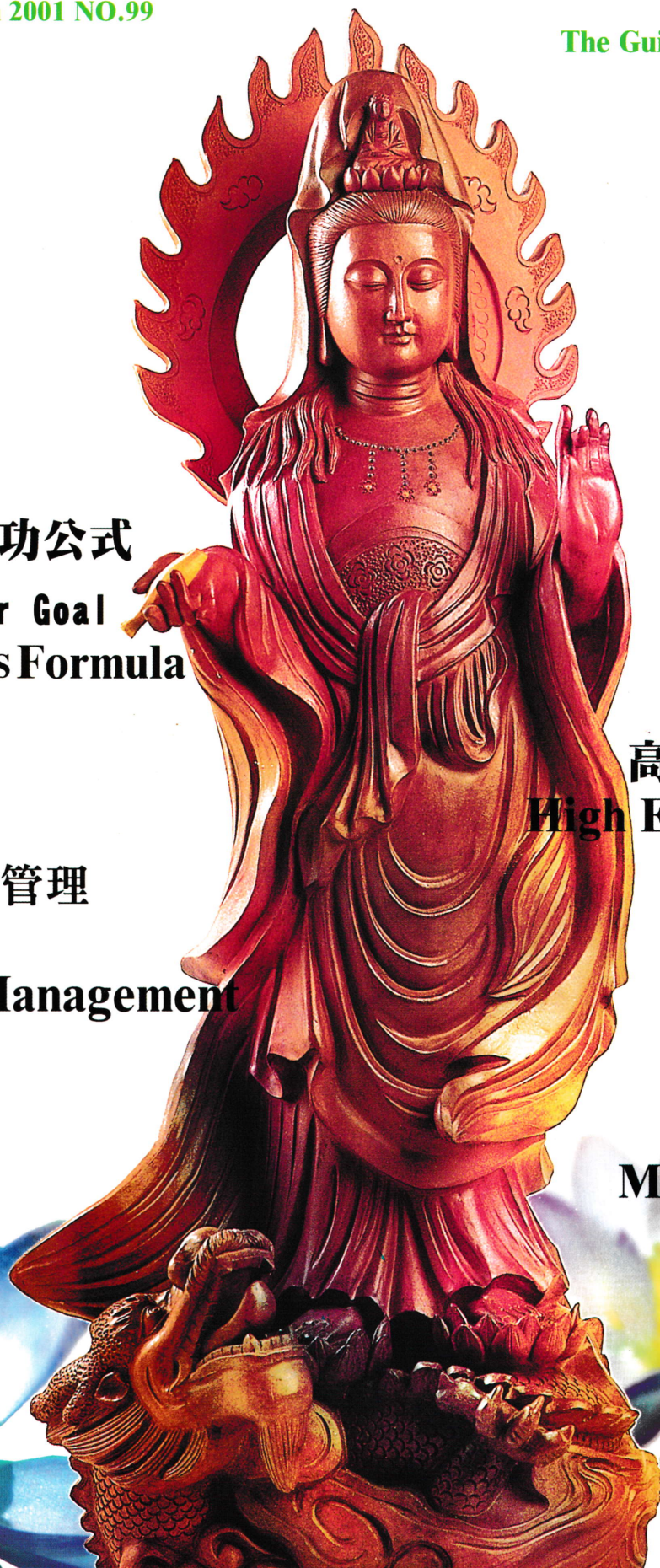


金色蓮花
國際中英文雙語版

Golden Lotus

2001年3月 / March 2001 NO.99

~ 修行人的生活指南
The Guideline of Life for Cultivator



成功公式

富蘭克林的成功公式

**The Formula for Goal
The Franklin's Formula
For Goal**

運動

修行人的生活管理

**Exercise
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**經典
大般若經講記
Sutra**

**Lectures on the
Maha-Prajna Sutra**

ISSN 1023-0319



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for the Cultivator

一本全新實用的修行生活指南

Golden Lotus Magazine

March
3月

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that can light up all beings' future.
The sense Master Xuan-Zang has it.
Therefore, although there are miles of desert
and dangerous mountains in front of him,
in order to bring back the Sutras from India,
Master Xuan-Zang
dare to cross over these obstacles
without any fear.

Master

Xuan Zang

AN EXQUISITE BUDDHIST DRAMA

REPRESENT THE BUDDHIST AESTHETIC IN TANG DYNASTY



Golden Lotus

1993 年創刊

2001 年革新號

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
還散上方 梵伽沙等諸佛世界
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

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.

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金色蓮花系列課程

三月陸續開課

開課日期 Beginning Day	時間 Time	課程名稱 Course's Title	週數 Weeks
3/19 (星期一) Monday	下午 1:30-3:30 p.m. 1:30-3:30	音樂放鬆 Relaxing through Music	6
	晚上 7:30-9:30 p.m. 7:30-9:30	佛學綱要 Concept of the Buddha-dharma	8
	晚上 7:30-9:30 p.m. 7:30-9:30	電腦世界	6
3/20 (星期二) Tuesday	晚上 7:30-9:30 p.m. 7:30-9:30	清香供佛花藝 Flower Arrangement	4
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	晚上 7:30-9:30 p.m. 7:30-9:30	多媒體佛學網站應用 Application of Multimedia Buddha Internet	6
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	晚上 7:30-9:30 p.m. 7:30-9:30	禪與茶藝 Tea & Zen	8
3/23 (星期六) Saturday	晚上 7:30~9:30 p.m. 7:30-9:30	清心靜坐初基班 Sitting in Meditation(Basic)	5
	晚上 7:30~9:30 p.m. 7:30-9:30	素食佳餚烹飪 Cooking Vegetarian Food	4
3/24 (星期日) Sunday	下午 2:00-4:00 p.m. 2:00-4:00	素食佳餚烹飪 Cooking Vegetarian Food	4
	晚上 7:30-9:30 p.m. 7:30-9:30	中西精緻素點	4
	晚上 7:30-9:30 p.m. 7:30-9:30	念珠編結 Making Buddhist Rosaries	4

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Words of

請

心

小

語

佛法的美 在於
慈悲

The beauty of Bud-
dha-Dharma is its
compassion.

每一朵玫瑰都是
美麗的
如同每一個人的
佛性

Every rose is beautiful
just like the Buddha
nature of everyone
which is beautiful as
well.

如同對待花園裡
嬌豔欲滴的玫瑰
我們理應對待
別人的愛 如是

Same as the treating
of the rose in the
garden, the love we
used to treat others
should be the same.

事情是嚴重的
努力是微小的
當然就無法解決事情
了
這樣狀況
就如同生死輪迴是嚴
重的
而修行的努力卻是微
小的
就當然無法解決生死
輪迴了

文 / 郭韻玲
譯 / 陳守強
版面創意 / 秉忠
完稿 / Jones

Article/Kuo Yun-Ling
Translator/Chen Shou-chiang
Art/Jones
Layout/Jones





If the problem is serious, and our effort is few, then the problem can't be solved. Same as the samsara, which is serious as well, but if our effort on it is few, then we will never solve the problem, samsara, neither.

成佛
就是 -----
完成完美的生命形態
每一秒
都朝向真善美

To become Buddha is

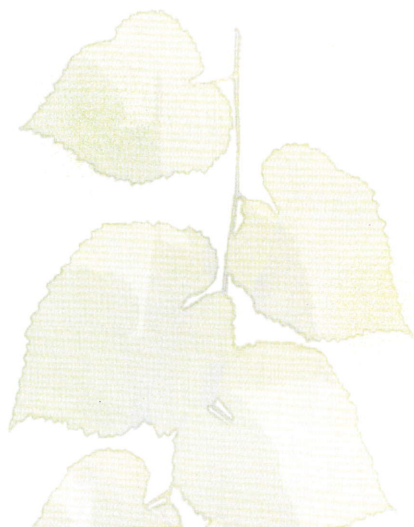
To achieve the complete life form. Every second, we are working to toward the true, the kind and the beautiful.

慈悲的真相就是 ----
不放棄任何一個人

The truth of compassion is never give up everyone.

人生須有夢
此夢非彼夢
乃偉大之夢想
而且 永不放棄

Everyone should have dream in our life. But such dream is not the dream we used to know. It is the dream that is never given up.



來自山谷的歌聲
The Song of the Valley

還有 永恆

文 / 周玉卿 譯 / 阿剛 版面創意 / Hank 完稿 / Hank
Text / Chou Yu-Ching Translator / A Gang Designer / Hank Layout / Hank

生命的寂寞
有些時候是無法用外在的條件取代的
是透過內在甚深的醒覺
才是有出路的
而我們的覺受
不一定是真實的
而我們的眼耳鼻舌身意
是對外的觸覺
覺受是百千萬種的感受

站在最頂端
是寂寥
是冷靜
是接近清醒
是獨自對內在的感覺
是接近靈魂的深處

肉體會死亡
一切的覺受會瓦解
分解至顆粒
然後不存在

站在靈魂的最頂端
在追尋什麼
是一個力量
推動的力量

越過山
越過水
有什麼不存在了
還 有 永 恆

Sometimes, the lonely of life can't be replaced by external conditions.

To awake, it needs from our internal.

And, this is the only way.

Our feeling is not always true.

Eye, ear, nose, tongue, body and mind are our sense to the external world.

So, there are millions of feelings.

Stand at the top is lonely, cool, closing to the awake, to face our internal feeling and closing to deep side of our soul.

Body will die.

Every feeling will break down, decompose to small pieces and finally disappear.

Why are we looking for while we are standing at the top of our soul.

It is to look for a power.

A power to push us forward.

When you have cross over the mountain and river, there is nothing left but eternity.

There is eternity left

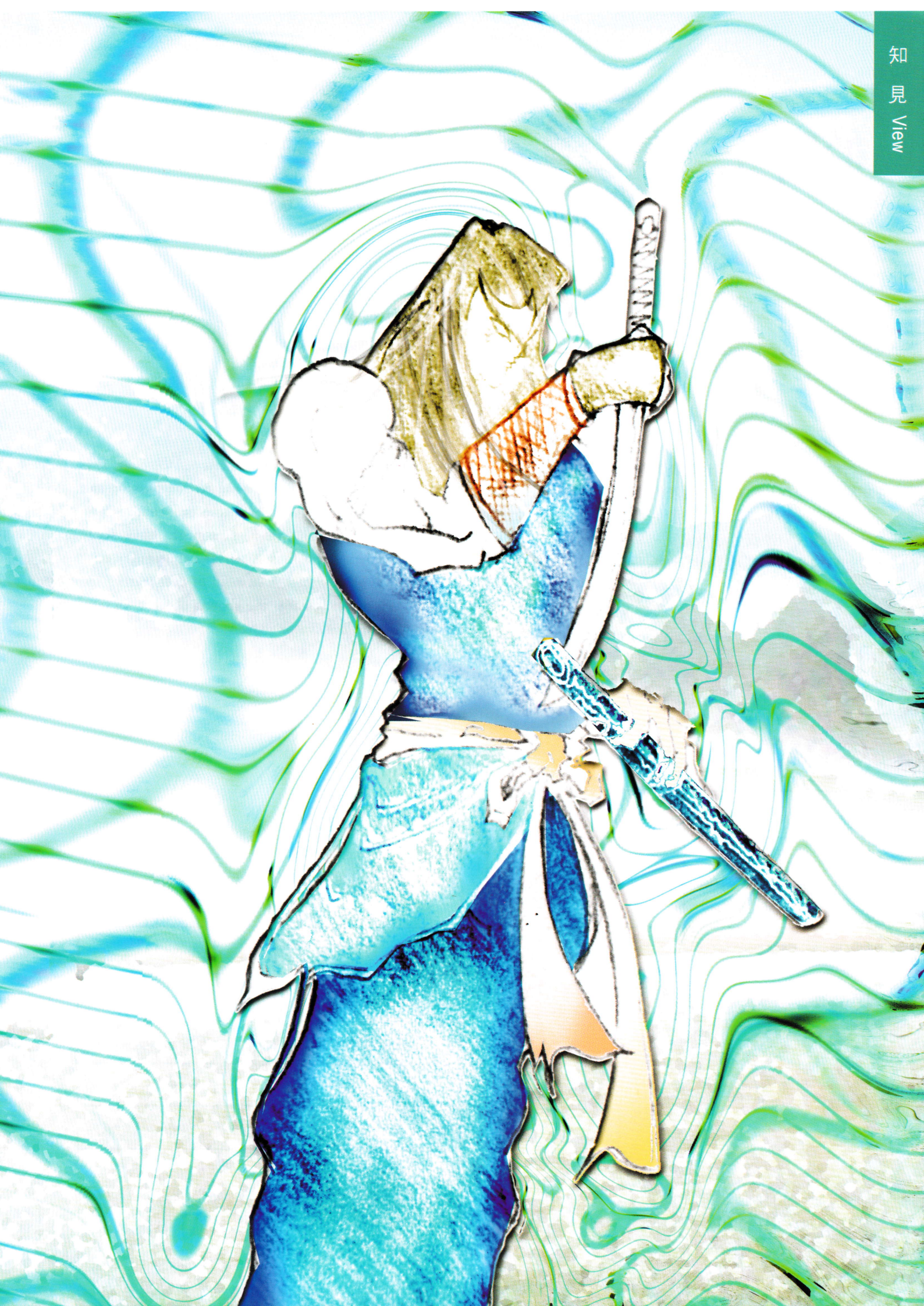
平靜的心境 Peaceful Mind

自身的清淨
與妄念無關
而與真理相違背
就是妄念
而且就算與真理相合
也是妄念
因為
平靜的心境
早已被撼動了

Whether we are peace or not has nothing to do with the deluded thought.

What against the truth is the deluded thought.

However, even what we think meet the truth, it is the deluded thought as well since our peaceful mind has been disturbed already.



修行 Q&A

Cultivator

文 / 守強

Text/Shou-chiang

譯 / Ching

Translator/Ching

版面設計 / Hank

Art/Hank

完稿 / Hank

Layout/Hank

一、契子

修行的路雖然艱辛，但也極為有趣，只有悲智雙全的人才能走完全程。而在這條漫漫的長路上，如果你什麼問題都沒有，那麼，你可能是發生了一些問題。聽說在澳洲，原住民只慶祝生命的成長，卻不慶祝生日；而生命要如何成長呢？其實答案就在修行 Q&A。

I. Preface

To cultivate self is not an easy matter. However, it is interesting. Only a man of completed compassion and wisdom can finish the task. On the long road, if you have no question at all, then, you might have some problems. I have heard, in Australia, aborigines only celebrate the growth of life instead of celebrating the birthday. However, what is the growth of life? In fact, the answer is in cultivator's Q&A.

二、總表

Q	A
靜坐	自在
友誼	惜緣
退學	解脫
性不性？	幸不幸？

II. Quick Overview

Q	A
Meditation	Free
Friendship	Cherish
Flunk out	Liberation
Make love or not?	Good fortune or not?

三、問答

Q1：靜坐

BIBI 來自：163.32.84.44 留言

站長好！想請問靜坐的問題。請問於晚間十一、二點時靜坐，有沒有什麼影響？又靜坐時，受到他人無意的干擾（或受到驚嚇）對自己或他人會不會有影響？謝謝！

A1：自在

練習靜坐最清明的時刻是每天清晨 3:00 ~ 5:00，再來是清晨 5:00 ~ 7:00；但修到入佳境時，其實任何時間都是好的。

對於外在的干擾，一切都是因緣的展現，其實是我們無法掌握的。只有儘量把心，安住在靜坐的方法上（如唸佛、持咒、默照、數息、隨息等等），不與干擾相應（即不理會它）就好。

Q2：友誼

Gloria 來自：163.30.12.140 留言

我有一個要好的同班同學，最近她這一學期變的比較容易發怒，彷彿是阿修羅的化身，聽不進任何勸告啊！她媽媽說：「她責任感太強，她在學校當衛生股長，在社團又當校刊社長，放學又打工，脾氣就是那個死樣子，別太放在心上。」

我認識她也一天兩天了，我也曉得。因為她曾在最低潮的時候幫助我，不因我心情不好、頹廢而拋棄我，所以現在她有困難，我也不想因理念不合而失去這段難得的友誼啊！

（PS. 她是牡羊座 AB 型，我是牡羊座 O 型，好的時候很好，吵架也很會吵，加上我上升星座是天蠍座，有時說話比較毒蛇派，一根腸子通到底。我想我跟她上輩子搞不好有什麼因緣吧！）

A2：惜緣

當瞋的種子不斷從「八識田中」蹦出來時，這個人就會顯現脾氣不好的外相。可見一切都是因緣果報、業力作祟。只有心存懺悔、努力修行才是治本之道，對任何人都無法例外。

至於友誼，其實也是善、惡緣的不同顯現罷了。然而，對於一個修行人，對於他/她周遭的人，不論親疏遠近，永遠以慈眼相視、慈心相待，則是最明智的抉擇啊！

提供一個實修的方法：「每天觀想（想像）自己，像觀世音菩薩，慈愛一切眾生 5 分鐘，連續作 3 個月。」或者「真心誠意的想著，I Love Everyone 連續 5 分鐘，作 3 個月。」這可能會比研究星座或血型來的積極一些。

Q3：退學

kk 來自：163.30.88.128 留言

III. Question and Answering

Q1: Meditation

BIBI from 163.32.84.44

Dear stationmaster, I have a question about meditation. Is that all right if I sit into meditation at the time of PM 11:00~12:00? Then, if somebody breaks into my meditation accidentally, is there any negative affection? Thanks!

A1:GFree

The best choose for meditation is AM3:00~5:00 and the second choose is AM5:00~7:00. However, if you are an experienced meditator, all time is a good time.

Any interference from other people is unfolded by principal and subsidiary causes. In fact, we can do nothing about it. Therefore, we are supposed to make our mind peace and quiet; then, concentrate ourselves on the method of meditation such as Chanting-Buddha's-name, Chanting-a-mantra, Silent-illumination, Counting-breath, Following-breath and so forth. Just let the interference go away and don't do anything on it.

Q2:Friendship

Gloria from 163.30.12.140

I have a good schoolmate. Recently, she has a bad temper and just like an embodiment of 1Asura. She accepts no advice. Her mother explained: her sense of duty is too strong. She is the section chief of hygiene and the chief editor of the school magazine. After the day's classes, she goes to work. The stress makes her had a bad temper. Just forgive her.

I knew her for a long time. I knew everything about her. She had ever helped me when I was in a low tide. She didn't give up the friendship between us. Now, I don't want to give up the friendship either.

PS. She is an Aries and has AB blood type. I am an Aries and have O blood type. Sometimes, we get along with each other well. Sometimes, we had quarrels. Sometimes, I have the nature as a Capricorn and have a sharp-tongue. I thought I probably have some relationship in the previous life.

A2:Cherish

Whenever the seeds of anger pop up from the field of 2Eight-consciousness, she will tend to have a bad temper. Principal and subsidiary causes and affection of karma unfold all matters in the world. If and only if you regret your errors and practice Buddha-dharma with effort, nobody can take care of the bad temper.

About the friendship, it depends on good or bad karma. However, for a cultivator, he/she should always treat other people with good manner. Compassion and mercy

Before, I ever attended a debating competition last semester. The topics are homosexuality, the Forth Nuclear Power Plant and a sexual behavior before marriage. In the first place, I guessed most girls would be against a sexual behavior before marriage. However,

管會有一些稀釋作用，不過，河水都將變髒，那是無法逃避的事實。

另外，如果與你發生性行為的對象正是你過去生的冤親大債主，那麼，你就是用了最差勁的方式，把過去生的欠債還給了他／她。很有可能，一個本來可以修行的法器就會被嚴重污染，這是多麼巨大的損失啊！短暫的世間逸樂，就得以一生的代價去換，這樣值得嗎？

所以，舉凡年齡、正當職業、隨性（其實是隨業，做了業力的奴隸而不自知）、男女別、經濟能力...等的考量，都不是考量的重點與核心。

至於，如果已經學佛了還跑去墮胎，那麼因果業報會比不學佛的人嚴重許多，不可不慎。因為，那是明知故犯、罪加一等嘛！

¹ 即第八識、又稱阿賴耶識。因為它能含藏萬有的種子，故又稱藏識，它也是生死輪迴的根本。

I found I was wrong. That surprised me! As I was in charge of the reception work, therefore, I didn't debate with other people. However, I still had a chance to hear about every different ideal in the competition. Some men said, "We are over 20. We do what we like to do. Why not? Besides, there are ways for contraception." Some other young men said, "We should protect the girls. If you do love her, don't have a sexual behavior before marriage with her. Moreover, students don't have proper economic capability. A thoughtless marriage wouldn't be able to bring happiness." There are too many ideals. I really don't know which one is right. However, if a sexual behavior before marriage happened and you tried to forget it, however, it still affects your life like a shadow. Besides, in case, the girl had a baby. Sometimes, the girl or the boy doesn't want to have the baby. Then, getting an abortion will take place. However, I have heard this behavior will bring black-karma. That's my story.

A4: Good fortune or not?

Before or after marriage, it isn't the weight-bearing point. Making love or not, it isn't the weight-bearing point. Good fortune or not, it is the weight-bearing point.

A sexual behavior is a behavior of energy-exchange. It just like two rivers jointing their water together. If one is dirty water and the other one is clean water, after they merged, can you separate the clean water from the dirty water? Although there was some dilution, all the water became dirty. Nothing can stop the result.

Besides, if the one who has a sexual behavior with you is your debtor-of-previous-life, then, you actuarially use the worst way to pay the debts. It is possible for you that your dharma-instruments would be contaminated. This is a great loss! For a short time's worldly pleasure, you sell the most important thing of life. Is it worth? Therefore, age, occupation, will (actually, there is nothing named will but make yourself become the slave of your karma), sex, economic capability and so forth, none of them is the weight-bearing point or the kernel.

About abortion, if you already learned Buddhism you must not do it. If you did it, you would have a more serious karma-causation comparing with others that knew nothing about Buddhism. That was because an intentional action will bring you more punishment!

1 Ancient India deities who are also fighting spirits. They are ugly and are enemies of the gods.

2 The Eighth-consciousness also named Alaya-consciousness. It can store numerous seed, therefore, also named Storage-consciousness. It is the root of samsara of death and rebirth.

快樂之道

The Way of Happiness



文 / 千芬 譯 / Jacky Qian 版面創意 / Hank 完稿 / Hank
Article / Anne Translator / Jacky Qian Art / Hank Layout / Hank

單純之樂

小故事

這是我一個好朋友的親身經歷，在大學一年級時，性格單純的她，不慎介入成為愛情遊戲的第三者，一開始她是不知情的；然而，這樣的複雜情境，也不是她所樂見，陷入情緒的低潮，前所未有的，傷心的她，想從各類的心理書本裏找到答案，經過兩年的努力，她終於選擇原諒自己，也原諒對方，跳脫複雜的關係，尋回單純快樂的生活。

The Joy Of Simplicity

I like to share with you the part of real life belonged to one of my friends . when being fresh in university, she accidentally became a third-party involved in a love affair . Her pure strait caused her blindness in the first phase , eventually, she found herself trapped in a complicated situation which really against her wish . As a result, she entered a stress period . To drive out the inner suffering , she try to seek solution in psychology books . The answer appeared after two years of effort . She chose forgiveness , to herself and others .Stepping back into the way of simple life , she brought back the pure light of wisdom.

解析

或許這樣的複雜例子，在你的生活周遭，已不足為奇，但處理方式，巧妙各有不同，有的人選擇灑脫地分手，有的用盡心機不甘心不放手，有的用激烈的手段報復，有的沈醉在痛苦的漩渦而不自知，有的自始至終利用對方，有的甘願被人利用．．．。唉！執著此境的生活方式，一點也不會快樂的，因為雜染的心境，固執的意念，很容易讓自己埋在愁雲慘霧中。真是不值得，也沒必要。智慧如你，若周遭親朋好友有同樣的疑惑，告訴他們，選擇從此過著單純快樂的生活！不疑有它，絕對沒錯。

Analysis

This world is a tragedy to those who don't know how to handle love. the only winner is love itself. Which has constant opportunities of showing various ways in which men strive to be fools . With this respect , "I" or "me" is hateful. Above all, men is weak in reason.

佛法觀點

複雜的情愛糾葛，皆因「我執」強大；起了執著、妄念，潛意識便開始滋生雜染的種子，若不止息妄念，就會越發不可收拾。時日愈久，雜染的種子，就會結成果子，變成「因果」，可怕吧！是故，擁有慈悲與智慧，就能感召並享受單純之樂哦！

View Of Buddhism

To the men and women , "I" or "me" is the enemy .We get caught up in vicious cycles of craving , aversion and ignorance that generate more of this three poisons. They are sometimes subdued only for short instance, to resurface again later. Certainly, we will be conditioned by our Karma . In fact , we can make such problems unnecessary ones . What is basic important is wisdom and compassion . Due to that , we will experience the peace of heart.

快樂之道：

遠離不正確→原諒自己→原諒對方
=> 尋回單純快樂





Preventing from

Hantavirus

漢他病毒防治方法

文 / 菩提居士 譯 / 文文 版面創意 / 波爾 完稿 / 昕晨

Text / Bodhi Layman Translation / Wen-Wen Art / Paule Layout / morning



金色蓮花

一切的傳染病，都牽涉到個人健康與否的問題，越健康就越不容易被傳染，漢他病毒亦不例外。

以下是抵抗傳染病的共通健康守則：

- (一) 住家保持整潔
- (二) 不吃油炸食物（油炸食物對身體健康損害極大！）
- (三) 飯前洗手
- (四) 每日晨起空腹喝一杯加鹽檸檬汁
- (五) 多吃綠色蔬菜，例如芥藍菜
- (六) 盡量每晚 10-12 點前就寢
- (七) 多靜坐
- (八) 多行善

只要作到以上八大守則，不但可以防治傳染病，還可以常保健康，何樂而不為呢？

All the infectious diseases relate to personal health condition. The more healthy one is, the less one will be infected by the disease, which is the same to the case of Hantavirus.

Followings are the common principles of health to against the infectious disease.

1. Keep your home clean.
2. Away from the fried dishes(Fried dishes hurt our body badly!).
3. Wash your hands before eating.
4. Drink a cup of lemon-honey juice with salt when you wake up in the morning with empty stomach.
5. Take green vegetable as much as possible, such as Kale (Jie Lan in Chinese name).
6. Go to sleep between 10-12 PM.
7. Sit meditation as many as possible.
8. Do charity works as many as possible.

As long as your can follow the above eight principles, not only can you prevent from the infectious disease, but also can you keep health. So, why don't you take it?



加鹽蜂蜜檸檬汁的製作方法

A.材料及準備器皿

1. 鹽：海鹽或不加碘的精鹽。
2. 蜂蜜：不透明膏狀的蜜最好，其它皆可。
3. 檸檬：萊姆亦可。
4. 水果刀：不銹鋼刀或成分為氧化鋯的陶瓷刀。
5. 水：煮開過的水。
6. 容器：玻璃或瓷器，塑膠類其次。
7. 湯匙：瓷器或不銹鋼湯匙。

B.使用量

1. 溫開水：300 ~ 500c.c.。
2. 鹽：配合溫開水的量調整，由1粒米~1顆紅豆~2顆紅豆大。
3. 檸檬：一個，量約50c.c.。
4. 蜂蜜：配合檸檬的量，只要不太酸即可。

C.調配程序

1. 將鹽放入容器中。

2. 倒入少許熱開水沖開。

3. 再依序加入些許冷開水、檸檬汁、蜂蜜攪拌。

4. 最後再加入開水至所須之量，溫度微溫即可。

健康祕訣

1. 早上5點以後第一次空腹喝時才加鹽，其它時間嚴禁加鹽。
2. 吃下固體食物後，則不需加鹽。
3. 喝完檸檬蜂蜜水後，宜隔25分鐘才能喝牛奶；喝完牛奶後，宜隔一小時才能再喝檸檬蜂蜜水。
4. 儘快喝完，最好不超過15分鐘。

注意事項

1. 檸檬：壓擠前先泡鹽水十分鐘，再以軟毛刷清洗以去除殘餘農藥。剛開始喝時，檸檬的量可從1/4個檸檬→1/2→2/3→1個檸檬。
2. 空腹時檸檬水在腸壁的吸收率與鹽的成份氯化鈉(NaCl)的濃度有極大的關係，喝下後如覺得在腸胃內停留過久或容易腹瀉，則下

File of Hantavirus 漢他病毒X檔案

漢他病毒首度被發現是在韓戰時期。它是從其所併發的發熱與腎臟病變所被發現。當時確切的病毒還未被分離出來，直到20年後，也就是1976年，一隻帶有漢他病毒的條紋田鼠在韓國漢他河被捕鼠器陷住後，這種病毒才被發現。這也是這病毒取名漢他病毒的原因。

漢他病毒是屬於與布尼亞病毒科(family Bunyaviridae)相關的核糖核酸病毒，依據它的特性，可分為兩種急性傳染病的病原，一是漢他病毒肺症候群，一是漢他病毒出血熱伴隨腎症候群。前者流行於新大陸地區，後者則流行於東亞地區。

漢他病毒通常藏在老鼠的唾液、尿液及糞便中，人類最常經由吸入被漢他病毒感染的微粒而感染到漢他病毒。漢他病毒是一個空氣傳播的傳染病。病毒藉由(特別是掃地或翻動地毯)受污染的微粒乾燥

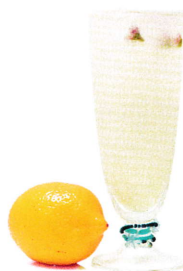


The hantavirus was originally discovered in Asia, during the Korean War. Technically, it was discovered vicariously, through the discovery of the disease it caused: hemorrhagic fever with renal syndrome (HFRS). The actual virus wasn't isolated until 20 years later, in 1976; it was discovered in a striped field mouse that was trapped near the Hantaan River in Korea. This prototype virus was thusly christened the Hantaan Virus.

A hantavirus belongs to a group of RNA virii related to the family Bunyaviridae and, depending on its nature, may be the etiological agent for one of two acute illnesses: hantavirus pulmonary syndrome (HPS) and hemorrhagic fever with renal syndrome (HFRS). The HFRS-causing hantavirii are endemic to east Asia, while HPS-causing hantavirii are endemic to the New World.

Rodents shed hantavirus particles in their saliva,

次調配時再加一些鹽，最多加至 2 顆紅豆大。若有腹瀉現象，只要不嚴重也可喝。若嚴重腹瀉，早起後空腹只能喝溫鹽水（鹽的量約 1 顆毛豆大）。



the process for making the Lemon-Honey Juice with salt

A. Material & Tools

- 1.Salt: Sea salt or fine salt without iodine.
- 2.Honey: Creamy honey is the best, however, other type of honey is OK as well.
- 3.Lemon: Lime is OK as well.
- 4.Fruit knife: Stainless steel knife or Ceramic knife.
- 5.Water: Boiled water.
- 6.Container: Glass or ceramic made first, then plastic made container.
- 7.Teaspoon: Ceramic or stainless steel made.

B. Amount

- 1.Warm water: 300~500ml.

- 2.Salt: the size of one red bean to two red bean.
- 3.Lemon: one piece, around 50 ml.
- 4.Honey: adjust the amount to match up with lemon to make the taste no so sour.

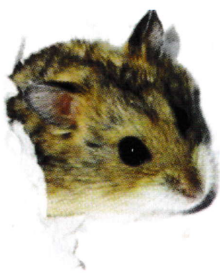
C. Procedure

- 1.Put salt into the container.
- 2.Pour a few hot water into the container to melt the salt.
- 3.Put in a few cold water, lemon juice and honey in sequence and then stir.
- 4.Pour in more warm water to the amount you need.

後飄散於空氣中，人們吸入這些微粒後，就可能受到感染。其他可能會感染漢他病毒的方法包括：

(1) 被帶有漢他病毒的老鼠咬到；(2) 吃到或喝到被漢他病毒帶原者接觸過的食物或飲水；(3) 鼻子眼睛或是嘴巴接觸到沾有漢他病毒之微粒（例如舔手）。蟬、蚤及其他會咬人的昆蟲未被發現能將漢他病毒由老鼠傳染到人身上，事實上，沒有其他動物（老鼠除外）直接與漢他病毒傳染有關。但是，也有可能曾經由家裡養的狗和貓，接觸到受感染的老鼠。感染後如果沒有立即治療，幾乎有二分之一的患者會死亡。

其症狀包括發燒、疲倦及肌肉疼痛（通常在背部、肩膀或大腿）。其他早期的症狀包括頭痛、頭暈、畏寒及腹部不舒服（如嘔吐、反胃或腹瀉）等。



urine and droppings. Humans then inhale these particles, which leads to the infection. HPS is an airborne infectious disease. Other possible methods of contracting HPS include: (a) being bitten by a rodent that is carrying the hantavirus, (b) eating food or drinking water that has been exposed to a hantavirus carrier, or (c) bringing hantavirus-infected particles or droplets into contact with your nose, eyes, or mouth (e.g. licking your hands). Without prompt care, HPS is typically fatal, and nearly one-half of all hantavirus-infected individuals have died.

It is characterized by the abrupt onset of high fever and chills, headache, cold and cough, and pain in the muscles, joints and abdomen with nausea and vomiting followed by bleeding into the kidney and elsewhere.

Health Tips

1. Drink the juice with empty stomach after 5 AM, and don't add the salt other than the morning.
2. If you have eaten any solid food, and you want to drink the juice then don't put in the salt.
3. If you have taken the lemon juice, then, there should be 25 minutes partition before you drink the milk. And, if you have taken the milk, it is better to have one hour late before you drink the lemon juice again.
4. It is better to drink it in 15 minutes.



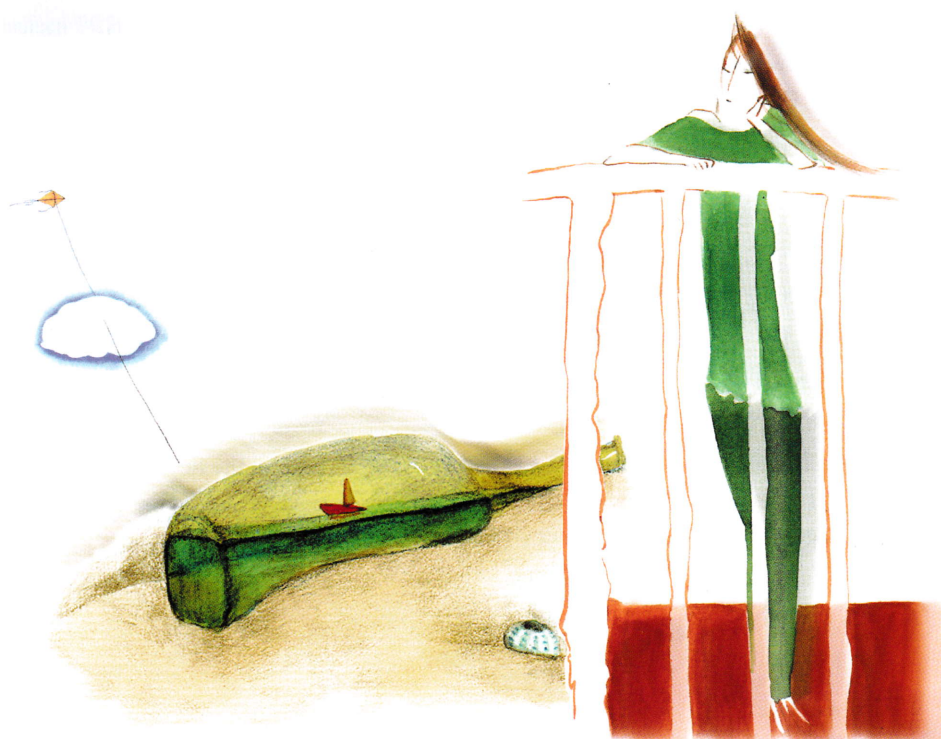
Notes:

1. Lemon:

Before you squeeze the lemon, it is better to put the whole lemon into water with salt for ten minutes, then use the soft brush to clean the insecticides hidden in the surface.

At the beginning, you may use only one fourth of a lemon, the one half of the lemon, two third of the lemon, then finally a whole lemon.

2. When your stomach is empty, then the absorption rate of the lemon juice is proportion to the concentration of the NaCl. After you have drink the lemon juice, if you feel it stays in the stomach too long or you feel to diarrhea, then you should put a little bit more salt to the lemon juice, but the amount of the size should not more than the size of two red beans. If you do have diarrhea, then as long as it is not so serious then you can drink as well. However, if you have serious diarrhea, then it is better for you to drink warm water with salt and the amount is the size as one piece of young soybean.



整體健康醫療



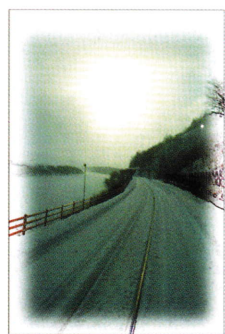
文/羅尼布朗博士 譯/Rick 版面創意/秉忠 完稿/Jones
Text/Lonny J. Brown, Ph.D. Translator/Rick Art/Jones Layout/Jones

前言：

人體，如同一個小宇宙，蘊藏著許多人們至今尚未了解的奧妙機能。身、息、心之間，事實上是息息相關，互相影響。因此如果我們能了解其一二，我們的生命開展，將會有另一種層次的提昇。「整體健康醫療」這個單元，是從西方整體健康醫療的觀點，去研究身、息、心三方面間的各項關連，讓我們對我們所擁有的這個小宇宙有更深入的了解與認識，同時，也從佛法的整體觀點來解釋這些研究結果。

Studying Wellness

Ironically, modern western “health care” has become an ever-more-refined exploration of illness and disease. Our highly advanced diagnostic sciences have established a vast catalog of ailments, rendering us much better at naming problems than preventing them. We treat “cases” of disease and forget about people. Scant attention is given to the causes of breakdown, and we have surprisingly little knowledge of healing itself: what is it, and how to promote it.



研究健康

諷刺地，現代西方“關懷健康”已經成爲一種對身體不適及疾病的更精緻研究。我們高度先進的診斷科學已經建立一套廣泛的疾病目錄，提供我們許多更好的列舉疾病疑難勝過於預防疾病。使我們探討疾病案例而忽略了有關的人。缺乏照顧會導致衰竭，而我們很訝異對痊癒本身的知識非常不足：它是什麼，及如何提昇它。

已經到了從病理學管理模式醫學移轉至整體健康方式的時候了，即圍堵預防，健康保健及高標準健康。因此，我們需要研究成功案例：什麼樣的文化活得最久？爲什麼有些人從未感冒？什麼是快樂成功的樂觀主義者所知道的而其餘的我們不知道的？什麼是癌症倖存者的共通性？誰花費保險公司最低的醫療賠償費，且爲什麼？

這些問題的答案已經知道，且正在改變我們對健康及痊癒的方法。長壽文化的重要生命期望，如在巴基斯坦的匈奴人並不是由於那裡有醫生及醫院的優勢。而是生活方式：工作，宗教，家庭，食物……。

免疫系統強的人不易感染傷風及流行性感冒。而飲食、空氣及水的品質，休息與精神／感情狀態都能影響免疫系統。最新研究顯示

It's time to shift from the pathology management model of medicine to a holistic approach that embraces prevention, health maintenance, and high-level wellness. To do this, we need to study success: What cultures live longest? Why do some people never “catch” colds? What do happy, successful optimists know that the rest of us do not? What do cancer survivors have in common? Who costs the insurance companies the least in medical claims, and why?

The answers to these questions are already known, and are beginning to change our approaches to health and healing. The high life-expectancy of long-lived cultures like the Hunzas in Pakistan is not due to a preponderance of doctors and hospitals there. It the lifestyle: work, religion, family, food..)

People with strong immune systems can easily avoid colds and flu. Diet, air and water quality, rest, and mental/emotional states all affect the immune system. Recent studies show that stress-hardiness is associated with high self-esteem and internalized values. Religious practitioners enjoy longer, healthier lives. Cancer survivors tend to believe in and create their own transformation. Vegetarians have the lowest hospitalization rates and health insurance claims.

Feeling Fine

According to the *Wellness Encyclopedia*, * two-thirds of all deaths under age sixty-five are potentially preventable. Along with wellness

壓力承受力與自尊心強及內在價值觀有關。宗教修行者擁有較長壽及較健康的生活。癌症活存者走向信仰並造起他們自己的轉變。素食者的住院治療比率及健康保險賠償費是最低的。

感覺美好

依健康百科全書，三分之二在 65 歲以下死亡的人是有可能避免的。結合健康教育，我們對健康生活方式要有正確的動機：總有一天，雇主將支付員工爲了不吸煙及節省保險費。保險公司將簽署同意支付業餘運動團體以節省醫生費用。醫院將教導復元及自我治療技巧。

健康俱樂部會員，醫療書籍及腳踏車將可減免稅。消費者需求將使有機及自然食物價格下降，並使合成化學食物較不受歡迎。

對大多數人而言，“健康良好”意指勝過“未生病”沒多少。高標準健康是遠超過只是不需要一位醫生。它是要有很充沛的精力去工作及玩樂。包括好的睡眠，好的食慾，好的性慾，好的幽默感，事故防範，均衡，及平靜的心。這些都是每人與生俱來的權利，但很不幸地，由於無知或過度，我們經常否定我們自己。對適應力及健康的典型障礙是污染、壓力、垃圾食物，缺乏運動、不良嗜好及衝動。

顯然地，從症狀減輕移轉到高標準健康的基本是需要一種綜合整體的生活

education, we need positive incentives for healthy lifestyles: Some day, employers will pay workers to stop smoking, saving on insurance costs. Insurance companies will underwrite amateur sports teams and save on doctor bills. Hospitals will teach recovery and self-care skills. Health club memberships, medical books, and bicycles will be tax deductible. Consumer demand will bring the cost of organic and natural foods down, and make synthetic pseudo-foods less popular.

For too many people, “good health” has meant little more than “nothing

hurts.” High level wellness is much more than just not needing a doctor. It is ample energy to

work and play. It includes good sleep, good appetite, good sex, good humor, accident prevention, balance, and peace of mind. These are everyone's birthrights, which we unfortunately often deny ourselves, out of ignorance or excess. Typical obstacles to fitness and wellness are pollution, stress, junk food, lack of exercise, addictive habits, and recklessness.

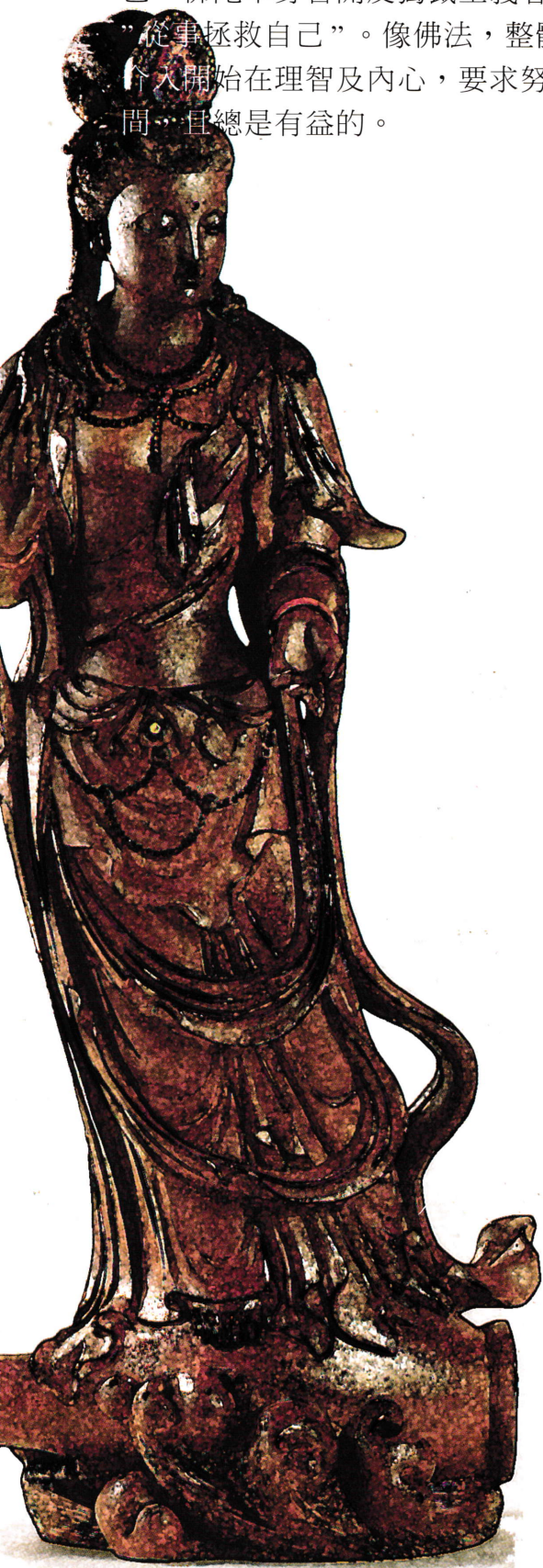
Obviously, the fundamental shift from symptom abatement to high-level wellness requires a comprehensive, whole-life approach. It is safe to say



方式。可靠的說是純淨的食物療法，配合適當的天然食物，規律的運動，及放鬆，只不過是——如我祖母所說的——“爲你好”，不論你的身體狀況出現什麼。

佛教觀點

整體醫療與佛教已經共同強調靠自己。佛陀本身首開反獨裁主義者當他說“從事拯救自己”。像佛法，整體健康介入開始在理智及內心，要求努力及時間，且總是有益的。



that a cleansing regime, along with a moderate, natural diet, regular exercise, and relaxation could only be - as my Grandmother would say “good for you,” regardless what your condition might be called.

Buddhist Perspective

Holistic health and Buddhism have in common a primary emphasis on self-reliance. The Buddha himself was startelingly anti-authoritarian when he said “*Work out your own salvation*” Like the Dharma, holistic health interventions begin in the mind and heart, require effort and time, and are always beneficial.

Lonny J. Brown, Ph.D. is the author of “Self-Actuated Healing - The Alternative to Doctors & Drugs is Within You” (<http://members.aol.com/Naturgraph/selfact.htm>) and “Enlightenment in Our Time” (www.booklocker.com/bookpages/lonnybrown01.html)

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 www.holistic.com/lonny lonny@holistic.com

肝如果好，人生是彩色的；肝如果不好，人生是黑白的，肝臟對人到底有多重要？為什麼肝病國病本土病？
A colorful life needs a healthy liver. How important the liver is? Why liver complaint is national illness? How to keep our liver healthy? Please read the below.

五臟食療之肝臟食療 Food Therapy for Liver

中醫肝理論

現代醫學所說的肝臟，只是人體消化系統中的一個器官；但在中醫理論中談論的「肝」，它所表現的是一種臟象，也可以說是影響一個系統運作情況的重要表徵，這個系統包括內分泌（例如：控制情緒的變化）和外分泌（例如：膽汁的排泄）。

中醫認為肝的主要生理功能是主疏泄。肝主疏泄，是指肝具有疏通調暢全身氣機，促使其通暢、宣泄的作用。如果疏泄功能不好，形成「肝氣鬱結」，臨床上會出現胸悶、水腫、婦女月經不調或是情緒抑鬱等症狀。也有可能因為疏泄太過，出現「肝氣上逆」，造成頭痛頭脹、性情煩躁易怒或吐血。

肝也主藏血，藏血功能如果失常，臨床上有兩種情況：一是藏血量不足，不能滿足身體某些生理活動的需要，會產生面色晦暗、兩眼昏花、筋骨屈伸不佳、肢體麻木……。另外就是藏血功能減退，發生

Theory about the Liver in Traditional Chinese Medical Science

Modern medical science regards the liver as one of the organs of digestive system. However, from the point of view of Chinese medical science, the liver tells how the system of our body works: including endocrine (e.g. motion controlling) and exocrine (e.g. excretion of bile).

Chinese medical science says, "The major function of the liver is to dredge and excrete". It means the liver has the ability to output unneeded prana and helps prana go well through our whole body. If the outputting function of the liver does not work very well, the prana would cluster in the liver, and that would cause a oppressive feeling in the chest, edema, make us feel depressed or make the menses of a woman in abnormal condition. If the liver outputs too much prana, the prana of the liver would go up to our upper body and make us have a headache, feel annoyed and impatient or even make us spit blood.

出血，例如：嘔血、血崩。

中醫論肝病，是以肝與膽的功能失調和經絡循行部位病理變化所引起的病證為主。由於肝膽在生理功能上的特性及經絡循行部位的複雜，所以中醫肝病所涉及的範圍非常廣泛，約可分：

1. 消化功能異常：如黃疸、嘔吐、腹瀉。
2. 心神情緒異常：如躁鬱、多夢。
3. 氣血逆亂病證：如頭痛、眩暈、吐血。
4. 肝膽經絡循行部位病變：如脅痛（胸肋下方疼痛）、下腹痛。
5. 生殖器官機能失常：如月經病、陽萎。
6. 筋脈運動功能失常：如肢體痙攣萎縮等等。



臟象學說 —— 肝

肝位於右脅部，為剛臟，喜條達。肝是為貯藏血液的大倉庫，主謀慮和藏血的將軍之官。

肝具有調節精神情志的功能

肝有疏通氣血的功能

肝有促進膽汁分泌與排泄，協助脾胃消化的功能

西醫肝理論

據現代醫學研究，肝臟是消化器官，功能有 1,500 多種，它幾乎參與人體內的一切代謝過程，是物質代謝的中樞，起著改造、加工、合成、轉變、排泄等複雜作用。因此有人把肝臟比喻為人體裏的化工廠。肝臟參與蛋白質代謝、糖代謝、脂類代謝、分泌膽汁，解毒、免疫，對身體來說真是舉足輕重啊！

The liver also can keep the blood in necessary quality. If the liver can not execute this function, the body would be short of blood and the quantity of the blood will be unable to provide the body's need when we do some physical activities. That might make our face turn dark, make us feel dizzy, make our arms and legs numb and hard to stretch out. When the function of keeping blood is getting worse, we might vomit blood or have flooding.

A Chinese medical doctor takes the gauge of what kind of illness a sick person gets from examining the functions of the liver and the gall and the symptoms of their circulation systems pass by. The liver and gall's characteristics of physical function and the areas their circulation systems pass by are very complex. Therefore, various symptoms that appear in different areas of the body might cause by dysfunction. They might be:

1. functional disorders of the digestive system: e.g. having jaundice, vomit or diarrhea
2. mind and emotion go wrong: e.g. become irascible, gloomy and dreamful
3. the prana and blood system in chaos: the sick man would have a headache, feel dizzy and vomit blood, etc.
4. pathological changes in the areas the liver and gall circulation systems pass: the sick man would feel pain in the below area of chest ribs and underbelly.
5. malfunction of the generative organs: e.g. menses become abnormal, having impotence
6. malfunction of tendons and muscle motion: e.g. having spasm or atrophy, etc.

Theory about Pulse Condition of the

門靜脈是彙集從各消化管回流而來的靜脈血，流入肝臟的血液循環系。門靜脈所流的血中，除了含有從消化管壁吸收而來的各種營養分外，同時也含有各種不屬於人體的外來物質，就是「異物」。這些營養分及對身體會產生危害的外來物質，都經由門靜脈被搬運到肝臟接受處理。肝臟好像是身體的「過濾器」會傷害肝臟的最大因素是酒，酒對肝臟而言，就是「毒」，香辛調味料加在食物裡的量祇是一點點，因此還不是什麼大問題，不過，對肝臟而言，祇要有刺激物進來就必須加以解毒不可，所以這些也算是毒的一種。這麼說或許有點極端，不過被命名為藥的所有藥品都是傷肝的原因，特別是抗生素、感冒藥、頭痛藥等，對肝臟最不好。不論是什麼藥，祇要吃進身體，肝臟都必須動員起來解毒，因此都是一種大負擔。對肝臟最不好的，就是什麼食物也沒吃，光就喝酒。很多人喝酒時，不吃料理，祇是一味的喝酒，因而把肝臟搞壞了。

肝臟 是解毒的器官，對於身體有著舉足輕重的地位，因為如因身體積存了太多的毒素；久而久之，不是生病，就是壽命短促，故肝臟宜好好的調理。

肝臟食療法：

苦瓜：每隔一天吃半個苦瓜，午餐食用較佳，煮湯吃最佳。

蓮子：每週食用三次，早起空腹當早餐食用，用冰糖熬煮的蓮子湯，8分蓮子2分，湯的比例一飯碗。

苦茶：每週飲300c.c.一杯，可加蜂蜜一茶匙，不宜空腹飲用，午餐後飲用最佳。

肝臟的食療方法，最起碼要作三個月以上，以上份量適合一般大人，小孩減半，持之以恆的去作，會讓肝臟得到很好的改善，平常人也可當作保養食療用，也相當有好處。

另外，肝臟不好的人，宜注意飲食不要

Liver

The liver is at the right of the upper side part of human body.

It has a masculine character and likes to stay a clear situation. It is like a general of strategy to the body — a big warehouse of blood. It can control our disposition and the state of the mind, keep the prana and the blood go smoothly, assist bile to secrete and excrete and help the digestive function of spleen and stomach work well.

Theory of Modern Medical Science about the Liver

According to researches of modern medical science, the digestive organ -the liver- has more than 1500 functions. Someone says that the liver is a chemical works of the body. It is pivot of metabolism. It almost participates in all kinds of metabolic process of our body — metabolism of protein, metabolism of sugar, metabolism of fat, secrete bile, detoxify and immunize. From reconstructing, processing, synthesizing, transforming to excreting, the liver indeed plays an important role to our body.

The liver is an organ of detoxification, a filter of the body. Through the portal vein, the venous blood of the digestive tract comes back to the blood system of the liver. Except various nutrients that absorbed from the digestive tract walls, there are also external objects in the blood of portal vein. Portal vein carries both of them to the liver to be processed. Alcohol hurts the liver most; it is poison to the liver. Spicy seasonings are also poisons to the liver although we eat them only a little from food. However, the liver must detoxicate even there is only a bit of stimulus. You might think what I say is exaggerated. But, it is true. And, any kind of medicines is also

太多種也不要調味太重，這些無形中都會增加肝臟的負擔。

還有，依據中醫的說明，肝臟於晚上11:00-1:00 最需要休息，故肝臟弱者，最好於晚上 11:00 前就寢，這也是宜配合的生活起居。

副 線

一、肝病國病：台灣的慢性肝病主要是因 B 型和 C 型肝炎所引起。台灣全人口中，約有 300 萬 (15%) 的人是 B 型肝炎的帶原者（包括有症狀和沒症狀者），另外還有約 40 萬 (20%) 人是慢性 C 型肝炎的患者。台灣每年因慢性肝病（慢性肝炎和肝硬化症）而死亡的人約有 4,000 人，居十大死亡原因的第六位，癌症則居十大死亡原因之首，而其中每年因肝（細胞）癌死亡的人約有 4,000 人，佔因癌症死亡者的第一位，由此可知肝病是對於台灣地區人民生命的一大威脅，所以把“肝病”叫做“國病”也不為過。

二、喝酒傷肝：既然說酒會引起肝病，究竟要喝到多少才會變成肝病的疑問，應該是大家最關心的一件事。據研究，引起酒精性肝病與所喝酒的種類無關，不管啤酒、葡萄酒、威士忌、白蘭地或水果酒都一樣，只跟飲酒量（純酒精量）與喝酒的期間有關。以前認為每天喝等於 160 公克純酒精的酒量且要連續五年的時間就會變為肝硬化症，但據最近的研究，則認為如果一天的酒精量超過 80 公克，就相當地危險，更有些研究者，則認為超過 40 公克就已危險了。40 公克的酒精約等於白蘭地 100 c.c.、紹興酒 250 c.c.，愛酒的人應該知道怎麼做了。據研究，女性喝同量的酒時，比男性較容易變為肝硬化症，因此女性當以男性的一半量來計算。

very bad to the liver, especially antibiotics, medicine for cold or headache, etc. They are a burden to the liver because the liver has to detoxicate after we eat them. The worst thing to do is to drink alcohol without food. The liver is very easily to be hurt this way. We will be sick or shorten out live if there accumulated too much biochemistry in our body. Therefore, we should take good care of our liver.

Food Curing Methods for the Liver

- Eat half bitter melon every other day at lunch. Eat bitter melon soup is most effective.
- Together with rock sugar, stew lotus seeds with water in a proportion of eight to two. Eat one bowl at breakfast with empty stomach three times a week.
- Drink 300 cc Chinese bitter herb tea every week. You can add one teaspoon of honey in. Do not eat with an empty stomach. After eating lunch is the best time to drink.

The quantity each method says is for an adult. A child should take half of the quantity. Use these methods for a long time (at least for three months) can greatly improve the function of the liver. They are also good method for people do not have any liver trouble to keep the liver healthy.

If the function of your liver is not very good, you should not eat too many kinds of food and add too many seasonings in food; or, that would become extra burden of the liver.

Traditional Chinese medical science sys, “from PM 11:00 to AM 1:00 is the best time for the liver to rest.” Therefore, besides eating these food for curing, a man whose liver is weak should better go to bed before PM 11:00.

靜坐是開智慧的良方



Meditation Gan excellent way to cultivate wisdom



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知見

定水澄清，心珠自現。

此處的「定水」，是比喻定境；「心珠」，是比喻智慧。

為什麼是這樣呢？

因為一個有智慧的人，一定是一個擁有相當定力的人——由於唯有在靜止的狀態之下，你才可能看清原本動不已的物相。

靜坐，除了能改善身心狀況，最大的益處是能帶來更多的智慧。

而佛法的核心也是在於開智慧，基於此點來看靜坐，益發凸顯其在修行路上的重要性。

Introduction

“When the still water is clear, the mind’s pearl appears”

The phrase still water here refers to deep concentration ; mind’s pearl refers to wisdom.

Why is this so?

Because a person with wisdom is bound to have a high level of concentration-it is only in the still and peaceful state of mind that one is able to see the true nature of things.

Meditation not only changes one’s state of body and mind, the greatest benefit it brings is the cultivation of wisdom.

The heart of the Dharma is to cultivate wisdom, therefore we can see how important meditation is in Buddhist practice.

Meditation is a higher class of practice. Why is this so? Because if the practitioner’s body and mind is not healthy, meditation cannot help him and will instead cause obstacles in his path, like hallucinations etc. Therefore the practice of meditation must be accompanied by repentance and observance of precepts, else if the foundation is not strong, the practitioner will not be able to attain deep concentration, and hence will not

靜坐，是較高級的修行法門，此話怎說呢？因為如果身心狀況不是已經調到某種層次的話，靜坐不但不能為修行人帶來好處，甚至還會導致一些障礙，例如幻視、幻聽等。所以靜坐法門一定要配合懺悔及守戒，否則地基不夠鞏固的話，是不可能會有深刻的定境，更不可能由之開智慧了。故一個修行人如果想從事靜坐修行法門的話，不是不行，而是切記一定要從最基本的懺悔開始，再持之以恆的遵守戒律，那麼



靜坐的修行便事半功倍了。

靜坐能鍛鍊定力

靜坐是定力的鍛鍊，所以行住坐臥之間其實都可以鍛鍊。例如，遇到偶發事件，先不要慌亂，先試著把心定下來，也就是放下一切的擔憂、煩惱、掛念等，只是試圖集中心力去解決面臨的問題就好。這其實

cultivate wisdom. If a practitioner wishes to practice meditation, he

must remember to start from the basics which is repentance, and then the observance of precepts. This way, the practice of meditation will be effortless.

Meditation helps increase concentration

Meditation is an exercise of concentration, and can be practiced whether one is walking, sitting, lying down or standing. For example, when there is a sudden incident, the first step is to calm the mind and not panic, that is to say, to put down worries, frustrations, anxiety etc. To focus attention and energy to solving the immediate problem is the way. This is actually a level of concentration, a most basic concentration, but if there is no such foundation, it will be extremely difficult to enter a peaceful and still state of mind in a short time when one starts



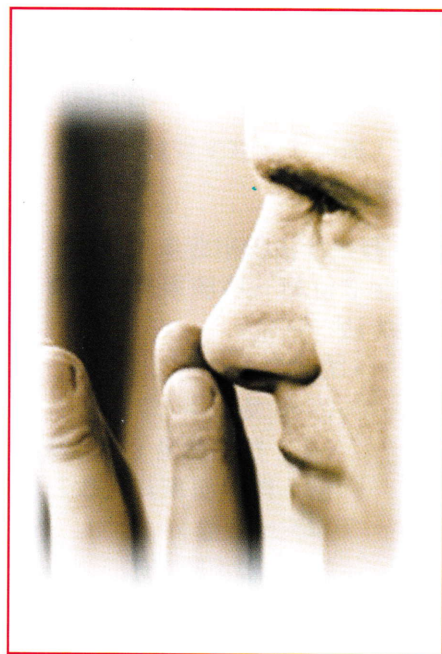
serious meditation. This is because one does not have the good habit normally, hence one's thoughts and

imagination often runs wild during meditation.

Hence, meditation is not mysterious or difficult, it can be said to be a good habit-it is due to a person's inability to calm down that he cannot see true nature, and hence create bad karma. Therefore it is extremely crucial to attain deep concentration as a foundation to the cultivation of wisdom.

The practical aspect

There are many ways to practice meditation, we shall introduce some





就是一種定境，一種最初淺的定境，但是，如果沒有這作為基石，等到有空開始真正靜坐時，由於平素沒有養成良好的習慣，總是心念紛雜、妄想紛飛，如此要在短短的時間內就達到心如止水的狀態，那是一件十分困難的事。

所以，靜坐其實不神秘，也不困難，它可以說只是一種良



好習慣的養成——人就是因為不容易定下來，才看不清實相，再由於看不清實相而造無邊業，故正本清源之計即是一——我們要擁有定力，以定為基，繼而才能滋生智慧。

實修

靜坐的法門相當多，今僅就初學者介紹一些簡單易行的靜坐方法：

一、念佛靜坐法

(一) 身法：

- (1) 雙腿盤坐（不能雙盤，則退而求其次改為單盤或散盤）
- (2) 兩手結定印
- (3) 背脊保持鬆而直
- (4) 舌抵上顎

simple steps to the beginner here:

1. Method of Chanting a Buddha's name

(1) Body:

- (a) Sit crosslegged (The half lotus or the Burmese posture is fine only when the full lotus posture is not possible)
- (b) Palms together
- (c) Spine should be erect and relaxed
- (d) Tip of the tongue touching the palette of the mouth
- (e) Eyes closed naturally (If one is worried about hallucinations, he can instead open the eyes slightly and downcast, and should be able to maintain this position effortlessly.)

(2) Breathing

- (a) Breathing should be done through the nose
- (b) Breathing should be natural

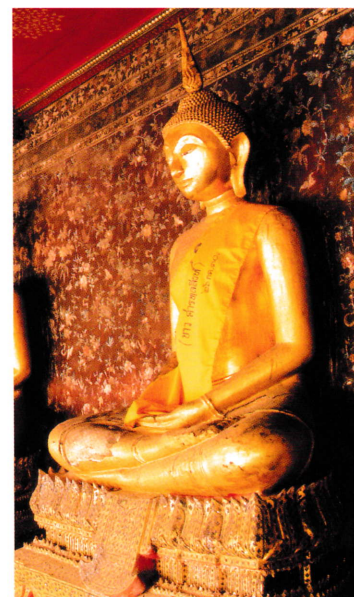
(3) Mind

The mind should be focused, respectful and without any other thoughts as far as possible when repeating a Buddha's name. (for example, "Amitofuo", etc)

2. Method of Mantra Chanting

- (1) Body: same as above
- (2) Breathing : same as above
- (3) Mind :

The mind should be focused, respectful and without any other thoughts as far as possible when repeating a mantra (for example, "Om Ma Ni Pa Me Hom" etc)



3. Method of Silent Contemplation

- (1) Body: same as above
- (2) Breathing : same as above
- (3) Mind:

The mind should maintain an observant and objective state when looking at one's thoughts. It should be silently looking and not entering the thoughts or having a critical opinion, instead treating oneself as an onlooker, seeing clearly every single thought that rises, stops, changes and disappears. Good thoughts should not result in happiness or joy, bad thoughts should not create forgiveness or regret. Looking is looking and thoughts are thoughts. This must be very clear in your mind.

4. Method of Counting One's Breath

- (1) Body: same as above
- (2) Breathing : same as above
- (3) Mind:

The mind should be focused and clear when putting the consci

(5) 雙眼自然閉目（如果有些擔心閉目產生幻視，則可退而求其次雙眼自然微開，視線垂下，以不費力為原則。）

(二) 息法：（即呼吸法）
以鼻呼吸

呼吸順其自然即可

(三) 心法：

在內心專心的、恭敬的、沒有雜念（盡量作到即可）反複唸一位佛菩薩的名號。

（例如常念的「阿彌陀佛」、「觀音菩薩」、「藥師如來」等）

二、持咒靜坐法

(一) 身法：同前

(二) 息法：同前

(三) 心法：

在內心專心的、恭敬的、沒有雜念的（盡量作到即可）反複唸一個咒語。（例如常持的有「六字大明咒」、「滅定業真言」、「心經咒」等）

三、默照靜坐法

(一) 身法：同前

(二) 息法：同前

(三) 心法：

內心保持一個觀察自己一切念頭的客觀狀態，只是默默

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breath. For every inhalation and exhalation, count 1, and thus repeating from 1 to 10.

5. Method of Following the Breath

(1) Body: same as above

(2) Breathing : same as above

(3) Mind:

The mind should be focused on clearly looking at each breath, and only looking and not counting.

The above are methods of meditation for the beginner, and together with repentance and observation of precepts, one can start practicing.

The most ideal time to meditate is 3-5 am in the morning or 5-7 am in the morning, and 11-1 at night is not ideal. For a beginner, he should start sitting for 5 minutes and can gradually increase the time to 15 or 30 minutes. The most effective time will be 50 minutes, because meditation is for cultivating the

peacefulness of the body and mind, and following that, the cultivation of wisdom, hence a minimum amount of time is needed for a balance of entering, staying and leaving the meditative state. Also, as one practices for a longer time, the benefits will increase even more if he sits several times in a day.

Things needed during meditation

1. Cushion

This is the most basic tool of meditation, and to a beginner, a necessary one. This is because if one sits for a long time, the backside should be slightly elevated to allow for the kidneys' position to be higher than the knees to prevent harm to the kidneys. Also, without the cushion the back will be tired after a short time.

The most common materials of a cushion will be cotton, coconut fibre or rattan. Of these three materials, cotton is the most suitable for sitting. The best shape of the meditation cushion is a long one, or the second best will be the round cushion.

2. Mat

During meditation, it is important to avoid chills, therefore if the knees or legs are in contact with a cold surface or floor which is not





的看著，並沒有介入其中，更沒有批評、得失的心理，只是把自己當作一個旁觀者，清清楚楚的看著念頭的生起、停住、變異、息滅。好的念頭不欣不喜、壞的念頭不驚不悔，看只是看，念頭只是念頭，清清楚楚，明明白白。

四、數息靜坐法

(一) 身法：同前

(二) 息法：同前

(三) 心法：

內心保持專注狀態，清楚的把意念集中在數呼吸上，每呼吸1次數1下，從1下~10下，不斷重複。

五、隨息靜坐法

身法：同前

息法：同前

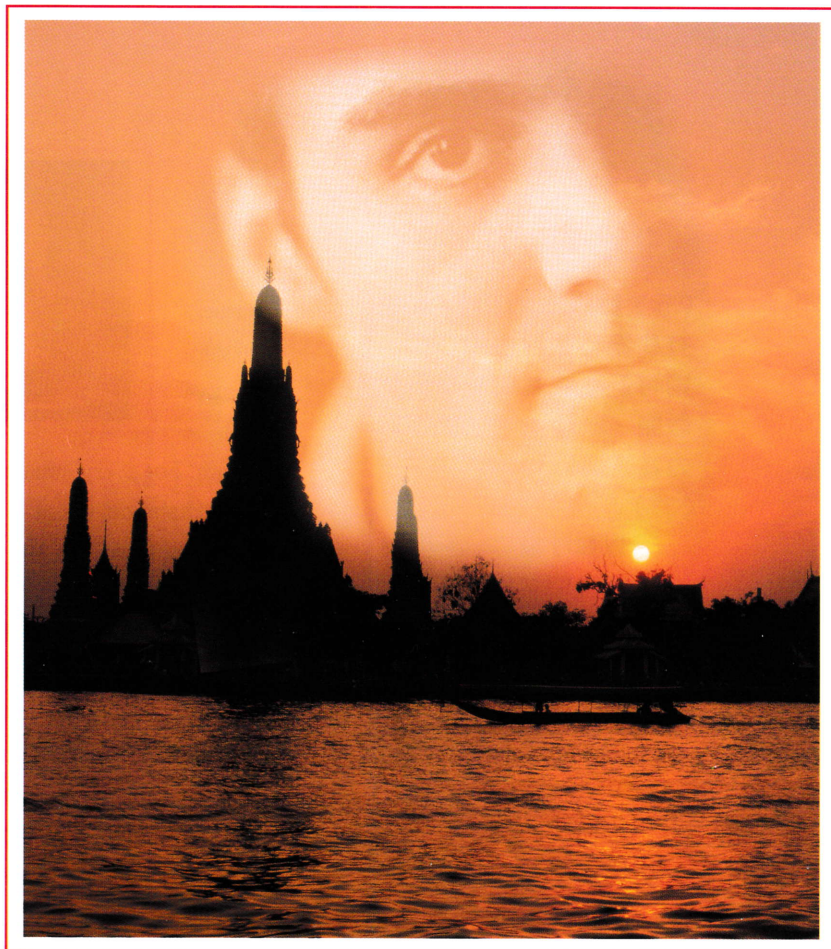
心法：

內心保持專注狀態，清楚分明的看著一呼一吸，只是看著不去數它。

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以上是初學靜坐者宜學習的靜坐法門，只要再配合懺悔及守戒，就可以開始練習了。

練習靜坐最清明的時刻是每天清晨3：00—5：00，再來



recommended for beginners, it is advisable to lay a mat beneath the meditation cushion. However if the cushion is already on a rattan mat or carpet, a mat is not necessary since there is no contact with the ground. The best mat is one made of cotton, the second best being the coconut fibre, rattan or carpet, as long as the knees and legs are not touching the ground.

3. Big towel

The usage of a towel depends on the situation in which the meditator is in. If the weather is cold, to avoid the knees being exposed to the cold, a towel will be necessary for covering the legs. However if the weather is normal or even hot, then it will not be necessary to use the

towel, as it will instead create bad habits of the legs.

A cotton towel is the most suitable, other materials will do also, but do avoid the man-made fibres as they do not provide good ventilation and will cause rheumatism to the legs.

The above are the most suitable things for meditation, with the beginner in mind. In actual fact, after meditating for a long time, the body will become healthy and gradually, These things will become less and less important. Hence, if one wishes the body and mind to be healthy, meditation is indeed an excellent way of practice, and after a long period of meditation, there will definitely be great benefits and

是清晨5:00—7:00；而晚上11:00—1:00較不宜靜坐。

剛開始可以從5分鐘靜坐開始，漸漸可以增加到15分、30分，最有效率的是50分，因為靜坐是要對身心產生安定的力量，繼而生慧，所以一定時間的醞釀、安住以及出離靜坐狀態，是需要恰到好處的時間來調整的。不過隨著練習時間的增長，每天可以多坐幾次，效果更佳。

靜坐時使用的用具大致有：

一、坐墊

這是最基本的用具，以初學者而言，是必備的用具，因為如果要久坐，必須把臀部墊高，讓腎的位置高過於膝，久坐才不會傷腎，否則會使腰部產生疲勞現象。

一般的坐墊材質大致有棉、椰子絲、榻榻米，這三者以棉材最佳，以能坐得適當即可。而形狀則以長形為佳、圓形次之。

二、底墊

一般在靜坐時，需要注意避免受寒，故如果腿部接觸的是冰涼的地面或土面，對於初學者而言並不適合（靜坐日久功深者例外）故坐墊的下面最好再鋪一層底墊。但如果坐墊是直接擺在榻榻米上或地毯上，由於已經隔開了地面，則可以不用再鋪底墊了。

最好的底墊材質是棉，依次是椰子絲、榻榻米、地毯。大

小以腿部不會直接接觸地面即可。

三、大毛巾

大毛巾是屬於備用性質的靜坐用具，是在天氣太寒冷時，為預防膝部關節受寒才鋪蓋在兩膝上的，如果平時或天氣炎熱時，並不宜使用，因為這反而會造成膝部的不良習慣，故宜視溫度而使用之。

大毛巾的材質以棉最佳，其他布亦可，但切忌使用人造纖維類，因為會由於排氣通風不佳，造成兩膝的風濕，反而不當。

以上是靜坐時所需要的基本用具，主要是為初學者而準備。事實上，靜坐時日一久，身體自然健康，久而久之，這些用具就變得愈來愈不重要。故如果想讓身心雙方都能得到利益，靜坐確實是一帖良方，宜多多練習，時日一久，必能從中獲得莫大的助益。尤其是修行人，靜坐更是必修法門，只是到底適合那一種靜坐法門，不妨都嘗試一下，再決定自己該專修那一種靜坐法門，再持之以恆，必能定中生慧、澈見諸法實相！

especially for a practitioner, meditation is a must. Only the method depends on individual, and he is recommended to try out and decide which method is best for him, and maintain the practice. He will definitely gain wisdom from the practice and will see all the dharmas in their true nature!

定水澄清，心珠自現

When
the
still
water
is
clear

the
mind's
pearl
appears



高效能學習法(一)

High-effect learning(1)



文 / 子軒 譯 / Rick 版面創意 / 波爾 完稿 / 昕晨
Article/Tzu-Xuan Translator/Rick Art/Hing Layout/ morning

大毛，你好好把書念完，等文憑到手後，你就可以高枕無憂了。大毛真的照做了，多年以後，大毛順利拿到了大學文憑；但當他站上工作崗位時，掌握、分析資訊的能力、同時多線掌握事物的能力、領導統御的能力，甚至控制情緒的能力等都讓大毛措手不及，他發現這些都不是取得文憑的過程中，所吸收的知識足以應付的，因此大毛覺得怎麼過去所學的都沒用呢？為什麼讀了這麼多年的書，連這個小職位都做不好？這是大毛親身換來的經驗，到底教育出了什麼問題？該如何解決這樣的窘境呢？

在這日新月異、講究十倍速、高效率的時代，人們隨時需要吸收新知，才能應付這瞬息萬變的社會形態。吸收之後，還要能夠融會貫通並加以應用，但往往是新知尚未學成，事情已經接踵而至了，因此大毛需要的是快速吸收新知的能力。

事實上，大毛的情況算好的了，有更多的人在拿文憑的過程中就已經措手不及，甚至痛不欲生了。因此，該如何掌握學習這件事以及人生到底該學些什麼，恐怕得認真的思考一番了。

透過佛法「觀察」的人生哲學，將破除學習的迷

Large-Mao, study hard, you would sit back and relax after getting diploma. Large-Mao really does it. After many years, Large-Mao successfully obtained the university diploma. When he works, the ability to master and analyze information, to simultaneously control many clues, to lead and unite, and even to control emotion make Large-Mao to be caught unawares. He discovered all of above can't be handled by the absorbed knowledge from the process of obtained diploma. So Large-Mao has a feeling that why the pass learning is useless? Why study so many years can't qualify the small position? This is Large-Mao personal experience, What is the problem on education? How to resolve this predicament?

In the changing with each passing day, and required ten-times-speed high efficiency age,



思，面對各類複雜的人生問題，它也將提供解決的方案，所以佛法真是最究竟的生命之學，帶給人生命的方向。接著就讓我們來看看「觀察」所衍生的高效能學習法所發揮的效用吧！

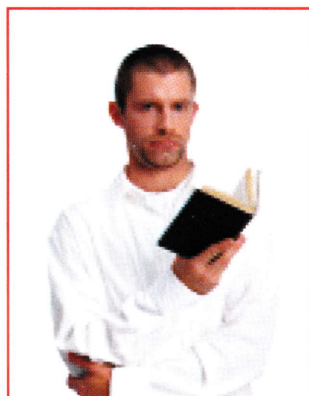
一般所謂的觀察，大概脫離不了眼睛的範圍，但是眼睛有時卻會看錯，這樣的觀察真是非常危險，常聽到對不起，我又看錯了！我的孩子常看錯題目怎麼辦？這是我親眼看到的，你還想抵賴？人們往往過度依賴自己的眼睛，卻因此常看不到真相。然而佛法的觀察具備了三個特質，即平行的觀察、客觀的觀察、愛與包容的觀察，下回我們將仔細探尋這三個特質的內涵，咱們下回見囉！

people need absorb new knowledge anytime to deal with society environment varying from minute to minute. After absorbing, one could achieve mastery through a comprehensive study of the subject and put in use, but frequently, things follow hard at heel when one does not yet learn new knowledge. Therefore, Large-Mao need the ability to absorb new knowledge quickly.

In fact, Large-Mao's case might be considered as good, some people have been caught unawares during the process of obtaining diploma, even grieving to the extent of wishing to die. Therefore, it perhaps need seriously think over how to know well the thing about learning and what thing to learn in life. Through Buddha Dharma"observation" for life philosophy would get ride of confusion of

learning, and provide resolving approach for various complex life problem. Therefore, Buddha Dharma is really the most whole life science, and give us the life direction. Continuously, let us see “observation” which effectiveness is produced from high-effect learning method.

In general, what is called



Learning

HIGH-EFFECT

“observation” perhaps doesn’t depart from scope of seeing by eyes, but seeing by eyes could sometimes see wrong, this observation is really very dangerous; so, we usually hear, “sorry, I see wrong again!, what to do about my child usually see questions wrong? I see with my own eyes, do you still deny a truth?” People usually excessively rely on themselves eyes, but consequently, don’t see the truth. However, Buddha Dharma observation possess three characteristics, namely parallel observation, objective observation, love and tolerant observation. Next issue , we would carefully detect this three characteristics. See you next time!

心懷覺照 性自調調

*KEEP AWAKE TO MIND,
LEAVE WILD NATURE BEHIND*



文 / 木魚心 譯 / 慧蓉 版面創意 / Hank 完稿 / Hank
Text/Magic Heart Translator/Hui Jung Art/Hank Layout/Hank

紅塵心蓮 *The Viewpoint of Heart*

54 每個人的內心之中，總難免會有一些未經調伏的幾分野性在，這些粗野而原始的人性，總是潛伏在那裡，伺機出來攻擊我們週遭的人，或是讓自己的內心充滿了侵犯他人的衝動，所以我們每個人都應該經常的觀照自己內心這一個野性，並且設法不讓它活躍起來，在它才剛開始出來作威作福之前，就設法將它壓抑下來，以免讓自己像一頭野獸般的傷害他人。

We are wild in one corner of our heart. Those jungle natures always wait to attack people around us or makes us feel like to take advantage of others. We should contemplate our wild nature, try to subjugate and control it before we are ruled by it and hurt people.

覺悟是人的至高本性

人和動物最大的差別在於人類具有覺悟的能力，並透過悟性的引導而找到超越野性的一條修持道路，而其實動物如果經過人類的馴服，也一樣可以降低動物內在的那一股野性，只是人類自己就具有這種自我調御的本能，但大部份的人仍然不願意去做這一件事情，反而是去享受這一股狂野所帶來的各種感官刺激，社會上更有許多行業就是以助長這種刺激為業務，而造成因為這種感官刺激所產生的各種人性墮落，也就是說，有很多人是靠著助長他人墮落而生存著，甚至於他們處心積慮的包裝自己的事業，誤導人們的是非與價值觀，然後大大方方的以合法公開的管道來招徠顧客，使更多人將這種墮落的消費行為視同社會上的一個正常休閒行為，久而久之，大家就不再認為那是一個墮落，反而認為那些不願意和自己一起來這種地方的人，是一種反常而落伍的現象。

Enlightenment Is the Supreme Nature of Human Being

The difference between human being and animals is that human being has the ability of enlightenment. Through the lead of capacity of awareness, we find a path of cultivation to cross our wild nature. Although we have the instinct to control ourselves, most people refuse to use it. On the contrary, most people choose to enjoy various sensual pleasures that our wild nature brings. In our society, many people run their business by giving and developing sensual pleasure. They earn their living through making people sinking in the dark side of their mind. They beautify their business and intend to mislead people in judging things. Then, they seek for a legal open way to solicit customers. Gradually, more people regard the consumption of vice as normal activities in leisure hours. As time passes, people no more think that those behaviors are degeneration. Some even think that those who are unwilling to go to those bad places with them are fossils.



喚醒良知來對抗野性

「野性」是與生俱來的本質，是因為「文明」才調伏了人的野性，如果把一個人丟在森林裡任其自生自滅，那他就可能因為缺乏文明的薰陶而變成一頭野獸，雖說人的本質當中也有自我調御的本能，但這種潛伏的自性仍然須要外在的觸媒和刺激，才能喚醒這種本質，所以這社會上，雖然有許多以「喚醒野性，促使其墮落」為職志的行業，卻少有以「喚醒良知，促使其提昇」為職志的行業，這兩股力量總是以不成比例的份量在相互抗衡著，也因此而使得人類在某方面而言，其實是退化的，這種退化所帶來的影響，將會造成是非觀的極大變化。

Wake Good Innate Realization Up and Fight with Our Wild Nature

We are born wild. Civilization abates our wild nature. Without the cultivation of civilization, one might become an animal if leave him in a forest alone for a period of time. Outside medium and stimulation are necessary for awakening our instinct of self-control. Most businessmen make efforts to awake human being's wild nature, less take "wake good innate realization up and uplift the state of mind" as their goal to strive for. These two forces - dark and bright - are always fighting in an unbalanced proportion. Therefore, human beings are regressive in some way. And, this regression has great influence on people when they are judging things.

肉體需求是填不滿的坑

當一個人的內心當中老是被「野性」所控制著，那這個人的生理感官方面的需求就會特別旺盛，而不管他如何努力的尋求這方面的滿足，其實他的內在仍然是空洞的，因為我們每個人都須要生理和心理方面的滿足，也就是精神和肉體上二方面的慾求，當我們感覺到自己在肉體上的需求過於旺盛時，就應該試著用心理的觸覺去感受這種野性的存在，當你去覺知這種慾求的狂野，正逐步向全身蔓延時，你會感覺到它的專制與野蠻，根本就不給你討價還價的餘地，你必須立刻去滿足它，因為它會假裝自己已經非常的飢渴，如果不立即給它一杯水喝，它就有可能乾涸而死，所以為了應付人的這方面需求，總是會花費許多苦心和錢財在這上面，而其結果，其實還是只能暫時的解渴，因為人的肉體需求根本就是一個填不滿的深坑，它只能帶給你短暫的快樂。

Physical Need Is a Hole That Never Be Filled Up

Both of our physical and mental needs need to be satisfied. When one man is controlled by his wild nature, he would feel that he is thirsty for physical pleasure. No matter how hard he looks for it, his mind always feels empty. We should keep awake when we feel our lusts of the flesh are going too far. We will know how high-handed our wild desires are when we see them. They would pretend that they are very thirsty and going to die if we don't give them a glass of water. And, we have no choices not to do that for them. Therefore, in order to satisfy the thirst of physical desires, some people make efforts and spend much money on that. They might feel happy for a very short wild. But, in the long run, physical pleasure never brings us everlasting happiness. Why? Because our physical desire is a deep hole that never be filled up.



滿足心靈方便又廉價

要調伏或是降低這狂野的衝動，人的內心才會感覺到那種不被肉體慾求掌控的愉悅和自由；去充實心靈上的空虛，才能體會到那種滿足的快感，絕對不是肉體上的滿足所能相比擬，如果一個人能夠多花一點時間和精力去尋求心靈上的滿足，你將發現它不但方便而且十分廉價。

Enrich Our Mind Is the Most Convenient and Cheapest Way

Conquer the impulse of our wild nature, our mind would be free and joyful. If we enrich our mind, we would experience that to be satisfied in physical needs can not be compare to be satisfied in mind. We would find out that to spend much time and energy to satisfy our mind is a convenient way that cost us less.

富蘭克林的成功公式 SUCCESS

文 / 連盛 Text/Lian sen
譯 / Jacky Qian Translator/Jacky Qian
版面創意 / Hank Art/Hank
完稿 / Hank Layout/Hank

一、古今中外的成功名人：富蘭克林

富蘭克林是美國開國元勳，同時也是傑出的科學家、思想家、語言學家、哲學家、外交家、政治家、作家、及一位以公眾利益為重的商業家…十六歲時就開始實行素食(1722年)，早在美國獨立之初就已發起廢奴運動。

他在十歲時輟學，卻利用當學徒的空檔（晚上下班後、早上上工前、中餐時間及星期日）自學成功，二十三歲創辦報紙，二十五歲成立圖書館，此後還自學法語、義大利語、西班牙語、和拉丁語；創辦費城醫院及學院，其電學研究及電風箏試驗使其發明避雷針，並獲得耶魯大學及哈佛大學授與碩士學位及牛津大學民法博士學位，研究語音學和拼寫改革並改革字母表；從事公職時改革郵務及警務、稅務（反對業主免稅特權）與交通並反對屠殺印第安人的野蠻行為；參加起草獨立宣言，締結美法友好通商條約及美法同盟條約為美國獨立奠下基礎，參與美國制憲會議促成憲法通過並發起廢奴運動。

二、成功公式：

善良的人格修養 + 堅持初衷契而不捨的努力 + 有規劃的行動策略及步驟 = 富蘭克林式的成功

富蘭克林早年就已深深的明白道德修養的重要，並認為這是一切事業成功的基礎，他自己發明了一套方式來修養自己；首先他列舉了十三項他認為最重要的德行：

- 1、節制。食不過飽；飲酒不醉。
- 2、沉默寡言。言則於人於己有益，不作無益閒聊。
- 3、生活有秩序。各樣東西放在一定地方；各項日常事務應有一定的處理時間。
- 4、決斷。事情當做必做；既做則堅持到底。
- 5、儉僕。花錢須於人於己有益，即不浪費。
- 6、勤勞。不浪費時間；每時每刻做有用之事，戒除一切不必要的行動。
- 7、誠懇。不欺騙人；思想純潔公正；說話也應誠實。
- 8、正直。不做不利他人之事，切勿忘記履行對人有利的義務。
- 9、中庸。勿走極端。

金色蓮花

Franklin was one of signatories who was present for Declaration Of Independence of The States. Besides being a great statesman, he was a scientist, thinker, philosopher, diplomat, writer and the marchant who cared for mass wellness. The intelletual became a vegetarian at only sixteen. Before the independence of American, he had been involved in the active fighting for Abolitionism.

At the age of ten, Franklin can't continue his study in school. After starting the apprentice career, he tried to make use of every available time slot for self-study. His effort had been fruitful. At twenty three, he started publication of newspaper; at twenty five, he establish a library. His language scope included French, Italian, Spanish and Latin; his establishment also contained hospitals and colleges. In fact, he was the inventor of lightning rod. When he performed his political functions, he actively promoted the transformations of post service, police service, tax service (against exempt from taxation for employer) and transportation. He also devoted himself to oppose massacre towards Indians. A Formula for goal.

Great personality + persistence + tactic, plan and step = Franklin's success.

- 10、清潔。身體、衣服和住所應力求清潔。
- 11、寧靜。勿因瑣事或普通而不可避免的事件而煩惱。
- 12、貞節。切戒房事過度，勿傷害身體或有損自己或他人的安寧或名譽。
- 13、謙虛。效法耶穌和蘇格拉底。

然後以一周為單位分成七行，十三項德行分成十三列，每週檢查自己的一項德行實踐情形，如有一個過失，即點上一個黑點，並以十三週後能看到一本乾淨的冊子自我期許。這個方法持續了一生未曾間斷過。

富蘭克林這個修身養性的方式統括了其成功的三個要素；其對內在人格修養的堅持與實踐展現而為其外在對公眾利益的關心，促使其在各種知識的研究及社會事務的參與上全力以赴，並在盱衡全局後擬出行動策略與步驟，隨時檢討改進；而其基於

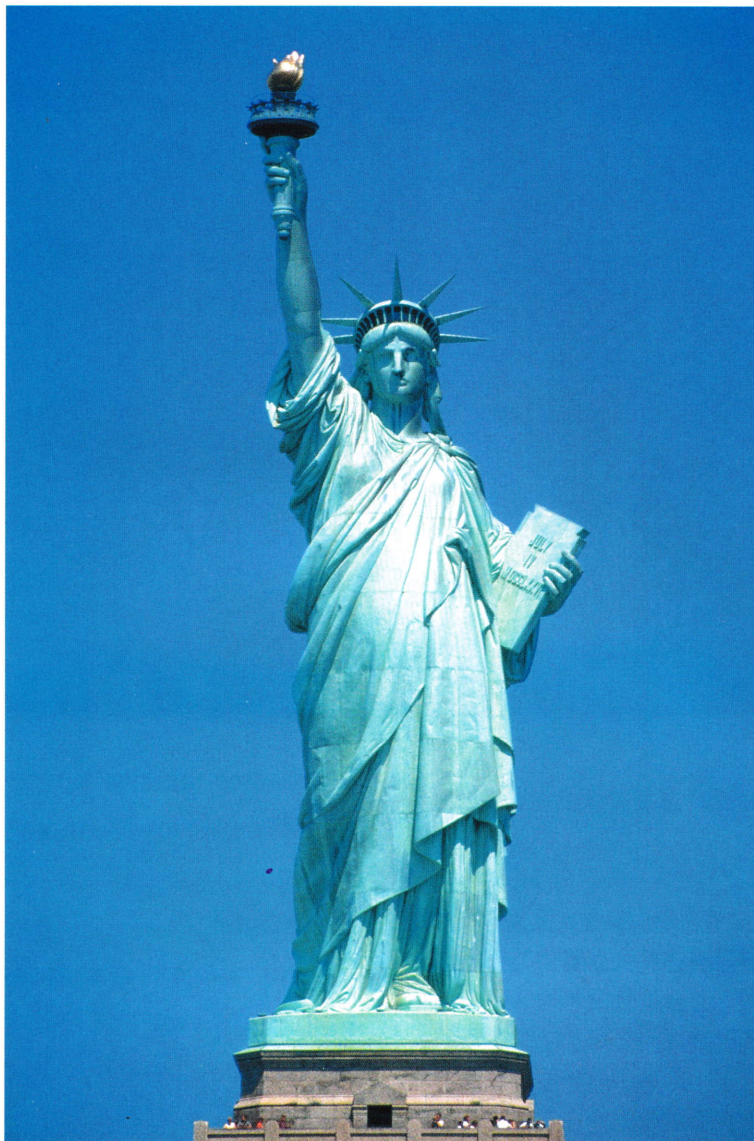
內在的大愛所引導出的創見與發明不只使他發展出宏觀的智慧，更使他精確的掌握時勢，因勢利導的領導整個時勢的走向；在其改進自己的寫作能力，組織讀書會，成立圖書館時如是，在其發明避雷針時如是，在其對法外交成功奠定美國獨立基礎上更是如是。從個人到國家，從內在到外在，從商業家到政治家，從哲學家到科學家；其之所以多才多藝，且在各方面都能有所成就，實在與其善良的人格修養有關啊。

三、富蘭克林式成功的應用：

1、在修行上的應用：

太虛大師言：「仰止唯佛陀，完成在人格；人成即佛成，是名真現實！」成佛之道也可說是圓滿人格的養成之道，而佛陀所開示的智慧（般若）與大悲證量，更是“至善的人格修養”與“對所有六道眾生的熱情關心”，而四聖諦、八正道、三十七道品、六度波羅密…等更是行動策略與步驟的開示。修行人更應該每天反省自己並做記錄，看看自己是否實踐了八正道，三十七道品實踐的如何，這種方式確實能對自己產生策勵的效果，並可使自己更清楚那些項目是自己容易做到的，哪些項目是自己的弱點而能更加用心改進。

2、在事業上的應用：



Franklin realized that the great personality really counts even when he was young. The following are thirteen items of valuable virtue in his mind:

1. Be Moderate in eating and drinking.

2. Talk less. Abandon vain chit-chat.

3. Orderly life. Timetable for daily routine.

4. Decisive and persistent.

5. Simple

life. Spend less.

6. Diligent. No time-wasting.

7. Honesty. Pure of thought.

8. Righteousness. Protective for others.

9. Moderation. Never go extreme.

10. Clean and tidy.

11. Peace of mind. Avoid unnecessary trouble.

12. Moral integrity. Protective for self.

13. Humbleness. Take Jesus and Socrates as example.

The application of the formula.

1. For everyday:

Fortunately, the historical Buddha, who lived two thousand five hundred years ago as human being, had taught us how to attain perfect personality. A way of expression

現代企業越來越重視社會責任的履行，因為更清楚的明白共生共榮的原則，而越是對公眾利益熱情參與的企業，通常也越能掌握公眾的需求，及整個社會經濟情勢的演變，而能在將變未變之際擬出因應之道；而企業越是以服務社會為宗旨，所開展的面向也越廣；就如同富蘭克林雖是以印刷業起生，卻由於他善良的人格修養，而在各方面都能有紮實的學習與成就，甚而研發出對人類有益的產品，領導整個社會與市場的走向。

3、在學業上的應用：

富蘭克林十歲時輟學，靠著自學而能在人文及科學兩種領域中都有偉大的成就；其關鍵就在於他以實用為出發點，配合上紮實的學習方法與努力，包括道德及哲學的研究與實踐也是如此。因此，在學期間最重要的學習其實是服務的人生觀的養成，大格局一旦確立了，則各科學業的學習就不再只是為了應付考試，學習的主動性與積極性在正確的人生觀引導下，更能充分的發揮。那麼，什麼是紮實的學習呢？以富蘭克林改進自己寫作能力的方法為例：他在選擇幾篇不錯的文章後，先將每句的大意摘要記錄下來，過幾天後再用自己的話將文章復原出來，然後與原文做比較以便找出自己的缺點予以修正；再將這些散文改寫成詩，直到自己忘了原文結構時，再將詩還原成散文，也和原文做比較，改正缺點；這一步是為了學習整理思想，使文章具有條理性。由此亦可見，學習之初，固然有吸收及模仿，但最後還是要融會貫通，為己所用；而其方法是紮實而有步驟的。



this is," Abandon negative action; create perfect virtue; subdue your own mind. This is the teaching of the buddha." All the teachings are based on the wisdom and compassion.

When we practise the teaching, initially, we must be reflective spectator towards ourselves. The more we understand ourselves, the more we can develop qualifications.

2. For career:

After we have some strength, we must remain with, contact, and serve society in any field—business, education, politics, or whatever.

Like Franklin, whose every step of career had been linked closely with mass interest. That's the reason why he can fore-see and direct event.

The more we care for others, the more we develop beneficial business strategy.

3. For study:

The sense of honour and respect would induce us to turn study into good action.

Franklin also showed us the way how he improved his writing skills. He liked to take note of a great essay firstly, after a few days, he would compare his own-words composition to original one, to identify the shortage. For sharpening structure ability, he would convert essays to poems, after forgetting the structure, then compose the essay again and compare to the original.

As we see,in the first stage of study,we maybe imitate and absorb,but,eventually,we must achieve mastery through a comprehensive study.

FORMULA

善良的人格修養 + 堅持初衷契而不捨的努力 + 有規劃的行動
策略及步驟 = 富蘭克林式的成功

Great personality + persistence+tactic,plan and step
=Franklin's success .

富蘭克林 品德修養記錄表

第 週

	星期一	星期二	星期三	星期四	星期五	星期六	星期日
節制							
沈默寡言							
生活有秩序							
決斷							
儉樸							
勤勞							
誠懇							
正直							
中庸							
清潔							
寧靜							
貞節							
謙虛							

說明:1 週檢查 1 次德行,13 週後即可檢查 13 項德行,並作總檢討



黃財神

Yellow Fortune God

由本期開始，我們將一一向各位讀者介紹系列的財神。首先，我們須清楚的明白，在佛門中，有所謂的「五姓財神」，其分別為：黃財神、白財神、綠財神、紅財神與黑財神。五尊財神皆為佛菩薩的慈悲化現，一方面是為了度化貪欲較重的眾生，另一方面則是令修行者能安住於菩提正道；然而，一切的修法都應建立在自利利他的基礎上，也就是修法者須發菩提心，上供三寶，下濟眾生，方能有所感應。值得注意的是，

Starting from this issue, we are going to introduce "The Brief and Practical Practice of Yellow Fortune God". First of all, we should be clear that in Buddhist practice, the so called "Five Fortune God" are Yellow, White, Green, Red and Black fortune God. All of these five fortune Gods are the compassionate transform of Buddha or Budhisattva. Their appearance is to save the people who has strong desire while on the other hand is to let cultivator who can keep in the road of practicing. However, all the practice should

文/樸恆 譯/文心 版面創意/秉忠 完稿/Jones

Text/Pu-heng Translator/Wen-xin Art/Jones Layout/Jones



諸尊財神賜給修法者財食豐足，是爲了讓修行人有足夠的資糧，才能安心辦道，最後完成利益群生的偉大悲願；所以我們都應仔細的體會其中的深意與殊勝啊！

黃財神，藏名爲「藏巴拉 些玻」，爲早已證得五道十地的大菩薩所化現。其緣起爲：當年釋迦如來在宣揚大般若經時，魔羅邪鬼等都前來障礙，讓山巖大地崩裂，此時黃財神現身庇護，令聽法者安然無恙，而後世尊付囑黃財神成爲佛教之大護法，並於未來世濟度一切的貧苦眾生，令其財食無匱。

黃財神爲北方司財眾部的首領，其法相爲一面二臂，體色金黃，肚大身小，右手持摩尼寶珠，左手則輕抓會吐財寶的蒙鼠。頭戴五方佛冠，以天衣、藍蓮花及眾寶瓔珞莊嚴其身。並以左腳曲，右腳輕踏海螺寶的如意坐姿，安住於蓮花月輪之上。

修習黃財神法，只要發心正確，至誠祈求，黃財神菩薩必會加以庇佑，讓修法者如願以償。而所謂的發心正確，也就是前面所提到的，修法者應以自利利人爲前提，且勤作佈施、廣結善緣，這樣才能感召黃財神的護念；反之，若是以個人私欲爲出發點，縱使終日持誦念咒，也難以感應道交。而黃財神之功德，尤以增長吾人在智慧、福德、壽命及一切物質與精神上的受用，實在利益殊勝。

《簡易修法》

唸誦“南無黃財神”，每唸滿108遍，祈願一次：祈求黃財神賜予富饒，亦願眾生遠離貧困，得到富饒。(切記！所有

always build on the base that benefit us and others at the same time, which means that the practitioner should make a vow of Bodhi heart, and to make offering to the three treasures and benefit all the beings, then we can get the response. To be aware is that all the fortune given from all the fortune God is for cultivation. Therefore, we should try to realize the profound meaning behind it.

Yellow fortune God, its Tibetan name is “Jembhala”, who is the transform of a great Budhisattva that had already reach the five paths and ten stages. There is story about this fortune God. Once a upon a time, when Buddha was giving the teaching of “Maha Prjnparmita Sutra”, there were devils and evil ghosts coming to disturb and cause the mountain shaking and split. At the time, the Yellow fortune God appear to guard all the listeners and make them safety. Therefore, Buddha name Yellow fortune God as the guard of the Buddhism and ask him to save the poor and pity beings in the future to make them away from the suffering of shortage in money and food.

Yellow fortune God is the head of the beings who are in charge of giving fortune in the Northern area. His body is in yellow color and his abdomen is so large comparing to his body. His right hand holds a treasure ball while right hand grabs a rat that can spit out the money and other valuables. Yellow fortune God wears a crown with five Buddha in five directions. His body is decorated with heavenly clothes, blue lotus, and many precious stones. He bends his left leg close to the body while right leg stands on a conch, and sits in a Ru Yi pose on a lotus

The simple and easy cultivating method:
Reciting “Namo Yellow God of Wealth”,
when every 108 times, to wish”praying yel-
low God of wealth for granting me rich-
ness as well as all being far away from pov-
erty and obtaining richness.
(Please keep in mind, all carrying out wishes
must do works of charity and enjoy with
all being.)

世界素食忍者



文 / 娜娃·亞特拉斯 譯 / 鄭素琴 版面創意 / Jones 完稿 / Jones
Text/Nava Atlas Translator/Su-Chin Art/Jones Layout/Jones

我如何成為一位素食者？

“你究竟在吃什麼啊？”在七〇年代初期，當我才剛開始吃素食時，這問題常被問起。回想當時，無肉餐飲是不像現在那麼普遍及被接受。現在我幾乎聽不到這個問題了，因為已有非常多人都在減少肉類食用量，甚至將肉類完全從飲食中剔除。雖然素食者仍屬少數，但大部分人了解這世上除了肉以外還有很多非常棒的食物，那就是：新鮮蔬菜和水果、穀類、豆類、豆腐、堅果、種子、麵糰和麵條……等。

孩童時，我喜歡畫畫，在成長過程中伴隨我的是一隻畫筆，我喜歡細細地觀察周遭事物，包括餐盤中東西。我不像許多美國小孩般需要被要求吃青菜，因我很喜歡吃蔬菜；但至於吃肉，我一直排斥，甚至魚亦如此，這些食物在我盤中，常讓我倒盡胃口，難以下嚥。

How I become a vegetarian

“What on earth do you eat?” was a question I was often asked when I first became a vegetarian, in the early 1970s. Back then, meatless diets were not as widespread and accepted in the United States as they are today. I rarely hear this question any longer, because so many people have cut down on meat or eliminated it from their diet altogether. While vegetarians are still a minority, most people realize that there is a world of wonderful foods beyond meat: fresh vegetables and fruits, grains, beans, tofu, nuts, seeds, pastas and noodles, and so on.

As I child, I loved to draw, and growing up with a drawing pencil in hand, I scrutinized everything around me, including what was on my dinner plate. No one had to urge me to eat my vegetables, as many American

一直到十六歲時，我覺得我已夠大到可以為自己飲食爭取權力，因此我向父母親宣告要吃素。我的父母告訴我，他們不會為了我而準備另一套餐點，假如我要吃的跟家人不同，就得自己煮。然而，我的哥哥卻非常興奮，因他與我一樣對肉食很無法消受，並願意與我分享我所準備的任何餐點。我的父母心想假如我得為自己準備餐點，一定很快就厭煩而結束這一小小的反叛，然而他們的計畫適得其反，我馬上愛上烹調，而且喜歡上用扁豆、豆類、穀類和蔬菜為自己準備的簡單菜餚；自那時起，我已吃素有三十年之久了。

有趣的是，我的父母親也漸漸開始吃素，而前述的哥哥長久以來都是嚴謹的素食者，而另一個哥哥也吃素，偶而吃點魚，身為老么的我，確實對家人產生極大的影響。

成人後，我延續我在畫畫上的興趣，成為一位插圖畫家及平面造型設計者。當我遇到後來成為我先生的這位男士時，他立刻開始吃素。之前，他早已打算如此做，只因不擅於烹調而作罷。他常常要我將一些我做得不錯的佳餚的烹調方法寫下來，以便他可以重複做這些可口的料理。數年後，我決定結合我收集的食譜和我畫畫及設計的技術。我設計了第一本素食食譜 *Vegetariana*，一本結合趣味、知識及許多烹飪技巧的書，於 1984 年出版，現今仍與其他五本我寫的書一起發行中。我的第七本素食食譜，主題是美食家的素食五要素（簡易的烹調法）將於今年六月完成。

在製作這些書的期間，我同時創造兩個最奇妙的作品，我的兩個兒子，亞當及艾蒙。既然我先生和我都吃素，毫無疑問的我們會如此撫養我們的小孩，我毫不考慮的如此做，因我覺得美國家畜與家禽施打荷爾蒙與抗生素的情形實在令人擔憂，餵食小孩這些肉類實在比不食用它們危險

children need to be told, but to eat my meat. I always had a problem with meat, and even fish. The way these foods looked on my plate put me off, and it was always with great difficulty that I finished them.

It was not until I was sixteen that I felt adult enough to assert myself in the kitchen and declare myself a vegetarian. I was told by my parents that they would not fix a separate meal for me, and if I wanted to eat differently from the family, I would have to cook for myself. My older brother, however, was thrilled; he, too, had problems with meat, and would often share in whatever I was making. My parents figured that if I had to cook for myself, I would soon tire of it, and that would be the end of my little rebellion. Their plan backfired. I immediately fell in love with cooking, and loved the simple dishes I made with lentils, beans, grains, and vegetables. I have been a vegetarian ever since nearly thirty years later.

Ironically, my parents gradually became vegetarians as well. The aforementioned brother has long been a vegan, and another older brother is also a vegetarian, with the occasional use of fish. As the youngest, I definitely had a great deal of influence on the rest of my family!

As I became an independent adult, I continued my interest in drawing and became an illustrator and graphic designer. When I met the man who would become my husband, he immediately became a vegetarian, as he had wanted to do so but was not much of a cook. He constantly asked me to write down the recipes for certain dishes that I made, so that

得多。我的兒子現已九歲及十一歲了，從沒吃過肉或魚，我們也告訴他們假如他們想嚐試看看，他們可以自己決定，我們從沒有禁止他們如此做，但他們之中沒有一個有任何一點點想要嚐試它們的慾望。

對此我甚引以為傲，在美國，地大物博，有太多的小孩過重（但營養不良）或有兒童糖尿病、過敏症或其他健康問題，這些我認為與飲食有極大的關聯。廣告刊登者花了大筆的錢去說服小孩喝蘇打和吃含糖及高脂肪的食物，我試圖讓我的小孩對所吃的東西有正確的認識，他們不喝蘇打，我們經常在家準備些低脂食物，所以我和他們都能完全知道吃的是什麼東西。我們很重視享受我們的食物，並視之為一天中有趣且重要的一部分，而不是一件可以草草了事或在車上吃的東西。

就在昨天，我先生和我帶著我們的兒子參觀一個距離我們住家只有 30 分鐘路程的中國佛教僧院——莊嚴禪寺，是在西方擁有最大佛像及最大盜觀音的寺廟，我得說我非常高興看到他們能對此趟參訪樂在其中，可能由於從小吃素的緣故，他們也學習到用悲心對待全人類，這是佛教非常重要的一個論點，我不敢說我們是佛教徒，但若比較各種宗教或人生觀，我想我們的理念較認同佛教的觀點。

在此與各位分享每個星期日我們享由僧院提供素食午餐的經驗，那是由米、豆腐和蔬菜組成的簡餐，我很懷疑有多少美國小孩會喜愛這樣的飲食，這與典型的美式中國餐廳所提供的餐點截然不同。值得驕傲的是我的兒子喜歡，尤其是我那麼兒能在僧院中與幾乎都是中國信徒坐在一起怡然自得的使用筷子用餐，他甚至因那可口的豆腐吃的不過癮，而要求我要設法試出那豆腐的做法，我今晚將要來試試看。我很高興我們能分享禮讚觀音七百歲壽誕的單純喜悅或與我們的孩子品嚐一盤可口的豆腐，我非常高興他們能欣然接受

he could repeat them. After a few years, I decided to combine my collected recipes with my drawing and design skills. I created what was to become my first published vegetarian cookbook, *Vegetariana: A Rich Harvest of Wit, Lore, and Recipes*, published in 1984 and is still in print today, along with five others that I wrote since. My seventh vegetarian cookbook, the *Vegetarian 5-Ingredient Gourmet* (a book about cooking simply) is due out in June of this year.

In the midst of producing all these books, I also produced my two most wonderful creations, our two sons, Adam and Evan. Since my husband and I are both vegetarians there was no question that we would raise our sons this way. I had no doubt about doing so, since I feel that with the levels of hormones and antibiotics in American livestock and poultry, it is far more dangerous to feed children meat than for them to live without it. My sons are now 9 and 11, and have never so much as tasted meat or fish. We have always told them that if they wish to try it, that is their decision to do so. We have never forbidden it, but neither one of them has the least desire to try.

I am proud of this achievement. In America, the land of plenty, there are an alarming number of children who are overweight (yet undernourished) or have childhood diabetes, allergies, or any number of health problems which I feel are strongly related to diet. Advertisers spend a lot of money to convince children to drink soda and eat sugary and high-fat foods. I have tried to help my children be conscious of exactly what it is they are eating. They don't drink soda, and

這些價值觀念，我想純然享受短暫但美好時光的能力，在他們長大後是非常有用的。

我宣揚素食主義的方法之一就是成立了一個素食廚房的網站，該網址為：www.vegkitchen.com，希望讀者能上網與我交流。

現在輪到我的孩子來談談這個主題：

為何我吃素？

—艾蒙·塔巴克主述

我今年九歲，我一生至今都吃素，我從未吃過肉、雞或魚，但我吃有機雞蛋及有機乳製品。

肉類從不曾引起我的興趣，假如我的朋友或有人在我旁邊吃肉，我不但不感興趣甚至為這些動物感到悲傷。我想吃動物是錯誤的，動物本質上已做的夠多了，我想人類應對待牠們好些，我並不是要說服其他人吃肉是不好的，我尊重每個人的想法，只是我很懷疑我會想要吃肉。

我的素食觀

—亞當·塔巴克主述

我出生在素食家庭，我是吃素長大的，但我覺得很好，無意改變。動物當要被殺來當作食物時通常是生病的，所以牠們不適宜拿來吃的。除此之外，動物性脂肪會阻塞人類的動脈，造成心臟的疾病。同時，再怎麼說將動物殺害、打包成食品是一件非常殘忍的事，我認為牠們與人類有同樣的生存權，假如我們用牠們實際的名字而不是用牛肉、小羊和豬肉這類的名字來稱呼這些肉類，也許人類不會吃如此多的肉。當小孩正在吃肉，我通常無法忍受那味道，更何況去瞧一眼他們在吃什麼，我很想換位置，但我沒有，因那是很無禮的舉止。

現在我將近 12 歲。我一生至今都吃

we often make our own treats at home, such as low-fat cookies, so that I, and they, know exactly what it is they are eating. We also take great care to enjoy our food and to see it as a fun and important part of the day, not something to be rushed through or eaten in the car.

Just yesterday, my husband and I took our sons to visit a Chinese Buddhist monastery that is only 30 minutes from where we live. It is called the Chuang Yen Monastery and features the largest statue of Buddha in the western hemisphere, as well as the largest porcelain Kuan-Yin. I am pleased to say they enjoyed the experience immensely, for as part of growing up vegetarian, they also learn a sense of compassion for all beings that is so much a part of Buddhism. I can not say that we are Buddhists, but we feel a greater kinship with the ideals of Buddhism than we do any other religion or philosophy.

Part of the experience of our outing was a vegetarian lunch that is served by the monastery on Sundays. It was a simple meal of rice, bean curd, and vegetables. I wonder how many American children would have appreciated such a meal, as it was quite different from what a typical Chinese-American restaurant might offer. I am proud to say that my sons loved it; my younger son especially seemed comfortable sitting and eating with his chopsticks among mostly Chinese visitors to the monastery. He just could not get enough of the bean curd, which was delicious. Both of my sons begged me to try to figure out how the bean curd dish was made, and that is what I will try to do tonight. I am pleased that we can share such simple plea-

素，且我想繼續如此。

作者簡介

娜娃·亞特拉斯

娜娃·亞特拉斯是許多素食食譜的作者及插圖畫家。其為人所熟知的書有 *Vegetariana*，四季的素食湯 (*Vegetarian Soups for all Seasons*)，素食快餐車 (*Vegetarian Express*) 及素食頌 (*Vegetarian Celebrations*) 等。她的有關天然食物的健康烹調的文章曾被刊載於素食時報 (*Vegetarian Times*)，素食人生 (*Veggie Life*)，美好人生 (*Great Life*) 和其他的報章雜誌上。

娜娃也寫幽默小品且是一位活躍的傑出藝術家。她的作品曾在各地的美術館及博物館展出，她喜歡探險、徒步旅行、閱讀、作白日夢、海洋和巧克力。她的家座落於紐約州的哈德遜河谷地區，與她的先生還有兩個學齡兒子一起在此生活。

sures as admiring a 700-year-old Kuan-Yin or savoring a delicious bean curd dish with our children. I am glad they have embraced these values, and I think the ability to appreciate such small but wonderful moments will serve them well as they grow up.

One of the things that I do to promote vegetarianism is to maintain an extensive Web site, **In a Vegetarian Kitchen**, at <http://www.vegkitchen.com> hope readers of this publication will come and visit me on the web.

And now, briefly, here is what my boys have to say about the subject:

Why I am a Vegetarian

by **Evan Tabak**

I am 9 years old and I have been a vegetarian my whole life. I have never even tasted meat, chicken, or fish, but I do eat organic eggs and organic dairy products.

Meat never appeals to me. If my friends or someone else near me is eating meat, I do not tempt and I feel sorry for the animals. I think it was wrong to eat animals. Animals have done so much work in nature. I think we should treat them better. I respect that I can not convincing anyone else that meat is bad, but everyone has their own opinion about it. I doubt I will ever want to eat meat.

My Thoughts on Being Vegetarian

by **Adam Tabak**

I was born to vegetarian parents. I was

raised vegetarian. And I have no intention of changing. Animals are often sick when they are killed to be made into food products, so they are unhealthy to eat. Besides, their fat clogs people arteries, which can cause heart disease. Also, it is cruel for animals to be killed and packaged as food products in the first place. I think they have as much a right to live as humans do. And people probably wouldn't eat as much meat if the meat was called what it actually is, instead of names like beef and lamb and pork. Very often, kids aren't aware of what they are actually eating. Even seeing how the animal is made into a food product would probably be more than enough to get someone not to eat it anymore. In school during lunch, sometimes another kid comes and sits next to me. Very often, this kid is eating meat. I usually can not stand the smell, or even to look at what they are eating. I tempted to move somewhere else in the lunch room, but I don't, because I don't want to be rude.

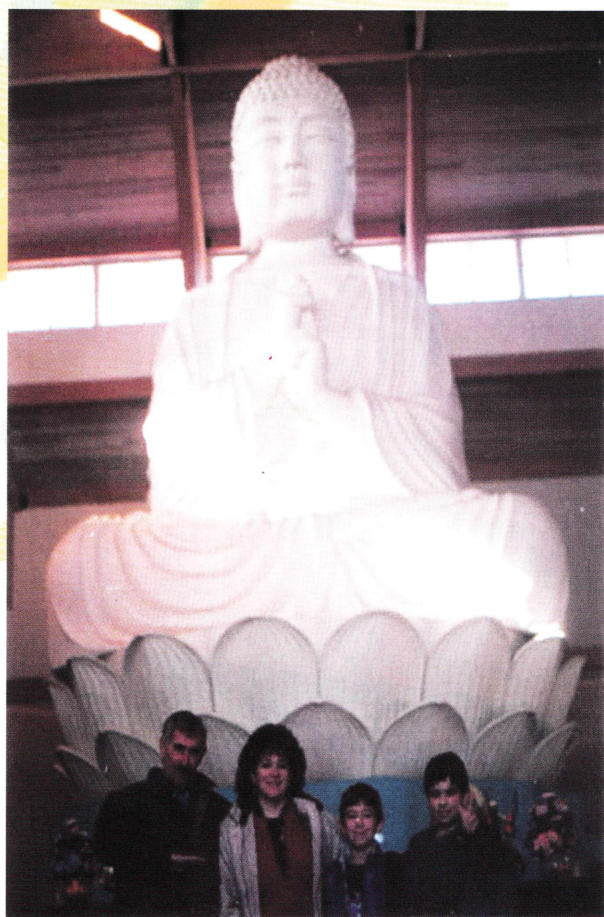
I am almost 12 now. I have been a vegetarian for my whole life, and I plan to stay that way.

Profile of the author

Nava Atlas

Nava Atlas is the author and illustrator of many books on vegetarian cooking. The best known are Vegetariana, Vegetarian Soups for all Seasons, Vegetarian Express and Vegetarian Celebrations. Her articles on healthy cooking with natural foods have appeared in Vegetarian Times, Veggie Life, Great Life, and other magazines and newspapers.

Nava has also written humor and is active as a fine artist. Her work has been shown in galleries and museums around the country. She enjoys exploring, hiking, reading, daydreaming, the ocean and chocolate. Her home is in the Hudson Valley region of New York State, where she lives with her husband and two school-aged sons.



運動

YOGA

EXERCISE

眼鏡蛇式與輪式瑜伽體位法

yoga asanas ~ cobra and wheel pose

文 / 鄭鴻祺 譯 / 文心 版面創意 / 秉忠 完稿 / Rick

Text / Cheng Hung-Chi Translator / Wen-Hsin Art / Rick Layout / Rick

瑜伽體位的運動，其妙用之一在於透過肢體的放鬆與伸展，讓身體氣脈通暢。本期「修行人的生活管理」單元，將介紹對舒展胸膛、調整脊髓骨最有效的眼鏡蛇式與輪式。

One of the benefits we practice yoga asanas is that it can smooth the Gi flowing in the body by relaxing the body and stretching the limbs. In this month's issue we are going to introduce you two best poses, cobra and wheel, for stretching the chest and adjusting the spine.

一、眼鏡蛇式瑜伽體位（初級）

眼鏡蛇式，顧名思義，與眼鏡蛇有非常相像的動作。這個練習，對長期在辦公室工作的上班族而言，可矯正彎腰駝背的壞習慣，更可藉由擴展胸腔，提振一個人的自信心，是一項可每日練習的瑜伽體位。

A. Cobra Pose (Elementary Level)

Cobra pose, just as its name, its pose is similar to the snake, cobra. To those people who work in the office, this pose provides the benefit of adjusting the bad habit of bending the back, and increasing ones confidence by stretching the chest, which is a good asana that we can practice every day.

眼鏡蛇式瑜伽體位法分解動作

Step by step to practice the Cobra Pose

1. 採鱷魚式休息。

Lie on face down with crocodile pose.



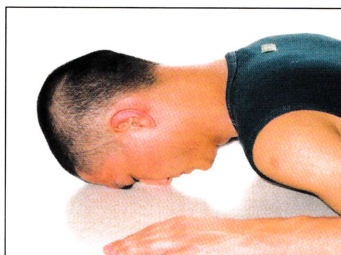
2. 將雙手收到身體兩側（肩膀前方），雙腳合併。

Move your hands lightly ahead of your shoulders. Feet stay together.



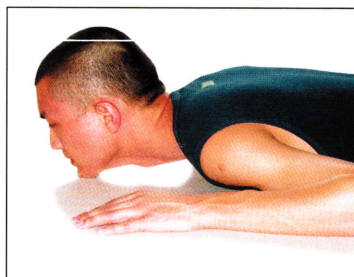
3. 額頭貼地。

Let your forehead touch the floor.



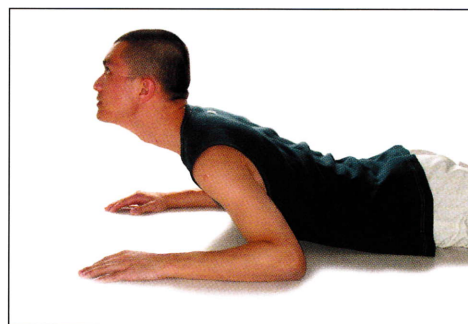
4. 頭部慢慢往上轉動至下巴貼地（轉動頭椎）。

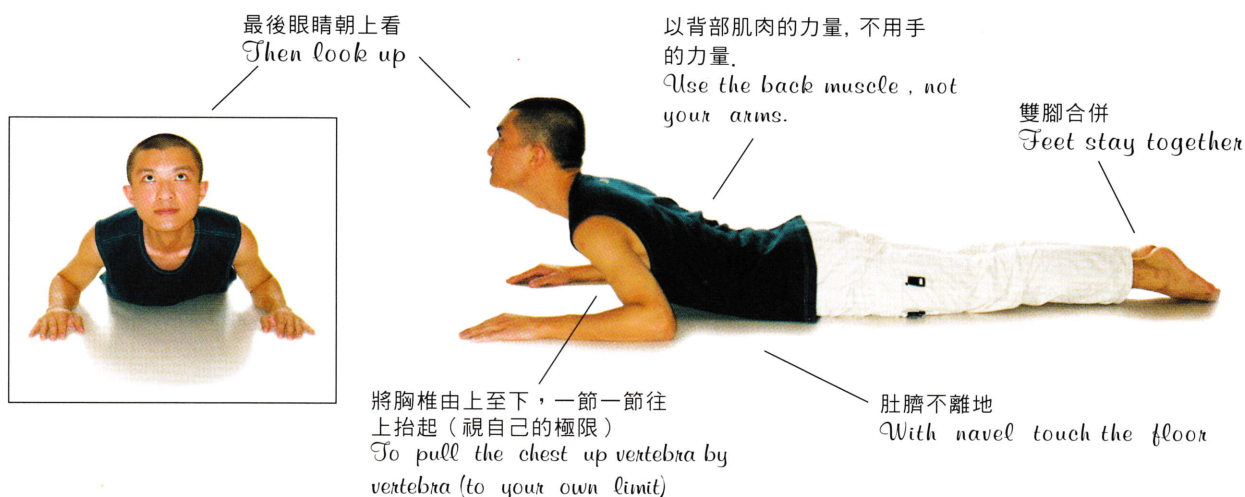
Move your head gradually up till the chin touch the ground.



5. 肚臍不離地，以背部肌肉的力量（不用手臂的力量），將胸椎由上至下，一節一節往上抬起（視自己的極限），最後眼睛朝上看。

Move your head gradually up till the chin touch the ground.





回復動作 Back to original pose

1 整個胸部慢慢放下。

Let the chest gradually down and touch the ground.

2. 恢復鱷魚式休息(30 秒~ 1 分鐘)。

Back to the crocodile pose for a rest (around 30 seconds to one minute)



以上作 4 次，第 1~3 次，當胸椎抬到極限後，就慢慢放下，第 4 次時則停留一下，依各人極限，最多不超過 1 分。

Repeat the above steps for four times. The first three times, when you reach your limit, then gradually back to the original pose. At the fourth time, stay at the last step for a while, but not to more than one minute.

一般注意事項 Notes

甲狀腺肥大者，不能作此一動作。

Those who has thyroid gland loose-fitting should not do this practice.

功效

- 1 作此運動時，由於能分供給血液給背骨及交感神經，整個腹部與上體能達到更生的效用。
- 2 可調整背骨的硬直。
- 3 能充分供給腎臟血液，達到新生的作用，進而防治腎結石。
- 4 可防止女性經痛，並使月經順利。
- 5 能增加自信和克服自卑感。

Benefits

1. Doing this pose, the body can supply sufficiency bloods to the back bone and sympathetic nerve, which can regenerate the whole belly and the upper boy.
2. It can adjust the hard and inflexible of back bone.
3. It can supply lots of bloods

to the kidney so as to refresh the kidney and prevent the disease of nephrolith.

4. It can prevent the suffering from the pain during the menstrual period and to regulate the monthly period for the female practitioner.
5. It can increase ones confidence and conquer the sense of inferiority.

二、輪式瑜伽體位

本姿勢的形狀好像是車輛的車輪上半圈，故名輪式。

A. Wheel Pose

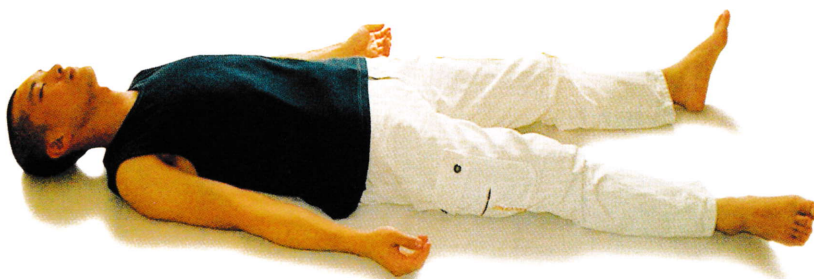
Because the shape of this pose is similar to upper part of the wheel of a car, it is named wheel pose.

輪式瑜伽體位分解動作

Step by step to practice the Wheel Pose

1. 採攤屍式休息。

Lie down with corpse pose.



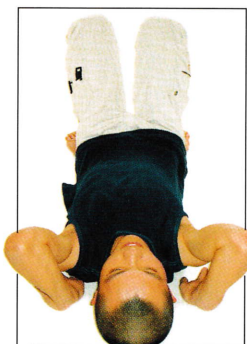
2. 用雙手將兩腳拉近臀部，腳向外呈外八字，與肩同寬。

Use both hands to pull both leg back to the buttocks with both leg wide open and in parallel with the shoulders.



3. 雙手移到肩膀，指尖向肩，手掌向下，盡量縮短手腳間的距離。

Place both hands to the shoulders with fingertips toward the shoulder and palm down, the distance between hands and legs, must be as short as possible.



4. 臀部向上盡量抬起到極限。

Raise buttocks up to your limit.



5. 雙手向後推出，同時頭、肩
往後彎。
Push both hands against the
floor, then, bend head and
shoulder.

6. 雙手伸直。
Straight both hands.



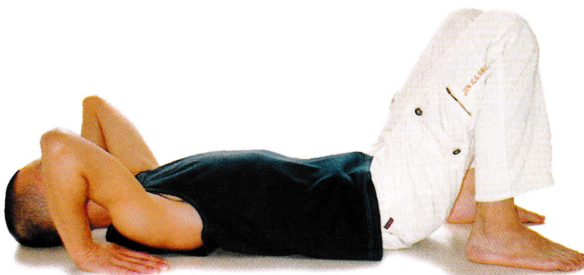
手腳平貼在地板上
Feet and hand flat on floor

回復動作 Back to original pose

1. 頭、肩慢慢著地。
Put down the head and
shoulders slowly.



2. 臀部著地。
Lie buttocks on the floor.



3. 手腳伸出。
Straight the legs.



4. 恢復攤屍式休息(1分鐘~2分鐘)。
Back to the corpse pose for a rest (around one minute
to two minutes)

以上作 4 次，第 1~3 次，當臀部抬到極限後，就慢慢放下，第 4 次時則停留一下，依各人極限，最多不超過 1 分。

Repeat the above steps for four times. The first three times, when you reach your limit, then gradually back to the original pose. At the fourth time, stay at the last step for a while, but not to more than one minute.

功效

1. 增進血壓及血液對腦部的流量。
2. 拉伸整個脊椎。
3. 增強手臂和腳力。

Benefits

1. Increase the pressure and amount of blood to the brain.
2. Stretch the whole spine.
3. Enhance the power of arms and legs.

一般注意事項

(東方的運動方式：強調的是緩慢、放鬆舒展、鍛鍊氣血及內部的不隨意肌)

(西方的運動方式：強調的是速度、爆發力、鍛鍊表面的肌肉)

1. 發生過腦震盪，必須休息 3~6 個月才能作瑜伽體位。
2. 車禍受傷的病人，必須調養好，才能作瑜伽體位。
3. 開刀後或重病，皆不宜從事瑜伽體位，但可以作靜坐。
4. 高血壓的病人，必須降低血壓。(可透過呼吸法、體位法、食療、以及藥療來降低血壓)之後，才能作瑜伽體位。
5. 女性月經或懷孕時，不宜從事瑜伽體位。
6. 女性生產完後 1~3 個月，才可從事瑜伽體位。
7. 飯後 3 小時，才能作瑜伽體位。
8. 平常最好空腹時作瑜伽體位。飯前作瑜伽體位，最好早餐前 15 分或午餐前 30 分作完。
9. 作所有瑜伽體位時身體要保持放鬆
11. 緩慢的作，不宜太過激烈。
10. 作完瑜伽體位後，至少十分鐘內不要碰水，且半小時後才宜澡。洗完冷水澡後可立即作瑜伽位，熱水澡則要 30 分鐘後才可作瑜伽體位。
11. 兩個瑜伽體位之間或作完瑜伽體位後，都要休息到全身放鬆，呼吸平順為止。

General Notes

(What eastern exercise emphasize is the slow and relaxing exercise which is to develop chi, blood and the involuntary muscle while western exercise emphasize is the speed and explosive force which is to develop the muscle in the surface of the body.)

1. Those who have suffered the cerebral concussion shouldn't practice yoga asanas before they have rest for 3 to 6 months.
2. People who has just had car accident, should take enough rest before practice the yoga asanas.
3. After surgery or serious sick, one shouldn't practice the yoga asana, but one can practice the meditation.
4. People who has high pressure must low his pressure down (by breathing, yoga asana, food therapy, or medical therapy) before taking the practice of yoga asanas.
5. During the menstrual period or pregnancy, female shouldn't practice yoga asanas.
6. Women who have just given birth the child, should take rest for 1 to 3 months before beginning to practice yoga asanas.
7. After eating, one should rest for 3 hours before practicing yoga asanas.
8. To practice yoga asanas, it is better to empty the stomach. One should rest for 15 minutes before having the lunch and for 30 minutes before having the dinner.
9. Practicing all yoga asanas should keep fully relax and slow, never too rush to do the exercise.
10. After practicing yoga asanas, one should not touch the water at least for 10 minutes. And, it is better not to take a shower for 30 minutes after the exercise.
11. Between two ananas, or after one asana has been finished, one should take fully rest to let the body full relax and breath smoothly.



French

Salty thin pancake



法國 鹹味薄餅



掌廚 / 心慈

攝影 / 波爾

譯 / 雪雲

版面創意 / 昕晨

完稿 / 曼曼

Text / Xin-Ci

Photo / Paule

Translator / Xue-Yun

Art / Morning

Layout / Meme



材料 / Material



材料

低筋麵粉	250 克
汽泡礦泉水	125 克
素蛋糕粉	20 克
沙拉油	2 湯匙
牛奶	125 克
水	250 c.c.
鹽	1 茶匙

Material

Flour:	250g
Steam bubbles mineral water	125g
Cake powder	20g
Salad oil	two tablespoons
Milk	125g
Water	250c.c.
Salt	one teaspoon



作法 / Method



1. 麵粉放入盆中，中間挖個凹洞，加鹽、素蛋糕粉。先將鹽和素蛋糕粉打散後再慢慢加入周圍的麵粉拌勻。

Put flour in basin, then dig a hole in center. And add salt and cake powder in it. At first, let salt and flour scatter, then put surround flour to mix with them thoroughly.



2. 接著慢慢加入水攪拌均勻，再分次加入牛奶拌勻。

Slowly add water to mix evenly, then, add milk to mix with them thoroughly.



3. 最後倒入汽泡礦泉水拌勻後，再倒入沙拉油拌勻，覆蓋PE膜放入冰箱醒30分。

Finally, pour out steam bubble water to mix with them, then salad oil. Cover PE membrane and put into refrigerator about thirty minutes.



4. 平底鍋加熱，抹上少許油，舀入一匙麵糊汁，鍋子順同一方向轉一圈，使麵糊汁均勻附著。

To heat pan, and wipe little oil on it.
To ladle out one tablespoon of flour paste into pan, and along with same direction to form circle, and let flour-paste adhere evenly.



5. 待薄餅煎至邊緣呈金黃色時，翻面再煎一下，即可離火。

To fry thin pancake until the rim of pancake becoming golden color, and turn over other side to fry again, then separating from fire.

How to be more delicious?

1. Flour could also be replaced with full wheat flour, and it would be another flavor.
2. Salad oil could be replaced with dissolved cream or other liquid oil, such as sunflower oil, rape-seed oil.

美味小秘方：

1. 低筋麵粉亦可用全麥麵粉，別有另一番風味。
2. 沙拉油可用溶化奶油或其它液狀油脂代替，如葵花油蔬菜油等均可。

圓一個素食新天堂的夢 **Vegetarian**

Building A New Heaven for



文 / 千芬 譯 / 阿剛 版面創意 / Hank 完稿 /
HankJones
Text/Gian Fen Translator/A Gang Designer/
Hank Layout/Hank

～顛覆傳統的蔡老師

Teacher, Madam Tsai,
Who Breaks the Traditional Concept



信、願、行的蔡老師

因受宗教信仰的感化，對於「勿殺生」有很深的悸動，婚後更以她堅定的慈悲善念，影響了一家人，他們決定茹素一輩子。蔡老師說：「吃素」不只是宗教信仰人的專利，更是一個保持健康身體的不二法門，希望能將更多、更正確的素食觀念，與眾生分享；也就是這樣的信念，她毫不猶豫地，自教育界跨行餐飲業，投入多方面的研究與開發，並以推廣素食理念為開店宗旨，至今已有了六年的光景。

Faith, Intent and Action

Madam Tsai has a strong shock on "Not Killing" because of the religious belief. After she get married, her compassionate belief affect her family to become vegetarian for the rest of their life. She said, being vegetarian is not for religious believer only but also the best one for keeping health. She hopes she can bring more and more positive vegetarian concept to share with people. This idea supports her to cross the field from education to restaurant and spend lots of effort on research and development of it. She then run a restaurant for promoting the vegetarianism, which has been for six years till now.



帶動飲食新潮流

近年來，許多高知識分子對於新興的有機食物，有著高度的熱忱，於是她也不落人後地，投入研究與推廣，更抓住時下「上網」的新趨勢，設立了「蔡老師素食」網站(www.vegetsai.com.tw)，在這個素食補給站，您不僅隨手可得到，便捷的訂購服務、產品介紹、人才招攬、生機飲食新概念等，更開闢了「素食新知」單元，為您解開一籬筐有關吃素的疑問，譬如：吃素夠營養嗎？吃素到國外旅遊怎麼辦？如何料理三餐？以及人際關係篇等，還有其他你意想不到的問題與答案哦！上網查看便知道。

打造健康素食的新天堂

蔡老師認為，修行五戒中，以吃素「不殺生」，是為一般人最難實行的其中一戒，每每以不方便為理由而拒絕，是故我們要以善巧的方式利導，不怕辛勞，不起抱怨心，提供迅速、方便的服務，舉凡每日三餐、婚喪喜慶、生日、彌月．．．等，皆是值得用心思考的題材。蔡老師更希望有一天，能有所謂的健康素食(速食)餐廳連鎖店出現，就像便利商店或速食店一樣，讓大眾能方便地取得健康的素食餐飲，也希望有更多的素食者，加入這個行列；如此一來，愈來愈多的食用素食，他們不僅可增長福報，更得到了健康，這是一個多麼美好的遠景啊！



Bring up the new trend of food

Recent years, there have been many high educated people interested in organic food. She caught the trend and spent her time on research and development of it. She also caught the new trend of Internet to build a WWW for herself, named "Madam Tsai's Vegetarian", www.vegetsai.com.tw. In this Web, you can not only get the fast ordering service, introduction of production, jobs enquiry, new concept of organic food, etc., but also see a column of "News for Vegetarian" to help you solve a series of questions regarding being a vegetarian, such as "Can you get enough nutrition being a vegetarian?", "How to find a vegetarian restaurant when you go abroad for traveling?", relationship, and many other materials that beyond your expectation.



Building a new heaven for vegetarian

Madam Tsai thought "Not killing" is the most difficult one for ordinary people in cultivating the five disciplines of Buddhism. Many of the people take the inconvenience as the reason not to take vegetarian. She thinks it needs to use some smart way to attract people to be vegetarian. Therefore, she provides lots of service such as fast and convenience service for the daily meals, wedding, birthday, etc. She hopes some day there is healthy food chain coming up like convenient store and fast food store to let people to get healthy and vegetarian dish easily. She also hopes that there will be more people to join this team. If this is the case, then there will be more and more vegetarian food available for people, and people can also get not only merits from it but also health. So, what a nice perspective.

感情教室

Emotions' Classroom

文 / 守強
譯 / Rick
版面創意 / 波爾
完稿 / 昕晨
Text/Shun-ying
Translator/Rick
Art/Hing
Layout/morning





一、開場白

愛情是一場豪賭，十賭九輸，少有人能全身而退。它也是一場高明的騙局，入局的是傻子、看局的是呆子，只有儘早養成偉大崇高的性格，才能讓你在輸得傾家蕩產以前～急流勇退！揮慧劍斬情絲、斷愛染出三界，如果想作大丈夫，你必須打贏這場硬仗。

二、愛情童話～美人魚公主

在很深，很深的大海，有一座雄偉的城堡，裡面住著六位人魚公主，她們都十分美麗，尤其是最小的公主，她留著金色的長頭髮，也比姊姊們都漂亮，她最喜歡聽姊姊們說許多海面上的新鮮事，因此，小公主常想著，有一天能自己到海面上看看。

等了又等，就在小公主十五歲生日的時候，她悄悄的游到了海面，海面上有一艘很大的船，船上許多人正舉行著盛大的生日宴會。

船上的人們舉杯祝賀：「王子！祝您生日快樂！」那個王子威風凜凜，瀟灑英俊。人魚公主也為之著迷。

突然，「呼！」刮起了一陣大風把大船吹翻了，王子也掉落海中，漂流到海面上。

「糟了！如果不趕緊救王子，他會有生命的危險！」於是人魚公主費了很大的力氣才把王子救到岸上。

「王子！醒醒吧！」人魚公主摸著王子的手說。

這時候，人魚公主聽見了腳步聲走近來了，就躲到岩石後面，來的是一位女孩她看見王子躺在沙灘大吃一驚，王子在她細心的照顧下很快就清醒了。

王子對那女孩微笑著說：「謝謝妳！救了我的性

I. Opening remarks

Love between man and woman is a gambling. 90%, you will gamble away your property. It is seldom for anybody to win the gambling. It is actuarially a fraud. The entrant and the bystander are all

fool. Only to form a character of great and noble can make you leave the gambling before you lose everything. Take the wisdom-sword and cut off the emotion-silk; then, exit the three-realms by stop the dye of love. If you want to be somebody, you must win the tough battle.

II. A fairy tale ~ the mermaid princess

In deep water of the sea, there is a great castle. There are 6 pretty mermaids live in it. The youngest princess is the prettiest who has a golden long hair. She likes to hear the stories about the life ashore from the elder sisters. Therefore, she thinks that she wants to go ashore to see everything some day.

After a long waiting, the little princess swims to sea face at her fifteenth birthday. She saw a big boat and a wonderful birthday party on the board.

People on the board said, Happy birthday! Dear prince! The prince looks so tall and handsome. The mermaid falls in love with him right away.

Suddenly, a storm comes. The boat had been overturned. The prince fell into the sea and was driven by the current.

"I must save him, otherwise, he will die."

命。」

人魚公主聽了很傷心：「王子，我才是救你的人啊！」

人魚公主無法把王子忘記，因為她是人魚，無法與王子接近，所以每到晚上，她就游到城堡外，遙遠的望著王子。

人魚公主自言自語的說：「我真想變成人類啊！」

於是，人魚公主就去求魔女來幫助她達成心願。

魔女說：「我有辦法讓你變成人類，但是當你的尾巴變成腳的時候，走起路來會像刀割一樣疼痛，還有，如果王子與別人結婚，你將會化成泡泡而死去。」

除此之外，魔女也希望人魚能把她美妙的聲音送給她。

「好！只要我能在王子的身邊，什麼都不在乎了！」

於是人魚公主游到了城堡的岸邊，喝下了魔女的藥，全身覺得非常的難過而昏過去；不知過了多久，人魚公主的尾巴慢慢的分裂成雙腳。

「小姐，妳怎麼了。」

當人魚公主慢慢的睜開雙眼，眼前的人竟是王子；但是人魚公主卻無法回答，因為她已經把聲音送給了魔女。

王子把人魚公主帶回了城堡，並給她穿上華麗的衣裳。

「真是個美人啊！」城堡的人都十分稱贊人魚公主的美貌，雖然人魚公主不能說話和唱歌，而她美妙的舞姿卻吸引了所有人的目光，但誰都不知道人魚公主是忍受著腳痛，來取樂王子和眾人的。

王子對待人魚公主，就像妹妹般地，照顧得無微不至。

有一天，王子帶著人魚公主來到了鄰國，那是上次



Therefore, the mermaid makes effort to save the prince to the shore.

The mermaid touches the prince's hand and said, "Wake up! Dear prince!"

Then, she heard somebody is coming this way. She hides herself in the back of a big rock. There is a girl coming. The sight on the beach surprised the girl. She started to take care of the prince and then the prince got the consciousness back soon.

The prince said to the girl with smile, "Thank you! You save my life."

The mermaid was heartbroken, "I am the one who save you from death!"

The mermaid couldn't forget the prince. However, she is a mermaid and can't walk to the prince. Therefore, she swims to see the castle and watch the prince from far distance every night.

The mermaid talks to herself, "I wish I am a human!"

Then the mermaid goes to the evil spirit for help.

The female evil spirit said, "I can change you to a human. However, you will have great pain whenever you walk after I change your tail to feet. Moreover, you will become bobbles and die if the prince marry with somebody else."

Besides, the mermaid must give the evil spirit her wonderful voice.

"Yes! I agree! As long as I can live with the prince, I care about nothing else."

The mermaid swims and goes ashore. Then, she

他落海獲救的地方；王子是去與那女孩會面的。

王子非常高興地說：「我的性命是她救回來的，所以我要和她結婚。」

「不對！不對！王子，是我救你的呀！」人魚公主喊叫著，但是王子仍然聽不見。

王子終於和那女孩結婚了。

在回國的船上，人魚公主傷心的哭泣著，這時候從海中傳來姊妹們的聲音：「為了要救妳，我們去求魔女，並用我們的頭髮換來這把寶劍，妳就用它來殺死王子，用王子的血塗在妳腳上，就會變回人魚。」

「妳要鼓起勇氣去做，否則明天一早，妳將變成泡泡死去。」

人魚公主下定了決心，在王子睡著時進入他的寢宮；但是看著王安祥的臉，怎麼也下不了手。

黎明時，人魚公主在甲板上自言自語的說：「王子！再見了。」

於是人魚公主的身體慢慢地，化做了許多五彩繽紛的泡泡。

黎明的曙光，照耀著泡泡，而人魚公主的身影，又像在泡泡中忽隱忽現的往上升。

「我那可愛的妹妹，到那裡去了！」王子正四處的尋找人魚公主。

變成空氣的人魚公主只是對著王子看，很滿足的往粉紅雲彩的深處飛去！

三、童話只是童話

唯有脫去了虛假的外衣，人性的真相才能現身。

人物

性格分析

人魚公主 她把戀愛捧的遠遠高過了生命本身是一件極大的錯誤；連命都沒有了，還談什麼戀愛呢？難道把生命的全部內涵「矮化」成了愛情是合理的嗎？她死了，姊妹們怎麼辦？父母怎麼辦？她認識的人怎麼辦？這些她都想不到，可見她是一隻IQ

drank the magic water from the evil spirit. A great pain made her lose her consciousness. Don't know how long, her tail became feet.

"Miss! What is going on?"

The mermaid woke up and opened the eyes. She saw the prince before her eyes. However, she can say nothing because she already gave her voice to the evil spirit.

The prince took the princess home and gave her beautiful dress.

"She is really a beauty!"

Everybody in the castle admires her beauty although she can't speak and sing. However, she is a good dancer. Her dancing please everybody including the prince, however, there was huge pain in feet with the

dancing.

The prince treated the princess like his sister. He took care of her very well.

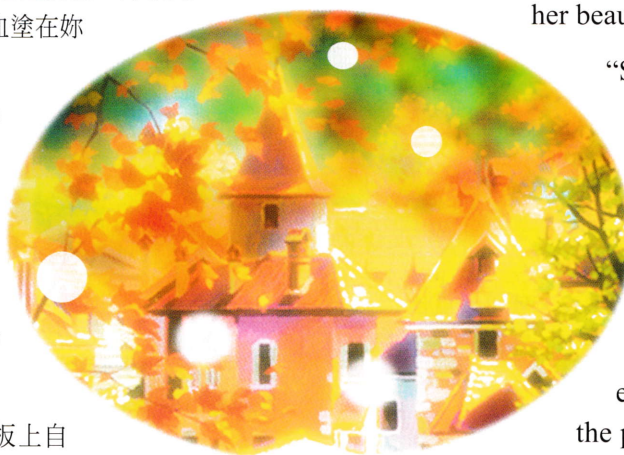
One day, the princess took the prince to a neighbor country and went to the beach where he was saved. He met the girl again.

The prince very glad and said, "You save my life, therefore, I would like to marry you."

"It's not right! I am the one who save you." The princess cried in her heart. However, the prince can't hear her.

Finally, the prince married the girl.

The prince went on board and wanted to go home. The princess was crying sadly. Her sisters came from the sea and said, In order to save you, we go to ask the evil spirit for help. We used our



很低的人魚。

王子 如果救他的鄰國女是個醜八怪，還要和她結婚嘛嗎？如果好色，人魚公主還不夠漂亮嗎？喔，只因為她是啞巴？是啞巴就當作妹妹，不是啞巴就娶回家作老婆嗎？原來，戀愛市場講的都是外相條件啊！由此可見王子的好色與昏庸，一個國家有這種接班人實在可悲。

魔女 魔女的藥水可能很便宜，不然幹嘛只交換美妙的聲音，何不乾脆連美麗容顏也一併奪來，自己再喝一點自製的藥水，就可以瓜代人魚公主而成為最佳女主角了。難道，她是睿智的完全沒有興趣談戀愛了嗎？

鄰國女孩 人既然不是她救的，卻假裝是她救的和王子結婚，此人心術不正已是事實。新娘子既不是正人君子，那麼就是小人囉？而小人的婚姻在欺騙的陰影下又怎麼會幸福呢？

人魚姊妹 那王子的罪頂多是好色、昏庸，也犯不著死罪。揮慧劍、斬情絲相當好，用寶劍去殺人就萬萬不可。一念不察，愛情童話就會變成「美人魚殺人事件」，愛情這玩意兒還真的很可怕，不是嗎？

四、佛法結語

人魚與人是兩種截然不同的生存狀態，想要勉強撮合，終於付出了極慘痛的代價。然而，有些男女之間，最大的差異是「靈魂層次」的巨大落差，這比起外表形體的不同更加嚴重。這些善男子、善女人，求道之心逐漸增長鞏固，他/她滿心只想效法自度化他、自利利人的菩薩行，這樣偉大崇高的情操，不是想玩世間愛情遊戲的人所能明白。這就像大鵬鳥想要展翅高飛九萬里，而地上的麻雀卻一直要他/她留在地面上玩耍，那是誰也得不到好處的。



pretty hair changed this sword for you. Take it and kill the prince; then, use his blood to wash your feet. You can change back to a mermaid.î

“You must do it in courage; otherwise, you will die and become bubble tomorrow morning.”

The princess made up her mind and walked to the prince’s bed. However, she looked into his face and can’t do it.

When the dawn came, the princess talked to herself on the deck, “Dear prince! Goodbye!”

Then, the princess became some colorful bubble gradually.

When the light of the dawn shine the bubble, the shadow of a mermaid was to flicker in the air.

“My lovely sister! Where are you?” The prince was looking for the princess everywhere.

The mermaid became the air and looked the prince with a satisfied smile; then, flew away and disappeared!

III. A tale is just a tale

Only took off the outer coat, the real body of the human nature can show itself.

Figure

Character analysis

The mermaid princess

She evaluating the love between man and

求不到的愛情就灑脫一點～不求！對於眾生的長情大愛，不更適合全生命以赴嗎？而且別傻了，命裡有時、終須有，命裡無時、莫強求。也許當你／妳全心全意去慈愛一切有緣眾生的時候，你／妳的法侶就在那生命的轉彎處～等你！

woman higher than the life itself is a big mistake. If lose life, to be in love is a nonsense. Degraded the life into just a love story, is it right? How about her sisters? How about her parents? How about her friends? What should they do if she died? I thought the mermaid must have a very low IQ.

The prince If an ugly girl who saved him, would he still want to marry her? If lusting for women, isn't the princess beautiful enough? Wo! The princess was a mute. A mute, a sister. Not a mute, marry her. Is that right? In the love market, external condition is the only condition. Therefore, we see the prince is so lusting and stupid. A country had such a prince, it is a really shame.

The evil spirit The magic water should be very cheap. Otherwise, the evil spirit should have changed the mermaid's beauty besides the voice. Then, she instead of the princess drank the magic water and became the leading female role. Could it be said that, is she so wise and doesn't want to fall in love with the prince?

A girl from neighboring country

She didn't save the prince, however, she pretended she did and married the prince. She isn't a good woman. A bad guy's marriage under the shadow of



cheating. Is that possible, for such a case, it can be a happiness marriage?

Sisters of the mermaid

Although the prince was lusting and stupid, he didn't worth a death yet. Using a sword to cut off the emotion-silk is a good thing. To kill a person is no good at all. A wrong decision made in a moment of weakness will make a love story turn into "the Mermaid's murdering affair". The gambling of love is so terrible, isn't it?

IV. Concluded by Buddha-dharma

A mermaid and a human are two different states of life. If anybody wants to put these two together, you will pay for it. However, the greatest difference between some men and women is "the soul" instead of any out looking. If good-men and good-women want to practice the Buddha-dharma, to help self and other people, to benefit self and other people; then, a world soul who want to play love can't understand their noble thoughts and feelings. Just like a big bird want to fly high to see the sky, however, the little bird wants the big bird to stay and play. If the big bird agreed, nobody will have any benefit.

If there is no selfish love, then, forget it! We should look after the great love to the sentient beings, shouldn't we? Don't be a fool! If you are fated to have something, you will have it for sure. Why pursue so hard? Maybe, your Dharma-couple is waiting in the corner of your life when you are try your best to take care of all sentient beings.

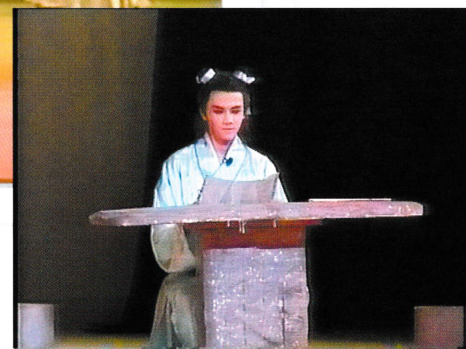


玄奘大師 (一)

Master Xuan-Zang

玄奘大師的一生，完全的奉獻給佛法
爲的是讓千萬萬的衆生
得到生命的答案，得到永恆的喜樂
現在，透過淺顯易懂的文字
加上豐富生動的故事情節
讓我們一同來瞭解大師波瀾壯闊的
生命樂章同時也更深刻的來體驗
真理、體驗 ----- 法

Master Xuan-Zang devoted his
life to Buddhism for all the human
beings. Getting the answer of life.
Getting the forever joy.
Now, from the simple words and the
fantastic stories.
Let's realize the melody of his great
life and know deeply about the truth.



01.孝子

典雅的隋唐時代士大夫宅第，美麗的花廳連著花木扶疏的花園，少年玄奘俗家打扮的端坐在花廳的椅子上讀書。花園裡有幾個可愛童子正興高彩烈的踢著毽子，踢了一會，其中一個童子：

欸！我要去找陳禕！

一夥都跑向玄奘拉他的衣袖央道：

陳禕

過來跟我們一起玩嘛！

一個可愛的女童撒嬌的附和：

對嘛！

我們剛才發明了踢毽子的新招式
好好玩呢！

陳禕頭也不抬的說道：

不成！

我爹爹交待我要背的這段論語
我還沒背完呢！

一童子答腔道：

哎呀！

先玩再說嘛！

01.A Filial Son

In the lovely mansion of the Sui-Tang Dynasty, a beautiful hall joins to a garden full of blossoming flowers. Young Xuan Zang, dressed as a layperson, sits in the hall and studies. Some children are happily playing “jian zi” in the garden. After a while, the group runs to Xuan Zang and pulls his sleeves as they plead, “Chen Wei, come and play with us!”

An adorable young girl joins in, “Yea!

We just invented a new way of playing the “jian zi”, it’s really very fun!”

Chen Wei speaks without even raising his head, “No!

My dad instructed me to memorize this



眾童子附和道：

對嘛！

對嘛！

陳禕還是搖搖頭，不為所動，眾童子正要再勸，只見陳父從內廳走了出來，眾童子一見就一哄而散，溜了個不見蹤影。

溫文儒雅儒服打扮的陳父，望了望眾童子離去的背影，慈藹的笑了笑；然後落坐陳禕的身旁椅子上對他說道：

孩子

業精於勤荒於嬉

如果他日想要成為一個有用的棟樑之才
今日就必須能耐得住努力的寂寞

paragraph from the Analects,
I have yet to finish memorizing!”

A young boy replies,

“Aiya!

Come and play first!”

The other kids all call to him,

“Yes!

Yes!”

Chen Wei still shakes his head and remains unshaken. The kids still want to persuade him when they notice his father walking out from the inner hall. Immediately they run away and are soon out of sight.

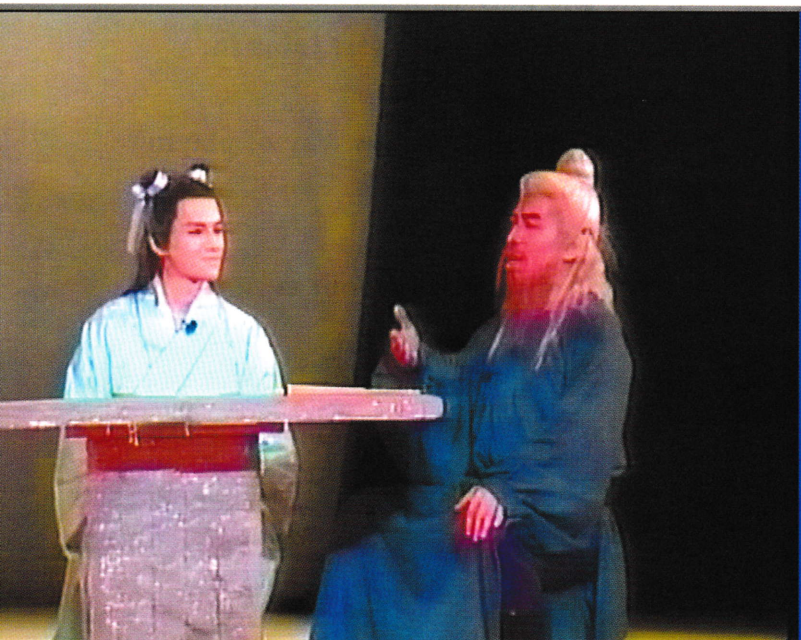
Chen Wei's father, who is dressed in a scholarly manner, looks at the kids and smiles kindly. Then he sits beside Chen Wei and says to him,

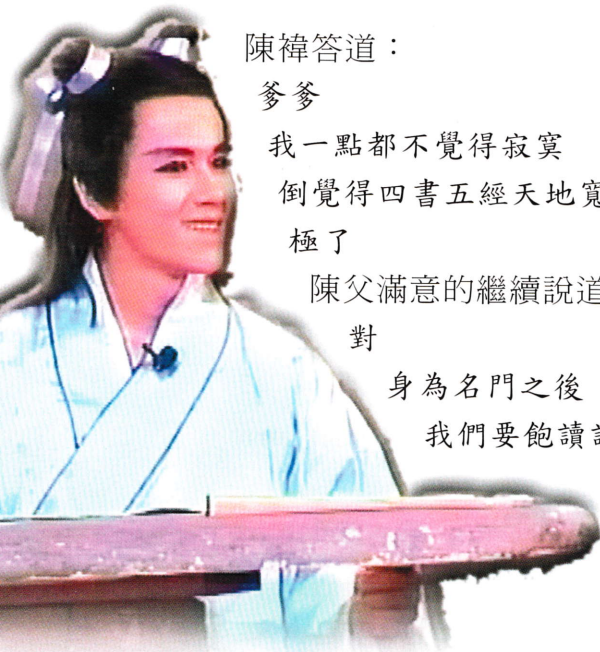
“Child,

work is refined with hard work and is ruined by laziness.

If you wish to be a useful talent in future, you must be able to tolerate loneliness of working hard today.”

Chen Wei replies,





陳禕答道：

爹爹

我一點都不覺得寂寞

倒覺得四書五經天地寬闊、有趣極了

陳父滿意的繼續說道：

對

身為名門之後

我們要飽讀詩書、進退

有據

這樣才

對得起陳

氏祖宗

啊！

陳禕說道：

是的

爹爹

陳父意氣風發的說道：

我們活在這個世上

就是要仰不愧於天、俯不忤於人

有所為、有所不為

光風霽月

才不枉為一介男子大丈夫

陳禕感動的說：

爹爹所言甚是

陳父又說：

你爹爹就是你們最好的示範

因為看不過當今隋朝天子煬帝的荒淫無道

便棄江陵令之官位如敝屣

高唱不如歸去

辭官歸里，誓不為五斗米折腰

因為——

既不能一展長才、兼善天下

就寶劍歸篋、獨善其身吧！

這就是讀書人的風骨

貧賤不能移、威武不能屈

孩兒你要看得懂啊！

陳禕共鳴的說道：

爹爹

“Father,

I do not feel lonely at all.

Instead, I find the books as broad as the world. It is extremely interesting!”

His father is very satisfied with the answer,

“Yes.

As the descendents of a noble family, we must study hard.

Only then can we be answerable to our ancestors!”

Chen Wei answers,

“Yes,

Father.”

His father says in delight,

“When we live in the world, we must be righteous.

There are things we should do, things we should not do.

Only when we are open and honest, can we be a real man.”

Chen Wei is very touched,

“Father, your words are very true.”

His father continues to say,

“Your father is your best example.

Because I cannot stand the immoral acts of our Emperor,

I have disowned the official post of “Jiang ling ling”.

I quit the post and

return home,

and swear

never to

waver my

ambition just

for a

livelihood.

Since I cannot

use my talents to

help the world,



這樣的身教

孩兒受教甚深

陳父滿意的捻鬚道：

嗯

這樣才是我陳家的好孩

兒

來

來

為父要珍惜寶貴的

光陰

把你作育成知書

達禮的英才！

陳禕恭謹的應

道：

是

爹爹

陳父點頭繼續說

道：

好

今天要為你繼續講解孝經

來

你先唸經文

陳禕恭謹回道：

是——

子曰：「先王有至德要道 以順天下 民
用和睦 上下無怨 汝知之乎？」

曾子避席曰：「參不敏 何足以知之！」

陳禕唸到此，忽然整衣而起，恭敬肅
立，父親問道：

孩子

你為什麼忽然站起來？

陳禕答道：

爹

因為我剛才正唸到“曾子避席”

既然曾子在他的老師孔子授課時站著聽

我想我也應該站著聽爹爹講解才是

父親聞言，欣慰的點頭，然後，高興的
開懷大笑。

此時玄奘已經出家為僧的

二哥長捷法師，回家來探

望，正好走了進來，向

let me just come home and take care of
myself!

This is the spirit of an educated person.

Not to be shaken due to poverty, not to
surrender under threats.

My child, you must understand this!"

Chen Wei speaks,

"Father,

you teach me using your own
life as an example.

I have learnt very much from
it."

**His father strokes his
beard,**

"Yes,

this is the good child of

my Chen family.

Come, come,

I want to treasure the precious time we
have together.

I will educate you to become a talented
and gracious young man."

Chen Wei respectfully replies,

"Yes

father."

**His father nods his head and continues
to speak,**

"Good.

Today I will continue to talk about the
"Sutra of Filial Piety" to you.

Come.

You read the verses."

Chen Wei replies,

"Yes.

Confucius says,

"The
country

late king rules the
with virtue and
kindness,

with that he
subdues the

父親請安並問道：

父親何事如此開懷？

父親欣慰的對長捷說：

你么弟真是個劍及履及的孝順好孩兒
啊！

陳家有了這樣的子孫

為父可以對得起列祖列宗了

長捷聞言也欣慰的走近玄奘，撫著他的
頭說：

真是我的好弟弟

說罷轉首對父親言道：

對了，父親大人

我這次由洛陽淨土寺專程回來

是為了探望母親的病

不知她老人家如何了

父親聞言，臉色轉為擔憂與哀戚，說
道：

唉——

只怕是來日不多了

兄弟二人聞言，哀傷的互望一眼，溢於
言表。

父親頓了一下，以交待的口吻對長捷
說：

為父年紀已大、身子骨也欠佳

萬一你母親有個三長兩短

么弟就要交給你照顧了

說罷流下了一滴面臨配偶生離死別的蒼
涼之淚，兄弟二人見狀趨前安慰的各執
父親一手齊聲叫了一聲：

爹

父親左右看看優秀俊朗的二個
孩子，半欣半悲的點了頭，三
人親情流露，感人至深。



world.

He treats his subjects with harmony.

Nobody, from any class of the society,
ever complains.

Do you know
about that?"

Zeng Zi stands up and says,

"I am so ignorant,
how much do I know!"

**When Chen Wei read till here, he sud-
denly stands up. His father asks,**

"My child,
why do you suddenly stand up?"

Chen Wei replies,

"Father,

I was just reading the part where Zeng Zi
stands up.

Since Zeng Zi stands while listening to
his teacher Confucius teaching him,
I think I should also stand while
listening to you teaching."

**Upon hearing his words, Chen
Wei's father nods his head in
approval and he laughs heartily.
At this time, Chen Wei's second
brother who had already or-
dained as a monk, Venerable Chang
Jie returns home for a visit. He**





walks in and greets his father,

“Why are you so happy, father?”

The father speaks to Chang Jie,

“You little brother is such a sharp and filial child!

The Chen family has such great descendents, I can answer to our ancestors.”

Chang Jie is also very pleased. He walks towards Chen Wei and strokes his head,

“You are truly a good brother of mine.”

Then he turns to his father,

“Oh yes, father.

I have returned from Luo Yang Jing Tu Temple,

primarily to visit mother.

How is her sickness now?”

The father's face changes from worry to sorrow,

“Sigh...

I'm afraid there is not much time left for her.”

The two brothers look at each other sadly.

The father pauses for a while and then instructs Chang Jie,

“I am already aging and my health is deteriorating.

If anything happens to your mother, you must take care of your little brother.”

As he speaks, tears start to fall from his eyes as he thinks of his dying spouse. Both brothers rush forward to hold his hand,

“Father!”

He looks at the two outstanding and handsome sons, and nods his head with a mixture of happiness and sadness within him. The concern between the three of them is indeed very touching.





Vajra-Prajna-Paramita Sutra

金剛經

(10)

〈經文〉

何以故
如來所說法
皆不可取不可說
非法非非法
所以者何
一切賢聖
皆以無為法
而有差別
須菩提
於意云何

若人滿三千大千世界七寶以用布施

是人所得福德寧為多不

須菩提言
甚多世尊

何以故

是福德即非福德性
是故如來說福德多

若復有人
於此經中

受持乃至四句偈等

為他人說

其福勝彼

〈詮釋〉

我們都知道
 人天福報固然也是稀有難得，
 但畢竟還是要在三界中流浪生死，
 而且再大的福報也有用完的一天，
 除非懂得在福中又積福的；
 但令人嗟嘆的是，
 人只要一享福，
 多半是濫用福報，
 不知珍惜，
 更別說未雨綢繆，
 先積福報。
 但在修證的過程中，
 人天福報還是相當重要的，
 一個修行人如果沒有人天福報，
 也很難修成究竟，
 為什麼呢？
 因為福報就像一把傘，
 能夠把過多的障礙
 如風雨般適度的阻隔在傘之外；
 如果沒有福報，
 就要直接暴露在業力無時無刻的嚴厲摧逼之中，
 所以，
 一個人要得到成就，
 必須在障礙越來越少的狀況下才能漸次成就，
 故福報是一個修行人的資糧，
 資糧越多，
 修行的障礙就越少，
 也越容易得到成就。
 但是福報功德的本質是空，
 只有不執著，
 福報功德才能無量無邊的增長，
 故經文才說：
 “是福德即非福德性，是故如來說福德多”

We surely knew

It is a rare case that a man has merit-and-virtue as a heavenly being

However, the man still can't prevent himself from the endless death-and-rebirth in three-realms

No matter how great the merit-and-virtue is, it will be depleted

Unless, he learn to plant merit-and-virtue in the greenhouse of merit-and-virtue

However, it is a shame

When a man enjoying his merit-and-virtue,

He tends to misuse it

He don't know how to keep it

Neither, to keep it for the raining days

Nor, to save it for the future

But, in the process of self-cultivation

A heavenly merit-and-virtue is an important thing

A cultivator who don't have it

It will be very difficult for him to complete the cultivation

Why?

Because, the heavenly merit-and-virtue just like an umbrella

He can use the umbrella to get rid of troubles

Just as using it to shelter himself from the rain

A man without the umbrella of merit-and-virtue

The rain of previous-karma will attack him directly and violently

Therefore,

If a man want to success

He must get rid of troubles as possible as he can, then, he will be able to get achievement gradually

Therefore, merit-and-virtue is food and property for a cultivator

The more merit-and-virtue you have

The less trouble you have

The easier you meet with success

But, the essence of merit-and-virtue is Emptiness

You must have no attachment on it

Then, you can cumulate it without any limitation

Therefore, the sutra said

"That merit-and-virtue has a nature of Non-merit-and-virtue

Therefore, Tathagata said it is a lot of merit-and-virtue"

校量功德品 (44) Comparing the Merits (44)

大般若經講記

Lectures on the Maha-Prajna-Sutra

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一.智慧的原味—經文

復次憍尸迦。若善男子善女人等。以應一切智智心。用無所得為方便。以此般若波羅蜜多。至心聽聞受持讀誦。精勤修學如理思惟。廣為有情宣說流布。或復書寫眾寶嚴飾。復以種種上妙華鬘塗散等香。衣服瓔珞寶幢幡蓋。眾妙珍奇伎樂燈明。盡諸所有供養恭敬尊重讚歎。是善男子善女人等。由此因緣獲無量福勝。盡形壽以無量種上妙飲食衣服臥具醫藥資緣。供養恭敬尊重讚歎。十方世界一切如來應正等覺及弟子眾。亦勝十方佛及弟子般涅槃後有為供養設利羅故。以妙七寶起窣堵波高廣嚴麗。後以無量天妙華鬘塗散等香。衣服瓔珞寶幢幡蓋。眾妙珍奇伎樂燈明。盡其形壽供養恭敬尊重讚歎。何以故。憍尸迦。十方諸佛及弟子眾。皆因如是甚深般若波羅蜜多而出生故。

爾時佛告天帝釋言。憍尸迦。假使充滿此瞻部洲佛設利羅以為一分。書寫如是甚深般若波羅蜜多復為一分。此二分中汝取何者。時天帝釋即白佛言。世尊。假使充滿此瞻部洲佛設利羅以為一分。書寫如是甚深般若波羅蜜多復為一分。於二分中我意寧取如是般若波羅蜜多。何以故。我於諸佛設利羅所。非不信受。非不欣樂。供養恭敬尊重讚歎。然設利羅皆因般若波羅蜜多而出生故。皆是般若波羅蜜多功德勢力所薰修故。乃為一切世間天人阿素洛等。以無量種上妙華鬘塗散等香。衣服瓔珞寶幢幡蓋。眾妙珍奇伎樂燈明。盡諸所有供養恭敬尊重讚歎。爾時舍利子謂天帝釋言。憍尸迦。如是般若波羅蜜多。既不可取。無色無見無對一相。所謂無相。汝云何取。所以者何。如是般若波羅蜜多。無取無捨無增無減無聚無散無益無損無染無淨。如是般若波羅蜜多。不與諸佛法。不捨異生法。不與菩薩法。不捨異生法。不與獨覺法。不捨異生法。不與聲聞法。不捨異生法。不與無為界。不捨有為界。如是般若波羅蜜多。不與布施波羅蜜多。不與淨戒安忍精進靜慮般若波羅蜜多。如是般若波羅蜜多。不與內空。不與外空內外空空大空勝義空有為空無為空畢竟空無際空散空無變異空本性空自相空共相空一切法空不可得空無性空自性空無性自性空。....如是般若波羅蜜多不與無上正等菩提。爾時天帝釋報舍利子言。如是如是。誠如所說。大德如是般若波羅蜜多實不可取。無色無見無對一相。所謂無相。大德。如是般若波羅蜜多無取無捨無增無減無聚無散。無益無損無染無淨。大德。如是般若波羅蜜多不與諸佛法。不捨異生法。不與菩薩法。不捨異生法。不與獨覺法。不捨異生法。不與聲聞法。不捨異生法。不與無為界。不捨有為界。大德。如是般若波羅蜜多。不與布施波羅蜜多。不與淨戒安忍精進靜慮般若波

1. The Origin of Wisdom : Sutra

In addition, Kausika! If good men and good women have the Wisdom-of-all-wisdoms in spirit and make No-obtain for convenience, they hear; listen; feel; memorize; read and recite the Prajna-paramita with full mind. They practice it earnestly; think it with logic; then, preach it to all living beings. Otherwise, they write the Prajna-paramita and decorate it with all manners. Besides, they 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. Those good men and good women will get limitless superior-welfare for such ¹hetu-and-pratyaya. During the lifetime, one uses limitless food, clothing, shelter and medicine as offerings to show respect and commendation to all Buddhas and their pupils in ten directions of the world. However, his welfare can't win the superior-welfare. After all Buddhas and their pupils entering into pari-nirvana, one uses seven-treasures to build great stupa and store the ²sarira in it. Then, he uses limitless flowers, paints, perfume, clothing, tassel, banner, umbrella, treasures, music, lights and all kinds of offerings to show the respect and commendation to the sarira during his lifetime. However, his welfare still can't win the superior-welfare. Why is that? Kausika! All Buddhas and their pupils in ten directions of the world are produced by the Prajna-paramita.

At that time, the Buddha said to Indra. Kausika! If there are two parts, first part is let sarira fill the ³Jambudvipa and the second part is let someone write the profound Prajna-paramita. Between these two, what is your choice? Indra replied the Buddha. Loka-jyestha! If there are



羅蜜多。大德。如是般若波羅蜜多。不與內空。不與外空內外空空大空勝義空有為空無為空畢竟空無際空散空無變異空本性空自相空共相空一切法空不可得空無性空自性空無性自性空。....大德。如是般若波羅蜜多不與無上正等菩提。大德。若於般若波羅蜜多能如是知。是為真取甚深是般若波羅蜜多。亦真修行甚深般若波羅蜜多。何以故。甚深般若波羅蜜多。不隨二行。無二相故。如是靜慮精進安忍淨戒布施波羅蜜多。亦不隨二行。無二相故。

(p695H 欄倒數 11 行~P696H 欄 7 行)

二、生動的說明

佛陀繼續開示，如果修行人以應一切智智心，用無所得為方便，於此般若至心聽聞乃至尊重讚歎。這樣的修行人，能夠獲得無量無邊的功德福報，勝過一個人盡形壽以無量飲食等資緣供養十方諸佛及弟子；也勝過供養舍利塔，為什麼呢？因為十方諸佛及弟子都是由於般若而出生。

佛又對天帝釋說：如果以無量的舍利子為一份，書寫般若又一份，那麼你要選擇那一份呢？天帝釋回答：我會選擇般若，並非我對佛舍利塔不信受或不欣樂，而是因為舍利子從般若出生，都是般若功德勢力薰修而成，所以才

two parts, first part is let sarira fill the⁴Jambudvīpa and the second part is let someone write the profound Prajñā-paramita. I will choose the Prajñā-paramita. Why? To these sarira and stupa, I still believe in it; love it; use all offerings to show respect and commendation to it. However, these sarira and stupa are produced by the Prajñā-paramita. They are perfumed and influenced by the power of Prajñā-paramita. Therefore, all Deva, Human, Asura...and so forth will use limitless flowers, paints, perfume, clothing, tassel, banner, umbrella, treasures, music, lights and all kinds of offerings to show the respect and commendation to the Prajñā-paramita.

At that time, Sariputra said to Indra. Kausika! This Prajñā-paramita is⁵Beyond-any-attachment. It is non-form, non-opinion, non-opposition and single-⁶lakṣaṇa. It is so-called non-lakṣaṇa. How can you attach to it? Why is that? Such Prajñā-paramita, there are no-take and no-surrender, no-increase and no-decrease, no-collect and no-distribute, no-advantage and no-disadvantage, no-defile and no-purify. Such Prajñā-paramita, it neither approaches to the Buddha-dharma nor leaves for the ordinary-person-dharma. It neither approaches to the Bodhisattva-dharma nor leaves for the ordinary-person-dharma. It neither approaches to the Pratyeka-buddha-dharma nor leaves for the ordinary-person-dharma. It neither approaches to the Sravaka-dharma nor leaves for the ordinary-person-dharma. It neither approaches to the no-act-realm nor leaves for the act-realm. Such Prajñā-paramita, it neither approaches to almsgiving-paramita nor to keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita and prajñā-paramita. Such Prajñā-paramita, it neither approaches to inner-emptiness

被一切世間天人等尊重讚歎。

此時舍利子對天帝釋說：如是般若，既不可取，沒有色相可言、沒有見解可言、也沒有對立或一如可言，是所謂的無相，所以你無所取。為什麼呢？如是般若，沒有取捨、增減、聚散、益損、染淨可言；如是般若，不靠近諸佛、菩薩、獨覺、聲聞，也不捨離異生法；不靠近無為界，也不捨離有為界；如是般若，不靠近六度乃至無上正等菩提。

此時天帝釋對舍利子說：是的，誠如你所說。而且如果於般若能夠如是知，才是真正的擇取甚深般若，也才是真正的在修行甚深般若。為什麼呢？甚深般若，不隨二行，無二相的緣故，如是六度等，也是不隨二行，無二相可言。

此段經文，佛陀一開始就非常清楚的再度標明般若的地位，比佛及弟子重要，甚至比佛舍利塔還要重要，而且馬上清楚的說明原因，很簡單，因為諸佛及弟子都是由般若而生。

佛陀的偉大在此又表露無遺，按理來說，天上天下，唯佛獨尊，但是佛在此處卻親自推翻了這樣的說法，但這個說法到底有沒有矛盾呢？其實也沒有，一切的思惟，都要站在條件充足，理路清晰的立場，才能作真正而全面的思惟，此處亦然。如果以生命存有的境界而言，天上天下佛獨尊是不爭的事實，但是此處佛陀是為我們探討成佛的本質問題，到底是什麼原由能夠讓佛獨尊呢？般若就是最終的答案，一切諸佛都是靠般若成就的，可以說沒有般若就沒有諸佛，故般若是必然性，是本質，是不可或缺的。故佛陀當然如理開示給我們聽，完全客觀的告知我們事實：供養佛及弟子或舍利塔功德福報固然很大，但其實供養般若的功德福報才是最大。

佛陀當然是“無我”的，所以他才能作出這樣

nor to outer-emptiness, inner-and-outer-emptiness, empty-emptiness, grand-emptiness, absolute-emptiness, act-emptiness, no-act-emptiness, ultimate-emptiness, boundless-emptiness, dispersed-emptiness, changeless-emptiness, essence-emptiness, self-emptiness, common-emptiness, all-dharma-emptiness, no-obtain-emptiness, beyond-nature-emptiness, self-nature-emptiness, beyond-nature-and-self-nature-emptiness...and so forth. Such Prajna-paramita, it doesn't approach to the supreme-and-exact-bodhi. At that time, Indra said to Sariputra. Yes, it is. Yes, it is. Just as what you said. Bhadanta! This Prajna-paramita is really Beyond-any-attachment. It is non-form, non-opinion, non-opposition and single-laksana. It is so-called non-laksana. Bhadanta! Such Prajna-paramita, there are no-take and no-surrender, no-increase and no-decrease, no-collect and no-distribute, no-advantage and no-disadvantage, no-defile and no-purify. Bhadanta! Such Prajna-paramita, it neither approaches to the Buddha-dharma nor leaves for the ordinary-person-dharma. It neither approaches to the Bodhisattva-





無我的開示，很多理性的思惟者，在面對外在一切的時候，都能客觀而理性的思惟與下結論，但只有碰到與自己有關的問題，就會出現問題，會對自己稍微好一些，不要小看這“稍微好一些”，這已經足以造成不客觀、不公正、不公平，而且思惟引領行為，只要思惟有點偏差，行為一定跟著有點偏差，故“無我”的思惟才是最客觀、公正、公平的思惟，此段經文的示現，我們更加明白，佛陀的偉大，佛

法的真實。

佛陀接著問天帝釋舍利或般若選何，天帝釋回答選取般若，而且馬上說明選取的理由是舍利其實也是由般若薰修而成的。有好的老師，就會有好的學生呼應，前段佛陀已經把般若的重要及地位說得清楚說明，但為了教學生動，反覆說明，又善巧的馬上擬定了一個相關問題；而好的學生果然不令人失望，天帝釋完全聽懂了佛的開示，而且是甚深的明白了佛及弟子或舍利子絕對不是不重要，而是這些的背後其實只有般若無他，故般若才是一切的源頭，才是一切的答案，才是最終的選取。所以聰慧的天帝釋當然毫不猶疑的就選取了般若，而且知見具足。

好的老師，不只感召一位好的學生，天帝釋是好學生，智慧第一的舍利子當然也是好的學生；舍利子果然馬上展現好學生的特質，思惟敏捷，辯才無礙，而且內心清淨的補充了天帝釋的知見；般若無所可取。這句話馬上就針對天帝釋的回答作了最鞭辟入裡的舉一反三，是的，在這個相對的世間，一切都是相對的，思惟是相對的，語言文字是相對的....，所以當天帝釋作了一個正確的抉擇之後，在世人的相對思惟裡，就會有些人偏離了中道，以為般若需靠近，而佛及弟子或舍利就不需靠近了，最起碼比較不需要靠近了，這是不明甚深緣起，一切都要根據緣起靠近善法，如果尚不明白真正般若之人，其實他無從靠近般若，故金剛經所說「法無定法」，實是根據相對世間、無常世間為我們作的最好指導原則，此處亦然，當天帝釋選取般若，智慧的舍利子為了提醒世人安守中道，馬上說明天帝釋的選取實

dharma nor leaves for the ordinary-person-dharma. It neither approaches to the Pratyeka-buddha-dharma nor leaves for the ordinary-person-dharma. It neither approaches to the Sravaka-dharma nor leaves for the ordinary-person-dharma. It neither approaches to the no-act-realm nor leaves for the act-realm. Bhadanta! Such Prajna-paramita, it neither approaches to almsgiving-paramita nor to keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita and prajna-paramita. Bhadanta! Such Prajna-paramita, it neither approaches to inner-emptiness nor to outer-emptiness, inner-and-outer-emptiness, empty-emptiness, grand-emptiness, absolute-emptiness, act-emptiness, no-act-emptiness, ultimate-emptiness, boundless-emptiness, dispersed-emptiness, changeless-emptiness, essence-emptiness, self-emptiness, common-emptiness, all-dharma-emptiness, no-obtain-emptiness, beyond-nature-emptiness, self-nature-emptiness, beyond-nature-and-self-nature-emptiness...and so forth. Bhadanta! Such Prajna-paramita, it doesn't approach to the supreme-and-exact-bodhi. Bhadanta! If someone can realize the Prajna-paramita in such a way, he is real-upadana the profound Prajna-paramita. He is real practicing the profound Prajna-paramita. Why? The profound Prajna-paramita, it neither approaches to benefit-self nor help-others. Because, it has no-multiple-laksana. For those almsgiving-paramita, keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita and



「不可取」，接著又以一連串的同義異詞來深入說明同一主旨，例如無色、無見、無對一相，即是所謂的無相。請注意此處連續用了四個「無」字，非常顯見的是否定語氣，這樣的否定，絕對不是否定真理，相反的，就是為了維護真理，所以要否定一切障礙真理的繆見，一切的無在於破有，一切的有在於顯無，有無之間並無二相，故結尾處才說：「甚深般若，不隨二行，無二相故」。

佛陀是真理的發現者、傳播者，他的弟子是真理的受教者與傳播者，但都是真理的實踐者。一切的佛法，都是宇宙至極的真理，值得每一個熱愛真理的人獻上全部的心力去學習，繼而去傳播。而佛法中最重要的真理就是——般若，佛陀甚至以不惜打破佛之崇高至尊地位去突顯其重要，用心良苦，可見一斑，後世的佛子，雖不能親見佛陀，但只要證得般若，亦即如親見佛陀，亦即如與諸佛同步，故般若是每一個佛子必修，



prajna-paramita, they neither approaches to benefit-self nor help-others. Because, it has no-multiple-laksana.

2. Vivid Explanation

The Buddha keeps preaching. If a cultivator has the Wisdom-of-all-wisdoms in spirit and makes No-obtain for convenience, he hears...show the respect and commendation to the Prajna. Thus cultivator can obtain limitless merit-and-virtue and welfare-and-reward. This superior-welfare win that welfare of another person who offers limitless food... to all Buddhas and their pupils in ten directions of the world during his lifetime. Besides, to hear the Prajna win to build the great stupa. Why? Because that, the Prajna produced all Buddhas and their pupils in ten directions of the world.

The Buddha asked Indra. If there are two parts, first part is limitless sarira and the second part is writing the Prajna. Between these two, what is your choice? Indra replied. I would choose the Prajna. Indra explained. I still believe in sarira and love it. However, the Prajna produced the sarira. It is perfumed and influenced by the power of Prajna. Therefore, all Deva, Human...show the respect and commendation to the Prajna.

At that moment, Sariputra said to Indra. This Prajna is Beyond-any-attachment. It is non-form. It is non-opinion. It is non-opposition. It is single-laksana. It is so-called non-laksana. How can you attach to it? Why is that? Such Prajna, there are no-take-and-surrender, no-increase-and-decrease, no-collect-and-distribute, no-advantage-and-disadvantage, no-defile-and-purify. Such Prajna, it neither approaches to the Buddha-dharma, the Bodhisattva-dharma, the Pratyeka-buddha-dharma



宜全力以赴，宜精進體證，則末法時代幸甚，末法眾生幸甚！

and the Sravaka-dharma nor leaves for the ordinary-person-dharma. Such Prajna, it neither approaches to the no-act-realm nor leaves for the act-realm. Such Prajna, neither approaches to the Six-paramitas...nor to the supreme-and-exact-bodhi.

At that moment, Indra said to Sariputra. Yes, it is. Just as what you said. If someone can realize the Prajna in such a way, he is real-upadana the profound Prajna. He is real practicing the profound Prajna. Why? Such profound Prajna, it neither approaches to benefit-self nor help-others. Because, it has no-multiple-laksana.

In this paragraph, the Buddha indicates the position of Prajna in the beginning. It is more important than the Buddha, the pupils and the sarira-stupa. Moreover, the Buddha explains the reason for us. It is so simple. The Prajna produced all Buddhas and the pupils.

The Buddha shows his open-minded again without any hesitate. Within the world, the Buddha is the noblest. However, he overturns such a definition by himself. Is there any contradiction? In fact, NO! If you want to make a logical thinking, you must understand every condition and clear your mind in the first place. Then, you will be able to make a complete logical thinking. Same reason, in the case of life and exist, the Buddha is the noblest. Nobody would doubt that. However, what is the essence to become a Buddha? What make the Buddha the noblest? The ultimate answer is the Prajna. Depending on the Prajna, all Buddhas can success. In other words, No Prajna, No Buddha. Therefore, the Prajna is the essence. It is a necessity and a must wanted. Therefore, the Buddha explains the principle for us. It is a fact of impersonal remarks.



Making offerings for the Buddhas, the pupils and sarira-stupa surely will earn great merit and virtue for you. However, making offerings for the Prajna will earn the greatest merit and virtue.

The Buddha surely has no-ego. Then, he is able to make such a no-ego teaching. For all men, he can make an impersonal remark or conclusion when he dealing with impersonal matters. However, he would meet trouble and lose the neutral position when he dealing with matters related with him. He would treat himself with “a little bit better”. Don’t look down on the “a little bit

better”. That will make you become a no-objective, no-justicial, and no-fair person. As thinking always guide action. If thinking becomes deflected, action becomes deflected too. Therefore, the most objective, justicial and fare thinking is “no-ego”. In this paragraph, we have a further understanding about the great of the Buddha and the reality of his teaching.

Then, the Buddha asked Indra. Between sarira and Prajna, what is your choice? Indra chooses the Prajna. Meanwhile, Indra said his reason. The sarira is perfumed and influenced by the power of Prajna. Good teacher can evoke good student. In the previous paragraph, the Buddha already explained the importance and the position of the Prajna for us. However, for teaching purpose, he raised a related question for us. As a good student never disappoints his teacher, Indra completely understands what the Buddha said. He knew the Buddhas, the pupils and sarira are still very important. However, the Prajna is the source of all. The Prajna is the answer of all. The Prajna is the exact choice of all. Therefore, as smart as Indra, he chooses the Prajna without any doubt. He really has a good knowledge.

A good teacher surely evokes not only one good student. Indra is a good student. The number-one-wisdom Sariputra is another. Sariputra shows his ability right away. He thinks quickly and speaks without any trouble. He makes a supplementary remark for Indra with a clear heart and mind. The Prajna is non-upadana. This is a key sentence in response to Indra’s saying. Yes, in this counter-to-counter world, everything has its counterpart. Every-thinking has its counterpart. Every-speaking has its counterpart. Every-word has its counterpart... However, after Indra

made a right choice, some people might have the chance to make a detour from the middle-path because of the counterpart thinking as the following. He thinks that if he need to approach to the Prajna, then, he needn't approach the Buddha, the pupil and the sarira. At least, its necessity is decreased. However, if that happened, which means he don't understand the

principle of
⁸ praitiya-samuptada. We must approach good-dharma and according to the condition a causation. If someone don't really understand the Prajna, actually, it is impossible for him to approach the Prajna. Therefore, the Vajra-sutra said, "no fix-dharma is the dharma". This is the best guideline in the counter-to-counter and im-

permanent world. Therefore, when Indra choose the Prajna, the wise man, Sariputra, reminds us that we must keep ourselves in the middle-path. Right away, he said Indra's choice is non-upadana. Then, he makes more remarks on this topic such as non-form, non-opinion, non-opposition and single-laksana. It is so-called non-laksana. There are four "Non". Negative tones were applied again and again. Such a

denying, it doesn't intend to deny the truth. On the contrary, in order to guard the truth, we must deny all misleading thinking. Not-to-be is used to against to-be. To-be is used to against not-to-be. Between to-be and not-to-be, there is no multiple-laksana. Therefore, in the end of this paragraph, the sutra said "The profound Prajna, it neither approaches to benefit-self nor help-others. Because, it has no-multiple-laksana."

The Buddha found and preached the truth for us. His pupils are the learners, the preachers and the cultivators of the truth. All Buddha-dharma is the ultimate truth of the world. Every one of us who love the truth must use his full mind to learn the truth. Then, preach it. The most important truth in Buddha-dharma is the Prajna. The Buddha even gives up the noblest position in order to

emphasize the importance of the Prajna. We should realize his intention. The Buddha's sons at present and in the future, although we couldn't see the Buddha, however, if we get the Prajna, we see the Buddha. We will step to the Buddha's path. Therefore, the Prajna is a prerequisite subject. We must practice it with earnest. We must taste all by ourselves. Then, within the ⁹saddharma-vipralopa, it is yet a lucky era. Sentient beings are lucky.



十法界遊蹤 ~ 第三站

畜牲界



Full prostration: +4



遊戲說明：

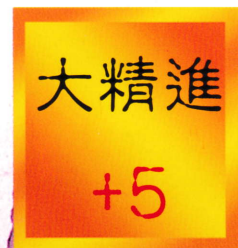
1. 累計分數：參與遊戲者請準備紙和筆，記錄自己走完全程的分數，每人基本分數為10分。
2. 遊戲中具有光明與黑暗兩種屬性，遇光明屬性則加分，遇黑暗屬性則減分。
3. 以骰子的點數為前進的步數指示。
4. 可多人共同參與遊戲。

Guide for the Game:

1. Accumulated score ° G One who participates in game need prepare papers and pens 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 scores if meeting brightness, subtract scores if meeting blackness.
3. Go forward next step according to dice numbers.
4. Allow several persons to join the game.



Pool for free the captured animals: +3



Work hardly: +5



The three proclaiming: +4

The great compassionate water: +4



TEN DHARMA REALMS - THE THIRD STOP REALM OF ANIMAL

魚 -1

Fish -1

馬 -3

Horse -3

山羊 -3

Goat: -3

水牛 -3

Water cattle: -3

小豬 -3

Small pig: -3

鴨 -2

Duck: -2

雞 -2

Chicken: -2

往生咒

+3

Pass away Mantra +3

分 數 表

-20~-10分 只有修行， 才能免於三惡道之苦	10~20分 再接再厲，方 能究竟利益畜生道的眾 生
-10~0分 發揮惻隱之 心，多多愛護小動物	20分以上 一人得道， 雞犬升天
0~10分 所修功德，回 向給畜生道眾生	-20分以下 無數的畜 生道眾生，正殷殷的 期盼您的救度啊

Score Table

-10 to 0 To love all small animals by pity.	-20 to -10 Only cultivation can avoid the pains suffering from the staying in the three evil destinies.
0 to 10 Give the cultivated merits to all beings in the third realm	Over 20, When one gets enlighten- ment, the chickens and dogs around him will be reborn in the heaven.
10 to 20 Only working hard can you save the beings in the third realm completely.	Below -20 Numerous beings in the third realm are waiting for your saving expectantly.

雄獅 -4

Lion: -4

兔子

-2

Rabbit: -2

超度法會

+5

The dharma ceremony for
releasing the souls from
purgatory +5

老虎 -4

Tiger: -4

猴子 -2

Monkey: -2

豹 -4

Leopard: -4

大象 -3

Elephant: -3

發菩提心

+5

Send out the Bodhi
heart: +5

網路交談

Internet Dialogue

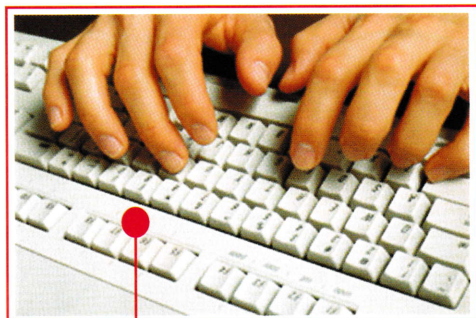
文 / 編輯部
譯 / 文文
版面設計 / 秉忠
完稿 / Jones
Text/Editor
Translator/Wen-Wen
Art/Jones
Layout/Jones

一分善美的心，感人於肺腑。
網路交談與您共享心靈的喜悅。

隨著網際網路的通行無國界，人與人之間的距離，彈指之間頓然卸去。幾番人間真情，也藉由網路傳來了讓人感動的訊息。二月，我們在金色蓮花表演坊的「藝訊」及金色蓮花全球資訊網上刊登了下面一則我們雜誌徵求中文翻譯成英文義工的訊息。

徵中文翻譯成英文義工

佛法是生命的瑰寶，有了佛法，我們的生命獲得了提昇
為讓更多人透過不同語言來認識與探索佛法
我們希望更多有心之士來參與這項有意義的工作
如果您也發心願意來支持這項工作
麻煩請透過電子郵件(E-Mail)與我們聯絡
我們的E-Mail住址是 glotus@ms2.hinet.net 或
glotus01@magix.com.sg



這份訊息傳遞出去之後，除了有台灣與新加坡的友人以實際的行動分別透過傳真與電子郵件表達願意助我們一臂之力，讓我們感動莫名之外，一位署名 Guba 的網友，雖然自認為功力不夠，無法實際參與這項翻譯工作，但卻也來了一封讓人眼睛為之一紅的感人鼓勵信函。感動之餘，我們將 Guba 這封名為：「祝福」的電子郵件內容登載於下，與大家分享。

寄件者：Guba

傳送日期：2001年2月18日10:56PM

主旨：祝福

您好！

我以前是唸外語科系ㄉ，但是沒畢業所以愛莫能助囉！寫這封信，是鼓勵你們早日找到翻譯ㄉ義工囉！加油

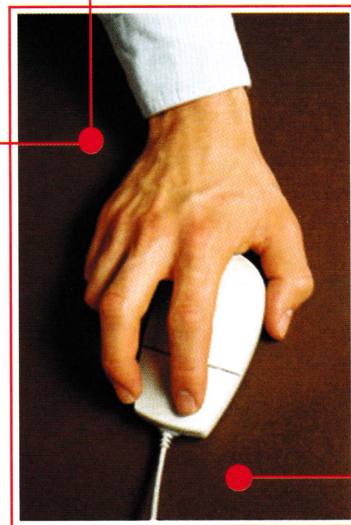
建議在有外語科系學校留言看看囉！．我唸ㄉ是四海專校外語科 不妨去那邊留言看看囉 加油！

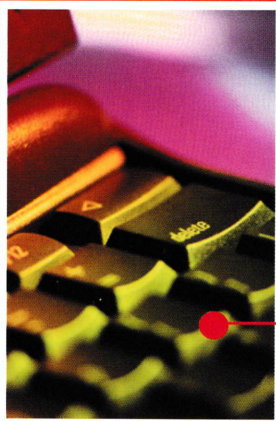
Guba 2/18/90

在這裡，我們也想回給 Guba：

Guba，雖然，您認為對翻譯的工作「愛莫能助」，但您可知道，您的祝福卻是我們「大大的支柱」，有您的鼓勵與加油，我們一定會找到志同道合的朋友與我們一起達到我們的目標。在這裡我們也給您同樣的加油與打氣，祝您在佛法的修行路上，法喜充滿，更上一層樓。

金色蓮花編輯部





**A kindly and beautiful heart always warm and touch us.
Here we share with you the pleasure of heart through the
Internet Dialogue.**

Along with the growth of Internet, the distance between people was eliminated in a flash. Meanwhile, the Internet also delivers the true sentiment from everywhere to us. In Feb., we send out the following message on Art News of Golden Lotus Theatre and Golden Lotus World Wide Web to look for someone who can help us out the translation of article on Golden Lotus Magazine from Chinese to English.

Look For Volunteers to Help Translation of Article from Chinese to English

Buddha Dharma is the treasure of life. It enlightens our life when we meet it. To catch more people to meet and explore it, we are expecting more people to join this meaningful work. If you would like to support and join us, please email us by glotus@ms2.hinet.net or glotus01@magix.com.sg

When this message was passed out, two friends practically wrote us that they can be of help through fax and email separately, which touches us very much. Besides, there is a Guba, wrote us that she was not able to practically help us on translation, she wrote us a encouraging email, which also touches us very much. While we are touched by this email, we would like also like to share with you this email titled "Blessing" in the following.

Sender: Guba

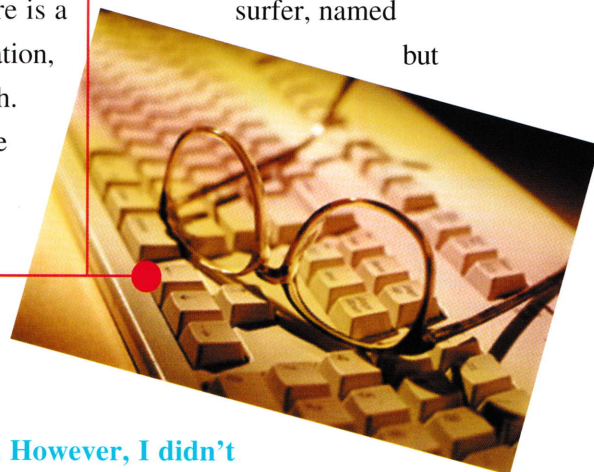
Date: 2, Feb., 2001, 10:56PM

Title: Blessing

Greeting!

I used to be a student of linguistic department. However, I didn't get my degree, so I can't be of help. The reason I write this email is to encourage you, hoping you can find some volunteer to help out the translation job. GO!...

I suggest you to post the message on some school that has linguistic department. I was the student of Si Hai collage. You may go there to post the message.



Here, we would also like to give back Guba as following:

Guba, although you thought you can not be of help on translation job, but your blessing do support us very much. With you encouragement, we will definitely find some who has the same ideals with us to reach our target. Here, we would also like to give you our blessing hoping you can get on one more step on the cultivation and may you filled with pleasure of Dharma.

Editorial Department of Golden Lotus Magazine

長壽高僧生活祕方
Monk's Secret to Live Longevity

虛雲和尚

Monk Xu-Yun



120 歲高壽

文 / 仁勤 譯 / 文心 版面創意 / Hank 完稿 / Hank
Article / Jen-chun Translator / Wen-Hsin Art / Hank Layout / Hank

前言

少病、少惱、健康長壽，是每個人的期望。在醫療科技發達的現代，也許可以經由藥物治療來達到長壽的目的，但其所帶來的副作用，及各種手術所帶來的痛苦，恐怕也不是人們真正想要的長壽方式。倒是醫療科技未如現在發達時的古人們，如何以自然的方式保持長壽，或許是我們長壽的好借鏡。「長壽高僧生活祕方」單元想帶給大家的就是從歷代長壽高僧的生活方式當中，找出其長壽的祕方，進而應用在我們生活當中，做為實用的長壽指南。

這一期我們想介紹給大家認識的是民初四大師之一的～虛雲老和尚。

虛雲老和尚是清末民初最偉大的禪宗代表人物，他總共活到120歲，一生充滿了傳奇（如猛虎皈依、雙鵝聽經、枯梅開花等等）。但老和尚是如何健康長壽？以下是我們整理出來的原因：

1. 少欲知足：

(1) 衣食住欲淡然：老和尚終身吃素，日常多以每日一碗清粥及淡菜為主，食量少而清淡。三衣一鉢，身無長物，住茅草屋，苦樂飢飽，毫不繫念，頗喜巖洞苦修，不食人間煙火，也常因禪定而自然斷食。例如62歲時，在冬雪嚴寒中，煮芋充飢，自然入定半月。偶有重病，也只喝黃米粥、赤小豆、豆粥或自然斷食而恢復。一般人常常是「病從口入」，亂吃暴食而生病；他則相反，一生少病。

(2) 終身遠離性欲：17歲因出家未成，被父親抓回，並迫與田譚二氏結婚，但一直沒有肉體關係。（19歲）出家後，38歲時，曾在搭船途中，因船小人多而與婦女連舖，半夜竟有裸女來撫摩其下體，他急起盤坐持咒，毫不為所動。

2. 習勞勤苦：

一生苦行，出家任職，親自領眾搬磚擔土，修建古寺，復興名剎。不任職時，雲水天涯，精勤苦修。即以拜山為例，43歲時為報父母恩故，從普陀山起，三步一拜，一心念菩薩聖號，歷時三年，才到達五台山；途中時常飢寒交迫，甚至大病倒臥雪地上，也絲毫沒有退縮動搖過，體力、耐性都堅韌無比！

preface

Less sick, less annoyed, healthy and longevity are those everyone expected to be. In the modern time that medical technology is well developed, we may be getting longevity by medical therapy, but its side effect and pain from all kind of surgery are not the way that we want to lead to longevity. On the contrary, in ancient time, when the medical technology was not well developed, how people keep longevity by nature way is the one we can use as the reflect. Therefore, in this column, what we want to give you is to find out monks' secret to live longevity so as to apply it in our daily life as the reference to live longevity.

Monk Xu-Yun is the representative of Zen school in gone the early time Republic of China. His whole life was a legend, such as a tiger has ever went for him for refuge, two geese went to listen to his teaching, a dried up plum tree bloom again, etc. He died at the age of 120. But, how did he live longevity? The reasons can be classified into the following items:

1. Less desire but satisfaction:

(1) Less desire on wearing, eating and living: Monk Xu-Yun was a vegetarian in his whole life. He took a bowl of porridge and less taste dishes as his major food per day. The amount of food he took is less and less taste. Besides three clothes and a bowl, he had nothing with him. He lived in a grass made house. He never cared about whether he was pleasure or hungry or not. He likes to cultivate in the cave and doesn't like to live with ordinary people. He frequently and naturally ate nothing because of in deep meditation. For instance, at the age of 62, he cooked tuber crops as the food and sat meditation for half a month. Sometime when he was sick, he only had porridge of yellow rice, red little bean, porridge of bean, or even ate nothing and then recovered naturally. For most people, "illness comes from eating", eating bad or eating too much, but for him, on the contrary, he seldom



got sick.

(2) Stay away from sex:

At the age of 17, he planned to be a monk, but he didn't make it. He was forced to marry two ladies by his father, but he didn't have any sex relationship with them. At the age of 19, he became a monk. Once he went to place by ship, because the ship was too small, he had to sleep with the female passenger. At the midnight, a naked lady went close to him to touch his sexual organs, but he never affected by it and just went up to sit meditation and chanted the mantra. At the time, he was 38 years old.

2. Used to labor work, and work very hard:

Monk Xu-Yun practiced asceticism all his life. When he was a monk and on duty, he had ever led a team to rebuild a ancient temple to back to its former glory. However, when he was not on duty, he went travelling and worked hard on cultivation. Take the instance of worshiping the mountain, he took full prostration every three steps and concentrated on chanting the name of Bodhisattva. Starting from mountain Pu-Tuo, he spent three years to get to the mountain Wu-Tai by doing such worship. On the way to mountain Wu-Tai, he frequently suffered from cold and hungry, and once he even lied down on the ground in a snowing day. But, he never swayed or gave up. His physical force and tolerance was so unwavering.

3. Great power of samadhi and wisdom:

Monk Xu-Yun knows clearly that his goal is becoming a Buddha. He always kept himself away from ego, bother and didn't waste his life on anything that was not important. He lived freely, clearly and stately. He liked to practice meditation and did it frequently. He usually reached samadhi and at the age of 56, he got enlightenment. He had ever reached samadhi for 15 days in mountain Zhong Nan, and for 9 days at Bangkok. There was a case that when there was the "Yun Men event", he went into samadhi to listen to



3. 定慧力深厚：

生命方向（成佛）極清楚明白，離執無我，不生煩惱，不浪費生命，一生活得自在、清明、莊嚴。勤習且樂於禪坐，常常深入正定，56歲時即頓斷疑根，徹悟本來。到終南山入定15天，在曼谷入定9天，「雲門事變」以入定10天進入兜率內院聽法。應對酷刑，其禪定功夫，絕非泛泛之輩可比。由於禪定功深，身體自然放鬆，細胞活化如嬰兒狀態，充滿生命力，呼吸調柔，心念穩定、清晰而專注。

4. 慈忍力廣大：

嚴持戒殺、愛護眾生的戒律，悲願廣大堅固。待人處事寬和無分別心，總是以慈愛包容為本，甚至因改革寺規職務而遭毀謗傷害，仍能不念舊惡，原諒保薦那些罪犯，「仁者壽」正是他最佳的寫照。

老和尚一生精勤苦修証道，利濟眾生，行解相應，恢復了古代禪門的風規。在1949年中國大陸由中共統治後，出家眾紛紛逃離大陸之際，為了護持大陸佛教，毅然返回大陸，在1952年（110歲）「雲門事變」中，受盡「九磨十難」，遭惡漢以棍棒毒打至頭面五竅流血，肋骨折斷，臥倒地上，仍能入定，真能顯示禪定功深，及其頂天立地的大丈夫本色，具足了一代祖師的德範，其一生至德偉業，難以用筆墨稱歎！

在他114歲時，上海名醫為他診斷身體時說：他不僅沒病，且體能良好，有返老還童的跡象，三年前所受的重傷，早已全部復原。120歲時，無疾而圓寂。

the teaching offered by Maitreya Bodhisattva for 10 days. Actually, no one can be so steady as him when facing the cruel torture during he was put in jail by the Communist party. During the samadhi status, one is fully relaxing and all the cells of body look like the cells of a baby, full of life-force, breathing smoothly, and mind in concentration and clear.ness

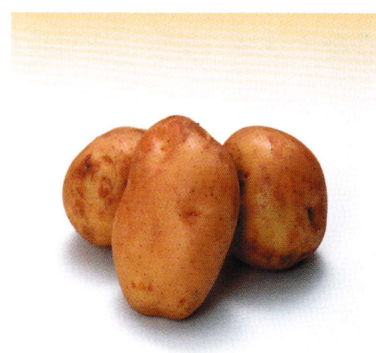
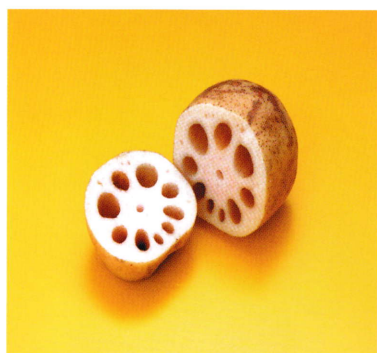
4.Endless compassion:

Monk Xu-Yun practices the discipline of not to kill and caring all the beings. His heart of compassion is wide and firm. He treats others with great tolerance and without discrimination. He always treats others based on the compassion and tolerance, therefore, when he failed to regulate the administrate duty of the temple and received dispraise, he never kept it in mind and forgave those who insulted him. There is a saying that the benevolent will live longer, which can be used as the best description of him.



All Xu-Yun's life contributed himself in cultivation and helping people. He not only worked on reading but also on practicing, which restores the reputation of ancient Zen school. In 1949, when mainland China was ruled by the Communist party and most of the monks try to escape from China, in order to protect and maintain the Buddhism in mainland China Monk Xu-Yun returned to China determinedly. In 1952, when Monk Xu-Yun was 110 years old, he suffered nine kinds of tortures and ten disasters. The rascal beat him to bleed on five

apertures on the face, and even broke his rib to lie on the ground, but he can till get into samadhi, which showed he had deep power of meditation and the power to stand everything . What his appearance shows as the paragon of a great master of the time and all his life can be expressed by a single pen.



At the age of 114, one of the famous doctor in Shang Hai City checked his health condition and said, "he is not only in good condition without any sick, but also has the sign that his body condition will return to a child. The wound hurt in three years ago has already cued." Then, at the age of 120, he died without any sick.

Cleopatra 埃及豔后的



美麗傳說 Beauty Legend

文 / 無弦
譯 / 慧蓉
版面創意 / Hank
完稿 / Hank

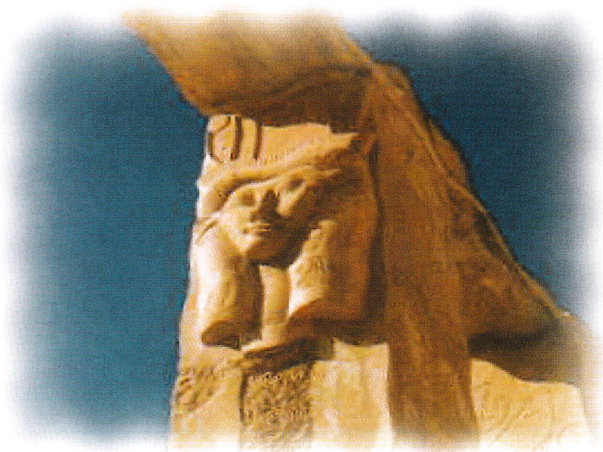
Article / Grace
Translator / Hui-Jung
Art / Hank
Layout / Hank



埃及的歷史有位世界級的名美女，克麗佩脫拉 (Cleopatra)。沒聽過？這很正常，這是她的本名，少有人知，但一提起她的代稱，可就無人不知，無人不曉——克麗佩脫拉，就是埃及豔后啦！這位托勒密王朝時期的埃及女王，卻在凱撒為擴增羅馬帝國的疆域而攻入埃及，

爾後凱旋歸國時，順道還將這位美艷的埃及女王帶回羅馬，克麗佩脫拉於是順理成章當起凱撒的情婦。埃及豔后出生在混合了埃及、希臘和羅馬文明的亞歷山卓城。美貌、智慧是她的最佳資產。

There is a famous super beauty in Egypt's history: Cleopatra. You might have not heard about this name, but, you are definitely know her if I call her "The Great Egyptians ". Beauty and wisdom are her best assets. She was born at Alexandria where live the civilization of Egypt, Greek and Rome. In Ptolemy Dynasty, in order to expand territory of Rome Empire, Caesar invaded Egypt. He brought beautiful Cleopatra - queen of Egypt at that time - back to Rome in his triumph. Cleopatra then became Caesar's mistress.



美容祕方1-- 芳香療法

埃及豔后以植物花瓣沐浴，將蜂蜜、花粉作成面膜，開啟了芳香療法的新紀元。「芳香療法」以現今的科學來分析是很有美容效果的，它是利用精油高度的滲透性，迅速地經由皮膚吸收，滲透到微血管、淋巴、血液等系統，再逐漸地擴及到每個器官。精油就是植物經光合作用後，所產生具有芳香而不溶於水的揮發性化合物，它存在植物的油腺或腺毛中，或充塞於植物體的空腔內，可透過壓榨法及蒸餾法提煉而成，其萃取部位有植物的根、莖、葉、花瓣、種子、果皮、樹皮等。精油含有大量的芬多精，具有抗菌、紓解緊張、去除焦慮，使內分泌中樞神經活化，達到身心均衡的狀態。除了經皮膚吸收外，精油還可經由嗅覺達到功效，當精油的香氣進入體內後，神經系統將以脈波方式傳遞刺激大腦的情感區、感覺區及記憶區；而呼吸系統則是與濾泡接觸以進入血液循環，進而產生作用。

依中醫的觀點來看，氣味之浮沈升降經鼻吸入後，可以讓人感受到氣味的走向，例如吸入薑之氣味，會使食道、胃部有溫暖的感覺；而複方精油功效相乘的作用，亦與中藥加味的原理雷同，若配合中醫醫理加以運用，當可提升芳香療法的效能，請參照以下網址 <http://www.pandarace.com/project2/content/fashion/new/fashion0201/01.htm>.



Beauty Secret 1: Aromatherapy

Cleopatra is the pioneer of aromatherapy. She used plant petals to bathe and apply her face with mixed sauce of honey and flower powder. Her methods are proved to be effective by technologic analyze. The essential oil of plants can be very easily absorbed by our skin; and then it would go into blood capillaries, lymph gland, blood system and every organ little by little. Essential oil is a volatile compound after a plant photosynthesizes, which is fragrant and not dissolve in water. It exists in oil gland, gland hair or vacant cavity of plants. Through squeezing and distillation, we can get essential oil from plants' roots, stems, leaves, petals, seeds, skin of fruit, or bark. The Phytoncide contained in essential oil is germproof, it can relax our mind, activate the endocrine, central nervous system and make our body and mind to be balanced. Smelling is also a good way to use essential oil. After the fragrance of essential oil go into our body, through pulse waves, our nerve system would stimulate the emotional area, sensory area and memory area. After meeting follicular, the essential oil's fragrance would go into the blood system and have influence on our whole body.

From the point of view of traditional Chinese medical science, we can feel how a thing having influence on us after we inhale its smell. For example, if we inhale the smell of ginger, our weasand and stomach will feel warm. In Chinese medicine, adding one different medical material into a prescription might provide double curing effect. This theory can be used in aromatherapy. You can find further information on :

<http://www.pandarace.com/project2/content/fashion/new/fashion0201/01.htm>.

美容祕方 2-- 牛奶

牛奶是最天然的化妝品，早在古羅馬時代，埃及豔后 Cleopatra 就是以洗「牛奶浴」來維持她的冰肌玉膚。而現在以科學的觀點來看，鮮奶所以具有美容功效，是因為鮮奶中的酵素可以促進皮膚表面角質的分解；另外，鮮奶中的微細脂肪球會附著於皮膚表面，具護膚功效，使皮膚細嫩光滑。

至於埃及豔后以鮮奶泡澡的美容祕方，就是以鮮奶加入到沐浴水裡，一次大約需要一公升左右的鮮奶，切記水溫不能太高，溫溫的即可，否則會破壞鮮奶中的活性成分，沐浴後你就會感覺到肌膚變得光滑潤澤的效果ㄟ！以鮮奶來保養，除了敷臉、敷身之外，還能用來洗臉、洗髮呢！經常化妝的人，皮膚負擔重，如加上焦慮或疲憊，臉上肌膚更易敏感不適；而陽光中的紫外線也會曬傷肌膚，此時不如回歸自然，以天然的鮮乳來調養肌膚。

鮮奶敷臉的方法是：用棉花棒沾冰鮮奶，從額頭、臉頰開始進行敷拭的動作，等鮮奶乾後再擦拭，反覆二至三次，即可收到明顯的效果。用鮮奶洗臉，則需先將臉用肥皂洗淨，再以 100 毫升的鮮奶混合於半臉盆的水中，輕輕揉洗，最後再以毛巾擦乾。

Beauty Secret 2: Milk

Milk is the most nature cosmetic. In ancient Rome era, Cleopatra kept her skin to be healthy by bathing fresh milk. Through the eye of science, fresh milk can really improve our body condition. Its enzyme can driven horny layer of skin to catabolize. And, its tiny fatty balls would attach to skin for protecting and keeping skin to be delicate and sleek.

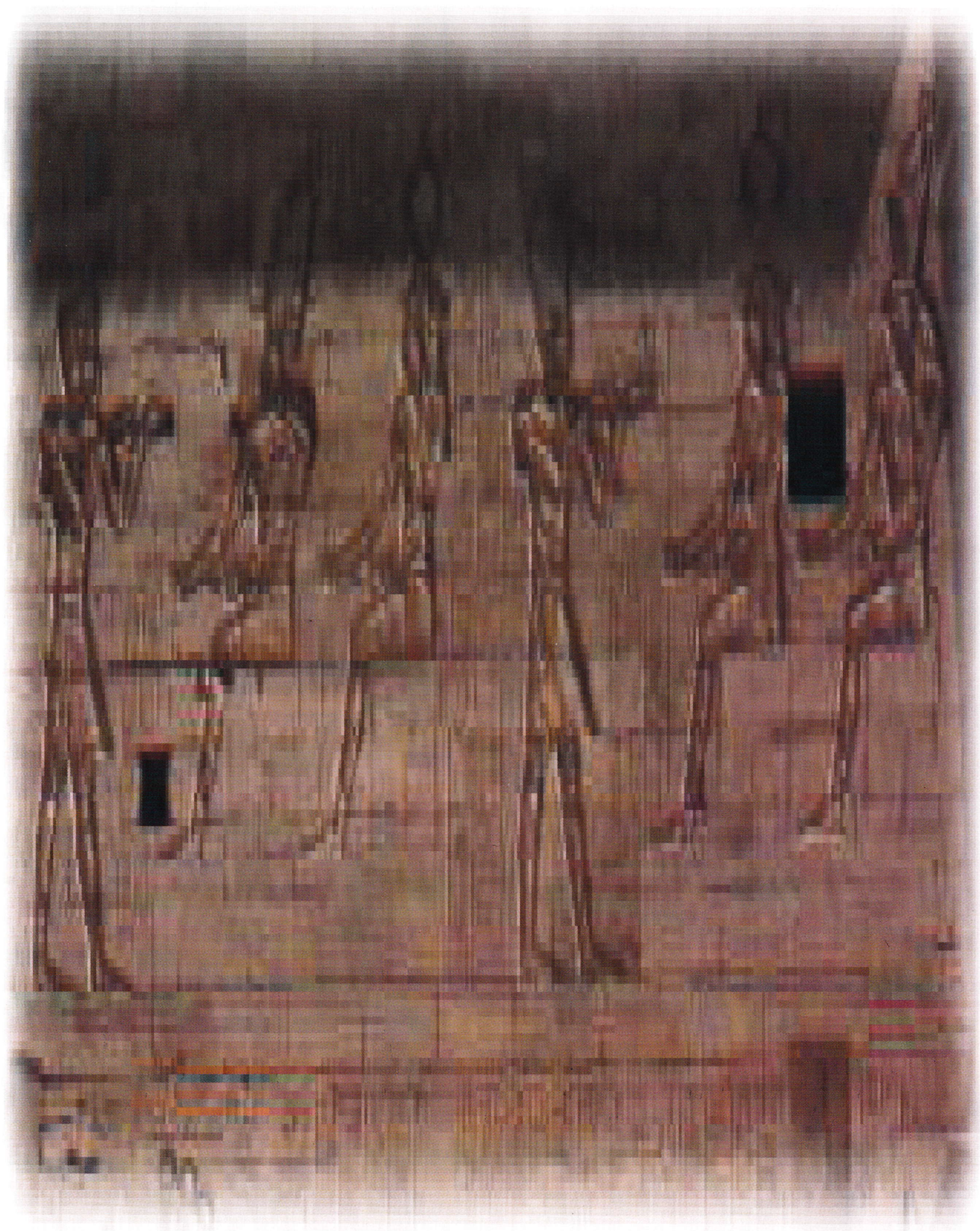
How Cleopatra bathes? She added about on liter fresh milk into warm bathing water. Remember, keep the water just a little warm; or, high temperature would spoil the active elements. This way can make our skin become smooth and moist. Not only fresh milk can be use to apply face and body, it can also use to wash face and hair. Fresh milk is good nourishment for people who always make up and expose to sunshine to take care their skin.

How to apply face with fresh milk? Dip iced fresh milk with swab, then lay it on your face from forehead to cheek. Repeat this step for two or three times, then, you can see how the fresh milk has good effect on your face. How to wash face with fresh milk? Clean your face first. Pour water into basin until half full. Then add 100 milliliters fresh milk into the water and wash your face gently. Finally, dry your face with towel.



美麗是有祕方的，埃及豔后的美千古流傳，除了芳香療法和牛奶美容，其實我們是不是更深層的想到內心世界的芳香和純白，這才是永久的美容祕方，如果能內外兼顧，您不僅可以像埃及豔后那麼美，而且不會像她的際遇那麼不美啊！

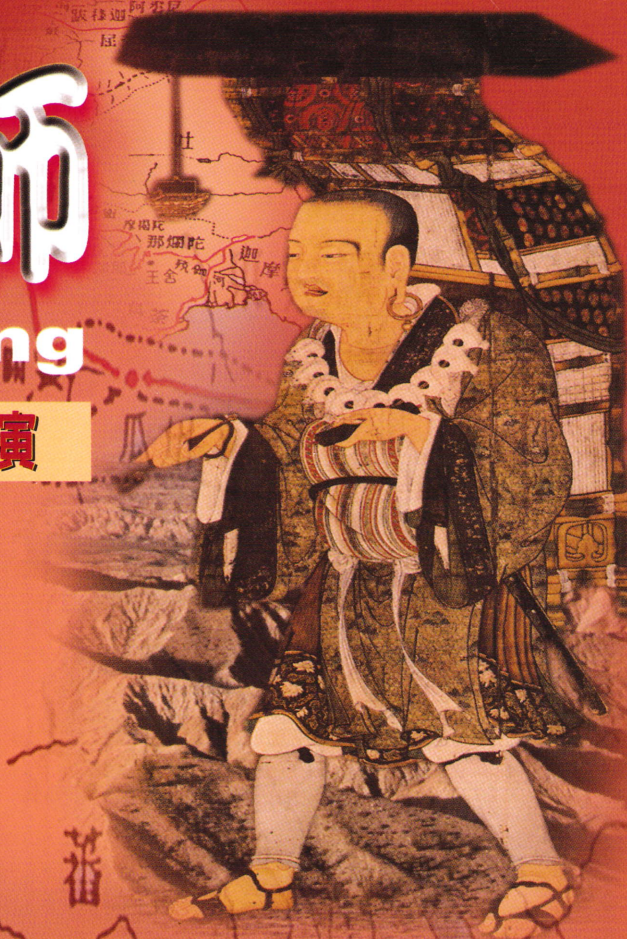
Even today, Cleopatra's beauty is still known to the public. Her beauty secrets might help us having a good appearance; if we can also always keep our mind to be pure and fragrant, we can be beautiful forever in and out!



玄奘大師

Master Xuan-Zang

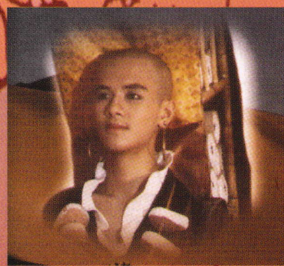
全世界巡迴公演



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