



金色蓮花
國際中英文雙語版

Golden Lotus

2001 年 6 月 / June 2001 NO.102

~ 修行人的生活指南

Life guide for Cultivator

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全球佛教報導

Buddhism in the World

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Meditation Question

經典 Sutra

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Lectures on the

Maha-Prajna-Sutra

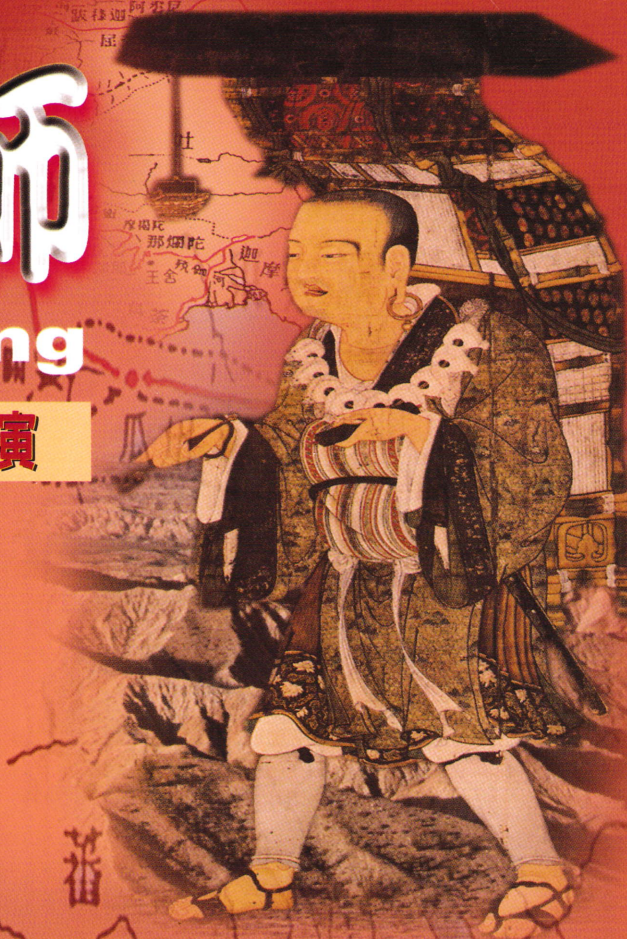
Comparing the Merits



玄奘大師

Master Xuan-Zang

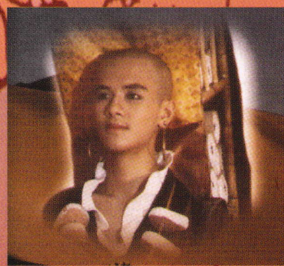
全世界巡迴公演



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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---觀音菩薩專輯



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雲以坐於水中的石山上
現慈悲之相
如今慈悲再度的水月觀音
被塑成淨雅
法喜充滿的笑容
其現代風格的巧思

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Golden Lotus

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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 殑伽沙等諸佛世界
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

Golden Lotus Buddhist Monthly Publication

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清 心 小 語

所有的黑暗
都是來試煉
我們對光明的信心與純度

All dark sides
are to test
our faith and pureness towards bright sides

所有的苦難
都是要告訴我們
愛與幸福的 可貴

All sufferings
are to tell us
the values of love and happiness

一顆美善的心
是我們最大的財富

A kind and beautiful heart
is our greatest wealth

文 / 般若居士 譯 / 劉月凰
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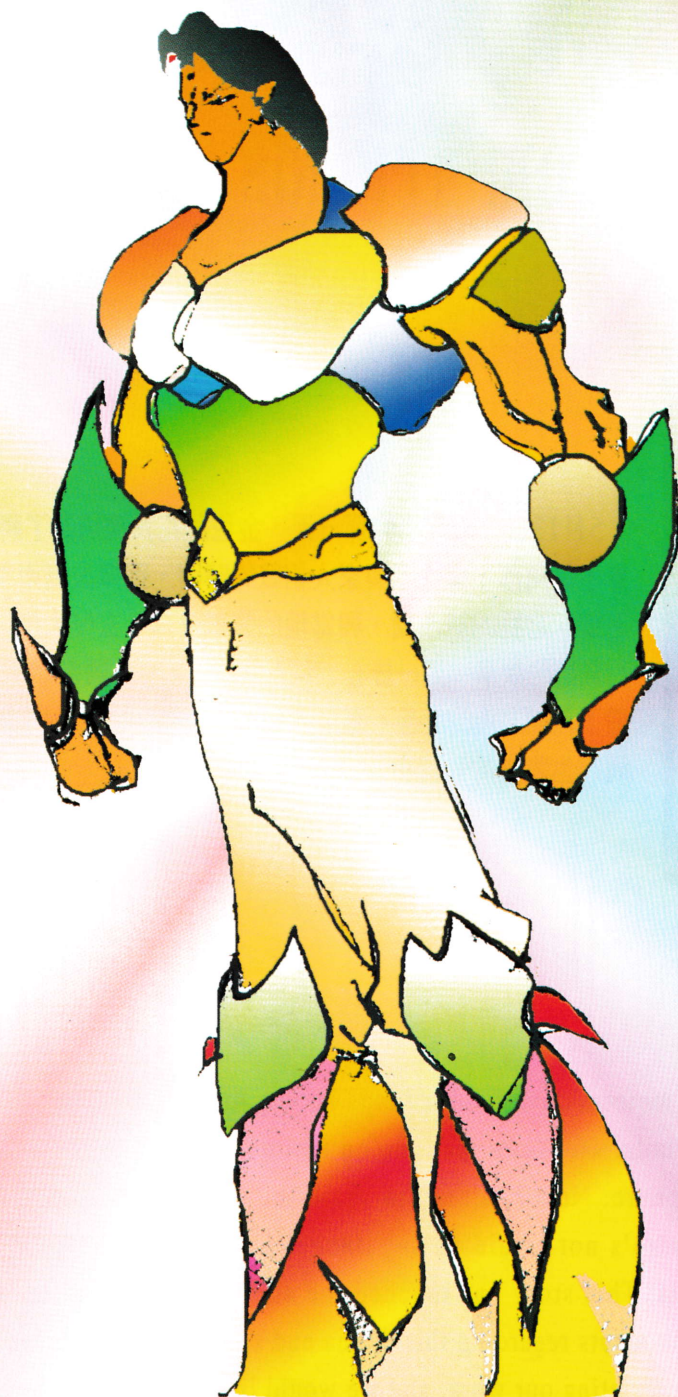
Words of purity

最愛你的人

The person who
loves you very much

什麼樣的人是
最愛你的人呢
就是在你犯錯的時候
指正你 教導你
在你正確的時候
教導你更正確的人
就是
最愛你的人

What kind of person is
the most love to you?
The one, who corrects and teach you
when you make mistakes
and teach you more corrections
when you make corrections
is just the most love to you.



國際知音迴響

Feedback From friends all over the world



5月13日，母親節的那一天，金色蓮花表演坊為了將佛法帶到世界各個角落，犧牲了與家人相聚的時間，選擇去到南半球有「白雲之鄉」之稱的紐西蘭，與當地的觀眾分享「玄奘大師」不辭辛苦西行取經的故事。這一份心，有人感動了，一位署名如萍的觀眾，將她看了戲劇之後的感想，寫了下來寄給我們。在此我們謝謝這位知音，同時也將她的心得與大家分享。

編輯部

On 13th of May, mothers day, Golden Lotus hoping to bring Buddha dharma to the whole, sacrifices the time on that day, and go to the southern hemisphere; New Zealand, to share the story of "Master Xuan Zhang", who's not afraid of any danger and go to the "West" to collect the sutras. This story has touched the audiences. One of the audiences has write down her thoughts regarding this drama and sent it to us. Here we would like to thank her for appreciating our work, and we would like to share her thoughts with you all.

Editorial Department

文 / 編輯部 譯 / 偉勁 版面創意 / JONES 完稿 / jones
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金色蓮花表演坊在一片讚嘆聲中已於2001年5月13日母親節在奧克蘭 Aotea Centre 成功演出「玄奘大師」，專業的燈光，同步的字幕，精緻的道具，考究的服飾，優美的音樂和精湛的演技，再加上佈景更迭移位之迅速，令觀眾不禁渾然忘我，為一代大師偉大的情操而動容。令人驚訝的是這一切的一切並非財力雄厚有以致之，而是在沒有財團支持，經濟拮据的情況下，一步一心由一群品學兼優的佛弟子所呈現。

誠如節目書裡所言：「一連串的選擇，在讀書與遊玩之間，玄奘大師選擇了讀書；在年齡不符度僧條件的狀況下，他毅然決定出家；在弱冠之年就已聞名成都之際，他卻選擇離開唯一的兄弟，隻身前往長安求法。他大聲的發願——丈夫自有沖天志，若不成就誓不休！在才震長安之際，他卻下定了西行求法的決心！在朝廷拒絕其出關申請，同修紛紛退志，宰相力邀其擔任大唐國寺住持之際，他卻選擇當一個通緝犯，私自出關，冒著生命危險，隻身越度沙漠，西行印度求法。他堅定的發下天地動容的大願——為償多劫願，浩蕩赴前程！無論前程多麼的艱難險阻，一旦發下的願，就永不退轉！在名滿五印度，備受各國國王禮遇供養之際，他選擇了回到自己的國家，從事經典翻譯工作，利益了後世無邊無量的眾生！在每一個關鍵時刻，玄奘大師做出了最無我，最慈悲，最智慧的選擇！只要其中有

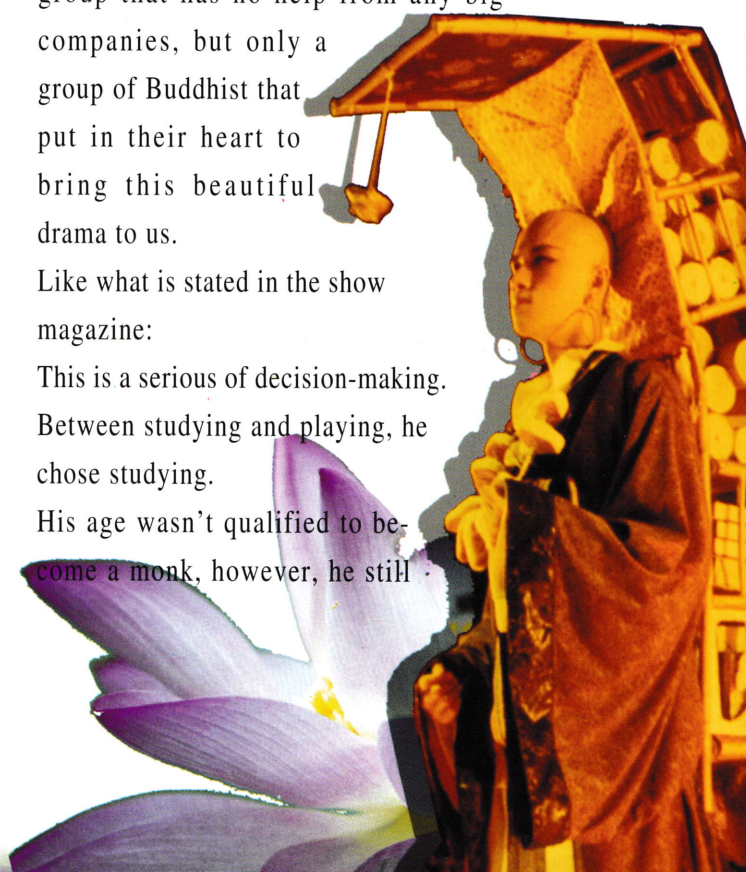


Golden Lotus Theatre has successfully stage the drama "Master Xuan Zhang" in Aotea Centre, on the 13th of May 2001, Mothers Day, and has receive great respond and commend. Professional lighting, exquisite props, subtitles, styling costumes, beautiful music, and professional acting, together with the speed of changing of backdrops, has suddenly brought the audiences to a stage to forgetting themselves, and deeply touch by the story of this great master. What surprises us is that this is something that is not brought by a group that is rich and powerful, but it is brought to us by a group that has no help from any big companies, but only a group of Buddhist that put in their heart to bring this beautiful drama to us.

Like what is stated in the show magazine:

This is a serious of decision-making. Between studying and playing, he chose studying.

His age wasn't qualified to become a monk, however, he still



一個選擇錯誤，就沒有今日偉大的玄奘大師，而世尊許多偉大的經典法語，也將就此失傳，千千萬萬的眾生將失去依怙，這會是多麼慘絕人寰的一件事！啊！大修行人之所以是大修行人，就在於心中永遠以大局為重；不忍聖教衰，不忍眾生苦；這是真正的大悲大智，真正的大丈夫。」

一個劇團的形成，數不清是經過多少人的心血澆灌；一個默契良好的團隊更是需要多年的累積培養，可以說，即使只是一人退出都是莫大的損失，千金難買；昨天我們選擇了移居他國，心繫家鄉，今天在一片陌生與觀望中選擇了熱情護持，提攜後進；面對這樣優秀的劇團，他們選擇了效法玄奘大師——難行能行；而明天我們將選擇什麼呢？是盼它花繁枝茂還是任其凋零？

人生原就是一連串的選擇，慈悲與智慧就在當下展現！

2001年5月14日 如萍
寫於紐西蘭奧克蘭



tried hard to make it.

He won fame in Cheng-du City in his teens; however, he decided to leave the fame behind; took parted with his elder brother and went to Chang-an City to learn Buddha-dharma.

He made a great vow ~

A man who has a great aim

He must liberate himself from samsara!
When he won fame in Chang-an City, he decided leaving the city and travel to India.

Although the government prohibited him to go to India; his friends quit from the mission and the Prime Minister induced him a position to chair the largest temple of Tang Dynasty, he illegally passed through immigration and trapped him in a great desert and almost got

killed.

He made another great vow ~

For the vows of previous lives, I started my journey.

No matter how dangerous the journey will be, I will never make a retreat under all conditions.

When he won fame in India and was heartily welcomed by many Indian kings, he decided to go back to China, therefore, he could translate the sutras from Sanskrit into Chinese and hopefully might benefit numerous Buddhist in the future.

On every major turning point of life, Xuan-Zang made a wonderful decision that consisted with the spirits of great unselfishness, mercy, compassion and wisdom.

If he has ever made a wrong decision, Xuan-Zang would not be able to become such a great man. Moreover, many Buddha's teachings might disappear from the world and numerous living beings would loss of the saving of Buddha-dharma. What's a pity could be?

Oh! Any great practitioner is supposed to do his best to benefit others; prevent Buddhism from ruin and save the people from sufferings.

This is the deed of great compassion and wisdom.

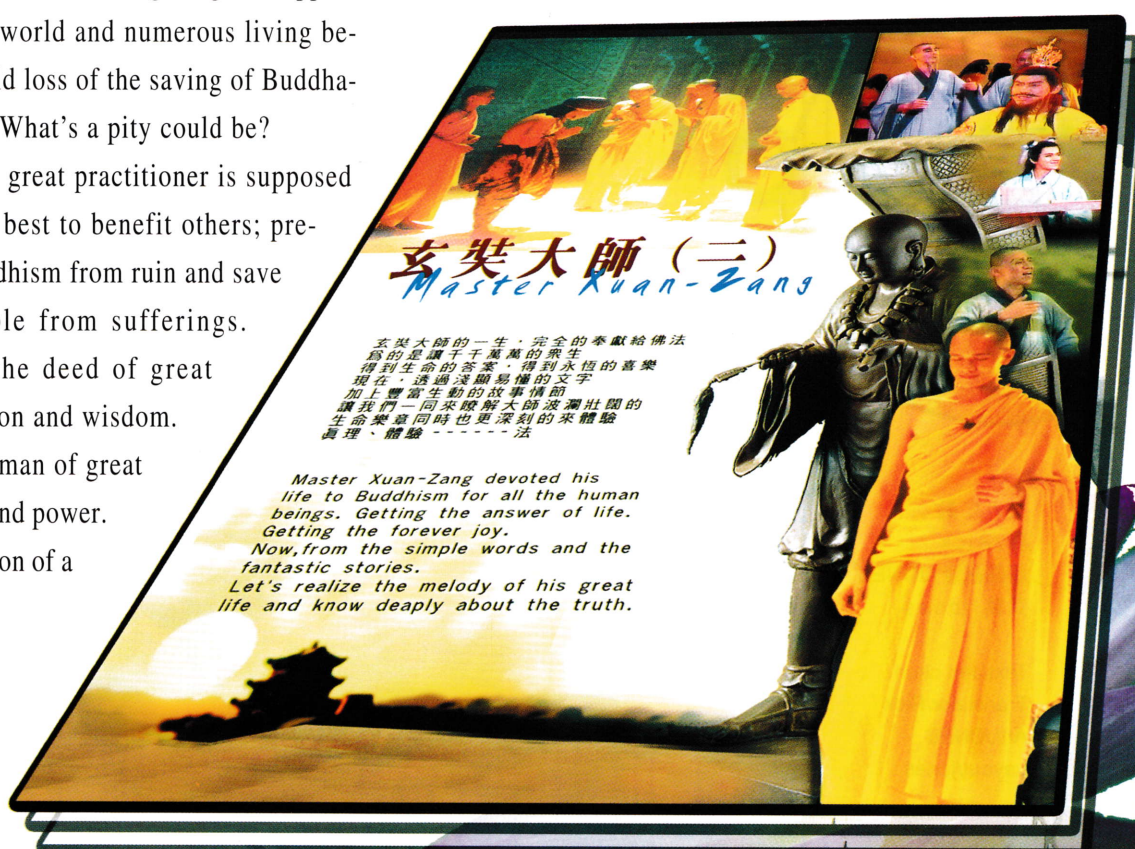
This is a man of great courage and power.

A formation of a

theatre, consist of the hard work of many people; a theatre that has great mature understanding, needs even more time to nurture, it can also be said that even if one of the members stands out, it is also a great lost; yesterday we decided to go over to another country, and today we are in a total new place that is stranger to us; and for them they decided to fellow Master Xuan Zhang-travel a path that is hard to travel; and what will we choose tomorrow? Life is filled whit choices; compassion and wisdom will show itself at that very moment!

14/5/2001 Ru-Ping

New Zealand



(圖 取自劇本)

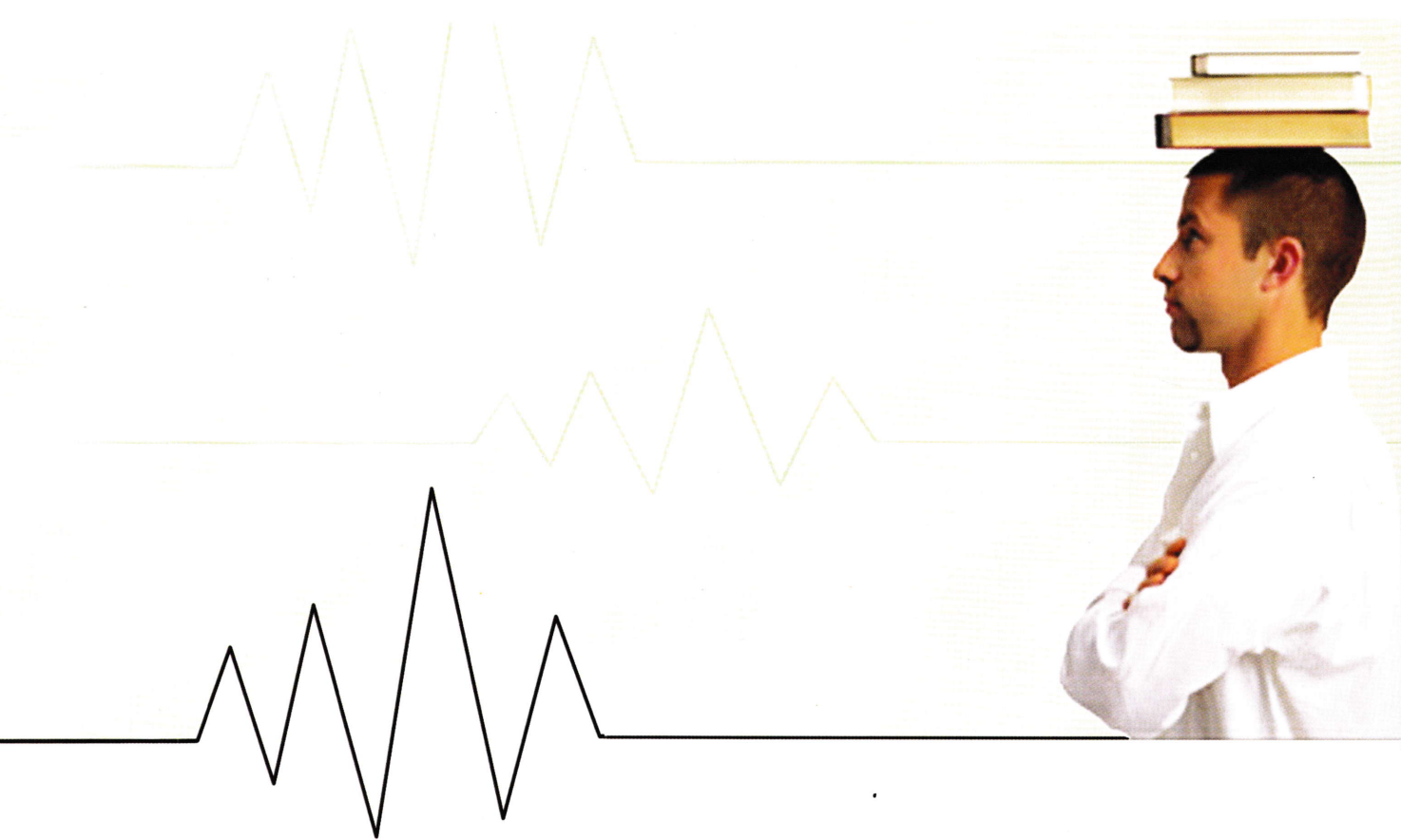
修行 Q & A

Cultivation Q & A

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

Text/Jen chun
Translator/Rick
Art/JONES
Layout/jones





Q : Pin 來自 168.95.0.25 留言

我有個問題想請教各位，在佛陀時代... 一些證果的阿羅漢或者佛陀本人，他們會不會精通工程數學，高等線性代數和高等微積分等一些目前比較難算的數學呢？如果是的話，那我們不就可以不用唸書了？

反正證果以後什麼都知道啦，考試也就一定會考100分囉！

A :

瑜伽師地論中說：菩薩當學五明。華嚴經中所述六地菩薩即已通曉五明，悟解世間、出世間之法甚深

Q : Message from Pin

I have one question for you, in the Buddha's time, some arhat or Buddha, do they are proficient in Engineering Mathematics, Advance linear algebra, advanced calculus, some difficult mathematics? If they do, so we should not have to study anymore? After getting enlightenment, we would know everything, so we would get a 100 grade!

A :

As the description of Scripture of the esoteric sect: Bodhisattva should learn



之理。**五明**即：聲明、工巧明、醫方明、因明（前四明為外明）、內明（即明自家之宗旨者，在佛教，以三藏十二部教為內明）。

即：**(一)聲明**，指文字、音韻及語法之學、諷誦偈頌、音曲歌詠之法。即語言、文典之學。**(二)工巧明**，即工藝、技術、算曆之學。即指通達有關技術、工藝、音樂、美術、書術、占相、咒術、天文、地理、營農、商賈、牧牛、事工、習學書算計數、文辭讚詠、城邑營造等之藝能學問。**(三)醫方明**，解說有關疾病、醫療、藥方、咒法之學。**(四)因明**，即論理學（邏輯學）。**(五)內明**，專心思索五乘因果妙理之學，或表明自家宗旨之學。

修學佛法是以內明為重的，重在斷除煩惱、解脫生死輪迴根本為中心，隨分隨力，兼學外明，方便善巧度眾生。成佛是長遠的大乘菩薩道路，若生生世世都是內外兼學，則一旦證入解脫道，自然會貫串過去生所學（若是無量劫的經驗，則可知比這個文明進步的文明可多著呢！他方世界比此世界進步的，也多是！就是此世界的天界運作也比人間快速精密的多

five understandings. In the Avatamsaka Sutra, the ten levels Bodhisattva already know thoroughly the five knowledges, to realize the world and dharma world's rules. The five understandings are: understanding voice and pronunciation, understanding the industrial skill, understanding medical treatment, understand cause (the four prior understandings are the external knowledge), internal knowledge (know your own school's dharma, the Buddha dharma take Tripitaka and twelve Sutra Pitaka as the inside knowledges). There are **(1) Understand voice and pronunciation**, that is characters, phonology and grammar, to read and recite the Gata, the rules of music and sings. That is the knowledge of language, cannon. **(2) Industrial skill understanding**, these are technics, technique, calendar. These are technique, technics, music, art, skills, fortune telling, incantation, astronomy,



自度（修習內明）度人（兼學外明）都很重要

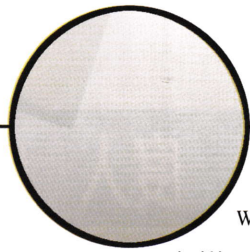
了！），又以現前離執的空性智慧，更能同步快速地學習外明。

自度（修習內明）度人（兼學外明）都很重要。只管自度的是小乘自了漢；只學外明的，則是流浪世法，自誤誤人，將永受輪迴之苦。自己應有專門的內明用功方式，日日精勤不懈，並隨順因緣，認真學習外明，以成熟度生的方便，雖然尚未證得解脫道，但因具菩提願而認真學習（外明），這些也會功不唐捐，會成為菩薩道資糧。所以，四弘誓願的次第就說：

- 1、眾生無邊誓願度（先發菩提心）
- 2、煩惱無盡誓願斷（修學內明、解脫為重）
- 3、法門無量誓願學（兼學各種解脫法門及外明善巧方便）
- 4、佛道無上誓願成（不但現前努力，且恆常精進不懈自度度人，直到圓滿成佛）

geography, agriculture, merchants, cattle pasturing, engineering and calculation, the reciting, building. (3) Understand medical treatment, to comment the knowledge of illness, medication, medicine, and incantation. (4) Understand the cause that is logic. (5) Internal understanding, to concern at on knowledge of action and result, or realizes his own school's tulle.

To practice Buddha dharma is to emphasize on internal understanding, the key point is to ride the worry, and obtains deliverance from the round of mortality, to work hard, and learn the external and internal understanding to help all beings. To attain enlightenment is a long-term great vehicle, if we practice hard on every past life, as we attain the enlightenment, we would connect the past life's knowledge naturally (if



there are so many past lives,
we would know there are more
civilized world! There are more other
world would be more advanced than this
world! And the operation of heaven
would be more quick and precise!) So
if we can use the wisdom of emptiness
to learn more quickly the external
understanding.

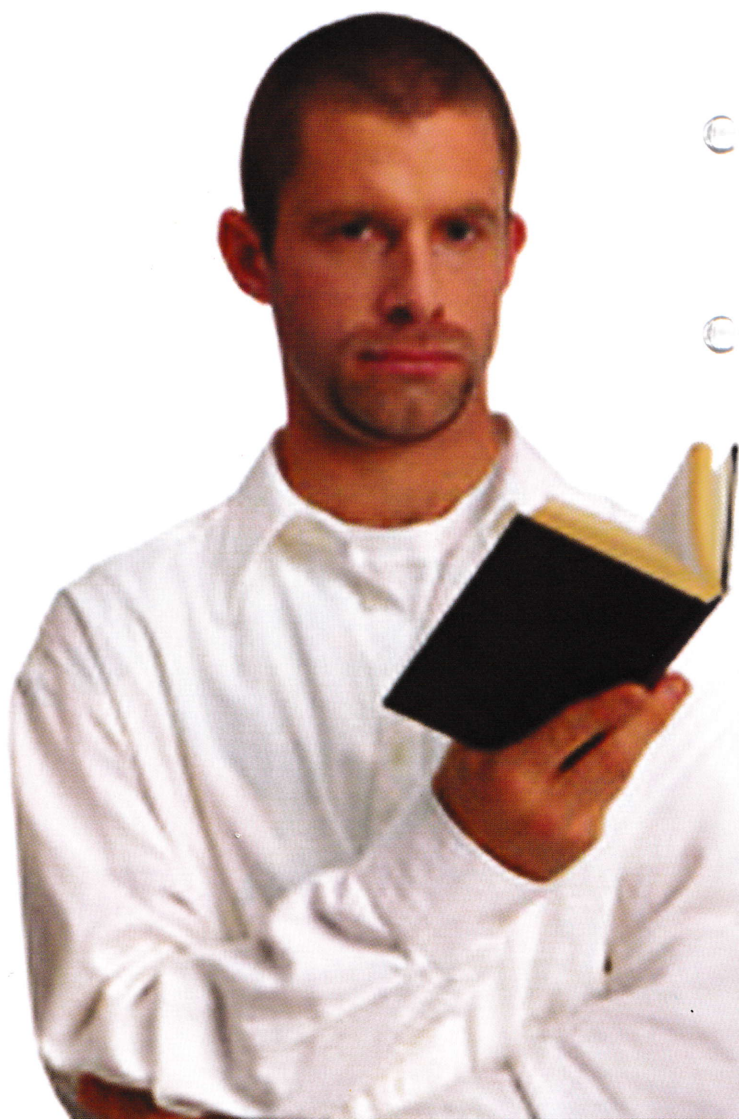
To improve self (learn the internal
understanding) and others (to learn
the external understanding) both are
very important. To improve self is the
small vehicle(Hinayana) Buddhist;
people who only learn the external un-
derstanding only would addict to the
world's rules, and misdirect other and
self, he would get suffer form trans-
migration for ever. We should have
our own way to study internal
understanding, always work harder
and harder; use the opportunity to
learn seriously (external
understanding), all of these would ac-





accumulate the merits to be the compassion energy to practice Bodhisattva. So the four great vow's priority is:

1. Vow to help all the human being.
(to vow the Bodhi)
2. Vow to ride all of the worries.(To learn the internal understanding, to emphasize on enlightenment)
3. Vow to learn all of the Buddha dharma(to learn every kind of enlightenment, and the external understanding)
4. Vow to attain the Buddhist's achievement. (not only work hard now, but also always improve self and others, until to become Buddha)



融入大愛中

融入大愛中

Melt into the great love



文 / 慈尙 譯 / Rick 版面創意 / Daisy 完稿 / Daisy
Article/Tze-shan Translator/Rick Art/Daisy Layout/Daisy

每當夜幕低垂，為那昏暗的廊道，點亮一盞盞黃色的小星燈；雖然只是一盞盞的小燈光，但在漆黑的夜裡，卻又顯得那麼明亮與引人注目，為過街的路人，提供了明亮的光明。



每次在陽台上點亮小星燈的時刻，就會欣賞到路過人們歡欣的面孔，臉上也會不經意地泛出一絲絲甜蜜的笑容，雖然這些來往的人們，並不是張張都是熟識的面孔，但這種美善的交流，是一種幸福與喜悅的交融在這人來人往的街頭裡顯得特別珍貴。

佛法教導我們要如何懂得去愛人，而這樣不為名、不為利，純粹為眾生提供一些光明的單純動作，就能為人帶來了無限的喜樂；而這樣的快樂，是這麼的開闊、這麼的沒有負擔。



我們在這滾滾的塵世中，到處尋尋覓覓，想要找尋一個讓生命快樂的方法，其實俗話說的好：「助人為快樂之本」，提供別人一些便利，就很容易獲得快樂；而且佛法也甚深的教導我們什麼是「大愛」，因為「愛」才是人類得到快樂的真正答案，而唯有無私的愛，才是幸福快樂的生命。



As the night coming, in that dark covered porch, light a small star lamp; although just a small lamp, but in the dark night, it is so bright and noticeable, provide the bright for the passerby.

On the moment of lighting the small lamp, we also can enjoy watch the people's smiling on their happy faces, although these walking people, not every face is familiar, But this is a interflow of beauty and righteousness, but is a blend of well-being and joy, there are so valuable in the crowd.

Buddha dharma taught us how to love, but this is not for fame or for benefit, simply just to offer some light for all beings, and that would bring people the unlimited happiness and joy, is such spacious and burden-free.

In this world, we look everywhere, and try to find a way to make life happy, actually the saying, "To help others is the root of happiness", offers others some convenience, it would be so easy to get happiness; and Buddha dharma also teach us what the "great love" is, because "love" is the real answer for people to get the happiness, and only the selfless love is the well-being life.

只要我們能夠融入大愛中，那麼生命中的快樂將俯拾皆是，而且永遠取之不盡、用之不竭，不會有乾涸的一天。



Only we melt into the great love, there are love everywhere, and always inexhaustible supply and unlimited support, and never have a day of dried-out.





The Wide World of Meditation

寬廣的禪修冥想世界

有志於學習禪修冥想的初學者在尋求合適的教法及方法的時候會對於有琳琅滿目、令人困惑的傳統及技巧感到無從選擇起！每一種方法有它的特點和觀點，在此，特別對禪修冥想世界歷史中所述各種方法作一說明。

觀照冥想

觀照冥想亦即覺照冥想，此方法被視為是佛陀當初所教導的方法。此方法需要全神貫

Aspiring beginning meditators searching for instruction and methods these days will find a bewildering array of traditions and techniques to choose from, each with its own emphasis and perspective. It is instructive to investigate the variety of approaches in the world history of the contemplative path.

Mindfulness Meditation

Mindfulness meditation ñ also known as insight meditation - is generally accepted as

注在個人的心念上，其最終結果是一種內在精神解脫的狀態，讓人可以對生命中的考驗及苦痛較不會過度反應且能採取較正向的回應。無論何處去，「您永遠在那裡－觀照－冥想」一書的作者瓊·卡貝琳博士稱觀照冥想為“深入探索人的注意力及覺察力，並將之昇華，最後更進一步的應用於生活中的一個過程。”

超脫靜坐

“超脫靜坐”於六〇年代由印度古魯（印度教的導師）、精神領袖瑪賀斯瑜珈修行者傳入西方世界。其主要的技巧是使用一些咒語，即一些在精神層面裡可不斷被覆誦的聲音、單字或辭句來讓人集中注意力及排除外來的想法與其所引起的焦慮效應。由於超脫靜坐在西方世界已被普遍使用了數十年－尤其是在大學校園裡－所以此冥想法已是最為人研究透徹的冥想法之一，被視為許多臨床研究的典例，其結果顯示，不但可減輕壓力、戒癮、增強免疫力、加速學習，還可防止生物機能的老化。

禪

禪修是古老的東方靜坐法，其與觀照冥想類似較不強調技巧而較著重於直接經驗的體驗，即禪修的目的是為了自我覺醒。對一般人而言，要去想像將注意力放在某事情上去體會所謂的無心或空性是有點困難的。在禪修過程中，對於一些似非而可能正確的議論很自然地會讓人看似毫無目的或期望的呆坐在那兒相當的時間去體驗，這種體驗很容

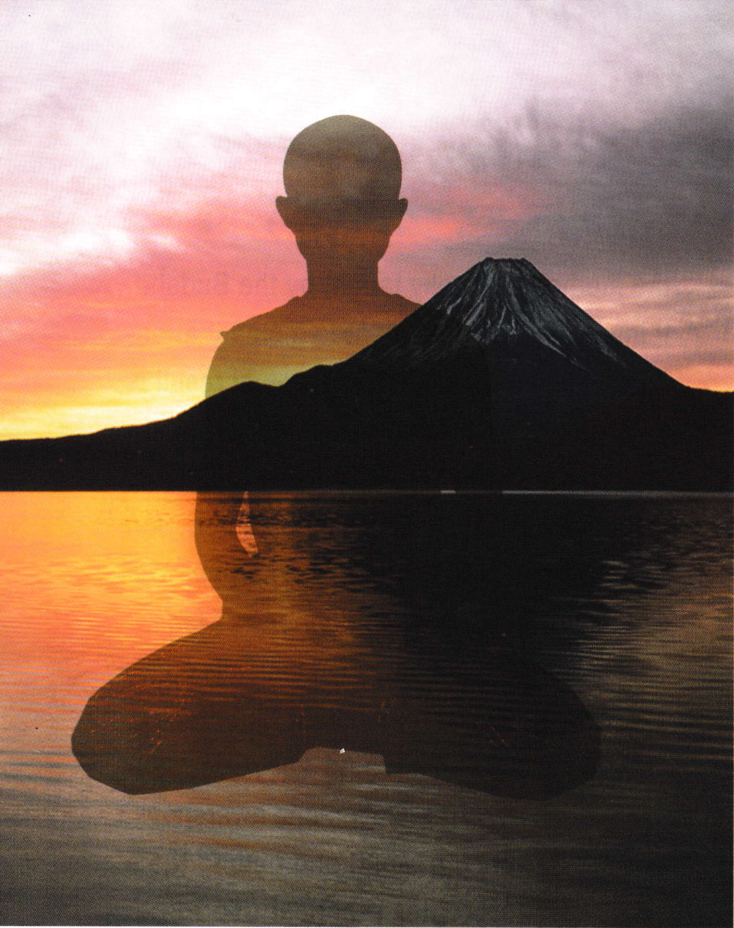
the method originally taught by the Buddha. It involves paying moment to moment attention to your own mind. The eventual result is a type of inner mental freedom that allows us to be less reactive and more creatively responsive to life's trials and tribulations. Jon Kabat-Zinn, Ph.D., author of *Wherever You Go, There You Are - Mindfulness - Meditation in Everyday Life*, calls mindfulness meditation, “the process by which we go about deepening our attention and awareness, refining them, and putting them to greater practical use in our lives.”

Transcendental Meditation

“TM” was introduced to the west in the 60's by the Indian guru, Maharishi Mahesh Yogi. It is based on the technique called mantra, a mentally repeated sound,



word or phrase that focuses attention and excludes extraneous thoughts and their agitating effects. Because it has been widely adopted over decades - particularly on college campuses - TM became one of the most thoroughly researched meditation methods,



易讓貪得無厭、目標導向的自我意識感到困惑。這也就是為何禪修被認為是比其他傳統冥想法較苛刻、難學的訓練，即使現今有人鼓勵禪修練習者將之視為平常生活的一部份在家練習，但要成功的達到禪修境界仍需靠苦行來達成。

宗教靜坐

宗教與冥想自古以來一直是相關連的。無論是祈禱、禮拜或祈願等傳統宗教儀式本身無不結合了冥想覺察的行為，讓修行者增添了不少神聖的特點。在祈禱、唱誦及宗教儀式中所使用念珠、敬香、畫像、雕像等有形的事物，亦讓修行者能向上帝、造物主或他們所領會的神的智慧祈福，並思惟、理解那神聖的特質：廣大無邊的智慧與慈悲。

serving as the model for many clinical studies. As a result, we now know that meditation can reduce stress, curb addictions, enhance the immune system, accelerate learning, and even reverse biological aging.

Zen

Zen meditation is an ancient oriental practice similar to mindfulness, with less emphasis on technique and more on direct experience: The object of meditation becomes awareness itself. This can sound a bit esoteric to the average person, who tends to assume that attention has to be on something, and therefore have little grasp of what is called no-mind or emptiness. In Zen, such paradoxes are naturally resolved through the accumulation of hours spent just sitting, without purpose or expectation. This predictably confounds the average grasping, goal-oriented ego, which is precisely the point. It is also why Zen is known as a more rigorous discipline than some other contemplative traditions. Hence, Zen training is often accomplished in monastic settings, although contemporary lay practitioners are encouraged to maintain their meditation at home, in the context of ordinary life as well.

Religious Meditation

Religion and meditation have long been related. The traditional religious acts of devotion, worship and prayer combine well with meditative awareness and add a dimension of sacredness to the practice. Through prayer, chanting, and the ritual use of beads,

靈修靜坐

在靈性上對眾生皆有佛性、眾生無二無別或廣大無邊的悲心等抽象概念進行冥想才是真正跨越有形身體的實質靜坐。其修行的觀念是藉由不斷地吸取、實踐這些值得稱頌的特質來轉化個人的習性。這是絕大多數的世界各偉大宗教均有採用的積極修煉方法。許多新時代的冥想者藉由輕敲人類本具超越個人宿命的本質或純真的靈魂之門的方式來超越自我，他們認為靜坐於虛空的狀態能有助於保護生存環境及促進世界和平。



見證與純然的專注

一種完全和諧的冥想覺察境界是端賴極致觀照呼吸的發展才能達到，爾後才慢慢能運用到其他的事物上，最後無論何時何處均能維持在冥想狀態。打開你的覺察力，讓自己對於無論來自身體的或精神的、外在或內在的任何問題都能公平、冷靜的看待，而不是鑽牛角尖地單一思考。這就是所謂的“純然的專注”或“無分別心的覺察”，因我們對所面臨的事物已無個人的好惡反應，這是一

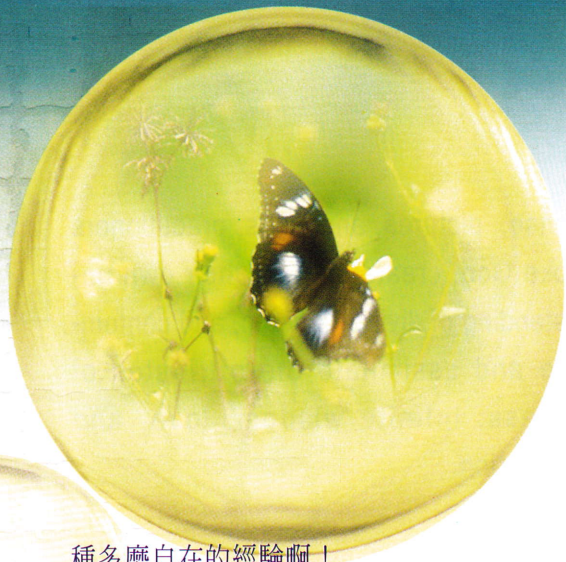
incense, pictures, and icons, practitioners invoke God, creatorship, or their own understanding of divine wisdom, and contemplate and assimilate the attributes of holiness: infinite wisdom, love, and compassion.

Metaphysical Meditation

A conceptual step up from physical object meditation is the contemplation of metaphysical ideals such as universality, union, or infinite compassion. The general idea is to gradually absorb and embody these admirable qualities and so transform one's regular personality. Most of the great world religions include such emulative practices. Some new age meditation groups contend that by tapping into our transpersonal planetary mind or the archetypal soul of humankind, meditation on a global scale can help protect the environment and promote world peace.

Witness and Bare Attention

When a quite, balanced meditative awareness is reliably developed through mindfulness of breath, it's time to apply it to other things.. and everything. *Instead of a single focus, open your field of awareness and become a dispassionate witness to whatever arises, physical or mental, outside or inside. This is called "bare attention" or "choiceless awareness" because we no longer have preferences or reactions to physical and mental events. It is a very freeing experience.*



種多麼自在的經驗啊！

觀想

觀想是運用人類超乎想像的心靈創造投射的力量來影響現實情境，而不是只能單單看事情發生及無可奈何的接受。一些宗教性的、黃教以及靈修的新興學校就結合觀想與冥想的技巧運用於健康醫療、思想交流、心靈成長及從事世界服務等工作上。尤其特別的是西藏佛教使用了精細、複雜、意義深遠的圖騰（曼陀羅）向世人展現世間眾生所處的三界天的層級。運用有意義建構的圖像和標誌、信念及話語的方式來進行觀想與上述的非常自由的觀照與禪修的方式有著非常大的差異，但不衝突。因觀照可用來鍛鍊心靈而觀想則可運用此廣大的心靈力量。

佛法觀點

佛陀不斷地教導信徒要去找到自己的解脫之道，並對於基本的靜坐技巧的教導特別注重。幾世紀來，靜坐冥想的修行法就如同佛教般已傳播到世界各地並為各種文化所接受。到今日，雖為因應修煉者不同的需求與體驗而產生許多種修行方法，但其本質仍是相同的，那就是覺察力的運用，只是在不同的法門有著不同的名稱，如覺醒、領悟、覺照、超脫、了解、全神貫注、開悟…等。假

Visualization

Visualization utilizes our considerable powers of mental projection to affect reality, as opposed to simply observe and experience it. Many religious, shamanistic, metaphysical and new age schools combine visualization with meditation for healing, communion, spiritual growth, and world service. Tibetan Buddhism particularly utilizes elaborate symbolic “maps” (mandala) of the levels of realization and realms of existence. Using purposefully constructed images and symbols, ideas and words, visualization is distinctly different than the very disengaged mindfulness and Zen approaches, but not incompatible. Mindfulness trains the mind, visualization applies it.

Buddhist Perspective

The Buddha urged his followers to work out your own salvation, and gave specific instructions in on basic meditation techniques. Over the centuries, as Buddhism spread and adapted to many cultures, so did the practice of meditation. Today, the many forms of practice reflect the great variety of needs and understanding among seekers, but apart from their differences, far more significant is what they have in common: the application of awareness to that which has been variously named awakening, realization, insight, transcendence, understanding, absorption, enlightenment, etc. If this most worthwhile state is the destination, meditation is the perfect

如空性是最值得維持的狀態，那麼冥想就是到達此種境界的最佳法門。

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。

vehicle.

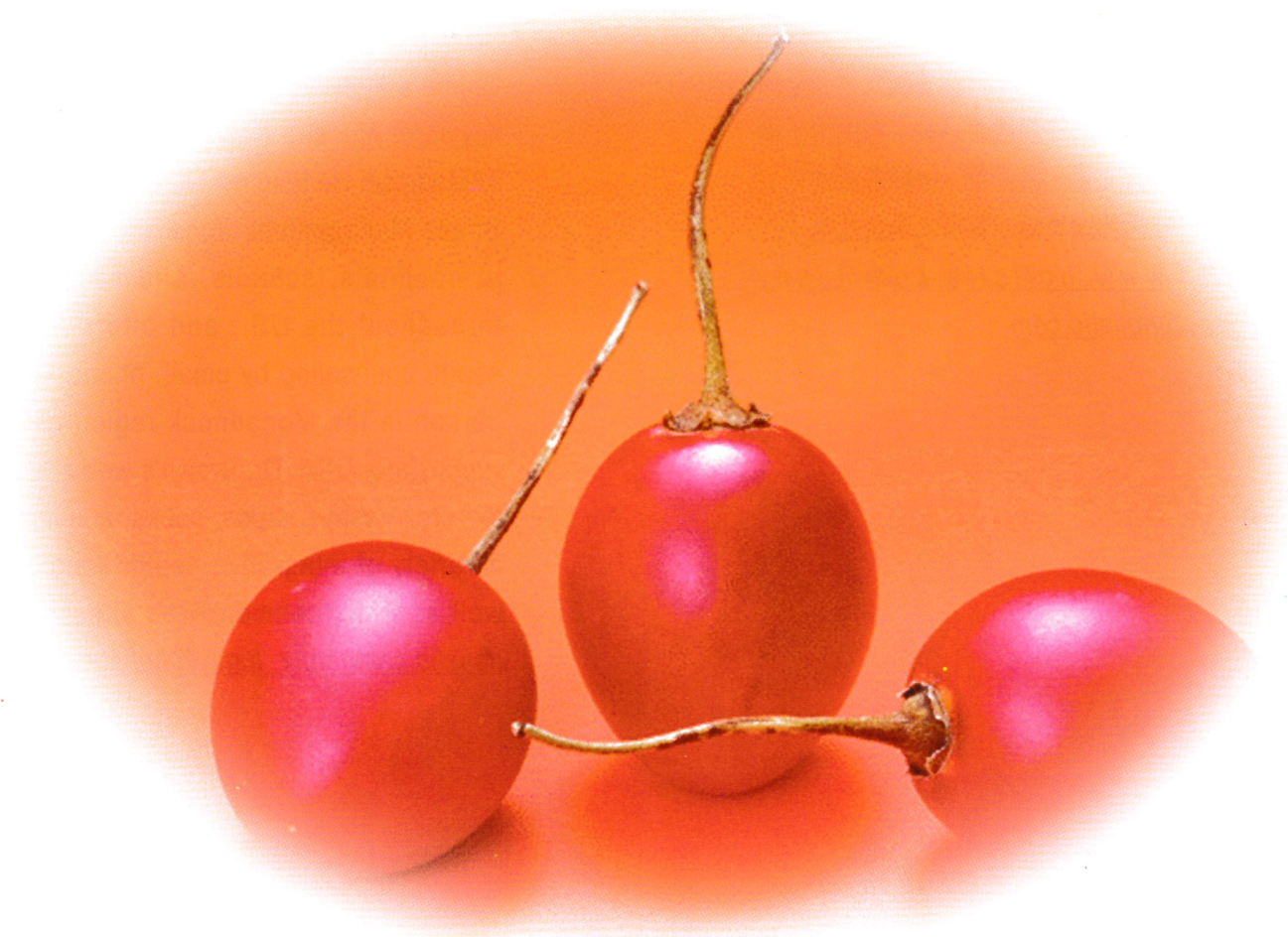


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"Enlightenment in Our Time" (www.booklocker.com/bookpages/lonnybrown01.html), and "Meditation Beginners Questions & Answers" (www.SelfHelpGuides.com). He is also a regular contributor to America Online's Alternative Medicine Forum (AOL keyword, AltMed), HealthAnswers.com and AltMed.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 as well as Enlightenment web sites. www.holistic.com/lonny lonny@holistic.com

“肺腑之言”～肺臟食療法

Words from the heart
Lungs diet therapy method



人命有多長？不是平均壽命的七八十歲，也不是天然壽命一百二十歲，人類的生命是在呼吸之間！人可以七天不吃飯、一天不喝水，但是不能二分鐘不呼吸，而執行這個人命生存關鍵的重要臟腑就是肺臟，本期我們就是要來談談如何來愛我們的肺臟。

中醫理論

(一)主氣：即通過肺的呼吸作用，吸進自然界的清氣（氧氣）和呼出體外的濁氣（二氧化碳）。正常情況下，氣道通暢，呼吸均



勻；如果因為病邪所傷使得氣道不暢，肺氣壅阻塞引起呼吸功能不調時，就會有咳嗽、氣喘、呼吸不順等症狀。

(二)肺主宣發和肅降：宣發可使氣和津液輸佈於全身，肅降能使機體不致於發生氣滯、氣逆和水濕停留等病變。

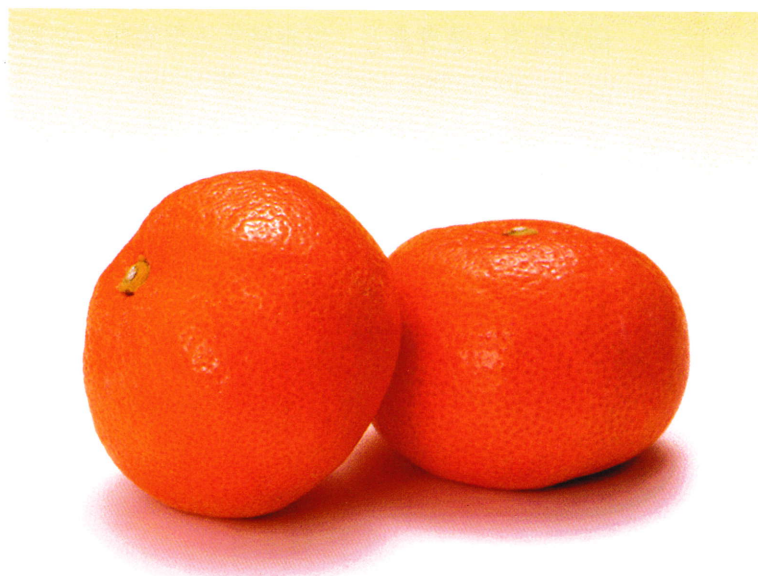
(三)主通調水道：人體內水液的運行依靠肺氣的通調、脾氣的轉輸、腎氣的開闢及膀胱的氣化，因而小便通利。肺所以能通調水道，主要是以靠肺氣的肅降，使水液歸腎而下注於膀胱，排出體外。如外邪襲肺，肺氣不宣，肅降無

How long is the human life? The average life span is neither seventy to eighty years old nor one hundred and twenty years old of natural life. Human life is between breaths. Human need not both eat for seven days and drink for one day, but can't lack of breath for two minutes. The important organ to perform the key of life existence is lung. This issue we talk about is to discuss how to love our lungs.

Chinese medicine theory

(1) The main gas: The breath function is to inhale the pure air (oxygen) and exhale the turbid gas (carbon dioxide) by passing through lungs. Under normal condition, the gas path is smooth and the breath is uniform, If hurt by ill to make gas not to flow freely, the blocking of lung gas causes the breath function not smooth which would have cough, pant, and breath blocking.

(2) The function of sending out and descending: the function of sending out can make gas and body fluid to transport all the body, the function of descending can avoid pathological changes such as stagnant gas,



能，水液不得通調，則會出現小便不利、浮腫等症，故有“肺為水上之源”的說法。(金生水)

(四)主聲：聲音的產生與肺的功能有關。肺氣充足，人的聲音宏亮，肺氣虛弱，人的聲音低微。風寒襲肺時，肺氣閉塞，會出現聲音嘶啞或失聲。

(五)開竅於鼻：鼻是氣體出入之通道，與肺直接相連。肺氣正常，則鼻竅通利，嗅覺靈敏。若肺有病則可出現鼻塞、流鼻涕、嗅覺異常，甚則出現鼻翼煽動，呼吸困難等症。

(六)肺合皮毛：皮毛指人體的肌表與毛孔，是人體抵抗外邪的屏障。肺能將津液輸

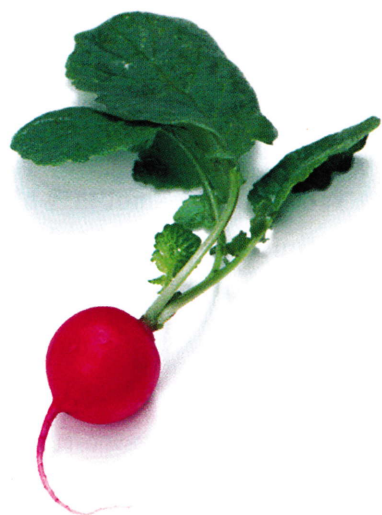
against gas and damp halt

(3)The function of adjusting water path:

The motion of water in human body depends on the flowing of lungs gas, the transporting of temperament gas, the opening and closing of kidney gas and the gasifying of bladder, which make urine smooth. The lungs adjusting water path rely on descending lung gas to make water to gather up into kidney and pour into bladder, then going out body. If outer ill intrudes lungs, lungs gas is unable to go up and down, and the fluid blocks, then urine blocking and edema would appear, so called "the lungs are the source of water." (gold produces water)

(4) In charge of voice: The producing of voice relates to the function of lungs. The sufficiency of lungs gas makes human voice loud, and the weakness of the lungs gas makes voice low. The cold raiding lungs and blocking lungs gas would make voice hoarse or losing voice.

(5) Opening from nose: Nose is the path of gas, and connects with lungs directly. If lungs gas is normal, the nose aperture is smooth and the sense of smell is sharp. If



佈到肌表，溫養皮毛，以維持其正常的功能。肺氣充足則皮毛潤澤，汗孔開合正常，機體不易受外邪的侵襲。





西醫理論

肺是人體主要的呼吸器官，共可分為兩葉，肺的主要功能單位是肺泡，肺泡可和肺泡間的微血管交換氧氣與二氧化碳，進行氣體交換。肺部的主要功用是呼吸，吸入新鮮的空氣，排出體內的二氧化碳，氧氣由鼻孔經氣管到達肺部，然後經肺氣泡進入血液，再傳到體內各個細胞。我們每呼吸一次，其實就是進行了一次氣體交換。成人每分鐘約呼吸12至20次左右，小童則約為30至40次。

lungs are ill, a stuffy nose, a running nose, and the abnormal sense of smell could appear, even nose wing fanning up and difficult breath.

(6) **Lungs combining with fur:** Fur is body's skin and pore, and is the shelter to resist outer evil gas. The lungs can transfer body fluid to muscle surface and mildly raise fur for maintaining its normal function. If the lungs are sufficiency, the furs are smooth, the opening and closing of pore of a sweat gland is regular, and the body is uneasy to invade by external evil gas.

Western medicine theory

The lungs is the chief breath organ of human body and divides into two leafs. The





食療

面對這個和我們關係密切的肺臟該如何食療呢？我們提供您一些養食調養的食譜，只要有恒心的去作，會有意想不到的良好效果：

一、水梨

每周吃四粒，午餐後吃為宜。

二、蘋果(紅色較佳)

每周吃三粒，早餐後吃為宜。

三、鮮奶泡糙米粉

每周吃五次，可代替早餐。大致 500c.c. 鮮奶泡 50g 糙米粉，溫熱飲料用較佳。

四、炒芥藍菜

每周四次，午餐吃為宜，每次一碗以上。



main unit of lungs is the pulmonary alveolus which proceed gas interchange between pulmonary alveolus's blood capillary to exchange oxygen and carbon dioxide. The main function of lungs is to breathe, to inhale fresh air and discharge carbon dioxide. Oxygen enters into nose from gas tube to lungs, then through pulmonary alveolus into blood, and transports to each cell of body. In fact, every breath we do is to proceed one gas exchange. Adults breathe about 12-20 times each minute, and children breathe about 30-40 times each minute.

Therapy

How to do therapy the lungs which closely relate with us? We provide you some diet. Only doing persistently, it would get the unexpected fine effect:

1. Pear

To eat four piece each week, the best time to eat is after lunch.

2. Apple (red color is better)

To eat three grains each week, the best time to eat is after the breakfast.

3. Fresh milk dips into brown rice powder

To drink five times as the breakfast. Using 500c.c. milk to dip into 50g brown rice powder with warm temperature is better.

4. To stir-fry Chinese broccoli

to eat above one bowl each time, and four times each week, eating at the lunch is better.

The above is the therapy method to care lungs, which is very mild without side effect. Not only for weak lungs people but for nor-

以上是調養肺臟的食療方法，非常溫和而沒有副作用，不但肺弱的人適合，平常人保健亦佳。以上的份量為一般大人所用，如果小孩使用則份量減半。另外，肺臟較弱的人，睡眠也必須充足，一般狀況下須睡足八小時以上為宜。

肺臟與我們真的是「息息」相關，我們要相信這個「肺腑之言」，如此才能保持肺的正常功能，讓我們一起來愛愛我們的肺臟吧！

mal people health care. The above amount is for normal adults, and half for children. By the way, people with weak lungs need sleep above eight hours.

The lungs really relate with us. We need to believe "the word from the hear", then we can keep the lungs at normal function. Let us love our lungs.



健肺小常識

吸煙被認為是引致肺癌的主要原因，男性患肺癌九成與吸煙有關，女性患者則有三至四成為吸煙人士，吸入二手煙而患上肺癌的患者亦相當多。長期接觸污染空氣、石棉、氡似乎會增加癌症發病機會。經常接觸某種化學品、放射線及鉻化合物也可能增加肺癌發病率，飲食中的脂肪含量高也可能引致肺癌，故以上因素皆宜避免之。

Knowledge to benefit lungs

Smoking is considered as the key factor to get lung cancer. The nine tenth of males getting lung cancer cause from smoking, for females are about three to four tenth. There are rather plenty of people who inhale second round smoke to get lung cancer. Long time to touch polluted air, Asbestos, and radon could increase the rate of getting lung cancer. Usually touching some chemical articles, radiation and chromium compound could maybe increase the rate of getting lung cancer. Diet containing high amount of grease could get lung cancer, therefore, the above factors should be to avoid.







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Article/Wu-Chi Translator/Kim Art/JONES Layout/jones

時事一：微軟花數十億美元打造新世

紀軟體Office XP與Window XP，時間設定在西元2005年，美國一位大學生操作自己的電腦，她以「說」的方式，上網找資料、看新聞、買電影票，甚至進行視訊會議，製作多媒體，全都是「只動口不動手」，微軟NET的目的是要讓人們在任時間、任何地點，透過各種設備（如個人電腦、筆記型電腦、PDA與手機等）隨時隨地無線上網，輕鬆取得所要資訊；與過去不同的是，現在人們是上網找資料，以後則是讓電腦成為代理人，自動為你上網找齊各種你要的資料。

佛法觀點：進步的科技可以同時有

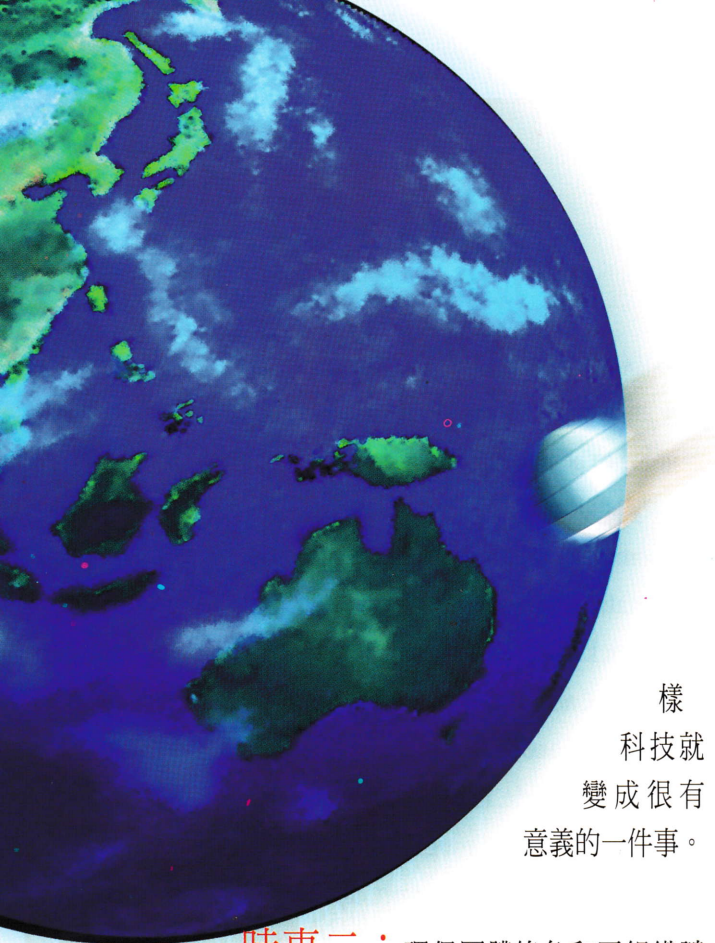
「生」和「死」的力量，當我們知道一種新的科技被發明時，其實先不要太高興，新發明是很公平的，它可以讓好人很方便，同時也可以讓無明的人很方便，如果能讓無明的人不要那麼方便，其實不要發明一些方便的科技，他們可能會少造業，但是科技發明已經是難以控制的一種浪潮，可見的是未來的發明一定仍層出不窮，日新月異，所以身為佛子，我們就好好利用科技之便，甚至創造發明尖端科技，把它用來傳揚慈悲和智慧兼具的佛法，這

News No. 1: Microsoft spends over

US\$10000000 to create the software for the new millennium Office XP and Window XP, it is going to be release in the year 2005, a university student in US when she is operating her computer, she used speech to search for information on the net, see the news, buy movie tickets, even assessment and doing multimedia, all these are all done by the mouth and not the hand, the purpose of Microsoft NET is to let people, in regardless of any place and time he/she is, through any system, he/she is able to serve the internet, and get any information easily; the difference is that now the computer will become your assistant, it will automatically help you look for any information you want.

Buddhist Point Of View: Advance

technology will in the same time have the strength to create “live” and “death”, when we know that when a new technology has been created, we should not be too happy, new technology is very “fair”, it could at the same time brings convenient “good” people, and ignorant people, because it will let the ignorant people have more chance to do the wrong thing or “bad” things, if we do not want to bring convenient to the ignorant, than we should not create technology that will bring convenient to all, but the development of new technology is now beyond control, we can see that the future technology is going to be more advance and more



樣
科技就
變成很有
意義的一件事。

時事二：環保團體綠色和平組織譴責日本最近的「研究性」捕鯨活動，是假借科學之名，而行商業投機之實。日本農林水產省預計捕捉100隻小鬚鯨、50隻GRYDE鯨和10隻抹香鯨(cachalot)，這幾乎是日本去年捕鯨量的兩倍。

佛法觀點：如果今天一群高科技的外星人帶了網子來地球上，要抓100個黃種人、50個白種

destructive, so as a Buddhist we should make good use of the convenience of technology and advance technology to spread the compassion and wisdom of the dharma, than technology will become more worth it.

News No 2: The Green Peace International blame Japan for their “experiment”, using the name of science to catch whales for commercial purpose. Japans agriculture department has capture 100 Minke Whales (*Balaenoptera Acutorostrata*), 50 Gyred Whales, and 10 Cachalot Whales, and these about twice the amount of whales that Japan has captured last year.

Buddhist Point Of View: If today a group of aliens brings a huge net onto earth, wanting to catch 100 yellow skin people, 50 white skin people, and 10 blacks to do “experiment”, what will



人和10個黑人進行「研究」，不知道被抓的人作何感想？凡事自他互換、將心比心，我們就知道該怎麼做了，儒家說「己所不欲，勿施於人」，佛法說「無緣大慈，同體大



悲」，六道眾生，互為眷屬，本是同根生，相煎何太急？

時事三：台灣新竹市警局第三分局

these people think and feel? Irregardless of what situation try to put oneself into others shoe and feel how that person or living thing feel, than we will be able to know what to do, in Confucius it says that “Not to do harm to others, when you don’t want yourself to be harm”, in Buddhism it say that “We should be compassion towards all living things that we do not know and those that we know”, all being in this samsara belong to the same family, so why should we kill our family members?

News No. 3: In Xin Zhu, Taiwan, polices recently has caught a coup consist of 8 teenage that steals motorcycles, out of the 8 caught, 5 of them has not even complete high school, and they all come from singled families. The captain of the police says that out of all the teenage crimes, more than 40% are done by teenagers that are suspend by the school.

Buddhist Point Of View: Let us think of these 5 teenagers, they are all once cute little babies, little children, but when has all this teenagers become crooks, what are the reason behind that cause these teenagers to become crooks? Professional says that it the family teaching, some says that the schools teaching, or societies



日前查獲一個由八名少年組成的機車竊盜集團，涉案八名少年當中，五人是國中輟學學生，也都是單親家庭。少年隊隊長張中輝說，根據數據顯示，少年犯罪案件中，中輟生佔了四成以上。



佛法觀點：

我們想想這五個中輟生，他們曾經是一個人見人愛的小娃娃、小朋友，曾幾何時！這些小朋友已變成窮兇極惡的罪犯，是什麼原因把我們的小孩變成罪犯？有專家說是

家庭教育，也有人說是學校教育、社會教育出問題，確實是如此！因為家庭教育只照顧小孩吃住，學校教育只注意學生的學業成績，而社會教育只注重國民有沒有就

has a problem, but is it true? Because family teaching only takes care of the lodging and food for the children, the schools are only concern about the result of the student, and as for society they are only concern about unemployment, though all these three teaching seems complete, but actually they are not, what is lacking in these teaching is the teaching of loving others and loving oneself, and this the basic factor that will stabilise the heart of the people. At home we may have a simple meal, at school we may have average result, and in societies we may have not have a good job, but only if three factors will contain love, than in the family parents will not bear to divorce, in the school they will have the energy to give, and in society they won't have the heart to harm others, thus not smoking, taking drugs, or even suicide, but due to the lack of the teaching of love, these cute little children are being force into the depths of being a criminal, and these



業，這三種教育中表面上很完整，但實際上是嚴重殘缺，這三種環境中少了一種「愛人愛己」的教育，而這種教育是一切安定社會人心的根本，我們在家裡可以吃住簡樸、在學校可以成績平平、在社會不一定要有好工作，但是在這三個層面都要能愛人愛己。「愛人」的話，在家庭，父母不忍心離婚；在學校，學會奉獻的情操；在社會，不忍心去傷害別人；「愛己」的話就不會抽煙、吸毒或自殺，因為缺乏這種「愛人愛己」的教育，所以把一個個可愛的小孩硬是變成一個個可怕的罪犯，這種愛人愛己的教育是解救他們的良方，而究竟的愛人愛己的道理就是「佛法」，我們的教育嚴重缺乏佛法的智慧和精神，佛法真的可以救世濟人，安定人心，如果早一天將佛法的大愛教育融入現有的各種教育中，我們的社會將早一天得到安定與幸福。

teaching are the remedy to help save these children, and the teaching of love is also Buddhism, our teachings seriously lack the wisdom and spirit of the Buddha teaching, Buddha dharma is truly the only teaching that can save the world and all beings, and brings peace to the world and beings. If we can faster combines the great love in Buddhism into all teachings, than we can have peace and joy faster.

Decoding NEWS

時事大解碼



令人歡悅的紐西蘭特質

● ● ● ● 善良純樸

The spirit of Buddhist-kindness and honest



文/清塵 譯/Rick 版面創意/JONES 完稿/jones

Article/Chin Cheng Translator/Rick Art/JONES Layout/jones

剛下飛機走到紐西蘭的入境口，心想我

是第一次來紐西蘭，官員會不會問東問西，可是一聲熱情的招呼「hello」和堆滿笑容的臉龐打破了僵局，官員問：「Where are you from?」，我回答台灣，他說：「Oh! Taiwan is a nice place!」讓人對紐西蘭和友善劃上等號，去過幾個國家，發現紐西蘭真是一個很有人情味的地方。

Just enter the entry door of New

Zealand, and worry about I visit New Zealand at the first time, so the customs officer would ask me a lot of questions? But a enthusiasm call "hellow" and break the impasse with simile, the officer asks me: "Where are you from?", I answer "Taiwan", so he say: "Oh! Taiwan is a nice place!". It

紐西蘭美得像是一幅沒有渲染的原野風景畫

佛法講的是慈悲與智慧，為什麼把慈悲放前面，因為慈悲是做人的根本，也是成就的關鍵，而紐西蘭的朋友就是慈悲的代言人，我們可以向他們學很多：

善良

一位kiwi（紐西蘭人的簡稱）老婦人把房子賣了，她拜託新屋主能幫他繼續澆花樹，她和那些花已經有了濃厚的感情，而且她希望當蘋果樹結果時，不要摘下來吃，人家問她為什麼？她說因為這些蘋果是要給小鳥吃的，後來隔了一段日子她回到故居，發現蘋果被採光時，她當場掉下眼淚，她為那些餓肚子的小鳥哭泣，連小鳥都如此愛護的人，對人呢更不用分說。這裡的官員真的好像「公僕」，如果您有事找他，他會很感謝您讓他有機會服務，而且服務的速度超過您想像，沒有所謂的官架子，據說這裡沒有激烈的選戰和政爭，因為從政者都是有服務熱忱的人，當了官是負起為人民奉獻服務的重擔，所以想做這件苦差事的人，自然不會上台，而服務意願高的人自然有機會出頭。

有一天，一起來的朋友開車出去，結果被警車盯上，後來發現自己沒有繫安全帶，這下慘了！所以一溜煙逃到小巷去，但是天不從人願，最後還是被追上，在驚心動魄、千鈞一髮之際，警察問他是不是迷路了，還告訴他說：「你那個保險桿鬆了，找時間去修一修。」還順便幫



makes me think New Zealand is very friendly, as I went to the different countries, I find New Zealand is a place filled with human touch.

The spirits of Buddha dharma are kindness and wisdom, but why we have to put the loving kindness on the first place? Because loving kindness is the foundation of behavior as well as the key of achievement, and New Zealand's friends are the good example of mercy. We can learn a lot of Buddha spirits from them.

Kindhearted

One kiwi (New Zealand's people's short name.) aged woman sold house, she request the new owner to continue pouring flowers which she has the thick emotions with, and she hopes not to pluck the apple when apple tree bear fruit. Everybody asks her why? She said that the apples are for eating by birds. After a span, she returns to her former residence. She drops tears when discovering that all apples are plucked for hungry birds. She cherishes birds so much, certainly including for human. The officials in New Zealand are





紐西蘭的面積比台灣大七倍，人口卻是台灣的七分之一

它綁了起來，連警察都那麼親切的國家，大概很難找！

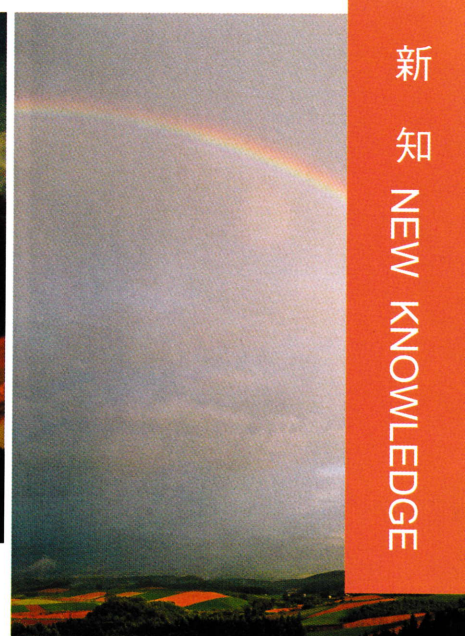
當地的台灣人可能耳濡目染了kiwi的善良，當他們知道我們是一群發心的佛子，遠渡重洋到紐西蘭表演舞台劇時，好多人白天不去上班來幫我們，開車接送、送棉被睡袋，有一位住奧克蘭東區的朋友，每天開30分鐘的車來煮早餐，然後中午、晚上再來煮一次，廚房堆滿了他們送的食物，他們的熱情真是令人倍受感動！善良的心珍貴如黃金，佛法的根本情懷就是善良，紐西蘭人做到了，真是值得我們佛教徒學習。

純淨

田園生活、綺麗風光、世外桃源，紐西蘭美得像是一幅沒有渲染的原野風景畫，月亮特別皎潔，因為這裡的空氣純淨很少污染，正如這裡的人心一樣純樸，這裡的商店大部份五、六點就關門了，少了大都會區的燈紅酒綠，天黑時每人都回家享受天倫之樂，很多住家都有寬敞的空間。可能環境真的可以影響一個人，這裡的人真的很純樸，路旁放

really like public servants. If you touch them for affairs, they would thank you very much for the service chance you provide, and the service efficiency exceeds you can image. There is not so-called bureaucratic airs, and no keen vote and politics competition. Because politics men are with service enthusiasm for devote service load to people. They naturally don't go up onto the politics platform if they think of the unpleasant tasks, and desiring service people naturally have the chance to do.

One day, our friend drives a car to go out, and is noticed by police patrol car, then he found self not binding safety belt and drove away to an alley. But finally chased after by the police, at the time of horrifying and extremely delicate situation, the police asked him whether losing his way or not, and told him, "your car's insurance shaft is loose, and spending time to repair." By the way, helping him to tie shaft. It is hard to find the country with so friendly police like this in the



了一些菜還有一個投錢箱，沒有人看管，如果喜歡就自己

拿了菜然後把錢投入箱內，這是在功利染著的社會不能理解的事，但卻在這裡發生。

有一回進入一個停車場，因為找不到繳錢的地方，開車離開前想到出口繳錢，但是到路口閘門竟然自動開啟放我出去，第二次到同樣的停車場後，才發現一些投幣的機器，原來停車場的人相信您一定會誠實的投錢，這裡人與人之間充滿了信任，人性的光明面充分展露，這種純淨的赤子情懷應該也是值得我們佛教徒學習的。

無爭

紐西蘭的面積比台灣大七倍，人口卻是台灣的七分之一，所以每個人擁有台灣人五十倍大的生活空間，一年四季的天氣都很舒適，可能環境會影響人的心情，紐西蘭的生活中看到恬靜與悠閒，很少看到競爭與壓力，有一回在開往機場的路上，在一個重要的路口，突然紅綠燈壞了，這在台灣的经验來說是很令人緊張的事，因為您必須眼觀四面，耳聽八方，然後在夾縫中找到一條出路，可是在紐西蘭卻

world.

The local Taiwanese are probably imperceptibly influenced by kiwi kindness. When they know that we are a group of vowing Buddhist and come from far away to play stage, many of them don't go to work and come to help us for driving car and sending bedquilt and sleeping bags. One friend, living in eastern Auckland, cook breakfast everyday by driving thirty minutes, then coming again to cook lunch and dinner. Kitchen piles up a lot of food they send. We are very affected by their enthusiasm. Kindhearted mind values like gold. The root feeling of Buddha dharma is kindness, which New Zealand people have been with, and it is worth our Buddhist to learn.

Purity

Pastoral life, beautiful scenery and a retreat away from the turmoil of the world, the beauty of New Zealand is like a wide field landscape painting without pollution. The moon is specially bright and clear, and the air is seldom pollution and pure, just like New Zealand people with simple-minded heart. The most part of the stores close at five or six o'clock afternoon, and lacking of metropolis sensual



什麼樣的人感召什麼樣的外境

是另一種風貌，他們的車左邊的讓右邊，橫的走完直的再走，你讓我、我讓你，最後不知不覺就輕鬆的過了路口，連我也不知道是怎麼過的。

有位紐西蘭的朋友說，住在這裡久了自然心情安定，與世無爭，不想再與別人爭名奪利，可能很多紐西蘭人都是愛好和平的，什麼樣的人感召什麼樣的外境，和平的人就有一個沒有地震、颱風、戰爭的和平環境。

這世上有多少國家仍在天災人禍中，紐西蘭是一個得天獨厚的勝地，這也就是為什麼有一位台灣朋友他走過五十幾個國家，最後選擇在紐西蘭定居，天時、地利、人和的聖地，我們可以稱它是一個小佛國，或許佛教徒的人數沒有其他宗教多，但是擁有佛法特質的人們卻出奇的多，佛教徒應該有開放的胸襟，不能因為不是佛教國家就特別輕視，永遠是本質的問題，就算他不是佛教徒，可是如果他有佛法的內涵，那麼也是令人尊重的，「他山之石，可以攻錯」「見賢可以思齊」，紐西蘭的特質或許不是最圓滿的，但的確是值得每一位佛教徒去深刻學習。

pleasures. Everybody goes home to enjoy family happiness in the evening and many homes have spacious room. Maybe environment really affect person, so people in here are really very honest, by the side of road

put some vegetables and one box, which nobody watches. You can take the vegetable you like, and then putting money into the box, which is impossible to happen in utilitarianism society, but in here.

Once, entering one parking area, because not finding payment place, while thinking of payment in the outlet, the outlet gate automatically open to let me out. In the second time, reaching the same parking area, then discovering some slot machine. As a matter of fact, parking area's staff believes that you must be honest to toss money. There is full of confidence among people here and humanity brightness fully display. This pure baby's feelings must be worth us Buddhist to learn.

No competition

New Zealand area is larger than Taiwan seven times, but population is just one seventh of Taiwan. Everyone has fifty times life space of Taiwanese. The weather is very comfortable throughout the year. Maybe the environment could effect people mood, it only see peace and leisure, and seldom competition and pressure in New Zealand life. Once on the way



tling down in New Zealand. The holy place with timeliness, topographical advantages,

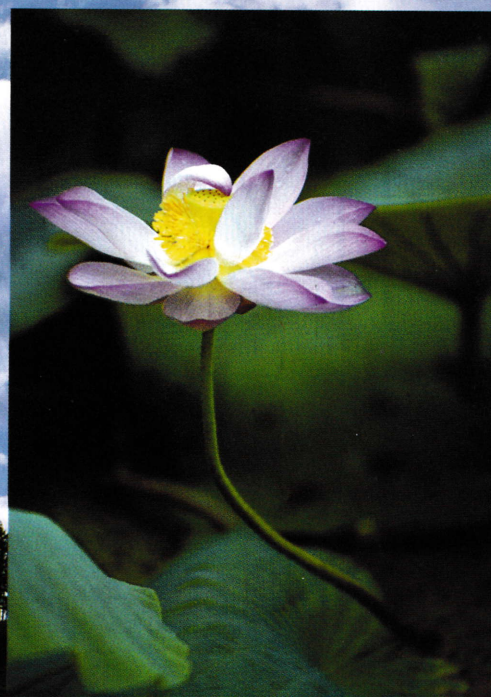
to airport, one traffic lights is suddenly broken in an important intersection, if in Taiwan, it is very

nervous to have sharp eyes and keen ears to find out an exit in narrow opening, but it is an another scene in New Zealand, their cars are the left side giving way to the right side, and horizontal path finishing then straight path, giving precedence out of courtesy each other, finally unconsciously passing the intersection easily.

New Zealand's friend said, "living here for a long time, the mood is naturally stable and stand aloof from worldly success, and no thinking to strive for fame and wealth with others." Maybe many New Zealand people are fond of peace. What kind of people calls what kind of external circumstances, one peaceful person has one peaceful circumstance without earthquake, typhoon, and war.

There are many countries existing natural disasters and wars in the world, and New Zealand is exceptionally a gifted place. This is why one Taiwanese goes through over fifty countries, finally set-

and support of the people, which we can call it a small Buddha country, perhaps the number of Buddhist are less than other religions, but people with Buddhism characteristics are so many. All of Buddhist should have open minded, and should not depreciate those un-Buddhist countries, and these always are the quality issue, even he is not Buddhist, but if he has the intension of Buddhism, so they are respectable."The stones of those hills may be used to polish gems", and "To see a wise man and try to emulate him", the distinguishing characteristic of New Zealand may not the most stultified, but it really worth every Buddhist to learn profoundly.





金剛經 (13)



Vajra-Prajna-Paramita Sutra



文 / 般若居士 譯 / 慧蓉 版面創意 / JONES 完稿 / jones

Article/Kuo Yun-Ling Translator/Hui Jung Art/JONES Layout/jones



經文

世尊
 佛說我得無諍三昧
 人中最為第一
 是第一離欲阿羅漢
 世尊
 我不作是念
 我是離欲阿羅漢
 世尊
 我若作是念
 我得阿羅漢道
 世尊
 即不說須菩提
 是樂阿蘭那行者
 以須菩提
 實無所行
 而名須菩提
 是樂阿蘭那行
 佛告
 須菩提
 於意云何
 如來昔在燃燈佛所
 於法有所得不
 不也
 世尊
 如來在燃燈佛所
 於法實無所得



詮釋

此段經文更深層的說明：
不只是法的名相不可執著，
就連行為的本身也一樣不可執著。

因為，既然緣起性空，
一切修行因緣的展現，

也不過是
“菩薩清涼月，常遊畢竟空”
一個不執著的度眾者，
他雖然在度眾，
可是他並不執著於度眾的行為。

所以，
一切皆是心意識的分別妄取，
只有認清了這個事實，
一個大乘的菩薩，
才能真正作到一切的不執著，
才是真正的在自利利他。





The Original Sutra

Loka-jyestha,
 You says that I have reached Ara Samadhi
 and I am the best one-
 the best one of Arhats who has no desire.

Loka-jyestha,
 If I don't think that way,
 I am an Arhat who has no desire.

If I think that
 I have reached the state of Arhat,
 then you would not called me
 a spiritual aspirant who like serenity.

For I, Subhuti,
 did not actually do anything.

Therefore you call me
 a spiritual aspirant who like serenity.

The Buddha says to Subhuti,
 "What do you think about the below?
 Did Tathagata obtain anything from the Buddha-
 dharma at the land of Dpakara Buddha?"

No, you did not, Loka-jyestha.

Tathagata did not obtain anything from the
 Buddha-dharma at the land of Dpakara Buddha.



Vivid Explanation

This paragraph explains more profoundly that we should not be attached to terminology of the Buddha-dharma.

So are the actions we do.

Why? Because the nature of everything's occurrence is Emptiness.

And, on the spiritual path, the appearance of cause is merely like

a Bodhisattva, whose great compassion and virtuous merits are as clear as the moon and whose mind is always keeping in the state of Emptiness.

A man who helps living beings without attachment is a man who is not attached to his deeds of helping living beings.

Therefore,

Every incorrect thought comes from delusions of the mind.

Only a Bodhisattva of Mahayana sees this Truth clearly

can he really be not attached to anything and can he really benefit himself and others.





The Moral Of Divorce

離婚的道德觀

文 / 木魚心 譯 / 偉勁 版面創意 / JONES 完稿 / jones
Article/Magic Heart Translator/Kim Art/JONES Layout/jones



隨著現代這個社會離婚的情況日愈嚴重，身為單親的父母帶著單親的子女過生活，已經成為這個社會必須去接受的普遍現象之一，而不論孩子跟的是父親或母親，在孩子的心目當中，總是會有「缺一半」的遺憾，在他們往後的人生當中，這個缺憾將有可能成為他人格的一部份，深深的影響著他的思想和觀念，他有可能往正面或負面去發展，從正面來看有可能對人生更獨立或更積極，而往負面發展的話也有可能會轉為偏激或消極，然而不管結果會如何，我們似乎已經不能再用過去的保守態度來面對這一個現象，而必須以接納和平常心來看待每個單親的家庭。

用平常心看待破裂的婚姻

保守的價值觀會把離婚這件事用道德的價值觀來看待，總是認為一旦離婚了，就是不正常，而不正常也就等於不道德，所以離婚就成了一個人的缺陷，當然也會讓家庭的成員跟著背負同樣的罪名，這對於無辜的下一代是非常的不公平，在父母未離婚前，孩子必須忍受父母經常吵架的痛苦日子，如今父母總算離了婚，照理應該可以享受耳根清靜的時光，沒想到卻換來了被社會歧視的對待，這樣看來，到底是離婚的人不道德？還是歧視人的人不道德？

離異的人應更有使命感

「道德」是一個非常沈重的負擔，人間有些事情是可以很明顯的用道德來界定，但有些事情會游走於道德的邊緣，例如離婚這件事就是非常複雜的事，它包含了個性不合、外遇、暴力、價值觀差異……等，所以「離婚」的效益也因不同狀況而產生不同的結果，有些離婚是在解決問題，有些則反而

In this modern day, divorce has become very common, single parent rising their children has become something that this society has to accept, but regardless of whether the child has to follow the father or mother, in the heart of the child, there's always lack of half what is suppose to be given to them, and in the future the unbalance is going to be part of the child's character, deeply damaging the thoughts and ideas of the child, it is possible for the child to grow to the extreme of good and bad, towards the positive side of life he/she may be more independent or more earnest, but towards the negative side he/she may be pessimistic or lack of confident, but irregardless of what, we can now no longer look at the situation from the conservative point of view, and should used a accepting and compassion heart to look at a single parent family.

Using A Compassion Heart To See

A broken marriage if were see as unmoral, than whenever there is a divorce, than it will be consider as abnormal, and been abnormal is unmoral, than divorce will become a handicap of a person, and also will cause other family members to bear the same status, and this is very unfair for the next generation, and before the parents file for a divorce, everyday the child will still have to suffer the unhappiness in the family, and even the parents has divorce, and the child should be glad that he/she will no longer need to listen to the quarrel of his/her parents, but still he/she will still has to en-

製造了更多問題，但不論如何，下一代總是無罪的，他們應該享有完全被尊重的空間和尊嚴，所以我們可以做的，至少是要教導孩子不能以歧視的眼光去看待單親的孩子，對於離婚的個人，我們也要以祝福的態度，鼓勵他們往正面去發展，更不應該去否定他們過去對家庭、對社會的貢獻，甚至以完全平常的態度，讓他們繼續在他的事業裡發揮專長，其實現在有很多社會上有貢獻的人，很多都是從離婚的苦痛中重新站起來的，他們以更成熟的人生觀和對生命更深刻的體驗，來提供其他人一個光明人生的導引，這或許也是另一個苦澀的使命吧！



面對命運和因緣的安排

不管離婚或是現時熱門人物的「老少配」，都是在考驗和衝擊著台灣的社會價值觀，我們或許能以更開放的態度來包容人的心靈事件，人本非聖賢，但社會的態度有可能讓事件中的主人成聖或走上毀滅，我們每一個自認為局外人的，其實也都有一份責任，也都應該明白因緣生滅分合的道理，因緣是很難對抗的一件事，這世上沒有任何人在事情還沒發生前，就做了離婚的選擇，或

改變他們看待他的方式，所以在此情況中是那些被離婚的人不道德還是其他的人不道德？

A Righteous Person Will Have A Great Sense Of Responsibilities

"Moral" is a very heavy burden, some of the thing in this world can be solve by moral, but there are still some problems that hangs at the border of moral, for example divorce is a very complicate problem, it may consist of incompatibilities of both parties, secret affair, violence, and etc, that's why divorce in different situation will have different effect, for some cases divorce may be the way to solve the problem, but sometimes it will cause more problems, but regardless of what the next generation is innocent, they should have the full respect and space, so as for what we can do is at least teach our children not to look down on the children that come from a single parent family, and as for the divorced parent, we should encourage them and try to start once again from the positive side, and not to blame them for what they have done to the family and society. We should used a compassionate heart to let them continue serve in the area that they are good in, as a matter of fact, most of the people that have make many contribution to the society, are those that has walk out of the pain of divorce, they used a much more mature point of views, and experiences to give others a better guide, and this may also one of the destiny of that person.



決定嫁給一個小自己三十多歲的少年人，每個人都曾幻想自己過著幸福美滿的人生，受到每個人的羨慕和祝福，但命運的安排、因緣的媒合，是每個人難以完全自主的，所以我們應該珍惜好的因緣，感謝命運的安排。對於離異的因緣，懷著學習和面對現實的態度，也要感謝命運的安排，給自己調整成長和重新來過的機會，並更加照顧好自己的單親孩子，不需要生活在埋怨懷恨的日子裡，活得更堅強樂觀，讓離婚變得是一個正面的狀態，給自己更多獨處反省的空間，於是，離婚就不會再攸觀道德一事了！

Facing Fate And Destiny

Irregardless divorce is the hot topic of famous people or not, it is all a test and an impact for the moral of Taiwan, maybe we can be more open-minded towards such cases, we humans are not saints, but the attitudes of the society will bring the host to a dead end, or success, thought all of us are consider as outsiders, but still we has our responsibilities, and should understand the truth of creation and distraction, fate is something that is difficult to go against, in this world there is no one that will think of divorce when thing has not happen, or wanting to married a guy whom is thirty years younger than she is, most of the people wish to have a beautiful and happy marriage, and having the blessing of everyone, and fate is something that most people wants to control, yet unable to so, that why we should grateful to fate for give giving us a happy marriage. As for unhappy situation, we should also be grateful to fate, for giving us the chance to become more mature, and starting over again to take good care of the singled parented child, and not having to stay in a family of hatred and sorrow, so as to let divorce be more positive, and having more space, than in this case divorce will no longer be bordered by moral.





對於離異的因緣，懷著學習和面對現實
的態度，也要感謝命運的安排，給自己
調整成長和重新來過的機會



紅財神

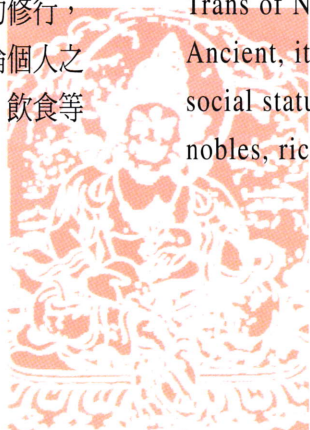
Red Fortune God

文/行之 譯/Rick 版面創意/JONES 完稿/jones

Article/Hsin-Tzn Translator/Rick Art/JONES Layout/jones

紅財神，藏名「臧巴拉 瑪波」，為金剛薩埵之慈悲化身現，屬密續中之瑜伽部。自古相傳其最適合高權位者如國王、貴族、富豪等修持，但只要是虔敬的修行，且有自利利人的廣大胸懷，則無論個人之地位高低，終能感招人緣、財富、飲食等

Red Fortune God , the Tibet name is “Zang-Ba-La Po-Ma”, is the Vajra sattva’s embodiment of compassion, is the Trans of Naljor Lamagkigyu , since the Ancient, it is most appropriate for high social statutes to practice, such as king, nobles, rich man, but only as you prac-





一切受用之富饒。

紅財神之身形為一面二臂，皮膚呈紅色，頭戴金色寶冠，身穿天衣彩裙，右手持摩尼寶，左手握吐寶鼠，佩眾寶瓔珞以為莊嚴；以遊戲坐姿，右足踩著白螺，安住在蓮花月輪之上。

修持紅財神法，可獲得紅財神之庇佑，不被一切經濟壓迫，令行者能安心辦道；尤以在高位者更能受人愛戴擁護，具足名利而為眾生謀福。但修法者需廣結善緣、勤行佈施，方能相應。

行者在修持紅財神法時，應以金剛薩埵之心為本，也就是無上菩提心；因為金剛薩埵象徵了「堅固不壞的菩提心」，故只要虔誠發願，相信修道的資糧與度眾之方便將能具足。

《簡易修法》

唸誦“南無紅財神”，每唸滿108遍，祈願一次：祈求紅財神賜予富饒，亦願眾生遠離貧困，得到富饒。（切記！所有的滿願，都要行善，與眾生分享）

每唸滿108遍，即可塗滿一個圈圈，只要一心一意，則有感應。

tice sincerely, and with the wide aspiration, so you still can get the good relations with others, wealth, diet and every abundant property.

The body of red fortune god is one face with two arms, the skin color is red, and wears golden cap, wears the colorful heaven clothes, the right hand takes the wish-fulfilling gem, and the left hand holds the golden-spewed mouse, wears the necklace of jade and pearls for solemn; with sit posture, the right foot step the white spiral shells, and sit on the lotus moon wheels.

To practice the dharma of red fortune god, can get the protection of red fortune god, would not oppose by economical difficulty, and would make practicer practice more easily; especially for those high-ranked people, can get respect and support from others, and could have fame and wealth for all-beings. But the practicer should make good relationship with others, and donated more diligently, so he would get the great result.



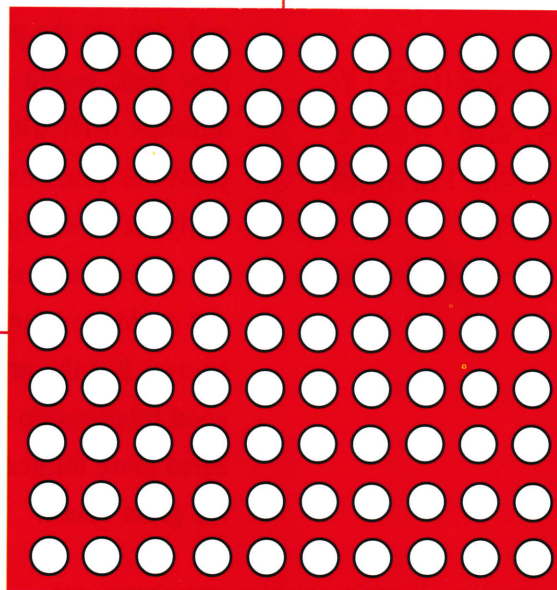


As practitioners practice the dharma of red fortune god, should keep the heart Vajra sattva, so should have the heart of supreme Bodhi; because the Vajra sattva represents the firm and solid Bodhi heart. So we should make vows sincerely, and would get enough properties to help others.

The simple cultivating method:
Reciting “Namo Red Fortune God”, when every 108 times, to wish “praying Red 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.

每唸滿108遍，即可塗滿一個圈圈

For every 108 times of chanting, draw a circle below and record by a counter



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What can I
靜坐容易睡著怎麼辦？
do that I will fall into sleep easily during meditation?



Meditation



靜坐

靜坐時清醒(掉舉)、昏沈、睡著、或入定，都是自然現象。通常靜坐中睡著有三種現象。

- 一、剎那睡著，但還保持靜坐姿勢，這表示身體還不疲倦。通常這種睡著不會睡太久，少則幾秒，多則幾分鐘，自己就會發現自己睡著而醒過來。
- 二、整個頭低下來，或身體歪一邊，這代表身體太疲倦，以

During meditation, clear consciousness, muddle, falling asleep, and samadhi are all natural phenomenon. Normally, there are three types of sleeping condition while in sitting meditation.

1. Fall into sleep suddenly but remain in sitting meditation posture. This situation means your body is still in good condition and not so tired. Usually, this type of sleep won't last too long. And, you will suddenly find you are falling into sleep after few seconds to few minutes sleep and awake.
2. Your head fall down or body lean aside. This usually

致於呈現昏睡。

- 三、睡意不斷出現，又與這心念相應，因而睡著。

避免靜坐睡著方法

靜坐前

1. 唸經、唸佛、持咒或懺悔文
2. 拜佛、拜懺
3. 做瑜珈體位：兔式或頂立
4. 慢步或快步經行
5. 洗冷水澡
6. 深呼吸

靜坐中

1. 深呼吸
2. 調整姿勢
3. 將想睡覺當妄念處理

結論

靜坐中睡著是自然現象。其實有時你想坐著睡還睡不著，反而一入坐就睡著。所以既然睡著是自然現象，就不必太在意。只要不斷努力，當身體氣脈愈來愈通暢（身體健康），就愈來愈容易入定，不容易入睡。

means you are too tired to fall into muddle sleep.

3. Many desires of falling into sleep coming up and you cling to it so as to fall into sleep.

Methods to avoid asleep during meditation

Before meditation

1. Chanting sutra, name of Buddha, mantra or repenting words.
2. Prostrate to Buddha, or prostrate to repent.
3. Practicing asanas: rabbit pose and headstand pose.
4. Chanting the sutra with slow or fast walking.
5. Take a cool shower
6. Take deep breath

During Meditation

1. Take deep breath
2. Adjust sitting posture
3. Take the thinking of asleep as illusion

Conclusion

Falling into sleep during meditation is a kind of natural phenomenon. As a matter of fact, sometimes even if you want to sleep you can not make it. But, when you sit in meditation, it is very easy to fall asleep. So, since falling into sleep is a kind of natural phenomenon, it is not necessary to care too much about it. Just keep on practicing. One day when the chi can flow in your arteries and veins fluently (which means you are in healthy condition), you will be very easy to get into samahi and will not fall into sleep easily.



遺珠閣



紫砂藝術專訪

遺珠閣
Yi Zhu Ge

The Special Interview for Tsusha art

金色蓮花

採訪/曉鈺 譯/Rick 版面創意/JONES 完稿/jones
Interview/Hsiao-Yu Translator/Rick Art/JONES Layout/jones



紫砂，蘊藏有限，彌足珍貴，是來自大地的瑰寶，沈寂於大地三億餘年，淳厚的生命力，如同上海遺珠閣創始人劉朝暉及汪永泰等人，對藝術的堅持，強韌的在荒蕪的滄海中綻放藝術的光芒。

不悔的堅持

相信這一生，藝術和劉朝暉夫婦已結下不解之緣了。

出生於藝術世家的劉朝暉女士，為聞名海內外著名的編劇作家南薇的愛女，自小就投身藝術，在戲劇科班中學習武術行，而夫婿也是廠長的汪永泰先生亦是南薇的愛徒，二人皆醞釀了多年一展長才的準備；卻在文革時代的來臨，造成了夫婦二人生命的大轉折。舞台不再迴響聲歌與腳步聲，熟悉的喧鬧不再，紛沓而至的是全然不同的生命場景。然而儘管一切滄海桑田、物換星移，在他們的心中，外境的破碎與改變，不曾讓他們對藝術的熱愛減退。

1988年秋天，在紫砂藝術的旗幟下，由劉朝暉女士集結了一群知名藝術家與雕塑家，成立了上海遺珠閣紫砂雕塑廠。

當一片紫砂壺興盛時，他們獨具慧眼的看到了人物塑像的藝術天地，閉關潛心，長期的酷暑嚴寒，一次一次費心的揣摩，在烈火當中淬鍊出一件件成功的作品，也在實驗當中耗去了不知多少的心血及物資。多年的堅持與挑戰，終於創作出「遺珠閣」揚名中外的藝術品。

考驗不曾離開過 " 成功 "

為了作品的完美，他們可以24小時一直守候在火爐旁細心等候。儘管這樣的全心投入，當滿懷期待於北京的第一次展覽時，卻遭受一件也沒賣出的打擊，面對負債累累的

Tsusha, is limited amount in nature, very precious, is the treasure from the nature, and store in ground over three hundred million years, the rich life-force, just like the founder of Shang Hai Yi Zhu Ge, Liu Zhao Hui and Wang Yong Thai, the persist on art, to burst the art lights on the famine sea.

Unregretful insistence

In this life, art has an indissoluble bond with Liu Zhao-Hui couple.

Liu Zhao-Hui is from an aristocratic art family, also is the loved daughter of famous dramatist Nan Wei, she was involved art since young age, learn the martial art in the theater professional training, and her husband also is the Nan Wei's loved apprentice, they were going to develop their specialties for many year's practice; but as the Cultural Revolution happened, it turn this couple's life into big change. The stage was no longer reflect the sound of sing and steps, the familiar bustle was disappear, the other different life science appear. In spite of changing in everything, the familiar stuff also make different, but in their mind, the external situation's broken and transforms, never lessen the their enthusiasm for art.

In 1988 autumn, under the name of ceramic art, Liu zhao-hui gathered a group of famous artists and sculptors to found the Shang-hai Yi Zhu Ge Tsusha sculpture factory.

When ceramic teapots were so popular, they anticipated figure statue in the art world by unique view. They had a quiet concentrated mind by isolation and paid much attention

現實情形，多年的努力遭受挫敗！劉女士硬是借了錢給員工過年，而所有的員工也因為受到劉朝暉夫婦的堅持而感動了；過完了年，所有的員工都回廠內工作，沒有一個人離開，當時劉朝暉夫婦發誓，一定要堅持到底，不僅為了自己的理想，也為了一起共同努力的員工們。

1991年10月，「遺珠閣」紫砂人物塑像展在上海開幕，引起了相當大的迴響；數十家報刊皆作了報導，四處好評不斷。苦撐了多年，終於得到了撲鼻香的成果，開始新的精彩樂章。

紫砂與佛像

紫砂的質地精細緻，經年會散發高雅的光澤，耐人尋味。佛菩薩慈悲莊嚴，沈靜的美感與紫砂的典雅相結合，產生了許多絕美的作品，「遺珠閣」創造出全新紫砂流派的崛起，公然挑戰傳統「沈、重、粗、厚」的原則，取代為「漏、透、皺、瘦」來呈現藝術風貌，這四種新的手法對於佛像創作是十分相契的。例如：觀音像的飄逸感，在傳統厚重的塊狀處理難以營造出那份輕盈感。在遺珠閣多年累積的創作品中，佛像是主要的題材，在「觀音百像」中，每一尊觀音法相莊嚴，另有「密宗系列」、「彌勒系列」、「羅

to fathom again and again in long-term thought unaccountable hot and cold weather, and sculpted one after one success works by wasting much painstaking effort and materials during experiment. Under many years' insistences and challenges, they finally created the famous Yi Zhu Ge artistic productions in the world.

Success always comes after a lot of tests

For works perfect, they can carefully wait for stoves side at all times all the day. In spite of such putting in with all heart, they incurred the failures that no works were sold during the first display in Peking, faced a lot of debt, and suffered a setback for many years efforts. Ms. Liu just borrowed money to give staffs for New Year. And all the staffs were moved by Liu Zhao-hui couple's insistence. All the staffs return to work after the New Year, no one leaves. At that time, Liu Zhao-hui couple made an oath that they must carry through firmly to the end not only for they dream but also for staffs striving together.

On October in 1991, the Yi Zhu Ge Tsusha figure statuary displayed inaugurating in Shanghai, caused a great response, a lot of newspapers reported and good comments unceasingly were reported. After many years hard insistencè, they finally obtained the achievements and start the new fine movement.



金色蓮花

漢系列」等，呈現了多樣化的佛像藝術。

手工捏泥的觸感，一手一印的透過了人心表達在佛像上，也傳達了劉朝暉夫婦等人對佛法的真誠。幾十件繁複的密宗作品，是「遺珠閣」大師們能力的挑戰，到目前為止仍無人能仿造。

「遺珠閣」的佛像不但融合了寫實主義，也兼具現代人的審美觀，因此流暢且雍容地體現了佛菩薩的莊嚴及親近眾生的慈愛，令人仰之無不升起虔敬之心。

佛法是生命的魔術師

「藝術總監」曹瑞強在遺珠閣十多年，幼年生病聾啞的他，在遺珠閣找到了發揮才能的天地。有一天當他在工作時，竟然隨著平時創作佛像的梵唄聲哼起曲子來，讓多年的工作同仁稱奇！不久在董事長劉朝暉女士的生日宴會中，他第一次開口說話（令大家迄今難忘，稱之福報感召），他的第一句話是感謝劉女士如母親般的照顧他。有人問他創作的心得，他感覺是：心中有佛，保持一顆虔誠的心。

真誠的心創造真善美的生命，從一尊尊莊嚴的佛像中，我們找到了一顆虔敬的心。無論我們的生命賽場中，投過來的是好球或壞球，我們都能因堅持正確而贏得善的結果。

未來的創作上，「遺珠閣」冀望能將佛像藝術和現代藝術作結合，並且永不止盡的努力，創作更超越的作品，以回饋大眾。多年來，「遺珠閣」掀起佛像藝術的新風潮，也間接推動了佛法藝術，這份熱忱及善心殊為難得。

如同其名「遺珠閣」，在這混沌的世代，「真、善、美」的發心好比明珠般，愈挫愈明亮，在黑暗中更顯耀眼燦爛。

因法相逢，因佛結緣，傳達了世上最美的相逢。

Tsusha and Buddha Statuary

The quality of Tsusha is exquisite, and it would set out graceful shine for years. The quiet aesthetic feeling of mercy and solemn The beauty of the Buddha and Bodhisattva's kindness and dignified spirits, combining with elegant quality of Tsusha, produces lots of wonderful works. Yi Zhu Ge creates the new school of Tsusha to challenge in public the traditional principles of "sinking, heavy, rough, thick", and replace with "dripping, penetrating, wrinkles, thin" to display art style. These four new methods are fit in with the specialty of Buddha statuary. For example, the elegant feeling of Mercy Buddha figure, it is difficult to build this kind of graceful feeling with traditional by thick cuts. In many year's collection of art works of Yi Zhu Ge, Buddha figures are the main subject matters. The series of "Hundred Guanyin Imagines", every Guanyin statuary is very solemn; the "Tantra Yana serious", "Maitreya serious", and "Arhats serious display various Buddha statuary arts.

The touching feeling of handwork molding clay expresses on Buddha figure through human mind by hand, and transmit Liu Zhao-hui couple's sincere ness to Buddha dharma. Several complicated Tantra Yana works are the challenge to Yi Zhu Ge masters' ability, and no one can imitate till now.

Buddha figures are not only to blend realization but also to possess the nowadays aesthetics. Therefore, it is fluent and dignified to express both Buddha solemn and loving beings, which let people raise devout mind.

Buddha dharma is the life of magic master

Cao rui-qiang, the art chief inspector, with deaf and dumb for falling ill in childhood, has worked in Yi Zhu Ge for several years, and unfolds his ability. One day, when he worked, he singed Buddhist chanting of prayers on his work on creating Buddha status, and let colleagues working with him for many years suppressed. Recently, in chairman, Liu Zhao-hui , birthday party, he opened his mouth to speak first time. His first word was to thank Ms. Liu for taking care him like mother. Someone asked his creation feeling, he answers, " Buddha existing in mind, and to keep the devout mind. "

The sincere mind creates the good and beautiful life. We find out the devout mind from solemn Buddhist statue. In spite of tossing

good shot or bad shot from our life competition, we can still insist righteousness to obtain righteousness result.

For the future works, Yi Zhu Ge hope to combine Buddhist statue art with nowadays art, and unceasingly struggle to create super works for feeding back public. Through many years, Yi Zhu Ge raises new style of Buddhist status art, and indirectly push Buddha dharma art. It is scarce for this devotion and kindness.

Just like the name of Yi Zhu Ge, in this unclear generation, 'the true, kindness, and beauty devotion' are just like a bright pearl which is more bright under more frustration, and more dazzling and resplendent in dark. Meeting by Buddha dharma, and forming cause by Buddha dharma, to expiree the most beautiful meeting in the world.

瑜伽體位法

YOGA



金剛坐與頭碰膝式

*Adamant Pose and Head
to Knee Pose*

文 / 鄭鴻祺

譯 / 雲海

版面創意/JONES

完稿 /jones

Text/Cheng Hung-Chi

Translator/Yun-Hai

Art/JONES

Layout/jones

以印度瑜伽的觀點來說，人所以會生病，是因為身體中七個輪脈(海底輪、生殖輪、臍輪、心輪、喉輪、眉心輪、頂輪)的其中一個功能衰退，或者一個以上的輪脈功能失去平衡；作瑜伽體位法，可以刺激某些輪脈，使之恢復生機，同時也讓不同的內分泌腺的分泌功能處於均衡狀態。因此練習瑜伽體位法，除了可以達到運動的目的之外，更有保健的效果。

瑜伽體位法按姿勢的不同，區分坐姿與站姿兩大類。這期要介紹給大家的是屬於坐姿中的金剛坐與頭碰膝式瑜伽體位法。這兩個瑜伽體位法對於腸胃的消化與蠕動都有很大的助益。

From yoga point of view, the reason people get sick is that the function of one of the seven chakras(base, sexual, navel, heart, throat, third eye, crown) in our body decline or is imbalance. Practice asanas can stimulate some of chakra to make it alive and let the endocrine glands work normally. Therefore, practicing asanas is not only a good exercise but also is good for our health.

Asanas can be classified into two categories according to the difference in pose, one is sitting pose and the other is standing pose. In this month's issue, we are going to introduce you two of the sitting poses, adamant pose and head to knee pose, which is benefit for our digesting.

金剛坐分解動作：

Step by step to Adamant Pose

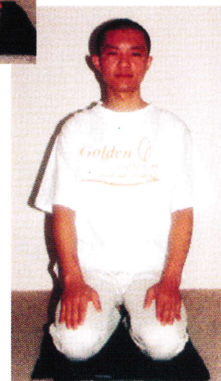
1. 跪姿坐著，兩腿分開約一個拳頭距離（下方鋪透氣的軟墊，厚浴巾折兩折的厚度）

Sit kneeling, and let there is a gap like a fist between two legs (Put a soft cushion beneath the legs and thick is about turning upside down the towel two times)



2. 頭、頸、背伸直

Straight the head, neck and back



3. 右腳拇指壓左腳拇指

Put your right thumb of the foot on the left thumb of the foot



4. 雙手掌心向下置於膝上

Place your palms on your thighs.

5. 初學者。第一個月每次跪坐5分鐘。一個月後慢慢增至15分鐘，等15分鐘穩定之後，慢慢增至30分鐘。(如果不耐久坐，可在臀部與大腿間放一個軟墊)

For the beginner, sit in this pose for 5 minutes for the first month. Then increase the duration to 15 minutes after one month, finally to 30 minutes (If you can not stand to sit in this pose too long, you may put a soft cushion between buttocks and legs).



回復分解動作：

Step by step to back the original pose

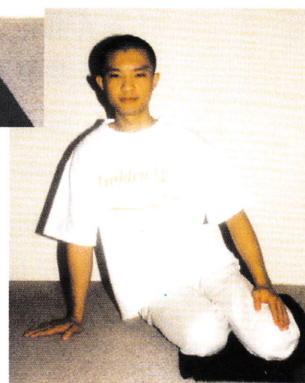
1. 伸右手

Raise the right hand.



2. 身體向右傾，臀部側著坐下

Lean the body to the right hand side, and sit on the buttocks.



3. 雙腿伸出

Extend two legs straight out in front of you.



4. 雙腿交互抖動（解開酸麻用）

Shake two legs one by one. (in order to release the feeling of sour)



5.按摩膝蓋（保護膝蓋）

Massage the knees .(in order to protect the knees)



6.雙手向後伸撐住身體

Place two hands back to hold the body.



7.雙腳曲起

Bend two legs.



8.雙腳交互刮大腿外側（從足三里穴、經太沖穴、到陽沖穴）

Use the angle of one foot to massage the out side of the other leg.(from the acupuncture hole, Zu-san-li, though tai-chong and finally to yang-ching)



9.慢慢起身

Stand up slowly.



功效

飯後坐此體位法，有助於消化，且不容易得關節炎。但如有關節炎，則不宜做此體位法。另，膝蓋關節或腳踝關節受過傷，必須復原後，才可做此一動作。

Benefits

After having the meal, practicing this pose is helpful for digesting. It is also helpful for away from arthritis. However, if has ever gotten hurt on knee or ankles, one must not practice this pose before recovery.

頭碰膝式分解動作：

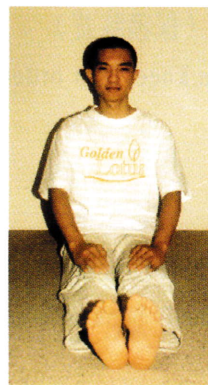
(單腿坐姿)

Step by Step to Head to Knee Pose

(Single leg sitting)

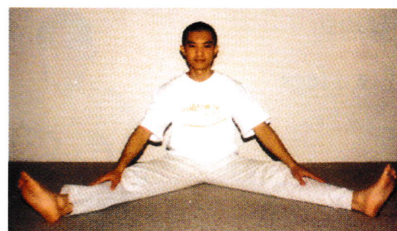
1. 身體坐正，雙腿向前伸直

Sit with back straight and extend two legs straight out in front of body.



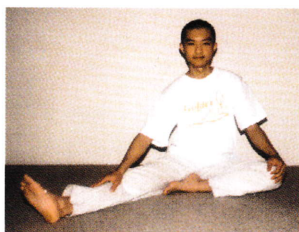
2. 雙腿打開約45度

Open two legs about 45 degrees.



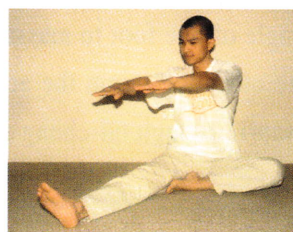
3. 收左腿

Withdraw left legs.



4. 向右前方伸出雙手

Straight the right hands out to the right side.



5. 身體向右腿慢慢前彎，膝蓋勿彎曲，使頭部碰觸膝蓋，雙手置於腿上，停留5-10秒
Bend the body down to let the head touch the knee and place the hands on the legs for about 5-10 seconds.



6. 身體慢慢向上伸直，恢復坐姿

Straight the body to back to the original sitting pose.

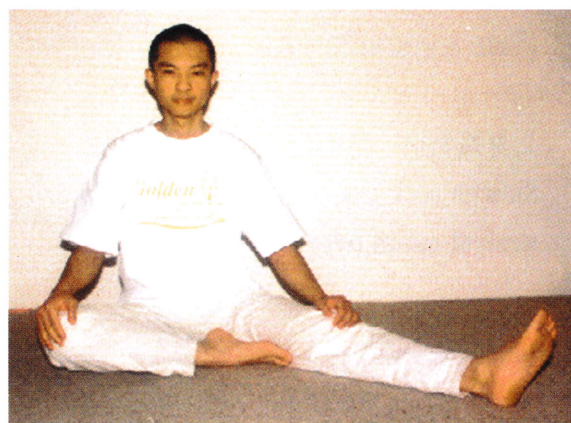


7.重複此動作三次(初學者頭若碰不到膝時，不要勉強。)

Repeat this pose for three times. (If beginner's head can not touch the knee, then ask yourself must make it.)

8.伸左腿，收右腿

Straight the left leg and withdraw the right leg.



9.向左前方伸出雙手

Straight the right hands out to the left side.



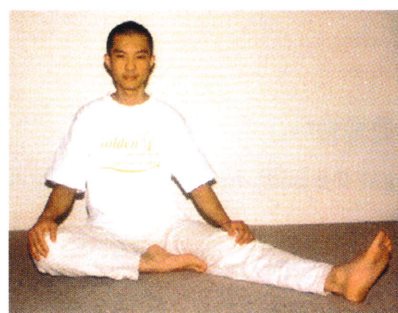
10.身體向左腿慢慢前彎，膝蓋勿彎曲，使頭部碰觸膝蓋，雙手置於腿上，停留5-10秒

Bend the body down to let the head touch the knee and place the hands on the legs for about 5-10 seconds.



11.身體慢慢向上伸直，恢復坐姿

Straight the body to back to the original sitting pose.



12.重複此動作三次

Repeat this pose for three times.

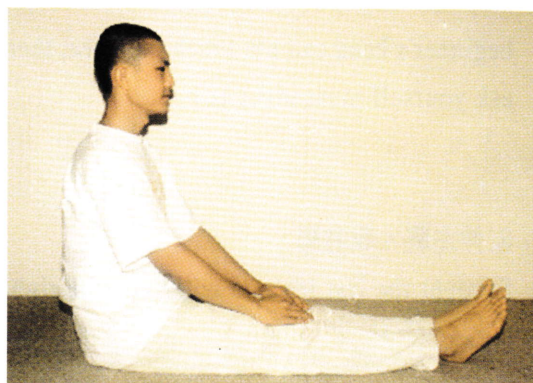
頭碰膝式分解動作：

(雙腿坐姿)

Step by Step to Head to Knee Pose (Two legs sitting)

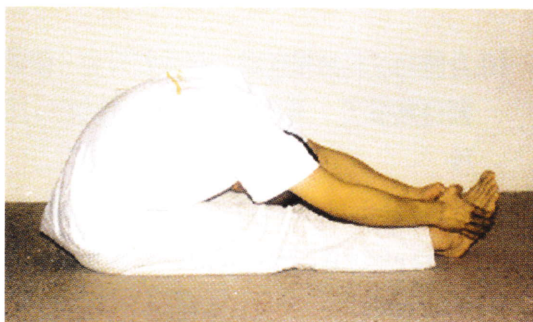
1. 身體坐正，雙腿向前伸直，雙腿並攏

Sit with back straight with two legs extended straight out in front of body.



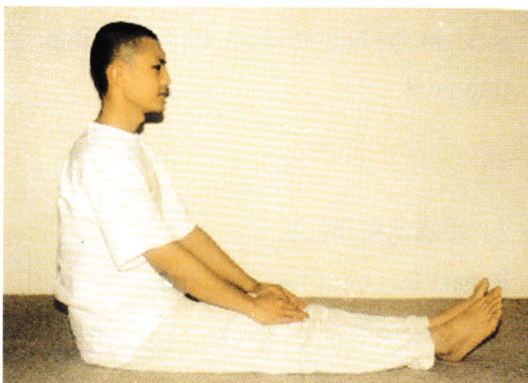
2. 身體向前彎下，使頭部碰觸膝蓋，雙手置於腿上，停留 5-10 秒

Bend the body down to let the head touch the knee and place the hands on the legs for about 5-10 seconds.



3. 身體慢慢向上伸直，恢復坐姿

Straight the body to back to the original sitting pose.



4. 重複此動作三次

Repeat this pose for three times.

頭碰膝式分解動作：

(雙腿站姿)

Step by Step to Head to Knee Pose (Standing sitting)

1. 身體站正，雙腿並攏

Stand with two legs close together.

2. 身體向前彎下，使頭部碰觸膝蓋，雙手置於腿上，停留 5-10 秒

Bend the body down to let the head touch the knee and place the hands on the legs for about 5-10 seconds.

3. 身體慢慢向上伸直

4. 恢復站姿

Straight the body to back to the original sitting pose.

5. 重複此動作三次

Repeat this pose for three times.

功效

1. 促進消化道蠕動，防止便秘。
2. 可適度按摩椎間板，促進循環與椎柱之彈性
3. 透過拉伸大腿肌肉，可幫助調整靜坐姿勢
4. 可治療消化不良與食慾不振的問題

Benefits

1. Help digesting and preventing the constipation
2. Massage the intervertebral disk of the spine, and help circulating the blood and increasing the flexibility of the spine.
3. Adjust the sitting pose during the meditation through stretching the muscle of the legs.
4. Improve the digesting problem and poor appetite.



特別說明：

有肝、脾、盲腸或疝氣等疾病的人不宜做此練習。

Notes

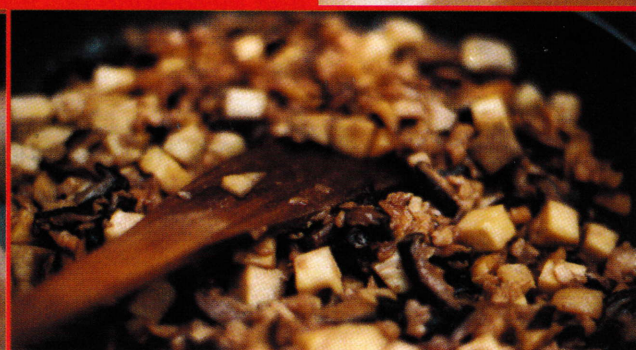
For those who have disease on liver, spleen, cecum, or hernia should not practice this pose.

Fragrant Dumpling (Vegetarian)

飄香素粽

掌廚 / 心慈
譯 / 偉勁
版面創意 / JONES
完稿 / jones

Article/Xin-Ci
Translator/Kim
Art/JONES
Layout/jones





材料：

白糯米	2000 克
香菇	100 克
素火腿	150 克
栗子	150 克
芋頭	500 克
粽葉	60 葉
棉線	30 根
油	5 大匙
蘿蔔乾	200 克

Ingredient:

White glutinous rice	2000 grams
Mushroom	100 grams
Vegetarian meat	150 grams
Chestnut	150 grams
Yam	500 grams
Dumpling leaves	60 leaves
Cotton string	30 string
Vegetable oil	5 tablespoon
Dried carrot	200 grams



Condiment:

Sugar :

2 tablespoon

Five Spices

Powder:

3 teaspoons

Pepper:

2 teaspoons

Dark Soya Sauce:

1 cup

Stew Gravy:

2 cup

Salt:

1 teaspoon

調味料：

糖 2 大匙

五香粉 3 小匙

胡椒粉 2 小匙

醬油 1 杯

滷汁 2 杯

鹽 1 小匙

黑胡椒粉 1 小匙

匙

作法：

1. 粽葉刷洗乾淨，瀝乾備用。

2. 糯米洗淨，瀝乾備用。

(糯米需看世界各國的糯米，有的國家生產的糯米需要浸泡處理才會熟，則需浸泡)



Black Pepper Powder:

1 teaspoon

Method:

1. Clean And Dry The Leaves.
2. Wash And Dry The Glutinous Rice (You need to check which country the rice is from, it may need different ways to cook so that it is cook)
3. Pour in 5 tablespoon of oil and heat it, cook the mushroom, ham, yam, chestnut, add in 2 table-spoon of sugar, 2 teaspoon of five spices powder, 2 tea-

spoon of pepper, and stir fry well, than adding 1 cup of dark Soya sauce, and bring it to boil, than add in 3 cups of water, than bring it to low fire and wait for 30 min. after that add in the rice, 2 cups of stew gravy, and 1 teaspoon of salt, five spices powder,

3. 鍋中倒入 5 大匙油燒熱，炒香素火腿、香菇、芋頭、栗子，加入糖 2 大匙、五香粉 2 小匙、胡椒粉 2 小匙拌炒，再加醬油 1 杯煮開，最後倒入 3 杯水，小火燜煮 30 分鐘。後再

加入糯米及滷汁 2 杯，鹽、五香粉、黑胡椒粉各 1 小匙等續炒，炒至糯米半生熟盛出備用，待涼。

4. 取 2 片粽葉相疊，三分之一處摺成三角袋，填滿糯米飯後，包好粽葉，用棉線捆紮兩圈打結，放蒸籠蒸 50 分鐘，粽葉飄香，粽子已熟。

美味小祕方

1. 粽子的材料可視個人喜好來放，如放入葶薺，則更加美味。
2. 糯米的澱粉質含量高，再加上餡料所用的油脂量高，一粒粽子約含 450~500 卡的熱量，相當於 1 又 1/4 碗的白飯及 1 大匙的油脂；且糯米吃多了不易消化，雖然美味也建議您限量食用喔！

black pepper powder, than stir fry well, cook till the rice is half cook than pour it out to cool.

4. Take two piece of leaves, place one leave on top of another, at somewhere around 1/3 of the leaves, fold it to make a triangle cup, after filling it with the rice, wrap it tightly, than used the cotton string and tied 2 round around the dumpling and tied a knot, after that put it in a steamer and stem for 50 min when you smell the fragrant of the dumpling leaves, it means that its cooked.

How To Make It Test Better

1. The ingredients of the dumpling can be what you like to eat.
2. The glutinous rice and oil have around 450-500 calories, that is equivalent to 1 and ° bowl of rice and 1 table spoon of oil, and glutinous rice is also hard to digest so it advisable not to used to much of it.



玄奘大師 (四)

Master Xuan-Zang

玄奘大師的一生，完全奉獻給佛法
為的是一千萬眾生的永恆喜樂
得到生命的答案，易懂的文字
現在，透過淺顯的故事情節
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



4 · 優秀沙彌 An Outstanding Samanera

洛陽淨土寺的精緻涼亭裡，出家剃度後的陳禕，亦即玄奘沙彌，端坐讀經，涼亭外是花團錦簇，姹紫嫣紅開遍的美麗花園，有幾位沙彌正在圍坐喝茶閒談狀，有一位一時興起站了起來說道：

我們找玄奘師過來一起聊

大家同意，起哄的一起走向玄奘，其中一位沙彌向玄奘邀約道：

玄奘師

過來跟我們一起喝茶

閒聊吧

玄奘搖頭道：

不成

慧景法師講過的大般涅槃經

我還沒有溫習完畢呢

一位沙彌接腔道：

哎呀！

In the elegant pavilion of Luoyang Jing Tu Temple, the ordained Chen Wei is sitting down and studying sutras. Outside the pavilion is a beautiful garden, where flowers are blossoming. A few samaneras are sitting together, drinking tea and chatting with each other. At this moment, one of them stands up and says,

"Let's get Xuan Zang here to chat with us."

Everyone agrees and walks noisily towards Xuan Zang. One of the samaneras invites Xuan Zang,

"Xuan Zang,

come and drink tea with us.

Let's chat."

Xuan Zang shakes his head,

"No.

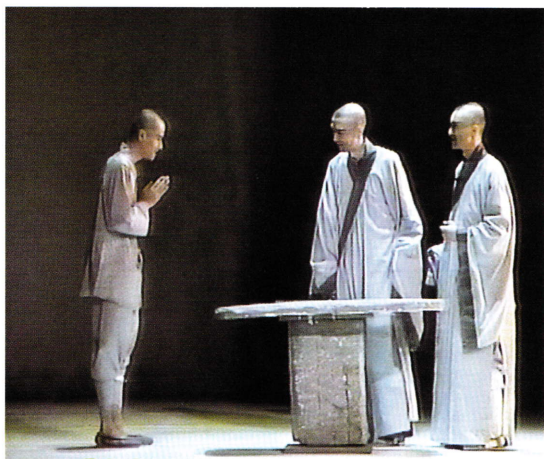
I have not yet revised

那麼艱深的大般涅槃經
好不容易聽講完了
休息一下又有何妨呢？
另一位沙彌接口道：
是啊！
是啊！
玄奘還是搖搖頭，不為所動，接著便誠懇的
勸誡他們道：
釋迦牟尼佛明白的告誡過我們
出家是為了學無為法、了生脫死
例如我們所聽聞的大般涅槃經
經中就開示了佛陀之所以要示現涅槃
是要我們不要依憑無常
要精進修道
而生命如此短促
我們把全部的時間拿來修道
都怕來不及成就了
那還有一丁點的時間
用來閒聊呢？
一位沙彌辯解道：
哎呀
別那麼嚴肅到底了好不好？
人偶爾輕鬆一下也是必要的
更何況
我們年紀都還小
不用這麼著急
玄奘答道：
有道是
人無遠慮
必有近憂
而且別忘了無情光陰的易逝與催逼
現在還是年輕力盛
轉眼就年華老大
百歲光陰容易過
不可不慎啊！
一位沙彌說道：
年紀輕輕的

the Maha-Paranibbana Sutta which Venerable Fa
Jing taught us just now."
Another samanera interrupts,
"Aiya!
So deep and profound is the Maha-Paranibbana
Sutta,
we have finally finished listening to it.
Why not just take a short break?"
Yet another samanera continues,
"Yes!
Yes!"
Xuan Zang shakes his head and remains
unwavering. Then he advises the samaneras
earnestly,
"Sakyamuni Buddha had advised us before,
we have renounced so as to learn the Supreme
Dharma and to go beyond life and death.
For example, in the Maha-Paranibbana Sutta
which we have just listened to,
we have learnt that the reason for Buddha's en-
trance into Nibbana,
is to teach us not to grasp anything which is
impermanent.
We ought to practice hard.
Life is so short.
Even if we devote all our time into practicing,
it may still be too late for us to attain
Enlightenment.
How much time can we spare to chat?"
A samanera rebuts him,
"Aiya,
can you please don't be so serious?
It is necessary for us to relax once in a while.
Moreover,
we're all still so young,
there is no need to be so anxious."
Xuan Zang replies,
"As the saying goes,
Troubles will soon arrive
for one who does not plan for the future.

何必說那麼多大道理
寺裡有那麼多和尚
天塌下來也有他們頂著啊！
玄奘說：
我因為是與你們同是佛門中人
才如此知無不言，言無不盡
所謂——有志不在年高
更何況我們當沙彌的小和尚
就是要趁這段時間心無旁騖的好好努力充實自己
他日才能承先啟後的傳揚佛法
作人中雋傑、法門龍象啊！
沙彌們正要再說什麼，只見長捷法師跟著慧嚴法師前來，便知趣的相繼離去，走了個沒蹤影。
玄奘見二人前來，作禮說道：
慧嚴法師
慧嚴法師滿意的看著玄奘：
我聽長捷法師說
你把慧景法師講過的大般涅槃經
研究得非常通透
來來來
說一些大般涅槃經的主旨大義吧！
玄奘恭謹的回道：
是
大般涅槃經主要是透過佛陀示現圓寂的甚深

Do not forget that time flies quickly.
Now we are still young and energetic.
In time to come, we have already aged.
A hundred years pass by in an instant.
We must be very cautious!"
Another samanera says,
"You are still so young,
why do you want to speak so much great theories?
There are so many monks in the temple,
No matter what happens, we will always have them to hold for us!"
Xuan Zang says,
"It is because we are all Buddhist practitioners that I tell you so much, in such detail.
As it is said - ambition is never limited by age.
We, as young samaneras,
should devote our time and energy to train and develop ourselves fully.
Only so can we spread the Dharma in future,
And become an outstanding person!"
The sameneras still wish to speak some more, when they notice Venerable Chang Jie and Venerable Hui Yan arriving. They begin to leave and are soon out of sight. Xuan Zang greets both Venerables,
"Venerable Hui Yan."
Venerable Huiyan looks at Xuan Zang gladly,
"I heard from Venerable Chang Jie that you have studied in depth the Maha-Paranibbana Sutta taught by Venerable Hui Jing.
Come...
tell us about the main objectives of the Sutta!"
Xuan Zang replies respectfully,
"Yes.
The main objective of the Maha-Paranibbana Sutta is
to reveal the permanence of the Dharmakaya,





緣起

揭示如來法身常住不滅

涅槃是常樂我淨

一切眾生悉皆有佛性

以及一闡提極惡之人

最終亦可成佛的至極真理

此時長捷法師面露得意的神情說道：

不是我老愛誇獎自家人

我這位弟弟啊！

他聽講一遍便能了解十之八九

自己再複習一次

就能夠融會貫通

得到全經的精義

而且沒有絲毫的遺忘

慧嚴法師也甚為首肯的說道：

好好好

真是優秀法器啊！

那你再把我最近講的攝大乘論

發表一番見解吧！

玄奘答：

是

這無著菩薩所寫的攝大乘論

主要是以境、行、果的十種殊勝

統攝大乘佛法的要義

這是大乘佛教的重要著作

也是完成唯識學說的重要論典

through the illustration of dependent origination
with the Buddha's Nibbana,

Nibbana is eternal happiness and purity.

All sentient beings have the Buddha nature.

Even the Icchantikas, who are very evil people,
will ultimately be able to attain Buddhahood."

At this time, Venerable Chang Jie speaks
with joy all over his face,

"Not that I like to praise my own family.

Look at this little brother of mine!

By listening once, he already understands most
of that which is being taught.

Upon his own revision,

he is able to grasp the essence of the whole sutra
in depth,

without missing out any point."

Venerable Hui Yan agrees too,

"Good!

What an outstanding Buddhist student!

Now tell me your views about

The "She Da Cheng Lun" which I had talked
about recently!"

Xuan Zang replies,

"Yes.

"She Da Cheng Lun" is written by Bodhisattva
Wu Zhuo.

The main focus is, through expounding the 10
extraordinary benefits of state, practice and
effect,

to consolidate the main essence of Mahayana
Buddhism.

This is an important text in Mahayana





而整個論說的重心所在
就是——唯識行證的實踐
也就是從實踐的立場
統攝了大乘的一切
慧嚴法師聽了，高興的搖著玄奘的肩膀說：
難怪慧景法師這麼器重你
你真是我們的得意門生啊！
來來
今天的開講要由你來開始！
三人高興的上了講經堂，僧人們已魚貫而入
坐好，慧嚴法師分座給玄奘，示意他開始
講，玄奘銜命而開口：
昨天慧嚴法師開示到攝大乘論的第三品「所知相品」中的經文是
「謂如夢中卻無其義，獨唯有識，
雖種種色、聲、香、味、觸，舍、林、地、
山，似義顯現，而於此中卻無其義。由此喻
顯，應隨了知一切時處皆唯有識。」
意思就是說我們在這個人世間所經歷的一切
都如同大夢一場
不論是色、聲、香、味、觸
或者是房屋、樹林、大地、高山等等
事實上都只是心意識的變現
所以我們應該澈底的了悟——
一切時空中
都只有心意識而已

Buddhism.

It is also an important work that completes the theory of "Wei Shi".

The emphasis of the whole sastra is - the verification of "Wei Shi" through direct practice.

This also means consolidating the whole of the Mahayana spirit through direct practice itself."

Upon hearing his words, Venerable Hui Yan shakes Xuan Zang on his shoulders in delight,

"No wonder Venerable Hui Jing thinks so highly of you.

You are our pride indeed!

Come come,

our lecture today will be conducted by you."

The three of them went to the lecture hall happily. The monks are already seated in their respective positions. Venerable Hui Yan allocated a seat for Xuan Zang and gestured him to start speaking. Obeying him, Xuan Zang begins to talk,

"Yesterday, Venerable Hui Yan talked about the third chapter "Suo Zhi Xiang Pin" of "She Da Cheng Lun". The verses are -

' To say it is like a dream, yet it is of no substance. There is only consciousness. Although all kinds of sight, sound, smell, taste, touch, shelter, woods, earth and mountains seem to appear, yet there is nothing in essence.

Taking the above metaphor, we should understand that all time and space are only manifestations of the consciousness.'

This means all that we experience in this world are just like a big dream.

No matter whether it is sight, sound, smell, taste, touch,

or houses, woods, earth, high mountains and so on...

因此 這段經文充份說明了：
這宇宙間的森羅萬象
看似真有
實則虛無
因為——
萬法唯識・一切唯心

一切的外相無論多麼逼真
其實都只是心意識的變現

而這樣的正知見
不但有助於我們
對於這虛幻的世間
產生強烈的出離心！
也有助於我們真正體悟——
修行修心・轉識成智的
可行與必要
在此 與各位共勉之。
玄奘講罷，慧嚴豪邁的笑道：
真是江山代有才人出
長江後浪推前浪啊！
慧嚴接著欣慰的鼓掌，眾人也跟著鼓掌，都
透露出對這位年輕沙彌的讚嘆與佩服。



in reality, all these are only transformations of the mind.

Therefore, we need to understand completely - throughout the whole of time and space, everything is only the activity of mental consciousness.

Thus, this paragraph of text has shown that: the manifold phenomena of the Universe, seem to be true.

Yet in reality, they are not.

This is because -

All dharmas are manifestations of consciousness. Everything is the projection of the mind.

No matter how real an external phenomenon may seem to be, it is actually only the transformation of the mental consciousness.

Such Right View is not only helpful to us, but it will also help us to develop a strong wish to renounce this world of illusions.

Practicing means mastering the mind.

Here, I share with all of you, the possibility and necessity of transforming consciousness to wisdom."

When Xuan Zang has finished talking, Venerable Hui Yan smiles and exclaims, "Indeed the younger generation has progressed beyond us!"

Then Venerable Hui Yan begins to applause, followed by the others. Everyone is full of respect and admiration towards this young samanera.

一串晶瑩的話，可以照亮心



在流動的文字中
心
安靜了下來

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解壓妙方 Methods Of 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 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?

文 / 千芬 譯 / 偉勁 版面創意 / Hank 完稿 / Hank
Article/Ann Translator/Kim Art/Hank Layout/Hank

故事

方愛今年三十歲，在家中排行老么，她的兩個哥哥與一個姊姊，都是留美的高材生，唯獨方愛書唸得不好；因此在求學期間，較不受母親的疼愛，多少心理有些不平衡，她為了博得家人更多的關注，開始抽煙、喝酒、學壞，如此一來，方愛不僅沒有達到目的，反而與母親的關係更加惡化。後來，她的三位兄姊陸續定居在美國，只有她與父母親三人留在國內。

多年以來，方愛已經養成酗酒的習慣，每天回家前，想起與母親的關係未見改善，總是難過的沒有勇氣回家，只好喝得爛醉如泥才回去；慶幸的是，父親瞭解她變壞背後的真相，總是扮演著父親與朋友的角色，不斷的對她付出關愛。這一天，方愛喝了一點酒，提起勇氣告訴母親：「其實，我是愛妳的，之所以學壞，是希望博得妳多一點的愛！沒錯，我是不喜歡唸書，可是，我一樣可以好好孝順妳啊！」終於，在兩人的約定下，方愛戒了酒，母親也一改過去刻板的觀念，兩人的關係終於解壓了！



Story

Fang Ai is 30 years old this year, in the family she is the youngest, her two other brothers and one sister are all degrees holder, she is the only one that didn't do well in her studies; during her teens, she didn't manage to gets into her mother good book, thus causing some emotional unbalance, in order to get the attention on the family, she starts to smoke, drink, and do other "bad" things. Her relationship become worse with her mother, due to all that she has done. Later her brothers and sister has all immigrates to the States, leaving Fang Ai and her parents in the country. After many years Fang Ai has already got addicted to alcohol, every day before she goes home, she will feel that the relationship with her mother didn't improve, and thus loss the courage to go back home, so she will always go back home drank; luckily her father does know the reason behind these changes in her, so her father will always take the position of both father and friend, and show love and concern for her. There's one day she drink a bit, and thus having the courage to tell her mother: "Mum, Actually I love you a lot, as for the change in me, it is because I wish to get more attention and love from you! It's true that I hate studying, but still I can still be filial to you!" and finally the both of them agrees that Fang Ai will quit drinking, and her mother will change her attitudes towards Fang Ai, and finally the "stress" between them has been reduce!

轉折

自古至今，人際關係舉凡長官與部屬、同儕、朋友、親人之間的相處，可以是快樂、和諧的，也可能是視而不見、緊張衝突的局面。人與人之間的衝突，說穿了，不外是各執己見，有的人甚至於不允許別人與自己的意見相佐，這正是「固執己見」、「我執強大」的示現！這樣一來，不僅把彼此的關係弄得緊張，到頭來痛苦的還是自己，真是不划算！

思索

試想，如果方愛的母親不以「功課不好」，這個狹隘的觀點論斷，而偏頗對她的關愛，反而是給予每個小孩一樣的愛護，依照每個人的特質，幫助他們成長，如此，不僅能造就他們健全的人格，家庭更是一團和氣，自然不會有緊張的人際關係壓力存在。人與人之間的相處，如果總是抱持著慈悲與大愛，用一顆包容的心看待世界，那麼，心清淨又何來的爭執呢？

佛法觀點

心清淨，則知清淨；以「無執取的心」面對自己的缺點，較易看清楚壓力背後的真相，若為無私的大愛，則義無反顧；若只為顧及自己的尊嚴、喜樂，突增別人壓力的自私想法，則應該立即捨棄。而惟有不斷的修行，吸取正知見，以及時時保持清淨的心，才能使負面的壓力無所遁形，正確的面對壓力，才能真正得到解脫。

Changing Point

Since the beginning of time, the relationship between man and man can be both good and bad. The conflicts between people are caused by one, whom thinks that only his/her thinking was right, there are some whom even disallow others ideas to be shared, this is truly "selfish thinking", and "very arrogant!" this will cause stress between one another, and also in the end it is he/she that will suffer the most.

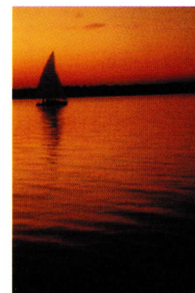
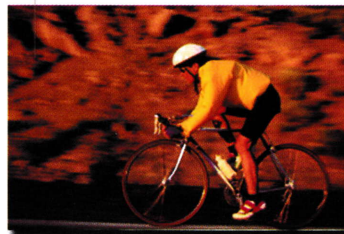
Thoughts

If Fang Ai mother didn't judge using her result, thus giving less concern and love towards Fang Ai. And instate giving the same amount of care and concern to each and every of her children, and help her children grow according to what he/she needs, this will not only help the children to have a better characters, the family will have a better atmosphere, thus not having to much stress in the family. If every one of us can treat one another in a more compassionate way, using a forgiving heart to view this world, than where will quarrels come from?



Buddhist Point Of View

Peace at heart, than will one know real peace; using a peaceful heart to face ones weakness, thus making it easier for ones to know the real reason behind stress. If there is no love, and one are just concern about his/ her own pride, joy, and giving stress to others, in order to make ones wish come true, than we should cast it away. Only be continuing cultivating, and getting more right views, and maintaining peace at all time, than can we get away from stress. Facing stress correctly than will we be able to gain liberation.



解壓妙方

不斷修行→得清淨心→獲正知見→正確的面對→得大解脫

The Methods Of Reducing Stress

*Cultivation→Peaceful Heart→Getting Right Views→
Facing Stress Correctly→Gaining Liberation.*

長壽高僧~
生活秘方

佛園澄 Fotucheng



圖片提供 / 黃映蒲

文 / 仁勤 譯 / Rick 版面創意 / Hank 完稿 / Hank
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佛圖澄是晉代高僧，西域龜茲人，他就是民間廣傳的十八羅漢中的『瘦骨仙』。九歲出家，東晉穆帝永和三年圓寂，年壽117歲。以下就簡述他可能的長壽的要訣：

(1) 持戒禪定力強：高僧傳中，他是列在神異僧類中的第一人，有大神通力、能預知吉凶，醫術高明，甚至能起死回生，各種神奇的渲染，使他被目為神人。由於他平時就嚴持戒律（一生“酒不逾齒，過中不食，非戒不履”），且禪定功夫深厚精進所致。

(2) 大悲願行堅固：佛教在西晉前，傳佈頗慢，在他之前，並無真正中國僧人。他79歲時東來洛陽，殘暴的後趙王石勒、石虎受到他的慈悲戒殺教義及神通力感化，約有八成將被殺戮者，得到赦免；在二石的倡導下，使華北佛教大為盛行。

(3) 學養智慧深廣：一時名德如釋道安（為改革佛教之第一人，首先整理出中國佛教清規戒律）、竺法雅、竺法汰、僧朗（他們學問、道德、修行皆高）等皆來受學，及外國

Fotucheng was an eminent monk in Jin dynasty. He was born in Guiz, which is a city in the western regions of china. He was known as one of the eighteen Arhats in folklore, called "the thin celestial being". He became a monk at nine years old. He lived to the age of 117 and died at Mudi Yonghe third year in East Jin dynasty. The followings briefly describe the main reasons why he could be long-lived:

(1) Strong power of keeping precepts and sitting in meditation: he was named as the greatest monk in the list of miraculous monks. He had great magic power that could foresee the future. He had superior medical skill which even could turn death into life. He was taken as a celestial being under various miraculous exaggerations. But all of those magical powers are owing to his strictly keeping precepts ordinarily (He had no drinking in whole life, no meal after noon, and no action except precepts.) and deeply right efforts of meditation.

(2) Firm vow to work with great compassion: before the Western Jin dynasty, the Buddhism was spread considerably slow. There was no real monk in China before him. He east went to Loyang at 79. The cruel and ferocious emperors of Later Shao dynasty Shilei and Shihu were influenced by his miraculous power and teachings of being kind, and compassion, and getting rid of killing. Almost eighty percent of being killed persons was pardoned. Under initiating by those two emperors, the Buddhist was widely in vogue in North China.





名僧佛調、須菩提等不遠數萬里足涉流沙來從他受學，前後門徒近萬，成為佛學的一代宗師。

(4) 多面向的能力：他能獲得王室、百姓及弟子的尊崇，除了部分是歷史機遇（戰亂頻仍、官吏腐化、人民困苦），更重要的是，具備堅定的信仰、意志，出生入死的膽識，能洞察大勢、進退合宜的做人處世智慧，以及良好的組織宣傳能力等等，佛教從此在中國有了合法的地位，進而建立龐大的僧團組織，並廣受朝野普遍的信仰。

(3) Deep and wide learning and wisdom:

at that time, not only many great monks like Buddhist Daoan (He was the pioneer to innovate Buddhism for beginning with working up the regulations, taboos and commandments of Chinese Buddhism.), Gobharaya, Gobharatai, Sanlang and etc. (All of them had high learning, morality and practicing.) were under his teaching, but also the foreign famous monks like Fotiao, Xubodhi and etc. waded drift sand from afar to become his student. Thousands of people became his followers. He was a great Buddhist master in China.

(4) Multidimensional capability:

the reason why he could worship by the royal family, the common people and pupils was partly caused of historical circumstances





(There were frequent chaos caused by war, depraved government officials, and hard-lived people at that time.), but the most important reason was his firm belief and will, daring combined with superior judgment, wisdom to associate with people and the good capability of organizing and advertising. Henceforth, Buddhism had a legal position in China. Then he established an enormous Buddhist monk organization, and Buddhism became a widespread belief in China.





一代女皇

武則天

Wu Ze-Tian



Beauty 美容祕密 Secret

武則天是盛唐時期的女皇帝，傑出的政治家，也是一位長壽的養生家，善於養顏的美容專家，她 80 歲高齡時仍然保持青春美貌，如《新唐書》上所說 "太后雖春秋高，善自塗澤，令左右不悟其衰"。

或許武則天在歷史上的評價各有論斷，有人說她是殘酷不仁的暴君，但也有人說她是中國女姓運動的代表人物，能夠當上中國的女皇帝，而且位高權重、壽終正寢，一定有什麼過人之處，至於人事的是是非非，恩恩怨怨，以佛法的觀點而言，都是因果業力的交相糾纏不清，誰都無法完全釐清，而且這個論題太過僵硬，我們不如來瞭解她養生和美容的祕訣來得實在：

Wu Ze-tian was the Tang Dynasty's empress, an outstanding politician as well as expert for health preserving. She still kept youth and beauty in eighty, just as "New Tang Book" described, "Although the mother of the emperor was very old, but she was good at caring her face, to make others do not know her real age."

Maybe, there are different values and judgment for Wu Ze-tian in historic record. Someone consider she as a cruel and heartless tyrant, but someone consider she was the representative figure in China female campaign. She must have some specialties

文 / 無期 譯 / Rick 版面創意 / Hank 完稿 / Hank
Article / Wu-Chin Translator / Rick Art / Hank Layout / Hank

美容外方

據傳武則天用宮廷美容聖品《神仙玉女粉》，本品富含益母草祛斑素，這種成份能迅速滲透皮膚基層，調節肌膚生理機能，溶解黃褐色素，對消除黑斑、雀斑、黃褐斑等各種色斑有獨特功效，據《御醫院方》載“神仙玉女粉”早晚敷面能活血化癥，益顏減皺，消除面部色斑，祛斑效果使“四五十婦人，如十五少女”。

史籍記載，武則天長期注重保養容顏，除了內服延緩衰老的藥物外，還天天不忘外塗美容藥，她改年號為長壽那年，是公元692年，當時她已經68歲，可是仍然年輕美貌，《新唐書》說武則天“善自塗澤”，卻未寫出她是用何種美容藥“塗澤”化妝的，不過在她去世後四十多年後，王燾在他編撰的《外台秘方》中，專門記載了武則天曾經長期用過的藥方，主要藥物是益母草，故稱為“近效則天大聖皇后煉益母草留顏方”，常塗抹面及雙手，能夠展露浮皮，減少黑斑及皺紋，用得越久，效果越顯著，益母草在《本草拾遺》一書中，也有記載，說它“入面藥，令人光澤，治粉刺”，真的是一種非常

好的中醫美容藥草，也是武則天的美容要方，當今有很多美容界的人士一直研究益母草這種藥草。

美容內方

另外值得一提的是因太宗駕崩後，武則天被送入感恩寺，當了三年尼姑，每天參禪打坐，在身心修養上得到很大的開展，



to be the Chinese empress, with high position and power, and die a natural death. With regarding with political confliction, revenges, for Buddhist viewpoint, all are perplexed cause by karmas, no one could solve these. And this issue is too stiff; we would rather realize her secret about keeping in good health and beauty.

The external beauty prescription

It has rumor that Wu Ze-tian uses palace beauty holy article (celestial jade-girl powder) which contains plenty of yi-mu grass dispelling spots elements which component can rapidly permeate the skin to adjust skin physiological function, and dissolve tawny pigment for removing black spots, freckles, tawny spots, and other spots. According the recording of "Royal Doctor's Recipe", using celestial jade-girl powder "to apply on face day and night can simulate the circulation of blood, beautify face to reduce wrinkles, and eliminate face's color spots. The effect of eliminating spots makes 40-50 year-old woman look like fifteen year-old girl."

According to recording of history books, Wu Ze-tian pays attention to look maintenance for long time. Besides taking medicine for keep younger, she also applied beauty medicine lotion everyday. The year she changed reign title, as longevity was Christian era 692, she was 68 years old, but still youth and beauty. "New Tang Book" writes that Wu Ze-tian "good at applying the beauty lotion", but the book did not write out which beauty

她修數息、隨息、觀照心念，常常能進入鬆靜的禪悅中，這對於她的長壽健康有很大的影響，當然這也是她另一個重要的美容良方，另外她寫了一手好字、喜歡音樂、詩歌，這些廣泛的興趣也讓她心情愉悅，心情美，容顏也一定美。

能夠在保守重男輕女的傳統社會中當到女皇帝，是非常不容易的一件事，整個中國歷史中，垂簾聽政的太后不在少數，但自立為皇帝的女性就只有武則天一人，不僅權重天下，而且長壽美麗，「見賢思齊，見不賢則內自省」，她不值得我們學習的是為奪權利，不擇手段；值得我們學習的是她過去生種下的福報，不錯的禪定工夫，以及獨特的美容良方，可以讓女皇帝美麗的良方，您是否也想試試看！但不要忘记的是外美永遠來自內美。

medicine lotion she applies. After more forty years old she die, "External platform secret method", Wang-Shou edited, recorded that the main medicine ingredient for Wu Ze-tian's beauty prescription is yi-mu grass, is so called "the closed ingredient for loyalty Ze-tian empress's secret prescription to maintain beautiful face". Usually using the herb to smear over face and hands can reveal the float skin and reduce black spots and wrinkles, the effects is more noticeable as using for long time. Yi-mu grass recorded in "Chinese's secrete Herb", and described that "it can emerge face luster and cure acne." It is a very good Chinese medicine beauty herb, and also is Wu Ze-tian 's beauty prescription. Nowadays, many people in cosmetics industry still research this herb.

The inner beauty prescription

The other worth to mention is as the emperor of Tai Zong passed away, then Wu Ze-Tian was send to the Temple of Gan-En to be Buddhist nun for three years, and meditated everyday, to take a great development on training of body and mind. She practiced breathe-accounting, breathe-unaccounting, observes the heart, and was easy to attain the joy of mediation. It was a lot of effects on her longevity and healthy, of course, this is also her another important beauty prescription. Besides that, she also could write a good calligraphy, and like the music, poetry, these hobbies also keep her to have a light heart.

She could be empress in the traditional con-





servative male-valued society; it would be a very hard thing. In the entire Chinese history, there are a lot of mothers of emperors, but to be empress is only Wu Ze-Tian, not only have great power, but also live long," To emulate those better than oneself, but self-valued as to see those bad examples. " We should not learn her method of power-seizing, tricky, kill the loyal officers; but we should learn her merits from her pass life, deep-meditation, and unique beauty prescription, do you also like to try it? But you should not forget the external beauty is always from the inner beauty.



大般若經講記

Lectures on the Maha-Prajna-Sutra

較量功德品 47

Comparing the Merits



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

(註：本文係新修正之大正藏版本)

。。。。續上期

一、智慧的原味——經文

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 欄倒數3行~P698I 欄3行)

二、生動的說明

說完般若之尊貴，天帝釋馬上又思惟細膩的作了補充說明：因為諸佛由般若而生。這句補充是重點中的重點，是的，眾生學佛，最終的目的就是要與佛一樣的完美圓滿，既然要學佛，就要學到重點，那麼什麼才是重點？就是學到重點，那麼什麼才是重點？就是成佛的關鍵，佛與眾生，本質上無二無別，那麼到底是那裡有所不同呢？最大的不同就是佛悟、眾生迷，最大的分野就在於佛證入般若，眾生依然無明；故般若的相反就是無明，而破無明的唯一途徑就是般若，故般若當然就是成佛的唯一一條路了，既如是，般若能生諸佛，諸佛由般若而生，也就是佛子永遠不能忘失的法要，否則一旦忘失，真的是成就遙遙無期了。故“佛由般若生”，是佛法的真理，更是不可須臾暫忘的佛法座右銘。



1.The Origin of Wisdom : Sutra

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.

2.Vivid Explanation

After Kausika explicates how noble the profound Prajna-paramita is, he immediately adds in further detail, "Because all Buddhas become Buddhas through realizing the profound Prajna-paramita." His complement is the central concept of this paragraph. To be perfect and complete as the Buddha is our goal for learning the Buddha-dharma. Since we want to learn the Buddha-dharma, we have to learn its gist. Then, what is the gist? "The key to be a Buddha" is. In fact, the Buddha and living beings have same nature. Then, what is the difference between the Buddha and living beings? The most obvious difference is that the Buddha has reached Enlightenment but living beings are laboring under delusions. The most apparent distinction is that the Buddha has realized the profound Prajna-paramita but living beings are still ignorant of Truth. So, the opposite of the profound Prajna-paramita is blind in mind. And, Prajna-paramita is the only way to liberate living beings from mental obstructions. Therefore, Prajna-paramita is the only path for becoming a Buddha. Buddhists should never forget that Prajna-paramita can beget Buddhas and Buddhas become Buddhas through realizing Prajna-paramita. If we forget this, the day of attaining accomplishment might not come in the near future. Therefore, "Buddhas come from Prajna-paramita" is Truth of the Buddha-dharma and Buddhist's motto, which can not forget even just for a short while.

天帝釋接著又補充說明：一切聖者及眾生上妙樂具都是依般若而起。此句是上句更詳盡的補足，般若能夠出生諸佛，不但如此，般若還能出生一切功德，甚至物質世界上的上妙樂具也來自般若功德之感召；佛典有云：萬般都是業，半點不由人。意思就是萬般都是業，半點不由人。意思就是說：黑業會感召惡報，白業會感召善報，這一切都是因果法則的運作，不是任何人能夠改變的，故如果想要有善報，唯一的作法即是種善因，唯有善因能夠生出善果；而到底什麼是最大的善因呢？事實上，般若就是最大、最圓滿、最上的善因，故能夠感召一切的善果，不止是成佛的終極善果，甚至器物世間一切的上妙樂具也能圓滿的感召，故一切都是因果，一切都是種如是因、得如是果，對於因果法則，我們只有當作真理完全的服

膺，否則一旦違反因果法則，只有受報的份，沒有第二條路可走，就算善業可以抵消黑業，畢竟也要損耗功德福報，故切莫為

Kausika adds and explains continually, "All saints and wonderful musical instruments of the world are all originated from the profound Prajna-paramita."

Prajna-paramita can not only beget Buddhas but also can beget all the virtuous merits. Even wonderful musical instruments of the material world are created from the merits of realizing Prajna-paramita. In Buddhist sutra, it says, "All things occur because of karma and we can't do anything about that." It means that black karma (evil-doing) will bring about bad fortune and white karma (well-doing) will lead to good returns. All things operate by the principle of cause and result. No one can change that. Therefore, if we want good returns, the only way is to sow the seeds of good cause. Only good cause can grow good result. What is the best good cause?

Prajna-paramita is the greatest, most complete and most excellent good cause. It can bring all good results -including the utmost good result (become a Buddha) and it can even bring wonderful instruments of the world in a perfect way. Therefore everything comes from cause and result. As we sow, so shall we reap. We can only regard the principle of cause and result as a truth and entirely comply with it. Or, once we against it, the only fate we will have is to suffer. Even if the good deeds we do can balance the black karma we carry, but we will waste a lot of our virtuous merits if we do that. So, never do bad things! Never do bad things! It is very true that what we do must be repaid.



惡！切莫為惡！因果必報，絲毫不爽。

天帝釋接著又補充說明：舍利子也是由般若薰修而來。是的，舍利子是一個修行人修行成就具體的示現，但是珍貴稀有的舍利子到底是從何來的呢？想必是許多人心中的問號，在此處的經文就把這個看似神秘的問題說得清楚明白。有形有相的舍利子來自於無形無相的般若，由此再度證明「真空生妙有」之真理，般若是諸佛之母，般若是一切上妙樂具之源，般若更是殊勝舍利子之來處，故般若是一切一切的源頭，所以修行人宜念茲在茲的修證般若，一旦證得，則必定解脫生死，不再流浪三界，不但自己獲大利益，還可以透過菩薩道弘揚般若正法，將更使無量無邊的眾生亦獲利益。

Kausika keeps adding, "Pagodas are also generated from practicing Prajna-paramita. " Pagoda is concrete representation of a spiritual aspirant's achievement on Buddha's Noble Path. Many people might have a question that where is precious pagoda from? Here this paragraph of the sutra answers the question very clearly. The tangible pagoda comes from intangible Prajna-paramita. From the explanation, we prove the Truth "Real Emptiness grows wonderful Existence" again. Prajna-paramita is Mother of all Buddhas, is origin of all wonderful musical instruments, is source of unique excellent pagoda and is fountainhead of all things. So, spiritual aspirants should keep Prajna-paramita in mind and practice it always. Once we realize Prajna-paramita, we are definitely free from life and death and stop wandering in the three realms of samsara. Not only we will benefit ourselves this way; spread Prajna-paramita through Bodhisattva's Path will benefit immeasurable living beings.

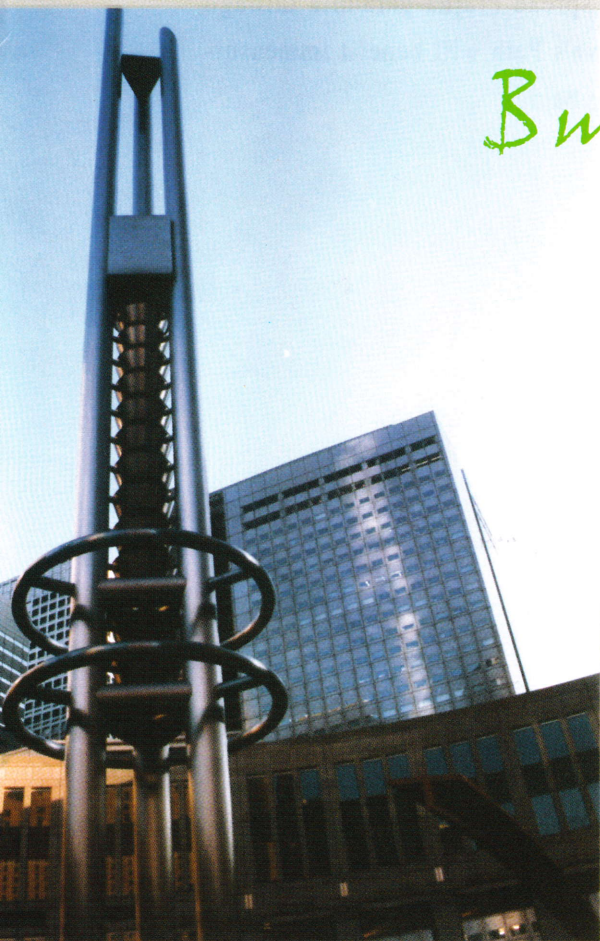




全球佛教報導



Buddhism in the World



資料來源 / 佛教季報 (荷蘭)
譯 / 素琴
版面創意 / Hank
完稿 / Hank

Resources/BUDDHAYANA
QUARTERLY(Netherlands)
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Layout/Hank

斯里蘭卡

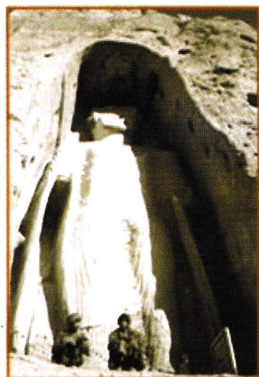
泰利般政府花費二十天時間將位於班銘洋的兩尊巨大的佛雕像摧毀，最大的一尊雕像已完全被摧毀了，唯一殘存的是較小的雕像的一手肘碎片。

世界各地的佛教徒為此感到驚愕，而對於來自非佛教徒的支持與同情則令人倍感溫馨。令人覺得不可思議的是來自一些看似佛教徒人士的一些怪異反應！？如一切事物都非恆久存在的；又如我們不應該執著於這些雕像，如同佛陀從沒有開示說有更糟糕的事物將被依附。而斯里蘭卡大乘菩提社已經著手要求複製這些被摧毀的雕像。

日本

丹羽野和平獎得主 為巴勒斯坦牧師

知名的佛教丹羽野和平獎已頒發給巴勒斯坦人阿般那·以利亞·查古爾。此價值兩千萬



日圓（約二十萬美元）的獎項於五月十日在東京頒發給他，他在此之前不僅已獲頒國際宗教和平獎，且被提名角逐諾貝爾獎。

現年 61 歲的他之所以獲得此獎項，根據丹羽野組織表示是因他三十多年來一直致力於促使在以色列的猶太人及巴勒斯坦人能和平相處。

特別值得稱揚的是他在依畢林及嘉利里亞兩地創建了勇士以利亞技術高級中學，在那兒猶太人、基督徒、回教徒及其他族群都在一起上課。

查古爾不斷地試圖喚醒不同宗教及種族背景年輕人彼此間的諒解，即使阿拉伯人及

SRI LANKAN

The Taliban regime needed twenty days to destroy the two enormous Buddha statues in Bamiyan. The largest statue has been totally destroyed, a piece of the elbow is all that is left of the smaller statue.

Buddhists across the world reacted with dismay at their destruction and the solidarity and sympathy expressed by non-Buddhists is heart warming. Surprisingly unexpectedly however there have been one or two strange reactions from some quasi-Buddhist corners: that everything is impermanent and that we shouldn't be attached to such statues. As if the Buddha hadn't pointed out that there are worse things to be attached to.

The Sri Lankan Maha Bodhi Society has called for replicas of the destroyed statues to be built.

JAPAN

Niwano Peace Prize for Palestinian Priest

The prestigious Buddhist Niwano Peace Prize has been awarded to Palestinian Abuna Elias Chacour. The prize which is worth 20 million yen

(approx. USD 200,000) was presented to him in Tokyo on 10 May. He had previously been awarded the International Methodist Peace Prize, as well as being nominated



猶太教的以色列人最近又發生暴動也沒有改變他的初衷，他仍繼續致力於調解的工作。

丹羽野組織係由一位日本的農夫 --- 所古生介於1938年創立，該組織目前的會員超過五百萬人，是世界上現有最大的佛教組織之一，該組織擁有全球性的學校及醫院網。

丹羽野組織不僅致力於舉辦宗教間的活動及爭取社會權力的工作，更贊助依據佛陀教義修行的人，該丹羽野和平獎設立的本意即是為表揚那些致力於世界和平的人或組織而設的。

本次為該組織第十八次授與獎項，之前得獎者有巴西的紅衣主教阿爾恩斯、伊斯蘭世界協會及位於北愛爾蘭的可瑞米拉社會團體。

英國

衛塞節遊行在倫敦舉行

5月26日於倫敦舉行前所未有的衛塞節遊行，舉辦這項活動的組織是由位於倫敦、伯明罕、曼徹斯特、雷區沃斯及可登市的寺廟所共同主持的。尊貴的金剛上師那亞卡·泰瑞曾表示，在衛塞節被認可為國際慶祝的節日後，有此籌備遊行的組織是非常合宜的，所有佛教國家的大使都已被邀請參與此一盛會，來自斯里蘭卡的一群舞者及鼓手們預期也將會參加。

美國

基督教在二十世紀仍是世界最大宗教，而伊斯蘭教及不熱衷宗教的人數增加最多。其次，印度教略增，但遍及全球的佛教及猶太教人口卻呈下降趨勢，這些趨勢報導於第二版的世界基督教百科全書（牛津大學出版社）。世界上238個國家中有三分之二以上的國家信奉基督教，是目前最大的宗教，報

for the Nobel Prize.

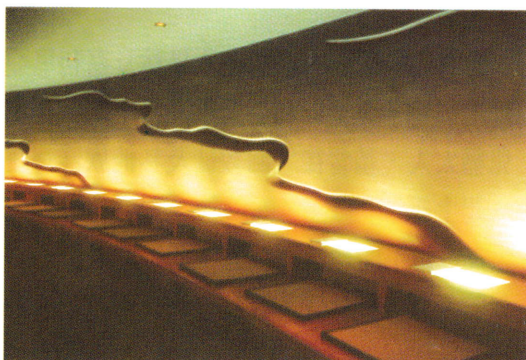
The sixty one year old was awarded the prize, according to the Niwano organisation for dedicating more than thirty years work to trying to bring together Jews and Palestinians in Israel.

In particular he was praised for setting up the Mars Elias Technical High school in Ibillin, Galilea where Jews, Christians, Muslims and other groups all study together.

In this way Chacour tries to awaken understanding between youngsters from differing religious and ethnic backgrounds. Even the recent riots between Arabs and Jewish Israelis have not changed his mind, he continues to work for reconciliation.

The Niwano organisation was established in 1938 by the Japanese farmer Rissho Kosei-Kai. The organisation now has more than five million members and is one of the largest Buddhist Lay organisations in the world, with a worldwide network of schools and hospitals.

The Niwano organisation propagates active inter-religious activities and social rights, as well as supporting individual perfection in accordance with the Buddhist Teachings. The Niwano Peace Prize is intended for people or organisations who have worked for





Buddhism



News



導中同時指出基督教在開發中國家普遍被接受，除了位於西歐、俄羅斯及北、南非的崇尚不同思想、共產主義及唯物論的國家才有明顯的下降情形。

基督教在二十世紀初期，據調查擁有 5 億 5 千 5 百萬的擁護者，幾近全球人口的 32%，而到了二十世紀末期時，擁有 19 億的擁護者，約全球人口的 31%；伊斯蘭教則由兩億人(12.3%)增加到十二億人(19.6%)，而無宗教信仰人口則由 3 百萬人增加為 7 億 6 千 8 百萬人(12.7%)，其他宗教信仰還包括有印度教 8 億 1 千 1 百萬人、佛教 3 億 6 千萬人、錫克教 2 千 3 百萬人及猶太教 1 千 4 百萬人。

world peace.

This is the eighteenth time that the prize has been awarded. Previous winners of the prize include the Brazilian Cardinal Arns, the Islamic World Congress and the Corrymeela community in Northern Ireland.

UK

Vesak Procession to take place in London

On 26 May the first ever Vesak Procession will be held in London. The organisation is in the hands of temples from London, Birmingham, Manchester, Letchworth and Croydon. The Most Ven. Dr. M. Vajiragnana Sangha Nayaka Thera said that the organisation of the procession was very fitting following the recognition of Vesak as an international day of celebration. All of the Embassy's of the various Buddhist countries have been invited to participate. A number of dancers and drummers from Sri Lanka are also expected to participate.

USA

During the twentieth century Christianity remained the largest religion, with Islam and the percentage of people non-active religiously increasing the most. Hinduism showed a slight increase, but worldwide both Buddhism and Judaism declined. These trends were reported in the second edition

Buddhism is the World

of the World Christian Encyclopaedia (Oxford University Press). Christianity is the largest religion in more than two thirds of the 238 countries in the world. It is also reported that Christianity is widely accepted in developing countries, but that in Western Europe, Russia and North and South Africa it is noticeably declining, as a result of alternative thinking, communism and materialism.

Christianity began the 20th Century with 555 million adherents or 32% of the population and ended the century with 1.9 billion or 31%. Islam grew from 200 million (12.3%) to 1.2 billion (19.6%). The non-religious

population grew from 3 million to 768 million (12.7%). Other current figures include: 811 million Hindus, 360 million Buddhists, 23 million Sikhs and 14 million Jews.



金色蓮花佛學夢土

六月份系列課程

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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