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送佛法到監獄

Jail Project



點一盞心燈 燃起光明



“送佛法到監獄”活動

自 1995 年 12 月舉辦以來 本社每月固定將雜誌

寄贈全省 42 所監獄的受刑人閱讀

在此感謝捐款的愛心 也希望更多人能愛心加入此一活動

點亮這些迫切需要佛法光明的人

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Golden Lotus

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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

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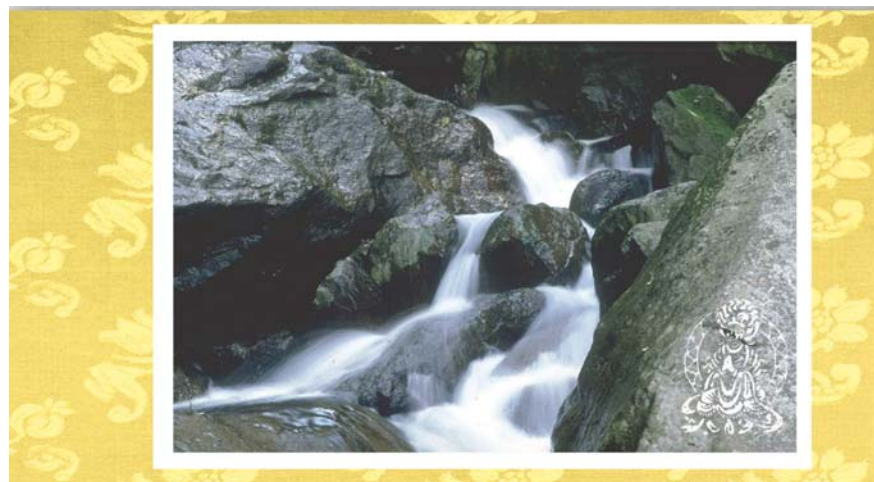
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Structure: The Perfect Life (= The Life of Service)

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Motto: Match Inner and outer beauty; combine talent and morality;
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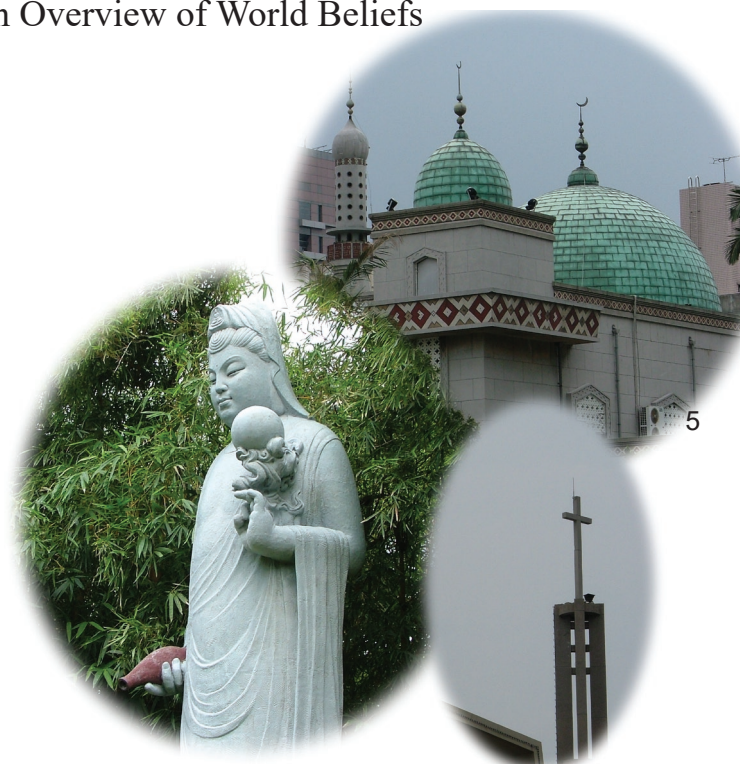
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般若空慧

清心小語



原諒別人
就是原諒自己
對別人好
就是對自己好
愛別人
就是愛自己



恆心與耐性
是通往理想之路上
的必備行囊

充滿愛與智慧的
心
就是我們的
淨土





The words can clean your heart



Forgive others
Exactly forgive oneself.
Treat others fine
Exactly treat oneself fine
Love others
Exactly love oneself.

Perseverance and patience
Is the road through ideal
Essential kitbag.

Full of love and wisdom's
Mind
Exactly ours
Pure land





付予別人愛

我們自己要非常
清楚自己所付予他人的
到底是快樂還是痛苦
是否有把自己的快樂
建築在別人的痛苦上



Give others love

Ourselves must be very
Clear that oneself gives others
Is happy or painful
Do we gain ourselves happiness
By building in others suffering.



金剛經

THE DIAMOND SUTRA

經文 Sutra/ 釋迦牟尼佛 Sakyamuni Buddha

解讀 Decode/ 文華智慧 Wisdom 美編 Art Design/Liang

一切有為法如夢幻泡影如露亦如電應作如是觀

All is conditione Dharma, just like dream and bubble.

just like clew and lighting, must have this view.

經文

The Original Sutra

須菩提

於意云何

佛可以具足色身見不

不也

世尊

如來不應以具足色身見

何以故

如來說具足色身 即非具足色身

是名具足色身

須菩提

於意云何

如來可以具足諸相見不

不也

世尊

如來不應以具足諸相見
何以故
如來說諸相具足 即非具足
是名諸相具足
須菩提
汝勿謂如來作是念
我當有所說法
莫作是念
何以故
若人言如來有所說法
即為謗佛
不能解我所說故
須菩提
說法者 無法可說
是名說法



Subhuti,

What do you think?

Can we perceive the Buddha from
his perfect physical body (rupa-kaya)?

“No, the World Respected One (Loka-jyestha).
We should not perceive the Tathagata (the other name
of the Buddha) like that.

Why?

Because the Tathagata says that the perfect physical
body is not perfect physical body;
it is just called the perfect physical body.”

Subhuti,

What do you think?

Can we perceive the Tathagata from
his perfect appearances?

“No, the World Respected One.
We should not perceive the Tathagata in that way.

Why?

Because the Tathagata says that the perfect
appearances are not perfect appearances;
they are just called the perfect appearances.”

Subhuti,

Don't say that the Tathagata thinks:

“I should ‘expound Dharma’ ”.

Do not have such a thought.

Why?

Because when someone can not comprehend my
teachings and says that the Tathagata had expounded
Dharma, he maligns the Buddha.

Subhuti,

There is really no Dharma for a
Dharma-exponent to expound.

It is just given a worldly name: expounding Dharma.



詮 釋

Explanation

金剛經
所說明的法要—
空，
是離一切語言文字、
思想邏輯等等。
如果有人說
如來已經以文字語言
代換了空義，
那麼，
這樣的人，
是完全不了解佛法甚深空義的人，
因為，
絕對的境界
是不可能以相對的境界去理解的，
如果
如是解釋的話，
即是不懂佛法而誹謗佛了。

The gist which the Diamond Sutra elucidates “Emptiness” means breaking away from language, thinking and so on. If someone says that the Tathagata had substituted language for Emptiness, he actually has no idea what Emptiness means. One can not reach the absolute state from the angle of a relative state. If he does so, he doesn’t understand the Buddha-dharma and will slander the Buddha.



校量功德品 (70) COMPARING THE MERITS(70)



一、智慧的原味

時天帝釋復白佛言。世尊。云何諸善男子善女人等。說有所得精進波羅蜜多。名說相似精進波羅蜜多。

佛言。憍尸迦。若善男子善女人等。爲發無上菩提心者。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精進。是行精進波羅蜜多。

復作是說。行精進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精進。是行精進波羅蜜多。

憍尸迦。若善男子善女人等。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。依此等法行精進者。我說名爲行有所得相似精

1. Original taste of wisdom

At that time, Indra said to Buddha: Most-respected! Why is that when good men and women to declare the obtained-paramitas of Virya (making efforts), actually, they are declaring the similar-paramitas of Virya?

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 Virya-paramita under such facts, this is *working* Virya-paramita.

Buddha explained again. Who is working on Virya 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, 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 Virya under such requests, you are working on Virya-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

進波羅蜜多。憍尸迦。如前所說
當知皆是說有所得相似精進波羅
蜜多。……

復次憍尸迦。若善男子善女
人等。爲發無上菩提心者。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
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精
進。是行精進波羅蜜多。

復作是說。行精進者。應求
諸佛無上正等菩提若常若無常。

ness are ego or no-ego; form is clean or dirty; feeling, thinking, will and consciousness are clean or dirty; then, they works on Virya under such requests; I would like to declare that this is *obtaining-and-similar* Virya-paramita. Kausika! Just as what I said previously, you should know those are *obtaining-and-similar* Virya-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 Virya-paramita under such facts, this is *working* Virya-paramita.

Buddha explained again. Who is working on Virya 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 ultimate-and-exact Bodhi is clean or dirty. If you practice Virya under such requests, you are working on Virya-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 Virya under such requests; I would like to declare that this is *obtaining-and-similar* Virya-paramita. Kausika! Just as what I said previously, you should know those are *obtaining-and-similar* Virya-paramita.





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精進。是行精進波羅蜜多。

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。依此等法行精進者。我說名為行有所得相似精進波羅蜜多。憍尸迦。如前所說當

(New modified Da-zheng-cang, P754, column III, inverse line 1~P763, column I, line 8)

II. Vivid explanation

Indra asked Buddha: Why is that when good men and women to declare the obtained-Virya, actually, they are declaring the similar-Virya?

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 Virya-

知皆是說有所得相似精進波羅蜜多。

(P754 III 欄倒數1行～P763 I 欄8行)

二、生動的說明

天帝釋又向佛陀請教：爲什麼說善男子、善女人說有所得精進，是宣說相似精進？

佛回答：如果善男子、善女人，爲發無上菩提心的人，宣說五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行精進，就是行精進。又宣說修行精進的人，應求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行精進，就是行精進。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精進；如同前面所說，當知都是宣說有所得、相似精進。

經文又透過天帝釋對佛陀請教的問題來說明：有所得的精進波羅蜜多是相似精進波羅蜜多。

此段經文主要是說明什麼是真正的精進，而什麼又是相似的精進。什麼是真正的精進呢？言



paramita under such facts; this is *working* Virya-paramita. Besides, who is working on Virya is supposed to *request* the followings: the five-gatherings are constant, variable, happy, sad, ego, no-ego, clean and dirty. If you practice Virya-paramita under such facts, this is *working* Virya-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* Virya-paramita. Just as what I said previously, you should know those are *obtaining-and-similar* Virya-paramita.

Via Indra asking Buddha, the sutra explained to us: the *obtaining* Virya-paramita is the *similar* Virya-paramita.

The main purpose of this paragraph of sutra is to explain what is the *real*-Virya (making efforts) and what is the *similar*-Virya. Then, what is the *real*-Virya? Compendiously speaking: *No improper thought in mind*. Why “No improper thought in mind” is the *real*-Virya? Please,

簡意賅的說就是：內心不起妄念。爲什麼說內心不起妄念是真正的精進呢？我們一定要從修行的根本來檢查起，修行的目的就是要解脫生死輪迴，而生死輪迴的原因就在於妄念不斷，如果妄念止息了，生死輪迴也就止息了，因此任何的修行，只要是朝向減少妄念甚至止息妄念，就是進步，也可以說就是精進。

所以，所謂的精進絕對是有方向性的，也就是說只有朝光明前進，才是精進。因爲，事實上爲惡也可以很精進的，例如當我們在盛怒中想找一個人理論時，真的是踏破鐵鞋也非找到他不可。

但是所謂眾生顛倒，眾生多半是對惡法相當精進；相反的，對於善法反而要費盡千辛萬苦才能顯現出毅力、恆心、耐力等屬於精進等特質，故知下墮容易上昇難。但只要是有志的大丈夫，都不甘於繼續枉受生死輪迴無量無邊的辛酸與痛苦。這一場歷劫多時的生死大夢該結束了，流浪三界遍一切處的歲月該終止了；那麼憑什麼結束？憑什麼終止？就是精進，而且朝向光明永不停止的精進。

所以，除非願意繼續三界受

inspect the entire Buddhist practicing from the root. The purpose of any Buddhist practicing is to free oneself from the Samsara of life and death. However, the Samsara is caused by the non-stop improper thought. If one can completely stop all improper thought, then, the Samsara would be stopped. Therefore, no matter you are doing what kind of Buddhist practicing, it is a nice progress and a *real*-Virya as long as it can help you decrease the improper thought.

Therefore, a *real*-Virya must keep itself in a correct direction. That is go forward to a direction of brightness. On the other hand, it is possible for Making-efforts to go wrong if the direction of the efforts is wrong. For example, when we are mad at somebody, we would insist to find him and argue with him no matter what will cost.

Buddha used to say that all living beings are head over heels. A man tends to make efforts on evil matters. It seems difficult for a man to show his willpower, stability and endurance on good matters no matter how hard he try. Therefore, we aware a truth: go upward is difficult and go





生，除非願意繼續輪迴生死；如果想要出離三界，如果想要獲致圓滿的成就，一個修行人就必須具備精進的美德，則一切艱難困苦，都可以在永不退縮的精進中一一克服。

然而，在一切的精進修行中，不論是在懺悔、念佛、持咒、禮拜、靜坐等等善法中，最重要的就是心中不起任何的妄念，這樣善法才成其善法，精進也才是真正的精進。

那麼，什麼是相似的精進呢？就是只是外表作到，內在卻妄念不斷、分別強大。例如雖然外表在不斷的禮佛，可是內在卻不斷的分別、得失、掛礙，那麼即便外表作得多麼的努力，多麼的汗流浹背，其實都不是真正精進的人。當然，話又說回來，能夠作到外表精進，已經是相當不容易的一件事，只是修行畢竟是要了卻生死大事，只要是對此一目的有所幫助的事都是精進，可

downward is easy. However, if you were a man of ambition, would you like to keep yourself suffered by the miserable and painful Samsara? We should terminate the dream of life and death. We should stop the wandering in the three-realms. However, how to terminate it? How to stop it? That is a *real*-Virya, orienting towards the brightness.

Therefore, you may do nothing at all if you are willing to stay in the three-realms always and enjoy the Samsara. Otherwise, you must make right efforts to get all merit and virtues and finally to reach perfect success. All hardship can be conquered by a never-retreat Virya.

In all Buddhist practicing such as to confess, to chant Buddha's name, to chant mantra, to prostrate, to sit into meditation and so forth, the most important thing in these matters is: *No improper thought in mind*. Thus, it can be called as a good-dharma or a *real*-Virya.

Then, what is a similar-Virya? That is making efforts in a seeming manner but there were an unceasing improper thought inside. For example, one is prostrating to the Buddha continuously; however, im-



是於此一重要目的並無真正幫助的事，即使作得再努力，也不能算是真正的精進。

所以佛陀實在是太慈悲了，他不忍心我們如此本末倒置，放著最重要的不管，卻儘是在枝微末節下足了功夫，這樣的努力，真的是好比煮沙成飯、緣木求魚、磨磚成鏡了。

所以，一切的精進，必定要包含智慧，唯有智慧作了正確的抉擇，才能繼而正確的精進，也才能繼續長養智慧。

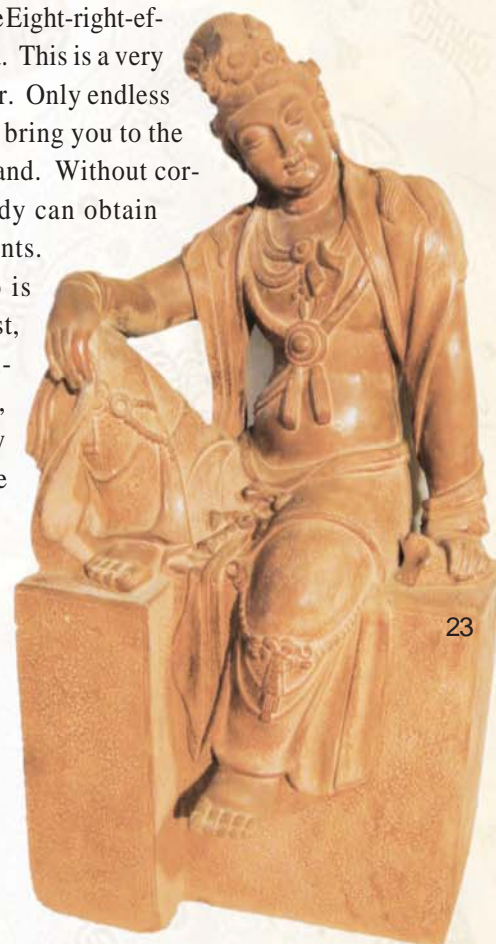
故八正道的正精進，實在是非常重要的提醒，唯有正確的精進，才能夠真正到彼岸。如果沒有正確的精進，是不可能圓滿成就的，故每一個修行人在精進時，正知見實在是太重要了，也就是般若，精進絕非傻傻的精進，而是充滿智慧的、清明的、覺醒的看著自己一切的所作所爲，好的就是好的，壞的就是壞的，沒有批判，沒有得失，甚深明白“緣起性空”，一切都是因緣和合在作變化的遊戲，如果我們在意這些外相的得與失、高與低、安全與危險……，其實都不能算是真正的修行得力，但並不是要我們喪失了分辨的能力，或者不知道趨吉避凶，而是只管種

proper thoughts such as: disunion, gain and loss, worry and interference, keep coming into one's mind. Then, no matter how hard he is prostrating in appearance, he is not doing the *real-Virya*. Sometimes, even a seemingly efforts is not an easy thing to do. After all, we really want to free from Samsara. Therefore, anything helps you go upward can be taken as *real-Virya*. On the other hand, anything brings you no-progress cannot be taken as a *real-Virya*.

Therefore, Buddha has a great compassion on us. Buddha cannot bear to see that we attend to the superficial and neglect the essentials. Cook a cup of sand cannot bring you streamed rice. Climb on a tree cannot catch a fish. Polish a brick cannot bring you a mirror.

Therefore, any *real-Virya* must include wisdom. Wisdom can make you do the right choice. Thereafter, a series of correct efforts can bring you a growing wisdom.

Therefore, the Eight-right-efforts are *real-Virya*. This is a very important reminder. Only endless correct efforts can bring you to the far shore of pure land. Without correct efforts, nobody can obtain perfect achievements. For anybody who is practicing Buddhist, the correct knowledge and viewpoint, *Prajna*, is very important. Before you drive a car, make sure that you know the direction. You have to completely be aware of what



善因，精進的種
善因，然而受一切
善惡業報時，則
真的不是我們所能
改變什麼的。佛法
如此先進，如此科學，
如此偉大，只可惜
比動物還要笨的人
類卻聽不懂啊！爲
什麼比動

物還要笨呢？最起
碼動物不會發明核
子彈足以把地球炸
毀，也從來沒聽過
那隻豬把自己用槍
給打死了。

忝爲萬物之靈的人
類啊！只有佛法是
我們真正的出路，
只要依循佛法而作
正確的努力：人類
互信互愛互助，慈
愛一切的物種，不
任意吃牠們……，
則世界必定有和
平安定的一日。

人間佛國的台灣亦
復如是，只要人們
互信互愛互助，戒
殺止殺，減少肉食，
全面推動素食，



you are doing right now with a manner of full-wisdom, clear and bright mind, awaken instead of fallen into sleep. If it is good, it is good. If it is bad, it is bad. No criticizing. No gain or loss. Fully understand “*The nature of causation is Emptiness*”. There is a cause; there is an effect. This is just a game. If we take care too much on matters such as gain and loss, high and low, safe and danger and so forth, we are going on a wrong direction and therefore, it is not a *real*-Virya. However, that doesn’t mean we loss our capability to tell right from wrong. Actually, we focus all our energy on plant good-causes (seeds) into the ground. Make efforts on planting good seeds only. Then, when we harvest the effects (fruits or results), we simply take them all because nobody can control or change the results. Buddha-dharma is an advanced knowledge and science. However, it seems too great for human beings. Man is more stupid than animal. Why? No animal would develop an unclear weapon to blow up the earth. No pig would gunshot itself. It is just never heard.

Are human the supreme of the

則戰爭的殺業必定遠離我們而去，啊！這些都是佛法珍貴的教導，人們真的必須相信、必須傾聽、必須去作啊！

殺業可怖可畏，刀兵劫可怖可畏，一旦刀兵劫現前，血流成河，人間地獄，但事實上是人類先給動物們這樣一個人間地獄，才會繼而感召同樣的果報。

因果循環，絲毫不爽。只有戒殺止殺，才是消弭戰爭殺業的最根本途徑，而且要精進的戒殺止殺，因為人們在吃肉造業的時候，也是多麼的精進啊！真是令人慨嘆，世人總是嫌行善多，真的是喝酒吃肉造業卻從來不嫌多過，可是因果的算盤是打得清清楚楚的，廣欽老和尚已經講得非常清楚：吃他一斤，還他十六兩。真的是一斤會不多，一斤也不會少啊！我們曾經給別的眾生什麼樣的痛苦，這些痛苦都會一五一十的回到我們自己的身上啊！

末法時代，殺業深重，唯有柔軟慈悲是甚深契機對治法門。無緣大慈，同體大悲，慈愛一切眾生吧！慈愛這島上一切的飛禽走獸、花鳥蟲魚吧！誰不寶愛自己的生命呢？唯一的生命，誰願意成為別人的口中食物呢？將心

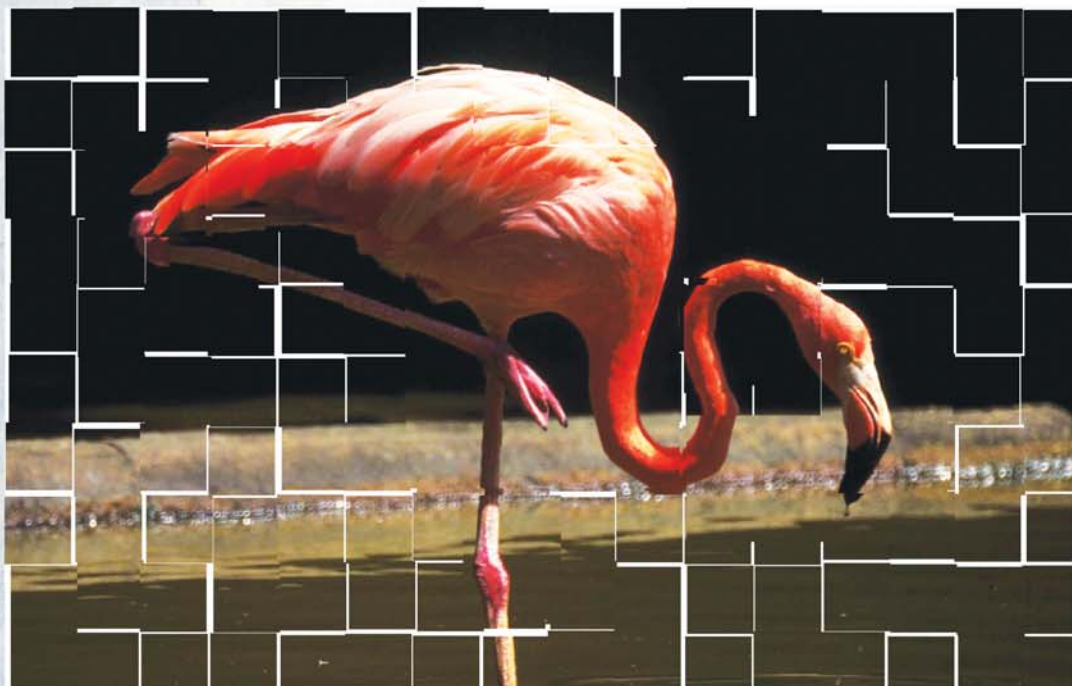
animal? I thought Buddha-dharma is the only way out. We need to live with correct efforts such as: trust each other; love each other; help each other; have mercy to all beings; don't eat any animal and so forth. Then, the world peace would come one day.

Taiwan is a Buddha-land in the world. As long as we trust each other; love each other; help each other; forbid to kill; stop the killing; decrease meat eating;



full-scale promote an action of vegetarianism, then, the wars caused by killing-karma would go away from us. Oh! That is the most valuable teaching by Buddha. We have to trust it; listen to it; do it!

We should be afraid of the killing-karma as well as the wars. When a war comes, blood would flow and become a river. A living hell would come on earth.



比心，人心都是肉作的，想想被吃的痛苦有多麼巨大到不可思議啊！這樣的冤氣瀰漫在這寶島上，寶島怎麼不日漸傾頹呢？

我們能依靠誰呢？其實誰都是不可依靠的，世上所有的國家或人民都是站在自己的利益去打算，並未真正尊重別人的生命或安全。我們唯一能依靠的是自己的福報啊！不要再吃眾生的肉，就能感召福報，就能靠福報轉危為安，真的！真的！人間佛國多麼稀有難得，請讓我們大家一起來戒殺、止殺，則一切的劫難都會成為過去，真的！真的！

南無大慈大悲、救苦救難、廣大靈感觀世音菩薩，祈求您保佑寶島，也祈求您讓人們明白慈悲的重要，慈悲別的眾生，就是

As we already gave the animal a living hell, therefore, we would get a living hell for us as feedback.

Cause and effect work as circles. It would be perfectly accurate. We must stop killing; then, we can stop the war that caused by killing-karma. Besides, we must make efforts to stop the killing. Be aware of that when men eat animal's meat, they are making wrong efforts. It's a pity that men do good things too slow but do bad things such as meat eating too fast. However, the cause and effect never makes mistake. Master Quang-qin once said clearly: if a man ate 1 kg of animal meat, he has to pay back 1000 gram of his meat to the animal in the future no more or less. If we give animal pain, they would give back the pain as well!

This is the ending-era of dharma. Killing karma is so heavy for us to carry. Only tender and mercy can help and save the human. A great compassion needs no cause. A great mercy makes all beings as one. Be mercy to all beings. Love all birds and beasts as well as flowers and bugs

慈悲自己。

願諸佛菩薩加持寶島，願龍
天護法護持寶島。

願佛法普傳！願人間光明！

三、精采片段備忘錄

所謂的精進絕對是有方向性的，也就是說只有朝光明前進，才是精進。

但是所謂眾生顛倒，眾生多半是對惡法相當精進；相反的，對於善法反而要費盡千辛萬苦才能顯現出毅力、恆心、耐力等屬於精進等特質，故知下墮容易上昇難。

在一切的精進修行中，不論是在懺悔、念佛、持咒、禮拜、靜坐等等善法中，最重要的就是心中不起任何的妄念，這樣善法才成其善法，精進也才是真正的精進。

一切的精進，必定要包含智慧，唯有智慧作了正確的抉擇，才能繼而正確的精進，也才能繼續長養智慧。

只要人們互信互愛互助，戒殺止殺，減少肉食，全面推動素食，則戰爭的殺業必定遠離我們而去，啊！這些都是佛法珍貴的教導，人們真

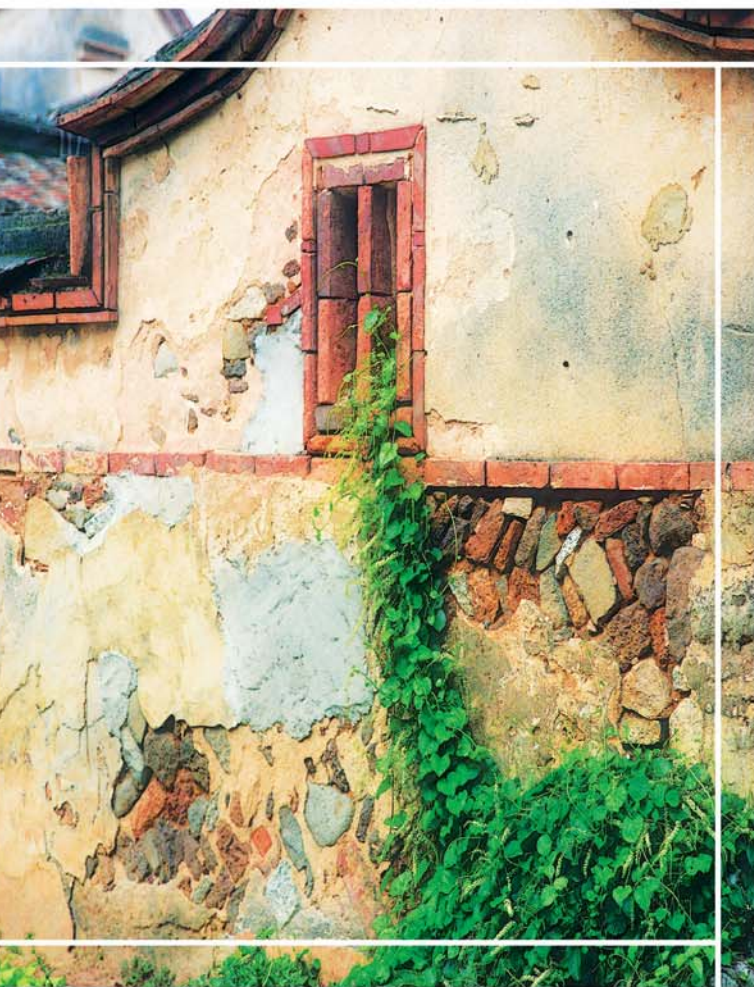
on this island. Every living being love its own life ~ the only life. Who is willing to become the food of others? To feel for others, be eaten by others as food is a matter that carried huge pain. When an animal had been eaten, the air of hatred would cover the sky of Taiwan. That power would make this island break into peace day after day, wouldn't that?

Who we can count on? In fact, we can count on nobody. All countries and their people are worrying about their own benefits. Nobody is really pay respect to other people's life and safety. Therefore, we can only count on the merit and virtues of our own! If we stop eat animal, we earn merit and virtues right away. That merit and virtues would help us to turn the danger into peace. It is a real principle! Really! A Buddha-land as Taiwan is very rare. Please, join us to stop the killing. Then, all destined calamity would go away. Really! Really!

Namo great mercy and great compassion, to relieve the needy and the distressed, extensive inspiration, Avalotikesvara Bodhisattva! Please, bless and protect the Island. Make people on this island completely understand the importance of compassion. Having a mercy to all beings is having a mercy to you as well.

Wish Buddha and Bodhisattva bless





的必須相信、必須傾聽、必須去作啊！

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）

and protect Taiwan. Wish all dharma protectors bless and protect Taiwan.

Wish Buddha-dharma goes around the world. Wish the world has brightness.

III. Highlights

A *real*-Virya must keep itself in a correct direction. That is go forward to a direction of brightness.

Buddha used to say that all living beings are head over heels. A man tends to make efforts on evil matters. It seems difficult for a man to show his willpower, stability and endurance on good matters no matter how hard he try. Therefore, we aware a truth: go upward is difficult and go downward is easy.

In all Buddhist practicing such as to confess, to chant Buddha's name, to chant mantra, to prostrate, to sit into meditation and so forth, the most important thing in these matters is: *No improper thought in mind*.

Any *real*-Virya must include wisdom. Wisdom can make you do the right choice. Thereafter, a series of correct efforts can bring you a growing wisdom.

As long as we trust each other; love each other; help each other; forbid to kill; stop the killing; decrease meat eating; full-scale promote an action of vegetarianism, then, the wars caused by killing-karma would go away from us. Oh! That is the most valuable teaching by Buddha. We have to trust it; listen to it; do it!

IV. Essential of Wisdom

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。

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-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.





松葉的妙用

One Mile Further for the Pine-leaves

文 Article/Cheng Hung-chi 譯 Translator /Sky 美編 Art Design /Jones

松葉，又名松毛、松針、山松鬚。性味苦溫，具有活血通絡、化淤止血、祛風燥濕、消腫生肌等功效。自古中醫已知將松葉入藥，取其豐富的天然營養成份，收活血通絡之效，無論是《神農本草經》、¹《本草綱目》等知名草藥典籍中皆有明確的記載，可見松葉的療效早獲古人所肯定，

Pine-leaves also named as Pine-hair, Pine-needle and Mountain-pine-bear. It tastes bitter and mildly warm in nature. It can simulate the circulation of blood and the net-like structure in the physical body. It can help to stop bleeding and extravasated blood. It can relieve rheumatic pains and do detumescence. In ancient, Chinese people already apply it as a medicine as it has plenty of natural nutrition. The records can be found in book such as Shen-nong Herbal Medicine as well as ¹Chinese Materia Medica. Therefore, we know that

為重要的養生食物之一。

松樹的種植，可從熱帶遍佈到寒帶，但論療效，還是以溫、寒帶的松樹為佳；而其中又以高山種植優於平地。

根據現代醫學的研究顯示，松葉中的有效成分包含：葉綠素、黃酮醇、聚酚醛、維他命 A、K、C，蛋白質，磷，鐵，酵素，礦物質及多種氨基酸等，對於排除體內雜質、促進新陳代謝等，皆有不可或缺的重要性。

值得一提的是，松葉裡含有強力抗氧化作用的成分，名為² PYCNOGENOL，乃屬於天然類黃酮素的一種，其抗氧化的能力是維生素C的20倍，維生素E的50倍，因此可以抗衰老、抗疲勞，還能增強人體免疫系統。早在數千年前，中醫便採用松樹養生，藉以益壽延年，所以也有『仙人食』、『長生不老之藥』的美譽。

松葉另一重要的功效為『清血』，也就是能淨化血液、降低血脂、調節血壓及增進血液循環，對於預防動脈硬化、腦中風、高血壓等³疾病，助益頗大。近年來，也有運用松葉的活血解毒、通痹止痛等藥性，而做為⁴戒毒、戒煙之用途。

至於如何食用松葉呢？最好

the Pine-leaves have some curative effects for sure.

A pine tree can grow in the Torrid Zone as well as the Frigid Zone. However, for better curative effects, you are supposed to get pine-leaves from the Frigid Zone otherwise the Temperate Zone. Moreover, the high mountain pine-leaves is better than the level ground ones.

According modern medical science, the pine-leaves have chlorophyll, flavone-mellow-wine, phenolic aldehyde, vitamins A, K and C, protein, phosphorous, iron, enzyme, mineral substance, and various amino acid. It can eliminate your physical impurities inside for you. It can promote the metabolism for you too.

To deserve to be mentioned, the pine-leaf is an anti-oxidant too named as² PYCNOGENOL and that has twenty to fifty times of power comparing with vitamins C and E. It is a natural flavone element may against the old and feeble as well as weary. It also can strengthen the immune system for you. In thousands



的方式就是⁵煮松葉水，而濃度的高低，還需視個人的體質而定，才能達到最佳的療效。

¹《本草綱目》中載：『松針別名松毛，氣味苦、溫、無毒，主治風濕瘡，生毛髮，安臟，守中，不饑延年』；『久服松針令人不老，輕身益氣，絕穀不饑不渴』。

²法國大學藥學院長 Jacques Masquelier 教授發現最具有生物性的 flavonoids 充份存在於五葉松的樹皮中，Masquelier 教授於 1966 年出版他的發現，他相信松汁化合物，他取名為“PYCNOGENOL”，意指「運送濃縮物的物質」。簡單的說，就是可讓分子聚集結成更大的分子。（參閱網頁 <http://conchin.sowe.net/>）

³松葉的療效很多，對於全身酸痛、手腳容易麻痺、肌腱拉傷；或白血病、骨癌、蛀骨症、枯骨症、淋巴癌等免疫系統疾病也有所助益。

⁴松葉：解毒除濕，通絡止痛，主治成癮者煙毒阻滯，經絡不通，周身疼痛之證。《本草綱目》謂：“松毛苦溫無毒”，“安五臟”，“守中不饑”，“去風痛腳痺等”。不難看出，松葉戒毒是通過活血解毒，通痹止痛，安和五臟，扶助正氣而取效的，目前有用松葉提取物做為戒毒新藥開發研製的。（參閱網頁 <http://www.nidd.ac.cn/zazhi/1999-4/gao.htm>）

⁵煮松葉水前，須先將松葉的表面清洗乾淨，然後用鹽水浸泡 10 分鐘，再用清水沖洗，等到鍋內的水完全沸騰後，再將松葉放入。

years ago, traditional Chinese doctors use it as the health keeping medicine to prolong one's life. Therefore, it also called as the immortal food and the longevity medicine.

The pine-leaf has another effect as the blood cleaner which means it can purify the blood; lower the blood-fat; adjust the blood pleasure as well as the blood circulation. It can prevent the³ hardening of the arteries, apoplexy, high blood pressure. Recently, people also use it to simulate the circulation of blood, to detoxify and to take away the pain. Meanwhile, it can be used as the medicine of⁴ giving up smoking and poisoning.

However, how to eat the pine-leaf? The manner is cooking the pine-leaves by boiling water and makes the⁵ Pine-leaves-water from it. The concentration of the pine-leaves-water is depending on the physique of the individual. Then, one may have the best effect of it.

¹ *The Chinese Materia Medica* said: the Pine-leaves also named Pine-hair. It tastes bitter, mildly warm and no poison. It can cure rheumatism; give growth to hair; calm the internal organs. It can prolong one's life. If one takes it for a long time as the elixir, one can become very healthy and never yearn for food.

² The French University Pharmaceutical College, Chairman Jacques Masquelier found that the organism flavonoids can be extracted from the bark of the Five-leaves-pine. Professor Masquelier also said in one of his 1966 publication that the Pine-leaf-water is a chemical compound and he named it as “PYCNOGENOL”. That word means the substance of concentrate. In brief, it can makes the

molecule becomes bigger. Please also see the website <http://conchin.sowe.net/>

³The pine-leaf has many medical effects such as to cure the physical ache, paralysis, the tendon wound, leukemia, the bones cancer as well as many sickness about the immune system and bones.

⁴Pine-leaves: it can be used to detoxify

itter, mildly warm, and no poison. It can calm the five organs and becomes no hunger for food as well as cure the feet pain and so forth. Please also see the website <http://www.nidd.ac.cn/zazhi/1999-4/gao.htm> for more information about its up-to-date medical functions.

⁵Before you cook the pine-leaves, please remember to wash the leaves by salty-water. Then, soak the leaves into saline for about 10 minutes. Then, wash it by pure water again. Making sure the water in a pot is boiling, then, put the leaves into the boiling water.





美國素食推手

GoVeg USA Vegetable Promoter GoVeg

¹ 美國素食推手的完全手冊

吃出健康
與肉相逢
轉變成吃素
孕婦與兒童的素食餐
素食新食品
每日素食食譜
當你外食時
其他有用資訊

¹ 資料來源<http://www.goveg.com/vegkit/eatfrlife.html>

¹ USA Vegetarian Starter Kit

Eating for Life
Meet your Meat
Making the Transition
Vegetarian Diets for Pregnancy and Children
New Foods
Recipes for Life
When You're Away From Home
Resources

¹ Resources: <http://www.goveg.com/vegkit/eatfrlife.html>

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吃出健康

有些人往往會忽視減少食用動物製品的飲食忠告，也許他們渴望出現一種「萬靈丹」可以消除一切的病痛；然而，常識告訴我們「預防是最佳的醫藥」。有愈來愈多人士發現了奇妙的方法，僅僅只去誘惑他們的味蕾，而不去誘惑生命。

將動物性的食物從你的日常飲食中予以剔除，便可以減少遭遇許多厲害的生命殺手的機率。根據美國康乃爾大學營養研究專家科林博士（他也是歷史上最大流行病學研究的主任）的研究指出：「絕大多數的...癌症、心血管疾病、以及其他形式的退化性疾病，是可以預防的？只需要簡單的採用以植物為基礎的飲食就可以了。」心臟病、癌症、中風、糖尿病、骨質疏鬆、肥胖、以及其他許多疾病，都證實與肉食以及食用乳製品有關。

為了過得更好，改變飲食習慣從來都不遲。比起做心血管繞道手術、中風所導致的癱瘓、癌症的化學療法或放射線醫療，僅僅只是改變飲食習慣是一點都不麻煩、也不痛苦。吃素～是為了你的健康最好的單一事件。

● 吃素可以自動減少膽固醇的攝取，因為，導致心

Eating for Life

Some people ignore dietary advice to cut back on or cut out animal products, perhaps hoping that a “magic pill” will come along that will make their illnesses go away. Common sense tells us that prevention is the best medicine. More and more people are finding wonderful ways to tempt their taste buds without tempting fate.

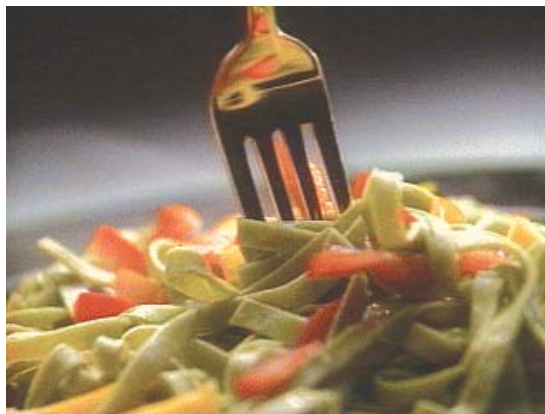
Eliminating animal foods from your diet reduces the risk of some of our biggest killers. According to Dr. T. Colin Campbell, nutritional researcher at Cornell University and director of the largest epidemiological study in history, “The vast majority ... of all cancers, cardiovascular diseases, and other forms of degenerative illness can be prevented ... simply by adopting a plant-based diet.” Heart disease, cancer, strokes, diabetes, osteoporosis, obesity, and other diseases have all been linked to meat and dairy consumption.

It's never too late to change your habits for the better. Changing your diet isn't nearly as inconvenient as enduring a heart bypass operation, suffering paralysis from a stroke, or facing chemotherapy and radiation treatments for cancer! Going vegetarian is the single best thing you can do for your health.

- Vegetarianism is an automatic cholesterol-cutter. Dietary cholesterol, which causes heart disease, is found only in animal products.

- An American male meat-eater has a 50 percent chance of dying of a heart attack, compared to virtually no chance for a pure vegetarian.

- The incidence



臟病的膽固醇只有在動物製品裡才會有。

- 美國男性的肉食者，有50%的機會是死於心臟病，而純粹吃素的人則不會。

- 肉食者比素食者，會有較高的血壓；而多肉、多油脂、少纖維的飲食，容易導致乳癌、直腸癌、前列腺癌。

- 肉、乳製品、蛋等幾乎不含纖



維、複合碳水化合物（這些營養素是我們很需要的）。我們反而去吃飽和脂肪、膽固醇，短期會讓我們變胖與愛打瞌睡，長期則導致動脈阻塞與心臟病。

與肉相逢

在美國，每年至少有90億隻動物被殺來做食物，此外，數以百萬計的動物因為壓力、窒息、受傷、疾病等因素，死於食品工業之手。

在他或她的一生中，一個美國肉食者所必須負起的死亡責任是2,400頭動物；這其中包括：大約2,287隻雞、92隻火雞、31隻豬、以及12頭牛。

of high blood pressure is generally greater among meat-eaters than among vegetarians, and cancers of the breast, colon, and prostate are more common among people on a high-meat, high-fat, low-fiber diet.

- Meat, dairy products, and eggs are completely devoid of fiber and complex carbohydrates, the nutrients that we're supposed to be consuming more of, and are laden with saturated fat and cholesterol, which make us fat and lethargic in the short term and lead to clogged arteries and heart attacks in the long term.

Meet your Meat

Every year in the United States, more than 9 billion animals are killed for food; millions more die of stress, suffocation, injuries, or disease in the food industry.

In his or her lifetime, the average American meat-eater is responsible for the abuse and deaths of some 2,400 animals, including approximately 2,287 chickens, 92 turkeys, 31 pigs, and 12 steers and calves.

Down on the Dairy Farm

Most small family farms have been replaced by corporate-owned factories where cows are chained by the neck on concrete in huge sheds and treated like milk machines. To boost production, many farmers inject cows with synthetic growth hormones, which increase the cows' risk of developing mastitis,

來到牛奶農場

大多數的小家庭農場，已經被法人所擁有的工廠所取代，在新式的工廠裡，牛隻被套上頸鍊，養在大型牛棚的水泥地上，活的像擠奶的機器。爲了增加泌乳量，許多農場都爲牛隻注射合成的生長荷爾蒙，這會使得牛罹患乳腺炎的機率大增，同時由於乳腺變大，牛隻的乳腺甚至可能會拖在地上。

乳牛泌乳的目的其實跟人類相同：是爲了哺育幼牛。然而，農場裡的母牛是被人工受精，而小牛在出生後不久，就被帶離開母牛。至於母牛，將加入泌乳的行列，或者被殺來取得其胃部的凝乳酵素（用來製造乳酪）。大約四年後，當乳牛的泌乳量減少時，牠們將會被殺來作成漢堡。

在小型的牛奶農場，不要的公牛將被出售給牛肉工業，而被飼養在漆黑的牛棚中。牠們將被鍊在狹小的空



間中，處處是排泄物所散發出來的阿摩尼亞氣味，牠們甚至無法在任何方向上，走前進一步、或轉身、或舒適的躺下來，沒有母牛相伴，卻必須獨自面對貧血症、腹瀉、跛腳，只有在要被殺的那一天，才會看到太陽。

a painful infection that causes cows' udders to become so heavy that they sometimes drag on the ground.

Cows produce milk for the same reason that humans do: to nourish their babies. Cows are artificially inseminated on what farmers call "rape racks." Their calves are traumatically taken from them shortly after birth. Female calves are added to the dairy herd or are slaughtered for the rennet in their stomachs (used to make cheese). When their milk production wanes after about four years, the mother cows are killed and ground up into burgers.

Even on small family dairy farms, unwanted male calves are sold to the veal industry and raised in dark sheds. Chained by their necks inside tiny stalls that reek of ammonia from accumulated waste, they are unable to take even one step in any direction, turn around, or lie down comfortably. Motherless and alone, they suffer from anemia, diarrhea, pneumonia, and lameness and see the light of day only on their way to slaughter.



Making the Transition

Many people become vegetarian overnight, while others make the change gradually. Do what works best for you.

1. Begin by "vegging up" meals you already eat, like spaghetti with tomato sauce, soups, and salads, and by replacing the meat in favorite recipes, like lasagna, stir-fries, and



轉變成吃素

有許多人可以在一夜之間就變成素食者，也有些人是慢慢轉變自己成

素食者，選擇那些對你最有效的方法來作。

1. 一開始，可以吃一些可口的素餐：如義大利麵條拌番茄汁，佐以湯、沙拉、炸薯條、紅番茄、豆子、組織性植物蛋白 / TVP，而完全不吃肉。把牛肉，用豆類或烤青菜來取代。烤馬鈴薯上塗抹的是人造黃油（乳瑪琳）、或醬油、或墨西哥辣調味汁。用碎豆腐來代替碎乳酪（起司），吃蔬菜漢堡來代替牛肉漢堡。

2. 去生機食物店、或一般超市，去找一些即時素食湯包、或主餐便利包。有許多罐頭素湯如黑豆、義大利蔬菜濃湯、番茄、和雜菜等，你可能已經吃過。已經調味過的米飯，在佐以一罐豆類（烤豆、或解凍豆），或者各式各樣的義大利通心粉，都是不錯的素食選擇。訂比薩餅時，可以不用乳酪，並選擇蔬菜料如青椒、蘑菇、或朝鮮薊（形似百合果的綠果）。

3. 嘗試吃人造肉～素漢堡、素火腿、素熱狗、素火雞，這些都是以黃豆、或其他無肉的物質作原料的，它們吃起來很像肉，足以讓那些死硬派的肉食者得以滿足。人造肉的品牌非常多，你可以慢慢去選出一種你喜歡

chili, with beans or textured vegetable protein (TVP). Replace the beef in burritos with beans or grilled veggies. Bake stuffed peppers filled with rice pilaf or couscous (a type of quick-cooking pasta). Top baked potatoes with margarine, soy “bacon bits,” or salsa. Use crumbled tofu instead of ricotta cheese in manicotti and lasagna. Use crumbled veggie burgers instead of ground beef.

2. Check natural-food stores for instant soups and main-dish convenience items, as well as regular supermarkets. Many canned-soup flavors that you’re probably already used to are vegetarian, like black bean, minestrone, tomato, and vegetable. Flavored rice mixes can be made into an entrée just by adding a can of beans. Experiment with vegetarian baked beans and refried beans (don’t forget to check for lard!) and different kinds of pasta. Order pizza without the cheese but loaded with vegetable toppings, like peppers, mushrooms, or even artichokes!

3. Try meat impostors—veggie burgers, “ham,” “hot dogs,” and “turkey” made out of soy and other meatless ingredients. They taste close enough to the real thing to fool any die-hard carnivore, although you might want to try several different brands before you decide which one is your favorite.

4. Visit your local health-food stores to

find the best variety of vegetarian foods. Don’t be shy—you’ll find row after row of



wonderful products that you never knew existed: microwave entrées with



的。

4. 可以就近找一家健康食品店，察看一下有什麼最佳素食，別害羞，你將可以找到一系列、又一系列的好吃的素食，是你從前聽都沒有聽說過的新食品，例如微波義大利通心麵和調味醬、人造肉、黃豆起司、素食美乃滋、素酸奶、素牛奶等等。

5. 也可以去找一些在外國已經流行多年的素食食品，你甚至可以找到素的甜點、餅乾、糖果、點心，可以用來滿足你的甜食習慣，卻不會增加脂肪或膽固醇。

6. 養成閱讀食品標籤與說明的習慣，以確定你所買的食品符合健康與人道的原則。有些薄脆餅乾可能含有豬油，炒飯可能含雞油，有些食品可能含有動物成份，例如動物膠（是從動物的皮、蹄、或骨頭所提煉出來），這些你應該避免食用。慢慢的你會熟知哪些品牌是比較「安全」的，這個時候，你就會自然而然去檢查它。

孕婦與兒童的素食餐

健康的、以素食為基礎的飲食，是懷孕與幼兒階段的生命最佳選擇。

懷孕的婦女、哺育中的婦女、嬰兒、兒童，都會因為素食而獲利。以上這些人，必須盡量避免飲食中的危險，而吃素可以避免如脂肪、藥物、荷爾蒙、殺蟲劑、以及其他肉食陷阱。



pasta and sauces, imitation-meat products that can be used in your favorite recipes or on their own, and soy-based “cheeses,” “mayonnaise,” “sour cream,” and “milk.”

5. Explore the many vegetarian foods that have been popular in other countries for many years. You'll even find desserts, cookies, candies, and snacks that satisfy your sweet tooth without the fat and cholesterol found in animal products.

6. Make a habit of reading labels to make sure you're buying products that are healthy and humane. Crackers may contain lard (pig fat), rice mixes may contain chicken fat, and other products include animal ingredients you'll want to avoid, like gelatin (from animal skin, hooves, and bones). You'll soon learn which brands are “safe,” and checking labels will become second nature.

Vegetarian Diets for Pregnancy and Children

A healthy plant-based diet is the perfect solution for these vital stages of life.

Pregnant women, nursing mothers, infants, and children benefit from a vegetarian diet. All are especially sensitive to dietary dangers, so it makes extra good sense for them to avoid the fats, drugs, hormones, pesticides, and other pitfalls of meat and dairy products.

Pregnant Women

Vegan women are generally healthier than their carnivorous and dairy-consuming counterparts and are therefore already well on





懷孕的婦女

素食的婦女通常比吃肉的婦女健康，所以，懷孕起來也比較沒有問題。

根據一項研究，在美國田納西州的一個大型素食社區的 1,700 位懷孕者，素食孕婦顯現出較好的安全紀錄，每一百個孕婦只有一個是剖腹產，而且過去的二十年中，只有一位是早產，比起全美平均值的 2% 早產，要少了很多。其他的研究，也顯示出類似的結果。

懷孕時的特別需求

所有的孕婦都特別需要吸收額外的蛋白質，而在以下的植物性食品中含有足夠的蛋白質如：豆腐、印尼豆餅、豆類、堅果油、人造肉（素漢堡、素臘腸），而它們不含可以阻塞血管的膽固醇、飽和脂肪，這些在動物性食品才有的東西。

對於鈣質，懷孕婦女可以多吃有綠色葉子的植物如球花甘藍菜、或羽衣甘藍菜。大多數綠色蔬菜所含的鈣質，事實上要比牛奶所含的鈣質較易為人體所吸收。其他富含鈣質的食物包括豆漿、無花果、美國糖蜜、芝麻、中東芝麻醬、多鈣果汁等。



their way to trouble-free, easy pregnancies.

A study of 1,700 pregnancies at The Farm, a large vegan community in Tennessee, showed that vegan mothers-to-be have a record of safety that would delight obstetricians. Only one in 100 women delivered their babies by Caesarean section, and in 20 years, there was only one case of pre-eclampsia (pregnancy-induced hypertension), which occurs in at least 2 percent of all pregnancies in the U.S. Other studies have found similar results.

Special Needs During Pregnancy

All pregnant women need to consume extra protein. There's plenty to be found in plant foods such as tofu, tempeh, beans, nut butters, and mock meats like veggie burgers and soy sausage, and these foods don't come with the artery-clogging cholesterol and saturated fat found in animal products.

For calcium, pregnant women should eat plenty of green leafy vegetables such as broccoli or kale. The calcium from most green vegetables is actually more absorbable than the calcium in cow's milk. Other plant foods rich in calcium include soy milk, figs, blackstrap molasses, sesame seeds, tahini, and calcium-fortified fruit juices.

Expectant mothers also should consume plenty of iron, folic acid, and vitamins, including D and B12—all of which a well-balanced

vegan diet and routine prenatal vitamins will provide.

Vegetarian Children

Wholesome plant-based foods make for strong,

待產的母親也應該多多攝取鐵質、葉酸（維生素B）、維他命D與B12，而均衡的素食，加上產前維他命的補充，就可以得到一切所需。

素食寶寶

有益健康的植物性食品可以使孩子長得更強壯、更健康，而且還有好頭腦。

美國最受尊敬的小兒科醫生班傑明博士，在他出版的全球知名書籍《嬰兒與兒童》的第七版中，建議父母親要以素食來養大小孩，他說：「我們現在知道，肉食有許多壞處。」又說：「孩子的成長，攝取植物性的營養要比攝取動物性的營養，有著極大的健康好處。孩子不至於過度肥胖、糖尿病、高血壓、或癌症？我也不再建議喝乳製品？有一段時間大家覺得喝牛奶是很必要的，不過，根據研究以及臨床經驗，已經迫使醫生和營養學家重新考慮這樣的建議。」

許多孩子會輕微的、或激烈的對牛奶過敏，而感冒所引起的流鼻涕、腸胃痛，有可能是排斥乳糖所產生的現象。

小兒科醫生發現，慢性耳朵感染和呼吸問題會因為小孩子喝牛奶而加重，而氣喘、腸出血、青少年糖尿病等，都可能與喝牛奶有關。

小孩子要獲得鈣質，可以吃以下的植物性食物：球花甘藍、羽衣甘藍（高麗菜）、雞豆、黑豆、中東芝麻醬、乾的無花果、玉米麵包、豆腐、

healthy bodies with a great head start in life.

In the seventh edition of his world-famous *Baby and Child Care*, America's most respected pediatrician, the late Dr. Benjamin Spock, recommends that parents raise their children on a vegan diet. "We now know that there are harmful effects of a meaty diet," wrote Spock. "Children who grow up getting their nutrition from plant foods rather than meats have a tremendous health advantage. They are less likely to develop weight problems, diabetes, high blood pressure, and some forms of cancer ... I no longer recommend dairy products. ... [T]here was a time when cow's milk was considered very desirable. But research, along with clinical experience, has forced doctors and nutritionists to rethink this recommendation."

Many children are subtly or violently allergic to milk proteins. Sniffles and intestinal distress dismissed as colds and colic can actually be signs of lactose intolerance.

Pediatricians often find that chronic ear infections and respiratory problems are aggravated when milk is part of a child's diet. Drinking milk has also been linked to asthma and intestinal bleeding and is suspected of triggering juvenile diabetes.

Children can get all the calcium they need from plant foods like broccoli, collards, kale, chickpeas, black beans,



tahini, dried figs, cornbread, tofu, fortified soy milk, and orange juice—without the risk of developing serious





強化豆漿、柳橙汁等等，而不必去冒險吃動物食品，並引發一大堆健康問題。

素食新食品

小麥穀蛋白黏膠質 /Gluten、素肉/Seitan、印尼豆餅/Tempeh，這些名字或許你聽起來很陌生，不過，這沒什麼，它們都是人造素肉。中國人用冷凍的豆腐來作人造肉，已經有超過一千年的歷史了。而日本的佛教僧侶，作素鵝肉，可以追溯到西元十五世紀。最早在西方世界所用的人造肉是從堅果與小麥的穀蛋白黏膠質所作成的，是一位叫約翰凱利從玉米片中提煉所成。人造素肉在1940年代的戰時曾經大流行，然後，在1960年代變得熱門，並且在健康食品櫥窗中佔有一席之地。

那喝起來像牛奶、吃起來像肉，但是，那到底是什麼？以下為你解答：

組織性植物蛋白 /TVP

TVP 是黃豆去油後的產物，被用來製造各種人造素肉，例如素漢堡、

health problems that could plague them for a lifetime.

New Foods

Wheat gluten, seitan, tempeh. These names might sound foreign to you, but meat substitutes are nothing new. The Chinese were freezing tofu to make it meat-like more than 1,000 years ago, and Japanese Buddhist monks were making mock “goose” back in the 15th century. The earliest meat replacers in the West, made from nuts and wheat gluten, were developed by John Harvey Kellogg of cornflakes fame. Meat substitutes gained wide popularity in the 1940s as a penny-pinching alternative during wartime, became a big hit with “flower children” in the ’60s, and are earning a permanent place in today’s health-conscious cupboards.

It tastes like milk or meat, but what exactly is it? Here’s a quick rundown:

Textured vegetable protein (TVP)

TVP is used to make all sorts of meat analogs, from veggie burgers to “chicken” nuggets. It comes in a variety of forms: flavored and unflavored, minced and in chunks, and it’s quick-cooking. TVP is actually higher in protein than most meat; it’s also fat-free, has far fewer calories, and is much cheaper!



素炸雞。它有各種形式：調味的與未調味的、絞碎的與整塊的、而且可快速烹調。TVP 比一般的肉有更多的蛋白質，但是不含油脂，卡路里很低，而且比肉更便宜。可以在健康食物店裡購買，加入炸玉米餅、紅番椒、義大利調味醬，其口感會更佳。



豆腐

豆腐富含蛋白質、維他命、鈣、其他礦物質，但是不含膽固醇，固態態的豆腐是肉的最佳代替物，特別是滷汁豆腐、烤豆腐、油炸豆腐等，更是像肉。爲了增加嚼感，可以將豆腐冷凍並再解凍。而軟的豆腐，可以佐以醬汁、作成布丁、或浸泡後食用。

小麥穀蛋白黏膠質

名字聽起來很奇怪，但是小麥穀蛋白黏膠質（麵粉的蛋白質部份）真的吃起來像是肉。它低脂肪，可以烘、烤、炙，可以作成超級健康的三明治、烤牛肉。

印尼豆餅

從發酵過的大豆來製成素肉，口感像堅果，味道強烈，可以作成各式各樣素肉佳肴。

蛋的替代物

Available in health-food stores, it adds a chewy texture to tacos, chili, and spaghetti sauce.

Tofu

Tofu is high in protein, vitamins, calcium, and other minerals and is cholesterol-free.

The firm style is best as a meat replacer, especially when marinated, baked, or stir-fried. For an extra chewy, meaty texture, tofu can be frozen, then thawed. Soft tofu can be blended to make creamy dressings, puddings, and dips.

Wheat gluten

Yes, it sounds odd, but wheat gluten (the protein part of the flour) really does taste like meat! Naturally low in fat, it can be roasted, baked, or broiled like meat or sliced thinly to make super-healthy sandwiches or roast beef.

Tempeh

A chewy, meatlike food made from fermented soybeans. It has a nutty, tangy taste and can be used in almost any recipe that calls for meat.

Substitutes for eggs

Try substituting 1 heaping tablespoon of soy flour or cornstarch plus 2 tablespoons of water for each egg in a baked product. One ounce of mashed tofu can replace an egg used for binding.

Nondairy "dairy" products

Nondairy soy milks or rice milks can be used in place of cow's milk.



用一大湯匙黃豆粉、或玉米澱粉，加上兩大湯匙水，可以當作一顆蛋來用。而一盞斯的豆腐泥，可以用來取代炒蛋。

不含乳製品的乳製品

豆漿、或米漿可以用來代替牛奶。

每日素食食譜

在 GoVeg 的網頁裡詳細介紹了早餐、午餐、晚餐、餐後甜點、開胃小吃、點心、披薩、三明治等等，以上都是素食佳肴。

當你外食時

你可以到素食餐館去嘗試新食物，例如吃中餐：豆腐、素炒飯（不含蛋）、大蒜茄子等；吃義大利餐：大蒜番茄醬、或蔬菜油拌波菜義大利麵；吃墨西哥餐：黃豆麵捲餅、炸玉米餅、米飯、烙餅、沙拉、鱈梨；吃印度菜：豆湯、馬鈴薯餃。此外，日本、衣索比亞、中東、



Recipes for Life

In the website of GeVeg introduce some of their favorite recipes such as: Breakfast, Lunch or Dinner, Dessert, Appetizers, Quick and Easy Snacks, Pizza Toppings, and Sandwiches

When You're Away From Home

An easy way to try new foods is to go to restaurants that offer a variety of vegetarian entrées. Eating Chinese? Try the bean curd (tofu) dishes, or ask for vegetable fried rice (without eggs) and garlic eggplant. Going Italian? Try marinara, arabiata, or garlic and oil over spinach fettuccini. Having Mexican? Order bean burritos, tacos, and tamales minus the cheese (make sure there's no lard in the beans), or make a hearty meal out of refried beans mixed with Spanish rice and served with fresh tortillas, salsa, and guacamole. In Indian restaurants, you'll find fabulous vegetable curries, lentil soup, potato-filled samosas, and other delights. Japanese, Ethiopian, Middle Eastern, Thai, and other ethnic restaurants also offer delicious vegan items.

- If you're stuck at a behind-the-times restaurant without much veg variety, ask if the chef can whip you up a vegetarian entrée. Most restaurants will gladly accommodate special requests, and you'll be surprised at the creativity of some chefs!

- If you're attending a catered affair, discreetly catch the server before your food has arrived and ask him or her to remove the meat from your plate and add an extra vegetable to it.

- When dining at

泰國，以及其他國家，都有很可口的素食菜餚。

- 如果你住進一家沒有提供素食餐的飯店，你還是可以跟飯店的廚師商量，大多數的飯店都會接受客人特別的要求，而你會驚訝有些廚師的應變能力。

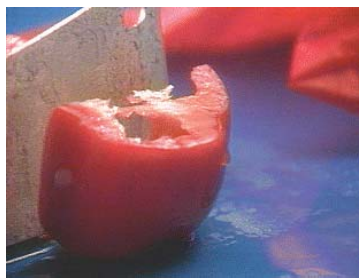
- 如果你是去參加宴會，你可以與餐廳服務人員商量，請廚房為你準備素食餐。簡單的做法是去掉肉，加進一些蔬菜即可。

- 如果去別人的家裡用餐，你可以事先告知主人你是吃素的，你甚至可以帶一點素食去與他們分享。

- 出國旅遊時，不要忘記告訴旅行社你有素食的習慣，這樣航空公司可以幫你準備素食餐，請提前 24 小時通知旅行社、或航空公司的訂位服務人員。

其他有用資訊

GoVeg 提供了琳琅滿目的網路連結，包括：素食食品指南、素食參考書、素食雜誌、素食機構。



someone else's house, let your hosts know in advance that you're a vegetarian. Offer to bring a veggie dish to share.

- Traveling? Don't forget to let travel agents know about your vegetarian preferences in advance. Airlines will provide you with a vegan meal that will put standard airline fare to shame. Be sure to order at least 24 hours in advance, either through your travel agent or the airline's reservation line.

Resources

The website of GoVeg also connect to many useful sites such as: Food, Recommended Reading Books, Magazines, and Organizations.



死亡與垂死之宗教觀點

Religious Views on Death & Dying

世界上各種信仰之概述

An Overview of World Beliefs

- ＞ 天主教 > Catholic Vision
- ＞ 基督教 > Christian Beliefs
- ＞ 印度教 > Hindu Views
- ＞ 伊斯蘭教 > Islamic Views
- ＞ 猶太教 > Jewish Views
- ＞ 非基督教 > Pagan Views
- ＞ 佛 教 > Buddhist Beliefs

大多數我們所知道的死亡與垂死觀點是源自於宗教背景，事實上，我們對於死亡的態度是深深與宗教相連。

Much of what we know and perceive about death and dying comes from our religious background. In fact, our attitudes about death are deeply connected with our views on religion.

文Article/Free 譯Translator/ 美編Art Design/

我們對於死亡的恐懼，會因為不同的宗教觀點而變得更加複雜或舒緩。如果你相信的是一個會生氣的上帝，當你違規時，你將被處罰，這個時候，死亡就是一件相當令人害怕的事情。而如果你相信死後會到一個更好的地方，不論你在世的行為如何，則可能會導致對死亡的漠不關心。

對於死亡的觀點，東方文化與西方文化似乎顯現了嚴重的裂痕；主要的差異表現在救贖、轉世、與來世等方面。進一步看，甚至在同一種宗教信仰的不同支派裡，也存在著態度上的極大差異，這些都導致了更多的混亂。

東方的宗教例如佛教、印度教，相信死亡後的靈魂（或神識）將繼續前進，惡業或善業的累積，將影響你的再生是去更好、或更壞的地方；而最究竟的目標是涅槃或開悟，除了涅槃以外的任何存在狀態都不是永恆的，所以，當你往生到了一個壞地方，那麼，你將可以藉此而燃燒掉不好的業力，然後繼續前進。

西方的宗教則傾向於這一生僅僅只是一次檢驗，最終你將永恆的待在地獄或天堂。天主教徒相信有一個中間狀態叫煉獄（死者的靈魂在被允許入天堂之前，淨罪受苦的場所和所處的狀態，而地上的虔誠信徒可以用祈禱來幫助在煉獄中的那些靈魂淨罪。）在這裡的靈魂還沒有被拯救，而必須往天堂之路繼續努力前進。猶太教的信仰則呈現多樣化，不過，大多數不包括基督教典型的地獄理念，猶太教認為地獄是與上帝分離的狀態，而並非是一個充滿種種地獄磨難的實際地方。

Our fear of death can either be compounded or eased by our religious outlook. If you believe in an angry God that punishes us for all trespasses, then death can be frightening. Believe that we all go to a better place after death, regardless of behavior; it can cause apathy towards death.

There seems to be a sharp rift between Eastern and Western cultural views on Death, mainly in the beliefs in and about salvation, reincarnation and the afterlife. Beyond this, big differences in attitude can exist within sects or branches of the same religious tree - causing more confusion.

Eastern religions such as Buddhism and Hinduism believe in a progression of the soul after death. The accumulation of bad or good karma affects your rebirth into either a favorable or unfavorable situation, with the ultimate goal being Nirvana or enlightenment. No state is eternal except that of Nirvana; so if you do end up in a bad place you will eventually burn off the bad karma and progress.

Western religions tend to look at this life as a one chance shot at proving yourself, with the end result being an eternity in either heaven or hell. Catholics believe in an intermediate state called Purgatory where those who aren't saved for heaven and need to work their way up. Jewish beliefs vary but most often do not include the typical Christian idea of hell. Jews see hell more as a separation from God than an actual place full of fire and brimstone.

Catholic Vision of Life and Death

Because Christian death has been given a positive meaning through the saving death

天主教徒對生死的看法

因為基督徒的死亡，已經從「救贖」與耶穌基督的「復活」（人死後重新獲得生命的一種形式，而關於復活後新形體的存在性質、轉化的時機、以及是一切人或是只有『義人』才能復活等問題，有種種說法。總之，肉體將以某種方式復活，這一觀點與靈魂不死的觀

點迥然不同。）而賦予正面的意義，所以，我們能夠以一種風和日麗與優雅的態度，去面對真實的死亡。我們的未來，並不在我們的身後。

基督徒的死亡其新意是：透過洗禮（嬰兒洗禮、或成人洗禮、或灑水禮）基督徒已經與基督一起死去，以便獲得新生。而一個人肉體的死亡，透過耶穌的恩典救贖（通過耶穌基督的工作，人類能夠從有罪的狀態而解救出來，而進入受上帝恩典的狀態），不過是完成了「與基督一起死去」的理想罷了。

基督教徒對死後的信仰

大多數的西方宗教，包括大多數的基督教信仰群體都教導我們：一個人最終的目的地是獎勵你去天堂、或處罰你下地獄，可能

and resurrection of Jesus Christ, we are able to face the reality of death with a serenity that grace affords. Our future does not lie behind us.

What is essentially new about Christian death is this: through Baptism, the Christian has already 'died with Christ' sacramentally, in order to live a new life;

and if we die in Christ's grace, physical death completes this 'dying with Christ' and so completes our incorporation into him in his redeeming act."



Christian Beliefs about the After-life

Most Western religions, including most Christian faith groups, teach that one's eventual destination is either an eternal reward in Heaven or punishment in Hell, either for a finite time, or for all eternity.

Various faith groups the past two millennia have taught that individuals will be sent to either Heaven or Hell, based upon one or more of the following factors:

1. Their beliefs at the instant of their death.
2. Their behavior during their entire lifetime.
3. The presence of any unforgiven sins committed before death.

是一段有限的期間、或是永久。

在過去的兩千年中，不同的群體都相信一個人最終將去天堂或地獄，而其決定因素如下：

1. 人死亡的那一剎那的信仰。
2. 人一生當中的全部行爲。
3. 在死亡之前，尚未被寬恕的罪孽。
4. 死亡之前與之後，在教堂舉行的聖典與儀式。
5. 綜合以上諸因素。

此外，關於人死後究竟會怎樣？也有許多不同的信仰，大家都聲稱自己是對的，而且是根據正確解讀《聖經》而來的。顯然這些都是不對的，事實上，可能都是錯誤，舉例如下：

1. 大多數的人，必須飽嘗在滌罪時期的懲罰痛苦，以便於能夠淨化自己進而到達天

4. Church sacraments and rituals that have been performed prior and even after death.

5. Some combination of the above.

In addition, there are many variations in belief about what sequence of events happens after death. Most faith groups assert that their beliefs are correct and are firmly based on accurate interpretations of Bible passages. Obviously, most faith groups must be wrong. In fact, all may be mistaken. Some beliefs are:

1. Many people experience painful punishment in Purgatory in order to purify them before they are admitted to Heaven; others go directly to Heaven or Hell at death.
2. All saved Christians go to Heaven; the vast majority of humans, including all non-Christians will go to Hell.
3. Everyone will go to heaven.
4. At death, individuals enter a "soul



堂。至於，其他的人在死後是直接上天堂、或下地獄。

2. 所有受救贖的基督徒將上天堂，而大多數的人類，包括所有非基督教信仰的人，都將下地獄。

3. 每一個人都將上天堂。

4. 死亡的時候，其實是進入了「靈魂沈睡」；之後，它將再度醒來接受最後的審判；然後，分道揚鑣上天堂、或下地獄。

5. 地獄不是一個外在的酷刑牢房，它是人們在地球上存活的時候，所經歷到的一個極度痛苦的狀態。

6. 地獄不是一個刑罰的地方，《聖經》中所提到的地獄一定是一種象徵性的詮釋。

sleep," to be awakened later at the Final Judgment. They are then routed to Heaven or Hell.

5. Hell is not a torture chamber "out there". It is a state of anguish that people experience while alive on earth.

6. Hell is not a place of punishment. Bible passages about Hell must be interpreted symbolically.

7. After people die, life does not continue in any form. Nothing is left of the person who once lived, other than memories of their life.

8. We simply don't know what happens after death.

Hindu Views on Death & Afterlife

The Transition Called Death: Each of us must ultimately confront our mortality. For Hindus, this is not a fearsome prospect. We know we have been born and died before, and karma and reincarnation make the inevitable seem natural. One saint consoled, "Death is like falling asleep, and birth is like waking from that sleep." Other sages speak of death joyously as release from bondage, as return to our Source. The soul, the Vedas declare, is immortal.

"Death is a mere illusion which appears to those who cannot grasp Absolute Reality. The soul is immortal, self-existent, self-luminous and never dies."

It is the soul's subtle body that stores the "thought-energy" experiential impressions of life, called samskaras. When the body dies, this non-physical sheath continues as a constellation of subtle elements -- dispositions, memories, desires, etc. It is within this subtle body that the soul, if needed, reincarnates.



7. 人死了以後，生命不會以任何形式而延續，除了記憶以外，人死後不會留下任何東西。

8. 我們根本不知道死後會怎麼樣。

印度教對死亡與死後的看法

這是一個過度時期叫死亡，我們中的每一個人終將面臨我們的必死性，對於印度教徒而言，死亡並不可怕，因為，我們知道我們過去曾經被誕生過、也死過。而業力與轉世，把死亡變成是一種不可避免的自然。有一位聖者說：死亡，就好比是睡著，而誕生，就是從那個睡著中醒來。其他的聖者則說：死亡是快快樂樂的從奴隸身分中，解放出來，然後，回到我們的源頭。靈魂，根據吠陀（印度最古的宗教文獻和文學作品的總稱）的記載是不朽的。

死亡，僅僅只是一種幻覺，因為，我們無法捕捉那絕對的真實。而靈魂是不朽的、獨立存在的、能自動發光的、而且不會死去。

而靈魂的微妙身是儲存「思想能量」的地方，那是所有來自經驗中對生命的印象。當肉身死亡的時候，這個非肉身的刀鞘將延續下去，好似星辰中的微妙元素～性格、記憶、慾望等等，都將儲存在靈魂之中，一旦有需要，它將轉生。

伊斯蘭教對死亡與死後的看法

人類，就像阿拉（伊斯蘭教稱上帝為阿拉，在穆罕默德之前，阿拉是阿拉伯最高的神，但不是唯一的神。而穆罕默德的使命是宣佈阿拉為唯一的神，是天地萬物的創造者和保持者，而在世界末日時審判全人類。）

Islamic Views on Death & After-life

The human, like all of Allah's creations, is in a state of total submission to the will of Allah. The difference between humans and other creations, however, is that we have been given the ability to choose. When our minds submit to Allah, we would be referred to as "Muslims."



Our lives belong to the creator, and we can neither shorten it nor prolong it. Islam teaches that all humans are born sinless. We are only responsible for the sins we commit intentionally. Recognizing our human nature, Allah the Most Merciful, accepts our sincere repentance and forgives our sins. Islam also teaches that true belief and righteous deeds are two key elements for one to attain Allah's pleasure and satisfaction.

Muslims believe the life on this earth is only a transition period that precedes the latter life. Winning the latter life is the goal of every Muslim. This is achieved through gaining Allah's satisfaction through believ-

的其他創作一樣，是完全歸順於阿拉意志的一種存在狀態。而人類與其他動物不同的地方是，人類被賦予可以選擇的權力。當我們的意志全部順從阿拉的時候，我們才配稱作是伊斯蘭教徒。

我們的生命是屬於阿拉的，我們既不可以縮短它，也不可以延長它。伊斯蘭教教導我們，人類是生而無罪的，我們只為我們故意犯下的罪行而負責。當我們認識了人性，由於阿拉的仁慈，祂接受了我們真誠的懺悔，而赦免我們的罪。伊斯蘭教教導我們：真正的信仰與正確的行為，是獲得阿拉歡喜與滿意的兩項主要因素。

台北 清真寺



回教徒相信在地上的生命，只是一個過度階段，我們將要行進到稍後的生命，而且，贏得這稍後的生命，是每一個回教徒的目標。要如何達到目標呢？就是要相信阿拉、聽從祂的命令與指示。這樣，就可以獲得阿拉的滿意與寬恕，而得以上天堂。至於那些迷失的人，將下地獄。回教徒接受先知穆罕默德的建議，此生要努力工作好像我們會永遠的活下去，也要為稍

prescriptions. The reward for those who gain Allah's satisfaction and forgiveness is Heaven, and that for those who strayed is Hell. Muslims are advised by Prophet Muhammad to work for this life as if we are living forever, and work for the latter life as if we are dying tomorrow.

Jewish Views on Death & After-life

In Judaism, life is valued above almost all else. The Talmud notes that all people are descended from a single person, thus taking a single life is like destroying an entire world, and saving a single life is like saving an entire world.

In Judaism, death is not a tragedy, even when it occurs early in life or through unfortunate circumstances. Death is a natural process. Our deaths, like our lives, have meaning and are all part of God's plan. In addition, we have a firm belief in an afterlife, a world to come, where those who have lived a worthy life will be rewarded.

Traditional Judaism firmly believes that death is not the end of human existence. However, because Judaism is primarily focused

後生（死後）工作，彷彿我們明天就要死去。

猶太教對死亡與死後的看法

在猶太教，生命的價值在一切之上。

《塔木德經》（猶太教經籍，關於猶太教傳統和評述猶太人生活與法律的一部權威性文集）說：所有的人類都是同一個人的後裔，所以，去殺害一個人的生命，無異於毀滅全人類；而拯救一個人，就好像是拯救了全世界。

在猶太教，死亡不是悲劇，縱然是早死、或死於意外是個也是一樣。死亡，是一個自然的過程。我們死亡，正如同我們的生命，都是上帝計畫中的一部份，而且是有意義的。此外，我們有一項堅定信仰，在我們死後，另一個世界會來到，在那裡我們會活得更有價值。

傳統的猶太教堅信，死亡不是人類生存的終點，然而，由於猶太教把注意力都放在此生，而不是死後，所以，猶太教對於死後，並沒有許多的教義，也因此給個人保留了相當大的自由思想空間。對於一個傳統的猶太人，這是可能的，當一個人正當的死去後，他的靈魂可能去到如基督教所描述的天堂，或者他們也可以轉世許多次，或者他們可以等待彌賽亞（自西元前2世紀以來，猶太著作中指出，促進以色列從敵人壓迫下獲救、復興以色列，並建立普世王國的人）的降臨，屆時他們均將復活。同樣的，傳統猶太人也可以相信，邪惡之人的靈魂，會受到他們自己所創造惡魔的凌虐，或者這些邪惡之人的靈魂在

on life here and now rather than on the afterlife, Judaism does not have much dogma about the afterlife, and leaves a great deal of room for personal opinion. It is possible for an Orthodox Jew to believe that the souls of the righteous dead go to a place similar to the Christian heaven, or that they are reincarnated through many lifetimes, or that they simply wait until the coming of the Messiah, when they will be resurrected. Likewise, Orthodox Jews can believe that the souls of the wicked are tormented by demons of their own creation, or that wicked souls are simply destroyed at death, ceasing to exist.

Pagan Views on Death & After-life

Most Pagans believe in reincarnation. Our souls come back lifetime after lifetime, to learn new lessons and to grow as individuals. Between lives, our souls reside in the Summerlands. It's neither heaven nor hell, but a place for our souls to rest and reflect on the experiences of completed lives. You may be reunited with loved ones as well. What happens when we learn all we can on this earthly plane? I really couldn't say.

Asatru or Norse

The realm of the Gods is called Asgard, and worthy souls go there after death. There are many great halls in Asgard, for the many Gods and Goddesses. The greatest of these halls is Valhalla, where fallen warriors go after death. Those who did not live a life of glory would go to the underworld Niflheim, ruled over by the Goddess Hel. Niflheim is a dull and cold place, where you would be separated from your kin. Reincarnation does exist, but not all souls are

死亡的以後，會被摧毀，然後，停止存在。

非基督教徒對死亡與死後的看法

大多數的非基督教徒都相信轉世，我們的靈魂一次又一次的回來，去學習新的課程，也去作自我成長。在生命與生命之間，我們的靈魂是住在「夏日之地」，那裡既非天堂、也非地獄，只不過是一個靈魂歇息的地方，也是去反應出我們全部生命經驗的場所。在那裡，你可以和所愛的人重逢。那麼，如果在人世上的課程都學完畢的時候，會發生什麼呢？我也真的不知道。

古北歐人

眾神之家叫阿斯加爾德（位在世界樹的上層樹枝中，其位置近乎萬物的中心，其中充滿的花園和宮殿），那是人死後，靈魂歸趨的地方。在那裡有許多宮殿，裡面住了許多男神、和女神。眾神殿中最宏偉的叫瓦爾哈拉殿堂，這是安置戰死在疆場上的武士（他們每夜盡醉方休，白天格鬥至死，隨後再活過來。經過這樣密集訓練後，形成一支神旅，將協助眾神去作最後一戰）。那些並非光榮而死的人，他們死後將去死亡之域，那裡的統治者是死亡女神。死亡之域是一個晦暗與寒冷的地方，在那裡，你將與你的親屬分居各地。轉世是存在的，不過，不是所有的靈魂都得以重生，典型的轉世將發生在家族之中，所以，我們特別重視家庭與祖先。

古埃及人

在死亡之後，靈魂將去到審判的殿堂，在那裡，他們的心將放在天平上與代表真理與正義的羽毛互相比重，並由胡狼頭神

reborn, and it's typically found within a family line, reflecting the importance of family and ancestors.

Kemetic or Egyptian

After death, a soul would have to journey to the Hall of Judgment. There, the heart is weighed on a scale against the feather of Ma'at (truth and justice), by the God Anubis. If you lived a sinful life, the heart would be heavy, that soul could not enter paradise and would be devoured by the monster Ammut. The ancient Egyptians believed that the physical body was needed in the afterlife, which is why such elaborate means were taken to preserve the body.

Hellenismos or Greek

The dead would be buried with coins, to pay the ferryman to cross the river Styx and enter the underworld. Once there, worthy souls would enter the Elysian Fields (paradise). Unworthy souls were sent to Tartarus for punishment. But even then, a soul could earn redemption and rise to paradise. There was also a region of limbo, called Asphodel for the souls neither good enough for the Elysian Fields nor bad enough for Tartarus. The judges at the gates of Hades would decide the fate of your soul, or whether you would be reincarnated into another life.

Buddhist Beliefs on Death and the Afterlife

Buddhism differs from other mainstream world religions in that it may be thought of as a religious, philosophical, and ethical belief system. Followed by more than 360 million people, most those live in Asia.

（他職在守護墓地，參加對屍體進行防腐的處理程序）主持。如果你過的是一個罪孽深重的生命，那麼，你的心會非常的沈重，結果靈魂就不能進入天堂，並且會被妖怪吃掉。古埃及人聲稱，人死後仍然需要這個肉體，所以，他們精心發明了各種方法去保存他們的肉體。

古希臘人

人死後必須與錢幣埋在一起，這是為了要付錢給渡船夫，以便橫渡斯提克斯冥河（冥界中的一條主要河流，又叫可恨之河）進入陰間。一到了陰間，可尊敬的靈魂將可以進入埃律西昂幸運之地（為善之人在此享福），而壞蛋的靈魂將去塔耳塔羅斯地獄（罪大惡極的人在這裡受酷刑折磨）。在哈迪斯冥王（形象可怕但是公正）的冥府大門處，你的靈魂將接受審判，以便決定去向；或者，你也可能獲得轉世的機會。

佛教徒對死亡與死後的信仰

Siddhartha Gautama was born into a life of luxury and affluence. Being a prince in a land where there was much pain and suffering, his father kept Siddhartha enclosed within the palace gates to shield him from the anguish that afflicted the average person. During his late 20's, Gautama, could no longer bear to live falsely and left his wife and child in order to seek the true nature of reality. What Buddha learned during meditation was that the cause of one's seemingly endless pain is suffering and desire. Since the cause of suffering is rooted in the mind's attachments and desires, and because desire and attachment are caused by mistaken observations by an ego-centered self which neglects causality, peace can only be achieved by careful observations and patient mind control, sometimes referred to as mindfulness. When one leaves desire behind they are able to transcend from the world of illusion, to the state of ultimate truth -- Nirvana. The path to





佛教與世界上的其他主流宗教不同，佛教思想是宗教、哲學、與倫理。目前信仰的有約三億六千萬人，大多居住在亞洲。

悉達多·喬達摩誕生在富裕的國家，儘管身為王子，他的國度四周卻是充斥著痛苦與苦難，他的父親為了不讓他看見那些苦難，遂把他禁閉在宮廷之中。在他二十多歲的時候，喬達摩不再能夠忍受這虛假的生活，他離開了妻子，去尋找生命的真相。在靜坐當中他領悟到，一個人永無止境的痛苦是源自於煩惱與渴愛。而煩惱是根植於思想上的執著與慾望，而由於這樣的執著與慾望，人將產生錯誤的觀察，並以自我為中心，而忽略了因果。唯有透過仔細的觀察與有耐心的控制心智，而最究竟是開悟，才能達到內在的和平。當一個人完全擺脫慾望之時，他將超越這個充斥著幻相的世界，最後，到達終極的真理～涅槃。為了通往開悟之路，每個普通人必須學習四聖諦（苦、集、滅、道）、八正道（正見、正思惟、正語、正業、正命、正念、正精進、正定）等真理，還有諸惡莫作，眾善奉行，自淨其意的教導。

根據佛教的傳統，轉世是一系列的過程，神識在肉體死亡後將會遷移而後尋找機會重生，一直到獲得開悟為止。相較於基

enlightenment is learned on an individual level through the teachings of the 4 noble truths and the eight-fold path. Some examples of these truths include avoiding any evil, to seek the good, and to keep the mind pure.

According to Buddhist tradition, reincarnation is a process in which the spirit is continually reborn after death until ultimate enlightenment is reached. This differs greatly from the Christian tradition where the soul is sent to judgment and, according to whether or not the soul was saved, will either be granted into heaven or damned in hell.

In the Buddhist religion one can be born into other realms outside of humanity. These six realms include the hells, the ghosts, animal kingdom, the human world, the world of jealous gods, and the heavens. What determines the next life is termed Karma. Karma can be thought of as the tally sheet of good and bad deeds and it follows us throughout our existence. If one lives his or her life without right thought and right action, the consequences may lead to a lesser existence. "Impure acts defile a person; stinginess defiles an offering; so evil acts defile not only this life but also the following lives." However, unlike Western religion, one is able to shed their bad Karma and move out of the lesser states of existence. To the Buddhist, hell is not a place of eternal suffering, but a temporary place that one can transcend. An important distinction is that life, death, and rebirth are more of a continuum in the Buddhist faith, rather than a soul that has one life and one existence.

Ultimately, Buddhist beliefs in death

督教傳統，最大的不同點在於靈魂不會經過審判，所以，沒有靈魂被救贖、上天堂、或下地獄這樣的事情。

在佛教，人可能轉生到其他界，有所謂六道，分別是地獄、餓鬼、畜生、天、人、修羅等。決定我們轉生的是業力，而業力是一生之中，全部善行與惡行的總和。如果一個人的一生沒有正確的思想與言行，結果，他將會往生到比較差的界去。不淨的行為可以污染一個人，吝嗇的心則不願意佈施，所以，邪惡的言行不僅會影響此生，也將影響來世。然而，與西方信仰不同的，一個人可以設法淨除自己的罪業，而離開惡道往生善道。對於佛教徒而言，地獄並非是一個永恆受苦的地方，而是一個暫時性的地方，他終將離開地獄。還有一項很大的區別，佛教相信生命、死亡、轉生是一連串的輪迴過程，而不是只能存活一次的靈魂。

最終，佛教徒相信「死亡」只不過是在反應一個人此生的一切。人生的目的是尋找善、拒絕惡、更重要的是解脫無明。如果一個人不斷的遵循真理而活，他將會不斷往生善道。佛在涅槃之前，曾經對他的弟子們說道：把你自己變成光明，依靠你自己而不是其他人，把我的法教當作是你的明燈……。我的孩子們，我最終的時刻已經到來，不過，不要忘記死亡只是肉體的結束，這個父母所生、飲食所養的身體，就如同生病與老化一樣是無法避免的。但是，佛陀並沒有肉身，而是開悟之身；肉身一定會死，但是，開悟後的智慧之身，將永存於真理與實踐之中……

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http://dying.about.com/cs/religiousviews/a/Religious_Views.htm

reflect how one leads life in the now. The goal is to seek the good, reject evil, and above all shed ignorance. If one follows this path and continuously keeps truth in mind then one can be reborn into a higher existence. In his last words to his disciples, the Buddha said: "Make yourself a light. Rely upon yourself and do not depend on anyone else. Make my teachings your light... My disciples, my last moment has come, but do not forget that death is only the end of the physical body. The body was born from parents and was nourished by food; just as inevitable are sickness and aging. But the true Buddha is not a human body: it is Enlightenment. A human body must die, but the Wisdom of Enlightenment will exist forever in truth and in practice...

Reference: Works of Michele Baskin-Jones and writers in the website

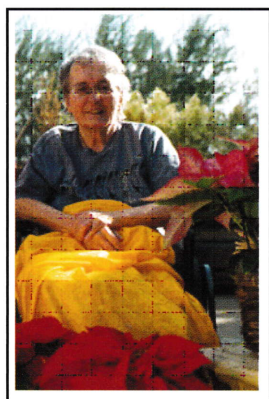
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西方生死學的開創者

The Groundbreaker on Death and Dying

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奉獻一生

伊莉莎白·羅斯博士是一位精神病學家，也是「死亡與臨終」領域的開創性作家，她已經在這個領域之中贏得最受歡迎、最受尊敬、最具權威等榮銜，她現在已經超過七十歲了，而她的一生均致力於生死方面的研究。她出生於瑞士蘇黎世，是三胞胎中的一員。西元1957年，她畢業於蘇黎世大學的醫學院，西元1958年來到了美國，並且在紐約市的一家醫院裡服務。然而，她卻被醫院中對於臨終病人的處置標準程序，感到萬分驚訝。她說：「醫院方面刻意迴避問題、濫用職權，沒有人願意向病人誠實以對。」

有別於其他同仁，她總是坐在臨終病人的身旁，傾聽病人吐露心聲，她也開始舉辦講座，談論臨終病人所經歷的一切，她的第一本著作《死亡與臨終》出版於西元1969

Devoted the Life

Elisabeth Kubler-Ross, M.D. is a psychiatrist and the author of the groundbreaking *On Death and Dying*. She has earned a place as the best-loved and most-respected authority on the subject. Now in her seventies, she has spent most of her life working with the dying. She was born in Zurich Switzerland, one of triplets. She graduated Medical School at the University of Zurich in 1957. She came to the United States in 1958. At the Hospital where she worked in New York, she was appalled by the standard treatment of dying patients. "They were shunned and abused, nobody was honest with them", she says.

Unlike her colleagues, she made it a point to sit with terminal patients, listen-

年，從此她國際知名。她說：「我的目的地是打破那些專業人士的否認，我們不可以禁止病人去表達他們內心深處最大的關切。」

她花了許多年，在只容站立的地方對聽眾演講，她同時也寫了超過二十本著作，例如：《活到向世間說再見》、《孩子與死亡》、《愛滋病～終極挑戰》、《生命的功課》、《死亡》、《與死亡共存》、《死亡後之生命》、《祕密記憶》、《在思想上下功夫》、《隧道與光明》。此外，還有她的自傳《生命之輪》。

她的著作被翻譯成二十五國以上的語文，她還榮獲超過二十個以上的榮譽博士頭銜。西元1995年，她的一連串中風，使身體癱瘓，而必須去面臨她自己的死亡。儘管她的病情已經漸漸穩定，不過，她並未完全康復。現在，她說：「我像是一架飛機，已經駛離開登機門，但是尚未起飛。接下來，我不是再重回登機門，否則就乾脆起飛。」她現在住在美國的亞利桑那州，盡情與身旁的飛鳥與土狼為伴。

箴言二十四則

1. 我們所認識最美麗的人：是那些認識挫敗、痛苦、奮鬥、失去，而且能從死亡中，找到出路的人。這些人懂得欣賞人生、敏銳、理解生命。從此，他們的生命洋溢著憐憫、和善、以及深愛的關懷。美麗的人，絕非是突如其來的發生。

2. 在死後，你將會首度發現：此生所為何來？你將明白，你一生中每一個剎那的每一個你所做抉擇的總和，就是你的一生，此外無他。而你的思想跟你的行為，其實，都是

ing as they poured out their hearts to her. She began giving lectures featuring dying patients who talked about what they were going through. Her first book *On Death and Dying* in 1969 made Kubler-Ross an internationally renowned author. "My goal was to break through the layer of professional denial that prohibited patients from airing their inner-most concerns," she wrote.

She has spent many years speaking to standing room only audiences and writing over twenty books on the subject, including: *To Live Until We Say Good-Bye*, *On Children and Death*, *AIDS the Ultimate Challenge*, *Life Lessons*, *Death, Living With Death and Dying*, *On Life After Death*, *Remember the Secret*, *Working in Thought*, *The Tunnel and Light*, and her autobiography, *The Wheel of Life*.

Her books have been translated into more than twenty-five languages. She is also the recipient of more than twenty honorary doctorates. In 1995 she suffered a series of major strokes, which left her paralyzed and facing her own death. While her health has stabilized, she has not completely recovered from her strokes. Now she says, "I am like a plane that has left the gate and not taken off. I would rather go back to the gate or fly away." She lives in Arizona and enjoys the daily company of the birds and coyotes.

Selected 24 Quotes from Her

1. The most beautiful people we have known are those who have known defeat, known suffering, known struggle, known loss, and have found their way out of the depths. These persons have an appreciation, a sensitivity and an under-



一樣真實。你開始明白，你的每一句話、每一個行為都將

影響自己的生命，同時，也影響成千上萬其他人的生命。

3. 我們一生追逐價值，死時，卻一切歸零。死後，沒有人會問你一生得過幾個學位？蓋過幾棟大樓？買得起什麼？這些都是「死亡」對你的教導。

4. 死沒什麼好怕的，這可能是你一生中最美妙的經驗，然而，這就要看你是怎麼過一生的。

5. 如果你每一天都過的很正確，那麼，你沒什麼好害怕的……

6. 遍及生命，我們在尋找線索，去提醒自己生命的方向應該朝向何方？…如果你的生命不曾失焦，那麼，你有學到功課。

7. 如果沒有艱困，就沒有欣喜。如果不會死，就不懂珍惜人生。如果不是恨，怎會知道一個人終極的目標是～愛。…此刻，你可以負面思考，也可以到處去找該責備的人。不過，你也可以選擇痊癒，並且繼續去愛。

standing of life that fills them with compassions, gentleness, and a deep loving concern. Beautiful people do not just happen.

2. And after your death, when most of you for the first time realize what life here is all about, you will begin to see that your life here is almost nothing but the sum total of every choice you have made during every moment of your life. Your thoughts, which you are responsible for, are as real as your deeds. You will begin to realize that every word and every deed affects your life and has also touched thousands of lives.

3. We run after values that, at death, become zero. At the end of your life, nobody asks you how many degrees you have, or how many mansions you built, or how many Rolls Royces you could afford. That's what dying patients teach you.

4. Dying is nothing to fear. It can be the most wonderful experience of your life. It all depends on how you have lived.

5. If you live each day of your life right, then you have nothing to fear …

6. Throughout life, we get clues that remind us of the direction we are supposed to be headed… if you stay focused, then you learn your lessons.

7. There is no joy without hardship. If not for death, would we appreciate life? If not for hate, would we know the ultimate goal is love? … At these moments you can either hold on to negativity or look for blame, or you can choose to heal and keep on loving.

8. When you learn your lessons, the pain goes away.

9. When we have passed the tests we are sent to Earth to learn, we are allowed to graduate. We are allowed to shed our body,

8. 當你已經學到了教訓，痛苦自然會遠離。

9. 當我們通過了來這個人世間的所有測驗後，我們被允許畢業。這時，我們將拋棄肉體～那個禁錮靈魂的牢獄……

10. 唯有當我們停止怨天尤人，並且有勇氣去從事改善，我們的社會便無法繼續進步。

11. 那些學習去認識死亡，而不是去害怕它、或拒絕接受它的人，將變成我們生命的老師。

12. 學習去與你內在的靜默作第一類的接觸，你會發現生命中的每一件事情，都有其目的。

13. 你將無法成長，如果你只是坐在美麗的花園中。不過，你將會成長，如果你病了、飽嚙痛苦、經歷失去。如果你把一切的苦難當作生命的禮物時，一切都有其特別目的。

14. 只有當我們認清了一生的時間終究是有限，而我們卻一直不知道生命什麼時候會被喊停，我們才會全心珍惜每一天，因為，那是我們此生的唯一。

15. 死亡不過是脫去外殼，就好比蝴蝶蛻變時，必須去掉蟲蛹是一樣的。生命必須進化到一個更高的意識形態之中，在那裡，你將繼續感知、理解、歡笑與成長，一切都只是一種過渡。

16. 對於那些尋找死亡真相的人，死亡是一個更高的創造力量。而生命中最高的心靈價值，就是要從死亡當中去讀取其思想。

17. 我相信我們必須獨自為自己的一切抉擇負責，我們必須承擔自己一切言行的後

which imprisons our souls...

10. We make progress in society only if we stop cursing and complaining about its shortcomings and have the courage to do something about them.

11. Those who learned to know death, rather than to fear and fight it, become our teachers about life.

12. Learn to get in touch with the silence within yourself and know that everything in this life has a purpose....

13. You will not grow if you sit in a beautiful flower garden, but you will grow if you are sick, if you are in pain, if you experience losses, and if you do not put your head in the sand, but take the pain as a gift to you with a very, very specific purpose.

14. It's only when we truly know and understand that we have a limited time on earth -- and that we have no way of knowing when our time is up, we will then begin to live each day to the fullest, as if it was the only one we had.

15. Death is simply a shedding of the physical body like the butterfly shedding its cocoon. It is a transition to a higher state of consciousness where you continue to perceive, to understand, to laugh, and to be able to grow.

16. For those who seek to understand it, death is a highly creative force. The highest spiritual values of life can originate from the thought and study of death.

17. I believe that we are solely responsible for our choices, and we have to accept the consequences of every deed, word, and thought throughout our lifetime.

18. People are like stained-glass windows. They sparkle and shine when the

果，不論那是語言、行動、或僅僅只是思想。

18. 人就像是彩色的玻璃窗戶，當太陽照耀的時，它們光彩奪目。但是，當黑暗降臨時，只有內在還明亮的人，才能讓彩窗繼續美麗。

19. 內疚也許是死亡最痛苦的友伴。

20. 絕無失誤、絕非偶然，所有發生的事情，都是賜給我們的學習機會。

21. 最究竟的學習，就是無條件的去愛。不僅要愛別人，也包含愛自己。

22. 我們要教育下一代的孩子，從他們懂事的那一天起。人類最大的禮物、或許也是最大的詛咒，就是我們可以自由的選擇～選擇用愛去建立一切、或者用恨。

23. 你想保護大峽谷，讓它不被暴風所襲擊嗎？那，你就不會看到它所雕鑿出來的壯麗景致。

24. 你無須去到印度、或在任何其他地方找尋和平，你只需在你生命最靜默的深處、或者是你的房間、花園、甚至浴缸裡，找到你所要的。

911後的新態度

瓊安·卡西亞說：「在康寧照顧領域中的一項新態度～就是憐憫（或慈悲）的力量。」她深受伊莉莎白·羅斯博士的啟發。

自從西元2001年911事件以後，美國人正遭遇到他們相當陌生的一種集體悲痛，健康工作者、雇主、政府官員、以及一般市民，被這突如其來的傷害弄得不知所措。在這場悲劇之後，「悲傷」變成生活中的慣用語。在那瘋狂的一個星期過後，我意識到，或許

sun sets out, but when the darkness sets in; their true beauty is revealed only if there is a light from within.

19. Guilt is perhaps the most painful companion of death.

20. There are no mistakes, no coincidences, all events are blessings given to us to learn from.

21. The ultimate lesson all of us have to learn is unconditional love, which includes not only others but ourselves as well.

22. We need to teach the next generation of children from day one that they are responsible for their lives. Mankind's greatest gift, also its greatest curse, is that we have free choice. We can make our choices built from love or from fear.

23. Should you shield the canyons from the windstorms, you would never see the beauty of their carvings.

24. There is no need to go to India or anywhere else to find peace. You will find that deep place of silence right in your room, your garden or even your bathtub.

A New Attitude after 911

"The Power of Compassion: A New Attitude in Healthcare" said by Joanne Cacciatore and inspired by Elisabeth Kubler-Ross.

Since September 11, 2001, Americans are facing a collective grief unfamiliar to them. Healthcare workers, employers, government officials, and citizens are coping with the reality of trauma in its worse form. Grief will become a common word in our new lives following this tragedy. Yet, we've seen many encouraging signs of a community of compassion. At the end of this crazy week, I realized that maybe, little by

一點一點的，我們身處的世界正在改觀，「慈悲」與「愛」，這人類特質中最重要的一項，其實，藏在我們人人之中。

正當極度混亂的時候，不論那是一場關係到集體死亡的可怕的災難、或是一個家庭因為偶發事件而死去一個孩子，「慈悲」必須趕緊從沈睡中醒來，儘管家庭的悲劇依舊帶來傷痛，而你也無法除去他們的悲哀，不過，一個充滿同情心、與悲憫的社會，絕不會再增加他們的負擔、或加深傷害。同時，悲憫將使得痊癒變得比較容易，痛苦也比較容易忍受。所以，愛你的工作、愛你的家庭、愛你的國家、愛每一個人！

參考文獻：

<http://www.elisabethkublerross.com/pages/Quotes.html>

little; things are changing in the world we live in. Compassion and love, the most important human characteristics, live within us all.

During times of great turmoil, whether it is a horrific tragedy involving massive death or whether it is a single incident of a family experiencing the death of one child, compassion must move from dormant to active. The families of tragedies will still suffer for you can never take away their pain. But a compassionate community will not add burden and further injury to their immense suffering and will make the healing journey a bit easier to endure. Love your job, love your family, love your country, and love one another.

Reference:

<http://www.elisabethkublerross.com/pages/Quotes.html>



死後之神識與靈魂

Mind and Soul afterlife

文Article/Free 譯Translator/Sky 美編Art Design/John

人死後殘留下來的實體，在基督教裡被稱作是「靈魂」，而在佛教裡被稱作是「非常微妙的意識」（這個意識不是物理的，也不是物理過程的副產品，而是一個『無相』的連續體，它可以與一個人的肉體完全分離開來。當一個人的肉體完全瓦解而死亡時，這個意識是不滅的。儘管，在這個時候，我們的表面意識是停止活動了，但是它將融入更深層的意識之中，這就叫作『非常微妙的意識』，它是沒有開始、也沒有結束的。）以下將簡稱作「神識」。

然而，靈魂與神識並非相同的東西，它們之間存在著若干差異。或許你可以把這些差異當作是瑣碎的教義不同；然而，還是有兩項主要的哲理分別，讓靈魂與神識被當作是不同的本體來看待。

次要的差別

首先，我們將兩者次要的差別列表如下：

The entity, which survives death, is known as 'The Soul' by Christians and as 'The Very Subtle Mind' (...The mind is neither physical, nor a by-product of purely physical processes, but a formless continuum that is a separate entity from the body. When the body disintegrates at death, the mind does not cease. Although our superficial conscious mind ceases, it does so by dissolving into a deeper level of consciousness, called 'the very subtle mind'. The continuum of our very subtle mind has no beginning and no end....) by Buddhists. This will be abbreviated to 'Mind' for the rest of this article.

The terms 'Soul' and 'Mind' are not equivalent. There are a number of minor distinctions between the concepts which, taken by themselves, could be regarded simply as trivial doctrinal differences. However, there are also two major philosophical differences, which separate the concepts of mind and soul into different ontological categories.

The minor differences

The minor differences are tabulated first.

靈魂

在此生之前，靈魂是不存在的。

靈魂只有一次的機會獲得拯救，在此生結束之時，它不是上天堂、就是下地獄。除非，是那些還來不及受洗就死亡的嬰兒，他們將去到地獄的邊境 Limbo（又稱作靈薄獄，中世紀基督教神學指出，那些雖不享神界至福，但也不受其他懲罰的靈魂的居住處。這類靈魂即包括未受洗的嬰兒。）、或地獄，如果你是相信聖奧古斯汀的話。

罪人的靈魂，將會在地獄裡，被永恆的燃燒。

只有人類，擁有不朽的靈魂，動物僅僅只是沒有心靈的肉體生命。

人類的靈魂，與上帝的靈魂，是完全不同的兩樣東西。

在靈魂降生到人世時，就已經被原罪 Original Sin（有意違背上帝的意旨、或冒犯上帝的行動。）污染了，而這是從失寵的亞當那裡繼承來的。如果缺乏神聖教堂的協助，你註定是要到地獄去的。

靈魂，一旦升到天堂，就不會再回人間。

8. 根據更傳統的基督教神學，一個嬰兒的靈魂，如果因為沒有受洗，而已經來到靈薄獄的時候，他（她）將永遠也沒有辦法得到基督的救贖。

神識

神識，曾經優游於無數次的前世。

如果在此生，神識沒有得到開悟；而死亡的時候，也沒有往生淨土的話，神識將會繼續去投生。

所有的眾生，最終都將從痛苦中被救渡出來，而得到開悟。

所有的眾生都有神識。

眾生皆有佛性、或佛種子，皆有可能成佛。

神識來投生的時候，已經攜帶了前世的正向與負向的印記（即善業與惡業、或善種子與惡種子），就好比有一首歌唱到：你最好要累積善業、減少惡業。

一個開悟的人，可以選擇離開淨土，再度回到人類的世界，去引導人們走向開悟。

一個高位階的菩薩，無疑的就好像基督一樣，必須負起救渡眾生的義務與責任。菩薩的誓願之一就是：不輕捨一眾生。然而，基督教的神學家，卻似乎限制住了基督的能力與救人的意願。

SOUL

The soul does not exist preceding this life.

The soul has a one-shot chance of salvation. It is judged at end of this life and either goes to heaven or hell, except for children who have died before they can be baptized, who go to limbo, or hell if you believe St Augustine.

Souls of sinners burn for all eternity in hell.

Only humans have immortal souls. Animals are purely physical (non-spiritual) beings.

The soul of a human is a totally different thing from the mind of God.

The soul comes into the world contaminated with Original Sin, which it has inherited from Adam following the Fall from Grace.

Without the intervention of Holy Church it is certainly destined for hell.

Souls, which have entered heaven, do not return to earth.

According to the more traditional Christian theologians, the soul of a child, which has been condemned to limbo by dying before it can be baptized, is forever beyond the reach of Christ's salvation.

MIND

The mind has had countless previous lives.

If the mind does not achieve enlightenment in this life, or enter a Pure Land at death, it will have further rebirths.

All sentient beings will eventually be rescued from suffering and become enlightened.

All sentient beings have minds.

The minds of all sentient beings have Buddha seed or potential Buddha nature.

The mind comes into the world bearing positive and negative imprints from its previous existences. - As the song says, "You got to accumulate the positive and eliminate the negative."

An Enlightened Being may choose to leave the

Pure Land and be reborn in human form to lead others to enlightenment.

A High Bodhisattva, as Jesus undoubtedly is, has the obligation to rescue all sentient beings. One of the Bodhisattva Vows is 'Never to abandon any sentient being' Christian theologians appear to be putting their own limits on Christ's abilities and intentions.

主要的哲學差異

靈魂是多數或是單數？

在標準的基督教神學裡，靈魂是一個個別的實體，它與其他人的靈魂是完全分隔的，同時，也可以與上帝完全分隔。唯有上帝有多數的靈魂，而這就要看你如何看待「三位一體」Trinity（謂上帝以三個位格存在，即聖父、聖子、聖靈；而此三，同屬於一個本體。）這件事情；至於人類，每個人只有一個靈魂。

佛教的哲學家卻小心翼翼的處理著神識的單複數問題，以慣性來說，我們確實可以認為眾生有他們自己的神識，不過，事實上我們所說的神識，只是一系列的覺察所串成的，而每一眾生的神識連續體，終究是無法與諸佛的心意分離的，也因此，無法與全體

Major Philosophical Differences

Plurality and Singularity of the Soul

In standard Christian theology, the soul is an individual entity which is totally separate from other souls and (can become) totally separate from God. There is thus one God (or maybe three depending on how you interpret the Trinity) and a plurality of souls. Every person has exactly one soul.

Buddhist philosophers are wary of applying the concept of number to God(s) or mind(s). At a conventional level, we may indeed refer to the mind of a sentient being, but what we are actually talking about is a series of instances of awareness. The mental continuum of every sentient being is ultimately inseparable from the mental continuum of the Buddha(s), and thus from the mental continuum of all other sentient beings (Hence the Buddhist em-





眾生的神識連續體相離（因此，佛教徒常強調慈悲、與自他互換。）

然而，最基本的問題是，我們嘗試著用「數目」來描述、或分類神識時，別忘了，神識的本體卻應該是超前數目的。換句話說，是神識產生了數目的這個觀念。所以，想要用數目的多寡（或單複數）來定義神識，這是有困難的。

綜合言之，靈魂是被數目所管理與控制著，而神識卻沒有。所以，神識要比靈魂擁有更深一層的真實性。

神識的本體論

根據基督教神學，在靈魂出現以前，這個世界已經客觀的存在了，而且是集合了一切定義明確的東西。

在《創世紀》（舊約聖經的第一卷）裡，神造說的鼓吹者說：人類，是上帝在第一個星期的星期六所創造的，而這個星期的

changing self with others).

The fundamental problem in trying to use numbers to describe or categorize mind(s) is that mind has ontological precedence over number. In other words, number is a conceptual tool generated by mind. Numbers have no existence other than as objects of mind(s). It is thus difficult to see how numbers can be employed to delimit mind(s).

In sum, Souls are governed and constrained by number. Mind(s) are not. Therefore mind (s) represent(s) a deeper level of reality than souls.

The Ontological Status of Mind

According to Christian theology, the world existed objectively as a collection of well-defined things in advance of the appearance of souls.

In the Genesis version, as believed by 'young earth' creationist theologians, humans were created on the Saturday of the

前五天，上帝分別創造了大地、海洋、星辰、行星、鳥、獸、魚等等。由於只有人類擁有靈魂，所以以上這些生物，只不過是扮演旁觀者的角色而已。

相對的，那些相信進化論的神學家則相信「靈魂射入的理論」，他們說：當人類的祖先進化到一個相當程度的時候，上帝才介入，並將靈魂射進人類祖先的身上（那是何時呢？一百萬年前？或是兩百萬年前？）再一次的，這樣的話，在過去的幾百萬年中（而非一天），這地球上沒有任何生物是有靈魂的。

所以，對基督徒而言，全部的客觀世界就是「真實」，而靈魂對於這個世界的存在，竟然沒有扮演任何角色。

這個「真實」，可以拿來跟佛教的觀點作一番比較，佛教認為神識是參與、並包括在真實之中的，所有的客體和主體會互相產生作用，然後才能產生真實。物質和能量並無法單獨呈現出他們的現象，要等到意識參與運作時，現象才會顯現。

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末世論～死後的佛教神識與基督教靈魂

<http://home.btclick.com/scimah/> by Sean Robsville

first week, after God had created land, sea, stars, planets, birds, beasts, fishes etc during the previous Monday to Friday. Since only humans have souls, all these features existed quite concretely in the absence of observers.

In contrast, theologians who believe in evolution subscribe to the 'soul-injection theory', which states that "There came a moment in the evolution of hominids when God intervened and injected a human soul into a previously animal lineage. (When? A million years ago? Two million years ago?) Again, all the features of the world existed in the absence of souls, in this case for many hundreds of millions of years rather than one working week.

So, to the Christian, reality is totally objective and souls have no part in determining the existence of the real world.

This is in marked contrast to the Buddhist view of reality, which is participatory and involves the activities of the mind. Both subject and object need to interact before a moment of reality can occur. Matter and energy are not in themselves phenomena, and do not become phenomena until they interact with the mind.

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Eschatology - Mind, Soul and the Afterlife in Christianity and Buddhism (by Sean Robsville at <http://home.btclick.com/scimah/>)

生命的重要課題 ----- 生與死

Important topic in the life----life and death

死亡~

如何面對生命的另一個開始

Death~how to face other beginning of the life

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



死亡的那一刻，會發生什麼事？

死的感覺如何？要如何才能死的安詳？

如果死後真的有來生，要如何才能獲得比較好的來生？

面對死亡，我們有無限的痛苦和迷惘，最主要的原因是我們忽視無常的真相。

為什麼我們會生活在死亡的恐懼中呢？因為我們的本能慾望是要活著，而且繼續活下去，而死亡卻無情的結束了我們所熟悉的一切。因為我們不熟悉死亡的各種情形，所以我們害怕死亡會帶走我們所熟悉且擁有的一切，並且會把我們投入一無所知的深淵裡。

接受死亡是生命的一部分

¹西藏諺語說：「每個人都會死，但沒有人真的死。」

如果能接受死亡是生命的一部分，當它實際到來時，也許就可以較輕鬆面對。

當人的內心深處知道死亡將發生，卻刻意避免去想，這並不妥當，而且會有反效果。接近死亡，可以帶來真正的覺醒和生命觀的改變。接受死亡可以改變我們的人生態度，並發現生死之間的基本關係。²有一位婦女告訴研究瀕死經驗的英國學者瑪格·葛雷（Margot Grey）說：

「我慢慢感覺到我有一股強烈的愛心，有能力把愛傳達給別人，有能力在我四周最微不足道的事情上找到喜悅和快樂。對於生病和臨終的人，我有強大的慈悲心，我好希望他們多少能夠知道，死亡的過程只不過是生命的延伸而已。」

死於癌症的弗瑞達·妮洛（Freda Naylor）醫師，勇敢地寫下她死前的日記：

What will happen in that minute when dying?

What is the feeling when dying? How can be peaceful when dying?

If we have the next life after death, how can we get the better next life?

Facing death, we have unlimited suffering and loss. The main reason is that we ignore the truth of impermanence. Why would we live in the fear of death? Because our instinct desires want to live, and continue to live, but the death is merciless to end all that is familiar to us. Because we aren't familiar with all kinds of condition about death, we are afraid that the death will take out every thing which are familiar and owning for us, and put us into the abyss that knowing nothing at all.

To accept the death is a part of the life.

¹Tibetan byword said: "Everyone will die, but no one will really die.

Accepting the death to be a part of life, when it actually comes, perhaps can be more relaxed to face. It isn't proper, and will have opposite effect, when person knows deeply in his mind death will take place, but avoids intentionally thinking.. Nearly die, it can bring real consciousness and the changes of life viewpoint. Accepting death can change our life attitude, and find the basic relation between life and death. ² There is a woman told Margot Grey who is the scholar researching "The experience of dying" in England said:

"I feel slowly that I have a strong love mind, having the ability to transmit love to other person, having the ability to find joy and happiness from the most insignificant

「我必須感謝癌症，讓我有一些從未有過的經驗。瞭解生命必死之後，讓我變得謙卑，使我認識到自己驚人的心理力量，也重新發現自己，因為我必須在人生的跑道上停下來，重新衡量，然後再前進。」

反省死亡，是為了在內心深處做一番真正的改變，唯有如此，才能真正睜開眼睛，認清我們如何對待生命。

熟識死亡過程

僅僅具備死亡過程與相關修行的知識並不夠，我們還必須經年累月地熟識。

當死亡實際發生時，如果對這個修行不熟悉，任何有利的思索都很難成功。因此，當我們依然快樂，且生命的情境有利之時，正是修行和準備的時刻。如此一來，有實際需要及壓力來臨時，就無需擔心。如果在有時間聽聞、思考、禪定和提問題時不做準備，到最後

thing around me. For sick and dying person, I have mighty mercy mind, I really hope they can know more or less, the process of death is just the extension of life.”

The doctor (Freda Naylor)died in cancer, wrote down her diary before death bravely:

“ I must thank cancer, letting me having some experience that never have. After understanding the life is certain to die, let me become humble, make me understanding myself astonishing mental power, also find myself again, because I must stop in the runway of life, examine anew, then go forward again.”

The self-reflection of death, is for the sake of real change in the innermost mind, only like this, can really open eyes, recognize how can we do with life.

Recognize the process of death

Only have the knowledge of dying process and related cultivation is not enough, we must recognize it for years. When the dying actually occurs, if you aren't familiar with this practice, any beneficial deliberation is very difficult to success. Therefore, when we are still happy, and the situation of life is beneficial, it is the time to practice and prepare. Like this, it doesn't need to worry when the actual demand and pressure is coming. Not to prepare when having the time to hear, consider, meditate and ask questions, there will be no time till the last day, by that time in addition to regretting, there is no way.

When the sense is clear and intelligent as usual, and the spirit declines not yet, if the mind can't use for good conduct and familiar with character, when dying, it is difficult to let our mind coming forward into unfamiliar



一天就沒有時間，到時除了悔恨之外無他。

在感官依舊清晰靈敏，而精神尚未衰退時，如果心不能用於善行和熟悉德行，那麼在死亡時，就很難讓心隨著自己的意思在陌生的道路上前進。在臨終時，我們也許因病症而身體衰弱，因怖畏的恐懼而精神沮喪。因此，我們必須熟悉與臨終相關的修行。

蓮花生大士說：「人類面臨兩種死亡的原因：過早的死亡和自然壽命耗盡的死亡。過早的死亡，可以透過修持延壽的法門加以改變。但如果死亡的原因是自然壽命耗盡時，你就像枯竭的油燈一般，沒有方法可以改變，你必須準備走。」死亡的過程主要包含兩個分解的階段：外分解和內分解。外分解是五根和五大的分解，內分解是粗細意念和情緒的分解。

至於詳細死亡的相關過程，在蓮花生大士的「西藏度亡經」或索甲仁波切的「西藏生死書」中有詳細的說明，可參考之。

臨終者和臨終者家屬面對死亡的態度

◎臨終者未完成的事

臨終者經常會為一些未完成的事焦慮。如果不能清理一生未完成的事就不可能全然地放下。有時候你會發現，人們緊緊抓住生命，害怕放下去世，因為他們對自己過去的所作所為不能釋懷。當一個人去世時還懷著罪惡感或對別人有惡意，那些尚存者就會受到更多的痛苦。死亡的時刻有它的莊嚴、肅穆和結局，比較能夠讓人接受和準備寬恕，這是他們從前不能忍受的。即使在生命的最

road at one's own will. When dying, perhaps we are weak because of disease, spirit is depressed because of fearing terror. Therefore, we must acquaint with practice related to the dying.

The Lotus Born Buddha said: "Mankind faces two kinds of reason in death: early death and nature exhaustion of life. Early death can change through practicing the dharma method of prolonging life. But if the reason of death is nature exhaustion of life, you would be like as the dried oil lamp, can't be changed by any method, you must prepare to go." The process of death mainly includes two stage of decompositions: Outside decomposition and inside decomposition. Outside decomposition is the decomposition of five roots and five elements, inside decomposition is the decomposition of thickness consciousness and feelings.

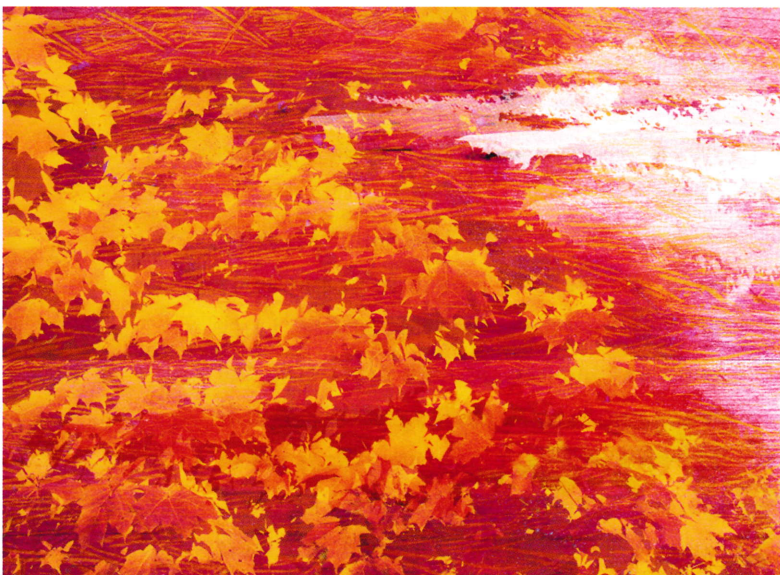
As for detailing related process of death, there is detailed expatiation in Lotus Born Buddha's "Tibetan Book of the Dead" and Sogyal Rinpoche's "The Tibetan Book of Living and Dying", can consult them.

4 The attitude about facing death of the dying and the dying's family member

The dying

Unfinished thing

The dying is always worry about some unfinished things. If he can't clear up unfinished thing in his life, he won't put down completely. Sometimes you will find, people grab life tightly, afraid to put down and die, because they can't forget every thing they did in past. When somebody is



尾端，一生的錯誤還是可以挽回的。

道別

不僅是臨終者本人，還有他的家人，都應該學習如何放下。臨終關懷運動的一項成就是：幫助全家人面對悲痛和對於未來的不安全感。「想像你就站在一艘即將啟航的郵輪甲板上。回頭看岸上，發現你所有的親友都在向你揮手再見；船已經離岸了，你除了離開之外，別無選擇。你希望你親愛的人如何向你說再見呢？在你的旅程中，怎樣才能對你幫助最大呢？」

幫助臨終者在喜悅和信心中勇敢的走上死亡的旅程，並祝福他有更好的新生命。

◎臨終者家屬

末期病人或臨終者正處於生命中最脆弱的階段，家屬需要發揮技巧、敏感、溫暖、和慈悲，讓他把心思完全透露出來。學習傾聽，學習靜靜地接受：一種開放、安詳的寧靜，讓他感到已經被接受。儘量保持放鬆自在，陪著臨終者坐下來。把這件事當作是最

dying with the feeling of evil or bad intention to others, there will be more pain to those existers. There is solemn, respectful and final result when dying, that time can be more easy to let one to accepting and preparing forgiveness, this is they can't bear in past days. Even in the ending time of life, the mistake in whole life can also be reverse.

Say good-bye

Not only the dying himself, but also his family member, should also learn how to put down. One of the accomplishments in the sport of Hospice Care is: Helping the whole family to face deep sorrow and insecurity feeling of the future. " Imagine you are standing on deck of the liner which is ready to set sail. Turn head to see coast, find that your whole friends and relatives all wave hand to you to say good-bye; The ship is already offshore, in addition to leaving, you have no any choice. How would you hope your dear person say good-bye to you? In your itinerary, how to do is the biggest help for you? "

Helping the dying bravely to go to the dead journey with the mind of joy and confidence, and blessing him having better new life.

Family members of the dying

The patient in last phase or the dying at time of tender stage in life, the family member needs to bring skill, sensitive, temperate and compassion into full play, letting him reveal out thoughts completely. Learning to listen, learning to accept quietly: a kind of peace that opening up and serene, let him feel already being accepted. To keep relaxing and comfortable as far as possible, accompany the dying to sit down. Regarding

重要的事情。

說真話

臨終者直覺上都知道他們已經為時不多，卻依賴別人（醫師或親人）來告訴他們。如果家人不告訴他們的話，臨終者也許會認為那是因為家人無法面對那個消息。然後，臨終者也不會提起這個主題。這種缺乏坦誠的狀況，只會使他感到更孤獨、更焦慮。但是告訴病人實情是很重要的，至少他有權利知道。如果臨終者沒有被告知實情，他們怎能為自己的死做準備呢？他們怎能將生命中的種種關係做真正的結束呢？他們怎能照顧許多他們必須解決的實際問題呢？他們怎能幫助那些遺眷在他去世後繼續活下去呢？

從一個修行人的觀點來看，臨終是人們接受他們一生的大好機會；許多人藉這個機會，以最有啟示性的方式改變自己，也更接近自己最深層的真理。因此，如果我們能掌握機會，儘早仁慈而敏感地告訴臨終者，他們正在步向死亡，我們就是確實在給他們機會提早準備，以便發現自己的力量和人生的意義。

表達無條件的愛

臨終者最需要的是別人對他表達無條件的愛，越多越好。保持自然，保持平常的樣子，做一個真正的朋友，如此，臨終者將肯定你是真的關懷他，是單純而平等地在與他溝通。

一個修行者愈早對無常做思考，臨終時就會愈有勇氣及快樂得多。思索死亡時間的不確定性，會令心祥和、有紀律，以及有福德，因為在這短暫的生命中，心駐留於更深

this matter as the most important thing.

True talk

The dyings intuitively have known that they have not much time, but depend on other person (doctor or relatives) to tell them. If family members do not tell them, the dying perhaps will think that is because the family members can't face this news. Then, the dying also will not bring up this topic. This condition that lack of confession, will only make him feel more lonely and anxious. But tell the patient truth is very important, at least he has the right to know. If the dying has not been told the true situation, how can he prepare for his own death? How can he really end various relations within life? How can he look after many actual problems that must resolve? How can he help his family continuous to live after he dies?

From the viewpoint of cultivator, dying is a very good chance for person to accept themselves; by this chance, many people change themselves by the most apocalypse method, also more approach their own deepest truth. So, if we can have chance in hand, tell the dying kindly and sensitively as far as possible, they are walking to death. We actually give them the chance to prepare early, so that they will find their own power and the meaning of life.

Express unconditional love

The most need of the dying is expressing unconditional love to him from others, the more much the more well. Keep nature, keep common appearance, be a real friend, so, the dying will confirm that you really concern him, communicate with him purely and

刻的事情上。

本覺

不管是哪一道的眾生，都有佛性，而且我們的佛性是圓滿具足的。即使諸佛的

無邊智慧，也不能讓佛性更圓滿；而眾生在似乎無邊的混亂中，也無法染污到他們的佛性，如蓮花生大士在「無染覺性直觀解脫之道」中所提：

「涅槃及娑婆中的一切事物現象，只不過是表相而已，靠那唯一的自性去覺察。

每當內在的心境有所改變，感受到的外境也隨之變遷。因此，你所見的一切，只是心性的流露。六道眾生都是依照自己的業報而認取外境的。」

而我們的「心性」及「本覺」：

³「沒有文字可以描述它，沒有例子可以指出它；輪迴沒有使它更壞，涅槃沒有使它更好；它未曾生，也未曾死；它未曾解脫，也未曾迷惑；它未曾存在，也未曾消滅；它毫無限制，也不屬於任何類別。」

「深廣而寧靜，單純而不複雜，純淨燦爛光明，超越思議的心；這是諸佛的心。其中無一物應消除，無一物應增添，它只是自然潔淨地看著自己。」

所以誠如「西藏生死書」一書中所言，「輪迴的信仰告訴我們，宇宙間是有某種最高的正義或善。我們一直想發掘或釋放的，便是那種善。每當行善時，我們就是往前靠近它；每當做惡時，我們就是在隱藏和抑制它。每當無法把它表現在生活和行動上時，我們就會感到痛苦和挫敗。

因此，如果你想從輪迴的事實獲得一個

equally.

For cultivator to consider about impermanence more early, when dying would be more courageous and happy. To deliberate about the indetermination of dead time, will make mind peace, discipline, and have good fortune and virtue. Because in this brief life, the mind stays on deeper thing.

Innate awareness

“Ignore which realm of living creature, all have Buddha Nature, and our Buddha Nature are perfect and complete. Even limitless wisdom of Buddhas, also can't make the Buddha Nature more perfect; And living things is in apparently limitless disorder, also can't pollute their Buddha Nature, as the Lotus Born Buddha in “the liberation path of un-pollute awareness intuition” said:

“Everything and phenomenon in Nirvana and SaHa, is only a superficial appearance, depends on the self nature to detect. Whenever the inner mood changes, the affected phenomenon also changes immediately. Hence everything you see, is the reveal of mind. The living creature of six realms recognize phenomenon according to their own karma.”

About our “mind nature” and “innate awareness”:

“No word can describe it, no example can indicate it; Samsara does not make it worse, Nirvana does not make it better; it never lives, also never dies; it never liberates, also never confuses; it never exists, also never eliminates; it does not limit, also does not belong to any classification.”

“Deep, wide and peaceful, simple and uncomplicated, pure, bright and light, overtake thinking mind; this is the mind of Buddhas. No

重要訊息，那就是：發展這種善心，希望別人能找到永恆的快樂，並以行動去獲得那種快樂，培育和修持善心。」。善心可以超越死亡，我們每一個人都有基本的善心。整個生命便是在教我們如何發掘那顆強烈的善心，並訓練我們實現它。

一期又一期生死的輪迴，為的是什麼呢？學習愛，粹煉愛，散播愛，成就一個愛的世界，充滿祥和與寧靜、喜悅與光明！所以若能了知死亡的背後，是另一個新生命學習與服務的開始，何嘗不是充滿無限的雀躍與生機呢？

1 《達賴生死書》/達賴喇嘛著/丁乃竺譯/天下出版社

2 《西藏生死書》/索甲仁波切著/鄭振煌譯/張老師文化

3 《西藏生死書》/索甲仁波切著/鄭振煌譯/

one in it must remove, no one in it must add, it only looks itself naturally and cleanly.”

So exactly as the book “The Tibetan Book of Living and Dying” said, “The faith of Samsara tells us, there is a certain highest justice or virtue in Universe. We have been wanting to discover or release, is that kind of virtue. Whenever we practice virtue, is close to it; Whenever we do evil, is exactly to hide and restrain it. Whenever we can't express it in life and action, will feel painful and frustrate.

Therefore, if you want to attain an important message from the fact of Samsara, that is: To develop this kind of virtue, hoping others can find out the happiness of eternity, and using action to acquire that kind of happiness, growing and cultivating virtue mind.” Virtue mind can overtake death, we all have the basic virtue mind. The whole life is to teach us how to discover that strong virtue mind, and train us to carry out it.

For what, From birth through death to rebirth a period again? Learning the love, purify the love, spreading the love, achieving a loving world, filled with peace and calmness, joy and light! So if we can realize behind the death is the beginning of another new-born life to learn and serve, isn't it filled with jump and vitality?



觀音菩薩出家日快樂

Happy Birthday, Avalotikesvara Bodhisattva



觀音菩薩的出家日

農曆 九月十九日

國陽曆 十月十四日（星期二）

每年三次的觀音法會

觀音菩薩的聖號，在大乘佛教的中國、西藏、日本、韓國等地，真是家喻戶曉。中國佛教有四大名山：普陀山，五臺山，峨眉山，九華山，代表了四大菩薩：觀音，文殊，普賢，地藏。其中以南海普陀山觀音菩薩的道場，香火最旺盛，而觀音法會一年有三次：農曆二月十九日聖誕，農曆六月十九日成道，農曆九月十九日出家。

Day when Avalokitesvara enter into Buddhism

The Lunar Calendar, September 19th

The Solar Calendar, October 14, 2003 (Tuesday)

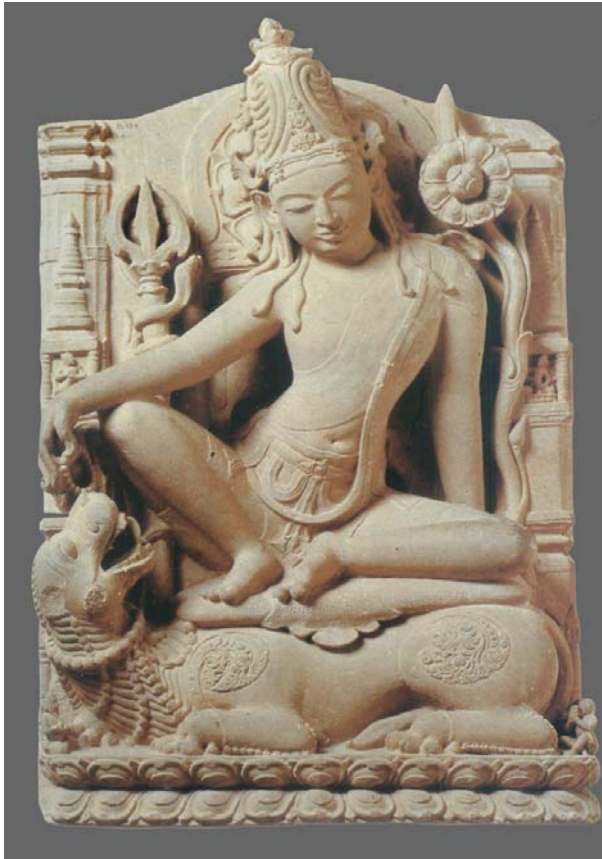
Three ceremonies per year

The name of Guanyin (Avalokitesvara) was widely known in Mahayana areas such as China, Tibet, Japan and Korea. In Chinese Buddhism, there are Four Great Mountains: Pu-Tuo, Wu-Tai, E-Mei and Jiu-Hua. These four mountains are dwellings of Four Great Bodhisattvas: Guanyin, Manjusri, Samantabhadra and Ksitigarbha. In these mountains, the Pu-Tuo Mountain is the most popular. There are three ceremonies about Guanyin per year in a typical Chinese temple: according the lunar calendar, February the 19th is the Birthday; June the 19th is the enlightened day; September the 19th is the date when she became a nun.

Thirty embodiments of Guanyin

In the North-Song Dynasty, there was a tale about the third princess, Miao-Shan (wonderful kindness), who was the daughter of King Zhuang-Yan (solemn). She became a nun in September the 19th according lunar calendar. Finally, she was enlightened and changed herself into the bodhisattva of great compassion with a thousand hands and a thousand eyes. In Buddhist believing, that is an embodiment of Guanyin.

According the Buddhist Scripture, Guanyin can change herself into many kinds of embodiment such as the Six-Guanyin, the Seven-Guanyin, the Fifteen-Guanyin, the Thirty-two-Guanyin and the Thirty-three-



三十三應化身遍塵刹

北宋時期出現了過去莊嚴國國王三公主妙善出家修道（農曆九月十九日），最後成道現千手千眼瑞相為大悲觀音的傳說。按照佛教的信仰，這也是觀音菩薩示現的一種化身。

按照佛經記載，觀音菩薩為了救度眾生可以變化示現為多種形象，如六觀音、七觀音、十五尊觀音、三十二應化身、三十三應化身等等，中國民間也有三十三觀音的畫像。

北宋元符二年十一月（西元1099年），翰林學士侍讀蔣之奇被貶官汝州。十一月底，蔣應汝州寶豐縣香山寺主持沙門懷晝之請到香山。懷晝熱情接待了他，

Guanyin. Chinese people ever painted the portraits of the Thirty-three-Guanyin.

In the second year of Yuan-Fu of the North-Song Dynasty (A.C. 1099), a member of the Imperial Academy named Jiang Zhi-ji who was reduced the official rank and sent to Ru State. At the end of November, Jiang was invited to Xiang-Shan Temple in Bao-Feng County of Ru State by the leading monk Huai-Zhou. Huai-Zhou entertained Jiang with zeal and showed the document of “The Biography of the Greatest Compassionate Bodhisattva in Xiang Mountain” as well. Huai-Zhou said to Jiang: this document was found at the Inspiration Temple in Zhong-Nan Mountain by a monk. That was a record of the dialogue between Master Dao-Xuan and a Heavenly Deity and this record was taken down by Dao-Xuan’s pupil named Yi-Chang. The nameless monk gave Huai-Zhou the document and then disappeared right away. This is the earliest source record about the princess Miao-Shan in history.

Guanyin as the princess MiaoShan

The story about Miao-Shan and her enlightenment was widely spread in Ming Dynasty. In the early stage of Ming Dynasty, there was a document named Xiang-Shan Treasure Volume also named the Origin Sutra of Avalokitesvara Bodhisattva. There were a couple of versions of it in Qing Dynasty. In the beginning of this sutra, it was said that in August 15, 1102, an old monk from India gave the sutra to Master Pu-Ming and then the master translated it into Chinese.

Reportedly, King Miao-Zhuang had three daughters named Miao-Yin (wonderful main cause), Miao-Yuan (wonderful second-

並向他展示了一卷《香山大悲菩薩傳》。懷畫稱此卷乃長安終南山一比丘於靈感寺古屋經堆中發現，是唐南山道宣律師問天神，天神所傳大悲菩薩的應化事蹟，並由道宣的弟子義常記錄。這位終南山的無名比丘，交給懷畫這卷《香山大悲菩薩傳》之後，也隱去不見。此即妙善公主成道故事的最早出處。

觀音化現妙善公主

妙善公主成道的傳說在民俗文藝中大量被傳播是在明代，明代前期出現了《香山寶卷》又名《觀世音菩薩本行經》。這部寶卷今存清乾隆以後的多種刊本，其卷首有一段文字，敘述宋朝普明禪師於崇寧二年（西元1102年）八月十五日於天竺得一老僧傳授，編成此卷。

據說妙莊王生了三個女兒，名妙因、妙緣、妙善。三個女兒都到了要出嫁的年齡，大女、二女高高興興的嫁出去了，就是三女兒妙善死也不肯出嫁，執意出家。妙莊王大怒，把妙善趕出王宮，妙善就到深山修行。後來妙莊王得了重病，危在旦夕，需要親人的一隻手、一隻眼來作藥引子，大姐、二姐都不肯作出犧牲，只有出家修行的妙善公主獻出了自己的手眼，救了父親一命。佛祖被其孝心感動，便賜她一千隻手、一千隻眼，使之成為千手千眼的觀世音。

如何訂出家日？

依大乘經典所記載，觀世音菩薩是西方三聖之一，並非人間的聖者，那麼，是

ary cause) and Miao-Shan (wonderful kindness). They were about time to get married. The two elder sisters were married not for long but the third daughter insisted to keep single. The King was mad about the matter and he drove out his third daughter from the Palace. Miao-Shan went to a remote mountain to practice Buddhist. Later, the King became very sick and was dying. He needed an introductory medicine from his relatives and that were a hand and an eye. However, the elder sisters were too afraid to do the sacrifice. Finally, the third daughter, Miao-Shan who was a Buddhist practitioner did the sacrifices and saved the King's life. Buddha was so touched by Miao-Shan and therefore, gave her the power of a thousand hands and a thousand eyes and made her become the bodhisattva of Guanyin.





如何得知她是何時出生、出家、成道？其實，不僅觀音一人，幾乎所有的佛菩薩，除了本師釋迦牟尼佛之外，佛教界所舉辦的紀念法會，如文殊、普賢、地藏、彌陀聖誕，都是依據佛菩薩應化於中國的事跡來制定的，也就是屬於信仰的範疇，而毋須用史學的觀點去論證。

大乘經論所列的大菩薩都是瓔珞披身、莊嚴妙相的在家相。不過，依佛教根本聖典所說，三世諸佛皆因出家而成佛；出家是成佛必經的歷程。從這一點來說，觀音菩薩的降生、出家、成道，正契應於印度早期佛教的思想。

尋聲救苦的菩薩

一般佛教徒的普遍信仰：觀音菩薩大慈大悲、救苦救難、有求必應。所以，每逢苦難的日子，只要虔誠稱念菩薩聖號，

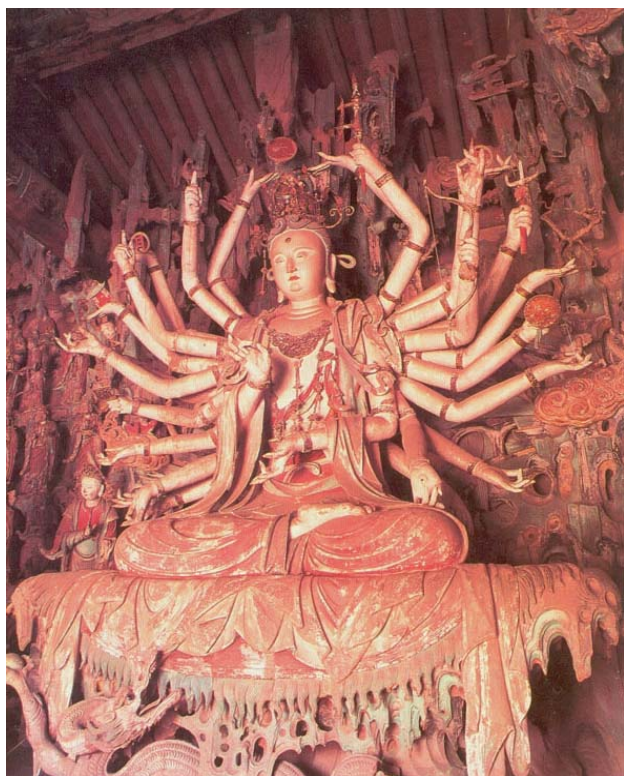
How can we know the date?

According Mahayana sutra, Guanyin is one of the Three Holies in the West and they are not born on the earth. Then, how can we know what are the dates of her birthday, her nun day and her enlightened day? In fact, not only Guanyin as well as other Buddhas and Bodhisattvas, all the memorial dates of Buddhas and Bodhisattvas (but exclude Sakyamuni Buddha) such as Manjusri, Samantabhadra, Ksitigarbha and Amita-buddha were established by their embodiments in the earthly world. That belongs to the realm of religious belief and it is not necessary to be proofed by history.

In Mahayana, most of Bodhisattvas were dressed very nice as laymen or laywomen. However, in order to become a Buddha, a Buddhist must change the identity to a monk otherwise a nun. This is an ideal fit into the early stage Buddhism in India.

Heard and do the rescue

In an ordinary Buddhist believing, Guanyin has great mercy and compassion on men. She rescues people from sufferings and troubles. She never says no to seekers of help. Therefore, when you come into any trouble, you simply pray and chant Guanyin's name and ask her for the rescue. Then, the trouble would be long gone. This believing was recorded in a sutra named The Universal Gate of Guanyin of the Wonderful Dharma-lotus Sutra. It said that: ... if there are numerous living beings who have great troubles, when they heard the name of Guanyin and they chant her name in sincere, then, Guanyin would have heard the sound and do the rescue at once. Therefore, for instance natural calamities, social troubles, attacked by evil spirits, worries caused by



祈求菩薩降臨，慈悲救濟，就可以消災免難。這一通俗的信仰，是根據《妙法蓮華經》〈觀世音菩薩普門品〉的明文記載：「若有無量百千萬億眾生，受諸苦惱，聞是觀世音菩薩，一心稱名，觀世音菩薩即時觀其音聲皆得解脫。……」因此，舉凡自然災害、社會苦迫、鬼神作祟，乃至貪瞋癡三毒的煩惱，都可因為稱念菩薩的聖號而獲得解脫。菩薩的偉大，大乘佛法的普及，可從這簡短的經文看出。如何在信心的基礎上，由念觀音，而學觀音，終於成就觀音的功德，乃是觀音法門，由淺入深，由信願而智證的修學歷程。

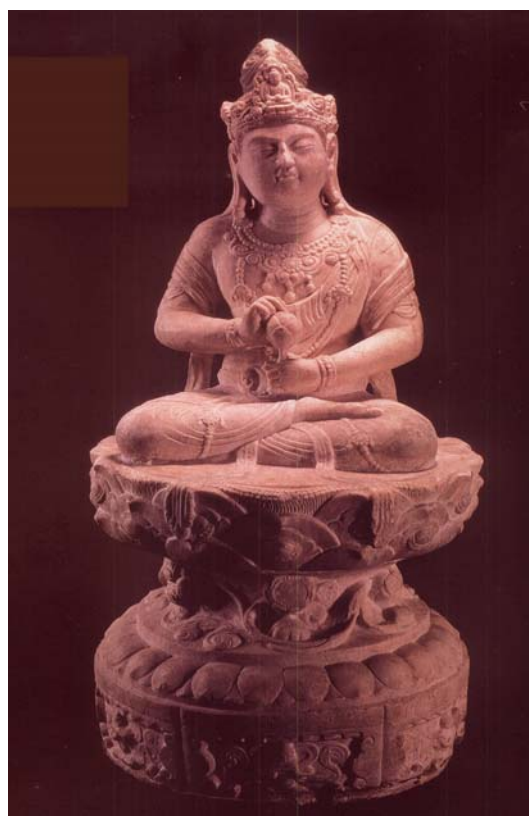
悲智兼備的菩薩

菩薩聖號，依德立名；大乘四位菩薩，文殊、普賢、觀音、地藏，其聖功德為：大智、大行、大悲、大願。菩薩道的修學，係以智慧與慈悲為根本。菩薩依三心（直心、深心、大悲心）而行六度（佈

greediness, anger and stupidity, all of these can be eliminated as long as you chant the Guanyin's name. Guanyin is great. Buddhism is great. Base on believing, we chant Guanyin's name; learn from Guanyin; finally, accomplish merit and virtues just as Guanyin did; these are dharma of Guanyin from the beginning to the end. We had better do it by ourselves.

Compassion and wisdom

Buddha's names were given depending on their merit. For example: Manjusri for great wisdom, Samantabhadra for great deeds, Guanyin for great compassion and Ksitigarbha for great vows. The gist of the learning of Bodhisattva is to practice wisdom and compassion. Base on the Three-hearts (a straight mind, a deep mind, a compassionate mind), a Bodhisattva would practice the Six-paramitas (alms giving, keeping



施、持戒、忍辱、精進、禪定、般若），發菩提心爲其崇高目標，而菩提心的啓動，乃根源於「不忍眾生苦，不忍聖教衰」的大悲心。所以，爲了成就菩提心，與空相應的智慧是不可或缺的技巧。

民間信仰中的觀音

中國民間的觀音信仰，實超出了佛教的範圍。民間信仰的觀音菩薩，是大慈大悲救苦救難的善神、福神。她總是以寬厚的慈愛，滿足人們的各種祈求。民眾信賴這位菩薩，並把她藝術化。不僅在寺廟中有各種塑像和壁畫，歷代畫家也精心繪製了數不清的觀音像，同時在民俗文藝中，如戲曲、說唱和白話小說，也有大量歌頌觀音的作品。

馬頭觀音的由來

早在佛教尚未產生的西元前七世紀，印度婆羅門教的古經典裏就記載了「觀世音」。不過，婆羅門教裏的觀世音是一對可愛的孿生小馬駒，又叫「雙馬神童」，是婆羅門教、印度教的善神，象徵慈悲和善良，而且神力廣大。據說這對雙馬神童能使盲人復明、病者康復、殘者健全、不育婦女生子、公牛產乳、朽木開花。西元前五世紀，釋迦牟尼創建了佛教，而雙馬神童也變成了一位慈善的菩薩叫「馬頭觀音」。

男觀音或女觀音？

若依據《悲華經》的記載，觀音菩薩是轉輪聖王淨念的太子，名不拘，他立下



commandments, enduring insults, making right efforts, sitting into meditation and practicing prajna/wisdom). To have a Bodhi-mind is a noble target, if you want to start the mind of Bodhi, you had better base it on the great compassion of “Wish men have no suffer; wish Buddhism keeping in popular”. Therefore, you will need the skills of wisdom that corresponding to the nature of Emptiness.

Guanyin and the folk's believing

In Chinese folk's believing on Guanyin, it is far beyond the scope of Buddhism. The folk s said she was a good deity and the deity of fortune who has great mercy and compassion and always helping people. She was so generous and would accomplish all wishes from men. Men trust her very much and create all sorts of art works for Guanyin. In temples, there are statues and wall-paintings about Guanyin. There were many painters in history ever painted numerous paintings about Guanyin. There were also good works related with Guanyin in drama, singings and novels.

A horse's head Guanyin

In about B.C. 7th century before Buddhism came to the world, there was a Brahmanism sutra in India wrote about Guanyin. However, in that sutra, Guanyin was a lovely

宏願，生大悲心，斷絕眾生諸苦及煩惱，使眾生常住安樂，為此，佛祖給他起名叫「觀世音」。

觀音菩薩大約是在三國時期傳入中國的，不過，那時的觀音菩薩的造型是個威武的男子，以甘肅敦煌莫高窟的壁畫和南北朝時的雕像為例，觀音皆作男身，嘴唇上還長著兩撇鬍子。而觀音菩薩從男相轉變成女相，大約是在隋唐時期。

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- 3.《廈門觀音網頁》 http://www.amoytoday.com/Culture/info_Custom.asp?t=95

twin pony named Magic twin of Pony. It was a kind deity in India. It represents compassion and kindness. It had great magic power. Reportedly, it can make the blind become bright; make the illness long gone; make the cripple walk; make a sterility born a baby; make male cattle milk; make a rotten wood flower. About B.C. 5th century, Sakyamuni Buddha establish Buddhism, the pony turned itself into a Bodhisattva named Guanyin with a horse head.

Male or female Guanyin?

If according Mercy Lotus Sutra, Guanyin is the prince of King Jing-Nian (pure-mind) who named Bu-Ju (whatever). He swore a vow that he would have great compassion on men. He would eliminate all sufferings and worries from men and make all living beings living in peace. Therefore, Buddha named him as Guanyin.

The tales of Guanyin were introduced to China at the era of the Three Kingdoms. However, at that time, Guanyin showed himself as a male who had a beard on the face. The male Guanyin changed into a female one at about Sui and Tang Dynasties.

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禪舞台劇(5)

Drama of Zen

苦與甜、曬太陽、沒有出路

Bitter and Sweet, Basking in the Sun,
No Way Out

Article/KUO, YUN-LING Translator/Hui-Rong Art/Cheng

11. 苦與甜

11. Bitter and Sweet



慈慧在踢毽子、慈明在跳繩，二人玩得很開心。此時逸竹走來，慈慧、慈明一左一右，搶著對逸竹說話，慈慧首先對他說：

逸竹

你今天看起來特別帥

慈明小沙彌說：

那有

還是像平常一樣 太瘦了

慈慧說：

逸竹

你人最好了

都肯陪我玩踢毽子

慈明：

才不

上次你都沒陪我玩跳繩

慈慧：

逸竹

我覺得你學問真大

經書都唸得滾瓜爛熟

慈明：

也還好啦！

昨天不也唸錯好幾個字嘛！？

慈慧說：

別理他

狗嘴裡吐不出象牙

Cihui is kicking shuttlecock; Ciming is skipping rope. They have a lot of fun. At the very moment, Yizhu is coming. Standing by the right side and the left side of Yizhu, both of Cihui and

Ciming want to be the first to talk to Yizhu.

Cihui says first,

“Yizhu,

you look especially handsome today.”

Little monk Ciming says,

“I don’t think so.

He is just the same as he usually is--- too thin.”

Cihui says,

“Yizhu,

you are the kindest person.

You are always willing to play shuttlecock with me.”

Ciming says,

“No! You are not.

You didn’t play rope skipping with me last





你陪我去玩踢毽子吧！
 逸竹同意的說：
 好啊！
 慈明拉住逸竹：
 不好
 你陪我去跳繩
 逸竹面有難色的說：
 等會再說吧！
 此時老和尚哈哈拍手出來
 就是嘍！
 誰說甜話就跟他走
 誰說苦話就躲著他
 其實啊——
 甜甜苦苦、苦苦甜甜
 苦是甜來苦非苦
 甜是苦來甜非甜！
 說罷哈哈大笑，好不開懷。
 逸竹聽了摸摸頭，露出有些領悟的神情。

12. 曬太陽？

一個男人：
 唉——
 逸竹：
 你為什麼在嘆氣呢？
 男人：

time.”

Cihui says,

“Yizhu,

I think you are a very learned man.

You have all the Buddhist sutras at your fingertips.”

Ciming says,

“He is only so-so.

He mis-recited a few words yesterday, didn’t he?”

Cihui says,

“Never you mind what he just said.

What can you expect from a hog but a grunt?

Let’s go play shuttlecock.”

Yizhu agrees with Cihui in her suggestion and says,

“O.K.!”

Ciming pulls Yizhu’s arm and says,

“No!

You come play rope skipping with me.”

Yizhu appears to be reluctant and says,

“Maybe later!”

Then, monk Wuxiang comes out with laughing and claps. He says,

“See,

**you go with the one, who says sweet words;
 and hide from the one, who says bitter words.**





因為我不快樂
 逸竹：
 你為什麼不快樂呢？
 男人：
 說真的
 其實我也不知道我為什麼不快樂
 反正我就是不快樂
 逸竹：
 為什麼呢？
 總有個原因吧！？
 男人：
 原因？
 好像也沒什麼重大的原因
 逸竹：
 努力想想看嘛！
 男人說：
 總之，
 讓人不快樂的原因實在太多了
 例如，我不懂我為什麼會活著？
 生存的意義到底是什麼？
 我為什麼現在在這理，不在那裡？
 為什麼人與人之間很難和平相處？
 為什麼我想要得到的東西多半得不到？
 更糟糕的是我為什麼這麼在意得不到的東西？

As a matter of fact,
 sometimes the sweet is bitter and the bitter is
 sweet;
 the bitter is the sweet and it is not bitter.
 the sweet is the bitter and it is not sweet.”
 Monk Wuxiang then laughs heartily.
 Yizhu touches his head and looks as if he has
 come to comprehend Wuxiang’s words.

12. Basking in the Sun?

One man sighs,
 “Alas!”
 Yizhu asks,
 “Why are you sighing?”
 The man answers,
 “Because I am unhappy.”
 Yizhu asks,
 “Why are you unhappy?”
 The man answers,
 “Honestly,
 I really don’t know why I am unhappy.
 I am just unhappy.”
 Yizhu asks,
 “Why?”
 “There should be some reason!”
 The man answers,
 “Reason?”
 “There seems no any particular reason.”
 Yizhu says,
 “Why not try harder to think?”
 The man says,
 “To make a long story short,
 There are a good many reasons making
 people unhappy,
 such as: I don’t understand why I am living,
 what on earth is the significance of existence
 of life?,
 why now I am here but there?,
 why it is hard for people of the world to live
 in peace with each other?,



總而言之
越多的為什麼
我就越加不快樂了
說罷又嘆了口氣：
唉——
逸竹一時無法回答他的問題，只好充滿愛意的拍拍他的肩頭。

男人在睡白日覺。
逸竹：
你每天為什麼老是在睡覺？
男人：
因為我根本不想醒來啊！
逸竹：
什麼？
這樣不是太懶了一些？！
男人：
懶什麼懶？
我連活都懶得活
還管得了那麼多
逸竹：
對不起
我懂了
你不是在睡覺
你是在逃避人世的苦
男人不再答話，繼續睡覺。
逸竹看看男人，輕輕離去。

why I nearly always can't get the things I want?

and what is worse, why I care the things that I can't get so much?.

Briefly,
the more questions I have,
the more I am unhappy."

The man sighs again,
"Alas!"

Yizhu can't give the man an answer then and there. Therefore, he just pats the man on his shoulder with kindness.

The man is sleeping in the daytime.

"Why are you sleeping all day long?"

The man answers,

"Because I don't want to wake up at all!"

Yizhu asks,

"What, don't you think you are a little lazy this way?"

The man says,

"Lazy?"

I don't even be in the mood for living on, to say nothing of any other thing."

Yizhu says,

"Sorry,





老和尚躺在石上，緩緩的變換姿勢，一副無所事事的樣子。逸竹走來，問道：

師父

你在這裡作什麼呢？

老和尚：

我在曬太陽啊！

逸竹：

你看來好輕鬆

我好想像你一樣

老和尚：

你當然可以像我一樣

逸竹：

可是悟道不是要精進修道嗎？

可以這樣無所事事

什麼事都不作嗎？

老和尚：

為什麼不可以呢？

真正的精進

也許是完全的放鬆吧！？

而且你仔細的想一想

就以今天來說

難道你真的有什麼事非作不可嗎？

逸竹低頭沈思一會道：

倒也還好

老和尚：

now I understand.

So, you are not sleeping; you are running away from the bitters of life."

The man answers no more and keeps on sleeping.

Yizhu takes a look at the man and then leaves silently.

The old monk Wuxiang is lying down on a rock idly and is changing his posture slowly. Yizhu walks near and asks,

"Master,

What are you doing here?"

The old monk answers,

"I am basking in the sun!"

Yizhu says,

"You look so relaxed.

I would like to do that like you."

The old monk says,

"You can do this like I do, of course."

Yizhu says,

"But, shouldn't I be diligent in my spiritual practice to reach Enlightenment?

Can I do nothing all day long like this?"

The old monk answers,

"Why not?

To completely relax might be the real diligence.

And, think deeply!

Today, for example,

do you really have to do something or not?"

Yizhu bends his head pondering for a while and says,

"Not really."

The old monk says,

"Precisely!

Most of the things, which we think we should or we must to do, are thought up by our heads."

Yizhu says,



就是啦！
 所有的必須、一定、非要不可！
 多半都是我們的腦袋所想出來的
 逸竹道：
 有道理
 說罷也躺在另一個石上，曬起太陽。

13. 沒有出路？

一隻蒼蠅，嗡嗡嗡嗡的飛著；飛著飛著，它想出屋去，於是就朝著有亮光透進來的格子窗飛去，不斷的撞窗紙，卻怎麼也飛不出去；而事實上，離沒多遠有一扇門，正大開著。老和尚目睹這一幕，感慨的唸道：空門不肯出，投窗也太癡！千年鑽故紙！何日出頭時？又道：唉——真是世間如許廣闊卻鑽他個驢年故紙啊！接著又喃喃自語：人可不要這麼傻以為走投無路時

“It makes sense.”

Then he also lies down on the other rock and basks in the sun.

13. No Way Out ?

One housefly is buzzing about. Then, it wants to get out of the house. So it flies to a lattice window, which the light is filtered in through. It hits its head against the window paper again and again but never can it get out. In fact, a door, which is not far away from the window, is just open.

The old monk witnessed that and sighs,

“Unwilling to go out from the open door. Too foolish to hit against the lattice window. For a thousand year finding your way out on the same paper. Whenever will you get through?”

Then he says,

“Alas!

The world is so wide and broad,

but you would rather find your way on the same paper, which is no way out.”

Then he murmurs,

“One should not be so silly to think that he really has no way out when things seem to have come to a dead end.



其實出路就在身旁

所以往往當我們以為
自己已經陷入了絕境
其實
真相並不是這樣

所以——
我們永遠都不要放棄
對於光明、愛與圓滿
的信心與追求

一絲絲
都不要放棄
因為——
苦難的盡頭是幸福
黑暗的盡頭是光明

在老和尚說這些話的同時，宛若在對不同時空的一個面對生命難題的女子說話——
她顯然受到了嚴重的感情創傷，傷痛欲絕的意欲撞牆輕生，都在老母親及姐姐的拉住制止下沒能如願，經過幾番折騰，老母親終於老淚縱橫的抱住女兒，像對嬰兒般拍她與安慰她，她終於在親情的滋潤下，放棄了輕生的念頭，由二位親人攙扶而去。

The fact is, there is always a way out by his side.

So, when we think that we have been mired in a hopeless situation,
the truths are often not like what we think.
Therefore, we should never give up on pursuing and having faith in brightness, love and the supreme good, not a little bit.
For the end of sufferings is happiness;
and the end of darkness is brightness.”

It seems that the old monk also saying this words to a woman, who lives in the other world and is facing difficult problems in life. Obviously, she was hard hit by an unhappy love affair. With a broken heart, over and over again she wants to commit suicide by bumping her head against the wall. Fortunately, her aged mother and elder sister keep stopping her doing that and therefore prevent a tragedy. The aged mother hugs her tearfully; pats and comforts her like treating a baby. Finally, being nourished by the love of her family, she gives up trying to commit suicide. She leaves, supported by her mother and sister.



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/Hui-Rong 美編 Art Design/Lisa

台灣時事

濕地遍植水筆仔，海岸添生機。

大園鄉內海村林文鐘村長，去年初發起組織「桃園縣濱海生態保育協會」，先和大園鄉公所合作，於去年四月選定內海村紅樹林濕地進行水筆仔復育植栽；今年六月又接受林務局補助，合作推動「社區林業」計畫，繼續在內海村紅樹林濕地和許厝港栽植水筆仔。

廿多年前，桃園沿海的防風林曾經是茂盛的「綠色長城」，近年來卻因「不明公害」、鹽害和人為破壞大量枯死，岸邊自然生態也遭到廢汙水摧殘。

現在，兩塊濕地上到處可見高約四、五十公分的水筆仔，不僅招潮蟹、彈塗魚回來了，最近，秋候鳥也陸續來此報到，在濕地間覓食，讓賞鳥人士興奮不已。

除了鹽害、「不明公害」以外，沿海防風林的「殺手」還包括沿岸工業區開發的人為砍伐、不肖業者挖掘再回填垃圾、遊客烤肉的破壞、偷倒廢棄物等。



Taiwan News

Let's plant Shui-bi-zai (Kandelia candel) on wetland; the coastal area would lease out of life.

The village head Lin Wen-zhong who live in the Nei-hai Village of Da-yuan County, originated an organization named Tao-yuan Coastal Ecology Reserve Association last year. This organization cooperated with the county government to find a wetland near Nei-hai Village to plant some Kandelia candel about the April 2002. In June 2003, they accepted a subsidy from the Forest Bureau to promote a project named Community Forestry. They keep planting Kandelia candel at Nei-hai Village as well as Xu-cuo Harbor.

About 20 years ago, the coastal area of Da-yuan County were covered by a band of windbreak forest and called The Great Wall of Green. Recently, the green wall was serious damaged and withered by some unknown environmental pollution, salt-harm and man-made destroy. Meanwhile, the coastal natural ecology was ruined by waste water.

Now, there are two pieces of wetland covered by Kandelia candel and they are about 40~50 cm height. Recently, the Kandelia candel attract back some tidal crab and mudskipper as well as the autumn migratory bird. These beings forage food in the wetland. This recovery phenomenon makes the bird watcher quite excited.

Besides salt-harm and those unknown environmental pollution, there are other green wall Killers such as wood cut down by industrial purpose, some rubbish backfill by unworthy business men, tourist barbecue activities, illegal junk abandon and so forth.

為降低人為的破壞，捍衛防風林，上月由社區民眾組成「內海村環保志工隊」；未來也將持續推動保安造林工作，要求工業區廠商配合，遏止廢水汙染溪水。林村長說：「協會和志工隊的成立，就是宣示社區復育生態的決心，這條路既艱辛又漫長，但今天不做，明天一定後悔。」

【2003/09/24 聯合報】



解碼

“愛不愛台灣？”是近年來熱門的語言項目，人人都會說上幾句。然而，這語言背後的邏輯和論述，卻沒有人知道是什麼。

這位內海村的村長，用他親身的知識和行動，真正地去愛他的家鄉和土地；造福了許多的人，同時，也造福了許多的生物。

棲息地的破壞，是生物滅種的最大因素。破壞容易復育難，招潮蟹、彈塗魚何辜？他們的土地被剝奪，種族被毀滅；冬候鳥何辜？他們的棲地日益縮減，也瀕臨絕種。

內海到許厝也許只有短短的數十公里，但是我們看到的是民眾的覺醒和台灣的希望，以及野生動物的明天。

In order to reduce the man-made destructions and to defend the green wall, the community common people organized the Nei-hai Village Environmental Voluntary Team in last month. Their goals are: continuously promote the green wall protection works in the future as well as stop waste water dumping by those industrial factory owners. Lin Wen-zhong said: the establishment of the Association and the Team show the determination of ecology reserve in this area. Although the long road ahead seems rocky and difficult, however, we must do something at present to prevent the sorrow in the future.

[2003/09/24/UNITED DAILY NEWS]

Decode

Do you love Taiwan or not? It is a hot question here. Almost everyone might mention about it one way or the other. However, do we really understand what it means beyond the superficial tongue?

Lin Wen-zhong as a village head, he used his personal knowledge and actions to love his homeland in sincere. He brings benefit to the people as well as to the wild living creatures in this area.

The major factor of organism extinction is the destruction of the habitat. To destroy is easier than to reserve. It's a pity for tidal crab and mudskipper because their land they lived was taken away and they needed to face the race devastation. It's a pity for the migratory birds because their habitat was shrunk day after day and they were dying.

From Nei-hai Village to Xu-cuo Harbor, it is probably only about a couple of ten-kilometers. However, we found the awaking of the public as well as the hope of Taiwan. Meanwhile, the wild animals would keep having a tomorrow to live.

佛法觀點

一個人的偉大或卑微，不在於他的權勢大小與財富多寡，而在於他的思想和行為。

如果一個人關心的無非一己之私，所作的不出一己之利害，那麼，儘管他是權傾天下、富可敵國，也不過是晦黯的癩疥之輩而已。相反的，如果他的愛擴及許多的人，他的所作所為利益許多眾生，即使他只是一個小小的上班族，但是，他所散發的光芒，卻足以照亮世間！

菩薩的特質就在於“滿眾生的願、平撫眾生的恐懼”（例如：財施、法施、無畏施）。以此觀之，這位內海村的村長真的具備如是特質，即便他所作僅及於一鄉一地，但較之會造成大眾疑懼的人，真是天壤之別。



亞洲時事

澳洲羊群，被困高溫船艙達七週。

由「科莫快遞號」貨輪承載，原定運往沙烏地阿拉伯的五萬七千隻澳洲活羊，因有染病之虞，先後被沙烏地阿拉伯、阿拉伯聯合大公國和巴基斯坦拒收，導致這批活羊被困在波斯灣海面達七星期之久。

Buddhist View

Is a man great or low? It is up to his thoughts and deeds instead of his power and fortune.

If there is a man who only cares about his own benefit, then, he is a low man even he has great power and huge fortune. On the contrary, a man who always loves and helps others as possible as he can, even he is only a common employee, he is a great man who give out glory and it can light up the whole world.

The characteristics of a Bodhisattva are: *he always helps people to fulfill their wishes and would get rid of fears for all creatures* (such as: alms giving in money, teaching and fearlessness). According this, Lin Wen-zhong has these characteristics. Although he can only help his own hometown at this moment, however, comparing with those people who tried to scare us, they are as far removed as heaven from earth.

Asia News

Australia sheep were trapped in a ship's hold for over 7 weeks.

There is a freighter named as KeMo Express that transported 57,000 heads of Australia sheep to Saudi Arabia. However, as these sheep were heard caught some illness some countries such as Saudi Arabia, United Arab Emirates and Pakistan refused to let the freighter drive into the harbor. Therefore, these sheep were trapped in the freighter on the Persian Gulf for over 7 weeks.

這批活羊困在攝氏四十五度到五十度高溫的船艙內，已有數千頭死亡。澳洲反對黨國會議員和動物權活躍人士說，必須儘快以人道方式結束其生命，這是不得已的選擇，否則科莫快遞號將變成「浮動停屍間」。批評人士也承認，屠殺羊群及海葬是一大環保問題，將對海洋生態環境造成影響。

動物權團體和反對黨抨擊澳洲政府「騎在羊背上」追求經濟繁榮，飽受壓力的澳洲政府辯稱，船上羊群狀況良好，但對是否有羊隻死亡則避而不談。

澳洲是世界最大的牲畜輸出國，每年輸出六百萬隻活羊到亞洲和中東市場。

【2003/09/24 中國時報】



解碼

畜牧產業是澳洲經濟的命脈，類似此次的事件相信過去也有，未來也不會斷絕。一般而言，在更多細節上改進與投注心力，可以減少類似的悲劇再度發生。

The temperature in the ship's hold was about 45~50 degree centigrade high, and that already killed about thousands of sheep. The Parliament members of the Australia opposition party and some animal rights fighters said: we must terminate their life in a suitable manner as soon as possible according the humanity. We don't have much choose at this moment. Otherwise, the KeMo Express would become a mobile corpse cargo. On the other hand, still some people criticize that to slaughter the sheep would cause a serious environment problem because of the sea burial in the ocean. Meanwhile, it might damage the costal ecology as well.

The animal rights groups and the opposition party criticized that the Australian government only think about to pursue the economical flourishing and made the government rode on the sheep's back now. On the other hand, the government argued that the sheep on the freighter are in good condition; however, they are unwilling to talk about the sheep health condition.

Australia is the biggest livestock exporter in the world. They export over 6 millions sheep per year to Asia as well as the Middle East.

[2003/09/24/CHINA TIMES]



Decode

The livestock industry is the economical lifeline of Australia. Similar incident happened previously. In the future, it still could happen. In general, people can try their best to decrease the possibility of such tragedy by taking good care of every detail.

然而，對這些羊而言：沒到目的地是冤死在船上，到了目的地是慘死在刀下，並無二致。若你是一頭羊，你要選哪一種？陳屍海底，還是祭五臟廟？

所以，想要解決問題，用改進流程的方法來防範悲劇再發，對羊來說只是死的地方不一樣而已，問題顯然沒有根本解決。也許哪一天我們會看到：許多羊組成了恐怖攻擊組織，對人類進行反擊。

其實，唯有改變產業模式與消費習慣，才可以徹底防範這樣的「恐怖事件」再度發生。

佛法觀點

素食已成為全球風尚，素食也是進步與文明的象徵。「人類無權剝奪其他動物的生命」這個觀點，顯然更具備“生命平等”的普遍性，而更加地貼近真理。

假設世界人口不變，而素食人口增加到50%，那我們每年就可以少吃三百萬頭澳洲產的活羊，這樣的悲劇就少了兩倍。而這個世間的磁場也會乾淨150%，至少，也可以讓世界敗壞的速度慢一點、刀兵劫少一點。

However, there is no difference for the sheep. The sheep may make a choice between died on the ship's hold or died under the blade of livestock market. If you are a head of sheep, what is your choice? Died under the sea or ate by somebody?

Therefore, any manner to prevent such tragedy is in vain in the end. For sheep, it makes no difference. The problem is still a problem. Maybe one day, we might be able to see that the sheep become terrorists and fight back in human society one way or the other.

In fact, we have to change the whole industrial modes as well as our consuming habits. Then, we may have a chance to prevent any terrorism in the future.

Buddhist View

To be a vegetarian is becoming a global fashion. Vegetarianism is also a symbol of advancement and civilization. The truth is: Man has no right to take away life from any other living creatures. *All lives are in equal* and this is a universal principle.

If the global population keeps the same, however, we increase the population of the vegetarians up to 50%; then, we might decrease the killing of 3 millions head of sheep per year. The tragedy cut down to half of it. The global magnetic field would become neat and clear up to 150%. At least, it could slow down the speed of the corruption of the world as well as decrease the occasions of war.



歐美時事

骨骼洞化石，歐洲最古老智人。

科學家表示，去年二月在羅馬尼亞喀爾巴阡山脈「骨骼洞」發現的現代人（智人）化石，經鑑定係生存在三萬四千到三萬六千年之前的智人所遺，也是歐洲迄今發現的最古老智人化石。更早之前在歐洲發現最早的智人化石，年代定在約三萬年前。

研究團隊甚至表示，這些古人化石顯示有某程度的混血，很有可能是智人與尼安德塔人交配的後代。這一點讓學界的論辯火上加油。不少專家指出，去氧核糖核酸研究表示，尼安德塔人對今日人類的基因庫應無影響，就算有也極其微小。

【2003/09/24 中國時報】

解碼

人類對於自身起源的問題，永遠有著無比的興趣與好奇。

我們研究動物行為，因為可以看見自身行為的起源；我們觀察演化，因為想知道自己從何而來；我們考古挖掘，因為我們好奇自身所承襲的文化，在千萬年前的樣貌。

現在稱霸地球上的人類，在演化上究竟經歷了哪些階段？基因突變的累積和混和，又是如何發生的？這些都是考古人類學家所急於知道的。答案也許一時難解，但是未來有所突破時，必將舉世震撼，因為這是任何一個人都好奇、都想知道的。

European News

In the bones and skeleton cave, the most ancient Homo-sapiens in Europe was found.

Scientists said: we found fossil of Homo-sapiens in Karbaqian Mountain of Rumania on February 2002. After some appraisal works, this Homo-sapiens was found existed about 34,000~36,000 years ago. This is the most ancient Homo-sapiens fossil found in Europe. The previous one was dated as 30,000 years ago.

The research group also said: this Homo-sapiens fossil showed some evidence in mixed blood. It maybe an offspring that mated between a Homo-sapiens and a Neanderthal. This point of view brings argue in the academic circle. Some specialists said: according the research in deoxyribose, the Neanderthal should have no or very few effect on the modern human gene pool.

[2003/09/24/CHINA TIMES]

Decode

Man is always interesting and having infinite curiosity on the origin of human.

We study the behavior of animals because we like to know the origin of human's behavior. We observe the evolution because we like to know where we are coming from. We do archaeological excavation because we are curious about the culture's appearance in thousands and millions ago.

Now, human already dominate the world, however, how many stages of evolution had happened in the history? What did those happened such as gene mutation, accumulation and blending? The answers seem difficult to get at this moment. However, if one day the human get the answer, all over the world would be interesting on that.

這是因為：「人無法當一個『無根的人』，我們無法切斷自身與過去的歷史、文化、以及生物的聯繫。」

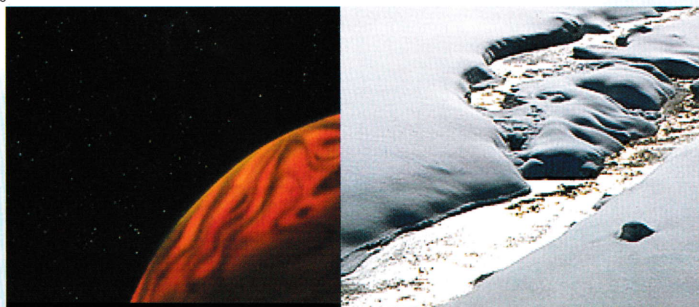
佛法觀點

依經典所云，這個宇宙間有無數的國土，而無量眾生隨其業報生死其間。試想：在百億光年外的某個星球上，也有類似人類的生物，正在挖掘田野，探求自我。這真是浪漫至極的一件事，引人遐思。

「生命普遍存在」是佛法奠基於對宇宙的全面觀察後，所下的結論；在宇宙間我們不是孤單的，到處都有像人類一樣的生命。當然，還有更多更高等的生命型態存在；而這些更高等的生命型態，是人類生命進化的標的。

所以，我們不僅僅要關心地球上的一切，也關心宇宙間普遍存在的其他生命。

尋找未來演化的方向與人類的出路，目前的科學也許可以提供一部份的答案，但是說不定從經典中，可以更快找到解答。



全球時事

北極溫度上升，最大冰架破裂融解。

That is because no one can live as a man without root and origin. We can't cut ourselves from history, culture and organism chains.

Buddhist View

According Buddhism, there are numerous territories in this universe and numerous living creatures living on them base on their karma. Try this, hundred billions years ago, in one planet, there is some creatures just like human. They are digging the open field and trying to seek the selfhood. How wonderful it is.

Life can be found everywhere. This is the truth of our universe said by Buddha. Moreover, we are not lonely in this universe. There are all sorts of creatures live as human. Surely, there are some living beings higher than human. This higher human is the goal of our evolution.

Therefore, we should care about all matters in the global and all living beings in the universe.

We will keep looking for way out the right direction for human. At present, the science may already offer part of the answer. However, is that possible: a easy answer is sitting in some Buddhist sutra.

The World News

The temperature in the North Pole is getting higher; the largest iced-structure is breaking and melting.

美國與加拿大的科學家表示，過去兩年來，歷經至少四千五百年才形成的北極最大冰架因當地溫度長期上升與全球暖化而破裂融解。這個現象證明，這塊位於加拿大國土最北端的地區暖化程度已超過上限，隨時可能產生遽變。

來自魁北克克拉瓦爾大學的文森等人指出，研判冰架可能是因百年暖化趨勢與氣溫上升而破裂融解，目前暫時無法斷言這個現象是否與人為的溫室氣體效應有關，不過它是北極氣候變化的諸多徵兆之一，值得密切追蹤觀察。

文森等人又說：「過去十到十五年，北極暖化證據越來越多，學術界普遍認為，如果全球氣候開始暖化，極區將首當其衝。」

文獻檔案顯示，一九六七年起，當地氣溫平均每十年增加攝氏零點四度。氣候變化也會影響海洋溫度、海水鹹度與流向。

【2003/09/24 聯合報】

解碼

欸？極區的冰架融化與我何干？或許有人會如是發問。

答案是：如果此一趨勢不能遏止的話，未來全球80%的都會區，都將會被海水淹沒；東京、紐約、巴黎、台北等等，將無一倖免。

如此一來，在此置產或是安身立命的數十億人，都將飽受淹水之苦。這還沒論及氣候變遷所造成的產業衝擊、疫疾流行等等難以承擔的後果。

The scientists of American and Canada said: in the past two years, the biggest iced-structure that formed at least 4,500 years ago in the North Pole is breaking and melting because of temperature rising and global warming. This evidence proof that the biggest iced-land in the north most Canada is in danger. The temperature in this area is too warm and over its upper limitation.

Mr. Wen-sen from Lawler University in Quebec said: it is probable a hundred years of warming trend and temperature rising made the iced-land break. At present, nobody can tell for sure what is going on. However, it maybe takes as one sign of climate changing in the North Pole. We should keep eyes on it.

Wen-sen also said: in the past 10~15 years, there are more and more evidences show that the North Pole is warming. The academic realized that if the global is really warming, then, the Pole areas are the first to be affected.

According documents, from 1967 to the present, the local temperature in this area rises 0.4 degree centigrade higher per every 10 years. The climate would affect the temperature of the ocean as well as its alkali and flowing direction.

[2003/09/24/UNITED DAILY NEWS]

Decode

Hey! Why should I mind the iced-land breaking? You may ask.

The answer is: if we don't stop that, 80% of metropolis in the world would be flooded by sea water. For instance: Tokyo, New York, Paris and Taipei and so on, they would be sat under water.

Thus, properties belong to billions of people in these metropolis would be serious damaged. Moreover, the climate changing would also affect the industries, epidemic diseases and many other aspects.

這個世間的聯繫是如此緊密，而誇言自外於其間的人，只不過是顯示其愚昧無知罷了。

或許我們會覺得自己人微言輕，但是很多時候愛護地球、減少破壞，就從我們的諸多小習慣的改進做起：減少資源的消耗、更加簡樸的消費文化；每個人都做一點點，就會累積出巨大的改變。

佛法觀點

劫末“大三災”的徵兆已現！

“火災”也許就是指地球的暖化（只需平均氣溫上升 5 ~ 6℃，就能造成全球的氣候巨變），不一定要見到大火和高溫的景象。緊接著“水災”也將隨著極區冰棚的融化、海平面隨之上升而來。暖化後的大氣會比現在更不穩定，比現在更大的巨型風暴，將成為家常便飯，而這就是“風災”。

也許經典上所描述，可以破壞到四禪天以下的“大三災”，完全不是這麼一回事，但是現在的這些徵兆，仍應令我們深深惕厲！

這世間需要更多的光明和愛，才能遏止敗壞的推進，減輕黑業的腐蝕。否則，一旦這個世界不能住人，我們又將流浪到哪一個國土去呢？



I don't think human can afford it. The global is as close as a village. If anybody thinks he can put himself out of this matter.

Maybe we would think that words from a man of the low position carry little weight. However, we still can improve our habits such as less consumption of resources and simple living culture. Accumulate every individual input may bring a great output to protect the global as well as lessen the damages.

Buddhist View

The signs of *Three Major Calamities* are coming!

The Fire Calamity maybe is the global warming (if the global average temperature rise 5~6 degrees centigrade, the climate of the world would change a great deal). We don't have to wait to see a big fire to know the fire calamity is coming. Next, *The Water Calamity* would arrive too because the iced-land in the Poles area would be melting and that would rise the mean sea level. Finally, *The Wind Calamity* would come. As the warming climate makes the atmosphere become unstable, bigger and bigger windstorm would happen as a common meal.

The Buddhist sutra once describe that *Three Major Calamities* would destroy the world and realms under the level of the Fourth Meditation Heaven. However, it may have no relation with the iced-land breaking at all. We still have to be aware of the matter.

The world needs more brightness and love. Then, we can stop the progress of world corruption as well as lighten the corroding power of evil-karma. Otherwise, if human couldn't live on this planet, where can we go and live?

邁向內在和平

Steps Toward the Inner Peace

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。」

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."

文 Article/Free

譯 Translator/Sky

美編 Art Design/Cheng



內在和平問答

Q：妳爲生活而工作嗎？

A：我以一種不尋常的方式爲生活而工作，我透過思想、語言與行爲去貢獻我的所有，給予我接觸的人以及人類社會，而我也得到他們的給予，以作爲回饋，但是我並不會作任何的要求。他們感恩我的給予，而我也感恩他們。

Q：妳爲什麼不接受金錢呢？

A：因爲我談論的是心靈的真理，而心靈的真理是不可以被買賣的 ~ 那些在買賣真理的人，只會傷害自己的心靈。那些以郵件方式寄來的錢，我不會自己拿去用掉，我會拿來付印刷費與郵資。那些試圖以金錢來買真理的人，是在真理還沒有準備好的時候，就想要得到它。在這個奇妙而井然有序的宇宙裡，當真理已經準備好的，它自然就會給。

Q：難道妳不會覺得寂寞、洩氣、或疲倦嗎？

A：當你與神（真理）保持正常溝通時，你從不覺得寂寞。當你接受神（真理）所安排美妙的計畫與工作，而且你知道一切好的努力都會帶來好的結果時，你不會洩氣。當你發現內在的和平，而你正與宇宙能源的源頭保持接觸時，你不會疲倦。

Q：退休對於人們的意義是什麼？

A：退休不是一切活動的休止，而是活動的一種轉變，變成把你的生活完全的投入服務，因此，那應該是你

Q & A of the inner peace

Q: Do you work for a living?

A: I work for my living in an unusual way. I give what I can through thoughts and words and deeds to those whose lives I touch and to humanity. In return I accept what people want to give, but I do not ask. They are blessed by their giving and I am blessed by my giving.

Q: Why don't you accept money?

A: Because I talk about spiritual truth, and spiritual truth should never be sold - those who sell it injure themselves spiritually. The money that comes in the mail - without being solicited - I do not use for myself; I use it for printing and postage. Those who attempt to buy spiritual truth are trying to get it before they are ready. In this wonderfully well-ordered universe, when they are ready, it will be given.

Q: Don't you get lonely or discouraged or tired?

A: No. When you live in constant communication with God, you cannot be lonely. When you perceive the working of God's wonderful plan and know that all good effort bears good fruit, you cannot be discouraged. When you have found inner peace, you are in contact with the source of universal energy and you



人生最美妙的一段時光 ~ 當你快樂而且富有意義的忙碌。

Q: 我如何與神貼近?

A: 神就是愛，當你通達愛與仁慈的時候，你就是在彰顯神。神就是真理，當你在追尋真理的時候，你就是在尋找神。神就是美，當你在欣賞美麗的花朵或夕陽的時候，你就是在接觸神。神就是智慧，這智慧創造一切、包容一切、整合一切、並賦予一切生命。是的，神就是萬物的本質。所以，神就在你裡面，而你就在神裡面 ~ 你不可能在神不在的地方。把神的真理 ~ 物質與精神的道理，滲透到一切事物之中。違反真理，令你不快樂 ~ 你會覺得與神分離。遵循真理，你會感到和諧 ~ 你與神貼近。

Q: 什麼是好事？
我如何讓生活充滿好事？

A: 好事會利益你自己與他人，你可以從外界得到一些啓發，不過，在最後的分析中，你必須從內在去知道，到底什麼好事是你想要的。然後，你可以

cannot be tired.

Q: What can retirement mean to a person?

A: Retirement should mean, not a cessation of activity, but a change of activity with a more complete giving of your life to service. It should therefore be the most wonderful time of your life - the time when you are happily and meaningfully busy.

Q: How can I feel close to God?

A: God is Love, and whenever you reach out in loving kindness, you are expressing God. God is Truth, and whenever you seek truth, you are seeking God. God is Beauty, and whenever you touch the beauty of a flower or a sunset, you are touching God. God is the Intelligence that creates all and sustains all and binds all together and gives life to all. Yes, God is the Essence of all. So you are within God and God is within you - you could not be where God is not. Permeating all is the law of

God - physical law and spiritual law. Disobey it and you feel unhappiness - you feel separated from God. Obey it and you feel harmony - you feel close to God.

Q: What are the good things, and how do I fill my life with them?

A: Good things are of benefit to you and to others. You may get some inspiration from the outside, but in the



替你認為的好事，訂定出一個計畫，並依據這個計畫而過活。這個計畫可以包括一些利益身體的 ~ 例如散步與運動；或一些可以刺激你的智慧的 ~ 例如有益的閱讀；或一些可以提升你的動機的 ~ 例如好的音樂。但，最重要的，這計畫必須包含服務他人，如果你想要對心靈有益的話。

Q： 當遇到問題的時候，我如何以智慧處之？

A： 如果是身體的問題，你該問你自己：你有沒有濫用身體？如果是心理的問題，你該問你自己：你有沒有依據神（真理）的旨意去愛呢？如果是財務問題，你該問你自己：你是否量入為出？你現在所作，將創造你的未來；所以，請善用現在，去創造美好的未來。時常的，透過思想，你在創造你的內在狀態，然後，去促成外在狀態的成形。所以，讓你的思想保持在正面的這一邊，想像會發生最好的事情，想著那些你想要它發生的好事 ~ 想著神（真理）。

Q： 我如何開始真正的生活？

A： 我真正開始過生活，是當我開始注視每一個情況，並且設法我怎麼樣在這種情況下去作服務。我學會不要硬幹的去幫忙，只要先表達意願。通常我可以作幫手 ~ 或也許是一個可愛的笑容，或一句鼓勵的話。我從給予當中學習到生命中有

final analysis you must know from the inside what good things you want to fill your life with. Then you can make a schedule of what you think the good life should be like, and live according to that schedule. It may include something beneficial to the body - like walking or exercise. Or something stimulating to the intellect - like meaningful reading. And something uplifting for the emotions - like good music. But most important of all, it needs to include service to others if it is to be spiritually beneficial to you.

Q: When confronted with a problem, can I do anything about it intellectually?

A: If it's a health problem, ask yourself, "Have I abused my body?" If it's a psychological problem, ask yourself, "Have I been as loving as God would want me to be?" If it's a financial problem, ask yourself, "Have I lived within my means?" What you do in the present creates the future, so use the present to create a wonderful future. Constantly through thought you are creating your inner conditions and helping to create the conditions around you. So keep your thoughts on the positive side, think about the best that could happen, think about the good things you want to happen - think about God!

Q: How can I begin to really live life?

A: I began to really live life when I began to look at every situation and think about how I could be of service in that situation. I learned that I should not be pushy about helping, but just willing. Often I could give a helping hand - or perhaps a loving smile or a word of cheer. I learned it is through giving that we receive the worthwhile things of life.

Q: How does an ordinary housewife and mother find what you seem to possess?

A: One who is in the family pattern (as most

價值的獲得。

Q：一般的家庭主婦或母親，如何找到擁有？

A：居家生活的人（大部分的人是這樣），可以和我一樣找到內在的和

平。遵從神（真理）的旨意，這對所有的人皆然 ~ 不僅是物質的法則，同時也包括精神的法則，這些法則控制著人類的行為。你或許可以從你所相信的好事開始去作，就好像我一樣。在天賜的安排中，去找到並融入你自己的特殊之處，這是個人專屬的獨特安排。你或許願意接受在靜默中的追尋，就像我一樣。居家生活，並不能成為心靈成長的絆腳石，有時候甚至還有利；我們在解決問題中獲得成長，而居家生活真的會提供無數問題，可以讓你好好成長。當我們過居家生活的時候，我們開始從以自我為中心，轉變成為以家庭為中心，純淨的愛，是願意無條件的付出而不求任何回報，而家庭生活將提供第一個練習純淨之愛的機會 ~ 一個為人母、為人父，對他（她）們孩子的愛。

Q：想要變得更美，是否一定要經過痛苦？

A：在你作心靈成長的過程中，你將會有痛苦，一直到，當你完全無須勉強



people are) finds inner peace in the same way that I found it. Obey God's laws, which are the same for all of us - not only the physical laws, but also the spiritual laws which

govern human conduct. You might start by living all the good things you believe, as I did. Find and fit into your special place in the divine plan, which is unique for every human soul. You might try seeking in receptive silence, as I did. Being in the family pattern is not a block to spiritual growth, and in some ways it is an advantage. We grow through problem-solving, and being in the family pattern provides plenty of problems to grow on. When we enter the family pattern, we have our first outgoingness from self-centeredness to family centeredness. Pure love is a willingness to give without a thought of receiving anything in return, and the family pattern provides the first experience of pure love - a mother's and father's love for their baby.

Q: Will there always be pain in one's becoming more beautiful?

A: There will be pain in your spiritual growth until you will to do God's will and no longer need to be pushed into it. When you are out of harmony with God's will, problems come - their purpose is to push you into harmony. If you would willingly do God's will, you could avoid the problems.

Q: Will I ever come into a state of feeling at rest, with no more need to become?

A: When you have found inner peace, you have no more feeling of the need to become - you are content to be, which includes following

就能執行神（真理）的旨意的時候為止。當你與真理產生不協調的時候，問題就來了 ~ 這些是要把你推向和諧。如果你願意執行神（真理）的旨意，你將可以避免問題。

Q：我可不可能到達一種境界，是我覺得可以休息，而不需要再改變？

A：當你已經找到內在和平的時候，你將覺得你無須再改變 ~ 你將滿意你的現狀，這將包括你遵守那些天賜的指引，然而，你確實會繼續成長，只不過是在一種自然而協調的狀態下。

Q：什麼是真正的宗教人士？

A：我認為真正的宗教人士是擁有宗教態度：一個愛盡全體人類的態度，一個遵從神（真理）的態度 ~ 趨向神的法則與指引，也同時趨向自己的宗教態度 ~ 認知你必須超越以自我為中心、超越身體、超越比地球的生命還要更長的生命。

Q：如何克服恐懼？

A：我想宗教態度就可以克服恐懼，如果你對於全體的人類有一種愛的態度，你將不再懼怕他們。“完美的愛會丟掉所有的恐懼”，對於神（真理）的完全順從，將會引導你持續的意識到神的存在，然後，恐懼將消失無蹤。當你明白你只是穿著你的身體，儘管它是會壞的 ~ 但是，實際上在幕後操縱著身體的本質，卻是無法被毀壞的 ~ 那麼，你還有什麼可以怕的？

your divine guidance. However, you keep on growing - but harmoniously.

Q: What is a truly religious person?

A: I would say that a truly religious person has religious attitudes: a loving attitude toward fellow human beings, an obedient attitude toward God - toward God's laws and God's guidance, and a religious attitude toward self - knowing that you are more than the self-centered nature, more than the body, and life is more than the earth life.

Q: What overcomes fear?

A: I would say that religious attitudes overcome fear. If you have a loving attitude toward your fellow human beings, you will not fear them. "Perfect love cast out fear." An obedient attitude toward God will bring you into constant awareness of God's presence, and then fear is gone. When you know that you are only wearing the body, which can be destroyed - that you are the reality which activates the body and cannot be destroyed - how can you be afraid?





至聖先師 ~ 孔子

The Greatest Teacher, Confucius

文 Article/Free 譯 Translator/Kevin 美編 Art Design/John

誕生及成長

孔子是中國人的代表，他生於周靈王 21 年，比印度的釋迦牟尼小 6 歲，比希臘的蘇格拉底大 82 歲，比猶太的耶穌大 552 歲。在六百年中，世界誕生了四位偉大的哲人，這是史無前例的。

孔子的祖先原是周朝的宋國人，都城在今天的河南省邱縣，到孔嘉的時候，開始以孔為姓，傳到第三代名叫防叔，在特權迫害之下，遷居到魯國曲阜的鄉下避難。曲阜在山東半島上，是當時的文化名城。

家道中落的防叔，在這兒生了伯夏，伯夏生了紃，字叔梁。孔紃身材

The birth and life of Confucius

Confucius is a striking representative of Chinese. He was born in Chow dynasty in the 21st year of the king Ling. He was 6 years younger than Sakyamuni, 82 years older than Socrates and 552 years older than Jesus Christ. The birth of these four great thinkers in a period of six hundred years is an unprecedented coincidence in history.

The ancestry of Confucius lives in Song state under Chow dynasty. The capital locates in Qiu county of He-Nan province of today. Kong-Jia is the first one who uses Kong as the last name. After three generations, Kong Fang-Shu is oppressed by the authority. Therefore, Kong family migrates to Qu-Fu in Lu state to seek safety. Qu-Fu locates in Shan-dong peninsula and it is a famous cultural city.

高大，是軍人，勇敢善戰。

孔紃求得顏氏的幼女爲妻，那就是孔子的母親。當時孔紃已經五十多歲了，他的妻子年輕，恐怕丈夫不能生育，特地前往尼山祈禱生子，果然天從人願，就在西元前551年，生下了一個男嬰，取名丘，字仲尼。這個老來的孩子，給孔紃帶來很大的安慰。可是仲尼3歲的時候，父親就過世了。孔紃的去世，使孔家失去了支柱，仲尼的母親便帶著他搬到曲阜去住。

仲尼是個乖巧的男孩，最喜歡模仿大人祭拜鬼神，他用泥土和野生花果做成祭品，練習行禮，當做遊戲。母親有空的時候，會教他寫字，讀淺近的書，因為沒有力量送他到正式的學校去學習。而且也因為貧困，需要他在家幫忙做些雜務。所以，孔子是以自修的方式完成基礎的教育的。

青年時期的仲尼，承蒙父親朋友的介紹，在魯國的官府裡擔任小職員，最初是看管糧食倉庫，後來也做過畜牧的工作。職位雖然很低，但他仍然很努力的去做，連魯國的國君昭公也時有所聞。

仲尼聰明好學，不斷的苦修，慢慢地遠近聞名，很多人都願意跟他學習。他一面服官職，一面當教師，大家非常尊敬他。按照那個時候的社會習慣，眾人稱呼他～孔子。

問禮於老子

孔子一直嚮往周朝的禮樂典章制度，很想到京都洛陽去走一趟，一個

Fang-Shu's family wealth was rapidly declining when they live here. Fang-Shu has a son named Bo-Xia. Bo-Xia has a son named Ge whose nickname was Shu-Liang. Kong-Ge was a big, tall and good soldier in the army.

Kong-Ge took the young daughter of the Yan family as his wife. She was the mother of Confucius. Kong-Ge was already over fifty years old at that time. Therefore, the wife felt that her husband was not able to become a father. Then, she went to Ni Mountain to pray for a son. The heaven fulfilled her wishes in the year 551B.C. She gave birth to a baby boy whose given name was Qiu and nickname was Zhong-Ni (he would be known to his posterity as Confucius). The son gave Kong-Ge much pleasure. Unfortunately, the father passed away when the son was only three years old. As Kong-Ge died, the pillar of Kong family fell down. The mother took her son and move to Chi-fu.

Zhong-Ni was a very clever little boy. He especially likes to imitate the adults to offer sacrifices to ghost and spirits. He would use clay utensils, roots and flowers as his offerings to practice the sacrifice. Zhong-Ni's mother taught him the rudiments of reading and writing in her free time because she did not have the means to send him to school and she needed him to stay at home to help with the chores. Therefore, Zhong-Ni completed his basic education by studying on his own.

Young Zhong-Ni was introduced by some of his father's friends to serve as a low level government clerk at first. He was responsible for keeping track of food reserves. Later, he was in charge of matters about live stock and poultry. Although his status was low, he worked very hard. Even duke Zhao, the monarch of Lu, heard of him from time to time.

Zhong-Ni was clever and studious. He

偶然的機會，讓他達成了願望。

他去拜訪管理國家圖書的老子，交換了很多關於禮制的問題。辭別的時候老子說：「富貴的人為他人餞行，常常贈送禮物，而仁者則贈送箴言。我沒有富貴，倒是願意仿效仁者，送您幾句話。」老子說：「一個能深思明察的人，常常遇到困厄，是因為他喜歡議論別人的緣故；學問淵博的人，常常遇到不測，是因為他好揭發別人的罪惡。所以為人行事，做子女的應該心存父母，做人臣的應該心存君上，不能只顧本身，存有一己的私念。」

求樂於萇弘

在洛陽的期間，他也拜訪了萇弘，請教「樂」的問題，萇弘很敬仰孔子的學問道德，曾經對別的朋友說：「我看仲尼這個人，儀表堂堂，態度謙和，記憶力強，博物不窮，好像見到了聖者興旺的徵象。」從洛陽回來，孔子的名望更高了，來請求入學的弟子更多了，這個時候他是三十歲。

有一次魯國的太廟舉行祭祀大典，臨時請他去擔任助理，因為他沒有做過這種工作，所以每樣事情他都很慎重的請教別的祭師，而招來背後的批評。

他的學生子路爲了這件事情很不高興，孔子說：「這一次是太廟榮典，一切需要敬謹，那些儀式雖然我



still kept learning with efforts. Gradually, he became known far and wide. He served as a

governmental officer as well as a teacher and everybody respected him very much. People called him Confucius as a social usage.

Asking question To Lao-Tzu

Confucius longs for learning the rites, music, decrees and regulations systems in the Chow dynasty and he also yearned to visit the capital city Luo-Yang at that time. One day he got the opportunity to fulfill his wish.

He visited Lao-Tzu (a very famous philosopher) who was in charge of the national library and exchanged with him many questions concerning ritual. When he wanted to leave, Lao-Tzu said to him: when a man of wealth see people off, they often give out gifts. However, a man of benevolence gives out maxims instead. I am not wealth but I am willing to give you few words. "A deep thinking person often runs into trouble because he likes to talk about other people. A learned person often meets with misfortune because he likes to expose the wrong doing of others. Therefore, sons and daughters should love and obey their parents. Minister should obey there rulers. People must not be selfish and think only of themselves".

Requesting music to Chang-Hong

While in Luo Yang, he also visited Chang-Hong to request instruction about music. Chang-Hong greatly respected Confucius knowledge and morels and he said to his friends: The Zhong-Zi is noble and dignified and his attitude is modest and humble. He has a good memory. He is well versed in the natural sciences. He is a symbol of saintliness. When he returned form Luo Yang, Confucius reputation was greater and greater. There were more and more people came to study from him. At that time, he was thirty

都知道，可是爲了慎重起見，還是樣樣要問個詳細確實，這才叫做禮。」子路恭恭敬敬的稱是。孔子又說：「知之爲知之，不知爲不知，是知也。所以，不知並不是可恥的事，不知道而假裝知道，才是可笑的事呢！」

苛政猛於虎

孔子 35 歲的時候，魯國的政權旁落在大夫孟孫、叔孫、季孫三家手裡，而且最後他們還聯合起來反抗魯昭公，昭公只好出奔外方。孔子看不慣國政的混亂，於是帶了一批學生去了齊國。

走到泰山旁邊，看到一個少婦在墳墓前面放聲痛哭，孔子就叫子路去問個究竟，那個少婦哭著說：「昨天，我的兒子被老虎咬死了！」子路說：「那太不幸了，這真是一個可怕的地方！」少婦又說：「是啊！我的公公也是被老虎咬死的，而更早以前，我的丈夫一樣也是被老虎咬死的呀！」孔子很同情的說：「爲什麼不離開這可怕的地方呢？」哭著的少婦看了他們一眼說：「這個地方可怕是可怕，不過，政治修明又沒有苛政，所以，我不想搬家啊！」孔子告訴隨從的學生說道：「你們大家要記住，對老百姓來說，苛刻的政治比老虎還可怕，知道嗎？」

治國之道

孔子在齊國住了兩年，齊景公聽說孔子來，於是召見他，並且問治理

years old.

Imperial ancestral temple of Lu once held a grand sacrificial ceremony and asked Confucius to assist. Because Confucius had never done this kind of work before. Therefore, he was very careful and asked the professionals in that area regarding every detail. Many people criticized him behind his back for this.

Confucius's student Zi-Lu was very upset for that matter. Confucius said to him: this is an extremely important ceremony at our ancestral temple and everything has to be perfect. I am thoroughly familiar with the formalities of the course. However, for a prudent reason, it is still important to confirm every detail. This is the real meaning of right and ritual. Zu-Lu respectfully agreed. Confucius said: *Recognizing when you know something and recognizing when you don't that is true knowledge about. Not knowing isn't shameful. Pretending that you know something when you actually don't that is ridiculous.*

A tyrannical government is worse than a tiger

When Confucius was 35 years old, the power of the kingdom Lu fell into the hands of three officials named Meng-Sun, Shu-Sun, and Ji-Sun. They finally united together to revolt against Duke Zhao. The duke was forced to leave his kingdom. Unable to put up with that, Confucius led a group of students to the kingdom of Qi.

When they reached the foot of Tai Mountain, they came across a woman crying her heart out beside a grave. Confucius



國家的道理。孔子說：「做君主的重要有君主的風範，做臣子的要有臣子的禮節，做父親的要威嚴慈愛，做兒子的要懂得孝道。」

齊景公明白，這就是孔子所注重的「禮」，所謂各盡本份，國家才有辦法。過了幾天，孔子又去看他，齊景公問當前最需要改進的是什麼？孔子說：「當前最重要的是節省國家開支，避免浪費。」齊景公很想把孔子留下來替他做事，打算封一塊地方給孔子，可是卻遭到大臣們的反對，孔子覺得在齊國沒有發揮的機會，就帶著學生回魯國了。

孔子的政績

魯定公九年，孔子 52 歲，被任命為中都地方的宰官，只花了一年的時間，就路不拾遺，夜不閉戶。遠近各國聽到這個消息，都來參觀，並且向他請教。第二年，他被升為司空，專管全國建設。不久又調任司寇，相當於現代的法院院長。

周遊列國

魯定公 12 年的夏天，孔子開始清除魯國的惡臣三桓氏，那就是攬權亂政的季孫氏、叔孫氏、孟孫氏。孔子要解除他們的武裝，拆掉他們養軍隊的三個城市。

這件事情最感震驚的是齊景公，他擔心孔子繼續執政，魯國一定會強大起來，於是就想了一個歪主意。他挑選了 80 個美貌善舞的女子，30 乘裝飾華麗的馬車，派人送給魯定公，

sent Zi-Lu over to find out what is going on. The young woman weeping replied, yesterday a tiger killed my son. Zi-Lu said: That is too bad and this place is really awful. The woman said: It was a tiger also killed my grandfather and before that my husband was killed by a tiger as well. Confucius said sympathetically: Why don't you leave this terrible place? The woman replied: This place may be awful but it is well governed and there is no tyranny. Therefore, I don't want to move out. Confucius then said to his students that people fear a tyrannical government even more than a tiger.

How to govern a country

Confucius lived for two years in the kingdom of Qi. Duke Jing of Qi interviewed Confucius and asked him how to govern a country. Confucius replied: *The ruler must have the demeanor as a ruler. The minister must have the etiquette as a minister. The father must understand dignity and love while the son must understand filial piety.*

Duke Jing understood that these are rights and rituals Confucius emphasized. Only if every one did what was required of him then could a country run smoothly. A few days later, Confucius went to see Duke Jing again. The Duke asked him what areas of government need to be improved. Confucius replied: The most important thing is to reduce the governmental spending and avoids waste. Duke Jing wanted to ask Confucius to stay and work for him. Jing planed to give Confucius a plot of land. However, some higher administrators were opposed. Confucius felt that there was no opportunity for him in Qi; therefore, he returned with his students to Lu

Confucius's achievements

In the 9th reign of Duke Ding, Confucius was 52 years old. He was made an official in

並且買通了季桓子。魯定公聽信了季桓子的建議，收下了舞女和馬車，以後便沈醉在美色和歌舞裡，一連三天都不處理國事。孔子眼看公權力不張，國君越來越荒唐，於是就離開魯國，開始他在國外 14 年的流浪生活。

衛國之旅

他們第一個目的地是衛國。路上來來往往的行人很多，弟子冉求對孔子說：「對於這人口眾多的地方，老師以為要給百姓點什麼呢？」孔子說：「使人民富裕」。冉求再問：「如果已經富裕了呢？」孔子說：「再加一點好的教養。」

他們在衛國住了十個月，也見過衛靈公，可是沒有受到重用，於是離開衛國，朝南方的陳國出發。

宋國之圍

途中經過宋國的匡城，師生們忽然被一隊士兵給圍住了。後來一問，才知道當地人把孔子誤認為是魯國的陽虎，而陽虎在匡城做過很多壞事。儘管孔子和弟子們極力否認，但是匡城的軍民都不相信，也不肯放他們走，弟子們非常緊張。

孔子叫大家不要衝動，並說：「文王雖然已經死了，文化道統並沒有喪失，現在不都在我們身上嗎？上天如果真的要滅絕文化道統，就不會讓我們能夠認知並且負起傳承道統的責任。天意如果不願意滅絕這個文化道統，那麼，匡城的人又能把我怎麼樣呢？」說罷，坐下來和著琴聲歌

the central region of Lu. Within one year of his governing, no one would pocket anything that they found in the road. No one locked their door at night. Therefore, people near and far came to see Confucius and ask him for advice. Next year, Confucius was promoted and he was in charge of the construction works for the entire country. Not for long, he was promoted again and the new position was much like that of the justice department today.

Travel to other countries

In the summer of the 12th reign of Duke Ding, Confucius started ridding Lu of its three evil minister's Ji-Sun, Shu-Sun, and Meng-Sun. Confucius intended to remove their arms and to dismantle their cities where they trained the troops.

When duke Jing of Qi heard this, he was shocked. He was afraid that if Confucius would remain in office, Lu would thus become very powerful. Then, Jing came up with a very wicked plan. He chose 80 beautiful dancing girls and 30 wonderful carriages and sent them to Duke Ding as a gift. At the same time, he bribed Ji Huan-Zi. At the advice of Ji Huan-Zi, Duke Ding accepted the gifts. Then, he became so absorbed in the beauty of the singing and dancing. For three days, he paid no attention to state affairs. Confucius saw that the power of the state was not being exercise and the ruler was becoming more and more dissolute, therefore, he left Lu and began 14 years of travel with his students.

The journey to Wei

Their first destination was the kingdom of Wei. On their way, they passed many people in the streets. The disciple Ran-qui asked Confucius: What do you think it should be to give the people of a place that is heavy populated as this? Confucius replied: Prosperity.

唱，曲音從容不迫，士兵聽了便解圍而去，孔子師徒只好又折回衛國。

好德如好色

這時，衛靈公新娶了一位夫人，名叫南子，她德性不好，曾經唆使衛靈公把兒子逐出國外。可是有的家臣爲了升官發財，都去向南子討好，只有孔子從不理會。

過了個把月，衛靈公和夫人同坐一輛車，宮官雍渠陪侍左右，出了宮門，還要求孔子要坐第二部車子跟著，大搖大擺的從市上走過。孔子感慨的說：「我還沒有見過愛慕德行像愛慕美色一樣熱切的人哪！」於是對這裡的一切感到厭惡失望，就往曹國去了。

不如歸去

有一次，他們經過曹國、宋國，好不容易到了鄭國，大家走散了，孔子在城外等弟子到來。這時候，子貢在鄭國城裡找老師，一個路人說：「東門外有一位老人，他的額頭像堯，頸像皋陶，肩像子產，腰部以下比禹短三寸，那一副不得志的樣子，跟喪家的狗差不多，那大概就是你的老師吧！」

後來孔子聽到子貢說起來，笑道：「胡亂描述我的外貌，倒還不怎麼樣，把我說成喪家的狗，可真是形容得好啊！」

孔子在陳國住了三年，正好遇著晉楚兩國在爭強鬥

Ran-qui asked: What if they are already prosperous? Confucius replied: Add some education in it.

Confucius lived in Wei for ten months. They once visited Duke Ling but were never given any important positions. Therefore, they left Wei and headed south toward the kingdom of Chen.

Surrounded by armed guards in Song

When they were passing by the city of Kuang in the kingdom of Song, they were suddenly surrounded by armed guards. They asked why and learned that the local people had mistaken Confucius for Yang-Hu of Lu. Yang-Hu had done many terrible things in the city of Kuang. Although Confucius all denied that he was Yang-Hu, the people of Kuang did not believe a word and they were unwilling to let Confucius go.

They disciples were extremely distressed. Confucius ordered them to keep calm and said: King Wen was died but the culture didn't lose yet. We are living examples of the culture. If heaven wants to destroy the culture and the morality, it would not have let us recognize them and take the responsibility of passing them on to later generations. Since heaven doesn't intend to destroy the culture and the morality, what can these people of Kuang do to us? Then, Confucius sat down and strummed on his lute and began to sing a song calmly. When the guards saw this, they left. Confucius and his



勝，並且一再和吳國分別侵犯陳國，孔子實在待不下去了，他感嘆的說：「回去吧！回去吧！留在家鄉的那些孩子們，志氣都大，只是做事疏略一點而已，他們都很有進取心，也沒有忘記自己的初衷，還是回去吧！」

獨善其身和兼善天下

孔子聽說楚昭王很開明，就打算到楚國去，這中間要經過蔡國，可是他們迷了路，不知道渡口在那裡。剛巧附近有兩個人在種

田，孔子就叫子路去問路

農夫問子路道：「坐在第一輛馬車上的那個人是誰？」子路說：「是孔子。」農夫又問：「魯國的孔

丘嗎？」子路說：「是的。」子路心裡很不高興人家直接叫他老師的名字。農夫又說：「那他應該知道路怎麼走呀！整年地到處流浪，這麼久了，怎麼會不知道自己該怎麼走呢？」

這時候，另外一個農夫問子路：「那你又是誰呢？」子路笑到：「晚輩仲由。」農夫說：「那你是孔丘的門徒了？」子路說：「是的，請問這條路？」農夫說：「哎！天下悠悠，到處都是一樣的動盪，可是誰能改變這種局勢呢？你的老師是個逃避暴君亂

disciples had no choice but to turn around and go back to Wei.

Values more integrity as highly as physical beauty

Duke Ling of Wei had just taken another wife named Nan-Zi who had very low moral standards. She had once prompted duke Ling to expel his son from the kingdom and yet many officials fawned on her to gain higher positions. Only Confucius ignored her.

A little over a month later, duke Ling and his wife went out together in his carriage accompanied by many

palace officials. They asked Confucius to follow them in the second carriage and drove proudly out into the city. Sighing heavily Confucius said: I never met anyone who values moral integrity as highly as physical beauty. He

felt disappointed and disgusted; therefore, he set out with his disciples to the kingdom of Chen.

Return to home

One day after they had passed through the kingdom of Cao and Song and then reached the kingdom of Zheng. Confucius and his disciples split up. Confucius set outside the city waiting for his disciples to return while Zi-Gong was searching inside the city for his teacher. A passer said to Zi-Gong: Outside the city gate, there is an old man with a forehead like Yao, a neck like Nie-Tao, shoulders like Zi-Chan, and legs three inches shorter than Yu. He seemed not work very well and he looked just like a stray dog. I thought he was your teacher.

Later, Confucius heard that from Zi-



臣的人，我看你犯不著跟著他到處奔波，不如跟著我們這種避開整個兒亂世的人，一塊兒來種田好啦！」

子路和兩個農夫糾纏了半天，不但沒有結果，反而被奚落了一頓，生氣的回到車邊，向孔子報告經過。孔子聽了，深深地嘆了一口氣，拍拍子路的肩膀，低聲說：「他們隱居在鄉下，過著避世的生活，固然是潔身自好，獨善其身的辦法，不過，人既然到這世上來，就應該為人群出力做事，吃一點苦也是應該的。」

子路聽了不再作聲，孔子又說：「如果天下太平，也用不著我這樣東奔西走，受盡辛苦了。」子路聽到這裡，明白老師的心意，剛才



的悶氣也一筆勾消，高高興興地上了馬車，揮鞭向右邊走去，這時卻聽到那二個農夫在高聲大叫：「走錯路了！」可是孔子和子路都不理睬，心裡想，錯就錯好了。

陳蔡兩國之圍

西元前489年，孔子63歲，準備從陳國經過蔡國要到楚國去。陳蔡兩國雖然不重用孔子，但是也不希望他效勞楚國，於是派了很多把孔子圍在野外。包圍孔子的人，沒有加害孔

Gong. He laughed and said: Carelessly described my appearance is not so bad. However, he said I was a stray dog and that was a really good describing.

Confucius lived at the kingdom of Chen for three years. During this time, kingdoms Jin and Chu were struggling for power. They often encroached on Chen's territory with Wu. Confucius could not bear to stay there any longer. He sighted and said: Let's go home! Let's go home! The pupils in home town were having great ambition. However, there are some carelessness over there when they doing matters. As they are willing to learn and they don't forget their original intention, let's go

home and meet them again.

Help self only or help all

Confucius heard that king Zhao of the kingdom Chu was very enlightened. Therefore, he and his disciples headed for Chu. As they were

passing through the kingdom of Cai, they lost the way and unable to find where the ferry was. Near by, they're happened to be two farmers tilling the land. Confucius sent Zi-Lu over to ask them the way.

The farmer asked: Who is the man setting in the first carriage? Zi-Lu replied: He is Confucius. The farmer asked: You mean Kong-Qiu of Lu? Zi-Lu replied: That is right. However, Zi-Lu was very unhappy that someone would refer to Confucius by his given name. The farmer said: Well! Then, he should know the way after wondering all over the places for

子，只是使他們師徒無法行動。過了四、五天，隨身帶的乾糧快吃光了，大家就改成一天只吃一餐。他們又餓又累，沒病倒的也打不起精神，唯獨孔子和平常一樣，還是讀書唱歌。

子路忍不下去了，就問孔子道：「老師，有道德學問的人，也會倒霉嗎？」孔子說道：「有道德學問的人，遇到窮困的時候，能沈得住氣；沒有道德學問的人，一遇到挫折，就會變心爲非做歹了。」弟子們似懂非懂的样子，孔子就唸了一首詩給大家聽：「不是犀牛、也不是老虎，爲什麼偏偏要巡行在曠野之中呢？」子貢說：「我想這是夫子之道過於高深的關係吧！所以，天下很難容納，如果把理想稍微降低一點的話，也許行得通。」

「不受天下接納，並沒有什麼關係。」說這話的是顏回。他又說：「假如我們的道沒有修好，那是我們的恥辱；但是，假如我們的道修好了，卻不被利用，那是參與國政的人們要恥辱，而反倒證明我們是君子。」孔子聽到這話很高興，孔子說：「你說得對極了！顏回，如果你是百萬富翁的話，我倒很願意替你管帳啊！」

在去楚國的途中，子路遇見一位姓沈的將軍，向他打聽孔子的爲

so many years.

Just then, the other farmer asked Zi-Lu: Who are you? Smiling Zi-Lu replied: my name is Zi-Lu. The farmer said: Then, you are Confucius's disciple. The world is in disorder right now and upheavals are everywhere. Who can change anything? Your teacher is the type of person who runs from tyrants and their evil ministers. I thought you are wasting your time with him. It would be much better for you to follow us who completely free from this messed-up world. Please, come here and till the land with us.

Zi-Lu argued with the farmers for a long time. He found out nothing but was cheated into the bargain. Zi-Lu went back to the carriage and reported to Confucius what had happened. Sighing deeply, Confucius pat Zi-Lu's shoulder and said to him in a low voice: They live here in seclusion. It is natural that they would refuse to get involved into any matter. They would care only for themselves with no thought of others. Since we are born into this world, we are supposed to do something to help mankind even if there are undergoing some hardships.

Zi-Lu said nothing and Confucius continued: If the world were at peace there would be no need for us to go around the world and been suffered by hardships just like this. When Zi-Lu heard this, he understood what his teacher meant. His anger was suddenly gone and he climbed up happily in the carriage. When he waved the whip and turned to the right, the

farmers behind him shouted: Hey! You are going to the wrong way. But Zi-Lu and





人，子路一時說不上來，後來便問老師該怎麼回答。孔子說：「你就說孔丘是個教起書來不知道厭倦，讀起書來也不知道厭倦的人！他奮發用功的時候，吃飯睡覺都會忘記，他總是那麼樂觀，連自己老了也不覺得。」

楚國之旅

孔子到了楚國，楚昭王非常欣賞他，可是孔子的名氣太大了，有些大臣認為孔子會影響他們升官發財，便在昭王面前亂說壞話，而昭王正在病中，不久又死掉了。遭遇到這樣的變化，孔子師徒感到前途茫茫，最後決定再去衛國一趟，這是他第 5 次到衛國了。

就在這個時候，魯國和齊國發生了戰爭，孔子的學生之一冉求，領兵作戰，很快擊敗了齊兵，獲得勝利。做為宰相的季康子，論功行賞的時候，問冉求道：「你這種軍事的本領，我看不是學來的，一定是天生的吧？」冉求說：「不，是跟我的老師孔子學來的。」冉求很謙虛，把一切榮耀都歸於老師。

季康子雖然久聞孔子的大名，可是並不瞭解孔子，又問道：「孔子是

Confucius ignored them and kept going. They thought: Just let it be.

Surrounded by Chen and Cai

In the year 489B.C. when Confucius was 63 years old, he planed to travel through Chen and Cai to the kingdom of Chu. Although kingdoms of Chen and Cai never gave Confucius an important position, they did not want him to work for Chu. Therefore, they sent out a large group of people to surround Confucius on his way. These people surrounded Confucius but did not hurt him. They just kept him and his disciples from moving. After four or five days, the food that they had brought with them was almost gone and everybody began to eat just one meal a day. They were hungry and tired although they didn't feel sick. They were depressed and spiritless. Only Confucius was still reading books and singing songs.

Unable to put up with it any longer, Zi-Lu asked his teacher: Do educated people with high moral standards would run out of luck? Confucius said: When educated people with high moral standards ran into trouble, they remain calm. While uneducated people with low moral standards came across something bad, they change their ways and do wicked things. His disciples still did not understand what their teachers were saying. Therefore, Confucius recited a poem to them: We are not rhinoceros or tigers, why should we prowls through the wilderness. Zi-Gong said: I think it is all because teacher's doctrines are too deep and hard for people to understand. If you lowered your standard a little bit, maybe you would get somewhere.

It does not matter if it is not accepted by the world, said Yan-Hui. He said: If we had any bit of evil doctrine, it is shame on us. However, if our doctrine is in perfect condition

怎麼樣的一個人呢？」冉求說：「老師是一個了不起的政治家，如果能照他的話去做，必定可以提高國家的聲譽。」季康子決心起用孔子，問道：「我想以國家的名義召用你的老師，可以嗎？」冉求說：「當然可以，不過召用他，萬萬不能視同一般人對待他。」

於是季康子馬上派人到衛國去迎接孔子，孔子離開故鄉已經 14 年，接到魯國聘用的消息很高興，滿懷希望的歸國，那年他 68 歲。

回到魯國

孔子和弟子們坐著馬車，在暮色蒼茫的黃昏返抵曲阜，很多學生等在郊外，恭候老師的歸來。孔子回到家裡，休息了一會，當晚就去看魯哀公。

哀公一見到孔子，就問他處理政務的方法。孔子答：「依我看，任用賢能是處理國政第一重要的事。」哀公問：「如何才能使民眾服從國家的政令呢？」孔以說：「國君要任用正直的人，去掉奸邪的人，上面的人是正直的，下面的人必受到感化，民眾豈有不服從的道理？」

過了幾天，孔子又去拜訪宰相季康子，季康子第一件事要請教孔子的事是如何防範偷盜，孔子就說：「只

but just hasn't been applied by others, it is a disgrace to the people in the government. Meanwhile, it just proves that we are gentlemen. Confucius was pleased when he heard this. Confucius said to Yan-Hui: You are exactly right and if you were a millionaire I would be happy to keep accounts for you.

As they were on their way to Chu, Zi-Lu met up with an army general named Shun who asked him what kind of person Confucius was. Zi-Lu could not think of what to say at the time. Later, he asked Confucius how he should have replied. Confucius said: you may say that Confucius is a teacher never feels tired. He read books and never feels tired too. When he makes efforts in studying, he might forget to eat as well as to sleep. He keeps optimistic all

the time. He also forget actually he is quite old in age.

The journey to Chu

When Confucius arrived in the kingdom of Chu, king Zhao appreciated him greatly. However, Confucius reputation was simply too great; therefore, several ministers feared that he would keep them from being promoted and getting wealthy. Then, they brought false charges against Confucius. Meanwhile, king Zhao was ill and died not for long. With

this unfortunate events, Confucius and his disciples felt that the prospects in Chu would come to an end. Therefore, they decided to return to Wei and that would be the fifth trip to that kingdom.

Just about that time, a war broke out between the kingdom of Lu and Qi. A Confucius's student named Ran-Qiu who led troops and



因為做官的人貪得無厭，別人就會跟著你學，才會去偷他人的財物。如果你自己不貪，即使獎賞盜竊，也不會有去幹盜竊的事。」季康子是個不講仁義，最喜歡濫殺百姓的人，他以爲這樣才能使社會安定下來，因此，就問孔子他這種作法到底對不對？

孔子一聽，火氣來了：「國家就掌握在你的手裡，那裡還需要殺人？只要你自己肯下決心往好處走，民眾就有安定的日子過，那裡還會打歪主意做壞事？在上位的人好比是風，在下面的人好比是草，風吹到草上，草總會低頭跟從的。」

他們兩個似乎很不投機，在季康子方面，認爲孔子是在故意批評他，絕對不會同他合作的，所以就不敢重用孔子了。在孔子這一方面，自然也不想再在季康子底下做事，他決心在有生之年，專心在教育上，只是偶爾向魯哀公提出他對國家大事的意見。

有教無類

孔子一生最大的抱負在政治，他渴望重整當時紊亂不堪的社會秩序，解救人民的痛苦，可是他最大的成就卻是在教育方面。他學而不倦，教而不厭，謹慎虛心，誠懇的面對學生和後代，博得萬世師表的美名。在孔子

quickly defeated Qi for Lu. When the Prime Minister Ji Kang-Zi was handing out awards to him, Ji asked Ran-Qiu: This military skill of you is really something. I thought it was born with you rather than taught by somebody, isn't it? Ran-Qiu replied: No, I learned it from my teacher Confucius. Ran-Qiu was very modest and gave all the credit to his teacher.

Although Ji Kang-Zi had heard of Confucius, he did not really know about him. Therefore, he asked what sort of person Confucius is. Ran-Qiu replied: my teacher is a brilliant statesman. If you govern your kingdom according to his advice, you could certainly bring great honor to the kingdom. Ji Kang-Zi decided to invite Confucius to become an officer. Ji asked Ran-Qiu: In the name of the kingdom, I would like to offer a position to your teacher, could I? Ran-Qiu replied: Of course you can. However, if you want to do so, you must not treat him like an average person under all circumstances.

Therefore, Ji Kang-Zi sent someone to Wei to greet and welcome Confucius. Confucius had been away from his homeland for 14 years. The news that Lu wanted to offer him a position made him very happy. He returned to his homeland with a heart full of hope. At that time, he was 68 years old.

Return to Lu

Confucius and his disciples reached Qu-Fu with carriages in twilight. Many students had come to the outskirts to wait for their



以前，國家推行教育，全靠政府的官學，到了孔子時代，私人講學制度才算確立。他所收的學生很是複雜，從他開始提倡教育機會平等，有教無類。上自君臣大夫，下至村夫俗人，不論老少賢愚，都可以隨時向他請教，打破了貴族子弟才能接受教育的特權。

他平常教育學生，所涉及的問題非常廣泛，歸納起來，只有文，行，忠，信四個字。「文」是詩、書、禮、樂方面的知識。「行」是躬行實踐，不說空話。「忠」是盡心盡力。「信」是誠實不虛，平日自己要多加反省，更需要師友的督導和鼓勵。他因材施教，憑學生的資質天賦，調整教材教法，是生活教育的先驅。孔子對學生循循善誘，有問必答，答必中肯，而且富啟發性，他將「教」與「學」結合在一起，開放而前進。40 年的教學生涯，為他在中國歷史上鑄下了不朽的地位。

孔子的生活禮節

孔子在自己的鄉里，容貌恭敬溫厚，好像不善辭令的樣子，可是在宗廟祭祀和議論朝政的時候，卻言辭明晰通達，而態度更謹慎罷了。他出入宮門，總是低頭彎腰急行而前，端莊有禮，以示尊重國君。奉命迎接賓客的時候，一定進退有節。他日常用

return. After resting at home for a while, Confucius went to visit duke Ai at that night.

As soon as Duke Ai met Confucius, Ai asked him how to govern the governmental affairs. Confucius replied: In my opinion, the most important thing in hire good officers to govern the government. Duke Ai asked again: How can I make the people obey the laws? Confucius replied: *A government must employ honest people and dismiss evil people. If the officials in high positions are honest, the officials in lower positions will change themselves by following good example. Then, the people will have no reason not to obey the law.*

A few days later, Confucius went to see the Prime Minister Ji Kang-Zi. The first thing that Ji Kang-Zi asked about was how to keep people from stealing. Confucius said: *If the officers in power are insatiably greediness, that deed would make ordinary men to copy the bad example and steal belongings from others. If officers are not greedy, then, people would not steal even if you rewarding them to do it.* Ji Kang-Zi looked down on the humanity and justice. He would indiscreetly kill people. As he thought that the killing would make the society stable. Therefore, he asked Confucius if this manner of governing the kingdom right or wrong?

Confucius was angry on that and said: You already controlled the kingdom. Why would you need to kill anybody? If you make a decision to do all good things, all people would have good days to make a living. Under such





餐，定時定量；偶然飲酒，但能適可而止。

遇有朋友或弟子過世，他一定親往照料。在有喪事的人旁邊吃飯，從沒有吃飽過的。那一天裡哭過，就不會再唱歌。孔子出門上車，一定身正而立，手執韁繩。在車子裡面，不東看西看，不大聲說話，也不用手亂指，這些都合乎現代生活的觀點。

孔子之學說

孔子並不迷信，平時教導學生，很少談到鬼神的事情，但是承認天是人類最高的主宰，窮通吉凶，自有天命。他自信有繼承文化道統的責任，上天一定會保佑他。

孔子的學說以「仁」為中心思想，並不深奧，只要有一顆愛心的人便是仁。仁者沒有私心。即使遇到困難危險也處之泰然，心中寧靜也就不會有甚麼憂懼了。

編寫春秋

孔子從魯哀公 11 年回國以後，對恢復周代文化、典章、制度的主張，並沒有改變。所以他利用空閒的時間，開始整理古舊的書刊，最重要

circumstance, how would they do evil things? The officers are the wind while the ordinary people are grass. When wind blow, the grass would lower the head.

Their conversation seemed go not so well. Ji Kang-Zi thought Confucius was criticizing him on purpose. Therefore, he didn't give Confucius any important position. Meanwhile, Confucius thought Ji Kang-Zi would never corporate with him. Therefore, Confucius had no desire to work for Ji Kang-Zi. Then, he decided that as long as he had his life, he would concentrate on education. Occasionally, he would offer duke Ai some suggestions in governmental affairs.

Great education

All his life, Confucius's aspiration was in politics. He thirsted to bring order to the confused society and save the people from sufferings. However, the greatest success of Confucius was in the field of education. He never tired of studying as well as teaching. He was circumspect, modest and sincere when dealing with students and ordinary people from the younger generation. All of these earned him reputation of the greatest teacher. Before Confucius, the government completely controls the right of education. After Confucius, he established the system of private education for all. Confucius taught students from all different backgrounds. He was the first man who promotes education for all levels. From the rulers, ministers and officials down to any common person, Confucius taught them equally. From old people to intelligent people, all of them can ask Confucius for advice anytime. The education was no longer a special privilege for sons of the aristocracy.

The range of Confucius's teaching was very broad. It can be divided into four sorts: *Culture, Conduct, Loyalty and Truth*. The Cul-

的是編寫《春秋》。《春秋》是魯國的歷史，記載了242年間，魯國所發生的大事，他並在文字裡面表達了自己的政治主張。

據說在孔子時代，官府的圖書館裡保管了很多詩歌，一共有3000多篇，孔子整理之後，只留下305篇，分成三類。「風」是各國的民歌，「雅」是批評時政的歌，而「頌」是敬天法祖的讚詞。這些詩輯成留傳到現在，就是我們常讀的《詩經》。

他又把3240篇古書，刪成120篇，演變成現在的《書經》。《書經》包括唐堯至周朝之間的訓誨誥命，可惜在秦始皇時代大部分被焚毀了。《禮經》舊稱《三禮》；《周禮》和《儀禮》大體上是周公時代完成的，而《禮記》則是儀禮的釋義，由孔子口述，弟子們筆記而成。孔子所提倡的「禮」，並不注重形式，要在合乎人情，通達可行，才能進於太平之治。

至於《樂經》，漢朝以來已不見有單行本，可能毀於秦始皇時期，如今只在《禮記》中，還保存了樂記的一篇，已經很難看出原貌了。《易經》是孔子希望大家努力研讀的好書，他認為讀過《易經》以後，可以明白天人之間吉凶消長的道理、進退成敗的原因。不過，他也說過《易經》很難讀，大概要在五十歲以後，才能體會《易經》的精義。

至聖先師

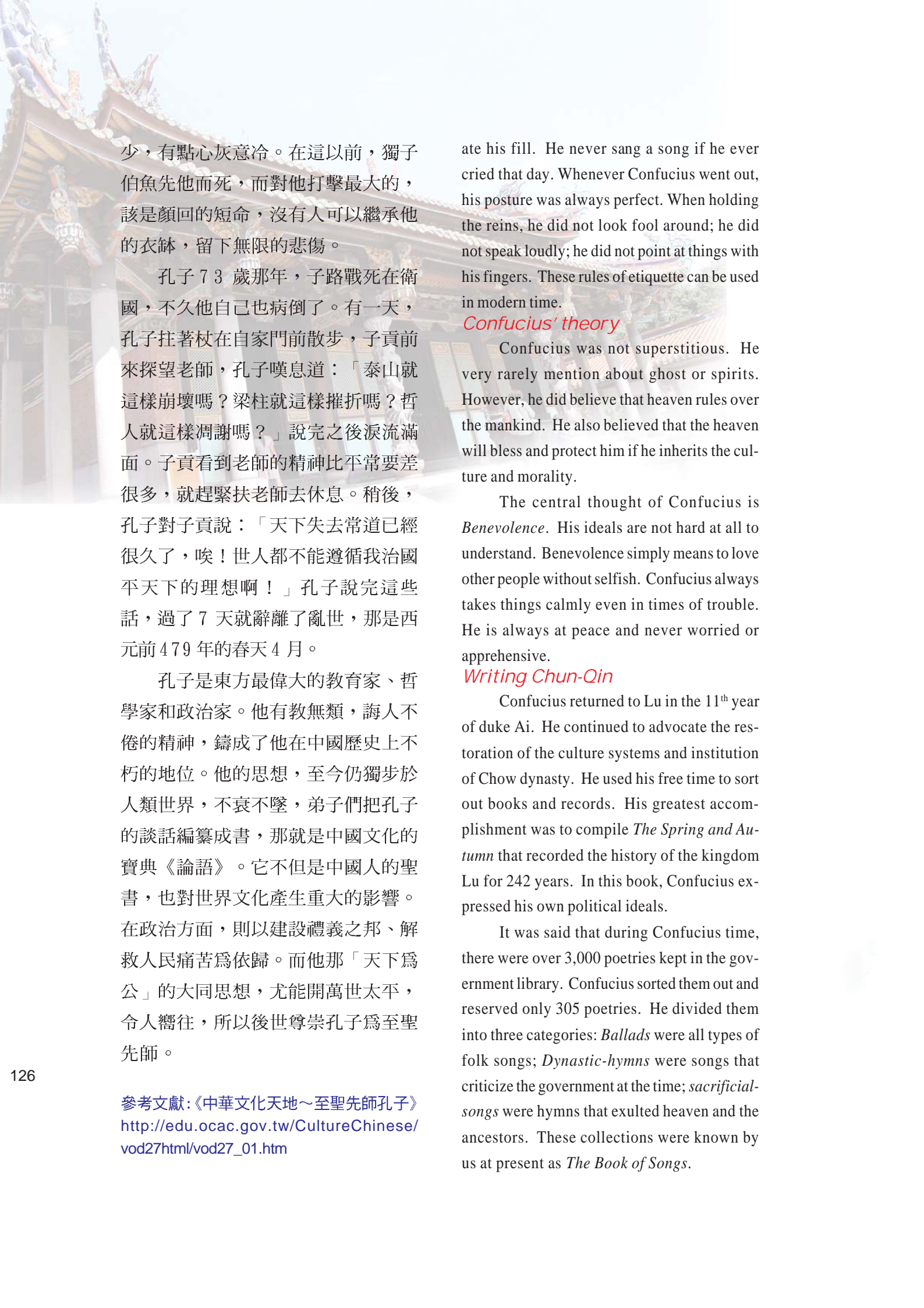
孔子晚年雖然很受魯國當局的敬重，但是覺得行道濟世的希望越來越

ture included knowledge about poetries, books, etiquette and music. The *Conduct* was to practice what one's preaches instead of just empty talking. The *Loyalty* meant to do things with devoted heart and might. The *Truth* was to be honest and to frequently examine oneself. This is especially required the guidance of teachers and friends. Confucius taught students in according with their aptitude. He would adjust his teaching and methods according student's natural intelligence and abilities. He was the pioneer of education for daily life. Confucius taught with skill and patients. When people asked him question, he would answer it in a straightforward manner and he wanted to inspire his students. Combining teaching and studying together, he was open and aggressive. His forty years' teaching experiences earned him an immortal position in Chinas history.

Confucius' etiquette

When he was in his own hometown, Confucius always appeared reverent and good-natured and he did not seem the type that would be an eloquent speaker. But when he was in the ancestral temple to offer sacrifices as well as when he discussed politics, his remarks were clearly and distinctively with a very cautious attitude. When Confucius left the palace, he always kept his head lowered and his waste bent in order to show his respect for the ruler. He walked rapidly straight ahead with dignified and courteous. When receiving guest, he was always in priority and moral integrity. Concerning his meals, Confucius always eat fixed amount of food at a fixed time. When he drank wine occasionally, he knew when to stop drinking.

At the death of his friends or disciples, Confucius always took care of the necessary arrangements. When eating next to someone who had just lost a friend or relative, he never



少，有點心灰意冷。在這以前，獨子伯魚先他而死，而對他打擊最大的，該是顏回的短命，沒有人可以繼承他的衣鉢，留下無限的悲傷。

孔子 73 歲那年，子路戰死在衛國，不久他自己也病倒了。有一天，孔子拄著杖在自家門前散步，子貢前來探望老師，孔子嘆息道：「泰山就這樣崩壞嗎？梁柱就這樣摧折嗎？哲人就這樣凋謝嗎？」說完之後淚流滿面。子貢看到老師的精神比平常要差很多，就趕緊扶老師去休息。稍後，孔子對子貢說：「天下失去常道已經很久了，唉！世人都不能遵循我治國平天下的理想啊！」孔子說完這些話，過了 7 天就辭離了亂世，那是西元前 479 年的春天 4 月。

孔子是東方最偉大的教育家、哲學家和政治家。他有教無類，誨人不倦的精神，鑄成了他在中國歷史上不朽的地位。他的思想，至今仍獨步於人類世界，不衰不墜，弟子們把孔子的談話編纂成書，那就是中國文化的寶典《論語》。它不但是中國人的聖書，也對世界文化產生重大的影響。在政治方面，則以建設禮義之邦、解救人民痛苦為依歸。而他那「天下為公」的大同思想，尤能開萬世太平，令人嚮往，所以後世尊崇孔子為至聖先師。

參考文獻：《中華文化天地～至聖先師孔子》
http://edu.ocac.gov.tw/CultureChinese/vod27html/vod27_01.htm

ate his fill. He never sang a song if he ever cried that day. Whenever Confucius went out, his posture was always perfect. When holding the reins, he did not look fool around; he did not speak loudly; he did not point at things with his fingers. These rules of etiquette can be used in modern time.

Confucius' theory

Confucius was not superstitious. He very rarely mention about ghost or spirits. However, he did believe that heaven rules over the mankind. He also believed that the heaven will bless and protect him if he inherits the culture and morality.

The central thought of Confucius is *Benevolence*. His ideals are not hard at all to understand. Benevolence simply means to love other people without selfish. Confucius always takes things calmly even in times of trouble. He is always at peace and never worried or apprehensive.

Writing Chun-Qin

Confucius returned to Lu in the 11th year of duke Ai. He continued to advocate the restoration of the culture systems and institution of Chow dynasty. He used his free time to sort out books and records. His greatest accomplishment was to compile *The Spring and Autumn* that recorded the history of the kingdom Lu for 242 years. In this book, Confucius expressed his own political ideals.

It was said that during Confucius time, there were over 3,000 poetries kept in the government library. Confucius sorted them out and reserved only 305 poetries. He divided them into three categories: *Ballads* were all types of folk songs; *Dynastic-hymns* were songs that criticize the government at the time; *sacrificial-songs* were hymns that exulted heaven and the ancestors. These collections were known by us at present as *The Book of Songs*.

Confucius also shortened the collections of books from 3,240 to 220. This was called *The Book of History*. It included instructions and imperial mandates from the time of Tang-Yao to the Chow dynasty. Unfortunately, most of them were destroyed during the reign of Emperor Qin Shi-Huang. *The Book of Rites* were also called *The Three Rites* and they were: *The Rite of Chow* and *The Rites of Ceremonies* that were written during the duke of Chow. *The Book of Rites* is used to explain the ceremonial rites that was narrated by Confucius and recorded in writing by his disciples. The rites promoted by Confucius attached very little to form. Instead, Confucius thought the rites should be in accordance with human relationships as well as easily to be understood and practicable. Then, the rites could bring the world peace.

About *The Book of Music*, there was no copy of it since Han dynasty. It probably was destroyed during the despotic rule of Qin Shi-Huang. Today, there remains only one selection about *The Book of Music* in *The Book of Rites*. It is very difficult for us to tell what it was in the first place. The *Yi-Jing* (Book of Changes) is a book that Confucius hoped everyone would study. He thought that after a person read it, he could understand the principle of rising and declining, good and evil, progression and recession, success and failure. However, he also said that *Yi-Jing* was very difficult to study. People are supposed to read it only after fifty years old.

The greatest teacher

Although Confucius was highly respected in his later years by the authorities in Lu, he felt less hope to save the world with his teaching. He was very disheartened. Prior to this, his only son Bo-Yu passed away.

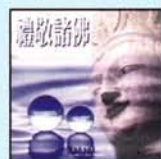
Probably, the worst thing was that his pupil, Yan-Hui, died young. Nobody could inherit his mission. It was a very sad matter.

When Confucius was 73 years old, Zi-Lu was killed in battle in the kingdom of Wei. Not for long, he fell ill. One day, Confucius was walking along the side of his house with his cane. Zi-Gong came to visit him. Sighing heavily, Confucius began said: Would Tai Mountain be collapsed? Would the roof beams be broken? Would the philosopher be withered up and died? Tears began to roll down his face. Zi-Kang saw his teacher in such a low spirits; he quickly led him into the house to rest. A little while later, Confucius said to him: The order of our world was lost for a long time. No one has ever been able to use my ideals and bring peace to the world. Seven days after, Confucius left this troubled world. That was in April of 479 BC.

Confucius is the greatest educator, philosopher and politician in eastern world. He will to teach all without any limitation. He was never tired of teaching. That made him became an immortal in Chinese history. His thought still affects the modern world. His pupils collected all of his teaching and published the Chinese treasure volume in culture "*The Analects of Confucius*". It is a sacred book of China and it also affects the world's culture. In the aspect of politics, he wants to build a kingdom of propriety and justice. The only goal of him is to save all people from sufferings. His universal thought "The world is for the public" could bring the world peace for us. We are supposed to look forward to it. Therefore, people called him "The Holly One and The Teacher of all Generation".

Reference: *The World of Chinese Culture ~ The Highly Respected Confucius*, http://edu.ocac.gov.tw/CultureChinese/vod27html/vod27_01.htm

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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。



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