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Golden Lotus Five Senses Multimedia Magazine

Golden Lotus

金色蓮花 五感多媒體雜誌  
國際中英文雙語版

來一客世界美味素食  
Delicious Vegetarian Recipes of the World

綠藻涼麵  
Green Algae Cool Noodles

追求

～訪佛像畫家馬澤霖

Pursuing---  
Interviewing Buddha  
Statue Artist: Ma Tse-lin

紙上電影院 Cinema

察微王  
A Clever King



特別專題 Special Report

亮麗的 2001 年 The Bright Year 2001

ISSN 1023-0319





一串晶瑩的話，可以照亮心

# 清心小語

——風之卷

郭韻玲 著

在流動的文字中

心

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大般若經 緣起品

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還敬上方 伽沙等諸佛世界  
佛神力故，令此蓮花遍諸佛土  
諸花臺中各有化佛，結跏趺坐  
為諸菩薩說大般若波羅蜜多相應之法  
有情聞者必得無上正等菩提



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# Golden Lotus

The Magazine was named after the Sutra :

*Chapter of Origin on Maha-Prajna-Sutra*

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

(“金色蓮花” - 金雕作品 吳卿創作)

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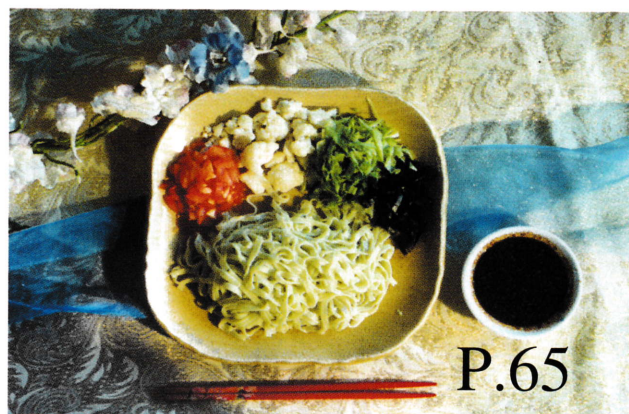
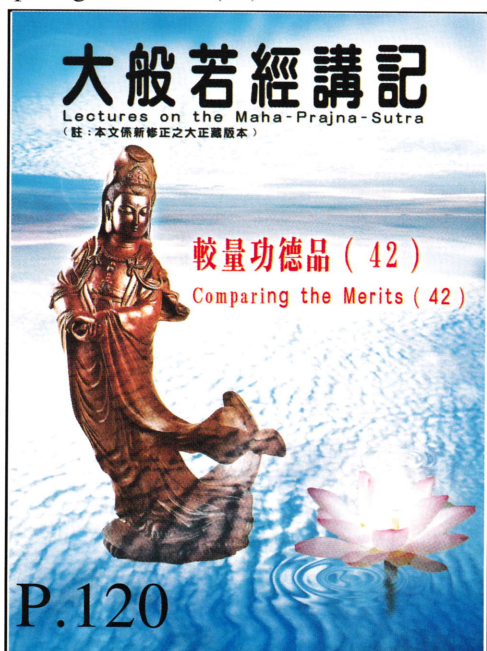


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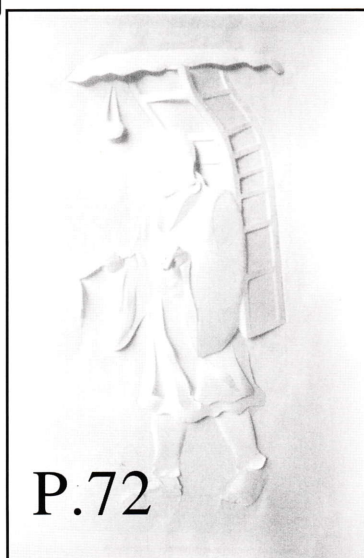
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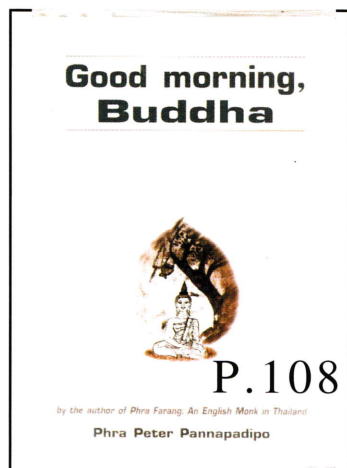
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# 文殊菩薩

## Manjusri Bodhisattva

佛像提供 / 遺珠閣 版面創意 / 美娟 完稿 / Jane

Photo provided/Yi-Ju Ger Art/Mei-jane Layout/Jane

文殊菩薩係為過去七佛之師，而與中國的淵源特別深厚，在中國佛教的四大名山中，五台山便是文殊菩薩的道場，在五台山上四處流傳著文殊菩薩方便示現，度化眾生的事蹟。

文殊菩薩的智慧超卓是眾所皆知的，封面中的文殊菩薩騎乘青獅，更代表著除了智慧見長外的大雄、大力與大無畏的精神，普度廣大娑婆世界的芸芸眾生而無所畏懼。

Manjusri Bodhisattva was the teacher of the past seven Buddha, had especially deep relationship with Chinese. Five Terrace Mountain, which is one of four famous mountains in Chinese Buddhism history, is the place where Manjusri Bodhisattva holds the Buddhist rites. There are spread out lots of deeds of his saving all living beings in Five Terrace Mountain.

Manjusri Bodhisattva is well known by great wisdom. The significance of the picture at the front cover that Manjusri Bodhisattva rides a green lion shows a majestic, powerful, and utterly fearless spirit, which comes perceptibly from wisdom. Manjusri Bodhisattva saves numerous of all living beings in this Enduring World without fear.





## 清 心 小 語

菩薩照顧、領導眾生  
不是來自逞強  
也不是為顯示自己了不起  
而是來自於內在 ——  
像慈母的愛  
因為愛 所以堅強

A Bodhisattva's taking  
care of and leading the  
living creatures  
Is not for flaunting his supe-  
riority  
Or showing he is  
somebody ,  
But from the inner part ——


Like maternal love.  
Because of this kind of  
love , he is strong.

無論  
現在多麼的一敗塗地  
永遠都不放棄努力  
就  
最終  
一定會成功 !!!  
(任何事物，都是一樣！)  
No matter how miserable  
the temporary situation is ,  
We shall never give up  
making efforts.  
Then ,  
Eventually  
We are bound to  
succeed !!!  
( It is true of all the other  
things. )

文 / 般若居士 譯 / 劉月鳳 版面創意 / 秉忠 完稿 / Jones

Article/ Prajna Translator/ Yvonne Lin Art/ Jones Layout/ Jones





這個世界太缺乏愛了  
我們應該多給它一些  
The world is too lacking in  
love.  
We should give it more.

全面精緻的  
活著  
Live  
A refined life.

所有的美夢  
都必須在  
每一件事都作圓滿後  
才能 美夢成真！  
All the beautiful dreams  
Will be ——  
Realized after each goal is  
perfectly attained.





# 追求～訪佛像畫家馬澤霖

採訪 / 曉鈺 譯 / 慧蓉 版面創意 / 美娟 完稿 / Mei-jane  
Article/Hsiao-Yu Translator/Hui-Jung Art/Mei-jane Layout/Mei-jane



**Pursuing---**Interviewing Buddha Statue Artist: Ma Tse-lin  
金色蓮花



無庸置疑的，馬澤霖的畫和他的人一樣渾然天成，愈了解他，愈能理解畫中穩定與祥和的原因。

經歷過中國文化極度顛覆的時代，在困頓的環境中，他努力的走出自己的路，尋找一個真實而善良的生命意義。其實我們可以說，馬澤霖是以藝術的方式表達他對真、善、美價值觀追求的反思。在歐洲受到大眾矚目，此次在新加坡的展覽[ Images of Buddha ]--佛像系列，將複雜的繪畫素材以直接且樸拙的風格呈現，表達了他對現代社會人心複雜、功利取向的質疑及對返樸歸真、生命光明面的肯定，而佛即是純善的象徵。

馬澤霖希望透過他的畫中告訴人們，不要在任何的狀況下忘記仁義道德及對善良的堅持。旅居法國十多年，他有很深的感觸；亞洲人應該堅持自己的文化內涵，莫忘了自己許多優秀的文化。他表示，在現今歐洲，對佛法有興趣的人愈來愈多，因為在高物質環境下，人們更珍惜及渴望精神層次上的追求，對他而言佛等於是真誠的、安詳的，代表著是本質的東西，所以它永遠不受空間限制。他渴望把小時對佛教童真的感覺呈現出來，加上在北京求學，時常在敦煌寫生，他現在畫佛像時是直接從腦海中調出畫面的，敦煌佛像早已常植在他心中。

## 創作是永無止盡的路

從陶瓷雕塑到平面繪畫的研習歷程，他試著發揮作品的立體感，突破平面空間感，創造出另一種不可思議的質感肌理。他真的做到了！！

說是複雜的創作過程，一點也不誇張，從上彩、上油料、噴水、上膠、上金箔、再上彩、上色粉、上膠....。老實說，這樣費時的過程真是會考驗一個創作者的耐心及毅力，其中將水與油融合的技巧是他個人不斷在摸索中發現的，而這種特殊的處理手法，使得平面的畫竟然看起來有石雕般的立體感！！最後加上金箔紙的應用更具有畫龍點睛的效果，讓作品呈現了古蹟般的臨場感。使用金箔其實背後是有一段故事：小時善良的姥姥總是偷偷摸摸的帶著他去拜佛，他總是跟在後頭負責提著金箔紙，金色的紙隨著火燄化成灰燼。這一切皆成為他兒時記憶中不可抹滅的印象，他透過金箔傳達了生命經驗與藝術的關連。馬澤霖是十分念舊的人，從他描述過往在廣東的

Undoubtedly, Ma Tse-lin and his paintings are both in highest quality. The more I know him, the more I comprehend why his paintings so peaceful.

He achieves his road in a difficult environment, an un-restful era of Chinese culture. He chooses to find and express the truth, goodness and beauty of life through art. He is well known to European. The style of exhibition "Images of The Buddha" in Singapore is direct and simple. Through his paintings, Ma Tse-lin shows his questions about complex, utilitarian mind of modern people and gives bright side of life positive appreciation. And, Buddha is just the symbol of goodness.

Ma Tse-lin lives at France over ten years. He has deep feeling about people's mind. He thinks that Asians should not forsake the excellent part of our culture. He wants to tell people through his paintings that never give up morality and kindness in any circumstance. He says, "Today, there are more and more people are interested in Buddhism in Europe. Living in an environment of high quality, people cherish and eager to uplift their state of mind more than ever. In his mind, Buddha is symbol of sincerity, serenity, true nature and never be limited by space." He studied in Beijing and went to Dunhuang to make sketches very often. Therefore, the statues of Buddhas in Dunhuang had deeply rooted in his mind since then. Now, when he needs to paint statue of Buddha, all he has to do is to output the data from database of his head. He yearns to represent his feeling to the Buddhism: the innocence as a child.

## Creating Is a Road That Never End

He tried to make his works look tridimensional and tried to create an incredible texture for them. From ceramics statuary to graphic paintings, he did!

馬澤霖希望透過他的畫中告訴人們，不要在任何的狀況下忘記仁義道德及對善良的堅持。





童年及在北京的生涯，到他選擇的素材，選擇表現古蹟石雕手法，選擇以大字報的形式在畫上提醒道德、心靈反諷歷史……皆可看出他對於人、事、物皆充滿濃厚的情感。

另外馬澤霖也以立體的裝置藝術稱名，整體而言，他是一位十分有才華與創意的藝術家。



The process of his creation is very complex. From coloring, painting oil paint, spraying water, gluing, pasting gold foil, double coloring, brushing coloring powder to double gluing, it needs a lot of time to finish a work. It is a trial of patience

and perseverance for an art creator. He found out a special skill in numerous tests: to mix water and oil evenly. The skill gives paintings a three-dimension outline as a stone carving. The last step, paste on gold foil, adds the finishing touch.

That makes the work looks as a really ancient monument. There is a story about why he uses gold foil to create. When he was a child, his kindhearted grandmother always secretly brought him to temples to give Buddha offerings. He always followed his grandmother with a basket of gold foil and looked at the gold foil went to ashes while they were burning. All these became indelible

memories in his childhood.

Through gold foil, he expresses the connection between life experiences and art. Ma Tse-lin is a person who cherishes old friendship very much and has strong feeling to people and everything. I can tell that from his life stories he told me: his childhood in Guangdong, living in Beijing, choosing materials for his creation, the reason why he chose the skill of stone carving to express the style of ancient monument, chose large-character edition to remind people of morality and to satirize history, etc. He is also known of three-dimensional device art. Overall, he is an artist who has great talent and good creative ability.

### The Buddha's Eyes Are In mind

Having a broad mind and a vivid personality, Ma Tse-lin is straightforward and carefree as a northern Chinese people and also is a man of sensibility as southern Chinese people. In his childhood, he experienced many tragedies and the dark side of human being. Even so, after being through the pains, he still chooses kindness to response the world as his grandmother always did: to help people generously. He explains why most Buddhas' eyes of his works are close. That means most people live blindly and the mind of Buddha and Bodhisattvas is always crystal-clear. Interpret it from another level of spirit, Buddha is another state of human's mind. When we reach the state of mind, we will always look peaceful and bright no matter what situation we encounter. And, this is why Ma

#### 個人小檔案 Personal files:

馬澤霖 字：宇野

畫家，裝置藝術，陶藝雕塑

1960 年出生於中國廣東省

1985 年起留法從事藝術工作

Ma Tse-lin

Peintre, Ceramiste Installation Sculpteur

Born in 1960 in Guangdong(China),

lives and works in Paris since 1985.

#### 重要個展(Solo Exhibitions)

1990 Z Fine Art Gallery, New York.

1994 Taipei Fine Arts Museum, Taiwan

1996 Loft Gallery, Paris

2000 Hakaren Art Gallery, Singapore





## 佛眼在心中

開朗活潑的他具有北方人的豪邁不拘與南方人的細膩。雖然童年經驗了人世的許多悲劇，看到了許多人性的黑暗，馬澤霖在傷痛後仍然選擇了以善良回應這個世界，如同他的姥姥一生總是不吝惜去幫助別人。他表示在他的許多作品中，佛像的眼睛是閉上雙眼的，這意味著大多數的人都是睜眼的瞎子，盲目的活著，而佛菩薩的心永遠是清明的。在另一個精神層次而言，佛象徵著人，不論遭逢什麼狀況，內在永遠散發祥和、光明。這可以解釋為什麼他看來比他實際年齡小一倍！！

人人皆有善良的一面及下墮的一面，當我們遭遇困頓痛苦時，往往是我們在關鍵的地方選擇了什麼。在內心深處人人都希望永遠幸福，但是荒謬的是：往往我們會錯以為幸福的卻是令我們不幸的。

歷史的錯誤中的我們究竟學習到了什麼？看到馬澤霖的笑容，我看到了他的選擇。

## 未來的佛教藝術

對於未來的佛像藝術，馬澤霖認為：生活化、簡單化、去蕪存菁是一個大方向。選擇適合現代人喜歡的部份發揚光大，並且可喜的是目前佛教藝術是漸漸往精緻藝術前進，不再被誤以為是通俗藝術，且吸引不同階層的西方人士。可見美學的層次與內涵是現代人十分重視的關鍵，藝術是深具包容性的，是十分寬廣的，可以不論任何的形式，這是人心的渴望，一個自由、包容性大的生命空間。

不論東方與西方，當二方相會時，只要以真誠的態度去面對，生命的光與熱必能相互輝映。

馬澤霖希望自己能更進一步深入佛學，能更了解佛法的內涵，相信佛法不僅能豐富我們的生命，也能豐富更多人的生命。

Tse-lin looks so young!

There are two side of our mind: kind and degenerative. We suffer because we always choose to do something on the important moments. Deep inside the mind, everyone hopes to be happy forever. But, the truth is, the thing we think that would bring us happiness always make us



Ma Tse-lin's smile gives me his answer.

## Buddhist Art In the Future

Ma Tse-lin thinks that to approach our daily life, to be simple and to keep the good and get rid of the bad is the main direction of Buddhist art in the future. We should choose the part modern people like and enhance and glorify it. Buddhist art nowadays is getting more and more exquisite. Not only people no longer think that Buddhist art is a common art, even the western people of various level of culture like it. Therefore, we can see that modern people think highly of the level and substance of art. Art is capacious and broad. It can be represented by any form. It is eagerness of people's mind, a free life space of great capacity.

Sincerity will bring the west and the east together and makes two of their lights and energy answer each other's shine.

Ma Tse-lin hopes he has further chances to learn and know the Buddha-dharma. He believe that the Buddha-dharma will enrich more people's mind.



心靈散文解讀  
Wisdom as the sea



# 金剛經

Vajra-Prajna-Paramita Sutra

文 / 般若居士

譯 / 守強

版面創意 / Niki

完稿 / Niki

Article/Prajna

Translator/Shou-chiang

Design/Niki

Layout/Niki



## 金剛經之八

### < 經文 >

何以故  
是諸眾生  
無復我相  
人相  
眾生相  
壽者相  
無法相  
亦無非法相  
何以故  
是諸眾生若心取相  
即為著我人眾生壽者  
若取法相  
即著我人眾生壽者  
何以故  
若取非法相  
即著我人眾生壽者  
是故  
不應取法  
不應取非法  
以是義故  
如來常說  
汝等比丘  
知我說法  
如筏喻者  
法尚應捨  
何況非法



## 《詮釋》

這段的經喻  
實在太妙，  
在生死的苦海中，  
佛法，  
是我們到達解脫彼岸的  
寶筏。

但是站在一切本空  
的立場來看，  
連佛法都不能執著，  
更何況是  
不屬於佛法的種種萬法呢？

所以這段經文  
再深一層揭示：

不但不好的  
不能執著，  
連好的  
也不能執著。





## Vajra-Prajna-Paramita Sutra (8)

### 1. The Origin Sutra

Why is that?

Those sentient beings

No more feel about form of ego,

Form of human race,

Form of sentient beings,

Form of life,

Form of dharma,

And form of non-dharma

Why is that?

If those sentient beings feel about forms

That is attachment to the form of ego, human  
race, sentient beings and life

If feel about form of dharma

That is attachment to the form of ego, human  
race, sentient beings and life

Why is that?

If feel about form of non-dharma

That is attachment to the form of ego, human  
race, sentient beings and life

Therefore,

Shouldn't feel about dharma

Shouldn't feel about non-dharma

For such reason

Tathagata used to say

Dear Bhiksus

Understand my teaching

My teaching is a boat

Even dharma should be abandoned

Don't mention about non-dharma

### 2. Vivid Explanation

This paragraph of sutra

Is so wonderful

Within the sea of suffering between life and  
death

Buddha dharma

Can carry us to the other shore of liberation

It is a precious boat

However, the essence of all dharma is Emptiness

Under such viewpoint

We shouldn't attach Buddha dharma

Don't mention about

The other numerous dharma that differ from  
Buddha dharma

Therefore, in the above paragraph of sutra

The truth is revealed deeply:

Not only the Bad

We shouldn't attach

Both also the good

We shouldn't attach either

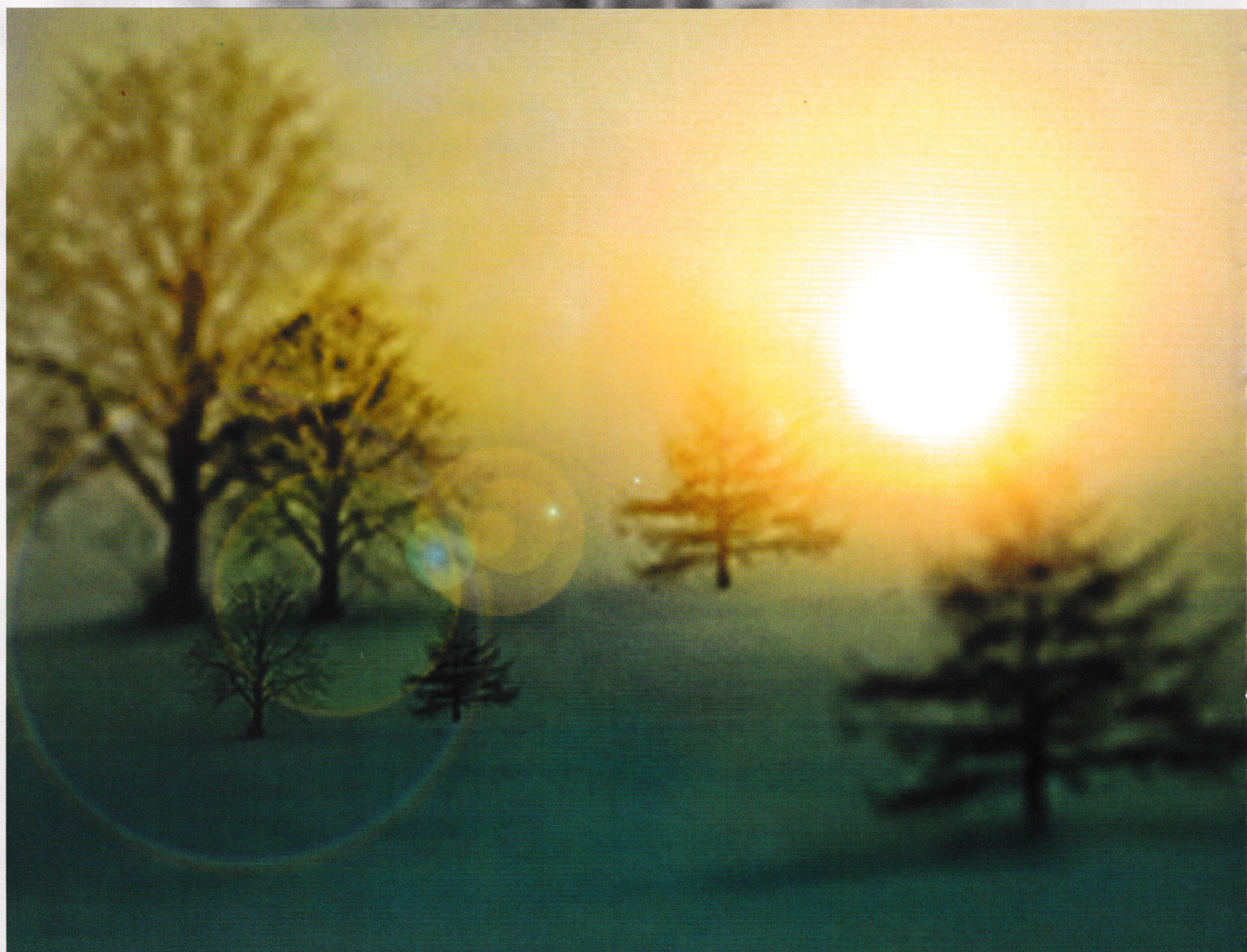
1 Bhiksu is a Buddhist mendicant, an almsman,  
one who has left home, been fully ordained, and  
depends on alms for a living.





昇

*Ascending*





文 / 周玉卿 譯 / 慧蓉 版面創意 / 美娟 完稿 / Mei-jane

Article/Jou Ynh-ching Translator/Hui-Rong  
Art/Mei-jane Layout/Mei-jane

生命從那裏開始  
愛 從那裏開始  
這是不變的定律

飛翔  
飛到高遠處  
霧一般的雲  
迷濛全身  
向謎一般向身世  
猶如天上天使

啊  
這就是愛  
這就是生命

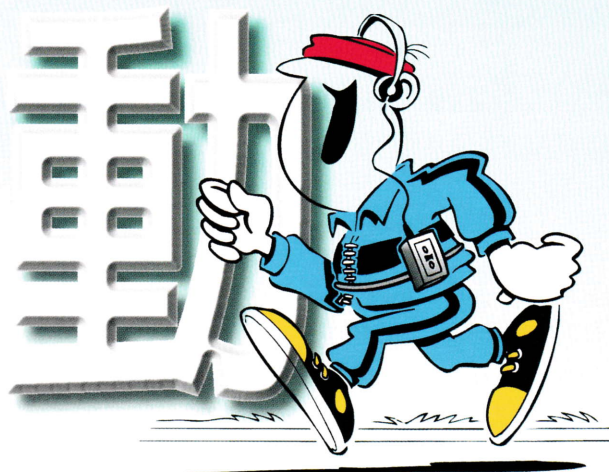
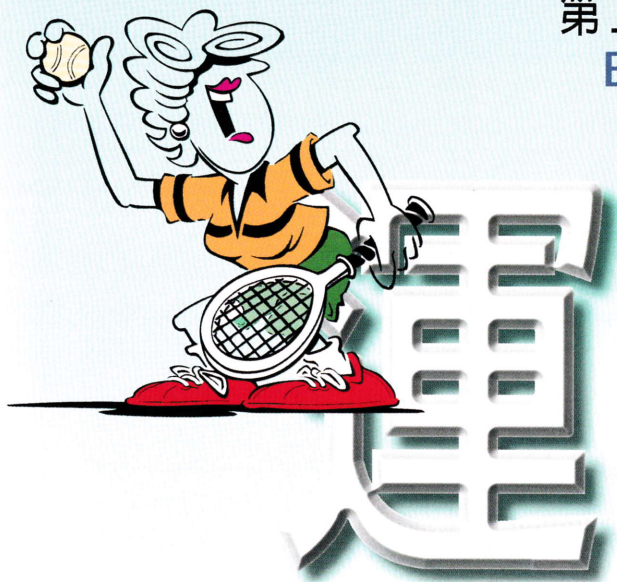
Love.....  
from where the life begins.  
It is the Truth of the universe.

I fly,  
fly into the height.  
My whole body bathes in  
the fog-like clouds.  
Like mystery, like the answer to life.  
Like the angles of heaven.

Ah!  
This is love.  
This is life.



## 第二項目：運動 Exercise



文 / 鄭鴻祺 譯 / 飛雲 版面設計 / Niki 完稿 / Niki  
Text/Cheng Hung-chi Translator/Fei-Un Design/Niki Layout/Niki

每個人每天，飲食、睡眠、運動，三者缺一不可，飲食的重要在於滋補身體、睡眠的重要在於養精蓄銳，而運動的重要則在於舒展筋骨、活化氣血。

然而在忙碌的現代生活中，一個修行人如何忙裡偷閒，從飲食、睡眠、運動三者把用來修行的這個珍貴人身寶照顧好，則是現代修行人必須面對的一門重要課題。三者中的運動更是一般人最容易疏忽的一項，也因此，在2001的開始，我們特別將與運動有關的幾項重要原則整理如下與大家分享，日後將一一的深入探討，並為大家提供各類從修行與養生角度著眼的運動。

### 運動要鍛鍊的什麼？

在於通暢氣血，而非鍛鍊肌肉（肌肉老了會成肥肉）或骨骼（運動過量會磨損關節）

### 什麼樣的運動最適用？

散步、游泳、瑜伽、八段錦

### 什麼時候運動最佳？

空腹時最佳，飯後最不適宜

### 運動做多久最適宜？

30～60分鐘，過久對心臟不好

Eating, sleep and exercise are three most important things we shouldn't miss in our daily life. Eating is for nourishing our body while sleep is for conserving our energy and building up our strength, and exercise is for unfolding our physique and activating our chi and blood.

However, in modern busy life, how can a cultivator using a few time to take care of hi body through eating, sleep and exercise? Actually, exercise is the one that we might neglect most in our daily life. Therefore, at the beginning of year 2001, we put up some important notes to share with you, and in the following issues we will continue this topic to provide you some useful exercise from cultivation and health point of view.

### What exercise for?

It is to activate our chi and blood not to forge our muscle (which will become fat when we are old) or bones and skeleton (which will wear our bones and skeleton while over exercise).



從養生與修行的角度來說，運動的真正目的，不是爲了追求極限，也不是爲了健美，因此平日運動宜採用方式是溫和漸進的，而不是採用爆發式的運動（例如短跑）。爲什麼說運動不宜採用爆發式的運動？舉開車的例子來說，如果每次我們開車都是猛踩油門，讓車子突然衝出去來追求快感，那麼一年之後，這部車子的爬坡力必然大大降低，同理，我們的運動如果都是採用爆發式的運動，那麼我們的身體必會因爲過度負荷而損傷。車子如果因爲不當的操作而損壞，可以再換，但我們的身體如果過度的操練，可以再換嗎？

事實上，運動是一種規律的鍛鍊，而不是速度的鍛鍊，從健康與養生的角度來看，都不宜將用來修行的身體任意的糟蹋，所以選擇適合身體的運動方式是非常重要的。現代西方奧林匹克的運動方式，大約只有100年的歷史；中國的武術與養生術有五千年的歷史；印度瑜伽則有七千年的歷史，後兩者都經過長時間的歷史驗證與淘汰才留傳至今日，因此可以說是比較適合我們採用的運動方式。至於那些運動對我們養生與修行皆有益？下期我們將有更深入的探討。



### What exercise is best for us?

Walking, swimming, yoga and Chinese eight section martial.

### When is the best time for exercise?

Empty stomach is the best while after eating the worst time.

### How much time is the best for exercise?

Thirty to sixty minutes is best for our body. More than that will not good for our body.

From cultivation and health point of view, the purpose of exercise is neither to seek for the speed nor to seek for fitness. Therefore, our daily exercise should be gradually but not breaking forth exercise such as sprint. Why should not we choose the breaking forth exercise? Take the driving for example, if we step on the gas suddenly to let the car rush out to look for the feeling of speed, then the climbing ability of this car will definitely reduce after one year's consumption. Same for our body, if we choose the breaking forth exercise then our body will hurt because of overloading. However, car can change if it is overuse, but can our body be so?

Actually, exercise is a training of our regularity not the training of speed. From both the cultivation and health point of view, we should not treat our body bad. Therefore, choosing right exercise is very important for us. Modern western physical exercise has only about 100 years history while Chinese martial and healthy exercise has five thousands years history and yoga from India has seven thousands yeas history. Both Chinese and Indian exercise has been test and eliminated through competition, therefore these are the good solution for us. As for what kind of exercise I good for our health and cultivation, please wait and see in our next issue.





# 寬容

A c c e p t a n c e

文・圖/承訓 譯/慧蓉 版面創意/秉忠 完稿/Jones  
Text & Picture/Cheng-Shune Translator/Hui-Rong Art/Jones Layout/Jones

這世間是沒有完美的人

Nobody is perfect in this world

Therefore 所以

人與人之間的相處

the inter-personal relationships of people

多多少少

are more or less

都會有不如意的事

subject to misunderstandings

此時

At this moment

我們要用寬容的心胸

we need to open our hearts

來對待

to handle

用愛

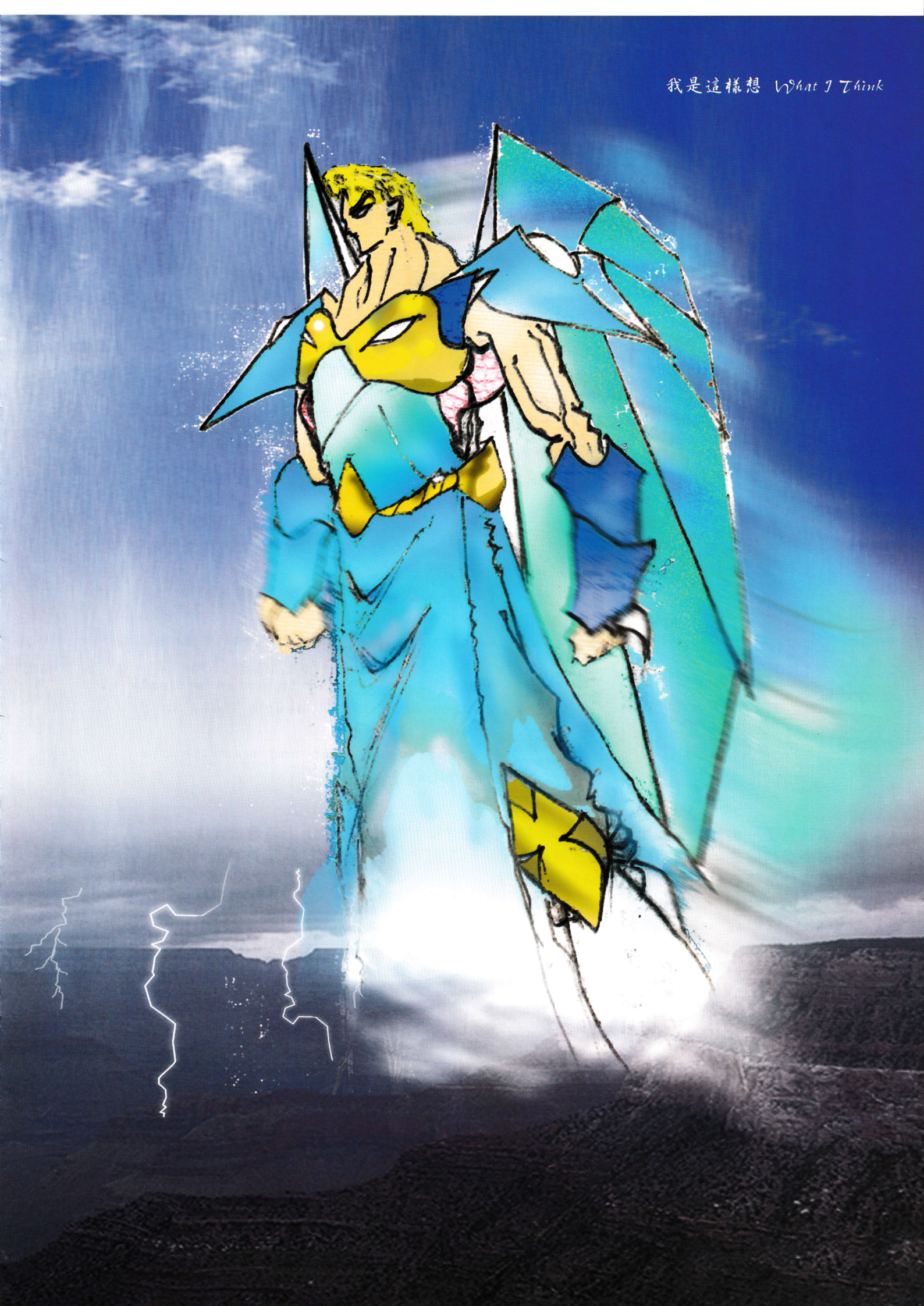
We use love

將他圓滿

to make it complete



我是這樣想 *What I Think*





演出 / 金色蓮花表演坊 編劇 / Jack 服裝執行 / 黃連盛 攝影 / 波爾 版面創意 / 秉 完稿 / Jones  
Playwright / Jack

Reformed according to "Collection of Six Paramitas Sutra"

改編自 / 《六度集經》

# A Clever King



從前有個國王，名叫「察微」。他經常微服出巡、探訪民間疾苦。

【場景：城裡的街景、人來人往】

Once upon a time there was a king called Cha-wei.

He used to pretend to be an ordinary citizen and visited people living in downtown.

【Scene: downtown and many people travelling】

有一天他遇見了一個鞋匠，就問他：【場景：鞋匠的店鋪裡】你覺得全國上下誰最快樂？鞋匠想都不想的回答：那還用說嗎 國王呀！他有王后、妃子、百官侍奉又有無數百姓奉獻要什麼有什麼隨心所欲這還不是最快樂的人嗎？

One day the king met a shoemaker and asked him something. 【Scene: in shop of the shoemaker】

Who do you think is the happiest man in the country?

The shoemaker answered directly without even thinking: No doubt It's the king The queen and members of parliament will serve him.

Numerous citizens offer their services to him.

He may ask for anything.

He may do whatever he wants to do.

Therefore, the king is the happiest man.







鞋匠想都不想的回答：那還用說嗎國王呀！他有王后、妃子、百官侍奉又有無數百姓奉獻要什麼有什麼隨心所欲這還不是最快樂的人嗎？

The shoemaker answered directly without even thinking:  
No doubt It's the king The queen and members of parliament will serve him. Numerous citizens offer their services to him. He may ask for anything. He may do whatever he wants to do. Therefore, the king is the happiest man

國王嘿嘿的笑道：  
是這樣子的啊！

The king laughed and said:  
Is that so?



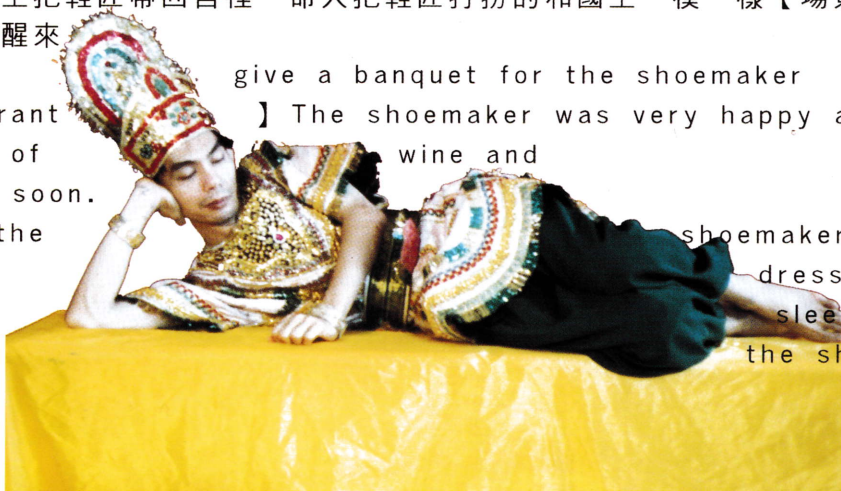
接著，國王擺下豐盛的晚宴，熱情的招待鞋匠  
【場景：酒店】鞋匠喜出望外，不久就喝得酩酊

大醉、不省人事國王把鞋匠帶回宮裡，命人把鞋匠打扮的和國王一模一樣【場景：王宮中的寢宮】不久，鞋匠醒來

Then, the king give a banquet for the shoemaker  
【Scene: restaurant】The shoemaker was very happy about that.  
He drank a lot of wine and got drunk very soon.

The king took the shoemaker to the palace and made him dress as a king.

【Scene: in the sleeping room】  
Not long after, the shoemaker woke up.







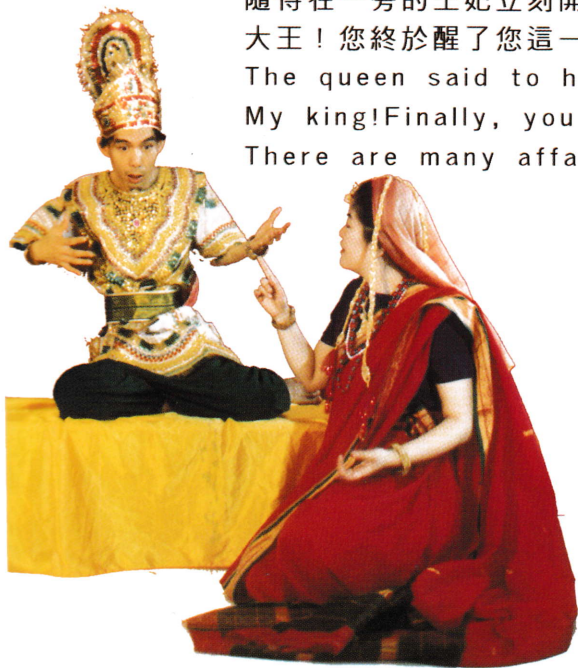
隨侍在一旁的王妃立刻開口道：

大王！您終於醒了您這一回可睡得真久啊！有好多公務正等著您去處理呢

The queen said to him right away.

My king! Finally, you woke up. You slept a long time.

There are many affairs waiting for you to take care of.



鞋匠一頭霧水問道：

大王！？誰是大王？

The shoemaker was puzzled and asked:

King? Who is the king?

王妃笑道：

大王！您別開玩笑了您就是大王啊！

28

Queen laughed and replied:

My king! Don't kid us. You are the king.

鞋匠看著自己的一身華麗，還是不明白我是大王嗎？

The shoemaker looked his great clothing ,  
but however still felt puzzled.

Am I a king?







這時，朝中大臣趕緊進來稟奏：

大王！請您趕快上朝有許多國家大事正等著您去定奪呢！

At that moment, a parliament member came and said:

My king! Please, hurry up to the congress meeting

There are many things waiting for your decisions!

鞋匠更加惶恐道：我不是大王我是個鞋匠！！

The shoemaker was more afraid and said:

I am not a king. I'm a shoemaker!

這時，妃子們與衆朝臣笑道：

大王！別再說笑了您怎麼會是個鞋匠呢？還是趕快上朝吧！

At then, queen and parliament members were bursting into laugh

My king! Don't kid us again. How can you be a shoemaker?

Please hurry up to the meeting, will you!

接著，朝臣們不由分說的簇擁著鞋匠上殿去了【場景：朝廷的大殿】

Then, the parliament members pushed the shoemaker  
to the congress meeting

【 Scene: Congress room 】





一整天的朝政，真是經緯萬端

They discussed lots of things within a day.

稟奏的文官武將此起彼落【場景：群臣熱烈的議事】

The parliament members asked the king about his ideals..

【 Scene: people are discussing 】

弄得鞋匠昏頭轉向、腰痠背痛、無法負荷【場景：鞋匠一臉苦惱、如坐針氈】

The shoemaker was puzzled and developed a back and waist pain because of the lengthy meeting.

【 Scene: the shoemaker was suffering at the meeting 】







到了晚宴的時候，王妃勸道：【場景：御膳廳】

When at dinner, the queen said to the shoemaker:

【Scene: dinning room】

大王！

My king!

您辛苦了

You have had such a hard day.

這是我特別請御廚爲您準備的佳肴

I ordered some great food for you

請您好好享用吧！

Please, enjoy it!



鞋匠看著滿桌的美食卻嘆息道：

The shoemaker looked the food but sighed:

這麼好的菜餚

The food is so great

我怎麼一點胃口都沒有呢？

Why do I have no interest to taste it?







朝臣們看到鞋匠愁眉不展，紛紛建議獻上歌舞

【場景：樂師、舞者依次現身】

Parliament members saw that the shoemaker was very sad and suggested having some music and a dance show.

【Scene: musicians and dancers come】

儘管曼妙的舞蹈在前、優美的旋律在耳

Wonderful dance and music were performed.

鞋匠卻在自言自語：

However, the shoemaker soliloquized:

今天上朝

In today's meeting

大家七嘴八舌

People were discussing things.

可是

However

我卻一點都聽不懂

I knew nothing about any of it.

明天如果還是這樣

If tomorrow is just like today

我該怎麼辦呢？

What should I do?



王妃在一旁裝作沒聽見，又故意說道：

The queen pretended that she didn't hear what the shoemaker said and asked:

大王！

My king!

如果您累了

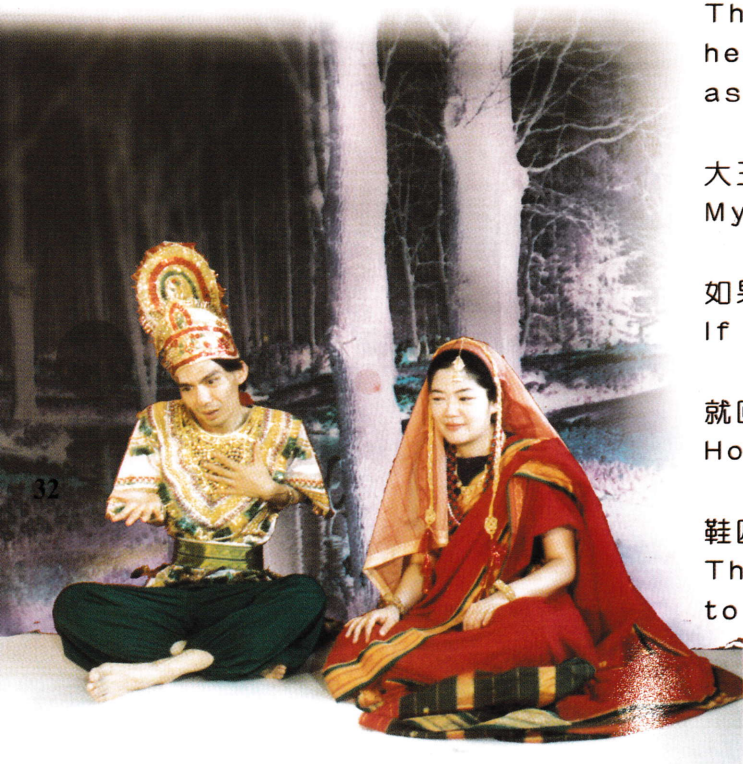
If you feel tired

就回寢宮休息吧！

How about going to bed early!

鞋匠也沒意見，一回寢宮倒頭就睡【場景：寢宮】

The shoemaker didn't argue and went to bed 【Scene: living room】







這樣一連好幾天，鞋匠卻一天比一天消瘦

In the following few days, the shoemaker became thinner and thinner.

王妃故意問鞋匠：【場景：寢宮】大王！您怎麼臉色這麼難看？

The queen asked earnestly: 【Scene: living room】 My king! Are you sick?

生病了嗎？要不要請御醫來看病呢？鞋匠也不明白到底是怎麼一回事，就說：

Are you sick? Do you need a doctor?

The shoemaker didn't know why and replied:

這幾天夜裡我總是夢見自己是一個鞋匠每天辛辛苦苦工作累得彎腰駝背

In these few days I dreamed the same dream that I was a shoemaker I worked hard everyday I felt so tired

有時連飯錢也掙不到真是可憐極了！王妃忍不住，撲嗤的笑著到了晚上睡覺，鞋匠輾轉反側

Sometimes I earned no money at all. It's really a pity!

The queen couldn't bear to laugh When night came, the shoemaker couldn't fall asleep

我到底是誰？如果我是鞋匠我又為什麼會住在王宮裡呢？可是如果我是國王  
Who am I? If I'm a shoemaker Why do I live in the palace? But  
If I'm a king

為什麼我完全不懂朝政呢？我到底是誰呢？：隔天一早醒來王妃建議道：

Why don't I understand matters of the congress? The next morning, the shoemaker woke up. The queen suggested:

大王！您一連忙碌了好幾天反正今天朝政也不多我看就不用上朝了吧！

My king! You have been kept busy for many days

There are no important things on for today Why don't you take a holiday!

鞋匠一聽，如獲大赦道：這樣好！這樣好！

The shoemaker was very happy with the suggestion. It's good!  
It's nice!



接著，王妃裝模作樣的請來樂師奏樂、宮女起舞【場景：偏殿】

Then, the queen pretended and played along with him herself and asked musicians and dancers to come and play for the King.

【Scene: living room】

並且頻頻向鞋匠敬酒

She asked the shoemaker to have more wine.

大王！您再喝啊！

My king! Drink again,  
won't you



不久，鞋匠又是酩酊大醉

Not long after, the shoemaker got drunk again.

此時，真正的國王才現了身

Then, the real king showed up

國王於是下令把鞋匠變回原來的穿著打扮，並送他回家【場景：鞋匠的店舖】

The king asked his men to help the shoemaker change into his old clothes and sent him home. 【Scene: shoemaker's shop】

等鞋匠酒醒後

When the shoemaker woke up, he said:

耶！！我不是國王嗎？

Hey!! I am the king

我怎麼會睡在這又髒、又硬的床上呢？我的妃子呢？

Why did I sleep in such a bad place?

Where is my queen?

我的朝臣呢？

Where are my parliament members?

儘管眼前的景物大變唯一不變的是一模一樣的腰痠背痛

Although the scene was changed His pained  
back and waist were the same

金色蓮花







幾天後，國王又來見鞋匠

A few days later, the king met the shoemaker again

鞋匠就對國王說：上回你請我喝酒

The shoemaker said to the king: Last time, you invited me to a banquet

酒醉後我作了個稀奇古怪的夢

I was drunk I dreamed a strange dream

國王假意道：什麼夢呢？

The king asked: What dream?

鞋匠說：我夢見自己登上了王位

The shoemaker replied: I dreamed

I became a king

文武百官都來和我商量國事我緊張極了

Parliament members asked my opinions I was so nervous



不知道該怎麼辦？心裡惶惑不安

I didn't know what should I do. I'm so worried.

全身的關節都痛得厲害即使是挨揍也不過如此

My body feels aches and pain. It seems that somebody beat me It feels really like that

國王笑道：真的有這麼慘嗎？

The king laughed: Is it really so bad?

鞋匠說：夢裡當國王尚且如此痛苦

The shoemaker replied: I suffered in the dream

如果真的當上國王可該如何是好呢？

If I'm a real king What should I do?

國王說：可是你前幾天還說

The king said: But You said a few days ago

國王是全國最快樂的人不是嗎？

That the king is the happiest man in the country Isn't that so?





鞋匠說：

The shoemaker said:

現在我明白了

I understand now

完全不是那樣

Things are not like that

因為

Because

鞋匠有鞋匠的責任

A shoemaker has his unique duty

國王有國王的責任

A king has his unique duty

只有「才德兼備」的人

Only a man of good talent and morality

才有資格當國王啊！

Can be a good king!

國王聽了不禁莞爾

The king was satisfied and laughed

回到宮裡【場景：朝廷中的大殿】

When the king went back to the palace 【Scene: the congress room】

國王把和鞋匠的對話說給王妃與朝中的大臣聽

The king said to the queen and parliament members about the dialogue

大家都聽得笑哈哈！

People felt happy and laughed!



完

THE END

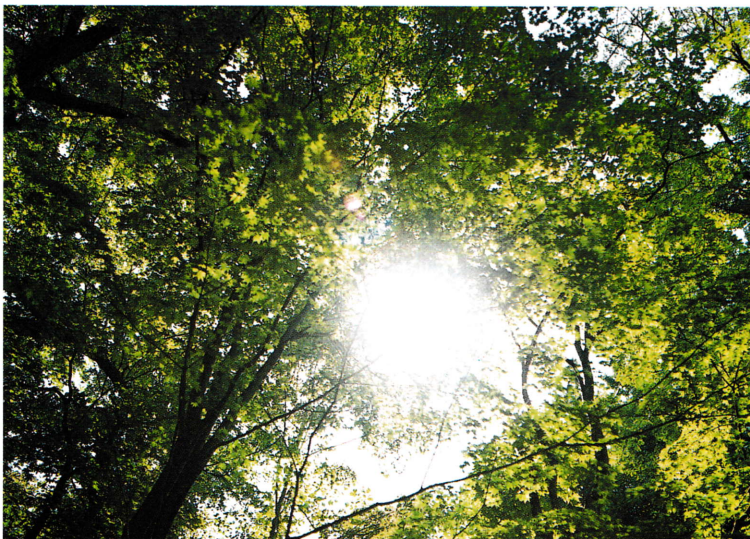


# 亮麗的2001年 特別專題

## The bright year 2001

1. 前言：跨越千禧年的震撼
2. 真誠的面對過去
3. 飽滿的迎向未來
4. 結語：地球村、地球人－心胸開闊、放眼天下

1. Preface: The shaking across the one-thousand year
2. To face the past honestly
3. To greeting the future fully
4. Conclusion: Global village, global people- broad-minded, to scan widely





# 前言：跨越千禧年的震撼

## Foreword

## Shocks While Crossing Year 2000

文 / 無弦 譯 / 慧蓉 版面創意 / 子帆 完稿 / Free  
Text/Grace Translator/Hui-Rong Art/Tzu Fan Layout/Free



在「千禧年」來臨前，人們充滿著喜憂交織的氣氛。有人追尋著千禧年的「第一道曙光」，有人享受了前所未有的狂歡；也有人擔心因為「Y2K」而碰上墜機、保險被取消、金融卡及信用卡的失效，更有人憂慮毀滅性核戰、地球破壞、人類壽命過分延長、生物科技可能帶來的危機……等等。終於在擺盪的心情中，人類度過了千禧年。然而「千禧年」之後就是21世紀，21世紀這曾經對我們是一個耳熟能詳的偉大年代，此時此刻已和我們相逢，是否帶給您一些震撼？！

### 未來的隱憂

基因工程是否會使人類變樣？過多的複製生物，是否讓人倫和犯罪問題層出不窮，而且僅僅20克超級熱毒基因武器就能夠使55億人喪生，其威力之大是在此之前的任何武器無法比擬的，一旦它在戰爭中使用，對整個人類將是毀滅性的災難，就如同當年愛因斯坦擔心核技術被用于軍事用途一樣，

Before the coming of millennium, people feel the interface between joy and worry. Someone chase the "first gleam of millennium"; someone enjoy the unprecedented revelry; some worry about "Y2K" would cause the aircraft crashes, the canceling of insurance, banking card and credit card being ceased to be effectively. More people worry about the destructive nuclear war, the destroy of earth, the people's life are prolonged too much, the crisis of bioscience and so on. With an uncertain mind, people crossed the millennium. However, 21st century is coming after year 2000. 21st century is used to be a familiar noun to us, and we are going to meet it in a short time. Do you feel it is a shock to you?

### The Hidden Problems of the Future

It is an impossible thing for people who have a heart, a sense of duty not to worry about some



# 特別專題

## 亮麗的2001年

雖然有很多的震撼與衝擊，但是也有許多的希望與憧憬

凡是具有人類良知和使命感、責任感的人都會擔心基因技術被應用於軍事領域，加上在地球上早已存在可以毀滅地球50次的核子武器，真是讓人不禁憂心忡忡！

地球的生物在人類出現後每年有5000種滅絕，地球綠肺熱帶雨林在過去的50年中遭受到50%的破壞，臭氣層中的氟氯碳化物，會停留75到100年，科學家計算，二氧化碳濃度增加一倍，將會使全球平均溫度增加1.5～7℃，高緯度地區增加4～10℃，這樣迅速升高的溫度將會引起地球上的冰川融化，導至海洋平面上升，使許多沿海城市遭受滅頂之災。溫室效應是否會使地球成為一個不適人居的地方？就像電影《水世界》一樣。這些都是我們生存環境所出現的未來隱憂。

### 黑暗之光

雖然有很多的震撼與衝擊，但是也有許多的希望與憧憬，人們的活動脫離不了無遠弗屆的虛擬世界。藉此，大家有著更深層的了解與認識全球相助相生的關懷，網路化的生活使全球緊密結合為一體成為可能，「地球村」將會是明日的事實。因此，人們將超越地域、政治、種族、文化、性別....等界限形成密切關聯且相助相生的新世界。生物科技的進步與普遍化，人們的壽命延長，醫療品質大為提高，生活更安全無慮，人類生命的品質將獲得明顯的改善與提升。

而且眾生還有一個法寶---佛法，不同時間和空間都可以讓人身心安頓的佛法，以空性不變應萬變，以慈悲撫慰眾生身心，是帶領我們進入一個不知名時代的「心靈補藥」，有了正信的佛法，不會因為危險時代的副作用而受影響，也不會因為效率

possible crisis. Such as, would gene engineering transforms human's body and be used by the military? Would reproductive lives cause more crimes and problems of abnormal family relationships? Would super toxic gene weapons and nuclear weapons destroy human beings? How bad super toxic gene weapons and nuclear weapons would cause? Super toxic gene weapon is the most powerful weapon never than ever. Only 20 grams of super toxic gene weapons is able to kill 55 hundred millions people. And, the nuclear weapons that exist in the world can destroy the earth for fifty times. Therefore, people worry the crisis just like Einstein Albert worried about nuclear technology be used on military affairs.

There are 5000 species are extinct since human beings live on the earth. The tropic rain forest is destroyed about 50% in the past 50 years. The fluorine chlorine carbide would stay 75 to 100 year in ozonosphere. The scientists estimate that when the consistency of carbon dioxide is doubled would make the average temperature of the world rise 1.5 to 7℃, and 4-10℃ at the high latitude areas. The quick rising temperature would melt glaciers and make sea level uprise. If that happens, lots of coastal cities would be drowned. Does the greenhouse effect make the earth become a plant where people can not live as the movie "Water World" says? All of these are the hidden problems of our environment in the future.



時代的便利無阻而沉迷執著。有了佛法這個宇宙人生的真理，三世十方都隨時可移民，無時無刻不輕安自在，希望佛法將會成為二十一世紀快速成長的「產業」，帶給眾生無限的興盛與希望。

### **The Light in Darkness**

Under these shocks and strikes, there are still many hopes. People's activities can not depart from the unlimited space and time's Internet world. By this, everyone show concerned more deeply on the caring for each other deeply, the Internet life make the whole global tight together, "global village" would be tomorrow's fact. Therefore, people surmount the region, politics, race, culture, sex, the boundaries would form the intimate connection and inter-help world. The progress of widespread biology technique, the prolong of people's life span, the quality of medicine would rise, and the life would be worry-free, and quality of life would improve and promote obviously.

And, all living beings have a magic tool: the Buddha-dharma. Buddha-dharma is Truth of the universe. It would make people's body and mind calm without limits of time and space. We can use Emptiness it reveals to deal with everything. The compassion it shows consoles our body and mind. It leads us to an unknown ear and is a good medicine for our mind. Believing in Buddha-dharma would keep us from dangerous that the world generates and being attached to the things that the efficient modern time brings. Having faith in Buddha-dharma make us feel unrestricted. We can emigrant to any place in any time we wish to. It is our expectation that the Buddha-dharma become the "growing property" and give people limitless prosperity and hopes.



**Under these shocks and strikes,  
there are still many hopes.**



特別專題

亮麗的2001年

# 真誠的面對過去

文 / 清塵 譯 / Rick 版面創意 / 子帆 完稿 / Free  
Text / Grace Translator / Rick Art / Tzu Fan Layout / Free

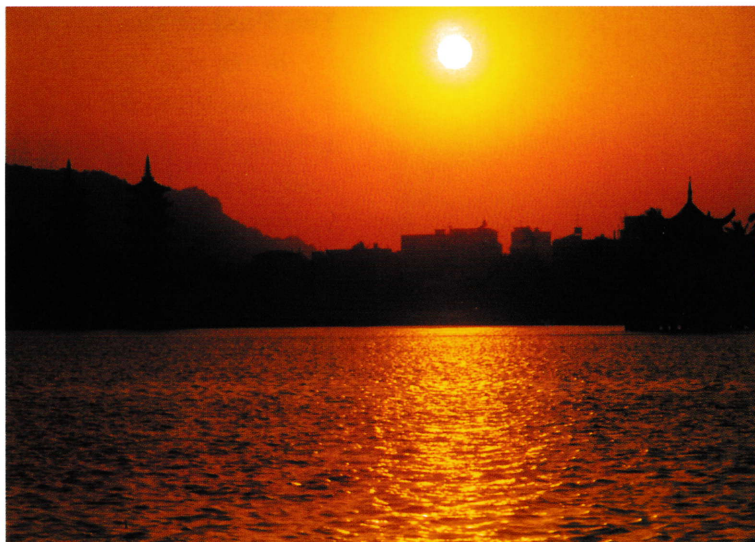
## Face the Past Sincerely

「昨日種種，譬如昨日死；今日種種，譬如今日生」，雖然過去已無法再挽回什麼，但是不能讓它白白的過去，鑑往知來方不致重蹈覆轍。兩個千禧年就這樣過去，不管大至這個世界，或小至於我們自己，都

有許多不可抹滅的過去，凡走過必留下痕跡，這些過去發生的是非對錯，如果不好好面對，只怕有益的事不見得一直發生，反倒是有害的事卻重覆出現，未來的失敗可以從過去找到蛛絲馬跡，未來的成功當然也可以從過去尋得經驗，所以要有幸福美好的21世紀，一定要如實的、真誠的面對過去。

### 大環境的過去

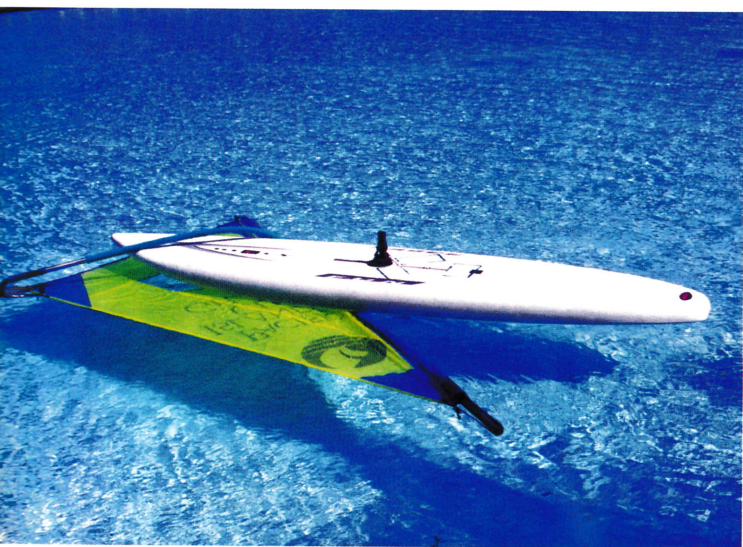
這過去的一千年來，人類的文明有長足的進步，可說是人類最舒服的一千年，中國人發明了活字印刷和火藥、義大利人發明了眼鏡、荷蘭人發明了擺鐘、日本人發明了隨身聽、英國人發明了火車、法國人發明了電影、美國人發明飛機、電腦和原子彈、蘇格蘭人發明了電視機和抗生素、蘇聯人發明了太空衛星、還有許多利益人們的東西如心臟移植、試管嬰兒、複製



What happen yesterday just go away like yesterday; what happen today just like born today. Although the past can not reverse, but we can

not let it go away vainly. Predict the future by reviewing the past would keep us from not following the same old disastrous road. Two millenniums just go away like this, no matter as big as this world or as small as ourselves, there are so many past can not be wash away. Everything always leaves the vestige. We should face it right away no matter what happened is wrong or right. Or, the beneficial things might not always happen, on the contrary, the harmful things would repeat happening again. The fail of the future can be find out some traces from the past, the success of the future would be also find out some reasons from the past. So, if we want a happy nice 21st century, we have to face the past honestly.





動物都這樣的被發明出來。

但是我們不要忘了這些重要的突破中，也有毀滅性的火藥、飛機和原子彈，所以在過去的五千年中，人類的大戰爭就有一萬四千多次，已經有360億的人類（現今地球人口的六倍）在戰爭喪生，想想這是不是太荒謬了，這件事如果讓其他動物知道，牠們一定會大肆嘲笑我們，因為沒看過在這世上有第二種動物可以把自己毀滅得如此厲害，人類果然是「天下第一」啊！這件事提醒我們這世上不缺乏各種舒適的發明，最缺乏的是「愛」。愛才能讓人類不再愚痴的摧殘自己。

### 小環境的過去

小環境指的是我們自己，在目前可數的人生旅途中，曾做過多少無私偉大的事？解除過多少人的痛苦和煩惱，增進過多少人的福祉？所謂「先天下之憂而憂，後天下之樂而樂」，「為往聖繼絕學，為萬世開太平」的事，我們做了多少？曾為了捍衛這世間的

### The Past of the Environment

In the past thousand years, the human civilization has great progress, and, is considered as the most comfortable thousand years. Chinese invent walkman; England invent train; France people invent movie; American invent airplane, computer and atom bomb; Scotch invent television and antibiotics; Soviet Union people invent space satellite. And, a lot of things that invented for our benefits, such as heart transplant skill, test tube baby skill and to duplicate animals.

But, do not forget there are also include some destructive gunpowder, airplane, and atom bomb within these important breakthroughs. So, in the past five thousand years, there are fourteen wars in human's history and three thousands and six hundred millions people (the six times of the present earth population) die in the wars. What we do is so ridiculous. If other animal know such thing we do, they would deride us. No animals would destroy themselves so badly. We human beings can be named " the number one in this world".

### The Past of Small Environment

The small environment means "us". We should ask ourselves the below. How many selfless and great things have we done in the life journey?



## 特別專題

## 亮麗的2001年

真理做出了什麼樣的努力？或是我們曾發大願、行大願、大改進、大精進？拿出生命力去愛眾生而不求回報等等。

其實只要是人一定有很多「不良記錄」，有人欠錢不還、欠情不還，有人知恩不報、恩將仇報，有人搬弄是非、揭人隱私，甚至殺人越貨、十惡不赦，反正不是財色名食睡，就是殺盜淫妄酒，多少都有沾上邊，就算沒有做過大惡事，起碼也有不小心丟過一張紙屑、踩死一些螞蟻、說過一些不淨的話，或是遲到五分鐘等等。

自己的缺失一定要看清楚，勇敢的去面對，曾經



How many pains and worries do we have disencumbered? How may people's benefits did we have improved? What kind of efforts did we ever do for defending Truth? Did we ever vowed to love all human beings without asking payback? And, did we work hard to accomplish our vow? Did we improve our faults? Did we earnestly practice the Buddha-dharma? As the saying goes, "Worry before other people worry, to be happy after other people happy", "Pass the knowledge the past great people discovered to the later generations, and create peace for the future".

People make mistakes. As a human, we must have a lot of "bad records". Some people do not pay money or other's favor back. Some people do not feel gratitude to other people's favor and requite kindness with enmity. Someone make mischief, reveal another person's secrets. Some even kill and rob and be very bad. Anyway, somehow, all of us involve with money, fame, food, loving to sleep, killing, stealing, arrogance, and drinking. We might not do very bad things, but somehow we might have ever did small bad things, such as throw a scraps of paper on the public place, step ants to death, say dirty words or be late for work for five minutes.

We should see our faults clearly and face it bravely. Be sure to take the responsibilities for the wrong things we do. If we do not scold ourselves, others would scold us; if we do not self-examine, others would examine us; if we do



# 特別專題

## 亮麗的2001年

做錯的事一定要承擔改進，因為如果不常罵自己，就會被人罵；不常檢討自己，就會被人檢討，不常修理自己，就會被人修理，龍天護法都安排得好好的，愚痴的人常想逃避自己的缺點，但是護法神比你還清楚你的缺點，我們動什麼心念祂都知道，何況是做什麼事，祂們更是瞭若指掌，所以真正聰明的人是主動面對自己的缺失，不逃避曾犯下的過錯，每日三省己身，以佛菩薩的高標準來自我期許，以最大的生命力來改進生命。

其實人生最大的快樂不是來自於一時欲求的滿足，而是缺點和錯誤的減少，然後再把這種美好的提昇經驗和別人分享。因此錯誤的過去不恐怖，恐怖的是不敢去看，一旦拿出勇氣去面對後，很多難題就迎刃而解，不請自走。勇敢真實的面對過去，就更有能量面對未來。所以勇敢真誠的面對過去，是成功必修的重要學分，不管是個人或團體都是一樣。

not fix ourselves, others would fix us. Dharma Guardians always know our thoughts and our defects more clearly than ourselves. They arrange everything. There is no way for foolish people to run and hide from their defects. Therefore, the really smart people is to face their defects on their own initiative, not run and hide the mistakes they ever made, self-examine themselves three time a day, take the Buddha and Bodhisattva's good examples as goal and use all the life energy to improve the state of life.

The happiest thing in life is not contenting our own desires but approaching perfect and shares the good experiences with others. Therefore, it is not terrible thing to have a dishonorable past, having no courage to face it is the really terrible thing. Once we face it bravely, difficulties would thus go away. Facing the past bravely would bring us more energy to face the future. So, for one person or one group, facing the past honestly is an important course to success.



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而是缺點和錯誤的減少，  
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和別人分享。



## 1000 年來的奇妙發明

發明年份	發明項目	發明國家
公元 1000 至 1799 年 (中古至工業革命前)		
1040	活字印刷	中國
1080	紡紗車	印度 / 中國
1180	船舵	阿拉伯
1280	火炮	中國
1286	眼鏡	意大利
1350	手炮 (火槍)	歐洲
1590	顯微鏡	荷蘭
1596	抽水坐廁	英國
1624	潛水艇	英國
1656	擺鐘	荷蘭
1765	蒸汽發動機	蘇格蘭
1770	瓷質假牙	法國
1800 至 1899 (工業年代)		
1803	鐵路火車	英國
1811	罐頭	法國
1827	攝影機	法國
1834	雪櫃	英國
1837	電報機	英國
1840	郵票	英國
1850	針筒	法國
1854	升降機	美國
1861	塑膠	英國
1872	香口膠	美國
1879	電燈泡	美國
1885	可口可樂	美國
1895	無線電	意大利
1900 至 1949 (現代世界)		
1900	電影	法國
1903	飛機	美國
1914	拉鏈	美國
1916	坦克	英國
1926	電視機	蘇格蘭
1928	抗生素	蘇格蘭
1934	尼龍	美國
1946	電腦	美國
1947	原子粒	美國
1950 至現今 (訊息年代)		
1950	信用卡	美國
1957	太空衛星	蘇聯
1960	激光	美國
1969	互聯網	美國
1979	隨身聽	日本
1980	扭計骰	匈牙利

## Marvelous Inventions in the Past 1000 Years

Year	Item	Country
From 1000 A.D. to 1799 A.D. (from Middle Ages to Industrial Revolution)		
1040	Movable-type Printing	China
1080	Spinning Wheel	India / China
1180	Ship rudder	Arab
1280	Cannon	China
1286	Eyeglasses	Italy
1350	Flintlock	Europe
1590	Microscope	Netherlands
1596	Water Closet	United Kingdom
1624	Submarine	United Kingdom
1656	Pendulum Clock	Netherlands
1765	Steam Engine	Scotland
1770	China Artificial Tooth	France
From 1800 to 1899 (Industrial Era)		
1803	Railroad Train	United Kingdom
1811	Canned Food	France
1827	Video Camera	France
1834	Refrigerator	United Kingdom
1837	Telegraph	United Kingdom
1840	Stamp	United Kingdom
1850	Syringe	France
1854	Elevator	America
1861	Plastic	United Kingdom
1872	Chewing gum	America
1879	Light Bulb	America
1885	Coca cola	America
1895	Radio	Italy
From 1900 to 1949 (Modern World)		
1900	Movie	France
1903	Airplane	America
1914	Zipper	America
1916	Tank	United Kingdom
1926	Television	Scotland
1928	Antibiotics	Scotland
1934	Nylon	America
1946	Computer	America
1947	Atom	America
From 1950 to today (Era of Information)		
1950	Credit Card	America
1957	Artificial Satellite	Soviet Union
1960	Laser	America
1969	Internet	America
1979	Walkman	Japan
1980	Magic Square	Hungary



## 副線二：

### 20 世紀偉大發明發現和創造

1903 年	機動化飛行
1903 年 12 月 17 日	萊特兄弟破天荒駕駛「小鷹號」飛機從北卡羅萊納州起飛。
1909 年	酚醛塑料 (首個合成塑料)
1915 年	愛因斯坦的「相對論」令核能和太空旅遊得以發展
1923 年	電視的發明
1928 年	盤尼西林
1930 年	噴射引擎
1937 年	尼龍
1943 年	電腦
1945 年	原子彈
1947 年	晶體管
1953 年	DNA(去氧核糖核酸)結構的發現令基因工程技術得以發展。
1957 年	首個人造衛星 Sputnik
1958 年	激光
1961 年	人類上太空
1967 年	心臟移植
1969 年	人類上月球、互聯網誕生、波音 747
1970 年	微處理機
1978 年	試管嬰兒
1989 年	萬維網
1993 年	複製人類胚胎
1997 年	首隻複製動物—綿羊「多莉」

### Great Invention, Discovery and Creation in 20<sup>th</sup> Century

1903	Fly by machine
Dec. 17, 1903	Brother Wright took off from North Carolina by the airplane "Little Eagle"
1909	Phenolic Plastics (First synthetic plastic)
1915	The Theory of Relativity that Einstein Albert propounded prompts the development of nuclear energy and space travelling
1923	Invent television
1928	Penicillin
1930	Jet Engine
1937	Nylon
1943	Computer
1945	Atom Bomb
1947	Transistor
1953	Discovering the structure of DNA gives gene engineering technology a way to move on
1957	First artificial satellite: Sputnik
1958	Laser
1961	Human go to space
1967	Heart Transplant
1969	Human go to the moon, Internet, Jumbo Jet
1970	Microprocessor
1978	Test Tube Baby
1989	World Wide Web
1993	Reproduce human embryo
1997	First reproductive animal: The sheep Dorlly



特別專題

亮麗的2001年

飽滿迎向未來

# 跨越千禧的喜悅

Meet the Future with Full Energy

## Joy of Crossing Year 2000

文 / 行之 譯 / 慧蓉 版面創意 / 子帆 完稿 / Free

Text/Hsin-chih Translator/Hui-Rong Art/Tzu Fan Layout/Free

迎著時代的巨輪的脈動，著名的“千禧年”已漸告落幕，靜觀這舉世關注的一年，有些人擔憂“千禧蟲”的作怪而戰戰兢兢的渡過了千禧年的第一道曙光，而有些人卻是懷著雀躍不已的心境，加入時間倒數的行列，但幸運的是，這資訊科技產下的龐大怪物，並未在世上造成重大的傷害，反道是一些產業因而升級，對科技文明的提昇不無助益，不管“千禧蟲”對我們造成多大的考驗，成功超越千禧年是值得歡慶喜悅的，但是時間的脈動是不會因此就停止，我們尚需對未來人類的幸福勾勒出一張漂亮的藍圖而努力。



Time goes by. Year 2000 is going to come to the end. In the beginning of this year, some people worried about that they had to deal with the disturbances of "millennium bug". Therefore, they face the coming of year 2000 cautiously. Yet, some people were overjoyed to make the final countdown in the last day of 1999. Fortunately, the monsters that grew under the wing of technology did not bring the world great troubles. On the contrary, in order to prevent the possible loss, some companies thus upgraded their technologic equipment. And, that gives the elevation of civilization some help. It is worth celebrating and being joyful to pass through year 2000 successfully no matter how many trials the millennium bug caused to us. Time keeps going by. We still have to keep striving for creating a happy life for human beings.

### New Perspective to the Future

Although year 2000 is going to come to the end, yet technology still keeps going on its road. Internet improves the quality of our life greatly and makes relationships between people closer. The economic system of the world gradually globalizes. The newest economic policy can create an even trade environment and prosperous life. People all over the world form connections with each other through high standard cultural activities and athletic meetings. From the above, we can see that human beings yearn to live a





## 嶄新的未來展望

雖然千禧已告落幕，但科技文明的發展並未因此而停下向前邁進的腳步。網路的快速便利，大大提昇了生活的品質，並拉近了人與人間的距離；世界經濟走向區域性融合與世界性的整合，創造更公平、富裕的經濟體系；世界的文化、體育朝向更世界性與全面化的提昇與交流。

這些都一再顯示，人類渴望追求生命品質提升與美麗便利的人性生活，並在這方面努力前進，使全球社會將朝向更統一化、制度化與標準化的美好前景邁進，創造全球人類更富裕、和諧與便利的生活空間。新的世紀依舊需要我們共同努力，如何將眼光放遠，營造一個美麗的地球村，更是值得居住在這地球村上的居民齊心打拼。

## 現代文明的省思

固然整體科技文明的發展快速，但人類精神層次的成長，卻仍需加強。心靈上的建設與科技的發展更應相互的配合成長，否則誠如愛因斯坦所言：「沒有宗教的科學是瞎子，沒有科學的宗教是跛子。」人類是科學文明與精神生活必須是相輔相成的。

人者心之器也，而精神層次的重點應是在人“心”，“心”的成長除正知見的建立外，善行的累積也相當重要，因為每次的善行都能在我們的八識田中，種下一顆白業的種籽，他日因緣成熟必能感召善果，所以佛家才說：「莫以惡小而為之，莫以善小而不為。」即使是小小的一個善行，就是一個白業的種籽，並且善行往往能使人感動莫名。就像昨日發生在永和中正路上的一則小故事一樣：在車水馬龍的

beautiful, convenient and fine quality life. And, we did create a prosperous, harmonic living environment by systemizing and standardizing our society. In the upcoming new age, we still need to have a universal perspective to create a beautiful global village.

## Reexamine Modern Civilization

Einstein Albert says, "Religion without science is a blind, and science without religion is a cripple". The spiritual life of human beings should follow the steps of science and civilization. And, the state of mind should grow together with the development of technology. Yet, now the growth of human's mind state is a little slow. We should put more effort on that.

We are just what our mind is. There are many ways to uplift our state of mind. Besides cultivating our mind with right views, it is also very important to accumulate good deeds. Why? Because a seed of good karma would be sowed on our Field of Eight Consciousnesses whenever we do a good deed. Someday, someday, the seed would grow good result. That is why the Buddha says, "No act of kindness, no matter how small, is ever wasted." A small good deed is a seed of good karma. And, we are always deeply touched by good deeds. Yesterday, I saw a taxi broke down in the traffic jam at the moment he stopped the car when the traffic light changed to red. The driver intended to push his car out off the road. While



# 特別專題

## 亮麗的2001年

中正路上，一輛等待穿越對向車道左轉的計程車，突然拋錨，身材微胖的司機，費力的推著拋錨的車子橫越大馬路，可是此時原本亮著的紅燈已轉為綠燈，就在這危急的當兒，對向車道的一輛箱型車中，跳下了兩位年青人，一位幫助推車，另一位幫忙指揮交通，箱型車也沒閒著，打著閃光燈幫忙護航，這樣的場景真是感人啊！

雖然只是一則小小的助人小故事，但確實能倍感溫馨，同時也能彰揚人性的光明面，在這科技文明快速發展的現今世界中，我們更應提升這樣高尚的心靈情操，才能使科技文明的發展穩健踏實並能利益全體眾生。

### 築夢踏實、踏實築夢

人生因為有了夢想，才使這生命變得如此多姿多采，社會因為有了理想的人民，國家才有希望，但如何使夢想不會成為空想，希望變為失望，則是有賴於人們自身的努力。

在這新世紀的開始，我們深信明天會更好，因為心中有了“愛”，我們能過得更幸福快樂，因為有“愛”，所以能夠能量飽滿的迎向美麗的未來，“愛”是這宇宙間最大的能量的來源啊！

he is shoving, the light changed to green. Every car was starting to rush front. Just at the dangerous moment, two young men jumped off from their car to help the driver. One helped him to push the car to the roadside; the other kept other cars off. They also let the flashlight of their car keep flashing to give other cars warning. It is really a touching scene!

A small thing as it is, it indeed warms our heart. The bright side of human nature is thus showed. Today, in the fast developing technologic world, we should develop this kind of noble mind state to stabilize the development of technology and civilization and to benefit all living beings.

### Efforts Make Dreams Come True

Dreams make our lives colorful. People who have dreams make a country lives. People's effort will guarantee the dreams come true. I believe that "love" will help us live a better happier life in the new age. "Love" is the source of energy of the universe. "Love" can fill us with energy to facing the beautiful future!





結語：地球村、地球人

# —— 心胸開闊、放眼天下

## **The Conclusion**

Global Village, Earthly People

**Having an Open Mind and Universal Perspective**

文 / 行之 譯 / 慧蓉 版面創意 / 子帆 完稿 / Free

Text/Hsin-chih Translator/Hui-Rong Art/Tzu Fan Layout/Free





# 特別專題 亮麗的2001年

自從萊特兄弟發明了歷史的第一架飛機以後，地球各地間的距離在一夕之間就縮短了許多，人與人的互動更顯頻繁，當然拜科技之賜，我們都能充分享受現代文明的快速便利，同時也形成了廣大的地球村，成為地球村的一份子。

在堂堂邁入公元 2001 年新世紀的開端，相信這是人類文明將邁入另一高峰的開始，因為居住於地球的人類就是一個生命共同體，每個的關係都是相當密切，天涯咫尺、咫尺天涯，天下就在您我的腳下，生活在這地球村上的每一個子民，若能敞開胸懷，共同為我們所共有的地球打造一個美麗的生活而努力，那麼明日燦爛輝煌的光明遠景就不遠了，同時世界將能走向更美好的未來。

然而這美好未來的實現，必須建築在居住於地球上的全體居民都能放下個人私利、自私的本位主義以及國家、民族的情結作祟，將自己視為是一個地球人般的來愛地球村上的每一個人，珍惜這裡的每一種生命與資源土地，如此才能實現夢想，否則只是海市蜃樓的空中樓閣罷了。

古語云：「風聲、雨聲、讀書聲，聲聲入耳；家事、國事、天下事，事事關心」這是古代讀書人特有的風骨，而身為現代人是不是更應以無國界、無種族之分的大愛，來愛天下的人，誠如佛陀偉大的教導，將每個人都視為自己唯一的獨生子一樣去呵護大眾，並且平等無私的愛盡一切眾生，如此才能感召世界和平的大同世界早日來臨啊！

Since Brother Wright invented the first plane, the earth becomes a small world to us. People have much more contact with each other. Modern technology brings us convenience and develops the broad "global village".

I believe that 21st century is another climax of human civilization. People of the world have very close relationships with each other and live interdependently. All of us are just the masters of the world. If everyone of the global village has an open mind to strive for creating a better life, then we are not far away from a splendid future.

Then, how to own a splendid future? Only if all the people of the global village to selflessly love everyone of the world without egoism and nationalism and cherish every living being and resource can we make this dream come true. Or, it is just a dream, a mirage.

Ancient Chinese students have a special character. That is, they not only attend their study but also are concerned about everything. Just like the old Chinese saying goes, "I hear not only the sound of my study but also the sound of wind and the sound of rain. I am not only concerned about the things of my family but also the things of my country, the things of the world." We modern people should follow their example to give great love to all the people of the world boundlessly. And, always love everyone as we love our only son with an even mind as Buddha teaches us. This is the only way to build a peaceful world!



Text/Grace Translator/Rick Art/Jones Layout/jones

文／無期 譯／Rick 版面創意／秉忠 完稿／jones

# 時事大解碼

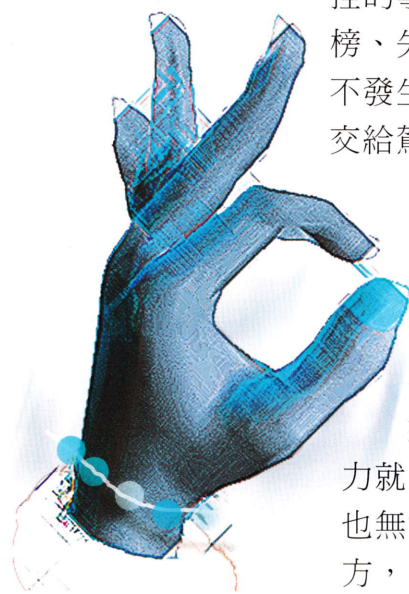
The new discovery of world's event

時事一：新加坡航空墜機意外確定造成 80 人死亡、51 人受傷住院，象神颱風肆虐台灣，造成 54 人喪生。

News 1: The Singapore Airlines plane accident killed eighty people, and wounded fifty-one people who are in hospital. The Elephant Deity typhoon swept through Taiwan and killed fifty-



佛法觀點：這兩件不幸的意外，都是「業風」作祟，人生最痛苦的一件事就是自己能掌控的事太少，首先不能決定自己生到這世上的時間，接著落榜、失戀、颱風、地震、車禍、變老、得癌…更是很難讓它不發生，有一天當我們坐在飛機上時，更是無可奈何的把命交給駕駛，即使您是諾貝爾獎得主，或是聯合國主席，但自己一點都無法掌控，不是每一次飛機駕駛都很盡職，颱風也不是每次都閃避開得過，於是就產生了這些悲劇，我們一定要及早認清這個事實，因為以佛法的觀點來說，一切都有三世因果和業力的問題，飛機不是被大風吹下，寶島的災害也不是颱風，而是「業風」搞的鬼，業風一旦吹起，前世「存款」很少的人抵抗力就比較弱，在那麼多的無奈下，您可能會以為佛法好像也無能為力，其實剛好相反！業風雖大佛法卻有對治良方，唸經可以、持咒可以、觀空可以、行善可以，種種根本的對治法門，讓我們不斷增加「掌控生命」的能力，有一天完全可以掌控後，我們管它叫「開悟」、「証果」、「成就」、「出三界」。



The Buddhist point of view: The two unfortunate accidents came from "Karmic Wind". The most painful thing in life is that one can control just a few things. The first is the time of birth. It can't be decided by yourself. Following that is failure to pass the admissions test, a failure in love, typhoon, earthquake, a traffic accident, getting old, or cancer. It is hard to let the above not happen. One day, when we take an airplane, we have no choice but to put our lives in the pilot's hand, even if we have won a Nobel prize, or we are the United Nations' chairman. You can't control all the above events. The pilot is not very dutiful every time and the typhoon does not land every time. Finally these tragedies happen. We must face this fact early, because through the Buddhist point of view, all are the three generation cause and effect, and karmic problems. The airplane was blown down not by a strong wind but a karmic wind, and so was the Taiwan typhoon. Once the karmic wind blows, people who have accumulated only a little virtue in the previous generation will have less resistance to face the karmic wind. When there is no alternative, maybe you think that the Buddha dharma is powerless.

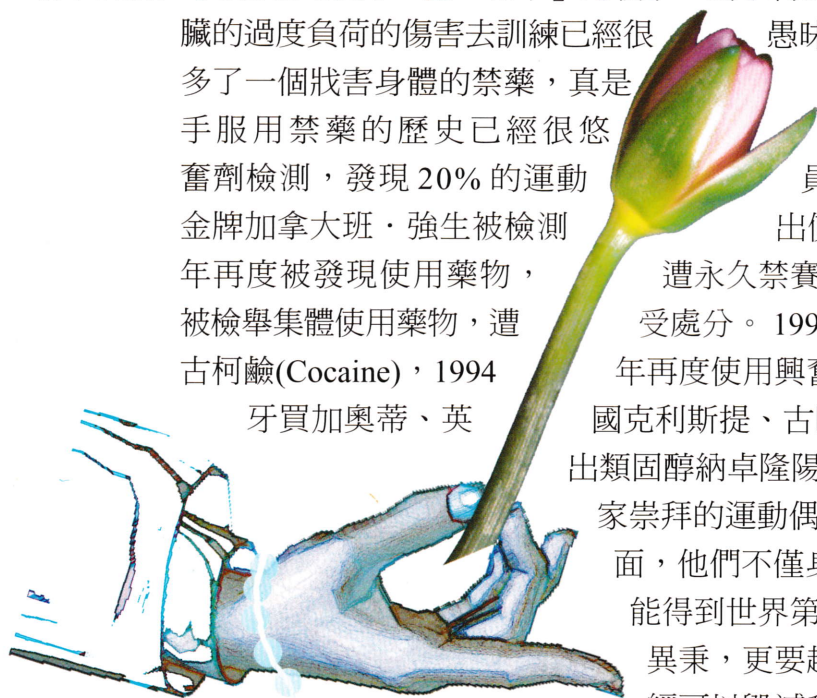
In fact, just to the contrary, Buddha dharma has a good recipe to cure so much karmic wind. The root approach is to recite scriptures, chant curses, view emptiness, or practice charity. Let us increase the power to control life day by day. One day, when life is controlled by oneself, it is called 「Enlightenment」, 「Attainment」, 「achievement」, 「Leave from Tri-world」.



**時事二：禁藥讓輝煌的西元 2000 年雪梨奧運會蒙上一層陰影，17 歲的羅馬尼亞女子體操全能金牌勒杜坎，因為服用的感冒藥含有禁藥麻黃素成分，而被取消了體操全能金牌，美國鉛球選手亨特(C.J.Hunter)的藥檢測出對諾龍(nandrolone)呈陽性反應，另外三名保加利亞舉重得牌選手，和一個拉脫維亞的賽艇選手也檢出服用禁藥。**

**News 2: The forbidden medicine let the splendid millennium Olympics cover a layer of shadow. Laidukan, Rumania seventeen-years-old girl, the all-round gymnastics gold medal, was revoked the all-round gymnastics gold medal for taking a medicine with ephedrine. C.J.Hunter, the American shot selected contestant, was detected the positive reactions to nandrolone from his medicine, same as the other three Bulgaria weight lifting selected contestant and one Latoweya rowing selected contestant.**

佛法觀點：奧運是人類另一種「和平」的戰爭，為了得到一面獎牌，冒著肌肉關節、心臟肝臟的過度負荷的傷害去訓練已經很多了一個戕害身體的禁藥，真是愚昧，如今不僅激烈運動傷了身體，又二度傷害、禍不單行！其實奧運選手服用禁藥的歷史已經很悠久！1955 年在法國開始一系列的興奮劑檢測，發現 20% 的運動員有服用興奮劑的現象。1988 年百米金牌加拿大班·強生被檢出使用類固醇 (Anabolic Steroid)，1993 年再度被發現使用藥物，遭永久禁賽。1990 年東德克莉絲汀、歐特等人被檢舉集體使用藥物，遭受處分。1991 年足球神童阿根廷的馬拉度納使用古柯鹼(Cocaine)，1994 年再度使用興奮劑(Stimulants)，遭受處分，1999 年牙買加奧蒂、英國克利斯提、古巴索托梅爾等 7 名田徑選手，被檢出類固醇納卓隆陽性反應，遭受處分。這些曾經是大家崇拜的運動偶像，卻讓我們發現如此醜陋的一面，他們不僅身體受傷，連心理也一起受傷。相信能得到世界第一是非常不容易的事，不僅要天賦異秉，更要超級努力，但是當地球的核子武器已經可以毀滅我們五十次時，當有幾億的人口在餓肚子時，我們是否可以舉辦一個「救難奧運會」，比比看誰能救更多人，不僅救他們的身，也同時救他們的心，希望有一天可以聽到這個佛教所辦的這個最有意義的奧運會，有參加的就有獎牌，而且沒有人為了這個比賽去服用禁藥。

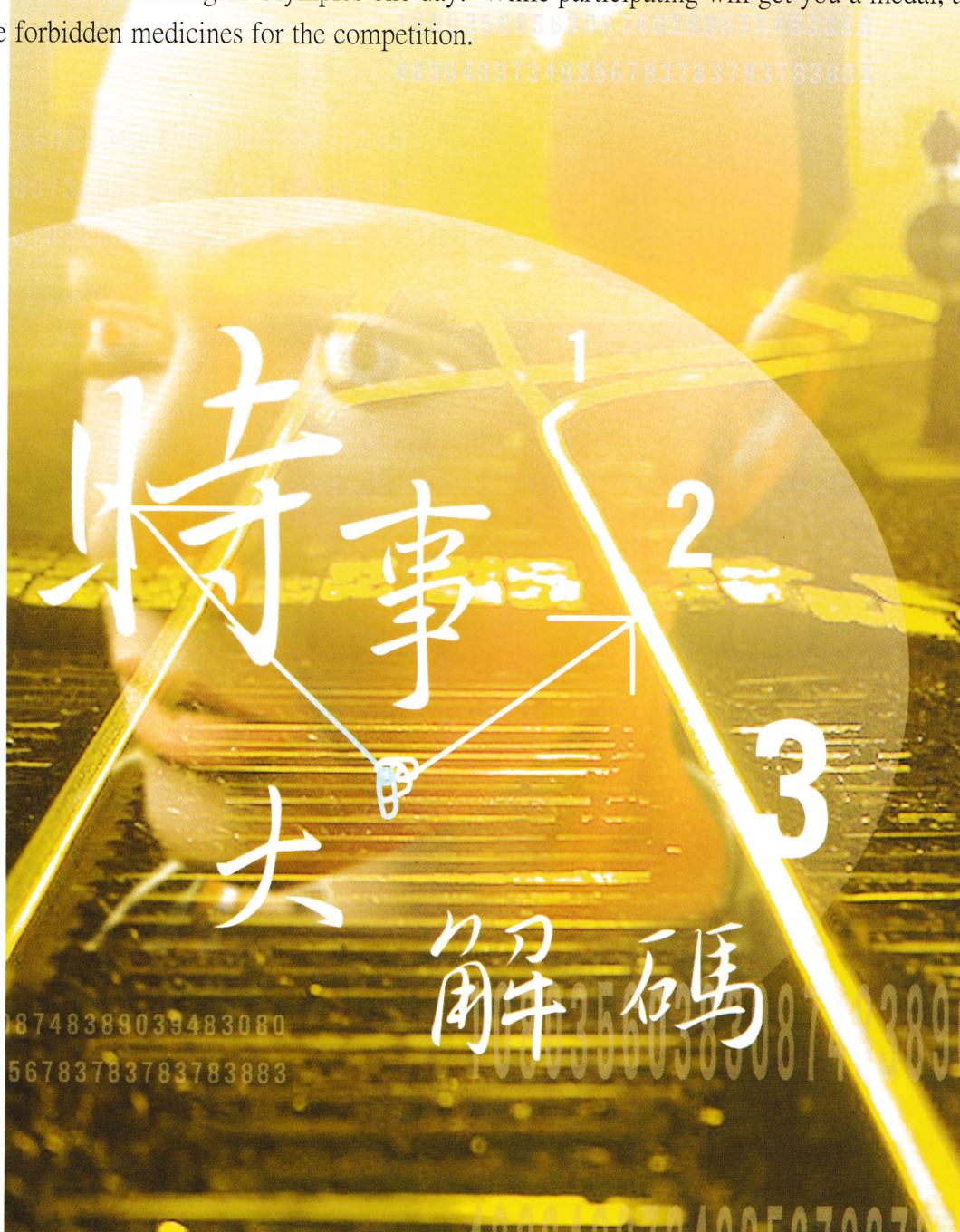


The Buddhist point of view: The Olympics is a another human izeace warf. In order to obtain a medal, it is stupid to train fill you hurt the muscle joints, heart and liver from overload. Now, it is really doing double harm from not only violent motion that injure the body, but also from taking forbidden medicine. In fact, the Olympic-selected contestant taking forbidden medicine has been around for a long time. In



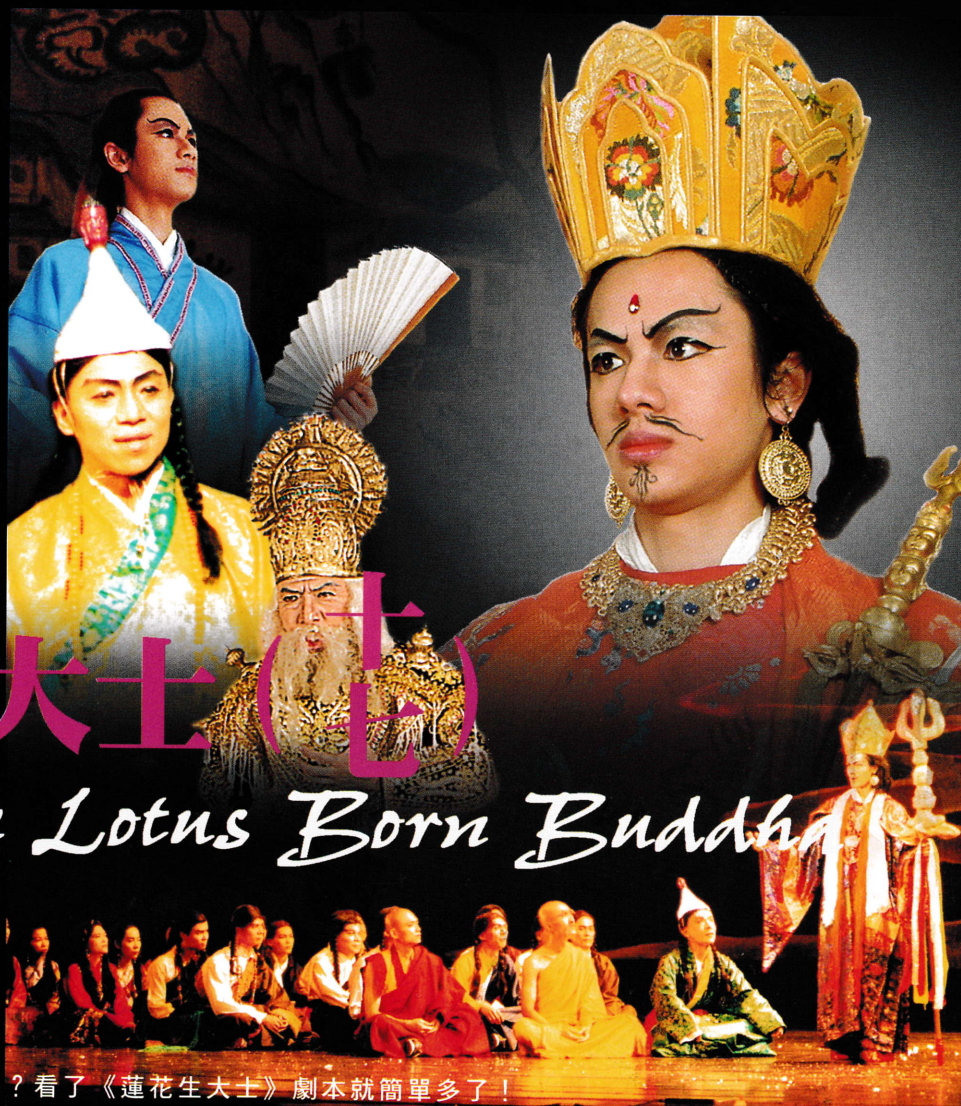
1995, France began examining a series of stimulants, and discovered that 20% of the sportsmen took stimulating drugs. In 1988, Panjanson, the hectometre gold medal, was examined and found to use anabolic steroid. The same was discovered again in 1993. He was then forbidden from participating in the competition permanently. In 1990, Dakalisitin, Ountan, etc., were prosecuted for using medicine and all members of the group, were subjected to punishment. In 1991, the football deity child, Maladona, used cocaine, and used stimulants again in 1994, and was subjected to punishment. In 1999, Jamaica's Oaudi, England's Krilisitin, and Cuba's Sotomela, etc., seven track and field selected contestant, were subjected to punishment for measured positive reactions to steroids. These player had once been adored by everyone, but let us discover the ugly part. They were harmed not only bodily, but also mentality. To obtain the first position in the world is considered to be a very difficult thing, not only with super talent but also with struggling endeavor.

When nuclear weapons on earth have the ability to destroy us fifty times, over and over some hundred of millions of people are hungry, we can hold "a relief Olympics" to compete to rescue the most number of people, not only to rescue their body but also to rescue their heart. We hope to hear that Buddhism will hold the most meaningful Olympics one day. While participating will get you a medal, and no one will take forbidden medicines for the competition.





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# 蓮花生大士(七)

## The Lotus Born Buddha

佛法真有那麼難嗎？看了《蓮花生大士》劇本就簡單多了！  
用大家都懂的話，來講一些大家都懂的道理，此事不難！  
用大家不懂的話，來講一些大家都懂的道理，是人的通病！  
用大家都懂的話，來說一些深奧的道理，就盡在《蓮花生大士》劇本中！  
學佛的人大概都知道蓮花生上師這位藏傳佛教的首席人物，  
可是對於他一生傳奇的行誼清楚嗎？如果您沒時間仔細去看五大本的蓮花生大士傳，  
看這本「白話本」的蓮花生大士傳是最好的選擇，  
生動的對白、絕妙的文辭、扣人的情節、深遠的義理都蘊藏在裡面，  
精練的詞句，或能給您 長的感動；淺白的字眼，卻可能是您心中蟄伏已久問題的答案，  
劇本運用文學、史學、哲學、科學，烘托出可以讓人出離苦痛、歡喜自在的「佛學」，  
佛經白話本、佛法濃縮本《蓮花生大士》劇本、期望與您騰雲起飛，  
飛向您從未到過的心靈巔峰，親眼目睹那一大片壯闊美麗的曠世奇景。

Is the Buddha-dharma difficult to understand?

You will find it becomes easier to understand after you read the script of the drama "Lotus Born Buddha".

Using simple language to talk about the Buddha-dharma makes it easy to understand.

But, people have difficulty understanding the Buddha-dharma when the language is more difficult.

The drama "Lotus Born Buddha" talks about deep truths using language that everyone understands.

I think most Buddhists have heard about the Lotus Born Buddha.

But, not all know the details about his legendary life? If you don't have time to carefully read all five volumes of "The Biography of Lotus Born Buddha", reading this script, a modern translation, is the next best choice.

It combines colorful dialogue, a very touching story and far-reaching meaning.

The simple language of this play might give answers to questions that you have had in your heart for a long time.

The Buddha-dharma helps free people from sufferings be joyful, and feel easy.

The script uses literature, history, philosophy and science to make the "supreme science" of the Buddha-dharma easily understood.

The script of the drama "Lotus Born Buddha" is a modern translation and condensation of the Buddha-dharma.

May you fly to the summit of the mind and witness the splendid, beautiful and wonderful scene there.



— 續上期 Continued from the last issue —

### 36. 離 別

西藏的山水，似乎因為蓮師即將離去，而顯得失色了。

牟德贊普帶領了眾人，為蓮師送行，臨別還在向蓮師殷殷懇求著：

如父的上師啊！

不要離開我們吧！

蓮師摸了摸牟德贊普的頭說道：

孩子啊！

我是看著你長大的

我怎會捨得下你呢？

只是——

菩薩的心

是捨不下每一位眾生的

我即將要去的羅剎國

那裡的眾生也需要我的救度啊！

大家聽了，都點頭，可是也都悲傷極了，都流下了生離死別、依依不捨的眼淚，一位喇嘛垂淚哀求道：

偉大的上師

再多待一年吧！

只要一年就好！

蓮師回答：

孩子們

不要再悲傷了

一切都是因緣所生法啊！

上師與西藏的因緣已經結束

與羅剎國的因緣就要開始

這是甚深的時節因緣——

就好比每一種類花朵的開放

都有它的季節性

例如蓮花在夏季開放

就不會在冬日開放啊！

而且密教也已經在西藏紮下了厚實的根基

必將影響後世深遠

一位女眾嚎啕大哭道：

上師不要我們了！

蓮師安慰道：

蓮師不是因為不要你們而離開

而是因為更愛你們而離開

因為六道都是息息相關的

如果三惡道的眾生太多

會障礙人間佛法的弘揚

所以上師要去度兇惡嗔恨的羅剎

實在是平等的愛盡你們每一位眾生啊！

### 36. Farewell

The scenery of Tibet seems to lose its splendor at the moment that Lotus Born Buddha is going to leave.

Moudezanpu leads his people to see Lotus Born Buddha off. He earnestly begs Lotus Born Buddha in his anxiety:

*My father-like teacher,*

*Please don't leave us!*

Lotus Born Buddha touches Moudezanpu's head lightly and says:

*Child!*

*I have been by your side since you were a child.*

*How am I willing to leave you?*

*But, the heart of a Bodhisattva*

*never be willing to leave and abandon anyone of all living beings,*

*I am going to Rkashdva. (The country of demons)*

*Living beings that live there are also need me to save and ferry.*

Everyone nods his head to show their agreement after hearing Lotus Born Buddha's words, but they are also very sad. One lama begs with tears:

*My great teacher,*

*Please stay here for one year longer!*

*Just one year!*

Lotus Born Buddha replies:

*Children!*

*No more tears!*

*Everything comes from cause and result!*





牟德贊普的一位王妃說道：  
上師老人家  
這樣馬不停蹄實在是太累了  
就在西藏再多休息一段時間  
再去羅剎國吧！

眾人異口同聲說道：  
是啊！是啊！

蓮師慈祥的回答：  
孩子啊！  
菩薩的心是永不休息  
永不疲累的

牟德贊普涕淚悲泣的懇求道：  
慈悲的上師  
再傳我們一些珍貴的法寶吧！

蓮師微笑的回答：  
為了因應你這樣至誠的祈請  
我就把最究竟的虹光身成就  
傳授給你們吧！

眾人聽了，都喜出望外，暫時忘卻了悲傷，乖乖席地坐下，像赤子般聆聽蓮師的開示，蓮師說道：

所謂的虹光身  
是指肉身能夠轉化成光  
也就是已經具備質能轉換的能力  
這是非常困難的  
必須一切的業力都已解決  
一切的功德都已具備  
因此 這是出三界最高的成就

*The cause and result between Tibet and me has come to the end.*

*And, the predestined relationship between Rkasdvpa and me is ripe.*

*Everything always occurs in its right time. It is a deep Truth of the universe.*

*It is just like flowers.*

*Every kind of flower blossoms in a specific season.*

*For example, lotus blossoms in summer and never blossoms in winter!*

*And, the foundation of Esoteric Buddhism has laid in Tibet. That would have a great influence on the world in the future.*

One woman cries loudly and says:  
*Teacher is going to abandon us!*

In order to comfort all the people, Lotus Born Buddha says:

*I leave because I love you more than ever, not because I don't want you.*

*There are close relationships between Six Migrators.*

*If there are too many living beings of Three Bad Migrators, they would hinder the Buddha-dharma being spreaded in the world.*

*Therefore, I want to teach and ferry rkasas who are ferocious and be full of hatred in their minds.*

*The truth is, I love all of the living beings with an even mind!*

One of the concubines of Moudezanpu says:

*My teacher,*

*It is a hard work for you to constantly spread the Buddha-dharma. Why don't you rest for a longer while in Tibet and then go to Rkasdvpa later?*

The people say with one voice:

*That's right! That's right!*

Lotus Born Buddha replies kindly:

*Children!*

*A Bodhisattva's heart never rests and never betired.*

Moudezanpu weeps with grief and begs:

*My merciful teacher,*





古往今來  
只有蓮師是最究竟的——  
無死瑜珈虹光身圓滿成就  
也就是超越了一切生死  
肉身自由的轉化成光  
光亦可自由的轉化成肉身  
完全超越了時空與輪迴的束縛  
三世十方、自由來去  
一位喇嘛至誠的請教：  
南無蓮花生上師  
懇求您指導虹光身的實修步驟吧！

蓮師開示道：  
最起碼有七大大步驟——  
第一是懺悔  
無論修多麼高深的法門  
都必須由至心懺悔、消除過去生罪業開始  
這樣才能去掉修行路上許多障礙  
第二是禪定  
必須非常有恆心的長久靜坐  
才能讓身心到達穩定、輕安、法喜的狀態  
第三是菩薩道圓滿  
一個修行人一定要服務眾生  
才能累積無量無邊的福德資糧  
第四是永不退墮  
就是不論自度或度人

都要非常的堅毅不拔與永不退縮  
這樣的修行人才能通過一切嚴苛的考驗  
做眾生的中流砥柱、力挽狂瀾！  
第五是愛眾生如子

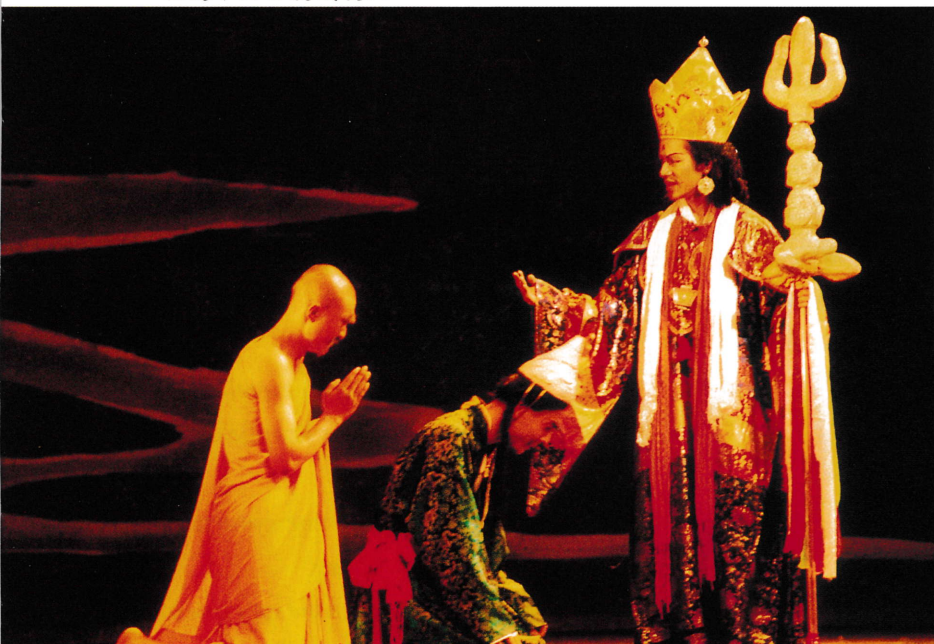
*Please teach us more precious Dharma!*

Lotus Born Buddha replies with smile:  
*Since you ask in such a sincere way,  
then, I teach you the supreme Dharma —Attainment of Rainbow-like Body.*

People are overjoyed unexpectedly and leave sadness behind temporarily. They sit on the ground and listen to Lotus Born Buddha's instructions as innocent children.

Lotus Born Buddha says:  
*Rainbow-like Body  
means to transform the flesh into light.  
That is to say, he who can do this has the ability to transform mass into energy.  
It is very difficult to do that.  
You can only do that under one circumstance.  
That is: balance all your black karma and have all the merits you should be qualified  
Therefore, Rainbow-like Body is the highest attainment in the state of "out of three realms of samsara".  
Through the ages,  
Lotus Born Buddha is the one who really perfect the work on Buddha's Noble Path ; reaches Undying Yoga Rainbow-like Body*

*That is to say,  
I can transform my flesh into light or  
transform light into flesh as my free will.  
I can come and go between Three Times  
and Ten Directions without restraint,  
i.e. time, space and samsara are no longer  
limits to me.*





無私的大愛遍及一切眾生  
是大成就者的特質  
而且深深的  
愛盡每一位眾生  
就如同疼愛自己唯一的獨生子一般  
第六是色身返老還童，永遠年輕  
就是要修得虹光身  
肉身必須非常健康  
而且能夠返老還童、永遠年輕  
第七是虹光身圓滿成就  
就是肉身的每一個細胞  
都能量飽滿、充滿了慈悲與智慧  
能夠質能互換  
這就是不可思議的無死瑜珈虹光身

眾人聽完，深知這是無上的大寶，都感動涕洟的一起向蓮師大禮拜，並開始起身，繞蓮師一圈，然後合十恭敬於蓮師之前，蓮師說道：

我的法  
威猛有力、雷霆萬鈞



One lama ask politely and sincerely:  
*No-mo Lotus Born Buddha,  
I beg you to give us instructions how to practice Rainbow-like Body.*

Lotus Born Buddha says:  
*There are at least seven steps:  
First is to confess.  
All kinds of spiritual practices start from confessing sins from the bottom of the heart.  
That can balance black karma that accumulated in past lives.  
There won't have too many barriers on the path of spiritual practicing this way.*

*Second is to reach Dhyana.  
It is necessary to patiently sit in meditation for a very long time.  
That would help your body and mind to be stable, easy and be full of joy that comes from Dharma.*

*Third is to perfect the work of spreading the Buddha-dharma.  
It is also necessary for a spiritual aspirant to serve people  
to accumulate considerable quantifies of merits and resources for spiritual practice.*

*Fourth is never lose the faith in Buddha-dharma.  
Be persevering and marching fearlessly onward  
whenever practicing the Buddha-dharma or teach others the Buddha-dharma*

*is the only way for a spiritual aspirant to pass through all the difficult trials on the road of spiritual practicing.*

*Fifth is to love all living beings as you love your child.  
Every great Buddhist master  
always selflessly give his great love to all living beings as he love his only son,  
deep and everlasting.*

*Sixth is to renew the youth and be forever young.*

*A healthy body is an essential condition to practice Rainbow-like Body.*

*You must be able to renew your youth and be forever young.*

*Seventh is to reach the supreme attainment -- Rainbow-like Body.*

*It means every cell of the body is full of energy, compassion and wisdom,  
and is able to transform mass into energy.*





適合大根器的人修持——

就是上升意願強大無比

生命力堅忍如鋼

而且永遠對眾生燃燒著熾熱的大愛！

眾人感動極了，熱淚盈眶的大聲說：

我們會謹記您珍貴的教訓

敬愛的蓮花生上師

請您多保重啊！

蓮師點頭，然後向眾人揮手再見。

眾人難過到了極點，紛紛跪下，眼淚直流。

蓮師站上了高台，一陣濃煙之後，蓮師化作了虹光身，眾人抬起眼看著，又是驚喜、又是悲傷，可謂悲欣交集、難以描繪了。

虹光身中傳出蓮師莊嚴慈悲的聲音：

我的孩子們

我並沒有離開你們

只要至心祈求

在農曆的每月初十

我都會回來看你們的

要好好的修行

愛盡一切眾生啊！

說罷虹光身也隱逸不見、飛逝無蹤，留下無盡緬懷的眾生。

此時，天空彩虹連綿乍現，眾人捧起莊嚴的法器，一面大聲虔誠的唱起“蓮師祈請文”，一面緩緩繞行，場面感人至深。

—全劇完—

*It is just the marvelous Undying Yoga Rainbow-like Body.*

The crowd knows what Lotus Born Buddha teaches is greatest treasure. All of them are deeply touched. With running tears, they worship Lotus Born Buddha by prostrating themselves. Then they stand up and walk around Lotus Born Buddha.

Finally, everyone reverently put his palms together in front of Lotus Born Buddha.

Lotus Born Buddha says:

*My Dharma*

*is as powerful as a thunderbolt,*

*and is right for people who has great virtuous root to learn and practice,*

*people who have strong will to elevate his state of life,*

*who have persevering vitality*

*and always gives all living beings his great passionate love.*

The crowd is deeply moved. They say loudly and tearfully:

*We will keep your precious teachings on our mind.*

*Our respectful teacher,*

*Please take care yourself!*

Lotus Born Buddha nods his head and waves his hand to say good-bye to the crowd.

Everyone of the crowd is extremely sad. They kneel down one by one and keep shedding their tears.

Lotus Born Buddha stands on a high platform and transforms into rainbow-like body after a puff of strong smoke. People lift their heads and look at the sight. They are both surprised and sad. It is hard to describe their mood at this moment.

There sounds Lotus Born Buddha's merciful, solemn voice from his rainbow-like body:

*My children,*

*actually, I didn't leave you.*

*As long as you pray from the bottom of your heart,*

*I will come back to see you*

*at the tenth day of every month of lunar calendar.*

*Be sure to try very hard to practice the Buddha-dharma*

*and love every living being!*

After the words, the rainbow-like body disappears. There left people who miss Lotus Born Buddha. At this moment, rainbow shows in the sky. People cradle their Dharma Tools and reverently sing "Praying for Lotus Born Buddha" while they are walking in a circle. It is really a touch sight!

--The end--

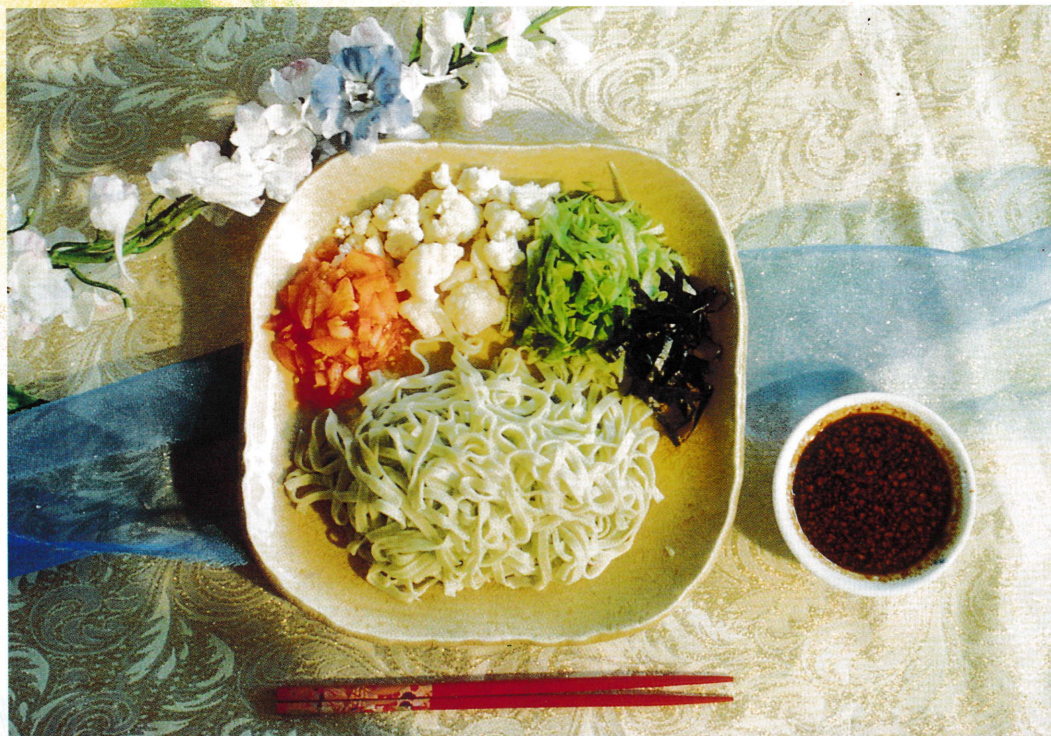


# 綠藻涼麵

掌廚 / 秀旻 攝影 / 波爾 譯 / 慧蓉 版面創意 / Niki 完稿 / Niki

Text/Sho-min Photo/Por Translator/Hui-Rong Art/Niki Layout/Niki





### 材 料

麵條（綠藻）

白花菜

海苔

蕃茄

美生菜

### Materials

Green Algae Cool Noodles

Green algae noodles

White broccoli

Dried laver

Tomato

Lettuce



### ■調味料

醬油	1 湯匙
醋（檸檬汁）	1 匙
冰糖水	1 匙
薑汁	1 小匙
芝麻醬	1 大匙

### ■Seasonings

Soy sauce	1 teaspoon
Vinegar (or lemon juice)	1 teaspoon
Melted rock sugar water	1 teaspoon
Ginger juice	1 small teaspoon
Sesame paste	1 tablespoon

### 作法 /Cooking method



3. 將海苔切絲，美生菜切絲，蕃茄、花菜切小塊。  
（花菜用水川燙）

Cut dried laver and lettuce into shreds. And cut tomato and broccoli into dices. (scald broccoli before cutting it)

4. 把醬油、檸檬汁、冰糖水、薑汁調勻，才放芝麻醬。

Mix soy sauce, lemon juice, melted rock sugar water and ginger juice evenly, then put in sesame paste.

5. 將3材料擺在麵條旁，另一碟子盛上醬汁，食用前淋上麵條即可。

Place materials of third step by the noodles' side. Put the sauce you made into a saucer. Spread the sauce on the noodles before use.

1. 選一深鍋，水放多一些，等水開之後，再放麵條。

Put noodles in boiling water.

2. 乾的麵條用3次冷水，麵條八分熟就撈起瀝乾，並用冷水或冰水泡過，才不會黏一起。

Add three times of cold water into the pot while boiling the noodles. Scoop the noodles when they are almost well done and put them into cold or iced water right away. It can keep the noodles being separate from each other.



#### ■美味小秘訣 /How to be more delicious?

1. 麵條要煮的Q，煮的過程至少要加3次冷水，且撈起時馬上放入冰水中。

Add three times of cold water into the pot while cooking the noodles. Put the well-done noodles into iced water immediately right after you take them out of the boiling water.

2. 芝麻醬一定得事先用水或醬汁調勻，才不會與麵條黏在一起。

Before using sesame paste, mix it with water or sauce to prevent it stick together with noodles



# 修行的快樂

## The Happiness of Cultivation

演唱：陳振國  
作詞：文華智慧  
作曲：林隆璇

Sung by: Chen Jeen-kuo  
Text written by: Wen-hua Wisdom  
Music composed by: Lin Lung-hsuan

35 656 52 3

A 什麼 是真正 的快樂

What is real happiness?

B 聽我 尊者 唱心 曲

Listen to Mila's singing.

63 21 7653 2

美麗 容顏 是不是快樂

Having a beautiful look makes you happy or not?

遠離 業力 最 快樂

Being away from any evil is the happiest thing!

35 656 532 3

A 家財 萬貫是 不是快樂

Living as a millionaire makes you happy or not? Having power like a King's makes you is happy or not?

B 八風 不動 最 快樂

Not moving by the winds of karmas is the happiest thing! Filling your heart with compassion and wisdom is the happiest thing!

63 21 7653 5

權縱 天下 是不是快樂

悲智 雙運 最 快樂

35 61 21 2

A 美麗 會逐 漸老 去

Beauty will fade away.

B 一切 世樂 不足 樂

Secular joy in this world is nothing.

32 16 13 2

錢財 買不 到真 愛

Money does nor buy true love.

唯有 修行 最快 樂

Cultivating yourself is the best happiness!



32 6<sup>˙</sup>1 2<sup>˙</sup>2<sup>˙</sup>1 2<sup>˙</sup>1<sup>˙</sup>2

A 權力 讓人 忘了自 己到底

Mighty power makes you lose yourself.

B 一切 世樂 不足樂 唯有

Secular joy in this world is nothing.

3<sup>˙</sup>2 1<sup>˙</sup>2 1

什麼 是快 樂

What is real happiness after all?

修行 最快 樂

Cultivating yourself is the best happiness!





# 流行佛品報導

## *Fashion Buddhist Product Report*

文 / 慈尚 譯 / Rick 版面創意 / 秉忠 完稿 / jones  
Text/ze Translator/Rick Art/Jones Layout/jones

### 創意果凍水晶燭：

目前佛品市場上，正流行著一種像果凍般晶瑩剔透的香燭，點起來有股淡淡的水果香味，並有紅、橙、黃、綠、藍、白、粉紅等多種顏色的選擇，據說各種不同顏色的香燭各有比較相應的佛菩薩，例如點橙色、粉紅色燈燭可與大日如來較相應，點紅色可與千手千眼觀世音菩薩較為相應，有興趣的朋友，不妨可以試看看。



### Creative Jelly Crystal Candle:

At present, Buddhist product market popular with a jelly-liked sparkling fragrant candle, and the light like fruit flavor, and also have the red, orange, yellow, green, blue, white, pink, a lot of choice of color, and reportedly there are different color candle would relative with different Buddhist, such orange, pink candle can be more relevant with Maha Vairochana , the red color would be relevant with Aryavalokite'svaro, if you are interested in it, you would try it. .





## 如意輪燈：

最近在許多佛堂的佛桌上，經常可看到一盞盞供佛的燈油，上有一個印著佛號、咒語或是心經的幡輪轉動著，一列列、一排排陳列，真是好看。這種由寶蓋（法輪）、中庭（咒輪）及輪台（蓮台）所組成的如意輪燈，點起來別具創意及巧思。而且根據佛經上記載，燃燈供佛能感召智慧，樹立幢幡能累積功德，所以您若想為您的壇城增加一些動感、增加功德，試試看多燃燈供佛。



## Wishful lamp

At present, there are many Buddhist table in family, we usually can lamp oil, and there are Buddha name, mantra, heart sutra, these turn around, a line, an order display. This contain with the precious parasol (the wheel of dharma),(sutra wheel) and the wheel (lotus stage), it look very creative. According to the recording on the Buddha sutra, the light can impel the Buddha, and stand the banner can accumulate with merits and virtues, so if you want to add some touch for your altar, and add some merits and virtues, and be enlighten your wisdom early, so you can try to ignite the lights.

## wheel

s o m e  
m a n y  
see cups of  
print with  
o r t h e  
streamers





# 玄奘大師

72 *Master Xuan Zang*

文 / 行之 譯 / Rick 版面創意 / 美娟 完稿 / jane  
Text / Hsin-chin Translator / Rick Art / Mei-jane Layout / jane





年關將屆，在市面上我們可以看到一些應景的年畫、剪紙紛紛出籠，讓街頭巷尾充滿了濃濃過節氣氛。

在中國的傳統民俗技藝中，剪紙藝術算是一門蠻討喜的一項年節飾物；一張紅紅的薄紙，靠著一把剪刀，即可剪出千變萬化的吉祥圖案，為年節增添了無限的喜慶與祝福，剪紙藝術無疑的是中國傳統技藝的一枝奇葩，而紙雕則是從剪紙藝術中演變出更富紙張及色彩變化的另一種紙類藝術。

這次紙雕作品主角是金色蓮花表演坊正在世界巡迴公演第七號作品的玄奘大師；整幅紙雕作品以純熟的技法，將玄奘大師的人像整體呈現出立體化及細緻化的風格，其造型更是參考了最具美感的唐朝服飾，作品中玄奘大師右手持佛塵，左手持經文，背上背著一個古式的書架，書架前還特別吊著一個香爐，顯示玄奘大師對於佛法的虔敬；另外法師胸前綁著一個包袱，身著唐朝僧服，另有一股飄逸俊美的感覺，頗能顯現一代家師的俊彥與氣度。

新年新希望，金色蓮花特地為您呈現玄奘大師的人像紙雕，希望能以玄奘大師西行取經的大無畏精神與我們的讀者分享，藉由玄奘大師的示現，在新的一年確立新的表彰與典範，以期在未來的這一年奠定成功的基礎，並且效法玄奘大師為了眾生不求名、不求利、不畏苦的長途跋涉，帶回了無數經典，利益了無量無邊的廣大眾生，顯現出一代宗師悲智圓融、無私的大愛。

Chinese New Year is coming. We can see some New Year pictures and paper-cutting picture on markets. There is full of atmosphere of New Year throughout the city.

In the Chinese traditional crafts, paper-cutting art is a welcome New Year ornament. We can cut different lucky pattern with a scissors and add a lot of joyous mood and blesses for New Year. So, paper cutting is a special product in Chinese traditional crafts. And, paper-engraving art is the other kind of paper art developed from the paper-cutting art.

This role of work is Master Xuan Zang, the major character which golden lotus theater's seven product. The whole work presents the three-dimensional and detailed style of Xuan Zang's portrait with the practiced skill. The modeling refers to the most aesthetic Tang Dynasty. Xuan Zang holds a Buddha seat at his right hand and holds the sutra at his left hand. He carries an archaic style bookshelf, and there is one incense burner hang in front of it. It appears Xuan Zang's devout attitude to Buddhism, beside that, Xuan Zang ties with cloth wrapper on the chest, wears Tang Dynasty clothes, so it shows a possessing natural grace and presents the great master's handsome quality and manner.

Everyone has new hopes in the New Year. So is Golden Lotus. We especially present you the portrait paper carves for you and want to share the utterly fearless spirit of Xuan Zang's western adventure. Master Xuan Zang did long-distance travel and brought back an innumerable sutras not for fame, not for himself but for all beings. We hope to build a new commend and example in new year and expect to settle a success base as he did. Following the great compassion, wisdom and love of Master Xuan Zang is our unchanging hope.



# 敦煌藻井花飾

Floral decoration of Dunhuang ceiling

文 / 千芬 譯 / Rick 版面創意 / 美娟 完稿 / Jane  
Article / Anne Translator / Rick Art / Mei-jane Layout / Jane





藻井花飾在敦煌壁畫藝術中，以配角出現，它的任務是莊嚴佛窟；敦煌各石窟頂，係仿照家屋方式鑿成，頂端皆有花飾，中間是方形的為「藻井」，藻井外緣畫有帷帳形花飾，藻井以外則有用圖案為裝飾，並有以故事點綴的。此外如佛龕的頂端，佛龕的穹形外緣，基壇的邊緣，也各加裝飾，每一時期，各有其獨特的風格。

北魏諸窟藻井多以蓮花為中心，兼以人和花葉的紋樣作填充，以交互架欄方式表現；唐代以飛仙和飛龍為畫面的主題，四旁加入生動的曲線，整個畫面呈現生動自然的氛圍；由中唐到晚唐，藻井並無顯著的變化，圖案多趨規律、鮮艷的表現方式；而唐代以後唐草、牡丹、竹葉、菊花等被廣泛使用，以雷雲各回文，以及各種幾何圖形作適當的填充，使多樣中有相當的變化。

此次春聯設計，融合敦煌藝術中藻井花飾的意念，以「春」、「福」字樣為中心，外邊輔以綠色為主調的蓮花瓣、幾何紋圖案裝飾，並以較為艷麗的紅色為底色，紅綠交相映襯，整體畫面顯得十分醒目、協調、美麗、大方；而這經過近千年歷程的敦煌圖飾，在古代莊嚴佛窟的花朵，今日將為美化現代人類生活更增靈氣。



The floral decoration of ceiling is the supporting role in the Dunhuang frescoes, it is to dignify the Buddha hole; the every ceiling of Dunhuang stone hole, is copy from house to carve it, so there is floral decoration on the top, the middle part is the square iplafondî, the external side of plafonds are painted with curtain-shaped floral decoration, external of plafonds are decorated with different pattern, or story. Besides that, the top of niche for a Buddhist status, the arched side, or the side of based altars, are also decorated the different styles of different times.

The north Wei's hole ceiling are decorated with lotus, and fill with the human and flower, leaves, rack with each other; the Tang Dynasty's major decorations are flying celestials and flying dragon, added with lively curve, present a vivid and nature aura; from middle Tang Dynasty to late Tang Dynasty, there are no obvious changes, the pattern are very regulated, colorful; after Tang Dynasty, the Tang Dynast leaves, peony, bamboo leaves, chrysanthemum are generally decorated, and use the thunders & clouds, and geometric figure to fill the space, to make some different changes.

The design of Spring Festival couplets combine with the idea of ceiling and floral decoration, and use the iSpringî, iGood fortuneî as center, with the green lotus petals, geometry pattern, then take the bright red color as ground, to form a contrast, create a shining, harmonized, beautiful, generous pictures; this thousand years old Dunhuang pattern, the flowers of ancient solemn Buddha hole, would beautifying the modern life with lively atmosphere.



般若 空慧	金剛定	寒冰區	噴火區	刀山區	菩提願																																																								
幽暗區	十法界之旅～第一站 <地獄門>				鐵圍山																																																								
楊枝 淨水	<p>遊戲說明：</p> <p>1.累計分數：參與遊戲者請準備紙和筆，紀錄自己走完全程的分數，每人基本分數為10分。</p> <p>2.遊戲中具有光明與黑暗兩種屬性，遇光明屬性則加分，遇黑暗屬性則減分。</p> <p>3.以骰子的點數為前進的步數指示。</p> <p>4.可多人共同參與遊戲。</p>				六字 大明咒																																																								
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<div>The highest wisdom</div>	<div>The Vajra yana</div>	<div>The cool area</div>	<div>The angry fire area</div>	<div>The knife mountain area</div>	<div>The vote of Boddhi</div>																																																																								
<div>The area of darkness</div>	<div><div>The Travel of Ten Dharma Realms</div><div>The First Stop:The Door of Hell</div><div>The instruction of game:<div>1. Accumulate the score: The player should prepare the papers and pens to record his own score for whole travel, the basic scores for every one is ten.</div><div>2. There are two attributes: lightness and darkness, when stepping on lightness attribute, add up the score; when stepping on darkness, subtract the score.</div><div>3. The points of dices would be the instruction for moving on.</div><div>4. Group can play the game.</div></div></div>				<div>The iron mountain</div>																																																																								
<div>The pure water</div>	<div><div>Score Table</div><table><tr><td>0~10 Cents</td><td>Having great compassion and be willing to enter the hell to save all living beings.</td><td>-10~0 Cents</td><td>Buddhist should be alert to the horror of the hell.</td></tr><tr><td>10~20 Cents</td><td>The infinitely merciful and compassionate Maha Yana Bodhisattva turns the fire into lotus.</td><td>-20~-10Cents</td><td>The poor beings that in the hell need your saving.</td></tr><tr><td>Below 20Cents</td><td>Open the door of hell by shaking waves of dharma power and save innumerable suffering beings.</td><td>Below -20Cents</td><td>Unless the hell is empty, or we would never enter into the dignity of Buddha-hood; until we save all beings, we will realize Boddhi.</td></tr></table></div>				0~10 Cents	Having great compassion and be willing to enter the hell to save all living beings.	-10~0 Cents	Buddhist should be alert to the horror of the hell.	10~20 Cents	The infinitely merciful and compassionate Maha Yana Bodhisattva turns the fire into lotus.	-20~-10Cents	The poor beings that in the hell need your saving.	Below 20Cents	Open the door of hell by shaking waves of dharma power and save innumerable suffering beings.	Below -20Cents	Unless the hell is empty, or we would never enter into the dignity of Buddha-hood; until we save all beings, we will realize Boddhi.	<div>Heart sutra of Avalokitesvara Bodhisattva</div>																																																												
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# 檸檬檀香

Lemon sandalwood





一顆顆碧綠晶瑩的檸檬，表面泛著淡淡的光芒，一股幽雅的清香，隨著空氣散播開來，溢了滿室水果的芳香。在我們的日常生活中檸檬的應用相當廣泛，飲料、清潔到美容用品，甚至冰箱除臭，到處都可以見到它的蹤影。

根據醫學在動物試驗中發現，檸檬中的 limonoid 元素及果膠 (pectin)，可以對抗癌症，並且能夠降低膽固醇。現今已經有一些化妝品含有這些成份，有些廠商並宣稱能夠對抗皮膚老化與皮膚癌，但愛美的小姐在使用檸檬汁相關美容用品做臉部敷臉或美容時，須特別注意，檸檬雖含有豐富的維他命 C，但檸檬果皮內含有光敏感劑，拿切片敷臉或用精油按摩臉部，若經過紫外線曝曬，會造成發炎紅腫，色素沈澱使臉變黑，需要數月才能恢復，不可不慎，不然美容不成反變黑臉。

在薰香療法中，檸檬精油的使用也相當普遍，並且搭配不同的精油使用，如此便有各種不同的功效，例如天竺葵+檸檬+薄荷精油可治療靜脈曲張，迷迭香+薰衣草+檸檬+紫蘇有助於鎮定安撫神經緊張及降低血壓。除此之外尚有疲憊時轉換心情，提神醒腦使頭腦清晰，殺菌、消炎止痛，改善斑、疹、癬等不潔肌膚，燙傷、割傷、降血壓、傷風發燒、驅除蚊蟲、戒煙等功效。

檸檬在所有柑橘類水果中，算是保健效果最佳的優質水果，在法國有些植物療法專家，甚至將檸檬視為“萬靈丹”，兼具保健與治療雙重功效。

在典雅的淡淡檸檬香中，望著沈靜



A green and sparkling lemon, it reflects the light shine, with tasteful fragrance, it spread out, filled with the fruit armor in the room. There are so many application for lemon in our daily life, drink, clean and moisture, and even the deodorization, we can see it's application.

According to the experiment in animal test, the limonoid in lemon and pectin can use to cure the cancer, and also can reduce the cholesterol. Now there are some cosmetic already contain these ingredients, and some merchandise even announce it can be against the skin aging and skin cancer, but as women use the lemon juice and the related cosmetic to put on face or for cosmetic, they have to pay the special attention on it, even lemon contain the abundant Vitamins C, but there are photosensitive ingredient, use it to apply on face or use the essence oil to message the face, if you explore under ultraviolet, it would cause inflammation and swollen, and the pigmentation would make face darken, it would

need a couple of months to recover, so we have to be very careful to use it.

In the aroma therapy, the





的檀香嫋嫋，那千變萬化的煙霧，似乎正訴說著人生的無常變化，在這無常變化的最後，也終歸空寂，留下了一縷淡淡的香氣，供人訴說。而人的一生又何嘗不是如此，只不過看我們留下的是一股馨香，或是令人掩鼻的惡臭罷了！

lemon oil also have a lot of different application, and have to collocate with different essence oil, so it can create the different efficacy, such as fish pelargonium + lemon + peppermint oil can cure the varix; rosemary + lavender + lemon + purple would help you to calm the nervous down and reduce the blood pressure. Beside that, it can change your bad mood, to freshen and awake, disinfect, reduce inflammation, and relieve pain, mend the spots, rash, tine, scald, slash, reduce the blood pressure, flue and fever, dispel the mosquito and insects, quite smoking.

Lemon is the best fruit for health care in all of oranges and tangerines, there are some plant therapist even think lemon as the "cure-all". it has the health-care and treatment.

In the classic and light lemon aroma, there are some calm sandalwood, the volatile smoke, it seems to tell us the changeable life, even in the end of changeable life, it also come to vacant, and left a light aroma, to let people remind. A people's life also is that, just what we left, are fragrance or fetor.







茶



與

Zen and the Art of Tea

禪藝



文／慈尚 譯／Rick 版面創意／Niki 完稿／Niki  
Text/Tze-shan Translator/Rick Art/Niki Layout/Niki



## 桂花茶

酬伉上人

鳥臥清閒極，誰能更似君？  
山光晴後見，瀑響夜深聞。  
拾句書幽石，收茶踏亂雲。  
江頭待無事，終學棄人群。

～宋 慈雲

### Sweet-scented Osmanthus Tea

Reward My Dear Spouse

A bird lie at leisure extremely, who can be more like you?


Mountain scenery seen in a clear day after raining, water  
fall sound heard late at night.

Pick up a verse to describe elegant stone, clean up the  
tea set to step foggy cloud.

At the river bank wait for nothing, throughout life studying  
forsake human society

～ the Sung Dynasty Ciyun





桂花茶，其沖泡方式如下：

- 一、 將一茶匙桂花（約五公克）置入瓷壺中。
- 二、 沖入500cc左右的熱水。
- 三、 加入適量冰糖調勻。
- 四、 浸泡約三分鐘。

修行的層次從見山非山，見水非水，到達了見山又是山，見水又是水，大事底定，任何外境不再能夠撼動如如不動的本心時，吟風弄月、暢遊山水，又是別有一番的風光景色。菩薩遊戲人間，但卻未忘宴作水月道場，大作夢中佛事的悲心本懷，而作只是作，不再增添多餘的葛藤。

人的一生匆匆數十寒暑，眨眼即過，短短的時日中，如何能夠利用有限的時間，自度度人且能充分享受到品茶賞花的樂趣呢？菩薩之樂衆生之樂！泡一好喝的花茶，宴請有緣朋友，既可又賞花又品花茶美味，實是一舉數得。

桂花香味，在衆多的花香算是相當特別，小小的花朵，卻能散發出強烈的香味，且有乳白、金黃、橙黃等多種花色，所以桂花又有丹桂、秋桂、金桂、銀桂、木樨、九里香等別稱。用桂花製作的桂花茶，性辛、溫，味微苦可生津化痰、散淤、辟臭，以及治療傷風血痢、視力不佳、食積呆滯、口臭牙痛等疾病。

桂花氣香味美，除適合製作花茶外，將桂花搗碎浸水洗髮可去垢除風，乾桂花及稻穀混合製成的枕頭可治失眠，同時也是製作香料及食品添加良品。

來杯香氣洋溢的桂花茶，再小嚐幾口散發著濃濃百里香的押花餅乾，香脆中帶著一股田園的清新與香草的美麗花飾，能夠舒緩工作上的精神壓力，是一種很獨特的下午茶的搭配方式。

桂花的花語代表名譽；文天祥說“人生自古誰無死，留取丹心照汗青！”儒家認為，人死有輕於鴻毛，有重於泰山，其中名譽好壞，端視對於社會民族的貢獻有多少及風骨的高低；而佛法的揭示更是高超，所謀求的是帶領三界內的衆生，走出生死輪迴的苦痛，這才是為全世界的人類謀求真正幸福之道，也才是真正大丈夫的行爲啊！





As the level of moral cultivation is reached from know what's going on to know how come, you will not be disturbed by any external conditions and circumstances. At that time, you will get quite so different sort of taste as just singing of the wind and toying with the moon, or as traveling high and low and enjoying the sights of mountains and rivers. Bodhisattvas will not forget to enlighten all living beings with the heart of compassion as joying in this world of mortals. But do just do, it will not be added any unnecessary endless involvement.

Man's life just only has tens of years. It passes so soon as winking one's eyes. It needs to think about how to effectively utilize the limited lifetime both in enlightening self and people and in enjoying adequately the delights of drinking tea and appreciating flowers at the same time? Enjoy the pleasure of a Bodhisattva and that of all living beings! It will be a good idea to invite several good friends to have some nice scented tea. It is so wonderful to appreciate flowers and to ascertain the pleasant taste of scented tea at a time, isn't it?

The fragrance of Osmanthus is rather unusual in numerous of scented tea. Though its flower is small, but its smell is intense. There are manifold patterns and colors, like milk white, golden yellow, orange, etc, so it gets several alternative name, like red Osmanthus, fall Osmanthus, golden Osmanthus, silver Osmanthus, sweet-scented Osmanthus, nine mile fragrance, etc. The nature of sweet-scented Osmanthus tea is pungent, mild, and it tastes slightly bitter. It can create saliva to reduce phlegm, clear stasis, and sweep foul smells away. It can relief the discomfort of having a cold, improve the vision, and poor digestion,

clear halitosis and ease off toothache.

The way to prepare the Sweet-scented Osmanthus Tea is:

1. Put a teaspoon of Sweet-scented Osmanthus Tea (about five grams) into a porcelain teapot.
2. Pour into about 500cc of hot water
3. Add some crystal sugar and mix them evenly
4. Wait about three minutes

Osmanthus has a pleasant smell and a favorable taste. It is not only suitable to be made as scented tea. Quash it to pieces to have a shampoo can clean dirt and rid of dizzy headache. Sleep with a pillow filled with dried Osmanthus and rice husk can treat insomnia. It also can be produced as seasonings and good food additives.

Sip some sweet-scented Osmanthus Tea and bite some dense thyme patterned cookie. It can release the pressure from work by enjoying the crisp taste with the countryside fresh smell and vanilla pretty floral decoration. What a special collocation for afternoon tea!

Osmanthus is in the name of reputation. Wen Tian-Xiang said "Who will not die since ancient times? Die bravely and honorably to leave my loyalty on a page in the annals." The Confucianists deem that man's death can be weightier than Mountain Tai, and lighter than a feather. The reputation is good or bad just depended on how much the contribution to nation and the strength of character has. The superior proclamation is from Buddha dharma which seeks to lead all living beings in the three realms to rid of the sufferings of the cycle of reincarnation. This is the real happiness that people shall seek for in the world and really the behavior of a true man.



# 光明世界(二)

文 / 清塵 譯 / Rick 版面創意 / David 完稿 / free  
Text/Chin Ching Translator/Rick Art/David Layout/free

## The Bright World



非凡的水晶打敗妄念之主後，繼續尋找失蹤的青逸，不知不覺中他走向一座古城，就在靠近古城時，他眼前閃過一個大人和小孩的身影，非凡覺得好像是青逸的模樣，但是為什麼她會抱著一個小孩呢？非凡用他精湛的輕功夫跟上，但是青逸的速度真是快如閃電，無論如何都無法拉近和她的距離，「咻」的一聲，青逸好像又加速了一倍的速度遠離，消失得無影無蹤，非凡覺得這不像青逸的功夫，但是直覺告訴他，這個女的是青逸，心理上詭異神祕的輕功女人讓非凡陷入一陣迷惘中。

非凡想想如何才能見到這個奇怪的青逸，為了尋找線索，他決定前去前面的城中一探究竟。

到達城中後，看到有一位白髮的老人站在一座高台上，老人說：「各位鄉親，現在丟掉嬰兒的問題已經造成人心惶惶，而且嬰兒被偷去的人數日益增加，我們一定要想辦法來抓到這個食人夜叉。請各位想想辦法。」台下議論紛紛，尤其是家裡有嬰兒的父母親，個個心急如焚，有一位長者說：「我看過這個夜叉女，她來去自如，動作迅速。當你發現她時，她已經快如閃電的消失，要抓到她沒這麼容易！」另一位說：「這個夜叉女法力高強，沒有人能靠近她，上回我請了一位法師，可是這位法師也敵不過這位夜叉女。」老人說：「這是一個千年夜叉，請各位一定要小心，如果家裡有小娃娃的，請帶到長老家來，長老家有韋陀護法可以保護。」

話說完，現場颳起一陣黑色的旋風，大家大驚失色紛紛躲避，有一人高聲尖叫：「又是夜叉女抓小孩！」現場全部人幾乎傾倒在地，只有非凡一人堅強的



After defeating the King of Wild Fancy by the Fei-Fan' crystal, Fei-Fan continues to look for Chi-I, unconsciously. Fei-Fan is heading for a place of ancient city. When near the ancient city, a shadow of both adult and child flashes before his eyes. Fei-Fan feels like Chi-I's looks, but why does she embrace a child? Fei-Fan keeps up with Chi-I by his perfect light skill, but Chi-I's speed is as fast as flashing lightning, in any case, unable to near her. Chu! Chi-I disappears completely by speeding up double velocity to far away. Fei-Fan feels this light skill isn't like Chi-I, but intuition tells him that this girl is Chi-I. The strange and mysterious light-skill girl let Fei-Fan fall into a maze.

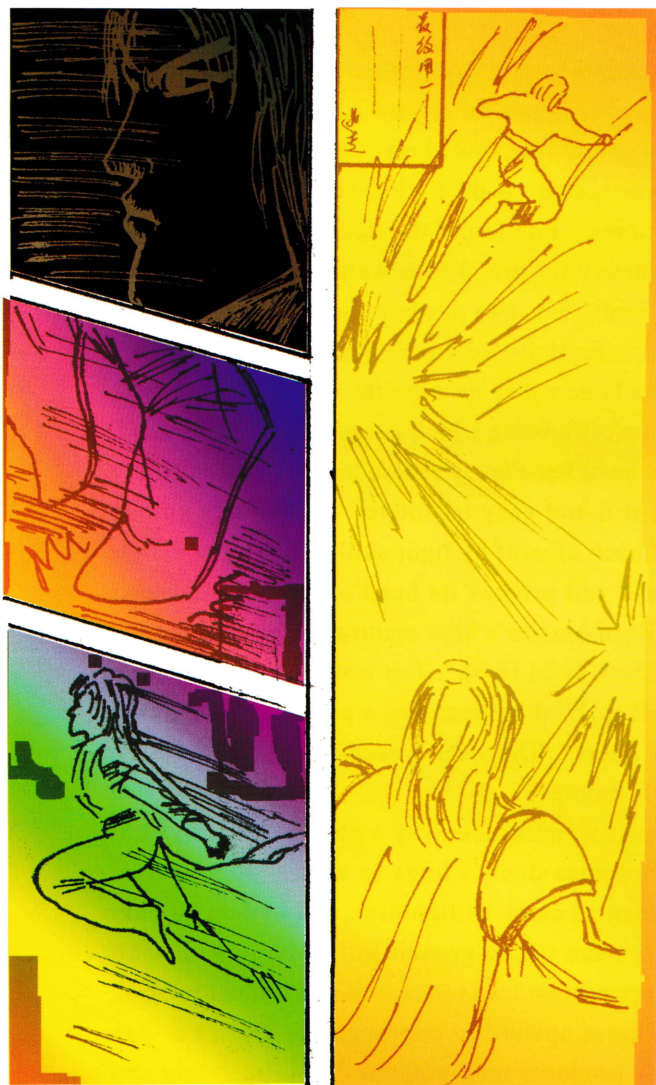
Fei-Fan thinks about how to see this strange Chi-I. For looking for clue, he decides to go ahead and explore why in ancient city.

After arriving ancient city, Fei-Fan sees a graybeard standing on a high stage. The graybeard says, "Everybody, the problem of throwing away infant has made everybody anxious, and the number of stolen infants is increasing day by day. We must think of measures to seize the yaksha of eating man. Please think some method, everybody". Having widespread comment under stage, especially for parents having infants are short-tempered. One elder says, "I have ever seen the yaksha girl, she comes and goes freely and moves quickly. When you discover her, she has disappeared like flash-



站著，非凡想青逸又在作怪，長老看到非凡不是常人，馬上走上前來詢問：「這位壯士！我知道你不是普通的人，你一定可以幫助我們的！」非凡沉靜一下說：「長老！我有一個辦法可以抓到夜叉女。」

隔天在廣場的高台上有一個小娃娃，四週都空盪盪的，這擺明是一個「引君入甕」的計謀，周圍的人都嚴陣的屏息以待。六個時辰過去了，沒有任何動靜，就在大家昏昏欲睡時，突然天地一片昏暗，颳起一陣狂風，大家都心驚肉跳，夜叉女跳到高台上，想抓住小娃娃，她一站上台立刻掉入預先設好的陷阱中，大家一陣歡呼，可是夜叉女哪是那麼容易對付的角色，一個跳躍就上來了，但是人算不如天算，正好被預先架好的銀絲網牢牢網住，然後全部人一擁而上，拿棍子的、拿刀的、拿斧的齊聲吶喊，等大家靠近後，突然「砰」的一聲巨響，所有的銀絲網竟然散斷飛射，全場一陣哀號，上前捉捕的人都被打傷了，而夜叉女硬是穿破網子逃出，只是這次她毫無所獲，因為那個小娃娃是假的，她飛也似的加速逃跑，不一會功夫就跑出城外喘氣。



ing lightning. It is not so easy to seize her". Another elder says, "The yaksha girl has supernatural power, nobody can approach her. Last time, a Master I invite is no match for the yaksha girl. She is a yaksha girl of thousand years, please must be careful. If having baby at home, please bring to elder's home for protection by Guardian Wei-Tuo "

While finishing the words, a black hurricane blows up on site; everyone turns pale with fright to avoid. One screams loudly, "The yaksha girl grabs child again". The whole people almost topple and fall on the ground on site; only Fei-Fan stands bravely and thinks Chi-I to make trouble again. The elder notices that Fei-Fan is not an ordinary person, and goes in front of Fei-Fan at once to question him, "Hero! I know you are not a normal one, you can certainly help us!". Fei-Fan is quiet all of a sudden and says, "Elder! I have a method to seize the yaksha girl."

The next day, there is a baby on high stage in the plaza, which is empty around. This is a strategy to attract person into jug. People around there all stand in combat-readiness. Over six hours, no any motion, while everybody is faint to long for sleep, suddenly, the space is dusky and blows up a very strong wind. Everybody is filled with apprehension. The yaksha girl jumps up on the high stage and hopes to seize the baby. She suddenly falls into the previous planned trap while standing on the stage. Everybody is cheerful, but the yaksha girl is hard to deal with. While the yaksha girl jumps up, just in time to catch by silver line previous set up, then the whole people rush up in a crowd, and shout in chorus by holding stick, knife, and axe.

When everybody approaches, suddenly making a loud sound, all silver nets are broken and flied away. The whole people cry piteously, people who go to catch are beaten to hurt. The yaksha girl just penetrates through net and run away, and nothing to obtain, because the baby is fake. She speeds up to run away, just a moment, run out of city to breathe deeply.

Suddenly, some one says, "Why is nothing to gain today?" The yaksha girl is terrified and asks, "Who are you?" Fei-Fan says, "Chi-I! Why do you not recognize me!" The yaksha girl says, "I am not Chi-I, you recognize the wrong person." While finishing the words, "iron claw penetrating heart" attacks Fei-Fan, Fei-Fan turns aside and grapes the yaksha girl's left hand. He is frightened and says, "your finger!". Just being careless, his hand is scratched by the yaksha girl's right hand, and appears



這時突然有個人說：「怎麼！今天沒有收獲？」夜叉女怔了一下問：「你是誰？」非凡說：「青逸！你怎麼連我都不認得了！」夜叉女：「我不是青逸！你認錯人了。」說完一招「鐵爪穿心」向非凡攻過來，非凡一個側身抓住夜叉女的左手，他嚇了一跳說：「你的指甲！」一不留意，非凡的手被夜叉女的右手抓傷，五道傷痕，非凡：「青逸！你怎麼會變成這個樣子！」夜叉女還是不放鬆的向非凡猛攻，一招狠的一招，一招快的一招，招招致命，招招狠毒，讓非凡有些無法招架，後來非凡想到南海老人的定之身最高心法「但自無心於萬物，何妨萬物常圍繞。」夜叉女雖然招招狠毒，卻近不了非凡的身，非凡此時才體會這個心法的奧秘，非凡越打越輕鬆，而夜叉女氣力漸弱，最後用了一陣輕功飛也似的逃走。

非凡怎可能那麼容易就放過這個機會，定之身往非凡身體脫出早趕在夜叉女之前，非凡越來越能體會定之身的兩大功法，一是「空間幻滅功」，一是「時間幻滅功」，當他用了空間幻滅功後，空間感已經暫時消失，他發現為何夜叉女永遠無法離開他的視線，即使她使盡力氣想逃離他的視線，而非凡也沒有感覺到花費多少氣力，最後夜叉女終於停下來。

夜叉女：「你不要過來，否則我就讓你付出慘痛的代價。」她的聲音突然變成沙啞低沉，而且面露出殺之氣，這副模樣其實和一個惡魔並沒有兩樣，非凡：「青逸！你忘了我們菩薩聖戰士的共同使命，奪回光明聖火，你醒一醒吧！」青逸口中唸了一些非凡聽不懂的話，而且時而含蓄溫柔，時而身體越變越大，比非凡足足大了五倍，發出狼之聲，那種聲音真是令人毛骨悚然，瘋狂的向非凡疾衝而來，非凡從未見過那麼大匹的狼，要閃躲真是不容易，所以他使了輕功穿梭在狼的四隻腳和背上，最後站上了牠的頭上，在牠的天靈蓋上按了一下，並唸了幾聲蓮師心咒：「嗡啊吽哇扎咕嚕帕美悉地吽」，狼女立刻縮小成一隻小狼，然後又變成一條蟒蛇，向非凡快速的逼近，並張開口一副要將非凡生吞活剝的樣子。

非凡心裡很難過，為什麼好好的一個女菩薩竟然成為魔界的打手來攻擊菩薩，在迅雷不及掩耳之際，蟒蛇迅速的繁衍，整個地上都是大大小小的蟒蛇，每一條都窮凶極惡的模樣，頭仰高高向非凡逼近，非凡心中的慈悲心油然而起，替代了佈畏心，他念及無明眾生的苦難，他打算不閃躲，而所有的蛇一起蜂擁而上，把非凡緊緊的包住，非凡想起了師父的教誨，只有大慈大悲才能降伏魔軍，他觀想全身充滿了慈悲的光，就如同觀世音菩薩的大慈大悲一樣，這些蛇好像感受到非凡的慈悲心滋潤，待

five scars. Fei-Fan says, "Chi-I! Why does you become this look!" The yaksha girl continues to attack Fei-Fan savagely, attracting fatally and viciously, let Fei-Fan be unable to parry. Afterwards, Fei-Fan thinks of the highest mind method of mediation body of the Nanhai Sea elder, "all things on earth without mind, why not all things surround usually". Although the yaksha girl attacks viciously, but can not to approach Fei-Fan's body. At this time, Fei-Fan realizes the mystery of this mind method. Fei-Fan is more and more relaxed while fighting, and the yaksha girl's energy is more and more weak. Finally, the yaksha girl runs away by light skill.

Fei-Fan is impossible to give up the chance. The mediation body coming off Fei-Fan's body goes ahead the yaksha girl. Fei-Fan gradually realizes the two-supper skill of the mediation body, one is "vanishing into space", and the other is "vanishing into time". When he uses "vanishing into space", the feeling of space has disappeared temporarily. He discovers why the yaksha girl is unable to leave his vision, even the yaksha girl endeavors to run away his vision, and Fei-Fan just uses a little effort; finally, the yaksha girl stays.

The yaksha girl says, "You don't come over, otherwise, I make you to obtain painful reward." Suddenly, her voice becomes hoarse and low, and shows killing looks; in fact, this appearance is same as devil. Fei-Fan says, "Chi-I, you forgets our common mission of the Bodhisattva warriors to retake brightness holy fire, please wake up." Chi-I chants some words, which Fei-Fan doesn't understand. And Chi-I is sometimes implicit and gentle, or her body becomes more and more large which is larger than Fei-Fan's five fold, and sends out wolf's voice which is absolutely so terrified, and crazes to head Fei-Fan. Fei-Fan has never seen so big wolf before, it is not easy to dodge. He shuttles among four feet and back of wolf by light skill. Finally, he stands on wolf's head and presses its head's crown, and chants some Lotus Born Master's hear mantra "Wong A Hong Wa Za Gu Lu Pa Mei Xi Di Hong". The wolf immediately lessens to a small wolf, then becomes a python, and quickly approaches Fei-Fan. The wolf is ready to swallow Fei-Fan by opening its mouth.

Fei-Fan feels so miserable why a good Bodhisattva unexpectedly becomes devil's hugs to attack Bodhisattva. During a sudden as quick as lightning, the python quickly propagates to make whole ground full of large and small pythons. Every python looks very evil and utmost wicked, and its head faces upward to approach Fei-Fan. Fei-Fan spontaneously produces mercy in mind to instead fear and



非凡鬆綁之後變得柔順而慢慢爬走，最後剩下一條青蟒蛇，這條蛇也全身蜷曲成一個圓形，然後非凡靠近牠，使出了定之身的第二大功法「時間幻滅功」，此時在非凡的心中已經沒有所謂的「時間」這個東西存在，於是他設定青逸被魔上身的過程。

他看到黑暗之子將各種惡毒的動物像狼、蛇、虎等獸性全部輸入她的心中，最後還將一個食人夜叉魔灌入她腦中，讓她變成一個習慣食嬰兒的惡魔，非凡：「實在太可怕了！魔性就是這樣進入眾生心中的，只要沒有空性是一定會被上身而不自知。」

非凡再一次在蛇的頭上按一下唸蓮師心咒，蛇馬上回復成青逸的模樣，青逸張開眼睛：「我怎麼會在這裡？非凡！我發生了什麼事？」非凡好高興答：「青逸你終於回來了！你被黑暗之子輸入了魔性，把你變成夜叉女去吃小孩！」

青逸：「什麼？」然後她全身不適在地上打滾，時而



intend not to dodge while thinking of sufferings of all beings. All of snakes throng together to wrap Fei-Fan closely. Fei-Fan remembers Master's teaching, only infinitely mercy and compassion is able to subdue devil army. He visualize the whole body full of merciful light as same as infinitely merciful and compassionate Avalokiteshvara. These snakes seem to be affected by Fei-Fan's mercy, and gradually release Fei-Fan to crawl away gently. Finally, one blue python which whole body curls to form a circle is remained. Then Fei-Fan closes it by using the second supper power of mediational body, "vanishing into time". At this time, Fei-Fan has been no time in mind; thus, he supposes the process of devil entering Chi-I.

He sees that the Dark's son inputs various vicious animal nature like wolf, snake, and tiger into her mind, and put one yaksha of eating human into her brain, to let her become a devil used to eating infant. Fei-Fan feels it so terrible that devil nature enters being's mind by this method, it must be occupied under no self-knowledge only without empty.

Fei-Fan presses on snake's head again and chant Lotus Born Master's heart mantra, the snake instantly recovers Chi-I's appearance. Chi-I opens eyes and says, "Why am I here?" Fei-Fan, what happened to me?" Fei-Fan is happy to answer, "Chi-I, you finally comes back, the Dark's son put devil nature into your body to let you become yaksha to eat child." Chi-I says, "What?" Then, he feels whole body uncomfortable to rolls on ground, sometimes appearing devil nature to say, "You go away, I want to eat child." Sometimes appearing Chi-I's nature to say, "Fei-Fan, hasten to rescue me."

Fei-Fan sits in meditation on ground, and uses skill of meditation body. In a moment, his meditation body enters secretly into Chi-I's consciousness, and fight with Chi-I's yaksha violently. The facial expression of Chi-I is sometimes relaxed and sometimes painful. Fei-Fan does at his best effort, finally, the yaksha is expelled from Chi-I's body. The real yaksha finally appears her appearance, and looks so terrible. Fei-Fan's mediation body returns to his body and fights with yaksha several times. Finally, the yaksha fails to run away.

At this time, Chi-I recovers her original look, but paralysis and limbs lacking strength. Fei-Fan visual the light of Buddha and Bodhisattva to shoot on her body. Chi-I gradually recovers the vigor. Chi-I says, "Fei-Fan, thank you." Fei-Fan answers, "It is fine to come back." Chi-I says, "Fei-Fan, I recover a lot, but still feel so



出現魔性說：「你走開！我要吃小孩。」時而出現青逸本性：「非凡！趕快救我！」

非凡靜坐在地上，使出定之身功法，不一會兒他的定之身潛入青逸的意識中，和青逸身中的夜叉魔大戰，殺得是天昏地暗，青逸的表情時而輕鬆，時而痛苦，非凡使出渾身解數，終於把夜叉女魔性趕出青逸的身體，真正的夜叉女終於現身，她的樣子真是恐怖！非凡的定之身回到肉身和夜叉女大戰數十回合，夜叉女終於不敵落荒而逃。

此時的青逸已經回復原來的樣子，但是全身癱瘓，四肢無力，非凡觀想把佛菩薩的光射在她身上，青逸慢慢恢復了元氣，青逸：「非凡！謝謝你！」非凡：「回來了就好！」青逸：「非凡！我恢復了不少，但還是會緊張、害怕，想想我竟然吃過小孩，真是造業深重啊！」非凡：「你的心一定要清淨！不是你吃的，是夜叉女，指使你吃的！」青逸：「但是畢竟還是從我的身體吃進去的，我難以消除這種罪惡感！」

非凡：「解鈴仍需繫鈴人！現在有形的魔，我已經幫你驅趕，但是無形的魔卻是不斷進入你腦中！」青逸：「那我怎麼辦？」非凡：「你要不斷的唸懺悔文『往昔所造諸惡業，皆由無始貪瞋癡，從身語意之所生，一切我今皆懺悔，』」，青逸拼命的唸，終於平靜了不少。

但是到了半夜，青逸又不安了起來！她害怕的說：「非凡！我每到夜晚都會驚慌，即使是不斷唸懺悔文也一樣！」非凡：「當夜叉女的想法來時，你怎麼對治？」青逸：「我就告訴自己，我不要這樣用盡心力把它壓下去！拼命不去相應。」非凡：「你錯了，你拼命不相應其實已經相應了！」青逸很驚訝的問：「你不是告訴我，不要和妄念相應嗎？」非凡：「你對妄念有了反應就是相應了！也就是說它給你一個刺激，你就有一個反應？」青逸：「怎麼說呢？」非凡：「以前你入魔時，每次夜叉女的妄念一來，你就乖乖的聽話，這就是反應」青逸：「那現在呢！我不與它相應了！」非凡：「現在是它給你一個念頭，你馬上壓抑！這也是另外一種『反應』。」青逸：「哦！我懂了！我一直偏兩端，一是太過！一是不及！」非凡：「你終於懂了！太過是聽妄念的話，不及是拼命壓抑自己不去聽話，如果你徹底把你和妄念抽離，就沒有相應的問題了！」青逸：「怎麼做呢？」非凡：「只是看著它，它是它，你是你，讓它自由來，也讓它自由去，世間法都是生滅法，它發現它影響不了你，它就沒趣的真正走了。」青逸豁然開朗，終於治好了自己的病。她也體會了懺悔文後面的四句「罪從心起將心懺，心若滅時罪亦亡，心滅罪亡兩俱空，是則名為真懺悔。」

nervous and afraid. It really makes bad karma so deeply to think of eating child ever.” Fei-Fan says, “Your mind must be peace and quiet. You does not eat it, it is yaksha to order you eat it.” Chi-I says, “After all, my body eat it, I am hard to eliminate the sin feeling.”

Fei-Fan says, “He who caused the dispute is the only one to resolve it. I have helped you to drive the visible devil, but the invisible devil unceasingly enters your brain.” Chi-I says, “What can I do?” Fei-Fan says, “You must unceasingly recite repentance prayer “ Sins are created by mind, mind to confess. All the past bad karmas that was done, was the result of greed (lobha), hatred (dosa), and delusion (moha), created by body (kaya), speech (vaca), and mind (citta). I hereby make my repentances.” Chi-I recite as her best, finally, is peaceful a lot.

But until midnight, Chi-I feels sorry again. She fear to say, “Fei-Fan, I would frighten until every night, even unceasingly recite repentance prayer.” Fei-Fan says, “How does you deal with while coming yaksha’s mind?” Chi-I says, “I tell myself not to put my heart and soul into pressing down it. Do my best not to fit.”

Fei-Fan says, “You are wrong, you does your best not to fit, in fact, already fitting it,” Chi-I is very surprised to ask, “Does you tell me not to fit with improper view?” Fei-Fan answers, “It is fitting to respond with improper view, namely you have a reaction while it gives you a stimulation.” Chi-I says, “How to say?” Fei-Fan says, “Previously, when devil enters your body, yaksha’s improper view comes every time, you are well-behaved to obey, this is so called response.” Chi-I says, “But now, I don’t fit with it.” Fei-Fan says, “Now, it give you a thought, you depress it at once. This is another response.” Chi-I say, “Or, I understand, I always lean to two extremities, the one is too over, the other is too less.” Fei-Fan says, “You finally understand, listening to improper view is too over, depressing self not to listen is too less. If you thorough draw out you from improper view, there is no response problem.” Chi-I says, “How to do?” Fei-Fan replies, “Just to see it, it is it, you are you, let it come freely, and let it go freely. The world law is the law of birth and extinguishing, if it discover that it can’t effect you, it is not interested to leave really.” Chi-I is suddenly enlightened, and finally cures self-illness. He also realizes the last four sentence of repentance prayer, “ Sins are created by mind, mind to confess. Mind is the cause; sins are the effect. When the mind is extinguished, so are the sins, this is what is called true repentance.”



無上醫王

# 藥師心咒

The Power of Mantra-Medicine Buddha Mantra

文 / 無旋 譯 / free 版面創意 / 秉忠 完稿 / jones  
Text/Grace Translator/free Art/Jones Layout/jones



有一尊佛右手下垂並握持帶有三果的藥師樹，左手托藥鉢，安住蓮花月寶輪座上，左側是日光菩薩，而右側是月光菩薩，表示日以繼夜、沒有休息的治療一切眾生的身心疾病，祂就是我們最尊崇的佛門大醫王「藥師佛」。

藥師佛真是兼具大慈大悲和方便善巧，祂的願望之一是如果有人因身心疾病之苦來找祂，祂會先替他們減輕痛苦，給他們食物吃，給他們醫藥，照顧他們的健康，然後慢慢地讓他們了解他們內在有最高等的力量。這是藥師佛最殊勝的地方，因為人在生病時，要提起正念是很不容易的，如果有一尊佛能先解決病者的痛苦，那病者的向道心一定會越發堅定。

### 藥師心咒

《嚩雅他、唵、貝看傑、貝看傑、瑪哈貝看傑、喇札沙母恩、嘎得梭哈》

### 治病的威德

藥師佛原名是藥師琉璃光佛，印度人認為琉璃是一種無價之寶，它的顏色，像萬里無雲的晴天，碧空無際，也好像大海，沒有波浪起伏的時候，非常澄清的那一種顏色，就像金剛寶石那樣堅固，所以琉璃是一種寶。藥師佛是東方淨琉璃世界之救主，持藥師佛心咒不但可消災延壽，滅除一切災劫病苦外，並有無量無邊的功德。

在《藥師經》裡面，有十二藥叉大將，這是保護大家的護法神。這十二位藥叉大將，他們每一位有七千多眷屬，合起來共有八萬四千個保護神。你只要誠心念《藥師經》，念藥師聖號或者持誦藥師心咒，就經常有八萬四千個護法神保護我們，讓病魔難以入侵。不僅治四大不調的病，連業障病也能治療。

One Buddha who is seated on the Lotus Moon Jewel Seat hangs down his right hand and holds a medicine tree with 3 fruit on his right hand and holds a medicine bowl on his right hand. Sunlight Bodhisattva is on his left-hand side and Moonlight Bodhisattva is on his right hand side. This means he cure all sickness both in mind and body of all beings. He is the great medicine king in Buddhism-Medicine Buddha.

### Medicine Buddha

One of his will is that if someone looks for him due to sickness in mind or body, he will reduce their pain, give food and medicine to them, take care of them and let them comprehend their most powerful inside. This is the most wonderful thing of him. It is not easy for people to have correct concept during sickness. If there is one Buddha can cure sickness of the patient, the patient will be more confident of Buddha.

### Medicine Mantra

De Ya Ta Om BeCanJe BeCanJe Maha  
BeCanJe La Ja Samer Ga De Su Ha

### Powerful Virtue

Medicine Buddha is originally named Medicine Glass Light Buddha. India people consider the glass to be a valueless treasure. Its color is like a sunny day without any cloud and also like the ocean without any waves. Such color is so clear like a diamond. It can be considered as a treasure. Medicine Buddha is the lord of the Eastern Clean Glass World. People chant Medicine Buddha Mantra not only can prevent calamities and prolong life, but also can obtain unlimited merit.

In Medicine Buddha Sutra, there are 12 Medicine General who protect everyone. Each of them has 7000family. Thus there are totally 84,000 Guardians. As long as you sincerely chant Medicine Sutra, there will be 84,000 Guardians to protect us from the illness caused by irregularity and Karma.



## 現世來世功德

佛法常常給人的感覺是求來世安樂，這輩子是註定要受苦受難，但是藥師心咒的功德可以讓人得到現世利益，不必等往生後才得安樂，因為藥師佛發了十二大願：願生佛平等、願開曉事業、願資生無盡、願安立大乘、願戒行清淨、願諸根完美、願身心康樂、願轉女成男、願回邪歸正、願刑縛解脫、願得妙飲食、願得妙衣具。

如果持咒108遍，所有痛苦悉皆消滅，如果發願往生西方極樂世界的人，未能如願，若聞如來藥師佛名號或心咒，臨命終時，有八大菩薩文殊師利菩薩、觀世音菩薩、得大勢菩薩、無盡意菩薩、寶檀華菩薩、藥王菩薩、藥上菩薩、彌勒菩薩從虛空而來，指示其道路，所以持聖號及咒語可以同時得到現世和來世功德。

## 適合修習者

- \* 醫生、護理人員：可供奉藥師佛或藥師七佛加持心咒，則您之醫術、行醫功德、療效，必得藥師佛之佛力加持。
- \* 自病或家人生病者：以虔誠之心，供養藥師佛，持心咒，必能與藥師佛感應，並有十二藥叉神將護持，敞開方便法門，冥冥之中將有貴人來助。
- \* 菩薩道行者：用心咒學習度眾生，治眾生的身病也治心病，求來世利益也得現世利益，是成功菩薩道的殊勝咒語……

## 靈驗條件

所有的法門都說它有無量的功德，但是為什麼很多人得不到呢？因為雖然「有求必應」，但必須「心誠則靈」，心不夠誠是不可能功德利益的，修藥師心咒還有一個重點就是不能只為自己求利益，否則一定修不成，學習藥師佛的精神，您才會瞭解慈悲真正的涵義，一定要把功德迴向給所有的眾生，才能接到藥師佛那無量無邊的慈悲與智慧，心咒的力量才能強大無邊。

## Merit in this life time and future generation

Buddhism is considered as a religion to pursuit the welfare in the future generation, and this lifetime is destined to be suffering. However the merit of chanting Medicine Buddha Mantra can benefit people in this lifetime, because Medicine Buddha have 12 Great Wishes:

If you chant the mantra 108times, all pains will be gone. There is someone who wish to born in the Western Happiest World can not have his wish fulfilled. When he hear the name or mantra of Medicine Buddha, as he is dying. There is 8 great Bodhisattvas: Manjusri, Avalokiteshvara come from the empty space, instruct him the road. Therefore, if we chant the name of Medicine Buddha and Mantra can obtain the merit of this lifetime and the future generation.

## People who is suitable for practicing :

- \* Doctors, nurses: you can enshrine the Medicine Buddha or Seven Medicine Buddha, then your medicine technique will be improved , the merit of therapy will be increased.
- \* Patient or sickness in family: If you sincerely enshrine the Medicine Buddha, chanting Mantra, you can interact with the Medicine Buddha, and the 12 Medicine Generals will protect you.
- \* People who are learning to be a Bodhisattva: use the mantra to help people, cure the sickness both in body and mind, pursuit the benefit in this lifetime and the merit in the future. It's the wonderful mantra in practicing Bodhisattva.

## Conditions for being efficacious

Each approach can unlimitedly benefit all beings. However, why many people can not be benefited? Because of sincere. If the sincere in our mind is not enough, then we obtain no merits. Another key point of the approach is that we cannot wish to benefit only ourselves, otherwise we cannot succeed. Learning the spirit of Medicine Buddha, we can understand the true meaning of mercy. We must return all merits back to all beings, thus we can touch the unlimited mercy and wisdom of Medicine Buddha, and the power of mantra will become strong.



# 五感禪式美容



## Beauty by five senses therapy and Zen

情緒美容法

文 / 清塵 譯 / 一如 版面創意 / 秉忠 完稿 / jones

Text/Grace Translator/Iru

Art/Jones Layout/jones

Morale beauty method





Cherry 是一位很愛美的小姐，對於追求自己的美貌真可說是不遺餘力！因為她要取悅她有錢的男友。她的男友是一個大企業的少東，少東身邊有一大票的女人圍繞，她有很強勁的對手，但是憑著她姣好的美貌，她博得了少東的青睞，為了能讓他在別人面前「有面子」，她窮盡一切方法「愛面子」。

Cherry 有一位法國美容學院的美容顧問 Elma，她照 Elma 的美膚三部曲保養皮膚（1）洗面清除污垢、（2）拍平衡酸鹼度的爽膚水、（3）擦防紫外光的滋潤霜。這些都是法國進口最貴的保養品，她買一瓶可以抵人家五瓶，反正也不是她出錢，而且常光顧最高級的美容院做特別療程，她的眼袋、凹凸洞較難處理的問題，就是接受現代最新科技「激光治療」好的。最近因為雀斑，她打算作全身及面部香薰治療，而且她知道要注重睡眠，每天都睡美容覺，還常常做有氧舞蹈和游泳，每天都喝八杯以上的水，這些都是為了能讓她的「美」打敗所有的競爭者，讓男友對她情有獨鍾。

經過了長久的美容戰，少東終於向 Cherry 求婚，雖然她終於如願以償，但不知為什麼開始變得焦躁不安，後來有一天早上她起床後尖叫了一聲，她出現了兩點黑斑，這怎麼得了，Elma 用盡各種方法也無法消除她臉上的黑斑，最後經驗豐富的 Elma 告訴她：「你的問題任何美容術都無法解決！」Cherry：「那怎麼辦！下個月就要訂婚了，總不能每次都用化妝粉蓋住啊！」Elma 說：「你的黑斑是精神因素造成的，倘若精神上有持續不安、焦躁的狀態，或有緊張的情緒與壓力時，則很容易反應於肌膚上，青春痘和雀斑都會增加，嚴重時還會有黑斑。」

Cherry 問：「為什麼會這樣呢？」Elma 說：「肌膚與心理狀態的這種密切關係，其原因在於人體內激素的分泌與植物神經的平衡會因心理狀態而變化，並呈現在皮膚上，其中尤其密切的是『女性激素』。而當人受到心理上的緊張壓力時，最有直接關係的是『副腎上腺皮質激素』的分泌會受到抑制。副腎上腺皮質激素具有加強全身抵抗力，以對抗心理壓力的作用，但心理承受的壓力

Cheery is a beauty enthusiast. She makes every endeavor to beautify her appearance just for pleasing her rich boyfriend. Her boyfriend is a young master of a big business and around with lots of women. She fights with some forceful competitor. She wins owing to her attractive appearance, so she try whatever can be beauty in order to make him feel respectable in front of other people.

Cherry has one beauty consultant Elma who come from French cosmetology institute. She follow Elma's beauty trilogy to preserve skin, first is washing face to clean dirt away, second is hit lightly with lotion to balance pH, third is apply anti-ultraviolet cream. All of those are the most expensive makeup which imports from France. The price is five times of other brand, but anyway this is not her money. Furthermore she usually resorts to the highest class beauty parlor to have a special course of treatment. Her eye-pouch and the scraggy surface which are difficult to handle are all remedied by laser therapy. Recently owing to freckles, she plans to do whole body and facial fragrance therapy. Furthermore, she knows to have a beauty sleep, does oxygenous dance, swims and drinks more than eight cups of water. All of these are just for beating all the competitors by her beauty and let her boyfriend can't help to love her only.

After passing through a long beauty war, the young master finally proposes to Cherry. Although she finally has her wish fulfilled, but she doesn't know why becoming in a fret. One morning later on she screams by finding two spots of black rot on her face after getting up. Elma try all the ways to





如果長期得不到緩解，則副腎上腺皮質激素的分泌機能會衰退，於是肌膚會失去抵抗力，容易出現雀斑、青春痘，嚴重時會出現臉部黑斑。」

Cherry 又問：「我不僅有了黑斑，而且最近對好多化妝品有過敏現象，而且覺得自己變老了，臉上好像變皺了不少，好可怕啊！這是什麼原因呢？」Elma 說：「這也和精神壓力有關，如果積壓太多的緊張壓力，植物神經中的交感神經將處於長期的緊張狀態，如果導致副交感神經衰弱，皮膚的抵抗力也由此降低，這時就會形成所謂的『過敏性皮膚』，無論你塗抹任何護膚品或化妝品，都會有刺激感，並成為引起汗斑和皮膚粗糙的原因，使肌膚提早衰老起皺。進一步會使胃腸消化吸收功能減弱，結果導致無法充分補給皮膚所需的養分，而使肌膚衰老。所以你不要再逃躲了，如果你要讓自己回復漂亮，必須告訴我你心理到底有什麼壓力，否則我能幫你的真是有限啊！」

有心理治療經驗的Elma終於讓Cherry說出了真相，原來是Cherry在16歲曾經有一位很要好的男友，後來她婚前懷孕了，因為無法照顧小孩，所以就將小孩拿掉，他們也因為這件事而分手，如今她要結婚了，這個心中的陰影一直出現，常讓她作惡夢，她對她的小孩感覺愧疚萬分。

自小深受學佛父親影響的Elma知道懺悔，才能讓Cherry走出強大的心理壓力，這次開出五個禪式

eliminate the black rot on her face, but doesn't work. Finally the experienced Elma told her "Any cosmetology can't solve your problem!" Cherry said "My God! I will be engaged next month, I can't use makeup powder to cover them all the time!" Elma said, "Your black rot is caused by spirit problem. It is easy to reflect on skin to have pock and freckles if spirit keeps in prolonged agitation and anxiety condition, or in nervous mood and strain. Even more it will have black rot on skin." Cherry asked again, "I not only get black rot, but also feel allergenic with lots of cosmetics recently, and what is more, I feel getting aged. I feel awful that my face seems wrinkly! Can you tell me why?" Elma said, "It also relates to the spiritual strain. If a man accumulates too much nervous strain, the sympathetic nerve will be in a long-term nervous condition. Once cause the parasympathetic nerve weak, the resistance of skin will also decrease. It will become the so-called "hypersensitive skin", and will irritate by any cosmetic or makeup. Thereby sweat stain and rough skin will come out, and advance to grow old and wrinkle. Further it will weaken absorption and digestion capability of the stomach and intestines and lead to not supply sufficient needed nutrient to skin and cause skin old and feeble. Therefore you must not hide anymore, if you want to recover. Tell me what the pressure you have, otherwise it is limited that I can do for you!"

As an experienced psychology therapist, Elma



美容方法，Cherry 如獲至寶：

- 眼：多看觀音菩薩慈悲的畫
- 耳：多聽六字大明咒和心經的CD
- 鼻：多聞沉靜身心的檀香
- 口：不斷的唸懺悔文「往昔所造諸惡業，皆由無始貪嗔痴，從身語意之所生，一切我今皆懺悔。」
- 觸：手持水晶念珠念佛迴向給小孩

Cherry 很好奇一位深受西方教育的美容師 Elma，竟然是一位虔誠東方佛教的佛子，她才瞭解佛法不僅是跟得上時代，更超越時代，在原有的美容術和佛法的美容術雙管齊下後，她的壓力解放了不少，為什麼呢？因為從她的臉上可以發現。



finally let Cherry tell the truth. She once had a very closed boyfriend at 16. She got pre-marital pregnancy. But she couldn't take care of child, so she aborted. They separated by this abortion. Now she is getting marriage. This shadow in mind comes out all the time recently to become a nightmare, because she still feels very sorry to the child.

Elma was affected a lot by her father, a Buddhist, since she was a child. She knows that only confession can help Cherry to set free from this big mental strain. Elma give her five Zen beauty prescriptions that Cherry feels as if one had got an invaluable treasure:

- Eyes: look more at the picture of kind and compassionate Avalokitesvara Bodhisattva.
- Ear: listen more the CD of the Six Word Mantra of Great Illumination and the Heart Sutra.
- Nose: smell more the body and mind calmative sandalwood.
- Mouth: chant continuously the Confession "every wicked karma were done in the past, all cause by without beginning greed, anger, and ignorance, which come from the bodily, verbal and mental actions, all I confess now."
- Touch: chant Buddha with an enlightenment pearls on hand to have benefit toward the aborted child.

Cherry is curious that a western educated beautician Elma unexpectedly holy believes in the oriental Buddhism. Now she really realizes that Buddha dharma can not only follow up the times, but also transcend the times. Under both the original and Buddhist cosmetology, her pressure releases a lot. How to know? Take a look at her face.





# 健康醫療～談個人之於全球

## Healing-Personal Planetary

文／羅尼·布朗博士 譯／如常 版面設計／美娟 完稿／Jane

Text/Lonny J. Brown, Ph. D. Translator/ Ruchang Art/ Mei-jane Layout/Jane

人體，如同一個小宇宙，蘊藏著許多人們至今尚未了解的奧妙機能。

身、息、心之間，事實上是息息相關，互相影響。

因此如果我們能了解其一二，我們的生命開展，將會有另一種層次的提昇。

「整體健康醫療」這個單元，是從西方整體健康醫療的觀點，

去研究身、息、心三方面間的各項關連，

讓我們對我們所擁有的這個小宇宙有更深入的了解與認識，

同時，也從佛法的整體觀點來解釋這些研究結果。





## 整體論：見樹要見林

為何有那麼多疾病的治療方法無法為古希臘醫師所知曉的原因，是因為他們忽略對整體的影響也應該被考量。也就是說，除非整體健康否則個別部份不可能健康.....這就是現今我們所犯的最大錯誤，醫生將人的靈魂與身體隔離了....

—伯拉圖

現有一種新概念進入大眾的意念，這意念擁有人類未來將會是如何的重要線索。我們稱之為整體論。這個字起源於希臘字“holos”，

意即整體，與聖潔 holy 有關——更新進地——與全息圖 hologram 有關。

雷射攝影術是一種可以創造三維影像的高科技技術，觀察者可以穿梭其間。這神奇的影像是由雷射投射器產生的。其原理非常簡單，假如我們打破那玻璃造像板，我們找不到如照片般影像的碎片，但見到的是每一片都有整體的影像，這種觀念——整體遍佈每一細部——將會對 21 世紀生活方面產生極大的牽連。

它現在已經在許多領域產生影響，如電腦網路系統、非階級式的組織結構、量子物理及最尖端的基因工程。在生物學中，整體論是被無法爭論的事實所證實，那就是身體裡的每一個細胞中的任何一束脫氧核糖核酸 DNA 都含有足以完整地複製整個生命體的完整基因藍本。生態學的關鍵——生命科學，也揭露所有生物與生態系統間的互相關連性。蓋亞假說更提出地球是一個生物體，而我們是它的成份，就如同細胞在體內般的論點。

## 讓我們一起來吧！

你是否曾有絞盡腦汁卻不知如何下手，但那最巧奪天工的創作，竟然不自期的產生了的經驗？同

## Seeing the Forest and the Trees.

The reason why the cure of so many diseases is unknown to the physicians of Hellas is because they are ignorant of the whole which ought to be studied also; for the part can never be well unless the

whole is well.. for this is the great error of our day, that physicians separate the soul from body .  
-- Plato



There is a new concept entering the public con-

sciousness which holds important clues about what our future might be like. It's called Holism. The word derives from the Greek, holos, meaning entire, and is related to holy, and—more recently—hologram.

Holography is the high-tech science of creating three-dimensional images which an observer can actually walk around. As remarkable as the image is the amazing laser projector that produces it. Very simply, if we break the glass imaging plate, we find not broken segments of the picture, but as many whole images as there are pieces.

This concept--of the whole being distributed throughout the parts--will have enormous implications in all aspects of 21st century life, and has already impacted such diverse fields as computer networking, non-hierarchical corporate structures, quantum physics, and the leading edge brain and behavioral sciences. In biology, holism is demonstrated by the remarkable fact that every strand of DNA in every cell of your body contains the complete genetic blue-print sufficient to reproduce (clone) the whole organism in its entirety. The critical life-science of ecology reveals the inter-con-



樣的情形，我們的身體會以驚異的靈敏度、精密度與準確度，自動自我監測與調節一個極端錯綜複雜的新陳代謝功能。這些甚至更多的事情，都是在你從未嘗試去做的，甚至從未意識到有這些運作存在的情況下完成了。這是多麼令人驚訝啊！這世界上所有這些創新獨具的創造是從何而來的呀？

整體醫療的基本論點：就是你的身體本身已經知道如何讓自己健康。只要你能對生命的進行給予最大的支持，將干擾減至最低。就如同生命本身知道如何出生與成長，是那麼自然不做作。整體醫療考慮生命的全體：即包括身、心、靈，它同時將家庭及社會的機制視為健康平衡的一部份。真的，每一個行為、思想都攸關一個人的健康，我們人類真是複雜又完整的設計啊！

在我們的時代，像史蒂文·霍金與雅各·勃姆等著名重量級的理論物理學家曾做了一個異乎尋常的結論：在宇宙中的任何一件事都直接地影響到其他的每一件事。根據歷史事實顯示，科學已經可以洞察生命的奧秘：我們真的是一體的。當然，在這些難以應付的時光中最大的需求就是要有足夠的人真心誠意的實踐這個認知。半世紀前，愛因斯坦，這位二十世紀最偉大的典範轉移之父，曾說過除了我

nectedness of all species and eco-systems. The Gaia hypothesis suggests that the planet itself is one conscious being, of which we are components, as cells in a body.

## Come Together

Has it every occurred to you that without effort or even knowledge of how you did it, you grew your own brain, arguably the most ingenious and complex thing ever created? Likewise your body automatically self-monitors and regulates an incredibly intricate system of metabolic functions, with astounding sensitivity, subtlety and precision. All this and more you accomplish without trying, or even being aware of it. How astonishing! Where in the world does all that ingenuity come from?

Holistic healing is based on the premise that your body already knows how to be well--just as it knew how to get born and grow--if only you can maximize support for the process and minimize your interference with it. It takes into account the whole being: body, mind, and spirit. It includes family and community as part of the wellness equation. Indeed, every action and thought has a bearing on one's health, so intricately integrated are we humans.

In our time, renowned, serious theoretical physicists such as Steven Hawking and Jacob Bohm have come to the bizarre conclusion that everything in the universe directly affects everything else. Historically speaking, science has just reached the insight of the mystics: we really are All One. Of course the great requirement in these fractious times is for enough of us to earnestly and consistently act on this knowledge. A half century ago, Albert Einstein, the father of the great 20th century paradigm shift, said that everything has changed except our behavior. If and when we truly "get it," we should see some exciting signs that humanity is beginning to act out of Unity: new cross-cultural, pan-generational communities; borderless global commerce and travel; inter-species communications; mass telepathy. If we succeed, wars will become obsolete, and homelessness and hunger will disappear, because everyone will support everyone. The shaman of old knew that the whole family was

整體醫療  
的基本論點：  
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生命的進行給予  
最大的支持，  
將干擾減至最低。





們的行為外，一切事情都不同往昔了。假如當我們真的“得到它”，我們應該可以看見一些人性開始將整體特質付諸行動的令人興奮的徵兆：如新交叉文化、泛世代社會、無國界全球性貿易與旅行、種族間彼此交往、整體心靈感應。假如我們成功，戰爭將會變成陳年往事，無家可歸及飢餓也將消失。因為每一個人都會彼此支援。從前的巫師知道整個家族都是病人，而整個部族是醫療者。今日我們祇是剛開始重新發現那同樣的宇宙力量，那將電子與質子結合、將原子結合成分子、賦予活組織生命，及維持身體器官動態平衡、同時使男人與女人結合、與將我們與地球及所有生命連結的力量。這一切我們所能給予最好的描述就是愛，它是我們所知全世界醫術最精密的醫療方法。

### 佛教觀點

在佛陀教義中，三個“生命存在的特質”之一 Annata，無我，它的意思是：沒有一件事是有的或是不可分割的。界限——即使是生物間——都是多變、暫時的、根本是虛幻的。所有的一切都是互相關連、互相依賴的，這個觀念反駁了自我本位主義並培育了對其他生存特質的洞察力（無常及苦），最終到達開悟之境。

the patient, and the whole tribe the healer. Today we are just beginning to rediscover that the same universal force that binds electrons to protons, coalesces atoms into molecules, animates living tissue, and keep our organs dynamically balanced, also binds man to woman, and connects us to the planet, and all of Life. The best word we have for it is Love, and it's the closest thing we know to a universal medicine.

### The Buddhist Perspective

In Buddhist teachings, one of the three “Marks of Existence” is Annata, the non-substantiality of things. This means that no thing is individual or indivisible. Boundaries -- even between beings -- are arbitrary, temporary, and ultimately illusory. All are interconnected and interdependent. This concept counters egoism and fosters insight into the other properties of existence, (change and suffering), and leads ultimately to enlightenment.

羅尼布朗博士著有“你是自己的醫生－醫生與藥物之外的另類自我療法”（其諮詢網站：[//members.aol.com/Naturgraph/selfact.htm](http://members.aol.com/Naturgraph/selfact.htm)）與“生命的啟示”（其諮詢網站：[www.booklocker.com/bookpages/lonnybrown01.html](http://www.booklocker.com/bookpages/lonnybrown01.html)）。

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He is also a regular contributor to AltMed.com (AOL keyword, AltMed) and HealthAnswers.com. He teaches Mind/Body Healing, Stress Management, Yoga and Meditation at hospitals, schools, and businesses throughout the US., and offers holistic health counseling by email, phone, and in person in the Monadnock region of New Hampshire, USA. Dr. Brown's website also features essays, tapes, books, and links to a variety of integrative health sources [www.holistic.com/lonny](http://www.holistic.com/lonny) [lonny@holistic.com](mailto:lonny@holistic.com)



# 改變自己的機能



Adjust the Functions of  
Our Body to the Mind's Needs





Text/Magic Heart Translator/Rick  
Art/Jones Layout/Jones

文 / 木魚心 譯 / Rick 版面創意 / 秉忠 完稿 / Jones

也許你會認為自己的能力比別人差，總是以為那和一個人的天分有絕對的關係，所以常常用一條「沒有信心」的繩索把自己套住，而不敢向前跨出一大步，而的確在一段時日之後，你的能力也就真的退化了，這種現象不但抑制了自己的能力，也有可能因缺乏自信和自卑而改變了自己的性格，讓你向內緊縮，深陷於自艾自憐的境地，不管你做什麼都覺得沒有滿足感，遭遇到一點挫折就深深的受到了傷害，因此而生活在不真實和不安全感中，很多人有這種不得志的情節，而不知道有生之年，能否遇到好的機緣來改變自己的人生？

### 慣性軌道影響人的命運

其實每一個人的內在世界，一直是依循著一條固定的慣性軌道在行走，也就是長久累積下來的一些習性和念頭，想要改變這條軌道的話，必然會遭遇到破壞性的反彈，和自己最頑強的自我對抗，才有可能改變自己的機能，而擺脫那根深蒂固的慣性。

我們可以培養一個新的習慣，來消滅一個舊的習慣，當新的習慣還在培養當中，而舊的習慣仍在誓死抵抗時，那是最為難熬的時候，馴獸師在訓練動物時，會讓動物一點一滴的累積一個新的習慣，直到成為牠的生理反應，然後這個新習慣就會如影隨形的跟著主人一輩子，同樣的，人類的每一個生活習慣，也都是平常一點一滴的累積起來的，所謂的本性難移只是很困難，並非不能改變，如果你能把一個新的習慣加以機能化，那就和走路跑步一樣的自然，只要習慣了新的方法就可以漸漸地改變過來。

Many people feel that they have never had a chance to enjoy success. They think that they are not as good as others and always impute that to lacking of talent. Having no confidence in themselves makes them hesitate to take a great step forward. Their abilities are therefore getting worse and worse as they think after a period of time. To be self-distrusted and self-abased not only smothers the development of their abilities but also twists their characters. They become fainthearted and feel very sorry about themselves. Nothing satisfies them no matter what they do. They are easily to be deeply hurt by one little frustration and live in the world of illusion and unsafety. Sometimes they wonder if they would have good luck and opportunity to change their life.

### Orbit of Habitude Influences People's Fortune

Our mind has been orbiting on a certain path, a path of habitual behaviors and thoughts that we form in a very long time. If we want to go other ways, our stubborn ego must put up a strong resistance. Fight to it is the only possible way to adjust the function of our body and finally get rid of the deep-rooted habits. Cultivating a new habit could kill an old one. It is the most tough time when the old habit resists the new one we are cultivating. An animal trainer always acquires animals a new habit little by little until the habit becomes the animals' physiological function. Then the new habit will become a faithful follower in its master's life. It is the same that we acquire every our habit. It is very difficult but not impossible to change our born nature. If we make a new habit become the function of our body,



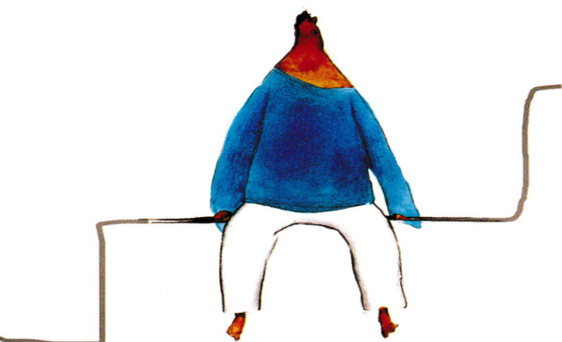
we should be able to abandon our old habits gradually. Give ourselves time to get used to the new one, then it would become very natural to us just like to walk and run.

## Our Mind Is Our Strongest Enemy

Ego is our strongest enemy. It is easier to change habitual behavior than to change our thought. For example, suppose we are forced to change the time to get up for one specific reason, day after day, the new sleeping time would become a new biological clock, a new function of our body. In this situation, some people's mind keeps fighting to the new function while they get up when their new biological clock call. Why? Because they really hate to do the things they have to do after they get up. Therefore, they intentionally oversleep on holidays to make up for what they had lost. It won't be helpful to their life this way. On the contrary, that would bring them another kind of pressure and burden.

## Taking out Resistance of Mind Allows Potential Ability to Develop

We will be very hopeful of adapting ourselves to a new change if we adjust our physiological need and psychological need to be as one. This way, we even might try very hard to make the change become a functional behavior. For example, some people get up late when they are young but get out of bed very early when they are old. Why? Because the things they do after they get up are no longer the same as they do when they are young. Old people are very afraid of being lonely and being sick. Therefore, they are willing to get up earlier and go to park to do exercise and meet new friends. So, everyday, they expect to do that after they get up. So is a good housewife. She is always the first one to get up to make breakfast be-



## 人類最大敵人就是自己內心

但是人類最大的敵人，其實還是心理的頑強自我，要改變心理的思維或一種想法，比改變一種行為習慣要難得多，例如你可以改變睡覺和起床的時間，日子久了，就會成為一個新的生理時鐘，而變成另一個新的機能，但其實他內心並不要照著那個時間起床，只是因為迫於現實需要而必須在那個時候起床，所以在機能上，時間一到就會自動睜開眼睛，但心理卻在抗拒著這個機能，那是因為他不喜歡起床後要做的那些事情，所以一到了休假日，他就會把平時不足的心理補償回來，那這樣的改變不但無助於自己的人生，反而造成了另一種壓力和負擔。

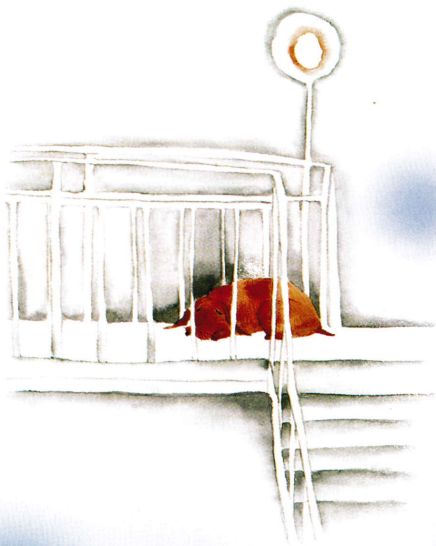
## 除去內在對抗就能發展潛能

如果能把生理和心理的改變，建立在同一個需求之上，那你就會非常希望能讓自己儘早去適應這個新的改



變，並且努力的讓這個改變成為機能性的行為，像很多人年輕時愛睡懶覺，但是到了年老時卻可以每天清晨四五點就起床，因為他起床後要做的事情已經和年輕時不同，老年人非常怕寂寞怕生病，所以早一點起床，可以到公園運動健身，又可以認識很多朋友，因此他會期待每天早晨起床後要做的那件事，同樣的一個家庭主婦願意在每天清晨第一個起床作早餐，就是因為她期待家人被自己照顧得很好，那對他而言是具有非常重大的意義，但如果他認為家人都不喜歡她，那她早晨起來作早餐就成了一種負擔，雖然在機能上還是一大早起來，但心理上卻是和自己的機能在對抗著。

其他如成績不好的學生，對他而言起床的心理和機能就會對抗的很嚴重，人生之中，如果讓自己長期處於這種種不同的對抗中，那他的內心自然就很難把好的本質發展出來，所謂的能力和天份比別人差，其實真相是你自己的這種對抗比別人強，如果我們願意花時間來重新整理自己的這個部份，設法減低自己內在的這種對抗，那你就會發現自己其實一點都不會比別人差喔。



cause she expects that her family to be took good care of. That holds great significance for her. If a housewife think that her family doesn't love her, then to make breakfast would become a burden to her. Although everyday her body gets up early and do what she should do, but her mind fights with her physiological function all the time.

We can also see that from some students who have bad scholastic attainments. To get up early is an unwilling thing to them. Therefore, their mind would fight badly with the function of their body. It is hard to develop our good nature if we often plunge ourselves into various kinds of resistance. The truth of "not as good as others in ability and talent" is that the fight between our body and mind is more violent than others. We will find that we are not that worse than others if we are willing to spend time to reduce the pressure of the resistance between our body and mind.



木魚心



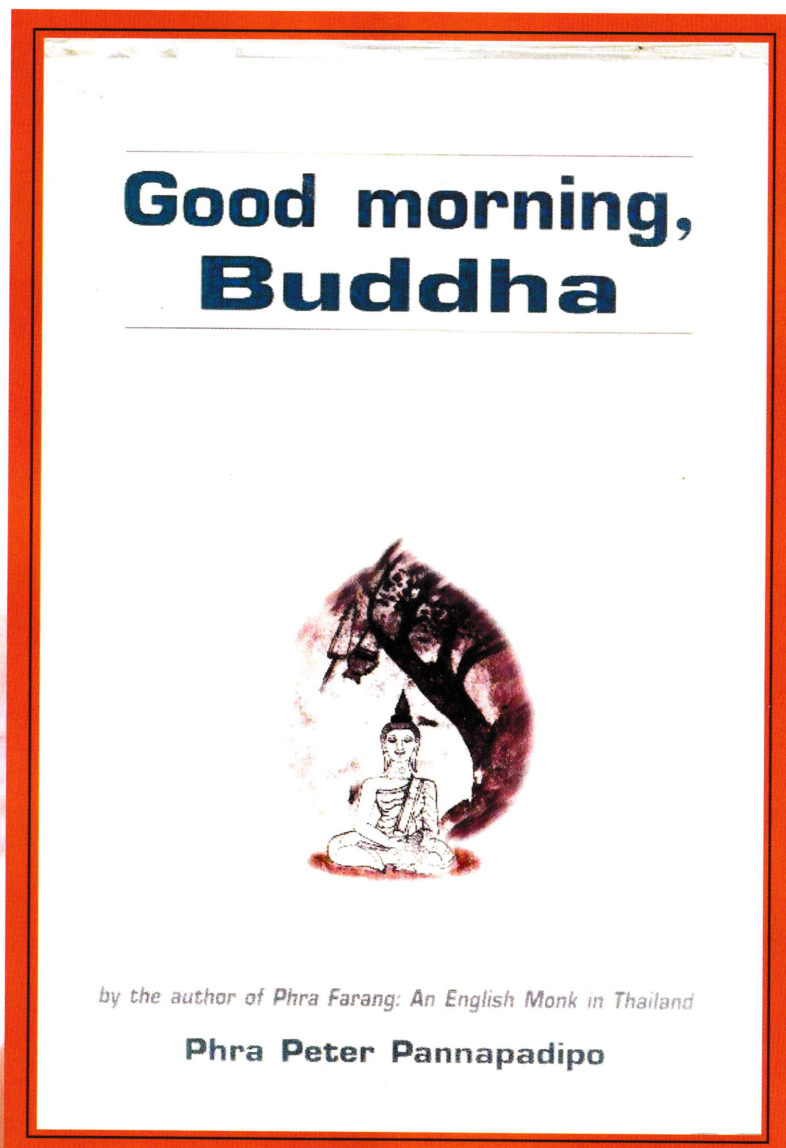
# 命由心生

書評 - 佛爾·比德·潘那笛波的早安佛陀

## BOOK REVIEW-- GOOD MORNING BUDDHA

文 / 盲龜 譯 / 雪雲 版面創意 / 美娟 完稿 / Jane

Article/Phra Peter Pannapadipo Translator/Shuen-Yun Art/Mei-jane Layout/jane



“不要從外相尋找佛性，也不要認為你能透過表相的”禮拜”或唸經，與上師相應或跟著聖者的腳印，就能找到佛性。從內在去尋找自己的佛性。它本來就已經存在那裏。為自己努力。從自己學習起，作自己的上師。”

佛爾·比德·潘那笛波—早安佛陀

"Don't go looking outside yourself for Buddha. Don't go thinking you can find Buddha nature through the superficialities of "worship", or by reading books, speculating with gurus, or by grovelling at the feet of holy men. Look inside for your own Buddha nature. It's already there. Do the work yourself. Learn from yourself. Be your own guru."

PHRA PETER PANNAPADIPO - GOOD MORNING BUDDHA



如何令一個自認“愛好情趣、友善的、性慾強、成功的、富有且偶爾會買醉的”四十幾歲英國人轉變成一個住在離泰國最熱鬧的省份數千公里以外，穿橙色長袍、赤腳，一天一餐的乞食僧侶呢？為什麼一個忠誠信奉天主教的阿根廷年青男子剃度成為佛教僧侶後，但仍存有天主教徒的特質，仍依然心存感恩過去的經驗？一隻死狗對一位堅持觀察牠屍體10天的僧侶有什麼樣的啟示呢？什麼樣的靈異現象，會使載著一車塞得滿滿尖叫小豬的拖車司機在輾過一位農夫前，完全沒有注意到那位農夫或他的尖叫？

這些事件都已列入這本由英國出生的佛爾·比德·潘那笛波，在近幾年內收集到的佛教話題書中。這本書藉由描述許多故事來闡明基本的佛教觀念及法門，例如四聖諦、八正道、業力（因果）、持戒及禪定。有些敘述是精彩無比，或確能引人入勝，也有些甚為幽默，甚至頗令人尷尬的（對佛爾·比德而言），但所有的故事都能盡其意的表達出故事的主旨。

佛爾·比德闡明業力不是命運，也不是發生在生命中每件事的原由。但它是藉由無意識在心中運作，進而產生韓國禪宗所謂的“習慣能量”，一種能使人一犯再犯，進而越來越接踵而來的習性，如同麥可班思的例子一樣。

顯而易見的這是從作者個人的經驗及信念所產生，作者詳細說明佛教僧侶及在家居士的道德規範，強調他們是以正思維來修行。因為如果一個人能從修心上藉以幫助他能不同於一般大眾的錯誤看法，不做愚蠢的行為，那還需要什麼戒律呢？

佛教既不鼓勵富有也不讚揚貧窮；相反地，它鼓勵創造財富，但財富必須是“以廉正及智慧去獲取及使用”。

佛爾·比德的方法具有務實及前瞻性。他沒有時間去思索或參與周遭的宗教活動。反之，他強調實踐及體驗。一篇傳統佛教的祈禱文說這教導是：“能即刻驗證並具有立即成果，請所有人親身去實驗它。”佛爾·比德個人認為在這僅有的

How did a self-confessed "fun-loving, sociable, sexually active, successful, usually affluent and occasionally inebriated" forty-odd year old Englishman turn into an orange-robed, barefoot, one-meal-a-day, begging Buddhist monk thousands of kilometres away in the hottest province of Thailand? Why did a committed Catholic Argentinean young man ordain as a Buddhist monk and still remain a Catholic after disrobing, grateful for the experience? What did a dead dog tell a persistent monk who observed his carcass for 10 days? And what strange apparition caused a driver of a tractor pulling a trailer packed with squealing pigs to run over a peasant without even noticing him or his screams?

These events and more are recounted in this book, a collection of talks on Buddhism given by the English-born Phra Peter Pannapadipo over the last few years. He tells the stories to illustrate basic Buddhist concepts and practices such as the Four Noble Truths, the Noble Eightfold Path, kamma (cause and effect), observing precepts and meditation.

Some of the accounts are colourful or intriguing, some humorous, others even embarrassing (to Phra Peter) but all of them serve their purpose admirably.

Kamma, Phra Peter explains, is not fate. Neither is it responsible for everything that happens in life. But to the unmindful it works surreptitiously on the mind to create what in Korean Zen is called "habit energy", a propensity to commit more of the same, time and again, each subsequent action becoming easier than the last, as in the case of MacBeth.

With simplicity and clarity borne out of personal experience and conviction, he elaborates on the Buddhist ethical codes for monks and laymen, stressing that they are aimed at the cultivation of positive states of mind. For if a person is able to cultivate the states of mind that help him not to want to perform unskilful acts in the first place, what need is there for commandments?

Contrary to popular misconception, Buddhism neither discourages wealth nor exalts poverty. On the contrary, it encourages the creation of wealth but wealth must be "honestly acquired and used with integrity and wisdom".

Phra Peter's approach is pragmatic and straight forward. He has no time for speculation or peripheral



一生中，如果沒有什麼體驗的話，佛教是無用的。

作者不著痕跡的讓我們打破層層的制式條件及固執的觀點。我們能夠並應該使生命活得更具有偉大目標及遠景；用心來實踐而且心存喜樂。

諷刺的，具有2500年歷史的佛陀教導不及這個網路革命及基因改變的年代，來得受到需求及專注。尤其當生命已經變成越來越忙但卻又毫無效益，成就使人欽佩但卻又如此的空洞。

最後，這本小冊的說服力，並不是因為佛爾·比德寫得好——畢竟他是一位天生的演說家，而是他以生動的例子作為教導，也難怪最近泰國的報紙會以大標題報導，真的是很罕見！

religious activities. Instead, he stresses on practice and experience. A traditional Buddhist prayer says that the teaching is "verifiable here and now, is with immediate fruit, invites all to test it for himself....." Phra Peter personifies the truth that Buddhism is nothing if not efficacious - in this very lifetime.

The author gently invites us to break out of our multi-layered mould of conditioning and fixed views. We can and should live life with a greater sense of purpose and perspective. Work on our own minds and be genuinely happy.

Ironically, at no time is the Buddha's 2,500 year old message more relevant than in this age of the internet revolution and genetic modification, of runaway demands and short attention spans. When life has become increasingly hectic but fruitless and achievements impressive but hollow.

Ultimately, this little book convinces, not because Phra Peter writes well — he is a native speaker, after all — but because he teaches by example, a rare commodity indeed if recent newspaper headlines in Thailand are anything to go by!



# Buddhism in the World 全球佛教報導

資料提供／荷蘭佛教文化中心，  
佛教觀：佛教專用語的廣為流傳的文化觀  
譯／一如 版面設計／詹栩茵 完稿／Jung

News Resource/Buddhaya Centre Netherlands,  
The Buddhascope: Popular Culture Sightings of Buddhist Lingo  
Translator/lru Art Designer/Chan Hsu-ying Layout/Jung

## 荷蘭

阿姆斯特丹，八月16日 -- 在荷蘭佛教協會抗議要求成立佛教廣播電台被拒之後，荷蘭報Trouw將注意力轉向了解在荷蘭到底有多少佛教徒。

根據統計中心調查結果表示佛教徒的數量實在太有限，據可靠的調查約有 50 萬人，除了被歸入其他類外，實在無法被視為一大宗教別。在五年前，荷蘭才只有兩萬五千名佛教徒。現有二十九個組織是荷蘭佛教協會的會員，相當於三萬六千人，但不是所有的佛教徒都是荷蘭佛教協會的會員。

凡德·侯士德夫人，以一位佛教支持者的立場表示：「從管理委員辦公室的調查策略（就媒體而言），所談及的是“真正的喜好”，因此調查結果顯示在荷蘭有四萬八千名佛教徒。」此文內並沒有清楚表示他們如何達到這數目。

## 美國

### 以觀照來預防及治療疾病

一旦考慮醫療主流以外的方法，靜坐冥想現今在全美國不論在醫院、公司、社區中心，都將此視為治療與預防保健的方法，這實實地讓更多的保險業者遭受了打擊。

在佛陀開悟後2500年的今日，美國醫生及醫護人員教導病患如何將佛陀的開示應用到生命中。在美國的醫院、公司與社區中心，正急遽地採用靜坐做為壓力釋放的方法，並用以幫助病人更能面對醫療過程中伴隨而來的肉體的疼痛及精神上的沈重壓力，尤其是心臟疾病和愛滋病感染的醫療。

最近研究顯示靜坐的鎮靜效果可以在動脈管壁與腦中被偵察到。一旦考慮醫療主流以外的方法，現今在

## Holland

Amsterdam, 16 August -- Following a protest by the Buddhist Union of the Netherlands (BUN) at the rejection of their request for a Buddhist broadcasting organ, the Dutch newspaper the Trouw turned their attention to asking the best way of determining the number of Buddhists.

According to the Central Bureau of Statistics Buddhists are too marginal to be included in any category other than other', but according to a reliable estimate' there are about half a million. Whilst five years ago the figure was only 25 thousand. There are 29 organisations who are members of the BUN, equalling 36 thousand, but not all Buddhists are members of the BUN.

Mrs. Van der Horst from Friends of Buddhism said: "In a policy guideline from the Commissioners Office (for the Media), there was spoken of 'actual affinity'. Thus we came upon 480 thousand Buddhists in the Netherlands." The article does not make clear how the organisation arrived at this number.

## America(USA)

### Mindfulness as prevention and medicine

Once considered outside the mainstream, today more insurers are paying for meditation, both as a form of medication and as preventive medicine in hospitals, businesses and community centers around the country.

Today, 2500 years later, a growing number of American doctors and healthcare workers are teaching people who are ill how to apply Buddha's epiphany to their lives. In hospitals, businesses and community centres around the country, meditation is increasingly being offered as a method of stress reduction, and to help patients better cope with the physical pain and mental strain associ-



全美國不論在醫院、公司、社區中心，都將靜坐冥想視為治療與預防保健的方法，這實實地讓更多的保險業者遭受了打擊。「靜坐是發自內在思流尚未被認定的，具有鎮定、療治的行為」羅勃·史曼博士解釋道，他是紐約哥倫比亞大學印度、西藏佛教研究的教授，同時是第一位成為西藏喇嘛的美國人。他表示醫生可經由靜坐幫助病人從疼痛與焦慮中脫離，並建立心靈與身體間的聯繫。

雖然靜坐的方法有多種，觀照靜坐將注意力集中在呼吸上，是在美國醫院較被普遍應用的方法。練習方法雖不同，但基本的觀念都一樣，就是閉上眼睛舒適地坐著，脊椎挺直，注意力集中在呼吸上。練習者將重點放在維持思惟與知覺的清靜、超然的覺察狀態。專家表示經由觀想，冥想者可以學習活在當下，建立心靈的清晰、寧靜與智慧。

“我們有一位病人，是一位患有轉移性乳癌的四十

ated with many medical conditions, including heart disease and HIV infection.

Recent research shows meditation's soothing effects can be detected in arterial walls and in the brain. Once considered outside the mainstream, today more insurers are paying for meditation, both as a form of medication and as preventive medicine. "Meditation is the act of disidentifying from inner thought flow and concentrating on calming and healing," explains Robert Thurman, Ph.D., a professor of Indo-Tibetan Buddhist Studies at Columbia University in New York and the first American to become a Tibetan Buddhist monk. Through meditation, doctors help patients detach from their pain and anxieties and cultivate a connection between the mind and the body, he says.

While there are many kinds of meditation, the mindfulness approach, used widely in hospitals around the country, focuses primarily on breathing. Practices vary, but the basic idea involves sitting comfortably, with eyes closed, spine straight and attention focused on breathing. Practitioners aim to maintain a detached, calm awareness of their thoughts and sensations. Through mindfulness, experts say, meditators learn to pay attention to the present and cultivate clarity of mind, equanimity and wisdom.

All of which may sound very abstract. Unless, points out Jeff Brantley, Ph.D, Director of the Mindfulness-based Stress Reduction (MBSR) Program at the Duke Center for Integrative Medicine in Durham, N.C., you are a patient who is suffering.

"We had one patient, a 40-year-old woman with metastatic breast cancer who was enrolled in the 8-week MBSR program. At her exit interview she said that before the course began 5 minutes wouldn't go by without her worrying about what would become of her and her young family and now, after the class, she can concentrate on other things for more than hour at a time, even days," Brantley says, calling the results "a minor miracle."

The Duke program is one of at least 70 such mind-body based courses modeled on the University of Massachusetts Medical School's Stress Reduction Clinic, created in 1979 by Dr. Jon Kabat-Zinn. Taught mainly in hospitals around the country, mindfulness training is typically run as an 8-week-long outpatient program to complement other medical treatments. The aim, according to a website dedicated to Mindfulness-based Stress Reduction, is to assist people in taking better care of themselves "through a gentle but rigorous daily discipline of meditation and relaxation."

While the National Institutes of Health says it



歲女士。她報名參加八星期的觀照減壓課程。在她課程結束後接受訪談時，表示在未參加這課程之前，她無時無刻不在擔心她及她幼小的家人怎麼辦？現在，課程結束後，她可以一次一小時以上、甚至一整天將心思專注在其他事情上”白特利表示，並稱這結果為“一個次要的奇蹟”。

傑夫·白特利博士是位於北卡羅來那州達拉謨市的整體醫療公爵中心觀照減壓計畫的負責人。他指出所有這一切對於一般人而言聽起來會覺得很玄，除非您親身體驗。

公爵計畫是卡貝特琳·瓊恩博士於1979年在麻省醫學院減壓門診所設計的至少有70個以身心靈協調為根基的課程之一。典型的觀照訓練課程設計為八星期門診課程，用以配合其他醫療方法，使其相得益彰。根



據觀照減壓專有網站解釋，其設立的宗旨是“藉由仁慈但嚴格的靜坐放鬆日常訓練”來協助人們懂得善待自己。

然而健康國家研究院表示現在斷定靜坐的醫療功效尚言知過早。該研究院另類醫療研究部門的女發言人愛妮塔·葛勒，容認「靜坐是一項值得進一步科學探討的治療法，才能斷言其對健康的療效是否屬實。」

座落於愛荷華州良田市的瑪哈瑞喜管理大學正進行一項為期五年針對患有心血管疾病非裔美人進行靜坐療效的研究。該校研究人員表示藉由超脫靜坐來放鬆及減低壓力確實可減少動脈血管阻塞及心臟病發作的危險。

最近由撒拉·雷澤博士主持的另一項試驗研究中，一位在波士頓麻省民眾醫院心理科從事研究的哈佛大學研究生表示結果顯示靜坐確實可以使腦部中影響心臟及呼吸速率的特定區活動起來。使用磁共振影像術進行腦部影像處理，可以測量到接受測驗的靜坐者的血液流動的改變情形。

「我們發現其中有顯著的變化。在腦部特定區域血液流量及活動力確實有明顯的減少現象。」研究創辦人赫伯特·班森博士如此表示。通常腦部在產生到底要迎戰或飛離的反應時會釋放出腎上腺素，身體也會開始緊繃。他解釋道，在靜坐時藉由將注意力集中在呼吸或字句的複誦上，腦部會發出讓身體平靜的訊號，喚起放鬆的反應將壓力的有害效應減至最少。他說：「靜坐確實破壞了身體與心靈被完全阻隔的情況，同時給保險業者一個靜坐是有成本效益的進一步證明。」

最後，班森預言，未來的醫療就如同三腳椅，仰賴於（1）藥物；（2）外科手術；（3）自我管理，包括靜坐、營養、運動。

但就如同赫曼教授指出，靜坐的益處不只是健康，他同時是尋求內在轉變的方法。靜坐應用於健康領域只不過是世俗的用途。無論他的病患的宗教信仰為何，他都會加入靜坐療法以提升他們對生命覺察及感恩。

## 法國

在世界和平國際年的架構內，歐洲佛教聯盟正規劃於11月17至23日在巴黎的聯合國教育科學暨文化組織舉辦以全球道德與靈性為主題的討論會、展覽會、介紹影片及研討會。

is too soon to quantify the medical benefits of meditation, Anita Greene, spokeswoman for the Institute's Complementary and Alternative Medicine division, concedes, "It is a therapy worthy of further scientific investigation to refute or support the health claims made."

The Maharishi Univ. of Management in Fairfield, Iowa, are undertaking a five-year period to study into the effects of meditation in African Americans with cardiovascular diseases. Researchers at Maharishi say that relaxing and reducing stress through transcendental meditation may reduce artery blockage and the risk of heart attack and stroke.

Another recent pilot study by Sara Lazar, Ph. D., a Harvard research fellow in psychology at Massachusetts General Hospital, in Boston, suggests meditation activates specific regions of the brain that may influence heart and breathing rates. Using a brain imaging technique known as functional magnetic resonance imaging blood flow changes have been measured in experienced meditators.

"What we found were striking changes. There was a significant decrease in blood flow and activity in specific areas of the brain," says the study's author Dr. Herbert Benson. The usual, fight-or-flight brain response liberates adrenalin and is stressful to the body, he explains, but during meditation the brain acts to quiet the body through concentrated breathing or word repetition, evoking a relaxation response that minimizes the harmful effects of stress. "It does away with the whole separation of mind and body and gives further proof to insurers that meditation is cost effective," he says.

Ultimately, Benson predicts, medicine will be akin to a three-legged stool, leaning on (a) pharmaceuticals, (b) surgeries and procedures, and (c) self-care including meditation, nutrition and exercise.

But as Professor Thurman points out, meditation is for more than just health benefits, it is a tool for seeking inner transformation. Meditation practices in the health field however are purely secular. Although he did add that whatever his patients religious persuasion it led to an increased awareness and appreciation of their lives.

## France

Within the framework of the International Year of World Peace the European Buddhist Union is organising a symposium, exhibition, video presentation and workshop based around the subject towards a world wide ethic and spirituality to be held from 17 to 23 November in the UNESCO building in Paris.



# 大般若經講記

Lectures on the Maha-Prajna-Sutra

(註：本文係新修正之大正藏版本)



## 較量功德品 ( 42 )

Comparing the Merits ( 42 )

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## 一.智慧的原味 - 經文

或於夢中見菩提樹，其量高廣、眾寶莊嚴，見大菩薩趣菩提樹，結跏趺坐，降伏魔怨，證得無上正等菩提，轉妙法輪度無量眾。復見無量百千俱胝那庾多菩薩摩訶薩共集論說種種法義，所謂應如是成熟有情，應如是嚴淨佛土，應如是降伏魔軍，應如是修菩薩行，應如是攝取一切智智，或復夢見東方無量百千俱胝那庾多佛，亦聞音聲，謂某世界某名如來應正等覺，若干百千俱胝那庾多菩薩摩訶薩，若干百千俱胝那庾多聲聞弟子，恭敬圍繞而為說法，南西北方四維上下亦復如是。或復夢見東方無量百千俱胝那庾多佛入般涅槃，見一一佛般涅槃已，各有施主為供養佛設利羅故，以妙七寶各起無量百千俱胝那庾多數諸窣堵波。復於一一窣堵波所，各以無量上妙華鬘、塗散等香、衣服、瓔珞、寶幢、幡蓋、眾妙珍奇、伎樂、燈明，經無量劫供養、恭敬、尊重、讚歎，南西北方四維上下亦復如是。憍尸迦，是善男子、善女人等，見如是類諸善夢相，若睡若覺身心安樂。

(p695I 欄 7-26 行)

## 二、生動的說明

此段經文，繼續說明修持般若得力能夠夢見菩提樹、四方諸佛法筵、四方諸佛涅槃、眾生供養讚歎舍利等。這樣的修行人，不論醒睡都會感到身心安樂。此段首先說明修持般若得力，會得吉祥的好夢，例如夢到菩提樹、夢見佛菩薩或夢見種種莊嚴佛事。那麼此處就牽涉到為什麼會有好夢的問題？事實上人的身體組成是非常的複雜，除了我們肉眼所及、感官所感的這個肉體以外，最起碼還有靈體、死亡中陰身、法身、夢幻中陰身

## 1.The Origin of Wisdom : Sutra

Then, he sees a bodhi tree in a dream. The tree is very high. It is decorated with all kinds of treasure. A Maha-bodhisattva approaches the bodhi tree. He sits into meditation and conquers mara (devil). He attains the supreme-right-bodhi; turns the dharma-wheel and teach numerous sentient beings. He also see numerous bodhisattvas meeting together and discussing many dharmas such as how to help sentient beings, how to create a Buddha-world, how to conquer mara, how to walk through the bodhisattva path and how to comprehend the wisdom of all wisdom. Then, he sees numerous Buddhas in the East direction in another dream. He also hears the voice. The Tathagata, one who attains the right enlightenment, he comes from a specific Buddha-world and has a specific name. Numerous pupils surround him with sincere. He preaches dharma for them. The situation of the South, the West, the North, the up and the down is the same as the East direction. Then, he sees numerous Buddhas enter pari-nirvana (the death of the Buddha) in the East direction in another dream. Right after the pari-nirvana, many dana-pati (almsgiver) build numerous seven-treasure stupas to store the sarira (relics of a Buddha). Moreover, he puts numerous flowers and perfumes surround the stupas. He also gives offering of clothes, jewel, banner, umbrella, treasure, music and lamp. He gives those offering for a long long time with respect, esteem and praise. The situation of the South, the West, the North, the up and the down is the same as the East direction. Kausika! After those good men and good women see such good dreams. Their body and mind will feel very peace and happy no matter in sleeping or in awaking.

## 2.Vivid Explanation

In this paragraph, the Buddha explains the benefit of practicing Prajna for us. You'll be able to see a bodhi tree in a dream. Also see the dharma ceremonies of Buddhas in four direction, the pari-nirvana of Buddhas in four direction and numerous sentient beings giving offerings to sarira with praise. The body and mind of those practitioners will feel peace and happy no matter in sleeping or in awaking. In this paragraph, the benefit of practicing Prajna - dream



等...，而這些身體其實是互相影響、互相關連的，以一句日常耳熟能詳的「日有所思，夜有所夢。」而言，很明顯的白日的肉身種種一定會影響到夜晚的睡眠狀態。而按佛教的科學開示在睡眠時，其實肉身已經不是主角，登堂上場的是「夢幻中陰身」，其存在方式與肉身是截然不同的，能夠感知到超過現在時空極遠極廣的種種人事物，只是當肉身醒過來時，由於夢幻中陰身退下，故種種的夢境就變得相當的模糊與零亂，這明顯是肉身與夢幻中陰身二身之間的聯結相當不好，那麼什麼才是聯結良好呢？就是當睡眠時，夢幻中陰身所感知的一切，醒過來後，肉身仍然記得一清二楚，而且幾乎每一個夢都能如此，故知「夢」，其實也是另一種

「存在之境」，並非肉身所認為的不存在、虛無、無稽等等，之所以有這樣的誤解來自於不明白夢幻中陰身之存在，故佛法真的

是偉大的科學，唯有佛法能夠教導我們生命的全貌，也唯有佛法，能夠解開種種的奧秘，而這些奧秘其實與我們生存的幸福與否有著極密切的關連。例如對於夢的看法，佛法是當作訊息去解析，承認其存在與意義，而西方的心理學固然也作夢的解析，但並不承認夢的存在性以及可能帶來的真實意義，而這就是最大的差異，也就是佛法之所以廣大無邊，因為明白生命的結構，才能對一切的現象作出正確的觀察與結論，這樣的態度確立了，才能進一步去探討為什麼有好夢和壞夢的不同。

為什麼會作好夢？可以說是善業的感召，因為既然夢幻中陰身存在，而且與肉身其實是共存，當然是互相影響的，但畢竟是二種不同的存有方式，那麼感召善業的方式也不同，肉身的感召方式是一切順利，身心愉悅；而夢幻中陰身則是親臨好的境界，例如造了人天善業，

good dreams, was depicted in the first place. For example, dream a bodhi tree, dream Buddhas, Bodhisattvas and many dharma ceremonies. Why those good dreams come to the practitioners? In fact, the composition of a human body is very complicate beyond imagination. Beside the carnal body that can be seen by eyes and can be sensed by five senses, there are some others such as spiritual body, transitional body after death, dharma body, transitional body in dream and so forth. These bodies can affect each other and have some relation with each other. There is a familiar Chinese saying "What you are thinking in daytime, what you will dream in nighttime". This saying reveal a principle for the carnal body, the situ-

ation of daytime will affect that of a dream in nighttime. This is the Buddhist science about dreams. In fact, the transitional body is the leading role in dreams instead of the carnal body. The transitional body acts totally different with the carnal body. The former is able to detect men, matters and things much beyond the present time and space. However, the transitional body will off the stage

when someone wakes up. Therefore, the dreamland becomes quite vague and messy. Obviously, the connection between the carnal body and the transitional body is not good enough under such circumstance. Then, what is a good connection? That is your carnal body will clearly remember everything happened for your transitional body within any dream. Therefore, we should know that dream is another kind of existence. Dream is not a nonexistence, a Laputan or a ridiculous thing for the carnal body. The misunderstanding about dream is because of someone doesn't realize the existence of the transitional body. Buddha-dharma is a great science. Only Buddha-dharma can completely show the whole picture of life for us. Only Buddha-dharma can decode all secrets for us. Those secrets have an inseparable relation with the happiness of life. For example, about a dream, Buddha-dharma treats it as a





那麼夢幻中陰身就會常常到好的人間美景或天界去，實際在那邊生活，也許“生活”二字會讓人覺得很不可思議，那是因為不熟悉的關係，既然肉身“生活”在這個物質世界，那麼夢幻中陰身當然也“生活”在夢裡，故越了解生命的構成，就越對《金剛經》四句偈：「一切有為法，如夢幻泡影，如露亦如電，應作如是觀。」有更深的體悟，為什麼我們必須醒過來？因為如果不醒過來，我們就無法了知生命的全貌，不了知就會坐井觀天，會以無知去面對有知，這樣的生命絕對不可能幸福喜樂的，故生命的智慧是必備的，而什麼是生命最重要的智慧呢？就是般若，有了般若，我們就能澈見一切的本質，澈見本質，就不再迷失於幻相，而正如《金剛經》所言：「凡所有相，皆是虛妄。」如果說夢幻中陰身所處的夢境是虛妄，那麼肉身所處的物質世界難道不也是虛妄嗎？是的，一切的一切，只要是境、只要是相、只要是現象……都是虛妄，都是幻相。

故好夢來自善業，壞夢來自惡業；就如同肉身的好運是來自善業，壞運來自惡業；但不論好夢壞夢，不論好運壞運，都是業境，都是虛妄，都是幻相，佛法所教導的重心就在這裡：離開幻相。離開幻相就是醒覺，就是不再被大幻化網束縛，不再被幻覺愚弄，而般若之修持，即醒來之關鍵，而且醒覺後，就不再受到業境的干擾，就能真正的離開惡業，自然而然感召無量無邊的善業，那麼善業顯現在夢中即好夢，顯現在物質世界即好運，故經文才說：「或於夢中見菩提樹……經無量劫供養、恭敬、尊重、讚歎，南西北方四維上下亦復如是。」，這樣的口吻是完全肯定夢中所見為吉祥瑞兆，而且為夢幻中陰身所親身目睹的境界。亦如經文所說：「見如是類諸善夢相，若睡若覺身心安樂。」，此句話要仔細的參詳，其中充滿了甚深含意，說明只要夢到這些吉祥好夢，那麼這樣的修行人不論是睡眠時或醒覺時都是維持在身心安樂的狀態中，換一句話說，業境是共通的，如果善業會變現在夢中，那麼一樣會變現在物質世界中，故只要夢幻中陰身修得好，一樣可以帶動肉身的境界；相反的，肉身修得好，也可以帶動夢幻中陰身的境界，故生命可以說是一個多面的鏡子，當每一面鏡子都擦乾淨時，才能同時照出正確的形象，這個事實也就說明佛法所言：「重重宇宙」的觀念是多麼的貼切。

用什麼來擦亮生命之鏡呢？即般若，唯有般若，能夠使心清淨，心清淨即明如鏡，能夠映照

message; recognize its existence and meaning. However, the Western psychologists read the dream but deny its existence and its potential real meaning. This is the major difference between Buddha-dharma and the Western knowledge. Buddha-dharma is vast beyond limitation. We must understand the structure of life in the first place. Then, we can make a relatively accurate observation and conclusion for all phenomena of life. When we have a right attitude toward dream, then, we can discuss what is the difference between a good dream and a bad dream.

Why you have a good dream? You may say that it is the result of good karma. The transitional body is co-existed with the carnal body. Surely, they can affect with each other. However, their existing styles are different after all. Then, the methods to evoke good karma are quite different for these two bodies. For the carnal body, the result of evoking is that every business will be successful; the body and mind will be pleasant. For the transitional body, the result of evoking is that you will dream into a wonderful state. For example, a good karma of human and heaven will bring you a good dream





一切的一切，那麼不論何身也都清淨，也都與善業相應，故成就解脫的關鍵真的就在：般若。

### 三、精彩片段備忘錄

■為什麼會作好夢？可以說是善業的感召，因為既然夢幻中陰身存在，而且與肉身其實是共存，當然是互相影響的，但畢竟是二種不同的存有方式，那麼感召善業的方式也不同，肉身的感召方式是一切順利，身心愉悅；而夢幻中陰身則是親臨好的境界。

■好夢來自善業，壞夢來自惡業；就如同肉身的好運是來自善業，壞運來自惡業；但不論好夢壞夢，不論好運壞運，都是業境，都是虛妄，都是幻相，佛法所教導的重心就在這裡：離開幻相。

■用什麼來擦亮生命之鏡呢？即般若，唯有般若，能夠使心清淨，心清淨即明如鏡，能夠映照一切的一切，那麼不論何身也都清淨，也都與善業相應，故成就解脫的關鍵真的就在：般若。

that you visit beautiful spots in the world or in the heaven very often. You will be able to live over there actually. Probably, the word “live” surprises you. That is because you are not familiar with the dream world. As the carnal body lives in the material world, on the other hand, the transitional body lives in the dream world. The more we understand the structure of life, the more we understand a famous saying of the Vajra (diamond) sutra “*All Created-dharmas, as dream, illusion, bubble or shadow, as dew drops or a lightning flash, one should illuminate this insight!*” Why we should wake up? If we don’t wake up, we are not able to see the whole picture of life. If you sit in water well and look up to the sky, you superimpose ignorance onto knowledge. Under such circumstance, your life can’t be happy. Therefore, you must prepare the wisdom for your life. However, what is the most important wisdom for life? That is Prajna. If we have Prajna, we can realize the essence of all dharma. After completely realizing the essence, you will never lose yourself in illusion. Just like another saying of the Vajra sutra said “*All dharma are nothing but illusion.*” If the dream world for the transitional body is nothing but illusion, the material world for the carnal body is nothing but illusion as well. Don’t you think so? Yes! As long as they are states, forms, phenomena and so forth, all of them are nothing but illusion.

For the transitional body, good dreams come from good karma; bad dreams come from bad karma. For the carnal body, good lucks come from good karma; bad lucks come from bad karma. However, no matter good or bad dreams and no matter good or bad lucks, all of them are states of karma. They are nothing but illusion. The gist of Buddha-dharma is liberating oneself from illusion. Liberating oneself from illusion is enlightened. That is no more trapped by the grand net of illusion and no more fooled by illusion. Practicing Prajna is the key of enlightenment. After enlightened, you will be no more disturbed by any karma states. Then, you can really keep yourself away from evil karma. Then, you can evoke limitless good karma naturally. Good karma brings good dreams in the dream world. Similar, good karma brings good lucks in the material world. Therefore, the sutra said “*He sees a bodhi tree in a dream... He gives those offering for a long long time with respect, esteem and praise. The*







#### 四、智慧點滴

大般若經各品綱要

第二十六品 學般若品（卷 86-89）

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品 求般若品（卷 89-98）

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品 歎眾德品（卷 98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品 攝受品（卷 98-103）

說明菩薩應於般若如說而行且不遠離。

第三十品 校量功德品（卷 103-168）

說明般若的功德無量無邊，甚至供養般若經典的功德，比供養佛陀舍利還要殊勝廣大。

第三十一品 隨喜回向品（卷 168-172）

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。

*situation of the South, the West, the North, the up and the down is the same as the East direction.” Such saying positively affirms a good dream is an auspicious sign. Moreover, the scenes seen by the transitional body are just like the sutra said “After seeing such good dreams, the body and mind will feel very peace and happy no matter in sleeping or in awaking.” You should carefully study the above words. There are some profound meanings in those words. As long as you dream a good dream, your body and mind will feel very peace and happy no matter in sleeping or in awaking. In other words, all karma states have something in common. If good karma will show itself in the dream world, it will also show in the material world. Therefore, if one cultivate his transitional body well, his carnal body will develop well too. On the contrary, if one cultivate his carnal body well, his transitional body will develop well too. Therefore, life is a multi-sides mirror. When you clean up every side of this mirror, you can precisely see the image of all. Depicting this important fact by a Buddhist term is “Multi-universe”. How nice the ideal is!*

However, how to clean the mirror of life? That is Prajna. Only Prajna can clean the heart and mind for you. When your heart and mind as clean as a wonderful mirror, you can see everything clearly. Then, you bodies will be clean no matter when. Your bodies will



have an agreement with good karma. Therefore, the key for liberation and great achievement is Prajna.

### 3. The High Lights

■ Why you have a good dream? You may say that it is the result of good karma. The transitional body is co-existed with the carnal body. Surely, they can affect with each other. However, their existing styles are different after all. Then, the methods to evoke good karma are quite different for these two bodies. For the carnal body, the result of evoking is that every business will be successful; the body and mind will be pleasant.

■ Good dreams come from good karma; bad dreams come from bad karma. For the carnal body, good lucks come from good karma; bad lucks come from bad karma. However, no matter good or bad dreams and no matter good or bad lucks, all of them are states of karma. They are nothing but illusion.

■ How to clean the mirror of life? That is Prajna. Only Prajna can clean the heart and mind for you. When your heart and mind as clean as a wonderful mirror, you can see everything clearly. Then, you bodies will be clean no matter when. Your bodies will have an agreement with good karma. Therefore, the key for liberation and great achievement is Prajna.

### 4. The Profile of Wisdom

Overview of Maha-Prajna-Sutra:

Chapter 26 Learn the Prajna (Volume 86~89)

Sudarsana Bodhisattva has profound wisdom. He explains intrinsic nature of the Dharma via extrinsic terminology.

Chapter 27 Pursue the Prajna (Volume 89~98)

We are supposed to practice Prajna according Maha-bodhisattva's teachings; moreover, surrender ourselves to the Buddha.

Chapter 28 Praise the Merits (Volume 98~98)

A bodhisattva's practicing of Prajna has characters of great, numerous and limitless Paramita. That practicing may attain to the supreme enlightenment.

Chapter 29 Apply the Prajna (Volume 98~103)

A bodhisattva is supposed to practice Prajna and should never give up the practicing under any circumstances.

Chapter 30 Comparing the Merits (Volume 103~168)

The merits of Prajna are numerous and limitless. The merits of worshipping Prajna are much greater than the merits of worshipping a Buddha's pagoda.

Chapter 31 Alms of the Merits (Volume 168~172)

A bodhisattva should never attach him to any merit and give alms to whoever needs merits.





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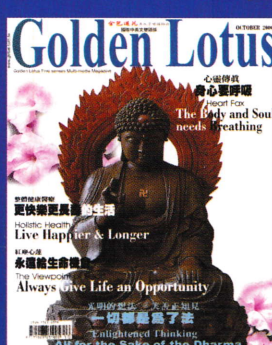
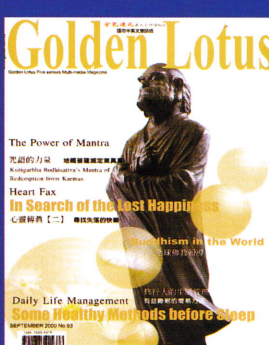
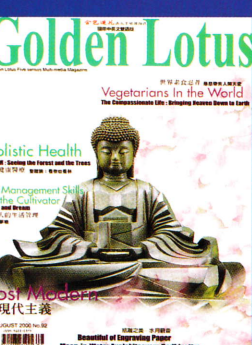
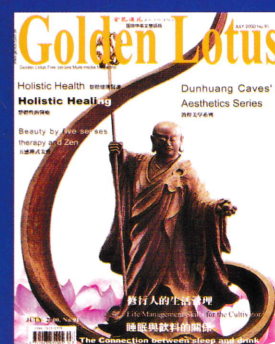
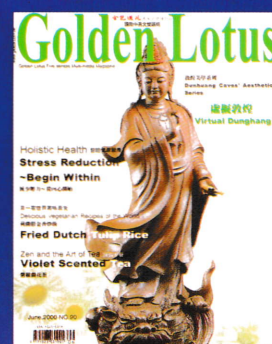
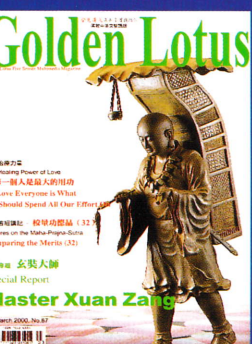
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