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12

送佛法到監獄

Jail Project



點一盞心燈 燃起光明



“送佛法到監獄”活動

自 1995 年 12 月舉辦以來 本社每月固定將雜誌

寄贈全省 42 所監獄的受刑人閱讀

在此感謝捐款的愛心 也希望更多人能愛心加入此一活動

點亮這些迫切需要佛法光明的人

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金色蓮花佛學月刊 2004 年元月號

全新創意結構大獻禮！

《預覽精彩要目》

在自己美麗的小屋修行

——
自 修 篇

慈愛

愛の叮嚀

愛的治療力量

慈悲經典名句

實修室

健康素食

快樂頌

如何對待內心的野蠻小孩

幸福指數

智慧

清心小語

空の大智慧

金剛經解讀

概念式漫畫

數字佛學

走出來看看這個世界

——
養 成 篇

閱讀世界

心靈音樂

全球佛學報導

生活禪 ~ 禪舞台劇

敦煌美學

電影啓示錄

滿懷悲智服務大眾

——
服 務 篇

現代菩薩學

菩薩學名相視窗

入菩薩行

和平的追尋

服務的人生

金色蓮花佛學月刊 與時代和你 一起擁抱歲月 奮力成長！

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

如何養成靜坐的習慣？

How to form the habit of meditation?

P.10

慈愛 Kindness

愛の叮嚀 Remind of Love P.12

愛的治療力量~人人的共同需求--愛

The Remedy Power of Love

~ The Common Need of Human--Love P.14

智慧 Wisdom

空の大智慧~宇宙至極的真理--空

The Great Wisdom of Emptiness

~The Ultimate Truth of Universe--Emptiness P.20

優美散文解讀

Decode the exquisite prose

金剛經 The diamond sutra

P.26



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

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

校量功德品(72) Comparing the merits (72)

P.32

概念式漫畫 Conceptual Caricature

念念繫健康 Health in mind constant

P.44

實修筆記 Notes of Practice

P.46

健康 Health

健康食品 Health food

大黃的妙用

The Ingenious Uses of Rhubarb P.50



素食時代 Vegan Time

養生素食 Vegetarian diet to keep in good health

枸杞莧菜羹

Thick soup of Matrimony vine and three-colored amaranth

P.55

美麗素食 Vegetarian diet to be beautiful

涼拌蒟蒻 Ju-ruo cold and dressed with sause P.58

流行素食 Popular vegetarian diet

鳳梨木耳枸杞甜湯

Sweet soup of pineapple, Jew's-ear and Matrimony vine P.61



目錄

世界觀 World View

本期專題~春夏秋冬又一年~歲末祝福

Special Topic of the Month :

Four seasons a year~A nice wish at the end of the year



春風秋雨總歸一年

The spring breeze and autumn rains are one year eventually

P.64



歲末感恩--望眼過去的沉思

Gratitude in the end of the year--

Contemplating on looking the past P.70



解決生命中的問題

Solving life's problems P.74



好人成佛

A good man becomes a Buddha P.86

全球佛教報導

Buddhism in the world P.100



Contents

佛菩薩的生日

The Birthday of Buddha or Bodhisatt

釋迦佛成道日快樂

Happy enlightened day of Sakyamuni Buddha

P.104



和平之聲 The Voice of Peace

追尋和平 Search for peace

和平小使者--赤子之心

The small messenger--children's heart P.112



服務的人生 The life in service

最佳服務獎得主

The winner of the best service reward

永遠愛我們的觀音

The most loved Avalokitesvara P.118

廣告索引

53 法界香雲

128 果曦堂 紫金閣 周友



清心小語

我坐在河邊
靜靜的望著
河水潺潺的流逝
有時漂來美麗的花朵
有時漂來髒污的垃圾
剛開始
我留住垃圾
因為怕它污染了家園
後來
我留住花朵
因為還是花朵愉悅可人
到最後
我一無所留
任花朵與垃圾
都靜靜的漂逝而去

The words can clean your heart

I sit at the riverside
Watch with silence
The murmuring river water passes by
Sometimes a beautiful flower floats to me
Sometimes dirty rubbish floats to me
In the very beginning
I keep the rubbish
To prevent the pollution problem in the homeland downstream
Later
I keep the flower
As the flower would please more people
At last
I keep nothing
Let the flower as well as the rubbish
Silently float away with the river water



如何養成靜坐的習慣？

How to form the habit of meditation?

從來沒有練習過靜坐的人，可從每天1~2座開始，選擇最不受干擾的時間，例如：早上起床或晚上睡前。初學者從每座5分鐘開始，等養成習慣後（通常須兩週至一個月都沒有間斷），就可以增加每座的時間或入坐的次數。

如何增加時間呢？假如已習慣每座5分鐘，時間到，出定不起身，稍微調整一下身體和呼吸，再繼續坐，直到坐不住或感到煩躁才出定，記得要按摩腰及膝蓋，然後再慢慢起身；等到兩座的時間相近，而且可以穩定的保持一段時間後（通常約一週），就可以開始練習每座10分鐘。一天當中，如果還有其他的時間，則可多坐幾座；如此一來，靜坐的時間自然慢慢增加，而靜坐的習慣也逐漸養成了。

當我們對靜坐產生興趣時，除了固定的時間靜坐外，任何時間只要有空，也可以練習¹短時間或長時間（自己能忍受的範圍內）的靜坐，姿勢不拘，只要謹記盡量不靠背的原則即可。

¹ 短時間的靜坐，可以短至1分鐘，其主要

目的乃是在訓練我們的心，能夠在很短的時間內就進入專注的狀態，亦即入定；其實靜坐的主要關鍵在於心，所以無論時間長短，都宜將心調整到專注的狀態，靜坐才易得力。

The person who has never practiced meditation, can begin from every day one or two times, chooses the time that does not be disturbed the most. For example: get up in the morning or before sleep at night. The beginner begins from five minutes every time, when the habit is formed (It always needs two weeks until one month interrupted any more), then can increase the time and number of meditation.

How to increase the time? If having the habit of five minutes every time, when the time is up, exiting from meditation but not get up, adjusting body and breath slightly, continue to sit again, until cannot sit or feel fidgety then exit from sitting. Remember to massage waist and knee, after that get up slowly; When the time is near between two sitting, and can keep stably for a space (usually about one week), then can practice ten minutes every time. In one day, if you have another time, then can sit many times; thus, the sitting time will increase naturally, and the habit of meditation might form gradually.

When we have interested in meditation, in addition to sit in fixed time, anytime as long as leisure, can also practice meditation in short time or long time (the range who can bear oneself), regardless of posture, only remember the principles don't to put the back in the chair as far as possible.

¹ Meditation in short time, can be short in one minute, the major purpose is to train our mind, can concentrate in short time, that is to say, entering meditation. In fact, the key point of meditation is in mind, therefore no matter the length of time, all must adjust the mind in the state of concentration, then can benefit from meditation easily.

R 愛の叮嚀 Remind of love

愛的禮物 The gift of love

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

Buddhas and Bodhisattvas always have limitless compassion and love
Gentle and soft voice near our ears
They remind again and again

當我們送給別人愛
別人也會回送愛給我們作禮物

When we give our love
to others.
Others will give love
to us as feedback.

愛是我們餽贈給別人的
最好的禮物

Love is all what we can
give to others
The best gift



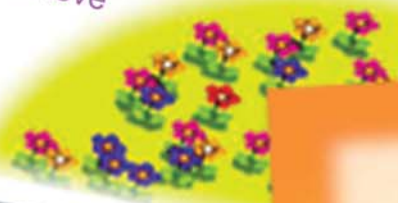
爱的禮物
沒有人不喜歡啊！

The gift of love
Nobody will reject it!



所有的禮物
包含愛的最珍貴

In all gifts
The best one must include love



INDUCTOR ENERGY (energy1.cir)
VDC 1 0 DC 90
L 1 2 200MH IC=0
S 2 0 5 0 SMOD
D 2 3 DMOD
R 3 1 20
VCONTROL 5 0 PULSE(-10 10 0 10N 1

每個人都可以送給別人
一份愛的禮物
只要他願意
送也送不完……

Everybody can give other people
A gift of love
If he is willing to
Give love freely without limit...

愛的治療力量 ~

人人的共同需求 ~ 愛

The Remedy Power of Love ~

The Common Need of Human ~ Love



Article/ Sunlight Translator /Sky Art Design / Feng Sheng Fen

人有千百種，一樣米養百種人；這世上有男女老幼、不同種族、不同膚色、不同文化．．．各種不同的人組成了這個人口濟濟的地球村。

但不論人與人之間有多少的差異、多大的不同，人人都有一個共同的需求，那就是——愛！

孩子需要母親的照顧呵護、學生需要老師的教育關切、妻子需要丈夫的關愛保護、病人需要醫生的治療關懷．．．其實，人人都在以不同的方式在需求著愛；但不管那一種方式，共同的需求總之就是——愛！

然而，愛同時擁有著不同的各種面貌——鼓勵、原諒、堅貞、感謝、寬大、勇敢、慷慨、負責、體恤、溫柔、包容、關心、建議、捐獻、讚美、真誠．．．舉凡我們能想到與人生的正向、光明面有關的，其實都有一個共通的詞彙——愛。

所以，愛就像汪洋大海，涵藏了一切的美德，各種不同面貌的愛，交織成一支人人動容的愛之交響樂章。

所以，不論天倫之愛、友愛、情愛、眾生愛、世界愛、宇宙愛．．．這都是愛之交響樂的美妙變奏曲。

Men are many sorts. Probably, there are over a hundred sorts. The world has men and women, older and younger, different race, different color of skin, different culture..... and so forth. All sorts of men make up the global village.

However, no matter there are differences between human, the common need of all men is — love!

A child needs cares from a mother. A student needs educational concerns from a teacher. A wife needs protections from a husband. A patient needs treatments from a doctor.....

In fact, all men need love in different manner. However, no matter what is the manner, the common need of all is — Love!

However, the love has various appearances — to encourage, to forgive, faithful, to thank, large-minded, brave, generous, responsibility, sympathy, gentle, tolerate, consideration, to recommend, to donate, to praise, sincere..... All upright and brightness characteristics of human, they have something in common and that is — Love.

Therefore, love is a sea. Love contains all virtue. Love has all kinds of appearance. Love is a wonderful symphony.

Therefore, family love, friendly affection, man and woman's love, to love all living creatures, to love the world, to love the universe..... they are variations of the symphony.

Everybody love and admire to hear

是人人愛聽、人人渴慕的。

而且，互相給予的愛，最動人。

父母關愛孩子、孩子孝順父母，哥哥愛護弟弟、弟弟敬愛哥哥，護士照顧病人、病人感謝護士....

愛，雙向才易恆久，一旦共享愛與被愛，是世上最幸福的人兒。

至於，爲善的人需要愛——鼓勵他爲善；作錯事的人需不需要愛呢？可能最需要愛的人就是作錯事的人；因爲其實在內在很深的地方，他應是明白他錯了，他應該改進；但是他在等待別人給他第一個步驟的愛——原諒他；這樣他才有能量改進，然後重新開始；但是事實上，這個世界爲何不幸或紛爭這麼多？就是做錯事的人其實需要更大量的愛，不是人人能夠理解，更不是人人能作到的；所以不要說再給予作錯事的人第二步驟的愛——接納他；那麼第三步驟的愛——真誠愛他；就更渺不可得了。

可是，如果我們不給予作錯



the symphony.

Besides, to love and to feedback the love are the most touching matter.

Father and mother love their child. The child shows devotion to the parents. Older brother take good care of his younger brother. Younger brother respects the older brother. Nurse look after the patients. Patients appreciate the nurse.....

A two-way love would run forever. Once one can share to love and to be loved, he is the happiest man of the world.

A good man need love — to encourage the good deeds made by him. How about a bad man? Does a bad man want love? Probably, the bad man need love the most. That is because he already knew he was wrong. He needs to improve himself. However, he is waiting for his first sign from other people — to be forgiven. Then, he can gain energy from the forgiveness. Finally, he can make a fresh start. Why the world has so many misfortunes and disputes? As not everybody knows that a bad man needs more love than others, not everybody would be willing to give love to the bad man. Therefore, the second sign to the bad man — to accept him, it is more difficult to be done. Then, the third sign — to love the bad man with sincere, it is almost impossible.





事的人
大量的
愛，我
們怎麼
治得好
他們呢？
因此，我們最

好的方法，就

是要努力的學習，

不論再困難也得努力的學習；就是一個步驟、一個步驟的學習，然後一個步驟、一個步驟的實踐：從原諒到接納，再從接納到真誠的愛他。

大量的愛，是治療作錯事的人唯一的一條路，如果我們深深體察到這個真相，就應感到非常慶幸；因為以暴制暴是絕對無效的，暴力永遠只能讓人表面聽從；只有愛，能像和煦的春風，令人自然而然心悅誠服。

所以，在這個世界上，不論男人、女人，小孩、大人，窮者、富者，弱者、強者，好人、壞人……不論是誰，每一個人都需求著——愛！甚至強烈的需求著，所以，愛——真的是我們生生世世最重要的學習，但只要還有一絲不圓融、只要還有一寸不廣大、只要還有立場、

However, if we don't give our love to the bad man, how can we cure him? Thus, we have to try our best to learn to love the bad man no matter how hard it is. Learn step by step and sign by sign. Practice all of them, the first sign to forgive him, the second sign to accept him and the third sign to love him with sincere.

A great deal of love is the only manner to treat a bad man who did something wrong. If we deeply realize that, we would be very happy. Violence always brings back violence. Violence can conquer a man superficially. Only love can make people feel a heartfelt admiration just like the wind of spring time can comfort a man.

Therefore, men, women, children, adults, the poor, the rich, the weaker, the stronger, good men, bad men…… All beings in the world, we want — Love! We want love very much. Therefore, love — is the most important learning within our every existence. Even a bit of imperfection, limitation or a standpoint constraint, which might hurt other people instead of loving them.

When love comes, you want him keep alive. When hatred comes, you wish him to die. The emotion is swinging between



還有角度．．．我們都可能傷害到別人，而不是愛別人。

愛之欲之生，恨之欲之死；我們的情緒是這樣兩極化；也正是因為沒有人肯真正放下情緒，所以這個世界才這樣永無寧日。

但是誰不喜歡被人愛的和平日子呢？但唯有真正學會完整的愛，這個美夢才有可能實踐的一天，否則都是浮沙建塔、空中樓閣罷了。

所以，愛需要圓融、愛需要廣大、愛需要沒有立場、愛需要沒有角度，甚至愛需要廣大到無邊無際．．．而且愛需要耐心，長久的學習。

愛需要深刻，深刻到無怨無悔——衣帶漸寬終不悔，為伊消得人憔悴。

那種盪氣迴腸、至死無悔的纏綿悱惻之情愛，如果能擴大昇華到每一個眾生，就像佛家所說的愛自己的獨生子一樣，對他永遠的給予、永遠的寬容、永遠的原諒、永遠的等待．．．學到這樣境界的愛，才是真正佛菩薩境界的愛。

這種令人良久無話可說的愛，才是真

two opposing extremes. No one want to let the emotion go away in the first place, therefore, the whole world never will there be days of peace.

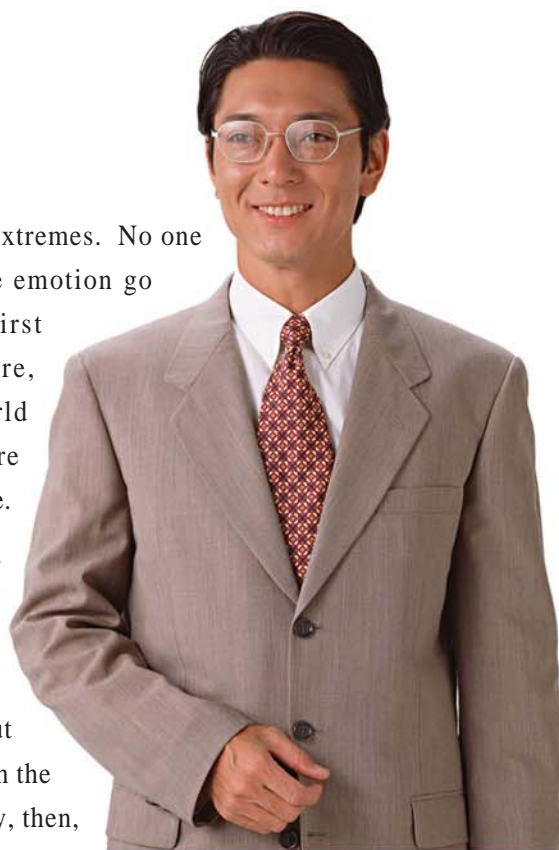
However, everybody likes to be loved and has peace days. But we have to learn the love completely, then, the dream would come true. Otherwise, the dream would be a castle in the air always.

Therefore, we need a love with perfection, without limitation and no constraint in standpoint. Even more, we need a love without any boundaries. Besides, that love will need great patience to learn it for a long time.

The love must as deep as having no regret — no matter what will cost, just to love.

If we can uplift the love between a man and a woman to a higher state, just as Buddha said to love all living beings as his own children, we can always give our love to tolerant, to forgive and to wait a bad man forever. This state of love is the love of Buddhas and Bodhisattvas and we must learn it.

This wonderful love is a perfect love. This love can cover all living beings in the world. With such love, you will able to do



正圓滿的愛，才有愛的能力愛盡天下的蒼生，才有辦法像地藏菩薩一樣，溫柔卻堅毅的站在地獄裡，勇敢的、承擔的、偉大的愛著罪苦爲惡而受報苦楚的眾生。

所以，如果通過悲智的檢查——原來、其實作錯事的人才是需要最大量愛的人；那麼，不論我們能不能立即做到，都要以此爲學習的方向與目標，而且如果學習愛是來這塵世的目的；那麼，就甘心情願的去學吧！

所以，既然人人都需要愛；那麼，我們就發願慷慨的給予吧！以地藏菩薩爲榜樣，以觀音菩薩爲典範，以釋迦牟尼佛爲標竿！當我們莊嚴的說出：誓與眾生共成佛道時，那冤親平等、悲智圓融的長情大愛，才是真正的原動力！！

as the Earth-treasure Bodhisattva did, gentle but firm and persistent standing himself in the hell to love and save all suffered beings with his great love and compassion.

Therefore, there is a check point of the mercy and wisdom — a bad man who did wrong things needs love the most. Then, no matter we can make it or not, we had better try our best to love the bad man. This is the only goal that we are here in this earthly world. Then, let's learn the great love together!

Therefore, as all men need love, then, let's give our love to them generously! To copy the deed of the Earth-treasure

Bodhisattva as well as the Guanyin Bodhisattva and Sakya muni Buddha, let's swear that: when we become Buddhas as all living beings would have become, we

make the hated equal to the loved. We would power up the great love with a perfect mercy and wisdom!!



空の大智慧

系列之一 ～

楔子：宇宙至極的真理 – 空



The Great Wisdom of Emptiness

A Series No.1 ~

Preface: The Ultimate Truth of Universe — Emptiness

Written by/A Silver Plate with Snow Translator /sky Art Design / Fen

到底什麼是空？

這是千百年來多少修行人重大的問題。

為什麼？

因為修行到底在修什麼，與這個“空”有著極大的關連。

也就是說修行了多年，如果不懂空字，說得嚴格一些，等於沒有修行。

為什麼空這麼重要呢？

因為我們最大的束縛來自於生死，而只有了悟了空性，才能讓我們解脫生死的束縛。

也就是說，空的了悟是紮紮實實有那個悟境的存在；亦即了悟的境界是一種真實的存在，並非不可捉摸的虛無縹緲；而這樣的狀態，不但真實，而且是一種自由解脫的狀態。

為什麼悟空了就自由解脫？就掙脫了生死的束縛了呢？

因為空的狀態就是出三界的狀態，也就是說在這樣的狀態中，是沒有生死輪迴的，亦即進入永恆的法身；所以就自由解脫於生死的束縛了。

由此可見，空的
狀態是多麼了
不起、多麼
圓滿、多

What is
Emptiness?

This is a
major question
of Buddhist
cultivators for all times.

Why?

What is the purpose of Buddhist cultivation? That relates to “Emptiness” for a great deal.

If one practices Buddhism for many years but still doesn't know anything about Emptiness, strictly speaking, he knows nothing about Buddhism.

Why Emptiness that important?

As the most serious constraint of human is the life and death, unless enlightened Emptiness, nothing can help us to liberate from the constraint of life and death.

In other words, the enlightenment of Emptiness is a real state of existence. That is to say, the state of enlightenment is real to human. It is a real matter instead of a subtle one or nothingness. Within such a state, you would feel so real and a feeling of free and liberation.

Why when enlightened Emptiness would make one feel free and liberated? Why that would help you get rid of the constraint of life and death?

The state of Emptiness is a state that would free you from the Three-realms. Within such a state, there is no Samsara of life and death. Thus, you would get into the Dharma-body. Therefore, you would be free from the constraint of life and death.



麼永恆的狀態。因此在三界之中，無能出其右；因為其是超三界的，所以空就是這個宇宙之間最究極的真理！

那麼，到底什麼是空？

空就是一切的本質，無論我們所感受到的一切有多麼逼真，但跟本質的空性相較起來，則如夢似幻；所以金剛經才說：「一切有爲法，如夢幻泡影；如露亦如電，應作如是觀」，

金剛經的大智慧可以說在這四句偈中表露無遺，因為我們的眼耳鼻舌身意所見聞覺知的種種種種，真的是太逼真、太逼真了；我們真的很難了解，也很難想

像，眼所見的一切景象、耳所聞的一切聲音、鼻所嗅的一切味道、舌所嚐的一切滋味、身所觸的一切覺受，以及意所想的一切思維……竟然、竟然在無爲法的立場來看，都虛幻已極；虛幻到如同那夢境、幻相、泡沫、影像、露珠、閃電……，舉凡我們能想到的一切與虛幻有關的，都可以跟我們每天所發生的一切的一切劃上了等號；這對於依賴

That proves, the state of Emptiness is so wonderful, perfect and eternal. Thus, nothing is more valuable than Emptiness in the Three-realms. As it surpasses the Three-realms, the Emptiness is the ultimate truth in the universe!

Then, what is Emptiness?

Emptiness is the essence of all. No matter how real you have felt, comparing with the essence of Empty-nature, all are dreams and illusions. Therefore, the *Diamond Sutra* said: *all worldly matters are*

dreams, illusions, bubbles, shadows, dew, and lightning that you are supposed to observe. The great wisdom of the Diamond Sutra is completely showed in the previous sentences. Al-

though we are able to see, to hear, to smell, to taste, to feel and to think by our eyes, ears, nose, tongue, body and mind, meanwhile those external phenomena are so real, they are Emptiness. Although the scenes we seen, the sound we heard, the smell we smelled, the flavor we tasted, the feeling we touched, the ideal we thought…… and so forth, the above matters are Emptiness and that is too difficult for use to understand. These matters are as Emptiness as dreams, illusions, bubbles, shadows, dew, lightning…… and so on. All we thought as well as all matters happened in





這五蘊身一切運作方式的我們而言，實在是太不可思議、不可思議了，也太難以理解、難以理解了！

有人會直接的叫道：什麼？！連我的喜怒哀樂、連我兒時的甜美記憶，也都是假的嗎？無法理解啊！

是的，確實難以理解、甚至無法理解；但是如果這就是宇宙永恆的真理，那麼我們可以什麼都不急著了解，也不能不試圖去了解它。

因為，如果我們如果連真、假都無法分辨，我們如何為這個生命找到真正正確的方向與出路呢？那有名的禪宗公案裡，蒼蠅沒命的一直要從關上的紙窗飛出去，然而怎麼也飛不出去；卻始終未察覺原來旁邊的大門早已洞開！

我們以人類的智慧與觀察力來看這蒼蠅，當然會如目睹此景而作偈的禪師一樣喟然道：也太癡！

the daily life are related with illusions. As we are familiar to the functions of Five-gatherings (senses and sense organs) too much, the Emptiness is too incredible for us to understand!

Somebody would argue:

What! Are all my feeling about happiness, anger, sadness, joyfulness and those sweet memories of my childhood fake? That is too hard for me to realize!

Yes! It is really difficult to understand. However, if it is the truth of universe, then, we may be not in a hurry but we must try our best to realize the truth.

If we can't tell the truth from the fake, how can we find a correct direction and a way out for the life? There is a famous story in the Zen School: a housefly tries very hard to fly penetrated through the paper window; however, the housefly can't make it no matter how hard it tries. The housefly never becomes aware of there is a opened door way just next to the window!

As wise as a human, when we see the housefly, we would sigh and say as the Zen master did: you are too stupid!

However, when the bodhisattvas stand aside and look human deeds, they would feel sad for us that we didn't see the opened door of truth and we were attached too much to the paper window – should we





但我們有
沒有想過，
站在佛菩薩
的立場，我
們是否也是
對於洞開的真理大門毫不知情，
卻一味的以為透著光亮的紙窗——
也就是看來千真萬確的有為法，
是唯一的出路？

佛菩薩是愛我們的，他們不忍心我們如此昧於真相，他們希望我們能夠了知一切；因為生死輪迴是苦痛的，而造成生死輪迴的根本原因就是——無明；也就是不知道真相的狀態。

所以既然生死輪迴的原因是無明，那當然就要消除無明，才能擺脫生死輪迴的束縛與苦痛；也就是與無明相反，達到了悟真相的狀態，亦即了悟空性。

既然了悟空性這麼關鍵與重要，那麼，要怎樣才能到達空性呢？

——我們可以回到金剛經的四句偈：

一切有為法
如夢幻泡影
如露亦如電
應作如是觀

由於佛菩薩非常愛我們，所以教導了許多方法；而這珍貴的

rely on worldly matters that much and make the unreal as the only way out?

Buddhas and Bodhisattvas love us. They don't want us let the truth go away from us. They wish us to understand all. As the Samsara of life and death is a pain, we must know that the matter caused Samsara is – ignorance, the state of missing truth.

As the reason for the Samsara of life and death is ignorance, then, we have to get rid of the ignorance in order to free from the constraint and pain of Samsara. The opposite matter of ignorance is the state of truth realization and that is the nature of Emptiness.

Since the Emptiness is that important, then, how do we realize it?

—— let's see the sentences of the *Diamond Sutra* again,

All worldly matters

Are dreams and illusions

Bubbles and shadows

Dew and lightning

We are supposed to observe that.

Buddhas and Bodhisattvas love us very much; therefore, they had taught us many things. The precious sentence of *Diamond Sutra* is one of them.

The key of the sentence is the verb – observe!

Observe what?

To observe the greatest sentence in *Diamond Sutra*:

The worldly mat-



四句偈，也就是其中的方法之一。

重點在於偈中唯一的動詞——觀！

觀什麼呢？

就是觀這偉大的四句偈中所提及的：

有爲法 == 夢、幻、泡、影、露、電

所以，實修的方法很清楚了，當我們在一切的歷緣對境當中，我們都要觀一切就是夢幻泡影露電；因為唯有深深的明白了有爲法如夢幻般虛假，我們才能在同一剎那明白了無爲法的真實，這就是藉假修真的真義！

除了這樣的實修，我們也可以用一個簡單易用的方法，就是不斷的唸頌四句偈，久而久之，也能達到同樣的效果。

其實，經典中到處都是教導我們如何悟空的方法，只看我們願否去身體力行罷了；總之無論我們知不知道空性的價值與意義，由於它是宇宙的至極真理，故與它的關連，一定深刻的影響我們生命的幸福度，這是顛撲不破的事實；因此有爲者必會把悟空當作修行中重點的重點，戮力行之！

ters = (equal to) dreams, illusions, bubbles, shadows, dew and lightning

Therefore, the way to cultivate is quite clear now. When we live our daily life, we had better see all matters happened are dreams, illusions, bubbles, shadows, dew and lightning. When we really realize that all things are false, there is no other way for us to understand the truth. That is the real meaning of telling the truth from the false!

Besides, there is a simple and user friendly manner and that is to chant the sentences of *Diamond Sutra*. In the course of time, you may win the same effect.

In fact, there is more than one manner to enlighten the Emptiness within Buddhist sutras. However, the most important matter of all is practicing. Finally, no matter we understand Emptiness or not, as long as it is the truth of the universe, we must know that our lives would be deeply influenced by the truth. This is a fact. Thus, all Buddhist must keep this point in mind and practice it all the time!



金剛經

THE DIAMOND SUTRA

經文 **Sutra/** 釋迦牟尼佛 **Sakyamuni Buddha**

解讀 **Decode/** 文華智慧 **Wisdom** 美編 **Art Design/** Snow

經 文

復次
須菩提
是法平等
無有高下
是名阿耨多羅三藐三菩提
以無我
無人
無眾生
無壽者
修一切善法
即得阿耨多羅三藐三菩提

The Original Sutra

Furthermore,
Subhuti,
all men are equal in Suchness.
There is no superiority or inferiority.
That is why this Dharma is called Supreme
Right Enlightenment
(Anuttara-samyak-sambodhi).
Practicing all good virtues (Dharmas)
without attachment to ego, others, all living
beings and life
leads to Supreme Right Enlightenment.

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

詮 釋

空性的義理，
完全泯滅了相對的境界，
因為在圓融的絕對的境界，
並沒有所謂高下、好壞、
是非等等的批判，
只是如實的感受、觀察，
並不會對於所感受或觀察的對象
產生高下、美醜、是非、
尊卑、喜惡等等
分別妄取。
-----這段為什麼要劃出一道
長長的破折號出來呢？
因為當我們說出絕對境界的
無分別智時，
處於相對境界的人們，

Explanation

The logic of Emptiness completely demolishes the state of the relativity.

Why? Because in the perfect state of the absolute,

there are no criticisms such as superior or inferior, good or bad, right or wrong and so on.

A man, who is in such state, will just feel and observe as things really are.

He won't have the delusion that there are superiority or inferiority, beauty or ugliness, right or wrong, nobleness or humbleness, like or dislike on the subjects he feels or observes.

Why draws a long dash here?

Because while we are speaking *wisdom of impartiality* in the state of the absolute, human beings, who are in the state of the relativity, will



馬上習慣性的容易落入
另一個思想的陷阱：

那即是

既無分別，

何必再做任何事情呢？

既無分別，

何必努力去惡？

何必努力行善？

豈不多此一舉？

啊！

這是真正嚴重的錯謬。

因為，

空性的本質雖然沒有了任何的“分別”

但卻不會因此而沒有“了別”

“分別”和“了別”是截然不同的，

分別是染污的狀態，

了別則是清淨無染的狀態。

雖然都同時對事物

明白它的好壞、是非、大小、

美醜、高下等等，

但是“分別”是失去了空性，

與現象混雜不清；

而“了別”則安住於空，

並沒有受到現象的影響或干擾；

故無上正等正覺＝空性＝

平等＝無有高下。

經文接著清楚的揭示

以無我、無人、

無眾生、無壽者，

修一切善法，

即得阿耨多羅三藐三菩提。

這段經文相當相當重要，

因為這段是破斥“斷滅空”戲論者

easily and habitually fall into a trap of the
second thought right away.

That is, since there are no distinctions,
then why should we do any thing?

Since there are no distinctions, why
should we work hard to do away with evil
and do good deeds?

Isn't that an unnecessary action?

Ah!

This is really a serious misunderstand-
ing.

Why? Because although the essence
of Emptiness has not any distinction, a man
would never lose the eye for distinctions
while he reaching the state of Emptiness.

Discrimination is entirely different to
realize and distinguish.

Discrimination is a state of being pol-
luted and realize and distinguish is a state of
purity.

A man can see good or bad, right or
wrong, bigness and smallness, beauty or ug-
liness and superiority or inferiority of things
in both of these two states.

Nevertheless, the one who discrimi-
nates has been far away from Emptiness and
can't tell truths from phenomena.

On the contrary, the one who realize
and distinguish stably remains the state of
Emptiness and does not influenced or dis-
turbed by phenomena.

Therefore, Supreme Right Enlighten-
ment is just Emptiness, equality or no supe-
riority and inferiority.

Then the sutra clearly reveals that
practicing all good virtues (Dharmas)
without attachment to ego, other people,
all living beings and life leads to Supreme
Right Enlightenment.

最有力量的經句！
為什麼呢？
因為斷滅空戲論者執取的是
不作任何有為法；
但是在佛法中
這是屬於果地的境界，
因地的修行人根本不能、
也無證量如是。
許多嚴重的知見錯謬，
往往從因地、果地不分開始。
事實上，
只要了解因地、
果地的修行不同，
就能遠離“斷滅空”-----
斷人法身慧命的邪見；
否則永遠只是口頭說空，
心中想空，
卻還是不得其門而入。
因為，
所謂“高高山頂立，深深海底行”
知見可以標高，
但是行為
則必須老老實實的去做，
所謂的“空”
是指心理狀態
完全沒有對於現象界的一切執著，
但請記住，
這只是心理狀態，
而非你的一切行為也都劃下休止符，
什麼也不必做了。
非也、非也，
正如金剛經此段
清清楚楚、明明白白的說明了：

This sentence is considerably important.

Why? Because it is the most powerful sentence in Buddhist scriptures for disproving the ones who take a wrong view of Emptiness, i.e. *uccheda-drsti/nothingness with despair*.

How can it be?

Because those people cling to the thought of not doing any *conditioned thing*.

However, in the Buddha-dharma, a man can only do that while reaching the state of *Resultant Ground*.

A spiritual cultivator of *Causal Ground* simply shouldn't and don't have such *Realization* to do that.

Many serious incorrect views usually rise from mixing up *Causal Ground* with *Resultant Ground*.

In fact, only if a man realizes the difference of spiritual practices between *Causal Ground* and *Resultant Ground* can he be far away from *uccheda-drsti/nothingness with despair*, i.e. vicious views that terminate a man's *truth body and wisdom life*.

Otherwise, one will be always just talking about Emptiness and thinking about it.

He can never know the right way to practice it.

Why? Because we can take a high view of the spiritual practice, nevertheless, we should put it into practice earnestly.



“修一切善法，
即得阿耨多羅三藐三菩提”
所以，
成佛大事，
必須腳踏實地的修，
從最基本的止惡，
到更上一層樓的揚善，
才能最後究竟達成
“自淨其意”的無上正等正覺。
這是一個不可能減免的辛苦過程，
就如一隻毛毛蟲
要蛻變為美麗的蝴蝶，
它也必須辛勤的
覓食、進食、作繭、破繭而出；
每一位眾生要成佛，
更是必須歷經千辛萬苦才能成就。
而這裡所說的“善法”，
只要是對自己或眾生有益的事情，
甚至表面看起來不善，
實際是為眾生打算長遠利益之事，
也屬此所謂的“一切善法”
因為，
眾生的知見不足，
往往以苦為樂、以非為是，
例如，
人人都知道努力用功才能成功，
但往往會因為吃不了苦頭半途而廢；
這時，
如果是一個用心良苦的善知識，
他可能會板起臉孔教訓人，
甚至有的師父還會拿起香板打人，
這表面看來

As the Chinese saying goes, “Stand high on the mountaintop; go deep the bottom of the sea.”

Emptiness means a state of mind, which has not a little bit of attachment to appearances of all things.

Please remember that it is ‘a state of mind’, but a deed of stopping doing everything.

Don’t mistake the meaning of Emptiness.

Just as the original sutra says, “practicing all good virtues (Dharmas) leads to Supreme Right Enlightenment”.

It clearly tells us that it is necessary to practice the Buddha-dharma diligently to become a Buddha.

From the basic step---ceasing from wickedness---to the further step---practice all good virtues, doing this step by step, one can finally reach Supreme Right Enlightenment, the state of mind of purity.

It is a painstaking process that can’t be skipped over any of the steps.

Like the process of a caterpillar becoming a beautiful butterfly, a caterpillar always works hard to forage, to eat, to spin and finally to break through the cocoon.

It is more necessary for every living being to go through all conceivable hardships to become a Buddha.

The “good virtues” we talk about here means all the things that benefit ourselves or others, including the things that look like not good, but actually are for the future benefit of all living beings.

Why? Because most people don’t have correct views.

They often take bitters as the sweets and regard wrong as right.

是讓眾生受到了顏面的損失或
皮肉疼痛。

但是啊！

誠如禪宗所說：

“其行或毒，其心至慈”

所以，

真正的“善法”是

視其心理動機而定，

只要是真正為了自度度人，

方法是可以變通的。

An example is as follow.

Everyone knows that it needs much effort
to be successful.

However, people often give up halfway
because they can't bear hardships.

In such cases, a well-meaning guru might
pull a long face and give such a man a lecture.

Some masters might even hit him with a
incense board.

It looks like that the person suffers hu-
miliation or physical pains.

Nevertheless, as one saying of Zen Sect
goes, “His way might be harsh, his mind is ex-
tremely kind.”

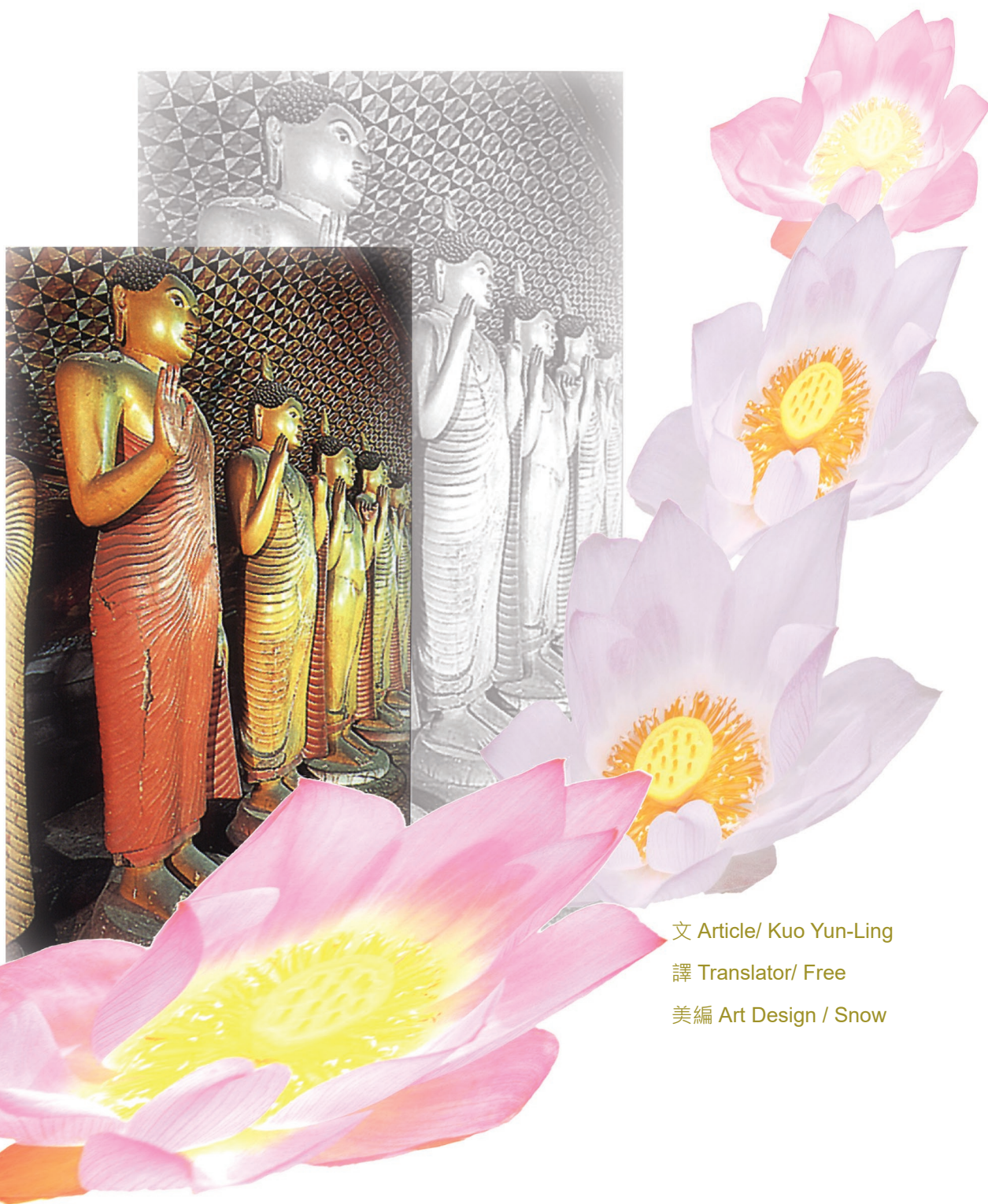
Therefore, whether a deed is really a “good
virtue” is according to the motive of the doer.

Only if we really want to benefit our-
selves or others can the methods be flexible.



校量功德品

COMPARING THE MERITS **(72)**



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。說有所得持戒波羅蜜多。名說相似持戒波羅蜜多。

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持戒。是行持戒波羅蜜多。

復作是說。行持戒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持戒。是行持戒波羅蜜多。

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。依此等法行持戒者。我說名為行有所得相似持戒波羅蜜多。憍尸迦。如前所說當知皆是說有所得相似持戒波羅蜜多。……

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

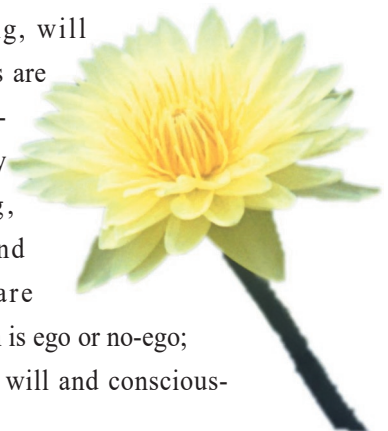
I. Original taste of wisdom

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

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 Sila-paramita under such facts, this is working Sila-paramita.

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

Kausika! If good men and women doing requests such as: form is constant or variable; feeling, thinking, will and consciousness are constant or variable; form is happy or sad; feeling, thinking, will and consciousness are happy or sad; form is ego or no-ego; feeling, thinking, will and consciousness are





守戒是陶冶 而非束縛

淨。若有能依如是等法修行持戒。是行持戒波羅蜜多。

復作是說。行持戒者。應求諸佛無上正等菩提若常若無常。應求諸佛無上正等菩提若樂若苦。應求諸佛無上正等菩提若我若無我。應求諸佛無上正等菩提若淨若不淨。若有能求如是等法修行持戒。是行持戒波羅蜜多。

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。依此等法行持戒者。我說名為行有所得相似持戒波羅蜜多。憍尸迦。如前所說當知皆是說有所得相似持戒波羅蜜多。

(P771 II欄 1行 ~ P779 II欄 22行)

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

Buddha explained again. Who is working on Sila is supposed to request the followings: the Buddha's ultimate-and-exact Bodhi is constant or variable; the Buddha's ultimate-

二、生動的說明

天帝釋又向佛陀請教：為什麼說善男子、善女人說有所得持戒，是宣說相似持戒？

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；如果能夠如是修行持戒，就是行持戒。又宣說修行持戒的人，應求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行持戒，就是行持戒。所以如果善男子、善女人，如是求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨，我說就是行有所得的相似持戒；如同前面所說，當知都是宣說有所得、相似持戒。

經文又透過天帝釋對佛陀請教的問題來說明：有所得的持戒波羅蜜多是相似持戒波羅蜜多。

此段經文主要是說明什麼是真正的持戒以及什麼是相似的持戒。什麼是真正的持戒？就是內心沒有分別的遵守戒律，例如守五戒中的不飲酒戒，自己守到了，但是對於喝酒者完全沒有一絲一毫的輕視，因為甚深明白一切平等無二，自己能守戒，是自己具足了守戒的善因，別人不能守戒，是因為不具足守戒的善因，但自己和別人的佛性則是一樣的清淨、自在、無礙，完全沒有差別的，所以一

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 Sila under such requests, you are working on Sila-paramita.

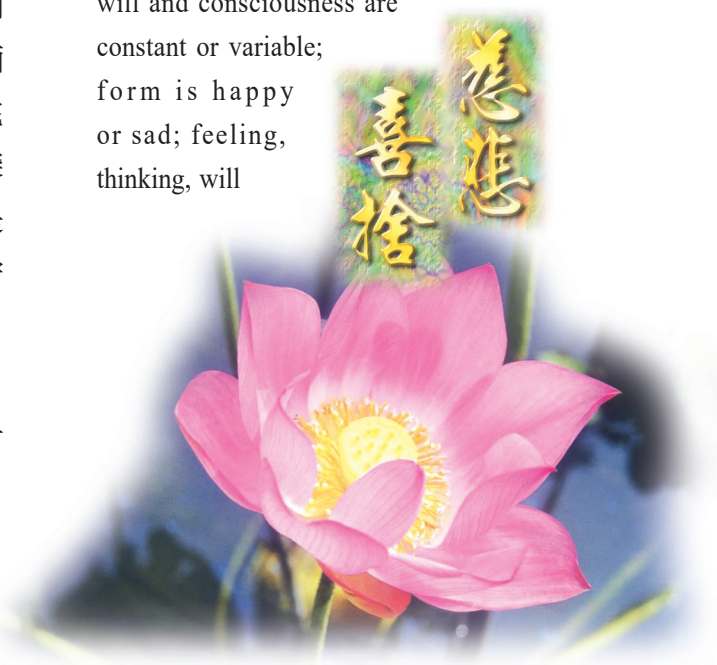
Kausika! If good men and women doing requests such as: the Buddha's ultimate-and-exact Bodhi is constant or variable; the Buddha's ultimate-and-exact Bodhi is happy or sad; the Buddha's ultimate-and-exact Bodhi is ego or no-ego; the Buddha's ultimate-and-exact Bodhi is clean or dirty, then, they works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

(New modified Da-zheng-cang, P771, column II, line 1- P779, column II, line 22)

II. Vivid explanation

Indra asked Buddha: Why is that when good men and women to declare the obtained-paramitas of Sila (obeying rules), actually, they are declaring the similar-paramitas of Sila?

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



一切都是因緣顯現，如果我們對於因緣的顯現起了分別的心，就是沒有真正明白萬事萬物的本質，就是不了解自性的圓滿具足，這樣即使表面守戒守得多麼的完美，事實上並不是真正的守戒，而且這樣根據外在因緣而守的戒，總有一天會無法作到，因為外在的因緣是不斷在改變的，今天的因緣能夠守戒，不代表未來的因緣也能夠守戒，而事實上最高境界的守戒是守心戒，也就是說內在完全離開了妄念與分別，守戒只是守戒，沒有任何的原因，也沒有任何的目的，這樣的守戒，因為不與外在因緣發生有為法的關聯，才能真正的守戒，而且把握到守戒的真正內涵與主旨：守戒是陶冶，而非束縛。

守戒的目的真的只是陶冶，是為了我們生命朝向更完美而設立，經過一點一滴的修正，我們越來越懂得戒律的甚深含義，它的存在是為了大眾和合，是為了尊重別的生命，如果一個人自己獨修，其實是比較沒有戒律的問題，例如五戒的前四戒，殺、盜、淫、妄，都是必須有第二者出現，才有可能發生的嚴重錯誤，如果沒有他人也就無從發生了，故戒律的大部份存在意義，真的是為團體的利益而存在，所以



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 Sila-paramita under such facts, this is working Sila-paramita. Buddha explained again. Who is working on Sila 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 Sila under such requests, you are working on obtained-and-similar Sila. Just as I said in previous, you should know that this is obtained-and-similar Sila.

Via this paragraph of sutra, Buddha answered Kausika: an obtained Sila-paramita is a similar Sila-paramita.

The purpose of this paragraph of sutra is to specify what are the real Sila and the similar Sila. What is the real Sila? That is to obey rules without any misleading thoughts in mind. For example, No-drink-wine is one of the Five-commandments. Although you can keep this rule, you never look down on those who drink wine. You completely understand that “Can” and “Can’t” are equal. You “can” is because your conditions are good enough. Other people “Can’t” is because their conditions are not so well comparing with you. However, the Buddha-nature between you and other people are having no difference. Therefore, the external phenomena are controlled by cause and effects. If we were confused by those external phenomena and forget the intrinsic characters,

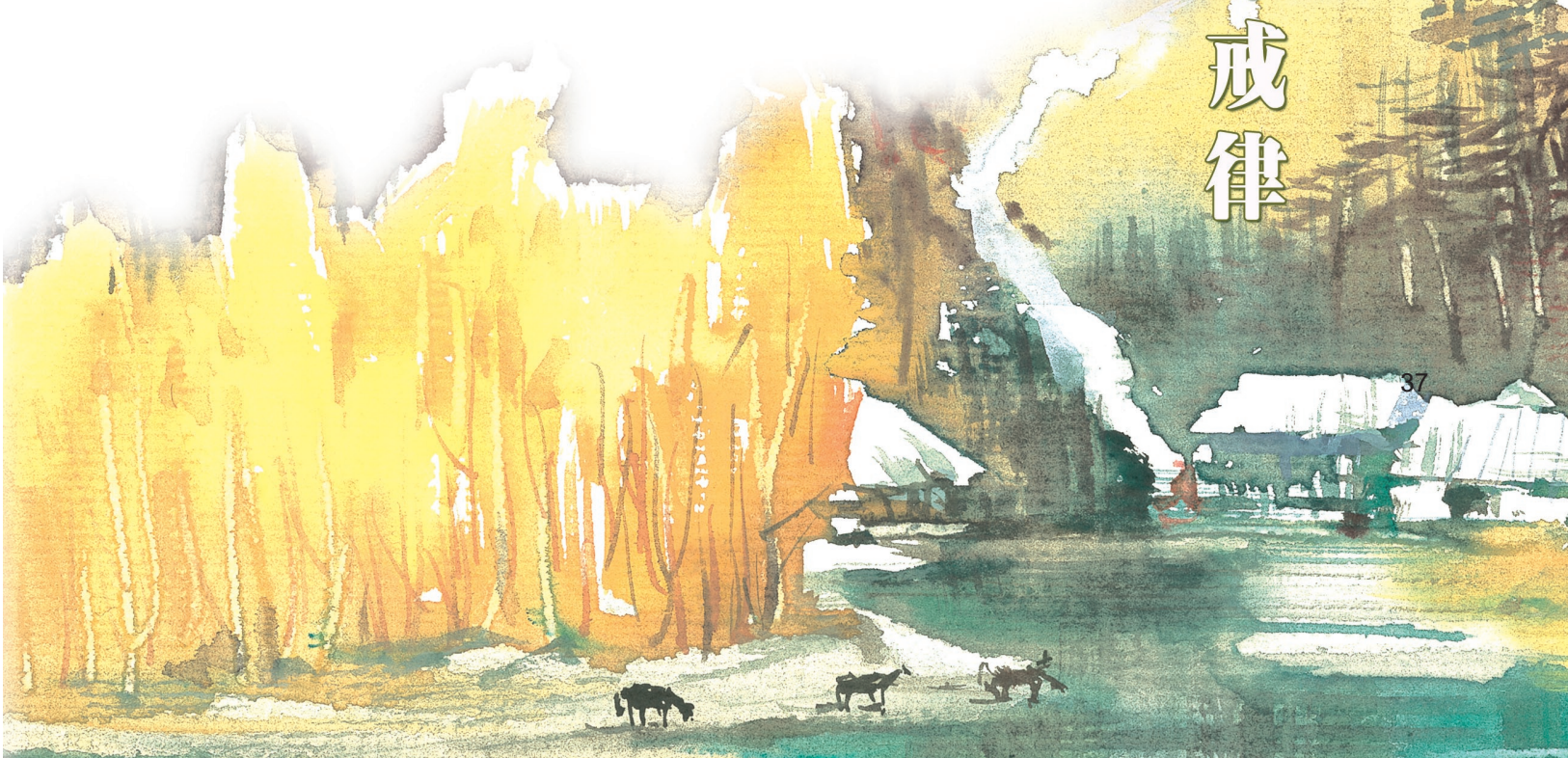
就是內心沒有分別的遵守戒律 什麼是真正的持戒？

戒律的核心深處，絕對是同時包含了慈悲，又同時包含了智慧。

如果我們夠慈悲，我們一定是一個尊重別的生命的人，那麼這其實就是戒律的真正出發點；因為一個慈悲為懷的人，是不忍傷害任何一個生命的，無論是物質或精神各方面，甚而有之，不但不忍心傷害，反而還衷心期望別的生命都能夠獲得幸福喜樂，所以如果有這樣的一個胸懷的人，請問怎麼會不遵守戒律呢？故一切的戒律其實是由內心作起的，只有內心甚深明白這一點，慈悲充沛，這樣的一個人，是絕對不會犯戒的，就算他的外表有時看起來並不是如此的完美或符合戒律，因為他只對自己的內心負責，外在的一切是否完美或符合戒律的形式，已經不是他偉大崇高的內在所要關心的重點。

所以我們就明白了為什麼守戒是以守心戒為最高。因為就算外表完全符合戒律，可是內在對別人起批判，或對戒律的本質並不了解，那麼這樣的修行人並不是真正的守戒。

we can never understand the perfect self-nature within us. Thus, no matter how perfect you are to keep the rules externally, in fact, that is not a real Sila. When those external conditions changed, you would break the rule somehow. The cause and effects are changing all the time, you can keep the rule today doesn't mean that you can keep it tomorrow. Most of all, the ultimate situation of rule's keeping is to keep the rule by instinct (it's called inner-rule or heart-rule). In other words, you don't have any misleading thoughts in mind; you simply just keep the rule without any reason or any objective. Such a rule keeping has no relation with any external conditions and this is a real Sila. Besides, the real



所以當我們持戒時，一定也同時包含了智慧，才是真正的守戒。一個有智慧的人，內心對於戒律的本質、內涵、設立的動機、存在的因緣等都已经有了甚深的體悟，因此他的守戒是自然而然的，是沒有壓力的，更不會一天到晚拿了一把嚴格的戒律之尺，去測度別人到底符合了戒律沒有。

所以戒律其實最主要是給自己用的，而不是拿去衡量別人用的；也可以說戒律是用來自我要求，而不是去要求別人。而且一個有智慧的修行人，會量力而為的去守戒，也可以說隨時隨地都在根據緣起而調整自己的守戒，怎麼說呢？例如因緣具足守日中一食就守日中一食，如果為了要度眾要與眾生和樂的共進早餐，也就隨順因緣的守過午不食，那麼他不論是守日中一食或過午不食，心中都是自在而沒有掛礙的，因為他總是根據智慧對生命的當下作了最恰當、也可以說是最有利的選擇。

所以有智慧的持戒者，絕對不是僵化或一成不可改變的。但是就算是他外表看來彷彿放鬆了戒律，但事實上是在內心作了更高的抉擇與更

光明的取向，因此修行人一定要作一個對自己內在負責的大丈夫，就是
內心永遠不能離

intention and keynote of Sila are: rules-keeping is a manner to cultivate your nature instead of to constrain you.

The only goal of Sila is to cultivate your nature, then, the life itself would become more and more perfect via correction. The profound meaning of Sila is to establish the public harmony in human society as well as to treat other form of lives with respect. If you cultivate yourself alone, actually, you have less relation with Sila. For instance, the front four rules of the Five-commandments are No-killing, No-stealing, No-committing-adultery and No-telling-a-lie. These four rules need at least two men to play and make the problems happened. If there is only one man over there, there would be no problem about Sila. Therefore, the most significant meaning of Sila is to protect the welfare of the whole community. In the deep core of Sila, you may find great compassion as well as great wisdom.

If we are mercy enough, we would be able to respect other people's lives. Then, this is the best starting point to practice Sila. A man of mercy can never bear to hurt any sort of life no matter in material aspects nor in spiritual aspects. Moreover, he would sincerely wish that all living beings are gaining happiness instead of injuring. How can such a man don't obey the rules? Therefore, all rules have the same origin and that is the heart. Only when a man completely understands the importance of compassion, he would never break Sila. Although a man seeming doesn't keep the rules in a perfect way, however, as long as his heart never forget Sila, the internal is more important than the external.

Therefore, we understand that to keep the inner-rules is the highest. If there is a man who keeps perfect external rules but he criticizes



開慈悲與智慧，而外在則

是充滿彈性的，甚至有

時小小的毀犯，只

要是對眾生有益，

也是守到了心戒，而不會

破戒，例如說一句謊話，可以免除兩位眾生的大打一架，請問這句謊話又算得了什麼妄語呢？

所以當我們決定要持戒時，我們已經對我們寶貴生命作了一個正確的抉擇，因為守戒就是要我們不要做壞事，這是修行的第一步，先斷除惡因，我們才能真正免除將來惡的果報。而且也只有止惡的基本功夫作好了，我們才有能力繼而大力揚善，也就是作盡一切好事。所以戒定慧三學，戒是擺在第一位，因為守戒不但能止惡，還能讓內心安定，而只有內心安定，才可能繼而生出真正的定境，最後智慧顯現。

故戒律是修行的項目中相當重要的一環，只是這麼基礎的一部份，也一樣不可須臾缺少智慧，只有智慧的守戒，才能為生命帶來真正的成長與利益；而如果沒有智慧的守戒，不但自己受苦，可能也要連帶苦了很多的眾生。

所以佛法是以智慧為重心的，一個有智慧的修行人，處處通達；相反的，一個沒有智慧的修行人，處處罣礙，然而佛法不是要教導我們沒有罣礙的嗎？如果越學越罣礙，那麼我們學對了嗎？所以在修行的過程中，時時刻刻以智慧來觀照反省自己的修行，才能一直走在修行的康莊大道上，否則佛法甚深，一

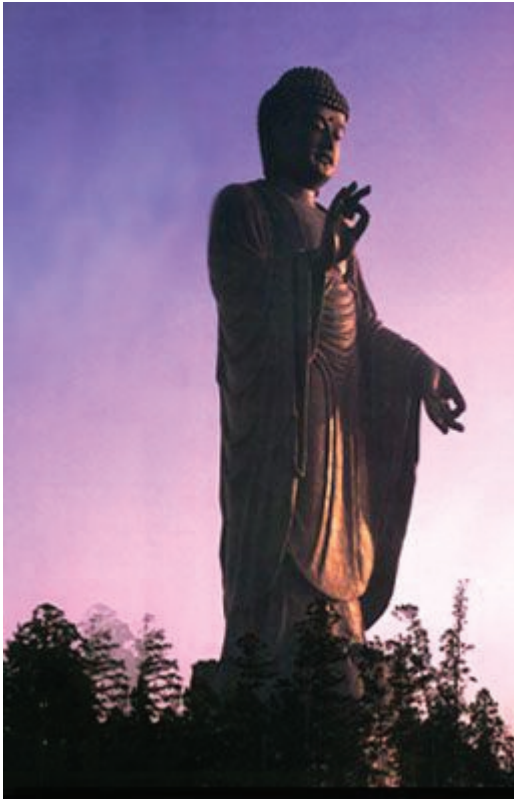


those who broke the rules at the same time, then, this man is not a man who really understands the real Sila.

Therefore, when we keeping rules, we also need a wise mind; then, this can be called a real Sila. A wise man must completely understand the intrinsic, the intension, the motivation, the cause and effects of Sila. Then, he can really obey the rules without feel any pressure inside. Besides, he would never judge other people with strict Sila.

Therefore, Sila is for your cultivation only instead of using them to judge other men. Sila is for self-request only instead of requesting other people. Besides, a wise man would practice Sila according his own conditions. That means he would adjust the rules-keeping according his external and internal conditions in times. But why? For instance, when a man practices the rule that eating a meal only per day in the noon time, he is supposed to follow the rule everyday. However, if he finds that he has to have a breakfast with other men for social purpose, then, he would be happily having the breakfast with them and without any worry about Sila-breaking in mind. That is because the man really have done the most favorable choose.

Therefore, a wise Sila keeper can never be a mind-deadlocked one. Sometimes, a man seemingly has a relaxation in Sila, in fact, he choose a higher and brighter goal in his heart. A man who practices Sila is supposed to be a man of responsibility. Inside, he never goes away from the compassion and wisdom. Outside, he knows well enough about flexibility. Sometimes, it might be a case that he breaks Sila a little bit. Actually, he is trying to benefit other



不察覺，就走上了歧路而不自知，開始剛愎自用的以自己的角度去解釋佛法，則耽誤自己已經是很大的損失，更何況還要耽誤多少眾生的法身慧命啊？

所以佛法實在是太好太好，怕只怕眾生沒有明白它的真正本懷，故我們實應永遠謙虛若谷的去甚深學習、思惟、印証佛法要義，這樣才能真正的自度，也才能真正的度人。

一切的佛法都是因病予藥，戒律又何嘗不是呢？所以如果我們的心不再生病了，我們還需要戒律嗎？所以六祖才說：「心平何勞持戒？」所以當我們守戒時，最重要的還是守住心中的那份真誠與悲智，而不是外表完美無缺，這才是真正的修行戒律，這才不是有所得的相似戒律。

beings. As long as he keeps the inner-rules, we may not want to criticize him. For example, if there is a lie that can stop a fight between two men, then, why don't we just do it and this is no business to break the No-telling-a-lie rule.

When we decide to keep rules, we already make a right choose for our lives. The first thing of Sila tells us that don't do bad things anymore. We have to stop the cause of evil in the first place. Then, we are able to stop the evil results in the future. When we can effectively stop doing evil, we may start to doing good things as more as possible. Therefore, the Three-learnings of Buddhism, Sila, Meditation (inner peace) and Prajna (great wisdom), Sila is in the first place. If you can't use Sila to stop the evil, you simply can't make your heart having peace. You must have inner peace in the first, then, you may able to enlighten the great wisdom.

Therefore, to practice Sila is a very important part of all. Although Sila works as the fundamental of the Three-learnings, it still needs some wisdom. Only a wise Sila-keeping can really bring growth and benefits for you. To keep Sila without a wise mind, you may suffer yourself as well as other people.

Wisdom is the core of Buddha-dharma. A wise man can go everywhere without troubles. A stupid man go anyplace with trouble. The purpose of Buddhism is to help us get rid of troubles. If the more you practice, the more troubles you have, then, there must something wrong. We need self-examination from time to time when we are practicing Sila in order to keep us in the correct path. As the Buddha-dharma is so profound, you may walk yourself on a branch road if you doesn't careful enough. If you use a wrong-headed view to explain the Buddha-dharma, you may mislead yourself

所以佛法甚深，需要真正玲瓏剔透、冰雪聰明，才能了然於心，最起碼也要一顆非常真誠的心，以最最真誠的態度去面對佛法，才能真正有所體悟，戒律如是，其他佛法亦復如是。

故佛法是以智慧為重心，這個世間之所以苦痛，就是因為太缺乏智慧，如果人人皆能以智慧之光自我照明，人類就不會老是如此愚不可及的對待自己與別人，故智慧 是人類最欠缺

as well as other people and this is a really sad thing.

The Buddha-dharma is so great. We have to understand its genuine meaning. We need to learn it; think about it; practice it and proof it with the most humble all the time. Thus, you are helping yourself and then you can help others.

The function of Buddha-dharma works as the medicines to the sickness. The Sila is a medicine too. When a man's heart is no more having sickness, he need Sila no more. Therefore, the Sixth-master said: a peace mind has no need for Sila. When practice Sila, the most important thing is



的，也是佛法真正要教導我們的，故每一個菩薩大丈夫，皆應努力學習佛法智慧，才能真正自我救度，也才能真正救度眾生。

三、精采片段備忘錄

* 什麼是真正的持戒？就是內心沒有分別的遵守戒律。

* 因為外在的因緣是不斷在改變的，今天的因緣能夠守戒，不代表未來的因緣也能夠守戒，而事實上最高境界的守戒是守心戒，也就是說內在完全離開了妄念與分別，守戒只是守戒，沒有任何的原因，也沒有任何的目的，這樣的守戒，因為不與外在因緣發生有為法

the inner sincere, compassion and wisdom instead of the external perfection of rules-keeping. This is the real Sila. This is not the obtained-and-similar Sila.

Buddha-dharma is profound. You need a clear, clean and wise mind to learn it. At least, you surely need a sincere heart. The more sincere you are, the more you understand the Buddha-dharma. This is a right way for you to learn Sila as well as other dharma.

The gist of Buddha-dharma is wisdom. All suffer in the world are cause by the short of wisdom in human society. If every man could light himself with the light of wisdom, then, the human society would have no more stupid thing happened to hurt self and other beings. Therefore, the most want for human is the great wisdom that taught by Buddha. Therefore, all

的關聯，才能真正的守戒，而且把捉到守戒的真正內涵與主旨：守戒是陶冶，而非束縛。

*戒律其實最主要是給自己用的，而不是拿去衡量別人用的；也可以說戒律是用來自我要求，而不是去要求別人。而且一個有智慧的修行人，會量力而為的去守戒，也可以說隨時隨地都在根據緣起而調整自己的守戒。

四、智慧點滴

大般若經各品綱要

第二十六品

學般若品（卷86-89）

說明善現菩薩智慧甚深，不壞假名，而說法性。

bodhisattvas are supposed to learn the Buddha-dharma by wisdom in order to save self and other beings as well.

III. Highlights

* What is the real Sila? That is to obey rules without any misleading thoughts in mind.

* The cause and effects are changing all the time, you can keep the rule today doesn't mean that you can keep it tomorrow. Most of all, the ultimate situation of rule's keeping is to keep the rule by instinct (it's called inner-rule or heart-rule). In other words, you don't have any misleading thoughts in mind; you simply just keep the rule without any reason or any objective. Such a rule keeping has no relation with any external conditions and this is a real Sila. Besides, the real intention and keynote of Sila are: rules-keeping is a manner to cultivate your nature instead of to constrain you.

* Sila is for your cultivation only instead of using them to judge other men. Sila is for self-request only instead of requesting other people. Besides, a wise man would practice Sila according his own conditions. That means he would adjust the rules-keeping according his external and internal conditions in times.

* A wise Sila keeper can never be a mind-deadlocked one.

IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)

Sudarsana Bodhisattva has profound wisdom. He explains intrinsic-dharma-nature by



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。

extrinsic terminology.

Chapter twenty-seven

Asking for the Prajna-paramita (scroll 89-98)

Asking for ways to practice the Prajna-paramita from the instructions of a Maha-Bodhisattva and take refuge with the Buddha.

Chapter twenty-eight

Praising the merits (scroll 89-98)

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

Chapter twenty-nine

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

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

Chapter thirty

Comparing the merits (scroll 103-168)

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

Chapter thirty-one

Transferring the merits (scroll 168-172)

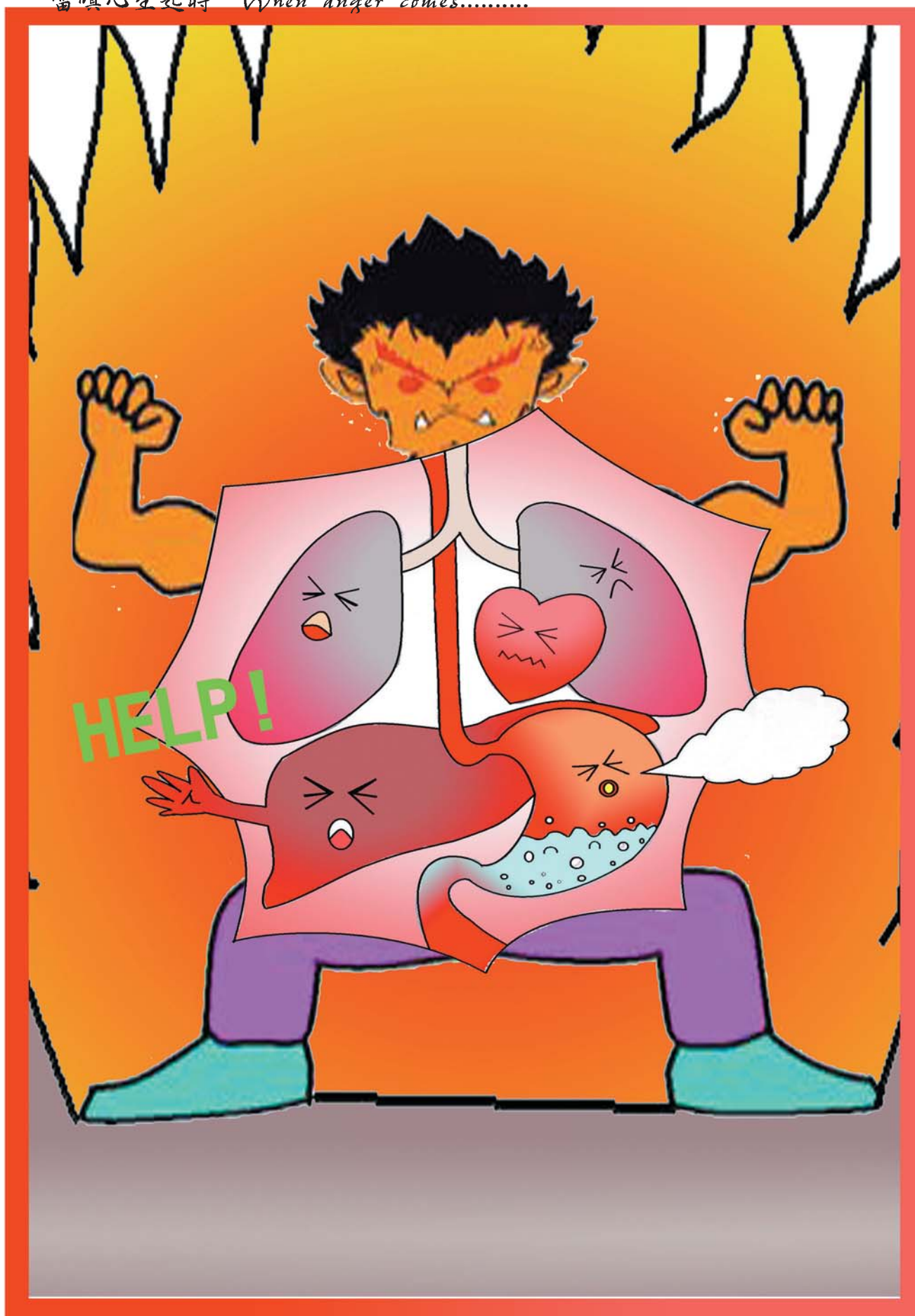
Stating that how should a Bodhisattva practice giving merits skillfully detachedly.



概念式漫畫：念念繫健康 Conceptual Cartoon: Health in mind constant

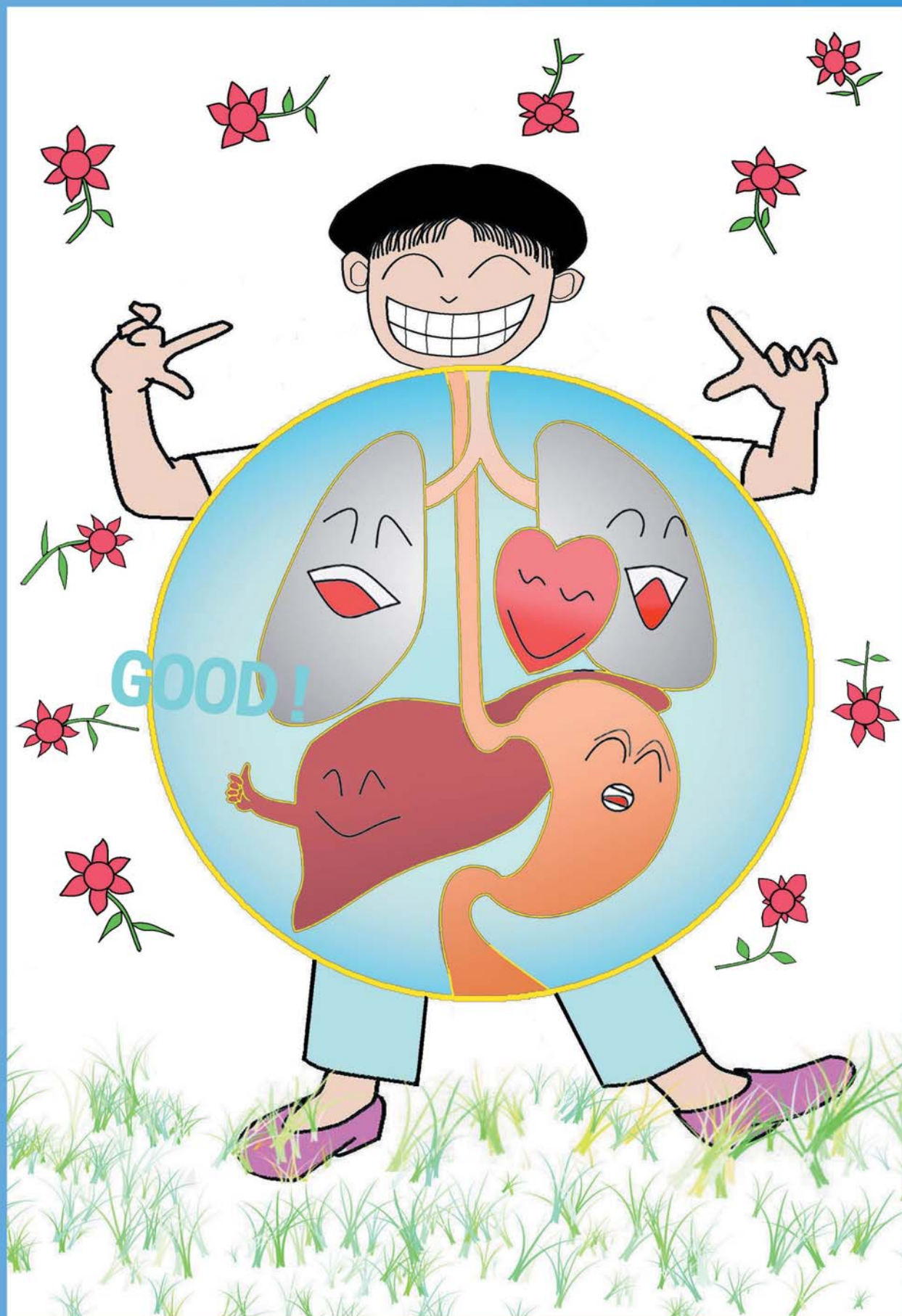
其實，心念影響著健康 In fact, thoughts would influence health

當嗔心生起時 When anger comes.....



內在如焚..... Burning inside.....

當愛心生起時..... When love comes.....



內在清涼..... Nice and cool inside.....

實修筆記

Notes of Practice

圖·文 Figured & written by/Allen

譯 Translator/Hwa 美編 Art Design/March



《越早開始越好》

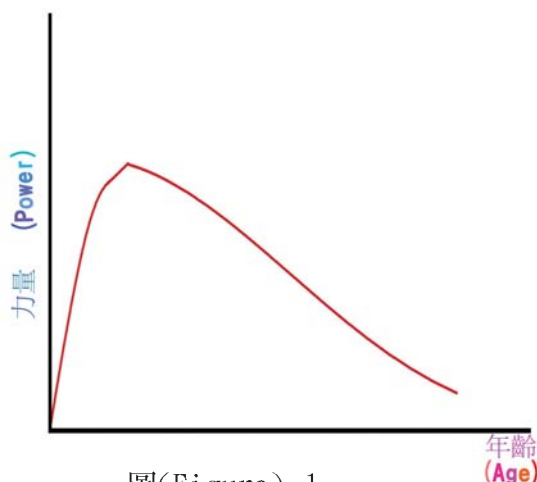
要非常非常有時間觀念，因為，有時會心有餘而力不足，且能越早越年輕開始越好，因為人體的條件只會越來越差，而人的意志，多少也會受身體的影響。

當有所領悟時一定要趁勝追擊，不然，一定會遺憾後悔，因為好景不常，條件只有越來越差；人體是非常脆弱的，特別是在生病或受傷時會有更深刻的體悟。

“Start as early as possible”

Be very careful that the time waits nobody. Sometimes you may feel your willing is not strong enough. However, you had better start to practice meditation as young as possible. As the physical condition as well as man's will getting worse by time, you should do it quick.

As soon as you understand, you must do it right away; otherwise you definite will feel regret. Good times don't last long. The external conditions become worse and worse. Besides, the human body is very fragile. You surely will know that when you are sick or injured.



圖(Figure) 1

靜坐能越早越年輕開始越好，因為人體的條件只會越來越差。

Practice meditation as early as possible because man's physical conditions become worse day by day.

《百分之百的決心！》

一定要有100%的決心，和100%好的身體狀態，要不然，很難＝不可能有所成就。

知道是非常困難的，但是能夠實踐更難，而且若只知道方法，卻無法實踐又有何用。

“A hundred percent determination”

You must have a hundred percent decision as well as physical condition to do it. Otherwise, your success is almost impossible to get.

To know is difficult. To practice is more difficult. Even you know how to do it but you never do it; then, there is no good at all.

《只有選擇坐下去！》

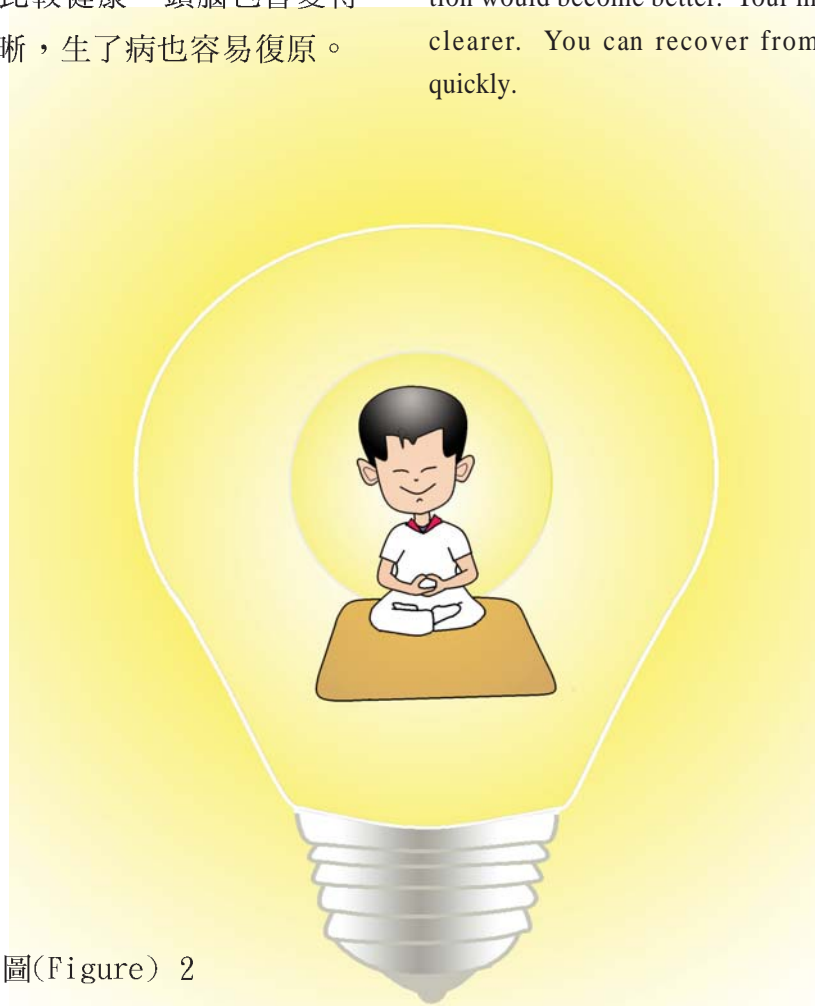
有時靜坐會坐不下去，但相信我，只有繼續坐下去才能減輕痛苦。

靜坐的好處很多；例如身體會變得比較健康，頭腦也會變得比較清晰，生了病也容易復原。

“You must insist to sit down”

Sometimes, you simply don't want to practice but trust me, you must sit into meditation in order to reduce suffers.

There are many good points to practice meditation. For example, your physical condition would become better. Your mind becomes clearer. You can recover from a sickness quickly.



圖(Figure) 2

靜坐好處多多，最起碼會使我們身體健康、頭腦更清晰。

The more you meditate, at least, you become healthier, clearer in mind and so forth.

《生活品質 = 靜坐品質》

不要因為生活圈太小，使得眼光也變得太小；快樂有時是假象，惡習容易傳染，所以重點要擺對地方。因為修行是全面性的，想要有好的靜坐品質，就一定要有好的生活品質！

《記取教訓、深刻改進》

一定要記取教訓與改進，不然只有再次受苦。

如何才能記取教訓呢？

謙卑柔軟、明事理、勇於認錯與“愛心”。

深刻的問問自己到底痛夠了沒有？並深思自己是否真心愛己愛人？

因為若是能真心的“愛己、愛人”，就絕不會讓“苦”再次傷己傷人！

“The quality of life = The quality of meditation”

Don't limit your livelihood or ideal. Sometimes, happiness is a false impression. A bad habit is easy to be contagious. Therefore, the weight-bearing point should be place in the right place. To practice Buddhist is something overall. If you want to have a good quality of meditation, you must have a good quality of livelihood in the first place!

“Bear in mind the lesson & improve deeply”

Be aware of lessons and improvement, otherwise, you would be suffered again.

How can you remember lessons?

Humble, delicate, rational, be brave in recognizing a mistake and having love.

Ask self: do you have enough pains or not? Deeply thinks about that do you really love self as well as others?

If you do love self and others with sincere, how can you hurt self or others again and again?

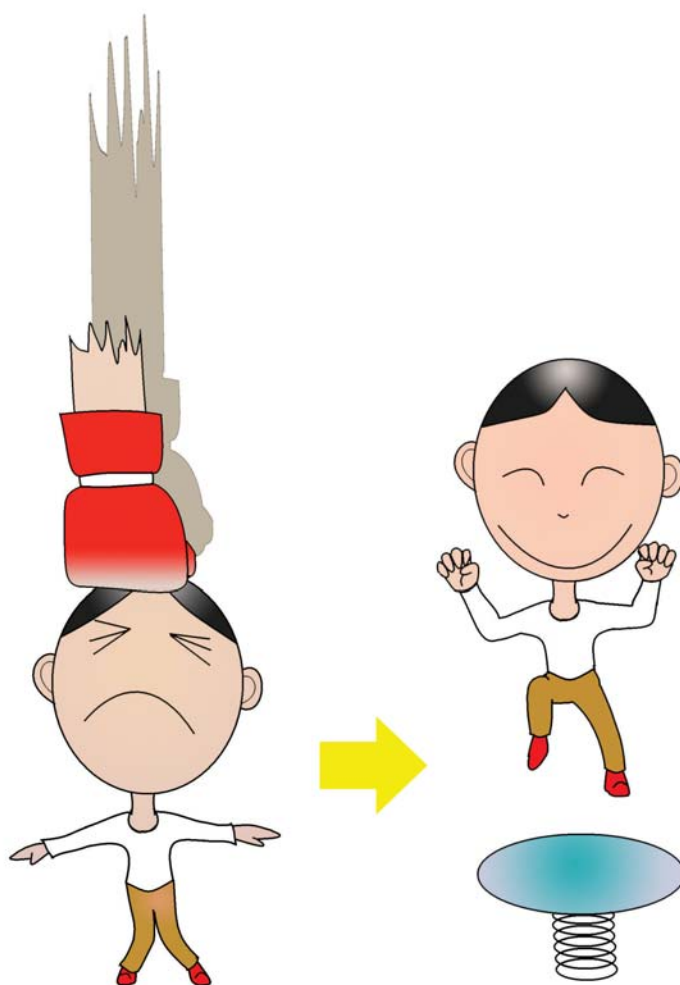


《聚精會神・竭盡所能》

在修行的路上，每一個人都有自己的一片天，我們可以在自己的靜坐天空中，以知足珍惜的心情、聚精會神於靜坐的方法、竭盡所能的修道，最後必能在成就的廣大天空中，自由展翅遨翔！

"Concentrate your attention as possible as you can"

On the way of Buddhist practicing, everybody has his own sky. We may sit ourselves under that sky peacefully. We had better be content and cherish in meditation in all attention. Practice as best as you can. Finally, you would achieve success and fly into the sky freely.



圖(Figure) 3

強大業力來襲時，有若雷霆萬鈞，損失難免；而靜坐可以增強抵抗力，使我們恢復的彈性變佳！

When karmas come, it is as powerful as a thunderbolt; therefore, you may have some loss. Practicing meditation can help you fight with karmas. Then, you can restore again!



大黃的妙用

The Ingenious Uses of Rhubarb

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



大黃，藥用歷史已有兩千餘年，與人參、熟地、附子並稱為中藥四大金剛，運用的範圍極廣。其味苦，性寒，有攻下通便、瀉火解毒、活血祛瘀、溶熱燥濕等功能。《本草綱目》記載：「主下痢赤白，裏急腹痛，小便淋瀝，實熱燥結，潮熱譫語，黃疸，諸火瘡」；《神農本草經》也說大黃有：「蕩滌腸胃，推陳致新，通利水穀，調中化食，安和五臟」的功效。歷代各派醫家都認為大黃去陳垢而安五臟、祛邪止暴的藥性，如同戡定體內禍亂以改太平，所以也有“將軍”之別名。

Rhubarb was used by men for over two thousands years. There are four great diamonds in Chinese traditional medicine: Rhubarb, Ginseng, Rehmanniae Radix and Acontii Tuber. Rhubarb taste bitter, cold nature, to use as a laxative or a detoxify, to simulate the circulation of blood, to cure a hematoma and to dissolve inner heat as well as wet. According the *Chinese Materia Medica* said: Rhubarb is used to cure problems such as diarrhea, abdominal pain, urine strained, inner heat, hectic fever, jaundice and skin ulcer. *Shennong's Book on Chinese Herbal Medicine* also said: Rhubarb can help intestines and stomach, to weed through the old to bring forth the new, to unobstructed water and cereal, to digest food and to peace the internal



全世界共有 60 多種大黃，中國便有 40 餘種，其中又以青海的¹ 唐古特大黃（*Rheum tanguticum* Maximex Balf.）為箇中極品，外銷至世界各地，是中西醫所廣為運用的藥物之一。而早在十九世紀，大黃已為歐美人士所廣泛應用，除了當作² 健康蔬菜食用之外，也常添加於各類點心（如：餡餅、蜜餞、果醬等）或飲料當中，製成各種食品。

大黃的療效很多，常被運用的有下列幾項：

1、燙傷：將大黃研成粉末，酌量灑於傷口處，同時為了避免傷口不斷出水泡，也須內服大黃，去火毒，使未發出的水泡化掉。

2、凍瘡：用水調大黃粉末塗擦於患部。

3、便秘：可內服大黃粉末、³ 錠劑或⁴ 三黃丸。

4、曬傷：一兩的大黃，兩碗水煮成一碗，然後用濾紙將渣濾除，裝於噴霧罐中，若遇曬傷，噴於患處後即可見效。（不用時可置於冰箱內保存）

5、減肥：大黃內含的多種成份裡，也具有減肥降脂的功效，但需同時補腎，以免造成腎臟衰竭。

6、抗菌：大黃可抑制真菌、病毒、阿米巴原蟲等。

另外，在一般的傷科用藥中，通常成份中也都含有大黃（如：藥酒）。至於患者的用量多寡，需視病

organs of the body in general. All sects of doctors in all the past dynasties have an ideal that Rhubarb can peace the internal organs of the body in general and take away evil. It works as a “General” to bring peace to men.

There are over 60 sorts of Rhubarb in the world and over 40 of them are found in China. The best of all grows in Qing-hai Province and it called ¹*Rheum tanguticum* Maximex Balf. It is for sale abroad as a wide used medicine in the East as well as the West. In 19th Century, Rhubarb was used by European extensively. It also used as a ²health vegetables and added to all kinds of snacks such as pie, candied fruit, jam, beverages and so forth.

Rhubarb has many curative effects such as the followings:

1.Scald: make Rhubarb into powder. Spray the powder on the wound. Meanwhile, prevent the wound grows a blain. You may take Rhubarb for internal use. It can get rid of heat poison and blain.

2.Chilblains: wet the Rhubarb by water and then spread on the wound.

3.Constipation: take some Rhubarb powder, a ³lozenge or ⁴Tri-Rhubarb.

4.Sun burned: 50 grams of Rhubarb boiled by two bowls of water. Then, use a filter paper to filter out residue. Load the filtered water into a spray gun. When a Sun burned happened, spray a couple times. (Keep the filtered water in a refrigerator when not use.)



況與個人體質而定。特別要注意的是，對於血虛氣弱、脾胃虛寒的人，以及胎前產後、月經期、哺乳期的婦女均應謹慎服用。

¹ 除唐古特大黃外，掌葉大黃 (*Rheum Palmatum* L.) 及藥用大黃 (*Rheum officinale* Baill.) 也是功效顯著的大黃品種。

² 食用的大黃通常有波葉大黃和花園大黃兩種。

³ 一般錠劑為每粒 0.5g。

⁴ 三黃丸的成份即黃連、黃芩、大黃，一般都是以粉末狀裝於膠囊中。

⁵ 一般西醫處理傷口的方式，都是以抗生素來避免傷口化膿；然而大黃本身就具有抗菌的藥性，使傷口不會化膿，同時也能快速地使患處癒合。

5.To reduce weight: Rhubarb has effect to reduce weight and fat. However, you need to mend the kidney at the same time to prevent the kidney exhaustion problem.

6.Antiseptic: Rhubarb can restrain fungus, virus and amoeba and so forth.

Besides, in general wound-medicine, it normal contains Rhubarb (such as medicinal liquor). How much a sufferer should use? It depends on the patient's condition. However, you should be careful to use when you feel weak and cold, or a postpartum, or a menstrual period, or a lactation period.

¹Besides *Rheum tanguticum* Maximex Bal, *Rheum Palmatum* L. and *Rheum officinale* Baill are also good type of Rhubarb.

²Eatable Rhubarb has two sorts such as wave-leaves Rhubarb and garden Rhubarb.

³A general lozenge is 0.5g per granule.

⁴Tri-rhubarb is made by rhizome of Chinese goldthread, the root of large-flowered skullcap and Rhubarb. It is a powder type in a capsule.

⁵A general manner to take care of a wound in the West, antibiotics was used to prevent fester. However, Rhubarb has antiseptic effect; therefore, fester will not happen. Meanwhile, the affected part would be healed over.



一個慈愛又健康的素食時代 正悄然的漸漸風靡了地球村.....

A friendly and healthy vegetarian time is quietly arriving at the earth.

本期爲你精緻推出 ~

(一) 養生素食

吃什麼素，很養生？

引介 / 枸杞莧菜羹

(二) 美麗素食

吃什麼素，變美麗？

推薦 / 涼拌 蕻

(三) 流行素食

吃什麼素，正流行？

報導 / 鳳梨木耳枸杞甜湯

1. Vegetarian diet to keep in good health

What is the healthy vegetarian diet, can keep in good health?

Introduction: vegetable soup of Matrimony vine and three-colored amaranth

2. Vegetarian diet to be beautiful

What is the vegetarian diet, can become beauty?

Recommendation: dressed connyaku

3. Popular vegetarian diet

What is the popular vegetarian diet, is popular?

Report: pineapple, jew's-ear and lycium sweet soup

Part 1

養生素食

Vegetarian diet to keep in good health

引介 / 枸杞莧菜羹

Introduction/thick soup of
Matrimony vine and three-colored amaranth

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





材 料：

枸杞 1 大匙
莧菜 1 把
水 1 碗
太白粉 適量

Material:

Matrimony vine	one big spoon
Three-colored amaranth	one handle
Water	one bowl
Cooking starch	suitable quantity



調味料：

鹽 1/4 小匙
胡椒 1/4 小匙
香油 適量

Condiment:

Salt	quarter spoon
Pepper	quarter spoon
Sesame oil	suitable quantity





作法：

- 1、莧菜洗淨切段，枸杞洗淨瀝乾。
- 2、鍋中倒入 1 碗水加熱，放入莧菜煮至變軟，接著放入調味料，並以太白粉水勾薄芡，將枸杞加入煮 10 秒鐘即可。

Method:

- One. Three-colored amaranth washes and cuts to quantifier, Matrimony vine washes and trickles dry.
- Two. Put one bowl of water to the pot and heat, put Three-colored amaranth to cook until becomes soft, then put into condiment, and use cooking starch to make thick soup, add Matrimony vine to cook ten minutes.



Part 2

美麗素食

Vegetarian diet
to be beautiful



推薦 / 涼拌茼蒿

Recommendation/ Ju-ruo cold and
dressed with sauce





材料：

蒟蒻 1 包
水 1 小鍋
白醋 1 小匙

Material:

Ju-ruo one parcel
Water one small pot
White vinegar one small spoon

調味料：

味增 2 大匙
蕃茄醬 3 大匙
糖 1 大匙
香油 1 小匙

Condiment:

Wei-zeng two big spoon
Tomato ketchup three big spoon
Sugar one big spoon
Sesame oil one small spoon





作法：

1、先將水燒開，加入白醋，再將蒟蒻放入沸水中燙熟，瀝乾盛盤。

2、將調味料調勻，沾食即可。

Method:

One. Boiling the water, add white vinegar, then put Ju-ruo to boiling water, trickle dry and contain in dish.

Two. Mix condiment evenly, soak to eat.



Part 3

流行素食

Popular vegetarian diet



報導 / 鳳梨木耳枸杞甜湯

Reporting/sweet soup of
pineapple, Jew's-ear and Matrimony vine





材料：

鳳梨	半顆
木耳	少許
枸杞	2 錢
冰糖	少許

Material:

Pineapple	half grain
Jew' s-ear	a little
Matrimony vine	two coin
Crystal sugar	a little



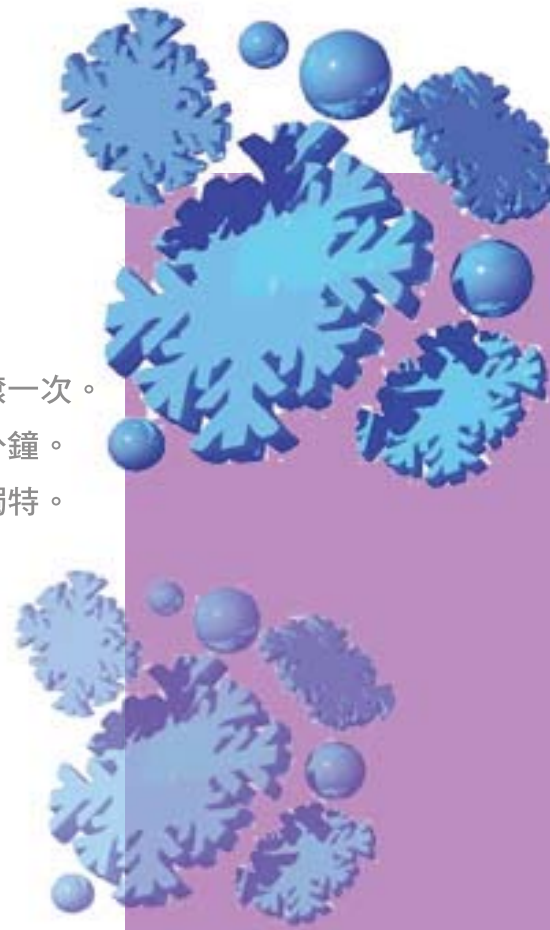
作法：

- 1、木耳先泡開，去粗蒂後再切成小段。
- 2、鳳梨去皮切丁。
- 3、木耳用 2 碗水煮開，再加入枸杞煮滾一次。
- 4、最後放入鳳梨丁與冰糖，小火煮幾分鐘。
- 5、煮好的甜湯可放涼或冷藏，風味更獨特。



Method:

- One. Jew' s-ear soaks and looses at first, discard coarse stalk and then cut to small quantifier.
- Two. Pineapple removes the peel and cuts to small cubes.
- Three. Jew' s-ear uses two bowls of water to boil, add Matrimony vine to boil one time.
- Four. Put pineapple cube and crystal sugar finally, boiling few minutes with small fire.
- Five. The sweet soup boiled can put cool or refrigerate, the relish is more unique.



春風秋雨總歸一年

The spring breeze and autumn rains
are one year eventually

文/Ru-kong 譯 Translator/Hwa 美編Art Design/free



月有陰晴圓缺，人有悲歡離合，然而不論是喜是悲是好是壞，日子總是一天一天的過去。任何的好壞、是非、得失、對錯，都在時光的流逝下，一切轉眼成為過去。只有當下每一剎那、每一剎那充滿正確的愛，才能把無常化為永恆，而不會空留遺憾。由於世間萬事萬物永遠在不斷的變動當中，想要讓時空之輪停止轉動，卻是不可能的。因為「無常」是宇宙的真相。而一切的事業、學業與道業也在無常的推手下，不斷的點滴累積。

無常，指的是世間一切事物不能久住，亦即沒有一項事物不是在變化當中。¹有情世間的人有生老病死的現象，器世間的山河大地有成住壞空的演變，人的心念有生住異滅的變化。因此，「無常」可以說是與我們鎮日相隨，須臾不可分。

無常是最好的老師

無常，是生生不息的變化，而如何²轉無常為生命的契機，可以說是面對生

The moon has cloudy, sunny, circle and lack, the person has sadness, joys, separation and gather, however in spite of happy or sorrow or good or bad, the day is always day after day past. Any good and bad, right and wrong, gain and loss, correct and wrong, all become past under the passing of the time. Only at the moment every instant is filled with correct love, then can turn impermanence to eternity, and might not only leave regret. Due to every thing in the world always continue to change, It is impossible to stop the rolling of the space-time of wheel. Because impermanence is the truth of the cosmos. And all undertaking, school work, Buddhist work are continuous to accumulate by a drop under the impetus of impermanence.

Impermanence, means that every thing in the world can't exist for a long time, that is to say there is nothing not being in change. ¹The person in the world of Sentient beings has the phenomenon of birth, ageing, sickness and death. The earth of mountains and rivers in the material world has the develop of accomplishment, existence, badness, emptiness. The heart-thinking of person has the change of birth, existence, alteration and extinguishment.

Therefore, impermanence could say that it follows with us the whole day, and can't separate in a short moment.

Impermanence is the best teacher

Impermanence is the change of rebirth. And ²how to turn the impermanence to the turning point of life, may say that it is the best learning to face life. Im-



命最好的學習。無常，是生命的實相，我們既然無法擺脫它，那麼何不從中體驗無常的變化，以更多的準備來超越它，將無常轉化成爲人生的契機。所以，無常可以說是人生的學習當中最好的老師。

無常雖然是自然現象、人生演變的法則，然而對大多數人而言，除非環境

permanence is the real state of life. Since we can't break away from it, then why not to taste the change of impermanence from it. Use the more prepare to overtake it, transform impermanence to the turning point of life. Therefore, we can say that impermanence is the best teacher between the learning of life.

Although impermanence is the natural phenomena and the rule of life developing. However for the most of people, unless the variety change of environment, for example occurring natural disaster and man-made calamity, then would have "the current affairs is impermanent" or "the life and death is impermanent" sigh heavily; Or come across the wedding suddenly, unexpected to get money, otherwise to ordinary people, even live in the physical law of change continuously, but seldom feel, even, forget the principle that there is no anything changeless in this world, so easy to product the cling about eternity and changelessness. Hence believing the feelings that the seas run dry and the rocks crumble, desire to own the changeless wealth, even seek the longevity.

Under the track of impermanence, how could it has the changeless things in the world, however, it is because the person clings to the eternity, once lose or change, produce various bitter. So, what ought to experience impermanence in life, is just right attitude?

Since it is a physical law, how to overtake impermanence?

³ Facing impermanence, ordinary people have two kinds of methods, on is negative elusion, on is facing actively. The former will only bring the worry, fear, frus-



重大的變化，例如發生天災人禍，才會有「世事無常」或「生死無常」的喟嘆；或是突逢喜事，意外獲財，否則對一般人而言，即使身處在不斷變化的自然法則中，卻甚少去感受，甚至，忘了

這世間並沒有一樣是常住不變的道理，容易產生對永恆、不變的執著，因此相信有海枯石爛的感情、想擁有不變的財富，甚至追求長生不老。

在無常的軌則下，世間豈有常住不變的事物，然而，人就是因為執著於永恆，一旦失去或變化時，就產生種種的苦。那麼，應該如何在生活中體驗無常，才是正確的態度？

既是自然法則，如何超越無常？

³面對無常，一般人有兩種方式，一是消極逃避，一是積極面對。前者只會帶來焦慮、恐懼、挫折與沮喪；後者卻能勇於承擔苦難，喚起無畏的自信與動力。面對無常，我們應該感謝，因為它提醒我們生命的可貴與有限，讓我們格外懂得以慈悲喜捨的心與人相處。面對無常，我們還是應該感謝，因為它讓我們知道苦迫的痛苦、知道煩惱的原因、知道煩惱可以轉成涅槃寂靜、知道有方法可以解脫煩惱，徹底邁向涅槃之道。感謝無常，讓我們知道每一個生、老、病、死都是提醒。感謝無常，讓我們知道地震、車禍、墜機等…，都在向世間說法，都在說色身危脆，都在說我們的生命是苦、空、無常。

體悟到世間是不斷在變化和循環，因此宇宙間有生住異滅、成住壞空的自然現象，既然這是無法改變的軌則，那麼我們應如何面對和超越，走出無常帶給我們的衝擊？

tration and depressing; But the latter can have the courage to undertake the distress, arouse the fearlessness of self-confidence and motive. Facing impermanence, we must still thank, because it lets us to know the suffering, to know the reason of vexation, to know that vexation can turn to Nirvana, to know having method can get rid of vexation and step to the way of Nirvana thoroughly. Thanks impermanence, let us know every birth, ageing, sickness and death all are reminder. Thanks impermanence, let us know earthquake, traffic accident, fall from airplane and so on...., all teach Dharma to the world, all say the body is fragile, all say our life is bitter, empty, impermanent.

Comprehending the world is change and circulation continuously, so the universe has the nature phenomenon birth, existence, alteration and extinguishment, and accomplishment, existence, badness, emptiness, since this is rule that can't change, then how should we face and overtake, go out the strike that impermanence bring to us?

Hold the real instant----live at the moment happily

⁴In Barbara "live at the moment" this book mentioned, the really abundant life, in fact is accumulated by each true and perfect "now", as long as we concentrate on, working hard to realize each career at present, taste each happiness, anger, sorrow, joy at the moment, the meaning of the life is in there. After all the meaning of the life can look for only at the moment, the past is already gone, the future can't make track for, if we don't seek the cause at the moment, then can't touch the pulsation of the life. The happiness is not only a kind of appearance of life, it is the combination of a

把握真實的剎那——快樂活在當下

⁴在芭芭拉《活在當下》此書中提到，真正豐富的生命，其實是由一個個真實完美的「現在」累積而得，只要我們全神貫注，用心體會眼前的每一個經歷，品嚐當下的每一分喜怒哀樂，生命的意義就在其中。畢竟生命的意義只能從當下去尋找，逝者已矣，來者不可追，如果我們不反求當下，就永遠探觸不到生命的脈動。快樂不僅是一種生命的狀態，它是一連串真實剎那的組合。所以芭芭拉提出如果想要得到快樂人生，就必須做到二點：一是當下的每一剎那，用愛和別人真心的交流，確信「你永遠不會因愛而輸，卻常輸在不敢去愛。」如果在你的生命裡有你愛的人，今天就告訴他們，現在就讓他們知道，因為你永遠不曉得明天他們是否還在你身邊。這樣「樹欲靜而風不止，子欲養而親不在」之痛，就不會發生在你身上。二是要能與痛苦共舞，坦然承擔，你不能改變環境，但你可以改變自己適應環境。與其遠離逃避痛苦，不如更往裡頭去，這是處理痛苦和危機時刻的最佳對策。

滄海桑田，世事變化之大，有時真是令人難以預料，而這也正是無常的一種示現。看來，念念不住的無常，有變化，有力量，驅使我們一步步走向未來。沒有無常就沒有明日和未來。這麼說來，無常不但是正常，而且還要把握這能開啓未來希望的因緣。端看我們用什麼角度或態度來看待它，畢竟任何的

series of true instant. So Barbara brings up if you want to get happy life, then must attain two points: One is at the moment in every instant, use love to communicate with others sincerely, sure that "You never lose because of love forever, but often lose at not daring to love." if there is person whom you love in your life, tell them today, now let them knowing, because you never know whether they still are nearby at you or not tomorrow. Thus this pain that "The tree wishes to be quiet but the wind do not stop, the son wishes to take care but the parents are not living." will not happen in you. Two is can dance together with pain, take the responsibility calmly, you can't change the environment, but you can change oneself to get with the environment. Rather removing from and escaping pain than still more go inside. This is the best countermeasures to handle in the time of pain and crisis.

Seas change into mulberry fields and mulberry fields into sea. The huge change in the matter of the world, sometimes really let us cannot to expect, but this is a kind of appearance of impermanence. It appears, the impermanence in mind not residing, have change, have strength, order about us to head for the future step by step. Have no impermanence then have no tomorrow and future. So, impermanence not only is normal, but also still hold this Cause and Condition that can open the hope in the future. According to what point of view and attitude that we treat it, after all any wind and rain under the display of impermanence, eventually having the calm and tranquil day. Any difficulties hardship, as long as we do not give up and continue to work hard, under the transformation of impermanent feature, also when misfortune reaches the limit, good fortune is at hand. So if we can live longer

風風雨雨在無常的展現下，終有風平浪靜的一天；任何的艱難困苦，只要不放棄繼續努力，在無常面貌的變換下，也終有否極泰來的一天。所以如果能夠活得比一次挫折還要久，就能夠體會出無常所要宣示的真相。所以不管春風秋雨、不論日月星辰，不管世事如何的變化，面對自己真實的剎那——活在當下，用滿心的愛和無窮的感恩，必能走出快樂完美的人生，將世間的無常化為永恆的剎那。

1. <http://www.ibps.org/newjersey/newsletters/July2001/page5.htm>
2. <http://www.humanity.com.tw/242/026.htm>
3. <http://mail.scu.edu.tw/~f04/cc.htm>
4. http://www.ptl.edu.tw/publish/bookevlu/33/TEXT_65.html

than one frustration, then can realize the true fact what impermanence wants to declare. Therefore in spite of spring breeze and autumn rains, no matter sun, moon and stars, ignorance how to change in the matter of world, facing the true instant of oneself-live at the moment. With heart-filling mind and everlasting gratitude, can go to happy and perfect life, turn the impermanence of the world to permanent instant.

1. <http://www.ibps.org/newjersey/newsletters/July2001/page5.htm>
2. <http://www.humanity.com.tw/242/026.htm>
3. <http://mail.scu.edu.tw/~f04/cc.htm>
4. http://www.ptl.edu.tw/publish/bookevlu/33/TEXT_65.html



歲末感恩

望眼過去的沉思

Gratitude in the end of the year

---- Contemplating on looking the past

文/Ru-kong 譯 Translator/Hwa 美編Art Design/free





¹生活快樂之源是活在當下，生活完美之泉是感恩。常常感恩：父母賜給我們生命；師長賜給我們教導；朋友賜給我們友情；地球賜給我們立足的家園；空氣讓我們呼吸生息；水使我們活命維生；陽光為我們保暖，並照亮我們的前路。感恩讓我們生活覺得完美。

「欲知前世因，今生受者是；欲知來世果，今生作者是。」，現在是由無數的過去，點點滴滴累積而來的；而若想要未來好，則要靠現在當下每一剎那的正確用心。所以過去不論如何走過，用感恩的心對待每一個發生的事件，當作是人生不斷的學習與修正，如此才能在現在的每個當下走的正確，成就充滿福祐的未來。

²人間多少的恩怨皆從抱怨聲中來，要化解人的恩怨，只有轉換心境，將抱

¹The source of living happily is to live at the moment, the spring of living perfectly is gratitude. Often gratitude: parents give us life; teachers give us edification; friends give us friendship; the Earth gives us having a foothold homeland; the air lets us breathing; the water makes us a living and keeps alive; the sunlight keeps warm for us, and illuminates our front road. Gratitude makes us to live feeling perfect.

"Would like to know the cause in previous life, what you receive in this present life is; would like to know the fruit in future life, what you do in this present life is." Now is accumulated dribs and drabs by numerous past. And if you want to having good future, then must depend on the correct diligence at the moment of each instant now. So no matter how it walked through in the past, treating each occurred affairs with the heart of gratitude, regard it as unceasing learning and correction in the life, thus then can do correctly in now every moment, achieve the future that is filled with fortunate protection .

²Much of resentment in the world of mortals come from the voice of complaint. Want to reconcile the resentment between person, only convert the mood, make complain mind change to gratitude mind. Despite it is good or bad in the field of phenomenon, feel grateful to every person, everything, every matter at present, then will forget hate and no longer complain naturally, the frame of mind also would be spacious and comfortable. What is called:

The person should often keep in the grateful heart to treat all people and matters, then the breadth of mind is spacious naturally.



怨的心轉換成感恩的心。不論現象界的好壞，去感恩一切現前的人、事、物，自然就會忘記怨恨而不再抱怨了，心境也自會寬敞自在。所謂：

人應常懷感恩的心去對待一切人一切事，則心胸自然寬敞。

時常寬恕一切人，生命自然充滿喜悅清涼。

感恩對不起我的人，讓我們學習寬恕。

感恩貧窮，讓我們學習知足。

感恩對我不好的人，讓我們學習忍辱。

感恩生、老、病、死、苦，讓我們體會人生無常，該及時修行。

感恩災難，讓我們體會萬事萬物沒有永恆。

³「感恩」即飲水思源，感念之情常繫心頭。除了父母是最親的恩人之外，凡是在我們的生命中對我們有助益的

Often forgive everyone, life is filled with joy and refreshment naturally.

Gratitude the person that pardon me, let us learning to forgive.

Gratitude the poor, let us learning to content.

Gratitude the person treating me no good, let us learning endurance.

Gratitude birth, age, sickness, death, bitter, let us realize the impermanence of life, should practice moral teachings in time.

Gratitude the disaster, let us realizing ten thousand matters and creations have no eternity.

³"Gratitude" is when drinking water think of its source, the feeling of remembering with gratitude often links in the mind. In addition that the parents is the most intimate benefactor, whatever the person that benefits us in our life all is our benefactor. The benefactor can have two type: One is the person who pushes the boat along with the current for us, two is the person who makes us sailing the boat

人，都是恩人。恩人可有兩類：一是爲我們順水推舟的人，二是使我們逆水行舟的人。一般人僅以順水推舟的人爲恩人，給我們打擊、批評、誹謗、阻擾的人，便以爲是仇人。其實，那些使我們從逆境中受到鍛鍊，幫助我們久煉成鋼的人，怎麼可以說不是恩人呢？例如釋迦牟尼佛在《法華經》中說過，他之所以成佛，是由提婆達多善知識，累生累劫百般的阻擾障礙，而成就佛果廣渡眾生。佛陀感恩提婆達多的成就，也授記提婆達多，未來決定成佛。所以有智慧的人，在非常時期，如何面對人生種種的考驗，全由自己來決定。

人的一生充滿無數的變化與考驗，而這些考驗的背後無不是爲了成長與學習，考驗我們對愛的信心，試煉我們對善的信念。宇宙是公平的，一切只是一種淨化與昇華的過程。宇宙是慷慨的，只問耕耘，不問收穫，肯定我們能創造一個充滿喜悅的美好世界。

- 1.http://www.ptl.edu.tw/publish/bookevlu/33/TEXT_65.html
- 2.<http://www.chengta.org.tw/mag/pageindex.asp?issue=203&index=160>
- 3.http://cbs.iyard.org/gem_browse.php/

against the current. Ordinary people only regard the person who pushes the boat along with the current as benefactor, the person who strikes, criticizes, slanders, obstructs us as enemy. In fact, those who make us train through adverse circumstances, help us long-tested as steel, how can say who is not benefactor? For example Sakyamuni in “The Lotus or dharma flower Sutra” has said , the reason that he become Buddha, is by the righteous man named Tipodaduo, disturbs and hinders in every possible way for many generations, and achieves Buddha to service living creatures widely. Buddha has gratitude the improvement of Tipodaduo, also awards Tipodaduo will being Buddha in the future. So the person with wisdom, at extraordinary period, how to face various tests in the life, all decided by oneself.

Human life is filled with numerous variety and test, and behind this test all is for growing up and learning, test us the confidence about love, test us the conviction about righteousness. The universe is fair, everything is just a kind of purified and sublimate process. The universe is generous, only asking to cultivate, doing not ask the result, affirming we can create a fine world that is filled with joy.





解決生命中的問題

Solving life's problems

讓西方與東方相遇

合奏

心中和平之聲

Let the Western meet the Eastern

Play together:

The voice of inner peace

從西元1953年到1981年間，有一位滿頭銀髮的老婦人，她自稱是一個「和平使者」，她徒步兩萬五千英里，並自稱這是她個人的和平朝聖之旅。

她誓願：「持續做個漫遊者，一直到人類學會去愛；持續的走，一直到人們提供給她住處；持續的禁食，一直到人們提供給她食物。」

From 1953 to 1981 a silver haired woman calling herself only "Peace Pilgrim" walked more than 25,000 miles on a personal pilgrimage for peace.

She vowed to "remain a wanderer until mankind has learned the way of peace, walking until given shelter and fasting until given food."

她的基礎理念

生命中的各種問題是想把你推向順從「¹真理」，這是問題真正而且無法被改變的目的。我們擁有自由意志可以去順從真理、或違反真理。不過，順從將可以帶來和諧，而違反將帶來更多的問題。

同樣的道理，當一個社會想要逃避和諧，各種問題就會在社會中叢生。所以，所有「²社會集體問題」的目的，是要把整個社會推向和諧。每個人都可以從解決自己的問題中，得到學習與成長；每個人也可以從共同去解決社會的集體問題中，得到學習與成長。儘管我常說，我沒有個人問題；然而，有時候這些個人問題會在某一個角落裡出現。不過，我幾乎不把它們當作是問題，因為實在太微不足道了。事實上，我想要把我全部的學習與成長，都放在幫助解決社會的集體問題之上。

有些人希望一生都沒有問題，不過，我從不冀望任何人會擁有這樣的人生。我倒是願意祝福你找到解決問題的內在力量，有意義的去解決它，並且獲得成長。問題，可以讓我們學習與增加體驗。一個沒有問題的生命，是貧瘠的存在；因為，你將毫無機會心靈成長。

從來沒有什麼事情可以去沮喪的，因為，所謂困難都是內在成長的良機。你遭遇到的困難越大，你得到更大成長的機會也更大。物質上所發

Fundamental ideals from her

The purpose of problems is to push you toward obedience to God's ¹³laws, which are exact and cannot be changed. We have the free will to obey them or disobey them. Obedience will bring harmony; disobedience will bring you more problems.

Likewise, when societies get out of harmony, problems develop within the society. ¹⁴Collective problems, their purpose is to push the whole society toward harmony. Individuals can discover that they can not only grow and learn through individual problem solving, they can learn and grow through collective problem solving. I often say I've run out of personal problems, then every once in a while a little one presents itself somewhere. But I hardly recognize it as a problem because it seems so insignificant. Actually, I want to do all my learning and growing now by helping to solve collective problems.

Some people wish for a life of no problems, but I would never wish such a life for any of you. What I wish for you is the great inner strength to solve your problems meaningfully and grow. Problems are learning and growing experiences. A life without problems would be a barren existence, without the opportunity for spiritual growth.

There is never really anything to be discouraged about, because difficulties are opportunities for inner growth, and the greater the difficulty the greater the opportunity for growth. Difficulties with material things often come to remind us that our concentration should be on spiritual things instead of material things. Sometimes difficulties of the body come to show that the ¹⁵body is just a transient garment, and that the ¹⁶reality is the indestructible essence which activates the body.

Many common problems are caused by

生的艱難，大多數是爲了要提醒我們，應該把注意力放在精神（或心靈）事物，而非物質。有的時候，身體上的苦痛是想提醒我們：「³ 身體」只不過是一件暫時供我們穿著的外衣。而能夠啓動身體的「⁴ 真實」，其本質是無法被破壞的。

許多常見的問題是肇因於「⁵ 錯誤的人生態度」，人們總是以爲自己是宇宙的中心，而處理任何事情都是拿它與自己的關係來判斷。這樣一來，你根本就不會快樂。如果你想要得到快樂的話，你要採用一個適當的觀點來看待一切：在神的眼光下，所有的人類都是一樣的重要，而且在人間都是有其一定的任務。

如何應付焦慮？

活在當下。昨日不過是一場夢，而明日不過是一個幻影，但是「今天」如果你好好的活，將使得每一個昨日都是快樂的夢，每一個明天都充滿希望。絕不要被逝去所折磨，也不要煩惱未來。活在當下，而且好好的過活！

焦慮是一種習慣，而我建議你要「⁶ 讓渡」這個焦慮的習慣。有些技巧是你可以去練習的。我跟一些在教堂裡的人們談話，我發現他們焦慮依舊，而我覺得那只是浪費時間與能量。如果你正在禱告，而且是完全信任的祈求，你將立即、自動的把你的焦慮交到神（或佛菩薩、上帝、梵……）的手



¹⁷wrong attitudes. People see themselves as the center of the universe and judge everything as it relates to them. Naturally you won't be happy that way. You can only be happy when you see things in proper perspective: all human beings are of equal importance in God's sight, and have a job to do in the divine plan.

On the Worry Habit

Live this day! Yesterday is but a dream and tomorrow is only a vision, but today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Never agonize over the past or worry over the future. Live this day and live it well.

Worry is a habit. It is something that can be worked on. I call it ¹⁸relinquishment of the worry habit. There are techniques that help. I talk to some beautiful church people and I discover they still worry. It's a total waste of time and energy. If you are a praying person who prays with faith, you would immediately, and automatically, take what you're worried about to God in prayer and leave it in God's hands--the best possible hands. This is one technique which

中。這個方法相當不錯，在你還沒有養成這個新習慣以前，你可能會一次又一次的把焦慮又搶回你自己的手中，而不是把焦慮安全的交付給神。

你多常焦慮當下？現在通常還可以，如果你還是焦慮的話，你要不是爲了過去已久的事情而感到苦悶，就是爲了根本就還沒到來的未來而擔心。對於那僅有的「當下」，我們往往匆匆略過。如果你願活在當下，你就不再焦慮。對我而言，每一個當下，都是一次美妙的機會，好讓我再去服務。

如何應付發怒？

發怒是極大的能量，或許稱之爲「怒能」。別壓抑它，因爲它會傷害你的內在。別發洩它，因爲它不僅會傷害你的內在，還會讓你的周遭起陣陣漣漪。你要做的事情是轉移它。你可以把這股能量，轉移去做任何一件你必須去做的建設性事務，或者去做一項有益身心的運動。

例如，有一個女的，她把全家的窗戶都洗了一遍。另一個女的，她把地板全部擦了一遍（不管它需不需

is excellent. In the beginning you may have to take it back to God quite a number of times before you develop the habit (which I have developed) of always doing everything you can in a situation, and then leaving the rest safely in God's hands.

How often are you worrying about the present moment? The present is usually all right. If you're worrying, you're either agonizing over the past which you should have forgotten long ago, or else you're apprehensive over the future which hasn't even come yet. We tend to skim right over the present moment which is the only moment God gives any of us to live. If you don't live the present moment, you never get around to living at all. And if you do live the present moment, you tend not to worry. For me, every moment is a new and wonderful opportunity to be of service.

On the Anger Habit

Tremendous energy comes with anger. It's sometimes called the anger energy. Do not suppress it: that would hurt you inside. Do not express it: this would not only hurt you inside, it would cause ripples in your surroundings. What you do is transform it. You somehow use that tremendous energy constructively on a task that needs to be done, or in a beneficial form of exercise.

For instance, one woman washed all the



要)。另一個女的，烤了一個非常棒的全麥麵包。另一個人，坐下來彈鋼琴，一開始亂彈，然後，由於慢慢的心平靜了下來，就會彈一些和諧的曲目；而這下子，她該沒事了。

有一個男的，他走到戶外去徒手割草，記住，他不是用機械動力的割草機，而我當時就住在他的隔壁。不過，另一天，他卻跑到鄰居家，去借電動割草機，我問他為什麼？他說：沒有那股發怒的動力，我哪有法子把這一大片地，徒手割草。你看！發怒的能量大不大！

另一個男的，他必須挽救他的婚姻。他的脾氣很差，而他年輕的太太已經無法忍受，她打算帶著兩個小孩離開他。他說：我一定得想出個辦法。然後，每當他要發飆的時候，他就立刻離家去跑步，一圈又一圈的跑，一直跑到他氣喘呼呼、怒氣全消為止，他不再像從前一樣，一發脾氣就把全家的家當砸爛。他就這樣挽救了婚姻，真是有效。幾年以後，當我又遇見他，我問他：你還跑步嗎？他說：爲了運動，跑一點點；我已經不太發飆了，這樣有好幾年了。一旦，你把怒氣的能量用在「⁷建設性」的事情上，你將逐步讓渡發怒的習慣。

這種方法對小孩子一樣有用，我記得有

windows in the house, another woman vacuumed the house whether it needed it or not, and another baked bread--nice, whole grain bread. And another one sat down and played the piano: wild marches at first, then she'd cool down and play gentle things like hymns and lullabies, and then I knew she was all right.

There was a man who got out his manual lawnmower. Remember, the manual lawnmower has no motor. You may never have seen one! And he mowed his big lawn. I was staying next door to him. Then one day he came over and borrowed his neighbor's power lawnmower. I spoke to him about it and he said, "Oh, without the anger energy I could never mow that big lawn with a manual lawnmower." You see, it's really tremendous energy.

Then there was this man who saved his marriage. He had such a bad temper that his young wife was about to leave him and take their two small children along. And he said, "I'm going to do something about this!" And he did. Whenever he felt a temper tantrum coming on, instead of throwing things all over the house which had been his previous custom, he got out there and jogged. Round and round the block, until he was all out of breath and the energy was all gone--and he saved his marriage. It worked. I saw him again years later, and I asked him, "Well, are you still jogging?" "Oh, a little bit for exercise," he said, "but I haven't had a temper tantrum for years." As you use the energy ¹⁹constructively you lose the anger habit.

These techniques have also worked with children. I recall one ten year old boy. I was trying to help his mother because she was having an awful time with him. When he was not having a tantrum, I asked him, "Of all the things you do what takes the most energy?" And he said, "I guess running up the hill in the

一個十歲大的孩子，他和媽媽處的不好。當他不生氣的時候，我問他：所有的事情中，什麼事最耗能量？孩子說：跑到房子後的山上。於是我們找到了很棒的方法，每一次他的媽媽觀察到

孩子快要發飆的時候，她就把他推出屋外，然後，她說：跑到房子後面的山上。這真的有效。

還有一對夫婦，他們會同時發飆，於是他們決定要繞行他們住家的那塊區域，一個左繞、另一個右繞。他們不停的繞行，每隔一段時間，他們會在某一點相遇。他們相約要走到兩個人能夠和顏悅色相逢的時候，才可以一起回家。然後，再坐下來好好談談，兩個人為什麼要吵架，還有，未來可有什麼方法可以來改善。這真是一個聰明的好辦法。你千萬不要跟一個正在發怒的人講話，因為，那時他（她）已完全失去理智。



back of the house." And so we found a wonderful solution. Every time his mother saw the sign of a temper tantrum she would push him out the door and say, "Go run up the hill."

Now I'll tell you about another couple. They got mad at the same time, and they decided to walk around the block. One walked one way and one walked the other way, but they met at frequent intervals. And when they could meet amicably they walked home together and discussed what had caused their angers and what could

be done to remedy it in the future. This was a very wise thing to do. You should never try to talk to someone who is angry, because that person is not rational at that time.

On the Fear Habit

Fear is also a ²⁰habit. Fear can be taught and is taught constantly. Fear is perpetuated.

I knew a lady who was a college English professor. Any time there was the slightest rumble of thunder in the distance she became hysterical. When she was a tiny child, whenever there was a thundershower her mother ran and crawled under the bed and, of course, the kids crawled under with her. She was taught by her mother to fear thundershowers--by example. That's the way children are taught.

Almost all fear is fear of the ²¹unknown. Therefore, what's the remedy? To become ac-



如何應付恐懼？

恐懼也是一種「⁸習慣」，我們可以學習處理恐懼，而且不斷的去處理，因為，它會一再的來。

我認識一位大學的英文教授，只要遠方有一點點雷聲隆隆，她就會陷入歇斯底里。因為，當她還很小的時候，只要一打雷，她的媽媽就會嚇得跑去躲在床底下，而理所當然的，孩子也跟著媽媽爬到床下去。她的恐懼雷聲，其實是她媽教的。

大多數的恐懼，是恐懼「⁹不明」的東西。因此，什麼是解藥呢？就是去熟悉你所恐懼的事情。例如，她可以去學習所有跟雷陣雨相關的安全規則，然後，變得熟悉它，這是有效的辦法。

我再告訴你一些其他關於恐懼的故事，有些女人怕老鼠，有些人怕狗，有些人怕貓，而我說的貓，只不過是一般的家貓而已。

我對她說：如果你想不再怕貓，你一定要熟悉牠。她說：喔！不！我又說：那，你會害怕剛出生的小貓咪嗎？她說：如果夠小的話，我就不怕。於是，我去借了一隻非常可愛的小貓咪，貓主人說：我可以借牠、或乾脆養牠。我把小貓咪帶去送給那個怕貓的女人，我問：你怕嗎？她說：那麼小，不怕！於是，我建議她要跟貓咪玩、餵牠、習慣牠。我想你已經猜到故事的結局了，小貓咪終會長成大貓，而這個女的也不再害怕、繼續



acquainted with the things you fear. We had to learn all the safety rules before we could become acquainted with thundershowers, but it worked.

I'll tell you another story about fear. I've heard of women who are afraid of mice. And I've personally known women and men who are afraid of dogs. But this woman was afraid of cats. I'm not talking about a wild cat--just common, ordinary household cats.

I said, "If you wish to lose your fear of cats you must become acquainted with a cat." "Oh no!" she replied. I said, "Well, are you afraid of a kitten?" "Not if it's small enough," she said. So I borrowed a cute, small kitten. They said I could either borrow it or keep it. I brought it to her and I said, "Now are you afraid of that?" "Oh, not that little thing," she said. "All right," I said, "Now you must become acquainted. You must feed it, play with it." And of course you know the end of the story. The kitten grew into a cat, but by then she was so

養貓。

有些恐懼可能是根源於前世，而我提到那個怕貓的女人，或許就是這個原因。不過，你還是可以用類似的方法，讓你自己去熟悉你所恐懼的事情。

不過，有些時候你會遇到不好處理的個案。我將舉一個實例，當時我採用了一種漸進的方式。有一個女的很怕睡在小房間裡，她可以住進小房間，不過，就是無法入睡。這項恐懼，真的是來自前世的經驗。她來找我幫忙，我就在一個非常大的房間裡的一個角落，為她組合了一間帆布床，她不敢單獨睡。於是，我就在她的帆布床的旁邊，另外組了一間我的帆布床，我陪著她睡了第一晚。當她習慣獨自睡後，我們換到第二大的房間，同樣組起帆布床，讓她開始練習，而第一個晚上，我也是睡在她的隔壁間。我們從最大的房間，逐步換到小房間，最終，她終於敢在小房間裡一個人睡了。

你並不一定要用「¹⁰ 漸進法」，我之所以這樣作，是因為有少數的幾種恐懼，用這樣的方法比較有效。另外

attached to it she wouldn't give it up.

Some fears can come from experiences in former lives. In fact the last problem I told about may have had such a source. These are dealt with in the same way. You become acquainted with the things you fear.

There are a few places where you have to use a little different approach. I'll tell you one case where we used the gradual approach. This woman was afraid to sleep in a small room; she would go into a small room, but would not sleep there. This fear did come from a previous life experience. She came for help to where I was working. We put up a cot in the corner of the library (a very large room) for her. She was even afraid to sleep there alone, so I put up another cot and slept there with her the first night. Then when she had learned to at least sleep alone in the library, we put a cot in the dining room, the next smaller room. I slept next to her the first night, and then after that she gradually learned to sleep by herself. Then we tried the biggest bedroom that we had, and so on until she came to the point where she was able to sleep in a small bedroom.

You do not necessarily have to use this ²²gradual method. We did because there are a few kinds of fear that are easier to deal with using the gradual technique. Another one of them is fear of heights, and this also may come from prior experience. Let me tell you, some





有一種恐
懼是怕
高，

那也
許也是
來自前世
的原因。

現在讓我跟你講一個怕高的例子，
他們是既年輕又有活力的人。

我通常是這樣處理那些懼高的案例，我會先找出一個高度是他們受得了的，他們不願意去超過這個高度的地方。然後，我會跟他們在那個高度待上一會兒；接著，我會離開，並留給他們一些讀物，讓他們在那個高度裡閱讀。第二天，我們會立即去到那個高度，然後，升高一點點。最後，透過逐漸增高，他們終於可以爬到最高峰。從此，他們不再懼高。

有人曾經問我：有一點點恐懼，
不是很健康的嗎？然而，我不以為然，
任何一點點的恐懼都是不健康的。

一項有益的冥想

現在，我想跟大家分享一項小小的冥想。首先，我們可否試著去同意：「¹¹神」無所不在的在保護我們，而我們都是神手中美麗的孩子。接受神，接受神的保護，真的沒有什麼好

young, vigorous people have a fear of heights.

What I used to do when people had a fear of heights was to take them to a height where they felt comfortable and really didn't want to go any higher. Then I would stay with them for awhile. I would leave them there with something to read, something to occupy them while they stayed at that height for a while. The next day we would go immediately to that height and then a little bit higher. Finally they reached the top, accustomed to the height, and no longer had any fear of it.

I have been asked if a certain amount of fear is healthy. I don't think any amount of fear is healthy.

A Helpful Meditation

I'd like to share this little meditation with you. First, could we agree that ²³God's protection surrounds us? Know that you are God's beautiful child, always in God's hands. Accept God...accept God's protection...there is really no problem to fear..... Know that you are not the self-centered nature which governs your life needlessly. Know that you are the ²⁴God-centered nature. The Kingdom of God within..... Eternal and indestructible. Identify with the real you.

Commendations

I thought, her entire life was in the West when I am still in the East now and the Buddha lived in the ancient India. However, the spirits within the three are close good enough. When I read her ideas, I couldn't find any wide gap between Buddhism and non-Buddhism. I couldn't find any difficulty of ideal-exchanging although some terminologies were quite difficult. I love her suggestion as well as the teaching of Buddha.

Reference:

害怕的……請認知：你的本性並非以「自我爲中心」，你的生命只是被它無意義的操縱著；其實，你的本性是以「¹²神爲中心」。這是一個以神爲內在的國度……永恆而且無法被毀滅，請以這樣的方式來定義你自己！

後話

我想她的生命幾乎都在西方世界中渡過，而我還在東方，至於偉大的佛陀，則示現於古老的印度；不過，三者之間，在心靈上是如此的接近。讀她的東西，我找不到佛教與非佛教的鴻溝，我也看不出辭彙與術語的不同，會造成觀念溝通上的困難。我受益於她的建議，就像我可以領受佛陀的教導一般。

參考文獻：

本篇英文係摘錄自《和平朝聖：她的一生、工作與自述》＜第六章：解決生命中的問題＞並請參閱網頁 <http://www.peacepilgrim.com/book/chapt6.htm>

1. 真理可以是：佛家的般若、道家的道、儒家的仁、墨家的義、法家的法、陰陽

The English parts were extracted from
Peace Pilgrim: Her Life and Work in Her
Own Words, CHAPTER 6: Solving Life's Problems

<http://www.peacepilgrim.com/book/chapt6.htm>

1. Laws: that could be Prajna of the Buddhism, Path of the Taoism, Benevolence of the Confucianism, Righteousness of the Mo-ism, Laws of the Fa-ism, Tai-chi of the Yin-yang-ism, Ideal of the Idealism, Brahman of the Hinduism, God of the Catholicism, The Emptiness, The Great Love, Cosmo-poliysnism, Logos, Heaven and Human are One, Brahman and Ego are One, The Mind and the Material are One and so forth.
2. The Social Collective Problems include: The general likes and dislikes, Education, Poverty, Unemployment, Crime, Porn, Senior citizens, Leisure activities, The relations between labor and capital, The Public welfare, The body and mind hinder, Medical cares, Ecological problems, Environmental problems, The social security and so forth.
3. Body: Kaya in Sanskrit Buddhism. It must be born; be aged; got sickness and finally, be died.
4. Reality: Dharma-kaya in Sanskrit Buddhism. According the Notes of the Hua-yan Sutra said: the Dharma-kaya is the rationality of enlightenment. It has the characteristics of clean, bright, no-misleading thinking, just as the Emptiness, Omnipresent, Buddhas and all beings have the same nature. However, beings have ignorance and therefore, couldn't find their reality. While, Buddhas are enlightened, then,



家的太極、理學家的理、印度教的大梵、天主教的上帝、太虛、大愛、大同、大我、天人合德、梵我爲一、心物不二、或什麼別的。

2. 社會集體問題包括：社會風氣、教育、貧窮、失業、犯罪、色情、老人、休閒、勞資關係、社會福利、身心障礙、醫療保健、生態保育、環境保護、社會安全……等等。



3. 身體，相當於佛家所說的生身、父母生身、肉身、隨世間身。它註定要生老病死、因緣生滅。
4. 真實，相當於佛家所說的法身、自性法身。根據《華嚴經疏》所載：法身乃本覺之理性，性淨明體，本來離念，等同虛空，無所不在，諸佛與眾生皆同一相，但在眾生爲無明所隱沒，在諸佛爲始覺之智所顯現，又稱作「理法身」。
5. 錯誤的人生態度，在佛家是以「我執」爲核心，我們強烈的以爲有一個「我」、「我的情緒」、「我的擁有」等等。
6. 讓渡，相當於佛家的「放下」。係指離棄一切邪念、妄執，達於解脫自在、了無牽掛之境界。佛家甚至有「放下屠刀，立地成佛」的講法，指一個做惡之人，只要決心改過向善，即可立刻變成好人，其善心與佛心無異。
7. 建設性的事情：比起「氣自己」或「氣別人」，佛教徒也可以選擇拜佛（大禮拜、小禮拜都好，照樣可以讓你筋疲力盡、怒氣全消）、懺悔（可以一邊拜佛，一邊唸懺悔文）、誦經、念佛、打坐（不過，如果怒氣不消，恐怕會坐不好）。此外，唱歌、跳舞、游泳等等，只要不影響別人，你都可盡情去做。
8. 習慣，相當於佛家的「習氣」，在唯識宗裡稱作「種子」。與其說焦慮、發怒、或恐懼可以發展成爲一種習慣，不如這樣講：如果過去生所帶來焦慮、發

they showed the reality for us.

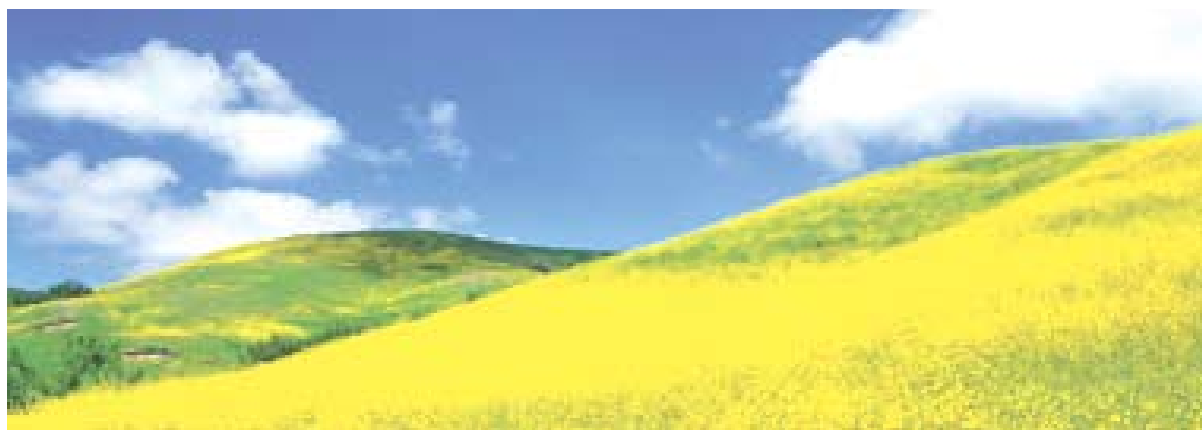
5. Wrong attitudes of life: In Buddhism, the core of the entire wrong attitudes is called Atma-graha in Sanskrit. We all have a strong feeling about the ego, my emotion and my possess and so forth.
6. Relinquishment: It means "Let it goes and let it be" in Buddhism. We had better give up our evil thought, attachment, then, reach the liberation and care-free status. Buddhist used to say: A butcher becomes a Buddha the moment he drops his cleaver. Even one is a bad man, if he decided to make all the matters right, at that moment, his mind is the same as the Buddha's mind.
7. Use the anger energy constructively: Instead of hurt self or others, a Buddhist may do the following activities: To prostrate oneself before the image of Buddha, to confess, Chanting sutra, Chanting Buddha's name, Sitting into meditation. Otherwise, you may sing a song; dance; swim and so forth as well as you don't influence others.
8. Habit: Vasana in Sanskrit Buddhism. In the Mind-only School, it called Bija (seeds) in Sanskrit. When we said worry, anger and fear are habits, try another ideal, they are seeds from previous lives. As long as there are seeds, you would still worry; anger or fear according the circumstances. Then, you would plant new seeds into your deep consciousness at the present life. Finally, those seeds would pop up and function in your future lives.
9. Unknown: Avidya (ignorance) in Sanskrit Buddhism. That includes worry, anger, fear and all other

怒、恐懼的種子還很多，一旦今生遇到適當的機緣，這些種子就會產生作用；緊接著，在焦慮、發怒、或恐懼的事件中，再播種下新的種子，等待來世再受報。如此、生生不息、循環不已。

9. 不明，相當於佛家的「無明」。無明為一切煩惱（包括焦慮、發怒、恐懼等等）的別稱，也是一切煩惱的根本，也可以總稱宿世的煩惱為無明。人，只要內在還有無明，外在就會有渴愛，而當渴愛不順利的時候，所有負面的情緒就會如海潮般來襲。
10. 漸進法，相當於佛家的「增上」。也就是增勝上進的意思，其實，舉凡想要減肥、戒煙、戒酒、戒毒，或者想要養成什麼好習慣，如早起、運動、吃素等等。採用漸進法，比較可以減少身體的排斥或意識上的抗拒，別著急、慢慢來，往往會比較有成效。
11. 神，相當於諸佛、菩薩、龍天、護法，祂們無處不在、無時不在的護佑著一切眾生。例如《妙法蓮花經觀世音菩薩普門品》中提到：菩薩是千處祈求千處應，苦海常作渡人舟。
12. 神為中心，相當於「眾生皆有佛性」的觀點。又作如來性、覺性。《涅槃經》說：一切眾生都有佛性，凡夫因為有煩惱而看不見佛性，如果能斷煩惱，佛性就自然顯現。

troubles. Avidya is the root of all unknown. Avidya is the summary of all unknown in your previous existences. As long as a man has Avidya inside, he would have desires. When those desires couldn't be satisfied, all negative emotions would come to attack you.

10. Gradual method: Aupacayika in Sanskrit Buddhism. That means making progress. In fact, if you want to reduce weight, to give up smoking or alcoholic or poison as well as you intend to form some good habits such as getting up early, do regular exercise, and go vegan and so forth, you had better apply the Gradual method to earn better effects for you.
11. God: In Buddhism, they may be Buddhas, Bodhisattvas, Dragons, Heavenly beings, Dharma-protectors. They always want to protect living beings under no conditions. For example, the Wonderful Lotus Sutra, the Universal Gate of the Avalokitesvara said: the bodhisattva would rescue any man who asked for help and would make them liberated from the suffered seas.
12. God-centered nature: This term is equal to the view point of "All beings have Buddha's nature inside." It also called Buddha-dhatu in Sanskrit. The Nirvana Sutra said: All beings have Buddha's nature inside. However, men's Buddha-dhatu was covered by all kinds of worries, therefore, they can't find it. If one can stop all the worries, the God-centered nature would have showed itself automatically and naturally.



好人成佛！

A Good Man Becomes a Buddha

文Article/Free

譯Translator/Sky

美編Art Design/free



品格值多少錢？

二十一世紀過了快三年，不久，2004年的日曆可以開始一張接著一張的撕。日子過的可真快，轉眼人生就會像放煙火一般的由燦爛而歸平靜；不知道，到現在，你為你的人生「賺」到了些什麼？

在商業時代裡，只有名利可以賺嗎？如果一切的東西都可以被標價，那麼一句「我愛你」或「我原諒你」值多少錢？某一項「品格」又值多少錢？其實，答案也不難找，例如「誠信」這一項品格，值30億台幣！你要賣嗎？有人要買嗎？

嘿！我怎麼知道「誠信」可以賣30億台幣呢？真的有這麼值錢嗎？如果真的值這麼多，會不會有人想拿出來賣一賣？

最近，在台灣頗為知名的「理律」法律事務所的一位資深職員，盜賣了公司近30億台幣的資產，捲款潛逃海外，如今已成為台灣追緝的「十大要犯」之一。其實，我看他賣的不僅僅是公司的資產，更重要的是個人的「誠信」。一個人，如果將「誠信」視為「無價之寶」，那麼，區區30億台幣又怎能買得到「誠信」呢？

新世紀的必備能力

歲末之計，知名的《天下雜誌》在11月15日出版了一本專刊，封面標題是以下文字：「品格決勝負未來人才的祕密：如何讓你的孩子誠實、善良、勇敢、負責任，讓你的孩子從容應付未來

How much it cost for a character?

21 Century has three years passed by. Not for long, you can start to tear off paper from the 2004's calendar. Days go fast. The life would go off as a firework and becomes peace. However, till now, what have you earned these days?

In commercial era, can a man only earn fame and wealth? If all things can be label a price, then, how much for 'I love you' and 'I forgive you' How much for a human's characteristic? For example, how much is it for 'Trust' Actually, it cost NT\$3 billion! Do you want to sell it? Does anybody want to buy it?

Hey! How can I believe that the 'Trust' can be sold for NT\$3 billion? Does it cost that much? If really, does anyone want to sell it for all?

Recently, a famous law office in Taiwan named Li-lu has a staff who stole NT\$3 billion from the company and he ran abroad. Today, he was announced as one of the "Top 10 Criminals" by government. In fact, he is not only stealing the money but also sell out his "Trust". If a man sees the "Trust" as a "Priceless treasure", then, how can he sell the "Trust" just for NT\$3 billion?

Capabilities Wanted in the New Century

The year of 2003 is ending. The famous magazine "Common Wealth" published a special issue on November the 15th. The cover page said that the characteristics would decide win or lose. This is the secret of a future man of talent. How can you help your children become honest, kind, brave, responsibility, and make your kids take care

挑戰……」

專刊中強調，現今美國、英國、澳洲、日本、新加坡等國以及無數的跨國企業，都把「品格教育」當作當世的顯學。換句話說，在二十一世紀裡，最重要的一門課程就是「學習如何做人」。

奇怪？企業不是應該學如何賺錢嗎？怎麼會忽然想到要學如何做人了呢？其實，這是因為「品格」的流逝，已經在世界各國的各種社群中，引起不少軒然大波，甚至，災難與戰禍；前面所提到的「十大要犯」，有哪一个不是「品格」出了問題；而在任何一個國家，又怎麼會缺少「十大要犯」呢？

特別是在科技昌明、網路四通八達、國際旅遊頻繁的現代，商業貿易固然可以跨國而行，不過，在此同時，犯罪也一躍而成國際犯罪。因此，如果人類社會缺乏內在的「自約道德」，一味想依賴嚴刑峻法來規範人民，最後，必會功敗垂成。

of the challenge in the future...

It is said in the issue: there are numerous multi-national enterprises in USA, England, Australia, Japan and Singapore; they make the “Characteristics Education” as a very significant learning in the modern world. In other words, the most important lesson in the 21 Century is “To learn how to become a good man”.

Strange, doesn't that truth that an enterprise should learn how to make money? Why learn how to become a good man? In fact, as “good characteristics” is losing, there are a lot of troubles, disaster and wars caused by that in many societies of the world. About the “Top 10 Criminals”, I believe that all of them lose their “good characteristics” one way or the other. Otherwise, how can the bad things happen?

Today, the science and technology are well developed. Internet can go anywhere. International touring is very easy. Business and trades walk across countries. However, the crime becomes an international affair as well. Thus, if a man is short of inner “Moral-





有鑑於此，我把在《天下雜誌》專刊裡所講「品格教育」的內容，綜合整理成一張表（表一）。其中認為，新世紀人才必須具備的三大能力是：「學業能力」、「個人能力」與「公民能力」；而「公民能力」必須藉助「品格教育」來完成；至於「品格教育」，則可以分類成「道德教育」、「公民教育」與「人格成長」三項。

或許，你我都可以拿著這張表，仔細的在歲末，自省一番。這樣雖然遠不如古時候曾子的「吾日三省吾身」，不過，至少「吾『年』三省吾身」吧！

儒風新詮

民國63年7月19日，一代苦行高僧廣欽老和尚，這樣對徒眾們說：「……談到修行，不管古今，都要吃苦，並且

ity”，finally, everything will go wrong no matter how severe the law is.

Therefore, I summarize the contents of characteristics education in the “Common Wealth Magazine” and make (Table 1) for you. Within the magazine, they thought there are three must capabilities in the 21 Century such as “School capability”, “Personal capability” and “Characteristics education”. Besides, the “Characteristics education” has three sorts such as “Morality education”, “Citizenship education” and “Moral Integrity”.

Perhaps, you and I can use the Table 1 as a check list. We self-examine at the end of the year. Although we are not so good as Zengzi in the ancient times that he self-examine for three times per day, we examine at least one time per year!

New Explanation for Confucianism

July the 19th, 1974, a famous master Guang-qin said to his pupils: talking about a Buddhist, at past and at present, we have to bear hardships. After a long long time, just as Sakyamuni Buddha did, he gave away his eyes, nose as wanted. Such as sacrifice, he finally became a Buddha. The Confucianism teaches people faithful and filial obedience. As a Buddhist, we also look highly of the “Four Pillars and Eight Virtues” of Confucianism. If the whole country can learn Buddhism and cultivate the human nature by it, the society would become peace and the country would become wealthy and powerful.

Drive the time back more, we come to February the 8th, 1938 in Chong-qing City. One of the “Four Great Masters”, master Tai-xu said: I thought Buddhism is supposed to be used in the human society completely and



經過若干劫，如釋迦牟尼佛，人要眼即給眼，人要鼻即給鼻，如此犧牲，若干劫才成佛。『儒教』宣揚忠孝，佛教亦看重『四維八德』，假若學佛的人都能運用儒教的四維八德，全國的人都能學佛，以佛法來陶冶每個人心性，這樣社會會安寧，國家會富強……」

時間再把它往前撥一撥，我們來到民國27年2月8日的重慶市，民初四大師之一的太虛大師，正開示到：「……吾意如是之佛教，乃可為今後世界人類適行之佛教，亦為釋迦牟尼佛末法萬年中之佛教主潮。真確考來，去年才滿佛誕二千五百年，則依佛滅後推算，尚在末法之開始期也；而中國二千年來的文化主潮在『儒化』，故尤不得不行此人生佛教，亦最適宜行此人生佛教為各國倡。……」

這一前一後，兩位佛教高人都提到「儒」，那麼，「儒」到底何物？在兩千年前的周朝，孔子說：「非禮

make it as the main stream. According history, Buddha was born about 2,500 years ago; therefore, this is the ending-period of Buddhism. Besides, the Confucianism is a cultural main stream in China. Therefore, we must practice Buddhism and preach it to the world as well...

The above two master, they both mention about "Confucianism". Then, what is "Confucianism"? Two thousand years ago, in Zhou Dynasty, Confucius said: Don't look without polite; don't listen without polite; don't speak without polite; don't act without polite. However, in recent years, some people said that the "Confucianism" is the spawn of feudalism; therefore, that should be cast away. When "Polite" is gone, illegal video shutting about the female makes women find themselves in danger. When "Polite" is gone, a pornography messages from mobile phones makes students in the school astonished. When "Polite" is gone, rake up somebody's past and hurl invectives are very common. When "Polite" is gone, steal and rob from the e-bank become nothing to surprise.

Is "Polite" very difficult to explain in the modern world? Then, Confucius taught "Benevolence". Mencius taught "Justice".

勿視，非禮勿聽，非禮勿言，非禮勿動。」不過，在近代，卻有人說那是封建餘毒應予揚棄。非「禮」可視的結果，針孔攝影機可以讓女性同胞人人自危；非「禮」可聽的結果，讓手機上的情色簡訊弄的校園為之色變；非「禮」可言的話，那麼攻訐謾罵就是家常便飯；非「禮」可動的話，盜領盜刷的電子金融風暴，就不必大驚小怪。

「禮」難道會這麼難作一個現代詮釋嗎？接著，孔子講「仁」，孟子說「義」，顏回「一擔肆、一瓢飲，不改其樂。」……文天祥「殺身成仁，捨生取義。」不就越來越遙不可及了。

古之齊國，有管仲曰：「禮義廉恥，國之四維，四維不張，國乃滅亡。」古文《大學》之中提出「八目」曰：「格物、致知、誠意、正心、修

Yan-hui said: eat less and drink less but I am happy...Wen Tian-xiang said: To die to achieve virtue, to lay down one's life for a just cause. Without "Polite", these teachings are too far to get.

In ancient Qi Country, Guan-zhong said: a sense of propriety, justice, honesty and honor, they are four pillars of a country. Without these four pillars, the country would become extinct. An ancient book "Great learning" said: there are "Eight matters" such as "to study the phenomena of nature in order to acquire knowledge; sincerity, upright, to cultivate one's moral character, to govern one's family, to rule the country, and to make the world peace". From inner to outer, it is a straight path to cultivate. Therefore, start a man to the whole country and the world, if the "Polite" failed, the man would fail; the family would fail; the enterprise would fail; the society would fail; the country would fail and finally the world would fail too! Can we





身、齊家、治國、平天下。」從內修到外修，一路走來。所以，小從個人，大到國家，乃至全天下，如果「四維」不張，人敗、家敗、企業敗、社會敗、國敗，最後天下敗！豈能不慎？豈能不學「四維」？

現在，我把「儒家」之說，整理成表二，我們一起來認真看看，作為一個現代人，當大談特談「品格教育」，當大舉「學習做人」的大旗時，這些儒家的教誨，每一字、每一句，背後都有許多可歌可泣的故事，讓我們與時俱進、賦予新意、用全部的「謙虛」去學習。

人成佛成

同樣是太虛大師的話，他在《即人成佛的真現實論》這一篇講詞的一開頭說到：「墮世年複年，忽滿四十八，眾苦方沸騰，遍救懷明達，仰止唯佛陀，完就在『人格』，人圓佛即成，是名真現實。」如果連「人」都作不好，想要

really neglect the “Polite”? Can we give up the “Four pillars”?

Now, I summarize the “Confucianism” in the (Table 2). Let’s see together what the importance is when we want to learn how to become a good man. When we talk very much about the “Characteristics education” as well as “How to become a good man”, we will notice that every word in the table 2, there is a touching story behind the word. We had better learn them with modest.

Buddha, A Perfect Man

Also said by master Tai-xu, in the issue of “The Reality of a Good Man Becomes a Buddha”, he said: a year passed after a year, I’m Forty-eight years old all of a sudden. The sufferings are around the world. I’d like to save them all. I look into Buddha’s life. He became a Buddha after he became a perfect man. Therefore, a good man is the base of a Buddha and this is the reality. If we can make us to become good men, how can we become a Buddha?

The “Confucianism” says a lot about the earthly principles as the (Table 2) while the “Buddhism” speaks about the earthly as well as the celestial ones as the (Table 3). Besides, the “Confucianism” uses “Rites” as the standard of life while the “Buddhism” takes the “Three Great Learnings” as a daily practice. All teachings must have both theories and practices. Therefore, it is “knowing and doing” fulfilled.

It’s time for the coming of 2004, the “Characteristics education” already becomes a universal worth. We must follow the master Tai-xu’s teachings and walk ourselves on the path of Maha-bodhi!!

成「佛」，則難於平步登天。

儒家之法注重世間（詳如表二），而佛家之法（詳如表三），則世間與出世間兼具。此外，儒家以「禮」作為生活規範，佛家則以「戒定慧」三學，當作每日必修的功課。任何學說，都必須兼具理論與實際練習，所謂「知行合一」與「即知即行」。

值此2004年即將來到，而「品格教育」已成為普世價值的這一刻，我們要追隨太虛大師的教誨，從人生的進化，一路走上大乘的菩提行果！！

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表一、新世紀人才的三大能力

表一、新世紀人才的三大能力					
天下雜誌	學業能力	個人能力	公民能力		
	IQ 腦力開發 讀寫算 邏輯推理 科技應用 資訊處理 外語知識	EQ 情緒管理 CQ 創意智能 溝通 獨立思考 解決問題 適應 終身學習	品格教育六大支柱		
			1. 尊重	將心比心 謙恭有禮 仔細聆聽 不辱罵不嘲笑 不欺負不找麻煩 不妄下斷言	
				2. 責任	說到做到 好做本分 不找藉口 不怪罪別人 三思而行
			3. 公平		給別人機會 說實話 遵守遊戲規則 心胸開放 不佔別人便宜 不搞小圈圈
				4. 值得信賴	誠實....可靠 有勇氣 不背叛
			5. 關懷		待人寬大厚道 幫助別人 感受敏銳，絕不刻薄 做好事，變好人
				6. 公民責任	讓世界更好 對身邊事物盡責 參加社區服務 照顧環境 做好鄰居，尊重他人 遵守各種規定
美國	學業能力	個人能力	道德教育		公民教育
			普世價值 認識世界 超越自我 人性關懷	以全球為本位 提倡共生 提倡合作 做國家好國民 做世界好公民	誠實 尊重 責任 仁慈 (台北美國學校)
英國	-	-	-	社會及道德責任 社區參與 政治素養	-
加拿大	-	-	尊重 責任 誠實 為他人著想 公平 主動 堅毅 正直 勇敢 樂觀		
古希臘	-	-	明智 勇敢 節制 正義 (蘇格拉底、柏拉圖、亞里斯多德)		

Table 1. Three Capabilities in the New Century

Common Wealth Magazine	School Ability	Personal Ability	Citizenship Ability		
	IQ Intelligence Quotient Read, Write, Calculate, Logical Reasoning, Science, Technology, Information Processing, Foreign Languages	EQ & CQ Emotion Quotient & Creation Quotient Communication, Independent Thinking, Problem Solving, Adjustment Lifelong Learning	Six Pillars of the Character Education		
			1. Respect	To feel for others Respectful and Polite Listen Carefully No abuse & No ridicule No bully & No trouble No absurd saying	
			2. Responsibility	Say and do it Do one's own duty No excuse Don't blame others To look before leap	
			3. Fairness	Give others chances Tell the truth Obey rules Broad-minded Don't take advantages Don't gang together	
			4. Trustworthiness	Honest....Reliable Courage No betray	
			5. Caring	Honest & Kind Help others Sensitive & No harsh Do good matter Be a good man	
			6. Citizenship	Make the world better Be responsible Do social service Take care of Environment Be a nice neighbor Respect others Follow rules	
America	School Ability	Personal Ability	Morality Education	Citizenship Education	Moral Integrity
			Universal Worth, Know the World, Surpass Ego, Human Concerned	Globalize, Common Wealth, Cooperation, Good Citizen, World Citizen	Honest, Respect, Duty, Mercy (Taipei American School)
England	-	-	-	Social & Moral Duty, Participate in Society, Political Capability	-
Canada	-	-	Respect Duty Honest Considerate Fair Initiative Persistent Upright Brave Optimistic		
Ancient Greece	-	-	Wise Brave Moderate Justice (Socrates, Plato, Aristotle)		

道		世間		出世間	
表二 儒家 民吾同胞 物吾與也 世界大同	內聖外王	外王	內聖	-	內聖
	三不朽 (叔孫豹)	立功、立言	立德	-	立德
	三達德 (孔子)	-	-	-	智(不惑) 仁(不憂) 勇(不懼)
	四維 (管仲)	廉、恥	禮、義	-	-
	四德 (孟子)	-	義(羞辱之心) 禮(辭讓之心)	-	仁(惻隱之心) 智(是非之心)
	四德 (梁啟超)	孝、悌、忠	信	-	-
	五常 (董仲舒)	-	義、禮、信	-	仁、智
	五育	體、群	美	-	德、智
	八德 (孫文)	忠、孝	信、義	-	仁、愛、和、平
	人性	性惡	性善	-	-
	本末	末	本	-	-
	標本	治標	治本	-	-
	公私	息私	立公	-	-
	善惡	懲惡	養善	-	-
	自他	正他	自正	-	-
	德法兼治	法治	德治	-	-
		治之具	治之本	-	-
		使民遠罪	使民從善	-	-
		法律不能懲惡意	道德不能治惡行	-	-
		政+刑	德+禮	-	-
		後刑罰	先德教	-	-
		道之以政 齊之以刑 民免而無恥	道之以德 齊之以禮 有恥且格	-	-
		峻刑害民	虛教傷化	-	-
		不教而誅 刑繁邪不勝	教而不誅 則奸民不懲	-	-
		戒奢以儉	居安思危	-	-
		盜竊起於窮困	禮義生於富足	-	-
		民窮國亂 民窮則難治 爭則暴亂起	民富國安 民有餘即讓 讓則禮義生	-	-
		逆民心者政廢	順民心者政興	-	-
		失賢則亂 失賢者亡	得賢則治 得賢者昌	-	-
		無才無德者，為禍 有才無德者，為亂	有德有才者，為治 有德無才者，難治	-	-
		自省慎獨	見賢思齊	-	-
		身不正，雖令不從	其身正，不令而行	-	-
		貪者，國之賊	廉者，士之本	-	-

Path		Earthly		Celestial	
Table.2 Confucianism All men are brothers All things are family The world into peace Having both Virtue & Laws	Sacred Inside and then King Outside	King Outside	Sacred Inside	-	Sacred Inside
	Three immortals (Shu Sunbao)	Win honor & Expound ideals	Establish virtue	-	Establish virtue
	Three virtues (Confucius)	-	-	-	Wisdom Benevolence Brave
	Four Pillars (Guanzhong)	Honest & Honor.	Rites & Justice	-	-
	Four virtues (Mencius)	-	Rites & Justice	-	Benevolence Wisdom
	Four virtues (Liang Qichao)	Filial piety Fraternal duty Loyalty	Trust	-	-
	Five commons (Dong Zhongshu)	-	Rites, Justice & Trust	-	Benevolence Wisdom
	Five cultivations	Physical & United training	Beauty	-	Virtue Wisdom
	Eight virtues (Sun Yixian)	Filial piety Loyalty	Trust & Justice	-	Benevolence Love Harmony Peace
	Human natures	Evil nature	Good nature	-	-
	Branch & Root	Branch	Root	-	-
	Branch & Root cures	A branch cure	A root cure	-	-
	Public & Private	Private	Public	-	-
	Good & Evil	Stop evil	Start good	-	-
	Self & Others	Help others	Help self	-	-
	Having both Virtue & Laws	Law manage	Virtue manage	-	-
		Tool	Essence	-	-
		Stop evil	Follow good	-	-
		Law can't punish evil mind	Virtue can't control evil deeds	-	-
		Politics Laws	Virtues Rites	-	-
		Laws first	Virtue later	-	-
		Guide by politics Control by laws Men obeyed & No shame	Guide by virtue Control by rites Honor & Dignity	-	-
		Punishment harm men	No-education harm culture	-	-
		No teach but kill More laws but more evils	Teach but no kill Bad men haven't been published	-	-
		Refrain luxury & Uphold frugality	Prepare for dangers	-	-
		Poor cause steal	Rich bring rites & justice	-	-
		Poor brings chaos, Hard to control poor men, Argue causes chaos	Rich brings peace, Rich brings precedence, Precedence brings rites	-	-
		Against to citizens causes politics failure	Favor to citizens causes politics success	-	-
		Lose virtue causes chaos and brings death	Gain virtue causes peace and brings prosperous	-	-
		No talent & no virtue causes, disasters; Have talent but no virtue causes chaos	Have talent and virtue causes peace; Have virtue but no talent causes difficulties	-	-
		Self-examined	Emulate a good man	-	-
		A good man can order all	A bad man order nothing	-	-
		Greediness is a thief	Honesty is a gentleman	-	-

道		世間		出世間	
表三 佛家 眾生平等 萬物一體 人間淨土	三學	戒		定	慧
	三法印	-	-	-	諸行無常 諸法無我 涅槃寂靜
	三聚淨戒	攝律儀戒	攝善法戒 饒益有情戒	-	-
	三不退	-	-	位不退 行不退 念不退	-
	四正見	-	-	-	無常 苦 空 無我
	四弘願	煩惱無盡誓願斷	眾生無邊誓願度 法門無量誓願學	-	佛道無上誓願成
	四攝法	-	布施（財施法施） 愛語（好言安慰） 利行（利益眾生） 同事（親近眾生）	-	-
	四念處	-	-	-	觀身不淨 觀受是苦 觀心無常 觀法無我
	四正勤	已生之惡令斷 未生之惡令不生	已生之善令增長 未生之善令生	-	-
	四如意足	-	精進如意足	欲如意足 念如意足	思惟如意足
	五根	-	精進根（勤修正法）	信根（篤信正道） 念根（不忘正法） 定根（攝心不散）	慧根（觀照明了）
	五力	-	精進力（破懈怠）	信力（破疑惑） 念力（破邪念） 定力（發禪定）	慧力（生智慧）
	五戒	殺盜淫妄酒	-	-	-
	六度	持戒 忍辱	布施 精進	禪定	般若
	七覺分	-	精進（無有間雜）	喜（心得歡喜） 除（斷諸煩惱） 捨（捨一切念） 定（發諸禪定） 念（思惟道法）	擇法（分辨真偽）
	七佛通偈	諸惡莫作	眾善奉行	自淨其意	是諸佛教
	八正道	-	正語（不妄語） 正業（行善業） 正命（依法活） 正精進（修正道）	正思惟（無邪念） 正念（念善法） 正定（住真空）	正見（見真理）
	太虛大師	人成 經濟以資人群的生存 政治以保人群的安善 教育以求人群的進化		佛成 從人生的進化 走上大乘菩提行果	

Path		Earthly		Celestial	
Table.3 Buddhism All being is equal All things is one Pure land in the world	Three Learnings	Commandment		Meditation	Wisdom
	Three Seals	-	-	-	Change No-ego Nirvana
	Three Pures	Obey commandment	Doing good Benefit others	-	-
	Three Insists	-	-	Position Action Mind	-
	Four Views	-	-	-	Change Suffer Empty No-ego
	Four Vows	Cut all worries	Save all beings Learn all dharma	-	Complete Buddhism
	Four Manners	-	Give alms Say nice Benefit others associate	-	-
	Four Thoughts	-	-	-	No clean Suffered Changed No-ego
	Four Efforts	Cut all evil Stop all evil	Grow all good Start all good	-	-
	Four Wishes	-	Efforts	Wants Thoughts	Mind
	Five Roots	-	Efforts	Trust Thought Meditation	Wisdom
	Five Powers	-	Efforts	Trust Thought Meditation	Wisdom
	Five Commandments	No killing No stealing No adultery No lie No wine	-	-	-
	Six Paramitas	Obey rules Endure insults	Give alms Efforts	Meditation	Prajna
	Seven Enlightenments	-	Efforts	Be happy No worries Give up all Meditation Thoughts	Wise choice
	Universal Codes	Don't do evil	Do good deeds	Pure mind	Buddhism
	Eight Correct Paths	-	Speaking Deeds Life Efforts	Thoughts Thinking Meditation	Truth
	Master Taixu	A good man Economic feed men Politics manage men Education teach men		A Buddha, Evolve from a man Walk on bodhi-path	

全球佛教報導

Buddhism in the World

譯Translator/Kevin 美編Art Design/John

【台灣報導】

嘉義監獄八十多位受刑人皈依三寶

宗教能撫慰心靈，對於在監受刑的受刑人來說，感受更為深刻。嘉義監獄有八十六位受刑人，在佛光山住持心定法師的主持下，發願皈依三寶。受刑人表示，學習佛法，藉由宗教力量，可以安定心靈改變行為，希望以後能重新做人。

因為強盜罪，判刑十二年的洪姓受刑人，入監服刑後，就開始吃素，二年來一心向佛，雖然高深的佛法，

[Taiwan News]

Over 80 prisoners in Chiayi Jail take refuge in Buddhism

Religion can console human mind, especially to a prisoner. There are 86 prisoners in Chiayi Prison vowed to be converted to Buddhism under the lead of Master ShinDing, the abbot of FoGuangShan. The prisoners have found that learning Buddha dharma can stabilize their mind and change behavior. They hope to clean up their act by the power of Buddhism.

Prisoner Hong was sentenced to jail for twelve years by robbery. He began to study wholeheartedly Buddha dharma and be a vegetarian since he served his term of imprison-

他不見得全都懂，但他說學佛至少讓他的思想和行為改變很多，藉由佛法，讓他的心靈有所依靠，也希望出去後，能重新做人。

嘉義監獄教化科表示，目前安排的宗教活動，包括佛教、基督教、天主教等等；受刑人因為曾經犯錯，心理較不穩定，適當的宗教活動，確實可以讓受刑人在身心靈方面，都得到慰藉，深具教化功能。

【美國報導】

慈悲壇城揮灑入海悼念南加州野火喪生受難人

歷時十四天由藏傳佛教喇嘛精心以彩色細沙繪製的「慈悲壇城」，已於十一月一日完成，並舉行了莊嚴隆重的獻祭與祈福儀式，且在儀式後，將沙繪「慈悲壇城」帶到南加州聖塔安納 Corona Del Mar 海邊，由藏傳喇嘛將彩沙揮灑入汪洋大海，以悼念在南加野火中喪生的受難者靈魂，並祈求醫治與安慰由上天降臨到幸存的生還者及其家人。

壇城（Mandala）又稱曼陀羅或曼達拉，在藏傳佛教中，其意義為神壇或道場，為神佛所居之所，作為信眾敬奉祭祀之用。

沙繪壇城名為 Avalokitesvara，代表慈悲、憐憫與醫治。

ment two year ago. Although he can't understand the whole profound Buddha dharma, his thought and behavior have changed a lot. Now his mind gets peace from Buddhism. He also hopes to have chance to clean up his act as he is discharged from prison.

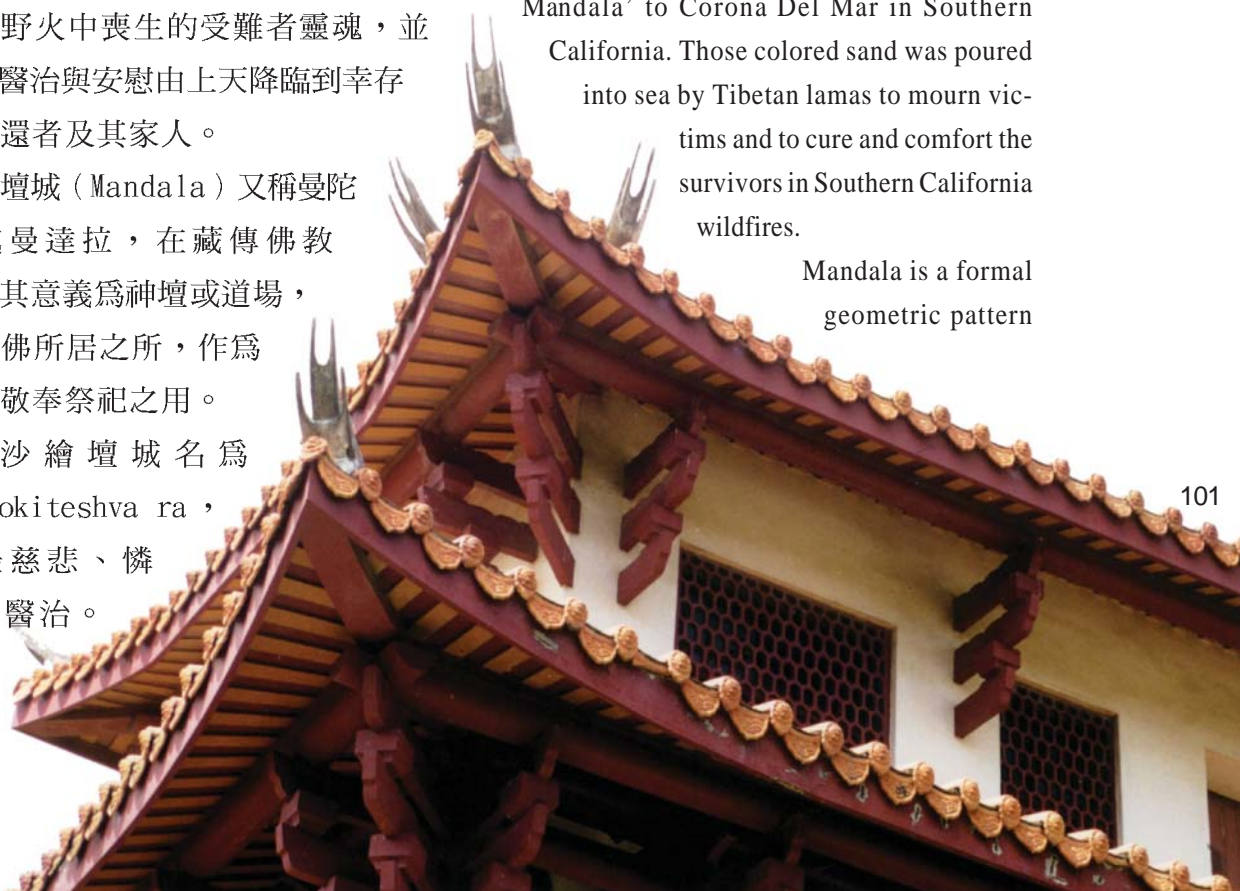
Education and Reform Division of Chiayi Prison has arranged some religion activities for prisoners, such as Buddhism, Christianity, Catholicism, etc. The prisoners' psychological condition is less stable for they once committed something wrong. Applicable religion activity can indeed console convicts' body and mind. It really has education and reform capability.

[USA News]

Compassion Mandala pour into sea to mourn the victims in Southern California wildfires.

A 'Compassion Mandala' was designed with colored fine sand by Tibetan lamas for 14 days. It had been completed on November 1. They held a solemn ceremony of sacrifice and pray for blessings. After the ceremony, they brought the sand-painted 'Compassion Mandala' to Corona Del Mar in Southern California. Those colored sand was poured into sea by Tibetan lamas to mourn victims and to cure and comfort the survivors in Southern California wildfires.

Mandala is a formal geometric pattern





完成後的壇城共有三層，代表著藏傳佛教對世事之了悟，最中心代表著身體與心靈之平衡與合一；第二層為一幅將人心指引至頓悟境界的地圖；最外層則為美好的極樂世界。

寶爾博物館館長彼德凱利（譯音）博士也強調，他們深為此次南加野火的受難者感到哀傷，因此特別請喇嘛為他們的靈魂超度，希望為他們的家屬帶來心靈上的安慰、治療與祝福。

【加拿大報導】 佛教基金會為多大佛學課籌款

加拿大佛教教育基金會，為多倫多大學籌款設立佛學課程，此次籌款目標約一百一十二萬六千美元至二百二十五萬二千六百美元，善款用於聘請國際有名望的教授及在大學發展佛學課程。

加拿大佛教教育基金會首次為佛教教育公開籌款，此次活動得到其他十一個佛堂共四百五十人參與慈善素食晚宴，支持在多大將來設立永久性的佛學中心。

showing the floor plan of a sacred mansion of Buddha in Tibetan Buddhism. It is used in the rituals of tantric initiation for Buddhists to offer respectfully sacrifices to Buddha.

The sand-painted Mandala is named Avalokiteshvara Mandala which is the symbol of kindness, compassion, and healing. The

completed Mandala has three component parts in a sequence which represent the true enlightenment of Tibetan Buddhism. The center represents the balance and unification between body and mind. The second part is a map showed to guide human heart into insight. The outer part is the wonderful Pure Land.

Dr. Peter kali, the president of Bower's Museum, also emphasized that they felt sorrowful for the victims in this Southern California wildfires, therefore they asked Lamas to release their souls and comfort their families.

[Canada News] Buddhist foundation raises funds for Buddhism course in University of Toronto

Canada Buddhist Education Foundation raises funds for Buddhist courses at University of Toronto. The target of the funds is about 1,236,000 to 2,252,600 US dollars in order to invite international respectable professors and to develop Buddhist courses at U of T.

This is the first time that Canada Buddhist Education Foundation raises funds in public. 450 people from 11 temples participated in this charity vegetarian evening party. They all support to establish a permanent Buddhism center at U of T.



【中國報導】

山東棗莊發現罕見南北朝石刻佛像

山東省棗莊市山亭區文化體育局接到該區桑村鎮一建房民眾報告，該民眾在建新房挖地基時發現了兩塊殘缺的石佛造像，山亭區文化體育局立即組織人員將此造像妥善安置，並組織專家對該造像進行了鑒定。

據專家介紹，該石像為南北朝期間所造，具體時間估計為一千四百多年前，佛像頭飾十分漂亮，雕刻技法嫺熟，更為奇特的是該石刻佛造像是雙面結構，這在中國國內同類造像中實屬罕見。這對研究魯南地區的佛教文化具有很高的學術價值。

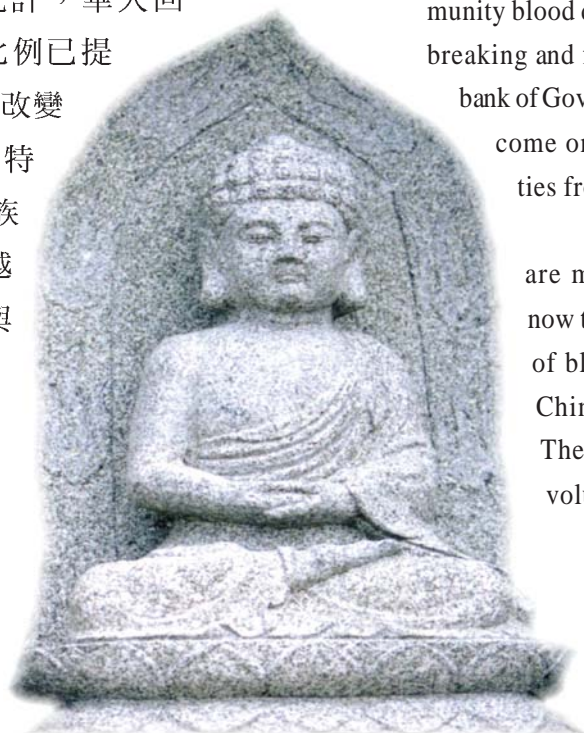
【馬來西亞報導】

玻佛學會捐血運動逾百人回應

玻璃市佛學會展開集體捐血運動，逾百人回應助人義舉。

該會是趁著開齋節，加上中央醫院血庫來源短缺之月，展開集體捐血運動，並列為常年活動之一。

根據統計，華人回應捐血的比例已提高，足見已改變捐血觀念，特別是年輕族群，越來越多華裔參與捐血。



[China News]

Nanbei Dynasty Stone Buddha was found at Zaoshuang, Shandong

Shanting civilization department at Zaoshuang, Shandong was reported that two fragmentary stone Buddha pieces were found by resident at Sangcun town during undermine the foundation to construct a new building. The Department of civilization immediately organized a team to help settling down these Buddhist statue fragments properly and arranged experts to examine it.

The result showed that the stone Buddha was created during Nanbei Dynasty about 1,400 years ago. The adornment for the hair was very splendid with highly carving skill. Specially to mention is the stone Buddha is double-faced. It is rare to have such style in China. It has very high academic value in study Buddhist culture at southern Shandong

[Malaysia News]

Hundreds of people volunteer for blood donation launched by Perlis Buddhist Society

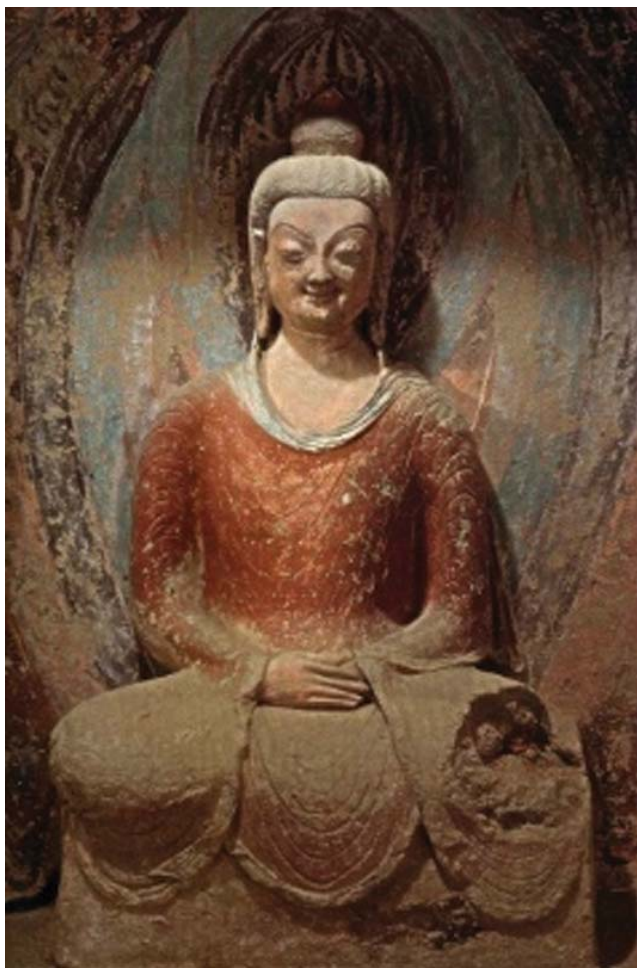
Perlis Buddhist Society called for blood, and hundreds of people were encouraged to voluntarily donate blood.

Perils Buddhist Society initiated a community blood donation by the Festival of Fast-breaking and for blood shortage at the blood bank of Government Hospitals. This will become one of Society perennial activities from now on.

According to statistics, there are more Chinese to donate blood now than the past. It shows the notion of blood donation had changed for Chinese, especially for the young. There are more and more Chinese volunteer to donate blood.

釋迦佛成道日快樂

Happy Enlightened Day
of Sakyamuni Buddha



釋迦佛成道日

農曆 十二月八日

國陽曆 十二月三十日（星期二）

* 成道

成道，乃成佛得道之略稱，即完成佛道之意。又作成佛、得佛、得道、成正覺。爲¹八相之一。謂菩薩完成修行，成就佛果。據傳釋尊歷六年苦行後，於菩提樹下吉祥草之金剛座上降伏魔已，放大光明，隨即入定。悉知過去所造善惡、死此生彼之事。於明星出時，豁然大悟，得無上道，成最正覺，此處即稱爲成道處。然大乘經論中以在樹下成道爲示現應身成佛之相，而謂佛陀之報身乃於色究竟天摩醯首羅智處成佛。

釋尊成道之年歲有諸多異說，有謂三十五歲，另有三十、三十一歲等說。我國盛行臘八（十二月八日）成

Enlightened-day of Sakyamuni Buddha

The Lunar Calendar, December 8th

The Solar Calendar, December 30, 2003
(Tuesday)

* Enlightened

Enlightened, that means enlightened and become a Buddha. It is one of the 'Eight-appearances. When a Bodhisattva completed his/her practicing in Buddhism, he/her would become a Buddha. According history, after six years of ascetic life, he sat on a Vajra-seat under a bodhi-tree with lucky grass on the ground; he conquered all evil spirits and showed great brightness and then entered into meditation. When a shooting star came across the sky, he enlightened and gained the ultimate truth. This is the place where Sakyamuni becomes a Buddha. However, according some other Mahayana Buddhist sutras, he simply displayed the appearance of becoming a Buddha under the tree. In reality, he became a Buddha previously in the Akanistha-heaven.

When he became a Buddha? There are a couple of saying such as at 35, 30 or 31 years of age. In China, Buddhist said he was enlightened at La-ba (lunar calendar, December 8th). Therefore, people celebrate at this special day and make some Buddhist practices. It is called La-ba Ceremony and is highly valued by the Zen School. Besides, a traditional Japan Zen School would have an Enlightened-anniversary at this date. They open the ceremony at 1st day of December to the 8th day. In the 8th day's morning, they have the Enlightened-anniversary.

In Tiantai Sect, it would need four-stages-kalpa-time for a Bodhisattva to become a Buddha.



道之說，而以此日所修之法會，稱為成道會、臘八會，特受禪宗所重視。又在日本，禪宗於釋尊成道日所修之法會，稱為成道忌。即從十二月一日至八日晨止，舉行「臘八接心」，而於八日晨修成道忌。

在天台宗，三乘教之菩薩，須經初、第二、第三阿僧祇劫及百大劫等四修行階段，始可成道，稱為四階成道。

* 斷結成道

三十四心斷結成道，即以三十四種剎那之心斷盡煩惱而成就佛道。略稱三十四心。三藏教菩薩，扶惑潤生，歷劫具修六度² 梵行，饒益有情，最後至菩提樹下，一念相應，慧發真無漏智時，以³ 八忍、⁴ 八智、⁵ 九無礙、⁶ 九解脫頓斷見思習氣而成正覺，故稱三十四心斷結成道。依《大毘婆沙論》等之意，菩薩未坐樹下以前，先以有漏智斷除⁷ 下八地之修惑，然以有漏智不能斷除見惑及有

* Cut away worries and enlightened

Thirty-four thoughts to cut away worries and to become enlightened, it is a manner to become a Buddha and called the Thirty-four-thoughts in short. A Bodhisattva has great mercy to all living creatures. He practices the Six-paramitas and other ²brahma-carya (pure deeds) to benefit beings. Finally, he goes to sit under a bodhi-tree. He concentrates his mind; then, a perfect wisdom aroused. He uses the ³Eight-arya-ksanti (patience), the ⁴Eight-wisdoms, the ⁵Nine-no-obstructs, the ⁶Nine-liberations to fight against all kinds of worries. Then, he becomes an enlightened one. Therefore, the manner is called as the Thirty-four-thoughts.

The Abhidharmamahavibhanga-sastra said that before he can sit under the bodhi-tree, he must use his worldly wisdom to get rid of all worries of the ⁷Eight-earths in the first place. However, as it is a worldly wisdom, it can't make him reach the ultimate state. Therefore, he needs to sit on the Vajra-seat to make the final practicing. When a supernal wisdom aroused, the Thirty-four-thoughts would help him to finish the final practicing.



頂地之惑，故坐金剛座欲將成道時，起無漏智，而以三十四心斷除見惑及有頂地之惑。

* 佛成道日

釋迦牟尼佛成道之日，又稱成道會、成道節、臘八。對此，經論有數說，《長阿含經》〈卷四〉及《過去現在因果經》〈卷三〉謂二月八日，《灌佛經》及《方等般泥洹經》謂四月八日，《大唐西域記》作三月八日或三月十五日，《俱舍法寶疏》、《佛祖統紀》等皆取二月八日之說。宋代贊寧於《大宋僧史略》〈卷上〉亦主二月八日，謂臘月乃周之二月。周曆以建子立正，其二月即夏曆（陰曆）建寅立正之十二月，我國用十二月八日，即據此。

我國佛教徒為紀念佛陀成道事，乃於此日以米及果物煮粥供佛，稱⁸臘八粥，嗣後遂演變成為我國民間習俗。敕修《百丈清規》〈卷二〉：「臘月八日，恭遇本師釋迦如來大和尚成道之辰，率比丘眾，嚴備香花、燈燭、茶果、珍饈，以伸供養。」

參考文獻：《佛光大藏經》

1 八相，即八種儀相。又作釋迦八相、八相成道、如來八相、八相示現、八相作佛。乃佛陀一生之化儀，總為八種相，通常係指：降兜率相、託胎相、降生相、出家相、降魔相、成道相、說法相、涅槃相。

2 梵行：意譯淨行，即道俗二眾所修



* Become a Buddha

The date when Sakyamuni becomes a Buddha, people named it as the Enlightened-ceremony or La-ba. There are some sutras and sastras said the date should be February the 8th, April the 8th, March the 8th and March the 15th. However, many of them take February the 8th as the date. To amend the date by the modern calendar, February the 8th is December the 8th according to the lunar calendar.

Chinese would celebrate the Enlightened-day of Buddha. They use rice and fruit to cook porridge to offer Buddha. The porridge named ⁸La-ba porridge. Today, the date becomes a folk memorial day as well. According to the Baizhang Monastic Rules for Buddhists, at December the 8th, it is the enlightened day of Sakyamuni Buddha. Monks and nuns would prepare joss sticks, flowers, lamps, candles, tea, fruits and delicacies to offer the Buddha for respect.

Reference: Foguang Buddhist Dictionary

1 Eight-appearances: there were eight appearances within the whole life of Sakyamuni Buddha such as the appearance of arrived-Tusita, a



之清淨行爲。以梵天斷淫欲、離淫欲者，故稱梵行；反之，行淫欲之法，即稱非梵行。娑羅門將一生分爲四期，其中第一期即稱梵行期，於此期間，其生活遵守不淫之戒，並學吠陀、祭儀等。於佛教以不淫，受持諸戒，稱爲梵行。又於《長阿含》〈卷九〉，以具足禪，於八解脫中，逆順遊行，稱爲梵行具足。《大方等大集經》〈卷七〉、《大寶積經》〈卷八十六〉等以八正道爲梵行；《北本大般涅槃經》〈卷十五梵行品〉以慈悲喜捨等四無量心爲梵行，住知法等七善法，即稱梵行具足。凡此，皆爲廣義之梵行。

fetus, at birth, to become a monk, to conquer evils, enlightened, to preach dharma and the Nirvana.

2 Brahma-carya: it means pure deeds of monks and nuns as well as laymen. As beings in Brahma-heaven don't have any excessive desires, their lives are pure deeds and named as Brahma-carya. A typical life of Brahmana is divided into four periods and one of these is the Brahma-carya period. Within this period, a man needs to obey rules and learn the Vedas as well as ceremonies. A Buddhist also follows similar rules. According different sutras, the Brahma-carya may be the meditation in Eight-liberations, the Eight-right-paths, the Four-limitless such as mercy, compassion, happiness and give-up, and the Seven-good-dharmas. The above are Brahma-carya in broad sense.

3 Eight-patients: the first four patients are related with the Four-satyas (truth) in the desire-realm and they are suffering, gathering, terminating and the path. The later Four-satyas belong to the truth of Form-realm and Formless realm and they are suffer-category, gathering-

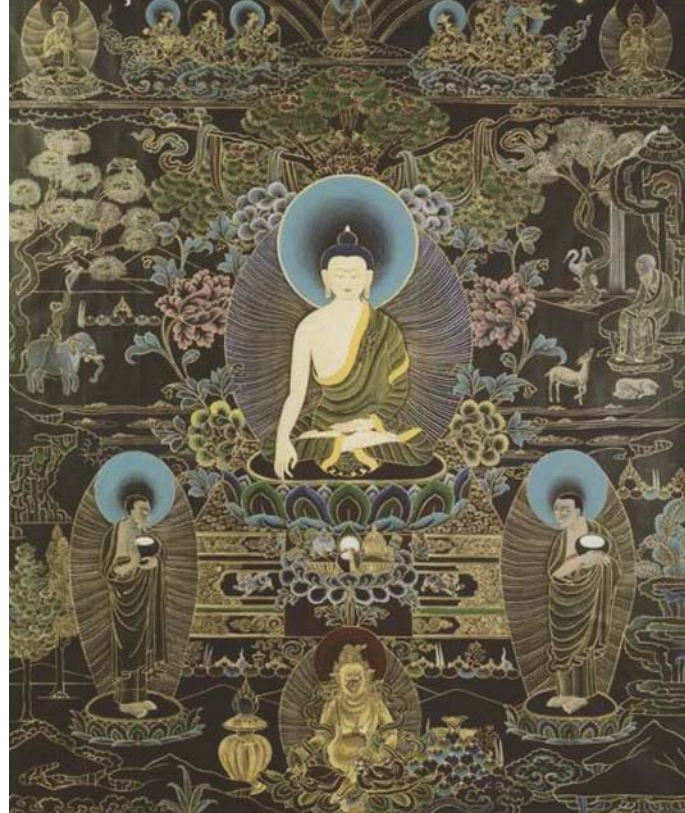


3 八忍：其中前四者忍可印證欲界之四諦，即苦法忍、集法忍、滅法忍、道法忍等四法忍；後四者忍可印證色界、無色界之四諦，即苦類忍、集類忍、滅類忍、道類忍等四類忍。以此八忍正斷三界之見惑，故為無間道。

4 八智：見惑既斷，觀照分明，則為八智，即苦法智、集法智、滅法智、道法智、苦類智、集類智、滅類智、道類智等，是為解脫道。忍者智之因，智者忍之果。

5 九無礙：指正斷煩惱位之九無漏道，又作九無礙道、九無間道。間即礙或隔之義，謂觀真智理，不為惑所間礙（隔）。煩惱尚存，於後念得擇滅之理，故煩惱與擇滅間更無間隔，稱無間；由此至涅槃，故稱道。三界分為九地，九地一一有修惑、見惑。一地之修惑又分九品斷之，每斷一品惑，各有無間、解脫二道。即正斷煩惱之位為無間道；斷後相續所得之智為解脫道。修惑於各地立有九品，故能對治之道亦有九品，稱九無間道、九解脫道。又無學之聖者，練根轉種性時，亦有九無間、九解脫。

6 九解脫：三界總有九地，若就聖者而言，於修道位斷欲界前六品者為第二果，欲界九品全斷者為第三果，斷上二界七十二品者為第四果。每斷此一品惑，各有無間、解脫二道，即正斷煩惱之位為無間道，煩惱既斷而得解脫之位為解脫道。一地之思惑有九品，故能治之道亦有九，稱為九無間



category, terminating-category and the path-category. These eight patients can stop the worries in the three-realms and reach the Without-interruption-path.

4 Eight-wisdoms: when puzzles were stopped, the insight became clear. There came the Eight-wisdoms such as suffering-wisdom, gathering-wisdom, terminating-wisdom, the path-wisdom, suffer-category-wisdom, gathering-category-wisdom, terminating-category-wisdom and the path-category-wisdom. Patients are the seed of wisdom and the wisdom is the result of the patients.

5 Nine-no-obstructs: when completely get rid of all worries, the Nine-no-obstructs happened. Obstructs are hinders to the truth. No-obstructs means there are no hinders to the truth. In the beginning, the worries exist. Then, you use the mindfulness to stop the worries and reach the state of without-interruption. Finally, you would reach Nirvana and this is so-called the Path. The three-realms are divided into Nine-earths. Each Earth has two sorts of worries such as the concrete and the abstract. The concrete worries have Nine-sub-categories. Each sub-category can be divided into two paths



道、九解
脫道

7 下八
地：即十
地之前八
地。十
地，菩薩
修行之過
程，須經
五十二位

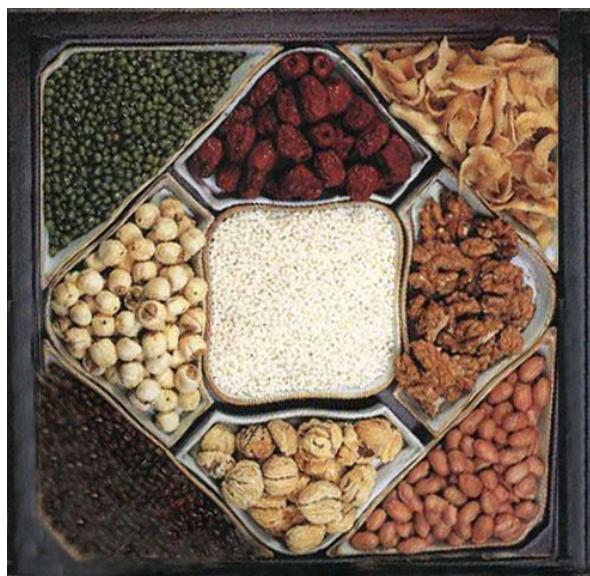
中之第四十一至第五十之位，即十地。菩薩初登此位之際，即生無漏智，見佛性，乃至成為聖者，長養佛智。並以其護育一切眾生，故此位亦稱地位、十聖。地位之菩薩稱為地上菩薩；登初地（初歡喜地）之菩薩稱為登地菩薩，初地以前之菩薩稱為地前菩薩，即指十住、十行、十迴向之地前三十心。據《十住毘婆沙論》稱，「地」意為住處，故十地又譯作十住。依新譯《華嚴經》〈卷三十四〉所舉者，十地之名稱如下：（一）歡

such as Without-interruption and Liberation. The Without-interruption means stopping all worries; while the Liberation means gaining wisdom. There are Nine-cures for these Nine-sub-categories of the concrete worries and they were called Nine-without-interruption-paths and Nine-liberation-paths.

6 Nine-liberations: the Three-realms have Nine-earths. For a holy man, when he stops all worries within the first six sub-categories in the concrete-worries, he gains the second-rank. To stop all worries in the nine sub-categories, it is called the third-rank. To stop 72 sub-categories worries in the first two realms, it is called the fourth-rank. Every category of worries has two paths such as Without-interruption and Liberation. Completely stop all worries is the path of Without-interruption. To free and gain wisdom is the path of Liberation. As Nine-cures and Nine-worries are co-existing, we named them as the Nine-without-interruption-path and the Nine-liberation-path.

7 Eight-earths: there are Ten-earths that a Bodhisattva needs to go through. From the 41st to the 50th positions out of the completely 52 positions, they can be called as the Ten-earths. When a Bodhisattva reach the 41st position, he

would has a perfect wisdom and enlighten the Buddha-nature. Then, he becomes a holy man and begins to cultivate the Buddha-wisdom again and again. Besides, he would take care of all living creatures as well. These ten positions are called Ten-holies. A Bodhisattva in this position can be called as a Bodhisattva-on-earth. The first position also named as the Landing-bodhisattva. Before this position, he is called the No-land-ing-bodhisattva such as Ten-stays, Ten-walk-ings and Ten-feedbacks. These three Tens also called the Thirty-hearts. According



喜地，又作極喜地、喜地、悅豫



地。(二)離垢地，又作無垢地、淨地。(三)發光地，又作明地、有光地、興光地。(四)焰慧地，又作焰地、增曜地、暉曜地。(五)難勝地，又作極難勝地。(六)現前地，又作現在地、目見地、目前地。(七)遠行地，又作深行地、深入地、深遠地、玄妙地。(八)不動地。(九)善慧地，又作善哉意地、善根地。(十)法雲地，又作法雨地。

8 臘八粥：所用之材料，佛典並未詳舉，敕修《百丈清規》〈卷七〉亦僅謂，以紅色小豆等五穀眾味混合熬製而成五味粥，故又稱為紅糟。若據《燕京歲時記》臘八粥條之記載，則謂臘八粥係以黃米、白米、江米、小米、菱角米、栗子、紅江豆、去皮棗泥等，合水煮熟，外用染紅桃仁、杏仁、瓜子、花生、榛穰、松子，及白糖、紅糖、瑣瑣葡萄，以作點染，切不可用蓮子、扁豆、薏米、桂元，用則傷味。每至臘七日，則剝果滌器，終夜經營，至天明時，粥亦熬熟。除供佛祭祖外，亦可分餽親友，然不得過午。

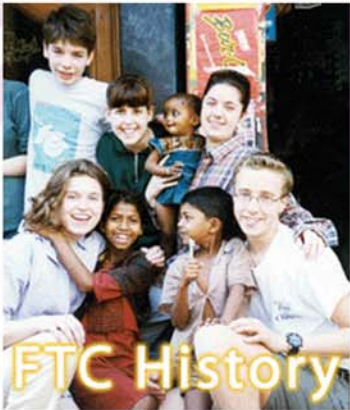
sutras, the Ten-earths are (1) the happy earth, (2) the clean earth, (3) the bright earth, (4) the blazed-wisdom earth, (5) the overcome-forever earth, (6) the appear earth, (7) the distant earth, (8) the motionless earth, (9) the good-wisdom earth, (10) the dharma-cloud earth. The Eight-earths are the (1) to (8) earths.

8 La-ba porridge: what materials are used in the porridge? The Buddhist sutra didn't describe in detail. It was said that red beans and five kinds of grain were used. Therefore, the porridge also is called the Red-zao. In another sutra, it said that the La-ba porridge is cooked from yellow-rice, white-rice, river-rice, millet, a water chestnut, nut, red bean and jujube paste. Cook them by hot water and add peach, almond, watermelon seeds, peanut, hazel, pine nut, white sugar, brown sugar, grapes for flavor. Don't use lotus seed, hyacinth bean, the heart of a lotus seed and cassia to spoil the taste. One day before the La-ba day, you clean the dishes and prepare all the above materials. Next day, the porridge is well down. You offer it to Buddha and share the rest to the neighbors and friends as well. However, don't eat the porridge after noon time.



和平小使者 赤子之心

The small messenger - Children's heart



FTC



文 Article & 譯 Translator/ Jade 美編 Art Design/Cheng

今年的諾貝爾和平獎提名人選中有一個特別的候選人，受到許多國家的媒體注目，他的特別來自於他的年紀！因為他是有始以來最年輕的諾貝爾和平獎的候選者，今年二十歲的奎格——奇帕斯。

奎格是生長在加拿大的平凡小孩子，但是在他小小年紀時卻做了一件深具影響力的大事，這件事要回溯約 7 年前，偶然中他在報紙上看到了一則頭版的新聞；報導中描述了一個可憐的巴基斯坦小孩，從小因家境貧困，從小就被賣為奴隸，成為受欺凌的織地毯童工，有一天他逃跑了，但之後因為涉及反對童工的言論而遭謀殺，年紀小小的他結束了這十多年受苦的一生，這個報導震撼了奎格，不久他立即找了一群朋友設立了一個 Free The Children “拯救兒童”（簡稱 FTC）。如今這個組織已成長為一個國際性的兒童組織，而當時的他只有 12 歲！

愛與行動

組織所設立網站得到了一些的回響後，奎格十分渴望能聽到更多來自世界各地街頭巷尾兒童的聲音，實際了解兒童們的需要，以便協助他們，由於他的父母十分的愛護他，即使在加拿大，他都不能自己獨自搭電車去市中心，所以當他提出要一個人去世界各地走訪時，他的父母無法放心他一人成行，但是他終究說服了父母，如今他去過了 40 多個國家，在街坊中

There is an unusual candidate in The Nobel peace Prize of this year. He is popular with many national mass media, his ad hoc comes from his age! Because he is the youngest candidate of the Nobel peace Prize. Twenty years old——Craig Kielburger.

Graig is a ordinary child of Canada, but he had done a important event that deeply had influence power when he was very young. This story should recall when he was 7 years ago. By chance he saw the front page on the newspaper; it described a pitiful child of the Pakistan in the report, since the childhood because of the poor finance. He was sold into bondage as a carpet weaver, escaped and was murdered for speaking out against child labor. And his suffering life ended. This report shocked Craig then he gathered a group of friends and founded the organization Free the Children (called FTC). Now Free The Children became an international organization. At that time he was only 12 years old!

Love and action

When the Organization's website is more popular with public. Graig hoped he could hear more voices from the youngster in the streets of



實地的訪問童工，去關懷其他的小朋友在想什麼？需要什麼？尤其是像非洲，南亞等開發中的國家更是他的訪程重點，當奎格他看到了世界其他貧窮國家的小孩的困乏時，他不斷的寫信給世界各地的工商團體、政府機構、教育界及廣大的學生團體申張兒童保護法。他一路用心的記得這些小小的心聲，一步步的逐漸實現這些小朋友的夢想。

在這短短的7年中，這個兒童組織已在開發中國家共設立了350所小學，讓貧困中的25,000多失學兒童，能在大家共同的扶持下，一點一點的擺脫命運的枷鎖。目前FTC努力的走過了7年多，是一個與眾不同的兒童機構，如他們的理念所傳達的——FTC不單為了解決兒童的貧窮及發展，並使其將來有能力改善社會及生活。這是一個屬於兒童並由根據兒童及青年自己提出具體想法去落實的機構，以期許一個公平、公正有能力的世界。

FTC除了建立小學外並提供了大量的醫藥予貧窮的家庭，目前他們正進行著健康診療及於開發中國家再建立

for coming from the world to realize the requirement of youngsters in order to help them. His parents take good care of him very much, even in Canada he couldn't go to downtown alone so his parents can't trust him for a journey to some countries by himself. But he persuaded ultimately parents and he had gone to 40 countries already.

He visited the child laborers in the streets and concerned with what are they thinking about and what do they need. Especial the developing

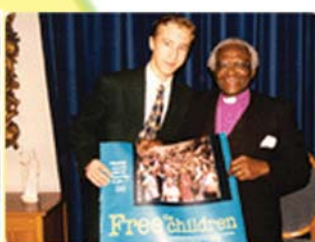
Countries like Africa, South Asia is the weight-bearing point of his trip.

When he found the requirements of the youngster from the poor countries he frequently addresses business groups, government educators, unions and world to speak out the children's right.

bodies, students around the children's right.

He works hard all the way of remember these small wishes and made the dreams of these kids come true step by step.

In short 7 years, FTC had set up 350 primary schools in the developing countries. There are 350 poor children loosing the school can break away from the cangues of their lives by the supports form others. Seven years passed, FTC is really an especial organization. As their concept expresses--- it is an organization by, of and for children that fully embodies the notion that children and young people themselves can be leaders of today in creating a more just, eq-



21 所國小-----等計劃。

眾人眾事

1999 年奎格及他的哥哥馬克(也是重要的發起人之一)，由於受到大眾的熱烈參與，他們不僅努力建設兒童教育機構之外，並積極的在北美各地培育人才，創立了 Leaders Today 的組織，他們到北美的一些的團體及學校辦青年營，其課程包括了增進領導力、團隊精神，有效溝通等，並將有意成為義工的青年送到印度、尼加拉瓜等開發中國家去服務，實際地去感受民間疾苦，視世界為一地球村的責任感。而這些參與受訓的年青領袖目前在北美已超過 30 萬人。

這些青年凝聚了眾人的力量，團體的力量使得他們能持續地實現各項工作。其中〔和平學校〕也是他們落實的重點工作；所謂〔和平學校〕的計劃是協助受戰火摧殘的國家，例如非洲的獅子山及墨西哥的契亞帕斯省等地區，FTC 提供重建學校的方案並且提供教師出任當地，另有協助兒童就學的方案。他們希望在未來的 5 年，能在戰區建立 75 所〔和平學校〕。

雖然這些都需要龐大的經費方能付諸行動，但是他們心懷勇氣及責任感，願意努力去擔起這份重責大任。

戰火無情

在 FTC 的網頁上，首先可以看到一個可愛標誌；二個人手牽手抱住地



uitable and sustainable world.

FTC has created grade school and support the medicine to the households of the poverty. Now their positive carries on the diagnosis and treatment of the health and 21 station elementary schools in the developing country .

Numerous people numerous things

In 1999 Griag and his elder brother Mark (one of main founders) they are not only to build the youngster education organizations but also foster the talented young persons in North America. They founded the Leaders Today of organization.

They go to some groups and schools of North America to deal with the camps of adolescent. The programs are about improvement of the leadership, team spirit, valid communication etc.,They will send some of them have the intention to be the volunteers to India, Nicaragua to serve them, feeling the sufferance of the folks practically.

And the young present of the chief received training by these participations is in North America already over 300,000 people.

These adolescents coagulated the public power , the driving of the society can make them realize steadily various tasks. The [School of the peace] is also the task of the point that they carry out; What is called[peace school] of the

球，彷彿像是二個小朋友手拉手，彼此溫馨的交流。

從首頁可以聯結到許多資料庫，其中一個資料庫是來自戰火中兒童的心聲，真實的畫面配合令人心酸的內容，真是不曾經歷戰爭無法想像戰爭的可怕。有的小朋友寫著當他被迫拿槍，被教育不可信任人時他內心的痛苦，他渴望正常的生活與受正常的教育，而不是教育去殺敵。有的小朋友只去河邊取水返家後，發現全村被屠殺，從此得面對頓時失去了至親的苦痛及恐懼！！

戰爭給予人的傷痛是如此的具大，扭曲了追求美善的人性，而這個信箱是 FTC 讓這些受傷的小小心靈抒發的一個管道，小朋友藉由此表達內心的痛，也可以得到大朋友的安慰，在這樣的相互依靠的情誼中，我們看到了人性的光輝。

也由於 FTC 對於和平的努力，對世界兒童的保護及關懷，使得奎格受到了眾多大人的矚目，在過去的七年中，他出席了許多重要的和平會議，接受多方的表揚，今年更是以最年輕的諾貝爾和平獎候選人讓人眼睛為之一亮，這一切恐怕不是他當初 12 歲時可以想像到的。

這是一個小孩子的成功故事嗎？如果我們這樣來看，奎格確實十分的成功，但是更可貴的是這個小孩子竟然因為一念的悲心，感召了一群同樣具憐憫心的小朋友完成了這些艱鉅的工

scheme is to help the countries that has battle . For example group of African, Caribbean and pacific region countries Sierra Leone and Chiapas in Mexican They want to establish 75 primary schools in five years in the battles.

Although they have to pay huge money to put it into effect .But they have the courage and responsibility to carry this difficult duty.

The battle is impassive

On the web page in FTC, the first picture you can see is a lovely symbol. It's like two kids hold the earth by hands warmly and fragrantly. You can connect many databases from the home page, One of those database is the aspirations form the children from the battles. The sad pictures and the articles make us heart broken. We can not image the suffering of the world if we have no these experiences. There is a kid wrote about his hurt for being taught hate others.

He wishes that he owns a normal life and the normal education. Not be taught to kill enemy. A kid detected his whole village is killed after he went to the river to get water. From this moment he has to face the huge pain for loosing the close relatives.

The kids can express their minds with this channel and got care from other older kids. We see the glory of human from their interdependences.

Griag has been concerned by the numbers adults for devoting for the peace by FTC and the care and protection for the children in the world. In past seven years, he attended many important peace meetings and was commend. Every-one surprised for him and he is the youngest candidate of Nobel Peace Prize. He can not image all these perhaps when he was 12 years old.

Is this a successful story of a child? He really is very successful for us , but more valu-

作，實在令人感到不可思議啊！！

慈悲的力量是真是如此的不可思議，這也令人不禁想起點無盡燈的意義，在滄茫的三界中，生命被生離死別的苦緊緊的糾縛著，我們若能堅持著內心一份光明，就有可能在黑暗中遇到需要我們照亮的有緣眾生，如此接續著，原本的小火光就可能變成一片無止盡的光明，照亮彼此的路。

人與人之間是相互依存的關係，大家都好這個世界自然就好，多多關心自己以外的人，多多愛護自己以外的國家，大家其實是一同在一個地球大家庭中生活的家人。

看到小小年紀的奎格能夠在富足的環境中不忘其他地方的小朋友是否溫飽，他的心並沒有宗教的分別，沒有貴賤的分別，沒有膚色的分別，單純的想幫助可憐的人，從十二歲開始，他就已經是可愛的和平使者，直到今天與未來.....

able is this child to complete so many job just his

Sympathy and impel other kids to do it together. It is so amazing!!

The power of the mercy is so unimaginable! It reminds of the endless lamps. Life is untangled by birth , death ,separation. If we can

Keep the inner light we'll meet someone need it in the dark. So that

The small light can be a endless lights to bright our roads.

The relationship between people and others is interdependent. Everybody is good the world will be better .We are a family together. So we should concern others and care other countries.

Although the little Griag lives in the rich country but he doesn't forget the kids in other places having adequate clothing and food . There are no differences of religions ,skin colors , rich or poor.

He just wants to help poor people. He is a cute peace messenger when he is 12 years old now and forever.....

參考資料: [http:// www.freethechildren.org/](http://www.freethechildren.org/)



永遠愛我們的觀音

The Most Loved Avalokitesvara



■ 人氣最旺的菩薩—觀音

一提及觀音——觀世音菩薩，幾乎無人不知、無人不曉，所以才有所謂「家家阿彌陀，戶戶觀世音」的民間說法。

所以可見觀音普及的知名度有多高，與其他並列四大菩薩的文殊、普賢、地藏相較起來，觀音毫無疑問是人氣最旺的菩薩。

爲什麼呢？

這應該與觀音現女相而且又特別著重慈悲有關。

在佛教眾多的尊貴菩薩中，現女相的觀音是顯得特殊而且彌足珍貴的。

因爲現女相，而菩薩勢必福德具足才能稱爲菩薩；這女相於是現得又莊嚴、又美麗，簡直就是完美女性的化身。

而且那端莊之美，美得不沾一絲人間煙火；更加上那“大慈大悲、救苦救難”的無量無邊的慈悲；這端麗完美的女性，自然而然就與人間的慈母形象合而爲一。

慈母手中線・遊子身上衣
臨行密密縫・意恐遲遲歸
誰言寸草心・報得三春暉

所有的詩歌，一旦吟詠到母親，馬上就充滿了純摯動人的孺

■ The Most Favorite Bodhisattva ~ Avalokitesvara

Talk about Avalokitesvara, almost everybody knows about her. Therefore, people use to say: *each family has Amitabha Buddha; every family has Avalokitesvara Bodhisattva.*

Therefore, we all know that Avalokitesvara is quite well-known. Within the Four-major-bodhisattvas: Manjusri Bodhisattva, Samantabhadra Bodhisattva, Ksitigarbha Bodhisattva and Avalokitesvara Bodhisattva, Avalokitesvara is the most famous one.

Why?

That is because Avalokitesvara appears as a female and she emphasize mercy and compassion.

There are many honorable Bodhisattvas in Buddhism. However, a female Bodhisattva is quite special and valuable.

As she is a female and has perfect merit and virtues as well, Avalokitesvara is so solemn and beautiful and almost becomes as a perfect embodiment of all females.

Besides, the beauty of Avalokitesvara is dignified and celestial. Her limitless and boundless mercy is so great and it would save all living creatures from sufferings. This perfect style as a female, Avalokitesvara unites with the image of a loving mother naturally.

A loving mother is weaving wool for her son's clothes

慕之情；這是人類感情中最天真質樸的一面，任你七尺昂藏大漢，只要有幾分孝思，一想到慈母，亦是立即柔軟而溫馴，童稚而純真了。

所以，觀音在歷史歲月的長河流逝中，由於那溫柔婉約的女性慈母特質，自然而然的就成為了——眾生的母親。

而誰沒有母親呢？誰不愛自己的母親呢？

所以觀音也就自然而然成為人氣最旺的超人氣菩薩了。

■ 得獎的五大因素

什麼是服務？

其實服務越好的人，就是越愛別的人。

所以，服務 = 愛人。

以佛家的定義而言，更清晰的是：服務 = 拔苦予樂 = 慈悲

所以，菩薩道就是法界對眾生提供的服務業。

而觀音就是菩薩服務業中的翹楚！

她依憑著以下五大動人的特質，而得到了當之無愧的——法界最佳服務獎得主之一。

真心付出

慈眼視眾生
福聚海無量

She weaves carefully before the leaving of her son and worries about the he might leave home for a long time.

The green grass wants to feedback the Sun of the spring time so much.

All poetry about a mother is always touching. This is the most innocent feeling of all. Even a strong man, once he thinks about his mother; he would become tender and docile just as a pure child.

Therefore, Avalokitesvara in the human history, she performs as the most gentle and soft characteristics of a mother. Finally, she becomes the mother of all living beings in heart.

Everybody has a mother and everybody loves his/her mother as well.

Therefore, Avalokitesvara becomes the most favorite one in all Bodhisattvas.

■ The Five Elements to Win the Reward

What is service?

In fact, the best you serve other men; the more you love other men.

Therefore, serve others = love others.

According Buddhism, it is very clear that to serve = get rid of suffers and give happiness = mercy.

Therefore, the Bodhisattva-path is a service trade for all living creatures in the Dharma-realm.

Avalokitesvara Bodhisattva is the best server in this career!

She has five elements as the follow-

觀音永遠用那最慈悲的眼神，溫煦的看著每一個眾生。

而且最難能可貴的是，那慈悲廣大的無垠之愛，是最最真心誠意，沒有一絲虛假、沒有一分雜質、沒有半點矯揉、沒有任何目的，是這樣發自肺腑的真真誠誠、純純粹粹的愛，深深的感動了每一個眾生。

而且，由於她如此真心誠意的愛著廣大的眾生，她也成為福報最廣大的人；因為，福報來自於——愛眾生。

有求必應

千處祈求千處應
苦海常作度人舟

這可能是最了不起的地方，就是服務的對象，完全不設限，完全沒有條件；而世間法的服務有時真的只針對有錢人，窮人往往就一輩子都別想了；所以這也就是為什麼觀音之愛這麼令人感動涕零的原因了——只要是眾生，無論賢愚、貧富、貴賤？統統消失了。而在此完整無遺體現了眾生平等以及無緣大慈、同體大悲的澈底博愛精神！

ing to win the praise of
the best service in the
dharma realm:

I. Wholehearted to
Devote

*Her mercy eyes see all
beings*

Her merit and virtues become limitless

Use her most mercy eyes, she looks
after every living being.

Rare and commendable, her great
and limitless love is the most heartfelt and
sincere. There is no false or impurities at
all. There is no affected or purposes at
all. Her love is from the heart and would
touch the living beings deeply.

Besides, as she is so sincere,
Avalokitesvara gains the most limitless
merit and virtues at the same time.

All these merit and virtues are created
by the love to all beings.

II. Never Say No to Seekers of Help

*She would show when she is called
She would do the rescue when sufferers arrived.*

The most incredible matter of all is
that there is neither limitation nor condition-
required for the target of serving. If
someone only serves the rich, then, the



永不倦怠

手中楊柳不計秋
瓶中甘露常時灑

這是菩薩之愛不思議之處。

你說真心誠意、沒有分別的愛一個人愛一段時間，也許對有些人而言，並不是一件太難的事；但是如果愛到永不疲倦、永不休息、永不嫌煩、永不放棄……

而觀世音菩薩，正是這樣不可思議的愛著千千萬萬、不可勝數的無量無邊的眾生。

“南無大慈大悲、救苦救難、廣大靈感觀世音菩薩，南無大慈大悲、救苦救難、廣大靈感觀世音菩薩，南無大慈大悲、救苦救難、廣大靈感觀世音菩薩……”

多少身陷苦難之中，叫天天不應，喚地地不靈的受苦眾生，不停的唸著、不停的祈求著觀音的慈悲眷顧與救度……

而這種求助的聲音，並不是只由一個人發出，而是從四面

poor become hopeless. However, Avalokitesvara never do so. Her deeds make us love her deeply. As long as you are a being despite the conditions, Avalokitesvara would equally love you by her limitless mercy and compassion!

III. Never Tired

She hands a branch of willow for many years

She wet the willow by bottle water and sprays to all beings

The love of Avalokitesvara is incredible.

To love someone a certain period of time with sincere and without limitation is probably not so hard. However, to do the same thing forever is simply incredible. The love from Avalokitesvara is forever……

Avalokitesvara Bodhisattva is really doing so to all living beings.

Namo great mercy and compassion Avalokitesvara Bodhisattva who save all living beings from sufferings with her magical power……

There are numerous suffered beings around the world and within the Three-realms who is asking help and saving from Avalokitesvara Bodhisattva……

These beings seek for help and the SOS messages are coming from all directions. They ask for help at the same time and the voice of SOS is just as the sound from the crying sea……





八方、無量無邊的眾生口中，同時發出了殷殷的祈求、急切的呼喊，匯聚成了震耳欲聾的無量音海……

而她竟然永不倦怠、她竟然永不倦怠……

還是這樣永遠保持最高品質的——美麗的、溫柔的、悲憫的、耐心的、崇高的、關切的愛著我們每一個眾生。

對於這種愛，所有的語言都失效了，因為再也找不到一個字可以貼切的形容了……

不求回報

大悲心
平等心是

平等心，不但是一種慈悲，也是一種智慧；菩薩的愛，是包含智慧的愛，是無所求的喜捨之愛。

而有所求的愛，是會帶給別人壓力的。

有一絲的求，就有一絲的壓力。

而沒有人是喜歡壓力的。

即使是被給予了大恩大德，也沒有人喜歡壓力的。

而觀音愛眾生的方式是不求一絲的回報，一絲一毫也無；所

Under such circumstance, she keeps saving without felt tired……

Avalokitesvara always keeps her beautiful, gentle, merciful, patient, noble, careful manner all the time for all living creatures.

For such love, there are no words or languages can make a complete describing……

IV. No Desire for Reward

The great thought of mercy

It is a thought of equality

An equal-thought is not only a sort of mercy but a wisdom as well. Love of Bodhisattva has wisdom in it. It is a love of happiness and giving without asking for reward.

A love that asks for reward will give pressure on others.

A bit of asking brings a bit of pressure.





以被觀音愛的人，一絲一毫的壓力也感受不到；是這樣被愛得輕鬆自在、放心安心。

然而，也只有這樣完全沒有所求的愛，才是最純淨的愛，才是彼此都沒有負擔的愛，也才可以長久的愛？。

觀音之愛，也正因為完完全全不求一絲回報，所以受盡了天下蒼生的愛戴，最最真誠的愛戴！

永恆不變

菩薩清涼月
常遊畢竟空

什麼是凡夫之愛？
是會改變的愛。
什麼是菩薩之愛？
是永遠不變的愛。

因為凡夫的愛是有條件的，
而菩薩的愛是完全沒有條件的。

Nobody likes pressure.

Even that you give someone a great favor; he wouldn't like the pressure at all.

The love of Avalokitesvara Bodhisattva never asks for reward and therefore it never brings pressure to anybody. Thus, you should feel free and relax when Avalokitesvara loves you.

Besides, such love without asking reward is the purest love. There would be no burden between Avalokitesvara and beings; thus, the love can go forever.....

The love of Avalokitesvara has no asking at all, therefore, all living beings love her with the most sincere!

V. Never Change Forever

Bodhisattva is a cool moon

It moves in the ultimate emptiness.

What is an ordinary love?

It is a love that changed.

What is the love of Bodhisattva?

It never changes.

An ordinary love always asks reward. Love of Bodhisattva has no asking.

Love is love. It is faithful until forever!

Everybody looks forward to forever love. Men and women look for faithful love all the time. However, as this kind of love is based on conditions, changes will come one way or the other. A forever love between a man and a woman is a

愛只是愛，而且堅貞，直到永遠！

人人都嚮往永恆不變的愛，尤其世間男女追求那“海枯石爛、此情不變”的堅貞情愛；但是由於男女之愛是由因緣條件而成立，所以一定會改變；因此永恆的戀情，是一場蝴蝶春夢罷了。

只有菩薩的愛，因為不由外在因緣條件而成立，所以才能真正——永永遠遠，此愛不渝！

已經多少劫了，觀音還是這樣愛著我們，而且將永遠的愛下去……

對於這樣的愛，一顆濕潤的晶瑩水滴，已經悄悄的滑下了面龐……

■ 最圓滿的愛＝最圓滿的服務

所以，服務的真義是，打從心坎澈底而完整的愛別人，才是別人要的服務。

當然，很難！

所以我們凡夫的愛與觀音菩薩的愛相較起來，就像螢火蟲的光與太陽的光、就像涓滴的水與大海、就像一粒沙與恆河沙、就像一顆星辰與宇宙星河……

但是、但是、但是……

觀音菩薩妙難酬

清淨莊嚴累劫修

dream of a butterfly.

Only the love of Bodhisattva is forever because it never bases on conditions and asking.

It has been a long time, Avalokitesvara would always love us forever……

Such love likes a drop of morning dew on the face; it goes down slowly and gently……

■ The Most Perfect Love=The Most Perfect Service

Therefore, the real meaning of service is to love others completely. That is a service that welcome by others.

Surely, it's hard to do so!

Therefore, comparing an ordinary love with the love of Bodhisattva, it's just as the light from a firefly competing with the Sun. A drop of rain can't fight the sea. A grain of sand can't fight with desert. A star can't fight the Milky Way……

But……



這樣圓滿的大愛是累劫修來的，所以，愛是要經過長久的學習才會學會的，生生世世的學習，生生世世的學習？

所以，無論我們現在有多不懂得愛，無論我們多麼難以管窺那圓滿的大愛之境；我們從現在的樣貌、現在的位置、現在的層次、現在的了知、現在的境界？一點一滴、一點一滴的學習愛，以愚公移山的精神，聚沙成塔、集腋成裘，總有一天、總有一天，我們就完全懂得了、完全到達了、完全了知了、完全學會了——最圓滿的愛。

以因果律而言，當我們學會最圓滿的愛去愛別人，我們也就學會最圓滿的愛來愛自己；而當我們愛了所有的人，所有的人也就愛了我們；我們也就成為最幸福、快樂、完美的人——自由解脫、圓滿成就！

Avalokitesvara Bodhisattva is wonderful

Her solemn purity is cultivated for a long time

The perfect love of Avalokitesvara is cultivated by time. Therefore, it would need us a long time to learn that love.....

Therefore, no matter we understand the perfect love or not, we had better start to learn it from now on. Then, day after day, we may understand that kind of love gradually. Finally, you would completely understand the love of Avalokitesvara Bodhisattva.

According the law of causality, when we try to love others by such a perfect love, others would do the same thing to us too. When we love all, all would love us. Then, we would become the happiest men in the world ~ completely free and achievement!



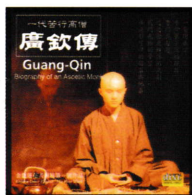
千處祈求千處應
苦海常作度人舟



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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



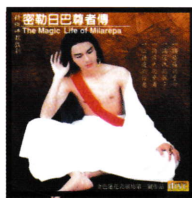
敦煌寶卷

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



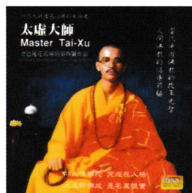
密勒日巴尊者傳

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
轉變成為一個精進的行者，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，面對自己所深愛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。

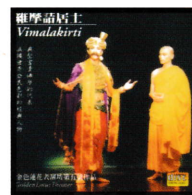


維摩詰居士

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。

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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。



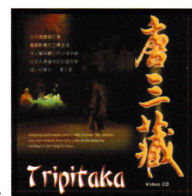
蓮花生大士

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，為了還昭如來，近光遺法



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生命需要深刻的學習 生命需要深刻的感動

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