

马一浮先生序

华严家言:"心如工画师,能出一切象。"此谓心犹画也,古佛偈云:"身从无相中受生,犹如幻出诸形相。"此谓生亦画也。是故心生法生,文彩彰矣,各正性命,变化见矣。智者观世间如观画。然心有通蔽,画有胜劣。忧喜仁暴,唯其所取。今天下交言艺术,思进乎美善,而杀机方炽,人怀怨害。何其与美善远也! 月臂大师,与丰君子恺,李君园净,并深解艺术,知画是心。因有《护生画集》之制,子恺制画,园净撰集,而月臂为之书。三人者,盖夙同誓愿,假善巧以寄其恻怛,将凭兹慈力,消彼犷心。可谓缘起无碍,以画说法者矣。圣人无己,靡所不己,情与无情犹共一体,况同类之生乎? 夫依正果报,悉由心作,其犹埏埴为器,和采在人。故品物流形,莫非生也;爱恶相攻,莫非惑也;蠕动飞沉,莫非己也;山川草木,莫非身也。以言艺术之源,孰大于此! 故知生,则知画矣;知画则知心矣;知护心则知护生矣。吾愿读是画者,善护其心! 水草之念空,斯人羊之报泯。然后雀巢可俯而窥,鸥鸟可狎而至,兵无所容其刃,兕无所投其角,何复有递相吞啖之患乎? 月唐书来,嘱缀一言,遂不辞葛藤而为之识。戊辰七月蠲叟书。

(文中月臂即弘一大师, 蠲叟即马一浮先生)

PREFACE

By Mr. Ma Yifu

The Hua-yen scholars say: "The mind is like an expert painter, it can give forth all sorts of images." It means the mind resembles drawing. The gotho of Ancient Buddha told us: "The body comes into being from formlessness, just as how all the forms are conjured up. "It means the body is also like a drawing. And the mind and body call forth being with all the splendidness. They are turn ed out with proper causes, so the changes can be found. The wise men look at the world just as at paintings. But there are open and shallow minds; thus fine and poor drawings. Happiness or bitterness, kindness or cruelty are at one's hand. Nowadays all the people are talking about art, intending to promote beauty and grace. But some are flamed in killing, some are full of hatred and enmitty. How far are they departing from beauty and grace!

The High Abbot Yue-Bei and Masters Feng Zikai, Li Yuanjing are all skilled in Arts. They know paints as well as the minds. So they put out «Sketches on the protection of Lives». The paints are drawn by Master Zikai, and the verses collected by Master Yuanjing and words written by Abbot Yue-Bei, Owing to their same previous oath, they play their artist's roll to express their sense of pity and grief. Shall those cruel hearts be diminished by this grand benevolence. It may be called gathering up without hindrance and preaching through paints.

Those with and without senses are all of the same origin, let alone the kindred living beings. The world and body, with their karma-effects are all products of the minds. It's somewhat like making things with water and clay, the mixing and colouring are controlled by man. So the different kinds and forms of animals are all living beings. Selfishness and hatred are all misleadings. Worms, wriggles, birds and fishes are all ourselves, hills, rivers, grass and forests are all our bodies. As talking about the source of art, are there anything greater than this? So if we know life, we know paints, if we know our mind. If we know how to protect our minds, we know the importance of life-protecting.

I wish those who read this book « Sketches » will be good at protecting their minds. When the concepts of water and grass are vanished, the alternate vindictive killings will be ended. Then you may merrily look on the nests of birds, call upon and jolly play with the sea gulls. Soldiers have no need to keep their horns. How will there still be any misery of eating and swallowing each other alternately? High Abbot Yue-Bei in his leer asked me to write some words. So I wrote it without caring of the wording.

Written by Juan-Sou in the 7th month of the year of Wu-Hai in the Chinese lunar calendar. (In this passage, Yue-Bei is High Abbot Hon-Yi, Juan-Sou is Mr. Ma Yifu. Ø)

Tianslated by Ni Weiquan, and Fong Mengwei, checked by Ni Xul mao and Fong Zuze

SELECTIONS FROM SKETCHES ON THE PROTECTION OF LIVES (with poetic supplements)

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3. BEGGING FOR LIFE

I can't be unmoved by its trembling,
Being forced to death without any offence.
People with lofty ideals, I advise you,
To initiate benevolence to all sentient beings.

By Abbot Hong Yi

農夫与乳母



均 汝去乳

1. FARMER AND COW

I remember in my infanay, I drank the old cow's milk. Later I ate rice and wheat,
That came from your hard labour.
Thinking of your breeding favor,
How can I bear to let you be forgotten?
Scholars of the east, west, south and north,
Are promoting the realization of Humanism.
They decide not to eat beef,
Willingly to be vegetarians.
How eminent is this practice,
That will shine over hundreds of generations!

By Abbot Hong Yi



2. TAKING GRASS AND GIVING MILK-FROM LU XUN If you admire the strengh of ox,

It only takes grass.

If you envy the fattiness of Pig,

It eats brans and husks.

Consider ox and pig,

They are strong, not because of eating meat.

If you yearn for the taste of meat,

Why don't you cut a piece of flesh from your own body and taste it?

You know it's painful when cutting yourself,

But you feel triumphant on cutting others.

If there's no one eating meat in the world.

The door of the butcher will not open.



4. A VOICE OF PARTING FOR EVER

The falling flowers are departing from the branches.

The setting sun is sinking.

A sound of the splitting silk,

Cuts chillingly into the miserable heart.

BY Abbot Hong Yi



子在單中望母婦都是其打技頭為那是其打技頭為

5. MOTHER IS MURDERED

Who says that the lives of sentient beings are so hunmble?

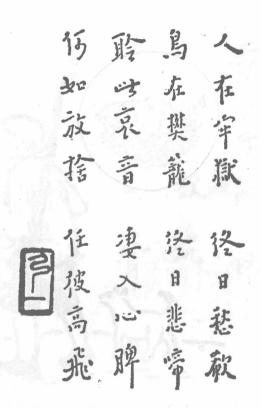
They have the same sort of bone, flesh and skin as ourselves.

You are advised not to shoot birds on the trees,

Their children in the nest are waiting for their mother.

Poem of Bai Juyi (Tang Dynasty)





6. SONG OF THE PRISONER

A man in the jail is bound to be grievous all day long,

A bird in a cage chatters sadly all the while,

Hearing this pitiful voice, the heart is miscrablly inspired.

Is it not better to set it free, let it fly as it wishes high into thesky?

By Abbot Hong Yi



7. GET FREE

If you wish to live a long life, listen to my words.

Everything could be done by ones own effort.

A long life is brought about by constantly setting living benigs free.

It is the truth of the "law of cause and effect."

If you save one at the time of one's death,

One will save you when you are in danger.

Poem of Taoist Hui



信与春禽卷子将 图 孫住夕陽江上那

8. SINGERS BETWEEN THE PINES

My home Located in a village by the River of the setting Sun,
A stream of water runs around the wooden cottage,
The planted pines grow higher than the house,
They are lent to the soring birds to breed their new generations.

Poem of Ye Tang Fu (Ming Dynasty)



9. TO STOP THE CRUEL PLAY (1)

To teach your children:
"Don't hurt any life!"
This is the duty of solemn father and loving mother.
By Wei An



10. TO STOP THE CRUEL PLAY (2)

It's better to teach a child in his childhood,
Preconceived ideas will last throughout his whole life.
To be kind-hearted, never hurt any living beings,
Extending from this idea, he will be a sage,
By Abbot Hong Yi