

金色蓮花
國際中英文雙語版

Golden Lotus

MAY 2003 5 月號 NO.125



ISSN 10230319



9 771023 031005 05

金色蓮花
國際中英文雙語版

Golden Lotus



一路走來始終如一

總是以嶄新的概念式創意結構
豐富而又具有動感立體的美學
歷久彌堅

金色蓮花佛學月刊

深動有趣又深具啟發性的文字
一同交織出 心的境界

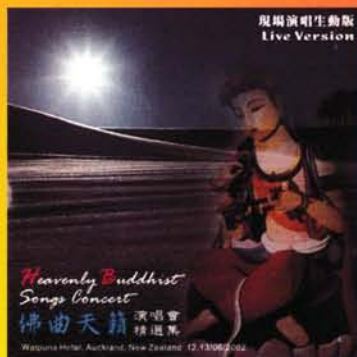
有聲出版 ~ 新出版系列



禮敬諸佛
NT. 280

曲目:

1. 懺悔文
2. 普賢警眾偈
3. 清淨法身佛
4. 三寶歌
5. 楓橋夜泊
6. 南無本師釋迦牟尼佛
7. 南無阿彌陀佛
8. 南無觀世音菩薩
9. 南無地藏王菩薩
10. 六字大明咒
11. 准提神咒
12. 蓮師心咒



佛曲天籟演唱會精選集
NT. 280



綠度母心咒
NT. 200

觀音系列



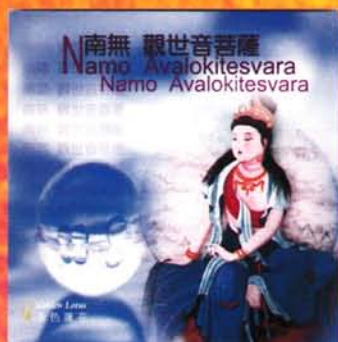
觀音聖號與咒音
NT. 280

曲目:

1. 南無觀世音菩薩
2. 南無大悲觀世音
3. 南無大慈大悲救苦救難廣大靈感觀世音菩薩
4. 觀音菩薩
5. 六字大明咒
6. 大悲咒
7. 綠度母心咒
8. 准提神咒
9. 白衣大士靈感神咒
10. 觀音靈感真言



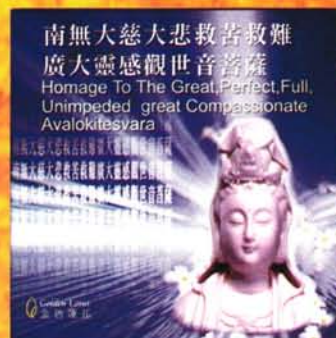
觀音菩薩
NT. 200



南無觀世音菩薩
NT. 200



南無大悲觀世音
NT. 200



南無大慈大悲救苦救難
廣大靈感觀世音菩薩
NT. 200

Golden Lotus

1993年創刊

2003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 而為佛事
還散上方殑伽沙等諸佛世界
佛神力故，令此蓮花遍諸佛土
諸花臺中各有化佛，結跏趺坐
為諸菩薩說大般若波羅蜜多相應之法
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.

■製作:金色蓮花編輯小組

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。

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2F, No.21, Sec.4, Nan-King E. Rd, Taipei, Taiwan
TEL:886-2-2712-3021 FAX:886-2-2712-3603
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E-mail: glotus@ms2.hinet.net
馬來西亞服務處 \ 25-3, Jalan Cheng Lock, 50000 KL Malaysia
香港服務處 \ 香港九龍新蒲崗五芳街18號立安工業大廈1樓

製版印刷 \ 欣佑彩色製版印刷股份有限公司
Pate Making & Printing \ Sineu Color Printing & Reproduction Co., Ltd
國內經銷 \ 台灣英文雜誌社股份有限公司
Domestic Distribution \ Formosan Magazine Press Co., Ltd.
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局版北市字第600號
中華郵政北台字第4626號執照登記為雜誌交寄



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標語：逐步的. 耐心的. 穩定的. 修練成為一個完美的人。

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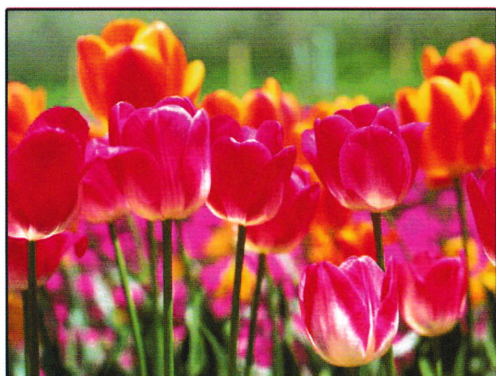
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Decode the exquisite prose

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Structure: The Perfect Life (= The Life of Service)

Slogan: Become a perfect man stepwise, patiently and stably

Motto: Match Inner and outer beauty; combine talent and morality;
improve everything in speed; have the complete success

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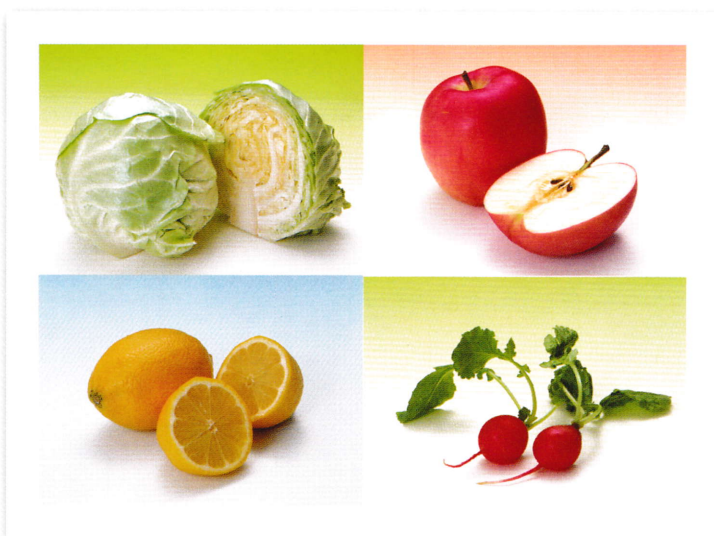
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清心小語

The words can clean your heart

文 Article/琉璃月 Lazurite month 美編 Art Design / Liang



理想

在黑暗中

匍匐前進

我沒有時間

管別人對自己的壞

我只有時間

管自己對自己的好

任何事的失敗

不能完全怪別人

也許也要反省自己

不夠真正的大聰慧






A dream
crawl forward
in the darkness

I have no time
to care about other people's bad deeds against me
I only have time
to make sure I do good to myself

Any failure
We can't blame others
We might need to make a self-examination
We might not clever enough

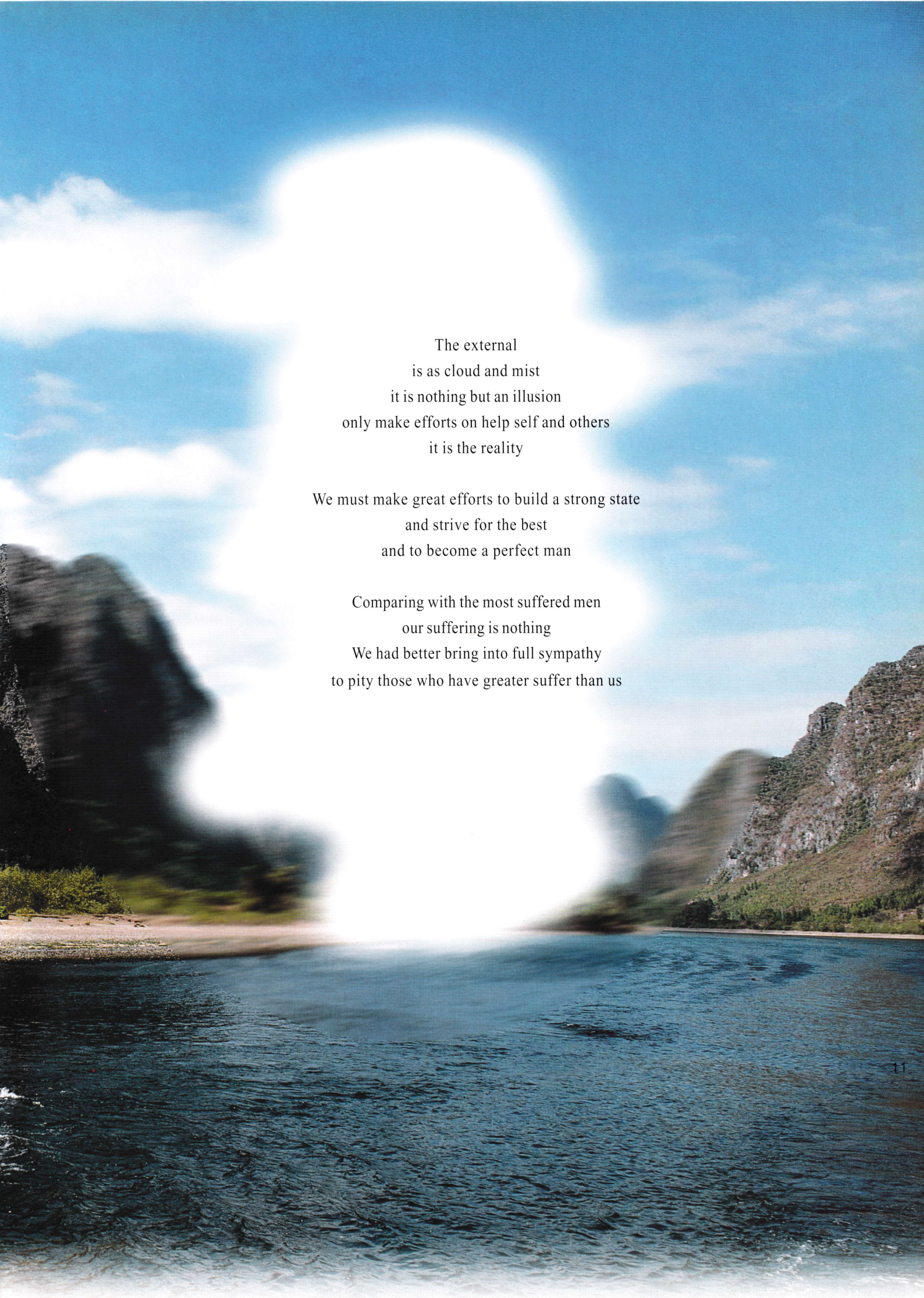




外在的一切
都如雲煙
虛幻不實
只有自度度人的努力
才是真實的

一定要勵精圖治
力爭上游
作一個完美的人

跟真正受苦的人比起來
我們的苦又算得了什麼
我們應該發揮更大的悲憫心
去同情比我們更可憐的人



The external
is as cloud and mist
it is nothing but an illusion
only make efforts on help self and others
it is the reality

We must make great efforts to build a strong state
and strive for the best
and to become a perfect man

Comparing with the most suffered men
our suffering is nothing
We had better bring into full sympathy
to pity those who have greater suffer than us



願

不論我們曾經作過多惡的事

從這一秒鐘起

我們都不再為惡

不論我們曾經作過多善的事

從這一秒鐘起

我們要更加為善

不論我們受過什麼樣的傷害

願意走出

這樣的傷痕

才是悲智

人只有在極大的苦難中


而不敗下來

才是真正的勇者

最終

我還是要選擇作一個

真性情的人



I swear
no matter how many evil things I had ever done
from now on
I'll do nothing evil at all
no matter how many good things I had ever done
from now on
I'll do more good things

No matter how hard I had been hurt
I'm willing to go out
such a scar
and this is mercy and wisdom

A man in great sufferings
and he still keep undefeated
this is a real brave man

Finally,
I need to make a choice to become
A man of real temper

愛心小詩 A poem of love

文 Article/ So Good 美編 Art Design /Sheng Yen

愛人 愛己

單純的愛
淨美無雜

包含一切
完整無瑕

不求回報
全心全意

毫無保留
全然付出

樂在其中
享受著愛



Love others and self

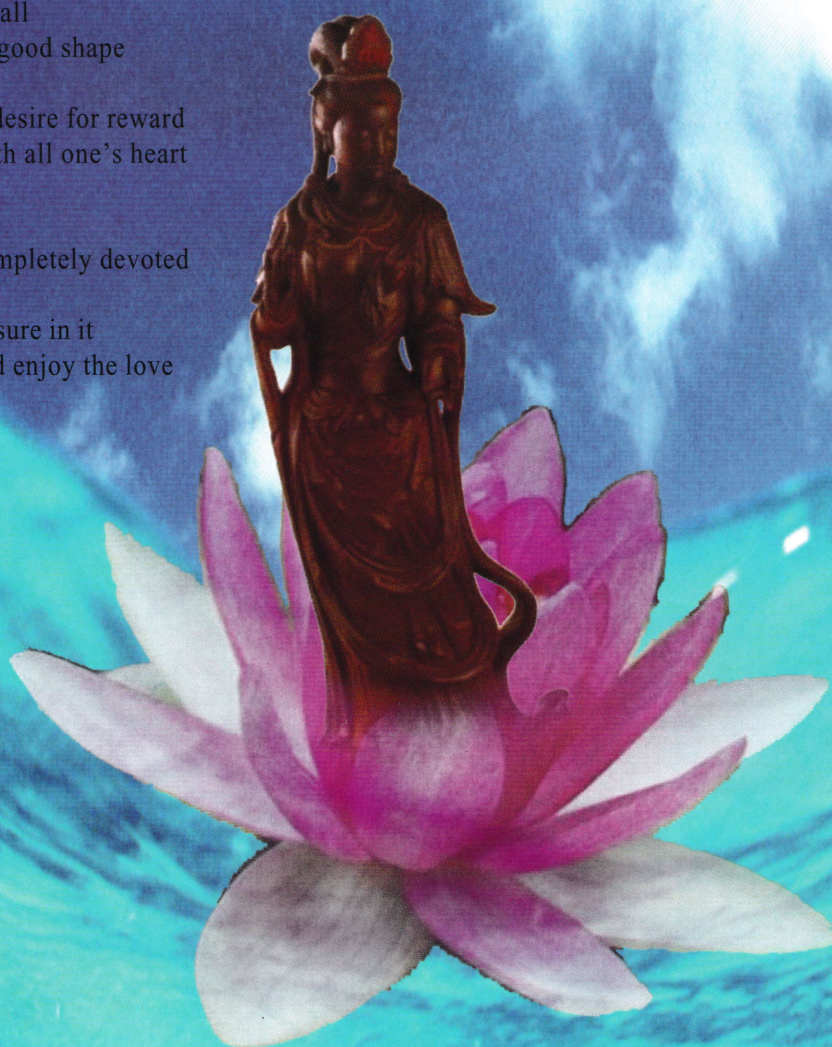
a simple love
clean, beautiful and pure

embrace all
in good shape

have no desire for reward
with all one's heart

all-out
completely devoted

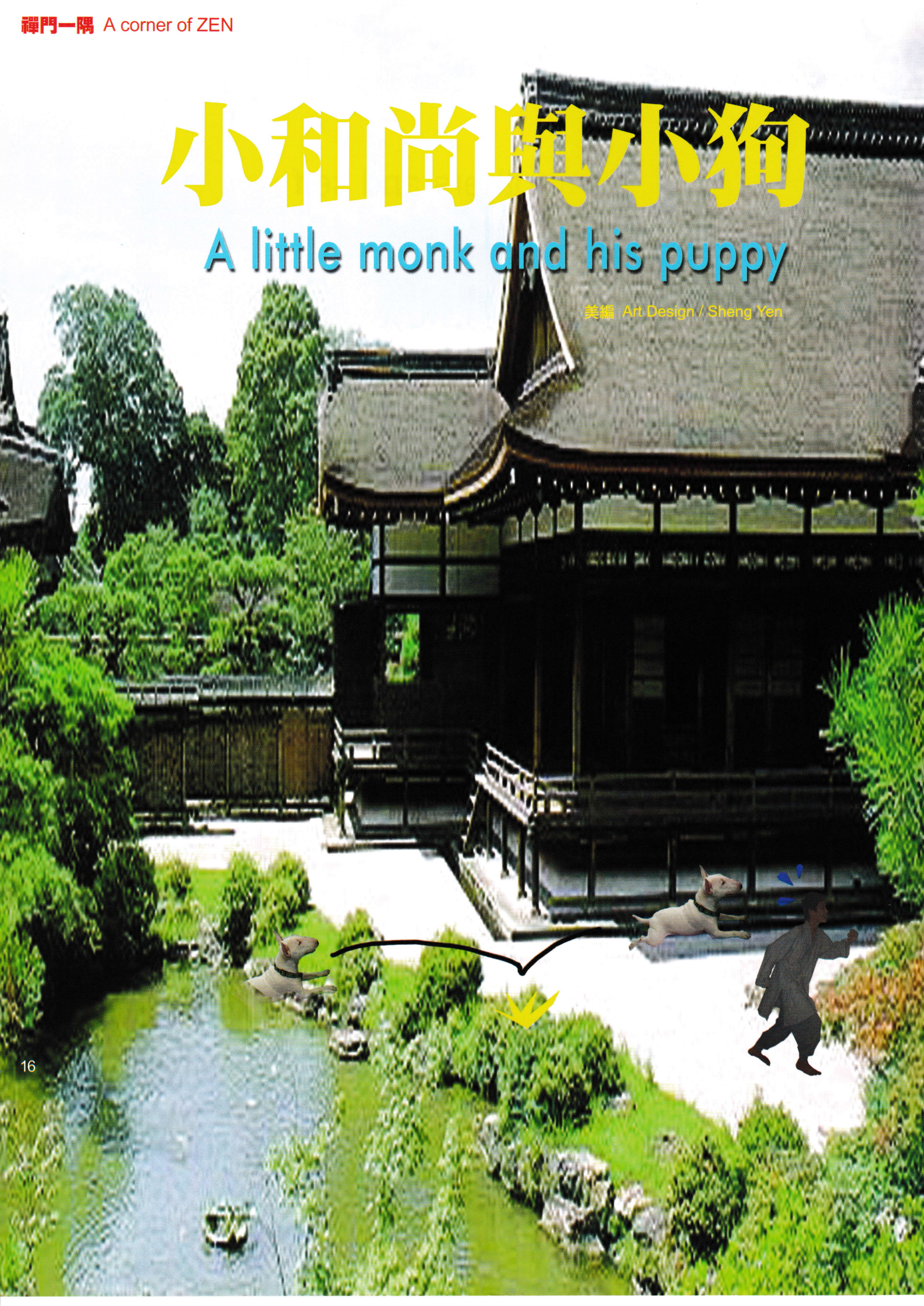
find pleasure in it
and enjoy the love



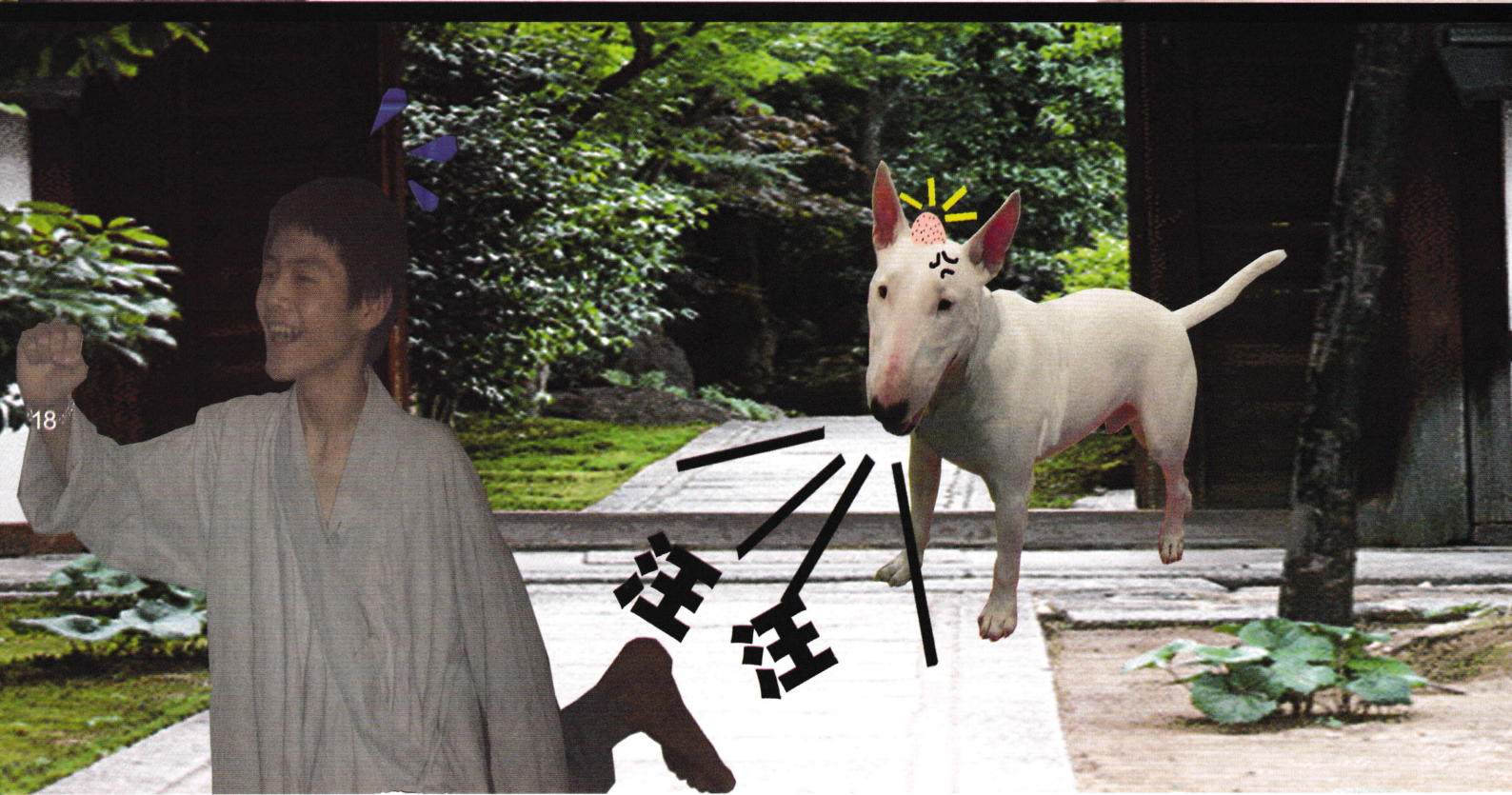
小和尚與小狗

A little monk and his puppy

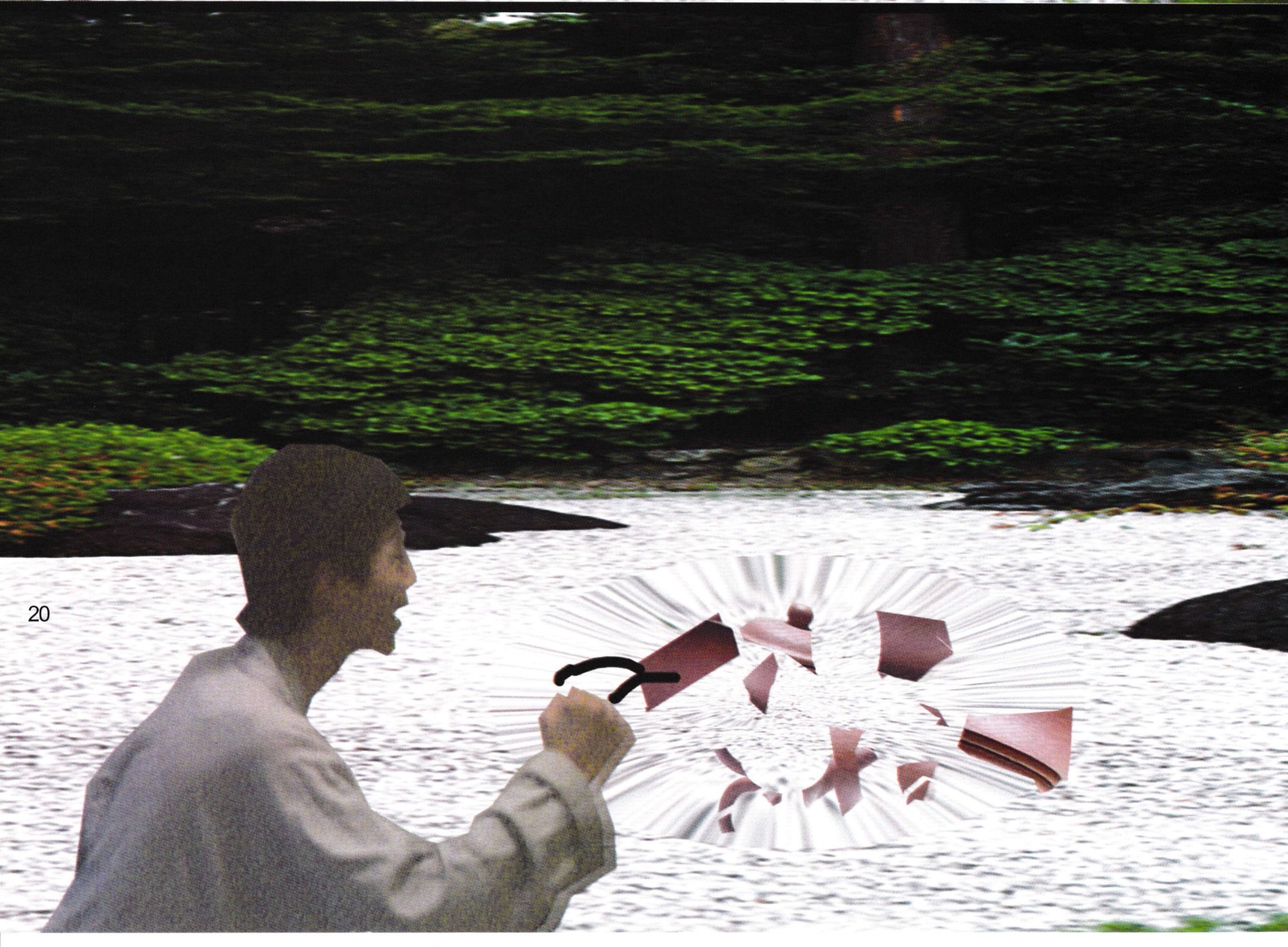
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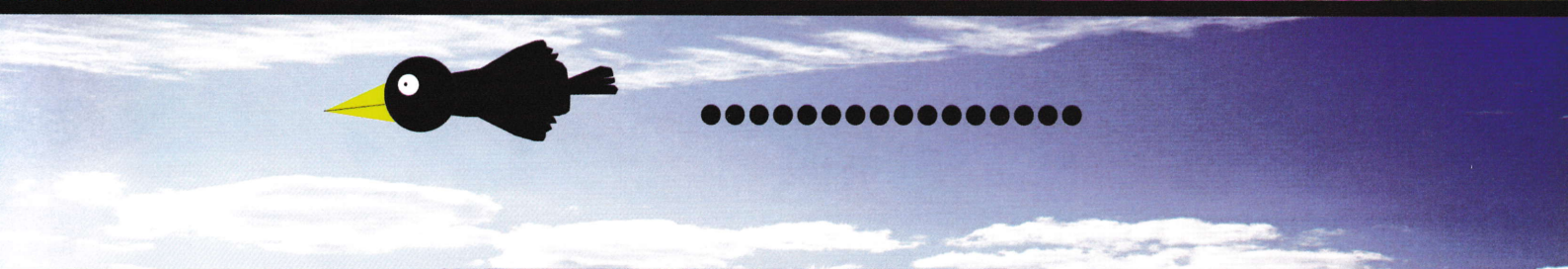


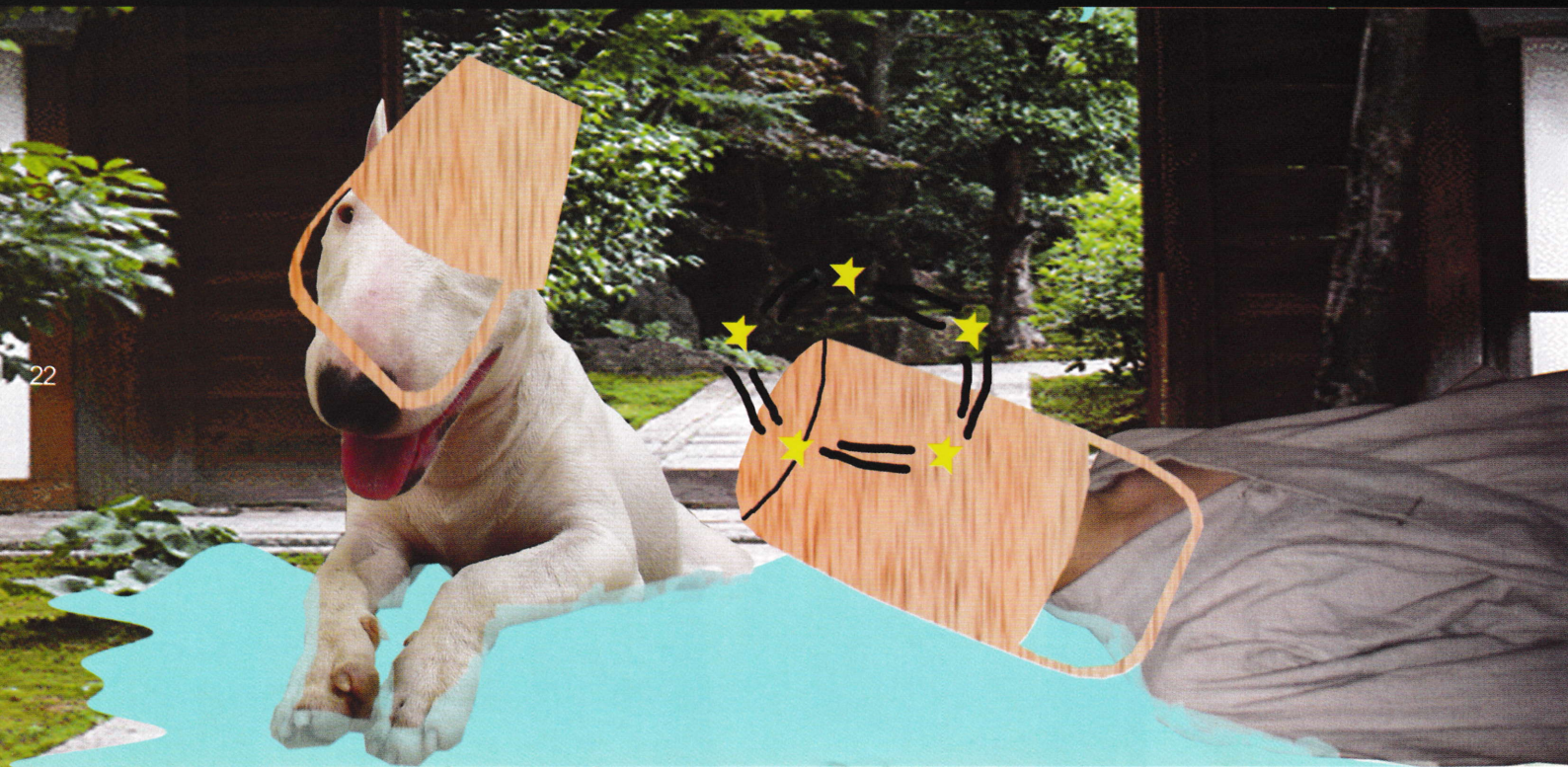


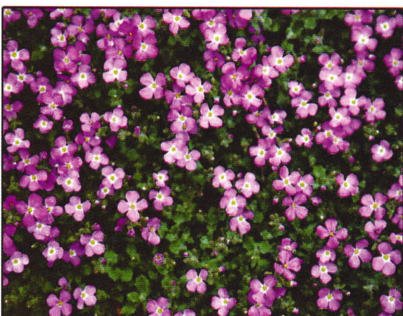
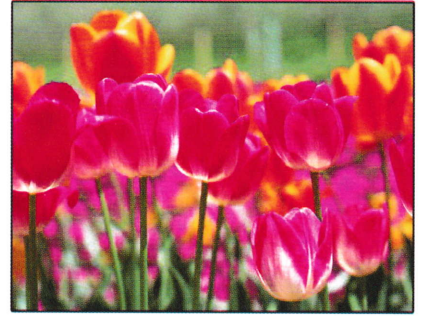












春光爛漫中的生命沉思

Think about life in the bright-colored spring

文 Article/ Kuo Yun-Ling 美編 Art Design / Cheng Ping-Chung

時光荏苒
又是一年的麗春
萬紫千紅開遍
大地平添生機

在櫻花樹下
在繽紛花雨中
踽踽獨行一哲人
靜靜地 觀察 思索
晶淬了 生命五書：

- (一) 生命
- (二) 我
- (三) 生存
- (四) 意義
- (五) 開展

Time elapse quickly
This is a beautiful spring again
A riot of colors bloom everywhere
The mother earth lease out lives

Under a cherry blossoms tree
In the rain of riotous flowers
There is a sage walk alone
Quietly observe and think deeply
Crystallize the five books of life:

- I. Life
- II. Ego
- III. Existence
- IV. Meaning
- V. Developing

(一)生命

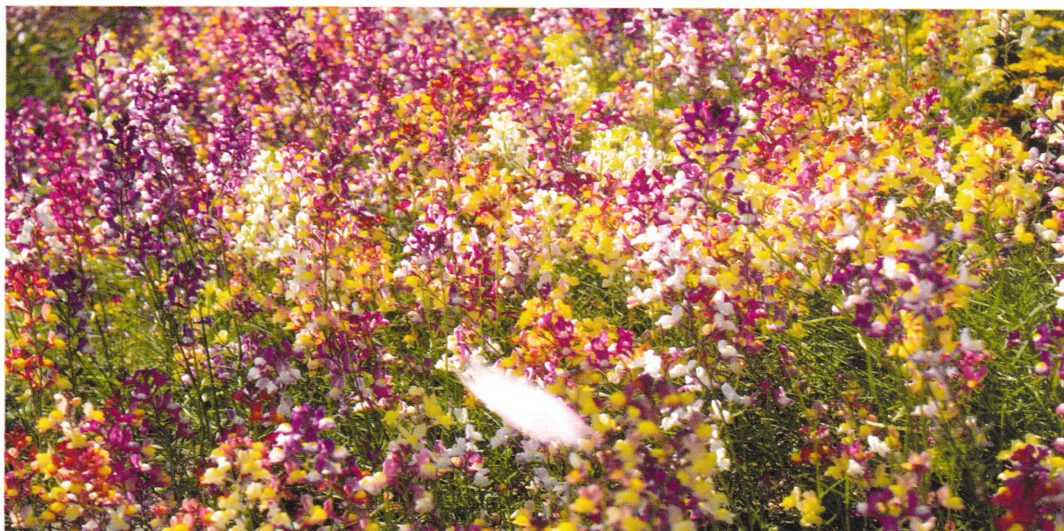
生命
是何其珍貴
何其奧秘
珍貴的是
以此世而言
我們只能活一次
而且不能永遠的活下去
是非常有限制
甚且非常短暫的活
以眼前的目光而言
——是就這麼唯一的一次！
故生命再珍貴不過了

生命
奧秘的是
古往今來
千千萬萬的人們
不可勝數的人們
都活過了
但是
從來沒有多少人
能夠告訴我們
——為什麼要活？
生命從哪裡來？
要去哪裡？

I.Life

Life
Is so precious
Is a big secret
What the precious is
In this life
We can live only once
Besides, we can't live forever
This is too limited
Moreover, life is too short
In front of our eyes
—— This is the only chance
Therefore, life is so precious

Life
What the secret is
Through the ages
Thousands upon thousands of human
beings
Numerous human beings
Had ever lived
However,
There were very few people
Able to tell us
—— Why do we live?
Where did the life come from?
Where will it go?



怎樣活才對？
於是大部份的人們
知其所以
不知其所以然
沒有明確方向的
活著

所以
我們都只是
生命的擁有者
而非答案的了知者
這個事實
透露了
生命的奧秘
也同時說明了
生命對於未知領域
卻是切身問題的
無知 無助 無奈

但是
由於生命的珍貴與奧秘
由於我們在每一朵春花
 每一個藍天
 每一朵白雲
的背後
依稀地 嗅到 看到 觸到
生命的答案
可能是 一個希望
 一場驚絕
 一朵 宇宙莊嚴 曠世奇花！

How to live it right?
Thus, most of us
Have only a one-sided view
Don't know the other sides
There is no definite direction
To follow
Therefore
We only
Own the life
But don't know the answer of life
This fact
Reveal
The secret of life
Meanwhile, reveal
The unknown domain of life
Nothing but the personal concerns
Ignorant, helpless, have no choice
But
Owing to life is so precious and ab-
struse
Behind every flower in spring
Behind the blue sky
Behind every white cloud
We may vaguely smell, see and touch
The answer of life
It could be a hope
 a surprise
 an outstanding wonderful
flower in the solemn universe



(二)我

我
這是多麼熟悉
卻又陌生的一個字啊!
熟悉的是
幾乎每日說到、寫到、念到
不知多少次、多少回、多少遍
多到數不清、記不清
所以
在這個世界上
我最熟悉的
就是 ~
我

但是
我又了解我多少呢?
這馬上就陷入一個難題
因為
我當然熟悉我
可是
我真的要把這一個
我

說得清楚又明白
可是千難萬難了
因為
我是我身體呢?
還是我的心呢?
是我的腦呢?
還是我的情感呢?
是一般說的靈魂才是我呢?
還是一切的一切的與我有關的
都是我呢?

所以
雖然我很熟悉 我
可是我其實並不真正了解 我

II Ego

I,
what a familiar
but a strange name it is!
The familiar part is
almost everyday, I said; wrote and
thought about it
I have no ideal how many times.....
too many to be counted or to be memo-
rized
Therefore,
in the whole world
the most familiar thing to me
is ~
I

But
Do I know who I am?
I trapped myself right away
because
I surely know me
but
I really want to declare
I

in a clear way and easy to be understood
it's a very difficult task
because
am I the physical body?
am I the heart?
am I the brain?
am I the emotions?
am I the soul?
am I all the matters related with me?

這個麻煩就大了
因為
所謂謀定而後動
本立而道生
然而我們大部份的人
都不符合這樣的次第
也就是說
我們其實並不了解我
可是我們卻作了許許多多的由我延
伸出去
的林林總總、一切的一切

所以
這個世界
為什麼充
滿了亂象？
實因每個
人在最根
本的地方
根本沒有
找到最根
本的答案
亦即～
太少的人
完全明白
了：
我是什麼？

那麼
到底有沒有人可以回答
這個深奧又簡單的問題呢？

有的
就在兩千五百年前
一位偉大的聖者
在菩提樹下夜睹明星開悟時
澈底的瞭解了這個答案

Therefore,
although I am familiar with me
but actually I don't really know me
This is a big trouble
because
what is called "*stand stable than
make a jump*"
*"build the foundation
than build the upper
floors"*
however, most of us
don't follow the rule



in other
words
we
actually
don't
know
ourselves
but we
already
did many
things
that
called I
did

Therefore
The world was filled with disorders
that is because everybody lost his root
He didn't find the most fundamental
answer
In other word ~
there were too few people completely
understood:
what am I?

Then
is there anybody can answer this

那就是
釋迦牟尼佛的偉大開示

~

諸行無常
諸法無我
涅槃寂靜

什麼是“諸法無我”？
就是在一切的事物中
其實是因緣生滅法
無論我希望什麼
如果沒有生起的因
就不會生起
如果沒有謝滅的因
也不會謝滅

所以
萬事萬物都是客觀的存在
與我這個人其實是無關無涉的
所以 大地不會爲我存在
山川不會爲我翠綠
花朵不會爲我開放
太陽不會爲我升起
是我們生起的妄念



profound but simple question?

Yes
over 2500 years ago
a great man
sat under a bodhi tree and enlightened
he completely got the answer

that was
the great saying from Sakyamuni
Buddha

~

All matters are changeable
All dharma without I
Nirvana is silence

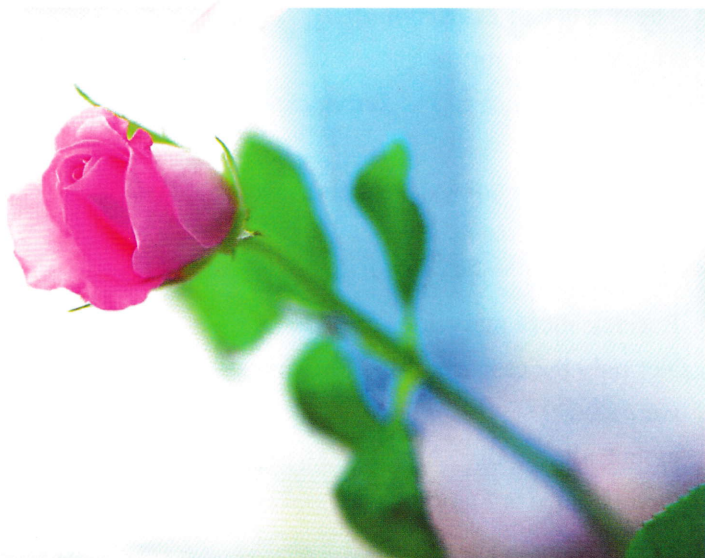
What is “All dharma without I”?
That is in all matters
in fact, the dharma of cause-life-and-death is the controller
no matter what I want
if there is no birth-cause
there is no birth at all
if there is no death-cause
there is no death at all

Therefore,
all things on earth are existed as side-standers
they actually have no relation with I
therefore,
the mother earth is existed not for me
the mountains and rivers are existed not for me
the flowers are not bloomed for me
the Sun is not raised for me.....

與這一切的一切產生了關聯
而且是雜染的關聯

所以
按照佛陀的開示
其實我們每一個人
都活得相當的 混亂
那是因為我們根本一直活在
我的幻相之中

什麼是我的幻相?



就是我的
一切林林總總
我的思想
我的感情
我的衣物
我的財產
我的一切的一切

所以
如果我們真的要了解我
就必須遠離
我的幻相

It is the wild fancy from me
having relation with these matters
besides, the relation was already
polluted

Therefore,
According the Buddha's teaching
in fact, all of us
are living in chaos
and that is because we are living
ourselves always in
the illusion of I

What is the illusion of I?
that is my
all matters
my thinking
my feeling
my clothing
my property
my everything.....

Therefore,
if we really want to understand us
we must go far away from
the illusion of
and return to the essence of I

Then, what is the essence of I?
That is
Go beyond all languages
Go beyond all external-appearance
the eternal
That

What is the "That"?
In fact, no speaking
no writing

回歸 我的本體

那麼什麼是我的本體呢？

就是

超越一切語言

超越一切外相

永恆不滅的

那個

什麼是“那個”？

實在因為沒有一句話

一段文字

可以真正的描繪出來

所以姑且稱之為“那個”

不過

既然可以稱為那個

也就可以稱為這個

甚至稱為 X、Y

或者在佛教術語中正式的稱為

空

是的

空是我的本體

這就是答案的真相

也可以說我的本質就是空性

也可以說我的本地風光就是寂靜涅槃

而且更奇妙的是

不只是我的本體是空性

其實一切的一切

的本體都是空性

所以

我與萬事萬物的本質

是無二無別的

而這個奧妙而珍貴的生命答案

can really describe it

therefore, we named it “That”

However,

if we can called it “That”

we may also called it “This”

even called it “X” or “Y”

otherwise in Buddhist terminology we

formally called it

Emptiness

Yes

The essence of I is *Emptiness*

This is the answer

Also, the essence of I is *Emptiness-nature*

Also, the local color of I is *the silence of Nirvana*

Besides, more marvelous thing is

Not only the essence of I is *Emptiness-nature*

in fact, all and all

their essence is *Emptiness-nature* too
therefore,

the essence of both I and all things on
earth

is the same

This profound and precious answer of
life

How can we get it?

This will involve the wise teachings
from the great Buddhism ~

Rule, meditation and wisdom

What is rule?

That is never leave from the essence

What is meditation?

That is staying within the essence



要如何才能企及呢？
這就牽涉到偉大佛教的睿智教導～
戒、定、慧

什麼是戒？
就是一直不離開本體
什麼是定？
就是永遠安定於本體
什麼是慧？
就是完全明瞭了什麼是本體

這與一般所看到的

always
What is wisdom?
That is to understand the essence
completely

Comparing this saying with
other saying about rule, meditation and
wisdom
there are completely different
but in fact, based on the ultimate
meaning
all rule

戒定慧的說法
是截然不同的
但是其實以第一義諦而言
所有的戒律
其實只與解脫的大智慧有關
亦即本體
所有的靜坐
也只有安定於本體
才有意義
否則靜坐一萬年不動
也不能叫作真正的靜坐
因此所有的智慧
也只有擁有了本體的智慧
才叫作真正的智慧

所以
修行到最後
唯一的目的
其實只是爲了
了悟那萬事萬物之後的本體

佛陀夜睹明星悟得是這個
所有開悟證果的高僧大德
悟得也是這個
可見“這個”就是一切的答案
也就是“我”的答案!

are related with the grand wisdom of
liberation only
that is the essence
all meditation
only stay within the essence
it will make a sense
otherwise, sitting into meditation for a
million years
you can't say that is a real meditation
therefore, all wisdom
only own the essence of wisdom
it can called a real wisdom

Therefore,
to practice Buddhist to the end
the only goal is
in fact, it is
to enlighten the essence behind all
things on earth

Buddha saw a bright star in the dark-
ness and enlightened *This*
All eminent monks
they enlightened *This*
It is thus clear that “*This*” is the
answer of all
“*This*” is the answer of “*I*”!

(三)生存

我有了這個生命
所以就有了生存這個事實

然而
生存到底是爲了什麼呢？

植物有植物的生存
動物有動物的生存
人類有人類的生存

不論植物、動物或人類
都是生存
而畢竟植物、
動物與人類
的生存方式
是截然不同的

所以
從各種物種中
觀察生存
就產生了千差
百異
可以說各有各
的生存方式

所以
以生存的外相而言
每一種生存都是不一樣的

那麼
什麼才是一切物種
生存的共相呢？

就是萬物一體

其實

III Existence

I have this life
Therefore, the existence becomes a
fact

However,
What is the existence for?

A plant is existing
An animal is existing
A man is existing

No matter a plant, an animal or a man

It is existence
However, the
existence
between a
plant, an animal
and a man
their ways
are completely
different

Therefore,
To observe the
existence from various species
The difference is in thousands of ways
The manner of existence in each
species has specialized skills

Therefore,
the external-appearance of the exist-
ence
each specie has its own way

Then
What is the common-appearance of the



不論各種物種生存方式
有多麼的不同
然而在內在而言
來源都是一致的
背後的答案是
統一的

也就是說
其實
植物就是動物
動物就是人類
人類就是一切
一切就是一
一就是一切

這是
生存的實相
所以
萬物息息相關
每一個物種都影響著每一個物種
一影響著一切
一切影響著一切

所以
我們如果要生存得很正確
甚至進一步生存得很幸福
我們得先認知
這個生存的真相

existence
for all species?

That is "*All is One*"

In fact,
despite the different existence-manners
of all species
no matter what is the difference
however, the inside
they have the same source
the answer behind is
the unity

that is to say
in fact
a plant is an animal
an animal is a man
a man is all
all is one
one is all

This is
the reality of existence
therefore,
all things on earth are closely linked
every specie affects the others
one affects all





所以
傷害別人就是傷害自己
給別人幸福就是給自己幸福

這是 生存的實相
也是 生存的法則

如果
我們遵從了這樣的生存法則
我們會過得幸福又快樂
相反的
如果我們違背了這樣的法則
幸福快樂離我們
相當 遙遠

所以
我們不能忽視別人的苦
更要重視別人的樂
要把別人的苦
當作自己的苦
要把別人的樂
當作自己的樂

那麼
我們才是
真正懂得了～
生存之道!

all affects one

Therefore,
If we want to have a right existence
Even more, if we want to have a happy
existence
We must realize in the first place
the actual state of existence

Therefore,
Hurting others is hurting you
Giving others happiness is giving you
happiness

This is the reality of existence
Also is the rule of existence

If
we follow such a rule of existence
we will have a happy and pleasant life
on the contrary
if we against such a rule
the happiness and pleasure will go away
from us
quiet far away

Therefore,
we can't neglect other people's suffer-
ing
we need to respect other people's
happiness
take other people's suffering
as mine
make other people's happiness
as mine

Then,
we are
really understand-
the way of existence!

(四)意義

生命、我、生存
是三面的一體
一體の三面

因爲
它們是如此互相緊密相扣著
生命是什麼意義？
我是什麼意義？
生存是什麼意義？
也就是
生命、我、生存到底是什麼意義？

如果
生命是珍貴而又奧秘
我的本質是空性
生存之道是愛人如己

那麼
統攝這一切的意義
究竟又是什麼呢？

愛
是平淡又石破天驚的
回答

生命之所以珍貴
又奧秘
是因為有 愛
我的本體是空性
開展出無限
的 愛

IV Meaning

Life, I and existence
They are three sides of one thing
one thing that has three sides

Because
they get together very closely
What is the meaning of life?
What is the meaning of I?
What is the meaning of existence?
Quite right
What is the meaning of life, I and
existence?

If
Life is precious and abstruse
The essence of I is Emptiness-nature
The way of existence is to love others
as love yourself

Then
What control the meaning of all
What is that?

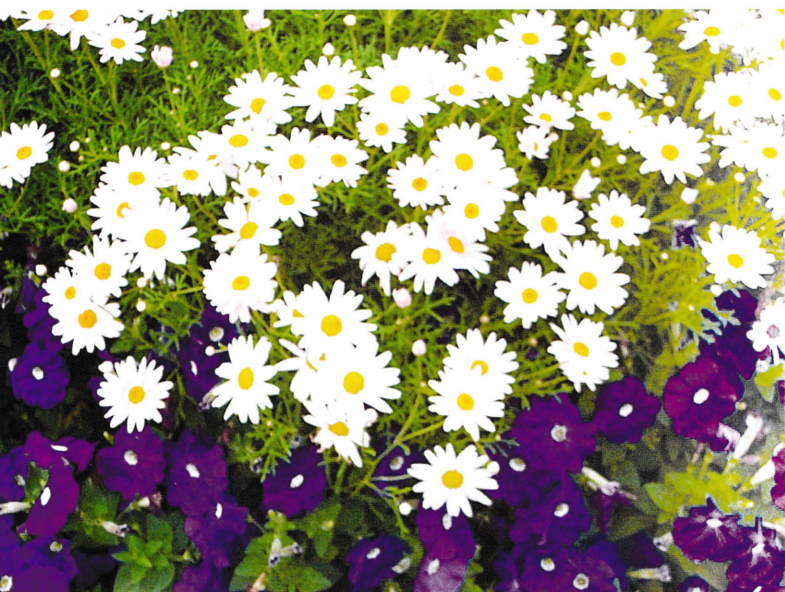
Love
is an ordinary an astonishing
answer

Life is so precious and abstruse
is because love
The essence of I is Emptiness-nature
It can develop limitless love
The way of existence is to love others
as love yourself
It declare the truth of all truth
the meaning of all meaning

生存之道是愛人如己
更揭櫫了真理中的真理
意義中的意義
~ 愛!

所以
愛解答了一切
一切的意義
開端於愛
也結束於愛

愛是一切的開始與結束



愛是宇宙森羅萬象的動力

我們每一個人
都來自於 愛

所以
有愛 一切有了意義
沒有愛 一切頓失意義

所以

~ Love!

Therefore,
love explain everything
the meaning of all
it begins with love
it ends with love

Love is the beginning and ending of all
things

Love is the power of the universal
nature

Everyone of us
is come from Love

Therefore,
Having love, all have the meaning
Without love, all are meaningless

Therefore,
There is people die for love

But
What is the real love?

A true love
has a perfect wisdom in it

That is to say
Love is the road in brightness

Never stay in the darkness
blindly
love yourself too much
love others too few
show undue favor to self

世間有人爲情而生死

但是
什麼才是真正的愛？

真正的愛
充滿了智慧

也就是說
愛是光亮中的道路

不會在黑暗中
盲目的
厚愛自己
寡愛別人
偏袒自己人
苛責外人——

平等的
無私的
愛
是意義的依歸

如果
想遠離無意義的虛無感
想斷絕一切的傷悲
想企及幸福的喜樂巔峰
那麼～
愛 是唯一的抉擇！

想要生命、我、生存充滿意義嗎？
選擇 愛吧！

and blame others ——

equally
without selfish
love
is the mother of all meanings

If
you want to go away from the meaning-
less nihilism
and cut off all sorrow
and reach the climax of happiness and
pleasure
Then ~
Love is the only choice!

Do you want to make your life, I and
existence become meaningful?
Choose Love!



(五)開展

當生命、我、生存、意義
都安頓好之後
以自然的法則而言
開展
是必然的

但是
開展什麼呢？

什麼才是
我們應該或需要開展的呢？

快樂！

快樂才是
我們需要無量開展的

V Developing

When life, I, existence and meaning
are completely settling down
according the law of nature
Developing
is a consequential thing

But
What to develop?

What is
we should or need to develop?

Happiness!

Happiness is
what we need to limitless developing





快樂是什麼？

What is happiness?

快樂是不作不應作的事
作應作的事

Happiness is never do what you shouldn't do
always do what you should do

快樂是問心無愧
心安理得

Happiness is having a clear conscience
to feel at ease and justified

快樂是不作虧心的事
不負天下的人

Happiness is never do a guilty conscience thing
never against anybody in the world

快樂是沒有任何罪業纏身
快樂是一顆清淨的心

Happiness is having no black-karma
to bother you

Happiness is a clear mind

那麼
快樂到底是什麼呢？

Then,

總而言之
快樂就是只作好事
不作壞事

而且好事作越多
就越快樂

所以
當一切的善 無限的開展
我們的快樂 也就無限的開展

所以
善 = 快樂

所以
我們無論如何
都要遏止一切的惡
無論如何
都要發揚一切的善

當善無限的發揚
快樂也就無限的發揚

生命、我、生存的意義
也就無限的開展了

願一切的生命
開展一切的善
得到無邊的喜樂!



What is happiness?

In short,
Happiness is only do good thing
never do bad thing

besides, more good things you did
happier you will feel

Therefore,
When all righteousness has been
developed into limitless
Our happiness will be developed into
limitless

Therefore,
Righteousness = Happiness

Therefore,
We must stop all evil in any case
We must develop all righteousness

When righteousness is limitlessly
developing
Happiness is limitlessly developing

The meaning of life, I and existence
will be developed into limitless

Wish all lives
develop all righteousness
and get limitless happiness!

校量功德品 (65)

COMPARING THE MERITS (65)





一、智慧的原味

爾時天帝釋白佛言：世尊！諸善男子、善女人等，應以種種巧妙文義，宣說、開示如是般若波羅蜜多。佛言：憍尸迦！如是如是，如汝所說，諸善男子、善女人等，應以種種巧妙文義，宣說、開示如是般若波羅蜜多。憍尸迦！若善男子、善女人等，能以種種巧妙文義，宣說、開示如是般若波羅蜜多。是善男子、善女人等，成就無量無數無邊不可思議大功德聚。憍尸迦！若善男子、善女人等，盡其形壽以無量種上妙花鬘、塗散等香、衣服、瓔珞、寶幢、幡蓋、眾妙珍奇、伎樂、燈明，盡諸所有清淨樂具，供養、恭敬、尊重、讚歎十方無量無數世界一切如來應正等覺。有善男子、善女人等，自於般若波羅蜜多受持讀誦、如理思

I. Original taste of wisdom

At that time, Cakra Vevanam Indra said to Buddha: Loka-jyestha! All devout men and women are supposed to use all sorts of literature, speeches, explanation to preach Prajna-paramita. Buddha replied: Kausika! Yes it is. Just as what you said. All devout men and women are supposed to use all sorts of literature, speeches, explanation to preach Prajna-paramita. Kausika! If all devout men and women have used all sorts of literature, speeches, explanation to preach Prajna-paramita, they could achieve immeasurable, numerous, limitless, incredible, great merits and virtues gathering together. Kausika! If all devout men and women within their whole lives, use immeasurable sorts of wonderful flower, fragrance, clothing, necklace of jade and pearl, treasured round flag, long narrow flag and umbrella, rare treasure, musician and music and lamp, exhausted all these pure and clean instruments to provide and care for, to respect, to esteem and to praise all Buddha in the immeasurable and numerous worlds located in ten directions. However, there are another group of devout men and women; they make efforts on Prajna-paramita such as: accept; read and recite; think with reasoning; write all sorts of skillful literature; extensively explain in immeasurable ways; declare and show; perform, illustrate; interpret; analyze the meaning and make other people easy to understand; this group of devout men and women will get more merit and virtues than the previ-

惟，復依種種巧妙文義，以無量門為他廣說，宣示、開演、顯了、解釋，分別義趣令其易解，是善男子、善女人等，所獲福聚甚多於前。

何以故？憍尸迦！由彼過去、未來、現在一切如來應正等覺皆學般若波羅蜜多，已證無上正等菩提、當證無上正等菩提、今證無上正等菩提。復次憍尸迦！若善男子、善女人等，無量無數無邊大劫，以有所得而為方便，修行布施波羅蜜多；無量無數無邊大劫，以有所得而為方便，修行淨戒波羅蜜多；無量無數無邊大劫，以有所得而為方便，修行安忍波羅蜜多；無量無數無邊大劫，以有所得而為方便，修行精進波羅蜜多；無量無數無邊大劫，以有所得而為方便，修行靜慮波羅蜜多；無量無數無邊大劫，以有所得而為方便，修行般若波羅蜜多。有善男子、善女人等，於此般若波羅蜜多，以無所得而為方便，受持讀誦、如理思惟，復以種種巧妙文義，經須臾間為他辯說，宣示、開演、顯了、解釋，分別義趣令其易解，所獲福聚甚多於前。

（新修正之大正藏版本，P737I 欄10行～II欄15行）

ous group.

Why? Kausika! All the past, the future and the present Tathagata would learn Prajna-paramita and thus, they had proofed; will proof and is proofing the Ultimate-right-bodhi. Besides, Kausika! If all devout men and women in immeasurable, numerous and limitless long of time, practice Dana-paramita (do offering) in the expediency of Prapti (have something); practice Cila-paramita (obey commandment) in the expediency of Prapti; practice Ksanti-paramita (endure insult) in the expediency of Prapti; practice Virya-paramita (make effort) in the expediency of Prapti; practice Dhyana-paramita (meditate) in the expediency of Prapti; practice Prajna-paramita (cultivate wisdom) in the expediency of Prapti. However,

there are another group of devout men and women; they make efforts on Prajna-paramita such as: accept; read and recite; think with reasoning; write all sorts of skillful literature; explain for other people only in short moment; declare and show; perform, illustrate; interpret; analyze the meaning and make other people easy to understand in the expediency of Apraptitva (have nothing); this group of devout men and women will get more merit and virtues than the previous group.

(New modified Da-zheng-cang, P737, column I, line 10 ~ column II, line 15)

二、生動的說明

此時天帝釋對佛陀說：一切善男子、善女人皆應以種種巧妙的文義宣說、開示如是般若。佛陀回答：是的，如你所說。而且如果能夠如是的話，便能成就無量、無數、無邊不可思議的偉大功德。所以比較起來，如果有善男子、善女人一生以無量美妙花朵等，盡一切所有供養乃至讚歎十方無量、無數



世界的 一切 如來，那麼還是比不上自於般若受持讀誦、如理思惟，並以種種巧妙的文義，以無量無邊的方法為他人廣為宣示、開演、顯了、解釋，分別義理旨趣，令其容易了解。為什麼呢？由於三世一切諸佛都是因為學習般若，因而已證、當證、今證無上正等菩提。佛陀又說：如果善男子、善女人，無量、無數、無邊大劫，以

II. Vivid Explanation

At that time, Cakra Vevanam Indra said to Buddha: all devout men and women are supposed to use all sorts of literature, speeches, explanation to preach Prajna-paramita. Buddha replied: yes, just as what you said. Besides, if they really do so, they could achieve immeasurable, numerous, limitless, incredible, great merits and virtues. However, make the following comparison. If there is a group of devout men and women within their whole lives, use immeasurable sorts of wonderful flower.....exhausted all these pure and clean instruments to provide.....and to praise all Buddha in the immeasurable and numerous worlds located in ten directions, however, this group still have a lower rank than another group who make efforts on Prajna-paramita such as: accept; read and recite; think with reasoning; write all sorts of skillful literature; extensively explain in immeasurable ways; declare and show; perform, illustrate; interpret; analyze the meaning and make other people easy to understand. Why? That is because all Buddha in Trayodhvanah (the past, the future and the present time) learn Prajna and thus, they had proofed; will proof and is proofing the Ultimate-right-bodhi.

Buddha said again: if all devout men and women in immeasurable, numerous and lim-



有所得為方便，修行六度；而如
果善男子、善女人於此般若，以
無所得為方便，受持讀誦、如理
思惟，又以種種的巧妙文義，即
使以短暫時間為他人宣說，所獲
的福報也比前者多了許多。

此段經文主要是說明宣說般若
時，要運用種種巧妙文義來說
明，什麼是種種巧妙文義呢？就
是旁徵博引、鞭辟入裡。

什麼是旁徵博引的宣說般若呢
？就如同此部大般若經，如此浩
瀚的文字，但是從來沒有偏離過
主題，而是在不斷舉例說明中，
透過各種角度、立場、看法等來
充份說明主旨。

例如從緣起、學觀、相應、轉
生、讚聖德、現舌相、教誡教
授、勸學、無住、般若行相、譬
喻、菩薩、摩訶薩、大乘證、辯
大乘、讚大乘、隨順、無所得、
觀行、無生、淨道、天帝、諸天
子、受教、散花、學般若、求般
若、歎眾德、攝受，一直到現在

的校量
功
德
可

itless long of time, practice the Six-
paramitas in the expediency of Prapti (have
something), however, another group of de-
vout men and women they make efforts on
Prajna-paramita such as: accept; read and
recite; think with reasoning; write all sorts
of skillful literature; explain for other
people only in short moment. The later
have more merit and virtues than the former.

This paragraph of sutra is mainly ex-
plaining that when declare Prajna, you need
to apply all sorts of skillful literature.
What are all sorts of skillful literature? That
is using well-documented and extensive evi-
dence and deliberating deeply into every
principle.

What is using well-documented and ex-
tensive evidence to explain Prajna? In the
Maha-prajna sutra, although it has vast
characters, it never deviate its theme. Un-
der unceasing giving examples, the gist of
the sutra has been sufficiently explained by
all sorts of point of view, standpoint and
attitude of mind.

For example, since
Origin, Learn to observe,
Corresponding, Trans-
form the birth, Praise the
holy virtue, Present the
tongue appearance, Teach
and instruct, Advise to
learn, No reside, Prajna's



說最少已經用了三十個不同的角度與方式，可是卻從來沒有離開重點。

所以若要說旁徵博引，佛陀是最偉大、最完美的示現，只有一個單一的主題，便能夠無量無邊的發展下去，但是前提是這個主題是值得如此無量無邊的發展下去，那麼世界上到底有什麼主題能夠讓人無量無邊的發展下去呢？那就是般若。

故般若無量無邊，般若含藏萬有，般若是寶藏、般若是自性的海洋……因為太重要，所以必須全力以赴的去了解，為了讓人能容易了解，所以要善用巧妙文義，故這是因而果，果而因的一件事。

什麼是鞭辟入裡？旁徵博引的特色是廣博，這是廣度；而鞭辟入裡是專精，這是深度。故當廣度與深度都具備時，一個被研究的課題才能真正的被把握。專精於般若就是對於般若甚深體悟，而且能夠永遠記得、照顧這

appearance, Metaphor, Bodhisattva, Mahabodhisattva, Maha-yana-armor, Argue the Maha-yana, Praise the Maha-yana, Follow the direction, No obtain, Observe the action, No birth, Pure path, Indra, Sons of heaven, Accept the teaching, Send flowers, Learn prajna, Ask for prajna, Praise the virtue, Convince, and to the present chapter Comparing the merit, the sutra already applied over thirty different point of view and manner. However, it never misses the weight-bearing point.

Therefore, talking about using well-documented and extensive evidence, Buddha shows his greatest and the most perfect talent to us. Only one theme, he can develop it to immeasurable and limitless. However, what matter is worth to do the immeasurable and limitless developing? What theme in the world is worth to do the immeasurable and limitless developing? That is Prajna.

Therefore, Prajna is immeasurable and limitless. Prajna includes all things. Prajna is a treasure. Prajna is the sea of self-nature..... As it is so important, we must try our best to understand it. As we want to make it easy to understand, we use all sorts of skillful literature. This is a matter of causes and effects.

What is deliberating deeply into every principle? The distinguishing feature of using well-documented and extensive evidence is the Scope. On the other hand, the distinguishing feature of deliberating deeply into every principle is the Concentration and Profundity. When keeping both



個重點，對
人宣說時也
永遠不會離開



這個重心，可說念
茲在茲、一心一意，以此為人說
明巧妙文義的般若，則這就是以
鞭辟入裡的方式善用巧妙文義宣
說般若，也就是講話的技巧相當
高超、句句命中核心，這樣自然
能給受教者帶來莫大的利益。
故旁徵博引與鞭辟入裡是巧妙文
義不可或缺的兩大條件，若能再
輔以生動、活潑、有興味等技
巧，則更能讓受教者很容易就掌
握了主旨，並且不覺得枯燥乏
味。

當清楚的說明以巧妙文義，宣
說般若比無量無邊的供養諸佛來
得功德廣大之後，經文又作了一個
清楚的比較：以無所得短暫為
別人說般若比以有所得長久時間
修行六度得到的福報要大了許
多。

第一個比較除了凸顯宣說般若
技巧性的不可忽視以外，又一次
看出行菩薩道的功德，畢竟比只
是自己供養諸佛來得廣大無邊。
第二個比
較

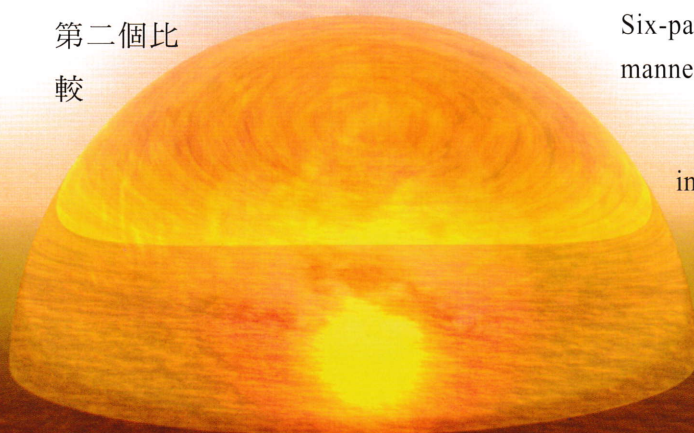
the Scope and the Profundity in hand, you
are able to really catch the theme that been
studied.

Concentrate on Prajna is to have a
deeply enlightened in it. Besides, remem-
ber it forever; never leave the gist when
explain to others; have a single-mindedly;
explain Prajna with all sorts of skillful
literature. This manner is the manner of
deliberating deeply into every principle of
Prajna. In other words, the speaking skill
is quite superior. Every sentence can hit
the target. This manner may bring great
benefits for other people.

If there is a skillful literature, it must
include two necessary conditions that are
using well-documented and extensive evi-
dence and deliberating deeply into every
principle. If you can assist it by else skills
such as vivid, vigorous, amusing writing,
the learner would grasp the gist much easier
and wouldn't feel boring.

When clearly explain by skillful litera-
ture and declare Prajna for other people,
and obtain more merit and virtues than of-
fering all Buddha in immeasurable and lim-
itless ways, the sutra makes a more clear
comparison: explaining Prajna for other
people in a short moment in Apraptitva
(have nothing) manner would obtain much
more merit and virtues than practicing the
Six-paramitas in Prapti (have something)
manner for a long period of time.

The first comparison stresses the
importance of the technique when de-
claring Prajna. Besides, it reveals



則是以有所得與無所得來對映，以短暫時間與長久時間來對映，但由於宣說般若的福報太廣大的緣故，即便是如經文所說的「須臾」如此短暫的時間，也比行六度「無量無數無邊大劫」如此長久的時間，來得福報廣大無邊。

故從此二個比較當中，我們可以再次的肯定，行菩薩道絕對是功德福報廣大，而且廣大到不可思議的地步。所以每一個菩薩道行者在行菩薩道時，即便遇到再大的考驗與挫折，也不要輕易退卻，固然心中是無所得行菩薩道，可是心中可得雪亮的明白：表面看起來吃力不討好、歷盡千辛萬苦才能成就的菩薩道業，其實獲益最大的還是自己啊！所以校量功德品的主旨深意也就在此，雖然菩薩於功德福報不作功德想，但事實與真相則是一個菩薩道行者必須了然於心的，因為當我們心情好時，吃點苦頭是熬得住的，怕就怕狀況不好時，吃苦耐勞的程度自然就會比平日降低，這時若沒有正知見來作強力的後盾，那麼退轉或不滿都是有可能發生的。

所以佛陀實在太慈悲了，不忍我們



that practice
t h e
Bodhisattva-
path would obtain
vast and limitless merit and
virtues which is much more than just do
offering for all Buddhas. The second com-
parison stresses on the opposite positions
of Prapti (have something) and Apraptitva
(have nothing), a short moment and a long
period of time. As declare Prajna for other
people would obtain vast merit and virtues,
even only do that for a short moment still
obtain more than practicing the Six-
paramitas for immeasurable, numerous and
limitless long period of time.

Therefore, according these two
comparisons, we are pretty sure that prac-
ticing the Bodhisattva-path absolutely
would obtain vast merit and virtues.
Besides, the vast is incredible. Therefore,
when you are practicing the Bodhisattva-
path, no matter how severe the testes are
and how great the frustration are, don't re-
treat easily. Although you know the
Bodhisattva-path is Apraptitva (have
nothing), you need to clearly understand:
the Bodhisattva-path needs you put in
much hard work, but get very little result;
you need go through all conceivable hard-
ships and then it is possible for you to
success. In fact, you would reap

no little
benefit.





退轉，不忍我們因不滿而造業，就要我們建立關於功德福報的正知見，這樣有助我們在狀況不好時，

明白如此大的功德福報，當然是要付出非常多的努力以及特別能吃苦的精神，才能如願以償。

所以經文中所提及的「無所得」就變得非常重要了。於功德福報不作功德福報想，就是無所得，也就是能夠真正保有功德福報的狀態。因為我們一旦對功德福報起了一絲一毫的執著，那麼就是「有所得」，則必定感召障礙，障礙一來，則畢竟有一天功德福報就要失去了。

故佛家是教導我們如何得，如何真正的得，如何大的得。我們真正學會了，真是對自己受益無窮，對眾生也真的可以帶來無量無邊的利益。

三、精采片段備忘錄

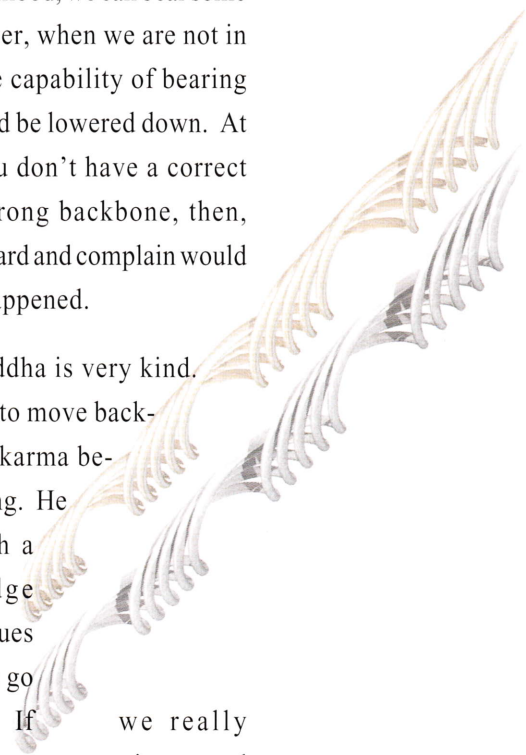
以無所得短暫為別人說般若，比以有所得長久時間修行六度得到的福報要大了許多。

第一個比較除了凸顯宣說般若

Therefore, this is the gist and deep meaning of the chapter of Comparing the merits. Although we are supposed don't think about the merit and virtues, we need a clearly understanding on the fact and truth. When we have good mood, we can bear some bitter taste. However, when we are not in good condition, the capability of bearing the bitter taste would be lowered down. At this moment, if you don't have a correct knowledge as a strong backbone, then, retreat, move backward and complain would all possible to be happened.

Therefore, Buddha is very kind. He doesn't want us to move backward or make evil-karma because of complaining. He wants us establish a correct knowledge about merit and virtues and that will help us go through bad times. If we really want to obtain vast merit and virtues, we had better devote ourselves and make great efforts and have a strong will for severe hardships. If we have theses characters, we would have our wish fulfilled.

Therefore, the spirit of Apraptitva (have nothing) becomes very important. Don't think about the merit and virtues that is Apraptitva. That attitude could help you really keep the merit and virtues. Once we think about and cling to the merit and virtues even just a tiny bit, that is Prapti (have something). Prapti will inspire and bring forward troubles. As troubles are there, all





技巧性的不可忽視以

外，又一次看出行菩薩道的功德，畢竟比只是自己供養諸佛來得廣大無邊。第二個比較則是以有所得與無所得來對映，以短暫時間與長久時間來對映，但由於宣說般若的福報太廣大的緣故，即便是如經文所說的「須臾」如此短暫的時間，也比行六度「無量無數無邊大劫」如此長久的時間，來得福報廣大無邊。

所以每一個菩薩道行者在行菩薩道時，即便遇到再大的考驗與挫折，也不要輕易退卻，固然心中是無所得行菩薩道，可是心中可得雪亮的明白：表面看起來吃力不討好、歷盡千辛萬苦才能成就的菩薩道業，其實獲益最大的還是自己啊！

於功德福報不作功德福報想，

就是無所得，也就是能夠真正保有功德福報的狀態



the merit and virtues would be disappeared one day.

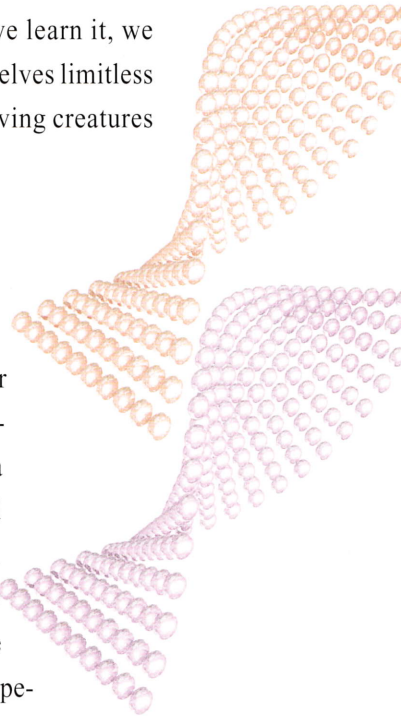
Therefore, Buddhism instructs us how to really obtain vastly. If we learn it, we would be able to benefit ourselves limitless and meanwhile benefit all living creatures immeasurable and limitless.

III. Highlights

Explaining Prajna for other people in a short moment of time in Apraptitva (have nothing) manner would obtain much more merit and virtues than practicing the Six-paramitas in Prapti (have something) manner for a long period of time.

The first comparison stresses the importance of the technique when declaring Prajna. Besides, it reveals that practice the Bodhisattva-path would obtain vast and limitless merit and virtues which is much more than just do offering for all Buddhas. The second comparison stresses on the opposite positions of Prapti (have something) and Apraptitva (have nothing), a short moment and a long period of time. As declare Prajna for other people would obtain vast merit and virtues, even only do that for a short moment still obtain more than practicing the Six-paramitas for immeasurable, numerous and limitless long period of time.

When you are practicing the



態。因為我們一旦對功德福報起了一絲一毫的執著，那麼就是「有所得」，則必定感召障礙，障礙一來，則畢竟有一天功德福報就要失去了。

四、智慧點滴

大般若經各品綱要

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

歎眾德品（卷98-98）

說明菩薩所行般若是大、無量、

Bodhisattva-path, no matter how severe the testes are and how great the frustration are, don't retreat easily. Although you know the Bodhisattva-path is Apraptitva (have nothing), you need to clearly understand: the Bodhisattva-path needs you put in much hard work, but get very little result; you need go through all conceivable hardships and then it is possible for you to success. In fact, you would reap no little benefit.

Don't think about the merit and virtues that is Apraptitva. That attitude could help you really keep the merit and virtues. Once we think about and cling to the merit and virtues even just a tiny bit, that is Prapti (have something). Prapti will inspire and bring forward troubles. As troubles are there, all the merit and virtues would be disappeared one day.

IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)
Sudarsana Bodhisattva has profound wisdom. He explains intrinsic-dharma-nature by extrinsic terminology.

Chapter twenty-seven

Asking for the Prajna-paramita (scroll 89-98)
Asking for ways to practice the Prajna-paramita from the instructions of a Maha-



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無邊，甚至供養般若經典的功德，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。

Bodhisattva and take refuge with the Buddha.

Chapter twenty-eight

Praising the merits (scroll 89-98)

Stating that the Prajna-paramita that Bodhisattvas practice is great and immense. It can help us reach Supreme Right Enlightenment.

Chapter twenty-nine

Putting the Prajna-paramita into practice (scroll 98-103)

Stating that a Bodhisattva should do as the Maha-Prajna-Sutra teaches and never give up practicing it.

Chapter thirty

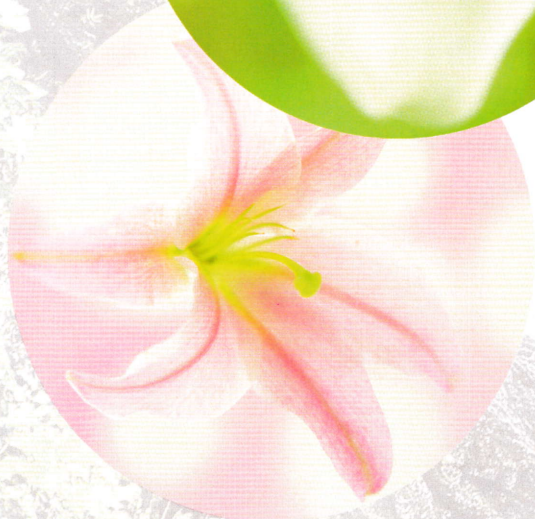
Comparing the merits (scroll 103-168)

Stating that the merits of the Prajna-paramita are limitless. The merits of giving offerings to Prajna-paramita sutras is more unique and numerous than the merits of giving offerings to Buddha's relics.

Chapter thirty-one

Transferring the merits (scroll 168-172)

Stating that how should a Bodhisattva practice giving merits skillfully detachedly.



金剛經

THE DIAMOND SUTRA

經文 Sutra/ 釋迦牟尼佛 Sakyamuni Buddha
解讀 Decode / 文華智慧 Wisdom 美編 Art Design/Liang

一切有為法 如夢幻泡影 如露亦如電 應作如是觀
All is conditioned Dharma, just like dream and bubble,
just like dew and lighting, must have this view

經文

須菩提
於意云何
如來有慧眼不
如是世尊
如來有慧眼

Sutra

Subhuti
What do you think
Tathagata has Prajba-caksus
(Wisdom-eyes) or not
Yes, Loka-jyestha (another name of
Tathagata) has Wisdom-eyes

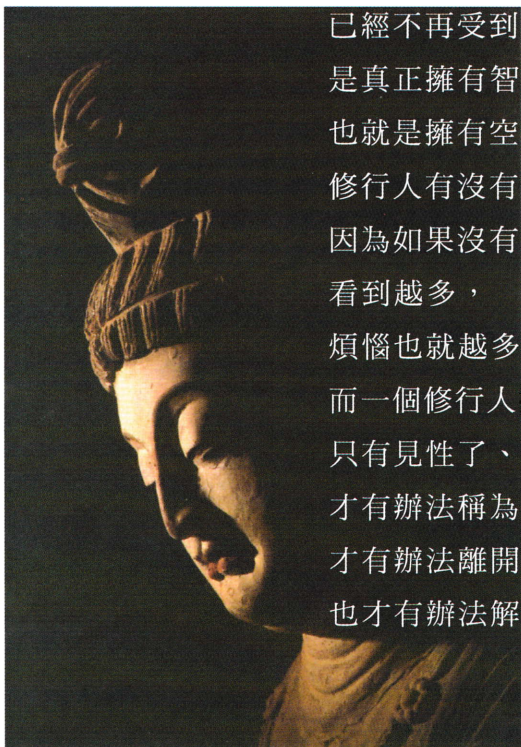


註譯

慧眼，
是開悟之眼。

只要開悟者，
就是擁有慧眼之人，
也可以說，
有慧眼，
必定是開悟者；
這是一體兩面之事。
也可以說，
對於諸法實相已經完全明白，
這就是慧眼，

已經不再受到外相的干擾與束縛，
是真正擁有智慧的人，
也就是擁有空性知見與證量的人。
修行人有沒有天眼倒還不是最重要，
因為如果沒有空性最為依憑，
看到越多，
煩惱也就越多；
而一個修行人擁有慧眼則是非常必要的，
只有見性了、悟空了，
才有辦法稱為一個真正的修行人，
才有辦法離開一切的執著，
也才有辦法解脫生死輪迴。

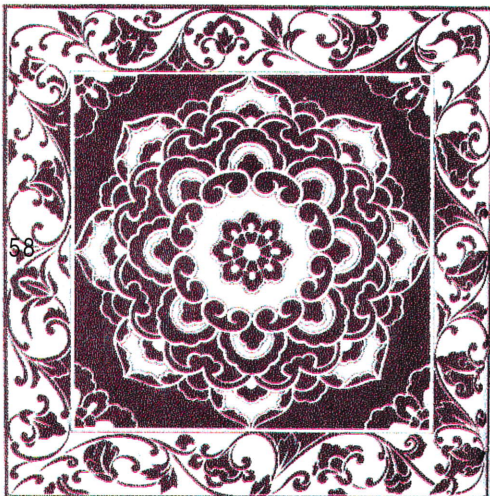




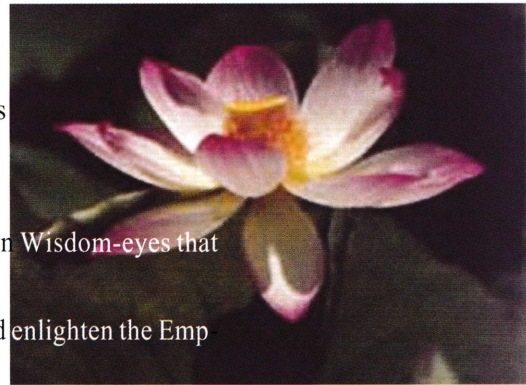
因為一切的執著都會感召障礙，
都會感召更多的業力，
那麼修行人了業都來不及了，
那能再造業呢？
故慧眼
是每一個修行人都必須努力證得的證量，
因為，
所謂的法眼、佛眼
也是植根於慧眼而繼續證得的。

Explanation

Wisdom-eyes
Are enlightened eyes
If only an enlightened one
He owns Wisdom-eyes
You may say so
Who have Wisdom-eyes
He must an enlightened one
This is two sides of a matter
You may said so
He already completely understand the reality
of all dharma
This is Wisdom-eyes
These eyes are no more interfered or con-
strained by external conditions
This is a man of wisdom
He owns the knowledge and confirmation of
Emptiness
A cultivator without Heaven-eyes is not a big
deal



If don't rely on Emptiness
The more you see
The more you worry
Therefore, a cultivator own Wisdom-eyes that
is necessary
Only insight the nature and enlighten the Emptiness



You can be called a real cultivator
You are able to leave all clinging
You are able to liberate from Samsara (life and death and transmigration of soul)
All clinging will inspire obstacle for you
Also inspire more karma
A cultivator are supposed to clean the karma first

How can he inspire more karma?
Therefore, Wisdom-eyes
Every cultivator should make efforts to obtain this confirmation
Because
So called Dharma-caksus (Dharma-eyes) and Buddha-caksus (Buddha-eyes)
Both are based on Wisdom-eyes



SARS 的防治之道

The Tactics for SARS



基礎保健

- 一、素食。
- 二、每天起床後，空腹喝溫的檸檬汁（新鮮檸檬汁＋蜂蜜＋水＋一點點鹽）。
- 三、發燒時，喝500 CC 榨蘋果汁，有奇效。
- 四、縱使沒發燒，每天還是可以喝1~2次榨蘋果汁，可充分防治SARS。

防治之道

重點有四：

- 一、就是排毒。最簡單的方法就是浣腸，也就是把腸中的髒東西排出。（根據中醫的理論，肺屬陰、大腸屬陽，肺與大腸是互為表裡的。所以，想要解決肺的問題，也可以從腸下手。）
- 二、強化肝臟與腎臟的功能。
- 三、對治肺浸潤。
- 四、調理肺、肝、腎。

從症狀著手，完全不管病毒。換句話，這是一種「圍燕救趙」的迂迴策略。或者說，兩點之間最短的距離，不是直線而是曲線的這種哲理。

Foundational health care

- I. To be a vegetarian
- II. When you wake up in the morning, drink lemon juice first (fresh lemon juice + honey + water + a little bit salt)
- III. When you have a fever, drink 500 CC fresh apple juice. That will have a magic effect.
- IV. Even no fever at all, you still can drink 1~2 times fresh apple juice per day to prevent SARS.

The Tactics

The gist is the followings:

- I. Poison-drainage. The simplest method is an enema. That is to take away the dirt in the intestines. (according traditional Chinese medical science, the lung is Yin and the large intestine is Yang. They are the inside and the outside. Therefore, you can do something on the intestines/Yang but actually you are taking care of the lung/Yin.)
- II. To strengthen the liver and kidney
- III. To cure the lung infiltration
- IV. To nurse the lung, liver, kidney

It is a roundabout-tactic that skips the virus and takes care of the symptoms only. In other words, this is an old strategy in China "surround Yan but save Zhao". Maybe, the shortest distance between two points is a curve instead of a straight line.

As SARS will make a man falls ill very fast, therefore, you must start the treatment even that you only have slight symptoms such as fever, cough, vomit, diarrhea, pneumonia, eyesight-abate and so

由於 SARS 的發病速度很快，只要有一點點症狀如發燒、咳嗽、嘔吐、腹瀉、肺炎、視力減退等，就要立即對治，以免病情擴大。也就是說，在病症洪峰還沒有到達以前，就採取各種手段去化解或疏導。

強化肝臟 ~ 龍膽

傳統中醫在處理類似感冒症狀時，往往會使用龍膽瀉肝丸（或肝膽丸）。如果沒有肝膽丸，直接使用龍膽也可以。

根據歷史記載，中國與印度兩個民族，遇到發燒時，會使用龍膽來退燒，後來，就連英國人也有採用龍膽的。

為什麼要使用龍膽呢？因為，通常發燒的人都是膽經阻塞，肝臟的毒素過高所致。那麼，只要膽經暢通，肝臟毒素降

on. You have to prevent the patients' condition enlarge. In other words, you must go to bring reconciliation or to dredge before the flood peak comes.

To strengthen the lung ~ gentianae

Chinese will use the Long-dan-Xiegan-Wan or the radix-gentian when they taking care of a common cold.

In history, Chinese and India people will use the radix-gentian to bring down the fever. . Later, England people also use it.

Why use the radix-gentian? That is because the fever is caused by the bile-duck and then the concentration of toxins in the lung is increasing to a danger level. Then, if the bile-duck disappear, then, the concentration of toxins in the lung will decrease. After that, the fever will go away.

However, the press said “the Long-dan-Xiegan-Wan is a common medicine in China to handle the fever....recently, doctors in the kidney internal medicine department of many hospitals at Peking City they asked people to be careful to use this medicine.”(Taiwan Times/2003/2/24/ No. 7) that is because the contents of the medicine has ¹ Komarov which content some aristolochic acid in it and that will cause a kidney damage or a uremia.

Therefore, you must be careful when you purchase Long-dan-Xiegan-Wan. It may have the same name but the contents are different. If the contents don't have Komarov, then, you don't have the above concern. More to be aware, Komarov and Clematis gouriana Roxb are two different materials.

To strengthen the kidney ~ lemon juice



低了，發燒就會退去。

不過，據報載：「龍膽瀉肝丸被經常服用的患者稱為清火良藥，並名列中國大陸公賣醫療藥物目錄。最近被北京多家醫院腎內科大夫提醒患者慎用。」（台灣時報2003/2/24/第7版）那是因為藥丸中的成份之一¹ 關木通含有馬兜鈴酸，會導致腎損害，甚至發展成尿毒症。

所以，購買時要審慎，表面上都叫龍膽瀉肝丸的，其實各家成份並不相同。只要成份中不含關木通，就沒有上述的爭議。並請注意，關木通與木通（或川木通、白木通）是不一樣的東西。

強化腎臟 ~ 檸檬汁

腎臟排毒的方式，就是喝檸檬汁，如果出現嘔吐症狀，就要喝熱的檸檬汁。

對治肺浸潤 ~ 松香

²《本草綱目》記載：「松脂，松液之精華，一名松膏，一名松香，一名松膠，一名松肪，一名瀝青。苦澀無毒，潤心肺，強筋骨，安³五臟，利耳目，除伏熱，治瘡瘍，消風氣，久服輕身不老。」



To drainage the toxics in kidney is to drink a warm lemon juice. In case you have a vomit symptom, then, you will need a hot lemon juice.

To cure the lung infiltration ~ rosin

² The Compendium of Materia Medica said “pine-tallow, the essence of pine liquid and also named pine-grease, rosin, pine-glue, pine-fat, asphalt..... it taste bitter, a mouth-puckering and have no poison. It can nurse the heart and the lung; strengthen the physique; peace the³ five-organs, improve the sees and hears; get rids of fever; cure the skin ulcer and infections; eliminate bad Qi. Take it for a long period and will make you healthy and live a long life.”

⁴ The Shen-nong Materia Medica Jing said “pine-tallow also named pine-grease or pine-fat. It tastes bitter. It grows in a mountain valley. It can cure ulcer, malignant sore, skin diseases, bad Qi and peace the five-organs; get rid of heat. Take it for a long period and will make you healthy

⁴ 《神農本草經》記載：「松脂，一名松膏，一名松肪。味苦溫，生山谷，治癰疽惡瘡、頭瘍白禿、疥、風氣、安五臟、除熱，久服輕身不老延年。」

不過，因為個人體質不同，服用松香也得小心它有沒有副作用產生。

調理肺、肝、腎 ~ 食療

- 一、淮山：調理肺部，可修補肺結核所產生的肺空洞、SARS 產生的潰爛、或肺纖維化。
- 二、蓮子：幫助讓肝臟新生。
- 三、木瓜：幫助修補腎臟。
- 四、梨子汁：新鮮的梨子汁有調理肺的作用，而秋梨膏的效果也相當不錯，但宜用口直接含膏效果更好，用水沖淡反而不佳。

結語

佛家有「既是甘露亦是毒藥」的說法，不論西藥或中藥，用之恰當是良方，用之不恰當則成毒藥。運用之妙，關係到醫者的功力與經驗，也關係到被醫者的福報與業力，一切都是因緣所生法。

and live a long life.”

However, as every man has different physique, you need to be careful when you take the rosin. It may have some side effects.

To nurse the lung, liver, kidney ~ food remedy

- I. Dioscoreaspp/Chinese yam: to nurse the lung and cure the lung cavitory caused by pulmonary tuberculosis; also can cure lung fester or pulmonary fibrosis caused by SARS.
- II. Lotus seed : to nurse the liver.
- III. Papaya: to nurse the kidney.
- IV. Pear juice: fresh pear juice may nurse the lung. The pear syrup is all right too. However, for good effect, you should drink the syrup directly and don't dilute it with water.

Summary

Buddhist said “a sweet dew might also become a poison” No matter it is a Chinese or Western medicine, use it properly make it becomes a effective prescription. Otherwise, it can become a poison. It depends on the experiences of the doctor and the karma of the patient. All is the business of the causation.

I wish the Buddhas and Bodhisattvas will bless us; those dharma protectors will guard us. The Eastern and the Western both give up the prejudice and make a concerted effort. Together, find an effective remedy of SARS for all living creatures.

Appendix ~ my story of sickness

In 1972, I visited a traditional Chinese medicine doctor named CHEN, Du-Ren. As I had a cough, the doctor gave me

但願諸佛菩薩加持、龍天護法護佑，中西醫放棄門戶之見、通力合作，為一切苦難眾生，早日求得 SARS 的救命靈藥。

附錄 ~ 我的求醫史

我在 1972 年，因為咳嗽的毛病，曾經去找一位中醫陳渡人求醫。他開松香的藥給我吃，說是針對肺的毛病，以及過敏所引起的咳嗽。他還說松香可以治肺積水，而肺積水時的咳嗽，都是很深的咳嗽，還會連續一直咳，越咳肺越痛。不過，藥用松香一定要煉過、去掉雜質，即所謂百煉松香，否則吃下去可能會引起過敏。

¹ 老祖宗的藥方沒問題，龍膽瀉肝丸之所以導致腎臟損害，大多是將「川木通」誤用為「關木通」引起，這一失誤幾年前就被發現並予以公佈，但未引起有關方面的重視。”這是天津中醫學院院長張伯禮教授和馬紅梅副教授昨天在接受記者採訪時表示的。

<http://news.tom.com/Archive/2155/2294/2003/2/28-61775.html>

rosin as the medicine. He promised me the rosin would cure my cough caused by hypersensitive. He said to me rosin can also cure lung infiltration. A cough caused by lung infiltration would be a deep cough. It kept coughing and made you felt pain. By the way, he mentioned to me, the rosin must to be refined for 100 times or so. Otherwise, it probably cause over-sensitive.

¹ “The ancient prescription is all right. However, Long-dan-Xiegan-Wan can damage the kidney that is because it contents Aristolochia manshuriensis (Komarov) instead of Clematis gouriana Roxb. This fault was found and announced to the public few years ago but that didn't win much attention.” This is opinion from Professor Zhang Bo-li and associate professor Ma Hong-mei who works in the Tian-jin College of Traditional Chinese Medicine at a press conference. <http://news.tom.com/Archive/2155/2294/2003/2/28-61775.html>



²《本草綱目》：明代李時珍著，從第一版出書到現在，已經有 390 多年了，先後出版過數十種版本，並被美、蘇、日、德、法等國翻譯出版。全書共 190 萬字，分 52 rolls 卷，共收錄了 1892 種藥物。網上資訊請參閱：

http://hggtc.wangking.com/product/zhumu/zhumu_9.shtm

³ 五臟係指肺、心、脾、肝、腎。

⁴《神農本草經》：本書總結了戰國時期的許多用藥經驗，經秦漢醫家不斷的抄錄增補而成。原著已於唐代失傳，現今流傳的，以清代孫星衍、孫馮翼的輯本流行較廣，森立的輯本考證較詳。今人馬繼興有《神農本草經》輯複本。本草全文請看：

<http://www.888888.org/8/01.doc>

² Compendium of Materia Medica: it wrote by Li Shi-zhen in Ming Dynasty. The first edition was published over 390 years ago. After that there were over 10 editions had been published. It also translated into different language in America, Russia, Japan, Germany and France. It has 1.90 million words and 52 rolls in all. It records 1892 sorts of medicine. Also see the following web site: http://hggtc.wangking.com/product/zhumu/zhumu_9.shtm

³ Five-organs are lung, heart, spleen, liver and kidney.

⁴ Shen-nong Materia Medica Jing: it summarized most of the experience in medicine of the Warring States Period of ancient China. Later, in Qin and Han Dynasties, there were many workers modified it for many times. However, the original edition was lost in Tang Dynasty. In modern times, the version was written by Sun Xing-yan, Sun Ping-yi in Qing Dynasty. Also by Sen Li who have a textual criticism version. Ma Ji-xing also made a copy of it. The full text is in the following web site : <http://www.888888.org/8/01.doc>



實現和平夢的第一步

～ 吃素

The first step to peace

~To be a vegetarian

文 Article/ Sky 譯 Translator / Bill 美編 Art Design / Xlao-Sheng

莫斷大慈種～大般涅槃經的對話

根據北涼天竺三藏曇無讖所譯四十卷《大般涅槃經》第四卷〈如來性品第四之一〉記載了一段佛陀與迦葉菩薩的對話如下。

爾時，迦葉菩薩白佛言：

世尊！食肉之人，不應施肉。何以故？我見不食肉者，有大功德。

佛讚迦葉：

善哉！善哉！汝今乃能善知我意，護法菩薩應當如是。善男子！從今日始，不聽¹聲聞弟子食肉。若受²檀越信施之時，應觀是食，如子肉想。

迦葉菩薩復白佛言：

云何如來不聽食肉？

Keep the root of mercy ~ a dialogue in Maha-nirvana-sutra

According the North-liang Dynasty/ an ancient monk named Dharma-raksa who translated the 40 rolls of Maha-nirvana-sutra/ in the 4th roll named the Buddha's nature No.4-1, there is a dialogue between Buddha and a bodhisattva named Kacyapa as the following.

At that time, Kacyapa bodhisattva asked Buddha:

Dear Buddha! A meat eater shouldn't offer meat to other people but why? I thought a vegetarian should have great merit and virtues.

Buddha expressed praise to



佛言：

善男子！夫食肉者，斷大慈種。

迦葉又言：

如來何故先聽比丘食³三種淨肉？

佛言：

迦葉！是三種淨肉，隨事漸制。．．．迦葉！我從今日制諸弟子，不得復食一切肉也。迦葉！其食肉者，若行、若住、若坐、若臥，一切眾生聞其肉氣，悉生恐怖。譬如有人，近獅子已，眾人見之，聞獅子臭，亦生恐怖。善男子！如人噉蒜，臭穢可惡，餘人見之，聞臭捨去。設遠見者，猶不欲視，況當近之？諸食肉者，亦復如是，一切眾生，聞其肉氣，悉皆恐怖，生畏死想；水陸空行，有命之類，悉捨之去。咸言此人，是我等怨。是故菩薩不習食肉，為度眾生，⁴示現食肉，雖現食之，其實不食。善男子！如是菩薩，清淨之食，猶尚不食，況當食肉？．．．

爾時，迦葉復白佛言：

Kacyapa:

Good! Good! You understand me very much. A bodhisattva that is also a dharma-protector should really do so. Good man! From now on, I don't allow my ¹Cravaka pupils eat any kind of meat. When they accept food offering from ²Dana, they should think that this is meat of my son.

Kacyapa told Buddha:

Why we shouldn't eat meat?

Buddha said:

Good man! A meat eater would cut away the root of mercy and compassion.

Kacyapa said:

Previously, why you agreed the monk to eat ³Three sorts of clean-meat?

Buddha replied:

Kacyapa! To eat three sorts of clean-meat is a temporary rule by conditions.....

Kacyapa! From now on, I don't allow any of my pupils to eat meat.

Kacyapa! A meat eater, when he walk; stand; sit and lie down, all living beings would be afraid of him because his





世尊！諸比丘、比丘尼、⁵ 優婆塞、⁶ 優婆夷，因他而活，若⁷ 乞食時，得雜肉食，云何得食，應清淨法？

佛言迦葉：

當以水洗，令與肉別，然後乃食；若其食器，為肉所污，但使無味，聽用無罪。若見食中，多有肉者，則不應受，一切現肉，悉不應食，食者得罪。我今唱是斷肉之制，若廣說者，則不可盡，⁸ 涅槃時到，是故略說。

body is dispersing some meat-air. For example, a man ever stayed with a lion and then when other people meet the man, they would smell the odors of the lion, and therefore become afraid.

Good man! If a man eat garlic, his mouth would have bad smell. When other people smell that, they would go far away from the man. They simply don't want to come near to him. A meat eater has a similar condition. All living beings when smell the meat-air, they feel afraid and they don't want to die. All beings in the water, on the ground and in the air would run away. These beings would say that this man is our enemy. Therefore, a bodhisattva shouldn't eat meat. Even in some special cases, a bodhisattva ⁴Pratihaya as a meat eater. Actually he never eats meat but pretend he is eating meat.

Good man! Sometimes a bodhisattva simply don't eat food even the food is very clean. Then, how can such a bodhisattva eat meat?.....

At that time, Kacyapa told Buddha:

Dear Buddha! All monk, nun, ⁵Upasaka, ⁶Upasika, when their living are rely on donors, which means they practice ⁷Paindapatika and get food that has meat in it, what should they do?

Buddha said to Kacyapa:

Clean the food by water and pick out the meat and then eat the else without meat. If the container was polluted by meat, you should wash it by water before you use the container. If there are too

別吃自己～⁹ 廣欽老和尚的¹⁰ 意見

西元1980年6月8日廣欽老和尚（89歲）在承天禪寺對一位出家人說：

若說出家僧食肉不犯戒的，那必須自己修持到一個相當的程度，吃了肉，有能力超度那些生靈的，才有資格。

又說：

我們人道，是¹¹ 四生中最靈的，但是，我們不懂佛法因果，為了一己的貪欲，想吃肉就任意宰殺。

你看，當我們在殺那些動物時，他們也知道死苦，哀哀而鳴，而這哀鳴就是怨恨，殺了牠，我們就與牠結下了冤業，將來冤冤相報，生生相殺，永不出生死輪迴。

西元1982年8月15日（農曆）老和尚已經是91歲高齡了，他說：

世人為五欲所迷，想吃好的，殺生滋養身體，不知，吃的是自己的肉，吃人家一斤，一定要還十六兩，



much meat in the food, you shouldn't take it. No matter what meat it is, don't eat it. If you eat meat, you would get evil-karma.

Today, I announced the rule of no-meat-eating. I just make the rule simple and short because I'm going to ⁸ Nirvana. If I explain the rule in detail, the contents would be limitless.

Don't eat yourself ~ ¹⁰ the opinion of ⁹ master Guang-qin

In 1980/6/8, master Guang-qin (89 years old) who lived in the Cheng-tian Temple, he talked to a monk or nun:

If say, a monk who ate meat but didn't break the rule,

Then, he must already cultivate himself into a very good condition.

When he ate meat, he was able to release the souls from the meat. Then, he is qualified to do so.....

He said:

The human kind is the cleverest one in ¹¹ Catasro-yonaya. But, we still don't





這是逃也逃不掉的。

就是這樣，一生皆在還債、討債，生生死死，永遠跳不出輪迴的圈子，況且，所吃的是以前父母的肉，於心何忍？

一張素食海報

西元1996年的《金色蓮花佛學月刊》連續在4、5、6月的封底刊出一張全頁廣告，同時，我們也在全台的一些都市，張貼這名為「在這寶島

understand the Law of Causation in Buddhism. Owing to desire, men arbitrarily kill animals because they want to eat the meat.

You see, when the animals been killed, they knew the death is a great suffering and therefore they cried out. This cry is hate. If you killed animals, you would become a karma-enemy of them.

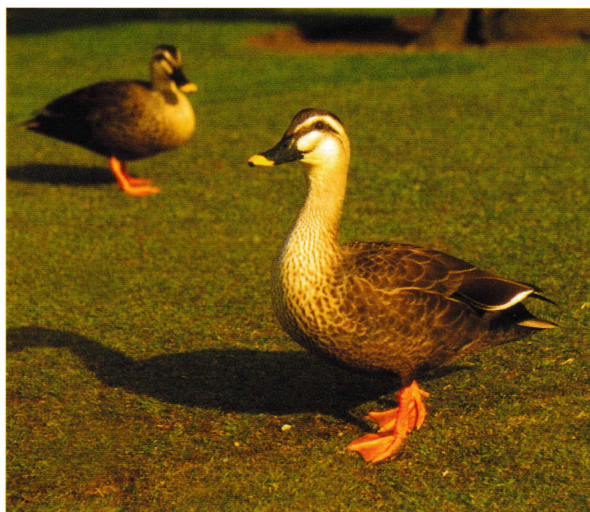
Reprisal breeds reprisal. Killing breeds killing. How can you liberate yourself from death, rebirth and the transmigration of soul.

In 1982/8/15 (the lunar calendar), the master was 91 years old and he said:

Men were caught by five desires. They want eat good food. Killing animals just for food. They don't know that they are eating their own meat. If you ate 1 kilogram of meat, you definitely need to pay back 1000 grams of your meat. This is fatal and nobody can run away.

Thus, collect the debts and pay the debts. This is your life.

Death and rebirth. Rebirth and death. You never get yourself out of the



上，他們活得～淚流滿面」的海報。海報中的文案如下：

這數字分秒在增加中... 根據83年農委會的統計，台灣全省宰殺

豬1,380萬頭

雞30,000萬隻

鴨4,000萬隻

魚125,000萬條

試想，這些血淋淋的眾生，當牠們全部列隊經過我們面前時，會不會在壯觀中帶著太多的殘酷與淒涼？！

慈悲的人們啊！如同我們希望戰爭的惡運遠離我們，可不可以啊？！也饒了這些可憐無助的動物？？為了牠們，也同時為了自己的天地祥和、世界太平。

※註：根據84年農委會的統計，僅僅豬的宰殺量已經增加至一年1,470萬頭，其他可想而知... 而83年加84年的統計數字是2,850萬頭，已超過了台灣的人口。

這個數字，真是令人深思！！

～少一分肉食・多一分祥和～

清淨素食運動

金色蓮花佛學月刊 誠摯呼籲

結語

佛陀在涅槃前，給大家很珍貴的開示，那就是：不要吃肉。至於，所謂「三淨肉」只是權宜之計，不是究竟的道理。

過去，也常聽到一些歪理說：¹² 濟公不是也吃肉嗎？那麼，廣欽老和尚

running circle of Samsara.

Besides, what you ate might be the meat of your previous parents. Can you stand that?

A poster about vegetarian

In 1996, Golden Lotus Buddhist Monthly/ in April and May and June/ on the back cover page of the magazine/ there was a poster named “In Formosa, they lived with running tears”. Meanwhile, this poster was posted in some cities of Taiwan. The copy writer is the following:

This figure is still increasing..... According the statistics by the Council of Agriculture in 1994:

Taiwan annually killed

Pig 13,800,000 head

Chicken 300,000,000 head

Duck 40,000,000 head

Fish 1,250,000,000 head

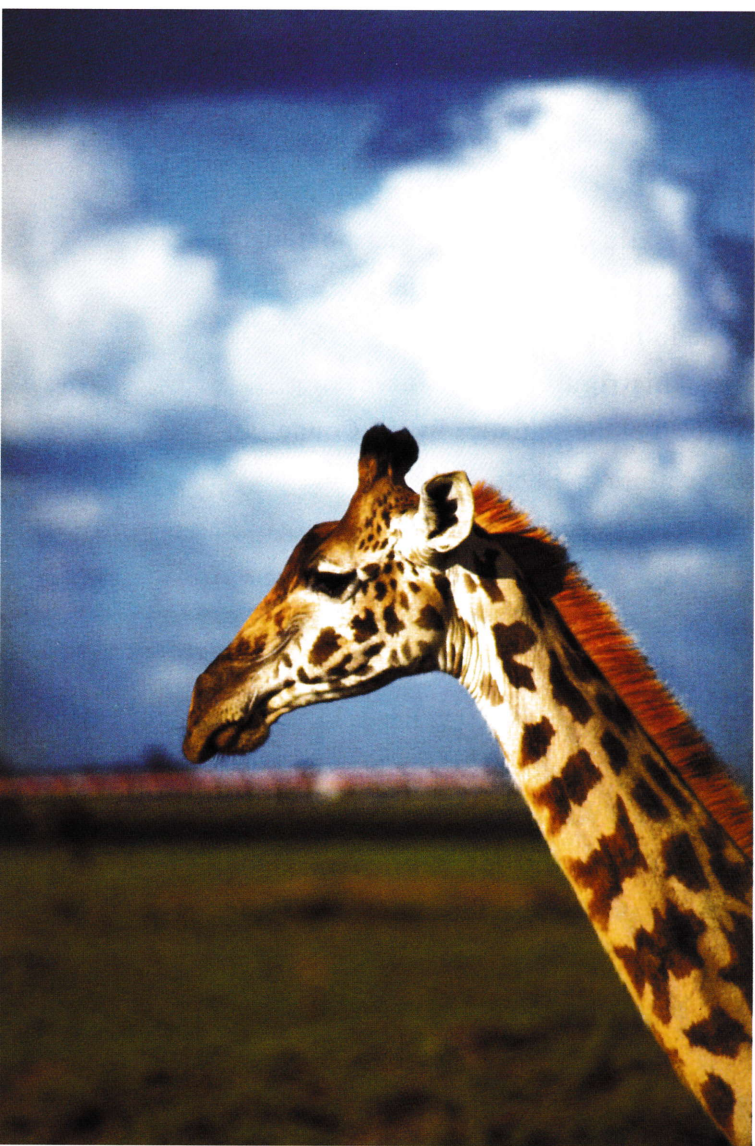
Try to imagining, these bleeding living beings. When they line up and march in front of us, In this impressive grand sight, wasn't there too much cruel and miserable?

Mercy human kind! If you wish the



也回答的夠清楚了，那就是你必須有超度這些生靈的能力，否則，是沒有資格的。

至於，清淨素食運動，我想是世界上的每一個人都應該要參加的。在



一個星期裡，你能作到幾天都好，最好是天天、餐餐都作到。至少，要作到少吃肉，這樣對自己的健康也是好事。

至今，沒有人可以用科學論斷，

wars and all bad luck go away from you, Shouldn't you?! Help and have a pity on these helpless animals?? For the animals, also for the harmony, the world peace and you.

**** Note:**According the Council's record in 1995, the killing number of pig is increasing as 14,700,000 head. Don't mention the others.....If you sum up the 1994 and 1995, the number of killing is 28,500,000 head pig.

This number is more than Taiwan's population.

This number, you must think about it seriously!!

— less meat, more peace —

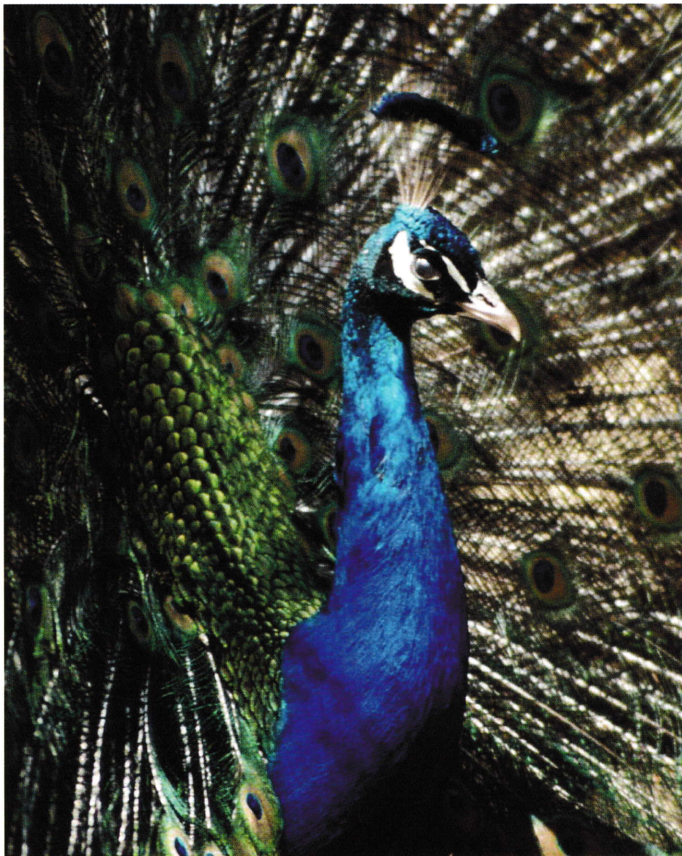
The Clean Vegetarian Act, Golden Lotus Buddhist Monthly, Sincerely call on you.

Summary

Before Buddha's nirvana, he gave us a wonderful teaching that is "Don't eat meat". About the "Three sorts of clean-meat", it was a temporally ideal and it isn't a ultimate rule.

Previously, I have heard a saying that ¹²Ji-gong, a monk, he ate meat. However, master Guang-qin said it very clear that you must have the capability to release the souls of the animals that eaten by you. Otherwise, you are not qualified to eat meat.

So far, about "The Clean Vegetarian Act", I think that everybody in this global should take a place in it. Within a week, to be a vegetarian as many days as you



吃肉殺生與戰爭有關。但是，也沒有人敢證明，兩者之間絕對無關！！

自從佛教在中國生根以後，有許多高僧大德（像廣欽老和尚就是一位）都在勸人：戒殺止殺、清淨素食。這些高僧中，許多都修到預知時至，安然捨報。他們的話，我們能不聽嗎？

讓我們一起努力來推動素食運動吧！

少一分肉食

多一分祥和

讓你我一起邁進

實現和平之夢的第一步！

¹ 聲聞（Cravaka）：指聽聞佛陀聲教而證悟之出家弟子，後與緣覺、菩薩相對，而為三乘之一

can. To be a vegetarian, every day and every meal is the best choice. At least, eat less meat and this will good to your health.

Up to now, nobody dare to say that meat-eating and wars have some relation between them, but on the other hand nobody dare to say that they have no relation!!

After Buddhism came to and rooted in China, there were many high-ranked monks (such as master Guang-qin) suggested us that: Don't kill; stop killing and to be a vegetarian. Within these monks, many of them could know when he would die in previous. Finally, they died in great peace. Can we neglect what they said?

Let's try our best to promote "The Clean Vegetarian Act"!

Less meat eating

More peace

Let's go together

This is the first step to make the dream of peace come true!

¹ Cravaka: a monk or nun who listened to Buddha's teaching and became enlightened. This is one Yana out of Tri-Yana (Cravaka, Pratyeka-buddha and Bodhisattva).

² Dana: the donator, the giver. His donation will help the poor overcome the neediness.

³ Three sorts of clean-meat: monk can eat meat under the three conditions (1) the animal was not killed for you and you didn't see the killing (2) the animal was not killed

² 檀越 (Dana) : 即施主、布施者。檀越又稱檀那，檀即施；此人行施，越貧窮海，故稱檀越。

³ 三種淨肉：指許可比丘食用而不犯戒之三種淨肉，即：(一) 不為我殺，且不見其



殺者。(二) 不為我殺，且不聞被殺之聲者。(三) 無為我而殺之嫌者。

⁴ 示現 (Pratihaya) : 即顯示、顯現之意。

⁵ 優婆塞 (Upasaka) : 即在家親近奉事三寶、受持五戒之男居士。

⁶ 優婆夷 (Upasika) : 即親近三寶、受三歸、持五戒、施行善法之女眾。

⁷ 乞食 (Paindapatika) : 乃印度僧人為資養色身而乞食於人之一種行儀。

⁸ 涅槃 (Nirvana) : 意譯作圓寂，此乃超越生死 (迷界) 之悟界，亦為佛教終極之實踐目的。

⁹ 廣欽老和尚：生於清光緒 18 年 10 月 26 日，福建省惠安縣人，俗性黃。師出家之

for you and you didn't hear the voice of killing (3) there was no possibility that the animal was killed for you

⁴ Pratihaya: show, appear

⁵ Upasaka: a layman of Buddhism who took the rules of Five-commandments

⁶ Upasika: a laywoman of Buddhism who took the rules of Five-commandments and also practice other good dharma

⁷ Paindapatika: a traditional India monk will beg for food as a self cultivation

⁸ Nirvana: die, one who overtake the realm of death and rebirth (the realm of illusion) and enter himself into enlightenment. This is the ultimate purpose of Buddhist practicing.

⁹ Master Guang-qin: he was born in Qing Dynasty/ Guang-xu 18/10/26 in Fujian Province, Hui-an County. His surname is Huang. After he became a monk, he led an ascetic life. People don't want to eat but he ate. People don't want to do but he did. In the end of 1985, he told his pupils: No come; No go; Nothing happened. He nodded and smiled and closed his eyes.



後，專志苦修，食人所不食，為人所不為，常坐不臥，一心念佛。1985 年歲末，師忽告眾曰：「無來亦無去，沒事情。」之語，並向徒眾頷首莞爾，安坐閉目，於念佛聲中，安然圓寂。

¹⁰ 取材自《廣公上人事蹟編》

¹¹ 四生 (Catasro-yanaya)：即：(一) 卵生，由卵殼出生者。(二) 胎生，從母胎而出生者。(三) 濕生，由潤濕地之濕氣所產生者。(四) 化生，無所託而忽有，由其過去之業力而化生。以上四生，以化生之眾生為最多。

¹² 濟公 (1150 ~ 1209)：宋代臨濟宗楊岐派僧。臨海 (浙江) 人，俗姓李。年十八，落髮於靈隱寺，性狂顛，嗜酒肉，人號濟顛。

In the silent chanting of Buddha's name, he entered into Narvana.

¹⁰ Story by "Master Guang-qin's daily affairs "

¹¹ Catasro-yanaya: 4 kinds of lives such as (1) Oviparous (2) Viviparity (3) wetted-birth, produced in wet land by wet air (4) Transformed-birth, appeared suddenly because of the previous karma-power. The largest group of these 4 lives is the (4).

¹² Ji-gong (1150~1209): who lived in Song Dynasty/ Lin-ji-school of Zen/ Yang-qu-branch/ a monk/ Zhejiang Province. His surname is Lee. He became a monk at 18 years old in Ling-yin Temple. He has a crazy-liked nature; love to eat meat and drank wine. People called him Ji-dian.



又是雨季時分 (三)

It's the rainy season again (3)

文 Article/ 洪孟珠 Ang, Beng-Choo 譯 Translator / Free 美編 Art Design / Sheng Yen



與有病的動物在一起易受感染

俗語說得好：“福無雙至，禍不單行。” 啾啾出院後不久，有一天，媽媽的同學鳩姨到我家來，當她知道啾啾的事以後，就告訴媽媽說：

“教導小孩必須嚴格、有主見，不能全聽小孩的話，一切由小孩作主，這會寵壞他們的。與有病的動物在一起，很容易受感染。小鈴鈴的身體一向虛弱，更不應該讓她接觸有病的動物。感染後，才來後悔，那就太遲了。”

她又說：

“兔子的壽命最長只不過五年，啾啾離死期已不遠，倒不如把他殺來吃。兔肉是最滋補的，吃了對身體很有益。” 媽媽說，她捨不得，而且我也一定不會答應。

於是，鳩姨就大發“妙論”說，如果啾啾死了，沒有地方可埋葬他，不是很麻煩嗎？她又說要代我們飼養，啾啾死了，她就把他埋在後園裏。當時我氣極了，恨恨地瞪她一眼，抱著啾啾走了。

有一個雨天，當我放學回家，沒看見啾啾，我覺得很奇怪，他到哪兒去了？我叫他，他

Stay with an ill animal will tend be infected

There is a common saying: joy comes never more than once but sorrows never come singly. Not for long after Pipi left hospital, one day, a schoolmate of my mother, aunt Jiu, came to our home. When she knew the matter about Pipi, she told to my mother:

To instruct your child need a strict and definite view. Don't let your child make the final decision and don't spoil your child. Let your child stay with an ill animal will make her tend be infected. Little Lingling didn't have a strong body. You shouldn't let her contact ill animal. If infected, you would regret. Don't do it before too late.

She said in addition:

A rabbit won't live more than 5 years. Pipi's death is not so far. Why don't we kill and eat it? Rabbit meat is the most nourish. If eat, will good to health.

My mother expressed her reluctant and said that I won't agree.

However, aunt Jiu gave her extraordinary argument: if Pipi dead, we couldn't find a good place to bury it and that is a trouble, isn't that? She said she will breed Pipi for us and if it dead one day, she will bury it in the back yard. I was so mad about her.

Another rainy day, I went home after school; I didn't see Pipi. I wondered that where does it go? I called it but it didn't

也不跑出來。我非常著急，到處去找他。可是，哪有啾啾的影子？我沖進房裏去問媽媽，媽媽才告訴我，今天早上，鳩姨把啾啾帶回家去了。

“什麼？鳩姨把他帶回去？”
這消息如晴天霹靂，我放聲大哭。

“孩子，別難過，鳩姨會好好看待啾啾的。你看，從診所回來以後，啾啾的身體也沒復原，毛還是繼續地脫落，這大概是我們家的空氣不好的緣故。鳩姨住的地方，空氣新鮮，對啾啾的健康很有幫助。今早，鳩姨來了，她說她很喜歡啾啾，想帶啾啾到她家住幾天。為了啾啾的健康，我就答應了她，讓她把啾啾帶回去。過幾天，啾啾還是會回來的。”媽媽耐心地解釋。

“我不管，我不管，我要啾啾，我要他現在回來！”我堅持地說。

show itself to me. I was so worry and looked for it everywhere. But I couldn't find it. I rushed to my mother's room. My mother told me that aunt Jiu took Pipi away this morning.

What! Aunt Jiu took it away?

What bad news it was. I cried loudly.

My child, don't feel bad. Aunt Jiu will take care of Pipi. Look, since it came back from hospital, it didn't restore. Its



hair kept fall off that probably because of the bad air condition in our house. Aunt Jiu's house had good air and that will benefit Pipi. This morning, aunt Jiu came and wanted to take Pipi to her house for a couple of days. For Pipi's health reason, I promised her. Few days later, Pipi will come back again.

媽媽不答應馬上找回啾啾，當天我就絕食以示抗議。這一絕食，可把爸爸和媽媽急壞了，他們被我吵得沒辦法，只得答應了我。

“孩子，你乖乖的吃飯，等雨停了，媽媽就帶你去向鳩姨討回啾啾。”這一天，雨下個不停，我也哭個不停。晚上，我再夢見啾啾，他滿臉是淚地告訴我，他在鳩姨家裏受盡了委屈，鳩姨還要把他殺來吃。我趕快跑過去，想把他抱住，可是他卻說了一句我當時聽不懂的話：

“因果不假，業報如此，怪不得人。”然後向我招招手走了。

惡報期限滿

第二天是星期日，由於前一夜的夢，使我更擔心啾啾的安全。老天爺卻好像和我開玩笑，總不肯開朗。我站在窗前，看著千萬條的銀絲出神。實在不能再等下去了，於是又跑去吵媽媽。媽媽說，一定要等雨停了，才帶我去。好不容易，等到晚上，雨

My mother explained patiently.

I don't care. I want Pipi. I want it now! I insist.

My mother won't agree to find back Pipi right away. That day, I protest the matter by a hunger strike. This act worried my parents. They can't help it but agree with me.

Child, eat your meal first. When the rain stopped, mother will bring you to aunt Jiu to get Pipi back.

This day, rain didn't stop and my tears didn't stop either. That night, I dreamed Pipi again. It was crying and complained to me: aunt wanted to kill and eat it. I ran to it and tried to hold it. However, it said a sentence that I couldn't understand at that time.

The causes and effects are not false; the reward of karma is thus; I had no complaint.

Then, it waved its hand to me and went away.



終於停了，我趕快換了衣服，滿懷高興地和媽媽上鳩姨家去。

剛到門口，就碰見鳩姨，我高聲喊著：

“鳩姨，鳩姨，我們正要把啍啍帶回家呢！”啍啍？”她疑惑地看著我，不知道我在說誰。

“是呀！啍啍在你家已經兩天了，今天我們來把他帶回去。”我睜大眼睛，很正經地告訴她。

“帶回去？他今早已經死了！”她醒悟過來。

“死了？”我幾乎不敢相信自己的耳朵。當時，我的心裏充滿了憤怒和悲哀，我不相信鳩姨的鬼話，一定是她這個貪吃鬼把啍啍殺了。我恨鳩姨，從此拒絕跟她說話。

媽媽說：

“鳩姨的出發點是好的，她也是為了小鈴鈴的健康著想，小鈴鈴不應該生鳩姨的氣。”外婆勸導我說：

“啍啍修行五年，當兔子的惡報期限已滿，他和鳩姨之間必定有一段未了的孽緣，才由鳩姨送他歸西。我們應該為啍啍不必繼續當兔子而高興，不要為了他去憎恨別人，這樣會使他不安。有

The due day of evil karma

The next day was Sunday. Because of the dream in the previous day, I worried the safety of Pipi. However, God seemed make a joke with me. It kept raining. I stood in front of the window and watched outside. I couldn't wait, therefore, I ran to my mother to bother her. My mother explained to me that we must wait until the rain stop. Until that night, the rain stopped finally. I dressed up and went to aunt Jiu with mother in a heart filled mood.

Just arrived the door, we met aunt Jiu. I raised my voice and said:

Aunt Jiu, we want to take Pipi home!

Pipi?

She looked at me with doubt. She seemed don't know what I was saying.

Yes! Pipi was in your house for two days. I want to bring it back today.

I opened my eyes and said these with decent.

Bring it back? It already died this morning!

She realized what I was saying.

Died?

I couldn't relieve what I have heard. At that time, my heart was filled with anger and sorrow. I didn't trust aunt and thought that aunt killed it. I hated her and refused to talk with her any more since then.

My mother said:

空不妨念念‘阿彌陀佛’回向給他，幫他往生阿彌陀佛極樂淨土。外婆的這番話，對於當時只有十歲左右的我來說，太深奧了，我聽不懂，只有張大眼睛望著她。這時，坐在外婆身邊的舅舅立刻替外婆注解：外婆說：

“啾啾會拜佛，是一只好兔子，他以後一定會變成人的。你是他的好朋友，就要幫助他趕快變成人。如果你生鳩姨的氣，不跟鳩姨說話，會害啾啾下地獄的。你一定要天天為啾啾念‘阿彌陀佛’，啾啾才會很快變成人。為了啾啾，我每天放學回家都在外婆的佛像前專心地念‘阿彌陀佛’。奇怪的是我對鳩姨的恨意也隨之越來越淡。不過，我對啾啾的思念並沒有減少，相反地，我總忘不了啾啾，尤其是下雨的時候。現在，窗外正下著大雨，親愛的啾啾，你知道我在想你嗎？

(1960年7月)

Aunt Jiu had a good intention for the rabbit. You shouldn't get mad on her.

My grandmother try to persuade me:

Pipi practiced as a rabbit for 5 years and its deadline for the evil karma was arrived. Between the rabbit and aunt Jiu, there must have some karma need to be balanced. Therefore, aunt Jiu turned its life off. We are supposed to feel happy for the rabbit because that it don't have to practice a rabbit anymore. Don't hate aunt Jiu. Otherwise, that will make it feel uneasy. Why don't we chant Amitabha Buddha for it and help it go to the Pure-land.

Grandmother's words were too deep for a ten years old child as me. I didn't understand but watched her. Then, uncle explained the detail for grandmother:

Pipi knew how to prostrate itself before the image of Buddha. It was a good rabbit; therefore, it would turn to a human in next life. You are its good friend and should help it make it. If you get mad on aunt Jiu and don't talk with her that will make Pipi go to the hell. You should chant Amitabha Buddha for it everyday.

For Pipi, I chant Amitabha Buddha everyday after the school. It's strange, I was not so mad on aunt Jiu day after day. However, I still think of Pipi a lot especially in the raining days. Now, it rain outside; dear Pipi, do you know I am still think of you?

July, 1960

影像輪迴 圖中圖系列

The images of Samsara, photo in photo

攝影 /Chou Yu-Ching 文字創意 Article/ Yun-Ling 美編 Art Design/ Cheng Ping-Chung



原作：促膝而談

Original work : Sit knee to knee and chat



圖中圖概念延伸：海鳥也來傾聽

Photo in photo, conceptual extension : Sea bird comes to listen



原作：山水是我知音

Original work : Mountains and waters are my second self



圖中圖概念延伸：塵囂全部拋腦後

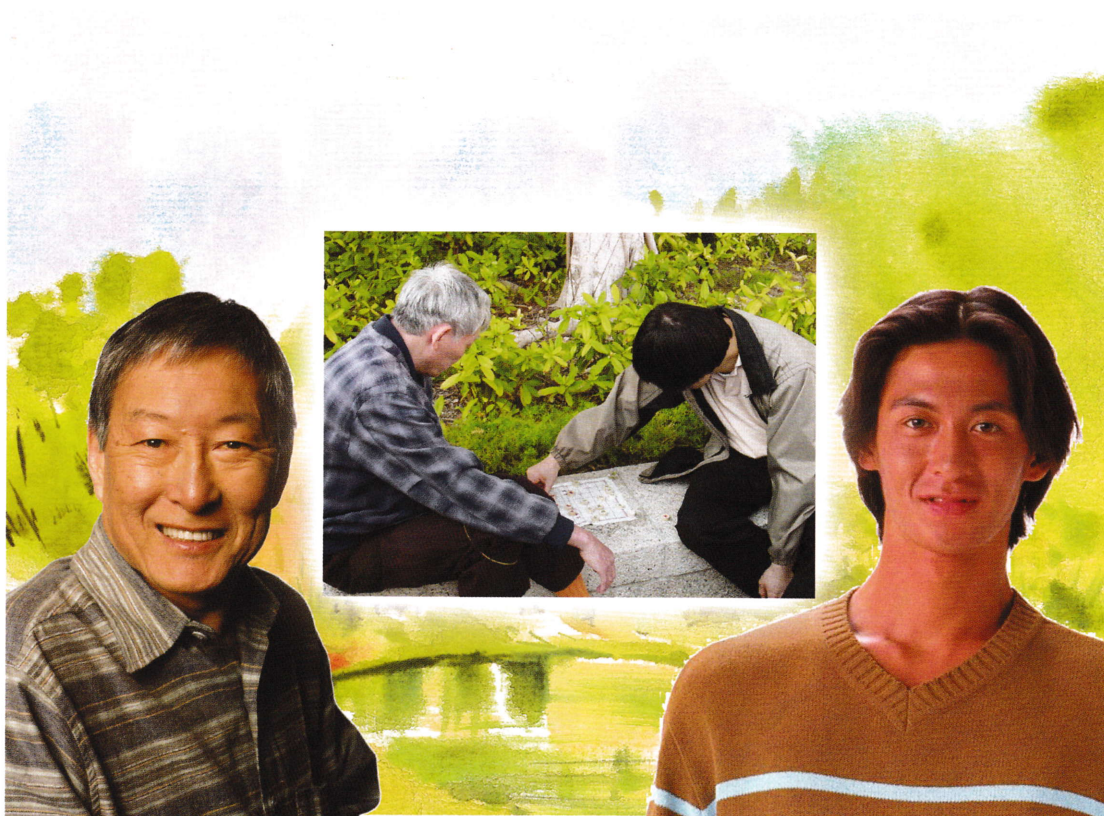
Photo in photo, conceptual extension :

Throw the hubbub completely away



原作：戶外下棋樂

Original work : Happily play chess in the outdoor



圖中圖概念延伸：你來我往・忘年之交

Photo in photo, conceptual extension : A friendship bridging between you and me



原作：海邊留儷影

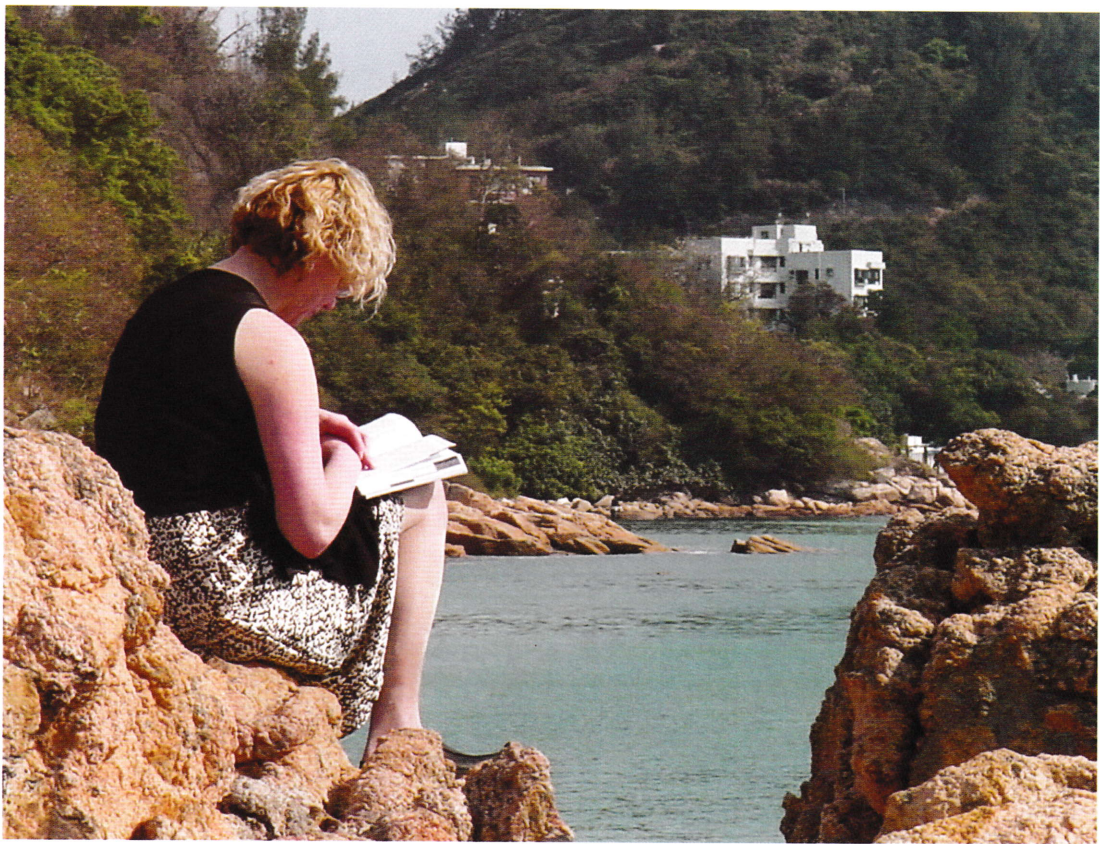
Original work : A heartwarming sight at the seashore



圖中圖概念延伸：不帶走一片海浪

Photo in photo, conceptual extension :

You can never bring the sea waves home



原作：山水中的姿意閱讀

Original work : A freely reading in natural scenery



圖中圖概念延伸：與室內閱讀相較另有一番滋味

Photo in photo, conceptual extension : To compare with the reading in a library



原作：農舍 下棋 與老狗 好一幅午后田家樂

Original work : Play chess in a farm, and a dog, what a happy afternoon it is



圖中圖概念延伸：人生如棋 得失寸心知

Photo in photo, conceptual extension : Life is chess. Gain or lose, you'll know it.



玄奘大師 (32)

Master Xuan-Zang

玄奘大師的一生，完全的奉獻給佛法
爲的是讓千萬衆生得到永恆的喜樂
得到生命的答案，得到的文字
現在，透過淺顯易懂的故事情節
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
真理、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 deeply about the truth.

32. 圓寂

玉華寺內，玄奘與眾僧坐，一僧對玄奘啟謂：

師父，我們想啟請您繼大般若經之後，再接著翻大寶積經，可以嗎？

玄奘聞言未立即回答，只見他閉目又緩緩睜開雙目道：

大寶積經與大般若經一樣，都是大部頭的經典，師父衡量自己的狀況，知道是無力再勝任了

窺基法師道：

師父，您身子骨看起來相當健朗啊！？

玄奘又再次閉目後回答：

窺基，有些事情你們不會明白的

其實——為師要離開你們的日子已經為期不遠了

大眾聞之駭然，紛紛真情流露的哀求道：

師父，能不能不要走，留下來呢！？

32. Nirvana

In Yu-hua Temple, Xuan-zhang sat with monks. One of the monks asks Xuan-zhang:

Dear Master, after completing the translation of Maha-prajna-sutra, we sincerely hope that you will continue with the translation of the Maha-ratnakuta-sutra; would you?

Xuan-zhang didn't reply at once but closed his eyes and then opened again slowly and said:

The Maha-ratnakuta-sutra has a big-volume, just like the Maha-prajna-sutra. According my condition, I know I won't be able to make it.

Monk Kue-gi said:

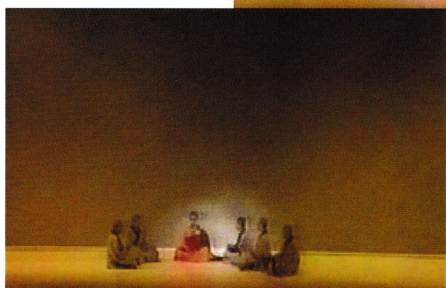
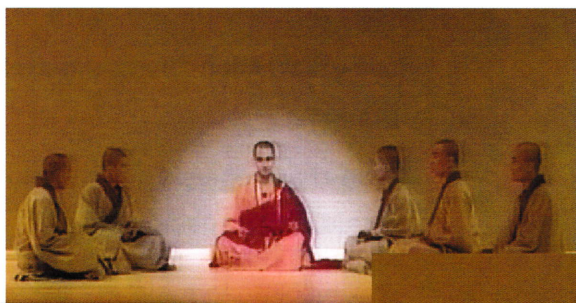
Dear Master, You still look healthy and strong!?

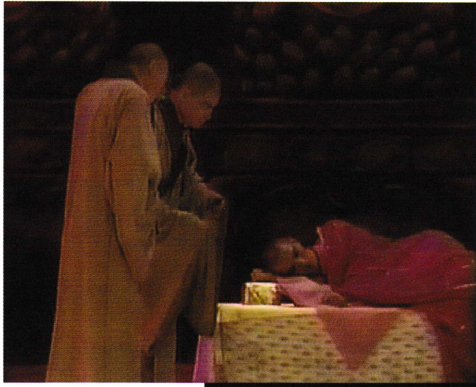
Xuan-zhang closed his eyes again and said:

Kue-gi, there is something you don't understand;

Actually, I'll be leaving you very soon.

The monks were so surprised by his words. They begged him piteously





and with a sincere love:

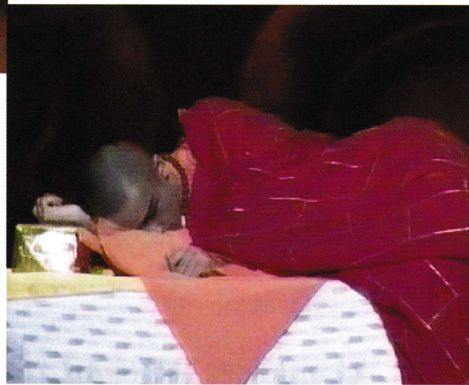
Dear Master, don't go away. Please stay with us!

Xuan-zhang replied:

Oh, my children...

There is a beginning and therefore there is an end.

All are the causes and effects!



The monks heard; cried and can not help it but cry:

Master!

The light of the temple turned dark gradually in a sad mood

The same Yu - h u a Temple, Xuan-zhang lied

down in right-hand side with closed eyes. More monks were all around him. Kue-gi cried and announced:

This evening, when the master was crossing a ditch, he suddenly fell down.

Kue-gi saw Xuan-zhang and choked with sobs.

Xuan-zhang opened the eyes slowly and said with a spacious voice:

My children! Don't be sad and don't

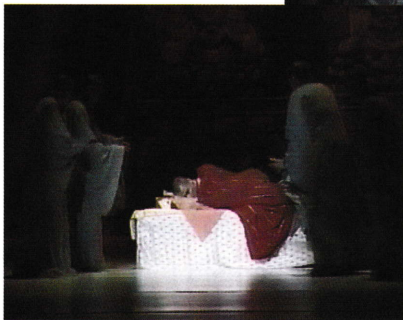
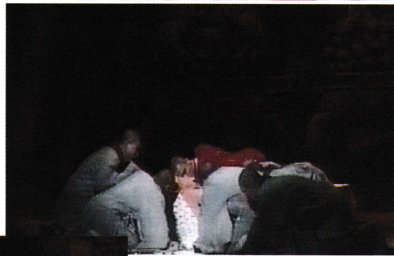
玄奘答道：

孩子們啊！

緣起緣滅

一切都是因緣所生法啊！

大眾聞言，都悲



淒無奈的互視，動容的叫了一聲：

師父

殿上的燈光在哀傷的氣氛中，漸漸轉暗

同樣的玉華寺殿上，玄奘閉目右側而臥，眾僧環繞，比上次人更多了，窺基法師泣不成聲的向大眾稟報：

今天傍晚，師父在後院跨越一個水溝時，不慎跌倒……

說罷看了玄奘一眼，又泣不成聲。

玄奘悠悠睜開雙目，音聲曠遠的開口道：

孩子們，勿悲勿泣，玄奘此身，所作事畢，無宜久住，謹以所修福慧，迴向有情，發願與一切眾生同生兜率天彌勒內院，奉事慈尊！

並且發願當彌勒佛下生時，一起隨行人間、廣作佛事，乃至證得無上正等正覺！！

說罷就緩緩的閉上了雙目，所有的僧人都悲淒的緩緩跪下，齊聲叫了一聲：

師父

33. 帝王之淚

高宗早朝，侍臣奔入道：

啟稟皇上

cry, I have finished my task!

I shouldn't remain here with you any longer. I would like to transfer my merits to



all sentient beings, and may all sentient beings be born in the Tusita Heaven of Maitreya Bodhisattva to serve the Compassionate One.

And I wish that at the time when the Maitreya

Bodhisattva is born into this world, I shall accompany him to spread the Dharma until I attain the ultimate enlightenment!



After these words, he closed his

玄奘大師圓寂了

高宗聞言立即色變，隨即淚水迸流，跌坐龍椅道：

朕痛失了國寶！

朕痛失了國寶！

說罷掩面悲泣，不能自己。

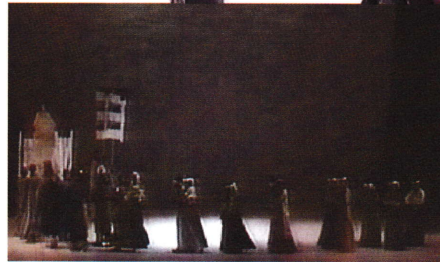
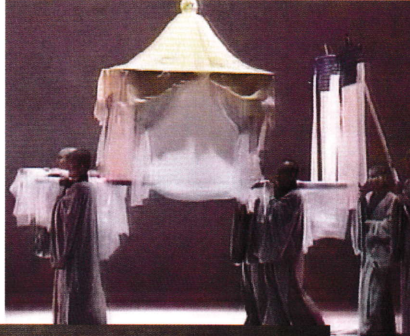
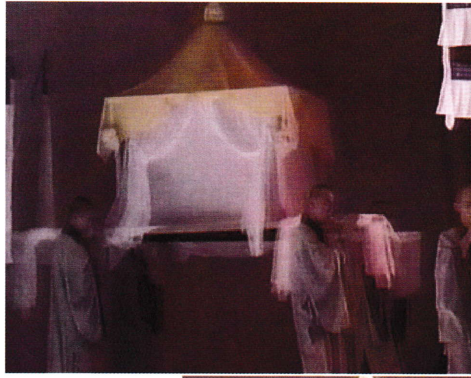
滿朝文武，聞訊亦先相視愕然，然後亦個個哽咽落淚。

高宗勉力抬起頭來，泗淚縱橫的說道：

大唐失去的是玄奘法師一個人，可是等於擎天的樑柱已經傾倒，眾生也失去了一個偉大的導師，而苦海正遼闊無邊、卻痛失了大船，長夜正黑暗漫漫、卻熄滅了光明...

群臣亦道：

恭請皇上節哀啊！



eyes. All monks kneeled down slowly and cried:

Master.....

33.The tears of the Emperor

The Emperor Gao was in a morning meeting; a courtier ran in:

Your Majesty,

Master Xuan-zhuang has passed over.

The Emperor Gao astonished; sat back to his chair and cried:

I have lost the treasure of my nation!

I have lost the treasure of my nation!

The Emperor can't help it but cry.

All the civil and military courtiers astonished too and watched each other with surprised and choked with sobs.

The Emperor Gao raised his head and said with tears:

The Great Tang loses the Master Xuan-zhang. This matter is just like to destruct the grand pillar that supporting the heavens from earth. Meanwhile, all sentient be-

說罷也不勝唏噓，有人拭淚、有人嘆氣、有人探頭。

遠處響起了悲笳聲，從遠而近。

34. 最後的送行

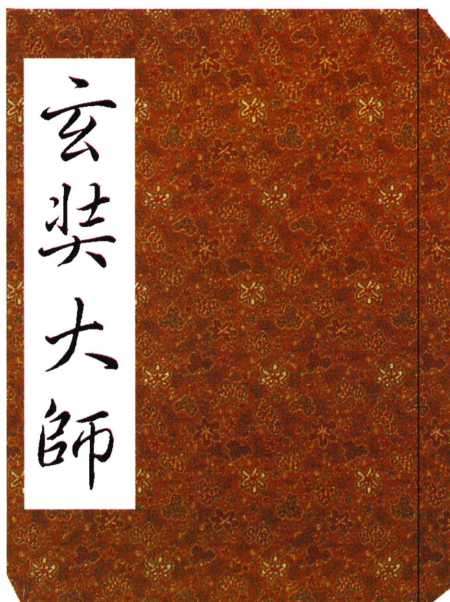
淒婉的悲笳，響澈了雲霄。

玄奘的涅槃輿，由弟子抬著，一步一含悲。

送行的人，絡繹於途，京城僧尼以及士庶人等，幾乎全部出動，所造的素蓋幢幡、泥洹帳輿、娑羅樹等、各形各色。

每一個人的神情都流露出無限的傷痛與哀思；悲泣之聲，時有耳聞...

大唐高宗麟德元年，玄奘大師歸葬於長安城郊外的白鹿原，有一百多萬的僧俗悲淚送行；一代聖僧，芳型永留人間。



ings have lost a great teacher while they still voyaging in the sea of suffering. We have lost a big ship to carry us over. It is also like the light being extinguished in an endless night of darkness.

The courtiers replied:

Your Majesty please doesn't be too sad!

Then, everyone signed and cried.

The voice of sadness comes from the distance.

34. The farewell

The voice of sadness was as high as the sky.

Master Xuan-zhang's nirvana-carriage was lifted by his pupils. They walked ahead with tears in eyes.

Numerous people in the capital city attended his funeral. Funeral umbrellas and banners were of all shapes and colors.

Everybody revealed his limitless sad memories; cried and wept.

In the first year of Lin-de of the Gao Emperor, Master Xuan-zhang was cremated at the White Deer Hill outside the city of Changan. There were millions of monks and people tearfully paying their last respects to this great monk. The eternally great monk will always be remembered by us until the end of the world.

氣球與蓮花

Balloon and lotus

蓮 出淤泥而不染 著清漣而不妖

The lotus, growing up in the mud, but not stained by the mud; living in the clear water, but not become showy

中通外直 不蔓不枝

Its stem is unobstructed and straight, and not climbing on any branch

香遠益清 亭亭靜植

Standing away from it has better smell of pure fragrant, seeing it slim and still

可遠觀而不可褻玩焉

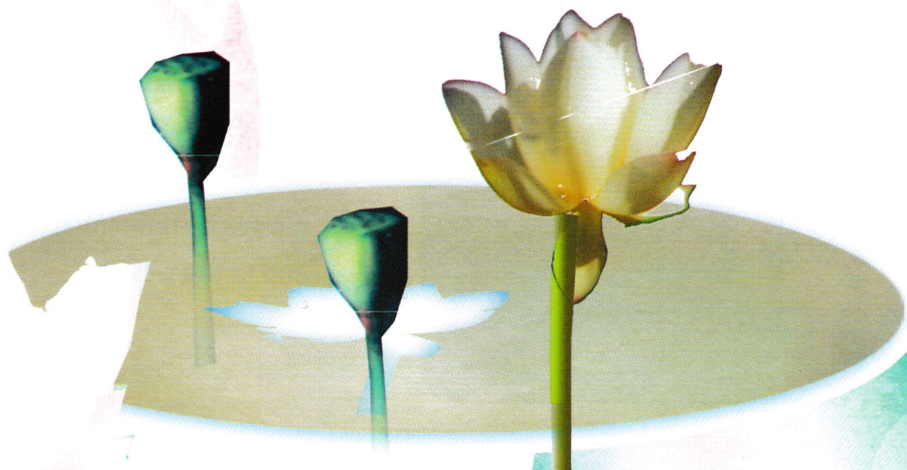
It can be appreciated from long distance, but not be treated as a toy

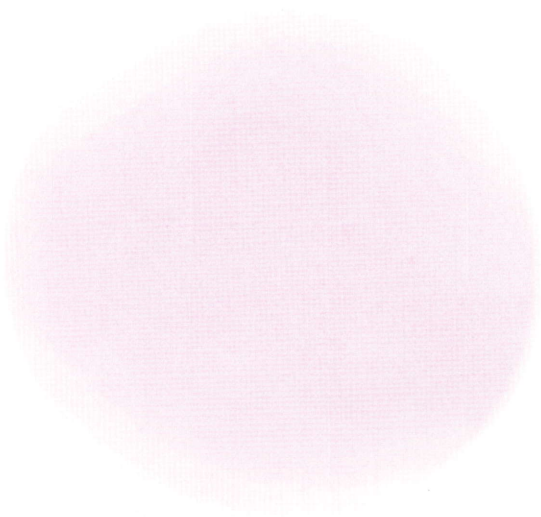
蓮 花之君子者也

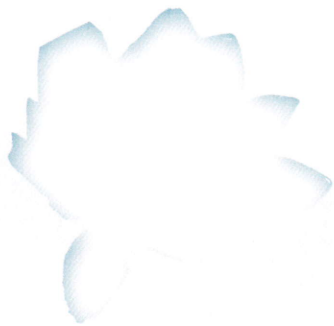
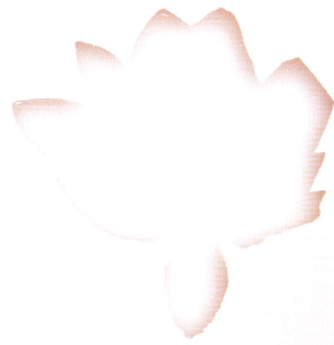
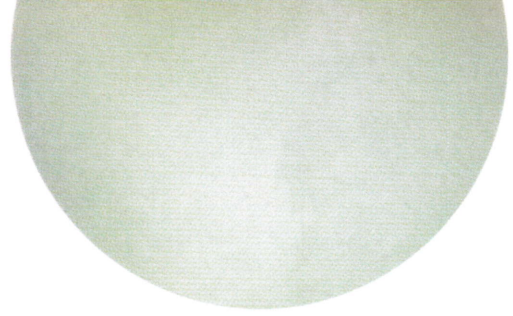
The lotus, the gentleman of the flowers

周敦頤．愛蓮說

Chou Dun-Yi,
Note on the love for the lotus











心和平則世界和平

The heart peace, the world peace

文 Article / George 譯 Translator / Bill 美編 Art Design / Sun

從諾貝爾和平獎百年得主談起

首先，讓我們一起回顧，從西元 1901~2000 年的一百年間，諾貝爾和平獎的得主。其中，有 19 年是沒有得主（怎麼會這樣呢？那麼，在這些年裡，大家是怎麼過的呢？），第一次是發生在 1914 年，最後一次發生在 1972 年，其中最嚴重的是從 1939 ~ 1943 年的連續五年都沒有得主，理由是正值第二次世界大戰。

其實，在這 19 年裡，我相信渴望和平的大有人在，只不過，他（她）們的聲音不夠被重視罷了。

以得主的國別來統計分析，美國以 23 人拔得頭籌，以下依次是瑞士 11

Nobel Peace Prize in the past 100 years

First, let's review together the Nobel Peace Prize in 1901~2000. Who is the prizewinner? There were 19 years that had no Nobel list (Why is that? What's going on?). The first time happened in 1914 and the last time was in 1972. The most serious was 1939~1943. Within 5 years there were no Nobel list and the reason was the Second World War.

In fact, within these 19 years, I still believed that there were many people wanting peace. However, their voice didn't hear by the world.

By statistics, there were 23 Americans who became Nobel list and this is the highest number. Then, followed by Switzerland 11, England 10, France 9, Belgium and Sweden 5, North Ireland and South Africa and Germany 4, Israel 3, Canada

人，英國10人，法國9人，比利時、瑞典各5人，北愛爾蘭、南非、德國各4人，以色列3人，加拿大、東帝汶、阿根廷、俄國、挪威、奧地利各2人，最後是只有1人入選的17個國家，依筆畫順序依次是：丹麥、巴勒斯坦、日本、瓜地馬拉、印度、西藏、波蘭、南韓、哥斯大黎加、埃及、荷蘭、越南、愛爾蘭、義大利、緬甸、墨西哥、聯合國。

在這裡頭，有些國家是軍事強國，在國際武器銷售市場上，更是赫赫有名，不知道以這種國家背景，是有利、或不利於她的國民去競爭諾貝爾和平獎？

此外，從以上的紀錄，得獎的絕大多數是歐美人士，至於，為什麼會這樣，答案只有留給大家去想一想囉。

值得一提的是以宗教人士身分而得到和平獎的有3人，分別是：1964年美國馬丁路德金恩博士、1979年印度的德蕾莎修女、與1989年西藏的達賴喇嘛。不過，人數會不會太少了一點？

同時，應該提議頒給釋迦牟尼佛一個「永久的世界和平獎」，因為，祂主張「眾生平等，萬物一體。」佛教向

and East Timor and Argentina and Russia and Norway and Austria 2. Finally, there are 17 countries that had only 1 Nobelist such as: Denmark, Palestine, Japan, Guatemala, India, Tibet, Poland, South Korea, Costa Rica, Egypt, Netherlands, Vietnam, Ireland, Italy, Burma, Mexico and the United Nations.

Within this list, some countries are military-powerful nations. Meanwhile, in the international arms market, they have significant name. I wonder such a country background will help or stop their countrymen to win the Nobel Peace Prize?

Besides, according this record, most of the Nobelist is American otherwise European. However, why is that? You might have your unique answer for it.

Worth of mention, there were 3 religious people who got the prize. They were America, Martin Luther King Jr. in 1964 and India, Mother Teresa in 1979 and Tibet, Dalai Lama (Tenzin Gyatso 14Th) in 1989. However, wasn't that too few?

Meanwhile, I suggest giving Sakyamuni Buddha an "Eternal World Peace Prize" Because that he always

teaches people don't killing, stopping the killing and to be mercy. Buddha's teachings still influence numerous people in the whole world. Therefore, We should give him the prize, shouldn't we?

Besides, there were 17 international orga-



來是勸人戒殺、止殺，還要慈悲為懷、拔苦予樂，佛祖的法教至今還不斷在影響全人類，所以，應該頒獎給佛祖，你說對不對？

而以國際組織而非個人名義入選的有 17 個，分別是：1904 年比利時國際法學會、1910 年瑞士國際永久和平局、1917 年與 1944 年與 1963 年瑞士國際紅十字委員會、1938 年瑞士南森國際難民救濟事務所、1947 年美國友誼服務委員會與英國友誼服務團理事會、1954 年與 1981 年聯合國難民事務高級專員事務所、1965 年聯合國兒童基金會、1969 年瑞士國際勞工組織、1977 年英國國際特赦組織、1985 年美國國際預防核戰醫師協會、1988 年聯合國維持和平部隊、1995 年加拿大普格瓦希科學及世界事務會議、1997 年美國國際廢地雷組織、1999 年比利時無國界醫師。

其中，設在瑞士的國際紅十字委員會連中三年的姿態，成為諾貝爾和平獎的常客。總

括而言，這些國際組織之所以能夠得獎，大體上是因為他們能不辭勞苦與艱險的去處理戰爭與災難所遺留下來的複雜問題。

nizations instead of an individual that became the Nobelists. They are: 1904/ Belgium/ Institute of International Law, 1910/ Switzerland/ Permanent International Peace Bureau, 1917 & 1944 & 1963/ Switzerland/ International Committee of the Red Cross, 1938/ Switzerland/ Nansen International Office for Refugees, 1947/ America and England/ Friends Service Council, 1954 & 1981/ UN/ Office of the United Nations High Commissioner for Refugees, 1965/ UN/ United Nations Children's Fund, 1969/ Switzerland/ International Labor Organization, 1977/ England/ Amnesty International, 1985/ America/ International Physicians for the Prevention of Nuclear War Inc., 1988/ UN/ United Nations Peace-keeping Forces, 1995/ Canada/ Pugwash Conferences on Science and World Affairs, 1997/ America/ International Campaign to Ban Landmines and 1999/ Belgium/

Doctors Without Borders.

In here, International Committee of the Red Cross won three times Nobelists and became the No.1. In sum, these international organizations could win the Nobelists because they spent great cost and efforts to take care of many complicated problems that made by wars or disasters.

Worth to mention, some politicians also be-

came Nobelists and let count down from year 2000, such as: 2000/ South Korea/ Kim Dae Jung, 1994/ Palestine, Yasser Arafat and Israel, Shimon Peres and Israel, Yitzhak Rabin, 1993/ South Africa/



更值得注意的是，以政治人物的身分而入選的，讓我們從2000年倒數起，分別是：2000年南韓金大中、1994年巴勒斯坦阿拉法特與以色列的斐瑞斯和拉賓、1993年南非曼德拉與戴克拉克、1991年緬甸翁山蘇姬、1990年俄國戈巴契夫、1983年波蘭華勒沙、1978年埃及沙達特與以色列比金……而這些人物的入選，其實，也正好點出國際事務的衝突點：南北韓、中東、南非、緬甸、前蘇聯、東歐、埃及…等地。

而衝突的原因不外乎是：種族、宗教、經濟利益、政治版圖等四大原因，或其混合體。

在看過以上的分析以後，您對於世界和平的期望值有多高？就讓您去自由心證吧！

心中的和平

2001年9月11日，美國紐約市發生恐怖攻擊事件，舉世震驚，然而，這中間的前因後果，實在也不是三言兩語可以道破。不過，就把它交給歷史與因果去仲裁吧！

然而，就在這一年，金色蓮花表演坊的全球藝術弘法的行程，正好來到

Nelson Mandela and Nelson Mandela, 1991/ Burma/ Aung San Suu Kyi, 1990/ Russia/ Mikhail Sergeyevich Gorbachev, 1983/ Poland/ Lech Walesa, 1978/ Egypt, Mohamed Anwar el Sadat and Israel, Menachem Begin and so forth. In face, these Nobelist also point out some conflict areas in international affairs such as: South and North Korea, Middle East, South Africa, Burma, USSR, East Europe, Egypt and so forth.

The reasons of conflict are nothing but race, religion, economic interests and political territory. Otherwise, the mixed-up of them.

After the above analysis, what is your expected value for the world peace? Just let it be!

The peace in heart

In 2001/9/11, there happened a serious terrorism in New York City. We were astonished.



However, why is that? There was no simple Q&A. Let's give it to the historical arbitration and Buddhist causation!

Right in this year, the Golden Lotus Theatre came to Hong Kong and Macau for the international art performance to preach Buddha-dharma. We made a market survey and responded to it at once. We held "The World Peace Concert" on 2001/11/22 & 25 at

Hong Kong Arts Academy, on 2001/12/23 & 2002/1/17 at Macau Cultural Center and finally, on 2002/4/27 at Hong Kong Science Hall.

The opening song for the concert was

港澳地區，我們為了回應當時市場調查的強烈需求，分別於2001/11/22 & 25在香港演藝學院舉辦兩場的「世界和平演唱會」，2001/12/23 & 2002/1/17在澳門文化中心也舉辦了兩場，最後，循大眾要求，於2002/4/27又在香港科學館舉辦了一場和平演唱會。

演唱會的開幕曲是一首創作歌曲「新世紀之願」，這也是表演坊在2000



年剛剛跨出國門時，全體團員所一起許下的心願，歌詞是這樣的：

願人類互愛

願萬物和諧

願人間喜樂

願世界和平

我想，如果想要世界和平，答案也就在這歌詞裡了（特別是第一句）。接著，我們按照演唱會的創意結構，依序唱出了：孩子的和平心願、友人的和平心願、戀人的和平心願、愛心人士的和平心願、全世界人的和平心願等。這

“Wishes in the New Century”. This song was made in year 2000 when we just left our home country. The words of the song are the following:

Wish mankind loved each other.

Wish all things on earth were in harmony.

Wish the world had happiness.

Wish the world had peace.

I thought; if we want world peace, the answer is in the song (especially the first sentence). Then, we followed a creative structure in the concert. That is: Children's wishes for peace,

Friend's wishes for peace, Lover's wishes for peace, Charity people's wishes for peace and the World's wishes for peace. Under such a way, we tried to explain to you the practical manner to reach the goal of world peace. In other words, we had better start it in our children, family and friends, and then, enlarge the scope step by

step. Then, it is possible for the world peace.

Finally, the concert ended up with a song named “The peace in heart” that was written by one of our Hong Kong friend, Wu Jian-ting. The words of the song are:

Let your heart of peace

Spread to everybody on earth

Let the sky

Spread the heart of peace

The world would have no disputes.

No war

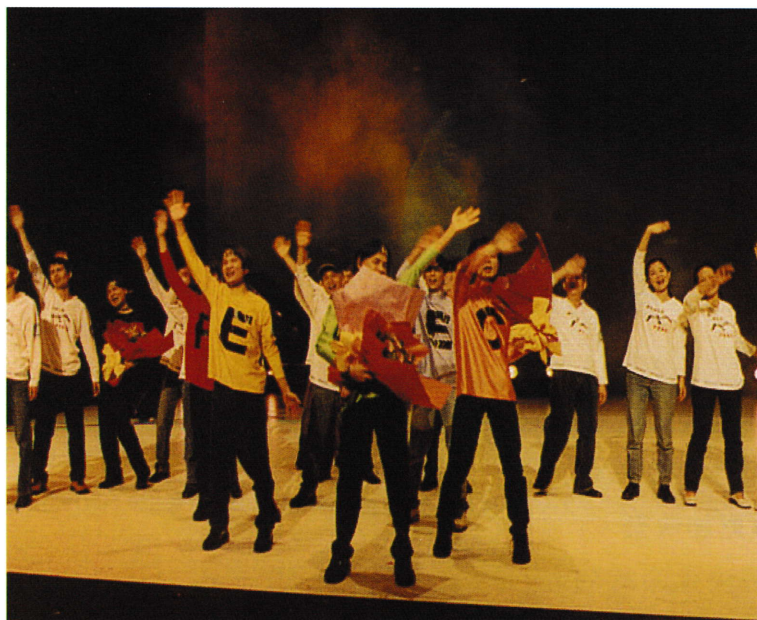
Create the beautiful globe.

Buddhist used to say, “The heart would create all things”. No matter what kind of peace,

樣，其實也等於把如何達到世界和平的實際作法，畫龍點睛的說了一遍。換句話說，就是從小孩子作起，從周遭的人作起，然後，再逐步的擴大。那麼，想要世界和平，也不是一件絕對不可能的事情。

最後，演唱會以一首香港友人吳堅庭有感而發所填詞的「心中的和平」作為閉幕曲，歌詞是這樣的：

將你的和平的心
傳遍大地每個人
將這個天空
傳遍每個和平的心
世界沒有紛爭
沒有戰爭
創作美好的地球



佛家常說：「心生萬法。」不管是哪一種形式的和平，一切必須要從自己的內心作起。外在的世界不和平，其實，是起源於人類心靈的不和平。

we must start it in our heart first. The external don't have peace, actually is because of the eternal soul having no peace in the first place.

The love in heart

In year 2002, the Theatre went to New Zealand. We performed from the North Island to the South Island and went back to North Island. After that we went to Hong Kong again. This time we held "The Golden Lotus Arts Festival" that were a series of activities. On 2003/1/14 & 15, we had two shows named "The Heavenly Concert of Love" in Hong Kong Culture Center.

In the Program book, there was a chapter named "Little recommendations for Love" and we would like to share the experience with you:

Love is the center of the universe.

Love is the most important thing that we need to learn and keep in our life.

We must keep the love flower blooming in our heart, and then we are able to go through all troubles with smile in the face.

We must forgive everyone who ever hurt us. When we do so, we will become happier.

Only love, that can solve the problem of life.

Love, using the entire love that will make you find the essence of heart.

Having love, you never feel deficient.

Let the entire love filled up every cell of your body.

Love is the real source of happiness.

Man who have love becomes noble.

All love equals to all righteousness.

心中有愛

2002 年裡，表演坊先是跑到了南半球的紐西蘭，一路從北島的奧克蘭市弘法到南島的基督城，後來又折返奧克蘭演出，再回到香港辦「金色蓮花藝術薈萃」的系列演活動。2003/1/14 & 15 日在香港文化中心音樂廳，舉辦了兩場「愛的天籟演歌會」。

在²節目書（香港稱作場刊）的契子《愛心小語》中有以下的幾段話，值得玩味：

愛，是宇宙的中心。

愛，是我們生生世世最重要的擁有與學習

一 定
要在心中
永遠開放
愛之花，
才能在這
崎嶇的人
間，微笑
行走。

一 定
要原諒每
一個人，

每一個對不起自己的人。因為，當我們原諒了別人，我們必定會更加快樂。

唯有愛，能夠真正解決生命的問題。

愛，只有用全部的愛，才能回到心的本質。

有愛，就不會匱乏。

用全部的愛，充滿每一個細胞。



A plum blossom only bloomed after wind and forest. Love is the real love after it had been tested.

Love is the greatest remedy power.

Let our lives extend to infinity and let our love extend to infinity too.

The opening song of this concert still was “Wishes in the New Century”. It seemed to me that the dream of peace in “The World Peace Concert in 2001” was carried into “The Heavenly Concert of Love in 2003”. I would like to say at this point. The key of world peace is “Love”.

Then, we followed another creative structure in the concert: Family’s love, Friend’s love, Lover’s love, the love of truth and the love of

world. In between, we had some short play. Again, the logic is from small toward big and from near toward far. When love cover the whole world, the dream of world peace would come true.

Actually, the “Little recommendations for Love” are not little but have great functions. Please study them carefully.

At last, let’s use our abundant love to fly to the beautiful dream of peace and never give up.

愛，是愉悅歡欣的真正來源。

人因為愛而變得高貴。

全部的愛，等於全部的善。

一定要經過風霜雨雪，梅花才會開放。愛，經過考驗而不變，才是真愛。

愛，是最大的治療力量。

讓我們的生命無限的開展，讓我們的爱無限的延伸。

演歌會的開場歌依舊是那首「新世紀之願」，好像是把2001年「世界和平演唱會」的和平之夢，延伸到這2003年的「愛的天籟演歌會」之中，我們等於進一步的楊棄獲致和平的關鍵是～愛。

接下來，演歌會的創意結構是依序演出：天倫之愛、友愛、情愛、真理之愛與世界之愛；中間過場，還穿插發人深省的短劇。一樣是由小向大、由近到遠的思惟邏輯。而當「愛」鋪天蓋地之時，和平之夢於焉實現！

前面的《愛心小語》，雖然說是「小」語，不過，作用可是很大的，請您再仔細的研究一下吧！

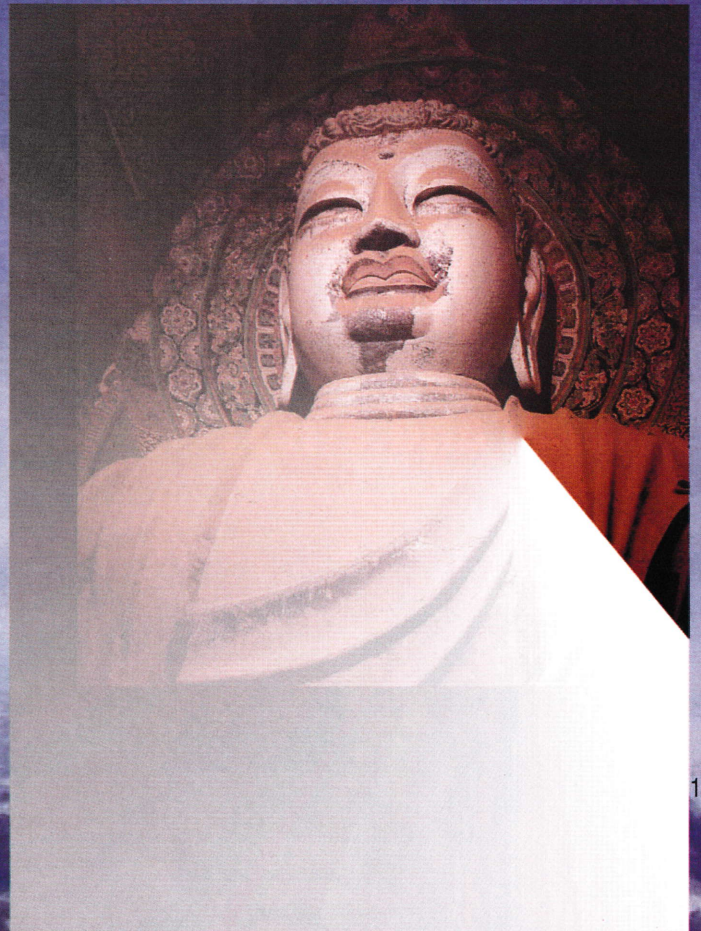
最後，請讓我們帶著豐沛的愛，向那美麗的和平之夢，永遠不放棄的飛翔前進。

¹ 資料來源，網頁網址 <http://www.books.com.tw/activity/world-page/list-peace.htm> 之《諾貝爾和平獎百年得主一覽表》，製表者：余苑菁。

² 金色蓮花藝術薈萃之三《愛的天籟演歌會》別冊，2003年1月出版。

¹ The source is from <http://www.books.com.tw/activity/world-page/list-peace.htm>, "The Table of the Nobelist for the Past 100 Years" by Yu Yuan-jing

² Golden Lotus Arts Festival Program Book "The Heavenly Concert of Love", published in 2003/1





出錢出力 ~ 大譯師瑪爾巴的故事

Money and effort ~ The story of Marpa the translator



故事原味

瑪爾巴，藏傳佛教¹噶舉巴（白教）的開山祖師，也可以說，他是翻譯印度的佛教典籍成為藏文，並且傳法授徒來服務人生的。他在收²密勒日巴為弟子之後，準備第三次去印度，尋找他的上師那諾巴。

首先，他到西藏北方去積聚黃金的供養，由於他的名聲不小，很多人都向他求法，因而使他獲得多份黃金之禮。

有一天夜裡，密勒日巴夢見來了一位天藍色的美女，她開口說話：「你已經得到大手印和那諾巴六瑜珈，因而可以藉長期的修行而成就；但是，你還沒有得到無須費力就可以令你成就的射識與遷識的殊勝法教。」密勒日巴醒來，弄不清這個夢是啟示還是障礙，於是他去向瑪爾巴請教。

瑪爾巴說：「你的夢是³空行母給你的啟示，在我上次即將離印返藏之

The original story

Marpa, he is the founder of ¹Kagyupa (the white-school) in Tibetan Buddhism. Also, he translated Buddhist ancient codes and records from Sanskrit into Tibetan and taught students. After he took ²Milarepa as a pupil, he was preparing to go to India for the third time to interview his guru, Naropa.

First, he went to the north of Tibet to gather offering-gold. Because he had good reputation, there were many people came to him to ask dharma. Therefore, he got a lot of gold.

One night, Milarepa dreamed a sky-blue-color beautiful girl coming to him. She said: You already got the dharma of Maha-mudra and the Six Yogas of Naropa. Therefore, you can do a long-term practice for an achievement. However, you didn't get the special teachings about the Ejection of Consciousness and the Transference of the Stream of Consciousness, which can make you



時，大學者那諾巴曾提到遷識法和耳授傳承，我想我未受過這些法教，我要趕快去印度。」不過，他的妻子和弟子們都以年邁為理由，堅決反對他去印度。

瑪爾巴又說：「不管你們怎麼說，我發過誓要再與光榮的那諾巴相聚，那諾巴當時也勸我一定要再回印度，因此，無論後果如何，印度我是去定了！」由於他的極力堅持，大家也只有讓他前行。瑪爾巴將先前所積聚的黃金，以及弟子們的其餘供養所換來的黃金，裝滿一大磁鉢，他不肯讓人隨侍而獨自動身赴印。

瑪爾巴抵達尼泊爾的時候，聽說那諾巴已經入滅，這個消息讓他十分痛苦，好像心被挖出來一樣。他問：「難道，我今生就再也見不到他了嗎？」

由於衷心渴望見到那諾巴大師，瑪爾巴定不下來，他有時和朋友一起去尋找那諾巴，有時獨自去，他找遍了山邊、叢林和城鎮。有一次他迷路，來到一個惡王所統治的地方，還被囚禁起來。他被釋放後，又繼續找了八個月，經歷了許多磨難，由於精誠所致，有一天，他終於在黑林山找到他的上師。

瑪爾巴見到那諾巴的時候，涕淚悲泣、激動的昏了過去，醒來後，他立即設置了一個⁴金曼達來供養上師。

那諾巴說：「我不要黃金。」

瑪爾巴說：「尊者，您雖然不需要黃金，但還是請您接受我所獻的黃金，以使我自己和所有協助積聚這個供養的人，以及一切眾生，能夠圓滿修法的資糧。」

瑪爾巴一再堅持，那諾巴說：「要是這樣，就願此供養成為對上師及三寶的供養吧！」接著，他把所有的

success with little effort. Milarepa awoke and couldn't sure this dream was a hint or an obstacle. Therefore, he came to ask Marpa about it.

Marpa said: Your dream was a hint from ³ Dakini. Last time when I wanted to leave India and come back Tibet, the great scholar, Naropa, had mentioned something about the Transference of the Stream of Consciousness and the Tradition of Hearing. I was sure that I hadn't learned these teachings. Therefore, I had better go to India quickly. However, Marpa's wife and pupils were all against that because they thought Marpa was too old for such a long journey.

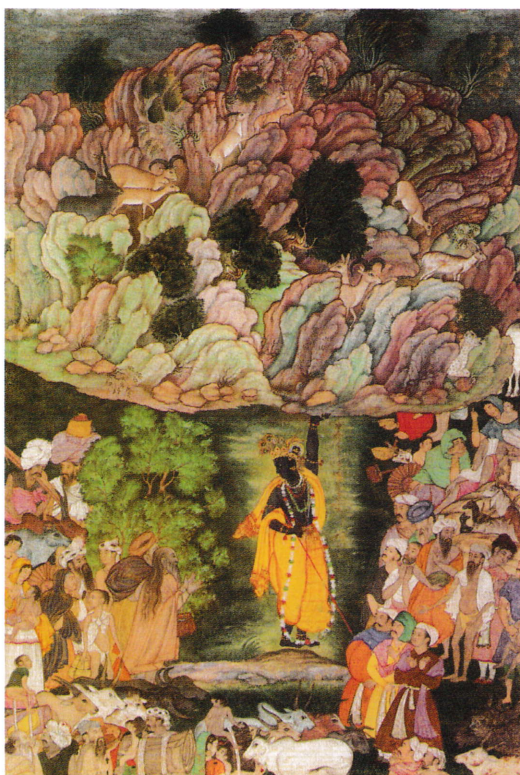
Marpa said to them: No matter what you said, I ever swore to Naropa to meet him again in India. Naropa also recommended that I should come to India again. Therefore, no matter what will come to the end, I must go! Because of his insistence, his family decided to let him go. Marpa collect gold from all sources and filled up a china bowl. Then, he started the journey to India alone.



黃金都扔到樹林裡去了。

瑪爾巴對於能遇見上師當然感到十分喜悅，不過，想起過去積聚這些黃金的辛勞，不禁悵然若失。那諾巴一見，於是招手、合掌、再打開雙手，把黃金原封不動的還給瑪爾巴，並說：「如果你覺得若有所失的話，那就還給你吧！我不需要黃金。我若需要，大地無處不是黃金。」說罷，他把腳一跺，所踏之地瞬間變成黃金。

瑪爾巴隨即求法，他心想：「如果一開始就傳我此法，豈不省事？」瑪爾巴將內心所想的稟告那諾巴。



那諾巴回答說：「你前兩次來的時候，機緣尚未成熟，所以我不能把這個法傳給你。特別是，你如果沒有為了法而有所犧牲的話，你就不會了解這些法教的稀有和可貴，因而也就不能適當的去修行。就算是修了，也

When Marpa reached Nepal, he hearted that Naropa was died. This news brought him a great suffer just as dug out the heart form his body. He asked himself: Is it possible that I would never see Naropa anymore?

Marpa had a strong sincerity and desire to see Naropa again therefore he couldn't keep himself peace and stay. Sometime, he looked for Naropa with his friends and another time he looked for him alone. He went everywhere such as in mountains, in forests and in many towns. Once he lost his way, he came to a country that controlled by an evil king. The king put him in jail for sometime. After he was released, he kept looking for Naropa for eight months. He went through numerous troubles and sufferings and finally he met his guru in the Dark-forest-mountain.

When Marpa met Naropa, he cried strongly and fainted out. After he awoke, he prepared a ⁴Gold-mandala for Naropa as a gift.

Naropa said: I don't want the gold.

Marpa said: dear guru, although you don't need the gold, please still take it for our cause. Therefore, my pupils, all living beings and I can have the merit and virtues to learn dharma from you and get your blessing.

As Marpa insist, Naropa said: Well, I will take the gold under the name of the Guru and the Triple-gems (Buddha, Dharma and Sangha)! Then, Naropa threw the gold into the forest right away.

Although Marpa was very happy to see his guru, he still felt a little bit sad that his guru threw away the gold. Naropa

得不到其中的好處。」

又說：「我從前對你說過，在帝洛巴座下，我的身命歷經大小磨難各



十二次，為的就是能夠得到並修行此一法教。」

接著，那諾巴慈祥的對瑪爾巴說：「你歷盡艱辛積聚黃金，不顧危險動身前來，為法忍受諸般苦難。帝洛巴看出你堪受這些法教，乃預先給我指示。由於我對你有抑制不住的喜愛，我當下就有了一定要把此法傳授給你的念頭！」

又說：「你之能抵此地，乃是我敦請諸空行母及護法協助的結果。為了令你得到傳承的加持力，才延遲了你的前來，並且讓你嚐受各種苦難。」

古月照今塵

傳揚佛法如果也算是服務業，那麼，看起來是相當艱辛的一種，你看噶舉巴的歷代祖師如帝洛巴、那諾

noticed that and then he waved his hands; put ten fingers together and opened his hands. The gold was on his palm and then he gave back the gold to Marpa and said: If you feel pity, please take the gold back. I don't need that. If I need that, everywhere around here is made by gold. Then, Naropa stamped his foot and made the ground change into gold at once.

Marpa asked for dharma teaching and thought: If he teach me everything last time, it would save a lot of troubles? Marpa talked about what he thought to Naropa.

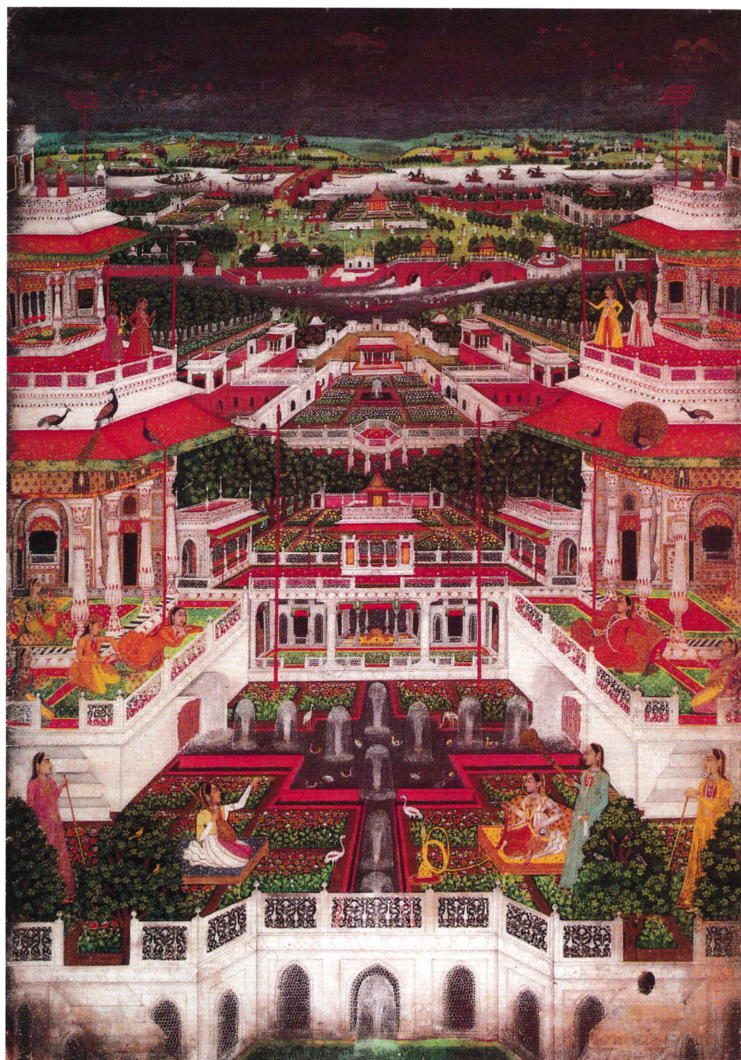
Naropa replied: The last two times when you came to India, the time was just not right. Therefore, I can't teach you the dharma. Especially, if you don't make any sacrifice for the dharma, you won't be able to have a right respect to it. Therefore, you won't practice it properly. Even, you practiced it; you won't be able to get the benefits from it.

Again, he said: I had been said to



巴、馬爾巴、密勒日巴等等，為了求正法，可以說都是歷盡千辛萬苦，無一例外。

馬爾巴好不容易才得到的黃金，那諾巴二話不說就把它丟棄。其實，如果是三輪體空的供養，由於沒有供養的馬爾巴、也沒有所供養的黃金、更沒有接受供養的那諾巴，那麼，那諾巴這樣作，也不算過分。但是，從



人性的觀點，這是相當不容易作到的一件事。換作是我，心裡也一定不是滋味。不過，站在「上師永遠是對的」這個立場，相信那諾巴自有他的理由，不論他事後解釋或不解釋。

然而，時至今日，修道的風範可

you that I followed my guru, Tilopa, for many years and I went through 12 times major sufferings and 12 times secondary sufferings. All of those were for the dharma.

Then, Naropa said to Marpa kindly: I knew it was not easy to gather the gold and you took dangers to come to me. You already bore many sufferings for dharma. Tilopa knew you will be a good student and indicated me that. Because I love you so much, therefore, I decided I must teach you the dharma.

Again, he said: Owing to I asked the Dakinis and all dharma protectors to help you, then, you were able to meet me. In order to give you the Tradition-blessing, I tried to delay your journey by troubles and made you went through all sorts of sufferings.

The past and the present

If preaching Buddha-dharma is a service trade, then, it is a difficult one. You saw the gurus in Kagyupa such as Tilopa, Naropa, Marpa, Milarepa and so forth. They all went through numerous sufferings for dharma. There was no exception.

Marpa made efforts to get the gold but Naropa threw it away at once. In fact, if it was an ultimate offering, then, there were no Marpa as a giver, no the gold as the thing and no Naropa as the taker. Then, what Naropa did was all right. However, in a viewpoint of human nature, it really wasn't an easy matter. If I were the Marpa, I would also feel sad when Naropa threw away my gold. But in another viewpoint such as "the guru is al-

能已經不是如此。

在一項跨海越洋的盛大藝術弘法活動中，重點不僅在於參加人數的多



寡，更在於法界緣起的意義。站在創意與啟發的山頂，一項活動的歷史價值，往往超出活動當時本身的價值許多。然而，不幸的是，大多數的今人是短視而且褊狹。

例如有些施主，在整個活動中，可能才出一點錢、或少許的力。然而，他開始所謂的「關心」：為什麼要租這麼大的場地呢？飛機票不是很貴嗎？搬貨櫃來會不會太麻煩了一點？為什麼要作花錢廣告呢？為什麼弘法要這麼著急呢？票價會不會太貴呢？別人負擔的起嗎？會不會太擾民了呢？你們到底有沒有好好在規劃啊？

ways right”，Naropa had his own reason no matter he explained to me or not.

However, the wind isn't blow such a way nowadays.

Once, in a grand dharma activity of art performance, the gist sometimes wasn't how many the audience will be but the meaning of causation in dharma-realm. If you stand yourself on the hill-top of creation and enlightenment, the historical value of the activity will be much higher than anything else. However, unfortunately, people tend to be short-sighted and narrow-minded.

For example, there were some alms givers. They only supported limited money and labor but they tried to involve themselves into the activity much more than what they did. They started to “concern” the following matters such as: Why you hired such a big theater? International fly fares why so high? Why you bring such a big cargo-container? Why you pay for the commercial advertisement? Why you so hurry to preach the dharma? Why the tickets price so high? Can people afford it? Wasn't that harassing the people? Do you plan the matter well enough? Please don't come here every year... Last, why you go abroad? You can simply stay in your own country and do the performance and that will save you money and efforts. This is my good intention!

Such “concern” if add it up with global economical depression, wars and SARS, I believed there would be more people agree with such “concern”. Then, people might recommend you go home and retire. Don't fool around to preach dharma. Otherwise, you might get a bad

你們可千萬不要年年都來喔？…。最後，乾脆說：「幹嘛一定要出國嗎？在自己的國家弘法，不是既省力又省錢嗎？我可是一番好意喔！」

這種「關心」，如果再碰上全球性的經濟不景氣、美伊大戰、非典型肺炎 SARS 的肆虐，恐怕贊成這種論調的人會更多。於是人人莫不希望你能提前解甲歸田、告老還鄉，可千萬不要再到處弘法利生，以免你得到「擾民」的頭銜。

從前的月亮是這般的美，如今的塵埃是這麼的厚重，怎叫人不感慨呢？



一點點建議

其實，你真心想出錢，哪怕是五十、或一百元，只要你佈施的心甘情願，沒有絲毫的後遺症，更沒有接踵而至的種種「關心」，我想，誰都不會

fame of harassing other people.

The moon in the past was so beautiful but the dust in today was so thick. What's a pity!

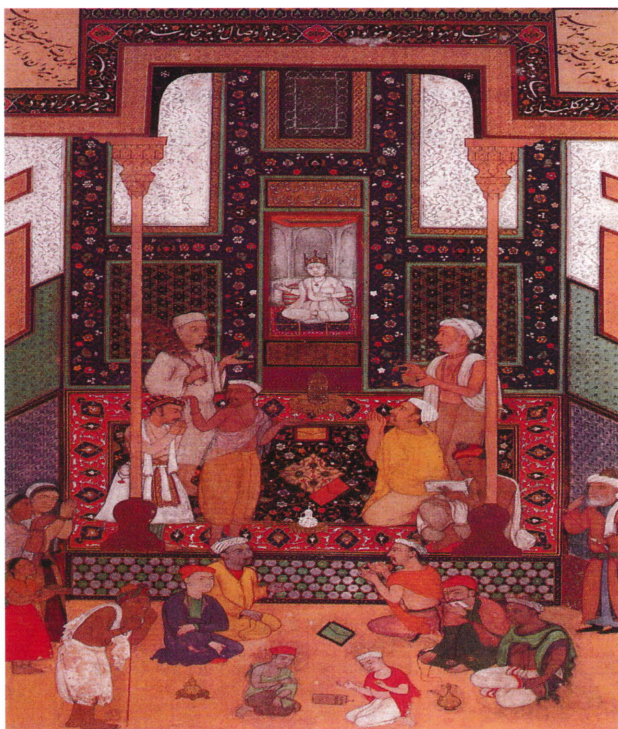
Some recommendations

As a matter of fact, if you want to donate, no matter 50 or 100 dollars, as long as you are really happy to do it and there is no sequela, moreover, there are no such "concern", I think you will be mostly welcome. On the other hand, people will politely refuse to accept the donation. However, one thing is 100% sure to me. If you gave me a bowl of gold, I don't dare to throw it to the forest. One reason is that I haven't learned how to get it back as Naropa did. The other reason is that I am much afraid you will have a fight with me if I do so.

Besides, if you really want to help us work out, no matter what you do, don't suffer yourself. Don't always ask: What should I do now? If you ask this question to every workman, they need to stop their job and give you an advice. Then, the more you ask, the more people feel troublesome. In fact, you might figure out what you can do. Remember to observe the circumstance and make you at home, then, everything will be just all right. Think about the following, there is a wife keep asking her husband that what should she do? Is this make and sense to you?

Moreover, if you bring some lunch boxes for us, for sure, we would like to thank you and also notice that we had better eat the lunch box as it is still fresh and warm. However, if the workload is too heavy and everything is in a hurry, we

嫌棄錢少。反過來，再多的佈施也會敬謝不敏、受當不起的。不過，可以肯定的一件事是，如果你送來一個磁鉢的黃金，我一定不敢把它扔到樹林裡去。一方面，我還沒有學會「招手、合掌、再打開雙手，把黃金原封不動的還給你」的這種本事，同時，我更擔心，你有可能會跟我打架。



此外，你如果真的想出力幫忙，無論你作什麼，你都不要自苦。可千萬不要一天到晚、逢人就問：「我可以幫忙作什麼呢？」你到處去問，別人就要不斷的停下來跟你講，這樣會不會越幫越忙呢？其實，你可以自己去想、或自己去觀察，把一切就當作自己家裡的事情去作，那麼，你就什麼事都會作了。試想，有沒有一個家庭裡的老婆，一天到晚在家裡問老公說：「我可以幫忙作什麼呢？」

還有，如果你送來便當，當然大

might not be able to order every workman to put down their work and come for the lunch boxes as the first priority. If things turn out like this, please forgive us. In case, after the night came, if you find some lunch boxes were still sitting over there without eating, please don't get angry. Otherwise, the lunch boxes from a good intention will become another sort of workload. I don't think you will love that, do you?

In sum, no matter money or labor, make the matter simple to everybody. Then, we all will appreciate it if you take it in an easy way. Today, you help me. The other day, I help you. Finally, who help whom? Do not mind. You will know the truth when it comes. After all, preaching the Buddha-dharma is a matter of everybody's business. The life is a show. What costume you wore what role you should play. If all of us play the roles right, the dharma protectors will bless and help us one way or the other.

Previously, Marpa went through many sufferings for the teaching of Transference of the Stream of Consciousness. What is called "the higher the dharma, the bigger the suffering". This is a matter of matching. Nowadays, printing technique and business was already well developed everywhere. You might be able to buy a book about the Six Yogas of Naropa in any common bookstore. However, can you practice it and make a success?

Naropa went through 12 plus 12 times of sufferings. Then, how many times we are supposed to take? We surely need to ask ourselves this question.

家是很感謝的啦，也知道便當要趁熱就吃。不過，如果實在是因為工作量太大、又很急，也不宜命令所有的人都立刻放下手邊的工作，把吃便當當作第一優先的事情去作，那麼你可也要見諒喔。萬一，到了晚上，你發現有些便當沒吃完，你可別生氣喔。否則，原本是善意的便當，就可能會變成大家的另外一項工作負擔，我想你也不希望這樣吧？

總之，無論出錢、或者出力，出只是出。你越是放下，別人更是輕鬆，大家感激在心頭。今日你幫我，他日我幫你，到底誰在幫助誰？其實，也不用分的那麼清楚，到時候你就會知道。畢竟，傳揚佛法是大家的事情，人生如戲，穿什麼戲服，就演什麼戲，只要大家盡情盡份的演出，龍天護法在上，沒有不護持的啦！

從前，瑪爾巴去求遷識法的口訣，要經歷這麼多的苦難，正所謂：「法越高、難越大。」這一切都是「匹配」的問題。現在，印刷術發達，那諾六法可能幾百元就能在書店裡全部都買到，但是，修得成嗎？

那諾巴受了大小苦行各十二次，我們該受幾次呢？這或許是你我都該想一想的問題。

如果你的答案是：「我什麼苦行都不想要，那諾六法也不要。」當然，你可以這樣選擇。不過，有一樣終極的苦行，任何人都不得拒絕，那就是生死輪迴的巨大苦痛，有一天，它一定會來找我們。到那時，不知我們如何以對？還有，對於廣大的有緣眾生，我們尚未履行的服務諾言，能這樣就撕毀嗎？請共勉之。

If your answer is: I don't want any sufferings and I don't want the Six Yogas of Naropa neither. Surely, you can make such a decision. However, there is an ultimate suffering definitely will come to everyone of us that is the pain of death and rebirth. No one can refuse that. One day when it comes, what should we do? Besides, as a Buddhist, we do promise to help all living beings. Should we tear up this contract? Please let's think it seriously.

¹ Kagyupa: kagyü means the speech and teachings of the Buddha. This school pays much attention to oral instruction and practical practice. The major gurus such as: Tilopa (an Indian), Naropa (an Indian), Marpa (a Tibetan), Milarepa (a Tibetan) and Gampopa (a Tibetan). Their major dharma is the Six Yogas of Naropa and Mahamudra. Nowadays, this school has 4 major and 8 secondary streams.

² Milarepa (1052~1135): a Tibetan, his father died when he was 7 years old. As he wanted to revenge because of his uncle and aunt taking away his property by force, he learned some black magic and killed some people. Later, he felt sorry about the karma and tried to find a way to correct the error. He met his guru, Marpa. In order to clean up his black karma, Marpa gave him a lot of sufferings. Finally, he became a successful guru. His teaching was always simple in words and everybody could hear and knew it. Once he said: I am a common man, I can become a guru that is owing to my great efforts and bearing great suffering. He is a typical model for Tibetan Buddhist who stresses on "Practical-practicing". He had a writing work named as "Mila Grubum".

～本故事取材自繆樹廉英譯中之《大譯師瑪爾巴傳》。

¹ 噶舉巴：「噶舉」乃佛語傳承之意，特別重視口傳與實修，主要的宗師如帝洛巴（Tilopa，印度人）、那諾巴（Naropa，印度人）、瑪爾巴（Marpa，西藏人）、密勒日巴（Milarepa，西藏人）、岡波巴（Gampopa，西藏人），修行以「那諾六法」為主及「大手印」，現在噶舉派有四大八小支流。

² 密勒日巴（1052~1135）：西藏人，七歲喪父，為報叔父與姑母奪產之仇，修習咒術誅人及降冰雹之法，遂造惡業，繼而升起悔意，乃學正法。上師瑪爾巴為淨除他的罪業，故意給予他無數大小苦行，最後終於罪業清淨。他說的法人人能懂、直接了當，他曾自言：「我是一個博地凡夫，此生此世因刻苦修行而得成就。」，他可以說是西藏「實踐佛法」的代表，他還著有《密勒大師十萬歌集 / Mila Grubum》傳誦於世。

³ 空行母（Dakini）：原指女性修無上密宗而得成就者，詮表智慧為一切諸佛之母，亦表事業，為一切諸佛護法承辦事業。後來此名詞應用漸廣，凡是女性密宗行者，皆可稱為空行母。

⁴ 即黃金所作的曼達供，曼達即曼陀羅，其原意是本質、精髓、輪圓具足，亦是一種密教表示宇宙真理的繪圖，其上有神聖的壇城，把佛、菩薩配置於其中。供奉曼陀羅的意義是用世間最珍貴的寶物盛滿三千世界奉獻給佛、法、僧三寶。

³ Dakini: a female Vajra-yana Buddhist who got Siddhi (an ultimate achievement in dharma), she represents wisdom and the mother of all Buddhas. She also represents a career of Buddha and dharma protectors. Later on, it was used to named any general female Vajra-yana Buddhist.

⁴ That is a mandala that made by gold. The word mandala means the essence and the perfect wheel. It also represents the truth of universe in Vajra-yana. In the graph of a mandala there were Buddhas and Bodhisattvas. To offer a mandala that means you using the most precious treasures all over the universe to offer to the Triple-gems (Buddha, Dharma and Sangha).



寫給我的好朋友們 的一封信

A letter to my good friends

服務的極端值 The third letter: The ultimate-value of service

~ 寫於清淨竹林中 ~ wrote in peace and quiet bamboo forest

文 Article/ Bill 美編 Art Design /Sheng Yen

《涅槃經》〈雪山半偈〉的故事，相傳釋迦牟尼佛過去生為雪山童子時，從羅剎口中聽到「諸行無常，是生滅法」上半偈，乃懇求羅剎賜教下半偈。不過，羅剎執意不肯，並暗示童子必須捨身作牠的食物。童子為求無上道，決定捨身，羅剎乃教：「生滅滅已，寂滅為樂」下半偈。

There is a story, Half-gatha-in-snow-mountain, in Maha-parinirvana-sutra. Once upon a time, the previous life of Sakyamuni Buddha is a boy who lived in a snow mountain. He heard the upper gatha, *all are changeable; it is the dharma of birth and death*, from a raksasa (an evil spirit). The boy implores the lower gatha. However, the raksasa refused and dropped a hint that the boy must die for the lower gatha. The boy had a string will to learn the ultimate dharma; therefore, he decided to die for it. Then, the raksasa said: *when birth and death are over; the silence is the*

禪宗故事，初祖達摩祖師自印度東來，在嵩山少林寺後山，終日面壁達九年之久，相傳二祖慧可，到嵩山少室峰求道於達摩，他立於雪中以利刀斷己左臂，以示求法的決心。達摩看他求法意志如此堅定，乃授以安心之道。

這樣古老的故事，套用現代的術語可以叫做「極端值測試」。世間任何的人事物，必須經過極端值測試，「人」才能真正被依靠、「事」才能真正被相信、「物」才能真正被利用。想要依靠、相信與利用的程度越高，極端值必須越大。例如，一棟極重要的建築物，如果要裝載極重要的物品，那麼，這棟建築物的建材，

happiness.

There is a Zen story. The first master, Damo, came from India. He lived in a mountain behind the Shao-lin temple. He sat in a cave and faced the wall for nine years. One day, the second master, Hui-ke, came to Damo and requested dharma from him. Hui-ke stood in the snow and cut down his left arm with a sharp knife to show his will. Damo understood his strong will and then taught him the manner to peace his mind.

These old stories can be completely imitated by a modern terminology, *Extreme-value-test*. Any man, matter and thing must tested by an extreme-value-test. Then, the man can be completely trusted. The matter can be completely believed. The thing can be completely used. The more you want to rely on this man, matter or thing, the higher the extreme-value is. For example, there is a very important building. If you want to reserve very important documents in it, then, the building materials must test by a very high extreme-value. If the mate-



必須經過超強力的極端值去拉扯、扭曲、或負載，如果這建材

rials can pass the test without fail, you really can load very important goods in the building.

不被拉裂、扭曲、或壓碎，那麼，你真的可以用它來裝載很重要的物品。

然而，這極端值到底要有多大呢？簡單的說，就是在正常狀態下，絕對不可能發生的負載量。一棟以極端值作標準來設計建造的大樓，甚至，可以承受砲彈或飛彈的炸射，而屹立不搖。試想，正常情況下，我們怎麼可能在建築物中引爆炸藥呢？

當年玄奘大師西天取經，橫渡八百里的沙河大沙漠，當他的飲水全部打翻時，到底是要繼續前進呢？還是掉頭回去？答案寫在日本奈良藥師寺的中庭，在那裡，有一座供奉玄奘大師頂骨的八角亭，正中間的一塊匾額，上面以黃金打造了兩個字「不東」，也就是「不至西天取經，絕不東移一步」。大師一路艱險，許多次差一點就送命，然而，他連命都不要，故通過了一連串的極端值測試。所以，他確實有資格擔任大唐國的國師，而他的譯經事業，得唐太宗、高宗、武則天等三代帝王的襄助，德業彪炳、功垂萬世。

今天的修行人，根本還沒有遇到諸如羅剎擋道、斷臂之危、喪命沙漠的極端值測試，只不過

However, what is the extreme-value should be? In brief, it is a value never happened in any common situation. A building constructed under the standard of the extreme-value even can bear the attack of artillery or missile. Think about it, in normal condition, it is impossible to have a exploding in a building.

When master Xuan-zang went to the ancient India for Buddhist sutra, he must walk across eight hundred miles of grand desert. When the drinking water was turned over and depleted, should he keep going ahead? Should he go back? The answer was written down in the Medicine Temple at Nara City of Japan. On the center of the temple, there is an octagonal pavilion that keeps the head top bone of



master

Xuan-zang. There is a horizontal inscribed board in the top-middle of the pavilion. Two golden words, Bu-dong (never east), which means, *don't reach the*

是一點點威逼、色誘、金錢收買，就可能丟盔棄甲、落荒而逃。其實，諸法如幻，一切的外相、外境、外緣根本是虛幻的，而如果你的道心動了、甚至退了，那真是要嚎啕大哭啊！

其實，大家一定要相信，這世間一定有出三界的大法，縱然是所謂的末法時期，可是還是有

法。
人間混亂如是，不是應該更激起修行人的出離心，以及解救眾生的大悲心嗎？在諸佛菩薩的



West (ancient India), I'll never walk a step to the East. The master had a hardships and dangers journey. He almost got killed for many times. However, he wasn't afraid to die. Therefore, he passed a series of extreme-value-tests. Therefore, he was qualified to the position as the country-instructor of the Tang Dynasty. Tang-tai-zong, Gao-zong and Wu-ze-tian (three emperors of Tang Dynasty) decided to assist the master do the Sanskrit-Chinese-translation works.

Today, we haven't encountered the extreme-value-tests such as a raksasa's threatening, a cut-arm danger or a deadly desert. There are serious nothing but a little bit threatening, enticement and bribery. However, the cultivators gave up and ran away. In fact, all dharma are illusion. All external phenomena, condition and reason are illusion. If you will become failed and if you retreated, you should cry a bitter tears.

In fact, we should believe there is an ultimate-dharma in the world. Even that people said this is an end-period of dharma. However, we still have dharma. The world is so chaos. Shouldn't we swear to liberate from the Samsara? Shouldn't we have great compassion to save all living beings from suffering? In stories of Buddhas, bodhisattvas and eminent monks, there are numerous very touching events. However, the gist is not how large the extreme-value is but is where you locate the dharma.

As simple as the Four-grand-vows said: *I swear to save numerous living beings; I swear to cut away numerous worries; I swear to learn numerous dharma; I swear to walk through numerous Buddha path.* If you really want to

本生、本事中，以及《高僧傳》中，可歌可泣的故事太多了，而重點不在於那些故事中的極端值到底有多大？重點在於你把解脫生死的佛法擺在什麼位置？

簡單如「四弘願」：「眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成。」你真的要去作，難道，這四項工作能不算是四個「極端值」嗎？還有，你以為在人世間，極端值很容易去安排嗎？隨時隨地都可以出現嗎？如果是，玄奘大師不會只有一位。我們一定要慶幸自己今生得遇佛法，就算全天下的人都誤會我是個神經病（不過，玄奘大師的行徑，好像也不太正常，不是嗎？），在心的深處，我要對一切眾生發誓：「準備大死，迎接大活！」

fulfill these four vows, actually, these are not simple things but four extreme-values. Besides, do you think it is easy to arrange an extreme-value? Do you think these extreme-values will appear every day and every where? If it is so easy to arrange, there would be more than one master Xuan-zang. We are very lucky that we met Buddha dharma in this life. Even that the whole world thought I am a neurotic (However, the deeds of master Xuan-zang seemed is a neurotic too, isn't he?), I swear sincerely: *I prepare to a grand-death and would welcome a grand-life.*



在流動的文字中 心 安靜了下來

我們的心需要沉澱

需要深沉的寧靜～喜悅

全然的放鬆

內在的明覺～油然而生

生命的每一個面向

需要全然的開展～

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Need to grow fully~

The happiness of growing

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來自山谷的歌聲

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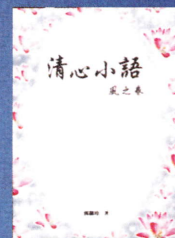


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