

金色蓮花

國際中英文雙語版

# Golden Lotus

AUGUST 2003 8月號 NO.128



ISSN 10230319



9 771023 031005 08



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

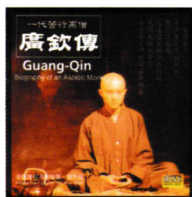
深動有趣又深具啟發性的文字  
一同交織出 心的境界



# 金色蓮花視覺出版(VCD/VHS)

## 一代苦行高僧廣欽傳

一襲僧衣下  
生命最深沈的掙扎、奮鬥與超越  
不凡的堅持  
熊熊的鬥志  
不出三界誓不休  
生命的熱情發揮到極致  
生命的昇華才有可能到極致



## 敦煌寶卷

啊！禮讚諸佛菩薩！供養一切眾生  
自性的喜悅在手舞足蹈！解脫至樂  
難描難繪  
來自內心的虔誠、來自內在的感動  
最單純的心造就了最璀璨的敦煌  
僅以音樂供養，僅以舞蹈供養



## 密勒日巴尊者傳

本齣戲劇  
是敘述佛教史上千古不朽的尊者  
密勒日巴可歌可泣的一生  
從一個悲痛的生命  
一個復仇的孩子  
轉變成爲一個精進的行者，一個偉大的覺者



## 太虛大師

是誰在呼喚？是眾生在乎喚！  
呼喚菩薩的救渡  
是誰在召喚？是菩薩的悲願在召喚；一生奔波，無怨無悔  
仰止唯佛陀，完成在人格  
面對誤解，面對打擊，面對自己所深受卻常傷害自己的眾生，菩薩回以原諒、無私的愛、大慈大悲。  
這就是真正的修行，真正的大丈夫；人成即佛成，是名真現實。



## 維摩詰居士

整齣劇以2500年前的佛陀時代為背景  
舞台場景的設計，充滿唯美富麗的古  
印度藝術風味。

戲劇內容敘述有菩薩果位但示現商人的  
主人翁維摩詰居士，如何以遊戲三  
昧的人生態度，與超然無礙的智慧，

自在穿梭於入世與出世的各種場合中，濟貧扶弱，弘法  
度眾並與佛陀十大弟子、菩薩，甚至變現為天帝的魔王  
進行各種你來我往、犀利幽默、語帶玄機的智慧對話  
闡釋修行修心的根本重點。



## 蓮花生大士

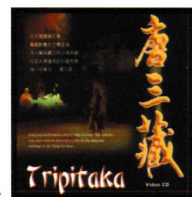
一個從小在王宮長大  
過著榮華富貴生活的太子  
為什麼會毅然決然離開王宮  
進入恐怖的屍陀林？一個出世的修行  
人，為什麼要學遍一切的技藝？是什  
麼因緣，促使一位具德聖者，將殊勝  
的密法傳入雪域西藏。本劇描述一個從蓮花化生的修行  
者，一生傳奇性的故事。中國、印度、西藏三種不同的  
文化交織將在劇中呈現。



## 唐三藏

有三藏法師之稱的玄奘大師  
隻身橫越800里的沙河大沙漠  
到印度西行取經十七年

自印度帶回657部佛教經典  
十七年艱難困苦，永不退卻之取經過程  
二十年永不休止的譯經，爲了還昭如來，近光遺法



跟著大師的腳步學習

生命需要深刻的學習 生命需要深刻的感動

金色蓮花佛學夢土 台北市南京東路四段21號2樓之1

電話: (02) 2712-3021 傳真: (02) 2712-3603 劃撥帳號: 18783522 金色蓮花有限公司



# 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。

### ■北部流通處(Resaled in North Taiwan):

#### 1. 佛教文物(Agent of Buddhism Articles)\

光華堂(Guang-Hwa)	傳微(Chawn-Cheh)
菩薩書院(vaBodhisatt)	上德(Shang-Der)
菩提園(Bodhi-Garden)	妙甚(Miaw-Shenn)
圓光文物(Yuan-Guang)	禪之鼎(Charn-Jy-Diiang)
妙莊嚴(Miaw-Juang-Yan)	梵音佛學(Buddhist-Sound)
觀自在(Guan-Tzyh-Tzai)	聖因(Shenn-Ing)
淨光(Jing-Guan)	

#### 2. 書局(Bookstore)\

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

#### 3. 素食館(Vegetarian Restaurant)、茶藝館(Tea Shop):

佛緣(Cause of Buddha) (台北)

#### 4. 超商(Supermarket)\ 媽咪超商(Mami Supermarket)、

千水超商(Chan-Shuye Supermarket)

### ■中部流通處(Resaled Store in Middle Taiwan):

台中Taichung:

常慈(Jang-Tsyr) 尚圓堂(Shang-Yuang)

金應行(King-Ying-Harn) 承德(Cherng-Der)

### ■南部流通處(Resaled Stores in South Taiwan):

鳳山Fan-Sheng: 隨雲(Shyue-Yuan)

### ■全省直銷商(Distribution agent in Taiwan):

#### 1. 北部直銷商(Agent in North Taiwan):

杏華Shing-Hwa(02-27383970)

太極Tai-Chi(02-27008637)

漢學Hann-Shyue(02-25317746)

聯創Lian-Chuang(02-23415963)

聚書園Jiuh-Shu-Garden(02-27610641)

豐羽Feng-Yeu(02-29293818)

名欣Ming-shin(02-27598115)

臨豪Lin-Haur(02-32964127)

立昇Lih-Shenn(03-4373288)

#### 2. 中部直銷商(Agent in Middle Taiwan):

漢麟Hann-Lin(04-3271366)

#### 3. 南部直銷商(Agent in South Taiwan):

巨柏Jiuh-Bor(05-2310370)

德聯Der-Lian(05-5573646)

開元Kai-Yuan(06-2389888)

紫藤Purple-Vine(07-3319707)





# 金色蓮花

## Golden Lotus

■全省大專院校經銷商(Distribution Agent in colleges and Univ. of Taiwan): 史丹佛stanford(02-22798937)  
■國外經銷(Oversea Agent)  
北美地區(North America):  
紐約世界書局New York world Bookstore(718)746-8889  
洛杉磯世界日報圖書部Los Angle World Daily  
(323)267-6972  
舊金山世界書局San Francisco World Bookstore(650)259-2063  
香港九龍(Hong Kong):  
結佛緣佛教流通處 九龍尖沙咀漢口道57號1樓  
佛哲書舍(852)28952890 香港銅鑼灣摩頓台33號灣景樓地下  
十方緣佛具商行(852)25483366 香港西環德輔道西237號地下  
馬來西亞(Malaysia)吉隆坡地區(Kuala Lumpur):  
淨心書坊 Jing Xin Book Centre (603-26980848)  
文殊書局 Pusat Buku Mangusri (603-2019473)  
菩提書局 Bodhi Book Centre (603-2387185)  
白屋書局 White House Book Centre (603-2327412)  
佛光緣滴水坊 (603-80246246)



### 金色蓮花 Golden Lotus

台灣總部 \ 台北市南京東路四段21號2樓-1  
2F, No.21, Sec.4, Nan-King E. Rd, Taipei, Taiwan  
TEL:886-2-2712-3021 FAX:886-2-2712-3603  
郵政劃撥帳號 \ 17029118 金色蓮花雜誌社  
網址 \ <http://www.glotus.com.tw/>  
E-mail: [glotus@ms2.hinet.net](mailto: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





# 目錄

結構：完美的生命 (= 服務的人生)

標語：逐步的. 耐心的. 穩定的. 修練成為一個完美的人。

座右銘：內外雙美 才德兼備 快速改進 全面成功

## 平靜 Calmness

### 清心小語

The words can clean your heart P.8

### 清心靜坐 Sit in silence

修習禪定要如何覺知魔事？

How do you alert to the spirits when meditating?

P.10



## 慈愛 Kindness

愛心小詩 A poem of love P.14

## 智慧 Wisdom

### 優美散文解讀

Decode the exquisite prose

金剛經 The diamond sutra P.16

大般若經講記 Lectures on the Maha-Prajna-Sutra

校量功德品(68) Comparing the merits (68)

P.20



## 健康 Health

健康食品 Health food

薏仁的妙用

The ingenious uses of Job's tears P.34



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

# Contents

## 素食時代 Vegan Time

清淨素食 Clean vegetable foods

素食，真快樂

Be a vegetarian, really happy P.36

來一客美味素食 Delicious Vegetarian-Recipes

淮山百合

Chinese yam with lily

P.38



## 世界觀 World View

本期專題 ~ 歡喜吉祥月 -- 農曆七月

Special topic of the month ~

Joyful and lucky month -- Lunar calendar in July

佛陀的歡喜吉祥月

Joyful and lucky month of Buddha

P.42

教孝月 ~ 盂蘭盆法會與中元普渡

The teaching filial piety month ~ the ceremony  
of yu lan pen and Chungyuan Pudu

P.47

地藏菩薩 生日快樂

Happy birthday, Ksitigarbha Bodhisattva

P.54





# 目錄

## 禪舞台劇 Drama of Zen

吃茶去、喝茶吃飯、倒滿茶、吃飯睡覺

Go Drink Tea, Drink Tea and Eat,  
Fill the Cup with Tea, Eat and Sleep

P.60



## 處處蓮花 處處歡喜

Wherever there are lotuses, there are joys

愛蓮記 ~ 山水中的蓮花

Note on the love for the lotus ~ Lotus in the mountain and water

P.68

## 全球佛教報導

Buddhism in the World P.74



## 敦煌美舞系列介紹

The introduction of Dunhuang aesthetic dance series

敦煌美舞(三) Dunhuang aesthetic dance(3)

P.82





# Contents

## 時事大解碼

Decoding the News P.87

## 和平之聲 The voice of peace

追尋和平 Search for peace

歷史上的和平使者

Peace Makers in the History P.94

邁向內在和平

Steps toward the inner peace P.102



## 服務的人生 The life in service

最佳服務獎得主 The winner of the best service reward

卓越服務 Service Excellence

P.120

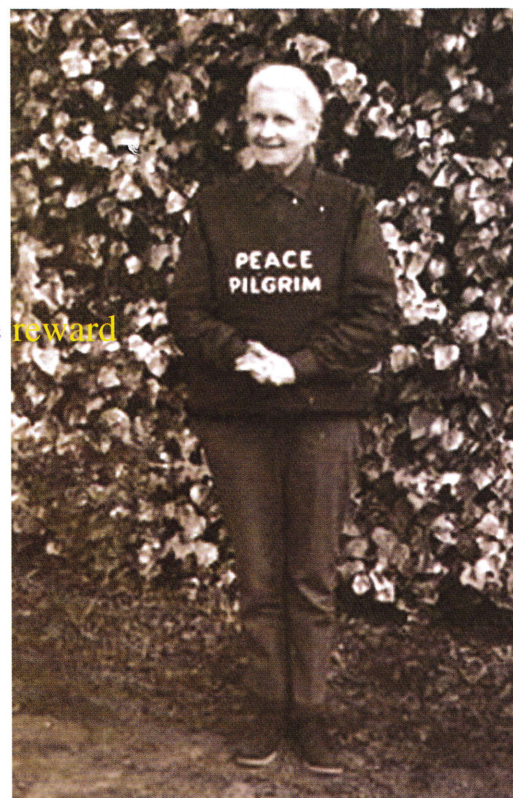
佈施功德名錄

P.128

## 廣告索引

41 法界香雲

59 果曦堂 紫金閣





# 清心小語

每一個完美的心情  
都奉獻給每一天的  
每一分每一秒  
無論外在多麼的艱難險阻  
一定要矢志  
在最冷的冬天  
開出最璀璨的生命之花

在業力場中  
在佛魔交戰場上  
出題者是別人  
所以不能選擇  
但是答題者是自己  
所以可以選擇  
正確的  
答題方式與 內容





# The words can clean your heart

Every perfect mood  
is devoted to every single day,  
minute and second  
No matter how hard and difficult it is,  
we must swear to  
live in extremely cold winter  
but bloom the brightest flower of life

In the field of karma,  
in the battle field of Buddha vs. demon  
someone else give you a test  
You have no right to refuse  
However, you have the right to make your own answer  
Therefore, you can choose  
an exact  
manner and content to answer the question



# 修習禪定要如何覺知魔事？

How do you alert to the spirits when meditating?



文 Article/Cheng Hung-chi 譯 Translator/ Haw 美編 Art Design/Peng Sheng Yen

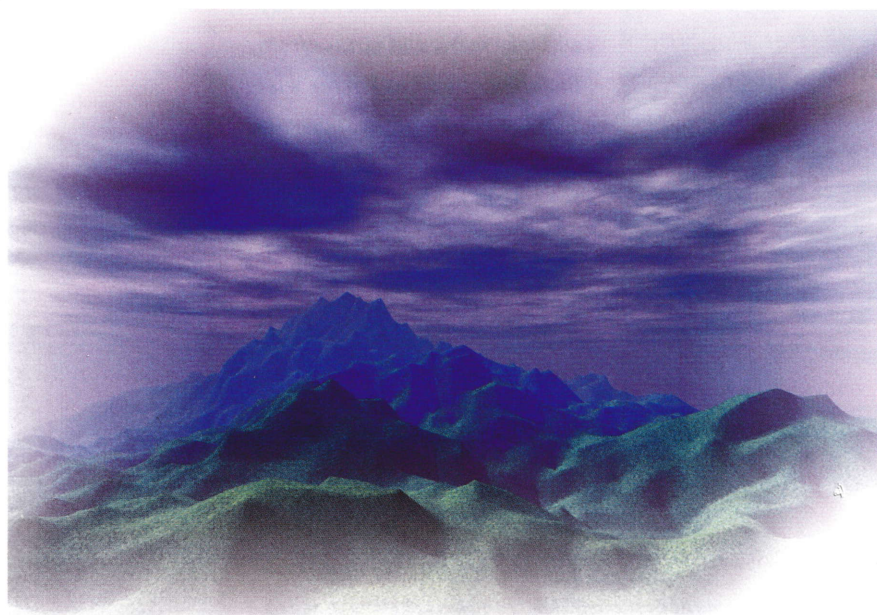
佛家常說：「不與妄念相應」，其實就是指不與業力相應、不與魔相應；因為業力的侵襲如同狂風暴雨，而功德福報就像一把傘，只有當這把傘愈大愈牢固，才能真正抵擋業力的無情催逼。而修學靜坐，如果福德資糧不足，便會在靜坐中時常感到身體不適，坐不下去；或是準備靜坐時，就有事情來干擾。另外，冤親債主可能也會變現出你心裡所想要的形像來迎合、滿足你；等到有一天機緣成熟，他便

Buddhist used to say that *Don't response to any wild fancy*. In fact, it means don't response to any karma or any evil spirits. The attack of karma is as a furious storm. On the other hand, the merit and virtues is as an umbrella. As long as the umbrella is large enough and firm enough, it can really withstand the ruthless karma. To practice sitting into meditation, if there is insufficient merit and virtues, you would have problems such as physically not feeling well, and can't keep in sitting; otherwise, seemingly always have something would pop up to disturb you. Besides, your karma-creditors would make up some illusory images to cheat and mis-



會操控你，最後行者便會身不由己的被操控。這就如同精神病人一樣，他並不覺得自己有精神病；與魔相應的人，便是如此。

那麼，修習禪定要如何覺知魔事？就是當我們在靜坐時，應該如同駕駛高速賽車一般，全神貫注，不能讓業力有可趁之機；一旦發現自己跟妄念相應，就馬上回到正念；如果經常與妄念相應，那就要多懺悔、多行善、多化解業力，等白業累積夠了，障礙自然化解，因為一切都是功德福報的問題。而一般人玩電玩時



都可以長時間的全神貫注，為什麼做正事的時候就無法專注呢？原因在於你的冤親債主會想辦法在此刻干擾你。再者，靜坐是屬

lead you and to satisfy you. However, when the time is right, those creditors would try to control you and finally you would become involuntarily controlled. At that occasion, you actually have a mental disorder sickness. However, you don't realize that. When you response to the evil spirits, this situation would come.

Then, how can you discover the matter about the evil spirits? When you meditate, it just likes you are doing an automobile race. You must have no distraction in mind. Don't give karma any chance to attack you. As soon as you find that you response to any wild fancy, you must give it up and come back to right thought. If you can't help but frequently response

to wild fancy, you need to repent about it as much as possible and as well as do works of charity; bring reconciliation to the karma. If you get enough good-karma, then, the obstacles would be gone naturally. All that matter is the merit and virtues. For instance, when a man is playing a video game, it is very easy for him to be with breathless interest. Why is that when you do some proper business, you simply can't concentrate your attention. The reason is that your karma-creditor would try very hard to disturb you. Moreover, meditation is

an advance dharma in Buddhism and it also is the fifth-paramita out of six-paramitas. Therefore, you had better take care of the previous four paramitas before you start to practice meditation.



於進階的修行方法，為<sup>2</sup>六度當中的第五度，必須前四度的修持到達一定的程度，才能修靜坐。

總之，修行人最重要的是帶給人間光明喜樂；若是背道而馳，與貪嗔痴慢疑五毒相應，或是遠離了慈悲與智慧，這都是與魔相應；只有愛盡一切眾生，原諒對不起自己的人，才能真正走向成就之路。



<sup>1</sup> 何謂魔？何謂覺知魔事？隋朝智者大師在《天台小止觀》〈覺知魔事第八〉中提到：「梵音魔羅，秦言殺者，奪行人功德之財，殺行人智慧之命，是故名之為惡魔。事者，如佛以功德智慧度脫

Briefly, a man who practices Buddhist is supposed to bring brightness and happiness to the man's world. If you proceed in opposite directions and you have response to greedy, anger, stupidity, arrogance and doubt, you would go far away from compassion and wisdom and then you would have response to the evil spirits. Only love all living creatures and forgive all enemies; then, you can really walk on the road of success.

<sup>1</sup> What are evil spirits? How do you alert to them?

There was a master named Zhi-zhe in Sui Dynasty,

he said in his *Chapter the eighth, alert to the evil spirits, in the Tiantai Little Meditation* that Mara (evil spirits) is a Sanskrit term. Chinese called it as the killers. They will take merit and virtues from Buddhist as well as kill the wisdom-life. Therefore, we named it as Mara. For instance, Buddha helps all living creatures with his merit and wisdom. He wants men get Nirvana as well as he have done. However, Mara would come to destroy good roots of living beings and mislead beings into Samsara (death and rebirth). If you want to make a right way, you need to understand what the Mara will do. Be aware of Four-evil-

matters such as: Worry-mara, Darkness-mara, death-mara and Ghost-mara. Therefore, as a beginner, you had better find a good counselor for yourself. If you let these maras enter your heart, you would be crazy. You would swing between happy and sad and finally you would be caught by



眾生，入涅槃為事，魔常以破壞眾生善根，令流轉生死為事。若能安心正道。是故道高方知魔盛，仍須善識魔事，但有四種：一、煩惱魔，二、陰入界魔，三、死魔，四、鬼神魔。……是故初心行人，必須親近善知識，為有如此等難事。是魔入人心，能令行者心神狂亂，或喜或憂，因是成患致死；或時令得諸邪禪定、智慧、神通、陀羅尼，說法教化，人皆信伏，後即壞人出世善事及破壞正法，如是等諸異非一，說不可盡，今略示其要，為令行人於坐禪中，不妄受諸境界。取要言之，若欲遣邪歸正，當觀諸法實相，善修止觀，無邪不破。」

<sup>2</sup> 六度即：布施、持戒、忍辱、精進、禪定、般若。

*Samsara. Sometimes, you might get some evil-meditation, wisdom, magic powers and Mantras; therefore, you are able to teach some other people. People believe in you. However, if you turn self into a bad, you would destroy many good things and correct-dharmas. The occasions of the above might be numerous. I can't completely describe them for you. In here, I just mention some of them in order to help all who practice meditation may able to prevent them. In summary, if you want to drive out evil spirits, you need to look into the reality of all matter and sit into meditation without any illusory thinking. Finally, you should observe the universal truth and use the correct to break the wrong.*

<sup>2</sup> The six-paramitas are: Dana (giving alms), Sila (obeying rules), Ksanti (enduring insults), Virya (making efforts), Dhyana (sitting into meditation), and Prajna (cultivated wisdom).





# 愛心小詩

愛不是單方面的付出與接受  
愛是全面 整體性的互動  
每個人的愛都可以像  
太陽一樣  
隨順因緣 用各種形式  
去愛  
一切的人



# A poem of love

Love isn't a one-way giving or taking  
Love is an overall and entire interaction  
Anybody can have a love  
as the sun  
Base on occasion to have various loves  
and to love  
all human



# 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/Cheng

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  
 如恆河中所有沙  
 佛說是沙不  
 如是世尊  
 如來說是沙  
 須菩提  
 於意云何  
 如一恆河中所有沙  
 有如是沙等恆河  
 是諸恆河所有沙數  
 佛世界如是寧為多不  
 甚多  
 世尊  
 佛告須菩提  
 爾所國土中  
 所有眾生  
 若干種心  
 如來悉知  
 何以故  
 如來說諸心  
 皆為非心  
 是名為心  
 所以者何  
 須菩提  
 過去心不可得  
 現在心不可得  
 未來心不可得

## The Original Sutra

Subhuti,

What do you think?

Does the Tathagata (one of the Buddha's names) say that the sand-grains in the Ganges are sand-grains?

"Yes, Loka-jyestha (the World Respected One), the Tathagata says they are sand-grains."

Subhuti,

What do you think?

If there were numerous Ganges, which are as many as the Ganges' sand-grains, and if there were Buddha realms, which are as many as all of the sand-grains in these Ganges, are these Buddha realms many or not?

"Yes, Loka-jyestha, they are many."

The Buddha tells Subhuti,

"The Tathagata knows all kinds of minds in all these realms.

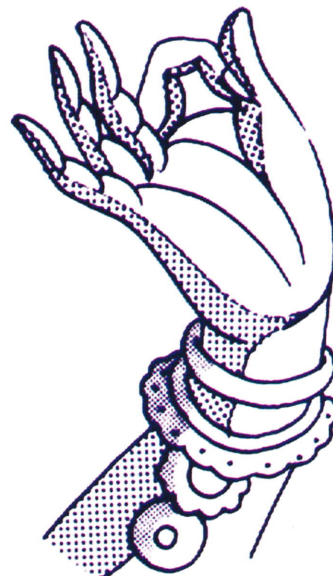
Why?

Because the Tathagata says that those minds are not minds, they are just called minds.

Why is that?

Subhuti,

we can't cling to the past,  
 we can't cling to right now  
 and we can't cling to the future."





## 詮 釋

此段經文結構巧妙，  
一層又一層的說明究竟佛法心要。  
首先指出如來無所不知的事實－  
所有眾生，若干種心，  
如來悉知。  
因此如來是三界的導師，  
是包容三界一切的大能；  
以範圍的角度來解釋的話，  
就是如來的存有包含了三界，  
故於三界中的一切人、事、物的森羅  
萬象，  
甚至心念，如來都能全部知悉。  
經文接著馬上說明  
為什麼如來能如是不可思議的知悉一  
切呢？  
即因如來已經甚深明白  
一切眾生心的本質——空。  
所以如來才再度使用了金剛經中常見  
的語法：  
肯定→否定→超越名相後的本有，  
語重心長的說出：  
諸心，皆為非心，是名為心。  
經文再接再厲，  
轉折又抽絲剝繭的說明空性的超越時  
空——  
過去、現在、未來，三心皆不可得。  
因為法界的實相即是——  
沒有時間，也沒有空間。  
既然沒有時間，  
當然也無所謂的過去、現在、未來可  
言了，  
故一切的一切，  
都是心念的變現、都是心念的流轉，  
只要明白了這甚深道理，  
便能明白  
為什麼如來能夠對於三界眾生心悉知  
了。  
所以，

## Explanation

This paragraph has a ingenious construction. It interprets the supreme point of the Buddha-dharma step by step. First, it shows the fact -- the Tathagata knows everything, i.e. the Tathagata knows all kinds of minds of all living beings. Therefore, the Tathagata is the spiritual guide of the three realms of samsara. He is a very competent man, who has a great capacity for everything in the three realms of samsara. Explaining from the angle of space, that means the Tathagata are existing everywhere in the three realms of samsara. That is why he can know all the things, even every being's thoughts, in the three realms of samsara.

The sutra goes on explaining right away that why can the Tathagata be so amazingly capable to know everything that way. It tells us that because the Tathagata has realized the nature of the minds of all living beings, that is, Emptiness. Therefore, once again, the Tathagata uses the construction, which he often uses in the Diamond Sutra — from affirmative, negative to speaking the truth (beyond formalism, everything exists as it is). He says in all sincerity and with meaningful intentions, “Those minds are not minds. They are just called minds.”

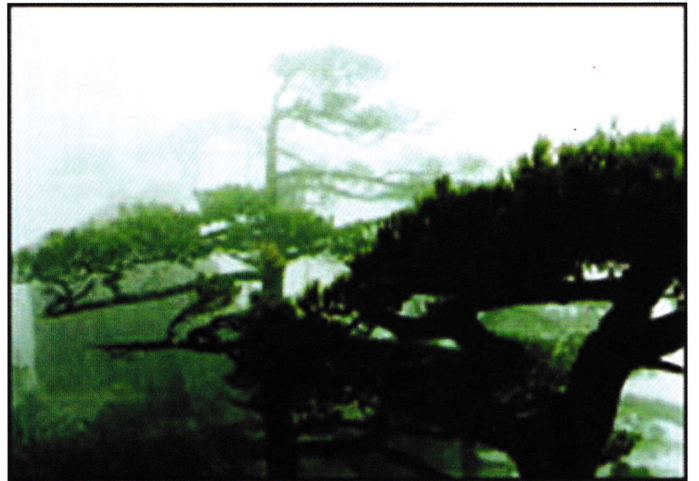
The sutra goes deeper and deeper into this subject. It gives further explication about how Emptiness goes beyond the limit of time and space, that is, we are unable to cling to the past, right now and the future. For it is true that there is no time and space in the Dharma-world. Since there is no time, of course, there is no the past, right now or the future. So, everything is



“只緣身在此山中，不識廬山真面目”  
如果我們終年生活在廬山之中，  
從來沒從遠處看過廬山的山形之美，  
那麼廬山的山形到底有多美，  
對我們終日身處山中的人而言，  
根本是無從得知的。

而佛陀是超越者，  
他已經清楚明白山中的生活，  
更能自由的從遠處把山形看得一清二楚，  
所以他當然能夠非常清晰的告訴我們：

山形的真面目是這樣的！  
對於這樣的宣說，  
我們真的是好難聽懂啊！  
因為對一個從來沒有離開山中的人而言，  
山形到底如何，  
真的是如何想破腦袋也無法得知的。  
但是  
我們到底有沒有能力聽懂呢？  
有的，  
只要我們願意仔細的聽，  
仔細的觀察，仔細的思索．．．，  
總有一天，  
我們會聽懂的。



the reflection and action of the thought. If we understand this profound truth, we would know that why the Tathagata is able to know the minds of all living beings in the three realms of samsara.

An old Chinese poem goes, “I can not see the real shape of Mountain Lu, simply because myself am in these hills (Looker-on see most of the game).” To those who live in Mountain Lu (a famous summer resort in Kiangsi Province) all the year round, they can never know how beautiful the shape of Mountain Lu is. Because they never look at it from a distance. But, the Buddha has get ahead of all the others. He has already been very clear on how it looks like to live in the mountain. More than that, he can also have a clear view of the shape of the mountain from a distance whenever he wants. Therefore, undoubtedly he is able to tell us the real shape of the mountain for certain.

It is really hard for us to comprehend this kind of explication! For to a man who has never left the mountain, he can never know the shape of the mountain even if he racks his brains. However, are we able to follow the Tathagata? Yes, we are. Only if we are willing to listen carefully, to observe carefully and to think deeply can we follow him someday.



圖片提供 / 黃映蒲



# 校量功德品 (68)

## COMPARING THE MERITS (68)





## 一、智慧的原味

爾時天帝釋白佛言。世尊。云何名說「相似」般若靜慮精進安忍淨戒布施波羅蜜多。佛言。憍尸迦。若善男子善女人等。說「有所得」般若靜慮精進安忍淨戒布施波羅蜜多。如是名說「相似」般若靜慮精進安忍淨戒布施波羅蜜多。

時天帝釋復白佛言。世尊。云何諸善男子善女人等。說「有所得」般若波羅蜜多。名說「相似」般若波羅蜜多。

佛言。憍尸迦。若善男子善女人等。為發無上菩提心者。說色若常若無常。說受想行識若常若無常。說色若樂若苦。說受想行識若樂若苦。說色若我若無我。說受想行識若我若無我。說色若淨若不淨。說受想行識若淨若不淨。若有能依如是等法修行般若。是「行」般若波羅蜜多。

復作是說。行般若者。應「求」色若常若無常。應求受想行識若常若無常。應求色若樂若苦。應求受想行識若樂若苦。應求色若我若無我。應求受想行識若我若無我。應求色若淨若不淨。應求受想行識若淨若不淨。若有能求如是等法修行般若。是行般若波羅蜜多。

憍尸迦。若善男子善女人

## I. Original taste of wisdom

At that time, Indra said to Buddha: Most-respected! What is the similar-paramitas of Prajna (cultivated wisdom), Dhyana (sitting into meditation), Virya (making efforts), Ksanti (enduring insults), Sila (obeying rules), and Dana (giving alms)? Buddha replied: Kausika! If good men and women declare the obtained-paramitas of Prajna, Dhyana, Virya, Ksanti, Sila and Dana, they are actually declaring the similar-paramitas of Prajna, Dhyana, Virya, Ksanti, Sila and Dana.

Then, Indra said to Buddha: Most-respected! Why is that explaining the thinking Prajna-paramita is a similar Prajna-paramita?

Buddha replied: Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the following facts: form is constant or variable; feeling, thinking, will and consciousness are constant or variable; form is happy or sad; feeling, thinking, will and consciousness are happy or sad; form is ego or no-ego; feeling, thinking, will and consciousness are ego or no-ego; form is clean or dirty; feeling, thinking, will and consciousness are clean or dirty, then practicing Prajna-paramita under such facts, this is working Prajna-paramita.

Buddha explained again. Who is working on Prajna is supposed to request the followings: form is constant or variable; feeling, thinking, will and consciousness are constant or variable; form is happy or sad; feeling, thinking, will and consciousness are happy or sad; form is ego or no-ego; feeling,





等。如是「求」色若常若無常。求受想行識若常若無常。求色若樂若苦。求受想行識若樂若苦。求色若我若無我。求受想行識若我若無我。求色若淨若不淨。求受想行識若淨若不淨。依此等法行般若者。我說名為行「有所得相似」般若波羅蜜多。憍尸迦。如前所說。當知皆是說「有所得相似」般若波羅蜜多。……

復次憍尸迦。若善男子善女人等。為發無上菩提心者。說諸佛無上正等菩提若常若無常。說諸佛無上正等菩提若樂若苦。說

thinking, will and consciousness are ego or no-ego; form is clean or dirty; feeling, thinking, will and consciousness are clean or dirty. If you practice Prajna under such requests, you are working on Prajna-paramita.

Kausika! If good men and women doing requests such as: form is constant or variable; feeling, thinking, will and consciousness are constant or variable; form is happy or sad; feeling, thinking, will and consciousness are happy or sad; form is ego or no-ego; feeling, thinking, will and consciousness are ego or no-ego; form is clean or dirty; feeling, thinking, will and consciousness are clean or dirty; then, they works on Prajna under such requests; I



諸佛無上正等菩提若我若無我。  
說諸佛無上正等菩提若淨若不淨。  
若有能依如是等法修行般若。  
是「行」般若波羅蜜多。

復作是說。行般若者。應「求」諸佛無上正等菩提若常若無常。  
應求諸佛無上正等菩提若樂若苦。  
應求諸佛無上正等菩提若我若無我。  
應求諸佛無上正等菩提若淨若不淨。  
若有能求如是等法修行般若。是行般若波羅蜜多。

憍尸迦。若善男子善女人等。如是「求」諸佛無上正等菩提若常若無常。  
求諸佛無上正等菩提若樂若苦。  
求諸佛無上正等菩提若我若無我。  
求諸佛無上正等菩提若淨若不淨。  
依此等法行般若者，我說名為行「有所得相似」般若波羅蜜多。  
憍尸迦。如前所說當知皆是說「有所得相似」般若波羅蜜多。

(P738, II 欄, 倒數 14 行～P746, III 欄, 12 行)

## 二、生動的說明

天帝釋向佛陀請教：什麼是相似的六度？佛回答：如果善男子、善女人，宣說有所得的六度，這就是相似的六度。

天帝釋又向佛陀請教：為什麼說有人宣說有所想般若，就是宣說相似般若？

would like to declare that this is obtaining-and-similar Prajna-paramita. Kausika! Just as what I said previously, you should know those are obtaining-and-similar Prajna-paramita.....

Moreover, Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the following facts: the Buddha's ultimate-and-exact Bodhi is constant or variable; the Buddha's ultimate-and-exact Bodhi is happy or sad; the Buddha's ultimate-and-exact Bodhi is ego or no-ego; the Buddha's ultimate-and-exact Bodhi is clean or dirty, then practicing Prajna-paramita under such facts, this is working Prajna-paramita.

Buddha explained again. Who is working on Prajna is supposed to request the followings: the Buddha's ultimate-and-exact Bodhi is constant or variable; the Buddha's ultimate-and-exact Bodhi is happy or sad; the Buddha's ultimate-and-exact Bodhi is ego or no-ego; the Buddha's





佛回答：如果善男子、善女人，為發無上菩提心的人，宣說五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行般若，就是行般若。又宣說修行般若的人，應求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行般若，就是行般若。所以如果善男子、善女人，如是求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨，我說就是行有所得的相似般若；如同前面所說，當知都是宣說有所得、相似般若。

經文透過天帝釋向佛陀請教的問題，說明了什麼是「相似六度」。答案非常的清楚，只要是「有所得」，就是相似六度。

ultimate-and-exact Bodhi is clean or dirty. If you practice Prajna under such requests, you are working on Prajna-paramita.

Kausika! If good men and women doing requests such as: the Buddha's ultimate-and-exact Bodhi is constant or variable; the Buddha's ultimate-and-exact Bodhi is happy or sad; the Buddha's ultimate-and-exact Bodhi is ego or no-ego; the Buddha's ultimate-and-exact Bodhi is clean or dirty, then, they works on Prajna under such requests; I would like to declare that this is obtaining-and-similar Prajna-paramita. Kausika! Just as what I said previously, you should know those are obtaining-and-similar Prajna-paramita.

(New modified Da-zheng-cang, P738, column II, inverse line 14 ~ P746, column III, line 12)

## II. Vivid explanation

Indra asked Buddha: what are similar-six-paramitas? Buddha replied: if good men and women declared obtained-paramitas, they are saying the similar-paramitas.

Indra asked again: why is that declared thinking-prajna is a similar-prajna?

Buddha replied, if good men and women explain for those who swore an ultimate-bodhi vow about the following facts: the five-gatherings (form, feeling, thinking, will and consciousness) are constant, variable, happy, sad, ego, no-ego, clean and dirty, then practicing Prajna-paramita under such facts; this is working Prajna-paramita. Besides, who is working on Prajna is supposed to request the followings: the five-gatherings are constant, variable, happy, sad, ego, no-ego, clean and





「相似」就是「不真正是」。這對於一個修行人而言，是一定要弄清楚的一件事，實相即實相，是真正是實相，不可能是接近或大部份是，故修行人對於事物的認知是非常精密與準確，不能有馬馬虎虎、隨隨便便、草草率率的心態與作法，因為許多事情，真的是失之毫釐，差之千里，不可不慎。

尤其在面對諸法實相這件事，更是沒有「相似」可以立足之地。空即是空，是不可分割、不可二分、不可分別的；而相似，就是非空、可分割、可分別。

而相似與實際的分野到底在那裡呢？此段經文就非常清晰的為我們界定出來。有所得即相似，是的，只要還有得，就必定有失，有了得失的相對，就立刻墮入有為法、相對法，即是有為相對，當然即非空性，即非實際。

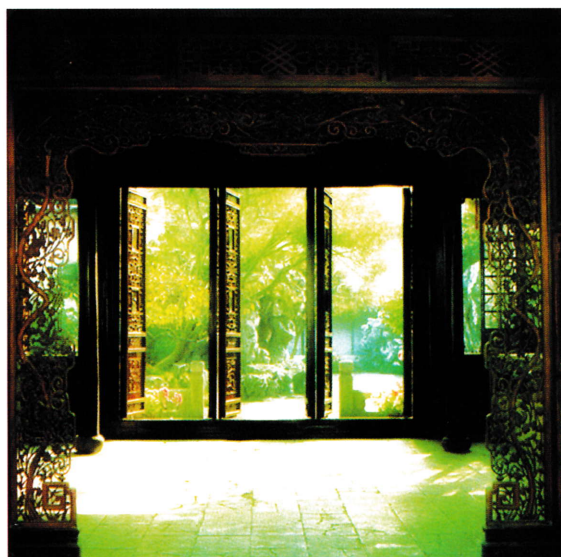
由此我們可以確切的明白，真理就是真理，是百分之百的真理，不容許虛假的成份在其中，即使是相似，表面有點類似，還是不能通過真理嚴格的標準。

而有所得就是相似，也就是不能通過真理的檢驗。故知有所得是有為法，是生滅法，無法進

dirty. If you practice Prajna-paramita under such facts, this is working Prajna-paramita. Therefore, if good men and women request the five-gatherings under conditions such as constant, variable, happy, sad, ego, no-ego, clean and dirty, I would like to declare that this is obtaining-and-similar Prajna-paramita. Just as what I said previously, you should know those are obtaining-and-similar Prajna-paramita.

Via Indra asking Buddha, the sutra explained to us what similar-six-paramitas are. The answer of it is very clear: as long as they are obtaining-paramitas, they are similar-six-paramitas.

Similar is completely different with exact. For anyone who practices Buddhist, you had better make it clear to you that reality is reality; reality must be an exact instead of an approximate or mostly. Your recognizing to any affair must be very precise and accurate. Don't palter with something. Any informal and thoughtless attitudes or actions are no good at all because a small discrepancy would lead to a great error.







入不生不滅的境界，無論功德福報作得再大再多，還是人天福報，也許能感召很富有或很權貴的果報，但畢竟不能出三界，但從整個「校量功德品」當中，我們已經清晰的明白，只有出三界是最尊最貴、最重要、最無可取代，故無論再大的人天福報也比不上出三界，所謂出世法的珍貴。

因此，修行要修行真理，而不是相似的真理。

故佛法是精密而細緻的，絕對沒有混淆不清的部份，如果混淆不清，非佛法之過，是己之過。但是在這幻相逼真的三界裡，混淆不清其實才是常態，眾生多半無法真正明辨：到底什麼是本質？什麼是現象？多半是本質與現象混淆不清，但如果一個修行人一日沒有明白本質，那麼

Especially when we discuss about the reality of all dharmas, we never want to leave a foothold for the similar. Emptiness is emptiness and it can't be divided into two parts. However, the similar isn't emptiness, therefore, it can be divided.

Meanwhile, what's the difference between similar and exact reality? This paragraph of sutra clearly defines for us: obtaining is similar. Yes! If you can obtain something, then, you can lose it. Obtain and lose are co-existing matters therefore, they would fall into the category of man-made actions which are changeable-dharmas; they are not emptiness or the exact reality.

Thus, we completely understand that truth is truth; it must be 100%. Any false would be not allowed. Even it is a similar or a seemingly still can't into the strict standard of truth.

Obtaining is similar and it can't pass the test of truth. Therefore, a man-made action is a dharma of come-and-go and it can't become an action of eternal. No matter how large the merit and virtues is, it



就註定在現象界中迷失流浪。

那麼，到底什麼是本質？就是萬事萬物背後永恆不變的真理，可以說它是「空」，也可以說它是「無所得」。無論用什麼方式來描述它，本質就是本質，是生命要找到出路的唯一途徑。

生命有沒有出路？如果瞭解了本質，生命就找到了出路；但如果不能瞭解本質，生命是沒有出路的。什麼是出路？就是不原地

only exists in man and heaven realms. Owing that merit and virtues, you may become rich or powerful. However, you can never liberate yourself from the three-realms. In the chapter of Comparing the Merits, we clearly learn that the noblest, the most important, the incomparable thing is liberating form the three-realms instead of having large merit and virtues in the man or heaven realm.

Thus, to practice a Buddhist, you must practice according the truth instead a similar one.

Buddha-dharma is a philosophy of precise and meticulous and it never mixes up. If mixing up happened, it is man's fault. However, the illusions are so real in the three-realms. It would be normal if mixing up happened. Men can't tell right from wrong easily. However, what is the essence? What is a phenomenon? People used to mix up the essence with the phenomenon. If a man who practices Buddha-dharma doesn't realize the essence, he would lose his way and it is his destiny.

Then, what is the essence? That is the eternal truth behind the numerous phenomena. You may name it as emptiness as well as no-obtaining if you want. However, no matter what kind of description you have used, the essence is the essence and it is the only way of life.

Why a man can't find a way of life? As long as he understands the essence, he finds the way out. If not, there is no way out. What is the way? You shouldn't fool around; spin a cocoon around yourself; do the detour. However, if you love obtaining,



修道



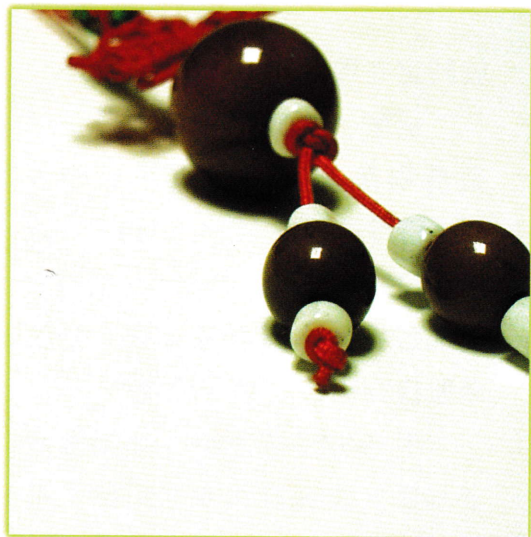
打轉、不作繭自縛、不走冤枉路。有所得就是原地打轉、就是作繭自縛、就是走冤枉路。

為什麼有所得感召的命運是如此無望呢？因為三界本就是生滅相對的世界，只要在三界中，就表示生死輪迴，就表示顛倒夢想。而有所得是三界的狀態，如果想離開三界，卻還不斷與三界的狀態相應，那麼請問什麼時候才能離開三界呢？

所以，相似 ≠ 實際；有所得 ≠ 空。

故修行人其實是最實事求是、一絲不苟的。因為生死事大、無常迅速，我們若想真正解決生命的問題，真的必須面對真相，而容不得相似攪局。只要離開有所得，就是離開三界，就是離開生死輪迴。故遠離相似，遠離有所得，修行必定成就。

經文接著  
又透過天帝釋  
向佛陀



then, you are fooling around, spinning a cocoon around yourself and doing the detour.

Why the fate of obtaining is so hopeless? That is because the three-realms are the world of come-and-go. In three-realms, you are trapped by Samsara, upside-down-thinking and dreaming. The state of obtaining belongs to the three-realms. Although you want to liberate yourself from the three-realm, you still love the obtaining; then, how can you make it?

Therefore, similar ≠ reality; obtaining ≠ emptiness.

A man who practices Buddha-dharma is supposed to seek truth from facts and to be the least bit negligent because life and death is a big matter and it change fast. If we really want to solve the problem of life, we must face the truth and never the similar disturb you. If you could go away from obtaining completely, you could leave the three-realms and Samsara. Therefore, if away from similar and obtaining, you will make a great success.

Via Indra asked Buddha, the sutra ex-





請教的問題，說明了如果宣說有所想般若，就是宣說相似般若。

什麼是有所想？經文接著以極長的篇幅來舉例說明，由五蘊一直到無上正等菩提，都以若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨的角度來說明，所謂的「應求」，也就

plains in addition: if declaring a thinking-prajna, it is a similar-prajna.

What is thinking? The sutra analyze in detail from the five-gatherings to the ultimate-and-exact Bodhi in some point of views such as: constant, variable, happy, sad, ego, no-ego, clean and dirty. What is called requesting is asking something and meanwhile it is a thinking.

Why asking something is a thinking?



是「有所求」，也就是「有所想」。

為什麼有所求就是有所想呢？因為既有了求取之心，那麼當然就已經離開了無求無取，離開了空性，也就是離開了無所得。這樣有所得、有所求取的狀態，心中的想念是不會停止相對與分別的，因為一旦有所求，就

That is because a mind or will of requesting is far away from no-desire, emptiness, and no-obtaining. The status of these asking, requesting and desiring will never have a chance to stop. The thinking just won't stop. As long as you are requesting something, meanwhile, you would be afraid of losing. When you get it you happy; lose it you sad. Under such circumstance, your



害怕有所失，就會有求得的喜悅與求不得的痛苦，在這樣的狀態下，心中的想念是相續不已的，當然就是有所想，也就是有所得，也就是相似。

此段經文提及了常、樂、我、淨以及無常、苦、無我、不淨。前者是出三界，後者三界，也可以說常、樂、我、淨是解脫，無常、苦、無我、不淨是束縛。

為什麼常、樂、我、淨是解脫呢？因為解脫的狀態就是常、樂、我、淨。一切永恆、喜樂無邊、永恆之我、全然清淨。

解脫的狀態，實在是太幸福圓滿了，超越了時空，到達永恆之境；法喜充滿，廣大無邊；法身常存；清淨無染、無掛無礙。

相反的，束縛的狀態，實在是太痛苦可憐了，受到時空嚴格的控制，沒有任何人、事、物能夠永遠存在；充滿了無量無邊的痛苦，猶如大海般深廣；肉身生滅不已，無我可言；種子不淨、身不淨，一切不淨。

故常、樂、我、淨與無常、苦、無我、不淨是相反的狀態，也是相對的狀態。但是即使是如此，也不能對於常樂我淨產生了求取之心，也就是有所想，也就是產生了執著。

thinking will keep going and going. This status is so called thinking, obtaining and similar.

In the sutra, it introduces two series. One is constant, happy, ego and clean. The other one is variable, sad, no-ego and dirty. The former is out of the three-realms. The later is within the three-realms. The former is liberation. The later is constraint.

Why constant, happy, ego and clean are liberation? Because that the state of liberation are constant, happy, ego and clean. All are eternal, limitless happiness, forever-ego, and completely clean.

It is so wonderful to stay in the state of liberation. It surpasses the time and space and reaches the eternal. The happiness of it is perfect and without boundary. The dharma-body will exist all the time; become pure and no burden.

On the contrary, the state of constraint has too much pain and it is pity. It is limited by the time and space and nothing is forever. The numerous pains are as deep as the sea. The fresh body will be birthed and go to death day by day. Nothing can be assumed as the ego. The seeds are not clean. The body is not clean. All are not clean.

The series of constant, happy, ego and clean is in contrary with the series of variable, sad, no-ego and dirty. However, even the truth is that, you still shouldn't have any requesting or thinking on the series of constant, happy, ego and clean. Otherwise, it could become a clinging.

You must put down all thinking even the thinking about good and evil. That is





故一切的想念都必須放下，即便是對於善法的想念也一樣要統統放下。因為有所想即妄念，妄念即生死輪迴，唯有止息了妄念，輪迴才有可能止息。故宜遠離有所想，即遠離有所得，亦即遠離相似，也就是遠離了生死輪迴。

佛法是救度我們出三界用的，佛法是解除我們痛苦用的，宜精準的、正確的了解到底什麼是佛法，才能真正解決生命的問題，化解生命的痛苦。佛法甚深，唯有全力以赴，念茲在茲，才不會盲修瞎練、以盲引盲；才能真正的自度，也才能真正的度人，甚深思惟！甚深思惟！

### 三、精采片段備忘錄

什麼是「相似六度」？答案非常的清楚，只要是「有所得」，就

because all thinking is nothing but illusory-thinking. Illusory-thinking is Samsara. Stop the illusory-thinking, stop the Samsara. Therefore, go away from all thinking as well as all obtaining and all similar, then, you are away from Samsara.

Buddha-dharma will save us from the three-realms and get rid of all pains for us. We should exactly and precisely understand the Buddha-dharma, then, we can solve all problems and pains in life. Buddha-dharma is profound. Yow must make efforts to learn it. Don't practice it blindly, then, you can really save yourself as well as other men. Consider this seriously!

### III. Highlights

What are similar-six-paramitas? The answer of it is very clear: as long as they are obtaining-paramitas, they are similar-six-paramitas.

Especially when we discuss about the reality of all dharmas, we never want to leave a foothold for the similar. Emptiness is emptiness and it can't be divided into two parts. However, the similar isn't emptiness, therefore, it can be divided.

To practice a Buddhist, you must practice according the truth instead a similar one.

Similar  $\neq$  reality; obtaining  $\neq$  emptiness.

The status of these asking, requesting and desiring will never have a chance to stop. The thinking just won't stop. As long as you are requesting something, meanwhile, you would be afraid of losing. When you get it you happy; lose it you



是相似六度。

尤其在面對諸法實相這件事，更是沒有「相似」可以立足之地。空即是空，是不可分割、不可二分、不可分別的；而相似，就是非空、可分割、可分別。

修行要修行真理，而不是相似的真理。

相似 ≠ 實際；有所得 ≠ 空。

這樣有所得、有所求取的狀態，心中的想念是不會停止相對與分別的，因為一旦有所求，就害怕有所失，就會有求得的喜悅與求不得的痛苦，在這樣的狀態下，心中的想念是相續不已的，當然就是有所想，也就是有所得，也就是相似。

一切的想念都必須放下，即便是對於善法的想念也一樣要統統放下。因為有所想即妄念，妄念即生死輪迴，唯有止息了妄念，輪迴才有可能止息。故宜遠離有所想，即遠離有所得，亦即遠離相似，也就是遠離了生死輪迴。



sad. Under such circumstance, your thinking will keep going and going. This status is so called thinking, obtaining and similar.

You must put down all thinking even the thinking about good and evil. That is because all thinking is nothing but illusory-thinking. Illusory-thinking is Samsara. Stop the illusory-thinking, stop the Samsara.

Therefore, go away from all thinking as well as all obtaining and all similar, then, you are away from Samsara.

#### 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-



## 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、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

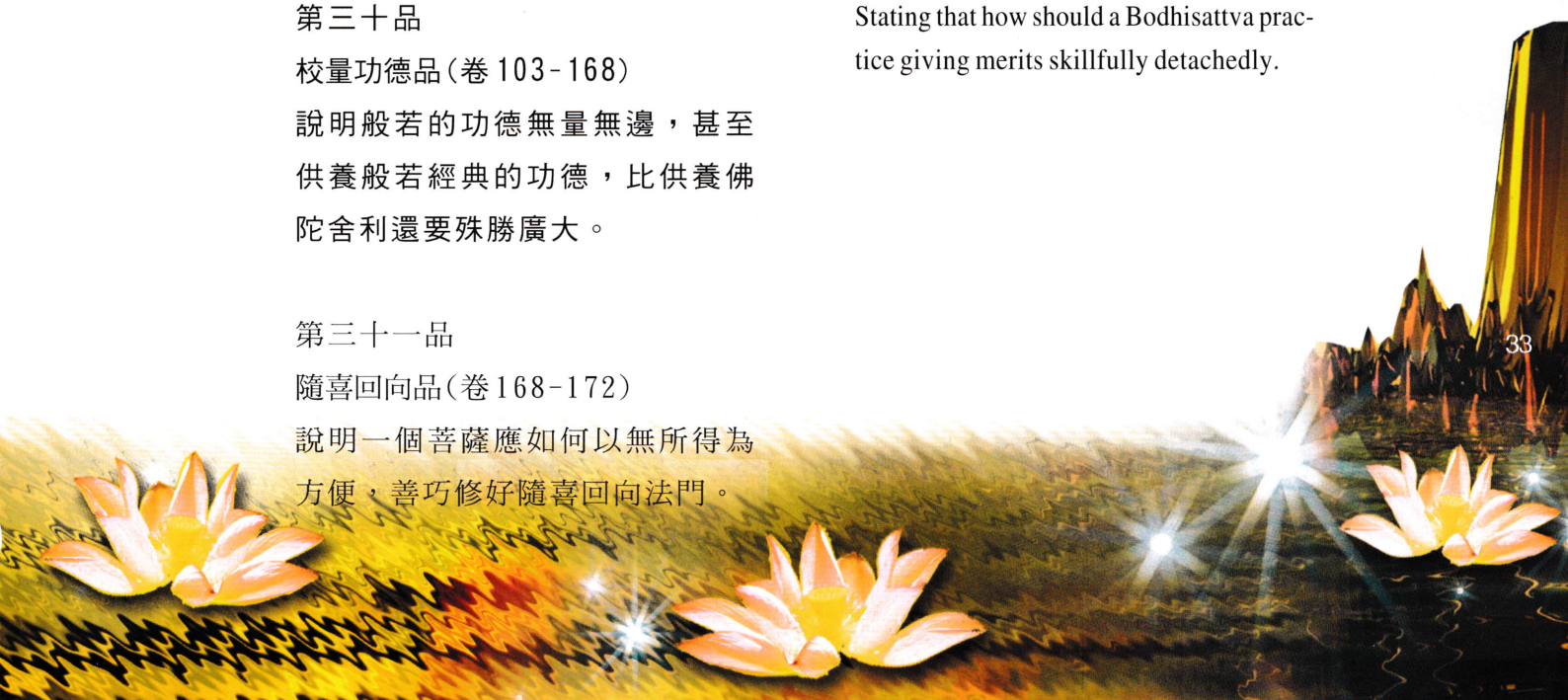
Comparing the merits (scroll 103-168)

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.





# 薏仁的妙用

## The Ingenious Uses of Job's tears



文 Article/Cheng Hung-chi 譯 Translator/Kevin 美編 Art Design/John

薏仁的種類有很多，其藥效最好的屬中國薏仁，外表則以日本薏仁最美觀，泰國薏仁吃起來像糯米，口感很黏，療效低，而美國薏仁的療效也很弱；因此，當我們在食用時，最好能選擇中國薏仁。

夏天到了，許多人喜歡將皮膚晒成古銅色，但如果晒不得法，可能會得皮膚癌；而有效的預防或治療皮膚癌，便是喝<sup>1</sup> 薏仁水。

薏仁的成份有澱粉質、蛋白質、油脂與維生素 B 群等。《本草綱目》謂：「薏苡仁，益胃健脾、治水腫濕

There are many kinds of Job's tears (a tropical Asian grass, *Coix lacryma-jobi*, having white, beadlike grains). The one has the best curative effect is the Chinese Job's tears. The one has the best looking is the Japanese Job's tears. The Thai Job's tears taste as stick as glutinous rice and its curative effect is not so well. The American Job's tears also has a weak curative effect. Therefore, you had better choose the right one.

The summer is coming. Many men love to have a bronze-colored skin by a sunbath. However, if you do it in a wrong way you might get skin cancer. To prevent or to cure skin cancer is to drink <sup>1</sup> water of Job's tears.

Job's tears content amylum, protein, fat,



痺、腳氣疝氣、泄痢熱淋、補肺清熱、治風熱筋急拘攣。」長期食用薏仁可改善青春痘、治療褐斑、雀斑、面皰，並有使皮膚變得細白光滑、消除色素斑點等功效；而對於長期便秘者，食用薏仁後也有助於排便。另外要注意的是，薏仁有使身體冷虛的作用，所以懷孕期的婦女，應避免吃薏仁。而對於一般身體虛寒的人，建議天氣冷及晚上不要吃，天氣熱可吃，或是薏仁加紅豆一起調理。

<sup>1</sup> 薏仁水的作法為：首先將乾燥的薏仁洗淨，接著加水浸泡一段時間（水與薏仁的比例為3:1），然後將薏仁煮至熟透後，所煮出來的薏仁水，便是具有相當療效的健康飲品，適合天天飲用；待喝過一段時間後，便可以有效的預防及治療皮膚癌。此外，在新加坡、馬來西亞當地的華人，也已將薏仁水視為日常生活飲品。



營養、健康，又具有相當療效的薏仁水。

長期食用薏仁可改善青春痘、治療褐斑、雀斑、面皰，並有使皮膚變得細白光滑、消除色素斑點等功效。



vitamin B and so on. According the *Chinese Compendium of Materia Medica* said: Job's tears are good for stomach and spleen. It would cure edema, moist, beriberi, hernia, dysentery and gonorrhea. It also nourishes lung and it would release the heat of it. It may cure fever and tendon problem. If you eat Job's tears for a long time, it will help you cure pock, foxiness, freckles and pimples. It makes your skin become white and smooth. It also clears the pigment and fleck from your skin. For those who have constipation problem, it would help if you eat Job's tears for a period of time. As Job's tears have a cold-and-empty characteristic, therefore, a woman who is in pregnancy should not eat it. If your physical condition is weak, don't eat Job's tears at night or a day that has cold weather. Eat it in hot weather is good. Eat it with some small red beans is quite nice.

<sup>1</sup> How do you prepare Job's tears water? First, water washes the dry Job's tears. Then, soak it in the water for some time (the ratio of water and Job's tears is 3 to 1). Then, cook the Job's tears until it is well down. This is the Job's tears water and it is a healthy drinking that has good curative effect. You may have it every day. After a while, you may prevent or cure the skin cancer. Besides, in Singapore and Malaysia, there are lots of Chinese who drink the Job's tears water in their daily life.



# 素食，真快樂

Be a vegetarian, really happy

文 /Ru-kong 譯 Translator/Hwa 美編 Art Design/Sheng Yen

你想要快樂嗎？

試試看素食吧！

什麼是快樂？

快樂是問心無愧、心安理得，沒有傷害任何眾生、沒有對不起任何眾生。

眾生一體、萬物平等，正確的生活方式才會帶來快樂。

而素食是最安全、最乾淨的生活方式。

Do you want happiness?

Try vegetarian food!

What is happy?

The happiness is with a clear conscience and feel at ease, do not hurt any living beings and do not be sorry for any living beings.

All living beings is harmony and whole creation is equal.

Only correct life style would bring happy.

And vegetarian food is the most safe and clean life style.



<sup>1</sup>托爾斯泰（Leo Tolstoy，俄國小說家）說：

「如果人類對正確生活方式的渴望夠熱切——他們就會開始戒葷。簡單的說，吃葷是不道德的，因為吃葷需要靠違背道德的行為——殺生來達成。」

畢達哥拉斯（古希臘的聖人，西方素食主義之父）：

「播種殺戮和痛苦的種子絕對不可能收穫愛和歡樂的」

愛因斯坦（德國數學家、物理學家）：

「一個只關心自己並視周圍其他生靈毫無意義的人，其生活不會健康和快樂。」

不論就科學或心理學來說，吃素會帶來身體的清淨及心理的善良、慈悲，而清淨、慈悲是健康長壽的根本。身心的健康，自然會帶來快樂。

身心和諧，自然就快樂！

所以你想要得到快樂嗎？

不妨試試看吃素吧！

<sup>1</sup>Leo Tolstoy, the novelist of Russian says:

“If mankind desires enough to the correct life style, they will stop the meat diet. Simply to say, meat-eating is immoral, because it being attained depend on the immoral behavior of killing creatures.”

Pythagoras:( the sage of ancient Greece, the father of western vegetarianism)

“Sow the seeds of massacre and pain be absolutely impossible to harvests love and happiness.”

Einstein:( the mathematician and physicist of Germany)

“One only concerns oneself and regard others around as meaningless, his life can't be healthy and happy.”

In spite of science or psychology, vegetarian food will bring the lustration of body and the kindness, mercy of mind.

However lustration and mercy is the root of health and longevity.

The health of mind and body will bring the happiness of course.

Mind and body harmonizes, be happy naturally!

So do you want to get the happiness?

Might as well try to be vegetarian!



<sup>1</sup><http://www.godsdirectcontact.com/vegetarian/ch/fa26.htm>





# 淮山百合

## Chinese yam with lily

### 材料 Materials:

淮山 1 支、新鮮百合 4 顆、芹菜 2 支、枸杞半碗

One stick of yam, 4 blocks of lily, 2 sticks of celery and half bowl of Matrimony vine



### 調味 Flavor:

不用

no seasoning





## 做法 How to cook:

### 1. 淮山去皮，切成斜薄片，放入玻璃盤內。

預先將陶瓷鍋內放入 2 碗，將水煮滾，再將飯碗反扣鍋中，將放有淮山的盤子整個放入鍋內隔水蒸 20 分鐘（先用大火五分鐘後，再轉成中火）

Remove the peel of yam and than slice it to thin slices. Put it on glass plate. Use a ceramic pot and put 2 bowls of water in it and than boil the water. Place a bowl up side down into the boiled water. Place the glass plate that has yam slices on the up-side-down bowl. Steam the yam for 20 minutes (the first 5 minutes use a big fire and after that turns it into medium.)



### 2. 將百合一片片撥下洗淨，再用另一鍋放入 2 碗水煮沸，再將百合放入煮成透明狀，即可盛出。

Water cleans every leaf of the lily. Use another pot and put 2 bowls of water in it. Cook the lily leaves into transparent type and than take it out.





**3.** 芹菜切碎，此時如淮山以好，便倒入適當的容器中，將芹菜撒上，再將百合放入，而枸杞放入鍋內留下的百合水煮一下，便連水一起倒入容器內，就完成了一道有紅有綠的淮山百合補肺聖品。

Cut the celery into small pieces. Place the yam into any container and then put celery pieces on the yam. Then, put the lily into the container. Finally, cook the Matrimony vine with boiled lily water and then put into the container too. Now, you are well down a lung-nourished dish with red and green colors.



### 小秘訣 Note:

**A.** 不用任何調味料，讓身體健康負擔少一些，原汁原味真美味。

Don't use any seasoning. It is good for your health because less burden. The original taste is always the best choice.

**B.** 用陶瓷鍋可避免淮山變黑。

Use a ceramic pot to prevent the yam become dark in color when it is cooked.





# 佛陀的歡喜吉祥月

## Joyful and lucky month of Buddha

摘述 /Ru-kong 譯 Translator/Hwa 美編 Art Design/John

<sup>1</sup> 七月在佛教來說是「吉祥月」，也是「歡喜月」。

佛陀時代，弟子都要出去托鉢，印度的農曆四月雨季開始，一直到七月中旬，天氣又熱又下雨，因為濕氣重，容易產生蚊蟲。

佛陀為了弟子的身心健康，也避免外出踩殺蟲類及青草新芽，就在這段時間調整僧團的生活，從農曆四月十五日一直到七月十五日這三個月，比丘們不用外出托鉢，集中在一個地方精進共修，由在家的居士送食物來供養，這叫做「結夏安居」。

<sup>1</sup> For Buddhism, July is the month of luck and joy.

In the times of Buddha, the pupil must go out for begging food. The raining season starts in the lunar calendar of April in India, until mid-July. The weather is hot and rainy, because the moisture is heavy, easy to produce mosquito.

For the sake of pupil's health in mind and body, also avoid going out to trample, destroy insects and new bud of green grass, Buddha adjusts the life of monk's regiment in this time, three months from the lunar calendar on April 15th to July 15th, buddhist monks do not need to go out for begging food, concentrate on one place to practice teachings together, being supported the food by Layman, this be called "nest-



<sup>2</sup>安居（*varsa*），意譯為雨期，又稱雨安居、結夏、坐夏等。根據律藏記載，佛制比丘安居的因緣有三：一、夏時遊行，蹈殺蟲草；二、疲弊道路，漂失衣物；三、貽世譏嫌，壞眾敬信。安居期間，除不去人間遊行外，比丘們的生活與平日並無不同，或坐禪或說法及半月半月布薩。

關於安居的種類有兩種說法：一說分為前安居、後安居，前安居始於五月十六日，後安居則始自六月十六日；一說分為前安居、中安居、後安居。前安居自四月十六日起，中安居從四月十七日至五月十五日，這段期間任何一天開始，後安居是五月十六日起。所以分成三種安居，是方便因事故或遠途趕不上前安居的比丘，讓他們也有中安居或後安居的機會，但不管那一種安居都要住滿三個月。

這三個月對僧團而言，正是進修的好時機，大家專心聽佛陀所說的教法，聽完之後用心去分析，然後落實在生活中。

ling in summer”.

<sup>2</sup>Varsa, paraphrase is a period of rain, also be called that nestling in the rain, nestling in summer, sitting in summer etc. According to commandment records, the cause that Buddha institutes monk's Varsa has three: one, parading in summer would destroy insects and grass; two, be tired on the road, and lose the clothes; three, let one ridicule, and destroy one's believes. In the period of Varsa, in addition to not parading to the world of mortals, the life of monks isn't different from usual, or meditation or teachings or Pusa in every half month.

There is two kinds of concerning the category of Varsa: one is divided front Varsa and back Varsa. Front Varsa begins from May 16th, back Varsa begins from June 16th; one is divided front Varsa, middle Varsa and back Varsa. Front Varsa begins from April 16th, middle Varsa from April 17th to May 15th, whatever day can begin in this period, back Varsa begins from May 16th. The reason that be divided into the three kinds of Varsa, is for the monks that because of something or long journey can't catch front Varsa, let them also have the chance to join middle Varsa or back Varsa, but ignore which Varsa must lodge, must full for three months.

To the monk regiment, these three months is exactly the good chance to pursue further education, everybody listens carefully to the teaching of Buddha, then analyzes, and practice in life.

For monks this method has great help, accumulating in three months,







這種方式對比丘而言幫助很大，三個月累積下來，可以增長多少智慧！在這段期間內，比丘們身、口、意三業合一、清淨，所以「戒行」完整；因為持戒清淨，所以心穩定，不會七上八下；心能沈靜下來、加上聞法及心得分享，再用心下功夫，就能體悟佛理，增加智慧，成就「戒定慧」三無漏學。

三個月後的七月十五日這天，結夏安居圓滿日，是眾比丘的結業日，大家提出這段期間修學的成績；而佛陀在看到大家於道業上有所增長，也十分歡喜，並讚歎大家精進修行的成果。所以，農曆七月在佛教而言是吉祥月、是歡喜月。

<sup>2</sup> 早期佛教剛成立僧團，尚未規定安居的作法時，就有社會人士批評佛教「諸外道沙門、婆羅門，尚知三時夏則安居，眾鳥獨作巢窟，住止其

increasing how much intelligence! Within this period, the monk's body, mouth and mind is three-in-one, purity, so the "the behavior of Sila" is complete; Due to the purity of Sila, so the mind stabilizes, will not be at sixes and sevens; mind can quiet down and plus to listen the teachings, share what one has learned, then work hard, can enlighten, increase the intelligence, achieve "Sila, Dhyana, Wisdom" three no hole wisdom.

After three months, on July 15th this day, Varsa in summer come to perfection, the monk's graduated day, everybody put forward accomplishment

that learn in this period. And Buddha rejoices to see everybody growing in Buddha-Dharma, and praises highly everybody the result that practice moral teachings. So, in Buddhism lunar calendar July is a joyful and happy month.

<sup>2</sup> Earlier periods Buddhism just establish the monk's regiment, the method of Varsa set up not yet, there is society person criticizing Buddhism "every Outside doctrines Sramana, Brahmana know Varsa in summer, birds make nest to live, mightn't parade of all hours" (<five cent Sila>), hence Buddha establishes that the monk nestle three months in summer. This system of Varsa in summer, show in the process of spreading Buddhism, has the habit to adopt the method of Outside doctrines group in India, also accept the criticism and suggestion of society, and consider the factor of geography, environment and weather, and can have some adjustment, establish the suitable system for practicing moral teachings together.

In China, the life of Varsa is to one-sidedly emphasize that diligent in learning. <the record



中，不應一切時遊行」（《五分律》），於是佛陀制定出家僧人要結夏安居三個月。這種結夏安居制度的產生，顯示佛教在弘傳的過程中，有採納印度外道團體的習慣作法，也接受社會的批評建議，與考慮地理環境氣候的因素，而能有所調整，制定合宜的共修制度。

在中國，安居生活是偏重於加功用行的。《四分律行事鈔資持記》說：「形心攝靜曰安，要期在住曰居。」修行要靠細水長流日日恆持的工夫，但也須密集時間的加行，剋期策進心行。僧人每年以三個月安居為期，潛靜專注修行，藉著時空範圍的設定，來收攝身心。

這種安居加行進道的行徑，是來自護生的慈心。《四分律行事鈔資持記》卷十二明白指出：「夏中方尺之地，悉並有蟲，即正法念經云，夏中

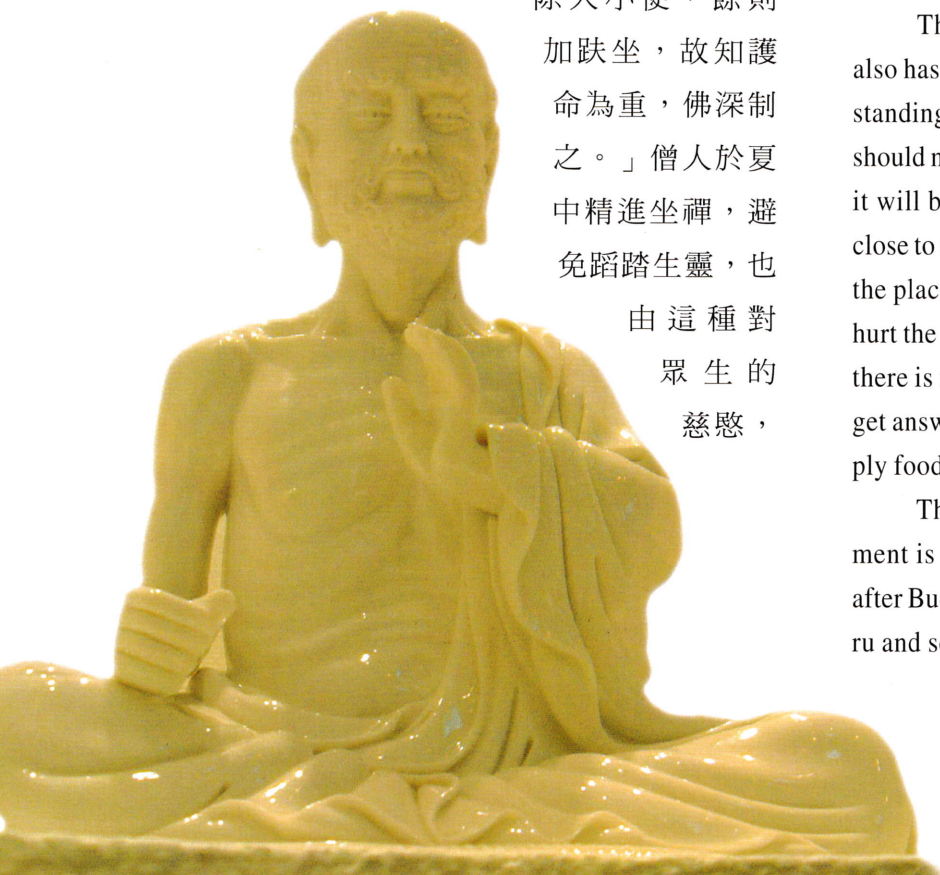
除大小便，餘則加趺坐，故知護命為重，佛深制之。」僧人於夏中精進坐禪，避免蹈踏生靈，也由這種對眾生的慈愍，

of four cent Sila conduct> says: “Form and mind be in silence is quiet, important period at live is to reside.” practice moral teachings depend on going about something little by little without a letup and make a perseverance every day. But also must be intensive to practice, spur on mind on a set date. The monk nestle three months every year, concentrate attention on practicing moral teachings, according to the limit of time and space, concentrate one’s body and mind.

This act of Varsa come from the mercy mind of protect life. <the record of four cent Sila conduct> paper 12 points out clearly: “The ground of meter in summer, also has insects, then <the chanting to correct Dharma sutra> says, in summer in addition to night soil and urine, or more than sitting, so the protect of life is most important, Buddha set it up deeply.” The monk in summer sit in silence hardly, avoid to step the life, also extend in meaning to be kindness for the wisdom life of self and others—— nine period of ten days concentration in a way, accumulate the food of spread Dharma, benefit self and others.

The dwelling place when Varsa Buddha also has established, the <The theory of understanding clearly> points out there is five place should not nestle: One, leave the village too far, it will become problem to get food; Two, too close to the city, it will hinder the study; Three, the place has too many ant and gnat, is easy to hurt the life, and interfere with studying; Four, there is no monk nearby, if has question, can’t get answer; Five, there is no benefactor to supply food and medicine.

The first Varsa after Buddha enlightenment is in lu-ye-yuan, these is the first place after Buddha teaches the five monks Cho-chen-ru and sets up the Buddhism regiment .





更引申出對自己、對他人慧命的關懷——九旬安居專心辦道，積集弘法的資糧，利益自他。

對安居的處所佛陀也有制定，《明了論》指出有五處不宜安居：一、離聚落太遠，資生將成問題；二、太靠近城市處，會妨廢道業；三、蚊蟻太多的地方，容易傷害生命，並干擾修道；四、附近沒有可依止的比丘，有疑無法得到解答；五、沒有施主可供給飲食和湯藥。

佛陀成道後的第一次結夏是在鹿野苑開始的，這是佛陀度憍陳如等五比丘，成立佛教僧團後的首次雨安居。

據《佛本行集經》記載：「爾時世尊成道之後，在波羅柰鹿野苑內，通佛及身合八人，六月十六日安居至九月十五日，……合九十三人解夏」，除五比丘外，結夏期間還有其他城邑聚落的人來鹿野苑乞求出家，佛陀又度了富樓那、耶輸陀、娑毗耶等，所以那年解夏時已有九十三人參加。

安居圓滿後，佛陀便囑弟子遊化人間，弘揚教義，從此佛弟子便過著雨季安居，而其他季節遊化人間的生活。

所以農曆七月，對佛教來說，是道業增長的歡喜吉祥月。

According to the record of <the sutra of Buddha's conduct gathering> "after the enlightenment of Buddha ,in pololai-luyiaun, include Buddha totally eight persons, nestling from June 16 to September 15th, --totally ninety-three persons to solve the summer", in addition to fifth buddhist monk, in Varsa period still there is other village's person come to lu-ye-yuan for begging become a monk. Buddha again teaches fu-lou-na,yi-su-to,sa-pi-ye and so on, so that year when solving the summer there has been ninety-three persons attending.

After the perfection of Varsa, Buddha told his pupil to parading in the world, expanding the doctrine, from now on the pupil begin the life that nestling in raining season, and other season parading in the world.

So lunar calendar July, for Buddhism, is a joyful and happy month for making progress in practicing Buddha-Dharma.



<sup>1</sup><http://taipei.tzuchi.org.tw/taolu/304/p304-10a.htm>

<sup>2</sup><http://www.gaya.org.tw/magazine/58/vinaya2.htm>



# 教孝月～盂蘭盆法會 與中元普渡

The teaching filial piety month ~  
The ceremony of yu lan pen and  
Chungyuan Pudu

摘述 / Ru-kong

譯 Translator/Hwa

美編 Art Design/John



<sup>1,2</sup> 盂蘭盆法會是根據《盂蘭盆經》，於每年農曆七月十五日舉行，以佛法供養三寶的功德，回向現生父母身體健康、延年益壽，超度歷代考妣宗親能速超聖地、蓮品增上的佛教儀式。「盂蘭」為倒懸之義，表示餓鬼的痛苦如人倒懸一般；而「盆」則為救護的器皿，所以盂蘭盆有「救倒懸」、「解痛苦」的意義，意即用盆之類的器皿盛食供佛奉僧，以救倒懸之苦。

據《盂蘭盆經》載：佛陀十大弟子之一的目犍連尊者，以天眼通觀見他的母親投生餓鬼道，皮骨相連，日夜受苦，於是手持鉢飯給母親食用；然而目犍連的母親因以惡業受報的緣故，飯食還沒入口，就全部變成火炭。目犍連尊者為拯救母親脫離苦趣，於是向佛陀請示解救的方法。



<sup>1,2</sup> The ceremony of Yu Lan pen bottoms on <the Sutra of Yu Lan Pen>, is the rites of Buddhism holding on the lunar calendar July 15th in every year, according to the beneficence of using the Buddhist doctrine to support the three treasures, and transfers his merit and virtue attained by cultivation to parent of this life health and longevity, releases souls of ancestry in the past from suffering can soon attain the holy land and promote the degree of lotus. “Yu Lan” is the meaning of hanging upside down, indicating that the pain of hungry ghost is like the hanging upside down of person; And “basin” is the container of first aid and care, so the Yu Lan pen has the meaning of “save from hanging upside down” and “relieve the pain”, means using the container holding a prosperous food to support the Buddha and monk, for saving the pain of hanging upside down.

According to <the Sutra of Yu Lan Pen> records :one of the ten greatest pupils of Buddha—master Mu-jian-lian, with the heavenly eyes see his mother being reborn to the realm of hungry ghosts, the skin and bone connecting with each other, suffering hardship day and night, hence holds bowl of rice for his mother to eat; However Mu-jian-lian’s mother because of the retribution of wickedness, the meal enters to mouth not yet, all becomes the ember. For rescuing mother from sufferings, master Mu-jian-lian requests Buddha for the method of rescue.

Buddha indicates master Mu-jian-lian that on July 15th, the end of monk’s Varsa in summer, with hundred kinds of foods and beddings, puts in the basin, supports the three treasures, due to this merits and virtues, can make parent of this life no disease for a century, have no any distress and disaster, and even seven life’s parents can escape from the bitter of hun-



佛陀乃指示目犍連尊者於七月十五日眾僧結夏安居結束日，以百味飲食、床敷臥具，放置於盆中，供養三寶，仗此功德，能使現在父母壽命百年無病，無一切苦惱的憂患，乃至七世父母得以脫離餓鬼道的苦趣，生人天中，享受福樂。

目犍連尊者依佛陀的慈示奉行，終於使他的母親得以脫離餓鬼的苦趣。仁慈的目犍連尊者將此情形告訴佛陀，將來佛門弟子行孝順的方式，也應該奉盂蘭盆供養。由於這個因緣，佛陀再次慈悲叮嚀囑咐：「是佛弟子修孝順者，應念念中常憶父母，乃至七世父母，年年七月十五日，常以孝慈憶所生父母，為作盂蘭盆，施佛及僧，以報父母長養慈愛之恩。」後世遂於七月十五日舉行盂蘭盆法會，齋僧供佛，沿習成例。

這個節日起源於《盂蘭盆經》中所載佛弟子目犍連報恩救母的典故，佛教徒依教奉行，於是有「盂蘭盆節」的流傳。

盂蘭盆會的啟建興設，到唐代都還謹遵佛意，主要在供佛、供僧，以報答父母先亡。但是到了宋代，中國文化與佛教文化相融合，民間流傳以正月十五日為上元，七月十五日為中元，十月十五日為下元，並將佛教的盂蘭盆會與道教「中元地官節」相結



gry ghost, be reborn in people or heaven, enjoy the happiness .

Master Mu-jian-lian according to the kind instructions of Buddha, can make his mother escape from the bitter of hungry ghost finally. The kindness of master Mu-jian-lian tells this situation to Buddha, the method of filial piety for the follower of Buddhism in the future, also should receive the method of Yu Lan Pen. Because of this opportunity, Buddha is kind to instruct repeatedly: "Buddhist pupil showing the filial piety, should often recall the parent to mind, and even seven life of parents, on July 15th every year, often recall parents to the mind with filial piety and kindness, make the Yu Lan Pen for them, support Buddha and monk, to repay parents for the debt of gratitude for growth and kindness." Hence generations in the future hold the Yu Lan Pen on July 15th, support the Buddha and monk, and follow the custom becoming the precedent.

This festival originates from the story of <the Sutra of Yu Lan Pen>, recording that the Buddhist pupil, master Mu-jian-lian requite favors with saving his mother, the Buddhist depends on the teaching, hence have "the Fes-





合，而流行道士誦經普度眾鬼，期使獲得地官赦罪，獲得解脫。因此民間習俗的中元普渡著重在祭祀孤魂野鬼，與中國傳統對祖先鬼魂崇拜又融和在一起，變成「祭鬼」，亦即為了亡者的鬼魂可得救度，改以盆施餓鬼。

<sup>3,4</sup> 此一習俗流傳至今，中元普渡已成為民間七月的主要祭典，中國人「崇鬼」、「畏鬼」，又「諂鬼」，不敢直呼鬼名，所以以「好兄弟」稱之，而且認為農曆七月一日是地獄鬼門關大開的日子，屆時餓鬼們會從地獄釋放到人間來，直到七月底才又回到地獄，因此，七月又稱為「鬼月」。民間盛傳在農曆七月裡，這些餓鬼到處遊蕩覓食，人們為免餓鬼的加害，就廣設宴席以普施鬼魂。

此外，普度的型式還分為公普及私普兩種。所謂私普，就是以街、莊等居住單位為主的普度，從七月初一到三十，村里居民大家共同商議，甲村是哪一天，乙村是哪一天，按照規

tival of Yu Lan Pen” spreading.

The establishment of the ceremony of Yu Lan Pen, all according to the meaning of Buddha until the Tang Dynasty, is major in worshipping Buddha and monk, for requiting the parents and ancestry. But goes to the Sung Dynasty, Chinese culture combines with Buddhism culture, the folks regard January 15<sup>th</sup> as Above Yuan, on July 15th is In Yuan, October 15th is Below Yuan, and combines the ceremony of Yu Lan Pen of the Buddhism with the religion of Taoism “the festival of Chungyuan dikwan”, and is popular that the Taoist priest recites the sutra to tide over the ghost, expects to acquire the ground officer forgiving, be set freeing. So the Chungyuan Pudu of the folk’s custom emphasizes that offer sacrifices to the wandering soul and ghost, combine with the tradition of China to worship the ghost of the ancestry and ghost, become “sacrifice the ghost”, that is for the sake of the death’s ghost can save, so change to dole out the hungry ghost.

<sup>3,4</sup> This custom spreads up to now, the Chungyuan Pudu has become the main sacrificial rites of folks on July, Chinese “worship the ghost” and “fear the ghost”, again “toady the ghost”, dare not to call the ghost’s name



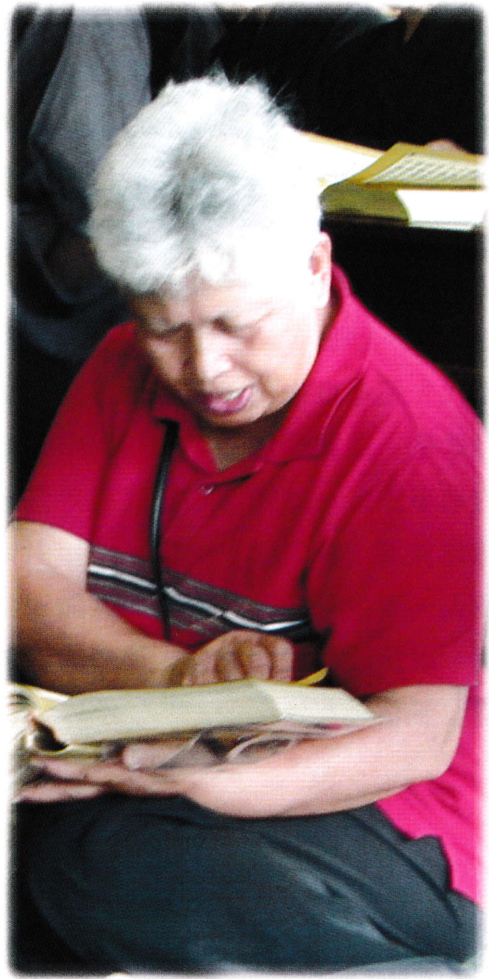


定的日子輪流舉行。在民間的信仰體系裡，舉行私普的當天下午，家家戶戶紛紛在門口擺上豐盛三牲四禮的飯菜，每盤菜上都要插一支香。

而「公普」，又稱「廟普」，一般都在七月十五舉行，俗語叫「拜七月半」，以各村莊的寺廟為中心，主祭人為當地的富豪或神廟主事者。除放水燈、架設普度壇外，並架設孤棚，以供置牲禮、粿、飯等祭品，並插有寫著「慶讚中元」或「敬奉陰光」的旗子。

在佛教的戒律中，禁止佛教徒殺生，所以佛門舉行的盂蘭盆會多採用素食，供佛齋僧，以此功德回向十方法界一切有情，不像民間用三牲四禮、大魚大肉的方式祭祀「好兄弟」。雖然如此，兩者的出發點都是為了要普度眾生，廣施甘露。

佛教為導正民間傳統將農曆七月視為「鬼月」的不正確觀念，為了提



directing, so call it with “good brothers”, and think that the lunar calendar July 1st is the door opening day of a hell, then hungry ghosts will be released to the human life from the hell, until the end of July just return to the hell again, therefore, call the July as the “ghost month”. The folks is widely known in lunar calendar July, these hungry ghosts bum to look for food everywhere, people avoid to be injured by hungry ghost, establish widely the feast to feed ghost.

In addition, the pattern of Pudu is also divided to two kinds which is common Pudu and private Pudu. So-called private Pudu, is the Pudu that give priority to the unit of dwelling with street and village etc. From the begin-



升信仰層次，佛門主張七月為「孝道月」，著重在孝親報恩、慎終追遠的精神意涵，因此於農曆七月十五日舉行「盂蘭盆法會」，甚至於也配合節俗舉行「瑜伽餓口」、「三時繫念」等法會，最主要目的是期望藉由供佛齋僧功德，回施一切有情眾生，能超荐歷代先遠考妣宗親，乃至十方一切法界眾生，能蒙受法益，功德回向十方的佛事法會，並藉此素食代替葷食、慈悲普濟、莊嚴隆重的氣氛，接引更多人，獲得更多社會人士的共識和參與，以達改善民間殺生、浪費的「普度」風俗。

<sup>1</sup> <http://dharma.fgs.org.tw/shrine/fgsastw90/temp/盂蘭盆.htm>

<sup>2</sup> [http://www.gio.gov.tw/info/festival\\_c/ghost/html/ghost.htm](http://www.gio.gov.tw/info/festival_c/ghost/html/ghost.htm)

ning of July 1st to 30th, the resident of village everybody discusses together, what day in which village, what day in another village, hold by turn according to prescriptive day. In the faith system of the folks, private Pudu is held on that day afternoon, each and every family in droves put flourishing meal in doorway that contains three kinds of animal sacrifice and four kinds of gifts, insert one joss-stick to every dish.

And “common Pudu”, also is called “temple Pudu”, generally holds in July 15th, the common saying is a “worship the half of July”, see the temples of each village as the center, officiant is a very rich and powerful person in that area or the main person of the temple. In addition to set free the water light and set up the altar of Pudu, and also set up the altar that put the sacrificial offering of animal sacrifice, steamed rice etc, and insert the flag writing “celebrate the Chungyuan” or “offer respectfully the underworld light” in it.

In the Sila of Buddhism, forbids the Buddhist killing live creatures, so the ceremony of Yu Lan Pen which holds in Buddhism adopting vegetarian food mostly, worshipping the Bud-





<sup>3</sup> <http://www.buddhist-hhckla.com/act2.html>

<sup>4</sup> [http://content.edu.tw/junior/civics/cy\\_dl/art/htm/4-5.html](http://content.edu.tw/junior/civics/cy_dl/art/htm/4-5.html)

<http://www.fgs.org.tw/fgstemple/roam/roam/k/d-4.htm>

<http://www.ettoday.com.tw/2002/08/31/10851-1346502.htm>

<http://www.buddhist-hhckla.com/act2.html>



dha and monk, with this merits and virtues returning to the ten directions all-encompassing space and all living beings, unlike the method of folks using three kinds of animal sacrifice and four kinds of gifts and many fishes and meats to sacrifice “good brothers”.

Nevertheless, both of the motive is in order to sacrificing myriad living beings, spreading the sweet dew widely.

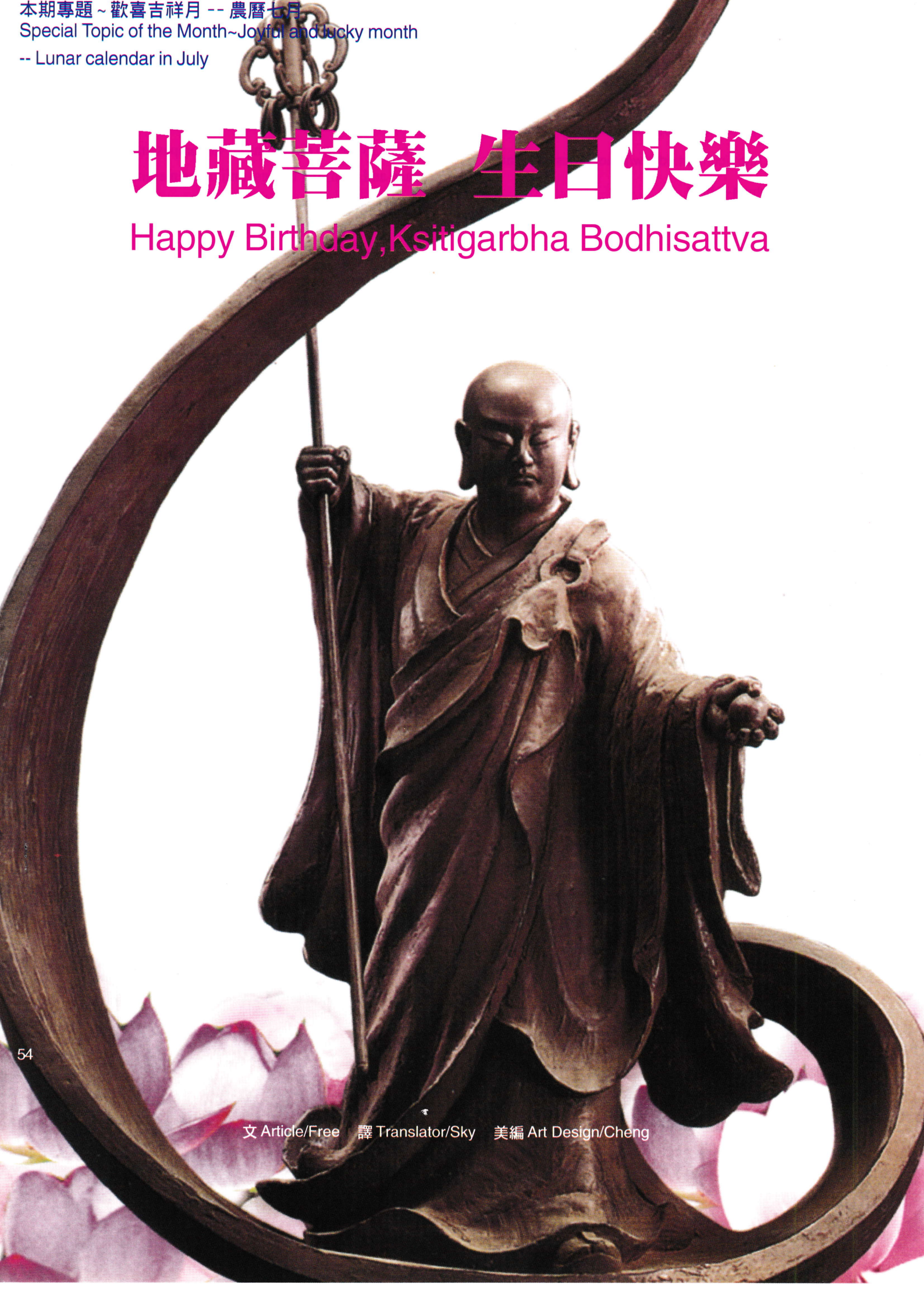
In Buddhism, in order to correcting the folks incorrect concept that takes the lunar calendar on July as “month of the ghost”, and promoting the level of believe, the Buddhism lays claim to July as “month of the filial morality”, emphasizing in the spirit meaning of filial piety, and carefully attend to the funeral rites of parents and follow them when gone with due sacrifices, so in the lunar calendar on July 15th holds “the ceremony of Yu Lan Pen”, even operates in coordination of the custom to hold the ceremony of “Yoga-yan-ko”, “feel concerned about three hours” etc, the most main purpose is expected by returning the merits and virtues to every human beings by worshipping the Buddha and monks, can benefit the ancestry in the past, and even the ten directions Dharma-realm and all living beings, can receive the benefit, return the merits and virtues to ten directions of Buddhist matter and ceremony. And by using this vegetarian food to replace the meat food, the ambiance of mercy, solemn and impressive, can lead more people, acquire the common view and participate of more society personage, attain the improvement of the custom “Pudu” that the folk kills animals and squander.



本期專題~歡喜吉祥月 -- 農曆七月  
Special Topic of the Month~Joyful and lucky month  
-- Lunar calendar in July

# 地藏菩薩 生日快樂

Happy Birthday, Ksitigarbha Bodhisattva







地藏菩薩的生日

農曆 七月三十日

國曆 八月二十七日（星期三）

地藏菩薩的悲願

眾生度盡，方證菩提；

地獄未空，誓不成佛

我不入地獄，誰入地獄

#### ■地藏二字的意思

地藏，梵名 Ksitigarbha，音譯作乞叉底蘗婆。

地，住處的意思；藏，含藏的意思。

《地藏十輪經》〈卷一〉：安忍

#### The birthday of Ksitigarbha

The Lunar Calendar, July the thirtieth

The Sun Calendar, August the twenty-seventh  
(Wednesday)

#### The Vows of Ksitigarbha

*After all living creatures were saved, I would  
enlighten Bodhi; unless the hell was become  
empty, I'd never become Buddha.*

*I must enter the hell, otherwise,  
who dare to go.*

#### ■ The meaning of Ksitigarbha

Ksitigarbha is a Sanskrit term and can be translated as two Chinese words earth-treasure

Earth means dwelling; treasure means concealed.

Ksitigarbha ten wheels sutra, roll No.1 said: quiet, endure and motionless just as the mother earth; silent, considered and profound just as a secret treasure and therefore named earth-treasure.

The grand ten wheels sutra, roll No.1 said: the earth-treasure is a secret treasure that buried deep under the ground.

The ultimate vehicle of treasured-nature Sastra, roll No.4 said: the buried treasure is an analogy of tathagata-garbha (Buddha-nature).







不動，猶如大地；靜慮深密，猶如祕藏，故稱地藏。

《大方廣十輪經》〈卷一〉：以地藏為伏藏，也就是埋藏在地中的寶藏。

《究竟一乘寶性論》〈卷四〉：以地中的伏藏比喻作「如來藏」。

### ■化身無數的地藏

地藏菩薩受到釋尊的付囑，在釋迦牟尼佛涅槃以後，一直到彌勒菩薩成道之間的無佛時代，自己發誓要度盡六道一切眾生後才願成佛。

### ■ The numerous embodiment of Ksitigarbha

Buddha ever advised Ksitigarbha: Ksitigarbha must swear to save all the living creatures in the six paths from the date of Buddha's nirvana until the date of Maitreya bodhisattva becoming a Buddha. After that he can become a Buddha.

According the grand ten wheels sutra, roll No.1 and Inspect the good and evil karma sutra, upper-roll, Ksitigarbha has a great compassionate power and therefore he can transform himself into Mahabrahma-deva, Indra, Sravaka, Yama, a lion, an elephant, a tiger, a wolf, a cattle, a horse, Paksasa, a hell being and numerous other embodiment. He loves to teach living beings. He especially wants to take care of all who suffered. Therefore, he is able to eliminate disasters and increase good fortune for living beings and also make them mature the good nature. As Ksitigarbha can do numerous transformations to help living beings, we named him as one thousand-embodiment Ksitigarbha.





根據《大方廣十輪經》〈卷一〉、《占察善惡業報經》〈卷上〉等記載，地藏菩薩由於過去的大悲誓願力，可以示現大梵王身、帝釋身、聲聞身、閻羅王身、獅象虎狼牛馬身，乃至羅刹身、地獄身等無量無數異類之身，以教化眾生，並特別愍念在五濁惡世受苦的眾生，所以，應眾生所求而消災增福，以成熟眾生的善根。由於地藏菩薩時常變現無數的化身來濟度眾生，所以又稱作「千體地藏」。

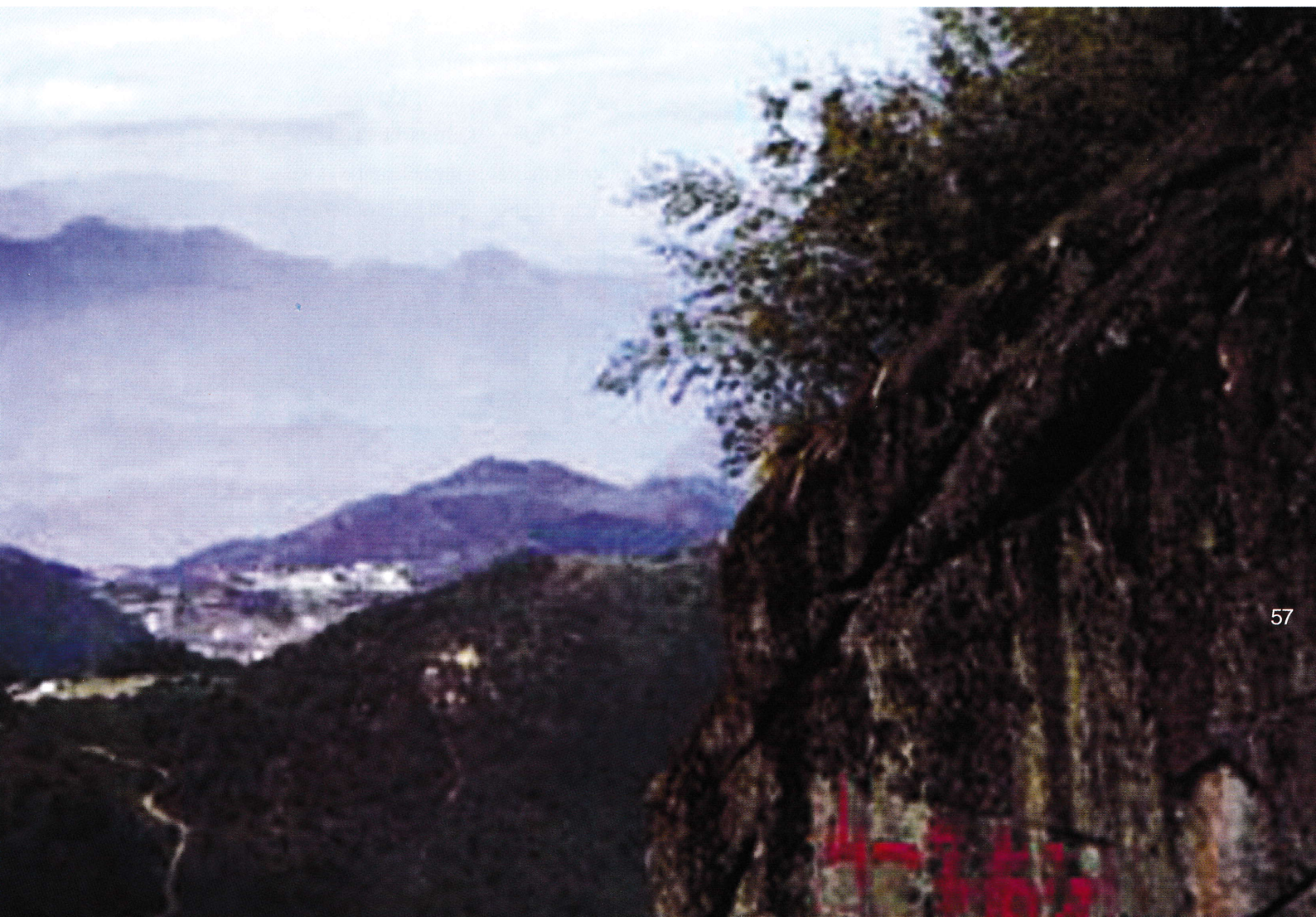
地藏菩薩的形像有許多種，一般廣為流傳的形像，為內祕菩薩行，外現沙門相，左手持寶珠，右手執錫杖，或坐或立在蓮花上。

There are many appearances of Ksitigarbha. The most popular one is the monk-style Ksitigarbha who carry a walking stick in the right hand and a bead necklace in the left hand. He may stand on or sit in a lotus flower.

In Vajra-yana Buddhism, Ksitigarbha is the master in the mandara of fetus-treasure. He is a bodhisattva who carries a lotus flower in left hand. Upon the flower, there is a magic banner. His right hand carries a treasure pearl. He sits on a lotus and people named him as Compassionate Vajra or Giving Vajra.

### ■The temple of Ksitigarbha

After Sui and Tang Dynasties, the belief of Ksitigarbha is quite popular. Buddhist named Ksitigarbha as one of the four major bodhisattvas. It was said that his mother temple is located in Jiu-hua Mountain at An-hui





在密教中，地藏菩薩為胎藏界曼荼羅地藏院的主尊，呈菩薩形，左手持蓮花，花上有如意寶幢，右手持寶珠，坐於蓮花上。密號為悲願金剛、與願金剛。

### ■地藏菩薩的道場

我國自隋唐以後，地藏菩薩的信仰很興盛。教界視地藏菩薩為四大菩薩之一，相傳他應化說法的道場在安徽省九華山。根據《宋高僧傳》〈卷二十〉記載，地藏菩薩降誕為新羅國王族，姓金，名喬覺，出家以後於唐玄宗時來中國，入九華山修道，幾十年後示寂，肉身不壞、全身入塔。九華山的肉身殿，相傳就是地藏菩薩的成道處。

### ■幽冥教主

地藏菩薩以悲願力救度一切眾生，尤其對地獄中的罪苦眾生特別悲愍，而示現閻羅王身、地獄身等廣為罪苦眾生說法，以教化救度之，所以，一般認為閻羅王為地藏菩薩之化身。在我國民間信仰中，地獄思想受《地藏菩薩本願經》的影響很深，因此，把地藏菩薩當作地獄的最高主宰，稱他為幽冥教主，其下管轄十殿閻王。

Province. According the biographies of the higher rank monks roll No.20, Ksitigarbha was a royal of Xin-luo Kingdom. His last name is Jin and his first name is qiao-jiao. He became a monk and came to China at Tang Dynasty. He went to Jiu-hua Mountain and lived there. After a couple decades, he entered into nirvana. His physical body kept un-rotten and his followers put it into a pagoda. The fresh-body Hall was heard as the enlightened spot of Ksitigarbha.

### ■The master of the nether world

Ksitigarbha has a great compassion to save all living creatures. Especially, he has a strong will to save the suffered beings in the hell. Therefore, he transforms into Yama who is the master of the nether world. He taught beings over there and save them from the sufferings of the hell. Therefore, Yama is one of the embodiments of Ksitigarbha. In Chinese folk believes, the ideal about the nether world was strongly influenced by the sutra of Ksitigarbha's great vows. Therefore, Ksitigarbha was played as the highest master in the hell and was named as Yama who controlled ten halls of nether world.



# 禪舞台劇(三)

## Drama of Zen(3)

吃茶去、喝茶吃飯  
倒滿茶、吃飯睡覺

Go Drink Tea, Drink Tea and Eat,  
Fill the Cup with Tea, Eat and Sleep



## 7-1. 吃茶去

### 7-1. Go Drink Tea



有人來參訪老和尚  
老和尚問他：  
你有沒有來過？  
答：  
沒有  
老和尚笑道：  
吃茶去  
又有人來參訪，老和尚問：  
你有沒有來過？  
答：  
我來過  
老和尚笑道：  
吃茶去  
站在一旁的年輕和尚問道：  
師父  
沒來過的人  
你叫他吃茶去  
有來過的人  
你也叫他吃茶去  
師父  
那到底什麼人不用吃茶去呢？  
老和尚莞爾一笑：  
吃茶去  
年輕和尚聽了一副差點沒有昏倒的樣子。

Someone comes visit the old monk Wuxiang.

Monk Wuxiang asks him,

**“Have you ever been here?”**

He answers,

**“No, I haven’t.”**

Monk Wuxiang says with smile,

**“You go drink tea.”**

Another one comes visit monk Wuxiang, too.

Monk Wuxiang asks him,

**“Have you ever been here?”**

The man answers,

**“Yes, I have been here.”**

Monk Wuxiang says with smile,

**“You go drink tea.”**

The young monk, who standing by monk Wuxiang’s side, asks,

**“Master,**

**you told the one, who have never been here,**  
**to go drink tea,**

**and also told the one, who have been here, to**  
**go drink tea.**

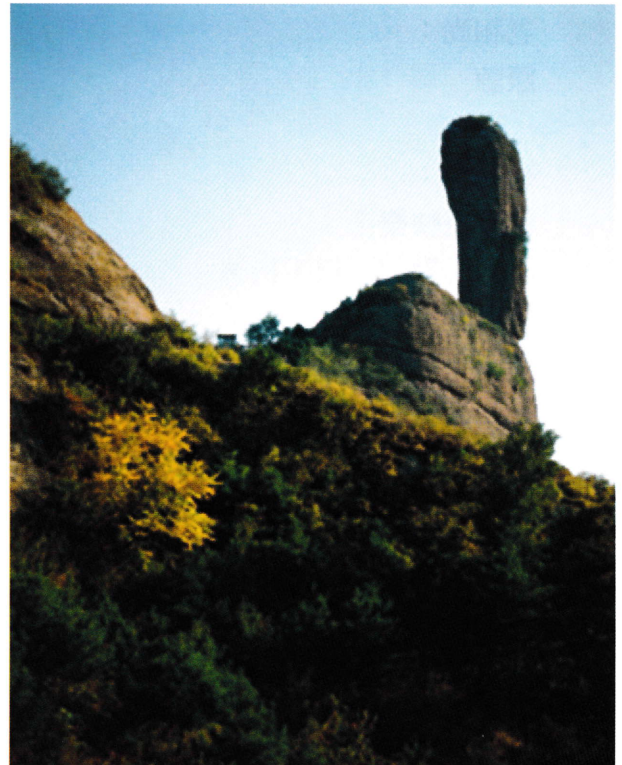
**Master,**

**then who doesn’t have to go drink tea?”**

Monk Wuxiang smiles and says,

**“You go drink tea.”**

The young monk almost faints from the old monk’s words.





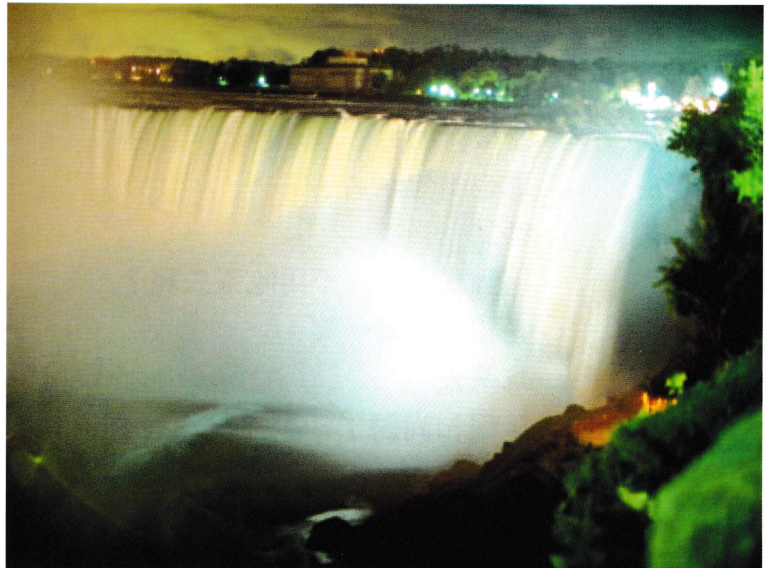


小和尚：  
我被別人欺負了  
老和尚：  
原諒  
小和尚：  
我被別人冤枉了  
老和尚：  
原諒  
小和尚：  
我被別人打了  
老和尚：  
原諒  
小和尚：  
還有沒有別的答案啊！？  
老和尚：  
原諒

有人問：  
什麼是快樂？  
老和尚豎起一根手指。  
繼續問：  
什麼是痛苦？  
老和尚豎起一根手指。  
繼續問：  
什麼是空性？  
老和尚豎起一根手指。

The little monk says,  
**“I was bullied.”**  
Monk Wuxiang says,  
**“To forgive.”**  
The little monk says,  
**“I was wrongly treated.”**  
Monk Wuxiang says,  
**“To forgive.”**  
The little monk says,  
**“I was hit.”**  
Monk Wuxiang says,  
**“To forgive.”**  
The little monk says,  
**“Is there any other answer?”**  
Monk Wuxiang says,  
**“To forgive.”**

Someone asks,  
**“What is happiness?”**  
Monk Wuxiang raises one finger.  
The man keep asking,  
**“What is suffering?”**  
Monk Wuxiang raises one finger.  
The man keep asking,  
**“What is Emptiness?”**  
Monk Wuxiang raises one finger.  
The man keep asking,  
**“What is Nirvana?”**  
Monk Wuxiang raises one finger.







繼續問：  
什麼是解脫？  
老和尚豎起一根手指。

有人問：  
什麼是快樂？  
老和尚用杖打地。

繼續問：  
什麼是痛苦？  
老和尚用杖打地。

繼續問：  
什麼是空性？  
老和尚用杖打地。

繼續問：  
什麼是解脫？  
老和尚用杖打地。

## 7-2. 喝茶吃飯

一年輕和尚對老和尚道：  
師——父——  
自從我到這裡來  
都不曾被你指示過修行心要啊！

Someone asks,

**“What is happiness?”**

Monk Wuxiang hits the ground with a stick.

The man keeps asking,

**“What is suffering?”**

Monk Wuxiang hits the ground with a stick.

The man keeps asking,

**“What is Emptiness?”**

Monk Wuxiang hits the ground with a stick.

The man keeps asking,

**“What is Nirvana?”**

Monk Wuxiang hits the ground with a stick.

## 7-2. Drink Tea and Eat

One young monk says to the old monk Wuxiang,

**“Master,**

**since I came here,**

**you have never instructed me the gist of spiritual practice!”**

The old monk says,

**“No, you are wrong.**

**Since you came here,**

**everyday I did instruct you the gist of spiritual practice!”**

The young monk touch his head and says,

**“Did you?”**

The old monk says,

**“I drank when you gave me a cup of tea respectfully.**

**I ate when you offered me a bowl of cooked rice.**

**I nodded when you put your palms together to show your respect.**

**When didn’t I instruct you the gist of spiritual practice?”**

The young monk says in a puzzled expression,

**“When?”**

The old monk says,





老和尚說：  
 不是這樣的——  
 自從你到這裡來  
 我沒有一天不在指示你修行心要啊！  
 年輕和尚摸摸腦袋：  
 哪有？——  
 老和尚說：  
 你奉茶給我我就喝茶  
 你捧飯給我我就吃飯  
 你向我合十我就點頭  
 我有哪一處不指示你修行心要呢？  
 年輕和尚迷惑不解的道：  
 哪有？——  
 老和尚道：  
 其實啊！  
 當下承擔  
 就是修道  
 如果再多想  
 就離題很遠了  
 年輕和尚恍然大悟道：  
 哦！  
 然後高興的當下禮拜。

### 7-3. 倒滿茶

**“As a matter of fact,  
 to take the responsibility for every ‘right now’  
 is just spiritual practice.**

**If you think too much,  
 you are straying from the point.”**

The young monk comes to understand suddenly  
 and says,

**“Oh!”**

Then he happily prostrates himself before the  
 old monk to show his respect at once.

### 7-3. Fill the Cup with Tea

One layman comes visit the old monk Wuxiang  
 and says,

**“Abbot,  
 you has indeed reached a high spiritual state.  
 But, you should not don’t expound Buddhist  
 sutras every day.**







一位居士來參訪老和尚說：  
 方丈  
 你是很有修沒有錯  
 不過也不能每天都不講經論道  
 這樣要完全折服人  
 似乎還差了那麼一點點  
 老和尚道：  
 是嗎？  
 居士道：  
 不過呢  
 空性還是要向你請教的啦！  
 老和尚點頭，一言不發拿起茶壺，示意  
 他舉杯，然後往他的杯裡倒茶，倒滿了  
 還不停，一直倒……  
 居士制止道：  
 滿了  
 滿了  
 不要再倒了  
 老和尚才又笑著開口：  
 你看看這個杯子

**It seems there is a little shortage of something  
 to completely win other's faith in Buddhism."**

The old monk says,

**"Is that so?"**

The layman says,

**"Even so,**

**I still have to consult you on Emptiness!"**

The old monk nods. He picks up the teapot as a sign for the layman to raise his cup. Then the old monk pours the tea into the layman's cup. He pours and pours without a stop even though the cup is overflowing.

The layman stops him and says,

**"It is filled!**

**Stop pouring!"**

The old monk laughs and says,

**"Take a look at this teacup.**

**Your heart is just like this overflowing teacup.  
 How can it hold my teachings?"**

The layman feels ashamed. He kneels down and prostrates himself before the old monk to show his respect.

## 7-4. Eat and Sleep

The little monk says,

**"Master, they said that I was not diligent**







你的心就像這滿溢的茶杯  
我的法怎麼裝得進去呢？  
居士聽了，慚愧的跪下禮拜。

#### 7-4. 吃飯睡覺

小和尚：  
師父，他們都說我不夠用功  
請問如何才是用功？  
老和尚：  
這個嘛  
用功還不簡單  
就是肚子餓的時候就吃飯  
實在睏了就睡覺  
小和尚：  
師——父——  
世界上所有的人不都是這個樣子的  
這哪是什麼用功？  
老和尚：  
ㄟ ㄚ  
不一樣的！  
小和尚：  
哪裡不一樣呢？  
老和尚：  
一般人吃飯時才不肯好好吃飯  
小和尚：

enough in spiritual practice.  
May I ask how can it be called ‘diligent’?”  
Monk Wuxiang says,  
“Well,  
it is as simple as it can be.  
That is, eat when you are hungry  
and sleep when you are really sleepy.”  
The little monk says,  
“Master,  
Isn’t everyone in the world live this way?  
How can that called ‘diligent’?”  
Monk Wuxiang says,  
“No!  
It makes a different.”  
The little monk asks,  
What is the difference between what you say  
and what people do?  
Monk Wuxiang replies,  
“Common people are not willing to have a good  
‘eating’.”  
The little monk asks,  
“Why did you say so?”  
Monk Wuxiang replies,  
“They don’t have a good ‘eating’ because when  
they are eating,  
they always have something on their minds  
or being greedy for something.”





怎麼說呢？

老和尚：

就是吃飯時不好好吃

總是惦記著這個、惦記著那個

或是貪求著這個、貪求著那個

小和尚：

那睡覺呢？

老和尚：

也一樣啊！

世上有幾個人能真正倒頭就睡？

總是心事重重、患得患失

小和尚：

你講得還真有點道理

那——

我們現在去吃飯吧！

而且要——

好——好——吃——飯——！

老和尚點頭笑道：

對！

好——好——吃——飯——！

The little monk asks,

**“How about sleep?”**

Monk Wuxiang replies,

**“It’s the same!**

**How many people in the world can really fall asleep as soon as they go to bed?**

**Most people are always weighed heavily on their minds with things and worry about personal gains and losses.”**

The little monk says,

**“You talked a great deal of sense.**

**Then,**

**let’s go for a meal now!**

**And, we have to**

**have a good ‘eating’!”**

Monk Wuxiang nods his head and says with smile,

**“That’s right!**

**Have a good ‘eating’!”**





**愛蓮記** 處處蓮花，處處歡喜

Note on the love for the lotus Wherever there are lotuses, there are joys

# 山水中的蓮花

## Lotus in the mountain and water

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



























# 全球佛教報導

## Buddhism in the world



資料來源：佛教城市網站

The information source: [www.Buddhismcity.net](http://www.Buddhismcity.net)

譯 Translator /Su-chin 美編 Art Design /Jones





## 阿富汗巴米揚山谷遺址成瀕危世界遺產

(2003年07月04日)

【法國報導】聯合國教科文組織第二十七屆世界遺產大會於七月二日緊急做出決定，分別把位於阿富汗的巴米揚山谷遺址和位於伊拉克的蘇凱爾堡列為瀕危世界遺產。

巴米揚山谷遺址是古代絲綢之路的必經之地，歷經波斯文化、希臘文化、印度佛教文化、伊斯蘭文化的洗禮與碰撞。該山谷是阿富汗境內最著名的考古地點，二〇〇一年三月，阿富汗塔利班政權不顧國際社會的強烈反對，炸毀了位於巴米揚山谷懸崖絕壁上的兩尊具有悠久歷史的巨大佛像。

聯合國《世界遺產公約》規定，凡由於保護不力或過度開發等人為原因而遭到損壞的自然與

## The Remains of Bamiyan Valley in Afghanistan inscribed on the List of World Heritage in Danger

-July 4, 2003

[French News] UNESCO (United Nations Educational Scientific and Cultural Organization) made an urgent decision to inscribed the Remains of Bamiyan Valley in Afghanistan and Iraq Ashur (Qal'at Sherqat) in Iraq on the List of World Heritage in Danger at the 27th Session of the World Heritage Committee on July 2, 2003.

The Remains of Bamiyan Valley was an important Buddhist centre on the Silk Road. It went through the cultural exceptional testimony to the interchange of Persian, Hellenistic, Sasanian, Indian Buddhist and Islamic influence. It is the most famous archaeological excavation in Afghanistan. In March 2001, Afghanistan Taliban regime disregarded the strongly international opposition and blew up two standing Buddha statues on the Crag of Bamiyan Valley.

According to UN convention on World Heritage, a natural and cultural remains will be inscribed on the List of World Heritage in Danger if it was damaged by artificial reasons, such as improper preservation and over-exploitation, etc.

## Korea decided to copperplate the Tripataka Koareana in woodblocks for preservation -July 8, 2003

[Korea News] Haeinsa Temple announced to copperplate Tripataka Koreana, engraved



文化遺存，將被列入「瀕危世界遺產」名錄。

## 高麗木刻大藏經轉銅版保存

(2003年07月08日)

【韓國報導】海印寺宣布，寺裡珍藏的十三世紀八萬木刻大藏經版，即將製刻為銅版，藉以讓這項國寶永世流傳，並計畫公開招標，慎選公司承辦，於年底開始更新經版。

五千二百卅八萬二千九百六十字的大藏經版，將拷貝成十六萬單面銅雕經版，不同於原木雙面雕刻經版。目前存放木刻藏經版的藏經閣，也將在博物館附近重建，以存放銅雕經版。

海印寺執事表示，木雕經版易碎，銅雕複製經版將盡可能保持原樣，並且可保存一萬年以上。

on 80,000 woodblocks in 13th century, which is homed in the temple of Haeinsa so as to hand down this national treasure forever. They plan to bid in public to select contractor carefully and start to renew the blocks at the end of the year.

Tripataka Koreana with 52,382,960 characters in double-page woodblocks will be duplicated as 160,000 single-page copperplates. The present depository of Tripataka in woodblocks will also be rebuilt near to the Museum to deposit the Tripataka in copperplates.

The administrator of Haeinsa Temple indicated that the woodblocks are fragile and they will preserve its original appearance as could as possible when duplicate into copperplate.

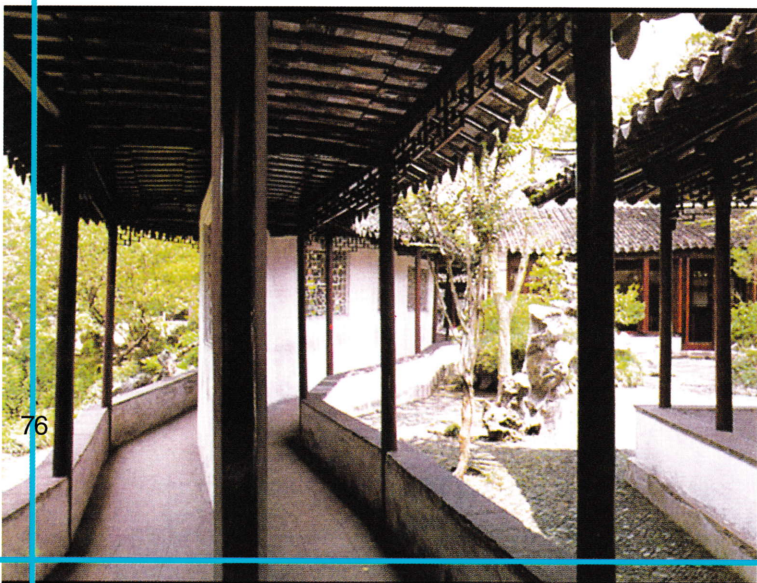
UNESCO also revered the buildings Janggyeong Panjeon which were constructed to house the woodblocks as exceptional works of religion, science, and arts. The Depository and Tripataka Koreana were inscribed on the List of World Cultural Heritage at the same time in 1995.

## Nanjing University opens Buddhism Research Studies

-July 11, 2003

[China News] "Nanjing University Glorious Sun Buddhism Research Centre" was set up by Nanjing University on July 10, 2003. At the same time, there also was an academic discussion with a topic of "Religion and Society". The centre is the first of its kind in a mainland university.

Nanjing University which is located at Nanjing of Jiangsu, has a long history of





聯合國教科文組織對於海印寺藏經版殿評價甚高，讚揚為宗教、科學、造型全盛期的偉大傑作，並於一九九五年，與大藏經版並列為世界文化遺產。

## 南京大學佛學研究中心成立

(2003年07月11日)

【中國報導】「南京大學旭日佛學研究中心」於七月十日在南京大學舉行成立大會和揭牌儀式，並同時舉辦「宗教與社會」學術研討會。這也是內地第一家佛學研究中心。

位於江蘇省南京市的南京大學有深厚的人文研究傳統，在其前身東南大學、中央大學時期，就有不少國學大師多有佛學建樹，他們與近代佛學復興的重鎮金陵刻經處的楊仁山、歐陽竟無、太虛等大師一起研究佛學，使以南大為代表的南方佛教研究享譽海內外。改革開放後，包括佛學研究在內的傳統文化研究集群，在南大再度崛起，其科研成果和人才培養得到海內外的肯定和認可。

## 浦甘三千座千年佛塔成佛教勝地

(2003年07月14日)

【緬甸報導】位於緬甸中部的的浦



humanism studies. For the past, there were numerous scholars at Southeast University, Central University and Nanjing University have made a great contribution on Buddhism. They had studied Buddhism with some Buddhist masters such as Yang Ren-Shan, Oyang Jing-wu, Master Tai-xu, etc. of Jinling Sutra-Publisher which is the chief site of modern Buddhism renaissance. The dominant achievements on Buddhist studies make southern Buddhism research become world-renowned. After free from the Great Cultural Revolution, there are numerous traditional cultural researches including Buddhism have been widely studying at Nanjing University. The scientist achievements and personnel training of Nanjing University are well-known in the world.

## Bagan 3,000 antique pagodas becomes a famous Buddhist landscape

-July 14, 2003

[Myanmar News] Bagan located at the centre of Myanmar is a ancient Buddhist



甘是佛教古都，至今仍保存了近三千座千年佛塔，是人類重要的文化資產，最近有關單位準備在境內興建一座六十公尺高的展望台，供觀光客欣賞，不過由於擔心遺跡遭破壞，引起國際間關切。

古都浦甘在十一世紀至十三世紀間，佛教曾經盛極一時，當時的人們認為興建佛塔能為來生祈福，因此這裡一度曾矗立了一萬二千多個佛塔，一千多年後的今天，當地仍保存了近三千座各式各樣的佛塔古蹟供後人瞻仰，也成了最受歡迎的觀光資產，每年為國家賺進不少外匯。

最近政府宣佈，準備在境內興建一座六十公尺高的高台，觀光客可以搭電梯上展望台，三百六十度欣賞景觀，並預定明年完工，不過這卻引發聯合國教科文組織關切，擔心許多還埋在地下的古蹟可能因此遭破壞。

然而政府當局卻表示勢在必行，這倒不是擔心旅客爬上爬下太辛苦，而是擔心古蹟被踩壞，而且事實上許多佛塔上的裝飾已經遭到人為破壞。為了兼顧觀光和古蹟保護，政府當局準備等展望台完成後，就要禁止觀光客登上佛塔。

capital. Up to date, there are still 3,000 antique pagodas preserved. It is an important culture property for man. Recently, Myanmar decided to build a sixty-foot-tall watchtower at Bagan to supply a good sightseeing on those pagodas. This action brought out international concerns of remains destruction

At Bagan, ancient capital, buddhism was in fashion for a time between 11th century and 13th century. At that time, people thought to build pagoda could bless the next life, therefore, there were more than 12,000 pagodas towering at one time. Nowadays, more than 1,000 years later, there were still about 3,000 antique pagodas in various styles to look at with reverence. It is also a popular tourist attraction and gain lots of foreign exchange for the country.

Recently, the government announced to build a sixty-foot-tall watchtower. Sight-seer can take elevator up to the watchtower with a 360 degree sightseeing. It plans to be finished next year. However, UNESCO worried about the underground remains could be destroyed.

Nevertheless, the government said it was imperative for they also worried the excavations would be spoilt. Actually, many decoration of pagoda have already been artificially destroyed. For giving consideration to tourism and excavation protection, the government plans to prohibit tourists ascend on pagoda when the watchtower has been built.

**A large building of Malaysian Buddhist Association**





## 馬佛總慈善大廈前日舉行動土儀式

(2003年07月15日)

【馬來西亞報導】馬佛總慈善大廈於七月十三日舉行動土儀式，馬佛總主席寂晃法師在會上表示，希望馬佛總慈善大廈可以成為佛教事業播下菩提種子，使佛教真理發揚光大。

他說，時代進步、資訊發達、人欲橫流的世界，造成互聯網資訊受污染，所以佛教必須培育新一代佛教弘法人員，展開淨化人心的工作，以免資訊再受污染。

他說，佛總新大廈將進一步推廣佛教事業活動，使佛學院教室，老師有更大的空間，開展其他佛教慈善事業如施醫贈藥等。

馬佛總建委會主席李金友說，雖然我國是回教國，可是其他宗教可自由發展，並在大馬國土自由發揚。

他說，我國獨立四十多年，不過檳城極樂寺卻已有一百一十一年歷史，足見佛教在大馬發展史上，扮演重要又積極貢獻的角色。

他在會上也促請全國佛教組織機構寺廟庵堂以舉辦活動為主，籌款為副，來舉辦各類正信的活動，為佛總大廈籌款，貢獻一份力量。

## had its breaking ground ceremony

-July 15, 2003

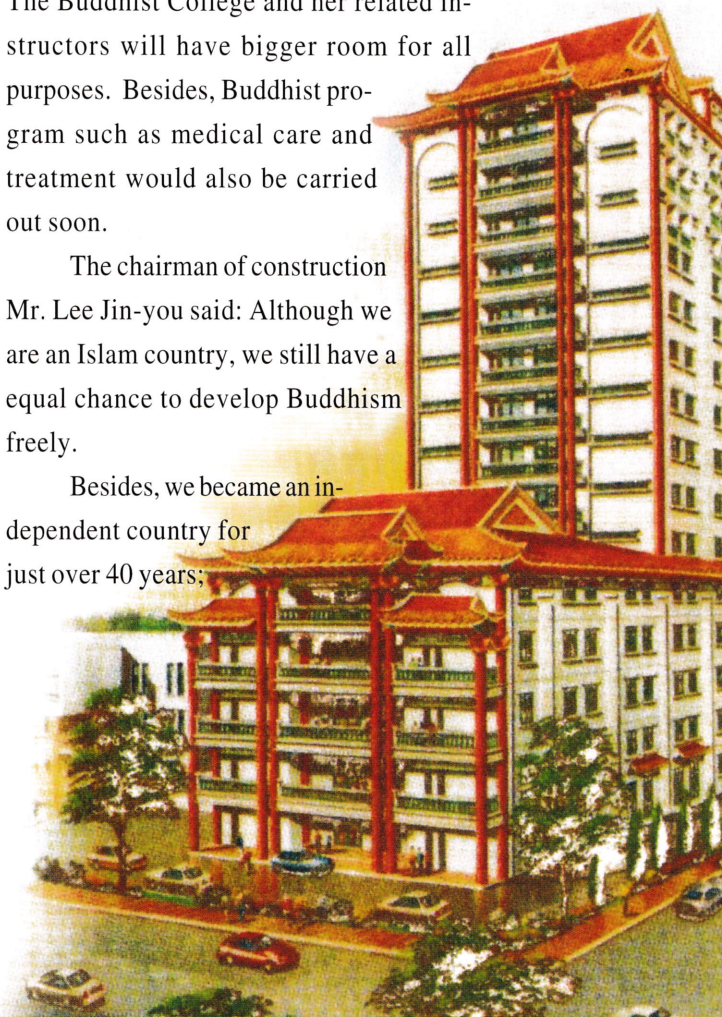
[Malaysia News]The Compassionate Building of Malaysian Buddhist Association had its breaking ground ceremony at 13th of July 2003. The chairman of the Association master Ji-huang said: I wish the building functioned as Bodhi seeds of Buddhist career. In the future, it can enhance and glorify Buddhism.

He also said: Although the time is progressing and the information is developing, however, men's desires are overwhelming the world. Therefore, the information distributed by the Internet was highly polluted. We must cultivate and breed new Buddhist for next generation; try to purify the men's mind; get rid of all spiritual pollution.

Moreover, within this building, activities about Buddhism will be carried out. The Buddhist College and her related instructors will have bigger room for all purposes. Besides, Buddhist program such as medical care and treatment would also be carried out soon.

The chairman of construction Mr. Lee Jin-you said: Although we are an Islam country, we still have a equal chance to develop Buddhism freely.

Besides, we became an independent country for just over 40 years;





## 素食狗飼料完成第一階段試吃性情變溫馴

(2003年07月18日)

【台灣報導】由台南市動物防疫所

研發的素食狗飼料，已

完成第一階段試

吃，發現

多數的狗

連續吃了

兩個月素

食後，亂

吠叫的次

數減少且較

小聲，也比較

不會暴躁。

動物防疫所所

長李朝全說，研發素

食狗飼料是國內頭一

遭，全世界可能也沒有廠

商生產，因此當他向各飼

料公司提出構想時，大都

被拒絕，認為沒有市場；

位於台南縣新營市的「春暉

企業」大膽接受李朝全委託，

破天荒地研發素食狗飼料。

李朝全說，在第一階段約兩

個月的實驗過程中，一方面發現

問題，一方面請廠商改良飼料配

方。一開始發現部分狗兒在連續

吃素食飼料後，出現食慾減低的

現象，因此請廠商加入奶粉，原

本使用的沙拉油也改用棕櫚油，

however, the history of the Pure-land Temple located in Benam is 111 years showing that Buddhism of Malaysia plays as an very important role and enthusiastic contributor in the history.

Moreover, he also asks all Buddhist organizations to hold all sorts of activities to propagate Buddhist philosophy and make it as the major purpose. Raising funds can only be the secondary purpose. All organizations were supposed to have more or less contribution to the Compassionate Building.

## Vegetable dog foods makes dogs becomes docile in the first stage test

-July 15, 2003

[Taiwan News]Tainan Animal Epidemic Prevention Association said: the vegetable dog foods were fed to dogs for over two months in the first stage test. The dogs became barking less, a lowed-voice and less hot-tempered.

The chairman of the Association Lee Chao-quan said: this is the first time to develop vegetable dog foods in Taiwan. There was no factory in the world would like to produce this product. When he brought up this ideal to feeding stuffs companies in the very beginning, people just turned him down. Finally, there was a company named Spring-light Enterprise that accepted Lee's authorization. The vegetable dog food is a never-before product.

Lee also said: within the two months test, we tried to find any problem of it and improve the formula. When dogs ate the





果然提高食慾，之後又發現排便量變多且眼屎增加，再加入消化酵素，又發現糞便似乎比以前更臭，又加添防臭劑物，至今情況已改善，即將進入第二階段試吃實驗。

第一階段十二隻吃素的流浪狗已由民眾認養，繼續吃素食，發現性情較溫馴，脾氣也較好，不會暴躁亂叫。李朝全說，喜歡養狗的人都知道，從小讓狗食用生肉，長大後特別兇猛且攻擊性強，咬人的機率很高；將肉煮熟再摻雜五穀、奶類、蔬菜等餵食長大的狗，性情較溫和，以此推論，吃素食的狗，性情理當更溫和。

李朝全說，新研發的素食狗飼料主要成分是穀類、乳酸菌、胚芽及奶粉，蛋白質含量不低於百分之二十一，大體上可以滿足所有狗的營養需求，飼主認為狗兒活力不夠，可自行調配加入香菇精或其他植物。

防疫所將再進一步配合流浪狗「聽佛經」，觀察是否能改變狗兒的性情或行為。

vegetable food, they tended to have a bad appetite in the beginning. Later, the factory added some power milk in it and replaced the salad oil by palm oil. Then, dog's appetite was enhanced. After that, another problem came. The shit and gum of dog was increased. Some digest enzyme was used. Besides, deodorization medicine was also applied. Many problems were solved. Now, the second test is ready to go.

There were 12 dogs from the first stage test that were adopted by some men. The dogs keep eating vegetable foods. Then, it was found that the dogs became docile and less barking. Mr. Lee said: a meat-eat dog would grow up ferocious; had an offensive temper and tended to bite man. On the other hand, a dog eating grains of all kinds, milk and vegetables, tends to have a mild temper.

Lee said: the new foods contents grains, acidophilus milk, plumule and milk. The protein is no less than 21%. It is notorious good enough for dogs. If you think the dog need more power, you may add some mushroom elements or other plants to the food.

The Association also let dogs hear some Buddhist chanting in order to find out if this act would affect dog's temper and behavior or not.





# 敦煌美舞 (三)

## Dunhuang Aesthetic Dance (3)

文 Article/Free 譯 Translator/Free 美編 Art Design/Jack

敦煌舞蹈，是由石窟壁畫上各類的佛教舞蹈畫像，所演繹出來的一種豐富多采、風格獨具的舞蹈，它具有印度舞蹈的原形，又有西域、西藏舞蹈的風格變化，以及中國禪文化的影響。

Dunhuang Dance is a kind of unique and special dance that derives from the Buddhist dancing form on the wall of Dunhuang grottoes. It has the original form of Indian dance and the variation of the dancing style of the Western Regions of China, including Tibet, with an adding in profound culture of Chinese Zen.







### 敦煌美舞系列之六～四大天王 (出自莫高窟第331窟)

莫高窟第331窟中的四大天王圖是初唐時期描述法華經中故事的作品。佛教中的四大天王，分別指的是東方持國天王，南方增長天王，西方廣目天王及北方多聞天王。四大天王又稱護世四天王，象徵風調雨順、國泰民安、五穀豐收、天下太平。東方持國天王，手懷琵琶，意為慈悲為懷，保護眾生，護持國土。南方增長天王，手持寶劍，意為能傳令眾生，增長善根，護持佛法。西方廣目天王，手纏一蛇，意為能以淨天眼隨時觀察世界，護持人民。北方多聞天王，手執寶傘，意以福德聞於四方，持寶傘用以制服魔眾，護持人民財富。

四大天王之舞屬剛性之男子舞，一開始，四大天王各執一方，依序為護世而持寶器出巡。行進間，剛柔並濟，時而分，時而聚。整個舞蹈在表達四大天王為保世間之風調雨順、國泰民安而於四方護衛眾生。

### Dunhuang Aesthetic Dance Series 6~The Four Heavenly Kings (from Cave331, Mogao Grottoes)

The mural, The Four Heavenly Kings, found in Cave No. 331 of Mogao Grotto is the production of early Tang dynasty, which describes some of the stories in the Lotus sutra. In Buddhism, The Four Heavenly Kings means the king of East, Dhritarastra; the king of South, Vidradhaka; the king of West, Virapaksa; and the king of North, Vaisramana. These four heavenly kings also called four guarding kings that guard the world to have favorable weather, timely wind and rain; to make the country prosperous and the people live in safety; to let the farmer have a bumper grain harvest, and the world is at peace. The king of East usually holds a pipa(a plucked string instrument) in his arm, which means he is very compassionate and willing to protect the people and guard the country. The king of South usually holds a treasured sword, which means he can instruct the people to grow righteousness in their heart and to protect and maintain the Buddha dharma. The king of West usually has a snake winding around his arm, which means he can perceive the world with his pure heavenly-eyes and protect the world. The king of North usually holds a treasured umbrella, which means he can hear the voice in every direction with his profound fortune and virtue, and use the umbrella to subjugate the evils and protect the wealth of people.

The dance of four heavenly kings is a rigid dance by man. At the beginning, four heavenly kings stand in four directions, and then tour for inspection to guard the world with their treasured equipment. During walking, their steps couple hardness with softness, while the parade sometime separating and sometime mixing together. The whole dance is to show that in order to let the people have favorable weather, timely wind and rain, the country prosperous and the people live in safety, these heavenly kings tour in every direction to guard the world.





### 敦煌美舞系列之七~日月光天人 (出自莫高窟第285窟)

莫高窟第285窟屬於西魏時期的作品，石窟頂部繪有大量以民族傳統為題材的作品，四壁則均為與佛教題材相關的作品。西壁壁畫繪有諸天形相，例如日天、月天、摩醯首羅天、毘瑟紐天等。

本舞碼取材自壁畫中的日、月光天人形相加以創發而成。透過圓形白屏幕及燈光的安排，以剪影式的舞陣設計，巧妙而唯美的展現日、月光天人的夢幻意境，與相輔相成的交替關係。

### Dunhuang Aesthetic Dance Series 7~The Heavenly Beings of Sunlight and Moonlight (from Cave 285, Mogao Grottoes)

The mural, The Heavenly Beings of Sunlight and Moonlight, found in Cave No. 285 of Mogao Grotto is the production of Western Wei dynasty. At the top of the cave, there paints lots of works with different traditions of each race in the time. In every wall of the cave, there are also many productions relating to Buddhism. In the western wall of this cave, there paint many forms of heavenly beings in each heavenly kingdom such as the heaven of Sun, the heaven of Moon, the heaven of Mahesvara, the heaven of Visnu etc.

The idea behind this dance comes from the outline of the heavenly beings on the mural. It skillfully applies the silhouette idea and a special arrangement of the round and white shielding screen and light, to show the beauty and vision effect of the heavenly beings of sun and moon, and the interchange relationship between the dancers.



## 敦煌美舞系列之八～綠度母 (出自榆林窟第4窟)

綠度母壁畫是榆林窟西夏壁畫的代表作之一，此幅綠度母壁畫，左右各有三身化身，加上中間主尊共七尊綠度母。度母是藏傳佛教中，對觀音的稱呼，相傳是觀音菩薩的化身。綠度母是21尊度母之一，全身綠色，頭戴五佛寶冠，身佩各種珠寶。其願力是當世間越濁劣，則其救度之力越快速，催滅魔軍之力越強。

此段舞蹈，在綠度母的咒語音樂中，以非常柔軟的身印與手印變化，舞出綠度母不分方位，不分時空的廣大悲懷與願力。



## Dunhuang Aesthetic Dance Series 8~Green Tara (from Cave 4, Yulin Grottoes)

The mural, Green Tara, found in Cave No. 4 of Yulin Grotto is the representative production of Western Xia dynasty. In this mural, there are three incarnations of Green Tara to the left and right hand side of Green Tara, totally there are seven Green Tara, including the central one. In Tibetan Buddhism, Tara means Avalokitesvara (Guanyin), who is also one of the incarnations of Avalokitesvara. Green Tara is one of the 21 Taras in Tibet, whose body is in green color, wearing a jeweled crown with five Buddha figures on it, and carrying many kinds of jewels. Her wish is the speed to save the people from suffering faster and the power to conquer the evils stronger than usual when the world is becoming worse.

In this dance, under the music, Heart Mantra of Green Tara, the dancers dance to show the unlimited compassion and the wish of Green Tara, interpreted by the change of different body mudra and hand mudra gently and softly.

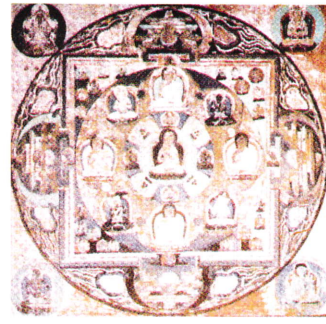




### 敦煌美舞系列之九～曼陀羅 (出自榆林窟第4窟)

榆林窟第4窟中的曼陀羅壁畫是西魏時期的作品。在佛教中，曼荼羅有種種意義，但後世認為，曼荼羅主要是聚集之意，亦即諸佛、菩薩、聖者所居處之地。此窟中之曼陀羅是依據佛教經典金剛頂經繪製而成的金剛界曼陀羅，整個呈九宮格的陣列形式排列。金剛係表示菩提之智慧體，堅固不壞之意，曼陀羅有無上正等覺、道場、圓滿具足之意。在此金剛曼陀羅中，中央的主尊為毘盧遮那佛，以上方為西方，依序分別為西方無量壽佛，南方寶生佛，北方不空成就佛與東方阿閼佛。金剛界曼陀羅代表大日如來的智法身，又作智曼陀羅。

曼陀羅之舞，一開始，舞者以九宮格的陣列形式排列，音樂由緩而快，舞者的肢體動作也由隱而顯，做不同的手印變化，與陣列變化。舞蹈當中透過旋轉的舞陣變化，表達佛教透過智慧的明照，轉無明、煩惱為菩提智慧之意。



### Dunhuang Aesthetic Dance Series 9~Mandala (from Cave 4, Yulin Grottoes)

The mural, Mandala, found in Cave No. 4 of Yulin Grotto is the production of Western Xia dynasty. In Buddhism, there are several meanings for the Mandala, but now it is said to mean gathering, namely a place that all the Buddha, Budhisattva and saint live. The mandala in this mural is called Vajra mandala, which is drawn according to the Usnisa Vajra Sutra, and is arranged in a matrix of nine squares. Vajra means the body of wisdom, namely it will not be destroyed, while Mandal means enlightenment, dharma center, and satisfaction. In this drawing, there are four Buddha around the center. The Buddha in the center of Vajra mandala is the Buddha, Vairocana, The top of the mandala is set as the west, which is allocated the Buddha, Amitabha, then in the sequence of counterclockwise is the south, the Buddha Ratna-sambhava, the north, Buddha Amoghasiddh, then the east, the Buddha Aksobhya-buddha. The Vajra mandala represents the wisdom dharma-kaya of the Buddha Mahavairocana, and is also called the mandala of wisdom.

At the beginning of the dance, the dancers sit according to the matrix of nine squares. While the music is going from slow to fast, the body movements of the dancers also become appear with various change of the hand mudra and arrangement of the array. The rotation of the dancers in the matrix has its meaning in Buddhist teaching, that is, to turn the illusion and vexation into wisdom through the observation of wisdom.



# 時事大解碼

Decoding the News

慈眼看世間，慧心了分明

To see the world with compassion and this is wisdom

文 Article/Free

譯 Translator/Sky

美編 Art Design/Cheng



## 台灣時事：SARS 之城市聯防

中央社報導：台北市長馬英九八月將到新加坡考察 SARS 防疫措施，馬市長除了希望與新加坡、香港、越南等疫情較嚴重地區交流防疫心得以外，還希望能建立「城市聯防」，以遏阻疫情擴大。

### 解碼

由於國際商務與旅遊的普遍性，在許多大城市的國際機場，都可以看到熙來攘往的各國人士，在這裡，人與人的動線不斷的交會而過，你幾乎難以精確計算你會以近距離的方式接觸多少人，而就在交會的時候，SARS 究竟會與你錯過、或者上身？



## Taiwan News : Cities Joint Defense of SARS

It was reported: the mayor of Taipei, Ma Ying-jiu, will visit Singapore sometime in August to make a survey on how Singapore controls SARS. Besides, he wishes to make an exchange about the experience of controlling SARS with Singapore, Hong Kong and Vietnam that where had serious problem in this matter. Moreover, he also wishes to establish a mechanism of cities joint defense of SARS, therefore, they can stop the SARS to expand.

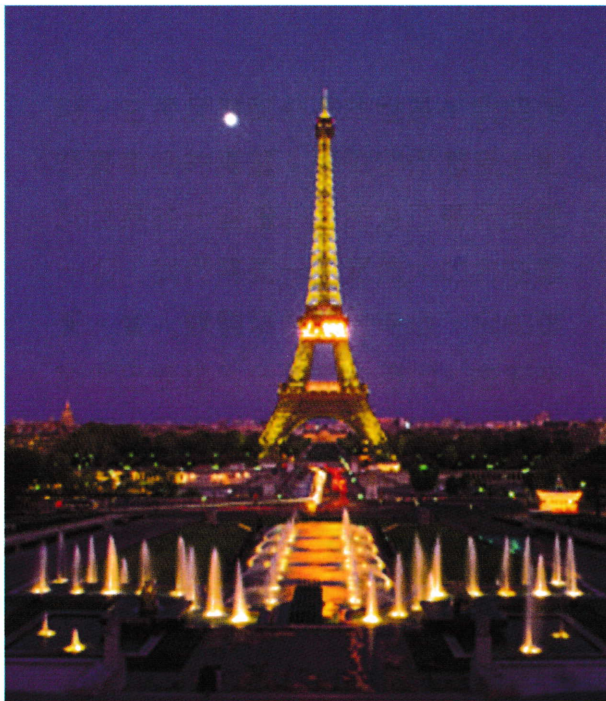
### Decode

As international commercial affairs and travels are very common in these days, you may see peoples from all over the world in the international airport of any major big cities. In the airport, the streamlines of men come across with each other easily. You can never know how many people you would meet in a little distance in the airport. When people met with each other closely, nobody know SARS would just pass by or load it upon you?

### Buddha Dharma

The high summer is coming and it seems playing as a natural enemy of SARS. However, will SARS comes back? Nobody knows about it. It is a good ideal to have a cities joint defense.





### 佛法觀點

盛夏已經來到，似乎這是 SARS 的天敵，不過，它會不會再來？誰也不知道。城市聯防的構想是好的，或許現在大家更能體會國境與邊界的虛妄性，甚至，什麼是台北人？新加坡人？香港人？越南人？基本上，大家都是人，而只要是人，SARS 就有可能上身，它可分不清楚你是什麼人。佛說眾生平等，如果把 SARS 看作是因緣果報的一種示現，那麼，它算是平等。

### 亞洲時事：泰國民眾抗議禁食狗肉

法新社報導：一名曼谷的官員說，泰國東北部以嗜吃狗肉而惡名昭彰，最近竟有數百名民眾聚集抗議省長所提禁止宰殺與食用狗肉的措施。

### 解碼

如果狗也懂得聚眾示威抗議，不知道省長他受不受理？我想如果狗有

Maybe, we more or less realize that territories and boundaries are nothing but illusion. Moreover, what are people of Taipei, Singapore, Hong Kong and Vietnam? Basically, we are men. As long as we are men, SARS might load it upon us. SARS can't tell the difference between men to men. When the lord Buddha said that all living creatures are equal, if we see SARS as causation, it is indeed equal.

### Asia News : Thai people against the prohibition of no dog eating

It was reported : an official in Bangkok said, the people who lived in the north-east Thailand love to eat dog meat and that was notorious. Recently, there were hundreds of men gathering to protest the new prohibition, no dog eating, which announced by the province governor.

### Decode

I wonder if the dogs also protest would the governor accept it or not? I thought if the dogs have the right to cast a vote, then, the governor would accept it. If that was the case, the dogs would keep giving birth of more dogs.







投票權的話，那麼，省長一定會考慮受理。而如果省長決定要受理的話，狗兒們一定會拼命的生，那麼，由於狗的生育期短過人，而且一胎多犬是常有的事，估計不消多少年，狗口大增，進一步導致人被狗咬的案例激增。這個時候，省長就要頒佈一項新禁令：禁止狗咬人。不過，這項禁令卻引起數百條狗的聚集抗議……。

### 佛法觀點

我們要給泰國的省長支持與加油，希望他能頂住這波的抗議。我們也要悲憫這些抗議的民眾，其實，他們是在抗議不要對動物慈悲，而這樣的果報，將來一定會回到自己身上。據了解，一個常吃狗肉的人，身上會散發一種氣息，會讓狗兒驚恐怖，因此而被狗咬的機會是大過不吃狗肉的人。

As the bearing period of a dog is much shorter than a man and dog always has multiple pregnancies, not for long, the population of dog would increase terribly. That would introduce a rising trend of man bit by dog. If that is the case, the governor would announce a new order: dog must not bite man. However, this order would cause hundreds of dogs gathering to protest.....

### Buddha Dharma

Let's support the governor. Hopefully, he could pass through the protesting. We also need to take pity on the protester. In fact, they are protesting against mercy. The causation of it would be the payback. It is heard a man who frequently eat dog meat would have a special smell on his body and that would cause the dog been frightened and then attack the man.

### European News : It could be fatal if drink too much liquid when doing exercise

It was reported: the Britain Medical Science Magazine had said, a marathon athlete or a sportsman who play a staying-power exercise might have a chance to get a symptom named hyponatraemic encephalopathy which was





## 歐美時事：運動時攝取過量流體可能致命

法新社報導：《英國醫學雜誌》說，馬拉松選手或需要耐力項目的運動員，運動時如果攝取過量流體，可能會引發一種名為血鈉過低腦病(hyponatraemic encephalopathy)的症狀，結果可能導致重病甚至死亡。

### 解碼

馬拉松運動的起源，相傳是在戰爭狀態下，一個人為了求援的目的而拼命長跑。其本身就是一種「超常」的狀態，是否應該把它變成一種運動項目，並且施以「常態」訓練，似乎運動的本身已經是一個問題。

### 佛法觀點

輪迴是世界上最長的馬拉松，距離長到無限大（除非你能斷輪迴、出三界）。輪迴也是最需



caused by drank too much liquid. It could cause a serious disease or a death.

### Decode

The origin of the marathon was in a war time when a man ran a very long distance for rescue. It was an exercise of abnormal situation. Should people practice it as a normal competition exercise? The exercise itself is a question.

### Buddha Dharma

The transmigration of the soul is the longest marathon in the world. The distance of it is infinite unless you can stop the Samsara and liberate yourself from the three-realms. The transmigration of the soul also needs incredible staying-power. If you run this marathon well enough, you may become a heavenly being or a man or an Asura. Otherwise, you have to go to



要耐力的一項比賽。跑的好，可以去天、人、修羅道；跑的不好，得去地獄、餓鬼、畜生道。運動時，如果攝取過量的貪瞋癡，必定會引發一種戒定慧過低腦病的症狀，結果導致必須永遠跑下去的命運。

### 全球時事：請注意歐元偽鈔猖獗

中央社報導：歐元問世一年半以來，偽鈔逐漸出籠，由於製作技術精美，而越來越流通。歐洲中央銀行表示，今年上半年發現的歐元偽鈔達二十三萬多張。歐洲央行特別提醒大家，偽鈔在歐元國家境內及境外有越來越多的趨勢。

the hell or the hungry ghost or the animal path. If you drink too much greed, hatred and stupidity, that would cause a symptom named hyponatraemic rule-meditation-wisdom. It might bring you about a destiny of always running.

### The World News: Be aware of the false money of Euro

It was reported : Euro presented to the public for over one and half years. However, false money of it gradually came. The false Euro was printed so well and became more popular by days. The Centre Bank of Euro said: we already found 230 thousands pieces of false Euros within the first half year. The bank reminded us to be of aware that the false Euro would keep coming out within and out-off all European countries.







## 解碼

一樣的紙張、一樣的印刷技術，歐洲央行授權印的叫做歐元，你自己私下印的叫做偽鈔。偽鈔豈止歐洲才有，我看只要有鈔票的地方就有偽鈔。難道，你必須再拿出一張證書，來證明眼前的鈔票是真的？不過，證書也可以「偽」啊！

## 佛法觀點

辨別偽鈔可能還不算難，辨別修行的真偽才叫難。如果我們一味的只從外相去看一個修行人，那麼，一定會錯看這個修行人。如果我們一味的以私利作出發點，想去尋找一位神通的師父或上師，讓他來滿足自己的渴欲，那麼，我們一定不會真正遇見有修的明師。

<sup>1</sup> 參考資料：中央通訊社網頁 <http://www.cna.com.tw/>

## Decode

Using same paper and same printing technique, that issued by bank named Euro and that printed by any other man named false money. As long as paper money goes, the false money goes too. I wonder do we need to have a certificate to proof the paper money. If that is the case, people may issue a false certificate.

## Buddha Dharma

To tell false money is not a difficult thing but to tell false master is difficult. If you only judge a master by his out looking, you may loss the master. If you want selfish benefits only and want the master using his magic power to help you get everything, then, you never find a real master.

<sup>1</sup><http://www.cna.com.tw/>





# 歷史上的和平使者

Peace Makers in the History





在浩瀚的歷史長河之中，菩薩用各種風采，變幻成一個又一個的和平使者去醒覺人類的心靈。

### **朝聖和平**

從西元1953年到1981年間，有一位滿頭銀髮的老婦人，她自稱是一個「和平使者」，她徒步兩萬五千英里，並自稱這是她個人的和平朝聖之旅。她誓願：「持續做個漫遊者，一直到人類學會去愛；持續的走，一直到人們提供給她住處；持續的禁食，一直到人們提供給她食物。」在她28年的朝聖之旅中，她感動了北美洲成千上萬人的心、思想與生命。她所傳遞的訊息既簡單又深奧，這訊息到現在還繼續在啟發世人的心靈：

「這是和平的方法：用善去克服惡，用真理去克服虛假，用愛去克服仇恨。」

### **內在的和平**

人們為了紀念這位和平的朝聖者，寫了一本心靈傑作叫《步向內在的和平》。這本書除了記述她的朝聖之旅外，更重要的是她所傳遞和平訊息的整體畫面，那就是：國與國之間的和平，族群與族群之間的和平，個人與個人之間的和平，而且更加重要的是「內在和平」～因為它正是一切和平的起點。

### **朝聖者的自畫像**

我年輕的時候有兩項重要的發現。首先，我發現賺錢是容易的；其次，我發現賺錢後再把錢愚昧的花光是一件完全沒有意義的事情。我知道這不是我來世上的目的，但是，在那時候，我真的不知道我來世上到底是為了什麼？後來，經過我對於生命一番深刻的探索，有一整晚我漫步在森林中，我經歷了一次非常重要的心理轉折，我感受到自己的全部意願，而且

*In history, the bodhisattvas use all kinds of elegant appearance and change themselves into peacemakers to enlighten the mind and soul of human beings.*

### **Pilgrimage of Peace**

From 1953 to 1981 a silver haired woman calling herself only "Peace Pilgrim" walked more than 25,000 miles on a personal pilgrimage for peace. She vowed to "remain a wanderer until mankind has learned the way of peace, walking until given shelter and fasting until given food." In the course of her 28-year pilgrimage she touched the hearts, minds, and lives of thousands of individuals all across North America. Her message was both simple and profound. It continues to inspire people all over the world:

"This is the way of peace: overcome evil with good, and falsehood with truth, and hatred with love."







是毫無保留的要把我自己的生命奉獻給服務。讓我告訴你，這是一個永不回頭的轉折點，從此以後，你永遠不可以再回到那完全以「自我為中心」的生活模式。

因此，我進入了生命的第二階段。我開始盡可能的「給予」，來取代過去盡可能「獲得」的生活模式。於是，我進入了一個嶄新而且美妙的世界當中。我的生活開始變得有意義，我好像得到祝福般的變得越加健康，從此，我甚至不再患感冒或頭疼（其實，大多數的疾病是心理造成的）。從那時候起，我知道我的生命工作將是為「和平」服務。而整個和平的畫面是國與國、族群與族群、個人與個人都要和平，而最最重要的是內在的和平。然而，從我願意奉獻我自己，到我真正的實踐奉獻我自己，這中間是有很大的不同。對我而言，這足足花了我15年的光陰去作自我準備與內在

## Inner Peace

People wrote a spiritual classic, Steps Toward Inner Peace, to memory the Peace Pilgrim. This little booklet outlines her pilgrimage and, more importantly, her peace message that covered the entire peace picture: peace among nations, groups, individuals, and the very important inner peace - because that is where peace begins.

## A Self-portrait of the Peace Pilgrim

In my early life, I made two very important discoveries. In the first place I discovered that making money was easy. And in the second place I discovered that making money and spending it foolishly was completely meaningless. I knew that this was not what I was here for, but at that time, I didn't know exactly what I was here for. It was out of a very deep seeking for a meaningful way of life, and after having walked all one night through the woods, that I came to what I now know to be a very important psychological hump. I felt a complete willingness, without any reservations, to give my life, to dedicate my life to service. I tell you, it is a point of no return. After that, you can never go back to completely self-centered living.

And so I went into the second phase of my life. I began to live to give what I could, instead of get what I could, and I entered a new and wonderful world. My life began to become







的追尋。

在這段期間裡，我認識了心理學家所慣稱的「自我」與「良心」。我開始認識到，我就好像有兩個自己、或兩種個性、或兩個意志，其觀點是截然不同的。因為這兩個觀點是那麼的不同，以致於讓我在兩個自己當中，不斷掙扎。我經歷了無數心理上的高山和深谷，然而，在掙扎的迷霧當中，我終於來到了一個美妙的峰頂，我第一次體驗到所謂的內在和平到底是什麼。我感受到一個統一性，我和全體的人類是統一的，我和萬物是統一的。從此，我不再覺得與他們分離。我可以一次又一次的回到那次峰頂經驗，而且可以在那種感受之中越待越久，只會偶而離開一下。然後，當有一天早晨我醒來時，我知道我可以永遠不須再回到那情緒的深谷之中。我知道我的掙扎已經結束了，最後，我成功的開始奉獻我的生命，或者說開始尋找我內在的和平。同樣的，這也是一個永遠不可逆轉的點，你不可以再回去掙扎，掙扎已經結束

meaningful. I attained the great blessing of good health; I haven't had a cold or headache since (Most illness is psychologically induced.) From that time on, I have known that my life-work would be work for peace; that it would cover the entire peace picture - peace among nations, peace among groups, peace among individuals, and the very, very important inner peace. However, there's a great deal of difference between being willing to give your life, and actually giving your life, and for me, 15 years of preparation and of inner seeking lay between.

During this time I became acquainted with what Psychologists refer to as Ego and Conscience. I began to realize that it's as though we have two selves or two natures or two wills with two different viewpoints. Because the viewpoints were so different, I felt a struggle in my life at this period between the two selves with the two viewpoints. So there were hills and valleys - lots of hills and valleys. Then in the midst of the struggle there came a wonderful mountaintop experience, and for the first time I knew what inner peace was like. I felt an oneness - oneness with all my fellow human beings, oneness with all of creation. I have never felt really separate since. I could return again and again to this wonderful mountaintop, and then I could stay there for longer and longer periods of time, and just slip out occasionally. Then came a wonderful morning when I woke up and knew that I would never have to descend again into the valley. I knew that for me the struggle was over, that finally I had succeeded in giving my life, or finding inner peace. Again this is a point of no return. You can never go back into the struggle. The struggle is over now because you will do the right thing, and you don't need to be pushed into it.

However progress is not over. Great





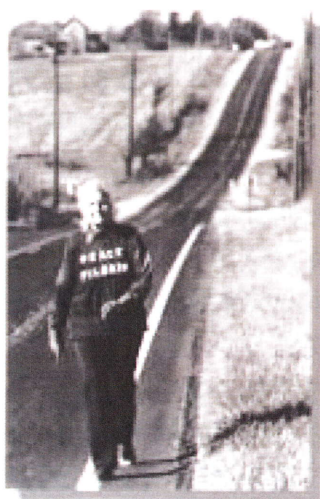
了，因為你願意去作正確的事情，而你已無須強迫你自己這樣作。

然而，前進之路並未終止。更大的進步在我生命的第三階段中發生，儘管你生命核心的圖象已經完全清楚並保持不變，不過，就好比是作拼圖遊戲一般，你總是可以在整個圖象的周邊再拼進去適當的圖片，你總是會找到成長的空間，不過，這種進步是和諧的，好像總是有好事圍繞著你，像是愛、和平與喜悅。這就好比是一個被保護的環境，當你必須去面對任何狀況時，你的內在有一個不可動搖的東西在那裡。

外在的世界好像正盯著你一般，人們也相信你正遭遇到大問題，但是，你可以在內在找到能量去輕鬆的克服這些問題，沒有事情是真正的難題。有一種平靜、風和日麗與不慌不忙，你可以不再為任何事感到必須拼命與壓力。生命是圓滿而完好的，但是，生命絕不可過度擁擠；這點，是

progress has taken place in this third phase of my life, but it's as though the central figure of the jigsaw puzzle of your life is complete and clear and unchanging, and around the edges other pieces keep fitting in. There is always a growing edge, but the progress is harmonious. There is a feeling of always being surrounded by all of the good things, like love and peace and joy. It seems like a protective surrounding, and there is an unshakeableness within which takes you through any situation you may need to face.

The world may look at you and believe that you are facing great problems, but always there are the inner resources to easily overcome these problems. Nothing seems difficult. There is a calmness and a serenity and unhurriedness - no more striving or straining about anything. Life is full and life is good, but life is nevermore overcrowded. That's a very important thing I've learned: If your life is in harmony with your part in the Life Pattern, and if you are obedient to the laws which govern this universe, then your life is full and good but not overcrowded. If it is overcrowded, you are doing more than is right for you to do, more than is your job to do in the total scheme of things.



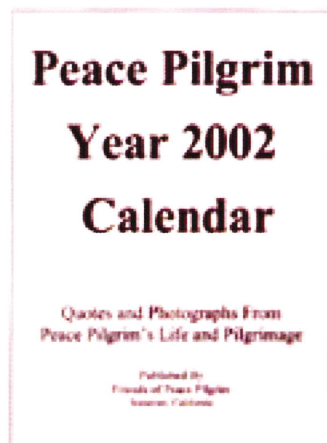
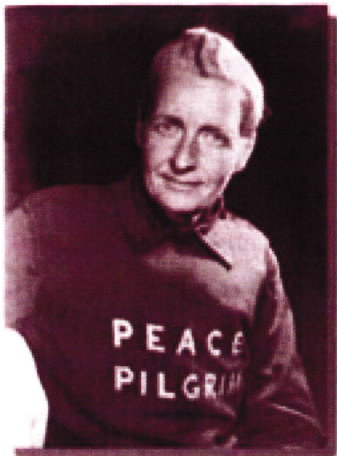
## Peace Pilgrim 2003 Calendar

50<sup>th</sup> Anniversary of the Start  
of the Pilgrimage

Quotes, News Articles, and Photographs  
from the Pilgrimage

Compiled by  
George Adams, Ph.D.  
November 1999





我學習到相當重要的一件事。如果你的生命是和諧的，如果你遵守這宇宙的法則，那麼，你的生命將持續圓滿而不會過度擁擠。而如果發生過度擁擠的現象時，那是因為你作的過多了，多過你整體計畫中的承擔量。

現在，有一種生活方式是以「給予」來取代「獲得」。然而，當你專注在給予時，你會發現如果你不能獲得，你也就無法給予。同樣的，如果你不能給予，你也就無法獲得。縱然是再美好的事物諸如健康、快樂與內在的和平，也是一樣的道理。然而，你可以去感受一種「無限能量」，那是取之不盡的，就好比是永遠都用不完的空氣一般。你似乎只需要把自己，置入那宇宙的能源當中，一切就都好了。

你現在可以掌握你的生命，你會知道「自我」是不可控制的，自我是被喜歡舒適的渴望所控制，或是為了貪圖身體部份的便利所控制，或是被意志上的各種需求所控制，或者是被突然迸發的情緒所控制。但是，有一個「更高」的靈性可以控制身體、意志與情緒。我可以叫我的身體躺在一片冷硬的水泥地上，並要它睡覺，而它會

Now there is a living to give instead of to get. As you concentrate on the giving, you discover that just as you cannot receive without giving, so neither can you give without receiving - even the most wonderful things like health and happiness and inner peace. There is a feeling of endless energy - it just never runs out; it seems to be as endless as air. You just seem to be plugged into the source of universal energy.

You are now in control of your life. You see, the ego is never in control. The ego is controlled by wishes for comfort and convenience on the part of the body, by demands of the mind, and by outbursts of the emotions. But the higher nature controls the body and the mind and the emotions. I can say to my body, "Lie down there on that cement floor and go to sleep," and it obeys. I can say to my mind, "Shut out everything else and concentrate on this job before you," and it's obedient. I can say to the emotions, "Be still, even in the face of this terrible situation," and they are still. It's a different way of living. The philosopher Thoreau wrote: If a man does not keep pace with his companions, perhaps he hears a different drummer. And now you are following a different drummer - the higher nature instead of the lower.

### Summary

What's the name of the aged woman? It





順從；我可以告訴我的意志去關閉所有的雜念，而只專注在眼前所必須從事的工作上，而它也會遵從。我可以告訴我的情緒要保持冷靜，縱使是面對麻煩的時刻，而它也會保持冷靜。這是一個不同的生活方式，哲學家 Thoreau 曾說：「如果一個人不能和友人並肩齊步的話，很可能是他聽見的鼓點，節奏不同所致。」而現在，你將跟著不同的鼓點去走～一個更高的心靈去取代那個低的。

### 結語

這個老婦人叫什麼名字其實已經不重要，她自己也是這麼認為，所以，在那張老照片中，她只在衣服上印出 Peace Pilgrim (和平使者) 這兩個英文字，以取代告訴別人她的名字。

她既然在美國徒步朝聖，我猜她是美國人，不過，這也已經不重要了。她的思想裡頭，我找不到半個佛字，而她的話卻深深與佛理契合，不過，這也不重要。重要的是人人真的應該去追求那「內在的和平」，不論你在哪裡，不論在何時，已經開始了，都不要再放棄這種追尋，這才是人活著的真正目的。

在浩瀚的歷史長河之中，菩薩用各種風采，變幻成一個又一個的和平使者去醒覺人類的心靈。

<sup>1</sup> 資料來源：<http://www.peacepilgrim.com/pphome.htm>

seems not important. She thought so too. Therefore, you can only see too words, Peace Pilgrim, on her T shirt. That already replaced the name of her.

As she was walking on North America, I thought she is an American. However, that is not important. In her thoughts, she didn't mention any word such as Buddha or Buddhism but her sayings were in high agreement with the philosophy of Buddha. However, that was not important either. The real important is everybody in the world should aspire after the Inner Peace. No matter where you are and when it is right now, as long as you already started to seek after it, never give up the seeking. This is what the life for.

<sup>1</sup> Reference: paper in <http://www.peacepilgrim.com/pphome.htm>



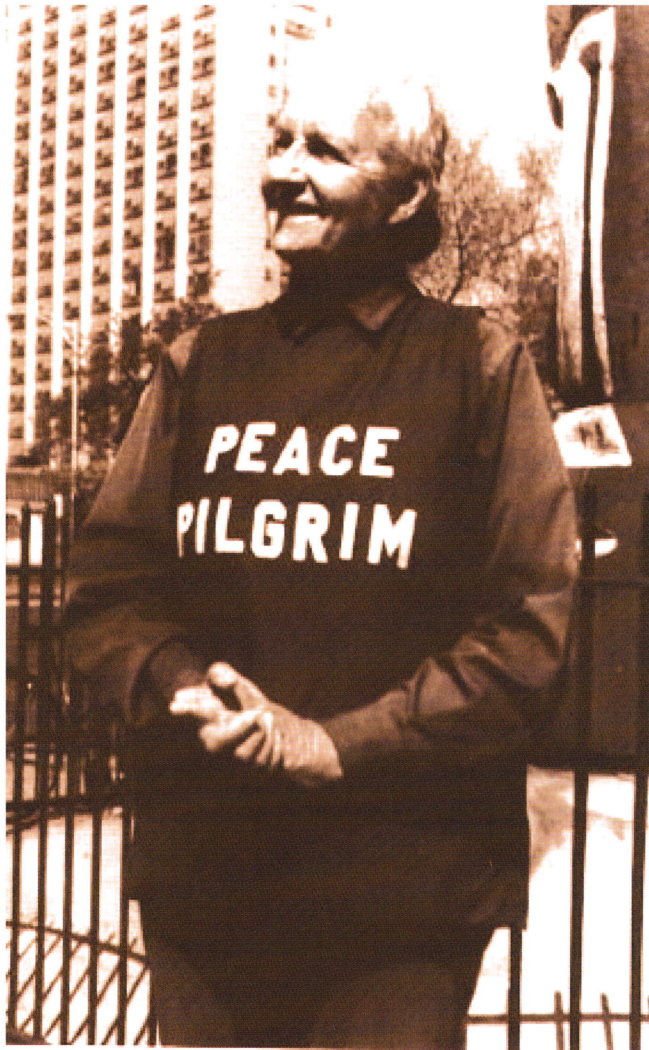




# 邁向內在和平

Steps toward the inner peace





### 長征兩萬五千英里

在西元 1953 年，我覺得自己似乎是被引導著，而有計畫的去向世人展現和平朝聖之旅。傳統的朝聖是徒步，且要有信心。當有機會與人接觸時，我必須虔誠。我穿上一件前面印著「和平使者」的上衣，我認為這四個字是我現在的名字，它強調的是我的使命而不是我自己，而在上衣的背後印著「和平徒步 25000 英里」的字樣。我持續沿著公路徒步，經過了許多城市與接近我的人們，而這讓我有機會跟他們傾訴和平。

### 25000 miles on foot

It was only at this time, in 1953, that I felt guided or called or motivated to begin my pilgrimage for peace in the world. The tradition of pilgrimage is a journey undertaken on foot and on faith, prayerfully and as an opportunity to contact people. I wear a lettered tunic in order to contact people. It says 'PEACE PILGRIM' on the front. I feel that's my name now - it emphasizes my mission instead of me. And on the back it says '25,000 MILES ON FOOT FOR PEACE.' Constantly as I walk along the highways and through the cities, people approach me and I have a chance to talk with them about peace.

I have walked 25,000 miles as a penniless pilgrim. I own only what I wear and what I carry in my small pockets. I belong to no organization. I have said that I will walk until given shelter and fast until given food, remaining a wanderer until mankind has learned the way of peace. And I can truthfully tell you that without ever asking for anything, I have been supplied with everything needed for my journey, which shows you how good people really are.

With Me I carry always my peace message: This is the way of peace: Overcome evil with good, falsehood with truth, and hatred with love. There is nothing new about this message, except the practice of it. And the practice of it is required not only in the international situation but also in the personal situation. I believe that the situation in the world is a reflection of our own immaturity. If we were mature, harmonious people, war would be no problem whatever - it would be impossible.

All of us can work for peace. We can work right where we are, right within ourselves,





Ann and John Rush at Peace Pilgrim Center, Hemet CA

我已經身無分文的走完了 25000 英里，我擁有的是我所穿的衣服，還有口袋裡的一點小東西。我不屬於任何組織，我曾誓言：「持續的走，一直到人們提供給我住處；持續的禁食，一直到人們提供給我食物；持續做個漫遊者，一直到人類學會去愛。」現在讓我真心的跟你說，儘管我不曾要求什麼，不過，在我的旅程上，總會有人提供一切所需，而這顯示人們是多麼的「好」。

我帶給人們的和平訊息是「這是和平的方法：用善去克服惡，用真理去克服虛假，用愛去克服仇恨。」這個訊息表面上了無新意，除非你去實踐它。而當你要實踐它的時候，你需要明白的不只是國際間的狀況，同時，也需要明白你個人的狀態。我相信這個世界，只不過是在反應我們內在的不成熟而已，如果我們夠成熟、夠和諧，那麼，戰爭根本就不是問題，甚至，根本不可能發生。

我們所有的人都可以為和平作貢獻，就在你自己的地方，就在你自己裡面，因為，當你的內在越加和平

because the more peace we have within our own lives, the more we can reflect into the outer situation. I believe that the wish to survive will push us into some kind of uneasy world peace which will then need to be supported by a great inner awakening if it is to endure. I believe we entered a new age when we discovered nuclear energy, and that this new age calls for a new renaissance to lift us to a higher level of understanding so that we will be able to cope with the problems of this new age. So, primarily my subject is peace within ourselves as a step toward peace in our world.

### The framework of inner peace

Now, when I talk about the steps toward inner peace, I talk about them in a framework, but there's nothing arbitrary about the number of steps. They can be expanded; they can be contracted. This is just a way of talking about the subject, but this is important: the steps toward inner peace are not taken in any certain order. The first step for one may be the last step for another. So, just take whatever steps seem easiest for you, and as you take a few steps, it will become easier for you to take a few more. In this area we really can share. None of you may feel guided to walk a pilgrimage, and I'm not trying to inspire you to walk a pilgrimage, but in the field of finding harmony





時，它將反應到外在的世界。我相信想要存活的渴望，將使我們感受到對於世界的一些擔心，而為了要忍受這一切，我們需要一個更強大的內在醒覺。當人類發現核能的時候，我知道我們已經進入一個新的時代，在新時代裡，我們需要一個新的文藝復興，去提升我們的理解力到一個更高的水平，這樣，我們才會有能力去解決新時代所遭遇的問題。所以，我的和平之旅可以說是通達世界和平的一步。

### 內在和平的架構

現在，當我說邁向內在和平的時候，我指的是架構，而不是斷然的去指定步伐的數目，它既可開展也可收縮，這只是談論主題的一種方式罷了，最重要的是，邁向內在和平的步驟，可以是任何一種順序。對於某人是第一步的，對於另外一個人很可能是最後一步。因此，你可以走任何對於你來說是比較容易的步子，先試著走幾步再說，先走幾步，它可能會使你更加容易去再多走幾步。或許沒有人覺得必須被引導去朝聖，而我也不打算鼓勵你們去徒步朝聖，但是，在尋找生命中和諧的這個領域裡，我們可以一起分享經驗。而且我猜測，當我講到邁向內在和平的實際做法時，你們將會覺得你已經做了一些。

### 四項準備步驟

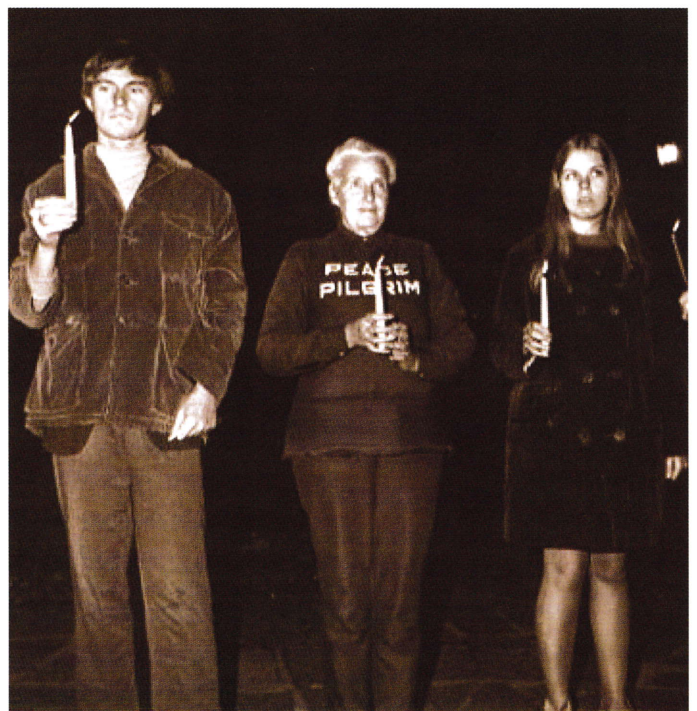
首先，我將談到一些準備步驟。

in our own lives, we can share. And I suspect that when you hear me give some of the steps toward inner peace, you will recognize them as steps that you also have taken.

### Four preparations

In the first place I would like to mention some preparations that were required of me. The first preparation is a right attitude toward life. This means - stop being an escapist! Stop being a surface-liver who stays right in the froth of the surface. There are millions of these people, and they never find anything really worthwhile. Be willing to face life squarely and get down beneath the surface of life where the verities and realities are to be found. That's what we are doing here now.

There's the whole matter of having a meaningful attitude for the problems that life may set before you. If only you could see the whole picture, if only you knew the whole story, you would realize that no problem ever comes to you that does not have a purpose in your life, that cannot contribute to your inner growth.





第一項準備步驟是「正確的生命態度」，這意味著你要停止做一個逃避現實的人，不要只活在表面上。在這世界上，有成千上萬的人不曾在生命裡發現什麼有價值的東西，現在，請你認真的去面對生命，並看清在膚淺表面下的生命風貌，在那裡，有許多的變化與真相，將等待你去發現，而這就是我們現在要做的事情。

整件事情的重點是，對於生命中所出現的問題，你必須採取一種更有意義的態度去面對。由於，只有你能看清楚整個畫面，只有你知道整個故事的細節，每一個你所面對的生命問題，都有其目的。當你明白這一點時，你會把一切的問題都當作是偽裝過的種種機會。如果你不願正面面對問題，那你只是從生命的表層漂過而已，那樣是不可能帶來內在成長的。



When you perceive this, you will recognize problems as opportunities in disguise. If you did not face problems you would just drift through life, and you would not gain inner growth. It is through solving problems in accordance with the highest light that we have that inner growth is attained. Now, collective problems must be solved by us collectively, and no one finds inner peace who avoids doing his or her share in the solving of collective problems, like world disarmament and world peace. So let us always think about these problems together, talk about them together, and collectively work toward their solutions.

The second preparation has to do with bringing our lives into harmony with the laws that govern this universe. Created are not only the worlds and the beings but also the laws which govern them. Applying both in the physical realm and in the psychological realm, these laws govern human conduct. Insofar as we are able to understand and bring our lives into harmony with these laws, our lives will be in harmony. Insofar as we disobey these laws, we create difficulties for ourselves by our disobedience. We are our own worst enemies. If we are out of harmony through ignorance, we suffer somewhat; but if we know better and are still out of harmony, then we suffer a great deal.





人就是要在聚光燈下，徹底的去解決問題，才會獲得真正的內在成長。既然，問題是全然的迎面而來，你就必須全然的去面對。想要跳過這一段努力，卻希冀得到內在和平，這根本就不可能；這就好比不想要解除武裝，卻想要世界和平是一樣的不可能。所以，讓我們一起思考並討論這些問題，然後，全然的一起努力去尋找解答。

第二項準備步驟是「將我們的愛與宇宙的真理取得和諧」。創造的起源，不單單只是這個世界與生物，還有與之並存的法則。這些法則不僅影響生理，同時也影響心理。換句話說，它影響人類的行為。在這個範圍之內，如果我們能夠了解並帶領生命與這宇宙法則產生和諧，現實生活也將和諧。而如果我們不遵守法則，我們將為自己製造出困難。其實，我們是自己最壞的敵人。如果我們因為無知而失去和諧，我們即將受苦。但

I recognize that these laws are well-known and well-believed, and therefore they just needed to be well-lived.

So I got busy on a very interesting project. This was to live all the good things I believed in. I did not confuse myself by trying to take them all at once, but rather, if I was doing something that I knew I should not be doing, I stopped doing it, and I always made a quick relinquishment. You see, that's the easy way. Tapering off is long and hard. And if I was not doing something that I knew I should be doing, I got busy on that. It took the living quite a while to catch up with the believing, but of course it can, and now if I believe something, I live it. Otherwise it would be perfectly meaningless. As I lived according to the highest light that I had, I discovered that other light was given, and that I opened myself to receiving more light as I lived the light I had.

These laws are the same for all of us, and these are the things that we can study and talk about together. But there is also a third prepa-







是，如果我們知道的很多卻都做不到，那麼，我們將遭受到更巨大的痛苦。我知道大家都相當明白、也相信這些法則，不過，現在所需要的就是去實踐它。

所以，我開始忙碌於一項非常有趣的計畫，那就是：「我以我相信的好事為生」。我並不是一次就把全部的好事都拿來做，因為這樣會讓我迷糊掉。我的方法是，如果有什麼事情我知道不應該去做，我會立刻停止去做，我能夠相當快的放棄那些不好的事。而如果是我該做，卻還沒有去做的，我就會在那些事情上拼命下功夫，那的確花了我相當長的一段時間，去把我所做的跟上我所相信的，然而現在，如果我打算再相信什麼，

ration that has to do with something which is unique for every human life because every one of us has a special place in the Life Pattern. If you do not yet know clearly where you fit, I suggest that you try seeking it in receptive silence. I used to walk amid the beauties of nature, just receptive and silent, and wonderful insights would come to me. You begin to do your part in the Life Pattern by doing all the good things you feel motivated toward, even though they are just little good things at first. You give these priorities in your life over all the superficial things that customarily clutter human lives.

There are those who know and do not do. This is very sad. I remember one day as I walked along the highway a very nice car stopped and the man said to me, "How wonderful that you are following your calling!" I replied, "I certainly think that everyone should be doing what feels right to do." He then began telling me what he felt motivated toward, and it was a





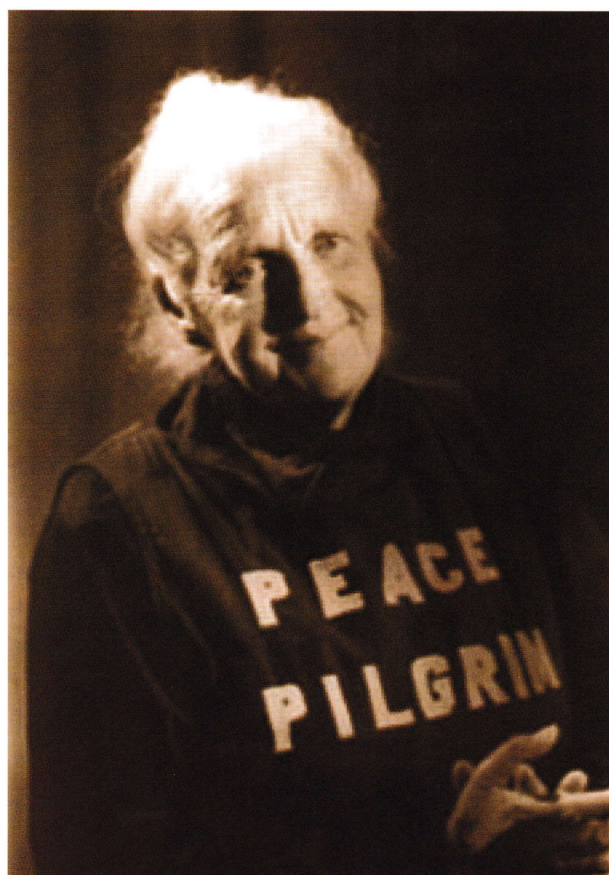
我一定也會去實踐它，要不然，這種相信是完全沒有意義的。由於，我是根據我所得到的最高光明去活，我發現，其他的光明也會跟著來，而我會開放自己去接受新的光明，於是，我得到更多的光明，並且據以為生。

這些法則對所有的人都一樣，而這些是我們可以一起研究與討論的。不過，第三項的準備步驟卻有它的獨特性，因為，「每一個生命形態，都有一些它自己獨特的地方」。如果你還不知道自己究竟適合什麼，我建議你試著去接受寂靜。我曾經走在美麗的大自然中，只是去默默的接受，而一種美妙的洞察，就會降臨到我的面前。你可以開始在你的生命形態中，選擇一些你認為的好事來做，儘管，起初那可能只是一些雞毛蒜皮的小事，你卻可以把這些小小的好事，當作是你生命中的最優先，去超越那些習慣性在干擾你生命的浮面瑣事。

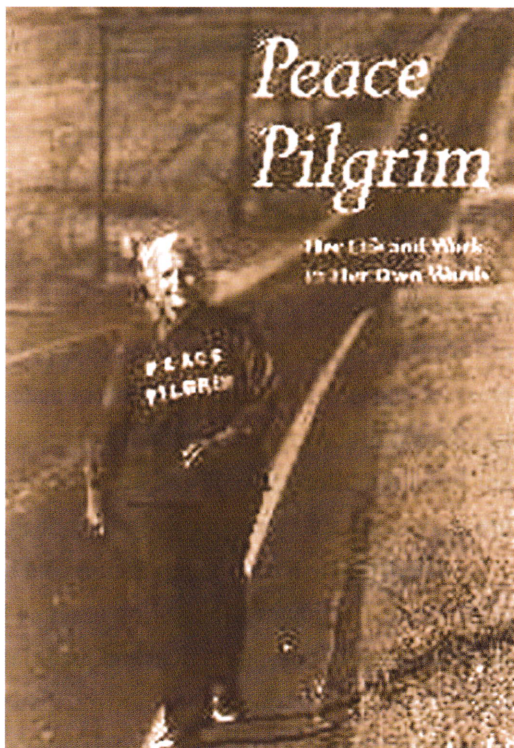
對於那些既然知道卻不做的人，這是非常可惜的。我記得有一天，我沿著公路走，有一個男人開著一部非常好的車子，他停下來對我說：「多美妙啊！妳正跟著妳內在的呼喚」。我回答：「我理所當然的這樣想，每一個人都應該做自己認為是對的事情」。然後，他開始對我傾訴他的內在聲音，並說那是一件必須去做的好事。我當時感到非常振奮，以為他正在實踐內在，於是對他說：「真棒！那麼，你進行的如何呢？」他竟然回

good thing that needed doing. I got quite enthusiastic about it and took for granted that he was doing it. I said, "That's wonderful! How are you getting on with it?" And he answered, "Oh, I'm not doing it. That kind of work doesn't pay anything." And I shall never forget how desperately unhappy that man was. But you see, in this materialistic age we have such a false criterion by which to measure success. We measure it in terms of dollars, in terms of material things. But happiness and inner peace do not lie in that direction. If you know but do not do, you are a very unhappy person indeed.

There is also a fourth preparation, and it is the simplification of life to bring inner and outer well-being - psychological and material well-being - into harmony in your life. This was made very easy for me. Just after I dedicated my life to service, I felt that I could no longer accept more than I needed while others in the world have less than they need. This moved me to bring my life down to need-level.







答說：「我沒有去做，因為，那種事不會得到任何『報酬』。」而我絕對不會忘記，當他這樣回答時，他臉上已顯露出絕望般的不快樂。但是你看，在這個唯物主義的時代裡，我們對於成功有著極為錯誤的衡量標準，我們總以多少錢、多少物質來衡量。然而，快樂與內在的和平卻不能用這些來計算。如果你知道卻不去做，那麼，你真的是一個相當不快樂的人。

第四項準備步驟是「把你的生活簡單化」，這樣你便可以將生命中的內在與外在（即心理與物質）安康加以調和。這一項對我是非常容易的，自從我將生命奉獻給服務以後，我覺得我不再能接受我不需要的東西，而一般人卻往往覺得東西永遠都不夠用。這一項行動，把我的生活簡化到

I thought it would be difficult. I thought it would entail a great many hardships, but I was quite wrong. Now that I own only what I wear and what I carry in my pockets, I don't feel deprived of anything. For me, what I want and what I need are exactly the same, and you couldn't give me anything I don't need.

I discovered this great truth: unnecessary possessions are just unnecessary burdens. Now I don't mean that all our needs are the same. Yours may be much greater than mine. For instance, if you have a family, you would need the stability of a family center for your children. But I do mean that anything beyond need - and need sometimes includes things beyond the physical needs, too - anything beyond need tends to become burdensome.

There is a great freedom in simplicity of living, and after I began to feel this, I found a harmony in my life between inner and outer well-being. Now there's a great deal to be said about such harmony, not only for an individual life but also for the life of a society. It's because as a world we have gotten ourselves so far out of harmony, so way off on the material side, that when we discover something like nuclear energy, we are still capable of putting it into a bomb and using it to kill people. This





僅是達到生活必須的水平。我曾認為這是困難的，而且會帶來各式各樣的艱苦，但是，我錯了。儘管我所擁有的就是我所穿的衣服，以及口袋裡的東西，不過，我並不認為我被剝奪了什麼。對我而言，我所需要的與我所擁有的恰好一樣，而你不能給我任何我不需要的東西。

我發現了一個事實：不必要的擁有，僅僅只是負擔而已。不過，我並不意味著大家的需要都是一樣的，你需要的東西或許遠比我多。例如，如果你有一個家庭，那麼，為了你的孩子們，你必須有一個穩定的家。但是，我仍然以為任何超過需要的東西，或者是超過身體需要的東西，或多或少都是惱人的累贅。

把生活簡化讓我得到極大的自由，而當我感受到這股自由氣息之後，我發現，我的內在與外在安康已取得和諧。關於這樣的和諧，其實我可以講的很多，對於個人或社會都一樣有益。因為，在我們的世界裡，我們離開和諧已經太遠了，太偏向物質的這一邊；所以，當我們發現核能的時候，竟然會把它塞進炸彈裡頭，然後，讓它去殺人。這是因為我們內在的安康，遠遠的落後外在的安康。我們的未來會怎麼樣呢？那取決於內在，也就是心理，如果我們能平衡內外，我們才能善用我們已經擁有的外在一切。

is because our inner well-being lags behind our outer well-being. The valid research for the future is on the inner side, on the psychological side, so that we will be able to bring these two into balance, so we will know how to use well the outer well-being we already have.

### Four purifications

Then, I discovered that there were some purifications required of me. The first one is such a simple thing: it is purification of the body. This has to do with your physical living habits. Do you eat sensibly, eating to live? I actually know people who live to eat. And do



you know when to stop eating? That is a very important thing to know. Do you have sensible sleeping habits? I try to get to bed early and have plenty of hours of sleep. Do you get plenty of fresh air, sunshine, exercise and contact with nature? You'd think this might be the first area in which people would be willing to work, but from practical experience I've discovered it's often the last because it might mean getting rid of some of our bad habits, and there is nothing that we cling to more tenaciously.

The second purification I cannot stress



## 四項淨化

接著，我發現我必須淨化我自己。第一步很簡單是「淨化自己的身體」，這與你的日常生活習慣有關。你吃的明智嗎？吃是為了活著。實際上，我卻發現有人活著是為了要吃。然而，你知道什麼時候該停止吃嗎？這是一件非常重要的事，你必須知道。你睡得明智嗎？我盡量早睡，並且有充足的睡眠。你有呼吸足夠的新鮮空氣嗎？晒太阳了嗎？運動了嗎？接近大自然了嗎？你可能會認為，這些事人們會最先願意去做，不過，根據實際的經驗顯示，我發現這些通常是人們最後才會去做的事。因為，這意味著人們去須去掉若干壞的生活習慣，而在這方面人們往往是頑強且固執的。

第二項是「思想或意念的淨化」，這一項我無法著墨太多。如果你能體認到意念的強大力量，你將不會做任何負面的思想。正向意念可以帶來好的影響力，而負向意念卻可以讓你生病。

我記得曾遇見一位65歲的老人家，他有明顯的慢性病。我跟他交談，並發現他的生命中有苦痛，儘管我無法立即看出是什麼緣故。他和他的太太、孩子都處得很好，跟鄰居也相處的不錯，不過，苦痛依然存在。後來我才知道，他跟死去的父親過意不去，因為，他爸爸只教育他的兄弟卻不教育他。一旦他願意放下這個苦

too much because it is purification of thought. If you realized how powerful your thoughts are you would never think a negative thought. They can be a powerful influence for good when they're on the positive side, and they can and do make you physically ill when they're on the negative side.

I recall a man 65 years old when I knew him who manifested symptoms of what seemed a chronic physical illness. I talked with him and I realized that there was some bitterness in his life, although I could not find it at once. He got along well with his wife and his grown children, and he got along well in his community, but the bitterness was there just the same. I found that he was harboring bitterness against his long-dead father because his father had educated his brother and not him. As soon as he was able to relinquish this bitterness, the so-called chronic illness began to fade away, and







痛，所謂的慢性病也就慢慢退去，最後痊癒。

如果你把一點點的苦痛，投射在別人身上，或者，有任何一種不善的意念，你都必須趕緊把它除去。有人說：仇恨會傷害恨的人，而不是被恨的人。光只是「做」好事、「說」好事，那樣還不夠，你還必須「想」好事，這樣你的生活才會和諧。

第三項淨化是「淨化慾望」。你在渴望什麼？新衣嗎？快樂嗎？新傢俱嗎？新車嗎？而當你集中的去想生活中的某一項渴望時，其他的渴望是不是還真的那麼重要呢？

還有一項淨化，那就是「淨化動機」。你正在做的事情，到底動機是什麼？如果只是貪心、追逐私利、或想要得到讚美，那麼，我勸你別去做，不要在這樣的動機下做事。不過，這並不是一件容易的事情，因

soon it was gone.

If you're harboring the slightest bitterness toward anyone, or any unkind thoughts of any sort whatever, you must get rid of them quickly. They aren't hurting anyone but you. It is said that hate injures the hater, not the hated. It isn't enough just to do right things and say right things, you must also think right things before your life can come into harmony.

The third purification is purification of desire. What are the things you desire? Do you desire new clothing, or pleasures, or new household furnishings, or a new car? You can come to the point of oneness of desire just to know and do your part in the Life Pattern. When you think about it, is there anything else as really important to desire?

There is one more purification, and that is purification of motive. What is your motive for whatever you may be doing? If it is pure greed or self-seeking or the wish for self-glorification, I would say, Don't do that thing. Don't do anything you would do with such a motive. But it isn't that easy because we tend to do things with very mixed motives, good and bad motives all mixed together. Here's a man in the business world: his motives may not be the highest, but mixed in with them are motives of caring for his family and perhaps doing some good in his community. Mixed motives!

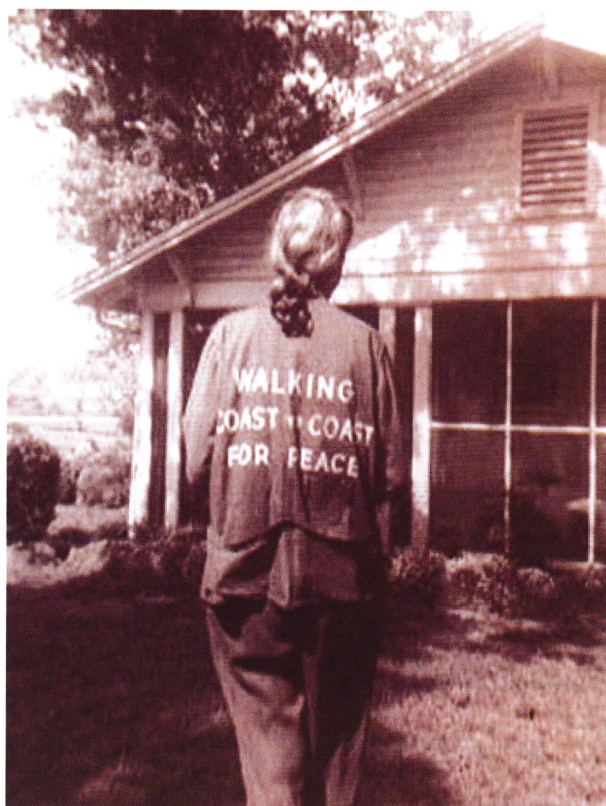
Your motives, if you are to find inner peace, must be an outgoing motive - it must be service. It must be giving, not getting. I knew a man who was a good architect. It was obviously his right work, but he was doing it with the wrong motive. His motive was to make a lot of money and keep ahead of the Joneses. He worked himself into an illness, and it was shortly after, that I met him. I got him to do little things for service. I talked to him about



為，動機往往是混雜著，好的與壞的動機會混在一起。例如，在商場上的人，他的動機或許不夠誠實，不過，這中間還混雜著他想要照顧家庭與回饋社會的好動機。總之，動機是混雜的。

如果你想要得到內在的和平，你必須有一個動機，那就是服務，你必須給予，而非獲得。我認識一個人，他是相當不錯的建築師，很明顯這是一個好職業，不過，他的動機不對。他只想要賺更多的錢，並且到處炫耀。在我遇見他不久之後，他病了。於是，我勸他做一些服務，我跟他說服務會帶來快樂，而且我確信一旦他能經驗到這樣的快樂，他就不會再回到以自我為中心的生活形態了，我們獲得一致的看法。第三年當我朝聖的時候，我再度經過他住的城鎮，我幾乎無法認出是他，他變得太多了，他依然是建築師，他拿出一張藍圖給我看，並說：「你看！我根據他們現有的預算來設計藍圖，然後，把房子盡量蓋的漂亮一些。」這時，他繪製藍圖的動機是服務他人，所以，他是一個光芒四射、完全改觀的人了。他的妻子對我說：「有些人從很遠的地方來這裡，要求他忙設計藍圖，他的生意正蒸蒸日上。」

我曾經見過一些人必須藉著改變工作，來改變他的生活形態。不過，我也遇見過許多人，只需把他們的動機變成服務，就可以改變一生。



the joy of service and I knew that after he had experienced this, he could never go back into really self-centered living. We corresponded a bit after that. On the third year of my pilgrimage route, I walked through his town and I hardly recognized him when I stopped in to see him. He was such a changed man! But he was still an architect. He was drawing a plan and he talked to me about it: "You see, I'm designing it this way to fit into their budget, and then I'll set it on their plot of ground to make it look nice." His motive was to be of service to the people that he drew plans for. He was a radiant and transformed person. His wife told me that his business had increased because people were now coming to him from miles around for home designs.

I've met a few people who had to change their jobs in order to change their lives, but I've met many more people who merely had to change their motive to service in order to change their lives.



## 四項讓渡

現在是最後一部份，有些事情你必須讓渡。一旦你有第一個讓渡，你就會發現內在和平，因為，你是在「讓渡你的任性」。你可以下功夫在禁止自己做一些動機不好的事情，但是，你往往是克制不住的。如果你想做、或說一件低下的事情，克制它的方法是，你只能去想好的事情。同樣的能量，你只是謹慎的去運用它來做、或說好事而已，那會是有用的。

第二項讓渡是「不要有疏離感」。儘管我們是宇宙的中心，但是我們卻覺得非常的疏離，我們往往以事務與自己的關連來做價值判斷，縱使是有較高智力的人，也是這樣在判斷事情。事實上，我們是整體人類身上的個個細胞，我們並沒有與我們的人類兄弟分離。這是一個整體，不過，你必須從一個較高的視野才會發現，其實，愛你的鄰居就是愛你自己。在那樣的生命置高點上，實際的做法是，你必須為全體的好而做。如果你只願意為小我的自私而工作，那麼，你是以自己的這個細胞去抵抗所有的其他細胞；但是，只要你是為全體的好而工作，你會發現你與全體人類是和諧相處的。你看！這不是很容易嗎！請讓自己和諧的活著。

然後，是第三項讓渡是「放棄執著」。物質的東西必須放在一個適當的位置，它們是拿來用的，用它們是可以的，那是物質的用途。不過，當

## Four relinquishments

Now, the last part. These are the relinquishments. Once you've made the first relinquishment, you have found inner peace because it's the relinquishment of self-will. You can work on this by refraining from doing any not-good thing you may be motivated toward, but you never suppress it! If you are motivated to do or say a mean thing, you can always think of a good thing. You deliberately turn around and use that same energy to do or say a good thing instead. It works!

The second relinquishment is the relinquishment of the feeling of separateness. We begin feeling very separate and judging everything as it relates to us, as though we were the center of the universe. Even after we know better intellectually, we still judge things that way. In reality, of course, we are all cells in the body of humanity. We are not separate from our fellow humans. The whole thing is a totality. It's only from that higher viewpoint that you can know what it is to love your neighbor as yourself. From that higher viewpoint there becomes just one realistic way to work, and that is for the good of the whole. As long as you work for your selfish little self, you're just one cell against all those other cells, and you're way out of harmony. But as soon as you begin working for the good of the whole, you find yourself in harmony with all of your fellow human beings. You see, it's the easy, harmonious way to live.

Then there is the third relinquishment, and that is the relinquishment of all attachments. Material things must be put into their proper place. They are there for use. It's all right to use them; that's what they're there for. But when they've outlived their usefulness, be ready to relinquish them and perhaps pass them on to





它們超過物質上的效益時，你必須放棄它們、或把它們讓渡給需要它們的人。當物質已經超出它的效益，而你卻無法捨棄它，這時，你是被物質所擁有。在這個充滿物質的年代裡，許多人其實是被物質所擁有，而這讓我們活著不自由。

這裡有另外一種擁有，你不會擁有任何其他的人，不論你們的關係有多親密，丈夫不曾擁有妻子，妻子也不曾擁有丈夫，父母不曾擁有孩子。當我們覺得擁有其他人的時候，我們會傾向於為他們而奔波忙碌，然後，就會慢慢的發展成不和諧的狀態；只有當我們意識到不再擁有其他人，而

someone who does need them. Anything that you cannot relinquish when it has outlived its usefulness possesses you, and in this materialistic age a great many of us are possessed by our possessions. We are not free.

There's another kind of possessiveness. You do not possess any other human being; no matter how closely related that other may be. No husband owns his wife; no wife owns her husband; no parents own their children. When we think we possess people there's a tendency to run their lives for them, out of this develops an extremely inharmonious situation. Only when we realize that we do not possess them that they must live in accordance with their own inner motivations, do we stop trying to run their lives for them, and then we discover that we are able to live in harmony with them.

Now the last: the relinquishment of all negative feelings. I want to mention just one negative feeling which the nicest people still experience, and that negative feeling is worry. Worry is not concern which would motivate you to do everything possible in a situation. Worry is a useless mulling over of things we cannot change. Let me mention just one technique. Seldom do you worry about the present moment;







他們也必須活在自己的動機裡的時候，我們才會停止為他們而奔忙，然後，我們才能與他們和諧共處。

現在是最後了，我們要「讓渡所有負面情緒」。我想提一點，縱然是一個最好的人，他還是有一個負面的情緒，那就是憂慮。憂慮不是指去思慮一件你可能會做的事情，憂慮是指對於你已經無法改變的事情，你仍然無益的去操心。讓我為你講一個技巧，其實，你很少思慮現在，你只是為了已經過去很久的事情在折磨自己，或為了根本還沒有開始的未來在操心，對於現在這一刻，你卻草草了之。然而，畢竟你是活在當下，如果你沒有好好的過當下，你根本就不會過活。如果你懂得珍惜當下，你就不會憂慮。對我而言，每一個當下都是服務的契機。

關於負面情緒的最後一項建議，它曾經一度幫助了我以及其他人。沒有任何外在的事情、或人可以傷害到

it's usually all right. If you worry, you agonize over the past which you should have forgotten long ago, or you're apprehensive over the future which hasn't even come yet. We tend to skim right over the present time. Since this is the only moment that one can live, if you don't live it you never really get around to living at all. If you do live this present moment, you tend not to worry. For me, every moment is a new opportunity to be of service.

One last comment about negative feelings, it helped me very much at one time and have helped others. No outward thing - nothing, nobody from without - can hurt me inside, psychologically. I recognized that I could only be hurt psychologically by my own wrong actions, which I have control over; by my own wrong reactions - they are tricky but I have control over them, too; or by my own inaction in some situations, like the present world situation, that needs actions from me. When I recognized all this, how free I felt! And I just stopped hurting myself. Now someone could do the meanest thing to me and I would feel deep compassion for this out-of-harmony person, this psychologically sick person who is capable of doing mean things. I certainly



我的內在。我體認到在某些狀況下，我只會被我錯誤的情緒反應所傷害，這點乍聽之下很奇怪，不過，我已經能夠戰勝它們了。就好比眼前的世界一般，它也需要我的一些適當回應。當我明白這一切時，我覺得好自由，我不再自我傷害。當他人對我做低下事情的時候，我會同情這個已經失去和諧的人，他在心理上已經生病了，所以，才會做低下的事。我自然不會去回應以錯誤的情緒諸如痛苦、或氣憤。不論你是否能完全控制自己，在心理上，你隨時可以停止傷害你自己。

### 一切取決自己

以上就是邁向內在和平的一些步驟，我願與你分享。這些好像了無新

would not hurt myself by a wrong reaction of bitterness or anger. You have complete control over whether or not you will be hurt psychologically, and any time you want to, you can stop hurting yourself.

### All up to us

These are the steps toward inner peace that I wanted to share with you. There's nothing new about this. This is universal truth. I merely talked about these things in my own everyday words in terms of my own personal experience with them. The laws which govern this universe work for good as soon as we obey them, and anything contrary to these laws doesn't last long. It contains within itself the seeds of its own destruction. The good in every human life always makes it possible for us to obey these laws. We do have free will about all this, and therefore how soon we obey and thereby find harmony, both within ourselves and within our world, is up to us.





意，不過，那是宇宙的真理，我只不過是用我自己的語言和經歷，把每天經驗到的事情說出來罷了。這些法則可以促進世界的美善，只要我們順從它，任何違反法則的事情都不會持久。儘管它也含藏著毀壞的因子，不過，每一個人生命中的好，總是有機會去順從這個真理，我們有全然的自由意志，如果我們順從真理，我們會找到和諧，從小至個人，大到整個世界都一樣，一切取決於我們自己！

## 總結

### 四項準備

1. 正確的生命態度
2. 以好信仰為生
3. 找到你的生命形態
4. 簡化生活以取得內外和諧

### 四項淨化

1. 淨化身體
2. 淨化思想
3. 淨化渴望
4. 淨化動機

### 四項讓渡

1. 讓渡任性
2. 讓渡疏離感
3. 讓渡執著
4. 讓渡一切負面情緒

<sup>1</sup>資料來源Information from a KPFK radio talk, Los Angeles and <http://www.peacepilgrim.com/steps1.htm#steps>

## Summary

### FOUR PREPARATIONS

1. Assume right attitude toward life
2. Live good beliefs.
3. Find your place in the Life Pattern.
4. Simplify life to bring inner and outer well-being into harmony.

### FOUR PURIFICATIONS

1. Purification of the bodily temple.
2. Purification of the thoughts.
3. Purification of the desires.
4. Purification of motives.

### FOUR RELINQUISHMENTS

1. Relinquishment of self-will.
2. Relinquishment of the feeling of separateness.
3. Relinquishment of attachments.
4. Relinquishment of all negative feelings.

<sup>1</sup> Information from a KPFK radio talk, Los Angeles and <http://www.peacepilgrim.com/steps1.htm#steps>







地藏菩薩~

無止境的服務

Ksitigarbha~Service having no limits





九華山

我學佛是因為我相信眾生皆有佛性，人人都有成佛的可能，這是多麼吸引人的一種觀念，這是多麼有希望的一種想法。佛性，是三界中最大的寶藏，而且是人人都有的自性寶藏，只要努力修練、鍥而不捨的挖掘，總有一天眾生都可以找到這個自性寶藏～如來藏。

地藏菩薩，在自性的大地中，埋藏著無價之寶（佛性、或如來藏）的修行人。如果照這樣去理解，人人都是地藏菩薩，至少是「因地」的地藏菩薩，我們之所以還沒有開花結果變成地藏菩薩，是因為我們還沒有找到自己的佛性。那麼，要怎麼樣才能找到佛性呢？答案是「四無止境」。

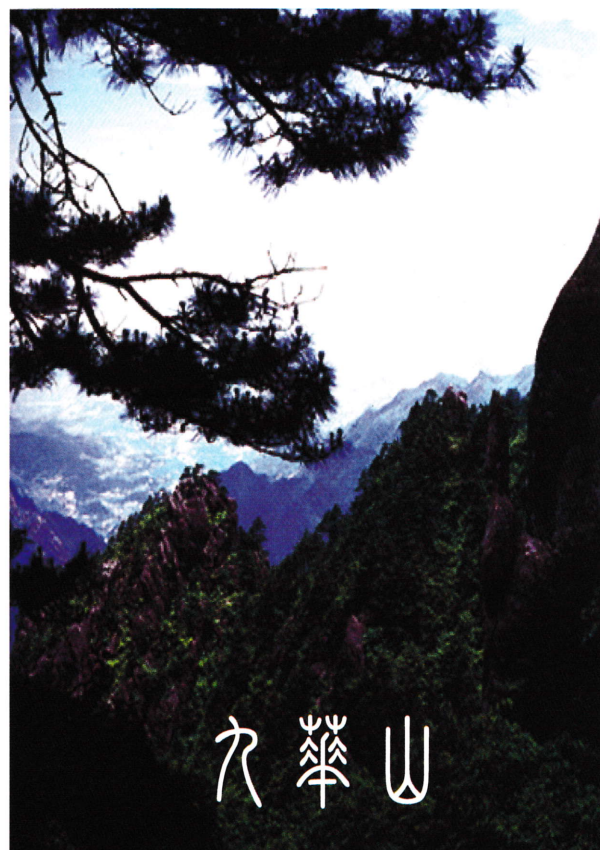
### 服務的對象無止境：

**眾生度盡，方證菩提**

按照字面的意思，眾生是指在三

I became a Buddhist is because I believe that every living being has Buddha-nature. Everybody has an equal chance to become Buddha. What an attractive ideal it is. What a hopeful thinking it is. The Buddha-nature is the most valuable treasure in the three-realms. Besides, it is a self-nature treasure that everyone has but concealed. If you try your best to excavate continuously, one day, you would find the treasure - tathagata-garbha.

Ksitigarbha bodhisattva, a practitioner of Buddhism who buried a priceless treasure (Buddha-nature or tathagata-garbha) under the ground of self-nature, he is you if you interpret his name in this way. At least, you can be a beginner- Ksitigarbha. Why we are not the real Ksitigarbha because we haven't find out the Buddha-nature of our own. Then, how can we find the Buddha-nature? The answer of it is the four no-limits.



九華山



界（欲界、色界、無色界）中的六道（天、人、修羅、畜生、餓鬼、地獄）一切眾生。單單是欲界的地球，人就有超過 60 億之多，聯合國更預測到了西元 2050 年，全球人口會高達 90 億，到時候許多國家將面臨水資源不足的危機，這個問題到了下個世紀更可能危及世界的和平與安全。至於，人以外的動物數目是多少呢？恐怕只有佛才知道。

而要把這些不斷還在增加的眾生都救度完畢了，才可以成佛，那麼，不是根本成不了佛嗎？這樣一來地藏菩薩不就永遠要當「菩薩」，變不成「佛」了嗎？這個結果，讓我更加喜歡學佛，因為我們有了永無止境的服務對象。換句話說，顧客的數目是無止境的，試想，在經濟不景氣的現在，有哪一行、或哪一業可以擁有無



### **The target of service has no limits:**

*after all living creatures were saved, I would enlighten Bodhi*

According literal, all living creatures mean beings in the six paths (Heaven, Man, Asura, Animal, Ghost and Hell) of the three-realms (realm of desire, form and formless). For example the population on earth in the realm of desire, it is more than six billions. UN forecasts it will be 9 billions at A.C. 2050. At that time, many countries would have a deficit in water resources. This crisis might danger the peace and safety of earth in the coming century. About the animal, what is the number of population? Probably, only Buddha knows.

If someone swears to save all the above living creatures, after that he would become Buddha. Then, it actually is impossible. If this is the case, Ksitigarbha would play as a bodhisattva and he never has a chance to become Buddha. This result makes me more love Buddhism because I would have numerous targets to be served by me. In other words, the





止境的顧客呢？

想賺錢嗎？菩薩事業的法身財是永遠都賺不完的，因為，顧客的數量是無止境的嘛！

### 服務的時間無止境：

*地獄未空，誓不成佛*

既然顧客（眾生）的數量是無止境的，所以服務起來也就相當的費時間。而由於世風日下、人心不古，如果造惡業的速度超過積福報，估計「移民」到地獄道的眾生將會有增加的趨勢。那麼，關於地藏菩薩想要「清空」所有地獄道的眾生這件事，恐怕也是不可能的，而且是永遠都不可能。

乍聽之下，這樣的結果好像會讓

customers are numerous. Think about it, how it could be a business has limitless customers especially when the economy is down.

Do you want to earn more money? The dharma-money in the bodhisattva business has no limits to be gotten. That is because the customers are numerous.

### The time of service has no limits:

*unless the hell was become empty, I'd never become Buddha*

As long as the customers are numerous, it would need you a quite long time to serve all of them. Meanwhile, the public morality is not what it used to be. If the evil karma surpasses the merit and virtues, I estimate there would be many beings immigrate to the hell and that would increase the population in the hell. Then, about the matter that Ksitigarbha wants to completely clean out the beings in the hell, it is impossible.

For the first time you heard that, you may be not happy about it because you may have no time to off duty. Moreover, you may have no chance to retire. However, it seems not that bad. The business of bodhisattva always pays you salary according what you have done.

Although you neither can off duty nor retire, you can earn dharma-money with no limits.

### The manner of service has no limits:

*one thousand-embodiment Ksitigarbha and the master of the nether world*

If Ksitigarbha wants to save a head of cow, what should he do? Do you think he is supposed to talk with the cow? For example, explain the Buddha-nature to it. However, the cattle can never understand what you said.



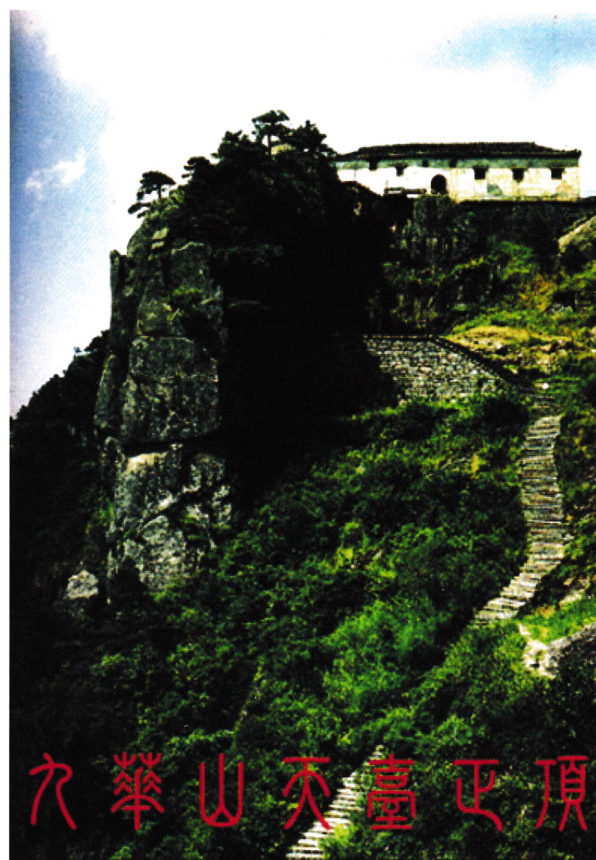
我們不開心，因為，這樣不就沒有下班的時間，也沒有退休的日子了嗎？還好菩薩道是絕對不會欠薪水的，做一分有一分的功德，做十分有十分的功德，做一百分有一百分的功德。

所以，雖然沒有下班時間，也沒有退休日期，好處是賺法身財的時間是無止境的嘛！

### 服務的方式無止境：

#### 千體地藏，幽冥教主

如果地藏菩薩要度的眾生是一頭牛，他該怎麼辦呢？難道要跟牛講一大堆道理嗎？例如講眾生皆有佛性…。等等。不過，牠聽不懂人話怎麼辦？是不是要拿一把吉他，邊彈邊



Otherwise, pick up a guitar and sing a song to it. No way! It is stupid to play the lute to a cow. However, that is not so bad. Although it still doesn't know the Buddha-nature, at least it could milk more if it hears the music.

Besides, Ksitigarbha is not a general man. He won't play the lute to a cow. He has a great magic power and can transform himself into anything in the six paths and that is good for saving beings. But wait, a bodhisattva transforms into a cow? Is that all right? It's OK as long as he can transform freely between a bodhisattva and a cow. Meanwhile it is fun, isn't it? A bodhisattva is the most powerful man who can play role-playing.

By the way, when Ksitigarbha goes to the hell, he becomes Yama who has great magic power and the highest position. He is used to call as the Master of the nether world. What a title it is!





唱一首歌給牠聽呢？不可以！這樣不就是「對牛彈琴」了嗎？不過，這樣也沒什麼不好，縱使牛聽完了歌還是不懂佛性，至少對於一頭乳牛來說的話，聽音樂可以增加泌乳量嘛！

不過，畢竟地藏菩薩不同於一般人，他不會對牛彈琴，地藏菩薩有大神通可以變化成六道中任何一道眾生的模樣，這樣就可以方便度化眾生。但是，這樣一來菩薩不就變成一頭牛了嗎？這樣好嗎？沒關係的，他愛變成牛就變，不愛變的時候，就再變回菩薩，這樣不是很好玩嗎？菩薩能夠千變萬化，這才是世上最厲害的「角色扮演」呢！

還有當地藏菩薩去地獄道的時候，由於他法力高強、地位崇高，於

### **The power of service has no limits:**

*I must enter the hell, otherwise, who dare to go*

In the six paths, the hell is the most suffered one. It was heard that there were a knife mountain, a sword tree and a boiling oil-pot which would be used to suffer beings in the hell. Therefore, all living creatures are afraid to go to the hell. Thus, Ksitigarbha has a great compassion on the beings that live in the hell. As everybody has a great fear to go to the hell, then, who would go over there and save them? Therefore, Ksitigarbha swore that I must enter the hell, otherwise, who dare to go!

A man need to be in the van of his officers and men. Where there have sufferings, where there a man should go. If you are in the pure land of Amitabha Buddha, you will find that the Buddha already takes care of everything.



是變化成閻羅王，人稱「幽冥教主」，你看這頭銜夠炫了吧！

### 服務的力量無止境：

**我不入地獄，誰入地獄**

六道中以地獄道最苦，相傳在那裡有刀山劍樹以及滾燙的油鍋等等，所以，在輪迴的鎖鏈中，眾生最害怕去的一道就是地獄道。因此，地藏菩薩最悲憫的也是地獄道，因為，他最知道眾生受不了那裡的苦。既然大家都這麼害怕去地獄道，那麼，誰肯冒這麼大的危險與苦痛去地獄道救眾生呢？所以，地藏菩薩就發下豪語：「我不入地獄，誰入地獄！」

一個修行人就是要身先士卒，哪裡有苦，我們就要去那裡。如果是在西方極樂世界，在那裡，阿彌陀佛早就把一切的事情都料理好了，連三惡道（畜生、餓鬼、地獄）的名字都沒有，所以，更不會有地獄道的眾生等待救援的事情發生。那麼，地藏菩薩在極樂世界只能做「純」拜訪，不能大展身手。

想去地獄道幹服務業嗎？那麼，你一定要擁有無止境的力量與勇氣才能去。因為，幽冥教主的位置不好幹啊！

### 結論：

**服務的成效無止境！**

這「四無止境」的心法，如果用在菩薩道上，那麼，我們就可以從

At pure land, there are no three-evil-paths (animal, ghost and hell paths). Therefore, there are no living creatures waiting for rescue. Then, Ksitigarbha can only do a simple visiting and can't do any saving.

Do you want to go to the hell and do the service? Then, you must have a limitless power and courage in the first place because the position of the master of the nether world is not an easy job to do.





「初發心」的地藏菩薩作起點，開始出發去作生命的尋寶之旅，我們要尋找的終極寶藏就是～如來藏佛性，這是自家的寶藏，人人都有屬於他自己的一份，所以，不會你找到了，別人就沒有寶藏可以找的事情發生。因此，也就不會發生爭奪寶藏的情節。

如果把這種心法用在世間的企業，我相信絕對是實用的，所以說佛法是實用的科學，「佛法在世間，不離世間覺，離世覓菩提，猶如求兔角」。我們要共同發願與努力，把佛法的服務企業，好好的在人間經營，並且創造無止境的成效！

### **Summary:**

*the effect of service has no limits!*

If you have the four no-limits on the bodhisattva way, then, you started as a beginner-Ksitigarbha. From there, you begin your journey of treasure hunting. The ultimate treasure in this journey is the Buddha-nature of tathagata-garbha. Everybody would have his unique share of treasure. Therefore, we have an equal chance to find our own treasure and it is no need to fight for the treasure.

If you apply the four no-limits on a worldly enterprise, I believe it is practical. Therefore, I used to say Buddhism is a science. Buddha-dharma is in the world; the enlightenment is in the world too; if someone wants to find Bodhi outside the world; it is just as a rabbit tries to find a horn on its head. We should swear and make efforts to put Buddha-dharma into a service business. Run the business well and create limitless effect for all living creatures.





# 清新 喜悅 光明~金色蓮花出版社

在流動的文字中 心 安靜了下來

## 經典

心靈散文解讀~金剛經



作者：郭韻玲

深“心” 觸動你內在的  
明覺與智慧  
在這蒼涼的歲月綻放  
明亮的光芒

## 經典

優美散文解讀~心經



作者：郭韻玲

此書散文優美 智慧晶瑩  
在佛理的 光澤中  
透顯生命的 至情至性

## 論文

密教藝術論文集



作者：周玉卿等著

此書結合表演藝術  
來探討密教內容的介紹專輯  
八大藝術的時代觀照  
解讀傳統密教藝術的現代發展  
並以舞台劇 “密勒日巴尊者傳”  
作為研究之重要實踐依據

## 語錄

清心小語 ~ 風之卷



作者：郭韻玲

在流動的文字中  
心  
安靜了下來

## 劇本

維摩詰居士



編劇：郭韻玲  
導演：周玉卿

整齣劇以2500年前的  
佛陀時代為背景  
敘述證有菩薩果位但示現商人的  
主人翁維摩詰居士  
如何以遊戲三昧的人生態度  
與超然無礙的智慧  
自在穿梭於入世與出世的  
各種場合當中與佛陀十大弟子  
菩薩進行你來我往  
犀利幽默、語帶玄機的智慧對話

## 劇本

玄奘大師



編劇：郭韻玲  
導演：周玉卿

一部氣勢磅礴的史詩鉅作  
一個驚天地、泣鬼神的偉大悲願  
一連串令人讚嘆的正確抉擇  
大慈大悲！大雄大力！  
一本您絕對不可錯過的精采劇作

## 詩集

來自山谷的歌聲



作者：周玉卿

廣大的天空  
流星  
劃下一道美麗的光芒  
從這裡作為出發  
同時讓你回到過去  
知道未來 知道現在  
生命的甜美 生命的奧秘  
生命的美好  
就在你的眼前  
劃下一道美麗的光芒

## 金色蓮花

臺北市南京東路四段21號2樓之1

2F, No. 21, Sec 4 Nan-king E. Rd Taipei, Taiwan, R.O.C

TEL : 886-2-2712-3021

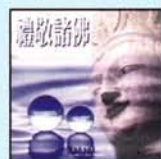
FAX : 886-2-2712-3603

Website : <http://www.glotus.com.tw>

E-mail : [glotus@ms2.hinet.net](mailto:glotus@ms2.hinet.net)



# 金色蓮花有聲出版



觀世音菩薩在無量劫前，以佛法教導利益有情，可是眾生度不勝度，菩薩因為悲愍眾生而落淚，淚滴變成蓮花再化現成綠度母。

綠度母對觀世音菩薩說：“您不要擔憂煩悶，我發誓作為您的助手，眾生雖然無量，我的誓願也無量”。

因此，只要虔誠的聆聽或唸誦綠度母心咒，不但可以長養我們的慈悲心，感召祥和幸福的磁場，更能圓滿生命中的一切願求。



表演坊VCD系列

劇中曲CD系列

觀音菩薩專輯系列

創聲佛曲系列



金色蓮花佛學夢土 TEL : 02-27123021 FAX : 02-27123603  
 台北市南京東路四段21號2樓 <http://www.glotus.com.tw>