

金色蓮花
國際中英文雙語版

Golden Lotus

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金色蓮花
國際中英文雙語版

Golden Lotus



一路走來始終如一

總是以嶄新的概念式創意結構
豐富而又具有動感立體的美學
歷久彌堅

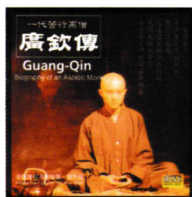
金色蓮花佛學月刊

深動有趣又深具啟發性的文字
一同交織出 心的境界

金色蓮花視覺出版(VCD/VHS)

一代苦行高僧廣欽傳

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



敦煌寶卷

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



密勒日巴尊者傳

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



太虛大師

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



維摩詰居士

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

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

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



蓮花生大士

一個從小在王宮長大

過著榮華富貴生活的太子

為什麼會毅然決然離開王宮

進入恐怖的屍陀林？一個出世的修行

人，為什麼要學遍一切的技藝？是什

麼因緣，促使一位具德聖者，將殊勝

的密法傳入雪域西藏。本劇描述一個從蓮花化生的修行
者，一生傳奇性的故事。中國、印度、西藏三種不同的
文化交織將在劇中呈現。



唐三藏

有三藏法師之稱的玄奘大師

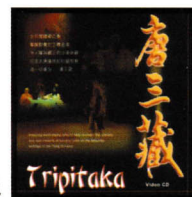
隻身橫越800里的沙河大沙漠

到印度西行取經十七年

自印度帶回657部佛教經典

十七年艱難困苦，永不退卻之取經過程

二十年永不休止的譯經，爲了還昭如來，近光遺法



跟著大師的腳步學習

生命需要深刻的學習 生命需要深刻的感動

金色蓮花佛學夢土 台北市南京東路四段21號2樓之1

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Golden Lotus

1993年創刊

2003年革新號

本刊名稱出自：

大般若經 緣起品

執此千莖 金色蓮花
以寄世尊 而為佛事
還散上方 殊伽沙等諸佛世界
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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目錄

結構：完美的生命 (= 服務的人生)

標語：逐步的, 耐心的, 穩定的, 修練成為一個完美的人。

座右銘：內外雙美 才德兼備 快速改進 全面成功

平靜 Calmness

清心小語

The words can clean your heart P.8

清心靜坐 Sit in silence

修習禪定的人，心情不好時該如何調整？

As a man who practices meditation,
what should you do when you have a bad mood?

P.10

慈愛 Kindness

愛の叮嚀 Remind of Love P.12

愛的治療力量 ~ 愛的治療過程

The Remedy Power of Love

~ The Curing Process of Love

P.14

智慧 Wisdom

優美散文解讀

Decode the exquisite prose

金剛經 The diamond sutra P.18

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

校量功德品(71) Comparing the merits (71)

P.22



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

Slogan: Become a perfect man stepwise, patiently and stably

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

Contents

概念式漫畫 Conceptual Caricature

心念 Heart-Thinking P.36



健康 Health

健康食品 Health food

田七的妙用

The subtle effects of tienchi P.38



素食時代 Vegan Time

全球素食運動之濫觴

The Vegetarian Movement in the World

美國人道對待動物協會的 4 則新聞

USA PETA'S 4 NEWS

P.42



簡易素食系列

Plain-cooking Vegetarian Diet

鮮蔬豆腐

Fresh Vegetable Bean Curd

P.51



目錄

全球素食運動之濫觴

The Vegetarian Movement in the World

美式速食文化之修正 The Modification of
American Fast Food Culture P.54



素食與防癌

Vegetarian Diet and Cancer Prevention

P.64



世界觀 World View

本期專題~ 最完美的服務

Special Topic of the Month : The Most Perfect Service

全方位的服務在佛法

The Complete Service is Within Buddhism

P.66



大愛的服務

The Service of Great Love P.76

最佳服務獎得主

The winner of the best service reward

從悉達多太子到釋迦牟尼佛

From Siddhartha to Sakyamuni Buddha

P.82



Contents

處處蓮花 處處歡喜

Wherever there are lotuses, there are joys

愛蓮記 ~ 水中蓮

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

P.96

禪舞台劇 Drama of Zen

老虎來了、無相頌、答非答

The Tiger Is Coming, Wuxiang Verse, Giving
Indirect Answers

P.102

佛菩薩的生日

The Birthday of Buddha or Bodhisattva

阿彌陀佛的生日快樂

Happy Birthday, Amitabha Buddha

P.114

和平之聲 The Voice of Peace

追尋和平 Search for peace

來自心中和平的呼喚

The echo from the peace heart **P.122**

廣告索引

35 滿寧

41 法界香雲

128 果曦堂 紫金閣



清心小語

在黑暗中
還相信光明
才是真正的相信

一定要牢牢記得
自己的誓言
無論多少劫
都不能忘記那
莊嚴的 ——
誓與眾生共成佛道！

當下
就可以完成
愛、美感、快樂、幸福、完美！

The words can clean your heart

In darkness
Still believe brightness
It's a real believing

Always remember
Your own oath
No matter for how long
Never forget that
The dignified oath ~
All beings accomplish the Buddha-path together!

At the very moment
You may get
Love, Beauty, Joyfulness, Happiness and Perfect!

修習禪定的人，心情不好 時該如何調整？

As a man who practices meditation, what should you do when you have a bad mood?



文Article/Cheng Hung-chi 譯Translator/Hui-Rong 美編Art Design/Cheng

有幾種方式提供給各位參考：

1. 聽音樂：可聽些古典音樂、心靈音樂或放鬆音樂等來調整。

2. 深呼吸：當心情不好時，其呼吸大都屬於淺呼吸，較易呈現垂頭喪氣之樣，此時可透過深呼吸來調整。

3. 發願：可發四弘願或其他諸佛菩薩之願。（化解業力的方式）

4. 唸經：可以唸阿彌陀經、普門品或心經等經典。（化解業力的方式）

以上幾種方法，都是能夠用來調整情緒不穩時的方便善巧；然而一切的修行，貴在能發長遠心；因此，修習禪定的人，只要能夠適時地、善巧地運用，便能讓靜坐的修習更加長久與穩定。

There are a couple of manners for your reference:

1. Listen to music: you may listen to some classical music, spiritual music, or relaxation music to help adjust your mood.

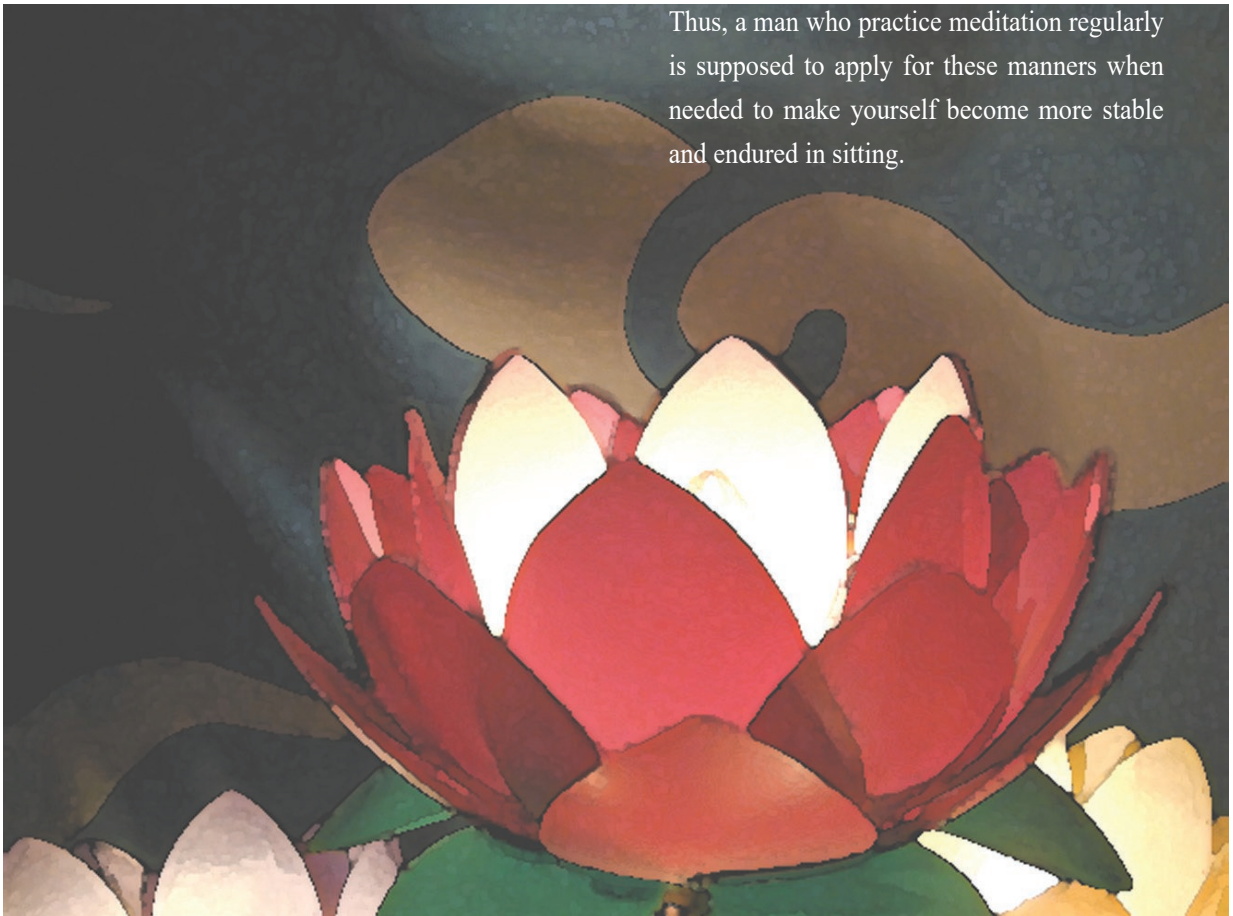
2. Deep breathing: your breath would be a shallow one when you have a bad mood; therefore, you might also lose your spirit as well. At that time, you may try a couple of deep breathings to adjust the mood.

3. Make a vow: you may make vows such as the Four-great Vows, or other vows as different Buddha and Bodhisattva had made. (This is a manner that helps you eliminate the karma.)

4. Chant a Sutra: you may chant sutras such as Amitabha Buddha Sutra, the Universal Gate, or the Heart Sutra. (This is a manner that helps you eliminate the karma.)

You can use anyone of these four manners to adjust your mood when you feel bad. However, the gist of all manners is patient.

Thus, a man who practice meditation regularly is supposed to apply for these manners when needed to make yourself become more stable and endured in sitting.



愛の叮嚀

愛與幸福

佛菩薩總是以無限的慈愛
溫柔的在我們耳畔
不斷的叮嚀著

活在愛的光亮中
是最幸福的一件事

如果想要獲得幸福
除了愛
沒有第二種方法

愛與幸福
是一對可愛的雙胞胎

Remind of Love

Love and Happiness

**Buddhas and Bodhisattvas with their limitless love
The most gentle and soft voice in our ears
Continuously remind us.....**

**Live within the brightness of love
It is the happiest matter in the world**

**If you want to get happiness
Without love
There is no second manner**

**Love and Happiness
Are a lovable twins**

愛的治療力量 ~

愛的治療過程



The Remedy Power of Love ~

The Curing Process of Love



愛是如何治療
呢？

我們可以從一個細胞去了解這個過程，當我們心中充滿了愛，我們的每一個細胞都充滿了能量，甚至在光明與黑暗的角度來看，當愛充滿了每一個細胞，每一個

細胞就在發亮，這樣的細胞能不健康？能不喜悅？能不幸福嗎？

所以當一個人身或心受傷時（當然亦要配合適當的治療），只要有人愛他，或者自己愛自己，不論何者，只要愛的力量灌注到細胞裡，細胞裡就會產生非常奇妙、非常奇妙的變化；就是細胞就像一個獨立的小生命，因為有愛的照拂，所以成長、所以茁壯、所以快樂；是的，當愛降臨，快樂也就降臨在每一個細胞；科學家已經證明：當人處於快樂幸福的狀態，會分泌有益身體的物質，可見身心真是奇妙的互相影響啊！

所以如果要有一個簡單的流程，可以這樣表示：愛→每一個細胞→產生有益物質→充滿能量→充滿光明→治療。



How do
Love remedy?
Let's look into a
physical cell.
When one's mind
is filled by the
thoughts of love,
every cell of his
physical body
would have plenty
of energy. Also by
the viewpoint of
the brightness and

the darkness, when love fills up every cell, every cell would shine. Under such circumstance, how can the cells be not healthy? How can the cells be not happy? We had better feel happy as well, hadn't we?

Therefore, when one is hurt by means of physical or mental aspect, besides a suitable medical or psychological treatment, as long as he feels that somebody loves him or he loves self, his cells would be nourished by the power of love. At that moment, the cells would have a wonderful change. Every cell actually is an independent small life. When the love power looks after on it, it would grow and become stronger. Therefore, the cell is happy. In other words, when love comes, the happiness comes into each cell. According some scientific proofs, the physical body would have some sorts of good secretion when a man in a state of happiness. How wonderful it is the physical and the mental would have such a incredible interaction.

過程中還有一個最重要的步驟，就是心念影響物質的奧妙動作，也就是說整個治療過程當中，這是關鍵；那麼，愛的心念是如何影響物質呢？這就牽涉到修行中很重要的依據：即心經所說「色即是空，空即是色」，由於在本質部份，無論是物質的色，或本質的空，都在此得到了統一；故其實是在本質的部分產生了輸送的過程，也就是說無形的愛輸送能量到細胞的本質，細胞的本質收到了，本質先發生變化，繼而物質才開始發生變化；所以還是無形影響了無形，繼而有形才有所反應。



所以愛的治療就是無形的愛，影響了細胞的本質，繼而產生非常有益的物質，故當一個人的細胞健康快樂了，整個人也就健康快樂了，因此也就完成了治療。而如果想要治療的效果好的話，這就牽涉到愛的純度與強度，也就是說越純淨、越不含目的性等等雜念的愛，越有治療效果；也就是說必需是一種完全沒有條件的愛，才是最大的治療力量；所以我們不論想治癒自己或別人，都必須給予純淨之愛，才

Therefore, let me tell you a simple flow path: Love → Every cell → Produce beneficial substance → Full of energy → Full of the brightness → Remedy

Within the above flow path, there is a very important step and that is the thought would influence the substance. This is the key of a real remedy. Then, how do the thought of love influence the substance? According the *Heart Sutra*, *Everything visible is empty; every-empty is visible (Material is Emptiness and Emptiness is Material)*. In an intrinsic viewpoint, you can integrate the material (visible) with the Emptiness. Therefore, the transportation between the material and the immaterial (Emptiness) can be happened. Then, the invisible love can transport power into a visible substance (material) and let the cells take them. As the intrinsic changed in the first place, then, the material change occurred. Therefore, the invisible influence the invisible at first, then, the visible takes a reaction in the latter.

Therefore, the remedy of love is that let the invisible love influence the intrinsic quality of cells. Then, a very beneficial substance would be produced to make the cells become more health and happier and finally the man would feel happy. Thus, the remedy would be completed.

If you want to have the best effect of the remedy, you need to care about the purity and intensity of love. The purer the love, the better the remedy. The purpose-free of love, the better the remedy too. On

易收效。

至於強度，就跟集中力有關，也就是定力越強，發出的愛念也就越強，所以所有靜坐的品質都跟集中力有關，是過程也是結果；亦即集中力越強，越容易有靜坐的成果；而同時集中力變強，也就是靜坐有了成果；而愛的治療，如果同時具備了純淨的純度與集中力的強度，就是最完美的愛的治療！

因此愛是這世上最大的建設力量，是最強的能量，也是最神奇的治療力量！讓我們每一個人都洞悉愛的奇妙力量，我們就會遠離嗔恨，因為嗔恨只會帶來破壞，破壞每一個細胞，讓細胞產生有毒物質，不但破壞細胞，也破壞人體的健康，進而破壞身心的和諧；所以明白了這層深刻的道理，我們就應更聰慧的在人生的一切面向運用愛的治療力量，而非恨的傷害力量；若能如是，則小從個人，大至世界，都會越來越幸福與快樂！

the other words, the unconditional love would bring the best influence in remedy. Therefore, when you want to treat other people as well as yourself, you definite need a pure and clean love.

Talking about the intensity, it relates with the mind concentration. The more mindfulness, the stronger the power of love. Therefore, the quality of meditation would influence the mind concentration. The process interacts with the result. The more mindfulness, the better the meditation. Meanwhile, the stronger the mindfulness, the better the meditation too. If a remedy of love can have both the purity and intensity of mindfulness, it is the most perfect remedy of love.

Love is the greatest constructive power, the strongest energy and the most wonderful remedy in the whole world. Let's learn more form this wonderful power; then, we might be able to liberate ourselves from anger and hatred. Anger and hatred would bring up destroying power only. They destroy every cell as well as poison it. Then, they destroy the human health and break the harmony of body and mind. When realizing this profound principle, we have better clever enough to apply to the remedy power of

love instead of the injuring power of hatred. If that is the case, from an individual to the whole world, all would become more and more happiness and well-being.



金剛經

經文 Sutra/ 釋迦牟尼佛 Sakyamuni Buddha

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

經文

爾時慧命須菩提

白佛言

世尊

頗有眾生

於未來世

聞說是法

生信心不

佛言

須菩提

彼非眾生

非不眾生

何以故

須菩提

眾生眾生者

如來說非眾生

是名眾生

須菩提白佛言

世尊

佛得阿耨多羅三藐三菩提

爲無所得耶

佛言

如是如是

須菩提

我於阿耨多羅三藐三菩提

乃至無有少法可得

是名阿耨多羅三藐三菩提

一切有爲法 如夢幻泡影

如露亦如電 應作如是觀

All is condition Dharama, just like
dream and bubble, just like clew and
lighting, must have this view.

THE DIAMOND SUTRA

The Original Sutra

Then wise Subhuti says to the Buddha,
“The World Respected One (Loka-jyestha),
in the future ages,
will there be living beings having faith in this Dharma after they
hear.”

The Buddha says,
“Subhuti,
those living beings are not living beings , yet they are living beings.
Why?

Because, Subhuti,
the Tathagata says that those living beings are not living beings,
they are just called living beings (for the time being).”

Subhuti says to the Buddha,
“The World Respected One (Loka-jyestha),
does the fact that you have reached the Supreme Enlightenment
(Anuttara-samyak-sambodhi) mean that you actually gained
nothing?”

The Buddha replies,
“Yes, it does just as you say.
Subhuti,
“I did not ‘gain’ the Supreme Enlightenment
or even a little bit of any other Dharma,
and this is just called Supreme Enlightenment.”



詮 釋

此段
再針對無上正等正覺
所證入的空性，
作一番完整無誤的界定——
無有少法可得。
既然是畢竟空的無餘涅槃，
那當然連一絲滯礙，
也不可能有的。
因為，
只要還有一絲的滯礙，
就還有一絲法可得，
故只有完全的去粘解縛、
一絲不罣了，
才能稱為是：
“無上正等正覺”



Explanation

Again, this paragraph gives a thorough and correct definition to Emptiness “the realization after one reaching the Supreme Enlightenment” that is,

there is not the slightest Dharma for us to obtain.

Since Nirvana without Remainder (nirupadhicesa-nirvana)

is a state of Absolute Emptiness, of course, it is impossible for the one, who has reached this state,

to have any tiny bit of attachment.

If he has, it means that there still be a tiny bit of Dharma for him to cling to.

Therefore, only when one completely be free from attachment,

he is really reaching the Supreme Enlightenment.

校量功德品 (71)

COMPARING THE MERITS (71)



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。說有所得安忍波羅蜜多。名說相似安忍波羅蜜多。

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

復作是說。行安忍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安忍。是行安忍波羅蜜多。

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。依此等法行安

I. 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 Ksanti (enduring insults), actually, they are declaring the similar-paramitas of Ksanti?

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

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



忍者。我說名為行有所得相似安忍波羅蜜多。憍尸迦。如前所說當知皆是說有所得相似安忍波羅蜜多。……

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

復作是說。行安忍者。應求諸佛無上正等菩提若常若無常。應求諸佛無上正等菩提若樂若

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

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安忍。是行安忍波羅蜜多。

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。依此等法行安忍者。我說名為行有所得相似安忍波羅蜜多。憍尸迦。如前所說當知皆是說有所得相似安忍波羅蜜多。

(P763 I欄 倒數11行~P771 I欄 12行)

二、生動的說明

天帝釋又向佛陀請教：為什麼說善男子、善女人說有所得忍辱，是宣說相似忍辱？

佛回答：如果善男子、善女人，為發無上菩提心的人，宣說五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行忍辱，就是行忍辱。又宣說修行忍辱的人，應求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行忍辱，就是行忍辱。所以如果善

Buddha explained again. Who is working on Ksanti 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 Ksanti under such requests, you are working on Ksanti-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 Ksanti under such requests; I would like to declare that this is *obtaining-and-similar* Ksanti-paramita. Kausika! Just as what I said previously, you should know those are *obtaining-and-similar* Ksanti-paramita.

(New modified Da-zheng-cang, P763, column I, inverse line 11~P771, column I, line 12)

II. Vivid explanation

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

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 Ksanti-paramita under such facts; this is *working* Ksanti-paramita. Besides, who is working on Ksanti is supposed to *request* the fol-

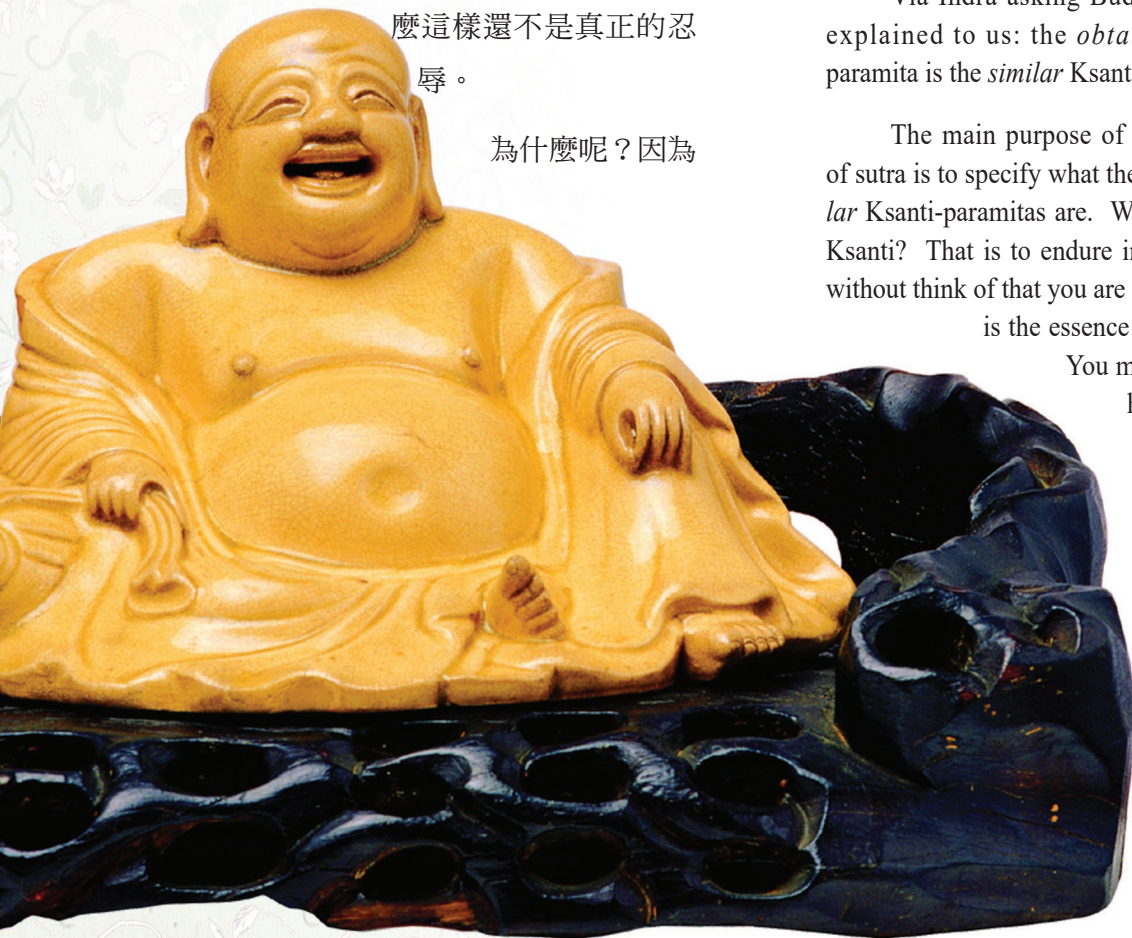
男子、善女人，如是求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨，我說就是行有所得的相似忍辱；如同前面所說，當知都是宣說有所得、相似忍辱。

經文又透過天帝釋對佛陀請教的問題來說明：有所得的忍辱波羅蜜多是相似忍辱波羅蜜多。

此段經文主要是說明什麼是真正的忍辱以及什麼是相似的忍辱。什麼是真正的忍辱呢？就是內心沒有分別的去承擔外在的污辱。此句話充份說明忍辱的真正內涵，在於內在完全沒有了分別，否則就算外在忍受著極大的屈辱，可是內在卻對自己的能夠

忍辱產生了自得之意，那麼這樣還不是真正的忍辱。

為什麼呢？因為



lowings: the five-gatherings are constant, variable, happy, sad, ego, no-ego, clean and dirty. If you practice Ksanti-paramita under such facts, this is *working* Ksanti-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* Ksanti-paramita. Just as what I said previously, you should know those are *obtaining-and-similar* Ksanti-paramita.

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

The main purpose of this paragraph of sutra is to specify what the *real* and *similar* Ksanti-paramitas are. What is the real-Ksanti? That is to endure insults however without think of that you are enduring. This is the essence of real-Ksanti.

You must completely have no thinking about the insults. Although one could endure huge insults externally, as long as

內在有一絲的自得，就是有為法，有為法的遊戲規則就是有生必有滅，那麼今天也許狀況很好，一切的屈辱都可以承擔下來，但萬一明天狀況不夠好，則是否能夠承擔就很難說了，故無所得的智慧，其深意是保護我們絕對不“失常”。意思就是說無論外境如何的變化，如何嚴厲的來考，或是過去生惡緣前來催逼，只要我們深得「無所得」三昧，那麼我們永遠都能將忍辱功夫修好。

故一切忍辱能否真正證得功夫，完全還是內在的智慧，內在離開了分別，則忍辱亦非忍辱，若無辱可忍，那又怎會有忍不過的一天，故這實在是很深刻的智慧，必須細膩的、用心的、全力以赴的去了解、體悟、證入、安住。

如果我們沒有辦法得到這樣究竟的智慧，則其實忍辱是非常難修的一度，因為是完全處於“失”的狀態，所謂的辱就是失去了自尊、失去了面子、失去了利益、失去了風光、失去了榮譽、失去了被

he would be proud of his enduring ability, this is not the real-Ksanti at all.

Why? As there is a thread of pride internally, this is dharma-of-achievement. The rules of the dharma-of-achievement are that both success and failure have equal opportunity. Then, you can endure the insults today doesn't mean you can take that tomorrow. In case, your condition is not so well in the next day, you might not able to endure any insult. It's really hard to say. Therefore, we had better learn the wisdom about the dharma-of-emptiness. Then, we would never become abnormal which means no matter what condition it will be, you would be able to keep calm always. As long as you keep the dharma-of-emptiness, you would practice the real-Ksanti well enough forever.

Therefore, the only criterion of real-Ksanti is the inside wisdom. When you have no thinking about the enduring, insult is not insult anymore. Under such circumstances, it is impossible for you to fail





尊重……，一切的負面都可以與“辱”這個字連結在一起，如果由人的本能來看的話，每一個人碰到了這個字，都會不由自主向後轉，退避三舍，唯恐與自己有任何的關聯。

但是所謂的“忍辱”之“忍”，是非常有深意的。表示這樣的負面因緣往往是不請自來、被迫發生的，例如突然被罵、被打、被丟東西……，都絕非是自己預期或等待來的，故忍辱其實是一個修行人的必修，因為忍辱的功夫，就是如何面對惡緣及逆境的最佳態度。因為除非已經成佛，否則任何一個人都有業力未了，只要有業力未了，就有可能遇到屈辱、挫

to endure any insult. This is a profound wisdom you need to understand it; realize it; enlighten it; and stay in it with a fine, smooth, diligent and devoted mind.

If we didn't get such an ultimate wisdom, you might encounter numerous difficulties when practice the Ksanti-paramita. Because you trap self in the status of "Lose", lose self-respect, face, benefits, glory, honor and so forth, all these negative matters would come to link with "Insult" and you. By human instinct, when anyone of us bumps into "Insult", he would run away at once. Nobody want to have relation with "Insult".

The first word of the term "endure insults" is "endure". This word has a deep meaning. All negative matters would come all of a sudden and force you to accept despite your willing. For example, an accidentally arguing, beating, attacking from other people, would be never knock your door but just enter your house. Therefore, every man must practice the real Ksanti-paramita for rainy days. Only if you become a Buddha, every man has more or less karma. As karma is over there, all kinds of insult and the related "unpleasant" feeling would be happened one way or the other. Why? There is karma; there is insult.

However, karma appears by occasions. The most need is that the heart never minds the insult and any unpleasant feeling. As long as you never mind, nothing can insult you or make you feel bad.

The gist of all is the "mind". When your mind takes the insults for real, you definitely would feel bad. On the other hand, when your mind takes no insults, nothing can break the peace in your heart. Don't let any disdain manner drive you sad or crazy. In some fierce case, a great anger



折、毀謗、謾罵……，一切不一而足的“不愉快”場面，但是佛陀實在是太慈悲了，他知道我們相當不喜歡“不愉快”，但是又深知“不愉快”是不可能不發生的，為什麼呢？就是前面提及業力未了的原因。

但是，在業力變現的種種因緣中，最需要先改變的是我們的心——當我們的心不在意不愉快或屈辱時，請問當外在再出現不愉快或屈辱時，我們會真的也隨之不愉快與屈辱嗎？

故一切的一切，真的就是心的問題，當我們的心認為不愉快或屈辱時，一切的感覺真的就變成不愉快與屈辱，但是當我們的心不認為有什麼愉快或不愉快、屈辱或不屈辱的分別時，那麼我們的心才真正的安頓了下來，不再會為了別人一句輕視的話，搞得受屈辱的自憐自傷感受，揮之不去，尤有烈者，還對對方生起了極大的嗔恨與報復之心，則豈不是上了分別意識的大當，把一句話的殺傷力未免擴張得太大了。

但是，世間的一切紛爭啊！往

and hatred would drive a man go revenge on somebody. In this case, your polluted mind consciousness would bring forward lethality and it is really bad.

All disputes in the world are caused by a fail Ksanti. From individual to the entire country, face-problem is a serious problem. When somebody felt lose face, he might introduce a quarrel, a fight or a war. Then, a real injury might happen. What can make up for a real injury? To get the bottom of this affair, all is because you are not able to “endure”. A fail enduring could cost you money, physical strength or a valuable life.

Therefore, Ksanti (enduring insults) is a very important practicing. If you want to get along with other people with peace, you had better learn the Ksanti well. Otherwise, you might waste your time and energy to win other men's respect and keep your self-esteem. Therefore, save the time and energy to do some meaningful affairs. Don't waste your life on trifling affairs.

Ksanti
good benefits
win numerous

have many
and it can



往就是忍辱功夫不夠，小而個人，大而國家，面子問題是很重要的問題，如果誰覺得面上掛不住，小則吵架，大則打架甚至戰爭都是有例可尋的。然而真正的傷害一旦造成時，又是什麼能彌補的呢？但追根究底，卻發現這些紛爭的癥結就是忍不下一口氣而已，但往往付出的代價有多麼大，金錢、體力還算事小，最划不來的是往往連許多人寶貴的生命也要斷送。

故 忍辱是很重要的修為，尤其修行人希望與自己或與別人和平相處，就一定要趁早學

會，否則會浪費太多精神體力去維護自尊或贏得別人的敬重。所以忍辱能夠讓我們有更多的時間精力去作更有意義的事，而不在低層次或微不足道的瑣事中打轉，浪費了寶貴的光陰。

忍辱實在好處太多，可說忍辱招致百祥，故宜多多修忍辱，不要太在意別人的看法與批評，如果不早日看破，就難以把注意

lucks for you if you enduring insults. Practice it more. Don't care too much on other people's opinions and criticism. Put your attention on some high level affairs. Life is so short. Take care of it and don't waster your time.

Ksanti can always win benefits for you, therefore, make efforts on it. A real Ksanti belongs to dharma-of-emptiness. Because no gain, therefore, no lose. How can you lose face or self-esteem within emptiness? Therefore, a *real* instead of a *similar* Ksanti can bring you peace.



we have to include the Prajna-paramita into the Ksanti-paramita. Otherwise, there would a day you drive yourself

beyond the limitation of the forbearance of insult. In fact, there is no enduring and there is no insult. This is the real Ksanti.

The heart (mind) can surmount all, then, nothing can hurt you. The fear of losing face can't hurt you because you already liberate from the constraint of "losing face". If there is no such a thing called "face", how can you lose your face.

Therefore, Buddha-dharma is real wisdom. You don't have to find answer for question in a direct manner. Sometimes, apply a clever skill or a broad mind

力放在生命更高層次以及更重要的部份，而生命如此珍貴而短促，我們怎麼忍心揮霍寶貴的歲月呢？

就是因為忍辱利益大，所以才要學會真正的忍辱功夫，就是無所得的忍辱，也只是一無所得，才能夠一無所失，既無失，怎會失去面子、尊嚴等等放不下的執著呢？故三輪體空的忍辱，才是真正的忍辱，否則就是相似的忍辱，也就是有所得的忍辱。

故忍辱波羅蜜多，一樣要涵蓋般若波羅蜜多，否則內在分別強大的去忍辱，不論今日修得有多麼完美，他日必定有通不過的一日，故忍辱、忍辱，其實無辱可忍，忍無所忍，是名真忍辱。

心超越了一切，一切就不會再傷害我們，包括我們最畏懼的顏面盡失。如果已經沒有顏面二字的觀念束縛，連顏面都完全沒有了，又那來的得與失呢？

故佛法是真正的智慧，不是傻傻的面對問題非要答案不可，而是善巧的、宏觀的、智慧的得到了真正的答案，面對人類最怕的屈辱問題亦復如是，如果我們心中已經沒有了屈辱二字，我們還會有因之而衍生的千奇百怪種種問題嗎？哈哈哈哈哈！識得佛法真義，豈不快

or a wise detour might bring forward the real answer for you. The problem of insults can be solved under such way. If we don't have the words "enduring insult" in the dictionary, how can you find the words in the dictionary? When you catch the ideal, you would be very happy. No matter what would happen in the future, you would always keep in calm.

III. Highlights

Therefore, the only criterion of real-Ksanti is the inside wisdom. When you have no thinking about the enduring, insult is not insult anymore. Under such circumstances, it is impossible for you

慰平生？春水任他吹皺，漣漪由他四起，只要汝心不動，一切干卿底事？

三、精采片段備忘錄

故一切忍辱能否真正證得功夫，完全還是內在的智慧，內在離開了分別，則忍辱亦非忍辱，若無辱可忍，那又怎會有忍不過的一天，故這實在是很

to fail to endure any insult. This is a profound wisdom you need to understand it; realize it; enlighten it; and stay in it with a fine, smooth, diligent and devoted mind.

Therefore, every man must practice the real Ksanti-paramita for rainy days. Only if you become a Buddha, every man has more or less karma. As karma is over there, all kinds of insult and the related “unpleasant” feeling would be happened one way or the other. Why? There is karma; there is insult.

However, karma appears by occa-



深刻的智慧，必須細膩的、用心的、全力以赴的去了解、體悟、證入、安住。

因為除非已經成佛，否則任何一個人都有業力未了，只要有業力未了，就有可能遇到屈辱、挫折、毀謗、謾罵……，

sions. The most need is that the heart never minds the insult and any unpleasant feeling. As long as you never mind, nothing can insult you or make you feel bad.

Meanwhile, we have to include the Prajna-paramita into the Ksanti-paramita. Otherwise, there would a day you drive yourself beyond the limitation of the forbearance of insult.

一切不一而足的“不愉快”場面，但是佛陀實在是太慈悲了，他知道我們相當不喜歡“不愉快”，但是又深知“不愉快”是不可能不發生的，為什麼呢？就是前面提及業力未了的原因。

但是，在業力變現的種種因緣中，最需要先改變的是我們的心——當我們的心不在意不愉快或屈辱時，請問當外在再出現不愉快或屈辱時，我們會真的也隨之不愉快與屈辱嗎？

故忍辱波羅蜜多，一樣要涵蓋般若波羅蜜多，否則內在分別強大的去忍辱，不論今日修得有多麼完美，他日必定有通不過的一日，故忍辱、忍辱，其實無辱可忍，忍無所忍，是名真忍辱。

心超越了一切，一切就不會再傷害我們，包括我們最畏懼的顏面盡失。如果已經沒有顏面二字的概念束縛，連顏面都完全沒有了，又那來的得與失呢？

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）



In fact, there is no enduring and there is no insult. This is the real Ksanti.

The heart (mind) can surmount all, then, nothing can hurt you. The fear of losing face can't hurt you because you already liberate from the constraint of "losing face". If there is no such a thing called "face", how can you lose your face.

IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品

求般若品（卷89-98）

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品（卷98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品

攝受品（卷98-103）

說明菩薩應於般若如說而行且不遠離。

第三十品

校量功德品（卷103-168）

說明般若的功德無量無邊，甚至供養般若經典的功德，比供養佛陀舍利還要殊勝廣大。

第三十一品

隨喜回向品（卷168-172）

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。

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 Mahabodhisattva 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

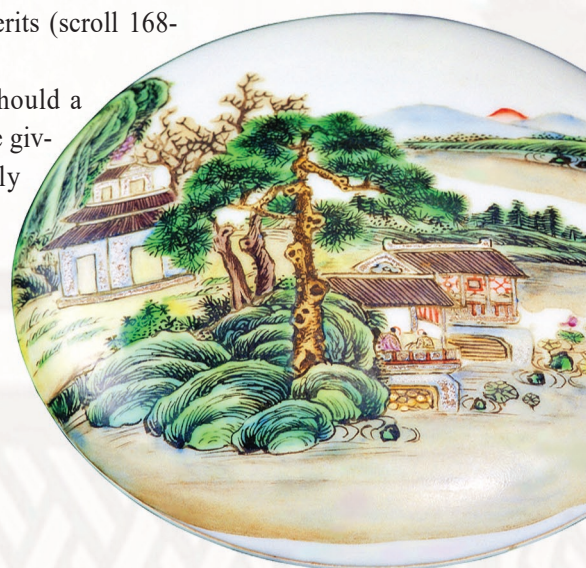
Comparing the merits (scroll 103-168)

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.



概念式漫畫：心念

Conceptual Caricature: Heart-Thinking

其實，心念是具象的。In fact, heart-thinking has image.

當嗔心生起時.....When the birth of anger-thinking.....

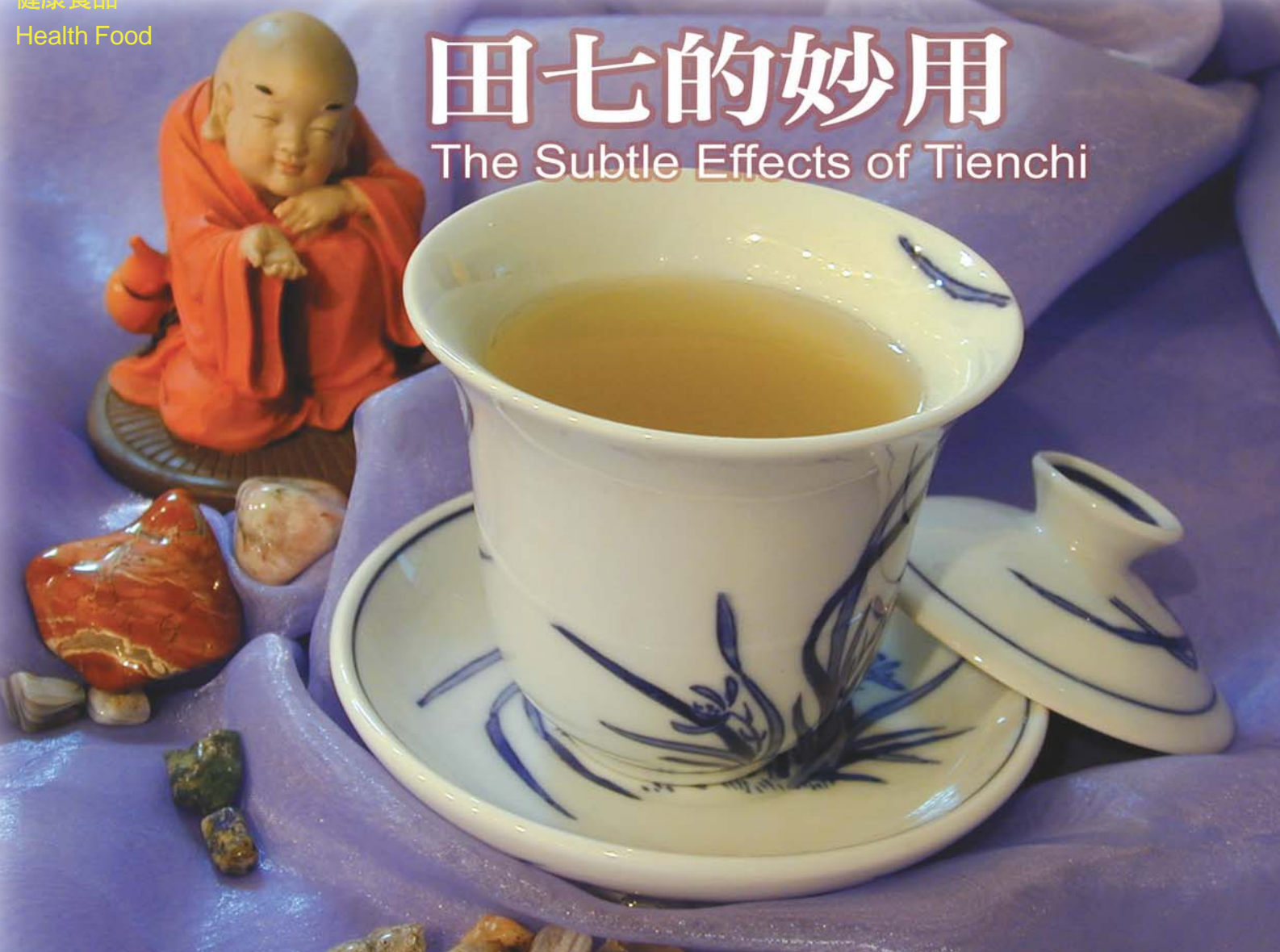


當愛心生起時..... When the birth of kindness-thinking.....



田七的妙用

The Subtle Effects of Tienchi



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

田七又名三七、人參三七，為五加科人參屬植物，是中國廣西、雲南地區的著名特產，也是具有獨特功能的名貴藥材。明代《本草綱目》記載，田七“味微甘而苦，頗似人參之味”，又說“此藥氣溫、味甘微苦，乃陽明、厥陰血分之藥，故能治一切血病。”清代藥學著作《本草綱目拾遺》也提到“人參補氣第一，三七補血第一，味同而功亦等，故稱人參三七，為中藥之最珍貴者。”蜚聲中外的“雲南白藥”，其主要成份便是田七。

Tienchi (Radix Notoginseng) also named Sanqi and Ginseng Sanqi is a plant belongs to Ginseng category. It is a special product of the Guangxi and Yunnan Provinces in Mainland China as a valuable material of medicinal use. According the *Chinese Materia Medica* written in Ming Dynasty, Tienchi tastes a little bit sweet as well as bitter and it likes Ginseng. Also, it is mildly warm as the Sun and therefore it can cure all sickness related with blood. According another pharmaceutical writing *Chinese Materia Medica Appendix* written in Qing Dynasty, Ginseng is the best to nourish one's vitality while Tienchi is the best to nourish one's blood. These two plants taste

田七莖高約 2 ~ 3 尺，每株共生七片葉，頂部開三朵黃色小花，因此被稱為“三七”。田七屬塊根，其形似薑而稍圓，主要功效在於能夠「止血、散血、定痛、祛瘀、消腫」。由於療效顯著，所以《本草綱目》將其譽為“金不換”。

近年來，田七被廣泛的研究與實驗，而證明田七對人體血液有著雙向的調節作用。田七所含的三七素 (Dencichine) 具有良好的止血功效，能有效縮短出血和凝血時間，而被運用在治療胃潰瘍、胃發炎、十二指腸潰瘍及¹ 其他內外傷等等。另外，田七也能夠軟化血管、增加冠脈流量、提高心肌供氧能力、降低血壓，因此對於預防或治療心血管方面的疾病，以及腦震盪、腦溢血等，都有顯著的療效。

至於田七的服用方式，基本上可分為兩種：

1. 將生田七磨成粉，用溫熱的水泡成懸浮狀，等水變溫後再喝下。

similar and function similar. Therefore, Ginseng and Tienchi are the most valuable traditional Chinese medicines of all. One of the most famous Chinese medicines named *Yunnan White Medicine* is made major by Tienchi.

The stem of Tienchi is about two to three feet. Every stem has seven leaves and three yellow flowers on the crown. Therefore, it is called Sanqi (Three-and-seven in Chinese). Tienchi has a root tuber that shapes as a ginger but a little bit rounder. The root has some effects such as to stop bleeding, to come-lose the extravasated blood, to cure pains, to remove blood stasis and to reduce of swelling. As it is so nice to use it, the *Chinese Materia Medica* said: Don't exchange Tienchi with the gold.

Recently, Tienchi is extensively been studied and tested. Tienchi has a two-way adjustment function in human blood. Tienchi contents Dencichine that has a good effect on stopping bleeding. As it can help shorten the time of running blood, it can be used in cases such as a gastric ulcer, a stomach inflammation, a duodenal ulcer, and many other 'injuries inner and outer physical body. Besides, Tienchi can help soften blood vessel, to increase the flow rate of coronary artery, to raise the heart muscles power to give oxygen and to lower the blood pressure. Therefore, it can help to prevent or treat sickness related to the cardiovascular system, cerebral concussion, cerebral haemorrhage and so forth.

Mainly, there are two manners to take the Tienchi:

1. Mill the Tienchi into power; use tepid drinking water to loose and soft Tienchi power; when the water tempera-



2. 將生田七切成薄片，用熱水泡當茶喝。（平時保養身體所服用）

¹ 此處所謂的內外傷，乃泛指因車禍所造成，以及跌打損傷、刀槍出血等等。

ture becomes lower, you drink it.

2. Slice the Tienchi into thin piece; brew the Tienchi piece as tea and drink. (This is a manner to upkeep your physical body.)

¹ About the inner and outer injuries are caused by traffic accidents, fallen-down, weapons-injuries and so forth.



美國人道對待動物協會 的 4 則新聞

USA PETA 4 NEWS

希望有一天
全球吃素
在此之前
盡量對所有的動物好一點
不要讓牠們活的太痛苦
死的太悲慘
仁慈牠們就是仁慈自己



Wish One day
All Go Veg.
Before that day
Be kind to animal
Don't let them live with pain
Or died in miserable
Kind to them is kind to us

¹ 吃肉是威脅生命的犯罪行爲

[2003年9月23日]

美國賓夕法尼亞州・斯克蘭頓市訊：當賓夕法尼亞州「保護生命聯盟」的年度大會在斯克蘭頓市舉行的這一個週末，將慶祝樹立一塊「人道對待動物協會/PETA」的告示牌，上面畫著在一堆蛋中剛孵出來的一隻小雞，一旁的標語說：「想保護生命嗎？請吃素！」這塊告示牌也建議來往的開車族去瀏覽PETA的網頁GoVeg.com。這告示牌位在灰燼街與傑弗遜街的街角，在男孩俱樂部上，面向東邊，並且將懸掛至10月23日。

人道對待動物協會設置告示牌，是全國性努力的一部份，這可以鼓勵人們將「保護生命」的理念延伸到所有的動物，並且激勵那些反墮胎的人士也一起來保護聖潔的生命，而每當人們吃東西的時候，請用「無肉」的食物。

單單是美國，今年一年裡，將會有超過260億隻動物（附註：全球人口約70億人，美國人口接近3億）被屠宰來作食物。雞隻生活在擁擠的鐵絲籠與半黑暗的環境中，牠們的雞喙已經被高溫的利刃所切除，以避免牠們在狹窄與受壓力的狀況下，互啄而死。小牛如果是被飼養作小牛肉的，將在



出生後的幾天被帶離開母牛，並被拘禁在狹小又暗黑的畜欄中，

¹ MEAT-EATING IS A CRIME AGAINST LIFE

[September 23, 2003]

Scranton, Pa. — When members of the Pennsylvania Pro-Life Federation gather in Scranton for their annual convention this weekend, they will be greeted by a People for the Ethical Treatment of Animals (PETA) billboard that depicts a newborn chick amid a clutch of eggs with the tagline “Pro-Life? Go Vegetarian.” The billboard, which steers motorists toward PETA’s Web site GoVeg.com, is located at the corner of Ash and Jefferson, above the Boys Club, facing east, and will remain up through October 23.

PETA’s billboard is part of a nationwide effort to encourage people to apply pro-life ideals to animals and to urge abortion foes to be consistent by preserving the sanctity of life every time they eat, via a flesh-free diet.

More than 26 billion animals will be slaughtered for food this year in the U.

S. alone. Chickens live jam-packed in wire cages in semi-darkness, and their beaks are sliced off with a hot blade in order to keep them from pecking each other to death in the cramped, stressful conditions. Calves raised for veal are taken from their mothers only days after birth and shackled inside tiny, dark stalls where their joints swell from standing on slippery, waste-covered slatted floors or cement. At slaughter, animals are often skinned alive. Chickens are routinely dunked alive into tanks of scalding water used for feather removal.

“People who support slaughterhouses every time they lift a fork cannot call themselves ‘pro-life,’” says PETA Director of Vegan Outreach Bruce Friedrich. “We’re saying, ‘Put your



小牛的四肢關節日益腫脹，因為牠們一直站立在溼滑、又覆滿廢物的條狀地板、或混凝土地面上，而被屠宰時，牠們被活活剝皮。至於雞隻，通常被活生生的丟進滾燙水中，以便去掉皮毛。

人道對待動物協會素食主義服務團主任布魯斯說：「那些支持屠宰場的人，每當他（她）們舉起刀叉時，他（她）們不可以自稱是『保護生命』的人。」又說：「別把錢塞在嘴裡，如果所有的生命都是珍貴的，請讓每一顆心繼續保持跳動。」

2 美國堪薩斯市樹立一塊告示牌說： 餵孩子吃肉是在虐待兒童

〔2003年9月22日〕

美國密蘇里州·堪薩斯市訊：有一塊PETA的告示牌，上面畫著一個矮胖的小孩被漢堡擊倒，一旁的標語說到：「餵孩子吃肉是在虐待兒童！與肥胖奮戰！GoVeg.com。」這塊告示牌的目的是提醒密蘇里州（美國虐兒問題最嚴重的三個州之一）的居民：食用動物製品將導致若干威脅生命的疾病。這塊告示牌位在I-35公路南邊的I-435號公路上，面向北邊。

為什麼餵孩子吃肉是在虐待兒童？我們全國性的沈溺於肉食，不僅對成年人有害，對小孩子更糟，因為那會使孩子肥胖並容易生病。這不僅使得孩子有著過胖的童年，甚至會給孩子的一生帶來心靈創痛。當孩子們

money where your mouth is: If all life is precious, let's keep every heart beating.'”

2 “FEEDING KIDS MEAT IS CHILD ABUSE” BILLBOARD RISES IN KANSAS CITY

[September 22, 2003]

Kansas City, Mo. — Showing a pudgy-faced kid about to scarf down a hamburger, with the tagline, “Feeding Kids Meat Is Child Abuse. Fight the Fat, GoVeg.com,” PETA’s new billboard aims to remind residents of Missouri, one of the three states with the most reports of child abuse, that the consumption of animal products is linked to life-threatening diseases. The billboard is located at I-435, south of I-35, west line, facing north.

Why is feeding kids meat is child abuse? Our national addiction to meat is bad enough for adults, but it’s even worse for kids and is making them fat and sick. In addition to the social difficulties of childhood obesity, which can cause lifelong psychological trauma, children fed a diet of saturated fat- and cholesterol-laden burgers, nuggets, and hot dogs are already showing symptoms of heart disease by the time they reach first grade. One study found significant levels of cholesterol and fat in the arteries of most children under the age of 5. Children raised as vegans



are much better protected from this condition and are also less likely to suffer from child-

hood illnesses such as asthma, iron-deficiency anemia, ear infections, and diabetes.

“If we want



吃著滿是脂肪與高膽固醇的漢堡、雞塊、熱狗時，在一年級的時候，就會顯現出心臟病的徵候。根據一項研究顯示：五歲以下的孩子，在其動脈中竟含有超出標準值的脂肪與膽固醇；而吃素長大的小孩，不僅沒有這種現象，而且還比較不會染患一些小孩子的疾病如：氣喘、鐵質不足貧血症、耳朵感染、以及糖尿病。

一個六歲健康又活潑素食孩子的父親安德魯先生說：「如果我們想要孩子們一路領先、快樂的活，我們得餵食他們有營養、又安全的素食食品。如果你塞給孩子的是脂肪漢堡、油膩雞塊，那，你是在餵他們吃炸彈。」

3 一隻巨大的「雞」率領國際人道對待動物協會向肯德基炸雞抗議屠宰虐待

〔2003年9月5日〕

加拿大西南部亞伯達省・卡加利市訊：PETA 的抗議人們拿著標語，上面說：「這是上校的祕方～活生生的被燙熟、痛苦的被斬掉雞喙、而且還是一隻跛腳的雞！」他們有些人的身上還穿著電子螢幕，上面放映著雞隻在農場與屠宰場裡的驚人的內幕。他們將在一家肯德基炸雞 / KFC 餐館前，抗議遊行，反對 KFC 對雞隻的虐待。一隻巨大、卻跛腳的雞，將一跛一跛的走過這家餐廳門前的馬路，而這些行動主義者也將在現場散發傳單。這項

our kids to lead long, healthy lives, we need to feed them a nutritious, safe, vegan diet,” says Andrew Butler, father of a bouncy vegan 6-year-old. “If you stuff your kids with fatty meat burgers and greasy nuggets, you’re feeding them time bombs.”

3 Giant “Chicken” Leads International PETA Campaign Against KFC Farming and Slaughter Abuses

〔September 5, 2003〕

Calgary, Alta. — Holding signs that read, “The Colonel’s Secret Recipe: Live Scalding, Painful Debeaking, Crippled Chickens,” members of People for the Ethical Treatment of Animals (PETA)—some wearing electronic “body screens” showing shocking undercover video footage of chickens in factory farms and slaughterhouses—will protest the abu-



sive treatment of chickens by KFC’s suppliers at a local KFC restaurant. A giant, crippled

“chicken” will hobble across the road in front of the restaurant, while activists hand out leaflets. The protest is part of an international campaign launched by PETA after nearly two years of failed negotiations with KFC’s parent company, Yum! Brands.

Date: Monday, September 8

Time: 12 noon

Place: KFC, 1240 17th Ave. S.W., at 12th Street

抗爭活動是 PETA 發起的國際性運動，那是因為 PETA 與 KFC 以及其母公司 Yum! 兩年的談判破裂所致。

日期：2003 年 9 月 8 日（星期一）

時間：中午 12:00

地點：KFC, 1240 17th Ave. S. W., at 12th Street



兩年前，PETA 本來願意與 KFC 以及 Yum! 共同努力，而很久以前，KFC 的資深副總裁喬納森也曾經承諾：「願意改善

動物的福利。」不過，該公司後來竟然悍然拒絕除去虐待動物的行為。因此，才導致現今的抗爭活動。傑生·亞歷山大先生以前是 KFC 的攤販

商，當 PETA 徵召他來講述該公司如何讓雞隻痛苦的同時，他與 KFC 的合約被取消了。

這項抗爭活動已經戰勝了包括：麥當勞/McDonald、漢堡王/Burger King、以及溫蒂漢堡/Wendy，在 PETA 的強大壓力下，這些公司同意減少在動物畜養的過程中的各種慘忍對待、以及殺戮，而只是爲了要吃牠們。今年稍早，PETA 已經成功的訴諸法律，要求 KFC 與 Yum! 從網頁中、與其顧客服務訊息中，將虛假不實的動物福利聲明，予以刪除。

PETA 要求 KFC 必須改善的項目包

PETA attempted to work with KFC's parent company, Yum! Brands, for almost two years prior to the launch of the campaign, but despite assurances made long ago by Senior Vice President Jonathan Blum that KFC would "raise the bar" on animal welfare, the company refuses to eliminate the worst abuses. Jason Alexander, Seinfeld star and ex-KFC pitchman, had his contract with KFC cancelled after PETA enlisted him to speak to company execs about the suffering of chickens.

The campaign follows victories over McDonald's, Burger King, and Wendy's—all of which bowed to PETA pressure to reduce the cruel treatment of animals raised and slaughtered for food. Earlier this year, PETA successfully sued to force KFC and Yum! Brands to remove false statements from their Web sites and from customer-service information relating to their animal-welfare claims.

Among the improvements that PETA wants KFC to implement are the following: replacing crude and ineffective electric stunning and throat-slitting with gas killing; phasing out the forced rapid growth of chickens, which causes metabolic disorders and lameness; adding minimal enhancements, such as sheltered areas and perches; and implementing automated chicken-catching, a process that reduces the high incidence of bruising, broken bones, and stress associated with catching the birds by hand. PETA's recommended improvements are all approved by members of KFC's own animal-welfare advisory panel and are based on the latest available scientific research.

"KFC stands for cruelty in our book," says PETA Director of Vegan Outreach Bruce Friedrich. "McDonald's, Burger King, and Wendy's responded to consumer pressure, and KFC would do well to follow their lead."

括：不可對雞隻採用無效的電擊、氣體刀割喉嚨；不可強迫雞隻快速生長，因為那會使雞隻新陳代謝失調，並且讓牠跛腳；必須加大動物的棲息與活動空間。此外，還要設置自動快速抓雞的設備，以避免人工手抓雞隻所產生的雞隻挫傷、折斷骨頭的問題。PETA 所要求的，都是由KFC 自己的動物福利諮詢會議的委員所同意，同時也是依據最新的科學研究成果。

PETA 素食主義服務團主任布魯斯說：「現在，在我們的紀錄裡，肯德基炸雞象徵了殘酷。然而，麥當勞、漢堡王、溫蒂漢堡已經回應了顧客的壓力，肯德基炸雞也將會跟進。」

這項抗爭活動將在全球的城市中舉行，北美洲、歐洲、亞洲與澳洲都已經有活動了。想要知道更多訊息，請洽KFCCruelty.com。

4 人道對待動物協會對女童軍向野生動物暴力相向感到難過

[2003 年 9 月 4 日]

阿拉斯加州中部・費爾班克斯市訊：今天早上，PETA 寄了一封信給美國女童軍的主席康妮小姐，催促她立即採取措施，禁止女童軍的任何成員參與傷害野生動物的計畫，因為這將與女童軍必須「仁慈對待動物」的信條相違背。這項請求，起因於女童軍第 34 隊在阿拉斯加州，教導她們的組員如何設陷阱捕殺海狸。

設陷阱捕捉海狸是特別的殘忍，

Protests are planned in cities throughout the world and have already begun across North America, Europe, Asia, and Australia. For more information, please visit KFCCruelty.com.

4 PETA UPSET THAT GIRL SCOUTS TEACH VIOLENCE TOWARD WILD-LIFE

[September 4, 2003]

Fairbanks, Alaska — This morning, PETA fired off a letter to Girl Scouts of the USA President Connie Matsui, urging her to immediately implement a policy that prohibits Girl Scout members from participating in programs that harm wildlife and run counter to the scouting value of kindness to animals. The plea comes after recent revelations that members of Girl Scout Troop 34 in Alaska were part of a program that teaches members how to trap and kill beavers.

Trapping beavers is particularly cruel because beavers are trapped underwater, where they thrash and struggle to reach the surface for up to 20 minutes before drowning. Humane alternatives to trapping exist. Last year, PETA began working with the Washington Area Metropolitan Transit Authority and the Virginia Department of Transportation to assist with the implementation of nonlethal beaver-management programs as alternatives to cruel, ineffective traps.

“The supposed



Girl Scouts are to be about enriching the lives of their members, not destroying the lives of animals,” says PETA Wildlife Biologist Stephanie Boyles. “When

因為，被陷阱困住的海狸往往是在水面下，在牠們溺斃以前，必須痛苦掙扎長達 20 分鐘以上，不斷企圖衝出水面。其實，是有比較人道的捕捉方式可以取代。去年，PETA 開始與華盛頓地區大都會運輸當局、以及維吉尼亞州運輸部合作，研究非致命的海狸管理計畫，以取代那些殘忍而又無效的陷阱捕捉。

PETA 的野生動物生物學家史蒂芬妮說：「女童軍應該要幫助野生動物的繁衍，而不是去摧毀生命。當那些年輕的女孩去參加殺害海狸計畫，而海狸因為她們所設下的陷阱而受傷時，這會是個絕佳的機會，將來，她們將不再鼓勵她們的女兒去參加女童軍。」

PETA 也寫了一封信給美國女童軍的主席康妮，如下：

2003 年 9 月 4 日

康妮主席

美國女童軍

第 5 街，420 號

紐約市，NY 10018-2798

親愛的康妮小姐：

人道對待動物協會 / PETA 是一個

非牟利的組織，擁有超過 75 萬的會員以及支持者，我們致力於動物



the young women who participated in the beaver-killing



program reflect on the suffering that they caused,

there's an excellent

chance that some of them will discourage their own daughters from even joining the Scouts.”

PETA's letter to Girl Scouts of the U.S.

A. President Connie Matsui follows.

September 4, 2003

Connie L. Matsui, President

Girl Scouts of the USA

420 Fifth Ave.

New York, NY 10018-2798

Dear Ms. Matsui:

People for the Ethical Treatment of Animals (PETA) is a nonprofit organization with more than 750,000 members and supporters dedicated to animal protection. I am writing about a shocking article that appeared in the September 2003 issue of Alaska Magazine. According to the article, in April 2003, members of Girl Scout Troop 34 participated in a program aimed at teaching young women how to trap and kill beavers to prevent flooding and damage attributed to beaver activity along the lower Chena River, near Fairbanks. On behalf of our members, I am writing to ask that the Girl Scouts of the USA adopt a policy that prohibits participation in programs that result in harm to wildlife.

The body-gripping traps used by Troop 34 to capture and kill beavers cause immeasurable suffering. In many cases, conibear

的保護。我寫這封信，是因為被2003年9月號的阿拉斯加雜誌所登載的內容所震驚。根據該雜誌報導，從2003年4月起，女童軍第34隊正在執行一項計畫，教導年輕女孩去設陷阱殺害海狸，以避免海狸的活動造成費爾班克斯地區的陳納河產生洪水危害。我謹代表全體成員，要求美國女童軍去採取一項新政策，禁止任何會傷害野生動物的計畫。

第34隊所使用的陷阱，將使被捕的海狸飽受難以想像的痛苦，有許多案例顯示，這些陷阱無法快速達到目的，而由於這種陷阱是那麼的慘忍，因此有許多州都禁止或限制使用這種陷阱。因為，如果這些陷阱沒有立即殺死海狸，結果將導致牠們溺斃而死，而讓動物溺斃是非常殘忍的行為。美國獸醫醫學會/AVMA已經在它2000年的年報中譴責這樣的行為，猶有甚者，一份野生動物公報標題報導：「淹死絕非安樂死！」因此，淹死是不人道的。

設陷阱捕捉、射殺或其他除掉海狸的方法，只是一項短期的辦法，以長期來看，是不可能根本解決這個問題。因為，只要這個地區繼續保持著吸引海狸居住的環境條件，更多的海狸將會繼續遷徙到這個區域，去填補那些已經被殺害海狸的空缺，結果就會造成一種長期、而且邪惡的捕捉又殺害的惡性循環。

與其去教導妳們的女童軍去捕捉

(body-gripping) traps fail to catch the animals quickly or on target. Be-

cause conibear traps are so cruel, their use is banned or restricted in many states. If the traps do not kill the beavers immediately, they drown. Death by drowning is extremely cruel—the American Veterinary Medical Association (AVMA) condemns it in its 2000 Report of the AVMA Panel on Euthanasia. Furthermore, in a paper published in the Wildlife Society Bulletin titled “Drowning Is Not Euthanasia,” Ludders et al. (1999) conclude that drowning is not euthanasia and therefore cannot be considered humane.

Trapping, shooting, or otherwise removing beavers from the area of concern is only a short-term solution and will not adequately address long-term problems associated with beaver activity. As long as areas remain attractive or accessible to beavers, more animals will simply move in from surrounding areas to fill the newly vacant niches, resulting in a perpetual and vicious trap-and-kill cycle.

Instead of teaching Girl Scouts how to trap and kill beavers, your organization should provide resources for these young women to learn how to protect trees from beavers, if that is the issue, or how to prevent beavers from creating dams that impound water and cause



與殺害海狸，不如提供她們資源讓其學習如何保護樹木不被海狸咬去，或者怎樣避免讓海狸在河川裡造出水壩，令水湧高並導致洪水災害。我們現在正致力於發展防制海狸危害策略，並與數個州政府以及大都會部門合作，其中包括維吉尼亞州運輸部 / VDOT，與華盛頓地區大都會運輸當局 / WMATA。我們將會很樂意與妳們的組織合作，去發展一項計畫來教導女童軍對野生動物仁慈，這樣的計畫可以提升其憐憫之心，而非暴力。

請盡快與我聯繫，非常謝謝妳的考慮，我恭候妳的回音。

誠摯的

史蒂芬妮，野生動物生物學家
研究與調查部

¹ 資料來源 <http://www.peta.org/news/NewsItem.asp?id=2904>

² 資料來源 <http://www.peta.org/news/NewsItem.asp?id=2897>

³ 資料來源 <http://www.peta.org/news/NewsItem.asp?id=2832>

⁴ 資料來源 <http://www.peta.org/news/NewsItem.asp?id=2828>

flooding. I am currently developing beaver-control strategies for several state and metropolitan agencies, including the Virginia Department of Transportation (VDOT) and the Washington Metropolitan Area Transit Authority (WMATA), and would be glad to work with your organization to develop a program that teaches Girl Scouts to be kind to our wild neighbors. Such a program would promote stewardship and compassion rather than violence.

Please contact me as soon as possible. Thank you very much for your consideration. I look forward to your prompt response.

Very truly yours,

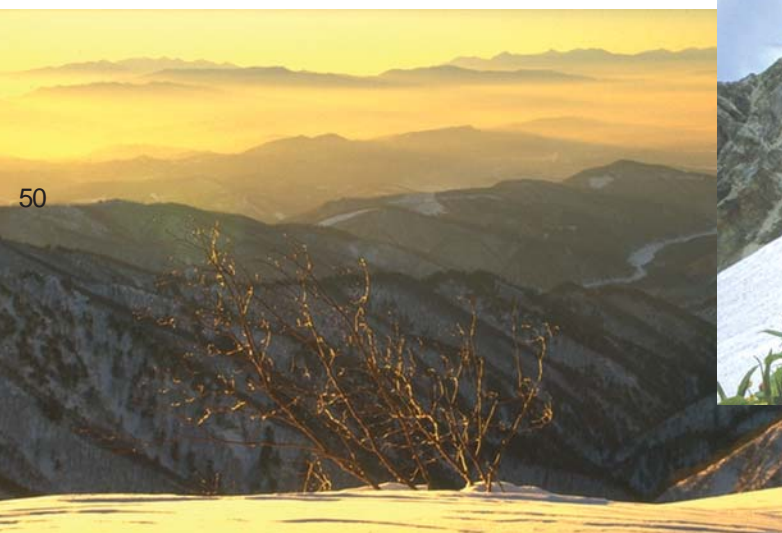
Stephanie Boyles, Wildlife Biologist
Research & Investigations Department

¹ RESOURCE: <http://www.peta.org/news/NewsItem.asp?id=2904>

² RESOURCE: <http://www.peta.org/news/NewsItem.asp?id=2897>

³ RESOURCE: <http://www.peta.org/news/NewsItem.asp?id=2832>

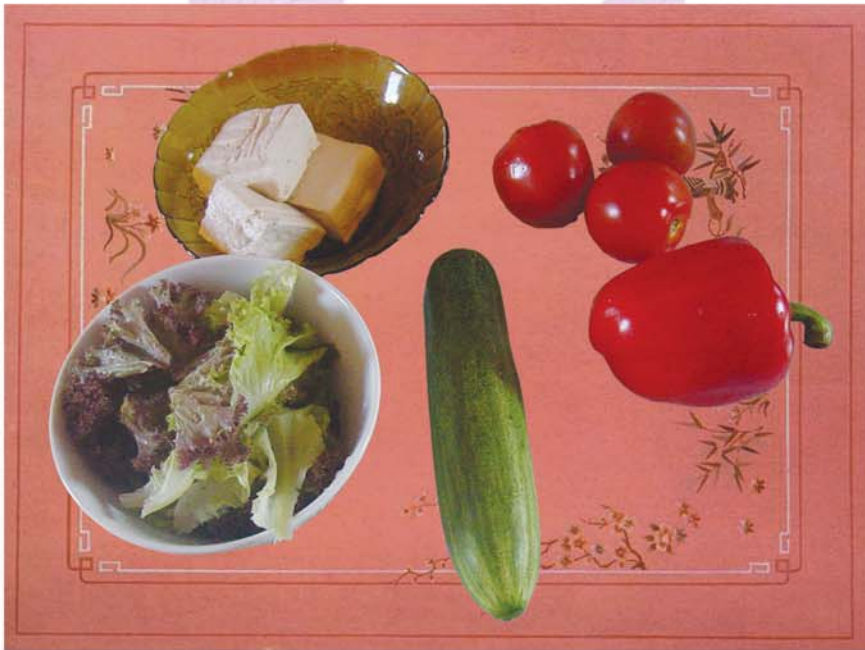
⁴ RESOURCE: <http://www.peta.org/news/NewsItem.asp?id=2828>



鮮蔬豆腐

Fresh Vegetable Bean Curd

有時候，簡易，是容易素食的開始
Sometimes, simplicity is a good start in eating vegetarian food.



材料：
豆腐 3 塊，
紅椒 1 個，
大黃瓜 1 條，
番茄 3 顆，
生菜 1 碗量

Material:
Bean curd three piece
Red pepper one piece
Big cucumber one strip
Tomato three grain
Uncooked vegetable one bowl

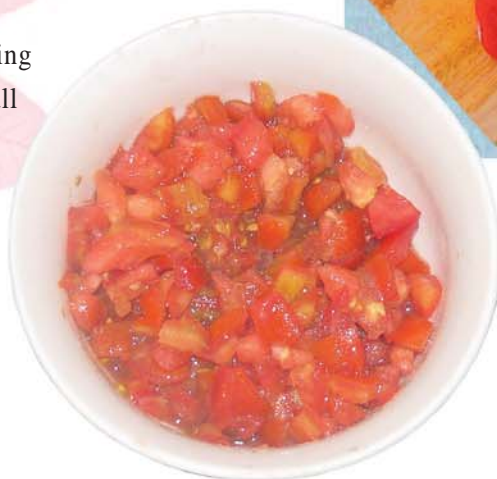


調味：
a 橄欖油適量(涼拌用)
b 鹽、胡椒粉少許

Flavor:
a. olive oil suitable amount (use for cold and dressed with sauce)
b. salt, pepper a little

做法：A. 番茄洗淨切丁，放入碗內，把調味 b 加入拌勻備用。

Method: A. Tomato after washing clear then cuts small cubes, puts into bowl, flavor b adds into and then mixes evenly or thoroughly for preparing to use.



B. 紅椒洗淨去籽切成圈狀，大黃瓜去皮切成斜片，生菜洗淨後，便可將這三種蔬菜放在盤內。

B. Red pepper after washing clear and removing seed cuts into circle, big cucumber after removing the peel cuts into slanting piece, uncooked vegetable washes clear, then can put the three kinds of vegetables to dish.



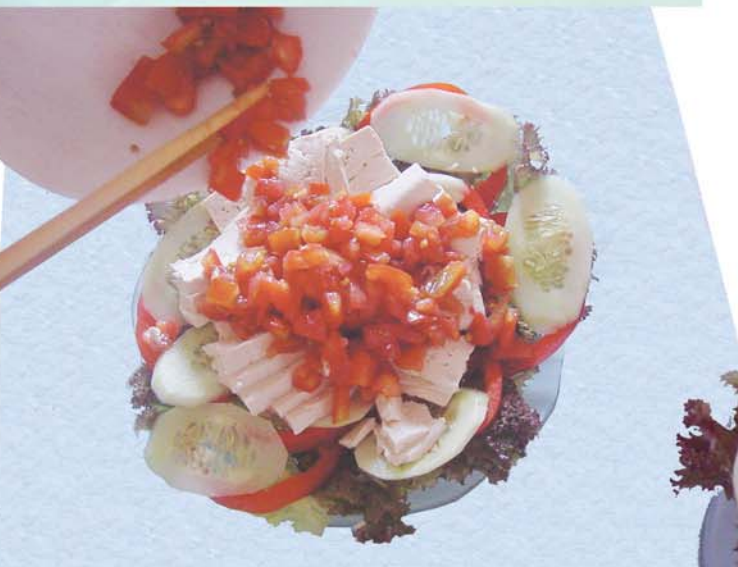
C. 豆腐取出，切成 1 公分厚，即放在盤內的蔬菜上。

C. Takes out bean curd, cuts into one centimeter thick, then puts upon the vegetable in dish.



D. 將碗內調味好的番茄丁，倒在豆腐上，再將調味 a 淋上，就是涼伴爽口的營養健康開味菜。

D. The flavoring tomato cubes in dish, places upside down the bean curd, then sprinkles the flavor a, that is a nutrition, health, appetizing food that cold and dressed with sauce and comfortable.



美式速食文化之修正

The Modification of American Fast Food Culture



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

伴隨著美國國力的強大，美式速食文化席捲全球，漢堡店與炸雞店在世界上的許多現代都市裡星羅棋佈，卡通化的商業廣告，讓現代人誤以為動物們被吃的很快樂。此外，遊戲空間的裝潢陳設，讓親子得以在速食店裡消磨時光，於是人們熙來攘往，忘卻了有為數不少的生命要為這一番歡樂場景，付出慘痛的代價。

所幸，來自速食文化根源的美國，正興起一股不可忽視的素食運動

The power of American becomes stronger and stronger, therefore, the American fast food culture overwhelm the world as well. Fast food chain stores that sale hamburger and fried chicken are scattered all over the modern cities around the world just like stars in the sky. The commercial advertisement with cartoons taste will late us think in the following manner that the animals been eaten are happy about that. Besides, the interior designs of the fast food stores are usually preparing for games and funs, therefore, the whole family can spend all day long over there. However, people over there completely forget that this

反彈力，有時候，連我也不免覺得它的力道會不會太強勁？態度會不會太強硬？不過，一回頭，再想一想到動物們的哀號，好像我可以諒解。

不要減少飛機上的素食餐

幾個月以前，美國航空與美國大陸航空開始停止供應飛機上的「特別餐」，這包括素食餐 vegetarian、猶太教餐 kosher（在正統的猶太教中，只有某些動物可以食用，而且必須按儀規屠宰）、伊斯蘭教餐 halal（依據伊斯蘭教義的合法食物，例如不可吃豬肉）、糖尿病患者食物，目的是為了要省錢。這項新政策意味著，有宗教信仰考量、或健康理由者、或那些基於道德考量而有飲食限制的人，將必須在飛機上挨餓。這一類的乘客他們和其他的一般乘客付的是一樣的機票錢，不過，他們無法卻獲得同等的服務品質。

kind of happy will make a lot of animals pay their lives with great pain.

Fortunately, in the origin of the fast food culture, American, it seems that there is a stream of power from the vegetarian motions fighting back. Sometimes, I would think that is the fighting back too strong? Is the attitude too tough? However, when I look back again and hear the cry from the animals, I seems understand and forgive.

Don't Cutback on Vegan Meals on Airlines

A few months ago, U.S. Airways and Continental Airlines stopped serving a l l “spe-



cial” meals, which included vegetarian, kosher, halal, and diabetic foods, in order to cut costs. This new policy means that people with religious, health, and ethical dietary needs are going to go hungry. They’ll pay the same ticket price as everyone else, but they won’t be getting the same service.

Today (October 8, 2003), PETA fired off

今天（2003年10月8日），美國人道對待動物協會PETA去函美國航空與美國大陸航空，抗議這兩家航空公司決定不提供素食餐的舉動。PETA向美國航空的首席執行官大衛以及美國大陸航空的首席執行官戈登說，如果他們改變飛機上菜單的目的只是爲了要省錢，那麼，爲什麼不乾脆全部只提供更既便宜、又可口的素食餐，而放棄葷時。特別是，現在素食已經被大眾廣爲接受。

PETA的布魯斯主任說：這兩家航空公司可以藉此（指全部提供素食餐）獲得顧客滿意度的再一次提升，同時，又可以達到節省經費的目的。此外，航空公司還可以向顧客宣稱：「我們是在關心你們的健康。」畢竟，肉食已經被證實與心血管病變、和若干癌症有關。而且，誰也不希望說：「今日是航空公司的飛行常客，明日就成了光顧急診室的病人。」

PETA致美國大陸航空的原始信件如下：

2003年10月8日
首席執行官戈登主席
美國大陸航空
史密斯街1600號



letters to US Airways and Continental Airlines, protesting the two carriers' decision to jettison vegetarian meal options on many of their flights. PETA points out to US Airways President and CEO David Siegel and Continental Chair and CEO Gordon Bethune that if their goal is to save money by streamlining their menus, it would make more sense to chuck meat from the cabin and offer only delicious—and cheaper—vegan meals, which are already skyrocketing in popularity.

“US Airways and Continental could get a real lift in their customer satisfaction ratings and save money at the same time by serving passengers delicious vegan meals that say, ‘We care about your health,’” says PETA Director Bruce Friedrich. “After all, with meat being blamed for everything from heart disease to cancer, no one wants to see today’s frequent flyers become tomorrow’s frequent visitors to the emergency room.”

PETA’s letter to Continental Chair and CEO Bethune is the following:

October 8, 2003
Gordon M. Bethune, Chair and CEO
Continental Airlines, Inc.
1600 Smith St., Dept. HQSEO
Houston, TX 77002

Dear Mr. Bethune,

I am writing on behalf of People for the Ethical Treatment of Animals (PETA), our more than 750,000 members and supporters, and millions of other compassionate and

德州休斯頓

親愛的戈登先生，

我謹代表擁有 75 萬會員與支持者的人道對待動物協會 PETA，以及其他數以百萬計的具有同情心、和健康意識的美國人，表達我們對大陸航空取消飛機素食的失望。

我們理解這是一次縮減預算的行動，不過，我們建議您採用一樣可以縮減預算，又可以讓乘客高興的另一種替代方案，那就是以全機提供素食，來取代全部提供葷食。

素食餐不僅好吃、有營養、又比肉食餐便宜。此外，素食餐已經在軍中、大學、和監獄中的自助餐廳裡，廣泛被接受。有些監獄更在他們的「行為矯正計畫」中，實際採用素食餐。因為，素食餐似乎能幫助犯人們達到平靜的效果。而同樣的平靜效果，也將有利於從事空中飛行。試想，提供素食餐，將可以給您的飛機機組人員、以及所有搭客一次平靜而安寧的旅

health-conscious Americans to express disappointment that Continental Airlines has eliminated the vegetarian meal option on many of its flights.

We understand that this is a cost-cutting measure but wish to point out that you could cut costs just as effectively—while making all your customers happy—by offering only vegan meals instead of only meat-based meals.

Vegan meals offer great taste and nutrition, cost only a fraction of what meat-based meals cost, and have been well-received

by everyone from military personnel to students in university cafeterias to Snare prisons actually use vegan meals in their behavior-modification

programs, because they seem to have a calming effect on inmates. This same calming effect could have definite advantages in the air, too; think of how peaceful your flights could be for your crew and passengers.

I stand ready to assist you with menu ideas and can also provide you with extensive research on the health and economic benefits of vegan meals and on the skyrocketing popularity of the vegan diet. I appreciate your consideration and look forward to working with you. Please call PETA directly at 757-622-



程。

我很願意協助您取得素食餐的相關食譜，同時，也提供素食餐在健康以及經濟方面的廣泛研究成果，感謝您的考慮，靜候您的回音。亦請逕予 PETA 聯繫，電話是 757-622-7382 分機 1582。

非常誠摯的，
安格爾德
總裁

「刀叉」比「槍炮」致命

美國科羅拉多州春泉市 2003 年 10 月 7 日報導：科羅拉多州的自由言論死了嗎？一個 PETA 新的廣告牌顯示：一副放在晚餐餐盤上的「刀叉」，附帶著一句歇後語說明「這是巨大毀滅性的武器！數以十億計的動物將被殺害，只因人們吃肉。停止屠殺吧！」不過，這個廣告招牌竟被科羅拉多州的戶外廣告公司 Lamar Outdoor 所拒絕接受。

PETA 的觀點是什麼呢？除了殺害數以億計的動物之外，肉食的習慣每年殺害美國人的比例要高過戰爭或武器。心臟病、癌症是北美洲最大的殺

7382, extension 1582.

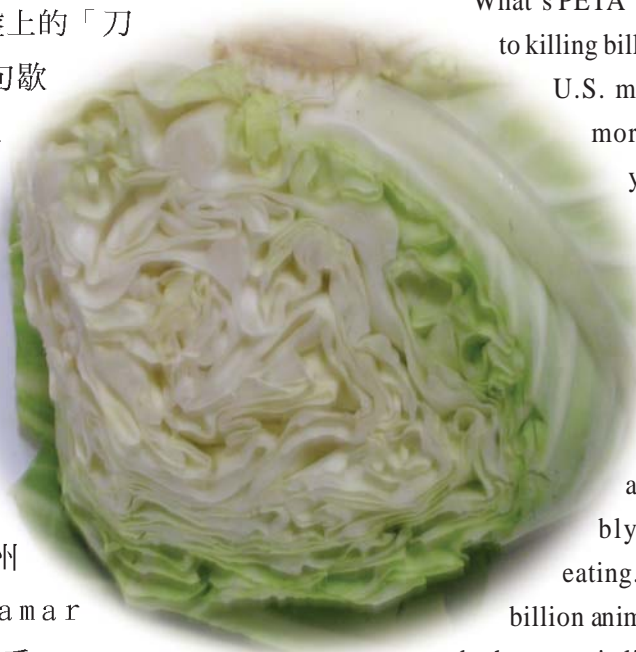
Very truly yours,
Ingrid E. Newkirk
President

Knives and Forks Deadlier Than Guns and Bombs

Colorado Springs, Colo. (October 7, 2003) news — Is free speech dead in Colorado? PETA's new billboard, showing a knife and fork on a dinner plate and carrying the tagline "Weapons of Mass Destruction: Billions of animals are killed because people eat meat—Stop the slaughter," has been rejected by the only outdoor-advertising company in Colorado, Lamar Outdoor.

What's PETA's point? In addition to killing billions of animals, the U.S. meat habit kills far more Americans each year than war or weapons: Heart disease and cancer, the biggest killers of human beings in North America, are both inextricably linked to meat-eating. And more than 27 billion animals, including fish and other aquatic life, are killed in the

U.S. each year: The 10 billion land animals who are raised on factory farms are crammed into cages and crates and forced to undergo excruciating procedures—such as debeaking, dehorning, tooth-clipping, branding, and cas-



手，而這些病都與肉食脫不了關係。在美國，每年有超過 270 億的動物（包括魚、以及其他水生動物）被殺。其中有 100 億隻陸生動物是被飼養在動物農場裡，牠們擠在已經過度擁擠的籠子裡，而且必須忍受一系列的酷刑如去啄、去角、去牙、烙印、去勢等等。根據美國農業部調查顯示：牛與豬隻通常在還有意識的狀態下，被剝皮與支解。

動物權團體以買股票方式，從「內部」來捍衛動物

美國德州匹茲堡

2003年10月7日

報導：今

天，全

美最

大的

動物

權機

構PETA

已經變成

Pilgrim

Pride 公司的股東

之一，而這間公司是美國第

二大的雞肉生產商。那麼，是 PETA 跳船（放棄宗旨）了嗎？才不是呢！接續著對麥當勞 McDonald、漢堡王 Burger King、溫蒂漢堡 Wendy、以及食品雜貨聯盟安全路 Safeway 的大獲全勝（這些公司都已經同意採用一項由 PETA 所提出來的動物福利改革計

tration—without painkillers. According to United States Department of Agriculture inspection reports, cows and pigs are often skinned and dismembered while still conscious.

Animal Rights Group Purchases Stock to Fight Abuse From the "Inside"

Pittsburg, Texas (October 7, 2003) news — Today, People for the Ethical Treatment of Animals (PETA), the world's largest animal rights organization, became part owner of Pilgrim's Pride Corp., the nation's second-largest producer of chickens and operator and con-

tractor of factory farms and

slaughterhouses.

Has PETA

jumped

ship?

Hardly.

Fol-

lowing

victo-

ries over

fast-food

giants

McDonald's,

Burger King, and

Wendy's and grocery chain

Safeway—all of which bowed to PETA pressure and instructed their meat suppliers to adopt animal-welfare reforms—PETA has purchased 260 shares of Pilgrim's Pride common stock, which gives the group the right to submit shareholder resolutions to try to end some of the worst abuses endured by the birds Pilgrim's Pride raises and kills.

Pittsburg, Texas-based Pilgrim's Pride,



畫），PETA 現在已經買下260 股的 Pilgrim Pride 股票。這樣一來，PETA 就可以有權向股東會提出議案，嘗試去結束或改變該公司一些最糟糕的飼禽措施。

該公司以生產雞肉、蛋和其他相關產品為主，2002 年的銷售金額高達25 億美元，其產品主要是供給速食聯盟肯德基炸雞 KFC。PETA 計畫運用這些股票啟動一項國際戰役，迫使KFC 也採用前述同業的動物福利改革計畫。

PETA 將要求KFC 命令他們的供應商（包括Pilgrim

Pride 公司在內），採用較人道的「瓦斯法」，而不要用割喉、或燙死等的殘酷方法。同時，不可爲了讓雞隻增加體重，而讓牠們服藥，因爲體重過重將使動物跛腳。此外，還要採用機械自動捕捉雞隻的系統，以避免徒手抓傷雞隻。PETA 相信，只要能夠說服 Pilgrim Pride 公司，就可以在與KFC 的國際戰役上，更勝出一步。

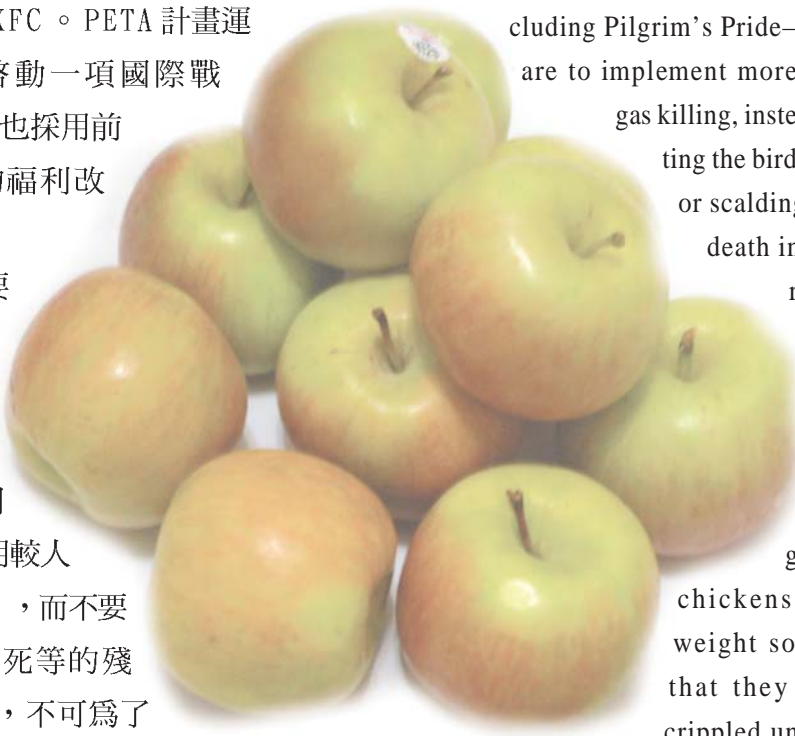
PETA 的布魯斯主任說：股東會議的提議權，將使PETA 在本次戰役（全球性對KFC 的抗爭）上，獲得較佳的武器。當其他的肉品供應商與零售商

producer of chickens, eggs, and chicken products, had \$2.5 billion in sales in 2002 and is a major supplier of fast-food chain KFC. PETA plans to use its Pilgrim's Pride stock as part of its international campaign to get KFC to adopt the same improved standards of animal welfare already being implemented by its rivals.

Among the improvements that PETA wants KFC to instruct its suppliers—including Pilgrim's Pride—to make are to implement more-humane gas killing, instead of slitting the birds' throats or scalding them to death in feather-removal tanks; to stop breeding and drug-giving chickens to gain weight so quickly that they become crippled under their

own bulk; and to use mechanical catching equipment to reduce the number of injuries associated with manual catching. PETA believes that if it can persuade Pilgrim's Pride to eliminate such abuses, it will be well on its way to winning its campaign against KFC.

“Shareholder resolutions give us one more weapon in our battle to get KFC to straighten up and fly right,” says PETA Director Bruce Friedrich, who notes that worldwide protests of KFC are currently underway. “Other meat suppliers and retailers have curtailed their farmed-animal abuse, so why not



都已經大幅在削減其對動物的不仁的同時，沒有理由Pilgrim Pride 公司或KFC 可以例外。

「假日」是殺害火雞的兇手

加拿大卡加利2003年10月6日報導：清早上班交通尖峰的駕駛者，將遇見一隻跛腳的火雞與您打招呼。此外，還有PETA的一些成員將手執巨幅的標語說：「假日」是殺害火雞的兇手。

這幅醒目的標語是在抗議每年在加拿大有2100萬隻的火雞被殺，許多火雞在農場裡飽受未麻醉就去啄之苦，同時，還要擠在陰暗、令人窒息的牢籠裡。火雞也會生病，甚至是患心臟病。透過基因工程，火雞越長越壯，牠們的骨骼與腿部肌肉已經不足以支撐牠們的巨大身體重量，數以百萬計的火雞，每年將死於中暑、凍死、或運輸意外事件。

PETA的總裁說：「假日應該是用

Pilgrim's Pride and KFC?"

Holidays are Murder for Turkeys

Calgary, Alta. (October 6, 2002) news — Morning rush-hour drivers will be greeted by a giant “crippled turkey” who, along with members of People for the Ethical Treatment of Animals (PETA), will unfurl a huge banner reading, “Holidays Are Murder for Turkeys,” on a busy overpass.

The eye-opening message is to protest the killing of 21 million turkeys in Canada each year. Turkeys on factory farms endure debeaking and declawing without anesthetics and are crammed by the tens of thousands into dark, stifling warehouses, where disease, smothering, and heart attacks are common. Today's turkeys are genetically bred to grow so quickly that their bones and leg muscles often give out under the stress of supporting their huge upper bodies. Millions of turkeys die every year from heat exhaustion, freezing, and accidents during



來慶祝生命的，而『無肉』的慶祝，越來越受歡迎，有更多的人願意選擇美味、健康又人道的飲食方式。」

「火雞之驚恐」廣告，被美國拒絕但在渥太華獲新生

加拿大渥太華 2003 年 10 月 6 日報導：一項 PETA 的廣告「火雞之恐懼」，在促使消費者把他們家餐桌上的那隻「死鳥」換成素食，這則廣告將在渥太華播出。儘管美國的電視台拒絕播出這則廣告，但在渥太華，它將在第 6 頻道，

每天播出 4 次，從

今天起連續播

放 1 週。廣

告的一開

始，是從

食品雜貨

店的對講

機中，傳來

一陣戰慄的聲

音：「完全照著我

的話去做，就不會有人受

到傷害！想抵抗的話，那麼，無辜的

動物就將被打、被活活燙死、被支

解、被割喉。」緊接著，是一陣來自

一隻真的火雞的哀號，牠慘叫道：

「請吃素吧！」

為什麼只在渥太華作廣告呢？因

為，渥太華是加拿大吃火雞最多的一

省，在 2001 年，有超過 7300 公斤的

火雞肉被吃掉。PETA 選擇加拿大的諸

transport.

“Holidays should be a celebration of life,” says PETA President Ingrid Newkirk.

“Meat-free celebrations are becoming more popular, as more and more people choose delicious, healthy, and humane fare.”

“Turkey Terror” AD — Rejected in the U.S. — Runs in Ottawa

Ottawa (October 6, 2003) news — PETA’s “Turkey Terror” ad, urging consumers to replace the dead birds on their tables with vegetarian fare, is heading to

Ottawa. Rejected by TV

stations in the United

States, the ad

will air all

week long on

channel 6,

four times a

day, start-

ing today. It

begins with a

shaky voice on a

grocery-store

intercom, saying, “Do

exactly as I say and nobody gets

hurt! Resist, and innocent creatures will be

beaten, scalded alive, and dismembered, and

their throats will be slit.” The scene ends when

the voice is revealed to belong to a “turkey,”

who announces the single demand, “Go

vegetarian!”

Why the entire flap about Ottawa’s

turkeys? Ontario is Canada’s largest turkey-

killing province, where in 2001, more than 73

million kilograms of turkey meat was

produced. PETA is targeting Canada, in part,



多原因之一是，加拿大的動物健康組織，竟然允許在運輸過程中的上下貨時，可以鞭打動物。

農場裡的火雞不經麻醉就被去啄、去爪，數以萬計的火雞擁擠的活著，疾病與心臟病對火雞而言是司空見慣。「火雞之恐懼」其實並未隨著火雞的死亡而結束，相反的，這個恐懼將繼續延燒到人類身上，心臟病、中風、過胖、糖尿病、癌症、與各種食肉病如沙門氏菌、李氏桿

菌、結腸菌，這些都是致命的病菌，也將一併在這支廣告中被一再提出。

PETA的總裁說：「廣告中聽起來像是假的恐懼聲，其實，是爲了提醒人們那屠宰場中真正的恐懼聲。」只要我們指尖所觸的都是素食，那麼，真正的暴力就將從你我的餐桌上除去！

because Canada's Health of Animals Act permits animals to be beaten during loading and unloading for transport.

Turkeys on factory farms endure debeaking and declawing without anesthetics, and tens of thousands of turkeys are crammed into warehouses, where disease, smothering, and heart attacks are common. "Turkey terror" doesn't end when the birds die: Consumption of turkey and other meats is linked to heart disease, strokes, obesity, diabetes, cancer, and meat-borne illnesses from salmonella, listeria, and E. coli, the "deadly bacteria"

mentioned in the TV ad.

"The fake scare in our ad is meant to draw attention to the real terror of the house," says PETA

President Ingrid Newkirk. "With

all the delicious vegetarian foods at our fingertips,

we can get real violence off the dinner table in a heartbeat."

Note: News resources are from the website <http://www.peta.org/news/>

附註：本篇新聞資料來源 <http://www.peta.org/news/>



素食與防癌

Vegetarian Diet and Cancer Prevention

文 Article/Viola 譯 Translator/Viola 美編 Art Design/Lisa

衛生署統計數字顯示，一九九六年台灣平均每天就有一一七人發現罹癌，且每年發生率以5%的速度攀升。一九七五年十一月份美國科學雜誌一篇談癌的文章，列舉了一些重要的統計資料，最發人深省的是肉食和癌症的關係。紐西蘭人食肉最多，患癌症的比例也高，為世界第一位。美國人食肉次高，所以患癌症者亦高；日本及芬蘭人食肉甚少，每年每十萬人患癌者約十人。

癌細胞是無限生長，完全不受體內平衡的控制，腫瘤甚至長大壓迫到鄰近的器官，引起機能上的失調。癌種子易於繁殖的對象，是偏肉食、卵及酸性食品的患者。一般以為滋補患者，可使其抗拒其攻擊；其實患者如果食用滋補的動物性食品，會使血液成為酸性，而癌細胞反得以逞其惡魔般的猛威。反之；將體內的酸性血液逼出，多攝取蔬果，形成鹼性血液，

The statistics of Department of Health show that in the year 1996, on average, there are 117 people found having cancer every day in Taiwan. And the number has been increasing at the rate of 5% every year. In 1975 November's issue of American Science Magazine, one article, which talks about cancer, lists some important statistic data. Among them, the relation between meat-eaters and cancer is the most notable one. It makes people do some hard thinking. New Zealanders eat meats most. Therefore, New Zealand has the most cancer patients in the world. And U.S.A. is in the second place. Japanese and Finns seldom eat meats. Consequently, in 100,000 people, there are only about ten people have cancer every year.

Cancer cells grow without the control of defense mechanism of the body. A growing tumor might presses against neighboring organs and makes them malfunction. Cancer genes are very easily to be brought out and reproduce in the bodies of the ones, who like

to eat meats, eggs or acid food. Many cancer patients think that to eat meat diets for nourishment can help them to resist the attacks of cancer cells. In fact, it is not so. On the

則癌細胞的營養失調，即可壓制其繁殖。

吃素的人免疫能力較吃葷的人強。

史努比美國漫畫家舒茲因結腸癌病逝、國父孫中山先生即是得肝癌病逝的、中央研究院生物醫學研究所陳映雪博士因乳癌而病逝，足見罹患癌症是不分貧富貴賤的。防癌是困難且不一定馬上立竿見影的，但如能避免攝取致癌物，則可有效降低致癌率。正確飲食習慣就是重要因素之一。

在美國民間的食療方法甚為盛行，且多以素食為主，以減少致癌物繼續進入人體的機會。就是因為吃素者的免疫功能特別的好。

位於海德堡的德國癌症研究中心（German Cancer Research Center）曾發表一份研究報告，拿吃素和吃葷男性的血液來作比較。結果發現吃素者血液中的白血球對癌細胞的殺傷力比吃葷的人高出兩倍。

既然素食具備了一切對身體的益處，又能除去動物性脂肪所加于身體的害處（膽固醇），一舉數得。那麼，我們何不立刻就實行素食呢？

contrary, their blood will become acid and that just provides a right environment for cancer cells to fast reproduce. If they start to eat more vegetables and fruit, their blood will gradually changes into alkaline. Then, the reproduction of cancer cells will be slowed down for lack of sufficient nutrition. That is why vegetarians have better immunity against diseases than meat-eaters.

The American cartoonist Charles M. Schulz, the creator of Snoopy, died of colon cancer. Dr. Sun Yat-sen, the Father of the Republic of China, died of liver cancer. Dr. Chen Yingxue, who was devoted her studies at Institute of Biomedical Science of Academia Sinica, died of breast cancer. It shows clearly that everyone might get the cancer no matter who you are.

It is hard to prevent cancers and to see good results of our efforts in a short period of time. Nevertheless, to avoid eating carcinogens is a good way to keep us from cancer. Therefore, having a correct knowledge of eating and acquiring a good habit of eating then becomes important.

Vegetarians often show a better immunity to diseases. Therefore, vegetarian dietary cure is very much in vogue among the folk in the United States. It reduces the chance for carcinogens to enter human body.

The German Cancer Research Center in Heidelberg once published a report on researching “the blood of male vegetarians and the blood of male meat-eaters”. It says that vegetarian’s leukocytes are two times as powerful as meat-eaters in destroying cancer cells. Since eating vegetarian food will be a great benefit to the health, including keeping our bodies free of harm that animal fats (cholesterol) does, why don’t we start in now?

全方位的服務在佛法

The Complete Service is Within Buddhism

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

任你士農工商
或是各行各業
只要掌握以下方法
便可做到
全方位之服務

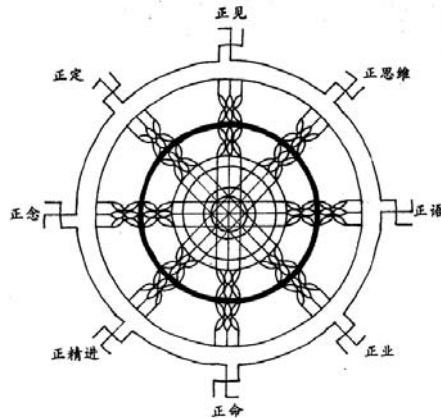
You may be a scholar, farmer, artisan or merchant
Otherwise, in all trades or professions
As long as you master the path
You may accomplish
The Complete Service



上座部：八正道

想要終止自身之渴望，必須依據「八正道」而生活：

正見。
正思惟。
正語。
正業。
正命。
正精進。
正念。
正定。



Theravada Buddhism: Eightfold Noble Path

In order to stop all desires, you need to practice the Eightfold Noble Path in your daily life:

Right understanding
Right thought
Right speech
Right action
Right livelihood
Right effort
Right mindfulness
Right concentration

大乘：菩薩道

菩薩修行，即修六度萬行，圓滿自利利他，成就佛果。故菩薩道乃成佛之正因，成佛乃菩薩道之結果。欲成佛，必先行菩薩道。大乘佛教，即上求佛道，下化眾生之教法。所謂「六度」即：

佈施。
持戒。
忍辱。
精進。
禪定。
般若。

Mahayana Buddhism: Bodhisattva Path

A bodhisattva needs to practice the Six-paramitas as well as numerous secondary good-acts. He is supposed to benefit self as well as others perfectly. Finally, achieve the result as a Buddha. Thus, the bodhisattva-carya (path) is the cause of the Buddha, while, the Buddha is the result of the bodhisattva-carya. If someone wants to become a Buddha, he must practice the bodhisattva-carya in the first place. The Mahayana Buddhism is based on to want the Buddha path upwardly, while, to help the sentient beings downwardly. About the Six-paramitas, there are the following:

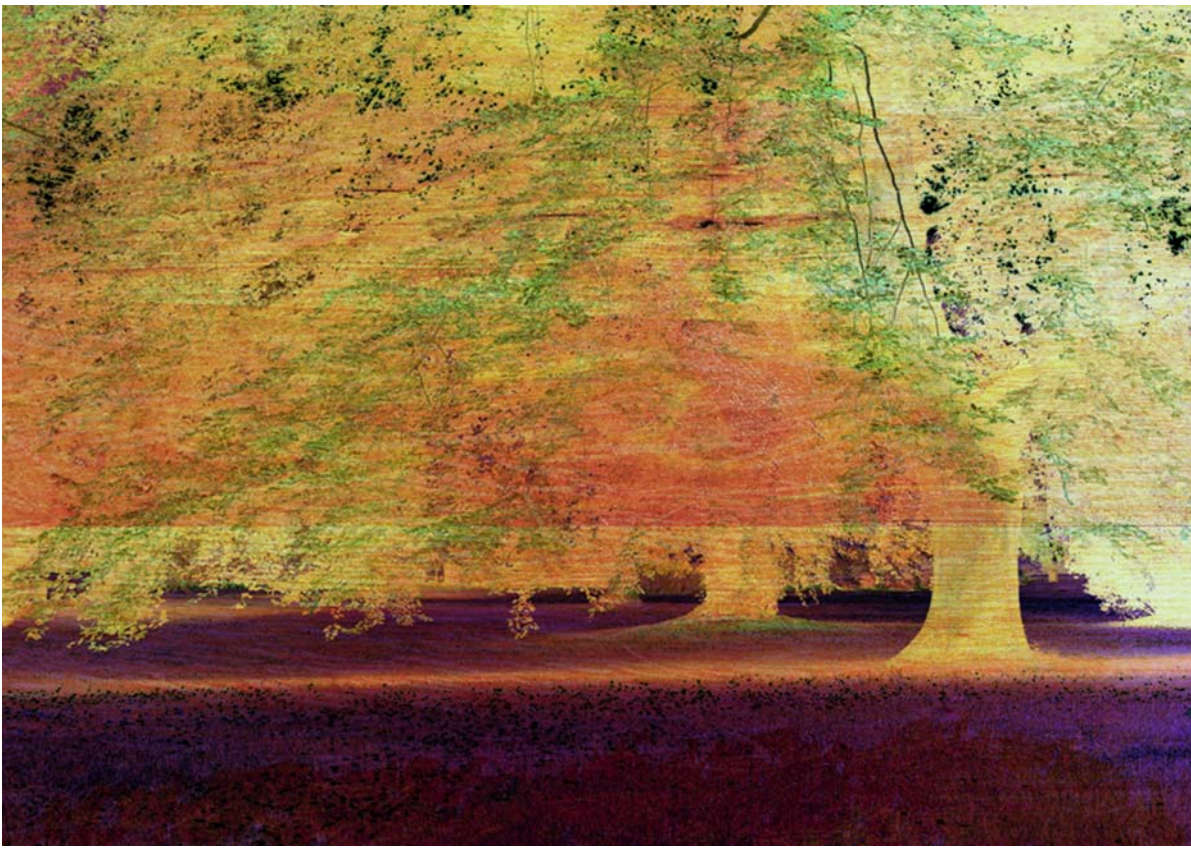
Dana (giving alms)
Sila (obeying rules)
Ksanti (enduring insults)
Virya (making efforts)
Dhyana (sitting into meditation)
Prajna (cultivating wisdom)

金剛乘：佛子行三十七頌

原著：¹ 悟屈托味（無著賢）
雖見諸法無去來，
唯一勤行利眾生，
殊勝師及觀自在，
恭敬²三門恒頂禮。
利樂之源是³圓覺，

Vajrayana Buddhism: Thirty-Seven Practices of a Bodhisattva

by ¹Ngulchu Thogme



從修正法而出生，
 他需圓滿此正行，
 是故宣說佛子行。
 獲得暇滿⁴大舟時，
 自他為渡輪迴海，
 晝夜恒時不懶散，
 聞思修是佛子行。(1)
 親方貪心如沸水，
 怨方嗔心似烈火，
 取捨皆忘癡黑暗，
 捨離故鄉佛子行。(2)
 捨惡境故惑漸滅，
 無懶散故善自增，
 心澄於法起正見，
 依靜處為佛子行。(3)
 常伴親友各分離，
 勤聚財物終捐棄，
 識客捨離身舍去，
 捨此世為佛子行。(4)
 近他若使三毒增，
 並滅聞思修事業，

Although the external phenomena neither come nor go, the only way is to strive for the benefit of all beings. I bow down continually within the ²Triple-doors to respect the supreme teacher, Buddha and the protector, Avalokitesvara.

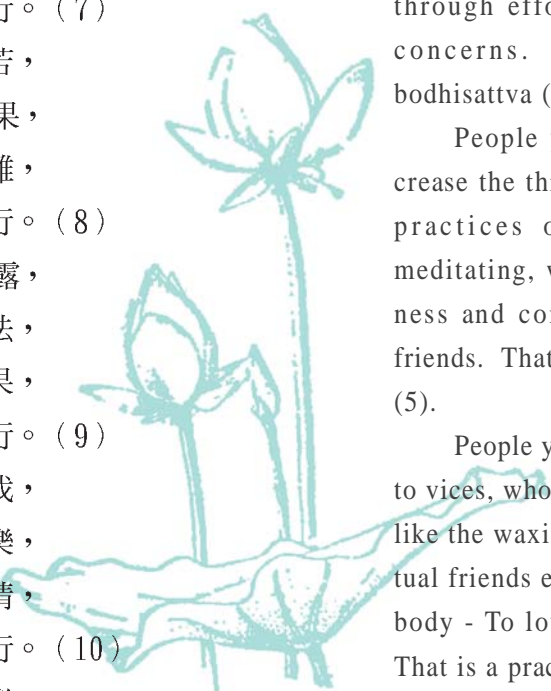
The source of all benefit and happiness is the ³enlightenment. The fully-enlightened Buddhas are coming from dharma practicing. They still need to accomplish the holy dharma. Thus, I shall explain what the practices of bodhisattvas are.

Once having gained the free, well favored human birth (⁴a great boat), so hard to come by and so powerful, persevering steadily, night and day, to free yourself and others from the ocean of Samsara - To listen, reflect, and meditate. That is a practice of a bodhisattva (1).

Toward friends, passion like turbulent water; Toward enemies, hatred like raging fire; Obscured by ignorance, you forget what should and should not be done - To leave behind one's homeland. That is a practice of a bodhisattva (2).

When bad circumstances are left behind,

能轉慈悲令退失，
離惡友爲佛子行。(5)
近他若使罪過滅，
功德增如上弦月，
勝善知識比自身，
尤其愛重佛子行。(6)
自身仍陷輪迴故，
世間神祇能救誰，
故應依止不虛者，
皈依三寶佛子行。(7)
諸極難忍惡趣苦，
⁵能仁說爲惡業果，
是故雖遇生命難，
終不造罪佛子行。(8)
⁶三有樂如草頭露，
一剎那間毀滅法，
恒時不變解脫果，
希求此境佛子行。(9)
無始劫來母慈我，
他等若苦我何樂，
是故爲渡諸有情，
發菩提心佛子行。(10)
諸苦生於欲自樂，
諸佛生於利他心，
由此自樂與他苦，
真當交換佛子行。(11)
誰以大欲貪我財，
奪一切或令人奪，
將自身之⁷三世善，
迴向於他佛子行。(12)
我雖無有少罪過，
然而他欲斷我頭，
我以悲心辭其罪，
自身代受佛子行。(13)



the obscuring emotions and beliefs gradually subside. Without distractions, persistence toward virtue increases naturally. As awareness clears, certainty in dharma arises- To spend time in solitude. That is a practice of a bodhisattva (3).

At death, the visiting consciousness leaves behind the body just like a guest leaving a guest-house. Leaving behind loved ones to whom one has long been close. Leaving behind wealth gained through effort - To give up this life's concerns. That is a practice of a bodhisattva (4).

People you associate with, who increase the three poisons, who weaken the practices of listening, reflecting, meditating, who undermine loving-kindness and compassion - To give up bad friends. That is a practice of a bodhisattva (5).

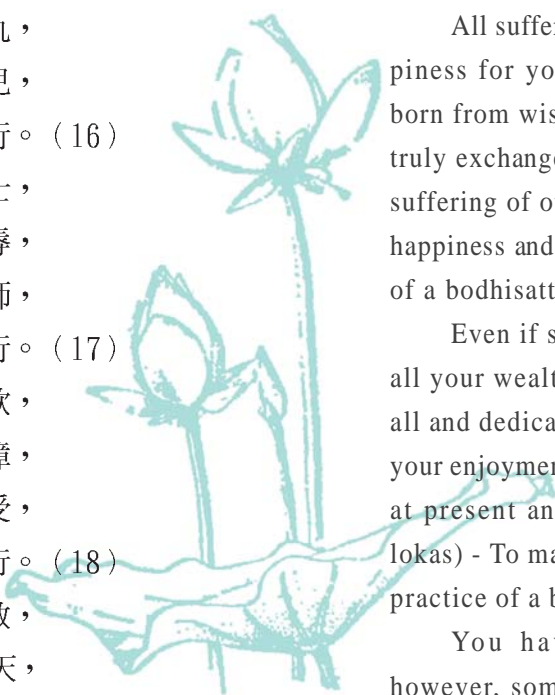
People you depend on, who put an end to vices, who make good qualities increase like the waxing moon, holding these spiritual friends even more dear than your own body - To love and respect good friends. That is a practice of a bodhisattva (6).

Who can the gods of this world assist, if they trapped themselves in samsara's prison? When you seek help, take the genuine refuge - To devote to the Triple-gems. That is a practice of a bodhisattva (7).

The Buddha (⁵sakya) said, "The result of negative actions is the suffering of the lower realms and it is so difficult to bear." Thus, not committing evil acts, even at the cost of your life - To commit no evil acts. That is a practice of a bodhisattva (8).

The happiness of the three realms (the ⁶Trayo-bhavavah) is like dew on a blade of

他人百般誹謗我，
廣爲宣傳三千界，
我仍深懷悲憫心，
讚他德是佛子行。(14)
他人於眾聚會處，
揭發我過出惡言，
於他還生益友想，
恭敬行禮佛子行。(15)
如待己子愛護他，
他卻視我如怨仇，
猶如母對重病兒，
倍悲憫是佛子行。(16)
與我同等或下士，
雖以傲慢作侮辱，
我恭敬他如上師，
恒頂戴爲佛子行。(17)
我貧窮故被他欺，
又遭重病及魔障，
眾生罪苦仍代受，
無怯弱是佛子行。(18)
雖享盛名眾人敬，
財富可比⁸多聞天，
卻知榮華無實義，
離驕慢是佛子行。(19)
若無降伏自嗔心，
外敵雖伏又增盛，
是故應以慈悲軍，
調伏自心佛子行。(20)
一切欲樂如鹹水，
越加飲用渴越增，
各種能生貪心物，
頓時捨離佛子行。(21)
一切現象唯自心，
心性本來離⁹戲論，



grass, vanishing in an instant. Striving for the supreme result, liberation which never changes - To aspire after this state. That is a practice of a bodhisattva (9).

From beginningless time ago, every mother so affectionate to you but she is suffering now, what's the point of personal happiness. In order to liberate infinite numbers of sentient beings - To generate the bodhi-citta. That is a practice of a bodhisattva (10).

All suffering comes from wanting happiness for yourself; Perfect Buddhas are born from wishing to benefit others. Thus, truly exchange your own happiness for the suffering of others - To do the exchange of happiness and suffering. That is a practice of a bodhisattva (11).

Even if someone of great want, steals all your wealth; or has someone else steal all and dedicate it to the thief. Your body, your enjoyments, and your merit in the Past, at present and in the future (the⁷ Triple-lokas) - To make a blessing for him. That is a practice of a bodhisattva (12).

You have done nothing wrong; however, someone still wants to cut your head off. To forgive that person's negatives acts with compassion - To take the suffering for him. That is a practice of a bodhisattva (13).

Even if someone slanders you and broadcasts the ill fame throughout a billion universes, you still have compassion on him - To speak of that person's good qualities with a caring mind. That is a practice of a bodhisattva (14).

Even if someone insults you in the middle of a gathering and he point out your hidden faults with a malicious talk, you still see that person as a spiritual friend - To give a salute

領悟見之¹⁰二取相，
心不作意佛子行。(22)
會遇悅意之境時，
當視猶如夏時虹，
雖現美妙然無實，
斷除貪欲佛子行。(23)
諸苦如同夢死子，
執著幻相極勞累，
是故會遇惡緣時，
視如幻影佛子行。(24)
求菩提者應捨身，
何況一切身外物，
是故不望求回報，
布施一切佛子行。(25)
無戒自利尚不成，
欲行利他怎可能，
是故無有貪著心，
善護戒律佛子行。(26)

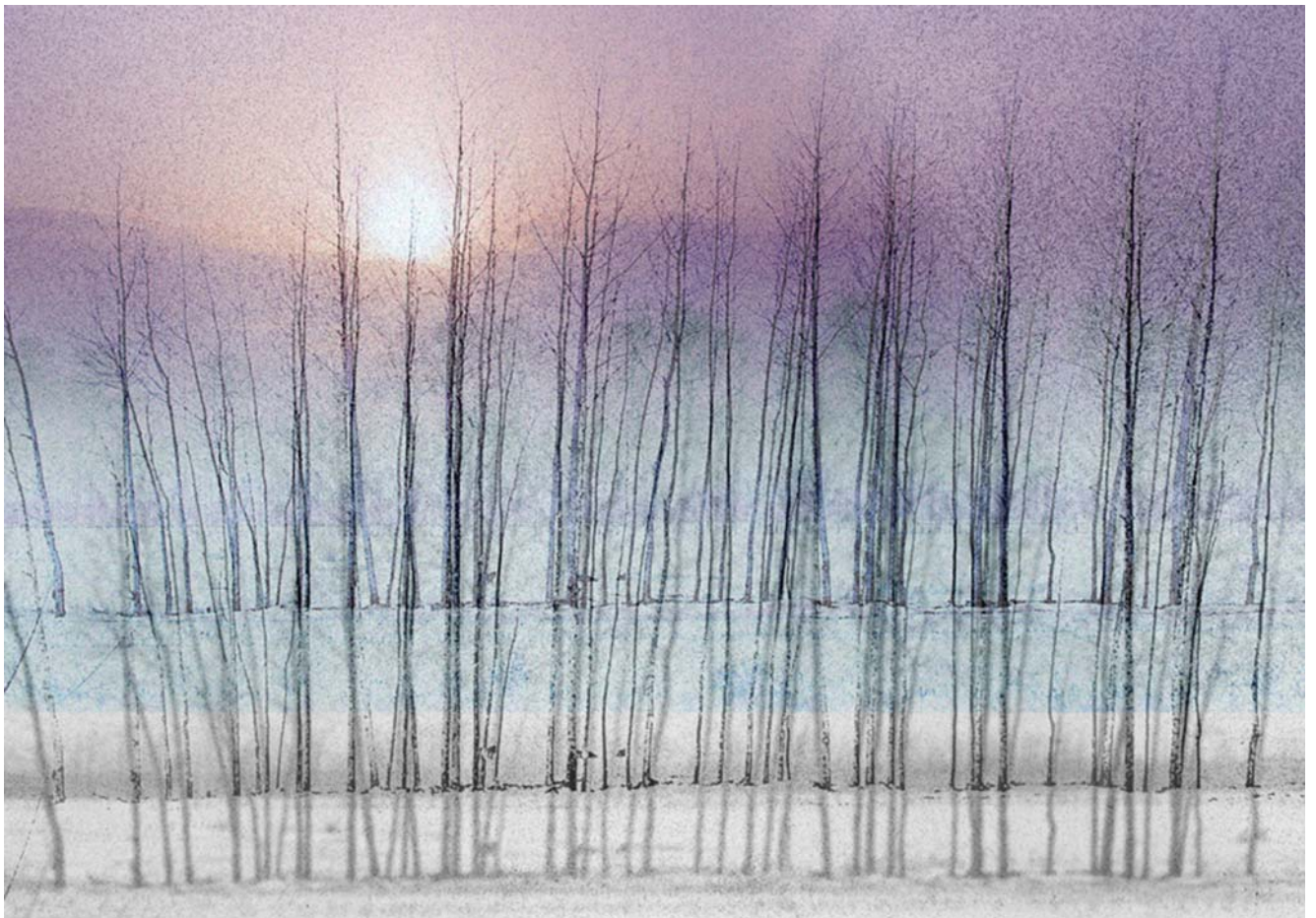
with respect. That is a practice of a bodhisattva (15).

Although you've cared for someone as your own child, he still regards you as an enemy. Just as the mother taking care of her sick boy - To be especially affectionate toward him. That is a practice of a bodhisattva (16).

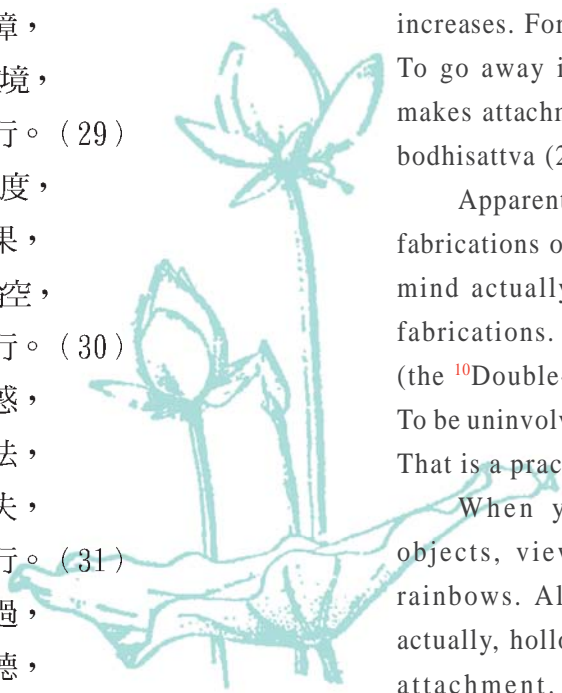
Even if someone, your equal or less, treats you with contempt out of arrogance. You still respect him as your guru - To put him above your head. That is a practice of a bodhisattva (17).

Even though you may be penniless and continually despised by men, you are terribly ill; struck down by harmful forces; however, you are still willing to carry all the evil karma and sufferings for beings - To have no fear and retreat. That is a practice of a bodhisattva (18).

Although you are well-known and well respected and you are as rich as ⁸Vaishravana, you still know that the worldly wealth and



欲享福報之佛子，
一切損害如寶藏，
是故不生瞋恨心，
修忍辱是佛子行。(27)
唯求自利¹¹二乘士，
猶見勤如救頭燃，
爲利眾生功德源，
修精進是佛子行。(28)
已知寂靜之勝觀，
能斷一切煩惱障，
遠離¹²色界四種境，
修禪定是佛子行。(29)
若無智慧之¹³五度，
不能圓滿菩提果，
故具方便¹⁴三輪空，
修智慧是佛子行。(30)
若不細察已迷惑，
以法形象行非法，
是故恒察已過失，
斷除已過佛子行。(31)
以惑宣說佛子過，
徒然減損自功德，
故於大乘士之過，
不宣說是佛子行。(32)
貪欲敬財互爭執，
減弱聞思修之業，
故於親友施主家，
斷除貪心佛子行。(33)
粗言傷害他人心，
失去佛子之行儀，
故於他人不悅時，



glory is essence less - To be free of arrogance.
That is a practice of a bodhisattva (19).

When the inner enemy, one's own anger, remains uncontrolled, seeking to subdue outer enemies only makes more of them. Thus, call together the army of compassion - To tame your own mind stream with the forces of loving-kindness. That is a practice of a bodhisattva (20).

Desire is like drinking salt water, the more you indulge, the more craving increases. For all kinds of greedy things - To go away immediately from whatever makes attachment. That is a practice of a bodhisattva (21).

Apparent phenomena, all of them are fabrications of mind. The innate nature of mind actually is liberated from ⁹mind's fabrications. Realize that all viewpoints (the ¹⁰Double-upadanas) are attachments - To be uninvolved with dualistic perception. That is a practice of a bodhisattva (22).

When you happen on beautiful objects, view them as unreal summer rainbows. Although they are beautiful, actually, hollow in the essence - To forgo attachment. That is a practice of a bodhisattva (23).

Taking illusory appearances as real is exhausting, it just like going through the death of one's own child in a dream. It would be extremely exhausted if you attach to the illusions. Thus, when encounter bad circumstances - To regard them as fantasy and shadows. That is a practice of a bodhisattva (24).

Those who want enlightenment must give freely to others even their bodies, if needed, not to mention about giving external things. Thus, without hoping any reward - To give everything generously. That



斷惡言是佛子行。(34)

煩惱串習則難治，

覺知之士持劍治，

貪等煩惱初生時，

即剷除是佛子行。(35)

總之何處行何事，

當觀自心何相狀，

常保正知與正念，

修利他是佛子行。(36)

由此勤修所生善，

為除無邊眾生苦，

以此三輪清淨慧，

迴向菩提佛子行。(37)

跟隨聖賢之口訣，

依據經典言教故，

說佛子行三十七，

佛子行頌應無誤。

然諸廣闊佛子行，

愚頓如我難測故，

若有違理與過失，

is a practice of a bodhisattva (25).

Without discipline, you can't even benefit yourself; you want to benefit others is just a joke. You need to free from attachment - To maintain all disciplines. That is a practice of a bodhisattva (26).

Want to enjoy life in comfort and happiness, all hurtful is like a jewel-treasure. Thus, cultivate patience without anger or resentment toward anyone at all - To endure all insults. That is a practice of a bodhisattva (27).

Although s r a v a k a s and pratyekabuddhas (¹¹two-hina-yanas) accomplish benefit for themselves alone, they still strive as though putting out a fire in their hair. In order to become the source of benefit of all beings - To make efforts all the time. That is a practice of a bodhisattva (28).

Vipashyana is the winner and it can completely conquer the obscuring emotions and beliefs. If you want to go beyond the four states of mental absorption in the form-realm (the ¹²Rupa-dhatu) - To practice meditation of the formless realm. That is a practice of a bodhisattva (29).

Since perfect enlightenment cannot be obtained through the ¹³Five-paramitas without insight wisdom, the Prajna, you need to cultivate the insight which is free of concepts, and endowed with ¹⁴threefold purity and skillful means - To learn the Prajna. That is a practice of a bodhisattva (30).

If you don't examine your confusion, you may become a charlatan in the guise dharma practitioners. Thus, always look into your own confusion and then leave it behind - To cut away all confusion. That is a practice of a bodhisattva (31).

祈請諸聖賢寬恕。

以此善業諸有情，

依勝¹⁵二諦菩提心，

無住¹⁶有寂之邊際，

願成怙主觀世音。

1 悟屈托味（1295~1369）：生於中藏西部，為藏傳佛教四大派公認之即身成就大師，其畢生修行之精華盡在此三十七頌。

2 三門：指身、口、意。

3 圓覺：圓滿之覺性、佛性。

4 大舟：指人身。

5 能仁：指佛陀。

6 三有：指欲界、色界、無色界。

7 三世：過去世、現在世、未來世。

8 多聞天：四天王之一。

9 戲論：不能增進善法之無意義言論。

10 二取：見取見（執著於非理之見）、戒禁取見（不知佛之正戒，而執著於外道的戒法）。

11 二乘：聲聞乘與緣覺乘。

12 色界四種境：指色（物質）法繫縛的四種境界（即一切對外境的感受與思想），藉著修行四無色定，便可以解脫一切繫縛，達到清淨無染、虛空寂靜的精神狀態。

13 五度：佈施、持戒、忍辱、精進、禪定。

14 三輪空：佈施時，能達施者、受者、施物，三者本質皆空，摧毀執著之相，稱之為三輪體空。

15 二諦：真諦與俗諦。即出世間與世間之真理。

16 有寂：輪迴與涅槃。

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<http://www.c-level.com/bodhi/index>.

Due to the strength of the obscuring emotions and beliefs, you speak of the faults of bodhisattvas. However, that would defile your merit and virtues only. Thus, about bodhisattva's faults - To keep silence. That is a practice of a bodhisattva (32).

The activities of hearing, reflecting, meditating become defiled by arguing over goods and services. Thus, give up the attachment to friends' and donors' households - To cut out the greedy mind. That is a practice of a bodhisattva (33).

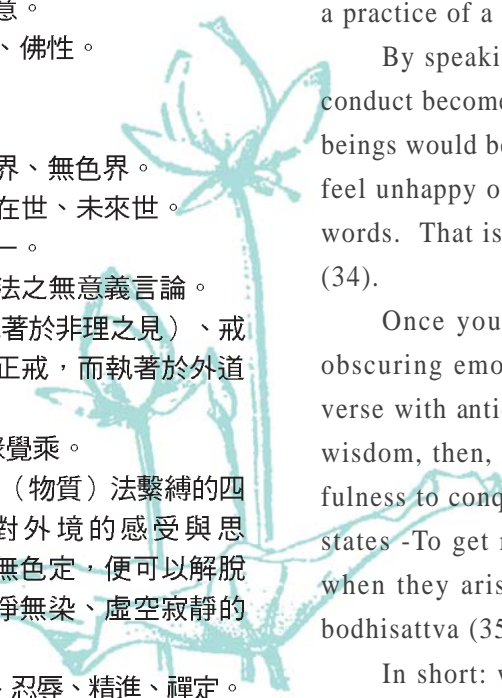
By speaking harshly, a bodhisattva's conduct becomes defiled and other sentient beings would be disturbed. Thus, when you feel unhappy on others - To give up harsh words. That is a practice of a bodhisattva (34).

Once you become habituated to the obscuring emotions, they are hard to reverse with antidotes. You need a sword of wisdom, then, wield the weapon of mindfulness to conquer these obscuring mental states - To get rid of worries immediately when they arise. That is a practice of a bodhisattva (35).

In short: whatever you do, wherever you are, look into your state of mind. By continuously keeping correct views and mindful awareness - To benefit others. That is a practice of a bodhisattva (36).

The efforts of bodhisattva would create merit and virtues and that can be used to eliminate sufferings for all sentient beings. By means of the pure insight that free of concepts of giver, receiver, and gift - To transfer the merit and virtues to the bodhi. That is a practice of a bodhisattva (37).

Following the pithy formula of the virtuous as well as the classics and teachings, I tell



you the thirty-seven practices of bodhisattva. Hopefully, you will practice them all.

However, the practices of bodhisattva are much more than thirty-seven and that is beyond my mind. Thus, if I have some faults, please forgive me as you are so compassionate.

All sentient beings with good karma, depending on truths (the ¹⁵Double-satyas), reality and bodhi-citta, liberating from the ¹⁶Two-sides of Samsara and Nirvana, hopefully, you would become a protector just as Avalokitesvara.

insist on some non-logical commandments)

¹¹Two-hina-yanas: sravakas and pratyekabuddhas

¹²Four-states of the Rupa-dhatu: they are four kinds of constraint in the realm of Form (matter and substance) such as feelings and thoughts. If someone practices the meditation of the Four-formless-realm, then, he would be able to liberate from the state of constraint. Your mental condition would reach the state of purity, peace and silence.

¹³Five-paramitas: Dana (giving alms), Sila (obeying rules), Ksanti (enduring insults), Virya (making efforts) and Dhyana (sitting into meditation)

¹⁴Threefold-purity: the essence of the giver, the taker and the things are all emptiness. All attachments were being destroyed.

¹⁵Double-satyas: the absolute and the conditional

¹⁶Two-sides: Samsara and Nirvana

¹Ngulchu Thogme (1295~1369): he was born in the western of the Middle-Tibet. He is a recognized master by all schools of Tibetan Buddhism. The gist of his teachings is the Thirty-Seven Practices of a Bodhisattva.

²Triple-doors: body, speech, and mind

³Enlightenment: the Buddha nature

⁴A great boat: human physical body

⁵Sakya: the Buddha

⁶Trayo-bhavavah (Triple-realms): Kama (desire)-bhava, Rupa (form); Vbhava and Arupya (formless)-bhava

⁷Triple-lokas: the past, the present, the future

⁸Vaishravana: one of the Four-kings in the heaven

⁹Mind's fabrications: the meaningless opinions that can't increase good karma

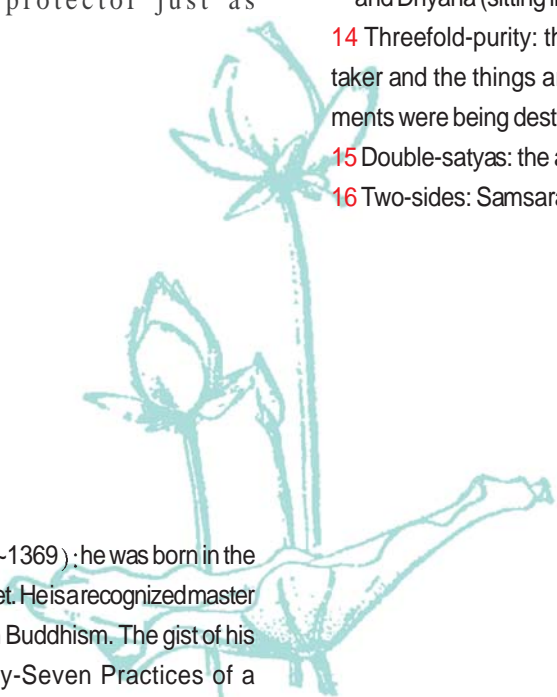
¹⁰Double-upadanas: Drspitamarsa (insist on non-logical views) and Sila-vrata-paramarsa (don't understand the commandments said by Buddha and

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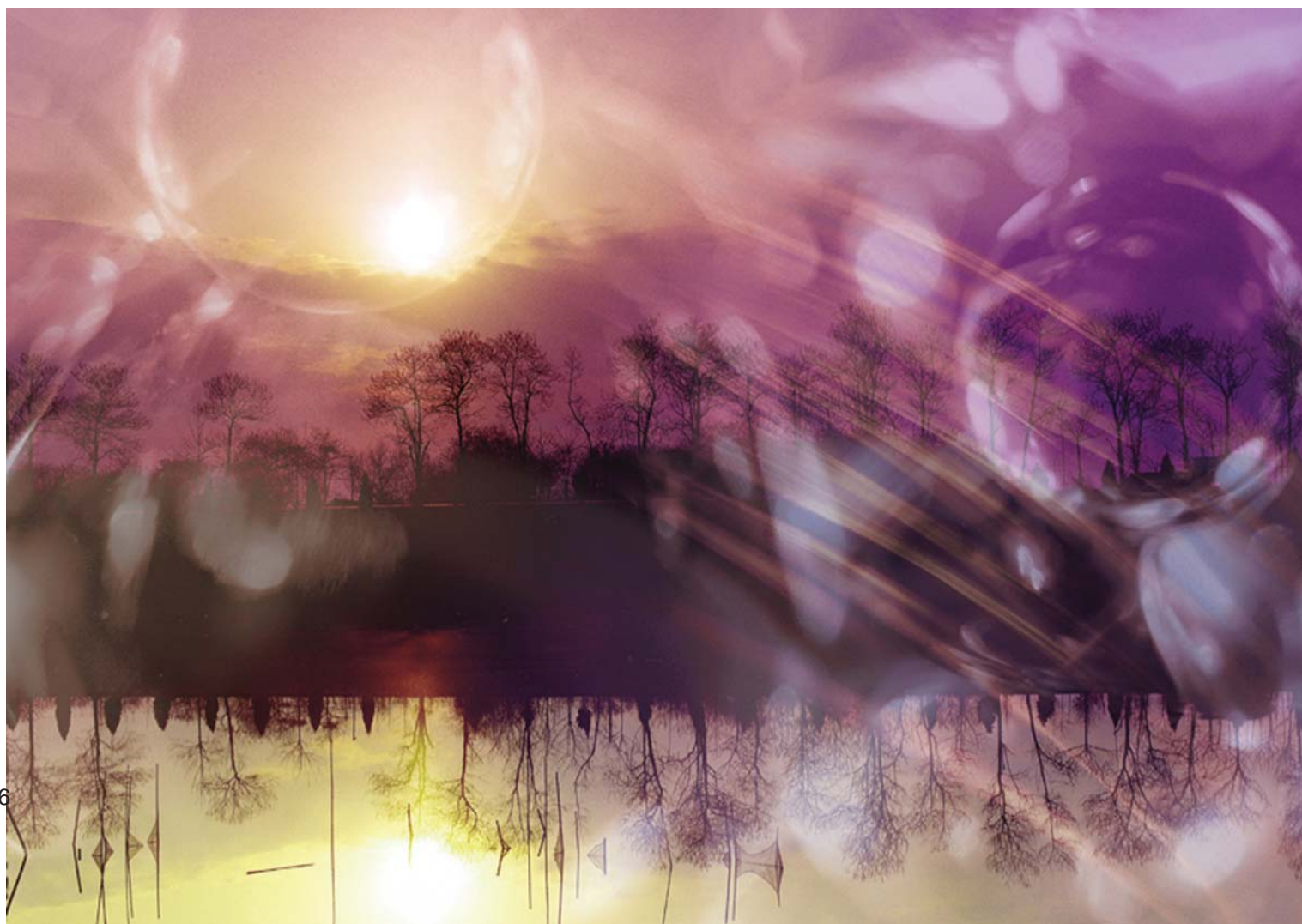
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大愛的服務

The Service of Great Love

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



釋迦牟尼佛在當悉達多太子時，一天出城門，看到生老病死的示現，對於一向生活在無憂無慮皇宮中的他，是極為震撼的事，因此激發他追尋出離世間之苦的真理之路。所以有了佛法的傳揚，並嘉惠後世千千萬萬的人，在此五濁惡世當中指引出一條清涼的道路。

由於世尊一念的覺悟，替眾生將宇宙的真理、生命的實相闡揚出來，讓生老病死不再是苦，反而是一種提昇與學習。所以佛法不僅是生老病死、自與他、身與心等全方位的服務，更是跨越國際、種族、宗教之大愛的服務。因為「眾生一體、萬物平等」，因為「一切的善就是佛法」，因為「人人皆有佛性」，不因外在所具備的條件、地位或身份而改變這些真相。

眾生一體、萬物平等

佛陀初成道時，在菩提樹下，發出金剛一般顛撲不破的宣言：「大地眾生皆有如來智慧德相」，揭櫫心佛眾生三無差別的同體平等精神，提倡「生佛平等」、「聖凡平等」、「理事平等」、「人我平等」的思想，其實就是「同體平等」觀的倡導與推動。

就像太陽的光芒無私的普照大地所有人、事、物，不會因為是造惡業的眾生就得不到太陽的照拂一樣，佛法是隨時隨地為任何一位有意願的人做最圓滿的服務。如普賢行願品所言：「於諸病苦為作良醫，於失道者示其正路，於闇夜中為作光明，於貧窮者令得伏

When Sakyamuni Buddha was in the time of Prince Siddhartha, one day he went out of city gate, saw the appearance of birth, age, sickness and death. For him who always lived carefreely at imperial palace, extremely shocked; therefore this appearance stirred up him to track for the Truth road of liberating from bitter world. So there is the spreading of Buddhist doctrine, and benefit tens of thousands person in future generations, point a refreshing road in an evil world "Five Kinds of Turbidity".

Owing to the one thought enlightenment of Buddha, expound and propagate the truth of universe and the reality of life for all living creatures. Birth, age, sickness and death isn't bitter again, on the contrary, is one kind of progress and learning. Therefore Buddhist doctrine is not only the complete service of birth, age, sickness and death, self and other, body and mind and so on, but also the service of great love stride across international, race and religion. Because "All living creatures are unity, the whole creation is equal.", "All righteousness is Buddhist doctrine.", "Everyone all has Buddha Nature.", these facts can't be changed by external conditions, position and status possessed.

All living creatures are unity, the whole creation is equal

The beginning of Buddha enlightenment, under the Bodhi tree, sent out the infrangible declaration like gold: "All living creatures in Earth all have Buddha's wisdom and virtue.", announced the unity and equal spirit that mind, Buddha and living creatures aren't different, advocate the thought of "Living creatures and Buddha are equal.", "Sage

藏。」。又如觀世音菩薩普門品中的三十二應身，也是隨所求化現而沒有時間地點的分別。

¹「世界變得越來越小，越來越密切相關了。……對於生命，我們要抱持比從前還要深重的普遍責任感，這不只是國家對國家、人類對人類的責任而已，還包括人類對其他生命的責任。」。「無緣大慈、同體大悲」，自他一體，六道息息相關，此生福報好的人更應展現大慈悲心來照顧業報較差的眾生，而沒有種族的分別或生為人的優越感，如此不僅增長自己的福德，也消弭了其他眾生的苦痛，為社會帶來祥和喜悅，減少暴戾之氣，促進世界和平。

以人為本的²儒家，以「老吾老以及人之老，幼吾幼以及人之幼」來發揚大同世界的「共生」精神，以「人溺己溺，人飢己飢」、「四海之內皆兄弟」來

and mortal are equal.”, “Principle and affairs are equal.”, “Person and I are equal.”, in fact this is the proposal and advance of “unity and equality” thoughts.

As like the sunshine selfless illuminates all body, affairs and matter. Do not because the person that made evil karma, then cannot gain the sunshine, Buddha doctrine does the most perfect service at any time for everyone who is willing to. As like the sutra of “the articles of Pu-Xian-Xing-Yuan” said: “For the sickness as good doctor, for the wander points out right way, as light in dark night, for the poor gains store.” And like Avalokiteshvara’s thirty-two Manifestation body in the article of Pu-Men, is also manifestation according to requesting and has no different between time and location.

¹“The world becomes more and more small, more and more related closely. ... As regard to the life, we must keep deeper common duty comparing to the past, not only the duty for nation to nation, mankind to mankind just, but also include the duty for mankind to other life.”. “Unconditional kindness, united compassion”, unity of self and other, six realms are closely linked, the person who has better fortune in



體現民胞物與的「同體」胸懷。所謂有容乃大，慈悲無畏，在這個世間裡，海闊縱魚躍，天空任鳥飛，因此海天能成其浩大；太虛納星羅，寰宇佈萬象，因此宇宙能現其無邊；仁王成就百家爭鳴，智者不拒雅言異議，因此古往聖賢能揚其仁智；佛陀演說五乘共法，聖教鼓勵八宗兼弘，因此佛教能顯其寬大雍容。六道互為親眷，佛法的服務除了人之外，更是遍及一切有情，可說是最圓滿的大愛。

人傷我痛、人苦我悲

愛心和慈悲的發展，是一切修行的基礎。世間的苦難就好像嚴寒的冬天一樣，如果沒有溫暖的愛心來滋潤，就顯得非常的殘酷。以前的社會淳樸，人與人之間的良性互動密切，不論婚喪喜慶，一家的事就是一村的事。現在人雖然表面上擁有了更豐富的物質享受，但是卻在層層的高樓大廈包圍之下，封閉了人與人之間的關心，造成許多的憾事。慈悲是眾生與眾生之間的融和與尊重。因此，慈悲，就是尊重生命；慈悲，就是共存共榮。

²慈悲，是佛教的根本思想，佛教的眾多經典中強調慈悲的重要性，譬如《法華經》：「願以大慈悲，廣開甘露門，轉無上法輪。」「以大慈悲力，度苦惱眾生。」《大智度論》：「慈悲，佛道之根本。」《華嚴經》：「諸佛如來，以大悲心為體

this life, still must spread big compassion to take care the person who has worse fortune, and has not different from race or the superiority complex of being human being, hence not only increase self virtue, but also terminate other person's suffering, bring peace and joy for the community, reduce the ambiance of cruel and fierce, promote the peace of world.

²The Confucianists use people as the center, with "Take care of one's own aged parents first and then extend the same care to the aged people in general, take care of one's own children first and then extend the same care to the children in general" to enhance "paragenesis" spirit of the most equal world. With "One drowned like self drowned, one hungry like self hungry.", "All within the Four Seas are brothers" to represent the "Unity" mind of universal love and brotherhood. What is called tolerance is big, compassion is fearless; in this world, the sea is broad, so the fish can leap, the sky allows the bird to fly, so the sea and heaven can complete its vast; The fantasyland accept stars in the sky, the whole world spread everything, therefore the universe can be show its limitless; Benevolent King achieve a hundred thought contending, a wise man do not refuse refined talks and objection, therefore sages and the virtuous through the ages can enhance benevolence and wisdom; Buddha delivers a speech about Friyana common dharma, saint teaching encourage eight schools expanding concurrently, hence Buddhism can show spacious, composed and dignified. Six realms is family relatives with each other, the service of Buddhist doctrine is in addition to person, but also spreads over humanity as a whole, can be said that it is the most satisfactory love.

故。」《網明菩薩經》：「大悲爲一切諸佛菩薩功德之根本。」《大丈夫論》：「一切善法皆以慈悲心爲本。」《增壹阿含經》：「諸佛世尊，成大慈悲；以大悲力，弘益眾生。」。慈興快樂，悲能拔苦，慈悲是無偏私的關愛，慈悲是無對待的包容，沒有了慈悲，人世間的苦難就顯得十分的悲涼與殘酷。

科技的發達，縮短了人跟人之間的距離，在如此互動頻繁的時代裡，往往是牽一髮而動全身。「地球村」的維護，更是要靠「眾生一體、萬物平等」、「人傷我痛、人苦我悲」如此自他互換的同體心才能圓滿達成。如果我們有一顆好的心、溫暖的心、溫暖的感覺，我們將變得快樂如意，我們的朋友也將感受到友善而祥和的氣氛。擴大來說，國家對國家、地區對地區、一個大陸對一個大陸，都將如此。法華經中：「以大慈悲爲室，法空爲座，著柔和忍辱衣」，華嚴經中「常樂柔和忍辱法，安住慈悲喜捨中」，顯示佛法是以慈悲的大愛爲終身服務的志業，期待能爲眾生作最完美的服務。

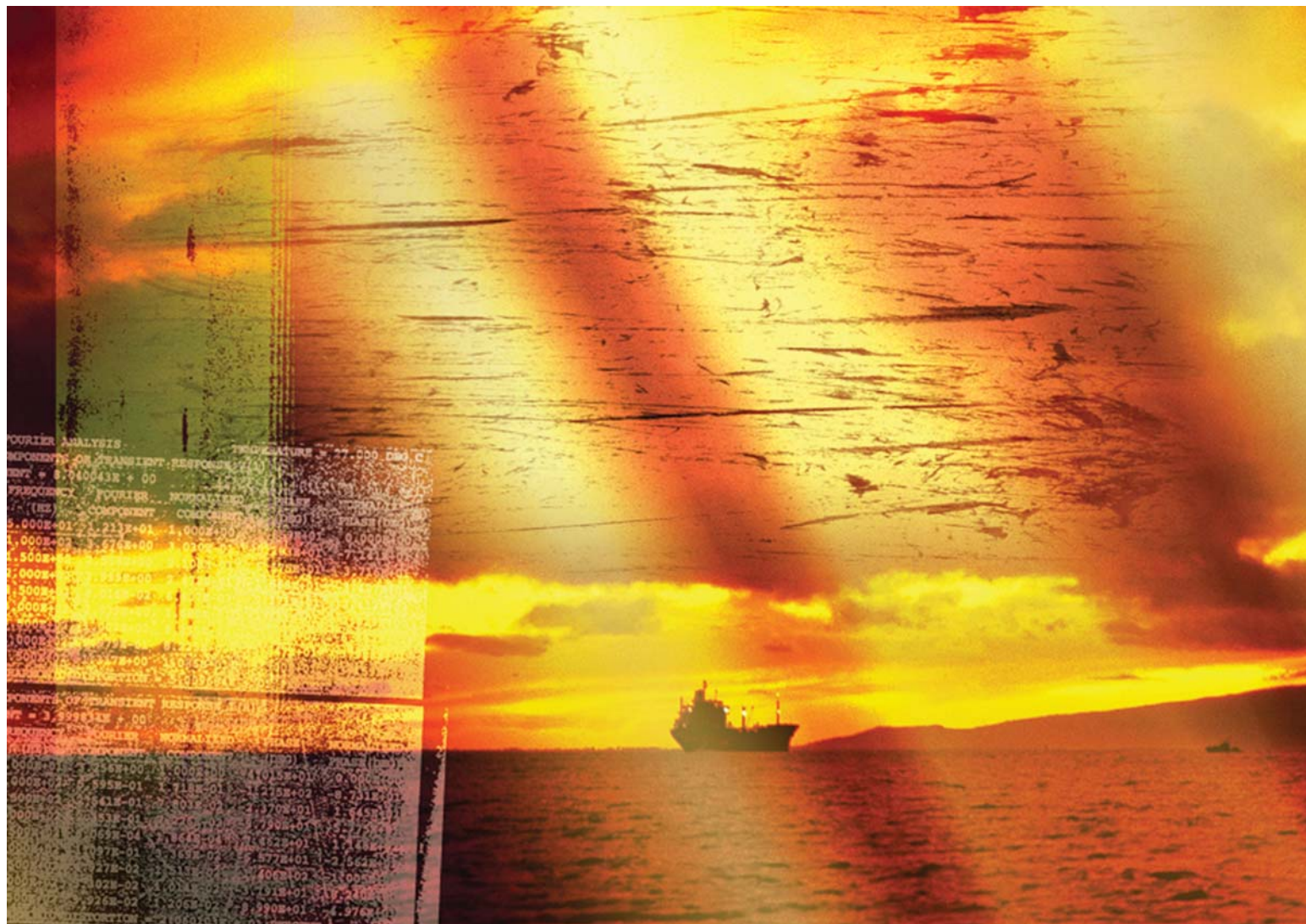
1 「法味」慧炬出版社

2 http://tw.websearch.yahoo.com/search/web_kimo

One hurts I pain, One is sufferings I feel sorrow

The development of love mind and mercy, is the foundation of every practice. The distress of the world seems the strict and cold winter, if there is no warm mind to moisten, thus appears very ruthlessness. The society in past is simple, positive interaction interpersonally is close, in spite of weddings and funerals, usually one family's business is the business of whole village. Now person owned more abundant material enjoyment on the surface, but in the surrounding of tall buildings and great mansions range upon range, closed interpersonal concern, cause many regretful things. Mercy is the blending and valuing between all living creatures. Therefore, Mercy just is to value the life; Mercy just is coexist and co-honor.

² Mercy, is the basic thought of Buddhism. The numerous Sutras in Buddhism emphasize the importance of mercy, such as 《The Lotus or dharma flower Sutra》：“Wish to use mercy, open the door of sweet dew widely, turning supreme Dharma wheel.” “Using the big power of mercy, helping the distressing living creature.”. 《The Sastra of big wisdom transcendent》” Mercy, the foundation of Buddhist road. “, 《The Hua-yen Sutra》：“All Buddhas use great compassion as essence.”, 《The Sutra of Wang-Ming Bodhisattva》：“Great compassion is the root of all Buddha and Bodhisattva's merits”, 《The Sastra of a real man》：“All righteousness dharma use compassion as the root.”, 《The Arranged Works of Hinayana Sutra》：“All Buddhas, complete great mercy; using great compassion, benefit living creature.”. Kindness brings happy, compassion can pull out bitter, mercy is selfless love, mercy is forgiveness without treating. Without mercy, the sufferings of the world look very sadness and ruthlessness.



The developing of science and technology, shortens the distance of person and person's, in such interactive multifarious times, usually pulls one hair and move the whole body. The maintenance of “global village”, also depends on “All living creatures are unity, the whole creation is equal.” and “One hurts I pain, One is sufferings I feel sorrow.” such “Unity” mind that self and other exchange then can accomplish perfectly. If we have a kind mind, nice and warm mind, and warm feeling, we will become happy and satisfied, our friends also will feel the atmosphere of amicability and peaceful.

Extend to say, nation to nation, region to region and a mainland to a mainland, will be also like this. The Lotus or dharma flower Sutra: “Using great mercy as the room, emptiness as the seat, wear tender and enduring clothes, the Hua-yen Sutra “Be joyous in Dharma of softness and enduring, keep in friendliness, compassion, joy, impartiality.”, appear that Buddhist doctrine use great love of compassion as the aspiration of lifetime service, hope to offer the most perfect service for all living beings.

從悉達多太子 到釋迦牟尼佛

From Siddhartha to Sakyamuni Buddha

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

現在

他服務了超過二千五百年

而且還繼續在服務

他服務了三億六千萬人

而且人數還在增加

At present

He already gives service for over 2,500 years

However, the service is still going

He already serves over 3.6 billions of people

However, the customers is still coming



理智的革新運動

從公元前7～前5世紀，印度進入了最具有創造力的智慧時期，這巨大創新與智力騷動，相當於希臘的公元前6～前5世紀（蘇格拉底與柏拉圖時期之哲學），也相當於中國公元前6～前2世紀（指儒道墨法等諸子百家）。對於不斷增加約束、又拘泥於空洞形式的吠陀獻祭與儀式，印度哲學家與宗教聖者紛紛作出反應。這時期，僧侶階級（婆羅門）是古印度最有權力的階級，理論上，其權力甚至凌駕在國王與貴族（刹帝利）之上。這些婆羅門透過他們與生俱來的讚美詩、魔法、以及精心設計的宗教儀軌，控制著宇宙的力量。

歷史上的悉達多

對於正宗吠陀的一項主要挑戰，係來自釋迦族國王的兒子。釋迦族居住在喜馬拉雅山的山麓丘陵地帶，是印度平原最北邊的部族，大約是今日尼泊爾一帶。

公元前566年，他以刹帝利王子的身分誕生（孔子誕生於公元前551年，而蘇格拉底誕生於公元前469年）。在29歲那年，他離開王宮，開始過著苦行的生活。幾年後，他開始有少數的追隨者，他們過著稱為「中道」的生活，也就是在絕對的苦行與世俗享樂之間的一種生活方式。有一天，他「開悟」了，隨後並開始在印度比哈爾與北方邦附近開始講授他所領悟到

Intellectual Revolution

From the seventh to the fifth centuries BC, India witnessed its most creative intellectual period in its history. It was a time of immense innovation and intellectual ferment equal to similar periods in Greece from the sixth to the fifth centuries BC in China from the sixth to the second centuries BC. However, Indian philosophers and religious sages were reacting to the increasingly restrictive and empty formalism of Vedic sacrifices and rituals. The priestly classes had become the most powerful class in ancient India, theoretically placed above kings and nobles. For the priests controlled the forces of the universe through the power inherent in their hymns, charms, and elaborate rituals.

The Historical Siddhartha

One major challenge to orthodox Vedism was founded by the son of a chief of a region called the Shakyas. This region lay among the foothills of the Himalayas in the farthest northern regions of the plains of India in Nepal.

He was born a Ksatriya around 566 BC. At the age of twenty-nine, he left his family in order to lead an ascetic life. A few years later he reappears with a number of followers; he and his followers devote their lives to “The Middle Way,” a lifestyle that is midway between a completely ascetic lifestyle and one that is world-devoted. At some point he gained “enlightenment” and began to preach this new philosophy in the region of Bihar and Uttar Pradesh. His teaching lasted for several decades and he perished at a very old age, somewhere in his eighties. Following his Nirvana, only a small group of followers continued in

菩提迦耶大塔



鹿野苑



的哲理。他的教學工作歷經數十年，在八十歲左右離開人世（涅槃）。在他離世後，只有一小群的人，繼續他的腳步。他們自稱「比丘」或「門徒」，漫遊於鄉野之間，身穿著黃色的袍子（目的是為了顯現比丘的身份、或是表明是獻身給導師）。

時間大約又經過200年，相對於印度教的數也數不清的支派，佛陀的追隨者實在是規模很小。但是，到了孔雀王朝的阿育王時期，他在公元三世紀時，改變信仰成為佛教徒，這個年輕的宗教就如同野火燎原般的橫掃全印度以及其他地區。首先，佛教南渡印度洋（其實距離不遠），來到斯里蘭卡。至今，斯里蘭卡的佛教徒，還保留著悉達多所傳下來的原始法教，至少，他們是保存了最接近原始佛教的風貌。然而，剩下的印度地區，以及稍後的世界，佛教分成無數派別。而比較原始的面貌，稱作「上座部」佛教（現今斯里蘭卡、緬甸、泰國、

his footsteps. Calling themselves bhikkus, or “disciples,” they wandered the countryside in yellow robes (in order to indicate their bhakti, or “devotion” to the master).

For almost two hundred years, these followers of Buddha were a small, relatively inconsequential group among an infinite variety of Hindu sects. But when the great Mauryan emperor, Asoka, converted to Buddhism in the third century BC, the young, inconsequential religion spread like wildfire throughout India and beyond. Most significantly, the religion was carried across the Indian Ocean (a short distance, actually) to Sri Lanka. The Buddhists of Sri Lanka maintained the original form of Siddhartha’s teachings, or at least, they maintained a form that was most similar to the original. While in the rest of India, and later the world, Buddhism fragmented into a million sects, the original form, called Theravada Buddhism, held its ground in Sri Lanka.

When Siddhartha Gautama was born, a seer predicted that he would either become a great king or he would save humanity. Fearing that his son would not follow in his footsteps, his father raised Siddhartha in a

東埔寨、寮國等國通行），流行於斯里蘭卡。

當悉達多・喬達摩誕生的時候，有人預測他要不就成為一個偉大的國王，要不就是去解救人類。他的父親害怕他不會繼承王位，所以，就把他養在富裕又充滿歡樂的王宮之中，目的是避免他的孩子去體驗任何悲傷或痛苦的事情。不過，這項安排並沒有成功。他還是看到了四種景象：一位病人、一個窮人、一個乞丐、和一具屍體。這讓他的內心充滿了無限的哀傷：為何人類要遭受這般的苦難？

在看過這四種景象後，他決心要找出終止人類痛苦的方法。他離開了原來的生活方式，包括妻子與家庭，他開始過著極端苦行的生活。那是一種極端的訓練，乃至於讓他瘦的，一隻手放在背後，另一隻手放在肚子上，但是兩隻手竟然可以相觸。他外表可憐的在集中精神靜坐，那是英勇的自我否定，但也是徒勞無功的。偶然，他聽到一個琴師這樣說：琴弦太緊，將無法奏出和諧的音聲；而琴弦太鬆，也根本無法彈出樂音。所以，只有「中道」，也就是既不太緊、也不太鬆，這樣就能演奏出和諧的聲音。這段偶然間聽到的話，當下就改變了他的人生。生命的目的，既不是完全過著世俗的生活，也不是完全否定這個物質的身體，而是活在中道之中。透過靜坐來集中精神便可擺脫痛苦，而由於心意識會與身體發生聯

wealthy and pleasure-filled palace in order to shield his son from any experience of human misery or suffering. This, however, was a futile project, and when Siddhartha saw four sights: a sick man, a poor man, a beggar, and a corpse, he was filled with infinite sorrow for the suffering that humanity has to undergo.

After seeing these four things, Siddhartha then dedicated himself to finding a way to end human suffering. He abandoned his former way of life, including his wife and family, and dedicated himself to a life of extreme asceticism. So harsh was this way of life that he grew thin enough that he could feel his hands if he placed one on the small of his back and the other on his stomach. In this state of wretched concentration, in heroic but futile self-denial, he overheard a teacher speaking of music. If the strings on the instrument are set too tight, then the instrument will not play harmoniously. If the strings are set too loose, the instrument will not produce music. Only the middle way, not too tight and not too loose, will produce harmonious music. This chance conversation changed his life overnight. The goal was not to live a completely worldly life, nor was it to live a life in complete denial of the physical body, but to live in a Middle Way. The way out of suffering was through concentration, and since the mind was connected to the body, denying the body would hamper concentration, just as overindulgence would distract one from concentration.

With this insight, Siddhartha began a program of intense yogic meditation beneath a pipal tree in Benares. At the end of this program, in a single night, Siddhartha came to understand all his previous lives and the

繫，所以，一味的否定身體，將會妨礙專注的發展，正如同沈溺於物質享受，也會無法專注是一樣的道理。

經過這樣的內省，悉達多在一株菩提樹下（中印度摩揭陀國伽耶城南），開始了密集的瑜珈靜坐。經過一段日子，某夜，悉達多明白了 一切的前世，也明白了生死輪迴的全部過程，最重要的，他還明了解脫無盡苦痛的方法。這時，悉達多成了「佛陀」，或稱作「覺悟者」。在他自己解脫輪迴之後，他回到人世，開始教導人們這項全新的內省之道，以便解救人們離開痛苦。

他第一次的講道是在鹿野苑（今北印度瓦拉那西市），在那裡，他講了「四聖諦」，這是佛教信仰的基石：

entirety of the cycle of birth and rebirth, or samsara, and most importantly, figured out how to end the cycle of infinite sorrow. At this point, Siddhartha became the Buddha, or “Awakened One.” Instead, however, of passing out of this cycle himself, he returned to the world of humanity in order to teach his new insights and help free humanity of their suffering.

His first teaching took place at the Deer Park in Benares. It was there that he expounded his “Four Noble Truths,” which are the foundation of all Buddhist belief:

- 1.) All human life is suffering (dhukka).
- 2.) All suffering is caused by human desire, particularly the desire that impermanent things be permanent.
- 3.) Human suffering can be ended by ending human desire.
- 4.) Desire can be ended by following the “Eightfold Noble Path”: right understand-



第一、全部人類的生命都是痛苦。

第二、全部痛苦均導因於人類的慾望，特別是渴望把不永恆的東西變成永恆。

第三、如果能停止人類的渴望，就能終止痛苦。

第四、想要終止渴望，必須依據「八正道」而生活，那是：正見、正思惟、正語、正業、正命、正精進、正念、正定。

從純哲學的觀點，由四聖諦推導出唯一的真理～法。佛法植基於一項理念，那就是宇宙間的一切都是因果相關的，而所有的事物都是由許多的因素所組成，也由於事物是由因素所組成，所以，它們都是無常變化的，而這就是人類會感到哀傷與痛苦的原因。我們的身體，也是組成的事物之一，所以，儘管我們並不願意，但它會敗壞、生病，最終趨於死亡。因為，萬物皆是無常，所以，沒有永恆不滅的。這宇宙的終極真理便是：一切都是短暫的、悲傷的、無自主性的（三輪體空）。

儘管這樣的說法，乍聽之下有點感傷，不過，悉達多的哲理卻有著無比的治療力量。事實上，想要用西方的辭彙來分類佛法是不可能的；然而，它卻毫無疑問的已經變成一種宗教。不過，悉達多並不重視神學、宗教儀式、或祈禱，他只想提供一種方法，讓所有的人都能離開痛苦。八正

ing, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

From a metaphysical standpoint, these Noble Truths make up and derive from a single fundamental Truth (in Sanskrit, Dharma, and in Pali, Dhamma). The Buddhist Dharma is based on the idea that everything in the universe is causally linked. All things are composite things, that is, they are composed of several elements. Because all things are composite, they are all transitory, for the elements come together and then fall apart. It is this transience that causes human beings to sorrow and to suffer. We live in a body, which is a composite thing, but that body decays, sickens, and eventually dies, though we wish it to do otherwise. Since everything is transient, that means that there can be no eternal soul either in the self or in the universe. This, then, is the eternal truth of the world: everything is transitory, sorrowful, and soulless; the three-fold character of the world.

As pessimistic as this sounds, the philosophy of Siddhartha Gautama is a kind of therapy. In fact, classifying it in Western terms is impossible. We think of Buddhism as a religion, which it unquestionably became, but Siddhartha was less concerned with theology or ritual or prayer as he was with providing a tool for individuals to use to escape suffering. The goal of this method, the Eight-fold Noble Path, is the elimination of one's desires and one's attachment to one's self. Once one has understood correctly the nature of the universe (Right Understanding) and devoted one's life to selfless and altruistic actions (Right Action) and, finally, by losing all sense of one's self and by losing all one's

道的目的，是為了去除個人慾望、我執、和自我。一旦，一個人能夠明白這宇宙的真理（正見），他就會把全部的生命作無私的自我奉獻、以及純粹的利他行為（正業）。最後，他將完全沒有我執、也不再有任何慾望，並達到「涅槃」的境界。而涅槃，也就是煩惱之火完全熄滅的意思。

在古代，佛教是最仁慈、也最道德進步的一個思想體系。在通往涅槃之路的第一步，你要專注在利益他人，這樣，你才能逐漸除去幻相：你是唯一的。根據佛教的聖典記載，不允許暴力、吃肉、動物犧牲、或戰爭。佛陀還建議他的弟子要修習「慈悲喜捨」四無量心。

上座部佛教

儘管悉達多，佛陀，他花了幾十年的時間說法，不過，他的法教並沒有作成任何文字紀錄。一直到幾百年以後，大約是公元第3世紀，孔雀王朝的阿育王，開始在全國支持好多個僧團，他甚至把僧侶們派遣到國度以外的東方與西方，在阿育王統治期間，佛陀的法教傳遍印度與斯里蘭卡。當佛法被紀錄為文字時，並不是用梵語，而是用從梵語發展出來的巴利語。

佛教的典籍稱作「三藏」，分別是毘奈耶（巴利律藏Vinaya）、修多羅（巴利九部經Sutta）、阿毗達摩（巴利論書Abhidhamma）。而第二種

desires, one then passes into a state called Nirvana (in Pali, Nibbana). The word means “snuffed out” in the way a fire is snuffed out or extinguished.

Buddhism represents one of the most humane and advanced moral systems in the ancient world. The first steps on the road to Nirvana were to focus one's actions on doing good to others. In this way one could lose the illusion that one is a unique self. The Buddhist scriptures disapprove of violence, meat-eating, animal sacrifice, and war. Buddha suggested his followers four moral imperatives: friendliness, compassion, joy, and equanimity, the “Four Cardinal Virtues.”

Theravada Buddhism

While Siddhartha Gautama, the Buddha, spent several decades teaching, none of his teachings were written down until several hundred years later. In the third century, Asoka, the great Mauryan emperor, converted to Buddhism and began to sponsor several monasteries throughout the country. He even sent missionaries out to various countries both east and west. During his reign, the teachings of Buddha spread all across India and Sri Lanka. When the teachings of Buddha were finally written into a canon, they were written not in Sanskrit, but in a language derived from Sanskrit, called Pali.

This canon is called the Tripitaka, or “Three Baskets,” for it is divided into three parts, the Vinaya, or “Conduct,” the Sutta, or “Discourses,” and the Abhidhamma, or “Supplementary Doctrines.” The second part, the “Discourses,” are the most important in Buddhism. These are discourses by the Buddha and contain the whole of Buddhist philosophy and morality.



「修多羅」是佛教中最重要的典籍，因為它記載了佛陀本人和許多聖者的哲學和道德。

大乘佛教

上座部的佛教主要是用功於靜坐、專注練習、與八正道。結果，自然形成了僧團式的生活，僧人必須花很長的時間去靜坐。然而，對於廣泛的大眾，這種方式並不合適，因此，大約在公元第1世紀的時候，有一部份人重整佛陀的教法，想要容納更多的人進入佛教，他們自稱是新佛教、或「大乘」，因為它將容納更多的眾生。為了跟主流的上座部佛教區分，他們稱上座部為「小乘」。

Mahayana Buddhism

Theravada Buddhism focused primarily on meditation and concentration, the eighth of the Eightfold Noble Path; as a result, it centered on a monastic life and an extreme expenditure of time in meditating. This left little room for the bulk of humanity to join in, so a new schism erupted within the ranks of Buddhism in the first century AD, one that would attempt to reformulate the teachings of Buddha to accommodate a greater number of people. They called their new Buddhism, the “Greater Vehicle” or Mahayana, since it could accommodate more people and more believers from all walks of life. They distinguished themselves from mainstream Theravada Buddhism by contemptuously referring to Theravada as Hinayana, or “The Lesser Vehicle.”

大乘佛教的行者聲稱，他們的經典代表著佛陀最後的法教，而且已經失傳了超過五百年，這些都是佛陀的祕密教法，專為最有信心的追隨者而教授的。他們把成佛的過程加以逐級區分，最高層是「佛」，而且是經由一系列的「菩薩」修行，才能夠成就。

「菩薩」的概念，可以說是大乘佛教最重要的一項革新。菩薩，也就是具有智慧的眾生，最早是用來描述佛陀的以前生，在佛陀出生作悉達多·喬達摩之前，他已經為了要成佛，修行過許多世了，而在這些前世裡，他被稱作是菩薩～一位等待成佛的人，菩薩不斷的為人類顯現寬宏大量、喜悅、慈悲。而所有跟佛陀的前世有關的文獻，便被集結成為闍多伽（巴利文本生經Jataka）。

大乘佛教相信有一位第二佛「彌勒」，或稱作「未來佛」將會來到人間，並淨化人間。同時，也發展出「三身佛」的概念，這時，佛陀已經不只是上座部所說的肉身人類，而是精神遍宇宙的一種存在。

金剛乘佛教

佛教在印度最後一個階段的發展，是融入了「坦特羅」的思想，而這是同時發生在當時的佛教與印度教之中。昔日的吠陀文明是植基於法術與儀軌，而在公元第4～5世紀左右，一種新形式的印度教～坦特羅，就是

The Mahayanists claimed that their canon of scriptures represented the final teachings of Buddha; they accounted for the non-presence of these teachings in over five hundred years by claiming that these were secret teachings entrusted only to the most faithful followers. The Mahayanists managed to turn Buddhism into a more esoteric religion by developing a theory of gradations of Buddhahood. At the top was Buddhahood itself which was preceded by a series of lives, the bodhisattvas.

This idea of the bodhisattva was one of the most important innovations of Mahayana Buddhism. The bodhisattva, or “being of wisdom,” was originally invented to explain the nature of Buddha’s earlier lives. Before Buddha entered his final life as Siddhartha Gautama, he had spent many lives working towards Buddhahood. In these previous lives he was a bodhisattva, a kind of “Buddha-in-waiting,” that performed acts of incredible generosity, joy, and compassion towards his fellow human beings. An entire group of literature grew up around these previous lives of Buddha, called the Jataka or “Birth Stories.”

Mahayanists believed that a second Buddha Maitreya, or “Future Buddha,” would come and purify the world. The Mahayanists developed a theology of Buddha called the doctrine of “The Three Bodies,” or Trikaya. The Buddha was not a human being, as he was in Theravada Buddhism, but the manifestation of a universal, spiritual being.

Vajrayana Buddhism

The final developments of Buddhism in India involve the growth of Tantric thought in both Buddhism and Hinduism. Vedism

專注在法術上。

大乘佛教此時已經分成兩派，一派叫「中觀派」，另一派叫作「瑜珈派」。這兩派都認為世間只不過是幻相，唯一存在的是「空」。瑜珈派認為，我們所感知的一切事物都是自己產生的，而我們現在的感覺，是受到先前感覺的複雜因果律所影響著。但是，最終，它們還是幻相。因此，外在的幻相世界必須予以排斥。

作為應用佛教，坦特羅是注重物理的世界的。對於坦特羅的行者而言，他們發展出另一種不同的方法。這個世界既然不是真實，我們又何必去排斥它呢？儘管這個物理的世界不是真的，但是，人還是可以利用這個世界以及人的覺知去趨向開悟。因此，所有的活動，都可以作為靜坐冥想的技巧。這時，它叫作「金剛乘」或「突然的雷聲」。

結論～永恆的服務

從悉達多出生到現在，時間已經超過2,500年，佛陀他還在服務。依據他的哲理所發展出來的佛教，如今是世界第五大宗教（表一），而上座部、大乘與金剛乘佛教的信徒，總計人數在3億6千萬人左右（表二）。佛教的傳播遍及世界，佛教人口佔該國人口比例，超過43%有11個國家（表三），大多是亞洲國家。佛教人口世界第一的國家是中國，達1億2百萬人；而排名第十的是印度，有700萬人

had always based itself on magic and ritualistic magic; in the fourth and fifth centuries AD, a new form of Hinduism, Tantrism, focused primarily on magic.

Mahayana Buddhism divided into two central schools, the Madhyamika, or “Doctrine of the Middle Position,” and the Vijnanavada, or “Doctrine of Consciousness.” Each of these schools believed that all of physical reality was an illusion. The only thing that existed was Void or Emptiness. The Vijnavadans believed that everything we perceived was self-generated and that all our perceptions were caused by previous perceptions in an elaborate chain of causation. But, in the end, it’s all illusion. The world needs to be rejected as a world of illusion.

As applied Buddhism, Tantrism focused on the use of the physical world. The Tantric Buddhists, on the other hand, developed a different methodology from this insight that the world is unreal. Just because the physical world doesn’t exist doesn’t mean that one should reject it. Although the physical world was unreal, one could still use the physical world and one’s perceptions of it as a means towards enlightenment. All activities can be used as a meditative technique. This was called Vajrayana, or “The Vehicle of the Thunder-Bolt.”

Conclusion: An Eternal Service

Since Siddhartha Gautama was born, it has been over 2,500 years. Buddha is still in service. The Buddhism, base on his teaching, becomes the fifth large religion of the world (Table 1). The adherents of Theravada, Theravada and Vajrayana Buddhism are about 3.6 billions of people (Table 2). Buddhism spread all over the world, the proportion of Buddhists over 43%, there are 11 countries (Table 3). The largest national Buddhist population is China and it has

(表四)。佛教文明重心可說是已經從印度，轉移到了以華人為主的世界。

縱然，以純歷史考證的觀點，而不加任何神話色彩，佛陀還是一位不折不扣的偉大人物。儘管他的色身已經消失，但是，他的服務精神卻永遠留在人間，繼續滋潤一切眾生。時間已經過去2500年了，佛陀還在服務；現在已經有3億6千萬人信了佛陀的教法，未來這個數字還會攀升。所以，佛陀的服務是永恆的服務、無邊無際的服務！而佛陀的功德，也將因此而不斷的累積與相加，直到永恆！

1.02 billions of people; while, the 10th nation is India and it has 7 millions of people (Table 4). The center of Buddhism is switched from India to the Chinese all over the world.

Even in pure historical point of view without any mythology, the Buddha is still a great man. Although, his physical body was disappeared, his spirits of service is still serving the world. It is over 2500 years, the Buddha is still serving. It already has over 360 millions human being believed in Buddha-dharma at present; I think this number will keep increasing. Therefore, the service of Buddha is an eternal one and a limitless one. The merit and virtues of Buddha, therefore, will keep accumulate all the time too!

表一 / TABLE 1

世界各宗教信仰者之排行榜

1. 基督教：20億人
2. 伊斯蘭教：13億人
3. 印度教：9億人
4. 世俗的/非宗教的/不可知論的/無神論的：8億5千萬人
5. 佛教：3億6千萬人
6. 中國傳統宗教：2億2千5百萬人
7. 原始的土著信仰：1億5千萬人
8. 非洲傳統宗教：9千5百萬人
9. 錫克教：2千3百萬人
10. 北韓主體思想：1千9百萬人
11. 唯靈論：1千4百萬人
12. 猶太教：1千4百萬人
13. 波斯巴哈伊教派：6百萬人
14. 印度耆那教：4百萬人
15. 日本神道教：4百萬人
16. 越南高台教：3百萬人
17. 日本天理教：2百40萬人
18. 信奉異教：1百萬人
19. 基督教一位論派普救論：80萬人
20. 西印度群島塔法里教：70萬人
21. 科學論派：60萬人

Major Religions of the World Ranked by Number of Adherents

1. Christianity: 2 billion
2. Islam: 1.3 billion
3. Hinduism: 900 million
4. Secular/Nonreligious/Agnostic/Atheist: 850 million
5. Buddhism: 360 million
6. Chinese traditional religion: 225 million
7. primal-indigenous: 150 million
8. African Traditional & Diasporic: 95 million
9. Sikhism: 23 million
10. Juche: 19 million
11. Spiritism: 14 million
12. Judaism: 14 million
13. Baha'i: 6 million
14. Jainism: 4 million
15. Shinto: 4 million
16. Cao Dai: 3 million
17. Tenrikyo: 2.4 million
18. Neo-Paganism: 1 million
19. Unitarian-Universalism: 800 thousand
20. Rastafarianism: 700 thousand
21. Scientology: 600 thousand

表二 / TABLE 2

佛教主要教派

Major Branches of Buddhism

分枝	追隨者	Branch	Adherents
1. 大乘	1億8千5百萬人	1.Mahayana	185,000,000
2. 上座部乘	1億2千4百萬人	2.Theravada	124,000,000
3. 金剛乘	2千萬人	3.Lamaism (Vajrayana/Tibetan/Tantric)	20,000,000

(統計時間/Statistics Date : 2003/5/26)

表三 / TABLE 3

佛教徒人口比例最高的國家

Top 10 Countries with the Highest Proportion of Buddhists

國家	人口比例	Country	Percent
1. 泰國	95 %	1.Thailand	95 %
2. 柬埔寨	90 %	2.Cambodia	90 %
3. 緬甸	88 %	3.Myanmar	88 %
4. 不丹	75 %	4.Bhutan	75 %
5. 斯里蘭卡	70 %	5.Sri Lanka	70 %
6. 西藏	65 %	6.Tibet	65 %
7. 寮國	60 %	7.Laos	60 %
8. 越南	55 %	8.Vietnam	55 %
9. 日本	50 %	9.Japan	50 %
10. 澳門	45 %	10.Macau	45 %
11. 台灣	43 %	11.Taiwan	43 %

(統計時間/Statistics Date : 2000/3/23)

表四 / TABLE 4

人口最多的佛教國家

Top 10 Largest National Buddhist Populations

國家	佛教徒人數	Country	Number of Buddhists
1. 中國	1億2百萬人	1.China	102,000,000
2. 日本	8千965萬人	2.Japan	89,650,000
3. 泰國	5千548萬人	3.Thailand	55,480,000
4. 越南	4千969萬人	4.Vietnam	49,690,000
5. 緬甸	4千161萬人	5.Myanmar	41,610,000
6. 斯里蘭卡	1千254萬人	6.Sri Lanka	12,540,000
7. 南韓	1千92萬人	7.South Korea	10,920,000
8. 台灣	915萬人	8.Taiwan	9,150,000
9. 柬埔寨	913萬人	9.Cambodia	9,130,000
10. 印度	700萬人	10.India	7,000,000

(統計時間/Statistics Date : 2000/3/23)

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Major Branches of Religions Ranked by Number of Adherents
http://www.adherents.com/adh_branches.html



水中蓮

Lotus in the Water

蓮 出淤泥而不染 著清漣而不妖

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

中通外直 不蔓不枝

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

香遠益清 亭亭靜植

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

可遠觀而不可褻玩焉

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

蓮 花之君子者也

The lotus, the gentleman of the flowers

周敦頤．愛蓮說

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











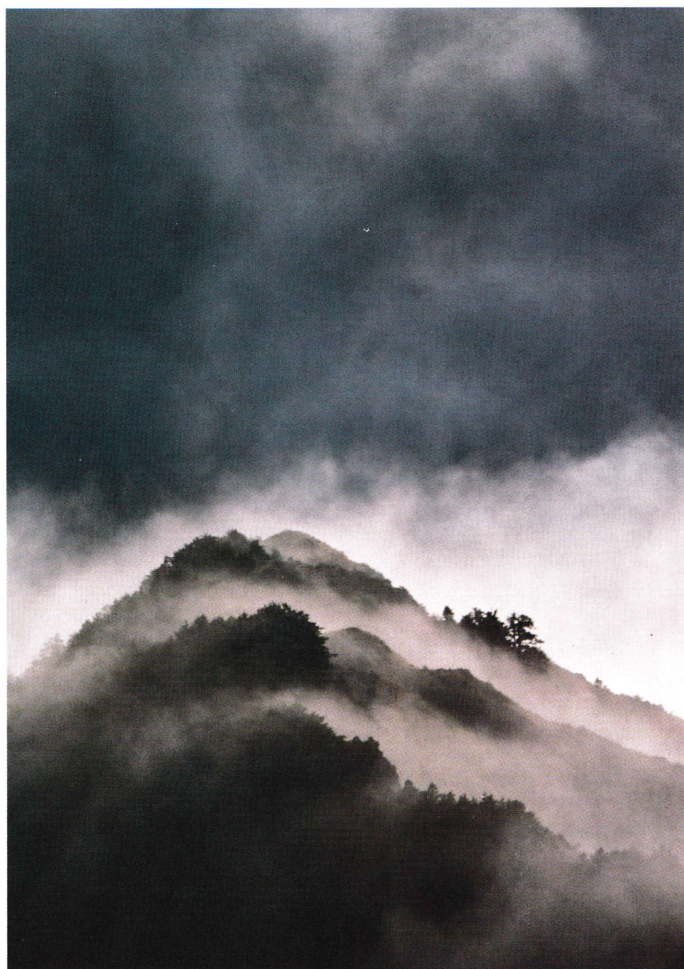


禪舞台劇 (6)

Drama of Zen (6)

老虎來了、無相頌、答非答

The Tiger Is Coming, Wuxiang
Verse, Giving Indirect Answers



14. 老虎來了

二位居士要過一條小河時，旁邊來了一位弱質女子，一副想過又不敢過的樣子，對居士們發出求救的眼神；一位居士就背著她過了河。女子過河後向他道謝，然後就走了。

二位居士繼續前行，另一位忍不住的問：

師父平常都教誨我們要遠離女色
而且男女授受不親

你為什麼要背女人過河呢？

答：

啊！

我把那女人背過河以後
就把她放下了

14. The Tiger Is Coming

While the two laymen are going to cross a small river, there comes a woman of weak constitution. She is afraid to cross the river and looks her help. One of the layman then carries her on back and crosses the river. The woman says thanks to him and leaves.

The two laymen keeps going. The other cannot help asking the one, who helps the woman,

“Master always instructs us to stay away from women.

And as the saying goes, ‘A man and a woman should not have physical contact with each other while giving or talking things’.

Why did you carry the woman to cross the river?”

The layman answers,

“Ah!

I have put her down after carrying her over the river,

but you still carry her on your back until now!”

The one who asks has a sudden enlightenment. He feels ashamed of himself and shows a teachable look on his face.

Finally, they arrive at their destination and see the old monk Wuxiang. Both of them put the palms together to show respect to him.

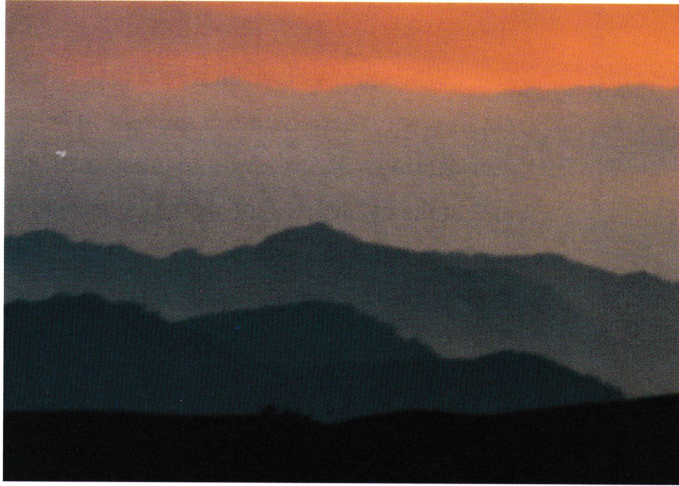
The old monk signs them to sit down. They sit down.

At this moment, one little monk comes in and reports,

“Master, master,
the tiger is coming.”

Everyone turns pale with fright. The chickenhearted ones hide under the chairs.

The old monk says with smile,



而你——

到現在還背著啊！

居士聽了恍然大悟，露出慚愧與受教的神情。

二人行著，來到了老和尚處，向老和尚合十，老和尚示意坐下，二人坐下。

此時小沙彌跑進來報告：

師父、師父

老虎來了

大家一聽大驚失色，膽小的還躲到椅子下面。

老和尚見狀笑道：

大家別怕

他說的不是真的老虎

一人從椅子下鑽出頭來問：

那是什麼？

一人問：

假的老虎嗎？

一人問：

是貓嗎？

老和尚答：

不是

是——女人

“Don’t be afraid, everyone!
He didn’t mean a real tiger.”
One man stretches out his head
from under the chair and asks,
“Then, what is it?”
Another man asks,
“A fake tiger?”
The other man asks,
“Is it a cat?”
The old monk answers,
“No.

‘It’ is woman.”

Someone says,

“Oh, a woman!

Then there is nothing to be afraid of.

Another asks,

“Why does call a woman a tiger?”





有人說：
原來是女人
有什麼好怕的
有人問：
為什麼女人叫老虎？
有人答：
因為女人很可怕！
小和尚天真的問：
女人為什麼可怕？
有人答：
因為女人的個性很可怕，
會干擾人專心修道。
有人道：
不是吧！
是女人的溫柔很可怕吧！
老和尚：
其實女人不可怕
可怕的是那顆執著溫柔的心
書生：
就是色不迷人自迷嘍！
老和尚：
是的。
所謂 溫柔鄉、英雄塚

Someone answers,
"Because women are very
dreadful!"

The little monk asks naively,
"Why are women dreadful?"

Someone answers,
"Because women have
dreadful characters, and they
would disturb people to concen-
trate on spiritual practice."

Another says,
"Is it so?"

It is the tenderness of women being
dreadful!"

The old monk says,
"In fact, women are not dreadful.

It is the heart, which attached to the
tenderness, being dreadful."

The bookish man says,
"That is, beauty is in the eye of the
beholder!"

The old monk says,
"That is right.

Not only to people of the world but
also to spiritual cultivators, love between
men and

women is always a hard test to pass.

So if you are afraid of women as be-
ing afraid of tigers, it means that you have
to work harder on your spiritual practice.

For being unable to resist the temp-
tation to enjoy women's charms, that is
why you need to keep your distance from
those attachment through spiritual
practice.

Nevertheless,
someday when your mind reaches a
state of detachment,

then, you don't have to be afraid of
'tigers' any longer,



不但對世間的人如此
對於修道的人
也是一種不容易人人過關的考驗
所以如果還怕女人如害怕老虎
表示還在需要加強修行的階段
因為不能抵擋
因此才要隔離
但是呢
有一天修得心穩定了
那麼 再美的老虎
你也不會害怕了
有人問：
怎麼說呢？
老和尚：
因為
雖然溫柔的話容易讓人迷失
漂亮的臉也容易讓人迷失
有人點頭
但是看看美麗的觀音吧！
我們可不會怕她吧！？
所以 溫柔與美麗都沒有錯
關鍵在於
心夠不夠清淨啊！
所有人聽了，都受教的點頭。

no matter how beautiful they
are.”

Someone asks,

“Why?”

The old monk answers,

“Because although the
words of gentle voice and the
beautiful faces are easily make
people be lost, but think about
this: we don't be afraid of beauti-
ful Avalokitesvara Bodhisattva,

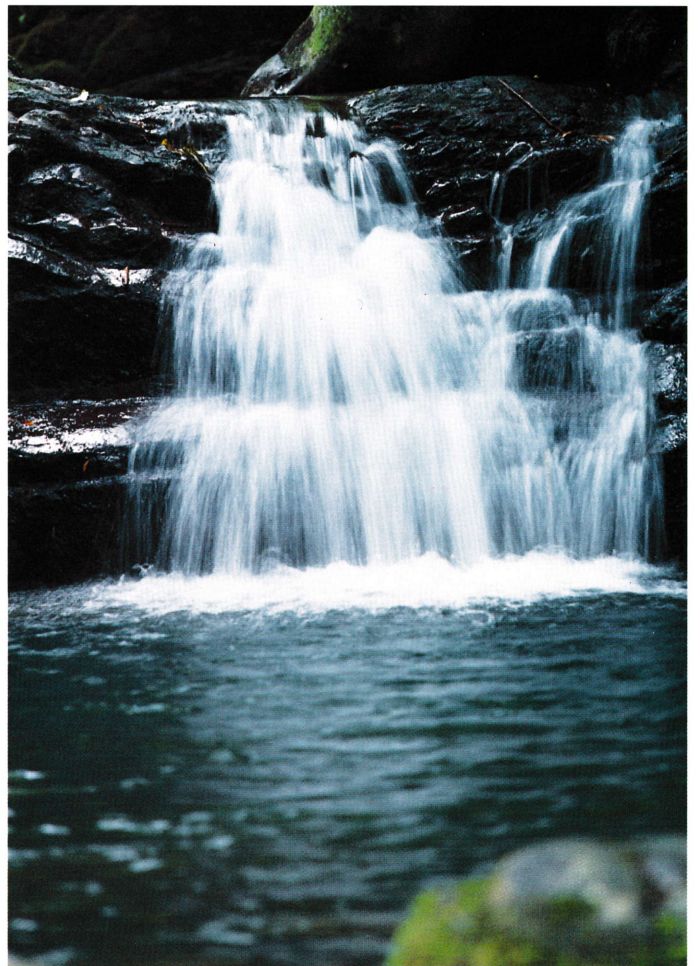
don't we?

(someone is nodding)

Therefore, tenderness and beauty do
nothing wrong.

The key is: are our minds detached
enough or not.”

Everyone nods acceptance.





此時進來幾位女眾，實為天女所變，他們走至老和尚跟前，看看向老和尚說：

方丈

我們想要出家

方丈搖搖頭道：

不成

佛說—女人出家，佛法早減五百

年

女眾：

可是後來佛陀還是答應了

老和尚：

這也是事實

女眾：

And then a few women, who are actually heavenly women, come in. They walk in front of the old monk, look at him and say,

“Abbot,

we would like to become nuns.”

The old monk shakes his head and says,

“No way.

The Buddha said that once a woman become a nun, the Buddha-dharma will be exterminated five hundred years earlier.”

The women say,

“But the Buddha said yes (on ‘women become nuns’) afterward.”

The old monk says,

“It is true.”

The women say,

“So you can say yes, too!”

The old monk says,

“But do women have *Buddha Nature*?

”

Those women answer,

“Physically, humans are born male and female,

but everyone has *Buddha Nature* without distinction of sex.

Therefore, women have *Buddha Nature*, too.”

The old monk says,

“Okay! You win!

You temporarily need not to be tonsured and start practicing the Buddha-dharma!”

The women happily kneel down prostrating themselves before the old monk and say,

“Thanks abbot meets our wish!”

15. Wuxiang Verse

The pupils are sitting in meditation and the old monk is instructing them while pacing. He says,



“In our *Dhyana* meditative course,

a fine state of meditation is a sound foundation for reaching Attainment (*Siddhi*).

If you want to have a fine quality of meditation, you have to relax your body, soften your breath and clear your mind.

That is to say,

you should relax your

muscles of whole body as best you can as if you are weightless;

modulate your breaths until they become hardly sensed;

keep your mind away from any distracting thought.

Relax your body, soften your breath

所以你一樣可以答應啊！

老和尚：

可是女子有佛性嗎？

女眾：

人有分男女

佛性可無男女

所以女子一樣有佛性

老和尚：

好吧！

真是拗不過你們

你們就先帶髮修行吧！

女眾們高興的跪下來禮拜說：

謝謝方丈玉成美事！

15. 無相頌

弟子在靜坐，老和尚踱步在教導

:

我們參禪

要以靜坐功夫為地基

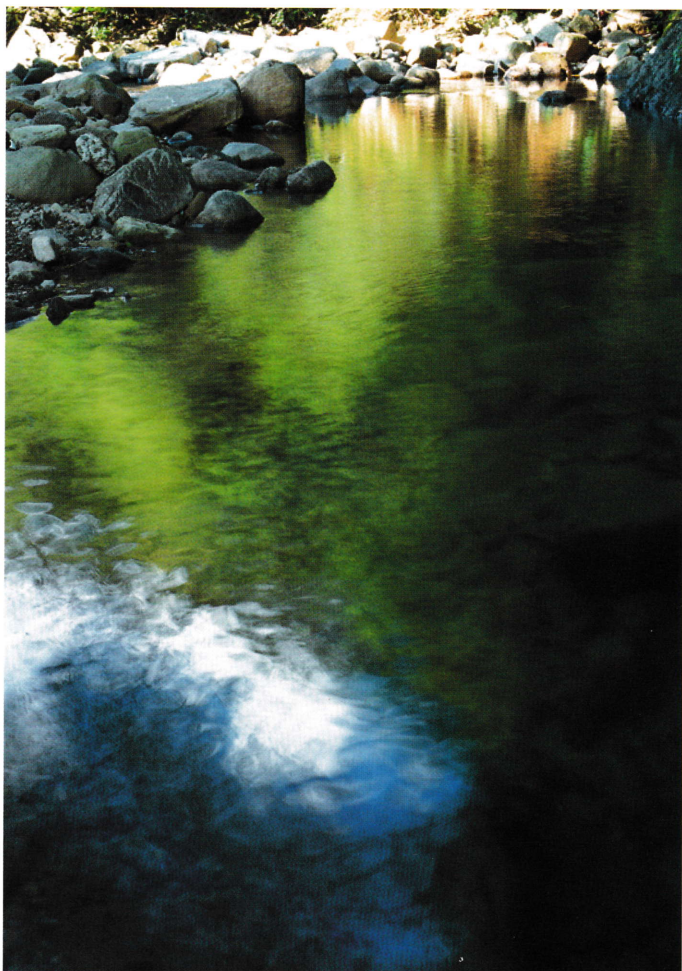
才容易有成就

而要達到良好的靜坐品質必須要

身放鬆、息調柔、心無念

也就是身體放得很鬆很鬆

好像沒有重量一樣





呼吸調柔若存若亡
心裡沒有任何的雜念
身放鬆、息調柔、心無念
在這樣的狀態下
作任何的修行
都容易相應
今天我們要練習的靜坐方法是
直接觀空—
就是以一顆無念的心
原原本本的、直接了當的、當下
承擔的
去觀察
到底什麼是空？
保任

and clear your mind.

Under this state of body and mind,

you can easily do well in any kind of spiritual practice.

The meditative method we want to practice today is to contemplate Emptiness directly—doing no thinking, directly observe Emptiness as it really is and face up to it in every ‘right now’.

Staying in this state as long as you can.”

Under the guidance of the old monk, everyone concentrates his mind on meditation.

Someone has joyful, peaceful smile on his face.

The smoke of the sandalwood curling upwards. A beauty of serenity is in the air.

One young monk knocks at the hand chime and everyone leaves off meditation slowly.

The old monk then says,

“Now,
chant Wuxiang Verse in earnest!”

Everyone starts to wag his head lightly and chant Wuxiang Verse together loudly.

Need not keep precepts if the heart has already been detached.

Need not practice Zen if one always face things as they really are.

Repaying kindness of parents means that to take good care of them and treat them with filial piety.

Righteousness means that brothers and sisters should love and help each other.



越久越好

大家在老和尚的指導下，都專心的靜坐，有的人露出了怡靜的微笑。

檀香裊裊，一種寧靜的美感在空氣中擴散……………

一年輕和尚敲了引磬，大家悠悠出定。

老和尚接著道：

接著

好好念"無相頌"吧！

大家開始搖頭晃腦的大聲齊誦"無相頌"

心平何勞持戒，行直何用修禪，
恩則孝養父母，義則上下相憐，讓則
尊卑和睦，忍則？惡無喧，若能鑽木
取火，淤泥定生紅蓮，苦口的是良
藥，逆耳必是忠言，改過必生智慧，
護短心內非賢，日用常行饒益，成道
非由施錢，菩提只向心覓，何勞向外
求玄，聽說依此修行，天堂只在目
前。

16. 答非答

Making mutual concessions helps superiors and inferiors live in peace with each other.

Be tolerant and kinds of evil deeds will not be revealed.

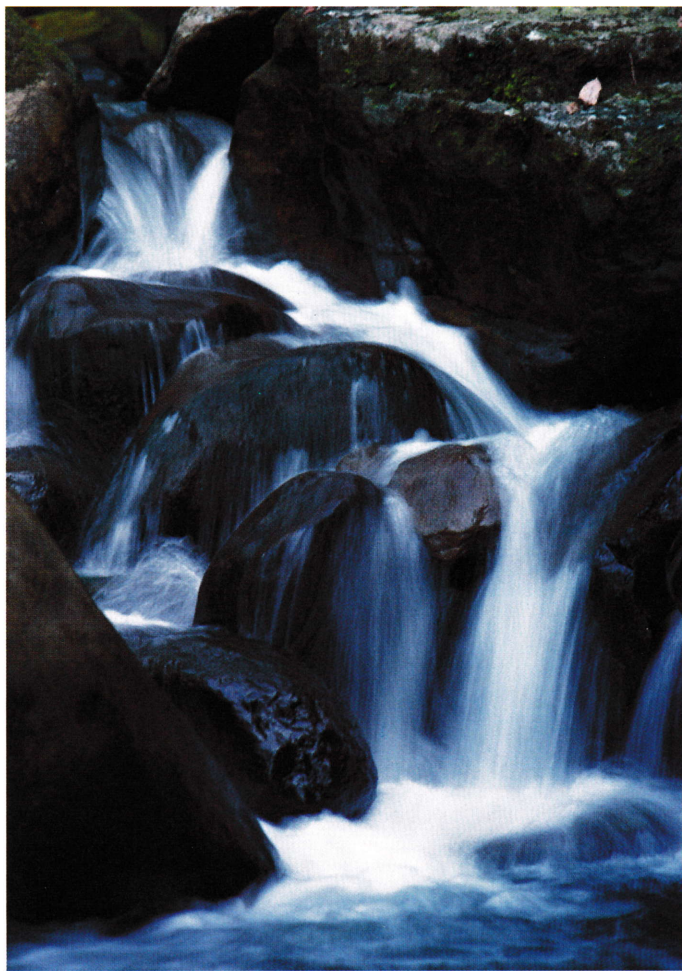
If it is possible to bore wood and get fire by friction, it is absolutely possible for a red lotus to blossom in mud.

The medicine which tastes bitter is a good medicine.

The advice which grates on the ear is surely a good advice.

Repent and start anew will definitely bring a person wisdom.

Covering up mistakes shows the defects of the heart.





Bring benefits to others in everyday life.

Succeeding in spiritual practice is not by means of giving money.

Look for Bodhi (Enlightenment) inside the heart.

Don't bother to seek about it outside the heart.

I heard that practice the Buddha-dharma this way,
the heaven now is before our very eyes.

16. Giving Indirect Answers

Someone asks,
"How can I be absolutely free?"
The old monk answers,
"Who ties you up?"
The one keeps asking,
"Where is the Pure Land?"

The old monk answers,
"Where do you think is dirtier?"
The one keeps asking,
"How can I be free from the three realms of samsara?"
The old monk answers,
"Who makes you to reincarnate in the three realms of samsara?"

A pupil asks,
"What is the gist of the Buddha-dharma?"
The old monk answers,
"I saw a cat yesterday."
The pupil keeps asking,
"Why our founder Bodhidharma came to China?"
The old monk answers,

問：
我要怎樣才能無拘無束呢？

答：
誰綁了你呢？

問：
何處才是淨土？

答：
你覺得哪裡比較髒呢？

問：
怎樣才能遠離生死輪迴？

答：
是誰把生死輪迴給了你呢？

弟子問：
什麼是佛法大意？
老和尚：

我昨天看到一隻貓咪

繼續問：

什麼是祖師西來意？

老和尚：

吃醋是酸的

吃鹽是鹹的

繼續問：

什麼是道？

答：

三七二十一

問：

什麼是得道？

答：

我吃飽了

弟子道：

師 - 父 -

你為什麼都不回答我的問題呢？

老和尚答：

我有啊！

弟子不以為然道：

哪有？

你根本沒有好好聽我講話

你都在亂答啊！

老和尚：

因為其實你根本不懂問題背後的

深意

所以你就是亂問

而由於我答了你也聽不懂

所以我就亂答

不過 -

你的亂問是亂問

我的亂答非亂答

說罷得意的笑了起來：

哈哈

"Vinegar is sour.

Salt is salty."

The pupil keeps asking,

"What is Path?"

The old monk answers,

"Three multiplied by seven is twenty-one."

The pupil keeps asking,

"What is attaining Enlightenment?"

The old monk answers,

"I am full."

The pupil then asks,

"Master,

Why didn't you answer my questions?"

The old monk answers,

"I did!"

The pupil says disapprovingly,

"No! You didn't.

You didn't listen to me!

You gave random answers to my questions!"

The old monk answers,

"As a matter of fact, you don't realize the deep significance of the questions.

Therefore, you had just asked random questions.

Since you asked random questions, so I gave you random answers.

Because such being the case, you will not understand even if I give you right answers.

Nevertheless,

your random questions are random questions,

my random answers are not random answers."

Then he laughs proudly,

"Ha! Ha! Ha!"

The pupil seems almost to faint from the words of the old monk.

Someone asks,

弟子聽了一副差點沒昏倒的樣子。

有人問：

師父

您修得這麼好

還會下地獄嗎？

老和尚：

會啊！

我會下地獄

驚問：

為什麼呢？

老和尚道：

如果我不下地獄的話

誰去度你呢？

聽者愕然極了

老和尚見狀，捧腹大笑。

“Master,

You have reached such a high state of spiritual practice.

Is there any chance that you will go to Hell?”

The old monk answers,

“Yes, there is.

I will go to Hell.”

The answer astonishes the one who asked.

He keeps asking,

“Why?”

The old monk answers,

“If I don’t go to Hell,

then who will go there to help you?”

The man is completely stunned by the answer.

The old monk sees the man’s facial expression and then bursts his sides with laughter.





阿彌陀佛生日快樂

Happy Birthday, Amitabha Buddha



阿彌陀佛聖誕

農曆 十一月十七日

國陽曆 十二月十日（星期三）

在很久以前，阿彌陀佛（因位）第一次開悟的時候，祂稱作法藏比丘。法藏比丘聆聽世自在王佛的教導時間長達五劫，然後，他向佛深表敬意，並在佛前發下四十八大宏願，以表達他對佛法的領悟，以及描述他所成就佛土的狀態。

阿彌陀佛（西藏語：san-gye-o-pame，英語：無量光佛）居住在西方的須摩提淨土（梵語：Sukhavati，西藏語：dewa-chen。意譯作妙意、好意，即指西方極樂淨土）之中，現在，正在教導八大菩薩。

阿彌陀佛是蓮花部的主尊，淨土宗（遍佈中國、香港、台灣、日本）的行者普遍相信：虔誠稱唸阿彌陀佛洪名，死後可以往生淨土。

阿彌陀佛全身散發紅寶石顏色的

Birthday of Amitabha Buddha

The Lunar Calendar, November 17th

The Solar Calendar, December 10, 2003
(Wednesday)

In a previous, when he first awakened the Thought of Enlightenment, he was known as Dharmakara Bhikkhu. The Dharmakara Bhikkhu devoted his thoughts to the teachings of the Lokeshvararajna Buddha for a period of five Kalpas; again he went to pay homage to the Lokeshvararajna Buddha and made forty-eight vows for the realization of his prospective Buddhahood.

Amitabha Buddha (Tibetan: san-gye-o-pame. English: the Buddha of Boundless Light) is located in the western direction in the pureland called Sukhavati (Tibetan: dewa-chen. English: Land of Great Bliss) who is teaching to the eight great bodhisattvas right now.

Amitabha is the chief Buddha of the Lotus (Sanskrit -Padma) family. Practitioners of the Pure Land Schools of Buddhism (found in China, Hong Kong, Taiwan, and Japan) believe that reciting the holy name of Amida (Amitabha) Buddha with devotion will direct their consciousness into his pure land after death.

Amitabha Buddha emanates ruby red light. Red symbolizes love and compassion. Like the setting sun, his radiant form warms and pacifies the hearts of all who gaze at him. As head of the Lotus family, he represents gentleness and openness. This reflects his boundless compassion and receptivity enabling one to feel accepted and protected.

* The Buddha Speaks of Amitabha Sutra
(Extracted)

At that time the Buddha told the Elder Sariputra, "Passing from here through hundreds of thousands of millions of Buddhahoods to the West, there is a world called Ultimate Bliss. In this land a Buddha called Amitabha right now



光芒，而紅色代表愛與慈悲。正如同夕陽西下時的紅暈，將使得凝視它的人，心中感到溫暖與平靜。由於阿彌陀佛是蓮花部的部主，祂也代表溫和與開放，祂無量無邊的慈悲，可以讓所有的眾生感到被接受與被保護。

《佛說阿彌陀經》精華錄

爾時佛告長老舍利弗。從是西方過十萬億佛土。有世界名曰極樂。其土有佛。號阿彌陀。今現在說法。舍利弗。彼土何故名為極樂。其國眾生。無有眾苦。但受諸樂。故名極樂。……

舍利弗。於汝意云何。彼佛何故號阿彌陀。舍利弗。彼佛光明無量。照十方國。無所障礙。是故號為阿彌陀。又舍利弗。彼佛壽命。及其人民。無量無邊阿僧祇劫。故名阿彌陀。……。

又舍利弗。極樂國土。眾生生者。皆是阿鞞跋致。其中多有一生補

teaches the Dharma. Sariputra, for what reason is this land called Ultimate Bliss? All living beings of this country endure none of the sufferings, but enjoy every bliss. Therefore, it is called 'Ultimate Bliss'……

Sariputra, what do you think why is this Buddha called Amitabha? Sariputra, the brilliance of that Buddha's light is measureless, illumining the lands of the ten directions everywhere without obstruction; for this reason he is called Amitabha……

Moreover Sariputra, those living beings born in the Land of Ultimate Bliss are all avaiartika. Among them are many who in this very life will dwell in Buddhahood. Their number is extremely many, it is incalculable and only in measureless, limitless asankhyeya kalpas could it be spoken.

Sariputra, those living beings who hear should vow, 'I wish to be born in that country.' And why? Those who thus attain are all superior and good people, all coming together in one



處。其數甚多。非是算數所能知之。但可以無量無邊阿僧祇說。

舍利弗。眾生聞者。應當發願。願生彼國。所以者何。得與如是諸上善人俱會一處。舍利弗。不可以少善根福德因緣。得生彼國。

舍利弗。若有善男子。善女人。聞說阿彌陀佛。執持名號。若一日。若二日。若三日。若四日。若五日。若六日。若七日。一心不亂。其人臨命終時。阿彌陀佛。與諸聖眾。現在其前。是人終時。心不顛倒。即得往生阿彌陀佛極樂佛土。舍利弗。我見是利。故說此言。若有眾生。聞是說者。應當發願。生彼國土。……。

舍利弗。若有人已發願。今發願。當發願。欲生阿彌陀佛國者。是諸人等。皆得不退轉於阿耨多羅三藐三菩提。於彼國土。若已生。若今生。若當生。是故舍利弗。諸善男子。善女人。若有信者。應當發願。生彼國土。……。

《阿彌陀佛四十八大願》精華錄

我若證得無上菩提。成正覺已。所居佛剎。具足無量不可思議。功德莊嚴。無有地獄。餓鬼。禽獸。蜎飛蠕動之類。所有一切眾生。以及焰摩羅界。三惡道中。來生我剎。受我法化。悉成阿耨多羅三藐三菩提。不復更墮惡趣。得是願。乃作佛。不得是願。不取無上正覺。（一、國無惡道願。二、不墮惡趣願。）

我作佛時。所有眾生。生我國者。遠離分別。諸根寂靜。若不決定成等正覺。證大涅槃者。不取正覺。



place. Sariputra, one cannot have few good roots, blessings, virtues, and causal connections to attain birth in that Land.

Sariputra, if there is a good man or good woman who hears spoken 'Amitabha Buddha' and holds the name, whether for one day, two days, three, four, five days, six days, as long as seven days, with one heart unconfused, when this person approaches the end of life, before him will appear Amitabha Buddha and all the assembly of Holy Ones. When the end comes, his heart is without inversion; in Amitabha Buddha's Land of Ultimate Bliss he will attain rebirth. Sariputra, because I see this benefit, I speak these words: If living beings hear this spoken they should make the vow, 'I will be born in that land.'……

Sariputra, if there are people who have already made the vow, who now make the vow, or who are about to make the vow, 'I desire to be born in Amitabha's Country', these people whether born in the past, now being born, or to be born in the future, all will irreversibly attain to anuttara-samyak-sambodhi. Therefore, Sariputra, all good men and good women, if they



（十二、定成正覺願。）

我作佛時。十方眾生。聞我名號。至心信樂。所有善根。心心回向。願生我國。乃至十念。若不生者。不取正覺。唯除五逆。誹謗正法。（十八、十念必生願。）

我作佛時。十方眾生。聞我名號。發菩提心。修諸功德。奉行六波羅蜜。堅固不退。復以善根迴向。願生我國。一心念我。晝夜不斷。臨壽終時。我與諸菩薩眾迎現其前。經須臾間。即生我剎。作阿惟越致菩薩。不得是願。不取正覺。（十九、聞名發心願。二十、臨終接引願。）

我作佛時。生我國者。所須飲食。衣服。種種供具。隨意即至。無不滿願。十方諸佛。應念受其供養。

are among those who have faith, should make the vow, 'I will be born in that country.'

* The Forty-Eight Vows of Amitabha Buddha (Extracted)

If, when I attain Buddhahood, should there be in my land a hell, a realm of hungry spirits or a realm of animals, may I not attain perfect Enlightenment. If, when I attain Buddhahood, humans and devas in my land should after death fall again into the three evil realms, may I not attain perfect Enlightenment.

If, when I attain Buddhahood, humans and devas in my land should not dwell in the Definitely Assured State and unfailingly reach Nirvana, may I not attain perfect Enlightenment.

If, when I attain Buddhahood, sentient beings in the lands of the ten directions who sincerely and joyfully entrust themselves to me, aspire to be born in my land, and call my Name even ten times, should not be born there, may I not attain perfect Enlightenment. Excluded,





若不爾者。不取正覺。（三十七、衣食自至願。三十八、應念受供願。）

持阿彌陀佛心咒靜坐

持咒靜坐的歷史，可以追溯到佛教產生之前的好幾百年，它的起源至少是早在印度吠陀時期（西元前1500年～前600年，印歐的亞利安人部族遷徙居住到北印度的這段時期。這是從流動的遊牧生活方式向定居的村落社會發展的一個過度時期。牛是主要的財富，當時並流行崇拜擬人化的自然力、和抽象的神祇，注重奉行獻祭與儀式。）的傳統，而咒文的目的是為了要去影響諸神，甚至控制祂們。

徵諸歷史與文化，人們相信這些文字具有神的（或宗教性的）力量，而發出某種音聲、或名字便可以操控外在的世界，或者控制不可見的力量，例如神祇或精靈。而這樣的信仰深深的影響著這個世界。

儘管早期的佛教確實有用唱誦的方式來修行，而且靠背誦一些韻文來開發自己的覺性，不過，採用咒語，似乎是一直等到大乘佛教的時期才出

however, are those who commit the five gravest offences and abuse the right Dharma.

If, when I attain Buddhahood, sentient beings in the lands of the ten directions who, having heard my Name, concentrate their thoughts on my land, do various meritorious deeds and sincerely transfer their merits towards my land with a desire to be born there, should not eventually fulfill their aspiration, may I not attain perfect Enlightenment. If, when I attain Buddhahood, sentient beings in the lands of the ten directions, who awaken aspiration for Enlightenment, do various meritorious deeds and sincerely desire to be born in my land, should not, at their death, see me appear before them surrounded by a multitude of sages, may I not attain perfect Enlightenment.

If, when I attain Buddhahood, humans and devas in my land should not obtain clothing, as soon as such a desire arises in their minds, and if the fine robes as prescribed and praised by the Buddhas should not be spontaneously provided for them to wear, and if these clothes should need sewing, bleaching, dyeing or washing, may I not attain perfect Enlightenment.

Amitabha Mantra Meditation

Mantra meditation predates Buddhism, probably by hundreds of years. The origins of mantras go back at least to the Vedic tradition that preceded the Buddha, where mantras were used as incantations to influence, or even to control, the gods.

Throughout history, cultures have believed in the sacred power of words, and have believed that uttering certain words or names could control the external world, or control the unseen forces, like gods or spirits, that they believed acted upon the world.

Although early Buddhism used chanting as a means of practice, and used the recitation of verses as a way of cultivating an awareness of



現。大乘佛教結合了若干非佛教的心靈探索方式，而這就是所謂的坦陀羅（或坦特羅，內容可能包括符咒、驗方、咒文、冥思的方法，以及一些必須舉行的儀式，而其修煉需有古魯指導）。

在佛家的靜坐裡，有許多的東西可以作為專注的客體，其作用就像是「心智的保護者」一般，在呼吸方面有念安般（念出入息）的方法，在人的知覺方面有步行冥想（行動瑜珈），在情感方面有慈修習（慈心觀或自他互換），在視覺影像方面有觀想靜坐。而咒語，它是聲音，字或片語，也是用來專注心意識的客體。

咒語的聲音，可以大聲唸出來，也可以在心中默念。持咒可以連帶觀想一個特定的佛菩薩像，或者也可以不用。咒語是相當不可思議的，它們

the qualities of the Buddha, the use of mantras doesn't seem to have come into Buddhism until the rise of the Mahayana traditions, which incorporated elements of the non-Buddhist approach to spirituality known as "Tantra."

In Buddhist meditation, many things can be used as objects of concentration -- as "mind protectors". The breath is used in anapanasati (mindfulness of breathing), the sensations of walking are used in walking meditation, the emotions are used as a focus in metta-bhavana (development of loving kindness), and visual images are used in visualization meditation. Man-



可以說是一種「聲音的符號」，它與喚醒一個人的心靈潛能或力量有關，同時，它也可以進一步轉化成視覺的形式，例如度母、或觀世音等等。

現在，就讓我們來練習以持阿彌陀佛心咒的方式靜坐，其咒音如下：

Om A Mi De Va Se (Hriih)

參考文獻：

《佛說阿彌陀經》

<http://online.sfsu.edu/~rone/Buddhism/amitabha.htm>

《阿彌陀佛四十八大願》

<http://web.singnet.com.sg/~alankhoo/Amitabha.htm>

《持咒靜坐》

<http://www.wildmind.org/meditation/mantra/index.html>

tras are sounds -- words or phrases --that are used as an object of concentration.

The sounds may be chanted out loud, or may be heard internally. Mantras can be associated with particular historical or archetypal figures, or may have no such associations. Mantras are rather mysterious. They are said to be "sound symbols" - sounds that in some way correspond to and evoke the spiritual forces that can be represented in visual form as Tara, Avalokitesvara, etc

Now, let's practice the Amitabha Mantra Meditation, the voices are:

Om A Mi De Va Se (Hriih)

Reference:

The Buddha Speaks of Amitabha Sutra

<http://online.sfsu.edu/~rone/Buddhism/amitabha.htm>

The Forty-Eight Vows of Amitabha Buddha

<http://web.singnet.com.sg/~alankhoo/Amitabha.htm>

Mantra Meditation

<http://www.wildmind.org/meditation/mantra/index.html>



來自心中 和平的呼喚

The echo from the peace heart



在世界的許多動盪的時代，生命面臨壓迫及傷害。有一些偉大的女性在受困中體悟到暴行造成的痛苦及寬容的可貴，選擇了揚棄仇恨遠離暴力，在一片混沌中綻放了清雅不朽的和平花朵。她們雖沒有精悍的武器及實質的權位，她們沒有強有力的肩膀，足以禦敵。但是她們有對眾人的熱情與關愛，和對和平的強烈渴望，堅持以和平的方式解決問題，不忍心再加諸這世界暴力之氣。

她們愛人的精神竟然感動了無數的人，讓許多人從敵對走出，大家一起放下內心的仇恨轉而互諒，以和平化解了災難與流血，使和平的心化成了強大的力量。

本期將介紹的正是符合此精神的三位和平奉行著，分別為：貝蒂 威廉斯，茉莉加利根及翁山蘇姬。此三位亦分別為1976年（前二位）及1991年的世界諾貝爾和平獎的得主。

貝蒂－威廉斯，茉莉－加利根皆生長在動盪的北愛爾蘭，為何二位平凡的家庭主婦能夠以和平的行動化解了國際的衝突，相信在以下的一些演說中您將可以發現她們的一顆真摯追求平和的心。

貝蒂威廉斯（1976年）演說之片段

.....和平方動說來簡單做來不易，對於史上著名的諾貝爾和平獎得主而言皆知，這是一條不僅不採用任何的暴力手段，並遵循和平的方向探

There were so many turbulence times in the earth. Lives were faced to oppression and hurt. Some great women realized that pains from the acts of violence and the valuable of the toleration. Then they chose to discard the hate and kept away from violence like the elegant flowers blooming in the immortal dust. Although they have no strong weapons or the real power, they have no strong arms to defend the enemy but they have the passion and solicitude for everybody. They desire for peace very much and insist to solve problem by the acts of peace. They cannot bear to add any violence to the world.

Their great spirit touched many persons unexpectedly. It makes many people walk from the antagonistic. They turn the enmity into mutual understanding. To prevent from catastrophe and bleeding. The power of peace became strong. We would like to introduce these three peace followers, their hearts just conform it. They are separately Betty Williams, Mairead Corrigan and Aung Sam Suu Kyi. We also were awarded the 1976, 1991 Nobel Peace Prize.

Betty Williams and Mairead Corrigan were born in turbulent Northern Ireland.

Why these two ordinary housewives could reconcile the international conflicts. In the

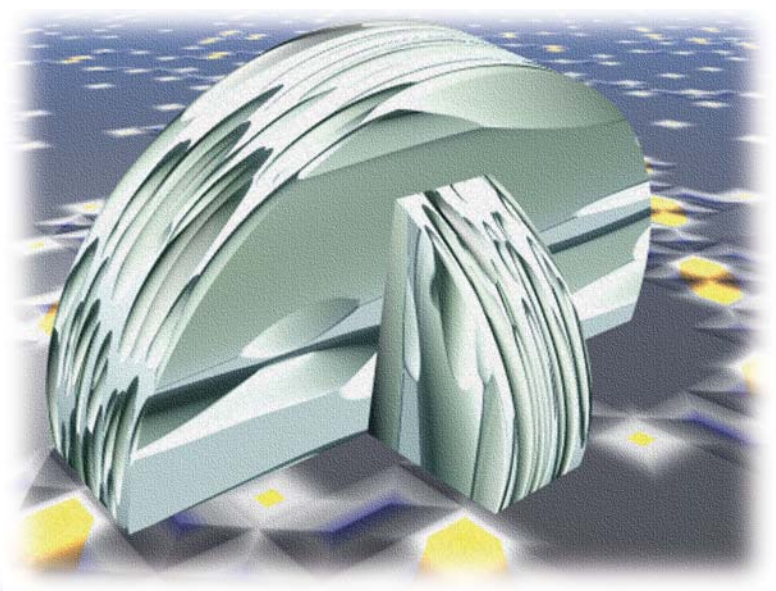
Following speeches of theirs we will touch their sincere hearts of seeking peace.

A part of Betty William's speech in December 11, 1977

..... The words are simple but the path is not easy, as all the people ever associated with the historic Nobel Peace Prize must know. It is a path on which we must not only reject the use of all the techniques of violence, but along which we must seek out the work of peace... and do it. It is the way of dedication, hard work and need courage.....

索.....並實踐它的道路。它需要生命奉獻，工作艱苦而且兼備勇氣。.....

同情
心遠比聰明才智更重要許多，因為和平工作需要發出內在的愛心。憐憫心直接往往比冷漠



.....Compassion is more important than intellect, in calling forth the love that the work of peace needs, and intuition can often be a far

more powerful searchlight than cold reason. We have to think, and think hard, but if we do not have compassion before we even start thinking, then we are quite likely to start

的心更能形成一盞光明的燈火照亮和平的道路。我們必須要思索、努力的去思索，但若我們沒有發出內心的同情心，往往當我們在開始思考前就已經為不同的學說而交戰了。這個世界被不同的意識型態、不同的宗教、及許許多多的事所分割，人們也常為著不同價值觀而備戰著。但所有的人類皆可因同情心而團結一體，如同希倫最近在愛爾蘭所說“同情心自動地認可了人權.....它不需要一個特別的准証。”

和平的心聲

fighting over theories. The whole world is divided ideologically, and theologically, right and left, and men are prepared to fight over their ideological differences. Yet the whole human family can be united by compassion. And, as Ciaran said recently in Israel, “compassion recognizes human rights automatically ... it does not need a charter”.....

August, 1976. It is the Declaration of the Peace People:

“We have a simple message for the world from this movement for peace.

We want to live and love and build a just and peaceful society.

We want for our children, as we want for ourselves, our lives at home, at work and at play, to be lives of joy and peace.

在1976年她們宣告了有關人類和平的宣言：

一份來自和平運動的訊息
我們要與愛活著並且建立一個公正和平的社會

爲了我們的孩子，如同爲我們自己，使我們在家中、工作、遊戲時都活在和平及愉悅中。

我們明白要以我們的奉獻，努力及勇氣去完成這個祈請

我們明白暴力及分歧是我們社會問題的真正源頭。

我們明白許多的槍火及爆彈使得工作更加地困難

我們拒絕任何的槍枝彈藥及暴力的行爲
我們要無私地爲我們的敵方奉獻，不論時間與空間。去建立一個和平的社會，讓一切的悲劇成爲記憶，成爲借鏡提醒我們。

翁山蘇姬

1991年世界諾貝爾和平獎得主，是近年來國際頗負知名的和平運動人士，她在緬甸出生在國外完成學業，因緣際會使得

We recognize that to build such a life demands of all of us, to hard work and courage.

We recognize that there are many problems in our society, which are a source of conflict and violence.

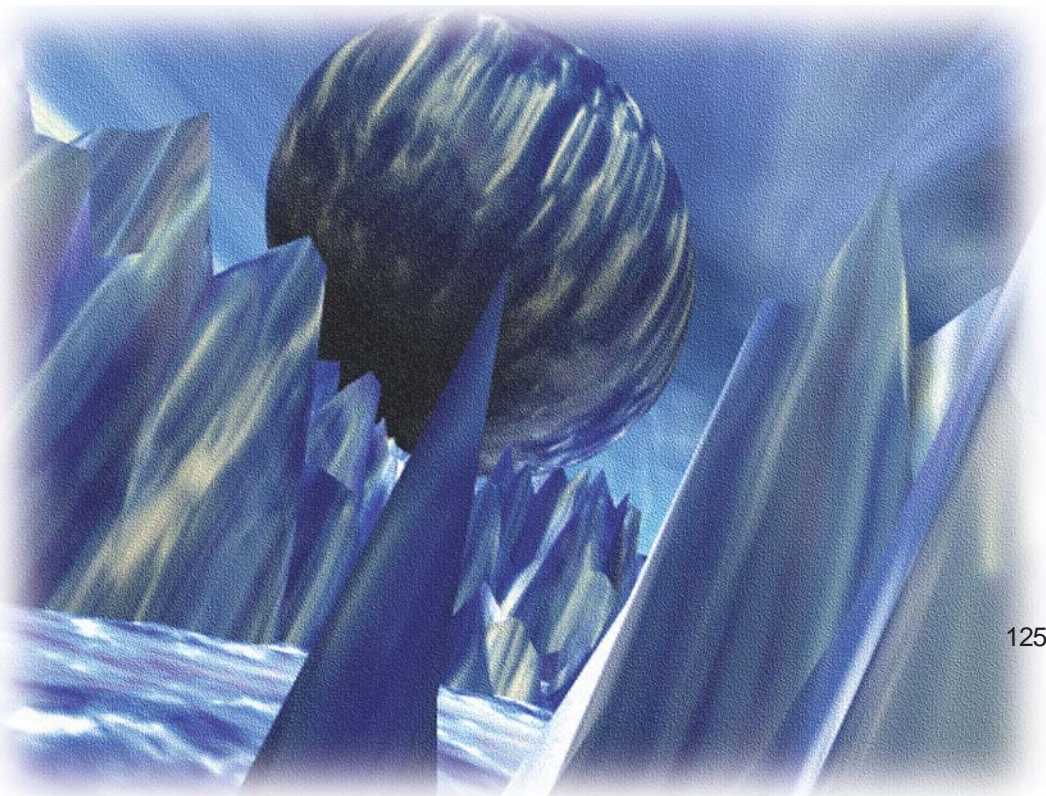
We recognize that every bullet fired and every exploding bomb makes that work more difficult.

We reject the use of the bomb and the bullet and all the techniques of violence.

We dedicate ourselves to working with our neighbors, near and far, day in and day out, to building that peaceful society in which the tragedies we have known are a bad memory and a continuing warning”.

Aung Sam Suu Kyi

She was awarded the Nobel Peace Prize in 1991. She is the very famous peace marker during these years. Principal and subsidiary cause makes her returned home after many years. The



她多年後重返國土，並且開始了多年的和平運動，她無畏的生命觀並奉行和平，受到國際大眾的肯定。

在以下她的講說中，我們一起去體會戰火下，在困苦中她心中的和平之聲。

事實上人們可以說自由如同生命般重要，因為失去了自由是難以找到活下去的意義。但是這並不表示無行動力的生命乃是和平，甚而我們必須為和平付諸行動。什麼是我們所謂的真正和平？我以為內在的安定給予我們力量，讓我們可以為他人付出、為社會付出、為進步及發展而努力。缺乏了這份內在的安定我們將很難為發展而努力。.....關於發展上的許多障礙皆由於缺乏和平。和平、社會發展及公義是彼此息息相關的，我們不可能說經濟發展時不觸及和平，所以我們不可能在戰場上談經濟發展，那是不可能的事。所謂的戰場不見得就需要有一塊地方人們槍炮相對，社會中有許多的基本人權被忽略這的衝突常常上演，這就像戰場中生命是如此的卑微，而人們也會因失去生命的基本

acts of peace have started. She has acted on peace and fearless to face life.

It makes her being affirmed by many countries.

We can hear the peace voice of hers when she is in the flames of war from the following speech.

.....In fact one could say that peace is life itself because a life without peace is hardly a life worth living. But by peace I do not mean a life of passivity, I do not mean a life without action because sometimes we have to act a lot to bring about peace. What do we mean actually by peace? I suppose basically we mean a sense of inner security that will give us the strength to work for others and for the community, to work for progress and development. Without a sense of inner security we cannot work for progress....

..... There are so many obstacles in the way of development without peace. Peace, development and justice are all connected to each other. We cannot talk about economic development without talking about peace. How can we expect economic development in a battle field? It would not be possible. But there are more than one kind of battle field in this world. A battle field is not necessarily a place where people are shooting each other. In a civil society, where basic human rights are ignored, where the rights of the people are violated every day, it is like a



權力而枯萎？

從演說中透露著她們強韌的生命力，她們皆認為和平是需要付諸行動、是一種善的力量，是可以化解衝突問題的成功方式及目的。她們將同情心擴大到廣大的群眾甚至敵方，這樣的精神真是令人聞之感動。

世上每一個人莫不渴望和平！願這些和平的聲音能感動更多的心，世界和平之日能早日到來。

資料參考：

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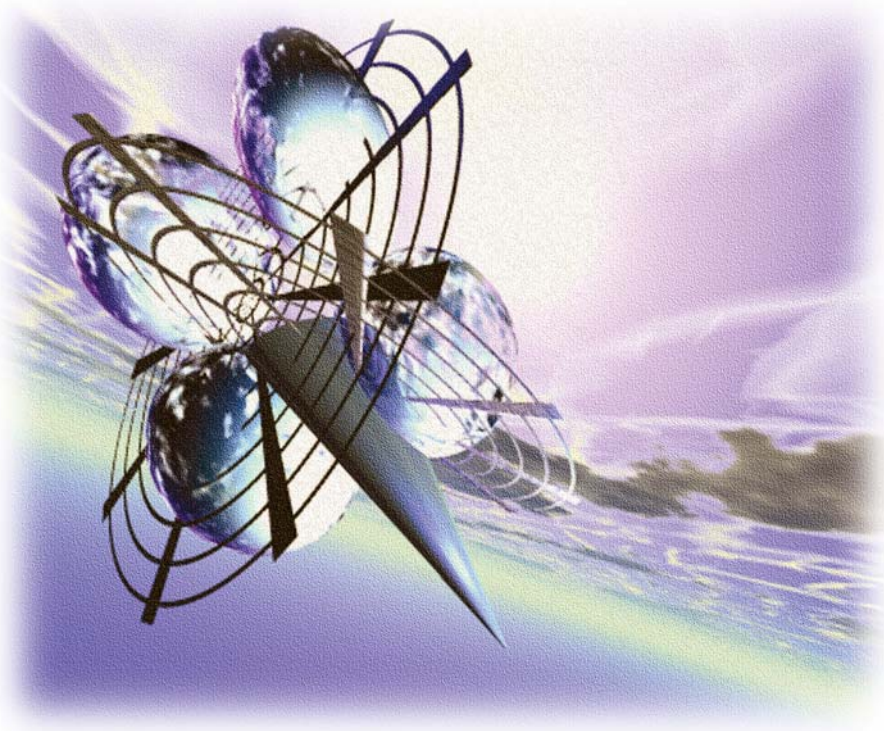
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<http://almaz.com/noble/noble.html/>

<http://www.virginia.edu/topnews/releases/bwilliams-oct-22-1999.html>



battle field where lives are lost and people are crippled, because people can lose their lives. And the development of their lives can be crippled by a lack of basic human rights.

It divulges their strong life-force from the speeches. They all believe that peace needs to put into practice and is a successful way to reconcile problems and the get success. They expand compassion to many persons and extremely the enemy. The great spiritual is touch by so many people.

Informantion

<http://iwebs.edirect168.com/main/html/hef/806.shtml>

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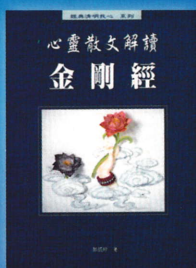
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在流動的文字中 心 安靜了下來

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在這蒼涼的歲月綻放
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優美散文解讀~心經

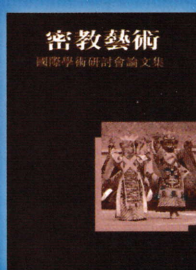


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在佛理的 光澤中
透顯生命的 至情至性

論文

密教藝術論文集



作者：周玉卿等著

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

語錄

清心小語 ~ 風之卷



作者：郭韻玲

在流動的文字中
心
安靜了下來

劇本

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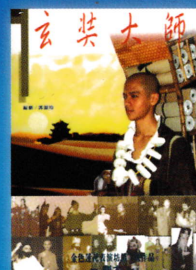


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犀利幽默、語帶玄機的智慧對話

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詩集

來自山谷的歌聲



作者：周玉卿

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