

博 德

Borde

No. 28

June 2011

Window to the World • Malaysia 馬來西亞 揚善佛堂



特稿 / 「真誠無妄」法會（下）

一脈薪火傳九洲 /
宋溪揚善佛堂滄桑感恩

Greatness

平凡中的不平凡 An Unlikely Hero /
聖凡兼顧的孝子～郭岳耀壇主追思文
In Memory of Daniel Kwok:
A Role Model in Temple and at Home



No. 28
June 2011

特 稿

- 4 「真誠無妄」法會（下）前人慈悲／編輯組整理

慈語甘泉

- 10 恩師慈語 編輯組整理
12 鵠志繼誠堅 編輯組整理
14 請壇禮 徐前人慈悲／編輯組整理

重德道學院特稿

- 16 佛規諭錄 ～十五條佛規第九「莫著形相」 侯榮芳
21 2010年「真誠無妄班」的反思（上）加拿大 蘇仁祥

專 題

- 24 薰蕕不同器，培塿無松柏 澳洲 又仁
26 證人心與道心（上）黃江海

處事錦囊

- 30 專注力 戴山

一脈薪火傳九洲

- 38 宋溪揚善佛堂滄桑感恩
馬來西亞 戴泉清

小 品

- 32 愛與榜樣 陳基安
35 與鯤鵬共奮飛（下）
澳洲 南極光
41 與古人做朋友
——淺談「讀經」 李淑霞
43 百文一見（011）——
報應 美國 茶水
44 心靈SPA 諸興
45 生活智慧故事 大衛

平凡中的不平凡 An Unlikely Hero

- 48 人爵焉有天爵貴的生命實踐
～追憶台南張煙松前賢
前賢口述 編輯組整理
50 聖凡兼顧的孝子
～郭岳耀壇主追思文
In Memory of Daniel Kwok:
A Role Model in Temple
and at Home 小翹
55 謝謝您，Daddy
Thank you, Daddy 郭皓怡

Insights

- 58 Greatness Big Sam (USA)

The Objectives of Tien-Tao

- 60 To Worship All Divine
Beings / To Revere All
Saints and Buddhas (Part 1)
The Grateful

A Collection of Sayings from Our Teacher

- 62 Turning Knowledge into
Wisdom Translated by
Aster Chen (Taiwan)

Tao Youths Speak for Themselves

- 64 Thoughts on the Power of
Flexibility
Gary Thompson (U.K.)
66 A Learning Mother
Winnie Cheung (UK)
68 Against the Odds
Wilson Wong (USA)
70 Death Mit (Malaysia)
72 Mother and Daughter
Nancy
73 Famous Quotations Nancy

- 2 一句話讀博德
Quotes from Borde

- 67 Call for Articles

- 74 編輯小語

封底裡

- 食譜——
八寶豆腐、義大利麵
口述：邱美淮 文：羅智遠

一世勸人以口 百世勸人以書

恩師慈語、仙佛聖訓是上天賜予每一位白陽修士的寶典，《心燈傳燈》、《同心協力》、《無我利他》、《願行愿行》、《精益求精》、《安貧樂道》這幾本聖訓，皆是恩師及仙佛的心血結晶，宜廣為流傳，善緣才能廣結，也才不負仙佛苦心。

衆生若有需要，請您與他結這份方便善緣；您若有需要，請讓博德與您結下這份清淨法緣，感恩您。

發行者 美國紐約重德道學院
出版者 美國紐約重德道學院
創辦人 顧愛圻前人
院長 連振和
副院長 侯榮芳
顧問 梁月娥、曹臨川、戴泉清、
蘇東霖、呂芝芬、葛洪開、馮德明、
洪玉、吳錦鳳、劉泰泉、吳碧華、
溫燦堅、毛松發

發行人 顧愛圻前人
社長 劉連吉
編輯 編輯組
美術編輯 林秀虹
攝影 羅彥明、黃承堯
影像處理 陳俊儒

通訊處 美國紐約州紐約市曼哈頓區
顯利街 152~156 號
152-156 Henry Street, New York,
NY 10002, U.S.A.
電話 (212) 962-5661
傳真 (212) 962-5661
E-mail ptinf_a@pchome.com.tw
網址 www.cc-borde.org
聯絡處 博德雜誌編輯室
地址 台北郵政信箱 47-91 號
電話 02-28832511
傳真 02-28123316
E-mail cc_borde@yahoo.com.tw

無端妖冶 終成泉下骷髏
有份功名 自是夢中蝴蝶
眉睫纔交 夢中便不能張主
眼光落地 泉下豈能分明
有譽不如無機心
趨名不如逃名適
矯情不如直節真
剛柔相通 寵辱不擾吾心
興來醉卧落花前 則天地為枕衾
息下機心 則白雲亦可贈人

二〇〇四年無我利他
布里斯本合德佛堂 恩師慈訓

一句話讀博德 Quotes from Borde

人際關係從「禮儀」開始，
最好的禮儀就是保持微笑…
還有「聰明人宜拙，富貴家宜捨」。

P4 《「真誠無妄」法會（下）》

莫叛天意順人心 著執偏見遭沉淪
形色倉惶易招敗 相機行事乃賢真

P16 《佛規諭錄
～十五條佛規第九「莫著形相」》

生活中，蜩鳩之聲處處皆是，
如果我們介意的話，
我們就得每天為這些瑣事忙，
漸漸的會不知不覺陷入他人的陷阱。

P37 《與鯤鵬共奮飛（下）》

末後了，要改正錯誤的修行情念。

道場中有兩種人：

- (1) 真修行者
- (2) 觀光者

P10 《恩師慈語》

如何伏人心証道心

- (1) 是常住由本性顯露之原心
- (2) 是降伏腦作用不時生的種種妄想心

P26 《證人心與道心（上）》

從古人的遺著裡與其神交，
讀其書而思其人，
薰陶其雋永的人生哲理，
「讀經」只幫助我們攝取古人智慧，
最快速的途徑。

P41 《與古人做朋友》

修道將來的成就不是你的能力與才華、
不是你渡化多少人，
道理講得多妙、
更不是你的位高權重，道場有多大。

P45 《生活智慧故事—厚道，做人更高境界》

If you want to achieve greatness, you
must focus on every bit of the small
details.

P58 《Greatness》

The Truth will never change. But Tien
Dao, which encapsulates The Truth, is a
flexible philosophy.

P64 《Thoughts on the Power of Flexibility》

No other love can replace the love our
mothers give us, even the romantic
love between lovers, as it is selfless,
unreserved, and unconditional.

P72 《Mother and Daughter》

孝雙觀尊兄姐敬妻室慈教女
和睦相鄰可稱齊家修身
講道德說仁義嚴責己寬待人
兼善天下真是果滿功圓

P56 《聖凡兼顧的孝子
～郭岳耀壇主追思文》

Surely, the Tao principles that we
learn from the temple can be applied
everywhere, and there can be no more
worthwhile or beneficial use than in
parenthood.

P67 《A Learning Mother》

While we are still able to use our bodies,
why don't we use them to cultivate and
nurture the benevolence, righteousness,
propriety, wisdom and trustworthiness
we inherently possess?

P71 《Death》



特稿 ■前人慈悲 ■編輯組整理

「真誠無妄」法會 (下)

人不經酸辛，必不諳練

因為「物不經寒暑，必不堅凝；人不經酸辛，必不諳練。」任何物品如果不經過寒冬酷暑的淬練，它不會堅固；同樣地，人如果從未經過酸辣苦辛的鍛鍊，就不知道什麼叫做培養。只有在艱苦當中，人方才懂得如何將自己保護得更加堅固，沒經過是不會懂的。

有次我在澳洲遇到一位道親，他說：「前人，我從來不知道什麼叫做苦，生出來就是富貴之家，吃的穿的，什麼都有，讀書時，父母在澳洲買一棟洋房，還請來兩個傭人，連學費都不需經手。」這真的有福報，但是也真的可憐，遇到事情來，你一點都不知道如何應對。人都是這樣，不經事就什麼都不懂。

修道的真快樂在哪裡？就是經過辛酸之後，你得到的快樂特別快樂；窮途末路之後的開心特別開心。窮途末路之後，你能夠反省、能夠站起來，能夠靠自己的雙手掙得一處容身之地，那種開心特別有滋味。

其實，真正的修道人是不管窮與富的，身外的窮苦一點也不會去計較，總歸非常快樂。好像我們以前跟著老前人辦道，一天要走六十里路，全靠自己的兩條腿。一路上沒有休息的旅店，也沒茶水可買，只有好心人擺的路茶，拿個杯子舀來喝。有時好幾十里路都沒人擺路茶，兩條腿更是常走到破皮出水泡。說來很苦，但是一見到道親好開心，那時的快樂，比起人家招待我住洋房還要開心，這就是道的寶貴。

所以要時時提昇自己，告訴自己：我是一個修道人，修道人必須快樂，心中無怨無悔。有任何不如意加在我身上，方才顯出本身修持的德行。心胸的寬大，要好似馬路一般，可以接納不同的人、不同的個性。容納得越多，就越見多識廣，能增加你的知識、增加你的學問，發生任何變卦你都可以應付，更可以疏通自己的煩惱於無形。

你看，我們的彌勒祖師是「大肚能容，容天下難容之事；開口常笑，笑世間可笑之人。」天底下難以容忍的，我可以去容忍它，可以笑看世人的痴迷。修道如此，還有什麼不開心？還有什麼讓我們掛心的呢？所以世間事不需要去煩惱的，放下一切自然一身輕，你永遠背著是非、煩惱、痛苦，就永遠身心疲憊、病痛纏身。



遇事能忍能化，不放心上

因此，天道弟子要有好榜樣，不可以一點小事就放在心中，要能忍能化。無論大事、小事，到你這裡已經化為無形。並且要有擔當、要能負責。好比這件事做錯沒人敢領罪，既然如此，我來承擔好了。告訴自己：做錯事本來就應該受人責罰，以後可以改過，這樣我才能更進步。要成為這樣的一個修道人。

修道是非常不容易得到的因緣，要一想到「自己能修道」就感到非常快樂、非常知足——好的要知足，壞的也要知足。上天賜給我們機緣，我們應該接受；窮與富、聰明與愚笨，一點都不重要。修道不講究這些，只講一個真、一個誠。

希望在老師的慈悲之下，我們能真、能誠，以這兩個字來養生、來作為我的靠山。有了這個依靠，我們修道一定非常快樂。修道是非常不容易得到的因緣，要一想到「自己能修道」就感到非常快樂、非常知足——好的要知足，壞的也要知足。上天賜給我們機緣，我們應該接受；窮與富、聰明與愚笨，一點都不重要。修道不講究這些，只講一個真、一個誠。身為修道人，如能既快樂又滿足，是非一定斬斷——是就是，非就非，你去參與，多餘的。能跳出是非圈，才能真正成為一個無妄的修道人。



不怕無明起，只怕覺照遲

佛云：「不怕無明起，只怕覺照遲。」你發無明火沒關係，但你要即刻停止它，這全靠覺照的工夫。當下一發現，「唉啊！發這個脾氣是不對的，為什麼要發脾氣呢？沒道理呀！有事討論溝通就好了，發脾氣有什麼用呢？」以自己的靈光來照自己，警告自己：如果靈光不發出來，將會造成好多災難。

藉著覺照的工夫，人人成為一個大慈大悲、救苦救難的觀世音菩薩，這樣就沒有煩惱痛苦了。一切從自己發起，自己先做菩薩，別人就會跟著做菩薩；自己做了魔鬼，別人也一定跟著做魔鬼——你自己都不做菩薩了，要別人做菩薩，可能嗎？

所謂「人道圓滿天道成」。我們天天修

道，為什麼還不成功？因為人道不能圓滿。所以做人的道理一定要圓滿。子女孝順父母，父母慈愛子女，兄弟和睦、夫妻相敬如賓，朋友相處有信有義，這就是人道。各位反省一下：父子、夫婦、兄弟、君臣、朋友，這五倫我們做到了哪一樣？如果連我們修道人都沒有一樣達到標準，世界哪能沒災害呢？

心中有道，天下一家

修道其實不難，大家守住規矩，你對我好、我對你好，好像一家人，好簡單。過去我們從台灣到漢口開懺悔班，老前人同一班三才三十多人，好不容易擠上火車，到漢口以後，前人、前輩住佛堂，我們住旅店。那時的旅店好簡陋，不像現在這麼舒適。來到佛堂雖然彼此不認識，但是大家一見如故，好像親人一般，見到來自不同地方的點師前輩，雖不熟

悉，也覺得親切。這是因為大家心中有道，心中有道就沒有界限分別，不會去分「你是台灣來的、我是香港來的」，更加不會「台灣來的只跟台灣來的講話」，言語不通都不怕，這是真正的「天下一家」。

人道圓滿首重「人際關係」

所以人道圓滿最重要的就是「人際關係」，修道就是修好人際關係。人最容易有分別心，因為有個「我」字——我要、我想、我喜歡……，每個人都想選自己喜歡的事，試想：天下人何其多，你就只有一個，何時能有你真正喜歡的呢？

有了這個「我」字，就有自己的習慣和個性，一有個性，就有分別，人際關係就麻煩了。反之，如果能天天像今日一樣，遇到所有的道親、所有的人，我們都能有親切感，那麼天下就沒有煩惱是非了。

人際關係從「禮儀」開始

人際關係從哪裡開始呢？從「禮儀」開始。一個人如果不懂禮儀，太可惜了，好多機會你自己損失、自己放棄。「禮」最重要的，要有溫暖的心。你的心要溫暖、但是頭腦一定要冷靜，不可昏昧。好的時候很好，不好的時候翻臉不認人，這不可以。

最好的禮儀就是保持微笑。這是國際交通，到哪裡不管認不認識對方，微笑就可以通了，可以人見人愛。還有「理直氣和」，不可理直氣壯。得理要饒人，得理不饒人你就碰釘子。更要情緒適宜、成熟穩定，不可以反覆無常。

尊重與包容也是禮儀的一部分。任何環境當中我們要尊重人，要有包容的雅量，不要斤斤計較。有什麼問題提出來，大家開會討論。多數贊成，我們就尊重多數；少數人提出意見，我們也要尊重，要溫和地和他溝通：「現在大家覺得是這樣，將來有任何改變，我們一定優先採取你的意見，不要生氣。」要像這樣保護好人際關係，不可因為處理不當而產生衝突。多多商量，事情就能圓滿解決。要有允許對方提出不同意見的雅量，不可以說：「你不要講了，我不要聽」，一點都沒得商量。要知道「忍一時風平浪靜，退一步海闊天空」，得「缺能補，屈能伸」方才可以。

人道圓滿最重要的就是「人際關係」，修道就是修好人際關係。人最容易有分別心，因為有個「我」字——我要、我想、我喜歡……，有了這個「我」字，就有自己的習慣和個性，一有個性，就有分別，人際關係就麻煩了。

所謂「退讓是保身要訣，安祥是處世良方。」退一步是保護你的身體不致傾倒、受傷。如果不退讓，兩個人爭執，一定有一個人受到傷害，要不就是兩個人一齊受傷。處世要時時有安寧祥和之氣，走到哪裡都是一片和氣，不要逞強，逞強的人終會遇到對手，將來就很辛苦。

聰明人宜拙，富貴家宜捨

還有，「聰明人宜拙」，聰明人要裝笨一點，人家說「聰明反被聰明誤」，就是這樣；「富貴家宜捨」，出生在富貴人家要能捨。有道是「善財難捨」，有錢人常假裝貧窮，捨不得布施，等到有一天離開人世了，留下的財產不是惹得子女打官司，就是子孫拿去敗光。還不如在世時拿來布施，留德給子孫。

待人辦事要用仁愛的心，要有肚量去融合大眾。與人辦事要清清楚楚地交待人。人家做錯的你要容忍他，不可一點小事就斤斤計較。

待人辦事要用仁愛的心，要有肚量去融合大眾。與人辦事要清清楚楚地交待人。人家做錯的你要容忍他，不可一點小事就斤斤計較。任何事都要謙虛以對，「對不起，我真的不會做，請您原諒」，能這樣，遇到任何場合你一定快樂。接應道親要用溫和的心，笑臉迎人，恭恭敬敬地來招待人家。千萬不可因為別人的態度來改變自己、影響自己的立場與職務。

傾聽是才能，也是德性

傾聽也很重要。當對方講話時，要集中精神聽他的言詞。如果你一下子倒水、一下子掃地，對方就沒有意願再繼續講話了。眼睛要看著對方，給人一種鼓勵，也要有回應：有時

點一下頭，有時笑一下，有時拍一下手掌，有時和他講一下話，要聽對方講話，讓他覺得你好專心、好在意他；讓他覺得你好有接受的能力，你是他傾訴的一個對象，他就喜歡講給你聽。人家有痛苦，我們聽他吐苦水，讓他覺得好溫暖，這是一種「能懂人心理」的才能，也是一種心的德性。你要能適應、能應對、避免是非。

要知道「天生我材必有用」，上天生我在這個世界上，一定有祂的作用。天底下沒有一個沒用的人，所以要認識自己。有人說「我不認識我自己」，這是不可能的。做錯事、講錯話、發錯脾氣，你自己會不知道嗎？

認識自己後要肯定自己。肯定我自己的個性是這樣，別人的脾氣是那樣，不要去勉強他人。勉強他人你就空煩惱、空痛苦，絕不能要求別人和自己一樣。天下只有一個你，沒有兩個，如果大家都跟你一樣，這世界就成了清一色的世界。應該先改變自己，這個最重要，這就是使人際關係圓滿的方法。

改變自己才能與人和諧

改變自己才能與人相處和諧。要了解自己的優點和缺點，然後與他人的優缺點相互配合，千萬不要事事追求完美。你想：世界上所有的事大家都希望得到最好的：我希望我的女兒當上王后，你也希望你的女兒當上王后，可是一個國家只有一個國王，王后也只會有一個，可能完美嗎？

學習容忍小錯誤

人生總歸有瑕疵的，要學著接受不完美，學著容忍一些小錯誤，表現出不同角色的



美。例如今天我是一個前人，有莊嚴的一面，但也不能整天板著臉，這樣人見了會害怕、不敢接近；有時候講講笑話，讓大家開心也不錯。所以人要適時打扮自己，讓自己充滿信心——自信有能量，自信可以成功，但不可自大。

不同年齡有不同的美。過去我不愛與人談話，但現在好喜歡。每個人在不同角色、不同的地方，都有不同的功能與能量。做好自己，發揮出自己最好的能量，這是人生中最重要的事。

總之，藉著「真誠無妄」的修道心，讓我們在自在的境界中，成就「真正的快樂」；也讓我們經由老老實實、規規矩矩的修身，不斷改變自己，達到成佛的境界。

希望大家在修道中是融和的、活潑的。修道就是人際關係圓融，沒有其他。你要執著、你要過份，你自己辛苦。修道要快樂，大家「真修道」，永遠能「真快樂」，好不好？（好），謝謝大家。

顧愛斯

恩師慈語

■編輯組整理

目前已到了日落黃昏時，要快馬加鞭，修行不光是聽，更要行，重要的是：「聽時就要印在心裡，在日常中實踐出來」。

恩師慈悲：「道沒有往身上紮根」。修行者不是沒有道，而是道根紮的太淺了。因為：「今生修行者，求內在心靈平順，外表好看者居多，而能真修實煉、實實在在的人寥寥無幾」。

末後了，要改正錯誤的修行理念：

世人修行都認為，只要有在道場「遊走」、「出入」，吃點齋、聽聽課、協助辦辦道，就認為「還在修行」，其實這只是表面功夫。而事實上你被凡塵俗事所綁而失去道心，「不知責任、使命為何物？」，「不知己立立人為何事？」一切舉止行為以及心境複雜，實與凡夫無異。此時雖還披著修行外衣，實際上離道是漸行漸遠。

一生修行前半段，雖有用心、善盡職責，但到了後半段「遇難退縮、遇考退志」，在最後五分鐘沒有堅持下去，凡事找理由、找藉口、我行我素，事實上已是「天榜除名，地獄有份」。

所謂「道不用修，但莫污染」，就是講我們的心，面對「一切塵境」、「一切善惡緣」、「一切順逆境」、「一切世間情」，不起心、不動念，雲來雲去。

修行常言：「掃除一切煩惱，去除一切人我是非，心靜才不會受世俗所迷惑。」

不要拿世俗人的眼光與標準來檢視自己，易墜入世俗之障礙，將來成就與

凡人無異。要進步，就要拿菩薩清靜與規律來自我督促，拿菩薩的標準來自我勉勵，將來才能成菩薩。修行總是喜歡聽「好聽的話」、「恭維的話」，一味刻意奉承，而真實的話一點也聽不到。要知道：「人生中真正能根治病源的是——苦口的良藥」。修行唯有：「知錯、認錯，才能增長智慧善根」。

修行切勿讓順逆環境而影響到我們寧靜的心。所謂：「君子素居」，這個「素」，就是無聞，也就是樸素之意。

順行時——快馬加鞭，有一份力，就出一份力，真正做到犧牲奉獻、死守善道。

逆行時——亦要做到「不怨、不尤」，順逆皆喜、隨緣自在。

.....

修行者的成長是經過無數次的磨練，才能一次次的成長，所以一個懂得修行的人，不要凡事執著外境，要展現你的包容性，就像海能納百川，給人歡喜、給人方便。修行的成果：順境中——不貪戀，亦能放下。逆境中——沒有嗔怒，也能歡喜。當你遇逆流考驗時，別忘了提醒自己：「放輕鬆，轉個念，就能海闊天空」。修行當知：「心路狹窄，心寬路寬，若心平氣和，凡事皆順」，何必在乎他人的想法和批評？此即為：看得開、放得下的無為心境。

.....

道場中有兩種人：（1）真修行者，（2）觀光客。

人間一切逆境——皆是成佛增上緣。

天上一切妙境——皆是志士逍遙地。

現今道場，講究的是「外表包裝」，一般人都忘不了表面外在裝飾，反而忘掉了不該忘掉的「道的內涵」犧牲奉獻，以德服人，

請問德在哪裡？

德在低處：愈是謙卑低下，愈讓人尊敬。

德在無私：能推功攬過，凡有過錯皆反求諸己。

鵠志繼誠堅

gu zhi ji cheng jian

■詞：道濟活佛慈賜

■調寄：少了一個人

■編輯組整理

A 4/4

| 0 5 5 5 5 4 3 4 | 5·4 1— | 0 5 5 5 5 1 7 1 | 2·3 4 3 0·3 |

徒兒靜心無念聽師說，三心四相盡掃除，至誠修，修
tu er jing xin wu nian ting shi shuo san xin si xiang jin sao chu zhi cheng xiu xiu

| 1̇ 7 1̇ 1̇ 7 1̇ 7 6·5 | 6— — 0·5 | 6 5 6 5 6 3 3 5· | 2— — — |

道修心，改造愚痴的我，格致誠正，回復真實的我；
dao xiu xin gai zao yu chi de wo ge zhi cheng zheng hui fu zhen shi de wo

||: 0 5 5 5 5 4 3 4 5 | 5·4 1— | 0 5 5 5 5 1 7 1 | 2·3 4 3 0 3 6 |

徒兒淨心無妄聽師說，辦道盡心，改革妄想執著，正己
tu er jing xin wu wang ting shi shuo ban dao jin xin gai ge wang xiang zhi zhuo zheng ji

徒兒盡心無私聽師說，立言立德與立功，正楷模，善抱
tu er jin xin wu si ting shi shuo li yan li de yu li gong zheng kai mo shan bao

1. | 1̇ 7 1̇ 1̇ 1̇ 7 1̇ 1̇ 3̇· | 2. | 1̇ 7 1̇ 1̇ 1̇ 7 1̇ 1̇ 3̇· | 6— — 0 6 5 | 4 3 4 4 5 6— |

以成人，真心把道辦，鵠的專一猛勇進，
yi cheng ren zhen xin ba dao ban gu di zhuan yi meng yong jin

不脫，改正迷昧的我；也許清楚立的愿，
bu tuo gai zheng mi mei de wo ye xu qing chu li de yuan

6 5 5 5 6 5 7 0 3 5 3 5 3 5 5 6 | 1̇— 0 1̇ 5 1̇ | 6·0 5 6 3̇ 1̇ 6 |

萬考不退縮。少了一點心誠固修，三省四勿，效法古聖仙
wan kao bu tui suo shao le yi dian xin cheng gu xiu san sheng si wu xiao fa gu sheng xian

堅持到最後。少了一點心恒固修，為而不恃，執兩端用於
jian chi dao zui hou shao le yi dian xin heng gu xiu wei er bu shi zhi liang duan yong yu

了一點心堅固修，西方取經，抱守貫徹始
le yi dian xin jian gu xiu xi fang qu jing bao shou guan che shi

| 6— 5 5 6 5 || 7·0 7 7 3 3 3 3 2 | 2̇ 1̇ 1̇ 7·6 0·6 | 6 5 5 1̇ 1̇ 1̇ 0 6 |

佛，誠其意，真心改毛病，內聖化心魔，日日反省過錯，應
fo cheng qi yi zhen xin gai mao bing nei sheng hua xin mo ri ri fan sheng guo cuo ying

中，恒久心，目不視人短，口不言人過，耳不聞人是非，容
zhong heng jiu xin mu bu shi ren duan kou bu yan ren guo er bu wen ren shi fei rong

終，堅其志，憂危啓聖智，逆境造賢儔，秉持浩然正氣，風
zhong jian qi zhi you wei qi sheng zhi ni jing zao xian chou bing chi hao ran zheng qi feng

1. | 6 5 5 5 2̇ 2̇ 3̇ 2̇ | 1̇ — — — :|| 2. | 1̇ — — — | 0 0 0 0 3 | D.S.

無所住，隨緣看破。
wu suo zhu sui yuan kan po

忍得比陽光炙熱；少
ren de bi yang guang zhi re shao

動幡動，心意不
dong fan dong xin yi bu

3. | 1 — — — || 0 0 0 5 6 5 | 7·0 7 7 3̇ 2̇ 7 | 2̇ 1̇ 1̇ 2̇ 1̇ 3̇ 6 |

動，別固執，得失與成敗，堅信能跳過，在
dong bie gu zhi de shi yu cheng bai jian xin neng tiao guo zai

| 6 5 5 1̇ 1̇ 1̇ 0 6 | 6 5 5 5 2̇ 2̇ 3̇ 2̇ | 1̇ — — — ||

發心的時候，學修講辦道路好走。
fa xin de shi hou xue xiu jiang ban dao lu hao zou

本道歌恭錄自2011年4月29日澳洲墨爾本立仁佛堂法會活佛恩師慈訓



請壇禮

■徐前人慈悲 ■編輯組整理

請壇是什麼？請壇就是恭請諸天仙佛到壇，因為今天大家要求道，求道要先獻供、請壇。現在我們要請壇，就是恭請諸天仙佛臨壇。俗云：就是請神，我們請壇是用中國的古禮，祭天、祭孔子之九五大禮。這九五大禮我們曾經聽過，但尚未見過，站在兩邊的人，是代表天地：

左方：一 三 五 七 九 代表天

右方：二 四 六 八 十 代表地

請諸天仙佛臨壇，這是驚天動地的事

求道為什麼要如此盛大莊重呢？為何要請一切三界十方諸天仙佛來護庇佛堂呢？因為佛堂是傳授千古萬世不輕傳之祕寶——性理真傳，可見這個傳道儀式是何等的盛大莊嚴。尤其天道係上天所降，師尊、師母奉天命，辦理三曹普渡，而諸天神聖亦奉命協辦，是故請壇人代表師尊、師母讀請壇經時，諸天仙佛立即臨壇護法，協助辦理天事。

由此可知，我們求道是多麼地神聖、尊貴！同時也讓我們感到慚愧、惶恐、難安！我們何德何能，今天為了我們這樣一位滿身罪、過、錯，迷昧不堪的蘊子靈殘要求道，竟然要勞駕

老中至壇、十方諸佛以及不計其數的菩薩、仙真、神祇來護道、護壇、護法。

話又說回來，假若不是十方諸佛、仙真、菩薩、神祇來護道、護壇，我們哪裡有辦法如此順利地求道、恐怕老早就被六萬年來的冤孽業障阻擾破壞了，所以由此可見，「請壇」是何等的重要了。

1. 請壇是要辦佛事，而需要請上天仙佛臨壇鑑示與慈悲，或求道時，請仙佛護壇之需要。

2. 請壇是在初一、十五或四季大典（仙佛聖誕）年終辭歲、迎歲，或請求仙佛批訓、慈悲等，以及新求道，辦道之需要而請壇。

3. 請壇人數是配合場地大小而定，一、三、五、六、十人均可（上下執禮除外）若人數不足時，上下執禮，在此數中亦可以。

4. 要讀請壇經之人，是當時在堂內之最前輩，必須清口且對道務有進修之人，才能執行此事。

5. 不論獻供、請壇之時，佛堂之內，皆要肅靜，佛規、禮節要莊嚴，以表示內心之誠敬。

6. 請壇人站位置，是按前、後輩份而分，進位、退位皆有一定之禮法。

7. 服裝要整齊、鞋子、禮服等等，皆要齊備。（古時長袍、馬褂）

補充：

(1). 天道降世，天不言、地不語。

天借人力，代天宣化，人賴天成。

所以在辦佛事之時，要請諸天神聖，蒞臨佛堂。

(2). 諸天神聖、雷部、風部、虎部、龍部、二十八星宿：北方七宿、西方七宿、南方七宿、東方七宿等臨壇護道。

(3). 請壇時，獸類、陰靈全部趕出佛堂，平時初一、十五日，乃諸天神聖到佛堂之日，請壇有則可矣，無亦可矣。



佛規諭錄

～十五條佛規第九「莫著形相」

■侯榮芳

西徹淨土通妙音 悟法參理入聖門
湖中分映日月影 道德兼立貫乾坤
瘋顛奔波三千界 拯救四海諸善信
僧佛法皈五戒守 人心淳古化劫氛

吾乃
西湖瘋僧 奉
申慈諭 降至佛庭 參駕已畢 再為批評 咳

【意譯】
臨壇仙佛冠頂詩：

徹底明白西方淨土的真實義，便得以通達其美妙的聖旨，如果能領悟正法，便能踏入聖人的門檻。

湖泊在晝夜間分別映出日月的影子，如同道與德同時流露，貫串宇宙天地。

濟公扮著瘋顛之狀，本乎慈心悲願奔波於三千大千世界，為了就是要拯救所有善男信女。

因此，懷著敬重佛法僧三寶的德業，且謹守不犯殺盜淫妄酒五戒律，方足以使人心回復淳樸，化解浩劫的發生。

我就是西湖瘋僧，奉了 皇中的諭旨，來到佛堂，已參過 申駕，繼續為大眾來批示，咳！

瑞氣純風起 沖貫瑤熙
悟參玄妙識至理 得授有緣來傳示
共返無極 早早立根基
觀透天意 道德功果變齊
龍華會上選賢奇 共破愚痴

調寄「浪淘沙」
哈哈 止

【意譯】
隨之「西湖瘋僧」吟唱了一首歌，歌詞的大意為：

大地呈現一片瑞氣，到處吹起純樸之風，

這股道氣已貫沖至天際，我們都須將美妙的至理來參透，方能讓更多的有緣人來得授真傳，繼而脈脈相承，手牽手一齊回返無極理天，趁早立好根基，徹底明白天心天意，將道德功果一齊來成就，共赴龍華會上選賢聖，圓滿我們妙智慧以打破愚昧與痴呆。

調寄：浪淘沙 哈哈止

莫叛天意順人心 著執偏見遭沉淪
形色倉惶易招敗 相機行事乃賢真

【意譯】
「莫著形相」冠頂詩

千萬不可違逆天意，而隨順人的私心，一旦有了執著與妄見，必定沉淪在無明的深淵中，



如此，必然魂不守舍，六神無主，邪魔自然借機來擾亂。此刻最貴以妙智慧來見機行事，這才配稱為真修實煉的賢士。

天道運轉理無窮 無為而化顯正宗
玄機妙訣垂三界 雷霆震動鬼神驚
大道無形又無相 生育天地日月行
萬物有序萬類含 生人育物規嚴整
無名言之天地始 有名萬物方能生
常住玄牝一點竅 採集天地之精英
德潤十方立為主 視物貴賤一體同
應運時至顯萬奧 玄機足以醒迷童
乃至運滿無留跡 猶如天衣而無縫
大道無形方為妙 真理無相感至誠
有形有象皆是假 萬事萬物有始終
皇極一切皆有形 形形色色難分清
凡所有相皆虛妄 惟道獨尊萬古定

【意譯】
活佛師尊為十五條佛規中的第九「莫著形相」之內涵，批示如下：

天道之運轉，展現出無窮的妙理，無為而為的造化，將真理的妙諦彰顯出來，此中所蘊含的玄機與妙訣，貫串於三界天，其力量如雷霆萬鈞，連鬼神都為之震驚。

大道的本體無形又無相，但卻足以生育天地，運行日月。《清靜經》中已有詳論。令萬物（含人類）皆能在井然有序中有規律的成長。就哲理的角度來分析，「無」代表無極，即為天地之源始，「有」代表太極，是以萬物有之方能生養。能在玄牝處安住心性，則能採集天地之靈氣，修性得以圓滿，就能將德之潤澤化於十方，

視萬物為一體，而無有貴賤之別，應運化育萬物，因此道的無窮奧妙顯露無遺，此中的玄妙最足以啓化世人，醒悟迷途之羔羊。

道能運行萬物，卻不留形跡，有如天衣無有縫隙，大道因其無形相方能有其蘊藏之妙，而真理亦因無有相貌，而靠至誠無息，感而遂通。

反之，凡一切有形、有相之物都只是短暫的呈現，生滅無常，虛妄不實，故有生成之始，就有消滅之終。故知皇極象天一切萬物形相，則是千變萬化，難以分清楚，因此《金剛經》方告誡我們「凡所有相皆是虛妄」。唯有「道」因無形相而得其尊貴，萬古恆存。

真機包羅千萬法 人難捉摸觀怎明
海市蜃樓空批說 虛無之事掛空中
又如長煙白雲散 縹渺杳冥又如風



好比春夢無形跡 形相偽竅道怎通
電光閃閃幾時在 迷童無知猶朦朧
言之又如水中月 好似鮮花映明鏡
眾生難識其底蘊 日夜迷醉沉靈性
四句偈等亦有說 以色列我求音聲
是人欲行邪道術 難睹如來之尊容
豪傑智士猶猛醒 慧眼金光速開睜
自知大千世界假 又見五蘊盡皆空
惟存天道萬古立 普渡四海有緣拯
色身亦假容百年 百年之後須歸終
若明其理加參悟 替天化人闡理明
眾生著相甚可憫 以致彼岸未能登
凡是修道諸賢契 消形滅相道易成
凡夫俗子焉肯信 枉被相累墜苦坑
一旦被相而累死 滿腹苦情難得評

【意譯】
真道之義理包羅萬千法，捉摸不定，非俗眼所能觀察明白的，而一切形相之物，最後就宛

如虛幻的城市一樣不著邊際，有如掛在空中一樣飄杳，也如風的飄忽不定，終必如煙消雲散一般，又好比春夢一樣留不住。故只在形相上追求真理者與道自不通。

形相生滅無常如閃電般轉瞬即逝，不具真知灼見者若認假作真，必然會更加的糊塗。故被喻為水中月，鏡中的鮮花那樣虛幻不實，一般凡夫因無法識透此中的底細，故成天都沉溺在紙醉金迷中，終讓光明的靈性沉溺。故《金剛經》的四句偈中明言「若以色列見我，以音聲求我，是人行邪道，不能見如來。」故凡有智之士須快快醒悟，不可再被形色所惑，睜開慧眼識破真假，領悟到大千世界本為一切因緣和合之假相，自知色受想行識五蘊也是空幻不實的，唯有大道是萬古常存的，更可普渡四海的有緣人。要知人的色身也只不過最多百年的光景，死後一切又化為烏有。

若能明白無常的真諦，參悟宇宙本體，方可替天宣化闡揚真理。試看衆生都被形相所迷，而無法證入實相無相，登上彼岸，誠為可憐。

若肯真修道的賢徒們，只有洞見真假，除卻形相者，方易突破幻境，修道較易成就。可惜凡夫俗子不肯了解此中真諦，終被名韁利鎖諸形相所拖累，而墜入不可自拔的苦惱裡。有朝一日被名利恩愛之形相拖垮，業障纏身，滿腹的苦情向誰來訴說呢？

修道若有著形相 枉被相縛困牢籠
枉修天道受苦煉 若轉罪靈廢前功
宜要謹守視無形 能見之物皆成空
是理則信至誠表 何勞人言方能行
天降天命於庶人 並無何物為憑證
若用信物為憑證 人人見之心盡傾
為師真言理無諱 良言直告眾賢英
絕無誑爾能立愿 懸口憑河甘遭凶
皆因形相未打破 枉談烈志與義忠
成果終是泡影位 可惜前功萬里程
其餘不足以多說 幾語能悟返天宮
頑童未能遵此語 自遺其咎入苦坑
批訓至此告一段 收起機筆不再評
辭叩

老中出法壇 別離諸契返理庭
哈哈 退

【意譯】
一個修道者，若還被形相所惑，自陷困境，竟成枉修一場，如此枉費一生的苦煉，結果成為一身罪過，豈不是徒勞無功，前功盡棄。

既然要走上修行路，就要理解「實相無相」的妙諦，凡一切形相聲色皆必成空，合乎正理者，我們就秉持至誠之心，精進修持，勿須再依賴他人的推拉成全，方肯把道行出去。如今，上天把天命傳給每位平民百姓，並沒有用任何形相之物來做憑據。如果引用有形有相的信物要讓大家相信他天命在身，恐怕要引起不少的紛爭。為師均用真實語來訓勉徒兒，而無所隱藏，本乎「直言對知己」之心念來告訴各位賢士，若有危言聳聽來哄騙大家，上天明鑑，甘受懲罰。修道若無法跳脫形相就算唱仁義、說節義、論忠貞，也是白費心機的。依此而修，成果畢竟是一片泡影，如此錯用心，前功盡棄，萬里前程終被耽

誤。其餘的悲苦之狀就不用再說了。若能去相明理，幾句話就能當下領悟真空妙道，而可回返天堂。反之，若再固執己見，不能醒悟，執相迷妄之人，終必自招罪過，墜落苦海處。訓文批示至此，收起乩筆，不再評述了。辭叩

中駕，離開佛堂，別離賢徒，返回理天，哈哈退！

「心得記要」

十五條佛規，以「莫著形相」居第九，是對心性修持的無上指引，對執著形相者的一個當頭棒喝。活佛師尊特引《金剛經》四句偈：「若以色見我，以音聲求我，是人行邪道，不能見如來。」又云「凡所有相，皆是虛妄。」「法尚應捨，何況非法。」直指心法之妙，更顯「實相無相」的不可思議性。

（未完待續）



凡俗之人，視無相為無物，故執著於外相，卻不知有相之事物終歸幻滅無常，如此心役於形，自性佛無法當家作主，必然會永在輪迴中流浪生死了。

所謂的「形相」，範圍頗廣。而與之相對的，正是「真理」。前者指的是：物質界形態、無常、虛幻不實、短暫之一切外緣。而後者則是精神界、無形態、真實不虛清靜的。故修道者當要以「真理」為體。故自性清淨誠乃進德修業的主軸，雖無形相卻是永恆的歸宿，是智者、覺者、覺行圓滿者的證道指標。

然凡夫均著於形相，以為佛像大尊者方為顯赫，方稱真佛，豈不聞「金佛不度爐，木佛不度火，泥佛不度水」，誠哉斯言。

2010年 「真誠無妄班」的反思（上）

■加拿大 蘇仁祥

加拿大多倫多地區2010年聯合法會於瑩德佛堂舉行，已於九月十五至十九日圓滿結束。法會的首日，活佛師尊於臨壇聖訓中，慈賜班名「真誠無妄」，勉勵眾弟子，今後修學的方向和理念。

法會過後，後學反覆思考聖訓，一次又一次感覺到師尊無限的慈心和警惕之意。聖訓曰：「真誠無妄眾思量」，意謂著許多弟子的真誠心，需要加把勁。也就是告訴我們要好好思量，有沒有讓自己的虛妄心、執著心、憤高心、自私心或懈怠心……等等不正的念頭，充斥氾濫、放逸而不自覺呢？

同時，師尊慈悲，要弟子們好好地反省自己的言語舉動，是否合乎中道，並且應允了「懺悔改過罪可免」。可見師尊的博愛，猶如天下父母般的愛子之心，不曾有須臾的離棄。

幾番的反思之下，聖訓裏的每句話，好像句句都說到後學的心坎裏，感受到自己的脾氣毛病那麼容易就會湧現而出，而進德修業的培養，

竟是那麼的微不足道，自己怎能不慚愧、慚愧，再三慚愧呢？

活佛師尊不但希望眾弟子，時時刻刻要心懷天心，行持中道，無為而為，不要有半點的「著相修行求功用，與道背違皆妄行」，並且叮嚀弟子們要明白：「不識本心學無益，棄假覓真尋至真」、晉而能夠「放下名利除妄意，執真棄假復真人」。

師尊總是那麼的慈悲，希望弟子們能夠放下名利心、私心、妄心與執著，以一片公心、平常心和永恆心來對待世間的人和事，化解世間由於私慾和愚昧所帶來的種種煩惱和災難。

恩師要求眾弟子「將心比心，篤志誠恆」，在進德修業的路上，須百折不撓，實實在在、清清楚楚、貫徹始終地抱道奉行。切實克盡己責，力行人道，時刻體認「修道修心否真揚，辦道真心否退詳，講道虔心否思量，行道誠心否禮讓」的真實義。



誠然，後學又一次地感受到師尊無限的慈心愛憫，也體會到師尊偉大無私、平等、博愛的期許：讓私慾淨盡，天理流行，冀望這個娑婆世界，成為一個人間的淨土，蓮花的安樂邦，和平大同的世界啊！

在《西遊記》中，陳述唐三藏取經須經歷九九八十一考驗。有一次他們師徒路經荊棘嶺時，又要面對一番考驗現前，豬八戒「悟能」吟了一首詩：「荊棘橫遍八百里，自古有道少人行，如今八戒已開闢，直透西方路盡平」。這首詩，正好說明了幾千年來，人類社會發展的缺憾，心靈上的矛盾，和世人道德精神的匱乏。因為「八戒」——酒色財氣，貪嗔痴愛，當戒而不戒，正是當前世界亂象的源頭。

許多大德都在疾呼，現代人的物慾橫流，金錢和政權的貪婪，不但每況愈下，而世界各地已經造成貧富不均、善惡難分、環境污染、氣候異常、以及各種生態劇變的種種惡因。所謂「物極必反」，種如是因，得如是果。世人何時能像

八戒一樣，轉機「能悟」，化荊棘林為蓮花邦，化輪迴路為無極天堂路呢？

我們只要靜心細想，在近年來，種種的天災人禍，都令人震驚和心痛。試看中美洲的海地大地震，一下子就死傷30多萬人，造成無數人家破人亡，國土至今還傷痕累累，重建無期；世界上的跨國恐怖活動，無辜死傷的平民有多少？地球上百年難遇的特大水災、風災、旱澇不濟的國家，

南北東西皆有；儘管科學如此發達，卻無助於避免糧食的欠收；多少人陷於茫然無助的絕望邊緣，又多少人掙扎在痛苦的深淵裡！

儘管世界各國首要，齊集哥本哈根市開會討論，因地球受污染而造成的種種問題，拯救地球村危機的號召，因為各國利益的立場問題，又成為一場空談了。

可惜的是，世界大多數國家，都致力於經濟和科學的發展，而罔顧世人道德上的教育，和精神上的資糧。縱然許多宗教，都在宣揚行善、拯救人心，但僅流於形式上和物質上的善舉，而少於在心性上做工夫，因而還是「通教不通宗，如蛇鑽竹筒」，此路不通也。

莊子也談過：「自彼則不見，自知則知之」。世人喜歡在表面上做工夫，而鮮有對自己的心性做檢討；世大多數在物質上作競逐，而罔顧是否對天地大自然有所虧欠；我們從不懷疑是否人們對一切的人和事物，以及天地間的真誠

心，已經模糊不清；或許，這就是導致各種的天災人禍，更多的痛苦悲劇接踵而來的主因啊！

中國古老的《易經》的大畜卦上九爻：「向天之衢，道大行也。」說明了世人本來就有一條康莊的大道，可以直達真善美的圓滿世界裡。而在无妄卦的九四爻更強調：「可貞，无咎，固有之也。」這裡也說明了，只要人人懂得發揮「无咎固有」的德澤與格調，並且能牢固守正，自然可以確保人人無咎害矣！

孟子也說過：「仁義禮智，非由外鑠，我固有之。」又說：「萬物皆備於我，反身自誠，樂莫大焉。」這都說明了「无妄」即是自性德行，固有之展現。無怪乎無門關有頌曰：「大道無門，千差有路，透得此關，乾坤獨步！」

活佛師尊要眾弟子做到「真誠無妄」，就是要我們明白：「凡能動以天理，本乎至誠，即是無妄，純乎自然，无妄作為，真誠無欺，為明德至善之基，修心養性必須之條件。」

師尊慈悲，要我們恢復一片純天然之心，沒有絲毫雜亂的邪思妄想之理念，一切行舉才能符合中庸之道，做到乾卦九三爻所說的「閑邪存真誠」的戒慎恐懼，淑世善身之道。

做為天道弟子，我們既然慶幸地「真道難得今已得」，明師的一指點，讓我們「復見天地之心」，正如《序卦傳》所云：「復則不妄矣，故受之無妄。」但是我們的人生路上，師尊總是不間斷地藉人藉事，諄諄誘導著，而《易經》第廿四卦為復卦，廿五卦為無妄卦，正與今年恩師慈悲的法會班名不謀而合。

《易道心法》云：「懂得明善復初，則能一本至誠，不亂妄為，而一陽自性的顯露，在理謂之道，在事謂之人心，性命之源，本乎此，君子得以克己復禮，使天下歸仁。」

這個道理，佛陀在證悟時就說過：「大地衆生，皆具如來智慧德性，但因妄想執著，不能得證。」可見古今中外，人同此心，心同此理，而只有真誠無妄，才是永恆不變的真理。

（未完待續）



薰蕕不同器，培塿無松柏

■ 澳洲 又仁

道濟活佛慈悲於二零一一年四月二十九日澳洲墨爾本立仁佛堂的『鵠的誠固』法會出了一道考題，「薰蕕不同器，培塿無松柏。」要眾徒兒解釋其中的真義，後學先查了字典，這兩句話可追溯自左傳，後見於孔子家語，於世說新語中也被引用，後學就根據其中幾個典故，加上個人的小知小見，來解釋這句話的涵義。薰蕕不同器出自《春秋左傳正義》卷十二〈僖公·傳四年〉，「一薰一蕕，十年尚猶有臭。」從字面

解釋：薰，香草；蕕音蕕，臭草，香草與臭草應放在不同的器皿。全句喻善惡分明，例如說，一個善人在任何環境都會做善事，就如同德雷莎修女到貧民窟救濟貧苦，一個惡人則是積習難改，就好比假釋的囚犯又再次犯罪。

第七識所蘊藏的善惡種子，在前六識因緣成熟下，會長成蘋果樹或是箭毒木，結成善果或惡果，《左傳·僖公四年》，晉獻公寵愛驪姬，不顧勸告，堅持立她為夫人，豈知驪姬包藏禍心，逼死太子申生。晉獻公自食惡果，就是以他自己的第六識做主，偏愛驪姬，無法判別善惡，活佛師尊引用這段典故，就是告誡弟子處世須小心謹慎，在此玉石分班之際，需有自知、自覺、自惕之明，以期突破塵緣免於墮落，也要有知人、識人之智，以免禍殃於蒼生。。

《世說新語》卷中之上〈方正第五〉這段典故描述了中國的南北之爭，晉朝北方王室沒落，丞相王導欲以聯姻的方式攏絡南方士族，反倒被陸玩奚落了一番：「培塿無松柏，薰蕕不同器。玩雖不才，義不為亂倫之始。」由於人心的執著分別，而造成地域之爭，數千年來紛紛擾擾，干戈不息。

雖然說善惡分明，香臭不能混為一談，但老師慈悲「香味臭味本一味」，這是為什麼呢？臭有兩種讀音，讀作秀時，其義為香味，如《易經·繫辭上傳》：二人同心，其利斷金；同心之言，其臭如蘭。字面解釋為心意相同

的言語，它的氣味就如同蘭草般芬芳。在後天善惡分明，但在先天佛性平等，因此老師勉勵弟子們要同心同德，包容彼此，不以後天的心分別對待彼此，力量就在團結中。

老師繼續慈悲：「誰人識得本無味？」就是破除弟子們前七識的執著，直指清淨無染的第八識，自性為生死輪迴全體，無善無惡，萬法由此而生，果能如六祖慧能頓悟本來，即能無物無礙，超越了前七識的執著，大徹大悟，一句佛性豈有南北之分？就能化解數千年來中國的南北之爭。

培塿無松柏出自《春秋左傳正義》卷三十五〈襄公·傳二十四年〉，漢·應劭注：「部婁，小阜。松柏，大木。喻小國異於大國。」部婁為培塿的古字，狹小的環境容納不下松柏這種大樹，老師在訓文當中引用《論語·學而第一》「歲寒，然後知松柏之後凋也。」來勉勵弟子，在考驗中堅持到底，一位修道君子就如同松柏一般，不會選擇小山丘立足劃地自限，在崇山峻嶺的大環境，才成就一棵茁壯的松柏。引喻為在一個安逸的佛堂是無法成就君子的完美人格，必須開荒下種，歷經種種考驗，終能功圓果滿。老師接著又慈悲，「樗櫟之材堅其心」，樗櫟之材出自《莊子·逍遙遊》原意是說樗櫟因為不才、無用，故成其大，而後人則以「樗櫟庸材」形容無用之人，若是以後者之意來解釋，老師勉勵該位點師需多多鼓勵一般道親努力向道，然而從道家

角度，「無用」才是真正的可貴的「大用」，一般人以為可以將自己的才能發揮出來，經世致用，名留青史，這才算是「有用」，因為一般人把身外物，如名利、仁義等等視為最可貴之物，得到這些物品，才是「有用之人」。但道家以「持盈保泰」，「存養天年」，以保護自己的心性使之不受外界騷擾而為真正的可貴，因此，只有在無所渴求的情況下，人才可以保持自然，這才是真正的「大用」。所以說「樗櫟之才」，對一般人來說是「不成材」，但在道家眼中卻是「有道之材」，是真材。想學道，在道場學，想追求名利，到俗世去追求，老師只要徒兒一顆真心，不需要後天的機心。

「薰蕕不同器，培塿無松柏」，老師寥寥數語，言簡意賅，其中寓寄了老師多少期望？多少勉勵？我們確立好人生的高遠目標，誠其心，真修實煉，堅其意，克服萬難，恆其志，始終如一，方得成就松柏之才，完成人生之終極目標——明德新民，止於至善的返本還原。後學以後天有限的人心，實難體會無限的師心，後學十分慚愧，回想這一生中，總是受眾人的照顧多，自己付出的少，今後必須突破自我的屏障，實實在在的學修講辦。

證人心與道心（上）

■黃江海

經云：「百千法門，只在方寸；河沙妙德，總在心源。」意思是說，宇宙一切萬法全部源自這一顆心，不管一切戒門、定門、慧門、神通變化，都自然具足，不離本心。相信大家知道我們修道主要的目的，就是希望修正心念，能去人心存道心，才不會再造業。才能真正的到離苦得樂。恩師慈悲：「修道修心」，勉勵我們修道不外乎向內心下功夫，自性中就有真正的寶藏，不必向外去遠求。人為萬物之靈，可超

越自己、成聖成真、為佛作祖、皆在自我為之，只要認識自己，發揮自己，好從心性、道心上下功夫，即可成就自己。

證就是自證證得、體悟、徹底覺悟。所謂，迷時師渡，悟者自渡，俗諺：「師父引進門，修行在個人。」祖師曰：「道在自身人人有，非向外尋識本容，明師不過為指引，助你開發妙智弘，助你明白本性處，欲睹真顏己用功。」

何謂人心（身中的識神）

人心是屬於人的後天氣質的性情，人本來純善的道心，受了後天氣稟物慾所影響，形成了可善可惡的一種質性，人心很容易受無明，妄想的引誘，產生自我識的固執，癡迷的現象，當遇到喜歡的人、事、物就想辦法取得，若是討厭的就想盡辦法逃避遠離，這就是人心。人心，簡單說就是：

- （一）可善可惡，行事偏倚。
- （二）對己有利，則喜則愛。
- （三）對己有損，則怒則惡。
- （四）有對待的，分別心態。
- （五）有貪嗔癡的執著。

何謂道心（身中的元神）

道心是屬於理，乃是吾人清淨妙明本體，無形無相，顯露在事相中就是真誠無妄，合中道。道心是無善無惡。依《金剛經》云：「無上正等正覺的菩提心，就是道心。」《孟子。盡心上》：「人所不學而能者，其良能也，

所不慮而知者，其良知也。」道心是「居仁」——以仁存心，愛人助人；「行義」——見得思義，素位而行；「達禮」——克己復禮，謙卑禮下；「明智」——辨明善惡，是道則進。「守信」——信守諾言，有始有終。

體認人心與道心的重要

《金剛經》有句「於意云何」，此是世尊問弟子須菩提之語。意思：你的意見怎麼樣啊。此對話讓人想起，我們在寫信時會常用的一句話「意下如何」是相同的含意。但是若我們不去研究祂的內涵時，我們會把心與意連想在一起，把意當作心，把心當作意。這個情形，好比人心與道心一樣。如果沒有去體認分辨，有時會錯用心，那就差別很大。

曾經有一個外國人，到台灣旅遊，從北到南，當旅遊到台南縣鹽水鎮，參觀鹽水製糖廠，誤以為台灣科技如此進步，能用鹽水來製糖，那誤會就大啦。同樣的人心與道，如何區別？原來由人腦作用稱作人心，由本性表現出來良知作用稱做道心。由腦意識作用的人心是溺情逐物，由本性良知(道心)，則是用之則存，舍之則藏。所以人心要掃除，道心要直養。

《大乘起信論》：「心生則種種法生，心滅則種種法滅。」好比我們一天當中，我們的心念時而慈悲，時而瞋恚，一天之中就在天上、人間、地獄、畜牲等地，來回不已。將來往生會墮入

牛胎、馬腹，或出離三界乃至成佛作祖，全在於這一顆心。正如古德所說：「一念覺即起三界，一念迷即墮入輪迴」。

恩師慈悲：「心之念可以分天堂、地獄，可定功過、可成佛作魔、可招來禍福。」仙佛曰：「三點如星佈，橫鉤似月斜，披毛從此出，作佛亦由它。」意思是說這個可善可惡的人心，很容易產生勾心鬥角，時時充滿了貪、嗔、痴、慢、疑，不正見等。如果不加以轉化，使之任意放縱，將來這地獄、餓鬼、畜牲三條路就有份。反之，若能加以轉化，以道心來存心養性，修心煉性，將來要成聖賢，人人有份，關鍵在於我們怎樣去運用。記得恩師慈悲我們，修道要掃人心守道心，轉凡夫心為佛心。同時要時時抱著順逆隨心，時保赤子心，莫因人心，失去道心。修煉實心，抱守誠心，師徒同心，極救頑心。

如何伏人心証道心

記得《金剛經》云：「應如是住，如是降伏其心」，修道不外乎這二項功夫，（一）是常住由本性顯露之原心。（二）是降伏腦作用不時產生的種種妄想心。

恩師慈悲：聖人之樂全道心，賢人之樂伏人心，迷人之樂貪物心，如何伏人心証道心，後學提出三點淺見，跟大家分享。

一、要自淨其意（意誠心正）

《孟子·告子上》：「惻隱、羞惡、恭敬、是非之心，人皆有之」，我們常說，修道人要懷有慈悲心、同情心、人飢己飢、人溺己溺、救苦救難之心；可是要知道在我們腦作用的意識中，並沒有這些好東西，因為人體是一具臭皮囊，這腦的器官如電腦一樣，你存進什麼程式才有什麼動作，因此它只是臭皮囊的零件之一，故除了與六塵打交道以外（即所謂見聞覺知），它是沒有德行等超物質存在。簡單說，只是動物類的求生存能力而已。很幸運，我們天道有異於其他宗教之特點，就是求道當時，點開自己道心之所在，知道君子求諸己，向自身上安置道德本體。

《大學》云：「修身在正其心，因為心不在焉，視而不見，聽而不聞，食而不知其味。」《孟子·盡心篇》：「存其心，養其性，所以事天也。」意思是說，保守住自己靈明本心，順養天

然之性，不受蒙蔽，如此就可以來事奉上天。這個「存」是不昧原心，「養」是不蔽原性，能不昧才能養。故這原是一件事的體用分說，比如一棵樹的根與枝葉，原是不可分的一體，故心性上的存養，其理是相同的。

《大學》云：「意誠而後心正」，這裡所說的「意」就是腦作用的心意，心正之心則是不再受干擾的原心（道心），意誠是勿自欺，表示人心不要欺騙道心，假我不要欺騙真我。王陽明先生曾說，「在天者為性，在人者為心。此心從屬於性，非從屬於物質性的腦，腦則以意代之。蓋心之本體，本無不正，自其意念發動，而後有不正，固欲正其心者，必就其意念之所發而正之，凡其發一念而善也，好之真，如好好色；發一念而惡也，惡之真；如惡惡臭；則意無不誠，而心可正矣。」此段說明性無不善，則心之本體無不正也，而心之不正，完全意念奪位，心正則是

原心當令，他並以如惡惡臭如好好色，喻不自欺，就是良知不昧，自知善惡，是非來實現意之誠，意誠心正而身修這是必然。

二、要內觀以定心

這內觀不是要用凡眼、肉眼去觀照，而是要用我們這本性良知去觀照。也就說用良知來觀照人心，不使人心起作用，我們在修道之路要時時守住這良知良能的地方，守住這方寸寶地，不使人心、道心在那裡搖擺不定，誠如《心經》所講「觀自在菩薩」，要照顧好自己內心的菩薩，使得自己的身、口、意能在其本位不亂動。那如何定心呢？不外乎要反求諸己。《中庸》云：「子曰，射有似乎君子，失諸正鵠，反求諸其身。」意思是說，射箭猶如君子的德操，你修得好壞就像射箭一樣，故射之不中，弓無罪，鵠無罪。你沒有射中反求諸其身，你技術差，功夫不夠精，不能怪東怪西、風太大、靶不正、環境不好，其實是自己的問題。恩師也曾慈悲：「自我的覺悟，勝於他人的規勸，良心的譴責，重於任何的懲罰。」後學曾聽一位修行者說，我們每一個人都希望存在、都希望被重視，但是怎麼做呢？不外一個字——「是」，只要人人養成習慣用「是」來做回應，自然可以改善人際關係。」

舉個例子來說，我們與人共事時，別人責怪或受委屈時說，「是，我會改進」、自我反省，有過則改，無過放下，抱著這種觀念，如此我們的執著

會放下不少，經過一次又一次，那麼你的人生會覺得很輕鬆。因為我們人有一種毛病，就是為了保護自己，都會強化我執，稍微受一點打擊、壓力就覺得很委屈，找理由來強辯。內心所想，永遠都是「眾人皆醉，我獨醒」。天下人負我的想法，這對我們法身慧命，一點幫助都沒有，反過來處處惹塵埃，只有增加執著和煩惱，這是得不償失的。倒不如一字真言——「是是是」，來的好。

（一）可避免理由解釋太多，惹惱對方。

（二）可少點口水，多一點在心地下功夫，心境平靜，情緒穩定。

（三）到最後，減少我執的累積，增加佛性真我的開發，如此心定自然一切平靜。使其道心常照。

恩師曰：「要管別人，先管好自己。要管自己，先管自己的心。」宋朝陸九淵也說：「我們的本心就是天理，只要我們切實去反省覺照，不自欺，當下就是本心，便是天理。」恩師慈悲：「時時反省身旁事，莫就七情六慾生，七情六慾似風塵，真誠無妄洗滌心。」恩師開示：「我們修道要自我觀照，不被七情六慾迷惑，不可犯錯，自我更新，不斷淨化以真誠無妄常照我心，自然佛道可成。」

（未完待續）



「專注」在現代社會生活中可能愈來愈是一種稀有能力。在大學的課堂上，總是可見學生將手機放在桌上，打簡訊，上交友網站，或是埋頭讀著其它教材。在公司裡，職員開著交友聊天軟體，或是瀏覽網站，主管則是每天花上幾十分鐘處理電子郵件。在一個講究同時多工的時代，我們並不是如電腦般同時專注於多個工作，而是同時不專注。面對這個現象，有許多的解決方案，像是課堂或演講時使用多媒體設備，吸引台下學生的注意。或是，公司設法監控員工的電腦，嚴格禁止安裝特定的程式。這些方法可能有效，特別是在一開始實施時，但時間一久，好像不但未提升專注力，反而培養出反制教師引導或監控的能力。

這種治標不治本的作法有其深層的問題。我們通常寄望能設定一些外在環境條件來提升專注力。就像在教學上，大多數人也常以為課程內容、教學設備、人數、空間等等變數影響著學習成效，而忽略了一個最為關鍵的，也是最難透視的面向：學生本身會隨著老師的想法與行為改變，而逐漸調整自己成為一個沉默的旁觀者，觀看著他的環境條件如何地被改變。學生是有智能的學習者，他往往是在老師看不到的層次上悄悄改變自己，變成無法被抓牢的學生（他就像吊橋，隨著行人想靜止的動作而搖晃得更厲害）。

控制外在條件的作法或是所謂的速成技巧，可以稱之為「加法式提升」：要求我們在學習之外，再添加新的方法來控制自己或他人的學習。在學習運動時，教練也常會使用這個加法原則，要求選手不斷進行各種練習，希望最後能達到近乎直覺反應的地步，等於是變成一部機器，能在比賽中啟動過去所輸入的訓練指示。不幸地（但也慶幸），人最終仍非機器，離不開專注力的問題。許多運動選手在其職業生涯中遇到心理問題，無法專注比賽，或是陷入低潮，心裡縈繞著一些念頭、憂慮，讓選手無法再如過去一般控制自己的身體。這時不能再靠毅力與練習，而得求助於心理諮商。如果之前的訓練是將身體推向極限，那麼現在則是一條重新從身體走向心靈的路。



這條路不是重蹈加法原則，而是練習減法，逆向捨去層層加上去的控制條件。想想課堂間休息的情景，所有的學生好像活了過來，開心地聊天，伸展身體。確實，一旦周遭那些控制學習專注力的條件暫時卸除，人便覺輕鬆，自動地尋找自己感興趣的事物。假若再進一步內省，察覺自己受困於社會所調控的角色時，自我即可逐漸澄清，對外在事物的敏感度與專注程度自然也隨之提高。簡單地說，要提升專注不能求於外，它應該是個人內在自覺的事。今天，我們面對動輒數十人的班級教育，太過依賴短暫有效的教學技巧，也過於以考試成績斷定學生的專心程度，如何重新接受學生（包括宗教意義的）自我內省的潛能，是教育的一大挑戰。（作者為台灣大專院校社會系教授）

愛與榜樣

■陳基安

最近收到好友章會長寄來的一篇文章：

明天，我就要退休了。做了整整三十五年的中學老師，我可以說這一輩子過得非常充實，非常有意義。

我到現在還記得我開始做中學老師的那一年。我一畢業，就進入一所明星中學教數學，學生因為是精挑細選出來的，很少功課不好，教起來當然是得心應手，輕鬆得很。隨便我怎麼出題目，都考不倒他們。

可是，我忽然注意到班上有一個同學上課似乎非常心不在焉，老是對著天花板發呆。期中考，他的數學只得了十五分，太奇怪了，全班就只有他不及格。而且分數如此之差。有一天，放學以後，我邀他來和我談談。這小子一問三不知，對成績的大幅掉落，講不出任何理由。他一再說他上課聽不懂我講什麼，我卻覺得他不用功，因此我就威脅要去找他的家

長。他立刻緊張了起來，說他五歲時父親生病去世了，母親改嫁到美國，沒有帶他去。他一個人和祖母一起住，經濟情形還好。可是祖母年紀大了，連國語都不大會講。也不認識字，如果知道他功課不好，一定會非常傷心的。他被我逼急了，忽然問我：「老師，難道你以為我騙你？難道我會做題目，卻假裝不會做？」我被他問得啞口無言，除了鼓勵他以後上課要用功一點以外，還願意替他補習數學，而且當天晚上就開始。

這個學生一開始還不大願意接受我做他的義務家教，可是由於我的堅持，他只好晚上乖乖地在我的督導下做習題。我發現他其實不笨，只是對數學反應慢了一點，每週替他補習兩次以後，他終於趕上了進度，考得愈來愈好。兩個月以後，我就不管他了。這個學生以後就和我很親密了。

當時我們夫妻兩人沒有小孩，我太太知道這孩子沒有父母以後，就找他來吃

飯。他有什麼事情，一定會來找我商量，包括一些生涯規畫的問題。他考大學也算順利，去成功嶺前還來向我們辭行，可是第三天，我收到一封他的信。信的內容令我吃了一驚。

老師：請原諒我騙了你一次。當年我功課忽然一落千丈，是我故意的。我一直沒有爸爸，也想有個爸爸，這樣，如果有什麼問題，我可以好問問他。因此我心生一計，我發現我的英文老師、國文老師和數學老師都是男老師，我決定假裝功課好差，看看他們反應如何。英文老師對我的成績完全無動於衷，他將考卷還給我的時候，一點表情也沒有；國文老師將我臭罵了一頓，他說他最痛恨不用功的學生，他罰我站了一個小時。我雖然只有高一，個子已經很高，高個子最怕罰站，這麼大的人了，還要被羞辱，我當然心情不好。

第二天《赤壁賦》一個字也背不出來，國文老師發現我交了白卷以後，立刻又罰我站，然後，在下課的時候，他向全班宣布，我已放棄了我。

唯一關心我的就是您。您不但一再問我怎麼一回事，還替我補習。其實您只要關心就夠了，我完全沒有想到您免費地當我的家教老師，我必須假裝不懂，如此裝了整整兩個月之後，才脫離苦海，但我從此發現我很會演戲，得到了老師的關懷。

最使我感動的人，其實是師母。她對我的關心，令我永遠也忘不了。師母第一次請我去吃晚飯，正好寒流過境，我故意沒有穿夾克。師母一看到我衣服單薄，立刻押著我去附近的冬衣地攤，替我選了一件厚夾克，我知道你們做老師的薪水並不高，還對我這麼好，我知道我找到爸爸媽媽了。

我從此以後將老師當做我的爸爸，有什麼事，我都會問老師，您也都會給我建議。我也偷偷地學老師的為人處事。老師對人誠懇，我也因此儘量對人誠懇，這些都是老師所不知道的事。

我要在此請老師原諒我，我當年騙老師，實在是迫不得已，我的確需要一個好爸爸，難得老師對我關懷，我從此凡事都有人可以



商量。由於老師在我功課不好的時候沒有放棄我，您是我一生中對我影響最大的恩人。

祝 教安

騙你的學生
張某某上

這封信令我出了一身冷汗。我們做老師的一天到晚考學生，卻很少想到學生也在考我們。我的那個學生出了一個考題，顯然只有我通了這場考試。

從此以後我就特別注意後段班的同學，無論他們的資質如何，我都不輕言放棄，總會盡量地幫助他們，使他們能學多少就學多少。這麼多年來，我教了不知多少功課不好的學生，有幾位大器晚成，還得到了博士學位。不論他們的學業成就如何，他們仍都在社會上有工作可做，沒有一位出問題的。我發現後段班學生都非常

感激我，他們的任何成就，也都令我感到驕傲。

明天，有很多我過去教過的學生會來參加我的退休茶會，大多數恐怕都是當年之後段班的學生。那個騙我的學生當然一定會來。他的事業很成功，也一直和我保持密切的聯絡。我要告訴他，我才應該謝謝他，他改變了我的一生，他是我一生中對我影響最大的人。

這是一篇發人深省、耐人尋味的文章，帶給我很大的震撼，平常老師都在出題考學生，沒想到學生也在出題考老師，為人師者〈教師、點傳師、講師〉您通過學生的考試了嗎？教育無他——「愛與榜樣」而已，子曰：「有教無類、因材施教」，犧牲奉獻為學生、以身作則無私心，一心要做牧羊人，指引迷途的羔羊，這樣的老師，其偉大的精神，將永遠受到學生的愛戴與世人的尊敬。

與鯤鵬共奮飛（下）

■澳洲 南極光

鯤，大智若「魚」

鯤，本是一條小魚，但是莊子聖人卻稱之為大魚；說明了這不是一條普通的小魚，因為它可是一條心懷大志的小魚也。

今天我們修道，同樣也必須心懷大志，怎麼樣的大志？了脫生死的大志！這是大家共同的目標，不管你是富的、貧的、聰明的、愚笨的、俊美的還是醜陋的，走到最後，也是要同樣的面對這生死問題。人生什麼事大？生死也！

我們要有「今世修，今世成」的志向；因為時間緊急，不能再像古時修行者，一世修一門功夫，修了好幾世才成功。現在不行了，因為現在是白陽期，天災人禍，沒有太多的時間讓我們慢慢來，所以我們白陽弟子是在家修，是在人世間修，是在紅塵濁世中修。

水擊三千里，搏扶搖而上者九萬里、它怒而飛

這兩句話，對後學來說，總有種浩瀚雄偉的氣魄，有種「地獄不空，誓不成佛」的壯志豪情。後學一直在想什麼東西才能夠讓我們「水擊三千里，搏扶搖而上者九萬里」「怒而飛」呢？最後想到原來是大愿。

自古以來有那位仙佛成道是沒有大愿的？阿彌陀佛有四十八大愿；地藏王菩薩有「地獄不空，誓不成佛」的宏愿。

而我們呢？有嗎？其實是「有的」，難道我們忘了求道時十條大愿？千萬別小看這十條大愿，這可是我們最初的愿啊！藉著祂們可以成就我們。祂們是推動我們前進的力量，也是讓我們展翅怒飛的原動力啊！

鯤鵬與蜩鳩之間的差別

鯤鵬之逍遙有如富人乘坐頭等艙，無憂無慮的，很是舒適、很是寫意。在這



次的飛行之中，您是乘客，同時也是那位瀟灑的飛機長，飛行的操控全在你！翱翔起飛、穿梭雲中、衝向晴空、飛越重重天，直入理天。這何期的蕩漾！這是超氣入理呀！

反之，蝸鳩卻好比乘踏自行車要往月球去，只是盲目、浪費力氣，始終在原地打轉，到不了人生的目的地。

其實鯤鵬之富，並非以金錢衡量；它是一種愛，一種大愛、仁愛，是至善、是見性、是平等的。而蝸鳩為貧者，因為心中充滿著世間惡習，充滿著貪嗔痴。這些身外負荷，壓迫著自己連氣都喘不過來了，試問又如何展翅高飛？

鯤鵬與蝸鳩之別全在一念之差而已。迷者凡也、蝸鳩也；悟者覺也、鯤鵬也。就如故事中，蝸鳩只存小見，如何能了解大志者的心懷呢？如何能明白聖人之心懷？唉！真是蝸鳩如牛毛，鯤鵬如牛角啊！

再說，放眼世間的人情世故，不難發現世人接受蝸鳩來得比較容易，反而接受鯤鵬難；這是為何？乃因妒嫉他人有大志、有成就。有個故事：父子二人經過五星極飯店門口，看到一輛十分豪華的進口轎車。兒子不屑地對父親說：「坐這種車的人，肚子裡一定沒有學問！」父親則輕描淡寫地回答：「說這種話的人，口袋裡一定沒有錢！」

海運則將徙於南冥

海運代表海風運轉，波濤洶湧。鵬沒有立即起飛，就因為等待六月的大風，等待時機成熟！如易經乾卦的初九「潛龍勿用」；然自己沒有被用就得放棄自己？不是的！反而要藉這機會去充實自己、培養自己、歷練自己、蓄儲能量，一旦時機成熟時，自己就可以整裝出發！所以當這一刻來臨時，自己準備好了嗎？

當鵬鳥飛上天之時，它是靠風力而上，在這裡要了解一點，它是逆風而上，不是順風，因順風無法起飛。就如飛機一樣，是逆風起飛，風越大起飛的衝力越好。在去年底參班的「滋味箱」單元中，有位前賢在講台前抽到一個題目：「順境、逆境你選擇那一個？」。台下，坐在後學旁邊的前賢問後學說：「如果你，你會選哪一個？」後學回說：「不曉得呢？因為在這人生路上，順境逆境一定都有，而後學所知道的是順境要小心，逆境要開心。」

在順境中很容易迷失自己、放縱自己，這樣修道很難；而遇到逆境時要開心，一來感恩有機會提昇自己、磨練自己，二來能以寬心去面對逆境，這一條路還會難走嗎？這一個關還會難闖嗎？

修道路上不可能是一帆風順的，因為不經一番寒徹骨，焉得梅花撲鼻香？又如何知道自己的心是不是堅定？就好比撒旦的出現對耶穌聖人來說，可是發揮了極大的作用和幫助呢，怎麼說？因為沒撒旦，成就不了耶穌聖人對上帝的「真」

啊！修道，就是要我們從這些人事物中，去「化」我們人生的絆腳石為墊腳石！將危機轉「化」為轉機，這就是我們修道的智慧！

故事中所提到的「怒而飛」即是振奮之意，是自我激勵、自我精進。在逆境中不管環境有多惡劣，沒有一個人是可以考倒我們的，除了我們自己。生活中，蝸鳩之聲處處皆是，如果我們介意的話，我們就得每天為這些瑣事忙，漸漸的會不知不覺陷入他人的陷阱。自己會因而開始比較計較，煩惱從此重重疊重重，最後落於北冥的黑暗漩渦中打滾，而難以自拔，更別談什麼逍遙遊？什麼怒而飛了？

鵬鳥因有大志，有明確的目標，所以能夠無視蝸鳩（小人）之批評，專注自己的起飛（提昇）；做自己該做的事情，修自己該修的脾氣毛病。今天我們求道、修道、辦道，也不過是為了自己能夠提昇，有句話說「各人吃飯各人飽，各人因緣各人了」。真的，要提昇唯有自己去行，別人無法幫我們提昇，唯有靠自己最好。

結論

要清楚，逍遙不是流浪。流浪是消極、沒有方向的，它有畏縮、不進取，也有放棄、不寄任何希望的氣息；它隨波逐流，不知何去何從。

而逍遙卻是積極、樂觀、充滿希望與遠見的。逍遙是有方向有目標的，懂得要逍遙即得常不斷振奮、自我提昇，也不

畏懼，所以逍遙是形而上的功夫。

再看，鯤本是小魚，而能夠長到幾千里長，實不簡單。但是，它並不因而自滿，它還要化成一隻鳥，一隻其背不知有幾千里大的鵬鳥。想像而知，它必須破除成見、執著，才能成就這個「大」呀！因為一條魚不管多大，始終只能在水中游，始終限制於有形的範圍之內。若要擺脫這些框框，就得化為鵬，飛向那更高更遠的「天池」去呀。

我們人何嘗也不是限制於這有形的世界當中，每天過著日復一日的機械式生活？生生世世在苦海中輪迴？但這不是我們的本命，原來還有一個更高的理想讓我們去追隨，有一個更高層次的生命境界讓我們去提昇！

鯤鵬之「化」，是要我們從有形的框框跳躍出來，從痛苦煩惱中解脫出來。這步功夫就始於克己復禮、苟日新日日新，重作新民。幾年前法會中有一個題目叫「神通關鍵」，這「神通關鍵」在那裡？就在咱們的身上，就在那自我改變、自我提昇之中！

最後，讓我們由鯤化為鵬，由「潛龍勿用」至「飛龍在天」，突破形相，衝出侷限，而直入無我、永恆的境界！這應該是修道者應有的豪情壯志呀！就讓我們攜手一起與鯤鵬共怒飛吧！

（全文完）

宋溪揚善佛堂滄桑感恩

二〇一一年一月一日，是紀元新的一年之開始，前人慈悲率領點傳師和三才等，到馬來西亞宋溪新村，主持揚善佛堂喬遷開光大典，是日晨早雨後的風和日麗，真是雨過天青，呈顯良辰吉日之喜慶，象徵揚善佛堂種種的考驗已成往事，吉祥之事源源而來，是誠者之誠格蒼天，步入佳境之兆，可喜可賀。



從遠方到來祝賀的道親，和新村的道親和各親友共有五百餘眾，共聚一堂，道氣充滿，氣氛令人感動，在剪綵與新壇開光儀式進行之中，感恩前人發於慈心衷腸的苦口婆心，宣化天



道的奉天命應運降世，大家的深厚佛緣，遇當今的佛出世，明師領天命倒裝下凡，負責普渡三曹的使命與聖職，救世佑民，國泰民安，人人得道，返回天性之故家鄉，《中庸》云：「天命之謂



性」，足證天性是來自理天賦性，求道是明師指開通天竅，認知天性之根與本源，是知根歸根，知本返本之殊勝，故前人的道義開示，足以振聾發聵，斯時正有三位村長與受封大德，參與盛會，恭聆衷心法語，法喜充滿而感動求道，新村善信，聞知三位大德得道，因此因緣啓發佛緣深厚者，風靡誠悅求道者有七十多位。由此證明人能宏道之事實，更加要感恩前人大德普照，不辭勞苦的為揚善佛堂喬遷開光，誠感佛仙之助力，故有此道務之宏展，我們後學而今而後，豈能不效法前人為道之精

神，盡心盡力的勇往直前而犧牲奉獻。

揚善佛堂張氏三姐妹，都是堅志修道的清修姑娘，三姐妹聖凡並重，犧牲奉獻，三人同心，其利斷金，三姐妹合開小型超級市場。修道人修持善結人緣，新村大眾都敬重三位待人接物之德行，建立渡化衆生之基礎。

三姐妹得道後，就立志以身許道，發心在超市樓上開設法丹，前人主持開光，開壇請訓，活佛恩師慈賜「揚善佛

堂」，至今二十餘年矣。姐妹再發心買地建造佛堂，是應運道務之宏揚，新廈落成，前人主持開光之後，可惜每逢下雨天，天台漏水，多次請人修理，耗費美金貳萬多元，於事無補，依然照樣漏水，而且鐵枝生鏽，水泥已受影響，經過商量聘請驗樓公司，請專業專家，徹底檢查房屋之結構。結果驗樓公司之報告書，指出建築商偷工減料，造成房屋之結構問題，清楚言明，此樓用作家庭住屋，勉強可以，如果用作佛堂用途，超過三、四十人以上之重量，有一定的危險性存在，故此為了以防萬一，請示



前人只有買地重建以策安全。兩次的建造佛堂，承蒙前人的慈悲，在金錢上的大力扶助，方能有新佛堂的再次開光，在此衷心感謝。

因有前車之鑑，此次建造佛堂，嚴加謹慎辦事，決定自己購買各類建築材料，請各種工人建造，陸成點傳師自動負責，而且報效電的材料與工程，及各同修人人財施，關丹陳先生夫婦報效紅磚，汶萊恕德佛堂壇主報效一級品質之瓦，謝壇主本是建築工程師，負責建築督促建築工程，為了節省開支，揚德佛堂很多壇主道親，發心參與義務建築裝修工程，八個月來辛苦勞碌，卻樂在心中，方有此建造堅固、

莊嚴的道場。此之謂衆志成城，上天不負三姐妹苦心，有志者事竟成。

張氏三姐妹出錢出力，用完多年來的積蓄，而且今後還要供款還欠不足之數，故三姐妹仍

須聖凡努力再努力，幸運仙佛慈悲，道務宏展，堪可安慰姐妹為道之苦心。張點傳師為道犧牲奉獻之精神，足以令同修們的尊敬和效法，特此以示致敬，祝福聖凡宏展，一帆風順，為頌。



與古人做朋友 ——淺談「讀經」

■李淑霞

有人說：友誼是人生的甘露，它滋潤你的生命，豐厚你的人生。也有人說：友誼是黑暗中的燈塔，它引導你走向成功的道路。西洋也有一句諺語，「人而無友，猶如身在曠野。」的確，人不能遺世而孤立；也無法離群而索居。人，真的需要朋友！試想：一個人在人生旅途上踽踽獨行，或終其一生沒有友伴……，那景象將是多麼寂寞淒涼，又是多麼的孤單可憐呢！

中外歷史上，有很多感人至深、可歌可泣的友情故事。例如：三國演義中的描述的「桃園三結義」，關羽、張飛、劉備成為肝膽相照的生死之交，是傳誦千古的友誼典範。還有管仲、鮑叔牙這一對至好的知心朋友，更是千古佳話。另外，「伯牙碎琴報知音」這個故事，相信大家也是耳熟能詳！俞伯牙原是一位鼓琴高手，可是苦無知音欣賞。最後，好不容易遇到鍾子期這位知音，只可惜，知音去世

了！伯牙傷心之餘，將琴摔碎，發誓不再彈琴，心報知音！真的，「相識滿天下，知心有幾人？」連至聖先師孔子都感嘆：「可與共學，未可與適道；可與適道，未可與立；可與立，未可與權」呢！若我們人生在世，能得一知己，可謂死而無憾矣！

沒錯，在世界上若能交到可共學、適道、立、權的朋友，就不至於讓我們感到迷惑、徬徨，生命也不會貧乏、黯淡無光。但，有時要找到一位真正的益友，的確有困難之處啊！不過，我們也別心急，假使目前我們暫時還未尋覓到知己、好朋友的話，不妨，我們先來和古人做朋友，如何？

與古人做朋友——從古人的遺著裡與其神交，讀其書而思其人，薰陶其雋永的人生哲理。從古人的智慧精華中，涵養永恆的價值理念，並領悟人生使其懷抱遠



大志向。而「讀經」便是幫助我們攝取古人智慧，結交聖賢人，最快速最便捷的途徑！在許多古人的詩詞文章中，可以讀到許多勸誡人努力讀書的珠璣妙語及雋言警句。比方說，李泌寫的「書是隨身寶，財為國家珍，將身遊四海，到處不求人。」還有勸學篇裡的「男兒欲遂平生志，五經勤向窗前讀。」另外有一副對聯如是寫道：深思立身道，快讀有用書。此聯含意深遠，的確發人深省。雖說：開卷有益。但是，不容否認，書籍仍先要經過篩選和過濾，以免看了不該看的書籍，反而有害身心，那就得不償失了！唯獨，「讀經」——可以安心，可以免去以上的擔憂及掛慮！閱覽讀誦四書五經及老莊等重要經書，不但可增長智慧、陶冶性靈、開闊心胸、端正品行、改變氣質，更能培育道德、開發無限潛能……，有那麼多的益處，我們還擔心什麼呢？難怪《朱子治家格言》要說：「祖宗雖遠，祭祀不可不誠；子孫雖愚，經書不可不讀。」實是至理名言啊！

而我們財團法人崇華堂文教基金會——台北承德佛堂，現今仍在鼓勵大家從小就「與古人做朋友」，我們的兒童讀經班已成立十幾年，招生25期了！每週六上午在台北承德佛堂上課。目前按年齡及程度分為：明德班、親民班及至善班，上的課程計有：唐詩、詩經、孝經、論語、古文選及菜根譚。良好的教育氣氛及學習環境，是影響孩子人格健全發展的重要因素，而這些，我們都具備了！在最寬敞、明亮、安全的承德大樓，以及富有經驗及愛心的教師、義工的指導下，相信來讀經的孩子們，必定如沐春風！今之幼苗，未來綠樹成蔭、百花齊放、結成纍纍鮮美果實，指日可待！

賢明的道親們、家長們：趕快讓我們的孩子「與古人做朋友吧」吧！

報應

■美國 茶水

殺生的報應是什麼？
偷盜的報應是什麼？
邪淫的報應是什麼？
吸毒的報應是什麼？
妄語的報應是什麼？
貪心的報應是什麼？
嗔怒的報應是什麼？
癡迷的報應是什麼？
挑撥離間的報應是什麼？
惡言辱罵的報應是什麼？
顛倒是非的報應是什麼？
邪言淫語的報應是什麼？

《大寶積經》云：「假使經百劫，所作業不亡；因緣會遇時，果報還自受。」

明白報應的厲害，即了了分明，亦逃無可逃，就會對自己的心念行為負責，就會去規範自己的思想行為，希望在報應未到之前，能夠減輕或化解。

規範有形軀可依的身體及嘴巴已難，而念轉如電，一念天堂，一念地獄，規範心念更難！因此，因應不同的氣質，而有不同的法門：持齋、守戒、佈施、放生、叩頭、誦經、禁語、靜坐、觀想、參話頭等法門無數，總括一句，「言為心之聲，行為心之表」，念從心上起，而心在何處？

經云：「唸破金剛經，讀徹大悲咒，種瓜還得瓜，種豆還得豆，不受明師點，永在輪迴受。」唏！不遇明師，輪迴不斷；而得遇明師，這就是大善報應！

生活智慧故事

■大衛

緣起——

從過去到現在，孩子們最快樂的時光之一，就是聽故事了。那熟悉的故事內容，不因時空改變，自古流傳至今，甚至未來。

原來，聽故事可以成長，從故事中可以學習人生經驗；其實，我們每天都在聽故事，從自己與周遭的故事中成長，學習正確的價值觀，培養迎向困難的智慧與勇氣！

以下的故事，願與讀者一起分享，讓我們從聽故事，豐富生命，體驗人生。

厚道，做人更高境界

「稻穗愈飽滿，腰彎得愈低」、「竹子愈高，竹尾彎得愈低」這些大自然的道理，講的正是「謙卑」的重要。因為謙卑，你會居安思危、小心翼翼、努力改變。最後，你意料不到的收穫也會在謙卑中獲得。只是愈在高峰，人愈不容易察覺謙卑的力量。在謙卑之外，若能做到厚道，先一步替人著想、留餘地，才真正是跨越做人更高的境界。

稱霸台灣精密機械業的台中精機1997年曾遭遇亞洲金融風暴，從公司因跳票瀕臨倒閉，到如今谷底翻身，就是一個厚道的好例子。台中精機經營超過50年，第二代接棒經營的總經理黃明和指出，早年客戶多是師徒相傳的黑手，在工廠裡待了3年，就能出師自己創業。黃明和的父親看這些年輕人在創業初期，難免

資金短缺，總會大方地要他們先將設備拿去用，日後慢慢分期付款即可。甚至，有的下游經銷商沒錢進貨，他還會勸他們先把機器拿去賣，先賺了第一筆錢，才能打好基礎。黃明和指出，由於父親總會替人著想，培養的許多客戶都是從第一代祖父輩開始，第二、第三代接手買新的機器，演變成關係深厚的三代交情。其中，還包含夫妻檔、兄弟檔、父子檔。沒想到父親以厚道待人，後來竟救了黃明和與自己公司一命。黃明和回想八年前，受亞洲金融風暴波及，國產汽車、東隆五金陸續爆發地雷股危機，中部地區許多上市公司都垮了，台中精機也因財務槓桿過度操作，二十億元融資遭銀行凍結，頓時陷入困境。奇妙的是，當遭逢相同命運的同業如楊鐵，早已被協力廠商拉白布條、圍廠鬧上電視新聞，台中精機卻顯得異常平靜。



不僅客戶沒有拋棄，協力廠照常提供零件，面對同業挖角，台中精機的高層主管沒有一個異動，一起度過了最艱難的階段。

黃明和心有所感地說，從此他深刻體會到「天助自助者」的道理。他強調，「自助」兩字，就是過去你所積的陰德，對他而言，也就是父親打下人情的基礎，

讓大家願意信任，才能贏得東山再起的機會。人生做人這門課，不僅沒有文憑，也不可能畢業，連當過英國首相的邱吉爾都承認，自己到了65歲，才悟出一些做人的道理。但不管是修道、管理、領導、乃至於人生真正的成功與圓滿，沒有一項不是圍繞著「如何做人」。這堂最重要、也最容易被忽視的課，你學好了嗎？

心得及淺見：

做人厚道，這堂課，課本沒教，老闆、同事、前輩不會直接講。這堂課，沒有文憑，無法畢業，許多人學一輩子都學不會。但卻是職場上、道場上最重要的一堂課。不管你是人才、壇主、點傳師、前輩、開荒者，除了謙卑之外，若能做到厚道，先一步替人著想、留餘地，未來修行將跨越更高的境界。因為修道將來的成就不是你的能力與才華、不是你渡化多少人，道理講得多妙、更不是你的位高權重，道場有多大。而是你內心深處所流露出來：比別人更慈悲、比別人更謙下、比別人心量更廣大、更厚道，這樣才能公心處事、處處接納、處處圓融，因此「立愿了愿，心性圓滿」，才是決定你今生修行的成與敗。

人爵焉有天爵貴的生命實踐

～追憶台南張煙松前賢



課間的休息時間，講堂外的走廊上，大家彼此問候招呼，同時享用著佛堂的點心茶水。在將要上課的前幾分鐘，談笑聲中傳來陣陣鈴響，一位手持上課鈴的乾道前賢，步伐有些蹣跚，但氣韻穩健，邊走邊喊道：「各位前賢準備上課囉！」如果您曾參與台南崇華堂大型班期，這個畫面想必不陌生。

也許是因為一邊走一邊喊一邊按鈴，和街上騎腳踏車兜售冰棒的小販有點神似，更有前賢開起玩笑：「賣冰的來啦！」他親和地莞爾一笑。那人人熟知的笑容，如今已成追憶。2010年12月，大家口中的班長——張煙松前賢，安詳仙逝，道範永昭。

白手起家，業峻積鴻

張煙松前賢民國29年（1940年）生於台南，雖然只有國小畢業，但先後從事過餅乾烘焙、自行車修理、西藥外務員等，足跡遍布全台，在各種工作環境中不斷磨練，因而培養出優秀的辦事能力。

民國67年（1978年）左右，時年38歲，舉家前往花蓮，學習百貨生意，起初為百貨公司普通職員，憑藉過人的表現，沒幾年即升任總經理，負責經營三間公司，分別為洋房百貨公司、美美服飾公司、紳士淑女館。

花蓮幫辦，和氣助道

張前賢道緣深厚，民國47年（1958年）即求道，十來歲年紀便發心度人，至花蓮後，在忙碌工作之餘，全力協助花蓮清德佛堂道務；昔於清德佛堂設有「人幼稚園」，張前賢亦擔任董事一職。

發心向道的張前賢，因待人和氣，有生意往來者與地方上各界人士皆敬重之，總能擔起協調溝通的角色，對於道務與幼稚園

能將對手變成朋友才是修道最佳的典範

老鼠是山神的寵物，牠向山神要求下凡當一回普通的動物。

山神說：「在動物世界中，大象是最強大的，你下凡後，必須戰勝大象，才有資格重回到我身邊，否則，你就永遠留在動物世界吧。」老鼠答應了山神的條件。但老鼠一來到動物界，便感到牠向山神的承諾是輕率的。因為，牠到動物界後，發現自己是一種又小又弱的小動物，要戰勝大象簡直是天方夜譚，牠後悔了。但老鼠還是決定試一試。牠想，自己要是從大象的長鼻子中鑽進去，用身體堵住大象的氣管，不讓牠喘氣，大概會迫使牠認輸。

這天，牠趁大象吃樹葉之機，悄悄地鑽進大象的鼻子中，準備實施牠的計劃。不料，剛進去一小段路程，大象覺得奇癢，便猛地打了一個噴嚏，老鼠只聽到一聲巨大的轟響，頓時覺得天旋地轉，就像炮彈一樣被射向高空，落地後渾身上下像碎了一樣痛。牠這一下可知道大象的厲害了。

大象心想，這老鼠長得小，胃口可不小，真可惡。於是，一見到老鼠，大象就用牠那大腳踩老鼠。從此以後，老鼠總是遠遠地躲開大象，牠不想自討苦吃。

可是天有不測風雲。一天，大象落入了獵人設下的巨網中，牠掙扎了很久也沒逃出去。老鼠想，這真是天賜良機，大象現在已毫無抵抗能力，只要我在牠的要害部位挖幾個洞，牠就會沒命了，我不就戰勝大象了嗎？然而，老鼠看到大象可憐的樣子，又不忍下手。牠的良心告訴牠，應該救大象。於是，牠開始用牠鋒利的牙齒咬網和繩子，不知過了多久，那張巨網出現了一個大缺口，大象猛地一用力，從巨網中鑽了出來。

大象從這件事情中，看到了老鼠可貴的一面，牠決定同老鼠結下友誼，當然，老鼠也願意交大象這個仁厚的朋友。於是，老鼠和大象化干戈為玉帛。不久，山神找到了老鼠，老鼠說：「我還沒有戰勝大象呢，這大概是不可能了。」

山神說：「你將你的對手變成了朋友，難道世界上還有比這更完美的勝利嗎？」

心得及淺見：

在道場中，前賢們在辦道中，經常發現彼此因為意見不同，蜚言謗語，輕者不交往、重者視若陌生人，假設前賢遇到此種情形，若能學習老鼠將對手變成朋友，將大大提升自己的修道境界。



園務，功不可沒；在俗業上雖貴為三間公司的總經理，然而只要前輩一通電話，從換燈泡到水電維修，不論事情大小，張前賢總是趕回佛堂，親力親為。

國外前賢道親來訪台灣時，徐前人總會帶往花蓮道場參訪，招待的計劃和工作，也都由張前賢一手包辦，實是盡心盡力協助道場。

突破塵緣，解開三條網仙索

聖業幫辦上不遺餘力、凡業經營上成就

斐然的張前賢，在他人眼中是「聖凡兼顧」，但在繁重的總經理職務下，仍自覺力有不逮，三個總經理的頭銜，是多少人夢寐以求，窮盡畢生心力，欲以自我肯定，並炫耀他人的成就，但在他心裡，卻猶如三條網仙索，讓他不得安然自在。

時年50歲左右，張前賢悟透生死事大、無常迅速，決心一次辭去三間公司的總經理職務，帶著妻兒回台南，重新調整生命重心，將重聖輕凡的精神徹底實踐。

二十多年前回到台南，張前賢全心跟隨道場前輩幫辦，前輩委

以經典班學員長之責任，故稱「班長」。而後各種班務籌劃、開班準備、戶外活動等道務，張前賢多負責策劃推動，久而久之，「班長」成了張前賢的別稱。

鞠躬盡瘁，天從人願

近年來，張前賢病痛纏身，但仍克盡職守，盡可能出席道場法會，持續協助班務幕後籌劃，亦因曾任百貨公司總經理，尤能妥善安排人員，讓所有班期、活動井然有序、圓滿順利，無怪乎前輩曾稱讚：「他對道的熱忱與辦

事能力，都是無人可及！」

於病榻休養期間，前賢曾關心，是否有心願未了，張前賢除心繫道場，說起生死有命，而排行老三的小兒子若能完成終身大事，自己此生也算沒有遺憾，一切皆能坦然面對。

在各方親友及道場眾多前賢祝賀中，張前賢三公子於12月4日成婚宴客，隔日上午，張前賢安詳辭世；初聞此訊，雖令人傷感，但更可感應，張前賢一生為道付出，天從人願，他最後的心願，上天慈憫，得以善了。

一心向道，始終如一

張煙松前賢一生為道，努力做到三盡：「盡心、盡力、盡職」。班長從人間道場畢業了，離開大家，讓前輩不捨、讓後學懷念。「他確實達到同心同德、尊師重道、聽師調

遣，甚至可以說始終如一。」訪談過程中，前輩一句一句形容，而每一句都是知易行難、盡善盡美的德行，令人感佩與讚嘆。

張前賢與道親相處融洽，善於帶動道親幫辦，處理人事班務，故能「同心同德」；點傳前輩交代之事必傾力完成，無論遇到問題或順利完成，皆立即以電話請示或當面報告，故稱「尊師重道」；道場哪裡有需要就去哪裡協助，從不推辭、毫無私心，故言「聽師調遣」；行道護道數十年如一日，故曰「始終如一」。

修道不論天職為何，只論是否誠修、是否始終如一，張班長用他的一生告訴我們，何謂尊師重道、何謂重聖輕凡，他奮勉行道的精神，實乃我們學習的典範。



聖凡兼顧的孝子

郭岳耀壇主追思文

「I am Tan Zhu. I can do anything.」，相信大家對這句話都不陌生，這是郭岳耀壇主（Daniel）數年前在馬來西亞英文班所講的一句豪氣話，亦是他的承諾。之後，他真的實踐諾言，為道場、為前輩盡心盡力辦事。可惜，天妒英才，郭壇主剛過知命之年，便撒手塵寰，乘鶴西去。

郭岳耀壇主原籍江蘇省崇明（上海），於1960年，在香港出生。家有一兄兩姊，因他是老么，公司都稱他為小郭生。他性格開朗、活潑、隨和、容易滿足、樂於助人，對父母孝順，故頗得家中長輩疼愛。在香港接受中、小學教育後，於1979年到加拿大多倫多升學，畢業後留在彼邦工作。

1985年經友人介紹而認識余夏芬小姐，兩年後即締結良緣。婚後，育有兩女兒，長女去年剛升讀大學，希望將來向醫科方面發展，幼女則仍讀小學。



In Memory of Daniel Kwok: A Role Model in Temple and at Home

▲ I am Tan Zhu. I can do anything.” The resonating, audacious statement has become the signature of Daniel Kwok, or Kwok Tan Zhu, after he first made it several years ago in the CTI English class in Malaysia. The statement also represents his promise, which he spared no effort in fulfilling for all these years. Sadly though, he passed away shortly after he turned 50.

Family and Education

Daniel Kwok was born in 1960 in Hong Kong. The youngest of four children of his family, Daniel was nicknamed “Little Kwok.” He was dearly loved by his family for his positive attitude, outgoing and easygoing personality, and filial piety. After finishing primary and secondary education in Hong Kong, Kwok Tan Zhu went on to pursue his academic career in Canada where he stayed to work. He was introduced to his future wife in 1985, who he married two years later. They had two daughters. The older one went to college last year to study medicine while the younger one is still in the primary school.

郭太一家未移民加拿大前，乃在香港修道、非常發心。80年代，多倫多只有林葆漢點師負責之「全德佛堂」。故順理成章，郭壇主於1987年7月在全德佛堂求道。求道後非常發心，無論前人或點傳師們給予機會辦事，都會盡心盡力去完成；兩年後清口，1990年1月15日（農曆己巳年十二月十五日）更得前人慈悲，升任壇主之職。同年稍後，承父親之命，返回香港，協助父親及兄姐工作，郭太則陪伴女兒們在加繼續求學。郭家經營家庭用品及其他生意；郭老先生高瞻遠矚，早年已開始在內地設廠生產；得到小兒子回來掌管生產部，可謂如虎添翼，故數年間擴建工廠、增添工人，另外潮州、上海先後設廠或公司，生意更遠達日本、德國等地。

郭岳耀壇主雖然忙於生意及生活，但仍不忘心靈的修養，有空都會到香港佛堂助道，且於1991年在加拿大自己家中設立家壇。1999年農曆四月，老前人在加圓寂，後學匆匆趕往奔喪，在加拿大機場認識郭壇主；當日因承前人命而攜帶大量帛布及錫箔，且是單身赴加，故要向海關解釋，因此稍遲入境，令前來接機的連院長及郭壇主等候。老前人在加舉喪、奉柩赴美殯葬，工作多、雜務多、外賓多，要大公司的主管擔任小司機，難得郭壇主一力承擔，全無怨言。近數年，美加等地的暑期青年營及各佛堂法會，郭壇主不論如何忙碌，都特別拋下公私事務，到美國助道；他將汽車從加拿大駕駛到美國接載前人，繞美加東岸各地佛堂一圈，再送前人回紐約，免前人乘坐公共交通工具之苦，使前人非常安心又窩心。

2001年4月，香港天德佛堂重新裝修開光，前人獨具慧眼，當日特別慈悲郭壇主在天

Initiation and Beginning of Cultivation and Devotion

Mrs. Kwok's family members were all devout practitioners who emigrated from Hong Kong to Canada. The only temple in Toronto in the 1980s was Chiuande Temple led by Lim Dian Xi. After meeting his future wife, Daniel was persuaded into obtaining Tao in July 1987. Mr. Kwok had devoted himself to the temple since his initiation. He would do everything in his power to complete the tasks assigned by the Elder or any Dian Xi. Two years after his initiation, Mr. Kwok took the life-long vegetarian vow, and with the Elder's kindness, he was appointed as a Tan Zhu on January 15th, 1990. That same year, Mr. Kwok returned to Hong Kong at the request of his father to work with his family while his wife stayed in Canada with his two daughters.

Although Kwok Tan Zhu was rather busy with his business and family, he managed to find time for the temple and Tao cultivation. He even managed to find time to participate in or assist the activities held in the temples in Hong Kong. And in 1991, he eventually had a home temple set up in his home in Canada.

Prime Time of Temple Services

I met Kwok Tan Zhu in 1999, when the Grand Elder passed away. I was on my way to the funeral and had a large amount of cloth and tinfoil with me by the order of the Elder. A lengthy explanation then was required to clear the customs, which resulted in a delay. It was Mr. Kwok who picked me up at the airport and that's how we first met.

The funeral of the Grand Elder was held in Canada while the burial site was in the United States. Needless to say, any other person can be easily overwhelmed by the amount of work and the number of guests in a funeral of such an important figure, just as any other executive in a large company can refuse to serve as a chauffeur. But not Kwok Tan Zhu. He dealt with everything in the funeral himself, without complaints. In recent years, he would leave everything behind just to lend a hand to the summer camps and dharma

德助道。此後他聖凡兼顧，為生意及道務，常常在香港、美加、日本、上海等各地奔走。2006年初，前人重病，赴美探望之前賢及同修，絡繹不絕，經三個多月，病情雖稍有好轉，但仍覺心緒不寧、無法入睡，故想離美返港，找個清靜地方休養。郭壇主即提議到他香港的家居住；故待安排後，前人便靜悄悄地返港住進郭壇主的家，日間兩三位同修擔任煮食及清潔，晚上僅一位同修陪同留宿；前人的心緒不寧竟很快復原，能安然入睡；而郭壇主則大部分時間在內地工作，週末假期則開車載前人出外散心。如是經兩個多月醫藥治療及靜養，前人之病終告痊癒，由此可見，郭壇主真如孝敬自己父母一樣的心態敬重前人。他辦事能力高，不怕吃虧，且不計較，又熱心公益，故在2008年起，擔任佛堂建辦的竹林明堂護理安老院董事一職，關愛耆老，回饋社會。

重德道學院行將落成，內部裝潢事項非常多，前人構思：進入佛堂有如登蓮台一般，故要造一個用碎雲石砌成的特大蓮花地台。郭

gatherings in the U.S. And he never turned down the opportunity of serving as a chauffeur in the temple. He would drive all the way from Canada to the U.S. to pick up the Elder, take her to the temples along the east coast, and then return to New York to drop her off. Because of his thoughtfulness and selfless sacrifices, the Elder was spared the trouble of traveling in public transportation.

Kwok Tan Zhu was known for his filial piety, and he also served the Elder in the way he served his parents. In early 2006, the Elder was seriously ill. Despite gradual recovery, she somehow felt unsettled and therefore suffered from insomnia. Learning that the Elder intended to depart from the U.S. to Hong Kong, Kwok Tan Zhu suggested that the Elder live in his home in Hong Kong, to which the Elder agreed. The Elder moved to Kwok Tan Zhu's home after all necessary arrangements were made. During the daytime, two or three fellow cultivators were responsible for cooking and cleaning, and at night, one fellow cultivator stayed with the Elder, who soon recovered from insomnia. Kwok Tan Zhu spent most of his time working, and drove the Elder around for sightseeing on weekends or holidays. With the two-month medical treatment and rest, the Elder's health was fully restored.

One of the Heroes Behind the CTI Temple

Kwok Tan Zhu's superb competence and gentle temperament were best illustrated in the construction of the CTI temple. The Elder wished to make the experience of entering the CTI temple resemble that of ascending a lotus platform. It was then decided that a massive lotus-shaped platform should be built with a special kind of marble. Kwok Tan Zhu volunteered to take the task as he was familiar with the craft and the materials. We first handed over the specifications to the manufacturer and asked them to produce a template. As the template was completed, Kwok Tan Zhu and I made an appointment with the manufacturer. On that day, we first had breakfast in Shenzhen, China before we took a three-hour ride to the factory. As it turned out, the template didn't meet our specifications.

壇主知道內地雲浮縣有馬賽克藝術可以製造，故一力承擔。我們首先將稿件交與廠方，製造一塊小的樣版（3米 x 3米），當樣版造成時，我與郭壇主在深圳吃過早餐後，乘了三個多小時的車到雲浮縣製造廠驗貨，卻發現有部分顏色不對，且圍邊圖案又不愜意，故馬上與製造商交涉、再選雲石、再畫圖案。到一切定案，準備回程時已是下午三時多；整個雲浮縣都是雲石廠，沒有食肆，而我們放在車上的麵包已被司機吃掉，唯有回深圳再吃晚飯，在回程中，我很虛浮，有暈眩感覺，只好閉目養神。郭壇主體形大，平素食量多，一定比我更難受多倍，但他並沒有呵責司機；之後蓮花地台完成及裝運美國，他亦一一跟進。故此，他日各位如有緣站在雲石蓮花地臺上，切勿忘記此幕後英雄。重德道學院共九層樓，內部軟件需要也多，郭壇主即慷慨送贈佛檯、佛椅及餐桌座椅等。另外很多從香港運到重德的物件等，亦是郭壇主幫忙裝運，他出錢出力，熱心又盡心，辦聖事真是不遺餘力。

天德佛堂設有書法班，郭壇主亦抽空參加學習、他坦言目的是想寫一個大壽字送給父親作八十大壽禮物，但字無百日功，只好作罷。後來他與幾個兄弟姊妹費盡心思，花了兩三年時間，先投標買回父親當年第一個車牌、再從英國購買父親曾經擁有的第一部同款的古董車，運回香港送給父親作生日禮物，令父親笑逐顏開。郭壇主素有心臟病，去年曾做了小手術，當他從手術室出來時看到父母擔心的樣子，曾對他太太說，感覺自己不孝，日後要好好保重，不要讓兩位老人家操心。由以上數事件，足見郭壇主確是一名深愛父母及家庭的孝子。



Therefore, a prolonged period of negotiation and communication started. It was three o'clock in the afternoon when everything was settled. There was not a vegetarian eatery nearby, and the driver had already eaten the bread we brought with us. We had no choice but to return to Shenzhen for dinner. On the way back, I felt dizzy because of hunger. Kwok Tan Zhu had a larger appetite and must have felt worse. He, however, didn't complain or blame the driver. When the platform was completed and shipped to the U.S., he also took care of every little detail. He then should be remembered as one of the heroes who made possible the completion of the marble lotus-shaped platform.

The nine-story CTI temple required a lot more than the platform, and Kwok Tan Zhu was always ready to help. He made a large number of donations, such as the lamps, the Buddha chairs, and the dining tables and chairs. Meanwhile, plenty of objects were shipped from Hong Kong to the CTI. He not only helped with the moving but also paid for the shipping cost.

A Poster Son of Filial Piety

Kwok Tan Zhu was a great son who perfectly fulfilled the duty of filial piety. He would do everything to please his parents. He once attended the calligraphy class in Tiende Temple. It was his intention to write the Chinese character for longevity for the 80th birthday of his father. It was a pity that he had to give up this idea because calligraphy required constant practice. Afterwards, his siblings and he worked together for a couple of years to get their hand on the license plate of their father's first car and the same model as the first car. It is not hard to imagine how happy his father was when receiving the gifts. Kwok Tan Zhu had long

謝謝您， Daddy Thank You, Daddy



親愛的父親，丈丈爹D：

過去的兩星期對我們來說非常困難，您的死亡來得突然，令我們難以接受，往日種種情景浮現眼前：您到機場接我們的情景；按一下電話就能聽到您的聲音；您放工後回家，坐在按摩椅上看電視，最後睡著的模樣；還有每夜從您房間傳出來的鼻鼾聲。這些日子，我們重複地聽著您離世的經過，令我們內心感覺空洞的同時，也讓我們漸漸察覺到，您真的離開我們了，而我們將永遠再無法再分享生活的點滴。

您是我們生命中重要的一份子，我們一起也享了無數奇妙的回憶，您是我們的支柱，我們的依靠，給予我們安全感的人。度假時，您總會把一切都打點好，像是訂好飯店、租好車子、查好旅遊景點。還記得有一次在佛羅里達州的鬼屋探險，我們嚇得緊抓著您，走出來時，發現您的上衣都被我們扯破了。我們害怕的時候，知道有您的保護，任何時候，遇上難題，您必定協助我們解決。

Dear family and friends, thank you all for coming. We would like to share a letter we've written to our dad.

Dear Dad, 丈丈爹D,

The last couple of weeks have been difficult for all of us in accepting that you are gone. It happened all so quickly. It was a strange and empty feeling not seeing you pick us up at the airport nor being able to call you with the push of a button. You did not come home at the end of the day to sit in the massage chair, watch TV and fall asleep. It's strange not being able to hear the loud snores emitting from your room throughout the night. But hearing the story of your passing over and over again, we are slowly realizing that you are really not here anymore and we will never be experiencing these little details ever again.

You've been such a great part of our lives and we've shared so many amazing memories together. You've been a central pillar for us, someone we can always rely on and feel safe with. Whenever we go on vacation, you had everything planned out – hotels booked, cars rented, and research done on all the places we would be interested in. I remember once, when we were in a haunted house in Florida, your shirt

今年郭壇主特別忙，但仍如常工作，克盡己職，毫無怨言。3月29日中午他在香港見客時，突感心臟不適，送至醫院，經數次藥物及手術救治皆無效，至30日（農曆二月廿六日）晚上10時26分與世長辭，回天覆命。

後學在香港郭壇主家與郭太、郭壇主姐姐等商議殯葬等事誼，決定採取天道儀式。但抉擇下葬地點是一個難題：郭太當然想將Daniel遺體運回加拿大安葬，但念及家翁家姑年紀已老邁，經不起長途飛機的折磨，且Daniel是名孝子，要他遠離父母，相信他亦不會贊成。深思熟慮後，最終決定將他安葬在深圳大鵬灣郭家的家族墓園，希望藉著如此安排，可稍慰翁姑喪子之痛，但作此決定，當時郭太內心實在有點難捨及空虛。後學鑑貌辨色，故大膽提議在加拿大替郭壇主立碑設立衣冠塚，並即時致電美國向前人稟告，並懇求前人為郭壇主在加拿大舉辦一個追思會；感謝天恩師德，前人特別慈悲，一一恩准；如此，既可圓滿Daniel孝子之名，更可使孝媳心靈踏實。

郭壇主在公司認真工作、關心員工、謹慎公正處事，深得同事敬重；他與朋友相交、風趣樂觀，帶給大家歡樂，深得朋友愛戴；在聖職中誠意盡心、協助前輩辦事、成全後學發心，深得前賢讚賞；在家庭中孝順父母、尊敬兄姐、愛護妻子、關愛女兒、深得家人摯愛。如此一個好好先生，生命雖短，但所做的事很多，活得充實而有意思，今天他雖然離我們而去，但他的音容，永留我們心中。

正如前人贈郭壇主的輓聯所言：

「孝雙親尊兄姐敬妻室慈教女和睦鄉鄰可稱齊家修身
講道德說仁義嚴責己寬待人兼善天下真是果滿功圓」

suffered from heart disease. He had a little surgery last year. When he was let out of the operating room, he saw the worried look on his parents' faces. He later told his wife that he was terribly sorry that his parents worried about his illness and that he would take good care of his body from then on.

Alas, Kwok Tan Zhu was extremely busy this year. He worked hard as usual and without complaints. On May 29th, when he was entertaining some guests in Hong Kong, his heart started to ache and he was rushed to the hospital. Unfortunately, even medical treatments and surgeries couldn't save him this time. He passed away at 10:26 p.m. on the 30th.

A Man to be Remembered Forever

Kwok Tan Zhu played all his roles perfectly in his short life. He was a hard-working and caring executive in his company and was highly respected by his colleagues. He always spread joy and laughter to his friends and was loved by them. He was sincere in cultivation and whole-hearted in devotion to the temple. He was lauded for all the efforts that went into the temple. He loved his family and was loved back. He didn't live a long life, yet his achievements easily surpass most people who live far longer. His body has left the world, yet his spirit and legacy are left behind.



有時候，您不像一個父親，像我們一個很好的朋友，我懷念以往每當我們一起取笑媽咪，她瞪著眼睛看著我們，我們卻一邊大笑一邊擊掌。現在，我獨自一個人一定不會這麼做了，因你不再在我身邊，我必被責罰。

不管您有多疲倦，總會陪我們談天說地。還記得有一次，我們一起看Austin Powers（港譯「凸務之王」，台譯「王牌大賤諜」），以為您會責備我們不適合看，但回望您時，您卻安然睡著了，我們時刻記住你那感染人的笑聲，心情再壞，聽了您的笑聲也會樂開懷，我們多麼希望可以再聽見。

您最與眾不同的地方是那隨和的性格，您是一個樂觀，有耐性的人，隨時鼓舞著別

was ripped by the time we reached the end because we were clinging on to it so tightly. We were scared and we knew you would be there to protect us. Whenever we meet an obstacle, you always help us overcome it.

Sometimes it doesn't feel like you're our dad, but rather one of us, just hanging out together as kids. I'm going to miss the times when we would tease Mom and as she glared at us, we would giggle and give each other high fives. Now, when I do it alone, it won't be the same because I will actually get in trouble. No matter how tired you are, you always have time to joke around with us. Or how about the time when we watched Austin Powers together and we were so nervous about getting into trouble... When we looked over to you, you were actually fast asleep. We'll always remember your contagious laughter that brightens up the room even in the worst of times. We wish we could hear it now.

人。我們一家談著未來的志向時，您總是耐心聆聽，並鼓勵我們盡力去做我們想做的事。您告誡我們，我們不該害怕失敗，而是該從失敗中學到教訓。尤其善怡深深記得您每一個教誨，她小時候每次被您教誨完，都會說對不起及多謝教訓。您總是不厭其煩、耐心地解釋我們的問題，務求令我們明白，您豁達的性格是我們學習的榜樣，我們將會永記心中。

家庭、工作及佛堂是您生命中重要的元素，您盡力去平衡而又做到最好，無論生活多忙碌，總會抽出時間和我們去旅行，或出席參加我們重要的日子，如生日或畢業禮，若不能回來和我們相聚，也會用電郵，或明信片與我們聯略，並用心給媽咪驚喜，讓我們感受到你心中有我們，記掛著我們。您長住香港，我們只是偶然回來暫住，但您依然營造一個溫暖的家來迎合我們的需求，您那慷慨寬大的心，不辭勞苦飛來飛去幫忙各地的佛堂，或引導員工歸入正途，及為我們提供舒適的生活。

雖然今後您不在我們身邊，但我們深信您時刻守望著我們，您的生命及經歷繼續成為我們的引導，我們永遠懷念您，我們會堅強，彼此扶持；作為姊妹，我們會互相支持、依靠。我們不應再悲傷，相反的，要為你的生命喝采和驕傲，並將曾與您共渡的寶貴回憶，永記心底。我們何其有幸能有您這樣的爸爸。

Daddy，我們愛你。

What stands out the most about you is your easygoing personality. You're optimistic, patient, and encouraging. When the four of us talked to you about our future careers, you listened and encouraged us to just work our hardest and do what we wanted to do. Failure is not something we should be afraid of but something we should use as a lesson. Odelia specifically remembers the times when she had to apologize and thank you after every lecture. When we had questions about anything, whether it be technology or life in general, you always patiently explained until we understood. Your personality is what we should keep in our hearts and minds to learn from.

Family, work, and temple are all important elements of your life. You've always given your all while maintaining a balance of all three. No matter how busy life can get, you would always find the time to travel with us or try to attend any special occasions we had, whether it be graduations or birthdays. Even if you weren't around, you always kept us in mind by sending us postcards from business trips, emailing us things you found interesting, and planning surprises for Mom. Hong Kong has always been your world, we only come here once in a while, but the home was still designed meticulously not only to fit your needs but ours as well. You had such a generous heart, flying around the world to help other temples, reasoning with workers who had gone astray, and providing us with such a comfortable lifestyle.

Even though you're not here physically, we know you will always be around watching over us. Your life and experiences will always be remembered and continue to give us guidance. As a family, we'll stick together and stay strong. As sisters, we'll support and rely on each other. We shouldn't be sad, but rather celebrate your life, and remember all the precious memories with you. We are proud to have you as a dad. We love you, Dad.



Greatness

Greatness is often synonymous with a meaning of notably large in size, remarkable in magnitude, large in number of measure, etc. Perhaps, most people will not associate greatness with something that is refined, granular, small, or finely detailed. Yet, the greatness that we can observe in the world is not made of simply big things; rather, greatness is the cumulative achievement of perfection in every little, fine detail. In other words, if you want to achieve greatness, you must focus on every bit of the small details.

The Sun is great. It is the dominant body of the Solar System, constituting more than 99 percent of its entire mass. The Sun is persistent—it has functioned for billions of years and will continue to function for many more millions of years. The Sun is benevolent—it unconditionally offers us its light and heat that support all kinds of life on earth. The Sun is consistent—it is a very stable source of energy; its radioactive output is 1.366 kilowatts per square meter at Earth yet varies by no more than 0.1 percent. The Sun is indiscriminate—it shines on every inch of the Earth's surface: that is a total of 7.91×10^{17} square-inches. Because the Sun is persistent, benevolent, consistent, and indiscriminate, it is great.

The space shuttle program, with its first launch in 1981, is coming to an end in July 2011, after completing one hundred and thirty-four space flights. It is considered one of the greatest technological achievements in the

twentieth century. The space shuttle can transport equipment, rendezvous with orbiting spacecrafts, and can serve as a space platform for conducting scientific experiments. The space shuttle weighs 2,030 tonnes (4.4 million pounds or 2 million kilograms) and stands 184 feet high. It can travel up to 17,320 miles per hour (or 27,870 km/hour). To accomplish all these, it has over one million parts of its assembly. The space shuttle is a great technological wonder—because every one of these one million parts is an important component. According to news, a maintenance technician once lost one screw inside the space shuttle. The maintenance team had to search for the missing screw for many hours until it was rediscovered. Why is even such a small screw so important? In 1996, one single loose screw jammed an internal gear mechanism in an airlock hatch, preventing two astronauts from conducting spacewalks on a space shuttle mission, and the problem can't be rectified by space shuttle crews while in space. Because so much care and attention are given even to the smallest part of an entity, the space shuttle is a great achievement.

The greatest love of all is mother's love. After a baby is born, his mother feeds him, changes his diapers, cleans him, keeps him warm, protects him from harm, and helps him to sleep. When the child is growing up, his mother prepares him with healthy food full of nutrition, watches his every step to prevent falling injury, teaches him proper language yet warns him of inappropriate words, sends

him to schools, engages him in various learning activities, mentors him to know good friends and avoid bad friends, and guides him in navigating life's approaching challenges. All of the care requires full attention and detail-oriented focus. No mother would let her baby feel a bit of hunger, not change his dirty diaper in a short time, leave him freeze in the cold for even a few minutes, not watch each step of a walking toddler, allow one bad word out from her child's mouth, let her child miss one day of school for no reason, or even permit him to have one bad friend. No matter how old her child becomes, the mother's love remains unchanged. The mother's love is the greatest love—because she cares in every single detail, concerns in every aspect, and offers her love 24/7 (i.e. every single second in her maternal life.)

Saints and Buddhas are great. All cultivators learn, practice, cultivate, propagate Tao, deliver others, and deliver themselves with the objective to strive for achieving the level of saints and Buddhas. Saints and Buddhas are not born with the given labels of saints and Buddhas—they achieve the divine level by cultivating and delivering others. They are committed to the ultimate divine goal yet they focus on perfecting very fine details of life for others and for themselves on every single day. Two saints from ancient China are good examples for us to learn from. Emperor Yao advocated benevolence and diligence for all government officials and citizens. He established propriety and rules. Although he was an emperor, he lived modestly. He welcomed criticism and he established himself as a good role model. He advocated morality, peace, and harmony among all. Emperor Shun was well-known in the ways of filial piety and fraternal love. He upheld fairness and was unbiased. He was always careful and maintained a trustworthy reputation. He honored heaven yet was concerned about all citizens at the same time. These two saints are great role models to us. A great person can strive for cultivating the divine goal of sainthood or Buddhahood yet maintains noble morality and ethics in all small details of daily life for themselves and for others.

Lao-Mu (Ming Ming Shang Di) is great. Lao-Mu creates the universe and forms the sky and earth. Lao-Mu allows the planet Earth to rotate, to orbit the sun, and to be orbited by the moon—so Earth has days and nights, four seasons, climates, and weather systems. Lao-Mu provides life-support mechanism so living things can be born and nourished. When all the prerequisites are set in place, Lao-Mu descends human beings into this world to govern other living things and live harmoniously among all human beings. Despite the vast diversity with 1.6 million of living species worldwide on the planet earth with 196.9 million square-miles, Lao-Mu provides means to all living organisms, including human beings, so they can all co-exist in an equilibrium, harmonious state. Lao-Mu is great because it bestows life in a grand scale yet Lao-Mu takes care of each organism down to the every single living cell with Lao-Mu's divine nature.

Tao is great. Tao propels the universe with billions and billions of stars and planets to work harmoniously; Tao governs every single cell and atom to function properly. Tao is great because it works perfectly and harmoniously both in the grandest scale and in the smallest scale.

Chung Te Institute of Religions and Philosophy (CTI) is the place where we can learn the knowledge of achieving greatness—to understand the grand meaning of the world yet to maintain a focus on every detail of our daily life. With a solid foundation in the time-honored values of Tien-Tao's learning and a dynamic combination of theoretical and applied learning, a CTI education prepares students for life-long achievement measured by how deeply they challenge themselves spiritually, how devotedly they support their temples, and how selflessly they help the world having a better future.

To Worship All Divine Beings / To Revere All Saints and Buddhas

(Part 1)

■The Grateful

Everyone, some time in their lives, must feel the presence of supernatural forces in the universe, especially when faced with events beyond the reach of logic or science. Under such circumstances, people tend to turn to the help of beings with supernatural forces. That is, we pray to or worship those supernatural beings in the hope of finding the perfect solution to our problem.

The biggest problem one can ever encounter is that of life and death. Where did we come from? Where will we go? The age-long questions have lingered in the mind of every confused soul. Shrouded in utter darkness, we strove to find a ray of hope for the salvation, yet to no avail, until the advent of Saints and Buddhas. They cleared up ignorance and imparted wisdom. They showed us the way of the Truth and spurred us to put an end to the cycle of life and death. Had it not been for their guidance, we would still remain in darkness to this day. It is because of their teachings and tireless devotion that we have the rare opportunity to get enlightened. In turn, we are supposed to worship all Saints and Buddhas with the right attitude.

Tireless Devotion, Boundless Compassion, Endless Sacrifices

There is no denying that mothers' love is the greatest among all forms of love, except for one—the love of Saints and Buddhas. Mothers' love is tireless, boundless, and endless as well. Yet it has its own limits. Its influence only exists within one life and it only serves a limited number of individuals.

The love of Saints and Buddhas has no limits. They may have passed away, but their will to guide and deliver all sentient beings never dies. Take our Holy Teacher for example. You'd be surprised to know that He passed away in 1947. But He has never left us for all these years, or 64 years to be exact. Every time we attend a dharma gathering or perform an incense-burning ritual, we sure can feel His presence. Whenever we are in trouble or are dismayed, it is always soothing and encouraging to know that our Holy Teacher stays by our side all the time, ready to offer help if we let Him.

Over time, seas may dry up and mountains may fall down. However, the love of our Holy Teacher, as well as that of other Saints and

Buddhas, doesn't diminish and isn't eroded or destroyed by our deep-rooted ignorance and stubbornness. Their love has remained intact for thousands of years, and will continue to serve all of us for countless years to come.

The love of Saints and Buddhas serves all sentient beings rather than a limited number of individuals. They have redefined "boundless" as their compassion is not reserved for the beloved ones. Their compassion is meant to be shared by all sentient beings, equally and profusely.

All Saints and Buddhas should, therefore, be revered for their tireless devotion, boundless compassion, and endless sacrifices. Their love is best summarized with the sandwriting statement of the late Grand Elder or Tiende Bodhisattva, "I wish to return to the world again and again with the power of my vows, in order to deliver all sentient beings to be reunited with our Holy Mother back in Heaven."

Worship with Unconditional Sincerity

All too often, people pray with the wrong attitude. They pray only when they are in trouble. They try to strike a deal with whoever or whatever they pray to. The condition is to repay the favor once their wishes are granted.

As Tien-Tao disciples, we are supposed to pray with utmost sincerity, or genuine sincerity with no strings attached. As mentioned above, our Holy Teacher and all Saints and Buddhas are ready to offer help. To help doesn't mean to solve the problem for us. Rather, it means to give us the courage and wisdom to face the problem and find the solution on our own. If we worship Saints and Buddhas but ask for something in return,

our sincerity is contaminated. In other words, we practice worshipping because we admire their virtues and are grateful for their meritorious deeds.

Besides, we need to pray/worship on a regular basis. There are three incense-burning rituals every day for us to examine our thoughts and behaviors and to purify our souls. Only by practicing regular worshipping can we truly appreciate the virtues of Saints and Buddhas and foster utmost sincerity.

"To revere Saints and Buddhas" is also the first of the 15 Buddha Rules. We are then doubly reminded of the immeasurable virtues and blessings bestowed upon us by all Saints and Buddhas. The second Objective of Tien-Tao and the first Buddha Rule represent the endeavor to rediscover our gratitude and the first step to advance our understanding of Tao and to achieve Buddhahood.





Turning Knowledge into Wisdom

■ Translated by Aster Chen (Taiwan)

Knowledge is the basis on which we differentiate things; thus our eyes simply function as tools to facilitate the act of differentiation. For example, a person with visual capability is likely to take guava juice added with red coloring as tomato juice before drinking it. However, a visually impaired person would give the correct answer simply by tasting it.

A dead body of a human being is called corpse while a dead body of a dog is called savoury meat. How our perception of dead bodies can be so different! For example, sausage which once smelled good could smell odorous after you become a vegetarian. It is because your knowledge tells you that sausage is comprised of chopped corpse. The same concept applies to the standards of beauty and ugliness. A girl who plaits her hair into two plaits and wears a mini skirt today will be treated as a freak if she still dresses up in the same way fifty years later. Therefore, it is your knowledge rather than eyes that makes the main contribution to the differentiation and attachment.

In order to find ease and joy in this impermanent world, you must turn knowledge into wisdom, transform confusion into enlightenment and have unquestioning faith.

You were told at the date of receiving Tao that “if we can hear Tao in the morning, we will be content to die in the evening”. You shall not take the surface meaning “hear” as it actually means “apprehend” in this sentence. The whole sentence shall be construed as “provided that you can apprehend the impermanence of life and the unreality of everything in the morning and perceive life in a brand new way, that is, you have undergone the transformation and turned into the path which leads to Amitābha and Bodhisattva, you will not regret if your life ends in that evening”.

You know very well that you need to develop your career after receiving the BA diploma

because a diploma is not a guarantee of success. Similarly, you have received Tao and been able to study in such a good environment, but it requires your introspection and awareness to exempt you from the life-death cycle and the effort of your inner nature to ferry the self to Heaven.

Generally, it is only when something dreadful happens that you come to think of Bodhisattva, isn't it? You hardly will ever think of Bodhisattva when your life is in harmony. When you are required to apprehend the unreality of worldly gains and let go of them under such circumstances, your answer definitely will be “I am not available now!” Nevertheless, you surely will be available when you are under medical treatment in the intensive care unit, no matter how reluctant you may be about it. Similarly, you may refuse to make donation with the excuse of reduced income due to the recession. However, will you tell your wife and children that they should spend less because the economic conditions have been tough?

You need to admit that you are arrogant beings with heterodox views. You may think you are superior to others in terms of health condition, intelligence or religion. How many of you make the request to receive Tao without being persuaded to? You may think you are intellectuals and interpret what you have heard and seen using scientific theories. But science cannot solve your problem with regard to life and death nor will it teach you about the impermanence of existing things. It is the Buddha of your inner nature that attends to your life-death problem and will rescue you from agonizing pain.

You would not be able to be a disciple of Buddha and Bodhisattva if you did not share great affinity with them. Therefore, you shall realize that learning dharma is a way that will exempt you from the endless life-death cycle rather than regard religion as a passive solution sought by those who encounter tremendous difficulties. The most important thing is to turn knowledge into wisdom!



Thoughts on the Power of Flexibility

■ Gary Thompson (U.K.)

Tien Dao is a very powerful philosophy, and part of the reason for its power is its flexibility. Through its flexibility it can teach us how to use flexibility to order our thoughts and actions.

Let's just think for a while about flexibility in the world around us.

All things living, like grass, trees, fish and birds, are soft and flexible but when they die, they become dry, stiff, easily broken or crumbled to dust.

The inflexible building will fall down in an earthquake, whereas the building that is designed to sway has a better chance of surviving. The inflexible tree will be snapped by a hurricane, whereas the flexible bamboo will bend but not break.

Flexibility is a good quality to have in nature. Through our observations of nature we know that what survives on earth over the long term is that which adapts to changing circumstances in the environment. If it doesn't it becomes extinct, this is because the universe is evolving and everything in it is constantly developing and changing.

The one and only thing that doesn't change is The Truth. What is this Truth? Well, many books have been

written and many lessons delivered on what The Truth is, but fundamentally The Truth is Dao. The Truth is understanding who we are and where we came from. The Truth is knowing how Dao and the universe work. The Truth is knowing what we have to do to return to our home. And The Truth is encapsulated in the teachings of Tien Dao. The Truth will never change. But Tien Dao, which encapsulates The Truth, is a flexible philosophy. It attracts people from all kinds of religions, even those who did not consider themselves religious.

It accepts the teachings of many religions' founders as being in accordance with Dao. After all, aren't we all preaching the same message of tolerance, compassion and cultivation? Tien Dao also acknowledges that our understanding of the universe and this planet's history is constantly evolving. But unlike religions, this advancement in scientific knowledge does not alter our understanding of The Truth.

There is a tendency for religions that were started by one prophet to be inflexible. If there is only one central Holy book, then the temptation is to regard the words of that book as non-movable. To go against the words would be heresy. The problem here is that words written a long time ago can be misunderstood, mistranslated, or interpreted in many ways. They are also, having being written a long time ago, out of touch with the modern

world. Galileo's problems with the church in the 17th Century when the church refused to recognise that the Earth went around the Sun are a case in point.

This shows the problem of an inflexible approach to religion. The Truth as taught in Tien Dao Temples is a flexible truth. Our beliefs are philosophical and are not restricted by religious texts. In fact our beliefs are enhanced by the teachings of many different holy prophets, from Jesus and Buddha, to Confucius and Lao Zi. This is because all the world religions' founders taught basically the same lesson. The only way to salvation is to cultivate the God-given soul, to purify it so that it will be accepted back into Heaven. Unlike the other 5 religions, however, Tien Dao teaches that cultivation begins not in a Temple or Church, but in the home, in work, in the street, in fact wherever you are, 24 hours a day, 365 days a year.

Tien Dao acknowledges that the world is unstable and changeable and the human mind is fickle, that circumstances can change, but The Truth cannot. In time, everything else changes. Cultivating flexibility will help us cope with change and fine tune our responses to the world around us. It seems so obvious yet it is very difficult for people to see how they become inflexible as they grow older. A new born baby is flexible in the sense that he/she adapts to whatever situation he/she finds him-/herself in. That same person, fifty years later, has very firm ideas about the circumstances in which he/she lives and is unwilling to change. It's hardly surprising - people love habits. It gives us a sense of security. We develop habits to fill just about every moment of our waking lives.

But cultivating in Tien Dao teaches us to be flexible. Our thoughts don't have to be governed by what we have become used to or what we were taught decades ago. Dao has given us the ability to think for ourselves and come to our own decisions. We have the ability to accept new ideas and use them in our own personal philosophies, and Tien Dao allows this. When I first came to my Temple, the concepts of Karma, Reincarnation, Cultivation and Dao were new to me but I have embraced



them as true, and they have altered how I live my life.

There is an old saying - The position of the highly inflexible will descend; the position of the adaptive and flexible will ascend. Look at what is happening around the world today to inflexible governments. People who want their countries to change and progress are rising up. Dao has bestowed order to nature so that Humans have a free will—freedom to do bad as well as good. This is not the fault of Dao. It is our responsibility to perform meritorious deeds and cultivate properly and refrain from committing sins. So I urge you, be flexible, bend like the Bamboo, embrace new ideas, don't become complacent and rigid, free your mind and kick out your old habits. The world will become a more interesting place if you do.

A Learning Mother

■ Winnie Cheung (U.K.)

Never, in my wildest dreams, would I have imagined how demanding and hectic being a full-time mother could be. I have resigned from my work, following a one-year maternity leave, as after careful consideration, my

husband and I thought that it was in our child's best interest that I raise him myself, rather than leave this responsibility to a nursery or a child minder.

It was not an easy transition for me to become a full-time mother, and it is one I relish and cherish. My current priority is to put my family first, and top of my list is taking care of my son, so he can grow up as a happy and healthy child, both physically and mentally. Of equal importance, I would love to be able to pass on to my dear son the right ethics and moral values, so that the actions and behaviour he will develop and follow in his life will be based on and strongly influenced by those ethics and values.

Childhood is the crucial stage in life that fundamentally determines how an individual's character and outlook on life will be formed. A young child acts as a sponge, observing and absorbing the huge amount of detail and information surrounding him or her. As adults we need to set a good example for our children, and to adopt a positive attitude to every aspect of life, as we are acting as our child's first role model.

The care I give my son is based on three basic principles that I have learned and continue to learn from Tao and our temple.

Be patient. Without this, we would not be able to guide and teach our children the way we would like to. Being patient means that we should not lose our temper easily and that we will not mind repeating ourselves and teaching our children over and over again on all things.

Be gentle. Gentleness is the most effective way to approach our children. A gentle touch, a gentle word, or a gentle smile can accomplish

much more than we can imagine. No one likes to be shouted at and no one likes to listen to someone who is shouting or who is rude. I have noticed that children in general get scared from being shouted at and would normally respond by crying and screaming. In contrast, by explaining gently why they should not do certain things, or encouraging them when they are doing the right things, will help them in building their confidence.

Be forgiving/understanding. Children can sometimes have their moments of bad behaviour or tantrums. As parents, we need to learn how to forgive, and try to understand their feelings and to know and understand what the actual issue is that is bothering our children. We may be able to address the particular issue, or be able to calm them down and thus prevent an awkward situation from developing.

Surely, the Tao principles that we learn from the temple can be applied everywhere, and there can be no more worthwhile or beneficial use than in parenthood. Being a mother is challenging yet extraordinarily rewarding. We all love our children, and we enjoy spoiling them and giving them what they like, but at the same time, we need to find the right balance as to what is best for them in the long run. Our love for our children is never ending, and I am just starting my blessed journey as a learning mother, beginning this walk upon a long long path.

Call for Articles

Over the past few years, an increasing number of English articles have been published in Borde Quarterly. In effect, we at Borde pride ourselves in breaking new ground in aiming to become the leading provider for English Tao articles. Now, we aim to break new ground again by turning our attention to diversity. And you can help make that happen by contributing one or more articles that address the suggested topics listed below:

1. The Beauty of Vegetarianism

You may approach this topic on one or more of the following fronts:

- mercy/compassion
- scientific evidence, including anatomy and nutrition
- solution for global warming
- personal experience

2. On the Shoulders of Giants

A cultivator is not alone on his/her path of cultivation; he/she stands on the shoulders of giants buddhas, bodhisattvas, and saints. You may share your personal research on the buddha, bodhisattva, or saint that you most admire. Most important of all, recount your changes brought about by the personal experience.

3. Changes After Cultivation

Cultivation means looking within yourself. By so doing, you are able to examine yourself and correct the personal flaws. A changed attitude and person leads to a changed life. Share the changes in your attitude and life after serious cultivation. You may also address the changes in your relationship with family and friends.

4. Truthfulness/Sincerity

Sincerity brings about success. Only when we are true to ourselves can we embrace Dao and appreciate the love of Lao-mu. You may share your opinions or stories of truthfulness and/or sincerity in Tao cultivation.

Deadline for Submission: August 15, 2011

Contact information:

Email: cc_borde@yahoo.com.tw

Against the Odds

■ Wilson Wong (USA)

People close to me know that I have two simple rules for living life. Never challenge the odds and more importantly never challenge the Gods. At first the combination of these two rules may seem strange but both are actually quite related.

Challenging the odds refers to investors that don't follow (or don't have) robust rules that give them a positive mathematical expectation. The definition of odds is the chance of success over a series of possible outcomes. Investors are always looking for ways to increase favorable outcomes, and decrease unfavorable outcomes.

One method used by successful investment companies is to develop solid rules to guide decision making processes and search for situations with favorable odds. Rigorous work is then performed to validate these rules through historical back testing. To ensure that the rules will remain valid in the future, exhaustive simulation is conducted. Firms that fail to do so risk going against the odds and wind up bankrupt.

Following rules is a beneficial concept applicable towards non-financial aspects of our lives as well. Thankfully Heaven has already provided us with simple robust rules for guiding human behavior so we don't have to struggle to develop them. The difficulty here is not in developing rules but rather we have trouble following them.

Challenging the Gods refers to heavenly mandates such as Buddha rules, Ten Commandments, Taoist principles, etc. Detractors often question how I know that these Heavenly rules are valid. My response usually entails asking the person to suspend their political or religious belief. Then I lead them to think about their knowledge of recorded history and think about how much suffering could've been avoided had humans followed a few simple rules.

In order to see if these rules would be valid in the future, we don't need any fancy simulation software; we just need to use our imaginations to see what kind of progress we could collectively make as a species. To see how these rules could practically be used, let's examine a hot topic in the financial news: the United State's budget and how it is financed.

Based on figures pulled from www.usdebtclock.org (in turn are pulled from government sources such as US Treasury, Office of Management and Budget etc.), US taxpayers are responsible for debt of about \$14 trillion. This isn't a financial problem; this is a morality problem manifested in economic form.

People often ask "Why is the debt so large?" Buddhas have warned us that human wants are unlimited and lead to suffering. Debt is accumulated deficit over a period of time. An analogy would be if you charge amounts on your credit card that are greater than your

salary over the course of a year. That would be a deficit. If you continue to spend more than you earn for a few years, the total deficits would be your debt.

Coming back to the US debt. Let's examine the root cause of the top 3 budget items and how following Heavenly rules could've helped.

1) Medicare (800 Billion) – the root issue here is that we don't care for own health. Under Tien Tao we are often reminded to have compassion and be a vegetarian. We are also reminded to refrain from alcohol and addictive drugs. Think about the medical complication (and associated expenditures) that could be avoided by following a healthy lifestyle.

2) Social Security (700 Billion) – the root issue comes from not following the fifth commandment: honoring your parents. I must share a memory from a recent dharma gathering in New York City from Man Dianxi. While reviewing the vows, Man Dianxi remarked that if

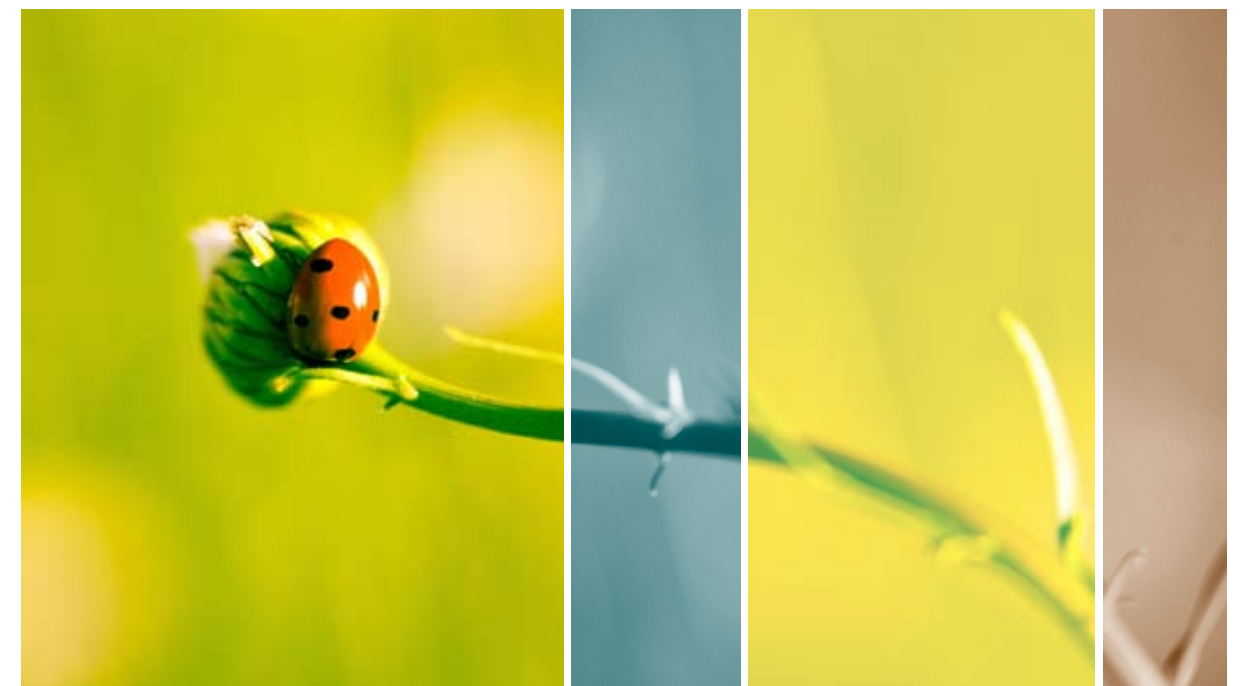
you can't follow the first vow (revere parents), you may as well forget about the other vows. That is, revering our parents is the most essential and fundamental rule in the practice of Tao.

3) Defense - (691 Billion)—the root issue comes from not following the sixth commandment: thou shall not kill. I am always saddened not just by the cost of war but also by the loss of life on whatever side of any conflict. Truly there is nothing to be gained from war.

Please keep in mind this article is not intended to be a panacea for the budget problem. The problem will not be solved over the course of a few years, though I believe in the long run, following the rules would reduce strain. I will end this with an English translation from Chapter 59 from Tao Te Ching:

"In governing people and in serving Heaven, there is nothing like frugality."

—— Lao-Zi



Death

■Mit (Malaysia)

It was a Saturday morning and I was online chatting with my brother. The first thing that he asked me was, “Hey Sis, do you remember who Toti is?” I replied yes and asked what about her? Then there I found myself dump founded when my brother told me that her husband and eldest son passed away in a road accident the night before. In the car, only the youngest son and the maid survived.

Death was instant. What were left were two cold bodies and a wrecked brand new car. What were left were buckets after buckets of tears, countless questions and reflections of why it had got to be him, and shattered spirits of the family.

Even just as a friend, I found it hard to believe such a fateful accident. How Toti and her family handled the news was beyond comprehension.

This brought my attention back to some recent Malaysian news. In the news a Chinese man of his fifties tried to rescue a Malay couple out of a car accident. After freeing the driver and putting him at the safe site of the road, this Chinese man went back for the driver’s wife who was also pinned in the car. Concentrating on his mission, the Chinese man was not aware of an approaching Multi-Purpose Van and was knocked over.

The van did not stop. Instead, it sped away out of fear.

The kind hearted Chinese was badly injured and had to have his leg amputated to save his life. However, misfortune did not stop there. A week later, this kind hearted man passed away on the hospital bed.

What was left was also a cold, lifeless body and shattered spirits of his beloved family. Again, too many questions on faith pestered those still alive.

My memory rewound further back. I could remember witnessing my father in law’s passing away. I could remember the sudden death of my uncle in law due to a heart attack. Memories of the death of my best friend’s father too were vividly painted in my mind.

Life and death did not capture my attention until my best friend was diagnosed with cancer. Will she die at this young age of 30?

I started to review my daily work and behaviors. I got frustrated and angry when things did not happen the way I wanted them to be. Then I would pick up a fight with my husband which was most likely to end up not talking with each other for a week. Even when I was in a sweet conversation with my mother, I would start to argue with

her if we had different opinions.

At work, I got annoyed when my work piled up and clients would not stop bothering me with endless calls and questions. I got more frustrated after work, because I still had to go home and take care of my young child and family.

As we still stand alive, we do not think death would happen to us, either. Questions of whether there would be any regrets should we die this instant were never asked. Nevertheless, I think I should start thinking about it now.

If I were to leave this world this instant, I would regret it because I had no chance to say sorry to my mother, my husband or the people who suffered from my frustrations. I would feel sorry because I could no longer be with my child. I would feel sorry for not having the chance to correct my own mistakes.

Because of these thoughts, I started to put in practice with what I have learned in temple regarding self cultivation. I knew deep in my heart that the cause of all the regrets was my temper. Therefore, the first thing I needed to do was to control my temper. Sadly, I found it extremely difficult to hold my anger when people got on my nerves. And BOOM! They overflowed the bowl of my patience and my anger burst out from all the held-back tension. I always failed to remind myself to hold my temper. Then I realized that enduring was not the cure and I discovered my other shortcoming: I was too stubborn and clung too tenaciously to my own beliefs to accommodate others.

Should we not stop drilling on other’s faults?
Should we not stop demanding wealth everyone sought?
For life is short
And time does not stop
When death ends a life
Be it a feathery light nudge
And a harmonious migration to the other spiritual stop.



Soon, I started to lower my expectations and became less demanding. Surprisingly, I found life became much easier. So, I set my mission to be at peace with myself. I do not know when I could live my life without disharmonies. But I wish to leave this world with zero regrets.

Life and death are just separated by one breath and the next. When the next inhalation of breath does not happen, life meets death and that is the end of our precious body.

Who says death only happens to those old and sick? It happens to anyone, anytime.

While we are still able to use our bodies, why don’t we use them to cultivate and nurture the benevolence, righteousness, propriety, wisdom and trustworthiness we inherently possess? For death is “just like that”, what is there to be adamant about?

Mother and Daughter

■ Nancy

May is the month for every mother, but Mother's Day does not only happen on some Sunday in May. It falls on every day when our beloved mothers are around us. The following is a story between a mother and her daughter, a touching recollection of small things between them. Whenever I read the story, the scenes of my mother taking care of me in my sickness come to my mind. I advise every reader to remember and treasure what your mother does for you, as it is the most precious gift in the world. No other love can replace the love our mothers give us, even the romantic love between lovers, as it is selfless, unreserved, and unconditional. Once we lose the love, we will never get the chance to take it back.

The Story

"You won't forget to bring the potato masher, will you?" I said to my mother on the phone after telling her I had to have a mastectomy. Even at 82, and 3000 miles away on the long distance line, she knew what I meant: Soupy mashed potatoes.

This was what she had made for every illness or mishap of my childhood—served in a soup bowl with a nice round spoon. But I had been lucky as a child and was rarely sick. Most often the potato medicine soothed disappointment or nourished a mild cold. This time I was seriously ill.

Arriving on the midnight plane from Virginia, Mom looked fresh as a daisy when she walked through the front door of my house in California the day after I came home from the hospital. I could barely keep my eyes open, but the last thing I saw before I fell asleep was Mom unzipping her carefully packed suitcase and taking out her 60-year-old potato masher. The one she received as a shower gift, with the worn wooden handle and the years of memories.

She was mashing potatoes in my kitchen the day I told her tearfully that I would have to undergo chemotherapy. She

put the masher down and looked me squarely in the eye. "I'll stay with you, however long it takes," she told me. "There is nothing more important I have to do in my life than help you get well." I had always thought I was the stubborn one in my family but in the five months that followed I saw that I came by my trait honestly.

Mom had decided that I would not pre-decease her. She simply would not have it. She took me on daily walks even when I couldn't get any further than our driveway. She crushed the pills I had to take and put them in jam, because even in middle-age, with a grown daughter of my own, I couldn't swallow pills any better than when I was a child.

When my hair started to fall out, she bought me cute hats. She gave me warm ginger ale in a crystal wineglass to calm my tummy and sat up with me on sleepless nights. She served me tea in china cups.

When I was down, she was up. When she was down, I must have been asleep. She never let me see it. And, in the end, I got well. I went back to my writing.

I have discovered that Mother's Day doesn't happen some Sunday in May. But every day you are lucky enough to have a mother around to love you.

This story reminds me of an operation in my eyes. In order to look more beautiful and lead an easier life, I had an eye surgery to heal the problem of nearsightedness. The operation took just fifteen minutes but it hurt for three days. During the three days, due to the sensitivity given by the surgery, my tears just kept dropping, and I felt I almost went blind. I lay on the bed, doing nothing except listening to the radio, as I could never read a single word, and had no mood for eating at all. My mother was very worried. She struggled to walk up to the third floor every day (my bedroom was on the third floor) to prepare diet for me, comfort me, and talk with me. Even when I was angry and sad because of the discomfort, my mother still kept company with me in my bedroom, a gesture of her implicit love. Whenever I felt uncomfortable, knowing my mother was beside me really made me feel better. So I know how the daughter felt when her mother gave her warm ginger ale to calm her tummy and sat up with her on sleepless nights. Truly, only mothers can do such things for us, and the love of a mother is the greatest one in the world. It's true that Mother's Day is not on some Sunday in May—it can fall on the days we are lucky enough to have a mother around to love us.

FAMOUS QUOTATIONS

■ Nancy

1. Nothing takes the taste out of peanut butter quite like unrequited love.
—Agnes Repplier
2. Who ran to help me when I fell, And would some pretty story tell, Or kiss the place to make it well? My Mother.
—Anne Taylor
3. If I were hanged on the highest hill, Mother o' mine, O mother o' mine! I know whose love would follow me still, Mother o' mine, O mother o' mine!
—Rudyard Kipling



編輯小語

■編輯組

為師不要徒兒聰明伶俐

只要徒兒老實敦厚 學道修心

為師不要徒兒妄自尊大

只要徒兒謙恭有禮 修道低心

為師不要徒兒辯才無礙

只要徒兒言行合一 講道實心

為師不要徒兒分支別派

只要徒兒團結一心 辦道誠心

為師不要徒兒才富五車

只要徒兒依經行真 行道虔心

——2010年《真誠無妄》班
重德佛堂恩師慈訓

《老子》云：「為學日益，為道日損，損之又損，以至於無為。」修行不在深山古洞常伴左右的青燈古佛，不在飽覽三藏十二部的文字經典中，也不在馬思洛（Maslow）的自我實現，「祂」只在日用尋常裡，在語默動靜中，在稊稗瓦甃屎溺間，在不虧屋漏、不欺暗室的慎獨裡。《中庸》說：「誠者，自成也；而道，自道也」，修行在自己成就自己，需自我引導自己，故在本期恩師慈語中特別提到『道要往身上紮根』，切莫以為來佛堂聽課、辦道就是修行，而遺忘了道的內涵，值得常州弟子深思反省。

生命的價值不在長短，而在其精采。這期博德為您報導了二位精采的修行典範，一位是為了專心修辦而捨三個總經理職位的台南張煙松班長，其盡心、盡力、盡職的履踐愿力，真修實辦，不求名、不為利的生命歷程；一位則是齊家修身、兼善天下的空中飛人，金昇家公司總經理——香港郭岳耀壇主，其對父母妻女的深情守護、對家族事業、員工朋友的關心照拂、對道場聖業的真誠護持——「He is Tan Zhu, he can do anything.」，其聖凡兼顧，圓滿身邊一切因緣的生命示現，讓人無限感念。

我們常說白陽修士將「一世修，一世成」，但，我們修行的目標鵠的，看清了嗎？射準了嗎？修辦的心志堪天鼎地爐、天考人驗的切磋琢磨了嗎？『修道將來的成就不是你的能力與才華、不是你渡化多少人，道理講得多妙、更不是你的位高權重，道場有多大。而是你內心深處所流露出來：比別人更慈悲、比別人更謙下、比別人心量更廣大、更厚道，心性更圓滿』，「生活智慧故事」專欄開示我們更多修行之要。

《博德》，博施於眾，德輶如毛，希望您都能在《博德》中受益，祝福大家。

助印功德林

自二〇一一年三月一日起至二〇一一年五月三十一日止

姓 名	金 額	姓 名	金 額	姓 名	金 額	姓 名	金 額
謝政良、朱鳳鶯	1,000	梁軒璋	加幣 50	何珍（亡靈）	加幣 20	洪艷雲	加幣 20
滙汪國小櫻桃班		呂松很	加幣 50	譚六（亡靈）	加幣 20	洪英強合家	加幣 10
黃文琦	500	呂惠芬	加幣 50	加拿大華德佛堂		洪家輝合家	加幣 10
隱名氏	1,000	呂穎芬	加幣 50	梁靜慧	加幣 100	葉日良合家	加幣 10
吳慶昇	1,000	梁敬妍	加幣 50	蕭敬懿	加幣 50	黎家昌合家	加幣 10
張文琪	300	馮偉雄	加幣 50	蕭威強	加幣 50	吳君合家	加幣 10
張文琳	300	邱慧敏	加幣 50	葉寶珍	加幣 50	唐葉林合家	加幣 10
黃淑媛	500	蔡嫦好	加幣 50	麥澤洪	加幣 100	簡本基合家	加幣 10
林峰生	3,000	何達堅	加幣 50	蕭潔華	加幣 100	簡本成合家	加幣 10
林孜伶	3,000	陳筱蕙	加幣 50	張培英	加幣 50	加拿大華德佛堂	
內新國小六年三班	500	伍應心	加幣 50	冼李金	加幣 100	梁靜慧	加幣 100
黃義豐	500	雷鳳儀	加幣 50	陳麗娟	加幣 20	蕭惠淑	加幣 100
黃亭蓓	500	伍家樂	加幣 50	邢金葉	加幣 20	蕭威強	加幣 100
隱名氏	1,000	伍家賢	加幣 50	關益	加幣 10	麥澤洪	加幣 300
加拿大允德佛堂		邱少棋（亡靈）	加幣 50	冼玉嫻	加幣 80	蕭潔華	加幣 200
羅弘耀合家	加幣 300	陳輝	加幣 30	黃氏餘	加幣 100	毛子卿	加幣 100
加拿大成德佛堂		林淑珍	加幣 30	羅雪屏	加幣 100	衛嘉欣	加幣 100
崔應材	加幣 100	張惠子	加幣 50	阮文壽	加幣 100	衛嘉雯	加幣 100
馮惠兒	加幣 100	呂穎怡	加幣 20	阮金美	加幣 100	Ian Bierman	加幣 100
官金玲	加幣 20	呂繼順	加幣 20	許森華	加幣 50	衛明	加幣 100
加拿大仁德佛堂		鄭秀儀	加幣 20	伍麗文	加幣 50	鄧煥賢	加幣 200
林貴達合家	加幣 400	畢琳	加幣 20	羅少峰（亡靈）	加幣 100	胡志洪	加幣 500
王朝新合家	加幣 50	馮俊傑	加幣 20	廖氏梅（亡靈）	加幣 100	王細妹	加幣 300
林氏歷代祖先	加幣 50	馮俊彥	加幣 20	羅志才	加幣 100	胡栢麟	加幣 100
劉麗素	加幣 100	容婉萍	加幣 20	黎小玉	加幣 180	胡栢迪	加幣 100
盧麗容	加幣 50	黃婉雯	加幣 20	洪英武	加幣 20	蘇仁祥	加幣 100
瞿產明	加幣 350	黃浩鋒	加幣 20	洪家邦合家	加幣 20	馬笑娣	加幣 100
加拿大成德佛堂		黃健輝	加幣 20	洪月明合家	加幣 20	黃瑞嫻	加幣 40
司徒兒貞	加幣 50	黃健忠	加幣 20	洪英楊	加幣 20	加拿大仁德佛堂	
加拿大敬德佛堂		何維樂	加幣 20	伍葉琼	加幣 20	方順好	加幣 100
徐晚清	加幣 100	何東培	加幣 20	洪家中合家	加幣 20	林樂川	加幣 80
伍惠文	加幣 100	何錦培	加幣 20	葉日歡合家	加幣 20	梁雯	加幣 100
呂幼怡	加幣 100	黃耀光（亡靈）	加幣 20	譚少萍合家	加幣 20	鄭偉	加幣 150
戴天民	加幣 50	丁惠芳（亡靈）	加幣 20	簡杏合家	加幣 20	于亞麗	加幣 20
戴菁菁	加幣 50	容君雄（亡靈）	加幣 20	簡燕玲	加幣 20	梁國慶	加幣 50
梁啓源	加幣 50	何慧卿（亡靈）	加幣 20	陳志仁	加幣 20	加拿大全德佛堂	
梁軒倫	加幣 50	容祥適（亡靈）	加幣 20	陳加利	加幣 20	朱春華	加幣 100

郵政劃撥儲金存款單

收款帳號	3	1	5	0	0	6	3	4	金額 (阿拉伯數字)	億	仟	萬	佰	萬	拾	萬	仟	佰	拾	元	
										通訊欄（限與本次存款有關事項）											
										收款戶名	劉連吉										
寄款人 <input type="checkbox"/> 他人存款 <input type="checkbox"/> 本戶存款																					
姓名													主管：								
	通 訊 欄																				
電話													經辦局收款戳								

◎寄款人請注意背面說明。
◎本收據由電腦印錄請勿填寫。

郵政劃撥儲金存款收據

收款帳號戶名

存款金額

電腦記錄

經辦局收款戳

虛線內備供機器印錄用請勿填寫

姓 名	金 額	姓 名	金 額	姓 名	金 額	姓 名	金 額
李秀英	加幣 100	麥齊好	加幣 100	呂家棟、葉倚任		蔡梅玉、邱繼寬	1,000
陳建成	加幣 50	潘存忠	加幣 100	(迴向衆生)	1,600	張淑珠全家	1,000
潘頌然	加幣 500	唐李環	加幣 100	邱蘭芳、鍾明峰	1,000	楊雅惠、楊文碧	1,000
溫肖容	加幣 500	盧鳳琼	加幣 100	張毓軒	1,500	郭照國、梅碧珠	1,000
潘靄明	加幣 3,000	陳一冠、陳一喬、		張庭維	1,500	郭俊麟、丁盈如	1,000
湯秉坤	加幣 100	李妙玲	加幣 80	板橋國小四年4班	1,000	郭姿吟、蘇毅、	
林育鳳	加幣 100	黃秀梅	加幣 20	吳慶昇	1,000	蘇韋翰	1,000
鄭千銘	加幣 100	徐素卿	加幣 20	張文琪	600	郭芳季、郭和家	500
林敏慧	加幣 300	何月嫻	加幣 50	張文琳	600	程鏡國、胡燕玲	500
加拿大全德佛堂		陳云	加幣 100	羅際道闔家	3,000	莊雅婷	1,000
張國昇	加幣 50	黃詠儀	加幣 100	邱郁玲	2,600	莊榮崗	1,000
孫美鳳	加幣 50	茹愛平	加幣 100	張依藍	港幣 100	莊良璋	1,000
應書屏	加幣 20	簡蘭卿	加幣 50	林達夫	港幣 100	林惠玲	1,000
Enrigw Julia-Franco	加幣 20	余文慧	加幣 100	黃金	港幣 200	董冠宏	1,000
何成基	加幣 200	黃氏家壇郭英祺	美金 200	孔雲禧	港幣 100	蔡郭金敏、蔡絹、	
郭氏家壇	加幣 500	黃氏家壇黃達松	美金 241	陳澤濠	港幣 500	蔡素英	2,000
郭岳耀	加幣 50	劉卓榮	美金 20	倫鈞培	港幣 1,000	陳茂雄、吳華珠	1,000
余夏芳	加幣 50	伍慕貞	美金 20	楊輝濂	港幣 400	陳盈廷、王麗宛、	
秦倩瑜	加幣 50	劉卓帆	美金 20	楊上謙	港幣 100	陳昱丞	1,500
楊儉卿	加幣 50	岑嘉莉	美金 20	楊文雪	港幣 100	陳裕廷、沈育年、	
溫淑兒	加幣 200	劉詠思	美金 20	謝瑞玲	港幣 200	陳元泓	1,500
余淑儀	加幣 100	姚雪芬	美金 380	唐淑嫻	港幣 200	無名氏、無名氏	1,000
楊惠祺	加幣 100	陳琼芳	美金 255	錢麗顏	港幣 200	陳伯雄、陳韋明	1,000
余應麟	加幣 100	亡靈：張義和、		梁玉華	港幣 200	陳政雄	500
李妙玲	加幣 50	李妹、張妹仔		內新國小六年三班	500	吳啓新	500
陳一喬	加幣 20	江聲奎、楊淑珠、		劉家生	1,000	陳琴瑟	1,000
吳盤美	加幣 60	林書敏	美金 100	劉薛秀英	1,000	吳陳助雄、吳黃鳳琴	1,000
譚迺孝	加幣 50	亡靈：江鏗官	美金 200	蔡學一	3,000	黃再添、黃朝立	1,000
譚祖賢	加幣 50	陳冠廷	1,000	李慶源	1,000	陳曉端、趙美玉	1,000
董肖英	加幣 50	天衢佛堂	2,000	溫汪國小附幼		林靖喬、林相茗、	
歐兆瑜	加幣 100	林峰生	1,000	櫻桃班	1,000	徐碩廷	600
李銳沛	加幣 30	林玟伶	1,000	黃俊傑	2,000	吳宗原(迴向冤親債主)	1,000
周國昌	加幣 20	林慶賀、林陳熟、		吳慶昇	500	楊偉華、吳冠穎、	
周國明	加幣 20	林瑞榮、鄭淑慧、		張文琪	300	楊廷恩、楊子韻、	
林美	加幣 50	林達銘、林宜靜、		張文琳	300	楊子甯(迴向冤親債主)	1,000
勞淮寶	加幣 50	林小黑 (共計)	4,000	簡金柱	1,000		
林少雄	加幣 50	吳娘郡	1,000	林美玉	1,000	助印訓文	
林嘉豪	加幣 50	研習班	1,000	亡靈：葉秀琴	3,200	黃銘揚全家	10,000
鄭國明	加幣 50	隱名氏、隱名氏	1,000	張淑珠全家	1,000	高秀銖、高盈楮、	
鄭靜儀	加幣 50	李維仁	500	吳順生、林足、		高家菁、高玉麒、	
余秀芳	加幣 50	內新國小六年三班	500	黃曉峰、吳俊賢	3,000	高秀鈺、高安妮	3,000

註：若有錯誤，請告知以便更正。

郵政劃撥存款收據 注意事項

- 一、本收據請妥爲保管，以便日後查考。
- 二、如欲查詢存款入帳詳情時，請檢附本收據及已填妥之查詢函向任一郵局辦理。
- 三、本收據各項金額、數字係機器印製，如非機器列印或經塗改或無收款郵局收訖章者無效。

請 寄 款 人 注 意

- 一、帳號、戶名及寄款人姓名地址各欄請詳細填明，以免誤寄；抵付票據之存款，務請於交換前一天存入。
- 二、本存款單金額之幣別爲新台幣，每筆存款至少須在新台幣十五元以上，且限填至元位爲止。
- 三、倘金額塗改時請更換存款單重新填寫。
- 四、本存款單不得黏貼或附寄任何文件。
- 五、本存款金額業經電腦登帳後，不得申請撤回。
- 六、本存款單備供電腦影像處理，請以正楷工整書寫並請勿摺疊。帳戶如需自印存款單、各欄文字及規格必須與本單完全相符；如有不符，各局應婉請寄款人更換郵局印製之存款單填寫，以利處理。
- 七、本存款單帳號與金額欄請以阿拉伯數字書寫。
- 八、帳戶本人在「付款局」所在直轄市或縣（市）以外之行政區域存款，需由帳戶內扣收手續費。

交易代號：0501、0502現金存款 0503票據存款 2212劃撥票據託收

八寶豆腐

材料：板豆腐、彩椒、荸薺、玉米粒、鮮香菇。

調味料：香油、醬油、地瓜粉、芡汁、鹽。

作法：

1. 豆腐洗淨，瀝乾水份，切 3x5 公分，入油鍋炸成金黃色，起鍋，中間挖空(不要透至底部)，備用。
2. 荸薺去皮、鮮香菇、彩椒，都切細丁。
3. 油 1 大匙入炒鍋，放入鮮菇丁略炒，加入荸薺、彩椒、玉米粒、鹽少許，略拌勻炒乾為止，備用。



4. 步驟 1 之豆腐，中間抹一些地瓜粉，填入步驟 3 食料，上面再灑一些地瓜粉。加入高湯水、醬油一匙，用小火煮約 3 分鐘，再加入少許芡汁、香油，起鍋，排入盤中即可上桌。

義大利麵

材料：義大利麵條、炸腐皮末、青椒、西芹、紅番茄、洋菇片。

調味料：橄欖油、淡色醬油、糖、月桂葉、番茄醬、黑胡椒粉、鹽。

作法：

1. 青椒、西芹、紅番茄都洗淨，切細丁。
2. 橄欖油 1 匙入炒鍋，待熱，放入腐皮末炒香，起鍋。
3. 橄欖油 1 匙入炒鍋，待熱，放入紅番茄丁炒香，入洋菇片、西芹、青椒、腐皮末、月桂葉、調味料



- 等，加入蓋過材料的水，用大火煮滾，改小火爛煮約 10 分鐘，起鍋備用。
4. 水入大鍋燒開，加入 1 匙鹽，放入麵條，用筷子攪拌，再改用中火邊煮邊攪拌，中途可加入少許冷水，再煮至麵條約 2 倍大（約煮 10 分鐘，或可參考包裝上之烹煮方法），撈起入盤，淋上步驟 3 之麵醬，灑入少許黑胡椒粉即可。

博德 Borde

Malaysia 馬來西亞 揚善佛堂

