唯一的選擇，就是這資訊須來自於神性，如此才能完美地適合你，永遠地適人適地而運作，否則的話，將只是個資訊重播，就如光碟片一樣。

and then be inspired, or you can let this stuff run you. But the data runs you and the only choice you have is the data is going to be from the divine where it is perfect, perfect for you, right person, right place forever; or it's going to be a replay like a dvd.

以光碟片為例，你將一片光碟放入機器中，然後看著所顯示的資料，就是如此，它只是個記憶碟，你將光碟放入機器中，所顯示的僅是你所要的經驗資訊，但你知道它並不是真實的，希望你不會以為它是真實的。再來，若是要停止這資訊，你可以選擇取出光碟，但資訊仍然存在，或者是選擇刪除資訊。

Can you give me a dvd, somebody, can you give me a dvd? I'm only using this for an example. So let's say you put a dvd in your machine and you're looking at it. Yep, so here is a dvd, it's called a memory disk, so you stick it, the disk, into the machine, up comes the experience which is the information you wanted, but you know it isn't real. I'm hoping you don't think it's real. And then if you wanted to, you can undo it; you can either pull it out, but you haven't destroyed the data, or you can erase it.

讓我演示這是怎麼一回事，舉例來說，讓我先寫在白板上，如果你和我有相似的成長背景的話，以前的教師就用這種方式來確保你的拼寫正確。比如你拼這個字「receive」，看到了嗎？好了，現在內心的資訊會說：「哦，看起來不太對。」那要怎麼辦呢？你得要先刪除「ie」兩個字母，然後再作修正，以完成正確的拼字「receive」。你可以作修正，但必須從刪除先開始。我所要說的是，你啟動了它，然後你所要做的是，藉由清除來達到修正的目的。當中最美妙的部份是，你所要做的工作只是清除，其餘的則交給神性，你將會得到啟發。

You know what happens let me show you. For example. So let me put up on this board. If you were growing up like I was with the teachers making sure you get the spelling right. So you spell the word "recieve", you see that? Hello! You see that? Okay, so now the data says, "oh oh, something doesn't look right". So what do you have to do? You have to delete it first, you have to delete this, this right here (he cancels the "ie") you have to remove it, and then you make the change. So now you remove it, then you can make a change (writes "receive" on the board), but it has to be deleted. I'm saying that to you - you load it and all that you have to do is delete it to make a correction. And the thing about you, what is so wonderful for you, all you have to do is delete it. Divinity will do the rest. Inspire you.

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四、亞當和夏娃的故事

4、The story of Adam and Eve

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=j2P301Gd4Zk&feature=channel&list=UL>



<p>讓我來給你們講講夏威夷版的亞當和夏娃的故事。我知道還有猶太版和基督教，但讓我來講講夏威夷版的。</p>	<p>Let me tell you the Hawaiian version of Adam and Eve. I know there is a Jewish version, a Christian version; but let me tell you the Hawaiian version of Adam and Eve.</p>
<p>上帝決定，不知道因為什麼原因，決定製造亞當。上帝從虛空中以光出現。上帝說現在我要以我的形象來複製這個人。</p>	<p>Divinity decided, for whatever reason, and I have no idea why, decided to make Adam. So out of the void, divinity showed up as light. Divinity said now I'm going to replicate this guy in my image.</p>
<p>你們知道在不同文化中，顯現出不同版本的故事。上帝拿一些粘土，吐了點口水，揉阿揉。我將跟你們講的是我們的版本。</p>	<p>You know the different stories of different cultures. Divinity put up some clay, spit on it, rolled it and rolled it. I'm gonna tell you our version of it.</p>
<p>現在上帝從虛空中現出光明，不知出於什麼原因，決定製造喬，然後又製造個女孩，瑪麗莎，這就是亞當和夏娃。</p>	<p>So now the divinity comes from the void into light, and for whatever reason decided to make "Joe", "Ao Akua"(Joe Vitale's Hawaiian name given by Dr. Hew Len). Then our friend decided to make, let's say, "Marissa". Adam and Eve.</p>

<p>我想讓你們知道，他們是完美的，他們完全處於零點，是完美的，就像上帝那樣地完美。</p>	<p>I want you to know something, they are perfect. Perfect. Zero, zero, zero, ..., perfect. That's the way God is. Perfect.</p>
<p>所以你在做清除過程，並不是為了你自己。不是為了提升自己，因為你已經是完美的了。</p>	<p>So when you do the Ho'oponopono, it's not about you. It's not trying to improve you, you are perfect already.</p>
<p>故事是這樣的。上帝說，「你們好。你們可以擁有天堂裏所有的東西，除了那棵香蕉樹上結的神秘果實外，那個不能吃。」亞當聽到了「不能吃，不能吃。」夏娃也聽到了「不能吃，不能吃。」</p>	<p>So, the story is, and it's really a story..., the divinity says "Hello, you can have everything in paradise except there is this little banana tree, and on this banana tree there are the secret fruits. No, no." "No, no." So Adam heard "no, no". Marissa heard "no, no."</p>
<p>但是發生了一些事情，我不想談及那部份，但就是發生事情，垃圾出現了。兩個人都有垃圾出現在潛意識，夏威夷稱它為「空間的東西」，空間的東西出現在地球上。因為我只是在編故事。</p>	<p>But something came up, and I don't want to go into that, but something came up in which garbage showed up. I'm going to show the garbage both ends now. Garbage showed up. Hawaiian call it "space stuff". Really. Space stuff showed up on the Earth. 'Cause I am just gonna make a story.</p>
<p>夏娃對亞當說「上帝不讓我們吃那個果實是因為如果我們吃了，我們就會變得和他一樣了。」夏娃對亞當說：「吃了吧，吃了你就會變成上帝。」她說了幾百萬年。「吃吧，吃吧。」亞當拒絕。「吃吧，吃吧。」亞當還是拒絕。就這樣一直持續。</p>	<p>My friend Eve says to Adam, "You know, this God, this person here is saying "don't eat that" because if we eat it we would be just like that person." So Eve here, is doing a number on Adam, saying "Hello, eat that. If you eat that you can be like God." And Eve did it for millions and millions of years. "Eat it, eat it." "No, no." "Eat it, eat it." "No, no." Keep going in this case.</p>
<p>但是故事沒有告訴我們的是他們兩個對這件事都應負責。夏娃之所以會說「吃了吧」，是因為「吃果子」這個念頭早已經在亞當的心裏了。</p>	<p>But what the story don't tell you is that they are both responsible. Eve is saying to him, "Eat it" but you see the only reason she says it is it's already in him "to eat it".</p>
<p>然後亞當就吃了禁果了。</p>	<p>So now he eats it.</p>
<p>突然地獄出現了，上帝知道，所有一切都變成地獄了。</p>	<p>Boom! Boom! Bomb in the hell broke loose, Noah and rockets, God knows what, Everything goes up in the hell.</p>
<p>所以現在我們被困住了。</p>	<p>So now we are stuck.</p>
<p>在洛杉磯版本中，上帝是這樣出現的。上帝搖動著他的長袍，說道：「嗯，在能量場中有能量發生變化了。」</p>	<p>This is the Los Angeles version of God coming into the situation. This is God swishing his pajamas. The Los Angeles version is "Hum, there is a change in the energy field."</p>

<p>亞當是那麼回答上帝的，亞當說：「是夏娃逼我那麼做的。」所以女人對我們已經氣壞了。你知道當女人生氣時，他們會如何吧？他們會忍住。</p>	<p>And here is what Adam said. Adam said "she made me do it." So women have been pissed off at us. Yes. You know how they are when they're pissed off right? They withhold.</p>
<p>重點是，如果亞當當時負起全責，我們今天就不會在這裏了。我希望你們能認識到這一點。</p>	<p>So the idea is that if Adam had been a hundred percent responsible, none of us will be here today. I want you to know that. None of us would.</p>
<p>當時亞當可以對上帝說什麼？「我愛你。」</p>	<p>Now Adam could have said to the divinity what, what could Adam have said to the divinity? I love you.</p>
<p>只要亞當那麼說了，上帝與亞當之間就沒有障礙，上帝的能量馬上就會降臨，也降臨到夏娃身上。</p>	<p>As soon as he said that, the energy would go down, go up, Ding, ding, ding, ding. Then now you have the molecules coming down immediately, come down to Eve. Coming down, coming down, ...</p>
<p>上帝會轉換垃圾，清除垃圾，切斷夏威夷人叫「阿克」的羈絆。他們兩個就得到自由了。</p>	<p>And divinity transforms, erases, erases, erases..., cuts the tie what Hawaiians call "aka". Now they are free.</p>
<p>我們的父母，亞當和夏娃，犯了錯，沒有領悟到這一點，所以現在我們要來做清除。這就是我們的故事。</p>	<p>We see our parents goof. And our parents being Adam and Eve, didn't get it. So you and I have to work on it. That's our story.</p>
<p>這句話「她逼我那麼做的」遺留給你和我。真的。所以我們現在就被困住了。但是你將做清除來幫我們解脫。</p>	<p>You and I are left with "she made me do it." Really. So now we are stuck. But you are going to help "unstuck" us.</p>
<p>你們所要做的就是說：「我愛你。謝謝你。」喝你的太陽水。你們做這些的時候不光只是釋放了自己，還有一件事，在這房間裏的人都沒有作。</p>	<p>All you have to do is to say "I love you", "Thank you", drink your solar water. Do any of the stuff and not only would you get set free, There's something you all didn't do in this room.</p>
<p>這間房裏有多少人？估計一下。有數以億計的人在這間房裏，有家族、親戚、祖先。你們說「真的？」的時候，他們也說「真的？」。</p>	<p>Now, how many people are in this room? Just estimate. No. There are billions of people in the room. Billions. Family, relatives, and ancestors. So when you get "Eh?", they get "Eh?" too. Really.</p>
<p>所以我想讓你們知道當你們說「我愛你」的時候，你們解放了所有的人和物。</p>	<p>So I want you to know that when you say "I love you", you free up everybody and everything.</p>
<p>如果你們責怪他人，「是她逼我這麼做的」，那就錯了。</p>	<p>If you become blameful, "She made me do it", wrong stuff.</p>
<p>這是治療師之所以反受傷</p>	<p>The idea is, this is why therapist get</p>

害，因為在夏娃身後，是所有自創世以來的家族親人和祖先。所以在這間房裏，有數以億計的生命形式。

burned, is because behind Eve, is all the family, relatives, and ancestors going back to the beginning of creation. So in this room there are billions of life forms.

讓我告訴你們一個故事，在夏威夷大學有人問莫兒娜一個問題。現在假設有人問她：「莫兒娜，...」她的回答就會像這樣：「你知道嗎，你曾經是個海藻？」我的意思是，你必須放輕鬆。

Let me give you a story that somebody asked Morrnah a question. This was at the University of Hawaii. So let's say my friend asked Morrnah this question: "Morrnah, blah blah blah..." And her response was like this, "Did you know that you're once a seaweed?"... I mean..., so you gotta be easy with me.

第二章、修藍博士講演(中英文講稿)

Chapter 2、Lectures by Dr. Ihaleakala Hew Len (manuscripts in Chinese and English)

五、自由：終極目標

5、Freedom: the ultimate goal

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

http://www.youtube.com/watch?v=PAAyiRIUJQA&feature=bf_prev&list=UL5uEzT1FnaCU



關鍵是不要有期望。	The key is not to have expectations.
所以當你在做清除的時候，你不是為了得到某種成果而做的。你做清除是為了能自由。終極目標，是能夠自由。	So when you're doing the cleaning, you are not cleaning for an outcome. You are cleaning to be free. That's the ultimate goal, is to be free.
因為當你達到自由時，那就是神性智慧的所在。零點就是那個地址，因為零正是那神聖的殿堂，那承載著神性智慧的神秘殿堂。	Because when you are at freedom, that's the address of divinity. Zero is the address, because zero is the temple; It's the secret temple that holds the divine.
當你心裡背負著垃圾的時候，實際上是對神性的一種仇恨。當你緊抓著垃圾不放時，確實就是這樣。所以當你處於零點時，你代表著那神秘的聖殿，那耶穌所說的「上帝的國度」。但若心裡有垃圾，就是對你自己和神性智慧的仇恨。我想把這點先澄清，免得待會兒沒講清楚。	When you carry trash, you are actually..., it's a hatred for the divinity. That's what it actually is, when you hold on to the trash. So you being at zero, you represent the secret temple, what Jesus called "the kingdom". But if you have trash going, it's really hatred for yourself and the divinity. I just want that to be clear so I'm not fussing around.
我們做這些「我愛你，謝謝你，HA，WAI」的功課，我要教你	So the idea is, by just doing these things: "I love you, Thank you, HA, WAI", I'm

們如何在不知不覺當中自然完成這些事情。	going to teach you how to do it so that you can do it without doing it. Yes.
我這麼建議你們。你們應該採取對你們自己行之有效的辦法。接下來是我的建議。	So, this is what I would suggest you do. And you should do what works for you. And I'm just gonna suggest how to do it.
有人問我荷歐波諾波諾是從哪裡來的？他們覺得或許是來自薩摩亞群島之類的地方。我要說的是，我接下來要教給你們的東西來自另一個星系。另一個星系。所以它沒有屬於地球的始源。也許你們會好奇。	Somebody asked me where did the Ho'oponopono come from? And they were talking about maybe from Samoa, or some places like that. I want to tell you that this what I'm teaching you has come from another galaxy. Another galaxy. Yes. So it doesn't have an earthly beginning. Just thought you might be interested. Yes.
讓我們來看看這個。這個是零，這是整個宇宙。宇宙建立於零。零是宇宙的基礎。	So, let's look at this. This is zero, this is the whole universe, and the universe is based on zero. That's the foundation of the universe.
有趣的是這裏有一本所謂「零的傳記」。這本書我覺得讀來很有趣的地方，是作者從第二百零章開始書寫。你們有人讀過一本書是從第二百零章開始的麼？	It's interesting that there is a biography of zero. The thing I found fascinating about reading about zero is that the fellow, the author starts at Chapter Zero. Anybody ever read a chapter book that starts at Chapter Zero?
這第二百零章，取為「無和空」。第一章叫做「空無一物」。第二章「無中生無」。第三章「探索虛無」。第四章「虛無裏的無限上帝」。第五章「無限的零和不信神的數學家」。第六章，聽著，叫「無限的雙胞胎」。那就是零。作者書裡就是含括這些內容。	And so the chapter is listed as 'Null and Void'. Chapter 1 described as 'Nothing Doing'. Chapter 2 is 'Nothing Comes of Nothing'. Chapter 3, 'Nothing Ventured'. Chapter 4, 'The Infinite God of Nothing'. Chapter 5, 'Infinite Zero and Infidel Mathematicians'. No. 6, listen to this, 'Infinity's Twin'. That is what zero is. So he goes through all this stuff.
最後他總結... (翻書) 我找找看，現在這時間差不多是我一天當中快歸零的時刻哩... (笑)。他是這麼說的：「科學家都知道，宇宙從虛無中來，最後也將回到其所出的虛無中。宇宙始於零也歸於零。」這就是我想要告訴你們的，一切從零而來，也將歸於零。	And then he concludes. if I can find it, this is about the time of the day when I go to the zero. So at the end, this is what he says, "All that scientists know is the cosmos was spawned from nothing, and will return to the nothing from whence it came. The universe begins and ends with zero." And that's what I'm trying to sell to you, that it begins and ends with zero. It began like this...
我來告訴你們宗教的定義。	I'm going to define for you what religion

<p>就是說，我們有了靈感。不論它目的為何總之持續了一段時間。然後這靈感變成了記憶。但如果你把它當成法律般順從執信，那就成了宗教，或是我們所說的信仰。不管你意願如何，你事實上聽到或經歷到了神性對你說話。你要不斷清除，清除，清除，不要執著在任何事情上面。</p>	<p>is. So now you get an inspiration. Inspiration would last for so many whatever its purpose. And then this inspiration will turn into memory. But if you carry over like it's the law, then it becomes a religion, or what we called a belief. As opposed to your willingness, no matter what it is, you heard, you actually got the experience of the divinity talking to you. You are always erasing it, always, always, always. You're never holding on to anything.</p>
<p>因為在零點的妙處就是沒有對錯。我可以這麼說嗎？在零點沒有對也沒有錯。所以沒有什麼可討論的。一旦你在零點了，沒有人會再在意討論。如果你沒在零點，那麼很多垃圾就會開始積累。</p>	<p>Because the wonder of being at zero is that there is no right or wrong. Can I say that? There is no right or wrong at zero. So there is no discussion. Once you are at zero, nobody is gonna care about discussion. If you are not at zero, a lot bullshit will go on.</p>
<p>那麼你在零點，神奇的是，看這裏(的圖)，橫過來看這心。當你到達零點，這時神性智慧就可以全面進入你。</p>	<p>So here you are, at zero. And what's so wonderful is that again looking at this, turning the mind sideways. When you are at zero, divinity then can come through you.</p>
<p>「我」就是「我」，從虛無中來，進入光明。</p>	<p>I am the "I". I come forth from the void, zero, into light.</p>
<p>這樣之後，你得到了這個靈感，你就能活動，一直活動。而如果你總是做某些特定事情，那最終就會成為記憶，你就被困在記憶裏了。</p>	<p>So now that comes on, you get this inspiration, you're moving and you're moving. And if you keep doing something that then finally becomes a memory, you're stuck with it.</p>
<p>所以荷歐波諾波諾法的重點就是要持續地清除，這樣你總是回到零點的家。你不執著於任何事情，永遠不要。沒有羈絆。你持續地還原回到你自己。因為你就是莎士比亞所說的「舞臺」。在你這個舞臺上，要麼是靈感在起作用，要麼就是垃圾、記憶在起作用。因為這就是自然律。這兩者會互相影響。這兩者都是宇宙的定律，而這兩者掌控著零點。</p>	<p>So the Ho'oponopono is about constantly cleaning, so that you are always coming home to zero. You are not holding on to anything. Never, never. No attachment. So you are constantly coming home to yourself. 'Cause you are what Shakespeare called "the stage". You are the stage of which either inspiration will take place, or garbage and memory. Because this is the law. These two will affect that. These are two laws of the universe, and these two laws run zero.</p>
<p>所以現在唯一的問題就是你選擇哪個，靈感或是記憶？你唯一需要意識到的，就是要有意願去清</p>	<p>So now the only question is which law you are going to choose. This law or this law? And so you don't have to be aware</p>

<p>除。定律自然會起作用。(如聖經上說,)「你們要先求祂的國度... 其他一切都會加給你們。」</p>	<p>of anything except you are willing to clean. The law will take you "...seek ye first the kingdom... And all else would be added."</p>
<p>這就是你的工作，就只是來此清除，永不休止。這點我們就說清楚了。</p>	<p>So That's your job, is simply here just to clean, non-stop. So we've gone over this.</p>
<p>具體的方法如下。這個是你，建立在零點上。你的這部分是母親的角色，這部分是孩子的角色。這兩部分出現了。</p>	<p>And here is the way you want to do it. So this is you, made from zero. This is the mother part of you. This is the child part of you. So now you two comes up.</p>
<p>你們有沒有學過了夏威夷療法？沒有啊。假設你有一個叫做「夏威夷」的工具。母親對孩子說：「嘿，我們有了個叫『夏威夷』的工具。還記得清除的作用是什麼嗎？清除能讓我們自由。」所以母親對孩子說：「如果我們願意做清除，你和我都將得到自由。在自由的狀態下，神性智慧就能驅動我們。」</p>	<p>Did you get the "Hawaii" as a tool before? No. So let's say you got a tool called "Hawaii". So the mother says to the child "Hey, we got a tool called Hawaii. And remember what the cleaning does? The cleaning sets us free." So the mother is talking to the child, "If we are willing to do the cleaning, you and I will be free. And at freedom, divinity will move us."</p>
<p>這就是你全部在做的。當你做清除時，你要同時和這個孩子說話。到了某種程度，孩子自會為你做清除。</p>	<p>So that's all what you're doing. As you do the cleaning, you're talking to this child; 'cause at some point, the child would do it for you.</p>
<p>到某個程度，孩子發現你很堅持，持續的照顧好它，因為它才是受苦的那一個。每次你用夏威夷療法的時候，你要說：「我們正在做我們生來應該做的事情。我們生來是為了把我們從資訊的束縛中解脫出來。」正如莎士比亞說的，「要自由還是不要自由，選擇吧。」</p>	<p>At some point, if the child sees that you are consistent, consistently taking good care of it, because it's the one that suffers, and you say every time we do Hawaii now, "we are doing what we came to do. We've come to set ourselves free from the data." So Shakespeare said "to be or not to be free."</p>
<p>而荷歐波諾波諾法正是在於給你選擇自由的權利。要麼選擇做夏威夷療法，要麼選擇和大多數人一樣困在訊息中。或者你可以拋棄訊息，讓神性智慧降臨，把你帶回零點的家。這時你便已在那神祕的聖殿。本在空無中的神性智慧承持著你，一切能量流淌無阻；直到有更多的廢物出現。</p>	<p>And the Ho'oponopono is about giving you the choice of freedom. Either by doing Hawaii, either you have a choice to stay stuck and most people stuck. Or you can let go and allow divinity come down, take you back home to zero. Now you are at the secret temple. And because divinity is behind, already in the zero, then everything just flows until more doodoo comes up.</p>
<p>所以不要停歇，別停止清除。</p>	<p>So the idea is not stop, don't stop</p>

不要走上思考、應對、管理、提問的道路，這只會把你困住。

cleaning. Don't go of the way of thinking, coping, managing, asking questions. Because it will keep you stuck.

第二章、修藍博士講演(中英文講稿)

Chapter 2、Lectures by Dr. Ihaleakala Hew Len (manuscripts in Chinese and English)

六、宇宙在我心中

6、The universe is in me

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=ceoG-2BM4p4>



<p>修藍博士：現在機會來了，我已作好了清理的準備，讓我們清出裡面的東西，透過靈性來清除，讓我們冥想。那位古巴朋友有問題嗎？</p>	<p>Dr. Hew Len: Now its your chance. I am ready to do some cleaning, let's get the stuff out of us, do it, spiritual anima, yes, let's muse it. Yes, wait, yes, our Cuban friend over there?</p>
<p>提問者：我只是下個註解而不是真的問題，是不是可以說：說再多也是廢話嗎？如果我們可以為所有其他人清理，是因為宇宙只存在於我們心中，所以如果你清理你自己...</p>	<p>Questioner: So this is more a comment than a question then, so it's safe to saying that, more crap, right? Because the universe, if we clean ourselves for everybody else, is because the universe only exist within us, and so if you clean yourself....</p>
<p>修藍博士：等等，你們聽到了嗎？現在有一個美好的意識定義：她說在你自己，宇宙在我心中，這是何等清楚，我喜歡，只有從古巴來的人才如此清楚...</p>	<p>Dr. Hew Len: Wait, wait, wait, you hear that, now that's a beautiful definition of conscious. She's saying yourself, the universe is in me, wow how clear it is, I love that, only people who are clear come from Cuba</p>
<p>提問者：我確實是在古巴出生的... (眾人笑聲)</p>	<p>Questioner: oh I was really born there then.. (crowd laughing)</p>
<p>修藍博士：是，完美的。</p>	<p>Dr. Hew Len: yes, perfect.</p>

<p>提問者：是，就是這樣嗎？你們都是在我的裏面…</p>	<p>Questioner: yes, oh, that's it? So then all of you are actually in me.</p>
<p>修藍博士：絕對是在你裏面。</p>	<p>Dr. Hew Len: in you, absolutely.</p>
<p>提問者：是的。</p>	<p>Questioner: Yes.</p>
<p>修藍博士：所以看看多麼美好，現在上帝在你心中，你在上帝心中。當一個記憶出現，它在每個人心中，然後都被記憶卡住了，現在只要有一個人做清理，這清理也會在每人心中出現，多麼美好。只要我們負上百分百責任，雖然很難做到，但所有這些只需一個人，我們不用理會其他人在沉睡，只需一個人在清理，其他人都會沒事，真的，都會沒事。</p>	<p>Dr. Hew Len: So watch it how beautiful so now, God is in you and you are in God, when a memory comes up, it's in all of you. Then you are stuck with it, now all it takes is one person to do the cleaning, it comes up where, comes up all of you, yes, wonderful. If we can be 100% responsible, it's hard to get to, but all takes one person, we don't care the rest asleep, as long as one person is cleaning up, the rest of us would be fine, really, would be fine.</p>

第三章、平靜從我開始(中英文講稿)

Chapter 3、Peace begins with me (manuscripts in Chinese and English)

訪問修藍博士關於「荷歐·波諾波諾」 ~ 首馬潤尼(Saul Maraney) 採訪

An interview with Dr. Hew Len about Hooponopono

(原文編譯自修藍博士演講內容，網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.whatishooponopono.com/>



● 平靜從我開始

修藍博士指出我們要記住一句老話：「平靜從我開始。」他說如果要和平的地球，必須要從我們每一個人的心開始平靜。

修藍博士說「荷歐·波諾波諾」是觀照我們內在潛意識的虧欠、錯誤或障礙，這些演變成問題、評斷、反駁和其他種種問題。

Peace Begins With Me

Dr Len points out that we always need to remember the very old saying: “Peace begins with me.” He says that if there is to be peace on earth; it needs to begin individually with each one of us.

Dr Len says that Ho’oponopono is about looking within ourselves for debts, errors or blocks in our subconscious mind that replay as problems, judgments, putdowns and all kinds of other problems.

● 障礙是內在的

修藍博士說「荷歐·波諾波諾」關於我們內在的神性(大我)：「對不起，請原諒我內心裡不管所在進行的是什麼，以致於讓我以這種方式來體驗這個世界。」

The Blocks Are Within

Dr Len says that Ho’oponopono is about saying to The Divine within us (The Self): “I am sorry, please forgive me for whatever is going on in me, that I experience the world in me this way”.

<p>● 負起百分之百的責任 修藍博士說當我們願意為自己生活中所經驗的一切負起百分之百的責任時，我們才可以進到下一步說：「對不起，不但對不起，而且還請原諒我內心裡所進行的一切，以致於造成這樣的結果。」 通過道歉和為我們生活中的一切負起百分之百責任，我們本質上是在對神性說：「我百分之百負責，問題是由我內心而起的，我想請你將內心中任何的記憶、虧欠、障礙、錯誤和問題都轉化為零。」 然後，當神性將障礙或記憶歸零時，我們回到我們的本來狀態，也就是空無或清淨。 修藍博士說只有當我們有清淨心，神性才能提供我們洞察力、靈感和對我們最好的一切。</p>	<p>Taking 100% Responsibility Dr Len says that when we are willing to take 100% responsibility for whatever we experience in our life, we can then go onto the next step where we say “I am sorry, and not only am I sorry, but please forgive me for what ever is going on in me that caused this”. By saying sorry and taking 100% responsibility for whatever is going on in our lives, we are in essence saying to The Divine “I am 100% responsible, the problem is within me, and I would like You to convert whatever that memory, debt, block, error or problem is to nothing.” And when The Divinity converts the block or memory to nothing, we return back to our original state, which is Zero or clarity. Dr Len says that only when we have clarity, can The Divinity provide us with insight, inspiration and whatever is perfect for us.</p>
<p>● 修藍博士觀察自己 修藍博士說不管在生活中所經驗的是什麼，他總是回到「荷歐·波諾波諾」做清理，因為他知道那句老話：平靜從我開始。 修藍博士說他願意為生命中所經驗到的一切負起百分百責任，他指出他經驗過生命中的悲痛和難關，他只是提醒自已導致這一切的根源是在他心裡。</p>	<p>Dr Len Watches Himself Dr Len says that as he experiences whatever comes in to his life, he gets back to his Ho’oponopono cleaning, because he knows that “Peace begins with me”. Dr Len says that he is willing to be 100% responsible for whatever he experiences in his life, and he makes the point that as he experiences woes and problems in his life, he constantly reminds himself that the source that caused it is within him.</p>
<p>● 修藍博士時時刻刻和神性一起努力 修藍博士指出治療師要為在求助者身上所見到的問題負百分百責任，同時運用「對不起」和「我愛你」當作治療的一部份時，將感受到較少的無力感，而且更為有效，因為「平靜從我開始。」</p>	<p>Dr Len Is Working Moment To Moment With Divinity Dr Len points out that therapists that take 100% responsibility for what they see in their clients and include “I am sorry” and “I love You” as part of their work with patients feel less burned out, and are much more effective because “Peace begins with me”.</p>
<p>● 問題是在我們心裡 修藍博士說當我們願為自己</p>	<p>The Problem Is Within Us Dr Len says that as we are willing to be</p>

<p>生活中所經驗的一切負百分百責任，我們就轉變了對世界的看法，因而促成了世界的改變。我們必須為我們心裡的問題負百分百責任</p> <p>修藍博士說我們都一直在自身之外尋找解決世界問題的方法，但是那行不通。</p>	<p>100% responsible for whatever we experience in our lives, we shift our perception of the world, and that causes the world to change. We have to take 100% responsibility for the problem within us. Dr Len says that we all keep looking outside of ourselves for how we can solve the world's problems, but that doesn't work.</p>
<p>● 在別人身上努力不是我們的工作</p> <p>修藍博士指出他曾被訓練為一個教育工作者，從一九六四年到一九八二年從事幫助智障及殘障兒童的工作，但二十多年之後，他醒悟到那不是他的工作。</p>	<p>Working On Others Is Not Our Job</p> <p>Dr Len points out that he was trained as an educator from 1964 to 1982 to help handicapped and developmentally disabled children, but then over twenty years later, he learned that that is not his job.</p>
<p>● 改變我們對他人的認知</p> <p>修藍博士那時醒悟到，他的工作是幫自己放下對殘障兒童的認知。</p> <p>隨著他改變了對殘障兒童的認知，他們改變了(很像八〇年代他在夏威夷州立醫院改變對精神病罪犯的認知)。</p> <p>修藍博士指出最重要的是首先觀照我們自己的內心世界，如果我們真願意如此作，我們將對整個宇宙產生巨大影響。</p> <p>他繼續強調說，許多人認為他們在這裏是要幫助他人及帶給世界和平，但其實我們只是在帶給自己平靜，因為只有帶給自己平靜，我們才能帶給世界和平(不是倒反過來的)。</p> <p>修藍博士說只有一件事奏效，那就是我們觀照自己的內心世界，並且清理我們裡面的東西。他指出當他如此做時，他注意到人們好轉了，並且開始可以為自己負責了。</p>	<p>Change The Way We Perceive Other People</p> <p>Dr Len then learned that his job is to help himself by letting go of how he perceived handicapped children. As he changed the way that he perceived handicapped children (quite like how he changed the way he perceived the mentally criminally insane patients at the Hawaii State Hospital in the late 80's) they changed. Dr Len points out that it is most important to look at our own world first, and if we are willing to do that, our impact on the whole Cosmos will be enormous. He went on to stress that most people think they are here to help other people and bring peace to the world, but that we are only here to bring peace to ourselves, because by bringing peace to ourselves, we bring peace to the world (and not the other way round).</p> <p>Dr Len says that the only thing that works is if we look within ourselves and clear up the "stuff" in us. He points out that as he does this, he notices that people get well and are able to start taking responsibility for themselves.</p>
<p>● 莎士比亞的真知灼見</p> <p>據修藍博士說，莎士比亞對人</p>	<p>Shakespeare's Profound Insight</p> <p>According to Dr Len, the person who</p>

類狀態最具有深刻的洞察力。莎士比亞在他的十四行詩中一次又一次地指出，我們現時所經歷的悲痛正是以前所經歷過的。

had the most profound insight into the human condition was Shakespeare. Shakespeare points out over and over in all of his Sonnets that the woes that we experience now are the woes that we have experienced before.

● **改變先須在我們內心發生**

修藍博士說，當我們用批評的眼光看待悲痛時，意味著悲痛已經深植於心，但如果我們放下並做「荷歐·波諾波諾」清理，透過說：「不管我心裡的任何東西令我感知到如此的悲痛，對不起！」只有這樣悲痛才能改變，但改變先須在我們內心發生。

The Change First Has To Happen In Us

Dr Len says that when we see the woe in a judgmental way, it means that it is already in us, but if we let go of it and do our Ho'oponopono cleaning by saying "I'm sorry for whatever is going on in me that I perceive the woe a certain way", only then does it change. But the change has to take place in us first.

● **不間斷的「荷歐·波諾波諾」清理**

修藍博士說清除我們潛意識中的記憶，需要時時刻刻不間斷地作「荷歐·波諾波諾」清理。

以神性創造的方式感受人們。修藍博士指出我們從未正確地感受事情，我們總是感受自己對事情的反應。修藍博士知道當他和人們會面時，他不能體驗人們是神性創造(完美)的方式，所以他持續清理，並對神性說：「不管我心裡的任何東西令我不能感受到人們是神性創造(完美)的方式，對不起！請原諒我！」

通過這樣做，修藍博士向神性請求消除他心裡的東西，那些導致他對人們起反應而不能看到人們的本質-神性。

修藍博士說，一旦我們通過做「荷歐·波諾波諾」清理放下對記憶的控制，記憶就會停止播放。當某種記憶播放時，同時還有許多其他記憶在播放，只是我們未察覺。

他說當我們做「荷歐·波諾波諾」，我們向神性請求移去在靈魂和潛意識中的錯誤，使得我們可以看到人們的完美境界，就像神當初

Incessant Ho'oponopono Cleaning

Dr Len says that cleaning memories from our subconscious mind takes incessant moment by moment Ho'oponopono cleaning.

Experience People The Way The Divine Created Them. Dr Len points out that we never experience things correctly, but we always experience our reaction to them. Dr Len knows that when he meets people, he does not experience them the way The Divine created them, so he continuously cleans by saying to The Divine "I am sorry for what ever is going on in me that I do not experience people the way You created them, please forgive me".

By doing this, Dr Len is asking The Divinity to cancel what is in him, that causes him to react to people, and not see them as they truly are - Divine Beings. Dr Len says that once we let go of the dictate of memories by doing the Ho'oponopono cleaning, the memories stop playing, and not only the memories we hear playing, but many other memories simultaneously playing, but we are unaware of.

He says that when we do Ho'oponopono, we are asking The Divine to remove the faults from our

<p>造他們的狀態，當我們回應他們如此，他們也將以完美境界相應。</p> <p>修藍博士接著說，如果我們想沒有問題地看待他人，我們先要消除自己的問題。</p> <p>修藍博士說「荷歐·波諾波諾」只是在自己身上努力，並觀照自己潛意識裡那些造成負擔且需要被移走的資訊。</p>	<p>Soul and subconscious mind so that we can see people being perfect, the way The Divine created them, and when we respond to them, they will respond as being perfect.</p> <p>Dr Len went on to say that if we want to see people without problems, we need to get rid of our own problems first.</p> <p>Dr Len says that Ho'oponopono is only about working on yourself and looking at the data and info in your personal subconscious mind that causes burdens and should be removed.</p>
<p>● 憤怒是記憶的重播</p> <p>修藍博士說當人們在憤怒，不是這個人在發怒，而是自己記憶在重播憤怒。</p> <p>他說我們應該知道且牢記的一點就是，我們可以改變資訊。我們做「荷歐·波諾波諾」不是在改變別人，因為人們是完美的，不完美的的是資訊，所以我們必須向神性求助，將資訊轉變為零。</p>	<p>Anger Is A Memory Replaying</p> <p>Dr Len says that when people are angry, it is not the person who is angry, but it is a memory replaying anger.</p> <p>He said that if we know this and keep it mind, we can change the data. The Ho'oponopono we do is not changing the other person, because that person is perfect, but what is imperfect is the data, and we have to ask The Divinity to convert that data to zero.</p>
<p>● 無論我們在經歷什麼 要負起百分百責任</p> <p>修藍博士說當我們做「荷歐·波諾波諾」時，我們在向神性清晰表示「我要為經歷的一切負百分百責任，我正在經歷批評的痛苦或其他方式所形成的苦難。在我心裡有些東西(有些資訊)在控制這經驗，我要百分百為此負責，對不起！」</p> <p>他接著說意識心經常不負責任，並且訴諸責備。</p>	<p>100% Responsibility For Whatever We Are Experiencing</p> <p>Dr Len says that when we are doing Ho'oponopono, we are clearly stating to The Divine "I am 100% responsible for what I am experiencing, and I am experiencing suffering in the form of judgment or whatever. Something is going on in me (some data or memory) and it is dictating this experience, and I would like to be 100% responsible for it. I am sorry for that." He went on to say that the conscious mind does not take responsibly, and resorts to blame.</p>
<p>● 抹去潛意識中的記憶重播</p> <p>修藍博士說作為人類，因為潛意識的記憶重播，讓我們無法擺脫內心某些持續性的「記憶」，這些障礙使我們無法體驗到神性。</p> <p>「荷歐·波諾波諾」是個放下記憶的方法，這些記憶讓我們無法過著絕對真實的生活；這方法也讓</p>	<p>Erasing Memories Replaying In The Subconscious Mind</p> <p>Dr Len says that as humans, we have "stuff" going on that we can't help because of the memories replaying in our subconscious mind, and these blocks prevent us from experiencing The Divine. Ho'oponopono is about erasing those memories that keep us</p>

<p>我們不再受制於害怕以及我們所感受的。</p> <p>「荷歐·波諾波諾」是為了對治內心正在進行的東西，這些東西讓我們無法(一世又一世)突破到可以經歷神性的地方。</p>	<p>from absolutely truly living and not being constrained by fear and how we feel. Ho'oponopono is about working on whatever is going on in us that we are not able (generation after generation) to move through to a point where we can experience The Divine.</p>
<p>● 避免試圖弄清楚怎麼回事</p> <p>修藍博士說「荷歐·波諾波諾」是為了放下我們裡面的東西，那些讓我們卡住和受限制的東西，我們甚至不知道那些東西究竟是什麼。</p> <p>他說我們不知道我們所不知的東西，所以他不嘗試去弄清楚生活中所發生的事，或是求助者諮商時，他總是做他的「荷歐·波諾波諾」清理自己。</p> <p>修藍博士指出當他作「荷歐·波諾波諾」清理時，他注意到求助者便可以解決他們自己的問題了，而且通常他們也願意學習「荷歐·波諾波諾」來清理自己。</p>	<p>Avoid Trying To Figure Out What Is Going On</p> <p>Dr Len say that Ho'oponopono is about giving up those things in us that keep us stuck and constrained, and that we have no idea of what those things even are. He says that we don't know what we don't know, so he tries not to figure out what is going on in his life, or with the people that he consults with, but that all times, he only does his Ho'oponopono cleaning on himself.</p> <p>Dr Len points out that as he does his personal Ho'oponopono cleaning, he notices that people are able to work through their problems, and often they say to him that they would also like to learn how to do Ho'oponopono themselves.</p>
<p>● 我們是誰？</p> <p>修藍博士說我們可以成為自己的治療師、指導師、醫生，所有這一切我們只需回答兩個問題，其中最重要的問題是：「我是誰？」</p> <p>據修藍博士說，這是人們的最重要問題，但很不幸的是，大多數人不知道他們是誰。</p> <p>修藍博士說如果我們知道我們是誰，就會瞭解到我們要為生命中所經歷的負百分百責任，但是我們不能責怪其他人不知道這一點。</p>	<p>Who Are We?</p> <p>Dr Len says that we can be our own therapist/guru/healer, and that all we have to do is answer a couple of questions; - The most important being "Who am I?" According to Dr Len, that is the most important question of creation, but unfortunately, most people don't know who they are.</p> <p>Dr Len said that if we know who we are, we would realize that we need to take 100% responsibility for everything we experience in our life, but that we cannot blame other people for not knowing this.</p>
<p>● 問題是什麼？</p> <p>另一件我們要知道的事，據修藍博士說，是「問題是什麼？和問題在哪？」</p> <p>修藍博士說所有問題是來自於我們潛意識的記憶重播，但他並</p>	<p>What Is A Problem?</p> <p>The other thing we need to know, according to Dr Len is "What is a problem, and where is the problem?"</p> <p>Dr Len says that all problems are a result of memories replaying in our subconscious mind, but that he does not</p>

<p>不處理問題。</p> <p>他說我們都是神性的孩子，是神性一模一樣的複製品，神性是處於空(淨)和無限的自然狀態，我們的任務是回到這清淨和無限的狀態。</p> <p>所以「荷歐·波諾波諾」是為了抹去和清除我們潛意識裡的障礙，使我們能回到零、清淨，唯有清淨才能從神性得到啟示。</p>	<p>deal with problems.</p> <p>He says that we are all children of The Divine, and are an exact replica of The Divinity, which is at its natural state Void (clear) and Infinite, and that our job is to return to that original state of being clear, empty and Infinite.</p> <p>So Ho'oponopono is about erasing and cleaning the block in our subconscious mind so that we can come back to zero/clarity, and that only out of that clarity can Divinity come in as inspiration.</p>
<p>● 成為空靈和無限</p> <p>修藍博士說每一天他都在努力放下他生命中的障礙，那些障礙阻止他與神性合一，亦即成為空靈和無限。</p> <p>修藍博士說他做「荷歐·波諾波諾」清理，讓他可以清淨，且不再經歷生活中的難關、憤怒、憎恨、責怪或其他問題。</p>	<p>Being Clear And Infinite</p> <p>Dr Len says that every day he works on letting go of the blocks in his life, that keep him from being one with The Divine; - Which is to be Clear and Infinite. Dr Len says that he does his Ho'oponopono cleaning so that he is clear and able to move through his life without experiencing hardships, anger, resentment, blame or problems.</p>
<p>● 責怪無濟於事</p> <p>修藍博士說責怪和追根究底對治療、家庭或政府無濟於事，但當我們歸零，神性會在我們心中注入對我們而言是最好的一切。</p> <p>修藍博士說他為自己所經歷到世界上的問題負百分百責任，因為他知道整個世界都在他心中，如果他轉為負起百分百責任，並說「對不起！」世界也會隨之改變。</p>	<p>Blame Doesn't Work</p> <p>Dr Len says that blame and saying "How Come?" doesn't work in therapy, family or governments, but when we get back to Zero, then The Divinity can infuse our mind with whatever is perfect for us. Dr Len says that he takes 100% responsibility for whatever he experiences as problem in the world, because he knows that the whole world is within him, and that as he changes by being 100% responsible and saying "I'm sorry", the world changes too.</p>
<p>● 隨時「荷歐·波諾波諾」清理</p> <p>修藍博士說他隨時喝藍色太陽水，因為這是另一種重要「荷歐·波諾波諾」清理工具。</p> <p>修藍博士由早上起床開始，到他晚上上床，他都在做「荷歐·波諾波諾」清理，因為他知道抹去記憶需要不間斷的「荷歐·波諾波諾」清理。</p> <p>他說如果我們停止清理，我們會和世界上的其他種種一起發瘋。</p>	<p>Moment By Moment Ho'oponopono Cleaning</p> <p>Dr Len says that he drinks blue solar water moment by moment because it is another important Ho'oponopono cleaning tool.</p> <p>From the moment that Dr Len gets up in the morning, until he goes to bed at night, he is staying with the Ho'oponopono cleaning, because he knows that erasing memories requires incessant Ho'oponopono cleaning. He</p>

	<p>says that as we stop cleaning, we go 'bonkers' with the rest of the world.</p>
<p>● 清理人們的名字 修藍博士說人們來參加他的週末「荷歐·波諾波諾」講座，他會在進場之前清理他們的名字。 他這麼做是因為他試著減少和聽眾共有的「一堆東西」（他潛意識裡的記憶和資訊）。他說如果不這麼做而在講座出現，將會導致講座混亂並卡在思維上，這是因為他沒有為他們做好準備。 修藍博士一直在做「荷歐·波諾波諾」清理，在做任何事之前、當中和之後都在清理。 修藍博士說：神性知道他和沒見過的人們之間的關聯，所共用的記憶是什麼，以及那些重要的記憶對他而言是必須放下的。</p>	<p>Cleaning On People's Names Dr Len says that as people sign up for his weekend Ho'oponopono seminars, he works on their names before he enters the room. He does this because he is attempting to reduce "piles of stuff" (memories and data in his subconscious mind) that he shares with other people. He says that if he doesn't do this, he will show up at the class, and the class will go crazy and be stuck in thinking because he didn't get ready for them. Dr Len is always doing his Ho'oponopono cleaning – before, during and after he does anything. Dr Len says that Divinity knows his connection with people he has not yet met, and whatever memories he has in common with them, and which memories are important for him to let go of.</p>
<p>● 和了知一切的神性對話 修藍博士說「荷歐·波諾波諾」是和神性談話，神性了知一切，修藍博士只是根據神性作修正，因為他不知道也許在內心所發生的，可能會惱害到其他人。所以修藍博士觀照他內在的神性，那個瞭知一切的源頭，因為修藍博士自己一無所知。 修藍博士接著說，我們的一部分叫做「神性創造者」，那個源頭知道是怎麼回事。因此我們發出懇求，那個內在的源頭便可以清除我們潛意識裡的資訊。</p>	<p>Talking To The Divinity, Who Knows Everything Dr Len says that Ho'oponopono is about talking to The Divinity, Who knows everything, and that he (Dr Len) is just making amends with The Divinity, because he doesn't have any idea of what may be going on in him that is going to bug other people. So Dr Len looks at The Divinity within himself which is The Source that knows everything, because he (Dr Len) knows nothing. Dr Len went on to say that there is a part of us called "The Divine Creator", and that Source knows what is going on. That is why we make an appeal, and that Source in us can cancel the information and data in our subconscious mind.</p>
<p>● 智力不能清除錯誤記憶 修藍博士指出一點：我們的智力沒有能力清除我們潛意識裡的錯誤記憶，因為那不是他的功能所</p>	<p>The Intellect Cannot Cancel Error Memories Dr Len makes that point our intellect does not have the ability to cancel error</p>

<p>在。</p> <p>據修藍博士說，智力的功能是做出選擇，我們是否會為生命中經歷的每件事負上百分百責任(或者不會)，他願意為他裡面會惱害他人的一切負上全責。</p>	<p>memories in our subconscious mind because that is not its function. The function of the intellect, according to Dr Len, is to make the choice of whether we are going to take 100% responsibility for everything we experience in our life (or not), and that he would like to be 100% responsible for whatever is in him that would bug other people.</p>
<p>● 記憶為我們做決定</p> <p>修藍博士指出一點，有足夠研究證實每一秒鐘，有超過一千一萬萬個的資訊在發生，而我們的意識只察覺到其中的十五個(諾瑞錢德的著作《使用者的錯覺：揭露意識的真面目》)。</p> <p>他繼續說科學已經證實我們的意識不做決定，是指揮我們抉擇的記憶在為我們做決定。</p> <p>修藍博士還說是記憶在告訴我們批評、心懷憤怒和憎恨，意識自己沒想這樣。</p>	<p>Memories Make Decisions For Us</p> <p>Dr Len made the point that there is enough research that proves that at any second, there are more than 11 million pieces of data going on, but that our conscious mind is only aware of 15 of them. (Tor Norretranders - The User Illusion) He went on to say that it is scientifically proven that our conscious mind does not make our decisions, but that it is memories that that define our decisions for us. Dr Len also said that it is memories that tell us to judge and have anger and resentment, and the conscious mind itself does not make decisions.</p>
<p>● 允許神性為我們做決定</p> <p>修藍博士想讓神性為他做決定。修藍博士說我們不能二者兼得，記憶和神性同做決定。我們要選擇，想要有神性為我們做決定，我們需要清除潛意識裡的記憶。</p>	<p>Allowing Divinity To Make Our Decisions</p> <p>But Dr Len wants Divinity to make his decisions. Dr Len says that we can't serve two masters; memories making decisions and Divinity. We need to choose, and in order to have Divinity make the decisions for us, we need to have the memories in our subconscious mind cancelled.</p>
<p>● 每一個人都已經完美了</p> <p>修藍博士強調每一個人都已經完美了，不完美的我們是在潛意識裡的資訊，而那是我們要努力的地方。修藍博士說世界在我們裡面，透過改變我們裡面的世界，我們可改變一切種種。(譯者按：佛經云：一切法唯心所現、唯識所變。萬法唯心)</p>	<p>Everyone Is Already Perfect</p> <p>Dr Len stressed that everyone is already perfect, but what is imperfect is the data in our subconscious minds, and that is what we have got to work on. Dr Len said that the world is within us, and by changing the world in us, we change everything.</p>
<p>● 交響樂團的音樂指揮</p> <p>修藍博士用交響樂團的音樂</p>	<p>Concert Master At The Symphony Orchestra</p>

指揮來比喻解釋「荷歐·波諾波諾」清理。

「交響樂團總是在音樂會開始前就先調音，『荷歐·波諾波諾』清理也是一樣，因為當我們得到調整，其他人也得到調整。但如果我們沒有調整，將會付出很大的代價，而感受到痛苦。」

修藍博士說當我們改變自己裡面和他人共有的資訊時，神性將會一起把它抹去。

修藍博士用提問作結：如果每個人都為他們生命中經歷的每件事負上百分百責任，而不陷入責怪他人，整個世界會將經歷什麼樣的重大轉變？

Dr Len used the analogy of the concert master at the symphony orchestra to explain the Ho'oponopono cleaning.

“The orchestra always tunes up before beginning, and this is what the Ho'oponopono cleaning is, because as we get tuned up, so does everyone else. But if we come in un-tuned, it is hell to pay, and we will feel pain”.

Dr Len says that as we change the data in us that we have in common with other people, The Divine erases it from us, and them too.

Dr Len concluded by asking: What kind of profound shift would the whole world experience if everyone took 100% responsibility for everything they experienced in their life and did not get caught up in blame?

第四章、修藍博士-加州訪談(中英文講稿)

Chapter 4、Interview with Dr. Ihaleakala Hew Len in California (manuscripts in Chinese and English)

一、負百分之百責任

1、Being 100% responsible

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)
<http://www.youtube.com/watch?v=OL972JihAmg&feature=Bfa&list=PL809B056A6404A50C>

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



<p>麗塔女士：下午好。我是麗塔·蒙哥馬莉 (Rita Montgomery)。我們正坐在加州某地。我很高興能夠採訪修藍博士，和我一起的還有瑞克·莫斯 (Rick Moss) 和馬文 (Marvin Grino) 博士。</p>	<p>Miss Rita: Good afternoon. My name is Rita Montgomery. We are sitting here, the Innet 213, 17 mile drive in Pacific road, California. And I have the pleasure of having an interview with Dr. Hew Len and present with me also is Rick, Dr. Rick Moss and Marvin Grino.</p>
<p>麗塔女士：我有些關於修藍博士的問題。請問您的名字是怎麼發音的？「伊賀列卡拉」謝謝。</p>	<p>Miss Rita: We have some questions and I have some questions for Dr Hew Len. Please tell me how do I pronounce your first name "Ihaleakala". – Thank you.</p>
<p>麗塔女士：我希望可以和您聊一聊，尤其是在喬維泰利所寫的《零極限》書中您提到的一些理念。也許您先給我們解釋一下什麼是百分之百對自己負責。根據</p>	<p>Miss Rita: So, I wanted to speak with you especially about some of the ideas you bring up in the book "Zero Limits" written about you by Joe Vitale; and perhaps you could start by explaining a little about this idea of 100% responsibility for oneself.</p>

你所談論的體系，「自我」的定義有完全不同的概念。

修藍博士：我覺得莎士比亞說得比我好。如果你讀他的 146 首十四行詩，莎士比亞說：「可憐的靈魂」他的基本觀點是我們的生活中之所以有悲劇，是因為我們從不觀察問題的根源在哪裡，而問題的根源總是在自我當中。所以生活中的悲劇在於我們一無所知，而且一遍又一遍地重複同樣的事情。例如，我曾在夏威夷的精神病醫院工作過，且常和曾犯下殺人強暴和謀殺等罪的人在一起，我不禁要問，「究竟我內心發生了什麼，以致於經歷了這些？」我正經歷著有傾向的病人，工作人員快要瘋了暴力等等，諸如此類的事情。我必須對此負全責。在我內心所發生的讓我經歷到這些，所以我只能自我清理。荷歐·波諾波諾清理是進入到自我，特別是進入潛意識中，存放記憶的地方。因為每一件事都是由資訊組成的，所以我潛意識中的資訊正主宰著我所見的，以及所經歷的一切。就像在莎士比亞的「暴風雨」中，米蘭達說：「哦，悲痛的是我看過我所曾看過的，看到我所看到的」。米蘭達有這樣的見解，就是她所看到的只是資料。所以這資料與我存在，也與你們同在。我只是從資料中，體驗到「其他人」。如果我看到你的瘋狂和愚蠢，這只是我體驗到的你。假如我刪除這資料，你就不可能再是這樣。這就是我所說的百分之百負責。百分之百負責就是對你內心所發生的負責，因為這內在的資訊造成你外在所經驗到的一切。

And it's an entirely different idea of what the self is, according to the system you speak about.

Dr. Hew Len: I think Shakespeare said it better than I. If you read Sonnet 146, Shakespeare says "Poor soul". So Shakespeare is saying the basic idea is that there are tragedies in our lives because we don't take a look at where the origin of the problem is, and it's always in the self. So the tragedy being in life is that we are clueless and we repeat the same thing over and over and over again. And so when I work, for example, I worked in a Hawaii state (psychiatric) hospital, often with people who kill, rape and murder people, I had asked the question "what is going on in me that I experience this?" I am experiencing patients being violent, I'm experiencing staff going crazy, and that sort of stuff. So I have taken 100% responsibility for that. What's going on in me that I'm creating this experience, and so I just do this cleaning. Cleaning Ho'oponopono is about going into the self, and specifically into the subconscious and where the data is. Since everything is run by information, so the information in my subconscious is dictating to me what I'm seeing, what I'm experiencing. It's like in Shakespeare's Tempest where Miranda says "Oh woe is me to have seen what I have seen, see what I see". Miranda has this insight that she is only seeing with data. So it is with me and so it is with all of you. So I just work on the data in me that I experience as "the other person". If I see you as being crazy and goofy it's only my experience of you. If I erase that, you can't be that way, not possible. So that's what I mean to be 100% responsible. Being 100% responsible is taking responsibility for what is going on in you that you experience of whatever.

<p>瑞克博士：我想請您澄清一點，您所說的我「內在的」在經歷一切。你所說的「經歷」是什麼意思呢？是指「理解」麼？</p>	<p>Dr. Rick: Could I ask you to clarify just a little point you said what is it in me that is experiencing this. Could you clarify what you mean by experiencing? Do you mean perception?</p>
<p>修藍博士：不，我不是那個意思。「理解」事實上是潛意識資訊播放的產物或後果。再次回到米蘭達，她說我只能看到我所看到的，因為資訊反映出我所見的。米蘭達事實上在說莎士比亞所說的「心是舞台」，資訊則在舞台上到處跑，資訊才是事實真相。所以如果資訊使我經歷或受煎熬，甚至遇到愚蠢的人，那我必須對此負責。我內在所發生的僅僅是資訊播放，更具體地說，就是潛意識的資訊重播。那些是可以被清除的。我覺得或許最奧妙的部分，就是荷歐·波諾波諾可以清除資訊。</p>	<p>Dr. Hew Len: No, I don't even mean that. Perception is really an end product or consequence of data playing in the subconscious. Again, come back to Miranda. Miranda is saying I only can see what I see because the data is seeing what I see. Miranda is really speaking what Shakespeare said "the mind is the stage" and the data runs around the stage, and the data is really what is going on. And so if the data is such that I'm experiencing, I'm suffering or I'm experiencing people being goofy, then I have to be responsible for that. What's going on in me is simply data playing and more specifically, memories replaying in the subconscious. Those can be erased. I think that is probably the most profound thing about this Ho'oponopono. It is that you can erase data.</p>
<p>瑞克博士：您能否給我們舉個例子，資訊被刪除後，感覺起來或看起來如何？可以這樣說嗎？</p>	<p>Dr. Rick: Could you give us an example of what it feels like or looks like for data to be erased or is that not something that can be done in this kind of setting.</p>
<p>修藍博士：我不是很明白您的問題。</p>	<p>Dr. Hew Len: I'm not sure what you are asking.</p>
<p>瑞克博士：您能否給我們一個關於清除資訊的例子？我是說我們如何才能清除我們內心的資訊。這個可以討論一下麼？</p>	<p>Dr. Rick: Could you give us an example of cleaning? I mean how do we erase the data within our minds. Is that something which could be discussed.</p>
<p>修藍博士：當然可以。假如你能教導，樹能清除，車子也能清除，任何人都能清除。理念就在於知道一個最根本的問題「我是誰」。大多數人並不知道自己是谁，所以讓內在的資訊替他們說話，也不能選擇清除資訊。因此，這就回到了偉大的救世主，像耶穌說的：「愛你的敵人」。而我們唯一的敵人就是記憶，這記憶重播著我們的經歷，判斷，憤</p>	<p>Dr. Hew Len: Of course. If you can teach, trees can do it, cars can do it, anybody can do it. The idea is, the most fundamental question one needs to know, is the question "who am I"? And most people have no idea about who they are and therefore allow the data in them to speak for them as opposed to choosing to not have the data by erasing it. So it's coming back to the Great Saviours, like Jesus said "love your enemies". And the only enemy is the memory replaying, your</p>

<p>怒，怨恨，仇恨，以及煩惱。所以荷歐·波諾波諾就是愛上你內部的記憶，用「我愛你，謝謝你的出現，讓我再一次有機會得到自由」來取代憤怒，並以此和內在的記憶溝通。所以荷歐·波諾波諾就只是說「我愛你，謝謝你」那麼簡單。</p>	<p>experiences, the judgement, anger, resentment, hate, annoyance. So the Ho'oponopono is about falling in love with the data. Saying to the memory that replaces the anger, "I love you. Thank you for showing up. Give me one more chance to be free." So the Ho'oponopono is simply saying "I love you. Thank you."</p>
<p>瑞克博士：當資訊清除後，剩下的自我是什麼？這是上帝所創造獨特的「自我」嗎？是個性化的或只是單純的自我？</p>	<p>Dr. Rick: When the data is erased, what is the self that remains? Is it a unique self that is God-created? Is it individuated or just pure self?</p>
<p>修藍博士：讓我回到你身上。是誰在說話？誰在問問題？</p>	<p>Dr. Hew Len: So let me come back at you. I will ask you who is talking? Who is asking the question?</p>
<p>瑞克博士：是內部資訊。因為我的另一部份應該知道問題的答案。</p>	<p>Dr. Rick: That would be the data. Because the other part of me would know the answer to that.</p>
<p>修藍博士：既然是資訊在說話，那你可以清除它。我是說如果你有疑問，那你永遠都不能瞭解究竟是怎麼回事因為資訊在掌控你。就歷史上而言，我們有個概念就是，可以對事情解碼。希臘人說我們要觀察，要分析。但是荷歐·波諾波諾並不在於觀察或分析。荷歐·波諾波諾在於放下內在資訊。當資訊被清除掉之後，你就會進入佛所說的空無的狀態，或是莎士比亞說的空白狀態。當你處於這一種「空」的狀態時，靈感才會出現，也就是量子物理學家所說的「空的幻影力」。</p>	<p>Dr. Hew Len: I'm saying since the data is talking, you can erase the data. So I'm saying to people if you have a question, you'll never be able to get at what is going on because the data is running you and the idea is that, we historically have come from this notion that you can decode things. The Greek came along and the Greek said well, let's examine, let's analyze. But the Ho'oponopono is not about examining or analyzing. The Ho'oponopono is about letting go the data. When the data is erased, you are what Buddha called "in the space of void", what Shakespeare called "you are in the state of blank". And it is when you are in that state of emptiness, void and blank. This inspiration comes through, what the quantum physics called the phantom force of nothing.</p>
<p>麗塔女士：這是什麼也沒有的狀態麼？</p>	<p>Miss Rita: This is the state of nothingness.</p>
<p>修藍博士：你需要十分小心，因為必須儘可能地精確。</p>	<p>Dr. Hew Len: You have to be really careful. Because one has to be as precise as possible.</p>
<p>麗塔女士：沒有思維？</p>	<p>Miss Rita: No thought?</p>
<p>修藍博士：不是說沒有思維，是沒有資訊播放。沒有記憶播放</p>	<p>Dr. Hew Len: No, no thought. No data playing. What does it mean to have no</p>

是什麼意思呢，就是自由了。在沒有記憶播放的時候你是絕對自由的，或者換個詞，清晰的。清晰定義為沒有資訊播放，也就是記憶不再在潛意識裏重複播放過去的經驗值。如果說，你能讓心回到了零點，這是耶穌所稱的「基礎石」。只有在這個基礎上才能建立東西。在這基礎上才有了靈感。這時你是由完美的資訊來驅動的，而不是處在負債狀態、用著已陳腐的資訊。但大部份時間我們其實是死的。若不能理解到我們是陷在舊資訊中，我們等於是死的。荷歐·波諾波諾法就在於放下陳腐的資訊和(靈魂的)負債狀態。基本上我們的靈魂背負著巨額貸款，而我們甚至不自知。因為我們沒有意識到這點，我們困在裏面，且將受苦。其實不一定得這樣的。你可以清除資訊回到零點。而在零點，靈感的無形之力就會由虛空中渾然湧現。新的資訊產生了。全新的。

data playing. That means you're free. You are absolutely free when no data plays. It's only at freedom or I'll use another word – clarity. Clarity is defined as no data playing, no data meaning no memory replaying in the subconscious that one experiences. So let's say that you get the mind to go back to Zero, this is what Jesus called the “stone of the foundation.” And only on that foundation then can you build something. So out of that foundation comes inspiration. So you are moved by perfect information as opposed to being in debt, in using dead information. But most of the time we are dead, without realizing we are stuck in old data and we are dead. And the Ho'oponopono is about releasing the death and the debt. We basically have a mortgage on our souls and we don't even know that. Because we are not conscious of it, not even aware of it, we are stuck in it and we are just going to suffer. And this doesn't have to be so. You can erase the data back to zero, and that back at zero, out of nothing comes this phantom force of inspiration. New data. Brand new.

第四章、修藍博士-加州訪談(中英文講稿)

Chapter 4、Interview with Dr. Ihaleakala Hew Len in California (manuscripts in Chinese and English)

二、不斷地清除

2、Non-stop cleaning

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)
http://www.youtube.com/watch?v=bG6b6NzTBv8&feature=bf_next&list=PL809B056A6404A50C

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



麗塔女士：我們世界的絕大多數運作都依靠語言和思維。	Miss Rita: There are so much of our operating in the world that depends on language and thought.
修藍博士：這只是人們這麼認為而已。	Dr. Hew Len: Only if you say so.
麗塔女士：是麼。	Miss Rita: OK.
修藍博士：現在我們受困於資訊。你說話只是表像，是資訊告訴你說什麼而你也受制於它。也就是說如果你被困住了，我也就困住了。	Dr. Hew Len: Now we are stuck in that data. You have said something that's just a story, and the data is telling you what to say and you are stuck. And that means if you are stuck , I'm stuck
麗塔女士：讓我試試換個方式說這個問題。	Miss Rita: Let me try to phrase that in another way.
修藍博士：你沒法找到合適的方式，沒有什麼其他方式可	Dr. Hew Len: You cannot phrase it in another way. There is no other way you

以說這個問題。	can phrase that.
麗塔女士：讓我再試多一次。您能否同時處於零的狀態又具有語言麼？	Miss Rita: Let me try another time. Can you be in zero state and have language?
修藍博士：在零的狀態，你說的任何事情都是完美正確的。如果你在零點狀態了，那整個宇宙都會在零點狀態。這意味著所有東西都開悟了。他開悟了，這個椅子也開悟了。他們不是因為我而開悟的，他們直接由源點而開悟。那麼這個時候的語言是完美的。這種語言，你甚至不會注意到，就是藝術家們所說的靈感。突然之間，像梵谷，這些偉大的藝術家的就這麼做了什麼。怎麼做的？不知道。就是做了。這種是愛和藝術的語言，真實，美麗，無法理解。	Dr. Hew Len: You got to be in zero state and you are going to say whatever is perfect and right. Let's say you are at zero, that means the whole cosmos becomes zero. That means everything gets enlightened. So he gets enlightened, the chair gets enlightened. They don't get enlightened from me. They get enlightened directly from the source. And so then the language is perfect. The language, you are not even aware, is what the artist calls inspiration. All of a sudden, Van Gogh, these great artists just do it. How do you do it? I don't know. I just did it. That's the language of love and art. Truth, beauty beyond comprehension.
瑞克博士：如果每個人都要對自己負責。	Dr. Rick: If one takes responsibility for everything in everyone.
修藍博士：是的，對自己所發生的事情負責。	Dr. Hew Len: Everything that is going on in that person, yes.
瑞克博士：那麼你是否不承認自由意志的理念，就是人人都有自己的選擇和決定，為自己選擇如何成長和改變。是這樣麼？	Dr. Rick: Then the idea of free will, that each has a will to choose, make decision, to choose for themselves how they want to grow, change, that would not be a point that you would recognize. Is that correct?
修藍博士：這個要看情況。我們必須十分精確。讓我回問你一個問題。你所說的自由意志是指什麼？	Dr. Hew Len: Well, that depends on ...Again, we have to be really precise. I want to come back and ask you. So when you say free will, what does that mean?
瑞克博士：對我來說，這個指選擇違背自然的權利，堅持自己的想法的權利，把自己的思想和源頭隔離開的權利。	Dr. Rick: To me it means the right to choose what is against what is natural, the right to hold onto one's programming, the right to separate oneself, in one mind from source.
修藍博士：在任何一個剎那，在你沒有意識的情況下，有一千一百萬位元組的資訊運行。這些資訊控制你，你沒有自由意志。但是你有選擇，就像莎士比亞說的，要自由還是不要	Dr. Hew Len: What happens is that at any given moment, 11 million bits of information is playing, of which you are unconscious of. So it's driving you. So you don't have free will. But you have a choice. The choice is like Shakespeare

<p>自由，你可以選擇。總是有東西會控制你，唯一的問題是什麼會控制你，是靈性還是記憶（死的東西），那取決於你的選擇，但並沒有自由意志。</p>	<p>saying, “to be or not to be free of the data”. You have that choice. But the data is going to run you. The only question is what data is going to run you, is it going to be inspiration or is it going to be memory – which is dead stuff. That’s the choice. But one doesn’t have free will.</p>
<p>瑞克博士：我換個說法。讓我們談談夏威夷醫院裏的人吧。通過改變你自己，你也改變了他們，因為他們是你的一部分。這麼說對麼？</p>	<p>Dr. Rick: Can I approach the question differently? Let’s talk about the people who are in the Hawaii State hospital. By changing yourself, you changed them because they are part of yourself. Is the language correct?</p>
<p>修藍博士：我覺得就好比和你一起。在我來這裏之前，我拿到了地址。我對地址作清除。我對攝像機作清除，因為我不知道它以前拍過些什麼，它以前拍的會干擾到現在的拍攝。我對我自己負 100% 的責任，因為平靜從我開始。如果我出現時不平靜，你也不會平靜。所以我到這裏來只有一個目的就是作清除。</p>	<p>Dr. Hew Len: I think what happened is like with you. Before I came here, I got the address. I did the cleaning on the address, I did the cleaning on this camera because I don’t know what he took before and that would interfere with what is going on now. And I’m taking 100% responsibility because peace begins with me. If I show up and I’m not peaceful, you can’t be peaceful yourself. So I’m only here because, only for one purpose and that is to make cleaning of myself.</p>
<p>瑞克博士：為任何事情？</p>	<p>Dr. Rick: For whatever?</p>
<p>修藍博士：對。我不知道這個任何事情具體指什麼。有部分的我知道是什麼事情。所以我的工作只是清除並負完全的責任。但是我不知道清除了什麼，我完全沒有頭緒。</p>	<p>Dr. Hew Len: Yes, I don’t know what that whatever is, consciously. But there are parts of me knowing what that is. So my job is just to begin being 100% responsible by doing the cleaning. But I don’t know what it cleaned up. I’m clueless.</p>
<p>麗塔女士：你給我的印象是你基於神性的指引做很多決定和行為。這麼說對麼？</p>	<p>Miss Rita: I get the impression that you make many of your decisions of your actions based upon petitioning divinity to make a choice as to act in one way or to act in another way. Is that right?</p>
<p>修藍博士：我們還是得要準確一點。我作清除是要讓自己回到零點。我希望得到自由。我在這個星球上的唯一目的就是清除壓在我靈魂上的垃圾。我希望清除這些垃圾，得到自由。在自由的狀態下，資訊直接來自於源頭，而我甚至沒有察覺。我可以說「喔，我得到</p>	<p>Dr. Hew Len: Again we have to be really precise now. I do the cleaning. That’s my job to get back to zero. I want to be free. My only purpose for being on this planet is I got garbage, which is a mortgage on my soul, and I want to let go the garbage so I can be free. So at freedom, the information comes from the source, but I don’t even know it. I can say “oh, I got the information”. That is not my job. My</p>

資訊了」，但那不是我的工作。我的工作只是清除，不停地清除。其餘的順其自然。因為在不知不覺中就有一千一百萬單位的資訊從源頭傳來。	job is to just keep cleaning, nonstop and let it unfold however it will unfold, because 11 million inspirations are coming in, I'm not even aware of that.
麗塔女士：清除是怎麼樣的，你能描述一下清除的過程麼？	Miss Rita: So -What is cleaning like? Can you describe your cleaning process?
修藍博士：不能。清除就是說對不起，請原諒我讓那些記憶在內部播放，我需要修正它們。	Dr. Hew Len: No. Cleaning is only saying I'm sorry. Please forgive me for whatever data is going on in me and I need to make amends for.
麗塔女士：那麼如果有人打電話給你，比如說我，邀請你和我們聊一聊，你會怎麼做？	Miss Rita: So if someone calls you up like me, and says would you come and speak with us, then what do you do?
修藍博士：我清除。	Dr. Hew Len: I clean.
麗塔女士：那麼然後會怎麼樣？	Miss Rita: And then what happens?
修藍博士：我清除，然後我知道應該做，我就做。如果我清除了然後發現不該做，那就不做。有許多訪問我沒有同意，因為我知道不需要做。不是我在做決定，而是內在的資訊做決定。	Dr. Hew Len: I clean and after that, we got "oh, ok, it's ok to do it". So do it. If I clean and I don't have to do it, I won't do it. There are many interviews which I have not done because I don't get to do it. I'm not making that decision, it's the information in me making the decision.
麗塔女士：您是如何得知資訊的？	Miss Rita: And how do you know that?
修藍博士：我不知道。	Dr. Hew Len: I don't know that.
麗塔女士：我是說你如何知道你該來的？	Miss Rita: I mean how do you know to come?
修藍博士：我不知道，我就是那麼做了，然後它說去吧，我就答應你們了。這裏並沒有那麼一個得到答案的過程。有些東西一定要處理，要清除。這就好像一條路開展出來，到某一點時，就自然有了，因為我這麼做幾乎已經30年了。	Dr. Hew Len: I don't know that. I just do it. And it says go, and I telling it's ok. It isn't like a process where you go "Oh, I got it." There is something that has to be worked on and cleaned on and then it's like a road which begins to unfold and then at some point you are "just because I'm doing this for almost, I don't know, 3 decades, and just have it.
瑞克博士：你覺得有沒有這樣的可能性，有些人相信他們的問題可以得到一個是或不是的答案？那些稱為心理運動，使用鐘擺之類的東西，讓人感知接受到答案。你覺得有這樣的	Dr. Rick: Do you believe it possible that some people believe they can ask a question and get a yes or no answer? There's psycho-Kinesiology, there's use of Pendulums and things of that nature, that allow one to perceive that they are receiving

可能性麼？	an answer. Do you believe that is possible?
<p>修藍博士：讓我再回到你身上。對我來說，我唯一在這裏的理由就是清除。這我很清楚。清除的目的是釋放記憶。我不是很確切地知道你說的是什麼。如果我要用鐘擺，我必須確定自己沒有資料記憶，然後才提問。如果你沒有在零點，透過鐘擺之類的東西，你可能得到奇怪的答案。</p>	<p>Dr. Hew Len: I want to come back at you again. For me the only way the reason I'm here is only for the purpose of cleaning. I'm clear about that. The purpose of the cleaning is to free up the data. I don't know exactly what you are talking about. If I were to use a pendulum I would make sure that I would be data free. Then I would ask. But the pendulum, if you are not at zero, you can get funny answers.</p>
<p>麗塔女士：是說基於自己的劇本和想法？</p>	<p>Miss Rita: Based on your own scripts and your ideas?</p>
<p>修藍博士：可以那麼說。更準確的說，是基於記憶和資訊庫。</p>	<p>Dr. Hew Len: I like that. But I would be more precise based on memories and data and computer bank.</p>
<p>麗塔女士：你對於那些將清除企業化的人，有什麼看法？</p>	<p>Miss Rita: How would you suggest people begin the enterprise of cleaning.</p>
<p>修藍博士：我不那麼做。我自己做清除，然後想學的人就出現了。幾年前，我碰到一個人對我說「說服我應該參加這個課程。」我回答說我們不做行銷這類的事情。所有的決定和選擇都必須由你自己來做。我並不是為了賺錢的，如果是的話，那我就入錯了行當。</p>	<p>Dr. Hew Len: I don't even do that. I just do the cleaning myself and people who want to learn it they show up. For example, years ago, I had somebody say to me "convince me that I should take this class". And I said we don't do any marketing, I don't do any of that sort of stuff. That's a decision and choice you have to make on your own. I'm not here to make any money. If I'm here to make money I'm in the wrong business.</p>

第四章、修藍博士-加州訪談(中英文講稿)

Chapter 4、Interview with Dr. Ihaleakala Hew Len in California (manuscripts in Chinese and English)

三、無限零點

3、Infinitely Zero

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=DqiiUuY7WoE&feature=autoplay&list=PL809B056A6404A50C&playnext=1>

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



麗塔女士：我一直在幫你做行銷，關於課程的方方面面。這是因為我知道這是人們可以見到你的絕佳機會。我仍然在想這個問題，清除的過程究竟是一種怎樣的體驗？

Miss Rita: I've been doing marketing for you, up and down the course. This is because I knew this is such a wonderful opportunity for people to meet you. I'm still trying to wrap my mind around what the cleaning process is like on an experiential level?

修藍博士：你有資訊。我或許有不喜歡你的資訊。我們假設資訊在說「哦，我的天，我必須容忍這厭煩的東西。」我必須清除那個資訊。我內部究竟發生了些什麼？我不知道我竟有這資訊。我可以和資訊說「我愛你，謝謝你給我多一次的機會放下，這樣我

Dr. Hew Len: Well, again, you have data. I may experience the data as 'I don't like you'. Let's say that the data in my mind's going "Oh, my god, I have to put up with this bullshit stuff". Oh, I get to clean with that. What's going on in me? I didn't know I had it. So I can say to that data in me "I love you. Thank you for giving me one more

<p>就可以自由了。」荷歐·波諾波諾是去說「對不起，請原諒我。」然後你可以換個方式說。「我愛你，謝謝你」之類的。原則是所有這些都是我自己的責任，與你沒有任何關係。</p>	<p>chance to let you go, so that I can be free". So the Ho'oponopono is about saying "I'm sorry, please forgive me". And then this can be said in a different way - "I love you; Thank you; blueberries; M & Ms." The whole kit and caboodle. The notion is that it is my responsibility, totally, and this has nothing to do with you.</p>
<p>麗塔女士： 是的。你是在和你自己溝通而不是和那個人。</p>	<p>Miss Rita: Right. And so you are talking to not the person, but to yourself.</p>
<p>修藍博士： 具體來說，和自己的內在孩子溝通。這個孩子正在受苦是因為我抓著記憶不放。所以荷歐·波諾波諾是個參與的過程，但你卻在問問題。就像你說的，你試著包住你的想法，但荷歐·波諾波諾卻是要釋放它。放下，資訊就消失了，突然間你就得到靈感，要去做一些你從未想到過要做的東西。</p>	<p>Dr. Hew Len: Specifically I'm talking to this inner child in me, who is suffering because I am holding on. So the Ho'oponopono is you are asking questions, but it's an engagement process. Like you say you're trying to wrap yourself around it, but the Ho'oponopono is about letting it go. Let go. Boom, the data goes. And all of a sudden you get inspiration to do something that never came up for you to do.</p>
<p>瑞克博士： 在《零極限》的介紹中，喬提到關於回到存在起點的程序。你能稍微說多一些這方面的東西麼？</p>	<p>Dr. Rick: In the introduction to "Zero Limits", Joe Vitale talked about the programs that go back to the beginning of the existence. Could you talk about a little more about that?</p>
<p>修藍博士： 可以。再次回到莎士比亞說的，當我們最初被創造出來的時候，我們什麼也沒有，是空白的，沒有資訊，在任何方面都是完美的。我們不用思考，不用掙錢，不用做任何事情。沒有資訊播放，這是光的源頭。然後，光的源頭，我不知道也不關心為什麼，源頭決定要創造出我們所有人，讓每個人處於「無限零點」。這是所有事情的開始。「無限零點」是什麼意思呢？這是指在地球上感受到天堂，涅槃狀態，藝術，美，愛。直到發生了一些事，且帶來黑暗為止。</p>	<p>Dr. Hew Len: Yes. Coming back again to Shakespeare, when we were initially created at the beginning, we were nothing, blank, no data, perfect in every way. Didn't have to think, didn't have to make money, didn't have to do any of this sort of stuff. No data playing. Then, other than no data, which is what Buddha calls, up comes this what Buddha calls enlightenment, which is the source of light, and then that source of the light decided, and I don't know why how come, (I am not interested in this) decided to create each one of us, and created each one of us infinitely zero. So that's how we began. So what does it mean to be infinitely zero? It means to experience heaven on earth, nirvana, art, beauty, love; till something else came along and it brought darkness.</p>

麗塔女士：你是處於在幸福涅槃的境界麼？	Miss Rita: Are you in that state of bliss nirvana?
修藍博士：如果我在那個境界裏，我就不會在這裏和你們一起了。我還在這裏，是因為我還有東西需要清除。	Dr. Hew Len: If I was in that state, I would not be here, with you guys. I'm here because I have stuff to let go.
麗塔女士：但是很清楚你已經取得了相當程度的成功，就如你清空了精神病院。	Miss Rita: But clearly you have had a considerable degree of success, based upon you having emptied a psychiatric hospital.
修藍博士：我不知道那個算什麼樣的成就。	Dr. Hew Len: I don't know what that means - success.
麗塔女士：幫助治療人們。	Miss Rita: Assisted in healing for people.
修藍博士：不，我沒有幫助。我只是照顧好自己，我對這個負責。我對病患並不感興趣。他們只是出現在我的生活中，讓我 知道「你有東西要清除。」我這麼做不是為了他們。	Dr. Hew Len: No, I didn't assist. I only took care of me. I'm responsible. I wasn't interested in them. They just came along in my life and "Hallo you got stuff you should let go". OK, so I didn't do it for them.
瑞克博士：他們只是你自己的鏡子？	Dr. Rick: They are just mirrors then to yourself?
修藍博士：更重要的，更具體的，更準確地說，我們有共用的記憶。所以這個治療別人的說法是胡說。我沒有那麼做。我只是為了清除我的內部記憶，那些讓他們表現愚蠢的及困在醫院的記憶，那是我去醫院的目的。我去是為了清除我的內部，而不是在他們身上。如果他們也得益了，那也不錯。但是這不是我的方向和希望。我的希望是得到自由。	Dr. Hew Len: More importantly, more specifically, more precisely, we have shared memories. So this notion about healing people is bullshit stuff. I didn't do that. I, only here to clean up all that's going on in me that kept them goofy, that kept them stuck in the hospital. That's why I came. I came along to do that, to do it on me, not them. And then if they benefit, okay, but that wasn't my orientation, that wasn't my hope. My hope was to be free.
麗塔女士：所以在你面前或以前，以任何方式，出現的任何人都 在某種層面和你有關係？	Miss Rita: So anyone who comes in front of you in any way, or before, you have a relationship with that person on some level.
修藍博士：我們有共用的資訊。	Dr. Hew Len: We have shared data.
麗塔女士：那你有沒有對別人有一種同情的感覺？	Miss Rita: And do you feel a sense of compassion towards these people?
修藍博士：你是有趣的。這是什麼意思呢？同情？	Dr. Hew Len: You are funny. What does that mean? Compassion?
麗塔女士：嗯，是一種真心相聯。	Miss Rita: Er, a heartfelt connection?

修藍博士：你要我說實話麼？	Dr. Hew Len: You want me to be deadly honest with you?
麗塔女士：是的，當然。	Miss Rita: Yes, please.
修藍博士：這根本是胡說八道。當你處於自由，處在零點時，你什麼也沒有。你是自由的。你甚至不可能有愛，你不會有這些的東西。你是空無的。那是耶穌說的，「聽著，找到虛無的國度，你就見到上帝。」那是我想看到的，我要在你們身上看到上帝。我的重點不在你，如果我在你身上看到上帝，那我就對了，如果我放下靈魂上的負債資料，我會回到零點，然後我會看到耶穌所說的看到上帝。	Dr. Hew Len: That's bullshit stuff. It's like when you are free, at zero, you have nothing. You are free. You are not even in love, you are not having any of the stuff you hear, the garbage you hear. You are nothing. That's what Jesus said. Jesus said "listen, seek ye first the kingdom which is nothingness and you shall see God". That's what I mean to see. I mean to see the God in you guys. I'm not interested in you. If I see the god in you, okay, I'm fine. If I let go the data which is the mortgage on my soul, I get back to zero and then I'm going to see what Jesus said, I'm going to see God.
瑞克博士：沒有其他了？	Dr. Rick: And nothing but?
修藍博士：是的，沒有其他了。因為你們已經是完美的了。是我內部的資訊不完美，不是你們的問題。所以這個救治或者清空醫院的說法很可笑。整個宇宙都在笑話。宇宙對拯救某個人不感興趣。宇宙要的是人們百分百負責。然後整個宇宙都將唱著「哈利路亞」。	Dr. Hew Len: Yes, nothing but. Because you guys are already perfect. It was the imperfection of the data in me, not in you. So this notion about saving or clearing out the hospital is funny. The whole universe laughs. The universe is not interested in saving anybody. The universe is interested in one being 100% responsible. Then the universe will sing "Hallelujah".
麗塔女士：那個事件真的發生了麼？	Miss Rita: Did that event happen?
修藍博士：你說什麼？	Dr. Hew Len: I'm sorry?
麗塔女士：那個書裏面描述的關於你在醫院裏工作的事情，真的發生了麼？	Miss Rita: The event that was described in a book about you working in the Psychiatric hospital? Did it happen?
修藍博士：什麼發生了？	Dr. Hew Len: What happened?
麗塔女士：你清除自己的和那些病人的資訊，發生了麼？	Miss Rita: Did it so happen that you did cleaning on yourself and those people.
修藍博士：我真的要更準確才行。精準很重要。當我出現在醫院裏，那並不是我想要做的工作。但是醫院裏有個我的朋友和我說他們需要幫助。我說好，我可以做。只要把病人的名字給我，我在任何地方都可以做，不	Dr. Hew Len: Let me be really more precise. It's very important to be precise. When I showed up at the hospital, it wasn't a job I wanted to do. But I had a friend there who said we need some help. And I said well, I can do it. Just give me the names of people. I can do it from wherever. I don't have to be

一定非要去醫院。「但是我們不能那麼做，因為病人名單是保密的。」我說好吧，就回家了。也許是那之後的一兩年，我覺得該去了。當我剛到醫院的時候，所有的隔離室都在使用著。每天都有幾個人被捆起來。在病房有著十分暴力的語言和行為。我只是做我的清除。我的內在究竟發生了什麼，讓我經歷了，像是沒有人使用的馬桶，卻像有人在沖水，沒有人在淋浴，蓮蓬頭卻被打開了。所以我開始清除，幾個月之後，沒有經過什麼努力，隔離室不需用到，沒有人被送進隔離室。暴力也停止了。

there. "We can't do it because it's confidential. I said OK and go home. Maybe after a year or two I finally relinquished and went and so when I showed up, all the seclusion rooms were used. There were people, several people daily, in physical restraint. There was a really verbal and physical violence on the ward. So I just did my cleaning. What was going on in me that I'm experiencing like the toilet flushing with nobody on them, the shower turning on with nobody, you know. And so I began the cleaning. And months later, without making an effort, the seclusion rooms went. Nobody ended up in the seclusion room. The violence stopped.

第四章、修藍博士-加州訪談(中英文講稿)

Chapter 4、Interview with Dr. Ihaleakala Hew Len in California (manuscripts in Chinese and English)

四、放下

4、Letting go

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)
http://www.youtube.com/watch?v=n9cqsNZJd7w&feature=bf_next&list=PL809B056A6404A50C

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



修藍博士：暴力停止了，而病人花了幾年的時間恢復正常，才回家去，我在那裏大約四年，而病人的恢復時間或許三或四個月。實質上，我只是在自己身上努力。當時他們沒有什麼治療課程，我們就開始做些事情，像是製作餅乾。這是多美好的工作計劃，你能想像假設這些發瘋的病人做餅乾嗎？做做餅乾，擦擦鞋，洗洗車，做些沒有人曾想過的事。我沒有計畫這些，就是那麼做了。我沒有去想是否我們可

Dr. Hew Len: The violence stopped. Whereas they would take several years turnaround time for people to go home, they were going home. I was there about four years, and maybe the turnaround time was three or four months. Essentially, that's what I did, I just worked on myself. Whereas they didn't have any kind of work program, we started doing things like making cookies. What a wonderful project, can you imagine supposedly all these crazy people making cookies. Making cookies, polishing shoes, washing cars, things that nobody ever thought of. And I didn't plan it. It just did it. I

<p>以做些什麼，來創造新工作項目。事情不是那麼發生的。若沒有醫生的簽字，病人是不能離開醫院的。但是大約一、兩年後我們卻有了慢跑課程，網球課程。我沒有刻意做任何事情，我只是清除自己和靜觀其變，然後攝服於上帝所做的。「哇，我應該做更多的清除，而不是惱怒和急躁。」某些職員一到病房，整個病房就會陷入瘋狂，我注意到這個情形，就清除自己，而不是說：「我知道，這是某人引起的，只要她一出現，病人就陷入瘋狂。」我反問自己，當某女士出現時，我的內在出了什麼問題…，我在那上面努力。</p>	<p>didn't go "well, let's see whether we can do something to make a new job". It didn't happen that way. No one could leave this unit without a physician's signature, Maybe, but, I don't know, in a year or two down the road we're able to have a jogging program, tennis program. But I didn't do anything. I just clean on myself and just kind of watch, and then be awed by what God can do. "Wow, I should do more cleaning huh? Instead of being annoyed and irritable." Certain staff would come on the ward, and the ward would go crazy. I would notice that so I would clean with that. As opposed to "I know this one. This is 'whatsername' - when 'whatsername' comes everybody goes crazy. "What's going on in me when Mrs 'whatsername' shows up..., I work on that.</p>
<p>瑞克博士：但這是對生命進行操控嗎？還是你不管這個？</p>	<p>Dr. Rick: But this is gonna cast lives or do you not deal with this?</p>
<p>修藍博士：我不管這些事情。我只是處理記憶。究竟我內部發生了什麼，讓我經歷這一切？或許之後有些事情會出現，但是我僅對我內部的資訊感興趣，就資訊而言，我感受到你，然而，就我感受到的你當中，有一千一百萬筆資訊，我甚至都沒有察覺到。我願意做清除，因為我一點線索也沒有。</p>	<p>Dr. Hew Len: I don't deal with that sort of thing. I just deal with memories. What's going on in me that I'm experiencing this. Now, there may be those things that will come up, but I'm more interested just in targeting what's going on in me, datawise that I'm experiencing you. If I am experiencing you, however, at 11 million of which I'm not even aware of that I'm experiencing you. I'm willing to do the cleaning because I'm clueless, absolutely clueless.</p>
<p>麗塔女士：修藍博士，你有沒有這樣的經歷，有得了絕症的人來找到你，你關注了這樣的狀況，為他在你自己內部做了清除，但是病人還是去世了。你有過這種經歷麼？</p>	<p>Miss Rita: Have you, Dr. Hew Len, had the experience of setting your intention to do cleaning on a situation say, within yourself, someone came in front of you who is terminally ill and you did some cleaning, it was in yourself, but the person still died. Have you had the experience?</p>
<p>修藍博士：我不知道你說的是什麼。意圖仍然只是一個數據庫的概念，沒有人有意圖。賺很多錢的人並非有意圖去賺很多錢。他們賺了很多錢是因為他們內部</p>	<p>Dr. Hew Len: I don't know what you are talking about. This notion about intention, again, is a concept that is just database. Nobody has intentions. The people who make a lot of money don't intend to make a lot of money. They just</p>

<p>訊息創造的，但他們卻聲稱「看我有多厲害」。有人寫了一些賺錢的書，他們應該很厲害，但是去看看他們的財務狀況，卻不是這樣。所以意圖對我而言並不存在，我不知道指的是什麼。</p>	<p>do it because there is some data in them that creates it but to claim that "see how good I am", you look at their financial situation, the people who are supposedly good, wrote all these books, we are finding out they are otherwise. So the notion of intention is foreign to me. I don't know what that means.</p>
<p>麗塔女士：那麼，我換種說法。您是否碰到過類似的狀況？</p>	<p>Miss Rita: OK. Maybe I'll use a different word then. Have you been in certain circumstances while someone ...</p>
<p>修藍博士：我經常碰到這樣的事情。我剛剛從日本回來。在日本，有位女士來找我，個子不高，很漂亮。她說她被診斷患了末期癌症，只剩三個月的時間。我做了清除。她來找我，她看著我，她擁抱了我，我也擁抱了她。我做了清除，但是（她還是去世了）。聽著，我不是上帝。我在這裏的目的不是救人。那是上帝的工作，不是我的。我的工作去說「對不起，請原諒我」，而不是扮演上帝的角色，「如果我做了清除，我就能救你。」我不是做這個的。</p>	<p>Dr. Hew Len: All the time. I just came back from Japan. I had this woman come up to me. A little lady, a beautiful lady. She said "I've been diagnosed as having terminal cancer. I'm going to be dead in three months." So I just did the cleaning. She came up, she looked at me, she hugged me, as I hugged her. I did the cleaning, but listen, I'm not God. I'm not here to save anybody. That's the divinity's job, not mine. My job is to say "I'm sorry, please forgive me." I'm not here to act as God to say "Well, if I clean, I can save you". I don't do that.</p>
<p>瑞克博士：您能告訴我們當那位患癌症的女士來找你的時候，您在內部具體做了什麼？您清除了什麼？</p>	<p>Dr. Rick: Can you tell us more specifically what you did within yourself when that woman with cancer showed up? What did you clean within yourself?</p>
<p>修藍博士：當我擁抱那女士的時候，我對神性說：「謝謝你給我這個機會，讓這個女士出現，讓我可以反觀自己，並修正我內部所發生的。」所以我和神明說：「對不起，不管是什麼在我內部發生。」我所用的有些清除工具，對我而言是極好的。但是基本上，我向神性祈求說：「對不起，請原諒我，不管因為什麼讓這位女士出現在我生命中。」讓我經歷她對我說被診斷絕症。當中有一件事我必須清除的，就是關於有人說另一個人將</p>	<p>Dr. Hew Len: As I was hugging her, I said to the Divinity "Thank you for giving me this opportunity, for this lady to come up so that I can look in myself, what's going on in me that I would like to make amends for". And so I said to divinity "I'm sorry that whatever is going on in me"; and there are specific cleaning tools I use that are unique to me. But basically I'm asking divinity "Sorry, please forgive me for whatever is going on in me that this woman should show up in my life". My experiencing her saying to me "I've been diagnosed....." Now one of the things I had to work on, because I just had to work on this whole judgement about somebody</p>

<p>在三個月後死亡的判斷，我必須要清除那個。另外，人們不能阻止一個醫生說你只有三個月可以活，無法阻止，那是他內部的訊息掌控的。問題是，在某個時間，誰會開始清除那些訊息，而清除是很容易的。</p>	<p>saying somebody is going to die in three months. I had to work on that one. And again, people can't help if a doctor says you only got three months to live, you can't help it. That's the data in him. So now the question is who is, at some point, who is going to start deleting the data. But this is so easy.</p>
<p>瑞克博士：我們能不能刪除所有的資訊？</p>	<p>Dr. Rick: Can we delete all the data?</p>
<p>修藍博士：那是神靈的工作，不是我的。我的工作為請求，神性的工作是抹去記憶。所以我不能命令神性做什麼，比如像有時我會說的「來吧，快點」這種話。</p>	<p>Dr. Hew Len: That's divinity's job, not mine. My job is to appeal and divinity's job is to erase. So I can't say to Divinity anything like, occasionally I say, "Come on, hurry up, hurry up...."</p>
<p>瑞克博士：據你所知，佛陀刪除了所有的訊息麼？</p>	<p>Dr. Rick: Did Buddha delete all the data as far as you can tell?</p>
<p>修藍博士：那你要問佛陀。</p>	<p>Dr. Hew Len: You have to talk to Buddha.</p>
<p>瑞克博士：當你想到地球上那些覺悟的大師們，你不是認為他們已經刪除了資訊的？或你認為是這樣的？</p>	<p>Dr. Rick: So when you think of enlightened Masters on the planet, you don't necessarily think of them with data deleted then. Or do you?</p>
<p>修藍博士：不是的。我對有些其他的...感興趣，我並不對莎士比亞是否作為近代的一位大師感興趣。我感興趣的是一些我可以用得到的超越見解。例如，莎士比亞的詩「可憐的靈魂，這些反叛力量的陣列」。莎士比亞已經說「罪惡，陣列存在於靈魂中。」而莎士比亞稱反叛力量為「嗚咽過的嗚咽的舊帳，為過去的惆悵而惆悵。」它重覆地在我們眼前上演，可悲的是，我們並不知道，我們不知道資訊在掌控我們，所以我們將不斷地重覆。</p>	<p>Dr. Hew Len: No. I'm more interested like in something..., I'm not interested in whether Shakespeare is a rhythm master. I'm more interested in some insights that I could use to get some of these ideas across. For example, Shakespeare's notion that "Poor soul, these rebel powers that thee array". So Shakespeare has already said, "Hello, the sin, the array is in the soul". So I go "Oh yes, that..., sure, it's not out there in some place"; but it's the rebel power that Shakespeare called "Fore-bemoaned moan, in grievances forgone." It's played before us and is played again. The tragedy is, we don't know that. That's the tragedy we don't know that the data runs us. That's the tragedy. And so we are going to repeat it over and over.</p>
<p>麗塔女士：在你的進程中，你有沒有達到過一個點，你可以看清資訊在掌控你？</p>	<p>Miss Rita: Have you reached the point in your own evolution where you can see where the data runs you and where you are clear?</p>
<p>修藍博士：有時候，但是很少。</p>	<p>Dr. Hew Len: Sometimes. But rarely.</p>

我只專注於讓清除一直進行，不要停。我沒有觀察別的。因為在我的靈魂裏我完全清楚，神性再給我一次機會，修正我內在所發生的。所以我明白我存在的唯一目的，是釋放自己，讓自己得到自由，再一次回到光明，成為一個開悟的靈魂。

I'm more interested in keeping the cleaning going, non-stop. I don't go that route. Because I'm absolutely clear in my soul that the divinity has given me one more chance to make amends for whatever is going on in me. So I'm clear that my only purpose for existence is to free myself. So I can be free and once more, be in line with the light, being an enlightened soul.

第四章、修藍博士-加州訪談(中英文講稿)

Chapter 4、Interview with Dr. Ihaleakala Hew Len in California (manuscripts in Chinese and English)

五、自由

5、Freedom

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)
http://www.youtube.com/watch?v=Ka5w8gAL0eM&feature=bf_next&list=PL809B056A6404A50C

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



<p>麗塔女士：你有沒有在某些時候覺得狀態奇佳，或是圓滿的喜悅，就像…</p>	<p>Miss Rita: Do you have an experience at times feeling like you are in the groove, like you are in perfect delightment , like are there moments where ...</p>
<p>修藍博士：我從不尋找那些。但是有些時候，對我這位朋友，我會感覺到絕對的愛。那是我經歷過的。我有孩子和孫子。我為他們做清除，因為我想確保沒有和他們連接在一起，這樣他們就可以直接接收到來自神性的資訊，而不是我的資訊。所以我總是清除。有時候，我會收到我孩子打來的電話。我有兩個三十多歲的女兒。我愛她們。</p>	<p>Dr. Hew Len: I never looked for that. But there are times in which I experience like absolute love for my friend here. That I can experience. I have children and grandchildren, for which I do the cleaning, because I want to make sure that I'm not attached to them in anyway so that they can get information directly from the divinity, not from me. So I just cut cut cut all the time and occasionally when I get a call from my children, (I have two daughters of thirty plus) um, I can feel love for them.</p>
<p>麗塔女士：你說的切斷，是說切斷業力嗎？</p>	<p>Miss Rita: When you say cut, are you saying cutting out Aka cords?</p>

<p>修藍博士：是的，我說的是清除我內部的記憶，那些關於想要控制她們的經歷，批評他們為什麼不做這個，不做那個。我的孩子們很漂亮。我對她們的責任就是讓她們得到解放，從我想要抓住她們的記憶中解放出來。</p>	<p>Dr. Hew Len: Yes, I'm talking about erase memories in me that I experience them as quotes, judging them how come they don't do this way, they don't do that. And they are beautiful, my children are. My responsibility for them is to set them free from any grasps I have on them, which is memory, trying to grab them.</p>
<p>瑞克博士：但是包括清除那些愛的記憶麼？</p>	<p>Dr. Rick: But would that include loving memories?</p>
<p>修藍博士：記憶就是記憶。它是死的記憶，沒有所謂的好的記憶。</p>	<p>Dr. Hew Len: A memory is a memory. It's a dead memory. There is no such thing as good memory.</p>
<p>瑞克博士：那麼讓他們從記憶裏釋放出來是否意味著，忘記那些你和他們一起度過的時光？</p>	<p>Dr. Rick: So to set them free from memories would be not to remember any of the past that you've ever had together?</p>
<p>修藍博士：或者說，從某個方面，把他們視為上帝。</p>	<p>Dr. Hew Len: Or, to at some point, see them as Gods.</p>
<p>瑞克博士：您剛剛說「或者」，是不是說這兩種說法是完全不同的？</p>	<p>Dr. Rick: Now you say "or", meaning they are mutually exclusive.</p>
<p>修藍博士：當然。因為我會在有生之年持續清除他們。事情本就是如此。我經歷到他們的存在，而我想確保切斷這些連結，讓他們獲得直接來自於神性的資訊，而不是我的資訊。我確定嗎？其實我也不能確定，我只是不停地清除。</p>	<p>Dr. Hew Len: Of course. Because I'm going to be cleaning with them to the day I die. It's just the way it is. They are there and I am experiencing them and I just want to make sure I'm cutting these ties so that they get information directly from the divinity, not from me. So am I sure? Um, I'm never sure, I don't know that. I just keep cleaning.</p>
<p>瑞克博士：您或是喬提到過，關於經歷奇跡和經歷奇跡的重要。您能多說一些麼？</p>	<p>Dr. Rick: You speak, or maybe it's Joe, that references the experience of wonder and the importance of the experience of wonder. Could you talk a little more about that?</p>
<p>修藍博士：我更關心感受自由。</p>	<p>Dr. Hew Len: I'm more interested in experience of freedom.</p>
<p>瑞克博士：甚過奇跡？</p>	<p>Dr. Rick: More than wonder?</p>
<p>修藍博士：是的。這個挺有意思，因為它帶起另一話題，有一個傢伙，在澳洲他們叫人傢伙，當我在上課時，他總是說「等等，你是說不要我們有好奇心麼？」這是他的回應，我說：「處於零點，你可以得到敬畏，但是如果</p>	<p>Dr. Hew Len: Yes. It's interesting because that question brings up because there is a chap, they call themselves chap in Australia, to whom I gave a lecture. And he kept saying, "Wait a minute. You mean you don't want us to be curious?" That is his comeback. And I said, "well, to me, to be at zero you can be in awe,</p>

<p>你只是要好奇而不是敬畏，那就只好聽課吧。」事情很難說清楚，因為我不確定我有沒有得到啟示。說實在話，我不在意這個。我只是做清除，不停地做。所以我沒有意圖去瞭解，例如，有人打電話找我尋求幫助，我以前會做，現在我不做了。在夏威夷有個年輕人，他日子過得不好。據他母親說，人們不喜歡他，他在學校也不愉快。我同意幫助他做清除。我內部發生了什麼導致了他的出現。她母親問如何能幫他。我必須提醒那位母親，不是你幫助他，而是你的內部發生了什麼，導致你如此經歷到他。</p>	<p>but if you want take curiosity instead of awe, be my guest.” It’s hard to put things down only because I’m never certain I am inspired or not. To be very honest, I don’t care. I just doing cleaning, just not stop. So I don’t have any intentions to, for example, people will call me. I used to do these things, I don’t do it anymore. Like there is a young man in Hawaii who is having a very difficult time. His mother said that people don’t like him, he’s not doing well in school. So I agree to do the cleaning. What’s going on in me, this is showing up. And then she asked how to help him? And I had to remind her that you are not helping him. It’s only about you. What’s going on in you that you experience him that way.</p>
<p>瑞克博士：你接受個人客戶麼？</p>	<p>Dr. Rick: Do you take individual clients?</p>
<p>修藍博士：我以前接受，也許二十年前吧。但是現在不了。人們應該學會靠自己做清除，不需我們的涉入，我們現在才可以在這裏放個假，到全世界走走。</p>	<p>Dr. Hew Len: I used to, maybe twenty years ago. But not anymore. Better they should learn how to do it on their own now. Put us out of business. We can be vacationing here in Monterey, traveling around the world.</p>
<p>麗塔女士：我很好奇究竟是什麼讓你承諾這麼緊湊的教學時間表？</p>	<p>Miss Rita: I’m curious what in you is creating your commitment to such a rigorous teaching schedule?</p>
<p>修藍博士：以前也有人問過我這個問題，只是他們的問法不同，他們是這麼問的，他們問我：你是怎麼決定要做這個的？我說不知道。人生是一個謎。我只是恰好在此刻出現在這裏，這是有很多力量促成的，我不知道那些力量是怎麼把我帶到這裏來的。但我很清楚我來這裏是為了和你們、這個椅子、這個白板、這個攝影機一起清除。我們拍的東西會被放上互聯網，出現在節目中。節目是靠石油能源做成的，你知道吧？你有手機吧？</p>	<p>Dr. Hew Len: Somebody asked me that. But they asked me in a different way. This is the way they asked me. They asked me “how did you come around to doing this?” And I said, I don’t know. Life is a mystery. And I just happen to be here at this moment and there are all the forces. I have no idea how the forces brought me here. I’m clear though I’m here to clean with you, you, the chair, the board, the camera. That thing is going to get on the internet and get on shows and the shows are all generated by oil. You know that, right? You have a cell phone?</p>
<p>麗塔女士：是的。</p>	<p>Miss Rita: Yes.</p>
<p>修藍博士：你知道手機的電力來源是什麼麼？是石油。沒有石</p>	<p>Dr. Hew Len: You know what the source of power that cell phone is? Oil.</p>

<p>油，你們什麼也沒有，也不能用手機發簡訊。我正在清除糟蹋地球的記憶，我們在糟蹋地球，但我們卻幫不上忙。我不得不提醒我自己，沒有人能幫得上忙。每個人都被困在編制好的程式裏。必須有人做清除，我願意這麼做，馬文也願意這麼做，全世界越來越多的人願意這麼做。</p>	<p>Without oil, you guys won't have any, couldn't generate a cell phone message. I'm cleaning with that, the rape of Mothers Earth. We are raping Mother Earth, but we can't help it. So I have to remind myself nobody can help. Everybody is stuck in program. Somebody got to do the cleaning, and I'm willing to do it, Marvin is willing to do it. More and more people around the world are willing to do it.</p>
<p>麗塔女士：對於上個問題，我心裏的答案是，或許您希望很多人都能這麼清除。這個或許可以改變人們的意識。</p>	<p>Miss Rita: I guess the answer I was looking to that last question that I had, in mind, the possibility that you had the hope that many people would be doing this work. And that might change the consciousness.</p>
<p>修藍博士：如果沒有人做，我還是會這麼做的。</p>	<p>Dr. Hew Len: If nobody showed up, I would do it anyway.</p>
<p>麗塔女士：但您不是那麼希望的麼？還是說您不去期望形成一股風潮？</p>	<p>Miss Rita: But would it not be your hope. Or maybe you don't hope that there would be a movement?</p>
<p>修藍博士：你不認為這是一種操控的形式麼？</p>	<p>Dr. Hew Len: Don't you think this is a form of manipulation?</p>
<p>麗塔女士：我有那麼想過。</p>	<p>Miss Rita: I've thought that.</p>
<p>修藍博士：那麼我可以抹去你所說的。我要回到零點，讓那些依著神性出現的人自然出現。我在這裏不是為了推廣什麼，至少我沒有這麼做的打算。我不自覺的做。我認為去推廣這個，然後讓不應該來的人來了，反而是幫倒忙。</p>	<p>Dr. Hew Len: I can erase that then.(laughter) I want to get to zero so that the people who are divinely correct to come will come. I'm not here to promote anything. At least I'm not intending to do it. I'm not conscious to but maybe. I think it's a disservice to people to promote something and to have them come when divinely for them it's not correct to be wherever they end up being. You know.</p>
<p>瑞克博士：換句話說，推廣是向他們的記憶中推廣，刺激他們的記憶。但是否推廣也可以是鼓勵他們要清除的想法。</p>	<p>Dr. Rick: In other words, promotion speaks to their memories and stimulates their memories but can promotion also speak to them and stir them to want to erase it.</p>
<p>修藍博士：外面有七十或八十億的人口。如果我自己清除了，我自己回到零點了，即使只是個例子，所有的人都會回到零點，那麼人內部的神性會去選擇要不要這麼做。而不是去推廣或是操控。</p>	<p>Dr. Hew Len: If I clean. Let's say there are seven or eight billion people out there. If I clean, and I get myself back to zero, even for an instance, everybody will be back to zero. Then it is the divine in them who will choose to do it or not to</p>

	do it, not some promotion on my part, not some manipulation on my part.
瑞克博士： 那麼喬和你寫的書呢？那是不是是一種操控？你是怎麼評價這本書的？	Dr. Rick: And the book that Joe wrote about you or with you. Is that a manipulation? How do you see the book?
修藍博士： 那要看是第幾頁了。	Dr. Hew Len: Well, it depends what page you are on. (Laughter)
麗塔女士： 總體來說，你覺得這書怎麼樣？	Miss Rita: Overall, how do you feel that book?
修藍博士： 和你的情況類似，我在寫書前做了清除。他問了我好幾個月，要不要和他一起寫一本書。我做了清除，得到的答案總是否定的，就像你們的情況一樣。突然有一次，我聽到了「好的」，我就同意了。現在我要對書裏的每一個觀點，每個字母負責。有人會來問我問題，而我自己也沒有讀完整本書。我的直覺是他是個好人，他的出現是為了讓我做清除，我清除了，然後我聽到了去做這本書的答案。有時候有人會問我和你們一樣的問題，喬覺得這書怎麼樣？我回答說那你得問佛祖或是其他，我無法替他們說話。	Dr. Hew Len: But I clean before like with you. He has asked me months after months if I would do a book with him. And I did the cleaning and I heard, "no, no, no," just like with you guys. And at some point, I heard, "yes." So, I did it. Now I'm responsible for every point, every letter in the book. So, there are people who ask me things and having not read all of the book myself. (laughter) My own sense he's a nice guy. And he shows up for me to clean. And I clean. I heard, "do it." So sometimes somebody would ask me like you ask me, what does Joe Vitale thinks about it? I say you have to talk to Buddha or to ..., I can't speak for them.

第四章、修藍博士-加州訪談(中英文講稿)
Chapter 4、Interview with Dr. Ihaleakala Hew Len in
California (manuscripts in Chinese and English)

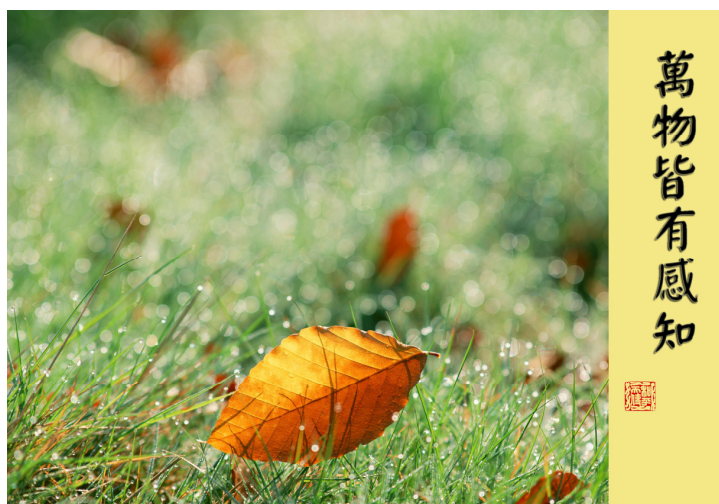
六、萬物皆有感知

6、All things have awareness

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)
http://www.youtube.com/watch?v=jxjpi_artxc&feature=bf_next&list=PL809B056A6404A50C

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



瑞克博士：如果說我們人有潛意識，潛意識裏儲存著記憶。有人說身體是潛意識的實體。那椅子呢？那些我們稱為無生命物質，沒有潛意識的物體，它們的記憶儲存在哪裏呢？

Dr. Rick: If we have a subconscious, then that's where memories are stored and some people say it's the physical body that is the subconscious. What about a chair? What about what we may be calling an inanimate object that does not have a subconscious. Where does it store its memories?

修藍博士：這椅子也是有潛意識的。它是活的，它告訴我誰曾經坐過，那些所有曾經坐過的人。它告訴我它的原料來自哪裡。它和我說話，我就只是做清除。所以椅子和你一樣也有三個「自我」，超意識，意識，和潛意識。沒有什麼無生命物質。比如說，

Dr. Hew Len: It does have. This thing (he's pointing to his chair) is alive. This thing is telling me who sat here, all the people sat here. This thing is telling where the material came from. It is talking to me and I'm just doing the cleaning. So this chair, like you, does have the three self, has the super-conscious, conscious and subconscious. There is no such thing as

你可以和攝像機說話。艾利克斯，你有幾台攝像機？你可以和攝像機說「我們要拍攝這個修藍了，你覺得怎麼樣？」你可以和攝像機說話，然後攝像機會和你說話「嗯，我不知道。」讓我們假設攝影師知道怎麼做清除，並對攝影機說：「讓我們做清除吧。」然後他做了清除，也許攝影機會改變主意了。

an inanimate object. For example, you can talk to the camera. You can say to the camera. How many cameras do you have, Alex? You can say to the camera, "Well, we are going to tape this guy, Hew Len. So what do you think about that?" You can talk to the camera and camera will tell you "En...I don't know about that." (Laughter) Let's say he knew how to do the cleaning, and said "well, let's do the cleaning." So he does the cleaning, and maybe the camera will change its mind.

瑞克博士： 所以當攝影師說攝影機喜歡你的時候，他們已經悄悄交流很多了。

Dr. Rick: So when the photographer said the camera loves you, they are speaking more than they know. (Laughter)

修藍博士： 絕對是的。和你說件有趣的事情。我有一個朋友，嫁給了一個建築行業的丈夫。結婚前她丈夫的事業並不怎麼好，大約掙四萬。他們結婚後三年，她的丈夫掙三百萬。我朋友知道她的工作就是對每個專案作清除，和所有的項目說話。有一天，她的丈夫在搭鷹架的時候遇到的困難，我朋友就做了清除，她聽到釘子們說「我們相處不來。」連釘子都相處不好，怎麼能夠搭鷹架呢。鷹架是搭不成的。所以你們要和所有的東西說話，讓他們做好準備，就像對小孩子一樣。你應該說：「我們要開始一個新項目了，地址在這裏。」然後馬上開始清除。那麼正確的潛意識會出現，正確的銀行會出現，一切都會順利的。每個東西都是有生命的，它們都有三個「自我」。

Dr. Hew Len: Absolutely, absolutely, absolutely! To tell you how goofy this thing could be, I have a friend of mine who married a guy who wasn't doing very well in the construction business and then went like 40 thousand he made and maybe three years later, after she married him, he made 3 million. But she knew that her job was to work on all of the projects, talk to all of the projects. So one day when he was having trouble, I think putting up a scaffold or something, and so she did the cleaning and she heard the nails, "we just can't get along." (Laughter) You cannot even get nails get along, then you cannot put up a scaffold. The scaffold won't work. So the idea here is you have to be able to talk to everything. Get them ready, like little children, you have to say "we are starting a new project, here is the address", then you begin the cleaning right away. Then the right subconscious will show up, the right banking will show up, the right whatever. Everything is alive. Everything has the three self.

麗塔女士： 我看過有一些過程的發生，就像你所描述的，每一件事都如計畫安排就緒。你是否鼓勵每個人都學習你和傢俱、計畫、相關事情對話，讓事情能順

Miss Rita: I've seen the kind of process happen as you're just describing. Everything just drops into alignment with a plan. Would you encourage everyone to learn the facility that you have of talking to furniture, talking to a

利進行？	plan and talking to all the forces that go into making something work?
修藍博士：我打算在這週末的課上和參加的學員說說這些。但是我不會大肆宣傳：「來呀，來呀，我要說些很有用的東西。」那就成強迫別人了。	Dr. Hew Len: Whoever shows up over the weekend at the lecture, I am going to talk about that. But I'm not going to get real rowdy and yell, "Come on, come on, I'm going to tell you about what you can really use." That's an imposition.
麗塔女士：這不是一份禮物麼？	Miss Rita: It's not a gift?
修藍博士：這是強迫。我的工作是我自己的清除。如果我做了清除回到零點，每個人都會回到零點。這是我在這裏的唯一目的。人們來找我，是因為他們想知道更多，不管是如何得知這個課程，我都很樂意告訴他們。越多的人做清除，我就得到越多的啟發。就好像我的燈泡越來越亮。我的孩子們說「爸，你的燈滅了。」我說「謝謝你們。」	Dr. Hew Len: It's an imposition. My job is to do my cleaning. And then if I do my cleaning and get back to zero, everybody would get back to zero. That's the only purpose I'm here. And if people show up because they would like to, however they heard it, and they would like to know more then I'm willing to do that. Because I can get more people to clean, then I'm going to have more enlightened. That's supposed to be my light bulb (He holds up his hand, thumb up and gestures turning on and off his pretend light bulb—laughter). My children say "Dad your lights are out." I say, "Thank you."
瑞克博士：有沒有一些生活裏特定的活動更能夠幫助你回到零點呢？	Dr. Rick: Are there certain activities you engage in life that help you to get to zero more than others?
修藍博士：有的，比如吃乾淨的食物，喝清淨的液體，在生活環境裏有能清除的植物。當然會有的。	Dr. Hew Len: Yes. Like eating clean foods, drinking liquid that are cleaning, having plants in your environment that clean. Of course yes.
麗塔女士：當你在做清除的時候，你是會進入另一種意識狀態，還是你有意識得做清除？	Miss Rita: When you are doing cleaning, are you going into an altered state of consciousness or are you just doing it from your conscious mind?
修藍博士：不是的，我是有意識地做。但是我希望能夠和潛意識溝通。潛意識就像一台電腦，它聽到我說話，我和他相愛，我請求它幫我做清除。我下載了我所知道關於清除的所有資訊到這電腦，所以我的潛意識知道了，然後它就會做清除了。	Dr. Hew Len: No, I'm doing it consciously, but I'm hoping I've talked to my subconscious who is a computer bank, that subconscious has heard me enough and I'm falling love with it, and has asked, "please help me do the cleaning," So I've downloaded every information I know about the cleaning, so my subconscious knows it. And it will do the cleaning.
瑞克博士：有沒有一些指引或天使幫助人們做清除？	Dr. Rick: Are there any guides or angels that help one with cleaning?

修藍博士：拿藍莓做個例子。藍莓能夠消除記憶，開啟天使的國度。	Dr. Hew Len: If you eat blueberries, for example, blueberries erase memories and open up angelic kingdoms.
瑞克博士：你能說些關於天使國度的事情麼？	Dr. Rick: Could you speak to us a little about that angelic kingdoms?
修藍博士：你想知道什麼？	Dr. Hew Len: What would you like to know?
瑞克博士：他們有分階層麼？他們和人類互動麼？	Dr. Rick: Are there levels to them? Do they interact with humans?
修藍博士：我不知道這些事情。我知道的只是幾年前的一天，我正在做清除，就聽到「你不如吃點藍莓吧。」好吧，我就吃了。「你看見什麼了？」哇，我看見天使國度了。就是這樣，沒有討論。我也沒有聽說他們有什麼階層分佈的。	Dr. Hew Len: I don't know those things. All I know is one day I was cleaning years ago, and the divinity said "why don't you try some blueberries?" And I said, "Ok." "What do you see?" Well, I can see the angelic kingdom. And then that was it. The discussion ended. I didn't hear if there were levels, that they stretched down. I didn't hear any of that.
麗塔女士：你說的天使是自然精靈麼？	Miss Rita: Do you mean like nature spirits when you speak of angles?
修藍博士：我不知道。	Dr. Hew Len: I don't what that is.
麗塔女士：人們說有小的，是植物和地球的守護者。	Miss Rita: People say there are little people, guardian of plants and the earth?
修藍博士：不是的，我說的是天使國度，在其他宇宙，其他空間維次，所展現出來的。如果你吃一顆藍莓，這國度就在心中伸展開，你也許沒有意識到，有 110 億的念頭你是意識不到的。	Dr. Hew Len: No. I'm talking about angelic angels. other universes, other dimensions that open up, stretch open. If you eat one blueberry, it stretches and your mind goes, "wow." And you may not be conscious of that. That's the 11 billion which you are not conscious.
瑞克博士：黑莓與藍莓不同？	Dr. Rick: And it's different from blackberries than blueberries?
修藍博士：我不知道黑莓的事情。我知道藍莓，我還知道草莓。例如草莓，它們處理女人對男人的仇恨。女人對男人有很多仇恨，你知道麼？	Dr. Hew Len: I don't know about blackberries. I know blueberries. I know strawberries. Strawberries, for example, deal with women's hatred for men. Lot's there, you know? (Laughter)
麗塔女士：是的，我幾乎都忘了。能和我們多說說女人對男性的仇恨嗎？	Miss Rita: That's right. I remember that. I forgot all about that. Why don't you tell us more about women's hatred for men?

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七、放下「為什麼」

7、Letting go - “why”

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=1OZ8YxCx0DE&feature=relmfu>

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



修藍博士：我要倒回去講個故事，這個故事可能，類似的故事在各文化中廣為流傳。總之，這是洛杉磯版本。

神說：「現在開始地球就是天堂了，你們將在這裡生活。」亞當說：「好極了。」夏娃也說：「真好，哇，不可思議。」於是，神說了：「你看見那裏有棵樹麼？那是知識樹。(如果我是你們)我不會去吃那個東西。看到了麼？是我的話絕不會去吃它。因為你們不需要，你們已經很完美了。」在接下來漫長的時間裡，夏娃一

Dr. Hew Len: I'm gonna go back to a story and the story is probably, hum, there're similar stories across cultures, so, anyway, hum, it's a Los Angeles' story.

So the divinity said, "Hello, heaven on earth now. You get to spend it here, Adam goes, "yes..." Eve goes, "yes, wow, incredible." So, divinity then says, "You see that tree over there. That's a tree of knowledge. I wouldn't eat that stuff. You see that? I wouldn't eat it. Because you don't need it, because you're already perfect." Well, maybe zillions of lifetimes Eve said to Adam, "Come on, we're going to eat that

<p>再不斷地和亞當說：「來吧，我們得吃了它，因為，我想神有秘密隱瞞了我們。」接下來，那個蛇的部分來了，「是啊，是啊，」蛇附和著。最後他們吃了。接著，耶穌，對不起，我收回，上帝來了，他擺動著長袍，呼呼作響，說：「這裡的振頻改變了。」而亞當說什麼？他說了什麼？亞當說：「是她叫我吃的！是她叫我吃的！」這就是女人的故事，遭欺凌，被忽視，「是她讓我吃的。」所以女人最後，比如說，「更年期」，憤怒，那就是憤怒。那本來是可以預防的，它是一種憤怒。</p>	<p>because, I think he's keeping a secret from us." Then along comes, so-called serpent part of it, "Yes, yes." So finally they eat it. And then Jesus, ah I'm sorry, I take that back, God comes along, in his long robe and you could see him swishing, "hu~ hu~", and then he says, he goes, "There's a difference in vibration in this." And Adam says what? What does Adam say? Adam says: "She made me do it. She made me do it." That's the story of women, abused, neglected, "she made me do it." So women end up, for example, 'menopause', rage, that's rage. That's the kind of stuff that can be prevented but, that's rage.</p>
<p>麗塔女士：「更年期」是一種憤怒？</p>	<p>Miss Rita: Menopause is rage?</p>
<p>修藍博士：沒錯。一時想到就加進來說了。沒錯，是憤怒。</p>	<p>Dr. Hew Len: Yes, thought I just throw that in, yes, rage.</p>
<p>瑞克博士：這能靠清除來預防嗎？</p>	<p>Dr. Rick: Prevented by cleaning?</p>
<p>修藍博士：是，可以，這憤怒是可以處理的。但是你知道，提前處理它好過等到最後，它呼呼地（燒起來）...（兩手從下向上揮動，形容火勢猛烈）</p>	<p>Dr. Hew Len: Ah, yes it could, it could be work on. But you know, you'd better work on it before than wait till to the end all of the sudden there is this 'hu, hu'... (showing fire of anger burning hard)</p>
<p>麗塔女士：你是說生理週期（此處指更年期）的感受是憤怒？還是它的症狀？</p>	<p>Miss Rita: You mean the sensation of menses is rage? Or the symptoms that come with it?.</p>
<p>修藍博士：是憤怒。</p>	<p>Dr. Hew Len: It's rage. This....</p>
<p>麗塔女士：你說的是「熱潮紅」之類的症狀...</p>	<p>Miss Rita: You're talking about hot flash and stuff like that...</p>
<p>修藍博士：是憤怒，那是憤怒。這不合自然，不是種自然狀態。我無法想像神創造了某人然後說：「太好了，」祂說，「我要讓你痛苦。」我無法想像。那麼，這憤怒從何而來呢？就是從：「是她叫我吃的。」而來。</p>	<p>Dr. Hew Len: Yes, it's rage, yes, that's rage. It doesn't cord with nature, not a natural state. I can't imagine that God would create somebody and say, "Great," he'd say, "I'm going to make you suffer." Can't imagine that. So where did it come from? Well, it came from "she made me do it."</p>
<p>瑞克博士：所以我們需要做很多的「荷歐波諾波諾」療法。</p>	<p>Dr. Rick: So we have a lot of ho'oponopono.</p>
<p>修藍博士：你是得做很多。（用</p>	<p>Dr. Hew Len: You got more than a lot.</p>

手比劃到下巴那麼高)	(moved his hand to his chin level)
麗塔女士：那麼剛才說的是女人對男人的憤怒。那麼關於男人對女人的憤怒呢？	Miss Rita: So that's women's rage towards men. What about men's rage towards women?
修藍博士：看看你現在，走偏了方向。如果我是女人我會問的是：「我裏面發生了什麼，我要把它清除出去。」而不是想盯著外面看，還說：「你為什麼這麼行事？你該像樣點。」	Dr. Hew Len: Wow, but, see now you're going, you're moving in a way... The question I would ask if I were a woman, "what's going on in me that I can clean this thing out?" As supposed to looking at outside and say: "why did you do that? You should get your acts together."
麗塔女士：是，實際上，對不起，我腦際閃過的問題是：人類為什麼會對彼此怒火中燒？	Miss Rita: Yes, actually, sorry, one of the questions that crosses my mind is: why is it that we have that degree of rage towards each other among human beings?
修藍博士：但你在播放資訊，你可以聽到「去參與吧！」，你捆住了自己，而其實你應該是要放下。用「我愛你」，「謝謝你」，或不管什麼你會的方法。但我們有一種癮，習慣性地抓住問題不放，誓要刨根問底。你有讀過契訶夫的書麼，俄羅斯的短篇故事。那書裏收集的都是一些「怎麼會這樣」的故事。「為什麼？」「為什麼他們切斷了繩子？」「為什麼他們這麼行事？」「為什麼我們不和？明明做朋友會使所有人得益卻偏偏不行。」欸，「為什麼？」是陳腐資訊的播放，而我們困於其中。如果像希臘人一樣緊抓住問題，分析它，就像我在愛荷華大學讀博士學位時的訓練，你要抓住問題，嘗試理解它。但那是不可可能的。有一千一百萬的資訊你完全無所知。所以耶穌，摩西，所有聖人的訓示都是「要放下。」	Dr. Hew Len: But you are speaking data, You can hear "Engage", you are, you're wrapping yourself as opposed to just let it go. "I love you", "thank you." Whatever you can. "I love you." But we're having an addiction, the addiction is so intense we grasp it, "how come?" Have you read Chekhov, the Russian short talk? That, The theme in all of his stories: 'how come', 'why', 'why did they cut down that cord', 'why are they doing it', 'why is it that we can't get along', 'why is it that we suffer when if we were friends, everybody will profit from it'. Well, the "why" is old data playing and we are stuck in that. If you grab it like the Greeks do, and analyze it, like I was trained when I got a PhD in University of Iowa, you're gonna try to grab it, and try to make a sense of it, you can't. 11 million for which you are clueless. So the idea is: Jesus, Moses, all these great sages come along says: "hello, let go."
麗塔女士：那麼你完成了你的分析流程了嗎？	Miss Rita: So have you satisfied your analytical processes?
修藍博士：沒有，你看我不是還在這裏麼，說什麼呢？若不是我放下了那一切現在就不會在這兒。你也不會在這裏了。	Dr. Hew Len: No, you see I'm still here, what're you talking about? Yes, I'm still here. Why, if I hadn't let that all go I would't be here. You won't be here, either.

瑞克博士：如果你要問自己一個大問題，你會問自己什麼？	Dr. Rick: If you're going ask you a really rich question, what question would you ask yourself?
修藍博士：「我是誰？」	Dr. Hew Len: Who am I?
瑞克博士：你要如何作答？	Dr. Rick: How would you answer that?
修藍博士：我是無窮無盡的零。我是與那一切的始源，那無限，完全相同的複製。完全相同的意思是我在任何方面都完美無缺。我的問題不是我，我的問題是我內部的資訊。	Dr. Hew Len: I'm infinitely Zero, I'm an exact copy of the source, the infinite. I'm exact copy that means I'm perfect in every way. My problem is not me, my problem is the data in me.
瑞克博士：你的完美是指個人化的完美麼？	Dr. Rick: Are you an individuated perfection?
修藍博士：你的意思是？	Dr. Hew Len: What does that mean?
瑞克博士：我們所有人，有任何獨特個體化的面向麼？	Dr. Rick: Are we all, do we have any individuated aspects?
修藍博士：再說一次？	Dr. Hew Len: One more time?
瑞克博士：神創造我們是否每個都不一樣？	Dr. Rick: Did God create us individually?
修藍博士：是，當然，神造了你，你的律動和她很不一樣，當然你也有著和這張椅子不一樣的律動。	Dr. Hew Len: Yes, of course, so God created you, and your rhythm is very different from her, you have a different rhythm from the chair, of course.
瑞克博士：即使回到零極限，我還是有著我獨特的律動。	Dr. Rick: And so even at zero limits, I still have a rhythm that is unique to this (pointing to self).
修藍博士：絕對是，你有種獨特的頻率，是為了某種唯有你才能完成的目的；如果你不去完成它，那我們全都受困。但我們每一個個體，像馬文，像我，像這把椅子，都得到了一件禮物，得到這一生的時間來找回自己。就像莎士比亞說的：「真實面對自己」我們是誰？我們是神的完美複製，是零，是無極限的。我們是空無。 我母親在我以前衝浪晚回家時，總說我：「你什麼都不是！你什麼都不是！」現在我懂了。	Dr. Hew Len: Absolutely, you have rhythm for which then, you have a certain propose for which only you can fulfill, and you don't fulfill it then we're all stuck. But each of us, like Marven and me, this chair, we've come, we have been given a gift of this lifetime to take ourselves back, what Shakespeare says, "to thine own self be true." And who are we? We're an exact likeness of the divine, which is where 'Zero Infinite'. That's what we are, we are nothing. My mother used to say that to me when I used to go surfing and come home late: "You're nothing, you're nothing." Well, now I'm realizing that.
麗塔女士：她一直是正確的。要聽媽媽的話。	Miss Rita: She was right all along. Always listen to your mother.

修藍博士：她可是認真的，「你什麼都不是！」終於當我七十歲時，才發現我母親有那樣先見之明。我卻花了整整七十年時間才明白。	Dr. Hew Len: Well she was serious about that, “You’re nothing!” Finally when I’m seventy, I find out, wow, my mother had that insight, and it took me seventy years to get it.
麗塔女士：我知道你用的是一個修改版的荷歐波諾波諾法，我想請問在之前的版本中是否也存在現在所用的方法...，我對以前的版本也略有耳聞。	Miss Rita: Is this, I know this is a revised version of Ho’oponopono that you work with, and I’m wondering whether or not, uhm, that methods that existed, and I have a small familiarity with, the previous version of ho’oponopono.
修藍博士：告訴我那個之前的版本是怎樣的？	Dr. Hew Len: Tell me what that previous version is?
麗塔女士：我的理解是，如果有一群人之間有什麼誤解，他們會聚在一起，有一個人會站出來扮演引導師的角色，由那人來...	Miss Rita: My understanding of it is that, a group of people would get together if there were misunderstandings among them, and there would be, ah, a person’s standing in as a facilitator, and it would depend upon that....
修藍博士：其實他更像一個警衛啦。(笑)	Dr. Hew Len: More like a guard. (Laugh)
麗塔女士：說的也是，如果是警衛，更能確保這程序能順利展開，好讓人們能達成某種共識。	Miss Rita: Okay, if a guard it would insure that a smooth process unfolded, so that people would come to some kind of understanding.
修藍博士：是，是。	Dr. Hew Len: Yes, yes.
麗塔女士：我去過一些關於Huna（一種夏威夷靈性療法）的座談會。	Miss Rita: In, in some workshops I’ve been taken that have been about Huna...
修藍博士：沒有這種東西。	Dr. Hew Len: There is no such thing as Huna.
麗塔女士：沒有？	Miss Rita: Oh, there isn’t?
修藍博士：沒有，那是大膽的人編造出來的。	Dr. Hew Len: No, that’s a make up by some wildly person.
麗塔女士：什麼？真的嗎？	Miss Rita: Ah, really?
修藍博士：是，請繼續，對不起。	Dr. Hew Len: Yes, go ahead, I’m sorry.
麗塔女士：我想問在之前的版本，在被稱為荷歐波諾波諾以前的版本，在夏威夷被外國人滲透之前。	Miss Rita: Well, I was wondering if, in the previous version, the earlier version of Ho’oponopono, before, umm, Hawaii was infiltrated by foreigners,
修藍博士：是被外國人拜訪。	Dr. Hew Len: Visited by,
麗塔女士：在被外國人拜訪以前。如果不是那樣的話，你覺得我們的社會或許會演化的更有智	Miss Rita: Visited by foreigners. If you think that perhaps things were different, then, umm, if our society evolved that

慧？	was perhaps more enlightened?
<p>修藍博士：你看看不同的文化，看看存在於這個叫做人類的大村落裏的所有文化，你將找到只有兩種模式：一種模式很少見到，就是你要透過一個上師才能和神對話，是不是？</p>	<p>Dr. Hew Len: You look at across the culture, across all the cultures that we have in this great village called mankind. You will find only two models, and one model is very rare, and that model is you got to go talk to a guru to get to talk to the divinity, right?</p>
<p>麗塔女士：是。</p>	<p>Miss Rita: Right.</p>
<p>修藍博士：我們這種模式你可以直接對話，你不需要一位古魯(印度教的導師)，你不需要一個教練，你不需要一位大師，這些你全不需要。如果我生他的氣了，我甚至都不需要他。因為憤怒是在我裏面的，我為什麼需要他？我想我喜歡這種模式，二十多年前我就聽說過它了：哇！一切都於我自己，我可以直接和那能清除的神性對話。所以我們教授的荷歐波諾波諾法，你是靠自己的，但你有個好教練叫上帝的，你可以直接對話，也唯有在你內部的那個神性力量，能做清除。不用上師、不用大師、不用教皇；沒有人能，只有你本來具足的神性智慧能清除。那我為什麼還要找個中間人，找個批發商呢？</p>	<p>Dr. Hew Len: Ah, this one you can talk directly, you don't need a guru, you don't need a coach, you don't need a master, you don't need any of those. That (move two arms stroke away two sides) You don't even need (pointed to M), if I'm angry with him, I don't need him, because the angry is in me, so why would I need him? So, I think I like about this one I've heard about it, twenty or some years ago, wow, it's just my own stuff, I can go to directly to divinity who can erase it. You know? Yes, so the Ho'oponopono that we teach, you're on your own, but you got a good coach called God, yes, you can talk directly, and only that, only that force in you can erase. There're no guru, there're no master, no pope, there is nobody can erase, only that the divinity in you can do that, so why should I go to a in-between? A wholesaler?</p>

第四章、修藍博士-加州訪談(中英文講稿)
Chapter 4、Interview with Dr. Ihaleakala Hew Len in
California (manuscripts in Chinese and English)

八、回到零點

8、Back to zero

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)
<http://www.youtube.com/watch?v=q80hDYKf3SU&feature=Bfa&list=PL809B056A6404A50C>

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



<p>麗塔女士：你有一整個團隊的人和 you 一起做這個荷歐波諾波諾法的事情，不是嗎？</p>	<p>Miss Rita: Do you have a whole team of people, do you not, to do, ah, the Ho'oponopono work with you?</p>
<p>修藍博士：我是其中一員，隊伍在過去 25、26 年間逐漸發展起來。他們中有些是幹事，就像我這位朋友馬文一樣，他做了大部分的工作。他要聽電話，收電子郵件。我很高興我不用做那些，我生來不是做那些事情的材料。我們有的同事能夠教學，我們也有人只管教學不管其他的事情。我們還有一些關鍵人物，他們很重要是因為他們被分配做清除，而不是因為其他原因。</p>	<p>Dr. Hew Len: ah, I'm a part of the group of people who, we have developed over the last 25 or 26 years, some of them are coordinator, like my friend, Marven here, who does most of the work. He has to listen to all these telephone calls, get the emails, and I'm glad I don't have to do that on my part, I wasn't created for that, thank God. So, so and then we have also coordinators who can teach, and then we have people who teach who don't coordinate. And then we have, key people, who are key people because of the cleaning they are assigned to do, not</p>

如果他們做好清除，那麼我們的負擔就輕鬆些。所以我們有 4 位。	because of anything else, they are important people in terms of cleaning, if we can get them involved in the cleaning, we will have an easier load. So we have 1, 2, 3, 4 of them, yes.
麗塔女士：所以說他們清除的技巧特別好麼？	Miss Rita: So these people are particularly skilled at cleaning?
修藍博士：不是，並不是因為他們技巧好，事實上他們是地球上最糟糕的人了。真的。神說說：「好吧，我們就讓地球上最糟糕的人來做清除。」哇，我覺得這個點子太好了，你不這麼覺得麼？我們讓最糟糕的搗蛋鬼幫助做清除。我是認真的。為什麼呢？就像耶穌會說的：「我為什麼愛上一個已經愛我的人，而不去找一個恨我的人呢？」我們有很多清除的人是屬於那類——清除就是他們生來要做的事情。你覺得她聽懂了麼？	Dr. Hew Len: No, not that they're skilled, they are the worst people on the planet. Really. Divinity says "Okay, let's get the worst people on the planet to do the cleaning", wow, I think that's wonderful, don't you think so? We have the biggest trouble maker in the cosmos helping with the cleaning. I'm serious. So, why, you know, Divinity says why would I... Jesus came and say: 'why would I fall in love? Be in love with somebody that already loves me, I'm gonna go look for somebody that hates me.' so we got a lot of people who, kind of that category who can clean because that is what they come to do. Do you suppose she got that?
麗塔女士：我沒聽懂。	Miss Rita: No. I didn't.
修藍博士：你能和她分享下麼？	Dr. Hew Len: Can you share that with her?
麗塔女士：你聽懂了？	Miss Rita: Did you get it?
修藍博士：來吧，告訴她。	Dr. Hew Len: Yes, go ahead, share that with her.
麗塔女士：我沒有理解。	Miss Rita: I don't understand.
瑞克博士：有些人太需要為自己清除，他們有那麼多清除要做，他們做的清除可以轉變地球，因為他們要清除的東西實在太多了。	Dr. Rick: There, there are people who so want to clean up themselves, they have so much work to do, that their cleaning, really transforms the planet because of how much they have to clean.
修藍博士：對，沒有他們的清除，我們要花更長的時間。	Dr. Hew Len: Yes, yes, without their cleaning, it would take longer, longer time.
瑞克博士：他們像是超強吸塵器。	Dr. Rick: They are big vaccum cleaners.
修藍博士：是人類裡的髒東西吧!(笑)他們在過去三十年才出現。馬文和他們不一樣，他是那種能出主意的...	Dr. Hew Len: Yes, 'Man Gongers' (laugh). And they only showed up over the last 30 years. Marven is not one of those. He is one of those find ideas that...
瑞克博士：可以看出來。	Dr. Rick: I can see that.

<p>修藍博士：他善於轉變，而且很厲害。所以我把他拿來炫耀了。</p>	<p>Dr. Hew Len: Yes he swivels! But he is very good at the swiveling. That's why I show it up.</p>
<p>麗塔女士：馬文，你來這兒到現在我們都沒讓你有機會說上一句話。你願意分享一些你做荷歐波諾波諾法的經驗麼？</p>	<p>Miss Rita: So Marven we haven't let you get a word in once you're here. Would you like to share a little bit of your experience in doing Ho'oponopono?</p>
<p>馬文博士：我不知道從哪裡開始好。但是我非常感謝神給了我這樣一件工具，讓我可以回到我所應在的位置，和上帝在一起。你知道能有這樣的工具使我能回去上帝那裡，是多麼讓我驚嘆。這改變了我的生命。以前一旦發生任何事情，我都會在別人身上找原因，而不是自己身上，總是指著別人說「是你弄的。」而不是自我反省。所以一切都改變了。清除改變了所有的事情。清除再清除，那就是我所能說的。</p>	<p>Dr. Marvin: Ah, I don't know what to start, but it's something that I am just really thankful for the divinity to give me as a tool to get back to where I suppose to be, to be with God. You know I just, I am just in awe to have this kind of tool to be able to move back with him. It's transforms my life, you know, used to be it would, if anything that happens I would look at other people, other than myself, to point fingers just say "You did it." instead of looking at me. So, just change, just change the whole thing, so just cleaning, just about cleaning, so that's all I can say.</p>
<p>修藍博士：謝謝。</p>	<p>Dr. Hew Len: Thank you.</p>
<p>麗塔女士：謝謝。</p>	<p>Miss Rita: Thank you.</p>
<p>修藍博士：說真格的，你有好多清除要做呢。會有人報名，有人想知道這個、那個。馬文把這些區塊都照顧好了。</p>	<p>Dr. Hew Len: And boy there is cleaning to do. You have people who are signing up, who want to know this, or that. Marven has got that area covered.</p>
<p>麗塔女士：看來你是只需要人出現在工作的地方就行了。</p>	<p>Miss Rita: See you just get to show up to the work.</p>
<p>修藍博士：我就做我的部份，那可不容易做。因為我處理的是人們對控制欲的癮頭。</p>	<p>Dr. Hew Len: Well, I get to do my part which is not easy. Because what you're dealing with is the addiction for engagement.</p>
<p>麗塔女士：你是說對控制欲的癮頭？</p>	<p>Miss Rita: The addiction for engagement, did you say?</p>
<p>修藍博士：是的，你總想要把事情抓在手裏面，你想掌控它。我理解到人們不由自主地要那麼做。</p>	<p>Dr. Hew Len: Yes, yes, you want to wrap your hands around it, you want get a hold of it. And the realization is people cannot help it.</p>
<p>麗塔女士：是的。</p>	<p>Miss Rita: Right.</p>
<p>修藍博士：總得有人做清除。所以這就成了我的和他的責任。我們教我們的職員在課堂上</p>	<p>Dr. Hew Len: So somebody has got to get to do the cleaning. So, the idea is that my responsibility, his responsibility so, we</p>

<p>時：「專注於做清除，不要問任何問題，問問題是一種控制欲。」如果他們願意做清除，整個課程通常會進行的相當順利。因為他們能夠補捉到連我們都無法察覺的部份，他們能從中感知…。我們這個週末有多少職員？</p>	<p>teach our staff in the class, “Hello, do your cleaning. Don’t be asking any questions. That’s an engagement.” If they are willing to do the cleaning, the class usually goes fairly smoothly. So, yes, 'cause they can catch areas we're not even conscious of, you know, they can pick up in their... How many people we have this weekend, staff?</p>
<p>馬文博士： 我們有 4 個，算上我有 5 個，還有孩子們。</p>	<p>Dr. Marvin: We have 4, including me 5, then the kids.</p>
<p>修藍博士： 清除會幫我們度過這個週末。如果我們做好了我們的清除，那學員們就能直接從原始處得到資訊，而不是從我們這裏得到資訊。</p>	<p>Dr. Hew Len: It’s the cleaning that gets us through this weekend, because if we are doing our cleaning, then they will get information directly from the source, as opposed to getting it from us.</p>
<p>瑞克博士： 盧梭說過，要知識淵博就得靠不斷地攝取資訊，但要有智慧則是要不斷地放下資訊。這和歐波諾波諾法很像。</p>	<p>Dr. Rick: Rousseau once said that to become knowledgeable is to acquire information constantly, but to become wise is to let it go of the information constantly, that will be similar to Ho’oponopono.</p>
<p>修藍博士： 更重要的是如果你在零點了，那麼你就是讓其他人也都在零點了，讓他們得到他們各自的訊息。而不是你在思考，你在傳遞這些資訊給別人。如果你覺得「我得到了這資訊，我要把這資訊給你」，那你就會陷入麻煩了，這個週末可漫長了。如果我願意同其他 5 人一起做清除，那麼他們會得到他們需要的，房間會得到房間需要的，椅子會得到椅子需要的，我說真的，這意義深遠；地板，希爾頓大樓，土地、這城市聖荷西…，就這樣一直延展開來，直到這整個世界。</p>	<p>Dr. Hew Len: More importantly if you are at Zero, you allow everybody else to be at Zero and they get their own information, as opposed to you’re thinking, you’re going to deliver the information. If you’re coming from “I got this information, I’m gonna give it to you”, you’re going to be in trouble, it's gonna be a long weekend. If I am willing to clean along with the 5 other people, they’ll get, the room will get what it needs, the chair will get what it needs. I mean really, so profound, the floor, the building of the Sheraton will get it, the land will get it, San Jose will..., this going on now, right out to the whole world.</p>
<p>瑞克博士： 太美好了。</p>	<p>Dr. Rick: Yes, it’s beautiful.</p>
<p>修藍博士： 做起來可不容易。</p>	<p>Dr. Hew Len: Tough to do.</p>
<p>麗塔女士： 你在《零極限》裏提到了一點…欸，有提到嗎？</p>	<p>Miss Rita: There was a point in “Zero Limit” where you mentioned, or is it mentioned?</p>
<p>修藍博士： 我喜歡這個話題。是哪一點？</p>	<p>Dr. Hew Len: I like that, yes?</p>

<p>麗塔女士：啊，那個，當你做清除的時候，有時你會覺得身體疼痛？</p>	<p>Miss Rita: Ah, that, ah, that when you're doing cleaning sometimes you'll feel pain in your body?</p>
<p>修藍博士：是的。</p>	<p>Dr. Hew Len: Yes.</p>
<p>麗塔女士：我已經使用「我愛你，對不起，請原諒我，謝謝你」療法大約8個月了，是專為了它的療效，也許不像你做的那麼多。我注意到有時我會感覺到，我會這麼形容它，一個能量結點，它會讓我的身體繃緊、硬化、緊張。如果我繼續做清除，那種感覺就會慢慢消失。這是一種普遍的模式嗎？</p>	<p>Miss Rita: I've been working with "I love you, I'm sorry, please forgive me, thank you for.." with therapeutic dedication? Not as much as you probably, but for about eight months now. And I noticed times when I would feel I would describe it as an energy knot, that would congeal, and harden, and intensify my body, and I kept on doing the cleaning, that would sort of dissipate. Is that common pattern?</p>
<p>修藍博士：我覺得每個人都不同，這正是我喜歡荷歐波諾波諾法之處。沒有一個方法適合所有人，每個人需要適合自己的方法。所以這方法就是徹底清除資料，讓每個人回到零點。一旦回到了零點，他們會為他們原本是誰而驚異，他們會愛上自己，他們會充滿感恩，就像夏威夷人所說的「Aloha」，其實該說是一部分的夏威夷人，我應該小心措辭。對一些夏威夷人來說，「Alo」的意思是「在面前」，「ha」的意思是上帝。所以當人們說「Aloha」，實際上是說與神同在。荷歐波諾波諾法就是要達到「與神同在」。你必須認清所有的一切都是上帝創造的，你不能隨意亂來，否則他會回來給你當頭棒喝。應該說「啊…」(雙手合十)。</p>	<p>Dr. Hew Len: I think it's different for everybody, yes, that's the thing I love about Ho'oponopono. There's no, there's no one program for everybody, everybody needs their own program, so the program is to, to really erase the data, that get everybody back to zero, once they get back to Zero, they will be awed at who they are, they fall in love with themselves, they'll be, they'll be grateful, like the word "Aloha" for the Hawaiians, some Hawaiians, I should be careful. Some Hawaiians when you say "Aloha." you are actually saying "Alo" means being in the presence and "ha" means "God". So when people say "Aloha." you are actually saying "I am in the presence of God". So Ho'oponopono is to be in the presence of God. You have to recognize that everything is really God-made, and if you mess around with him, he's gonna come back and swat you. That's to say: "Ah-----" (close two hands in front his head)</p>

第四章、修藍博士-加州訪談(中英文講稿)
Chapter 4、Interview with Dr. Ihaleakala Hew Len in
California (manuscripts in Chinese and English)

九、心中純淨無染

9、Purity at heart

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)
<http://www.youtube.com/watch?v=mSDkm7XLQjQ&feature=BFa&list=PL809B056A6404A50C>

訪問者：麗塔·蒙哥馬莉女士(以下簡稱「麗塔女士」)，及瑞克·莫斯博士(以下簡稱「瑞克博士」)

受訪者：修藍博士



麗塔女士：修藍博士，你冥想嗎？	Miss Rita: Do you, ah, meditate? Dr. Hew Len.
修藍博士：我睜著眼睛冥想。	Dr. Hew Len: Umm, I meditate with my eyes open, yes.
麗塔女士：我冥想時有時會進入一個類似無限的空間，一種非常平和，開放的狀態，感覺(與神、天地)相連接。我只是好奇這是否是你曾經描述過的狀態很類似？	Miss Rita: Umm, there're times when I, I do meditate, there're times when, umm, you sort of getting to, umm, a spaciousness, sort of a state of being, where it feels very peaceful and open, and connected. I'm just curious if that's a state of being that would be similar to what you are describing.
修藍博士：這可能是你的特別體驗，也可能是其他人的特別體驗，每個人的體驗都會不同。這個週末我們會有一個冥想的教學，但是冥	Dr. Hew Len: Maybe unique to you, maybe unique to other people, other people get it differently. We'll be teaching a meditation process this weekend, but, meditation is about

想只是為了清除。比如我們上課時，你坐在那裏。有次班上有一位來自澳洲的女士問我：「注意力該集中在什麼上？」我說：「哪兒也不集中！」「但總得集中在某處吧！」我說：「那您請便吧。」基本上當你靜坐時，不管浮現出來什麼，它自會被清除掉。只要你還在這冥想的狀態裏，你就能把它消滅。由始至終整個冥想就是一個清理的過程。你坐在那裏，各式各樣的念頭跑出來，它自會被清除掉的。而不是坐在那兒，心裡想著：「天哪，我真的得忍受這些念頭嗎？」

「荷歐波諾波諾法」不必如此。在「荷歐波諾波諾法」中每件事都跟清除有關，包括冥想。這就是為什麼我喜歡冥想。我一天冥想無數次，但我冥想是為了清除。我真的很想回到我的原始狀態，心中純淨無染。

修藍博士：我認為世界上最重要的問題是：我是誰？如果你不知自己是誰，那麼你註定要受苦，因你無法返家，無法返家。所以我才說這是創世以來最重要的問題：我是誰？

「荷歐波諾波諾法」就是在說：「嘿，你就是你，你已經是完美的了。」你所經歷的那些，並不是你，只是資訊。然後你會說：「什麼？哇！那太好了，謝天謝地！」

「那麼罪惡感呢？修藍博士？」

「也只是資訊。」「那還有…」

有次我和喬進行一個課程，發生了一件驚人的事情，這件事讓我很感動。課程進行到最後，有個坐在後面的男人問：「該怎麼做？…」我記不清他的原話了，他問：「該怎麼去做到呢？如果在我過去的經驗裡，曾經對我的孫女進行性侵犯過…」我想：「哇，是啊！這就是

cleaning, so let's saying we take it through, and you sit there and people... there is one lady in Australian said, "But what you focus on?" I said, "You don't focus on anything." "But you got to focus on something..." I said, "Well, be my guest." But basically, you're going..., you do the meditation, but whatever comes up would get cleaned up. As long as you're in that meditation, you can bring it to the end, but as long as you're in that meditation it is a cleaning process, you're sitting there and all kinds of stuff would come up, it's gonna get cleaned up. As opposed to sitting there and go, "Oh my God, do I have to put up with that thought form?" But Not Ho'oponopono. In Ho'oponopono everything is about cleaning, including the meditation. That's why I love, I love doing it. I do it zillions of times a day, yes, but I only do it for cleaning. I really want to get back to my original state which is purity at heart.

Dr. Hew Len: I think the most important question is 'who am I?' If you have no idea about that, you're always suffering. You can't get home, you CAN'T get home. I mean that's the most important question in creation: 'who am I?'

The Ho'oponopono is about saying, "Hello, this is who you are, you're perfect already." The garbage you are experiencing, is not you, just data. And you go, "Huh?" And then you go, "Wow, thank God!" "How about guilt, Dr. Hew Len?" "Data." "what about..."

I was doing a class with Joe Vitale, and something phenomenal happened. Something that I was moved by. So towards the end, a man in the back of the room, said, "How do you," I think, I'm not quite sure if I'm doing it accurately, "How do you, how do you clean with mine, if I had the experience of having sexually molested my

<p>事實，好像與任何人無關。」所以我得到一個機會去終止他。他就好了，就好像他…他的痛苦終於蒸發了。我覺得那是很美好的。是的。</p>	<p>granddaughter..." I thought, "Wow, there is, that's the truth, like nobody's business." So I had a chance to end with that, and he did it, kind of like, he... up the pain. I thought it was beautiful. Yes.</p>
<p>麗塔女士： 在過去的三十年裏，你還有什麼其他美好的經歷？</p>	<p>Miss Rita: What're some other most wonderful experiences that you have, over these 30 years?</p>
<p>修藍博士： 可能是越來越能體會到：今生是一份厚禮，嗯，一份讓我能做清除的禮物，一份能讓我返家的禮物。我花了好多年才些許認識到這點，此生真是神所給的一份禮物。而它是讓我有機會去做修正的禮物。而我，我很願意做這件事。是的。我在這些年也遇到很多有趣的人，但可以這麼說吧，應該還是「體認到今生是一份厚禮」這件事。另一件禮物是這清除的過程，再一件禮物則是，嗯，自我認知。還有體會到我們是那純淨完美的始源的全然複製品。是的。 (一聲嘆息)</p>	<p>Dr. Hew Len: Probably realizing more, and more, that this life time is really a gift, umm, and it's a gift for cleaning, it's a gift of going home. It takes me years of kind of realize that, that this lifetime is a truly a gift from the divine. And then it's a gift to make amendments, and I, I'm willing to do it, yes. I met some interesting people over the years, I'll say that probably, you know, realizing this lifetime is a really a gift. And another gift is the cleaning process. Another gift is, umm, identity. And realizing that we are carbon copies of this pure perfect source, yes. (A sigh)</p>
<p>麗塔女士： 你有過感覺你就是那始源這樣經驗的時候嗎？</p>	<p>Miss Rita: Do you have, have experience of moments or blocks of time when you feel yourself as source?</p>
<p>修藍博士： 就是什麼？</p>	<p>Dr. Hew Len: As what?</p>
<p>麗塔女士： 就是神，進入一個意識層面，也許你和你的大我融合了，你的意識和你的大我之間開了一扇…「覺受」的窗？</p>	<p>Miss Rita: As, as, ah, divinity, there being in a state of consciousness, perhaps where you would be emerged with your high self, your conscious mind and your high self, would, umm, open up a window of...perception?</p>
<p>修藍博士： (笑)我有過感受到對自己全然的愛那樣的片刻，也有過感受到對我的孩子全然的愛的片刻。我指的是那種沒有目的的愛。我有過感受到上帝對我孩子的愛的經驗；也有過感受到上帝對我的愛的那種經驗。</p>	<p>Dr. Hew Len: I have moments of feeling, umm, love for myself, I have moments of feeling love for my children. I mean the kind of love where you have no intensions. I have this experience of experiencing God's love for my children. I had that experience. I've had the kind of experience of God's love for me.</p>
<p>瑞克博士： 有沒有可能神就是唯一的大愛？</p>	<p>Dr. Rick: Is it possible that God is the only thing that loves?</p>
<p>修藍博士： 絕對是，神就是愛，其</p>	<p>Dr. Hew Len: Oh, absolutely so, so</p>

<p>他的種種只是模仿者。</p>	<p>God is love, everything else is, umm, a mimic.</p>
<p>瑞克博士：我曾聽過，愛是用神的眼睛看萬物，然後看到的也是神。</p>	<p>Dr. Rick: I've heard it's said that love is looking with the eyes of God, and seeing God.</p>
<p>修藍博士：是，但那正是耶穌所說的，「你要先求祂的國…」那些內心純淨無染的人，是處於「零」的狀態，因此將見到一切皆空；於是他們本性裡的神性，就見到了神。我有過那樣的經驗，它們來來去去。但大部份時候我是感覺被資訊困住了，所以我需要清除那些。當你周遊世界，你總會有很多垃圾浮現出來。比如說我常處理的其中一種垃圾，來這兒之前我也對此進行過清除的，而我已經為此不斷清除了差不多三十年了，那就是「能透過執著或操控而去見證到神」的這個概念。這是辦不到的，辦不到的。</p>	<p>Dr. Hew Len: But that's what Jesus said, "Seek ye first..." Let's see the pure-in-heart, zero, therefore you shall see none. Then the God in them is seeing God. I have had those experiences, they've come and gone. Mostly I feel like caught up in data and so which I need to clean. Yes. When you travel the world, you're always apt to have a lot of garbage come up, yes. Like one of the garbage I deal with, and I cleaned with it before I showed up, I've been cleaning with it for, for, well, almost 3 decades is this notion that you can, you can come to an appreciation of God, by grasp, by through the grasping process, by engagement process. It can't be done, it can't be done.</p>
<p>麗塔女士：是要放下嗎？</p>	<p>Miss Rita: Is it surrender?</p>
<p>修藍博士：是，對我而言，就是要放下。我負百分之百的責任來放下它。當然放下並不容易。舉個例子，有人會說：「我做了清除，卻沒有任何效果。」當他們和我講話的時候，我一邊也正進行著清除。我問：「請問我們用什麼來清除呢？」「目的啊，我帶有目的來進行清除的啊！」這人是因有目的才進行清除的，懂嗎？當人家這樣對我說的時候，我得對自己清除「上帝可不是給你跑腿的門警！」的想法。你總不能對上帝說：「神啊，我要來做清除了，但我想要這個顏色，那個樣子…」所以我現在致力於此。我以前並不明白我自己是那樣子的。如果我避免一直困在「他們到底在說些什麼鬼東西？」的迷思裡，那麼我需要的人就會自動出現在我</p>	<p>Dr. Hew Len: Yes, for me, it's letting go, it's taking 100% of responsibility to just let go. And it's just not easy to let them go, because letting go, the... For example some people would say, "I am cleaning, but I don't get any result." Well, as they talked to me I'm cleaning, "What would we be cleaning with?" "Intentions, I'm cleaning with intentions." The person is cleaning with certain intentions, okay? I'm cleaning with, when people tell me that, I'm cleaning with "God is not a 'concierge'". You don't say to God: "God, I'm gonna clean it and I want this color, but I want it to look like this, and..." So I get to work on that because I didn't realize I had it. So people would show up in my life if I don't get really stuck in 'what the hell are they talking about?' 'First of all, what's going on in me that coming up I</p>

生命中。 首先，「我內在出現了什麼問題？導致浮現出來的問題我可以做清理？」這個問題特別難。	can work on.’ That’s a tough one.
瑞克博士：有人幫你做清理嗎？	Dr. Rick: Does anyone help you clean?
修藍博士：你的意思是？	Dr. Hew Len: What does that mean?
瑞克博士：有什麼人能幫你嗎？比如設定好某些環境或空間？	Dr. Rick: Do you have someone that, that either sets an environment, or space?
修藍博士：有人幫我。實際上有兩三個人。當有事情來的時候我們會一起做清理。有時候有些事情…比如說新加坡那邊有個請求，新加坡有個銀行家想請我們去，那我會先做清除，然後我將這個資訊傳給這兩三個人，讓他們接著做。這樣我們就能接近資料，因為我們可是地球上最糟的人(笑)，能清理乾淨，好看看它是不是正確的決定。	Dr. Hew Len: There is someone, actually there’re 2 or 3 people that I work with, umm, that we do cleaning when things come up. If there are things that, for example, if a request comes from, if I got a request from Singapore, Singapore there is a banker that want us to come, and so I do the cleaning, and then I give that information to 2 or 3 people and they can do it. So we can, we can get to information 'cause we are the baddest guys on the earth, clean out and just see whether it’s correct to do.
麗塔女士：謝謝。	Miss Rita: Thank you.
修藍博士：好說。	Dr. Hew Len: Yes.
麗塔女士和瑞克博士：非常感謝。	Miss Rita & Dr. Rick: Thank you so much.
修藍博士：不客氣，不客氣。我也很高興，我十分感謝能有一個好機會來做清除，這些問題以前我就已聽過了。	Dr. Hew Len: Not at all, not at all. I enjoyed it, I’m grateful. Got a chance to clean up, I’ve heard the question before.
麗塔女士：我相信。	Miss Rita: I’m sure you have.

第五章、訪問修藍博士關於「荷歐·波諾波諾」

~ 梅葆卡斯女士採訪(中英文講稿)

Chapter 5、Interview with Dr. Ihaleakala Hew Len in relation to Ho'oponopono (manuscripts in Chinese and English)

一、大我

1、The "I", the All

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=Ym8K-Yv0FLo>

訪問者：梅葆卡斯女士(以下簡稱「卡斯女士」)

受訪者：修藍博士



卡斯女士：你好，我的朋友，你知道我周遊世界，而大家都說想請伊賀列卡拉（以下稱「修藍博士」）來。所以我現在請來伊賀列卡拉呈現給你們。希望你們喜歡。

Miss Katz: Hello my friends you know I travel all over the world and everybody asks we need Ihaleakala in. So I am bringing Ihaleakala to you. Hope you like that.

禱詞：

「我」就是如此的「我」
「我」來自空無顯現光明，
「我」是滋養生命的氣息，
「我」是那超越一切意識所能理解的空性，虛無，
是「我」，是萬相，是一切。
「我」經由水珠畫出我的彎彎彩虹，

Opening Prayer:

"I" am the "I".
"I" come forth from the void into light,
"I" am the breath that nurtures life,
"I" am that emptiness, that hollowness beyond all consciousness,
The "I", the Id, the All.
"I" draw my bow of rainbows across the waters,
The continuum of minds with matters.
"I" am the incoming and outgoing of breath,

<p>是充滿念頭永無止息的心。 「我」是那進出的氣息， 是不可見，不可捉摸的微風， 是無法定義的創世原子。 「我」就是如此的「我」</p>	<p>The invisible, untouchable breeze, The undefinable atom of creation. "I" am the "I".</p>
<p>卡斯女士： 歡迎伊賀列卡拉！</p>	<p>Miss Katz: So welcome Ihaleakala.</p>
<p>修藍博士： 謝謝。</p>	<p>Dr. Hew Len: Thank you every much.</p>
<p>卡斯女士： 我們有很多問題要問你，一些來自於我自己的學生，也有些是以前重複過的問題。首先我想問你。當你第一次參加「荷歐波諾波諾回歸自性法」的訓練時，你感覺怎麼樣？很多人會說「搞什麼啊？」因為我們儘說些「我愛你」、「感謝你」之類的。你會怎麼告訴這些人呢？</p>	<p>Miss Katz: We have lots of questions for you, and some come from my own students, some are the questions that are repeated, so, that, first I would like to ask you, how you, what did you think the first time you went to the Ho'oponopono training? A lot of people say what? Because I say I thank you, I love you. What would you tell those people?</p>
<p>修藍博士： 我記得只撐到第一節下課。當時我坐在四十人的班裡，「看見那邊坐在桌上的中國男子了嗎？」我對自己說：「噢我的上帝，我來錯地方了！」然後第一節下課我就回家了。</p>	<p>Dr. Hew Len: Well I think I lasted only the first break. And when I sat to the class of 40 people, "you see the Chinese man sitting on the table?" I said to myself, "Oh my God, I'm in the wrong place!" So after, during the first break I went home.</p>
<p>卡斯女士： 所以現在有些人們聽到我們說這些話題，他們也想要起身回家吧！那麼，你當時上了多少訓練課程才真的獲得所有資訊？</p>	<p>Miss Katz: You know some people now hear us say these things, they also want to get up and leave. So how many trainings it took you to, say, really get all the information.</p>
<p>修藍博士： 大約只四或五次。</p>	<p>Dr. Hew Len: Only about 4 or 5.</p>
<p>卡斯女士： 四或五次。那麼，在莫兒娜那裡修習，是怎樣的？</p>	<p>Miss Katz: 4 or 5. And then working with Morrnah. How was it?</p>
<p>修藍博士： 跟她在一起很輕鬆。當她在訓練我時，我想就算不是全部、至少大部份的時候，她實際上並不是專注在我這裡。很多年後我才明瞭，我的工作正是該專注在我自己，而不是要去在意他人。</p>	<p>Dr. Hew Len: It was pretty easy to work with her, because I think most of the time, if not all of the time, when she was training, she wasn't working on me. It took me years to realize that what my job is, is just to work on myself and not be concerned about anybody.</p>
<p>卡斯女士： 有時人家會問你這個吧，也許當年讓你確信的因素，主要是你因為你女兒皮疹的問題。</p>	<p>Miss Katz: Sometimes people ask you this, maybe what convinced you the most was that situation with your daughter, on the skin rash and the problems?</p>

<p>修藍博士：確實是。看到女兒(困擾多年的)的紅疹在一個月內消失，讓我心想也許我應該常親近這位女士。</p>	<p>Dr. Hew Len: That was, seeing her rash leave almost in a month convinced me that maybe I should be hang around with this lady.</p>
<p>卡斯女士：你說過很多次：「這不是我在學校裏所學的。在學校裡，你知道，我學到的是你必須專注、且對人與事表現出慈悲心。」那麼你在莫兒娜身邊，可知道為何她沒做那些，卻能讓人突然間覺得好多了？</p>	<p>Miss Katz: And many times you tell us that, you know, this is not what I learned at school that I got to, you now, in school I learned that you have to pay attention, showing compassion for people and things. So what is it that to be next to Mornah that didn't do that but suddenly people feel better.</p>
<p>修藍博士：我不知道。我當時不懂，但現在知道了：莫兒娜是在做著她的自我清除。</p>	<p>Dr. Hew Len: I don't know. I didn't know then but I know now that Mornah was doing her cleaning.</p>
<p>卡斯女士：原來如此。現在流傳一種所謂吸引律之說。這所謂的吸引律，或是其他我們無法消却但又無所知覺的自然律，和我們談談好嗎？</p>	<p>Miss Katz: I see. Ihaekala. A law is going on right now, well they call it the law of attraction. So what is that law of attraction, or the natural laws that we maybe are not aware of but that we can't wear away?</p>
<p>修藍博士：首先，只有上帝知道。上帝可以被稱為「我是」，也可以被稱為任何名稱，但是我喜歡把神性智慧稱為「大我」。懂嗎？所以自從我明白了「只有上帝知道」的事實，我想那麼我應該與神性智慧建立關係，並且百分百為此關係負責。我所經歷的，在我的內在裡發生的種種，可能正是問題所在。</p>	<p>Dr. Hew Len: First of all, only God knows. And God could be called the 'I AM', could be called anything but I prefer to call the divinity: "I". OK? So since I came to the realization that only God knows, then I should be in a relationship with the divinity and the relationship in taking 100% responsibility. Whatever was going on in me that I experience just might be the problem.</p>
<p>卡斯女士：你孩童的時候就開始信上帝，還是你一直以來你都信？</p>	<p>Miss Katz: Since you were a kid you believe in God. or always believe in God?</p>
<p>修藍博士：當我還是個小孩的時候，我能看到某些「東西」。當時對我來說能看到這些東西是很自然的。我也會跟他們玩。我記得在小學二、三年級時，我在「展示和講述」單元時和班上的人分享了這個經驗；結果，當時真不該這麼做的。</p>	<p>Dr. Hew Len: When I was a little kid I could see things. Umm, I could see things that, that for me it was natural, so I would play with these things. And then I went, I remember, like either second or third grade I shared that with the class in "Show and Tell" and it was not the thing to do.</p>
<p>卡斯女士：老師不喜歡嗎？他們想給你標上了什麼標籤嗎？</p>	<p>Miss Katz: The teacher didn't like it at all? Did they want to "label" you or...?</p>

<p>修藍博士： 他們給我母親打了電話。</p>	<p>Dr. Hew Len: No, they called my mother.</p>
<p>卡斯女士： 他們給你母親打了電話呀…(輕笑) 嗯，修藍博士，就教養青少年階段的女兒這事來說，你知道，在你接受「荷歐波諾波諾回歸自性法」的訓練之前與之後，你們的關係是否有所改變？</p>	<p>Miss Katz: They called your mother...(chuckle) Umm, Ihaleakala, so how did that work with raising a teenage daughter, you know when you...did that change your relationship before and after the Ho'oponopono?</p>
<p>修藍博士： 是的，我意識到，我的孩子出現在我的生命中，全是因為上帝給了我再一次與祂修正關係的機會。因此我視他們為上帝的傑作，擁有純潔的心。但能那樣看他們的方法只有一個，就是放棄世俗成見。不論我對他們有任何的判斷、想法，都是我該拋棄的。而我也這樣努力去做了。現在我也仍然持續這麼做。</p>	<p>Dr. Hew Len: Yes, I realized that my children came into my life only because God is given me, gave me one more chance to make amendment with him. So I could see them as God created them, pure in heart. But the only way I could do that was to let go of the world. Whatever judgments, whatever thought I had with them that's something I need to let go. And I did. I worked on it and I continue to work on it now.</p>
<p>卡斯女士： 我記得你曾經在課堂上告訴我，我們的孩子來這世上，並不是為了要讓我們來指使他們該如何做。他們在這兒，是為了讓我們隨時注意別讓他們掉進了泳池，或是玩火燒傷。</p>	<p>Miss Katz: I remember once you told me, you know our kids, you told us that in the class, you know our kids are not here for us to tell them what to do. They are here so they don't, you know, fall in the swimming pool or willing to burn with fire.</p>
<p>修藍博士： 我認為最重要的是要明瞭，真的，孩子們出現在我們生命中，是因為神性智慧說：「我將送他們給你，他們會不斷地煩擾你；而這是在提醒你，你要放下他們，讓他們回到我身邊。」所以，對於我的孩子，當我每次做內心清除時，重點就是要讓他們回歸上帝。上帝創造了他們，也唯有祂才知道什麼是對他們最好的。所以我作為一個家長的責任就是切斷我和孩子們之間的束縛，把他們交還給上帝。</p>	<p>Dr. Hew Len: I think what is important to realize is really, children come to be in our lives is because Divinity says I am going to send them, and they are gonna bug you and bug you, and it's a reminder you that you should let them go, and give them back to me. And so, with my children, every time I do the cleaning, it is about letting them go back to God. God created them and is the only one knows what's best for them. So my job as a parent is to cut my ties with them and give them back to God.</p>
<p>卡斯女士： 好的。你常提到的其中一個問題是，如何能二十四小時的做這個內心清除。我想到這個，是因為我們總告訴大家，你可以在睡眠時進行清除，還有，做為家長，</p>	<p>Miss Katz: OK. So one of the questions you repeat, is that how can you do this work 24 hours a day. I'm thinking of that because when we tell people that you can do the cleaning while you sleep, plus you can talk, as</p>

<p>你也可以在孩子們或你的配偶睡著的時候，跟他們說話。你能不能跟我們分享一下。</p>	<p>parents, you can talk to people like your kids, your spouses while they sleep. So could you share with us.</p>
<p>修藍博士：最重要的，是要認清你所有的問題都在於你自己。比如說我跟某人在一起時，他們告訴我他們頭痛，那麼問題就是，我的內在發生了什麼，讓我經歷到他們的頭痛。所以這內心的功課不可間斷。你不能停止清除工作。另一點是，在我們內心深處有一個「內在的小孩」，夏威夷人叫「Unihipili」。你的這部份就像是一個電腦庫。你得跟它配合，重新教育它，這樣它就會自動的為你執行清除工作。</p>	<p>Dr. Hew Len: What's the important thing is to realize that all your problems are in you. So if I visit with somebody and they are telling me that they have a headache, then the question is what is going on in me that I experience then telling me that they had a headache. So the thing has to be ceaseless. You cannot stop doing the cleaning. The other thing is, there is a part of us called the inner child which the Hawaiian called the "Unihipili". That part in you is like a computer bank. You need to work with that part of you, to re-educate it so it will do the thing for you automatically.</p>
<p>卡斯女士：你知道，你總說，這「內在的小孩」是我們最好的合作夥伴。我們在尋找的正確的合作夥伴，就是這(佛洛伊德所說的)「本我」。你能否跟我們說一點關於這「內在的小孩」，因為它也是我們生命的潛化力。當我們做清除工作時它是起到連結作用的重點。</p>	<p>Miss Katz: You know, since the "Unihipili" is, you always say, our best partner. We are looking for the correct partner, the "Id". If you can tell us a little bit about it because I know "Unihipili" is a manifesto also in our life. He's the one who makes the connection when we do this work.</p>
<p>修藍博士：是啊，這潛意識，這「內在的小孩」，是自創造之始，你的一切資訊儲存的地方。所以，如果你正在尋找一個問題，這資訊已存儲在你的潛意識裡。因此，你必需有意願去教導你的潛意識如何放下，如何放下這「記憶重播問題」的模式。所以我才花時間，你到我那兒時，會看到我坐在地板上，做著我的內心清除工作，與自己的潛意識溝通。我會對潛意識這麼說：「這是我們今天要做的，我們今天來此只是為了清除；因此我想謙卑地、謙卑地請你幫助我進行這清除工作。」</p>	<p>Dr. Hew Len: Yes, so the subconscious, the "Unihipili", is where all the information is stored since the beginning of creation. So, if you are looking for a problem it stored as information in the subconscious. So, you have to be willing to teach the subconscious how to let that go; how to let go of memory replaying problems. So I spent, as you know, you come into my area, I would be sitting down on the floor and doing my cleaning and then also talking to the subconscious, "This is what we are gonna do today, so we are only here to clean. And so I would ask you humbly humbly to help me with the cleaning."</p>
<p>卡斯女士：你什麼時候開始對這一部分的探詢的？</p>	<p>Miss Katz: When did you start really communicating with this part of your</p>

	finding out...Uh...
修藍博士： 從一開始。	Dr. Hew Len: At the beginning.
卡斯女士： 你知道，呃，你跟我說過很多次：「我真不知道你們是怎麼辦到的；你們出門都不先做清除內心的工作。」但我們就是這樣啊，因為我們對這事沒有更透徹的認知。所以，以你來說，你對於我們這些看不到也聽不到(事物表象以外)的人，會怎麼來解釋？我本身對這些是沒有任何疑問了，但是仍有些人停滯不前，還是想要理解這是怎麼一回事。	Miss Katz: You know, Uh, because many times you tell me, "I don't know how you guys do it. You go out without cleaning." But we do. Because we don't know better. So, in your case how would you say to people maybe, you know, we cannot see, we cannot hear. I personally don't have any doubt about how this works but, some people are still stagnating and wanting to understand this stuff.
修藍博士： 你其實不能靠理解。所謂的「理解」是一種知識。而我們尋求的是「智慧」，只有神才有真正的智慧。所以對我而言，舉例來說，來到這個有美麗房子的美好地方：在來之前，我會先跟這個地方對話，對這片產業、這個地方說：「我將要到來，而我來唯一的目的是與你修好關係。我不為擁有而來，也不是特意為了錄影、或有其他目的。所以如果有我需要修正的地方，請你讓我知道。」然後我就開始做內心清除的工作。在之前和現在，在你我交談的這個瞬間，我的內心清除工作都一直在進行。當我們去除掉有所求的心念，這清除工作就能不歇止地一直繼續下去。因為這片產業跟人一樣，它也有痛苦，也有欲求。所以我的工作就是刪除任何造成它受苦的東西。是這樣的。	Dr. Hew Len: You cannot understand this. Understanding is knowledge. And what we are looking for is wisdom and only God has the wisdom. So for me, for example, coming to this place with a beautiful house and a beautiful property. Before coming, I would talk to the property, say to the property, the place: "I am coming, and I am only coming to make amends. I am not here to have, to do a video I am not here to do anything. So please, let me know if there is anything I need to make amends for." And I began the cleaning. Before and while I am here as you and I are talking as my cleaning is going on. And when we get rid of the goal the cleaning will be going on ceaselessly. Because this property is like a human being, it suffers, it has longing, and so my job is to remove anything in me that causes the property to suffer. Yes.

第五章、訪問修藍博士關於「荷歐·波諾波諾」

~ 梅葆卡斯女士採訪(中英文講稿)

Chapter 5、Interview with Dr. Ihaleakala Hew Len in relation to Ho'oponopono (manuscripts in Chinese and English)

二、清除欲望

2、Clearing desires

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=SlcySAoTwyY>

訪問者：梅葆卡斯女士(以下簡稱「卡斯女士」)

受訪者：修藍博士



卡斯女士：或許有人講話的時候雖然表面很有教養，但仍與內在小孩爭執某些事情，您可就此事說說嗎？

Miss Katz: Maybe somebody is talking very politely and then the inner child is fighting or something. So could you tell us a little bit?

修藍博士：是這樣的，如果讀了《使用者的錯覺》這本書，你就會知道每秒有一千一百萬筆的資料在運行，而我們只能意識到其中的 15 筆。因為我不知道但神性知道是什麼記憶一直在重播，那麼我願意做清理，神性就會下來，使我內在改變。荷歐波諾波諾回歸自性的美妙處就在於我們自己內在放下等於整個世界也跟著放下。所以只要你平靜了，整個世界都會平靜。如果世界上任何一處發生問題，那就

Dr. Hew Len: Well, if you read the book “The User Illusion,” one thing you come across is that 11 million bits of information playing per second and the conscious mind is only aware of 15 of them. And so since I don’t know and divinity knows what those memories are replaying, then I am willing to do the cleaning, ‘cause then divinity will come down and make any changes in me. But the wonder of the Ho’oponopono is that whatever gets let go out of you by divinity gets let go of the whole universe. So as long as you are at peace, the universe is at peace. If the universe is having problems

<p>要問我自己發生了什麼，讓我必須關照它們。</p>	<p>anywhere, then the question is what's going on in me that I need to take care of them.</p>
<p>卡斯女士：我們總是說平靜從我們自己開始，那麼如何適用到我們與其他的關係？我們都在找尋完美的人，但是發現那完美的人只有上帝，我們放棄更多清理的機會，可以示現給我們...</p>	<p>Miss Katz: We always say that peace starts with us, and what about how that's applied to our relationship, when we are looking for the perfect person, then we find out the perfect person is God, that we give up more opportunities to clean...that would show us umm...</p>
<p>修藍博士：完美的人只能在清淨心中找到。如果你內心清淨，那麼你所看到的關係不論跟植物、跟相機，只要你是零點，所有的關係都永遠完美。關係好壞不在於外面發生了什麼，而是在於跟你自己有關。只要你能平靜，那麼關係就沒問題。</p>	<p>Dr. Hew Len: The perfect person you will find in a pure heart. If you are pure at heart, anyone that you see, the relationship... whether the relationship is with the plant, the relationship is with the camera, relationship is with the..., as long as you are at 'Zero' the relationship is always perfect. The relationship has nothing to do with "what's up there", relationship has to do with you, and as long as you are at peace with yourself the relationships work.</p>
<p>卡斯女士：那麼這個怎樣運用到經營生意與金錢上？</p>	<p>Miss Katz: Okay, so how does this apply to business and money?</p>
<p>修藍博士：我想道理相同的。如果你跟生意或金錢有關係，只要達到零的狀態下就好辦。但假使你把生意金錢擺在第一位，那麼你就會有問題。就像當今股票市場或是交易商圈，簡直是一團糟。但是對我而言，金錢來自上帝，完美關係也來自上帝。我的任務就是去確保我保持零的狀態，上帝就會給我完美人生。</p>	<p>Dr. Hew Len: Well, I think it is the same thing. If you are in a relationship with a business or with money, as long as you're at zero, that money and that business can do what it means to do. But if you put money first, you put the business first, then you are going to be in trouble. Like you see now, the whole stock market the whole business community...oozy. But for me, the money... all that comes from God. Perfect relationship only come from God. And my job is to make sure that I am at zero so the divinity will give to me what is perfect in life for me. Yes.</p>
<p>卡斯女士：對某些什麼都不知道的人而言，你怎麼說？從哪裡開始？有人問怎麼開始真正信任自己？如何開始清理？如何開始信任只是說「謝謝你」，然後放下，因為你知道上帝會處理？</p>	<p>Miss Katz: So for somebody who doesn't know anything, what would you say? Where do we start? Because people say how do you start really trusting yourself, how do you start the cleaning, you know, how do you start trusting on...you're just like "thank you", and you let go because you know God is taking care of it?</p>
<p>修藍博士：是這樣的，首先我們</p>	<p>Dr. Hew Len: Well, I think first of all one</p>

必須明白我們是被上帝依照他的完美模樣創造出來的。完美的意義是無限也是零，代表著沒有限制、沒有邊界、什麼都沒有、沒有評論、沒有對、沒有錯、沒有好、也沒有壞。只要願意到達這種內心清淨的心靈狀態，所有事情都行得通，而且所有事情也都對別人沒有問題。

has to realize that one is created in the image of God, perfect in every way. And for us perfect means being infinite and being zero that means no constraints, no borders, no nothing, no judgments, no right, no wrong, no good, no bad. As long as you are willing to be at that state of mind where you are pure in heart, everything will work for you, and everything will work for everybody else.

卡斯女士：您說「問題本不是問題，除非我們認定它是個問題；還有，問題本身不是問題，而是我們應對它的方式，那才是問題。」，既然問題不是問題，我們如何對應問題？您可否說說？因為你知道有些人來學習荷歐波諾波諾回歸自性方法，因為他們認為以後不會再有問題了。

Miss Katz: You say that problem is not a problem unless we say it's a problem; and the problem is not the problem, but how we react to the problem? Could you comment on that? Because you know some people come to Ho'oponopono because they think oh, they will not have any problems.

修藍博士：是這樣的，首先你之所以在此，是因為你是個放蕩的小孩，什麼意思呢？你能在此處，是因為上帝非常疼愛你，它給你一個改過的機會，讓你可以從過去釋放出來。一旦你自由了，那其他所有的人都自由了，你會得到你所需要的靈感，而每個人也都會得到他們自己所需要的靈感。最終你要自己負起責任，負百分百的責任。

Dr. Hew Len: Well first of all, you are only here as a prodigal child, what does that mean? You are here because divinity loves you so much that divinity is giving you a chance to make amend so that you can be free of your past. Once you are free then everybody else is free and then everybody...you get what you need which is inspiration and everybody else gets it. So ultimately you are responsible, 100% responsible.

卡斯女士：這樣很棒耶！你知道我參加了好幾次訓練課程，才能有那樣的理理解，但我總想與別人分享，我曾經是有懷疑的那些學生之一。我有跟您提過，我清理但是好像不管用，而您回說不要有期望。所以自從放下期望以後，我就沒有懷疑，而且願意耐心學習。但是您是怎麼處理問題的？當事情來時，你做的是什麼？因為有人說好啦你總是叫我們做清理，但是問題是您看清理是怎回事呢？

Miss Katz: Well, that's great, you know for me for realizing, as you know, you know, I had to take a couple of trainings in order to get to that place but I want to share with people how I was once one of those students that came and told you, "I clean and I clean but it doesn't work." And you came back and said, "No expectations". So, I don't have any doubts since I let go of expectations and being willing to be patient, you know, but how do you work with the problems again, you know, because when something comes up what is that you do? Because people say OK, OK you always tell us

	clean, but the question is, OK, how does it look, the cleaning, to you?
修藍博士： 如果你在尋找銀行或者說找尋財富，你只能用清淨心找到，只能在空零狀態下找到。所以觀念是你要放下世界，必須放下你所認知的錢，錢的好處，它有啥好處，你都必須完全放下。方法只是簡單地說「我愛你」，「謝謝你」，喝太陽水，用 Ceeport 產品，但最終你只會空零狀態或清淨心，發現神性，假如你沒到那裡你就老是有問題。	Dr. Hew Len: If you are looking for the bank, let's say you are looking for wealth you can only find it with a pure heart, you can only find it at zero. So, the idea is that you have to give up the world, you have to give up what you think is money, what is good about money, what is good about it, you have to give it all up. And so the way you do it is you do it simply by saying I love you, thank you, drinking the solar water, doing the Ceeport product; but ultimately, you will find the divinity only at zero, only at pure heart. And if you are not there you will be forever a problem.
卡斯女士： 好吧有這麼多人說我清理了！我清理了！請您說說清理看起來是什麼樣子？	Miss Katz: OK so many people say I'm clean I'm clean, clean... So tell us how does that look---clean.
修藍博士： 是這樣子的，首先你不能視上帝如同門警般，你不能說我要清理乾淨並且我要這個。想要某件東西是欲望。你知道欲望的定義嗎？	Dr. Hew Len: Well, first of all you can't treat the eye of God as a concierge. You can't say I'm going to clean it and I want this. Wanting something is really a desire and you know the definition of desire. Do you know the definition?
卡斯女士： 不知道，請告訴我們。	Miss Katz: No, please share it with me.
修藍博士： 欲望的定義是離開了天父。「De」表示離開，「sire」表示天父，所以任何時候你想要得到某件東西就是欲望，這就表示你離開上帝之道。所以荷歐波諾波諾回歸自性是要把記憶裡儲存的欲望清除掉，也就是清除記憶重播，讓你達到空零狀態的清淨心。荷歐波諾波諾回歸自性就是把原始清淨的心給找回來。那麼誰是你的敵人？耶穌說愛你的敵人。但是誰是你的敵人呢？你可告訴我你的敵人是誰？	Dr. Hew Len: The definition is being away from the Father. 'De' means 'away' and 'sire' means 'Father'. So anytime we want something, it's a desire--- you are looking away from God. So Ho'onoponopo is about erasing desire called memories replaying so you can be at zero, at a pure heart. Ho'onoponopo is only about getting you back to the original state of a pure heart. So who is your enemy? Wow, Jesus said love your enemies, but who is your enemy? Can you tell me who your enemy is, Mabel Katz?
卡斯女士： 我們裡面的記憶？	Miss Katz: The memories inside of us?
修藍博士： 好，那麼誰是你的鄰居？裡面的記憶。耶穌說的這	Dr. Hew Len: So, and, who are your neighbors? The memories inside. So Jesus, all these points that Jesus made, and

<p>些，佛陀也說過。你的敵人就是記憶重播，你的鄰居就是記憶重播，荷歐波諾波諾回歸自性就是把這些播放記憶擦拭掉，回到清淨心或空零，或如同莎士比亞所說的空白。</p>	<p>so with the Buddhas, and so with them: your enemies are only your memories replaying. Your neighbors are your memories replaying. Ho'oponopono is about erasing those things and taking it back to the pure heart, or zero, or what Shakespeare called blank.</p>
<p>卡斯女士：之前您提到經濟危機，如何是把金錢擺在第一。而你提到荷歐波諾波諾回歸自性法是把愛擺在第一。</p>	<p>Miss Katz: Well, before you mentioned about, you know, like the crisis with this economy, and how that means putting money first. So you are talking about Ho'oponopono being putting 'love' first.</p>
<p>修藍博士：這樣子吧，我們必須更明確些。我們是說你把自己擺在第一，你自己是無限空零，全然依上帝而造的。將你的空零部份擺在第一，將會發現正確的關係、正確的思維、正當財富來源，這些只有在清淨心中才能找到，別處無可求。</p>	<p>Dr. Hew Len: No, we gotta be more specific. We are talking about putting yourself first, yourself being 'infinite zero', created in the exact likeness of God. So you are putting that part of you that is zero first. Because at zero that's where you are going to find the right relationship, the right ideas, the right source of wealth, but you can only find it in a pure heart. You can't find it in any other place.</p>
<p>卡斯女士：好吧！所以當我們說「謝謝你」「我愛你」，它是針對我們內在的敵人，我們的鄰居，如你所說的，都是在我們裡面，所有的事情都在內裡面。</p>	<p>Miss Katz: OK So when we are saying 'Thank you', 'Love you', it's those enemies really inside of ourselves; our neighbors, like you said, are inside of ourselves. Everything is inside.</p>
<p>修藍博士：我們必須清楚問題是在我們自己內在，不在外面世界任何角落。所以感覺上是放下世界。什麼是世界？放下我們過去認為是對的、錯的、好的、壞的所有記憶。所有人性都相信什麼是對的錯的。而神性所說的是沒有對錯之分。在空零狀態下你是完美的。你不要走進對錯死胡同裡。</p>	<p>Dr. Hew Len: What we got to be clear of, is that the problems are in us. They're nowhere else in the universe. So it is like giving up the world. So what is the world? Giving up our past memories of what we think is right, what we think is wrong, what we think is good, what we think is bad. All of humanity have a belief of what is right and wrong. And what divinity says is there is no right and wrong. At zero you are perfect. You don't go into right and wrong.</p>
<p>卡斯女士：啊，這使我想起來假使我有好的記憶呢？</p>	<p>Miss Katz: Yes, you know, that reminds me of a...I always have a question of, what if I have good memories?</p>
<p>修藍博士：啊，根本沒有好的記憶這回事。要不你在空零或無限狀態下，要不在混亂局面下。那麼我對孩子們的愛呢？假如你在空零狀態，你的孩子們會得到</p>	<p>Dr. Hew Len: Yes, there is no such thing as a good memory. You are either at zero and infinite, or anything wrong with, what about my love for my children, well but if you are at zero your children will get divinity's love, not yours. You want the</p>

<p>上帝的愛，而不是你的愛。你要給孩子們的是上帝的愛，而不是你認為是對的愛。</p>	<p>love of God not the love of what you think is right for your children. Yes?</p>
<p>卡斯女士：所以回到之前談到的熱潮，關於秘密跟吸引力法則，人們說要想像，要正面思想。您可以參照之前的每秒十五筆資訊嗎？</p>	<p>Miss Katz: So, going back to all this movement of the Secret and the Law of Attraction that we mentioned before, people say ""visualize", "think positive"... Could you refer to those 15 thoughts per second that we are maybe...</p>
<p>修藍博士：首先你得知道神性永遠跟著你說話，但我們對此都遲鈍，我們用自己認為是正確及完美無缺的資訊，阻擋神性所傳達給我們的。只要我們認為(「認為」就是記憶重播)對我是對的、錯的、好的、壞的，那麼我們就聽不到來自神性的聲音。其實那個聲音永遠在那裡，光明永遠在那裡，只因我們產生了對錯的意見，就阻擋了神性光明。荷歐波諾波諾回歸自性法就是把這種記憶消除讓永遠存在的光明穿透進來。光明永遠存在的，永遠。</p>	<p>Dr. Hew Len: First of all you have to know that divinity is always talking to you, always. But we blunt that, we blunt the talking, the hearing of divinity with what we think is right and perfect for us. And as long as we think---think being memories replaying---this is right and this is wrong this is right or good or bad for me then we don't hear the voice of divinity. The voice is always there, the light is always there, it is always there but we blunt that by having opinions, beliefs about what is right and wrong. So Ho'onoponopo is about erasing the memories allowing the light to come through and the light was always there. Always.</p>
<p>卡斯女士：您能稍微解釋一下這樣的清理如何運作？並不是我們自己本身清除，我們是給予許可的，但它如何運作？您可進一步解釋？</p>	<p>Miss Katz: Could you explain a little about how this cleaning works? It's not that we are the ones erasing. But how really it works---we are giving permission... but maybe you can explain it better.</p>
<p>修藍博士：其實很簡單，我們說問題是在自己裡面。問題在於記憶重播，我就對上帝說我要把重播問題的記憶作修復，關於重播的問題、疾病、痛苦等等，對不起，請原諒我。</p>	<p>Dr. Hew Len: It is really simple. What we are saying is, the problem is in me, the problem is a memory replaying, and I am saying to God I would like to make amends for that memory replaying my problem, replaying disease, replaying suffering; and I am sorry, please forgive me for...</p>

第五章、訪問修藍博士關於「荷歐·波諾波諾」

~ 梅葆卡斯女士採訪(中英文講稿)

Chapter 5、Interview with Dr. Ihaleakala Hew Len in relation to Ho'oponopono (manuscripts in Chinese and English)

三、心靈純淨

3、Pure heart

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=aE900pjpqU0>

訪問者：梅葆卡斯女士(以下簡稱「卡斯女士」)

受訪者：修藍博士



修藍博士：神性有能力將它清除掉，這就是所謂的轉化。假如我們不說我們肯負責，它就不會被清除。而多數人們都會說：「是你造成的。」其實是內在自己造成的。

Dr. Hew Len: That where is it? And the divinity has the ability to erase it, called transmutation, to erase it. If we don't say we are responsible, it's never gonna to be erased. And most people think: "It's you." It's the Argentinean in you.

卡斯女士：或許他們是對的！我總是告訴人們，當我發現我負百分之百責任時，我真正發現了自由。我發現不受他人的言語、行為、或變化影響的自由，讓我感到快樂；所以後來我對自己的問題也快樂，因為我可以選擇。可

Miss Katz: And maybe they are right! I always tell people that when I found that out I was 100% responsible, I actually found freedom. I found freedom of not depending on other people's doing, on changing, or saying, for me to be happy. So finally I am happy with my problem, really. Because I am choosing. Ok, so

<p>否談談感覺，像是看到你感覺到你的房子或開車時的一些事。</p>	<p>what about that sensation, that feeling, or seeing you're sensing your house already, driving the car already...</p>
<p>修藍博士：神性的光明是永遠存在的，光明知道什麼對你最好，光明可以給你生活中最完美的事物，為什麼你還要有所憧憬？如果他們生活中的每一件事物都已經是完美的了，為何人們還是憧憬，為什麼你還要憧憬？能為我解釋這點嗎？</p>	<p>Dr. Hew Len: Well, the Light is always on, the light of divinity. And that light being saying I know what's right for you. I can give you everything that's perfect in life for you. Why would you visualize? Can you ask me that? Why would people visualize, if whatever is right and perfect for them they already have? Why would you visualize anything? Can you explain that to me?</p>
<p>卡斯女士：會不會是因為我們不是處於零的狀態。我們不知道自己是誰，我們以為擁有那些東西，我們就會快樂。也許是這樣吧?!</p>	<p>Miss Katz: So well because that we are not in zero. So we don't know who we are we think we need those things in order to be happy. That's the way I think.</p>
<p>修藍博士：對我而言，我會清理這樣的想法，就是我自認為我比上帝更知道什麼對我好，我總是清理這個，只有上帝知道，什麼對你好，什麼對我好。只要我處於零的狀態，心靈純淨，什麼都是好的。我從不擔心金錢，也不擔心人際關係之類的事；我只關心我在清除什麼。</p>	<p>Dr. Hew Len: For me, I clean with that notion that 'I know better for me than what God knows for me', I am always cleaning on that. Cleaning that only God knows what's right for me, what's right for you, and as long as that I am zero and pure in heart, whatever is perfectly right, I get. I never worry about money, I never worry about relationship, I never worry about any of those things, I only concern about what I am cleaning. That's what I'm concerned about.</p>
<p>卡斯女士：上次視訊課程時，你提到一件事令大家特別受用，每次大家也喜歡提出這點來作分享。你說：我不認識你們，也不知道你們是為了金錢、為了某種人際關係作清除。但是，我是為了與上帝同在而作清除。可以多說一些嗎？</p>	<p>Miss Katz: When you were in one of our last classes when you join in us in the tele-classes, you mentioned something that really got to us. Every time we remember we actually share. When you say I don't know you guys, what you guys clean to have money, or to have a relationship, you said, "I clean to be with God." Would you please tell us a little bit?</p>
<p>修藍博士：我把自己清理得如同最初上帝創造我的樣子——純淨的心靈，也就是耶穌教給我們心靈純淨；佛教給我們空無；莎士比亞教我們空白。只有在空白中我與上帝的關係達到完美。最完美的關係是純淨的心靈，也才能與上帝對齊。</p>	<p>Dr. Hew Len: I am cleaning to be as God created me, pure in heart. That's what the message of Jesus, being pure in heart; the message of Buddha, being void; the message of Shakespeare, being blank. Only at blank, and I am in a perfect relationship with God. I mean, there is no other perfect relationship than being a pure heart, one lined up with God.</p>

<p>卡斯女士：你與大家分享過許多關於莫兒娜的故事。你曾經說過莫兒娜小時候害怕過馬路，她看見一隻巨大的手從天而降。可以請你解釋一下嗎？</p>	<p>Miss Katz: Umm I would like to share. You have shared in this year many stories of Morrnah and I'm going to mention some and see... uh...you told me that Morrnah was afraid when she was a small child, to walk across the street that she would see this huge hand coming from the heavens. Could you tell us that?</p>
<p>修藍博士：這就是上帝的見證。當我們心內有所恐懼、有所欠缺，我們就關閉了上帝的光明。然而神性的光明是永續不斷的。所以我們要放下，以懺悔心清理，說對不起、請原諒我，因為在我心中所進行的，阻擋了本就存在的光明。</p>	<p>Dr. Hew Len: That's... the presence of God always. So when we are fear... when we're into fear, or we're into lack, then we've shut off God's light. But the divinity's light is always on. I mean, it's never not on. So the idea is, to let go, to cleaning being repentful and say "I am sorry, please forgive me. For whatever is going on in me I'm blocked the light which is always present. Yes.</p>
<p>卡斯女士：關於跟植物對話呢？你曾提過，莫兒娜曾跟植物說話，來醫治她的母親是嗎？</p>	<p>Miss Katz: What about like talking to plant? Morrnah used to go, and I know you mentioned, she was able to fix her own mother, like talking to...asking plants.</p>
<p>修藍博士：是的，舉個例子來說：我記得有一天，有個人來向莫兒娜求救。她說好，請給我一天的時間。然後那兩天她就跑到野地裏，對著曠野說：這裏有個人需要我們的幫助，能舉起手讓我們知道嗎？然後就會有一些植物舉起手，她就走過去採收這些植物，作了些什麼，再把這些植物交給那個人。那個人所拿到的確實是他所需要的草藥。每個人有不同的需求，治療人們不可以像治療牛，全部用相同的藥。荷歐波諾波諾治療法的特點就是因為神性能確切地知道你是誰，你在說什麼，而且回報給你的都是生命中最完美的。就是這麼簡單！</p>	<p>Dr. Hew Len: Yes, for example. I remember one day Morrnah was asked about a particular person. And she said, okay, you give me a day. And during the day, the next day, she went out and she visited a field. And she said to the field, "Here is a person that needs our help, can you raise your hand to let us know." So, certain plants put up their hands, she went and gathered them, she did whatever, and she gave it to the guy and the guy got exactly what he needed. So everybody has a different need. And so you can't be treating people like their cattle where everybody gets the same medication. The Ho'oponopono is about divinity knows exactly who you are, exactly who we are talking about and giving you, releasing what is perfect in life and the giving you in return what's perfect in life for you. It's so simple, I mean.</p>
<p>卡斯女士：當然，有人會說對你來說是很簡單。</p>	<p>Miss Katz: Of course some people would say "simple for you!"...</p>
<p>修藍博士：我相信這些都是可以清理的，我們受困是因為我們不去清理。若有人說：我才不相信</p>	<p>Dr. Hew Len: I think that can be cleaned. We are only stuck because we don't clean. Somebody says that I don't believe in that.</p>

<p>這些東西。我會回應他：謝謝，我愛你，非常感謝你。然後繼續前行。耶穌說過：這個世界上會有人拒絕你的好意，那麼就下回見吧，沒有什麼大不了的！</p>	<p>I say, thank you, I love you, thank you very much and move on. Yes, Jesus said that there are going to be certain people in which you will offer something and they will turn away from you. Not a big deal. You just say, "Okay, see you in the next endeavor." Yes, yes.</p>
<p>卡斯女士：可以告訴我們你聽到汽車說話，以及鞋子說它要進來因為要下雨了的事；記得嗎？</p>	<p>Miss Katz: Can you talk to us about you can hear cars talking? How your... you heard... Remember when you told us about your shoes telling you that it was going to rain, remember that one?</p>
<p>修藍博士：這也不是什麼奇怪的事。原則上，只要你是處於零的狀態，你就聽得見上帝的聲音。不論那是一隻鞋、一株植物、天空、我的朋友和你 只要你是處於零的狀態，你可以聽見萬物對你說話。這是神性，萬物皆俱。有一天我下班回家，把鞋子脫下，正要放進鞋櫃時；我聽到我的鞋子說：「我不想待在那裏。」我就問：「好！那麼你想放在哪兒？」「我想到外面的陽臺上。」於是我走向陽臺要把鞋子放下時，它又說：「我改變主意了，我要進屋去。」我再問：「你要進屋裏哪兒？」我有些惱怒和煩躁鞋子說：「放在落地窗旁。」我就問它：「為什麼一開始你說要去陽臺，現在又要進屋裏？」鞋子回答「因為要下雨了。」我看看天空，萬里無雲，就說：「聽著！外頭一片雲都沒有。」鞋子說：「再過一個小時就要下雨了。」一個小時後，果然下雨了。鞋子有它的見聞覺知，它和我們都有見聞覺知。萬物是一樣神聖的。你如何對待你的鞋子？如何對待你的衣服？他們都是神聖的。</p>	<p>Dr. Hew Len: It's not such a big deal. The idea is if you are at zero, you will hear God, whether it's a shoe, a plant, the sky, my friend over here and you. As long as you are at zero, you can hear things talking to you. That's the divinity and everything. So one day I came home from work, and I took my shoes off like I do here, and I was gonna put my shoes in my closet, and my shoe said: "I don't want to be in there." Then I said: "Okay, where do you want to be?" "I wanna be outside on the balcony." And I say "Okay." So I was walking out and put the shoes on the balcony. Then I heard the shoe say, "I change my mind, I want to be inside." I said "Where do you want to be inside?" I am getting annoyed and irritable now. "Inside of the glass." I put the shoe down, and I said to the shoe, "How come you first of all you want to be in the balcony, why is it you don't want to be there?" The shoe says it's gonna rain. So I look up right here, and it's perfectly cloudless. And I go, "listen, there's no cloud out there." The shoe said, "In an hour it's gonna rain." And in an hour, it rained. Because the shoe had its own awareness, and it's an awareness with us. Yes. So everything is sacred, what you do with your shoe, what you do with your clothes, its sacred. Yes.</p>
<p>卡斯女士：你曾經提到在路上聽到汽車之間的對話，說我的車主不換機油，沒有好好照顧我。</p>	<p>Miss Katz: You told me stories like, you know, getting on a stop, and the car's talking. "Oh, because my owner doesn't change oil doesn't take care of me..."</p>

<p>修藍博士：有一天，我開車去華盛頓 D.C.，路上停車時，另外一輛車恰好也停下來。我駕的車就說：「嗨！你好嗎？」另一輛車子就說：「唉！我可是糟透了。」我的車子又問「怎麼啦？」另一輛車子說：「我的主人不照顧我，不給我換機油，不作這個、不作那個；而他還希望我表現良好。」我的車子就說：「那麼你就清理嘛，負起百分之一百的責任吧！」另一輛車子說「扯蛋」。車子也和很多人一樣不願意負起百分之一百的責任。</p>	<p>Dr. Hew Len: I remember one day Mornnah and I were on the way to Washington D.C, and we came up to a stop sign, and a motorist's car came up. And my car, the car I was driving said "Hello, how are you?" And the other car says "Ah, I just feel horrible!" And my car asked, "How come?" it said, "The owner doesn't care for me, doesn't change the oil, doesn't do any of that, but he wants me to be okay!?" I said, "Well..." I heard my car saying, "You can clean with it, be 100% responsible!" And that car said, "Screw it!" So the car, like most people don't want to be 100% responsible.</p>
<p>卡斯女士：有一次，你和莫兒娜乘飛機，機身晃動時你朝窗外看，莫兒娜說：「原因不在那裏。」</p>	<p>Miss Katz: What about like that time that you were with Mornnah...the train? I think it's some kind of...Oh no, the plane, started moving and turbulence and, you looked outside and Mornnah said, "That's not where it is."</p>
<p>修藍博士：所有的事物都是這樣的，舉凡飛機晃動，你家的狗狗出事，你的孩子出錯，你都要反問自己「我裏面究竟作什麼了，才導致我遭遇這些事情。」只要你肯清理，一切都會沒事的。飛機會穩定下來，孩子會離開毒品，你的狗狗也沒事了。最終一切都要回歸到你的內裏。</p>	<p>Dr. Hew Len: So like anything else, whether the plane is rocking, or whether your dog is having problem, or whether your child is goofing on. The question is that you have to ask yourself: What's going on in me that I experienced that? As long as you are willing to clean with that, everything else will be fine, the plane settle down, your kids goes off with drugs, your dog don't have any problem. I mean, in the end, it is in you!</p>
<p>卡斯女士：我們有一些清理工具，像是 flypaper，大家喜歡它，我在我的書中提過，能告訴我們那天你聽到一個聲響，你說你聽到有人扔了它？因為我們說 flypaper，我愛你，謝謝你，是不是真有事情發生，當我們那樣做？</p>	<p>Miss Katz: OKay, we have some tool we use like the flypaper. People like the flypaper. I talked about flypaper in my book. Umm, could you tell us the day you heard a noise and you said what's that and you heard somebody throw the flypaper? I mean, because for us, we say "Thank you, I love you, flypaper"; and we say, "Yes something really happened when we do that thing?"</p>
<p>修藍博士：我想首先你得說，flypaper 感激你，人們沒這樣說，他們只是做對他們所做的事情，未心存感激。我會與我的清理過程對話。我會說，我愛你、</p>	<p>Dr. Hew Len: Well, I think first of all, you have to say to those things, like "flypaper, I appreciate you." People don't say it. They just do it, but they don't have the appreciation of what they are doing. So for me, I am always talking to</p>

感謝你、請你幫助我脫離這個困境。它們很感激，它們會給你回饋的。有一天，我聽到有東西向上跑，我在心裏面聽到，它們大喊一聲「哇！」我就問：「什麼事啊？」flypaper 回答「是我！我在做清理。」人們要對生命有珍惜感恩之情。拿這盆植物作譬喻，假如我說「冰藍」我的手靠近它，然後觸摸它；這株植物就會替我做治療，我都不需要付費呢，它就替我作好清理。「冰藍」是清理的工具，把我和這株植物之間的連結清理好；然後當我觸碰它時，這株植物就會給予我來自神性最完美的東西。

the cleaning processes. I'm saying to them, "I love you, thank you for help me get out of this." And so they really appreciate that. They will talk back to you. So one day I heard the things go up, I just heard in my mind, they went, "Woah!" and I said, " what was that? The flypaper said, " It's only me, cleaning up." But one, one has to have an appreciation for life. With the plants. 'Cause this plant for example, if I say, "ice blue," and I touch the plant, the plant will give me a treatment that I don't have to pay for it. but I have done my cleaning. "Ice blue!" "Ice Blue" is the cleaning tool removing whatever ties you have with the plant. Then I touch the plant, the plant will give me whatever is perfect in life coming down from the divinity. Yes.

第五章、訪問修藍博士關於「荷歐·波諾波諾」

~ 梅葆卡斯女士採訪(中英文講稿)

Chapter 5、Interview with Dr. Ihaleakala Hew Len in relation to Ho'oponopono (manuscripts in Chinese and English)

四、回歸自性

4、Back to zero

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=YiJfWE7ZjLI>

訪問者：梅葆卡斯女士(以下簡稱「卡斯女士」)

受訪者：修藍博士



修藍博士：總是從神性得到，你不是從一位上師，或一位法師，或一位醫生得到，你直接看著上帝說：對不起，請原諒我，冰藍，對不起，請原諒我，我觸摸這個植物，神性能通過植物，賜予最完美的。	Dr. Hew Len: Always getting it from the Divine, you're not getting it from a Guru, or a master, or a medical doctor, you're looking directly to God, you're saying to God: I'm sorry, please forgive me, ice blue, I'm sorry, please forgive me, I touch the plant, the divinity will come through the plant to give whatever is perfect directly in life for you.
卡斯女士：你記得當我在培訓課程中，我是多麼驚奇當我和眾人分享，關於一杯水的故事。	Miss Katz: Ihaleakala, you will remember I was really amazed, and I shared this with people in training about a glass of water.
修藍博士：是。	Dr. Hew Len: yes.
卡斯女士：因為我記得是在和一位西班牙小姐的諮商，你要我去拿一杯水，你聽到了那杯水的聲	Miss Katz: Because I do remember the glass of water that during the consultation with this Spanish lady, and you asked

<p>音，我看到人們用了那杯水後，產生的變化，像是有憂鬱症之類的，但我還記得你在諮商中說，告訴我，你看到什麼，我看到所有這些精靈，涌出水杯，我看到一杯水的神奇，這些精靈看到神的轉化。</p>	<p>me to go and grab , you heard about the glass of water, I saw the changes in people using it, you know, for depression and things like that, but I also remember while you're sharing in that consultation, you say would you like to tell me what I see, I see all these fairies , you know, held up the glass, I'm seeing God's work I am going like, wow, this is all they can see God's transmutation.</p>
<p>修藍博士：是，那些精靈就像是天使，不同的人有不同的解釋方式，但以 Hawaii 這個字來說，最後的「waii」，意思是：生命之水，這是為什麼我喝它，因為當我在喝時，我跟上帝說，我要為正在進行且未察覺的一切，作出彌補，請讓我從資訊中解放出來，上帝能作轉化，但我不知道什麼被轉化，我只知道如果我做我該做的，上帝就會做祂該做的，不管祂是否在瓜達拉哈拉〔墨西哥城市、西班牙城市和省名〕度假，祂會說，我聽到你了，然後進行清除。</p>	<p>Dr. Hew Len: What happened is those fairies are like angels, so different people have different ways of explaining that. But, like the word Hawaii, for example, the word Hawaii, 'waii' at the end means 'the water of life' this is why I'm drinking this. Because when I am drinking it, I'm saying to the divinity I would like to make amends for whatever is going on now that I might not even be aware of – would you free me from that, that information. For divinity transmutes whatever, what do I know about being transmuted. I have no idea. I know that if I do my part which asks for forgiveness, Divinity has to do its part whether Divinity is in Guadalajara on vacation, where Divinity says OK I heard you and can do the cleaning, yes.</p>
<p>卡斯女士：所以重點是，不管如何，不管你在哪，面對狀況，永遠負全責，因為問題是在自己。</p>	<p>Miss Katz: So the idea is always working, no matter what, no matter where you are, what the situation is in front of you is always about taking responsibility, you know, that is in you.</p>
<p>修藍博士：這包括你、我、任何人，以及這桌上的植物，我們在此的一生，就是為了對神性說：對不起，請原諒我，沒有別的目的，只要我們願意這麼做，神性就會轉化或清除任何不是零的資訊，以致於我們可以回家，回到光，這是我在此的目的。</p>	<p>Dr. Hew Len: You and I and everybody else, including the plants that lie at the table. We're only here in this lifetime to say to divinity "I'm sorry, please forgive me". There's no other purpose to being here. As long as we are willing to do that then divinity is willing to transmute or erase whatever is not zero, not infinite, and so that we can come back home to this, to the light, and that's the only purpose why I am here.</p>
<p>卡斯女士：很多人知道太陽水（註1），及如何準備它，現在我</p>	<p>Miss Katz: OK. So a lot of people knows about this solar water and how to prepare</p>

¹ 太陽水是修藍博士倡導的清理工具之一，詳見其書。--- 譯者注

們有藍色的 Ceeport 之水，這 Ceeport 是由你創造的，我必須說我或許不是很敏感，有時是好奇心驅使，我告訴人們感覺一下這個東西，我給他們 Ceeport 產品，然後告訴我感覺到什麼，他們做種種回答，有說像一個旋渦，有說像一些能量，或說我可以感覺到，你可以告訴我們一點嗎？

the blue water, but you envision part of being there as a witness, all this information sometimes comes. Now we have the blue Ceeport water, but you created the Ceeport and maybe you can. I have to tell you because maybe I am not that sensitive, sometimes for curiosity. I tell people that feel this kind of thing, and I give them Ceeport products, and you tell me what you feel, what you get and oh wow, oh yes this is like a vortex, this is like some energy, and I can feel it. Would you tell us a little bit?

修藍博士：幾年前有一天，我在散步，通常我都在 Woodley Hills 散步，一邊在觸摸樹，並說著「冰藍」，一路觸摸一排的樹，當我正要摸一棵樹時，聽到：「回家並翻開手冊的 103 頁」，我記了下來，並繼續走，當我回家，打開筆記的 103 頁，在 103 頁第二段寫著：清理，清除，清除，然後接著說：這是在這的唯一目的。這個 Ceeport，c 代表 clean(清理)，e 代表 erase(清除)，e 代表 erase(清除)，然後 PORT 就是回家，就像船在海上，忽上忽下，現在我可以回家，回到安全的港口，所以 Ceeport 是個清理過程，可以是水，是任何東西，是別針，是書簽，是封印，都是清理，清除。

Dr. Hew Len: I was on a walk one day, as I usually do in Woodley Hills, several years ago. I was walking along touching the trees saying “ice blue”, touching these trees along the line. As I was about to touch a tree I heard “go home and read page 103 of the manual” I made a note of that and I continued my walk and I went home and I opened up to page 103 of the manual and that Page 103, 2nd paragraph, where it said “clean, erase, erase.” Then divinity said “That’s the only purpose why you’re here”. So the Ceeport - C means clean, E means erase, E means erase and the PORT then he says you are coming home, just like a ship on the seas going up and down, and now you go “oh and now I can come home into a safe port. So Ceeport is a cleaning process, where there is water, where there is anything, the pin, the bookmark, the seal, it is about cleaning, erasing.

卡斯女士：就如你總是說，我們需要所有可得到的幫助。

Miss Katz: You always say we need all the help we can get.

修藍博士：是，那太美妙了，因為你不用做任何事，只要守住你自己，我戴著一個 Ceeport 別針在這，當我和神性對話，我對神性說：不管我是在 Joanne 的地方，或我在這裡和 Rodopo 一起，我和他的伙伴在一起，我和鏡頭在一起，我和樹在一起，我和地球母親在一起，不管我作了什麼

Dr. Hew Len: Yes. And this is wonderful, because you don’t have to do anything but stick around yourself. I have a Ceeport pin on me, right here, and as I’m talking Divinity is, I’m saying to Divinity “whatever I’m here at Joanne’s place, I’m here with Rodopo? I’m here with with his partner, I’m here with the camera, I’m here with the trees, and I’m here with Mother Earth. Whatever errors I have committed I would like to make

<p>錯誤，我想要作出補償，現在我在這裡，我的手機上有一個Ceeport封印，神性說：也許再過五或十年，人們會因為用手機而受苦，因為有電子的記憶重播，有很多人未察覺的空間，最終將會帶來問題。所以對我而言，我只是照著指示做。</p>	<p>amends. So now I am here, I have on my cell phone, I have the Ceeport seal, because Divinity is saying “mmmmmm maybe 5 or 10 years down the road people are going to suffer from the use of cell phones because there are these electrical memories replaying . A lot of space that people are not aware of and they are gonna end up with problems, so for me I just do as I am told.</p>
<p>卡斯女士：我想問的，也許我們以前談過，但這是很多人會問你的問題，你如何在睡覺時做清理？</p>	<p>Miss Katz: Thanks. So I would like to ask, maybe something we talked before. But, it is a question that a lot of people ask you: So how do you do the cleaning while you sleep? How is that?</p>
<p>修藍博士：希望你再教育你的潛意識，潛意識會做，那是第一件事，第二件事你可以睡覺時，使用鵝絨枕頭，鵝絨枕頭可以幫助清除，人的獸性部分，如憤怒、憎恨、痛恨、情慾，所有這一切，另外你可以做的，像我總是戴著Ceeport的別針。</p>	<p>Dr. Hew Len: Hopefully you re-educated the subconscious. The subconscious will do it. That’s No. 1. No. 2 is you can get a down pillow and sleep on it, and the down pillow works on memories that have to do with the beastly part of man, anger, resentment, hate, lust, and all that, so you can do that. The other you can do, I always wear a Ceeport pin.</p>

第五章、訪問修藍博士關於「荷歐·波諾波諾」

~ 梅葆卡斯女士採訪(中英文講稿)

Chapter 5、Interview with Dr. Ihaleakala Hew Len in relation to Ho'oponopono (manuscripts in Chinese and English)

五、放下

5、Letting go

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.youtube.com/watch?v=QiA6wMd34nk>

訪問者：梅葆卡斯女士(以下簡稱「卡斯女士」)

受訪者：修藍博士



修藍博士：我們從來沒有不需清理的時候。這正是我必須要確認的，不能因為我沒有好好清理自己的內心，而導致我的靈魂被上帝沒收了產權。沒收了產權，就是負債了；而我想要能理直氣壯的對上帝說：「我一直在不停的做清理，請你也把你的部份做好。」

什麼是你的部份呢？消除、消除，再消除。

卡斯女士：我喜歡你告訴我們清理就像是付清債務，是在靈性銀行裡存款，將來這些努力都會回收的。

Dr. Hew Len: There's never a point where you're not cleaning. That's the reason why I want to make sure that Divinity doesn't foreclose on my soul because I'm not cleaning. Foreclose meaning debt; and I wanna be able to say to the Divinity: "I'm cleaning ceaselessly, please do you part."

What is your part? – erase, erase, erase.

Miss Katz: I love when you tell us that cleaning is like clean up debt, deposit in the spiritual bank, it's gonna come back to us.

<p>修藍博士：你是否能想像只憑簡單地說：我愛你，謝謝你，喝太陽水，做一些好像不用大腦的事情，就能夠付清債務。我的意思是，你只需要這麼說，你不用明白為什麼這麼說。就像我在日本做訓練課程：日本人像美國人一樣有一堆問題，我一直跟他們說問題可以清除，你可以對你的問題說：「我愛你，謝謝你的出現。」讓上帝幫你清除，因為問題尋找的是知識，知識不是我們要的，而只有上帝才能給你智慧。</p>	<p>Dr. Hew Len: Can you imagine being able to pay off your debt by simply saying “I love you Thank you, drinking solar water, doing the fly paper, doing any of the idiot sort of thing. I mean all you have to do is say them, you don’t have to understand them. Like when I do the training in Japan, the Japanese like the Americans have a lot of questions. I keep saying to them you can erase that. You can say to your questions “I love you, thank you for coming up, and have Divinity erase it because questions are looking for knowledge, and knowledge is not where you want to go. If you want the wisdom that only comes from God.</p>
<p>卡斯女士：什麼是騎一匹馬？當你告訴我們騎一匹馬很重要…。</p>	<p>Miss Katz: what about riding one horse, when you tell us riding one horse? Very important.</p>
<p>修藍博士：騎一匹馬實際上是回歸你自己，無論你要將自己交託給一位上師，或一位法師，或一位巫師，或一個宗教，你實際上要將自己交託給上帝，荷歐波諾波諾是關於回到零的家，也就是上帝的所在。</p>	<p>Dr. Hew Len: Well, riding one horse really comes back to yourself, whether you’re going to give yourself a way to a guru, or to a master, or to a shaman, or to a religion, you really want to give yourself to God, Ho’oponopono is about coming back home to Zero where God is.</p>
<p>卡斯女士：我很明白你所說的，因為說到 24 小時都在清理，你要那「內在小孩」，也就是潛意識心，自動幫你清理，就像呼吸一樣，所以騎一匹馬的觀念，也是很重要，當下一次問題再浮現的時候，「內在小孩」就知道怎麼做。</p>	<p>Miss Katz: I understood that really clearly, because you know, talking about doing the cleaning 24 hours, you want that “Unihipili,” your subconscious mind to be able to do automatically like it does the breathing. So, the idea of one riding the horse, I understand it’s also very important, so the Unihipili knows what to do next time when a problem shows up.</p>
<p>修藍博士：「內在小孩」所要的是自由。從哪裡自由？擺脫程式控制的自由，這是它要的。而它能得到自由的唯一辦法，就是神性刪除掉控制它的程式。如果我們不負百分之百責任，如果我們想的是他的錯，別人的錯，我們永遠也不到不了那種自由的境界。所以荷歐波諾波諾提供的是自由，啟發你的心，純淨</p>	<p>Dr. Hew Len: What the Unihipili wants is freedom. Freedom from what? Freedom from the software, that’s what it wants. And the only way it can be freed is the Divinity has to erase the software, and if we don’t take 100% responsibility, and if we think it’s him to blame or somebody else. We will never achieve that freedom. So the Ho’oponopono provides freedom, inspires your mind, a pure heart.</p>

<p>的心。</p>	
<p>卡斯女士：你總是談到清澈，清澈是必須的，你可以說一下嗎？</p>	<p>Miss Katz: You always talk about clarity. Clarity is a must. Well, what would you say about that?</p>
<p>修藍博士：我想就如在商業上所發生的，這些企業說我知道我在做什麼，但看看出了什麼事？如果你想經營一個真正強大的事業，你必須清淨，清淨的意思就是零點，讓神性用智慧經營事業，而不是用知識。</p> <p>我的意思是，我知道有人，舉例來說，在我上一次到日本時，有一個日本心血管病專家分享荷歐波諾波諾的心得，他說通常他八九月份的生意會下降，但他說不知什麼原因，現在卻越來越多的病人湧來了，越來越多，他說我不知該如何解釋，是因為清理的關係嗎？我說：可能，也許。</p> <p>我知道一位很成功的夏威夷人，可能是最富有的夏威夷人之一，他知道清理是要靠更多自我投入。這歸結到是否你要成為神的合作伙伴，或是成為記憶重播訊息的合作伙伴。</p>	<p>Dr. Hew Len: I think what happened in business, the business says I know what I'm doing, but look at what's happening. But, if you want to run a really powerful business you have to be clear. And to be clear means to be at zero, and it allows divinity to run the business and in wisdom as opposed to run it in knowledge. I mean, I know people, for example, there's a cardiologist in Japan who was sharing, my last trip, about Ho'oponopono, and he said usually in September and August his business goes down. He said for whatever reason more and more patients are showing up, more and more, he said I don't know how to look at it, could it be the cleaning? I said, could be, maybe, perhaps. I have a person who is very, very successful in Hawaii. Probably one of the wealthiest men in Hawaii. He knows that the cleaning is by getting more in his devote. It only comes down to whether you are going to be in a partnership with God, or you are going to be in a partnership with memories replaying "stuff".</p>
<p>卡斯女士：我記得你有時跟我們提到一位心理學家，她本來擔心如果她做了清理，是不是就不會有病患可以診治了。但她現在工作雖少了，錢卻賺得比前多。</p>	<p>Miss Katz: I remember about the psychologist that you sometime share with us, she was worried that if I clean I am not gonna have any patients, you know. Now, she works less, makes more money.</p>
<p>修藍博士：和我朋友 Leslie 的情況一樣。她發現到，當她透過清理好好照顧自己的內心時，神開始送來了適合她的病人，讓她有機會能藉此審視自己；而不是隨便什麼病人都找來。我現在了解的狀況是：來看她的人多了，她睡得好了，不再像以前那麼累了。清理真的為她開啟內心，得以平靜；那麼她就能</p>	<p>Dr. Hew Len: Same thing with my friend Leslie. So Leslie is finding out that as she takes good care of herself through the cleaning, Divinity would send to her not just any patient, but the right patients for her to look at herself. And so now my understanding is more people are showing up, she sleeps better, she's not as tired like she used to. So the cleaning has really opened up for</p>

讓神性透過她來做治療病人的工作，而不是靠她自己的意志。	her how to be at peace; and then allow the divinity to work on the patients and not her.
卡斯女士：我知道我還有一個問題，但是…	Miss Katz: OK. So – I know I got another question, but ...
修藍博士：也許你可以以「我就是這樣的我」禱詩作為結尾。	Dr. Hew Len: Maybe You could do the piece of the "I" prayer so we could close, huh?
卡斯女士：是，是，是，我只想再知道一件事，只是個想法，是個感謝。	Miss Katz: yes, I just wanted to know one more but, it's just a want, so Ihaleakala, thank you
修藍博士：好。	Dr. Hew Len: Sure.
卡斯女士：謝謝你這個機會讓人們知道得更多一點，明白你更多，我不確定，如果人們的這麼多問題我想問…。	Miss Katz: Thank you because this keeps the opportunity to let people know a little more, to have you more, you know, close, I'm not sure, there are many, many of the questions that people have, I would like to...
修藍博士：記住，問題可以被清除。	Dr. Hew Len: Remember, a question can be erased.
卡斯女士：是，我知道我要問的了，是關於「智能」，你似乎把它定義成某種致命的、有害的東西...	Miss Katz: yes, I know what I wanted .. about the intellect, how you kind of define like this, you know, kind of the deadly thing, the thing that really hurts.
修藍博士：「智能」的問題在於：智能以為「我知道」，但其實它並不知道。在每秒一千一百萬個訊息中，我們的智能運作的依據卻只有它所能知覺的 15 個。所以當智能說「我知道」- 那麼整個宇宙要笑掉大牙：「什麼？他們懂？如果他們真的懂，我們怎麼會有這麼多問題！」所以荷歐波諾波諾法就是說，我不知道，只有上帝知道；我在這兒只是為了做清理，我想我知道的是：只要我願意放下，其它一切都會安好無缺。	Dr. Hew Len: What happens with the intellect is the intellect says "I know", and the intellect does not know. The intellect operates only on 15 other 11 million bits of information. So for the intellect to say I know , the whole universe just laughs – says “what”. They know, if they know, how come we have so many problems! so Ho'oponopono is saying I don't know, only God knows. I'm only here to clean up, well, I think I do know, as long as I'm willing to let it go, everything else will be fine.
卡斯女士：好的，謝謝你。	Miss Katz: Thank you.
「我」就是如此的「我」 「我」來自空無顯現光明， 「我」是滋養生命的氣息， 「我」是那超越一切意識所能理解的空性，虛無，	"I" am the "I". "I" come forth from the void into light, "I" am the breath that nurtures life, "I" am that emptiness, that hollowness beyond all consciousness, The "I", the Id, the All. "I" draw my bow of rainbows across the

是「我」，是萬相，是一切。
「我」經由水珠畫出我的彎彎彩
虹，
是充滿念頭永無止息的心。
「我」是那進出的氣息，
是不可見，不可捉摸的微風，
是無法定義的創世原子。
「我」就是如此的「我」

waters,
The continuum of minds with matters.
"I" am the incoming and outgoing of
breath,
The invisible, untouchable breeze,
The undefinable atom of creation.
"I" am the "I".

第六章、^上淨^下空老法師開示

Chapter 6 、 Dharma Lecture by Venerable Master Chin Kung

(一)、宇宙人生真相

(1) The reality of human life and the universe



整個宇宙從什麼地方來的？大乘教裡面特別是法相唯識，專門研究這個東西，宇宙的最初是一念不覺，大乘教裡面也稱這個叫無始無明。我們原先都把這一句話會錯意思，無始大概是很久遠很久遠沒有開始，我們都是這樣會意的，殊不知它這個意思就是字面上的意思，沒有開始，無始是沒有開始，那一念。

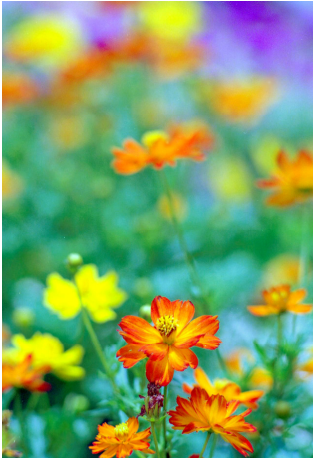
這就很不好懂了，沒有開始怎麼會有一念？科學家發現了，這個最初的，他說這個念頭怎麼來的？無中生有，就是憑空跳出來的這個念頭。但是這個意念跳出來之後馬上它就消失了，沒有理由，好像無緣無故。這個說法跟佛的說法很接近，但是佛的說法比他具體，是一念不覺。

Where does the entire universe originate from? In Mahayana Buddhism, the Consciousness-Only and Dharmalaksana schools in particular, specialize in studying this. In the beginning, the universe is an unenlightened thought, which is referred to as “beginningless nescience” in Mahayana Buddhism. We had initially misinterpreted this phrase. “Beginningless” is roughly in the very distant, distant past, without a beginning. We have all interpreted it in that way, without realizing that this interpretation is just a literal interpretation - without a beginning. “Beginningless” refers to the thought that is without a beginning. This is very difficult to understand – how could there be a thought where there is no beginning? Scientists have discovered this earliest thought – how do they explain its origins? It is created from nothing, the thought crops up out of nothingness. However, after cropping up, the thought disappears immediately without any reason, seemingly without cause or justification. This explanation is very similar to the Buddha's explanation. However, the Buddha's explanation is more specific - it is “an unenlightened thought.”

這一念我們不懂，很不容易體會，一直到我們讀了《菩薩處胎經》，裡面有釋迦牟尼佛跟彌勒菩薩的對話，才明白過來，這個跟今天科學家講的非常接近。這一念是多快？彌勒菩薩說一彈指。佛是這麼問的，佛問彌勒，說「心有所念」，我們心裡起個念頭，這是講凡夫，這個念頭裡頭有幾念？那就是說這個念頭不是一個念頭，是很多念頭累積的一個幻相。就像我們看電影，在電影屏幕上，用從前老的幻燈片，諸位就很明顯能夠體會出來，這是電影的底片，幻燈片，這個我們都

知道，在放映的時候，電影放映機裡面放映，一秒鐘鏡頭開關二十四次，就是放出二十四張幻燈片，每一張幻燈片都是獨立的，沒有兩張完全相同的。科學家發現，突然蹦出來這個念頭，馬上就消滅掉，就好像這個鏡頭一打開，一張幻燈片在屏幕，立刻把它關上，再換成第二張，就這個意思。所以佛講「當處出生，隨處滅盡」。速度多快？彌勒菩薩說這一彈指三十二億百千念。百千是十萬，三十二億乘十萬，一彈指三百二十兆。我們這一秒鐘二十四張，他這一彈指三百二十兆。我們一秒鐘能彈幾次？我能彈四次，我相信有比我彈得快的，年輕力壯的至少會彈五次。如果彈五次，再乘上五，多少？一秒鐘裡面就一千六百兆。所以彌勒菩薩後頭說了一句話，「識念」，就是念頭這個識，「極微細，不可執持」，你沒有辦法掌握它，你沒有辦法叫它停住，它太微細了。這麼快的速度，這是被科學家發現了，這個很了不起。所以普朗克說，據他研究得的結論，世界上沒有物質這個東西。

We did not understand this thought. It was very difficult to understand. It was not until I read the dialogue between Sakyamuni Buddha and Maitreya Bodhisattva in the *Sutra of the Bodhisattva in the Womb*, that I realized that this was extremely similar to the explanation by modern scientists. How fast is this thought? Maitreya Bodhisattva said "A snap of one's fingers." The Buddha asked in this way - the Buddha asked Maitreya, "How many thoughts are within a thought?" When our mind gives rise to a thought, as an ordinary being, how many thoughts are within that thought? In other words, the thought is not a single thought, but the accumulated illusion of many thoughts. It is just like when we watch a movie using the old filmstrips of the past on the movie screen, which is very obvious and everyone realizes that the filmstrips are the film negatives. This is something that we are all aware of. When the movie is being projected, the film projector projects, the camera shutter opens and closes twenty-four times per second, that is, it projects twenty-four frames. Each frame is independent, no two are completely identical. Scientists have discovered that the thought that suddenly crops up and immediately ceases is like the camera that projects a frame onto the screen, then immediately turns it off and replaces it with the next frame. This is what it means. Thus, the Buddha said "Arising and completely disappearing then and there." How fast is the speed? Maitreya Bodhisattva said that there are three hundred and twenty trillion thoughts within a snap of one's fingers. A hundred thousand is ten times ten thousand, three hundred and twenty million multiplied by a hundred thousand in the snap of one's fingers, three hundred and twenty trillion. We have twenty four frames in one second. He has three hundred and twenty trillion within a snap of one's fingers. How many times can we snap in one second? I can snap four times, I believe that others can snap faster than me, the young and vigorous can snap at least five times. How many would there be if the five snaps are further multiplied by five? There would be sixteen hundred trillion within a second. Thus, Maitreya Bodhisattva subsequently states, "conscious thoughts," that is, the consciousness of thoughts, "are extremely tiny and cannot be maintained." You are unable to control or stop them as they are too tiny. It is most extraordinary that they have been discovered by scientists to move at such rapid speed. Thus, Max Planck concluded from his research that "There is no matter as such."



凡所有相，皆是虛妄



物質現象是什麼？就像我們在電影銀幕上所看到的這個景觀，那個景觀它的速度才只一秒的二十四分之一，現在說一秒的一千六百兆分之一，你怎麼辦？這是佛在經上講的。所以這個物質不是真的，物質是精神變現的，意念變現的。意念是不是真的？意念也不是真的。意念的速度跟物質速度相同，真正存在的時間，我們就算一秒鐘可以彈五次，那就是一千六百兆分之一，一千六百兆分之一秒，在這個速度裡頭。所以佛在大乘教常給我們說，「凡

所有相，皆是虛妄」。只要是現象，現象科學分為三大類，第一個是能量；第二個是信息，信息從能量裡面變現出來的；第三個是物質，物質從信息裡頭變現出來的。

What are material phenomena? It is just like the landscape that we see on the movie screen. The speed of that landscape is only one twenty-fourth of a second. We are now saying - one sixteen-hundred trillionth of a second. What can you do? This is what the Buddha said in the sutra. Thus, this matter is not real. Matter is generated mentally, from thought. Are thoughts real? Thoughts are also not real. The speed of thoughts is identical to the speed of matter in real time. Just say, we can snap five times in one second, then that is one sixteen-hundred trillionth, one sixteen-hundred trillionth of a second, at such a speed. Thus in Mahayana Buddhism, the Buddha often explains that, "All phenomena are illusory." As long as there are phenomena, science divides phenomena into three main types – first, energy; second, information, which is generated from energy, and third, matter, which is generated from information.

佛在三千年前告訴我們這個事實真相，他說一念不覺。一念不覺科學也談到了，說法不一樣，實際上意思是一樣。他們講以心控物，後面講到零點能量場(註一)。零點那就什麼都沒有，連虛空都沒有，零點能量場。這個是什麼？這個就是哲學家裡面講的宇宙萬有的本體，佛經上講的自性、法性、真如、實相，都是講的這個東西，他們的名詞叫零點能量場。看不見，但是決定有，就是從這個裡頭出來的，不是憑空的。這個東西真的不生不滅，什麼方法你也探測不到，因為能夠探測到的一定有現象。這宇宙之間三種現象，物質現象，精神現象（就是念頭），還有自然現象。零點能量場就是屬於自然現象，沒有原因、沒有時間、沒有空間，就這樣跳出來了念頭（這就是科學稱為信息），從信息就變現物質，佛法裡面阿賴耶的三細相。一念不覺這個是因，不能看作因果的因，它沒有因果，如果有因果就是真的，沒有因果，沒有因果才說假的。整個宇宙是假的，這是佛所親證的境界。

Three thousand years ago, the Buddha told us about this reality. He said "An unenlightened thought." Science also talks about "an unenlightened thought." While the explanations differ, their meanings are in fact the same. They talk about using the mind to control matter and subsequently "zero energy space". (Note 1.) At "zero," there is nothing at all, not even voids. What is "zero energy space?" It is what

philosophers refer to as the noumenon of everything in the universe and what the Buddhist sutras refer to as the “true nature,” the “Dharma nature,” the “Tathagata” and “reality,” which all refer to this thing that they term “zero energy space.” While invisible, it definitely exists, comes from within and is not without justification. This thing actually does not arise or cease and you have no means of investigating it because that which can be investigated must involve phenomena. There are three types of phenomena in our universe - material phenomena, mental phenomena (namely, thoughts) and natural phenomena. Zero energy space is part of natural phenomena. It does not have any cause, time or space but just gives rise to thoughts in that way (this is what science refers to as “information”) and information generates matter, the three subtle marks of the Alaya in Buddhism. An unenlightened thought is the cause, but it cannot be considered as the cause in “causality.” It does not involve causality. If it involved causality, it would be real. As it does not involve causality, it is thus false. That the entire universe is false was confirmed by the Buddha himself.

科學的研究，它有對象的，它有物質現象，他能下手，精神現象他能找到，自然現象他也能發現。可是自性三種現象都沒有，但是這三種現象都是自性裡頭變現出來的，它能生能現，宇宙之間千變萬化，從來沒有一念停止。這個一念就是彌勒菩薩講的那一念，一秒鐘的一千六百兆分之一那麼微細的那一念，在不斷的產生變化。而且整個宇宙是一體，真的像德國普朗克所說的，宇宙像個網一樣，像個電網一樣，看不見的電網，它真的是一體。不管有心無心，動一個念頭，或者是我們身體這麼多的細胞，細胞都在跳動，都是在動的，沒有一個是靜的，這個跳動的時候是全宇宙都接收得到。我們有能力接收全宇宙的信息，那你就是無所不知，無所不能，接收全宇宙的！那個全宇宙裡面任何一點，一個物質現象，跟你說，也能接收我們的。我們不但是可以接收，也是發射，我們從來沒有停止發射。所以整個宇宙是一體，多親密！不是一家，是一體，是一個身體。



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Scientific research is targeted, involves material phenomena and it is able to set about and discover mental phenomena and natural phenomena. Although the true nature does not have any of the three types of phenomena, all three types of phenomena are generated from the true nature, which can generate and manifest countless changes of the universe without ever stopping a single thought. This thought is the thought that Maitreya Bodhisattva referred to. Such a tiny thought of one sixteen-hundred trillionth of a second, changes continuously. Moreover, the entire universe is an integral whole and truly as described by Max Planck of Germany, the entire universe is like a net, an electrical network or an invisible electrical network. It is truly an integral whole. Whether intentionally or unintentionally, as a thought stirs

or as the many cells of our physical body pulse, they are all moving – none of them remains still. Such movements are received by the entire universe. We have the ability to receive information of the entire universe and in receiving from the entire universe, you will be omniscient and omnipotent. We can tell you that at any point, any material phenomenon in the entire universe is also able to receive our information. We can not only receive but also emit, and we have never stopped emitting. Thus, the entire universe is an integral whole. How intimate! It is not a family, but an integral whole, one body.

所以，你真正契入之後性德就流露。性德是什麼？用最簡單的一個字做代表就是愛。神愛世人，佛法裡面講大慈大悲，那是性德，它自然就流出來，流出來是什麼？愛全宇宙，愛一切眾生。為什麼？一切眾生是自己，就像我愛我的身體每一個細胞，愛我身上每一根汗毛，那個愛就出現了。整個全宇宙，上從諸佛如來，下到地獄眾生



都是自己一體，一點差別都沒有。這個愛心要生出來的話，整個宇宙就恢復正常了。為什麼？這最美好的。我們怎麼會變壞了？愛沒有了。愛沒有就有怨、有恨，這個事情麻煩就大了，這就把我們這個星球就變壞了，變成什麼？帶有病毒的。如何恢復？只要念頭恢復，一切都恢復了。所以這個書裡面講的，人得最重的病，癌症，要命的病，可以不必用醫藥，念頭改正的時候，你能夠完全恢復正常。這個問題就是你得有信心，有一絲毫懷疑就不能成功。一點懷疑都沒有，肯定遍法界虛空界是一個自己，這個是正常的人。

Thus after truly realizing this, your virtuous nature will be expressed. What is the virtuous nature? In the simplest word, it is “love.” The Holy Spirit loves the world's people, the Dharma refers to great compassion - that is the virtuous nature, which is naturally expressed. What is naturally expressed? Love for the entire universe and all sentient beings. Why? All sentient beings are oneself. Such love arises just as I love every cell or hair of my body. The entire universe, from the various Buddhas and Tathagatas above to the sentient beings in the hell realms below, they are all an integral whole with oneself and not at all distinct. If such compassion were to arise, the entire universe would be restored to normal. Why? This is the most beautiful. Why do we degenerate? There is no love. Without love, there is resentment and hatred, and such a situation is most problematic as it makes our planet degenerate. What happens to it? It has a virus. How can it recover? As long as the thoughts recover, everything will recover. Thus, this book states that when a person has the most severe illness, cancer or terminal illness, you need not take medicine. When your thoughts are corrected, you will be completely restored to normal. The problem is that you must have faith. Having the slightest doubt means it will be unsuccessful. One who is certain without a doubt that all Dharma realms and the universe are oneself, is a normal person.

正常的人是什麼？是佛，是法身菩薩，他是正常的人。聲聞、緣覺、十法界眾生都是帶著病的人，都是病人，帶病的人。佛怎麼幫他醫治？不是用藥物，就是把事實真相告訴他，讓他醒悟過來，把反面的這種意念，不善的念頭全部放下，恢復積極的、正面的意念。正面的意念是道德仁義，我們中國老祖宗提的是正面的，五倫、五常、四維、八德，正面的。這個東西合起來就十二個字，四科合起來十二個字，孝悌忠信、禮義廉恥、仁愛和平。中國千萬年前老祖宗留下來就這十二個字，這十二個字你要是都做到了，你身心健康，你家庭美滿，你一生真的是幸福，居住的環境沒有任何災害，風調雨順。今天我們看看我們的世界，為什麼會變成這樣子？孝悌忠信沒有了，不孝、不悌。悌是什麼？就是長輩。跟長輩處不好，不是自己的父母，長輩處不好，這個不悌，兄弟姐妹之間處不好。不孝是跟父母處不好。不悌、不忠、不信。都沒有了，禮義廉恥也沒有了，四個字都沒有了，仁愛和平也沒有了，所以社會亂了。社會動亂，地球這麼多的災變，就是這十二個字丟掉了才發生的。

Who is a normal person? A Buddha or a Dharmakaya Bodhisattva. They are normal people. Sravakas, Pratyekabuddhas and sentient beings of the Ten Dharma Realms are all people with viruses, people with illness and carriers of disease. How does the Buddha help to heal them? Not through using medicine but telling them about reality, enabling them to awaken, completely let go of negative and evil thoughts and recover proactive and positive thoughts. Positive thoughts are morality, benevolence and justice. Our Chinese ancestors promoted the positive, the Five Relationships, the Five Virtues, the Four Social Bonds, the Eight Moral Conducts - the positive. Together, these things are represented by just twelve Chinese characters. Together, the four branches of study are twelve Chinese characters: filial piety, fraternal love, loyalty, trustworthiness, propriety, justice, integrity, honor, benevolence, love, harmony and fairness. Tens of millions of years ago, our Chinese ancestors passed on just those twelve Chinese characters. If you accomplish all twelve Chinese characters, you will be physically and mentally healthy, your family will be happy, you will be truly happy throughout life and there will be favorable weather and no disasters in your living environment. When we look at our world today, why has it become like this? There is no more filial piety, fraternal love, loyalty or trustworthiness - being unfilial and without fraternal love. What is fraternal love? It is about elders. Not treating elders properly, not treating elders other than one's parents properly - that is being without fraternal love, not getting along with brothers and sisters. Being unfilial is not treating parents properly. No filial piety, fraternal love, loyalty or trustworthiness - they no longer exist. There is also no propriety, justice, integrity or honor - all four no longer exist. There is also no benevolence, love, harmony or fairness. Thus, society has become disordered. Social unrest and so many catastrophes on earth have occurred because the twelve Chinese characters have been abandoned.

今天非常非常難得，這個科學家我想也許是佛菩薩再來的，他們化身，怎麼會用科學的方法把阿賴耶看到了。佛告訴我們這個程序，是一念不覺就產生他們講的零點能量場，零點能量場就是阿賴耶。一念不覺才有這個東西，一念覺悟這個東西都沒有，那才是真正的自性。

從這個東西裡面就發現了念頭，念頭突然蹦出來。它突然蹦出來就發現（因為零點能量場就是能量）阿賴耶的業相，從業相產生轉相，轉相就是信息，也可以叫精神現象，就是念頭、就是意念，從意念產生境界

Today, it is extremely fortunate, I think that the scientist may be a reincarnation of a Buddha or a Bodhisattva, in knowing how to use scientific methods to observe the Alaya. The Buddha told us that the process is an unenlightened thought giving rise to what they refer to as “zero energy space.” The zero energy space is the Alaya. It takes an unenlightened thought to have such things. Those things do not exist with an enlightened thought, which is actually the true nature. They have discovered thoughts within those things and that the thoughts suddenly crop up. As they suddenly crop up, they have discovered (because zero energy space is energy) the karmic marks of the Alaya, that the karmic marks generate the transformation marks, which is information. They could also be referred to as “mental phenomena,” which are thoughts. Realms are generated from thoughts.

相就是物質現象。彌勒菩薩說得好，一彈指三十二億百千念，「念念成形」，形就是物質現象，所以物質現象從意念產生的。你要是否定了心法，心跟物兩個分開，否定心法，物質不存在，物質是心變現的；否定物質，心也不存在，它兩個是連到的，不可分割的。所以科學家提倡，這個近代提倡，過去科學說二分法是錯誤的，二分法就是一個是心，一個是物，這是錯誤的，心跟物是決定分不開的，它是一體的，決定不能夠分開。在佛法是不分的，它不分開的。這個就是宇宙最原始的現象，從它演變成遍法界虛空界，從這演變出來的，叫三細相，宇宙從這來的。

Images are material phenomena. It was well stated by Maitreya Bodhisattva – there are three hundred and twenty trillion thoughts within a snap of one's fingers. “Every thought has form” - form is material phenomena. Thus, material phenomena are generated from thought. If you reject the nature of the mind and distinguish between mind and matter, in rejecting the nature of the mind, matter will not exist as matter is generated from the mind; in rejecting matter, the mind will also not exist. The two are linked and inseparable. Thus in recent times, scientists have advocated that the teaching about dualism by past science is erroneous. Dualism was about the mind and matter being distinct, which is erroneous. Mind and matter are definitely inseparable, they are an integral whole and definitely inseparable. They are not distinct in the Dharma and the Dharma does not distinguish between them. This is the primeval phenomenon of the universe and all Dharma realms and the universe have evolved from it. It is referred to as the “three subtle marks,” from which the universe arose.

所以佛法裡頭沒有造物主，真的，把造物說得清清楚楚，誰造物？自己造物，造物主是你自己不是別人。佛肯定一切眾生本來是佛，只要你能夠把起心動念、分別執著放下你就證得了，你完全見到了。用什麼科學方法見不到，只有你把一切都放下，你就見到了。為什麼？你有一切是妄心，妄只能見妄，見不到真，真要用真的來見。真心是

什麼？不起心不動念、不分別不執著，那個時候是真心，真心就能見到真的境界。科學家見不到真東西，就是他那個研究的念頭沒有放下，那個東西一放下，在佛法講他成佛了，所以他就差那麼一點點就成佛了。所以這個是，今天我們講，用佛法能夠化解災難，確實是有科學做根據了，至少現代這些科學家他們都承認。（淨土大經科註（第三集） 2011/10/1 香港佛陀教育協會 檔名：02-037-0003）

Thus, there is no creator in the Dharma, which is true, and the Dharma explains the creation of matter very, very clearly. Who creates matter? Oneself creates matter. You are the creator, not other people. The Buddha confirmed that all sentient beings were originally Buddhas. By letting go of giving rise to thoughts, discrimination and attachments, you will realize and observe this completely. While you will not be able to observe it through scientific methods, you will observe it as long as you let go of everything. Why? Your having everything is the false mind. The false is only able to see the false and unable to see the truth. The truth requires one to use the true mind to see it. What is the true mind? When you do not give rise to thought, do not discriminate and are not attached, that is then the true mind and the true mind is able to see true realms. Scientists are unable to see true things as they have not let go of thoughts of studying. As soon as they let go of that thought, they will, in terms of the Dharma, become a Buddha. Thus, they are so close to becoming a Buddha.

Thus, there is real scientific basis for our now saying that the Dharma can be used to resolve disasters and this is at least recognized by all modern scientists. (*Annotated Great Sutra of the Pure Land* (Episode 3) 2011/10/1 Hong Kong Buddhist Education Foundation Document reference: 02-037-0003)

註一：現在這個訊息科學家給了我們，但是科學家說沒辦法見到，應當是從數理論裏面推演出來的。這是講什麼？物質，這個物質是最小的。最小的物質從哪里來的？無中生有，而它存在的時間非常短暫，恐怕就是十萬分之一秒，百萬分之一秒，時間很短。你一看見它，立刻就沒有了，這才叫基本物質。所以物質不是真的，物質是假的，無中生有。科學家不承認物質的存在，承認宇宙之間只有場，沒有物質。場是什麼？能量。能量稀薄的時候稱之為場，能量聚集的時候它變成物質，這是一般科學界能夠承認的。佛經在三千年前沒有這些科學工具，他看得比現在還清楚。能量變成物資，物質又變成能量，這個事情現在科學在理論上知道應該是這樣的，沒有辦法看到，也不知道這個變化是怎樣發生的。佛清楚，大菩薩們清楚，這叫諸法實相。節錄自華嚴經講記選讀系列：華嚴經 1696~1706 集

Note 1: While scientists have now provided us with this information, they say that are unable to observe it and it should be deduced from mathematical theory. What is this about? It is about matter - this matter is the smallest. Where does the smallest matter come from? It is derived from nothing and the duration of its existence is extremely brief. It may perhaps even be one hundred thousandth of a second or one millionth of a second. The duration is very brief. It disappears as soon as you see it and is thus referred to as “elementary matter.” Therefore, matter is not real, but false and derived from nothing. Scientists do not accept that there is matter. They accept

that the universe only has space and not matter. What is space? Energy. When energy is dispersed, it is referred to as “space” and when energy is concentrated, it becomes “matter.” This is generally accepted by scientists. Three thousand years ago, the Buddha's observations in the Buddhist sutras without using scientific instruments are clearer than those of today. Energy becomes matter and matter becomes energy again. Scientists now know that this should be the case in theory, but they are unable to observe it and do not know how the change occurs. However, the Buddhas and the great Bodhisattvas are clear – it is referred to as the “reality of all Dharma.” Extract from the *Reading Series of Selected Lecture Notes on the Flower Adornment Sutra: Flower Adornment Sutra* Episode 1696~1706

(二)、念力能量不可思議

(2) The inconceivable energy of thoughts

意念可以改變世界、可以改變星球。用意念裡面最重要的，就是專注，把意念集中在一點不分心，這個集中在一點實際上就是佛門講的禪定。所以佛法是用甚深禪定，就是極度的專注，它能解決問題，能夠叫太空當中星球改變軌道，有這麼大的能力。科學家告訴我們，這個能力人人都有，你就是心散亂，力量見不到。他比喻像光，我們這一盞燈光，燈光是四面八方照射的，如果把這個燈光集中在一點，就變成激光，連鋼板都可以穿透，分散的時候一張紙都不能透過。意念如是，意念集中那個能量不可思議。所以今天地球上這麼多災難，如果人類的意念能夠集中，都能向善，這些災難全部都可以化解。(淨土大經科註(第八十六集) 2011/12/17 香港佛陀教育協會檔名：02-037-0086)

Thoughts can change the world and planets. In using thoughts, it is most important to be concentrated, by focusing thoughts on one point without any distraction. This focusing on one point is in fact, what Buddhism refers to as “meditative concentration.” Thus, the Dharma uses profound meditative concentration, namely, extreme concentration, which is able to resolve problems and order planets in outer space to change orbits - it is that powerful. Scientists tell us that everybody has this ability but the strength is not apparent as your mind is distracted. They compare it to light. Our light shines in all directions. If we converge the light on one point, it becomes a laser that can penetrate even steel boards. When dispersed, it cannot even shine through a piece of paper. Similarly with thoughts, the energy of focused thought is inconceivable. Thus, with so many disasters on earth today, if the thoughts of humankind could be focused and all become virtuous, the disasters would all be alleviated. (*Annotated Great Sutra of the Pure Land* (Episode 816) 2011/12/7 Hong Kong Buddhist Education Foundation Document reference: 02-037-0086)

◎佛在經上告訴我們，「制心一處，無事不辦」，包括治病，什麼事都能辦，可以治身病，可以治地球上的災難。只要你能真正做到制心一處，可以讓這個災難化解，可以讓災難不生，散亂的心不行，懷疑的心不行。我們這個道理懂得之後，極樂世界的殊勝莊嚴，我們



就不懷疑，完全相信，真做得到。(淨土大經科註(第二四八集) 2012/3/23 香港佛陀教育協會 檔名：02-037-0248)

In the sutras, the Buddha tells us that “Nothing is impossible if the mind is focused.” This includes healing illness, anything is possible - physical illness can be healed and the disasters of the earth alleviated. Provided that you truly focus the mind, you can alleviate the disasters or prevent them from happening. This is not possible with a distracted or doubtful mind. Once we understand this principle, we will have no doubt, we will completely believe and truly accomplish the supreme adornment of the Land of Ultimate Bliss. (*Annotated Great Sutra of the Pure Land* (Episode 248) 2012/3/23 Hong Kong Buddhist Education Foundation Document reference: 02-037-0248)

◎災難怎麼起來的？什麼原因起來的？佛經上講得很多，中國儒跟道也講得很多，對內，就是對自己，身心不健康，是我們個人的災難。老祖宗、古聖先賢告訴我們，怒火傷肝。人不應當有瞋恚，不應當常常發脾氣，常發脾氣的人容易得肝病；悲傷、煩惱傷肺；怨恨或者是過度的歡喜、狂歡傷心，心臟容易出毛病；思慮過度傷脾胃；煩惱、恐怖、驚嚇傷腎。中國五常是養生之道，五常是仁義禮智信，你看仁養肝，仁慈的人沒有瞋恚，養肝；義養肺，義是循理，起心動念、言語造作合情合理合法養肺；禮養心，心平氣和；信養脾胃，智養腎，仁義禮智信，這對內。(詳見附錄)

How do disasters arise? What are the causes? The Buddha spoke at length about this in the sutras. China's Confucianism and Taoism have also taught at length on this. Internally, for oneself, not having a healthy body and mind is our personal disaster. Our ancestors and the ancient sages and saints told us that the fire of fury injures the liver. People should not be angry and should not often become angry. Those who often become angry are susceptible to liver disease. Sorrow and concern injures the lungs. Hatred, being overjoyed or wildly happy injures the heart and the heart becomes susceptible to problems. Excessive thinking injures the spleen and stomach. Concern, fear and being frightened injures the kidneys. China's Five Virtues are the way to maintain good health. The Five Virtues are benevolence, justice, propriety, wisdom and trustworthiness. You see, benevolence nurtures the liver, benevolent people do not become angry and thereby support the liver. Justice nurtures the lungs, justice is being reasonable - having thoughts, words and actions that are fair, reasonable and lawful nurtures the lungs. Propriety nurtures the heart, having an even-temperament. Trustworthiness nurtures the spleen and stomach. Wisdom nurtures the kidneys. Benevolence, justice, propriety, wisdom and trustworthiness relate to the internal. (**for details, refer to the appendix**)

災難，在佛法裡面講，根源是貪瞋痴慢疑；貪瞋痴慢疑的反面，實在講，就是中國古人講的仁義禮智信。佛在大乘經上告訴我們，貪

婪對外面的感應就是水災，海水上升，海嘯，江河氾濫，這是貪心所感的；瞋恚感的是火災，地球上的火山爆發，地球的溫度上升，跟這個都有關係；愚痴所感的是風災；傲慢感的是地震，傲慢是不平；懷疑所感的是地質鬆散，山崩地陷，出現這些問題。貪瞋痴慢疑，表現在外面那就是造業，內裡面叫迷惑，貪瞋痴慢疑是惑。佛告訴我們，起惑造業，造什麼業？殺盜淫妄，他造這個業。造業就招來果報，對自己身心的報是身心不健康，對外面是我們今天所講的自然災害；殺是不仁，盜是不義，淫是無禮，妄是無信，飲酒過度是無知，災難是從這兒來的。

The Dharma teaches that the root causes of disasters are greed, anger, ignorance, arrogance and doubt. The opposite of greed, anger, ignorance, arrogance and doubt is actually, what the ancient Chinese referred to as benevolence, justice, propriety, wisdom and trustworthiness. In Mahayana Buddhist sutras, the Buddha tells us that, externally, greed attracts water disasters, rising sea levels, tsunamis and floods. Anger attracts fire disasters and volcanic eruptions and rising temperatures on earth, these are all related to anger. Ignorance attracts wind disasters. Arrogance attracts earthquakes. Arrogance is not being impartial. Doubt attracts soil erosion, landslides, subsidence and such problems. Greed, anger, ignorance, arrogance and doubt create karma externally. Internally, it is referred to as delusion - greed, anger, ignorance, arrogance and doubt is delusion. The Buddha told us that those who are deluded create karma. What sort of karma? They create the karma of killing, stealing, sexual misconduct and lying. Creating karma attracts retribution. In terms of one's body and mind, the retribution is not having physical and mental health. Externally, the retribution is what we would today refer to as "natural disasters." Killing is a lack of benevolence, stealing is a lack of justice, sexual misconduct is a lack of propriety, lying is a lack of trustworthiness, and excessive consumption of alcohol is a lack of wisdom. That is how disasters arise.

了解災難的原因，這都是我們老祖宗講的、佛經上講的，現在的科學家也說，發現意念的能量不可思議，意識、念頭，這是近代大概才二十多年的樣子，新興的科學。所以科學家稱這個名詞叫前衛科學，也就是說還沒有成熟，開始研究，有證據，很多的證據證明人的意念起很大的作用。特別在醫學裡頭，凡是情緒好的、意念好的，得重病也很容易醫好；如果是意念不善的，小病會變成大病，大病就變成不治。所以意念能夠控制我們自己身心健康，發現這個。我也問了幾個學科學的，我看到這些報告，大概頭一個就是德國的普朗克，愛因斯坦的老師，他一生對於物質的研究下了很大的功夫，很長的時間，他常常想物質到底是什麼？所以他就走向量子科學，用分析的方法，一分為二，二分為四，四分為八，用這種方法來分析。從分子分析到原子、電子、夸克，最後分析到量子，小光子。現在這些科學儀器確實也很了不起，居然能發現中微子。中微子多大？一百億個中微子聚集在一起是一個電子，電子我們肉眼看不見，我們只曉得原子，有原子核，外面是電子圍繞，那一個電子，一百億分之一叫中微子，也就是小光子，這個它還是個物質現象。分析到這個，看起來這個最小的物

質現象好像存在的時間很短暫，一出現一剎那就沒有了。從這個現象他就下了一個結論，好像這個世界上根本沒有物質這個東西。物質從哪裡來的？從意念發生的，意念是物質的基礎，物質存在的時間非常非常短暫，幾乎沒有辦法控制它，而是前念滅後念又起來了，所以看到的物質現象是一種相似相續的意念產生的幻相。……

Understanding that the root causes of disasters are what our ancestors have taught and what the Buddha teaches in the sutras, modern scientists also say that they have discovered the energy of thoughts to be inconceivable. Consciousness and thoughts are, in recent times, a new science of approximately over twenty years. Thus, scientists have termed it “avant-garde science.” In other words, it has not matured. They have started to study with proof, much proof that human thought has great functions. Particularly in medicine, all those with severe illness but having a positive state of mind or positive thoughts are very easy to cure. If the thoughts are not virtuous, a minor illness will become a serious illness, and a serious illness will become incurable. Thus, thoughts have been discovered to determine our own physical and mental health. I have also asked a few people who study science, I have read the reports - the first one was probably by Max Planck of Germany, Albert Einstein's teacher. He put great effort into studying matter throughout his life. He constantly considered “what exactly is matter?” over a very long period of time. Thus, he moved towards quantum science, using analytical methods – one divides into two, two divides into four, four divides into eight, using such methods to analyze. Molecules were broken down into atoms, electrons, quarks, and finally into quantum, tiny photons. Nowadays, the scientific instruments are most extraordinary indeed, to the extent of being able to discover neutrinos. How big are neutrinos? Ten billion neutrinos together is one electron. Electrons are invisible to our naked eye. We only know that an atom has an atomic nucleus with electrons revolving around the outside. One ten billionth of the electron is referred to as a “neutrino,” that is a tiny photon, which is still a material phenomenon. When analyzed to this extent, it seems as if this smallest material phenomenon exists for a very brief duration. As soon as it arises, it instantly ceases. From this phenomenon, he concluded that it appears that there is basically no matter as such. Where does matter come from? It arises from thoughts, thoughts are the basis of matter. Matter exists for a very, very brief duration and is almost uncontrollable. Rather, when the earlier thought ceases, the subsequent thought arises again. Thus, the visible material phenomena are illusions generated by similar and consecutive thoughts.

佛的神力能在這樣微小的意念產生的物質現象裡頭，又那麼短暫，可是它那個裡頭有全宇宙的信息。這就是經上常講的「芥子納須彌，須彌納芥子」。須彌納芥子沒有問題，大包小，芥子裡頭納須彌山，佛用這個做比喻，須彌山很大，芥菜子很小，像芝麻粒一樣的，須彌山怎麼能藏進去？真藏進去，因為在這個境界裡頭它沒有大小，完全沒有相對的。沒有遠近就是沒有空間，沒有先後就是沒有時間，小宇宙跟大宇宙完全一樣，沒有兩樣。所以近代科學又給我們說了一個現象，叫全息現象。宇宙是個全息的現象，非常不可思議。全息的現象結論是什麼？結論是一體，無論是大是小，確確實實是一體，全宇宙。一粒芝麻粒裡頭是全宇宙，一個地球也是全宇宙，一個銀河系

也是全宇宙，一粒微塵也是全宇宙，它沒有分割的。就像全息照片一樣，科學家給我們舉例子，一張照片你把它剪成兩張，兩張裡頭是完整的現象，並不是一半一半，完整的。切成四張，每一小片也是完整的，你把它切成一百張、一千張，那一點的微粒你在顯微鏡底下去看，它還是完整的，永遠是完整的，這個現象大家都看到了。那麼小的中微子，裡面也是完整的宇宙，這是近代科學家發現的。

The Buddha's supernatural abilities can generate material phenomena within such minute thoughts of such brief durations while containing information of the entire universe. This is what the sutras often refer to as “A mustard seed containing Mount Sumeru and Mount Sumeru containing a mustard seed.” Mount Sumeru has no problem containing a mustard seed as the larger holds the smaller. The Buddha uses “a mustard seed containing Mount Sumeru” as a comparison. Mount Sumeru is very large. A mustard seed is very small, like a sesame seed. How can Mount Sumeru be stored within it? It can actually be stored in it because in this state, there is no size and no relativity at all. No distance means no space, no priority means no time. A small universe is completely the same as a large universe. Thus, modern science also tells us about a phenomenon referred to as “holographic phenomena.” The universe is a holographic phenomena and most inconceivable. What is the conclusion about holographic phenomena? The conclusion is that it is an integral whole - regardless of size, the entire universe is indeed an integral whole. There is an entire universe in a sesame seed and an earth, a Milky Way Galaxy and a tiny particle are also entire universes, respectively - they are not separate. Just like a holographic picture. The scientists provide us with an example - if you cut a photograph into two pieces, the two pieces each embody complete phenomena, not half and half, but complete. If you cut it into four pieces, each small piece is also complete. If you cut it into a hundred pieces or a thousand pieces, when you look at the little particles under a microscope, they remain complete, forever complete. Everyone has seen this phenomenon. There is also a complete universe within such small neutrinos, as discovered by modern scientists.

這些觀測的儀器愈來愈進步，這一個信息是很了不起，科學家給它起了一個名字，叫以心控物。心就是意念，用我們的意念來掌控物質現象，因為物質現象它是心現的。這一個理論要是能成立的話，現在這些神奇的現象就完全解決了。像前年山西小院四十多位得癌症的這些朋友們，醫院已經宣布他無法再治療，他們的壽命大概只有二、三個月，就告訴他們。這四十多個人是信佛的、念佛的人，聽到這個信息之後，也不錯，他沒有恐懼，反正人都要死，不再想病了，也不再想治療了，就是一心念佛，求往生淨土，念了二、三個月，身體愈來愈健康，再去檢查，沒有了。不是一個人，四十多個人。所以醫院醫生感到很奇怪，是不是診斷錯誤？把以前病



歷拿出來看，真有，沒有錯誤。為什麼好了？就問他，你用什麼治療，你吃了些什麼藥？他說沒有，什麼都沒有，就念阿彌陀佛。那是什麼？念頭轉過來了。最怕的是什麼？怕的是他在念病，我這病能不能好？那就沒治了。他們把這個病的念頭斷掉，把阿彌陀佛這個念頭提起來，這個就是以念轉物。我們身體是物質現象，這個癌症是細胞的病毒，他念頭轉過來，用科學家這句話就能解釋。這是對我們自己個人體質上，我們得的重病能夠化解，能夠化解自己的劫難。

The observational instruments are becoming more and more advanced. Such information is most extraordinary. Scientists have termed it “using mind to control matter.” The mind is thoughts, using our thoughts to control material phenomena because material phenomena arise from the mind. If this theory is established, the currently mysterious phenomena will be completely resolved. Like the small hospital of Shanxi in the year before last, over forty friends with cancer, the hospital had already declared that they could not be further treated and told them that they had roughly two to three months to live. These over forty individuals were Buddhists and practised Buddha-mindfulness. On hearing such news, they didn't do too badly. They were not afraid - people have to die anyway, and they stopped thinking about their illness and curing it. They were wholeheartedly mindful of the Buddha and sought rebirth in the Pure Land. After being mindful for two or three months, their body become more and more healthy and when they went back for an examination, the cancer had disappeared. It was not one person but over forty people. Thus, the doctors at the hospital felt that it was very odd – were they wrongly diagnosed? When they took out the former medical records to read, they actually had had cancer and there was no mistake. Why did they recover? They asked them, “What treatment did you have, what medicine did you take?” They said, “Nothing, we didn't do anything except being mindful of Amitabha Buddha.” What is that about? The thoughts were changed. What is the scariest thing? The scariest thing is that he continues to be mindful of the illness – “will I recover from my illness?” It is then incurable. They ceased the thoughts of illness and maintained thoughts of Amitabha Buddha – this is using thoughts to change matter. Our physical body is material phenomena and the cancer is an illness of cells and their change in thoughts can be explained by the scientists' phrase. This is in relation to our own personal constitution - we can resolve serious illness and our personal calamities.

我們回想江本博士做水實驗，他曾經在琵琶湖做了一個實驗，這是對大自然現象的一種科學實驗。琵琶湖很大，像大海一樣，有一個海灣，海灣這個水是死水，二十多年來髒亂，氣味很難聞。因為江本實驗，知道水會看、會聽、會懂得人的意思，這個他實驗出來了。他找了三百五十多個人，請了一位老和尚，他告訴我，九十多歲的老和尚，帶著這批人到湖邊上去祈禱。祈禱非常簡單，時間是一個小時，參加的這三百五十多個人，他要求，在這一個小時當中，大家把所有的念頭都放下，什麼都別想，只想一句話，對著湖水，「我愛你，湖水乾淨了，我愛你」，就這麼一句話，口裡念，心裡想，不夾雜任何一個雜念，念了一個小時，到第三天效果出現了，湖水真乾淨了，氣味沒有了，風平浪靜。他照的有照片，兩張照片一對比，祈禱之前、

祈禱之後的三天，產生那麼大的變化，日本的媒體都報導。現在地球上這些災難有沒有辦法讓它不發生？可以，你要相信這個道理，做得到！（淨土大經科註（第二集） 2011/9/22 香港佛陀教育協會 檔名：02-037-0002）

We remember Dr. Masaru Emoto performing water experiments. He once performed an experiment at Lake Biwa as a scientific experiment on natural phenomena. Lake Biwa is very big, like an ocean, with a bay. The water in the bay was stagnant and filthy for over twenty years with a very unpleasant odor. Through Dr Emoto's experiments, he knows that water can see, listen and understand human thought, as shown in his experiments. He found over three hundred and fifty people, invited an old Buddhist venerable, he told me that it was a Buddhist venerable who was over ninety years old, to lead the group of people to pray beside the lake. The prayer was extremely simple and the duration was one hour. He required all three hundred and fifty participants to let go of all thoughts during the hour, not to think of anything except one phrase in relation to the lake water, "I love you, lake water be clean, I love you." It was just that phrase. They would chant aloud and be mindful of it for an hour without mixing it with any distracting thoughts. There were outcomes by the third day - the lake water had become clean and without odor, it was calm and tranquil. He took two photographs for comparison, before the prayer and the three days after the prayer that generated such great change. It was reported by all of the Japanese media. Is it possible to prevent today's disasters from happening? Yes, you need believe in the principle and that it can be accomplished. (*Annotated Great Sutra of the Pure Land* (Episode 2) 2011/9/22 Hong Kong Buddhist Education Foundation Document reference: 02-037-0002)

◎心清淨，國土就清淨；心不清淨，國土就染污。心平等，國土就寬廣平正；心有高下，就有高山，就有深谷。就這麼來的。凡所有相皆是虛妄，可不可以把高山變成平地？可以，心平，高山就不見了。現在量子力學家發現了，為我們說明，念力能量不可思議，可以改變在太空當中運行的星球。為什麼能改變？太空星球也是從心想生的，心想怎麼不能改變它？當然可能。那我們今天的意念應該放在什麼地方？現在同學都應該知道，放在阿彌陀佛。放在阿彌陀佛，這個意念的功德就成就了極樂世界、就成就了阿彌陀佛。自性彌陀跟極樂世界的彌陀是一不是二，性相一如，性相不二，淨宗念佛成佛道理就在此地。理上明白了，我們對這樁事情就會真信，就不會懷疑；信得過，願就真切，這一生真能解決問題。（淨土大經科註（第一二三集） 2012/1/6 香港佛陀教育協會 檔名：02-037-0123）

If the mind is pure, the land will be pure. If the mind is impure, the land will be polluted. If the mind is impartial, the land will be vast and level. If the mind has relative superiority, there will be high mountains and deep valleys. That is how they come about. All phenomena are illusory. Is it possible to transform high mountains into level ground? Yes, when the mind is impartial, the high mountains will become invisible. Modern quantum mechanics have discovered and explained to us that the energy of thought is inconceivable and can change planets moving in outer space. Why is it able to cause changes? The planets of outer space also arise from thoughts so

how could thoughts not be able to change them? Of course it is possible. What should we now be mindful of? Fellow practitioners should now know to be mindful of Amitabha Buddha. If mindful of Amitabha Buddha, the merits will achieve the Land of Ultimate Bliss and Amitabha Buddha. The Amitabha Buddha of one's true nature and the Amitabha Buddha of the Land of Ultimate Bliss are one and the same. The nature is just like the phenomena. The nature and phenomena are not distinct. Hence, the Pure Land Buddhist principle of being mindful of the Buddha to become a Buddha. Once we understand the principle, we will truly believe in this matter and not have doubts. If we can believe, our vows will be true and clear, and we will truly be able to resolve problems in this lifetime. (Annotated Great Sutra of the Pure Land (Episode 123) 2012/1/6 Hong Kong Buddhist Education Foundation Document reference: 02-037-0123)

◎極樂世界是集一切諸佛剎土裡頭的精華，是功德自然的成就，這就是念力。今天我們用現代科學講，念力，如果不講念力我們想不通，怎麼會成就的？如何運用這個念力，阿彌陀佛他是到家了。只要高度的專注，它就起作用，能改變物質現象。對自身，能改變自己身體，自己身體有一些病痛，我們器官細胞帶著有病毒，它自然恢復正常，不需要用任何藥物，用念力。對外，能改變星球，今天我們地球上很多災難，這個方法能夠改變地球，讓地球這些災難統統化解，恢復健康。（淨土大經科註（第四十二集） 2011/11/13 香港佛陀教育協會 檔名：02-037-0042）

The Land of Ultimate Bliss is the collected essences of all Buddha lands and the natural success of merits. This is the power of thoughts. Today, we have used modern science to explain the power of thought. Without explaining the power of thought, we will not understand so how can we succeed? Amitabha Buddha is the expert in how to apply this power of thought. As long as it is highly focused, it will be effective and be able to change material phenomena. In relation to oneself, it can change one's physical body and when one's body is ill or the cells of our organs have a virus, they will naturally return to normal without needing to use any medicine except the power of thought. Externally, it can change planets. There are very many disasters on our earth today and this method can change the earth, completely alleviate the disasters on earth and restore it to health. (Annotated Great Sutra of the Pure Land (Episode 42) 2011/11/13 Hong Kong Buddhist Education Foundation Document reference: 02-037-0042)

（三）、放下妄念 現清淨心

(3) Letting go of wandering thoughts and giving rise to the pure mind

我們最近，看了美國修·藍博士的一些資料，夏威夷古老的傳統療法，他們現在用新的知識把它重新修訂。修訂之後，他們的理念完全從自心，肯定認為外面沒有問題，一切人事物統統沒有問題，問題全發生在自己念頭上。念頭不清淨，我心念頭不清淨，外面環境就不清淨。所以他們的方法是清理自己，把自己理念不善的部分，特別重

視不善的記憶。你看到的事情、聽到的事情，接觸到所有一切不善，你統統把它儲存在心裡，他們叫下意識，在佛法裡面叫阿賴耶的種子，儲藏在這個裡面。你常常回憶，常常去想它，愈想愈煩惱、愈想愈生氣，這都是你自己找來的，與外面確實不相干。所以他的方法，把自己心裡面所有不善全部清理出去，最後讓你的心歸到零。零是什麼都沒有，這個時候你的清淨心得到了，清淨心生智慧。跟佛法講的道理，很接近。(淨土大經科註(第二五九集) 2012/3/29 香港佛陀教育協會 檔名：02-037-0259)

Recently, we have read some materials by Dr. Ihaleakala Hew Len on the ancient traditional Hawaiian healing method. They have now used new knowledge to revise the method. After revising it, their concept is completely based on one's mind. Being certain that there are no problems with the external, there is no problem at all with all people, matters and things - the problem is entirely with one's thoughts. Impure thoughts - if my mind has impure thoughts, the external environment is impure. Thus, their method is to clear oneself, the non-virtuous parts of one's ideas and particularly, the non-virtuous memories. You completely store all the non-virtuous things that you see, hear and come into contact with, in the mind, which they refer to as the "subconscious mind" and the Dharma refers to it as "seeds of the Alaya." If you often recall and think about it, the more you think, the more concerned and angry you will be. This is what you have done to yourself and has nothing to do with the external. Thus, their method is to clear out all of the non-virtuous from one's mind, and ultimately return your mind to zero. Zero means having nothing at all. You will then achieve a pure mind. A pure mind gives rise to wisdom. This is very close to the principles taught by the Dharma. (*Annotated Great Sutra of the Pure Land* (Episode 259) 2012/3/29 Hong Kong Buddhist Education Foundation Document reference: 02-037-0259)

◎佛法講斷煩惱，你要把它斷掉，也就是叫放下。為什麼？放下就成佛了。放下有淺深不一樣，你能夠把這些妄想、分別、執著統統放下，這成佛了，很難做到。如果只是把見思煩惱放下，你就有能力治病。那是什麼人？阿羅漢。你看看阿羅漢，在大乘教裡告訴我們，阿羅漢確確實實把貪瞋痴慢疑放下，惡見放下，六個根本煩惱統放下了(詳見附錄)。

惡見是什麼？惡見就是見惑，就是身見、邊見、見取見、戒取見、邪見，惡見包括這五個。就見思煩惱統統放下，證阿羅漢果，分別、妄想沒放下。我相信只要有這種心，像修·藍那個工作就能做得好。這是煩惱裡頭最嚴重的、最粗的、最明顯的，這個東西放下，清淨心出現了，心地清淨就能夠做這個工作。如果不把這些東西清除掉，這些東西染污你的清淨心，你的清淨心不起作用。(淨土大經科註(第三二三集) 2012/5/5 香港佛陀教育協會 檔名：02-037-0323)



The Dharma teaches about ceasing afflictions - you need to cease them, that is, let them go. Why? By letting go, one becomes a Buddha. There are different levels of letting go. If you can completely let go of such wandering thoughts, discrimination and attachments, you will become a Buddha. It is very difficult to achieve. If you have only let go of the affliction of view and thought, you are able to heal illness. What sort of person is that? An Arhat. You see, an Arhat - Mahayana Buddhism tells us that an Arhat has actually let go of greed, anger, ignorance, arrogance, doubt and evil views, completely letting go of the six fundamental afflictions (for details, refer to the appendix). What are evil views? Evil views are deluded views, namely, the identity view, the extreme view, attachment to one's own view, mistaken attachment to precepts and improper views. Evil views include those five. By completely letting go of the affliction of view and thought, one becomes an Arhat without letting go of discrimination and wandering thoughts. I believe that, provided one has such a mind, like Dr. Hew Len, then the work will be done well. This is the most serious, coarse and distinct of afflictions. By letting go of those things, the pure mind will arise, a pure mind enables one to do this work. Without clearing such things, they will contaminate your pure mind and your pure mind will not function. (*Annotated Great Sutra of the Pure Land* (Episode 323) 2012/5/5 Hong Kong Buddhist Education Foundation Document reference: 02-037-0323)



◎清淨心現前，在佛法裡面講，最低的這一階層，是小乘須陀洹，清淨心現前。須陀洹無我了，不執著身，知道身不是我，身見破了、邊見破了，邊見是對立。對立破了之後什麼境界出現？整個宇宙一切眾生跟我是一體，這是真的，不是假的。明白這個道理，你才真正曉得佛經上說的話，愛別人是真愛自己，愛自己是

毀滅自己。為什麼？人跟我是一體，就好比我們身上的細胞，身上細胞有多少個？科學家告訴我們，大概五十兆，身體細胞。我們把身體比作整個法性，我這個身是一個細胞，我只愛我這個細胞，其他的都不要，不就把自己毀滅掉了？或者比器官，眼睛不錯，眼睛就是我，其他的我統統毀滅掉，我也不要鼻子、也不要耳朵，什麼都不要，要眼睛。所以不愛別人、毀謗別人就是消滅自己，自他一體！（*淨土大經科註*（第三〇九集） 2012/4/26 香港佛陀教育協會 檔名：02-037-0309）

The Dharma refers to the lowest level of having a pure mind as the “Stream-enterer” of Theravada Buddhism. The Stream-enterer has no concept of self, is not attached to the body and knows that the body is not me, having overcome the identity and extreme views. Extreme views are opposition. What state arises after overcoming opposition? All sentient beings of the entire universe and I are an integral whole. This is true. Once you understand this principle, you will truly understand the Buddha's words in the sutras – “loving others is truly loving oneself, loving oneself is destroying oneself.” Why? The others and I are an integral whole just like the cells of

our body. How many cells are in the body? Scientists tell us that there are approximately fifty trillion cells in the body. If we regard the body as the entire Dharma nature - my personal body is one cell, if I only love my cell and reject the others, would I not be destroying myself? Alternatively, comparing with the organs - the eyes are not bad, if I am only the eyes, I completely destroy the other parts of myself - I reject the nose, the ears or anything else except the eyes. Thus, not loving others or disparaging others is destroying oneself. Myself and others are one integral whole! (*Annotated Great Sutra of the Pure Land* (Episode 309) 2012/4/26 Hong Kong Buddhist Education Foundation Document reference: 02-037-0309)

◎在佛門裡面講受，這個享受、感受，有五大類：苦、樂、憂、喜、捨。四禪八定屬於捨受，捨什麼？捨苦樂、捨憂喜，這個心很平靜了，好像是定，不是真的。如果真的定，得到之後永遠不會失掉，那是真的。四禪八定會失掉，他的這個定功有一定的時間。像這個凡夫最高的定是非想非非想定，他的時間是八萬大劫。這個八萬大劫，也就是非想非非想天的天人的壽命。他到八萬大劫，他這個定功自然消失；一消失，妄念又起來了，所以他不是究竟。(無量壽經 (第四集) 1992/6 美國聖荷西迪安那大學 檔名：02-012-0004)

The Dharma teaches about “sensation” - there are five main types of such enjoyment or sensation: suffering, happiness, worry, pleasure and giving up. The Four Meditations and Eight Concentrations relate to giving up sensation. What is being given up? By giving up suffering, happiness, worry and pleasure, the mind will be very calm and seemingly, but not actually, concentrated. If it is real concentration, one will never lose concentration after attaining it - that is real. The Four Meditations and Eight Concentrations can be lost as those concentration efforts are of fixed durations. For example, the highest concentration for an ordinary person is the state of Neither Thought nor Non-thought Concentration, which has a duration of eighty thousand major kalpas. This eighty thousand major kalpas is also the life span of the celestial beings of the Heaven of Neither Thought nor Non-thought. After eighty thousand major kalpas, their concentration effort naturally disappears, wandering thoughts arise again as soon as the concentration effort disappears, and thus it is not definitive. (*Infinite Life Sutra* (Episode 4) 1992/6 De Anza College, San Jose, United States Document reference: 02-012-0004)

◎一般宗教徒們所嚮往的「永生」，只有在西方極樂世界才能得到真實的永生。天堂不究竟，縱然是非想非非想天人，壽命也只有八萬大劫，八萬大劫到了，你看經典裡面常常給我們說，這些天人多半墮地獄，正是俗話所謂「爬得高，摔得重」。他為什麼會墮地獄？謗佛謗法。因為他有個錯誤的觀念，他生到四禪天、四空天就認為那是證得涅槃了，自己認為那是永生了，得到真正的不生不滅了。忽然這個定失掉的時候，他這個時間到了，定功失掉了，失掉再要墮落，於是乎他就懷疑，佛說的法不靈。佛說不退，為什麼我們現在要退，我們上了佛的當，上了菩薩的當，他在這個時候生起毀謗三寶的念頭，由於造這種罪業才墮落在惡道，這是一個錯誤，誤會，錯認了。(阿彌

The “eternal life” that religious followers generally seek is actually only attainable in the eternal life of the Land of Ultimate Bliss. Heaven is not definitive, even the life span of celestial beings of the Heaven of Neither Thought nor Non-thought is only eighty thousand major kalpas. After eighty thousand major kalpas, you see the sutras often telling us that, most of the celestial beings degenerate into the hell realms, just as the proverb states, “The higher you climb, the harder you fall.” Why do they degenerate into the hell realms? They disparage the Buddha and the Dharma. This is because they have mistaken views - in being born in the Four Meditation Heavens or the Four Formless Heavens, they think that they have attained nirvana, eternal life and the true state of neither arising nor ceasing. When the concentration suddenly ends, their time is up, the concentration effort is lost and they must degenerate again. Thus, they doubt whether the Dharma taught by the Buddha is effectual. The Buddha taught about non-retrogression, but why are we now retrogressing - we have been deceived by the Buddha and the Bodhisattvas. They then give rise to thoughts of disparaging the Three Jewels and degenerate into the Evil Realms due to such karmic misdeeds. This is a mistake, a misunderstanding and a misconception. (*Understanding the Essentials of the Amitabha Sutra* (Episode 21) 1984 Hua Zang Library, Jingmei, Taiwan Document reference: 01-004-0021)

◎所以說世間禪定分八等級，叫四禪八定，這八個等級就是看到你定功的深淺，你能夠伏多久？換句話說，你能夠控制多久它不起作用。最高的境界是第八定，非想非非想天，就是四空天裡面最高的，佛給我們說，他能夠控制煩惱不起作用，能控制八萬大劫。這是六道裡面禪定功夫最好的人，都叫做世間禪定，不能超越六道，就叫做世間。比這個定功更深一層，第九定，第九個階層，這出了三界，這叫證阿羅漢。所以阿羅漢的定功叫第九定，我們通常叫「九次第定」，這才能出得了三界，不容易！現在這個法門，只要我們具足信願行，老實念佛，就很容易、很從容的超越三界。「橫超而度越」，橫超是不必經歷四禪八定，不用經歷這個，就從人間就跑出去了，這叫橫超。(佛說阿彌陀經要解 (第十七集) 1993/6 美國加州迪安薩大學 檔名：01-011-0017)

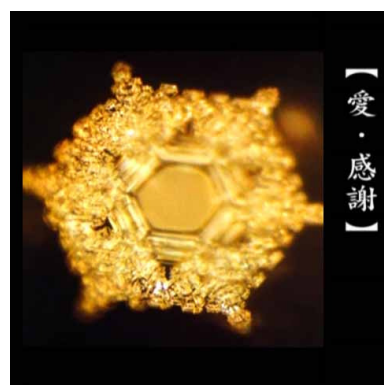
Thus, it is said that there are eight levels of worldly meditative concentration, which are referred as the “Four Meditations and Eight Concentrations.” The eight levels are based on the depth of your concentration efforts - how long can your afflictions be subdued? In other words, how long can you restrain it from functioning? The highest state is the eighth level of concentration, the Heaven of Neither Thought nor Non-thought, which is the highest of the Four Formless Heavens. The Buddha told us that they are able to restrain afflictions from functioning for eighty thousand major kalpas. These are people with the best meditative concentration efforts of the Six Realms. The meditative concentration efforts are all referred to as “worldly meditative concentrations” and they are considered “worldly” as they cannot transcend the Six Realms. The ninth concentration is a deeper level of concentration effort. The ninth level is beyond the Three Realms and is referred to as “becoming an Arhat.” Thus, the

concentration effort of an Arhat is referred to as the “ninth concentration” and we normally refer to the “Ninth Graduated Concentration.” Only the ninth concentration enables transcendence of the Three Realms – it is not easy! Now with this Dharma method, provided that we have sufficient belief, vow and practice and are sincerely mindful of the Buddha, we will transcend the Three Realms very easily and comfortably. “Unexpectedly transcending and surpassing”- unexpectedly transcending is not having to undergo the Four Meditations and Eight Concentrations. Being able to escape the human realm without having to undergo the Four Meditations and Eight Concentrations, is referred to as “unexpectedly transcending.” (*Understanding the Essentials of the Buddha Speaks the Amitabha Sutra*(Episode 17) 1993/6 De Anza College, California, United States Document reference: 01-011-0017)

(四)、愛是宇宙的核心

(4) Love is the core of the universe

昨天修藍博士來訪，我們在一起談了很久，特別強調愛心，愛心確確實實是法性的核心，性德裡頭的第一德。我們中國老祖宗知道，「父子有親」，這親愛。這個親愛要集中在一點，就產生很大的效果、療效。我們的愛心是分散的，像燈光一樣，向四面八方發射，分散了。如果把燈光集中在一點，就變成激光，激光力量很大，鋼板都可以穿透。分散的光，一張紙都能夠把它障



礙住；但是變成激光的時候，鋼板都能穿透，有那麼大的力量。把念頭集中到一處，也就是佛門講的禪定功夫。所以，他是怎麼幫人治病？入定，在定中把自己帶病毒的細胞統統恢復正常，問題就解決了。這種方法好，不需要用醫藥，不需要打針吃藥，不需要任何醫療設備。……可是裡頭基本的一個條件，必須把自己要變成一個有愛心的人，對一切眾生都有愛心。對於樹木花草也有愛心，對桌椅、對地板都有愛心，要培養這個。沒有愛心，這種療法你就做不成功，一定要有愛心。常常想著，「我愛你、對不起、請你原諒我」，對一切人事物都用同樣的態度來養自己，完全生活在感恩的世界。他這四句口頭禪，也就是四句密語，第一個我愛你，謝謝你，對不起，請你原諒我。這種心態對人對事對物，然後當治病的時候，這就是進入禪定的境界，功效就現前了。(淨土大經科註(第二四七集) 2012/3/22 香港佛陀教育協會 檔名：02-037-0247)

Yesterday, Dr. Ihaleakala Hew Len came to visit and we had a long conversation, particularly emphasizing “love,” love really is the core of the Dharma nature and the first virtue of the virtuous nature. Our Chinese ancestors knew about “the intimate love between parent and child,” such intimate love. If this intimate love is focused on one point, it gives rise to great outcomes and healing effects. Our love is scattered, scattered like the light that shines in all directions. If the light is converged on one point, it becomes a laser, which is very powerful and can penetrate even steel boards. Scattered light can be obstructed by a piece of paper but as a laser, it is so powerful

that it can penetrate even steel boards. Focusing our thoughts is, in Buddhist terms, meditative concentration efforts. Thus, how does he help people to heal illness? The problem is resolved by entering concentration and during the concentration, completely restoring his own cells that have a virus. This method is good - it does not require medicine, injecting medication, or any medical treatment facilities. However, the fundamental requirement is one having to become a loving person and loving all sentient beings. One has to develop love for trees, flowers and plants, as well as tables, chairs and the floor. Without love, this healing method is not effective – love is definitely required. Constantly thinking “I love you, sorry, please forgive me,” and having such an attitude towards all people, matters and things to develop oneself and live entirely in a world of gratitude. His four catchphrases, namely, the four “secret” phrases are, the first is -“I love you,” “thank you,” “sorry” and “please forgive me.” With such an attitude towards, people, matters and things, one enters the state of meditative concentration when healing illness and it will be effective. (*Annotated Great Sutra of the Pure Land* (Episode 247) 2012/3/22 Hong Kong Buddhist Education Foundation Document reference: 02-037-0247)

◎前些年我在日本岡山開會，會完了之後，特別到東京去看看日本博士的水實驗。他告訴我，做了幾十萬次的實驗，看到一樁事情，水對於「愛」，無論是寫字給它看，或者是音樂讓它聽，或者是我們的意念，我們用愛的意念對著這個水，反應的結晶都是最美的，還一個「感謝」。他說這兩個字，感謝、愛，是所有實驗結晶裡頭最美的。他問我，這個愛是不是宇宙的核心？我告訴他，愛是自性裡頭的第一德，可以說就是宇宙的核心。人必須抓到這個字，起心動念、言語造作就隨順性德，而不違背，這個人善行、善心。

A few years ago, I attended a conference in Okayama prefecture, Japan. After the conference, I especially went to Tokyo to see the water experiments of Dr. Masaru Emoto. He told me that he observed something from having performed several hundred thousand experiments - water responds to “love,” whether seeing the word in writing, listening to it in music or our thoughts, when we love the water, all the crystallization responses are the most beautiful and respond with gratitude. He said that the two words: “gratitude” and “love” have the most beautiful crystallizations of all the experiments. He asked me whether or not this love is the core of the universe? I told him, “Love is the first virtue of the true nature and can be considered as the core of the universe.” People must grasp this word. If a person gives rise to thoughts, words and actions in accordance with and not contrary to the virtuous nature, they are practising virtue and have a virtuous mind.

我們看各個宗教，佛法，古人有問，佛法是什麼？老和尚解答的很簡單，佛法是「慈悲為本，方便為門」。佛法的根本是慈悲，慈悲就是愛，理智的愛，這裡頭沒有情識，這個好。基督教的經典，聖經《新舊約》，這部經典是三個教共用，猶太教是依《舊約》，基督教是依《新約》，天主教是《新舊約》都學，經典的核心還是愛，「神愛世人，上帝愛世人」。這三個教，不管哪個教，決定遵守這個教誡。

We have read about every religion and the Dharma. When ancient people asked, “What is the Dharma?” Old Buddhist venerables simply answered that the Dharma is “compassionate essence and expedient means.” The essence of the Dharma is compassion. Compassion is love. Rationality is love without emotion, which is good. Christian scriptures – the Holy Bible with the Old Testament and New Testaments, are used in common by three religions. Judaism is based on the Old Testament, Christianity is based on the New Testament and Catholicism studies both the Old Testament and the New Testament. Love remains the core of the scriptures - “The Holy Spirit loves the world's people, God loves the world's people.” All three religions certainly abide by this commandment. (*Annotated Great Sutra of the Pure Land* (Episode 146) 2012/1/18 Hong Kong Buddhist Education Foundation Document reference: 02-037-0146)

◎我們的本性是愛，現在一些外國人都知道，愛是自性。我們常常培養自己的愛心，愛人才是真正愛自己，愛所有的萬物，沒有一樣不愛，那叫真正愛自己，為什麼？宇宙、萬物、人生是我們自性變現出來的。《華嚴經》說得好，「唯心所現，唯識所變」，性是什麼？性就是慈悲，性就是至善，性就是圓滿，性就是智慧，所有一切萬物是自性！你尊重他，是尊重自性，就是尊重自己，你愛他就是愛自性，就是自愛，自他不二。你不愛他，錯了！這個人是我的冤親債主，他陷害我，他要置我於死地，我還能愛他嗎？對，我還是愛他，為什麼？我覺悟，他迷惑，這道理深。他那種凶惡、不善是一念不覺，不是他的本性，要明白這個道理。所以這樣子修行，你才真正能修到純淨純善，對畜生愛沒有條件的，對妖魔鬼怪也是愛，對地獄眾生也是愛，跟對佛的愛、對父母的愛、對老師的愛，決定沒有差別，到這個時候你修行就證果了。你要是還有怨恨，還有分別，你永遠不能證果。

Our true nature is love. Even some non-Chinese people now know that love is the true nature. We constantly develop our own loving mind as loving others is truly loving oneself. Truly loving oneself means loving everything without exception. Why? The universe, everything and human life is generated from our true nature. It is well-stated in the Flower Adornment Sutra, “Generated from the mind and transformed by consciousness.” What is the true nature? The true nature is compassion, the ultimate virtue, perfection, wisdom – everything is the true nature! Your respecting them is respecting the true nature and respecting oneself. Your loving them is loving the true nature and self-love. Oneself and others are not distinct. If you do not love them, that is wrong! If this person is my karmic creditor, he has framed me or he wants to bury me in my grave, am I still able to love them? Yes, I still love them. Why?



I am enlightened and they are deluded. This principle is profound. Their barbarity and evil is an unenlightened thought, not their true nature. One must understand this principle. Thus, only by practising in this way will you truly be able to achieve complete purity and virtue. When you love animals unconditionally, and also love demons and ghosts, and the sentient beings in the hell realms, no differently to the Buddha, parents and teachers, you will then become a Buddha. If you still have resentment, hatred or discrimination, you will never become a Buddha.

佛法裡面講慈悲有四種，第一種是凡夫的慈悲，凡夫的慈悲是什麼？「愛緣慈悲」，我喜歡你、愛你，對你慈悲；我不喜歡你、討厭你，對你就不慈悲。這是世間人愛緣慈悲，這是說世間人統統有的。第二種叫「眾生緣慈悲」，那就比較少，這是我們世間人講大愛，能夠推己及人。所謂己所不欲，勿施於人，眾生緣慈悲，世間的聖賢能做到這個階層。再深一層這就是世間聖賢都做不到，「法緣慈悲」，法緣慈悲是菩薩的。菩薩知道，因為接受佛陀的教誨，知道宇宙萬物、一切眾生跟自己是一體，也學諸佛如來大慈大悲。雖然學，為什麼還叫法緣慈悲？他無明沒有斷乾淨，這個我們在《華嚴經》說得多，無始無明的習氣沒斷，所以他還是在法緣。無始無明習氣斷掉之後，那就是「無緣慈悲」，無緣是沒有條件的，沒有起心動念。

The Dharma teaches that there are four types of compassion. First, the compassion of ordinary beings. What is the compassion of ordinary beings? "Attachment-based compassion" - if I like or love you so I am compassionate towards you; if I dislike or hate you, I will not be compassionate towards you. This is the attachment-based compassion of worldly people, which means that it is common to all worldly people. The second type is referred to as "Compassion based on awareness of sentient beings," which is relatively minor and what we, worldly people, refer to as the "greater love" that motivates oneself and others. What is called - "Treat others as you wish to be treated." Compassion based on awareness of sentient beings is a level that can be accomplished by the sages and saints of the world. The next level cannot be accomplished by any sage or saint of the world - "compassion based on awareness of the true nature of phenomena." Compassion based on awareness of the true nature of phenomena is that of the Bodhisattvas. As Bodhisattvas receive the Buddha's teachings, they know that everything in the universe and all sentient beings is an integral whole with oneself, and they learn from the great compassion of all Buddhas and Tathagatas. If they are learning from the great compassion of all Buddhas and Tathagatas, why is it still referred to as the "compassion based on awareness of the true nature of phenomena"? They have not completely ceased delusion. We have spoken much about this in relation to the Flower Adornment Sutra. As they have not ceased the habit of beginningless nescience, they remain within the true nature of phenomena. Once they cease the habit of beginningless nescience, it becomes "unconditional compassion." "Unconditional" means not conditional and is without giving rise to thought.

像我們今天學佛，我們學得不錯了，可以能夠學到法緣慈悲，無緣學不到。為什麼？還會起心動念，還有分別，執著沒有了還有分別，法緣，比眾生緣高，比無緣要低一級。所以我們要不斷的在這一生當

中，不要去想第二生，這一生就要把我所學東西完成，達到無緣慈悲，沒有任何條件，沒有分別，沒有執著。就像《華嚴經》上講到究竟處，「情與無情，同圓種智」，他怎麼不愛！把中國倫理裡頭，父子有親那種親愛擴展到天地萬物，這個境界就是法身菩薩，我們要懂。怎麼學法？學法這戒跟忍是必要的手段。戒是守法，像我們現在開始學的，必須要接受佛陀的教誨，要依教奉行。做得有困難，困難是習氣太重，自己的習氣毛病很重，所以學起來好不容易。但是對佛要有信心，佛所說的是我們的性德，你明白這個道理，你這個學習就不是很困難，你一定能夠克服你自己的習氣。

Similarly with our studying Buddhism today, if our studies go well, we may accomplish the compassion based on awareness of the true nature of phenomena but not unconditional compassion. Why? We would still give rise to thoughts and have discrimination. While we no longer have attachments, we still discriminate. The compassion based on awareness of the true nature of phenomena is higher than the compassion based on awareness of sentient beings and one level lower than unconditional compassion. Thus, we must in this lifetime, do not think about the next lifetime, we must constantly accomplish everything we study and achieve unconditional compassion – without any condition, discrimination or attachments. Just as definitively stated in the Flower Adornment Sutra, “sentient and non-sentient beings have the same perfect wisdom.” How can they not be loving! We need to know that the state of extending the intimate love between parent and child of Chinese ethnics to everything in heaven and earth, is that of a Bodhisattva who has attained realization of the Dharmakaya. How do we study the Dharma? In studying the Dharma, it is necessary to have methods of discipline and endurance. Discipline is to abide by the Dharma - just as when we start studying, we need to accept the Buddha's instructions and practise the teachings. When encountering difficulties, it means that our habits are most serious. As our own habits and faults are very serious, it is very difficult to study. However, one must believe in the Buddha and that all that the Buddha taught is our virtuous nature. If you understand this principle, you will find that your studies are not very difficult and you will definitely overcome your own habits.

如果說別人教我的，我不服，我為什麼要跟你學？你有什麼了不起？傲慢的心就生起來。現在我們知道佛菩薩教導我們的，那不是他的發明，不是他的制作，而是什麼？而是性德自然的流露。明白這個道理就是人之初，性本善，佛家所有一切戒律是本性本善。我們再把水平降低點來說，道家的《感應篇》是本善，儒家的《弟子規》是自性本善，那你說要不要學？當然要學。這是我自性裡頭本善，我本來是這個樣子；現在我們的起心動念、言語造作跟這些規矩相違背了。那是什麼？是我們迷，迷了自性，變成不善。現在怎麼樣？聖人教我們沒有別的，回歸到本善。本善就是禪宗裡頭常講的，「父母未生前本來面目」，你的本來面目是純淨純善，純淨是沒有絲毫染污，純善是沒有絲毫不善，這是聖人的教誨。大方廣佛華嚴經（第一七〇二卷） 2007/1/31 香港佛陀教育協會 檔名：12-017-1702

If you say, “I do not accept what others teach me. Why do I have to learn from you? What is so outstanding about you?” Arrogance then arises. We now know that what the Buddhas and Bodhisattvas teach us is not something they invented or created. What is it? It is the natural expression of the virtuous nature. Understanding that this principle is -“human nature is innately virtuous,” all Buddhist precepts are innate virtues of the true nature. When we further lower the standard, the Taoist *Accounts of Request and Response* and the Confucius *Guidelines for Being a Good Person* are innate virtues of the true nature. If you ask “Does one need to study them?” Of course, one needs to study them? They are the innate virtues of my true nature. I was originally like that but now my thoughts, words and actions have departed from those rules. Why? It is because I am deluded. While deluded, the true nature becomes evil. What can we do? The sages just taught us to return to the innate virtues. The innate virtues are what Zen Buddhism often refers to as “my original features before birth.” Your original features were completely pure and virtuous. “Completely pure” means without the slightest pollution. “Completely virtuous” means without the slightest evil. Those are the teachings of the sages. (大方廣佛華嚴經 (da4 fang1 guang3 fo2 hua2 yan2 jing1; The *Flower Adornment Sutra*) (Fascicle 1702) 2007/1/31 Hong Kong Buddhist Education Foundation Document reference: 12-017-1702)

(五)、回歸自性本覺本善

(5) Returning to the innate enlightenment and virtues of the true nature

教育理念的依據，就是「人之初，性本善」，你要肯定人本性本善。善到什麼樣程度？大乘經裡面講「一切眾生本來是佛」，那個善是佛，本來是佛。你現在為什麼會變成不是佛？那不是你的本性是習性，「性相近，習相遠」，我們的善性跟諸佛如來、大聖大賢沒有兩樣，他是，我們也是的。我們會變成這樣是習性，習相遠，習是什麼？習慣，養成了壞習慣。(馬來西亞廬江文化教育中心啟用典禮—弘揚聖賢教育是救世救民標本兼治的究竟之道 (共一集) 2009/5/29 馬來西亞廬江文化教育中心 檔名：21-532-0001)



The theoretical basis of education is “human nature is innately virtuous.” You must be certain that the human nature is innately virtuous. To what extent is it virtuous? The Mahayana Buddhist sutras state that “All sentient beings were originally Buddhas.” Such virtue is that of the Buddha as one was originally a Buddha. Why are you not a Buddha now? This is due to your habitual nature rather than your true nature. “People are close in nature but distanced by habits.” Our virtuous nature is no different to the various Buddhas, Tathagatas and the great sages and saints. We are just the same as them. That we are in such a state is because of our habitual nature - “distanced

by habits.”What is the habitual nature? Habits, the bad habits that one has developed. (Inauguration Ceremony of the Lujiang Cultural Education Center, Malaysia—Propagating the teachings of the sages and saints is the definitive way of saving the world by addressing both the root causes and symptoms (one episode in total) 2009/5/29 Lujiang Cultural Education Center, Malaysia Document reference: 21-532-0001)

佛在大乘經上告訴我們：「一切眾生皆有如來智慧德相」，換句話說，我們自性裡本來具有的智慧、德行、才藝、能力，乃至於福報，跟一切諸佛沒有兩樣，無二無別。釋迦牟尼佛在《華嚴》、《圓覺經》中所說的，一切眾生本來成佛。本來是佛，現在又想作佛，哪有不成功的道理！要怎樣恢復我們的自性？這個一定要講到修行了。我們迷，迷就是錯誤，我們對於整個宇宙人生想錯了、看錯了。

這些年，我特別提倡宗教要回歸到教育，我們用宗教教育彌補現在社會教育之不足。現在社會教育教人做事，沒有教人做人，宗教教育是教你怎麼樣做個好人，這是有必要的。…（淨土大經科註（第一九集） 2012/1/3 香港佛陀教育協會 檔名：02-037-0119）

In the Mahayana Buddhist sutras, the Buddha told us that, “All sentient beings have the wisdom and virtuous character of the Tathagata.” In other words, the innate wisdom, morality, talent, abilities as well as good fortune of our true nature are not different or distinct from the various Buddhas. In the *Flower Adornment Sutra and the Sutra of Perfect Enlightenment*, Sakyamuni Buddha said “All sentient beings had originally become Buddhas.” If one had originally been a Buddha and now wishes to become a Buddha, how could one not succeed! How do we recover our true nature? This definitely requires study and practice. We are deluded and being deluded is a mistake. We have misconceived and misperceived human life and the entire universe.

In recent years, I have particularly promoted that religions need to return to education. We use religious education to make up for the deficiencies of modern social education. Modern social education teaches people to work but not how to be a person. Religious education teaches you how to be a good person, which is essential. (*Annotated Great Sutra of the Pure Land* (Episode 119) 2012/1/3 Hong Kong Buddhist Education Foundation Document reference: 02-037-0119)

每個宗教的開端都是教學，釋迦牟尼佛四十九年教學，穆罕默德二十七年教學，摩西也有二、三十年的教學。耶穌教了三年，被人害死，要不被人害死，他也是教學。經典都是他們說的，個個都是社會教育家，它不迷信！（淨土大經科註（第二八五集） 2012/4/11 香港佛陀教育協會 檔名：02-037-0285）

Every religion was initially education. Sakyamuni Buddha taught for forty-nine years, Muhammad taught for twenty-seven years, Moses taught for twenty or thirty years. Jesus taught for three years before he was crucified. If he had not been crucified, he would have continued teaching. All the scriptures and sutras are their teachings, not superstition, and each of them was a social educator. (*Annotated Great Sutra of the*

全面弘揚聖賢倫理、道德、因果，及宗教教育，化導人心斷惡修善，破迷開悟，這真正是救世救民標本兼治的究竟之道。從誰做起？就要從我們自己做起。…一切物質…隨眾生心想它時時在轉變，我們從這裡體會，只有從我們自心深處，才能夠化解一切控制、佔有、對立的想法，不再起貪瞋痴慢種種不善的心念，回歸自性本覺本善，這是真正化解世界天災人禍，消除衝突、矛盾的根本方法。(馬來西亞廬江文化教育中心啟用典禮—弘揚聖賢教育是救世救民標本兼治的究竟之道 (共一集) 2009/5/29 馬來西亞廬江文化教育中心 檔名：21-532-0001)

Comprehensively propagating the ethics, morality and causality of the sages and saints and religious education to guide human minds in ceasing evil, practising virtue, overcoming delusion and achieving enlightenment, is truly the definitive way of saving the world by addressing both root causes and symptoms. Who does it start with? It needs to start with ourselves. All matter is constantly changing according to the thoughts of sentient beings. Based on this, we know that it is only from the depths of our mind that we are able to resolve all ideas of control, possession and conflict; not give rise to greed, anger, ignorance, arrogance and various evil thoughts again, and return to the innate enlightenment and virtue of the true nature. This is the fundamental way of truly resolving the natural and man-made disasters of the world and eliminating conflict and problems. (Inauguration Ceremony of the Lujiang Cultural Education Center, Malaysia – Propagating the teachings of the sages and saints is the definitive way of saving the world by addressing both the root causes and symptoms (one episode in total) 2009/5/29 Lujiang Cultural Education Center, Malaysia Document reference: 21-532-0001)

【附錄一】

Appendix 1

「荷歐波諾波諾」方法介紹

Introduction to the “Ho’oponopono” method (manuscripts in Chinese and English)



修·藍博士曾用「荷歐波諾波諾」方法治癒被關在夏威夷州醫院，共有十六間病房，被列為患有極高危險性的一群精神病罪犯。

Dr. Hew Len used the Ho’oponono method and have cured extremely violent insane criminals in the entire 16 wards of the Hawaii State Hospital.

這醫院的所有員工，沒人願意去他們病房工作，也沒人願意去探望他們。除此以外，這病房的員工辭職率和請假率總是特高。

Nurses, wardens, employees in this hospital would prefer to be on sick-leave most of the time rather than to work or visit the patients. The staff in the hospital had extremely high turnover rate or absenteeism.

自修·藍博士接收這些病犯後，他上班除了去醫院自己的辦公室，他沒接見任何一位精神病犯。他在自己的辦公室閱讀病犯的病歷檔案，然後就開始對自己進行「荷歐波諾波諾」醫療。

Since Dr. Hew Len took over these patients, he would go to the hospital and just sat in an office. He never tried to see any patient personally. He looked at their files and then started to heal himself, applying an old, traditional community problem-solving system from Hawaii, called Ho’oponono.

過了幾個月後，一些必須帶腳鏈的重犯，行為逐漸變得正常，被允許在房內自由走動。有些曾需用藥物控制的病犯，不再需用藥物。另有

些不可能被釋放的病犯，被釋放了。員工也不再時常請假或辭職。以前這病房缺少員工，後來反而有多餘的員工。今天這醫院已不再設有特危精神病犯房。

After a few months, some prisoners that had to be shackled were being allowed to walk freely, or others who had to be controlled by drugs would receive less heavy pharmacological drugs. Prisoners started gradually to be released. In the end, the atmosphere changed so much that the staff would not quit or on sick leave any more. Instead of a shortage of staff, the wards had more staff than needed. In the end, the clinic for the mentally insane criminals had to close.

到底藍博士用什麼方法，改變了這些精神病犯？

What kind of cure did Dr. Hew Len use to cause the change in those criminal insane patients?

修·藍博士說：「我只不過治癒了『我』那部份造他們的『我』」。
Dr. Hew Len said: "I was simply healing the part of me that created them".

他說「對自己的生命負全責」—這意思是說，你生命的每一部份，就是因為這是你的人生，所以是你的責任。換句話說，因整個世界是我們的心想成的，

He explained that "total responsibility for your life" means that everything in your life - simply because it is in your life--is your responsibility. In a literal sense the entire world is your creation.

所以說，如果對自己負責任，那我們對自己的所見、所聽、所嘗、所接觸或所經驗的，都必須負起責任，因為那是我們的心所造。

Thus, if we take complete responsibility for our life, then everything we see, hear, taste, touch, or in any way experience is our responsibility because it is created by our Mind.

所以說恐怖份子、總統、經濟的發展、任何經驗或是不喜歡的人、事、物，都是我們的心變現出來的，只有我們能把它們治癒。

This means that terrorist activity, the president, the economy--anything we experience, or any people, matter, and objects that we don't like-- is up to us to heal.

也可以說這些事項並不存在，它們只是我們內心的反射。它們沒有問題，問題在我們。要想改變它們，我們必須改變自己。

They don't exist, in a manner of speaking, except as projections from our Mind. The problem isn't with them, it's with us. In order to change them, we have to change ourselves.

對修·藍博士來說，「痊癒」在「荷歐波諾波諾」就是「自愛」。如果你想改善生活環境，你必須使你自己的生活恢復健康，環境才可能會正常。如果你想治癒別人，即使是一個患有精神病的罪犯，他還是我們的心性所變現的，我們還是必須對自己下手，用「荷歐波諾波諾」方法治療，一直等到所有的病患都在我們的境界內消失。

To Dr. Hew Len, “healing” for him and in Ho 'oponopono, means “loving yourself.” If you want to improve your life and the environment, you have to heal your life and the environment. If you want to cure anyone--even a mentally ill criminal--you do it by healing you, applying the healing method of Ho'oponopono, until all the patients disappear in our environment.

記者問修·藍博士，他是怎麼治癒自己的？當他在看這些精神病犯的檔案時，他到底在作什麼？

修·藍博士說：「我只不過不斷重複的說：『對不起，我愛你。』」

The reporter asked Dr. Len how he went about healing himself. What was he doing, exactly, when he looked at those patients' files?

"I just kept saying, 'I'm sorry' and 'I love you' over and over again," he explained.

如果沒有緣，境界不可能現前。用「愛心」是改進自己最好的方法。當我們改善了自己，我們同時也改善了我們的世界。

Without maturing condition, the outer phenomena would not appear. Loving oneself is the greatest way to improve oneself. As we improve ourselves, we improve our world.

每當我們想改善任何一樣人、事、物，我們只須觀察一個地方，那就是我們的內心，是善是惡。當我們在觀察自己的內心時，我們對自己也要用愛心。

Whenever we want to improve anything in our life, we only need to observe one place: inside our mind, whether it has meritorious or demeritorious thoughts.

When we look inside our mind, we should also do it with love.

「荷歐波諾波諾」：用愛心，永無間斷的對一切眾生說「我愛你」；用感恩心，永無間斷的對一切眾生說「謝謝」。用這兩句話洗清過去生、今生潛意識所積壓的一切檔案。用這方法回歸自性到零（無我的境界）。

Ho'oponopono: with love, unendingly say to all sentient beings that “I love you.” With a grateful heart, endlessly say to all sentient beings that “Thank you.” Use these two phrases to erase all the records in our subconsciousness accumulated

from past and present lives. Use this method to reach the State of Zero (a plane of no self with zero limit).

如何知道人已回到零？此人對一切眾生，無論是有情、無情，一定會有愛心，一定是恭敬、謙卑、有禮。

How do we know if a person is at the State of Zero? This person will be loving, respectful, humble, and polite towards all beings, sentient or non-sentient.

我們所接觸到的一切，不離因果。如不把記憶檔案清除，我們的每一個念頭其實只是記憶檔案中的資料，那不是我們。因會變成果，果又變成因，永無止盡。

Everything we are in contact with is within the law of cause and effect. If the records are not cleansed, every single thought we have are just information from our records, that is not us. Endlessly, cause will mature into effect, and effect will transmute into cause.

我們的原有面目是清淨無染的，但現已成污垢。唯有把所有記憶的檔案消除，我們的自性才可能恢復清淨。

Our “Original Self” is pure and clear, but it is polluted now. Only by erasing all memory records, can we recovery our pure “Original Self.”

最重要的是我們要醒悟，我們的所有念頭都是妄念，是我們的檔案資料，那不是我們。我們不要被捉弄了。

Most important, we need to become enlightened, that all our thoughts are deluded, they are memories from our past records, and they are not us. We should not be fooled.

荷歐波諾波諾 Ho'oponopono 的六項原理

Six principles of Ho'oponopono:

一、物質宇宙是我思想的實相呈現。

1. The material universe is the material manifest of my thoughts.

二、如果我們的思想「致癌」，它會創造「致癌」的物質實相。

2. If our thoughts are carcinogenic, it will create material objects that are carcinogenic.

三、如果我的思想是完美的，它會創造滿溢著愛的物質實相。

3. If our thoughts are perfect, it will create a material reality that is full of love.'

四、物質宇宙是我思想的產物，所以我對物質宇宙現在的樣子，要負百分之百的責任。

4. The material universe is a creation of my thoughts. Therefore, I am 100% responsible for the present condition of the world.

五、「致癌」的思想會創造不健全的實相，而我對於改正這樣的思想，要負百分之百的責任。

5. Carcinogenic thoughts will create imperfect (unhealthy) reality; I am 100% responsible for correcting such thoughts.

六、沒有任何一個人事物是身外之物，所有事物都是以思想的形式存在於我的心智中。

6. Nothing is out there, everything--people, matter, objects-- is stored in my Mind as thoughts.

【附錄二】

Appendix 2

「荷歐波諾波諾」免費講座(中英文講稿) “Ho'oponopono” - Free Lesson (manuscripts in Chinese and English)

(原文編譯自修藍博士演講內容，演講網址如下，若有不妥之處懇請修正，無比感恩)

<http://www.zerolimitsonlin.com>.



喬介紹修藍博士

感謝你們到這裡來提昇我的能量，感謝你們整個周末的全程參與。所有這些只關乎一件事，我可以抓住修藍博士，只是如此。(眾笑)

Joe Introduces Dr. Hew Len

Thank you for coming here to raise my energy, thank you for participating for this whole weekend, this is all about one thing, me is getting hung up with Dr. Hew Len. That's it.
(crowd laughing)

事實上，如果我告訴眾人方法，所有人將都會出現，但那只是錦上添花而已。

邁克已經偷步先講了我是如何聽說修藍博士的故事，及「荷歐波諾波諾」的自我認同。但他沒告訴你們，我當時是如何疑慮重重，當我聽說有個精神病院的治療師，不需見面就醫好了所有精神病的罪犯，我不相信。我算是個思想開放的人，我相信傳奇、奇蹟，我知道遙距治療，我差不多經驗過所有種類的另類治

In fact if I figured out the way I'm telling the people they all showed up, that's icing on the cake

Mark has already stolen some of my founder by telling the story about how I heard about Dr. Hew Len, and self-identity of Ho'oponopono. But he didn't tell you just how skeptical I was, because when I heard about the therapist worked at the hospital for the mentally ill, mentally ill criminals, and he helped heal all of those people without seeing any of them, I didn't believe it, I think I'm fairly open-minded, I do believe magic and miracles, I know about distant healing, I

<p>療，你們之中有人也許看過我的書或者其它此類的書，道有可能是真的。</p>	<p>probably experiencing all kind of these things, some of you may have already read my books or others books know that could be true.</p>
<p>但這件事真奇怪，我就是不能認同。我想我喜歡邁克，但這件事大概是都市神話，我們不能人云亦云。 但一年之後他又說起此事，我開始追查它，我真找到了那個治療師，他對我很好，第一次我們通電話談了一小時，他不知道我是誰，我不記得有沒有告訴他我的名字，他花了一小時回答我所有的問題，他對我很開放，他說的一件事今天還會說，他昨天曾說，今天也會說。就是他全部所做的生活目標便是清理，只是清理，也就是清除，如果你不知道那是什麼，你很快就會知道。</p>	<p>But this one was a stretch, and I just dismissed it, and I thought I love Mark, but this case is a part of urban legend, we can't follow through on this. But a year later he talked about the story again, and I started pursuing it, I did find that therapist. He was very kind to me, the first time I talked to him it was an hour on the phone, and he had no idea who I was, I don't even know if I gave him my name, but he gave me an hour and answered all of my questions, he was very open with me, and he said one thing then that he still says today, he said yesterday he would say today, all he is doing, all he is doing there is all purpose on life is to clean, it is to clean, it's to clear, if you don't know what that is, you will know very quickly.</p>
<p>重點是他有能力達到，而且已經達到了效果，並持續達到效果。我也能達到所要的效果，通過做一件事：每當我的世界裡出現了我稱之為問題、事件，某種掙扎的時候，它可以是某人。可以是某種情況，不管是什麼，我會對此負全責，這些是我透過某種方式共同創造的問題，我把它帶來了，因為程序，不知道的潛意識程序裡，將它帶出來，以我必須負責任，那是一個巨大的飛躍，不是嗎？</p>	<p>But the whole point of it is he's been able to get results he's gotten, and to continues to get, I'm able to get the result I've gotten by doing one thing: whenever shows up in my world that I perceived to be a problem, that's an issue, that's some sort of struggle, it could be another person, that could be a situation whatever that is, I have to take totally responsibility for it, somehow, someway I co-created that, I brought that in, because of the programming, unconscious programming who knows, but I brought that in, I got to take that as the first level of responsibility, that's a huge leap, isn't that? That's a huge leap.</p>
<p>在我負全責之後，接著我要清理的，不是外面的狀況或別人，不管問題呈現在外面的是什麼，我一定要清理我的裡面，這就是修藍博士在精神病院所做的，這就是零極限的特性。這就是整個講座要談的。</p>	<p>And after I do that, and then I have to clean on not that situation, the other people, whatever the problems have to be on the outside, I have to clean on how I perceive that on the inside, this is what he was doing in the mental hospital, this is the nature of Zero limit, this is the whole seminar about.</p>
<p>你們當中有誰現在生活中有問題？你的生活中有掙扎？</p>	<p>How many of you right now have some sort of the problem? Struggle issue in your</p>

<p>這是我第一次提問要大家舉手，結果全部舉手。 我在這告訴你方法可以解決那些問題，那是零極限的方法，我最好別再滔滔不絕了，我在試著給大家一個大概的輪廓，一種熱情能去開放思想並想來這裡，學習，成長，並清理，就是為了這些。</p>	<p>life? This is one of the first time I've asked the people to raise their hands, everybody raise their hands. I'm here to tell you that there is a way to resolve those, and that happens to deal with Zero Limit, I don't want to keep talking here, I'm trying to do is to establish a baseline, and is your enthusiasm for being open and for willing to be here, to learn, to grow and to clean, that's what this is all about.</p>
<p>我要見的那個人，在精神病院工作的那個人，我與他合作寫「零極限」書的人，和我一起主持「零極限三」講座的人，那個人就在這裡，他將接著和你們講話，讓我們站起來熱烈歡迎：修藍博士。 (眾鼓掌)</p>	<p>So the man that I got to meet, the man worked on that mental hospital, the man is my co-author for Zero Limit, the man who is the co-partner I putting on this Zero Limit 3, the final chapter, that man is in this room, and that man is coming up to speak to you next, give him a standing ovation: Dr. Ihaleakala Hew Len. (www.BusinessByYou.com) (Crowd clapping hands)</p>
<p>下為修藍博士發言： 請坐。 我今天要做的很簡單，我不是來這裡談你的母親，我不是來這裡談你與某人的感情關係，我來這裡只為談你。人們沒瞭解到的最重要問題，最重要的問題是問：我是誰？ 如果你沒發現你是誰，你如何去努力，你將總是被擊垮，你將總是處理你所見的：是別人的問題，所以我只在這裡談論我是誰的問題，好不好？我不會去談論別人，我只談論你。</p>	<p>Dr. Hew Len: Please sit. What I'm going to do today is something very simple, I'm not here to talk about your mother, I'm not here to talk about who you're in a relationship with, I'm only here to talk about You. So the problem is the most important question that people do not realize is the question, the important question, the question is Who Am I? And if you don't discover who you are, and how you work, you will always be overwhelmed, you'll always have to deal with what you're seeing, is somebody else's issue, so I'm only here to talk to you about Who Am I, okay? So I'm not going to talk about anybody else, I only to talk about You.</p>
<p>作個清淨的人… 你是完美的… 神的啟示… 我想澄清一些事，心地清淨是最重要的資產。當你一開始清理，每件事都會順其自然發生。它會</p>	<p>Being Clear… You Are Perfect… Divine Inspiration… So I want to be clear of something, clarity is the most important assets. Once you clear everything happens, it happens on its own. You don't have to oversee it, you</p>

<p>自己自動發生。你不必監督它，你不必為之做任何事，你所要做的只是清除，所以「荷歐波諾波諾」即是所有清除。一旦你開始清除，當你心地清淨的時候，你會發現什麼？當你心地清淨的時候，其它什麼資產將會出現？當你徹底清除…女士？</p>	<p>don't have to do anything about it, all you have to do is be clear, so Ho'oponopono is about any clear. Once you clear, what would you find when you're clear? what other assets will show up when you're clear? when you're absolutely clear. Yes, ma'am?</p>
<p>靈感，我們將再說一遍。當你心地清淨的時候，靈感會出現，這是完美的信息。你心地清淨的時候，完美的信息也會在宇宙的他方出現。所以適當的人會在你生命中出現，一旦你心地清淨，每一件事都會流暢。所以我只在這裡對你說清淨，如果你不清淨，你身邊的人也不會清淨。我指出重點了嗎？如果你不清淨，沒人可以清淨。你是宇宙中最重要的一位，如果你不清淨，所有的世界都會是地獄，知道嗎？所以我在這裡對你說的全是去清淨心地。</p>	<p>And inspiration, we are gonna say that again She and I practiced this all at midnight, when you're clear inspiration shows up, perfect information, when you're clear, perfect information shows up elsewhere in the universe, so the right people show up in your life, once you're clear everything flows. So I'm only here to talk to you about you being clear, if you're not clear, nobody around you will be clear. Did I make that point? if you're not clear, nobody else can be clear. You're the most important being in the cosmos, if you're not clear it's all hell, okay? so I'm only here to say to you "Hello, get clear."</p>
<p>好，那清淨是什麼意思？就是沒有信息，整個宇宙靠信息運行，我可以這麼說，整個宇宙靠信息運行。 但是當你處在零點，沒有信息流動，你會在中道，在中道你會自動地得到神啟，進來的是全新的信息，但是你必須處於零點，沒有其他流動的信息。</p>	<p>Well, what does that mean to be clear? no information, the whole universe is run by information, can I say that, the whole universe is run by information. But when you at Zero there's no information flowing, you're going to neutral, automatically, an in neutral that's where you get inspire, that's when brand new information comes in, but you got to be at Zero, no information flowing.</p>
<p>「零點」是什麼？ 你是神… 垃圾資訊的危險… 我要做在他們在拉斯維加斯所做的，好嗎？ (手持一方透明膠片) 這是零點，什麼都沒有。這就是你，這是神啟(手電筒光)，這是你的本質，你已經在裡面了，你不能離開所在的，現在所發生的 是你</p>	<p>What Is "Zero"? You Are Divine... Dangers of "Data"... I'm going to do what they do in Las Vegas, okay? (Holding a A4 size transparent plastic pad) This is called Zero, nothing, this's who you are, this's called inspiration (torch light), and this is who you are, you're already in, you can't get away from you're in, now what happens is that you get data</p>

看不見垃圾資訊阻礙你（用一只手擋住膠片），這叫做反抗的力量，你裡面的垃圾資訊叫做記憶重播，你的工作很簡單，就是放下它，讓它去吧，就是這樣，說話、思考、解決，試著要理出個頭緒，你要做的，是垃圾資訊在叫你如何如何，記住是垃圾資訊操控著你的感受，你或者感受到神性在你裡面，因為你是空無的。但不久你收到垃圾資訊，叫做記憶重播，你就受困了，你的工作是清除垃圾資訊，反抗的力量，放下，讓光穿過（電筒光穿過膠片），這就是你，你已然完美了，你無需為自己做任何事，你要做的只是應對垃圾資訊。我希望我能把它弄得困難一些，你知道嗎？

in front of you that you can't see it, (block it with one hand) this's called rebel power, these are data in you called memories replaying, and your job is very simple, let go, let gone, that's it, talking, thinking, coping, trying to figure things out, you're going to do, it's the data is telling you, remember it's the data that dictates what you experience, you either experience the divinity which is all within you, always, cause you're nothing, but soon you go into data, called memory replaying, you are stuck, your job is to let go of this data called rebel power, let go, and with light (the torch light passes through the pad) this's who you are, you're perfect already, you don't have to do anything about you, you have to do something with the data, I wish I can make it more difficult, you know?

我想讓你知道你的靈魂有貸款（譯者：即宿業），此貸款叫做垃圾資訊，如果你不還清貸款，怎麼還清我會示範給你看，貸款會吞掉你，你知道貸款的意思，是吧？貸款意味著什麼？意味著欠債，是吧？如果你不清帳，帳會把你吞掉，所以我來這只能說，你好，你要還清欠債，我會示範如何還債，要做的很簡單，但要明白很難，我們開始應對垃圾資訊的地方叫做思想、解決、管理、控制。

So I want to let you know that you have mortgage on your soul, and that mortgage is called data, if you don't pay that mortgage off which I'm going to show you how to do, that mortgage is going to foreclose on you, you know what mortgage means, right? What does this mortgage mean? it means debts, right? And so if you don't clean it up, it's going to foreclose on you, so I'm only here to say hello, you want to pay off your mortgage, I can show you how to do it, it's simple to do, but it's tough to get to, where we get stuck in the data called thinking, coping, managing, controlling.

零點和神啟……
自由 = 沒有信息
一個有關無的問題

Zero & Inspiration...
Freedom = No Information
A Question About Nothing...

請留意這是我們要去的地方，我們要回歸零點，零點意味著沒有信息播放，當你在零點每個人都會成為零點，接下來當你在零點，些事會神奇發生，絕對神奇。你會得到神啟，這個神啟叫做我是，完美的信息，對你而

Please know that this's where we want to go, we want to come back to Zero, zero means defined as no information playing. And, when you're at zero, everybody else will be at zero. And, then when you're at zero, something wonderful happened, something absolutely wonderful. You get inspired, this is called

言，只針對你的認知，接下來因為你處在這個狀態，整個宇宙會變得完美，你經營一個生意，或者一個家庭，合適的孩子會在你生命中出現，合適的女人會在你生命中出現，合適的男人會出現，不管是如何運作。對你適當的，也會對所出現的人適當，重點就是毫無遮掩的，毫無遮掩就是沒有垃圾資訊，所以「荷歐波諾波諾」是帶你回到沒有垃圾資訊：也就是合而為一，就是自由，我想讓你知道，一切會好的，這是自由自在。當你自由的那一刻整個宇宙都變得自由自在。

I am, perfect information, for you, for your own mind, and then because you're at this state, the whole cosmos becomes inspired, so you're running a business, or you're having a family, the right children will show up in your life, the right woman will show up in your life, the right man will show up, however it works. And it's right for you it will be right for whoever shows up in you life, so the idea is to be naked, naked being defined as no information, so the Ho'oponopon, is about taking you back to no information, by being no information, this's called one, freedom, I want to .., it's going to be fine, this's freedom, and when you're free at that moment, the whole cosmos becomes free.

一聽眾提問：我不確定你說的「無」是什麼概念？

修藍博士答：好，現在看看怎麼樣來恢復，你可以清除垃圾資訊，我對你說的是，你不要抓住它，你給卡住了，也就是：思考、解決、管理、控制，而不是如聖人說的，要放下，讓它去吧，那我要怎麼放手？我會示範給你怎麼做，但我要讓你知道你給卡住了，這不是別人施加給你的，也不是我施加給你的，我只是在這說，我可以示範你如何解困，受困在夏威夷話裡是 Cook pot，翻譯過來就是便秘，（眾笑），真的，再說一次，你要試著對自己解釋，或者你要做那一類的事，你還是卡著，你會讓別人也卡著，舉個例子比如一個非洲女人要生孩子，我們會影響到她給卡著動不了，她會很辛苦，會難產，因為我們都卡住了。但你可以想像，如果我們自由自在，還有放鬆，每個人都會如行雲流水。

Question: I'm just not sure I get the concept of nothing.

Okay, so now watch the way to undo that, so there are some data going on that you can erase it, that's what I'm saying to you, you don't want to grasp it, you are stuck, it's called thinking, coping, managing, controlling, as opposed to what great sages said, just let go, let go, oh how do I let go? I'm going to show you how to do that, but I want to make sure you know you're stuck, and there is nothing to do with anybody else, there is nothing to do with me, I'm only here to say hello I can show you unstuck, it's called what the Hawaiian called "Cook pot," translation: constipation, (all laugh), really, and again, you're going to try to explain it yourself, or you're going to do all that kind of stuff, you feel stuck, you'll keep everybody else stuck, for example if a woman in Africa is giving a birth, we'll have an impact on her by being stuck, she will have a difficult time to give a birth, because we are all stuck. But can you imagine if we were free and loose, everybody will just flow.

清理內在信念…
刮鏡子(全關乎你)…

Cleaning Inner Perceptions…
Shaving the Mirror (It's All About

喬解釋清理四步驟

有一件事幫了我，就是回看修藍博士在精神病院做了什麼，當我和他(指修藍博士)單獨在一起時，這是我們合作的第三個講座，所以我們有時間相聚。這個領悟是當你在試著做清理，比方說你意識到有些東西在那，當你想起外在東西時，你在清理的是你的感覺，你的認知，所有在你裡面的這些和它們具有的能量。這對我真是一個重要的領悟，當我開始想煩惱我的某人某事，我以為他們在外面，我們從垃圾資訊觀念得來的第一個反應是改變他們，這有點像我起床後沒剃鬚，當我看鏡子時，我會說：「我需要剃鬚。」見到鏡中有個男人，於是我開始替鏡中人刮臉，那不會有用，我要刮的是自己的臉。當我刮自己的臉，鏡中人的臉也開始乾淨了，看上去好看多了。哇，這時鏡子看上去很好，沒有問題。我變得乾淨了，鏡中人也乾淨了。我要做的只是清潔自己，原來要清理的東西不是外面的某人，外面的某事，而是在這裡，在你具有的認知、能量、感覺裡，當你認為問題在外面，那才是問題。

當修藍博士在精神病院工作，他沒有去專業問診一個個病人，我們已經知道傳統的治療師在那個環境不起作用，他只是看他們的記錄，只是看他們的檔案，他會感受到自己的感覺，他可以告訴你感覺是什麼，但我基本猜得到：可能是憤怒，可能是羞愧，可能是尷尬，可能是生氣，不管他的感覺是什麼他都需要清理，是他對外面這個人的認知引發了自己內在的感覺，在這個例

YOU)...

Joe Explains the Four Cleaning Phrases

One of the things has done on me when I looked at when he's done in that mental hospital with the time that I have to spend with him one on one, this's our third seminar together so I have quite a bit of time with him, this's to realize that when you're trying to clean, say on something that you perceive out there, what you're cleaning on, what you're clearing on is your feeling, your perception, all that all the energy that in you when you think of that out there.

This's been an important insight for me, when I start thinking that somebody, something is troubling me out there, and we first response is from data perspective is change them, which is a little bit like when I wake up, I'm unshaved, when I look up at the mirror and go "Man, I need to shave," and I start shaving the mirror, that doesn't work that way, I got to shave here, when I shave here, the mirror starts to look pretty much better, wow, that mirror's really good. It got cleaned up, I have to do it here, so the things were cleaning on is not anybody out there, anything out there, it's that, that bowl of perception, energy, feeling that you have when you think about there, that's the thing.

When he was working with the mental hospital, he was not seeing people professionally one on one, we already knew traditional therapists wasn't working in that environment, he would look at their records, as he looked at their files, he would feel what his feeling, which he can tell you what that was, but I almost can guess: could be rage, could be shame, could be embarrassment, can be anger, whatever his feeling, that's what he cleared, he's feeling it in him as being triggered by what he perceived to be this

子中是紙張文字，他看著紙張文字，內在的按鈕被啟動，他的感覺在他裡面。不管你的感覺是什麼，都不在外面，你的感覺在你裡面，他的感覺在他裡面，他將之帶去我叫做神的地方，他將之帶給神，說：對不起，請原諒我，感謝你，和我愛你。

對不起，因為我一直以來都無意識參與了什麼，做了什麼，我是如何成為了垃圾資訊的一部分，並帶進自己的人生，對不起因為我沒覺察到這些。

請原諒我，因為我不知道自己做了什麼，我們是這麼無意識地被駕馭，真是令人震驚，我們竟然這樣過了一天，因為我們受自己無意識的心駕馭著，當你認為那看上去是個難題時，不知不覺你也參與製造了那個難題，你共同創造那個難題，所以你要說請原諒我，因為我不知道我做了什麼，我不知道我扮演了什麼角色。

說感謝你，處理這個問題，感謝神清除垃圾資訊，因為我自己不能除垃圾資訊。

接著說我愛你，我愛你可以讓我們與神重新連結，希望能讓我更靠近零的狀態，帶我更靠近神，帶我更靠近零點，那就是愛的真諦。

當我說我愛你，我開始真誠向我的感恩，接著我開始進入與神的再相連的感覺，這就是喬感知的世界，這就是喬如何運作的，這就是喬認知的零點，我與你分享這個是因為，此行結束這是可以放在你行李中帶回去的。

person on the outside, which in this case is paper work, he's looking at paper work, and it's triggered in the buttons, as it's been triggered in him, he's feeling this in him, remember, whatever you're feeling out there, you're feeling in here, he's feeling in here and taking it to what I called it the Devine, he's taking it to the Devine saying I'm sorry, please forgive me, thank you, and I love you,

I'm sorry because I've been unconscious about how I participated it, how I helped co-create it, how I was part of the data that brought this in my life, I'm sorry, I've been unaware,

please forgive me because I haven't known what I was doing, we're so unconsciously driven, it's stunning, it's absolutely amazing that we can get through our day, because we have been driven by our unconscious mind, so when you perceive what looks like a problem, in some way you're participating in that problem, you help co-create that problem so you're saying please forgive me for that. I didn't know what I was doing, I don't know what my role in the data is.

And say thank you for taking care of it, thank you for the Divine for cleaning this up, because you alone aren't able to do it without pushing these buttons to be able to make it happen;

And then going with I love you, I love you is reconnecting with the Divine, hopefully if there are any worlds for me that takes me closer to the Zero state, take me closer to the Divine, take me closer to the Zero, and that's the idea of love.

When I start taking of I love you, I started moving to the direction of being truly grateful for my life, then I start to getting into that feeling of reconnection to the Divine, this's how Joe is perceiving the world, this's how Joe is operating, this's Joe's perception of how Zero Limits worked, and I'm sharing it with you because I think this's one of those things you should put into your bag of your trips.

較早前我問過是不是在座的人有難題，或掙扎，每個人都舉了手。這是你清理的機會，不管什麼事，這是你清理的機會，當你和人坐下，你會聽到自己或別人在說：太好了，零點，合一，太神奇了，我們要廣而告之這個好辦法，不需要，你只需清理，你只需清理你，這是為什麼我在介紹中強調：所有修藍博士做的，他非常肯定地說：我所做的只是清理。昨天在我們共進午餐時，我問了好多問題，其中問到你有什麼愛好？任何愛好，你平時做什麼？你的樂趣是什麼？他說我的愛好是清理，所以我可以更好地聽到神的信息。

I asked you earlier did everybody here has problems, or struggles, everybody puts their hands up, this's your opportunity to clean, no matter what happens, this's your opportunity to clean, when you sit down with people and you hear yourself or everybody saying: wow, zero, one, is fantastic, we need to tell the world about it, No, you only need to clean, you clean on You, that's why I said that in the introduction that's all he's doing, he is absolutely saying all I do is clean, yesterday on our lunch conversation I asked all kind of questions and said what you do as hobby? Any hobbies? What you do? What's your fun? He says sounds strange but my hobby is to clean so I can better hear the Divine.

【附錄三】

Appendix 3

「荷歐波諾波諾」和修藍博士(中英文講稿) “Ho'oponopono” and Dr. Ihaleakala Hew Len (manuscripts in Chinese and English)

(原文編譯自修藍博士演講內容，若有不妥之處懇請修正，無比感恩)



喬博士：(以下雷同)

我開始好奇故事中的這個治療師和這個治療方法是不是真的，我的好奇心驅使我變成了偵探。我想如果這是真的，我要告訴人們這個人人都需知道的奇蹟和治療方法，所以我對此很興奮，我調查並且找到，有一個治療師在夏威夷州立精神病院工作過，他在那裏大約工作了四年，在前兩年用這個治療方法他治好了大部分病人，他們開始出院了。

我更熱衷找出這個人是誰和在哪儿的信息，我繼續尋找並且找到了他，你能想像我有多興奮嗎？我開心到像個小孩子，想著找到這個治療師了，這是一

Dr Joe: (the same as below)

I started really wondering about this therapist and this method of his and was the story really true, and I became a detective and I started looking, my curiosity was off the charts, and I thought if this is true, I have to tell people because if this is true it hints at a miracle and a healing process that everybody needed to know, so I became very excited about this, and I research and I found it, yes there was a therapist who worked for the Hawaii State Hospital for the mentally insane, supposedly he worked there for 4 years, supposedly within the first 2 years using this method he helped heal most of those inmates, and they started to be released.

Well I became even more eager to find out this information it's like who is this guy and where is this guy, so I continued my

個神話般的人，一個巫師，我找到他，給他發了封電郵，因為沒有電話號碼，我找到一個電郵地址，給他發了封電郵，他很和藹，說我可以給他打電話，所以我們通過電郵約定了通電話的時間，我打給他，他很隨和很大方，他花了45分鐘聽一個陌生人的電話，他完全不知道我是誰，但回答了我所有的問題。

我問這是真的嗎？你在精神病院工作過？

他說是。

我又問你是不是用了一些治療方法治好他們？

他說是。

接著我又問那是怎麼回事？你做了什麼？那是些什麼治療法？以及諸如此類的問題。

他說了一個令人困惑的說法，他說我所做的是清理自己。

我想那是什麼意思？

他說我在那家醫院工作過，但我沒有專業地會見過病人，我同意去那但我只想看看他們的病例記錄，不是看他們，當他看他們的記錄時，他去感受自己的任何感覺，他感到生氣，他感到挫敗，他感到作嘔，因為那些人犯了暴力罪行，他們是殺人犯，強姦犯，都是可悲的案例，但他看下去，記下他所感覺的，然後他將所感覺的帶去天上，他稱之為神性的那裏，有些人稱之為上帝，或生命，他稱之為神性，他說我帶我的感覺去神性，並且說：請原諒我，對不起，謝謝你，和我愛你。

那在我聽起來像什麼話，我對他客氣，我對他很好奇，但我在想他有點怪，在我理解的現

research and I found him, and you can imagine how excited that was, I was like a little kid I was just joyous to think I found this healer, this mystical man, the Shaman, so I found him and I sent him an email there was no phone number for him, but I found an email I sent it to him, he was very kind, and he said I can talk to him on the phone. So we set up a time through email to talk on the phone, I called him, and he was very open-hearted and very generous, he spent 45 minutes with me on the phone I was a nobody to him, he didn't know me at all, and he answered all my questions, and I said was it true? Did you work for the hospital for the mentally insane?

He said yes,

and I said did you use some sort of healing method to heal them?

He said yes,

and I said what happened? What did you do? What was the method? I had all these questions.

And he said this confusing statement, he said all I did was clean on myself.

And I thought what does that mean?

He said I worked at that hospital but I didn't see patients professionally, I agreed to be there but I wanted to look their charts, not them. And as he would look at their charts he would feel whatever he felt, he felt anger, he felt frustration, he felt nausea because these were people who committed violent crimes, they were murderers, they were rapers, these were sad cases, but he would look, and he would note what he felt, he would then take what he felt skywards to what he called the Divine, some people would call that God, or life, or Gaia, he called it the Divine, he said I would take my feeling to the Divine and I would say: **please forgive me, I'm sorry, thank you, and I love you.**

Well this didn't make any sense to me. I was very kind to him, I was very curious to him, but I was thinking he sounds a little

實運作上，這根本不合理，我繼續探尋，我說靠訴我多一些，靠訴我那家醫院和你在做什麼，他再一次很隨和，很大方地說，那醫院是個卑劣的地方，多數病人被銬著或藥物控制，當他去上任時，醫生們工作30天後就離職，護士們工作一兩個星期後離職，離職率很嚴重，因為那醫院是個人間地獄，人們走過醫院大堂都要背靠牆，因為害怕被襲擊，情況壞成這樣。

odd to me, this doesn't make sense in the way I understand the reality to work, and so I kept exploring, I said tell me more, tell me more about the hospital and what you were doing, and again he was very kind, very generous, he said that the hospital was a despicable place that most of the patients had to be shackled or sedated, then when he went there, the doctors were quitting after 30 days, the nurses would quit after a week or two, the turnover was atrocious because the hospital was hell on earth. People would walk down the halls of the hospital with their back against the wall because they were afraid of being attacked, that's how bad this was.

他同意去那裡如果他可以用自己的治療法，又一次我問他，你的治療法是什麼，他說那是夏威夷療法叫做回歸自性「荷歐波諾波諾」，他說的時候當然我還不會發音，不會拼寫，我不知道他說的是什麼，他說，是荷歐波諾波諾回歸自性，當時我盡最大可能去理解他，他繼續說你聽過這個說法：你的現實是你創造的，我想當然聽過，你接著說如果你是現實的創造者，那麼精神病人出現在你的生活裡，難道不也是你創造他們出來的嗎？我不得不停下來，我不得不深吸一口氣：天哪，那是個巨大的超越，去了解個人責任的本質，因為他在說如果某人，無論何種情形出現在我生命中，我不知不覺在參與，創造他們出來，我幫忙創造了他們！

He agreed to go there if he can do his own brand of healing, and again I was asking him what is this own brand of healing, he said it was this Hawaiian technique called self-identity Ho'oponopono, and he said it of course I couldn't repeat it, I couldn't spell it, I didn't know what he was talking about, but he said, oh, it's self identity Ho'oponopono, well I did my best to stay with him, he continued by saying you've heard this statement that you create your own reality. I thought to myself, yes of course, he went on to say well if you create your own reality, and the mentally ill patient shows up in your experience, didn't you create them too?

And I had to stop, and I had to take a deep breath and go oh my God, that's a quantum leap in understanding the nature of personal responsibility, because he was saying if that person showed up in my life I in some way, shape or form, help create them, I helped create them!

他接著說他做了什麼，他接受他生命中出現的人，他沒有創造那個人本身，但他在生命中創造了經歷那個人，他帶著看記錄的感覺，他生氣、挫敗，或悲傷，或不管來的是任何感覺，他帶著這種感覺，這很重

He went on to say what he was doing, he was accepting them in some way he created that person in his life, he didn't create that person per se, but he created the experience of that person in his life, so he was taking the feeling that he had and again he's looking at their charts he's angry, or he's frustrated, or he's upset, or whatever it

要，他帶著這種感覺去到神性那裡，類似祈禱，提出祈求，他向神性說：對不起，我不知道在我裡面的什麼，一起創造了這個人，但我接受這個人來到我的生命中，請原諒我的所做所為，我的過去和我的現狀，我沒覺察到所作的過犯，敬請原諒，他接著說感謝你，感謝你關照著此事，感謝你在清理此事，感謝你照顧著全局，他在結束時說我愛你，這是我找到的三個最有力量量的字，他說我愛你的對象不是對他自己，不是對他在想的那個人，不是對著檔案，是對神性說，是對神說，他在透過說我愛你，進入一個放下狀態。

happens to be, and he's taking the feeling, that feeling, this is important, he's taking the feeling to the Divine and he's kind of giving a prayer, he's giving a petition, he's saying to the Divine: I'm sorry I have no idea what in me co-created this person, but I'm accepting this person in my life, please forgive me for whatever I have done in my life, in my past and in my present, I'm not aware of what I did but please forgive me for that, he goes on to say thank you, thank you for taking care of this, thank you for cleaning this, thank you for taking care of this whole situation, he ended it by saying I love you which as I found out were the 3 most powerful words you could say. He's saying I love you not to himself, not to the person that he's thinking about, not to this file, he's saying it to the Divine, he's saying it to God, he's saying I love you and by doing so he's going into a state of surrender.

我通過這個治療師發現的是：我們並不如自己想的那麼有能力可以控制人生，那個治療師的名字是修藍博士，我們合寫了一本書講述了整個治療方法的故事，他如何幫了那些人，如何具體用「荷歐波諾波諾治療法」清理的方法，在幾個月內那些被銬住或藥物控制的病人，不再需要被銬或受控了。在之後的半年，開始有人出院了，其後大約兩年內大部份都出院了。

So what I found out by this therapist is that we don't have as much control as we think we do. The therapist's name is Dr. Ihaleakala Hew Len, we co-authored a book telling the whole story of his mental health years, how he helped those people, and how specifically by doing this Ho'oponopono healing, clearing technique, within a few months those patients who were shackled and sedated, didn't have to be shackled or sedated anymore. And after about 6 months some of them were being released, after about 2 years they were almost all released.

現在重要的是去體會我和修藍博士在一起時學到的：我們大多數人被自我駕馭，在某一點上我們所有的自我意識，成為受害者，我們總是受傷、受驚、受損，每次我們回過頭，我們的自我處於警戒狀態，甚至當我們有力量時，我們的自我仍舊糾纏不放，很多我們的意圖和我們說想要的東西，都是自我的擴張，它們不是從心發

Now it's very important to understand and I had to learn this because of my time with Dr. Hew Len, is that most of us are driven by our ego, to our victims our ego consciousness is all we have at that point, we are being hurt and scared and wounded, every time we turn around, our ego is on red alert at that point. And even when we are empowered, our ego is still involved, many of the intentions we go forward and the things we say we want are extensions of our ego, they are not coming from the heart, they're not coming from the Divine, not for

出，它們不是由神而來，大多不是，都是餘下的東西，我們不得不學的是：放下所有這些，當你放下時，你不再是個受害者了，你可以得力進入一個與神同創造的境界，這就是不可思議的神力和奇蹟發生的地方。

所以讓我們更深入一點，修藍博士告訴我他說的四句話：對不起，請原諒，謝謝你和我愛你，我學到你可以在任何次序說它們，我學到你可以向神性默誦它們，明白你和神性的連結，是實行的最好辦法，我還知道你可以變換詞句，有些人覺得說「對不起」不舒服，那就可以說「我道歉」，都可以。我最近學到的一句話是說：我感恩，你可以全部說或混著說，只要能感到得力，或用我的例子，你可以只說我愛你，我發現如果你只對神性說我愛你，不管你的人生遭遇什麼，你會改善你的際遇，我愛你可以是三個最有力量量的字，你可以說是最有力量的咒語，我經常提到，你可以想像這個世界將會是怎麼樣嗎，如果每個人走在路上，都在心裡說「我愛你」，會創造一個多麼不同的自我啟示，會創造一個多麼不同氣氛的世界，我挑戰你現在就開始這麼做，當你開車時，當你聆聽時，當你過你的一天時，只在腦中說我愛你，那會讓你的嘴角微笑多一點，知道你眼中的光彩更多一點，你的能量更高一點，人們看著你奇怪你在想什麼，你不必告訴他們你在想我愛你，但你會因此變身邊的每件事。

the most of the part, there are exceptions, and so what we have to learn is to surrender all of that, when you surrender you're no longer a victim, and you would go pass empowered into a co-creating with the Divine state of empowerment that is off the charts, this is where magic and miracles actually take place.

So let's dissect this a little bit, Dr. Hew Len taught me that he said these 4 phrases, **I'm sorry, please forgive me, thank you and I love you.** I've since learn that you can say them in any order, I've since learn that saying them silently to the Divine, just your understanding of your connection to Divinity, is the best way to do it. I also know that you can change the phrases, some people aren't comfortable saying I'm sorry, or you can say I apologize.

A new phrase that I learned recently is to say I'm grateful. So you can throw all of these in, you can mix them up to make yourself feel empowered by them, or in my case you can just actually say I love you. I've found if you just say I love you to the Divine, no matter what's going on in your life you change your relationship to what's going on, and I love you is probably the 3 most powerful words, the most powerful mantra that you can say, and I've often told so in my talks, could you imagine what the world would look like, if everybody was walking around and inside they're saying I love you, what a different self-talk that would create, what a different vibe that would create in the world, we're all walking around and in fact I challenge you to begin doing that right now, as you're driving, as you're listening, as you going about your day, just in your head, say I love you it'll make you smile a little bit, knowing that you have a little bit more twinkle in your eye, your energy will go up a little bit, people will look at you wondering what you're thinking, you don't have to tell them that you're thinking I love you, but you'll change everything around you by doing this.

我從修藍博士那學到，我們的自我對發生的事一點頭緒也沒有，如果你嘗試用自我駕馭你的人生，你會掉進很多的溝渠，你會撞好多牆，你會出意外，你會有問題，為什麼會這樣？因為你的自我只能看到世界的一點，你的自我只能透過一個瞳孔看這現實的宇宙，而神性甚至你的潛意識所看到的，則是更大的畫面，你的潛意識是你的記憶、信仰、幻覺、經驗的倉庫，在修藍博士的世界，甚至是前生的倉庫，他說我們不得不清理所有這一切，它們實際上大部分是機器人的指令，它們只會照著輸入的指令行動，不是神性發出指令，就是自我發出指令。

So what I learn from Dr. Hew Len is that our ego doesn't have a clue about what's going on, and if you are trying to drive your life with your ego, you gotta hit a lot of ditches, you gotta hit a lot of walls, you gotta have accidents, you gotta have problems, and why is that? Because your ego can only see a small sliver of the world, your ego can only see is through a pupil into the actual universe, the universe that the divine even your unconscious mind can see the bigger picture. Your unconscious mind is this vast storehouse of memories, of beliefs, of delusions, of experiences, and in Dr. Hew Len's world, even past lives. He says that we have to clean all of that up, that we're actually robots for the most part, that are just acting on whatever impulse shows up, whether it seems to be a Divine one, or an egoic one.

修藍博士說所有他在這所做的，對他而言，就是清理，在幾年前中註定的那一天，當我第一次和他通電話時，他說我和病人在一起時所做的，和現在在電話中所做的，喬，我都在清理，當我堅持要找出他的意思是什麼，他一直說我在思想中所做的一切，是說我愛你，對不起，請原諒我，感謝你，我愛你，對不起，請原諒我，感謝你。

He says that all I'm here to do, speaking of himself, is to clean, when I first talk to him on that phone call that fateful day so many years ago, and he said all I did with the patients all I do now, and all I'm doing on the phone with you right now, Joe, is I'm cleaning, and when I persisted to find out what that meant, he kept saying all I'm doing in my head is saying **I love you, I'm sorry, please forgive me, thank you, I love you, I'm sorry, please forgive me, thank you.**

這是一種放下，這是我從修藍博士那學來的之一，他再次指出這點：你的自我對發生的事一點頭緒也沒有。

This is an aspect of surrender, it's one of the things I've learned from Dr. Hew Len, who pointed out that again your ego doesn't have a real clue what's going on.

我愛你
對不起
請原諒我
感謝你
還有
感恩你

I love you
I'm sorry
Please forgive me
Thank you
And also
I'm grateful

【附錄四】

Appendix 4

「荷歐波諾波諾」清除影片(中英文講稿)

“Ho’oponopono” cleaning video (manuscripts in Chinese and English)

Video Link:<http://zero-wise.com/cleaning-video>

<http://www.youtube.com/watch?v=rBbPJKg0fNY>

<p>『可憐的靈魂，被迷惑的、罪惡軀體的中心...你那種種情結的叛軍早已列隊森然!』 ---莎士比亞十四行詩集，第146首</p>	<p>“Poor soul, the centre of my sinful earth [Enthralled by] .. these rebel powers that thee array” ---Shakespeare: Sonnet 146</p>
<p>這些反叛力量在靈魂中重複播放著...</p>	<p>..these “rebel powers” in the soul replaying..</p>
<p>恐懼、內疚、悲傷、成見、怨恨、憤怒、爭執、絕望、懷疑、責怪、思考、困惑、焦慮、自以為是...</p>	<p>Fear, Guilt, Sorrow, Judgement, Resentment, Anger, Contentiousness, Despair, Doubt, Blame, Thinking, Confusion, Anxiety, Righteousness..</p>
<p>『沒有任何思維是自足的。好一些的，如神聖的思想，仍是夾雜著懷疑，而且自相矛盾。人...沒有想法當要歡喜，唯有他達到空無，才能真正自在。』 ---莎士比亞：理查二世，第五幕，第五場景</p>	<p>“For no thought is contented. The better sort, as thoughts of things divine, are intermixed with scruples and do set the word itself against the word.... Man is. . with nothing shall be pleased , till he be eased with being nothing.” ---Shakespeare: King Richard II, Act 5, Scene 5</p>
<p>「恐懼：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Fear: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「內疚：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Guilt: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>

<p>謝你。我愛你。謝謝你...」</p> <p>「悲傷：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>回歸到無，回歸到零。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>靈思來了，愛更新了，愛恢復了。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>Thank you. I love you. Thank you..."</p> <p>"Sorrow: I love you. Thank you. I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Nothing, Zero.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Inspiration. Love renewed. Love restored.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「成見：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>回歸到無，回歸到零。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>靈思來了，愛更新了，愛恢復了。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Judgement: I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Nothing, Zero.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Inspiration. Love renewed. Love restored.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「怨恨：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>回歸到無，回歸到零。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>靈思來了，愛更新了，愛恢復了。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Resentment: I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Nothing, Zero.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Inspiration. Love renewed. Love restored.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「憤怒：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>回歸到無，回歸到零。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>靈思來了，愛更新了，愛恢復了。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Anger: I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Nothing, Zero.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Inspiration. Love renewed. Love restored.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「爭執：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>回歸到無，回歸到零。</p> <p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p> <p>靈思來了，愛更新了，愛恢復了。</p>	<p>"Contentiousness: I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Nothing, Zero.</p> <p>"I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p> <p>Inspiration. Love renewed. Love restored.</p>

<p>「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「絕望：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Depair: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「懷疑：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Doubt: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「責怪：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Blame: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「思考：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Thinking: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「困惑：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Confusion: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>

<p>靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「焦慮：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Anxiety: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>「自以為是：我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 回歸到無，回歸到零。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」 靈思來了，愛更新了，愛恢復了。 「我愛你。謝謝你。我愛你。謝謝你。我愛你。謝謝你...」</p>	<p>"Righteousness: I love you. Thank you. I love you. Thank you. I love you. Thank you..." Nothing, Zero. "I love you. Thank you. I love you. Thank you. I love you. Thank you..." Inspiration. Love renewed. Love restored. "I love you. Thank you. I love you. Thank you. I love you. Thank you..."</p>
<p>『我愛你』和『謝謝你』以愛與感恩，擁抱反叛力量，釋放它們回到空無，帶它們回家。</p>	<p>"I love you" and "Thank you" embrace "rebel powers" in love and gratitude, releasing them back to nothing, bringing them home.</p>
<p>『我愛你』和『謝謝你』釋放靈魂中的反叛力量。</p>	<p>"I love you" and "Thank you" release rebel powers in your soul</p>
<p>希望你得到無上的平靜。</p>	<p>I wish you peace beyond all understanding. Thank you.</p>
<p>修藍博士</p>	<p>Ihaleakala Hew Len, Ph.D.</p>

【附錄五】 Appendix 5

十一個善心所及二十六個惡心所(中英文講稿)

The eleven virtuous and twenty-six evil states of mind (manuscripts in Chinese and English)

◎善心所十一：信、精進（勤）、慚、愧、無貪、無瞋、無癡、輕安、不放逸、行捨、不害。

Eleven virtuous states of mind: faith, diligence (being hardworking), repentance, remorse, being without greed, being without anger, being without ignorance, at ease, being cautious, detachment, and doing no harm.

◎不善心所二十六：根本煩惱六：貪、瞋、癡、慢、疑、惡見。

隨煩惱二十：忿、恨、覆、惱、嫉、慳、誑、諂、害、憍、無慚、無愧、掉舉、昏沉、不信、懈怠、放逸、失念、散亂、不正知。

Twenty-six evil states of mind: six fundamental afflictions: greed, anger, ignorance, arrogance, doubt, and evil views.

The twenty ancillary afflictions: fury, hatred, subversiveness, annoyance, jealousy, miserliness, deceitfulness, sycophancy, cruelty, vanity, impenitence, shamelessness, restlessness, lethargy, faithlessness, laziness, lack of restraint, absent-mindedness, distractedness, and improper views.

◎根本煩惱

Fundamental afflictions

與「隨煩惱」對稱。指諸惑之體可分為貪、瞋、癡、慢、惡見、疑等六種根本之煩惱。

These correspond to the “ancillary afflictions.” They refer to the deluded entity and may be categorized as greed, anger, ignorance, arrogance, evil views and doubt - namely, the six fundamental afflictions.

◎二十種隨煩惱

Twenty ancillary afflictions

小乘俱舍論以一切之煩惱稱為隨煩惱，或對於六隨眠之根本煩惱，而稱其餘之煩惱為隨煩惱；大乘唯識家則謂根本煩惱以外之二十法為隨煩惱。據華嚴經隨疏演義鈔卷四十載，二十種隨煩惱即：

The *Abhidharma Storehouse Treatise (Abhidharma-kosa-Shastra)* of Theravada Buddhism refers to afflictions as “ancillary afflictions,” or the “six fundamental afflictions and other ancillary afflictions.” Only Mahayana Buddhism refers to the twenty ancillary afflictions beyond the fundamental afflictions. According to Chapter 40 of the *Commentary on the Flower Adornment Sutra*, the twenty ancillary afflictions are as follows.

(一) 忿隨煩惱，忿，即暴怒之心。謂對現前一切違情之境，即發暴怒，惱亂其心。

(1) Ancillary affliction of fury: Fury means being violently angry. The mind is disturbed when one is violently angry or infuriated in response to unfavorable conditions.

(二) 恨隨煩惱，恨，即怨恨。謂由忿怒不捨，結諸怨恨，惱亂其心。

(2) Ancillary affliction of hatred: Hatred means resentment. The mind is disturbed when one develops resentment by not letting go of anger.

(三) 覆隨煩惱，覆，即隱覆。謂自作罪惡，不能懺悔，故意隱覆，惟恐人知，惱亂其心。

(3) Ancillary affliction of subversiveness: Subversiveness means being covertly undermining. The mind is disturbed when one commits misdeeds, but is unrepentant and deliberately conceals the misdeeds for fear of others knowing.

(四) 惱隨煩惱，惱，即熱惱。謂外遇違情之境，熱惱於心，不自安隱。

(4) Ancillary affliction of annoyance: Annoyance is intense annoyance. Becoming intensely and uncontrollably annoyed as unfavorable circumstances arise externally.

(五) 嫉隨煩惱，嫉，即嫉妒。謂持心不平，常懷嫉妒，惱亂於心。

(5) Ancillary affliction of jealousy: Jealousy is envy. The mind is disturbed by constant envy and bias.

(六) 慳隨煩惱，慳，即吝惜。謂於一切財法，貪求積蓄，不能惠施，常恐散失，惱亂於心。

(6) Ancillary affliction of miserliness: Miserliness means being stingy. The mind is disturbed due to greed for accumulating wealth, reluctance to give charitably, and constant worry about losing wealth.

(七) 誑隨煩惱，誑，即詭詐不實。謂語言虛誑，巧慮多謀，心不自安，而生惱亂。

(7) **Ancillary affliction of deceitfulness:** Deceitfulness means being cunning and dishonest. The mind is disturbed when one lies, schemes and is unsettled.

(八) 諂隨煩惱，謂諂佞阿諛，心常愧赧，而不自安。

(8) **Ancillary affliction of sycophancy** refers to flattery. The mind is unsettled from constantly feeling embarrassed.

(九) 害隨煩惱，謂銜恨蓄怨，常欲損害於人，求快己意，恒恐不遂，惱亂其心。

(9) **Ancillary affliction of cruelty** refers to harboring hatred and resentment. The mind is disturbed when one constantly seeks to take advantage of others for self-interest and is afraid of failing to do so.

(十) 憍隨煩惱，憍，即矜己傲他。謂心不謙下，常欲勝人，傲彼有德，惱亂其心。

(10) **Ancillary affliction of vanity:** Vanity is boasting about oneself and showing off. The mind is disturbed when one is not modest, always seeking to outdo others and overlooking their virtues.

(十一) 無慚隨煩惱，謂屏處為非，不知慚天以自悔改，惱亂其心。

(11) **Ancillary affliction of impenitence:** The mind is disturbed when one commits wrongdoings but lacks the remorse for correcting oneself.

(十二) 無愧隨煩惱，謂陰為不善，不知愧人以自悔改，惱亂其心。

(12) **Ancillary affliction of shamelessness:** The mind is disturbed when one commits covert evils without knowing the shame to correct oneself.

(十三) 掉舉隨煩惱，謂外境紛擾，身心動搖，不能攝伏，因而惱亂。

(13) **Ancillary affliction of restlessness:** being physically and mentally moved by external disturbances. The mind is disturbed as it is unable to focus or remain still.

(十四) 昏沈隨煩惱，謂心神昏闇沈迷，而於諸法無所明了，惱亂其心。

(14) **Ancillary affliction of lethargy** refers to the mind and spirit being sluggish and unable to understand clearly. Thus, the mind is disturbed.

(十五) 不信隨煩惱，謂邪見多疑，於正法不生信心，因而惱亂。

(15) **Ancillary affliction of faithlessness** refers to having improper views and being doubtful. The mind is disturbed as it is unable to believe in proper teachings.

(十六)懈怠隨煩惱，謂身心懶惰，於道業不能精進修習，因而惱亂。

(16) **Ancillary affliction of laziness** refers to being physically and mentally lazy. The mind is disturbed as it is unable to diligently progress in moral study and practice.

(十七)放逸隨煩惱，謂縱恣自逸，耽著欲境，不知檢束，因而惱亂。

(17) **Ancillary affliction of lack of restraint** refers to a lack of self-restraint. The mind is disturbed as it indulges in desires and lacks discipline.

(十八)失念隨煩惱，謂心逐邪妄，遺失正念，遂致淪墜，惱亂其心。

(18) **Ancillary affliction of absent-mindedness** refers to the mind pursuing improper and wandering thoughts. The mind is disturbed as it loses proper mindfulness and becomes degenerate.

(十九)散亂隨煩惱，散亂，指心常放逸。謂著諸緣境，令心流逸，恒不寂靜，因而惱亂。

(19) **Ancillary affliction of distractedness:** distractedness refers to the mind being constantly unchecked. As the mind is distracted by various affinities and conditions, it remains adrift and unstill, and is thus disturbed.

(廿)不正知隨煩惱，謂於法邪解，遠離正知，背覺合塵，以妄為真，惱亂其心。

(20) **Ancillary affliction of improper views** refers to having an improper understanding of phenomena. The mind is disturbed as it lacks proper understanding, favors delusion over enlightenment and regards the false as truth.

【附錄六】

究竟是誰在做主？

伊賀列阿卡拉·修·藍博士

謝謝你一起和我閱讀這篇附錄，我很感激。

我熱愛荷歐波諾波諾回歸自性法，夏威夷療癒師-敬愛的莫兒娜·納拉瑪庫·西蒙那，她在一九八二年十一月仁慈地與我分享這個療法。

伊賀列阿卡拉·修·藍博士

(這篇文章是根據我在二零零五年時記錄在筆記本裡的想法寫成的)

二零零五年一月九日

即使搞不清楚到底怎麼回事，還是可以解決問題—領悟到這點令我感到了全然的釋放與喜悅。

解決問題，是存在的部分目的，也是荷歐波諾波諾回歸自性法的作用所在。而要解決問題，得先提出兩個疑問：我是誰？究竟是誰在做主？

理解宇宙的本質就從蘇格拉底的洞見—認識你自己—開始。

二零零五年一月二十一日

究竟是誰在作主？

大多數的人，包括那些科學研究團體，都把這世界看作是一個物質實體。當前為了去找出辨識心臟病，癌症，和糖尿病的起因與治療方法而針對 DNA 進行的研究就是一個最好的例子。

因果法則

物理模式	
因	果
有瑕疵的 DNA	心臟病
有瑕疵的 DNA	癌症
有瑕疵的 DNA	糖尿病
物質的	身體問題
物質的	身體問題

智力，也就是意識，認為自己是解決問題的人，可以控制要讓什麼發生，要經歷什麼事。

丹麥科學作家，諾瑞錢德在他的著作《使用者的錯覺：揭露意識的真面目》裡，為意識畫了一幅不一樣的圖像。

他引用多項學術研究，尤其是加州舊金山大學班傑明·利貝特教授的研究，結果顯示，在意識做決定之前，決定就已經出現了，而智力對此毫無所悉，還認為那是它在作決定。

模式

從我出生那一刻起
到我離開人世的那一瞬間
有我必須遵循的許多模式
就如我必須吐納每一次呼吸
宛如一隻迷宮中的老鼠
道路橫陳我前
而模式永遠不變
至這老鼠死亡
而模式依然遺留
在黑暗覆蓋的牆
是如此地適得其所
因為我必須棲身黑暗
就像我皮膚的顏色
或是我變老的那一天
我的生命由模式組成

根本無從掌控

諾瑞錢德還引用某項研究，顯示每秒鐘有數百萬位元的資訊在流動，而我們的智力只能意識到其中的十五到二十位元。

如果不是智力或意識，那麼究竟是誰在作主？

二零零五年二月八日

重播的記憶支配著潛意識經歷的一切

潛意識對重播的記憶會感同身受地產生共鳴，它還會模仿，回應重播的記憶。潛意識的行動，理解，感受，和決定，完全是受記憶的擺佈。

而意識在毫不知情的情況下，也是透過重播的記憶在運作。研究顯示，重播的記憶支配意識的經驗感受。

因果法則：

荷歐波諾波諾回歸自性法	
因	果
在潛意識重播的記憶	物質的一心臟病
在潛意識重播的記憶	物質的一癌症
在潛意識重播的記憶	物質的一糖尿病
在潛意識重播的記憶	物質問題—肉體
在潛意識重播的記憶	物質問題—世界

重播的記憶創造了潛意識裡的肉體和世界；肉體和世界極少以靈感的形式存在潛意識裡。

二零零五年二月二十三日

潛意識和意識，包括靈魂，都不會創造自己的念頭，想法，感受和行動。就像之前所提過的，它們的經驗會與重播的記憶和靈感產生共鳴。

但人們可能會以自己的方式解釋事情，忽略這些事情本身的目的。

—威廉·莎士比亞

我們必須了解，靈魂並不會創造自身的經驗，它的理解，感受，行為和決定都依照著記憶的理解，感受，行為來決定！或者，在極少數的情況下，會由靈感支配。

要解決問題，最重要的是要了解：肉體和世界本身並沒有問題，它們是記憶在潛意識裡重播的結果！那麼究竟是誰在做主？

可憐的靈魂，我萬惡軀體的中心，
被你自己部署的反叛勢力所俘擄，
你的內在憔悴又強忍飢寒，
卻又為何把軀殼妝扮得華麗非凡？

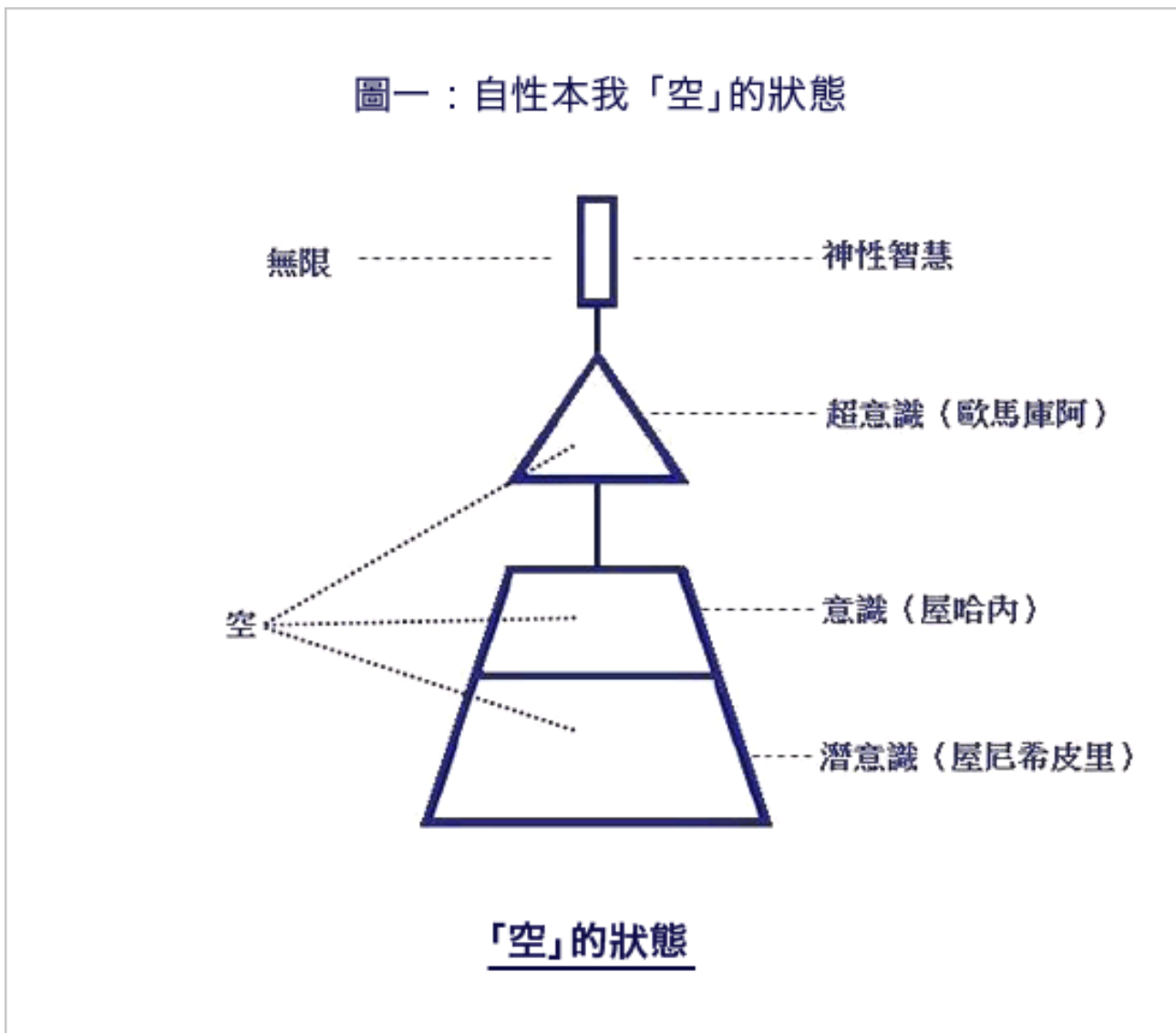
—威廉·莎士比亞《十四行詩》〈第一四六首〉

二零零五年三月十二日

「空」是自性本我，心智和宇宙的基礎，是神性智慧將靈感注入至潛意識之前的狀態。（請見圖一）

科學家所知道的只是，宇宙從空無中來，也將回歸到空無中去。這個宇宙始於零，也終於零。

—查爾斯·席夫《零：一個危險想法的傳記》



重播的記憶會取代自性本我的「空」，阻礙神性靈感的彰顯。要改正這樣的錯置，重新建立起自性本我，必須透過神性的智慧，將記憶轉化成「空」。

清理，清除，再清除，然後找到你自己的香格里拉。在哪裡呢？就在你自己的內在裡。

莫兒娜·納拉瑪庫·西蒙那，卡胡那夏威夷療癒師

岩石造的高樓，銅鑄的牆，
沒有空氣的地牢，堅固的鐵鍊，
都無法留住，靈性的力量。

— 威廉·莎士比亞，劇作家

二零零五年三月二十二日

存在是來自神性智慧的禮物。而這禮物的唯一目的，就是要透過解決問題，重新建立自性本我。夏威夷有一種透過懺悔，原諒和轉化解決問題的古老療法，而荷歐波諾波諾回歸自性法就是這個療法的新版本。

不要批判人，否則你們也要受批判；不要定人的罪，否則你們也要被定罪；寬恕人，你們也會被寬恕。

— 耶穌《路加福音：第六章》

自性本我由四個部份組成：

- 神性智慧
- 超意識
- 意識
- 潛意識

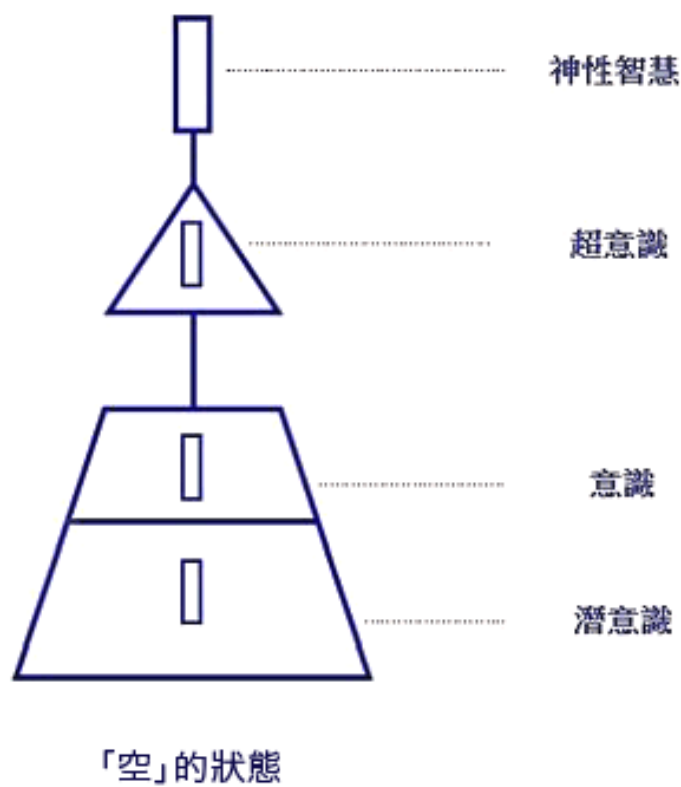
而實行荷歐波諾波諾，這四個部份必須完全參與，合而為一的一起工作。問題是來自潛意識裡重播的記憶，而在解決問題的過程中，自性本我的每個部份都有它獨特的角色和功能。

超意識裡沒有記憶，它並不受潛意識裡重播的記憶影響。超意識總是與神性智慧合一，不管神性智慧如何移動。

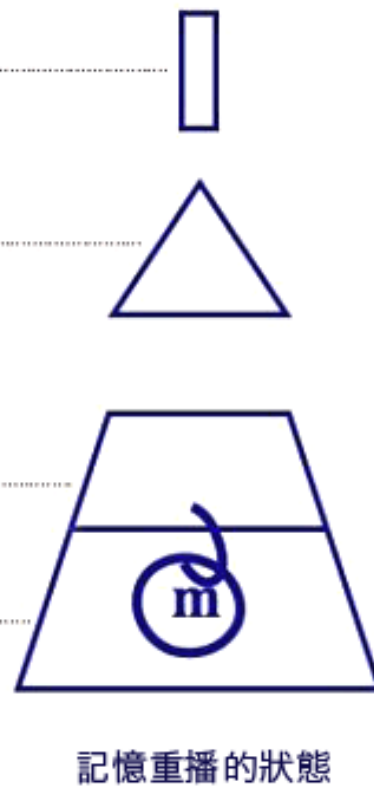
超意識也跟著移動

自性本我透過靈感和記憶運作。不論何時，潛意識都只能聽記憶或靈感其中一個。自性本我的靈魂一次只能為一個主人服務，而那主人通常是花刺般的記憶，而不是玫瑰花般的靈感。

圖二：
自性本我靈感的狀態



圖三：
自性本我記憶重播的狀態



二零零五年四月三十日

我就是那個消費自己悲痛的人

— 約翰·克萊爾，詩人

「空」是一切有情識與無情識自性本我的共同基礎及平衡者，它是宇宙（一切可見及不可見）永恆不滅的基礎。

我們相信這些真理不言而喻，所有人類（所有的生命形式）都生而平等...

— 湯瑪斯·傑弗遜《美國獨立宣言》

重播的記憶會取代自性本我的共同基礎，將心智的靈魂帶離它在「空」與無限中本來的位罝。雖然記憶會取代「空」，但是記憶卻無法摧毀「空」。空無怎麼可能被催毀呢？

起內鬨的家庭難以維繫

—亞伯拉罕·林肯，美國總統

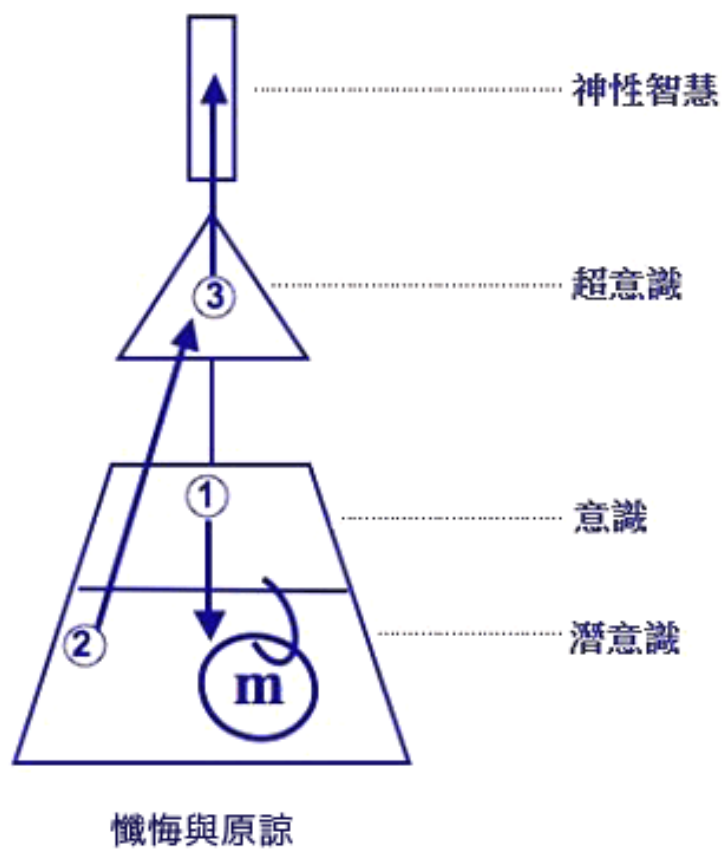
二零零五年五月五日

要讓自性本我時時刻刻都是自性本我，必須不間斷地實行荷歐波諾波諾。

跟記憶一樣，
荷歐波諾波諾永遠不能休假，
永遠不能退休，
永遠不能睡覺，
永遠不能停止，
因為...

...在你快樂的日子裡不要忘記，不知名的惡魔（重播的記憶）正在背後成形！

圖四：荷歐波諾波諾自性本我（解決問題）

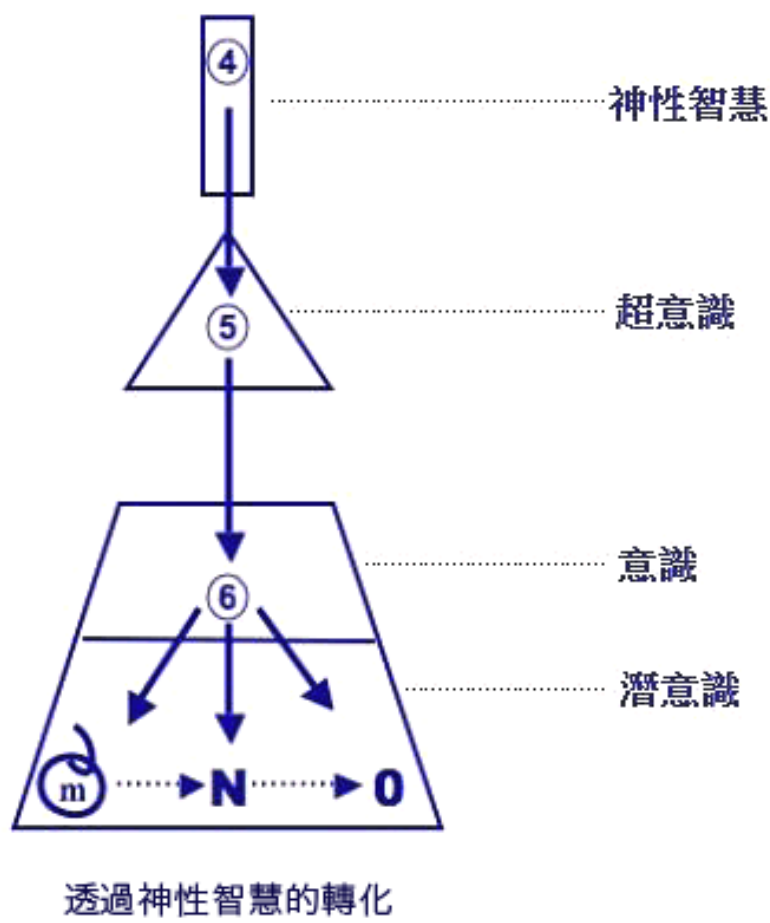


二零零五年五月十二日

意識可以啟動荷歐波諾波諾法以釋放記憶，或者，它也可以讓記憶忙著責難及思考。

1. 意識啟動荷歐波諾波諾問題解決法，祈求神性智慧將記憶轉化至「空」。意識承認問題是來自在潛意識裡重播的記憶，而它要為這些記憶負百分之百的責任。這個祈願會從意識往下移動到潛意識。（請見圖四）
2. 往下移動到潛意識的祈願會輕輕攪動記憶，以便轉化。然後，祈願會從潛意識往上移動到超意識。
3. 超意識會重新檢視這祈願，並作出適當的改變—超意識因為與神性智慧頻率一致，所以有能力重新檢視，並作出改變。之後，祈願會被往上送到神性智慧，作最後的審視和考慮。

圖五：荷歐波諾波諾自性本我（解決問題）



4. 重新審視過從超意識送來的祈願以後，神性智慧會將用來轉化的能量往下送到超意識裡。
5. 接著，用來轉化的能量就從超意識往下流入意識裡。

6. 再接著，用來轉化的能量會從意識往下流到潛意識。這個能量會先中和指定的記憶，然後被中和的記憶就會釋放到貯藏中，留下「空」。

二零零五年六月十二日

思考和責難是重播的記憶。（請見圖三）

靈魂在不知道究竟發生什麼事的情況下，仍然可以被神性智慧啟發。要得到靈感與神性創造力的唯一要求，就是讓自性本我保持自性本我。想要維持自性本我，就必須持續不斷地清理記憶。

記憶是潛意識固定的同伴。從來不會離開潛意識去休假，去退休。它們會不間斷地重播，永不停止！

法學家的故事

喔，那突然靠近的憂愁
對世俗的極樂灑上悲傷
終結了所有現實努力的喜悅！
憂愁佔領了我們堅持的目標。
為了你的安全請再想想，
在你快樂的日子裡不要忘記
不知名的惡魔正在背後成形！

—傑弗瑞·喬叟《坎特伯雷故事集》

想要永遠終結與記憶的所有關聯，記憶必須被徹底地清除。

一九七一年在愛荷華州，我第二次徹頭徹尾的墜入愛河—親愛的M，我的女兒，出生了。

看著我的妻子在照顧M，我感覺到自己對她們的愛越來越深刻。我現在愛著兩個最棒的人。

那年夏天我在猶他州完成了研究所的學業，我和妻子必須作出選擇：回到夏威夷的家鄉還是留在猶他州繼續畢業後的訓練。

我們在鷹眼州(美國愛荷華州別名)的生活才剛剛開始，立刻就面臨了兩個困難。第一個困難是，自從我們把M從醫院帶回來後，她就哭個不停。

第二個困難是，愛荷華州正經歷本世紀最糟糕的冬天。連續幾個星期，我每天早上都要在屋子裡用力踢公寓大門的底部，然後再用手搥打門的邊緣，把埋住門另外一邊的冰塊弄掉。

大概在一歲左右，M 的毯子出現血漬。直到現在寫出這個句子，我才發現她會哭個不停是因為她的皮膚出現嚴重問題，那個問題後來才被診斷出來。

在許多夜晚，當我看到 M 在斷斷續續的睡眠中不停的搔癢，我常常無助的哭泣。類固醇對她一點幫助也沒有。

到了三歲，血不停地從 M 手肘和膝蓋彎曲的裂縫中滲出來。血也從她手指和腳指關節的裂縫中流出。她手臂內側和脖子的周圍都被粗糙的硬皮覆蓋住了。

九年後的某一天，我們那時已回到夏威夷了，我和 M 還有她妹妹正在開車回家的路上。突然間，在沒有事先計畫的情況下，我發現自己把車子調頭，往我位在威基基的辦公室開去。

「喔，你們大家來看我了，」莫兒娜在我們三個人踏進她辦公室時輕輕地說。她一邊把桌上的文件移開，一邊抬起頭看著 M。「你想問我什麼問題嗎？」她溫柔的說。

M 伸出雙臂，露出她多年的痛苦和悲傷，那些悲痛的記號從上到下蝕刻在她手臂上，像寫滿文字的腓尼基卷軸。

「好，」莫兒娜回應了一聲，然後閉上了她的雙眼。

莫兒娜當時在做什麼呢？

這個荷歐波諾波諾回歸自性法的創始人正在實行荷歐波諾波諾回歸自性法。一年過後，長達十三年的流血，結疤，疼痛，悲傷和藥物都結束了。

—荷歐波諾波諾回歸自性法的學生筆

二零零五年六月三十日

生命的目的就是成為自性本我，因為神性完全依照祂的樣貌一空和無限—創造了自性本我。

生命所有的經驗都是重播的記憶和神性靈感的表現。憂鬱，思考，責難，貧窮，憎恨，怨恨和悲傷就像莎士比亞在他一首十四行詩裡寫下的，是「過往遺憾的悲嘆」。

意識可以選擇不間斷的清理，或是選擇讓記憶不間斷的重播問題。

二零零五年十二月十二日

意識單獨運作是對神性最珍貴的禮物——大我意識——的無知，也是對問題真實面貌的無知。這樣的無知導致問題無法有效解決。可憐的靈魂就被留在永無止盡的無益悲傷中。多令人感到難過啊！

意識必須醒悟：大我意識本自擁有「超越一切理解的富足。」

大我意識和它的創造者——神性智慧——一樣，都是永生不滅的。無知的後果就是生生世世沉淪在冷酷無情的貧窮、疾病、戰爭、和死亡等錯誤實相中。

二零零五年十二月二十四日

物質世界展現自性本我靈魂裡發生的記憶和靈感。改變自性本我的狀態，會改變物質世界的狀態。

究竟是誰在作主？靈感，還是重播的記憶？選擇就在意識的手中。

二零零六年二月七日（躍進二零零六年）

以下是荷歐波諾波諾回歸自性法的四個問題解決步驟，可以透過清空在潛意識裡重播問題的記憶，來重建自性本我。

1. 「我愛你」：

當靈魂經驗到重播問題的記憶時，輕輕的，或是在腦海裡對這些記憶說：「我愛你，親愛的記憶。我很感激有這個把我和你們全部釋放的機會。」

你可以一次又一次，安靜地重複說「我愛你」。記憶永遠不會休假或退休，除非你辭退它們。

「我愛你」甚至可以在你沒有意識到問題的時候使用。例如，在你要從事任何活動之前，像是打電話或是接電話，或是要上車到某處之前。

要愛你們的仇敵，好好對待仇視你的人。

—耶穌《路加福音：第六章》

2. 「謝謝你」：

這個步驟可以和「我愛你」一起使用，或代替「我愛你」。跟「我愛你」一樣，「謝謝你」可以一遍又一遍地在腦海裡重複。

3. 藍色太陽水：

喝大量的水是一個很棒的問題解決方式，尤其是喝藍色太陽水。找一個蓋子不是金屬的藍色玻璃容器。

把自來水注入這個容器，然後把藍色玻璃容器放在太陽或白熱燈泡（不是日光燈）下照射最少一小時。

當水接受過太陽光作用以後，就可以用在很多地方——可以拿來喝，拿來烹調，或者在洗過澡後再拿來沖洗身體。

蔬菜和水果就非常喜歡被藍色太陽水洗滌！就像「我愛你」和「謝謝你」這兩個步驟一樣，藍色太陽水會清空在潛意識裡重播問題的記憶。因此，以喝來清除它。

4. 草莓和藍莓：

這兩種水果可以清空記憶。新鮮或乾燥的都可以，也可以是果醬、果凍，甚至是冰淇淋上面的糖漿！

二零零五年十二月二七日（跳回二零零五年）

幾個月前，我有了一個主意，想要製作一張讓荷歐波諾波諾回歸自性法裡面的必要角色「自我介紹」的詞彙表。

你有空的時候可以多跟它們認識認識！

1. 自性本我：

我是自性本我。我由四個元素所組成：神性智慧，超意識，意識，和潛意識。我是由神性智慧完全依照祂的樣貌——空與無限——所創造。

2. 神性智慧：

我是神性智慧。我就是無限。我創造了自性本我和靈感，我將記憶轉化至「空」。

3. 超意識：

我是超意識，負責監督意識和潛意識。意識會啟動荷歐波諾波諾，向神性智慧祈求，而我就要審視那個祈求，並作出適當的改變。我不受潛意識裡重播記憶的影響。我和神聖創造者總是合一。

4. 意識：

我是意識。我擁有選擇的天賦。我可以允許持續不斷的記憶支配我和潛意識的經驗，或者，我可以啟動不間斷地實行荷歐波諾波諾來釋放記憶。我可以向神性智慧祈求指引。

5. 潛意識：

我是潛意識。我是創世以來所有累積記憶的貯藏室。我是體驗記憶重播或靈感出現的地方，我是肉體和世界存在以重播記憶或靈感的地方。我是問題所在記憶反應的地方。

6. 空：

我是「空」。我是自性本我和宇宙的基礎。我是靈感從神性智慧—也就是無限—出現的地方。潛意識裡重播的記憶可以取代我，阻礙神性智慧靈感的流入，卻無法摧毀我。

7. 無限：

我是無限，也就是神性智慧。脆弱的玫瑰花一般的靈感從我流入自性本我的「空」，卻輕易地被花刺般的記憶取代。

8. 靈感：

我是靈感。我是無限或神性智慧的創造物。我從「空」顯化到潛意識裡，以全新事件的形式被經驗到。

9. 記憶：

我是記憶。我是潛意識裡過去經驗的紀錄。一旦啟動，就會重播過去的經驗。

10. 問題：

我是問題。我是再次於潛意識裡重播的過去經驗記憶。

11. 經驗：

我是經驗。我是潛意識裡記憶重播或靈感的結果。

12. 運作系統：

我是運作系統。我以「空」，靈感和記憶來運作自性本我。

13. 荷歐波諾波諾：

我是荷歐波諾波諾。我是一種古老的夏威夷問題解決法，一九八三年被授與夏威夷州人間國寶稱號的莫兒娜·納拉瑪庫·西蒙那，為了適用於當今社會，而將我更新。我由三個元素所組成：懺悔，原諒和轉化。我是由意識啟動的祈求，祈求神性智慧清空記憶，重新建立自性本我。我起始於意識。

14. 懺悔：

我是懺悔。我是意識向神性智慧祈求轉化記憶至「空」，而啟動的荷歐波諾波諾的起點。透過我，意識承認它對於創造，接受及累積在潛意識裡重播問題的記憶負有責任。

15. 原諒：

我是原諒。我和懺悔都是意識發出的祈求，祈求神聖創造者轉化潛意識裡的記憶至「空」。意識不只感到懊悔，也祈求神性智慧的原諒。

16. 轉化：

我是轉化。神性智慧使用我中和，釋放潛意識裡的記憶至空。

17. 富足：

我是豐足。我是自性本我。

18. 貧窮：

我是貧乏。我是記憶重播，我取代自性本我，阻礙神性智慧的靈感注入潛意識中！

在結束帶你至此探訪之前，我想說明一下，如果你考慮要上荷歐波諾波諾的週末課程，讀過這篇文章就滿足必須參加週五先修課程的條件。

祝福你擁有超越一切理解的平靜

歐 卡 馬魯雅 喏 美 歐耶

願平靜與你同在

伊賀列阿卡拉·修·藍博士

荷歐波諾波諾-亞洲辦事處官方網站

<http://hooponopono-asia.org/tw/responsibility/>

Appendix 6: Who's In Charge?

Ihaleakala Hew Len, Ph.D.

Thank you for coming along with me in reading this article. I am grateful.

I love Self Identity Ho'oponopono and dear Mornah Nalamaku Simeona, Kahuna Lapa'au, who so graciously shared it with me in November, 1982.

This article is based on thoughts logged in my 2005 notebook.

9 January 2005

Problems can be solved without knowing what the heck is going on! Realizing and appreciating this is sheer relief and joy for me.

Problem solving, part of the purpose for existence, is what Self Identity Ho'oponopono is about. To solve problems, two questions must be addressed: Who am I? Who's in charge?

To apprehend the nature of the cosmos begins with the insight of Socrates: "Know thyself."

21 January 2005

Who's in charge?

Most people, including those in the science community, deal with the world as being a physical entity.

Current research in DNA to identify causes and remedies for heart disease, cancer, and diabetes is a prime example of this.

The Law of Cause and Effect Physical Model

Cause	Effect
Faulty DNA	Heart Disease

Faulty DNA
Faulty DNA
Physical
Physical

Cancer
Diabetes
Physical Problems
Environmental Problems

The Intellect, the Conscious Mind, believes it is the problem solver. That it controls what happens and what is experienced.

In his book *User Illusion: Cutting Consciousness Down To Size*, science journalist Tor Norretranders paints a different picture of Consciousness. He cites research studies, particularly those of Professor Benjamin Libet of the University of California at San Francisco, that show that decisions are made before Consciousness makes them. And that the Intellect is not aware of this, believing that it decides.

Patterns

From the moment of my birth
To the instant of my death
There are patterns I must follow
Just as I must breathe each breath.
Like a rat in a maze
The path before me lies
And the pattern never alters
Until the rat dies.

And the pattern still remains
On the wall where darkness fell
And its fitting that it should
For in darkness I must dwell.
Like the color of my skin
Or the day that I grow old
My life is made of patterns
That can scarcely be controlled.
Paul Simon, Poet

Norretranders also cites research that show that the Intellect is only conscious of between fifteen to twenty bits of information per second out of millions in reaction below its awareness!

If not the Intellect, Consciousness, then who's in charge?

8 February 2005

Memories replaying dictate what the Subconscious Mind experiences.

The Subconscious Mind experiences vicariously, mimicking, echoing memories replaying. It behaves, sees, feels, and decides exactly as memories dictate. The Conscious Mind too operates, without its awareness, by memories replaying. They dictate what it experiences as research studies show.

The Law of Cause and Effect

Self Identity Ho'oponopono

Cause	Effect
Memories Replaying in the Subconscious Mind	Physical - Heart Disease
Memories Replaying in the Subconscious Mind	Physical – Cancer
Memories Replaying in the Subconscious Mind	Physical – Diabetes
Memories Replaying in the Subconscious Mind	Physical Problems – The Body
Memories Replaying in the Subconscious Mind	Physical Problems -- The World

The body and the world reside in the Subconscious Mind as creations of memories replaying, rarely as Inspirations.

23 February 2005

The Subconscious Mind and Conscious Mind, comprising the Soul, do not generate their own ideas, thoughts, feelings and actions. As noted before, they experience vicariously, through memories replaying and Inspirations.

But men may construe things after their fashion Clean from the purpose of the things themselves.

William Shakespeare, Playwright

It is essential to realize that the Soul does not generate experiences of its own. That it sees as memories see; feels as memories feel; behaves as memories behave, and decides as memories decide. Or, rarely, it sees, feels, behaves and decides as Inspiration sees, feels, behaves and decides!

It is crucial in problem solving to realize that the body and the world are not the problems in and of themselves but the effects, the consequences, of memories replaying in the Subconscious Mind! Who's in charge?

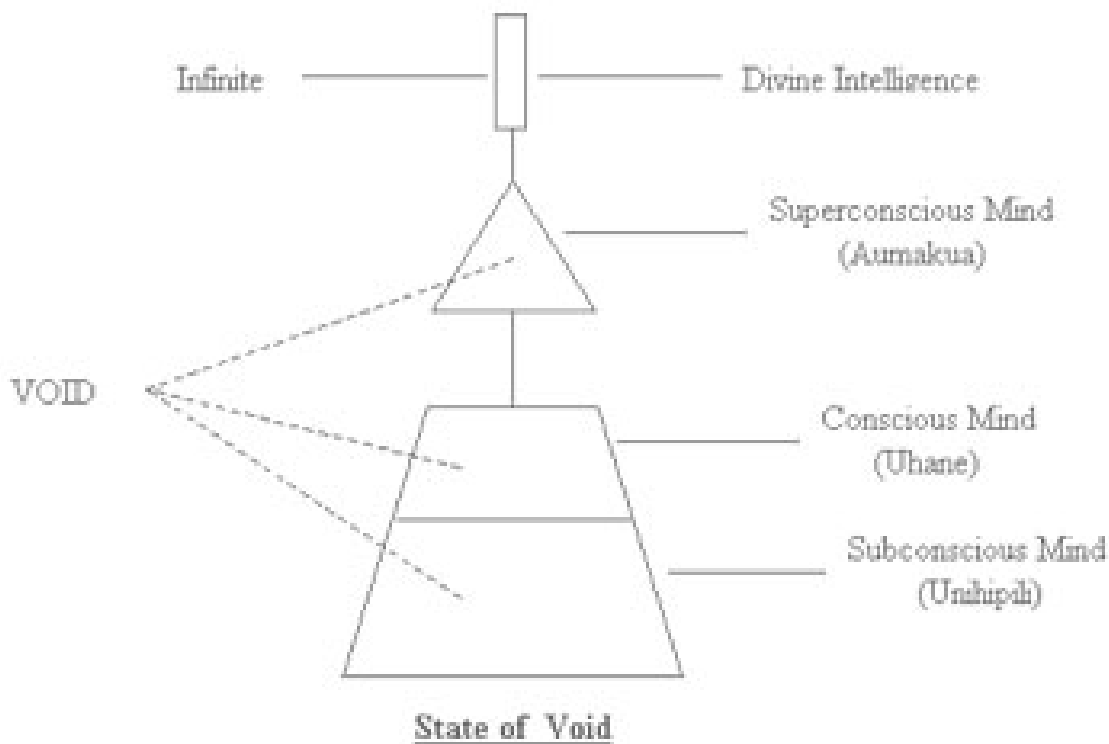
Poor Soul, the Center of my sinful earth,
(Thrall to) these rebel pow'rs that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay?
Shakespeare, Poet

12 March 2005

The Void is the foundation of Self Identity, of Mind, of the cosmos. It is the precursor state to the infusion of Inspirations from Divine Intelligence into the Subconscious Mind.

All that scientists know is the cosmos was spawned from nothing, and will return to the nothing from whence it came. The universe begins and ends with zero. Charles Seife, ZERO: The Biography of a Dangerous Idea

**Diagram I
Self Identity
State of Void**



Memories replaying displace the Void of Self Identity, precluding the manifestation of Inspirations. To remedy this displacement, to reestablish Self Identity, memories need to be transformed to void through transmutation by Divine Intelligence.

“CLEAN, erase, erase and find your own
Shangri-La. Where? Within yourself.”
Morrnah Nalamaku Simeona, Kahuna Lapa’au

Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,
Can be retentive to the strength of spirit.
William Shakespeare, Playwright

22 March 2005

Existence is a gift from Divine Intelligence. And the gift is given for the sole purpose of reestablishing Self Identity through problem solving. Self Identity Ho’oponopono is an updated version of an ancient Hawaiian problem solving process of repentance, forgiveness and transmutation.

Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive and you will be forgiven. Jesus as reported in Luke 6

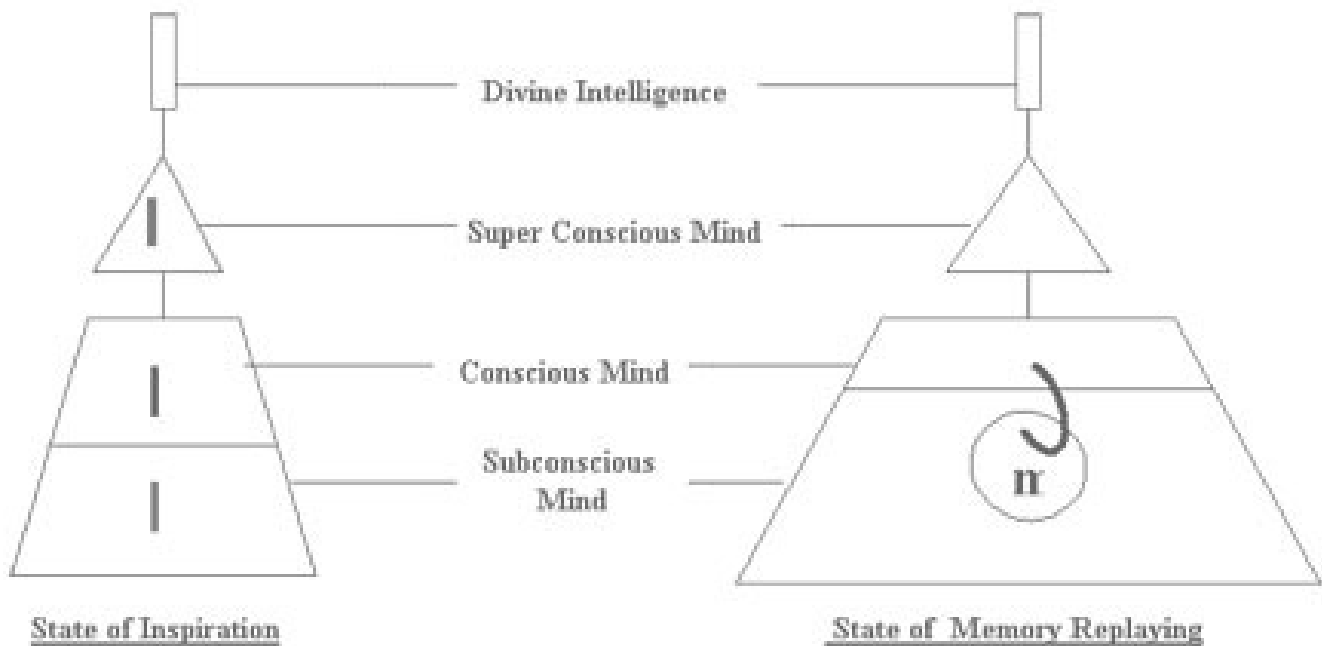
Ho’oponopono involves the full participation of each of the four members of Self Identity: Divine Intelligence, Super Conscious Mind, Conscious Mind and Subconscious Mind --working together as a unit of one. Each member has its unique part and function in problem solving memories replaying in the Subconscious Mind.

The Super Conscious Mind is memory free, unaffected by memories replaying in the Subconscious Mind. It is always one with Divine Intelligence. However Divine Intelligence moves so moves the Super Conscious Mind.

Self Identity operates by Inspiration and memory. Only one of them, either memory or Inspiration, can be in command of the Subconscious Mind at any given moment. The Soul of Self Identity serves only one master at a time, usually memory the thorn instead of Inspiration the rose.

Diagram 2
Self Identity
State of Inspiration

Diagram 3
Self Identity
State of Memory Replaying



30 April 05

“I am the self consumer of my woes.”

John Clare, Poet

Void is the common ground, the equalizer, of all Self Identities, both “animate” and “inanimate.” It is the indestructible and timeless foundation of the entire cosmos seen and unseen.

We hold these truths to be self-evident, that all Men (all life forms) are created equal.....

Thomas Jefferson, Author Declaration of Independence

Memories replaying displace the common ground of Self Identity, taking the Soul of Mind away from its natural position of Void and Infinite. Although memories displace the Void, they cannot destroy it. How can nothing be destroyed?

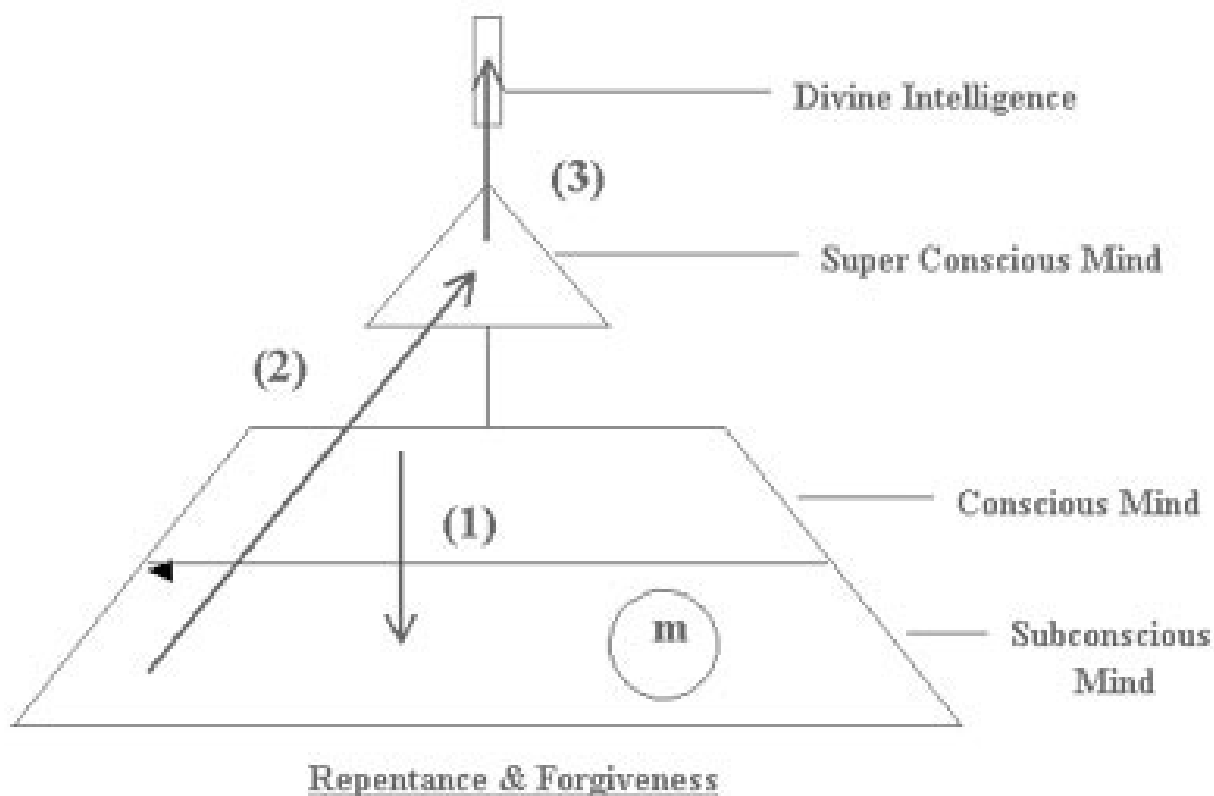
A house divided against its self cannot stand.

Abraham Lincoln, President of the United States

12 May 2005

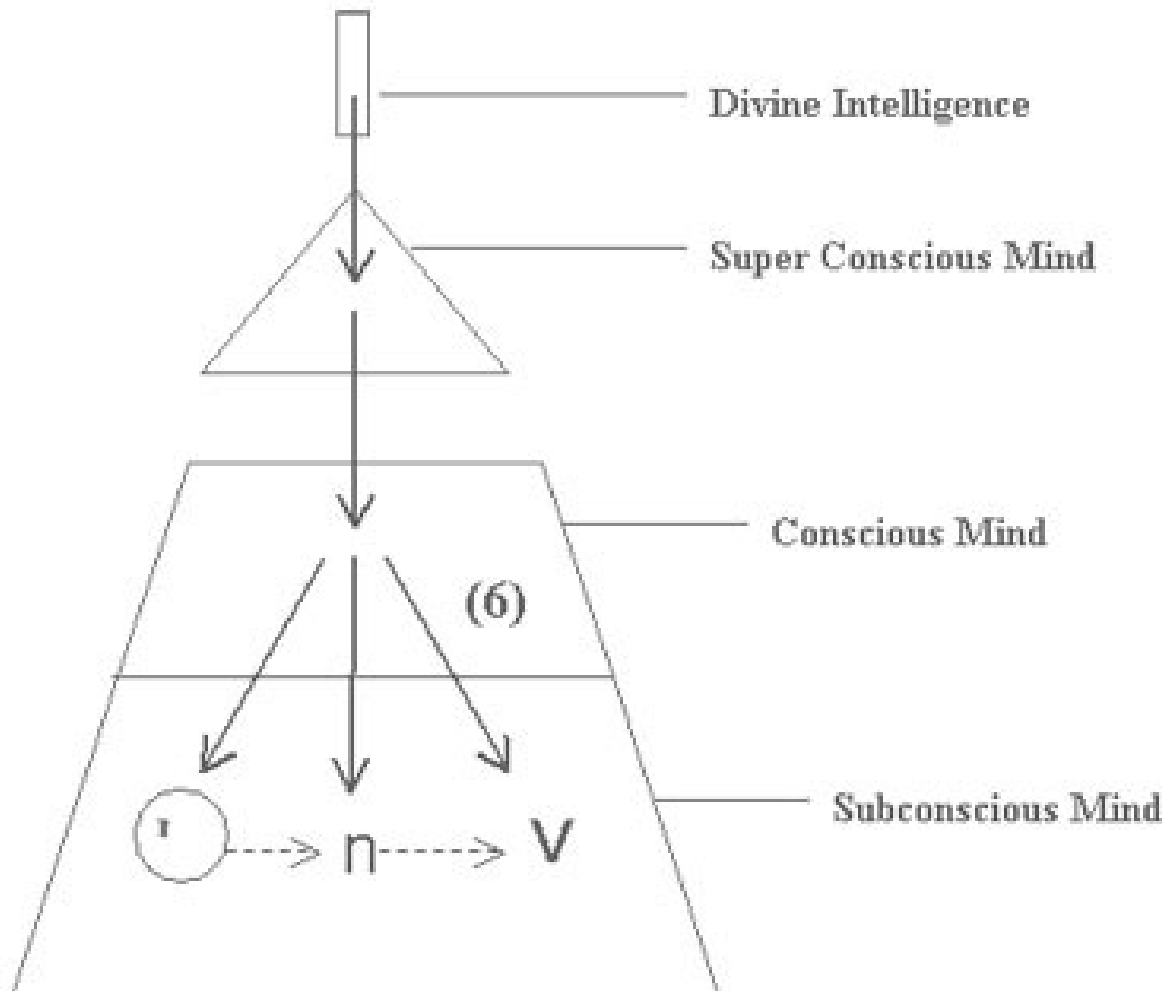
The Conscious Mind can initiate the Ho`oponopono process to release memories or it can engage them with blame and thinking.

Diagram 4
Self Identity Ho'oponopono
(Problem Solving)
Repentance & Forgiveness



1. Conscious Mind initiates the Ho'oponopono problem solving process, a petition to Divine Intelligence to transmute memories to void. It acknowledges that the problem is memories replaying in its Subconscious Mind. And that it is 100% responsible for them. The petition moves down from the Conscious Mind into the Subconscious Mind;
2. The down flow of the petition into the Subconscious Mind gently stirs memories for transmutation. The petition then moves up to the Super Conscious Mind from the Subconscious Mind, and
3. The Super Conscious Mind reviews the petition, making changes as appropriate. Because it is always in tune with Divine Intelligence, it has the capacity to review and make changes. The petition is then sent up to Divine Intelligence for final review and consideration.

Diagram 5
Self Identity Ho'oponopono
(Problem Solving)
Transmutation by Divine Intelligence



Transmutation by Divine Intelligence

4. After reviewing the petition sent up by the Super Conscious Mind, Divine Intelligence sends transmuting energy down into the Super Conscious Mind;
5. Transmuting energy then flows from the Super Conscious Mind down into the Conscious Mind;
6. And transmuting energy then flows down from the Conscious Mind into the

Subconscious Mind. The transmuted energy first neutralizes designated memories. The neutralized energies are then released into storage, leaving a void.

12 June 2005

Thinking and blame (See Graph 3) are memories replaying.

The Soul can be inspired by Divine Intelligence without knowing what the heck is going on. The only requirement for Inspiration, Divine creativity, is for Self Identity to be Self Identity. To be Self Identity requires incessant cleansing of memories.

Memories are constant companions of the Subconscious Mind. They never leave the Subconscious Mind to go on vacation. They never leave the Subconscious Mind to go into retirement. Memories never stop their incessant replaying!

The Man of Law's Tale

O sudden grief that ever art near neighbour
To worldly bliss! Sprinkled with bitterness
The ends of joy in all our earthly labour!
Grief occupies the goal to which we press.
For your own safety think it is no less,
And in your days of gladness bear in mind
The unknown evil forging on behind!

Geoffrey Chaucer, Canterbury Tales

To be done with memories once and for all, they must be cleansed to nothing once and for all.

It was in Iowa in 1971 that I fell head over heels in love for the second time. Dear M, our daughter, was born.

As I watched my wife care for M, I fell deeper and deeper in love with both of them. I had two wonderful people to love now.

After completing graduate school in Utah that summer, my wife and I had two choices to make: go home to Hawaii or to continue graduate training in Iowa.

As we began life in the Hawkeye State, two hurtles immediately confronted us. First, M never stopped crying when we brought home from the hospital!

Secondly, the worst winter of the century in Iowa history set in. Each morning for weeks on end I kicked the bottom inside of the front door of our apartment and hammered its edges with my hands to break the entombing ice on the other side.

Around her first year, blood stains showed up on M's blankets. Only now as I write this sentence, I realize that the constant crying was her reactions to the severe skin problem that was diagnosed later.

By age three, blood seeped continuously from cracks in the crooks of M's elbows and knees. Blood wept from cracks around the joints of her fingers and toes. Thick mantles of hard skin covered the inside of her arms and around her neck.

One day nine years later when M was about twelve, she, her sister and I were driving home. Suddenly I found myself turning the car around without conscious forethought, and headed in the direction of my office in Waikiki.

"Oh, you folks have come to visit me," Mornah said quietly as the three of us trooped into her office. As she shuffled papers on her desk, she looked up at M. "Did you want to ask me something?" she said softly.

M stretched out both arms revealing years of pain and grief etched in them up and down like Phoenician scrolls. "OK," came Mornah's reply, and she closed her eyes.

What was Mornah doing? The creator of Self Identity Ho'oponopono was doing Self Identity Ho'oponopono. A year later, thirteen years of bleeding, scaring, pain, grief and medications came to an end. Self Identity Ho'oponopono Student

5 May 2005

For Self Identity to be Self Identity moment to moment requires incessant Ho'oponopono. Like memories, incessant Ho'oponopono can never go on vacation. Incessant Ho'oponopono can never retire. Incessant Ho'oponopono can never sleep. Incessant Ho'oponopono can never stop as...

"...in your days of gladness bear in mind the unknown evil (memories replaying) forging on behind!"

30 June 2005

The purpose of life is to be Self Identity as Divinity created Self Identity in its exact likeness, Void and Infinite.

All life experiences are expressions of memories replaying and Inspirations. Depression, thinking, blame, poverty, hate, resentment and grief are "...fore bemoan moans," as Shakespeare noted in one of his Sonnets.

12 December 2005

Consciousness working alone is ignorant of Divine Intelligence's most precious gift: Self Identity. As such, it is ignorant of what a problem is. This ignorance results in ineffectual solving problem. Poor soul is left to incessant, needless grief for its entire existence. How sad.

The Conscious Mind needs to be awakened to the gift of Self Identity, "...wealth beyond all understanding."

Self Identity is indestructible and eternal as is its Creator, Divine Intelligence. The consequence of ignorance is the false reality of senseless and relentless poverty, disease, and war and death generation after generation.

24 December 2005

The physical is the expression of memories and Inspirations taking place in the Soul of Self Identity. Change the state of Self Identity and the state of the physical world changes.

Who's in charge...inspirations or memories replaying? The choice is in the hands of the Conscious Mind.

7 February 2006 (A Leap into 2006)

Here are four (4) Self Identity Ho'oponopono problem solving processes that can be applied to reestablish Self Identity through voiding memories replaying problems in the Subconscious Mind:

1. "I love you." When your Soul experiences memories replaying problems, say to them mentally or silently: "I love you dear memories. I am grateful for the opportunity to free all of you and me." "I love you" can be repeated quietly

again and again. Memories never go on vacation or retire unless you retire them. “I love you” can be used even if you are not conscious of problems. For example, it can be applied before engaging in any activity such as making or answering a telephone call or before getting into your car to go somewhere.

*Love your enemies, do good to those who hate you.
Jesus as reported by Luke: 6*

3. Blue Solar Water: Drinking lots of water is a wonderful problem solving practice, particularly if it is blue solar water. Get a blue glass container with a non-metallic Cover. Pour tap water into the container. Place the blue glass container either in the Sun or under an incandescent lamp (not a florescent lamp) for at least an hour. After the water is solarized, it can be used in several ways. Drink it. Cook with it. As a rinse after a bath or shower. Fruits and vegetables love being washed in blue solar water! As with “I love you” and “Thank you” processes, blue solar water voids memories replaying problems in the Subconscious Mind. So, drink away!

4. Strawberries and blueberries: These fruits void memories. They can be eaten fresh or dried. They can be consumed as jams, jellies and even syrup on ice cream!

27 December 2005 (A Leap Back Into 2005)

I got the idea a few months back of a talking glossary of the essential “characters” in Self Identity Ho’oponopono. You can get acquainted with each of them at your leisure.

1. Self Identity: I am Self Identity. I am composed of four elements: Divine Intelligence, Super Conscious Mind, Conscious Mind and Subconscious Mind. My foundation, Void and Infinite, is an exact replication of Divine Intelligence.

2. Divine Intelligence: I am Divine Intelligence. I am the Infinite. I create Self Identities and Inspirations. I transmute memories to void.

3. Super Conscious Mind: I am Super Conscious Mind. I oversee the Conscious and Subconscious Minds. I review and make appropriate changes in the Ho’oponopono petition to Divine Intelligence initiated by the Conscious Mind. I am unaffected by memories replaying in the Subconscious Mind. I am always one with Divine Creator.

4. Conscious Mind: I am Conscious Mind. I have the gift of choice. I can allow incessant memories to dictate experience for the Subconscious Mind and me or I can initiate the release of them through incessant Ho'oponopono. I can petition for directions from Divine Intelligence.
5. Subconscious Mind: I am Subconscious Mind. I am the storehouse for all of the accumulate memories from the beginning of creation. I am the place where experiences are experienced as memories replaying or as Inspirations. I am the place where the body and the world reside as memories replaying and as Inspirations. I am the place where problems live as memories reacting.
6. Void: I am Void. I am the foundation of Self Identity and the Cosmos. I am where Inspirations spring forth from Divine Intelligence, the Infinite. Memories replaying in the Subconscious Mind displace me but not destroy me, precluding the inflow of Inspirations from Divine Intelligence.
7. Infinite: I am Infinite, Divine Intelligence. Inspirations flow like fragile roses from me into the Void of Self Identity, easily displaced by the thorns of memories.
8. Inspiration: I am Inspiration. I am a creation of the Infinite, of Divine Intelligence. I manifest from the Void into the Subconscious Mind. I am experienced as a brand new occurrence.
9. Memory: I am memory. I am a record in the Subconscious Mind of a past experience. When triggered, I replay past experiences.
10. Problem: I am problem. I am a memory replaying a past experience again in the Subconscious Mind.
11. Experience: I am experience. I am the effect of memories replaying or Inspirations in the Subconscious Mind.
12. Operating System: I am the Operating System. I operate Self Identity with Void, Inspiration and Memory.
13. Ho'oponopono: I am Ho'oponopono. I am an ancient Hawaiian problem solving process updated for today's use by Mornah Nalamaku Simeona, Kahuna Lapa'au, recognized as a Living Treasure of Hawaii in 1983. I am composed of three elements: repentance, forgiveness and transmutation. I am a petition initiated by the Conscious Mind to Divine Intelligence to void memories to re- establish Self Identity. I begin in the Conscious Mind.

14. Repentance: I am repentance. I am the beginning of the Ho'oponopono process initiated by the Conscious Mind as a petition to Divine Intelligence to transmute memories to void. With me, the Conscious Mind acknowledges its responsibility for the memories replaying problems in its Subconscious Mind, having created, accepted and accumulated them.

15. Forgiveness: I am Forgiveness. Along with Repentance, I am a petition from the Conscious Mind to Divine Creator to transform memories in the Subconscious Mind to void. Not only is the Conscious Mind sorrowful, it is also asking Divine Intelligence for forgiveness.

16. Transmutation: I am Transmutation. Divine Intelligence uses me to neutralize

17. Wealth: I am Wealth. I am Self Identity.

18. Poverty: I am Poverty. I am memories replaying. I displace Self Identity, precluding the infusion of Inspirations from Divine Intelligence into the Subconscious Mind!

Before bringing this visit with you to an end, I would like to mention that reading this article satisfies the prerequisite of attending a Friday lecture if you are considering taking a Self Identity Ho'oponopono weekend class.

I wish you Peace beyond all understanding.

O Ka Maluhia no me oe.

Peace be with you,

Ihaleakala Hew Len, Ph.D.

<http://www.self-i-dentity-through-hooponopono.com/article9.htm>

【附錄七】病有六緣

《摩訶止觀八》曰：病有六緣

1. 四大不順
2. 飲食不節
3. 坐禪不調
4. 鬼神得便
5. 魔神相擾
6. 惡業所起

「惡業所起」者：

〈一〉殺起肝眼病

〈二〉盜起肺鼻病

〈三〉婬起腎耳病

〈四〉妄語起脾舌病

〈五〉酒起心口病

〈六〉犯五戒起五臟五根病

〈七〉持戒亦動業成病，人中輕報。此是業欲謝故病也。

業病多種，須細心尋檢，知病根源，然後用治。

貪瞋痴慢疑是一切病因。怨恨惱怒煩是一切病緣。

臟腑失調天地變異是一切病果。疾苦短命自然災禍是一切病報。

悲惱傷肺、怒火傷肝、煩恐壓力傷腎、恨傷心、怨傷脾胃。

惡念不善起災

貪起水災。瞋起火災。痴起風災。慢起地震。疑起山崩地陷、陸沉地陷。

仁義禮智信、五戒十善、六和、念佛，是一切病藥。

Appendix 7 : Six Causes of Illness

Part 8 of the *Mahā-sāmatha-vipaśyanā* states that there are six causes of illness:

1. disharmony of the four great elements;
2. improper diet;
3. improper practice of meditative concentration;
4. interference by ghosts and spirits;
5. disturbance by demons; and
6. consequence of evil deeds.

Illnesses caused by evil deeds are as follows:

1. killing leads to liver and eye disease;
2. stealing leads to lung and nose disease;
3. sexual misconduct leads to kidney and ear disease;
4. lying leads to spleen and tongue disease;
5. drinking alcohol leads to heart and mouth disease;
6. breaching the Five Precepts leads to diseases of the Five Viscera and the Five Sense Organs; and
7. observing the precepts leads to illness due to serious karmic misdeeds of the past. The illness is lighter retribution and a karmic reward.

There are many karmic illnesses. One must cautiously examine to determine the root cause of the illness and treat it.

Greed, anger, ignorance, arrogance and doubt are the causes of all illness. Resentment, hatred, annoyance, fury and vexation are the conditions for all illness.

Imbalances among the viscera and bowels and environmental changes are the results of all illness. The sufferings of illness, short life and natural disasters are the retributions of all illness.

Sadness and annoyance injure the lungs, fury injures the liver, vexation, fear and stress injure the kidneys, hatred injures the heart, and resentment injures the spleen and stomach.

Evil thoughts lead to disasters.

Greed causes water disasters. Hatred causes fire disasters. Ignorance causes tornados. Arrogance causes earthquakes. Doubt causes landslides, subsidence and submergence of land.

The panacea for all illnesses is: benevolence, righteousness, propriety, wisdom, trustworthiness, the Five Precepts, the Ten Virtuous Karmas, the Six Principles of Harmony, and mindfulness of the Buddha.

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原文作者：Joe Vitale、Ihaleakala Hew Len, PhD.

譯者：宋馨蓉

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四、《內在小孩：在荷歐波諾波諾中遇見真正的自己》

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Chinese web site : <http://hooonopono-asia.org/tw/>
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