



金色蓮花
國際中英文雙語版

Golden Lotus

2001年5月 / MAY 2001 NO.101

~修行人的生活指南
Life guide for Cultivator

經典 SUTRA
大般若經講記
*Lectures on the
Maha-Prajna-Sutra
Comparing the Merits*

成功公式
THE FORMULA OF SUCCESS
林肯的成功公式
The Formula Of
Lincoln's Success

健康 Health
整體健康醫療
Holistic Health



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金色蓮花佛學夢土

五月份系列課程

星期 Week day	時間 Time	課程名稱 Course's Title	週數 Weeks
星期一 Monday	下午 1:30-3:30 p. m. 1:30-3:30	音樂放鬆 Relaxing through Music	6
	晚上 7:30-9:30 p. m. 7:30-9:30	電腦世界 Computer World	6
	晚上 7:30-9:30 p. m. 7:30-9:30	念珠編結 Making Buddhist Rosaries	4
	晚上 7:30-9:30 p. m. 7:30-9:30	禪與茶藝 Tea & Zen	6
星期二 Tuesday	晚上 7:30-9:30 p. m. 7:30-9:30	禪與花藝 Zen and Flower Arrangement	4
	晚上 7:30-9:30 p. m. 7:30-9:30	佛學英文 Buddhist English	6
	晚上 7:30-9:30 p. m. 7:30-9:30	多媒體佛學網站應用 Application of Multimedia Buddha Internet	6
星期五 Monday	晚上 7:30-9:30 p. m. 7:30-9:30	音樂放鬆 Relaxing through Music	6
	晚上 7:30-9:30 p. m. 7:30-9:30	禪與茶藝 Tea & Zen	6
	晚上 7:30~9:30 p. m. 7:30-9:30	素食佳餚烹飪 Cooking Vegetarian Food	4
星期六 Saturday	下午 2:00-4:00 p. m. 2:00-4:00	中西精緻素點	4
	晚上 7:30~9:30 p. m. 7:30-9:30	清心靜坐(初基) Sitting in Meditation(Basic)	5

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全世界第一套多媒體出版

--- 觀音菩薩專輯



水月觀音塑像
The Embodiment of The Moon-in-the-water
Realization



水月觀音
當空明月中於水上
靜坐蓮花
於心念在佛佛的水月觀音
法喜充滿
其現代藝術的巧思

The Realization
sitting on the moon,
showing the a picture of great thoughts
and now the contemporary Realization
has been made into CD paper sculpture
the artist will
will be made in this
world will give a new feeling

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Golden Lotus

1993 年創刊

2001 年革新號

本刊名稱出自：

大般若經 緣起品

執此千莖 金色蓮花

以寄世尊 而為佛事

還散上方 殞伽沙等諸佛世界

佛神力故，令此蓮花遍諸佛土

諸花臺中各有化佛，結跏趺坐

為諸菩薩說大般若波羅蜜多相應之法

有情聞者必得無上正等菩提

The Magazine was named after the Sutra :

Chapter of Origin on Maha-Prajna-Sutra

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

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佛學月刊

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修行人的座右銘：內外雙美、才德兼備、快速改進、全面成功



盡一切的可能
在一切的面向
創造一切的成功與榮耀
與眾生分享

Try everything you could
in every possible aspect
to create every possible
success and glory
to share with all living
beings.

文 / 郭韻玲 譯 / 慧蓉 版面創意 / Jones 完稿 / Jones
Article / Kuo Yun-Ling Translator / Hui Jung Art / Jones Layout / Jones

Words

明明知道
自己這樣作
會帶給別人極大的痛苦
卻還執意要作
這就是——
大惡人

從至苦到至樂
這就是佛法之路
亦是最偉大、最尊貴之路

One can be called a very
bad man
if he knows
what he is going to do
would bring others ex-
treme pains
but still insists on doing it.

The path that begins with
the most severe sufferings
and end up the greatest
happiness
is just the path of the Bud-
dha-dharma
-the greatest, noblest
path.

of purity

最

正確

的回應

The correct response

什麼是在正確的呢？
就是在每一當下
因緣條件下
所做出的回應
所就最正確的回應

The correct response
What is the correct response?
The response to every moment causation
is just the correct response.

文.圖 / 蔡承訓 譯 / Rick 版面創意 / Jones 完稿 / Jones

Text.Picture / Tsai Cheng-Shune Translator / Rick Art / Jones Layout / Jones



修行 Q&A



文/仁勤 譯/Rick 版面創意/Hank 完稿/Hank
Text/Jen-Chun Translator/Rick Art/Hank Layout/Hank

Q：阿玉 來自202.145.90.176留言
為什麼佛像旁常會有蓮花？

A：

蓮花生長於污泥之中，於水面開潔淨之花，有出污泥而不染的涵義。蓮花開放於炎熱夏季的水中，炎熱表示煩惱，水表示清涼，比喻由煩惱而

Q: Why is there Buddhist stature by the lotus?

A: Lotus grow in the mud, and bloom the purified lotus on the water, imply the meaning: grow form the mud without dirt. Lotus bloom in the hot

至清淨解脫的人，就如蓮花化生的一樣。蓮華亦常作為供養佛、菩薩之具。

蓮花表示清淨的功德和清涼的智慧。我們所見的佛像和佛經中介紹淨土佛國中的聖賢，都是以蓮花為座，是代表著他們清淨的法身，莊嚴的報身。

據攝大乘論記載：蓮花有香、淨、柔軟、可愛等四德，而以之比喻法界真如之常、樂、我、淨四德；華嚴經、梵網經等有蓮華藏世界之說，故諸佛常以蓮花為坐床；在密教有以八葉蓮華為胎藏界曼荼羅之中臺，又以比喻人之心臟，並表示眾生本有之心蓮。另據大智度論卷八載，諸佛隨應世俗眾生，故示現神力，趺坐於清淨柔軟之蓮花上而不令其壞。又據大日經疏卷十五載，蓮花表示吉祥清淨之義。

據經典記載，蓮華出污泥而不染，妙香廣布，令見者喜悅、吉祥，故以蓮華比喻菩薩所修之十

summer, and the hot meaning worry, but the water mean cool, implying the people who free himself from worry and be purified, just like the incarnation of lotus. Lotus always be the offering for Buddha, Bodhisattva.

Lotus mean the purified merits and refreshing wisdom. We often read the introduction of sages and the virtuous from the Buddha and Buddhist sutra, usually use lotus as seat, represent their purified, solemn. According to sutra: Lotus has the four merit: fragrant, clean, tender, love, so it mean the Real-such spermanence, joy, personality, purity; there is impliment the world of Lotus in the





種善法。即：

- 1、離諸染污
- 2、不與惡俱
- 3、戒香充滿
- 4、本體清淨
- 5、面相熙怡
- 6、柔軟不澀
- 7、見者皆吉
- 8、開敷具足
- 9、成熟清淨
- 10、生已有想

avatamsaka sutra brahmajala sutra, therefore the Buddha always use lotus as seat; it also implying eight-petals lotus as the middle of Garbha mandala, so it also imply the heart of people, and explain the all beings have the heart lotus. According to the Taisho Tripitaka Vol.8, the Buddha want to reply the all beings' wishes, so show the magic power, sit with cross-legs on the soft lotus, but without damage the petal. Beside that, according to Great sun scripture Vol.15, lotus means the lucky and clean.

Accoring to sutra : lotus still keep pure even be out of mud, spread the wonderful fragrant, make observer happy, lucky, so it mean the ten Bodhisattva's righteousness rule:

1. Keep all the dirty away
2. Not go with evil
3. Full of saint fragrance
4. The pure body
5. Peaceful appearance
6. Soft without tight
7. The observing would get lucky
8. Would cover all of the merits
9. Mature and purify
10. Wish to attain.



樂在工作



Joy in Work

每日店裡開門的第一件事，就是例行性的打掃清潔工作，每當拿起穩潔與潔淨的白色抹布，將沾滿手印的玻璃大門擦得光鮮明亮，好像看不到玻璃存在時，心也隨之亮了起來，並且開始了光明又快樂的一天。

很多人不太喜歡清潔的工作，例如：倒垃圾、擦拭桌椅、清潔浴廁之類的事務，總認為這些工作又髒又不衛生，似乎是低層次的工作；但我認為能把四處打理的乾乾淨淨、清清爽爽，不但自己工作起來得心應手，生活在其中也很舒適；同時也能帶給別人一個整齊清潔的工作場合，大家都有個好心情；如此自利利人的美事，何樂而不為呢？

我們總是有太大的分別心，認為這個不好，那個太差，而忽略了如何融入工作情境，找出使

The every day's first thing is to do routine clean job, as I take the Windex and white clean wiper, to wipe the glass window which are full with hand print, and to make it almost transparent, my mind also bright up, and beginning with my happy day.

A lot of people do not like the clean job, such as to pour the junks, wipe the table and chairs, clean the lavatory, and always think these things are non-hygiene, and also are low-leveled job; but I think as I clean the atmosphere, not only can do job more efficiently, and also can live more comfortable; we also can pro-



自己快樂的方式；其實能夠服務別人，才是真正的快樂之道，不管我們從事什麼樣的職業、什麼樣的工作內容，只要能處處保持一個為人服務的心境，相信很容易就會快樂起來的；因為人生以服務為目的，是眾所周知的快樂之道啊！

以佛法的觀點而言，我們有了一顆美善而光明的心，所感召而來的外境也必定是美善而光明的；反之，一個人若天天抱怨這、抱怨那，他將永遠不會滿足，就算給了這個人最好的環境，也無法使他快樂；因為在此人的眼中永遠只有不夠與不圓滿，這樣如何快樂得起來？所以快樂之道無他，只要能夠保持一顆純善美麗的心，到哪裡？做什麼樣的工作？都能讓我們快樂無比，不是嗎？

快樂公式：

不分別 + 服務 = 快樂

Happy Formula:

No Differentiation + Service =
Happiness



vide a clean working place to others, to make everyone has a good moon; such a wonderful thing, why not?

We always like to judge everything, to think this is not good, or that is so bad, but forgot how to join the circumstance, to find the way to make self happy; actually only you can serve people, you then can attain the real happiness. No matter what kind of profession or what kind of content of job, just if we always keep a mind to serve others, we would be happy surely; because people is live to serve others, and that is known by everyone!

With the point of Buddhist, if we have a beautiful and kind heart, we would impel the right and brightness from external circumstance; otherwise, if people always complain everything, he would not feel satisfied with that, even you provide this people the best circumstance, and also would not make him happy; because he always feel unsatisfied and unconfident, how could he be happy? So the only way to be happy is to keep a kind and beauty heart, so where you go or what you do, it always would make you happy very much? Do not you think so?



整體健康醫療

Holistic Health

文 / 羅尼·布朗博士
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God In The Brain

在最先進的電腦影像處理技術的協助下，一群新生代的研究者確切地辨識長久以來被認為人腦中主掌信仰與健康醫療是不同區域的觀點是錯誤的。

在安德魯·鈕博格博士的新書為何上帝不離開中提及在精密的單光子放射計算斷層攝影法掃描下，是如何揭露了出一位深修禪定冥想者的腦部的一個區域有著非常不尋常的活動！鈕博格博士推論這是他們內在靈性真實存在的神經源。

特別的是位於頭顱後最頂部之腦葉是一束人類專司方向感與空間感的特定神經元。斷層掃描此腦部此專司自身與環境關係定位區，發現在深度冥想狀態下此區域活動程度明顯降低。而冥想者所處的相對心靈“巔峰

Armed with the most advanced computerized imaging technology, a new breed of researchers who recognize the validity of both religion and medicine are systematically dismantling the long-standing wall between the two.

In a new book titled *Why God Won't Go Away*, Andrew Newberg, M.D. tells how sophisticated single-photon emission computed tomography (SPECT) reveals unusual activity in an area of the brains of experienced meditators,

經驗”，其中包括全神貫注能將自我提升至更高智慧層次及深度寧靜的知覺狀態，與修行多年的神祕主義者、聖徒及僧人們所描述的典型靈性經歷完全符合。

經過多年的科學研究，此位賓州大學放射線醫學系核子醫學部門的助教授及宗教研究系的講師紐博格博士假設他已找到“人類已進化到允許自我超越物質存在並承認人類可以與自我更深沈、更超自然的部分相聯結，且已可覺察到如同一絕對的、完整的可以聯結我們到全宇宙的實體的神經元的進行程序的證據”¹。換言之，此種超自然的、靈性經驗的能力是確實存在人的體內。

另一位科學家最近成功的用電磁方式在非冥想修行者身上激起腦部此相同區域的活動，同樣得到如宗教及靈性經驗所經歷一致性、神性及寧靜特性的超自然知覺的結果。結合在心靈／身體醫療及精神性免疫學（一門有關思想、神經系統與家族遺傳因子之間關係的研究）等方面之最新發現，這些發展意味著探索人類本身此一新領域已開始展現，此新學科稱之為神經性神學：一門有關人腦與上帝之關聯性的研究。

紐博格博士表示甚至連宗教儀式的舉行、



which he concludes is the neurological origin of their inner spiritual reality.

Specifically, the posterior superior parietal lobe is a highly specialized bundle of neurons responsible for our sense of spatial orientation and boundary. Dubbed the orientation association area (OAA), this part of the brain shows significantly decreased arousal during deep meditation. The corresponding "peak experience" of the meditator fits the classic spiritual experiences described by mystics, saints and shamans for ages, including absorption of the self into a greater intelligence, and a sense of profound peace.

After years of scientific study, Dr. Newberg, an assistant professor in



唱誦與冥想祈禱都有著生物學的根基。他們全部都直接使能鎖定腦中專司自身與環境定位的海馬活躍起來，其最終結果是為達到如宗教或靈性經驗相關連之統合一致性。

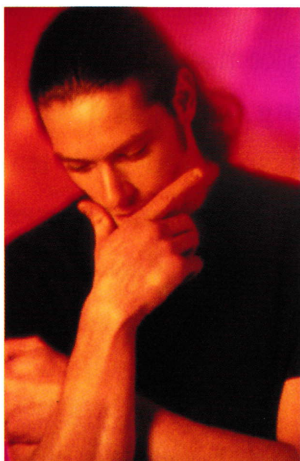
無神論者或許會反對說這種結合些超越宇宙的遭遇來定位身體中腦部的一些部位來確切證明這些經驗的做法是非真實的，只不過是個人的幻想在頭顱內產生電子化學反應罷了。唯今由於腦部如同一個可靠的客觀現實的感官般的過濾器的事實越清晰時，神經科學正致力於採取較相對的觀點。換言之，一個人的神經學

定義了一個人的存在真實性，而冥想及其他有理想、有目標的練習是開啓到達廣大無垠知覺之門的鑰匙。

當然東方靈性修煉者在聽到這些科學研

究確認他們本已具有的有關人類身體／心靈的古老知識時一點都不覺訝異。幾世紀以來，冥想時的人類身體能量系統是處於不同的精神能量中心（根據人體主要荷爾蒙腺體顯示）已給與瑜珈修行者在尋求解脫時一幅不可思議內在地圖。此神經科專科醫生所指的前腦葉其實就是堪達利尼瑜珈所謂的最高層級的人體能量系統，其長久以來就與自我覺醒及開悟相關連。

現今，舊時對健康醫學與宗教間；科學與靈性間的劃分區隔，就如同東、西方在地理、國界與資訊方面的隔閡般正如此快速地被瓦解了。現在我們已曉得身體／心靈的連結是雙向的：即靈性治療身體，而腦部創造



the Department of Radiology in the Division of Nuclear Medicine and an instructor in the Department of Religious Studies at the University of Pennsylvania, postulates that he now has "evidence of a neurological process that has evolved to allow us humans to transcend material existence and acknowledge and connect with a deeper, more spiritual part of ourselves, perceived of as an absolute, universal reality that connects us to all that is."¹ In other words, the capacity for transcendental, spiritual experience is hard-wired into human anatomy.

Another scientist recently succeeded in stimulating these same brain regions in non-meditators electro-magnetically; also resulting in the metaphysical sense of unity, divinity, and tranquility characteristic of religious and spiritual experience. Coupled with the latest findings in mind/body healing and psychoneuroimmunology (the study of the relationship between thoughts, the nervous system, and blood factors), these developments signify the emergence of a new field of human inquiry, neuro-

可能達到更高境界的經驗。

佛法觀點

值得特別強調的是，佛法從沒有對其他宗教的聖傳或法門的有效性有任何的質疑，相反地佛法相信所有途徑都有其用途，連假定有上帝存在的有神論宗教都包括在內。就此方面來說，佛教與其說是一門宗教，倒不如說是一門給靈性詮釋很大空間的實踐心理學來的恰當些。無論背景如何，每個人都能沈浸在冥想的益處中。這對於靈性經驗的一般生物學基礎上的新發現支持了佛教的眾生皆有佛性的觀點。

theology: the study of the connection between the human brain and God.

Even religious ritual, chanting and contemplative prayer have biological underpinnings, says Dr. Newberg. They all directly activate the hippocampus, which in turn quiets the orientation area, and ultimately results in the unity states universally associated with religious or spiritual experience. Skeptics might object that locating the parts of the physical brain associated with transcendent encounters proves precisely that such experiences are not "real," but merely subjective fantasies gener-

1 醫學博士安德魯·鈕博格博士，尤今·達奎里博士及凡士·羅斯合著為何上帝不離開—腦科學及信仰生物學，Ballantine Books, NY 2001。



ated electro-chemically inside your skull. But today neuroscience is being forced to adopt a more relativistic view, as it becomes clear that the brain is as much a filter as a reliable sensor of objective reality. In other words, your neurology defines your reality, and meditation and other inner-directed practices are keys to the door to cosmic consciousness.

Of course Eastern spiritual practitioners will not be surprised to hear these scientific confirmations of their own ancient knowledge of the human body/mind . For centuries, the chakra system of meditating on the various psychic energy centers (corresponding to the major hormonal glands) has provided a map of the subtle inner topography to yogis seeking nirvana. What neurologists call the frontal lobe is known in kundalini yoga as the crown chakra, long associated with self-realization and enlightenment.

Today, as the geo-political and informational boundaries between east and west rapidly dissolve, so too is the outdated distinction between medicine and religion, science and spirit. Now we know that the connection is two-way: spiri-



tuality heals the body, and the brain makes the experience of the higher realms possible.

Buddhist Perspective

It is instructive to note that Buddhism never questions the validity of other traditions or approaches, but rather embraces the validity of all paths, including the theistic ones that posit the existence of a God or gods. In this way, Buddhism is not so much a religion as

a practical psychology, with room for all metaphysical interpretations. No matter what their background, anyone can enjoy the benefits of meditation. The new findings of a common biological basis for spiritual experience support this universalism.



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

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



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and "Enlightenment in Our Time" (www.booklocker.com/bookpages/lonnybrown01.html)

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

五臟之主

心臟





心臟為人體相當重要的內臟器官，對於人體的健康，有著極重要的關鍵地位。所以只要心臟強壯，身體就容易健康；反之，如果心臟脆弱，身體就柔弱，故心臟宜好好的調養，促進血液的正常運作。

中醫認為：心是內臟的主宰，其功能為藏神而主血，凡是有關神智與血液的疾病，如心悸、神昏、吐血等症，大多起因於心臟。

Heart is the important organ, is the key to human's health. As your heart strong, you would be healthy; otherwise, if your heart is weak, your body would be weak, so we should convalesce our heart, to improve the blood's normal running.

Chinese medicine think: Heart is the master of organ, the major function is to keep spirit and blood, so the disease related with spirit and blood, such as palpitation, dizzy, vomit blood, mostly cause by heart.

心臟食療法

以下是心臟的自然食療方法，最起碼要持續三個月以上才會看到效果，最好能持續六個月以上更見佳效。

◎高麗菜

以水煮高麗菜，每隔一天吃一次，每次一碗以上。

◎蕎麥泡鮮奶

一週四次(或蕎麥麵一週四碗或四次)
每次半碗蕎麥配 300c.c. 鮮奶。

◎蕃石榴

每隔一天一次，每次二顆。

◎花菜

每周三次，每次一碗以上，晚餐食為佳。

以上食療方法，宜注意洗濯的問題，即高麗菜、番石榴、花菜等宜浸泡於鹽水中約10分鐘(鹽與水的比例約3%)，才能減輕農藥；否則，久而久之，身體一定會產生疾病，故農藥的問題不可忽視，必須審慎洗濯，才能減少傷害。



Food therapy for heart

The next heart therapy is for heart, you should continue it for three months at least; the six more months would be better.

1. Cabbage

Use water to boil cabbage, eat more one bowls once every two days.

2. Buckwheat mix with milk

Four times a week (or buckwheat noodle four bowls a week or four times)

Every half bowl noodles with 300c.c.

3. Pomegranate

Eat two once every two days.

4. Cauliflower

Eat more one bowl three time a week, and eat on dinner would be the best.



The above food therapy should care about the washing. We should suck the cabbage, pomegranate, cauliflower into salt water about ten minutes, to abate insecticides; otherwise, your health would have problem, so we would not overlook the inspections' problem, we should wash carefully to reduce the damage.





其他相關健康食譜

海帶燉黃豆芽

說明：

海帶來自海中，富含許多生命必須的元素，對於人的五臟皆有滋補的好處。黃豆芽富含優良的植物性蛋白質，對於心臟及腎臟有特別的補益。兩者一起燉煮，不但味道鮮美，而且有益健康。

《本草備要》記載：海帶，似海藻而粗，柔弱而長。其功用主治下水消，功同海藻。黃豆芽是用黃豆孵成嫩芽，含豐富的蛋白質。

作法：

乾海帶以水泡開，洗淨切粗絲。黃豆芽洗淨。鍋內燒開水，倒入海帶，煮一會兒，再加入黃豆芽一起燉煮至熟軟，以少量鹽調味，即可供食。

Other healthy cookbooks

Kelp stew the soy beans sprouts

Description:

Kelp is from the sea, contains a lot of elements for life, and would benefit your organs very well. Soy bean sprouts contain the abundant and good quality of autonomic protein, especially for heart and kidney. To stew these two materials, not only is very tasty, but also good for health.

Steps:

Suck the kelp, to clean and cut into rough. To wash the soybean sprouts. Spoil the water and pour the kelp into it, cook for while, and then add the kelp to be soft. Add a little bite of salt to season, then can be served.

毛豆炒胡蘿蔔

說明：

毛豆是非常有營養的蔬菜，常吃對於五臟都有滋養的作用。胡蘿蔔對於心臟有安定的作用。故二者相加，對於身體有相當的助益。

毛豆含有豐富的蛋白質、脂肪、鈣和鐵，可降低膽固醇、保護心臟，防治貧血和中毒，並且可促進生長，增進食慾。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：

毛豆、胡蘿蔔洗淨後，再將胡蘿蔔去皮切丁。鍋內熱油，倒入胡蘿蔔丁，拌炒片刻，再倒入毛豆，一起炒至熟，再加些水。再以適量鹽調味即可。

Soya beans fry the carrot

Illustration:

Soybeans is a very nutrition vegetable, to eat constantly would be very good for five organs. Carrot would be stable the health's function.

If we add these two things together, it would be very good for body.

Soybeans contain the abundant protein, fat, calcium, and iron, to reduce the cholesterd, protect the heart, and prevent the anemia and poisoned, also can promote the growth and appetite. Carrot has the name of ginseng, contain the abundant Vitamins A, and prevent the cancer, strengthen the resistance, smooth the weary away.





相關健康茶飲

茶飲



紅棗甜菊飲

比例：

紅棗：菊花 = 9:1

說明：

紅棗補心益肺，菊花清肝火，兩者相加，對於五臟皆有利益，常飲能讓心臟功能增強，皮膚潤澤。

《本草備要》記載：紅棗，補中益氣，潤心肺、調榮衛，補血生津功十倍大棗。菊花，能養目血，去翳膜，治頭目眩暈，散溼遊風。

作法：

將紅棗、菊花放入鍋內，加水煮開。煮開後，再煮 30~50 分鐘，可酌量加冰糖飲用。



Healthy tea

Tea

Red jujube with sweet chrysanthemum

The proportion:

Red jujube: chrysanthemum = 9:1

Illustration:

Red jujube can strengthen the heart and benefit lungs, chrysanthemum can reduce the irascibility, it would be very good for heart to combine these two ingredients, to drink constantly can strengthen the heart, moist the skin.

"Chinese Medicine quotation" record: red jujube can mend the spirit, moist our heart and lung can enrich the blood. chrysanthemum can improve your vision, ride the eye conceal membrane, to cure the dizzy, and flu.

Put the red jujube, chrysanthemum into pot, add water to boil. After boiling, to boil 30 to 50 minutes, and add some crystal sugar to drink.



佛教國家之旅

Tour of Buddhism Countries



斯里蘭卡

Sri Lanka

34

文 / 仁勤 譯 / 偉勁 版面創意 / Hank 完稿 / Hank
Text / Jen chun Translator / Kim Art / Hank Layout / Hank



斯里蘭卡素描

"斯里蘭卡"在僧伽羅語中意為"樂土"或"光明富饒的土地"，其國土面積六萬五千平方公里，人口約1789萬（1993年）。僧伽羅族占總人口的74%，信奉佛教，講辛哈語（Sinhala），其他18%為坦米爾人，他們則信奉印度教，講坦米爾語（Tamil），另有7%的摩爾族人，還有8%的伊斯蘭和基督信徒。

斯里蘭卡位在印度大陸南端的東邊約30公里的印度洋上，以後稱為錫蘭島，地形以平原為主，約占國土的80%。中、南部為高原山地，河流以中央高地為中心，呈輻射狀分佈，境內還有多條運河和湖泊，大部分地區屬熱帶季風氣候。平均氣溫27°C，降水量1000~2500毫米，以紅茶聞名於世。此島

Descriptions Of Sri Lanka

The meaning of Sri Lanka is "Land Of Joy" or "The Land Surround By Brightness" the land is about 65000 square km, and the population is about 17890000 (in 1993). 74% of the population are Buddhist, while 18% of the population are Hindu, and the rest of the 7% of the population they are Muslim and Christian.

Sri Lanka is situated at the southern tip of India and 30 km East of India Ocean, and it is later known as Ceylon, 80% of the land is grassland. The central is main mountain area, and the main source of river flow is



嶼在6世紀左右時，有著很繁榮的辛哈拉王朝（信奉佛教），自16世紀起，曾經受過葡萄牙，荷蘭及英國的統治，1948年2月4日獨立為大英國協的自治區，1975年才成為共和制的斯里蘭卡。

斯里蘭卡佛教概況

相傳西元前3世紀，佛教為印度阿育王之子摩哂陀等所傳入，由於其經典都用巴利語傳承，故近代又常稱其為巴利語系佛教。佛教輸入錫蘭對錫蘭的歷史文化有很大的影響，在中古時代，錫蘭本島上只有比丘才算是受最高教育的人，所有用貝葉書寫的書也都藏在寺院裏，人民只有到寺院裏才能接受教育；加上僧侶們每月逢初一、十五日舉行講經法會，一般人民都集中到寺院去聽比丘們說法，一座寺院在鄉村裏，它不僅是人們集會禮拜的場所，也是文化教育的中心點。

錫蘭是南傳上座部佛教的主要根據地之一，本島的佛教已有二千多年的歷史。錫蘭佛教大概可以把它分為三個歷史階段：

第一、從公元前第三世紀至公元後第十一世紀，因為國家的政治環境和人民的生活比

at the high mountains, and distribute throughout the country, and there are also lots of lakes, it is in the tropical region and the average temperature is around 27 Degree Celsius, and average rainfall is 1000-2500 ml, it is famous for its black tea. From the 16th century it has been controlled by Portugal, Holland, and Britain. And in 1948 it gains partial independent from Britain and only in 1975 than it becomes a fully independent country.

The history of Sri Lanka Buddhism

It is said that in the 3rd century that Buddhism was spread into Ceylon. Due to that all Buddhist text are written in Pali, they began to believe Buddhism. After Buddhism has spread into Ceylon, it has cause a great impact on the culture in the country, in the olden days only monks

較安定，人民得以自由崇奉佛教，這一千多年可說是錫蘭佛教的興盛時期。

第二、從第十二世紀至第十八世紀，國勢日衰，常受葡萄牙（1505年）、荷蘭（1658年）及英國（1796年）的侵略，國家的政權和經濟都遭到破壞，人民生活痛苦，也因而損害了佛教，這七百年可稱為佛教的衰落時期。到了十八世紀，錫蘭的佛教的宗教形式已等於滅亡，連一位正式的比丘也沒有，僅遺下少數沒有受戒，而以占卜星相等為業瞻養妻室的非正式沙門。然而

由於有二千年的佛教傳統信仰，大部份僧伽羅族的人民還是認為自己為佛教徒，把錫蘭民族自主與佛教復興不自覺地連在一起。由於錫蘭人民反抗殖民主義者不斷的鬥爭，終於在

1948年，國家恢復了獨立自主，佛教才獲得真正的自由和發展。

第三，從1753年以至於今日，人民又把幾乎絕滅了的佛教漸漸地恢復起來，這一段我們可以稱為佛教復興時期。錫蘭佛教的復興與發展，是和錫蘭人民經過二百多年結合民族獨立運動相始終的。目前全島一千萬的人口中，約有六百多萬是佛教徒，二萬多名佛教比丘，擁有五千多座佛教寺院，有三百多個大小不等的教學佛教經典的佛學院。寺廟是分布在城市與鄉村間，構成佛教徒的宗教活動的中心，定期舉行講經法會，寺廟裏



are consider to has high qualification, and all Buddhist text are kept in the monastery, people must go to the temple in order to learn the dharma; plus the monks will only preach the dharma on the 1st and 15th of the lunar month, most of the people will rush to the temple to listen to the monks, if a temple is situated in a village, it than won't be a place where

people
g o
t h e r e
t o p a y
t h e i r
r e s p e c t
t o t h e
B u d d h a,
b u t i t
w i l l
a l s o
b e -
c o m e a
g a t h e r -
i n g

place for them.

Ceylon is the one of the main point for Theravada teachings; the history of Buddhism in the island is about 2000 years. The history of Buddhism in Ceylon could be divided into three parts:

First, during the 3rd century BC till the 11th century AD, due to the peace in the country, the freedom of becoming a Buddhist for this 1000 over years, it could be said that it is the

舉辦有星期學校為青年信徒灌輸佛教的正信思想。佛學院的歷史還不算長，第一座佛學院是創建於 1839 年，錫蘭獨立後不久，錫蘭政府決定把原有的兩座最大的佛學院改為佛教大學，有意識地要培養出專門住持佛教的比丘知識分子。



golden age of Buddhism in Ceylon. Second, during the 12th century AD till the 18th century AD, due to the invasion of Portugal, Holland, and Britain, the politic and economy has been destroy, and the people began to suffer a lot, thus causing damage to Buddhism, this 700 years can be consider as the period of declination of Buddhism in Ceylon. At the 18th century Buddhism in Ceylon can be consider as totally gone, there isn't any proper monk, only leaving unrecognised monks that used geomancy to make a living. But due to the tradition, some of the people still consider they themselves as Buddhist, and unintentionally put democracy in Ceylon and rebuilding Buddhism in the country together. Due to the opposing of the people in Ceylon, in 1948 they gain independent, Buddhism than really gains it freedom and growth. Lastly, from 1753 till now, the people manage to rebuild Buddhism again,





forming the activities centre for all Buddhists, and holding dharma talks periodically, the temples will also teach the young Buddhist the correct thoughts and teaching weekly. The history of Buddhist schools still aren't long, the first Buddhist school is build in 1839, not long after Ceylon gain independent, the government of Ceylon decided to transform the two biggest Buddhist schools into the biggest Buddhist universities, wanting to train a group of monks that will help promote Buddhism.

that almost disappear form the country, during this period we can consider as the prospering period for Buddhism. The growth of Buddhism in Ceylon is the hard work of the people in Ceylon for 200 years. Now out of the 1000000 people in the country there are about 600000 people are Buddhists, 20000 monks, having over 5000 Buddhist temples, and having 300 over small and large Buddhist schools. The temples are distributed in the cities and villages,





心事誰能知

WHO KNOWS THE MIND?

一個人的一生當中，總是會遇到一些難纏的人或事，必須像戰場上的敵人那樣，不是你亡就是我活的去對當它，弄得人人精疲力竭，往往到頭來還是落得兩敗俱傷的下場，而這其中最難對付的，恐怕還是自己的心靈，因為我們無法得知這個敵人的情報，只感覺它一直給你一種恐懼不安，不知道它躲在那裡，也不知道它何時會出現，所以大部分的人並不是去對抗它，而是去服侍它、巴結它，想盡辦法來餵飽它，希望能讓它舒舒服服的躺在那裡，最好不要有任何動靜，以免又弄得主人手忙腳亂不知所措。

In our life, we sometimes meet someone or something that hard to deal with. We must fight them violently as fighting enemies on battlefield. In the end, people who are involved all get hurt and feel exhausted. The mind is our greatest enemy that most difficult to deal with. Why? Because we have no way to get information about it. We don't know where it hide and when will it shows up. We only feel the fear and anxiety it brings us. Therefore, instead of fighting it, most

人永無法得知自己的心事

人的肚子可以一天三次很準時的叫餓，所以你只要按時餵飽它，就不會有其他的麻煩發生，然而人的心靈卻不一樣，心靈最大的問題就是空洞和貪婪，我們很難充分的填補這空洞的心靈，更難滿足它無止盡的欲求，無論你怎樣的努力，它還是飢餓的。這心靈的饑渴是非常麻煩的，因為它不會告訴你何時餓了，它更不知道要吃多少才會飽，往往人的一生成為了填飽自己的肚子和滿足心靈欲求而疲於奔命，一刻都不能休息，更糟糕的是，當它們飢餓而又無法充分滿足它們時，你根本就不知道它會支使你去做什麼，人的一生成努力的求取功名學問和財富，說穿了還是為了這一件事，如果往好的方面去發展，就是能將兩方面控制在一個平衡點上，不會過分的滿足它，像馴獸師那樣適度的餵飽它，然後教它做一些有意義的事，但如果是往壞的方面去發展的話，那一個人爲了滿足這方面的需求，它甚至有可能會毀滅全世界的。

生住異滅是全宇宙的命運

人的身心真的像一個活的天體一樣在那裡運轉著，實體的部份就像九大行星般的生住異滅，而虛的部份就像那虛空中的黑洞，黑的讓人畏懼，深得教人困惑，我們要拿什麼來填補這又黑又深的虛空，實在是一件苦惱的事情。

心地狂野無度使人無法滿足

虛空或是黑洞都是不能填滿的，當你愈想要去滿足它，就會發現它其實比以前更飢餓，那個黑黑的大洞不縮反增，在這個伺候心靈的過程中，你會真正感受到心的狂野不拘、心的欲求無度，但如果是一個粗糙的人，他卻是去享受這個狂野和不拘，久而久之就墮落在那黑暗的深淵裡了。所以要拿什麼來填補這黑黑的大

people choose to serve and fawn it. They try everything they could to content it and hope that it can just comfortably and quietly lie on where it is. Or, they, the master of the mind, will be in a great bustle and don't know what to do if the mind has any movement.

We Never Know Our Mind

Our stomach gives us signals when we are hungry. Fill it up regularly might just can keep troubles of the body away. However, it is not that easy to content endless desires of the mind.

The most serious problems of the mind are emptiness and greed. It is very hard to completely fill up an empty mind. The mind is always hungry no matter how hard we try to content its endless desires. The hunger of the mind is a very big trouble. We will never know when the mind is hungry and how many things can we feed it to the full. In order to fill up the stomach and content



洞？要拿什麼來滿足這無盡的欲求？大概只有修煉中的智者，最能體會到這箇中的道理了！

無止盡的欲求是苦的根源

「釋迦牟尼佛」並不鼓勵或建議我們用什麼來滿足它，它只揭示我們這是一種苦的根源，如果你想得到真正的快樂，那絕不是去拿什麼來填滿心的黑洞，反而是要丟棄這個念頭，這念頭其實是苦惱的根本，它雖然可以促成世界文明向前推動，帶給人類多采多姿的生活，但明眼人都知道，這樣的代價就是全人類不可避免的一步一步走向枯竭和滅亡，我們雖然活著爲了這五尺之軀，就必須去追求功名財富來填補生命的空白，但唯有親近真理的人才知道自己下一步該怎麼走，當一個人真正能從真理中體驗到無住空靈的喜悅時，你就會明白「要用什麼來填補空洞的心靈？」已經不再是一個不得不做的選擇題了！



desires of the mind, people always restlessly pursuit fame and wealth. The worst thing is that we will never know the mind would drive us to do what things when the body and the mind are both hungry and we can not content them completely. If we strive for good goals, the needs of the body and the desires of the mind will keep balance. We then don't over-content our desires like an animal trainer teaching an animal some meaningful things after feeding it. If one strives for the bad, he might destroy the whole world when he wants to content desires of his mind.

Birth, Existence, Alteration and Extinguishment Is the Fate of the Universe

It is true that our body and mind is running as a live celestial body. The substance -- the body -- to be born, exist, alter and extinguish as nine major planets. The empty part -- the mind -- is as dark and deep as the black hole. It is so dark that makes people feel fear and so deep that makes people feel confused. What thing can we use to fill up the dark deep empty mind? It is really a worrying thing.

Wild Mind Make Us Feel Discontent

There is no way for us to fill up emptiness or the black hole. We will find

that the more we want to content it, the hungrier and bigger it becomes. We will feel how wild our mind is in the process we serve it. A man who has

a rough mind might choose to enjoy his wild nature.

He would therefore fall into the dark deep hole after a period of time. What can we use to fill up the dark big hole -- endless desires? I think many be only a man of wisdom who is cultivating his mind can answer the question.

Endless Desires Are the Sources of Suffering

Sakyamuni Buddha did not encourage or suggest us using something to content our desires. He revealed that desires are the sources of suffering. If we want to be real happy, we should abandon the thoughts of desires but using something to fill up the black hole of mind. The thought of desire is the root of agony. All the wise men know that although thoughts can advance civilization of the world and bring us colorful life, but the price



we human being should pay is to be dying out. We indeed have not too many choices to decide whether we want to earn

our living by pursuing wealth and fame or not. But, we will know how to step forward correctly if we get close to Truth. When we experience the joy that Emptiness bring from Truth, we will know the question "What can we use to fill up an empty mind?" is no more a multiple-choice question we must do.



Lincoln



林肯

如果學生成績在特別不好的科目上下足功夫

=> 變成最好成績

這顯示了在缺點上下足改進功夫

=> 缺點便會成為優點

這便是本單元的功能與目的

If student put effort in the subject that they are weak in

=> It will become one of the best subject

By putting effort in your weakness

=> It will eventually become your strength

This is the function and aim for this section



(一)古今中外的名人：林肯

林肯，美國第十六任總統，出生於貧困的農業家庭，他靠著實事求是、腳踏實地的純樸農夫本色，贏得總統選舉；靠著仁慈本懷，贏得南北戰爭的最後勝利，解放黑奴，對戰敗的南方，不記前嫌、不圖報復的予以經濟補助。被譽為美國歷年來最偉大的總統之一，與美國的開國元勳-華盛頓、富蘭克林等人並列齊名。

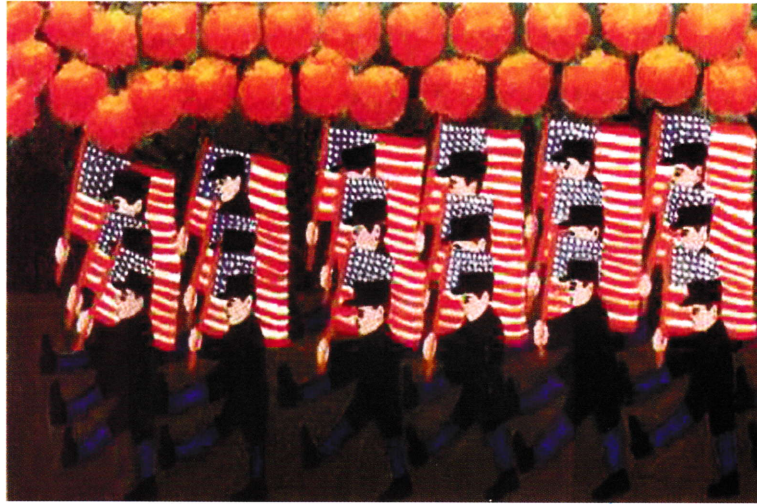
(二)成功公式：

**實事求是 + 沈著努力 + 仁慈
= 林肯式的成功**

在林肯的成長歷程中，無論自修或做事，實事求是的態度貫穿每一個過程；也因此，他在每一階段的學習，都顯得非常紮實。讀書時，

(1) Notables at all times and in all countries: Lincoln

Lincoln, the sixteenth president of America, was born in the poor farming family. He won the presidential election by seeking truth from facts and standing on solid ground of honest farmer's character. He won the final success in north and south war by mercy mind to liberate black slaver, and forgave the defeated south to relief economy. He is famed as one of the greatest presidents, and stand with America founding fathers, Washington, Franklin.



他不只了解書中大意，更能運用於實際，有一回他向鄰居借了一本「華盛頓傳」，不小心讓雨水弄溼書本；他一連三天替鄰居做除草、清潔等工作以表歉意，鄰居被他的誠懇負責所感動；因為他犯了錯，並不會替自己找藉口，於是鄰居決定把那本書送給他。他也確實學到華盛頓誠實的性格，這樣的性格在他當總統時更有幫助。林肯一切以大局為主，而做出許多無我的決策，他不以競選得勝為目的，而以全國的利益唯依歸。

林肯甚至起用他的政敵擔任要職，戰敗的南方只要放棄奴隸制，一切損失包含奴隸損失在內，由國家補償；黑人享有與白人同樣的選舉權與財產權，這樣無我的胸襟，仁慈平等的對待不同黨派、不同種族的氣度，是美國南北戰爭得以結束的真正關鍵。

南北戰爭持續了四年之久，期間林肯要面對南北的衝突、國會與總統的權限爭議以及四處散播的謠言，這時林肯沈著努力的性格發揮了作用，特別是處在南北戰爭的時代，他所要面對的不僅是無情的戰爭，還得應付政客們不以整體利益為考量得攻訐，他沈著得奮戰到底，為了長久和平而努力。

(2) Success formula:

Seeking truth from facts +
endeavoring with calm +
mercy

= Lincoln's success type

During Lincoln's process of growing-up, regardless of self-studying or working, he sought truth from facts to run through every process; therefore, his learning in each phase looks so reality. He not only realizes the main points of books but also to apply in reality. Once a time, he borrow one book of Washington biography from his neighbor, and incautiously let rainwater wet the book; he expressed apology by weeding and cleaning work series three days for his neighbor, and his neighbor was moved by his sincere responsibility. Because he would not look an alibi for himself for his mistake, hence,



(三) 林肯式成功的應用：

1. 在修行上的應用：修行要能進步，很重要的一個步驟即是『如實』，也就是實事求是，真相就是真相，不管我們喜不喜歡，面對真相最好的態度就是承擔，因為不肯承擔真相的結果，是不管你做了再多的努力，都是在繞圈子，最後都難逃失敗的命運。面對真相，才有改進的空間，無論是自度或度人，都輕忽不得，一步步的老實修行，真正邁向內外雙美、才德兼修、快速改進、全面成功；所以，也可以說『實事求是』是一切成就的基礎。

2. 在學業上的應用：以科目來說，一定有我們較擅長的科目，也有我們較弱的科目，那麼就要分析，強與弱的原因，然後將重點放在改進弱的科目上。例如：英文不好，是單字、片語記得不夠，或是文法不熟，聽說讀寫的能力到哪一種程度？改進的方法為何？然後擬定方法與步驟改進；故除了實事求是之外，尚須運用『沈著努力』的元素，真正下決心去實踐，並且持之以恆的努力。

3. 在事業上的應用：現代企業面臨的是快速變動，特別是電腦資訊科技領域。許多電腦公司，一但走上故步自封的路，看不清潮流趨

his neighbor decided to send him the book. He indeed learns Washington honest character, which was helpful during his president period. Lincoln decided a lot of unselfish policy and did not take the winning election as the purpose but depending on the whole country benefit.

Lincoln even ordered his enemies as the important positions. If the defeated south give up slave system, all the loss including slave loss is compensated by country. The black people and the white people had the



向，耽溺於過去的成功之中，經常換來非常慘痛的代價。兵家有云：知己知彼，百戰百勝。一個決策失誤，可能就是丟掉大半江山的市場，甚至是公司的倒閉，而就如同林肯面對南北戰爭的處境一般，之所以能統一整個美國的真正關鍵在於他的仁慈胸懷，另一方面也在於他能穿越一切的紛爭及似是而非的論調，而貼近真相。這兩者其實相輔相成，一般人之所以無法穿越的原因，大多是由於以自我為中心；奇妙的是，心中充滿大愛的人，愈容易貼近真相。企業的良知亦如是，從研發到製造、行銷與服務，愈是以顧客為主，往往也愈能突破許多僵化的想法、作法與本位主義，進而更能貼近顧客的需求而獲得成功。



same voting and property right. The unselfish mind to treat different parties and races kindly and equally is the main key to close the south and north war in America.

The south and north war lasted for four years in which time Lincoln face the south and north conflict, the dispute between congress and president authority, and various rumor. At this time, Lincoln operate the calm and striving character to face not only ruthless war but also politicians attack about themselves benefit. He calmly makes a fight to end for long time peace.

(3) Application on Lincoln success type

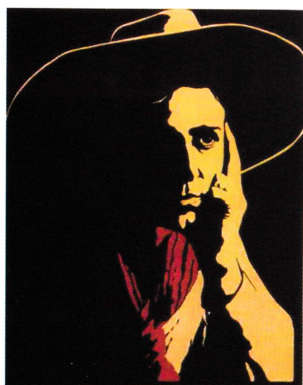
1. Application on practicing: If making progress in practicing, the most important step is to behavior "honestly", that mean seek the real truth, truth is truth, no matter how we like or not, to face the truth is to take it, because if you do not take the truth, no matter how hard you work, you just circle round, and would not avoid the fate of failure. To face the truth, then you would have the space to improvement, and no matter you help yourself or others, you should not ignore that. We should practice Buddhist rule step by step honestly, and real attach the beauty of inner and external, and have both talent and virtue, improve promptly, to successful totally; so to seek the truth

from the facts would be the basement of all attainments.

2. **Application on study:** Take the subject as example, we would be good at some subject, but also have the weaker subject, so that we should analysis the reason of strength and weakness, then emphasis on the weak subject. Such as: our English is not good, is that we do not memorize enough vocabulary, phrase, or grammar, what kind of listening, speaking, reading, or writing comprehensive? How to improve?

Then draw the method and steps to improve; beside "seek the truth from the facts", we also use the element of "hard work", to make mind to practice, and keep working on.

3. **Application on business:** the modern enterprise faces the speed change, especially the field of computer. As a lot of computer chooses to be complacent and conservative, and do not observe the trend of tide, and indulge in the past success, usually would get the miserable payments. The war strategies are: to estimate correctly one's own



strength as well as that of one's opponent. A wrong decision usually would lose the most market, and even the result of bankrupt. Just like the Lincon deal the situation of north and south battle, the key to unify the whole American is his kindness, and the other point is he can pass through all views of the disputes and specious, to more closer the truth. Actually these two points complement each other, the others cannot break through is always be very ego; the most marvelous is the people with great love close to the truth. The enterprise's intuitive ability also are the same, from research to manufacture, market and service, the more customer-oriented, the more ability to break the stubborn thought, method and selfish departmentalism, then to get success by closing to customer's need.



林肯式的成功：

實事求是 + 沈著努力 + 仁慈



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

黑財神



Black Fortune God



黑財神身形矮胖肚大，紅色頭髮黑皮膚，雙腳右曲左伸，立姿踏於蓮花月輪屍座上，其右手捧嘎巴拉顛器。左手握吐寶鼠。

相傳古印度有一王國，國庫空虛，財政困難，國家運作日形困難，其國王便想投河自盡；這時水中出現一位黑皮膚的六歲童子，出面搭救，然後詢問為何身爲一國之君還想不開；國王據實相告，童子因感其誠心，遂將致富的方法告知。此時在樹林旁突然出現一水晶房屋，國王便入內修行。然而國王只修持兩個月未見功效，失望之際，想再度自盡，童子又再度顯現在國王面前，告訴國王需修滿六個月才能克盡全功，修法圓滿。

當國王再度滿懷信心入屋時，屋內已長滿珍寶，此黑皮膚的童子即黑財神也。

黑財神悲心廣大，凡貧窮、中下階層及獨居的修行人主修其法特別容易相應；並且能消除怨亂、盜竊和疾病的障礙。但是修行黑財神法亦需廣發菩提心，才能感召吉祥相應。此外，更應努力於自度度人，廣結善緣，如此更易滿願；反之，若只爲一己之私，棄廣大衆生利益於不顧，就算再努力的修持也難以相應。而且世間的財富也是我們過去生功德福報累積的感召，若不努力積功累德，恐怕福報用盡，修再多財神法也是枉然。



The Black Fortune God is short and fat, with a round belly. Red-haired and dark-complexioned, he has his right leg doubled and left leg stretched straight, standing on a lotus podium of the wheel-shaped moon and corpse. He has a Gabala skull in his right hand, and a fortune mouse in his left hand.

Legend has it that there is a kingdom in Ancient India which was experiencing extreme difficulties in the administration of the state, with its treasury running empty and its finance going bankrupt. The depressed King was just about jump into a river when there appeared from under the water a six-year-old child with a dark skin, who saved the King and asked what had led to this situation. The King stated the truths about the hardships facing the state. Touched by his sincerity, the child divulged the tricks to wealth. At this moment, there appeared by the grove a crystal house. The King went in and started practicing Buddhist meditations. However, the King did not see any auspicious effect after two months' practicing. Despondency again drove the King to the verge of committing suicide when the child appeared once more. He told the King that it should take six months to complete the practice, to attain consummation. When the King entered the house, with greater confidence this time, he found the room already packed with treasures. This dark-skinned child was later known as the Black Fortune God.

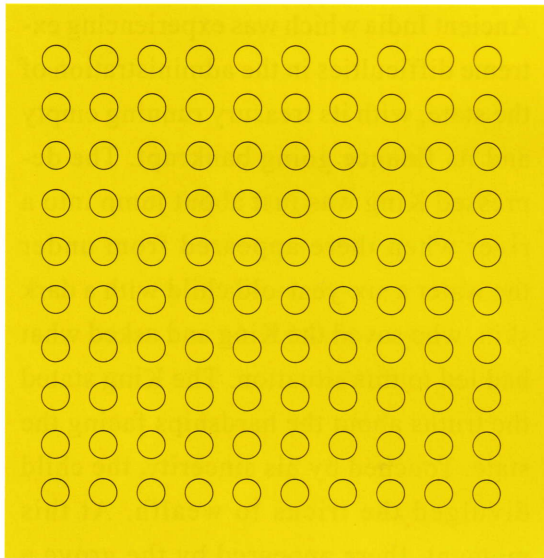
The Black Fortune God is compassionate and beneficent. Those poor, single, lower and middle-class practitioners are particularly receptive of his blessings,



《簡易修法》

唸誦“南無黑財神”，每唸滿108遍，祈願一次：祈求黑財神賜予富饒，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。



which could help eliminate impediments of feud, chaos, thefts, robberies and diseases. However, while practicing the Dharma of the Black God of Wealth, one should cultivate the Bodhi heart in order to capture the auspicious effect. What are more, as well as practicing oneself, one should help others to appreciate the Dharma, endeavoring to earn the respect of people around. In this way one may find it easier to fulfill one's wishes. Conversely, if one only seeks after his own gains, ignoring the well being of the masses, one could hardly feel any favorable sign however hard one tries in the practicing. The riches available to us are the fruition of our virtues and merits in the past. If we don't work on accumulating virtues and accomplishments, we will exhaust this reward. Any effort we put into practicing will be futile.

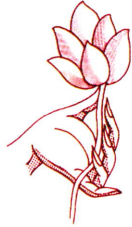
The simple cultivating method

Reciting "Namo Black Fortune God", when every 108 times, to wish "praying Black Fortune God 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.



澳洲



佛教協會主席的對話

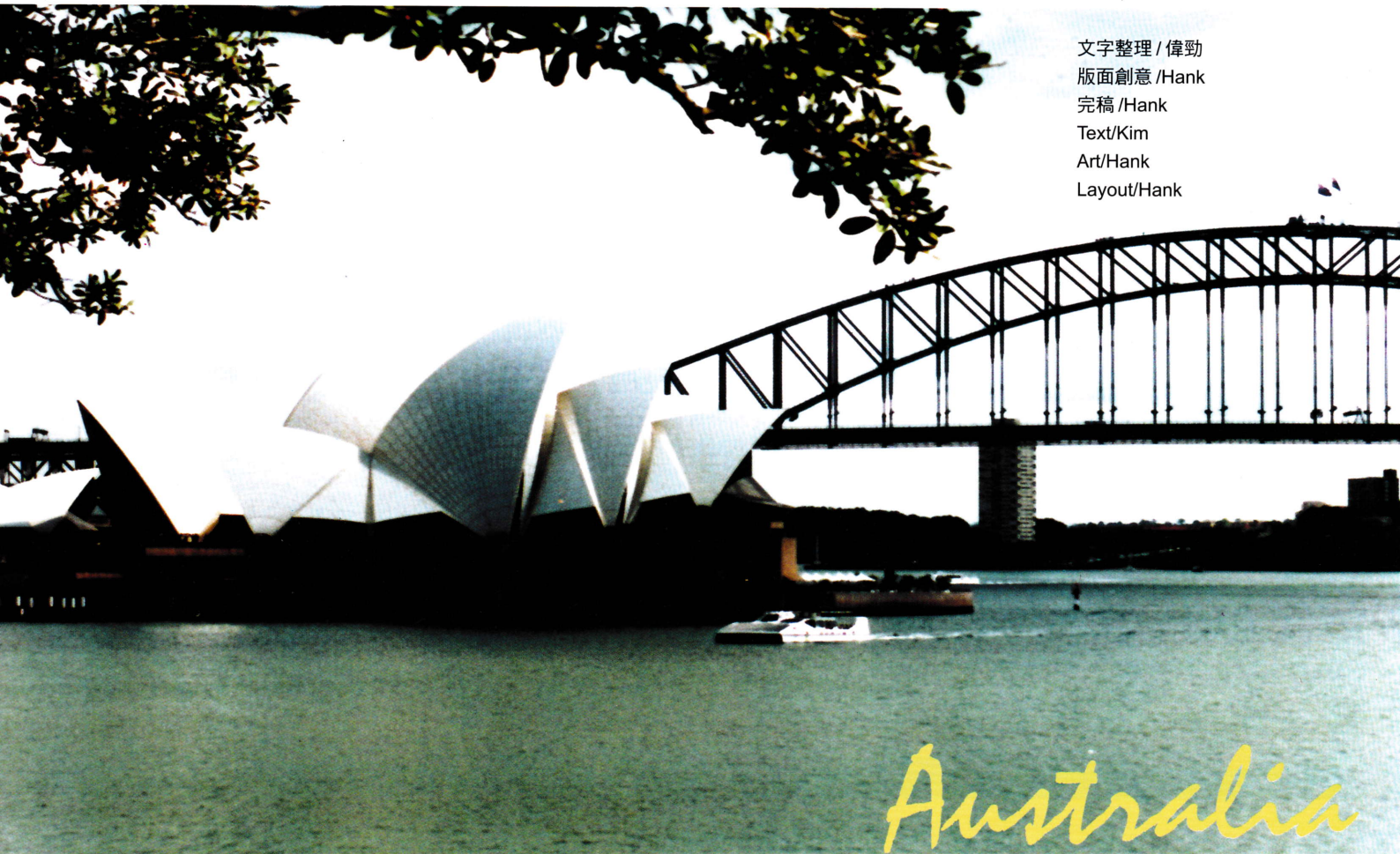
Dialogue Session With

Australia's Buddhist Council Chairman



Graeme Lyall
葛蘭·萊爾

文字整理 / 偉勁
版面創意 / Hank
完稿 / Hank
Text / Kim
Art / Hank
Layout / Hank



Australia

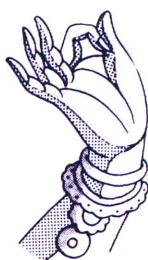


問：是誰鼓勵你成為一名佛教徒？

答：是一名比丘尼，她教導我靜坐、四念處以及堅持，她說要當一個修行人只能一直走下去，不可以心生退轉。

Q:Who encourage you to become a Buddhist?

A:She was a nun,She taught me mediation, mindfulness, and determination, she said that there is no turning back when you have become a practitioner.





問：你每天都作什麼修行？

答：主要是四念處，而要練習四念處也有很多方法，我們可以在日常生活中學習四念處，並不限於在靜坐中，我偶爾也作靜坐。

Q:What are your daily practices?

A:Mainly mindfulness, and there's lots of ways to practice mindfulness, we can do it in our daily lives and it doesn't mean that mindfulness can only be practice when you are doing mediation, where you focus your mind. And I do mediation though not everyday.



問：是誰勉勵你成為一位佛教主席？

答：是一位從斯里蘭卡和緬甸來的法師。

Q:Who inspire you to become a Buddhist leader?

A:He was a monk from Sri Lanka, and also a monk from Burma.



問：當你在澳洲推動佛教的時候有
哪些問題？

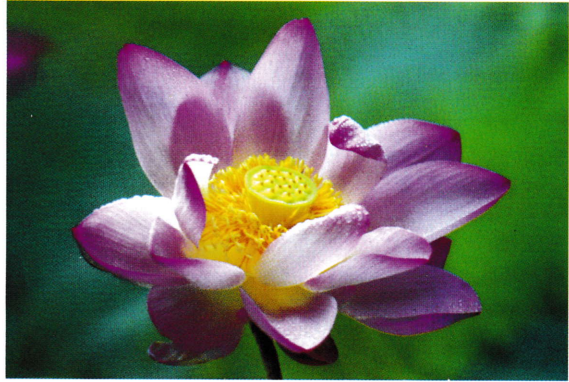
答：當時主要的問題是只有 5 位用英語會話的僧侶，而他們都住在美國、歐洲及其他英語系的國家，當我們能請到一位能住在這裡超過一個禮拜到一個月的僧侶，就已經非常幸運了。當時為此也感到困難，直到 1970 年代澳洲驅除了一項法令，我們才開始請亞洲的法師到澳洲來，在 1972 年第一座華人寺廟建成，1973 到 1974 年間第一座的泰國寺廟也接著成立。

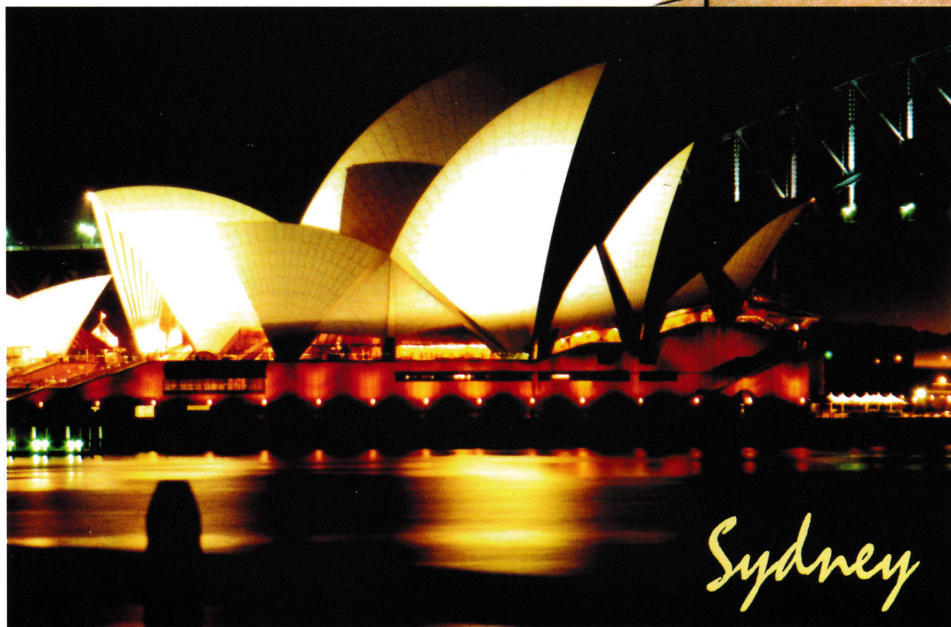
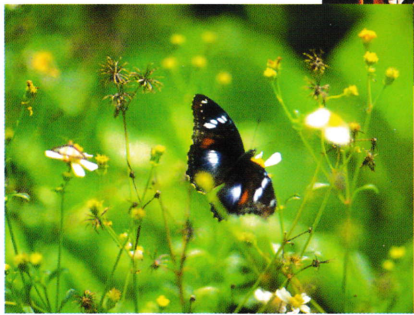
Q:What are the problem face when promoting buddhism in Australia?

A:The main difficulty is that at that time there are only about 5 En-



English-speaking monks in the world, and they are mainly living in America, Europe and other English speaking countries, so we would be lucky if we could get one monk to live here for 1 week or a month or so. It is also difficult to keep it going till one of the Australia policy was abolish in 1970's, we begin to get monks from Asians countries, in 1972 a Chinese businessman establish a Chinese temple in Sydney and it was later moved to Chinatown, in 1973 or 4 the first Thai temple was build.







運動
EXERCISE
修行人的生活管理

DAILY LIFE MANAGEMENT FOR THE CULTIVATOR



兔式與弓式瑜伽體位法 Rabbit Pose and Bow Pose

文 / 鄭鴻祺

譯 / 雲海

版面創意 / 波爾

完稿 / 昕晨

Text/Cheng Hung-Chi

Translator/Yun-Hai

Art/paule

Layout/morning

無論做任何一種運動，想要從中獲得利益，恆心是非常重要的守則，如果剛開始只是因為好奇來學習，但沒有後續的持續練習，很難從任何的運動當中獲得成效。練習瑜伽體位法也是一樣，每天固定的練習，是必要的，持之以恆才能獲得其中的效益。每天早上起床後與睡前，如果能養成做瑜伽體位，那麼久而久之一定能看到成效。繼上期介紹的魚式與肩立式之後，這期要介紹的瑜伽體位法是兔式與弓式兩種。

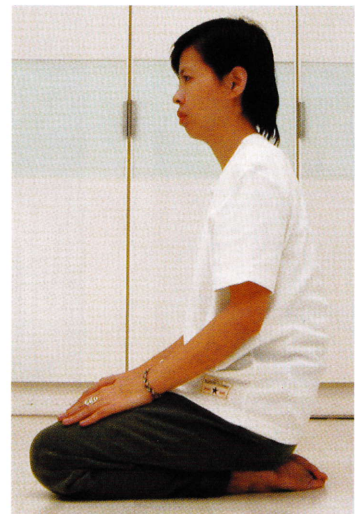
No matter what exercises one is practicing, perseverance is the key point. If one just learns for curious and without continuous practice, then it is hard to get any benefits. Practicing yoga is the same. Daily practice is necessary. Only practice patiently can get benefits. In this month's issue, we are going to introduce two anasa, rabbit pose and bow pose.

兔式體位法分解動作

Step by step for the rabbit pose

1. 金剛座。

Sit in Vajra pose.



2. 兩腳趾著地。

Let two toes down to touch the ground.



3. 雙手朝後、拇指在外，板著腳後跟。

Move two hands to the back and grab the heel of the foot.



4. 慢慢彎下身體，使額頭靠近膝蓋。

Bend the body slowly to let forehead close to the knee.



5. 抬起臀部，頭的後半部頂地，保持此姿勢，不超過 5 分鐘。

Raise the buttocks up to let the back side of the head touch the ground.

Keep in this pose for no more than 5 minutes.



6. 慢慢將腳跟與身體放下。

Put the heel of the foot and body down slowly.

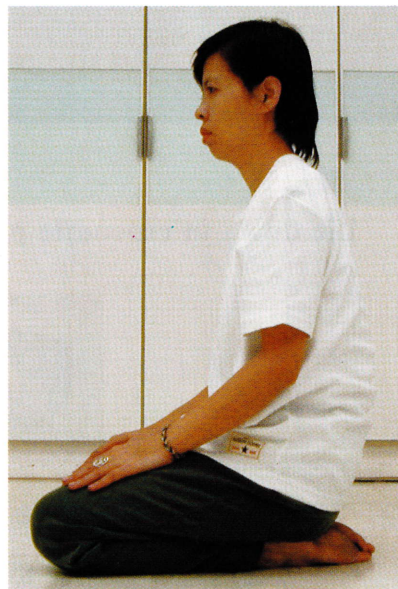


7. 雙手手掌交疊朝下，額頭放在手掌上，休息 2 分鐘。

Place palm down and let the head lie on the back of the hand to rest for 2 minutes.



8. 慢慢用雙手將身體撐起，恢復成跪姿。
Use two hands to raise the body up to back to the Vajra pose.

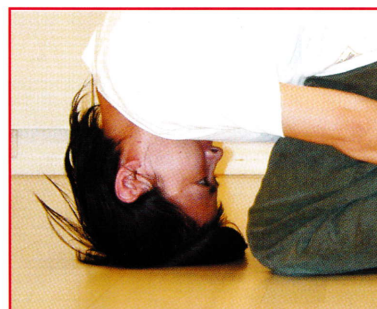


功效：

兔式由於能按摩大腦中的內分泌腺體(松果腺與腦下腺)，對平靜與控制心靈非常有效。具有增強記憶力的功效。靜坐前練習此體位法，能幫助你集中精神，讓你容易入定，且能預防老年癡呆症等腦部疾病。此瑜伽體位不適合高血壓及腦部血管脆弱的人練習。

Benefits:

Rabbit pose can help massaging the endocrine glands in the brain, including pineal gland and pituitary gland, which is very helpful to calm down and control the mind. It can help increasing the ability to memorize. Practicing this pose can help concentration and easy to reach samadhi. Besides, it can help preventing the mentally deficient when aging and other mental disease. However, this pose is not suitable for those who suffering high blood pressure and weak blood vessel.



特別說明：

兔式及頭碰膝式是頂立的預備體位

Notes:

Rabbit pose and head touching the knee pose is the preliminary pose for the head stand pose.

弓式體位法分解動作

Step by step for the bow pose

1. 鱷魚式。

Lie down in crocodile pose.



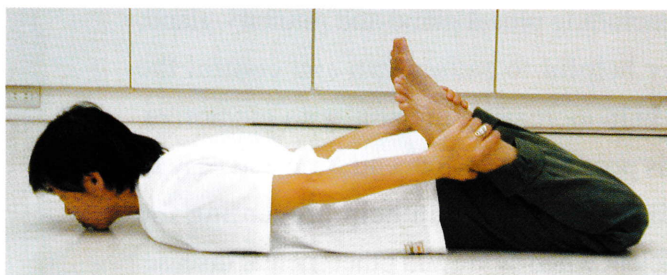
2. 下巴著地，兩手向後伸直。

Let the chin touch the ground and move both hands to the back.



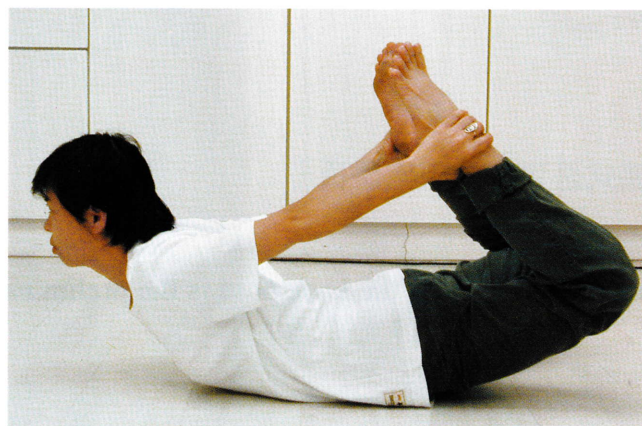
3. 雙膝向上彎，雙手抓住足踝。

Bend both knees and use both hands to grab the ankles.



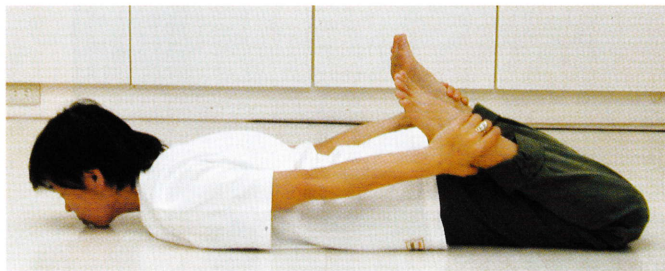
4. 以臍部為支點，兩腳往後伸，拉起身體慢慢撐起成弓形，最多持續 1 分鐘。

Use the navel as the standing point and straight two legs to pull the body up like a bow. Maintain in this pose for no more than one minute.



5. 慢慢將身體放下。

Lie down the body slowly.



6. 雙手收到前額成鱷魚式休息 1 分鐘。

Withdraw two hands to the forehead to return to the crocodile pose and rest for one minute.

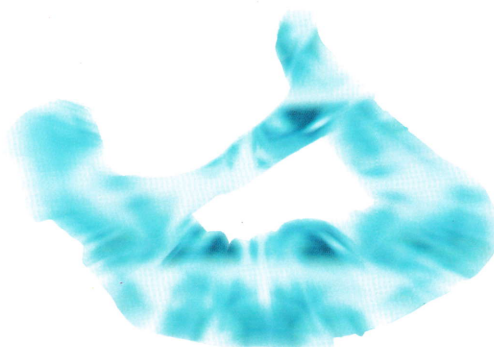


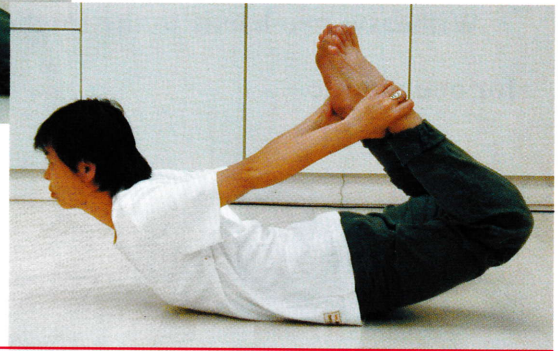
功效：

1. 促進脊髓之彈性。
2. 具按摩腹肌之功能。
3. 具健美功能，可消除腹部多餘脂肪。
4. 強化膝關節。
5. 促進內分泌腺分泌。

Benefits

1. Increase the flexibility of the spine.
2. Help massaging the abdominal muscle.
3. Good for the fitness, which can reduce the redundant fat around the abdominal.
4. Enhance the function of the knee joint.
5. Help the endocrine gland working.



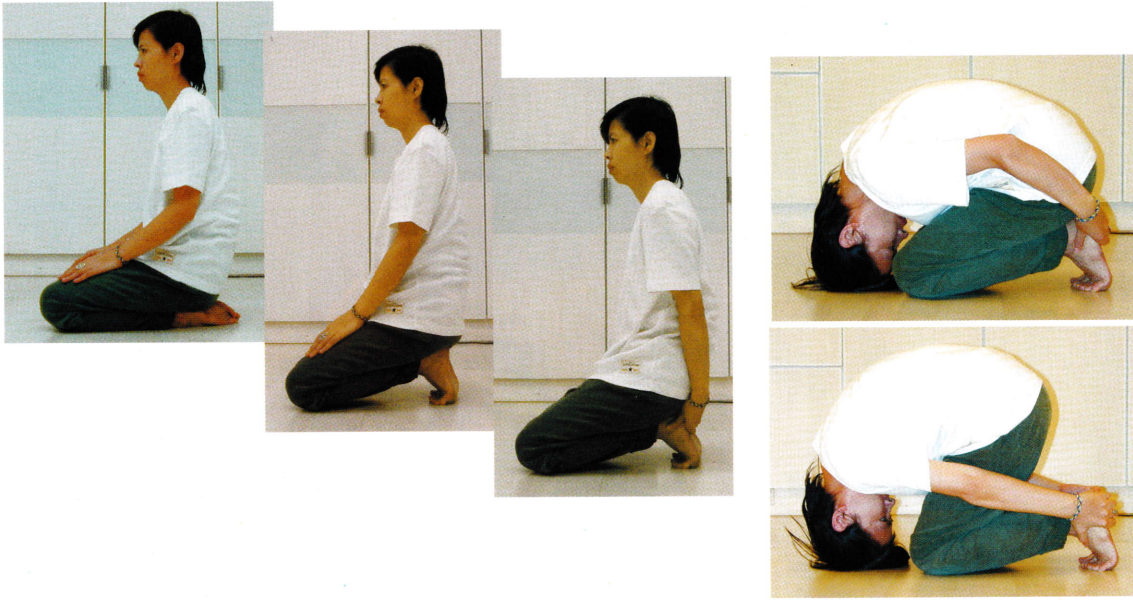


一般注意事項:

(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. 骨折的人必須復原後 3~6 個月才能作瑜伽體位。
3. 車禍受內傷的病人, 必須調養好, 才能作瑜伽體位。
4. 開刀後或重病時, 皆不宜從事瑜伽體位, 但可以作靜坐。
5. 換心、換腎、換人工關節、洗腎的病人, 不適合作瑜伽體位, 但可作靜坐。
6. 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。
7. 女性月經或懷孕時, 不宜從事瑜伽體位。
8. 女性生產完後 1~3 個月, 才可從事瑜伽體位。
9. 飯後 3 小時, 才能作瑜伽體位。
10. 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 分或午晚餐前 30 分做完瑜伽體位。
11. 作所有瑜伽體位時身體要保持放鬆並緩慢的作, 不宜太過激烈。
12. 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 分鐘後才可作瑜體伽位。
13. 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 emphasizes is slow and relaxing exercise, which is to develop chi, blood and the involuntary muscle, while what western exercise emphasizes is speed and explosive force, which is to develop the muscle in the surface of the body.)

1. Those who have suffered cerebral concussion shouldn't practice asana before they have rest for 3 to 6 months.
2. Those who have broken arm or leg shouldn't practice asana before they have recovered for 3 to 6 months.
3. Those who have just had car accident should take enough rest before practice asana.
4. After surgery or serious sick, one shouldn't practice asana, but can practice the meditation.
5. Those who have just surgery to change heart, kidney, artificial joints, or had dialysis, shouldn't practice asana but meditation.
6. Those who have high pressure must lower his pressure down (by breathing, asana, food therapy, or medical therapy) before taking any practice of asana.
7. During the menstrual period or pregnancy, female shouldn't practice asana.
8. Women who have just given birth a child should rest for 1 to 3 months before they begin to practice asana.
9. After eating, one should rest for 3 hours before practicing asana.
10. It is better to empty the stomach before taking any asana. After practicing any asana, one should rest for 15 minutes before having lunch and for 30 minutes before having dinner.
11. Practicing any asana, one should keep oneself fully relax and slow, never too rush to do the exercise.
12. After practicing one asana, one should keep away from water at least for 10 minutes. And, it is better to wait for 30 minutes before taking any shower after the exercise.
13. Between practicing two asana, or when one asana has been finished, one should have enough rest to let the body full relax and let the breath smoothly.



Milk 鮮奶鬆餅
Pancake

文 / 心慈 譯 / Rick
版面創意 / 秉忠 完稿 / jones
Article / Xin-ci Translator / Rick
Art / JONES Layout / jones

材料：

高筋麵粉 750 克

全麥麵粉 720 克

鮮奶 750c.c.

糖 3 大匙

葡萄乾 80 克

泡打粉 1 大匙

奶油 80 克

鹽少許

Material :

150 gram Flour

120 gram Flour

150 c.c. Milk

3 Tsp Sugar

80 gram, Raisins

1 Tsp Baking Powder

80 gram, Cream





作法：

A. 高筋麵粉、全麥麵粉、糖、泡打粉、鹽全部放入大碗中充分混合。



B. 奶油切成小塊放入A料中並搓揉至均勻，再放入冰箱冰約30分鐘後出，最後加入葡萄乾和鮮奶揉勻。



C. 將拌勻的B料倒至已灑上麵粉的工作上，桿成約1.5cm厚度，再用模型壓出一塊塊的形狀，排放到烤盤上，同時塗上鮮奶，然後放進已預熱190度的烤箱烤約23分鐘後即可取出。





- A. Pour wheat, wheat flour, sugar, Baking Powder, salt into the big bowl and mix well with water.
- B. Chip the cream and pour into the bowl, then rub these with the mater "A", then put into refrigerator for 30 minutes then take it out, then add raisin to mix with milk.
- C. Pour the mater B into the worktable (cover with powder, then to rub and press it to 1.5 cm thin, then use the model to press and cut a small piece; put it into the baking tray. Apply milk on it, and then put it into the oven (190.C); to roast it about 23 minutes for serve.



美味小秘方：

鬆餅趁熱吃較可口，如果做得好則下次可多做一些放在冰箱，要吃的時候再拿出來烤，當作早餐或下午茶點都是很棒的；另外，塗上奶油、淋上蜂蜜或灑些肉桂粉會更加美味。一杯鮮奶配上一塊鬆餅，將會是一天最美好的開始。



Tip:

Hot pancake is more delicious, so you can make more and preserve in the refrigerator. You can roast it, as you want to eat. It would be great food for breakfast or afternoon tea. You also can spread butter, drench the milk, or spill some cinnamon powder to make it more delicious. To eat pancake with a cup of milk, that would be a wonderful beginning for a day

童話故事 灰姑娘 Cinderella

童話故事



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故事

很久以前，在某個小鎮上，有位可愛的女孩，她不但漂亮而且心地善良。這個女孩沒有媽媽，因為在她還小的時候，媽媽就病逝了。女孩的父親，娶了個新媽媽回來，新媽媽並帶來兩個新姊妹。家裡突然間變的熱鬧起來，女孩高興得不得了。因為她不但有爸爸有新媽媽，同時還有兩個姊妹。可是，女孩的興奮是短暫的。因為，新媽媽根本就不愛她，甚至還虐待她。

「快去打掃，掃完以後還要去煮飯喇！」新媽媽一直命令女孩做東做西的，卻讓自己的兩個女兒在一旁玩耍。女孩總是在爐灶旁，灰頭土臉地工作著。

「而那個髒女孩就是仙德蕾拉！」

「是啊！她叫仙德蕾拉，所謂仙德蕾拉就說身上沾滿著布塵，髒兮兮的意思呀！」壞心眼的姊妹們時常嘲笑女孩，因此這個女孩就這樣被稱為「仙德蕾拉」。

Story

For a long time ago, there is a cute girl in a small town. She is not only beautiful, but also have good-natured. This girl do not have mother, because her mother was dead in her childhood

The girl's father married a new wife, and this new wife also take two new daughters.

The house become bustling, and this girl are so happy about that.

Because she do not only have father, but also have new mother, and have two sister at the same time.

But, her excellent is temporary. Because her new mother do not love her at all, and also abuse her.

"Go to clean, and go to cook after clean!" New mother always order girl to do a lot of housekeeping, but her own two daughters go to play. The girl always busies on work beside the kitchen stove.



城堡裡的王子發出請帖，邀請各家的女孩。
「王宮裡將開舞會，請務必光臨。」侍衛沿著街道喊著。

女孩們接到王子的邀請後，都歡欣雀躍。

仙德蕾拉的兩個姊姊也收到王子的請帖，非常的高興：「太好啦！去王宮要穿漂亮點！」「是啊！要穿件引起王子注意的漂亮衣裳呀！」「我要穿那件衣服呢？」「穿那雙鞋呢？」

舞會來臨的當天，仙德蕾拉仍在打掃房間。

「仙德蕾拉，你慢吞吞的在幹什麼？還不快點掃！」姊姊們開始責罵仙德蕾拉。

仙德蕾拉邊提著水桶走出去，邊傷心得抽抽噎噎地哭了，仙德蕾拉走進自己簡陋的小房間裡。

「啊！我好想去參加王子的舞會呀！」但看到映在鏡子上的自己滿是污垢，心裡覺得好難過！

「舞會到底有多麼熱鬧呢？」仙德蕾拉想到舞會，內心好興奮，但這身骯髒的打扮，又怎麼去參加王子的舞會呢？仙德蕾拉非常地羨慕兩位姊姊呀！

傍晚，兩個姊姊由媽媽帶著，裝模作

"That dirty girl is Cinderella!"

"Yes! She is Cinderella, the Cinderella mean her clothes stick with dust, and look so dirty!" The bad sisters always tease this girl, so this girl are called "Cinderella"

The princes in the castle send the invitation card to call on all girls.

"There would have a dance party in the palace, please come!" the imperial body guard call along the streets.

On the day of party, Cinderella still cleans the room.

"Cinderella, why do you clean so slowly? Hurry up!" The sister starts blame the Cinderella.

As Cinderella carry the pail out, she cries sadly, Cinderella walked into her small room.

"Ah! I really like to join the prince's party!" But as she saw she look very dirty from the mirror, so she felt so sad!

"How bustling the party would be?" As Cinderella thinks about the party, she felt so excited, but she looks so dirty, how could she join the prince's party? Cinderella admires her sisters so much!

On the nightfall, two sisters companies with her mother, and strike a theatrical attitude to the party. As the carriage is gone, only left her alone. So the Cinderella feels so sad, is it impossible for her to join the party? She starts cries by the stove.

"Hey! Hey! Lady!" Suddenly someone stand behind the Cinderella and call her. Cinderella was astonished and turns her head back, an old lady stand there.

This old lady asks the Cinderella " why do you cry?"

樣的出去了。當馬車走後，只剩下她一個人留在家裡看家。仙德蕾拉好難過，難道自己不能去參加舞會？仙德蕾拉在火爐旁開始抽抽噎噎地哭了。

「喂！喂！小姐！」突然有人站在仙德蕾拉背後叫她。

仙德蕾拉嚇了一跳，轉頭一看，有位婆婆站在那兒。老婆婆問仙德蕾拉說：「妳為什麼哭呢？」仙德蕾拉擦乾眼淚說：「我好想參加王子的舞會！」

老婆婆點點頭說：「王宮裡的那個舞會，只要是經過王子的邀請，無論誰都可以去的呀！」

「可是我這身骯髒的打扮，怎麼能夠去王宮呢？」

「好，好！你真是個心地善良的好女孩，我一定讓你去參加王子的舞會。」老婆婆笑了。

老婆婆拿著一根拐杖，輕敲地上的南瓜。多奇妙啊！轉眼間，南瓜變成漂亮的馬車。

原來老婆婆是個魔術師呀！仙德蕾拉大吃一驚。老婆婆微笑說：「妳看！車輛有了。」老婆婆口中念念有詞，然後再用拐杖觸摸仙德蕾拉的衣服。轉瞬之間，仙德蕾拉的髒衣服已經變成美麗奪目的新衣裳。

「哇！好漂亮呀！」仙德蕾拉不由得叫了一聲。仙德蕾拉從出生到現在，還沒穿過這麼漂亮的衣服呢！

老婆婆又拿出一雙漂亮的金繡鞋給仙德蕾拉穿。「這麼一來，妳就是個漂亮的公主啦！仙德蕾拉公主呀！」

「老婆婆，謝謝您，我去啦！再見了！」仙德蕾拉催趕著馬車，往王宮的方向前去。

當仙德蕾拉進入王宮的大廳時。

Cinderella dries her tears and says, "I really want to join the prince's party!"

This old lady nods her head and said "Who is invited by the prince can go the party in the palace!"

"But I look so dirty, how could I go to the palace?"

"All right! You are a girl with good nature, so I must make you go to palace possibly." The old lady laughs.

This old lady takes a stick, and knock the pumpkin on the ground. So magically! Suddenly, the pumpkin turn into a beautiful carriage.

Then she uses stick to touch the Cinderella's clothes. In a twinkle, her dirty clothes turn into new beautiful clothes.

"Way! It is so beautiful!!" So the Cinderella cannot help cry out. She never wears such beautiful clothes for her life! His old ladies also take beautiful golden-wire shoes to Cinderella.

"So you became a beautiful princess!"



「啊！好漂亮呀！這是那一國的公主呀？」
眾人睜大眼睛看著仙德蕾拉！

王子一看見仙德蕾拉，便發自內心的喜歡她。王子對仙德蕾拉說：「請跟我跳支舞好嗎？」

仙德蕾拉像雙蝴蝶般的，輕快、純熟地舞動的腳步。仙德蕾拉的兩個姊姊做夢也不會想到和王子跳舞的公主，就是那個沾滿灰塵的仙德蕾拉。仙德蕾拉和王子跳了相當久的時間，王子真的非常喜歡仙德蕾拉，他想知道這個公主會是那一國的公主？「公主！妳到底是那個國家的公主呢？」

可是，如果仙德蕾拉的名字或家世被王子知道，那就糟了。而且她必須趕在兩個姊姊前先回家，做完份內的家事。仙德蕾拉便對王子說：「我告辭了。」她急急忙忙趕著離開。所以她開始跑了起來，當她跑到階梯時，不慎跌了一跤，掉了一隻鞋，可是她管不了這隻鞋了。「公主！請等一下。」她沒有理會王子的喊叫聲，加快腳步地朝著城堡外跑去。「再不趕快回家，可就糟了。」她心裡想著。

仙德蕾拉想立刻坐上馬車，卻找不到那輛馬車。「糟了！怎麼辦呢？」仙德蕾拉當然找不到那輛馬車，因為她仔細一看，地上有一個南瓜。魔法消失了。她也發現穿在自己身上的漂亮衣服，也已經恢復原來骯髒且縫縫補補的破舊衣服了。仙德蕾拉又恢復原來的模樣，只是個沾滿灰塵的女孩。

仙德蕾拉只好藉著月光，獨自走往回家的路程走去。當她好不容易走到家時，幸好姊姊們還沒回來。仙德蕾拉從後門偷偷地溜進去，而且跟往常一樣，做著掃地、煮飯等工作。



Princess Cinderella!

"Maid, thank you so much, I would go! Good bye!" Cinderella hurries the carriage to the palace.

As Cinderella enter the palace.

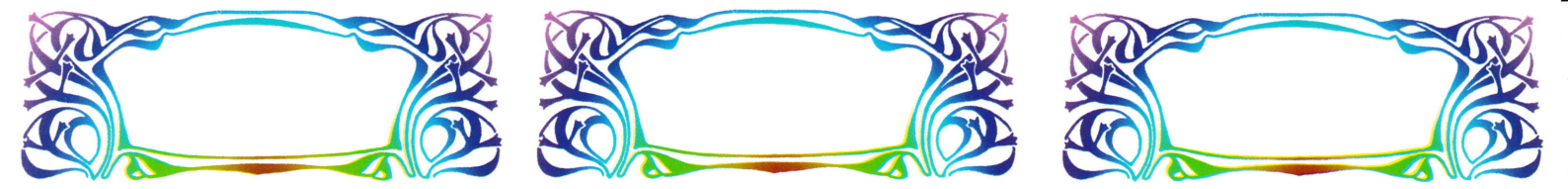
"Wa! How beautiful she is! Which country is this princes from?" People look at the Cinderella surprisingly.

As princes see the Cinderella, he likes her from the bottom of heart. Prince talks to the Cinderella, "Would you please dance with me?"

Cinderella like a butterfly, brandish her steps briskly, skillfully. The Cinderella's sisters never dream about the princes who dance with prince would be the dirty Cinderella.

Cinderella dance with prince for a while, and princes like Cinderella, so he thought this princes from which countries?

But, if Cinderella's name or background is knew by prince that would be not good. She also has to back to home before two sisters and finish her housework. Cinderella tells the princes, " I have to



自從舞會結束後，王子不斷思念著仙德蕾拉；在王子的心中已決定，非找到那位漂亮的公主不可。可是無論向誰打聽，都探聽不出公主的事來，所剩下的唯一證物就是一隻鞋。

一天，王子對部下說：「你們快去找適合這隻鞋子的女孩來。」

部下們拿著那隻金色的鞋子，浩浩蕩蕩地走向街上；他們挨家挨戶地拿著一隻鞋，尋訪這隻鞋的女主人。

「不合呀！」結果很難找到適合穿這隻金色鞋子的女孩。

部下們來到了仙德蕾拉的家裡。

姊姊對仙德蕾拉說：「仙德蕾拉，無論如何妳一定不能穿的，不過這是規定，你就試試看吧！」這時候仙德蕾拉開始試穿這隻金縷鞋。

「呀！正合適呀！」王子的部下眼睛瞪的大大地。金色鞋子正適合仙德蕾拉的腳啊！

「就是這位小姐，正是王子要找的公主呀！」「太棒了！找到啦！小姐請跟我們回宮吧！」眾人大聲叫嚷著。

「哦！………」兩個姊姊目瞪口呆的，好驚訝啊！

「哇！是仙德蕾拉公主呀！」仙德蕾拉在街上受到人們的歡呼，坐上馬車向王宮奔馳而去。

仙德蕾拉把以前髒的衣服脫掉，穿上華麗、高貴的衣裳。因為這已不是魔法變成的衣裳了，所以，仙德蕾拉再也不必擔心了。

「太好啦！能夠找到公主，的確太好了。」

王子非常高興地說：「這次絕對不讓她走了。」

仙德蕾拉像在夢裡一般，幸福洋溢。

leave". She is hurry to back home. So she starts running, as she run to step, fall down carelessly, but she does not care about this shoes

"Princes! Please wait for a moment."

She does not care about the princess's shout, and move out of castle quickly.

"That would be bad! How could I do?"

Cinderella cannot find that carriage, because she looks carefully at ground, there is a pumpkin. The magic is gone.

She also finds her beautiful clothes turn into the old dirty clothes. Cinderella restores her original look, just a dirty girl.

Cinderella has to back to home alone under the moonlight. As she walks back to home, the sister does not come back yet.

Cinderella just has to sneak into the house stealthily, and like the usual, do weeping, cooking...

As the party is over, pinches cannot stop miss Cinderella; he makes his mind to find that beautiful princes. But no matter he refers to anyone, he cannot find out the princess's message, the only clue is a shoes .

One day, princes talk to his subordinates, " You go to find the shoe's owner."

His subordinates' takes that golden shoes to the streets, they try to find this shoe's female owner.

" Not match!" it is so hard to find the golden shoe's owner.

Subordinates goes to Cinderella's house. The sister talks to Cinderella," Cinderella, you would be not able to wear this, but this is rule, so you try it!" Cinderella start wears these golden shoes.

"Way! That is suitable!" The subordinates open their eyes surprise. The

兩個姊姊非常害怕不知仙德蕾拉會給她們怎麼樣的懲罰？可是心地善良的仙德蕾拉姑娘仍像親姊妹般對待她們。不久，仙德蕾拉和王子舉行結婚典禮，場面盛大、熱鬧非凡。「恭喜！恭喜！」的祝福聲，到處都是。仙德蕾拉從此以後過著幸福快樂的生活。

賞析

灰姑娘的故事是一個人人耳熟能詳的童話，很多女孩子總幻想著自己是否有一天也能像灰姑娘一樣，從一個平凡的女孩一夜之間就變成母儀天下的皇后，並且與王子(自己心愛的人)過著神仙眷侶的生活。但從另一個較實際的角度來看，要像仙德蕾拉一樣，就需要從她身上學到以下重要的特質：

1. 內心純淨善良：

仙德蕾拉從小就很善良，就算繼母和姊姊們在怎麼欺負她，都不見她有任何不平及怨天尤人。

2. 操持家務、任勞任怨：

每日辛勤的努力工作，不會有懈怠，更不會挑三揀四地，煮飯、提水和打掃全部承受。

3. 乖巧聽話、從善如流：

老婆婆的建議一定遵守，否則在舞會尚未結束前，就會變回又髒又沒打扮的仙德蕾拉，又如何能獲得王子完美印象。

4. 心量廣大、友愛姊妹：

就算與王子結婚，仙德蕾拉也不會忘恩負義地棄父母於不顧，更不會因有了權力就想要報復她的姊姊，反而將她們接入皇宮同住，過著舒適的生活。

自古以來，只有善良的人才能感召善良的人，自己的生命也才能幸福快樂，



golden shoes are just fitted Cinderella's feet!

"Is this girl? She is the prince our prince try to find!" "That is fantastic! We find her! Please come back to palace with us!"

"People burst out.

"Oh!" Two sisters just stupefied, so suppressed!

"Way! She is the Princes Cinderella!" The people cheer to Cinderella on the street, then sit on carriage to palace.

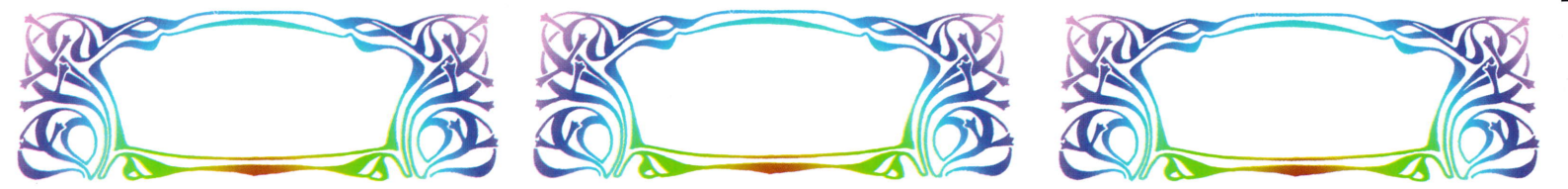
Cinderella takes off her old dirty clothes, and wears the gorgeous, noble clothes. Because this is not the clothes change into by the magic power, so Cinderella would not have to worry about it.

"That is wonderful! We can find the princes, that is very good!"

Prince speak to him happily," I would not let him go anymore this time."

Cinderella likes to be in the dream, and feel so happy.

Two sisters are so afraid of the punishments Cinderella would order? But Cinderella also treats them like her most clothed sisters. Soon, Cinderella hold a wedding with princes, the scene is very stately, bustling. "Congratulations! Congratulations!" The bless is fill with



也唯有宅心仁厚的人才會被天下人所祝福，這樣的人生才有可能走向幸福美滿的康莊大道。而且在感情世界裡，往往並不是只有單純的二人世界，而是必須面對兩大家族的結合，這牽涉到更廣的人際關係，若沒有秉持一顆善良的心去維持，要有幸福美滿的生活，似乎是不可能的事。所以要有一個幸福的生活，最基本 " 善良的心 " 是必須準備好的。

佛法觀點

" 善良的心，珍貴如黃金；真誠建議，如清涼甘露。 " 在佛法的觀念裡，一切的外境都是內在的感召，一顆善良的心比一切外在來得珍貴；而一切外在得美麗容顏、幸福美滿的感情生活，也必須建基於此。我們慣於羨慕別人的美貌而忘了這是他人過去生努力行善所感召的；所以不必羨慕別人的美貌及幸福的生活，有為者亦若是，只要下定決心好好做一個 " 善良的人 " ，日後的美麗相貌與幸福美滿的生活必指日可待。

更何況就算你擁有了一個幸福的家庭生活，若沒有一顆善良的心去經營，則再美滿豐碩的美好成果，勢必也很快成爲明日黃花；如同童話裡的仙德蕾拉，若沒有一顆善良的心，如何能得到全國人民的祝福呢？

人生要面對的是各種錯綜複雜的情感世界，而在這情感的大幻化網裡，如何去面對？如何去處理？又其中的酸甜苦辣如人飲水、冷暖自知；但不論這大幻化網如何變化，最終還是心王的遊戲，一切都是內心的感召，只要認清本源，再來個釜底抽薪，則人生這場遊戲，就會有一條光明平坦的大道，否則人生不如意事十常八九，是苦是樂就很難說了，不是嗎？

everywhere. Cinderella spends a happy life from now on.

Analysis

Cinderella is a famous story, a lot of girl also has an illusion to be Cinderella one day, to turn a normal girl into queen over night, and spend a happy life with prince. But from the other practical view, if we want to become Cinderella, we have to learn her quality as following:

1. A pure and docile heart:

Cinderella is very pure and docile, even her stepmother or sisters bully her, also cannot see she angry or complain.

2. To manage the housekeeping, no complain to anything:

She always works hard on it, never feel tired, and do not be picky, take charge of cooking, transport water, and clean.

3. Obedient sincerely, and follow the rule:

To obey the old maid's words, otherwise he would turn back to dirty Cinderella before end of party, so how she can get the good impression from the princes

4. Open-minded, have friendly affection with sisters:

Even she get married with princes, Cinderella would not be ungrateful to abandon her mother, and not to revenge her sister with power, on the contrast, she take her into the palace, to live the comfortable life .

Since the ancient time, only good people can meet good people easily, and his own life would be happy. Only people can bless the kind and open-minded people, and this life would have possible to walk to the happy and perfect life. Especially

in this world, they do not only have their own circle, they have to face the combination two big Family, and involved an extensive relationship, if you do not have kind heart to keep, it is impossible to have a happy life. So if you want a happy life, you really need a "kind and nice heart".

Buddhism View

" A kind and nice heart, as valuable as golden; the sincere suggestion, just like the refreshing sweet dew." In the point view of Buddha, all the external atmosphere is the reflection of inside, a kind and nice heart is more precious than any other external; even the beautiful face, happy life, are also have base on this concept. We used to admire other's beauty but forget this is her past life's merits' result; so we do not have to admire other's beauty and happy life, only if we make decision to be a "kind and nice people", the beauty and happy life are expected.

Furthermore, even you have a happy life, but manage it without kind and nice heart, the happy and rich result also would gone; just like the Cinderella in the fairy story, if she do not have a nice and kind heart, how could she deserve the bless from the all country?

Life is to face the complex emotion world, especially in the emotional

illusion, how to face it? Or how to handle it? Especially you only can experience the sweet and pain emotion by yourself; no matter the illusion change, it still is the change of our heart. Every thing is the reflection of our mind, if we know the origin, and change it totally, the life would become brighter, or the life's change is so unexpectedly, that would be hard to say the life is bitter or happy?





玄奘大師 (三)

Master Xuan-Zang

玄奘大師的一生，完全奉獻給佛法
為的是一千萬萬的眾生，得到的永恆的喜樂
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 / 錦詳
版面創意 / JONES
完稿 / jones

Article/Kuo Yun-Ling
Translator/Chin Shan
Art/JONES
Layout/jones

3 · 得遇貴人 Meeting A Helpful Man



熱鬧的度僧考場，一群青年魚貫進入考場，門口有衛士站著，皆須看一下報考的證明文件，陳禕有些不安的混在人群之中，輪到自己正想要進入，衛士問道：

At the bustling and crowded examination hall, groups of young candidates enter the hall in sequence. The guards stand at the door, checking the documents of the entrants. Chen Wei stands amidst the crowd in uneasiness.

When it is his turn to enter, the guard asks him,

你的報考證明呢？

陳禕支支吾吾的答：

我——我——

衛士：

如果沒有證明

請離開

陳禕猶豫著是否離開，另一個衛士不

耐煩了：

喂！喂！

不要擋到別人了

走開行不行！？

“Where are your documents?”

Stammering, Chen Wei answers,

“I...I...”

Guard,

“If you do not have the necessary documents,

please leave.”

While Chen Wei is still hesitating,

another guard gets impatient,

“Hey! Hey!

Don't block others.



此時主考官大理卿鄭善果正好來到考場，見此狀詢問道：

有什麼事嗎？

衛士連忙向鄭善果稟告：

主考官

這個人沒有報考證明

卻想進入考場

鄭善果道：

噢！？

陳禕見狀稍移身到一旁，然後虔誠的合十肅立，以懇求的眼光看著鄭善果。

鄭善果打量了陳禕一下，對他俊朗的儀容，似甚滿意，於是就慈祥的詢問：

你為何沒有報考證明呢？

陳禕答道：

因為晚輩的年齡不足

鄭善果說：

既然如此

你為何還要前來呢？

不能再等待幾年嗎？

陳禕氣魄的答道：

因為

如果真的熱愛自己的理想

是無法等待的

鄭善果有興趣了，繼續問道：

那麼

Can you just leave!?”

Just at this moment, the main invigilator Zheng Shan Guo arrives at the examination hall. Witnessing the commotion, he enquires,

“Is there anything up?”

The guard immediate reports to Zheng Shan Guo,

“Main Invigilator,

This man does not have the documents,

but he wants to enter the examination hall.”

Zheng Shan Guo remarks,

“Oh!?”

Seeing thus, Chen Wei shifts a bit to the side. He stands sincerely, with his palms together and looks at Zheng Shan Guo, as if pleading for his help. Zheng Shan Guo takes a close look at Chen Wei and seems to be satisfied with Chen Wei’s handsome look. Therefore he asks in a kind tone,

“Why don’t you have the documents?”

Chen Wei answers,

“That’s because I am too young to join the examination.” Zheng Shan





什麼是你熱愛的理想呢？

陳禕磅礴的說道：

早日出家！

早日成就！

鄭善果嘉許的點頭又問：

那你又為什麼要出家呢？

陳禕豪氣干雲的說道：

我之所以要出家是為了——

遠紹如來 近光遺法

也就是無比堅毅的繼承世尊偉大的教法

並且義無反顧的自利利他、究竟成就！

鄭善果聞言，不禁對眼前的少年生，起極大的好感與認可，於是以下定決心的口吻說道：

Guo says,

“Since it is so,

why do you still come?

Can't you wait for a few more years?”

Chen Wei replies,

“It's because

if I am truly passionate towards my ambition,

there is no way I can wait.”

Zheng Shan Guo is now interested in this young man and he continues to question,

“Then

what is your ambition?”

Chen Wei replies with great vitality,



好
 由於你一介少年
 就對佛法擁有無比的信心與見識
 所以我決定
 破格准你——入場考試！
 旁邊的衛士一聽，不禁道：
 這——這——
 主考官！
 鄭善果拍拍胸脯說道：
 你儘管放他進去
 有什麼事
 我都承擔！
 陳禕聞言喜出望外的對鄭善果合十作
 揖道：
 多謝主考官！
 陳禕說罷頭也不回的踏步進入考場，
 鄭善果跟著也進去，捻鬚點頭，狀甚欣
 慰。
 大家都驚奇的目睹此事的發展，有的
 張口，有的不以為然，有的鼓掌，接著所
 有的考生也都隨著進入，展開了激烈的命
 運之考試！

“To enter monkhood soon!
 To attain enlightenment soon!”
Zheng Shan Guo nods his head approvingly,
 “Then why do you want to enter monkhood?”

Chen Wei answers keenly,
 “The reason I want to enter monkhood is -
 In the long run, I want to follow the Buddha’s example,
 In the short run, I wish to glorify His teachings.
 That is, I want to spread the Buddha’s great teachings with indestructible determination.
 I will also work to benefit both others and myself and to attain Supreme Enlightenment, without any hesitation.”

Upon hearing his words, Zheng



Shan Guo begins to develop some kind of liking and high regard towards

this young man in front of him. Therefore, he speaks in a decided tone,

“Good.

Viewing that you, a man of such young age, already possesses such great faith and understanding of Buddhism, therefore I have decided to allow for an exception - you may take the examination!”

The guard at the side is surprised,

“This...this...

Main Invigilator!”

Zheng Shan Guo pats his chest and assures him,

“Just let him enter.

Should anything happen, I will bear the responsibility.

”

Hearing thus, Chen Wei happily bows



to Zheng Shan Guo, with his palms together,
“Thank

you very much, main Invigilator!”

With that, Chen Wei steps into the examination hall without turning back. Zheng Shan Guo follows him in, stroking his beard and nodding his head, looking very pleased.

Everybody who sees the incident is amazed. Some of them open their mouths wide, some do not seem to care while others applaud loudly. Then the rest of the candidates also enter the examination hall. The examination begins!

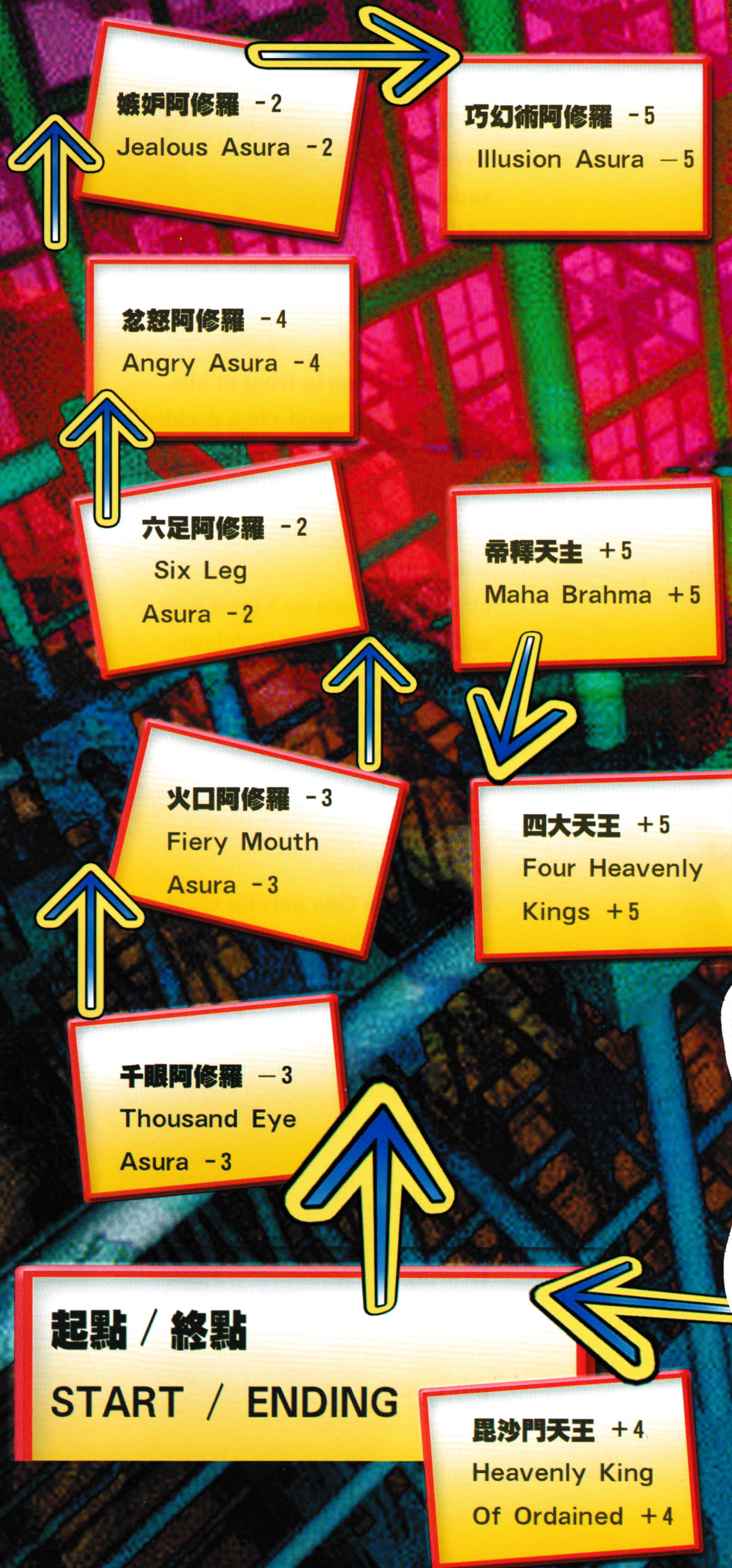


十法界遊蹤

第四站

阿修羅界

Ten Dharma Realms ~ The Forth Stop (Realm of Asura)







遊戲說明：

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

Guide for the Game:

1. Accumulated score: One who participates in game need prepare papers and pens to record ones score after finishing game. The initial score for everyone is ten points.
2. There are two classifications in game, one is brightness, and the other is darkness. Add scores if meets brightness, subtract scores if meets darkness.
3. Go forward next step according to dice numbers.
4. Allow several persons to join the game.

分數表

- 0~10 分 內心不動，則能降伏阿修羅軍 -10~0 分 戰爭的結果只有自傷害他
 - 10~20 分 般若之光，讓阿修羅的惡心熄滅 -20~-10 分 無止盡的爭戰，其根源不外乎起了嗔念
 - 20 分以上 唯有柔軟慈悲，才能調伏剛強 -20 分以下 火燒功德林，甚深思惟
- Score Table
- 0 to 10 Will Be Able To Defeat Asuras If Unmoved By Feelings -10 to 0 The Result Of War Only Leads To Harming Others And Oneself
 - 10 to 20 The Evil Heart Of Asuras Are Distinguish By The Light Of Prajna -20 to -10 Endless Wars And Not Uprooting The Trouble Leads To Hatred
 - Above 20 Only With Compassion Than Can One Subdues Stubbornness Below -20 You Are Burning Away Your Good Karma, Think Twice Before Acting



文 / 千芬 譯 / Rick 版面創意 / Hank 完稿 / Hank
Text / Ann Translator / Rick Art / Hank Layout / Hank

解壓妙方

Methods on Reducing Stress

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 dur-
ing exam times, and working
adults will have stressed earn-
ing money, and celebrities will
have stressed on popularity.
Since there is stressed
everywhere, why not think on
how to deal with stressed?

故事

曉珠的父母親結婚後，成立了一家工廠，夫婦倆努力打拼的工作，為的是給下一代過好的生活；所以，打從曉珠呱呱墜地，便享受著豐腴的物質生活，而唯一的缺憾是，父母親常因忙於工作，對她的關愛與教悔總是少了點。在曉珠十二歲的那一年，因工廠不當擴展，加上父親染上賭博的惡習，輸了一大筆錢，頓時間，一家人的生活陷入困境，只見媽媽一個人四處籌錢，還要承擔工廠龐大的工作量，而這一切，都看在曉珠的眼裏，不僅心疼媽媽的辛苦，更開始對父親的所作所為，生起瞋恨心，對他橫眉豎眼、大聲說話，父女的關係自此亮起紅燈；上了國中之後，她更以逃家方式，來表示對這個家的不滿。從此，一家人的氣氛，自是一片愁雲慘霧。

轉折

處在世界經濟景氣低迷的當時，企業週轉不靈、投機客血本無歸、工廠倒閉的事件層出不窮，失業的社會問題接踵而至，而最直接影響的，便是個人的家庭生活。遇到瓶頸時，如果選擇逃避、不負責任的方式去應付它！可知？不僅自己良心會不安，更將得不到週遭親朋好友的支持，這無異是將自己推入萬丈深淵、萬劫不復之地，因而衍生各式各樣負面的壓力，將迎面向你攻擊，直到你心力憔悴、精神煥散為止。

思索

曉珠的父親如果勇於面對自己造成的錯誤，一肩挑起經濟的重擔，並且不忘對家人付出更多的關愛，擁有化解危機的大願力，如此，全家人自然會同心起來，對抗眼前的困境，戮力以赴，共渡難關，正值所謂的「家和萬事興」，生活危機的壓力也會化解於無形！所以，深具影響力的一家之主，如果具備大智慧，生起大悲心，有著正確、光明面的人生觀，對家人、對朋友、對眾生

Story

After the Xiao-Zhu's parents get married, they found a factory, and this couple work very hard on it, to make their generation a better life; so as Xiao-Zhu are to be born, she enjoy the abundant material life, but the only deficient is that her parents always are busy on work, so would gave her a less care and teaching. In her twelve year-old, the factory was expended improperly, and his father also addict on gamble, so lose a lot of money, suddenly, the family's life fall into the difficulties, and only see his mother try to collect the money everywhere, and also have to tale the great job of factory, all of these in Xian-Zhu's eyes, she do not only feel sorrow about her mother's toilsome, but also create the haters for her father's behavior, to show the angry face, speak loudly, and the relationship become very bad; as she enter the elementary





皆能奉獻無私的愛，不會被一時的挫折打敗，那麼，神秘惱人的壓力，對你的生活自然不易造成威脅。

佛法觀點

妙法蓮華經觀世音菩薩普門品說道：「佛告無盡意菩薩：善男子！若有無量百千萬億衆生，受諸苦惱，聞是觀世音菩薩，一心稱名，觀世音菩薩，即時觀其音聲，皆得解脫」是的，時時與觀世音菩薩慈悲、智慧的力量相應，積極地增長自己內心光明的能量，自然能將負面的壓力，擋在心門外，拒絕壓力入侵。

high school, she escape home to express her resentful to this family. Since that, the whole family's atmosphere is distressing situation.

Turn point

As in the bad situation of world ecominical, as the enterprise run badly, the opportunistic investor get nothing back from the investment, the more factors bankrupt, then the unemployment problem create continually. The direct influence is the private's home life. As meet the neck of a bottle, if you chose to evade, to handle it with a breach of duty! Your conscience would not only be easy, you would not get the support from good friends. That would push yourself forward the bottomless chasm, but also create every kind of negative pressure to attack you to be emaciated, and collapse.

Deep thought

If Xiao-Zhu's father can face the fault he make, to take the heavy burden, and not forget to give his family more caring, to have the great devotion, so the whole family would union natually to conquer the present difficulties, and work together, that would be the point "a harmony family would prosper everything", then the pressure of life crisis would reconcile to invisibly! So, if father can have great wisdom and create the kindness, with the right, bright view of life, to contribute the

unselfish love to his family, friend, all beings, he would not defeat by the temporary failure, so the pressure would not threaten you life naturally.



The point of Buddha

On the sutra write, "Buddha tell the Boddhi, people, if the account less beings, suffer by different sorrow, as they hear the Avalokiteshvara, and recite the name, the sound of Avalokiteshvara, he would get enlightenment." If we always correspond with Avalokiteshvara's power of kindness, wisdom, to increase our mind's energy of brightness, we would block the negative pressure out of our mind, to resist the invade of pressure.

解壓妙方：

與慈悲、智慧的力量相應

增長光明的力量

拒絕壓力入侵

The great method to release the pressure:

To correspond with the power of kindness and wisdom.

To increase the power of brightness

To resist the invade of pressure.



百丈懷海

Hual Hay

文 / 仁勤 譯 / Rick 版面創意 / Hank 完稿 / Hank
Article / Jen chun Translator / Rick Art / Hank Layout / Hank

禪



古代由於營養衛生和醫藥觀念的不普及，所以有「人生七十古來稀」的說法，但據宋高僧傳的記載，唐代高僧懷海活到了95歲的高壽。他秉承了六祖慧能倡導的「無相戒法」，改變印度佛教傳承以來沙門不得耕作，必須托鉢乞食的生活方式，首創「百丈清規」而成爲自食其力的農禪制度，使得佛法能夠適應環境，也能保持僧團生活的清淨精進，這是一項劃時代的創舉，但他也被時人罵爲破戒比丘。在他圓寂後的卅年，佛家曾遭到（唐武宗的滅佛）大法難，但禪宗卻能倖存，而且更蓬勃地發展，這都因百丈清規帶給他們深遠的影響。

Due to the concept of nutrition and medicine are not so universal, so that is saying, "to live over seventy year old is very few". According to the recording of Sung Dynasty Dminent biography, the Tang Dynasty eminent monk Huai-Hai lived to ninety-five years old. He obeyed the "Non appearance commitment" advocated by Six master, to change the India Buddhist's rule, such as monk should not farming, and have to beg for food. To originate the "One hundred

懷海禪師除了是定慧高超的禪門宗師外，我們從清規內容中約略可歸納出其他幾個生活重點：

1. 重視僧團倫理紀綱、清淨和樂相處。
2. 個人在樸素中展開嚴格的禪修生活，身心同樣精勤不懈。
3. 飲食少而清淡，過午不食；睡眠少，作息規律。
4. 農禪並作、信仰與生活的融合，寺僧不分職務和地位的高低，一律參加集體勞動，提倡"一日不作，一日不食"。不主張枯寂地坐禪、奉戒苦行，而是要在活活潑潑的生活中去觸類見道。

百丈禪師躬身實踐了自訂清規的農禪生活，每日除了領眾修行外，也親執勞役，勤苦工作，甚至連日常瑣事也不肯假手弟子。一直到禪師活到九十四歲的高齡，即使快到

臨終前，也堅持「一日不作，一日不食」，弟子們不忍心禪師已經一把年紀了還上山擔柴、下田耕作，便將他工作用的農具藏起來了。百丈禪師知道了便以堅決的口吻說：「我無德勞人，人生在

Zhang's purified rules" and to become a self-supported farming monk rules, to make the Buddhist rules can get with the environment, and also can keep the monk group's purity. This is an epochal pioneering work, but also is blamed as the rule-broken monk. After he die, Buddhist encounter the disaster of dharma (Tang Wu empower destroy Buddha dharma), but Zen school still can survival, and even develop better, all of these are the result of "One hundred Zhang's purified rule".

Haul-Hay Zen master is a Zen school master with strong wisdom and mind consternation, we can conclude a several important love's point from the content of rules

1. Respect the ethics and rules of monk group, live together with peace and harmony.
2. Individual live into the strict Zen practice, body and mind are work it hard.
3. Diet is few and light, not to eat diet after afternoon; sleep less, and rest/work regularly.
4. The combination of farming and Zen practice, belief and life, no matter which level the temple's monk is, always join the group work, advocate the "not to eat diet without



世，若不親自勞動，豈不成爲廢人。」並真的便不吃飯了，弟子們不得已，只好將農具還給禪師。他親身示範了修行不一定要絕棄工作，日常生活中時時處處都是道場。

馬祖道一禪師的高徒及徒孫輩中，最有成就的要算百丈懷海禪師。百丈以後，禪師們紛紛承繼施行農禪並作的風範，百丈規儀和「無相戒法」，同樣是提供佛教本土化的重要基礎條件，影響後世佛教的發展極爲深遠。

work." Not advocate the sit alone, and follow the restrict practice, but to realize the true meaning of Buddha dharma by experience life.

Hundred-Zhang Zen Master follow the farming Zen life by himself, beside practice the Buddha dharma, also worked hard, even did the trivial thing by himself without disciple's service. Until Zen Master's ninety-four year-old, even before die, he also insisted, "do not diet without work".

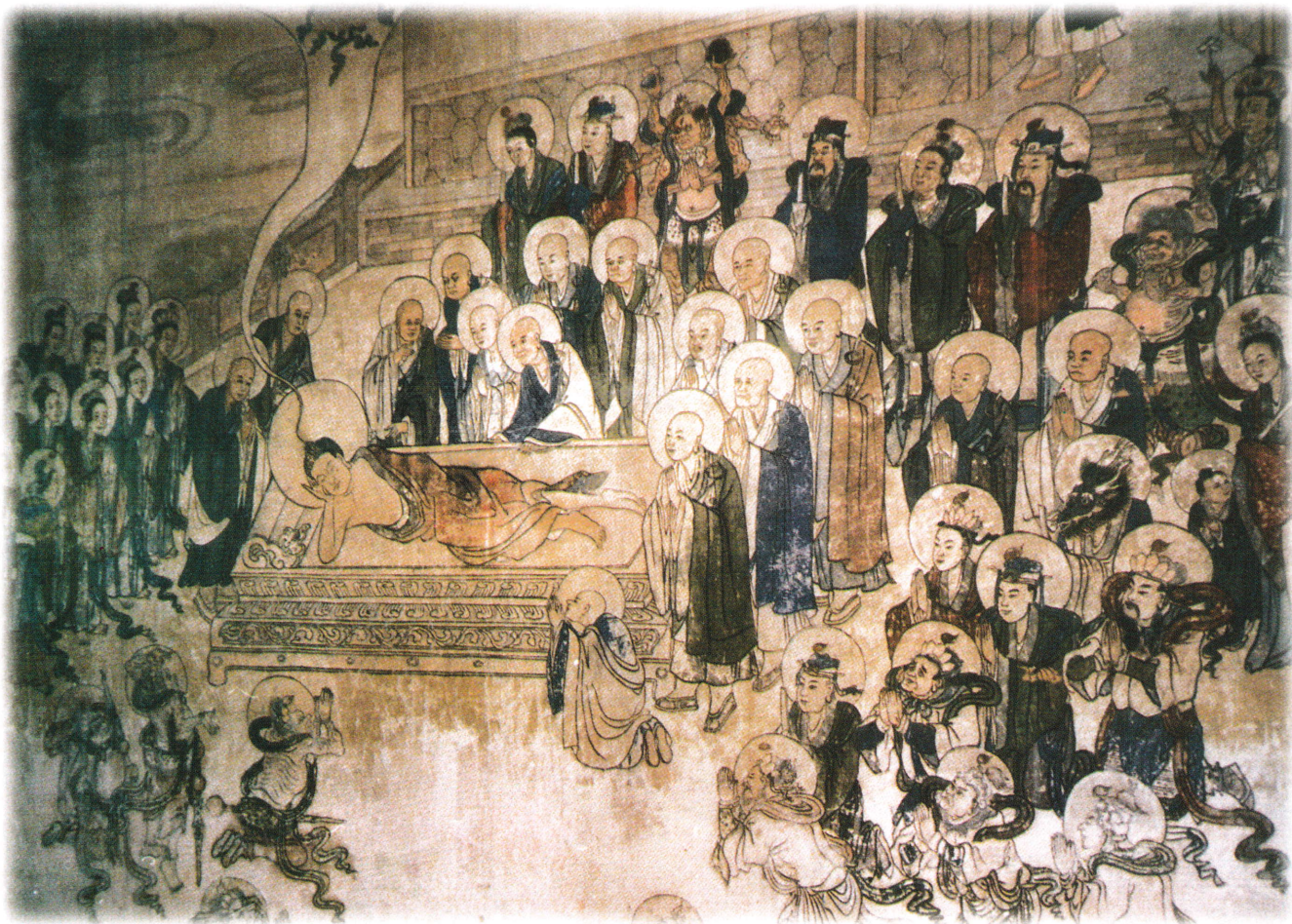


His disciples did not want to see Zen Master still work hard on mountain and farm at such old, so hid his farm implements. Hundred- Zhang say determinedly after knew that: "I have no merit to deserve other's service, as long as people live, if he do not work by himself, he would be useless people." Then he insisted on not to eat. So disciples had to return the farm implements to him. He exemplified the people do not have to quiet the work for practice, everywhere is Buddhist temple in the routine life.

Ma-Zu-Dao-I Zen Master's disciple's and followers, the most success is the Hundred Zhang Zen Master. After him, Zen Master follow the farming Zen's rule, the Hundred Zhang and "non-appearance rule" are the basic conditions for the Buddha to become the local region, and influenced the next generation Buddha very deeply.

百丈清規二十條

- | | |
|--------------|--------------|
| 1. 叢林以無事為興盛 | 2. 修行以念佛為穩當 |
| 3. 精進以持戒為第一 | 4. 疾病以減食為湯藥 |
| 5. 煩惱以忍辱為菩提 | 6. 是非以不辨為解脫 |
| 7. 留眾以老成為真情 | 8. 執事以盡心為有功 |
| 9. 語言以減少為直截 | 10. 長幼以慈和為進德 |
| 11. 學問以勤習為入門 | 12. 因果以明白為無過 |
| 13. 老死以無常為警策 | 14. 佛事以精嚴為切實 |
| 15. 待客以至誠為供養 | 16. 山門以耆舊為莊嚴 |
| 17. 凡事以預立為不勞 | 18. 處眾以謙恭為有禮 |
| 19. 遇險以不亂為定力 | 20. 濟物以慈悲為根本 |



大般若經講記

Lectures on the Maha-Prajna-Sutra

(46)

校量功德品

Comparing The Merits



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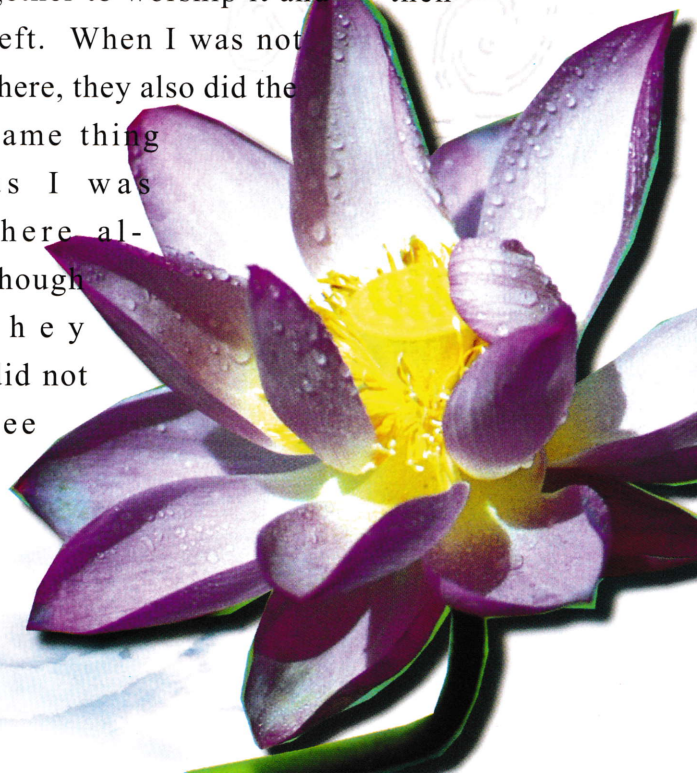
爾時天帝釋白佛言：「世尊，如是般若波羅蜜多，世間天、人、阿素洛等，皆應至誠禮拜右繞、供養恭敬、尊重讚歎。所以者何？一切菩薩摩訶薩眾，皆依如是甚深般若波羅蜜多，精勤修學，已得、當得、現得無上正等菩提。世尊，如我坐在三十三天善法殿中天帝座上，為諸天眾宣說正法，時有無量諸天子等，來至我所聽我所說，供養恭敬、尊重讚歎、右繞禮拜合掌而去。我不在時，諸天子等亦來是處，雖不見我，如我在時恭敬供養，咸言此處是天帝釋為諸天等說法之座，我等皆應如天主在供養右繞禮拜而去。」

世尊，如是般若波羅蜜多，若有書寫、受持、讀誦，廣為有情宣說流布，當知是處恆有此土，並餘十方無邊世界無量無數天、龍、藥叉、健達縛、阿素洛、揭路荼、緊捺洛、莫呼洛伽、人、非人等皆來集會，設無說者，敬重法故，亦於是處供養恭敬、尊重讚歎，禮拜而去。何以故？一切如來應正等覺，皆因如是甚深般若波羅蜜多而得生故，一切菩薩摩訶薩眾、獨覺、聲聞及諸有情上妙樂具，皆依如是甚深般若波羅蜜多而得起故，佛設利羅亦由如是甚深般若波羅蜜多功德薰修得供養故。

(p697III欄10行~P698I欄3行)

此時天帝釋對佛說：「如是般若，世間天人等，皆應禮拜乃至讚歎，為什麼呢？因為一切菩薩，都是依般若精勤修學，已得、當得、現得無上菩提，如我坐在三十三天的善法殿上的天帝座位上，為諸天人宣說正法，他們皆來供養乃至禮拜

At that time, Kausika says to the Buddha, "Loka-jyestha, all the living beings of the Heavens, Human, Asura and so on should wholeheartedly prostrate themselves to the profound Prajna-paramita, walk around it right-handedly, provide offerings for it, respect it, esteem it and make a compliment to it. Why? Because all Bodhisattvas have reached, reach, and will reach Supreme Right Bodhi by practicing the profound Prajna-paramita diligently. Loka-jyestha, when I sat on the seat of Heavenly God in Good-dharma Hall of Thirty-three Heaven discoursing to the living beings of the Heavens, numerous heavenly princes came to hear my lectures. They provided offerings for it, respected it, esteemed it, made a compliment to it, prostrated themselves to it, put ten fingers together to worship it and then left. When I was not there, they also did the same thing as I was there although they did not see



合掌而去，我不在時，他們也是一樣。如是般若，若有書寫乃至流布，當知恆有無邊天龍等來，就算沒有說法者，也會因為敬重佛法禮拜而去。爲什麼呢？一切佛皆因般若而生，一切菩薩、獨覺、聲聞及諸有情上妙樂具皆依般若而起，連舍利子也是由般若功德薰修而來才能得到而供養之。」

此段經文，透過天帝釋對佛陀稟報自己對於般若的體悟，再度以善巧的方式說明般若的重要與值得尊重。首先提醒世人般若應予以至誠禮拜、右繞、供養、恭敬、尊重、讚歎，因爲一切的菩薩，都是由於般若過去得到、現在得到或未來得到無上正等正覺；此處不但把般若的尊貴地位再次點明，並以時間的角度來肯定般若令菩薩得大成就的功能，也就是說只要精勤修學般若，一切菩薩必定成就，因爲如果已經修學得很好，當然過去就已經成就；如果現在修學得很好，現在就能得成就；而就算過去和現在都未能修學得很好，只要繼續不斷的精勤修學，那麼未來也必定成就；故由此句天帝釋的體悟，我們深深的明白，般若是一切成就的依靠，即使現在尙未成就，也千萬不要氣餒，因爲般若就如同成佛保證班，只要上了般若班，就必定成就，不論過去、現在、未來。

me. All of them said that we should provide offerings for the profound Prajna-paramita, walk around it right-handedly and prostrate ourselves to it as Kausika is here because the seat of Heavenly God in Good-dharma Hall is the seat that Kausika discourse to living beings of the Heavens.”



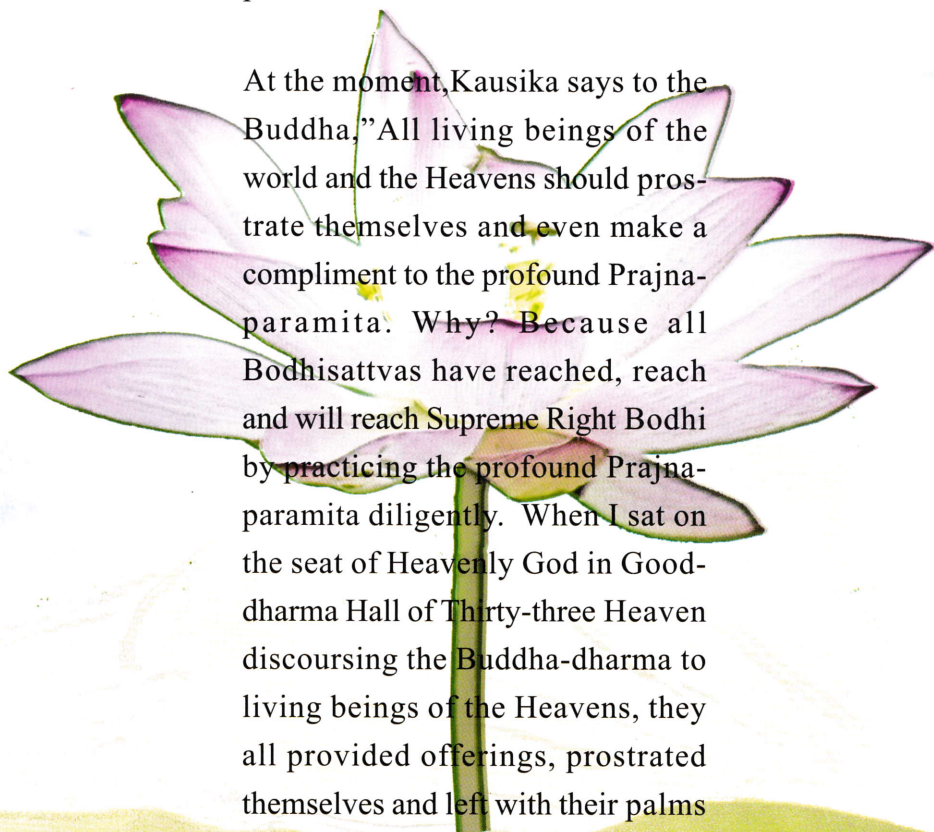
Loka-jyestha, a place where there are living beings who write, memorize, practice, recite and preach the profound Prajna-paramita to all sentient beings is a place just as Thirty-three Heaven. Numerous Deva, Naga, Yaksa, Gandharva, Asura, Garuda, Kimnara, Mahoraga, Human and

接著天帝釋又以己例來說般若受到尊重的情形，即天帝釋在上說法時，諸天皆恭敬禮拜，就算天帝釋不在時，諸天也會因為尊重法的緣故，依然恭敬禮拜；此例的說明，無非要讓聞經者甚深的明白，般若為尊為貴，有說法者固應禮敬，甚至無說法者時亦應禮敬，此例的甚深含意是：般若遍一切處，只要心中有般若，即能感召無量無邊的龍天護法前來供養、恭敬、尊重、讚歎、禮拜，故無論你在宣說或不宣說，都能恆常如是感召，故知般若之尊貴與稀有難得。

。 。 。 。 待續

None-human will go to the meeting from Ten-directions. If Kausika is not there, they will also go there to provide offerings for the profound Prajna-paramita. respect it, esteem it, make a compliment to it, prostrate themselves to it and then leave. Why? Because all Tathagta originate from the profound Prajna-paramita. All Bodhisattvas, Pratyeka-Buddha, Sravake and wonderful musical instruments of the world are originated from the profound Prajna-paramita. Pagoda is also generated from cultivating oneself by the profound Prajna-paramita.

At the moment, Kausika says to the Buddha, "All living beings of the world and the Heavens should prostrate themselves and even make a compliment to the profound Prajna-paramita. Why? Because all Bodhisattvas have reached, reach and will reach Supreme Right Bodhi by practicing the profound Prajna-paramita diligently. When I sat on the seat of Heavenly God in Goodharma Hall of Thirty-three Heaven discoursing the Buddha-dharma to living beings of the Heavens, they all provided offerings, prostrated themselves and left with their palms together. If I was not there, they



also did the same thing. Numerous Dharma Guardians will go the place where there are someone write, memorize, practice, recite and discourse the profound Prajna-paramita. For respecting the Buddha-dharma, they will still go there to prostrate themselves to the profound Prajna-paramita. Why? Because all Buddhas become Buddhas through practicing the profound Prajna-paramita. All Bodhisattvas, Pratyeka-Buddha, Sravake and all wonderful musical instruments of the world are all originated from the profound Prajna-paramita. Even the pagoda that we receive and prostrate ourselves to it are also generated from the merits that the Buddha cultivating himself by the profound Prajna-paramita.”

In this paragraph, through the experiences to the profound Prajna-paramita of Kausika, the sutra reveals the importance of the profound Prajna-paramita by a skillful way and shows how the profound Prajna-paramita should be respected. First, the sutra says that all Bodhisattvas have reached, reach and will reach Supreme Right Enlightenment by practicing the profound Prajna-paramita. The nobleness of the

profound Prajna-paramita is pointed out again here. From the point of view of time, the sutra also gives positive praise that the profound Prajna-paramita can help Bodhisattvas attain great accomplishment. That is to say, only if a Bodhisattva practices the profound Prajna-paramita diligently can he surely attain accomplishment. A Bodhisattva certainly attained accomplishment if he learned and practiced the profound Prajna-paramita well in the past. If he learns and practices well in this life, then he surely can attain accomplishment in this life. And, if he did not learn and practice well in the past and in this life, only if he keep practicing diligently can he certainly attain accomplishment in the future. Therefore, from experiences of Kausika, we can realize deeply that we can only attain accomplishment through the profound Prajna-paramita. We should never feel dejected if now we not attain accomplishment yet. For Prajna-paramita is a guarantee of becoming a Buddha. We surely attain accomplishment if we attend the class of the profound Prajna-paramita, no matter we attend in the past, in this life or in the future.

Then, Kausika takes himself as example to describe how the profound Prajna-paramita being respected. No matter when Kausika is at thirty ñthree Heaven or not, living beings of the Heavens go there to show respects and prostrate themselves to the profound Prajna-paramita because they esteem the Buddha-dharma. The sutra gives Kaishaís example to awake the sutra-readers that we should respect the profound Prajna-paramita and prostrate ourselves to it no matter there is a preacher or not because the profound Prajna-paramita is very noble and precious. The deep significance of the example is that the profound Prajna-paramita is everywhere. If we always keep the profound Prajna-paramita on our mind, numerous Dharma Guardians would come to provide offerings for the profound Prajna-paramita, respect it, esteem it, make a compliment to it and prostrate themselves to it. Therefore, no matter we discourse the profound Prajna-paramita or not, the Dharma Guardians will always come for the profound Prajna-paramita. So, from this, we realize how noble the profound Prajna-paramita is and how hard it is to hear and learn it.





金剛經 之 (12)

Vajra-Prajna-Paramita Sutra (12)

〈經文〉

何以故

斯陀含

名一往來

而實無往來

是名斯陀含

須菩提

於意云何

阿那含能作是念

我得阿那含果不

須菩提言

不也

世尊

何以故

阿那含名為不來

而實無不來

是故名阿那含

須菩提

於意云何

阿羅漢能作是念

我得阿羅漢道不

須菩提言

不也

世尊

何以故

實無有法名阿羅漢

世尊

若阿羅漢作是念

我得阿羅漢道

即為著我人眾生壽者

〈詮釋〉

這段經文深入的舉例說明——

如果一個成就者執著自己是一個成就者，

那麼他就不是真正的成就者。

所以即使尊貴如阿羅漢的解脫者，

也不能執著的認為：

“我是一個難能可貴的阿羅漢啊！”

因為諸法的實相是：

實無有法可得！

即非實相。

故只要有一點的執著，

便還是沒有脫離我、人、眾生、壽者等外相、外境、外名、外緣等等的束縛。

相反的，

如果不著“我、人、眾生、壽者”

這就是般若。

事實上，

三藏十二部教育的主旨即在於般若，

也就是空性，

亦即寂靜、涅槃、本來面目、本地風光……

無論以何種名相出現，

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。

故修行人

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！

The Original Sutra

Why?

Sakdgmin means he still has to go to the world from heaven to be a human being for one time.

But, in fact, he does not cling to the thought of "return to the world".

He is therefore called Sakdgmin.

What do you think about the below, Subhuti?

Can an Angmin think that

I have attained Ana Angmin?

Subhuti says, "He can not, Loka-jyestha."

Angmin means he does not have to return to the world no longer.

But, in fact, he does not cling to the thought of "no need to return to the world".

He is therefore called Angmin.

What do you think about the below, Subhuti?

Can an Arhat think that

I have reached the state of Arhat?

Subhuti says, "He can not, Loka-jyestha."

Why?

Arhat means he does not obtain any Dharma.

Loka-jyestha,

If a Arhat think that

I have reached the state of Arhat,

Then he is attached to the marks of ego, others, living beings and life.

Vivid Explanation

This paragraph makes an example to explain in depth that if a Tantric Mahasiddha is cling to the thought of "I am a Tantric Mahasiddha", then he is not a real Tantric Mahasiddha (a man who obtains great accomplishment).

Why?

Because the Truth of all Dharmas is that "there is no Dharma for us to obtain"!

Therefore, even an extricator who is as noble as Arhat can not cling to the thought of "I am an Arhat that is rare to see".

So, if he still cling to the thought, even a little bit, he is not yet free from externals of ego, others, living beings and life.

On the contrary, if a man does not attached to the marks of ego, others, living beings and life, his deed can be called Prajna-paramita.

In fact,

the main educational goal of all the Buddhist sutras is to explicate Prajna-paramita, i.e. Emptiness.

It can also be called perfect peace, Nirvana, true nature and the original-nature of a native-place as absolute.

No matter what name it is called, its central spirit is the same.

The most important thing is to practice it.

No matter how we acquainted with the Buddhist terminology,

we still can not escape from the matter of life and death.
Only if we practice Prajna-paramita
can we be free from life and death.
Therefore, a spiritual aspirant
should not spend too much time to research Buddhist terminology.
Once we realize the main point of a terminology,
we should bear it in mind always
and make every effort to practice and prove it.
Then, all things we do for spiritual awareness are meaningful.
Or, we might just like a man climbing a tree to catch fish and wish to cook sands for a meal.
We can never meet the day of being free from the three realms of samsara this way.
We should think deeply! We should think deeply!



一串晶瑩的話，可以照亮心

清心小語

——風之卷

郭韻玲 著

在流動的文字中

心

安靜了下來

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