

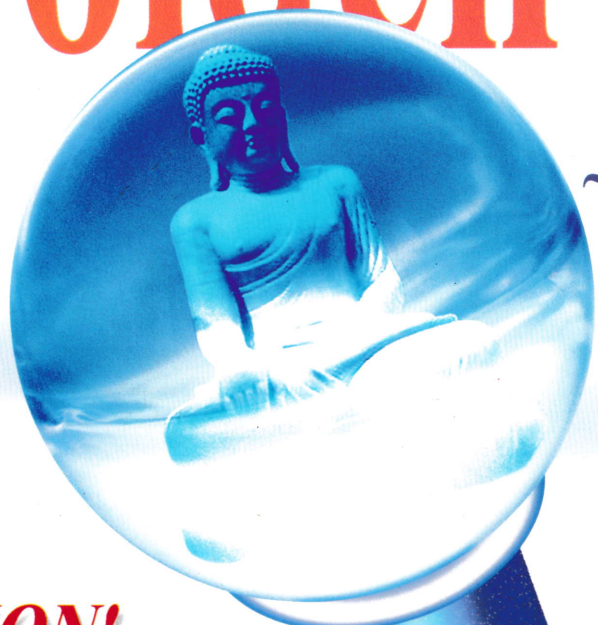


金色蓮花
國際中英文雙語版

Golden Lotus

2001年4月 / April 2001 NO.100

~修行人的生活指南
Life guide for Cultivator



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April

4 月

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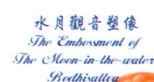
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還敬上方 伽沙等諸佛世界
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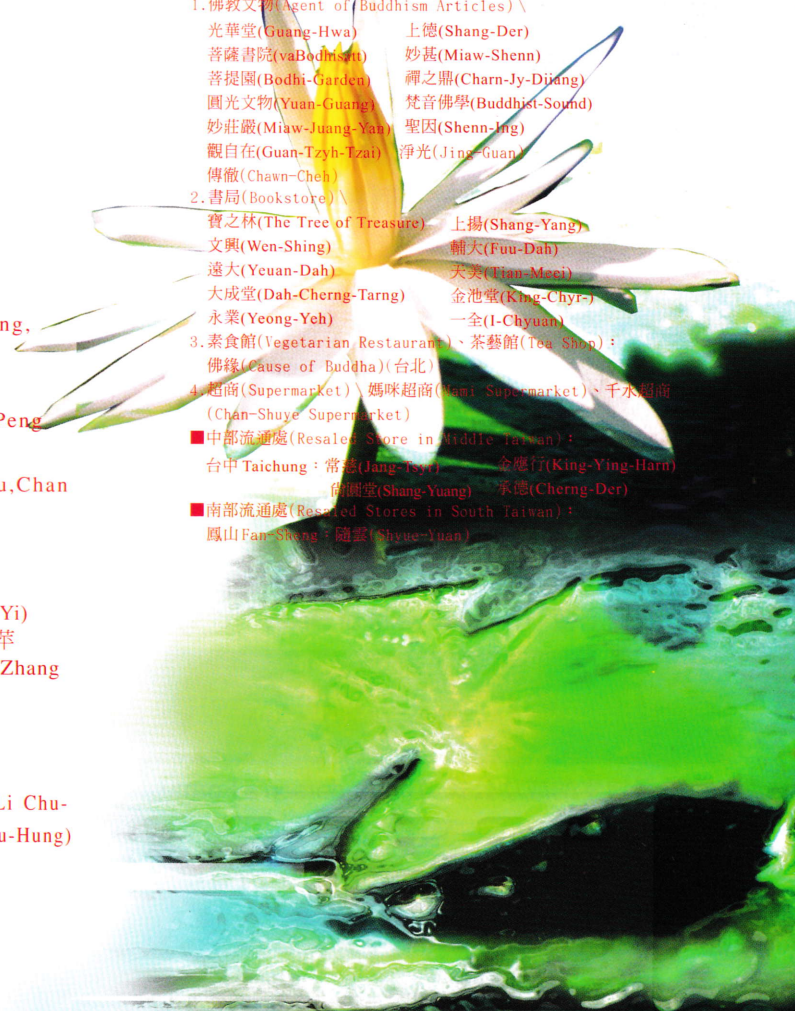
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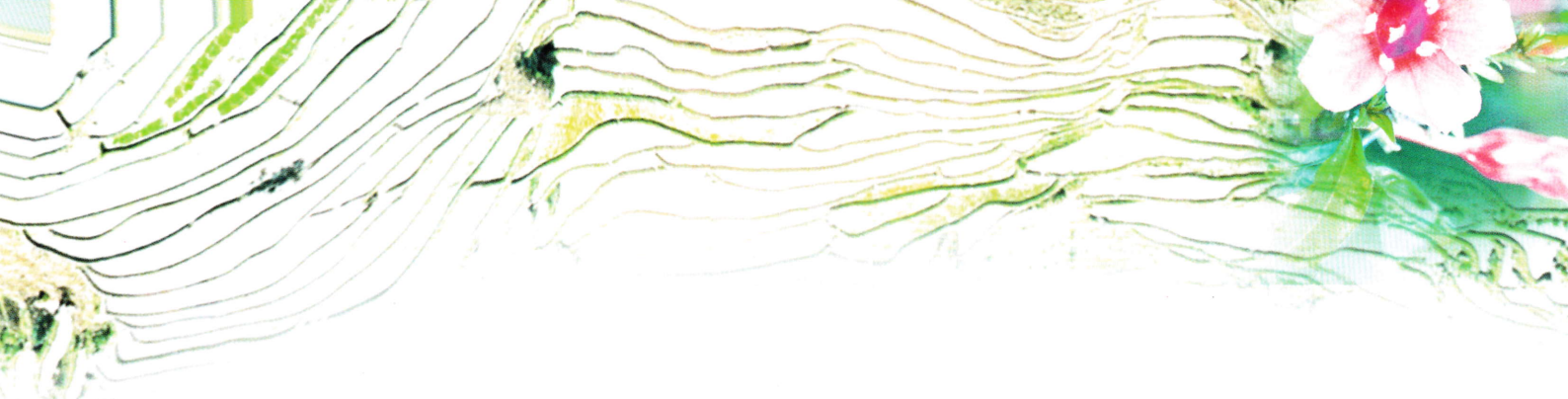
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5



清 心 小 語

只有無量無邊的愛
能夠讓人成就
這真的是——
成就的關鍵！

A man can only
achieve his goal
on Buddha's
Noble Path
through infinite
love.
It is true that
infinite love
is the key to
accomplishment.

如果一個成就者
可以包容、原諒、
愛

一闡提

那麼 -----

這個成就者的大慈
大悲
已經到了廣大無邊
是真正的 成就者

If a man who has
reached the
state of accom-
plishment
can tolerate,
forgive and love
a worst person
then,
his great com-
passion and
great mercy
can be called
boundlessness.
He is truly a
man of great
attainment.

文 / 郭韻玲
譯 / 陳守強
版面創意 / JONES
完稿 / jones

Article/Kuo Yun-Ling
Translator/Chen Shou-chiang
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Words



大愛
是過程 也是
目的

Great love
is process and is also
the goal.

越成功
就要越謙卑
才不會 盛極而衰

More success,
the more modest you
should be.
Or, you might fall
after reaching the

zenith.

對所有墮落的人
生起無限的同情
對所有上升的人
生起無限的讚歎

Give people who fall
from virtue
limitless sympathy.
Give people who
grow in spirit
endless praise.

of purity

不與妄念相應

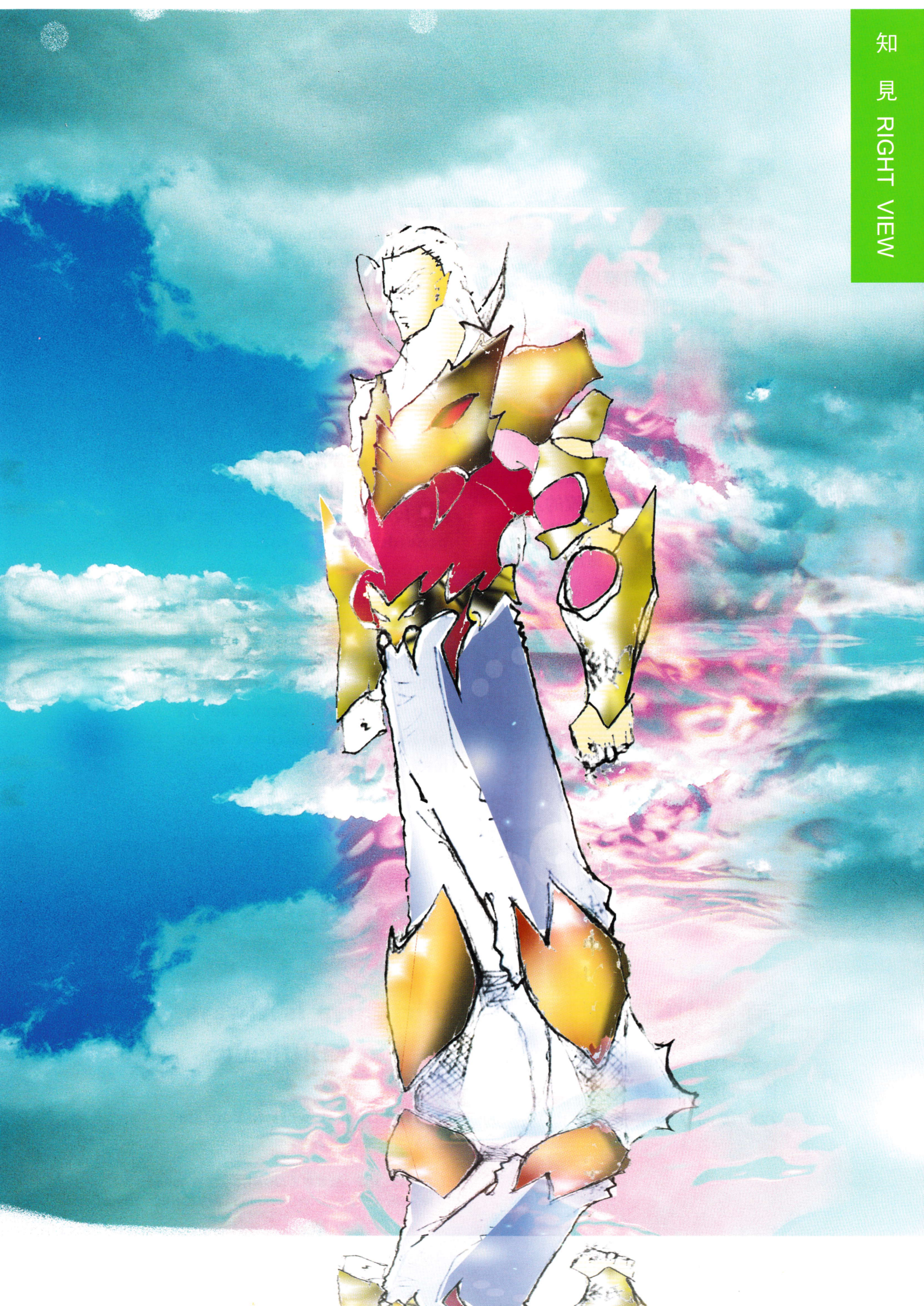
Not to correspond with improper thought

執意的與妄念相應
這樣的行爲
就好比是
用刀捅自己一樣
的愚痴行爲

Not to correspond with improper thought
insisting on corresponding with improper
thoughts.
The action
is just like foolish behavior
to use knife to stab at self

所以
聰明的人
就是不與妄念
相應的人
愛自己
就要學習不與
妄念相應

Therefore,
the clever is
not to correspond with improper
thought
To love self is just to learn not to
correspond with improper thought



兒童的佛法教育

前言

眾生皆有佛性，一個小小的孩童也是如此，他／她來到這個世間成為我們的子女，都有他／她要學習與成長的目標與方向。因此做父母的我們要如何去看這個與我們有宿世因緣的小寶貝，如何協助他成長，如何教養他成熟有情，如何教養他學會愛人，是每個做父母的大課題。本單元即是希望透個佛法的教育觀，提供讀者在教育兒童上一些實用方法，讓親子之間有更正確的互動關係，也讓孩子在成長的路上走的更順利、更有愛的呵護。



Preface

Every living being, even a little child, has Buddha nature. Every child comes to the world to learn and grow for specific goal and direction of life. Therefore, the important things for parents to learn are how to treat our dear child, who has closest relation with us for many lives: how to help him grow, how to cultivate him to be mature, compassionate and love correctly. We hope to provide readers some useful methods in child education through educative concepts of the Buddha-dharma. And, through these methods, parents can establish correct interactive relationship with their children, and, let children grow without many hitches under love's shelter.

Educate Children through the Buddha-dharma

萬事起頭難

教養孩子本非易事。每個孩子從一開始，都是一個完全自私自我的現前享樂主義者。也就是

First Step Is Always Most Difficult

It is not an easy work to educate

文 / 仁勤 譯 / 慧蓉 版面創意 / JONES 完稿 / jones
Text / Jen-Chun Translator / Hui Jung Art / JONES Layout / jones



說，他完全不會在乎別人的看法。對於想要或想做的事物是全然沒有耐性等待，而且是不顧一切地馬上就要，這

種行為狀態跟動物是沒有什麼不同的。要想把他教養到成熟懂事，不難想像，這是一條漫長艱辛的路程，必須不斷地面對處理孩子生活上、情緒上及學習上的種種問題。尤其是當孩子一再犯錯又固執不受教時，更是直接考驗著身為管教者的大人的耐性和愛心。其實，這是每個孩子成長過程中，很平常的行為發展。

在未真正成熟懂事之前，無論孩子年紀有多大，對於任何的管教方式，都會本能的嘗試去反抗它、排除它。如果大人不能立即而適當地處理教導他，漸漸地，孩子的負面行為一旦形成習慣，就很難有機會改正了。



a child. Every child is born a selfish hedonist like animals. That is to say, whenever he wants something or wants to do something, without giving any thought, he wants to be satisfied immediately. He is completely impatient and does not care how others think about him. From this, we can see that it is truly a long arduous road to cultivate a child to be mature. Again and again, we will encounter various situations of child's living, emotion and learning. Especially when a child keeps making mistakes and is unteachable. This situation is really a trial of patience and love for the man who teach him. In fact, this mode of behavior is a normal development in every child's growth.

No matter how old a child is, before he is entirely mature, he will try to disobey and reject any form of teachings by his instinct. It is very difficult to correct a child's negative mode of behavior that accumulated little by little if adults do not correct him in a appropriately way at the present moment.

誰是問題製造者？

其實，孩子的行為出了問題，大都根源於直接負責管教他的大人身上。孩子的問題行為，只不過它呈現的方式之一而已。

孩子就像是一顆小樹苗，大人如何“照料”他，他就怎麼成長給我們看，基本上，孩子是一個弱勢的接受者，除了極少數的特例外，無論孩子的先天資質好壞，都是直接呈現出大人本身的言行和管教能力。這是身為直接管教者的大人(多半是父母)通常是不會自覺是自己的言行或管教能力出了問題，總是把責任向外推卻，認為是：孩子的天性本就如此，老師不會教，環境不好，自己太忙了....等等，而不願如實面對真相....是自己本身出了問題。

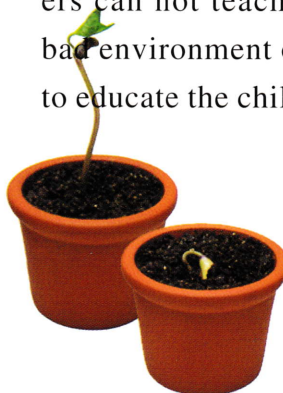
誰對誰非

我們大人時常會怪孩子，不懂事、不會體諒父母，但是，很少父母會用行動來體諒孩子，總是不斷地拿別人的長處來跟他比較，時常不滿意他的表現....等等。在成績上的結果，稱為“關心”孩子，很少(甚至不會)注意他的想法感受，學習興趣、意願

Who is Problem-maker?

A child's incorrect behavior most originates from the

adult who is responsible for teaching him. From his incorrect behavior, we see how the adult is. A child is like a little sapling, how we take care of him, and how will he grow. Basically, a child is a passive acceptor. Except some very few cases, no matter how the child's native intelligence is, he is the reflection of the adult's words, behaviors and the ability of teaching and cultivating. When the child becomes a problem, the adult (always are parents) generally does not aware that his own behavior and ability of giving teachings have some problems. He always refuses to take the responsibility on himself and has many excuses for the aberrant behavior of the child: e.g. it is the child's born nature, teachers can not teach the child well, bad environment or he is too busy to educate the child. He is unwilling



Love

愛

及努力的過程，想想看就會知道，孩子會願意聽大人的話，認真學習嗎？

愛的力量

通常，當孩子沒感受到被愛，被完全接納，是很難產生穩定的安全感和自信心的，也就會難安心自在地自由探索身邊的一切新鮮事物。時常活在焦慮不安中的孩子，智力當然會延緩開展。可惜的是，大人們都會自認為自己是很愛孩子的，(有時還會說：有得吃，有得住就很好了，還不滿足嗎?)，而孩子的學習意願，主要的關鍵是來自他實際感受到大人愛他的程度。可以說，孩子感受到幾分大人的愛，學習的動力，就有幾分。在這個基礎上來談教養技巧，才會有正面的效果產生。然而，大人自認為(或口說)愛孩子，一切都是爲了孩子的將來好(事實上是大人自己的所謂“將來”)，當孩子犯錯或不滿大人意時，很少(甚至不)會去傾聽孩子的心聲，卻總是辱罵或體罰孩子，使得雙方關係一直處在緊張狀態，衝突的戲，一直重覆地演出，孩子能不學壞嗎？

無分別的愛

相反的，當孩子真正能感受到大人給他言行一致的愛時，一切的教導就自然轉向了正面，教養的技巧雖多而複雜，但總的來

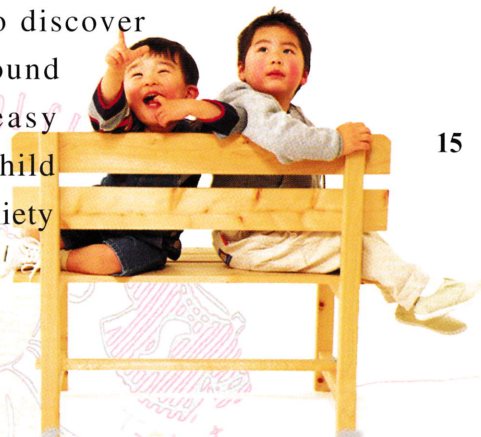
ing to face the truth honestly: he is the root of the problem.

Who Is Wrong? Who Is Right?

We adults often blame child for not being mature and thoughtful. Fewer parents show understanding to child by actions. Most parents keep comparing his child with others' and often not are pleased with their child. They call child's school scores "concern" and hardly or even not to notice the child's feeling, interests, inclination to learn and process of making effort. Would a child listen to the adult's words to learn earnestly this way?

The Power of Love

A child would not feel safe or having self-confidence when he does not feel he is loved and completely accepted. Therefore, it is hard for him to discover new things around him with an easy free mind. A child who lives in anxiety





說，也不過是愛和榜樣罷了，真正的愛，是無條件地永遠愛他，和完全的接納他的一切(相貌、能力、個性等)充分了解和體諒到他的意願和智能程度，提供他良好的學習榜樣(身教爲重，言教爲輔)不做不合理的比較(在自我比較中求進步，不自卑，不自滿)，少責罰，多鼓勵和讚賞(在意願及過程上)，使孩子願意努力表現給深愛著自己的大人看，有足夠的勇氣去面對不斷接踵而來的挑戰和挫折，在穩定(自我比較)進步中自我肯定，建立自信心，學習興趣自然高昂，這樣有時恐怕還得擔心孩子太努力，而傷了身體呢？而當孩子犯錯時，宜溫和、堅定、立即地教導他，對自己的行爲負起責任，不翻舊帳，不貼孩子壞標籤，給他有改過和上進的機會！一旦孩子懺悔改過了，就應給予原諒和肯定！

成熟有情

孩子與我們有緣來到人間，先讓我們學習以成熟的智慧和行動來愛他，有自覺能力的大人，才會認真努力地培養孩子一起學習成長，學會了愛孩子(身邊的弱勢者)的人，才是真正人格成熟而有能力的人！

would have slow intelligent development. Adults always think that they love their children very much. (Sometimes they say, "It is good enough that I have given children food to eat and house to live. What can they feel unsatisfied?") Actually, how much a child feel the adult love him, how much motive he has for learning. Positive learning effects come from skills of education, and skills of education should build on love. However, adults think or say they love children and all they do are for children's good in the future ("future" that adults think). But, they always scold or inflict corporal punishment on children when children make mistakes or when children do not to satisfaction of adults. The relation between the adults and the children thus is in a state of tension. The scene of conflict occurs repeatedly. How can children not to be bad this way?



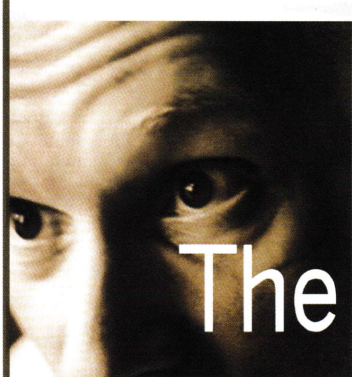
Love with an Even Mind

On the contrary, when child feels the adults are really love him as they say, the teachings of adults will have positive influence on children. Love and good examples are foundation of plenty complicate teaching skills. True love is to always love the child unconditionally and accept all of him. (Including his look, abilities, character, etc.) What should parents do? To be considerate to and know full well about child's inclination and intelligence level. To set good examples for him to follow (Example is better than precept.) Do not compare him with others unreasonably (should teach him to make progress by comparing with himself, not be self-abased and self-satisfied). Less punishment and often encourage and praise him in learning inclination and process. Help him be willing to make efforts for the adults who love him, to have enough courage to facing incessantly challenges and frustration and to have self-affirmation and self-confidence in stable progress (self-comparison). Then, he would very like to learn this way. Sometimes parents should also keep an eye

on child that if he might work too hard and become unhealthy. When he makes mistakes, gently, firmly and immediately teach him to take responsibility for his own mistakes. Never re-nag at his old wrongdoings, don't stick "bad" label on him and give him chances to correct his wrong and to make progress. Once he repents his errors and amends his ways, parents should forgive him and give him positive praises.

To Be Mature and Constantly Loving

Children have deep relation with us; therefore, they come to the world to be our children. We should learn to love them with mature wisdom and actions. Adults who have ability of awareness are the men who are willing to diligently grow up with children. And, people who have learned how to love children correctly are people who really have mature personality and ability!



The

way to get happiness

快樂之道

小螞蟻的啟示

文 / 慈尚 譯 / Rick 版面創意 / JONES 完稿 / jones

Article/Tze-shan Translator/Rick Art/JONES Layout/jones

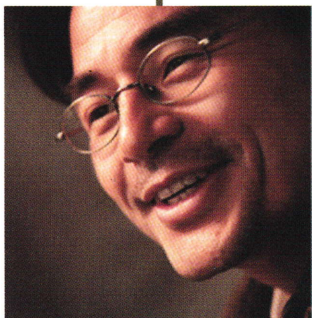
那日中夜時分，進入浴室刷牙，準備就寢時，正當盡情地倘佯在白人牙膏的芬芳清涼時，看見一隻黑色螞蟻在白色的流理台中爬呀爬地，也不知是牠的不小心或是業力現前，竟然被困於一顆大水珠中；當時望著牠在水珠裡載浮載沈，於心不忍下，用衛生紙幫牠將水吸乾，後經一段時間的恢復，牠才又開始舒張筋骨，繼續往前爬。

雖然只是一隻小小的螞蟻，但看到牠重拾生命的那一刻，就倍感興奮與快樂。雖說人與昆蟲是截然不同的生命世界，但是對生命生存的奮鬥過程並沒有什麼不同。在生命的旅程中逆流而上是困難重重，但只要自己對追求真理努力不懈，必能感召善緣，得逢貴人相助。

佛法教導我們慈悲，是生命中最

One day's midnight, I entered bathroom and brushed my teeth, then went to bed. At that time, a black ant crawling on the white kitchens-utensil while indulging in dentifrice's fragrance and refreshing. Then the ant was besieged in a great drop of water with in careful mind, or be punished by karma. As I saw the ant floating in the drop of water, I could not help used toilet paper to suck the water to help the ant. After a span of recovery, the ant started to stretch out physique, then continuing to crawl ahead.

Although just a little ant, I felt very excited and happy when seeing the ant reliving. Though human and insect lives in different world, the process to strive for existence of their lives is not different. It is very difficult to strive in the countercurrent of life, but



大的光與熱；在日常生活中若能時時刻刻與悲智相應，生命中的快樂也就遍地可拾，而且這種快樂實非器物世間之樂所能比擬的。

在這夜闌人靜的深夜，我相信今晚會睡得很好；並且深信，明天會活得更快樂，因為我再次嚐到了慈悲的喜樂。

快樂公式： 努力 + 隨緣 = 快樂

if we can pursuit the truth untiringly, we would impel the right cause and get the help from the kind people.

Buddha dharma teaches us kindness and compassion, which is the greatest light and energy in the life. In the daily life, if we could response with compassion and wisdom in every moment, we could get the happiness of the life in everywhere. And this world's happiness cannot compare with this kind of happiness.

In this very quiet night, I believed that I would sleep very well tonight and live happier tomorrow, because I enjoyed the happiness of kindness and compassion again.



意義深遠的冥想

羅尼·布朗博士著

By Lonny J. Brown, Ph.D.

譯 / 鄭素琴 版面創意 / JONES 完稿 / jones
Translator/Su-Chin Art/JONES Layout/jones



冥想

是念力、定力與精力達到平衡的一種狀態。

— 史諦芬·萊敏

靜坐能非常有效地讓心沈靜下來，讓人能進入更深沈的內心世界。

— 丹丹博士，活在冥想中、活在內心中 I

冥想是讓自己的心，從內心

— 詹姆斯·達斯 II

冥想攸關人性的發展，意即
被如此地展現或發展。

— 羅伯特·奧斯頓、克萊蒙

的風暴中拯救出來的方法。

無論人類處於何種狀態，人類存在形式都可能

歐·納瑞究合著

沉浸在靜坐的心理世界中 III

Defining Meditation

Meditation is the balance of

awareness, concentration, and energy.

- Stepen Levine.

Sitting meditation is purposefully
deeper within yourself.

- Dr. Thynn Thynn, Living

quieting your mind so that you can go deeper and

Meditation, Living Insight

Meditation is a method for
own mind. - Ram Dass

extricating your awareness from the tyranny of your

Meditation is concerned with the development of a presence, a modality of being,
which may be expressed or developed in whatever situation the individual may be involved.

- Robert E. Ornstein & Claudio Naranjo

On The Psychology of Meditation



經過長期的文化變遷，冥想已衍生出許多意義。涉略些許，可略窺冥想的意義有：

冥想是：

一種內心的
轉變

心靈的沈靜
心念的開展
思想的超越
心靈醫療的
狀態

心念的扎根
心念的擴展
自我探詢與
發現的工具
啓發與指引
的來源

意識的淨化
專注與平衡
的方法

到達實相
真誠的關注

自我覺察
解脫之道

開悟之座
意想不到的

經驗

自我運作
內在的自由

Over its long, transcultural history, meditation has become many things to many people. If we surveyed a few, their range of definitions might look something like this:

Meditation is:

*a turning
inward..
quieting the
mind..*

*opening
perception..
transcend-
ing*

*thoughts..
a psycho-
spiritual
healing
modality..*

*deepening
awareness..
expanding
awareness..*

*a tool for
self-inquiry
and*

*discovery..
a source of
inspiration
and
guidance..*

澄清靜坐的錯誤觀念亦是
非常有用的，如：冥想非
自我膨脹、自我吸收；冥
想非冷漠、退縮；冥想是
非宗教的，是不需要有任何
信仰；冥想非祈禱；冥想
非爲了逃避現實問題與
責任，不是提供人一時或
永久的快樂；冥想非嬉皮
及瑜珈信徒所專有的。

人們練習冥想的
理由繁多到近似
荒謬。多采多姿
的冥想經驗的作
者丹尼爾·葛羅
曼表示：“…幾
千年來冥想一直
提供那些尋求從
人生桎梏中破繭
而出的人們一個
解脫的途徑。諷
刺的很，被遺忘多
時的冥想現在又再
度被視爲滿足人生
目標及開拓生活視
野的最佳方
法。”

其他還有
許多謬
論，如：

*a clarification of
consciousness..
a way of centering
and balance..
coming into the
present..
bare attention..
self-realization..
the way to
liberation..
the seat of
enlightenment..
an adventure..
working on
oneself..
intrinsic freedom..*

It may also be useful to clarify what meditation is not: Meditation is not self-indulgent self-absorption. It does not lead to apathy and withdrawal. Meditation is not religious. It does not require or promote any beliefs. Meditation is not prayer. Meditation is not an escape from life's problems and responsibilities. It does not offer instant or permanent happiness. Meditation is not just for hippies and yogis.

People's reasons for meditating are so diverse as to seem paradoxical. Daniel Goleman, author of *The Vari-*

冥想為無神論者所熱愛的，然它卻是全世界所有偉大宗教所共有的修行方法；

冥想能導向自我超越，同時提高自信心；

冥想需要花費相當的努力練習，但理想上卻又不是費力可得；

冥想非目標導向，不是為了得到什麼的方法，但卻可以從中得到極大的益處；

冥想同釋壓或靈修一樣實用；

冥想可以讓人同時覺得平靜又充滿能量；

冥想對於健康醫療及臨終的處理是非常有用的。

當代內在冥想大師約瑟夫·葛得斯坦詮釋冥想傳統的有神論／無神論二分法為：冥想是簡單的數學。所有的冥想體系指向的目標非一即零

eties of the Meditative Experience, says, “.. meditation has been for millennia the path for the person who seeks to go beyond the limiting goals of the everyday world. Ironically, meditation is now touted as the best way to fulfill those everyday goals and live out worldly visions.”¹

There are more paradoxes:

Meditation is most often a non-theistic endeavor, yet it is common to all the world's great religions;

It can lead to ego-transcendence, and at the same time enhance one's self-confidence;

It requires considerable discipline, but is ideally effortless;

It is not goal-oriented, but it imparts great benefits,

It can be as practical as stress reduction, or profoundly spiritual;

It can impart a sense of tranquility as well as tremendous energy;

It has been used for healing and for dying.

——即與上帝或空性結合。歸一的途徑是將自己全然交託給上帝；歸零的方法是深入內心的空寂。

v

冥想訓練與方法多到令人不知如何抉擇。這難以取決的情形，在這資訊時代而我們的世界在萎縮的情況下尤其令人非常洩氣。其實，練習方法的尋求是一個非常豐富且刺激的探索過程。各種不同傳統冥想方法的展現——透過老師用上課、討論、書籍、錄影帶與不斷嘗試等各種方法的授與——事實上已顯示了哪種方法最適合個人的特性與需求。

儘管定義與說法繁多，但與其瞭解或詮釋字面上的意義，不如親身去體驗冥想來的有益的多。冥想的魅力之大值得我們花時間去親身體驗，因它能讓我們自我探索。也許最好的趨近方式是當不斷地拓展冥想的無限空間時，仍容許冥想保有它的神祕性。

佛教觀點

The contemporary insight meditation teacher, Joseph Goldstein explained the theistic/non-theistic dichotomy of meditation traditions this way: *It's simple mathematics. All meditation systems either aim for One or Zero - union with God or emptiness. The path to the One is through concentration on Him; (the path) to the Zero is insight into the voidness of one's mind.*²

The variety of meditation schools and methods begs the question of how to choose one. This dilemma need not lead to paralysis, especially in our shrinking world in the information age. The search for a practice is an extremely fertile and stimulating stage of the quest. Exposure to a variety of traditions-through audiances with teachers, in classes, discussions, books, videos, and trial-and-error - eventually reveals which approach best suits one's own nature and needs.

Definitions and styles

notwithstanding, it is far more useful to practice meditation than to wait to understand it, or try to explain it.

Such is the power of meditation that

佛陀告誡信徒要對權威抱持質疑的態度且要“自我拯救”。佛陀建議最明確的方法就是自我觀照冥想。真的，這是自身擁有的開悟法門。至今，全世界的佛學院也都強調個人冥想練習的重要性。這就是為何佛教被認為比任何宗教都實用且經驗豐富的宗教。

ⁱ活在靜坐中、活在內心中——生活在正念的方法，丹·丹博士著，頁75，

Dharmma Dana

Publications，美國麻州貝爾市。

ⁱⁱ多采多姿的冥想經驗，丹·尼爾·葛羅曼著，雷姆·達斯於NY1977引用。

ⁱⁱⁱ沈浸在靜坐的心理世界中，羅伯特·奧斯坦、克勞蒂歐·納瑞究合著；海盜掠奪／愛莎樂 NY，頁八。

^{iv}頁23

^v多采多姿的冥想經驗，丹·尼爾·葛羅曼引用約瑟夫·葛得斯坦，頁16。

even time spent *trying* it is worthwhile, for it always entails learning about oneself. Perhaps the best approach is to decide to allow the mystery in meditation, while continuing to explore its' infinite dimensions.

Buddhist Perspective

The Buddha admonished his followers to question authority and “work out your own salvation.” The specific method he recommended was meditative self-observation. Indeed, that was his own vehicle for obtaining enlightenment. Ever since, nearly every school of Buddhism in the world has emphasized the importance of a personal contemplative practice. That is why Buddhism is often understood to be more practical and experiential than most religions.

¹ Pg. xxiii

² The Varieties of the Meditation Experience

by Dan Goleman quoting Joseph Goldstein, Pg xix

善待您的珍寶——腎臟

文/清塵 譯/Rick 版面創意/忠 完稿/jones
Article/Chin Cheng Translator/Rick Art/ Jones Layout/jones

金色蓮花

Treat well your



中醫說腎是人的先天之本，西醫說腎是血液清潔器，這個身體珍寶和我們一生的幸福有著太大的關聯因此，我們不能不瞭解它、保養它、珍惜它，這樣在我們的一生中就不致於陷「敗腎」和「洗腎」的窘境了。

中醫腎理論

中醫裡的腎是主宰人體生長發育、生殖及維持水液代謝平衡的重要臟器。腎臟先天之精，稟受於父母，秉天賦的強弱，與先天腎精是否充盛有密切關係，故稱腎為“先天之本”，而且腎臟為排毒器官，主水主骨髓。

腎的生理功能包括現代醫學的生殖、泌尿系統及部分內分泌、中樞神經系統的功能，這些系統的疾患都可能與腎有關。膀胱的功能與現代醫學的認識基本相似，主要是儲尿和排尿的作用，其病變也主要表現在泌尿功能方面。

腎臟功能退化最常見的現象為全身水腫，因其排洩(水)不良所造成。又因與耳朵有關(老人家有重聽即因腎臟功能退化有關)。日常生可活中自我檢測，如：耳鳴、腎性腰酸背痛等均要注意(腎在上開竅於耳，腎氣充足，則聽力正常；腎虛時則出現耳鳴、耳聾等症。腎在下開竅於二陰，與大小便的排泄、性機能活動有關。故大便溏泄，小便困難或淋漓不盡、陽痿、早

Treat well your precious kidney

The kidney is the inborn essence in the Chinese medicine, and the blood clean-machine in the western medicine. This body treasure closely relates with our all lives happiness. Therefore, we must realize it, maintain it, and cherish it. So, all our lives would not fall into the awkward situation of damaged kidney and dialysis.

The Chinese medicine kidney theory

The kidney is the important organ to dominate the human growth, breeding and the balance of liquid metabolism. The inborn essence of kidney comes from parents. The better the innate talent closely relates with the strong the kidney. So, it is called that the kidney is the inborn essence and the organ to release poison, which is in charge of water and marrow.

The physiology function of kidney includes breeding, the urinary system, part of incertions, and the central nervous system. The above system's diseases are possible to relate with kidney. The bladder's function is to store up and discharge urine, which pathological changes appear on the function of urinary.

The degeneration of the kidney function usually



precious kidney



泄等均可從腎治)。

西醫腎理論

腎臟在你的後腰部兩邊各有一個，長度約十二公分，重量約一百三十公克是由一百萬個微血管球組成的一對器官。全身的血液每分鐘以一千二百CC的速度不停地通過它清洗身上多餘的廢物〔尿酸、尿素氮、肌酸肝等臭東西〕及多餘的水份都經由它製造尿液再排到膀胱，膀胱滿了再排出體外，是人體的「下水道系統」，也可以說是「血液的淨化器官」。因此一旦腎臟病到了末期會因腎臟無法排出身上〔血液中〕之毒素而自身中毒死亡或同時無法排出身上多餘水份而〔脹死〕。

同時腎臟也製造分泌一些激素如紅血球生長激素及升壓素等。

腎臟食療法

腎臟是解毒、過濾水分的重要器官，如果腎臟出了毛病，整個身體都會出問題，因為人體大部由水組成，如果潔淨水份的器官有毛病，當然就牽一髮而動全身了，故腎臟宜好好的調養，以確保體內水份的正常運作。下面就介紹有關腎臟的食療方法：

每次喝水不得超過 300CC

每次喝水不得超過300c.c.，以減輕腎臟一次過濾水的負擔。

木瓜：每隔一天吃 1/4 片中等大小木瓜，午餐後吃較佳。(趁新鮮吃，冷藏後酵素會減少。)

萵苣：每週三次，午餐食用最佳，每次一碗以上。

檸檬汁：每週一次，300c.c.溫開水，擠半個檸檬，一小撮鹽，晨起空腹飲用。

以上為大人的份量，小孩減半，此法至少需持續實行二個月以上，愈長愈好，平常人也可作為保健腎臟之參考。

青椒炒胡蘿蔔

青椒對於腎臟有補氣的作用，常吃對於腎臟功能有所幫助，而且對於肺臟

appears edema on the whole body, due to bad releasing water. Because of relating with ears (the old with weak hearing relate with the degeneration of the kidney function), one can check by self in daily life, such as tinnitus, a sore waist and an aching back, etc. (kidney gas starts at ears, the hearing is normal if kidney gas is enough. The tinnitus and deafness are due to the weak kidney. The kidney relates with the movement of the draining and sex. Therefore, the abnormal stool and urine, impotence and premature ejaculation could be cured from kidney).

The western medicine kidney theory

Two of the kidneys locate each side behind your waist, about twelve centimeters length and one hundred and thirty grams weight, which is composed by one million blood capillary balls to form a pair of organs. The whole body blood pass through kidney by the speed of one thousand and two hundreds c.c per minute to clean the unnecessary waste material (such as uric acid, urea nitrogen, and creatine liver, etc.) and surplus water which is made to urine by kidney and discharge to bladder, then discharge to outer body while bladder is filled. The kidney is the drain system as well as cleaning blood organ. Therefore, the last phase of kidney disease would die by poisoning due to not releasing the toxins in the blood or die by distending due to not releasing the surplus water. In the meantime, kidney makes some hormone, such as erythrocyte-growth-hormone and ascending-pressure-hormone.

Kidney therapy by diet

The kidney is the important organ to detoxify and filter water. The whole body would have problem if kidney has trouble. The most part of body is composed by water, of course, what happens to a small part may



也有淨化作用，常吃能夠健肺。胡蘿蔔對於人的五臟都有補氣的功效。故二者合炒，實為益腎之健康菜蔬。青椒，含豐富的維他命C及鈣、鐵，有解毒、利尿和將體內有害物質排出體外之功用。

胡蘿蔔，有人參之稱，含豐富的維他命A，可預防癌症，增強抵抗力，消除疲勞。

作法：

青椒、胡蘿蔔浸泡鹽水10分鐘後，洗淨切片。

起油鍋，先入胡蘿蔔片炒熟，再加入青椒拌炒至青椒熟後，加少量鹽，調味即可。

茶飲

檸檬汁

說明

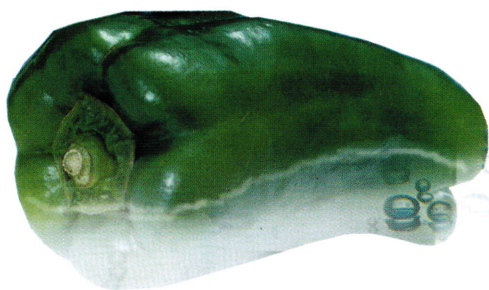
檸檬，具有高度鹹性，被認為是很好的治療所有疾病的藥，止咳、化痰、生津健脾。

檸檬含有大量的維他命C，並且具有相當好的解毒功能。

而空腹時飲用，對於清腸胃、解肝毒、降火氣等，等具有非常好的效果。故如果想要身體清潔健康，蜂蜜檸檬水可以說是不可或缺的飲料，最好日日飲用。

另外，炎炎夏日，暑氣熾熱，多喝一杯蜂蜜檸檬水，不但能降暑清肝，還能消除疲勞，故蜂蜜檸檬水看似平淡，實為修行人最需要之天然之飲。

作法



affect the whole, if the organ to clean water has trouble. Therefore, the kidney need to convalesce through care, rest, and nourishment for the normal operation of the water in the body. The Kidney therapy by diet is introduced as below:

Don't exceed 300c.c. the amount of drinking water every time.

Don't exceed 300c.c. the amount of drinking water every time, in order to reduce the kidney load of filtering water.

Papaya

Eat one forth of middle size papaya every other day, the better time to eat is after lunch. (eat while fresh, its enzyme would reduce after cold storage.)

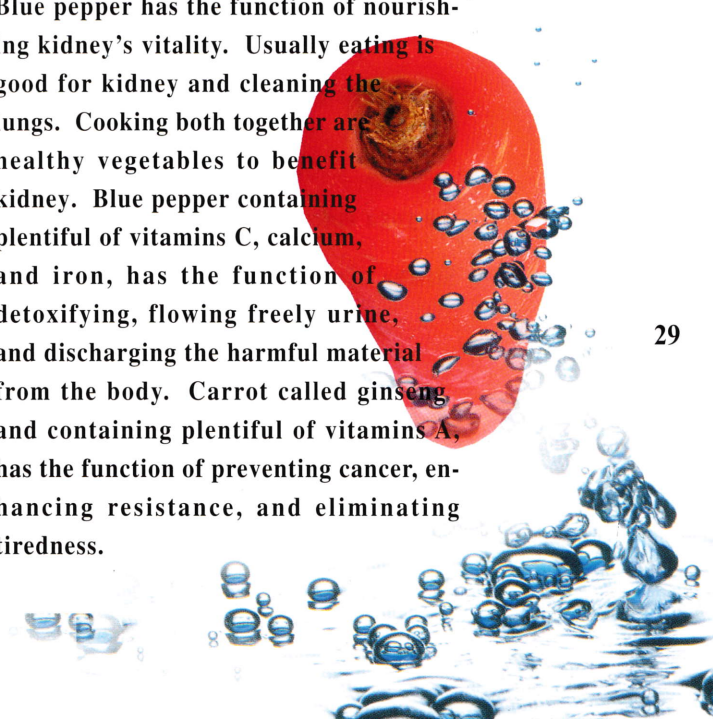
Lettuce

Eat three times every week, over one bowel each time, the best time to eat is at lunch.

4. Drink lemon juice one time every week in the morning when on an empty stomach by using 300 c.c. warm water, half of one lemon juice, and a handful of salt. The half of the above-mentioned amount is for child. Performing the diet therapy at least two months, and continuing more long more better. And the normal people can adopt as the reference of kidney health protection.

Stir-fry blue pepper with carrot

Blue pepper has the function of nourishing kidney's vitality. Usually eating is good for kidney and cleaning the lungs. Cooking both together are healthy vegetables to benefit kidney. Blue pepper containing plentiful of vitamins C, calcium, and iron, has the function of detoxifying, flowing freely urine, and discharging the harmful material from the body. Carrot called ginseng, and containing plentiful of vitamins A, has the function of preventing cancer, enhancing resistance, and eliminating tiredness.





早晨梳洗過後可喝溫的檸檬汁，剛開始先用 1/4 個檸檬加上 1 小撮鹽（約 1 粒紅豆大小）、1 湯匙蜂蜜加溫開水至 300c.c.~500c.c. 然後慢慢喝下，其它時間喝檸檬蜂蜜，就不能加鹽。等適應了 1/4 個檸檬後可慢慢增加至 1/3、1/2、2/3，最後到 1 個檸檬。如果前 1 天有腹瀉現象，可改喝溫的鹽水（從二粒紅豆大到 1/4 匙的鹽水皆可。）

其他保養腎的方法

止痛劑殘害腎臟，未經醫師處方嚴禁使用

暴飲暴食有害腎臟健康

適量〔充分〕喝水不憋尿

不要憋尿

不宜縱慾

多做瑜伽

常常靜坐

The other maintaining kidney method

Analgesics hurt kidney. Strictly forbid taking it if not allowed by prescription.

Over drinking and eating harm kidney's health.

Drink the suitable amount of water (enough) and don't forbid emitting urine.

Don't forbid emitting urine.

Don't indulge in sensual pleasures

Do yoga more often.

Sitting in meditation usually

Method

Blue pepper and carrot soak in salt solution for ten minutes, then cleaning up and cutting into slices.

Putting oil into hot pot, first adding carrot to stir, then adding blue carrot to stir till cooked, and finishing by adding a little salt and seasoning.

Beverages

Lemon juice

Description

Lemon with thick salt is considered as the best medicine to cure all diseases, such as relieving cough, reducing phlegm, producing saliva and strengthening spleen.

Lemon contains a large amount of vitamins C, and has rather good function of antidoting the poison.

Drinking while on an empty stomach has very good effect to clean intestines and stomach, antidoting the liver poison, and lowering internal heat. The honey lemon juice is the essential beverages for drinking everyday if hoping cleaning and healthy body.

Besides, in the very hot summer, with burning hot heat, just one cup of honey lemon juice can not only lower heat and clean liver but also eliminate tiredness. Although, the honey lemon juice seems so ordinary, it is the most need natural juice for cultivator.

Method of doing

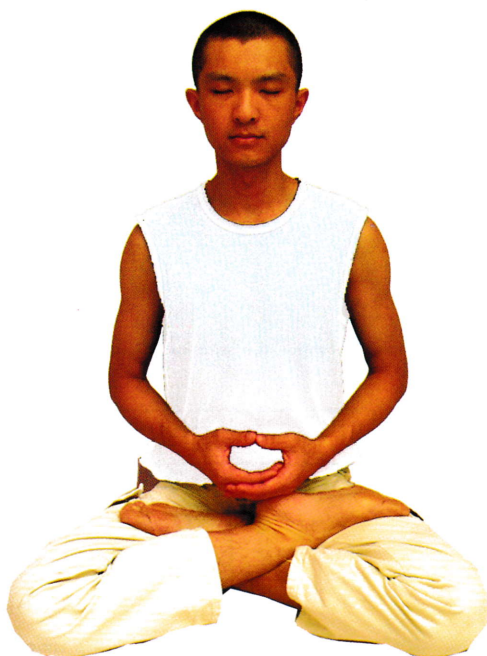
In the morning, drinking warm lemon juice after freshening up. At first, one forth lemon juice, a little salt (which amount is about one granule of red bean) and one spoon of honey, adding 300c.c. to 500c.c warm boiled water, then drinking it slowly. Don't put salt in the honey lemon juice in the other time. After getting with one forth lemon juice, then slowly adding lemon juice from one third, one half, two third to one.

If having enterorrhea before day, use salt solution to substitute lemon juice (the amount of salt is from the size of two granule red beans to one forth of spoon.)



中醫 Chinese medicine	西醫 Western medicine
<p>全身水腫—腎主水</p> <p>Anasarca — kidney belong to water</p>	<p>排尿有沒有異常？</p> <p>一日的排尿量(1000~1500 cc)，次數(4~8 回)正常。</p> <p>頻尿、乏尿（400cc 以下）、多尿（2500 cc 以上）、夜間多尿、尿崩（5000 cc ~10000 cc）</p> <p>Does emitting urine have any unusual?</p> <p>The day amount of emitting urine is from 1000 to 1500 c.c., few times is normal (4 to 8)</p>
<p>成人牙齒鬆動、脫落、腰酸—腎主骨</p> <p>The adult's teeth has loose, or falling off.</p> <p>Having a sore waist ñ kidney affects bone</p>	<p>有沒有浮腫？</p> <p>臉和腳、腹部、肋膜等水分積留，造成全身浮腫</p> <p>Is it turgidity?</p> <p>The accumulation of water in face, feet, belly, and pleura, causes the whole body turgidity.</p>
<p>耳鳴、耳聾—腎開竅於耳</p> <p>Tinnitus, and deafness — kidney starts at ears</p>	<p>腰部或背部疼痛嗎？</p> <p>可能水腎病、囊胞症、結石</p> <p>Does it has pain in the waist or back?</p> <p>Maybe water-nephrosis, or calculus.</p>
<p>大便溏泄，小便困難或淋漓不盡、陽痿、早泄—腎在下開竅於二陰因水生</p> <p>Feces is abnormal. Urine is hard to emit or unceasing drip. Impotence. Premature ejaculation — kidney end at two place to grow water</p>	<p>臉色是否不好看？（青白、沒有光澤）</p> <p>毒素排不出去</p> <p>Whether complexion is good or bad? (blue with white, without brilliance)</p> <p>Toxins can not release out.</p>
<p>脾、胃病—土（脾胃）剋水（腎）</p> <p>Spleen and stomach disease — soil (spleen and stomach) controls water (kidney)</p>	<p>有疲倦或頭疼的現象嗎？</p> <p>可能是慢性腎炎、扁桃腺、腎臟病療造成的高血壓</p> <p>Does it has the phenomenon of tiredness or headache?</p>
<p>肝臟病—水（腎）生木（肝）</p> <p>Liver trouble — Water (kidney) grows wood (liver)</p>	<p>看近物吃力嗎？</p> <p>腎臟病造成血壓上升影響視網膜</p> <p>Is it hard to see nearly?</p> <p>Nephrosis causes blood pressure to rise and affects retina.</p>

靜坐是



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解脫之門 Meditation Open the Door of Liberation

Meditation



《知見》

靜坐除了可以寧靜情緒、健康身體、開發潛能、拓展智慧等等以外，最重大的功效在於——解脫三界。

爲什麼是這樣呢？因爲，一個人要解脫生死的束縛，最重要就是要明白輪迴的原因，而明白的智慧，是可以從靜坐的修煉得到的。

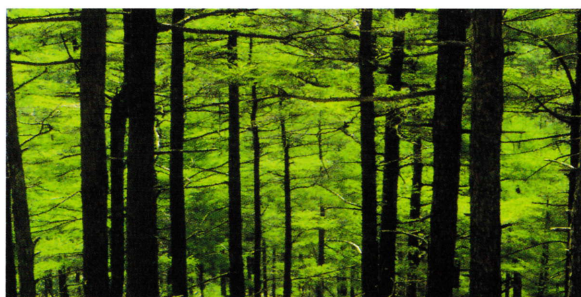
誠如六祖所說明的，其實定與慧是同一件事。所以只要禪定功深，智慧便自然而然的開展，智慧開展後又有

Right View

Sitting in meditation may quiet emotion, improve health, develop potential ability and cultivate wisdom, most important, it may liberate one from bondage of the three realms of samsara.

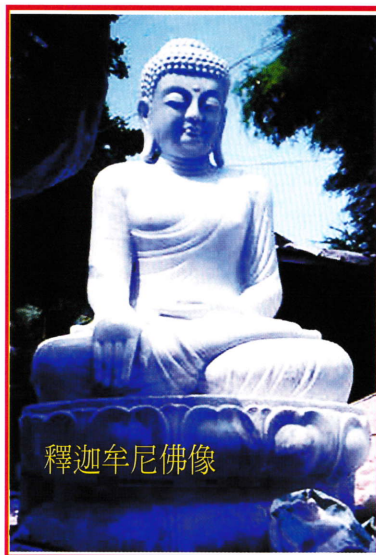
Why is that? Because you want to liberate from bondage of death and rebirth, the most important thing is to understand what is the reason for samsara all the while sitting in meditation cultivates wisdom on this understanding.

Just as master Hui-Neng, the sixth ancestor of the Zen School, said in deed: meditation and wisdom are the same thing. When you have merits on meditation, you will be able to develop wisdom spontaneously. A well-developed wisdom will assist you correcting



助於修正更深的觀照，更深的觀照就可以明白諸法實相以及輪迴之因。

所以靜坐是成佛之路上的必修法



釋迦牟尼佛像

門，是不可減免的過程。釋迦牟尼佛是在菩提樹下靜坐開悟證果的，密勒日巴是在山洞中長年靜坐而擁有大神通的，太虛大師也是在閉關長期靜坐及閱藏而開悟的.....

古今往來，不少高僧大德都是藉助靜坐而得到莫大的利益。故，只要你是一個有志向的修行人——丈夫自有沖天志，不出三界誓不休！那麼，你一定不能忽略靜坐的修行，而且要愈多愈好。（初基靜坐一定要配合懺悔、守戒，切記！切記！）

deeper insight. A deeper insight will give you power to understand the reality of all things and reason for samsara.

Therefore, sitting in meditation is a prerequisite subject and indispensable process to become a Buddha. For example : Shakyamuni Buddha sat in meditation under a Bodhi-tree to reward himself with enlightenment and certificate of Dharma. Milarepa, a Vajra-yana mahasiddha who had great supernatural powers, sat in meditation for years in a cave. Tai-hsu, a great master of Republic of China, who sat in meditation and study Buddhist sutra for years, and then obtained a grand enlightenment.

From ancient time till today, many great monks and practitioners obtain great benefits from sitting in meditation. Therefore, you shouldn't ignore it. You must practice it as much as you can if you are a practitioner who has very high ambitions to liberate yourself from bondage of the three realms of samsara. (Beware that you should confess previous karma and keep commandments all the time if you are a beginner.)

There are many means (dharma-door) of sitting in meditation. Fundamental one and advanced one are not quite the same. We already introduced 4 fundamental means for beginner in lesson 10~14. Now we are going to introduced 4 advanced means that are father stages of developing meditation. Before you practice the advance you are supposed to practice the fundamental for a period of time.

How long the period time should be that is according as one's circumstances. Because every one has a unique previous karma and different certificate of dharma, every one will de-

而靜坐的法門繁多，初基和進階所使用的方法並不完全相同，前章已介紹過一些適合初學靜坐者練習的法門，於此便要再進一步的介紹進階靜坐法門。可於初基靜坐法門練習一段時間後作為更上一層樓的法門選擇。

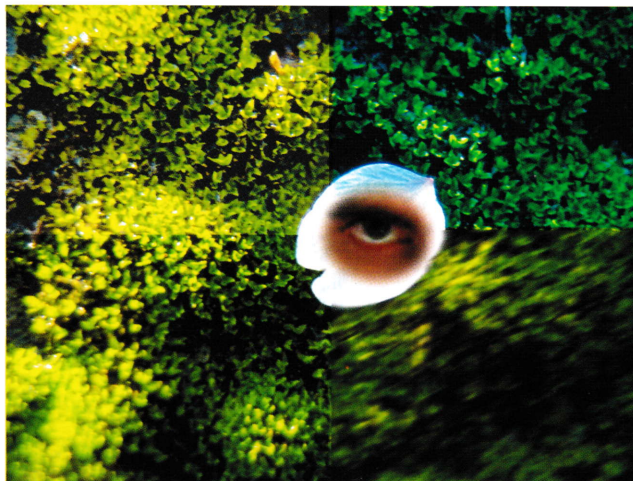
而所謂的一段時間，實在是因人而異，因為，每一個人帶來過去生的業障、證量都不相同，故每一個人在今生開展的修行境界、速度也都不會完全一樣。不過，在此為了方便修行者，還是提供一個一般性的原則：

即以時間來說，起碼也要初基法門練習了三個月以上（記住，最少3個月）。以效果來說，最起碼也要於初基靜坐的法門練習中，感受到身體愈來愈健康、心理愈來愈輕鬆，而且沒有任何幻視或幻聽現象，那麼，你才適合或不算躁進的開始進入進階的靜坐法門練習，現在就為修行人介紹幾種進階靜坐法門。

《實修》

一、觀想靜坐

(一)身法



velop distinct limits and speed in practicing Buddha-dharma. For your convenience, the general principle is :

About time, you should practice one of the fundamental means at least 3 months. (Beware that no less than 3 months)

About effect, after you practice the fundamental, you should become more healthy, feel at ease and have no illusory vision and hearing.

If you are qualified, you may practice the following advanced means without been criticized for impetuosity. In next 3 lessons we are going to introduce 4 means.

Practicing

1. Contemplating Crystal Meditation

1.1 Posture

1.1.1 Sit cross-legged on the floor (if you cannot make it, you may sit with one leg bent beneath the other leg. Otherwise, sit with legs bent.)

1.1.2 Hands with Meditation-Mudra

1.1.3 A straight and loose back

1.1.4 Tongue touch your upper jaw

1.1.5 Close your eyes (If

(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

(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)

(1) 以鼻呼吸

(2) 呼吸順其自然即可

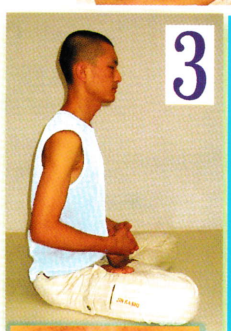
(三) 心法：專心的、虔敬的、聚精會神的觀想自己全身如透明的水晶

二、觀空靜坐

(一) 身法：同前

(二) 息法：同前

(三) 心法：直接安住於空，一旦離開了空性，就馬上起觀照察覺，然



you worry about illusory visions, you may slightly open your eyes with downward line of sight. Just sit at ease.)

1.2 Breathing

1.2.1 Breathe with your nose

1.2.2 Breathe naturally is fine

1.3 Mind Consciousness

Respectfully concentrate your attention on contemplating that you body is clear-crystal.

2. Observing Emptiness Meditation

2.1 Posture : the same as 1.1

2.2 Breathing : the same as 1.2

2.3 Mind Consciousness

Directly settle your consciousness in Emptiness. Once you leave the state, observe and realize it right away, and then come back to Emptiness as soon as possible and stay in the immobile entity of Emptiness.

3. No Fancy Meditation

3.1 Posture : the same as 1.1

3.2 Breathing : the same as 1.2

3.3 Mind Consciousness

Keep your mind in a state of no delusive-thinking (Maya). Once you find any noise in mind, quench it right away, and then keep a lucid state with no fancy in mind all the time.

4. Free Meditation

4.1 Posture : the same as 1.1

後繼續安住於如如不動的空之本體中。

三、無念靜坐

(一)身法：同前

(二)息法：同前

(三)心法：保持心中不起任何妄念的狀態，一旦發現妄念生起，馬上謝滅，然後再繼續保持心中妄念不生的清明狀態。

四、任運靜坐

(一)身法：同前

(二)息法：同前

(三)心法：此為最高境界的靜坐法門，心中既不生起妄念，也不生起清淨之念，一切任運，靜坐只是靜坐，並無刻意之處。（注意，任運與昏沈狀態截然不同，切莫混淆。）

以上是進階靜坐法門，奉勸有志出三界的修行人擇一而專修。而且要下很紮實的功夫，每天最少練習二小時，最好多達八小時，甚至更多，如此日久功深，必定能為身心帶來莫大殊勝的利益。願人間清明，願修行人速得成就。

4.2 Breathing : the same as 1.2

4.3 Mind Consciousness

This is the highest level meditation. There is no delusive or lucid thinking in mind. Consciousness frees from any thinking. Sit only without any intention. (Beware that free and dim are two quite different states. Don't confuse !)

1~4 are four advanced means of sitting in meditation. Those who have very high ambitions to liberate yourself from bondage of the three realms of samsara should pick up one of these means and solidly practice it with full heart at least 2 hours a day. If you can practice 8 hours or more, the more you practice the more power you will get and you surely will obtain great and wonderful benefits for your body and mind.

Wish the world will be clear and bright !

Wish all practitioner will achieve siddhi as quickly as possible !

佛教國家之旅

Tour of Buddhism Countries



文 / 炳煌 譯 / 偉勁 版面創意 / Hank 完稿 / Hank
Text / Hung Translator / Kim Art / Hank Layout / Hank

泰國素描

泰國，古稱暹羅，位於中國和印度間中南半島之心臟地帶，舉國上下尊崇佛教。多個世紀以來，一直是東南亞地區宗教、文化和多個民族的匯集地。泰國面積約五十萬平方公里，與法國國土相若，人口約六千餘萬。泰國西北與緬甸為鄰，東北接寮國、東連柬埔寨，南部與馬來西亞接壤。從地域上劃分，泰國共有四個主要區域：

Thailand

Thailand formerly known as Siam, situated between China and India, the country belief is Buddhism. For many years people from Asia came and share their belief, and culture. The land area is about 500000 sq km, blending with a dharma land; the population is about 6000000 people. Towards the Northwestern direction of Thailand is Burma, the Northeastern direction is Laos, the East is Cambodia, and South is Malaysia.

- (1) 北部山區叢林
- (2) 東北部是山巒起伏的高原地帶
- (3) 中部為平原
- (4) 南部半島

泰國的國旗有紅藍白三色，紅色象徵英雄的民族和國家，藍色象徵莊嚴的皇室，白色則象徵純潔的宗教。泰國政府提倡國家至上，佛教至上，皇上至上。泰國的日曆也用佛曆，每逢佛誕日、安居日，政府機關、學校及商店都放假，全國上下都到寺院聽經聞法，法會異常隆重。

泰國佛教概況

佛教，大約是在西元前三世紀，由印度佛教亞索加王朝 (Asoka) 傳入泰國。到目前為止，都是維持以佛教立國，其泰國僧侶著黃袈裟，於是便有 "黃袍佛國" 的美譽。

泰國僧侶的修行，主要是按照四念處的修行方法，也就是觀身不淨、觀

Thailand can be divided into different topography:

- 1) Forest to the North
- 2) Highland at the Northeaster direction
- 3) Grassland in the central area
- 4) Peninsulas to the South

The flag of Thailand is made up of 3 colours: red, blue, and white. Red symbolised a heroic country, Blue symbolised the dignity of the royal family, and White symbolised a pure religion. The government emphasised on the priority of the country, religion, and the king. They also used the Buddhism calendar, and during Vesak day, the government sector, schools, shops will have a holiday and whole population will go to the temple for prayers, and the prayers will be very grand.

History of Thailand's Buddhism

Buddhism was introduced in to Thailand around the 3rd century BC, from India Asoka kingdom. And till now they still manage the country by Buddhist laws, and the monks in Thailand still wear the yellow rope, thus having "Yellow Rope Country" as praise.

The practices of the monks mainly base on the Four Stages Of Mindfulness, that is by contemplating the body as impure, sensation as





受是苦、觀心無常、觀法無我，而且是沿用佛陀當時托鉢乞食的方法。他們的鉢，之所以那麼大，其原因為：一個寺廟是輪流托鉢，一部份的人出外托鉢回來給其他人吃，大部分是小沙彌或年輕比丘去托鉢回來給年長的比丘吃。

據統計，超過九成的泰國人信奉佛教，且日常生活亦深受影響。泰國信仰佛教的家庭，通常設有佛壇，各家主婦早晚必燃蠟燭，燒香和獻花，以祈禱吉祥降福。泰國人深信，如有佛在身，可永保平安，並且學習佛陀的慈悲與智慧，所以每個人都喜歡在頸項上掛一尊或多尊佛像。另外，佛教也是泰國道德禮教的準則，維繫社會和諧與推動藝術的原動力。根據泰國佛教的習俗，信奉佛教的男性，年滿20歲者，在其一生中，必須經過一次剃度出家，以實踐僧侶生活，短則五天，長則三個月。而且他們認為可以為雙親帶來功德，也會使男人更成熟穩健，這樣才算有完整的人格。當一

always leading to suffering, the mind as impermanent, and things as being dependent in nature, and they still used the method of begging for arms used during Buddha's time. Their bowl is so big is because, a section of the monks in the temple take turn to beg for arms for the rest of the monks in the temple to eat, most of this arms begging is done by younger monks, and give to the older monks. From a survey over 90% of the population in Thailand believe in Buddhism. The family the believe in Buddhism normally will have a alter in their home, and will make offering during the day and night, so as to having peace, they believe that if you have Buddha in your heart you will be save, and they also learns Buddha's compassion and wisdom, that's why they like to wear around their neck one or more Buddhas pendent. Buddhism is also the leading moral education of Thailand; it is also the force in promoting a peaceful environment and arts. According to the custom of Thai Buddhism, guys that are a believer of Buddhism will have to become a monk at the age of 20, so as to at least become a monk once in his lifetime, and the time range from 5 days to 3 month. And they believe that this will bring good fortune for their parents, and make the guys more mature, they will than consider fully-grown up, with perfect character. When a person wants to receive ordinations, all of his friends and relative will tell one another and congrats

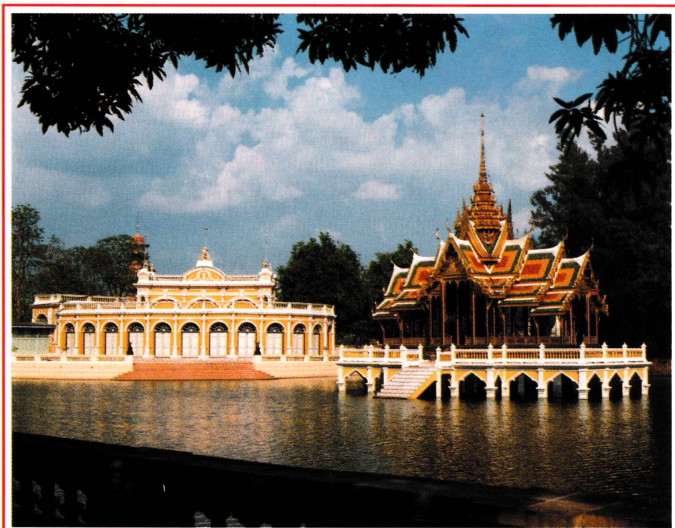
個人決定出家時，他的親朋好友會互相傳告，一同來表示喜慶祝賀，大家紛紛捐淨財、購置香花及珍貴物品，以作為供養佛陀與僧侶。送行之日，男女老幼結對隨行，人人身著盛裝，手拿香花傘蓋，伴著鼓樂吹打，人們邊走邊唱，將僧人送至廟中。歷代國王都當過和尚，不出家就不能承襲王位，軍政官員也必須出過家，然後才能執政，人人都以出家為榮。

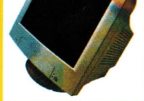
泰國的教育制度，也與佛教有著密切關連，海陸空各軍校都有佛學課，由精通佛學的大居士兼任教授；各個大學、中學、小學每星期都有一、二節佛學課和道德學；國家廣播電台每月也要廣播四次，宣揚佛教教義。

泰國的佛教，有許多地方仍保留著原始佛教的型態。當我們有機會前往泰國旅行時，望著莊嚴的佛像與僧侶，便可以讓我們浮動不安的心，慢慢沈靜下來。



him, by giving him flowers, and precious items so as to symbolise offering to the Buddha and the monk. During the way to the temple all the people will take with them flowers, umbrellas to shelter the man, and instruments will be playing with singing. All the kings of Thailand has all become monk once, without being a monk one will not be able to be the successors of the throne, even officers in the army will have to become a monk at least once than can held his post, everyone feels proud receiving ordinations. Thailand's education system also has a close link with Buddhism, there's Buddhist subject in the army school, it is teach by a professor in Buddhism, every universities, secondary, and primary schools will have at least one or two Dharma and moral classes in a week, even the radio will have to broadcast the Dharma 4 times a month. The Buddhism in Thailand has lots of area that deserve to be kept, so as to let more know the teaching of Buddhism physically. When we have the chance to visit Thailand the temples, Buddha statues and monks will make our wild heart settle down.

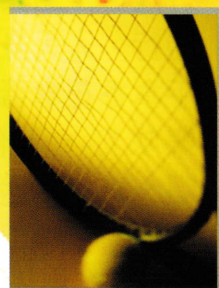




America

Buddhism

美國的恢宏氣度



文 / 清塵
譯 / 偉勁
版面創意 / JONES
完稿 / jones

Text/Chin Cheng
Translator/Kim
Art/JONES
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In the year 2000 the Sydney Olympic has just ended, and do you know who is the leader in sports? That's America with 39 gold, 25 silver, 33 bronzes, and a total of 97 medals. Not only is America is good in sports, but in other area they

2000年雪梨奧運剛結束，
體壇盟主是誰您一定知道！就是
美國，39金25銀33銅總獎牌

97 面世界第一，美國不僅體育一流，其他地方一樣傑出，如果提到大學，您一定會直接想到哈佛、耶魯，如果說到影視巨星，茱莉亞羅勃茲、湯姆克魯斯、梅爾吉勃遜，一定在您腦中，世界首富是美國「微軟」董事長比爾蓋茲 Bill Gates，美國奇異公司全球市值排名第一名，連高爾夫球的老虎伍茲、籃球的麥克喬登、網球的山普拉斯也是風靡全世界，是什麼一種精神內涵，讓美國這個只有兩百多歲的「年輕小伙子」，可以執全球的牛耳，幾乎每一個面相都是叱吒風雲、頂先群倫？

佛法講因果，美國會有如此的傲人成績，一定有原因，我們可以從它立國精神得知一二，自由與平等主義的獨立宣言、人人有機會的傳統、民族大熔爐的基調、實力主義與尊重人權都是其成功的關鍵。

自由眾生皆有佛性

美國人用尊重的態度去對待孩子，重人本精神要小孩能獨立，而讓每個孩子可以沒有罣礙的去發展。所以可以把愛讀書的學生培養成太空科技人才、商業泰斗、諾貝爾獎得主，但同時也可以把不愛讀書的學生作育成材，愛打電動的學生培養成一流的飛官、愛講話的學生變成一流的推銷員，好動的學生培養成運動明星、一樣讓他們功成名就，也就

are also doing very well, and if we talk of university, it will reminds you of Harvard, and Yale university, and if we talk about movie star you will think of Julia Roberts、Tom Cruise、Mel Gibson, and the world's richest man is non other that the chairman of windows, Bill Gates, and even in golf there's Tiger Woods, in basketball there's Michael Jordan, and in tennis there's also Pete Sampras, whom are famous throughout the world. What are the characters that make such a "young" country have so many world famous people? It is Buddhism and Karma; there must be a reason for having such good result, we can see from the way they rule the country, the pledge of freedom and equality, and everyone has a fair chances in doing anything, racial harmony, and also respecting humans right are all the key to success.

Freedom-all beings has a Buddha nature

Americans shows respected to children's, morally support the children to be independent, letting every children grow without any worries. That's why children that like astronomy will have the chance to realise their potential, and become a astronomer or a corporate CEO, or even winner of noble prize, and at the



是讓每一個人天賦中的「第一名」都能展出來，所以最後每個

人都成為他專長項目的「天才」，這是很符合人性、更能開發潛能的方式，東方國家以學業為重的傳統，不知道把多少「天才」變成「庸才」。佛法也是認為眾生皆有佛性，每一個人都是未來佛，佛更是天才中的天才，所以美國的自由和尊重的精神其實已經為佛法作註腳。

平等眾生平等

獲Time《時代雜誌》選為1997年度風雲人物的Intel（英特爾）總裁葛洛夫 Andrew Grove 為例，他是匈牙利的猶太人，前國務卿歐布萊特是女性，風靡全世界的麥可傑克森 Michael Jackson、籃球飛人喬登 Michael Jordan、田徑怪傑麥克強森 Michael Johnson 都是黑人，只要肯努力，國家開放無限的機會給你。美國的這一點人人平等的精神，可說是佛法眾生平等的「實踐版」，如果佛陀知道一定很欣慰。

積極進取精進

微軟人的信條是：「只要我醒著，我就在工作。」足見美國人開

same time grooming those that don't like to study, for example those that likes talking will become a salesman, active children will become sports star, it is letting everyone whom has the potential to be number one, have a chances to realise their potential, thus having lots of "genius", this suits the human way of realising ones potential. Eastern countries take studies seriously, causing lots of "genius" to become "bookworm". Buddha dharma also agree that all beings has Buddha nature, and will be a Buddha in the future, and Buddha is the genius of genius, so the freedom in States has already set a role model for Buddhism.

Equality-equality for all beings

There's article in TIMES, about the chairman of Intel whom is a Jewish, and Michael Jackson and Michael Jordan are blacks, but as long as you are willing to work hare, the country will gives you lots of chances. This equality in America is really shows the spirit in Buddhism; all beings are equal, and if Buddha is still around he will sure be glad.

Ernest

The strength that make all Americans work hard are motivation, they never relax and work earnestly. Because this world is changing too fast, so with any carelessness will cause you to be out of the game. So if you

創精神的背後，是以強大的行動力量來支持，永遠都不懈怠、不放鬆，淋漓盡致的發揮。因為整個世界變化的速度太快了，稍有疏忽就會被淘汰。因此，想要實現自己的夢想，就要拿出全部的生命力。在美國人拼命的努力下，光是一九九八年，美國企業包辦全球十大企業中的九家。

美國成功激勵學院（簡稱 SMI）是保羅·麥爾 Paul J. Meyer 先生於一九六〇年，在美國德州維口市所創立的。至今數十年間，SMI 已經成為全美國，甚至全世界，在知識、教育和傳播事業方面的領導者。

麥爾擔任公司的董事長，領導 SMI 發展成資產億萬美元的國際性大企業。SMI 的經銷商遍佈全美五十州。SMI 的各種課程也在世界八十個以上的國家，以十七種語言的版本發行。

「精進」是菩薩六度波羅蜜中非常重要的一環，也是古往今來所有高僧大德的共同特質，雖然一個是世法，一個是出世法，但是精進的內涵，美國和佛法是一樣的。

關懷社會佈施

美國人見到你，就給你一個微笑，給你親切的一聲招呼：「Hello! How are you?」、「你好!」到處都是這樣，這就是布施。一個笑容，一句問好，都是在實行布施，容貌的布施、語言

want to fulfil your dreams than you have to put in all your energy. Due to this hardworking, in the 1998 worlds top ten enterprises America holds 9 of it.

America Motivation School SMI, sets up in 1960 in Texas, SMI has already been the leader in knowledge, education, and enterprising, in America even the whole world. The CEO of SMI developed the school into an international enterprise. SMI has set up bunches all over the States, and over 80 countries, teaching in 17 different language.

Ernest is also one of the important sections in the six paramitas, it has also been one of the characters of many high monks, but regardless whether is it spiritually or materially America and Buddhism is the same.

Caring society-giving

Whenever you meet an American they will give you a smile, and a warm greeting, and this is giving. A smile or a greeting are all act of giving, the giving of appearance, giving of speech, they blend giving into everyday life. In one of the report in Time magazine, been one of the richest and stronger country in the world, Americans as compared to other countries, they are more willing to give donations, and taking parts in charity work. A survey shows that 73% of Americans take part in charity dona-

的布施，他們把布施融合在日常生活裡面。

根據《時代》雜誌專題報導（Time, July 24, 2000），作為世界上最富強國家，美國民眾比其他國家人民更熱衷慷慨捐款，並支持和參與慈善事業。一項調查顯示，百分之七十三的美國人有參與慈善捐款，而去年美國民眾支持慈善的總捐款接近二千億元，等於聯邦歲入的三分之一，全國歲入的百分之二。全球首富比爾蓋茲（Bill Gates）將其財產撥出二百二十億元成立慈善基金，而一般美國民眾也慷慨支持慈善事業。一位靠每月一千七百元退休金為生的老翁，每年捐出四千二百元。另一位提早退休的富翁則支持無力升學的青少年學得一技之長。這些人的共同體驗是：回饋社會，助人為樂。

佈施波羅蜜是六度波羅蜜的第一個，只聽過熱善好施的菩薩，沒有慳貪的菩薩，美國人如此樂善好施，真的值得我們學習。

熱情慈眼視眾生

在路上、電梯內或走廊裡，和美國人打照面，目光相遇，這時美國人的習慣是目光致意，不可立刻把視線移開，或把臉扭向一邊，佯裝不見。只有對不順眼或不屑一顧的人才這樣做。他們在電梯間還會幫您按樓層，他們的交談常用正面的話鼓勵別人，熱情的打招呼、擁抱、親臉、勇於

tions and the total donations for last year add up to \$200000000, contributing to 1/3 of the world's financial budget and 2% of the country's taxes. The world's richest man Bill Gates took out \$220000000 as charity fund, and the population generously took part in charity work. One of the retired worker gave \$4200 to charity whom only have \$1700 every month as support. There's another rich man whom supported a young man whom is unable to pay his schools fees, till he completed his studies. They believe that, they must give what they take from society and able to find happiness in helping people.

Giving is first one of the six paramitas, we only heard of a bodhisattva that gives generously and not one that takes from others, so we must also learn from the bodhisattvas and Americans whom is generous in giving.

Warm hearted-seeing others with compassion

Whether on the road, in the lift or even at the corridor, when we greet an American they will not turn his/her head away or direct his/her eyes to other views, pretending not to see you, and always maintain eye contact with you, this is the habit of all Americans. In the lift they will also willingly press the lift button for you, and during conversation they always used optimistic words

說「I love you！」，雖不一定要和他們做同樣的舉止，但是心中的熱情，是否有如他們一樣，菩薩心中如果沒有悲心，言語、舉止沒有熱情，如何代眾生受苦，如何無怨無悔的為眾生服務不求回報，美國人這點真的值得我們學習。

結語

縱使美國也有許多存在的問題，但是平等自由、尊重人權、熱觀進取的精神，其實就是大乘佛教的特質，尤其大雄大力的恢宏氣度更值得我們效法、正如的一段話：「真理就是真理！好就是好！不能僅因為是本國就大力尊崇，不能僅因為是外國就特意的貶抑」，佛法不只是存在一個「佛教徒」的名相裡，而是存在每個人的心中，有些不是佛教徒的人，其實已經在做菩薩的事業，我等發願的佛子，更要虛心求教，長養慈悲，才不枉為「佛教徒」三個字。

to encourage people. Greeting warmly, hugging, a smack on the face, or even a sentence I Love You, though we don't have to do the same thing but do we have the warmth? If there's no compassion in a bodhisattva's heart, than you won't feel the warmth in his speech, or action, than how is he going to help us without any complains and regrets? And we must really learn from the Americans in this area. Though America may have some problems, but freedom, equality, respect of human's right, warmth and earnestness, is actually the special qualities of Mahayana, especially the spiritual strength, courage and gentleman is what we must really follow, just like one speech given by "Spring Wind", Dharma don't only exist in a Buddhist, but it is in the heart of all beings, some whom are not Buddhist are actually doing a job of a bodhisattva, and for us whom has vow to be a Buddhist, must accept teaching wholeheartedly and willing, building up on our compassion so as to uphold the title "Buddhist".



e世代生存之道

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

看到愈來愈多的企業行號，開始進行一波又一波的裁員動作，使我們不得不擔心它的負面效應將會逐步的擴大，例如自殺、犯罪、黑道等，而我們長久以來習慣於在繁榮中過著舒服的日子，現在忽然面對這種衝擊，自然就會因失去了生存屏障而不知所措，到了此時才開始要思考如何因應，似乎已經慢了一步。

傳統的觀念、面臨時代的挑戰

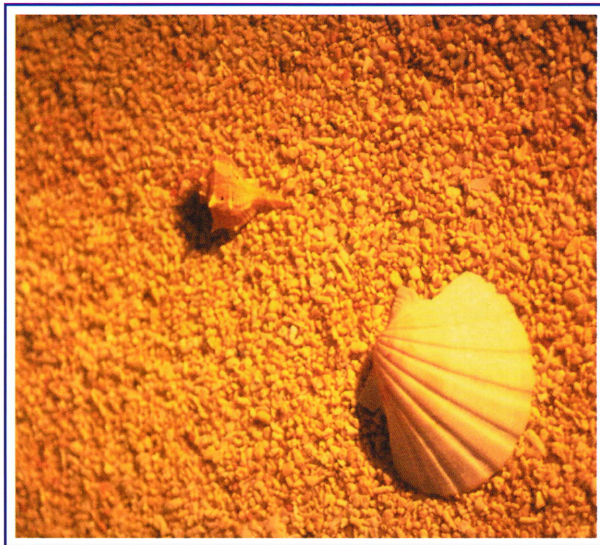
從前的人認為擁有一技之長，是一

We had to worry about the negative effects, like commit suicide, crime, sinister gang, etc., gradually spreading out as there are more and more corporations start to lay off employees once and again. People used to have a comfortable life in prosperous days for a long time. Now we face this impact suddenly. Naturally, we don't know how to do as losing the living protective condition. It seems too late to think a corresponding way after the impact coming.

個人安身立命的最大保障，但是到了現在這個科技發展快速的時代裡，人類的雙手正不斷的被科技所取代，很多傳統的行業也因此而消失在時代的洪流裡，所以傳統的觀念也逐漸的受到極殘酷的挑戰，現在有很多的企業所裁撤的員工中，雖然大都是因為成本的考量而不得不採取的手段，但相信有很多人是因為他的重要性，已經可以被取代了，而所謂的重要性，有時候並不一定是指一種技術，也包括人的能力，最現實的就是「賺錢的能力」，如果你的技術對企業而言，已經失去了經濟上的效益，那不管你的技術多好，仍有可能面臨被淘汰的命運。所以現代人非常強調培養多種專長，而且必須確定這些專長是可以替企業賺錢的，也就是說，你不但要學習多元的專長，還要知道如何替企業賺錢，這是身為新時代的人類，所必須具備的有利條件之一，否則你還是有可能難逃一波又一波無法抵擋的世局變革，而成為時代更替下的犧牲品。

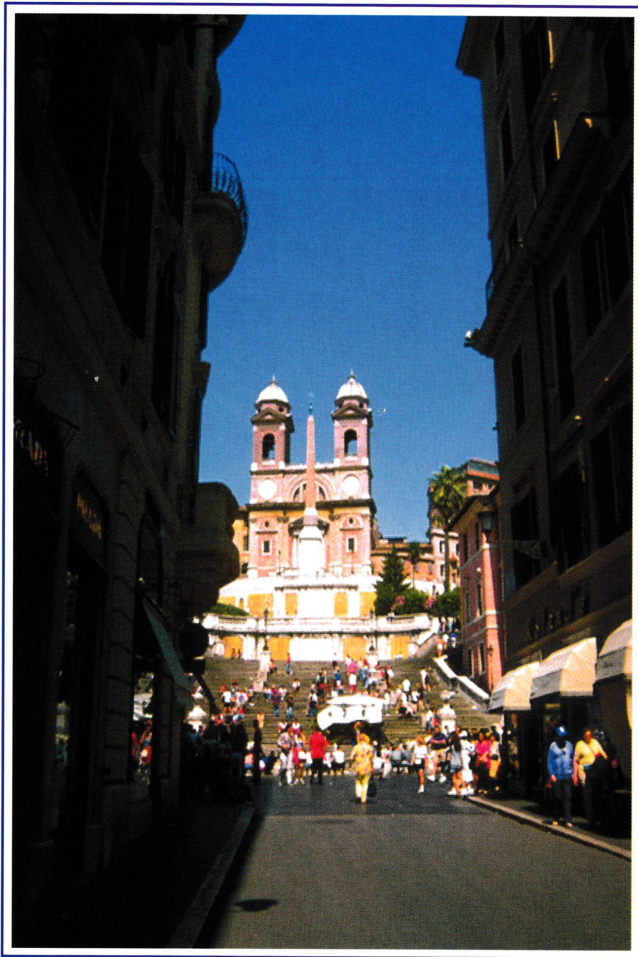
世間的無常、須以變應萬變

世間的法則就是無常的變化，所有我們要求得一個有利的生存之道，也必須要懂得順應變革的方法，例如你在二十歲時習得一技之長，而謀得一個餬口的職位，但是你到了三十歲、四十歲……甚至一輩子如果都還是和當初二十歲時一樣的，認為這個專長是一輩子的保障，那你可能就會在大的經濟變革時，被淘汰下來，因為一個四十歲仍然做著和二十歲的人



The traditional concept confront a time challenge

Formerly, people who had professional skill could settle oneself down very well. But now, in this technology speedily developing age, man hands are replaced by technology. Lots of traditional businesses disappeared in the onrush of age. Traditional concept also gradually faces utmost cruel challenge. Although the mainly reason why a corporation has to lay off employees is cost consideration, but people believe the main reason is that the importance of his position was taken place by technology. This so call the importance sometimes imply not only a technique, but also human ability. The most practical fact is "the capability of making money". If your professional skill loses its economic benefit for enterprise, then whatever how perfect the skill you have, you will still face the fate of weed-ing out. No wonder why modern people



一樣的工作的話，那人家當然寧可要選擇二十歲的人來代替你，所以，一個人必須在自己工作的過程中，不斷的學習和成長，二十歲做二十歲的事，三十歲做三十歲的事，而到了四十歲時，你所具備的能力和專長更是二十、三十歲的人所無法做到的，那相信你一定會在時代的變革中被保留下來，因為你是這個企業的「寶」，如果把你裁掉的話，會是一個損失，這樣才是一個懂得順應無常變化的人，也就是以變應變的道理。

善良的本質、必須堅持下去

反過來說，人的品德和內在的本質，卻是不能變來變去的，那外在的技能和專長可以隨著時局而變，只要

emphasis to train up various special skills, and must make sure those skills can make money for enterprise. In other words, you have to not only learn diverse skills, but also know how to gain money for a company. This is one of advantages which new generation shall have, otherwise, you may not escape from those unpreventable reformations. You may be a victim during the time change.

Common impermanence shall be faced feasibly

The worldly rule is impermanence, so we have to know how to accommodate to live well. How? For example, you acquire a professional skill and then get a position to earn bread at twenty years old. But if you still think the same skill can be used throughout whole life as you are getting old. Then you must be eliminated through competition during a big economic reformation. Think about this. If a job can be done by a twenty-year-old person, why employer will hire a forty-year-old man to do it! So, one should keep learning and growing up during working. Keep renewing your capability to do something which no one can't do, then you can survive no matter how big reformation occurs. Because you are a treasure in enterprise and lay you off will be a lost. This is the wise way to lead tide but not be drown in a onrush. Namely, one should keep learning as time passing by.

Insist on keeping good and honest char-

變對方向、變對地方，那這個變的道理會救你一命，但是人的內在那屬於善的、純的一面卻必須堅持下去，不能因為外在環境的變化而去和那黑暗的部份認同，外在的改變是爲了生存，而內在的堅持卻是爲了外在的變化，不會往壞的地方去變，例如因為失業而去賣盜版的產品等，這種爲了求生存而放棄某些堅持的做法，是萬萬行不得的。

防範於未然、必能渡過難關

新的時代充滿了挑戰和機會，但愈來愈多的現象顯示，從前那種靠機運成功的情況已經不在了，而是必須以真正的實力來面對挑戰，當你眼睜睜的看著裁員的陰影一步一步的逼近你時，正是你必須自我提昇、轉型的最佳時機，千萬不要以爲這事不會發生在你身上喔！

acter

One shall keep learning new skill for seeking livelihood, but the human morality and innate character shall not be changed as striking for living. The needed extrinsic technique and skill will change as current situation change, so it is right to follow this change to learn new skill for saving life. But intrinsic good and pure quality shall still be unchanged and shall not be identified with the part of sinister as to cope oneself with the changeable current situation. External change is for living, internal insist is for prevent oneself from being bad as making external change for corresponding to the current situation. For example, we shall never sell counterfeit products even as out of job. It is completely wrong and does not work to give up some insistent morality and quality for living.

Take precaution before occurring can cross barrier

There are full of challenge and chance in new age. It shows more and more that it no more exist to succeed by chance as before. All we have to do is to face challenge by using real strength. It is the right time to promote and make proper change as the shade of lay-off is approaching to you. Never think that those things will not occur on you! It is always there and waiting someone, so don't make yourself be the next one!

愛迪生的成功公式

The Success of Anderson



文 / 連盛 譯 / 偉勁 版面創意 / Hank 完稿 / Hank
Text / Shen Translator / Kim Art / Hank Layout / Hank

學生成績在特別不好的科目上下足功夫 => 變成最好成績

亦即在缺點上下足改進功夫 => 缺點便成為優點

天才是百分之二的靈感加上百分之九十八的努力

一、古今中外的成功名人：愛迪生

愛迪生這一位世界上最偉大的發明家，從他16歲發明自動定時發報機算起，平均每12天半就有一項新發明，單以獲得專利的發明來算就多達1300多項，光算1882年，平均不到3天就有一項發明。

難以想像的是這樣一位發明天才，只上過三個月的小學，卻對人類的文明進步做出了巨大的貢獻：他發明的留聲機是現代音響的始祖，而電燈的發明更是劃時代的巨作，活動電影放映機的發明更帶動了現代電影藝術的蓬勃發展。

二、成功公式：堅持夢想 + 紮實努力 = 愛迪生式成功

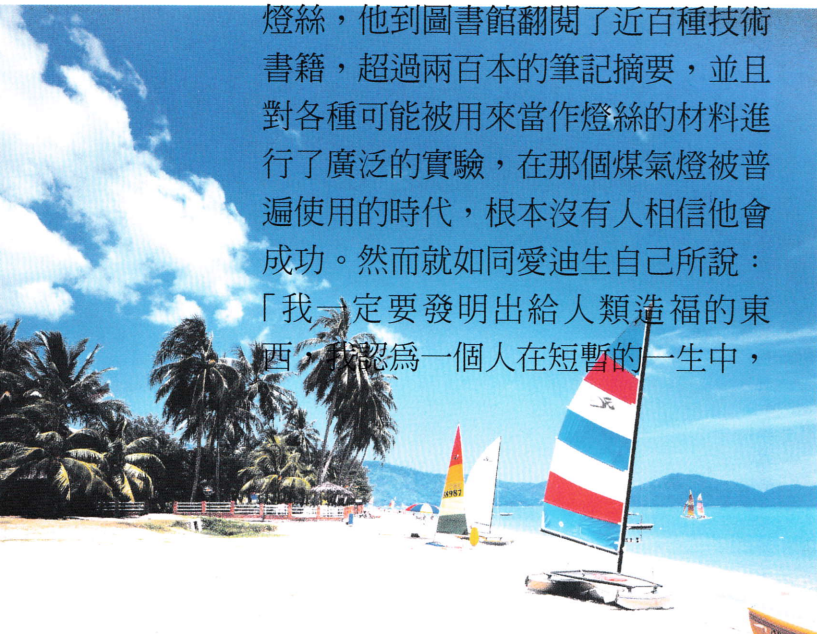
以愛迪生發明電燈的過程來說，爲了找到一種既能發光又不會被燒毀的燈絲，他到圖書館翻閱了近百種技術書籍，超過兩百本的筆記摘要，並且對各種可能被用來當作燈絲的材料進行了廣泛的實驗，在那個煤氣燈被普遍使用的時代，根本沒有人相信他會成功。然而就如同愛迪生自己所說：「我一定要發明出給人類造福的東西，我認爲一個人在短暫的一生中，

Genius is make of 2% ideas and 98% of hard work

Anderson is one of the world's famous scientists, since his first invention at the age of 16; on an average of 12 1/2 days he created a new invention, if we only count his copyright work, he has more than 1300 pieces of work, if we take only the year 1882, he has 1 new invention on an average of 3 days. What makes it hard to believe is that he only has been to primary school for 3 months, but has contributed in the success of mankind, he invented the radio, which is forefather of today's stereo system, and the invention of light bulbs is truly the greatest invention of all time, the movie projector is also one of the important invention that he has created for today's show business.

Formula For Success: Determination+ Hard Work= The Success Of Anderson

If we take the invention of the light bulb for example, just to find a suitable material for the bulb, he when through all the book on technology and 200 diaries, and experimented on all the possible materials, during the time when high pressure is widely used, none believe that he will success. But just as what Anderson has said, "I will create something that will benefit all mankind. I feel that for a



最好的貢獻就是造福大眾。」經過無數次日以繼夜的實驗他終於成功的發明了能夠連續開關、價格便宜且能連續使用40小時的燈泡。但是他並不以此為滿足，繼續想辦法改進燈泡的連續使用時數，使得燈泡的運用更受大家喜愛也就更為普及。他說：「幾乎所有的人都在他們的構想達到極限時，會喪失繼續創作的毅力，其實這才是真正的開始。不下決心培養思考的人，便失去了生活中的最大樂趣。」

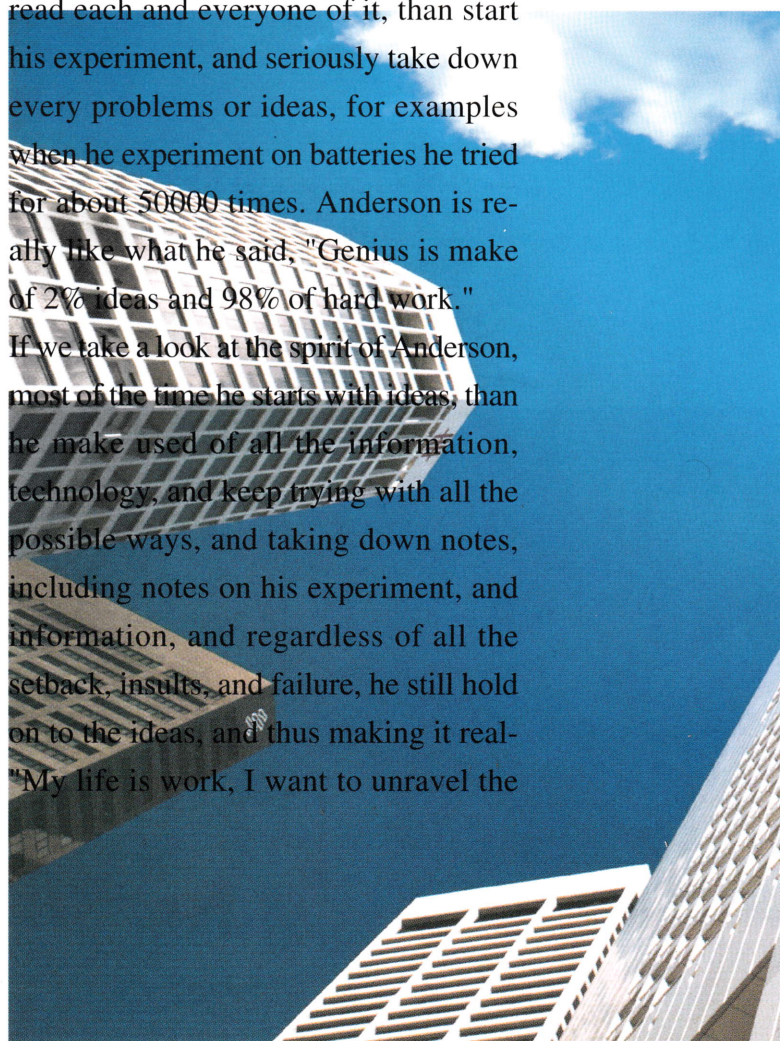
愛迪生的睡眠時間極短，平均一天睡不超過四個小時，且不分白天或夜晚，徹夜工作是常制，他主持的研究所是二十四小時分班制，一個人作的是數個人的工作。每當一個實驗要進行時，他會先把可以借到的有關著作，一本一本的閱讀，然後作實驗，並且在實驗過程中遇到的問題和新的發現一一認真的紀錄下來，例如蓄電池的實驗他就作了近五萬次的實驗，愛迪生真正如同他自己所說：「天才是百分之二的靈感加上百分之九十八的努力。」

由愛迪生的發明精神來看，往往他會先有一個夢想，然後運用他所能收集到的資訊、技術、不斷的實驗、嘗試各種可能性，並且勤於作筆記，包括實驗記錄及資料摘要…等等，並且完全無視於他人的打擊與嘲笑，及無數次的實驗失敗，堅持自己的夢想到底，終而完成他的願望——「我的人生哲學是工作，我要揭示大自然的奧秘，並以此為人類造福，這是度過我們短暫一生的最好方式。」

us who's life is short, it is best to do something that will help all people." After numerous attempts he has finally created a light bulb that can be on by just a switch and used continuously for 40 hours. But he was still not happy and continues to search for a way to improve the limits of the bulb, so as to make more people accept the uses of light bulb. He said "almost everyone who's has reach the limits of his ideas, will stop the will of continuing with more ideas, but this is than really the starting. If one don't cultivate the determination of ideas, will loss the fun of life."

Anderson sleep less than 4 hours per day, regardless of day or night, he will work on duty cycle, doing jobs of more than one person. Whenever he is about to start experimenting he will borrow book and read each and everyone of it, than start his experiment, and seriously take down every problems or ideas, for examples when he experiment on batteries he tried for about 50000 times. Anderson is really like what he said, "Genius is make of 2% ideas and 98% of hard work."

If we take a look at the spirit of Anderson, most of the time he starts with ideas, than he make used of all the information, technology, and keep trying with all the possible ways, and taking down notes, including notes on his experiment, and information, and regardless of all the setback, insults, and failure, he still hold on to the ideas, and thus making it real—"My life is work, I want to unravel the



三、愛迪生式成功公式的應用：

要成功，首先必須先立定目標，然後集中精神向目標邁進。我一天也不能放棄工作，因為我所做的每一件事情都令我感到很愉快。

1. 在事業上的運用：

愛迪生不只是一位偉大的發明家更是一位成功的工業家，除了發明上的專利為他累積了大筆的財富外，他的發明工廠及相關發明的製造工廠在研發、製造與服務的良好搭配下也為愛迪生賺進了大筆財富。值得注意的是，他從少年開始只要一有錢就全數拿來購買書籍和設備，無論飲食或生活都很簡單，甚至有時還會數天未進食，可見財富對他來說只不過是用以完成其發明的工具而不是目的。故而其對夢想的堅持，並不因外在環境的改變而改變。也可以說其無私的為了人類的幸福，而殷勤努力不懈的思考、實驗與發明，再加上其紮實的足苦功夫雖然經過了無數次的失敗，但在這個過程中，卻為他累積了龐大的資源與知識，反而為更多的發明作了準備。

愛迪生的發明精神，實足為現代現代企業的典範。現代企業最重視的莫過於創意、知識與人才。在為人類造福的願望指引下，無論是在產品的研發上，或是在售後服務上，甚至在內部的管理上，都可以試著去思考目前擁有的資源及優點在哪裡，對於未來有什麼樣的憧憬，然後在既有的基礎上，紮實的努力，並且將整個過程作分析記錄與檢討，不斷的改進，一直到夢想實現為止。

secret of nature, and brings happiness to mankind. This is the best way to live our life."

The Uses Of The Anderson Formula Of Success:

To be successful, first of all we must set our target, than we concentrate on our target. I can't give up my work for one day, because everything that I do will bring me lots of joy.

Uses On Businesses

Anderson is not only a famous inventor but also a successful businessman, other than the wealth he gain through all his copyrights, his factories in experimenting, production, and services also help him gain lots of wealth. One of the things that we must notice is that since young, whenever he has money he will spent it on buying books and equipment, even if daily life is simple, even sometimes he will have live without food for few days, we can see that wealth is tools for his invention and not his goals. The determination of his dreams did not change with the surrounding. We can also say that because of the happiness of mankind, he work hard on his ideas, experiment, and invention, plus working down to earth, though he numerous of failure, but in this process help him built up lots of knowledge, thus making lots of preparation for future inventions.



2. 在修行上的應用：

世法有「夢想」，出世法則有「願」。所謂四宏願、無上願，巧妙的是每一位佛菩薩都有他的本願，例如阿彌陀佛四十八大願、觀世音菩薩聞聲救苦的悲願、普賢十大願、地藏菩薩：「地獄不空，誓不成佛；衆生度盡，方證菩提！」的大願…。佛菩薩的發願是如此的純淨、如此的動人，如此的氣勢磅礴！

而更重要的是、除了發大願的勇氣外，也要有不斷努力實踐的行動力，不管現在的生命狀態處於哪一層次。愛迪生爲了蓄電池實驗了近五萬次仍不氣餒，而我們對於自己缺點的修正又怎可輕易放棄；關鍵在於我們是不是真正的下定決心要成就，並且真正的付諸行動的來實踐佛陀的教誨，那麼總有一天我們一定也能究竟成就！因此一個現代的菩薩就必須不斷的檢討自度度人的各項道業，由內到外，由德到才，都要經過精密的思考與學習，在菩提大道上，只要我們不忘失本願的努力，在成佛的實驗過程中不論歷經了多少挫折與考驗，都可將之

The spirit of Anderson is really an example for today's entrepreneurs. One of the most important factors in today's enterprises is no other than creativeness, knowledge, and people with potential. For the wish of helping mankind, regardless of research on the products, or services, even in the management, are the areas that need to think about and where are the good points, what are the future are going to be like, than we work earnestness on the foundation, and take notes and research on process, and keep improving.

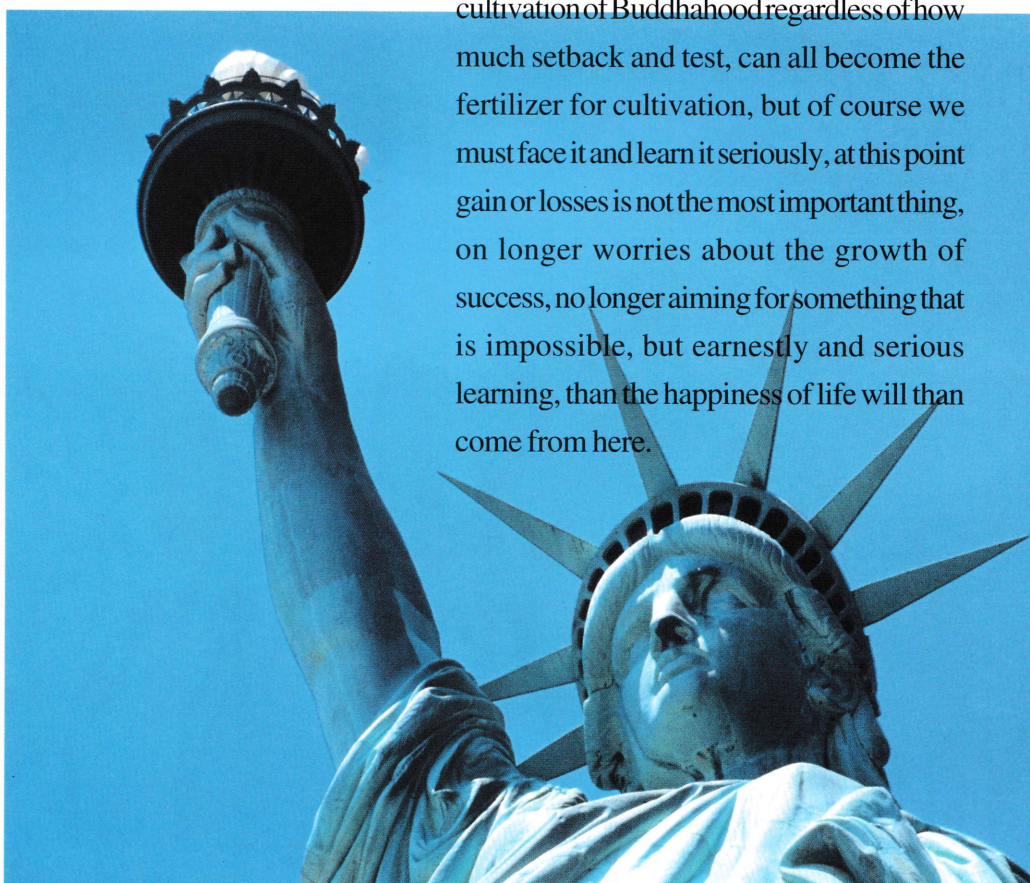
Uses On Cultivation:

There's dream in the material world, there's wish in the spiritual world. There are the four noble wishes, the bodhisattva wish, surprisingly every Buddha and Bodhisattva all has their individual wishes, for example the 48 great wishes of Amitaba Buddha, the wish of Avalokitesvara, who save whoever that calls his name, the 10 great wishes of Samantabhadra Bodhisattva, the wishes of Ksitigarbha Bodhisattva: "If The Hell Is

當作是我們修行的養分，坦然的面對與深刻的學習，這時得與失就不再是最重要的了，不再揠苗助長、不再好高騖遠，而是一步步的紮實學習，生命的喜悅便油然而生。

Not Empty, Than I Will Not Become Buddha; After All The Beings Are Saved Than I Gain Buddhahood!" The Wishes of Bodhisattvas are all so pure, so touching, so energetic!

Most important of all, other than the courage of making such wishes, you also need to be hardworking, and have the energy to do the things to make your wishes come true, regardless of which living level you are in. Anderson experimented on battery for about 50000 times and never give up, and for us how can us give up on changing our bad characters, the key point is whether are we serious of gaining success, and do what Buddha has taught, than surely one day we will gain full enlightenment! That's why a modern bodhisattva must keep cultivating and help others, from inwards to outwards, from virtual to capabilities, must undergo detail thinking and learning, as long as we don't forget our wishes and work hard, during the cultivation of Buddhahood regardless of how much setback and test, can all become the fertilizer for cultivation, but of course we must face it and learn it seriously, at this point gain or losses is not the most important thing, on longer worries about the growth of success, no longer aiming for something that is impossible, but earnestly and serious learning, than the happiness of life will than come from here.





白財神

White Fortune God

文 / 行之 譯 / 素琴 版面創意 / Hank 完稿 / Hank
Text / Hsin-Tzn Translator / Su-Chin Art / Hank Layout / Hank



白財神，又稱“白寶藏王”，其藏名為“藏拉噶波”，系五姓財神之一，其身雪白，乃觀世音菩薩的慈悲化現。

白財神之緣起為：從前有一位名叫德巴嘎月喜月乍納的大班智達在經過系丹島（即南海普陀山）時，遇到一個快餓死的人，於是就割自己身上的肉來餵他吃，但那飢餓的人卻不吃，並且說：「我不吃肉，更何況是佛門弟子的肉？！六道眾生的生死是因果所造成的，因此人從出生就注定要走向死亡，生死是一種自然的輪迴，不必為我的死而感到哀傷。」班智達聽了，深深體悟眾生輪迴的巨大苦痛，實為頭出頭沒，難有出期；不禁悲從中來，淚下如雨。

此時空中突然響起巨大雷聲，班智達抬頭一看，觀世音菩薩赫然顯現，而餓死之人早已不見蹤影。菩薩因班智達的悲心廣大而雙目流淚，右眼的淚珠化成聖救度母，左眼的淚珠則化成白財神。當班智達向他們供贊時，白財神身上下起了珍寶之雨。

白財神，一頭二臂，三目圓睜，面部半怒半笑，髮上衝，頭戴五方佛冠，各類寶物莊嚴其身；其左手握吐寶鼠，右手持寶棒，以如意姿騎於碧龍之上，具足善富之態。

白財神以身白色表示能消除一切眾生因貧困所招之污穢，修習此尊法，不但能除去貧苦，還能消除罪障，增長善緣，一切受用無不增上。行者在修習白財神法時，當以觀音菩薩的大悲心為本，虔誠發願，勤行六度波羅蜜，則必將感召豐足的修道資糧，增長一切善緣。

White Fortune God, also known as "White Gem Tibet King", his Tibetan name is "Jemlakapo", who is one of Five Fortune God. His body is white as snow. He is the compassionate transform of Avalokitesvara Bodhisattva.

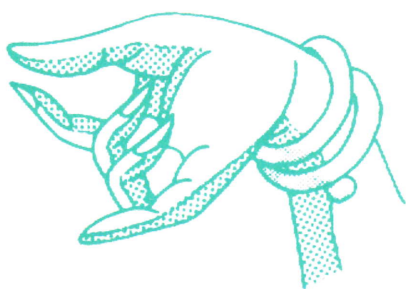
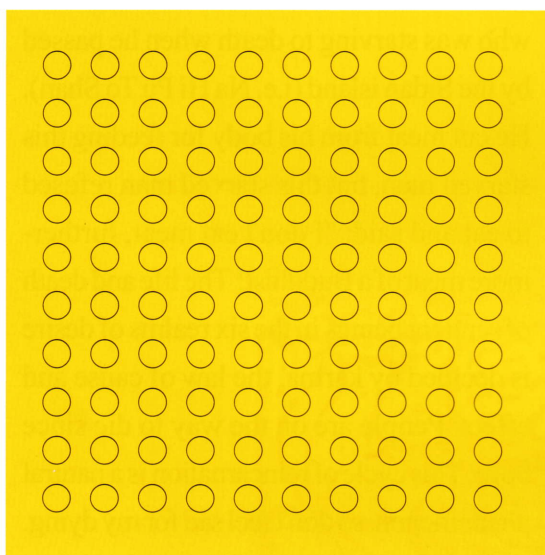
Where does White Fortune God come from? Once upon a time, a great Bandita, named Depagahesihedana, saw a person who was starving to death when he passed by the Sidan island (i.e. Na Hi Pu To Shan). He cut meat from his body for feeding this starved man, but this starved man refused to eat and said: "I don't eat meat, furthermore meat of a Buddhist! The life and death of sentient beings in the six realms of desire is decided by karma, the law of cause and effect. People are on the way to die since born. This cycle of reincarnation is a natural phenomenon, so don't feel sad for my dying." This Bandita deeply realized how huge pain the sentient beings in the cycle of reincarnation were suffering as he heard this starved man said. He couldn't help weeping loudly from sorrow when he thought the sentient beings were hard to depart from the cycle of reincarnation.

At that time, it suddenly made a big thunderclap in the sky. Bandita raised his head, he looked Avalokitesvara Bodhisattva impressively appeared and the starved man was already gone. Bodhisattva burst into tears owing to Bandita's great compassion. The teardrop from right eye was transformed as Noble Tara and that from left eye was transformed as White Fortune God. Gem rain was falling from the body of White



《簡易修法》

唸誦“南無白財神”，每唸滿 108 遍，祈願一次：祈求白財神賜予富饒，亦願衆生遠離貧困，得到富饒。（切記！所有的滿願，都要行善，與衆生分享）
每唸滿 108 遍，即可塗滿一個圈圈，只要一心一意，則有感應。



Fortune God as Bandita offered his worship on White Fortune God.

White Fortune God has one head, two arms and tree round opened eyes. His facial expression is partly angry and partly smiling. His hairs are erected up. He wears a crown with five Buddha in five directions. All kinds of gems are dressed. A rat that can spit out treasure is on his left hand. His right hand holds a treasure stick. He rides a green dragon in wish-fulfilling pose like possess with good fortune.

White Fortune God shows a white body. It means to help all living beings remove filth caused by poverty. It can not only rid of poverty and take the hindrance of karma away but also broaden good relationship as long as to cultivate this venerable method. As long as people holily make a vow and diligently do Six Perfections (Paramitas) based on the great compassionate mind of Avalokitesvara Bodhisattva to cultivate the method of White Fortune God, it must get abundant property of moral cultivation and broaden all good relationships.

The simple and easy cultivating method:

Reciting "Namo White God of Wealth", when every 108 times, to wish "praying white God of wealth for granting me richness as well as all being far away from poverty and obtaining richness.

(Please keep in mind, all carrying out wishes must do works of charity and enjoy with all being.)

For every 108 times of chanting, draw a circle below and record by a counter, wholeheartedly, your wish will come true.



vegetarians in the world

世界素食忍者

西格德·李歐是德國人，1944年八月生。她的父母早已吃素，所以她從小就吃素。大學畢業後，她移居瑞士，直到現在仍在那兒居住及從事教師工作。

她現在有三個孩子，她同樣讓他們吃素，是吃素家族的第三代了。自1995起，她成為歐洲素食聯盟的秘書，且是“歐洲素食”的編輯。在1999年，在她女兒法蘭斯卡的協助下，她在瑞士溫德納市舉辦了第七屆歐洲素食聯盟國際會議。

問：在亞洲，許多人因宗教信仰而成為一位素食者。如佛教，吃素是教規之一。但在

Sigrid De Leo is German and born in August 1944. Her parents were already vegetarian and she grew up vegetarian. After her university study as teacher she moved to Switzerland where she is still living and teaching.

She is mother of three children who are vegetarian of the 3rd generation. Since 1995, She is the general secretary of the European Vegetarian Union and editor of the "European Vegetarian". In 1999 she organized, with the help of her daughter Francesca, the 7th EVU Congress in Widnau, Switzerland.

Q: In Asia, many of the people who become a vegetarian is for religious be-



歐洲，似乎沒有要求教徒吃素這樣的信仰？所以我很好奇是什麼原因使您開始吃素？

答：我哥哥和我是天生吃素，因我父親在生我的四年前開始吃素。他是因他的一位朋友告訴他吃動物是不道德的事，而他也贊同他的看法，於是他立即告訴我母親他打算開始吃素。在歐洲大約維持著百分之三的吃素人口，大部分是藝術家及教育程度較高的人，他們比較能接受遠離殘酷的生活方式。

問：在吃素這段日子裡，您的家人和朋友的反應如何？您是否有遭遇到什麼困難？

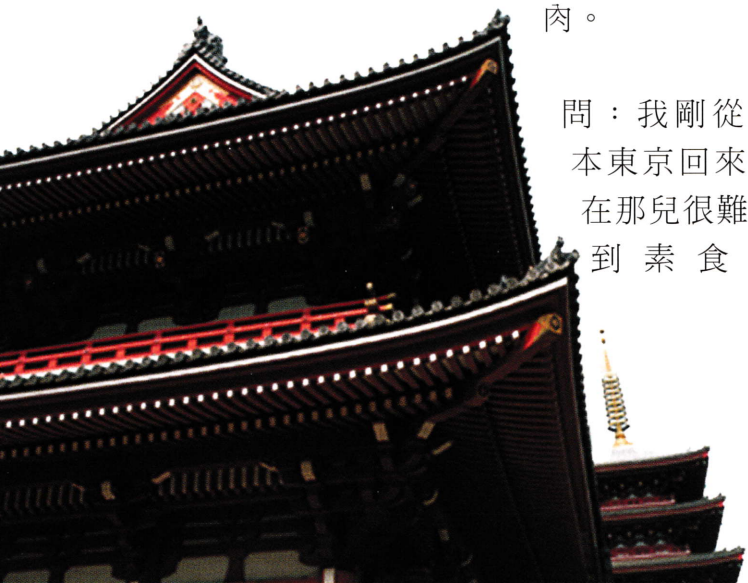
答：我記得我的親戚們都非常沮喪，因在第二次世界大戰之後，人們唯一有的慾望就是吃好一點及多吃些肉來補充營養。當時有很多討論與質疑都是問你如何獲得鐵質及蛋白質，諸如此類的問題。由於我們一家人都非常健康及強壯，最後大家就不再談這個問題了。但在學校就很難解釋，我的老師們認為一定發生什麼嚴重的事情，才會讓我選擇不吃肉。

問：我剛從日本東京回來，在那兒很難找到素食餐

lief such as Buddhism, which be a vegetarian is one of the disciplines. But, in Europe, it seems that there is no such belief? So, I am curious how did you start become a vegetarian? A: My brother and I were born vegetarians. My father became a vegetarian 4 years before my birth. A friend of him had told him that is was unethical to eat animals and my father at once told my mother that he intended to become a vegetarian. In Europe there have always been about 3% of the population who were vegetarians. Mostly artists and people of higher cultural classes adopted a crueltyfree lifestyle.

Q: During the days as a vegetarian, how do your family, your friends react to you? Do you have any difficulties?

A: I remember that our relatives were very upset, because after the 2nd world-war people had only one desire to eat well and a lot of meat. There were a lot of discussions and questions like: where do you get your iron and protein. All of us were healthy and strong so people in the end stopped talking. I had some difficulties at school, where my teachers couldn't understand the choice of abstaining from meat, but nothing serious.





廳。在歐洲呢？是否很容易找到素食食品？

答：在歐洲，吃素越來越流行了。現在，在每一個餐廳都有許多素食餐點及沙拉可供選擇，且越來越新潮。我剛才還看到一則消息，在巴黎一家非常有名的餐廳近期內將開始供應素食。大學中的學生已要求學校提供素食餐飲及要有40%的餐點需不含肉。自去年11月發生了“狂牛症”後，肉類消耗量降低了將近70%之多，預計今年將有10%的屠宰場面臨關閉的命運。越來越多的演藝人員、歌手代言人宣稱他們是素食者，許多年輕人也開始效仿他們吃素，並要求餐廳提供素食餐點。

問：要說服別人吃素，通常我們需要告訴他人吃素的好處。就您個人的經驗，您從吃素得到什麼好處？您如何說服別人吃素？

答：吃素只有益處，我全家除了運動傷害外，從不需要看醫生。吃素讓你覺得健康、有勁，癌症、心臟病及其他疾病等這些西方人常患的疾病，不會找上我們。人類是生為草食性動

Q:I just come back from Tokyo, Japan, which is a city that is very difficult to find a vegetarian restaurant. So, will it be easy to go out for vegetarian food in Europe?

A: In Europe it has become very popular to be a vegetarian. In every restaurant you will find a great choice of vegetarian dishes and salads. It is getting more fashionable every day. I just read that a famous restaurant in Paris will go vegetarian soon. Students at university asked for vegetarian catering and about 40% of the meals are without meat. With the “Mad Cow Disease” the meat consumption dropped by nearly 70% since last November. It is expected that 10% of the slaughterhouses will close this year. More and more famous actors, singers statesman declare themselves vegetarian. Many young people follow them and ask for vegetarian dishes in the restaurants.

Q:To persuade other be a vegetarian, frequently we need to let others know what benefits we get. So, in your personal experience, what benefits you get and how do you persuade others?

A: There are only benefits. My whole family has never needed a doctor if not for sport injuries. You feel fine and in shape. No cancer, heart and all the other illnesses, Western people suffer

物，而非肉食性或雜食性動物。我們不夠格做猛獸，假如我們吃肉就會像那些被迫吃動物性蛋白質的牛群般生病。大量生產動物已經造成極大的污染，且非常浪費食物；如需要供給10至16公斤的草才能生產一公斤的肉，而生產4公斤的肉所需的水已足夠一個家庭使用一年，多可觀的數量啊！現在已經有許多國家面臨缺水的困境。吃素的理由不勝枚舉，但最重要的理由是這些動物及生物與人類一樣是同一個上帝所創造的，牠們並非是被創造來成為人類的食物，這些生物與人類有同樣的生存權。

問：身為素食者，您如何準備素食食物，及您一天都吃些什麼？您如何將吃素視為一種生活方式？

答：我的家人吃很多新鮮水果、沙拉及蔬菜。我們享用新鮮水果，頂多再加上一片麵包作為一天早上的開始。中餐，我們有一大盤各種不同菜料的沙拉，然後再吃些飯、馬鈴薯、通心粉及水煮菜，我們只使用蔬菜油烹調。晚餐，我們還是吃沙拉或麵包及些許水果，堅果、種子類食物我們也吃，但我們不吃蛋或喝牛奶。

問：您能為我們簡單介紹歐洲的素

from. We are from our constitution herbivores/plant eaters and not carnivores or omnivores. We have got nothing of a beast of prey. If we eat meat it is like the cows that were forced to eat animal protein and fell ill. The mass production of animals has caused a great pollution. It is a great waste of food. To produce one kilo of meat you need 10-16 kilo of plant food. For 4 kilos of meat you need as much water as a family uses in one year. In many countries there is water shortage already. The most important reason is though that the animals, creatures from the same God, have not been created for being used as our food. They have the same right to live as humans.

Q: As a vegetarian, how do you make vegetarian food and what do you eat in one day? And, how to make vegetarian as a lifestyle?

A: My family eats a lot of raw fruit, salads and vegetables. In the morning we start with fresh fruit and maybe a piece of bread. At lunch we all have a great plate of different salads. Afterwards we eat some cooked rice, potatoes, pasta and steamed vegetable. We use only cold pressed vegetable oil for cooking. In the evening we eat again salads or bread with some fruit. Nuts and seeds we consume too. We don't eat any eggs

食社會團體？及其如何形成？

答：在 1809 年，一位英國牧師要求他所屬的教區戒絕吃肉，這是歐洲近代素食運動的開始。第一個素食社區約 150 年前在英國成形，之後就有越來越多的素食社區在各國成立，素食運動一直持續進行中。古希臘思想家如畢達哥拉斯、聖尼卡、奧維德，希臘哲學家們如柏拉圖及蘇格拉底全部都是素食者。西元前 580 年至 496 年間，畢達哥拉斯在義大利南方創立一所學校，在那裡他不僅教導數學，同時教導素食的生活方式，直至 1800 年，一般人都還是稱呼素食者為「畢達哥拉斯人」。其他尚有許多文化或哲學的闡揚者也都是吃素，如李奧納多·達文西、湯姆·愛迪生、伏爾泰、威克特·雨果…都是非常有名。

or drink milk.

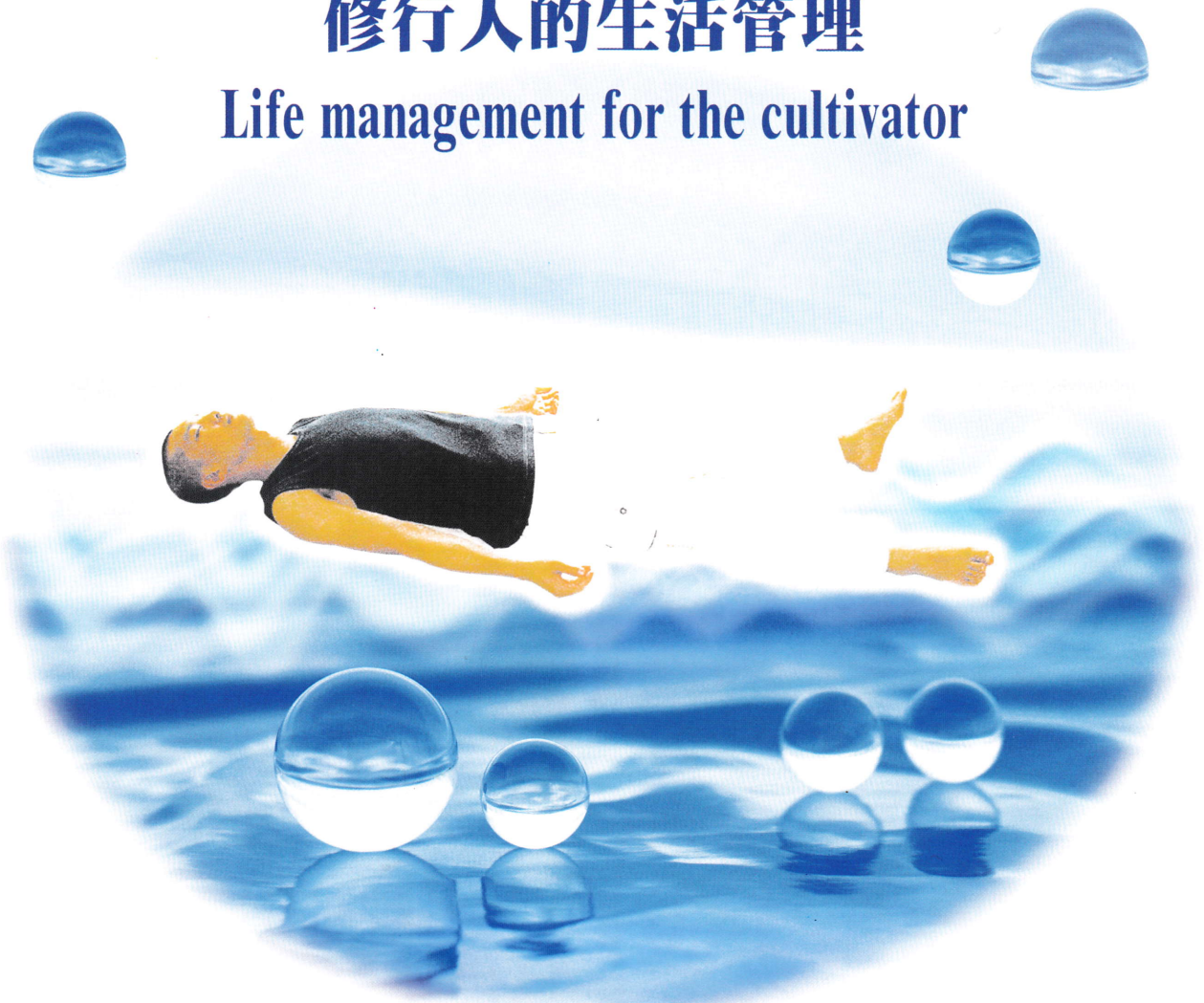
Q: Can you give us a brief introduction about the vegetarian society in Europe? How is it begin?

A: In 1809 an English priest asked his congregation to abstain from eating meat. That was the beginning of the modern vegetarian movement in Europe. The first vegetarian society was founded in England about 150 years ago. Afterwards there were more and more societies in the different countries. There has been a vegetarian movement through all the times though. The ancient Greek thinkers like Pythagoras, Seneca, Ovid, Diogenes, Plato, and Socrates were all vegetarians. Pythagoras, 580 BC-496 BC, founded a school in southern Italy where he taught not only mathematics but also a vegetarian lifestyle. Till about 1800 the vegetarian were called "Pythagorean". Many other exponents from culture or philosophy were vegetarians too. Famous vegetarians were Leonardo da Vinci, Thomas Edison, Voltaire, Victor Hugo and many others.



修行人的生活管理

Life management for the cultivator



肩立與魚式瑜伽體位

Shoulder-stand posture & Fish posture

文 / 鄭鴻祺 譯 / 文心 版面創意 / 秉忠 完稿 / Rick

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瑜伽體位，梵語稱為 Asana，意思是「保持在很舒適的姿勢之中」，氣脈通了，自然會作瑜伽體位。由於這些姿勢與動物的姿勢很像，於是便以動物的名稱作命名，也因此有所謂的眼鏡蛇式、青蛙式與兔式等。上期我們介紹了眼鏡蛇式與輪式瑜伽體位法，這期我們則要介紹魚式以及對身體有整體效益的肩立式兩種體位法。

Yoga poses mean Asana in Sanskrit, which means ikeeping in the comfortable poseî. Actually, when our spiritual veins have no obstruction, then we can automatically do these pose. Since these poses are similar to the pose of animals, there are named by that. Therefore, there are poses of snake, frog, rabbit, etc. In last issue, we introduce the pose of cobra and wheel, this month we are going to introduce fish pose and, shoulder stand pose which is good for the body holistically.

肩立式

所謂肩立，就是利用肩膀來支撐身體的一種體位法。表面看起來這種姿勢與我們日常習慣不一樣，但事實上做起來有許多想像不到的好處。舉例而言，當我們採站姿時，為了將血液推注頸部以上，心臟必需有大過地心引力的力量才行，也因此心臟的負擔就很重，且流入頸部以上的血液量也較少，但當我們採用頭下腳上的肩立時，心臟可以沒有負擔的利用血液的重量流入這些器官。更特別的是，心臟在這情況下的休息遠比橫躺時來的有效。同時肺和頸部附近的器官也會因為新鮮血液的注入而獲得滋潤。此外，此姿勢因為下巴押著胸前，不會有過多的血液流往頸部，同時也可藉由下部呼吸抑制腦部的充血。頸部因為充滿血液，所以甲狀腺、扁桃腺、肺部、胸腺、肺部等都能受到新鮮血液的滋養。肩立被譽為「瑜伽體位之后」，對身體內部器官的活化與功能調整有莫大的助益，是相當重要的一個瑜伽體位，尤其此一體位法有駐顏防老的作用。

Shoulder-stand posture

So call shoulder-down posture, we use shoulder as fulcrum to support the whole body. For the appearance, it seems to be different from the posture in daily life, but actually there is a lot of advantage from this posture. For example, as we stand up, to push the blood up to the neck, so the heart need the physical strength over the gravity, therefore, the burden of heart are very heavy, then the blood which flow into the neck are less. As we posture the head-down-and-leg-up, our heart can use the weight of blood to flood into these organ without any burden. The most specially is heart can get more efficient rest than lying-down. At the same time, the lung and neck also can get refresh by the flood of new blood. Beside that, the low forehead touch the chest, so it would not so many blood to flood into the neck, and also can restrain the hyperemia of head by the breath. Because the neck is full with blood, so the thyroid, tonsil, lung, thymus, chest also can get the nourishment of fresh blood. Shoulder-down is fame as the queen of yoga posture, it would have a lot of benefit on activation of organ and function adjustment, is a very important yoga posture, so this posture can retaining youthful look and provide against old age.

肩立式分解動作

Step by step to practice the shoulder-stand posture

1. 攤屍式

Keep our body in corpse pose.



2. 兩腿併攏，雙掌朝下。

Keep two legs touch together with two palms face down.



3. 雙腿分兩階段抬起：

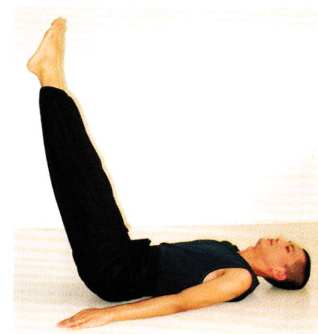
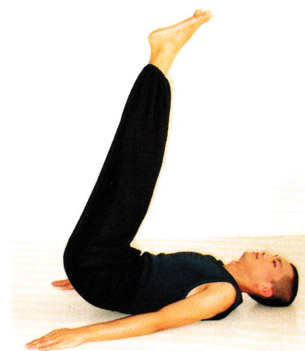
(1) 雙腿先舉至與身體垂直($< 90^\circ$)，此時腰部自然貼地。(重點在於腰部貼地)

(2) 雙腿朝向地面的方向放鬆，稍微離開身體($> 90^\circ$)。

Raise two legs up in two steps:

(1) Raise two legs up to less than 90 degrees while the lumbar region touch the ground naturally (which is the key point).

(2) Move two legs forward slightly



4. 再利用雙腿向身體靠近的力量，用腰力將身體抬起。

then raise the body up when moving two legs toward the body simultaneously.

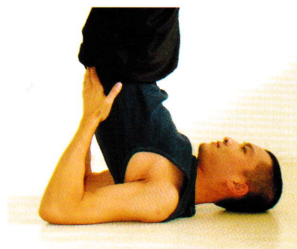


5. 用雙手支撐腰部。

Use two hands hold the waist.



6. 下顎緊抵胸部，將注意力放在喉嚨。
Keep palate touch the chest, focusing the attention on throat.



7. 初學者維持此姿勢慢慢增加至 5 分鐘。

Beginner maintain in this pose gradually to 5 minutes.

回復動作 Back to original pose

腳靠近身體，身體慢慢放下。

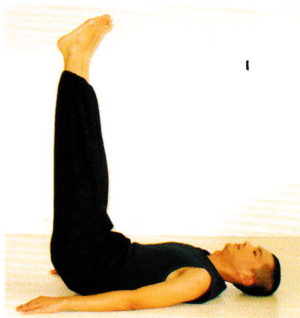
Move two legs to body first

腰貼地時，兩腿再彎曲下。

Then lie down the body and place the legs down

成攤屍式休息。

keep the body in corpse pose.



附加說明：

1. 以上初學者，先以練習次數為準，等姿勢正確後，再慢慢增加時間，減少次數。
2. 採攤屍式休息時，時間為肩立式的一半，且至少要一分鐘。

功效

1. 可恢復甲狀腺新陳代謝與副甲狀腺鈣的代謝機能。
2. 可恢復腹部臟器的彈性。
3. 可消除腿部和臀部之贅肉。
4. 可治療痔瘡。
5. 能使靜脈血液通暢，對靜脈瘤患者有療效。
6. 因為工作關係必須站立較久的人，例如：牙醫師、雕塑家、工匠等，於工作完後做數回此運動，可提防靜脈擴張。
7. 孩童每日練三回有助增進智慧與促進發育。
8. 對女性有穩定情緒的作用。

Special explanation

1. At the beginning, practice the fish pose by the number of times. After the pose is correct then add the lasting times.
2. Time for practicing the corpse pose is the half of the shoulder stand posture, however, at least one minute.

Function

1. It can restore the function of thyroid
2. It can restore the internal belly organs' flexibility,
3. It can smooth away the surplus muscle.
4. It can cure the piles
5. It can make the blood of vein to flow more freely.
6. People who have to stand for a long time, such as: dentist, sculptor, craftsman, to do this action after work, can prevent the stretch of vein.
7. Children who practice three times for a day can improve the wisdom and growth.
8. It can calm down the woman's sentiments.

魚式

此一體位法是肩立的互補動作，肩立式做後，做此體位法可消除因做肩立式而引起的頸部和肩部僵硬感，同時有擴胸的功能。

Fish posture

This is the amending posture for shoulder-down posture. After shoulder-down, this posture can eliminate the feeling of stiff of neck and shoulder, caused by shoulder-down posture, and it also can expand the chest.

魚立體位分解動作**Step by step to practice the fish posture****1. 攤屍式**

Keep the body in corpse pose.

**2. 盤腿或兩腿併攏。**

Sit cross-legged or keep two legs close together.



3. 雙手伸直，用手掌托住臀部下方。

Straight two hands and use the hand to hold the buttocks.



4. 用手肘的力量將胸部抬起成弓形，頭頂於地。

Use the elbows to bend and raise the chest with head touch the ground.



5. 兩手食指與拇指分別握住大腳趾，或放於身體兩側。

Use the forefingers and thumbs to grab the toes or put two hands on two side of the body.



回復動作 Back to original pose

6. 用手托於臀部下方，慢慢將身體放下。

Use two hands to hold the lower part of buttocks and put the body down.



7. 盤腿慢慢伸直放鬆，成攤屍式休息。

(1~2 分鐘)

Straight two legs slowly and maintain the body in corpse pose.

(1~2minutes)



特別說明：

1. 魚式是與肩立式的互補動作。其動作時間為肩立式的一半，例如肩立式做五分鐘，則魚式只要做兩分半即可。
2. 初學者，先以練習次數為準，等姿勢正確後，再慢慢增加時間，減少次數。
3. 採攤屍式休息時，時間為魚式的一半，且至少要一分鐘。

Specialexplanation

1. Fish posture is the complementary pose to the shoulder stand posture. It should take half practicing time of the shoulder stand pose. For example, if spend five minutes in shoulder stand pose, then you should practice fish pose two and half minutes.
2. At the beginning, practice the fish pose by the number of times. After the pose is correct then add the lasting times.
3. Time for practicing the corpse pose is the half of the fish pose, however, at least one minute.

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，且半小時後才宜洗澡。
洗完冷水澡後可立即作瑜伽體位，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 10minutes. 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.

台式素肉圓

Savoury Vegetable Pork Dumplig



掌廚 / 心慈

攝影 / 波爾

翻譯 / 素琴

版面創意 / 昕晨

完稿 / 曼曼

Text / Xin-Ci

Photo / Paule

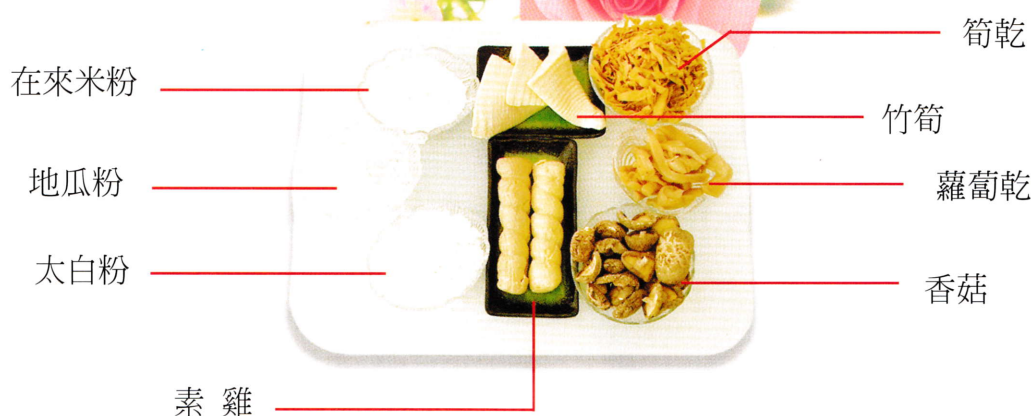
Translator / Su-Chin

Art / Morning

Layout / Meme



材料 / Material



材料

在來米粉	60 克
素雞	150 克
地瓜粉	1 杯
筍乾	50 克
竹筍	150 克
香菇	50 克
太白粉	1 杯
蘿蔔乾	50 克

Material

Zai Lai Ground rice flour	60 grams
Vegetable chicken	150 grams
Sweet potato flour	1 cup
Dried bamboo shoots	50 grams
Bamboo sprouts	150 grams
Dried mushrooms	50 grams
Cassava flour	1 cup
Dried radish	50 grams

調味料：

A料：醬油2大匙、鹽、糖、胡椒粉
1 小匙

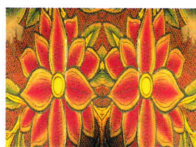
B料：地瓜粉、太白粉各1杯、鹽1/
小匙、糖1小匙

Seasoning:

A seasoning: soyasauce 2 big spoon, 1 small spoon for salt, sugar, pepper each

B seasoning: 1 cup for Sweet potato flour, Cassava flour each, 1/2 small spoon for salt, 1 small spoon for sugar

作法 / Method



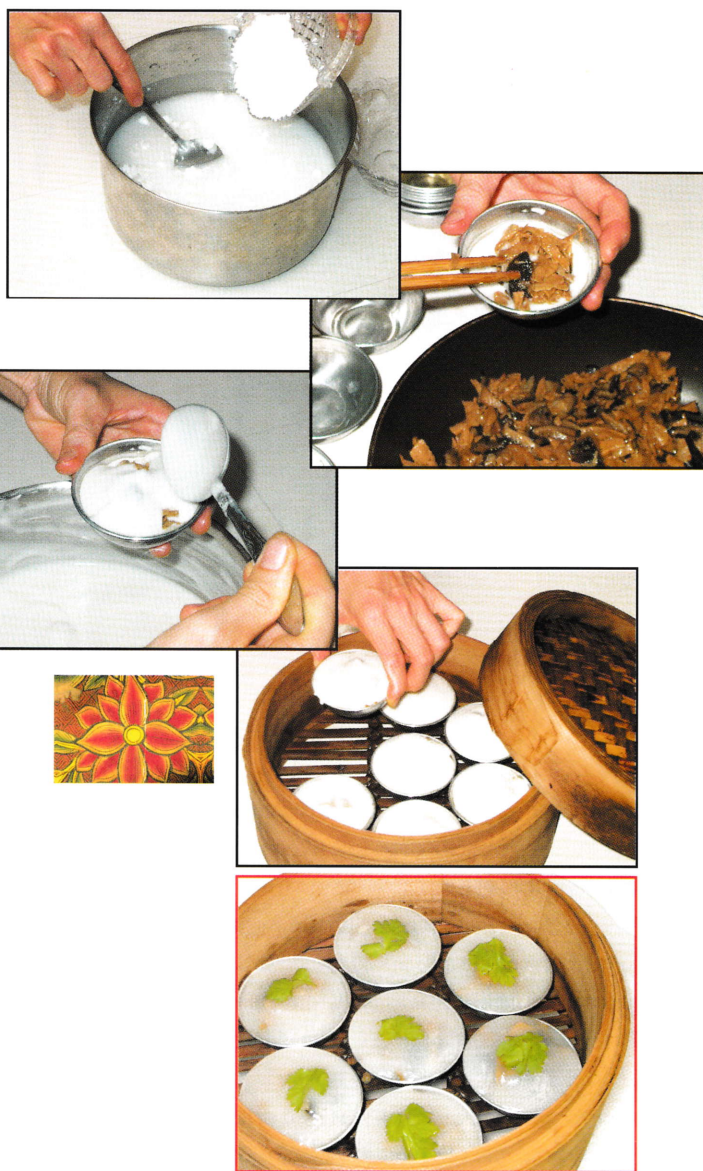
1. 全部材料洗淨，素雞切丁；竹筍、蘿蔔乾各切丁、香菇泡軟去蒂並切丁；筍乾切兩公分長等備用，鍋中倒入 2 大匙油燒熱，放入以上材料及 A 料炒香。Clean all of the materials. Cut vegetable chicken, bamboo sprouts and dried radish into small cubes. Dip dried mushrooms till soft, remove the stalk, and cut into small cubes also. Dried bamboo shoots cut into 2 centimeter long. Hot the cooker with two big spoons of oil, then stir fry the above materials with A seasoning.



2. 鍋中倒入 4 杯水，放入在來米粉煮成糊狀，待微涼（約 50 度），加入 B 料拌成粉漿。Boil four cups of water and stir with Zai Lai Ground rice flour in a pot into a paste. Wait for slight cool (about 50 degree centigrade), then mix it with B materials into powder thick liquid.



3. 取一個小模型，均勻塗抹沙拉油。Uniformly smear salad oil over each small cast.



4. 抹油的小模型倒入 2 大匙粉漿，放入 1 大匙內餡，再倒入 2 大匙粉漿抹成圓弧型（約 8~10 個）。

First put about 2 big spoons of powder thick liquid made in step tern (it can be made about 8-10 pieces).

5. 放入蒸籠以中火蒸 10 分鐘，待涼倒扣盛盤即可。

Then steam all of them in a steamer with middle fire. Last wait cool pour out upside down into dish.



Small delicious secret recipe:

1. You can put any serving you like in the Savoury Pork Dumplig.
2. It taste good as add some sweet thick chill sauce or ketchup on hot Savoury Pork Dumplig as eat.
3. The salad oil can be replace by dissolved cream or any other liquid oil like sun flower oil, vegetable oil, etc.

美味小祕方：

1. 肉圓可視各人喜好而放料。
2. 肉圓吃熱的可加甜辣醬或番茄醬。
3. 沙拉油可用溶化奶油或其液狀油脂代替，如葵花油、蔬菜油等均可。

美女與野獸

Beauty and the Beast

很久很久以前，有一位相當自傲的王子，承襲父親的遺產，住在一座壯麗輝煌的城堡裡。

在一個寒冬的夜裡，一位乞丐婆婆來到了這座城堡，請求王子讓她避寒。但王子見她又醜又髒，不肯讓她留下；婆婆對王子說：「只有內在美才是真正的美。」但是王子還是堅持己見。

此時，乞丐婆婆剎那間變成了女巫，把王子變成了嚇人的野獸，又將他的僕人變成了各種器具。從此王子只能住在城堡裡，用一座魔鏡看外面的世界。

女巫留給了王子一朵玫瑰，這朵花將會一直盛開到他二十一歲的生日；而王子如果能在玫瑰凋落前學會愛人，同時對方也愛他，就能破除這可怕魔咒。否則，他將永遠成為醜陋的野獸。

過了許多年，有位名叫貝兒的女孩，長得非常美麗，而且心地善良，她與父親相依為命，住城堡附近的村莊裡。

同村裡有個年少英俊的獵人，名叫賈斯頓，他非常自大，且時常妄稱他和貝兒就要結婚了，但是貝兒對於賈斯頓，卻沒有任何好感。

貝兒的父親名叫莫維斯，有一次和好友費利在森林裡迷了路，不幸又遇到一群野狼的襲擊，兩人拔腿就跑，莫維斯跑到了一座陰森的古堡前，他趕緊

A long time ago, there was one arrogant prince who inherited his father estate and lived in grand and resplendent castle.

At one severe winter's night, an old woman beggar come to the castle and asked prince to let her prevent cold. The prince was not willing to let her stay for her ugliness and dirtiness. The old woman beggar said to prince, "only inner beauty is just the real beauty." But the prince still persisted in her opinion. At this time, the old woman beggar instantly became one witch, and changed the prince into a horrible beast, and changed his servant into various utensils. From this moment on, the prince can only live in the castle, and use one evil mirror to see the outside world.

The witch left the prince one rose which would fully blossom until his birthday of twenty-one years old. The evil curse would be relieved if the prince could learn to love people who loved him at the same time before the rose fading; otherwise, he would become ugly beast forever.

Over many years, one girl named Beier looked very beautiful, with a kind-hearted mind, lived with her

衝了進去，總算躲過了野狼的襲擊；另外，費利則不知不覺的跑回了村莊。

然而，更奇怪的事情發生了，莫維斯發現這座古堡內的每件器具都會說話。正當莫維斯仍訝異於眼前的情景時，一頭可怕的野獸出現了；接著，野獸不由分說的就把莫維斯關進牢房裡。

費利回到村莊後，趕緊說明了發生了不幸的事，隨即帶著貝兒到森林裡去。兩人也在迷霧中來到了這座神祕的古堡前，於是決定進去一探究竟。

當貝兒發現父親被關在牢房裡，她大聲地喊：「爸爸！我們一定帶您離開這裡！」此時，野獸已悄悄地來到貝兒的身後了。

貝兒為了換取父親的生命，勇敢的決定留下作野獸的俘虜，莫維斯便傷心碎地離開了古堡。

有一次，野獸為了救貝兒一命而受了傷，貝兒便細心地照顧著野獸，彼此間漸漸產生了感情。貝兒也經常唸書給他聽，告訴他吃飯的禮儀，還教他唱歌、跳舞；漸漸地，野獸變得有人性了，貝兒也對他的情感越來越深。

城堡中的器具都興奮異常，因為他們知道如果野獸和貝兒相愛，可怕的魔咒就會破除，他們就能恢復人形了。

此時野獸把魔鏡拿出來給貝兒看，並告訴她用這個魔鏡可以看到世界的任何角落。貝兒希望能看看父親，但她看到了病重的父親在森林裡四處找她。貝兒喊著：「我要到回父親身邊！」野獸說：「妳想走就走吧。」他內心湧起人與人之間的深情，並望著那朵即將凋謝的玫瑰。

野獸把魔鏡交給了貝兒，貝兒找到父親後，便一同回家了。

不久，賈斯頓帶了一群村民出現，他小聲地告訴貝兒：「如果妳不嫁給我，我就要告訴大家，妳爸爸亂說有野獸的事情，他一定發瘋了，這樣他就會被關起來。」

貝兒說：「我決不會嫁給你的，而且的確森林的城堡裡有隻野獸。」貝兒把魔鏡拿出來，讓大家都看到了野獸。

賈斯頓立刻說：「這很危險的！野獸會攻擊小孩。跟我來，我們要去消滅他。」說著賈斯頓就帶領村民們去攻擊野獸了。

貝兒隨後也趕到了城堡，她看見城堡的屋頂上，賈斯頓被野獸制伏了。賈斯頓苦苦哀求：「不要傷害我。」當野獸看到了貝兒，他想起貝兒教他要寬厚仁慈地對待別人，於是就放了賈斯頓；但沒想到狡猾的賈斯頓卻抽出一把刀，刺中了野獸的後背。就在野獸痛苦哀號時，賈斯頓失足地從屋頂上

father in the village near castle.

One young and handsome hunter, named Jiasidun, was very arrogant in the same village. And he usually declared that he was going to marry Beier. But Beier had not favorable impression on Jiasidun.

Beier's father is named Mowei. On one occasion, Mowei and his good friend named Feili, lost their way in the forest, and unfortunately met a herd of wild wolves to attack them, then, they run away at once. Mowei run before a gruesome ancient castle, and rush in the castle. At least, avoiding the attackment of the wild wolves. Besides, Feili unconsciously run back to the village.

Nevertheless, the more unusual thing happened, Mowei discovered that every utensils in the castle could speak. When he was surprised to see the present scene, one awful beast was appearing; then, beast instantly put Mowei into jail.

Feili returned back to village, and hurriedly explained the happened misfortune thing, and immediately led Beier to the forest. They also came to the secret castle in the dense fog, and decided to enter and explore.

When Beier discovered that her father was jailed in. she cried out and said, "Baba, we must take you away from here." At this time, beast has quietly come behind Beier.

Beier bravely decided to stay as the beast's captive for her father's life. Therefore, Mowei was sorrowful to depart from the castle.

On one occasion, beast hurt for rescuing Beier's life. Beier was careful to look after the beast, then they both gradually happen emotions each other. Beier



摔下來。

眼看最後一片的玫瑰花瓣就要掉落了，野獸知道時間將盡。突然，貝兒跑到野獸的身邊輕聲說道：「我愛你。」說也奇怪，魔咒被破除了。

受傷的野獸立即變成了一位英俊健康的王子，而城堡裡所有的器具也都恢復了人形；王子終於明白了善良的深刻含意，貝兒與王子也從此過著幸福快樂的日子。

故事的省思

是的，男女主角從此過著幸福快樂的日子，是人嚮往的愛情故事。人們往往迷戀於這種神話式的愛情故事，但回歸到現實狀況，日常生活中的柴米油鹽醬醋茶，卻能夠將公主與王子弄得團團轉，更何況是精神層次的差距，最容易造成男女雙方的貌合神離。

故事中，王子開始的驕傲跋扈，致使被女巫魔法而成為野獸，在這兒我們可以看出作者的用心，有人的形狀卻沒有人的內涵，這有愧於生而為人；後來經過了學習，才能再恢復人形。

佛法觀點

談情說愛人人愛，只是箇中三昧，有多少人能夠深切的體會。佛法所闡述的愛情觀，並不是教導不能去愛，而是不要執著。並非有了愛情就忘了親情、友情、同事情等等而封鎖於二人世界的象牙塔裡，如此的愛情勢必很快成為一灘死水，而且沒有眾人祝福的感情世界勢必也無法持久；因為佛法講因果，只要不吝於愛眾生，相信眾生的祝福也能很快就在自己身上顯現。如此愛情融入在對眾生的大愛中，更能使愛情如永不褪色的玫瑰，永保美麗迷人。

佛教更是教導我們必須善良，也就是設身處地的為別人著想；如此的好習慣，更能保證我們在處理情感的問題時多為對方想一些，可避免許多錯誤與悲劇的產生。更何況善有善報，劇中貝兒與王子完美的結局，不也是作者最希望闡述的核心理念嗎？

而故事的另一個重點是，一個人的內在美重於外在美，例如：貝兒就是因為美麗、善良便很容易與人接近，成為大家的朋友；而獵人賈斯頓雖也青年、英俊，但由於心地太壞，致使最後難逃悲慘命運的結局。

再者，貝兒與王子最後的結合是因為兩人精神層次的相等，才能達到令人滿意的結局，亦即兩人都具有和善與仁慈的共同點，設身處地的為他人著想，如此才有可能營造出一個幸福快樂的感情生活；否則像賈斯頓這樣以自我為中心的人，生命永遠不會有滿足感，而其所感召的只是一連串的不幸與悲劇罷了。

usually read book for him, tell him the ceremonies of eating, and teach him to sing and dance; gradually the beast became with humanity and Beier loves him more and more deep.

The utensils in the castle were very excited, they understand that the awful evil curse would be released if Beier and the beast love each other, and they would recover their human appearance.

At this time, the beast let Beier see the evil mirror, and tell Beier that the evil mirror could see every corner of the world. Beier hoped to see her father, but when Beier saw her father looking for her everywhere in the forest, Beier cry out, "I want come back to father's side!" the beast said, "you go if you like." His inner heart rose the deep feeling of human, and he looked over the rose was going to fade.

The beast gave Beier the evil mirror. Beier and her father got together to go home after finding her father.

In a little, Gusidun led a crowd of villagers appearing, and small tell Beier, "If you don't marry me, I would tell everyone that your father blabbers the event of the beast and he certainly crazed, then he would be prisoned."

Beier said, "I absolutely don't marry you, and there is really one beast in the forest's castle's." Beier took out mirror and let everyone see the beast.

Gusidun instantly said, "It is very dangerous, the beast would attack the children. Following me, we need to wipe out him." Then, Gusidun led villagers to attack the beast.

Beier followed them to reach the castle, she saw that Gusidun was subdued by the beast on the roof of the castle. Gusidun was painful to ask the beast, "Don't hurt me."

When the beast saw Beier, he remembered that Beier teach him kindness to treat others, then he set free Gusidun. Unexpectedly, the wily Gusidun drew out one knife to stab the beast's back. Gusidun lost his footing to fall from the roof while the beast painfully lamented.

The last leaf of rose' petal was going to drop very soon and the beast knew that he was going to die. Suddenly, Beier run to the beast side and said lightly, "I love you." It is very strange that the evil curse

was eliminated.

The hurt beast instantly became a handsome and healthy prince, and the utensils in the castle also recovered the human appearance. The prince finally understand the deep meaning of kindness, and Beier and the prince lived the happy life from this moment.

The deep thought of the story

Everyone yearn for the loving story that the boy and girl live a happy life from then on. People are always infatuated with the fairy tale. But returning to the reality world, daily necessities could make prince and princess in a complete mess. And furthermore, the difference of consciousness level is very easy to make both boy and girl seemingly in harmony but actually at variance.

In the story, the prince is done by the witch's black arts to become beast because of his arrogance and domineering. From the story, we can realize the writer's intention. This is ashamed to do as human because of the human appearance without the human thoughtfulness. To recover the human appearance again after learning.

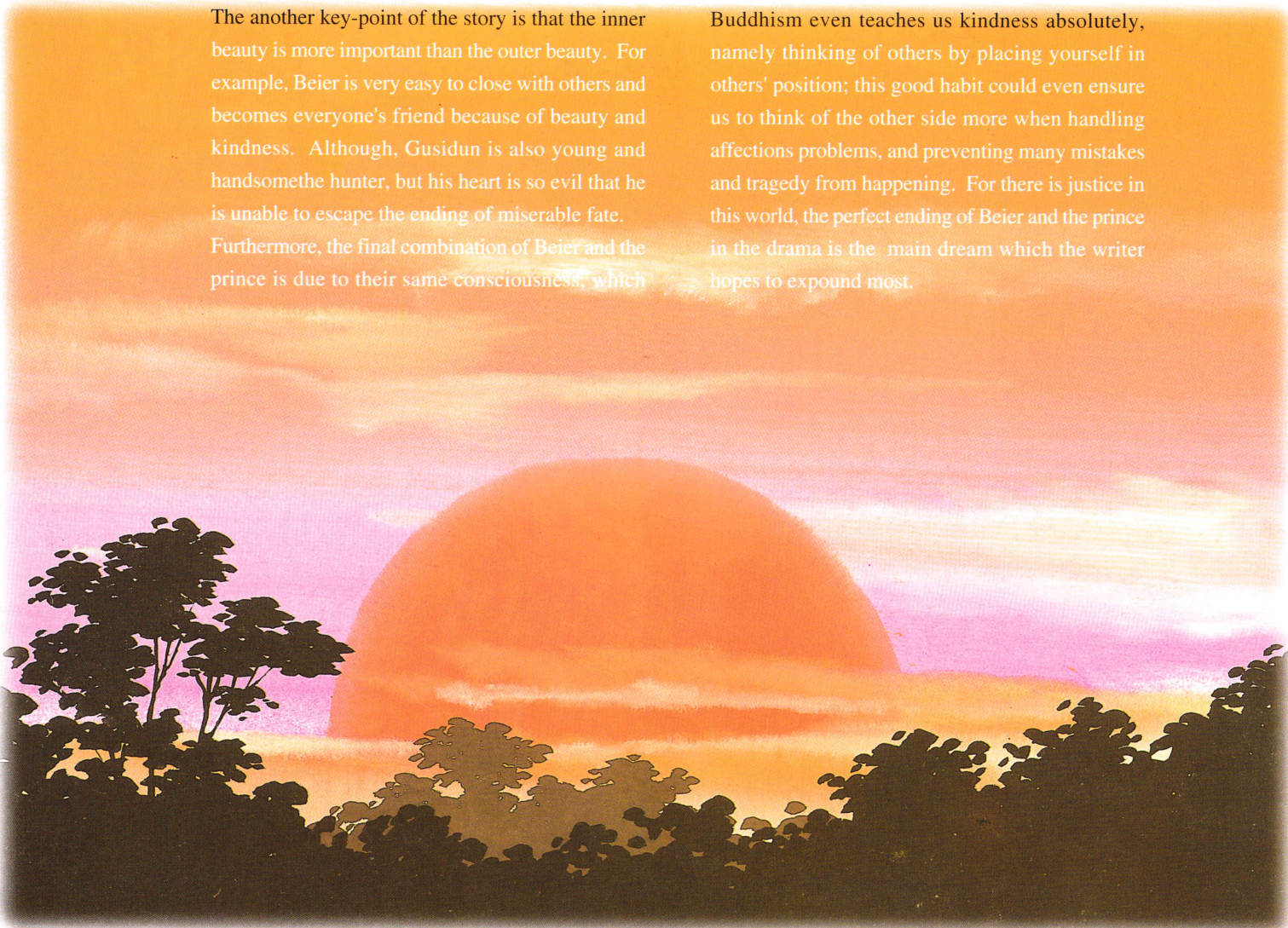
The another key-point of the story is that the inner beauty is more important than the outer beauty. For example, Beier is very easy to close with others and becomes everyone's friend because of beauty and kindness. Although, Gusidun is also young and handsome the hunter, but his heart is so evil that he is unable to escape the ending of miserable fate. Furthermore, the final combination of Beier and the prince is due to their same consciousness, which

comes to the satisfactory outcome. That is to say that they both have the common point of righteousness and mercy to think of others by placing themselves in other's position. Therefore, it is possible to build a life with well-being and happiness life; otherwise, Gusidun, who is selfish to think only himself, doesn't satisfy forever during his life and calls only a series of misfortune and tragedy.

The Viewpoint of Buddhism

Everyone likes to talk love, and how many people can deeply realize the feeling of love. The love viewpoint expounded from Buddha dharma is by no means not to love, but not to cling. Really not with love but without parent's love, friendliness, and colleague's love, to block in an ivory tower of only two human world. This love must quickly become as a pool of dead water, and love world is not able to last too long for no blessing from everybody; from cause and effect of Buddha dharma, only completely loving people, the people's blessing could appear on oneself. So the affection blending with the great love for people could make love like never discoloring rose to keep forever beauty and fascination.

Buddhism even teaches us kindness absolutely, namely thinking of others by placing yourself in others' position; this good habit could even ensure us to think of the other side more when handling affections problems, and preventing many mistakes and tragedy from happening. For there is justice in this world, the perfect ending of Beier and the prince in the drama is the main dream which the writer hopes to expound most.





玄奘大師 (二)

Master Xuan-Zang

玄奘大師的一生，完全的奉獻給佛法
為的是一千萬萬的眾生
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.

文 / 郭韻玲

譯 / 錦祥

版面創意 / JONES

完稿 / jones

Article/Kuo Yun-Ling

Translator/Chin Shan

Art/JONES

Layout/jones

2. 資優少年

莊嚴的洛陽淨土寺，在晨光中甦醒，一位僧人走向青銅大鐘，專注的敲起鐘，只聞鐘聲響起，悠揚悅耳。

一群僧人魚貫上殿，開始虔誠的齊誦早課。

早課作罷，長捷法師帶著陳偉信步走到蓮花池畔，長捷說道：

A Promising Youth

The solemn Jing Tu Temple of Luoyang city awakens at dawn. A monk walks towards the large bell and rings it carefully. Hearing the dious chimes, the monks begin to walk into the Upper Shrine, morning prayers sincerely.

Upon completion of the morning prayers, Venerable Chang Jie brings Wei to the lotus poolside. Chang Jie says,

弟弟

你維摩詰經讀誦得如何了？

陳偉答道：

已經熟讀於胸

長捷滿意的點頭，接著問道：

你認為這部經的主旨大意是什麼呢？

陳偉答道：

我認為這部經主要在教導我們佛子

要懂得遠離外相修行的重要

例如在“觀眾生品”中

天女在散花之後

把舍利弗變成了天女

也把自己變成了舍利弗

其中的深意

就是要充份破除男女的外相

而事實上 一破百破

當男女相澈底破除了

一切的外相也就破除了

長捷法師更為滿意的點頭了，說

“Brother,

How is your studying of the Vimalakirti Sutra?”

Chen Wei replies,

“I have totally familiarized myself with it.”

Pleased, Chang Jie nods his head and asks,

“What do you think is the main essence of this sutra?”

Chen Wei answers,

“I believe the main aim of this





道：

嗯

非常好

那你最近也讀頌不已的妙法蓮華經呢？

你又有什麼看法呢？

陳禕胸有成竹的答道：

我認為法華經最主要要傳達的思想就是

——唯一佛乘！

也就是只有自度度人兼具、自利利他並行不悖的大乘佛教

才能讓一個修行人真正的成就、利益天下蒼生

所以在“方便品”中世尊便清晰的開示：

「諸佛世尊

唯以一大事因緣故出現於世

欲令眾生悟佛知見

但以一佛乘

為眾生說法

無有餘乘」

長捷法師滿意極了，撫著弟弟的頭說道：

我的好弟弟

你真是英雄出少年啊！

接著意興風發的說道：

遙想我們偉大的釋迦佛祖所開創的佛教

迢迢東傳由漢朝至今已歷時六百餘年

雖然也已經發展為社會之顯學

但是當今隋朝煬帝卻是先捧後貶

就在前三年便已廢除寺院共二十餘所

例如仁法寺、明覺寺、香海寺、通法寺等

然而有道是

佛法興亡

佛子有責

而最大的

弘揚根本在

sutra is to teach us the importance of practicing without being attached to external appearances.

For example, in the “Guan Zhong Sheng Pin”

After the deva offered flowers, Sariputra was transformed into a deva,

While the deva was transformed into Sariputra.

The deep meaning beneath this is to completely destroy the external appearance of male and female.

In actual fact, when one illusion is destroyed, a hundred illusions are destroyed.

When the appearance of male and female is destroyed, All external appearances are destroyed.”

Venerable Chang Jie nods again, with even greater satisfaction. He says,
“Yes.

Very good.

What about the Lotus Sutra which you have been reciting recently?

What are your opinions?”

Chen Wei replies with great confidence,

“I believe the main message that the Lotus Sutra wants to convey is- Only the Buddha Vehicle is Supreme!



This means that only by practicing the Greater Vehicle, where one helps both others and oneself,

Only then can a practitioner

truly attain enlightenment and benefit all sentient beings.

Therefore, in the “Fang Bian Pin”, the Buddha clearly declared,

“All Buddhas

Appear in the world for one great reason.

To help all beings attain enlightenment and understanding

They only preach the Buddha Vehicle

None other do they preach.”

Venerable Chang Jie is extremely satisfied. Stroking his brother’s head, he says,

“My dear brother,

You are indeed an outstanding youth!”

Then he speaks in delight,

“Thinking back of

於

如果有越多優秀的人學佛

佛法才能大興啊！

說罷熱切的拍著陳禕的肩膀說：

弟弟啊！

我們要不計僧俗

共同為弘揚佛法而努力啊！

陳禕也深受感動的回應道：

會的

我會的！

此時一位僧人走來合十對長捷說：

長捷法師

方丈要我來告訴你

請你推薦幾位常來寺中相當不錯的俗家弟子

參加這次的“度僧”考試

長捷亦合十回道：

惠雲師

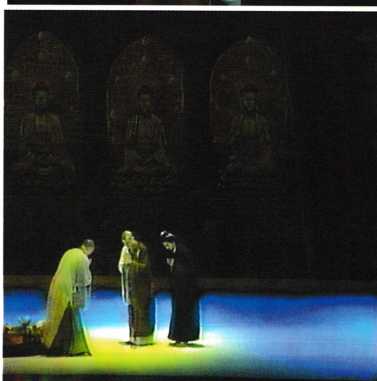
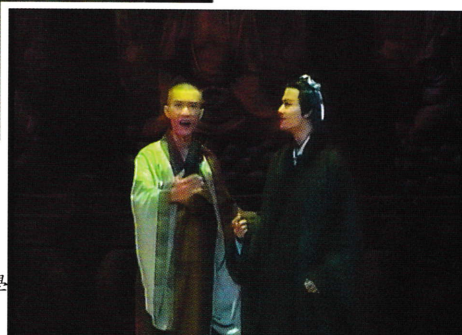
請你回覆方丈說

我會審慎為之

惠雲師作揖而去

陳禕聽聞

這番對





話後，大感興趣的問：

哥哥

這次度僧考試錄取多少人呢？

長捷答：

只有二十七人

陳禕問：

總共會有多少人參加呢？

how our great teacher
Sakyamuni Buddha had estab-
lished Buddhism,
Since then, for 600 years it has
spread Eastwards, from Han
Dyansty all the way till today.
Although Buddhism has already
developed into a common area
of study in the society,
However, the present Sui-Tang
Emperor, who initially sup-
ported Buddhism, started to
condemn it later.
In the past 3 years, more than 20
temples had been forced to close
down.

Fa Ren Temple, Ming Jue
Temple, Xiang Hai Temple and
Tong Fa Temple all suffer the
same fate.

As the saying goes,
The rise and decline of Bud-
dhism lies in the hands of
Buddhists.

The greatest basis of Dharma
propagation
Lies in having many outstanding
people to learn Buddhism.
That is how the Dharma may
prosper!"

**Upon saying those words, he
pats Chen Wei on the shoulder,**
"Brother!

Whether we are a layperson or a
monk,

長捷答道：

少說也有好幾百人吧！

陳禕問：

參加考試必須具備那些條件呢？

長捷如數家珍道：

不但學識品德要好

而且還要通經通論

可以說必須是

對於佛法已經有了相當基礎的社會菁英

才能報考參加

陳禕說：

那要考上還真是不容易啊！

長捷自豪的說：

那是當然

不是每個人想要出家都能夠如願以償的

像哥哥我當年也是經過激烈的競爭才脫穎而出的

陳禕充滿憧憬的說：

哥哥

那我呢？

我可以參加嗎？

長捷說道：

不是哥哥捧自家人

你是少見的慧根之人

只是——

你的年齡還不符合啊！

陳禕失望的說道：

這樣啊——

長捷安慰的拍了一下弟弟的肩膀道：

也許有例外也說不一定

陳禕重燃起希望眼睛一亮的問道：

真的嗎？

長捷不置可否的笑笑，此時吃早齋的打板聲響起，兄弟二人友愛的互望一眼，連袂而去。

we must work hard to propagate the Dharma together!â

Deeply touched by his words, Chen Wei replies,

“Yes, I will!”

At this time, a monk walks over and greets Chang Jie,

“Venerable Chang Jie, The abbot asked me to convey a message to you.

He requests you to recommend a few laypeople who frequent the temple

To participate in the coming Sangha examination.”

Chang Jie greets him back,

“Venerable Hui Yun, please send my replies to the abbot.

I will consider it cautiously.”

Venerable Hui Yun takes his leave.

Listening to the conversation, Chen Wei is interested and asks,

“Brother, How many people will be selected from this Sangha examination?”

Chang Jie replies,

“Only 27 people.”

Chen Wei enquires,

“How many people will participate in it altogether?”

Chang Jie answers,

"At least a few hundred people."

Chen Wei asks,

"What are the prerequisites to participate in the exam?"

Chang Jie speaks,

"Not only must the candidate be knowledgeable and virtuous, he must also completely understand the sutras and sastras.

It can be said that,

Only the outstanding elites who have a certain understanding of Buddhism

Can apply to participate."

Chen Wei remarks,

"Then it must be really difficult to get selected!"

Chang Jie replies in pride,

"Of course.

Not everybody who wishes to enter monkhood can be ordained.

Even I had to go through great competition before I could stand out and get selected."

Chen Wei speaks in awe,

"Brother, what about me?

Can I join in?"

Chang Jie says,

"Not that I am praising my own kin,

but you're truly a man of rare wisdom.

However -

You are too young to join in the

exam!"

Chen Wei is very disappointed,

"If it's so....."

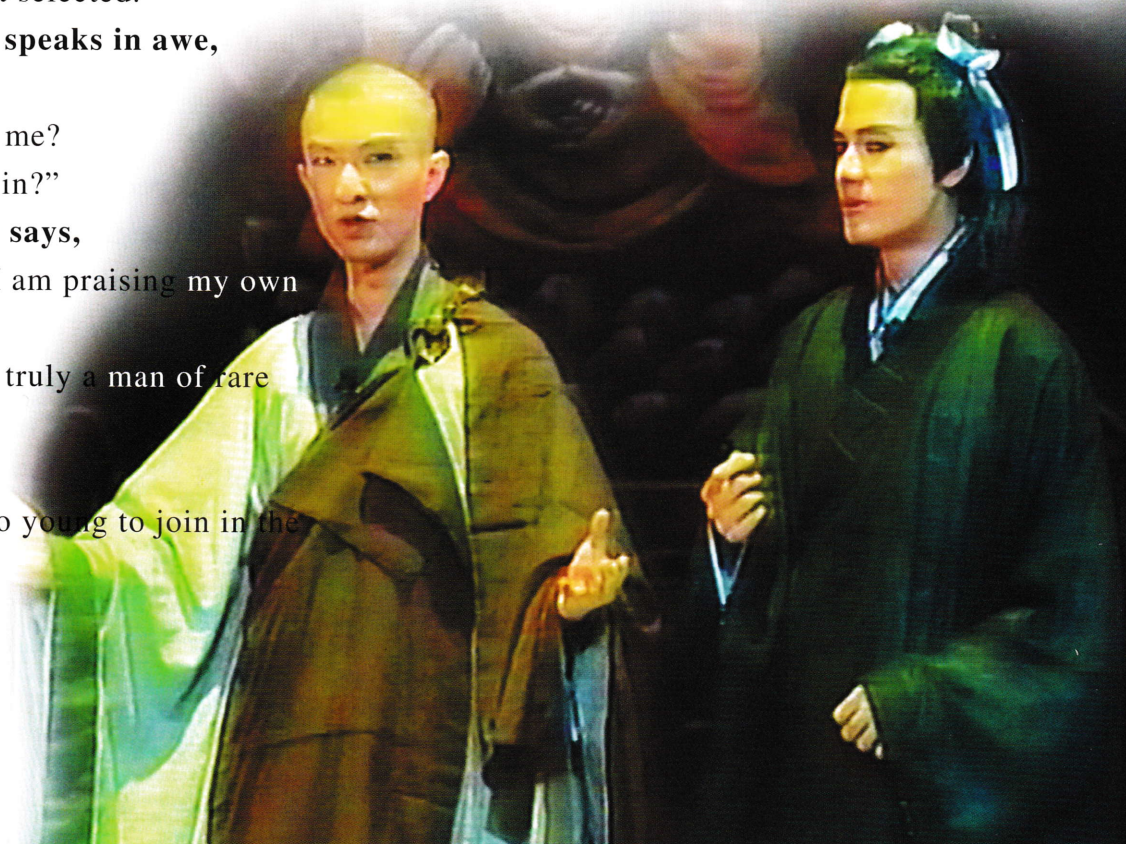
Chang Jie pats his brother on the shoulder to console him,

"There might be exceptions too."

Chen Wei asks hopefully,

"Is that true?"

Chang Jie smiles without answering him. At this time, the stick indicating time for breakfast is hit. The two brothers look at each other amiably and leave together.





金剛經

之 (11)

Vajra-Prajna-Paramita Sutra (11)

〈經文〉

何以故

須菩提

一切諸佛

及諸佛阿耨多羅三藐三菩提法

皆從此經出

須菩提

所謂佛法者

即非佛法

須菩提

於意云何

須陀洹能作是念

我得須陀洹果不

須菩提言

不也

世尊

何以故

須陀洹

名為入流

而無所入

不入色聲香味觸法

是名須陀洹

須菩提

於意云何

斯陀含能作是念

我得斯陀含果不

須菩提言

不也

世尊

〈詮釋〉

此段再度轉折，
足見此經之層層剝開、
殊勝曼妙。
在肯定中，
再予以否定。
立意也不外乎
要破盡眾生的一切執著，
因為
當你認定
什麼屬於什麼時，
當下已不屬於什麼。
因為妄念變現、
心念流轉，
故當你認定這就是
最高、最好、最大、最美．．．時，
你已經離開
最高、最好、最大、最美．．．
很遠很遠了。

The Origin Sutra

Why is that?
Subhuti
All Buddhas
And their dharma of Annutara-
samyaka-sambodhi
They were born by this sutra
Subhuti
So-called Dharma
It is Non-dharma
Subhuti
What is your ideal?
A 'Srota-apanna thought
Do I obtain the result of Srota-
apanna?
Subhuti said
No
Loka-jyestha
Why is that?
Srota-apanna
It means entered-a-stream

*However, there was no such a entering
at all*

*No entered into color, sound, smell,
touch and dharma*

*That can be called Srota-apanna
Subhuti*

What is your ideal?

A ²Sakrd-agamin thought

Do I obtain the result of Sakrd-agamin?

Subhuti said

No

Loka-jyestha

Vivid Explanation

*The meaning has a new turning in this
paragraph*

*The sutra shows its principle layer-
ing*

It s great and wonderful

Affirmed it first

Followed by denying it

The purpose is

Get rid of all attachment for us

Because

When someone thought

What is what

At that very moment, what is not what

Because, illusion already came to you

Mind and thinking are turning

*Therefore, when you thought something
is*

*The highest, the best, the biggest,
the most beautiful You are away from*

*The highest, the best, the biggest,
the most beautiful Far, far away*

¹ One who entered the stream of holy living

² Once more to arrive



大般若經講記

Lectures on the Maha-Prajna-Sutra

較量功德品

Comparing the Merits

45



(註：本文係新修正之大正藏版本)



文 / 郭韻玲
譯 / 陳守強
版面創意 / Jones
完稿 / Jones
Article / Kuo Yun-ling
Translator / Shou-chiang
Art / Jones
Layout / Jones



一.智慧的原味符—經文

爾時，佛讚天帝釋言：「善哉！善哉！如汝所說，甚深般若波羅蜜多不隨二行，何以故？甚深般若波羅蜜多無二相故。如是靜慮、精進、安忍、淨戒、布施波羅蜜多亦不隨二行，何以故？如是靜慮、精進、安忍、淨戒、布施波羅蜜多亦無二相故。憍尸迦，諸有欲令甚深般若波羅蜜多有二相者，則為欲令真如亦有二相。何以故？憍尸迦，甚深般若波羅蜜多與真如無二無二分故。憍尸迦，諸有欲令靜慮、精進、安忍、淨戒、布施波羅蜜多有二相者，則為欲令真如亦有二相，何以故？憍尸迦，靜慮、精進、安忍、淨戒、布施波羅蜜多與真如無二無二分故。……諸有欲令甚深般若波羅蜜多有二相故，則為欲令不思議界亦有二相，何以故？憍尸迦，甚深般若波羅蜜多與不思議界無二無二分故。憍尸迦，諸有欲令靜慮、精進、安忍、淨戒、布施波羅蜜多有二相者，則為欲令不思議界亦有二相。何以故？憍尸迦，靜慮、精進、安忍、淨戒、布施波羅蜜多與不思議界無二無二分故。」

(P696III 欄 8 行 ~P697III 欄 9 行)

二、生動的說明

佛接著稱讚天帝釋：很好，確實如你所說，甚深般若波羅蜜多不隨二行，為什麼呢？因為甚深般若波羅蜜多沒有二相可言的緣故。六度也是一樣不隨二行，為什麼呢？六度也沒有二相可分的緣故。所以如果諸有欲令甚深般若波羅蜜多有二相的話，則是欲令真如也有二相，為什麼呢？甚深般若波羅蜜多與真如無二、無二分的緣故。如果諸有欲令六度有二相的話，則是欲令真如也有二相，為什麼呢？六度與真如無二、無二分的緣故……所以如果諸有欲令甚深般若波羅蜜多有二相的話，則是欲令不思議界也有二相，為什麼呢？甚深般若波羅蜜多與不思議界無二、無二分的緣故。

此段經文，藉由佛陀對於天帝釋的稱讚，說明般若波羅蜜多不隨二行，是因為無二相的緣故。而且六度亦然，不隨二行，也是因為無二相的緣故。什麼是二行？就是有、無二行，不隨二行的意思就是般若永遠安住於如如不動，不會隨著外在行為的有或無而產生變化，例如一個行為發生了，固然在行為上確實有作與不作的差別，可是在第一義而言，則沒有這樣的分別，故以般若的角度而言，作也好，不作也好，都是一如的，故經文才說「甚深般若波羅蜜多不隨二行」。

什麼是二相？可以說是「有、無二相」，也可以說是「染、淨二相」，總而言之，就是「有為法」的對立相。為什麼「有為法」必定是對立相，因為「有為法」就

1. The Origin of Wisdom : Sutra

At that time, the Buddha said to Indra, It's good! It's good! Just as what you said. The profound Prajna-paramita, it doesn't approach to Two-actions. Why? The profound Prajna-paramita has No-two-phases. For those almsgiving-paramita, keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita and prajna-paramita, they don't approach to Two-actions. Why? For those almsgiving-paramita, keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita and prajna-paramita, they have No-two-phases. Kausika! If somebody wants to make such profound Prajna-paramita have Two-phases, he also makes the Real-such have Two-phases. Why? Kausika! The profound Prajna-paramita and the Real-such have No-two and No-two-parts. Kausika! If somebody wants to make those almsgiving-paramita, keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita and prajna-paramita have Two-phases, he also makes the Real-such have Two-phases. Why? Kausika! Those almsgiving-paramita, keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita, prajna-paramita and the Real-such have No-two and No-two-parts... If somebody wants to make such profound Prajna-paramita have Two-phases, he also makes the Incredible-realm have Two-phases. Why? Kausika! The profound Prajna-paramita and the Incredible-realm have No-two and No-two-parts. Kausika! If somebody wants to make those almsgiving-paramita, keeping-commandments-paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita and prajna-paramita have Two-phases, he also makes the Incredible-realm have Two-phases. Why? Kausika! Those almsgiving-paramita, keeping-commandments-



是生滅法，生與滅相對、存與亡相對、好與壞相對....，只要是生滅法，必有分別，故二相即是分別，而無二相，即是無分別，故經文說「甚深般若波羅蜜多無二相」。

佛陀稱讚天帝釋後，又馬上根據天帝釋的體悟作了更深入細膩的說明，光是這一稱讚到鋪排之間，短短的幾句話，就把佛陀偉大教育家的風範表露無遺。學生好的表現是要肯定的，而最直接的肯定方式就是言語上的稱讚，這稱讚不只是知見上的確認，也是學習態度的鼓勵，所以一個好的老師總是連言行舉止最細微的地方也不放過，隨時作最善巧的示現，隨時作最完美的演出。而佛陀接著稱讚後的深入說明，更是發揮到教育功能的極致，學生說的好，但再好還是需要老師來補足，這樣一前一後，就是最好的輝映，寫下經典中一頁又一頁的佳話。

佛陀接著鞭辟入裡的說明，如果諸有想令般若有二相，就好比是想令真如也有二相，為什麼呢？因為般若與真如無二、無二分的關係。什麼是諸有，即有為法，亦即生滅法，整句的意思就是般若與真如都無二相，此處除了般若，還提出了真如，並且一連串提出了法界、法性、不虛妄性、不變異性、平等性、離生性、法定、法住、實際、虛空界乃至不思議界；那麼事實上真如＝法界＝法性＝不虛妄性＝不變異性＝平等性＝離生性＝法定＝法住＝實際＝虛空界＝不思議界。再透過本段經文的闡

paramita, tolerating-under-insult-paramita, great-efforts-paramita, meditation-paramita, prajna-paramita and the Incredible-realm have No-two and No-two-parts.

2. Vivid Explanation

Then, the Buddha praised Indra. It's good! Just as what you said, the profound Prajna doesn't approach to Two-actions. Why? Because, the profound Prajna has No-two-phases. The Six-paramitas don't approach to Two-actions. Why? The Six-paramitas has No-two-phases. Therefore, If somebody wants to make such profound Prajna have Two-phases, he also makes the Real-such have Two-phases. Why? The profound Prajna and the Real-such have No-two and No-two-parts. If somebody wants to make the Six-paramitas have Two-phases, he also makes the Real-such have Two-phases. Why? The Six-paramitas and the Real-such have No-two and No-two-parts.... Therefore, If somebody wants to make such profound Prajna have Two-phases, he also makes the

釋，般若＝真如，原因是什麼呢？即般若與真如皆無二、無二分。

什麼是無二？無二即一，一即絕對，般若即絕對境界，此即斷思絕慮，超越了一切分別意識，也可以說沒有分別，一切即一，故無二也就是無二分，也就是沒有分別的意思。而般若與真如無二、無二分，這都是在本質來觀察所得到的結論，般若即真如，真如即本質，故本質的本質當然還是無二、無二分可言。

佛陀接著以同樣的語法說明六度與真如無二、無二分，這就是說明六度即真如，這其實也是站在本質的角度來探討的，故六度的本質是空性，真如的本質也是空性，當然也就無二、無二分了。前段說明般若即真如，不論字義或本質來看，都能成立；而此段說明六度即真如，則從字義來看，並不完全成立，但事實上，最重要的還是本質，故前段與後段不論字義相通否，但在本質上都獲得了統一，故般若＝真如＝六度，就完全得到了答案，因為事實上，又何止是此三者是空性，應該說一切的本質都是空性。

所以一旦般若＝真如＝六度的公式成立，那麼以下所列舉的法界乃至不思議界，都可以套用到此公式：般若＝法界＝六度……，事實上推而廣之，此公式最後可以寫成：般若＝空性＝一切。為什麼呢？因為最終還是回到本質的問題，般若的本質、空性的本質以及一切的本質都是一樣的，故一切本空，萬法皆空，法爾如是。

三藏十二部教育的主旨即在於般若，也就是所謂的空性，亦即真如乃至不思議界，無論其以何種名相出現，都是萬變不離其宗，而最重要的部份還是實證，無論文字般若多麼的耳熟能詳，生死大事來時都抵擋不了，唯有實證般若，能夠解決生死，故修行入切莫花太多的時間在文字般若，一旦心領神會即需念茲在茲，力求實證，則一切的修行才有意義，否則真的是緣木求魚，煮沙成飯，超生脫死之期了不可遇，甚深思惟！甚深思惟！

Incredible-realm have Two-phases. Why? The profound Prajna and the Incredible-realm have No-two and No-two-parts.

In this paragraph, the Buddha praised Indra and explained that the Prajna doesn't approach Two-actions because of having No-two-phases. The Six-paramitas are the same. They don't approach Two-actions because of having No-two-phases. What are Two-actions? They are have-action and haven't-action. No-two-actions means that the Prajna is always motionless. It never change it's essence and despite the external actions such as have-action and haven't-action. For example, there was an action happened. Surely, Have and Haven't are two different things. However, according the First-truth, there is no such a difference. Therefore, in the Prajna point of view, Have-action is good and Haven't-action is good too. They are the same. Therefore, the sutra said, "the profound Prajna-paramita doesn't approach Two-actions."

What are Two-phases? They are Have-phase and Haven't-phase, dirty-phase and clean-phase. In short, they are opposing-phases of the act-dharma. Why is that an act-dharma must be opposing-phases? Because that an act-dharma is an appear-and-disappear-dharma. Appear and disappear are opposing phases. Birth and death are opposing phases. Good and bad are opposing phases and so forth. As long as there is appear-and-disappear-dharma, there must have difference. The Two-phases is the difference. No-two-phases is No-difference. Therefore, the sutra said, "the profound Prajna-paramita has No-two-phases."

After the Buddha praised Indra, he made a deeper explanation. From the praise to the explanation, the Buddha shows himself as the model of a great educator within few words. The

student's good performing should be confirmed. The best way to confirm is praise. Praise not only confirms the knowledge but also encourage the learning attitude. Therefore, a good teacher always can analyze the detail of students' words and deeds. Also, he shows his skills at proper time and makes a perfect performing at proper time. The deeper explanation brings the educational function into full play. The student is good. However, we still need the good teacher to make up a deficiency. A good student and a good teacher are reflecting light



with each other. This is a deed worthy of praising far and wide.

The Buddha explained in detail. If somebody wants to make the Prajna have Two-phase, he also makes the Real-such have Two-phases. Why? Because that the Prajna and the Real-such have No-two and No-two-parts. What is All-have? It is act-dharma. It is appear-and-disappear-dharma. The sentence means that the Prajna and the Real-such are both No-two-phases. Besides, he also mentions about Dharma-realm, Dharma-nature, No-illusory-nature, No-changeable-nature, Equal-nature, No-produce-nature, Dharma-stability, Dharma-stay, Reality, Emptiness-realm and Incredible-realm. In fact, Real-such

= Dharma-realm = Dharma-nature = No-illusory-nature = No-changeable-nature = Equal-nature = No-produce-nature = Dharma-stability = Dharma-stay = Reality = Emptiness-realm = Incredible-realm. There is another more clearly explanation. Prajna = Real-such. Why? That is because the Prajna and the Real-such have No-two and No-two-parts.

What is No-two? No-two means One. One is absolute. The Prajna is an absolute state. There are no thinking and considering at all. It transcends all difference-consciousness. There is no difference. All is One. Therefore, No-two is No-two-parts that means there is no difference. The Prajna and the Real-such are No-two and No-two-parts. We have the result when we observe the essence of matters: Prajna is Real-such. Real-such is the essence. The essence of the essence is No-two and No-two-parts for sure.

Then, the Buddha used the same syntax to the Six-paramitas and Real-such. They are No-two and No-two-parts. Therefore, Six-paramitas is Real-such. This is also the view of essence. The essence of Six-paramitas is Emptiness-nature. The essence of Real-such is Emptiness-nature too. Therefore, they are No-two and No-two-parts. The former paragraph said Prajna is Real-such. It can be established no matter in words or in essence. The following paragraph said Six-paramitas is Real-such. In words, it seems haven't been established. However, in fact, the most important thing is the essence. The words of the former and the following paragraphs might have some difference. However, their essence is united. Therefore, Prajna = Real-such = Six-paramitas. This is the complete answer. In fact, not these three matters are Emptiness but also all mat-

ters are Emptiness.

Therefore, if the equation, $\text{Prajna} = \text{Real-such} = \text{Six-paramitas}$, is established, then, from the Dharma-realm to the Incredible-realm, they all can use this equation. $\text{Prajna} = \text{Dharma-realm} = \text{Six-paramitas}$... In fact, the equation can be written as the following, $\text{Prajna} = \text{Emptiness} = \text{All}$. Why? That is because all must return to the essence. The essence of Prajna, the essence of Emptiness and the essence of All are the same. Therefore, All is Emptiness in the first place. All-dharma is Emptiness. This is the dharma of suchness.

The gist of all sutras and sastras is the Prajna. It also named Emptiness, Real-such and Incredible-realm. No matter what is the name, we shouldn't forget the gist. Moreover, the most important thing is the Practical-confirming. No matter how much knowledge about the Prajna that you already learned, you can't stop the samsara of death and rebirth. Only and if only you have the Practical-confirming, you can solve the problem of death and rebirth. Therefore, a cultivator shouldn't spend too much time on studying the Prajna. If you already heard about Prajna, then, never forget it. Then, you should practice and confirm it. This is the real meaning of all. Otherwise, to climb a tree to catch a fish and cook sand to become steamed rice, those are ridiculous. Under such a way, to liberate from samsara is impossible. Think it seriously! Think it seriously!



解壓妙方

Methods on Reducing Stress

文 / 千芬 譯 / 偉勁 版面創意 / Hank 完稿 / Hank

Text/Anne Translator/Kim Art/Hank Layout/Hank



壓力？！

是每一個人都有的，
學生有考試的壓力，
上班人士有賺錢的壓力，
公眾人物有受歡迎與否的壓力

．．．．．

既然壓力是存在的
不如就好好的想一想
如何來面對？
並且減輕！

Stress?

It something that everyone has,
students will feel stressed during
exam times, and working
adults will have stressed earning
money, and celebrities will
have stressed on popularity.
Since there is stressed
everywhere, why not think on
how to deal with stressed?

故事

林經理總是當著眾人的面前斥責小芳：「妳怎麼那麼笨啊！到底會不會做事啊？連這麼一點小事也辦不好！」。羞慚的小芳當場難過地掉起眼淚，不知如何是好的她，也只是頻頻地向主管說抱歉。之後，小芳對於處理事情，總是懷有幾分莫名的緊張，甚至每天早上醒來，「不想上班的念頭」，總會在腦袋裏盤旋許久，幾經掙扎，最後才心不甘、情不願地趕著上班去。時日久來，「上班」已成為小芳無形且沉重的壓力，脾氣也變得愈來愈暴躁。

轉折

諸如此類的例子，在忙碌的現代工商社會裏屢見不鮮；不管是工作上受責難與挫折、工作量多得讓人喘不過氣、不受長官的重視、工作職場的爾虞我詐，或工作的不適任等諸多煩惱，如果未能即時、正確的面對它，解決它，放下它，而任由它心生煩憂，不知不覺間，就會被壓力的魔障網住而不自知，日積月累下去，得了壓力的文明病，麻煩可就大了。

思索

事情其實沒有你想像中的糟糕。如果小芳夠聰明，不理會主管的要求是否合理？更不去在意主管非理性的態度，對自己有十足的信心，勇於面對自己的缺失，並且真誠地改善它，堅持不活在羞愧的陰影裏，心生光明

Story

Mr Lin scolded Xiao Fang in front of others: "You are so stupid, can't even handle such a small matter!" as for Xiao Fang, she doesn't know what to do, so she just keep apologised to the supervisor. There after Xiao Fang keep have fear over such thing, every morning when she wake up she will have a feeling of not to go to work, and this thoughts will keep straggling in her mind, finally not so willing goes to work. And going to work becomes a stress to Xiao Fang and her temper became very bad.

Turning Point

Such a example can't be found in our everyday life, regardless of failure in work, too much work, not being appreciated by seniors, or people don't know your presence, and all these keep giving you problems, and if you don't face it in a proper manner, or solving it in time, as time goes by you will suffer from illness that's related to stressed, and by than it's going to be a big problem.

Think hard

Actually the problem is not so serious. If Xiao Fang is able to ignore the unreasonable request, and don't bother about the irrational attitude, having confidents in yourself, having the courage to face your weakness, and correcting it. Staying on the bright side of life, and without worries, than there will be no stress. So by building a future by such a correct attitude, not only will it increase your abilities in solving

面，那麼沒有煩惱又何來的壓力？如此，以正確的人生觀構建自己的未來，不僅已大大地提高了處事能力，更提昇了自己的心靈層次，何樂而不為呢？

佛法觀點

「煩惱皆因強出頭」，換句話說就是「煩惱皆因妄念叢生」。若心不夠清淨，便不容易察覺事情的真相，就會一不小心以錯誤的方式面對它，而心生煩惱，衍生的生活壓力，彷彿人間地獄般的痛苦啊！根本解決之道無它，修行而已。因為真誠的面對生命的問題，正是修行的契機；諸如，以行善的快樂來取代工作上的煩憂，以音樂放鬆、靜坐讓身心靈達到全然的放鬆，以上三種方式，效果特別好，佛教徒或非佛教徒皆適宜，請大家告訴大家哦！

減壓妙方：

行善、音樂放鬆、靜坐...

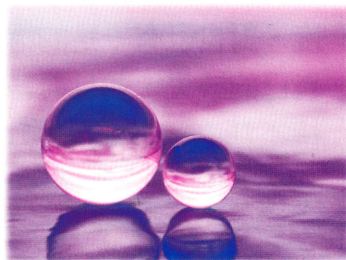
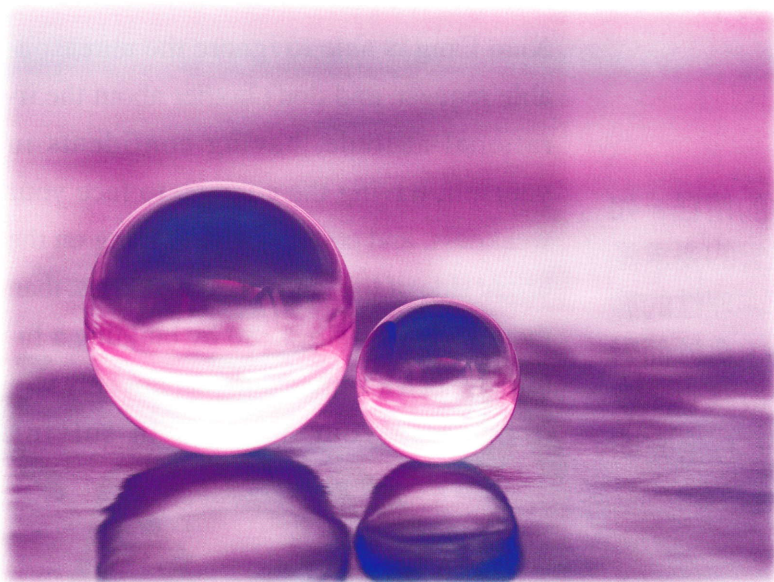
problems, it will also increase your inner abilities.

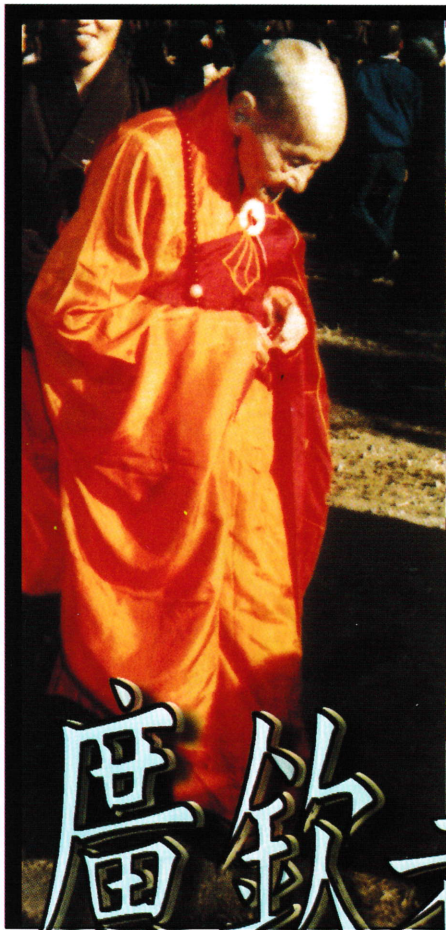
Buddhism Point Of View

"Worries Come From Arrogant" or we can put it in another way "Worries Come From Unnecessary Thoughts". If your heart is not peaceful enough than you will not be able to see the truth, and handle it in a wrong way, and the worries that comes from the heart will cause stress, making you feel like you are in hell. Cultivation is the only way. By facing problems face to face than will the problems be solve. Or by the happiness of doing good deeds to replace the worries in work, or from music, or meditation to bring the body to total relaxation, and the effect is really good, regardless of Buddhist or non Buddhist, hope that you could share this with others.

Good Way to Ease Pressure off :

Do good deeds, relax through music sit in meditation, etc.





廣欽老和尚

The Old Monk Guang Gin



廣

欽老和尚曾有過十三年的深山穴居生活，有猿猴獻果、猛虎皈依之事，預知起颱風、避車禍，往生之前，更能安排身後事。他傳奇的一生，是大家所熟知的事，不但是現代高僧，也是修行的典範。但老和尚是如何健康長壽的？以下是我們整理出來的原因：

● 早年吃素出家，一生勤苦修行

幼時因家貧被賣作養子。自幼即體弱多病，七歲隨養母奉

The old monk Guang Gin had lived in cave of a remote mountain for thirteen years long. He experienced that apes and monkeys offered respectfully fruits and that fierce tiger took refuge in at that time. He predicted that a typhoon was imminent. He predicted for someone to avoid traffic accident. He arranged his own funeral affairs before he died. His legendary life is very well known. He is not only a contemporary eminent monk, but also an example of practicing Buddhist rules. Do you know why the old monk lived healthy and long-lived? The following reasons are got together:

文 / 仁勤 譯 / 素琴 版面創意 / JONES 完稿 / jones
Text/Jen chun Translator/Su Chin Art/JONES Layout/jones

佛吃素，終身不渝。九歲後，養父母相繼去世後（三十六歲正式）出家，專志苦修，吃人家不要吃的，穿人家不要穿的，做人家不要做的，苦行念佛。曾擔任大殿燒香、打板之職，某次因睡遲耽誤打板時間，深自懺悔，從此立志不倒單。

●衣食隨緣淡然、時常定慧等持
吃、睡隨緣，粗衣淡飯，慾望淡泊。三件衣服 patch;補得只成一件，對物質方面需求極低。四十三歲時在深山洞中坐禪念佛，米盡糧絕，即以樹薯、野果充飢。又時常入定，曾入定數月（約四月），不食不動，甚或鼻息全無，被誤以為圓寂了，險遭火化。來台十七年間，曾有三次長時間（約一周以上）之入定，加上每日僅以水果為生，不食熟食，真是無處不自在的“水果法師”。住則（近六十年）常坐不臥，並時坐於室外、露天、或廊簷下，除雨天外，夜間輒於林中趺坐修行。七十八歲後，牙已全無，即改飲流質，如牛奶、果汁等物，夜間則進屋禪坐。九十五歲（一九八六年）耳聰目明，眼睛炯炯有神，行走不用拄杖，不用人攙，身輕體健，動作敏捷。最後在普告大眾：無來亦無去，沒有事”閉目安坐後，於念佛聲中安然圓寂！

● He became a vegetarian and a monk in his early life. He worked on self-torture very hard.

He born in a poor family and was soled as an adopted son when he was just a little boy. He was weak and sickly since a child. His foster mother is a Buddhist and a vegetarian. He followed his foster mother to be a vegetarian since he was seven years old and till dead. His foster parents successively passed away after he was nine years old. He formally became a Buddhist when he was thirty-six years old. He concentrated on self-torture practices. He ate what people don't eat, wore what people don't wear, and did what people don't do. He practiced ascetic penance and chant "Amitabha". He had served the post of burning joss sticks and banging on a board of temple hall. Once, he impeded the time of banging on a board owing to oversleeping. He deeply confessed, and henceforth he decided to sleep without lying down.

● He accepted indifferently whatever the basic necessities of life he got, and always kept in sitting in meditation as the same as attaining moral wisdom.

He lived a simple life with coarse clothes and light meal only. He had no desire to seek fame and wealth. His clothes always wore out and then patched three clothes up into one. He had very low demand on materials. He lived in a remote mountain

●兼顧自度度人、著重在老實念佛。

一生極力用功清修，證得念佛三昧，心地自然光明，蘊涵了無限的智慧與慈悲，常普勸持戒念佛說：若能單純地老實念佛，就不再有人我是非的痛苦，自然不再受貪嗔癡的燒灼；他也曾掀起受戒的熱潮，提倡不吃肉、愛眾生，體驗心情坦蕩和慈悲的喜悅。尤其是強調要一心念佛，才能解決生死的大痛。

●心胸寬和能忍、生死超然自在

老和尚一生並無高超的文章傳世，也無動人的言辭弘法。最令人敬仰的是他的忍辱功夫，忍人所不能忍，行人所不能行：當他由山上回到承天禪寺後，寺中當家師和殿主爲了考驗他的功夫，故意把功德箱的錢財藏起來，讓全寺的人都疑他爲賊，數月白眼、惡言交加，而他卻若無其事，安然自在。這是何等的磊落、逍遙！這種無所忍辱的功夫正是大修行人的本色，他老人家不求名聞利養，生死自在，更令人心服。

cave to practice sitting in meditation and chanting “Amitabha” when he was forty-three years old. After all of the food provisions he brought completely ran out, he began to eat cassava, wild fruits as food to appease hunger. He often sat in meditation. He had entered meditation for several months (about four months) without eating or making a movement. At that time he even had no breath to be assumed dead and nearly to be cremated. During the seventeen years in Taiwan, he had three times to enter meditation for long duration (over one week). He made a living only with fruit, without cooked food. He was a really free ‘Fruit Master’. He sat to sleep without bed for the lastest sixty years before he died and often sat outdoor, in the open air or under the eaves of a veranda. Except rainy days, he used to sit cross-legged to practice moral cultivation in the forest at night. He changed to have a liquid diet like milk, fruit juice, etc. after seventy-eight years old for no teeth and to sit in meditation in the house at night. Even when he was ninety-five years old (in 1986), he was still quick-eared and sharp-eyed, had bright and piercing eyes. He walked normally without a prop or any help by arm. He was light and healthy. He moved quickly. At the end, he announced “no come and go, nothing happened”, then closed eyes, kept his seat and died peacefully in chanting “Amitabha”.

●He enlightened self and people at the same time. He emphasized on honestly chant

“Amitabha”.

He gave every effort on diligently practicing moral cultivation throughout his life. He proved the commitment of chanting “Amitabha”, so he had naturally openhearted moral character, infinite wisdom, kindness and compassion. He always advised people to take Buddhist disciplines and chant “Amitabha”. He said if people can simply and honestly chant “Amitabha”, there won’t be any suffering by dispute among people no longer. Then you won’t naturally undergo a burn of greed, anger and delusion. He also raised a tidal wave of accepting Buddhist disciplines. He advocated not eating meat, loving all living creatures and experiencing the bighearted and compassionate delight of mind. Especially, he emphasized to wholeheartedly chant “Amitabha” for solving the great pains of life and death.

●Magnanimous, merciful and detachedly free of the fear of life and death

The old monk had neither superior writings nor touching words about spreading Buddha dharma handed down for generations throughout his life. The most re-

spectable behavior is the skill of enduring all disgrace and insults. He could endure what others can’t bear, and do what others can’t do. For example, once when he went back to the temple Cheng-Tian after a moral cultivation at mountain. The monks who ruled the temple and who took charge of the sanctuary wanted to test his accomplishments, they purposely hid the money in the merits-and-virtues box to make all people in the temple think he was the thief. However he said nothing as if nothing had happened, although he got lots of disdainful look and vicious slander for several months. How open and free he was! This kind of tolerating skill that no insults can’t be endured is the right natural qualities of a great moral cultivator. It shall be admired in earnest for his not caring for wealth and fame and for his free of life and death.

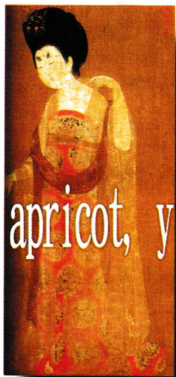


楊貴妃的美容秘密

Beauty secret of Yang imperial-concubine

文 / 惜福 譯 / Rick 版面創意 / JONES 完稿 / jones

Text/Hsin-Fu Translator/Rick Art/JONES Layout/jones



荔枝、杏果、薔薇仁... 締造一代閉月羞花傳奇

Litchi, apricot, yi-rose petals... Create a legend of the closed moon and the shy flower

唐朝詩人白居易在「長恨

歌」中描述：

「天生麗質難自棄，一朝選在君王側。回頭一笑百媚生，六宮粉黛無顏色。」主角楊玉環（楊貴妃），是位列中國古代四大美人之一。由於楊

Bai Ju-yi, a poet in the Tang

Dynasty, described in the song of hatred forever, "Inborn beauty is hard to abandon by self, if chosen to stand by king's side one day. Turn-

貴妃與唐玄宗「在天願作比翼鳥，在地願爲連理枝」的千古絕唱自古一直流傳至今，所以也使得楊貴妃的「美」名遠播古今，更令人對楊貴妃如何養顏有方，以致博得萬民之上的君主如此的摯愛，感到非常的好奇。

荔枝

荔枝是南方的佳果，有「果中皇后」的美名。宋代《開寶本草》中記載荔枝有「益人顏色」的功效，所以難怪唐朝大美人楊貴妃愛吃荔枝。相傳楊貴妃喜歡吃荔枝，白居易讚賞荔枝是「嚼疑天上味，嗅異世間香」，蘇東坡甚至雅言：「日啖荔枝三百顆，不辭長做嶺南人。」爲了能常吃荔枝，竟然願意辭官作嶺南人。

其實，除了甘甜鮮味外，荔枝的美容作用是有依據的。根據現在研究，荔枝含糖、蛋白質、檸檬酸、果膠、維生素C以及磷、鐵等。每百克的鮮荔枝中，維生素C多達30毫克之多，而維生素C是能使皮膚健美、面色紅潤的重要物質。但是荔枝也不宜多吃，吃多了容易「上火」，甚至會得一種低血糖症的「荔枝病」

杏果

除了荔枝外，楊貴妃也喜歡吃杏果，有個故事說，楊貴妃小時候並不漂亮，臉色黝黑，皮膚粗糙，雀斑很多，比起姐姐妹妹都醜，所以並不得人喜愛。但

ing her head to laugh causes a lot of charm, six palaces" concubine complexions lose color." Yang Yu-huan, the leading role, is one of the four ancient Chinese beauties. The peak of poetic perfection through all ages spreading till now, by Yang imperial-concubine and Tang-Xuan-Zong, is "doing as a pair of lovebirds in the heaven and twinned trunks in the earth". Therefore, the fame of Yang imperial-concubine's beauty spreads through ancient and modern, which let more people be curious about how Yang imperial-concubine maintains beauty to obtain the king, on top of ten thousand people, loving so much.

Litchi

Litchi is the fine fruit of the south, with the good name of "queen of the fruit". A book on Chinese medicine in the Sung Dynasty records that litchi has the function of benefit for complexion. Therefore, Yang imperial-concubine, the great beauty in the Tang Dynasty, like to eat litchi. According to legend, Yang imperial-concubine like to eat litchi.



她喜歡欣賞花，喜歡吃水果。剛好，在她家後花園中有一棵長的很茂盛的杏樹，每年都開很多花，結的杏果又大又甜。開花的時候，楊玉環摘花泡水洗臉、洗髮。果實成熟時，以果實為食。漸漸的，她的雀斑消失，黑皮膚變得白裡透明紅，脫胎換骨變成冰肌玉骨、如花似玉的佳人。

杏果營養豐富，含較多的蛋白質、鈣和磷、維生素A。根據中醫的記載，杏果功能主治潤肺定喘，生津止渴，而肺臟的功能與皮膚的好壞相關，所以難怪杏果對於潤肌去斑有很大的幫助。除了愛吃荔枝、杏果外，據說楊貴妃最喜歡用來保養肌膚的美容油就是薏苡油。

薏苡油

薏苡仁含有豐富的蛋白質和油脂，也含有豐富的維他命B群和鈣、鐵、鎂等礦物質。而且在薏苡仁的胚乳之中，含有現代人不可缺少的食物纖維。食物纖維不但可以消除便秘、能消除面皰、青春痘和皮膚上的其他小毛病，也有預防大腸癌的作用。因此薏仁可說是美容肌膚的聖品，可以消除黑斑、雀斑、老人斑等。

楊貴妃內服荔枝、杏果，外用薏苡油，所以難怪「長恨歌」中白居易會以「溫泉水滑洗凝脂」來形容她的肌膚之美。由此可見植物性的食品與外用，的確可以塑造出冰清玉潔的一代美人。我們可以從她那裡得到美容良方，但是不要有她的淒美結局，改寫「長恨歌」為「長樂歌」。關鍵就在身美、心要更美，亦即外美來自內美，如此美才能持久不衰！



Bai Ju-yi praised the litchi and said, "it's flavor is doubted whether heaven's food, and it's smell is different from world's fragrance." Su Dong-pot even said, "I don't reject doing as the south people, if eating three hundreds of Litchi everyday." For usually eating Litchi, he was willing to resign official position and do as the south people.

In fact, besides sweet and fresh, the beauty effect of Litchi has the basis. According to the present research, Litchi contains sugar, protein, citric acid, pectin, vitamins C, phosphorous, and iron. Every hectogram of fresh Litchi contain 30 milligrams of vitamins C. And vitamins C is the important material to make skin beauty and complexion ruddy. But Litchi is improper to eat too much, if eating too much, it is easy to get internal heat up, even fall-



ing “Litchi illness”, one kind of hypoglycemia disease.

Apricot

Besides apricot, Yang imperial concubine also likes to eat apricot. There is one tale that Yang imperial concubine was not beautiful as a child. Her complexion was swarthy, and her skin is rough and with a lot of freckles, which is more ugly than her sisters, so she didn't enjoy everyone. But she like to see flower and eat fruit. Exactly, her home's garden has one flourishing apricot which blooms many flowers and produces big and sweet apricot every year. When blooming, Yang Yu-huan takes off flower to bath, wash face, and have a shampoo. To eat fruit when fruit is mature. Gradually, her freckles disappear, and her black skin becomes white color with limpid red. She is reborn to a beauty as pretty as a flower and becomes elegant demeanor and high personality.

The apricot has rich nutrition and contains protein, calcium, phosphorous, and vitamins A. According to China medicine record, the function of apricot is to cure lung and asthma, and to produce saliva and prevent thirst.

And the quality of skin relates with the function of lung, so the apricot has great benefit to moisten skin and eliminate freckles. Besides eating litchi and apricot, Yang Yu-huan uses yi-yi oil to maintain her skin.

Yi-Yi Oil

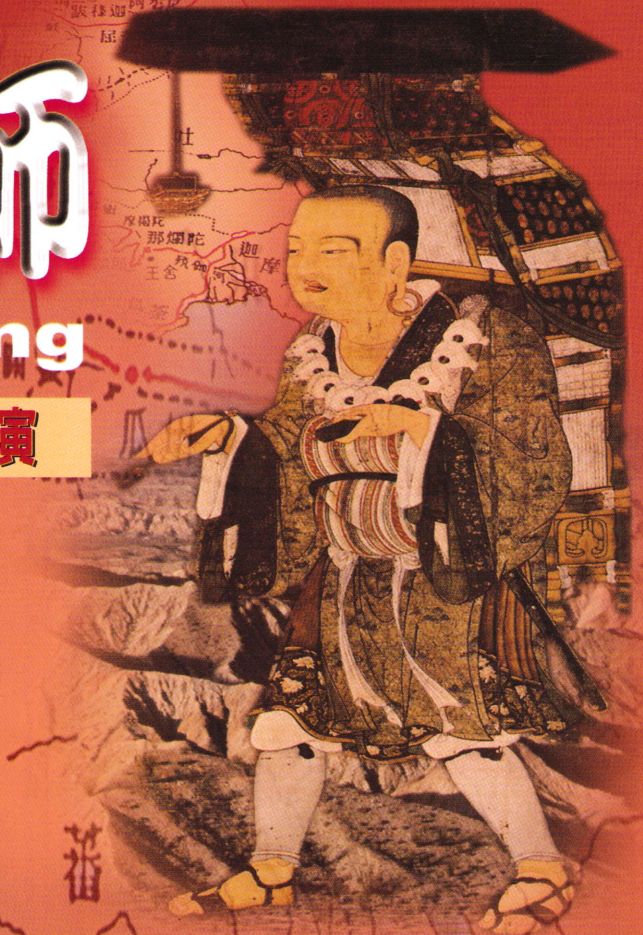
Yi-yi oil contains plentiful protein and grease, as well as rich vitamins B group, calcium, iron, and magnesium. And there is food fiber which is essential for modern people in the blastopore of yi-yi. Food fiber can not only cure constipation, pimples, pock, and the other little trouble of the skin, but also prevent the large intestine cancer. Therefore, yi-yi is the good article to beautify skin, and is able to eliminate black spots, freckles, and the old spots, etc.

Yang Yu-huan eats litchi and apricot, and uses yi-yi oil to smooth skin, no wonder Bai ju-yi describes her beautiful skin as hot spring washing congealed fat in “forever hatred song”. Thus it can be seen that vegetation food and products for external use can indeed mold one generation beauty as clean as ice and as pure as jade. We can adopt her beauty method, but not her tragic end, and rewrite “forever hatred song” to “forever happiness song”. The heart more beautiful than body is the key point to last beauty forever.

玄奘大師

Master Xuan-Zang

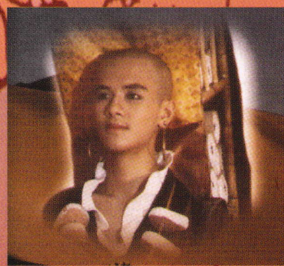
全世界巡迴公演



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



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