

「風聲、雨聲、念佛聲，聲聲入耳；家事、國事、天下事，事事關心。」由於人類的思想、言行、生產方式，乃至社會制度及世界觀乖離自然，地球正遭受無情的破壞，駭人聽聞的災難頻傳。為了恢復全球自然環境的穩定，保持生態系統的平衡，讓子孫有一片可以生存的淨土；因此，如何回歸自然的生活模式——實踐綠

色生活，是當前至關重要的課題，也是每一個地球人不可推卸的責任。

為此，本刊從2010年二月號起，特別企劃「綠色生活在聖城」專題，分四個單元報導。其內容除了探討地球生病的真相，還介紹在聖城的環保作法和身體力行綠色生活。這期則是心靈環保單元，是最重要的關鍵，因為內心清淨，依報環境就會清淨。

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## Green Living at CTTB (Continued)

### 綠色生活在聖城 (續)

"The sound of the wind, the sound of the rain, the sound of reciting the Buddha's name – every sound is heard; family matters, state matters, world matters – all matters are of concern." The earth is being subjected to relentless destruction due to human thought, behavior, and industrialization, as well as social systems and worldviews that separate humans from nature. We now hear about many different kinds of conflicts and appalling disasters. In order to restore the world's natural environment and maintain the balance of the ecosystem, so that future generations can live in a pure land, it is critical that we learn

how to return to a natural way of life and practice green living. No one on earth can shirk his or her responsibility in this.

Therefore, starting with the February 2010 issue we presented four reports concerning the "green lifestyle" in CTTB. It included investigating the truth of the earth's sickness, introducing resource recycling at CTTB and personally practicing a green lifestyle. This issue is "the inner environment," which is an important point, because if our hearts are pure, then the outside world (environment) will be pure.

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## Green Living at CTTB (Continued)

### 綠色生活在聖城 (續)



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#### (四) 心靈環保

《維摩詰經·佛國品》說：「隨其心淨，則佛土淨。」《華嚴經·夜摩天宮自在品》云：「心如工畫師，能畫諸世間，五蘊悉從生，無法而不造。」又《世界成就品》云：「染污諸眾生，業惑纏可怖，彼心令剎海，一切成染污。無量諸眾生，悉發菩提心，彼心令剎海，住劫恒清淨。」《楞嚴經》卷一云：「汝之心靈，一切明了。」可知佛法教人改造環境，首先在於改造自心。

#### 上人開示心靈環保：

人法地，地生萬物，如動、植物等。地又法天，所謂「天覆我，地載我。」最近北極圈部份臭氧層被破壞了，導致該處周圍溫度增高。這一點是人類破壞生態平衡的例證，也因此破壞了天地對我們保護的功能。天法自然。所謂「自然」是指一切現象的真理。這永恆的生命力本來是不增不減，也可以稱為佛性，是一切眾生皆平等本具的。佛並非本來就比眾生高，全看眾生是否能自覺、覺他？佛已返本還原，而眾生為慾所蔽，忘了本有的智慧，不能覺照自省。挽救環境最究竟的方法，就是反璞歸真：不爭、不貪、不求、不自私、不自利、不打妄語。

我們現在這個世界，空氣都染污了。空氣怎樣染污的呢？有的說是由原子彈、氫氣彈和汽車、輕工業、重工業所排出來的煙造成的。不錯！是這樣子。但是最主要的，還是由於我們人的染污心太重了！裡邊染污得太厲害了，外邊的空氣也就不新鮮了。

佛經上常講到大地震動，地震是怎樣來的呢？地震也可以說是人震，因為人與地

☞ Continued from inside of front cover

#### IV. Protecting the Inner Environment

The Buddha-lands chapter of the *Vimalakirti Sutra* says, "As the mind is purified, the Buddha-land is purified." The chapter on Praises in the Suyama Heaven Palace in the *Avatamsaka Sutra* says, "The mind is like a skillful painter who can depict all the worlds. From it the five aggregates arise, and all dharmas are created by it." Also from the *Avatamsaka Sutra*, the chapter on the Coming into Being of Worlds says, "Defiled and turbid beings are fettered by fearsome karma and delusion. By their thoughts, the oceans of worlds are completely polluted. When numberless beings make the resolve for *bodhi*, their thoughts cause the oceans of worlds to abide in eons of constant purity." Further, the first roll of the *Shurangama Sutra* says, "Your mind is able to understand everything." From this, we know that the Buddhadharma teaches that changing the environment starts with changing our minds.

#### Instructions from the Venerable Master on Protecting the Inner Environment

People should model themselves after the earth. The earth produces the myriad things: animals, plants, etc. The earth, on the other hand, models itself after heaven. It is said, "Heaven covers me from above while the earth sustains me from below." Recently a section of ozone over the Arctic Circle was destroyed and the whole area has experienced incredible heat. That is a case in point of humans destroying the ecological equilibrium and the protective function of heaven and earth.

Heaven, in turn, models itself after nature. Here, "nature" means the intrinsic truth that underlies all phenomena. As the eternal life-force, it neither increases nor decreases. You could call it the Buddha-nature, which is found equally and pervasively in all living beings. It is not the case that Buddhas are intrinsically higher than living beings. Rather, it is a question of whether living beings can liberate themselves and others. The Buddha has returned to his original nature; living beings cannot see their original wisdom due to desire and so are not able to reflect on and be aware of that. The ultimate way to save the environment is to return to a state of purity and truth, and not engage in fighting, greed, selfishness, avarice and deceit.

Even the air of our world has been polluted. How did the air become polluted? Some people say it is because of the fumes from the atomic bomb, the hydrogen bomb, cars, and the light and heavy industries. That's right! It is like this. However, the most important reason is still because our minds are too polluted. We are too deeply polluted within,



相通著。人震，地也震；人不震，地也不震。因為心裏的七情（就是喜、怒、哀、懼、愛、惡、欲。）六欲動盪，所以地就震動。裏面震，外面才震；裏面動，外面也動；裏面有什麼，外面也有什麼。所以裏外是息息相關，有連帶關係的。

心裡不乾淨了，整個宇宙、法界都染污了；如果心裡能清淨了，空氣的不清淨就能化為烏有。我們人心裡不清淨，就把整個世界也都弄邈過了。所以現在最要緊的，是清淨這個心；心清淨了，這一切也就清淨了！人心裡沒有那麼多的妄想，這個世界也就平安了；心裡沒有那麼多戰爭，世界上也就沒有戰爭了。一切唯心造，現在這個世界的一切一切，都是由眾生的心念所造成的。

所以凡是我的皈依弟子，或者出家、在家的人，若是對我有信心的人，盡量改善你自己的習氣毛病，改善自己的垃圾桶，把恨、怨、惱、怒、煩、都掃乾淨了！這樣子，在這末法時代的人類，都會藉著你的光，能多支持一個時期。

這個世界早晚都會毀滅的。不過我們若有人真正修行，多一股正氣，就少一股魔氣；多一股佛的力量，就少一股魔的力量。這是一定的道理！我講這話，你們不要當耳邊風，對於現在的問題，這是很重要的。

所謂「心淨國土淨」，心裡清淨，外面世界就會清淨。如何致力心靈環保，如何淨心，從以上佛陀與善知識的教導，相信您已找到答案——那就是在日常生活中實踐「不爭、不貪、不求、不自私、不自利、不打妄語」這六大宗旨。

不爭：心裡不要和人鬥爭、逞強，和誰也不比，和誰也不爭。心裡沒有那麼多戰爭，世界上也就沒有戰爭；世界上沒有戰爭，殺人武器也就不會出現，地球就不會毀滅。

不貪：在物資生活不要貪享受——吃好的、穿好的、住好的。少欲知足，便會珍惜天然資源，養成惜福的習慣，這就等於推動環保。讓我們活得更簡樸、更天然、更自在，從此活出健康、幸福、圓滿！更要不貪便宜、不貪多、不貪求假名，一舉一動、一言一行，都往真處來做。

so the air outside is also not fresh.

The Buddhist sutras often mention great earthquakes. Why do earthquakes happen? Earthquakes can also be called “human-quakes,” because humans and earthquakes are related. When people quake, the earth also quakes; when people are quiet, the earth is also quiet. The seven emotions (i.e. joy, angry, grief, fear, love, loathing and desire) and six desires cause the earth to quake and tremble. When it quakes inside, it also quakes outside. When there is movement inside, there is also movement outside. Whatever is inside also appears outside. Therefore, inside and outside are closely related and interconnected.

When our minds aren't clean, the entire universe and the Dharma Realm is polluted. If our minds are pure, the pollution in the air would also disappear. When our minds are impure, we also ruin the entire world. So what is most essential now is to purify our minds. When we have purified our minds, everything is pure! If we have fewer false thoughts in our minds, this world will also be more peaceful. If we do not have so many wars in our mind, there will not be wars in the world. Everything is made by the mind alone, and all that is in the world came about from the thoughts and minds of living beings.

So all those who take refuge with me, whether you are monastics or laypeople, if you have faith in me, you should try to change your bad habits and clean out your trash cans – sweep away all of your hatred, resentment, affliction, anger, and annoyance! This way, the people of the Dharma-ending Age, with the aid of your light, can keep going for another period of time.

This world will end sooner or later. However, if there are people who truly cultivate, there will be more righteous energy, which means less demonic energy; more power from the Buddha, which means less demonic power. This is a definite principle! Don't take what I say casually; this is critical for the issues of the present.

As it is said, “When the mind is purified, the Buddha-land is purified.” If our minds are pure, the world outside also becomes pure. How do we purify our inner environment, and how do we purify our minds? We can see from the teachings of the Buddha and from good and wise advisors that it comes from practicing the principles of “not fighting, not being greedy, not seeking, not being selfish, not pursuing personal advantage, and not lying” in our daily lives.

Not fighting: Not having thoughts of fighting and stubbornness in our minds, and not comparing ourselves or fighting with anybody. If we do not have so many wars going on in our minds, there will not be wars in the world. If there are no wars in the world, weapons to kill do not appear, and the world will not come to an end.

Not being greedy: Not being greedy for material enjoyment – eating well, dressing well, living in nice places. With contentment and few desires, we cherish natural resources and make a habit of frugality; this is being environmentally friendly. From living more simply, naturally, and freely, we will be healthier, happier, and more whole. Further, we should not be greedy for benefit, for more, for reputation; we should be true in every thought, word, and action.

Not seeking: Not seeking outside. Not taking anything that should







不求：不向外馳求，不應得的東西，絕對不要。你無所求，這才是真正的快樂，真正自性的穩定、平安。如果人類繼續朝著二十世紀的發展模式前進，不斷地追求更新、更快、更舒適的消費社會，我們的子孫將可能見不到下個世紀的春天。

不自私：世界為什麼壞到這種程度？都因為人人太自私。對於地位自私，對於名譽自私，對於權力自私，對於金錢自私。一言以蔽之，一切的一切，都因為自私在作怪。人生存在這個世界，就要互相幫忙、互相援助，學習菩薩精神，忘掉自己，聞苦救難。

不自利：不要為了利益自己，不擇手段去做種種非法或傷害他人的事情。關懷他人，便不會因一己之利而造成整體環境的破壞。

不打妄語：無論何事，以誠信相待，說真話，絕對不欺騙他人，就不會發生不必要的麻煩。

很多人來到萬佛聖城，覺得聖城是一個充滿祥和、自然，而與世無爭的地方，是人間淨土！不只動物幸福，連花草樹木都是。的確！大家都用平等心、慈悲心、同理心在善待一切。因為在城內每天都會熏習六大宗旨，早晚課大眾都要一起唸：「問自己是不是不爭？問自己是不是不貪？問自己是不是不求？問自己是不是不自私？問自己是不是不自利？問自己是不是不打妄語？這是萬佛聖城的家風，任何人都不能改。」以此六大宗旨天天自我檢討，做為修道的箴規。以此來行之於身，持之於心，時時刻刻做好心靈環保，當然外面環境就不會受到污染。這就是在聖城天天實踐綠色行動，日日享受綠色生活的主要原因。

佛說，世界一切山河大地，房廊屋舍，乃至荊棘、毒草及土木、沙石，都是由心所造。既然知道由心所造，那麼為什麼不把心中的垃圾掃乾淨？從食、衣、住、行、育、樂下手，來力行綠色生活，做好心靈環保，護持大地。

只要每個人生活簡單一點，能夠節制一點，回歸簡樸的生活，這樣對環境保護就有很大的幫助。當我們為環保出一份力時，就可以感受到世界在我們的關懷中，生活會變得更美好，人們可以安全快樂地生活在這個大自然之中。

not be ours. To not seek for anything is to be truly happy, and it brings stability and peace to our self-nature. If humanity continues to move forward the way it did in the 20th century, endlessly chasing newer, faster, and more comfortable things in our consumerist society, the world may not last for our children and grandchildren to see the next century.

Not being selfish: Why is the world in such bad condition? It is because people are too selfish. People are selfish when it comes to social status, fame, power, and money. In short, everything is so because of selfishness. We who live in this world should help each other, support each other, and practice the Bodhisattva spirit in forgetting ourselves and helping those in need.

Not pursuing personal advantage: Do not use dishonorable, illegal, or harmful means to benefit ourselves. If we are caring towards others, we will not destroy the greater environment for selfish interests.

Not lying: In doing everything we should be trustworthy, honest, and never deceptive. That way there will not be any unnecessary difficulties.

Many people who come to CTTB feel that it is a pure land that is peaceful and close to nature. Here the animals are not the only ones that are blessed – the flowers, grass and trees are as well. Everyone here has a compassionate heart and treats everything as his or her equal. This is because we review the Six Guidelines every day in CTTB. Residents recite together in our morning and evening ceremonies: “Ask yourself, do I fight? Ask yourself, am I greedy? Ask yourself, do I seek? Ask yourself, am I selfish? Ask yourself, do I pursue personal advantage? Ask yourself, do I lie? These are the traditions of the Sagely City of Ten Thousand of Buddhas, and no one can change them.” We examine ourselves daily with regard to these Six Guidelines and treat them as standards for cultivation. When we practice them and hold them in our mind, we are purifying our inner environment, so it is natural that the outside environment will also not be polluted. So at CTTB this kind of environmental protection happens every day, and that is why we are able to enjoy an environmentally friendly way of life.

As the Buddha said, “Everything in this world, from the mountains, rivers, land, and buildings, down to thorny brambles, poisonous grasses, soil, wood, sand, and rocks, is made from the mind alone.” Since we know that it is all made from the mind, why don’t we sweep out the garbage in our minds? From our own actions and attitudes, we can inspire those around us to protect the earth, starting with our food, clothing, housing, transportation, education, and entertainment, to practice a green lifestyle as well as purify our inner environment.

If everyone could live a little more simply and frugally that would make a tremendous difference in protecting the environment. When we make an effort to help protect the environment, that also helps to improve our own quality of life, and we can all live more safely and happily in this world.

