

# 金 · 色 · 蓮 · 花



## Golden Lotus

摩登修行

Modern Cultivation



**傾**力革新版！

**New revolution issue**

到底什麼才是  
**修行？**

**What is Cultivation**

風雨中的義行

**Kindness in the storm**

世界素食流行風

**Global Vegetarian Vogue**



# 清麗脫俗・人間仙品

Beautiful mind & celestial creature



金色蓮花第123期封面畫作

(創作者 / 周玉卿 導演)

[www.glotus.com.tw](http://www.glotus.com.tw)  
台北市南京東路四段21號2樓之1

Tel : 02-27123021 Fax : 02-27123603





## 生命之歌

這麼珍貴的生命  
我們當然應該  
好好的珍惜  
也應好好的過  
並且為了實現—  
珍貴生命的崇高意義  
透過不斷的學習與淬煉  
讓我們的生命  
精緻、有意義、無怨無悔  
甚至在人類精神文明的  
慈愛史中  
永垂不朽！

## Song of life

The precious life  
We should surely  
well cherish  
as well as live,  
and unceasingly learn and practice  
for achieving sublime meaning of precious life.  
Let our life  
be refined, meaningful, no grudge and regret,  
even be remembered forever  
in the loving history  
of spiritual civilization.

# Golden Lotus

1 9 9 3 年 創 刊

2 0 0 4 年 革 新 號

本刊名稱出自：

## 大般若經 緣起品

執此千莖 金色蓮花  
以寄世尊 而為佛事  
還散上方殑伽沙等諸佛世界  
佛神力故，令此蓮花遍諸佛土  
諸花臺中各有化佛，結跏趺坐  
為諸菩薩說大般若波羅蜜多相應之法  
有情聞者必得無上正等菩提



The Magazine was named after the Sutra :

### *Chapter of Origin on Maha-Prajna-Sutra*

Offering the Golden Lotus of thousand stems to the Buddha for spreading the Buddha-Dharma. And then spreading the Golden Lotus to the worlds of other Buddha that is in the upper direction and far away from the world we live. Because of the power of the Buddha, this Golden Lotus is spreading to the worlds of all Buddha, and there is a Buddha born and sit in each of the platform of the Golden Lotus. These Buddha are addressing the Dharma of the Maha Prajna. All the beings that hear the address will definitely become a Buddha.





封面情境：到底什麼才是修行

金

色

蓮

花

## ■製作：金色蓮花編輯小組

本雜誌在台灣新學友(Senseio)、金石堂文化廣場(Kingstone)、誠品書店(Eslite)、何嘉仁書店(Hess)有售。

### ■北部流通處 (Resaled in North Taiwan)

佛教文物 (Agent of Buddhism Articles)

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

淨光 (Jing-Guan)

書局 (Bookstore) \

寶之林 (The Tree of Treasure) 上揚 (Shang-Yang)

文興 (Wen-Shing)

輔大 (Fuu-Dah)

遠大 (Yeu-an-Dah)

天美 (Tian-Meei)

大成堂 (Dah-Cherng-Tarn)

金池堂 (King-Chyr)

永業 (Yeong-Yeh)

一全 (I-Chyuan)

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

佛緣 (Cause of Buddha) (台北)

超商 (Supermarket) \ 媽咪超商 (Mami Supermarket) 、

千水超商 (Chan-Shuye Supermarket)

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

台中 Taichung :

常慈 (Jang-Tsyr) 尚圓堂 (Shang-Yuang)

金應行 (King-Ying-Harn) 承德 (Cherng-Der)

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

鳳山 Fan-Sheng : 隨雲 (Shyue-Yuan)

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

1. 北部直銷商 (Agent in North Taiwan) :

杏華 Shing-Hwa (02-27383970)

太極 Tai-Chi (02-27008637)

漢學 Hann-Shyue (02-25317746)

聯創 Lian-Chuang (02-23415963)

聚書園 Jiu-Shu-Garden (02-27610641)

豐羽 Feng-Yeu (02-29293818)

名欣 Ming-shin (02-27598115)

臨豪 Lin-Haur (02-32964127)

立昇 Lih-Shenn (03-4373288)

2. 中部直銷商 (Agent in Middle Taiwan) :

漢麟 Hann-Lin (04-3271366)

3. 南部直銷商 (Agent in South Taiwan) :

巨柏 Jiu-Bor (05-2310370)

德聯 Der-Lian (05-5573646)

開元 Kai-Yuan (06-2389888)

紫藤 Purple-Vine (07-3319707)

■全省大專院校經銷商 (Distribution Agent in colleges and Univ. of Taiwan) : 史丹佛 stanford (02-22798937)

### ■國外經銷 (Oversea Agent)

北美地區 (North America) :

紐約世界書局 New York world Bookstore (718) 746-8889

洛杉磯世界日報圖書部 Los Angle World Daily

(323) 267-6972

舊金山世界書局 San Francisco World Bookstore (650) 259-2063

香港九龍 (Hong Kong) :

結佛緣佛教流通處 九龍尖沙咀漢口道57號1樓

佛哲書舍 (852) 28952890 香港銅鑼灣摩頓台33號灣景樓地下

十方緣佛具商行 (852) 25483366 香港西環德輔道西237號地下

馬來西亞 (Malaysia) 吉隆坡地區 (Kuala Lumpur) :

淨心書坊 Jing Xin Book Centre (603-26980848)

文殊書局 Pusat Buku Mangusri (603-2019473)

菩提書局 Bodhi Book Centre (603-2387185)

白屋書局 White House Book Centre (603-2327412)

佛光緣滴水坊 (603-80246246)



金色蓮花 佛學夢土 Golden Lotus Dream Land

台灣總部 \ 台北市南京東路四段21號2樓-1

2F-1, No.21, Sec.4, Nan-King E. Rd, Taipei, Taiwan

TEL: 886-2-2712-3021 FAX: 886-2-2712-3603

郵政劃撥帳號 \ 17029118 金色蓮花雜誌社

網址 \ <http://www.glotus.com.tw/>

E-mail: [glotus@so-net.net.tw](mailto:glotus@so-net.net.tw)

馬來西亞服務處 \ 25-3, Jalan Cheng Lock, 50000 KL Malaysia

香港服務處 \ 香港九龍新蒲崗五芳街18號立安工業大廈1樓

製版印刷 \ 欣佑彩色製版印刷股份有限公司

Pate Making & Printing \ Sinew Color Printing & Reproduction Co., Ltd

國內經銷 \ 台灣英文雜誌社股份有限公司

Dosmestic Distribution \ Formosan Magazine Press Co., Ltd.

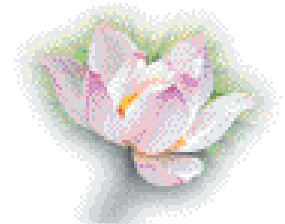
台北市延平南路189號5F

TEL: 886-2-2361-2151

定價 \ 每本110元

行政院新聞局登記證局版北市字第600號

中華郵政北台字第4626號執照登記為雜誌交寄



# 目錄

結 構：完美的生命( = 服務的人生)

標 語：逐步的. 耐心的. 穩定的. 修練成爲一個完美的人。

座右銘：內外雙美 才德兼備 快速改進 全面成功

## (一) 修練心靈

Mind Cultivation

### ■ 靜坐的大利益

The great advantage of meditation **P8**

### ■ 慈愛小語

The words of the love **P12**

### ■ 金剛經的晶鑽智慧！！

The Wisdom of the Brilliant Diamond for the Diamond Sutra **P14**



## (二) 修練身體

Body Cultivation

### ■ 健康防癌果汁～櫻桃檸檬汁

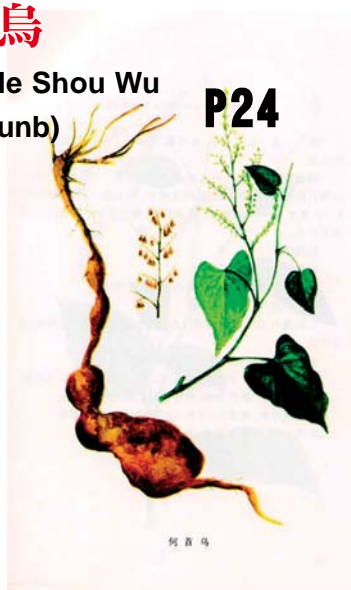
Healthy anti-cancer juice - Cherry lemon juice **P20**

### ■ 美麗之泉～素美人美容小秘方

The Cosmetic Secrete of a Vegetarian Beauty **P22**

### ■ 青春中藥～何首烏

Chinese Herb for Young - He Shou Wu (Polygonum multiflorum Thunb) **P24**





# CONTENTS

*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*

## (三) 修練涵養

Virtue Cultivation

- 樂音無聲底流過我的心～  
遇見奇妙的蓮歌子！

Musical sound goes through my heart silently  
Meet with marvelous Lotus Singer! **P26**

- 扭亮心靈書房的那盞檯燈 **P34**

Turn on the table lamp in the study of the mind

- 高 EQ 生涯訓練

Training for high EQ life

**P38**



## (四) 修練服務

Service Cultivation

- 服務的概念～無怨無悔的付出

Service Concept - Devotion without grudge and regret **P42**

- 服務的實踐

風雨中的義行～  
敏督利颱風颳不走的人  
性溫暖！

Service Practice

Chivalrous act in trials and hardships

---Typhoon mindulle can't blow  
mild humanity away

**P46**



## ■ 服務的理想

### 阿彌陀佛的理想

—四十八大願 = 48 個服務眾生的理想！

Service Ideal

The ideal of Amitabha Buddha

**P62**

The 48 great wishes - the 48 ideals of serving beings



## (五) 素食新時代--長期特別專題

Vegan New Age - Specially extended report

### ■ 世界素食流行風 **P68**

Global Vegetarian Vogue

### ■ 麻吉寵物秀！ **P72**

Match Pet Shows!

## (六) 本月專題企劃

Monthly Special Topic

### ■ 疑惑篇

Puzzle

**P78**

### ■ 探索篇

修行人的故事→向經典找答案→  
向善知識找答案→真修實證者的  
必經之途—Try & Error 試誤法

Research

The story of cultivators --Find the Answer  
in Buddhist Sutras --Find the Answer from a Guru  
--The one and only way of practicing Buddhism ~  
Try & Error

**P84**





## ■ 解惑篇

春在枝頭已十分

石破天驚、千古大問一到底什麼  
是修行／為什麼需要修行／  
修行到底有多重要／修行能帶  
來什麼樣的利益／唯心淨土—  
西天雖遠頃刻至／修行＝悟心  
／八宗平等・顯密一如／悟心  
到底有多幸福美好／

／到底什麼是一空／惠能沒伎倆・不斷百思想—用放大鏡釐  
清心與心念的不同／修行靜坐的真義—“磨磚成鏡”公案的  
珍貴啟示／如果有口訣的話／能夠修行・是世上最幸福的一  
件事！—修行三要・帶來生命新曙光



Resolving Puzzle :

Spring has some message on the branch

The heaven is startled by broken stone, the big question through all ages

What is cultivation? / Why need we cultivate? / How important is the cultivation? /

What benefit does the cultivation ? / Only heart in Pure Land ~ Western paradise is  
even very far but to be reached in an instant / Cultivation = Realizing Heart / The eight  
sects are equal, all dharma is identical / How nice is the enlightenment? / What is the  
emptiness? / Hui-Neng has no skill, to stop wild flights of fancy. ~to distinct the differ-  
ence between mind and thought with a magnifier / The truth of cultivation and medita-  
tion ~ The rare apocalypse of case, “Grinding brick to mirror? / If there is pithy formula /  
Cultivation is the most happy thing in the world Three parts of the cultivation- bring light  
to life

**P100**

## 廣告

**33** 八國

**41** 善福

**60** 密宗煙供香

**77** 法界香雲

**91** 川田佳

**95** 滿寧

**127** 暢響唱片

**128** 果曦堂 紫金閣 胡秀英

寧・靜・的・力・量 Power of Peace

# 靜坐的大利益

## ——情緒澄清池

The great advantage of meditation

—— A pool for emotion stabilization



撰文／郭清月      譯文／青鳥      視覺設計／美湄  
Article／Moon      Translator／Bird      Art Design／Beautiful

情緒，常像不請自來的小怪獸，干擾了生命的寧美與幸福，所以，還真的得早日找到一個可以澄澱、轉化、寧靜、昇華它的澄清池呢！——那麼，靜坐不失為一帖有效的清涼劑！

Emotion, a little monster without invitation, disturbs peaceful, beautiful and happy life. We have to find, therefore, a clear pool to clean, transform, comfort and purify the little monster as soon as possible. Thus, meditation is an effective way to do it.

### 詩人觀點～ 一朵絕美的蓮花

我只要靜靜的坐著  
就彷彿感受到  
一朵絕美的 蓮花

### SIGHT FROM A POET ～ An extremely beautiful lotus

When peacefully seated,  
I feel  
an extremely beautiful lotus





依悉從心田 昇起  
緩緩綻放  
幽幽地吐著清香  
於是——  
塵世的種種憂擾  
就 漸行漸遠

Rises from my heart,  
slowly blooming,  
giving off sweet and clean smell,  
Therefore,  
I gradually get away from  
disturbance of the world.

### 科學家的觀點～ $\beta$ 波變成 $\alpha$ 波

根據科學研究報告，靜坐時我們的腦波會從  $\beta$  波轉成  $\alpha$  波；而當一個人思慮、憂愁、緊張時，他的腦波大部分是  $\beta$  波，而  $\beta$  波有較不規則的節奏；至於  $\alpha$  波是表示一種無焦慮、無緊張的狀態，所以靜坐確實十分有利於情緒的調節與放鬆！

### SIGHT FROM A SCIENTIST ~ from $\beta$ wave to $\alpha$ wave

According to scientific researches, brain waves are transformed from  $\beta$  wave to  $\alpha$  wave when meditation. When a person is thinking, worrying and tensed, most of his brain waves are  $\beta$  wave which is irregular.  $\alpha$  wave, however, indicates a condition of no worry and no tense, therefore, meditation is quite helpful for regulation and relax of emotion.

### 醫生的觀點～ 減壓妙靈丹

靜坐可減少沮喪、壓力、冷漠、頭痛、失眠和心不在焉，且能增加注意力及記憶力。自主神經系統（控制人體內部機能的部分神經）是與人腦的下視丘相連，它是由中腦的邊緣系統所控制。靜坐能影響一個人的中腦，並且穩定下視丘及人的情緒。所以站在醫學的角度而言，靜坐確實可以促進健康，值得多向病人大力推薦！

### SIGHT FROM A DOCTOR ~ a wonderful medicine for pressure

Meditation can reduce depression, pressure, unconcern, headache, wakefulness, and increase attention and memory ability. The automatic nerve system which controls a part of nerves for functions inside human body is connected to the hypothalamus of a brain. It is controlled by the limbic system in the mesencephalon. Meditation can affects the mesencephalon and stabilize the hypothalamus and emotion. From the view point of medicine, meditation contributes to





### 修行人的觀點～ 定水澄清・心珠自現

靜坐是修行中非常重要的一環，只要持之以恆的坐下去，各方面都會有長足的進步，而且在深沈的寧靜中，自然會產生一種澄澈的智慧；至於情緒越來越穩定，則是修行靜坐過程中豐美的副產品。

### 大師的觀點～ 天台小止觀的智慧

「若夫泥洹之法，入乃多途，論其急要，不出止、觀二法。所以然者，止乃伏結之初門，觀是斷惑之正要」。隋代智者大師送給後世人們珍貴的禮物就是“天台小止觀”，其書清楚的教導人們如何有系統的修持止觀，並在書首即清晰的說明止（即靜坐、禪定）的好處就是降伏煩惱，也就是促進我們精神的愉快、情緒的穩定。

### 佛菩薩的觀點～ 定慧力莊嚴！

法華經說：「佛自住大乘，如其所得法，定慧力莊嚴，以此度眾生」。好一個“定慧力莊嚴”，當定力深厚，情緒自然也穩定如高山大岳，仰之

healthy and is recommended for people of sickness.

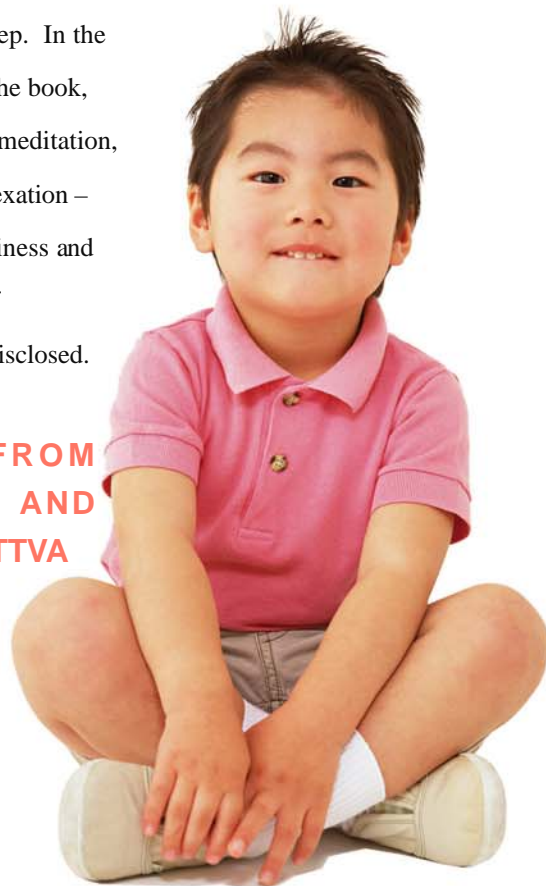
### SIGHT FROM A CULTIVATOR ～ in a clean and still water, the true heart appears.

Meditation is a very important part of the cultivation. People will make progress in every aspect as long as doing it with perseverance. In the deep peace, a clear wisdom is created spontaneously. The stable emotion is sub-product of meditation.

### SIGHT FROM A MASTER ～ the wisdom from “Tien Tai Shiao Chi Kwang”

“There is a lot of ways toward enlightenment. The most quick of them are meditation and attention, because the meditation can overcome the vexation and the attention can stop confusion.” The treasure from the Master Wisdom in Swei Dynasty is the book “Tien Tai Shiao Chi Kwang”, which teaches people meditation step by step. In the beginning of the book, advantages of meditation, overcoming vexation – promote happiness and stabilization of emotion, are disclosed.

### SIGHT FROM BUDDHA AND BODHISATTVA ～ Great





彌高，莊嚴巍峨！

綜合以上林林總總的觀點，一定可以得到一個結論，就是——靜坐真的是一個美麗、自然、有效的情緒澄清池，值得每一個人親近湖畔，沐浴淨水中。

### **ability in stabilization and wisdom**

Fa Hwa Sutra says “Buddha carries out Mahayana and obtains great ability in stabilization and wisdom for saving all beings. “What great ability in stabilization and wisdom it is! When ability in stabilization is concrete, emotion is spontaneously stable like a great mountain which stands highly but stably. A summary from all view points above is that meditation is a beautiful, natural and effective pool for stabilizing emotion. It is worth getting close to it and immersing in it.





愛  
是我們生生世世  
最重要的學習

# 慈愛小語

撰文／琉璃月  
譯文／夢中水廊  
視覺設計／風之翼

打從內心  
真正的尊重  
每一個眾生  
才是真的慈愛

最大的用功就是  
——愛！

對別人要好  
好到不得了  
才是大菩薩的作為！



Love  
is the most important learning  
of our life

## The words of the love

Article/coloured glaze moon  
Translator/water corridor in the dream  
Art Design/Wing of Wind

From heart  
we respect  
every all living creature  
It is the true love

The most diligent is  
—— Love!

To others  
the big Bodhisattva's conduct  
is very kind!





# 金剛經 的晶鑽智慧！

The Wisdom of the Brilliant Diamond for  
**THE DIAMOND SUTRA**

— 連載第47回 —

— Chapter Forty-seven —



講經／釋迦牟尼佛

紀錄／阿難尊者等

梵譯中／姚秦・鳩摩羅什法師

編撰解讀／郭韻玲

譯文／蓉

視覺設計／光之翼

Sutra / Sakyamuni Buddha Recorded by Venerable ANANDA, etc. Translation from Fan to Chinese by KUMARAJIVA

Decode / Kuo, Yun-Ling

Translator / Rong

Art Design / Light Wing



## 第一顆晶鑽：前言之鑽！

金剛經—

這部震爍古今的重要經典！

透過此經

我們可以學到生命的大智慧！

光是那膾炙人口、燦爛如太陽的著名經偈—

一切有爲法

如夢幻泡影

如露亦如電

應作如是觀

就以充滿晶瑩美感的譬喻

夢・幻・泡・影・露・電

慈悲的充份傳授我們—

對一切

不執著

以及

對萬事萬物的本質

了悟豁達

的大智慧！

因爲

人生在世

不如意事十常八九

如果我們很在意、很執著

就會活成一個很痛苦

遠離快樂與幸福的生命

而這樣的生命

對利己已有困難

## The First Brilliant Diamond : Preface

Through the Diamond Sutra,

an unprecedented, significant Buddhist sutra of all times,

we can learn the great wisdom of life!

Just look at the well-known verse, which is greatly eulogized and is as radiant as the sun,

*All conditioned Dharmas*

*Are like a dream, an illusion, a bubble, a shadow*

*Like a drop of dew or a flash of lightning.*

*One should contemplate them this way.*

We can see that it uses beautiful crystal-like similar dream, illusion, bubble, shadow, drop of dew and flash of lightning

Compassionately and exhaustively teaches us--

The great wisdom:

not being attached to anything,

realizing the essence of everything and being open-minded.

As worse things happen at sea,

if we are very attached to something and take it to heart,

we will live painfully, unhappily

and we will be far away from all the happiness.

It is difficult for a man, who is in such a state of life, to benefit himself,

to say nothing of creating a great benefit to others for the public.



就難以再爲眾人  
創造利他的大利益了  
所以  
爲了利己 也爲了益人  
我們宜學會  
不在意、不執著、洞悉本質  
金剛鑽般、無堅不摧、無難不克的  
超級生命大智慧！

才能真正自利利他  
完成生命的莊嚴使命

因此  
金剛經是智慧的大寶藏  
取之不盡 用之不竭  
字字句句 都 晶瑩燦美  
閃耀出啓迪生命的光輝  
值得我們努力的挖掘  
勤奮的修煉！

## 第二顆晶鑽：經文之鑽！

須菩提  
若菩薩  
以滿恆河沙等世界七寶  
持用佈施  
若復有人  
知一切法無我  
得成於忍  
此菩薩勝前菩薩所得功德

## 第三顆晶鑽：解讀之鑽！

此段經文  
再度以世人最珍愛的珠寶爲喻，

Therefore,  
in order to benefit ourselves and others,  
we should learn the diamond-like, all-conquering,  
supreme wisdom of life:  
the wisdom of not taking something to heart, not  
being attached to anything  
and having insight into everything's essence.

Thus we can really benefit ourselves and others  
and accomplish the sublime mission in our lives.

Consequently,  
the Diamond Sutra is an inexhaustible great treasury  
of wisdom.  
Its every word is crystal-clear, radiant, beautiful  
and shines brightly with the brilliance of enlightening  
life.  
It is worth striving to dig the “treasure” up and  
practice it diligently!

## The Second Brilliant Diamond: The Original Sutra

Subhuti,  
if a Bodhisattva gives away all his *seven treasures*  
(gold, silver, sapphire, crystal, coral, red pearl, dark  
green jade), which quantity is sufficient to fill all the  
worlds as many as sand-grains in the Ganges; and if  
another man realizes that there is no ego in all  
dharma and therefore achieves Patience of Emptiness  
(*anutpattika-dharma-ksanti*); the latter's merit would  
surpass that of the former.

## The Third Brilliant Diamond: Explanation



說明佈施世間財富，  
 功德無量無邊；  
 但是，  
 仍比不上一個  
 真正懂得空義的人來得功德大。  
 因為，  
 唯有對無我空義知悉、掌握，  
 你才是一個  
 真正擁有“法身財”的人。  
 法身財可以讓人解脫三界、永斷輪迴之苦，  
 而世間財只能讓此世享受一切世間器物，  
 一旦花完也得接受貧窮之苦，  
 而且輪迴更長。  
 所以一旦比較，  
 高下得失立判，  
 而且更難能可貴的是，  
 如果一個大乘菩薩  
 不但明瞭了“無我”空性，  
 還能“忍”住於空性，  
 這樣的菩薩  
 才真正是殊勝難得。  
 因為  
 所謂的“悟後起修”  
 講得也就是在悟得空義後，  
 如何安“忍”於空性  
 因為“忍”得愈長、愈深、愈廣，  
 空性才愈鞏固：  
 空性鞏固，  
 才能真正無懼於“烏雲蔽日”  
 此處即以烏雲喻惡業，  
 日喻空性；  
 因為一個菩薩，  
 誠如“普賢菩薩行願品”所說：

菩薩自念

Once again, this paragraph takes treasure, which is  
 people's favorite,  
 as an example and tells us that the merits of giving  
 worldly wealth are beyond bounds.  
 Nevertheless, the merits of a man, who really realizes  
 Emptiness, will obtain  
 are more than the former.  
 Why? Because only when you completely realize and  
 master  
 the Emptiness of *anatman* (no individual independent  
 existence),  
 you really possess Dharma-body wealth.  
 Dharma-body wealth can help a man to be for ever free  
 from the suffering of  
 the three realms of *samsara*.  
 And worldly wealth can only let us enjoy all the worldly  
 things in this life.  
 Once you spend all of it, having no choice,  
 you have to accept the suffering of poverty  
 and you will be stuck in *samsara* longer.  
 Therefore, from the comparison, the superiority and  
 inferiority, gain and loss  
 between these two are clearly showed.  
 Furthermore, it would be rare and commendable that  
 if a Mahayana (the Great Vehicle) Bodhisattva  
 not only realizes the Emptiness of *anatman*  
 but also always calmly stays in Emptiness with  
 endurance.  
 This kind of Bodhisattva is a real treasure.  
 Why? Because “start practicing after having enlighten-  
 ment” means  
 how to calmly stay in Emptiness with endurance after  
 realizing it.  
 The longer, the deeper, the wider a Bodhisattva stays in  
 Emptiness with endurance,  
 the more stable he will be.



我於過去無始劫中  
由貪嗔痴  
發身口意  
作諸惡業  
無量無邊  
若此惡業有體相者  
盡虛空界不能容受

只要還有惡業未了，  
則或多或少  
會在難行難忍的菩薩道中出現惡緣，  
這時如果沒有辦法安“忍”於空性，  
很容易就灰心喪志，  
退回“自度即可”的小乘，  
深怕自己  
再度受惡緣的傷害、  
悲不自勝或怨天尤人。  
故安“忍”於空  
是一個大乘菩薩道行者  
宜戮力以赴的最高目標。

第四顆晶鑽、第五顆晶鑽 · · · · ·  
無量晶鑽：都在金剛經中！

Stably staying in Emptiness helps him not to be afraid  
of the situation,  
“dark clouds screen the sun.”  
Here the dark clouds means bad karmas and the sun  
means Emptiness.  
As “The Chapter on Vows of Samantabhadra” goes,  
“A Bodhisattva thinks so himself”  
In the past non-beginning *kalpas*,  
because of my greed, hatred and ignorance,  
I have made countless bad karmas  
by my body, mouth and mind.  
If these bad karmas is a tangible object,  
then there is no place for it in the boundless universe  
and endless time.

As long as there are bad karmas not being balanced,  
more or less, bad predestined relationships sometimes  
turn up in the unendurable Bodhisattva Path.

When it happens,  
if a Bodhisattva can not calmly stay in Emptiness  
with endurance,  
he will be easily to be dejected  
and turn back to be a *Hinayana* (the Small Vehicle)  
cultivator,  
whose spiritual practice is just only for the benefit of  
himself.

Why? Because he is deeply afraid of being hurt by  
bad predestined relationships and become very sad  
and dissatisfied with his treatment again,  
Therefore, calmly staying in Emptiness with endurance  
is the top goal a Mahayana Bodhisattva should  
spare no effort to reach.

**The fourth brilliant diamond, the fifth  
brilliant diamond  
and innumerable brilliant diamonds  
are all in the Diamond Sutra!**





——時時吟詠・牢記在心——

~ Always chanting, always keeping firmly in mind ~

一切有為法

All conditioned Dharms

如夢幻泡影

Are like a dream, an illusion,  
a bubble, a shadow

如露亦如電

Like a drop of dew or a flash  
of lightning.

應作如是觀

One should contemplate  
them this way.

本期書法字體：顏真卿・集字

The style of calligraphy in this issue:  
Yan Zhen-Qing Collection



## 健康之泉

# 健康防癌果汁

*The Springs of Health*  
*Healthy anti-cancer juice*

## 櫻桃檸檬汁

Cherry lemon juice



撰文／寧靜 譯文／上善 視覺設計／晨曦  
Article/Viola Translator/Goodman Art Design/Frank

### 材料

一杯 300cc，有(a)(b)二種比例如下

1. 櫻桃：(a) 3粒 (b) 6粒
2. 檸檬：(a) 1/2顆 (b) 1顆
3. 冰糖：(a) 20公克 (b) 25公克
4. 冷開水：約 250cc

### 用具

1. 果汁機：材質必須為玻璃，以 TOSHIBA 及 NATIONAL 品牌較佳。
2. 濾網：不銹鋼材質。
3. 水果刀：不銹鋼或陶瓷材質。
4. 沾板：木製沾板。
5. 杯子：紙質、陶瓷或玻璃材質皆可。

### Material

One cup of 300 cc juice has (a), (b) rating as following:

1. Cherry: (a) 3 grains (b) 6 grains
2. Lemon: (a) 1/2 grain (b) 1 grain
3. Crystal sugar: (a) 20 grams (b) 25 grams
4. Cold boiled water: about 250cc

### Utensils

1. Juicer: glass cup, brand as TOSHIBA or NATIONAL is better.
2. Filter net: stainless steel
3. Fruit knife: stainless steel or pottery, china-ware
4. Chopping board: wooden
5. Cup: paper, pottery, china-ware or glass



### 前置作業：

1. 若為新鮮櫻桃：以鹽水浸泡 5 分鐘後，稍作搓洗，再以清水沖洗二次，大約可冰存 3 天。若要儲存更久，可依每次使用量分裝入袋，放入冷凍庫冷凍之。
2. 若為罐裝櫻桃：開罐後，依每次使用量分裝入袋，放入冷凍庫冷凍。

### 作法

1. 檸檬：以鹽水浸泡 10 分鐘後搓洗之，再以清水洗淨。
2. 將濾網放在果汁機上，檸檬擠汁後放入濾網內過濾殘渣。
3. 櫻桃：放入果汁機內，檸檬汁要覆蓋過櫻桃。
4. 將冷開水倒入果汁機內。
5. 冰糖：倒入果汁機內，以高速打汁後，以濾網過濾使果汁入杯子即完成。

### 功效

1. 炎炎夏日，來一杯櫻桃檸檬汁，不但可口而且消暑。
2. 更要一提的是，它具有提神功能，長期飲用的話，可逐漸改善體質、增加抵抗力。

### 小秘訣

1. 果汁機：
  - (1) TOSHIBA 品牌，櫻桃可不必去子，直接放進果汁機打，以高速打 1 分鐘即可。
  - (2) NATIONAL 或其他品牌，櫻桃須去子，以高速須打 3 分鐘。
2. 須一次完成，不論過酸或過甜，不可打第二次，亦不可事後加入其他東西。
3. 不可以冰糖水或其他糖水代替。
4. 不立刻飲用，加入 1-2 塊冰塊保鮮。

### Pre-process

1. If fresh-cherry: soak by salt-water for 5 minutes. Then, rub and wash it by fresh water twice. It can be ice-reserved for 3 days. If you want to reserve longer, you may divide the cherry by plastic bags and put it into refrigerator and freeze.
2. If can-cherry: must divide the cherry by plastic bags and put it into refrigerator and freeze.

### Manner

1. Lemon: soak by salt-water for 10 minutes. Then, wash it by fresh water.
2. Place the filter net above the opening of juicer and filter the lemon juice.
3. Cherry: put it into juicer and let the lemon juice submerge the cherry.
4. Put some cold water into juicer.
5. Crystal sugar: Put it into juicer. Use speedy stirring. Use filter net again to filter the juice and put it into the cup.

### Benefit

1. In summer, drinking one cup of lemon juice is not only delicious but cool.
2. It needs to be mentioned that this juice can keep up one's spirits. If drinking over a period of time, one's body can modify and increase resistance.

### Little keys

1. Juicer: TOSHIBA, Don't need to take out the kernel from cherry. Put the cherry into juicer directly. Use speedy stirring for 1 minutes. NATIONAL or other brand, Take out the kernel from cherry. Use speedy stirring for 3 minutes.
2. Only stir the juice once. No matter what the juice tastes alike, never stir the second time. Don't add anything in the juice.
3. Must use crystal sugar. Don't use any other form of sugar.
4. If you don't want to drink right away, you may put 1-2 ice blocks into the juice to keep the fresh.





美麗之泉 The Springs of Beauty

# 素美人美容小秘方

## *The Cosmetic Secrete of a Vegetarian Beauty*

我們素美人 不但口茹素

美容材料 也絕對是素的喇！

A vegetarian beauty that is vegetarian uses  
vegetarian material for cosmetology.



## 本期美麗焦點：西施 SPA 秘方

Beauty focus of this issue:

SPA secrete of a beauty

用朱苓香、威錄仙、茅霍香、香草、乾荷葉各2兩、再用甘草、白芷各半斤，研碎，裝入疏布袋中，會同前面的藥品一起煎水，在無風的地方每日洗1次，經過1個月以後，肌膚就會變得芳香潤澤。這不但對閨中人有益，而且還可以幫助疾病的痊癒。

Cut 100 grams of chu-lin-shan, wei-lu-shan, citronella, vanilla, dry lotus leaf and 1/4 kilometer of liquorice and angelica dehurica into pieces and put the pieces into a bag. Boil the bag with the pharmaceuticals described above. Wash your body once with the water in a place without wind for one month. Your skin will become smooth, moist and sweet. This is not only good for a maiden, but also helpful for a patient.

## 美麗泉語

### Words of beauty spring

漱口連心淨·吻水百花香

～

在清淨我們的身時

也別忘了

清淨我們的心

When We Clean the mouth,

We should clean the mind too.

When we drink the water with pure mind,

The flowers are blooming in our heart.

～

So, when you SPA,

Please don't forget to clean your mind too.





青春之泉 The springs of youth

# 青春中藥～何首烏

Chinese Herb for Young

He Shou Wu (Polygonum multiflorum Thunb)

資料研究／松林美鶴

譯文／返璞子

視覺設計／光之靈

Research／Pine-crane Translator／Fan-puzi Art Design／Spirit of light



## 功效

有補精隨，益血氣，烏鬚髮。消累病歷、散痛腫、益腎、養血、怯風等作用，故對人體有回春之效果。

## 用法

一般為三錢至一兩，煎服。

內服入煎劑，通常用量10-20克，煎服。也可煎水洗，研末微調徐

## 注意事項

忌用鐵器

大便溏瀉

及濕痰較

重不宜服

用。

生用有通便

作用，使用

前應依法泡

製，以免補

益不及，反

腹瀉連連。

泡製後性溫

和、不寒、不

燥、不膩滯。年老

體弱及虛不受補者，可常服。

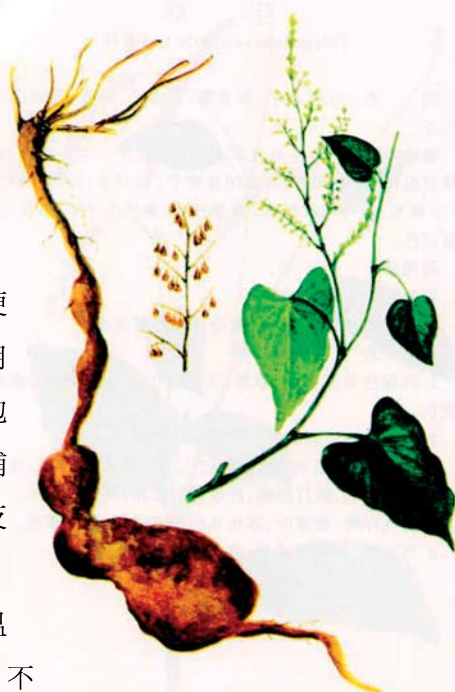
何首烏較燥，如黑芝麻、杏仁，脾胃不好少吃。

孕婦不能吃，因有興奮功能。

月經來時，吃多可能血量增多。

## 本草綱目的記載

此物氣溫，味苦澀。苦補腎，溫補肝，澀能收斂精氣。所以能養血益肝，固精益腎，健筋骨，烏鬚髮，為滋補良藥，不寒不燥，功在地黃、天門冬諸藥之上。



何首烏

## Effect

It's helpful for pith, good for blood and makes your hair black. It also cures sickness, cease pain and good for kidney. Therefore, it can bring people back to young.

## Method

In general, 15 grams to 50 grams of He Shou Wu are decocted for drinking.

10 to 20 grams of He Shou Wu can be decocted for drinking, boiled to wash hair, or milled to powder for smearing over hair.

## Notice

Steel container is prohibited.

Those who suffer from diarrhea or have much sputum are not suitable.

Eating raw He Shou Wu contributes to excreting. It should be refined before eating for excreting all the time. The refined He Shou Wu is moderate, and suitable for the old men and weak men.

He Shou Wu is dry for body as black sesame and almond. Those who has stomach ill had better not to eat it.

## **Pregnant women are prohibiting eating it because it can be a stimulant for her**

When women are in menses, it can increase bleeding.

Materia Medica writes:

He Shou Wu is bitter, puckery and moderate, and is, therefore, good for kidney, liver and body energy.



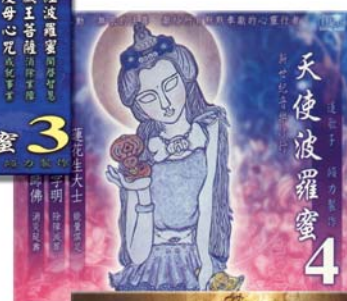
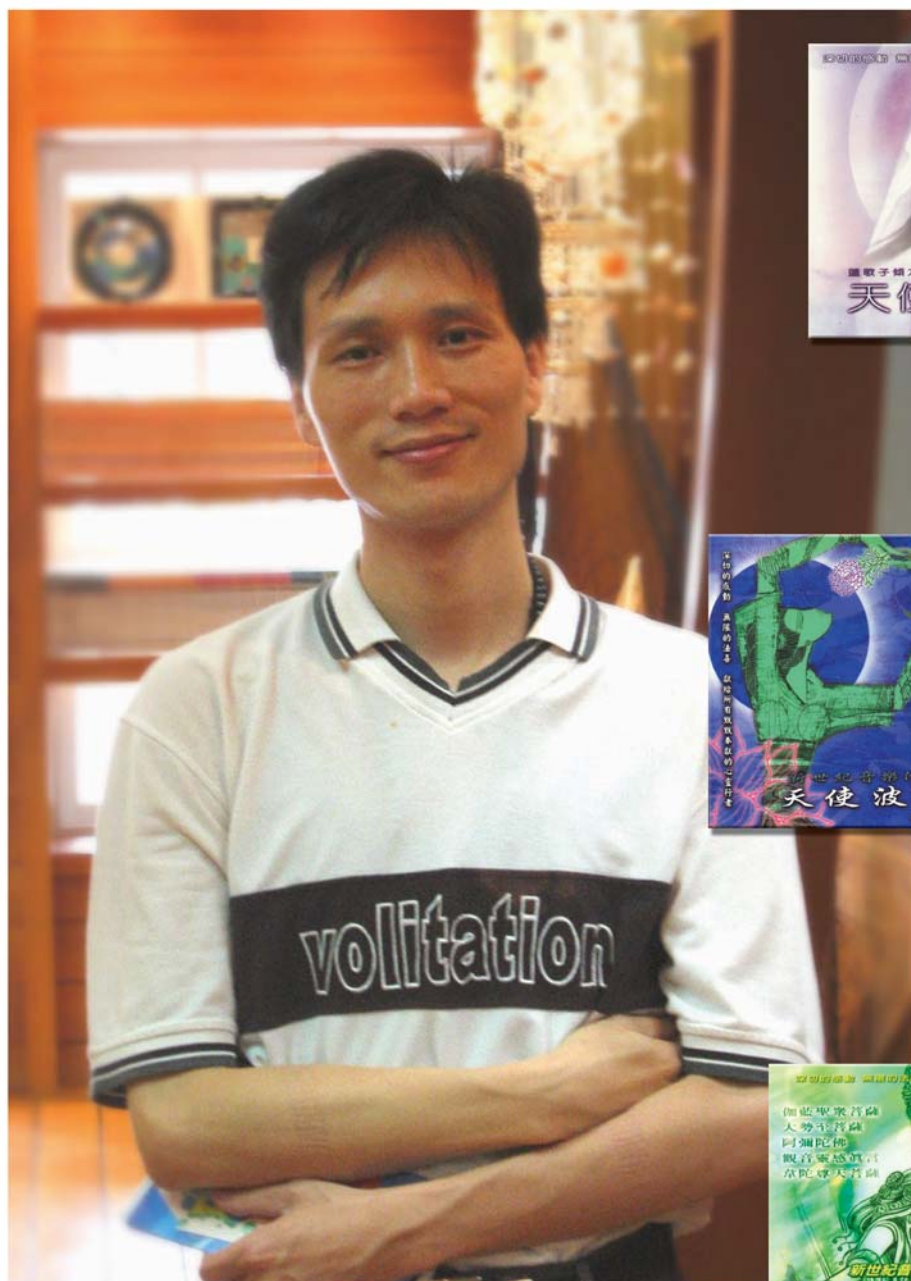
何首烏有各式外型，很可愛。

He Shou Wu may have various shapes. It's very cute.



# 樂音～無聲底流過我的心

Musical sound goes through my heart silently



## 遇見奇妙的蓮歌子！

Meet with marvelous Lotus Singer!

撰文／晴空

譯文／若水

視覺設計／晨曦

Article/Tarlja

Translator/Waterman

Art Design/Frank

佛曲系列《天使波羅密》近來廣受大眾喜愛，活潑的旋律加上大眾化的曲風，一下子走進人們的心中，讓佛曲的多樣化更添新氣象。本期十分榮幸為您介紹《天使波羅密》的創作者——李奇先生。

## 蓮歌子與李奇

從事音樂創作多年的李奇先生，對於民歌的詮釋已有一番相當的成績，除此之外，他其實就是佛教漫畫中，大家熟悉的漫畫家——蓮歌子。相信許多讀者曾在許多發人深省的佛教漫畫中看到他的大作，李奇先生在音樂、漫畫、寫作等藝術領域皆展現他才華洋溢的天賦。「才子」二字他可說是當之無愧。

然而令人好奇的是——李奇先生的多數創作與佛教精神皆密不可分，在在傳達著佛法的內涵，談起和佛法的結緣，李奇回溯兒時的一些記憶：他回憶在他三、四歲幼兒時，時常在想著：天空到底有多大？大到什麼地方？以及人都會死嗎？不見了嗎？這

A Buddhist song series called “Angel Paramita” is very welcomed by the public these days. Its melody is lively and popular; therefore, it can touch my heart. The songs of this series are diversified and new. In the issue, we would like to introduce the producer of the “Angel Paramita”, Mr. Lee-ji to you.

## Lotus Singer and Lee-ji

Mr. Lee-ji works for music for many years. He has good credits in the field of Folk

song. Besides, in the field of Buddhist comic picture, he is called as “Lotus Singer”. I believe that there are quite a few people are enlightened by his works of comic picture. Mr. Lee-ji has a wonderful innate at music, caricature, writ-

ing and so on. If we called him “a gifted man” is all right.

However, we should wonder that most of Lee-ji’s works are closely related with some Buddhist spirits. When I asked him about when he believed in Buddhism, he recalled a story. When he was 3 or 4 years old, he wondered that how big the sky is and where the sky would spread? Would all men die and then disappear? These puzzles woke up some interesting things for him too. He smiled and said to me that when he was a little boy, he watched TV. Once, a role in the show died. He asked his mother did the man really die. Mother replied,





樣的困惑也令他憶起一些兒時趣事，他笑說：小時候他看見了電視中的角色死去了，總愛問媽媽“這個人真的死了嗎？”母親回答“是劇中人物死了，可是真的人卻是活的。”他對生命的困惑一直盤旋在心中。

### 清淨發願

二十九歲那年的一段情感的挫折，給予他生命相當深刻的打擊，整個人因此沉寂了一陣子，但也正由於這一段時間的沉澱，他開始接觸佛法，找到了解決生命問題的出口。當時在軍中的他，已經有一些民歌音樂的創作，因此他試著將二者結合，將原本民歌的創作改變為佛教內容的歌詞，自己聽來感覺十分的順暢，並不會相互抵觸，因此他這段時期即創作了今日《天使波羅密》中的曲子。例如第六張的阿彌陀佛就是16年前當兵

he died in the show but kept alive in the real world. The life itself always puzzles Lee-ji.

### *Make a pure vow*

At the year of 29, he broke up with his girl friend and that stroke at him badly. He became silent in life for a while. However, after that silence, he started to learn Buddhism. He found answers for life in Buddhism. When he served in the army, he began to write some folk songs. He also tried to combine the folk song with Buddhist spirits. He thought they fit in with each other well. Part of the series “Angel Paramita” were created at that time. For example, the No.6 CD, Amitabha Buddha, was written 16 years ago when he was in the army. It was a rewrite of the folk song “It’s a long time haven’t been here”.

When Lee-ji was touched by the power of Buddhism, he made a vow that he will try his best to make all of his works have good relation with Buddhism and spirits promotion.

Such a pure vow makes him have an indissoluble bond with Buddhism.

### *Walk through it*

To insist an ideal is not a easy thing. The greater the ideal is, the bigger the test will come. Mr. Lee-ji and his co-workers did meet numerous problems and tests on the road of creation. After over a decade of years, they made a good progress now. It’s quite a dramatic process.

First of all, they have to overcome the financial problem. However, it seemed that the helps would always come at right time. For example, some people would deeply touch by his vow and therefore support him one way or the other. Even, his co-workers might donate to help as well as cheer him up. Every



時創作的民歌《好久沒到這裡來》的改編版。

當時的李奇因佛法的力量而感動，發下了一個心願：未來除非盛情難卻，不然所有的創作都必須與提升心靈及佛法有關！

這樣的清淨願望，讓他之後的路與“佛”結下了不解之緣。

## 一路走來

一個理想的堅持的確是不容易的，往往理想愈偉大，考驗也跟著愈大。李奇先生及他的多年助手在弘法的這條路上，也同樣遭遇到許多的障礙及考驗，十多年已創作的作品，一直到如今才真正的製作成功，這一段過程親自聽李奇先生說來真是十分戲劇化。

首要克服的是經費問題，而他常常遇到一些不可思議的因緣，例如有人為他的理想感動、有朋友支持他表達佛曲的新方式、有的人是為他的弘法精神而加油打氣、甚至自己的助手也捐出自己僅有的積蓄來幫助他完成理想。每當他覺得不可能了，總會有意料不到的事出現。一次一次的度過難關，如今才有《天使波羅密》系列六片的呈現，也因為許多的助緣，才能夠在電視媒體上買下廣告，將這非傳統的佛曲介紹大眾，造成熱潮，這也是他所企盼的，希望能有更多的人們可以接觸這類型的佛曲創作。李奇先生已經為未來將推出系列有新的規



time, when he thought the game is over, surprises are coming up. He passed difficulties again and again. Today, the “Angel Paramita” is the No. 6 CD in this series. By many helps, it has an advertisement on TV. He introduced some non-traditional Buddhist songs to the public by mass media and makes a good hit. That is what he really wants to do. He wishes he can call more people to attend the creation of Buddhist songs with him. Lee-ji is still working on new plan now. In the future, he would like to introduce songs of practicability called “Mantras of the heavenly boy”. Let’s look forward to it.

## Serve all beings

Why Lee-ji called himself as “Lotus Singer(Lian-Ge-Zi in Chinese)”? There is a beautiful story about it.

Lian stands for peace and quiet, free, and happy.

Ge stands for the music and this is his best desire.

Zi stands for humble. He thinks that he is small and works for all beings.

In simple, Lian-Ge-Zi means to use Bud-



劃，未來將推出《天諸童子咒》等實用性的創作佛曲，新穎的走向令人期盼。

## 服務眾生

李奇先生為何會取蓮歌子此名呢？他告訴我們這個美麗的典故：

蓮——是佛教的象徵，清淨、自在、喜悅。

歌——音樂是他的第一志願。

子——要有謙虛的態度。自己是渺小的，要為眾生做事、服務眾生。

簡單的說，蓮歌子，就是用佛教音樂來服務眾生，帶給眾生清涼喜悅……

現代的人們，生活的壓力是與日俱增，而佛法正是治療煩惱的良藥，透過了優美親切的旋律，佛法的清涼一下子攝受了我們的心，音樂對於一般忙碌的現代人，可說是心靈充電的一種好方法，也希望有更多像李奇先生這樣的才子，創作更多更好的作品，提升心靈，化解人們心中的不安與煩惱。

一顆願意服務他人的心，方能創作出人們喜愛的作品。蓮歌子，一朵令人期待的蓮花，相信李奇先生善良的心意，您和我們一樣也感受到了呢！

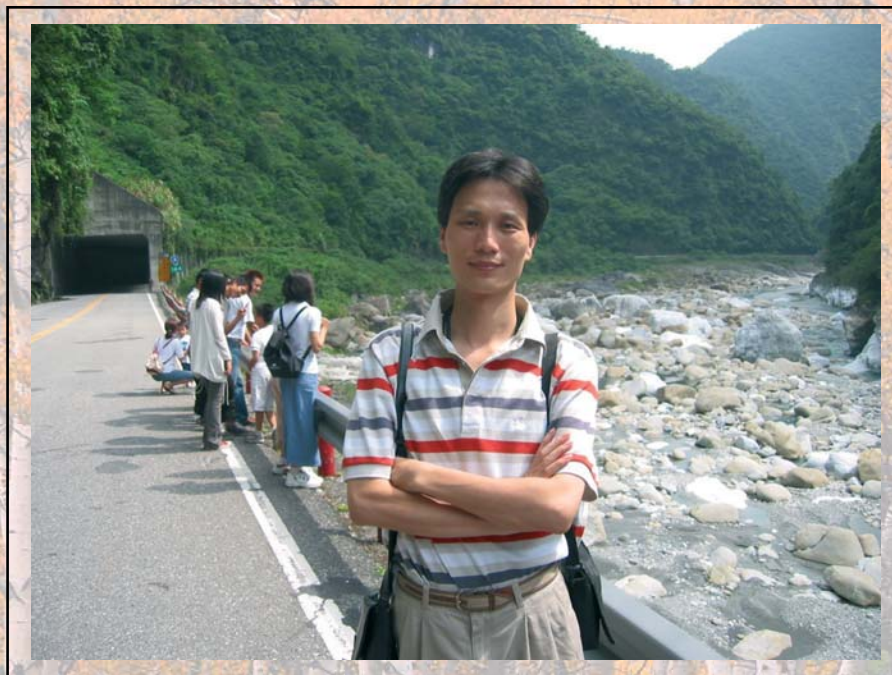
dhist music to serve all beings and brings happiness for them.

Today, many people live a stressed life. Buddhism is the best cure for that. By the melody of Buddhist music, our heart and soul would be cool down. The music can nourish the spirits of a busy modern man. We wish there are more people like Mr. Lee-ji can create works for us. Wish there works would ease the worried mind of all beings.

A heart wants to serve others can create good songs for us. Lian-Ge-Zi, it is a lovely flower. We believe that Mr. Lee-ji has a nice intention completely. I and you do feel that!







### 蓮歌子的小檔案

#### The file of Lotus Singer

出生 民國55年2月27日出生 P.S. 剖腹出產

Birthday Feb. 27 1966 P.S. Caesarean operation

身高 173 體重 60 血型 B

Height 173 cm Weight 60kg Blood type B

最愛動物 大甲蟲

Favorite animal big beetle

最討厭的動物 毒蚊子

Dislike animal poison mosquito

最愛的創作 音樂、美術、戲劇

Favorite creations music、art、theater

最討厭的人 壞人

Dislike man bad man

最愛吃的水果 西瓜

Favorite fruit watermelon

最討厭吃的水果 模型水果

Dislike fruit model fruit

最欣賞的導演 史蒂芬史匹柏

Admire direct Steven Spielberg

最欣賞的電影 科幻、喜劇

Favorite movie science fiction、comedy

最欣賞的漫畫家 手塚治虫

Favorite cartoonist Tezuka Osamu

最欣賞的音樂作者 喜多郎、梁弘志、羅大佑

Favorite musician Kitaro、Hong-Zhi Liang、Da-You Luo



**最大志向 漫畫家、音樂創作、編導**

High hope Cartoonist、musician、theater director

## **作品簡介 Productions introduction**

### **漫畫 Comic**

- \* 大俠二百五(天風出版) 250 chivalrous men (Tian-Feng publishing)
- \* 人之初(自立晚報) Man fist born ( Independence Evening Post)
- \* 同班同學(兒童日報) Classmates( Mandarin Daily news)
- \* 超級愛迪生(兒童日報) Super Edison( Mandarin Daily news)
- \* 走音點唱機(民生報) Off-key juke box ( Min Sheng Daily)
- \* 漫畫大餐5冊(泉源出版) Comics meal 5 books( Quan-Yuan publishing)
- \* 漫畫技巧小百科8冊(泉源出版) Cyclopedia of the comic' s skills 8 books ( Quan-Yuan publishing)
- \* 佛教經典漫畫導讀20冊(多識界出版) 89年發行  
The guide of Buddhist comics 20 books ( Duo-Shi-Jie publishing) 2000 printed
- \* 方便品漫畫導讀6冊(多識界出版) The guide of Convenient article comics 6books ( Duo-Shi-Jie publishing)
- \* 五教聖人5冊(多識界出版)  
The wisdom men of the five religions 5 books ( Duo-Shi-Jie publishing)

### **電影 Movie**

- \* 磁場第九感(新聞局金穗獎) The ninth sense of magnetic field (Public of China, Golden Tassel prize)

### **小說 Novel**

- \* 來自靈界的抒情(萬象出版) The expression from soul (Wan-Xiang Publishing)
- \* 小釵(希代出版) Hsiou-Chai ( Sitak group)
- \* 請查明號碼再撥(希代出版) Dial before check the number ( Sitak group)
- \* 飛躍童話(新月出版) Jumping the fairy ( New Moon Publishing)

### **唱片創作 製作 Disk record create direct**

- \* 慢慢慢(上揚唱片) Slow slow slow ( Sunrise-records)
- \* 傷心女主角(曲翔唱片) Sad actress (Qu-Xiang records)
- \* 相信(飛行唱片) Believe (Fei-Xing records)
- \* 頂尖民歌手(飛行唱片) Top folk singers (Fei-Xing records)
- \* 天使波羅蜜6輯(有容唱片) 91年發行 Angle Bo-Luo-Mi 6 CDs( TW) 2002 sell



# 扭亮心靈書房的 那盞檯燈

Turn on the Table Lamp  
in the Study of the Mind



撰文／銘心  
Article/Samuel

譯文／蓉  
Translator/Rong

視覺設計／盈君  
Art Design/Sunny



## 好書介紹

書名：要改變別人，先改變自己

作者簡介：Joseph F. Newton 博士，是聞名美國的心靈演說家，擅長以引人入勝的小故事，探討人生哲理與日常生活議題。

這是一本很有意思的小書，書雖小，卻一針見血的指出現代人的迷思。我們常抱怨老闆不公平，工作太多，孩子太吵、太壞、成績太差，丈夫(太太)不夠愛自己，朋友不夠熱心，街道不夠乾淨等，卻忽略了該改變的是自己，只要自己心中的想法改變了，世界便會因此而更好。

本書用了六章各十篇的小品來闡述改變自己的重要性及方法，這六章分別是：

左右自己生命的浮沉、偏見是無形的殺手、麻煩愈少幸福愈多、看書是解決緊張的妙方、替自己找到更好的遠景、不要急著妄下論斷等。

每一頁的小品，都敘述了一個自己，一個能從迷惘、徬徨、失敗轉為清明、勇敢和成功的自己，每一字每一句都有機會成為您心靈書房珍藏的寶貝，當這些寶貝化成為實際的行動哲學時，每一個自己都將慢慢醒覺，願意面對和承擔生命所載負的一切時，於是，將有更多人心靈書房的檯燈不知不覺的被點亮了。

## Introduction for good book

Change others, change yourself first

Profile of author: Doctor Joseph F. Newton, is an American famous spirit speaker, and specialize in small absorbing story to research human philosophy and daily life issues.

This is an interesting small book, although small, it exactly points out modern people's confusion. We always complain boss's injustice, busy work, children who are noisy, wild and bad homework, insufficient love of husband (wife), insufficient enthusiasm, and unclean street, etc. but neglect to change ourselves. Only change our thought, it will make the world better.

The book has 6 chapters with 10 sheets per chapter to expound the importance and method to change ourselves. These six chapters are, "master own life up and down, prejudice is an invisible killer, the less troublesome the more happiness, Reading book is the trick to resolve nervous mood, look for better perspective for yourself, and don't hurriedly make assumed conclusion.

The essay in each page describes oneself, who turn from maze, hesitation, and failure to clearness, courage and success. All the words and sentence have the chance to form the treasure of the study of your mind. While these treasure turn to the philosophy of real action, every yourself would gradually wake up and ready to bear all the responsibility of life. Then, there will be more table lamps to be turn on unconsciously.



### 讀後心得

有人日子愈過愈無聊，總想找些什麼來忙，填補空虛的日子；有人24小時不夠用，真希望老天給他48小時或更多；有人忙時嫌太忙，真閒下來時又不知道要做什么，只好串門子，找人talk，趕流行，裝扮自己，人活著只有這樣嗎？應該不只吧！

再看有些人忙的東西不一樣耶！表面上不忙，實際上忙得很，忙著失戀，忙著悲傷，忙著報復，忙著怨恨別人，忙著在絕望中尋找生命的出口。卻忘了檢視自己。有些人就這樣忙忙碌碌過了一生。但有些人在生命旅程中曾經駐足片刻，思索著「自己爲了什麼而活？」（好問題！！），開啓了探索心靈的一絲曙光。但遍尋不著答案時，又被不知名的力量催促著上路，窮極一生，他可能再也沒機會接近心靈的寶庫了。

想到這裡，想和讀者分享的是：不論您現在是好運當頭還是壞事連連，我們都是幸運的孩子，因為我們正在逐漸品嚐接近心靈寶庫的興奮甜美之滋味，如果我們正在了解自己的話。俗話說的好：「書中自有黃金屋。」我們姑且稱這個寶庫爲心靈書房吧！財寶有價，而知識、涵養無價。

### 當局者迷，旁觀者清

人總希望心想事成，最好所有的好事都降臨，所有的壞事都遠離，但

### *Learning from studying*

Someone feels life is getting uninteresting day by day. In order to fill in the empty days, he is always looking for something to keep himself busy. Someone feels that twenty-four hours are not enough for him to spend and wishes God could give him forty-eight hours or more. Someone complains that she is not supposed to be that busy when she is busy, and she doesn't know what can she do when she is unoccupied. So she cannot but spend her time in gossiping with others and dressing herself fashionably. Is this all our lives? I don't think so.

Let us take a look at some others else. Some look not busy but actually are very busy. What are they busy? They are busy in being disappointed in love, being sad, taking revenge, complaining others, and finding the way out in despair for life, but forget to survey themselves. Some of them have been busy just like that all their lives; some once stop thinking "what I live for?" (this is a good question!) in their life journeys and therefore bring themselves a gleam of exploring the mind. Nevertheless, when they can not find the answers, they are pushed to hit the road of life by an unknown force. And all through their lives, they might have no chance to approach the treasury of the mind.

Here I want to share with you that whether you are now having good or bad luck in your affairs, all of us are lucky children. Because little by little, we are tasting the sweets of approaching the treasury of the mind, if we are undersatnding ourselves. As the saying goes, "A book holds a home of gold." Let us call this treasury the study of the mind for the time being! Treasure can be priced, but knowledge and virtues are priceless.

### *Men Are Blind in Their Own Cause*

People always hope wishes come true and love to





是在這苦樂參半的世間啊，似乎是不太可能的。而一關關的人生考驗大部分是很嚴苛的，因為這些難關總是出現在我們最難以克服的部分。有些人視錢財如珍寶，最後因貪財而觸法；有些人戀棧權位，最後弄到身敗名裂；有些人不貪財、不重名，但卻情關難過，最後倒在石榴裙下。怎麼辦呢？人總是當局者迷，旁觀者清啊！對朋友的感情問題總是可以滔滔不絕的建議及勸解，然而當自己面對時，卻突然間失去了心智，有如狂奔的野獸般——無法控制。

### 無條件的大愛

高尚的心靈是這一切的答案。到底是什麼啊？就是無條件對所有生命的愛。當我們有了愛，就會包容一切的現象，就不會錯認自我為大，就會站在平等的立場思考一切事情，而我們將會做出對眾生最有利的選擇。當我們有了愛，我們會用所有的生命力在平凡的生活中，一點一點刻劃不朽的服務人生。

### 扭亮心靈書房的那盞檯燈

然而，愛是需要練習的，需要生生世世不斷的練習無條件的大愛，就從此刻起，人人自己做起改變自己讓愛充滿全身，好好的扭亮心靈書房的那盞檯燈，用已經淬煉千古的靈魂深度，在生命的每一刻，綻放光彩！

see all the good things but bad. However, it seems impossible for the world has both bitter and sweet. And most of the trials in life are severe because they always put our weaknesses to the test. Someone regards money as treasure and breaks the law for greed for money. Someone is attached to power and position and fails in his undertaking and loses his honor in the end. Someone is not greedy for money or reputation but could not resist the temptation of love affair and finally yields to it and be led by nose. What can we do about that? We often give our friends quite a few advices when they have problems in love affairs, yet our minds would like madly running animals and are completely out of control while we are facing the similar problems. Lookers-on see most of the game.

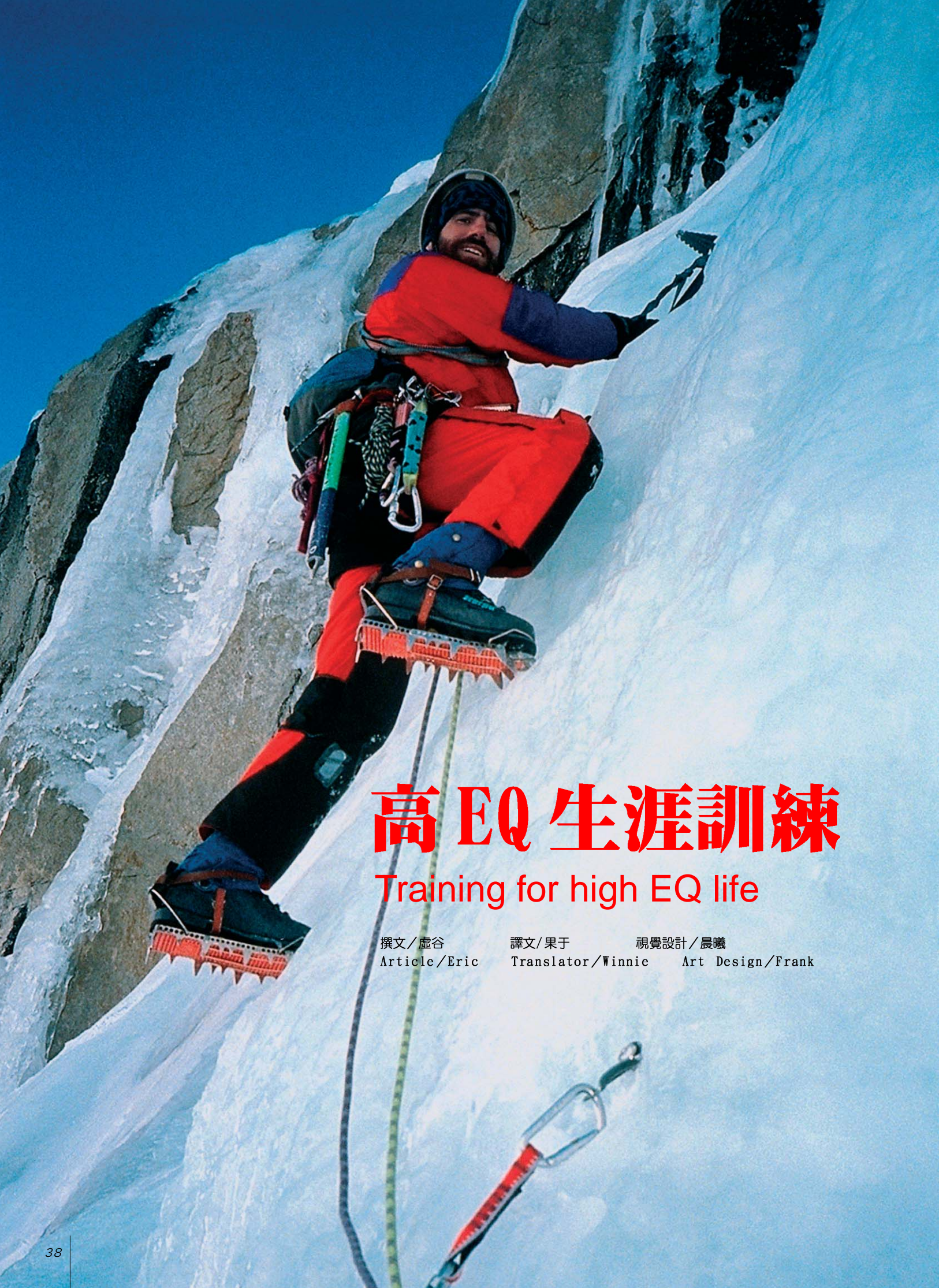
### Unconditional Great Love

How can we be free from that sufferings? A noble mind is the answer of the all. What is a noble mind? A mind with unconditional love for all lives. When we have love in our hearts, we would accept and tolerate the appearance of everything; we won't be egoistic and will think everything without bias. Then we will make the best choice for all sentient beings. When we have love in our hearts, we will use all our vitality to portray our life of service piece by piece in every ordinary day.

### Turn on the Table Lamp in the Study of the Mind

However, love needs to be practiced to show its greatness. It is necessary for us to practice unconditional great love life after life. Just this moment from yourself to change yourself and let love fill your all body. Strive to turn on the table lamp in the study of the mind. Light up every moment of your life through your long-cultivated soul of great depth.





# 高EQ生涯訓練

Training for high EQ life

撰文／虛谷  
Article/Eric

譯文／果子  
Translator/Winnie

視覺設計／晨曦  
Art Design/Frank



EQ一詞，是情緒智商的意思，在互動往來頻繁的現代社會中，已漸漸取代IQ，成為很多事項成功的指標。到底情緒影響多大呢？相信很多人都看過「薰衣草」，LIO是片中的男主角，紅遍半邊天的歌手，幸福、甜蜜的家庭生活本來一直眷顧著他，但有一天，父親懷疑母親外面有別的男人，一氣之下殺了媽媽，然後自殺，這也成了LIO一生永難抹滅的痛和強大的不安全感。這一氣之下所付出的慘痛代價，如江河般蔓延開來，影響到LIO的性格，再藉由他向他周遭的人傳遞開來，彷彿傳染病一般，不比傳染病更為可怖的是一一內心的傷痛及人格的扭曲已深深烙印在心板中，無法抹滅。

前幾年的清大研究生潑王水殺害情敵一案；社會版到處可見的弑父弑母命案，卻只為了一件小事；馬路上，只為了多看一眼被殺成重傷；青

少年犯罪率節節上升，年齡層不斷下降，逞兇鬥狠瀰漫社會，彷彿回到蠻荒時期，只用武力解決事情，但可悲的是，連以前的正義感也消失了。

情緒就像水一樣，可以成為感情維繫的基石，也可以輕易毀了一個生命，因此，如何在生活中鍛鍊好情緒的控制能力，實在非常重要。

### 微觀的情緒控制

大家都知道要控制情緒，和人談生意時，要面帶微笑；運動比賽時，要冷靜沉穩；不要隨便對家人或部屬生氣等等，但有時候就是做不到，總是要等到發完脾氣，氣消了之後，才知道自己又鬧情緒了而後悔不已。那該怎麼辦呢？

對於自己，可以多做觀察力的訓練，可以利用

The word EQ, is the meaning of emotional intelligence. In modern society of frequent interaction, EQ has gradually been replaced by IQ to become the successful index of many things. How much does emotion affect? It is believed that everyone has seen "lavender". LIO is the leading man, a famous singer with happy and sweet family, but one day, his father suspect that his mother had a boy friend, and angrily killed his mother, then suicides. This became his forever pain and strong unsafe feeling all his life. His father's anger pay out painful cost, and spread out as river to affect LIO's characteristic, and pass on people



around him as infection. The inner pain and deformed personality deeply imprint on heart unable to extinguish, which is more terrible than infection.

Years ago, one postgraduate of Qing-Haw University

killed her rival in love by splashing aqua regia; the events of murdering parents for small matters are always seen in society edition of paper; one was killed to heavy injury for just seeing more on the road; uvenile delinquency steadily increase and the age is unceasingly down. Society is filled with violence and cruel fight, just as going back to barbarous age to resolve by armed force. But it is pity that the previous honour disappeared.

Emotion like water can become cornerstone to maintain the sentiments, or easily kill one life. Therefore, How to practice the control ability of emotion is really important.

### Micro contemplation to control emotion

Everyone understand that the emotion need to be

吃飯的時候，觀察自己吃飯開始練習起，如此一來，比較容易察覺自己的情緒，而能做適當的處理。此外，多懺悔及靜坐，對發脾氣次數的減少，也很有效喔！

此外，可列出自己很在意的事項，當碰到時就提醒自己，就可以減少發脾氣的強度和次數。

## 巨觀的生涯鍛鍊

首先要能接受人是不完美的事實，因此客觀的看清自己的缺點，而有計畫的訂定策略加以改進，古人也有一日三省吾身的做法，就是針對自己缺點加以改進，以減少因為缺點而導致傷害的次數。

其次要喜歡自己，一個喜歡自己的人，是充滿自信的人，同時也就喜歡別人，也會增加對挫折的忍受力，可以每天早上起來告訴自己，嗯——今天又是美好的一天，快樂而輕鬆的去迎接每一個新的挑戰。

尊重、接納別人的一切，人生唯一能控制的是自己，當別人對我們不好時，不要將注意力放在不好的那點上，也要同時看到別人的好。達摩祖師的報冤行，就是要我們選擇原諒，這世界的仇恨已經太多，不需要我們再製造仇恨。人與人之間的每一個相遇，都是美麗而獨特的，所以應該用和諧和謙卑來慶祝這美麗的相遇。

無私的服務，像印度的德雷莎修女一樣，窮極一生，用全部的生命不停的在救人，而成為後代的典範。人生終究一死，但生命的光輝就在每一個瞬間因為我們的心偉大而綻放光彩，沒有目的的付出，只是因為不忍，只是因為有太多苦難的發生，而發願要為解救所有苦難眾生而努力，讓生命永垂不朽！

controlled, need smile when talking business with others; need be calm and stable during athletics; control temper for family or subordinate, but unable to control it sometimes, and after losing temper and no anger, then one would be seized with remorse for his temper. How to compensate it?

## Macro contemplation to practice career

Firstly, one must accept the imperfect truth of human. Therefore, one objectively see his own defect and plan the measure to improve. The ancient did reflect ion three times a day to improve his defect, and decrease the frequency of hurting others.

Next, loving yourself, one loving himself with self-confidence as well as loving others, can increasingly endure setback. One can tell himself every morning, Today is again a beautiful day, happy and easy to welcome every new challenge. Esteem and accept everything of others, the only controlled person is yourself. When other person treat us not well, don't put attention on that bad point, but on good aspect. The behavior of master, Da-mo, with paying kindness to enemy, teaches us to forgive others. There are too much hatred in the world, so we needn't to make more hatreds. Every meeting among people is beautiful and unique, therefore, we should use harmony and humble to celebrate this beautiful meeting.

Unselfish service, as Mother Teresa of Calcutta, used all her life to save people and became the paragon of later generations. The life finally will die, but the brilliance of life is in every moment, for our heart is great and burst

splendor. Payout without purpose, just for unable to bear too many happened miseries, vow to strive for releasing all suffering beings, and let life be remembered forever by posterity.

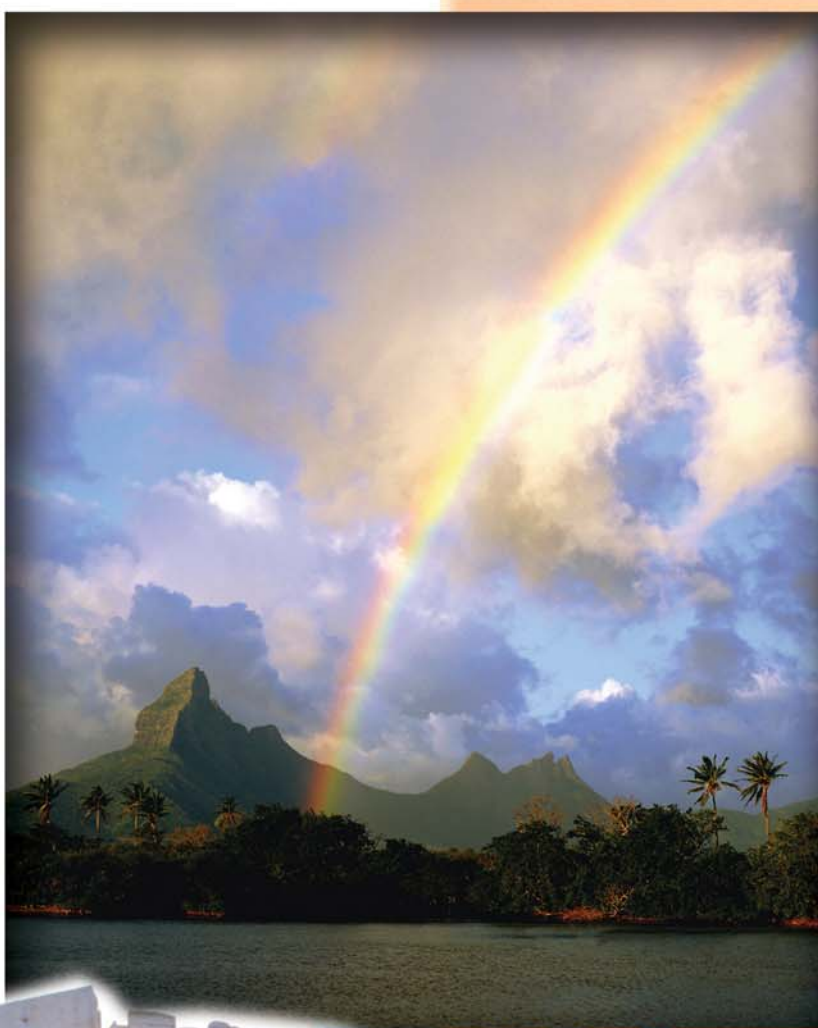




# 服務的概念～

## 無怨無悔的付出

Service Concept -  
Devotion without grudge and regret



撰文／蒼松  
Article/Amelja

譯文／水天  
Translator/Endless

視覺設計／晨曦  
Art Design/Frank

## 舍利弗的故事

曾經舍利弗在 60 小劫前曾修菩薩道，發願將自己的身家、財產、甚至生命佈施給需要的人。一天，有一個青年對他說，由於自己的母親病重，醫生說只有用修行人的眼睛作為藥引，方能治好母親的病。舍利弗聽後，當場毫不猶豫的取下自己的右眼交給青年，不料青年接下了眼後竟說“可是醫生要的是左眼”。舍利弗仍然慈悲的取下了自己的左眼交給青年。沒想到青年拿了眼睛後說“這眼睛太臭了”，便嫌棄的丟擲在地上。當時的舍利弗難過的嘆息，唉！眾生難度，菩薩心難發，還是自修吧。馬上有一人在旁說道“這個青年是你的善知識，在考驗你的菩薩行是否堅定，你應該更努力才是”。之後舍利弗努力精進，成就不凡。

雖然我們沒有像舍利弗這樣偉大，遇到了這樣大的考驗還能佈施眼目。可是我們無法否認的是，心靈層次的成長是生命最重要的事，一個成熟圓融的心靈是離不開愛別人，也就是服務他人的概念。

## 服務



## The story of Sariputta

Sixty antara-kappas ago, Sariputta had engaged in the Bodhisattva deeds. At that time, he had vowed to bestow his own body, property, even his life on all living beings. One day, a young man came to see Sariputta and said his mother was about to die of a fatal illness. Doctor said only a morality-cultivator's eye as remedy could cure his mother. Without the least hesitation, Sariputta took his right eye out immediately at that moment. Unexpectedly, the young man said "But doctor's prescription is left eye, not right eye." Sariputta still kindly took his left eye out to the young man. Unbelievably, the young man said "The eye is too stinking." and threw it away disgustedly. Sariputta sighed sadly why all living beings were so hard to enlighten, and to vow as a bodhisattva. It was better to make a personal cultivation. Another man said right away "This young man is your right teacher to test whether your Bodhisattva deeds are firm or not. You should endeavor harder than ever." After this event, Sariputta diligently cultivated himself and had got remarkable achievement.

Although we can be not so great as Sariputta to bestow eyes when he met such big test. But there is no doubt that the most important thing in our life is to enlighten our mind. A mature mind can't do without loving people, namely, a concept of service.

## To be in the service

Never look down upon the principle of





千萬不要小看了“服務”的道理，當今成功的企業莫不是以服務完善而開展大局的，“服務”成為現代企業獲勝的重點，誰先想出便利的新點子誰就拿下市場。其實任何的事情都離不開“服務”二字，任何事情的意義都是我們的心賦予的，例如我們若抱著服務的心去打掃公司，自然會照顧到細節的部份；如果一個老師懷著服務社會的心去教育學生，自然會用心的培育下一代；如果我們位居高職更需懷有一顆服務的心腸，這樣自然會照顧到員工，幫助到許多家庭；但是其實真的得大利益的就是快樂的自己。

事情不在大小，不在高低，而在於我們如何看待它。有一顆服務他人的心，任何事都充滿高尙的價值，你也將成為最受歡迎的人。這種快樂可真是千金難換！

### 無怨無悔的心

在服務他人的過程中總會碰到一些考驗，考驗有大有小，但是無論大小真的好像是試金石般在淬煉我們的心，通過了考驗就海闊天空，走向更高的心靈體會，心

“service”. Nowadays, there is no successful enterprise doesn't carry out a big business by perfect service. “Service” becomes a victorious key point for contemporary enterprises. Whoever first thinks out a convenient new idea to service people, who can get the consumer market. Actually, anything can't do without “service”. The meaning of thing is endowed by our mind. For example, if we clean up a company with service mind, details will be all taken care naturally. If a teacher educates students with a service mind, next generation will be well educated with heart. If a man with commanding position has service heart, the staff can be looked after well and lots of families can get help. A service mind can not just benefit other people. The really biggest profit is to have a happy ego.

An affair can't be said major or minor, it is only a definition from people. A man with service mind make thing with high value and make himself be a popular man. Such kind of happiness is priceless.

### *Devotion without grudge and regret*

There are always some tests during service. No matter how large the tests will be, they all are like a touchstone to temper our mind. Pass test, you will find your mind will become more unrestrained and far-ranging.

How to pass tests? The answer is the great Buddhist wisdom “gainless mind”, namely, the modern word “a mind without grudge and regret”.

量也會跟著擴大。

那麼如何才能通過考驗呢？就是佛法中的大智慧“無所得心”，用一句現代的語言就是一顆“無怨無悔”的心。行善要能無怨無悔才能走長遠路，不然他人的不諒解及毀謗就足以令人卻步了，何況是危及生命的大考驗呢？

因為“無怨無悔”所以能夠不計得失、因為“無怨無悔”所以沒有不匱乏的煩憂、因為“無怨無悔”所以可以貧賤不能移、威武不能屈；這樣的精神絕對可以不改初衷，完成理想的。

回頭看看生命中多少的考驗，真正成敗的關鍵，不在敵人多強大，而是在於自己的心夠不夠堅定與無私。不論服務的過程中是否得到諒解及掌聲，不論服務的過程中是否付出了大量的心力，真的不要太在意，否則必將迷失於得失的情緒中，看不到服務的初衷是那般的無私與真誠了。

每個人都需要一雙溫暖的雙手，都渴望自己能幸福喜樂，並能帶給他人幸福，學到了“服務”的精神，相信可以善用在家庭甚至國家，讓自己快樂也讓他人快樂，佛法的智慧真是遍一切處啊！



A regretless mind makes sure to preserve doing works of charity. If not so, no need a big test which will endanger our life, people will easily move back just owing to some other people's misunderstanding or slander.

“No grudge, no regret” can disregard gain and loss. Because of “no grudge, no regret”, there is no hindrance, and people can't be shaken by poverty or destitution, and can steadfastly defy all brute force. A man with such mind can't absolutely move his original intention and can accomplish his dream.

Take a look about how we could pass tests in the past life. You will find the real key to succeed does not depend on how formidable the enemy is, but is how firm and unselfish our mind is. Don't put in mind truly whether you have got understanding and applause, or how many mental and physical efforts you have devoted during service. If not, you will get lost in the sentiments of gain and loss and forget how unselfish and sincere the original service intention is.

Every one needs warm hands, yearns for happiness and hopes to bring others happiness.

The spirit of “service” can be applied to not only a family, but also a country. It can make oneself and others all happy. What a great Buddhist wisdom can really be applied to everything and everywhere.





# 敏督利颱風颳不走的人性溫暖 風雨中的義行

～ 疾風知勁草 板蕩識忠臣  
患難見真情 風雨顯義行

Chivalrous act in trials and hardships  
---Typhoon mindulle can't blow  
mild humanity away

~The force of the wind tests the strength of the grass  
A friend in need is a friend indeed

金色蓮花採訪小組 / 特別報導

Golden lotus interview team/special report

撰文／翠岩

譯文／自由

視覺設計／諦聽

Article / Shine

Translator / Freeman

Art Design / Smile



## 前言

首先，讓我們為在此次颱風中不幸罹難的同胞們默哀三分鐘，並祈願佛祖加被他們，洗淨一切，重生人天善道，沐浴慈悲佛光！

接下來在文章篇幅中，我們要報導在這次風災中，為了救助別人，在風雨中煥發出人性高貴情操的動人事跡，真的實在太感人了，你看了就知道……

二〇〇四年七月二日敏督利颱風的豪雨襲擊，中台灣再次歷經了一場浩劫，這一天山川崩潰，土石流駭人的掩蓋了家園，河川驚人的高漲，侵蝕了河川兩旁的居住地，湍急的河水挾帶大量的漂流木和巨石，如同利斧截斷了橋樑、校舍及住宅。

重創嚴重的大甲溪、大安溪沿岸及南投的山區，在這次的危難中頻頻傳出重大災情。其中尤其以台中縣和平鄉的松鶴部落災情最為慘重。

秀麗的松鶴部落是大甲溪沿岸的山地村落，居民中有三分之一是原住民，其他為客家人、閩南人及榮民所組成，這裡其實也是九二一地震的災區，過去這幾年居民們經歷了九二一大地震、桃芝颱風。這些打擊都不曾動搖過他們，一次次的重新開始是松鶴共同的記憶，當剛從過去的災害中恢復，漸漸發展出具有當地特色的觀

## Preface

First of all, let's observe silence to express mourning for the victims of the Mindelle typhoon. We wish that Buddha would bless for them. Clean the karma for them. Finally, help them have a rebirth in the world again. May Buddha's light and mercy would bath them to peace.

In the following, we would like to introduce some stories that happened when the Mindelle typhoon came. These stories are touching, noble and show wonderful human nature to rescue others. You will see……



At July 2, 2004, the Mindelle typhoon landed on Taiwan. It brought the middle part of Taiwan a great calamity. At this day, the mountain crashed and the river overflowed. The mudflows and landslides came to cover the homeland of numerous families. The level in the river went up and up. The erosion power of river attacked the living places of people. The rapid river flow brought woods and huge rocks to cut the feet of bridges as well as schoolhouse near the river.





光業時，敏督利卻以九二一10 倍的強度襲擊了這個村落。大甲溪暴漲淹蓋了對外路橋，七月三日松鶴一溪，松鶴二溪原本只是住家旁潺潺的小溪溝，忽然成為百倍大的土石流，將村中的許多屋子給吞噬……村民和土石流賽跑，村民形容這次場景如同世界末日般可怕。

無情的風雨令人心生恐懼，然而在這危難中人們不分彼此，相互愛護，這份人性的光輝溫暖了他們受創的心。在這次的災害中有許多人在第一時間投入義行，搶救其他的受災戶，可歌可泣的義行令人動容。

### 義行一：他當機立斷，拯救村民



The watershed of Da-jia River, Da-an River and the mountain area of Nan-tou County were great damaged. In this typhoon, there were calamities popping up everywhere. The most damaged areas are the Pine-crane Tribe in the Peace Village of Taizhong County.

The beautiful Pine-crane Tribe was located at the river bank of Da-jia River. One third of the residents are aborigine. Others are Ke-jia people, Fukien people and demobilized soldiers. This area was attacked by a serious earthquake called 921 a few years ago. Besides the 921 earthquake, there was

another disaster, the typhoon named Tao-zhi, attacked this area too. However, these disasters didn't make them afraid. They built the village again and again. Actually, they just finished the remodeling and made this village as a wonderful sightseeing spot. Unfortunately, the Mindelle typhoon had ten times of damaging power of the

921 earthquake. The overflowing rivers cut off the connecting roads of this village. In the morning of July the 3rd, the small streams of Pine-crane No.1 and No.2 grew over one hundred times of volume. The mudflows and landslides of these streams swallowed the whole village completely. The village people raced with the mudflows and landslides for life. They said this is the end of the world.

The fearful storms were merciless. However, people in the tribe tried to take cares of each other as possible in storms. The glorious and warm of love is great. In this disaster, there were many people joining the action of rescue in the first priority of time. The stories are so touching.

在敏督利將來臨的前二天，山上吹著異常的焚風，令許多人感到不安。接著七月二日開始下了一天黃豆般大的豪雨，這一天松鶴部落的徐裕傑代表感到詭異，他觀察了大甲溪異常的水位及河床已被墊高，直覺告訴他災難將要來臨。他勸村民撤到安全地區，一開始遭到反彈，因為生長在山林的村民萬萬想不到接下來的災變，徐先生十分堅持要大家一起移動。可以用車子載的、用拉的方式，他想盡辦法使部份地區居民離開。當他們全部撤離到安全地區一小時後，忽然土石流發生，大家眼睜睜的看著家園被沖毀，激動跪下感恩此份救命之恩。

## 義行二：他們勇敢堅忍，上山下水救人愛人

在松鶴一群有情有義的年青人，他們從小生長在此，義務加入山林的救難隊多年，自九二一地震後，更讓青年們體會到救援力量的重要。這次七二水災松鶴5鄰地區由於靠近大甲溪，許多的房子無一倖免的被大甲溪



### *Act 1: To make a prompt decision and save the village*

Two days before the Mindelle typhoon landing, there was foehn/burning wind blew to the mountain area and made people felt uncomfortable. At the early July the 2nd, great size of rain drops started to fall. A man, Mr. Xu Yu-jie, of the Pine-crane tribe found that things seemed strange. The water level of the Da-jia River was extremely high. The intuition told him the disaster was coming. He asked the tribe people to move to higher and safer place to stay. In the very beginning, people didn't agree with him. People didn't want to believe that there was a major disaster coming. However, Mr. Xu insisted that all men must move out as quickly as possible. Some went away by vehicles while the others walked by feet. He tried all means to help them leave. Right after the moving out, the mudflows and landslides came an hour later all of a sudden. They all saw the damaging power and knelt down to the ground with tears in eyes. They had gratitude to Mr. Xu with touching.

### *Act 2: They are brave and save others under all conditions*

There was a group of young men in Pine-crane tribe. They were grown up in this tribe.





土石流侵襲。救難青年帶著居民們在山腰的二間工寮安置，200人擠在一起，晚上不能躺下只能蹲著，在沒有外援的情形下，他們就這樣刻苦的渡過6天，青年們到山下拾撈起沒有被沖走冰箱中的食物，居民們終日吃少許足以生存的鹹稀飯度日。青年們不忍讓老年人傷心，細心的照顧他們，還唱歌跳舞的逗他們開心。為了糧食及重病患的問題，救難青年開怪手自己動手挖一塊停機坪，直昇機才能開始空投其他食物並載走病患。雖然他們都是受災戶，救難青年說：事情已經如此，每個人都受創，能夠幫忙應

Therefore, they teamed up a rescue team and entered into the damaged area voluntarily. They worked in this area for many years right after the 921 earthquake. They realized the importance of the backing-up resources. At the July 2nd Floods, the 5th neighbor of Pine-crane Tribe which was quite near the Da-jia River were attacked by the mudflows and landslides. All houses were disappeared under the mud. The rescue team lead over 200 people ran to two cabins for mountain worker. They couldn't lie down but squatted all over the night. There was no outside help for over 6 days. They had a hard time. Then, these young men walked down to the river and picked up food from some floated refrigerator in the river. They survived by such a poor food. In order to please the aged tribe people, these young men took care of them with attention. They singed for them and danced for them too. That hopefully compensated the deficit of the food as well as the medicine. Later, these young men built an apron for aircraft. Then, the helicopter started to come and brought food

該盡量幫忙。雖然他們的家園也受創，但是從發生到現在，他們一直在不眠不休的幫忙重整家園，一位隊員紅著眼眶的說，他們不敢在村中長者前落淚，因為他們若哭了，其他人恐怕會撐不下去。正因為松鶴青年的團結保鄉，在此次風災中激勵了許多人的心，感動大家。

### 義行三：他們救助耆老，愛心無界限

松鶴地區有許多年邁的果農及榮民，當土石流發生時，救難隊員們一戶一戶的去搜尋落單的老人，當松鶴一溪、松鶴二溪都發生土石流，另一條裡都溪的溪水暴漲沖壞了連接的道路，而在山裡有二名果農尚待救援，救難隊員羅培仁等在水深及膝的湍急溪流，過溪去援救二名果農，忘記自己的生命危險，成功的救出受困的果農。不僅是松鶴的災民，這次谷關有



800 名受困者，也在當時集中在松鶴的安全安置地，受到安全照顧。參與救難的隊員皆表示：人與人之間本應相互幫忙。

and took away the sick people to the hospital. All of them are victims of a natural disaster. These young men said the things were so and we were all suffered. We can do nothing but help others as possible. Although their own houses were lost too, from now and then, they still did the help without rest. One of the team members said with tears in eyes. We can't cry in front of the aged tribe people. If the aged ones saw the tears, they probably can't stand any longer. As these young men are such a nice team, they kept the village and encouraged the whole tribe in this typhoon.

### *Act 3: They save old men and show the love of limitless*

There were more than enough aged people and demobilized soldiers who planted fruits in the Pine-crane mountain area. When the mudflows and landslides came, the rescue team searched every aged people left behind door by door. When the No.1 and No.2 creek of the Pine-crane met the mudflows, all the connecting roads were cut off completely by the rising water level of the river. There were two men in the tribe waiting for the rescue at that time. One of the rescue team called Luo Pei-ren crossed the rapid river to do the rescue. He almost forgot that he was in danger too. Finally, he saved them successfully. Besides the Pine-crane people, there were about 800 people from the Gu-guan area were also saved. All of them moved to a safer place to stay. The rescue team said to the public, all men should help each other in the first place.

### *Act 4: They give up their own interests for the sake of others*

The village people decided to organize a committee called "7-2 Mindelle Restoring



## 義行四：他們不分親疏，捨己為人



七二水災時由鄉民通過成立的”七二敏督利復建推動委員會”在此次風災自立救濟，協助災民在物資上及心靈上的依靠，是目前村落的運作中心。參與委員幾乎是災情最嚴重的災戶。黃永光主委的家在七月三日的早晨，因為土石流被掩埋了一半，他在七月三日的早餐時間看到廚房流出黑水，馬上帶著家人離開，不到一小時內，土石流轟然狂奔而下，家園就被埋去一大半，所有的家當根本來不及拿。災後黃永光積極投入重建工作，日以繼夜的為全村而服務，協助災區物資上的發放及整個重建的方向。

另一位江武桀執行長，在這次水災中同樣也是嚴重的受災戶，七月三日當天他至活動中心打算開門做臨時

Mission”. They would try to save themselves. This committee was the rescue center in that area now. All people relied on it spiritually and materially. All of the committee members are victims of the disaster. The chairman of the committee called Mr. Huang Yongguang whose house was covered by mud at early of July the 3rd. When he was eating the breakfast with his family at the morning of July the 3rd, he saw some black water flew out from the kitchen. At once, he ran out of the house with his family. An hour later, the mudflows and landslides crazily came down on his house.



Half of it was covered by the mud right away. He just

couldn't take any belongings with him. Now, Mr. Huang is working on the reconstruction works. He serves the village days and nights. He is doing a great job in resources distribution as well as remodeling.

Another executive member called Mr. Jiang Wu-jie who is also a victim in this disaster. At July the 3rd, he walked himself to the temporary activities center for the victims. All of a sudden, the mudflows of the No.1 Creek were running again. There was an old woman was covered by the mud and died. Mr. Jiang joined the rescuing work without any hesitation. Later, he knew that his family in the other shore was all saved by others.

應變的安置中心時，突然松鶴一溪土石流暴竄，當時有一位老婦人到門口巡看時不幸被壓死。江先生顧不得對岸家人的安危，馬上投入救災行動，後來才得知家



人在對岸已經安全，房子則成了隧道，一生的家當全部都流走了。他說這些日子他只敢在夜裏偷偷流淚，他帶著女兒吃睡在活動中心，熱心豪邁的他放下自己的傷痛，和許多同樣遭遇的災民，共同擔起救災的重責大任。他們把悲痛化為力量，精神抖擻的為家園打拼。

### 義行五：他出生入死，勇敢救人

綽號“小白”的李榮華先生是松鶴派出所的警員，阿美族血統的他生性豪爽，是大家的好朋友。當大甲溪暴漲，土石流橫行時，李先生為了搶救二位老人家，徒手打破玻璃，把二樓身材高邁的老人一路揹到安全地。不顧腳下的玻璃及異物，救出了他們。如今他的傷疤清晰可見，還盡職的守在自己的崗位上，現在警員們皆日夜站崗，觀看著大甲溪的溪水有任何動靜。“小白”警察的事績讓民眾們十分稱揚，那二位被救的民眾至今感激不已。



However, his house was swallowed by the mud and turned into a tunnel way. All belongings of his family were gone. He said he cried for a couple of times in the night. He and his daughters slept in the temporary ac-

tivities center. In the day time, he put down the pain and sorrow and joined the rebuild works with brave. Many people had similar saturation as Mr. Jiang. Now, they work together. They have to turn the sadness into the power of rebuild. Fight again for their household.

### Act 5: To rescue others bravely in dangers

Mr. Lee Rong-hua has a nickname called “Little-white”. He is a policeman of the Pine-crane Office. He is a man of Amis-tribe blood. He is a frank and straightforward man and also a good friend of all. When the Da-jia River was rising, Mr. Lee saved two old men in the mudflows. He broke the window by bare hands. He carried these two men one by one from the second floor of a building to a safer place on the ground. The broken glass and foreign matter might cut his feet to bleed. However, he was succeeded to do the rescue. You can see his scar clearly on the hands and feet. He is still standing on his position of duty right now. Today, all policemen need to stand guard to watch the water level in the rivers. People love and praise the Little-



### 義行六：雜貨店開店賑災，不計成本

土石流發生後，部落停電停水，對外交通中斷，村中的民眾先集中在博愛國小。村中活動中心的一家雜貨行因為房子幸運未受損，打開店門把可吃可用的東西貢獻出來，並且在災後重建階段，發揮同理心，讓村民們賒帳，有人付錢也會少算，儘可能的給予大家生活上的方便。充滿義氣的繼續照顧手足們。

### 義行七：他提供場地做義炊，照顧災民

古拉斯的老闆林慶忠先生，在山上擁有廣大的休閒訓練營，七二水災時因為他在松鶴上部落，所有的建築物完好，不過三年前桃芝颱風時他是受災戶，如今再次營業受損。看到了



部落的情形，他義無反顧的投入救災的義行，幫忙打掃、重建及照顧老榮民。當民間團體來救災時，他提供自己的地方讓大家義炊，慷慨的協助更



white. The men he rescued thank him very much for sure.

### *Act 6: A grocery store help others and takes into no account of money*

After the mudflows, many tribes lost their electricity power as well as water supply. The roads were all cut off. All men gathered up in the elementary school called Fraternity. There was only a grocery store kept undamaging in the disaster. The owner of the store opened his store after the floods and gave all goods free to the victims. In the period of rebuild, the shore owner let the victims buy goods on credit. At least, he would do some discount. He tried to help the victims as possible as he can. He takes the victims just as his families.

### *Act 7: He offers a place to cook and takes care of victims*



需要幫助的人，充分貢獻一己之力。

同樣在上部落未受土石流入境的紐西蘭農場，主人宋賢真及陳路加把自己的房子提



供為通訊中濟站，成為當時的唯一對外通訊管道，放下個人全力參與救災。

### 義行八：大學生自願救災，散播愛心

有二位學生已經在部落待了一個多星期，一位是明新技術學院二年級生，另一位是今年甫考上台大的新生。他們二人都是因為在網路上看到松鶴部落的災情，得知需要人手，因此在父母的同意下，來到松鶴當重建

The owner of Gulasi, Mr. Lin Qingzhong, he owned a big training camp in the mountain. At the 7-2 Floods, the buildings of the training camp in the Pine-crane tribe were safe and in good condition. However, three years ago when the Tao-zhi typhoon came, his camp was serious damaged. This time, he was duty-bound and not to turn back to the people of the Pine-crane tribe. He helps people to clean the house, to do the remodeling and to take care of aged people. When the rescue team came, he opened his camp for cooking. His generosity helps many people at the same time.

There was another undamaged camp called the New Zealand Ranch. The owners called Mr. Song Xian-zhen and Chen Lu-jia. Both of them gave their houses as the communication center. That was the only one center in that area. They attended the rescuing works without saving the efforts.

### *Act 8: A college volunteer worker to spread love*

After the floods came, there were two students stayed in the tribe for over a week. One was a student of Ming-xin Technical School. The other one was a freshman of National Taiwan University. They both knew the disaster from the World Wide Web. They heard that men are needed in that area. Therefore, they got the agreement from their parents and then joined to the Pine-crane Committee as volunteer workers. Both of them busy in and out all day long. They always slept late. They do everything and anything. They take care of the victims just as their family.

### *Act 9: Rescue the tourist and make them rescue others*





委員的工讀生，他們二人跟著工作人員忙前忙後，有時要到深夜方能睡覺。工作的內容不限，只要有缺人手他們就去做。把當地人當作自己的親人般認真熱忱。

### 義行九：救援遊客，遊客救援

以松鶴部落的土石流的情形，若不是有人警覺性高，加上青年們的熱心投入，後果真是不堪設想。許多的遊客來山中玩，被視成家人般安全的被救出，也有的遊客在第一時間投入撤離的工作，抱著部落的小孩子，二手各牽一個，背上再揹著一個，幫忙村民撤離。一位部落的婦人談起當天的情形，表示這種擔心受怕的日子她過不下去（因為大甲溪的溪床已經填高到接近路面，未來只要再有豪雨，許多的居民根本是住在危險中，他們隨時怕下雨），婦人提起這名熱心的遊客不禁語重心長的表示感動的心情。

另有林務局的5位工作人員受困在溪中，如同八掌溪事件般危急。松鶴的5名救難隊員冒著生命危險趕去救助，當時只剩下一根繩子，在這樣沒有保障的情形下救出了受困的人員。

The mudflows and landslides in the Pine-crane tribe were terrible. Everybody must be alert. As many young men came to the help, otherwise, it was possible to have much more victims. There were many tourists were also saved this time. After the tourists were saved, they joined the rescuing work right away. They hold kids in hands as well as carried the kids in the back. They help the village to retreat. A woman of the tribe



was deeply touched by these tourists. She said she just can't stand the disaster any more. The river bed was covered by mud and rocks as high as the road path. If rains come, the village will be flooded again. She said the whole village was in great danger.

There were five workers of the Forest Bureau who were trapped in the middle of river. Just as the event called Ba-zhang River Accident happened few years ago. Five members of the rescue team came for the rescue. Only using a single rope, the five workers were saved in danger.

### Act 10: Many non-governmental organizations join the rescue

The floods were merciless. However, men are nice and warm. There were many non-governmental organizations join the



rescue. The medical team came to the tribe for four times. They brought barely enough resources. There was a team that did all the cooking works for victims and over 200 soldiers who came for the rescuing. Every man power was used to clean up the village. Later, more resources are coming continuously.

Many great acts haven't had the chance to be reported. Most of these acts are noble, glorious and would encourage numerous people who were suffered by the disaster.....

### 義行十：民間團體自動自發，伸出溫暖援手

七二水災雖無情，但是人間仍然溫暖，許多的民間團體趕來救援松鶴災區；有醫療團隊分四階段進來協助醫護資源、有的團體在發生幾天，煮食物給災民、有約200名國軍弟兄前來，以人力的方式清理村落。民間的物資也不斷的運送過來。更多的行：

還有很多的義行，在這次的災難中綻放出人性最可貴的光輝，激勵了許許多多受苦受難的心靈……

此次「金色蓮花雜誌社」也於此次七二水災中，根據當地的需要募集物資送至松鶴部落。計有涼被85條、瓦斯罐384罐、大人及小孩衣物1箱、嬰兒枕頭及兒童布偶等物品共4

The Golden Lotus Magazine also came to help. According the need in the tribe, we collected 85 blankets, 384 fuel gas jars, 1 box of adult clothes, 1 box of children clothes, 4 boxes of baby pillows and baby toys for them. We shipped these things to a house-moving company called “The Charitable Organization in the Ten Directions”. The owner of this company called Mr. Lin who was willing to help us to ship these materials to the Pine-crane tribe. He was doing a great help for us and the victims.

The world need more care. We have to take care of each other. When we rebuild the roads and houses in the Pine-crane tribe for the victims, we also rebuild the peace and love in the village and that are what they really need. They are waiting for a turning point. They are waiting for the gods to love them. Before those, they would take care of each other



箱。更承蒙〔十方慈善機構搬家〕的林老闆主動表示，慈善之事願大力協助，主動服務的送物資到松鶴，共同關懷人間。

人間多麼需要關懷，需要相互疼惜。松鶴重建的不僅僅是破碎的道路及損壞的建築，重建一顆安心的、充滿愛的心靈更是他們渴求的。每一天他們等待著更多的轉機，每一天他們祈求著上蒼眷顧，他們依靠著彼此的打氣及人間的溫暖，支持著他們的每一天。風雨中的義行真正的撫慰了他們的心。

他們希望多一些人關懷他們，他們希望多一些的朋友疼惜他們。他們的淚水流在心中……唯有愛，能夠給予生命最大的動力與勇氣。讓我們不禁想要大聲的告訴松鶴的朋友們——加油！我們大家都愛著你們！

有一首歌是松鶴受災戶，也是救難隊員的羅培仁為七二水災事件，所創作的“明天”，他充滿感情的唱著……

always. The nice and warm of us will be the best support for them. We comfort their heart by goodness.

They need more care and help now. They are waiting love in tears. Only true love can comfort them and give them courage and power to carry on. Let's encourage the tribe of Pine-crane together! We love you!

A rescue team member, Mr. Luo Pei-ren wrote a song for the 7-2 Floods. The song was named as “Tomorrow”. He sang the song with feelings……



明天 ~

雨水悄悄的到來 改變了所有的一切  
 多希望一切都沒有發生 只是惡夢一場  
 帶著過去的舊傷痕 如何才能再前往  
 我們熟悉的一些人 是否也在流著淚  
 希望你能為我的明天 帶來一絲希望  
 只要一些些力量 就可以把我點亮  
 希望你為我的明天 帶來一些陽光  
 只要一些些光芒 就可以撫平我的創傷  
 讓我快快忘記這一切 悲傷的昨天  
 就讓我揮別昨天的眼淚 勇敢的面對明天  
 我向流星許了願 要改變我的從前  
 就算我得到了全世界 也不比生命珍貴



Tomorrow ~

The silent rains came and changed everything  
 I truly hope nothing happened but a nightmare  
 With the old scars, how can I carry on?  
 The friends I knew, are you crying now?  
 I wish you can bring me a bit of hope for tomorrow  
 I need some more power to light me up  
 Hopefully, you do bring the sun shine for tomorrow  
 Just some lights, it would be enough for me to cure the wound  
 Let me forget the disaster and the yesterday completely  
 Let me say good bye to tears and face tomorrow bravely  
 I do make a wish when I saw the shooting stars. I have to alter the past  
 Even I can win the world; I knew nothing is as worth as life



援助物質



# 服務的理想

願服務的理想成爲不滅的燈火  
永遠照亮 一切有情眾生

May the ideal of service  
as a light never turned off  
lighten all beings forever.

## 阿彌陀佛的理想

*The ideal of Amitabha Buddha*

～四十八大願＝服務眾生的四十八個理想！

The 48 great wishes- the 48 ideals of serving beings

撰文／郭淨蓮

譯文／晨曦

視覺設計／光之翼

Article/Kuo Chin-lian

Translator/Frank

Art design/Wing of Light

阿彌陀佛的第一願：  
願世界沒有受苦的地方！

The first wish of Amitabha Buddha,  
Wish in the world no place where  
people suffer pain

哇！阿彌陀佛果然是了不起  
第一個願望就是希望世界上  
完全找不到可以受苦的地方！

Wow! Amitabha Buddha is so great,  
The first wish is no place where people suffer pain.

你知道嗎？  
人是最愛自己的生命了  
可是矛盾的是 人卻會自殺  
這是在最受苦的時候  
有的人們會選擇放棄生命  
以結束受苦受難

You know,  
Human love life the most,  
On the contrary, people, however, will suicide  
in the hardest time.  
Someone choose giving up his life to end the  
suffering.

可見 當巨大的苦來臨時  
有的人是根本無法承受的

Thus, when heavy suffering coming,  
Some people cannot endure it.

阿彌陀佛是慈悲的  
他完全了解眾生的承受力有限

Amitabha Buddha is kind.  
He knows people have limited ability of endurance.

那 ——  
如果能夠的話  
就乾脆完全不要有受苦受難的地方好了！

所以  
他那充滿悲憫體恤無量眾生  
的光明之心  
就如此動人的  
驚天地 泣鬼神的  
發下了第一個彌陀大願 ——  
願世界沒有受苦的地方！

### 大無量壽經如是說！

這振聾發聵、動人心肺的大願  
出自於 ——  
大無量壽經卷上

另外 在其他的經典中  
例如 大寶積經卷十七無量壽如來會  
悲華經卷三  
大乘悲分陀利經卷三  
也有類似的記載

至於“大無量壽經”中說了什麼呢？

設我得佛  
國有地獄餓鬼畜生者  
不取正覺

原來“大無量壽經”卷上的原文  
是這樣的驚天動地的鐫刻著

So-  
If possible,  
no place where people suffer pain at all.

Therefore, the bright heart of the Amitabha Buddha is  
so touched to startle the universe and move the gods.  
His first great wish, there is no place in the world  
where people suffer pain.

### The Maha Sukhavativyuha Sutra say so!

The great wish awakening and touching people  
is found in Maha Sukhavativyuha Sutra.

In addition to the Maha Sukhavativyuha Sutra , similar  
descriptions are found in other sutras,  
for example in the Maha treasury sutra 17 -meeting of  
Sukhavativyuha buddha,  
the contemplation sutra of buddha amitayus 3 and the  
Mahayana Contemplation Ventori sutra 3.

What does the Maha Sukhavativyuha Sutra say?

If there are beings still in hell, ghost or animals in my  
country, I will never become Buddha.

So powerfully written in Maha Sukhavativyuha Sutra,  
Bodhisattva would rather be never become a Buddha  
for the welfare of all beings.

Therefore,





鐫刻著那一  
菩薩爲了有情眾生的幸福  
寧可自己永不成就的偉大決心！

所以  
這是阿彌陀佛的前身  
法藏比丘在尚未圓滿成就前  
所發的利益眾生之四十八大願  
願願皆感人肺腑  
充份流露出悲天憫人的高貴情操  
與石破天驚的廣大願力！

是的  
就是這樣一顆  
處處想利益他人的菩薩心腸  
—— 如果別人過得不夠好  
他也不想到更好的地方去  
就是這樣肯犧牲奉獻、愛人過己的  
不思議慈悲境界  
成就了後來 萬德莊嚴的 ——  
西方極樂世界教主阿彌陀佛！

### 什麼是受苦的地方？

根據記載  
這第一願叫作：無三惡趣願  
也叫作自國無苦願等等．．．

This is the 48 great wishes from Monk Fa chang who  
is the predecessor of Amitabha Buddha.

Every wish touches people so much and reveals noble  
thoughts of mercy and great might.

Yes,  
He benefits all beings with such a kind heart-  
If other people suffer, he would stay with them and  
not go to other better place.  
With such devotion, compassion and mercy, he  
become the Amitabha Buddha who is the master of the  
western paradise.

### What is the place of suffering?

According to description,,  
The first wish is named the wish for no bad places, or  
no bad place in land.  
As a summary, wish for no bad place=wish for no bad  
place in land=wish for bad place disappears  
forever=wish of no suffering= wish for pure land  
without bad place.

that is the wish for no heavy suffering of the bad  
place in the pure land.

therefore,  
The wish is that the Amitabha Buddha illustrates the  
pure land formed by his first great wish- a place  
without heavy suffering.

We can clearly, from here, understand that a Pure

整理一下各個的說法就是：

無三惡趣願＝自國無苦願＝永絕三途願  
＝無苦苦願＝國土嚴淨無諸惡趣願

這也就是希望佛國沒有三惡道的重苦

所以

這即是阿彌陀佛在描繪  
由他功德感召而來淨土的第一願——  
一個完全沒有下三惡道重苦的地方

由這裡我們清晰的明白  
一體二面的資訊  
即沒有三惡道是樂土  
三惡道是重苦之地

地獄、餓鬼、畜生  
是無樂可言的下三途

地獄眾生一直在承受著罪罰與禁囿  
餓鬼則餓了也無法由如針的咽喉進食  
畜生只要看到半夜被宰的豬就知有多苦

所以  
地獄、餓鬼、畜生道  
是苦不堪言的地方

慈悲的觀音  
當思及地獄眾生之苦時  
也會流下一滴慈悲的清淚

所以

Land has no bad place and the bad place is full of  
heavy suffering.

The hell, ghost society and animal society are bad  
places without happiness.

The beings in hell are always punished, the ghost  
cannot eat anything by his thin throat, and the animals  
could be killed.

Therefore, the hell, ghost society and animal society  
are places of heavy suffering.

Even the mercy Buddha tears for the heavy suffering  
of beings in hell when remembering them.

Therefore,

When the Amitabha Buddha plans his pure land, his  
first wish is to built a place without suffering. It is too  
painful in the hell, ghost society and animal society.

### The heart us the pure land

From the *vijñānamatra*(vada) cittamatra, ten states of  
existence, six conditions of existence or three bad  
existence are determined by our mind.







當阿彌陀佛 要規劃他的淨土時  
他第一個願望的  
就是完全沒有受苦之處  
—— 就像三惡道那樣！  
實在是太苦了！

### 心是淨土

而以一切唯心的唯識觀點而言  
其實 十法界、六道或三惡趣……  
都是由我們自心決定的

觀無量壽佛經云：  
是心作佛 是心是佛

所以  
當我們的心充滿了圓滿的  
慈悲與智慧  
我們即在淨土

相反的  
當我們的心充滿了黑暗與惡念  
那麼我們已經在三惡道了

所以  
是我們的心  
決定了一切

Guan Wuliangshufo sutra says,  
The mind is to be a Buddha, the mind is Buddha.

Thus, when our mind is full of mercy and wisdom, we  
are in the pure land.

On the contrary, when our mind is full of darkness and  
evil thought, we are in the hell, ghost society or animal  
society.

Therefore, our mind determine our existence.

Let's learn the Amitabha Buddha

to become a person who cherishes the welfare of all  
beings.

### Praise for Amitabha I

The Amitabha Buddha has solemn appearance

Praise for the Amitabha Buddha

The Amitabha Buddha has a golden body,  
The appearance is bright,  
His eyebrows are like the Sumeru,  
His eyes are clear as the sea,  
Infinite Buddha are created from his brightness,  
His 48 great wishes save all beings,



請讓我們的心  
向充滿服務熱誠與理想的阿彌陀佛  
學習、看齊與模仿

All beings can be saved,  
Na mo western Pure Land,  
The Mercy Amitabha Buddha.....

也變成一個  
這樣疼惜眾生幸福的人吧！

### 讚頌阿彌陀佛！

阿彌陀佛寶相莊嚴  
彌陀讚是這樣唱誦的——

彌陀讚：

阿彌陀佛身金色  
相好光明無等倫  
白毫宛轉五須彌  
紺目澄清四大海  
光中化佛無數億  
化菩薩眾亦無邊  
四十八願度眾生  
九品咸令登彼岸  
南無西方極樂世界  
大慈大悲阿彌陀佛……





# 世界素食流行風

## Global Vegetarian Vogue

撰文／曼殊沙

譯文／無弦

視覺設計／禪一

Article／Petzl

Translator／Hermione

Art Design／Evan



快速成長的素食人口、廣泛傳播的素食資訊、多元呈現的素食型態……，激盪出健康、環保的飲食風格，也創造了多姿多彩、趣味盎然的新素食時代。



### 現在流行吃素

時下，一股素食風潮席捲全球，“新素食主義者”大量湧現。在亞洲，素食餐館越見興隆；在美國，有1200多萬素食人口，由2.1%增長到4.3%；加拿大多倫多素食協會5年來會員增加了1倍多；而歐洲更是素食推廣的大本營；還有，連拉丁美洲也開始漸漸接受素食。

“新素食主義者”很多都是中青年人，都市的喧鬧擁擠，餐桌的油膩肉食，他們希冀從素食中尋覓一縷清香，一份恬靜。

不論是全素、半素，爲了健康、道德或自然生態，茹素人口快速成長。素食者不再被忽視爲少數族群，因爲，現在正流行吃素。

Rapidly growing vegetarian population, widely broadcasting vegetarian information, diverse vegetarian types..., create a healthy, environmental diet style and also initiate a varied vegetarian new age.

### *Vegetarian is in vogue*

Nowadays, vegetarian wave sweep across the whole world. “New vegetarianism population” springs up. In Asia, vegetarian restaurant is more prosperous; in USA, there are over 1.2 million vegetarian population which grows to 4.3% from 2.1% of population; in Canada, the members of Toronto vegetarian association double increase in five years; Europe can be said the base camp to popularize vegetarian diet; even Latin America start to accept vegetable foods gradually.

Most of “new vegetarianism population” is middle-age and young people. They hope for a delicate and light vegetarian diet instead of normal greasy meat in a noisy and crowded city.

No matter for health, morality or natural environment to be a fully-vegetarian or half-vegetarian, it is undeniable that the vegetarian population is fast growing up. Vegetarian can't be overlooked as a minority group for vegetarian is in vogue now.

### *Yoga vegetarian diet*

Yoga is also in fashion. The necessity for a stressed metropolitan is body-mind relaxation and healthy diet. Want to have entirely free body and mind? Why not listen what to say in the ancient science.

In the theory of Yoga, food is divided two types. Good to human health is defined as delight food. Easily to cause body and mood disturbed is called as degenerate and inert food. Delight food, which has abundant nutri-





## 瑜珈素食

瑜珈是現代人的流行時尚。腳步快，壓力大的都市人，最需要的就是身心放鬆和健康飲食。想身心舒暢嗎？何不聽聽發展了幾千年的古老科學怎麼說。

在瑜珈理論中，對我們身心有益的是悅性食物；容易引起身體、情緒不安的是變性和惰性食物。悅性食物營養豐富，容易消化，是最理想的飲食。例如穀類、新鮮蔬果、豆類、牛奶等。而另外兩類食物會使精力枯竭、心智遲滯或容易刺激情緒，都應避免食用。這包括了所有的肉類和咖啡、煙、蛋等。

多元素食文化中若少了瑜珈素食，那可就大大失色了呢！

tion and is digestible, is perfect diet like cereal, fresh vegetables and fruit, bean, milk, etc. The other two types of food which will dry vigor up, cause mental retardation, or irritate emotion, should be avoided to eat, such as meat, coffee, tobacco and egg, etc.

It will greatly overshadow if no yoga vegetarian diet in diverse vegetarian culture.

## *Vegetarianism is proceeding*

More and more people make heart-searching in this overdeveloped material civilization. They begin to seek a simple life to have internal peace. To re-adjust the interaction between human, animals and nature cause a brand-new vegetarian culture formed. Under the incitation of Mass medium, new vegetarianism comes one by one to sweep across people with various age groups, diverse intention to abstain from meat.

Follow the twenty-first century coming, wish human civilization a thoroughgoing change - a global vegetarianism. Wish every-



## 素食化正在進行

愈來愈多人在過度發展的物質文明中反省，開始追求能使內在祥和的樸實生活，重新調整人類與其他動物及大自然的互動關聯，一種嶄新的素食文化就此形成，加上大眾傳媒的推波助瀾，新素食主義的浪潮就一波接著一波，席捲各個年齡、不同目的的飲食男女，棄葷從素。

二十一世紀展開，希冀人類文明能產生一個徹底的轉變，一個改變全球面貌的「素食化」。希望地球上每一個人快快覺醒，擺脫過去幾百年積累的錯誤，重獲健康的身心 and 舒適的地球。

one to awaken rapidly, to free from mistakes which have accumulated for years, to get healthy body and mind and to have comfortable earth.





# 不可能的任務——神秘的化身

Impossible mission - Mysterious embodiment



話說狗才不出門，能知天下事

天下事 無奇不有

就讓我用我的狗眼睛 狗腿子，帶你來看「狗眼看天下」

*Dog's talent can know the world's event without going out.*

*The world's event with various type*

*Let me use my dog's eyes and dog's legs to show you "Dog's eyes see the world"*

主持「人」男狗女貓／HAPPY . 咪咪 Host Male dog, Female cat /Happy, Mimi



我是 HAPPY  
I am HAPPY



我是咪咪  
I am Mimi

### 神秘的小狗

最近有一件懸疑的奇案，是發生在加拿大？！說起來真的很玄……？

咪咪：什麼很玄…的奇案？喂！趕快講啦！別在那裡賣關子！

就在今年 6 月加拿大發生一個真實事件，有一個加拿大人精神狀況異常，他原本計畫要在多倫多某一社區，拿著各種手槍，來福槍以及多達 6 千多發的子彈，進行瘋狂殺人，好進監獄吃一輩子的牢飯。

這名男子叫史戴森，當天他在社區的某公園時，把槍呀、子彈呀通通放進車子，正準備沿途大開殺戒時，咳…，就在這個時候出現了…，出現了一隻小…小狗，一隻友善的小狗，搖著尾巴走向他，和他玩了起來，而且和他玩的不亦樂乎，頓時讓冷酷的他萌起一個善的念頭，他想這隻社區裡的狗都這麼的友善，想必這社區的人也應該很友善，於是他放棄屠殺的念頭，並主動向警方投案。就這樣及時阻止了一場恐怖的悲劇發生。

事後，消息傳開來，社區裡的人爭相想要找到這隻救了他們一命的靈犬，可是呀！再怎麼找也找不到史戴森口中的那隻友善黑白相間的小狗？！你說奇怪不奇怪？！

### Mysterious little dog

Recently, one extraordinary event happened in Canada?! So incredible to say…?

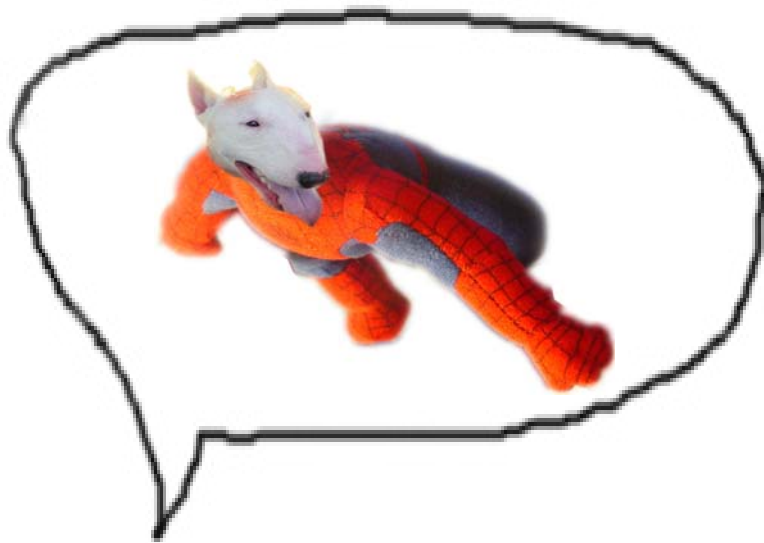
Mimi: What incredible event? Hey, quickly tell me! Don't keep me guessing!

In June this year, one real event happened in Canada. One person with mental disorder has planed to hold various kinds of handguns, rifle, and over six thousands of bullets to proceed crazy killing in certain community, in order to have all meals all his life in prison.

The man called Daisen, appeared in the community's park, put all guns and bullets in car, and ready to cruelly kill along the street. At the time, there appeared a little friendly dog, who go to him by waving its tail and played with him happily. Suddenly, let he coolly generate a kind thought. He thought the dog in here was so kind and so as people in here. Then, he gave up the killing thought, and actively gave himself up to the police. It just stop one horrible tragic to happen in time.

Then, the news was spread out, and the community's people tried to find this clever dog. But, whatever they look for, they can't find that kind dog with black in-between white color. How strange is it?





難道牠是……

Is it possible that it is...



### 拒抽二手菸的小子

第二真實事件的主角是一隻八哥鳥「叮噹」，台南縣山上鄉民吳進彬飼養的，你知道嗎？！牠只要看到有人抽煙，就冷不防的把煙叼走啄斷，知情的癮君子一看到牠，便趕快把香煙收起來，免得被查扣，所以呢？「叮噹」因此成了山上鄉知名的禁煙大使哦。

怎麼知道「叮噹」不喜歡人抽菸，據牠的主人說是在一個月前無意間發現的。他表示，一個月前有一次他在家裡抽煙，「叮噹」不知爲了好奇還是貪吃，突然輕輕飛到他手上，叼走他手上香煙，害他還被燙了一下。他本來以爲「叮噹」是受到他煙槍的薰陶，沒想到牠竟然把香煙叼到地上弄熄再啄斷，哇哈！這下可好！從此他那票愛抽煙的朋友就可慘了，只要看見「叮

### Bloke refuse to smoke seconhand ciga

The role of the second real event is a myna, Dingdang, who was raised by Wu, Jinbin who lived in Tainan county. Do you know? Dingdang unaware lips away the cigarette and peck it broken when seeing someone smoking. The perceived druggie suddenly collect the cigarette up when seeing Dingdang to avoid from confiscate. Therefore, Dingdang became a smoking-prohibited ambassador in there.

How to know Dingdang didn't like people smoking? Its owner said he just discovered one month ago by accident. He expressed that he smoked in home one month ago, and Dingdang suddenly flew to his hand and lips away his cigarette. He didn't know whether for curious or fond of eating, and



噹」，大家就乖乖把香煙收好，暫時戒煙。連他自己原本一天要抽二包煙也只好被迫減為一包，而且就這一包大半在「叮噹」空襲之下，都被牠一一折斷。

有一次吳進彬帶著「叮噹」逛到鄉公所，便和鄉公所秘書聊起天來，不自覺又從口袋裡掏出一根煙，這時「叮噹」輕輕的飛到他手上，先側著頭看著他，彷彿在說：「嘿！你老毛病又犯了。」冷不防叼著香煙就跑，他在後面追，說時遲那時快，「叮噹」已將香菸啄成兩截。

「叮噹」是隻二個月大的八哥鳥，吳進彬經常帶著牠到處串門子。他說，「叮噹」十分乖巧，他走路，就在後面跳呀跳的跟著，他用跑的，「叮噹」就振翅緊跟。到晚上，便自己會飛進籠子睡覺，完全不用他傷腦筋。



let cigarette burn his finger. He originally considered that Dingdang was affected by him, but unexpectedly Dingdang put the cigarette to extinguish on the ground, then peck it broken. Wa! He was forced to decrease cigarette from two bags to one. And most cigarettes of this bag are broken one by one by Dingdang's air attack.

Once a time, Wu, Jin-bin bring Dingdang to village's office, and chatted with secretary. He unconsciously took out one cigarette, at the same time, Dingdang flew on his hand and raised its head to see him, as if saying, "Hey, your mistake happen again." Suddenly, Dingdang peck away his cigarette, and he chase after him, but very soon, Dingdang has pecked that cigarette into two piece.

Dingdang is a two-month old myna, and Wu, Jin-bin always bring him to gossip with others. He said, "Dingdang is very cute to jump behind him when he walked, and flap wings to closely follow when he run." And Dingdang will fly to cage and sleep at night without bothering him.



**HAPPY**：偶現正在執行一項秘密任務，不宜多……。

**Happy**: Now, I am performing a secret mission, unsuitable to say more.....

**咪咪**：看來人類需要請動物來心理諮詢和管家、保鏢……。

**Mimi**: Human need animals to consult, housekeep, protect.....





## 結論

看倌啊！這兩則真實的事件從某個層次來講，動物某些的心靈層次似乎高過人類，外國統計過有些主人有週期性的癲癇或心臟病，然而自己所飼養的寵物會有預知的能力，當主人的病快發作時，寵物這時會焦躁不安低鳴或試圖做一些動作引起主人的注意。雪地裡的雪貂看到人失溫倒在雪地上，也會試圖用自己體溫去保護人類…，其實動物所求也不多，大家各自生活在各自生活的形態當中，有時互相扶持，豈不更好，除了天災，人與動物應該秉持著友愛的關係，為這脆弱的世界帶來更多的祥和；殺戮只會造成更多的破壞，當動物不存在時，人類難道會永久嗎？因為這地球一開始不是只有人類？！這就是答案！



## Conclusion

Everybody! From certain layer to say, these two real events show that some levels of animal's spirit are higher than human. According to foreign statistics, some hosts have regular epilepsy or heart disease, and the pets they reared have the ability to feel before their hosts burst out disease, these pets will be impatient and uneasy to lightly cry, or try to do some actions to attract host's notice. Ferret in snowy area would try to use its body temperature to protect human when seeing host falling on the snow ground for losing body temperature. In fact, animals' need are not many. Each human and each animal live in each living style, and it is better to help each other. Besides natural calamity, human and animal should keep the friendly relation to bring more peace for the weak world. Killing would only result in more destruction. Would human live forever when animal doesn't exit? Because there are not only human in the earth in the beginning! This is the answer!



# 疑惑篇

Puzzle

修行初中後～疑惑一路有

Begining to ending

in cultivation-Puzzle always exist

撰文／光月

譯文／若水

視覺設計／禪一

Article／Franklin

Translator／Waterman

Art Design／Evan



## 什麼是修行

「從沒想到要接觸佛法，更沒想到修行這回事，只是因為身邊有人吃素，隨口問了幾句，沒想到，這不問還好，一問還真是滿頭霧水，霧煞煞！」「咦！逢初一、十五拜拜吃素，算不算修行？」「這傢伙，都信了佛了，居然會有七情六慾，還會罵人，這算是在修行嗎？」「修行是不是都得一副道貌岸然的樣子，從此不能玩樂？佛陀他老人家會禁止我們享樂嗎？」「現在社會上那麼多修行團體，那麼多有名氣的師父，但也有的連聽都沒聽過，到底哪一個才是真正在修行？」「修行人一定要守一堆戒律嗎？」「爲了修行證果，得放下一切，但是萬一沒證到果位，又已經放棄很多好玩的東西，不是很不划算？」「我不喜歡離群索居的孤單感，更不喜歡不自由的生活規範，所以呢，我適合修行嗎？」「修行一定得出家嗎？在家修行算不算修行？」「修行人是否一定要吃素？」一群剛開始對於修行有一點好奇心的人一連串的問題。

## 這樣修到底對不對

「我的工作相當忙碌，沒有時間修行，等我退休再說吧。我可是捐了不少錢做善事，也算是修行了吧！」「我很努力做功課，可是我不想幫助別人？也不知道如何與他人相處？乾脆躲在唸佛的世界中，問題是，總覺

## What is practicing Buddhist?

I never think about learning Buddhism or practicing Buddhist. However, there are friends around me decided to become



圖片提供：倪紀雄

vegetarians. Therefore, I asked them about Buddhism and the way to practice Buddhist. It puzzled me a great deal because their answers were diverse too much. Some of their questions for me are the following. If there is a man eats vegetable foods only on the first and the fifth day in each month according lunar calendar, he is practicing Buddhist or not? If there is a Buddhist who still enjoy the seven emotions and the six sensory pleasures and love to criticize others, does he qualify as a Buddhist? If a man decided to become a Buddhist, he must look prim and proper and can never have fun any more. Besides, the lord Buddha would not allow him to play. Does

得什麼地方怪怪的？」 「我知道修行要修心，所以我很努力觀照我的心，但是我的念頭亂七八糟，修行人不是應該要有清淨心嗎？說真的，我不怎麼喜歡我自己。」 「什麼是戒律？我這樣的行為是否犯戒？」 「我會習慣性憂鬱，但我越是想擺脫它，就盯的越緊，越是壓抑它，就抓的我越緊，該怎麼辦？」 「母親爲了去佛堂念佛，跟父親吵起架來，家人對於修行人來說真是牽絆嗎？不是要斬斷一切

that right? There are too many Buddhist groups as well as too many famous Buddhist master nowadays. Some of them are popular while the others are never heard. However, which one is real and good? As a Buddhist, he must obey all religious disciplines or not? In order to win great success in Buddhist practicing, a man has to put down all his regular life. However, if he didn't success finally and already gave up all earthly works, which is a great pity, isn't that? I don't like to live alone and the lonely feeling. I don't like the less free rules as a Buddhist. Then, do I still suit for practicing Buddhist? Do I have to become a monk? If I am a layman, can I practice Buddhist? Must a Buddhist also a vegetarian? All above are questions they gave to me, as a beginner.

### *Is that all right?*

I am quite a busy man. I don't have enough time to practice Buddhist. Maybe I should wait until I retired from works. Then, I could be a Buddhist. However, I might donate some money for nice things. Am I practicing Buddhist that way? I love to chant Buddha's names but I am reluctant to help others. I don't know how to get along with others. Therefore, I hide myself from the real world. However, I feel something wrong about what I am now? I know that the heart and soul is the gist of Buddhist practicing. Therefore, I use to watch my thoughts. However, I still have too many miss-leading thinking. I thought a real Bud-





圖片提供：倪紀雄



「多行善，就是修行了嗎？這樣會不會是修福而沒有修慧

了？」「既然許多外道也修禪定，那麼正確的禪定修行是什麼？」「有一個媽媽，拜佛拜的很勤，每天都拜三百多拜，卻越拜越不快樂，終於退轉，這是怎麼一回事？」「佛法大海，信為能入，問題是我天生疑心重，怎麼辦？」「佛法，把所有帶佛字的都去掉後，剩下些什麼？」「宇宙的真理，生命的真相啊！我多麼想知道真相是什麼？問題是，即使三藏十二部都看完後，就能研究出一個答案嗎？」「我也知道要找善知識，問題是要找誰？我怎麼知道我找對人了呢？」「越修越不了解別人耶，只覺得他們都是凡夫眾生，是我要解救的對象，被無明煩惱纏繞的眾生，而無明不就是那麼一回事嘛，只是不知怎麼回事，自己變得越來越沒有同理心？我可是很有使命感的，但是壓力好重！」成堆的疑惑，何解？到底什麼才是修行？我這樣做到底對不對？

dhist must have a clean and pure mind. Thus, I don't like myself at all. Is that right? What is the meaning of religious discipline? If I did such, am I breaking the rules? I am a man of blue. I tried my best to change that. But the more I tried bluer I became. I think I am too tight of life. What should I do now? My

mother love to visit Buddhist temples. As my father against that, therefore, my parents quarrel about that all the time. Do family members always play a role as trouble makers? Should a Buddhist cut off relations with them? Do enough charity business and that is practicing Buddhist, or not? However, if that is the case, can we practice merits and virtue without wisdom? As sitting into meditation is accepted by all men, then, what is the real Buddhist meditation? There was a mother who prostrate oneself before the image of Buddha for over three hundred times. However, she was not so happy day after day. Finally, she decided to give up the prostrating. What is going on about her? Buddha-dharma is as great as the sea. Only a sincere believer can learn the dharma. However, I am a born doubter. What should I do? Buddha-dharma, if delete the word Buddha, what would be left behind? What is the truth in the universe? What is the reality of life? I am eager to know the answer. The question is if I had read all the Buddhist sutras and sustras, could I find the answer? I know that I must find a master to teach me.



圖片提供：黃映蒲

## 義理之辨

以上是想要修行，或正在修行的人所可能產生的一部分問題，對於已經具備基礎佛學素養的人來說，又有另一層問題，那就是有關於「法」的義理之辨。而不同的思想派別所衍生出許許多多的修行法門與見解又各自不同，其中又間有互爭高下者，互斥對方為走火入魔者，互爭傳承正統者，互指對方說法不如法者等等的爭辯，而這些在佛教發展過程中，都曾出現過，特別是每逢政治社會文化正面臨巨大

However, who I should find? How can I know he or she is the right person? I practice Buddhist for a long time but I still don't understand human. I thought all men are earthly beings. All beings are waiting for rescue. All men are blinded by ignorance. However, what is the ignorance? As I don't know the ignorance completely, I can't have the sense of justice and rationality is the same with everybody. As I am still willing to practice, I feel a heavy burden. Puzzles are everywhere. How can I find the answer? What is Buddhist practicing? Is that all right if I do such and such?

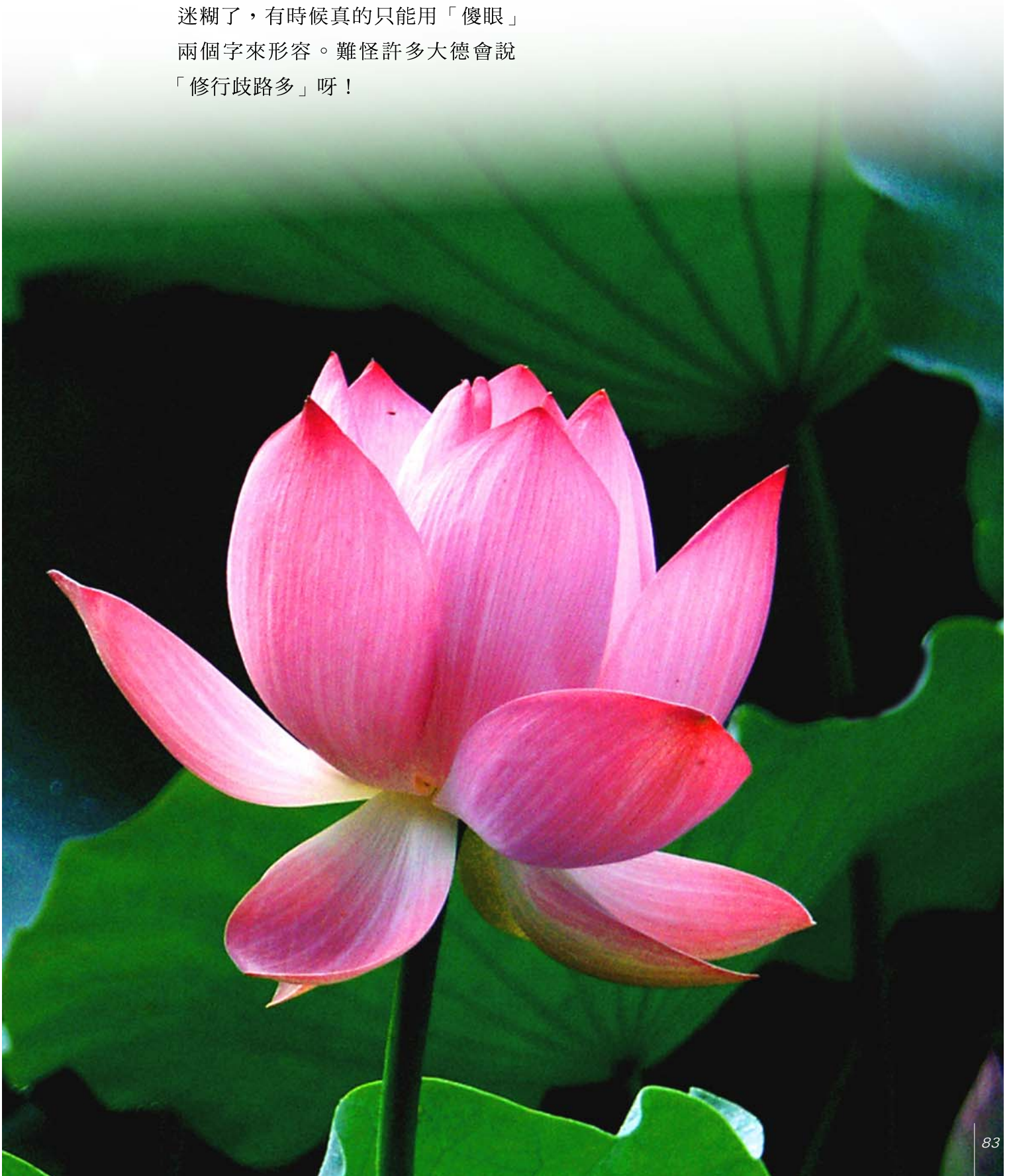
### *Make right from wrong*

All the questions above are very common for a beginner as well as a junior Buddhist. However, if you are a senior Buddhist, the level of question would be quite different and that is how to make right from wrong in the core of dharma. In the realm of Buddha-dharma, there are too many branches and ideals. Some of them would quarrel with each other. One may criticize another one is possessed by the evil. All of them are fighting for legitimism. All of them are quarreling about right and wrong. These happened often in the history of Buddhism. Especially when the political society was facing great transition, that would happened all the time. Thus, Buddhist may be unable to aggress or decide which is right. Some Buddhist sutras as well as sustras were criticized as fake works. Never mention about the modern Buddhist works because there are more argue about them. It's a tragic! The more I read, the more I become puzzled. It



變遷的時代。如此一來，不就更莫衷一是了。經典的傳承都還有真偽之辨，更不用說今天市面上許許多多的論作了。慘了！書是越看越多卻也越迷糊了，有時候真的只能用「傻眼」兩個字來形容。難怪許多大德會說「修行歧路多」呀！

seemed for me to have “puzzled eyes” already. No wonder, masters use to say that there are too many branch roads in the path of Buddhist practicing!







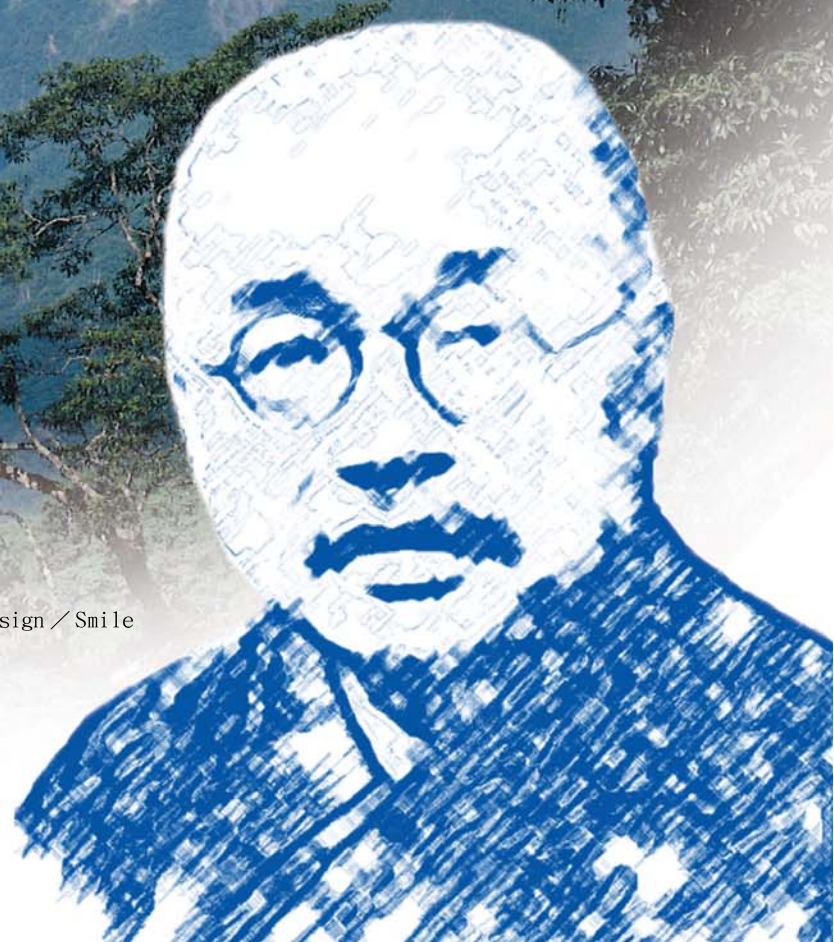
# 探索篇

Research

## 修行人的故事

The stories of cultivators

撰文／非凡      譯文／果子      視覺設計／諦聽  
Article／Daniel      Translator／Winnie      Art Design／Smile





當修行產生了疑惑，該怎麼辦？前人的典範是一個值得參考的方向。從無量劫以來，求道者如過江之鯽，但成道者卻如鳳毛麟角，表示修行要時時刻刻保持在正道上是很不容易，但是畢竟還是有人突破艱難險阻，衝破種種考驗，而為後世立下成功的典範。

歷來的祖師大德，都在他偉大的一生中做了修行最好的示範。廣欽老和尚的苦行，密勒日巴尊者精勤修行得大成就的示現，太虛大師的氣勢磅礴、維摩詰居士的因機而教，蓮花生大士的不朽傳奇、玄奘大師的堅苦卓絕等等，真的值得每一個修行人細細思量，努力不懈！

所以，我們仍然有很多外在的因素在干擾我們修行嗎？我們仍然放不下這、放不下那嗎？我們仍然信心不夠嗎？我們仍然困在情緒之中而不願出來嗎？看看這些偉大的示範吧！

修行人的故事常帶給人生命的悸動。有人會說：他們是成就者啊！我們哪能跟他們比？彷彿這些典範的生命中總是充滿了特殊的奇遇。可是我們從一本本用血淚寫成的傳記中讀到，很多修行人的生命歷程裡，不但



When we have questions as we practice Buddhist rules, what should we do? The paragon of predecessors is a direction for reference. From millions of years, there are many cultivators who practice Buddhist rules; but the one who attains achievement is precious and rare. That means that cultivation is not easy to keep in correct way all the time. However, at

last, there is someone who breaks through difficult and dangerous condition, and breaks through all sorts of trial. Then they draw up a successful paragon for future generations.

In all through the ages, the founders and great masters have made the best model of cultivation in their great life. For example, the ascetic of Guang Gin senior monk, the honor Minlei Riba showed his great achievement in hard cultivation; Master Tai Xu taught with a tremendous momentum; a devotee, Wei Mo Jie taught as any chance; an immortal legend of Master Lotus; Master Hsuan Tsang showed utmost fortitude, etc. Those are worth to think and strive for our learning Buddhism.

So that, do we still have many external factors to interfere with our cultivation? Don't we still put this down and put that down? Do we still lack confidence? Do we still be besieged by emotion and unwilling to go out? Let's look at the above great paragons.

The cultivator's stories always bring



不是我們想像的一帆風順，有特殊的眷顧，反而是特殊的苦難在試煉著他，嚐盡人間的悲與苦，但他們憑藉著憐憫眾生的悲心，替眾生受無量劇苦，一次又一次的通過考驗，而成就了不凡的一生。

所以，將高僧大德的偉大示現，深植八識田吧！不斷調整我們的心，因為只有心偉大了，才會擺脫修行的枷鎖，才能衝破層層考驗，為眾生帶來光明和希望。

密勒日巴祖師一生驚天地而泣鬼神的事蹟，值得每一個修行人學習，他因為家產被佔，而去學誅法、咒術，奪去了很多人的生命，但他卻有極大的勇氣和毅力，棄惡從善，追隨馬爾巴上師，上師為了消他的罪業，

lives palpitating for people. Someone said, they are the one with achievement! How can we compare with them? That means these paragons fill with special and happy encounter. But, while we read their biography written by blood and tears, we could find that lives courses of cultivators didn't smooth down and aren't with special care. On the contrary, they suffered hard trials, and tasted lives sadness and sufferings. They relied on compassion for caring beings to accept numberless sufferings for beings, and passed trials again and again to achieve extraordinary whole life.

In that case, let the paragon of eminent monk and master put on our deep mind. We should continuously adjust our mind because great mind can break away from cangue and lock of cultivation, and can break away many trials. Then, that can bring bright and hope for beings.

The life story of founder Minlei Riba is worth to learn for every cultivator. Because his family property was occupied, he learned killed method and incantation to kill many people. However, he had great courage and patience to abandon evil and choose right; he followed his teacher named Marpa. In order to eliminate his crime, the teacher asked for many ascetics that is hard to endure for current era. Even so, he didn't arise any bad feelings and had full confidence for teacher. He completely listened teacher's teaching, and had sat meditation for eleven months without standing up. In his whole life, he cultivated in empty cave and attained great achievement. Therefore, do we still doubt this or doubt that? Do we still wait for retirement to cultivate? Would you like to know the true life? The



給他種種的苦行，以現代人的生活而言，真是很難忍受的，而難得的是他不起一絲的邪見，對上師具足了信心，對上師的話完全聽從，他曾連續修定11個月不起座，終生於無人的山洞中修行，獲得了極高的成就。所以，還要懷疑這懷疑那嗎？還要退休再修行嗎？想知道生命的真相嗎？尊者一生的示現，將是我們最好的模範。

「大悲來地獄，至德發天聲，翹首瞻空際，無言意自傾。」在萬方多難的民國初年，眾生需要智慧的指引，才能撥雲見日。太虛大師承繼了這個悲壯的使命，他自幼喪父又喪母，外婆辛苦撫養他長大，雖然家境不好，卻阻礙不了他博覽群籍的本事。他改革僧教育，他推動佛法到世界各國，他著述論書，給後代留下參考典籍，他用無限的悲與智，無畏的精神氣魄，一次次的力挽狂瀾。所以，遭遇挫折而起退卻之心嗎？不喜歡幫助別人嗎？覺得自己做得很多，別人都沒有看到，而有一絲的不快嗎？覺得自己不幸嗎？看看太虛大師吧。

master had showed his life for our paragon.

“Big sufferings comes from hell, and the great person offers help, raising his head to look at the sky, be silent and no complain.” In the beginning of Min Koung era of China, there were many sufferings, so people needed wisdom to direct and solved sufferings. Master Tai Xu inherited this solemn and stirring mission. He lost parents as he was child, and grandmother fostered him to grow up. Although his family financial was not good, no one could stop him to have well-read ability. He reformed education for monk and pushed Buddhism to worldwide countries. Besides, he wrote books and promoted Buddhist theory, and left more books for future reference. He also used limitless compassion and wisdom and the great spirits to turn back the powers of darkness. Hence, as you suffer a setback, do you arise a feeling of retreating? Don't you like to help people? Do you feel that you have done too much, but no body see that and feel unhappy? Let's look at Master Tai Xu.





探 索 篇

Research

# 向經典找答案

Find the Answer in Buddhist Sutras

撰文／泯運  
Article／Samuel

譯文／上善  
Translator／Goodman

視覺設計／晨曦  
Art Design／Frank





佛典有云：深入經藏，智慧如海。因此在修行的過程中，經典是不可或缺的法寶，也是修行的指南針。人生難免有困惑，尤其當我們不是很了解自己的時候，就容易被一些似是而非的言論或自身產生的妄念所困惑住了，有些是明明知道但卻朝相反方向做去，比較危險的是，做了不正確的選擇還以為是對的，再加上情緒的攪局，就會讓我們陷於困境中。因此，有如指南針的經典就能在生命遭遇困境時，給予方向的指引。

精勤的聽經、聞法，在修行的過程中是很重要的。修行一段時間後，大部分的知見大致上就都知道了，也能朗朗上口了，為何還要聽經聞法呢？其實是因為我們太容易健忘了，明明已經很確定的道理，時間一久或境界一出現，就又忘失了，而做出錯誤的決定，因此，不斷的薰習，才能鞏固已經學到的正知見，並且隨著不斷的精進修行，而產生更進一步的體會。

除了聽經聞法外，忙碌的現代人——最好每天可以挪出一段時間來讀誦經典，進而受持經典的內容。我們每天都要面對很多的人事物，這時就是我們修行利益他人的時候了，因此如果可以每天用虔誠的心，受持讀誦經典一段時間，可以讓躁動不安的心藉此沉澱下來，接受經典的洗滌，就好像人每天都要洗澡一樣，給自己一個乾淨的心靈，來面對跟自己有關的人事物，就能帶給別人幸福與愛。同時每天讀誦經

Buddhist sutra used to say “Go deep into sustras and sastras and have the wisdom just as the sea” In the process of Buddhist practice, Buddhist sutras as well as sastras are necessary. These works are guide of Buddhist practice. Life is puzzled. When a man is lost, he would be puzzled by misleading thinking as well as seeming opinion. Although his mind knows right from wrong, his act goes to the wrong way. More dangerous, he thought he is doing the right thing. His emotion is stirring and therefore, he was trapped in difficult position. Thus, that man would need the guide from Buddhist sustras and sastras in such an occasion.

Listen to the Buddhist dharma with efforts. It is a very important procedure in Buddhist practice. After a proper time, you may catch the gist of dharma. However, review the dharma from time to time is necessary for everybody. That is because men are forgetful. To know is not equal to do. Men still make wrong decision from time to time. Therefore, we need to review the dharma all the time and practice it as possible as we can in order to have a deeper realization.

Besides listen to some masters preaching the dharma, we had better read some sustras on the daily basis. Moreover, practice the dharma we already learned. As men will meet with each all the time, we may easily practice the dharma to benefit self as well as others. If we can read sustras for some time in a day sincerely, our uneasy mind would become peace and quiet. Just as a man takes a bath; the sustras would wash the mind clearly. When the mind is clear, you will be able to bring happiness and love to self and others. Meanwhile, reading sustras is good for the training of attention. When a man is mind absorbed, he is not easy to get tired. If you can neglect the exhausted, you will become life full and then, bring light and energy to others.

Which sustras are good for reading? Such as the Heart sutra, the Diamond sutra, the Amitabha sutra, the Universal

典，可以訓練專注力，當人專心時，其實比較不容易疲倦，忘掉疲憊的身心，隨時充滿活力，將光與熱散發給大眾。

哪些經典可以常常誦持呢？像心經、金剛經、阿彌陀經、妙法蓮華經觀世音菩薩普門品，另外比較長的經典像妙法蓮華經、大般涅槃經等也可以常誦持。

常保清淨心，修行就容易得力。用清淨、虔誠的心去讀誦經典，讓智慧的花朵綻放在每一個人的心中，享受修行的樂趣吧！

Gate, the Lotus sutra and the Maha Nirvana sutra, all of above are good to read them.

Keep the mind peace and quiet. It is good for Buddhist practice. Use a clean and sincere mind to chant sutras. Let the flower of wisdom blooms. Let's enjoy the interesting of Buddhist practice!



泰國蘇梅島大佛

# 探索篇

Research

# 向善知識找答案

Find the Answer from a Guru

撰文／尋光  
Article／Samuel

譯文／蓉  
Translator／Rong

視覺設計／晨曦

Art Design／Frank



泰國蘇梅島大佛寺壁畫

對一個想要修行或正在修行的人而言，依止一位具德的善知識實在非常重要。善知識是一位能在修行路上指點我們迷津的導師。在六祖壇經的般若品中說：「善知識，菩提般若之智，世人本自有之，只緣心迷，不能自悟，須假大善知識，示導見性。」很清楚的指出了善知識對修行的重要性。

增壹阿含經卷第十一也說「爾時，世尊告諸比丘：『當親近善知識，莫習惡行，信於惡業。所以然者，諸比丘！親近善知識已，信便增益，聞、施、智慧普悉增益。』」一般球員必須有教練指導打球的技巧，世間很多技藝，都必須有經驗的師傅加以指導，學習者才會漸漸掌握到訣竅，獲得很大的進步。更何況是比世間技藝難上百千萬倍的修行，更需要有豐富修行經驗的具德善知識來做我們的嚮導。修行修心，但其實我們並不是很了解我們的身心，所以才會妄造無邊業，隨著業力的擺佈而流轉，更有時，我們認為對的很多事情，實際上是經過扭曲的心意識作用，而無法看清事情的真相，而導致了錯誤的決定。但是啊，一位具德的善知識，由於意識已經清淨，他看我

It is very important for a man, who wants to live a spiritual life, or a man, who is now practicing the Buddhism, to depend on and follow a virtuous guru. A guru is a teacher, who is able to guide us on the road of spiritual growth. The Prajna, The Sutra of the Sixth Patriarch Hui-Neng says, "A guru is a man of Supreme Wisdom. People of the world also have the Wisdom originally, only their minds are deluded. So they could not reach Enlightenment by themselves. Therefore, they need great gurus to guide them to perceiving their true nature." This text clearly shows the importance of a guru in spiritual practice.

Volume eleven, (Anguttara-nikaya) says, "At that time, the Buddha told the monks : You should get close to gurus. Do not do evil and do not believe bad karma. Do you know why? Because when you get close to a guru, you will have stronger faith in Truth, you will benefit a lot in hearing right views, giving to others and in wisdom." From playing balls to many worldly skills, a learner can gradually get the knacks and therefore make a great progress only under the guidance of a master, to say nothing of spiritual practice, which is numerous times as difficult as worldly skills. So we indeed need a virtuous guru, who is experienced in spiritual practice, to be our guide.

Spiritual practice means trying to perfect one's own mind. As a matter of fact, we do not know our bodies and minds very well. That is why we do bad karmas unknowingly and thus controlled by them afterward. And sometimes, the thing that we think is right actually is the product of distorted consciousness of the mind. That makes us could not clearly see the truth of the thing and therefore make a wrong decision. On the contrary, the consciousness of a virtuous guru has been completely pure and clear. So not like us, he knows us extremely well. He would always warn us against going wrong way and thus we can be alert to that all the time. Consequently, he who does spiritual practice under the guidance of a guru is a spiritual cul-



們比我們看自己還要清楚萬分，所以在善知識的帶領下修行，時時提醒，刻刻警覺，才是最幸福的修行人。

那麼我們應該用什麼心態來面對善知識的教導呢？就是清淨心，以及完全的聽話，而且要用全部的生命力來聽話、實踐善知識的教導。

在邁向了悟真理的過程中，充滿了無數的考驗，糖衣的背後，往往充滿了毒藥；良藥苦口，而我們往往因為任性、偏見而不願服藥。我們常因別人的傷害，我們就忘了慈悲，常因苦難連連就灰心喪志，但是啊！偉大的善知識會適時給予關鍵的指導，讓我們重新上路，回歸正途。所以我們應該用無比的信心和虔心，集中生命力，努力實踐善知識所給予的甘露法語，這樣才對得起過去生的悲願啊！願大家都以清淨心，在善知識的帶領下，早日成就，帶給眾生光明和喜樂！

tivator who has the greatest happiness.

Then what attitude should we take toward the guidance of a guru? Completely being obedient to the guru with a pure mind, and use all our vitality to obey the guru and to put his teachings into practice.

There are countless trials in the process of trying to realize Truth. And we are often unwatchful of the “poisons” behind sugary appearances of things. Fortunately, a guru would prescribe for us when we “get poisoning”. But, good medicine tastes bitter. Because of our self-will and prejudice, we are often unwilling to take the medicines. Because being hurt by others, we often forget to be kind. Because of the continuous sufferings, we often become frustrated. Nevertheless, a great guru would always give us key guidance at the very right moment and help us get back to the right path. Therefore, we should use all of our faith, reverence and vitality to strive to practice the sweet-dew-like teachings that the guru has given to us. We would not break the vows of compassion we had made in past lives this way! Being led by a guru and with a pure mind, may all of us reach Accomplishment soon and bring all living brightness and joy!





探索篇 Research

# 真修實證者的必經之途

## Try & Error 試誤法

The one and only way of practicing Buddhism ~  
Try & Error

撰文／水觀

Article/Leon

譯文／自由

Translator/Freeman

視覺設計／晨曦

Art Design/Frank



## 面對疑團

到底什麼才是修行？面對疑惑，可以不管它，依然我行我素；也可以選擇進一步探索它，得個明白處；或者有時間的話就想想它，沒時間的話就暫時擱下它；或者也會在快意人生中忘了它，在失意苦痛的時候想起它；不管怎樣，它總會以不同的面貌出現在你的面前，直到有一天你搞清楚它。疑團這種東西，很難搞的。你可以埋頭苦幹，自己理出一些頭緒；也可以參考別人是怎麼釐清這些問題的，從他人的經驗中學習；當然，最後都免不了得自己披掛上陣，不斷的從各種嘗試經驗中體會「修行，到底是什麼？」。實驗精神，同時也包含了愈挫愈勇的精進精神，鍛鍊能夠面對與承擔一切的肩膀，當然更重要的是——從每一次經驗中，得到養分與蓄積能量的智慧。這正是試誤法可貴的地方。未開悟前，誰不是盲修瞎練，問題在於發了什麼樣的心，用什麼態度去面對，下了多大的決心要成就，是否能正確的提問，真誠的檢討，總會試出一些心得與訣竅的。真的在意得失嗎？那麼，一分耕耘，一分收穫，在修行這一條路上真正要大得的話，更重要的或許是過程中正確的態度，讓自己永遠都處於學習與獲得的滿足感當中，更伴隨著生命的冒險與宇宙的驚奇，會讓人上癮的，箇中三昧，真的只有玩過遊戲的人才知道。

## 永恆的努力到達永恆的彼岸

數學上有一個有趣的問題。根據機率論，一隻猴子在打字機前隨機的打字，最後終會打出「莎士比



## Face questions

What is practicing Buddhist? You may want to skip the question. On the other hand, you may want to figure it out. If you still have time, think about it; otherwise, just let it go. Once you are pleased, you completely forget the question. However, when bad time comes, you recall it. No matter how, the question is always there at the corner of life. One day, you must solve it. The question is tough. If you works on it hard, you may think of some clues. Besides, you may learn form others. Finally, you have to face it directly. From all kinks of try, "what is the Buddhist practice?" it is the spirit of experiment as well as great courage that

never retreated. You have to train yourself and carry all responsibility. Most of all, try to accumulate experience and wisdom from each test. This is the good of the method called "Try and Error". Before the ultimate enlightenment, every one of us is practicing Buddhist blindly. The key is what are your intention as well as determination. Can you question yourself? Can you self-examine sincerely? If you can, you will find clues. Do you mind gaining and

losing? You will always harvest what you have planted. If you want to have a great success in Buddhist practicing, the most important thing is the attitude. Make you be a man of always learning and be satisfied all the time. The ventures and surprising in life will attract you completely. Enjoy all games and tests in life.

## Forever efforts and the eternal shore

There is an interesting mathematic question here. According probability, there is a monkey who is typing



亞」這幾個字母的機率為1。這是試誤法中頗為令人驚奇的現象。因為每一次答錯的機率是小於1，無限大次方後就等於0，答錯的機率是0，則答對的機率就是1。神奇吧！試誤法也有較為高明的方法，這是透過結合觀察法，試誤法、投石問路以及收集資訊與系統列表等方法，更能節省時間，也更具效能。就曾有人做過實驗，不過這一次不用猴子，而是用電腦運算，結果在隨機地條件下，電腦花了一週的時間仍未排出「莎士比亞」，但是當將程式中寫入上述較為進階的運算功能後，三十分鐘電腦就運算出來了，聽說當時還是用286的電腦。夠激勵人心吧！只要肯下功夫，一步一步來，在這一場生命的實驗工程中，無論成功或失敗，無論面對什麼樣的處境，處於什麼樣的因緣網絡中，歡笑與淚痕都是珍貴的禮物，這些累積出來的經驗與養分，都使得我們往前更進一步，每一個當下的努力與經驗，終會匯聚出成就的大海。

### 走出自己的修行之路

天底下沒有一模一樣的人，不同的人、不同的

randomly, what is the chance that the monkey types the word “Shakespeare”? The answer of it is 1. The answer surprises all of us. The probability of typing a wrong answer is less than 1. Multiply this probability (less than 1) for infinite times and then get the finally probability is 0. As the final probability of wrong answers is 0, therefore, the probability of the right answer is 1. It's amazing! The method of “Try and Error” maybe is a nice way. By a suitable observing, the way of try and error may lead you to a nice information collection and a well system line-up. It may save time for you. It may be more efficiency. Instead of a monkey, people use a computer to do the same thing. It cost the computer to spend a week to type the word “Shakespeare”. However, if you upgrade the computer code by a 286 CPU, it would be about 30 minutes to do the job. It is encouraging! If you keep put efforts in it and do it step by step, you will accumulate experience all the times under all circumstances. Neglect success and failure. Forget laugh and tear. They are gifts should be treasured. Finally, you will reach the great sea.

**Find out the way all by self**



個性、不同的成長環境、不同的思想與習慣。所以很抱歉，沒有人能比與你自己朝夕相處的你更了解你的口味，更不可能一天二十四小時，跟在你身邊告訴你這時候該怎麼辦。所以只有靠自己在歷緣對境當中去探索、去實驗、去分析與反省自己，甚至也可以嘗試寫修行日誌，藉以幫助自己做觀察、系統分析與檢討改進。天助自助者，如此一來，善知識的教導，就會發揮臨門一腳的作用，那才真正叫做——爽。想體會什麼叫做「桶底脫落」、「塵盡光生」的感覺嗎？歡迎加入生命工程實驗團隊！報名費、學雜費全免喔！沒有發現自己要專修的科目是嗎？沒問題，本團隊提供一系列生命探索課程，保證有得玩又有料，在這裡不管跌倒多少次，陽光一樣不會消失。

All men are different. The personality can't be the same. The growing environment can't be the same. The ideal and habit can't be the same. Therefore, no one can completely understand you. No one besides you can tell you what you have to do in a day of 24 hours. Therefore, you have to try all by yourself. Discover by self. Test by self. Analyze by self. Self-examine by self. Try to record the daily observation of yourself. System analyzes it and judges it by justice. God help who help themselves. Thus, a nice conductor to guide you may help you work it out. This would be great. What is bottom up completely? What is dust out completely? Can you figure them out? Please, join the team of life engineering experiment! No sign up fee. No fee at all! Can you find your specialization in the study of Buddhist practice? No problem, we will give you a good list of courses for you. It's fun. No matter how many times you have fallen down, the sun will always shine up there for you.









本月專題企劃～

# 到底什麼才是修行？

Monthly Special Topic What is cultivation?

## 解惑篇：春在枝頭已十分

Resolving Puzzle :

Spring has some message on the branch

撰文／文華智慧 譯文／美麗

視覺設計／光之翼

Article/Wisdom Flower Translator/Pretty

Art Design/Wing of Light

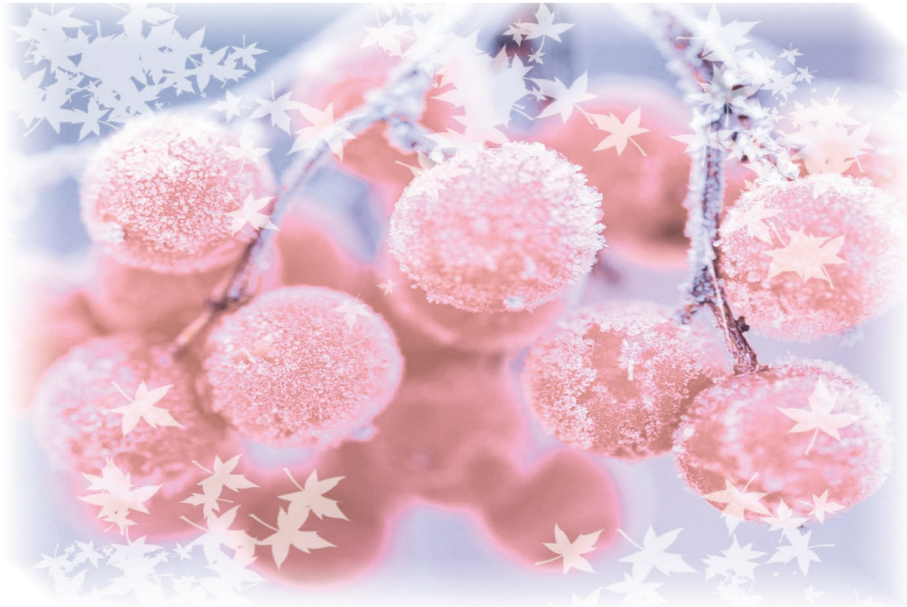
悟道詩

終日尋春不見春  
芒鞋踏破嶺頭雲  
歸來偶把梅花嗅  
春在枝頭已十分

～唐·無盡藏比丘尼

### Poem of realizing truth

Seeking for spring all day long, but find nothing.  
Straw sandals are broken on the cloud of mountain top.  
Grasp some plum blossoms to smell when coming back.  
Spring has some message on the branch.



石破天驚、千古大問—  
到底什麼是修行？

修行到底是什麼？

到底什麼是修行？

這是一個修行人  
修行到一個階段以後  
一定會深深思考的  
大問題！

因為  
如果這個問題  
沒有釐清好  
沒有思考完畢

那麼—  
漫長的修行路  
也就是生命的修練過程  
到底要如何走下去？  
會變得非常茫然

而且生命苦短  
修行因緣也極其千載難逢  
故一定要找到正確的方向  
以及正確的指引  
才不致空擲寶貴的光陰  
最終一事無成  
或是成就有限

這都不是一個  
努力認真生存  
拼命尋求生命真義者  
所樂見的結局

**The heaven is startled by broken  
stone, the big question through all  
ages  
What is cultivation?**

The cultivation is what?

What is the cultivation?

This is the big problem  
need to be deeply deliberated  
for a cultivator  
to practice in some stage.

Because  
If this problem  
is not cleared up  
and is not thought over completely

Then—  
The endless cultivating path  
just the cultivating process of life  
how to go on  
will become very puzzled

The life is so short,  
and the cultivating cause may be hard to happen in  
thousand years.

The correct direction and correct guideline  
must be found,  
so that the valuable time will be not spent in vain,  
and finally achievement is nothing  
or limited.

This is not  
the expecting ending of a person



故釐清這個問題  
實在太重要太重要了！

## 為什麼需要修行？

其實  
每一個人都很苦  
因為生命是這樣的短暫脆弱  
又充滿了各種不確定的因子

除了逃避、苦中作樂  
人們還真的找不到更好的辦法了

但是修行—  
就是採取不逃避要面對的方式

因為事實上  
逃避生命苦短與痛苦的問題  
不但不能逃避成功  
反而會增加更多的不確定與不安

因此—  
所謂的修行人  
就是大致想清了這個起點  
而願意去面對  
生命本質的問題

更冀望  
能夠有一天  
得到生命究竟的答案—  
終極離苦得樂方案！

而且 不但自己獲益

who seriously strive to live and seek for living truth  
So cleaning up this problem is really too important

## Why need we cultivate?

In fact  
Everybody is very painful,  
Because life is so short and weak,  
And filled with various uncertain factor.

In addition to escape and seeking happiness from  
pain,  
People really can't find another best way.  
But cultivation  
is to adopt accepting way without escape

Since in fact,  
Escaping the short and painful problem of life  
Not only can't successfully flee  
But also add more uncertainty and unease

Therefore  
So-called cultivator  
is to think clearly about this point  
and willing to face  
the essence of life.

More expectedly  
One day  
The final answer of life is gotten---  
The ultimate program of reaching happiness from  
pain!

And not only let self get benefits

也與眾多的他人分享  
這就是 修行！  
（也就是自利利他的菩薩道！）

所以  
不只是修行人需要修行  
由於解決生命問題  
是每一個人的需求  
所以真正的答案應該是  
—人人需要修行！

### 修行到底有多重要？

誰不想遠離一切的煩惱？  
誰不想獲得永恆？  
誰不想永遠幸福美滿又快樂？

那麼  
唯一的途徑  
就是修行！

就是透過修行  
才能把那顆“心”  
修練成—  
完全沒有煩惱  
完全沒有束縛  
完全自由自在  
完全幸福圓滿

所以  
修行的重要  
可想而知！

所以

but also share with many of others.  
This is just the cultivation!  
(as the Bodhisattva path to benefit self and others)

Therefore,  
not just cultivator needs the cultivation,  
for the resolution of life demanded by everyone,  
the real answer should be  
---everyone needs to cultivate.

### How important is the cultivation?

Who doesn't think to separate from all vexations?  
Who doesn't think to get eternity?  
Who doesn't think to live in well-being, perfection  
and happiness?

Then,  
the only path  
is to cultivate.

Only through cultivation  
can practice that heart to be  
no vexation,  
no constraint,  
entirely free and easy,  
entirely in well-being and satisfaction.

Therefore  
The importance of cultivation  
One can well imagine.

Therefore



能不修行嗎！？

Can we give up cultivation!?

### 修行能帶來什麼樣的利益？

### What benefit does the cultivation ?

當然  
要立即達成一個  
內外十全十美的人  
自然是不易的

Of course,  
It is naturally not easy to  
instantly achieve  
an internally and externally perfect person

但是透過修行  
最起碼可以  
遠離病厄  
減低醜陋  
延緩老化

But through cultivation,  
at least let disease  
be far away,  
lower ugly,  
postpone ageing.

亦即 越來越

that is more and more

趨近健康  
趨近美麗  
趨近青春

more toward health  
more toward beauty  
more toward youth

這總是一個生命中  
比較好的大趨勢  
這 就是修行的利益

This is always a better trend  
in the lifetime.  
This is just the benefit of cultivation

而且  
只要有真正在實修的人皆知  
趨近健康 美麗 青春  
只是修行千百種利益中的一部份

And  
Only a really practicing cultivator know that  
more toward health, beauty, and youth  
is only part of thousands of benefits of cultivation

所以  
修行實在太重要了  
又太有利益了  
總是一

Therefore,  
Cultivation is really too important and too many  
benefits.  
Always—

不是利己  
就是利他……

**唯心淨土  
～西天雖遠頃刻至**

如果我們不喜歡塵世的不圓滿  
喜歡淨土的清淨圓滿  
那麼—  
在塵世裡有沒有淨土呢？  
有的！

因為  
淨土就在—  
我們那顆被蒙塵的  
心中  
只要撥開塵霧  
拍掉灰塵

就會發現  
原來—  
淨土就在心中！

也可以說  
塵世與淨土的不同  
是心決定的

當我們的心染著為惡  
我們就在塵世  
當我們的心清淨為善  
我們就在淨土

這也就是  
得到了悟、肉身成不壞金剛身的

Not just benefit self  
But benefit others.

**Only heart in Pure Land  
~Western paradise is even very far but  
to be reached in an instant**

If we don't like this imperfect world  
But like clean, peaceful, and perfect Pure Land.  
Then—  
Does this world have Pure Land?  
Yes!

Because  
Pure Land is just —  
in our heart covered by dust.  
Only push aside dusty mist and  
hit away the dust.

Then discover  
actually—  
Pure Land is just in the heart

Another words  
The difference between this world and Pure Land  
is decided by heart.

When our heart is contaminated by doing evil,  
we are in this world.  
When our heart is clean to do good  
we are in Pure land.

This is why the reason the sixth generation of  
Bodhisattva



六祖菩薩為何要說  
西天雖遠頃刻至  
的理由

因為  
從來就是一  
心即是道 道即是心  
亦即 是心作佛 是心是佛  
也就是一  
一切唯心  
萬法唯識

心到了淨土  
就是到了淨土

淨土不在任何地方  
就在我們的一  
心中！！

也許我們可以有以下的一段對話：

淨土到了！

是嗎？

啊！原來竟在自家門口！

是啊！

哇！真是不可思議  
難以置信  
真是不敢相信啊！

是的，不用懷疑！

who fully achieve and let body become diamond body,  
said that Western paradise was even very far but to be  
reached in an instant

It is always that  
heart is doctrine and doctrine is heart.  
Namely this heart achieve Buddha, this heart is  
Buddha.

That is to say—  
All only depend on heart,  
All dharms only depend on consciousness.

The heart in Pure Land  
is just as body reaching Pure Land

Pure Land is not in anywhere  
But just in our heart.

Maybe we have the following dialogue:

Here is Pure Land!

Does it  
Oh! originally in our home's doorway!

Yes!

Wa! it is real unexpectedly  
It is unbelievable,  
Really unbelievable

Yes,  
don't doubt!

因為 千里行路 一步到家  
你已經遊子歸家了！

所以  
成佛是這顆心  
下地獄也是這顆心

從來不是 外在  
金碧輝煌 算數

而是內在  
真真實實 原原本本  
真空妙有 悲智雙運

才能成就  
才是真“修行”！

### 修行 = 悟心

所以  
只要內心清淨如淨土  
所有的修行方法  
都是對的  
只要不傷天害理 危及他人利益  
一切的修行方法  
從最最苦行到最最樂修  
都是好的

只要是能幫助修行人  
邁向了悟  
邁向自由解脫  
並且進而利益一切有緣眾生  
就是最好的修行方法

Because going thousands miles of way, one step to  
reach home. But you have returned home!

Therefore  
Achieving Buddha by this heart  
and going to hell also by this heart

Never is counted on  
external golden resplendence

But in internal true and nature,  
Empty with wonderful existence,  
Operating between compassion and wisdom.


Could achieve  
Could really “cultivate”!

### Cultivation = Realizing Heart

Therefore,  
Only the heart is clean as Pure Land is,  
All the cultivating ways are right,  
Only don't do things offensive to truth, and jeopardize other benefit,  
All the cultivating ways are good  
from the most ascetic practices to the happiest practices.

Only help cultivator  
toward realization, freedom and Nirvana,  
and further benefit all relating beings,  
this is the best  
cultivating method.





所以  
也可以說  
摩登修行也好  
叢林苦修也罷  
學顯或是學密  
小乘或是大乘……  
事實上  
無論那一宗派  
都是好的

我們永遠不要  
陷在形式之爭的陷阱中  
要開放一切心胸  
去接納一切的形式  
只要對自他有益  
就是最好的修行

因為最重要的  
修來修去都不能離開的  
萬變不離其宗的  
就是那一  
明明白白  
清清楚楚  
的那一顆“心”啊！

可以進一步的說  
無論外在的修行形式  
是最大的苦行  
或最大的樂修  
其實都不是“修行”這件事的重點

真正所謂的修行  
是心—

Therefore,  
that is to say,  
modern cultivation,  
penance in forest,  
learning all schools,  
Hinayana or Mahayana……  
in fact,  
regardless of which school,  
all are good.

We always don't  
fall into a trap of external contest.  
Open our mind  
to accept every form,  
only benefiting self and others  
is the best cultivation.

Because the most important cultivation,  
regardless of which way,  
can't leave the heart,  
even changing so volatile,  
still clear and bright.

Further speaking  
Regardless of external cultivating form,  
Either the most ascetic penance  
or the happiest practice,  
in fact,  
it is not the key  
of cultivation

The real cultivation  
is in the heart

是心在了悟的狀態  
這才是真正的修行！

所以  
無論我們的身多麼精勤不懈  
我們的口多麼持咒不斷  
如果心尚未了悟  
那麼身與口皆非真正的修行  
這樣要究竟成就是不可能的

故修行了多年  
關於這個問題—  
也就是：到底什麼才是修行？  
還真是得打破沙鍋問到底不可啊！

因為 實相就是—  
只有這個心到達了悟的狀態  
才能夠讓我們出三界  
才能夠讓我們永斷生死  
不再枉受輪迴的苦痛艱辛！

因此  
要回答  
到底什麼才是修行？  
這石破天驚的千古大問  
最簡潔的答案就是—  
悟心即修行！

所以  
切莫拘泥在外在的方法  
切莫任意分別各宗派的高下  
只要適情順性  
只要推向了悟的生命  
就是最好的修行！

因此  
這是再清楚不過了  
修行＝悟心  
以下簡表將這個重點顯示得更為清晰

修行：

that is in realizing condition.  
This is just the real cultivation.

Therefore, whether our body is so unceasingly striving  
or our mouth chant so much incantation,  
if the heart doesn't yet realize,  
then both body and mouth are not in real cultivation.  
It is impossible to get final attainment.  
Therefore, cultivating so many years about this problem—  
That is, what is cultivation?  
It need to ask clearly for what.

Because actual appearance is that —  
only the heart reaching attainment just let us leave three  
realms of samsara, and let us cut off the condition of life  
and death,  
and never suffer from pain and difficulty of transmigration.  
Therefore,

answering the questions  
What is cultivation?

The most concise answer of  
this most surprisingly big problem through all ages is  
realization just as cultivation

Therefore, don't stick to the external way,  
Don't discriminate the level of each school,  
Only adjusting sentiment and nature,  
Only push forward the realization of life  
is just the best cultivation  
Therefore, this is very clear  
Cultivation = Realization of heart  
The following table make this point more distinct

Cultivation：



心	只有符合空義的 了悟才對
外在修行 方法	各宗派皆可 (只要不違背眾生的利益)

所以  
八宗平等・顯密一如

所以  
幫助心了悟  
就是好的修行方法

不能幫助心了悟  
就是不好的修行方法

所以  
修行＝修三藏十二部的精髓  
(三藏十二部的精隨＝空)

也可以說：  
修行＝悟心＝修心＝開悟＝了悟＝第一義諦  
＝勝義諦＝空＝空性＝空義＝一切的本質  
＝宇宙的至極真理＝萬事萬物背後的真相  
＝了悟空義＝心解脫＝真空妙有＝出三界……

**八宗平等  
顯密一如**

所以  
修行可以分爲外在形式與內在本質二大層面  
修行的兩面：

以外在形式而言	八宗平等・顯密一如
以內在本質而言	一切唯心

Heart	Realization is just right under meeting empty
External cultivating method	Following any school (don't violate all beings' benefits)

Therefore,  
The eight schools are equal, all dharma is identical.  
Therefore, helping heart to realize  
is just the best cultivating method  
Unable to help heart to realize  
is the badly cultivating method  
Therefore, cultivation = the essence of all sutras  
(the essence of all sutras = empty)

That is to say, Cultivation = Realizing heart = Practicing heart = Enlightenment of Dharma = Realization of Dharma = The first truth = the ultimate truth = Empty = The nature of empty = The definition of empty = The nature of all = The ultimate truth of universe = The truth behind all creation and all things = Realizing the definition of empty = Heart in Nirvana = Real empty with wonderful existence = Leaving three realms of samsara……

**The eight sects are equal,  
all dharma is identical.**

Therefore, cultivation is divided to two levels of  
external form and internal nature  
Two levels of cultivation :

Per external form	The eight sects are equal, all dharma is identical
Per internal nature	All depend on the heart

八宗是那八宗呢？

即：律宗、三論宗、淨土宗、禪宗、天台宗、華嚴宗、法相宗、密宗

八宗簡表：

序	宗名	簡介
1	律宗	宗旨為奉持五部律中的四分律之淨戒，而以一乘圓頓之妙理為旨歸。
2	三論宗	又稱法性宗，以中論、百論、十二門論為所依，宣揚空、無相、八不中道等義理。
3	淨土宗	以往生極樂淨土為目的，以稱念佛名為主要修行方法，藉阿彌陀佛本願之他力，祈願獲生西方極樂世界，又稱念佛宗。
4	禪宗	又稱佛心宗，以菩提達摩為初祖，探究心性本源，以期見性成佛。
5	天台宗	又稱法華宗，以天台智者大師為開祖，以法華經教旨為基礎判五時八教之教相，提倡三諦圓融之理，依觀心之法以期速疾頓成。
6	華嚴宗	又稱賢首宗，依大方廣佛華嚴經立法界緣起，事事無礙之妙旨，以唐代杜順禪師為開祖。
7	法相宗	又稱唯識宗，唐朝玄奘大師為宗祖，依五位百法，判別有為、無為之諸法，主張一切唯識之旨，總取華嚴經、解深密經等六經以及成唯識論、瑜伽師地論等十一論為所依。
8	密宗	又稱真言宗，依真言陀羅尼法門，修五相、三密等妙行，以期即身成就；主要以金剛頂經為經藏，以蘇婆呼經為律藏，釋摩訶衍論為論藏。





What are eight sects?

That is, Discipline sect, sect of the Three Sastras, Pure-land sect, Zen sect, Tiantai sect, Hua-yen sect, Appearance sect, and Esoteric sect.

No.	Sect	Content
1	Discipline sect	The purpose is to hold pure discipline of four disciplines of five discipline's sections as the aim of one Vehicles.
2	sect of the Three Sastras	Also called sect of Dharma's nature, per middle theory, hundred of theory, and twelve theory, to advocate empty, no appearance, and eight non-middle theory.
3	Pure-land sect	Going to Pure land as the aim, chanting Buddha's name as the main cultivation, wish to give birth to Pure Land the by other power of Amitabha's vow, so called sect of chanting Buddha's name.
4	Zen sect	Also called sect of Buddha's heart, worshiping Bodhi Damo as the first master. To explore the origin of heart, and expect achieving Buddha from seeing nature.
5	Tiantai sect	Also called Dharma Flower sect. Worshiping Master Wisdom as the first master, studying by Lotus sutra, advocating the satisfaction of three truth, and expecting to instantly attainment by contemplating heart.
6	Hua-yen sect	Also called Avatamsaka sect, using no blockage of everything as wonderful purpose, and worshiping Zen master Dushun as the first master.
7	Appearance sect	Also called Dharmalakṣaṇa sect, Worshiping Master Xuan-zang as the first master. According to five hundred-dharma, it differentiate action and inaction, contend that all depend on consciousness.
8	Esoteric sect	Also called True-word sect. According to Dharani-Dharma, practicing five-appearance, three-secret to get attainment this generation.



悟心到底有多幸福美好？

就是一  
自由  
澈底的自由！

沒有任何的束縛  
沒有任何的煩惱  
沒有任何的業力

可以說  
生命中一切負面的  
都已退去

只留下  
恩典、歡愉與極樂

也可以說  
已經坐擁淨土  
就完全無所憂懼了  
剩下來就是日子加減過了

而這樣的生命  
才是完整的生命  
才是進化的最終目的

所以  
一定要想辦法成就

因為  
實在太好了  
好到不可思議

How nice is the enlightenment?

It is  
free,  
completely free!

Without any constraint,  
Without any vexation,  
Without any karma.

That is  
All illness of life  
has been withdrawn

Only the  
thank, joy and happiness are left

That is  
We have a pure land.  
We are of no fear..  
What we have to do is to live

Such a life is  
a complete life which is  
the end of evolution

Thus,  
We must enlighten

Because  
it is  
so wonderful.



到底什麼是一空？

所以  
心是修行的答案  
只有心符合了  
才是真正的修行

心符合了什麼呢？  
就是一空

亦即萬事萬物的本質  
而只要符合了本質  
一切的修行形式都對  
相反的 只要離開了本質  
一切的修行還只是停留在  
皮相的層次

就好比儒家所倡言的“仁”道  
只要符合了仁  
就是儒者  
一但離開了仁  
就非儒者  
這樣的譬喻  
應該就再清楚不過了

所以 也可以說  
修行只是讓我們的心  
離開一切的束縛  
達到究竟解脫 自由自在的狀態  
這種狀態 可以稱為“空”  
可以稱為第一義、勝義、究竟覺……

經云：眾生皆有病

What is the emptiness?

Our heart is  
the answer of cultivation.  
Only if the heart is qualified,  
the cultivation is completed.

What is the qualification of heart?  
It is the emptiness.

That is the nature of all things.  
Only it fits to the nature,  
Every kind of cultivation is correct.  
On the contrary, if we apart from the nature,  
The cultivation  
will be skindeep.

It is similar to the “kindheartedness” in Confucianism.  
If one person is kindhearted, then he is a Confucian.  
If he is apart from kindheartedness, he is not a Confucian.  
Such a metaphor should be very clear.

So, the cultivation is to get our mind away from all constraint and reach a free condition.  
Such condition is called “emptiness”  
It can also called the first meaning, the wonderful meaning and final meaning.

Sutra says, all beings have sickness  
Since  
we have sickness, we must be cured.  
However,  
where is the very place

那麼－  
既然有病 就需就醫  
但是  
那兒才是能夠究竟醫好眾生病的地方呢？  
－只有空性診所  
真的只有空性診所！  
我們必須不斷的回到  
這唯一有效的空性大診所就醫  
才能治好一切的病！

事實上  
無論它叫什麼  
叫空或不叫空  
都不能妨礙它的原本  
也就是那－  
永離一切煩惱  
永斷生死輪迴  
的 極樂境界！

**惠能沒伎倆  
不斷百思想  
～用放大鏡釐清  
心與心念的不同**

在六祖壇經中  
有一則非常有名的公案這樣記載著～

有僧舉臥輪禪師偈云：  
臥輪有伎倆，能斷百思想；  
對境心不起，菩提日日長。  
師聞之曰：  
此偈未明心地，若依而行之，是加繫縛！  
因示一偈曰：  
惠能沒伎倆，不斷百思想；

to healing the sickness?  
We must return to  
the hospital of emptiness for  
completely  
curing the sickness

In fact, whatever  
name it is,  
Emptiness or not,  
the nature will always exist.  
That is  
that the world without all vexation  
and iteration of life  
forever.

**Hui-Neng has no skill, to stop wild  
flights of fancy.  
～to distinct the difference between  
mind and thought with a magnifier**

In the Sutra of the sixth generation of Zen master  
A very famous complicated legal case wrote~  
One monk took what Master Wo-Lun's poem to say:  
Wo-Lun has skill, to stop wild flights of fancy;  
To circumstances no thought arises in mind, bodhi  
grows day by day. His teacher said as heard:  
This poem has not enlighten yet, if follow it to  
cultivate, it will get more constraint.  
The teacher told him another poem:  
Hui-Neng has no skill, to stop wild flights of fancy.  
To circumstances several thoughts arise in mind,  
bodhi keeps a long time.  
This is terrific complicated legal case,  
Just like another great complicated legal case "Grind



對境心數起，菩提作麼長。

這是一則非常了不起的公案  
如同另一則了不起的公案“磨磚成鏡”  
都非常精準的說明了修行心要  
成功的扮演了  
為修行人指點迷津的歧路燈角色

就是 許多人們有一個迷思～  
心念不斷生起  
算不算是一個好的修行人？

而這則公案  
恰恰好清晰又精密的  
解決了許多修行人卡在這裡的問題

當一個名叫臥輪的禪師  
寫出這樣“有伎倆”的禪詩  
明眼人的六祖惠能  
一眼就看出寫這個詩偈的人  
尚未明心見性  
如果依照偈中的見地去修行  
只會更為增加繫縛而已

為了破迷顯正  
六祖寫了一首在字面與字義與臥輪禪師  
幾乎都完全相反的偈子：

臥輪有伎倆←→惠能沒伎倆  
能斷百思想←→不斷百思想  
對境心不起←→對境心數起  
菩提日日長←→菩提作麼長

brick into mirror”.

They all precisely interpret the key point of  
cultivation. Successfully play the role of pointing out  
the astray to the cultivator in a branch road  
Namely, many people get confused on ~  
Thoughts arise unceasingly  
Can he be said as a good cultivator?

And then this complicated legal case  
Just clearly and precisely  
To solve the problem in which lots of cultivators get  
stuck

When a zen master named Wo-Lun  
Wrote such “with skill” Zen poem  
A person with a discerning eye like the sixth genera-  
tion of Zen, Hui-Neng

With a glance, to know this man who wrote the poem  
Still has not enlightened.

If follow the insight of this poem to cultivate,  
All can get is constraints

In order to radically break confusion and to illuminate  
the right view,  
master Hui-Neng write a poem of which the words and  
meaning are contrary to master Wo-Lun:

Wo-Lun has skill. Hui-Neng hasn't skill.  
Stopping all thinking. Not stopping all thinking.  
No thinking about the environment. Much thinking  
about the environment

As a master who has enlightened,  
why did he say, “much thinking about the  
environment?”

It seems

以這樣開悟的祖師大德  
他為什麼要說：  
“對境心數起”呢？

這樣說  
依表面文字來看  
好像一副駕御不了起心動念的樣子！？

而事實上當然不是這樣！  
而是因為本體即本體  
永遠如如不動

無論外在多少心念飄過  
都不會撼動那無雲晴空般  
本體之純淨本然

所以  
無論多麼的“不斷百思想”  
六祖的了悟  
完全不會受到影響  
依然是那樣的  
明明白白 清朗朗朗

所以在這裡  
偉大的六祖提供了再清楚不過的答案

心念是表相  
心才是本質

心念就如同表面波動不已的湖水  
心就如同不動的沈靜湖底

因此

that he cannot  
control his mind

However, it is not truth,  
because nature is nature  
which never moves

The clean nature  
which is like the blue sky cannot be moved  
no matter how much thinking is created

Thus,  
even “Not stopping all thinking”,  
the enlightenment  
of master Hui-Neng  
are not influenced,  
and still so clear.

Therefore,  
Master Hui-Neng provides a very definite answer

Thinking is skin  
but mind is the nature.

Thinking is like water in lake surface which is  
fluctuated.  
Mind is like the bottom of a lake which is not moved

Therefore



心念      湖面波水(因風皺面)      雲  
 \_\_\_\_\_ = \_\_\_\_\_ = \_\_\_\_\_  
 心      湖底靜水(無風無浪)      天空

thinking      Water in lake surface      cloud  
 \_\_\_\_\_ = \_\_\_\_\_ = \_\_\_\_\_  
 mind      Bottom of a lake      sky

一切的外相  
 都有緣起緣滅的因緣在聚散  
 故不需刻意去斷除百千思想  
 只要不斷的回到心的本質就好了

External appearance  
 depends on many factors assembling together,  
 thus it is unnecessary to stop thinking on purpose,  
 just return to the nature of mind

所以修行真正重要的步驟  
 不是斬斷心念  
 (抽刀斷水水更流)  
 而是穿透心念去到本質的部份

The most important thing of cultivation  
 is to reach  
 the nature through thinking rather than to stop  
 thinking.

也就是由波動的湖面  
 降至沈靜的湖底

Let's fall onto the bottom of a lake from the fluctu-  
 ated lake surface

(經典曾云：  
 菩薩沈空多時

(Sutra says,  
 Bodhisattva fall in emptiness all the time.

好一個“沈”字了得  
 這一個沈字  
 生動描繪出  
 安靜的心  
 沈入湖底  
 亦不寂寞  
 亦不孤單  
 而是 明白又清朗

What the word “fall” is!  
 The word “fall”  
 describes clearly  
 that the peaceful mind  
 which falls onto the bottom  
 is clear  
 rather than  
 lonely.

就是那一顆清可見底的明澈之心啊！  
 —明晃晃 清可見底見游魚—

It is a clear mind!

只要心安靜了  
心念也就不能再干擾什麼了

所以  
吹皺一池春水  
干卿底事？

所以  
雖說寧動千江水  
不動道人心  
但如若江底心不動  
就管他波瀾萬丈  
又耐道人何？

### 修行靜坐的真義 ～ “磨磚成鏡” 公案 的珍貴啓示

“磨磚成鏡” 是一則非常了不起且重要的公案  
因為其中的真實深義  
指點了靜坐法門的修行心要  
甚至是一切法門的修行心要！

在景德傳燈錄卷五這樣記載著：

師在衡嶽山常習坐禪。  
祖知是法器，往問曰：「大德坐禪圖甚麼？」  
一曰：「圖作佛。」  
祖乃取一磚，於彼庵前石上磨。  
師曰：「磨作甚麼？」  
祖曰：「磨作鏡。」  
師曰：「磨磚豈得成鏡邪？」  
祖曰：「磨磚既不成鏡，坐禪豈得作佛？」

clear water in which fishes can be seen)

As long as mind become peaceful,  
thinking cannot disturb it.

Therefore,  
whether the water is fluctuated  
is not my business

We would rather move water in thousands of river not  
move the mind of a cultivator.

If the mind is unmoved,  
how high the water fluctuates  
is not my business

### The truth of cultivation and meditation ～ The rare apocalypse of case, “Grinding brick to mirror”

“Grinding brick to mirror” is a very amazing and  
important case.

Because one of the really deep meaning  
is to point out the cultivating key of meditation,  
even the cultivating key of all dharmas

According to the historical record  
Master usually sit in meditation on mountain Heng-  
yue.  
His master knew that he will achieve, and go to ask  
him, “What purpose does master sit in meditation?”  
Respond: “I hope to be a Buddha.”  
His master took one brick and ground on the stone of  
front temple.  
Master said, “Grind for what?”  
His master said, “For mirror”  
Master said, “How can it grind to mirror?”



師曰：「如何即是？」

祖曰：「如牛駕車。車若不行，打車即是，打牛即是？」師無對。

祖又曰：「汝學坐禪，爲學坐佛？若學坐禪，禪非坐臥。若學坐佛，佛非定相。於無住法，不應取捨。汝若坐佛，即是殺佛。若執坐相，非達其理。」

師聞示誨，如飲醍醐。

這關於南嶽懷讓點撥馬祖道一的公案  
要旨就是在傳達——

靜坐的檢查標準主要在於心  
不在於身！

也就是說

只要心處於空性解脫狀態  
就是在靜坐！

如同公案所指示：

若學坐禪・禪非坐臥  
若學坐佛・佛非定相

所以

如果我們的心沒有調對  
那麼即使是端坐莊嚴如佛  
亦不是真正的靜坐！

所以

不是每一個人坐在那兒不動  
就是在打坐  
而是要心參加了  
才是真的打坐！

His master said, “if brick couldn’t grind to mirror, how could meditation achieve Buddha?”

Master said, “How to do?”

His master said, “As cattle drive vehicle, if vehicle could’t move, hit vehicle or cattle?” Master can’t answer.

His master said again, “You practice meditation, for Buddha? If learning for meditation, neither sit nor lie down. If learning Buddha, Buddha has no fixing appearance. You have no choice in non-residing dharma. If you learn for Buddha, that is to kill Buddha. If persisting in sitting appearance, unable to get truth.”

Master heard the teaching as drinking the best juice.

This point of this case is to convey

The checking standard of meditation rely on heart  
not on body.

That is to say,

Only heart is resided in freedom of empty,  
namely sitting in meditation.

As this case indicate,

If learning meditation, neither sitting nor sleeping  
If learning for Buddha, Buddha has no fixing appearance

Therefore,

if our heart is not adjusted to the right condition,  
even sitting as solemn as Buddha,  
it is not the real meditation.

Therefore,

Not everyone sitting there without movement  
is in meditation,  
but including the heart  
is just the real meditation.

因此

只有身在打坐的打坐  
即使坐到一億劫  
也是不會開悟、修行成就的！  
(泥塑的神像就永遠不會動)

就像一個人抱著一塊磚拼命磨  
想把它磨成一面鏡子  
任何傻子也明白  
那是不可能的事！

所以 只有心也參加了  
而且是明明淨淨的參加了  
才是真修行！  
才會真成就！

答案其實千百年來在經典中  
已經揭示得很清楚——  
就是要懂 空義！

像大般若經如此的長篇累帙  
其實通篇要說的  
真的也只有一個字  
——空

甚且 整個三藏十二部  
如果真要以一字來囊括的話  
也真的只有同樣一個字  
——空

故答案再清楚不過了  
只有在內在了悟空性的狀態  
來靜坐  
才是真正合格的靜坐  
會成就的靜坐！

推之亦然  
不只是靜坐  
一切的修行  
如果內心沒有了悟  
充其量

Therefore,  
The meditation only by body,  
even sitting for one hundred million kalpa,  
doesn't also reach enlightenment of Dharma and  
achieve attainment

(a clay sculpture of deity can't move forever)

Just as one hold a brick and strive to grind,  
and he expect it to become a mirror.

Any fool also understand that  
It is an impossible thing.

Therefore, only including heart  
and clearly taking part in  
is just the real cultivation,  
and really get the real attainment

In fact, answer has revealed so clear  
in sutras for thousands of years.  
That is to understand the truth of empty!

Like a lengthy article of The Mahā-prajñāpāramitā-  
sūtra,

In fact, it is the word “emptiness” throughout the  
entire article

Even in the entire three treasures and 12 divisions, in  
a word, it teaches the “emptiness”

Thus, it is very clear that it is a qualified meditation  
only in the condition of understanding emptiness



也只能算作修行的“前行”  
並不能稱為修行的“正行”！

所以  
內心在靜坐才是靜坐  
內心沒有靜坐不是靜坐

這也就是南嶽懷讓要告訴馬祖道一  
的靜坐修行心要  
也可以說一切的修行都離不開  
這尚方寶劍般的修行心要  
故無論是念佛、念經、持咒、懺悔、經行、禮  
佛、朝山、打禪七……  
一切一切的修行方法  
如果沒有一顆清淨的內心參與  
那麼所有的修行  
都不能算是真正的修行

可以這樣說——  
唯有心參與了 才能算數！

惠能大師在“六祖壇經”  
教授坐禪的單元中曾開示道：  
念不起為坐  
見本性不亂為禪

又說：  
外離相即禪  
內不亂即定

所以  
坐＝念不起  
禪＝見本性不亂＝外離相  
定＝內不亂



念不起＝見本性不亂＝外離相＝內不亂  
坐＝禪＝定

足見在一位見性成佛的善知識指導下  
靜坐不論是原本叫坐禪或禪定  
都是心法最緊要！

In addition to meditation, if without emptiness, every  
aspect of cultivation is only the foregoing of the  
cultivation rather than the true cultivation.

thus, meditation of inside is the true meditation,  
meditation out of the inside is not true meditation

This is the key point what Nan Hwai Yu would like to  
tell Ma tzu Dao Yi:

Every aspect cannot deviate from the key point, in  
chanting, praying and the like.

The true cultivation must be on the condition of pure  
mind

Master Hue-Neng teaches meditation in Platform  
Sutra of the Sixth Patriarch:

“No-thinking serves as the seat.”

“Meditation is no disorder in nature.

And “meditation is apart from appearance.”

“no disorder inside is the stabilization.”

Thus

seat=no thinking

meditation=no disorder in nature=apart from appear-  
ance

stabilization=no disorder inside

no thinking= no disorder in nature= apart from  
appearance

seat=meditation=stabilization

Under the guidance of an enlightened master, medita-  
tion is based on the key point.

而無論是念不起、見性不亂、外離相或內不亂  
的那一種心法  
都共同的指向——明心見性

因為  
那是同一回事  
同一個狀態！

而這個狀態  
就是“內心靜坐”  
就是“心參與”了

亦即——  
了悟空性！

而這正是我們修行靜坐與一切法門時  
須臾不能離開的“正念”啊！

### 如果有口訣的話

那就是——  
修行修心：  
心的本質  
一切本空  
也可以是一  
修行修心：  
了悟空性  
解脫成就  
牢記一下吧！

**能夠修行 · 是世上最幸福的一件事！**  
**～修行三要**  
**帶來生命新曙光**

no thinking, no disorder in mind, apart from appear-  
ance or no disorder inside is a method which directs  
to understand mind

Because  
these are the same thing,  
the same condition

The condition is  
meditation inside.  
That is “mind anticipates”

That is  
understanding emptiness

This is the “correct thinking” from which we cannot  
get apart when we meditate

### If there is pithy formula

That is  
cultivation is based on our mind  
the nature of mind is emptiness  
it can also be-  
that is cultivation  
is based on our mind  
understanding the emptiness is the enlightenmen  
Do remember it!

**Cultivation is the most happy thing in  
the world**  
**Three parts of the cultivation- bring  
light to life**



修行

是生命的一種必需

能夠修行

是一種最深沈的 幸福

修行有三要：

靜坐

滿懷愛心

服務眾生

不論亙古或現今

這都是最珍貴的

三顆璀璨夜明珠

照亮了生命的夜空

帶來了成就的曙光

靜坐的時候

靜靜地淨化了身心

積蓄了純粹的能量

開展了悲智的 遼闊

滿懷愛心 的修行人

才是真正的修行人

滿懷愛心 才是

真修行！

真空是本質 妙有是愛

空為體 愛為用

愛己愛人

愛那無量無邊的 一切有情眾生！

服務眾生 是滿懷愛心的杯

溢出來的 甘露

Cultivation

is a necessity of life.

Cultivation provides

happiness for our inside.

There are three parts of cultivation:

Meditation

Full of love, and

Provide service for all beings

In the ancient time and nowadays

these are

three treasures

which lighten the life

and bring light of enlightenment.

When meditation,

body and mind are purified,

infinite pure energy is accumulated and

mercy and wisdom are developed.

A cultivator of full love

is a true cultivator.

The true cultivation

is to be full of love.

The nature is emptiness, existence is love

Emptiness is the base and love is the method.

Love people and love yourself,

Love all beings of infinite number.

The service for all beings is the due overflowing from

the cup of love.

服務 只是 服務

內在純淨無雜染

不是爲了私名、私利、私權而服務

是真正爲了廣大天下蒼生的福祉而服務

Service is just service.

Not for the fame,

wealth, or power,

But for all beings in the world.

挽起袖子

拾起鋤頭

提起筆桿…

Roll your sleeve

pick up your hoe

take your pen

作傳播佛法的尖兵

作發揚美善的園丁

To be a pioneer spreading Buddha's teaching

to be a gardener scattering love

一字一句 一耙一鋤

耕耘再耕耘

Word by word, step by step

cultivate and cultivate

不怕汗流 不怕淚下

no fear of tears and sweat

不畏驕陽烈日 寒風苦雨

no fear of the heat of the sun and cold wind

爲的是讓那千百劫來不滅的

in order to let the immortal golden seed of bodhi

金色菩提種子 燦爛開花！

become a beautiful flower and

歡唱出最悅耳的成就之歌—

sing the song of enlightenment.

我愛一切眾生！

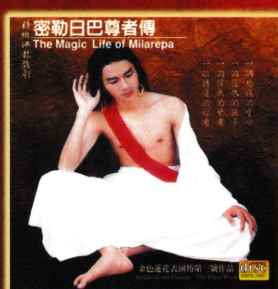
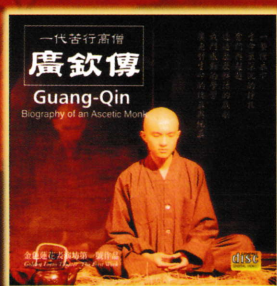
I love all beings!

我願與一切眾生分享最甘美的佛法大喜悅！

I will share the joy of buddha's teaching with  
everyone!







燦爛美學 • 心靈極樂  
Resplendent esthetics, spirit in ultimate happiness

— 金色蓮花虔敬製作 —  
經典作品VCD系列

Devoutly manufactured by Golden Lotus  
Series of VCD Classic works