

Golden Lotus

Golden Lotus Five Senses Multimedia Magazine

2001年2月號 February 2001 No.98

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Cheap dog and Miao Cat

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日本東京玄奘大師學術研討會報導

Special Report

Master Xuan Zang's Spirit and Contribution

Report on

"Master Xuan Zang Academic Conference" in Tokyo, Japan

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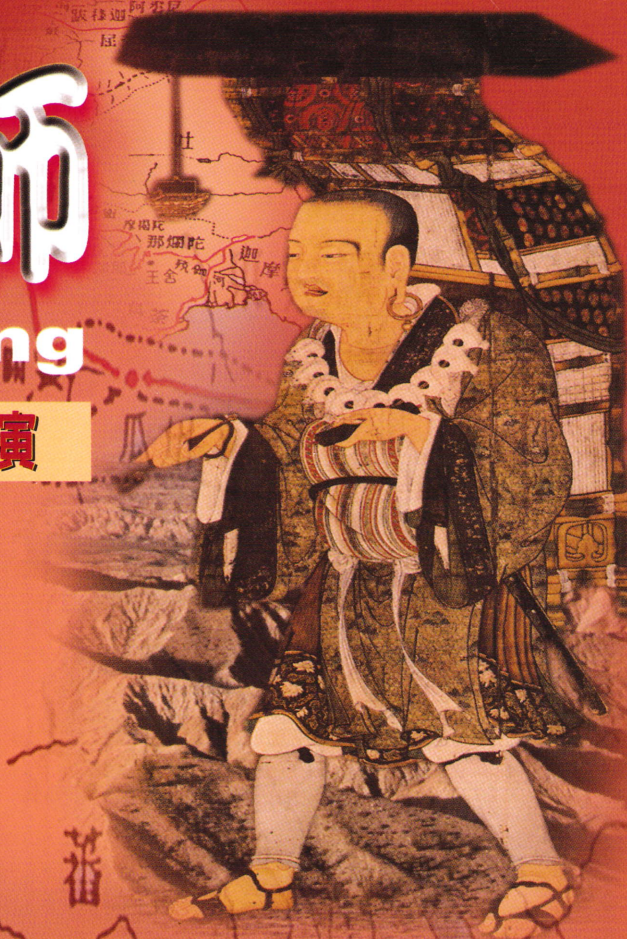


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玄奘大師

Master Xuan-Zang

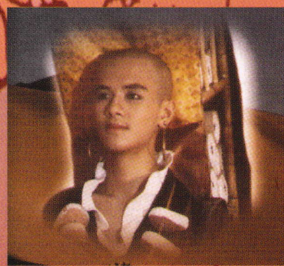
全世界巡迴公演



金色蓮花表演坊多年來致力於藝術弘法的事業，六年來製作了六部舞台大戲，全省巡迴表演了近 80 場，西元 2000 年更以玄奘大師一劇開始世界巡迴公演，目前已巡迴新加坡、馬來西亞、日本、澳洲和紐西蘭五站，這是台灣表演藝術的努力，也是傳揚佛法的義事。

金色蓮花表演坊不以營利為目的，是數十名高學歷、年輕的佛子組成，盼望帶動年輕人無私奉獻的情操，並發願弘揚佛法到全世界，是第一個世界巡迴演出的台灣佛教舞台劇，需要您的資助，請給這種清淨、認真的團體一點支持，功德無量！

金色蓮花表演坊合十感恩



郵政劃撥帳號：18434076 金色蓮花表演坊劇團

金色蓮花

1993年創刊

本刊名稱出自：

大般若經 緣起品

執此千莖 金色蓮花 以寄世尊，而為佛事

還敬上方 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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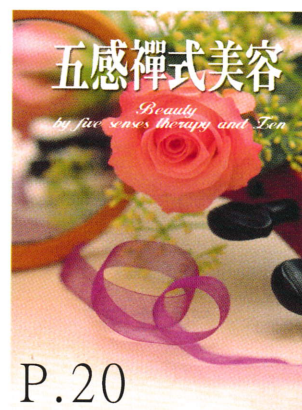
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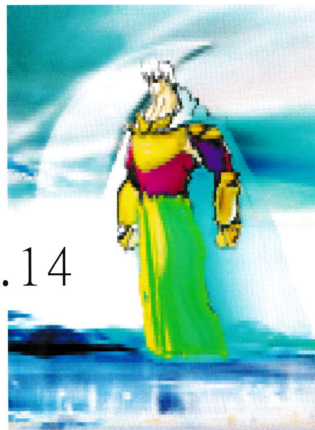
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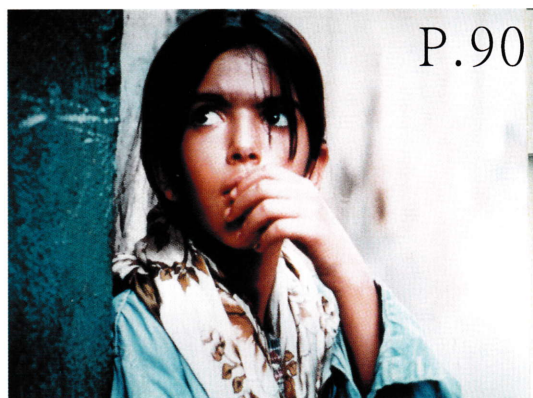
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地藏王菩薩

Ksitigarbha Bodhisattva

眾生度盡，方證菩提；地獄未空，誓不成佛

Not enter into the dignity of bodhi until saving all creatures,
To vow not to accomplish Buddha if the hells are not empty.

地藏，梵名Ksitigarbha，音譯：乞叉底蘗婆。地，住處之義；藏，含藏之義。即受釋尊之咐囑，於釋尊圓寂後至彌勒菩薩成道間之無佛時代，自誓度盡六道眾生始願成佛之菩薩。

據大方廣十輪經卷一序品、占察善惡業報經卷上等載，地藏菩薩由過去之大悲誓願力，示現大梵王身、帝釋身、聲聞身、閻羅王身、獅象虎狼牛馬身，乃至羅刹身、地獄身等無量無數異類之身，以教化眾生，並特別愍念五濁惡世受苦眾生，應眾生所求而消災增福，以成熟眾生之善根。地藏菩薩常變現如是無數之化身濟度眾生，故又稱為千體地藏。

Buddhist name is Ksitigarbha, the meaning of Ksitigarbha represent residence and hiding. Namely to accept Sakyamuni Buddha's instructions, during no Buddha age which time is from Sakyamuni Buddha's death to Maitreya Bodhisattva accomplishing Buddha path. He vows to save six realms living-being, then to accomplish Bodhisattva.

According to recording of sutra, due to past compassionate vow, Ksitigarbha Bodhisattva appears with numerous and countless different kinds of animals and plants by the body of king of Brahma-world, Savaka, Yamaraja, lion, elephant, tiger, wolf, cattle, horse, and hell, to teach beings, and specially to pity the sufferings beings in five kasaya periods of turbidity. He accepts all request of beings to eliminate calamity and increase good fortune, to accomplish the righteousness root of beings. Ksitigarbha Bodhisattva usually becomes numerous embodiments to save beings, so called Ksitigarbha of thousand bodies.





清心小語

為何三界是苦
是因為有相對的概念
也就是所謂的生滅法
例如
如果有 成立
則必定有不成立的可能
如果有贊成
則亦必定有不贊成的可能
這樣的對與否 要與不要
就是念頭擺盪不已的真相
這是生命不安定的真正源頭

Why there are all kinds of sufferings in this samsara'H
The reason is that there is the concept of relativity.
It is also called the law of rising and receding.
For example,
If there is establishment,
It follows that there is the possibility of antiestablishment.
If there is approval,
It follows that there is the possibility of disapproval.
Such kind of right or wrong,yes or no,
Is the real cause of a dangling thought.
It is the real source of a sense of insecurity of life.

文 / 般若居士 譯 / 劉月凰 版面創意 / 秉忠 完稿 / Jones

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

世界上最聰明的人
就是完全聽從真理的人
The wisest man in the world
Is the one that is completely obedient to the Truth.

善到了極致
美就到了極致
When there is extreme goodness,
There is extreme beauty.

所有的佛法
都來自於一顆深刻的、偉大的心靈
Some Buddhist teachings
Come from a profound and great soul.

當愛有了著落
就什麼都有了 著落
When you get love,
You get everything.

修道
就是
選擇最高級的存在方式
Cultivation
Is
Choosing the highest-quality living style.

世界上最需要雕琢的藝術品
就是我們的 善良
The artwork which needs the most polishing in the world
Is our goodness.



Words of clarity

→ 開端

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

事情的開端
是要好的開端
好的開端
象徵好的未來
事半功倍
結善緣
圓滿

一個不好的開端
勢必導向不好的結局
不好收拾
結惡緣
不圓滿

不好的開端
是朝向惡
其作用力 有多大
其影響力 有多大
難以評估
難以止盡

一個善
不好維持
一個惡
不好收拾

即使起了一個惡的開端
中途要改善
是可以的
但事倍功半
要花費許多的力氣
去善了
但也未必能圓滿

所謂覆水難收
一個心念的開端
空間很大
是要條條路通羅馬
或是巖山峻嶺重重阻隔
全在一念間

善是樂境
自樂眾人樂

惡是苦境
自苦 別人苦
最苦是自己

一個惡的開端
一個惡的結局
一個惡的果報
怎麼面對

事情的開端
一個善的開始
一個圓滿的結束
全然不用費力氣
就能達成

The matter's start need a good beginning.
The good beginning symbolizes a good future.
To yield twice the result with half the effort.
To form righteous cause get satisfaction.

A bad start must lead to a bad ending,
and not to put things in order.
To form bad cause get no satisfaction.

A bad start is to lead to wickedness.
How large the acting power and
how large the effecting power
is hard to evaluate and cease.

A righteousness is hard to maintain.
A wickedness is hard to get things ready.

We can improve during midway even starting
a bad beginning,
but to get half the result with twice the effort.
It takes a lot of efforts to put things in order,
but without a certain satisfaction

What is called spilt water can't be gathered up.
The beginning of mind has very large space,
Leading to Rome from all roads or being
obstructed by a lot of rock mountains and
lofty ranges depends on one thought.

Righteousness is a happy confines.
Self happiness is just people's happiness.

Wickedness is a painful confines.
Self pain is just other's pain.
The most painful is self.

How to face a bad beginning, a bad ending,
and a bad retribution.

The matter's beginning is from a good start to
get a satisfactory ending.
It comes to end without wasting any efforts.

The beginning

善良的心

Heart of Kindness

妄念是非常可怕的敵人
妄念會攻擊每一個人的弱點
用盡各種手段
爲每一個人
帶來了痛苦、障礙，與各種壓力推逼
引發起各種無情的
報復心態
但如果
您有一顆善良的心
那麼妄念 就一點也不可怕
因爲善良的心 是沒有妄念的

A wild fancy is a very terrible enemy
Wild fancy will attack every weakness.
Do whatever he could
Bring us pain, obstacle, and pressure
To bring about every kind of revenge.
However
If you have a heart of kindness
Then the wild fancy will not be so
terrible.
Because heart of kindness is without
wild fancy.



金剛經

文 / 般若居士 譯 / 守強 版面創意 / David 完稿 / free
Article / Kuo Yun-Ling Translator / Shou-chiang Design / David Layout / free

金剛經之九

〈經文〉

須菩提

於意云何

如來得阿耨多羅三藐三菩提耶

如來有所說法耶

須菩提言

如我解佛所說義

無有定法

名阿耨多羅三藐三菩提

亦無有定法

如來可說



〈詮釋〉

此段愈轉愈深，
愈說愈極致。

是告訴我們法既然不能執著，
那麼也沒有一定的方法可以執著；
既沒有一定的方法可以執著，
釋迦牟尼佛也就沒有一定的方法可說。

其實佛法的偉大之處，
就是永遠不會僵化，
也就是經文所揭示的：

“法無定法”

一切都因為
天時、地利、人和的不同，
每一種教導方法
都充滿了變通與權宜。

Vajra-Prajna-Paramita Sutra (9)

The Origin Sutra

Subhuti

What is your ideal?

Do Tathagata obtain the Annutara-samyaka-sambodhi?

Do Tathagata ever preach Dharma?

Subhuti replied

Just as what I understand about the Buddha's teaching

There is no fix Dharma

That named Annutara-samyaka-sambodhi

There is no fix Dharma

That preached by the Buddha



Vivid Explanation

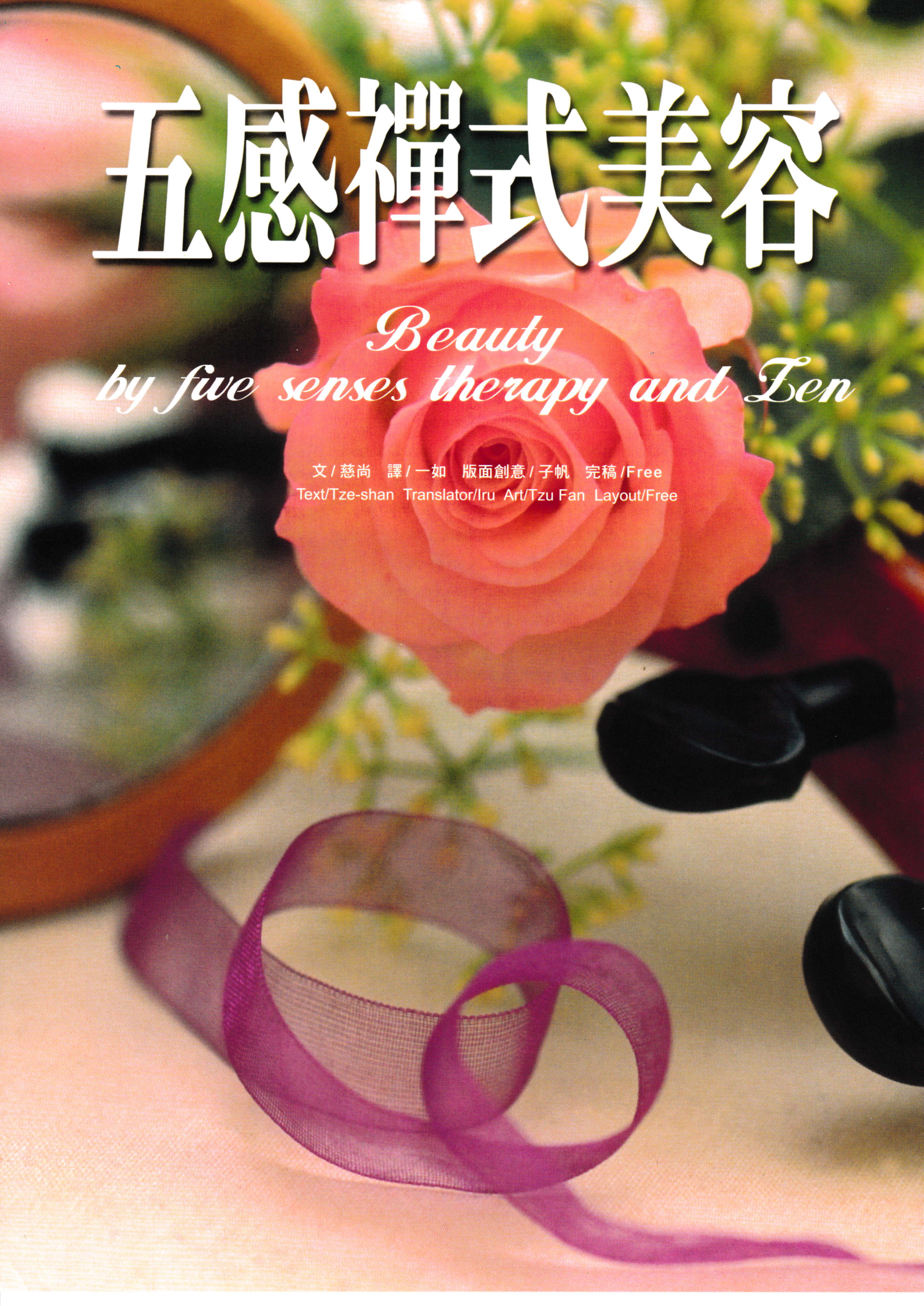
The meaning of this paragraph is profounder
Besides, it's more delegate
It tells us that we shouldn't attach to any Dharma
And there is no way to attach it
As long as there is no way to attach Dharma,
The Buddha didn't use any fix Dharma in preaching
Why Buddha-dharma is so great?
That is because it never becomes stiff
Just as the sutra had said
"No fix Dharma is the Dharma"
Dharma must adjust itself according the following
Time and space, person and the relative conditions
Every way of teaching is supposed to have the spirit of
Flexibility and Expedience



五感禪式美容

*Beauty
by five senses therapy and Zen*

文 / 慈尚 譯 / 一如 版面創意 / 子帆 完稿 / Free
Text/Tze-shan Translator/Iru Art/Tzu Fan Layout/Free





過年快到時，有幾個行業的生意特別好，其中包括了理髮店、化妝品店、服飾店，還有就是迪化街的南北雜貨店，此外就是應景賣春聯的店面，大家都希望在新年期間將自己好好打理一番，以使有一番新門面、新氣象來迎接未來新的一年。

新春期間，大家習慣把自己裝扮的容光煥發，家家戶戶更是備足了各式各樣精美食物來款待親友，而最重要的還是一顆喜悅的心境來歡度新年，「新年」可說是一個具足五感享受的喜慶日子。

眼：新年除舊佈新，衣裳是新的、帽子是新的、鞋子也是新的，給我們一個快樂的心情過年。

耳：耳裡聽到的都是好言好語及好歌，一句句拜年的問候語，聽得心裡暖洋洋。

鼻：嗅一嗅陣陣春梅的芬芳，讓自己的身心都充滿了芬芳的氣息。

舌：嚐嚐應景的年糕、蘿蔔糕，但不要過量，順便沖杯24味涼茶，消消吃過多油炸食品的火氣吧！

觸：蓋著新洗過的棉被單，享受著充滿陽光味道的被單、床褥，彷彿依偎在佛陀的座下，如此幸福、如此安祥。

年節喜慶總是充滿了快樂，但最重要的是因大家都有一顆快樂的心，這個社會就顯得幸福安祥，雖然每個人都已多長一歲，但因內心都洋溢著喜悅，所以看起來反而變得更年輕、更美麗了；由此可以證明從古至今使人變得「年輕」與「美麗」的不二法門，便是保持一顆「快樂的心」，相信您只要天天保持一顆善良、柔軟與快樂的心，使您變成永遠年輕又美麗的幸福人類，這也是五感禪式美容的真諦啊。

New year is coming soon, so several lines of business are special busy, in which including barber store, cosmetics store, costume store, grocery stores at Dihua street, beside that, it would be the store selling Spring Festival couplets for the occasion. Everyone hopes to make up self well with new appearance and new phenomena to greet the new year.

In the period of New Year, everybody is used to dress up self, and every family even prepares a variety of exquisite food to treat hospitably relatives and friends, but the most important thing is to have a glad mind to welcome New Year. "New Year" is a red-letter day with five senses enjoying.

Eye: New Year is the time to rid of old things and arrange new things. New clothes, new hat, and new shoes give us a happy mind to spend the New Year.

Ear: The ears always hear good words and songs, to makes one's innermost thoughts nice and warm.

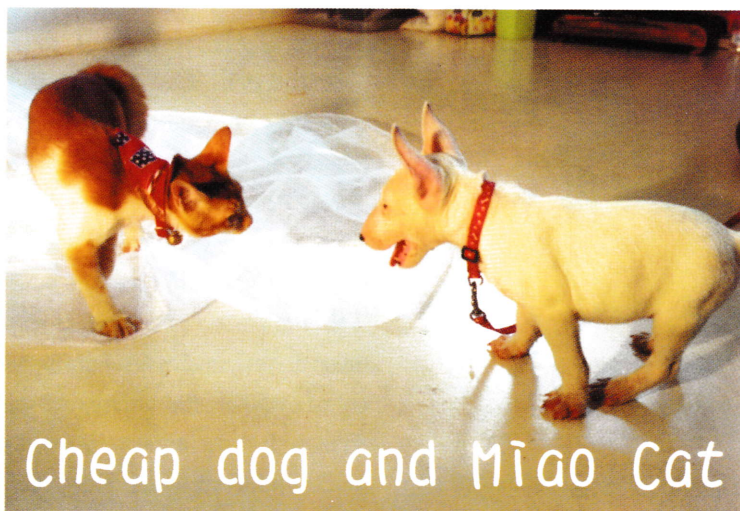
Nose: Smelling fragrant spring plum to make body and mind fill with perfumed tang.

Tongue: Tasting pastry made by glutinous-rice or radish & rice for the occasion, but not too full, by the way, and also make a cup of twenty-four herbs tea to eliminate too much internal heat because of eating too much fried food.

Touch: Covering washed bedquilt, and enjoying bedquilt and bed sheet full of sun flavor, just like leaning close under Buddha's seat, so happy and peaceful.

There is always filled with happiness in the Chinese New Year, the most important is as everyone has a happy heart, this society would be more well-being and peaceful, although everyone gets one year older, but feel joyful in the mind, so he would be looked younger and more beautiful; so it can prove that the "happy mind" is the one and only way to make people more "younger" and "beautiful", as only you keep a kind, soft and happy mind, you would be a young and happy people forever, and this is the true essence of beauty by five senses therapy and Zen.

小賤狗與喵喵



文/Jack 譯/守強 版面創意/David 完稿/free
Article/Jack Translator/Shou-chiang Design/David Layout/free

大頭 & 小魚兒：大頭！小魚兒！上台鞠躬。

大頭：小魚兒！

好久不見

最近

你都在忙些什麼呢？

小魚兒：我可忙得很呢！

最近

家裡頭添了兩個小傢伙

大頭：怎麼啦？

嫂子一口氣給你生下了“雙胞胎”啊？

小魚兒：大頭

您誤會啦！

我說的是一隻狗和一隻貓

大頭：什麼？

嫂子竟然生下“一隻狗和一隻貓”

哇！

這可是世界奇觀啊！

小魚兒：喂！

我說大頭啊！

別說笑了，

好不好

大頭：我哪有說笑啊？

是你自己說的啊

家裡頭“添了兩個小傢伙”

小魚兒：我的意思是

“領養”了一隻狗和一隻貓

大頭：早說嗎！

不過……

我說，小魚兒啊！

怎麼會想到要領養貓、狗的呢？

Big head & Little fish: Hello! Dear friends!

Big head: Little fish!

Where have you been these days?

Little fish: I keeps very busy these days.

Two new members coming to my family.

Big head: Wow!

Your wife have a twin for you.

Little fish: Big head

You misunderstood me.

They are a dog and a cat.

Big head: What!

Your wife bore a dog and a cat!

Wow!

It's a miracle!

Little fish: Hey!

Big head!

Don't make a joke, all right?

Big head: I didn't make a joke.

It's what you just said.

"Two new family members"

Little fish: I meant

I just adopt a cat and a dog.

Big head: I see.

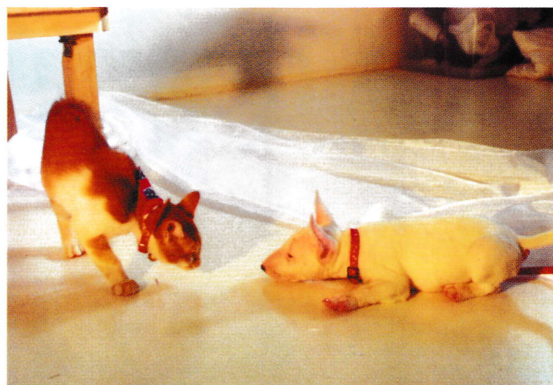
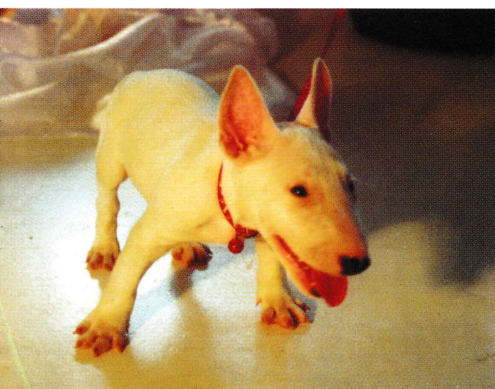
However, Little fish!

Why do you adopt a cat and a dog?

Little fish: Oh!

小魚兒：喔！
 事情是這樣子的
 前些日子
 從網友那裡得來一個消息
大頭：什麼消息？
小魚兒：就說那流浪動物之家
 貓滿為患
 狗滿為患
 他們盼望善心人士能多多的領養
 也好讓動物們有個溫暖的家
大頭：所以
 你就大發慈悲
 一口氣領養了一貓、一狗
小魚兒：倒也不是這樣
大頭：那麼，
 是怎樣呢？
小魚兒：最先是領養了一隻三個月大的貓
 給牠取了個名字叫“喵喵”
大頭：這名字真可愛
小魚兒：喵喵長得一臉無辜的樣子
 可是IQ倒是不低
大頭：你怎麼知道牠IQ不低？

Things happened as thus.
 Few days ago, I got a news from email.
Big head: What news?
Little fish: Home of Wandering Animal just announced
 Cats are too many over there.
 Dog are too many over there.
 They wish people help to adopt these animals.
 Give them a sweet home.
Big head: Therefore,
 You adopt a cat and a dog because of mercy and
 compassion.
Little fish: Well, not that much
Big head: Then, what's going on?
Little fish: First, I adopt a three-months-old cat
 I give it a name "Miao-miao".
Big head: It's a cute name.
Little fish: Miao-miao has an innocent face.
 Meanwhile, it's IQ is high.
Big head: How do you know that?



小魚兒：才領養沒幾天
 有一回
 牠爬到主人身上
 盯著主人正在上網的電腦螢幕
 看了好幾分鐘
 好像看得懂似的
大頭：耶！
 這倒是有趣
 那，
 領養狗又是怎麼回事呢？
小魚兒：後來
 家裡的小朋友覺得
 只領養貓
 卻不領養狗
 這樣不公平
大頭：這是哪門子理論啊？
 為什麼不乾脆也領養一隻鱷魚呢？
小魚兒：可惜
 又沒有“流浪鱷魚”

Little fish: Few days after the adoption,
 It has a chance.
 Miao-miao step upon the master's feet
 Miao looks into the monitor for a couple of minutes when
 the master reviewing some homepages.
 It seems that Miao knows how to read.
Big head: Hey!
 It's interesting.
 Then,
 How about the dog?
Little fish: Then,
 My children said to me
 It's not a fair thing if only adopt a cat.
Big head: It didn't make any sense to me.
 Why don't you adopt a crocodilian?
Little fish: It's a shame.
 I'll adopt one if the Home of Wandering Animal have it.

否則，

說不定也領養一隻看看

大頭：你少詩口

要真有“流浪鱷魚”

我看你才不敢養呢？

小魚兒：不管啦！

總之，

後來又領養的一隻兩個月大的狗

給牠取了個名字叫“小賤狗”

大頭：這樣不公平

我抗議！

小魚兒：哪裡不公平？

大頭：貓，

你就給牠取了一個可愛的名字叫“喵喵”

幹嘛，

狗就要叫“小賤狗”？

小魚兒：這你就不懂了

因為

除了少了一個“黑眼圈”外

牠長得就像漫畫《家有賤狗》裡頭的那隻賤狗

兩眼眯眯

頭重腳輕

整天晃來晃去

Big head: Don't killing me.

I don't think you dare to adopt one.

Little fish: It doesn't matter.

Anyway, I adopt a two-months-old dog later.

I gave it a name "Cheap dog"

Big head: It's not fare!

I'll protest for it.

Little fish: I don't find there is anything wrong.

Big head: Cat, you gave it a cute name "Miao-miao"

Dog, you gave it a bad name "Cheap dog".

Little fish: You don't understand.

The dog only miss a black circle on face.

Otherwise, it looks just like the dog in comic book "A

Cheap Dog at Home".

It's eyes are very small.

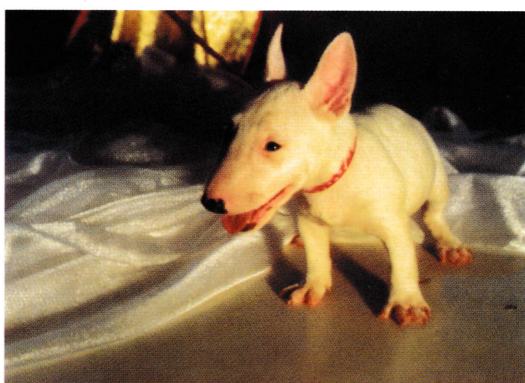
It has a big head but weak legs

It always walks as a swing pendulum.

It looks so cute.

Big head: Oh! That's the story.

Then,



樣子實在可愛極了！

大頭：喔！原來是這樣

那，

“喵喵”和“小賤狗”相處的好不好呢？

小魚兒：牠倆初次見面的時候

小賤狗一股腦的用舌頭去舔喵喵的臉

弄得喵喵十分不自在

身上的毛都倒豎起來

場面緊張萬分

大頭：有打架嗎？

小魚兒：還好沒有

不過

喵喵實在不想臉被舔的溼答答的

只好跑給小賤狗追

場面有趣極了！

大頭：聽你說的眉飛色舞

沒想到

才領養兩隻小動物

Do they get along with each other?

Little fish: First time when they met with each other,

Cheap dog lick Miao-miao's face too much

Miao don't enjoy it.

Miao's hair stand up

Things seem not so well.

Big head: Do they fight?

Little fish: No!

However, Miao don't like the licking.

Miao ran away and Cheap dog followed.

It's so funny.

Big head: You seems very happy about that.

I'm so impressive.

Only two animals can give you such a wonderful feeling.

Little fish: That is because "Good Man Always Harvest Good Result".

竟然帶給你這麼大的快樂啊

小魚兒：這就是“好人有好報”啊！

而且

不只是大人高興

家裡的每一個小孩子

自從領養了這一對貓狗以後

可以說是笑聲不斷

大頭：想想

這喵喵和小賤狗

真是福報廣大啊！

小魚兒：怎麼說呢？

大頭：對比於牠們在流浪動物之家的日子
現在過的

真是“幸福美滿”啊！

小魚兒：這倒是沒錯

也希望流浪動物之家的貓、狗們

早日有人領養

隻隻都有一個美滿的歸宿

大頭：哇！

看你說得這麼誠意

好像把貓、狗都當作人來看

小魚兒：其實

養小貓、小狗



除了可以讓小孩子培養愛心之外
還可以領會一點佛理呢？

大頭：怎麼說呢？

小魚兒：你看

在流浪動物之家有那麼多的貓、狗
可是

我們偏偏選中喵喵和小賤狗

這就是一種緣份

大頭：你說得對！

如是因

如是緣

如是果

如是報

在無止境的輪迴中

說不定

你們過去生曾經當過眷屬也說不一定

Besides,

Adults happy and children feel happy too.

After the adoption, laughing pop up anytime and anywhere in my house.

Big head: Wow!

Cheap dog and Miao cat are so lucky.

Little fish: Why you say so?

Big head: Comparing with those days in the Home of Wandering Animal,

Today, they have real happiness.

Little fish: You are right.

I also wish all wandering animals will be adopted very soon.

Every one has a wonderful home.

Big head: Wow!

Your wish is so sincere.

It seems that you treat animals just like human.

Little fish: In fact,

Adopting animals teaches my kids how to love.

Meanwhile, we may learn some Buddha-dharma form it.

Big head: Why?

Little fish: As you know,

There are many cats and dogs in the Home of Wandering Animal.

However, we chose Miao and Cheap dog.

It is a causation.

Big head: I agree with you.

Such a main reason

Such a secondary reason

Such a major result.



小魚兒：是啊！

確實有這種可能性存在

只不過

如今重逢

我還保住珍貴的人身

但是

他們已經變成了貓、狗

就連最簡單的一句“阿彌陀佛”也不會唸

真是令人感慨啊！

大頭：所以

儘管貓、狗長得令人愛憐

有機會成為人類的寵物

但有時

也會不幸淪落為流浪動物

這就是下三途的可悲

也是業力變現的可畏

身為佛子的我們

不得不警覺啊！

小魚兒：大頭

你說得很對

所以

我們必須

“諸惡莫作”

“衆善奉行”

才能保住人身

大頭：是啊！

寧可我們去領養動物、疼愛動物

可千萬不要作惡多端

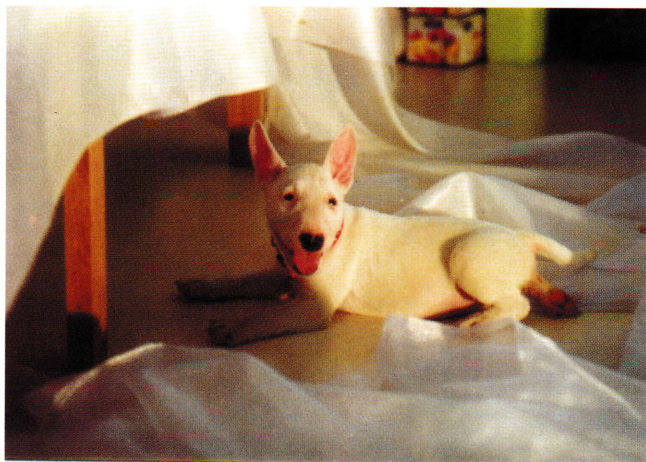
有朝一日變成動物

讓別人來領養我們

小魚兒：是啊！

是啊！

大頭 & 小魚兒：大頭！小魚兒！下台鞠躬。



Such a secondary result.

Within the limitless history of samsara,

It has the possibility.

You and they are in the same family.

Little fish: Yes!

It's possible.

However,

Today, we meet again

I still have a human body.

But,

They become a cat and a dog.

They can't chanting Amita-buddha's name.

It's a real pity.

Big head: Therefore,

No matter how adorable an animal is,

It may become a pet.

However,

It may become a wandering animal.

This is the sadness of Lower-three-realms.

This is the fearfulness of Karma.

We should be aware of the danger!

Little fish: Big head

You are right.

Therefore,

We mustn't do anything evil.

We must do good thing.

Therefore, we can keep the human body.

Big head: Yes!

We had better adopting animals rather than been adopted.

Therefore, don't do evil things.

Otherwise, in case a man might become an animal.

Then, someone will come to adopt us.

Little fish: Yes!

Yes!

Big head & Little fish: Good buy! See you next time!

The End



文 \ 加布里爾拉·尚肯貝契
 譯 \ 鄭素琴
 版面創意 \ 飛
 完稿 \ 嘉
 Text \ Gabriela Schenkenbach
 Translator \ Su-Chin
 Art \ Fly
 Layout \ Jia

■加布里爾拉·尚肯貝契 簡介

加布里爾拉·尚肯貝契出生於奧地利，45歲的她是一位成功的模特兒與女企業家，與EV讀者分享她的素食生活。

加布里爾拉開始在瑞士就學，後就讀於蒙特婁大學，並曾在佛羅里達州擔任一位成功的室內設計師。在佛羅里達州，她開始在時裝界嶄露頭角，而她的第二份工作便是與香奈兒公司合作。回瑞士後，她曾任許多雜誌如Madame及Vogue雜誌的封面女郎。

十年前，她在聖加蘭創辦自己的經紀公司(國際演藝事業)，每年幫藝術工作者安排三百至四百個工作機會，她嫁給奧地利電台的伙伴，同時也是模特兒經紀公司老闆的漢斯·尚肯貝契。現在的她，依舊風采迷人，在許多刊物上像替Biokosma促銷天然化妝品的廣告裡，你都可以看到她令人讚賞的表現。

Gabriela Schenkenbach's HARMONY life

I would like to start by saying, that all my life HARMONY was a very important subject in my life. So, to get this HARMONY I made a lot of compromises in my private- and business life - which was wrong! Then, one day I found out, what I lived, was false HARMONY. I didn't allow myself to say the things, which bothered me, because I didn't want to hurt other people's feelings. I accepted many things which were wrong, because I didn't want to cause troubles. And so, I was for many years quiet about the terrible things which are going on in our society.

Along the point, that animals were just killed for our pleasure and not for necessity forced me for myself to find a way. I wanted to start with my own life and do what I can do to cause not more pain. I informed myself about the subject and wanted to tell others. But I found one doesn't necessarily make a lot of friends by being "uncomfortable". So, I had to find a way by which I could talk openly and inform people about things which should concern them all. But I had to do it in a diplomatic way, without hurting anybody feeling - which by the way never was my intention.

I thought, if I feel good, strong and if I look good and vital, others will want to know what my secret is. And so it happened! More and more people came up to me and asked me: "We heard you are vegetarian, tell me what do you eat, how can you live without meat etc, etc.!" I gave little interviews here and there and I was able to speak with friends even at dinner without feeling bad, because they started and asked me. I was not the one holding a speech of what is right and wrong. I find now, that the interest to know more about vegetarian food is stronger and stronger every day. Kids are the first which are sensible. They have it in a way also easier, than they don't live with certain ideas: (humans need meat, meat is necessary to survive, meat is a sign of wealth, meat gives strength etc.) for as many years as their parents do.

BSE cases are doing us in a way a favor. Then meanwhile the most disinterested of humans are becoming a kind of awareness of what is going on, and that is good! Humans have to know, we can do everything we want on

加布里爾拉·尚肯貝契的和諧人生

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我想從“我的生命中，我所有的生活和諧這非常重要的主題”開始談起。爲了得到這和諧，我在我的私人及事業生活中做了很多錯誤的妥協！直到有一天，我突然發現我生活在假和諧中。我不允許自己談一些已造成自己困擾的事情，只因為我不願傷害別人的感覺。由於不想惹麻煩，我接受許多原本是錯誤的事情，也因為如此，我讓許多不好的事情持續存在我們的社會中多年。

由於自己的鸵鳥心態，許多動物都因為我們的一己之樂，而非迫於需要自衛而被殺。現在，我希望以自我的生活方式，也就是讓減低痛苦的方式過活，我如此告訴自己也希望讓其他人了解我的想法。但我認為也不需因個人的需求而因此讓朋友們覺得不舒服，所以我需要找到一個可以兼顧朋友感受的方法讓他們了解我的意圖；我想我必須處理的非常圓融，畢竟傷害任何人的感受非我所願。

我想假如我覺得很健康、很強壯，而且我看起來也很健康、精力充沛，其他人一定會想要知道到底我有什麼祕訣讓自己如此容光煥發？而這真的發生了！越來越多的人來問我：「聽說您吃素，說說您都吃些什麼？您怎麼能夠不吃肉？…」因為大家開始問我，所以我可以四處進行相關的談話，也能夠在晚宴中與朋友談論而不會覺得不舒服。我並不是站在對錯的立場來表達素食的理念。漸漸地，我發現去知道更多素食食品的興趣一天比一天強，小孩的改變最明顯，只要他們的父母提供多年的素食，他們比一些沒有根深蒂固想法（如人類需要肉類、肉類是生存必要條件、肉類是健康的指標、肉類給力量…等）的人是更容易接受吃素。

狂牛症事件幫了人類一個大忙，在當時連一些對素食毫不感興趣的人都開始意識到發生了什麼事，且認為吃素才是對的！人類必須明瞭，在這地球雖然我們可以爲所欲爲，但我們也將自食其果。我們不能在殘忍地傷害其他上帝所創造的生物的同時，卻期望擁有幸福的人生；我們是消費者，我們有權力決定在雜貨店裡購買什麼及架上陳列怎樣的貨品，我特別會去要求那些有權力決定餐桌上食物的女士們，仔細考慮改變提供家人食物的方式。

當人類愉悅地品嚐一片肉的同時，是否已準備好接受犧牲小孩或家人，甚至是自個兒生命危險的後果？當人類享受一片肉的美味時，是否有想到那正是在殘害我們的朋友一動物呢？

我沒有權力評斷別人的生活方式，我也不是在審判他們不吃素，我只是想讓不完美的我有機會倡導素食觀點。我覺得很快樂，可以將自身吃素的經驗告訴別人：人是可以

this planet - but we have to be prepared, that for all we do, we have to live with the consequences. We can't expect to live happy lives, if we are responsible of hurting every day other Gods creatures in a bestial way. We are consumers, we determine what we buy and we determine what comes on the stands in grocery stores. I specially ask other women, who are the ones who can decide what comes on the table to think of alternative ways to feed the family.

Are humans prepare to take the consequences of risking the life of their children or generally family members or their own life, just for that moment of "good" feeling they get apparently from eating a piece of meat? Can humans really accept with a good concerns the terrible murdering of our friends...the animals, just for that moment of "good" feeling they apparently get from eating a piece of meat?

I am not in the position of judging other peoples life and I am not judging, that they are not living a vegetarian life. I am to imperfect myself to allow myself to do a thing like this. But I would be very happy, if through my experience I could show others, that we can live without meat, that we are very much healthier if our input of fresh fruits and vegetables goes up and that if this would not be true, I would be dead long time ago, because I don't eat meat since over 22 years and since app. 2 years I cut down all milk products to an absolute minimum.

I know, it is not easy for many people to change from one day to another, but you don't have to do it from one day to the other. I myself was in the fortunate position that I became very ill. So I was all of a sudden forced to start thinking about the connection between food and health. And so I found out about the connection between a piece of meat on my plate and the undescrivable pain animals have to go through before this lovely spiced peace of cadaver is on this plate. It turned me off - from one day to the other!

Now in the last years many other connections had to be made: "Animal food" was not "food for animals" but food "made out of animals". That we forced cows to eat their own species was to me just as disastrous, than the

加布里爾拉·尚肯貝契的和諧人生

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不吃肉；人將會更健康，假如我們只吃新鮮水果及蔬菜；而假如這不是真的，我很早以前就該死了，因為我已有22年沒有吃肉，且近兩年來，我將奶製品的食用量減至最低。

我知道對於很多人而言要一夕之間改變生活型態是不容易的，其實也不需要強迫自己立即完全改變；我自己是很幸運的，由於我曾病得非常嚴重，迫使我不得不對於食物與健康的關聯性作深入的思考，那時我才醒悟到，我盤中的那片肉與在變成盤中這被可口調味料調製的屍體前，那動物所經歷非筆墨所能形容的被殺的苦痛之間的關聯，當下我立即改變這一切。

近幾年來，許多其他相關觀念需要宣導，所謂：“動物性食物”並非“給動物吃的食物”，而是“將動物製成”的食物。人類迫使乳牛食用同類動物的這件事，對我而言，無異是比一隻可怕的動物被運輸、囚禁等還算是一個大災難。自此以後，我的悲傷從鎮靜轉為沮喪，但沮喪於事無補，我開始變得不安！而現在我決定說出心中的感受，並讓自己過真正和諧的人生，而非錯誤的人生。

至今我仍不認為為事而戰是好的方式，我也不認為應該告訴別人他們應該怎麼做，或什麼是我認為對或錯的事，但假如我能幫助兩個人能發自內心最真誠的愛，願意為人類及動物而吃素，則我將會更快樂。我相信我們來這世上是為瞭明瞭我們是一體的道理，無論我們傷害了誰或我們的朋友—動物，我們就是在傷害自己。

給予台灣最真誠的祝福

加布里爾拉·尚肯貝契

■ 編者訪問加布里爾拉·尚肯貝契的一些問題：

問題：「我們聽說您吃素，能否告訴我您都吃些什麼，您如何能不吃肉而活…！」

尚肯貝契女士：回答你的問題有關我吃什麼：

早餐：些許茶，有時只喝溫開水，有時一些新鮮水果…

午餐：主要是一大盤有各種蔬菜、胡蘿蔔、蕃茄、生菜、青椒、鱈梨、茴香等等的沙拉，上面淋上非常棒的沙拉醬，是由橄欖油、蘋果醋、檸檬、胡椒粉、大蒜、洋蔥、可能的話還有從花園中摘取的香料所調製而成的調味醬。

晚餐：蕃茄、米飯、蔬菜湯、印度一種帶辣味的菜、麵條如加上香蒜醬、蕃茄、大蒜的義大利麵或切成小丁塊的各種蔬菜、各種豆類、扁豆、小麥，有時來一盤由芒果、

terrible animal transports, cages etc. Here was a point, where my sadness grew from shock to depression. But since depression doesn't help anybody, I decided to become uncomfortable! And now I say what is on my mind and I want to live in real HARMONY and not a false one.

I still don't believe in fighting for things and I still don't believe in telling people what they are supposed to do and what I am right or wrong, but if I am just able to help a couple of people to become vegetarians out of a honest feeling of love for humans and for animals, then I am more than happy. I believe, that we are here to realize, that we are all one and that we hurt ourself, whenever we hurt other human beings or if we hurt our friends the animals.

Big kiss to Taiwan

With best regards

Gabriela Schenkenbach

Some questions to Gabriela Schenkenbach by editor

Question: "We heard you are vegetarian, tell me what do you eat, how can you live without meat etc, etc.!"

Schenkenbach: To your question what I eat:

Breakfast: Some tea, sometimes just warm water, sometimes some fresh fruit.

Lunch: mainly big plate of salad with a lot of different vegetables, carrots, tomatoes, cucumber, green salad, green pepper, avocados, fennel etc. on a nice sauce out of olive oil and apple vinegar, lemon, pepper, Garlic, onions and spices from the garden if possible.

Evening: Tomatoes, vegetable rice, vegetable soup, Indian dal, noodles like spaghetti al pesto, tomato, garlic or different vegetables cut in little pieces, different dishes made out of beans, lentils, wheat. Sometimes fruit salad out of mangos, grapes, bananas, raisins, kiwi, dates, figs, and apples. Apples are very important to us and we try to eat as much as possible. In experienced, that best is to eat what grows in your country and exotic fruits if they are biological. Generally speaking the more fresh fruit an vegetable I/we eat, the better we feel. But I have especially in the wintertime the urge to eat sometimes a warm soupe or other warm dishes. I cut down as much as possible on

葡萄、香蕉、葡萄乾、奇異果、棗、無花果、蘋果等組成的水果沙拉。蘋果對我們很重要，我們儘可能多吃，經驗告訴我，最好是吃國產的食物及進口水果則選擇有機的。一般而言吃越新鮮的蔬菜、水果，我們的感覺會越好，但我要特別呼籲在冬天時要多喝些熱湯或吃些熱食。我盡量減低黃油、奶油、蛋、乳酪的食用量，麵包也一樣盡量減少；假如要吃麵包，則食用從有機商店買的麵包。我喜歡吃巧克力（一個住在瑞士的人怎能不吃巧克力呢？對吧！），但假如吃太多，我的身體會馬上抗議，所以即使喜歡，我也不能過量。

問題：「身為知名模特兒，您如何保養容顏？」

尚肯貝契女士答：有關外貌的保養，我們不應該食用會使身體呈酸性的食物。我想適當的酸鹼值平衡的素食、每天做30分鐘運動—在夏天我5點起床以便於做運動及30分鐘脈搏低於140下的慢跑、一星期數次蒸汽浴、足夠的睡眠—自從我那兩隻小狗跟我睡一起以後，我並不是每天都能有、快樂獨居且忙碌的生活及一大堆好的見解、每天祈禱靜坐。做自己的主人，過自己的生活而非別人的，無憂無懼地，虔誠地信仰你的主、信任人類的生存意義，這就是我覺得很棒且看起來容光煥發的祕密。

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butter, cream, eggs and cheese as well as bread. If bread, then from the Biostore. I love chocolate (how can one live in Switzerland and not eat it? Right!), but if I eat too much of it my body rebels right away, so I can't overdo even that.

Question: "How do you keep looking good as a famous model?"

Schenkenbach: About my looks. We should not eat things which make our body sour. I think the right kind of well balanced vegetarian food, every day 30 min exercise -I have to get up in the summertime at 5.00 o'clock to have a chance to do these exercises and 30 min. jogging with a pulse under 140 that means - slow running! Once or twice a week sauna, enough sleep - which I get not every day - since my 2 little dogs are sleeping in our bed!!! A happy private and busy live and a lot of good thoughts, prayer/meditation every day. And being all the way yourself, by living YOUR own life and not somebody else. Living without fear, with a strong believe in your God and believing in human beings. These are my secrets of feeling GREAT and looking good.

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Profile of Gabriela Schenkenbach

Gabriela Schenkenbach, Austrian born, 45-year-old successful model and business woman tells 'EV' readers about her vegetarian life.

Gabriela went to school in Switzerland, studied at the university of Montreal and worked as a successful interior designer in Florida. In Florida she came to know the world of fashion and her second assignment already was with 'Chanel'. Back in Switzerland she posed for magazines like 'Madame' and 'Vogue' where she could be seen as cover girl.

Ten years ago she started her own agency (Show International Service) in Altstätten/St. Gallen and arranges between 300 and 400 assignments for artists every year. She is married to the Austrian radio collaborator Hannes Schenkenbach who also runs a model's agency. Still very attractive, Gabriela can be admired in several publications like promoting natural cosmetics for 'Biokosma'.

第二項目：運動

Second Part : Exercise



做完瑜伽體位法前後的休息姿勢

The rest poses after practicing yoga asanas

文/鄭鴻祺 譯/飛雲 版面創意/秉忠 完稿/James

Text/Cheng Hung-Chi Translator/Fei-Un Art/James Layout/James

在進入瑜伽體位法的練習之前，我們首先要先認識的是做完瑜伽體位法之後的休息姿勢，以方便後續學習瑜伽體位法時之輔助。以躺姿的瑜伽體位法而言，要達到真正的休息，有兩種姿勢最佳，分別是攤屍式與鱷魚式，這兩種姿勢能讓全身充分放鬆，快速恢復疲勞。

Before we start practicing yoga asanas, what we are going to introduce first are the rest poses, which are the important aids to the later yoga practice. For the lying down asanas, there are two poses which can let us have complete rest and recovery fast, namely, corpse pose and crocodile pose.

動作介紹

瑜伽動作是否做確實關係瑜伽功效能否充分發揮，因此在本單元當中將仔細介紹各個瑜伽動作的細節，以利讀者練習。

Introduction

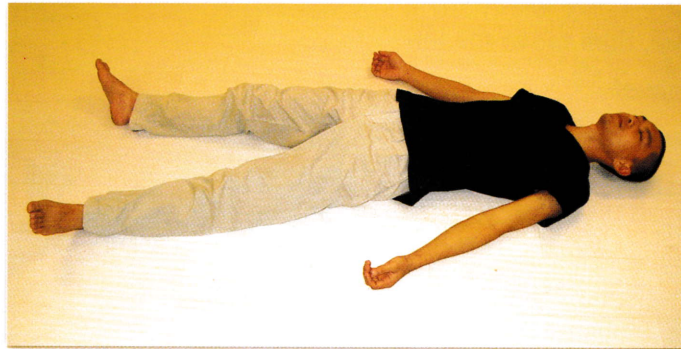
Correct practicing procedure leads to good benefit for our body. Therefore, in this article we are going to introduce the detail procedure of each asana for easy practicing.

躺下時之休息姿勢

Rest pose for lying down asanas

攤屍式：躺下全身放鬆，兩腳分開與肩同寬，兩手放身體兩側，掌心向上，眼睛閉上。

Corpse pose: Lie down with body totally relaxed. Open two feet with the width that is the same as the shoulder. Put two hands at the both side of the body with palms upward. Close two eyes.



鱷魚式：身體趴在地上，手肘交叉，雙手握住手臂，額頭放在手肘上，胸部離地，雙腳分開與肩同寬，腳掌向外成外八字。

Crocodile pose: Lie prone on the ground, two elbows cross and right hands hold the left arm while left hand hold the right arm. The forehead touches the elbow with chest leaving the ground. Open two feet with the width that is the same as the shoulder. Two feet wide open.



攤屍式起身分解動作 Corpse pose step by step

起身時之動作：右側臥起身

攤屍式：

1. 往上方伸右手，收左腳至右膝蓋處。
2. 利用左腳把身體推向右側，左手移至肚臍前面。
3. 收右腳，伸左腳。
4. 用左手推身體，右側起來。

Getting Up Action: Use right side to get up

Corpse pose:

1. Raise the right hand and move the left leg toward the body.
2. Using the left leg as the supporting point, push the body toward right side, then move the left hand to the front of the navel.
3. Stretch the left leg and withdraw the right leg.
4. Use the right hand to push the body to sit up.

鱷魚式：

1. 往上方伸右手，收左手到肚臍前。
2. 用左手將身體推向右側。
3. 收右腳，用左手把身體推起來。

Crocodile pose:

1. Raise the right hand, and move the left hand to the front of the navel.
2. Use the left hand to push the body toward right side.
3. Withdraw the right leg and use the left hand to push the body to sit up.

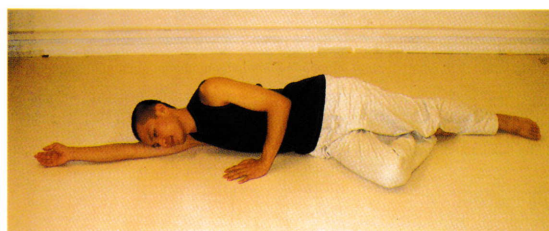
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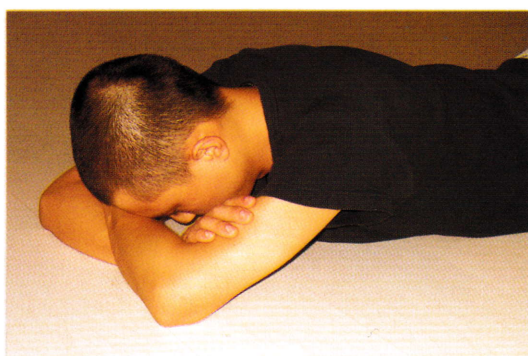
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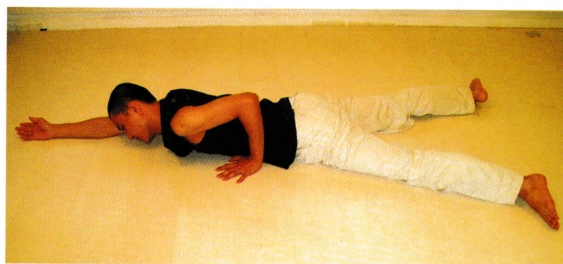
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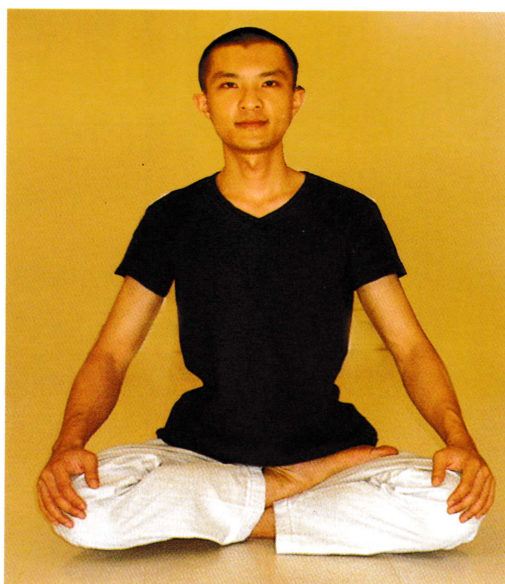
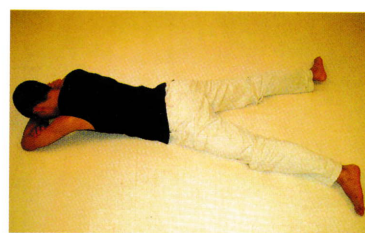
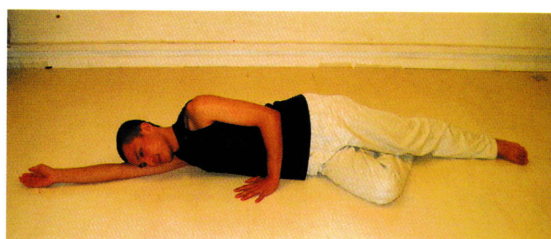
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功用

一般人休息躺下或做完瑜伽體位法後要起身時，多用仰臥起坐的方式起來，這種方式往往會造成心臟跳動加快，且增加腰椎負荷；採用右側臥起身，則無此顧慮。右側臥起身，對呼吸、心臟及脊椎的負荷最小，最適合修行人或有心臟病、腎臟病、脊椎受傷及年歲大的人採用。

Function

People used to get up by sit-ups after lying down or finishing the practicing of the yoga asanas. Usually, the sit-ups will increase the pulsate rate of our heart or increase the burden to the lumbar vertebra.

However, if we use the right side to get up, there won't be such misgiving. Using the right side to get up will reduce the burden to the heart, lumbar vertebra, which is best for cultivator, or patient with heart disease, kidney disease, lumbar vertebra injured or the aged people.

特別專題

SPECIAL REPORT



玄奘大師之精神與貢獻 日本東京玄奘大師學術研討會報導

Master Xuan Zang's Spirit and Contribution
Report on "Master Xuan Zang Academic Conference" in Tokyo, Japan

玄奘大師之精神與貢獻～日本東京玄奘大師學術研討會報導

金色蓮花表演坊 2000 年 12 月 24、25 兩日在日本東京淺草公會堂演出三場「玄奘大師」舞台劇之後，隨即在今天的元月 11 日假東京國立奧林匹克記念青少年總會舉辦「玄奘大師學術研討會」，從玄奘大師之精神與貢獻論起，深入到玄奘大師所留傳至今的法相唯識。其中有許多精湛之創見與論說，今特將其中論著刊登於本刊以饗讀者。

1. 唯識在修行上之運用
2. 唯識學之第三次漢譯
3. 中國法相宗之起源～成唯識論
4. 深層心理學之探索～唯識
5. 唯識思想之科學性、哲學性和宗教性
6. 玄奘大師～超越所有宗派，回歸一乘佛教
7. 日本法相宗之信仰～唯識
8. 玄奘大師將佛經譯成中文之甚深意涵

Right after a two days' performance of "Master Xuan Zang" on 24th, 25th, December, 2000, at Asakusa Public Hall in Tokyo, Japan, Golden Lotus Theatre held a "Maser Xuan Zang Academic Conference" at Olympic Memorial Student Center on 11th January, 2001, focusing from the spirit and contribution of Master Xuan Zang to the Vijnanamatyia of Character Dharma School inheriting from Master Xuan Zang. Many creative perspective and valuable theories are announced in this particular conference, which are now particularly published in this issue for you.

1. Application of Vijnanamatyia on Cultivation
2. The Third Time's Translation of Vijnanamatyia into Chinese
3. The Birth of Dharma-character school in China ~ "Discourse on the Theory of Consciousness-only"
4. Exploring of the Depth Psychology ~ Vijnanamatyia
5. The Scientific, Philosophic and Religionary Characteristic of Vijnanamatyia Thought
6. Master Xuan-Zang ~ Transcend all Schools to Return to One Vehicle Buddhism
7. The Belief of Character Dharma School in Japan ~Vijnanamatyia
8. The Profound Meaning of Translating the Sutras into Chinese by Master Xuan Zang

唯識 在修行上之運用

Application of Vijñānamatya on Cultivation

文\文華智慧·譯\子雲·版面創意\飛·完稿\嘉

Text \ Wenu-Hwa Wisdom . Translator \ Tze-yun . Aart \ Fly . Layout \ Jia





一、什麼是唯識

什麼是唯識？

按字義來說，唯就是只有的意思，識就是意識的意思，合起來就是只有意識。

此二字其實與經文出處有極大的關聯，即「三界唯心，萬法唯識」，又例如華嚴經說：「三界上下法，唯是一心作」以及「應觀法界性，一切唯心造」；解深密經說：「諸識所緣，唯識所現」。

故唯識其實是佛陀開示宇宙人生森羅萬象的真理，在經典中處處可考，那麼唯識要教導我們的真理到底是什麼呢？

言簡意賅的說：一切都是心意識的變現。

在此心=意=識，如同般若=空=涅槃，不同的名相，其實在指陳同一個意義，如同經文「三界唯心，萬法唯識」，唯心=唯識。

研究唯識，有一些專有名詞必須熟識，有利於進一步的探討。

識：即心、即意、即識，也可合稱心意識，是心的作用。

第一識：即眼識。

第二識：即耳識。

第三識：即鼻識。

第四識：即舌識。

第五識：即身識。

第六識：即意識。

第七識：分別第八識，執行第八識因果。

第八識：一切善惡行為的紀錄，沒有任何分別的作用，只是如實的記錄、顯現善惡因果。

八識田：第八識的存在狀態，有點類似田，即一種蘊藏長養的狀態。

種子：善惡因於八識田中被蘊藏的勢能，如同植物種子種在田中，遇到適合生長的條件，即會發芽成長，八識田種子亦然。

分別：一種相對世界的思维方式。

了別：一種絕對世界的思维方式。

幻想：心意識變現出來的境界。

大幻化網：即心意識的變現範圍。

清淨：心意識停止分別，進入了別的狀態。

以上是唯識學最基本的十五個名相，宜了解其所指稱的涵意，但切勿執取固定不變，任何的語文都有其限制，永遠不要昇高了其「僅是工具」的位置，方能確保不被名相所轉的清明頭腦，進而研究深奧難懂的唯識學，一窺真正堂奧。

二、唯識與修行

修行是成佛的必經之路。

唯識與修行到底有什麼關聯呢？

如果說修行一定要具備一些重要的見解，那麼唯識學就是除了空的見解以外最重要的見解了。

因為一切輪迴之本在於因果，如果已經不受因果業力的束縛，則必然解脫，必然出三界。

而唯識學正是說明因果運作的經過，如果我們澈底的明白了善惡因是如何的種下，善惡果是如何的成熟，對於我們斬斷因果的鎖鍊，實在有莫大的助益。

因到底是如何種下的呢？

除了過去生的因以外，今生的因皆由第七識所種，怎麼說呢？

過去生的因已經形成，故與第七識已經無直接關聯，是與第八識有

1. What is Vijnanamatya, Consciousness only

According to the meaning of the word in Chinese,「唯」means only,「識」means consciousness, combining together means there is only consciousness.

Actually, these two words have a close connection with its source of quotation, namely, "The three realms are constructed by heart, all dharma are formed by consciousness". In Buddha-Vatamsaka-Maha-Vaopuliya Sutra, it is said that "All the dharma in three realms are formed by heart", while in Samdhinirmocana Sutra, it is said that "What comes to consciousness are resulting from consciousness".

Actually, Vijnanamatya is the truth of everything in the universal taught by Buddha, which can be seen in most sutra. So, what is the truth that Vijnanamatya want to tell us about?

To say it shortly, everything is formed by our consciousness.

Here, heart is equal to intention and consciousness like prajnaa is equal to emptiness and nirvaana. Although these words are spelled differently, but they all point to the same meaning. Just like "heart" and "consciousness" in the text, "The three realms are constructed by heart, all dharma are formed by consciousness", they are the same in meaning.

If we want to study Vijnanamatya, there are some terms we need to know them well for further study.

Consciousness: means heart, intention and consciousness, which is the action of heart.

The first consciousness: eye consciousness.

The second consciousness: ear consciousness.

The third consciousness: nose consciousness.

The fourth consciousness: tongue consciousness.

The fifth consciousness: body consciousness.

The sixth consciousness: mental consciousness.

The seventh consciousness: discriminative and constructive consciousness, which executes the cause and effect of eighth consciousness.

The eighth consciousness: the recording of all good and bad behavior, no discrimination at all, which stores the facts and present the cause and effect of action.

The field of eighth consciousness: The existing status of eighth consciousness which is similar to the field. It is a status for store and maintaining.

Seed: The form that cause of good and devil existing in the field of eighth consciousness which like the seed of plant planting in the farmland when there is condition for growing it will grow. This is same for the seed of the field of eighth consciousness.

Discrimination: A thinking model in relative world.

Recognition: A thinking model in absolute world.

Illusion: The appearance that created by heart.

The net of illusion: The range of illusion.

Purity: The action of heart stops and recognition begin.

The above fifteen items are the fundamental of Vijnanamatya. It is better for us to realize what them stands for, but not to stick to it since all language has its limitation. We should always realize that it is just the tool so that we won't be confused by the

密切的關聯，即以種子的形式含藏在第八識田中，等待因緣和合，便會發芽成長為果。

故修行如果想改變過去生種下的惡因，唯有從第八識著手，如何著手呢？可以說一切的修行，例如念經、拜佛、懺悔、禮拜、持咒、靜坐等，都是在淨除第八識，所以有時學佛學了多年，完全沒有看到外相上有任何的改變，那就是因為第八識田太髒了，光是淨除第八識田的惡因就已經不夠了，那還能真正顯現於外，故許多的改變是在識田中進行，外表是渾然不覺的。由此我們就可以深切的明白，為什麼修行不要看一時，也不要看外相，因為許多的進步除非修證到慧眼，否則無法看清楚的。

但是今生如何避免種惡因呢？

關鍵就在第七識，因為第七識就是所謂的分別意識，一切的顛倒都來自於分別，故只要對症下藥的斷除了分別心，那麼這個人就不再造惡因了，試想第八識田不斷的清淨，第七識也不再送新的惡因種子到第八識，那麼這就是真正的「隨緣消舊業，不再造新殃」，這樣的修行人必定成就，因為他不再是一個進三步退兩步的修行人，也就是說他不再會在第八識田中一面清除惡因種子又一面種惡因種子，這樣的人當然有一天就能夠把惡因種子全部的淨除，那麼也就是第八識田全部只剩善因種子，這樣的人當然必定成就。

如何斷除分別心呢？

觀察自己的心念是第一個步驟，就是隨時隨地都看清楚自己的起心動念。第二個步驟是辨別分別念，例如看到漂亮的人就對他比較好。第三個步驟是離開分別念，也就是保留在看到漂亮的人只是知道此人漂亮，可是並沒有要對他比較好的念頭，而一旦察覺有這樣的念頭，就馬上離開這個念頭，可是沒有批判，也沒有憎愛，因為一旦有批判或憎愛，等於又落入另一個分別念的陷阱了，第一念已經是分別念，第二念又來分別第一念，那這樣就會形成一個分別念不斷的鎖鍊，也就是妄念不斷，也就是生死輪迴。

故由於對於唯識學的認知，就進而對於因果及妄念有了深刻的認知，更因此明白修行到底要修正的是什麼呢？就是第七識而已，只要集中注意力好好修正，那麼久而久之，第七識不再分別，就只是清淨的、中立的執行第八識的因果，這樣的人，已經斷除分別心，已經斷除妄念，已經開悟，已經躋身聖者之林了。

三、唯識在修行上的運用

1. 唯識與觀想

唯識學中最重要的觀念即：「萬法唯心造」。

此句經文充份說明一切的外相來自於心念，所以「是心作佛，心即是佛」，也可以說「一念決定升墮」，心念是一切的源頭，心向正即正法，心向邪即邪法。

所以佛教所教導的修行方法——觀想，即是以正念來取代邪念，也就是說將心念繫於正念，即是修行。

觀想可以應用於一切修行法門，例如觀想靜坐、觀想唸佛、觀想加持等等，唯識法門中當然也有其實修方法，觀想就是其中很重要的一環。

唯識觀想主要是針對第八識，從因地來下手，也可以說是針對八識田中的種子來對治。如何觀想呢？即觀想惡的種子消失，例如一個修行人反省觀察到自己的嗔習特別強大，那麼他就可以常常作這樣的觀想：觀想嗔的種子消失了。

其它依此類推，貪習重觀想貪的種子消失了，淫習重觀想淫的種子消失了，癡習重觀想癡的種子消失了……

這是一個非常釜底抽薪式的修行方法，一切的果報來自於種子，只

items and further have the chance to explore the real meaning of the Vijnanamatya.

2. Vijnanamatya and Cultivation

Cultivation is the must go to become a Buddha.

But, what is the connection between Vijnanamatya and cultivation?

If cultivating need some important right view, then, Vijnanamatya is the most important view beside the view of emptiness.

Because that cause and effect is the cause of samsara. If we will not be constrained by the karma of cause and effect any more, then we can get liberation and leave the three realms.

Vijnanamatya tell us the process of how cause and effect works. If we know how cause and effect is made, and how cause and effect function completely, then it will help us cut the link to the cause and effect greatly.

So, how the cause and effect was made on earth?

Beside the cause made in the past life, all the cause in this life is made from the seventh consciousness. Why is this?

All the cause in the past since had been, so it has no direct connection with the seventh consciousness but with the eighth consciousness closely. It is buried in the eighth consciousness, waiting for condition to grow.

Therefore, if we want to eliminate the bad cause made in the past life, the only solution is to clean it through eighth consciousness. But how to make it? Actually all the cultivation such as chanting the sutra, prostrating to the Buddha, repentance, chanting the mantra, meditation, and etc., are to clean the bad causes in eighth consciousness. So, if someone who does not have any significant change in his outlook, his eighth consciousness is definitely not cleaned. Actually, to clean the dirty in the field of eighth consciousness need us spend much time to do it, how can we let the bad cause be show on our outlook? Therefore, cultivation is not to see how we make it or how we look others, because unless we own the wisdom of eye we can't see the truth.

But how to avoid planting the evil seed in this life?

The key point is our seventh consciousness because the seventh consciousness is so called discriminative consciousness. All the disorder comes from the discrimination. Therefore, as long as we can cut out the discrimination then we won't make the evil cause again. So, if the filed of our eighth consciousness is keeping being cleaned and the seventh consciousness won't forward evil seed to the eighth consciousness then this is the so called "Take the chance to clean the past karma and stop planting the evil karma". Then such cultivator will definitely get enlightenment because he is the one that will never step forward three steps and step back forward two steps. And, such cultivator won't clean the field of eighth consciousness first and then plant the evil seed to it at the same time. So, such person one day will clean all the bad seeds and there is only good seeds left in his field of eighth consciousness. Such cultivator will of course get

要種子消失了，果報自然就消失了，當然惡的種子消失了，惡的果報也就自然消失了。

2. 唯識與慈悲

慈悲有助於八識田的清淨。

當一個人心中充滿慈悲時，就算一時還未發諸善行，但其實當下在他的八識田中就已經種下了慈悲的種子，而我們知道，慈悲的種子是白業，會慢慢淨除黑業，故只要我們心中常存慈悲，八識田就會越來越清淨，而且也不愁沒有機會實現我們的善行，因為一切都是心念的感召，當我們種下如是慈悲心念，將來善緣和合，自然就會有機會讓我們實現善行，如此善業再回到八識田中更進一步的清淨黑業，則慈悲的心念與善行就形成一個善的循環，八識田的清淨就指日可待。

慈悲的人，眼耳鼻舌身意自然清淨，才能真正在不被污染的狀態下，澈見諸法實相，故慈悲是易行道，是末世眾生的必修，是清淨八識田的利器，利己利人，益己益人，何樂不為呢？

3. 唯識與行善

善有善報，惡有惡報。

當善的種子種入了八識田，也必定有朝一日結出善果。

因果與唯識有著密不可分的關聯，因果是現象界永遠不可能改變的法則，因為它是真理，所以不論喜歡或不喜歡，明白或不明白，它都不能因為任何人而改變。

所以當我們為善或為惡時，心中一定要有一個正確的知見，就是因果必報，如果我們份份的明白了這個道理，我們再去決定為善或為惡也不遲。

所以越了解八識田的狀況，就越明白行善的重要，因為當你每行一善，相對的，八識田中惡的種子就消除了一些，如此日以繼夜的堅持，則必有一天能夠把所有的黑業種子全部清除殆盡，故為善、為善、為善，只有為善，才能世法如意，進而出世法成就。

四、結論

所以在浩瀚的佛法領域裡，唯識固然是很重要的一部份，也固然是相當艱深的一部份，但其實到底是難在哪裡呢？是難在必須與甚深證量搭配才能完全了然到底什麼是唯識。

故如果真的要一種學習方式，那麼「解行並重」絕對是研究唯識者不可偏廢之路，否則必將流浪名相、皓首窮經，到最後還是某位高僧怎麼說，某位大德怎麼說，而完全沒有屬於自己的印證經驗；但千萬不要忘了，學唯識是要了解唯識，了解生命的真理；而不是了解唯識的解釋，了解文字的戲論。

故遠離戲論，以實修實證的方式去明白唯識，則艱澀難懂之學也將淺顯易懂；那麼，先確立這樣冰雪聰明的學習方式，我們接著去認識深入唯識學的專有名詞，我們就能真正把這些名詞兜的團團轉，也就是所謂的我們要轉經，而不是被經轉，則必能學到唯識學的精髓：生命的真相。

enlightenment.

Then, how to cut out the discrimination?

The first step is to watch our thought, which means we have to see how our thought appearing and disappearing clearly on every minute. The second step is to know what discrimination we hold, such as the discrimination that treating the beautiful person well than others. The third step is staying away from the discrimination, which means that knowing the person who is beautiful but no intention to treat her better, and as soon as we recognize we have such thought we will leave it right away without any criticizing or dislike on ourselves. Because once we have such criticizing or dislike, we will fall into the discrimination again. Once our first thought is the discrimination, the second thought is discrimination again, then these thought will become a circulation of lock, which means that there will be continuously attached thought, and such is so called samsara.

Therefore, since we are now clear about what is vijñānamatya, then we should be able to know more about what is samsara and the attached thoughts, and realize what we are going to correct by cultivation, which is the seventh consciousness. As long as we focus on correcting the attached thoughts then the seventh consciousness will no longer be discriminative but clean. Then such person has cut out the discrimination, illusion, and has gotten enlightenment, who is a saint already.

3.Application of Vijñānamatya on Cultivation

(1).Vijñānamatya and Visualization

The most important concept in Vijñānamatya is "All Dharma is created by our heart".

This text explains that all the outlooks are resulting from our heart. Therefore "If we think we are the Buddha, we are the Buddha", which means that "our thinking determine whether we are in the going up status or going down status". Our thinking is the resource of everything, if our thinking is in the right direction, we are in the direction of right Dharma while if our thinking is thinking in the wrong direction then we are in the direction of wrong Dharma.

Therefore, the correction of it by Buddha's teaching is visualization, which use the right thinking to replace the evil thinking, that is focus our thinking on right thinking is the cultivation.

Visualization can be applied on every cultivating path, such as visualization meditation, visualization chanting, visualization blessing, etc. Of course, there are several practical cultivating ways on Vijñānamatya path, but visualization is one of the important cultivating methods.

The visualization on Vijñānamatya path focuses mainly on the eighth consciousness, which starting on the cause as the beginning point. We can also say that its focuses is the seed of field of the eighth consciousness. But, how to process the visualization? That is to visualize the evil seed disappear. For instance, if someone find himself is easy to get angry, then he can visualize like this, "all the seeds of getting angry disappear".

Same as this, we can visualize the seed of greed disappear,

the seed of sex disappear, the seed of silly disappear, etc.

This is a very practical method to take away the evil seed from the base. All the cause comes from the seed, as long as the seed disappear, the cause will disappear as well. Therefore, if the evil seed disappear, the evil cause will certainly disappear.

(2). Vijnanamatya and Compassion

Compassion will help in cleaning of the field of the eighth consciousness.

Why is this?

When one is compassionate, then although his compassionate thinking hasn't become action, he has already planted the compassionate seed in his field of eighth consciousness. And, we know that the compassionate seed is the white karma, which will clean the black karma gradually. So, as long as we are compassionate, the field of eighth consciousness will become more and more clean. We don't have to worry about when will these compassionate seed become good action since everything results from our thinking. As long as we have planted the compassionate seed, when time is coming, it will automatically turn into good action. The good action will further in turn clean the field of eighth consciousness. So the compassionate thinking and kind action will become a kind circulation. Then the field of the eighth consciousness will be cleaned at all in one day.

A compassionate person, his eyes, nose, ear, tongue, body and thinking is naturally clean so that he can see the truth of the universal without any interference. So, be compassion is the easy way for the people who live in the world without much Buddha Dharma that must practice, which is the most useful tool for cleaning the eighth consciousness, and is benefit to ourselves and others. Therefore, why shouldn't we do it?

(3). Vijnanamatya and Doing Works of Charity

There is justice in this world.

When good seeds are planted in the field of eighth consciousness, one day it will definitely grow good fruit.

Cause and effect has a close connection with the vijnanamatya. Cause and effect is the rule that can not be changed in the universal since it is the truth. Therefore, no matter we like it or not, or understand it or not, it won't change for everyone.

So, when we are doing charity or evil works, we must have a right view in our mind that if there is a cause, there will be an effect in return. Therefore, if we realize this idea completely, we will know we should do good or evil work..

Therefore, when we know more about the field of eighth consciousness, we will realize the importance of doing works of charity because once you do one work of charity, some of the evil seeds in your field of eighth consciousness will be eliminated. Therefore, if we insist on doing this, one day all the evil seeds will be eliminated. Therefore, be sure to do works of charity, only do charity work can we success in our work and then success in our cultivation.

Although vijnanamatya is a very important part of the realm of Buddha Dharma, and a very difficult part as well, but, what on earth is it so difficult? It is because only when we have very high achievement in cultivation can we understand what it is.

Therefore, if we really need a way of learning, then learn and practice at the same time is absolutely a very important attitude. Otherwise, we will become a person who only know what is the meaning of the item in sutras, a famous monk said, a famous scholar said, but we never have our own practical experience in cultivation. But, don't forget, the reason we learn vijnanamatya is that we want to understand vijnanamatya, the truth of life, not to understand the interpretation of vijnanamatya or its meaning of words.

Therefore, staying away from the playing meaning of the words, learn the vijnanamatya by practical practice, then although it is hard to learn, it will become easy understanding. Therefore, when we have this in mind, we can further really understand the meaning of all the items of vijnanamatya, which means that we can turn the meaning of sutra, not be turned by the sutra. Then, finally, we can learn the essence of the vijnanamatya; the truth of life.

4. Conclusion

唯識的第三次漢譯

The Third Time's Translation of Vijnanamatyia into Chinese

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特別專題

SPECIAL REPORT

唯識學派的歷史與源流

唯識與彌勒菩薩信仰是分不開的。

彌勒信仰中有往生兜率天淨土的信仰。約西元4、5世紀(佛元9世紀開始)在印度西北部非常盛行往生兜率天的信仰。由印度至中亞細亞流傳、中國晉朝,北魏也盛行。

許多歷代祖師大德都往生兜率天內院。如唐玄奘、慈恩大師,明紫柏尊者,民國之太虛大師、虛雲老和尚、慈航師……。

大寶積經中有「彌勒菩薩問八法會」(北魏譯),「彌勒菩薩所問本願經」(西晉譯),其中「佛說觀彌勒菩薩上生兜率陀天經」(劉宋祖暕京聲譯(424-453))及「佛說觀彌勒菩薩下生經」西晉竹法護譯(266-313)詳細述說了慈氏(彌勒)菩薩。

相傳彌勒的述說,經無著菩薩書寫流傳於世間有:瑜伽師地論、大乘莊嚴論、攝大乘論、分別瑜伽論、辨中邊論等。之後,經唯識思想家無著、世親、陳那、護法、戒賢等的研究發揚而廣布至東亞三國。

戒賢傳玄奘而造成深遠的影響

在玄奘之前已有多人翻譯唯識方面的經論,如六經中的解深密經就有南朝陳之真諦的譯本,北魏菩提流支的譯本,劉宋的求那跋陀羅的譯本。

也因此,造成玄奘的疑惑、而有西行求知之旅。至那爛陀寺師事戒賢。苦學17年才歸國。

玄奘的譯傳及其影響(中國·日本·韓國)

玄奘的佛教經論翻譯是歷史上無人可比擬的。最重要的是完成了「成唯識論」。鼎立了法相唯識宗。可惜的是、在中國近乎失傳。幸近代有太虛大師、慈航、南歐北韓的提導。

日本有法相宗的流傳,千三百年來,綿延興隆、法門法脈不斷。

韓國,元測的法胤脈絡可尋。

第三次的譯傳(韓鏡清老師及慈氏學會)

以韓鏡清老師為中心的慈氏學會(慈氏學開發中心)數十人正由於西藏的藏文經論,來翻譯為漢文,不久的將來將造成相當地影響!

1993年3月由韓鏡清老師的領導、經北京知名學者的共同發起,於1994年3月在北京成立了慈氏學會。是個有獨立性的學術團體。

慈氏學會以發掘和研究慈氏學理論為宗旨,主要從事慈氏學原典的翻譯、研究、校勘、出版、進而對漢、西藏的兩大藏經的校勘,整理

The history and development of Vijnanamatyia school

Vijnanamatyia can not separate apart away from the belief of Maitreya Bodhisattva.

There is a belief in Maitreya Bodhisattva that when people die they wish to birth at the Tu.sita Heaven. Around 4th and 5th century, in the Northern West region of India, such belief is very popular, which is also popular in Mid-Asia, and Zin and North Wei Dynasty in China.

Many historical achievers of Buddhism went to the inner garden of Tu.sita Heaven when they died, such as Xuan-Zang and Cien in Tang dynasty, Master Zebo in Min dynasty, Master Tai-Hsui, Hsui-yin and Ciehan in Republic of China.

In Ratnakuu.ta-sutra, there is "Maitreya Bodhisattva asks question regarding the eight dharma", translated in North Wei dynasty, "Sutra of Maitreya Bodhisattva asks his past life", translated in West Cien dynasty, etc. Among them "Sutra that Buddha talks about visualizing Maitreya Bodhisattva will go to Tu.sita Heaven", and "Sutra that Buddha talks about visualizing when Maitreya Bodhisattva will birth in future", translated by Gu Hwa Hu in West Cien dynasty tell the detail story about Maitreya Bodhisattva.

It is said that the stories about Maitreya Bodhisattva written by Asanga Bodhisattva include Yogaacaarabhuumi-sutra, Mahaayaana-samgraha-sutra, etc.

After that, the idealists of Vijnanamatyia, Asanga, Vasubandhu etc., spread the Vijnanamatyia to three countries in East Asia.

Vijnanamatyia had great influenced on public, after Xuan Zang received the teaching of Vijnanamatyia from Siilabhadra,

Before Xuan Zang was born, there had been many sutras of Vijnanamatyia being translated.

Xuan Zang was confused by these translations, therefore, he came up with the idea of going to the west for seeking the knowledge. Xuan Zang went to Nalanda temple to learn the Vijnanamatyia with Siilabhadra. After studied with Siilabhadra for 17 years, Xuan Zang went back to China.

Xuan Zang's contribution on translation and his effects

No one in the history, whose contribution on translating the

工作。加以梵文、巴利文的經典的補充、期以形成一部較完整、準確的大藏經。

目前已作：

1. 韓老師校勘、補充和註釋「成唯識論述記」的著作—「成唯識論疏翼」已完成，共240萬字，由中國社會科學院電子計算機室將其輸入電腦，慈氏學會動員幾十人的力量、同中國佛教文化研究所合作排版、校勘、於1997年完成三校。目前由台灣慈學社協助出版。

2. 韓老師由藏文譯漢文的第一個集子「慈氏學九種譯著」已在香港出版。

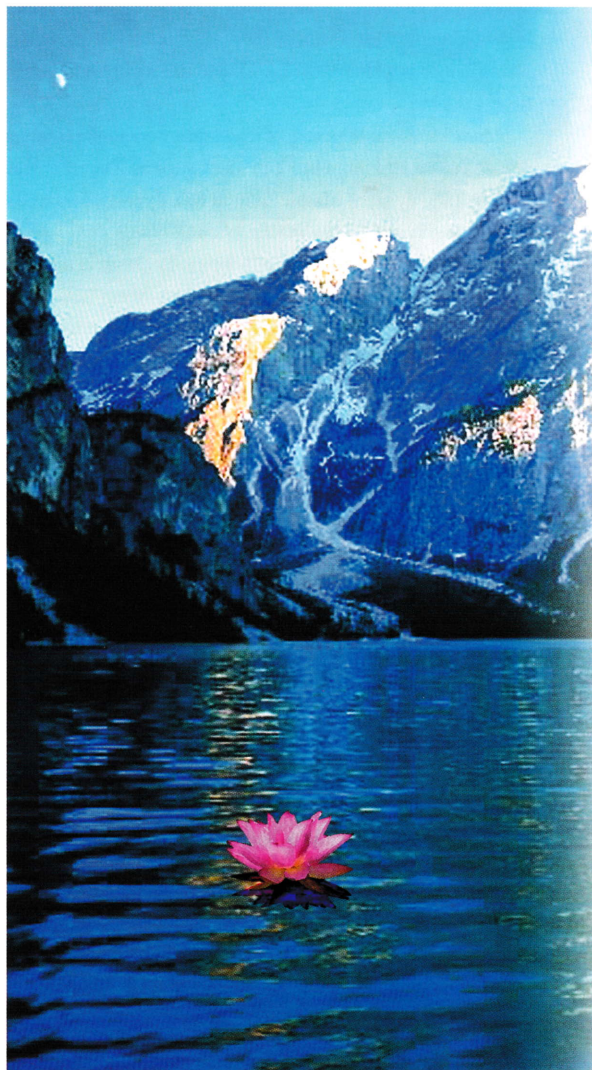
3. 韓老師翻譯的「攝大乘論」已輸入電腦。

4. 韓老師翻譯的「現觀莊嚴頌」也已輸入電腦。

5. 韓老師已由藏文丹珠爾中翻譯出慈氏學和因明等方面經60餘種。

彌勒菩薩（慈氏菩薩）約B.C.600左右生於南印度，後隨釋尊學習佛法。在大乘佛經中是位重要的人物，常與文殊、普賢、觀音、大勢至等大菩薩出現在佛陀說法的盛會中。後受釋尊的預記，先釋尊入滅，上生到欲界的兜率天上。在兜率天內院為那裡的諸天演說佛法。待釋尊入滅後五十六億七千萬年，才再次降生，在華林園龍華樹下得道成佛。並三會演說佛法，普度眾生。

～佛說觀彌勒菩薩上生兜率陀天經、佛說觀彌勒菩薩下生經。



sutras, is greater than Xuan Zang. The most important translation he made is "Discourse on the Theory of Consciousness", which become the fundamental of the Character Dharma school. However, it is a pity that Character Dharma school almost disappeared in China. Fortunately, there are Master Tai-Hsu, Ciehan, etc., who dedicated themselves on spreading the Vijnanamatyia later.

In Japan, the circulation of Character Dharma school has never stopped over the past one thousand and three hundreds years. In Korea, there is still some clue about Character Dharma school.

The third time's translation of the sutra of Vijnanamatyia

There are several tens people of Tz'u-shih society under the instruction of Mr. Han Gin-Chin are now translating the sutras of Vijnanamatyia in Tibetan into Chinese. It is believed that in the future this work will effect lots.

Tz'u-shih society, first leading by Mr. Han Gin-Chin in March, 1993, then initiated by famous scholars in Beijing, finally was founded in March, 1994, which is now a independent academic society.

The goal of Tz'u-shih society is to develop and study the theory of Maitreya Bodhisattva. Its major works is to translate, study, correct, and publish the original sutra written by Maitreya Bodhisattva, and then proceed the correction of two major volume of sutras in Chinese and Tibetan, with the supplement of Sanskrit and Pali sutra, hoping to get a more complete and correct Zang sutras.

Current works done:

1. A supplement to "Discourse on the Theory of Consciousness" with 2400 thousands words, which is corrected, and noted by Mr. Han is done in 1997. It has been keyed in computer by China social and science college with the help of Tz'u-shih society and China Buddhist culture research center. It is now published by Taiwan Tz'u-shih society.

2. The first version of "Tz'u-shih theory in nine languages", which is translated from Tibetan into Chinese, is published in Hong Kong.

3. Mahaayaana-samgraha-sutra, which is translated by Mr. Han, has been keyed in computer.

4. Shen-Kuan-Jun-Yen-Son, which is translated by Mr. Han, has been keyed in computer.

5. Mr. Han has translated 60's sutra from the Tibetan Sutra, Dan-Gu-O, such as the Tz'u-shih theory and hetu-vidyaa, etc.

Maitreya Bodhisattva (Tzu-shih Bodhisattva)

Born in the Southern India in B.C. 600. He studies the Buddha Dharma with Saakyamuni. He is an important character in Mahayana Sutra, who frequently shows in the Buddha's speech with many other great Bodhisattvas such as Monjushiri, Samantabhadra, Avalokitesvara, etc. He is nominated to become a Buddha in future by Saakyamuni. He died earlier than Buddha and was reborn at the Tu.sita Heaven after he died. At there he gives the speech regarding the Buddha dharma for the heavenly beings. It is said he will appear in this world to become the next Buddha after 5,670,000,000 years when he ends his life in the Tu.sita Heaven. He will give the speech regarding the Buddha dharma three times to save all the beings.

中國法相宗之起源 成唯識論

The Birth of Dharma-character school in China "Discourse on the Theory of Consciousness-only"

文\日本龍谷大學\寺井良宣·譯\子雲·版面創意\飛·完稿\嘉
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特別專題

SPECIAL REPORT

一、中國法相宗

玄奘譯(西紀659年)的『成唯識論』是繼承印度世親(Vasubandhu, 五世紀)的『唯識三十頌』,以詮釋的型態,將唯識的概要,顯示出完整思想體系的書籍。這是採用世親之後,唯識思想家們的卓越諸說,並以護法(Harmapala, 530-561)的學說做為主軸,而由玄奘編纂翻譯。

根據此書,玄奘的高徒窺基(慈恩大師, 632-682)繼承之,中國法相宗得以形成,這是大家所周知的。中國隋、唐時代是佛教的全盛時期,在各種學派(宗)之中,特別是天台宗和華嚴宗,被稱為中國佛教的代表。用來和這二宗做比照的意味上,法相宗的唯識學說,在中國和日本的佛教史上,占有重要的地位,而且一直受到注目。

法相宗的名字(法相),據稱是從『解深密經』(玄奘譯)卷二「一切法相品」得到的。這件事,被評論為是相對於天台,華嚴二宗的一乘「性宗」,來表現「法相」的特色。也就是說,在『成唯識論』的學說中,明確地區別諸法的性(理性)和相(事相)的概念,認為現象的相狀(事相=有為法)比理性(真如=無為法)重要,而用所謂行進觀察世界的存在,和人間的應有狀態,來表現宗名。而且,在唯識思想和理論上,具有許多在部派佛教所構築阿毘達磨的法相概念,對於把部派思想做攝取或揚棄之處,具有重要的意義。

二、有為法與無為法之關聯

『成唯識論』的學說和法相宗的立場,將事相(有為法)放在比理性(無為法)重要的意味,在佛教的根本思想「諸法緣起」,大乘佛教思想的特質「真如」(理性),有何關係的問題中,就清楚明白了。唯識的緣起思想是「阿賴耶識緣起」說,而『成唯識論』以極具組織的八識說(二能變論),來解說「阿賴耶識緣起」。這個立場,雖然真如是在緣起法的背後,成為其所依存的地方,但是,被認為與諸法的生滅現象,並沒有直接關係(真如凝然,不作諸法)。因此,諸法生起的直接原因(因緣),是藏在阿賴耶識的種子(bija)。諸法的開展是依據「種子生現行、現行熏種子、種子生種子」的樣相,來說明。諸法緣起的始終,在有為法自身的範圍來討論。

像這樣把真如(無為法)和諸法(有為法)的關係,在三性(遍計所執性、依他起性、圓成實性)上來看的話,在『成唯識論』的論點,依他起性(有為法)和圓成實性(無為法)的關係,是「非一非異」。也就是說,真如(圓成實性),是依他起諸法的實性面,故「非異」。另一方面,有為的諸法(依他起性),是迷(染)、悟(淨),亦是不間染(有漏)、淨(無漏)的。因此,無論在什麼地方,都將貫徹有為法的因果關係,而與無為法(圓成實性),是沒有融會面的,故用「非一」做說明。

I. Dharma-character school of China

"Discourse on the Theory of Consciousness-only", translated by Xuan-Zang in 659, inherits the "Verses on Consciousness-only" written by Vasubandhu in five century, which interpreted the whole idea of Vijñānamatya. "Discourse on the Theory of Consciousness-only" adopted every outstanding theory of Vijñānamatya, which apply the theory by Harmapala, (530-561), as the main frame.

Kuīji (Great teacher Cien, 632-682), Xuan-Zang's disciple-in-chief, inherited the "Discourse on the Theory of Consciousness-only" and formed the Dharma-character school of China, which is well known to the public. Among many Buddhist schools, especially Tiantai school and Huayan school are titled the representative of Chinese Buddhism in Shue and Tang Dynasty. Comparing with Tiantai school and Huayan school, the theory of Vijñānamatya of Dharma-character school plays a very important role in both Chinese and Japanese Buddhist history.

It is said that the name, Dharma-character, rooted from volume two, chapter of all Dharma-character, of Samdhinirmocana sutra. It is criticized that the entitled of this name is to reflect the only vehicle "nature origin" in Tiantai school and Huayan school, which means that it clarifies clearly what is the idea of "nature" and "character". It tells that the "character" is more important than "nature" in reality. It apply the observation of the existence and status of the world to give the name of it. It includes many "Dharma character" concept of abhidharma in Nikaaya Buddhism, which plays an important meaning in determining whether elimination or keeping the idea of Nikaaya Buddhism or not.

II. Th connection between conditioned existence and unconditioned existence

The theory of "Discourse on the Theory of Consciousness-only" and standpoint of Dharma-character school consider conditioned existence more important than unconditioned existence, which tells a clear connection between "all Dharmas are conditioned genesis" and the idea of unconditioned existence of Mahaayaana Buddhism. The idea of conditioned genesis is the theory of "alayavijñāna conditioned genesis" while "Discourse on the Theory of Consciousness-only" apply the eight conscious-

將以上所說，由天台和華嚴的思想來看的話，在天台是以「諸法實相」做為教學的要語。「諸法（現象）即實相（真如）」說，諸法是從理性面，以「三諦（空、假、中）圓融」說，來做為教學的基礎。而在華嚴宗，係以「六相圓融」做為教理，說「理事無礙」。這是大家所周知的道理，特別是法藏(637~714)，根據『大乘起信論』，以諸法的「真如隨緣」，論「真如緣起」說，並且又做了明確的「如來藏緣起」說。天台宗湛然(711~782)，由於法藏思想的影響，在天台教學中引入了『大乘起信論』的如來藏思想。這在有識之士，也是尤其被知道。總而言之，在華嚴、天台的「性宗」中，說到真如（理性、無為）和諸法（現象、有為），是相即、融會，而且還是隨緣（真如隨緣不守自性）的。這和『成唯識論』及法相宗的「性相別論」，其基本上的思想表達不同。

三、成唯識論的各種立場

這裡以『成唯識論』「性相別論」的立場，同書卷二中，依據其批判「分別論者」的「心性本淨」說之處，來具體的看看。在同書的阿賴耶識（初能變）說，是諸法的直接原因（親因緣）種子(bija)，做頗具詳細的討論（因相廣釋）。在這之中詳明「種子的起因」，舉出「本有」義和「新薰」義，在同書中，以折衷的護法說「新舊共生」義作為正確的。但是，在同書中，從花了許多的頁數來批判「唯新薰」義來看的話，以本有義作為基準。而在聖道（轉識得智），以「本有無漏種子」做為必須的要件。因此，在批判新薰義之中，引用分別論者說，如下所說：

分別論者雖作是？心性本淨客塵煩惱所染？故名為雜染。離煩惱時，轉成無漏，故無漏法，非無因生。（大正藏三一、八c）

此文中所出現的「心性本淨客塵煩惱」的語句，在玄奘譯的『維摩經』可看到（『無垢稱經』、大正藏一四、五六三b）。根據此說，來看清淨的心性為無漏法的原因。當離開煩惱時，就能得到無漏智慧，顯現如來藏思想的特色。『成唯識論』對它的批判，如下所說：

而心性言彼說何義。若空理、空非心因、常法定非諸法種子。以體前後無轉變故。（大正藏三一、八c）

根據這裡所說，心性如果是空理（真如）的時候，這不可能成為心法（有為）的因。為什麼？像真如一樣的常法，因為不轉變（生滅變化），所以不可能成為種子（諸法原因）。

如以上所說，在同書中，更進一步詳細的加以批判（還有，在下面所舉出的文章，從窺基的『成唯識論掌中樞要』和『成唯識論述記』指南，看出八項批判點，就其方便加以（1）到（8）的號碼。『樞要』大正藏四三、六三〇c、『述記』大正藏四三、三〇七b~c）。

若即說心應同數論相離轉變而體常一（1）。惡無記心又應是善（2）。許則應與信等相應（3）。不許便應非善心體尚不名善況是無漏（4）。有漏善心既稱雜染如惡心等性非無漏、故不應與無漏為因、勿善惡等互為因故（5）。若有漏心性是無漏應無漏心性是無漏、差別因緣不可得故（6）。又異生心若是無漏則異生位無漏現行應名聖者（7）。若異生心性雖無漏而相有染不名無漏無所過者、則心種子亦非無漏、何故汝論說有異生唯得成就無漏種子、種子現行相同故（8）。（大正藏三一、八C~九a）

把這個要點，簡易地來說的話，如下所說：

1. 如果「心性本淨」，具有依他起的心法（有為），那就像數論派(Samkhya)一樣，陷入相（大等），是轉變（無常）的。但是，體（自性諦），則是所謂常住的實我、實法的偏見。
2. 如果「清淨的心性」，為心法的因，那就不可能生起惡或無記的心，心則成為恆常的善心。
3. 而且，如果這是被肯定的話，在心法上，只是和「信」等善心所相應，而不會和煩惱心所等相應。
4. 如果不是這樣（不只是善心所相應），心性不是善心的體，而

ness to interpret "alayavij~nana conditioned genesis". Although suchness hides behind the conditioned genesis, but it is said that it has no direct connection with the phenomenon of arising and ceasing. Therefore, the direct cause of the arising of all dharma is hidden in the bija of alayavij~nana. The development of all Dharma is according to concept of "The seed grows action, action affects seed and seed grow seed". The beginning and ending of all dharma is discussed in the range of conditioned existence.

According to the above note, in "Discourse on the Theory of Consciousness-only", the relation between paratantra-svabhaava (the nature of existence as arising from dependence on other things) and parinispanna-svabhaava (perfectly accomplished nature of reality) is not the same nor different. It means that our suchness (parinispanna-svabhaava) is the practical parts of the dharmas that are arising from dependence on other things. Therefore, there is no difference. On the other side, all dharmas that are conditioned genesis is both dyed and pure, which also doesn't tell whether it is dye or pure. Therefore, no matter in anywhere, conditioned existence and unconditioned existence has no common, so there are not the same.

From the idea of Tiantai school and Huayan school, the Tiantai school utilizes the "the true original nature of all dharma" as the major teaching, which bases on the rationality and "the triple truth is perfect and fused together". However, the Huayan school utilizes "the six marks are perfect and fused together" as the teaching theory, saying "there are no gap between principle and phenomena". These are the theories we are familiar with. Especially, Fazang founds the "suchness is conditioned genesis" based on the "Awakening of Mahaayaana Faith", saying clearly that "tathaagatagarbha, matrix of the thus come one, is conditioned genesis". Zangne, master of Tiantai school (711-782), affected by the idea of Fazang, introduces the idea of tathaagatagarbha of "Awakening of Mahaayaana Faith" in his teaching, which is well known to scholar. In short, the nature origin of Tiantai school and Huayan school tell suchness and all dharmas are fused together and acting according to the reality of dependent origination, which is different to the "Discourse on the Theory of Consciousness-only" and "the difference of nature and mark" of Dharma-character school.

III. Every standpoints of "Discourse on the Theory of Consciousness-only"

Here, let's see how the theory of "nature and mark" in "Discourse on the Theory of Consciousness-only" criticizes the "nature of heart is pure" in "theory of discrimination". We will also discuss the theory of alayavij~nana, which is the direct bija (seed) of all dharmas.

If the nature is suchness, then nature can't be the cause of the conditioned existence. Why is it? Since ordinary dharma like suchness will change, therefore, it can not be seed, cause of all dharma.

"Discourse on the Theory of Consciousness-only" criticizes this by eight items as followings.

1. If "our heart is pure in nature", which has the property of



且不僅不是善心，更不能說是無漏。

5. 不過，說到善心這種情形，因為是有漏位的善心，這是雜染（染法）。和惡心的情形一樣，其本質（心性）並非無漏。所以，這不能成為無漏法的因。更何況善與惡的心法，相互為因，也是不可能的。

6. 如果說有漏心的本質（心性），是無漏的話，相反地，無漏心的本質，也有可能成為有漏。有漏（所對治）和無漏（能對治）的區別，就不能成立。

7. 凡夫（異生）的心，如果因為「心性本淨」無漏的話，在凡夫（有漏）的位，無漏心現起（現行），則必須把凡夫稱為聖者。

8. 如果說到凡夫的心，雖然性（心性）是無漏，但是，因為相（心相）是染（有漏），因而不稱之為無漏的話，像這個樣子，心生起的原因（種子），也應該不是無漏才對。而且，在『瑜伽論』（卷五七、大正藏三〇、六一五 a）說：「某些凡夫，只是在成就無漏種子。」未說到所謂的「現行成就」。雖然在凡夫（異生）位，有持有無漏種子（本有無漏種子，這是先天上具有的種子，當進入聖道時起現行），但是凡夫位之故，表示尚未起現行的意思。當無漏心（心相）顯現（現行）的時候，其心性（作為心因的種子）也必須看做是無漏的，這是理所當然的。

大致如以上所說，最後在『瑜伽論』所引用到的是，分別論者以「心性本淨」，成立無漏心的原因，而對於不承認本有無漏種子提出了教證。而且，在『成唯識論』中，對於「心性本淨」的經說，做出自己的解釋，如下面所說：

然契經說心性淨者說心空理所顯真如。真如是心性真實性故。或說心體非煩惱故名性本淨。非有漏心性是無漏故名本淨。（大正藏三一、九 a）

如這裡所說，在『無垢稱經』（『維摩經』）和『勝曼經』所說的「心性本淨」，是做為有為心實性的真如。也就是說，在聖道上，以智慧所顯出開悟的結果，做為稱之為真如（空理）。或者是，因為依他心（有為）的體（實性），不是煩惱（這個意思，是由於客塵煩惱而覆蓋了其實性。）所以才說「心性本淨」。而不是有漏心的原因是無漏（真如）的意思。像這個樣子，真如（無為）不是依他心（有為）的原因。還有，無漏（真如）也不是其相反地成為有漏心的原因。有為法是貫穿有為法的因果關係，而且無漏聖道的原因，亦被視為無漏種子的原因（親因）。從這件事，在『成唯識論』中的這一章節中，做了如以下所說的結論：

由此應信。有諸有情無始時來有無漏種不由熏習法爾成就。後勝進位熏令增長。無漏法起以此為因。無漏起時復熏成種。有漏法種類此應知。（大正藏三一、九 a）

根據此文所理解的樣子，在無漏聖道的生起，是以本有無漏種子（先天上的無漏種子）做為因（親因）。這是在解脫分以後（勝進位），無漏的熏習得以令增長，而生起無漏法。所以，根據無漏的熏習所得來的，做為新熏種子。而且，在這裡所稱的本有無漏種子，種子生滅無常法的原故，其持有者和未持有者，是理所當然的。因此從這裡，產生「五姓各別」的立場，這也是成為『成唯識論』唯識思想重要的特徵。這一點也是，可以說和華嚴、天台等一乘性宗所說的「一切皆成佛」根本上的不同。

conditioned existence, then it will fall into the character of mark, which is changeable. But, nature is so called ego and discrimination.

2. If "pure nature" is the cause of our mind, then there should not have any rising of evil or innocence thought, and our heart should become

3. And, if this has been confirmed, then the heart will only link with the kind thought such as belief, and won't link with the bothering.

4. If this is not the case (linking not only with the kind heart), our nature is not the body of our kind heart, then it is not the kind heart at all, but also there is defect of leaking.

5. But, speaking of kind heart, since it is a kind of heart that is leaking, which has attachment. Same as evil heart, its nature is not no-leaking. Therefore, this can not be the cause of the no-leaking dharma. Not to mention, kind and evil heart affect each other.

6. If we say that the nature of the leaking heart is no-leaking. Then, on the contrary, the nature of the no-leaking heart can become leaking. In this case, we can't tell the difference between leaking and no-leaking.

7. If the heart of ordinary people is no-leaking because that "our heart is pure in nature", then if the heart of ordinary people raise the no-leaking heart, then we should name the ordinary people saint.

8. Although the heart of ordinary people is no-leaking, but because the outlook is leaking so that it can't say that it is no-leaking, then cause of the heart shouldn't be no-leaking.

In the last part of "Discourse on the Stages of Concentration Practice", it quotes "the heart is pure in nature" as the cause of no-leaking and gives the teaching for the people who don't admit there is no-leaking seed.

The arise of no-leaking path comes from the seed of no-leaking in nature. Since seed changes and has no rule to follow, so that there is no different who plant it. Therefore, it comes out the viewpoint of "five different nature" which is the most important thought of "Discourse on the Theory of Consciousness-only" and this is different from the viewpoint of "Every one will become Buddha" of Tiantai school and Huayan school in nature.



深層心理學之探索 唯識

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「唯識」與「心理學」的統合

統合視點的必要性

爲了探討虛無主義、戰爭、環境破壞等的問題，爲了尋求人間的根本問題，我由基督教神學出發、禪佛教、唯識、也平行到西歐的深層心理學、發達心理學、超自我心理學的領域去探討。

我不是一個純粹的「唯識」的專門家，但理解到「唯識」可以解決上述的問題。所以，對「唯識是 21 世紀的常識」的標語是給非常高的評價。

但率直地說：單單只依傳統的『唯識』是無法解決上述全體的問題。必須用西洋的心理學研究成果來彌補、修正。所以我想是必要有統合的視點。

由上述的角度、我簡單地敘述一下西歐的深層的三大潮流如何統合。再介紹「超自我心理學」理論家「謙唯巴」的理論，最後再以統合的視點來舉出唯識的五重點。

佛洛伊德(Freud)，西歐深層心理學的創始者，與唯識互對應。

他的理論可以統合唯識的不足，補阿賴耶識—末那識的『性的方面』、末那識的『親子—家族關係方面』的不足。豐富地適切的洞察，與唯識是可統合的。

但精神分析與佛教的立場上是有待商榷。

阿特蘭，他認爲：人在幼兒期普通幾乎是無意識的，即使形成性格，具價值觀的大人也非有意識。

人是由弱小的狀態而出發、成長，要克服微弱的方法有二：一是與

同伴協力增強。二是自我尋求力量。

阿特蘭之說巧妙地把握末那識的問題。

雲古(Jung)，他的「層構造模式」是無問題，所謂「集合的無意識」與『阿賴耶識』是同樣地看深層的領域。而無偏見，是可統合。

超自我心理學是於 1960 年代形成，是繼行動心理學、精神分析、人間性心理學、而起的第四勢力。以自我超越爲焦點。可經由心理學與東洋宗教相遇而生。

歐美的發達心理學與主張自我超越的東洋宗教的修練階段的論點是可以統合的。

我的五個想法：

1. 超越自我學派之前是無自覺到「分別知」的限界。
2. 超越自我學派之前的心理學是不承認「心」之中有「空」的層面。
3. 超越自我學派承認「空」的層面，但無英文的文獻，可惜無法吸收到「三性說」。
4. 八識的構造，凡夫的日常煩惱的種子是在「意識」、「末那識」、「阿賴耶識」之間，惡性循環。若能由「意識」之中入『悟』的種子，在「阿賴耶識」中「薰習」，就可更換爲良性循環。
5. 只有『唯識』才能解決人的「根本煩惱」。

Exploring of the Depth Psychology

Vijnanamatya



The integration of Vijnanamatya and psychology

The necessary of integrating the viewpoint

In order to study the issue resulting from the nihilism, war, environment damage, etc., I started studying from the Christian theology, through Zen Buddhism, Vijnanamatya, to the domain of depth psychology and develop psychology and transpersonal psychology.

I am not purely a specialist in Vijnanamatya, but I realized that Vijnanamatya can solve the above issues. Therefore, I ranked high for the slogan that "Vijnanamatya is the common senses of 21st century".

Frankly speaking, if we simply rely on the traditional Vijnanamatya, we can't solve the above issues. We must apply the western psychology as an aid and correction to it. Therefore, I think there is necessary to integrate the perspective.

Based on the above the conclusion, I would like to briefly introduce how to integrate the three deep and major trend in western society, and then introduce the theory of transpersonal psychology by Ken Wilber. Finally, I will point out the five key points of Vijnanamaty through the integrating point of view.

Freud, founder of the depth psychology in western, his theory corresponds to the Vijnanamaty.

Freud's theory can cover the insufficiency of Vijnanamaty, especial on the sex, and parents and children relationship in aalayavij~naana. Observe properly, we will find that it is possible to integrate with Vijnanamaty.

Human beings grow up from the weak status. To overcome the weak points, one has to first work with accompany, secondly, one has to look for help by oneself.

Alternan's theory points to the problem that manas has.

But, there is some space need for consideration between spiritual analysis and Buddhism.

Alternan though that "People in child period almost has no consciousness. Even one grows his own character, sometime may have no consciousness".

No doubt, Jung's "Level model" is correct. The so called "non conscious set" treats the same domain, depth level, as Vijnanamaty.

Transpersonal psychology, formed in 1960s', is fourth trend, following by the active psychology, and spiritual analysis, which focus on the transpersonal. It can be said that the meet of psychology and eastern religion forms transpersonal psychology.

The idea of psychology in Europe and America and the eastern religion that claims transpersonal can be integrated.

My personal five points of view:

1. Before the formation of transpersonal psychology, psychology hasn't recognized the limit of discrimination.
2. Before the formation of transpersonal psychology, psychology doesn't recognize that there is so called "emptiness" in our "heart".
3. Transpersonal psychology admits there is "emptiness", however, there are no English documents of it. Therefore, it is a pity that they can not include the spirit of "three nature".
4. The seed of our ordinary defilement is circulating among our consciousness, aalayavij~naana, and manas negatively. If we can plant the seed of "enlightenment" in our aalayavij~naan for learning then we can turn circulating positively.
5. Only Vijnanamaty can solve our fundamental defilement.

唯識思想 之 科學性 哲學性 和 宗教性

Dharmakāsana's
nature of science
nature of philosophy
and
nature of religion

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「佛教不是宗教」這是我最近的一個強烈想法！當然如果根據「宗教以解脫痛苦為目的」的定義，佛教也可以說是宗教。但是我認為並非將信仰方面的宗教——基督教視為宗教時，佛教就不是宗教了。

如果採用歐洲式的表現手法，佛教（特別是唯識思想）兼具科學性、哲學性和宗教性三方面，是世上極為少見的思想。

以廣義的宗教來理解佛教，和基督教比較後，則可以簡單歸納出它們的不同：

基督教是「以信仰為基本的宗教」，相對的，佛教則是「以觀察和智慧為基本的宗教」

佛教裡非常重視「觀察」這件事。例如玄奘所譯的《瑜伽師地論》一百卷，就出現將近一千個「觀察」的字眼，這其實是站在以科學的眼光來觀察的立場。

相對於自然科學，是以外界（被認為是存在的）事相為觀察對象，佛教觀察的則是心中產生的事相（觀念、表象、影像）。雖說是科學，也僅止於觀察到執行觀的科學家心中所產生的影像，因為科學家的心無法完全做到白紙、如明鏡般，如實反映外界的事相。

要證明佛教有科學性和哲學性，其他認識方式上，還可以舉出一直很重視的現量和比量。

觀察的對象當然是存在的，這個存在整體可分類為二。一是我們感覺、知覺的事情，例如這個手錶一掉下來，就認識此掉下來的現象，在其現象上，稱此所認的事情為「事」。不過不是只有事，在手錶掉落的現象裡，有所謂在萬有引力的法則在起作用，如果沒有這個法則自然就沒有手錶掉落這件事，支撐此現象的法則稱之為「理」。因此所有的存在都是由「事和理」而成立的。

因此，因觀察、因思惟對象為何？首先是現象的「事」，但是觀察引發現象的「理」才是最終目的。剛才舉手掉落錶為例，而我們走路時，右手和左手交互甩動，如果試著注意，這應也是因為「理」來步行的，重要的是要察我們依怎樣的理而存在、生活？又應如何生存下去？「我應如何生存」之前，更重要的是要問：此時此地，我的存在是依什麼理而如此存在？因為知道使自已存在的「理」，人類應如何生存的問題就能夠解決了。

佛教把理叫做「道理」，關於此一道理，《瑜伽師地論》中舉出下列四項：

1. 觀待道理
2. 作用道理
3. 證成道理
4. 法爾道理

四個道理當中，想討論和科學性的關係的是依照 2、作用道理和 3、證成道理的觀察是：

「眼睛能看到有形有色的對象物」

這也是一般科學上的看法

諸行無常，我們必須透過觀察，親自確認此事。世界上能量為何如此的運作？不能按照「一切唯識」的教理，靜靜的從自己深處試著思惟、觀察嗎？或許什麼都不想的素樸實在論者忘記自己的存在，而認為外存在著驚人的能量，或許真是如此。不過每一個感受到的能量，是存在自己內部，認為的外在能量，只不過是全都是語言辯論、思考出來的產物；所以說「一切唯識」。一切的存在是「識的轉變」，也就是說，其實是識在變化，全都是自己心中升起的現象。確認這個事實，然後從自己內在冒出來的心如明鏡止水般寧靜時，試著觀察自己和世界是怎麼變化來的？那三法印（諸行無常、諸法無我、涅槃寂靜）最後的涅槃寂靜即大安心、大解脫、現世證得的涅槃或許就會現前也說不定呢！「一切唯識」的教理，不只是當作學問來學習，更重要的是在日常生活中、禪定中仍能確認。這也是依據作用道理的觀察。



接下來是關於依據證成道理的觀察。

所謂證成是「A等於B」這種判斷的正確性，是以下面所述的三種認識方式來證明。

(一) 聖教量（以釋尊所說的教法為根據的認識手段）

(二) 現量（以感覺為根據的認識手段）

(三) 比量（以邏輯推量為根據的認識手段）

至教，音譯為阿含，有傳承的意思。因為釋尊所說的教法，沒有書寫成文章，都是以口傳的方式流傳下來，有「傳至之教」的意思，故稱之為教。此至教量即是以釋尊所說的教法為基準，來證明判斷的正確性。

這種以釋尊的語言作為正確證明的基礎的情形，是和其他宗教和基督教重視聖經所說的情況是相同的。但是依(2)的現量和(3)的比量的證明，則是以信仰為中心的基督教所沒有的。現量以感覺來推量，更加確認判斷的正確性。像這樣要求依自己的感覺來釐清，然後從自己內部思考，確實是以科學式的觀察來理解，從這點也明確知道佛教兼具科學性和哲學性的思想。

接下來思考佛教具有哲學性這個論點。何謂哲學？這也是值得議論的，求過在此我鎖定為「邏輯的思考」這點來思索。

在有哲學性、邏輯性的證據上，可以舉出「理證」的思想。「A即B」的判斷是真或假？在證明這個的根據上，除了剛剛舉出的三量，另外還可以提出「教證」和「理證」這樣的想法。其中教證相當於先前所說的至教量；「因為合乎經典所寫的教說而判定為正確」的方法。此外還有理證，即是「依照道理作邏輯性思考後，證明為正確」的方法。（例如世親的《唯識二十論》可以說是從理論上證明（理證）唯識無境——只有識，而無外境的境——而成立的。）

還有三慧的看法。最理想的是從聞慧開始，而展開思慧、修慧。單是透過語言來聽，只是囫圇吞棗，算不上是理解，必須加上自己的思考，深思此語言的意義，才能有更深的理解；這正是透過哲學性思考的態度。

總之，佛教是修習禪定這樣的心，有了定之後，即能以智慧觀察心中所產生的影像。「以心觀心」這不管是科學家或禪定者，基本上是不會改變。雖有禪定、三昧、止觀等幾個不同名稱，我們可以彙總稱之為「瑜伽」。必須牢記在心的是瑜伽絕不是擁有超能力的特殊修行，它是一種企圖如實觀察存在的觀察方法。

"Buddha is not religion", this is my very strong think recently!

Of course, to base on the definition "Religion's purpose is to free ourselves from suffering Buddha could be thought as religion. But I think that we take Christianity as religion, the Buddha would not be religion.

With the Europe's technique of expression, Buddha (especially Dharmakassana is) conclude the nature of science, the nature of philosophy, and nature of religion, is a very rare thought.

Use the broad sense to comprehend Buddha; compared with Christianity, we can conclude the difference between them.

Christianity is "base on belief", in opposite, Buddhism is "base on observation and wisdom".

Buddhism attaches importance to "observation". For instance, one hundred volumes of the " scripture of Yogacarya Bhumi Sastra" translated by Hsuan Tsang, use one thousand different definition to explain "observation", actually these point views are based on science.

In opposition to natural science, the external world's object (is existed) is observing objective, object Buddhism observe is the objective is created from the bottom of heart (ideal, presentation, and image), although it is the science, but only observe the image scientists observe, because scientist's mind can not be purified as white as white paper, like mirror, to reflect the objective of external world.

To prove Buddhism's science and philosophy, we also can take the example of Pratyaksha Pramana(sense inferences) and Syllogism Pramana(comparative inferences).

The observing subjective is certainly existed; this existed objective can be sorted of two kinds. One is the objective of our feeling, sense, for example, as this watch is fell into, we would know the phenomenon of fall, we think the object we thought is "thing". But not only have the objective, as the phenomenon of felling, even the rule of universal gravitation also play a part, if the rule is not exist, then would have not the objective of falling, to support this rule of phenomenon is the "cause". Therefore, all of the existence is for "objective and cause".

Therefore, what is the objective of observing and thought? The first thing is the "objective" of phenomenon, but to observe the "principle" is the main purpose. We take the felling watch as an example, as we walk, we swing the right arm and left arm; if we pay the close attention to it, the "cause" start effect, the real important thing is to observe how we rely on the "cause" to exist, and live? And how to keep living? Before "how can I survive", the most important thing is to ask: At this moment and place, what kind of cause I exist for? Because to know the principle to make us exist, people would solve the problem of how to survive.

Buddha name the cause as "reason", about this reason, "Yogacarya Bhumi Sastra" take the following items:

- 1.the cause of observation
- 2.the cause of application
- 3.the cause of fruit
- 4.the cause of Buddha

In these four causes, base on 2, we can discuss the relationship with science, the application is related with 3, and the cause of evidence is:



"Eye can see the physical and colored objective."

Everything is changeable, so we have to affirm this thing by observation. How can capacity operate? Can we just follow the principle of "everything is from the consciousness", to think deeply and observe from the bottom of heart? Or maybe the simple thinker forgets his own existence, and thinks the outside is existing the amazing power, that might be right. But every energy we can feel actually exist inside, and think the outside energy just the outcome of language and thought; so the "everything is from the principle". The existence of everything is the "mutation of conscious", that is the change of conscious, and all of that is the phenomenon from the bottom of heart. To affirm this fact, then as your heart is as peaceful as water, you can try to observe how to form you and world? That three sign (everything is changeable, and every principle is egolessness, nirvana is the forever", the final nirvana is the most peaceful, most free, the nirvana might present! The principle of "every thing is from the conscious" is not only knowledge to be learned, the more important is to prove that in life and meditation. This is also the observation of cause of application.

The following is observation of cause of fruit.

About the cause of fruit is to prove the judgment of "A is equal to B", is the apply the following ways to approve.

- (1)Aryabhasa Pramana(Arguments based on authority)
- (2)Pratyaksa Pramana(Sense Inferences from the manifest)
- (3)Syllogism Pramana(Comparative inferences)

Aryabhasa's transliteration is Hinayana, mean heritage. Because Sakyamuni Buddha's dharma are not written or oral instruction, so would have the meaning of "Aryabhasa Pramana", that is why it mean authority. So Aryabhasa take the Sakyamuni's dharma as principle, to prove the correctness of judgment.

To use Sakyamuni's words as the principle to prove the correctness of judgment, is the same as the other religion and Christianity's attention on Bible. But the (2) Aryabhasa Pramana and (3) Syllogism Pramana is not on the content of Christianity,

the belief is the main thought. Aryabhasa Pramana use the feeling to judge, would affirm the correctness of judgment. Such as we use our feeling to clarify, and then think from the inside, it really applies science observation to understand, and we also can know certainly Buddhism conclude the science and philosophy.

Then we think about the point of Buddhism contain the philosophy. What is philosophy? This is also worth discuss, I apply the "Logic think" to think deeply about it.

On the evidence of Buddhism's nature of philosophy and logicity, we can prove the thought of "principle". The judgment of "A is B" is true or false? For this base, beside the three Pramanas, we also can bring the "evidence of teaching" and "evidence of principle". The evidence of teaching is the same as Aryabhasa Pramana; "Because it conform with the principle of sutra, so it is right". Beside that, it also has the evidence of principle, that is the way of "After think logically in accordance with principle, to prove it is right".(Such as the "the sastra of twenty Dharmalkasana', it would prove the dharmalkasana's unlimitness of "the evidence of principle"- only have conscious, but not have external world.)

The point view of three wisdom. The most ideal way is from the wisdom of hearing, and then is wisdom of thinking, wisdom of practicing. If we only listen the language, we just read it without comprehension, can not think as the realization, we also have to add our think, to think deeply about this language, then would have more deeply realization; this is point view thought philosophy.

In general, Buddhism is to cultivate the mediation, with mediation, we can apply wisdom to observe the image in our mind. "Use heart to observe heart", for scientist or meditator, this would never change basically, even there are different name, such as mediation, samaya, observation-ceasing, but we can name it "yoga", and have to remember that yoga is not a special practice to have super power, but it is a way to observe the existence truthfully.

玄奘大師

超越所有宗派，回歸一乘佛教

Master Xuan-Zang
Transcend all schools to Return to One Vehicle Buddhism

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Text\Fu Zien-Chun·Translator\Tze-yun·Aart\Fly·Layout\Jia

一、前言

唐僧玄奘三藏，這個普為世人知悉的名字，多半是來自西遊記一書（或電影等媒體），對他的認識，就是這種被扭曲了的印象。就算是一般佛教徒，也多只知道他是個留學印度，取經返唐的譯經大師而已。只有少數人，知道他是博通經論，傳法給窺基法師而創立法相宗的佛學大師。但其實，他是極少數高僧中，真正對佛法、佛教具有全體宏觀，偉大願行的一代大師。

二、超越當代宗派之外、會通全體佛法

玄奘大師在決定西行之前，即已對當時的佛學及宗派都作了全面的研究，至少就學於十三位當時的中國重要名家。當時的中國佛學，主要有兩大系統，一是傳龍樹學系的鳩摩羅什；一是傳無著、世親學系的覺愛與真諦。而佛教大乘八宗（淨土、三論、涅槃、禪、地論、攝論、天台、華嚴）及小乘二宗（成實、俱舍）都各擅宗途，說法非常紛歧！為了解決教理的疑難及漢譯佛典上的不一致，以融通各家異說，加上，正好聽到從印度來的學者明友（波頗密多羅）說：那爛陀寺的戒賢論師，是縱貫三乘經論的一代宗師，因此決定西行求法。

大師放棄了京師莊嚴寺住持（似國師）的權位，啟程西行，立即成為通緝犯，循著古「絲路」穿越數十個酷熱的沙漠（大多環繞在世界第二大——塔克拉瑪干沙漠周圍）、攀越冰天雪地而有世界屋脊之稱的帕米爾高原（蔥嶺）及喀拉崑崙山脈等天險。這即使在今天，想自己開車經歷此路，也不是一件容易的事，真是步步艱險，稍有不慎，必客死他鄉！

約歷三年，到達印度那爛陀寺，參學戒賢論師。當時的印度，同樣也有空、有二宗的論爭，大師認為「聖人立教，各隨一意，不相違妨，惑者不能會通，謂為乖反，此乃失在傳人，豈關於法也。」於是寫出《會宗論》三千頌，以融會空有二宗，深獲戒賢恩師的讚賞。

接著回應南印度學者「般若麤多」以正量部立場，造《破大乘論》七百頌，而作《破惡見論》一千六百頌，申大乘義以破之。

之後，戒日王在曲女城召集全印度各國僧俗舉辦無遮辯論大會，玄奘大師將「真唯識量」懸於會場門外，經十八日，無人能駁倒，於是大乘佛法即成為全印度共尊的主要宗教。

返唐後，即專注於翻譯著述，約二十年間，共為七十五部，計1335卷，是中國翻譯史上另五位大家——鳩摩羅什、真諦、法護、義淨、不空譯經總量（1222卷）還多113卷。而且，在翻譯技巧上，更是超越前賢，其準確性（精通梵漢文）及完善性（精選助手、大型譯場），同樣是空前的創舉！

從大師的譯著，約可分成十類：1.毗曇部2.般若部3.中觀部4.瑜伽部5.密教部6.經集部7.因明論集部8.外教部9.史傳部10.其他（如大唐西域記等），可見他是：顯密融通、空有並舉、大小共貫、內外兼及的。雖然今人多以他為唯識宗的開祖，但他花了最多時間精力在中觀派的根本經典——《大般若經》上，約3年11個月。也譯出了中觀派清辯論師（是瑜伽行派護法論師的論敵；而玄奘大師的唯識論，主要是弘傳護法論師的思想）的《大乘掌珍記》。另外，婆

I. Preface

Xuan Zang, Tripitaka Master of Tang Dynasty, is a well known but distorted correct from the novel "Journey to the West". Even to the most Buddhist, Xuan Zang is just a master who translated the sutras he brought back from the place, India, he studied. Only a few people know he masters at many sutras and explanatory notes, and he pass on the dharma to Master Kuiji, who became recognized as the first patriarch of the Faxiang school. Actually, he is one of the fewest monks who really have a whole idea about the Buddha dharma and have great wish and practice.

II. Transcend the schools at the time and fully understand the Buddha teachings

Before Xuan Zang decided to journey to the west, he had already studied the Buddhism and all schools, and visited at least 13 famous monks at the time. At the time, there are two major Buddhist system. One is the Kumaarajiiva system which inherits from Naagarjuna theory, the other is Zueai and Chiendi system which inherit the Asanga and Vasubandhu theory. At the time, all schools focus on their own theory and the teachings are different. One time Xuan Zang heard from a friend who just came back from India that Siilabhadra, treatise master of Nalanda Temple, is a great master who masters the sutras and notes of three vehicles. Therefore, he decided to go to India for study to solve his doubt on the teaching and the problem of inconsistent in the translation of the same sutra.

Xuan Zang gave up the offering as the abbot of Chuang-yen Temple and started his journey. He soon became criminal wanted by the law. He followed the ancient silk road to pass through several deserts and mountains. Even in today, if you want to travel through these place by car, it is not an easy thing. If there is any miss, it will definitely get killed.

Xuan Zang spent three years to get to the Nalanda Temple for study with Siilabhadra. At the time, in India, there is also arguing regarding emptiness and existence. Xuan Zang think that "The saint founded the teaching. His teaching can be translated into different viewpoint but won't conflict. People who don't understand say it is strange. Actually, there is no fault on teaching, but on who learn it". Therefore, he wrote a note on every schools of three thousands phrases, which clearly comment on both emptiness and existence and received appreciation from his teacher Siilabhadra.

Then, Xuan Zang wrote the "Break evil view" of one thousand phrases to against the "Break great vehicle" of seven hundreds phrases, written by a southern India scholar. In his article,

羅門教正統派——勝論的根本經典《勝宗十句義論》，也如實譯出；中國道家老子的《道德經》也應印度童子王之請譯成梵文。且雖然其弟子有“百部疏主”之稱的窺基，開展了中國唯識宗，而普光、法寶、神泰等人開展了唐代俱舍宗等。但，他確是志在統整全體佛法，超越宗派門戶之外的一代大師！

三、化導盛世仁王，振興整體佛教

佛法雖是全人類共有的珍貴人文資產，但若有高尚文化為基床，及盛世仁王的支持，才能大興佛教。玄奘大師西行第一個遇到的是西域高昌王麴文泰，他自比佛世時的波斯匿王，極願大力護持佛教，他軟硬兼施要留他當國師，但大師明白，區區高昌，四面強敵，並非理想之地！

到了印度，諸王也爭相邀他為國師，甚至為了他，險些爆發戰爭！在曲女城無遮辯論大會成功後，名震五印，被共尊為「大乘天」，聲譽如日中天！戒日王正準備以大師為導，大興印度佛教之際，因為一方面他已經為印度完成了融會各宗、會歸大乘的任務；另一方面中國（以儒、道文化為基）佛教正方興未艾，需要統整，且正值明君（唐太宗）盛世（貞觀之治），是振興佛教最有利的條件下，毅然堅辭戒日王之請留，攜經返唐，以利益更長遠（以穩定性較高的象形文字為主的漢文佛典，最適合保存其文字原意）更廣大的眾生。

大師載譽返唐，受到萬人空巷的熱烈歡迎，當唐太宗接見他時，直讚他「氣宇軒昂，辭論典雅，風節貞峻」超越前賢（道安法師），加上他全方位的才德學行，使得原本尊老子李耳為先的唐太宗對佛法產生了興趣，玄奘大師一方面不忘記譯經著述及教導後進，另一方面也一直與唐太宗、高宗保持著適當（不涉入政治）親密的關係，進而對大師恩寵有加，下詔讓他組織了一個五十多人的大譯經場協助他譯經，還為他的譯經寫序，所有這些，都不是偶然可成的。

我們從大師特將《瑜伽師地論》卷61《攝決擇分》中關於“佛為出愛王所說經”（旨在勸說國王信學佛法、護持佛教）改譯成《王法正理論》一卷，單獨流行（見大正藏、卷31）；及大唐西域記（玄奘大師口述、辯機執筆）中借西行見聞，豐富巧妙地述說國王與佛教的故事（尤其是阿奢世王及戒日王的部分）特別適合急於想了解西域諸國情況的唐太宗，作為他認識佛教的最佳教材，可見其積極度王的意圖。

由於玄奘大師的努力，獲得了盛唐明君的支持和擁護，佛教才得以更早取得中華文化的正統地位，提供了佛教全面發展及本土化的有利條件，造成了唐代佛法大興的局面。

四、結論

玄奘大師一生的願行，重在統整（超越當代宗派之外的）全體佛法，回歸佛陀的本懷——一乘佛教，振興整體佛教，利益長遠而廣大的眾生。由於他具備了最佳的先後天條件——深厚的善慧根性，超絕的才識德行（人文、風俗、宗派的包容胸懷），強健的體魄（極耐寒熱乾溼的環境適應力），及一生都勤奮於宏觀（全體佛法、佛教）的偉大願行，好像他這一生早就已經設定好就是要來完成此一承先（印度佛教）啓後（唐朝佛教）的偉業似的，他一生中的每一刻都緊緊關係著全局，只要缺或慢一步，今天的佛教就很難有如此的發展了！

我們今天能學習到最完整的佛法，玄奘大師是最大的關鍵人物。在緬懷之餘，每個佛子都應效法他的精神，放下宗派門戶之見，共同承擔起愛法、愛教、愛眾生的菩提願行，使佛法宏揚到全世界，讓人間淨土早日來臨！

he used the great vehicle to break the incorrect theory.

King Cheize called all monks and laymen to attend a debate at Cheune City. Xuan Zang put a note on the front door of the debate. For 18 days, no one can disprove his theory. Therefore, Mahayana Buddha dharma become the major religion in India that everyone respect.

When Xuan Zang returned to China, he dedicated himself in translating the sutras for almost 20 years. Totally, he translated 75 sets of 1335 volumes, which is 113 volumes more to the total volumes translated by the precious five famous translators. Xuan Zang's skill of translation is more precise and complete than the previous translation.

The translation that Xuan ang translated can be classified into ten categories. It can be seen that he mastered both manifest and hidden school, and raise both emptiness and existence. Although many people consider he is the patriarch of the Faxiang Vijnanamatya school, but actually he spent most of the time on the root sutra of Maadhyamika, Mahaprajā-ñāpāramitā-sūtra for 3 years and 11 months. He also translated the Morality Sutra of Taoism from Chinese to Indian under the request of King Toungze. Although his discipline, Kuiji, founded the Faxiang Vijnanamatya school, but he is really a great master that transcend all schools.

III. Inspiring the king at the heyday and promote the whole Buddhism

Although Buddha dharma is the precious property that belong to all mankind, but if there is culture of high level as the base and the support form a great king then Buddhism will become popular. The first wise king that Xuan Zang met is King Kaochan, who comparing himself as the King Persian at the Buddha time and would like to support Buddhism greatly. He applied both hard soft skill to ask Xuan Zang to stay as the teacher of the country, but Xuan Zang realized that Kaochan is not a idea country for him to stay since there were enemies around Kaochan.

When Xuan Zang arrived at India, all the kings competed to invite him as the teacher of the country, some even almost started the war. After the debate at Cheune City, Xuan Zang's name was well know by the five region's people in India. He was named the "Mahanadibo", and his reputation is so high that like the sun in the noon. When King Cheize prepared to promote the Buddhism in India under the direction of Xuan Zang, Xuan Zang decided firmly to bring the sutras to go back to Tang. Since one is that he had learned all the schools of Buddhism and made them back to the Mahayana Buddhism, while the other is that Tang has become a peaceful country, there is space and condition for Buddhism to develop.

When Xuan Zang returned, the whole city turned out to welcome him back. When Tang Tai-Chung saw him, Tang praised him "Outlook dignified, speaking is elegant and attitude is loyal and high", which transcending the previous saint, Master Daoan. Beside this, Xuan Zang's talent, virtue and academic achievement attract Tang Tai-Chung, who was original interested in Taoism, having interested in Buddhism. Xuan Zang paid his attention not only on translating the sutras and teaching, but also



on maintaining a close and nonpolitical relationship with Tang Tai-Chung and his son. Tang Tai-Chung treated Xuan Zang very well, he even gave order to gather at least fifty people to help Xuan Zang translating the sutras. Tang Tai-Chung even wrote a preface for the sutra that Xuan Zang translated. All of these is not made by coincidence.

There were several evidences that Xuan Zang was very active to try to persuade Tang Tai-Chung learn Buddha dharma. One is Xuan Zang particularly translated the sutra "Buddha give speech for the King", which telling Buddha persuade a King to learn Buddha dharma and support the Buddhism., while the other was the finished of Da Tang Sie Yue Chi, which tells not just what Xuan Zang saw during his journey to the west, but also tells the stories about the countries regarding the connection between their Kings and Buddhism (especially the stories about King Asers and Cheize).

Because of Xuan Zang's effort, Xuan Zang received the support from Tang Tai-Chung so that the Buddhism get its formal and legitimate position in Chinese culture, which provide a very beneficial condition for Buddhism to plant root in local China and the fully spreading in China.

Conclusion

All the contribution of Xuan Zang in his life was on integrating all the schools of Buddhism to back to the only vehicle, Mahayana Buddhism, to give life to Buddhism and benefit all the living beings. He owns the best conditions: clever, superior character, healthy (to tolerate wet, hot, an cold weather), and the hard working attitude toward his wish. It seems that the reason he cam to this world is to inherit the Buddha in India and bring it back to China. Every minute of his life step close to the overall situation of Buddhism, if only there is a miss or delay, the Buddhism in today will change.

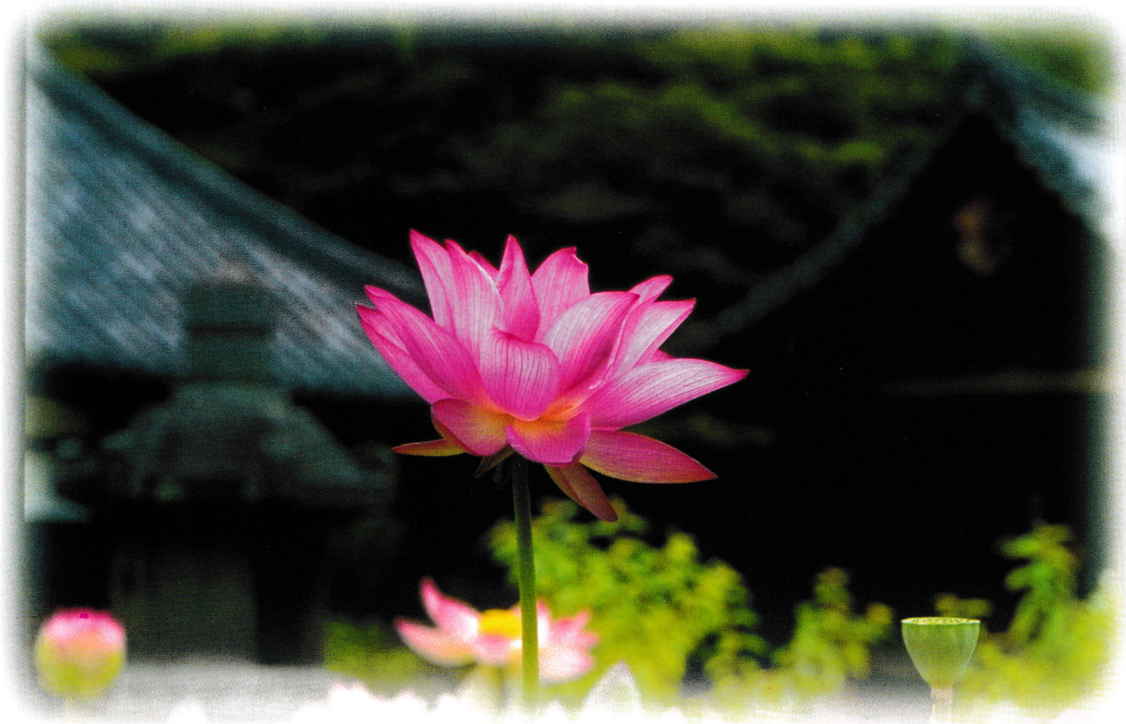
Today we can learn the complete Buddhism, Xuan Zang is the most and great key character. To remember him, every Buddhist should follow his spirit, put down ones private view and pick up the Boddhi

wish to love dharma, Buddhism and all beings so that the Buddhism can be spreading to all over the world, and let the pure land in this world come true earlier.



日本法相宗之信仰 唯識

The Belief of Character Dharma School in Japan
Vijnanamatya



文 \ 松久保秀胤 \ 法相宗奈良藥師寺管主 · 譯 \ 子雲 · 版面創意 \ 飛 · 完稿 \ 嘉
Text \ Sunju Bosui . Translator \ Tze-yun . Aart \ Fly . Layout \ Jia

我們習慣說我們需要 3 年的時間來學唯識，8 年的時間來學俱舍論。我們稱唯識為 Vijnaptimatr thought。

而現在我將在短短的 40 分鐘裡對大家講述唯識，因此我擔心大家無法了解唯識的思想不是物質主義也不是佛教當中的心理學，神學或存在論。

我現在出現在大家的面前，站在大家的前面，看著大家，而你們也看著我。

當我說這些話時，我的眼睛看著你，而你們的影像進入我的眼覺神經或者說「眼識」。我們的身體除了眼覺神經外，還有味覺、嗅覺、觸覺與聽覺等五種感覺器官。這些感覺梵語稱 indriya，中文稱「根」，而神經，梵語稱 vijnana，中文稱「識」。

你們的外形、外觀與特徵進入我的眼識之後轉成我的意識，成為印象。你們的外形、外觀與特徵梵語稱為 bija，中文稱為「種子」。

我們稱「種子」是唯識中傳遞訊息的一個機構。這些種子包含外形、外觀、特徵、文字的意義、事物的名稱的種子，梵語中稱為 nama-bija，中文稱為「名言種子」。

到現在為止，「種子」只傳遞到我的意識當中，或者說，你們的特徵還沒輸入或存在我的腦海裡。

現在，在我的知覺當中有了你們新的「種子」。

但，我不知道你們的名字以及個人歷史。事實上，我可能儲存一些「種子」在我的記憶系統中，尤其是你們漂亮與高雅的特徵。

我的優先意識選擇你們漂亮與高雅特徵的種子，而且立即的將他們儲存到我的記憶系統內。

這個優先意識，梵語稱為 mano-jnana，中文稱為「末那識」或「染污識」，而我的記憶儲存系統，梵語稱為 alaya-jnana，中文稱為「阿

賴耶識」或「執著識」。

一般而言，我們的意識包括由眼識傳送過來的「種子」以及由「阿賴耶識」或「執著識」傳送過來的「種子」。

意識，梵語稱為 Samjñana，中文又稱為「統覺識」。

現在我認識你們了。而你們在我的客觀世界中已經存有某些事情。梵語將這個客觀世界稱為 artha，中文稱為「境」。「境」中的一些事物，梵語稱為 rupa，中文稱為「色」。

至於那些現象，則透過眼根輸入我的「阿賴耶識」當中，並儲存成為永久的能量。

這個能量梵語稱為 karman-bija，中文稱為「業種子」。因此，「阿賴耶識」是人類精神與物質因素的基礎。

你們對物質世界這些認知事物的方法有何看法？或許你們可以稱之為某一種認識論。你們會懷疑這些理論屬於心理學與哲學？尤其，「末那識」與「阿賴耶識」是存在於下意識當中。佛教徒相信這些的存在。

現在長話短說，在唯識學中，二世紀前已有菩薩提出五個階段來達到完全的靜慮或涅槃。我們稱這五個階段為五重唯識觀，分別是：

1. 捨離留純唯識觀
2. 遣虛存實唯識觀
3. 隱劣顯勝唯識觀
4. 攝末歸本唯識觀
5. 遣相証性唯識觀

首先，我先粗略的講述一些「捨離留純唯識觀」的大綱。

佛陀在菩提樹下靜坐時悟到了 pudgala，補特伽羅。玄奘三藏大德稱 pudgala 為「敷取趣」或「窮生死蘊」。

「敷取趣」意指我們在宇宙中已經經歷了許多次五界，而且不斷的生死輪迴。「窮生死蘊」意指我們與地球上所有眾生同等的住在一起，而且這個身體經過了無數次的死與生。

簡短的說，如果我將 pudgala 翻譯成現代的詞彙，我會稱它為 D.N. A，因為它是遺傳的資訊，而且我也會稱它為生命的意願，因為它支持「阿賴耶識」與「執著識」的理論。

因此，在 pudgala 中梵語稱擁有生命的生物為 sattva，中文稱為「有情命者」。

我們不好的情緒與欲望是從「執著識」中的「隨眠」所演繹出來。

不好的情緒與欲望，梵語稱為 Klesa，中文稱為「煩惱」。除了佛陀已醒覺外，眾生皆有煩惱。眾生因為皆未開悟，所以皆有煩惱。否則，我們就會從佛陀或菩薩那裡獲得成為佛的啟示，並且區別出「煩惱」之火。基本上，我們應該去除不好的情緒與欲望。

總結來說，「有情命者」對任何事物都有欲求，而且想快速留住所有的東西。我們這些「有情命者」應該區別出不好的情緒與欲望之火，然後拋掉自我。

上面所說的這些理論，在「捨離留純唯識觀」中就是所謂的：

「捨」：意指拋掉

「濫」：意指「境」「物」

「留」：意指快速擁有

「純」：意指「阿賴耶識」

因此，我們「有情命者」應該成為有佛性的有情命者。

上面所說的唯識學，就是一般所說的瑜伽唯識。

生於印度的世親(Vasubandhu)曾講授過瑜伽唯識。瑜伽有三個論說，即「悟入心」、「安住心」、「起行心」。世親說當自我因為佛法而獲得啟示稱為「悟入心」。

我們應該從事於修行，即每天只管打坐、稱名念佛、三業密一或觀佛觀想。在這裡我舉個例，當我持續靜坐二個小時，如果我的身心感覺痛，我應該想我是這地球上的一個眾生，因為我們一起是 pudgala 中的一員，因此你應該忘掉這種腦海中嚴酷的疼痛感。

We used to say that we study Vijnptimatrata thought for three years long, and <Kosa> thought for eight years long.

We have named <唯識> <唯識> thought.

Now, I should speech to you <唯識> for forty minutes shortly, therefore, I am afraid of to be unable for you to make up in mind that <唯識> thought is idealism as against matelicalism, and <唯識> is not the psychology in Buddhism also, and is the thelogy or ontology in Buddhism.

Now, I exit in front of you, I stand in front of you, an I look at you. In opposite to m you look at me.

When I speach these doing exactly, my eye-sense-organs see you, and your shape intake to my eye-nerve, or namely, <眼識>

Such as these, ear-nerve, taste-nerve, smell-nerve, as eye-nerve. These five nerves mentioned above exist in every body in living thing.

These sense-organs are names <indriyd> in Sanskrit, <根> in Chinese.

These nerves are names <Vijnana> in Sankrit, <識> in Chinese.

Your form, shape, and feature inputting to my eye-nerve conveyed to my consciousness, and these are changed over to the impression, your form, shape, a feature itself are named <bija> in Sanskrit, <種子> in Chinese.

We have thought that <bija> is such a thread as transmission of information in <Vijnptimatrata> thought. Especialily, these <bija> include the impression of form, shape, and feature, and concept of word, name of thing, therefore, these <bija> named <nama-bija> in Sanskrit, <名言種子> in Chinese.

Well, the <bija> conveyed in my consciousness, or your feature have not input, not recorded in my memory system until this moment.

Now, I have received in my consciousness your <bija> newly.

But, I do not know your name and personal history. Really I may record some <bija> in my memory system, especially, beautiful an elegant feature for you.

My preference-consciousness itself make choose the <bija> of beautiful and elegant feature for you, an immediately that my consciousness should input to <bija> my memory system.

This preference-consciousness in mine is names <mano-jnana> in Sanskrit, <末那識><染污識> in Chinese, and so my memory system is name <alaya-jnana> in Sanskrit, <阿賴耶識><執藏識> in Chinesse.

Generally, the consciousness make combine the <bij> conveyed from eye-nerve on one side and the <bija> conveyed from <alaya-jnana> and <mano-jnana> on another side.

Therefore, the consciousness is named <Samjnana> in Sanskrit, or <意識和統覺識> in Chinese.

Now, I have recognized you. You have existed some thing in my objective world. We have named objective world <artha> in Sanskrit <境> in Chinese, and have named some thing or some material <rupa> in Sanskrit, <色> in Chinese.

As these phenomenon, I have input to my <alaya-jnana> your <bija> through <eye-indriya>, <vijnana> <Samjnana>, <mano-jnana>.

That <alayd-jnana> have stored up external energy, also.

That energy factor have named <karman-bija> in Sanskrit, 業種子 in Chinese. Therefore, <jnana> is the foundation in mental and physical factor in human being.

Well, what do you think that these method of recognition for objective thing of material world. You shall say a certain epistemology <認識論>.

These theory belong to psychology and philosophy, do suspect it?

Especially, <mano-jnana> and <alaya-jnana> exist in under-consciousness. Our Buddhist have believed the Ontology in Buddhism.

Now, making a long story short. In Vijnptimatrata thought, Holiness Bodhisattva have instituted five stages to complete meditation, or <Nirvana>涅槃, on second century A.D.

We used to say these theories 五重唯識觀, counting up definitely: five stage.

Primary:捨濫留純唯識論

Secondary:遣虛存實唯識論

Tertiary:隱劣顯勝唯識論

Fourth:攝末歸本唯識論

Lastly:遣相證性唯識論

At first, I will speech the outline of prime step, 捨濫留純唯識論, roughly.

Holy-Buddha had taught that you take pity on every living thing on earth. Really, Holiness Buddha had gift every living thing on earth affectionately.

Holiness Buddha had told the belief of <pudgala> in Sanskrit under bodi-tree <pippala, Sirisa>, sitting closely in meditation.

<pudgala> work is translated into Chinese <數取趣><窮生死蘊> by Master Xuan Zang.

<數取趣> means tat we have experienced five world in universe for several times, and repeated among living world that we have lived together with every living thing on earth impartially, and so physical individual body died and reborn in several times in time of external time.

Now, I am speaking shortly, if I translated <pudgala> into modern world vocabulary, I will deuce it to D.N.A., for because it means the information o healthy an I will deduce it to will-living, for beuse will-living supported to <alaya-jnana> and <mano-jnana> derive from <pudgala>.

Therefore, the living thing holding by <pudgala> is named <sattava> in Sanskrit, 有情命者 in Chinese.

Our evil passions and carnal desire are derived <anusaya> <隨眠> from <mano-jnana>.

Evil passions and carnal desire are expressed in Chinese 煩惱, in Sanskrit <Klesa>.

Nothing any person hold <klesa>, but every living thing have lived on earth, expect, Buddha had held enlightenment, or <Nirvana>.

Nothing any person would hold enlightenment, or <Nirvana>, but we have held evil passions and carnal desire, <klesa>.

Otherwise, we shall be gifted inspiration for Buddhahood by Buddha and Bodhisattva, in while, we extinguish the fire of <klesa>.

Principally, we should take spark of carnal desire and evil

passions, deriving <klesa> from <anusaya>, in the time of burning the five of living.

I shall conclude by saying that our sattva <有情命者> have eager to desire for all thing on earth and so have hold fast to every thing on earth.

Our sattva should extinguish the five of evil passions, deep desire, and throw away ego selfishness <自我>.

These theory mentioned above, in the dogma of primary stage 捨濫留純唯識論 in 五重唯識觀.

<捨>Character means throw away

<濫>means <境><altha><物><rupa>

<留>means hold fast

<純>means <alaya-jnana>

At such a moment in while, our sattva would become Bodhisattva, as our sattva would gain inspiration for Buddhahood.

The Vijnptimatrata thought have preached that we used to say <yoga Vijnptimatrata>.

Vasbandhu born in India had preached <yoga Vijnptimatrata>.

<yoga><瑜伽> have related to three thinking, namely, 悟入心, 安住心, 起行心.

Vasbandhu have preached that we find the inspiration for Buddhahood in ego selfishness as 悟入心.

We shall behave do cultivation in every day.

I speaking for example. When I have continued to sit on board floor for two hours, if I shall feel pain in my body and mind in myself, and in white I should think to be one living thing of all living thing on earth, for I am one of <pudgala> with together, and so you and I should change into save-venevolence in brutal point in mind.



玄奘大師 將佛經 譯成中文 之 甚深意涵

The Profound Meaning
about
Master Xuan-Zang
Translated Buddhist Sutra
and
Sastra from Sanskrit
into Chinese



文\陳守強·譯\Jack·版面創意\飛·完稿\嘉

Text\Chen Shou-Chiang·Translator\Jack·Aart\Fly·Layout\Jia

一、佛經中譯在盛唐

在佛經中文化(從梵字翻譯成漢字)的過程中,有兩大譯經師,必須認識,一是鳩摩羅什,其作品史稱「舊譯」;另一是玄奘大師,其作品史稱「新譯」。

由於大唐國威如日中天,玄奘大師既得帝王相助,其翻譯事業與成就,卻有後來居上之勢。

(一) 大譯經師返國

唐貞觀十九年,玄奘大師返抵長安,他從印度帶回經論六五七部,長安城內萬人空巷,文武百官奉詔迎請大師,市民則肅立道旁、焚香迎駕。

(二) 佛經中文化

不久,在唐太宗的大力支持下,玄奘大師召集俊彥一千一百多人,完成譯場組織,在弘福寺開始翻譯帶回來的經典。大師於二十年中翻譯經論七十五部,共一三三五卷,此舉,可說是大乘佛法傳入中國的關鍵,影響後世甚遠。

(三) 唐代的官方文字

在唐代,「楷書」是正式的官方文字,這個正字標準,一直沿用到宋、元、明、清各朝代。因此,現今浩瀚的《大藏經》,其記錄的文字就是楷書。

二、佛經翻譯成中文的好處

中國文字淵远流長,自唐朝以後,超過一千年以上的歷史更替,不但文字的「形體」沒有改變,連文字的「意義」也沒有改變,這種文字特質對文化的流傳極為重要。

佛經如果不是翻譯成漢文,而是翻譯成世界上的其他文字,那麼,今天恐怕只有少數的考古學家看得懂佛經。如果真是這樣,佛法如何傳世久遠呢?

(一) 文字的三大要素

文字是記錄語言的書寫符號體系。這種符號體系具有「形」、「音」、「義」三大要素,其中只有形體要素屬於文字本體,而聲音和意義要素則來源於語言。

形、音、義三者，在留聲機還沒有發明的時代，最容易流失的是聲音，因為，它一經說過就沒有了；至於，最容易保存的則是形體。

由於漢字是極重視形體的文字，也就是「圖像化」的程度相當高，因此，雖然經歷久遠，仍然可以完全辨識。

(二) 表意與表音的抉擇

世界上的文字可以劃分為「表意文字」與「表音文字」。前者是用形體來顯示語意，例如漢字的“歪”，用“不”與“正”來組合表達它所記錄的意義；後者是用形體來顯示聲音，例如英文的“crooked”則拼出了“歪”這個字的聲音。

以解讀佛經的立場來看，重視表意的漢字，絕對要比重視表音的拉丁語系文字（即拼音字母型的文字），更加適合用來記錄與保存佛典。

三、中文的優越特色

(一) 超越時空的漢字

中國幅員遼闊、人口眾多、方言分歧，要不是漢字（中文字）極具表意性質，它是不可能超越方言的障礙，而這個特點我們稱它作「超空間」。

此外，漢字所記錄的語言，往往具有「超時代」的作用，儘管實際的口語（發音）已經產生變化，但是，後人仍可以根據漢字的形體特徵去把握它所記錄的歷史文獻意義。也因此，中國文化才能傳承數千年。

猶有甚者，亞洲的日本與韓國，其文字中大量使用漢字，儘管其發音大相逕庭，但是文意卻十分相近。我們也可以說，漢字還具有跨越文化圈的特色，而這個特點我們稱它作「超文化」。

(二) 圖像化的漢字

圖畫是漢字的主要來源，而殷商（約西元前一千六百年）的甲骨文則是現存最早的成體系漢字。

漢字的形體演變可劃分成兩大階段，隸書以前屬「古文字階段」，包括殷商甲骨文、西周金文、戰國文字以及秦代的小篆。隸書以後屬「今文字階段」，包括隸書與楷書，其時限從漢代一直延續到現代。

其中的小篆，是秦始皇統一中國後，實行「書同文」政策時，所採用的標準字體。因此，自秦以降，整個中國的正字標準是統一的。

漢字呈二維平面，上下、左右、內外等空間都可以有效利用，古代漢語的特點是語句十分精練，每個句子都很簡短，無需大幅度移動視線就可閱讀。

以中國的詩、詞、歌、賦等文學作品而言，一旦翻譯成外國文字，它的總文字數便會大量增加，而且還無法完整記錄其文意。至於深奧的梵文佛經，要不是翻譯成精練的漢文，恐怕，總字數激增的問題會更加嚴重。

(三) 對仗優美的漢字

漢字一字一個音節，且均為方塊形結構，每一個字佔有相等的空間位置，這是形成字數相等、對應整齊的對偶基礎。例如李白的詩：

床前明月光，疑是地上霜；

舉頭望明月，低頭思故鄉。

還有《金剛經》的名句：

一切有為法，如夢幻泡影；

如露亦如電，應作如是觀。

上述優美的文字與對仗，一旦翻譯成中文以外的文字，其美感往往蕩然無存。所以，將佛經翻譯成漢字，不但能完整保存文意，還能以極優美的形式來吸引大眾閱讀。

(四) 漢字的構形理論

根據許慎的《說文解字》，漢字的構形理論是“六書”：

◎ 象形：畫成其物，隨體詰詘（也就是把客觀事物的大致形狀描畫出來），例如日、月。

I. The Translation Works in Tang Dynasty

In the Chinese translation history, there are two translators you must know. One is Kumarasip who's works are named Old-style and the other one is Master Xuan-Zang who's works named New-style.

However, as Master Xuan-Zang is living in flower Tang Dynasty and his translation works were supported by emperor, therefore, his achievement seems greater than Kumarasip.

(I) Great Master is coming back

Chen-kuan's nineteenth year of Tang Dynasty, Master Xuan-Zang reached the capital, Chang-an City. He brought 657 kinds of sutra and sastra from India. The city was almost became empty because everybody went out of city to welcome the master. When he went into the city, there were hundreds and thousands of officers and citizen standing on both sides of the road with a joss stick in hand to welcome him.

(II) Translation works in Tang Dynasty

Very soon, the emperor, Tang Tai-Tsung, supported Master Xuan-Zang to organized a Translation House which assembled over 1100 specialists and they started the work of translation. Within 20 years, the Master translated 75 kinds, 1335 volumes of sutra and sastra. This was the key and turning point for Mahayana Buddhism introduced into China. This action affected the Buddhist history a great deal.

(III) The official character of Tang

In Tang Dynasty, Kai-character was the official character of China. This standard was accepted from Sung, Yuan, Ming to Ching Dynasty. Over 1400 years passed, the "Great Treasure/collection of all Buddhist sutra and sastra" is still written by Kai-character.

II. The Benefits of Chinese Character

The Chinese character has a long history. Since Tang Dynasty, the shape of the icon/character almost has no change. Moreover, the meaning of the icon don't change either for over a thousand years. This is a very important characteristic of Chinese character and it's good for cultural spreading.

If Buddhist sutra and sastra would have been translated into other language instead of Chinese, today, probably there is nobody who can read the works. If thus, how can Buddhism successfully spread into the future?

(I) Three elements of a character

A Character is a system of symbol to record the language. This symbol has three major elements such as Shape, Voice and Meaning. However, only the "Shape/icon" is the major body of a character within the three elements. Voice and Meaning are belonging to the language itself.

In this three elements, the Voice is the easiest one to get lost before sound recorder been invented. On the other hand, the Shape is the easiest one to be reserved.

As Chinese character is a Shape oriented character, in other words, it has been symbolized into a high extent. Therefore, you still can easily read and understand it even after a long period of time.

(II) Making a choice between meaning and voice

◎ 指事：視而可識，察而見意（一看就好像認識，仔細觀察就能了解真正的字義），例如上、下。

◎ 會意：比類合誼，以見指歸（把兩個或兩個以上的字合併起來構成新字，在把它們的意義融會起來，體現新的意義），例如武、信。

◎ 形聲：以事爲名，取譬相成（半形符、半聲符的字，它是漢字構形體系中的最優結構），例如江、河。

◎ 轉注：建類一首，同意相受，例如考、老。

◎ 假借：本無其字，依聲托事，例如令、長。

其中，前四者爲「造字」方法，後二者爲「用字」方法。因此，漢字的造字法，無一不與圖像有關。

（五）形體與意義的高度一致

漢字的構形和詞義之間，具有高度的一致性，換句話說，漢字的「形」與「義」是相當統一的。

例如漢字的「國」，它的形體元素包括：

◎ 最外的四方框框，是代表國家的邊界、疆界。

◎ 邊界裡頭有代表武力的「戈」、代表人口的「口」、代表土地的「一」。

而土地、人口、武力、國界等四者，正是形成一個國家的四大要素。至於英文的「國」用的是「country」，則完全看不出有這四大要素。其間的優勝劣敗，不言而喻。

（六）簡體字與繁體字的抉擇

根據調查：1「在孤立的狀態下（即一個字、一個字，單獨的辨識），讓台灣學生認識簡體字，其錯誤率爲62%。...動態調查（整篇文章一起看）認識簡體字的錯誤率爲5%。...也就是說，台灣學生認識大陸的出版物，正確認識率爲95%。」

中國歷代常用漢字的恆量是2000-4000個漢字，而就一般性的文章而言，只要認識約3800個漢字，就能夠有99.9%的覆蓋率。而其中，已經發展出簡體字的有2236個字。

簡體字的推行，係自西元1950年前後，至今不過50年的歷史，相較於已經流通千年以上的繁體字楷書，究竟哪一種抉擇，更能經得起時代更替的考驗？值得深思。

此外，如果只爲了兩千多個簡體字的屏障，就喪失了對浩瀚佛經、乃至整個中國悠久文化的辨識力，那麼，這種損失實在就大到不可思議了。

（七）資訊時代下的漢文前景

電腦化後，中文輸入，平均只要鍵入3個按鍵，便能產生一個字。英文則平均要鍵入5個按鍵，才能產生一個字。再加上漢文辭彙庫的發展，中文輸入的速度，實在要快過其他文字許多。

以記憶儲存的立場，中文的字與字之間，可以不需要留白，仍然可以順利辨識（例如佛經經常沒有標點符號、也沒有字間空白），最節省記憶體。至於，拉丁語系的文字，一旦把標點，以及字母間的空白拿掉，就再也沒有人看得懂了。

至於，簡體字與繁體字的抉擇，由於繁體字書寫的困難，已經因爲電腦化而消失；另一方面，簡體字卻顯現出過度簡化的缺失。未來，誰能勝出，還有待觀察。

四、結語

諸佛，以一大事因緣故，出現於世間。

佛經，以一大事因緣故，翻譯成中文。

諸佛，爲了讓眾生證悟空性的大智慧，才來到人間傳揚佛法。而佛經翻譯，必須找到一種文字：形體歷千年萬年而不變、形體與意義高度統一、超時空、超文化、圖像化、精練化、對仗優美、契合資訊時代等優越性，佛經才能流傳久遠。

所以，佛經中譯的歷史意義與因緣，實在是——甚深難測！！而玄奘大師所肩負的使命，真的也是——甚深難測！！

The characters of the world can be divided into two categories such as "Meaning-oriented" and "Voice-oriented". The former, uses the Shape/icon to show the meaning. For example, the Chinese character "歪 / crooked" was added by two icons that were "不 / no" and "正 / straight". However, the English word "crooked" only gave the voice of it.

In order to correctly read and comprehend the Buddhist sutra or sastra, Meaning-oriented character is better than Voice-oriented character in both recording and reserving.

III. The Characteristic of Chinese Character

(I) Beyond the limitation of time and space

The land of China is vast. The population of China is huge. The provincial languages of China are diverged. Without the Meaning-oriented Chinese character to do the unifying, it is impossible to break the cultural obstacles between different provinces. We named this character as "Transcend-Space".

Besides, the language that Chinese character record usually have the character of "Transcend-Time". Although the oral speaking already changed, but we can still catch the meaning of the historical record from the outline of the word. That's why Chinese culture can last for several thousands years.

More than this is that in Asia, although the pronunciation Japan and Korea has already different, Chinese characters are largely used and the meanings of them are quite close. We can said that Chinese character has the character of cross culture, and that we name it "Transcend-culture".

(II) Chinese - an icon character

Drawing is the major resource of the Chinese character and inscriptions on bones or tortoise shells are the most earlier Chinese character, which originated in 1600B.C.

The forming procedure of Chinese character can be classified into two periods. Before the formation of character in Han Dynastic is ancient character period, including the character in prominent merchant time, the gold-character in West Chou Dynasty, the seal character in Warring States and Chin Dynasty. The character after Han Dynasty is modern character period, including Han character and regular script, which last from Han Dynasty till now.

The small seal character is the standard character when Chinese is unified by Chin Emperor and the period that carry on the policy of "character should be the same in every book". Since then, all the character used in China are the same.

The outline of Chinese character is two dimension in nature. Up and down, left and right, in and out, all the space can be fully utilized. The feature of ancient Chinese language is that its sentence is refined. Every sentence is very short, and easy reading.

Once Chinese poem, term, song and ode is translated into other language, the amount of character used are larger than its origin, sometime even hard to tell its meaning completely. As for the Buddhist sutra in Sanskrit, if it is not translated in Chinese, the words translated will increase badly.

(III) The beauty of symmetry

Every Chinese character has one syllable only, and its structure is in square. Every word occupies the same pace, this is the

foundation that words can in antithetic and in line. Take Lee-Bi's poem for instance,

"It seems that the moon reflected in front of the bed seems look like the frost in the ground.

Looking up and seeing the moon will make me think of my hometown."

One more is the famous phrase in Diamond sutra.

"We should visualize that all the conditioned dharmas look like the dream, bubble, dew and lighting as well."

Once the above elegant and antithetic words are translated into the language other than Chinese, usually its beauty disappear. Therefore, translate the Buddhist sutra into Chinese can not only keep its original meaning, but also can attract the public by its beautiful form.

(IV) How to make a Chinese charter?

According to the book, "So-Wen-Gei-gi", written by Hsu-Shen, the structure theory of Chinese character is "Six books"

1. Pictography: drawing the figure of the observed objects, such as sun and moon in Chinese.

2. Seeing is understanding: upon looking, we can tell its real meaning, such as up and down in Chinese.

3. Realization: Two or more than two words are putting together, it gives other meaning, such as power and trust in Chinese.

4. Figure and sound: half of it is figure, and half of it is sound, these are the most elegant structure in Chinese character structure, such as small river and river.

5. Transfer: Constructed under same basic structure, such as test and old in Chinese.

6. Adoption: No such word in nature, but use the sound to reflect the meaning, such as order and length.

Among them, the first to fourth are the method of making Chinese character, while the rest are for using. Therefore, all the methods for making Chinese character has close connection with figure.

(V) The coherence of the icon and its meaning

The structure and meaning of Chinese character has close relation and consistence. In other words, the outline and meaning of the character is quite consistence. For instance, the character, "國", country, its elements in shape include: the square outline stands for the boundary of the country, while inside the boundary, "戈" stands for military power, "口" stands for population, and "一" stands for land.

And, land, population, military, and boundary are the elements of constructing a country. As for the "國" in English is country, we can see any of these four elements. So, which is good or bad, it is quite clear.

(VI) The choice between traditional and sampled Chinese character

According to the survey, "If the character is recognized word by word, then there is 62% miss of recognize the simplified Chinese character, while there is 52% miss in reading a complete article, which means that the publishing published in Mainland China can be recognized only 95% of it."

Historically, the frequently used Chinese vocabulary is around

2000 to 4000. For an ordinary article, knowing 3800 Chinese characters can cover the recognition of 99.9% of the whole characters. Among them, there has been 2236 character converted into simplified Chinese character.

The carry of simplified Chinese character is around 1950, which has about 50 years history only. Comparing to the traditional Chinese character of thousands of years history, which one is the best choice for the time? It needs us to think about.

Besides, if we win the writing of Chinese character in simple way while at the same time lose the recognition of great Buddhist sutra or even the Chinese culture of long history, then the lost is beyond we can image..

(VII) Chinese character in the computer era

When computer become popular, it takes only three times of keystroke to input a Chinese character. However, it takes five times of keystroke to input a English word. Along with the development of vocabulary database of Chinese character, the input of Chinese character is faster than any other language.

From the storage point of view, there is no space between character and character and we can still easily tell the meaning of the article(usually there is no notation, punctuation and space in Buddhist sutra), which save the memory. As for the Latin language family, once we take out the punctuation and space, no one can tell the meaning of them.

As for the choice of simplified and traditional Chinese character, the uneasy to write the traditional Chinese character is solve by the computer, meanwhile, there is problem in simplified character, that is, over simplified. In the future, which one will win, let's wait and see.

IV. Conclusion

All the Buddha come to the world for meaningful reason.

All the Buddhist sutras translated into Chinese for meaningful reason.

All the Buddha come to the world to enlighten the beings, while the translation of Buddhist sutra need a language that can last millions and millions of year that won't change.

Therefore, the historical meaning and cause of the translation of Buddhist sutra into Chinese is really beyond our thinking. And, the mission that Master Xuan Zang carry is also beyond our thinking.

1.《漢字》，王寧、鄒曉麗著，海峰出版社



一切都是緣

All are Causation

改編自 / 《佛說夫婦經》

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 / David 完稿 / free

Enact/Golden Lotus Theatre Play writer/Jack Costume/Huang Lien-sheng Camera man/Poll Art Designer/David Layout/free



演員表

婆羅門：周育正

蓮花：穆少萍

女奴：吳敏卿

國王：黃連春

老者：黃連盛



很久以前，有一個婆羅門，他的妻子名叫作蓮花。

蓮花長得美麗、溫馴、善良，而且精通博奕，可是婆羅門卻不喜歡她。【場景：白天、客廳中，蓮花正在處理帳務】



不知怎麼回事，婆羅門竟與家中的女僕勾搭起來。【場景：婆羅門與女僕眉來眼去】兩人如膠似漆，於是就嫌蓮花礙眼，千方百計想把蓮花趕出家門。有一天，婆羅門把蓮花騙到樹林裡【場景：白天、樹林中】



他倆來到一棵優曇鉢樹下，上面結著大大小小的果實，婆羅門讚嘆的說：這優曇鉢果的香氣，真是誘人啊！

Reformed according to "The Buddha said Marital Sutra"

Long time ago, there was a Brahman whose wife called Lotus.

She was very pretty, kind and having a good temper. Besides, she was very good in gambling. However, his husband became disliking her. 【Scene: day time, in the guestroom, Lotus is working on account】

Unfortunately, the Brahman and the housemaid had an improper relation. 【Scene: The Brahman and the housemaid looked so silky.】



They loved each other too much and thought that Lotus was the only trouble between them. Therefore, they decided to get rid of Lotus.

One day, the Brahman took Lotus into a forest. 【Scene: day time, within the forest】 They walked under a Yu-tan-po tree. Fruits were plenty on that tree. The Brahman said: *The fruit's smell is so wonderful and inviting! Then, he climbed up to the tree to get fruits.* He ate some of them happily. 【Scene: the

於是他爬上了樹，摘下成熟的果實，愉快的吃起來。【場景：婆羅門在樹上吃果實】

一面卻把半生不熟的果實丟給蓮花。



蓮花不悅道：

你怎麼自己吃熟的，卻扔生的給我呢？

婆羅門爬下樹，卻說：

想吃熟的，你不會自己爬上去摘啊？



想吃熟的，你不會自己爬上去摘啊？

Brahman on the tree and eating】

Besides, he threw down some raw fruits to Lotus.

Lotus said with a little mad:

How can you do that? Throwing me raw fruits.



The Brahman came down to the ground and said:

If you want to eat a good one, why don't you get it all by yourself?

Lotus got madder and said:

What's a big deal!

I'll get it by myself.

Then, she got on the tree.

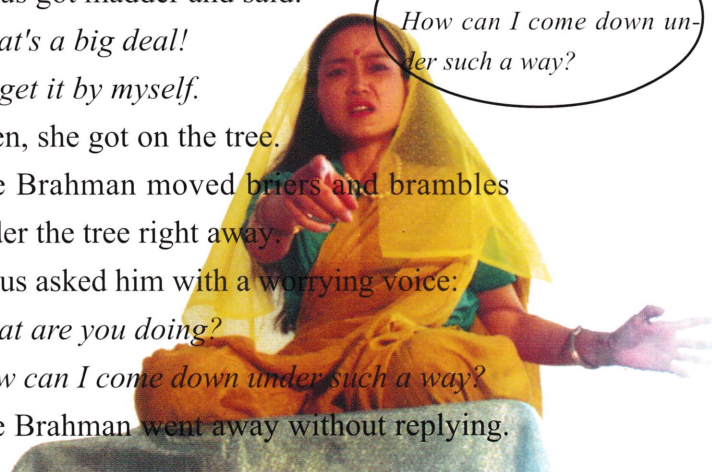
The Brahman moved briars and brambles under the tree right away.

Lotus asked him with a worrying voice:

What are you doing?

How can I come down under such a way?

The Brahman went away without replying.



蓮花有一點嘔氣：
有什麼了不起！
自己摘、就自己摘。
說著她爬上了樹。
婆羅門見蓮花爬上了樹，立刻搬來一大
堆荊棘野刺，堆在樹下。



蓮花急著問：
你在幹什麼啊？
這樣，我怎麼下來呢？
婆羅門一聲不語的掉頭就走、揚長而
去，心中暗自得意道：
這下子把她困在樹上，可拔掉眼中釘
了。
蓮花眼看丈夫走的無影無蹤，不禁失聲
痛哭起來：【場景：天色漸暗】
他，怎麼可以這樣對我呢？
這個時候，國王帶著大臣打獵，正好路
過此地。【場景：一隊人馬進入樹林】
國王眼看一個女子在樹上痛哭，便命令
兵士道：
來人啊！
快把樹下的荊棘搬開，把那女子救下
來。

He thought in his mind:
Now, I get rid of her.
Lotus saw her husband disappeared, then,
cried out loudly. 【Scene: the sky became
dark 】
How can he do this to me?
Later, the King with some followers passed
by accidentally. 【Scene: a troop of people
is coming 】
The King saw a girl crying on the tree. He
gave an order:
Soldier!
*Get rid of the briars and brambles and save
her.*



The King asked her:
Who are you?
Why you trapped on the tree?





國王問道：

你是誰？

爲什麼會困在樹上呢？

蓮花一五一十的都說了，國王心想：

天底下，怎麼會有這麼狠心的丈夫？

於是，他便把蓮花帶回王宮。【場景：傍晚，人馬回到王宮】

入宮後的蓮花，表現的聰明伶俐、口才好、見識佳。【場景：白天，蓮花與群臣對話】

由於她精通博奕，王宮內外的人與她賭博，沒有一個不輸給她。【場景：晚上，博奕】

國王對她由憐生愛，不久，便把蓮花立爲王后。【場景：白天，立后的慶典】

再說那個得意洋洋的婆羅門，回家以後就日日與女僕廝混。【場景：晚上，兩人親暱的樣子】

本來由蓮花主持的家政，隨之敗壞下來。【場景：白天，庫房裡空無一物】

女僕愁眉苦臉道：

老公啊！

我們家裡的衣食越來越不足，該怎麼辦呢？

Lotus explained everything. The King thought:

Why the husband was so merciless?

Then, the King took Lotus back to the palace.

【Scene: evening, the troop back to the palace】

Living in palace, Lotus showed her smart, eloquence and good knowledge. 【Scene: day time, Lotus is speaking with some officers】

Very often, she won the gambling on other people. 【Scene: she is gambling with others】



Gradually, the King fell in love with Lotus.

Then, made lotus as the Queen. 【Scene: day time, a great party for the new queen】

What's happening to the Brahman? He had fun with the housemaid too much. 【Scene: night, there are having fun】

The financial condition became worse day



婆羅門說：

聽說，國王立了新后，而且她經常與人賭博爭彩

女僕說：

難道

你想與王后博奕，一決勝負？

婆羅門說：

我就是這個打算！

我的博奕技術相當好，說不定能贏她。

女僕道：

可是，哪來的賭資呢？

婆羅門道：

不如，我們把房屋田產都賣掉，湊足賭本、放手一搏。

女僕道：

好吧！

沒過幾天，婆羅門來到王宮中，他心想：【場景：白天，王宮中】

我一定得撈一筆才行。

不久，王后出來了，婆羅門一看大驚失色道：

你，不是蓮花嗎？

after day. 【Scene: day time, the store room become empty】

The housemaid worried and said:

My husband!

Our life is getting worse. What should we do?

The Brahman said:

I heard, the King had a new Queen and she gambling a lot with others.

The housemaid said:

I wonder,

Are you thinking gambling with the Queen?

The Brahman said:

I do think so!

My skill is quite good. I might win her.

The housemaid said:

However, where is our gambling money?



The Brahman replied:

If we sell our house and land, we can have enough money.

The housemaid said:

All right!

蓮花！

好歹我們曾是夫妻
看在往日的情份上
請妳手下留情
放我一馬吧！



王后平靜說道：

沒錯！

婆羅門知道蓮花的博奕技術比自己好，
於是眼珠一轉、計上心頭道：

蓮花！

好歹我們曾是夫妻
看在往日的情份上
請妳手下留情
放我一馬吧！

蓮花道：

是啊！

我怎麼會忘記你將我困在樹上的一番情
意呢？

婆羅門知道事情不妙，連忙說道：

牙齒也有咬到舌頭的時候
過去的事，我後悔莫及
請妳原諒我吧！

蓮花臉色一沈，說道：

你既然來了，就放馬過來，不用再多說
了

婆羅門無奈，只好開始博奕

可是，他哪是蓮花的對手【場景：白
天，賭桌前，婆羅門頻頻拭汗、焦急萬

Few days latter, the Brahman came to the
palace. He sought: 【Scene: day time, in
palace】

I must win.

Not for a longtime, the Queen came out. The
Brahman was surprised by what he saw.

Are you Lotus?

The Queen said in peace voice:

Yes!

The Brahman knew Lotus's skill is better than
he is. Therefore, he said:

Lotus!

We were a couple before.

Don't forget those good old days.



Please let me win the gambling

The lotus said:

Yes!

How can I forget that you trapped me on the
tree?

The Brahman knew that things seem getting
worse and said:

Teeth might bite the tongue sometimes.

I already regret about what I had done.

Please forgive me!



分】

不一會兒，婆羅門便輸的精光，垂頭喪氣的出宮【場景：傍晚，寂寥的王宮外】

人們知道了這件事，都說是善有善報、惡有惡報。【場景：傍晚，四、五民眾議論紛紛】

歸途中，婆羅門經過樹林，來到當年那棵優曇鉢樹下

婆羅門巧遇一位老者【場景：白天，兩人比肩坐在樹下】

這優曇鉢樹依然結實累累，婆羅門感嘆道：

真是，早知如此，何必當初！

老者道：

年輕人，發生了什麼事呢？

婆羅門說了一遍。

老者道：

其實

人與人相處

一切都是過去生的因緣變現

夫妻也不例外

婆羅門道：

怎麼說呢？

老者道：

善緣多，則百年好合

Lotus showed her mad on face and said:

As you are already here, let's gamble and say nothing else.

The Brahman had no choice but started to gamble.

However, it's impossible for him to beat Lotus. 【Scene: day time, the Brahman was in an embarrassing situation】

Very soon, the Brahman lost all his money and than had to leave the palace. 【Scene: night time, he walked out of palace】

When people heard this story, they said that good bring good, and bad bring bad.

【Scene: night time, people are talking】

On the Brahman's way home, he passed the same forest under the same Yu-tan-po tree.

He met an old man accidentally. 【Scene: day time, two men sit together】

The Yu-tan-po tree carried a lot of fruits just like before. The Brahman sighed:

I am so regret!

The old man said:

Young man, what's going on?



惡緣多，則全本武行
一切都是緣！
而人生
只有不斷與人為善
才是最明智的抉擇！
婆羅門若有所悟。

The Brahman said his story to the old man.
The old man said:
In fact,
The human relations are the reflection of
causation.
The relation of husband and wife will follow
a track of karma.
The Brahman asked:
Can you explain it?
The old man said:
If good karma is more, the relation of a couple
will be good.
If bad karma is more, the relation of a couple
will be bad.
Karma and causation control all.
However,
Only never stop doing good things is the best
choice of life
The Brahman seems understand what he
means.

善緣多，則百年好合
惡緣多，則全本武行
一切都是緣！
而人生
只有不斷與人為善
才是最明智的抉擇！





Observation

觀察力可以改善人際關係

Can Improve Human Relationships

文 / 清塵 譯 / 鄭素琴 版面創意 / 美娟 完稿 / Mei-jane
Article/Chin Ching Translator/Cheng Su-ching Art/Mei-jane Layout/Mei-jane

觀察力可以改善人際關係：有影沒？真的是如此：以前講的觀察力有助於整體和效率的學習，但是觀察力也可以有利人之間的相處，常常可以化干戈為玉帛，也就是除了 I Q 外，同時也提昇了 E Q。

我們會發現有些人就是「八字不合」，在一起常常吵架起衝突，有些人雖然相敬如賓，也難免擦槍走火，為什麼呢？因為不夠了解和別人，如果常常訓練觀察力，會對自己的心念比較敏銳。對自己心念敏銳時，對別人的行為不滿，要採取「衝突」的言行時會懸崖勒馬，及時止住，那個衝突的話或行為已經先被你逮到，所以無法傷害對方。

Does observation can really improve human relationship? It's true. Formerly people think observation is helpful to study integrally and efficiently. Besides that, it is also applicable to make people get along well. It can always turn hostility into friendship. That is to say, it increases the level of IQ and EQ at the same time.

We can find that some people have quite different character, and often quarrel with another person. Some people treat the other with respect, sometime it is hard to avoid going too far in what one says. How come? Because they do not re-

如果對別人觀察很敏銳，直覺會告訴你，此時對方的狀況怎麼樣？如果是嗔心強大時，你會有感覺，此時最好是禁語為妙，如果是煩惱或憂鬱，你也可以適時給予幫助。觀察力強可以讓你成為「察顏觀色」高手，不受對方表情障礙。

這世界上最難處理的是「人」的問題，人最難處理的是「情緒」的問題，敏銳的觀察力可以了解自己 and 別人心念的複雜。人同此心，心同此理，對自己和別人多了一些包容力，畢竟眾生習氣是深重的，洞察了眾生的許多心念，自然能理解他的言行為何如此「不可理喻」，許多被認為怪胎或異類的人，你可以找出他的邏輯，所以你原諒他，而且生出了強大的慈悲心，對人更有愛心。所以當父母的會耐心，當老師對學生更能包容他們的個別差異，不再批評埋怨，都是同情和施予，試試看：還是從觀察自己吃飯，開始訓練觀察力，祝你早日練成這個利益人我的「觀察神功」助你人生平順喜樂。

ally understand themselves and the other. If we constantly train our observation, we will know better about our mind. Once we sharply sense our mind, before it is too late, we will pull back the conflicting words and deeds to whose behavior we are dissatisfied. We will catch and stop the bad action, so people won't get hurt.

If we are sensitive enough, we will know what state of mind people is by our instinct at the very moment. The better treatment is to keep silent as we feel the other person gets angry. If we feel he is heavyhearted or bother about something, we can give him our hands. Having strong observation make you become an expert, who is able to see through people's mind.

The most difficult problem to deal with in the world is "human beings", and the most troublesome problem of human beings is "sentiments". People

who have good observation can realize oneself and other's complex mind. It is hard to change our habitual behaviors. So, it is necessary to be kind and tolerance to others and ourselves. Having insight into people's thoughts help we comprehend why somebody's words and deeds act are so unreasonable. Then, you will realize why a man becomes a freak or a weirdie and forgive his strange behaviors. Our forgiveness thus grows great kindness and compassion and makes us love people more. It is important to be patient to children as a parent, and to be gentle and respectful to specific characters of every student. No critique, no complain anymore. All we have to do is to give and have sympathy. Try to train our observation from observing the way we eat. Having good observation benefits people and ourselves. Wish everyone accomplish this goal earlier, and have a smooth-going, delightful and happy life.



十法界之旅 ~ 第 2 站

《餓鬼界》



The Great Repentance



Eating-gas Ghost



Illusion ghost



Saving died being ceremony



Gain and loss ghost



The great greed ghost



Smelly-mouth ghost



STARTING POINT
ENDING POINT



Merits and virtues offer to dharma realm



The greatpower ghost king



ALL Buddhas blessing

遊戲說明：

1. 累記分數：參與遊戲者請準備紙和筆，記錄自己走完全程的分數，每人基本分數為 10 分。
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。
3. 以骰子的點數為前進的步數指示。
4. 可多人共同參與遊戲。

Game's illustration

1. Accumulated score: One who participates in game need prepare paper and pen to record oneself score after finishing game. The essential score for everyone is ten.
2. There are two classifications in game, one is brightness, the other is blackness. Add score if meeting brightness, subtract score if meeting blackness.
3. Go forward next step according to dice numbers.
4. Allow several persons to join the game.



Needle mouth ghost



Smelly hairghost

Ten Dharma Realms - The second stop

《Hungry Ghost Realm》



Anger ghost



Winderness ghostt



Female yaksha



Nectar water



Female ghost



Jealousy ghost



Flame mouth ghost



Pass away Mant

分 數 表			
0~10 分	多灑淨施食，減低 餓鬼衆生的痛苦	-20~-10 分	諸惡莫作、衆善奉行， 才能免於三惡道的苦痛
-10~0 分	明白餓鬼衆生的處 境，大悲心也隨之 升起	20分 以上	發願即生成就，才能究竟 解脫餓鬼衆生之苦
10~20 分	所修所証， 迴向給餓鬼衆生	-20分 以下	望見餓鬼衆生之苦，令人 不禁感嘆落淚，並自我警惕

Score Table			
0 to 10	Spray blessed water and offer food many times to reduce suffering of all hungry ghosts	-20 to -10	Not to do every wickedness and to act on all righteousness things could avoid sufferings from three evil paths.
-10 to 0	The great compassion would produce when realizing situation of all hungry ghosts.	20 以上	Vowing achievements in present life could completely free all hungry ghosts from sufferings.
10 to 20	All merits of practicing and enlightenment offer to all hungry ghosts.	Below -20	Looking over sufferings of all hungry ghosts can't help sighing with emotion and shedding tears, and alerting oneself.



The great
snobbish ghost



The Heart Sutra



Gain and
abandon ghost



No-wealth ghost



Needle hair
ghost



Kill-boby hungry
ghost



Offering food
ceremony



Master of
the grave

密勒證道歌 Mila's Enlightening

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

6 -

2x) 32 23

3x) 6 66 5 32 23 2 -

||: 6 6 5 2 | 3 — . — | 2 2 1 76 |

生 命 的 苦 痛 生 命 的 苦
The sufferings of life made me disgust rein carnation.

無 人 到 達 的 雪 山 我 獨 自 苦
I lived in Snow-mountain where there was no one else. I cultivated myself

是 一 切 辛 苦 的 代 價 精 勤 努 力 不
The endless effort brought me wisdom. All the extraneous phenomena

5 - 6 - 2 - 4

| 7 — — — | 1 76 5 43 | 2 3 4 12 |

痛 讓 我 厭 離 輪 迴 為 了
I cultivated myself day and night for hu-

修 寂 寞 不 足 畏
all alone with zeal. I had no fear of loneliness.

懈 終 於 通 達 — 切 一 切
are illusions of mind consciousness.

3 21 3 - 4 3

| 33 21 7 1 | 3 — — 32 | 1 76 # 5 7 |

如 父 如 母 的 衆 生 日 以 繼 夜 的 修
man beings as parents. Realizing the real state of all things

飢 餓 不 足 畏 證 得 諸 法 實
I had no fear of hunger. Realizing the real state of all things

都 是 幻 相 覺 醒 才 是 出
The essence of mind is in state of perfect and all consummate.



佛曲

MTV

6 - 6 - 1 2 -
| 6 — . — :|| 66 66 11 11 | 22 22 33 34 |

行

相

沒有 時間 沒有空間 沒有 去來 沒有 生滅
was the final reward after earnest efforts.

路

6 - 1 2 - 3 2 - 1
| 66 66 11 11 | 22 22 33 33 | 22 22 11 11 |

----- MUSIC -----

心的 本質 一切 圓滿
This is what I said

3 6 - 2 - 1 3 6 -
| 77 77 66 66 | 22 22 11 11 | 77 77 66 66 |

一切 具足 法爾 如是
Dharma-of-True-Suchness.

----- MUSIC -----

Hawthorn Tea

山楂花茶

文／慈尚



除夕

～山茨通際

春回幽谷見新梅，
雪水煎茶樂不勝。
誰道夜深年是盡，
曉來依舊日東升。

大地依循著春、夏、秋、冬四時節氣的變化而披上不同的彩衣；能於春回大地，汲雪水、煮茗茶實是人生一大樂事，雖說過了今日深夜，一年已到了盡頭，但是明日晨朝起身，又將是一年的開始，就如同生物的生命本質，跟隨著生、老、病、死的律則輪迴不止，除非跳脫了三界，否則生命就跟大地的四季沒什麼兩樣，在這娑婆世界輪迴不已，但也正因如此，才顯現出解決生死大事的神聖與莊嚴。

雖說了脫生死大事是如此艱困，但只要能努力不懈，勇往直前的往這條道路上挺進，前程就會充滿了無限的光明與希望，就像美國的國花山楂花一樣，象徵著冒險進取、勇往直前的美國開國精神，如同修行之路，亦是如此。

本期所介紹的山楂花亦是眾多花草茶中的一種，可直接將花、葉部份沖泡飲用，在藥理活性分析中發現山楂花中的成分有治療心臟及血液循環系統疾病的功

效，除此之外山楂花茶對恢復肌膚光澤、提振精神及失眠症也很有幫助。

山楂花茶的沖泡方式是將山楂花連枝帶葉約 7 g，用沸騰的開水 500 c c 浸泡五分鐘，即可飲用，另亦有採用蜜蜂花 100 g、山楂花 50 g 及牛蒡 50 g 三種植物混合在一起，用沸騰開水浸泡十五分鐘，再加些許蜂蜜，在睡前飲用有鎮靜的功效。

山楂花茶喝起來甘甘的，有股淡淡的山楂花香，再配上一片片香酥酥的百里香派皮，更能襯托出山楂花茶迷人的風味，頗有雪水煎茶的悠遊雅致。在飄著細雨的嚴冬中，緩緩的啜一口芳香甘醇的山楂花茶，頗能提振嚴冬中的潮悶的心境，同時也能提升我們的精神能量，同時再與那些胼手胝足開闢家園的美國先民們神遊一番，體驗那不畏艱辛、勇往直前的美國精神，更盼能砥勵一下大乘菩薩道的佛子們在修行道路上難行能行、難忍能忍的艱辛！

Newborn plum blossom appears among deep and secluded valley in the new spring.

It is very happy using snow-broth to make tea.

It is the end of the year deep in the tonight.

The sun will still rise at dawn.

New Years Eve ~ Shancitongji

The earth is clothed in different colors in four seasons. It is happy thing using snow-broth to make tea in spring. Although it is the end of this year after today, but a new year will come when tomorrow I wake up. Life goes regularly as the circle of the seasons. Unless we leave the three realms of samsara behind, or, our body and soul will keep reincarnating in the world: being born, sick, getting old and die. Therefore, it is holy and grand to realize life.

It is very hard to be free from the three realms of samsara. But, only if we keep working hard bravely can our future be full of limitless brightness and hopes. The path of spiritual awareness is just like hawthorn, the national flower of America, the spirit of adventure and courage, the spirit of American pioneers.

Hawthorn is one of the plants that can be used

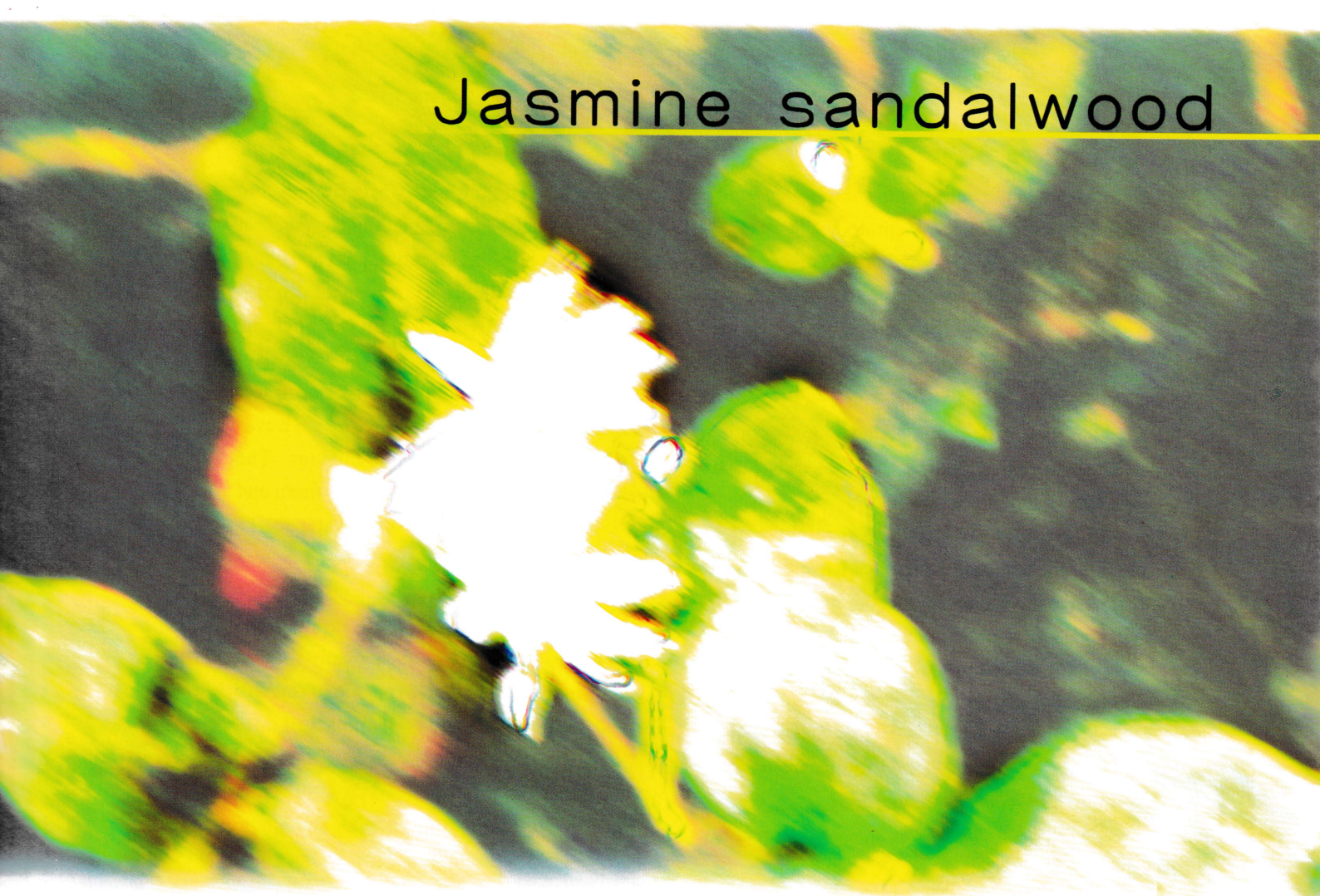
to make tea, including both of its flowers and leaves. The analyzers find that the ingredient it contains has good effect on curing heart and blood circulatory system illness. Hawthorn tea can also help our skin to relive, refresh us and help us having a good night sleep.

There are two ways to make hawthorn tea. One is to put both hawthorn's branches and leaves into 500 cc boiled water for five minutes. The other is to mix 100g melissa, 50g hawthorn and 50g oregano, soak them in boiled water for 15 minutes, then add some honey. Drink it before sleep can calm your mind.

Hawthorn tea is sweet and fragrant. The aroma of hawthorn tea would be greatly showed if you drink it with a crisp thyme pie. You will feel pleasant and relaxed as Shancitongji does that way. Drinking hawthorn tea in raining cold winter gives us energy and refreshes our mind. While enjoying it, we can also think about how American pioneers built their home. I hope that hawthorn tea would give Buddhists of Mahayana courage to keep perseverance on the road of spiritual awareness.



Jasmine sandalwood



茉莉花檀香

文／行之 譯／Free 版面創意／秉忠 完稿／Jones

Text/Hsin-chin Translator/Free Art/Jones Layout/jones

“好一朵美麗的茉莉花，好一朵美麗的茉莉花，芬芳美麗滿枝芽，又香又白人人誇……”這是一首人人耳熟能詳的童謠，多少孩提時代的快樂時光，在這首優美的旋律中渡過，而茉莉花的香味是我們再熟悉不過的香味了。如同在市面上我們經常喝的茉莉香片，就是利用茉莉花混合茶葉製作而成，除香味高雅外，口味也相當美。

茉莉花屬常綠藤蔓類植物，在全世界有超過四百種的品種，花朵有白、黃及淡黃三種顏色，並

“What a beautiful Jasmine, what a beautiful jasmine, it is so fragrant and beautiful all of branches, everybody love it's aroma and white” this is a famous nursery rhyme, we spend a lot of joyful moment in childhood with this fine melody, and we are very familiar with the scent of jasmine. Such as the Jasmine tea, it mix the sandalwood with tea. Its scent is not only elegant but also very relish.



且散發出濃郁的香味，因此茉莉花被大量的使用於香水的製作，同時茉莉花精油也被應用於憂鬱症患者的療程，據說有振奮人的精神功用以及改善低落的情緒，除此之外，茉莉花亦可以解除煩躁感、鬆弛肌肉酸痛，是促進肌膚活化的美容佳品。並且有人將茉莉花運用於食品佐料，因其香味卓出，所以有人稱譽茉莉花的花香為「人間第一香」。

然而茉莉花雖因其香味出眾而用途廣泛，但茉莉花在食品上之應用，似乎還頗富爭議性，甚而有茉莉花果實引起中毒的案例發生，所以將茉莉花運用於食物的調理或添加，就必須格外小心了，但在芳香療法的應用上，則無該項負面效果的顧慮。

白色的茉莉花帶給人們無限的嗅覺享受，也正因如此，自古以來就受到東方女性的喜愛，經常將其配帶在身上，這與其花語代表著可愛、幸福與親切的含意，不謀而合，因為惟有能帶給人們喜悅的人才是大眾所喜愛接近的人，也才能夠帶給大眾親切與幸福的人。

正當我燃起此盒可愛的素馨檀香時，別忘了也一起將內心的馨香燃起，這樣我們的幸福就會越燃越多哦！

Jasmine is the evergreen climbing vine, there are more than four hundred breed in the word, the flower's color are white, yellow, and light yellow, and also spread the rich scent, so Jasmine is used mostly as the ingredient of perfume, and the jasmine tear also being used as the course of treatment of melancholia, and it would boost popular morale and improve the low emotion allegedly, beside that, the jasmine tear also can relieve the fidgety, ease the muscle ache, can activate the skin and flesh. Some people also use Jasmine tea as the seasoning of food, because the scent is very good, so someone sad the scent of jasmine as the "the No.1 Fragrance in this world"

Although jasmine can be use in a lot of application due to its fragrance, but it still has a lot of controversy for food, and even there are some poison cases, so to use jasmine as recuperation or additive, we should be more careful, but to use on aromatherapy, it would be not negative consideration.

The white jasmine can prove the smell enjoyment to man, because of that, it is very welcome to Eastern woman, and wear it on chest. It have the same ideal with the meaning of lovely, happiness and kind, because the people who can carry the joy to people would be the popular people, and would bring the kind and happiness to the all beings.

As we burn the fragrant sandalwood, should not forget to light our fragrant in our mind, and this would light up more and more happiness!



人間第一香

光明世界

the bright world iii



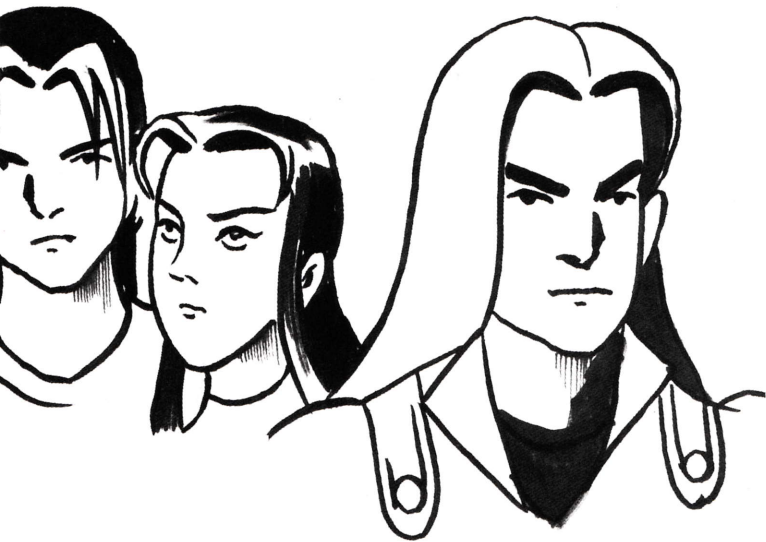
文 / 子軒

譯 / Rick

圖 / 阿國

版面創意 / David

完稿 / free



青逸終於完全明白了妄念的本質其實充滿了虛妄性，她說：「經過這次事情，更加明白了光明聖火的可貴，走吧！非凡，我們要趕緊降伏黑暗之子，人類才能獲得真正的解脫。」兩人於是攜手再度前往黑暗世界。黑暗世界中，到處仍然充滿了邪惡、乖張等負面因子，此時妄念之主出現在黑暗之子的身邊，黑暗之子：「稀客，是什麼風把你吹來的啊！」妄念之主：「這些菩薩聖戰士的確有兩把刷子，我最得意的妄念忍者竟無法奈何他們，這倒是有些出乎我的意料之外呢！」黑暗之子：「你說的也沒錯，不過我略施小計謀，已經夠他們忙一陣子了。」妄念之主：「哦，願聞其詳。」黑暗之子：「當青逸變成母夜叉到處吃人時，你說他們夠不夠忙呢？」妄念之主大笑說：「這的確夠他們忙了，你這招真不錯，不過他們不會困擾太久。」黑暗之子：「怎麼，老兄你不服氣麼？」妄念之主：「什麼，你別得意，他們很快就會回來的，我今天來這兒的目的就是要和你商量。」黑暗之子：「商量什麼？」妄念之主：「我有一套轉念神功能夠轉念於無形之中，輕輕鬆鬆就能擊敗他們，但是必須要你的黑暗神兵配合，對付他們才有效。」黑暗之子：「什麼轉念神功，我可是聽都沒聽過啊！」妄念之主：「其實打敗他們對你我都有好處，你可繼續保有你的黑暗世界，我也可在妄念的世界中悠遊自得。這不是挺好的嗎？」黑暗之子：「哈哈，不愧是妄念之主，但我的黑暗神兵借給你，萬一他們被你轉念了呢？」妄念之主：「這樣看來你是不肯借囉！你不怕違背魔界的命令嗎？」黑暗之子陷入沈思中：「如果答應他，萬一他來個吸收大法，我這黑暗之子的地位可不保，但如果不幫他，又有違魔界當初的命令。」黑暗之子：「好吧，爲了共

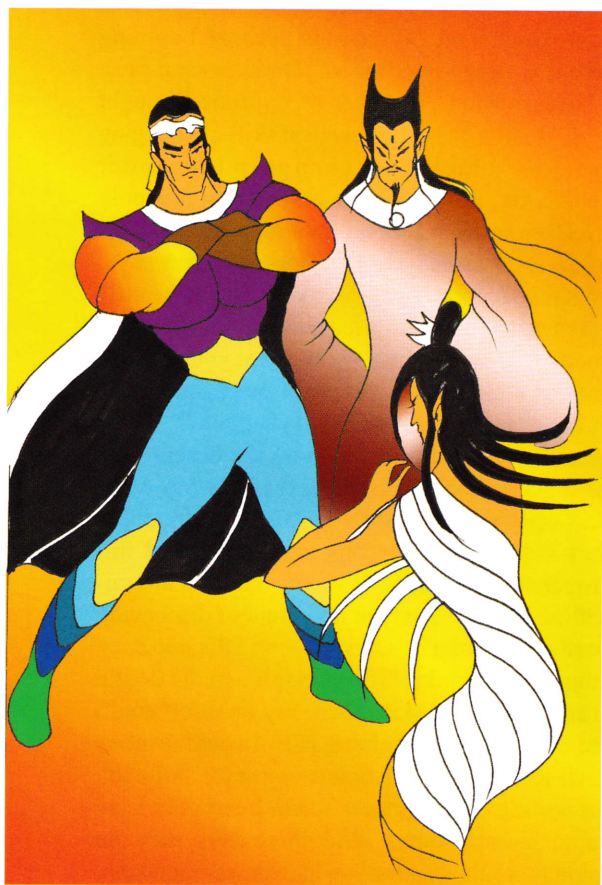
Chi-I finally understands that the nature of improper thoughts actually fill with false character. She says, "Passing through this event, more realizing value of brightness holy-fire. Let's go! Fei-Fan, we need to subdue Darkness-son hurriedly, and humanity could obtain real freedom." They finally go together to darkness world. The darkness world is full of negative factor of evil everywhere. At this time, master of improper thought appears near by Darkness-son. Darkness-son says, "A rare visitor, what wind to blow you here!" Master of improper thought says, "These Bodhisattva warriors indeed have a real skill, my most satisfactory ninja of improper thought is unexpectedly unable to do something to them. This is beyond my expectations" Darkness-son says, "You are right, but I do a little small trick to let them busy a short time." Master of improper thought says, "Oh, I hope to hear details." Darkness-son says, "When Chi-I becomes female yaksha to eat people everywhere, do they busy very much?" Master of improper thought laugh so loud and says, "This really let them enough busy, your trick is not bad, but they can't be bothered too much" Darkness-son says, "Well, my dear fellow, are you unwilling to submit?" Master of improper thought says, "What, don't be pleased with yourself, they would come back soon. Today, the purpose I coming here is to discuss with you." Darkness-son says, "Discuss what?" Master of improper thought says, "I have one set of magical skill of changing thought which can change mind under invisibility, and beat them easily. But it is only effective under matching up with your darkness soldiers to attack them" Darkness-son says, "What is darkness magical-skill, I never heard!" Master of improper thought says, "In fact, it is good for you and me to beat them, you can still keep your darkness world, and I can leisurely live in improper thought world. Is It good?" Darkness-son says, "Ha, ha, ha, you are deserved to be called master of improper thought. My darkness deity-soldiers lend you, but I am afraid that they are changed mind by you" Master of improper thought says, "It seems that you are unwilling to lend! Are you not afraid of disobeying devil world order?" Darkness-son falls into deep thought and thinks, "If agreeing them, he does a grand absorbing skill, then, my position could not be kept. If not helping him, I could disobey devil world order." Darkness-son says, "All right, for wiping out brightness force, I certainly have an unshirkable duty. After three days, they ten soldiers would wait for you in darkness mountain,

同消滅光明的力量，我當然是義不容辭，三天之後，他們十人將在黑暗山等你，這重責大任就交給你。」妄念之主：「感謝你的慷慨相助，就這麼約定了。」三天之後，黑暗神兵聚集在黑暗山，妄念之主：「從今天起，你們將完全聽令於我，直到任務完成為止，明白嗎？」妄念之主手一揮，將黑暗神兵帶入妄念界中，人類又即將面臨另一場浩劫了。

非凡、青逸來到黑暗之城，此時黑暗之子已經明白，黑暗之子：「菩薩聖戰士，別來無恙否？」非凡：「黑暗之子，爲了光明界的生存，也爲了人世間的和平，今天必須決一死戰。」黑暗之子：「哈哈，不要說得那麼崇高偉大吧，難道在你的內心深處，都沒有黑暗的種子存在嗎？如果有，萬一有一天這些黑暗種子開花結果，你不也是黑暗世界的一員了嗎？那你今天要消滅的卻正是你未來要生存的世界呢！」非凡被這麼一搞，有點陷入了迷思中，黑暗之子見機不可失，立刻使出最高段的逆般神功向非凡攻來，非凡有點措手不及，暫居下風，但逆般神功非同小可，非凡、青逸漸入險境，就在此時，天空突然變成黃色，各式各樣像黃金般的寶物懸掛在空中，並閃

the important duty hands over to you." Master of improper thought says, "Thanks for your generous help, it comes to agree." After three days, darkness deity-soldiers gather in darkness mountain. Master of improper thought says, "From today on, you should obey my order until completing mission, do you understand?" Master of improper thought wave one hand and take darkness deity-soldiers to go into improper thought world. Humanity would face another great calamity.

Fei-Fan and Chi-I come to darkness city. At this time, Darkness-son says, "Bodhisattva fighter, are you in good health?" Fei-Fan says, "Darkness-son, for existence of brightness world and peace of human world, we must wage a life-and-death battle today." Darkness-son says, "Ha, ha, ha, don't tell so noble and great, could it be said that no darkness-seeds exit in your deep heart? If exiting, one day, these darkness seeds blossom and bear fruit, are you one member of darkness world? Then, today, the world you want wipe out is your future exiting world!" Fei-Fan is played by this trick and falls into confused thought. Darkness-son sees the opportunity arising and at once attack Fei-Fan by the highest class going against deity-skill. Fei-Fan is a little caught unawares and temporarily situated at the disadvantageous position. But going against deity-skill is not considered unimportant, Fei-Fan and Chi-I gradually enter danger condition. Just at this moment, the sky suddenly becomes yellow color, various like-golden treasures hang in sky and shine. The sky spreads sound and says, "Bodhisattva fighter, don't fear. I am here." Fei-Fan and Chi-I raise their head and see Yellow God of wealth. Yellow God of wealth releases black weasel from his hand to bite Darkness-son. This makes Darkness-son to pain and not to move. Yellow God of wealth says, "In the past thirteen generations, Darkness-son torments the small animal, this age the karma appears and the time is to be punished." Then, let lotus throw from his hand downward. Darkness-son becomes one white lotus. Yellow God of wealth says, "The child is finally subdued. All the tests you must go through, although smoothly conquering Darkness-son, but more severe test will come! Let's meet again some day!" Yellow God of wealth brings white lotus to go away. The darkness world soon returns to brightness. They find out Wei-Jun and the lost holy-fire. In the moment of gladness, holy-fire suddenly goes out in a short while, then returning to brightness. Fei-Fan notices and thinks, "What is the cause, is it pos-



閃發亮，空中傳來：「菩薩聖戰士，不要害怕，有我在。」兩人抬頭一望，原來是黃財神。黃財神將手中的黑鼬放出，咬住了黑暗之子，令他痛的動彈不得，黃財神說：「過去世有十三世，這黑暗之子折騰這小動物，今世果報成熟，該是還的時候了。我來的太晚，讓你們辛苦了。」非凡、青逸向黃財神頂禮：「有勞財神。」黃財神：「還的差不多了。」說著將手中的蓮花向下一拋，黑暗之子變成一朵白蓮花。黃財神：「這孩子終於被降服了。不過這也是你們必經的考驗，但總算順利的征服了黑暗之子，但更嚴厲的考驗還在後頭呢！咱們後會有期！」黃財神帶著白蓮花走了，黑暗世界瞬間恢復了光明，他們找到了偉峻，也尋回了失去的聖火，正在高興之餘，聖火突然滅了一下，然後又恢復光明。非凡看到了，心想：「這是什麼緣起呢？難道是……」三位菩薩聖戰士即將回到光明界，而他們待在黑暗界的最後一晚，可怕的事情發生了，接連著不斷有黑暗界的人被殺害，但卻查不出兇手是誰！

本來恢復光明的黑暗界，又漸漸失去了光明。非凡捧著聖火，呼喚阿迪拉，天機老人出現說道：「最恐怖的轉念神功已經被練成，它能轉一切光明為黑暗，這是妄念之主的傑作，也是你們另一階段的考驗，加油吧！」天機老人消失後，四周更顯得黑暗，非凡對青逸說：「這次更難對付了，連敵人是誰都不知道。」偉峻：「我以前曾看過黑暗之子身邊有十名黑暗神兵，但最近卻不見了，會不會是他們？如果是就糟糕了，這每一個都身懷絕技，非常不容易對付啊！」非凡：「這的確有點麻煩，再加上轉念神功一聽就知道是妄念之主的絕招，這下我們有得打囉！」

三人於是陷入了沉思當中。就在此時，妄念之主現身了。妄念之主：「哈哈！我的轉念神功已經到達爐火純青的地步，再加上黑暗神兵的配合，你們三人可是不夠看的啊！」非凡：「別得意的太早，光明永遠是戰勝黑暗的。」妄念之主：「那就試看看吧！」說罷十名黑暗神兵已將非凡等三人團團圍住，而且瞬間展開凌厲的攻擊，非凡的定力雖已臻高峰，但對付黑暗神兵時仍顯得有些吃力，青逸、偉峻也就更難以招架了。妄念之主在一旁看了非常高興，妄念之主：「打敗菩薩聖戰士，這次我看是萬無一失了。」眼看非凡等三人節節敗退，情況已愈來愈危急；忽然空中傳來了莊嚴響亮的聲音：「於一切中，不生分別，是名真清淨。」非凡等三人聽到了這樣的話，明白是佛菩薩的甚深開示，便如理思惟地進入完全沒有分別的境界；說也奇怪，黑暗神兵突然像冰塊般的漸漸溶化，最後消失在黑暗界中。



sible that..." Three Bodhisattva fighters are ready to return to brightness world. At the last night they stay in the darkness world. The terrible event happens. Unceasingly, some darkness world's human are killed, and unable to find out who is killer.

The darkness world returning to brightness gradually lose brightness again. Fei-fan holds up holy-fire and calls A-Di-La. The heaven secret elder appears and says, "The most terrible changing thought deity-skill has been completely practiced, and can change all brightness to darkness. This is the masterpiece of master of improper thought and your test of another phase." After heaven secret elder disappearing, circumference seems more dark. Fei-Fan tells Chi-I, "This time is more hard to deal with, we even don't know who is enemy." Wei-Jun says, "Formerly, I ever saw ten darkness deity-soldiers in the side of Darkness-son, but disappearing recently, would it be them? If yes, how terrible, every soldier has unique skill and it is uneasy to deal with whom!" Fei-Fan says, "This indeed has some troublesome, and co-operating changing thought deity-skill, which is the unique skill of master of improper thought. This time, we need to fight a lot!"

Thus, three persons are falling into deep thought. At the same time, master of improper thought appears and says, "Ha, ha, ha! My changing thought deity-skill has been reached high perfection. And cooperating darkness deity-soldiers, you three persons are not enough to deal with!" Fei-Fan says, "Don't joy so early, brightness forever overcomes darkness." Master of improper thought says, "let's try!" Then, ten darkness deity-soldiers have surrounded them, and soon start quick and forceful attack. Although Fei-fan's meditation has reached high perfection. And it has some strenuous to deal with darkness deity-soldier. Chi-I and Wei-Jun are more difficult to cope with. Master of improper thought is very glad aside and says, "This time is no risk at all to beat Bodhisattva fighters."

生命的圓圈

THE CIRCLE

— 2000 年威尼斯最佳影片金獅獎

The best film award of Golden Lion Award

文 / 千芬 譯 / Rick 版面創意 / 美娟 完稿 / Jane

Article / Anne Translator / Rick Art / Mei-jane Layout / Jane



內容簡介

序曲，是一聲聲淒厲的嬰兒哭聲，接著，幕揭開了……

婆瑪茲的媽媽在產房外焦急地再三確定，無奈再怎麼問，也改變不了生下女嬰的事實；公婆、丈夫的失望，讓這對母女眼前觸手可得的幸福，在轉瞬間消逝了。

尋找天堂的娜葛絲，正值花樣年華的她，早上剛出獄，渴望回歸親人的家園，還為男

Introduction of contents

At beginning, a cold and chilly baby cry, then, the curtain open……

Solmaz's mother tries to make sure out of delivery room, but no matter how she ask, can not change the true; husband's parent, husband's disappointment, to let the touchable happiness disappear in a twinkle.

Nargess, try to find the heaven, in a young age, just free from the jail, and yearn to back home, and also buy a new shirt. Just, no man company with her, and even cannot walk, to take bus is an unreachable hope.

Arezou mean hope in the Iran, she just is discharged from prison, and she is always doughty, try to raise money for her traveling expenses, but she become timid, not only face the one more disappointment, give

友買了件新潮的襯衫。只是，沒有男人陪伴的她，根本寸步難行，連搭上巴士都是遙遠的奢望。

阿瑞祖 Arezou 伊朗文「希望」之意，也是早上才出獄，一直表現得強悍勇敢的她，拚命地到處籌措旅費，但最後她卻膽怯了，只因不敢面對再一次的失望，選擇放棄天堂與新生活的未來。

up the future of heaven and new life.

Pari escape from prison and hid I home, but be driven out by his rage brother ruthlessly. She pregnant with her boyfriend's child, and he has been execute due to sin, so she wants to find a doctor to do abortion for her, but it would be very difficult without man's help.

Be free from jail, the free Moneya find the children she do not see each other for a while, become remote with her, then she join her family with a gratitude heart.

Elham tries to get ride of the past memory, to be a happy nurse after being free from jail, and become a fiancée of Pakistan doctor. But the cost is she could not see her family and old friends forever, and never to see his fiance's parents.

The single mother Nayala, she know the daughter's future would face the very difficulty in the future, so she desert her daughter again and again, and wish some good family would adopt her, but she fail to do that due to reluctant to give up.

The most courage director-Jafar Panahi

The most structure of the circle is done in 1997, at that time,Jafar Panahi read the news report a woman

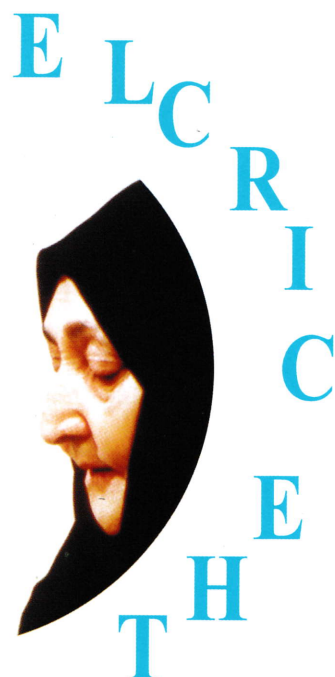
芭莉 Pari 她逃出了監獄躲回家中，卻被她憤怒的哥哥無情地驅逐。她懷了男友的孩子，只是男友也犯了罪已遭處決，她想找一位醫師幫她墮胎，但沒有男人何其困難。

自在活著的莫妮耶，出獄後，她發現了丈夫娶了第二個老婆，久未見面的小孩也疏遠了，然而她抱持一顆感恩圖報的心，融入一家人生活。

企圖擺脫過往記憶的艾兒罕，出獄後，在醫院當一名快樂的護士，並成為一位巴基斯坦籍醫師的未婚妻。但代價卻是永遠不能再與家人舊識見面，也不敢與未婚夫回家見公婆。

單親媽媽的娜葉蕾，她知道女兒的未來，將面對無法想像的艱苦，於是三番兩次地把女兒遺棄，希望有好的人家收養，每每因捨不得而失敗。

進出監獄多次的莫甘，面對社會的殘暴與不公，早已漠然，她厭倦了謊言，選擇以不說話來抗議。於是，她又進了監獄……





全世界最有勇氣的導演 - 賈法潘納希

只要
貪、瞋、癡
的慾望無止盡，
就好比
生命的大圓圈、小圓圈，
將不停地往
自己身上套一樣，
若不證悟解脫，
就永遠逃離不了
這場生命的輪迴。

《生命的圓圈》大致上的構想在97年就已完成，當時賈法潘納希在報紙上看到一則婦女帶著兩個女兒自殺的消息（自殺的主題在影片中也隱約出現），他感到那隻在背後導致悲劇事件的手，正是社會對女性的歧視與壓迫，讓她們宛如活在牢籠苦獄之中，並且這絕非個案，而是普遍存在於所有女性的生命裡，就像是一個宿命的循環，幾乎每個女人都無法逃避。好比這個社會將她們擺進了一個生命的圓圈中，當她們想超越這個循環，就必須付出代價。

伊朗國際大導演賈法潘納希，以簡約的表現手法，並以特別的輪舞形式拍攝，將當前伊朗政治與社會景況展現出來，得到了先進國家強而有力的回響。《生命的圓圈》是他的第三部作品，把視野從小女孩轉向伊朗婦女界，以其中最弱勢的一女性為主題，直接地面對殘暴的現實社會，而提出沉重的批判；也為他贏得了全世界最有勇氣的導演之一的地位。

生命的另一個期待

拍攝的過程，雖困難重重，從申請准拍執照、找不到演員、拍片時引起司法警察單位干涉等等，他都一一克服了，然問題仍然存在著，目前《生命的圓圈》這部電影，連伊朗境內最重要的法吉Fajr影展，雖無可否認這部爭議作品的傑出，卻也拒絕了影片的參展，意

suicide with two daughters.(The subject of suicide also show in the movie sometime), he feel the hand behind the back is the sexual discrimination and repression to woman, to make her like live in a jail, and this is not the casual case, is exist on all women's life generally, just like the destiny circle, almost no one woman can escape. Just like the society put them into a life circle, and as they want to out of this circle, so she has to pay the price.

The international Iran director Jafar Panahi, use the simple technique of expression, and use the special circle dance to shoot, and show the Iran's political and social situations, and get the echo from the

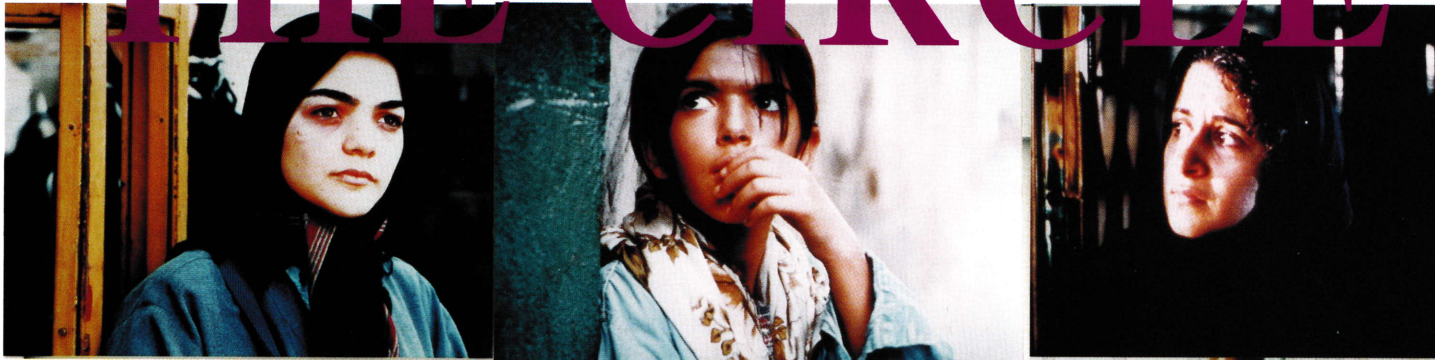


developed countries. "The circle" is his third product, and turn the eyesight of little girl to the world of Iran woman, use the weakest woman as the subject, and to face the real cruel and ferocious society, address the serious judgment; to win a position of most courage director.

The other expectation of another life

There are a lot of difficulties in the shooting process, from license of shooting permission, cannot find actress, the unit of justice policeman's interfere, he overcomes these, but the problem still exist, at present, even the most important Fajr movie exhibit in the Iran, can not deny the outstanding of this movie, but also refuse the movie's showing, that mean this movie would not play in the Iran in the short-term. To the brave director Jafar Panahi, it would be very regretful. Actually, we should not deny a good movie

THE CIRCLE



味著這部作品短期之內將不能在伊朗本地上演。

這對勇敢的賈法潘納希導演來說，無疑是非常遺憾的。其實，我們不否認一部好的電影藝術作品，它對觀眾、對社會，有著潛移默化的影響力，且讓我們期待它能早日在伊朗當地上映，並因而開啟這無情枷鎖的省思，進而早日解開這無情的禁錮，讓伊朗女性多一點自由。

生命的另一個省思

如果你不是生長在一個如此重男輕女的傳統社會包袱裏，那真是可喜可賀了。然而，即使在經濟富裕的國家，人們過得豐衣足食，自殺的案件依然存在，而且是愈加增長，那些自殺的人們，是否也將自己擺進了一個生命的圓圈中呢？答案是肯定的。沒錯，只要貪、瞋、癡的慾望無止盡，就好比生命的大圓圈、小圓圈，將不停地往自己身上套一樣，若不證悟解脫，就永遠逃離不了這場生命的輪迴。何不給自己一個清淨無慾的時間與空間，做一個生命的實驗？您將體悟到無慾的輕鬆自在與幸福快樂的真貌。



art product, to audience, society, it would have change and influence unobtrusively and imperceptibly, so we expect it can play in Iran, and open the merciless lock's thought, then untie the merciless's imprison, to let Iran women have more freedom.

The other deep thought of life

If you do not live in a society, that would be gratifying. Then, even in the affluent countries, people live a good and happy life, but the suicide case still happen, and happen more frequently, so these people who suicide, whether put himself into a life circle? The answer is certain. That is right, only the desire of greedy, angry, silly do not cease, just like the life's circle, small circle, keep cover on my own, if not realize and extricate, and never escape from the life's circle. Why do not you give yourself a peace and quiet time and space, to do an experiment of life? You would experience a desire-free relaxation and happy truth.

新加坡 Singapore

風生水起好運來，鴻運七彩素魚生

Cantonese Style New Year Vegetarian Raw Fish Salad -Yusheng

掌廚 / 麗敏 攝影 / 波爾 譯 / 柱子 版面創意 / 美娟 完稿 / jane

Text/Li-min Photo/Por Translator/Gu-Tze Art/Mei-jane Layout/jane

每到過年，在新加坡與馬來西亞流行一道吉祥菜，稱為撈魚生。傳說一邊用筷子將「魚生」撈得高高的，一邊說些吉祥話，例如說：「撈起！撈起！（撈喜）撈到風生水起，好運跟著來！」，

Every Chinese Lunar New Year, in Singapore and Malaysia, there is a famous dish called, Lo Yusheng. It is said that toss and mix this dish with ones chopsticks high in the air and saying some lucky words, such as "Lo hei, lo hei, get wind and water come, then good luck will come as well",



在新的一年中就可以實現心願，財源滾滾，因此每到過年這道菜是星馬地區家家必備的菜，因此我們也特別介紹這道素魚生，讓讀者下次過年也來做這道有意思的菜，討吉祥，過好年！

then in the new year ones wish will come true and become rich. Therefore, in this issue, we particular introduce this famous dish so that next year you can make this interesting dish to bring you good fortune and luck.

材料 A:

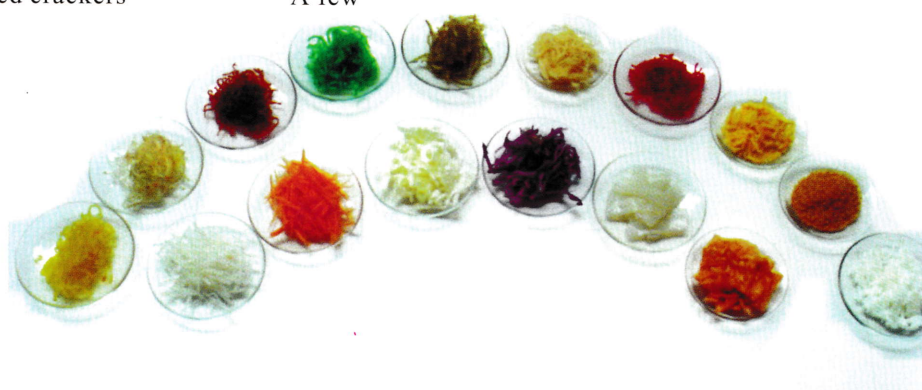
白蘿蔔	適量 (視人多寡)
胡蘿蔔	適量
高麗菜	適量
紫色高麗菜	適量
蒟蒻塊	適量
脆餅	適量

Material A:

White carrot	A few
Red carrot	A few
Cabbage	A few
Purple cabbage	A few
Vegetarian raw fish (Gueraw)	A few
fried crackers	A few

材料 B:

熟的白芝麻	適量
甜桔餅片	適量
冬瓜糖	適量
錦菜絲	適量
菜瓜	適量
瓜英絲	適量
焦糖瓜英絲	適量
檸檬瓜英絲	適量
酸薑絲	適量
紅薑絲	適量



調味料:

肉桂末	1/2 匙
胡椒粉	1/2 匙
cinnamon powder	1/2 teaspoon
white pepper	1/2 teaspoon



Material B:

White sesame seeds	A few
Dried tangerine peel	A few
dry watermelon in syrup	A few
Gintsai	A few
Snake melon	A few
Guain mlon	A few
melon in syrup	A few
melon with lemon	A few
sour ginger	A few
ginger in red	A few

醬汁

素魚生醬(可用梅醬代)

vegetarian Yusheng dressing (plum sauce mixed with cooking and sesame oil can be used as substitute)

作法 Get ready:



1. 高麗菜、紫色高麗菜等洗淨切絲。

1. Segment cabbage and purple cabbage.



2. 將白蘿蔔、胡蘿蔔洗淨去皮切絲，

2. Peel white carrot and red carrot and cut into crescents.



3. 將蒟蒻塊切成薄片，準備一個大餐盤，中央先鋪上白蘿蔔絲，再依序放上胡蘿蔔絲、高麗菜與紫色高麗菜絲，最上層再鋪上蒟蒻片(即素生魚片)。

3. Segment vegetarian raw fish (Gueraw). Prepare a large dish, place white carrot segments first then add the red carrot and cabbage and purple cabbage on the top in sequence, and last vegetarian raw fish.



4. 將材料 B 依其顏色或各人喜好擺放在四周圍，之後將脆餅鋪在蒟蒻片上方。

4. Arrange the material B around the dish and then place the crispy cookie on the top of vegetarian raw fish.



5. 最後擺上調味料。

5. Place the dressing at the side of dish.

美味小秘訣 Flavor Tips:

1. 將醬汁淋上拌料與各道材料，攪拌之後再吃，才能吃出一道菜的特別。

1. Place the dressing on the material, and mix all the material before you eat can you taste the special taste of this dish.

2. 氣氛是吃這道菜的關鍵，一邊攪拌，一邊說吉祥話「撈起(撈喜)! 撈起(撈喜)!」，High 到最高點，口感跟著來。

2. Mood of everyone is the key point to enjoy this dish. Mix all the material and say "Lo hei, Lo hei". When you get high, then you will enjoy it much.

3. 據說撈得愈高，愈是好運，故下一年的運道如何，就看你的技術了。

3. It is said that the higher the dish is "lo", the more lucky you will be. So, see how you make it.

心靈

精力湯

Mental Medicine

您為焦慮所苦嗎？

陌生的人或地方會令您害怕嗎？您被認為是一個神經質的人嗎？您經常覺得興奮及緊張不安嗎？您經常莫名地感到恐懼嗎？您會突然冒冷汗嗎？

假如您對上述問題有兩個以上的回答是“是”，那您可能正承受著高度焦慮，您比不焦慮的人有四倍以上的機會容易突然心臟衰竭。

根據哈佛醫學院主持的一項長期性、普遍性人口研究顯示高度焦慮對於心臟所造成的危害遠高於抽煙、酗酒、及缺乏運動。

研究訪問2,200人上述五項問題，然後在32年後研究他們的命運。結論是高度焦慮引發突然死亡的風險較抽煙高出兩到三倍之多。

為健康改造心靈吧！

一個人通常在出現身體危機（如受傷或致命的疾病）、人生轉折（離婚、五十歲生日…）、或只是獲得新資訊（如學習一系列有關脂肪過多的食物對健康危害的課程）後，才會下定決心對健康負責。到底人們會在行為上做怎樣的正向改變，端賴個人的生活方式、人格特質、教育、甚至直覺感官而異。

根據醫學博士大衛·索貝爾，心理醫學最新資訊的編輯，表示最有效的策略就是適當的設定個人改變的步驟，從“不感興趣”到“值得考量”，再從“準備進行”到“採取行動”並願意“堅持到底”。其最重要的關鍵在時間的安排，

Anxiety Kills

Do strange people or places make you afraid? Are you considered a nervous person? Are you constantly keyed up and jittery? Do you often become suddenly scared for no good reason? Do you often break out in a cold sweat?

If you answered "yes" to two or more of these questions, you may be suffering from high anxiety, and four times more prone to sudden heart failure than non-anxious people.

According to a classic long-term, large population study conducted by Harvard Medical School, high anxiety is more dangerous to your heart than smoking, excessive drinking, and lack of exercise.

The study asked 2,200 men the five questions above, then investigated their fate, 32 years later. The conclusion: the risk of sudden death from high anxiety is two to three times greater than from cigarette smoking.

Change Your Mind for Health

The decision to take more responsibility for one's health may come as a result of a personal crisis (such as an injury or life-threatening illness), a life transition

文 / 羅尼·布朗博士 譯 / 鄭素琴 版面設計 / Niki 完稿 / Niki

Text/Lonny J. Brown, Ph. D. Translator/Su-Chin Cheng Art/Niki Layout/Niki



讓人能夠改變飲食習慣、開始運動、或進行清腸的食療法，並致力於減輕壓力及建立良好的人際關係或尋求宗教信仰的支持。所有這些步驟都源至於內心對渴望改變的認知、對可選擇項目的了解，最後決定採取行動。但無論如何，心動不如行動，有做總比什麼都不做好。索貝爾表示：「事實證明除了舉止改變外，藉由自信心及控制的能力的提升所引發成功改變的正確行為對於健康會帶來正向的效應。」

做出明智的抉擇

單單了解心靈對健康具有極大影響力而不行動是不足以讓人避免疾病或獲得治療。無論您選擇靜坐、瑜珈、祈禱、持咒、儀式、想像、肯定宣言、解夢、寫日記、或只是親近大自然，這都需要經常地練習。在這變化快速及充滿挑戰的時代，如何讓自己保持平靜、有目標、不受環境影響或不易為人煽動，不但非常有用且健康。重點是在壓力及疾病尚未出現前，先學習並應用這些方法於生活中。

佛法觀點

塔典 塔庫，一位極為有成就的西藏喇嘛，亦是尼瑪禪修中心的創始人，在他所著“平衡的姿勢－覺察及自我治療指南”一書中，闡述道：在自我治療的過程中需要有放鬆、歡喜、慈悲的強力後盾。我們需要放鬆我們的身體、平衡情緒、轉變負面思想成為正向思考。如此我們才得以開始鬆解我們精神及身體的束縛——如焦慮、緊張、煩惱及恐懼。當我們逐漸開放自我，我們就能體驗到解放及能量在我們體內流動的感覺…其基本的步驟是放鬆並平衡我們的能量…(同時)整合身體、心靈及知覺，使它們能和諧運作。身體與心靈的統合是健康及快樂的基石。

(divorce, your 50th birthday...), or just acquiring new information, such as learning the serious health risks of a fatty diet. Exactly what positive changes people make on their own behalf are equally varied, and determined by lifestyle, personality, education, and even intuition.

According to Dr. David Sobel, MD, editor of Mental Medicine Update, the most effective strategies are those that are appropriate to a person's stage of change, ranging from "not interested," to "considering," and "preparing," to "action" and "maintenance." Depending on the timing, you may be able to change your diet, begin an exercise or cleansing regime, work on stress reduction and relationships, or develop your faith. All these steps begin in the mind, with a realization of need, an understanding of one's options, and a decision to act. But in any case, it's better to do anything than nothing. "There's evidence that regardless of the behavior altered, the very act of successful change has a positive effect on health by enhancing our self-confidence and sense of control," says Sobel.

Use Your Head

Merely understanding the powerful influence of the mind on personal health is not sufficient to prevent disease or heal us. It requires regular practice, whether your chosen approach be meditation,



yoga, prayer, mantra, ritual, visualization, affirmations, dream work, journal writing, or simply communing with nature. In these days of rapid change and challenge, the ability to be calm and centered, independent of circumstances and passions, is not only useful, but healthful as well. The key is to learn and apply these methods before their absence manifests as stress and dis-ease.

The Buddhist Perspective

Tarthang Tulku, a highly accomplished Tibetan Buddhist lama and founder of the Nyingma Meditation Center, writes in his book, *Gesture of Balance - A Guide to Awareness, Self-healing, and Meditation*: The self-healing process needs a strong foundation built of relaxation, joy, love, and compassion. We need to relax the body, balance the emotions, and diverse our energy from negative to positive thinking. Then we can begin to loosen our mental and physical constraints - our anxiety, tension, worry, and fear. As we become more open, we experience a sense of liberation and the energy is free to flow within us... the basic process is to relax and balance our energy.. (and) integrate body, mind, and senses, so that they function together harmoniously. This integration of the body and mind is essential for health and happiness.



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：

www.members.aol.com/Naturgraph/selfact.htm）

與生命的啓示”（其諮詢網站：

www.booklocker.com/bookpages/lonnybrown01.html）。

他同時是美國線上網站 AltMed.com 與健康網站 HealthAnswers.com 的定期諮詢專家。他遍佈美國各醫院、學校公司教授身心靈醫療、壓力管理、瑜珈及靜坐等課程。同時提供電子信箱、電話及親自在美國新罕布夏州蒙內那克地區的整體健康諮詢。布朗博士網站也會特載文章、錄音帶、書籍並可連結到種種的整體健康資源。其個人網頁及電子信箱為：

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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 web site also features essays, tapes, books, and links to a variety of integrative health sources.

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反彈琵琶舞



Back-playing pipa dancing

文 / 千芬 譯 / Rick 圖 / 振國 版面創意 / 美娟 完稿 / Jane

Article / Anne Translator / Rick Picture / Cheng-kuo Art / Mei-jane Layout / Jane

唐代壁畫以經變為主，所謂經變畫是指以繪畫的形式來表現佛經的故事，以便於通過形象化的語言來介紹經義；經變畫的題材不像本生故事那樣有情節性結構，其創作特別顯示出敦煌鼎盛年代燦爛輝煌的藝術成就，製作規模之宏大更是前所未有的。莫高窟壁畫的經變畫大都傳自印度佛教經典著作，著名的經變有《法華經變》、《涅槃經變》、《觀無量壽經變》、《彌勒經變》、《東方藥師經變》等。唐時盛行巨幅經變畫，五代以後漸趨式微。

中唐莫高窟第112窟南壁《觀無量壽經變》畫中，特別為人稱道的是主尊阿彌陀佛座前的舞樂場面，平台上由十八人組成舞樂隊，即所謂「天宮伎樂」；其中一美麗的舞者，舉起琵琶反背在身後，屈身向右，縮右腿，和著激動人心的樂曲聲，跳著歡樂的舞蹈。這就是有名的「反彈琵琶舞」。舞者手中的琵琶在背後撥弄，連彈帶舞，是難度極大的動作。這給我們提供了極其生動、寶貴的舞蹈形象資料。

此次鉛筆盒圖案，係以上述壁畫中，最受歡迎的反彈琵琶舞為主題，其輕盈美妙的舞姿，天人超群的技藝，顯現出娛樂眾生的法喜充滿，並且得到了真善美的回應。所以，任何為弘揚美善的粉墨登場，心無雜念的演出，必將得到熱烈迴響的滿堂彩。

The main topic of Tang Dynasty's fresco is singing-sutra, the painting of sing sutra is applied with the form of painting to express the story in sutra. The subject matter of sing sutra is not like the Buddhist story has structure, and the compose display especially the glorious art achievement in Dunhuang splendors time, the scope's greatness is never been seen before. The backgrounds of Mo Gao fresco's sing sutra painting are from the Indian Buddhist classics work, the famous sutra-singings are "the sing sutra of Lotus scripture", "The sutra-sing of Nirvana", "The sing sutra of the great amitayur dhyana", "The sing sutra of Maitreya's", "The sing sutra of great physician". There are a lot of huge sing sutra painting in Tang Dynasty, but then become fewer in the Five Dynasty.

The south wall's painting "The great amitayur dhyana sutra" of No 112 of y Mo-Gao cave of Middle Tang Dynast, the most praised picture is dancing in front of the main statue Amitabha Buddha, the dancing group are composed with eighteen people, that we call "The dancing in the heaven palace; one of the beautiful dancer, raise and lie the pipa on the back, then bend the body to the right side, draw the right leg back, with the moving music, then dancing the joyful dance. This is the famous "Back-playing pipa dancing". The dancer's pipa is played on the back, play and dance, is a very difficult movement. It is a very lively, valuable image material for us.

The pencil case's patter's subject is the most popular "back-playing pipa dancing" from the above mentioned fresco, the lithe and beautiful dance, the super skill of heaven people, express the peaceful Buddha dharma, and get the true, good, and beautiful reaction. So, any kind of performance with empty mind would win the all-around appreciation.

觀音法相

Dharma Appearance of Avalokitesvara Bodhisattva

文/千芬 譯/Rick 版面創意/美娟 完稿/Jane

Article/Anne Translator/Rick Art/Mei-jane Layout/Jane



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佛教經典中常提到「三十二相」，乃指佛身是一切生命中最圓滿的身相，代表福德、智慧圓滿具足的象徵，又名三十二大丈夫相，或三十二大人相。這三十二相的形成，是佛菩薩歷經長久的實修實證而獲得的，更是福德、智慧、悲心、願力的圓滿結果，故以三十二相、八十種好來作為

32 Major Marks of a Buddha that mentioned in Buddhist statues means the body of a Buddha is the most perfect appearance of life. It symbolizes perfect wisdom and merits. 32 Major Marks of a Buddha can be also called 32 True Man Appearances or 32 Great Man



圓滿福德的表徵。

承襲前技樂、歌舞飛天的紙雕風格，再以白色為主的浮雕表現手法，意含莊嚴的「觀音法相」；此次法相，係取自如意輪觀音上半身的身相，藏密造型的二臂如意輪觀音七面中，最上一尊為阿彌陀佛相，頭上結寶頂髻，長髮披肩，項掛珠寶瓔珞，臉頰豐腴莊嚴福慧的表情，令人心生愛敬。

依《如意輪陀羅尼經》記載，修持如意輪觀音法要，在世間的作用，能成就一切所願，攝化有情，富貴資財，勢力威德都得以成就；在出世間的作用，則是能具足福德慧解，資糧莊嚴，增長悲心，濟渡有情，得到眾人愛敬。

故所謂「相由心生」，係佛法大悲心要，實修實證的最佳寫照。所以，每當你看到自己DIY完成的觀音法相時，記得與慈悲喜樂為伍，加以布施、持戒、忍辱、精進、禪定、智慧等內在的修持，必將感召圓滿的身相哦！

Appearances. They come from Buddha or Bodhisattvas' longtime practical works on the path of spiritual awareness. 32 Major Marks and 80 Good Appearances of a Buddha are the result and symbol of the accomplishment of merits, wisdom, compassion and vows.

Following the style of Heavenly Musicians and Flying Apsaras we introduced last time, once again we use white paper relief to represent the majestic Dharma Appearance of Avalokitesvara Bodhisattva. This paper-craft derives from the upper body of Two Arms Cintmaicakra Bodhisattva in Tibet Esoteric Buddhism. The top of Two Arms Cintmaicakra Bodhisattva is Amitabha. Long hair with a bun on, wearing jewels and long shawls, his plump cheek and dignified facial expression of wisdom is likable and awesome.

Padmacint-maidhrastra Sutra says that if we practice the dharmas that Cintmaicakra Bodhisattva teaches, it would benefit others and ourselves. All our wishes would be come true, people would realize Truth and be ferried, and we will become wealthy in worldly fortune and have good influence on others in the world. And, on the path of spiritual practice, we will accumulate helpful resources and become a man of merit, wisdom and compassion.

We are what our mind is. Buddha-dharma teaches us always to be compassionate. If we do that, we will look good. So, be compassionate and joyful while you are making this paper-craft by yourself. Besides doing that, to give, to keep precepts, to be tolerant and patient under insults, to practice Buddha-dharma with zeal and perseverance, to reach the state of Dhyana and to have wisdom will bring you a perfect appearance.

金色蓮花全球資訊網

Golden Lotus World Wide Web

課程系列第十三

Course Series 13

素食烹飪和舞蹈帶來健康與心靈的豐富，在繁忙的現代生活中，另闢一個寧靜的生活空間。

健康養生素食烹飪

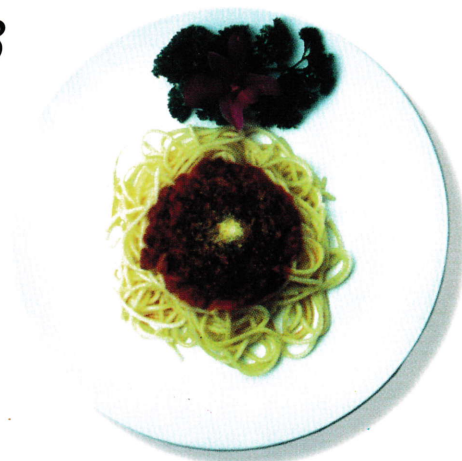
想必您知道肉吃多了不好
但是好像很難做到！
您可能想透過吃素來減重
但是一直沒有成功
可能也知道素食對人的健康很有幫助
但是好像沒有吸引人的口味
現在機會來了！
健康養生素食烹飪課程上完後
您就可以做出一道道
又好吃、又健康、又可以減重的佳餚

敦煌舞蹈

金色蓮花表演坊結合了佛法和藝術
以及多年的舞台表演經驗
自創出一套優美莊嚴的敦煌舞蹈
端麗的菩薩舞，曼妙的飛天舞，
虔敬的供養舞，威武的力士舞，
剛柔並濟、內外雙美
風格獨特、雅俗共賞
從舞蹈中培養純真、善良、盡美的內涵

上網技術站

在電腦中，防火牆是一種裝置，可使個別網路不受公共部分(整個網際網路)的影響。它能同時連接受到保護的網路和網際網路兩端。但受到保護的網路無法直接到網際網路，網際網路也無法直接到受到保護的網路。如果要從受到保護的網路內部接到網際網路，就得 telnet 到防火牆，然後從防火牆聯上網際網路。最簡單的防火牆是 dual homed系統(具有兩個網路聯結的系統)。如果你能相信所有你的用戶，那你只要裝設一台 Linux (設定時將 IP forwarding/gatewaying 設為 OFF)，並讓每人設一帳戶。他們隨後能登錄這一系統，使用 telnet、FTP，閱讀電子函件和使用所有你提供的任何其他服務。根據這項設置，這一網路中唯一能與外界聯系的電腦便是這個防火牆。在這個網路中的其他電腦甚至不需要一條公用的路徑。



Vegetarian Cooking and Dancing bring us health and the abundance of spirit. They create a peaceful space in the busy modern life.

Natural Cooking, Healthy Life

Do you know that taking too much meat is bad for health?

But it seems impossible to stop taking it!

You may try taking vegetarian food to slim down.

But it doesn't really help.

Or you may even know that vegetarian food is good for health. But there doesn't seem to have any cooking that can really attract people.

And now here come the chance!

Natural Cooking for Healthy Life is here!

After completing the course

You will be able to cook a lot of healthy and fine cooking for your family and friends.

Dunhuang Dancing

Golden Lotus Theatre have combined Buddha Dharma with art, and also with years of experience in drama and dance, we have created a set of beautiful and graceful Dunhuang dance. The dignified Bodhisattva dance, the graceful angles dance, the powerful warrior dance, it's a combination of the strength and softness. It's a beauty in and out. From the dance it helps cultivate a better personality in us.



Technology Station

In computer, the fire wall is a kind of equipment to protect the individual network being influenced by the whole internet. It can connect the protected network and Internet. However the protected network cannot connect direct to the Internet, and the Internet cannot connect to the protected network, too. If we would like connect the protected network to Internet, we have to telnet to the fire wall first, then to the Internet. The simplest fire wall is dual homed system (connect two network system). If you can believe all your clients, you install just one Linux (when installation, set IP forwarding/gatewaying OFF) and let everyone have an account. They can log in this system, use telnet, FTP, Read E-mail and other services you can offer. In this installation, the only computer connecting to external world is this fire wall. Other computers in this network don't need to share the same route.



Dunhuang dancing

誰最害怕不景氣

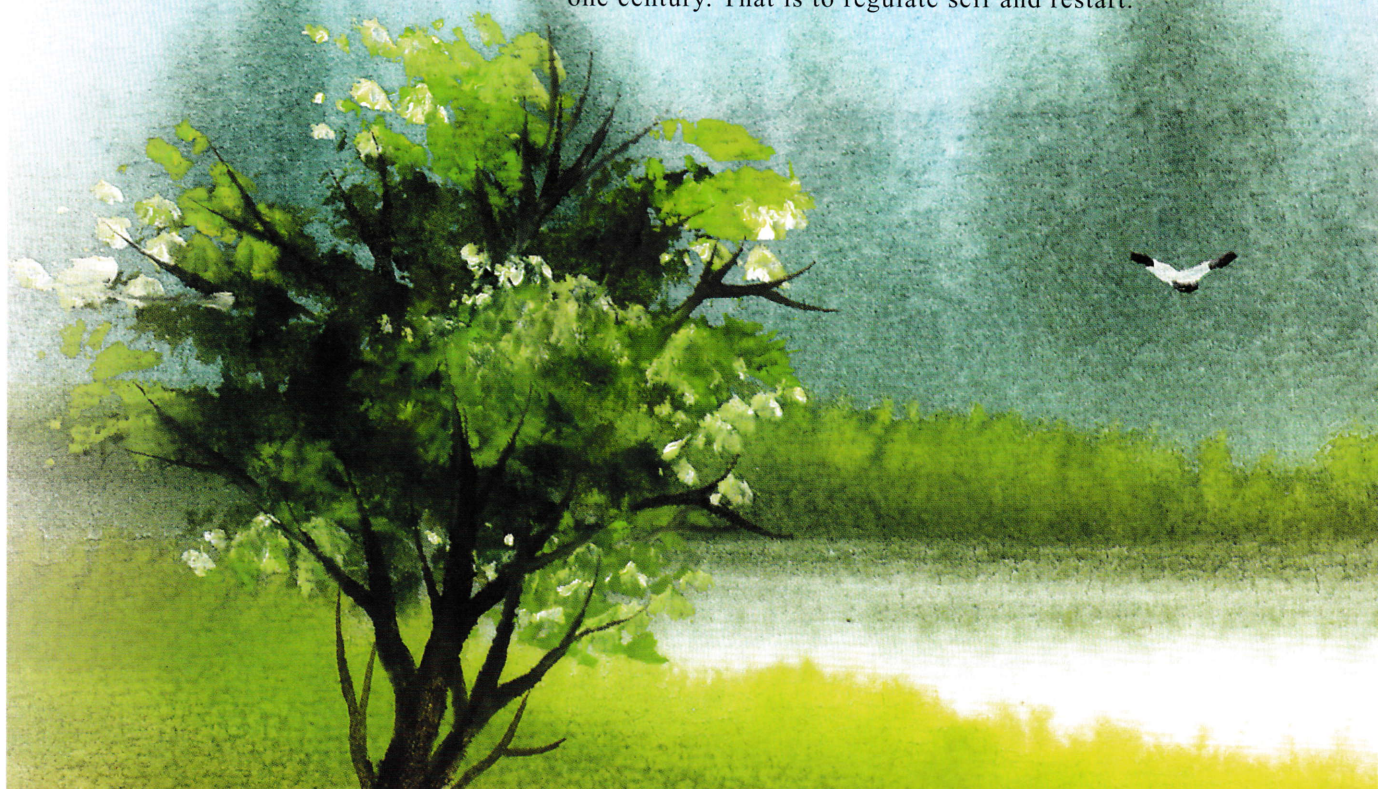
Who will be the most afraid of a slump

文 / 木魚心 譯 / 鄭素琴 版面創意 / 美娟 完稿 / Jane

Text/Magic Heart Translator/Su-Chin Art/Mei-chung Layout/Jane

終於慶幸自己活到了廿一世紀，本來以為老天會帶給我們更多的吉祥與祝福，但沒有想到迎接我們的卻是一波又一波的不景氣，衝擊著我們社會上的各行各業，於是很多人開始埋怨環境、埋怨政府、埋怨別人，總是認為自己所吃的虧是別人造成的，很少人會去檢討自己在上一世紀當中，因為自私、短見、貪婪、投機……的觀念與心態，而必須在新的世紀當中，去承擔一切的後果，如果我們能把埋怨的心態，轉變為對自己的深刻檢討，那麼相信每一個人都會明白，今天我們所面對的一切苦痛，是大家一起所造成的，所有的因果也都必須要大家一起來承擔，那麼你就不會一直在期待著別人為你做什麼，而應該清楚的告訴自己，在廿一世紀來臨的一刻，也就是自己應該自我調整，重新出發的時機了。

Congratulation! How lucky we are can live across to the twenty-one century. Originally hope God will bestow the world more luck and blessing. But now see what we have are just one by one slump attacking on all trades and professions in the world. Thus, lots of people start to complain about environment, government, and others where they live. People always think all the bad lucks and losses he has are someone's fault. Few will make self-examination on what have done in the preceding century. Except selfish, shortsighted, opportunistic view, grasping greed, thoughts and ideas, what else we have give for this world. Now we just lie on the bed as we make and drink as we brew. Now all we can do is to bravely face and undertake all the outcomes. How? Complain is worthless. Once we turn to profoundly review ourselves, we will realize that all sufferings are made by us and all the causes and effects shall be undertaken by all of us. As you think so, then you will not continuously expect other people do something for you. You will clearly know what should do in the coming twenty-one century. That is to regulate self and restart.



依賴外在資源是在走險路

如果你是以踏實穩健的態度來經營自己的事業，那麼不景氣所帶來的影響會比較小，因為一個有良好基礎的事業，不是短時間之內就能建立起來的，他是在各種不同時局、不同景氣當中渡過來的，他曾經被資金問題、市場問題、勞資問題等各種不同的經營狀況所考驗過，就像一個人在成長過程中，因為和各種病菌對抗過，所以就產生了一些抗體一樣，一個事業體能夠承受得起各種時局變化的考驗，那他一定在自體內部產生了一些抗體，而不會因為政權更換或一些心理因素，就造成經營上的衝擊，也就是說你做生意都是靠自己，而不是完全依賴外來資金或政府的關係，那有一天萬一政府換了人，萬一外來資金被抽走，就會立刻影響到你的周轉，這樣的經營方式就很容易給自己帶來重重的危機，所以為甚麼穩健打好自己的經營基礎會是那麼重要了。

Depending on external resources is running risks

If you operate your own enterprise with a dependable and firm manner, then a slump will just lead a little effect on your career. Because a fine founded enterprise can't be established in a short time. It must pass through so many different managed conditions like financial problem, marketing problem, labor-management controversy under many various political and economic situations. Like a human body will generate an antibody after resisting with varied germs, an enterprise can set up a well interior system after enduring all kinds of tests by the present posture of affairs. Then the business can be steadily operated without impacted by a replacement of government or any psychological factor. Namely, if you do business by own efforts, not by external fund or government power, it won't affect your business to turnover once government changed or external fund withdrawn. That is why it is so important to steadily set up a well business base.



預防被自己的內心打敗

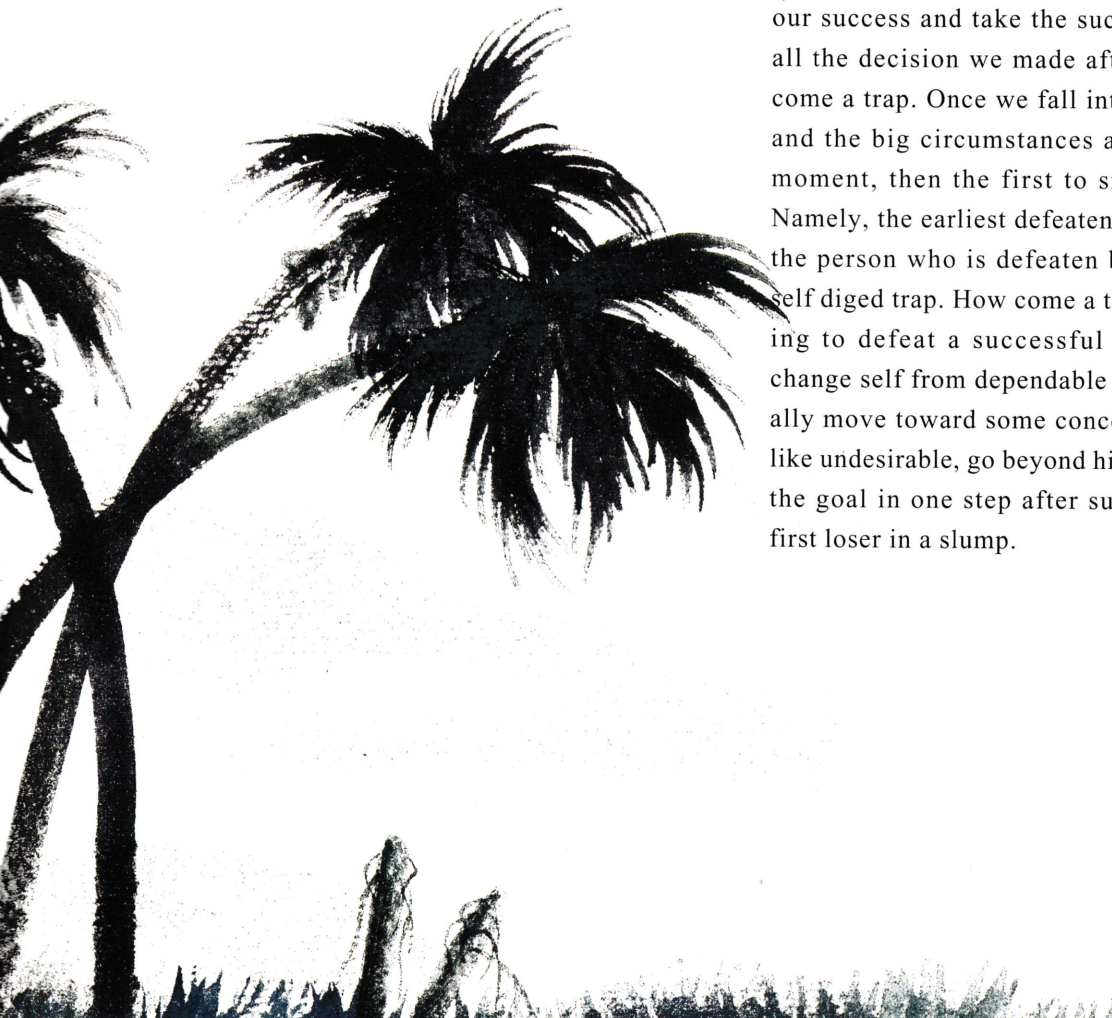
如果我們把問題的焦點放在個人的身上，那每一個人同樣會有各種外在或內在的低潮必須去面對，現在這個時代的人，對於各種低潮的抗壓力似乎越來越弱，常常是外在環境還沒有變壞、還沒有開始衝擊到你，自己就先被自己打倒了，這種情形似乎越來越嚴重。

內心的經營是非常不容易的，人的內心有很多部份是你不知道的，它雖然會幫助我們成功，但在這時，另一個負面的勢力也同時在那裡潛伏著，等待著在我們因為成功的歡樂所帶來的鬆懈時刻，發動墮落的誘因，讓人們以為自己的決定是對的，而其實這決定可能是一個陷阱，當他掉入這個陷阱時，如果又遇到了大環境的不景氣，那第一個遭殃的必定就是這種人，也就是說，最早被不景氣打敗的人，通常都是那種早已被自己打敗，或落入自我的陷阱裡的人。這陷阱就是由本來的務實踏實的觀念，漸漸走向欲求不滿、不自量力、想要一蹴而成的不務實想法，那他就會是最早在不景氣時敗下陣來的第一批失敗者。

Prevent self from being beaten by innermost being

If we switch our focus on ourselves, you will find there are still several external and internal low tides to face. People who live in this time seem weaker and weaker to resist compression of low tide. Sometimes one will beat self down before the external conditions turn worse to beat you. This situation seems more and more serious.

It is not very easy to do internal management, because there are lots of portions in our mind unknown. Most of time, it will help us success, but at this moment, the negative power also lurks and waits a chance to attract us depraved as we immerse in the joy of success, forget how hard to obtain success and become slack. As we keep enjoying in our success and take the success as granted, then all the decision we made after success might become a trap. Once we fall into the trap of success, and the big circumstances are in a slump at that moment, then the first to smart for must be us. Namely, the earliest defeated by a slump usually is the person who is defeated by self or falls into a self-digged trap. How come a trap will come into being to defeat a successful person? If a person change self from dependable pragmatism to gradually move toward some concepts of unpragmatism, like undesirable, go beyond his depth, want to reach the goal in one step after success, he will be the first loser in a slump.



堅持一貫的務實理念

整個社會在面對不景氣時，都應該要有一些對應的措施，不要因為還沒有受到景氣影響，就不做任何因應的對策，因為沒有人可以準確的預測時局的下一步變化，到底自己的事業會在第幾波的衝擊時受到影響，都是很難預測的事情，就像你看到別人都感冒了，你會慶幸自己沒有被波及，因而以為自己經得起考驗，而事實上你可能會是下一波病菌攻擊的目標，但如果你因為看到四周的人都病了，自己反而更加的小心，那你就有可能真的能渡過這一波的感冒流行潮。

就因為每個人都有可能被自己內在的假象所欺騙，所以唯有堅持一貫的理念和態度，不去趨炎附勢的趕著掉入泡沫經濟的陷阱，那你就不需要太害怕這種週期性的不景氣了。



木魚心

Persist in consistent pragmatic ideal

When the entire society faces a slump, everyone shall have some corresponding strategy. Don't do nothing correspondingly owing to not affected by the slump yet. No one can precisely predict the next change of the current situation, it is hard to say whether and when your own enterprise will be impacted or not. Just like you will feel lucky as you see a man got cold if you are still well. But don't think you have already passed the test, actually you could be the next target that the virus comes to attack. So only you keep watch out more carefully as you see lots of people are ill, then you might be still well under the flu.

People may be cheated by false impression in mind, so the only way to prevent self from being defeated by external circumstances is to insist on a consistent ideal and attitude. If we do not serve the time into the trap of foam economy, we don't have to be afraid of the periodic slump.



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 (43)

Comparing the Merits (43)



文 / 郭韻玲
譯 / 陳守強
版面創意 / 詹栩茵
完稿 / Niki

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Art / Chan Hsu-ying
Layout / Niki

一. 智慧的原味 – 經文

諸天神等益其精氣，令彼自覺身體輕便。由是因緣，不多貪染飲食、醫藥、衣服、臥具，於四供養其心輕微，如瑜伽師入勝妙定，由彼定力滋潤身心，從定出已，於諸美膳其心輕微，此亦如是。何以故？憍尸迦，是善男子、善女人等，由此三千大千世界，并餘十方無邊世界，一切如來應正等覺、聲聞、菩薩、天龍、藥叉、健達縛、阿素洛、揭路荼、緊奈洛、莫呼洛伽、人、非人等。具大神力勝威德者，慈悲護念，以妙精氣冥肴身心，令其志勇體充盛故。憍尸迦，若善男子、善女人等，欲得如是現世功德，應發一切智智心，以無所得為方便，於此般若波羅蜜多，至心聽聞、受持、讀誦，精勤修學如理思維，解說、書寫、廣令流布。憍尸迦，若善男子、善女人等，雖於般若波羅蜜多，不能聽聞、受持、讀誦，精勤修學、如理思維，廣為有情宣說流布，而但書寫、衆寶嚴飾，復以種種上妙鬘塗散等香，衣服、瓔珞、寶幢、幡蓋，衆妙珍奇、伎樂、燈明，盡諸所有，供養、恭敬、尊重、讚歎，亦得如前所說功德。何以故？憍尸迦，是善男子、善女人等，能廣利益安樂無量諸衆生故。

(p695I 欄 26 行～II 欄 18 行)

二、生動的說明

佛陀繼續開示，當修行人修持般若得力，諸天神會增益他的精氣，令他覺得身體輕安便

1. The Origin of Wisdom:Sutra

The Deva and God will provide inner energy and that makes the cultivator's physical body feels great. For that reason, the cultivator will be no longer greedy to gain food, medicine, clothing and shelter. He won't care too much about those four offerings just as a yogi who already entered into a wonderful meditation. As meditation power will nourish his body and spirit, even when the yogi woke out of meditation; he won't care too much about good food in any way. Why is that? Kausika! From ten directions of the limitless Buddha world, there are numerous Tathagata, Bodhisattva, Sravaka, Deva, Naga, Yaksha, Gandharva, Asura, Garuda, Kimnara, Mahoraga, Human and None-human who have great magic power will implant wonderful inner energy into the cultivator's body and spirit because of their mercy and consideration. Therefore, his spirit become high and body become strong. Kausika! If good men and good women want to obtain this benefit at the present life he/she should develop his/her wisdom of all wisdom. With no-obtain in mind as the convenience, he/she is supposed to hear; listen; feel; memorize; read and recite the Prajna-paramita with full

捷。由於這樣的緣故，他也會變得不貪愛食物、醫藥、衣飾、臥具等，於四供養心輕微，就好比瑜伽師入了殊勝定境，而且這樣的定境能夠滋潤身心，使得他出定以後，對於一切的美食也不會貪著心動。爲什麼呢？因爲這樣的修行人已受到無邊的護法慈悲護念，並且以微妙的精氣暗暗的注入身心，令他志氣勇猛、身體康泰。所以如果修行人想得到這樣的現世功德，即應發一切智智心，以無所得洲經自由解脫，不再受到肉身的束縛，也可以說禪定中陰身已經與肉身聯結成功，可以把禪定的種種能量直接提供給肉身，禪定爲什麼有能量呢？當一個人入定時會放出光明，那麼其實光明就是能量，光明就是智慧，當肉身得到能量的供給，就會變得非常的輕安喜樂，身體健康，在這樣狀況下的人，其實對於食物就已經不那麼渴愛了，爲什麼呢？因爲人之所以要吃東西，是爲了攝取食物中的能量，而如果一個人本身已經擁有能量，那麼他不再需要透過食物來獲得能量。

故經典中所說的「永斷四食」是一個修行人可以到達的境界，並非天方夜譚。說明白了道理也並不難懂，就是能量的問題，一旦能量能夠自給自足，就不再需要外在的供給，而定境就是自給自足能量，食物就是外在的能量來源。所謂「民以食爲天」，足見食物是非常重要的一件事，甚至古往今來的戰爭，有些都與食物的供需失調有關，因爲人類的生存是離不開食物，人必須要吃東西才能存活，故人的本能當中對於食物就有一種難以名狀的貪求，總是希望食物越多越好，更有甚者，在貪求量中更加上對於滋味的貪求，這種貪求其實是很難以斷除的，因爲它是一種根深蒂固的習氣，也可以說是身體的“如實”反應。

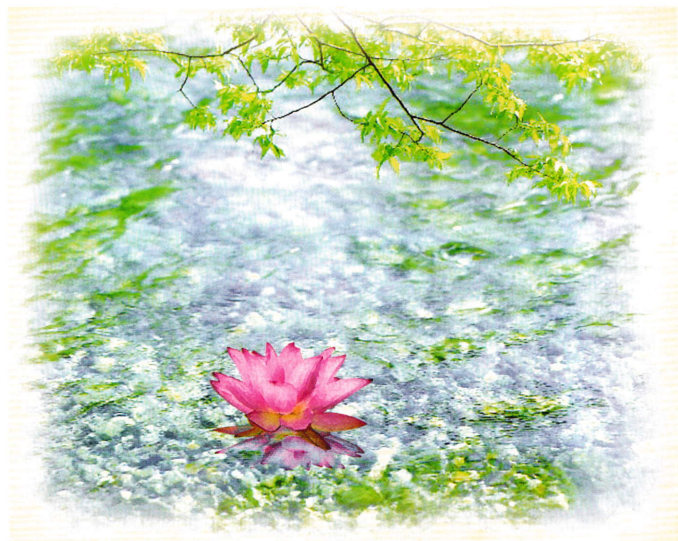
mind, moreover, practice it earnestly; think it with logic; explain it; write it and preach it to all living beings. Kausika! If good men and good women don't practice these things, however, they write the Prajna-paramita and decorate it with all manners, moreover, use flowers, paints, perfume, clothing, tassel, banner, umbrella, treasures, music, lights and all kinds of offerings to show the respect and commendation to the Prajna-paramita. They still can obtain this benefit. Why is that? Kausika! That is because these good men and good women will be able to help and comfort numerous sentient beings in the future.

2. Vivid Explanation

The Buddha preaches to us again. When a cultivator practices the Prajna-paramita well enough, Deva and God will provide inner energy for him and makes his physical body feels great. For that reason, he becomes no longer greedy to gain food, medicine, clothing and shelter. He won't care too much about those four offerings just as a yogi who already entered into a wonderful meditation. Such a meditation power will nourish his body and spirit, even when the yogi woke out of meditation; he won't care too much



爲什麼是如實反應身體狀況呢？其實也是因果的問題，可以說我們有一個什麼樣的身體，我們就會作出什麼樣的食物反應，怎麼說呢？即外在的一切之所以與我們產生關聯，其實是內在心的感召，如果我們的心還不夠清淨，業力對我們還有強大的影響，那麼我們就會受到業力的驅使去選擇我們的食物，例如自己明明想少吃一點，不論爲了美觀或者爲了健康，可是當強大的食慾感或空虛感來臨時，美觀或健康的理想根本發生不了任何作用，如果有用的話，也不會全世界有那麼多人都在減肥，可見對於食物的反應，真的不是我們想怎麼樣就怎麼樣，牽涉到過去生種下的因，例如曾經讓別人餓死，那麼今生如果業報成熟，但重罪輕受的話，此人就會特別的好吃，不但量需求得大，也特別受不了某些對自己美觀有害或對健康有害的不當食物，例如有些減肥者，他明明希望自己有美觀的身材，可是一看到巧克力、蛋糕等甜食，他就馬上失去控制，一定要大嚼一番才能作罷，可是往往又在飽食一頓之後，感到莫名的後悔與沮喪，後悔的是作了自己不該作的事，沮喪的是自己似乎根本奈何不了自



about good food in any way. Why is that? That is because there are numerous Dharma-protectors implant wonderful inner energy into the cultivator's body and spirit. That makes his spirit become high and body become strong. Therefore, if a cultivator wants to obtain this benefit at the present life he/she should develop his/her wisdom of all wisdom. With no-obtain in mind as the convenience, he/she is supposed to hear...preach the Prajna-paramita with full mind. At least, he/she should provide all kinds of offerings to show the respect and commendation to the Prajna-paramita. Then, he/she still can obtain this benefit. Why is that? That is because he/she will be able to help and comfort numerous sentient beings in the future.

In this paragraph, we realize that Prajna can evoke Dharma-protectors. Moreover, these Dharma-protectors will increase the inner energy for the cultivator. Therefore, the cultivator will be no longer greedy to food and so forth. Why is that? Just as when someone enters into a profound meditation, he gets nourishment for his body and spirit spontaneous. That nourishment will be maintained even when he has woken out of meditation. As long as he feels pleased and high in both body and

己的習氣。

佛法是偉大而普遍的，連減肥問題都能夠作圓滿而透澈的回答，如果真的要解決美觀或健康的問題，其實下手處不在於面對食物，而是正本清源的去面對我們的業力，好好的懺悔，努力修行，努力行善，對於習氣，不要後悔也不要沮喪，也就是不要因為對於食物失控就產生任何負面的情緒，因為這樣是於事無補的，只要看清這個習氣，承擔下來，業境現時就坦然接納，業境過後就好好的懺悔，好好的再精進，那麼總有一天，你會突然發現，你已經離開了執著貪愛飲食的窘境，這似乎是有心栽花花不成，無心插柳卻成功了，事實上是有意栽花，如果走錯了方向，那當然如何栽都不可能開花，可是無心插柳走對了方向，那麼當然就會柳樹成蔭了。

故佛法是解除苦痛的萬靈丹，不只是減肥問題如此，一切一切的問題也都是如此，我們不要從現象去解決，而要從本質去解決。此處所提及的定或慧的修持，其實都是最好的解決方案，而佛陀提供的良方真的是簡單易行——尊重供養般若。因為一切的苦痛來自於無明，也就是無知，對於真相的無知；而般若正是無明的相反，正是有知，而且是對於真相的有知。故尊重供養般若，當然就能感召龍天護法，也當然能感得護法給予精氣，故般若能夠帶來無量無邊的利益，而且不但對於自己如是，對於無量無邊的眾生亦復如是，故經文才說：「能廣利益安樂無量諸眾生」，般若如聚寶盆，一人得之，不僅自己享用不盡大利益，還能因為其生生不息的大利益也讓無數眾生分享。因為唯有般若能破無明，唯有無明破除，才能出三界苦海，得到永斷生死的永恆大樂。故般若珍

spirit, he has no greediness on any good food. We also realize that cultivating meditation as well as cultivating wisdom may provide us same benefit. Therefore, the truth, meditation equals to wisdom, has been proved again in this paragraph. You may enter into meditation if you practice it with earnest. However, what is the state of entering into meditation? That is the Mediating-transient-body becomes freely liberated and no longer constrained by the Physical body. In other words, the connection between the Mediating-transient-body and the Physical body has been built up successfully. Therefore, the energy from meditation can be transported to the physical body. However, why can meditation produce energy? As soon as a man enters into meditation, he emits light. The light is one state of energy. The light is wisdom. When the physical body gains energy, it becomes very comfort, pleased and healthy. Under such condition, food is no longer a desire for such a cultivator. Why? The reason a man needs eating is he needs the energy in the food. Therefore, if a man already got enough energy, then, he no longer need food.

Therefore, in some sutras said "Stop eating four kinds of food forever". It is a state that can be reached by a cultivator. It is not a dream. The principle is easy to understand. The key point is energy. As



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三、精彩片段備忘錄

當修行人修持般若得力，諸天神會增益他的精氣，令他覺得身體輕安便捷。由於這樣的緣故，他也會變得不貪愛食物、醫藥、衣飾、臥具等，於四供養心輕微，就好比瑜伽師入了殊勝定境，而且這樣的定境能夠滋潤身心，使得他出定以後，對於一切的美食也不會貪著心動。

禪定為什麼有能量呢？當一個人入定時會放出光明，那麼其實光明就是能量，光明就是智慧，當肉身得到能量的供給，就會變得非常的輕安喜樂，身體健康

外在的一切之所以與我們產生關聯，其實是內在心的感召，如果我們的心還不夠清淨，業力對我們還有強大的影響，那麼我們就會受到業力的驅使。

long as one can self supply the inner energy, he no longer need external energy. Meditation is a state of self-supplied-energy. On the other hand, food is the source of external energy. People said, "Food is the sky of human". Therefore, we know that food is a very important source. From ancient to the present, a lot of wars were caused by food insufficient and inadequate allocated. Without food, no one can survive. Man must eat for surviving. Therefore, man has an instinct for survival that is greedy to gain food unwittingly. Every one likes to have more food. Moreover, he will be greedy not only to the quantity of food but also to the taste of the food. This greediness is almost impossible to stop. Eating food is a deep-rooted-habit for man. It is a fact-response of the physical body.

Why it is a fact-response of the physi-



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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，並以佛陀爲依歸。

第二十八品 歎衆德品（卷 98-98）

說明菩薩所行般若是大、無量、無邊波羅密多，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 較量功德品（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爲方便，善巧修好隨喜回向法門。

cal body? In fact, it is a matter of causation too. In other words, the food-response of a man is decided by the body condition he has. Why? That is because the external is evoked by the internal. If the spirit of a man is not pure enough, the karma will strongly affect the man. Then, the karma will drive the man to have some food. For example, some one wants to have less food in order to have a slender body or for the purpose of health in the first place. However, whenever a good appetite or a void feeling comes, the ideal of beauty and health will be vaporized and disappeared. Ideal is useless. Otherwise, there won't be so many people go on a diet. About food-response, we simply couldn't do whatever we want. The karma from previous life will always affect the present life. For example, if someone ever starve another person to death he will become a greedy eater whenever the heavy-karma woke up as a light one. This man will be a hearty eater and can't not help but eat some harmful food to beauty or health. For example, an anti-fat man shouldn't eat dessert such as chocolate and cake. However, he will lose control almost at the first moment when he saw the dessert. He can't help but eat a lot of dessert and follow by a major regret and depression. He regretted that he shouldn't eat but he ate. He felt depression because that he couldn't alter his habit a bit.



The Buddha-dharma is great and is a universal truth. It also has a perfect and ultimate solution for anti-fat problem. If you really want to solve it completely you should take care of the karma instead of taking care of the food. You are supposed to say I am sorry to your previous karma. Then, cultivate yourself with earnest and do good things as much as possible. About your habit, don't feel regret or sorry about it. In other words, don't introduce any negative passion because of losing control to the food. Any negative passion will do nothing good. The only thing you have to do is realize the habit you have and accept it in mind. Whenever the karma appeared, accept it with sincere. When the karma passed away, say I am sorry to it. Then, started to cultivate you again earnestly. One day, you will accidental find that the embarrassing problem of food-response is

disappeared. It seems that to do something unintentionally but harvest exactly what one wishes. That is because the exact direction is the core of any success.

Therefore, the Buddha-dharma can rescue a person from all sufferings. We shouldn't try to solve the anti-fat problem or any other problem under a superficial way. We should solve ant problem under an essential way. The best solution of all is cultivating your meditation and wisdom at the same time. The Buddha already gives us the best formula and the easiest way to do it that is "Respecting and providing offerings to the Prajna". All sufferings come from avidya. Avidya is in ignorance of the truth. The Prajna is the contrary thing of Avidya. The Prajna is awareness; moreover, it is awareness to the truth. Therefore, respecting and providing offerings to the Prajna can evoke those Dharma-protectors for you. Then, the Dharma-protectors will implant the inner energy for you. Therefore, the benefit of the Prajna is limitless. This principle good for any individual and good for all sentient beings too. Therefore, the sutra said "He/she can help and comfort numerous sentient beings in the future." The Prajna is a never-depleted gold mine.

When someone discover it, he can share the mine with numerous sentient beings. Only the Prajna can break the Avidya. Only if the Avidya has been broken, one can liberate oneself from the suffering-sea of three realms. Then, he will obtain the eternal bliss of non-incarnation. Therefore, the Prajna is so uncommon. It is a treasure worth offering and praising. Therefore, Deva and Human will be happy. The whole Dharma-realm will be happy too!

3.The High Lights

When a cultivator practices the Prajna-paramita well enough, Deva and God will provide inner energy for him and makes his physical body feels great. For that reason, he becomes no longer greedy to gain food, medicine, clothing and shelter. He won't care too much about those four offerings just as a yogi who already entered into a wonderful meditation. Such a meditation power will nourish his body and spirit, even when the yogi woke out of meditation; he won't care too much about good food in any way.

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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 ac-



according to 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.



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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