Colleman de la time de la tima de

2001年12月 December 2001 NO.108



健康 Health 专出蓝色悲情谷~憂鬱症 Walk out from blue valley of sorrow ~Melancholia

箭大節

修行人的身心指南 The Body and Soul Gude For Cultivator

靜坐 Meditation 靜坐如何修習慈心觀 How to practice loving kindness meditation

成功公式 The formula of success 印度聖雄 ~ 日地 家 和和和本 不 Gandhi

經典 Sutra 大般若經講記 Lectures on the Maha-Prajna-Sutra 較量功德品 Comparing the merits

TAM.PO-SH



於逆境中自強 、於大難中重生的啟示之作

「運用了很多現代化的科技,來表現一般傳統戲劇所無法呈現的動態畫面效果」 ~ 澳洲 大紀元時報

日本、馬來西亞、新加坡、澳洲、紐西蘭等國熱烈巡演

「曲折起伏的劇情和強大的戲劇張力,讓觀眾融入劇情而渾然忘我」 ~ 紐西蘭 先驅戰

「唐三藏逆境自強,不為艱辛的勇氣和視野,

對照香港當下,別有一番啟示」

~ 香港 東方日報

佳評如潮

金色蓮花表演坊(來自台灣的高水平劇團) Golden Lotus Theatre (from Taiwan)

語演出 中英字幕 In Mandarin with Chinese & English subtitl



月香港演出

唐三藏話劇

日期:2001年12月30、31日(星期日、一) 時間:晚上7時30分 地點:香港文化中心大劇院 載譽重演特別優惠價: \$80,\$120,\$220,\$300,\$380(VIP) 門票將於11月28日在城市電腦售票網發售 售票電話:27349009 2781 2433 2781 2099 信用卡電話語票:2111 5999 細上訂要: mmg urbits group by 網上訂票: www.urbtix.gov.hk

Senior citizens and full-time students discount : 20% off Group booking discount : 10% off

Patrons can only receive one type of discount and they cannot be combined 香港訂票電話:(852)2781-2433、2781-2099、2781-1372 澳門訂票電話:(853)370634 6607541 (不方便取票可專人送票

·月澳門演出 世界和平演唱會 日期:2002年1月17日(星期四) 時間:晚上8時

地點:澳門文化中心綜合劇院 敦煌美舞 日期:2002年1月18,19日(星期五,六) 時間:晚上8時 地點:澳門文化中心綜合劇院 唐三藏話劇

日期:2002年1月20日(星期日) 時間:晚上8時 地點:澳門文化中心綜合劇院 詳情請洽:(853)6607541 (852)27812433,27812099,27811372

二月澳門演出 世界和平演唱會

話 豦

涯

井

日期:2001年12月23日(星期日) 時間:下午2:30時 時間 地點:澳門文化中心綜合劇院

三藏話劇

日期:2001年12月23日(星期日) 時間:晚上8時 地點:澳門文化中心綜合劇院 詳情請洽:(853)370634 660-7541 (852)27812433,27812099,27811372

節目網址 http://tripitaka.2u.com.tw *長者及全日制學生:享有8折優惠 *團體購票優惠(10人以上):9折 每張門票只可享用其中一項優惠計劃



離塑/黃映蒲 創意/雪雲

降龍尊者

封面意境

羅漢,梵名Arhat,是阿羅漢的簡稱。有殺賊、應供、無生意思。是佛陀得道弟子修證最高的果位。 羅漢者皆身心六根清淨,無明煩惱已斷(殺賊)。已了脫生死,證入涅槃(無生)。堪受諸人天 尊敬供養(應供)。於壽命未盡前,仍住世間梵行少欲,戒德清淨,隨緣教化度眾。而降龍尊者, 十八羅漢的第十七位,即是「迦葉尊者」,他是在清朝由乾隆皇帝欽定的。據《法住記》說,羅 漢是佛陀的十六位大弟子,佛命他們常駐人間普渡眾生。

Expression on the cover:

Arhat, the meaning of arhat is to kill thief, be offered, and without birth. Arhat is the highest fruit of Buddha's disciples. Arhats are all free from human desire and passions, and without any vexation (killing thief). They have been no birth and death, and reach nirvana (without birth). They are worth to be supported by human and heaven. Before ending of life, they still live in the world by Buddhist path, little desire, and fully keeping commandment to teach and save beings with relation. Master subduing-dragon is the seventeenth arhat, namely master Jiaye which is made by Gan-long emperor's order. According to "recorder of dharma residing", arhats are sixteen disciples of Buddha, and always live in the world to save beings by Buddha's order.

1993年創刊

2001年革新號

本刊名稱出自:

大般若經 緣起品

執此千莖 金色蓮花 以寄世尊 而爲佛事 還散上方殘伽沙等諸佛世界 佛神力故,令此蓮花遍諸佛土 諸花臺中各有化佛,结跏趺坐 爲諸菩薩說太般若波羅蜜多相應え法 有情聞者必得無上正等菩提

The Magazine was named after the Sutra :

Chapter of Origin on Maha-Prajna-Sutra

Offering the Golden Lotus of thousand stems to the Buddha for spreading the Buddha-Dharma. And then spreading the Golden Lotus to the worlds of other Buddha that is in the upper direction and far away from the world we live. Because of the power of the Buddha, this Golden Lotus is spreading to the worlds of all Buddha, and there is a Buddha born and sit in each of the platform of the Golden Lotus. These Buddha are addressing the Dharma of the Maha Prajna. All the beings that hear the address will definitely become a Buddha. 創辦人暨總編輯\郭韻玲

(Founder & Editor-in-Chief/ Kuo Yun-ling)
顧 問 \ 朱靜珍(Advisor/ Chu Ching-jen)
總企劃 \ 周玉卿(Director/ Chou Yu-ching)
發行人 \ 鄭鴻祺(Publisher/ Cheng Hung-chi)
編輯部(EDITORIAL DEPARTMENT)
主 編 \ 黃連盛(Chief Editor/Huang Lian-Sheng)
副主編 \ 許瓊丹、賴信仲

(Vice Chief Editor/Hsu Chiung-Tan, Lai Hsin-Chung)
美 編 \ 鄭秉忠、波爾(Art Design/Cheng Ping-Chung,Paul)
影音編輯 \ 邱炳煌、黃連春、黃正宗(Chief Editor/ Chiu Ping-Hung, Huang Lien-Chun, Huang Cheng-Tsung)
金色蓮花全球資訊網(Golden Lotus World Wild Web)
網路執行監督 \ 彭維廷
 (Web Executive Supervisor/Peng Wei-Ting)

■管理部(MANAGING DEPARTMENT) 總務組 \ 郭曉蓮(General Affairs Division/Kuo Hsiao-Lien) 人事室\李初春(Personal Division/Li Nancy) 秘書室 \ 蔡素玉(Secretary Division/Tsai Su-Yu) 活動組\徐美齡(Activity Division/ Hsu Mei-Ling) 國際發言人 \ 陳守強(International Spokenman) (International Spokenman/ Chen Shou-Chiang) 國際主筆\石連柱 (International Writer/Shih Lian-Juh) 人力規劃組組長 \ 釋如空 (Man Power Planing Leader/Shih Ju-Kung) 公關組組長 \ 陳子軒(Leader/ Chen Tzu-Shuan) 行政秘書\彭敏華(Administrative Secretary\Peng Min-Hua) 課程組 \ (Course Division) 周育正、吳燕娟(Chou Yu-Cheng,Wu Yen-Chung) 倉儲組\(Storehouse Division) 組長 \ 陳子帆(Leader/ Chen Tzu-Fan) 組員 \ 賴明鑑、毛志宏(Lai Ming-Jian, Mao Chin-Hung) 服務組\(Service Division) 台灣服務處\賴秀旻、魏月琴 (Taiwan/ Lai Xiu-Min, Wei Yue-qin) 馬來西亞服務處 \ 陳麗陵、陳麗敏 (Malaysia/Chen Li-Ling, Chen Li-Mien) 紐西蘭服務處 \ 陳子軒 (New Zealand/Chen Tzu-Shuan) 新加坡服務處\姚曉鈺(Singapore/Yao Hsiao-Yu) 澳門服務處\吳燕玲(Macao/Wu Yen-Ling) 香港服務處 \ 艾瑞克(Hong Kong/Eric) 天境組(Environmental Division) 組長 \ 廖銘義 (Leader/Liao Ming-Yi) 協力人員\彭淑華、廖詹秀卿、李秋華、梁錦雲、 (Staff/Perng Shur-huar, Liao Chan hsiu-Ching, Lee Chiu-Hua Liang Chin-Yun) 夢土組(Dream Land Division) 組長\張志向(Leader / Li Chu-Sheng)

組員 \ 李初升、廖美慧、駱麗娟、陳麗卿、李秋鴻、陳寶蓮 (Staff / Li Chu- Sheng,Liao Mei-Hui,Lo Li-Chuan,Chen Li-Ching, Lee Chiu-Hung,Chen Pao-Lien))

修行人的生活指南 LIFE GUIDE FOR CULTIVATOR

重 訪 專訪洞簫大師—譚寶碩 **INTERVIEW INTERVIEWING MASTER DONGXIAO -- TAM, PO-SHEK** 12 清心小語 WORDS OF CLARITY 知 見 來自山谷的歌聲 THE SONG OF THE VALLEY 14 **RIGHT VIEW** 我是這樣想的 THIS IS WHAT I THINK 16 對治二十一世紀三大病症之二 走出藍色悲情谷 18 **DEALING WITH THE 3 ILLNESSES OF THE 21ST CENTURY** WALK OUT FROM BLUE VALLEY OF SORROW HEALTH 整體健康醫療 HOLISTIC HEALTH 24 新 知 全球佛教報導 BUDDHISM IN THE WORLD **NEW KNOWLEDGE** 時事大解碼 **DECODING NEWS** 成功公式 印度聖雄-甘地 THE FORMULA INDIA'S MAHATMA -- GANDHI **OF SUCCESS** 漫 書 妙善公主 PRINCESS MIAO-SHAN CARICATURE 戲 劇 玄奘大師 (十三、十四) DRAMA **MASTER XUAN-ZANG (13.14)** 素<u>食攻略</u> 56 來一客美味素食~港式荷煲羅漢齋 VEGETARIAN HONG KONG LOTUS COOKED COM-STRATEGY PLEX VEGETABLES





■表演坊

領銜 \ 蔡承訓(Leader/Tsai Cheng-Hsun) 舞台監督 \ 維廷(Stage Supervisor/Wei-Ping) 副舞台監督 \ 美智(Vice Stage Supervisor/Mei-chih) 舞台設計 \ 王秀珍(Stage Design /Wang Hsiu-Chen) 道具執行\彭庭光(Props Executive/Peng Ting-Kuan) 服裝執行\林靜芳、穆少萍 (Csutom Executive/Lin Ching-Fang, Mu Shao-Ping) 音效\傅仁勤、陳振國(Sound Effects/Fu Jen-Chun, Chen

Cheng-Kuo) 布幕執行 \ 蔡定彦、廖銘祥

(Scene Executive/Tsai Dinh-Yuan,Liao Ming-Shiang)

學習組、彭聖芬、鄭博文、彭聖晏、陳偉勳、謝睿達、 謝婕瑩、賴柏良、毛柏森、毛柏崴、廖如心、丁思寧 (Learner/Peng Sheng-Fen, Cheng Po-Wen, Peng Sheng-Yen, Chen Wei-Hsun, Shie Rrei-Da, Shie Jie-Yin, Lia Po-Liang, Mao Bo-Sen, Mao Bo-Wei, Chen Yi-Hsuan Liao Ruh-Sin, Ting Szu- Ning)

本雜誌在台灣新學友(Senseio)、金石堂文化廣場(Kingstone)、 誠品書店(Eslite)、何嘉仁書店(Hess)有售。

■北部流通處(Resaled in North Taiwan): 1.佛教文物(Agent of Buddhism Articles) \ 光華堂(Guang-Hwa) 傳徹(Chawn-Cheh) 菩薩書院(vaBodhisatt) 上德(Shang-Der) 菩提園(Bodhi-Garden) 妙甚(Miaw-Shenn) 圓光文物(Yuan-Guang)

襌之鼎(Charn-Jy-Diiang) 妙莊嚴(Miaw-Juang-Yan) 梵音佛學(Buddhist-Sound) 觀自在(Guan-Tzyh-Tzai) 聖因(Shenn-Ing)

2.書局(Bookstore)\ 寶之林(The Tree of Treasure) 上揚(Shang-Yang) 文興(Wen-Shing) 輔大(Fuu-Dah) 遠大(Yeuan-Dah) 天美(Tian-Meei) 大成堂(Dah-Cherng-Tarng) 金池堂(King-Chyr-) 一全(I-Chyuan) 永業(Yeong-Yeh)

淨光(Jing-Guan)

3.素食館(Vegetarian Restaurant)、茶藝館(Tea Shop): 佛緣(Cause of Buddha)(台北)

4.超商(Supermarket)\媽咪超商(Mami Supermarket)、千水超商 (Chan-Shuve Supermarket)

■中部流通處(Resaled Store in Middle Taiwan): 台中Taichung:常慈(Jang-Tsyr) 尙圓堂(Shang-Yuang) 金應行(King-Ying-Harn) 承德(Cherng-Der) ■南部流通處(Resaled Stores in South Taiwan): 鳳山 Fan-Sheng:隨雲(Shyue-Yuan)

■全省直銷商(Distribution agent in Taiwan): 1.北部直銷商(Agent in North Taiwan): 杏華 Shing-Hwa(02-27383970) 太極 Tai-Chi(02-27008637) 漢學 Hann-Shyue(02-25317746) 聯創Lian-Chuang(02-23415963) 聚書園 Jiuh-Shu-Garden(02-27610641) 豐羽 Feng-Yeu(02-29293818) 名欣 Ming-shin(02-27598115) 臨豪Lin-Haur(02-32964127) 立昇Lih-Shenn(03-4373288)

2.中部直銷商(Agentin Middle Taiwan): 漢麟 Hann-Lin(04-3271366) 3.南部直銷商(Agent in South Taiwan):

- 巨柏Jiuh-Bor(05-2310370) 德聯 Der-Lian(05-5573646) 開元 Kai-Yuan(06-2389888) 紫藤 Purple-Vine(07-3319707)
- ■全省大專院校經銷商(Distribution Agent in 史丹佛 stanford(02-22798937)

■國外經銷(Oversea Agent) 北美地區(North America):

紐約世界書局 New York world Bookstore

洛杉磯世界日報圖書部 Los Angle World

Daily(323)267-6972

舊金山世界書局 San Francisco World

Bookstore(650)259-2063 新加坡(Singapore):

光明坊 Awarencess Enterprise Pte Ltd (65-553-1915) 禪韻 Chan Yun Buddhist Handicrafts & Trading(65-748-3242) 善慧佛教文物與服務中心 Tsien Hui Buddhist Handicrafts & Service Centre(3344823) 金影(佛緣度)公司 Shadow Golden Buddha Manufacturing(5619875) 聚寶軒風水用品中心(3531731)

慈航中西健康素食 Ci Hang Western & Chinese Vegetarian Fast Food(7471229) 德林 De Lin Buddhist Artifacts Center (65-336-9680) 康寶樂齋料中心 kang Bao Lek Ve etarian Centre(65-787-9311) 菩提迦耶(佛)書局 Bodhigaya Bookshon Rtealtd (65-339-1143) 長青佛教文化服務社 Evergreen B ture Service (65-220-6 新加坡佛教青年弘法團圖書館 Singapore Buddhist Youth Mission

香港九龍(Hong Kong): 結佛緣佛教流通處

覺知佛教文物社 Sound of Dhamma (852)2 佛哲書舍(852)23918143 香港九龍旺角洗衣谷 馬來西亞(Malaysia)吉隆坡地區(Kuala 淨心書坊 Jing Xin Book Centre (603-20 文殊書局 Pusat Buku Mangusri (603-2019473) 菩提書局 Bodhi Book Centre (603-2387185) 白屋書局 White House Book Centre (603-2327412)

tor Bookstores (6 2066288) Thailand Bangk 泰國曼谷

支火鍋城 Kwan 曼谷集成圖書公司 Chi Senal Ba

() 金色蓮花

Golden Lotus 台灣總部 \ 台北市南京東路四段 21 2F, No.21, Sec.4, Nan-King E. TEL:886-2-2712-3021 FAX:886-2 郵政劃撥帳號 \ 17029118 金色蓮花 網址 \ http://www.glotus. E-mail: glotus@ms2.hine 新加坡分社\26,Cairnhil 澳洲分社\ 28/533 Kent 紐西蘭分社\ 2/18 Windmi 馬來西亞分社\ 25-3, Jalan

製版印刷\欣佑彩色製版印刷 Pate Making & Printing 國內經銷\台灣英文雜誌社將 Dosmestic Distribution Formosan Magazine Press Co. 台北市延平南路 189 號 5F TEL:886-2-2361-2151 定價\每本110元 行政院新聞局登記證書 中華郵政北台字第4626號執照

修行人的生活指南 LIFE GUIDE FOR CULTIVATOR

68 靜坐典籍研討 - 修習止觀坐禪法要(天台小觀)
 DISCUSSING BOOKS RELATING MEDITATION
 CULTIVATING MEDITATIVE TRICK BY ONAL
 78 清心靜坐 105 問
 MEDITATION QUESTION 105

74 瑜伽體位法 瑜伽身印與後視式 ASANAS - YOGA BODY SEAL AND BACK-LOOK POSE

80 紅塵心蓮 THE VIEWPOINT OF THE HEART
 84 獅城雋永 MEANINGFUL SINGAPORE
 92 心靈傳真 HEART FAX

98 佛心中的寶藏(一) THE TREASURE IN MIND(1)

> 106 重生的理念 THE IDEAL OF REBIRTH

108 善解人意 UNDERSTAND OTHER'S MIND WELL

> 112 觀星 GAZING AT STARS

114 金剛經 Vajra-Prajna-Paramita Sutra
 118 大般若經講記
 LECTURES ON THE MAHA-PRAJNA-SUTRA
 COMPARING THE MERITS

廣告索引

大藏 6-7 丙戊 43 帝王香 67 TRG SCHOOL,五福,文文瑞記,伊甸園,仁婷 91 玉玲瓏 105 善福 111 隆隆 117 緣之軒 - 封底

12







靜

MEDITATION

運

生活雅士

NOVEL

ELEGANT

EXERCISE

쑤

動

經典

AN ESSAY ON THE MIND

心靈小品

SUTRA

今 INTERVIEWING MASTER DONGXIAD TAM, PO-SHEK 訪 洞簫大師譚寶碩



金色蓮花

《臥虎藏龍》是奧斯卡的世界級作品,也有香港 藝術家參與,可見香港也是臥虎藏龍之地,有許 多的高人雅士,洞簫國寶譚寶碩老師就是其中一 位,這次有一個很好的機緣能夠專訪譚老師,談 談他融合禪修與藝術的心得。

"Crouching tiger" is worthy of Oscar world works, for Hong Kong itself is crouching tiger with many super master, and teacher TAM, PO-SHEK is one of them. The good chance to visit teacher Tam to realize his combination of meditative practice and art achievement.

文/無期 譯/雪雲 版面創意/Jones 完稿/jones Article/Wuqi Translator/Sheuh-yun Art/Jones Layout/jones 一進到譚老師的家,第一個 印象就是「藝術家庭」,莊嚴 的佛像、古色古香的傢俱、 一幅木刻的書法,讓人一時 之間就走進了藝術家的殿 堂。藝術家一般給人的感覺 是豪放不拘、或不修邊幅, 但是譚老師卻溫文儒雅、氣 定神閒,因為他是一位禪修 的藝術家。



The first impressions when en-

tering his home is "art family". The solemn Buddha figure, the antique furniture, and one woodcarved penmanship let us enter artist's palace. The normal feeling for artist is vigorous, unrestrained

and unkempt, but teacher Tam is gentle and cultivated and easy for he is one artist with meditative practice.



洞簫才子。o。o Dongxiao wit

譚老師的書法有數十年的功力,除了用在藝術品上,還常常為慈善團 體揮毫贈寶,他的文章也常常出現在佛學月刊和報紙的專欄,國樂更是 譚老師所專長,舉凡古箏、古琴、笙、笛和洞簫,尤其是洞簫堪稱一 絕,他的洞簫房中,各式各樣的洞簫都是出自於他雙手的結晶,每一支 洞簫都是那麼完美的藝術品,有些刻著名言、有些刻上佛像,誠如他所 言,用佛法來莊嚴每一支洞簫。

Teacher Tam has learned penmanship for over ten years. In addition to artistic production, he always offers his penmanship to charity community. His writings

are always published on Buddhism monthly and special column of newspaper. Chinese musical instruments are teacher Tam's specialty, such as Chinese zither, Chinese plucked-zither, sheng (reed pipe wind instrument), bamboo flute and dongxiao, and dongxiao is his special skill. In his dongxiao's room, various dongxiaos are made by his hands. Each dongxiao is so a perfect artistic production, some carved well-known sayings and Buddhist status. Exactly as he said, to sublime each dongxiaos by Buddha dharma.



在這些洞簫中最引人注目的是一支 「中國史上最大的洞簫」,這是一支 長約三公尺的完美作品,上面有中外 三百位名人的簽名,還有佛經和佛像 的雕像,不僅是恢宏博大,更是精雕 細琢,真是國寶級的上上之作。

The most noticeable one of these dongxiaos is the biggest one in Chinese history. The length of the perfect dongxiao is about 3m, and 300 world notables signing on it, still having Buddha sutra and Buddhist status carved on it. It is really the supreme national treasure not only broad and profound but also exquisitely carved.

A meditative practice gentleman

譚老師表示之所以會在洞簫上一門專入,是因為洞簫的深沉,他認為深入內心的震動, 才能體會真正的禪機。他吃全素,每天打坐二小時,漸漸體會出禪的隨緣自在,多年的修 行讓他思惟更單純、集中,所以也更有深度,這些體驗讓他有泉源不斷的創作靈感,輕鬆 和專注讓他每天都很快樂,同時也改進了與人之間的關係。沒有了分別心、放下了執著, 就體會出眾生平等,以前看不慣的人現在可以接納,心胸慢慢擴大,每一個人都變成了自 己的朋友,這種自在暢懷我們可以從他臉上發現。

Teacher Tam express that he choose dongxiao to be engrossed in for dongxiao's profound. He considers that inner heart's vibration can realize ?? the real Buddhist allegoric words. He is a vegetarian and to sit in meditation two hours every day, then gradually realizing ease and by cause of meditation. Cultivating many years made his thought more purity and concentration and even more deep. These experiences let his thinking source unceasingly produce creating inspiration. Ease and concentration let him joy every day as well as improve



et him realize all living and gradually broadens

relationship. Without discrimination and laying down persistence let him realize all living creatures equal. He accept the people who can't be accepted before, and gradually broadens his mind. Every one has become his friends. And we can find his ease from his face.

Vimalakirtis compassionate path 維摩詰的悲行

為了讓大眾可從音樂體會佛法的真理, 他曾製作了一「維摩詰」的專輯,從一次下 雨的經驗,讓他找到「天女散花」的創作靈 感,用都市的各種塵囂之聲襯托出「火中 生蓮」的意旨,用古典的樂曲表現出「水中 蓮」的出污泥而不染,整張專輯表現出維 摩詰居士慈悲愛眾生的菩薩願力。

「佛法昇華了藝術,藝術美化了佛法」, 藝術與佛法的珠聯璧和,我們從譚老師身 上找到了,藝術可以讓佛法更加璀燦,而



佛法更能讓藝術更有深度,譚老師更是証明了這點,尤其是自己得到佛法的滋長,還能分享給大眾,更是一位菩薩的行徑。藝術弘法似乎已是時代的潮流,菩薩道的一大利器。

He has ever composed one album, "Vimalakirti" for people can realize the truth of Buddha dharma. One raining experience let him get the creating inspiration of "fairy spread flower". Using various hubbub sound of city to display the meaning of "growing lotus out of the fire". Using classical music to show "underwater lotus" growing from mud but not contaminated. This album express Vimalakirti Bodhisattva wish to love all beings with mercy and compassion.

"Buddha dharma promote art, and art beautify Buddha dharma", we find out the perfect pair of art and Buddha dharma from teacher Tam. Teacher Tam even prove that art makes Buddha dharma more brilliant, and Buddha dharma makes art more deep. Especially, he obtains Buddhist benefit and enjoy with other people, which is a Bodhisattva behavior. Spread dharma by art seems to be nowadays trend and a good tool for Bodhisattva path.

曾經帶給別人的痛苦 都將一五一十的回到自己的身上 一個人如是 一個國家也是一樣啊!

Pain caused to others will find its way back to oneself As it applies to a person It equally applies to a nation.

有愛無恐懼

With love, there is no fear.

文/般若居士 譯/Rick 版面創意/秉忠 完稿/Jones Article/Prajna Translator/Rick Art/Jones Layout/Jones

即使有一天我們的形體 消失了 只要愛 不滅 便是永恆

Even one day, our body are disappeared Only love does not go out this is eternity.

Words of



知

來自山谷的歌聲	苦	文/周玉卿(金色蓮花表演坊導演)譯/義憲 版面創意/ 忠文/周玉卿(金色蓮花表演坊導演)譯/義憲 版面創意/ 忠和耽 中 你 沉 膳 了 啊 來 未
14	鄉	◎ 完稿/jones eatre) Translator/ Art/Jones Layout/jones

要勇敢地去追求眞理眞相 莫再耽溺黑暗與苦痛之中 生命中有冥冥然 牽引你走向解脫之道 莫再沉淪 宜解開心中的結 就此了脫生死 醒醒啊 快起來 迎向未來 To pursue the truths and facts bravely,

never indulge in darkness and pain.

There are some hints in your life,

direct you to path of free. Never repeat the situations again,

we should unlock the ties of

our minds

to free the transmigration of life and death. Wake up, get up quickly, and face the future.

THE SONG OF THE VALLEY

我是這樣想的 THIS IS WHAT I THINK

文·圖/蔡承訓 譯/義憲 版面創意/忠 完稿/jones Text·Picture/Tsai Cheng-Shune Translator/Rick Art/Jones Layout/jones

> 當一個人犯錯時 最重要的就是 認知自己的錯有多麼的感 近且深深的確含 自己的意行有多麼的傷害刻本 而如果能真正的了解 自己的錯是多麼的傷太

永不再犯

Justice

As one people makes mistake The most important thing is To understand totally how evil your fault is, and if you could realize really how serious it would hurt others, you would not make the same mistake again, never again



Walk out from blue valley of sorrow

對治 21 世紀三大病症系列 ~ 憂鬱症(二)

Dealing with the 3 Illnesses of the 21st Century ~ Melancholia(2)

文 / 無期 (兒童心理諮詢老師) 譯 /David 版面創意 /Jack 完稿 /Jack Article/Wu-Qi(Children Psychology Teacher) Translator/David Art/Jack Layout/Jack

19

<續上期>

治 療

一、世間療法:

1、飲食療法:

◎維他命C:維他命C不足和憂鬱症很有關 係,芥藍菜、花菜、高麗菜、蘋果汁、檸 檬、甜椒、青椒、番石榴、檸檬、蕃茄等都 含有豐富的維他命C。

◎生物素(biotin):不足會導致憂鬱症, 此營養素存在於黃豆、全麥麵粉中。

◎維他命 B12:缺乏易引起憂鬱症,鮮奶中 有豐富的維他命 B12。

◎葉酸:葉酸缺乏也會造成憂鬱症,如木 瓜、腰果、芥藍菜等。

◎避免食用飽和脂肪酸食物:如牛油、豬油、奶油、花生油等

◎避免食用含咖啡因與太甜的食物。

2、陽光及運動:

多接受陽光與運動對於憂鬱病人的效果不 錯;多活動活動身體,可使心情得到放鬆作 用;日光及明亮的光線似乎能啟動一種腦部 荷爾蒙稱 melatonin(由松果腺分泌),此荷 爾蒙的部分作用即是預防憂鬱。在天氣陰暗 的日子裡,最好待在燈火通明的室內。研究 顯示,接受2小時的晨光對消除憂鬱很有幫 助。

3、心理療法:

但是根據醫學研究顯示,僅僅用藥物來幫助控制憂鬱情緒並不完全足夠,大約只對三分之二的人有效.因為抗憂鬱劑主要在幫助恢復重要的「生理功能」,如吃和睡等,對「改善情緒」和「重建自信」的幫助不大。即使曾按時服用醫師處方開立的藥物,憂鬱症 痊癒後又再復發的比例也高達 2/3 之多。所以給予患者心理的支持、關懷,並協助患者 瞭解自己,如此療效比較長久。

Treatment

I. Treatment around the world:

1. Diet treatment:

◎ Vitamin C: Lacking of Vitamin C is strongly related to melancholia. Chinese broccoli, cauliflower, cabbage, apple juice, lemon, red bell pepper, green bell pepper, guava, and tomato have rich Vitamin C.

© Biotin: Will cause melancholia if not enough. This nutrition is in soybean and whole-wheat flour.

© Vitamin B12: Lacking of Vitamin B12 will cause melancholia. Milk has rich Vitamin B12.

© Folic acid: Lacking of folic acid will also cause melancholia. It is in papaya, cashew nuts, Chinese broccoli, etc.

Preventing to take food with saturated fat, like butter, lard, cream, peanut oil, and etc.
Preventing to eat food with caffeine or food that is way too sweet.

2. Sunlight and sports:

Getting more sunlight and doing more sports are good to patients. To do more sports can relax one's mind. Sunlight and bright light seem to be able to start the creating melatonin, and a part of melatonin works to prevent melancholia. When it's cloudy day, it's better staying in a bright house. Researches show that getting sunlight for 2 hours helps a lot in curing melancholia.

3. Psychological treatment:

However, according to the medical researches, using only medicines to help controlling melancholia is not enough because

二、 佛法的療法:

「心病還需心藥醫,解鈴仍需繫鈴人」,佛 法重的是心法,萬法唯心,當然憂鬱症也是 心造成的,會得憂鬱症的人一定是有太多顛 倒妄想,和過度關心自己的人,佛法有藥方 可以治好憂鬱症,我們且從憂鬱症的幾個得 病原因來找出佛法的藥方:

 1、用「因果療法」對治「遺傳因素」、「生 理因素」:種如是因,得如是果,有憂鬱遺 傳因子的人一定要深信因果,如果曾經在前 世壓迫很多人、虐待很多生靈,讓他們很憂 鬱,那今生得到憂鬱症是因果平衡,不然為 什麼十個男人只有一個人,五個女人只有一 人得到,偏偏自己就是其中之一,所以一定 要先接納,接納自己得病的因果,誠心懺悔 過去生的罪業,就可以治療憂鬱症。

2、用「眾生皆有佛性」對治「自卑的心理因素」:一般憂鬱症患者都是選擇退縮、自卑的方式來面對外在的人事物,如果他瞭解人身是功德福報充足所得,眾生皆有佛性的真理,怎會如此看輕自己,想要解決自己的生命?所以珍惜人身寶,看重眾生的如來種性,就等於服下憂鬱症的第二帖良藥。
 3、用「空性」對治「環境因素」:憂鬱症患者常常是被失敗和痛苦經驗擊敗,心經所

金色蓮花

anti-melancholia medicines mainly function as helping to restore important "physiology functions", like eating and sleeping, but do not help a lot in "improving feeling" and "rebuilding self-trust". Even obeying doctors' prescription to take medicines, the rate of the chance of having a relapse is 2/3. Therefore, treatments like giving psychological supporting and concerning on patients and helping patients understanding themselves will be a permanently way.

II. Buddhist treatment

"Mind diseases have to be cured by mind treatments; untying a bell need to be done by the one who tie the bell on". Buddhism focuses on thinking. Every thing is created to thinking. Of course, melancholia is created by thinking, too. Melancholic must having too much wrongly wishful thinking and having somebody who cares about self too much. Buddhism has ways to cure melancholia. Let us find the Buddhist treatment by the ways of getting melancholia:

1. Curing "inherited factor" and "physiology factor" with "cause-and-effect treatment": If seed is the cause, what you are getting is the effect. People having inherited factor must believe in cause-and-effect deeply. If one oppressed many people or living being in his/her previous life and made them melancholy, then, in current life, he/she will get melancholia to balance the cause-andeffect.

。 個 康

沒有真正的自性實體,一切都是「因緣所生 法」、「無常生滅法」。用我們不準確的「五 官機器」所感受到的外在事物,常常是錯誤 百出,既然不精準,就不要太在意所謂的成 敗禍福,因為成功常常隱藏失敗,但失敗常 為成功之母,有錢的「福」,可能招來殺身 的「禍」,真正的成功不是人想像的那種成 功,而是遠離外相、直達本心的狀態。不管 是「因緣所生法」、「無常生滅法」、「無 分別心」、「空性」,只要懂得了其中一種 道理,就可以遠離憂鬱症,而且比「百憂 解(PROZAC)更有效。

4、用「愛別人」對治所有病症:憂鬱症患 者的共同特徵就是「自我中心」,過度放 大自己的感受,放大自己的挫敗和痛 苦經驗、放大自己的失眠感覺、體重 減輕、全身酸痛…,如果他能將心比 心,自他互換,當自己痛時,想到別人 也會痛;自己苦,想到別人也會苦,或 者至少看在親朋好友那麼的關心自己, 也要努力好起來,不是一味的放棄、沮 喪、墮落到無法挽回的地步,這一帖 「愛別人」的藥,等於是愛自己的藥,而 且是藥力最強的一帖,只要好好服用,憂 鬱症鐵定康復。

此外學會「生病消業」會好、學會「念住 法」會好、學會「靜坐」會好、學會「念經 迴向」會好、學會「眾生一體」也會好,只 要是佛法的知見,學會其中一種都會扭轉病 情,不藥自癒,可是世人卻不相信這些特效 良藥,只相信安眠藥、鎮定劑、百憂解,結 果變成藥的奴隸,表面上是立即見效,可是 藥越有效,就越身不由己,最後一生的幸福 都操控在藥手中,何況,還有人連藥都吃不 好,有太多的例子看到憂鬱症可以用佛法治 癒,筆者的親人也曾從精神療養院醫師口中 的「重度憂鬱症」中,因接受了佛法的悲智 Otherwise, why will he/she be the one out ten males or one out of five females? Therefore, one must accept why he/she gets melancholia and truly repents the sins that were made in his/her previous life, and the melancholia can be cured.

2. Curing "psychological factors of condescension" by the thought "every human being having kind mind": most melancholic chose to retreat into their own world, as they do not have the confidence to face the external world and people. If they can understand that the teachings of Buddha, they would not

despise themselves so much as to commit suicide. So to understand and cherish life is the second way to cure melancholic.

3. Using 'emptiness' to cure 'environmental factors': melancholic often feel depressed and overwhelmed by

failure. As the Heart Sutra goes, "Form doesn't 薫陶,目前已不需服任何藥,而且工作力旺 盛,看不出曾得過憂鬱症,她還想當「佛法 治癒憂鬱症」的代言人。

佛法是世上最好的藥方,不僅可以治憂鬱 症,也可以治精神官能症、妄想症、強迫 症、焦慮症、恐慌症…我們就是太少接近這 種智慧與大愛的藥方,才會得到這些病的, 今天不得病,不保證明天不會得;不得這種 精神病,不保證另一種精神病不會得,在台 灣平均每4人就有一人有精神方面的疾病, 所以為了預防這些病的侵襲,早一點學會佛 法的大愛與智慧,不僅可以得到免疫力,而 且可以早日得到自在與喜樂,跟更多人分 享。



differ from Emptiness. Emptiness doesn't differ from Form. Form itself is Emptiness. Emptiness itself is form. It is the same with our feeling, thoughts, actions and consciousness." Everything that happens in the world is due to various factors, once external factors change, things change, everything stems from "fate" and "uncertainty". Using our five senses to feel the happenings of the world tend to lead to mistakes. Since it is not accurate, why pay so much attention to success, failure, trouble and luck? Although success may contain hidden failure. failure is essential step of success. It doesn't matter if its due to fate, uncertainty, indifference or theory of emptiness, if a person understands any one of them, they can recover from melancholia and the effect is even better than " PROZAC".

4. Using the theory of loving others to cure melancholic: people who have melancholia all have a common characteristic, that is they have an enormous ego, they tend to amplify their own feelings, exaggerating their own failure and painful experience. Such as amplifying their problem of insomnia, loss of weight, aching of body, etc. If they can try to put themselves in others position, they will be able to think that other people will feel the same pain and bitterness. As they see that their relatives and friends are so concerned about them, they will try harder to get well and not give up easily, ultimately leading to an unsalvageable situation. This cure of loving others equals to loving yourself, if used correctly, melancholia will recover.

In addition, learning how to get rid of

佛法是世上 最好的藥方



karma through reading of scriptures, meditating and practicing Four Mindful Establishments, as long as it is Buddha's practices, learning either one of them, one can recover even without medicine. However, many do not believe in such form of "medicine", believing only in sleeping pills, sedative and PROZAC, one will definitely become the slave of medicine. On the surface, the medicine might work, but one loses control of ones fate. Not only that, some people do not recover even after taking medicine, there are too many examples whereby melancholia recovers after being treated using Buddha's teachings. One of the author's relatives, who once contracted sever melancholia, recovers after being exposed to Buddha's teachings. The person is not very healthy now, she doesn't seem to have once contracted melancholia, she even intends to be a spokesman for ' using Buddha's teachings to cure melancholia'.

Buddha's teachings is the best medicine in the world, it cures mental problems, such as melancholia, neurosis, paranoia, etc. As we are rarely exposed to such intelligent and loving medicine, we contract such diseases. Even if we do not get such diseases today, we may get it tomorrow. Even if we do not contract melancholia, we may get some other disease. In Taiwan, in every four person, there is one that have diseases related to melancholia, so to prevent the contraction of such diseases, one should lean the teachings of Buddha as early as possible. It not only improves our immune system, it helps us to attain ease of mind and happiness earlier, and to be able to share it with many others.

醫藥是取悅病人,而自然卻是 療治疾病。 Medicine consists of amusing the patient, while nature cures the disease.

12

Aare

伏爾泰 Voltaire

人體,如同一個小宇宙,
蘊藏著許多人們至今尚未了解的奧妙機能。
身、息、心之間,事實上是習習相關,互相影響。
因此如果我們能了解其一二,我們的生命開展,
將會有另一種層次的提昇。
「整體健康醫療」這個單元,是從西方整體健康醫療的觀點,
去研究身、息、心三方面間的各項關連,
讓我們對我們所擁有的這個小宇宙有更深入的了解與認識,
同時,也從佛法的整體觀點來解釋這些研究結果。

文/羅尼 布朗博士(本刊專欄作家,美國哥倫比亞大學整體健康科學教 育博士) 翻譯/雪雲 版面創意/秉忠 完稿/jones Article/Lonny J. Brown, Ph.D.(Professor of Health Science - America Colombia University) Translator/Rick Art/Jones Layout/jones

 ${\bf F}$ rom the remote Himalayas to your local gym, the 5000-year-old self-care body science called yoga has come a long way. Today, millions of over-stressed business people, students, housewives, seniors, and athletes use yoga for health, energy, and flexibility - without drugs or expensive apparatus.

從遙遠的喜瑪拉雅山到你家附近的運動場,有五千年歷史的自我醫療身體科學稱為瑜珈的運動 已風行了好一段日子。今日有無數過度壓力的上班族、學生、家庭主婦、老年人、運動家為了 健康、精力、柔軟度、不依賴藥物或昂貴的設備,而來選擇練習瑜珈。

A natural, gentle method of stretching, deep breathing and relaxation, yoga improves muscle elasticity, posture, blood circulation, and respiration. It helps the glandular, nervous, respiratory, and digestive systems. And it tends to make people feel good about themselves. A yoga class or videotape costs a lot less than the doctor bills, sleeping pills, tranquilizers, allergy shots, weight loss programs, or counseling therapy it could replace.

以一種自然溫和的伸展深呼吸及放鬆方式,瑜珈增強了肌肉的彈力、姿態、血液循環及呼吸。 它幫助腺體、神經呼吸及消化系統。它能使人們感覺自己舒服一些。一堂瑜珈課或錄影帶遠比 看醫生的費用少的很多,或可替代了安眠藥、鎭定劑、過敏針、減重課程或心理諮商治療。

A SLOW MOTION PURSUIT

慢慢動作的進行

Yoga is based on positions, as opposed to "exercises." Utilizing the natural laws of gravity, leverage, and dynamic tension, yoga doesn't force the body. The poses are usually held without movement for varying lengths of time, facilitating a deep release of tension and a corresponding feeling of increased energy. Emphasis is placed on the inner experience.

瑜珈基本上其姿勢是不同於一般的運動。利用自然的重力、槓桿、及動作的拉力等法則。瑜珈 並不強迫身體。姿勢通常是在不同的時段中維持無任何動作,使深度的壓力放鬆容易做到,及 回饋精力增強的感覺。

OGA

HEAL

Yoga increases nutrient and oxygen supplies to the cells, and facilitates efficient removal of metabolic waste products. It is the local build-up of these toxins that cause muscles to ache, weaken, and atrophy. Their elimination leaves you feeling refreshed after yoga. 瑜珈加強了養份及氧氣輸送至細胞,及能有效率的移除新陳代謝的廢物。這些累積的毒素 產生肌肉疼痛、軟弱、及萎縮。這種移除能使你在練習完瑜珈後感覺身心煥然一新。 The heart benefits directly from the gentle, passive stimulation of yoga inversions and deep breathing exercises. Yoga is not a cardiovascular exercise, but it complements sports activities. Athletes find that a little gentle yoga improves resilience and reduces injuries. 心臟能直接從溫和、緩慢瑜珈的倒立及深度呼吸練習中直接獲益。瑜珈不是一種心血管方 面的運動,但是能補強運動的活動力。運動員發現做一些溫和的瑜珈動作能增加彈性及減 少傷害。

The list is long of common ailments that can be alleviated through the regular practice of yoga. Its effects of oxygenation, glandular stimulation, and waste elimination all give positive support to the body's own regenerative and recuperative abilities.

上述的這些長期的病痛都可以經由持續性的瑜珈來減輕。它能影響氧化作用、腺體的刺激、及廢物的排除等,這些都可以給身體恢復機能及修復的正向補充。

Yoga helps arthritis sufferers, who's joints are like rusty hinges. Slow, passive range of motion breaks calcification and stimulates the production of synovial fluid at the wearing surfaces. Also, the mild traction of some yoga poses eases joint pressure.

瑜珈能幫助關節炎患者,通常它們的關節接合處像生鏽的絞鏈,緩慢溫和的動作能破裂石 灰層及刺激產生潤滑液在表面。而且一些瑜珈溫和的動作能緩和關節的壓力。

> For people with hypertension, yoga calms the cardio-vascular and nervous systems, although caution is in order when doing deep breathing and inversions. Significantly, stress-reducing yoga can replace blood-pressure medications, and even turn your usual dose into an overdose. Have your doctor monitor your progress.

> > 對於高血壓患者,瑜珈能鎭定心血管及神經系統。但須注意深呼吸及 倒立時需按部就班。很明顯的減壓式瑜珈能替代降壓 而這些 治療藥物會導致從一般用量到過量使用。你需要醫生觀察你的練 習。

IN YOGA AS IN LIFE.

瑜珈是生活

Of course, yoga is not for everyone. Non-compatible conditions include spinal injuries, phlebitis, embolisms, stroke, certain cancers, and osteoporosis. People with migraines, glaucoma, high blood pressure, and coronary problems should avoid inverted postures, where the head is below the heart. Pregnant women should have medical consultation and expert supervision in yoga. 當然瑜珈不見得是適合任何人的。不適合的因素包括骨刺患者、靜脈炎、中風、某些種癌症及骨質疏鬆症等。偏頭痛、青光眼、高血壓及冠狀動脈患者要避免倒立的姿勢。這些姿勢通常是頭比心臟低。孕婦如要練習瑜珈時,需要有醫學的諮詢及專家的指導。

Yoga students often discover that the simple exercise routine positively affects other aspects of their lives: creativity, job performance, emotional health, personal confidence. Long-term enthusiasts consistently report greater vitality, better coping skills, and an overall sense of well-being.

瑜珈學員經常發現簡單持續性的動作能影響他們對生活上的想法:創造力、工作表現、情緒 健康、個人自信心。長期的練習者一致的發現有更好的活力、較好的學習力、及能有完全 的知覺力。

Yoga also emphasizes balance, which reflects in one's character as poise, equanimity, and a certain skill in negotiating life's challenges. A basic premise is that inner peace is not merely an accident of fate, but a result of conscientious practice.

瑜珈強調平衡,反映在人個性是平和、鎮定、及有能力調適生活上的挑戰。一個基本的前提是這不僅僅是偶發,而是一種認真練習的成果。



THE MIND OF YOGA

心靈瑜珈

A funny thing happens to yoga students who "keep it up" for a few years: they get happy. This is because physical health fosters mental health. Beyond its therapeutic applications, the greatest benefits of yoga may really be in developing "high level wellness," and true mastery in the art of living.

有趣的是,在"持續"學瑜珈好幾年學員的身上:發現他們得到快樂。因為肉體上的健康能改變心靈上的健康。除了它的治療功效外,瑜珈最大的好處是真正能夠發展高層次的健康及真正操控生活的態度。

Yoga turns out to be a lot more than just "good for you". The secret of its longevity and popularity is revealed gradually, on several levels: It attracts you with practical benefits (such as improved muscle tone), painlessly improves various aspects of your life, and ultimately offers the coveted prize of true well-being. It may be just the ticket for our stressout hyper-addictive society: A natural high that's free, healthful, and legal!

瑜珈的好處不僅在於好處多多,它長壽的秘訣及受歡迎。已漸漸顯示在一些層面上。它吸 引人的原因是在實際的利益上(如增強肌肉的線條)、無痛式的增進你不同的生活面,最終 提供了一個生命中夢寐以求的大獎賞。它可能正是一個我們高度壓迫緊張的社會的解藥;一 種免費健康及合法的興奮劑。

A Buddhist Perspective



佛法的洞察

Yoga and Buddhism were born in the same country and have a long, close relationship. Indeed, the Buddha lived and taught among India's early yogis.

瑜珈及佛法是誕生在同一個國家,並有一個 長遠密切的關聯。事實上,佛陀曾在古印度的瑜珈士中生活及教學

過 。 Yoga very much embodies the same practical, experiential self- ∡

reliance recommended by Buddhism. The two are more than compatible. Yoga magazines have been exploring Buddhism, and Buddist publications now cover yoga, because many of their readers are engaged in both disciplines.

Buddhist

瑜珈含括有與佛教相同的自我了悟的實修與體驗。這兩者是十分也 揭示過了佛法,而佛教的出版品中也開始包含瑜珈。因為它們的讀 涉獵的。



羅尼布朗博士著有"你是自己的醫生-醫生與藥 aol.com/Naturgraph/selfact.htm)與"生 bookpages/lonnybrown01.html)

他同時是美國線上網站AltMed.com與健康和國各醫院、學校公司教授身心靈醫療、壓力 及親自在美國新罕布夏州蒙內那克地區的整 書籍並可連結到種種的整體健康資源。其個 lonny@holistic.com

Lonny J. Brown, Ph.D. is the author of "Enlightenment in Our Time" (www.BookLocker com/LonnyBrown), "Meditation - Beginners' Questions & Answers" (www.SelfHelpGuides. com) and "Self-Actuated Healing" (Amazon.com). His writings on holistic health and healing appear on AOL's Alternative Medicine Forum (Keyword AltMed), and in *Alternative Health Practitioner, New Age, Yoga Journal*, and many other progressive publications. Dr. Brown is a holistic health counselor in Peterborough, New Hampshire, and teaches meditation, mind/body healing, and stress reduction courses at hospitals, schools and buSinesses throughout the US, www.holistic.com/lonny_lonny@holistic.com_lonnybrown@aol.

全球佛教報導



資料來源Resource: BNN Buddhist News Network, UKMBA 譯/素琴 版面創意/Jones 完稿/jones Translator/Su-Chin Art/Jones Layout/jones

美國

00

O(

06

很少人能夠了解,為何兩次奧斯卡金像獎最佳女主角得主—潔 西卡.藍格稱雙城區是她的領養家庭。她說在這兒她享有自己所 創造遠離好萊塢眾星雲集的"正常"生活。

如今,藍格為了參加一項由演藝名人籌備的藏傳僧院募款活動,與她的長期拍檔及獲得普立茲最佳編劇、演員及導演獎的山姆,雪帕,得暫時離開他們在明尼蘇達州的窩。

該活動於11月12日在葛斯瑞劇院舉行,有來自世界各國受歡迎的音樂界、文學界名人參與盛會,如流行音樂歌手兼作曲者傑克遜.布朗尼、南西.葛瑞費斯,還有小說家李察.福特、路易士.愛爾得瑞斯等等。

勸募所得將作爲佛教僧院功德金,在雙子星城地區建立一個可以容納1000名西藏難民的社區。

「這些錢將幫助我們在美國成立一個第二大的藏胞社區」一位致 力於僧院的董事大衛·佛克斯說道。

他說整個計畫尚未完全定案, 僧院有可能買一個場所加以翻 修, 而非重新蓋造一個社區。

這個僧院的興建同時,會為藍格省下不少爲參加法會而需長途跋涉的時間。

藍格表示她已修學佛法多年,且經常去紐約及洛杉磯參加達賴

<u>USA</u>

喇嘛的開示法會。連離家最近的佛教中心也要到 威斯康辛的麥迪森市,離家都有一段距離。

一她說:「她只有去過那裡兩三次,因那兒實在 太遠,無法將它變成每星期或每月例行公事。」

藍格且說:「佛法教義比起任何其他她曾研讀 的道理更能觸動心弦。慈悲、忍辱、愛、平靜的 這些理念,對於她而言,是所有宗教或哲學的教 義基礎。」

藍格在靜水市的西藏商店接觸許多僧侣,她說 她的宗教信仰在911攻擊事件後協助她渡過難 關。

藍格還說希望在未來數年仍能繼續在葛斯瑞劇 院表演,這項宣稱讓劇院老闆大為開心。

藍格出生於克洛克特,現則定居於保羅市東邊的靜水市。她因在1976重拍"金剛"這部片而聲名大噪,並在"親愛的"及"藍天"的演出而贏得兩座奧斯卡獎。

USA

Not many people realize that two-time Oscarwinning actor Jessica Lange calls the Twin Cities area her adopted home. She said she enjoys the "normal" life she's been able to create here away from the Hollywood limelight.

But now Lange - along with longtime partner, and Putitzer Prize-winning playwright, actor and director Sam Shepard - are stepping out of their Minnesota cocoon to hold a celebrity-heavy fund-raiser for a local Tibetan monastery.

The event will be held Nov. 12 at the Guthrie Theater and feature notables from the worlds of popular music and fiterature, including pop singer-songwriters Jackson Browne and Nanci Griffith and fiction authors Richard Ford and Louise Erdrich.

新

知

31

The money raised will go to the Gyuto Wheel of Dharma Monastery, which will serve the 1, 000-strong Tibetan refugee community in the

Twin Cities.

"This would help us provide a home for the second-largest Tibetan community in the U.S.," said David Fox, an executive with the monastery effort.

He said that while the plans are not settled, the monastery might buy and renovate a facility, instead of building a new one.

The monastery also would save Lange some long road trips,

Lange said she has been studying Buddhism and has attended the Datai Lama's appearances in New York and Los Angeles in recent years. But the closest Buddhist center is in Madison, Wis.

印度

成千的印度賤民昨天湧進位於印度首都的一個 巨大公園,參加一項打破累世紀以來種族歧視的 皈依佛教法會。

Call

警察人員表示參加者約有 8000 印度低階級人 民達力斯族,雖不如傳播媒體所說的創全國記錄 的最大佛教皈依法會所預期的百萬人,但並沒有 減弱與會者的熱情。

擁擠的達力斯族人潮,有些剛落髮、手持佛教 的五色旗,在一尊佛陀黃銅塑像,兩側圍繞穿著 橙黃色袍的僧侶及一張愛珼德卡(印度最有名的 低階級種族領導者,他在半世紀前亦曾帶領類似 的皈依活動)的肖像前用古巴利語讚頌著。

他們反覆地唱著:「我們從今以後不再祭拜印 度教的神。」

一位從馬哈瑞栩塔的西部來參加法會的36歲 政府雇員哈瑞栩·克哈爾,說道:「佛法說眾生 平等的啓示」

將近有四分之一的印度人,超過十億人民是屬 於低階級印度人或"達利斯族"。

這些低階級賤民在三千年來種姓制度裡,是屬於最低下階級的人,受婆羅門高貴種族所支配。

全印度種族組織聯盟首長雷姆·瑞擇,在他宣 誓後表示:「這是一個我們從幾世紀以來古老的 婆羅門制度解放的劃時代時刻。」

我們不是要反抗任何特定族群。我們只是想要



"I only went there two or three times," she said "It's just too long a drive to make it a weekly or monthly thing."

"The tenets of Buddhism have somehow touched me more deeply than any other thus I have studied or looked into," Lange said. The ideas of compassion and tolerance and love and peace - those, to me, should be the basis of all religious or philosophical teachings."

Lange, who met the area monks through Tibetan shop-keeping friends in Stillwater, said her religion helped her after the Sept. 11 attacks.

Lange said she also hopes to be able to act at the Guthrie in the next few years, which heartened theater leaders.

Lange is a native of Cloquet and now lives in Stillwater, east of St. Paul. She got her big break in the 1976 remake of "King Kong" and won Oscars for her roles in "Tootsie" and "Blue Sky."

相招

INDIA

Thousands of Hindu untouchables packed a huge park in the Indian capital yesterday to convert to Buddhism in a ceremony shunning centuries of caste discrimination.

Police said the turnout of about 8,000 Hindu

Dalits was much lower than the one million expected at what was billed as the largest mass conversion in the country's history, but that did not dampen the crowd's enthusiasm.

The crush of Dalits - some with their heads freshly tonsured and multicoloured Buddhist flags in their hands chanted hymns in the ancient language 前度教經典將次分歧婆羅門祭司 戰上 農大 及勞工,其他的則列為被逐出的人或不可接觸的 賤民。

雖然種族歧視是不具有法律效力的,且在國會 及州立法機關亦有保留給達利斯族的席位,但政 府機關及教育機構仍存在著社會歧視的現象。

假如他們在寺廟裡使用專供貴族使用的水井或 禮拜式,他們仍有被打或被殺的危險。

一位從猶他帕瑞德斯北部來的社會工作者雷姆 ·汕卡說道:「我已經皈依社會地位平等的佛教 並從印度教種族制度中解脫出來。」

主持該法會的法師雷互爾 · 德坲菩提說道: 「我們將積極展開已成氣候的趨勢,將會有更多 的達利斯族人皈依佛法。」

「我們預計每月都舉辦一次類似的皈依法會直 到明年四月。四月14日,我們會在猶他帕瑞德 斯的路克儒附近舉辦一個比此次還盛大十倍的皈 依法會。」

籌備組表示預計有近百萬印度人從全國各地來 參與這項盛會。但警察人員在星期六以避免宗教 衝突爲由,要求他們將規模縮小,且不要在市中 心寬闊的雷姆利臘廣場舉行。

昨天將近有兩萬人皈依,但籌辦人員說警察以



of Pali before a bass Buddha statue flanked by monks in saffron-coloured robes and a photograph of B.R. Ambedkar, India's most renowned low-caste leader, who conducted a similar conversion half a century ago.

"We will no longer pray to Hindu gods and goddesses," they chanted.

"The message of Buddhism is that all human beings are equal," said Harish Khare, a 36-yearold government employee who travelled from the western state of Maharashtra to participate in the ceremony.

Nearly one-fourth of India's more than one billion people are low-caste Hindus or "dalits."

Also known as untouchables, they occupy the lowest rank in the 3,000-year-old caste system that is dominated by the once-priestly class of Brahmins.

"This is a historic moment as we've been freed from the centuries-old Brahminical system," Ram Raj, head of the All India Confederation of Scheduled Caste/Scheduled Tribe Organizations, said after he took his vows.

"We are not against any particular community. We just want to destroy the caste system," said the tonsured Mr. Raj, who changed his name to Udit Raj after the ceremony led by a Buddhist priest in traditional maroon robes.

Hindu scriptures separate people into Brahmin priests, warriors, farmers and labourers, while the rest are beyond definition - literally outcasts or untouchables.

Though caste discrimination is outlawed and there are reservations for Dalits in parliament and state legislatures, government jobs and edu道路封閉為由,阻止了很多想來參加法會的人進 又會場。

評論家批評道:該法會是爲明年三月要在猶他 帕瑞德斯(具較重要政治地位的州)造勢所舉行的 政治集會。

但一位來自重要的馬德亞帕瑞德斯州的律師-雷互爾,他因貴族不讓他進入印度教神殿而於 1967年皈依佛門,否認這項說法。

他問道;「假如這是政治活動,那爲何有從全 國各地來此參加法會,而不是只有當地的人 呢?」

印度少數信仰基督教的人士,則對於改變宗教 信仰看法與絕大多數印度教徒不同,他們支持達 利斯族的抉擇。

一位全印度基督教會成員表示:「我們認同達 利斯族人,並願與他們一起為解放奮鬥。」 在印度改變宗教信仰是一件敏感話題,態度強

硬的印度教團體則控告基督教傳教士常在學校誘 引貧民改變信仰。

斯里蘭卡

雖然佛法展現是多方面的,但沒有一樣比最具 特色的佛教著作,如佛塔,更能闡述佛教的特 點。有些佛塔是圓胖的蹲坐狀,然其他都是高瘦 的螺旋狀。有些小巧,然其他則非常巨大。

很難相信所有這些佛塔的十個原始雛形,可能 只是由陶製小土墩堆砌而成的。第一批佛塔中, 有八個裝著佛陀的骨灰,一個容器用來收集骨灰 並配給,一個是裝著用來荼毗時所用的木炭。根 據大般涅槃經是如此記載的。當佛陀涅槃的消息 傳開後,來自各個王國及親族的使者紛紛來到拘 尸那城要求佛陀的遺物。釋迦族想請到一些,因 為,使者說道:「如來是我們釋迦族最偉大的 人」。

阿闍世王的使者說道他的主人因與佛陀同樣是 戰士種族,因此應享有依怙。這是僞造的爭論, 但阿闍世王是最強壯、最好戰的君王,因此他的 cational institutions, the community still faces social discrimination in many parts of the country.

They still run the risk of being beaten or killed if they use a well or worship at a temple reserved for upper castes.

"I've converted for social equality and to escape Hinduism's caste system," said Ram Shankar, a social worker from the northern state of Uttar Pradesh.

Rahul Dev Bodhi, the Buddhist priest who conducted the ceremony, said they planned to launch a full-fledged campaign to convert many more Dalits to Buddhism.

"We plan to hold a similar conversion every month till April next year. On April 14, we will have a conversion that is about 10 times this size near Lucknow in Uttar Pradesh," he said.

About one million Hindus from across India had been expected to attend the mass conversion, organizers said. But police on Saturday asked them to scale down the event or move it from the sprawling Ram Lila grounds in the heart of



全色道衫

要求被採納。由於各國對於佛舍利分布法軌有爭 議,故而拘尸那城人民說道:「如來於此城般涅 槃,全身舍利應留永劫於此供養,終不分與外邑 諸人諸國。」總共有八國因欲取舍利不果而引發 不合宜的爭執。

當時一位在拘尸那城的婆羅門姓煙,也許這不 是他的真名,但這是後來為人所知的名字。

巴利字煙意爲一個量杯或容器。煙顯然深獲大家 的敬重,告訴大家應依照如來的指示將舍利平分為 八份。並說道:「請將盛舍利瓶分與作為分舍利的 報償,起瓶塔供養」。分布舍利獲得大家的滿意。 一位來自必波羅延那婆羅門居士後來亦要求要有一 份,要大家重分舍利,然顯然沒有人願意將所得舍 利分出些許。

可想而知,每一位使者都緊抓所分到的舍利, 並說道:「他們何其幸運及時趕到。」雖然大般 涅槃經中對此處沒有清楚說明,但顯然煙又再一 次解圍,建議婆羅門居士取燒佛處炭,起炭塔。 如是分布舍利的事宜完成,而第一批佛塔因而產生。

在大般涅槃經中,煙被描述為一位善於處理糾 紛、製造和平,後來有些文獻將煙描述爲騙子。 根據Sumangalavilasani所述,煙除了拿到舍利瓶 外,還偷了一些舍利。在分舍利時,他趁大家不 注意時將佛陀右畔上犬牙藏入頭巾裡。另一傳說 是說他在事前就偷偷在分舍利瓶中塗上蜂蜜,讓 一些舍利黏在裡面,歸他所有。

考古學家已鑑定出四個第一批佛塔,它們各位 於王舍城、拘尸那國、迦比羅衛國、波羅奈國。 位於尼泊爾醫唯尼東邊的一主墩,已初步被鑑定 出爲遮羅迦羅國佛塔。阿勒德國諸刹帝和所建的 佛塔,可能位於安瓦拉俱帕,在村莊的外緣有 一大仍上期。伊爾斯正等待考古學家的驗證研 。 位於 水水 的佛塔及建在當他島的佛路 即倚未被發現。 多小島中,且在很久以前就被河流不斷改變曲道

是朝聖者雲集的地點。在許多著作中都提及瓶 塔。中國朝聖者玄奘大師於西元七世紀到那兒,

並曾寫到雖然佛塔已如廢墟但有時能散發出光芒。



the city as a precaution against religious clashes.

An estimated 20,000 people converted yesterday, but organizers said police prevented many more from participating by blocking roads leading to the venue.

Critics said the ceremony was a political rally organized with an eye on elections in the politically crucial state of Uttar/Pradesh due by next March.2

But D.R. Rahul, a lawyer from central Madhya Pradesh state who converted to Buddhism in 1967 after upper castes did not allow him to enter a Hindu temple, dismissed the suggestion. "It's not a political move. If it had been, why would people from all over the country have

India's minority Christians, often at odds with the majority Hindus over conversions, lent them

come for this ceremony?" he aske

support to the Dalits.

"We want to express our solidarity

with Dalits and work for their liberation," an All India Christian Council member said.

Conversion is a sensitive issue in India where hardline Hindu groups accuse Christian missionaries of using inducements such as schools to lure poor people into their faith.

SRI LANKA

Although the Dharma is one its expressions are many and nowhere is this better illustrated than in most characteristics of Buddhist monuments such as the suptas. Some suptas are bulbous and squat while others are slim and spire like. Some are small and delicate while others are truly gigantic.

It is hard to believe that all these suptas evolved from ten prototypes which were probably little more than earthen mounds. Eight of these first suptas enshrined the Buddha's ashes, one, the vessel in which his ashes had been collected and measured out and one the charcoal from that had consumed his body. According to the Mahaparinibhana Sutra this situation came about thus. As word spread that the Buddha had died representatives from several kingdoms and clans began arriving in Kusinara to claim the mortal remains. The Sakyans wanted some because, as their representative said.

"The Tatagatha was the greatest of our tribe". The envoy of King Ajatasattu said that his master was entitled to the relies because he was from the warrior caste and so was the Buddha. This was a spurious argument

but Ajatasattu was the strongest and most belligerent monarch of the time so his demand has to be taken seriously. The Mallas of Kusinara, perhaps arguing from the standpoint of possession being mine tenths of the law, said, "The Tatagatha attained Nirvana in the precincts of our town and we will to give up his bones". In all, eight claimants were involved in this rather unseemly dispute.

It so happened that a respected brahman named Dona was staying in Kusinara at that time. This was probably not his real name but one by which he later came to be known.

The Pali word dona means a measuring cup or vessel Dona apparently had the trust of all concerned and so it was agreed that he should divide the relics according to how he thought fair. As a reward for his services he was given the vessel in which the relies had been held and from which they were measured out. He received it with gratitude and announced that he would enshrine it in a supta. The division having been made to everybody' satisfaction, an envoy from the Moriyas of Pipphalivana turned up demanding a portion. To accommodate this late comer would have required taking back from everyone some of the relies and apparently no one was prepared to part with even a little of what they had just been given.

One can almost imagine each envoy clutching their share more tightly and saying. "They came
late so tough luck". Although the Mahaparinibbana Sutra is not quite clear on this point, it seems that Dona came to the rescue once again, suggesting that the Moriyas be given the ashes from the funeral pyre. This was done and thus the first ten Buddhist suptas came to be built.

The Mahaparinibbana Sutra Dona is portrayed as a skilled peace maker. Some later literature represents Dona as something of a trickster. According to the Sumangalavilasani, not content with receiving the measuring bowel, he stole some of the ashes as well. While dividing out the relies he waited until no one was watching and then slipped the Buddha's right eye tooth into his turban. In another legend he is said to have surreptitiously smeared the inside of the measuring vessel with honey and kept for himself the relies that stuck to it.

Archaeologists have identified four of the first Buddhist suptas, those at Rajagaha, Kusinara, Kapilavatthu and Vesali. The Ramagama stupa has been tentatively identified with a mound in Nepal east of Lumbini. Allakappa where the Bullis built their supta may be at Anvala Kopa where there is a huge mound just outside the village. These two sites await verification by archaeologists. The location of the supta of the Moriyas of Pippalivanna and that built on Vetha Island are not known. This last supta was probably on one of the many islands in the Ganges and was long ago washed away by the river's constantly changing course. And what of Dona supta? It was certainly a popular destination with pilgrims in ancient times, it is menfromed is the Divyavadana, written in about the 2nd century CE, and in several other works. The Chinese pilgrim Xuan Zhang went there in the 7th cent tury CE and wrote that although the supta was in ruins it still sometimes emitted a brilliant light.

新

知



甘地的成功公式 The success of Gandhi



文/行之(茶禪老師) 譯/雪雲 版面創意/ 秉忠 完稿/jones Article/Hsin-Tzn Translator/Rick Art/ Jones Layout/jones

India's Mahatma—Gandhi

不與邪惡合作是我們的義務,就如同我們必須要與正義合作一樣。 Our obligation is not to work with evil, just as we have to work with justice.

古今中外的成功名人:甘地

The successful famous person: Gandhi

一八六九年平和寧靜的印度阿瓦半島的波班 達,誕生了一位影響印度近代歷史深遠的偉 人,他就是倡導"不合作運動"帶領印度人民 反抗英國殖民統治,以不流血的方式和平獲得 了印度成功獨立的甘地。

翻開甘地的祖譜,他的祖先本是雜貨商,在 階級嚴謹並有世襲制度的印度社會裡,商人是 排在「婆羅門」(宗教師、祭司一類)及「刹 帝利」(貴族、武士)之後的「吠舍」(農人、 商人),本不被允許從政,後經其祖父的奮 鬥,才得以棄商從政,這在古印度的社會裡,



是十分罕見的例子,可見甘地的祖父是一位相當出類拔萃的精英份子,並且能夠擔任 國家首相的重責大任,而甘地的父親更是子承父業,繼承了父親的優良人格,清廉自 守、勤政愛民、品格高潔,這些嚴謹的身教,深深地影響著甘地的人格發展,更為日 後甘地的成功奠下深厚的基礎。

另一位對甘地人格發展深遠的人,就是甘地的母親,在平時,甘地的母親對於他犯的 小過錯,總是和顏悅色的好言相勸,可是只要甘地有不誠實的表現,馬上會受到嚴厲 的指正,由於甘地母親對甘地的品性要求嚴格,造就甘地光明磊落的高尙人格,就如 同他的名言"不與邪惡合作是我們的義務,就如同我們必須要與正義合作一樣。"

In the 1869, on Peaceful place, born the greatest man, Gandhi who effected the India modern times history, he initiated "uncooperative activity", led India people to resist England's colonization governance, got Independence of India successfully by non-bleeding method.

As look at the generation record of Gandhi, his ancestries were merchandisers, as in the society with restricted class and inherited system, the businessman was classified behind the "Brahman" (religionist, priest) and (nobles, palace guards), the same as (farmer, businessman), was permitted not to involve the politics. Then his grandfather's struggle, then got involved in politics, so it was a very rare sample in India society. It was perceived that Gandhi's grandfather was a quiet outstanding person, and also could be the nation's prime minister, and Gandhi's father also could follow his father's steps, inherit his father's fine moral integrity, honesty and automorphism, diligent, pure personality, all of these conscientious and careful examples ef-

fect deeply Gandhi's development of personality, and settle the deep base for his success.

Another people who effect Gandhi's developments of personality, was Gandhi's mother. Gandhi's mother provided good advices to him as he made mistakes ordinarily, but as he behavior dishonestly, his mother would corrected him with severe manner immediately. Due to his mother demand Gandhi's moral characters, so created Gandhi's bright and open personality, just likes his well-known saying "Our obligation is not to work with evil, just as we have to work with justice."



在甘地的理想社會中,是一種以人與人間互信互愛的和平世

界,所以他以超倡導"非暴力"的不合作運動,和平的使印度脫離了英國的殖民統治,為這 世界帶來了一個美好典範。

他真誠的對待每個人,從他歷次所領導和平的群眾運動中可以看出,就算他屢次受到當時 執政者的欺騙,但他仍然保侍著高尙的人格情操,和自己的對抗者,保持溝通管道,甚至在 抗爭的過程中,受到各種不平等的待遇與遭遇,他依然堅持著自己神聖莊嚴的理念,不斷地 向前邁進,朝理想與目標挺進。就從甘地在南非領導爭取合理的社會地位開始,雖一再的受 到英國政府及執政者的欺騙,以及多次的牢獄之災,但仍然撼動不了甘地的決心與毅力,同 時也正因甘地的眞誠而感動了南非政府,乃與甘地會談,取消了許多不合理的法律,帶給了 在南非的印度人莫大的利益。甘地以一種苦行僧的方式來不斷的修練自己,鍛鍊意志力,從 頭到尾堅守他的原則,所以他能以革命家的實踐精神,來反抗英國政府殖民主義的壓迫,並 以宗教家那種悲天憫人的情懷來利益所有的印度人,使印度成爲一個主權獨立的國家。

Gandhi's ideal society, was a world which people lived with love and peace, so he proposed "

Nonviolence" uncooperative activity, to make India depart from the England's colonized governance, to set a fine example.

From every ment he led, sincerely, even rulers, he still nity moral way to commuenemies, even

金色莲花

40



peace mass movetreated everyone he was cheated by maintained the digintegrity, retained the nication with his went through the dif-

ferent unfair treatment and experiences, still insisted his own sacred and solemn ideals, continuously went forward his goal.

Since Gandhi started strive reasonable social position in South Africa, even he was cheated by England government and rulers repeatedly, and was in jail for a couple of time, but it still could not shake his determination and willpower, Gandhi's sincere move the South Africa government, finally interviewed with him, cancel a lot of unreasonable laws, provided the Indian of South Africa utmost benefits. Gandhi unceasingly practiced and trained himself with ascetic- monk-liked method, strengthened his wills, insisted his principles, so he could resist the England government colonialism's oppress, benefit all Indians with reglionists' humanitarianism, to make India become a independent sovereign country right.

一、 甘地成功公式的應用: 真正的非暴力,威力超過最強大的暴力。

II. The application of Gandhi's success formula

The real nonviolent power surpass the strongest violence

1、 從政者的借鏡:

甘地的一生無私的奉獻給了印度的人民,而他的成就也是有目共睹,從他開始帶領E度人民,從事和平的抗爭活動;以不合作的態度,來抵抗強權;以不流血的方式,來 獲得最圓滿的效果,就像他所說的「眞正的非暴力,威力超過最強大的暴力。」

而事實上,我們也從甘地一生中所帶領的各項 抗爭中,得到了充分的證明,要以強力或暴力來 達成抗爭的目地,其代價是極爲慘痛,只有在眞 正的和平與關懷的角度上來表達立場,才能最有 效果的達到互利的目的,從血淚斑斑的各國建國 歷史教訓與甘地所領導的和平政權轉移,就作了 最佳的見證,武力、暴力永遠無法圓滿解決問 題,只有平等、互信與互愛才能得到最圓滿的效 果。

2、 在修行上的應用:

在甘地領導印度獨立成功後,日常生活仍事必 躬親,不假他人之手,親自領導幹部下鄉溝通、 宣傳及服務,並且每日虔誠的祈禱及齋戒,自奉 甚儉。

在甘地的文集中,我們找不到他任何自得、自





誇的言語;只看到他謙卑的文詞與誠心的懺悔,而謙遜與懺悔並不 代表低人一等,相反的更能顯出一個偉大的人格,而其對眾生的大 愛更在他一生茹素、主張 "非暴力"的政治抗爭中顯現無遺。

一個修行人對於自己德行的檢擇必須是一絲不苟,而且更重要的 是對於眾生無私的大愛的身體力行,透過這樣的展現,我們更能獲 得正確的啓迪,讓修行者的定位與方向得到更明顯的印證,也惟有 如此方能使廣大眾生得益。

1. The policeman's mirror:

Gandhi contributed his life to India people selflessly, and his achievements are obvious, since he started leading India people engaging in opposed activity; fight with power politics with uncooperative; got the most perfect results with non-violent method, just liked his approach: "The real nonviolent power surpass the strongest violence."

In fact, we also read the adequate witness from Gandhi's activities, to use power or violence to get the purpose of resistance, the payment is quiet high, only expressed his standpoint with real peace and caring view, would got the most effective mutually beneficial purpose, it would be the best example to compare the violent history of state found with Gandhi's peace political activities. The power, violence always cannot solve problems perfectly, only equality, mutual-belief, mutual-love can attain the most perfect results.

2. Application of practice

After India in depended successfully under Gandhi's leading, he still took care of everything personally in daily life, not by others, and led subordinates to communicate, propagandized, and serviced in every countryside. He devoutly prayed and kept commandment frugally everyday.

In his anthology, we can't find any self-satisfied and boast descriptions, but only his humble attitudes and sincere repentances. Humility and repentance does only express greater personality, but not worse than others. His great love for all living creatures express on contending "nonvio-lent politics resistance", as well as a vegetarian.

One cultivator must be meticulous for his morality conduct, and even practices by unselfish great love for all living creatures. From this unfolding, we obtain the correct edification, witness obviously cultivator's orientation and direction, and take these practices to benefit the vast beings.





慈眼視衆生・福聚溶無量

View all sential beings with mercy. Merits are like the unmeasured sea

文/清塵(兒童心理諮商老師) 譯/雪雲 繪圖/振國 電腦繪圖/Vuvo 完稿/ 無期 Article/Chin-Cheng(Children Psychology Teacher) Translator/Xue-Yun Drafting/Cheng-Kuo Lavout/Wu-Chi



· · · · · · ·

45

佛學月刊



46

金色遵衣







CARICATURE

47

佛學月刊











佛學月刊 To be continued

漫

畫

玄奘大師 (13,14)

玄奘大師的一生,完全的奉獻給佛法 爲的是讓千千萬萬的衆生 得到生命的答案,得到永恆的喜樂 現在,透過淺顯易懂的文字 加上豐富生動的故事情節 讓我們一同來瞭解大師波瀾壯闊的 生命樂章同時也更深刻的來體驗 眞理、體驗 -----法

Master Xuan-Zang devoted his life to Buddhism for all the human beings. Getting the answer of life. Getting the forever joy. Now, from the simple words and the fantastic stories. Let's realize the melody of his great

life and know deaply about the truth.

文/郭韻玲 譯/錦祥 版面創意/秉忠 完稿/jones Article/Kuo Yun-ling Translator/Chin Shan Art/jones Layout/jones

13. Embarking On the Journey!

唐太宗貞觀三年的秋天,玄奘法師一副行腳僧的裝扮,踏上西天取經之路,由長安 出發,一路長途跋涉經過了秦州、蘭州、涼州,到達了瓜州。

13.踏上旅途!

In the autumn of "Tang Tai Zong Zhen Guan" third year, Xuan Zang, dressed like a mendicant, steps onto the journey westwards to obtain the sutras. He starts off from Chang An, passes by Qin Zhou, Lan Zhou, Liang Zhou and arrives at Gua Zhou.



14.後有追兵

瓜州官府中,州吏大人與玄奘法師正相談甚歡。 州吏開懷笑道: 法師的見解真是高超

14. Pursued

At the court of Gua Zhou, the province minister and Venerable Xuan Zang are chatting happily. The province minister laughs,

51

圕

劇



令在下茅塞頓開、醍醐灌頂! 只是您我已晤該數個時辰 還不知法師的法號如何尊稱?

玄奘聞言答道:

這個不重要 重要的是大人您已學佛多年 理應由理論上的認知 進入實修的層次了 **州吏點頭道**: 法師所言甚是! 至於 ———

就在此時,達達的馬蹄與馬嘶鳴聲傳來,此時一 衛士進來稟報:

報告大人! 涼州兵騎送通牒到!

州吏起身道: 快傳他進來!

玄奘聞言閃過一絲擔憂與自己有關之神色,旋即 向州吏建議道:

為方便大人處理公事 貧僧不妨迴避一下! " Venerable, your views are truly outstanding. It has cleared my doubts and made me understand totally. We have chatted for many hours, yet I still do not know how to address you, Venerable?"

Xuan Zang replies,

"This is not important. What is more important, is that you have learnt Buddhism for many years. It is time for you to progress from theoretical understanding of the Dharma to direct practice."

The province minister nods his head, "Venerable, your words are very true! As for..."



州吏見玄奘如此說,隨順 道:

也好

那麼就請法師入內廳休息一 下

站在旁邊的衛士即領玄奘 入內。

此時剛好涼州兵騎奔至, 氣喘噓噓的遞上通牒,行 禮後又匆匆而去。

州吏接過通牒,打開來 看,越看眉頭越皺在一 起,神情也越凝重,還不 時向玄奘進入內廳方向看 了幾眼,看完後合起通牒,向手下交代:

現在可以請法師出來了

Just at this moment, they hear sounds of rushing horses and a guard came in, "Report!

Soldier from Liang Zhou sends us a document."

The province minister stands up,

Send for him immediately!"

手下恭敬道:

是!大人!

然後入內請出了法師,二人又對坐,但玄奘也發 現了州吏神情與前有所變化,便說道:

如果大人您忙

貧僧便告辭了。

州吏忙摇手道:

不忙!不忙!

然後即盯著玄奘的臉,又打開通牒比對了一下, 終於石破天驚的一問:

您就是通牒中要捉拿的玄奘法師吧?!

玄奘聞言大驚,一時之間不知該如何作答: 這——— Hearing it, Xuan Zang seems a little worried. He turns towards the province minister and suggests, "For your convenience,

I should avoid for a while."

Since Xuan Zang says so, the province minister answers,

" That is fine.

Then I shall invite Venerable to rest in the inner hall."

The guard standing at the side leads Xuan Zang in.

At this time the soldier from Liang Zhou arrives. Still panting, he passes the document to the province minister, bows down and leaves hurriedly.

此時州吏站起身來,望向西方說道: "羌笛何須怨楊柳 春風不度玉門關" 如果從瓜州此地想要到西域去 必須度過瓠蘆河 而這條河河面寬廣、水流湍急、波浪翻騰、流勢 甚凶,人馬都不可能涉水而過 只有位於較窄上游的玉門關才能越度 然而——— 就算過了堪稱大唐西疆大門的玉門關 關外還有五座烽火台 都有重軍鎮守、日夜派人巡邏瞭望、防備甚嚴 烽火台之間都相距百里以上 而且中間荒無人煙,水草全無,盡是不毛之地 至於最後要穿越的 更是重頭戲中的重頭戲-

就是那寸草不生、黄沙滾滾、上無飛鳥、下無走獸 綿延八百里的沙河大沙漠!

玄奘法師緩緩起身,也遙望西方,以堅定的語氣 說道:

為償多劫願 浩蕩赴前程! 無論前程多麼的艱難險 一旦發下的願

永不退轉!!

州更大人回視玄奘,深深的望進那崇高、清澈、 韋大的雙眸,終於作下了一個決定,他高高拿起手 上的通牒,在玄奘的面前撕了個粉碎,並且說道: 請法師速速離去 吾不相送!

玄奘深心合十,翩然而去。

The province minister receives the document and opens it to read. As he reads, he raises his eyebrows, his expressions get more and more solemn and he keeps turning over to look in the direction where Xuan Zang entered the inner hall. After he finishes reading the document, he instructs his subordinate,

"Now you may invite the Venerable out."

The subordinate replies respectfully, "Yes! Minister!"

Then he goes in to invite the Venerable. The Venerable and the province minister sit down, facing each other. However, Xuan Zang discovers that the facial expressions of the minister has changed. He says, "*Minister, if you are busy, I will ask for departure.*"

The province minister shakes his hand, "*No no, I not busy!*"

Then he gazes at Xuan Zang and opens the document to make a comparison. Finally, he asks the shocking question, "Are you the Venerable Xuan Zang under arrest in this document ?"

Hearing his words, Xuan Zang is very surprised and is at a loss of words, "*Erm....*"

The province minister stands up and glances towards the West,

" If you wish to reach Western Regions from Gua Zhou, you must cross the Hu River.

However, this river is very wide and the current flows very swiftly. The tide is strong and dangerous. It is impossible to cross it.

It is only possible to cross through the narrower Yu Men Guan.

However, even if you cross Yu Men Guan, which marks the the Western Boundaries of Great Tang,

you will still have to cross five beacon towers,

which are all heavily guarded, day and night.

Each beacon tower is about 50 kilometres away from the other.

Moreover, between the beacon towers are wastelands where there are no water and plants.

Finally,

you will still need to cross the 400-kilometred sandy desert!"

Venerable Xuan Zang stands up slowly and looks to the West, as he speaks in a very determined tone.

" In order to fulfill my wish,

I will march on with might!

No matter how difficult or dangerous the journey might be, since I have already made my vow, I will never turn back!!"

The province minister turns back and watches Xuan Zang. As he observes the clarity and dignity in Xuan Zang s eyes, he makes a decision at last. Holding up the document, he tears it in front of Xuan Zang and says,

" Venerable, please leave quickly. Pardon me for not sending you off!"

Xuan Zang bows to him sincerely and leaves in quick, light steps.





HONG KONG LOTUS COOKED COMPLEX VEGETABLES

港式荷煲羅漢齋

Hell0[大家好 今天又在香港與讀者們見面了 Hello! Everybody! We meet again in Hong Kong

白從來到這裡, 每一天都追著食犬HAPPV到處跑,

尼 為.... Since we arrived here, we are followed by Sponge dog HAPPY. Because.....



凡奇美盒的地方, 是逃不過盒犬HADDV的大嘴的

Wherever exists delicious food, HAPPY will appear.

譯/子帆 創意/秉忠 完稿/jones Chef/Huang.cheng-Tsuang(professional Vegetarian Chef) Huang.Lien-Chen(Bachelor of Economic from a Necu/Taiwan) Translator/Free Art/Iones Layout/Jones

Ingredients

1. 四季豆	1碗
2. 乾香菇	8-10朵
3. 腰果	1碗
4. 蓮子	1罐
5. 紅蘿蔔	1條
6.豆腐	1塊半
7. 乾荷葉	1張
8.香菜	適量



- 2. Dry mushroom 8-10 pieces
- 3. Cashew nut 1 bowl
- 4. Lotus Seed 1 can
- 5. Carot 1
- 6. Bean curd 1&1/2
- 7. Dry lotus leaf 1 piece
- 8. coriander leaves proper amount

Seasoning

- 1. 醬油半碗
- 2. 香油2小匙
- 3. 五香粉2小匙
- 1. Soya sauce half bowl
- 2. sesame oil 2 spoons
- 3. Prickly ash 2 spoons



CITIZENEE

快看!食犬在那裡 Look! Sponge Dog!! 食犬又喜行動了 Sponge Dog move again!

AMAL.

HUARD

111

S

Q

G

0

焼!焼!一定又有好味**药!** Quickly! There must be something good

唑!那≧什麽? What's that?"

> 中国主 FOTOMAX

60

城

Â

行

58

1

0

四海旅行社 FOUR SEAS TOURS LTD. ④ 881 0373 4th Floor McDonald Building 麥當勞大廈四字複

Methods



1. 先將所有材料切成丁狀 1. Cut all material in to cubes





 2. 炒香香菇後,倒入紅蘿蔔炒軟
 2. Fry mushroom, then put carot into it.



3. 將所有材料拌匀,並加 入調味料和約半碗水 3.stir all materials, then add seasonings and 1/2 boxiest water

4.乾荷葉舖底後,將調好的材料連湯到入砂鍋 以大火煮滾後,再以小火煲15分鐘,再加入 香菜,便是一道美食了。
4.put dry lotus lear an bottom, then put the cooked materials, then cook with large fire then cook with small fire for 15 mins, then add cilantro

> . SON 兩.! 夏犬HAPPV從哪裡冒出來的 速度好快!

好! 季信道菜做好 我們一定弯槍先一步 Well! When this food has been done We must pat first

Wow! Where does Sponge dog HAPPY come from?

Sofas

什麼!都吃完了!不會吧! What! It eat all the food!my God!



If you like different taste, you can replace soya sauce with tomato sauce. Prickly ash can be replaced by pepper. We can also add some tomato cube to get different taste.







Artilce/Kong Fan-Jia(Degree of Law) Translator/Su-Chin Art/Jack Layout/Jack

Decoding NEWS

亞洲時事

國際知名的保育人士珍古德第六度訪台,並 將在靜宜大學成立的珍古德研究室擔任客座教 授。

解碼:

台灣人口眾多,在保護稀有動物上有相當大的困難,但台灣有許多熱心的動植物學家致力保育;而台灣在經濟發展的低落之際,保育工作的推行,恐在經費的授助怕會有更多的影響。

佛法觀點:

科學家會做保育工作,因為這件事係關「生物多樣性」的重大課題,如果絕種的生物愈來愈多,有一天終將危及生態系的平衡,而使人類面臨重大的生存挑戰。而佛法對這樣的憂慮,則更有深遠的考慮,不僅是保育類的生命,而且更廣及一切的生命,因為背後有更深刻的業力問題。

過多的殺業,已使人類揹負了從所未有的生存挑戰。醫院愈來愈多的不治之症,監獄愈來 愈多的重刑犯,經濟狀況的惡化與低迷,甚至 911之後,全球的安全體系受到嚴酷的質疑, 都與盤中飧的殺業不脫干係。



Asia news

The international acclaimed scientist and conservationist Jane Goodall visits Taiwan the sixth time. She will serve as a guest professor in Jane Goodall Institute in Taiwan which is established at Jingyi University. Decoding:

It is quite difficult to secure rare animals in Taiwan where is populous, but there are still many enthusiastic thremmatology scientists who are devoted to conservation work. Now the economic development is declining in Taiwan, the funding support for conservation work probably will become deficient.

Buddhist perspective:

Scientist will be engaged in conservation work, because the diversity of creatures is a very important issue on earth. If there are more and more creatures extinct, the balance of ecosystem will be endangered finally and the survival of human beings will be confronted with great threat. It is more anxious from Buddhist perspective, because it is not only related to the life of extinct creatures but all living beings. Behind the problem, it is actually karma.

Human has already faced unprecedented survival challenge owing to excessive killing. Such as, there are more and more incurable diseases in hospital, more severe punishment prisoners in jail. And the economic condition is worse and declined. The global security has already faced cruel query since 911 attack. All of these above problems are all related to the killing karma for foods.

核子、生化武器使用的演習與假想, 繃緊每 個人的神經。誰敢保證, 這種玉石俱焚的遊戲 中, 會有倖存者的空間。

生命的本質既然平等,如果你願意付出一點 小小的努力,就從保育的課題上,慢慢沈澱, 仔細反省吧!

歐美時事

愈來愈多美國人由於在國內一直等不到器官 可以移植,紛紛前往中國大陸買死刑犯身上摘 除的器官,進行器官移植手術,然後回到美國 接受追蹤治療。

解碼:

這種深具爭議性的移植手術,已經對美國醫 療界造成道德上與法律上的難題。

一,如果醫生給予移植後的護理治療是否間接 鼓勵這樣的移植手術。

二,死囚在權力結構下的處境,是否能具有完 全的自由意志?是否有能力抗拒其他利益的換 取?

佛法觀點

儘管有各種說詞的辯護,我們不難看穿其中 生命處境的悲哀——「沒有人想死!」

進一步的思考這個問題,其實,就算富裕的 美國人千方百計的穿越了道德、法律的防線,



People become nervous for the hypothetic maneuvers of nuclear and biochemical weapon. Who dare to guarantee the survivor in this kind of destructive game.

Since all beings are equal, why don't we make a self-examination from the conservation issue if will.

Western news

Because more and more Americans can't get organ to transplant, they go in droves to buy an organ which is taken from the condemned criminal and proceed a transplant operation in China. Then go back and have the following therapy in USA.

Decoding:

This controversial transplant operation has already brought about a tough moral and legal question in medical field in USA. 1. Whether it indirectly encourages this transplant operation if the doctor gives nursing treatment after transplant?

2. Whether a condemned criminal can have full free will or ability to resist other else profit exchange under an unfavorable situation of centralization of state power.

Buddhist perspective:

It can be seen through the sadness of life even under various defense-'no one want to die'.

To think more about the problem of life. In fact, no one can prevent death forever, even the abundant American take every possible measure to pass through the moral and legal line of defense and to prolong their life by transplant operation.

People try to break through the limits of

Decoding NEWS

獲得延長生命的移植器官,難道他們就可以永 遠不必面對生死大事?科技的進步,一再企圖 突破生命的界限,移植器官是一例。

複製科技更是夢寐長生不死的另一種現象。 可是,就算科技發展到如同電影「魔鬼複製人」 情節一般,透過複製技術以達「不死」。可 是,我們不禁要問,生命真如複製技術本位的 那樣「唯物」嗎?即使複製出一模一樣的人, 一樣的記憶,以生命的本質而言,他們仍舊不 同,他們仍舊獨一無二;因為,不同的人身 寶,不同的臭皮囊,即使外表相同,仍然有不 同的神識,不同的靈魂代表不同的個體。何 況,「神通不抵業力」,電影中主宰複製技術 的世界首富,仍舊難逃死神的召喚。

「有生必有死!」這是宇宙的法則,如果欲求 「無死」,先問如何「無生」,才是面對「生死」 最根本的核心。

過去諸佛成佛之偈云:「諸行無常,是生滅法,生滅滅已,寂滅為樂!」透露了生死問題 的真正奧秘,當世人仍舊追逐生命肉體的表象 時,聰明的你,是否已穿透了其中的虛幻不實 呢?

台灣時事

人本教育基金會在街頭訪問了101個高中 生,在學校學習的狀況,結果有2成學生表示 一整天都處於分心、想睡狀態,只有3成5學 生可以從老師那裏有效學習大部份課程,5成8 學生不希望學校開設輔導課。

其中,詢問怎樣方式,最能幫助學生加強學 習,有41位學生回答:「讓自己睡飽」。 解碼:

以目前科學對於大腦的運作了解而言,希望 孩子的學習能力增強,就要讓他們有充分的睡 眠。

一方面,睡眠是人體修補細胞最重要的機

life by making progress in science and technology. The transplant operation is one of technologies.

Duplicate technology is another immortal dream for people. Even we can become 'deathless' through duplicate technology just like the plot in the movie 'Clone', but we can't help to ask whether life is just as 'material' as a copy. Even we can duplicate a man exactly the same as the original one, but he is still a different life, different body. Even though appearance is the same, he still has different sense, different soul and represents different individual.

Besides, 'psychic power can't fight with karma', the worldly richest man who rules the duplicate technology in the movie can't escape from the call of death also.

'one who is born shall die after all!' this is a cosmic law. A man who hopes 'deathless' shall ask the way of 'no birth' first. This is the fundamental way to face 'life and death'.

The Buddhahood ode of ancient Buddha said:'All things are impermanence, a way of creation and annihilation.Terminate the way of creation and annihilation, the most happy quiet will come!'As the real secret of life and death is revealed, whether the wiser as you have passed through the imagery of pursuing a living body and realized it is unreal.

Taiwan news

Humanism education foundation had did a survey with hundred and one senior high school students on the street about the 制。另一方面,睡眠中人腦可以將白天所吸收 的資訊重新整理保存,以便在清醒時更有效的 獲取資訊。而其中的關鍵因素,在於大腦中負 責記憶的神經傳導物質,是一種不穩定的蛋白 質,若沒有新補充,就會衰敗。所以,充足的 睡眠係關學習成效的良窳。

佛法觀點:

睡眠、學習是生命賴以成長的重大課題。欲 達成有效的睡眠,不是拉長睡眠;而是必須從 調身、調息、調心三方面著手,以增加睡眠的 深度與效率。

而禪定,則是非常有效的方法,因為禪定 時,體內會分泌出許多有益身心的荷爾蒙。這 些荷爾蒙,經典稱之為「甘露」。在無量義經 中記載:「微滴先墮,以淹欲塵。」清楚的敘 述這平衡身心的微妙機制。

古代的修行者,便是靠既古老又有效的方 法,調整身心,大量學習經典,充實自己。

筆者有位老師,任教於屏東師院亦曾對筆者 言,數年前她出國修習學位,一方面上了年紀 之故,一方面教授的挑剔,使她倍感壓力,後 經由室友的介紹,修習金剛經。

她的方法是,早上唸一半,晚上唸一半,每 天一遍,使她的定力增加,克服了種種的學習 壓力,順利學成回國任教。所以,時至今日, 偉大的佛陀教育仍值得在21世紀壓力中煎熬的 莘莘學子去深入學習,這永不退流行的寶藏。

全球時事

台灣正式進入世界貿易組織,全球化趨勢排 山倒海而來,我們不能忽視這股力量所造成的 嚴重社會衝擊。

解碼:

全球化趨勢是從1980年代開始,主要在於金融、生產與貿易的自由化。由於資訊科技的進步,加上匯率的管制解除,使全球資金於一天

learning condition in the school. The result show : about 20% of students express they state in a distractive and sleepy situation all day long; only about 35% of students said they can efficiently learn mostly lessons from their teachers; about 58% of them don't like the subsidiary course in the school.

In the questionnaire, a question asks which way can help student most on study enhancement. About 41% of students said that they need 'enough sleep'.

Decoding:

Based on the scientific understand on the function of brain, the method to enhance the learning ability for children is adequate sleep.

On the one part, sleep is the most important mechanism to repair body cells. On the other part, sleep can rearrange and preserve the information get in a day and efficiently obtain information during clear-mind period. The key factor is the neurotransmitter which manages memory in brain is an instable protein, and it will decay if there is no new supply. Therefore, adequate sleep is related with the learning results. Buddhist perspective:

Sleep and learning is a major topic for life to grow up. The way to have efficient sleep, that is to increase profundity and efficiency of sleep, is not to prolong sleeping time but to harmonize body, breath and mind.

Meditation is a very efficient method to restore energy. In a meditation condition, the body will secrete lots of healthful hormone. The hormone is called as 'manna'

金色蓮衣

NEW KNOWLEDGE

65

Decoding NEWS

之內的流動量便高達1.4兆美金以上。

這對資金不充沛或需要大量資金來發展經濟的開發中國家,便造成重大的影響。1997年東南亞金融風暴,即為此一趨勢下的犧牲者。 佛法觀點:

金融危機、失業率的節節升高,社會的兩極 化已是全球化趨勢,必須面臨的重大課題。

從生滅法的角度而言,全球化趨勢有其利也 有其弊,所以,我們不能太過樂觀的看待全球 化的趨勢。因為,一旦發生某種因果鎖鍊關 係,人謀不臧的疏失與社會性災難也必然順著 全球化趨勢洶湧而來。

而關懷眾生的注意力,是我們永遠不可偏離 的方向。

因此,某種程度的資金流動管理、經濟性的 社會福利制度和勞工再就業訓練計劃,都是政 府不可不做的社會建設,全體不可不動員去行 的菩薩道!

否則與自由主義一起樂觀起舞,忘了思考有 效駕御市場巨獸的種種對策,就是另一波失序 與惡夢的開始。



in Sutra. 'Drip slightly first, then flood the world of desire.' said in the Sutra. It clearly stated the delicate mechanism of balance of body and mind.

Buddhists used this ancient and effective method to adjust body and mind, to study a great quantity of Sutras to make selfpromotion.

A teacher of the author who teach at Pindong Teacher-training Institution had told him her experience of chanting Diamond Sutra when she studied in foreign several years ago. At that time, she got lots of pressure in study owing to age and professor's cavil. She began practicing Diamond Sutra thru the recommandation of her roommate.

She chanted Diamond Sutra one time a day, one half in the morning and the other half at night. In this way, she set her mind and overcome all sorts of pressure in studying. Finally, she successfully got an academic degree and returned back to teach. In this case, you can see the Buddha's teachings will never fade out and is worth for numerous study-hard students to learn in depth even in 21 century.

Global news

Taiwan now formally join WTO (World Trade Organization), the worldwide trade will be oncoming to Taiwan turbulently. We shall watch out and not ignore the impact to Taiwan society.

Decoding:

The globalization business has been started since 1980 owing to liberalization

of finance, production and trading. Now because the information technology is fast developing and the restrain of exchange rate is removed, the global current funds are more than fourteen billion US dollars.

It will cause significant influence on developed country which has no plentiful funds or needs a great quantity of funds to develop economy. The finance storm which occurred in Southeast Asia in 1997 was the victim under this globalized trade.

Buddhist perspective:

The development of global trade will cause financial crisis and unemployed rate successively increase and make extreme disparity between the rich and the poor. This is a serious problem that global trade must be faced with.

In a point of view of birth and death, there are both advantages and disadvantaged in

global trade. So, we can't over-optimistically regard on this globalized trend. Once some kind of cause and effect chain relationship, then the global trade must inevitably cause man-made carelessness and social disaster.

To care all living beings is the right and undeviating aspect for us to prevent the situation stated above.

Hence, government and all of us shall have to do some social obligation, such as some degree of financial management, economical social security and re-employable training, etc., like a Bodhisattva make.

If we just enjoy with liberalism without an effective strategy to handle this market giant beast, it will hardly have one wave of disorder and nightmare subsided when another rises.





金色蓮衣



觀

一、內容及說明

故經云:『聲聞之人多定力故,不見佛 性; —

【說明】故經云:聲聞「二乘」之人,因爲多偏 定力的緣故,不能了見佛性:

十住菩薩智慧力多,雖見佛性而不明 了;

【說明】十佳菩薩因爲智慧力偏多,雖見佛性而 不明了;

諸佛如來定慧力等,是故了了見於佛 性。』

【說明】諸佛如來因爲定慧力均等圓滿的緣故, 是故能了了見於佛性。」

以此推之,止、觀豈非泥洹大果之要 門,行人修行之勝路,眾德圓滿之指 歸,無上極果之正體也。

【說明】以此推論之,止、觀豈非成就佛果之量 重要法門,修行人修行之殊勝道路,衆德圓 之指標歸宿,無上佛果之正宗體要。 若如是知者,止觀法門實非淺。

【說明】若能如此認知者,則止觀實非只是簡淺的法門而已。

故欲接引始學之流輩,開蒙冥而進道, 說易行難,豈可廣論深妙。

【說明】故想接引初學之行者,開啟童蒙無知, 進而引導趨向佛道,說得好像很容易,事實上 做起來卻不容易,豈可只是廣論深妙的道理而 已,而不實際實踐止觀之法,親自驗證定慧等 持之道呢?

今略明十意,以示初心行人,登正道之 階梯,入泥洹之等級。

【說明】本文大略闡明十項大意,以開示初發心 修行的人,使他能登入正道之階梯,進而趨入 解脫之果位。

1.Content and Interpretation

Therefore the scripture says, 'most people who hear the two Dharma -Chih and Kuanfocus more on cultivating meditation so they cannot/do not realize the Buddha nature.

Bodhisativas who are in ten stages of three vehicles see the Buddha nature, but do not understand it because They emphasize more on cultivating wisdom.

All Buddhas understand the Buddha nature because They cultivate both meditation and wisdom with full perfection.

Making an inference from the words above, Chih and Kuan are the most important Dharma to attain Buddhahood, the most promising path for practitioners to follow, the direction sign for all beings to come to perfection, and the essence of enlightenment.

Once one understands that, he would realize that Chih Kuan is not primary or shallow at all.

Thus when we introduce beginners to the Dharma, though thinking it would inspire their wisdom and lead them to the Buddha path, to do the practice is much harder than to say. Merely talking about deep principles without actually practicing Chih Kuah, they cannot experience the state of equal cultivated meditation and wisdom.

This book discusses ten points to enlighten beginners, leading them to step on the right path and in turn moving toward nirvana.



同:為什麼要持戒?

答:當我們自己被傷害的時候,我們會有什 麼感受和反應?有誰喜歡被傷害?有誰 受了傷害,不會難過、傷心、痛苦、恐 懼,只要會自他互換,就不難知道為什 麼我們要學習尊重相不任意傷害別的生 命(持戒)了!一個有慈悲心的人是不 會任意去做出傷害別的生命的行為,學 習慈悲持戒正是修行最根本的基礎。

> 要活得更快樂幸福,就必須真心用智 慧愛別人,這樣才會得到別人的尊敬愛 戴;不愛別人的人,其實是最不愛自己 的人,因為不受尊敬或不受歡迎的人, 是不會快樂的,自私而損人的人,更是 與解脫背道而馳!我們都必須為自己的 將來負責,選擇光明與快樂,慈悲持戒 才是最有智慧的選擇!

問:什麼是五逆?

答:意即五逆罪,或稱為五大根本重罪。有

(一、小乘五逆是指、殺母、殺父、殺阿羅
 漢、出佛陀的身血、破壞僧團的和合等五
 才者。因其行為將成為墮無間地獄之因,故
 也稱為五無間業,或五不救罪(必受無間
 地獄果報、無法行懺罪法救拔)。

其中破和合僧又可分為二:

- 1、離開原來所屬的教團,而成立新教 團,行布薩、羯磨等事,稱為破羯磨僧。
- 2、若立異師異說,而另組教團,則稱為 破法輪僧。
- (二)大乘五逆是指:
 - 1、破壞塔寺,爆緊經像,奪取三寶之物。
 - 2、毀謗聲聞、緣覺以及大乘法。
 - 3、妨礙或殺害出家人。
- 4、犯小乘五逆罪之一。

2. Questions and Answers

Q: Why to keep the commandments?

A: What feeling and reaction do we have when being hurt? Who like to be harmed? Who is harmed without sadness, broken heart, pain and fear? If changing position each other, we are easy to understand why we need to learn valui ng and cherishing other life (keeping the commandments)! One with mercy heart wouldn't arbitrarily hurt other life. Learning mercy and keeping the commandments is the most foundation for cultivation.

If hoping to live happy, we need sincerely use wisdom to love others, then we would get other respect and support; one who doesn't love others actually doesn't love oneself, because one who isn't respected or welcomed by others wouldn't be happy. The selfish one to harm others even diverge from Nirvana! We should be responsible for our future. Mercy and keeping the commandments are just the most wisdom choice for brightness and happiness.

What is the meaning of the five deadly

A: The five deadly sins are also called five root heavy crimes which are divided into great vehicle and little vehicle.

I. The five deadly sins of Little Vehicle: killing mother, killing father, killing an arhat, shedding the blood of a Buddha, destroying the harmony of monk group. For these behaviors would become cause of falling infinite hell, so also called five infinite

金色蓮花



問:什麼是三皈依?

答:皈依意指歸投、依靠、並請求救護。三皈 依即歸投、依靠佛、法、僧三寶,並請求 救護,以永遠解脫一切痛苦煩惱受於無上 寂滅之樂,並且進而為利益眾生而圓滿菩 提大願。

> 受三皈依就是宣示自己成為真正的佛 教徒,是成為佛弟子所必經之儀式,也 是受戒的基礎,同時,佛經也說:「有 減輕業障,積廣大的福德,不墮惡趣, 人與非人均不能亂,一切好事都會成 功,能成佛道等利益」,也就是說不但 可得現世樂、後世樂,更可得到究竟 樂。

三寶是我們學習的對象,也是生命歸 投的方向,三寶約略可分為理體三寶和 事相三寶兩類。

所謂理體三寶:佛原是指究竟圓滿所 顯的最清淨法界(圓滿覺性),能體現 它而自覺、覺他、圓滿的人就是佛,我 們若從迷惑顛倒回過頭來,依靠自己的 本覺,這叫皈依佛。

法原是指遍十法界,不增不减、無二 無別的法界(或名真如、實相等),在 實踐上,是指趨入正確平等的解脫知見 及方法。所以說,自心皈依正道,這叫 皈依法。

僧原是指少分顯現的清淨法界,也是 指修行佛道的清淨和合群眾,我們若從 染污回歸到清淨和合的心,就是皈依 僧。

所謂事相三寶:是指佛像(佛寶)、 佛教經典(法寶)、出家人(僧寶)形 式上的三寶,有提醒的作用。看到佛 像,提醒我們要皈依本覺,也提醒我們 dharma, or five sins unable to save. (need to bear infinite hell result and unable to reserve by repentance)

Destroying the harmony of monk group can divide into two:

(I)Leave the original religionary group and form new group, do busa, Kama, called destroying-kama monk.

(II)If establishing another new religion, it is called destroying-dharma wheel monk.

II.Five deadly sins of great vehicle:

(I)Destroy temple, burn down sutra and Buddha figure, take three treasures of Buddha by force.

(II)Dispraise Arhat, Pratyeka-Buddha and great vehicle.

(III)Obstruct or kill monk.

(IV)Violate one of five deadly sins of little vehicle.

(V)Negate dharma punishment and do ten evil dharma, or instigate someone to do ten evil events

Q:What is three converting?

A: The converting means depending on and asking for rescue. Three converting is to trust to Buddh, harma and monks, and ask for rescue to permanently get rid of any pain and vexation, and get supreme Nirvana happiness, and then consummate bodhi wish for benefiting all beings.

Accepting three converting is to announce that you really become a Buddhist. Accepting three abiding is the necessary ceremony to become Buddhist and the basis of keeping precepts. In the meantime, sutra said, "Lighten dharma barrier, accumu

佛學月刊

71

台小

it

額

不要忘本、見賢思齊;看到佛教經典, 就提醒我們見解思想要正確;看到出家 人,就想到要六根清淨,要和睦待人。 事相三寶是現實的,一般人比較易 懂;理體三寶是抽象的,不易懂得,但 卻是我們生命的究竟皈依處,所以一般 人應先受事相的三版依,也就是先皈依 事相三寶,再學習版依理體三寶。

問;什麼是五戒?為什麼要受戒?

答:五戒指五種制戒。是為在家人所受持之五 種制戒。即:(一)殺生,(二)偷盜(不 與取)天(三)邪婬(非梵行),(四)妄 語(虛筆語),(五)飲酒。

> 我國本來以五戒配列於仁、義、禮、 智、信五常。前面四條叫「性罪」,無 論受戒不受戒,犯了都有罪。但受戒的 人犯了又多一重「破戒」罪。只有不飲 酒一條,不受戒者不犯罪,受了戒就犯 罪,所以這一條叫做「遮戒」。不飲酒 是防止酒醉之後亂性,犯前面四種戒, 所以它是預防的,本身沒有罪。

要把戒持好,就要知道佛制戒的用意 何在?功德利益何在?我們要如何來修 持?每一條戒都有「開、遮、持、 犯」,都要清楚明白,如此守持戒律才 能夠在日常生活中應用自如、方便自 在,而不是被戒律綁得死死的。有些人 ^世, 說戒律太多又嚴格: 動不動就犯戒, 算 了吧,不要去學戒!可是,戒律是佛的 行持,戒沒有行持,就沒有佛法了。真 實的學問是重在實行,佛法的實行就是 戒律。戒律就是正覺的生活規範,不是 用來束縛人的上是陶冶光明正大的人格 的,這種人當然會學習不任意侵犯或傷 害眾生,以慈悲的動機、智慧的思擇為 本,詳細明瞭戒律的開、遮、持、犯, 才會活潑、快樂、圓滿的受持戒律,才 能與眾生建立、維持和樂的關係,使眾 學到真實的幸福快樂。

late vast merits not fall into evil path person and non-person can not be confused, everything would success and achieve Buddha path. "That is to say we can get not only the present and next generation happiness but also Nirvana happiness.

Three Buddha treasures are our learning target and the direction for life depending on. Three Buddha treasures roughly divide logic of three Buddha treasure and affair of three Buddha treasures. The logic of three Buddha treasure is, Buddha originally means the most pure and peaceful dharma realm (full consciousness) displayed by perfection. Person who become aware of self and others, and full awareness is Buddha. If we come back from confusion and reversing, and rely on our consciousness, it is called following Buddha. Dharma originally means ten dharma realm which is unable to increase or decrease, just only one without others. (or called reality or truth). In practice, it means to enter the correct and equal Nirvana knowledge and method. Therefore, self-heart following correct path is called following dharma. Monks originally means to show a little

peaceful and quiet dharma realm. They also represent the peaceful and quiet harmony masses. If we return to peaceful and quiet harmony heart from taint, it is called following monks.

The affair of three Buddha treasures is the style of Buddha figure(Buddha treasure), sutra(dhrama treasure), and monks(monk treasure) has the function of reminding. When seeing Buddha figure, we are reminded to follow self-consciousness as well as not

72

待續.....



大台小山

觀

forget the origin to emulate those wiser and better men. When seeing sutra, we are reminded to have correct view and thought. When seeing monk, we are reminded to free from human desires and passions as well as friendly treat others.

The affair of three Buddha treasures is real and easy to be understood, the logic of three Buddha treasures is abstract and uneasy to be understood, but they are our life's final home. Therefore, general people should follow the affair of three Buddha treasures at first, then learning the logic of three Buddha treasures.

Q:What is five precepts? Why to take five precepts?

A: It means five commandments which is taken by layman. It is (I) killing, (II) stealing, (III) sexual misconduct, (IV) lies, (V) drinking wine.

The five commandments are equal to five common which are morey, justice, courtesy, wisdom, honesty in ancient China. The previous four are called "nature guilt", whether take commandment or not, it is guilty if violating. But person takes commandments but violate, he violate again the guilt of "breaking commandment". Only "not drinking wine", person doesn't violate if without taking commandment, and person violate if taking commandment and guilty, so this commandment is called "covered commandment". "Not drinking wine" is to prevent confusion and violating the previous four commandments after drunkenness. So this commandment is prevention and no guilt itself.

If hoping to keep well the command-ment, you must know what is the intention of the commandment? Where is the benefit and merits? How to keep and practice? We must be clear about each commandment with "starting, covering, keeping, violating", then keeping commandment can be easy and convenient to apply in daily life, but not bound by it. Someone consider that commandments are too many and serious and easy to be violated, so forget it and don't take it! But, commandment is Buddha's practice and keeping, if no practice and keeping, then no Buddha dharma. Real knowledge is to emphasize practice and practice of Buddha dharma is commandment. Commandment is the correct life standard, not to bind person, but to cultivate the just and honorable personality. For these people would naturally learn not to invade or hurt beings, but with kind motion and wisdom choice. Detailly understand the starting, covering, keeping and violating of commandment, then keep commandment with cheer, happiness and perfection, and keep harmonious relationship with beings and let beings get the real happiness. To be continued......





脊髓,如同房屋的樑柱,是身體的支柱,一旦彎曲或變形,如同房屋的樑柱彎曲或變形,將影響身體的 健康。因此如何在日常生活當中,保有強韌的脊髓,是相當重要的一個健康課題。一般的運動往往將重心 放在肌肉的鍛鍊,疏忽了對脊髓的伸展與強化。瑜伽體位法的許多瑜伽姿勢練習都有助於強化脊髓的彈性 與伸展,進而讓身體免於老化。本期要介紹的瑜伽體位法--瑜伽身印,將有助於脊髓的伸展與強化,可在 平日多多的練習。

Spine, like the beam of a building, is the foundation of body. Crooks or deforms it will affect the health of body as the beam to the building. Therefore, how to keep spine strong is an important issue of health. Most of the exercise focuses on the train of the muscle, ignoring the stretch and strengthening of the spine. However, there are many yoga asana which are helpful to enhance the elastic and stretch of the spine so as to reduce the aging of the body. In this month's issue, the asana that we will introduce is yoga body seal pose which is good for enhancing the elastic and stretch of the spine, and is worth of practicing frequently.
瑜伽身印 Yoga body Seal Pose

分解動作 Step by Step

- 1.以雙盤(蓮花坐)坐著或單盤、如意坐皆可。 Sit in cross legs pose (lotus pose) or half cross legs pose.
- 兩手放在背後,以左手掌握住右手腕。
 Place both hands on the back with left hand grabbing the right wrist.



3.身體慢慢往前彎,直到頭部碰觸到地板為止,彎 曲身子同時吐氣。

Bend the body slowly till head touch the ground. Exhale during bending.

- 4.保持這種姿勢,儘量停止呼吸。 Keep in this pose and stop breathing as long as possible.
- 5.身體慢慢起來,同時吸氣。 Sit up slowly and inhale.











6.緩慢的吐氣再吸氣。 Exhale and inhale slowly again.



功效

- 1.強化腹部與腰部肌肉。
- 2.活化冒腸神經
- 3.使腹腔器官恢復正常位置
- 4.使低血壓恢復正常
- 5.讓驕慢的人變謙虛

Benefits

- Strengthen the muscle of abdomen and waist.
- Activate the nerve of stomach and intestines.
- Let the organs of belly back to its original place.
- 4. Improve low blood pressure problem
- 5. Make arrogent to be humble.

後視式 Back-look Pose

分解動作 Step by Step

 1.以最輕鬆之姿勢坐著,雙腿向前伸直。
 Sit at a most relaxed posture, stretch both legs straight in front.

 約右腳拉近身旁並跨過左腳。
 Bring your right leg near to your body and across your left leg.





3.將右手放到右臀部後方,手指向後。 Place your right hand at behind your right hip, fingers toward the back.





4.將左手放在右膝前面。

Place your left hand at the front of your right knee.



- 5.頭部與背部盡量側向右邊,保持此一姿勢30秒。 Your head and your back try to side toward the right as possible, keep at this posture for 30 seconds.
- 6.重複上述動作,但改左腳跨過右腳。

Repeat the above steps again, but change to use the left leg to put across the right leg.

功效

1.幫助消化。
 2.增進脊椎之彈性與健康。
 Benefits
 1.Aid to digestion.
 2.Improve the flexibility of the flexibility distributes the flexibility of the flexib





XERCISE 運動

海心静坐第105尚 Meditation for Purify the Heart Question 105

文 / 鄭鴻祺(資深靜坐老師) 譯 / 連柱 版面創意 /Candy 完稿 /Candy Article/Cheng Hung-Chi(Meditation Instructor) Translator/Lian-Juh Art/Candy Layout/Candy

默念法門 Silent Recitation Method

唸「我愛每一個人」或「我愛一切眾生」

Recite [I love each and everyone] or [I love all beings]

觀想法門 Visualisation Method

1.觀想「自己變慈悲」或「自己充滿了愛」
 2.觀想「愛充滿全身每個細胞」

78

(i) Visualise [I become more compassionate] or [I am full of love](ii) Visualise [Love is in each and every cell of my body]

How To Practice Loving Kindness Meditation

初學者最適合用默唸法門,每天練習1-2次,每次15-30分,一 至三個月後,才能進入觀想法門的第一項,第一項法門每天練習2 次,每次30分,要練三個月至半年,才能進入第二項。 靜

79

慈心觀是入三摩地的法門之一,修行人修到四禪後,還要修習 慈悲喜捨四無量心,才能入四無色定(四空定)。

普門品其中有一句「慈眼視眾生,福聚海無量」,這種發自內在 的大愛,就是每一個修行人全力以赴要達成的目標,也只有愛盡一 切眾生,才能究竟成就。

The Silent Recitation Method is most suitable to be used by beginner, practice 1-2 times daily, each time 15-30 minutes, after 1 to 3 months, go into method (i) of the Visualisation Method, practice method (i) twice daily, each last for 30 minutes, must practice 3 months to half a year before proceeding to method (ii).

Loving Kindness is one of the door to enter Sambodhi, every cultivator who cultivates until fourth jhana will still have to cultivate boundless compassion, boundless pity, boundless joy and limitless indifference, infinite Buddha-states of mind, then he is able to enter into the realm of consciousness without thought (the four immaterial or formless heavens).

There is a phrase from the Universal Door Chapter which states that [beholds all beings with compassion and benevolence, a boundless sea you are, of every blessing], this type of universal love, is the ultimate aim which every cultivator must accomplish, and only when he loves each and every beings, he is able to reach Supreme Siddhi.





進入了二十一世紀之後,總覺得這一個我們 已經居住了幾十年的世界,忽然間變得一片混 沌不明,不知是因爲變得太快,還是我們進化 得太慢?一切忽然覺得好陌生,所有的事情都 已經不是人可以掌握預料的,舊有的規則已經 無法滿足新世代的新人類,難道我們在過去的 幾百年當中,人類為自己的幸福所努力的最後 結果,就是換來如今的失控和茫然?

父母正面對難以掌握的新進化革命

人類從戰亂征服彼此的中世紀,進化到文明 擴散的新世紀,這其中不斷的誕生了領航世界 的思想家、藝術家和宗教家、為野性的人類心 靈帶來美麗的彩虹,馴服了無數的惡世眾生, 而爲地球建造了一處提供人類安養身心的聖 地,但是從二十世紀初以來,科技文明正悄悄 地向這一塊聖地挑戰著,許許多多的新人類不 再服膺舊有的觀念,而逐漸的接受來自「科技 神祇」的教條,而不再融入舊有的傳統,例如 很多父母以爲自己的子女的叛逆行爲,是自己 的家庭或是遺傳基因出了問題,而苦於無法和 下一代做良好的互動,其實現代的許多父母所 面對的,並不一定是自己的家庭問題,父母所 對抗的正是一個新一波的世界性的「文明」 動」,一場我們難以掌握的新進化革命!

科技並沒有為我們減少任何一苦

不管是基督教講的「原罪」,或是佛法所說 的「八苦」,隨著新世紀的新挑戰,事實上,人 類的痛苦指數並沒有降低太多,物質文明在表 面上雖然一時麻醉了我們疲憊的身心,但「八 苦」卻仍然如影隨形,科技並沒有為我們減少

The world that we have been living in for the past decades seems to have degenerated eve since the beginning of the 21st century. The environment seems to have changed. Did the changing process take place too rapidly? Or were we too slow in anticipating it? Things have become more unpredictable, the list of wants and desires of humanity get longer by the day. Have our efforts not gone in vain in our quest for happiness? Are we any nearer to the true meaning of happiness?

We witnessed the coming into being of great I religious teachers and thinkers. These people subdued the ferocious nature of countless sentient beings. They aided in the formation of pure land in which we could live together in harmony.

With the rapid development of science at the turn of the 20th century, this pure land is faced with an ever-growing threat. Ethics, Morality and traditions are things of the past. We begin to worship scientific discoveries. Rude behaviours of children are blamed on genetically disorder. Difficulties faced by parents are no longer a mere family issue, what we are faced with now is a new wave of "Civilisation Revolution". A revolution that is beyond our grip and control.

TECHNOLOGICAL ADVANCEMNT HAS NOT AID IN ELEVATING HUMANS' SUFFERINGS.

任何一苦,我們日日朝拜的科技神話,到頭來 還是沒有能建造一處理想的伊甸園,而人類面 臨各種毀滅的危機更是時時隱藏在科技的光與 能背後,使我們不禁要自問:我們到底在追求 甚麼?



其實每個人都在期待著展現熱情

無情的土石流、水災、恐怖攻擊、景氣危 機、特權橫行......,這些令人煩惱的事情,是 不是會讓你不再「醉生夢死」,而給自己一個喚 醒內在「使命感」的衝動?還是繼續在一旁看熱 鬧?或是一起隨著媒體茫然的加入謾罵八卦的 May it be the Biblical "Original Sin" or the Buddhist Teachings of the "Eight Types Of Sufferings". Technological advancement doesn't seem to relate proportionally to our level of happiness. It has in fact causes us to drown in the sea of desire. Material gain can only bring about sensual pleasure and more unsatisfactoriness. The technologies that we fell prey to have not brought about a pure land. Instead humanity is being drawn nearer to destruction. Have we ever pondered on, "What are we searching for"?

EVERY "LITTLE SELF" IS AN ANTI-DOTE FOR THIS DEGENERATED WORLD.

There is no need to wait for the "second coming" for our salvation. Exploring the potential of the spirit of "Little Self" is perhaps more fruitful in a world which is in need of great thinkers and saints.

The accumulated energies of these "Little Self" is the best antidote our world requires. With our "Little" passion, we suffuse the environment with positive energies. These "Little Self" is none but our body cells. In order to have a strong immunity system, each individual cells need to be strong too.

The political and environmental outlook may be bleak, instead of getting caught up mentally; we can learn to work on our "Little Self". This is indeed the "real" ruler of the world.

金色莲花



就會發現其實每個人都在期待著去展現自己的 熱情,例如熱心的回答問路人的疑問、捷運裡 經常看到讓座的人、扶起跌倒的騎士、自動的 排隊購物......等,這些小小的舉動,其實含藏 著我們大大的熱情,我們已經越來越不再害怕 媒體上的負面八卦和不健康的報導,因爲那只 不過是它的生存之道罷了,我們並不依賴那些 事情來決定自己的生活,我們仍然能夠相信每 個「小我」,其實永遠在支撑著這個世界!

每個小我都是最好的救世良方

發揮「小我精神」,或許是這個缺乏大思想 家和大聖人的時代裡,最值得去做的行為,不 必等待救世主降生,我們每個小我的力量,就 是最好的救世良方,從每個自己所處的四周開 始,以每個善心熱情的小我,去堆砌成一個健 康的大我環境,這「小我」就是人身上的細胞, 要促進大我的免疫力,就是要每個小我的自我 強壯起來,或許政治和經濟使我們失望無奈, 但是當我們從過度依賴大環境的心態,轉而發 揮小我的能量,就會發現其實我們才是這世界 的主宰!

<u>THE HIDDEN</u> <u>PASSION IN</u> <u>EVERYONE OF</u> <u>US</u>

Terrorism, political turmoil and natural disasters....

do these caution us not to carry on living a heedless life? Does it serve as a wake up call for all of us? Or we merely stand by and watch? Or join in the endless and futile debates? Selfishness and indifference are not a part of our human nature, instead the fire of passion burn deep within everyone's heart. We sometimes feel disheartened when met with unfortunate events. Nevertheless, when we observe mindfully, it is not difficult to notice the goodness in others. We often witness people giving up their seats in crowded bus, people queuing up in an orderly manner at the cashier counter. These little acts of kindness reflect the potential of being good in every one of us.

We have to learn to ignore news as reported in tabloids, to understand that that is their way of making a living. And that we live a life we choose and not under the influence of these reports. We begin to develop confident in our "Little Self", which us the main supporting framework in this world.

<u>CIVILISATION REVOLUTION THAT</u> IS BEYOND OUR GRIP AND CONTROL.

From the war torn medivial century to the current civilised and cultured new century.

obol !Sorry!Sorry!



文/洪孟珠 譯/楊成寶 版面設計/Tan 完稿/Tan Article/Ang,Beng-choo Translator/SG Art/Tan Layout/Tan

"啊!Sorry(對不起),Sorry(對不起)!" 只要聽見這熟悉的一句話,我總會情不自禁地 回過頭去看一看,可是每一次我都失望了,因 為說這話的人——我所懷念的、敬愛的優雲法 師已離開娑婆世界兩年了。

雖然優雲法師已離我而去,不過,他的言行 舉止、他那疾惡如仇、當仁不讓的個性,他對 我心直口快的包容,卻永遠地留在我的腦海 中,尤其是他那親切的口頭禪"啊!Sorry, Sorry!"更成為了我修行道上的明燈。它常 常提醒我:修行的大障礙,就是"自我"和"我 慢",消除自我和我慢的最好方法,就是對周 圍的人與物常懷感恩心和懺悔心。施恩不但不 望報,而且要感激受恩的人提供我布施的機 會,使我順利修行。對於自己錯誤的想法和行 "Oops! Sorry! Sorry!" What a familiar wterance. But I always met with disappointment each time I turned back only to find out that the person wasn't him.

This was the favorite catch phrase of the late Venerable Siao Yun who Passed away form two years ago. Though gone, but his companion and kindness lives in me. His "Oops! Sorry! Sorry!" Is a constant reminder for me. If reminds me that Egoism and Mide Are two great obstacles in our Dharma Practices aid the best remedies are gratitude and repentenance.

Not expecting anything in return lover reporming good deeds. Instead, be tharkhel

84

金色蓮衣

為,不論大小,都要感到慚愧,而加以懺悔改 渦。

每當我對自己的小小成就感到洋洋得意 時,慈悲心和謙虛心就悄悄離我而去,驕 傲、自大與虛榮心開始抬頭了,我對他人的 不順我意覺得厭煩,這時,優雲法師的口頭 禪 "啊! Sorry, Sorry!"就自然而然地 在我的耳邊盤旋,我立刻伸伸舌頭,拍拍自 己的腦袋,輕聲地說: "啊! Sorry, Sorry!"接著, "自我"和"我慢"的浪潮 也就退下了,我的心情恢復了平靜,我又找 回失去的慈悲與謙虛。這都是拜優雲法師所 賜。

認識法師三十多年,第一次見到他時,覺得 他與其他的北傳法師不同,他是華人、說華 語,穿的郤是南傳法師的服飾。我問他什麼原 因。他回答:"中國一年四季中,春、秋與冬 的天氣較冷,衣著方面以保暖為主,因此中國 法師的衣著才加以改變。南洋的氣候與印度相 似,沒必要改變服飾,我當然穿佛陀時代定下 的制服啦!"

法師很有遠見,當他知道我在中文系求學時,就勉勵我不可只偏重中文,也要學好英文,才能用兩條腿走路。他說,將來新加坡的年輕人會說華語,可是正式的場合與閱讀用的 卻是英語英文。因此,宣揚佛教需要雙語,尤 其是對年輕人傳教,更非英語不行。將來以中 英雙語傳教,才能無往不利。他更以身作則, 在談話中開玩笑地夾雜一兩個剛學會的英文 字,以提醒我不要忘記英語的重要性。他還請 人將太虛大師的三寶歌譯成英文,交給南洋佛 教發表。

三十年後的今天,局面果然不出他所料,可 惜當時沒人重視他的意見、好好栽培本土的英 語傳教人才,因此信仰北傳佛教的年輕專業人 士越來越少。

對於法師的遠見與分析能力,我非常佩服, OODS,SOTTY,SOTTY,

to giver the opportunity to do good. To be mindful of our negative thoughts and actions and be ever ready to put wrong things right.

Whenever I felt Puffed up, ego and pride would creep in, compassion and humility would ship away. Venerable's catch phrose would remind me of my negative thoughts and actions and would bring me "back down to earth."

The Venerable, a Chinese speaking monk, wore saffron robe, was distinctively different from otter Mahayanese Master. That was my first impression of him 30 years back. He told me then, "Buddhist monk in Chine follow different robe due to different weather conditions. In our Equatorial climate, it's therefore more practical to stick to the saffron robe."

When the Venerable knew that I was pursuing my Chinese Studies, he told me the need to masters the English language too. Especially if we want to attract more young people to come and learn the Dharma, he said that English will be widely used in Singapore in time to come. He even had "Shan Bao Ge" (written by the late Master Tai Xue) translated into English by someone. It was Subsequence published by "Nanyang Buddhist."

No one took his words Seriously then and as a result, not many young professionals

常想找機會供養他。可是,他總是不肯接受 我的紅包。他說:"拿人錢財,為人消災。 我都自身難保,哪有能力為你消災?既然我 的修行沒達到為你消災的程度,我豈可接受 你的供養?"

"我不求您替我消災,只求您接受我的供 養,讓我種種福田吧。" 笑地說。

"不行,不行!種福田要種在肥沃的土地上, 才有收成。若是種在沙漠上,就血本無歸咯!" 他老人家也半認真半開玩笑地回答。

"您不接受我的供養,我就長跪不起。"有一次,我堅持要他收下我的紅包。

"不行啊!這對你對我都沒有好處。我只是自 修,沒有從事福利、慈善、教育等事業,我不 需要這些錢財。你這麼做會助長我的貪心,這 個因果是很可怕的。我們兩個都擔當不起。你 可別害我,也別害你自己哦!起來,起來吧!" 他也堅持不收。

"您不接受供養,那您怎麼活啊?"我好奇的問。

"別擔心,我住在寺廟裡,吃和住都是常住 的,我一分錢也用不上。拿供養的錢來做什 麼?坐大汽車、買名牌用品享?我才不幹呢, 我怕因果啊!"他伸伸舌頭,聳聳肩,做了一 個調皮的表情。

優雲法師有堅定的意志力,做事非常積極。 這一點在病中更表現無遺。記得他的病剛開始 的時候,他告訴我:"哎呀,最近我的肚子常 常痛,不知是怎麼一回事?"

我問他看了醫生沒有,他說醫生告訴他沒 事。我自作聰明的教導他如何順著時鐘方向去 按摩肚子,以排除肚子裡的廢氣。他不但相信 了,而且很認真地學習。

過了兩天,他打電話來說:"你這小子的方 法倒很靈驗,放了不少屁呢!"

幾天以後,他又來電話:"小子,不行啊!

are associated with the Mahayanese School if Buddhism.

I had enormous respect for Venerable's analytical ability and vision. Thus I often sought after opportunity to offer him clan. He often refused me by saying, "My practice is still at the elementary stage and I am unable to help you generate much merit. Therefore how can I accept your offerings?"

"Please! My Good Venerable, please allow me to acquire merit for myself by making offering to you!"

He once joked, "You have to look for a fertile merit field in order to cerate loads of merit, not a desert!"

"If you still refuse, then Iíll remain on my kneels" I insisted. The venerable replied," I am only a simple monk, cultivating for myself , neither am I involved in any form of charity or educational work. Therefore he wouldn't be too unbearable form me. Your offering of money is of little use to me. It will only cause greed to arise in me. He will instead bring about negative karmic consequences for both you and me. You have to be extremely careful about that! Came on! On your feet now!"

"Then what about your daily expenses?" I asked, "I am all provided for in the Buddhist center why should I carry so much money? To get myself a luxurious car? Branded items? I am far too afraid of generating bad kamma". He chuckled.

Venerable Siao Yun was both a positive thinking and strong will man. I remember he once told me, "I wonder what is wrong with my stomach lately?" I asked if he had consulted a doctor, he replied that the doctor

你的方法這回不靈啦!我的肚子越來越疼 了!"我心知不妙,立刻和腸胃專科何醫生 連絡,訂了一個時間為法師做檢查。

檢查過後,何醫生帶了一個壞消息——法 師患上胰癌。何醫生說:

"這是癌症中最痛苦的一種,我很替老法師擔 心。"和法師的入室弟子慧雄法師、妙澄姐商 量以後,我們決定讓何醫生把檢查的結果告訴 法師,讓他了解自己的健康狀況,做好心理準 備,與病魔搏鬥。在何醫生與法師討論病情的 前一晚,我擔心得睡不著覺。

第二天的時間好像特別長,好不容易才挨到 下午,何醫生來電話:"你白擔心了,修行人 果然不同,優雲法師非常鎮定,一點也不驚 慌,好像在和我討論別人的病情一樣。他說, 自己年事已高,都八十幾歲了,死不足怕,只 希望步向死亡的路程不要太辛苦。"糟糕,他 的病是最痛苦的一種,不知道他怎麼挨,我心 憂憂。

放了工,我去看優雲法師。他還是像過去一 樣,興高彩烈地和我討論自己的病情。他說: "小子,我一生最怕痛,居然患上這種會痛的癌 症,業報如此,無話可說,只好忍受消業障。" 生病期間,他不怨天也不怨人,不論肚子多 痛,他仍舊天天早上從如是我聞步行到毗盧寺 五體投地拜佛。我勸他多休息,他說:"人身 難得,我只剩很短的時間,要盡量把握,再不 好好地利用這臭皮囊精進,就來不及了。"

他的日常生活依舊過得很簡單,打了止痛針 以後,當他的肚子不太痛時,他也會接受邀 請,和信徒一起去吃飯。他說,這種機會越來 越少,應該珍惜。

在法師患病的後期,止痛針的有效時間越來 越短,法師所要忍受的痛楚也相對地增加。我 常常看他痛得滿頭大汗,心裡非當難過;可是 他卻不當一回事,像沒病時一樣,把他的人生 經驗與我分享,使我增加了不少知識。 had given him a all clear. I then showed him a technique of massaging for his abdominal area, which he gadly followed.

He called two days later to inform me of the method's effectiveness. But only to hear from him again that his condition had become worst.

I arranged a medical appointment for the Venerable soon afterwards. My night mare come true. He was diagnosed as having cancer of the pancreas A very notorious type of cancer. I wonder how is the Venerable going to handle it?

After some in depth discussion with Venerable Hui Siong and Sister Miao Teng two of Venerables' close disciples. We decided to disclose it to Venerable Siao Yun in order to get him menally prepared for the tough fight ahead.

I was a long wait the following day. When Dr.Ho the called in the afternoon," It all went well, the Venerable appeared calmed and composed. He just hoped that the pain wouldnít be too unbearable" "Alas! Can he manage?" I thought.

I visited the Venerable one-day after work. He was in his usual cheerful mood. He told me, "I'm extremely afraid if pain and now I've to put up with the cancer. It's all due to my past Kamma. I've to accept it." He never once complained about his painful experience. He would walked to the main shrine hall to perform prostration to the Buddha. He told me that this human birth is rare and time was running out for him, he must practice till the last minute.

Life carried on as per normal, he would tal







一九九三年七月三十日清晨,妙澄姐從醫院來電話說,法師要她幫忙剃頭、刮鬍子, 他也要沖涼。他交代妙澄姐通知我,趕快去 替他辦理當天出院的手續。

我匆匆忙忙地趕到醫院,護士告訴我說: "真奇怪,法師剃了頭,沖了涼,高高興興地躺 在床上,不久就昏迷了。"

辦了出院手續,我回到病房來看法師。這時,錄音機正播著"南無阿彌陀佛,南無阿彌 陀佛……"。我感覺躺在床上的法師好像不很 安寧,起初想不通為什麼會有這種現象,後來 才想起他修的是彌勒淨土,不是阿彌陀佛淨 土。在新加坡修彌勒淨土的人不多,這個法門 不普遍;到彌勒淨土去,臨終時,要念什麼 呢?我不知道,也從來沒請教過法師。問妙澄 姐,她也不知道。靈機一動,就請妙澄姐將法 師平日念佛的錄音帶找出來。剛好病房抽屜 裡有一個法師念的《心經》錄音帶,我想: "《心經》是佛法的精髓,大概各宗派都可以 用吧?"於是就將它派上用場。這時,法師 彷彿平靜下來了,很安祥地聆聽著。

陪在法師身邊念了一會兒《心經》,是回 辦公室的時間了。走到門口,突然有一種預 感一一法師回寺廟後會圓寂。可是我得開 會,也許來不及送他,於是再走回房裡和他 道別,並且告訴他,下午我開會,恐怕不能 送他,請他原諒。他的臉上現出了微笑,接 his injections for easing his pain when he felt better, he would joined his disciples for lunch appointment. He said that he wouldn't have many such opportunities left. Therefore he ought to treasure them.

In his last days, the painkiller didn't work as well as before. My heart oched everytime he was in pain. But he was able to pull himself together and he even shared with me his life experiences.

In the early morning of 30 July 1993, Sister Miao Teng called from the hospital. Venerable wanted her to shave his head and beard and he wanted a shower too. He wanted me to make arrargenreit for him to be discharged from the hospital. I rushed there, the nurse told me that the Venerable became unconscious after being cleaned.

I returned to the ward after arrangement was made for his discharge. There I heard chant, of "Amitabha" from a tape recorder. Venerable didn't look right.

I recalled that he had been practising the" Maitreya's pureland" teaching all this while.

生活雅士 ELEGANT

受了我的道歉,我依依不捨地離開。

開了會,回到辦公室,就接到法師圓寂的 消息,他老人家果然在我開會的時間走了。 他去得那麼安祥,那麼平靜,那麼無牽無 掛,實在令人羨慕。

雖然大家都知道,死亡是每一個人必走之 路,從古至今,誰也避不過。可是我們是凡 人,一般上對死亡還是存有恐懼感。臨終 時,也常常有所留戀,常常放不下。我佩服 優雲法師在最後關頭能放下一切,捨棄臭皮 囊,安祥而逝。我也為失去了這麼一位坦 率、言行一致的長老而傷心。他雖然從未上 台宣揚佛法,可是他的言行舉止已強有力地 將佛法告訴了我。我希望他順順利利地往生 兜率天,親近彌勒菩薩,修行圓滿,乘願再 來,度化眾生。 Not many people were familiar with this method then. After consulting Sister Miao Teng, we decided on a new tape, the "Heart Sutta.""We probably got it right this time." Venerable looks calmed and serene.

I had to attend meeting at my office, I whispered to him that I wasn't able to stay on any longer. And I asked for his forgiveness. He smiled as if acknowledging my request. I had a feeling that I wouldn't be able to see him again after this. Indeed, I received a call after my meeting had ended. Venerable passed away, peacefully-Although Death is inevitable, but we are still afraid of it even at death, we cling on tightly to our worldly possessions. In the case of the late Venerable Siao Yun, he was able to let go of his body at his final moment. Though never a Scholar, his actions were in accordance with what the Buddhe taught.

May he be rebam in Tushita Heaven, may he return to Samsaia to accomplish his unfinished mission.



作者簡介 AUTHOR Profile

洪孟珠是虔誠的佛教徒。她是新加坡大學榮譽文學士,美國夏威夷大學文學碩士,新 加坡國立大學應用語言學博士。曾任新加坡的中學教師、大學講師、教育部督學和副署 長。在新加坡教育部擔任課程發展署副署長時,她曾策劃及領導編制多媒體的佛學教 材,並培訓佛學師資,以教導中學生佛法。新加坡的年輕人,有許多是受了這課程的影 響而認識佛法的。

為了能有更多的時間修行與宣揚佛法,她提早退休,在各佛教團體、大專佛學會及非 佛教團體演講。她除了講佛理以外,也寫佛教散文、小說和論文。發表過的論文與創作 被國內外的團體收集在專書與刊物中。

Dr. Ang Beng choo, a devout Buddhist, graduated from the National University of Singapore with a BA (Hons) and subsequently MA (Literature) from the University of Hawaii and PhD (Applied linguistic) from the University of Singapore. She was a Secondary school teacher, University lecturer and school Inspector with the Ministry of Education. She was also Deputy Director of the Curriculum Development Institute of Singapore (MOE). While serving with the CDIS. She planned and developed multimedia teaching aids used for training of teachers and religious knowledge lessons in Secondary school. Buddhism was made accessible to many young people through these lessons.

She took early retirement in order to engage in full time Dhamma Propagation work. She often give talks and lectures at various tertiary Buddhist societies, Buddhist centers and other non-Buddhist organizations.

Her written works include Buddhist Short Stories, novels, articles and research papers .Many of these are Published in Buddhist magazines both at home and overseas.



文/康康 譯/義憲 版面創意/Tan 完稿/Tan Article/Kang Kang Translator/Rick Art/Tan Layout/Tan

當早晨第一道陽光射入雲谷的小屋時, 老猴肚白推開龍捲兒的房間,用牠大大的 手掌摸摸龍捲兒的臉。龍捲兒滿足的伸伸 腿,抱著肚白迎接一天的開始。

龍捲兒是個十多歲的男孩,他的世界非 常安靜,因為他生來既聾又啞,和爺爺住 在人煙稀少的雲谷。肚白是一隻溫和的老 猴子,因為肚子上有一撮白毛,所以叫肚 白,牠會幫忙打掃、做飯,又很通人意, 和龍捲兒是好朋友。

爺爺很慈祥,常常跟龍捲兒講故事。雖

As the first sunlight shoots into the cottage in the cloud valley, the old monkey White belly push and opens the door of the Long Juan's rooms, touches the Long Juan's face with his big palms. Long Juan stretches his legs with satisfaction, hold White belly to begin his day.

Long Juan is a ten-year-old-something boy, and his world is very quiet, because he is born to be deaf and mute, lives with his grandfather in a remote cloud valley. White belly is an old tender monkey, because his belly has a tuft of white hair, so he is called White belly. He helps cleaning, cooking and very considered, is

THE treasure in mind



然龍捲兒聽不到,可是爺爺講故事時,配合嘴 型和手勢,龍捲兒也能聽懂得爺爺說的故事。

龍捲兒的另一個好朋友龍捲雲,是一片聰明 通人性的雲,只要龍捲兒做個手勢或發出特別 的咿啞聲,它就載著他和肚白到處飛。

龍捲兒他們最喜歡去的地方,是山上的一個 石洞,洞裡有一尊高大的石佛,爺爺常來這裡 禮佛。他們喜歡往石洞的深處走,洞內曲曲折 折,又有許多通道,像迷宮一樣,他們常在裡 面探險。這一天,爺爺下山辦事,他們又來石 洞玩。

龍捲兒漸漸長大,對自己不能說、不能聽的 缺陷感覺遺憾。他用手語問爺爺,為什麼他生 來就聽不到、說不出?爺爺笑笑說,聽不到、 說不出有時候也

是一種福氣。爺 爺又說石佛的嘴 巴不說話,卻能 告訴大家許多道 理;石佛的耳朵 似乎聽不到什 麼,可是大家卻 喜歡把心裡的話



都告訴他。這些話龍捲兒似懂非懂,他只是想 要聽聽萬物的聲音,也希望能用語言和別人交 談,不要老是比手畫腳。

龍捲兒仰望石佛,把心裡的話告訴石佛,希 望石佛能跟他說些話,可是石佛依舊靜靜的抿 著嘴。他想,即使石佛能說話,他也聽不到, 他傷心的哭了。龍捲兒這一哭,可把肚白給嚇 呆了,肚白走過來摟住他。龍捲兒在肚白寬闊 的懷抱裡,感受到慈母的溫暖。他停住哭泣, 呼喚龍捲雲,用手勢告訴肚白:我們兜風去, 把所有煩惱抛到九霄雲外!

 \star \star \star

a good friend of Long Juan

Grandfather is very kind, tells Long Juan stories very often. Although Long Juan cannot hear his words, but as grandfather tells him the stories, he would speak in coordination with mouth sharp and gesture, and Long Juan also can understand grandfather's stories.

Another good friend of Long Juan is Long Juan Yuan, is an intelligent cloud, as long as Long Juan makes a gesture or makes a special voice of prattle, he would carry him and white belly to fly everywhere.

The place, which they like to go most, is a stone carven, and there is a big stone Buddha, his grandfather usually comes here to worship. They like to go the depth of stone carven,





which is full of twists and turns, and also

有三個人慢慢往雲谷裡走來,他們是阿 忠、老油和番仔,好像從很遠的地方趕來。

「阿忠,這種地方好像沒什麼人來,會有寶 藏嗎?」

老油,你這個人就是缺少耐性,寶藏如 果那麼好找,還輪得到我們嗎?」阿忠不 耐煩的回答。

「就是嘛,老油,越是沒人到的地方,越 有寶藏可以找,來,我們再來看看藏寶 圖。」番仔打開藏寶圖,阿忠和老油都湊 過來看。

阿忠說:「這裡有座吊橋,圖裡面也 有,那一定就是這裡了。」

「對,我們趕快走吧。」老油跨上腳步就 要走。

「 慢著,這座吊橋不知道穩不穩?」番仔 警告老油。

老油輕輕踩上去,身體動一動,吊橋跟 著搖搖晃晃。

他們前後看看,沒有其他通道。阿忠要 老油試走。老油說:「不行,我太胖,還 是你來,你身手比較靈活。」

阿忠說:「番仔,你先試試。」

「為什麼,你們想獨吞寶物?」番仔往後 退一步說。 which is full of twists and turns, and also has a lot of passageways, like a maze, they usually like to make an exploration inside. One day, grandfather goes downhill to handle business, they come to stone carven to play game again.

As Long Juan grows up gradually, he feel very regret about he cannot speak and hear. He asks grandfather by dactylology, why he cannot hear, speak as born? Grandfather smiles and says, it also is one kind of merit if you could not hear and speak. Grandfather say the stone Buddha can not speak, but he could tell us a lot of lessons: the stone Buddha seems to be unable to hear anything, but everyone like to talk to him about his own innermost thoughts and feeling. Long Juan has only vague idea about these words, and he just wants to listen the nature's sound, also wish could speak others with language, not always gesture to express.

Long Juan look at the stone Buddha, and tell him his words from heart, wish the stone Buddha could speak some words to him, but the stone Buddha still close his lips tightly. He thinks even the stone Buddha can speak, he also cannot hear any words, and so he cries sadly. As Long Juan

金色莲花

當他們正在爭論的時候,一位樵夫擔著 重重的柴,從容不迫的從吊橋上走過。吊 橋雖然搖搖晃晃,樵夫卻安全抵達對岸。 他們也快步跟上,走到吊橋中央,突然刮 起一陣強風,吊橋搖晃得很厲害,他們三 個人腳步錯亂,伸手亂抓。又有一陣更強 的風吹來,他們重心不穩,被吹落吊橋 下。眼看著他們就要跌得粉身碎骨了,沒 想到身體突然騰空。

張眼一看,他們都躺在一朵雲上,不 久,雲朵降落在吊橋另一頭。

樵夫正在石頭上休息,看到他們,說: 「算你們運氣好,碰到龍捲兒騎龍捲雲經 過。」等他們神智恢復過來,問龍捲兒一 些問題,龍捲兒只是比手畫腳,他們改問 樵夫才知道龍捲兒是啞巴,也才知道他們 已經到了雲谷,谷中只有幾戶人家,龍捲 兒就住在雲谷,擁有一片神奇的龍捲雲。

老油問樵夫,谷裡有沒有佛像?

樵夫說山上的石洞裡有一尊石佛。

阿忠他們三個人眼中射出光芒,急急要 龍捲兒用龍捲雲送他們去石洞。

樵夫問:「你們是來禮佛的嗎?」

番仔連忙說:「阿彌陀佛,我們聽說雲谷 有尊佛非常靈,可憐我的母親生病, 有神仙託夢,要我來拜石佛,這兩個 朋友怕我遭遇危險,就陪我來了。」

樵夫一聽,感動的說:「真是孝順,龍捲兒,你就載他們去吧。」
龍捲兒比手書腳,表示不肯。

樵夫說:「這孩子又聾又啞,心地 很善良,就是脾氣有些彆扭,你們只 好自己去,順著這條山路往上走就是 cry, White Belly is aghast, come to hold him up. Long Juan feels the mother-liked warmth in White Belly's bosom. He stops crying, and call Long Juan Yuang, makes gesture to tell White Belly: Let go to fly, to get rid of all of worries!!

* * *

Three people walk to cloud valley gradually. They are A-Zhong, Lao Yu and Pan, they seem like come from a long way. "A-Zhong, it is hardly to see anyone here, are there any treasures?"

"Lao Yu, you are so impatient, if treasures can be found so easily, so would it be found by us?" A-Zhong answer impatiently.

"That is it, Lao Yu, there would be more treasures to find as if fewer people could arrive, come here, let us see the map of treasure again." As Pan unfold the map of treasure, A-Zhong and Lao Yu also come to see it.

A-Zhong says: "There is a suspension bridge, and it also shown in the map, it









了。」

肚白突然擋住三個人的去路,龍捲兒也擺 出不歡迎他們去的模樣。

樵夫笑笑說:「石洞是他們玩耍的地 方,他們大概不喜歡外人去。」

樵夫說完就擔起柴回家,阿忠他們才不 管,把肚白往旁邊一推,就往山上的小路 前進。龍捲兒只好帶著肚白偷偷跟在後 面。

龍捲兒雖然又聾又啞,心裡可是很明 白,這三人講話的時候眼睛猛眨,還帶些 大刀斧,並不像是為禮佛來的,肚白一向 與龍捲兒有默契,知道龍捲兒不歡迎這三 個不速之客,也就對他們不客氣。 would be the treasure!"

"That is right, let go quickly." Lao Yu just starts to go.

" Wait for a moment, is this suspension bridge stable or not?" Pan just warms the Lao Yu.

Lao Yu steps in, as he moves his body, the suspension bridge is also staggering at the same time.

They look around and try to find other path. A-Zhong wants Lao Yu to try to walk across. Lao Yu says: "No, I am too fat, you would be more suitable than me, your action would be agile than mine."

A-Zhong says:"Pan, you try first."

"Why, do you want to occupy the treasure alone?" Pan says it and steps back.

As they are arguing, a woodcutter is carrying heavy firewood and passing through the suspension bridge. Although the suspension bridge is staggering, the woodcutter still manage to cross to the other side of the suspension bridge safely. They also fellow it, as come to the middle of the suspension bridge, suddenly a strong wind blow, the suspension bridge swing very badly, their hands and legs are bumbling. Another stronger wind blow again, they are so instable, and are being blow off from the suspension bridge. In a moment, they would fall down and broken, suddenly their bodies soar up into the air. As open the eyes, they are lying on a cloud, before long, the cloud is landing on the other side of the bridge.

When woodcutter is taking a rest on

金色莲花



Lao Yu asks the woodcutter, is there any Buddhist statue on the valley?

Woodcutter replies that there is a Buddhist statue in the stone carven.

There are spotlights in their eyes, and want Long Juan to use Long Juan Yuang urgently to send them to stone carven.

Woodcutter asks them:" Do you come here to worship Buddha?"

Pan promptly says: "Amitabha Buddha, we heard that there is a magic Buddhist statue in cloud valley. My poor mother gets sick, and dreams a celestial being told me to worship stone Buddha. My two friends do not want me to take risk alone, so company with me."

Woodcutter hears his words and feel so touch, say: "You are so filial obedience to your parents, Long Juan, you carry them to there."

Long Juan use gesture to express that he does not want to do so.

Woodcutter says:" This boy is deaf and mute, his heart is very kind hearted but he is temperamental sometime, so you





have to go by yourself, just follow this mountain road to the top."

White Belly suddenly stops this three peoples' way to mountain, and Long Juan also shows an unwelcome gesture.

Woodcutter just smiles and says: "Stone carven is their playground, they probably do not like stranger to visit there."

As woodcutter finishes talking, then carry the wood on his shoulder and go back to home. They do not care about it, push the White belly away, and go directly to the small road of mountain. Long Juan just follows them quietly with White belly.

Although Long Juan is deaf and mute, but knows very well in mind, when these three peoples are talking, their eyes are blinking, and also bring some broadsword, they do not seem like come here for worship. White belly always has same feeling as Long Juan does, as he knows Long Juan does not welcome these three uninvited guest, also being rude to them. OVEL

作者簡介 Author Profile

康逸藍

筆名康康

畢業於淡江大學中文研究所

曾任教師、編輯

平常喜歡創作,有童話、童詩、新詩、小說、散文、廣播、短劇等。 作品有:《閃電貓斑斑》、《長頸鹿整型記》、《九十九顆人樹》、《一 〇五個王子》、《豆豆的前世今生》、《行俠仗義小巫公》等

Name: Kang Yi-Lan

Pen Name : Kang Kang.

Graduated from the Chinese Language Research institute of Dan Jian University.

Worked as: Teacher, editor.

Involved in: fairy tales, child poetry, new poem, novel, essay, Broadcasting and Stage play.

Work include:<Flashing cat Ben Ben>,<Giraffe's make up>,<Ninety-nine People tree>,<One hundred and five princes>,<Past and Present lives of Do Do>,<The small justice wizard>.



The ideal of rebitie

文/明心 譯/Rick 版面創意/Daisy 完稿/Daisy Article/ Ming Xin Translator/Rick Art/Daisy Layout/Daisy



都怪我這隻禿筆寫不出心中萬分之一的激 情,萬般的美麗,不因你多麼低微,恆河沙般 的小生命,我眼中的你就是我自己。

我能想像,當那一刻骨銘心的煎熬,呼天不 應,搶地不能救的悲情,嗔恨之心油然而生, 當有一天苦報應受盡,復仇血恨跟著重演,世 上的刀兵劫永遠沒有盡期。

好在今生緣熟而能醒悟,悲憫之心生起,毅 然肩負起救護之責,讓你們重歸大海,

還復自然,縱使不幸命盡,亦能免除殺戮之 苦痛,來世遞除相報之果。

看那遼闊無際的大海,海浪起伏,她正豪壯 地唱著博愛群生的胸懷,海洋孕育眾生胚胎, 正是生身之母,為何我們之間親如手足,還要 互相殘殺,爭鬥不休?

一旦由畜生而成人,人類卻要把畜生宰殺而 食之,何其淒慘,醒醒吧!人啊!會思想有智 慧的高等動物!





I should blame my writing talent for being not able to write any of my passion, wonderful beauty, not because you are so humble, the little life is as light as the Gange sand, you are me in my eyes.

I can image the moment of unforgettable suffering, the sadness of helpless, then my hates just upraise. One day, as my suffering retributions end, the hates of revenging is repeat again and again, the disasters of wars are never finished.

Fortunately, it is time for me to wake up, then my sympathy raise, I firmly take the responsibility of rescue ring, to let all of you come back to sea., return to the nature, even you are dead, you also can avoid the pain of killing, and next life's revenge.

See the broad sea, the sea rise and fall, she is singing the song of loving mind, sea breed all being's embryo, is the mother of nature, but even we are so closed as brotherhood, why we still like to kill each other, and always fight each other? Once human being evolves from brute, but he like to kill brute to eat, what a pity is, wake up! Human being! A higher-level animal could have thoughts and wisdom!



derstand other's minor EBH 樂 之THE HAP TH

文/徐千芬(東吳大學經濟系學士) 譯/Rick 版面創意/Daisy 完稿/Daisy Article/Ann Tsu(Economy Degree/Taiwan) Translator/Rick Art/Daisy Layout/Daisy

金色蓮衣



阿芳是一位很有正義感的姑娘,講起話來 雖然嗓門大,但卻擁有一付熱愛助人的菩薩 心腸。有一天,恰巧聽到有人在背後批評她 的不是,而好友們正在傷腦筋,不知如何告 訴她時,阿芳表示已知曉,而且神情若定的 說:「沒關係啦!誰叫我總是喜歡管東管西 的,不要太在意,他是可以原諒的。」

解析



人們常常為了別人的一句話而煩惱、痛 苦,若無法運用正確的方法為自己解脫,往 往產生一連串不恰當的情緒反應,諸如:訴 苦(傳遞煩惱)、鑽牛角尖(擴大煩惱); 向別人訴苦,雖然可減輕自己的苦惱,但無 形中又將這些憂慮傳遞給下一位「尚未修成 正果」的人,又若是誰也不理、一股腦地鑽 向死胡同裏,很可能會悶出心病來,憂鬱症

Small story

A-fan is a very justice girl. She speaks with loud voice but to like to help others with Bodhisattva heart. One day, she hears someone criticizing her behind her, and her good friends are bothersome about how to tell her. She expresses that she already knows it and says easily, "it doesn't matter. For I like to bother everyone for everything. Don't put in mind, he can be forgiven."



Analysis

People are always bothered and pain for other's words. It often brings a series of improper emotional reactions if unable to use correct methods to get rid of it. For example, complaining (passing down vexation), think too deeply (enlarging vexation); although complaining to others can ease your own vexation, but this anxiousness could formlessly pass down next person who doesn't already get enlightments. If you ignore anyone, and entering a blind alley, it could fall anxiety, such as melancholia. To find the roots, actually he speak thoughtlessly from his point view of events, for this'**incorrect**'

就是一例,而追根究底,不過是對方從事件 的一個角度出發,隨口說出來的一句話而 已,我們竟為了「不正確」的「一句話」, 疊床架屋,複製煩惱,日復一日地陷在因果 循環的痛苦深淵中。



其實,話是人說的,煩惱卻是自找的,多 數人習慣用自己的角度表達情緒,諸如:對 生活偶有抱怨不滿、刻意的言語攻擊、甚至 亂發牢騷、亂發脾氣等情緒表現,而這些行 為的背後,卻相對隱藏著欲望強烈、情感懦 弱、不敢面對現實、想法幼稚、自私、不理 性等令人同情的心理特徵;相反的,如果我 們真誠的愛週遭的每一個人,看清每一個攻 擊事件;背後隱藏的不安與不滿,而多給予 勵志關懷,如此,不僅歡樂滿人間,自己也 不會受傷哦!所以,讓我們學習從「善」的 角度去看待每一件事情吧!



'words' we think more, reproduce worries, and sink in circulate of cause and effect again and again.

Actually, the words is from people's mouths, but the worry is also from mind, most people use to express his own feeling by his own view, such as: some complains about life, the sedulously language attacks, and even grumble without reasons, temperament is out of control, behind these behaviors, we hid our strong desires, weak emotions, afraid of fac-



ing the reality, immature thought, selfish, irrationality, some psychology characteristic which worth of some sympathy; on the contrary, if we really love people around us sincerely, and see clearly every offended event; the unsafty and dissatisfaction behind this, we should give more encouragement and cares, if we do that, there would not only have more happiness, but we also can avoid being hurting! So, let us learn to look everything with point view of "righteous-ness"! 文/林俊徳 譯/玉芬 創意/秉忠 完稿/jones Article/Jun De Translator/Kimberley Art/jones Layout/jones



G

a

Z

•

n

g

a

t

S

t

a

r

S

112





他常在夜裡觀星。

用心觀星,他最用心了。用心去想: 想那星彈指間熱烈放光盡情燃燒,是多 麼絢麗壯美;想掬一夜星光兜滿袖清 輝,是何等情意,想來想去,那份心境 真是美的。而一帶水有多深?一座山有 多高?一張天空有多少顆星?一個人生 有多少曲折?星海燦爛,他迷了,胸臆 盈溢著年少的浪漫與痴情。

許多許多年過去了,他的生活有了重 大的變異。情感、工作、人事、信 仰...,他受盡了挫折,一直是挫折。日 子過得無望而無奈,惶然而悚然。他不 知如何面對眼前這段人生。他幾乎是絕 望的。

有一夜,他獨自一人去海邊觀星,空 空闊闊、幽幽漆漆的天空,每一顆星每 一顆星著火似的激射著閃射著溫暖的光 芒,沒有那顆星因著座標的偏遠而放棄 了發光。看那繁星如雨,感受著光芒的 溫暖,他幡然醒悟:人其實是一樣的, 不該因卑微坎坷而放棄了對人生的努 力、對人生的追求。他為自己的深深醒 悟不禁驚呼跳叫起來。

用心觀星,他如獲新生。 他得到了一種沉靜與警醒的力量,整 個想法改變了,他變得更有勇氣去面對 未來的可能新生。

他想到,每個人其實也是那發光的 星,因為願意盡情放光散熱,才能在黯 夜裏燃燒自己,照亮別人。

心靈小品

Gazing at the stars at night, He is filled with joy in his heart.

Thinking in his heart, the distant twinkle of the lights is so mysterious and magnificent.
How I wish I could capture them all, wondering how it would feel ?
Filling him with a wonderful sensation.

How deep is the ocean ? How high is the mountain ? How many stars are there in the sky ? How many hardships one has to endure ?

The spectacular starry galaxy above. He is spellbound. And filled with memories of romanticism and passion.

With the passing years, his life changed dramatically. Emotions, Work, Relationships, Religion. He faces a lot of difficulties and trials. His life becomes miserable and he is discouraged. With fear and fright in his heart. He does not know how to cope with life anymore. He begins to lose hope.

One night he went alone to the sea to gaze at the stars. The sky is dark, empty, borderless and quiet. Every star shines brightly with warm, twinkling lights. Despite their distance, they all shone with the same brightness. Looking at the stars With all their brightness and warmth.

He is suddenly awakened. By a new understanding.

Man is all alike. We should not look down on ourselves and give up our hope in life.

He screamed and jumped for joy. He now understands.

Gazing at the stars with all your heart He has become a different person.

He is filled with silence, awe and new power.

His thinking changed. He can now face his future with courage.

He finally understands that everyone can be the shining bright star. Because of its willingness to shine brightly.

He can brighten himself and others in the dark.







文/般若居士 譯/慧蓉 版面創意/秉忠 完稿/jones Article/Prajna Translator/Hui-Jung Art/Jones Layout/jones

經 文 世尊 是實相者 即是非相 是故如來說名實相 世尊 我今得闻如是經典 信解受持不足為難 若當來世 後五百歲 其有眾生 得聞是經 信解受持 是人即為第一希有 何以故 此人無我相 無人相 無眾生相 無壽者相 所以者何 我相即是非相 人相 眾生相 壽者相 即是非相 何以故 離一切諸相 即名諸佛



The Original Sutra

Loka-jyestha,

The real nature of everything is:

there are no the appearances, which we attach to.

That is why the Tathagta says that having no attachment is "real appearance".

Loka-jyestha,

This sutra I hear today

is not hard for me to believe, to understand, to recite and to practice.

If there is a man who is able to hear this sutra, believe it, realize what it conveys, recite it and practice it in the last five hundred years of the End of the Buddha-dharma Era,

經

曲

then, he is the rarest person in the world.

Why?

Because he not attach to the incorrect thoughts:

body is real, people are real, sential beings are real life is real. Why? Because human body is not real, other people, all living beings and life are not real, too. Why? Because when a man really not attach to any form, he then can be called a Buddha.

Vivid Explanation

The appearances of everything are not real.

They are all illusions

and the products of the mind.

A man who realizes the teachings of the Buddha

is able to comprehend this truth deeply.

He will then get away from all forms.

And, the man who has reached Siddhi

is a man who completely be free from the influences and shackles of all forms.

Therefore,

he is as great as all Buddhas to attain such a Accomplishment.



116

色蓮衣



Comparing the Merits

校量功德品



(註:本文係新修正之大正藏版本)



一、智慧的原味 – 經文

世尊,甚深般若波羅蜜多功德分限難可稱 讚,何以故?如是般若波羅蜜多功德深廣、量 無邊故。佛設利羅由此般若波羅蜜多得生故, 堪受一切世間天、人、阿素洛等供養、恭敬、 尊重、讚歎。世尊,甚深靜慮、精進、安忍、 淨戒、布施波羅蜜多功德分限難可稱讚,何以 故?如是靜慮、精進、安忍、淨戒、布施波羅 蜜多功德深廣、量無邊故。佛設利羅由此靜 慮、精進、安忍、淨戒、布施波羅蜜多而得生 故,堪受一切世間天、人、阿素洛等供養、恭 敬、尊重、讚歎。世尊,甚深內空功德分限難 可稱讚,何以故?如是內空功德深廣、量無邊 故,佛設利羅由此內空而得生故,堪受一切世 間天、人、阿素洛等供養、恭敬、尊重、讚 歎。 · · · 世尊, 甚深恆住捨性功德分限難可 稱讚,何以故?如是恆住捨性功德深廣、量無

1. The Origin of Wisdom: Sutra

Loka-jyestha, it is hard to praise the merit of the profound Prajna-paramita. Why? Because the merit of Prajna-paramita is, immeasurable. Pagodas are generated from the profound Prajna-paramita. Therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, it is hard to praise the merit of the profound Dhyana-paramita, Viryaparamita, Ksanti-paramita, Sila-paramita and Danaparamita. Why? Because the merit of the profound Dhyana-paramita, Virya-paramita, Ksanti-paramita, Sila-paramita and Dana-paramita are immeasurable. Pagodas are generated from the profound Dhyanaparamita, Virya-paramita, Ksanti-paramita, Silaparamita and Dana-paramita. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, it is hard to praise the meritlimit of Inner Emptiness. Why? Because the merit

of Inner Emptiness is immeasurable. Pagodas are generated from Inner Emptiness. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Lokajyestha, it is hard to praise the merit-limit of "to be always in the state of having no attachment." Why? Because the merit-limit of "to be always in the state of having no attach-

三、精彩片段備忘 錄 3.The High Light

邊故,佛設利羅由此恆住捨性而得生故,堪受 一切世間天、人、阿素洛等供養、恭敬、尊 重、讚歎。世尊,甚深永斷一切相續煩惱習氣 功德分限難可稱讚,何以故?如是永斷一切相 續煩惱習氣功德深廣、量無邊故,佛設利羅由 此永斷一切相續煩惱習氣而得生故,堪受一切 世間天、人、阿素洛等供養、恭敬、尊重讚歎。

復次,世尊,佛設利羅是極圓滿甚深般若波羅 蜜多所薰修故,是極清淨甚深般若波羅多所依器 故,堪受一切世間天、人、阿素洛等供養、恭 敬、尊重、讚歎。世尊,佛設利羅是極圓滿靜 慮、精進、安忍、淨戒、布施波羅蜜多所薰修 故,是極清淨靜慮、精進、安忍、淨戒、布施波 羅蜜多所依器故,堪受一切世間天、人、阿素洛 等供養、恭敬、尊重、讚歎。....

世尊,佛設利羅是極圓滿恆住捨性所薰修故, 是極清淨甚深恆住捨性所依器故,堪受一切世間 天、人、阿素洛等供養、恭敬、尊重、讚歎。世 尊,佛設利羅是極圓滿永斷一切相續煩惱習氣所

果已經必定獲得:相反 的,在種子惡因的刹 那,惡果也已經必定獲 得,故成就亦即因果法 則的澈底遵循與實踐。

The Diamond Sutra says, iPractice all good dharmas with a heart of no attachment to the body, other people, all living beings and life, then you can reach Anuttarasamyak-sa-bodhi.î Anuttara-samyak-sabodhi means great accomplishment. Great accomplishment means extremely perfect, ex-

薰修故,是極清淨永斷 一切相續煩惱習氣所依 器故, 堪受一切世間 天、人、阿素洛等供 養、恭敬、尊重、讚 歎。世尊,佛設利羅是 極圓滿功德珍寶波羅蜜 多所薰修故,是極清淨 功德珍寶波羅蜜多所依 器故,堪受一切世間 天、人、阿素洛等供 養、恭敬、尊重、讚 歎。世尊,佛設利羅是 極圓滿無染無淨波羅蜜 多所薰修故,是極清淨 無染無淨波羅蜜多所依



ment" is immeasurable. Pagodas are generated from "to be always in the state of having no attachment". They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, it is hard to praise the merit-limit of perpetually cutting off all unending-appearing worries and habits. Why? Because the limit of perpetually cutting off all unending-appearing worries and habits is and immeasurable. Pagodas are generated from perpetually cutting off all unending-appearing worries and habits. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras.

And, Loka-jyestha, Pagodas come from gradually practicing the perfect profound Prajna-paramita. They rely on the extremely pure profound Prajnaparamita to come into existence. They are therefore deserve to be given offerings, to be respected, esteemed and praised by all beings of heaven, of the world and Asuras. Loka-jyestha, Pagodas come from

器故,堪受一切世間天、人、阿素洛等供養、 恭敬、尊重、讚歎。世尊,佛設利羅是極圓滿 無生無滅波羅蜜多所薰修故,是極清淨無生無 滅波羅蜜多所依器故,堪受一切世間天、人、 阿素洛等供養、恭敬、尊重、讚歎。世尊,佛 設利羅是極圓滿無入無出波羅蜜多所薰修故, 是極清淨無入無出波羅蜜多所依器故,堪受一 切世間天、人、阿素洛等供養、恭敬、尊重、 讚歎。世尊,佛設利羅是極圓滿無增無減波羅 蜜多所薰修故,是極清淨無增無減般若波羅多 所依器故,堪受一切世間天、人、阿素洛等供 養、恭敬、尊重、讚歎。世尊,佛設利羅是極 圓滿無來無去波羅蜜多所薰修故,是極清淨無 來無去般若波羅多所依器故,堪受一切世間 天、人、阿素洛等供養、恭敬、尊重、讚歎。 世尊,佛設利羅是極圓滿無動無止波羅蜜多所 **薰修故**,是極清淨無動無止般若波羅多所依器 故,堪受一切世間天、人、阿素洛等供養、恭 敬、尊重、讚歎。世尊,佛設利羅是極圓滿無此 無彼波羅蜜多所薰修故,是極清淨無此無彼般若 波羅蜜多所依器故,堪受一切世間天、人、阿素 洛等供養、恭敬、尊重、讚歎。世尊,佛設利羅 是極圓滿諸法實性波羅蜜多所薰修故,是極清淨



gradually practicing the perfect Dhyana-paramita, Viryaparamita, Ksanti-paramita, Sila-paramita and Danaparamita. They rely on the extremely pure Dhyanaparamita, Virya-paramita, Ksanti-paramita, Silaparamita and Dana-paramita to come into existence. They are therefore deserve to be given offerings, respected, estremely pure and pagodas. Why? Because result is cause and cause is result. When we do good deeds, we are destined to obtain good results. So are doing bad things. Therefore, accomplishment means completely following and practicing the rule of cause and result.

teemed and praised by all beings of heaven, the world and Asuras.

Loka-jyestha, Pagodas come from gradually practicing the perfect "to be always in the state of having no attachment". They rely on the extremely pure profound ito be always in the state of having no attachmentî to come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, Pagodas come from gradually practicing the perfect "perpetually cutting off all unending-appearing worries and habits". They rely on the extremely pure "perpetually cutting off all unending-appearing worries and habits" to come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Lokajyestha, Pagodas come from gradually practicing the perfect virtuous treasure, the Prajna-paramita. They rely on the extremely pure virtuous treasure, the Prajna-paramita, to come into existence. They are therefore deserve to be given offerings, respected,

終

当、智慧點個 大般若經各品綱要 4.The profile of Wisdom

第二十六品 學般若品(卷86-89) 說明善現菩薩智慧甚 深,不壞假名,而說 法性。 第二十七品 求般若品(卷89-98) 說明修行般若於大菩 薩的開示中求,並以

佛陀為依歸。 第二十八品

<u></u> 歎眾德品(卷98-98) 諸法實性般若波羅蜜多所依 器故,堪受一切世間天、 人、阿素洛等供養、恭敬、 尊重、讚歎。 (p700II欄21行~P703II欄5行)

二、生動的說明

天帝釋接著向世尊稟報: 甚深般若乃至甚深永斷一切 相續煩惱習氣功德的極致眞 是難以稱讚,爲什麼呢?如 是般若乃至永斷一切相續煩 惱習氣的功德深厚廣大到無 量無邊的緣故,所以值得受 到一切人天等供養、恭敬、 尊重、讚歎。

天帝釋又對世尊稟報:佛 舍利是極圓滿甚深般若乃至永斷一切相續煩惱 習氣所薰修,是極清淨甚深般若乃至永斷一切 相續煩惱習氣所依器,所以足以受到一切人天 的供養、恭敬、尊重、讚歎。

> 天帝釋繼續說:佛舍利是極圓滿功德珍 寶、無染無淨、無生無滅、無入無出、無 增無減、無來無去、無動無止、無此無 彼、諸法實性波羅蜜多所薰修;是極清 淨功德珍寶、無染無淨、無生無滅、 無入無出、無增無減、無來無 去、無動無止、無此無彼、諸法 實性波羅蜜多所依器;所以足以 承受一切人天供養、恭敬、尊 重、讚歎。

> > 天帝釋再度以讚歎的口吻來 說明般若功德的無量無邊,此次 用的是「功德分限難可稱讚」,什 麼是"功德分限"?就是功德的極



esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, Pagodas come from gradually practicing the perfect non-polluted-andnon-pure-paramita. They rely on the extremely pure non-polluted-and-non-pure-paramita to come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Lokajyestha, Pagodas come from gradually practicing the perfect non-created-and-non-destructible-paramita. They rely on the extremely pure non-created-andnon-destructible-paramita to come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jvestha, Pagodas come from gradually practicing the perfect non-in-and-non-out-paramita. They rely on the extremely pure non-in-and-non-out-paramita to come into existence. They are therefore deserve to be given offerings, to be respected, esteemed and praised by all beings of heaven, of the world and Asuras. Loka-jyestha, Pagodas come from gradually practicing the perfect non-increase-and-nondecrease-paramita. They rely on the extremely pure non-increase-and-non-decrease-paramita to come

限,那麼般若的功德,當然是如經文所說「深 廣量無邊」。由此可以再度深刻的明白,般若 的功德之深、之廣已經到達無量無邊,甚至沒 有極限可言的境界。

此段經文,在最後一句提到「永斷一切相 續煩惱習氣功德深廣量無邊」,煩惱或習氣都 是令眾生痛苦的事,而再加上相續的煩惱習 氣,也就是說煩惱與習氣一直串連,永不停 止,這樣的痛苦其實是非常巨大,巨大到難以 承擔,可是無奈的是如果沒有證得般若,再巨 大的痛苦也只有日復一日的承受著,更可怕的 是這相續的煩惱習氣是遍一切的,所以「一切 相續煩惱習氣」是無量無邊的痛苦之網,讓我們 透不過氣來:然而「永斷」呢?永斷這一切相續 煩惱習氣則是令人多麼歡喜雀躍的事呢!而且 功德深廣到無量無邊的境界,所以佛舍利也因 此而生,足以承受人天供養讚歎。

天帝釋又說明佛的舍利子是極圓滿清淨的 甚深般若乃至永斷一切相續煩惱習氣的薰修而 成以及所依靠。此處經文提到「薰修」與「依 器」,什麼是薰修呢?也就是慢慢修練而成的 意思,由此我們可以得到一個很正確的知見, 即是連佛的舍利子都要慢慢修練而成,更何況 是我們的證量呢?故一切的證量其實都免不了 所謂「滴水穿石」、「聚沙成塔」的緩慢過程, 故一點一滴的累積、一點一滴的改變,到最後 都可以成為很大的累積以及很大的改變;所以 對於修行的成就切莫急躁,一定要非常有恆 心、非常有耐力的去面對自己的修行,只要不 斷的薰修,不斷的去作,總有一天,會得到很 大的成就;而這很大的成就,就是經年累月 「薰修」而來的,故踏實的修,一分一秒、一日 一月、歲歲年年都踏實的修,何慮道業不成? 什麼是依器?表面字義是依靠的器物,延伸 into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, Pagodas come from gradually practicing the perfect non-come-and-non-go-paramita. They rely on the extremely pure non-come-and-non-go-paramita to come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, Pagodas come from gradually practicing the perfect non-move-and-non-stop-paramita. They rely on the extremely pure non-move-and-non-stop-paramita to

come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, Pagodas come from gradually practicing the perfect non-this-and-non-thatparamita. They rely on the extremely pure non-this-andnon-that-paramita to come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras. Loka-jyestha, Pagodas come

說明菩薩所行般若 是大、無量、無邊 波羅蜜多,能夠證 得無上正等菩提。 第二十九品 攝受品(卷98-103) 說明菩薩應於般若 如說而行且不遠 離。 第三十品 校量功德品(卷103-168) 說明般若的功德無 量般若經典的功德,



比供養佛陀舍利還要 殊勝廣大。 第三十一品 隨喜回向品(卷168-172) 說明一個菩薩應如何 以無所得為方便,善 巧修好隨喜回向法 門。

Overview of Maha-Prajna-Sutra: *Chapter 26 Learn the Prajna (Volume 86~89) S u d a r s a n a Bodhisattva has pro-

金色蓮花

為依靠之意。按經文來說,是佛舍利依靠極 清淨甚深般若乃至極清淨永斷一切相 續煩惱習氣。那麼是如何依靠呢?其 實也就是「薰修」的意思,也就是說 佛舍利是依靠極清淨般若等薰修而成 的,亦即佛舍利由極清淨般若等 而生, 猶如「極圓滿」其實就是 「極清淨」,「薰修」也其實就是 「依器」,甚深般若以及一切善 法其實就是佛舍利的來源與依 靠,故在此段經文中,又再 度與金剛經所云:「以無 我、無人、無眾生、無壽 者,修盡一切善法,即得阿 耨多羅三藐三菩提」相合, 阿耨多羅三藐三菩提即大成 就,即極圓滿,即極 清淨,亦即佛舍利, 因為因即是果,果即 是因,在種下善因的 刹那,善果已經必定 獲得;相反的,在種

from gradually practicing the perfect "ssences of all dharmas". They rely on the extremely pure "ssences of all dharmas" to come into existence. They are therefore deserve to be given offerings, respected, esteemed and praised by all beings of heaven, the world and Asuras.

2.Vivid Explanation

Kausika says to Loka-jyestha, "The great merits of the profound Prajna-paramita and the great merits of perpetually cutting off all unending-appearing worries and habits are beyond praise. Why? Because the merits of these two things are too immense to imagine. Therefore, they deserve to be given offerings, respected, esteemed and praised by all beings of heaven and the world."

Kausika then go on saying to Loka-jyestha, "Pagodas come from gradually practicing the perfect profound Prajna-paramita and practicing to be always cutting off all unending-appearing worries and habits. They rely on the extremely pure profound Prajnaparamita and perpetually cutting off all unending-appearing worries and habits to come into existence. Therefore, they are worthy to be given offerings, respected, esteemed and praised by all beings of heaven and the world."

Kausika keeps saying, "Pagodas are treasure which have all perfect merits. They are unpolluted and no pure, uncreated and indestructible. They are not in or out, increased or decreased. They don't come

天帝釋以前段經文為基礎,進一步的闡釋 說明佛舍利由極圓滿、極清淨功德珍寶乃至諸 法實性所薰修以及所依器。除了第一句的「功 德珍寶」以及最後一句的「諸法實性」以外, 中間使用了「無○無○」之句型總共七次, 即:無染無淨、無生無滅、無入無出、無增無 減、無來無去、無動無止、無此無彼。很顯然 的這是相對詞:染↔→淨,生↔→滅,入↔→ 出,增↔→減,來↔→去,動↔→止,此↔→ 彼,用了這麼多相對詞,最後又用無來否定, 用意也不外乎在於澈底的去除相對世界的思惟 方法,試圖以意在言外的方式讓人了解絕對世 界的境界。

如果按此公式,把「無」代換成「不」: 不染不淨、不生不滅、不入不出、不增不減、不 來不去、不動不止、不此不彼:意義又如何呢? 其實還是一樣的,只是不的否定力度比「無」 更強了些,但目的還是要把相對世界的思惟泯 減,進入絕對世界。

又如果此公式,把「無」代換成「非」: 非染非淨、非生非滅、非入非出、非增非減、非 來非去、非動非止、非此非彼;意義又如何呢? 其實也還是一樣的,但倒不是「非」的否定度 比「無」強,反而較接近「無」的否定力度,



and go, move or stop. They are not this or that. They are things that generate from the Prajna-paramita, the essences of all dharmas. Therefore, they are worthy to be given offerings, respected, esteemed and praised by all beings of heaven and the world."

Once again, Kausika praise the unbounded merits of the Prajna-paramita. He describes its merit-limit "is hard to be praise". What is merit-limit? It means the limit of the merits. And, as the sutra says, the merit of

extrinsic terminology. *Chapter 27 **Pursue the Prajna** (Volume 89~98) We are supposed to practice Prajna according Maha bodhisattva's teachings; moreover, surrender ourselves to the Buddha. *Chapter 28 **Praise the Merits** (Volume 98~98) A bodhisattva's practicing of Prajna has characters of great, numerous and limit-

less Paramita

the Prajna-paramita is

found wisdom.He explains intrinsic nture of the Dharma via

infinite. From this, we deeply realize that the merits of the Prajna-paramita are so deep, wide, boundless and even have no limits.

The last sentence of this paragraph says, "The merits of perpetually cutting off all unending-appearing worries and habits are deep, wide and immeasurable." Both of worries and habits make people painful. The unending-appearing worries and habits means that we never stop worrying and doing things by habit. It is extremely painful and too painful for us to bear. But, we can not do anything about

經

That practicing may attain to the supreme enlightenment. *Chapter 29 Apply the Prajna (Volume 98~103) A bodhisattva is supposed to practice Prajna and should never give up the practicing under any circumstances. *Chapter 30 **Comparing the Mer**its (Volume 103~168) The merits of Prajna

但不論否定力度各 如何,都是同一目 的:斷絕相對世界 的思惟方式,進入 絕對世界。

除了這七句否定 詞以外,第一句「功 德珍寶」及最後一句 「諸法實」則都是 肯定詞,前者是從 "善"的角度來肯定 "約角度來肯定:所 以由此我們可以再 種方式都可以通往

真相,不論肯定或否定,因為事實上解決問題 的重點是不在肯定或否定,而是透過我們慣用 相對式思惟,去穿越、去超越、去突破、去直 接的到達真相。

到達眞相,也就是經文所說的「波羅蜜多」, 亦即到彼岸,到什麼樣的彼岸呢?到眞相大白 的彼岸、到永斷一切相續煩惱習氣的彼岸、到 沒有痛苦、只有至樂的皮片,如何到達呢?只 有甚深般若能夠順利到達,而甚深般若雖無形 無相,但卻可以透過有形有相的作爲到達:爲 盡一切善法,只要更善,只要不斷深化廣化我 們的慈悲與善良,甚深般若就離我們越來越 近、越來越近。 it unless we reach Realization of the Prajna-paramita. Or, all we can do is to suffer day after day. It is more horrible that the unending-appearing worries and habits are everywhere. Whenever we go, they follow. Can not even have time to take a break. So, all unending-appearing worries and habits is the net of countless pains. On the contrary, it is a joyful thing to cut off all unending-appearing worries and habits. That can bring us illimitable merits. Pagodas will consequently be generated and become worthy to be given offerings and to be praised by all beings of heaven and the world.

Kausika then explains that pagodas come from gradually practicing the extremely perfect profound Prajna-paramita and practicing to be always cutting off all unending-appearing worries and habits. From his explanation, we see a right view. That is: even pagodas of the Buddha come from practicing the Prajna-paramita gradually, so would the process of reaching every state of Realization. Many a little makes a mickle. Make effort and correct our weaknesses little by little, we will have a great change and accumulate lots of merits. Therefore, don't be raring to reaching accomplishments on the road of spiritual growth. Patiently and perseveringly facing our spiritual practice is the right way. The great Attainment comes from gradually practicing the Buddha-dharma for years. We don't have to worry that whether can we accomplish our goal as Buddhists or not if we work steadily every second, every minute, every month and every year. Only if we constantly practice he Buddha-dharma can we reach great Attainment one day.

According to the sutra, pagodas rely on extremely pure profound Prajna-paramita and pure "perpetually cutting off all unending-appearing worries and habits" to come into existence. How they rely on? To practice the Buddha-dharma gradually. Pagodas come from gradually practicing the extremely pure Prajna-paramita. That is to say, pagodas are generated from the extremely pure Prajna-paramita. Just like "extremely perfect" is equal to "extremely pure", "practicing gradually" is just "relying on". The pro-



found Prajna-paramita and all good dharmas are just the origin and support of pagodas. This paragraph tells us the same truth as the Diamond Sutra says, "Practice all good dharmas with a heart of no attachment to the body, others, all living beings and life, then you can reach Anuttara-samyak-sa-bodhi." Anuttara-samyak-sa-bodhi means great accomplishment. Great accomplishment means extremely perfect, extremely pure. Why? Because result is cause and cause is result. When we do good deeds, we are destined to obtain good results. So are doing bad things. Therefore, accomplishment means completely following and practicing the rule of cause and result. When we truly realize the rule of cause and result, we will never do bad things. Why? Because no one can fight against attacks of bad karma and no one can change the rule of cause and result. So, a clever Buddhist should completely believe and follow the rule of cause and result. Then he can therefore accumulate great merits and blessing and reach Supreme Attainment.

Base on the former paragraph, Kausika gives further explanation: pagodas come from practicing extremely perfect pure virtuous treasure, the Prajna-paramita, and essences of all dharmas. In this paragraph, he uses the same sentence pattern for seven times. He says, "Pagodas are treasure which have all perfect merits. They are unpolluted and unpure, uncreated and indestructible. They are not in or out. increased or decreased. They don't come and go, move or stop. They

are numerous and limitless. The merits of worshipping Prajna are much greater than the merits of worshipping a Buddha's pagoda. *Chapter 31 Alms of the Merits (Volume 168~172) A bodhisattva should never attach to any merit and give alms to whoever needs merits.

are not this or that". It is quite obvious that all the words he uses are antonyms: polluted and pure, create and destruct, in and out, increase and decrease, come and go, move and stop and this and that. By using these words, he gives a negative description. Why he does that? He intends to make people thoroughly give up the relative way of thinking and comprehend the state of absolute world.

The meanings will be the same if using neither and nor instead: neither polluted nor pure, neither created not destructible, neither in nor out, neither increase nor decrease, neither come nor go, neither move nor stop and neither this nor that. Neither and nor gives these words stronger negative character. The meanings will also be the same if using non- instead: non-polluted and non-pure, non-created and nondestructible, non-in and non-out, non-increased and non-decreased, non-come and non-go, non-move and non-stop and non-this and non-that. However, no matter what perfixs we substitute for, the purpose of this paragraph of this sutra will still be the same. That is to make us get rid of thinking by the way of relative and make us see things through the angle of absolute.

Except the seven negative words, the first sentence "virtuous treasure" and the last sentence "essences of all dharmas" are positive words. The first sentence describes in the positive from the angle of good. The last sentence describes in the positive from the angle of essence. So, from this, we can firmly assure that we can see truths by any angle, positive or negative. The point to solve problems is not the attitudes we show but to break through our relative way of thinking and get truths directly.

金色蓮衣

To get truths means getting to the Prajna-paramita, i.e. to get to the Other-shore. What kind of Othershore should we get to? The Other-shore of "truths come to light", of perpetually cutting off all unending-appearing worries and habits, of no pain and only have greatest joy. How can we get there? By the profound Prajna-paramita. Although the profound Prajna-paramita is intangible, we can realize it through doing tangible deeds. That is to do all good things we could do and become more and more loving and kind. Then, we are getting closer and closer to the profound Prajna-paramita.

Right Learning can Purity Your Body and Mind 全色连花系列課程

- 一、音樂療法(每周一堂,每堂2小時,共計6堂課) Healing by Music (2 hours per class, Total 6 classes) 二、清心靜坐(初基) (每周一堂,每堂2小時,共計5堂課) Sitting in Meditation(Basic) (2 hours per class, Total 5 classes) 三、禪與茶藝(每周一堂,每堂2小時,共計6堂課) Tea & Zen (2 hours per class, Total 6 classes) 四、禪與花藝(每周一堂,每堂2小時,連續開課) Zen & Flower Arrangement (2 hours per class, Total 6 classes) 五、電腦世界(每周一堂,每堂2小時,共計6堂課) Computer World (2 hours per class, Total 6 classes) 六、多媒體網站應用 (每周一堂,每堂2小時,共計6堂課) Application of Multimedia Internet (2 hours per class, Total 6 classes) 七、 唸珠編結 (每周一堂,每堂2小時,共計4堂課) Making Buddhist Rosaries (2 hours per class, Total 4 classes) 八、天然養生素食烹飪 (每周一堂,每堂2小時,共計4堂課) Natural Cooking, Healthy Life (2 hours per class, Total 4 classes) 九、中西精緻素點(每周一堂,每堂2小時,共計4堂課) Vegetarian Dessert (2 hours per class, Total 4 classes)
- 十、佛學英文 (每周一堂,每堂2小時,共計6堂課) Buddhist English (2 hours per class, Total 6 classes)

天然養生袁飼烹飪

上完本課程後,讓您做出一道道又好吃、又 健康、又可以美容養顏的佳餚

酌收材料及場地費

白色蓮花佛學夢土

neast Asia Coconut Noodles

百姓加盟口

Golden Lotus Dream Land

地址:台北市南京東路四段 21 號 2 樓 2F,No.21,Sec.4,Nanking E. Rd., Taipei, Taiwan, R.O.C 報名專線 TEL: 886-2-2712-3021 FAX:886-2-2712-3603 E-mail:glotusoms2.hinet.net