



金色蓮花
國際中英文雙語版

Golden Lotus

2001 年 7 月 / July 2001 NO.103

~ 修行人的生活指南
Life guide for Cultivator

高效能學習
HIGH EFFICIENT LEARNING

S What Is
Simultaneous Observation
什麼是平行的觀察？

美 顏
BEAUTY

The Facial Method Of
Audrey Hepburn

窈窕淑女奧黛麗赫本

成功公式
THE FORMULA
OF SUCCESS

The Genius
FARADAY

紅塵奇才法拉第

專 訪
INTERVIEW

2001

Modern Taiwan
Religious Sculpture Exhibition

台灣當代宗教藝術雕塑大展

ISSN 1023-0319



9 771023 031005 07

Golden Lotus

1993 年創刊

2001 年革新號

本刊名稱出自：

大般若經 緣起品

執此千莖 金色蓮花
以寄世尊 而為佛事
還散上方殑伽沙等諸佛世界
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.

創辦人暨總編輯 \ 郭韻玲

(Founder & Editor-in-Chief/ Kuo Yun-ling)

顧問 \ 朱靜珍(Advisor/ Chu Ching-jen)

總企劃 \ 周玉卿(Director/ Chou Yu-ching)

發行人 \ 鄭鴻祺(Publisher/ Cheng Hung-chi)

■編輯部(EDITORIAL DEPARTMENT)

主編 \ 黃連盛(Chief Editor/Huang Lian-Sheng)

副主編 \ 清塵(Vice Chief Editor/Chin Cheng)

美編 \ 鄭秉忠、波爾(Art Design/Cheng Ping-Chung, Paule)

影音編輯 \ 邱炳煌、黃連春、黃正宗(Chief Editor/ Chiu Ping-Hung, Huang Lien-Chun, Huang Cheng-Tsung)

金色蓮花全球資訊網(Golden Lotus World Wild Web)

網路執行監督 \ 彭維廷

(Web Executive Supervisor/Peng Wei-Ting)

媒體部 \ 賴信仲(Media Division/Lai Hsin-Chung)

■管理部(MANAGING DEPARTMENT)

總務組 \ 郭曉蓮(General Affairs Division/Kuo Hsiao-Lien)

人事室 \ 李初春(Personal Division/Li Nancy)

秘書室 \ 蔡素玉(Secretary Division/Tsai Su-Yu)

活動組 \ 徐美齡(Activity Division/ Hsu Mei-Ling)

國際發言人 \ 陳守強(International Spokenman)

(International Spokenman/ Chen Shou-Chiang)

國際主筆 \ 石連柱

(International Writer/Shih Lian-Juh)

人力規劃組組長 \ 釋如空

(Man Power Planning Leader/Shih Ju-Kung)

公關組組長 \ 陳子軒(Leader/ Chen Tzu-Shuan)

行政秘書 \ 彭敏華(Administrative Secretary/Peng Min-Hua)

課程組 \ (Course Division)

周育正、吳燕娟(Chou Yu-Cheng, Wu Yen-Chung)

倉儲組 \ (Storehouse Division)

組長 \ 陳子帆(Leader/ Chen Tzu-Fan)

組員 \ 賴明鑑、毛志宏(Lai Ming-Jian, Mao Chin-Hung)

服務組 \ (Service Division)

台灣服務處 \ 黃麗文、賴秀旻、陳寶蓮

(Taiwan/ Huang Li-Wen, Lai Xiu-Min, Chen Pao-Lien)

馬來西亞服務處 \ 陳麗陵、陳麗敏

(Malaysia/Chen Li-Ling, Chen Li-Mien)

紐西蘭服務處 \ 陳子軒

(New Zealand/ Chen Tzu-Shuan)

泰國服務處 \ 許瓊丹(Thailand/Hsu Chiung-Tan)

新加坡服務處 \ 姚曉鈺、吳燕玲(Singapore/Yao

Hsiao-Yu, Wu Yen-Ling)

美國服務處 \ 蔡素玉(America/Tsai Su-Yu)

香港服務處 \ 詹美娟 Hong Kong/Chan Mei-Chuan)

天境組(Environmental Division)

組長 \ 廖銘義(Leader/Liao Ming-Yi)

協力人員 \ 彭淑華、廖詹秀卿、李秋華、梁錦雲、

(Staff/Peng Shur-huar, Liao Chan hsiu-Ching, Lee Chiu-Hua

Zhang Chin Cheng,)

夢土組(Dream Land Division)

組長 \ 張志向(Leader / Li Chu-Sheng)

組員 \ 李初升、廖美慧、駱麗娟、陳麗卿、李秋鴻(Staff / Li

Chu-Sheng, Liao Mei-Hui, Lo Li-Chuan, Chen Li-Ching, Lee Chiu-

Hung)

修行人的生活指南

LIFE GUIDE FOR CULTIVATOR



12

8 清心小語 **WORDS OF CLARITY**
10 我是這樣想的 **THIS IS WHAT I THINK**

12 2001年台灣當代宗教藝術雕塑大展
**MODERN TAIWAN
RELIGIOUS SCULPTURE EXHIBITION 2001**

18 整體健康醫療 **HOLISTIC HEALTH**

28 瑜伽體位法~背立式與蝗蟲式
ASANAS~GRASSHOPPER POSE AND BACK STAND POSE

34 佛經中的健康延壽法
THE HEALTH METHOD IN THE SUTRA

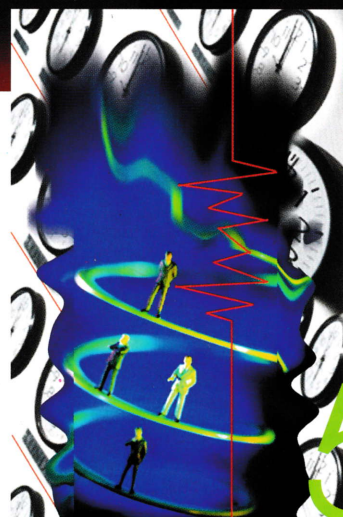
38 時事大解碼 **DECODING NEWS**
74 全球佛教報導 **BUDDHISM IN THE**

46 此生最幸福的時刻
THE HAPPIEST MOMENT IN MY LIFE

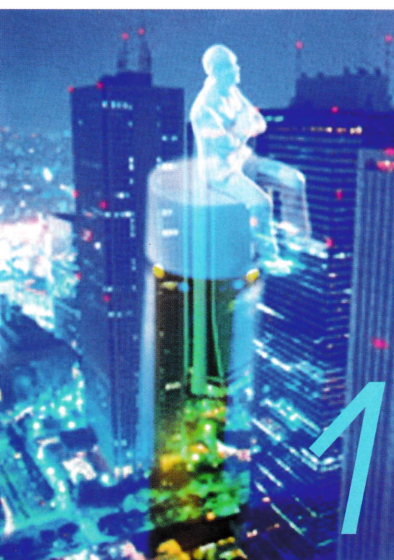
50 紅塵心蓮 **THE VIEWPOINT OF HEART**

54 心靈傳真 **HEART FAX**

60 什麼是平行的觀察？
WHAT IS SIMULTANEOUS OBSERVATION?



52



18

知見
RIGHT VIEW

專訪
INTERVIEW

健康
HEALTH

食療
FOOD THERAPY

運動
EXERCISE

修行 Q&A
CULTIVATION Q&A

新知
NEW KNOWLEDGE

快樂之道
THE HAPPY PATH

生活雅士
ELEGANT

高效能學習
HIGH EFFICIENT LEARNING



金色蓮花

Golden Lotus

■ 表演坊

領銜 \ 蔡承訓 (Leader/Tsai Cheng-Hsun)

舞台監督 \ 維廷 (Stage Supervisor/Wei-Ping)

副舞台監督 \ 美智 (Vice Stage Supervisor/Mei-chih)

舞台設計 \ 王秀珍 (Stage Design /Wang Hsiu-Chen)

道具執行 \ 彭庭光 (Props Executive/Peng Ting-Kuan)

服裝執行 \ 林靜芳、穆少萍

(Csutom Executive/Lin Ching-Fang, Mu Shao-Ping)

音效 \ 傅仁勤、陳振國 (Sound Effects/Fu Jen-Chun, Chen Cheng-Kuo)

布幕執行 \ 蔡定彥、廖銘祥

(Scene Executive/Tsai Dinh-Yuan, Liao Ming-Shiang)

學習組 \ 彭聖芬、鄭博文、彭聖晏、陳偉勳、謝睿達、謝建瑩、賴柏良、毛柏森、毛柏崙、廖如心、丁思寧

(Learner/Peng Sheng-Fen, Cheng Po-Wen, Peng Sheng-Yen,

Chen Wei-Hsun, Shie Rrei-Da, Shie Jie-Yin, Lia Po-Liang, Mao Bo-Sen, Mao Bo-Wei, Chen Yi-Hsuan Liao Ruh-Sin, , Ting Szu- Ning,)

本雜誌在台灣新學友 (Senseio)、金石堂文化廣場 (Kingstone)、誠品書店 (Eslite)、何嘉仁書店 (Hess) 有售。

■ 北部流通處 (Resaled in North Taiwan):

1. 佛教文物 (Agent of Buddhism Articles) \

光華堂 (Guang-Hwa) 上德 (Shang-Der)
菩薩書院 (vaBodhisatt) 妙甚 (Miaw-Shenn)
菩提園 (Bodhi-Garden) 禪之鼎 (Charn-Jy-Diiang)
圓光文物 (Yuan-Guang) 梵音佛學 (Buddhist-Sound)
妙莊嚴 (Miaw-Juang-Yan) 聖因 (Shenn-Ing)
觀自在 (Guan-Tzyh-Tzai) 淨光 (Jing-Guan)
傳徹 (Chawn-Cheh)

2. 書局 (Bookstore) \

寶之林 (The Tree of Treasure) 上揚 (Shang-Yang)
文興 (Wen-Shing) 輔大 (Fuu-Dah)
遠大 (Yeu-an-Dah) 天美 (Tian-Meei)
大成堂 (Dah-Cherng-Tarng) 金池堂 (King-Chyr-)
永業 (Yeong-Yeh) 一全 (I-Chyuan)

3. 素食館 (Vegetarian Restaurant)、茶藝館 (Tea Shop):
佛緣 (Cause of Buddha) (台北)

4. 超商 (Supermarket) \ 媽咪超商 (Mami Supermarket)、千水超商
(Chan-Shuye Supermarket)
台中 Taichung: 常慈 (Jang-Tsyr) 金應行 (King-Ying-Harn)
尚圓堂 (Shang-Yuang) 承德 (Cherng-Der)

■ 中部流通處 (Resaled Store in Middle Taiwan):

■ 南部流通處 (Resaled Stores in South Taiwan):

鳳山 Fan-Sheng \ 隨雲 (Shyue-Yuan)

■ 全省直銷商 (Distribution agent in Taiwan):

1. 北部直銷商 (Agent in North Taiwan):

杏華 Shing-Hwa (02-27383970)
太極 Tai-Chi (02-27008637)
漢學 Hann-Shyue (02-25317746)
聯創 Lian-Chuang (02-23415963)
聚書園 Jiuu-Shu-Garden (02-27610641)
豐羽 Feng-Yeu (02-29293818)
名欣 Ming-shin (02-27598115)
臨豪 Lin-Haur (02-32964127)
立昇 Lih-Shenn (03-4373288)

2. 中部直銷商 (Agent in Middle Taiwan):

漢麟 Hann-Lin (04-3271366)

3. 南部直銷商 (Agent in South Taiwan):

巨柏 Jiuu-Bor (05-2310370)
德聯 Der-Lian (05-5573646)
開元 Kai-Yuan (06-2389888)
紫藤 Purple-Vine (07-3319707)

■ 全省大專院校經銷商 (Distribution Agent in colleges and Univ. of Taiwan):

史丹佛 stanford (02-22798937)

■ 國外經銷 (Oversea Agent)

北美地區 (North America):

紐約世界書局 New York world Bookstore
(718) 746-8889
洛杉磯世界日報圖書部 Los Angle World
Daily (323) 267-6972
舊金山世界書局 San Francisco World
Bookstore (650) 259-2063

新加坡 (Singapore):

光明坊 Awareness Enterprise Pte Ltd (65-553-1915)
禪韻 Ch'an Yun Buddhist Handicrafts & Trading (65-748-3242)
綠度母 Green Tara Pte Ltd (65-744-3376)
德林 De Lin Buddhist Artifacts Center (65-336-9680)
藍毗尼佛教禮品中心 Lumbini Buddhist Gift Centre(s) Pte Ltd (65-534-2998)
菩提迦耶 (佛) 書局 Bodhigaya Bookshop Pte Ltd (65-339-1143)
長青佛教文化服務社 Evergreen Buddhist Culture Service (65-220-6360)
新加坡佛教青年弘法團圖書館
Singapore Buddhist Youth Mission Library (65-7755557)

香港九龍 (Hong Kong): 結佛緣佛教流通處

馬來西亞 (Malaysia) 吉隆坡地區 (Kuala Lumpur):

淨心書坊 Jing Xin Book Centre (603-2698248)
文殊書局 Pusat Buku Mangusri (603-2014432)
菩提書局 Bodhi Book Centre (603-2387186)
白屋書局 White House Book Centre (603-2327442)
大將書行 Mator Bookstores (603-2062888)

泰國曼谷 (Thailand Bangkok)

妙香齋 Miao Hsiang Jee Vegetarian Restaurant
(66-2-7140816)
觀音齋素食林水餃火鍋城 Kwan-Imm Jee Vegetarian
Restaurant (66-2-2596466)
曼谷集成圖書公司 Chi Seng (Bangkok) Co., Ltd
(66-2-2226573)



金色蓮花

Golden Lotus

台灣總部 \ 台北市南京東路四段21號2樓

2F, No.21, Sec.4, Nan-King E. Rd, Taipei, Taiwan

TEL: 886-2-2712-3021 FAX: 886-2-2712-2803

郵政劃撥帳號 \ 17029118 金色蓮花雜誌社

網址 \ <http://www.glotus.com.tw/>

E-mail: glotus@ms2.hinet.net

新加坡分社 \ 26, Cairnhill Rd, Singapore 220655

澳洲分社 \ 28/533 Kent Street Sydney NSW 2000

紐西蘭分社 \ 2/18 Windmill Rd, Mt Eden, Auckland

馬來西亞分社 \ 25-3, Jalan Cheng Lock, 50000 KL, Malaysia

製版印刷 \ 欣佑彩色製版印刷股份有限公司

Pate Making & Printing/Shin-Yow Color Plate

國內經銷 \ 台灣英文雜誌社股份有限公司

Domestic Distribution

Formosan Magazine Press Co., Ltd.

台北市延平南路189號5F

TEL: 886-2-2361-2151

定價 \ 每本110元

行政院新聞局登記證局版北市字第604號

中華郵政台北字第4626號執照登記為雜誌交寄

修行人的生活指南

LIFE GUIDE FOR CULTIVATOR



64

64 法拉第的成功公式 ~ 紅塵奇才法拉第
THE GENIUS FARADAY

70 中外美人養顏驗方 ~
窈窕淑女奧黛麗赫本的美容良方
THE FACIAL METHOD OF AUDREY HEPBURN

78 佛教建築介紹
AN INTRODUCTION TO BUDDHIST ARCHITECTURE

82 綠財神 GREEN FORTUNE GOD

86 玄奘大師 (五)
MASTER XUAN-ZANG (5)

92 來一客世界美味素食 ~ 福爾摩莎素餛飩湯
**DELICIOUS VEGETARIAN-RECIPES OF THE WORLD
~ FORMOSA VEGETARIAN WON TON SOUP**

94 清心靜坐 103 問
MEDITATION QUESTION 103

96 善於調養身心有助於健康長壽
THE SECRET OF LONG-LIFE

100 身病心不病

104 金剛經 **Vajra-Prajna-Paramita Sutra**

110 大般若經講記
**LECTURES ON THE MAHA-PRAJNA-SUTRA
COMPARING THE MERITS**

成功公式
**THE FORMULA
OF SUCCESS**

美 顏
BEAUTY

佛教建築
BUDDHIST ARCHITECTURE

財 神
FORTUNE GOD

戲 劇
DRAMA

素 食
VEGETARIAN

靜 坐
MEDITATION

長 壽
LONGEVITY

解壓妙方
**METHODS ON
REDUCING STRESS**

經 典
SUTRA



82



廣告索引

黃映蒲火鶴雕塑展 封面裡 大藏 6-7 儒齋 33 善福 63 丙戌 85 耀珊陵 91 豐饌 91
仁婷 91 慈雲齋 91 無量壽 91 法嚴堂 91 墾青 103 Willy 108 Creation 108
康寶樂 108 紹同 108 Review 124 滿寧 125 威揚 126 裕品馨 126 帝王香 127
心德素食 128 緣之軒 封底



清



心



小



菩

既然想成就偉大的菩薩志業
就得為人所不能為
忍人所不能忍
方能克竟全功

Since we want to accomplish the great work
of Bodhisattva,
We have to do what others can't
We have to tolerate what others can't
To achieve our goal.

無論在任何狀況下
都要 ---
志求無上道

Under any circumstances,
We have to
Make up our mind to devote ourselves
to the ultimate way.

Words of purity

一個慈悲廣大的人
是眾生的福祉
是眾生的依靠
是眾生的明燈

An immeasurably merciful person
Is the blessing of all living creatures
Is the support of all living creatures
Is the lighthouse of all living creatures.

只有面對真理
接納真理
實行真理
才會幸福

Only when we face the truth
Only when we accept the truth
Only when we practice the truth
Can we be happy.

RIGHT VIEW

知見



面對真相

Facing the truth

文・圖 / 蔡承訓 譯 / Rick 版面創意 / Jones 完稿 / Jones
Text.Picture/Tsai Cheng-Shune Translator/ Rick Art/Jones Layout/Jones

雖然面對真相
會有許許多多的苦痛
面對自己醜陋的一面
面對別人不真實醜陋的一面
但唯有
接納真相
也才会有上升的可能性
生存才有了意義

Although, facing the truth
would face a lot of pain,
to face self ugly side,
to face other people's untruth ugly side,
but only accepting the truth
would have the possibility to promote.
The existence would just have the value.

RIGHT VIEW

知見



專訪 INTERVIEW



2001台灣當代宗教藝術雕塑大展

Modern Taiwan Religious Sculpture Exhibition

2001

雕塑是一項古老的藝術
幾千年來，與宗教結合的雕塑藝術
不僅已悄悄地與人們的生活結合
更深深地烙印在每個人的心靈深處

Sculpture is an ancient art, for century's religious sculptures, has being blend into our lives, and stays in our deepest conscious.

文 / 千芬（東吳大學經濟學學士）譯 / 偉勁 版面創意 / 維廷 完稿 / Jason
Article/Anne (Degree In Economy) Translator/Christopher Art/Wei Ting Layout/Jason



藝術交流凝聚真善美的力量

這次大展的舉辦，集結了多數台灣宗教雕塑菁英，展出七十三件具代表性的作品。豐富而多樣化的作品中，如佛像、觀音示現的各法相、羅漢像、力士像、護法像、媽祖像、千里眼、順風耳...，等運用各種創新的、傳統的手法，一刀一筆、一斧一鑿中完成作品，

用善良的心雕塑美的示現

宗教信仰，不管是東方的佛教、道教，或是西方的基督教、天主教，基礎的教義皆是勸人為善，因為當許多善良的心集結在一起時，更能將人們心底深處光明的能量，緊密結合，加乘放大，並且快速散發，繼而創造祥和的氣息。每一個宗教都有其代表性的人物和感動故事，透過一個個生動的、造型優雅的雕像，彷彿將一個個活生生的、偉大善良的人物，示現在人們的生活裏，時時刻刻提醒著大家，惟有悲智雙全，才能達到生命的至真、至善、至美。

幾世紀以來，佛雕已成為具中國面貌的宗教藝術，代表了中國造型藝術中最精美的一章，其中，敦煌、雲岡、龍門等石窟佛像及菩薩像，雖然年代不同，造形各異，但佛的莊嚴寧靜、菩薩的慈悲智慧、龍天護法的威武雄風、飛天的奏樂與曼妙舞姿、以及供養人無私的香華奉獻，往往讓觀眾們為之感動，嘆為觀止。這些古代藝術匠師們，在其創作中，巧妙地將現實的人性與理想的佛性結合，呈現出人性內在的寧靜優雅和慈善喜樂的精神境界，體現著超然、脫俗的人生

境界，透過藝術創作，傳播著天堂、極樂世界中，天人的美善與清靜無憂的境地。

人成即佛成

近幾百年來，台灣的祖先將民間信仰轉化為生活習俗，宗教觀念轉化為現實生活，比如，每逢大甲媽祖生日，民間例行地組織進香團，舉辦許多大型慶典活動，將媽祖的悲心憫人與偉大情操，透過這樣的活動集結，產生激盪共鳴，與無數的回響。近五十年來，台灣的經濟繁榮達鼎盛狀態，人民的物質生活不虞匱乏，新的世紀，是人們追求高品質心靈生活的年代，神佛已不僅是人們的心靈依歸，而是反觀自省，油然而生堅強向善的生命體驗，從積極的內在自度功課，到實際的行善助人，真誠的學習佛菩薩慈悲，展現生命的智慧，將真善美傳達給每個人，共享天人般的和諧境界。



黃映蒲
玄奘大師





佛像端坐的姿態，給予人穩重而堅毅的定力，菩薩像慈悲的神韻，給予人自在而安祥的氣質感受，俗話說：「一句感人的話語，能憾動人的心弦，進而改變一個人的人生觀」，同樣的，每一件用心的作品，亦將能感動每一位觀賞者，開啟那隱藏在內心的佛性。策展人黃映蒲先生提到展出的訴求，是希望利用這次大展的機會，將銅雕、木雕、塑鋼、跣趾燒、錫雕等不同材質的宗教藝術創作人集合在一起，除了做一次宗教雕塑藝術家的交流之外，也希望在經濟穩定的狀態下，為台灣的宗教藝術扎根，期望開啟台灣宗教藝術的里程碑，在中國文化歷史上留下一個見證。

文化藝術的心靈饗宴

另外，策展人黃映蒲先生亦說道：「宗教藝術除了是一種謀生的工作外，還具備了心靈修行的重要性。」，而且「台灣的神明雕刻社比比皆是，學術界的美術科系更是獨缺了宗教藝術。是故，如何將諸多的宗教藝術種子灌溉成樹，實乃文化要事一件。」，是的，文化藝術教育的傳承，正等著你我共襄盛舉呢？不妨把握這個百年來難得的機會，為歷史作一個見證，也給自己來一次心靈饗宴之旅
參觀「2001台灣當代宗教藝術雕塑大展」

連崇興
如意輪觀音

謝棟樑
空



Using a kind heart to carve out the beauty of religious image.

Regardless of the Eastern Buddhism, Taoism, or the Western Christianity or Catholic, their basic teaching is to be kind, because when all the kindness of all the people are combine together, than it is more possible to enlarge the brightness in the depths of our heart, thus spreading it quickly, to bring a harmonious atmosphere. Every religion has it very own touching stories and representative character, through a life like, and elegant sculptures, it is like bring all the kind people out and



觀自在菩薩

陳敬峰

彌勒菩薩

陳敬峰

觀音

蕭武龍

空

謝棟樑

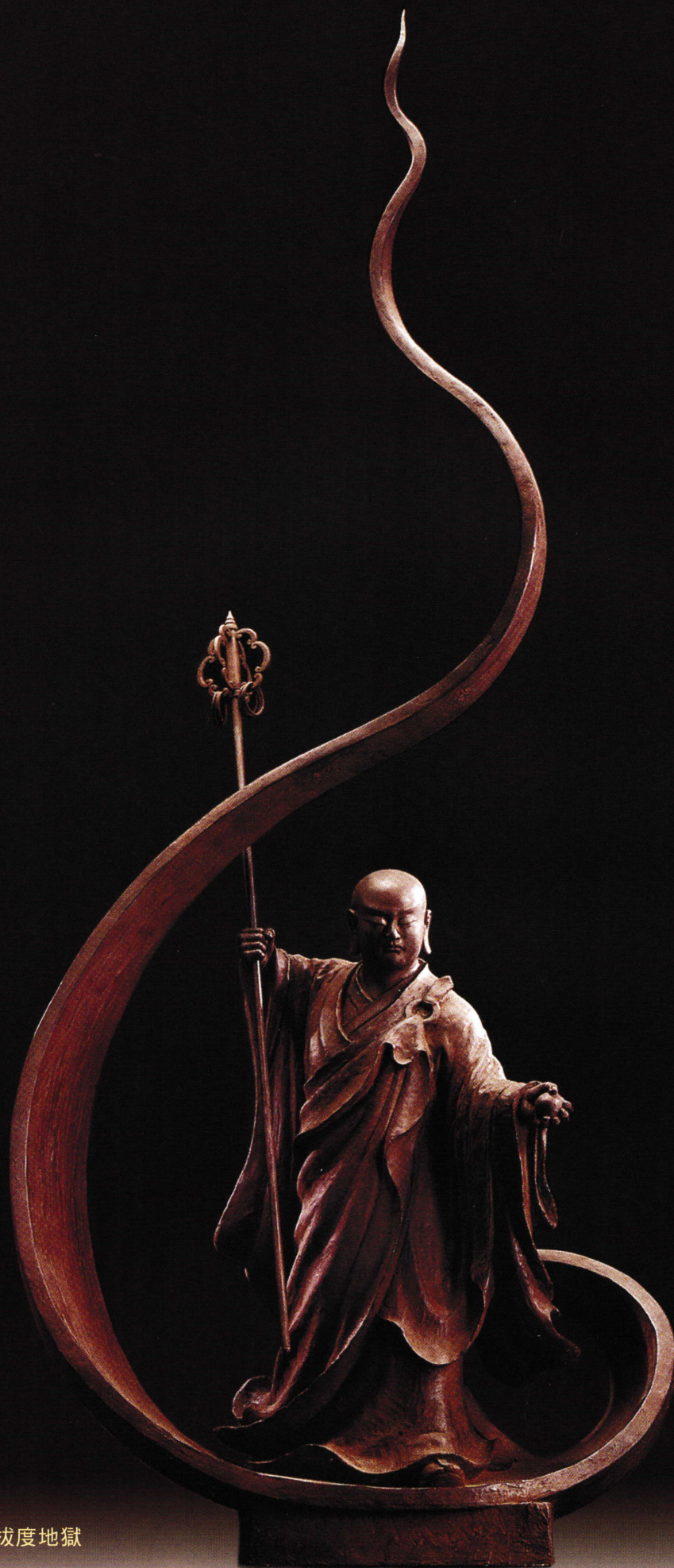
佛陀三十二相

吳進生

龍樹菩薩

吳進生

地獄火拔度地獄



黃映蒲
地獄火拔度地獄



達摩祖師

鄧展傑



佛頭

劉興作



飛天

劉興作



悲憫

陳信澤



柳葉觀音

李寶龍





putting it in our lives. Every moment reminding us, that only when compassion and wisdom are together, than can we be able to reach the stage of knowing the real beauty of the truth, kindness and beauty.

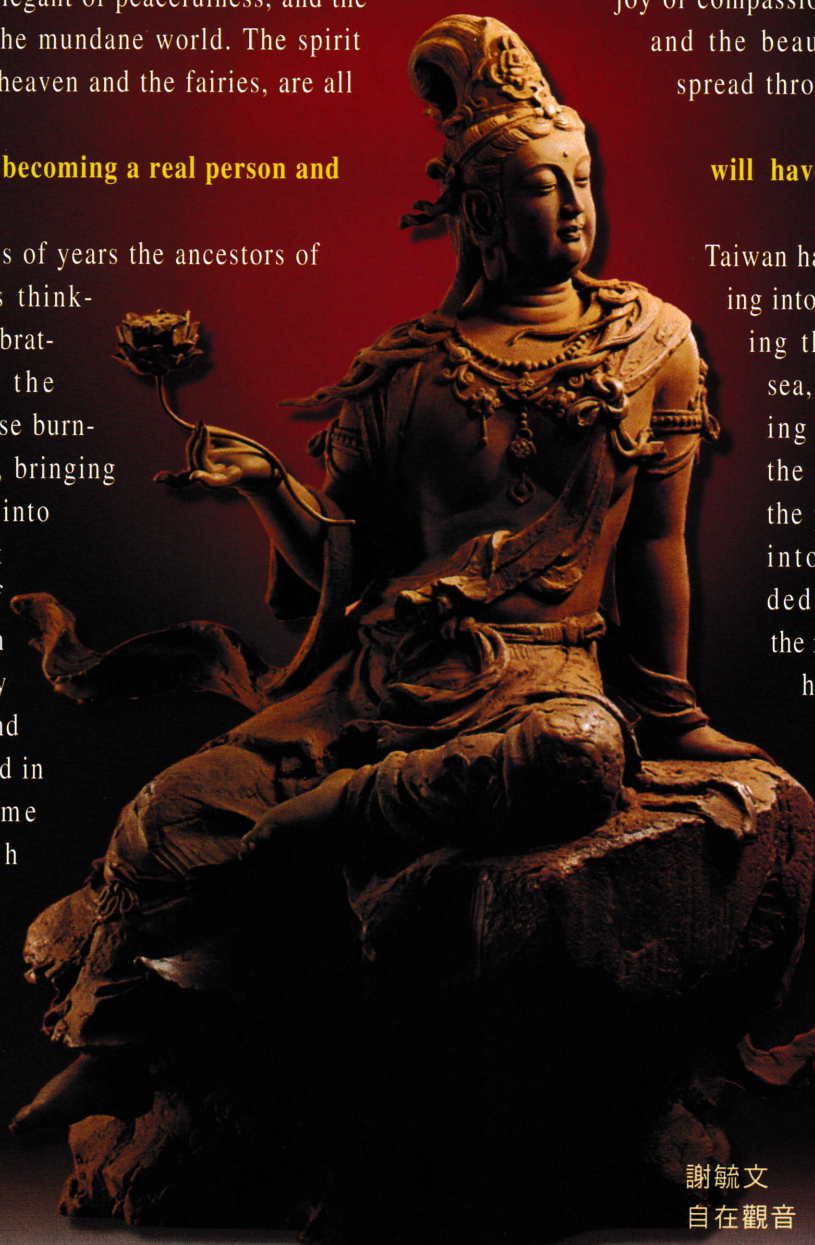
Over the past few centuries, Buddhist sculptures has been a religious art of china, representing one of the most unique art of sculpting, all the caves in Dunhuang, Yun Gang, Long Men, all have the sculptures of Buddha and bodhisattvas, although the it was all curves on different period but the dignified and peacefulness of the Buddha, the compassion and wisdom of the bodhisattvas, the majestic of the dharma protectors, the beauty and elegant of the dancing fairies, and the offering of the people, most of the time will touch and amaze the people. During the carving all the craftsmen has amazingly combines the thoughts and daily life of the people together with Buddhism, showing the spirit on the elegant of peacefulness, and the the spirit of the mundane world. The spirit paradise, the heaven and the fairies, are all joy of compassion, contrasting with and the beauty in the western spread through art.

Successful in becoming a real person and ing a Buddha

In hundreds of years the ancestors of and religious think-ple when celebrat-goddess of the ganised incense burn-big activities, bringing goddess, out into ing the spirit having lots of from them. In wan economy prospering, and been good, and in it is the time seek high their spiritual and god is no uge of the is the experi-strong in do-deeds, from the hearts of

will have success in becom-

Taiwan has transform culture ing into real life, for exam- ing the birthday of the sea, the people will or- ing group, and other the compassion of the the people, thus bring- into the people and dedication of merits the recent 50 years, Tai- h a s b e e n the people life has the new century, where people qualities in lives, Buddha longer the ref- people, but it ence of being ing good the depths of helping one-



謝毓文
自在觀音



石岩觀音

王龍森



極樂教主

王龍森



佛

王龍森



慈悲的容顏

鄒善琪



佛

王龍森



佛

王龍森

self through cultivating, all in the compassion of Buddha and bodhisattvas, showing the wisdom of life, spreading the truth, kindness and beauty to everyone, thus living the peaceful life of heaven.

Cultural exchange is the strength of combining truth, kindness, and beauty

This exhibition has gathered most of the elite craftsmen in Taiwan, showing a total of 73 works. In the large amount of work, for example, the statues of Buddha, Avalokitesvara, arhat, dharma protectors, goddess of the sea, etc., using the combination of modern and ancient carving, the sitting posture of the Buddha, gives people determination, the compassion of the bodhisattvas gives people an elegant and peaceful feeling, thus having a phrase saying: "A touching word, can move a person, thus changing the view of a person." Similarly, every sculpture that is seriously carved out, and will touch every viewer, opening the Buddha nature that is deep in us. The wish of Mr Huang Ying Pu wanting to have this exhibit, is to let this exhibition be a gathering of different craftsmen, whom work on different material on religious sculptures, other than the gathering of the different craftsmen, it also wishes that under the stability of the economy, it will help strengthen the appreciation of religious art more, and hoping to leave a record in the history of China.

葉佳讓
昇龍觀音

The spirit of culture and arts

Mr Huang Ying Pu also said that: "Religious art is a foreign work, it comprises of the spiritual nature of cultivation." And the carving of the Buddhist sculpture is well known. Thus, knowing how to make the seed of art sprout is the main motive. Yes, the lineage of arts is still waiting for us to share its glory. Why not grab this hard to get chance to witness this, also give yourself a chance to tour on the spirit—attend the "Modern Taiwan Religious Sculpture Exhibition 2001."

展覽時間：90年6月9日至7月22日 上午9:00~下午5:30(星期一休館)

展覽地點：台中縣立港區藝術中心展覽室A

地址：台中縣清水鎮忠貞路20號

電話：04-26274568 傳真：04-26274570

配合活動：

*如來如去雕塑教學

90年7月8日【日】上午9:00至12:00 天井廣場

*台灣當代宗教藝術之探討與展望

90年7月15日【日】下午2:00至3:30 國際會議廳(3F)

Time: 9/6/90~ 22/7/90 9.00 am~ 5.30pm(Closed on Monday)

Venue: Tai Zhong Li Gang Ou arts central exhibition hall A

Address: No 20 Tai Zhong Qing Shui Zhong Zhen Lu

Tel: 04-26274568 Fax: 04-26274570

Following activities:

*Ru Lai Ru Qu Carving Lesson

8/7/01 (Sunday) 9.00am~12.00pm / Tian Jing Guang Chang

*Hopes Of Taiwan Religious Arts

15/7/01 (Sunday) 2.00pm~3.30pm International Meeting Hall 3F



Renew Yourself 重新開始，永遠不嫌遲 It's Later Than You Think

文 / 羅尼·布朗博士(本刊專欄作家 美國哥倫比亞大學整體健康科學教育博士)

譯 / 鄭素琴 版面創意 / Jones 完稿 / Jones

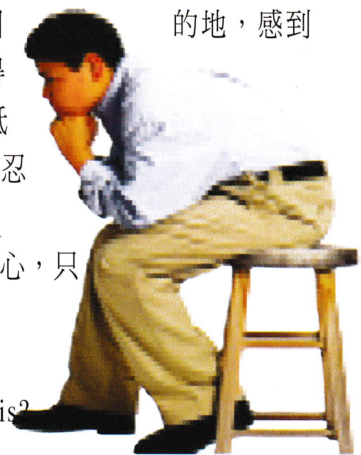
Article/Lonny J. Brown, Ph.D. (Professor Of Health Science / America Colombia University)

Translator/Su-Chin Art/Jones Layout/jones

新千禧年已到來。您可曾想過你的靈魂到底在哪兒？

也許，您和其他人一樣，對於我們將被引導到何處、如何能安全的到達目相當困惑？或許有一天您醒來時，赫然發現您已不再年輕。突然間，您覺得無法承受來自周遭超乎你能控制的環境壓力：例如經濟蕭條、環保品質低落、犯罪率升高、不實媒體廣告氾濫…，這些在在都令您覺得再也難以忍受！怎麼辦呢？

輕鬆點！其實您可為自己，還有世界做很多事。所有的這一切都來自內心，只要願意開始或重新出發，永遠不嫌遲。



It's the beginning of a new millennium. Do you know where your soul is?

Perhaps, like many members of our species,

you've been wondering where you're headed

, and how to safely get there.

You may wake up one morning and

notice: you're not getting any you-

nger. You're feeling overwhelmed

by circumstances beyond your

control: the economy, env-

ironmental degradation,

crime, media overload. What's

a person to do?

Relax. There's lots you can do for yourself and the world. It all comes from within, and it's never too late to start. Or re-start.

時時心存感恩

佛教徒說人身難得，能生而為人要珍惜。若果真如此，那我們真該為活著的每一天感恩。不管您現在過的如何，總比死好，不是嗎？因此，與其沈浸在困擾您的問題中，倒不如好好珍惜、感謝您所曾遇到的好事。內在的寧靜與外在所發生的事是無關的。讓生命中的每一時刻都讓自己能有重新開始及轉變的機會。

Appreciate This Moment

Buddhists say life in a body is a precious opportunity. If so, then every day is Thanksgiving. No matter what shape your life is in, it's better than the alternative, right? Make it a habit to count your blessings more often than your problems. Inner peace is independent from what's happening "out there." Every moment brings the potential for renewal and transformation.

與生命的源頭相連結

假如您認為您是宇宙中獨立的個體，請您再仔細看看。這獨立的軀體實際上是個幻相啊！想想，您的生命需要靠食物來維持，而這些食物是來自地球上生長的物質，而這些物質之所以得以生長，是得自於天體運轉使地球有此生長萬物的條件。您只不過是所有生命網中的一個生命體，是藉由祖先基因代代相傳而成的個體。您的存在對整個宇宙及未來世界有著難以測量的影響，任何人都無法將自己從宇宙或造物主中分離。仔細想想這親密的關連，相信您對生命的恐懼將有如朝露在陽光照耀下消散無遺。

Connect With The Source

If you think you're separate from the Universe, look again. Your isolation is an illusion. You are made of the food you eat, which is the stuff of the earth, which in turn came from the stars. You are a genetic projection of your ancestors and a living thread in the web of all Life. Your presence immeasurably influences the whole, and the future. There is no way you can be apart from Creation or The Creator. Contemplate this intimate connection and your fears will dissolve like morning dew in sunshine.

讓身體動起來

人生最大的障礙之一是慣性。雖然任何事情都會改變，但如果您不讓身體保持活動，那麼身體狀況將會退化相當快。為了有良好的新陳代謝、正常肌肉狀態及心肺健康，建議您每天要舒展身軀、散步、工作及玩耍。一旦您開始從事運動，您會發現這些活動不會花費您很多時間、金錢、甚至不需怎麼用腦筋，但絕對會讓您獲得物超所值、值回票價的驚人回饋。

Keep Moving

One of our biggest obstacles is inertia. Although everything changes, you can get pretty stuck if you don't keep your vehicle running. For good circulation, muscle tone, and heart and lung health, try to stretch, walk, work, and play every day. It doesn't take much time, money, or even thought, but when it comes to exercise, the return on your investment is tremendous.



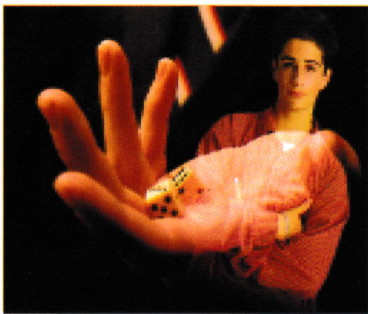
簡單過生活

吃少些，但高品質一點的東西，會讓身體狀況感覺更好。從自己做起，讓自己回歸自然、節約能源、與人分享好東西、資源回收再生、倡導保護天然資源及維持大自然的和諧，您會覺得自己對這星球有較好的貢獻。讓我們愛這萬物之母的地球，並成為解決地球危機的一份子吧！奢侈、浪費來自於貪婪、沈溺、上癮。革新對物質使用的方法及觀念，可避免浪費地球資源（以往稱之為“代用”），並盡量使用可替代、可重複使用的物資，以實際來愛地球。

試著將收藏的習慣改成與他人分享。美洲印第安人就有一項深具智慧的傳統，那就是每年舉辦一次捐獻財產的活動。現今的跳蚤市場亦可說具有相同的意義吧！令人敬愛的瑜珈古魯沙契達那恩達大師開示道：將您生活中自認為不可或缺的物質列一張清單，這些就是您解脫的束縛，由所列的清單您就可知自身離開悟解脫有多遠了！

Simplify

To feel better physically, eat less quantity and higher quality food. To feel better about your impact on the planet, go natural, use less energy, share, recycle, and teach conservation and harmony by your example. Love Mother Earth and become part of the solution. Over-consumption comes from greed and addiction. Avoid it with innovation (this used to be called “making do”), and using alternative, renewable resources. Try to disperse more than you collect. One enlightened Native American tradition involves an annual give-away of possessions. Perhaps the yard sale is a valid modern equivalent. The beloved yoga guru, Swami Satchidananda, says, make a list of all your material attachments, and that’s exactly how far you are from enlightenment. .



放掉吧！

我們也要對精神做掃除的工作。想想那些棄捨後會讓我們更好的所有不好事情，例如：偏見、生氣、宿怨、恐懼、不理性的沈迷與難以抗拒的衝動、自負與虛榮…想想我們花了多少時間在維持別人對我們的評價與個人喜好的事物上，而當我們成功地將這些外在的事物丟棄後，會赫然發現我們竟可以如此地輕鬆自在的過日子。

Let Go

Have a mental housecleaning too. Think of all the things you can give up, to good advantage: prejudice, anger, old grudges, fears, irrational obsessions and compulsions, ego and vanity... We spend so much energy holding on to opinions and preferences that when we finally succeed in dropping them, we instantly feel light and free.

傾聽內心的聲音

在這世上，第一個且最好、最值得信任的人是自己，但由於我們正確的判斷力常被貪婪、恐懼及愚昧所蒙蔽，讓人常常不容易辨識出內心中的真實自我。智慧猶如暴風雨夜中的羅盤：即使您將它握在手中，但它只有在您能保持平靜，且將光線照在它上面，才能給您指引。不斷地進行自我內在探索的練習，您會覺得自己越來越可靠。

Listen To Your Heart

The first and best person to trust in this world is yourself, but since good judgment can be clouded by greed, fear, and ignorance, it is not always easy to recognize the Truth within. Wisdom is like a compass on a stormy night: You hold it in your hand, but it can only guide you if you can be still and shine some light on it. Practice the art of inner navigation regularly and your instrument will become most reliable.

服務他人

施比受更有福。服務他人能淨化靈魂，並且將一個人從封閉的自我世界中釋放出來。犧牲這個字源自於神聖之火。無論您的服務是奉獻勞力、金錢或即使只是專注的聆聽而已，服務能讓人們時時感受到自身與他人及世界是緊密相連的。

Serve Someone

Service benefits the giver as well as the receiver. It cleanses the soul and lifts you out of your ego and your melodrama. The word *sacrifice* comes from *sacred fire*. Whether you offer your labor, or money, or just your full attention, service helps us remember (and feel) our spirit-connection to each other and the world.



作者簡介

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“生命的啟示”（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。他在美國各醫院、學校公司教授身心靈醫療、壓力管理、瑜珈及靜坐等課程。同時提供電子信箱、電話及親自在美國新罕布夏州蒙內那克地區的整體健康諮詢。布朗博士網站有特載文章、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。

讓愛流傳

有企圖才有行動，而且我們隨時可以有純淨的動機。在此，我們又可學習印第安土著的智慧，反問自己：我的言行舉止要如何才能成為後世的典範，流傳萬世？這是多麼值得我們終身奉行的圭臬啊！簡言之，其實就是您如何對待自己、他人、動物及這塊您生存的土地？我們有形的肉體會老朽、腐敗、被遺忘，只有愛與同情能永留人心。最後只有慈悲能讓我們的一生有存在的價值及意義，也只有慈悲能讓我們無論何時都能感受到它的溫暖。

Contemplate Your Legacy

Intentions are the root of all action, and we can purify them at any time. Again, we can learn from indigenous people, who asked, how will my actions affect the seventh generation after us? What an excellent perspective to maintain as we go through life. When all is said and done, what really matters is how we treated ourselves, each other, the animals, and the land. Our material accumulations and constructs will eventually rust and rot and be forgotten. In the end, only love and compassion lend true value and meaning to our lives, and that's something you can feel any time.

Lonny J. Brown, Ph.D. is the author of "Self-Actuated Healing - The Alternative to Doctors & Drugs is Within You" (<http://members.aol.com/Naturgraph/selfact.htm>),

"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



如果胃吃壞了，那就把它吃好了回來

It should eat well to cure stomach,
if stomach is bad from eating.

脾胃臟食療法 **Food Therapy to cure spleen and stomach**
happy mind to make spleen
and stomach good **心涼脾肚開**

文 / 無期（兒童心理諮商老師） 譯 / Rick 版面創意 / free 完稿 / free
Article/Wu-Chi(Children Psychology Teacher) Translator/ Rick Art/free Layout/ free



民以食為天，中國人的問候語常常是「吃飽了沒？」可見吃飯事大；「食、色，性也！」，食還排在色的前面，為了滿足人們的食慾，世間的各種美食也應有盡有，但有人暴飲暴食傷胃，有人吃再多也不會胖，有人胃痛、潰瘍，這些都會影響食物轉換成能量的功能，所以脾胃好，吃一份營養，身體就得一份營養，全身器官也才能得到滋養；如果脾胃不好，說不定吃五份營養才得到一份，甚至連食慾都沒有，所以脾胃真的很重要，這一期我們就要來研究如何讓脾胃壯壯。

中醫理論

脾的主要功能是消化水谷（食物），吸收和輸布水谷精華，滋養全身，主要有三大功能：

1、主運化，升清氣：脾主運化包括兩個方面，一是把胃所消化的食物，將其中的精微部分吸收、輸送到心肺，通過心肺而營養全身；二是運化水濕，調節水液代謝，把飲入胃的水液中的精微上輸到肺而再輸布全身。上述這兩種運化的特點都是上升的，所以脾主升清氣。若脾氣不能升舉而下陷，即可導致泄瀉或內臟下垂諸症。

2、主肌肉、四肢，其榮在唇，開竅于口：人體肌肉、四肢、唇、口都由脾氣滋養。人體肌肉豐滿，四肢活動捷健，唇部紅潤，食慾良好，都是脾運化功能正常的表現。

3、主統血：脾有統攝血液的作用，即維持血液在經脈中正常運行而不滲溢脈外。脾氣旺盛，脈管柔韌，就能控制血液循經脈正常運氣，使其不致流溢脈外。反之，脾氣虛衰，脈管脆弱，就會出現各種慢性出血疾患。

而胃和脾互為表裡，脾為臟胃為腑，它也有幾個特性：

1、為水穀之海，凡飲食不節、飢飽失時、冷熱不調等，都能使胃病。

To the people foodstuff is all-important, the greeting words for Chinese are always "Are you full?" it is thus clear that having a meal is important; "eating and sex are human nature," eating is put in order before sex. For satisfying people appetite, there are various find food in the world, but someone hurt stomach because of eating too much, someone are always thin even eating a lot, and someone fall stomachache and stomach cancer, all the above would affect the function of food changing to energy. If spleen and stomach are well, all organs could get one share of nourishment from one share of nutrition; if spleen and stomach are bad, maybe all organs could only get one share of nourishment from five shares of nutrition, even no appetite. Therefore the spleen and stomach are really very important. In this issue, we would research how to make spleen and stomach strong.

Chinese medicine theory

The main function of spleen is to digest food, assimilate and transport the essence of food to nourishment all the body. There are three main functions:

1.To transport and rise gas: the transportation of spleen includes two aspects, one is to digest the foods in the stomach, and absorb the refined part to transport to heart and lungs, then nutrition passing through whole body from heart and lungs; the other is to transport water, adjust the water metabolism, and make the refined part of water from stomach to transport to the lungs, then passing through to the whole body. The characteristic of the above two transportation are all to ascend, therefore the spleen is to make gas up. If spleen gas can't go up but down, it could cause diarrhea or internal organs drooping.

2、胃喜潤惡燥，故一般以口渴、便秘等燥熱症，屬之於胃。

3、胃主收納，故嘔吐為胃之主要見證。

4、胃寒症，可使胃脹滿、疼痛，綿綿不止，清水痰涎不斷上泛，甚至呃逆。

5、胃熱症，則口渴、易飢，並能導致口臭、牙齦出血，或齦腫蝕痛。

6、胃虛症，胸悶或痛，惡食、噯氣，或食不消化、大便泄瀉。

西醫理論

胃在我們的身體裡，是一個很重要的器官，它位於左上腹部，是一個上承食道，下接十二指腸的中空器官，要瞭解胃的構造，可以從兩方面來看。

外觀而言，胃可分為四部份：

(1)贛門：有贛門括約肌和食道相接。

(2)胃底：是贛門左上方的半球形隆凸。

(3)胃體：胃體的上面稱胃小彎。

(4)幽門：或稱胃竇，有幽門括約肌和十二指腸球部相接以免食物由腸返流至胃。

由胃壁而言，胃可以分為四層：(1)黏膜層(2)黏膜下層(3)肌肉層(4)漿膜層，如果不好好保護胃，這幾層都會逐一被破壞。胃的功能有貯藏食物、分泌胃液、攪拌及蠕動、消化食物等。中醫所提的脾，比較接近西醫的胰臟，但也不盡然相同，但相同的是消化食物的功

2. Representing muscle and limbs, which symbol is on the lips and the outer is in the mouth: the spleen can nourish the body's muscle, limbs, lips, and mouth. The normal operation of spleen can make body's muscle plump, the moving of limbs flexible, the lips ruddy, and the appetite well.

3. To unite blood: The spleen has the function to gather and manage blood, namely to maintain blood to flow in the vessel but not to permeate out. The strong spleen gas and the flexible vessel can control blood to proceed along gas well, and not to overflow out of vessel. On the contrary, the weak spleen gas and the brittle vessel would appear various chronic hemorrhage disease.

The stomach and spleen represent the outside and the inside each other. The spleen is the organ and the stomach is the entrails, which has some characteristics:

1. which is the sea of the body water. If not controlling diet, not noticing hunger and full stomach, and not adjusting the cold and the hotness, it could cause stomach trouble.

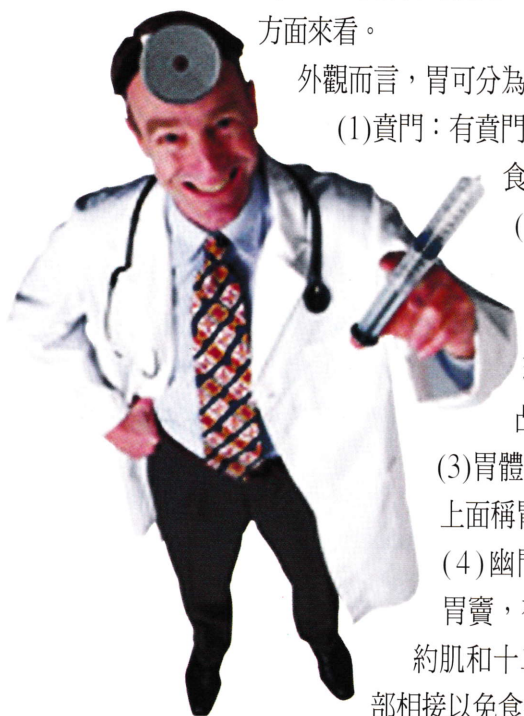
2. The stomach likes moist and hates dry, therefore the dry and hot diseases, such as thirst and constipation, belong stomach.

3. The stomach responses collection, therefore vomit is the stomach's witness.

4. Stomach cold disease could make stomach bloated and ache continuously, and thin phlegm goes up continuously, even hiccups.

5. Stomach hotness disease could cause thirst and hunger, even bleeding gums or teeth's gums swollen and eroding.

Stomach feeble disease could cause chest depressed or ache, and hate to eat, or unable to digest and diarrhea.



能。

食療法

黃豆芽燉豆腐

* 說明

黃豆芽含有豐富的營養，對於人體的五臟都有滋益，尤其熟食，能夠吸收較多的養分。有些食物的成分，必須熟食才能吸收較多，黃豆芽即屬此類。

豆腐是大豆加工而成，但因加工的手續並不多，所以，還是相當適合素食者，作為營養補充的來源，不過，要注意的是豆腐的新鮮度，因為經過加工，故特別容易壞掉，故要注意其保存的方式，以留住較多的營養。

《本草備要》記載：黃豆芽是用黃豆孵成嫩芽，含豐富的蛋白質。豆腐清熱散血脾胃、消腫脹、下大腸濁氣，性能解酒。

* 作法

將材料洗淨、切成適當大小

鍋內燒開水，倒入材料煮熟，以少許鹽調味，即可供食。

淮山燉百合

淮山對肺臟有相當的滋補作用，常吃對於肺臟的擴張與收縮都有改進的效果。百合也對肺



The western medicine theory

The stomach is the important organ in the body, and locates in the left of the upper belly, which is an empty organ to join the gullet in the upper and to join the duodenum in the below. We can understand the stomach structure From two aspects. From the outer appearance, the stomach can divide four parts:

(1)The cardia: which sphincter joins with gullet.

(2)The stomach's bottom: which is a hemisphere with raising locates in the left of the upper cardia.

(3)The body of the stomach: on the top of the stomach is called stomach small-curve.

(4)The pylorus: also called the stomach sinus, which sphincter joins with duodenum-ball to avoid food returning back to stomach from the intestines.

The stomach can divides four layers from stomach wall, which are the mucous membrane layer, the lower mucous membrane layer, the muscle layer and the serosa layer, the four layers would be destroyed one by one if don't protect stomach well. The function of stomach is to keep, secrete gastric juices, stir, wriggle, and digest food. The spleen in Chinese medicine is similar to the pancreas in western medicine, but not exactly so equal, the same is to digest food for the both.

Food therapy method

Stewing soy beans sprouts and bean curd

* Description

Soya beans sprouts containing rich nutrition is good for human body organs, especially cooked food, which nutrient can be absorbed more by human body. Some food ingredients

臟有補氣作用，二者相加，效果更佳。

《本草備要》記載：淮山，入脾肺二經，補其不足，消其虛熱，固腸胃，潤皮毛，化痰涎，止瀉痢。百合，潤肺清心，清熱止咳，益氣調中，止涕淚，利二便。

玫瑰山楂飲

* 比例

玫瑰：山楂 = 5:1 (例如玫瑰 5 兩、山楂 1 兩)

* 說明

玫瑰對神經有安定作用，常飲可幫助睡眠。山楂有消積助化的功能。二者相加，對神經系統、消化器官，都有益處。

* 作法

玫瑰花、山楂略沖洗後，放入鍋內，加水。

煮滾後，再煮30分鐘，濾去殘渣，加冰糖飲用。

中醫說腎是先天之本，脾是後天之本，先天靠父母，但是後天要靠自己，中醫有「脾土派」，他的核心理論是脾胃如果不好，連吃的補藥也都無法吸收，更遑論日常飲食，細嚼慢嚥、吃七分飽、飯後散步或跪坐，再多吃這些保養脾胃的天然食品，相信您的脾胃將日漸復原與強壯。

must be cooked, then absorbed more, like soya beans sprouts.

Bean curd is manufactured from soybean. It is rather suitable for vegetarian to supply nutrition because of simple process

manufacture. But the fresh condition of bean curd need to be noticed. It is easy to be spoiled because of manufacture, therefore, to notice the preserving method can keep more nutrition.

Compendium of Materia Medica recorded that soya beans sprouts containing rich protein are hatched from soya beans. The bean curd can clear hotness, scatter blood, reduce tumidity, depress the foul gas of the large intestine, and dissolve wine.

Rose and hawthorn juice

* Ratio

Rose : hawthorn = 5 : 1 (For example, rose 250 grams, hawthorn 50 grams)

* Description

Rose has the function to stable nerve and is good for sleep if usually drinking. Hawthorn has the function to eliminate accumulation and help digestion.

* Method

After cleaning rose and hawthorn, put them in pot and add water.

After boiling, cook 30 minutes again, then filter the residue and add crystal sugar to drink.

According to Chinese medicine, the kidney is the inborn nature and the spleen is the acquired origin, and the inborn nature depends on parent, but the acquired origin depends on self. There is "spleen-soil school" in Chinese medicine, which center theory is that the tonic can not be absorbed if spleen and stomach are not good. Therefore, in daily diet, to chew carefully and swallow slowly, to eat only 70% full, stroll or kneel after meal, then eating these natural food to maintain spleen and stomach could make your spleen and stomach recovery and strong gradually.



金色蓮花

【十二指腸潰瘍食療法】

一、多喝白開水

溫水為宜，每日以總共喝3000c.c.為佳，每次以300c.c.為宜。

二、心情放鬆

春有百花秋有月，夏有涼風冬有雪，若無閒事掛心頭，便是人間好時節。

三、絕對不能飲酒。

四、最好吃全素。

應該說 " 必須吃全素 "

五、吃素注意事項:

鮮奶每日須飲用300c.c.，分兩次喝，每次150c.c.。

每日一樣青菜，必須一碗以上。

六、食療法

(1)木瓜

每三天吃一整顆木瓜(中等大小)，須於午飯後食用。

(2)粉光參

每三天喝水煮粉光參湯一次，(5克粉光參，用500c.c.水振煮成300c.c.左右)於溫熱狀態下在睡前喝為宜。

(3)蓮藕

每週吃三次，以晚餐時吃最佳，每次一碗以上。用水煮蓮藕(連皮，洗淨即可)，再切片以鹽醋涼拌之。

(4)山芋(淮山)

每週吃三次，晚餐後當點心吃，用50克蓮子加500c.c.水煮至剩300c.c.左右，不加任何佐料，於溫熱下食用。

(5)苦瓜

每週吃五次，於午餐時食用最佳，晚餐次之(若於晚餐食用，則須多加一次)，水煮為宜，不得加任何調味料，一次吃半個。

Food therapy for duodenal ulcer

1. Drinking plain boiled water.

The warm water is better, total amount to drink is 3000c.c. everyday, and each time is 300c.c.

2. Relaxing the mood.

There are hundred of flowers in spring, moon in autumn, chilled wind in summer, and snow in winter. It is the best season in human world if nothing in mind.

3. Don't drink wine absolutely.

4. Completely eating vegetable is the best
It should eat vegetable all the time.

5. The point to notice for eating vegetable
It need drink fresh milk 300c.c. everyday, and each time is 150c.c. by two times each day.
Each day need one kind of vegetable which amount is above one bowel.

6. Food therapy method

(1) Papaya

Every three days to eat all grain of papaya after lunch.

(2) Fen-guang ginseng

Every three days to drink Fen-guang ginseng soap (5g Fen-guang ginseng and 500c.c. water boil to about 300c.c.). To drink before sleep during tepid condition is the best.

(3) The lotus root

To eat at dinner is the best by three times each week, and above one bowel each time.
To cook the lotus root with water (to wash clean including skin), then cutting into slices and dressing with sauce and salt.

(4) Sweet potato (Huai-shan)

To eat after dinner as snack each week three times. Boiling 50g lotus seed and 500c.c. water into 300c.c without any seasoning. To eat during tepid condition.

(5) Balsam pear

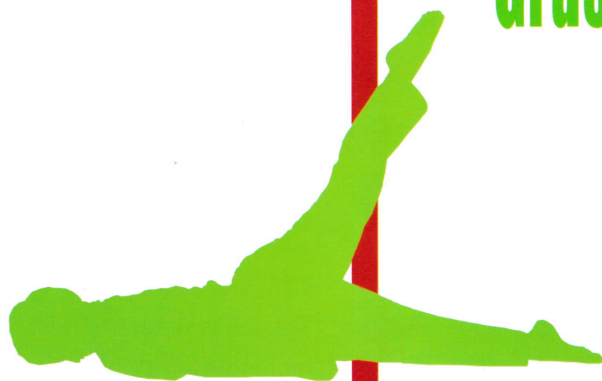
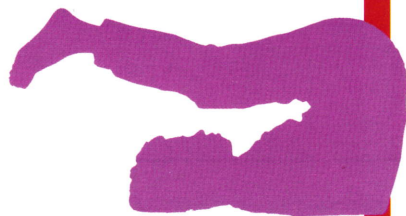
To eat at lunch is the best by five times each week, next is at dinner (if eating at dinner by six times each week). To boil with water is the best without any seasoning by one half each time.

運動

Exercise

瑜
伽
體
位
法

ASANAS



背立式
BackStandPose

蝗蟲式
GrasshopperPose

文 / 鄭鴻祺 (資深靜坐老師)

譯 / 雲海

版面創意 / Jones

完稿 / Jones

Text/Cheng Hung-Chi

(Meditation Instructor)

Translator/Yun-Hai

Art/Jones

Layout/Jones

瑜伽體位法在表面上看來，都是維持在一個沒有移動的姿勢，運動量好像比一般的跑步或健身操少了很多。但事實上，瑜伽體位法雖然在外表上沒有移動位置，但身體內部卻是進行著很大的運動量，例如：血液快速的循環代謝、肌肉的伸展、打通氣脈、器官的休息或促進腺體的分泌，這些皆是從表面上看不出來，卻對身體內在的運動極有益處。

瑜伽體位法由內影響到外，就像這期要介紹的背立體位法，就是透過類似倒立的動作，讓臉部肌膚的血液更新，從內在達到美容效果，比按摩或化妝品有效。

It seems that practicing asanas has less motional activities than jogging or calisthenics. But, as a matter of fact, all of its activities are going in our body not through outside activities. For instance, it accelerates the circulation of the blood in the body, extends the muscles, helps prana going through the body, helps giving the organs rest, or stimulates the secretion of the glands. All of these can't be seen from outside but are helpful to our body.

Just like the asana we are going to introduce in this month's issue, back stand pose, having the effect of improving one's looks through internal work. It refreshes the blood circulating in our face by the pose similar to headstand, which is more effective than massage and cosmetics.

背立 Back Stand Pose

分解動作 Step by Step

1. 攤屍式

Lie down with corpse pose.



2. 以肩胛骨為支撐點，用腰的力量，將雙腿慢慢向上抬起，並以雙手撐住臀部，雙腿和身體成 90° ，背部和地面成 45° ，保持此姿勢逐漸增加至 5 分鐘。

Use the strength of waist with scapula as the holding point to raise two legs up. And, use both hands to hold the buttocks, keeping two legs and body by 90 degrees apart, and the back maintain 45 degrees apart with the ground. Increase the time of maintaining in this pose to 5 minutes gradually.



3. 若一次時間維持不長，則作三次。

If you can not maintain in this pose too long, then you may divide the practicing into three times.



4. 雙腿靠近身體，身體慢慢放下，等背貼地，腳再打彎放下。

Move two legs close to the body and let the body down slowly.

When the back touches the ground, bend two legs to lie down.



5. 攤屍式休息。

Rest with corpse pose.



功效

1. 可避免呼吸器官的疾病，且能治療早期感冒與扁桃腺炎。
2. 可提供足夠的血液給面部皮膚肌肉，消除面部皺紋，具美容效果。
3. 可提振精神注意力。

Benefits

1. Avoid having the breathing disease, and help healing the body when getting cold and tonsillitis.
2. Provide sufficient bloods to the skin and muscle of the face so as to eliminate the lines.
3. Help concentration.

蝗蟲式 Grasshopper Pose

分解動作 Step by Step

1. 鱷魚式休息。

Rest with crocodile pose.



2. 額頭碰地，胸的上半部離開地面，兩手放身體旁，拳心向下緊貼著身體，兩腳並攏。

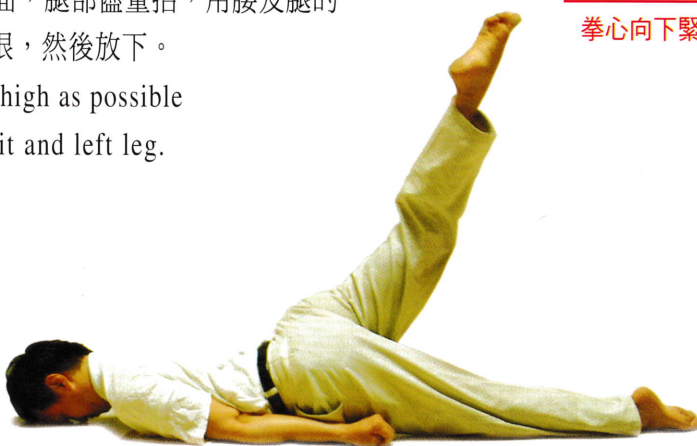
Let the forehead touch the ground and upper chest leave the ground. Keep both hands on the sides of the body with fists closed and two legs close together.



拳心向下緊貼著身體

4. 右腿往上抬高離開地面，腿部盡量抬，用腰及腿的力量，抬到自己的極限，然後放下。

Raise right leg up as high as possible with the support of waist and left leg.



5. 換左腿重複此抬腿動作。

Then, change the leg and repeat this pose again.



6. 將腿慢慢放下，以鱷魚式休息，重覆此上動作3次。

(前兩次腿部儘量抬到自己的極限；第三次則腿部抬起時停一下，直到自己的極限，即可放下。)

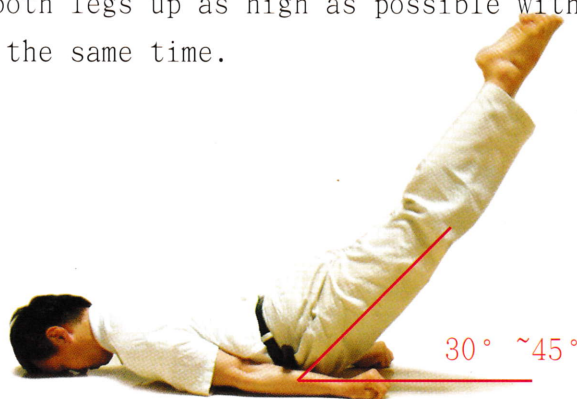
Let the leg down and rest with crocodile pose. Then repeat the above for three times.

(When doing the first and second time, you may raise your leg as high as possible, while doing the third time, you may raise your leg high enough then put it down)



7. 第四次再雙腿一起抬起，用腰的力量，抬到自己的極限。

At the fourth time, raise both legs up as high as possible with the support of your waist at the same time.



8. 鱷魚式休息

Rest with crocodile pose.



說明：每天練習約兩週後，雙腿就可以抬起；等純熟後就練習抬雙腿。

Notes: After practicing this pose for two weeks, you may be able to raise two legs at the same time, which means when you are familiar it, you may raise two legs straightly.

功效 Benefits

1. 強化內臟功能。

Enhance the function of internal organs.

2. 減輕背部下方的疼痛。

When there is a hurt in the lower side of the back, this helps release the pain.

3. 增強背部下方肌肉。

Enhance the strength of the muscle of the lower side of the back.

4. 治療便秘。

Healing the problem of constipation.



佛經中的健康延壽法

The health method in the sutra

Q : 我想唸經替長輩祈福延壽求健康，但不知該唸什麼？該如何唸？是否有人能幫幫我？告訴我？若能告知不勝感激.....

A : 孝順的人，若想為長輩祈福、延壽、求健康，一般較常用的方法如下：

一、修持法門

1. 藥師法門：

- a、常誦「藥師琉璃光本願功德經」、
「藥師七佛本願經」、或藥師佛 12 大願。
- b、常念「南無藥師琉璃光如來」聖號、
藥師佛心咒。
- c、修藥師七佛七星燈法。
- d、修藥師法門常課簡軌（林鈺堂編）。

Q : I would like to recite sutra to pray for the elders to live longer and wealthier, which sutra should I recite? How to recite? Could anyone tell me? I would appreciate your help tremendously.

A : The filial people wants to pray for his elder to have good fortune, longer life, and healthier, the common way as follow:

1. Practice the initial approach

(1) The Medicine Buddha approach

- a. Recite frequently "The scripture of the great physician", "The seven Medicine Buddha's sutra", or Medicine Buddha's twelve devotion..

文 / 仁勤（佛學老師，兒童教育老師） 譯 / Rick 版面創意 / Jones 完稿 / jones
Article/Jen Chun(Dharma Teacher, Children Educator) Translator/ Rick Art/Jones Layout/jones



2. 觀音法門：

- a、常誦「大悲心陀羅尼經」。
- b、常誦大悲咒及「南無觀世音菩薩」聖號。
- c、禮拜大悲懺法。

3. 地藏法門：

- a、常誦「地藏經」(本經常被稱為佛門孝經)。
- b、常誦地藏菩薩滅定業真言及「南無地藏王菩薩」聖號。

4. 常誦「佛說延壽妙門陀羅尼經」(法賢譯)。

5. 放生、布施、持戒、吃素、護生.....等，常做慈愛眾生的善事。

以上1、2、3、4可任選一門，若再配合5一起實行及迴向功德則更佳。

二、修行各法門的利益功德

事實上，大部分佛經都具備了世出世間的功德、只要以慈悲心虔敬持誦、迴向，都有消災祈福的功能。

A. 修持藥師法門，所獲利益廣如經文所載，今且舉十種如下：

- (一) 速得成佛，經中屢言之。
- (二) 行邪道者令入正道，行小乘者令入大乘。
- (三) 能得種種戒，以犯戒者還得清淨不墮惡趣。
- (四) 得長壽富饒官位男女等。
- (五) 得無盡所受用物，無所乏少。
- (六) 一切痛苦皆除，水火刀兵盜賊刑戮諸災難等悉免。
- (七) 轉女成男。
- (八) 產時無苦，生子聰明少病。
- (九) 命終後隨其所願往生：
 - 1. 人中，得大富貴。
 - 2. 天上，不復更生諸惡趣。

b. Chant frequently "Namo Medicine Buddha", the Medicine Buddha's heart dharani.

c. Practice the approach of Medicine Buddha's seven light.

d. Practice the sadhana of Medicine Buddha

(2) Guanyin approach

a. Recite frequently the Maha Karuna sutra

b. Recite frequently the Maha Karuna dharani and "Namo Avalokiteshvara.

c. Worship "The Penitential Mass of the Great compassion"

(3) Ti-TS'Ang's approach

a. Recite "Scripture concerning Ti-Ts'Ang's Fundamental promises. (it usually be thought as the filial Buddhist's sutra

b. Recite frequently the "Kisitigarbha's name"

(4) Recite frequently the "Buddha's sutra for longevity"

(5) Free the captured animal, contribution, follow the precept, be vegetarian, protect the all being's life, do the loving thing for all being.. You can chose of 1,2,3,4; if you also approach and pray, them the effective results would be more.

2. The different benefits and merit for different initial approach

In fact, most of sutra have the merits, if you could recite and pray sincerely, all of these have the function of eliminate disaster and blessing.

A. There are ten benefits to practice Medicine Buddha's approach

- a. To be Buddha, as the sutra written.

3.西方極樂世界，有八大菩薩接引。

4.東方淨琉璃世界。

(十)在惡趣中暫聞佛名即生人道，修諸善行，速證菩提。

據「佛說北斗七星延命經」及「金剛頂經七品」經載，可治病、延壽、消災、去惡、聚財及利益世法之圓滿。乃至欲出遠門、升官進達、事業生意、女人難產等，都可修持延命經及北斗七星燈法，以求諸事順遂，一切吉祥。

B.修持觀音法門、地藏法門、誦「佛說延壽妙門陀羅尼經」等的功德，在各自經典中都有詳載，也和藥師法門是大同小異的，這裡不再重述。

C.念佛放生功德

《大智度論》中說云：“諸餘罪中，殺生最重，諸功德中，放生第一。”

印光大師曾總括說放生有十種功德：無刀兵劫、集諸吉祥、長壽健康、多子宜男、諸佛歡喜、物類感恩、無諸災難、得升天上、消滅惡業、四季安寧。

三、修持各法門的步驟：

根據林鈺堂編的「藥師法門常課簡軌」目錄：

一、皈依 二、發心 三、觀境 四、供養
五、禮拜 六、讚頌 七、誦藥師經 八、持念藥師佛號、藥師心咒 九、回向 十、應化

這是較完整的密教修持步驟，若用一般課誦經本，則依其修持步驟即可。

b. People who is on the evil ways would come back to right way; people who practice hinayana would change to practice Mahayana.

c. Could have ability to follow precept, who violate the precept would be peace and quiet again.

d. Could get longevity, richness, promotion, and birth of kids.

e. Could get endless support and would never lack anything.

f. Could eliminate all of the pain, and exempt from the disaster, war, punishments.

g. Turn the woman into man.

h. Would be no pain as delivery baby, and the child would be smart and be healthier.

i. Would go to the pure world.

1. In human life, to get the wealth and social position.

2. On heaven, would not go to the evil world.

3. There are eight great Bodhisattva to direct you to Western Pure Land.

4. Western Lazurite World.

J. In the evil world, as hear the Buddha's name, would be go the human's life.

According to "Buddha's teaching sutra of the big dipper" and "the great Vajracchedika sutra", it can cure illness, to have longevity, eliminate bad luck, do away with evil, to get wealth and benefit this world. And even for traveling, promotion, career and business, all of you can practice this sutra and method of big dipper, to make everything go smooth and everything is lucky.

B. The merits of practicing the Guanyin approach, Ti-Ts'Ang's approach, recite the



"Buddha's Buddha's sutra for longevity", that would have the detail description in the different sutras, and would be almost the same as the the Medicine Buddha approach, we would not write more here.

C.The merit of chant Buddha and free the captured animal

In the "Great wisdom of faith ", is recorded: "In all of the sins, the killing is the worst, and in all of mercies, to free the captured animal is the best one."

The Master of Yin-Guang said that to free the captured animal would have ten merits: no war, to get all luck together, to live longer, to have the male baby, to please Buddhas, to thank all being, no any disaster, to the heaven, to eliminate all evils, and would have peace in all seasons.

3. The steps to practice all approaches

According to the list of Lin Yu-Tang's book " The Practice the sadhana of Medicine Buddha:

(1)Refuge.(2)Vow(3)Observation(3)Provide (5)Homage(6)Praise(7)Recitethe Medicine Buddha sutra(8)Chant the name of Medicine Buddha,the heart (9) Medicine Buddha's heart dharani.(10)To devote

This is Esoteric's the complete steps, if you recite the sutra or you just have to follow the practicing steps.





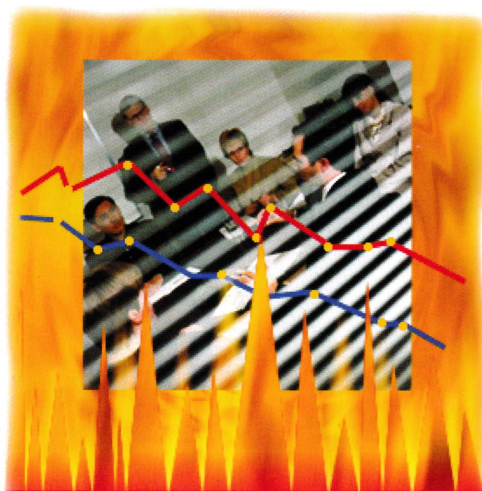
文/孔繁嘉 (台灣東吳大學法律系學士) 無期 (兒童心理諮商老師) 譯/義憲 版面創意/波爾 完稿/曼曼
Article/Kong Fan-Jia (Degree In Law) Wu-Chi (Children Psychology Teacher) Translator/Rick Art/Paule Layout/Man

時事一

NEWS ONE

台灣五月進出口值衰退雙創新高，出口 101.7 億美元，進口 89.5 億美元，資本設備進口衰退三成五，顯示投資進入寒冬。值得注意的是，統計顯示今年進口衰退情況，遠比出口嚴重，尤其從去年 12 月至今，資本設備進口已連續 6 個月呈現衰退，五月份衰退幅度高達 35.7%，累積一到五月平均比去年同期減少 18.88%。

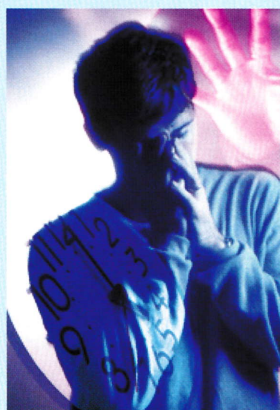
Import and export value declines to the worst condition on May. The export value is 10.17 billions U.S. dollars and the import value is 10.17 billions U.S. dollars. The import of capital equipment declining 35% reveals investment entering severe winter. It is worth to notice that the recession of the import value is more serious than the export value, especially from last year December till now. The import of capital equipment has declined continuously for six months. The recession range in May reaches 35.7%, and the average of accumulation from January to May is lower than the same period of last year about 18.88%, which condition is exceptional over the years.



時事一

解碼

進口衰退代表消費能力降低，而出口及資本設備進口衰退則代表製造能力衰退及企業獲利能力降低；而如果總體來說大幅衰退則更可能代表許多的中小企業倒閉及大批的失業人口，外資撤離，國內資金轉向海外，連帶引發社會的不安定及犯罪率的提升，如果再繼續這樣下去，惡性循環的結果將會是…



NEWS ONE

Decoding

It shows that the desire of folk investment is extremely low because of effecting by unknown economical foreground, and the decline of export shows there's a declination in production and enterprising, as a whole it also shows that lots of small and medium companies are closed down, and a increase in unemployment, and also investment is being transferred to other countries, together with the instability of the society and high crime rate, if all these are to continue, these bad karma is going to be.....

時事一

佛法觀點

從因果業力的觀點而言，台灣整體的共業已逐漸凌駕福報之上，所以各項經濟指標，都往悲觀的方向，加速發展。貨幣貶值、放款萎縮、土地現值從北跌到南……可是所有的努力的方向，都只是在老調重彈的政策工具上打轉，而未見深刻的本質層面的反省——修正行為，累積福德，化解共業。

在「觀無量壽經」中，開示了「淨業三福」的法要，而這三福是三世諸佛的淨業正因，也是出世法、入世法欲得善果的基礎。

「一者，孝養父母，奉事師長，慈心不殺，修十善業。二者，受持三歸，具足眾戒，不犯威儀。三者，發菩提心，深信因果，讀誦大乘，勸進行者。」

其中指出一點最基礎的修福方法——「慈心不殺」。

台灣社會最普遍的共業，就是吃的太多，以致屠殺太多的生靈。而這些殺業的結果，就是快速

NEWS ONE

Buddhist viewpoint

If we see what happen from the view of karma, Taiwan the bad karma is way more than the good karma, that's why all the economy is growing downwards. The value of the money decline, and as the value of the land, all the way from the north to the south it has all... but all the hard work that the policies are all doing are just going round the old policies, thus not able to see and improvement-corrects ones action, collect more positive karma, reduce the amount of bad karma. The fact is there for all to see that the whole environment of Taiwan is to worsen without end.

From the Great Amitayus Shyana Sutra teach "clean karma and get three merits", the three merits is the right cause of clean karma of the three time Buddhas, namely the basis to obtain righteousness effect from entering the world and

的折損台灣所能享有的福報。

最近一項民意調查顯示逾五成的民眾都認為：下一代生活會變差。

現已身處這樣的環境，我們可以在自己的位置上，做什麼樣的努力，去累積福德，化解共業呢？

最直接、簡單、快速的方法就是佛陀開示的：「慈心不殺」

想一想，一天三餐，可以累積三頓的殺業，也可以累積三次「慈心不殺」的福德資糧，一切操在我們自己一念之間的選擇，勿以惡小而為之，勿以善小而不為，這是每天可以日行的三件善事，就是吃素。

對每個小市民而言，經世濟民宏偉大業，也許遙遠而不切實際。但吃素這件事，卻是自利利他的簡捷方便，坐在家中，便可自己修福，兼可利益眾生，福國利民，何樂不為？

leaving the world.

The first is to show filial piety and take care of parents, service respectfully for teachers, abstain slaughter with mercy, practice ten righteousness.

The second is to take refuge in the triple gems, with completely commandment, and obey awe-inspiring bearing.

The third is to have bodhicitta, deeply believe in cause and effect, read the sutras of the Great Vehicle, and persuade the practitioner."



The most basis method to practice merit is "Not to kill all sential beings, and have kindness towards them."

The common general karma in Taiwan society is eating too much meal, causing too many animals to be butchered. As a result of these massacres is losing Taiwan merits rapidly.

Recently, one survey reveals that over 50% of the people will consider the life of the next generation bad.

Under this environment, what kind of efforts can we do to accumulate merits and remove common karma at our position? The most direct, simple, and rapid method is to admonish slaughter, because of kindness, just like what Buddha says: "Not to kill all sential beings, and have kindness towards them." Let us think about, everyday our three meals can let us accumulate the bad karma of slaughtering, or three merits of "Not to kill all sential beings, and have kindness towards them." All are controlled in our choice at one moment of thought, therefore, don't do it due to small evil, and not to do it due to small good thing. Eating vegetables are the three good things everyone can do it everyday. Managing the world and relieving people for suffering is perhaps faraway and impracticable for every citizen. But eating vegetables is a simple and it benefits self as well as others. When we are at home, we can practice self-accumulation of merits so as to benefit people, so why not do it?



時事二

台灣衛生署公布去年國人十大死因，癌症蟬聯榜首，平均每十六分三十九秒，就有一人死於癌症。

去年十大癌症死因依序是肺癌、肝癌、結腸



癌、胃癌、女性乳癌、子宮頸癌、口腔癌、攝護腺癌，非何杰金淋巴瘤及胰臟癌。雖然排序不變，但死亡率較前年提高。

NEWS TOW

The Hygiene Office of Taiwan announced ten factors of death of our countrymen last year. Cancer continues to be the first, and 1 person die from cancer every 16 minutes and 39 seconds. The sequence of top ten cancer causing death last year is, lung cancer, liver cancer, colon cancer, gastric cancer, female breast cancer, cervical carcinoma, mouth cavity cancer, glandular cancer, lymph cancer and pancreas cancer. Although, the sequence is still unchanged, the death rate of last year is higher than the year before last.

時事二

NEWS TOW

解碼

「死亡的速度超越您的想像」---相信當事者和親友更能體會這一點。

Decoding

The speed of death is beyond your imagination; we believe that the family members and the person itself will feel it.

佛法觀點

藥師佛第七願說：「願我來世得菩提時，若諸有情，眾病逼切，無救無歸，無醫無藥，無親無家，貧窮多苦，我之名號，一經其耳，眾病悉除，身心安樂，家屬資具，悉皆豐足，乃至證得無上菩提。」

每次念到這段經文，內心就非常感動，感受佛菩薩透過各種方法、各種願力，傳遞其愛護眾生的善意與溫柔。

事實上，觀眼紅塵，各種污染、病苦，無孔不入的折磨眾生的身心，許多不治之症，在投注大量的醫藥經費的人類前，耀武揚威，人類自詡先進的科技與醫療，在生死交關的病魔前，顯得如此卑微。

畢竟，先進科技不抵因果業力。

什麼是因果？簡單來說，就是作用力與反作用力。

正面的作用力，得到正面的反作用力；負面的作用力，得到負面的反作用力。藥師佛，乃至十方三世一切諸佛菩薩都是利用這樣的宇宙法則，來自利利他。

用正面的心念，引導出正面的行願，創造充滿光明的佛國淨土與不可思議的治療力量。

如何去開展這正面的心念，引導出治療身心的能量呢？

藥師經開示了幾個方法：

1. 莫懷貪吝，常行布施。
2. 不破壞戒律軌則、正見。
3. 不放棄學習佛法。
4. 不自是非他，不嫌謗正法，不為魔伴黨。
5. 不慳貪嫉妒、不自是非他。
6. 不乖離門法，不殺諸眾生。
7. 受持八分齋戒。
8. 善持藥師咒、藥師經。
9. 於一切有情，起慈悲心。

這些修行方法的關鍵，就是「於一切有情，起慈悲心」，慈悲心就是一切善法、善果的起點與終點，藥師經云：「由此善根，及彼如來

本願力故，……一切有情，無病歡樂，……病得除愈，眾難解脫。」

善知識文華智慧曾開示一段發人深省的珠璣：「因果，是最淺的佛法，也是最深的佛法。」

病苦遍一切處的五濁惡世中，人類迫切的尋找、積極的尋求，治療病苦的靈丹妙藥。卻忘了從藥師佛美善的心願裏，去幫助我們窺見這生命最奧妙的智慧財富，正散發著淨無瑕穢的琉璃光，等待我們去發現最根本、最偉大的治療能量。



Buddhist viewpoint

The seventh vow of the Medicine Buddha says, "When I attain the level of Bodhi in the next generation, I hope all beings with feeling, all disease will be solve, those that are not rescued, and alone, without help, and medicine, relative, and home, and are poor with much pains, once hearing my name, will be save from all diseases, having a peaceful body and mind, and family members will exist and abundance for all of them, and even to achieve the supreme Bodhi "Every time when I recite this paragraph, my heart is very touch, that Buddhas and Bodhisattva pass down their good intention and tenderness to cherish beings by various methods and wishes.

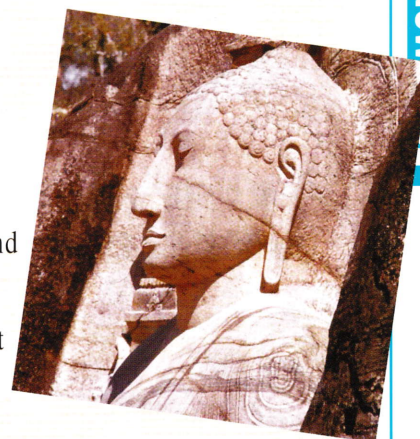
In fact, viewing the human world, various pollution and painful disease tortures every beings' body and mind through every opportunity, and many incurable diseases swagger in front of human after investing much medicine expenses. The advanced technology and medical treatment bragged and boasted by human looks so despicable before the Mara of illness when facing living and death.

After all, the advanced science and technology can't go against the cause and effect. What is the cause and effect? Briefly, that is acting force and reacting force. The positive acting force gets the positive reacting force, and the negative acting force gets the negative reacting force. The Medicine Buddha, and even all Buddhas and Bodhisattvas use the universe rule to benefit self and others. The positive thought leads to positive wish to create full brightness Buddha Pure Land with and incredible curing power. How to unfold the positive thought that leads to the power of curing body and mind?

The scripture of Medicine Buddha teach us several methods:

1. Don't be greedy and stingy, and donate more
2. Don't spoil precept, rule, and right view.
3. Don't give up learning Buddha dharma.
4. Don't think you are right and others are wrong, don't dislike and defame the right dharma, and don't company with devil.
5. Don't be greedy and jealous, and don't consider think you are right and others are wrong.
6. Don't have bad attitude, don't kill all beings.
7. Hold eight precepts to abstain from meat and wine.
8. Chant the Medicine Buddha Mantra and Medicine Buddha Sutra.
9. Rise compassion for all beings.

The key point to these practicing methods is to "Raise compassion for all beings." Compassion is just the starting point and terminal point of all righteous dharma. The scripture of Medicine Buddha teaches that, "from this righteousness root, and the original vow of Buddha,



All beings are happy without illness,, all diseases can be rid of, and all beings calamities can be extricated."

Manjusri Bodhisattva, the Wisdom Buddha, has ever said one paragraph to stimulate deep thought, "cause and effect is the simplest Buddha dharma as well as the most profound Buddha dharma."

Illnesses and pains are everywhere in this world, humans are urgent and active to look for the panacea to cure diseases and pains, we forget to see the most profound wisdom of life from the beautiful and righteousness wish of the Medicine Buddha which is just radiating the pure lapis lazuli light without defects and dirties, and wait us to discover the most basic and great cure energy.

時事三

尼泊爾王儲狄潘德拉六月一日晚間(尼泊爾當地時間)因不滿王后反對他娶民女為妻，憤而在加德滿都王宮晚餐中持槍行凶，一舉槍殺了包括國王畢蘭德拉、王后艾斯瓦利亞在內的十一名尼泊爾王室成員，事後更舉槍自盡，而畢蘭德拉的弟弟吉安德拉親王，因不在王宮而僥倖逃過一劫，目前出任攝政王，但許多民眾都不相信是王儲迪潘德拉下的手，目前案情疑雲重重。



時事三

解碼

「權力不等於快樂」 雖貴為皇室家族，卻不能愛一位民女；雖在戒備森嚴的皇宮，仍有亡命之險，這個事件值得追求權力的人省思。

時事三

佛法觀點

尼泊爾是佛陀的誕生地，蓮花生大士修行圓滿成就的地方。但是曾幾何時，這個聖地變成世界十大貧窮國家之一，佛教徒只有8%，而且目前發生皇室相殘事件，真是末法時期的景像；所以，佛子們要瞭解環境的艱難，要加倍精進修道，愛盡眾生，方能力挽狂瀾，修行成就。



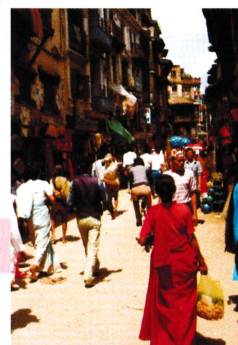


On the 1/6/2001 (Nepal Time) the prince due to not satisfied with the queen decision of letting him marry another wife, on that night during dinner, he took a gun and murdered the king, queen, and 11 other royal members, and after that killed himself with the gun, and as the younger brother of the king is not the palace, he escape this tragedy, and now he is the acting king, but the citizen does not believe that this is done by the prince, now the case is still not solve.

NEWS THREE

Decoding

“Power does not mean power”-thought its from a royal family, but still he cant love a commoner; though it is in a highly secure palace, but still there’s a danger of losing lives, for this case, it may be good for those that are pursuing power to think about.



NEWS THREE

Buddhist Viewpoint

Nepal is the birthplace of Shakyamuni Buddha, the place where Guru Rinpoche completes his cultivation. But since when did this place become one of the top ten poorest country, only 8% are Buddhist, and now the murdering of the royal family happens there, it is truly the sign of the end time; that's why, Buddhist has to know the toughness of the environment, and cultivate doubly hard, and love all sential being, thus being able to change the situation, and gain achievement.



The Happiest Moment In My Life 此生最幸福的時刻

給金色蓮花表演坊所有同修的一封信

A Letter To All The People In Golden Lotus Theatre

文 / 林慈美 (舞蹈教師) 譯 / 偉勁 版面創意 / Free 完稿 / Free

Article / Tina (Dance Instructor) Translator / Kim Art / Free Layout / Free

移民初始，進城辦事，站在皇后街口，看著人潮川流，想到親人遠離，孤單一人面對這陌生的國度與人民，不禁一路流淚坐上計程車回東區，那位司機詫異的眼神可還流轉不已？

不會開車不懂英語，因緣際會移民來紐，那有腿不能行，有口不能言的困頓年代，不知那一位問人說：「有個Chinese Lady不知為什麼？見到我就跑開，我長得很醜嗎？」的牧師是否了解我內心的驚慌與困窘～Hallo下一句就不懂了，還不快逃走？

先生在台工作，獨自帶著四個小孩居紐，要接送孩子上下學，要安頓生活，見我孤單的身影，那不時問我「你還好嗎？」的Kiwi老太太是否還健在？

感動於 Pakuranga College 的 Kiwi 老師 Mrs. Kelly 了解華人學生的害羞與保守，沒有社團經歷

When I first immigrate here, and was settling something in the city. But as I was standing at Queen Street, seeing the large number of people in the street, suddenly I think of the my family, that is on the other end of the world, and me here facing this foreign place and people all by myself, and I can't help crying and get onto a cab and go back home, and the looks of the driver looks kind of shock.

Not knowing how to drive and speak English, this may be the fate of an immigrant, it like a person with leg that can't walk, and mouth that can't speak. I don't know who say it: "that's a Chinese lady that I don't know why, when she

將不利升學與就業，特成立中國舞團，心想她有此心意，我怎能不挺身而出呢？雖然那時我還不懂民族舞蹈這玩意！

看到學校經費拮据，一說學舞要負擔置裝費NZ \$ 50.-學生跑掉一半的媽媽義工

難為，我怎好不幫忙從台灣採購回紐呢？

為了不教辛苦運回的服裝道具不離散，只好決定自己承擔，按次租給學校酌收清洗費，卻因得知學校無此預算，錢竟是同為義工的家長承擔，從此決定不再談錢，量力而為，事情單純些！

當服裝不足必須篩選學生，孩子大哭時，甘冒被休妻的危險，一再要求先生支援，以衣就人....就這樣累積了滿山滿谷的東西、是有些始料不及。

也為了不捨學生辛勤的練習及我的一片心血有代價，又怎能不採購漂亮的衣飾妝扮她們，在99分後面添加1筆！

面對許多質疑的眼神～免費教學，義務演出，無人贊助，倒貼車資.....是何居心呢？我只能傻笑以對，回首來時路，那初發心呵！頭頂別人的天，腳踩他鄉的地，只希望有朝一日我能略盡薄棉！

十二年移民十載教舞生涯，漫漫長夜，終見曙光一線，我的孩子已長大到可以幫我繕寫文件處理家務，我的學生已有膽識接受挑戰，承擔此一精緻、盛大的演出，我也從柔弱的婦女變成堅強的老師，從教學前幾年尚且需要掌聲的鼓勵、關愛的眼神，到如今只專注聽我內在的聲音，只為眼前的事情而努力，凡事只問這樣做對我們的第二代有何利益～增加經驗？培養自信？展現風采？頂天立地？～那單純的心念可說是幸福的來源！

當我請求家長、友人協助我主辦慶祝舞團成立十年，回顧孩子們成長的過程，圓滿學生雖非職業舞者但有專業演出的心願，對方那二話不說，一口承諾的時刻或自投羅網問我「我能做什麼？」需要幫什麼？你說！」甚或者「你不用解釋了，我已經



sees me, she quickly run away, is it that I look very ugly?" but does that pastor really understand how I feel and my difficulties~ Hello, and what he say next, I totally don't understand, so I

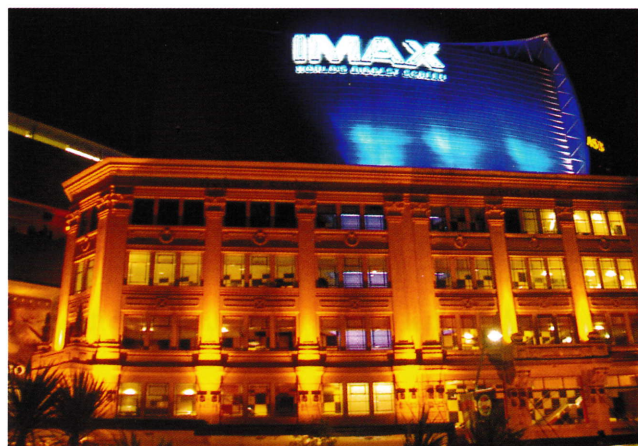
just quickly ran away.

My husband is working in Taiwan, as for me I have to sent and fetch my 4 children from school, wanting to have a stable life, but seeing the lonely shadow of myself, I can't help asking myself: "How are you?" is the kiwi lady still around?

I was touch by the kiwi teacher of Pakuranga Collage, Mrs Kelly, she understand the needs of a Chinese student, and without the china dance troupe chairman, it's impossible for us to study and look for a job. He thought to himself if she has such thoughts, why not I stand out and help? Thus having a job as a dance instructor, and at that time I totally don't know any folk dance!

Seeing that almost half of the student population ran away, after hearing that they have to pay an amount of NZ\$50 for props, it make the volunteers felt embarrass, and thus I help to get props from Taiwan.

Because of not wanting the costume to go missing, I just have to bear the responsibilities of



佛學月刊

自動挖一個坑跳下去了！」真是幸福的感受！

然而最幸福的還是～

當你們的先鋒部隊抵紐西蘭安排「玄奘大師」演出事宜，我曾問兄弟二人：「如果有人給五百要一千，你怎麼辦？」子軒回答「我們是來結善緣的、如果他要，我就給！」當我看到所有的演出人員匆忙降落即刻開始車庫及客廳的小型演出，為票房而努力，不以淪落江湖為恥，當你們數十人共居陋室，不計身價與輩份，我真有說不出的震撼與感動！雖然這些都是最有效的結緣方式，但也是最辛苦的一種，尤其以同是舞台工作者的角度，演出在即，怎堪如此勞累與奔波？

及至當我從台前跟到台後，參與後台運作，看到專業與契合，艱鉅與辛苦，而你們每一位卻依舊是溫和自在的笑容，化汗水為甘露的佛子態度，稍稍了解何謂修行！當我聽到「只要有人邀請，我們就去！」即

taking care of it, and taking the charges for washing the costume from the group, and thus knowing that all the funds are all bear by the volunteers, and thus I decided that I will not talk about money again, and do what I can, just to make thing more simple.

When there is not enough costume, the children will have to be pull out of the dance, and when seeing the cries of them, I quickly ask my husband to help, and thus having lots of things with me.

Because the students know the hard work that I've put in for them, how can I not get pretty costumes for them to put on, thus adding 1 more point behind the 99 point.

Facing the queries of others~ free teaching, free performing, without sponsor, and paying own transport fee??? What is she really up to? As for me I can only smile back, thinking back, what are the reason for me being here? Now I'm in other people land, all I can hope for is that, one day I can really adept to this place!

Being a immigrant for 12 years, and teach dancing for 10 years, now finally I can see hope, my child has already grown up, thus able to help me in some documents, and household chores, my students are all able to accept challenges now, holding the responsibilities of a large performance, and as for me, I've change from a weak woman to a strong teacher, from the first few years of needing the claps of the audiences as support and the care of the people, till now only have to listen to my joy and problems, now I'll only fight for the thing that is in front of me, every time I will just ask what will the benefits it will bring to the next generation, and what are the experiences that I will get? All these positive thoughts are the source for happiness!

When I ask the parents to help me celebrate the 10th anniversary of the troupe, and to celebrate the growing up of the children, though they are not the professional but having the dreams of having a professional performance, the parents without having a second thoughts ask me: "What can I do to help?" "What do you need? Just name it!" as for me it's really very fortunate!



快樂公式：愛 + 堅持 = 苦盡甘來
*Formula For Happiness: Compassion + Endurance =
Happiness from hardship*

刻前往和光沐塵，只為打開陌生與框限，廣結佛緣！終於明白你們不止是舞台上為佛宣示，也在舞台下續佛慧命！

當眾人為你們擔憂前程，獻策、建議、紛亂不已時，而我看到的卻是自在從容，身心篤定！勇往直前絕不退轉，佛雖滅度，佛法常住！

想來菩薩已聽到我的祈請，特派你們前來為我示現，原來空乏其身是為動心忍性，增益其所不能，原來紅塵流轉是為尋覓那失散的有緣與同修！

尤其是當我看到你們，伸出雙手向我走來，再次入境為我解困，終於明白～天地大愛，人生無憾，一切自在！所有的挫折竟是為了準備迎接那個你我相約，乘願而來～要共同演出的人生舞台！

10 June 2001 Tina

But still the happiest moment is when your members reach New Zealand, arranging for the performance of "Master Xuan Zhang" I ever ask before the two brothers: "What happen if a person give 500 and want 1000 what will you do?" and Zi Xuan answer "We are here to be friends with the people here, so if he want it than I will give!" when I see the other members reach here in a rush, and work hard for the performance, and tickets, I was totally shock and touch! Though this is one of the best methods to make friends, but it is also the toughest method, especially when I see them through a view of a stage worker, the performance is going to be put up in a short time and they are still working hard for it!



When I fellow you'll all the way from front stage to backstage, and taking part in the activities in the backstage, seeing professionalism and team spirit, hard work and danger, and still everyone of you are still wearing a smile that is gentle and filled with freedom, the attitude of Buddhist of turning sweat into dew, makes me understand what cultivation was! When I heard that "When someone invites us, we will all go!" and thus doing it, just because of opening the views of foreign lands, bringing Buddha's teaching to them! Thus knowing that you'll are not only the Buddhist performers up on stage, but also the workers of Buddha down stage!

When other people are all worrying about the performances, all I see is the freedom, and stabilities in you all! Marching forward, never backslide, though Buddha is no longer around, but Buddha dharma is forever here!

I think it must be that the bodhisattvas has heard my prayer, thus sending you all here to meet me, thus making me understand that by enduring hardship, and training of endurance is to make a person grow more stronger and wiser; and been reborn is to find our lost friends and family!

Especially when I sees you all walking towards me with both hands open, and help solve my loneliness, thus making me understand~ the world is filled with great compassion, there's nothing to feel sad about, all things are free from bondage! All the unhappiness is to prepare us for being together from afar~ to perform in this real life stage!

10 June 2001 Tina

紅塵心蓮

The Viewpoint of Heart

打破科技的神話

To Break The Mythology
Of Science
And Technology

文/木魚心 譯/義憲 版面創意/波爾 完稿/昕晨

Article/Magic Heart Translator/Rick Art/Paule Layout/Morning





最近有一個統計顯示，全國的教師中有大約百分之二十的比例患有憂鬱症，而其實有很多人卻欽羨老師的工作，希望在不景氣的時候，能擁有一份這種有寒暑假又有退休金的工作，但是卻沒有想到老師其實也承受了極大的壓力，在人人羨慕的工作背後，日復一日的和自己的意志力在對抗著。

而其實我覺得除了教師之外，可能其他族群的情況也好不到那裡，現在有那麼多人因為失業、失戀、久病、孤獨.....而自殺，其實這些人有可能就是憂鬱症的犧牲者，只是自己不知道會因為那一件事而觸發事件，所以我覺得我們的國家，已經到了必須建立全民心裡醫療制度的時候了。

抗壓性日漸消蝕

其實「憂鬱症」正意味著一個人抗壓性的逐漸薄弱，已經到了無法承擔任何突然的變化和壓力，我們在這一波科技文明快速發展的過程中，科學家不斷的去挑戰人類的內在能量，讓科技去取代更多人類的思考和雙手的工作，人類已經有很多的工作被電腦所淘汰，而人類卻來不及提升自己的存在價值和生活層次，仍然苦悶的夾雜在電腦與人腦相互較勁的境遇裡，喘息著等待下一波資訊革命的無情剝削，而竟然連等待「新文明救世主誕生」的幻想都不敢有，只甘願做一個科技產物下的奴隸，而任憑一

According to a recent statistics, there are twenty percent of teacher get melancholia, but there are still a lot of people admire the teacher's job, and wish they could get the such a job with winter and summer vacation and retirement pay, but do not think teacher actually get a lot of pressures, they are fighting with their willpower.

In fact, I feel there are not only teacher, but also there are other professional groups, right now there are so many people suicide because of unemployment, disappointment in love, long illness, lonely, and there maybe are some sacrifices of melancholia, but just do know when would burst out by some evens, so I feel that it is the time to set nationalized mental health system!

The ability of resist compression would eliminate.

Actually "melancholia" would express the people's power of resist compression, and would not take any suddenly change and compression. In the process of science and technology speed development, scientist continue challenging the people's inside capacity, the science and technology would replace more people's thought and hand, there are lot of jobs are eliminated



堆一堆的數據和迷幻虛擬的光電世界所宰割。

網路散播著病毒

不是嗎？網路世界的快速興衰，正足以證明人類正在和自己的科技產品在做著慘烈的搏鬥，很多學校的老師必須不斷的在推翻自己昨天才大加稱讚的新技術，很多人億萬的投資，可能在一夕之間化為烏有，只因為它的技術已經在一夜之間被新技術所取代和超越，而他還來不及反應，就已經被打敗了。

當精神文明遠遠落後於科技文明的發展時，錯亂、失序、投機等現象將被視而不見，道德變得十分模糊，智慧型犯罪與揭人瘡疤反而被稱讚與欣賞，傳統價值觀被視為應該打倒的標的，年輕人可以在網路的虛擬世界裡胡作非為，精神的靡爛和思想的腐化，已經在千萬條細如髮絲的光纜裡傳遞著可怕的病毒，而我們卻仍然在等待，等待著未知的命運安排。

打破科技的神話

我們急須新一代的思想家、哲學家、宗教家來為人類的內心發言，到底我們的心靈需要什麼？電腦是不會知道的，電腦只會忠實的佔領著人類的心靈版圖，一塊一塊的化為一行一行的數字，直到我們不再思考，因為越來越多人將樂於成為這「超級電腦神祇」的信徒，相信著電腦萬能的唯一信條，那

by computer, but people could not promote their inside value and life's quality, still stuck painfully between the computer and human brain, and wait for the next exploit ruthlessly, and even do not dare to have the "illusion of the new civilization's birth", and only will be a slave of technology development, and controlled by data and fictitious computer world.

The Internet spread the virus

Do not you think so? The speed and rise of internet could proof the human are fighting with their own technology product, a lot of teachers have to overthrow the new technology they just praise recently; a lot of people's billion dollar's investments would disappear completely just overnight, just because it's technology have been replaced and surmount by new technology, and it is defeated before reaction.

As the cultural and ideological progress is behind the development of technology, the disordered, out-of-control, opportunistic are ignored, the value of morality become very vague, instead of, the intelligent crime and expose another's secrets are praised and acclaimed, the traditional value are be thoughts as target of striking, the young people could engage in lawless activities in the internet's fictitious world, the spirit rotten and the



麼到時候，所有「好萊塢科幻電影」裡的預言，終將成為事實。

回歸自然的狀態

我們的社會不斷的有人為自己的權益在抗爭，但我想是應該到了澈底反省檢討的時候了，因為科技文明正無聲無息的在侵蝕著我們寶貴的權益，他雖然給我們「方便」「效率」等蜜糖，但我們似乎越來越難以駕馭這一頭日漸餵養大的怪獸，當然，科技的貢獻也不能全然的否認，只是精神心靈的發展絕對需要和科技文明發展取得一個平衡，道德和傳統當中一些有價值的東西，永遠有它存在與發揚的必要，但是這一波一波的改革，似乎已經成為不可避免的浪潮，或許我們可以假科技之手（工具），而重新建立一個新人類的精神文明與秩序，由科技的內在來管理自己，科學家也應善盡保護人類精神文明的使命，學習傳統的智慧寶藏，讓科技更加的人性化，那麼人類的命運才能回歸到自然的狀態，以四方為用，以天地為壽！

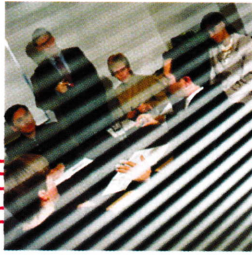
corruption of thought are already spread the terrible virus in the million thin cable, and we still wait for the arrange of unexpected destiny.

Broken the fairy of technology

We really need a new thought, philosopher, religionist to make statement for people, what do we need in our spirit? The computer would not have the answer, and just would occupy the people's spirit, and changed into the code, until we do not think anymore, more and more people would like to be the follower of this "super god of computer", and belief the only doctrine "computer is omnipotent", until that time, all of the prediction of Hollywood fiction movie" would come true.

Back to the nature statement

The are some people are fighting for their right unceasingly in our society, but we think it is the time for us to make a self-examination and review, because the civilization of technology are take our value right quietly, although it give us the "convince" "efficiency", but we seem to become more and more difficult to dominate this monster, of course, the contribution of technology are not denied totally, but the development of spirit should be got balance with technology civilization, some value between morality and tradition always have its existence and development, but these reform, it seem to be a unavoidable trend, so we might could re-build a new human spirit civilization and order with technology(tool), and scientist should do their best to take the human-civilization- protecting mission, and to learn the traditional wisdom treasure, to make technology more humanized, so people's destiny would be back to the nature statement, to live better and longer!



What Is Simultaneous Observation?



什麼是平行的觀察？

嗨!我們又見面了，最近在看三國演義，姑且不論這部書是正史還是小說，但看過的人都嘆服諸葛孔明的神機妙算，運籌帷幄之中，決勝千里之外，好不令人佩服。但他究竟是如何做到的呢？【他終日飽讀詩書，上知天文，下知地理，當然所有的東西都逃不過他的手掌心啊！】在這知識爆炸的時代，要獲得知識並不困難，但卻顯少有人能做到神機妙算呢！聰明的你，想做神機妙算的孔明甚至超越他嗎？

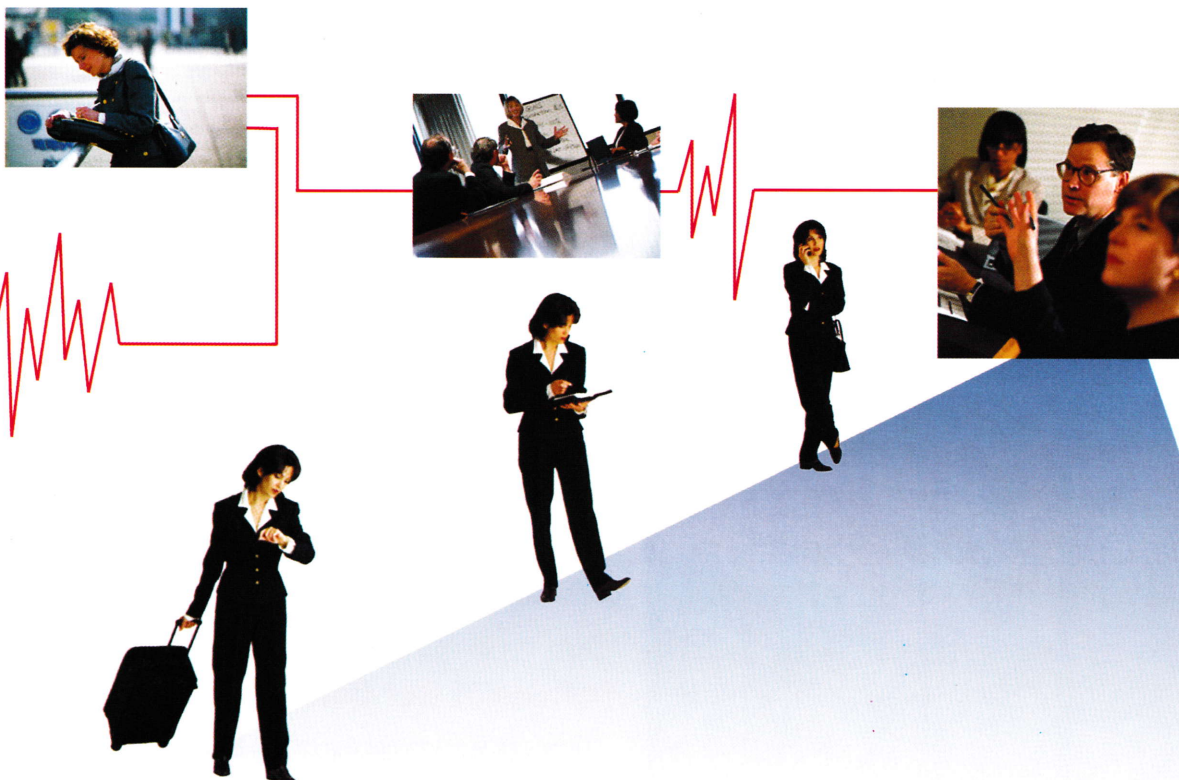
兩種模式

通常我們對所有的事物採取兩個模式，一種是循序漸進的模式，另一種是平行處理的模式。循序漸進的模式通常用於處理事情的細節或流程時，可制定流程表來控管事物的進行；平行處理的模式又稱同步處理的模式，即能同時多線掌握事物進行的模式，如超級大電腦能同時執行多項指令。其實，在日常生活中，當人們沒有特定的事物為對象時，常常運用平行模式，如我們的感

Hi! We have meet again, recently I'm watching "Romance of The Three Kingdom", now let us put a side whether is this true or just a novel, but who ever that has read or seen it, will definitely praise Zhu Ge Kong Ming for his precise calculation for all his moves and tactics. But how does he do it? (He has read all kinds of books, astrology, geography, and lots more, surely nothing can escape his eyes!) In this period, where knowledge can be found everywhere, wanting to get certain knowledge is not difficult, but why still there's only a few people can do precise calculation of his/her moves! Do you wish to be like Kong Ming, or even do better than him?

Two Types of Methods

Normally when we will deal problems in two ways, one is to solve the problem one by one; another is to solve the problem simultaneously.



文 / 陳子軒 (台灣師範大學數學系碩士) 譯 / 偉勁 版面創意 / 波爾 完稿 / 昕晨
Article/Magic Heart (Master Degree of Math) Translator/Hui Jung Art/Paule Layout/Morning

官都能不受影響的同時運作，又如有人開車時，可以一面吃東西，一面聽音樂，又一面看前方。

如此看來，平行處理的模式是人人都具有的能力，它的特性就是可以讓我們在複雜的資訊當中快速理出頭緒來，做最精確的掌握，或對某些資訊之間的關連性，脫離邏輯思考的束縛，做最快的連接，於是，神機妙算就即將出現了。

既然平行運作的模式這麼好用，也每個人都在用，為何神機妙算的人如此少呢？關鍵在當壓力或情緒來時，平行處理的能力就會減弱或消失，而把注意力集中在情緒或壓力上。


觀察力的訓練

如何避免壓力或情緒的影響，使平行處理的運作能正常，就有賴觀察力的訓練。事實上，人的意識是隨機式的運作方式，一會兒跳這兒，一會兒跳那兒，如何讓它注意到該注意的，就是很重要的關鍵囉！

最簡單的方式從吃飯開始練習，就是利用吃飯

Solving the problem one by one is normally used when we get into details or working the thing out, but when we are setting the timetable than we'll have to do it simultaneously, not only you can control the pace the problem progress, but it is like super computers being able to set many commands at a time. Normally when we don't have a target, we'll used the method of solving the problem one by one, but only when our senses will not be affected by our surrounding, than it will be like a person driving, eating, listening to music, and watching the front together.

So from this example, it seems that doing things all at the same time is a ability that we all have, it will help us find the way to solve the problems when we are face with them, taking the most precise control, or towards the links of certain information, through logic thinking and calculation, spotting the links fast, and thus



時，客觀的觀察自己的每一個動作開始練起。所有的動作一如往昔，只是盡量保持在隨時覺察到自己所作的每一個動作的狀態即可，有興趣的朋友就可以開始練習，只是剛開始練習難免有些困難，但所有技術都是日久功深，何況是生命的技術呢！這樣的練習會讓您了解意識的運作，逐漸擺脫壓力和情緒的束縛，時時刻刻安住當下，做自己的主人，祝您早日成為神機妙算的高手，下回我們再談觀察力的另一個特質，咱們下回見囉！

precise calculation will appear soon.

Since solving problems simultaneously is so good, and everyone is using it, but why still there is only a few people that can do precise calculation? The key point is when we are face with stress and emotion, the ability of solving things simultaneously will be greatly reduce or even disappear, and moves our attention towards stress or emotion.

Training of Our Observation

How can we prevent ourselves from being stress up or being affected by our emotion, thus maintaining our ability to work thing simultaneously, it will than have to depend upon the training of our observation. Actually our mind work thing randomly, it will move its attention here and there, how to let it concentrate on what concentrate on, is a very important key point!

The easiest way to train it is when we are eating, by observing our every action when we are eating optimistically is the way to start. You may not have to stress yourself, but you can just try to maintain observing your every action, for those that are interested can start practicing it now, but when you first started it sure to be a bit difficult, but all techniques needs long period of practise to be good at it, and this is a life techniques! This training will help you understand the working methods of our mind, and intimately get rid of being control by stress and emotion, being able to maintain at the present, be our own master, wish that you will one day be a expert in precise calculation, and next time we'll talk about the characteristic of observation, so see you next time!

法拉第的成功公式

紅塵奇才法拉第

文 / 孔繁嘉(台灣東吳大學法律系學士) 譯 / 雪雲 版面創意 / free 完稿 / free
Article/Vangar(Degree In Law) Translator/Xue-yun Art/free Layout/free

成功公式前言：

如果學生成績在特別不好的科目上下足功夫

=>變成最好成績

這顯示了在缺點上下足改進功夫

=>缺點便會成為優點

這便是本單元的功能與目的

The Genius Faraday



*If student put in effort in the subject that they are weak in
=> It will become one of the best subject
By putting effort in your weakness
=> It will eventually become your strength
This is the purpose for this section*



一、古今中外的成功名人：法拉第

法拉第是人類歷史上最偉大的「實驗物理學家」，現今大學的理工科系都能看到他的偉大身影。他發現：電磁感應，被稱為電機工程學之父；在材料科學裡是他首先對合金做研究；在機械工程裡，第一部馬達與發電機是他製造的；在化學工程裡，最早蒸餾石油而發現苯的是他；在化學系裡有他發現的「法拉第常數」；在物理系裡有法拉第的「電力線」、「磁力場」理論；在土木工程裡，水的凝膠處理是他最先提出的，還有……

法拉第還是一個偉大的教育家，著名的科學家焦耳、馬克斯威爾、凱爾文、愛迪生都深受他的影響。但誰能想像，這麼一位傑出的科學家，竟然只受過小學教育，一生都貧窮、被誤解、無子、乃至晚年喪失記憶的打擊中，卻能活出快樂而堅強，還幫助許許多多的人。

二、成功公式：

認真的求學態度＋謙卑的自我反省
＋堅持科學道德＋虔誠的宗教信仰
＋心智的訓練＋濟貧

1. Success notables in ancient and modern: Faraday

Faraday is the greatest experiment physicist in human history, and effects the university science and engineering nowadays. He discovered the electromagnetic induction and is called the father of electrical engineering; he is the first to research compound metal in materials science; he manufactured the first motor and generator in mechanical engineering; he is the first to distil petroleum and discover benzene in chemical engineering; he discovers Faraday constant in chemistry department; he invent the theory of Faraday power line and magnetism field in physics department; he is the number one to bring up the water gel treatment in civil engineering, and

Faraday is still the great educationist, and the famous scientists including joule, Maxwell, Caler and Edson were deeply effected by him. But it is hard to image that so outstanding scientist only took primary school education. He was poor all his life, misunderstood by others, without son, even hit by losing memory in his old age, but he lived in happiness and rigidity, and still helped many other people.

2. The success formula:

Serious learning attitude + humble self-examination + insisting on scientific morals + devout religious belief + discipline on mind and wisdom + relieving poverty

I. Serious learning attitude - corresponding with "exertion" in six paramiitas

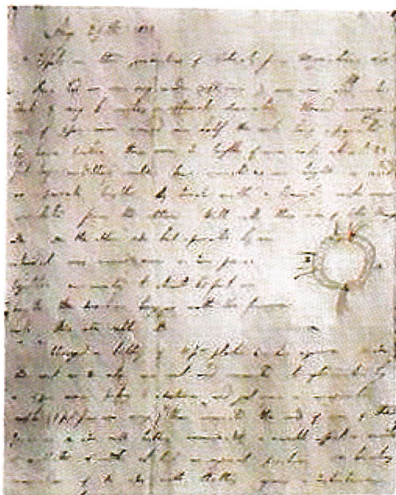
Faraday says, "Reading is one kind of art, and need to face challenge continuously and accept criticism, then able to gradually grow strong. I am inborn to lack of self-confident in reading, therefore, I have to accelerate endeavor and unceasingly learn, and take every learning phase in life as the different process of improving reading method. So, I am specially careful about method of taking notes which can always keep my attention and avoid my thoughts lax. Putting time and effort in taking notes is the method to promote the mind and

=法拉第式的成功

1.認真的求學態度——與六度波羅蜜的「精進」相應

法拉第說：「讀書是一種藝術，要不斷地去接受挑戰，接受批評，才能逐漸成長茁壯。我對讀書就是天生缺乏自信，只好加緊努力，不斷地學習，把人生的每一讀書階段，皆視為改善讀書方法的不同階段，因此，我對作筆記的方法特別的小心，作筆記可以一直保持我的注意力，免得我的心思渙散，在作筆記上下功夫，是提昇自己心智能力的方法，並且能夠迅速的抓住什麼內容是應該注意的重點，什麼內容就讓它輕輕帶過就可以了。」

法拉第認為：「個人學習中最好的部份，都是從錯誤中學得的，而且知道自己的每個認知，都有失敗的機率存在。」



法拉第手稿

2.謙卑的自我反省——與六度波羅蜜的「般若」相應

法拉第認為：「教育的開始與結束，都是謙卑。謙卑是深深地感到自己的不足。這種不足感，不是跟別人比較的，而是我們內心深處真實的貧乏。學習的第一步是知道自己的不是，不足感可能在於發覺自己所下的判斷何以如此地匆促、不合邏輯、不夠周全。其實一個人的

wisdom ability, and able to quickly grasp what contents should be noticed and what contents let them go.

Faraday considers, "the best part of personal learning is to learn from mistake, and understand every self recognition content the failure probability."

II. Humble self-examination -- corresponding with "knowledge" in six paramiitas

Faraday considered, "the beginning and ending of education is modest. Humbleness is to deeply feel self insufficient. The insufficient feeling is not to compare with others, but the real shortage in the depths of our hearts. The first step of learning is to realize our own mistakes, and the insufficient feeling could come from discovering our own determination are so quickly, unsuitable to logic, and not thorough. In fact, one consider oneself in the right, hurriedly jump the judgment, and has strong subjective. And he is not with much confidence but falling into inborn ruined mind and wisdomthe real, completely no defect wisdom only belongs to God. All the knowledge of human is to combine with the correctness and mistake. The best judgment of human is only to reduce the mistake to the least but unable to no mistake. Even in the best exact science field, every judgment stands on fact but still unable to avoid mistake. Therefore, the real education depends on self-examination, and this consciousness is the truth of education."

III. Insistence on science morals -- corresponding with "discipline" in six paramiitas

Faraday's noble personality is particularly respected by people. He is not for both fame and benefit, and insisted that scientists should have scientific moral and not utilize science as the sharp weapon to kill human. He gives up researching alloy when knowing the purpose of research is to manufacture the sharp weapon for killing; the military authority hopes him to research chemical

自以為是、遽下判語、主觀性強，不是他很有信心，而是陷於天生敗壞的心智上……。那真正的、完全毫無瑕疵的智慧，只屬於上帝。人類所有的知識皆摻雜了正確與錯誤。人類最好的判斷，也只能將錯誤減到最少，而無法清除錯誤。即使是最嚴謹的科學領域，每個判斷依據事實，仍然無法避免錯誤，所以，真正的教育在於自我反省，這種自覺，就是教育的真諦。」

3. 堅持科學道德——與六度波羅蜜的「持戒」相應

法拉第崇高的人格，尤其為人景仰，他不為名不為利，堅持從事科學的人，要有科學道德，不應利用科學去做殺人利器，當合金研究目的是製造殺人利器，他就放棄研究；軍方要他研究化學武器，他的回答是「無可奉告」。法拉第說：「一個人不能事奉兩個主人，又事奉金錢，又從事科學。」

4. 虔誠的宗教信仰——有弦月之憾，方有滿月之美（與六度波羅蜜的忍辱相應）

一八二六年，法拉第給好友伯納爾寫道：「這些日子，我經常在山裡看雲，在我預料不到之處，山嵐四起；在我想不到的時候，雲消霧散。不久，雲霧再匯，下起雨來了，給了我一些不方便；然而，對周圍花草樹木卻是有益，我想，回去的路一定幽暗，不料陽光再現，這是人生。無論我有多少的把握或確定，每個抉擇都是一次未知的賭注，我看見人生有苦難有重擔，我知道人性有邪惡有欺凌，但是彷彿經過巧妙的設計，末了對我都是美好與有益，苦難竟是化妝的祝福。這不是什麼知識哲學，也不是什麼人生哲理，那些冰冰沒有感覺的理論，豈能使一個人的心平靜穩妥呢？我知道事情看至深處方知眼光有限，人性邁向完美才知人性不能完美，但是為什麼？人生在這一連串的不完美中最後總是完美。啊！是有個祝福者，超越一切人為的定見與安排。」

weapon, and his answer is, "no comment" Faraday says, "one can't service two masters, one is to make money and the other is to research science."

IV. Devout religious belief - regret for crescent is to feel the beauty of full moon (corresponding with "patience" in six paramiitas)

In 1826, Faraday wrote letter to his good friend, "In these days, I am usually in the mountains, and the clouds and mists surround me; without unexpectation, the clouds melt and the mists disperse. For a while, the clouds and mists meet again, and raining, which made me some inconvenience, but benefiting the surroundings flowers and plants. I suppose that the returning road is shadowy, but contrary to my expectation, the sun appears again, this is life.

However I have very much assurance or confirmation, every choice is an unknown bet. I see that the human life has miseries and heavy burdens, and I understand that humanity has evil and insult, but as through ingenious design. The results all of these are beautiful and profitable for me, the miseries are the blessing from making up. This is neither knowledge philosophy nor the life philosophy, how could these cool theories with no feeling make person's mind peaceful and safe? I know the eyesight has limit when seeing deep location, and humanity can't be in perfection when striding perfection, but why? The life is always in perfection after through a series of imperfection. Ah! There is one blessing person who get beyond any contrived fixed knowledge and arrangement."

V. discipline on mind and wisdom -- corresponding with "meditation" in six paramiitas

Before attended class, Faraday entered a small room behind classroom and kneels down on the ground to pray for thirty minutes. He hoped to calm down own delight, anger, grief, and happiness, and put every viewpoint on the correct basis. Later, many people imitated him to meditate in the small room before thirty minutes of conducting a class in the royal college.

Faraday ever said, "The God has given us a nature which is a school the God hopes

5. 心智的訓練——與六度波羅蜜的「禪定」相應

法拉第在上課之前，進到教室後面的一間小房間，跪在地上禱告三十分鐘，他希望平靜自己喜、怒、哀、樂的情緒，把每一點的講論都擺在正確的根基上。後來很多人學他，在皇家學院上課以前30分鐘，就進到後面的小房間靜默。

法拉第曾說：「上帝已經給我們一個大自然，這是上帝要我們去學習的一所學校。成為一個科學家，對於時代是負有使命的，這使命就是用大自然的知識，去訓練人的心智，使人們培養出終身學習的習慣，這是一個人避免胡思亂想的最佳方法。」

6. 濟貧——與六度波羅蜜的「布施」相應

法拉第認為自己最大的缺點是脾氣暴躁，缺乏耐性。別人卻認為他最大的缺點是不會存錢。

老友菲力普寫信給他：

「你不要老是把錢送給路邊的乞丐，還有教會裡的窮人，…想想你的妻子吧，每到月底她都沒有錢買菜，好不容易，有慷慨的廠商要送你錢，你又把他們趕走，生意人是講求利潤的，你為他們解決產品上的問題，理當獲得他們一份研究津貼。結果，你的助理告訴我，你又窮到又回到舊貨商那裡，挑一些舊貨用。難道，你不知道你現在的身分——大不列顛王國的一流科學家，你這樣做，是讓我們的政府羞愧！」

法拉第的回應是：「錢如果沒有用它，是沒有用的。」

三、佛法的觀照

佛法從宏觀的角度而言，是一種引領我們走向成功的正確生活態度，而不是一種宗教。

法拉第之所以偉大，是因為他掌握了正確的生活態度，所以與佛法相應，即與成功之道相

us to learn. Being a scientist, has the mission for the age, and this mission is to use natural knowledge to train human intelligence which can bring up the lifelong learning habit and is the best way to avoid thinking confusedly."

VI. relieving poverty -- corresponding with "generosity" in six paramiitas Faraday considered himself the biggest defect is the bad temper and short of patience. But other people consider him the biggest defect is unable to save money.

His old friend Phillip wrote letter to him:

"You don't always donate money to the roadside beggar and the poor in the church. Thinking about your wife, she has no money to buy food at the end of every month. And it is not easy that some generous factory owners want to send money to you, but expelled by you. The businessmen pay attention to profits, you resolve the product's problem for them, and reasonable to obtain their research allowance. As a result, your assistant told me that you were poor again to went to the second-hand-goods businessman and chose some the second hand goods. Could it be said that you don't know your nowadays position - The British kingdom's first-class scientist, and your behavior let our government shame.

3. Buddha dharma Insight

From the macroscopic point, Buddha dharma is one kind of correct life attitude to lead us on the way to success, but not just one kind of religion.

So great Faraday is because that he knew well the correct life attitude, therefore, corresponding with Buddha dharma as well as success path, then, promoting his life altitude to benefit people and change human history. It is worth us to follow and learn.

In 1850, French society principle are widespread, and shout out the slogan that "Science can help humanity to resolve problem and man will triumph over

應，繼而提升了自己生命的高度，造福人群，改變了人類的歷史，值得我們效法與學習。

當1850年流行法國的社會主義，喊出「科學可以幫助人類解決問題」、「人定勝天」的口號。法拉第的回答是：「人能勝過自己嗎？如果不能勝過自己，何能勝天？」有人說：「科學是解決一切的萬靈丹。」法拉第答道：「人都會有偏差與錯誤，當科學的理論被視為解決問題的絕對真理時，即將給人類極大的禍害。」

哲人日已遠，誠哉斯言，希望科學家都能無私的如法拉第，帶給人類正面的福祉，而不是加速崩壞這個世界。

（註）：有關法拉第生平事蹟引用自台大教授張文亮所著「電學之父 法拉第的故事」一書，文經社出版。

法拉第小檔案 1791—1867

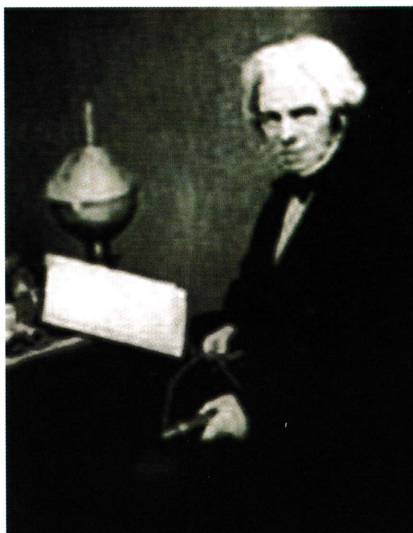
1791 年 出生於英國紐寧頓鎮

1804 年 小學畢業，進入雷伯先生的訂書店打雜

1813 年 成為英國皇家學院實驗室助理

1824 年 成為皇家學院會員

1867 年 逝世



nature." Faraday responds, " Could human win self? If human can't win self, how to win nature? Someone says, "Science is the catholicon to resolve everything." Faraday answers, "Human always has deviation and mistake. If scientific theory is considered as the absolute truth to resolve problem, it would bring human the greatest calamity."

The sage is already far away, and we hope scienist like unselfish Faraday to bring humans positive happiness, but not rapidly destroy the world.

Faraday file from 1791 to 1867

1791 born at Newtown town in England

1804 working at Mr. Lei-bo book after graduating from primary school

1813 doing as a laboratory assistant of England Royal college

1824 doing as a member of England Royal college

1867 passing away

法拉第式的成功：

認真的求學態度＋謙卑的自我反省＋堅持科學道德＋虔誠的宗教信仰＋心智的訓練＋濟貧

The success formula of Faraday

Serious learning attitude + humble self-examination + insisting on scientific morals + devout religious belief + wisdom discipline + relieving poverty



窈窕淑女奧黛麗赫本

的

美容良方



**前言：如果到老時還想美麗不衰
那就學學赫本式的美容術**

Foreword: If you want to look young even when you're old than
you'll have to learn the facial method of audrey hepburn.

文 / 無期(兒童心理諮商老師) 譯 / 偉勁 版面創意 / Hank 完稿 / Hank
Article/Wu-Chin(Children Psychology Teacher) Translator/Kim Art/Hank Layout/Hank



美顏 BEAUTY

生世.....

當人們想到奧黛麗赫本時，常浮現了一個畫面，一位滿臉笑容的女士背著非洲小孩，旁邊還有一些小孩圍繞，她是大家心目中永遠的公主，或許您在她皺紋下看不出她曾是五度被提名奧斯卡最佳女主角，也曾以《羅馬假期》得過奧斯卡影后，是大家公認五六十年代的銀壇女神。

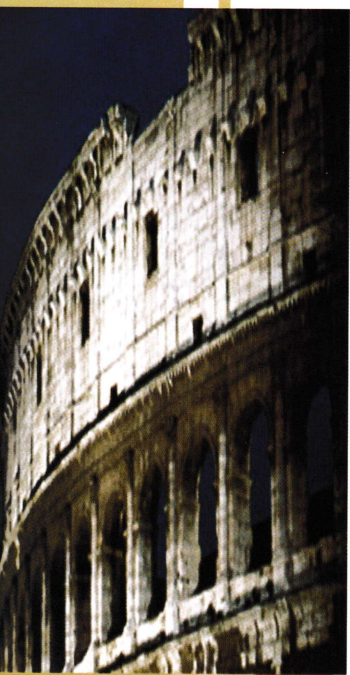
1929年3月4日赫本出生於比利時布魯塞爾，從小就喜歡音樂和舞蹈，夢想成為芭蕾舞者，但是1939年9月歐戰爆發，她親自經歷了戰爭的殘酷與無情，此時也正值她發育時期，由於食物短缺，造成她的營養不良，所以我們可以看見她一米七的瘦長身材，也可能是因為經歷了世間的病苦，讓她有比常人更多的愛心，演戲更有感動力。

電影事業

1950年《天堂裡的笑聲》開啟了她的電影事業，直到《羅馬假期》打開了成功之門，她得到了奧斯卡最佳女主角的殊榮，赫本一生共拍了26部

When we think of Audrey Hepburn, An image of a beautiful lady wearing a beautiful smile, carrying a child in her hand, and surrounded by many children, she is the princess in everyone heart, maybe you never notice that she is was nominated in the Oscar Awards 5 times, and she also has won the Oscar "queen" actress title, by the show "Roman Holiday", she was known as a goddess of the movie circle during the 50's and 60's.

She was born on 4th of March 1929, and she dream to became a ballet dancer, but in September 1939 war broke out in Australia, she experience the cruelty and sorrow of war, and that time was also her puberty period, and due to the lack of food, she suffers form malnutrition, that why we can see that she is only 1.7m tall, and also because of the suffering she has been trough, that's why she feels more compassionate for others more.



片子，在著名的演員中算是少產的，那是因為她追求完美，值得一提的是有世界名著電影《戰爭與和平》，這部片子讓人在看書籍《戰爭與和平》時，自然會浮現赫本影像，還有喜劇片《第凡內先生》，劇中曲《Moon River》旋律優美，至今仍讓許多人懷念不已。1964年的《窈窕淑女》更獲八項奧斯卡大獎。

赫本不僅演技一流，人品也是圈內人士所津津樂道，她曾經為了報恩，自動將100萬的片酬降為75萬，她的敬業態度讓她演技更加純熟，總共得到五次奧斯卡最佳女主角的提名，晚年更投入公益慈善活動，當了UNICEF（聯合國孩童基金會）的親善大使，去關心各地需要愛的小孩，但是她很謙虛的說：「我從來沒有什麼偉大天才和高超的技藝，但是無論如何，我做出了貢獻。」

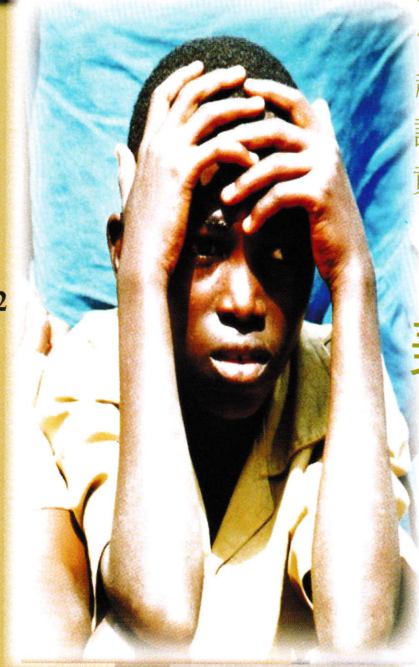
Movie Career

In 1950 the movie "Laughter In Paradises" starts her movie career, and until the movie "Holiday In Rome" brings her to success, and she won the Oscar lead actress award, she has film a total of 26 movies, and in all the famous actress, she film the least show, and that's because she seek perfection, what is worth saying is that the show "War And Peace", this show lets those that read the biography naturally has the image of the show, and the song "Moon River" till now still stays in the memories of many people, In 1964 the movie "My Fair Lady" won 8 Oscar Award.

She not only acts well, her character is also praise by all, and she ever donated \$750,000 out of gratified, her seriousness in her work make her show more mature, and she was nominated 5 times in the Oscar Award for best lead actress, later she was also the ambassador of UNICEF, to care for all the children that's need love, but still humbly said that "I never was a genius or has great techniques, but regardless of what, I have make contribution."

Secret of Facial

She also has method for facial, but this method is special, it is a sentence "Gentle Words Can Let You Have Attractive Lips, Seeing The Good Of Others Will Let Us Have A Pair Of Cute Eyes, Sharing Food With The Poor Will Let You Have A Beautiful Body, By Letting A



美容祕方

她也有美容良方，但是這個祕方很特別，是一段話：「溫柔軟語可以讓您有吸引力的唇；樂見人之善讓我們有可愛的眼睛；分享食物給飢餓的人，可以讓您身材纖細；讓一個孩子每天可以用手滑過您的頭髮，可以讓您有一襲秀髮；為了增加自信，跟隨知識的腳步，您將不會寂寞。

我們帶著未來離不開傳統，溫柔的愛關照著人類不曾變老。人們呀！它更甚於任何事情，必須補修，變新，回歸和贖回，贖回，再贖回，從不曾攆走任何人。

記住，假如你在任何時刻需要一隻援助的手，你將發現有一隻在你肩膀上。如果你漸漸成長了，你將會發現你有二隻，一隻是為幫助你自己，另外一隻是為幫助別人的。從前的你一直有屬於你的過去美好的日子，你可擁有他們。」

美人有兩種，第一種是年輕時風情萬種，年華老去時老態龍鐘；第二種是年輕時風華絕代，年老時仍風韻猶存，兩者的差別在於貢獻愛心，赫本就是那第二種的美女，她的美在《羅馬假期》看得到，在非洲小孩的臉上也看得到。



Child's Hand Go Over Your Hair Everyday Will Let You Have A Head Full Of Shiny Hair, In Order To Increases Confident, Following The Footstep Of Knowledge, And You'll Not Be Lonely.

We Live In The Past, Not Able To Leave Traditions, Seeing All People Not Turning Old With A Gentle Loving Eyes. People! They Are More Important That Any Other Things. Things Have To Be Restored, Renewed, Reclaimed and Redeemed And Redeemed And Redeemed, And Never Leave Anyone Out.

Remember That Whenever You Need A Helping Hand There Will Always Be One On Your Shoulder. And When You Have Grow, You'll Find That You Have Two Hands, One Is For Helping Yourself, And The Other Hand Is For Helping Others. The Past Will Contain The Happy Memories And You Will Own Them."

There are two types beautiful people, the first types are those that look beautiful when they're young, and when they age, they look haggard. And the other type look beautiful both when they are young or old, and the different is in the amount of love they gave, Hepburn is the second type of beautiful people, her beauty can be seen in "Roman Holiday", and it can also be seen in the African children.

BEAUTY



全球佛教報導

Buddhism *in the word*

■ 新聞來源／佛教季刊(荷蘭)

譯／鄭素琴

版面創意／藍天

完稿／Rick

Resource/BUDDHAYANA
QUARTERLY, Netherlands

Translator/Su-Chin

Art/Blue Layout/Rick



中國

中國的考古學家在杭州港附近的地方已挖出八批聖物，其中還包括一根幾乎已確定是佛陀的頭髮的聖物。當考古學家在挖掘到一個古老十世紀佛塔的遺址時，就相信可在此遺址發現有價值的聖物，而這批寶物的出土證實了這一推論。這考古團期待將在此遺址發現更多的聖物。

斯里蘭卡

泰國皇后贈送斯里蘭卡兩頭幼象。在未來的二十年內，這兩頭佛教寺廟專用的幼象(有長牙的象)將被訓練為參加在肯地舉辦的壯觀遊行行列時，其中一頭是用來專載盛有佛牙舍利聖器的聖象。

在泰國林務局及泰國皇家空軍數位公務人員的陪同下，這兩頭年幼的公象被關在鐵籠裡飛行送到斯里蘭卡。

泰國林務局局長表示：「兩年前，斯里蘭卡大使向我表示該國總統想要從泰國買兩頭合適的公象作為參加供神用的遊行之用，因在斯里蘭卡現僅有約十四頭有長牙的寺廟用象而牠們都已年老了。」這件事跟皇后討論後認為這是增進兩國友好關係的好機會，這就是此外交使團的由來。剛開始一直無法尋著符合完美特性合適的象，

CHINA

Chinese archeologists have dug up eight relics close to the port of Hangzhou, including one that almost certainly contains a hair from the Buddha. Their find, which was made when excavating the site of an ancient tenth century pagoda, confirmed the archaeologist suspicions that valuable relics would be found at the site. The excavation team expects to make even more discoveries at the site.

SRI LANKA

Queen Sirikit of Thailand has given two young elephants to Sri Lanka. During the next 20 years they will be trained to take part in the spectacular processions in Kandy during which one of the

temple elephants (the Tusker) carries the holder in which the tooth relic of the Buddha is kept.

Accompanied by a number of civil servants from the Ministry of Forestry and the Royal Thai Air Force the two young, male, elephants traveled to Sri Lankan by air in a steel cage.

"Two years ago the Sri Lankan ambassador came to me and said that the President would

like to buy two suitable male elephants from Thailand to take part in the holy procession. There are only some fourteen temple elephants with tusks left in Sri Lanka and they are all becoming older," said the



後來終於找到此兩頭象而皇后也同意了。

在佛教裡，大象扮演著非常重要的角色，斯里蘭卡的佛教徒更是注重牠們。但現在斯里蘭卡，具完美特質的大象數量遽減。根據一位泰國大象獸醫表示，一頭具完美特性的大象有著柔軟、光滑的皮膚、寬而長的象牙及與長牙成比例的大耳朵，同樣的其背部的結構亦應相稱；牠的尾巴需跟後腿一樣長，而尾端的毛需呈如菩提葉形。捐贈給斯里蘭卡的這兩頭大象均具有上述的特點。

大象原來的主人山姆若依·庫齊提卡杉表示：「我很高興能有機會向我的國土、宗教、君王獻上我的感恩。我相信這兩頭大象能勝任這項偉大的任務，因牠們不但聰明且易於訓練。」

象夫蘇利亞·斯拉母那歐表示：「我從帕萊·蘇克希瑞還是嬰兒時就開始照顧牠，我平常叫牠道。牠非常乖且漂亮。我愛牠視如己出。我們一直在一起。我會在斯里蘭卡陪牠三個月直到牠適應了新環境。目前牠很健康，但我回泰國後我就不知道牠會如何？！」

「帕萊·蘇克希瑞跟牠在斯里蘭卡的新象夫一樣喜歡玩，我相信他會好好照顧我的大象，帕萊·蘇克希瑞在斯里蘭卡不會寂寞。」22歲的杉揚·皮瑞表示「帕萊·斯·那羅恩的舊名是比利·但我通常叫牠濃恩·郎恩。我跟牠在一起已有兩年。我喜歡牠，我確信每個見到我那漂亮、聰明的帕萊·蘇克希瑞都會愛上牠的。」

這兩頭大象被安置在不同的寺廟中。帕萊·斯·那羅恩和牠的象夫是住在凱那尼亞王公大廟；帕萊·蘇克希瑞和蘇利亞則住在肯地寺廟中。牠們都有了新的名字，帕萊·斯·那羅恩現叫卡恩達拉，是用斯里蘭卡王來命名的，而帕萊·蘇克希瑞叫王公，意為王中之王。

泰國

美國攝影師彼得·米迦勒·蘇樂梵通常求助於自然的美麗與平和來平衡來自好萊塢苛刻的工作時程。他說：「我是位佛教徒，當

General Director of the Thai Ministry of Forestry. The matter was discussed with the Queen, who found it to be a good opportunity to further stimulate the good relations between the two countries. That is how the mission began. A search began for elephants with the perfect characteristics, but without success. Finally these two elephants were shown to the Queen and they were chosen.



Elephants play a large role in Buddhism and Sri Lankan Buddhists have a strong connection to them. But the number of elephants with the perfect characteristics is sharply dropping in Sri Lanka. Ac-

經尼泊爾時看到虔誠的祈禱與日常活動是如此緊密的交織著，情不自禁地照了很多的照片。那虔誠的影像都呈現在我的照片中。」

有一幅蓮花生大師的照片內容是一片大蓮花葉，盛開著一朵美麗蓮花，朝向許多葉子，此映像象徵著一群信徒找到了佛陀教導之光。

他在曼谷的攝影展取名為“深思”，真有如在城市煩囂中呼吸到一口新鮮的空氣那般地清新、感動。在他的許多當代作品中都在想要反映出人的愚痴及社會的不道德，或者是試圖喚醒美的觸動。彼得將自己置身未受破壞的大自然中，使得他的作品都有著寧靜、冥想的特質，令人感動。

cording to a Thai elephant-veterinary an elephant with perfect characteristics has soft, velvety skin, wide and long tusks and large ears which are in proportion to its tusks, as is the structure of the back. Its tail should be as long as its back legs, and the hair at the end of the tail should have the form of a bodhi leaf. Both of the animals donated to Sri Lanka have all of these characteristics.

"I was so happy to have the opportunity of showing my gratitude towards my land, my religion and the monarchy. I am sure that these two elephants will be able to carry this great responsibility. As well as being intelligent they are easy to train," said Samroy Kukijtikasem the elephants' former owner.

Mahout Suriya Srilamnao, said: "I have taken care of Plai Suksirin since he was a baby. I called him Tao. He is very well behaved and is very handsome. I love him as if he was my own child. We are always together. I have to stay with him for 3 months in Sri Lanka until he is used to his new surroundings. At the moment he is healthy, but I don't know what will happen to him on the day I have to return to Thailand."

"Plai Suksirin likes to play, as does his new Sri Lankan mahout. I trust him and believe that he will take good care of my elephant. Plai Suksirin will not be lonely in Sri Lanka." Sayan Peree, aged 22, said: "Plai Sri Narong's old name is Billy. But usually I called him Nong Rung. I have been with him for

about two years. I love him. I am sure that everyone will love my handsome, clever Plai Sri Narong."

The two elephants have been sent to different temples. Plai Sri Narong and his mahout live in the Kelaniya Raja Maha Vihara. Plai Suksirin and Suriya in the Kandy Viharaya. They have also been given new names. Plai Sri Narong is now Kundula, after a Sri Lankan King. Plai Suksirin is called Raja, which means king of kings.

THAILAND

The American photographer Peter Michael Sullivan often turns to the beauty and peace of nature as a counterbalance to his demanding work schedule in Hollywood. "I'm a Buddhist," he said, "when I traveled through Nepal, I took a lot of photographs because devotional and day-to-day activities were so closely interwoven. That devotional aspect is reflected in my photos."

The photo of the Bodhisattva Lotus shows a large lotus leaf with a beautiful flower bending towards the leaves, as symbol for the young disciple who finds the light in the Buddha's teachings.

His exhibition in Bangkok entitled "Reflection" is experienced as breath of fresh air amidst the business of the city.

Whilst the work of many of his contemporaries reflects human stupidity and social immorality, or evocative beauty, Peter takes refuge in unspoiled nature, as a resulting his exhibition is calm and contemplative.



佛教建築 Buddhist Architecture

佛教建築介紹

文 / 簡世瑜(美國伊利諾大學歷史系碩士) 譯 / 簡世瑜

版面創意 / 維廷 完稿 / Jason

Article/ aka. Victor Jien(Master Degree of History)

Translator/aka. Victor Jien Art/Wei Ting Layout/Jason

An Introduction to Buddhist Architecture

引言

在人類文明的發展中，衣、食、住、行，皆是民生不可缺少的。幾千年來，建築物從單純的遮陽、避雨、住宿，發展出多元的用途。除了世俗社會所需要的建築物之外，宗教建築的形成也是個奠定文明的里程碑。

宗教不但創建社會的信仰制度，同時也帶動社會組織與文明的建立。宗教組織的信仰傳播方式，大都透過語文，文字與藝術的詮釋來傳達宗旨。利用建築物的結構特性，可以將宗教內涵，透過建築物的宏偉與視覺效果，來顯現懾人的震撼，進而喚起人們對信仰的崇拜。為了因應社會大眾的信仰需求，固定的聚集地，就成為大眾集會的公共場所。更由於場所的重要，必然使

用特殊的建築物予以標示及區分。如果宗教本身又得到統治者的推崇和支持，宗教建築便會成為一個國家或文明的特殊地標。

佛教為世界三大宗教之一，發源於印度，流傳的範圍橫跨愛琴海、中東，中亞、東亞及東南亞。如與其他世界宗教比較，佛教流傳的地區廣闊，信奉的人種，國家及語言都有相當大的差異。因此，佛教文化流傳在不同的區域時，皆與當地的原有信仰或思想，產生某種程度的融合。無形中，佛教建築在不同的國度中，也適當地溶入當地的藝術傳統，進而展現出多采多姿的風貌。佛教建築藝術，不僅是建築史上一大奇葩，也是弘揚佛法殊勝教義的重要推手。

佛教建築介紹導論

佛教建築在一般人的觀念中，不外是個和尚居住的地方和一個拜拜的場所。原則上，這並沒有錯，不過佛教寺廟並不是單純的房屋組合，寺廟建築的發展與沿革，基本上和佛教流傳的地區有著密切的關係。佛教建築，除了精舍、僧院和供奉舍利的佛塔（浮圖、窣堵波）外，還包括在佛教聖地，例如佛陀誕生，悟道，轉法輪及涅槃聖地上的記念性建築。另外一些比較特別的建築物，像佛教石窟建築（例如敦煌石窟）、佛教學術聖地（例如那蘭陀寺）、西藏的佛寺、柬埔寨的吳哥窟及印尼爪哇的婆羅浮塔等等，也都屬於特殊的佛教建築，不能有所忽略。我們可以從幾個佛教建築物的類型著手，再進一

步，分析廟宇的平面部局及建築物的型式沿革。

分析單體建築，或者是群組建築，必須先瞭解建築本身的文化背景與思想動機。熟悉一些特定的佛教建築術語，也是欣賞佛教建築的必備知識。

宗教建築的特質，是借助於形象與規模的混合變化，透過宗教文物的穿梭點綴，進而顯示出其教義的神聖性與內涵。原則上，佛教建築也是遵循著同樣的道理，只是巧妙不同而已。佛教建築的設計思想，向來以實用為主，並不強調某種風格，因此建築宅邸與建築物的格局，有著相當大的發揮空間。例如佛塔的型式與形態，就有印度式、中國式、日本式、西藏式、高棉式、泰國式及緬甸式等等。寺廟的平面設計，也會入境隨俗，因襲不同國家的建築傳統。即使寺廟的構成要素不變、建築風格卻會隨地域變化而產生差異。無論如何，佛教建築，除了具備教化的功能之外，還可以從風格上的轉變，看到佛法在各地傳承的生命力。

佛教建築最基本的就是寺廟。構成寺廟的主要建築物有三項，佛塔、佛殿和僧房。佛殿是群眾膜拜的場所，僧房是僧迦團體住宿的地方，兩者都屬於一般的建築。佛塔是安置佛陀舍利的圓形堆土塚，本身並不是一般的建築，它的主要功能是象徵性的，是一個提供信徒步行環繞，從視覺上啟發精神上的崇拜。因此在印度和東南亞的寺廟中，佛塔往往是最大也是最高的單體建築物。

佛教信仰在開始的時候，並不頂禮膜拜佛像。西元前二世紀，

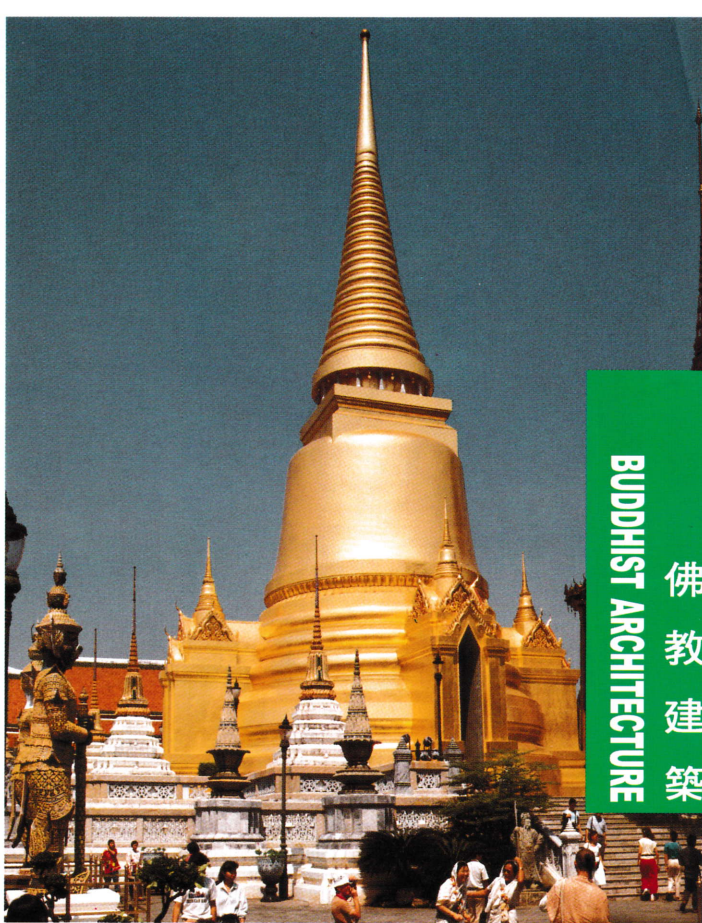
希臘人入侵北印度，建立了幾座城邦，也帶來希臘雕刻藝術。從此佛教藝術開始出現精美的佛像雕刻，崇拜的方式也從環繞佛塔，改成正面的膜拜。再加上大乘佛教思想的崛起，佛像崇拜得到空前的進展，石雕佛像（例如阿富汗的巴米揚大佛）及印度的一些石窟寺的建立，皆源於這個改變。

佛教傳入西藏和東亞時，佛塔信仰逐漸式微，佛殿的重要性及規模皆凌駕於佛塔之上。在中國，有些佛塔甚至被建在寺外或後山，連功能都被遺忘了。

另外一類的佛教建築比較特別，像柬埔寨的吳哥窟，印尼的佛教建築等等，因為設計思想受到印度婆羅門教的影響，必須另外撰文解說，筆者在就先不贅述了。

由於此次的篇幅有限，不能將佛教建築一一列舉和做一個詳盡的解說。筆者將另外撰文專題討論佛寺的沿革，佛塔的風格演變，特殊的佛教建築，名寺古剎的介紹等篇。如有不足之處，還望前輩不吝指正，以成拋磚引玉之美。

筆者有幸，承蒙金色蓮花雜誌的石連柱兄不棄，邀稿撰述歷代佛教建築藝術。由於久未執筆，唯恐有才疏學淺之慮。然，筆者誠以奉法之心，獻曝之忱，竭盡所學，將佛教建築介紹予金色蓮花雜誌的讀者。文成之後，願不負編輯所望及石兄所托。幸甚！



Preface

In the course of social development, necessities for daily livelihood such as food, cloth, housing and transportation are essential elements for the making of a civilization. For thousand of years, a wide range of architectural types and functions flourished, and architecture is no longer just a simple shelter or a roof to protect people over the weathers. Beside buildings for varies social functions, the development of religious building is also a milestone for the forming of a civilization.

Religious beliefs create system of faith in the society. The system of faith will then initiate groups of social organization and promote civility in which defined civilization. The medium or mediums for preaching the essence of religious message are mostly through verbal communication, literature and visual form of expression.

Religious ideology can be expressed through architectural structure and scale. These characteristics thus create monumentality and visual effect which excited or terrified worshippers. And a sense of





spirituality is evoked under the awe of these sheer excitements. In light of these spiritual needs, an area for permanent worship becomes a public gathering place. Since religious place is the focal point of the society, a major building would be erected to serve as a symbol for the city. If this religion is supported by the ruling house or dynasty, the building will eventually become a landmark of the country if not the civilization itself.

Buddhism is one of the three major religions of the world. It starts in India and spread through out the region from Aegean Sea, Middle East, Central Asia, Eastern Asia and Southeast Asia. Compared to other religions, Buddhism is worshiped by people of different races, countries of different tongue and cultures with different traditions. Therefore it is unavoidable that Buddhism would incorporate aspects of local ideology or thoughts. Buddhist Architecture is also absorbing its adopted country's art tradition, and creating an eclecticism of forms and styles. In another word, Buddhist Architecture is not only a special art style in architectural history; it is also a quintessential vanguard in advancing Buddhist ideology through out the region.

A Guide Line to the Introduction of Buddhist Architecture.

Buddhist Architecture, in common minds, is a place for monks to stay and a place for religious worship. Basically it is correct! But Buddhist Architecture, such as temples or monasteries, is not just a group of buildings; it has been developed and transformed through the time. And the development is deeply influenced by traditions of the area in which the building resided. Other than temples, monasteries and Stupas (Pagoda in East Asia), Buddhist architecture should include buildings on holy sites like Lumpini, Budhi Gaya, Sarnath and Kusinagara. These are places where Buddha was born, enlightened, his first sermon and obtained Nirvana. Other special Buddhist Architecture such as rock cut temples of Ajanta, Nalanda Monastery, Tibetan Temple,

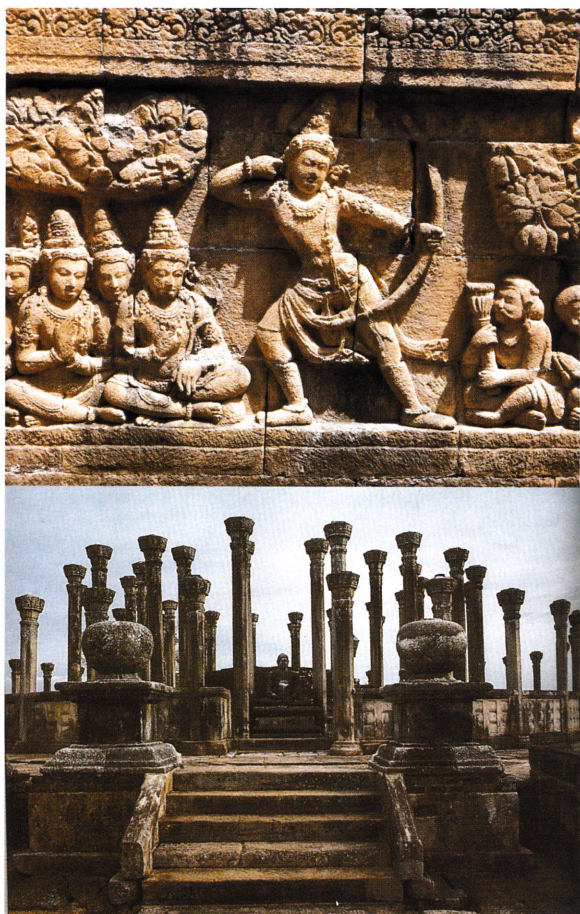
Angkor Thom and Borobudur of Indonesia should also be discussed in length. We could start with several typical types of building, then proceed to talk about floor plans and the progression of styles.

Analyzing individual building or an architecture compound, one must understand the culture and motive behind such buildings. Familiarized with architectural terms and vocabulary is also an essential knowledge to learn to appreciate Buddhist architecture.

The characteristic feature of religious building is a mixture that combined imagery with a sense of scale, through decoration of artifacts or relics, express its religious content and holiness to worshippers. Buddhist Architecture is generally following this mode of thought with difference in techniques and aesthetics.

The design of Buddhist Architecture relies upon practicality not any particular style. Thus there is an ample room for creative imaginations in terms of planning and building designs. Stupa, for example, is diversified into Indian, Chinese, Japanese, Tibetan, Khmer, Thai and Myanmar styles. Buddhist compound is also set up according to the style and tradition of the local country. Despite these style changes, basic design elements of the temple would remain unaltered. Besides its religious function, one can witness the life force of Dharma permeating through the artistic styles in Buddhist Architecture.

Temple is the most common form of Buddhist Architecture. Buddhist temple consists at least three main building types – Stupa, Chaitya and Vihara. Chaitya is the main worshipping hall, Vihara is a place where monks live and study, and both buildings are typical housing structure made for enter. Stupa, on the other hand, is not a typical building, it is a burial mount designed to keep Buddhist Relics. The burial mount building is mainly symbolic; it is designed for the circular worship that



may inspires a sense of spirituality with aids from visual medium. As we can see in examples from Indian and Southeast Asian Temples, Stupa is always the biggest or tallest individual building in the compound.

Buddhist belief, at the beginning, does not worship Buddha Sculptural image in particular. By the second century B.C. Greek has invaded and settled in Northern India. They bring with them Greek and Roman art of sculpture. Buddha image is enhanced with splendor and craftsmanship. Eventually, the frontal worship replaces circular worship. The flourish of Mahayana Buddhism is contributing to more image worshiping also. The famous Giant Buddha image in Bamiyan (Afghanistan) and rock cut temples in India derive from this change.

By the time Buddhism spread to Tibet and East Asia, Stupa worship began to decline. The importance and scale of Chaitya Hall surpass

the role of Stupa. In China, Stupa (Pagoda) is sometimes rid of its traditional function and placed outside the Buddhist compound or being built in the rear mountain.

Some special Buddhist Architecture deserves mention as well, such as Cambodian Angkor Thom and Indonesian Buddhist Architecture. These structures are largely influenced by Brahma believes; they shall be discussed in detail

in the chapters that will soon followed.

Due to the limitation of the article permitted, I shall reframe myself for the time being. Discussions of the Buddhist temple history, Stupa's style development, special Buddhist building and famous temple shall follow this introduction. If there shall be any inadequacy in the materials presented, please accept my sincere apology and hope to bring out the worthy in the future.

I shall thank Mr. J. L. Shih and editors of Golden Lotus Magazine to grand me this opportunity to contribute to their excellent efforts. Their trust in me is greatly appreciated by myself. I hope that my offer, however small, shall bring to readers more understanding

about Buddhist Architecture.

作者簡介

名字：簡世瑜
出生日期：民國五十二年十一月三日（1963）生於台北市

教育概況：

1970：進臺北縣樹林國小就讀小學一年級。
1972：赴泰國就讀泰國小學。
1974：回臺灣樹林國小插班四年級。
1976：小學六年級畢業後再回泰國就讀曼谷國際學校（International School Bangkok）（美國學校）。
1982：高中畢業後赴美就讀伊利諾大學（芝加哥分校）主修建築設計（Architectural Design）再修藝術與建築史（History of Art & Architecture）
1990：進入伊利諾大學研究院。主修中國、日本史、東亞藝術與建築史。
1992：碩士論文《京都桂離宮與日光東照宮》-「政治背景與建築思想的結合與衝突」。
1993：歷史系碩士畢業後 回泰國就業至今。
1998：著作：《漫思齋隨筆》請問「情」是何物？（世界日報連載）
2000：著作：『阿耨多羅三藐三菩提』小釋（泰國佛光山年刊）
偶爾寫作投稿，過過癮！

Name: aka. Victor Jien

Date Of Birth: 3/11/1963

Education:

1970: Study Primary One In Shu Lin Primary School (Taiwan)

1972: Transfer To A Primary School In Thailand

1974: Go Back To Shu Lin Primary School To Study Primary-Four (Taiwan)

1976: After Completing Primary Six, When Over To Thailand To Study In The International School Of Bangkok

1982: After Completing College, When Over To America To Study In Architectural Design, And Follow By Studying In History Of Art And Architecture In A University, Brunch Of Chicago University

1990: When Into The Research Center To Study The History Of Art And Architectural Of China, Japan And East Asia.

1992: Master Paper <The Conflict And Merging Of Political Background And Architectural Design>

1993: After Graduation When Back To Thailand And Seek Employment, Has Been Working Till Now.

1998: Write: <What Is Love?>

2000: Write: <Anuttara Samyatsam Bodhi>, (Yearly Magazine Of Buddha Light Of Thailand)

Sometimes Writes For The Fun Of It!

財神 FORTUNE GOD

綠財神

Green Fortune God



文/行之(茶禪老師) 譯/素琴 版面創意/Hank 完稿/Hank

Article/Hsin Tzu(Zen Tea Teacher) Translator/Su Chin Art / Hank Layout Hank

c/His Tznt(Zen-Tea Teacher) Translator/Su-Chm. Art/Hank Layout Hank

財
示申

In the cultivated method of Tibetan Esoteric Buddhism, it must practice the method of Yellow, White,

Green Fortune God

Red, and Black Fortune Gods before practicing the method of Green Fortune God. The method of Green Fortune God is powerful and efficacious to make whatever you do satisfactory and successful. It can also remove obstacle and make wish easily come true.

The effects of the method of Green Fortune God:

To prevent financial resource vanishing, being stolen and debit side having no money in return. The most important thing in practicing all the methods of Fortune God is vowing correctly. If the cultivator makes a kind and charitable vow and endeavors his effort on Bodhisattva mission to help and to save all living beings, he must impel lots of protection and provisions from Fortune God as widely doing Buddhist services. On the other hand, to practice this method for personal benefit, then it won't get any satisfactory result but also will consume good fortune, and reduce the provisions of moral cultivation.

《簡易修法》

唸誦“南無緣財神”，每唸滿 108 遍，祈願一次：祈求緣財神賜予富饒，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。

The simple cultivating method:

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

འཇམ་མཁའ་འཕེལ་པའི་ཡུལ་གྱི་འཕྲུལ་པ་



玄奘大師 (5,6)

Master Xuan-Zang

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

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

文 / 郭韻玲
譯 / 錦詳
版面創意 / Jones
完稿 / Jones

Article / Kuo Yun-Ling
Translator / Chin Shan
Art / Jones
Layout / Jones

5. 隋末動盪

5. Turmoil in the late-Sui Dynasty

隋末的天空，夕陽如血，二軍在浴血交戰，隋軍的旗幟與各路旗幟交錯，一片兵馬倉皇、人世亂象。

嘶殺之聲與對峙之軍越追越遠，只剩下遍地屍首、哀鴻悲鳴。

一位士大夫，執酒壺亂髮悲歎：

天地不仁兮

以萬物為芻狗

唱著唱著，漸行漸遠。

On the skies of late-Sui Dynasty, the setting sun is crimson like blood. Two armies are fighting in war. The flags of the Sui Army and other Armies are

entangled. Everywhere is in chaos.

The cries of killing move on to other places. Only corpses are left lying around. Everywhere is filled with sorrow.

An official, holding a wine bottle and with very messy hair, sighs in distress,

“The world is uncompassionate.

All beings are treated like beasts.”

As he sings, he gradually travels further and further away.



6 · 避難成都

6. Seeking Refuge at Cheng Du



A group of wandering monks reaches the front door of Kong Hui Temple of Si Chuan Cheng Du.

Obviously, these monks have come to seek for refuge from the war. The group includes Venerable Hui Jing, Venerable Chang Jie, Xuan Zang and the others. When Vener-

able Hui Jing turns round and notices the two brothers, he calls out to them cheerfully,

“Chang Jie, Xuan Zang.”

Both of them take a look. When they realize it is Venerable Hui Jing, they immediately walk up to greet him, “Venerable Hui Jing.”

Venerable Hui Jing speaks to them with mixed feelings of joy and sadness,

“Thanks to the protection of the Buddha,

that an old monk like me is able to reach this Kong Hui Temple safely.

To be able to meet you again, it truly seems like another lifetime!”

Both the brothers reply in accordance,

“True!”

四川成都空慧寺前，一群行腳的僧侶來到廟門口，顯而易見是逃難而來，隊伍中有高僧慧景法師以及長捷、玄奘等，慧景法師回頭時看見兄弟二人，高興的喊住他們：

長捷、玄奘

二人定睛一看，發現是久違的慧景法師，皆趕緊上前打招呼作禮：

慧景法師

慧景法師又喜又悲的說道：

多虧了佛祖的庇佑

老僧才能一路平安到達這四川成都空慧寺

我們能夠再度見面

真是恍如隔世啊！

兄弟二人也不勝唏噓的回應道：

是啊！

慧景法師繼續關心問道：

聽說李淵已經建都長安

而且大勢抵定

你們怎麼沒有去長安呢？

長捷法師答道：

我們是去了
但是大唐國基草創、兵
甲尚興
根本無暇振興佛教道場
整個京城沒有任何的講
經場可供學習
而玄奘師又求學若渴
所以就拉著我直奔成都
而來了

慧景望向玄奘滿意的點
頭道：

真是個好學的孩子啊！

玄奘道：

我聽說此地的空慧寺大開法筵

道基法師講攝大乘論

寶暹法師講阿毘曇論

道震法師講迦延

所以說什麼我也得央求哥哥不辭千里帶我前
來

長捷法師帶著愛憐的眼光看著弟弟對慧景
說：

是啊！

真是拗不過他的求法心切啊！

慧景法師：

這孩子是對的

如果為了求安逸

是可以留在長安

而如果為了聽經聞法

普天之下、以現今而言

還非來四川成都不可啊！

說罷呵呵而笑，三人相見甚歡，互相禮讓進了
空慧寺。



Venerable Hui Jing asks in concern,
“I hear that Li Yuan has already set up a
city in Chang An,
and his defences are very strong.
Why didn’t both of you go to Chang
An?”

Venerable Chang Jie answers,
“We did go there,
but the Tang Empire has just been set
up, and the army is still prospering,
there is no time for them to build any
Buddhist site.
The whole of the capitol does not have
any place where we can learn the
Dharma.
However, Xuan Zang strongly desires to
learn,
So he takes me all the way here, to
Cheng Du.”

Venerable Hui Jing gazes at Xuan
Zang and nods his head in
satisfaction,

“You are truly a hardworking child!”
Xuan Zang says,

"I hear that Kong Hui Temple will be holding many Dharma talks.

Venerable Fa Ji will talk on She Da Cheng Lun.

Venerable Bao Luo will lecture on Abhidhamma.

Venerable Dao Zhen will speak on Jia Yan.

Therefore, I have to plead my brother to bring me all the way here."

Venerable Chang Jie looks at his brother fondly, and tells Venerable Hui Jing,

"YYes!

His wish to learn the Dharma is too strong for me to reject his request."

Venerable Hui Jing says,

"The child is correct.

If you are searching for peace and stability,

you could have

stayed at Chang

An.

If you wish to listen to the

Dharma,

viewing the current world situation,

you really have to come to Si Chuan in order to learn!"

Upon saying these words, he begins to laugh. The three of them look at each other with great pleasure and courteously invites each other into Kong Hui Temple.



Formosa Vegetarian Won Ton Soup 福爾摩莎素餛飩湯



文 / 心慈 (專業素食點心廚師) 譯 / 偉勁
版面創意 / Jones 完稿 / Jones
Article / Xin-Ci (Professional Vegetarian Snack Chief)
Translator / Kim Art / Jones Layout / Jones

材料：

豆皮	Bean Curd Skin	150g
素火腿	Vegetarian Ham	100g
青江菜	Chinese Kitam	150g
花椰菜	Cauliflower	150g
芹菜	Parsley	1 根
紫菜絲	laver	50g
木耳	Tree Mushroom	30g
餛飩皮	Won Ton Skin	36 張



調味料：

鹽	Salt	1/2 小匙
糖	Sugar	1/2 小匙
醬油	Soy sauce	2 小匙
胡椒粉	Pepper	1/4 小匙
麻油	Sesame oil	1/4 小匙

作法：

1. 青江菜洗淨，加少許鹽略醃，擠去水分再切碎備用。

Wash chinese kitam, salt it and squeeze the water out, then cut it into pieces.

2. 豆皮、素火腿、花椰菜洗淨後切末，芹菜、木耳切丁。

Wash bean curd and skin, vegetarian ham and cauliflower, then cut them into pieces. Cut the parsley and tree mushroom into cubes.

3. 將青江菜末、豆皮末、素火腿末、花椰菜末、木耳丁，加入上述所列的調味料拌勻作為餡料。

Mix the pieces of chinese kitam, bean curd, vegetarian ham, cauliflower and tree mushroom with seasoning above as the stuffing of won ton.

4. 餛飩皮包入餡料，皮邊沾一點水捏合。

Wrap the stuffing with won ton skin.

5. 餛飩放入沸水中，待水再燒開即可撈出。

Put the won ton into boiling water. When the water is boiled again, then scoop up from the water.

6. 另鍋中煮沸水加入鹽、糖、醬油、麻油調湯汁，再加入煮好之餛飩。

Boil another part of water, and add some salt, sugar, soy sauce and sesame oil, then put the boiled won ton into the soup.

7. 碗內放入約8個餛飩及少許湯，另撒上芹菜丁和紫菜絲，再滴些許麻油即可。

Put about 8 won tons and some soup into a bowl, scatter some parsley pieces and laver, then put a little sesame oil.



美味小祕方：

1. 把青江菜換為芥藍菜，則另有一番清脆的口感。
2. 豆皮也可用豆腐來代替，喜歡細嫩口味的朋友，不妨嚐試看看。
3. 以低脂肪的素材為考量，是健康爽口的最佳指南，適合追求健康的現代人作參考。

Delicious tips

1. Replace the Chinese Kitam by Chinese broccoli, we will have another taste.
2. Bean curd skin can also be replaced by bean curd. If you like the won ton tasted more soft, you try it.
3. Consider yje low fat material. It is more healthy for modern people.

清心靜坐第103問

Meditation Question 103



止、觀的修習哪個重要？

**Which one is important,
concentration or observation?**



六祖壇經云：定為慧體，慧為定用，定慧不二。今說明止觀的含意如下：

「止」：止就是定，就是心住一境、持續力。「觀」：觀就是慧，即對萬事萬物客觀的認知，以個人而言，則是客觀觀察自己的身口意。

一般說來，止觀須同時修，不可能只修一項。以“靜坐”而言，靜坐是以「止」為主，「觀」為輔；亦即安住正念就是「止」，而在坐中了知自己的一切就是「觀」。(靜態的訓練)

而念住法則是「觀」為主，「止」為輔。以“身念住”為例，傳統的練習為右繞佛，慢步經行，觀察自己的動作；但對現代人而言，可採用客觀觀察吃飯來代替。由此可見，客觀觀察的本身就是「觀」，而持續的觀察力就是「止」。(動態的訓練)

止和觀都是重要法門，兩者不可偏廢，因此無須分別哪一項比較重要。亦即慧力強的人，宜加強修「止」；對於定力強的人，則加強修「觀」。

止觀雙運，定慧等持，兩者相輔相成。而有志的修行人，應不斷地在雙方面精勤修持，才能早日履行悲智雙運、自利利人的宿世宏願。

It is said in the Platform Sutra of the Sixth Patriarch that concentration is the body of wisdom while wisdom is the application of concentration, and there is no difference between concentration and observation. Now, let's interpret the meaning of concentration and observation as following.

Concentration means stabilizing, namely, a kind of status that our mind concentrates on one state consistently. Observation means wisdom, namely, a kind of objective recognition. For an individual, it means to observe one's body action,

speaking and mind objectively.

Generally speaking, we must learn to concentrate and observe at the same time, not just one of them alone. Take the meditation as instance, concentration is the main subject during meditation while observation is the auxiliary. This means that staying on the right thought is concentration while recognizing one's every activity during meditation is observation. (Steady state training)

Cultivating one's thought in a certain place method focuses on the observation while on concentration is the auxiliary. Take the contemplating one's body as the example, its traditional training is to chant the name of Buddha or sutra and walk around the statue of the Buddha in clockwise, or observe one's activity. But to modern people, we can observe our activities during eating instead. Here we see that objective observation itself is what we say discernment while consistently observation is concentration. (Dynamic training)

Both concentration and observation are very important cultivation paths. We can not focus on one of them and neglect another. Therefore, we don't have to distinguish which one is more important than the other. If someone's observation is much better than concentration then he should take more effort on learning the concentration while one's concentration is much better than observation then he should spend more effort on learning the observation. Concentration and observation should be applied at the same time and they are equally important. Both will help the other. For those who intent to go cultivation, they should learn concentration and observation hardly so that one day their compassion and wisdom can work at the same time and accomplish their great wish in the past that help themselves and others.



The Secret of Long-life

善於調養身心有助於健康長壽

現代人的危機，不是物質不足，而是不知如何照顧調養自己的身心。

人的壽命不是命中註定的，主要在於自己是否善於調養。

文 / 仁勤(佛學老師兒童教育老師) 譯 / 文心 版面創意 / 子帆 完稿 / free

Article/Jen-chun (Dharma Teacher Children Educator) Translator/Wen-Hsin Art/Tzu-Fan Layout/ free





健康是無可取代的，而健康不只是沒有疾病而已，身心整體健康才是真健康。世界上有名的三個長壽區(厄瓜多爾、高加索、克什米爾)都是在無污染的山地區，他們大多從事體力勞動，平常要走很多的路，飲食是低脂肪、低蛋白和極少添加調味料或防腐劑的食物；家庭關係大多親密和樂，心情愉快。

現代人的危機，不是物質不足，而是不知如何照顧調養自己的身心。人的壽命不是命中註定的，主要在於自己是否善於調養。以下提供更完整的調身及調心的重點，只要能夠身體

Health is not replaceable. Health means good conditions both on mind and body. There are three famous areas where people have very long-life.: Ecuador, Caucasus, Kashmir. Those areas are all located in non-pollution mountains. People do more physical exercises there and usually walk very long distance. Their food is low-fat, low-protein

and with only very little seasoning. They have good family and are almost happy.

The crisis of modern life is not lack of matter, however, is that nobody knows take good care of





力行，定能有助於健康長壽。

調身方面

如生活規律、飲食合理均衡(少食多嚼、少調味、少肉多菜、最好是素食、避免食霉變、醃製、燻烤類食物)，適度運動休息、身常放鬆、多接觸大自然、從事高尚的心靈娛樂、食不過飽、少(坐)車多步(行)、身體及環境常保整潔衛生；戒煙、酒、生、冷、硬、葷和刺激性的飲食、戒過量的激烈運動、少服用各種加工化學食藥品等。

調心方面

「長壽不如健康，健康不如快樂」，學習具有智慧、耐性(意志堅強)的慈悲心(樂於助人)，才能使自己心智健康快樂，減少外生惡緣、內生煩惱，也才有能力常給別人快樂，與人和樂相處，長習靜坐使身(輕鬆)息(柔和)心(平靜)，樂天知命，寬宏大量，開朗喜悅，詼諧幽默、少欲知足、多懷感恩心，能謙忍自省等。

只要盡力做到上述幾項要點，相信擁有長壽

himself. Human's life is not unchangeable, however, depends on care, rest and nourishment. We offer some more complete method for convalescing both on body and mind. They will be helpful for your health as long as you practice them.

Physical Convalescence

Regular life, balance food(little seasoning, little meat, more vegetable, vegetarian food is the best, avoid salted or baked food), appropriate exercise and rest, relax more, keep your body clean, avoid smoke, liquor, uncooked, cold, hard and stimulating food, avoid too violent exercise, also avoid chemical and artificial drug and food.

Mental Convalescence

"Long life is not as good as health, health is not as good as happiness." Learning wisdom, patience and mercy can make us happy and avoid bad relationship and worry. Thus we can bring happiness to others. Long time meditation can make us relax and be peaceful.

健康的生活並非難事，而且更能體驗到精神層次的喜悅；這不僅是修行人長壽的祕方，也相當適合一般大眾作為生活指南。

If we complete the methods described above, I believe that it is not difficult to get a long life and experience the happiness in our mind. It is not only just suitable for Buddhists, it can be the instruction of dairy life for everyone.



UNHEALTHY BODY

HEALTHY HEART

身病心不病

前言

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!

Foreword

Stress?!

Is something that everyone have
Student have the stress during exams.
Working people have stress from work.
And public performers have stress on
Whether if they are popular

.....
Since there is stress

And reducing it! Why not think of

How to handle it?

And reducing it!

文 / 千芬(台灣東吳大學經濟系學士) 譯 / 偉勁 版面創意 / 秀英 完稿 / 秀英

Article/Ann(Degree In Economy/Taiwan) Translator/Kim Art/ Daisy Layout/ Daisy

故事

這是一個身體病痛造成生活壓力的例子。

正值花樣年華的錦欣，家庭美滿、工作穩定，擁有一位體貼她的丈夫和一個聰明可愛的五歲兒子，正沈醉在幸福的愛河裏時，突如其來的疼痛，醫生判定為一種罕見疾病，請她為有限的生命做安排。天啊！晴天霹靂般的審判，叫夫妻倆如何能接受？頓時間，全家人的生活陷入面臨死亡的痛苦中。不多久，錦欣的雙腿快速萎縮，走路對她來說，愈來愈困難，夫妻倆唯恐悲傷的情緒，影響到兒子的成長，漸漸地學會坦然面對這個事實，並適時的教導兒子，接受她即將不能走路以及死亡的事實。

錦欣問兒子說：「如果有一天媽媽不能

Story

This is an example of how illness causes stress.

Jin Xin has a beautiful family, having a secure job, and having a caring husband and a bright 5 years old son, when enjoying the happiness of the family, a sudden strike of illness hit her, the doctor found that it is a rare kind of illness, and make preparation for this limited time she have. Oh My! How are the couple going to accept this? Suddenly the family life fell into the pain of death. Not long after walking has been very difficult to Jin Xin, the couple fearing that this bad emotion will affect their child growth, slowly they

走路，你會怎麼辦？」，天真的兒子回答說：「我要發明一種鞋子給媽媽穿，妳只要用手輕輕動一下搖桿，往前按，妳就會往前走，往後按，就會往後退，一點也不會累哦！」面對兒子如此貼心的答案，錦欣既高興又感傷。心想，唯有努力「活在當下」，才是正確面對生命的課題。

轉折

在這醫學發達的時代，仍然有許多無法醫治的罕見疾病，其可怕的症狀與病痛，令人聞之未聞，更是無法想像，不僅是對病人生命的宣判，對病患的家人更是一種考驗，錦欣就是一例。說起現代的文明病，諸如：高血壓、痛風、肥胖症…等，更是普遍存在每個人的生活週遭，人們似乎也已經習以為常，知道如何去預防它，但就是無法克制自己的口腹之慾，寧可拿自己的生命作賭注。唉！可知病痛的造次，將為生活帶來許許多多的壓力與苦痛啊！聰明如你，平日就應該養成正確的飲食觀念與習慣！

思索

錦欣不幸的例子，令人同情，而「生個議題，更值得我們審慎思考其究竟。生命誠可貴，是不容否認的，生病的日子多一天，壓力的生活就多一天，不僅自己受病痛的折磨，甚至於愛你的每一個人，也必須跟你一起承受這樣的痛苦，直到生命結束。

雖然錦欣的病是無法預防的，但是，最後她正確面對生命的態度，是值得我們鼓勵與效法的，讓我們一起為她加油打氣吧！

佛法觀點

learn how to face this truth, and teaching their child of accepting the truth of her not able to walk again and eventually pass away.

Jin Xin ask her son “What will you do if one day I’m not able to walk?” the innocent child reply “I’ll invent a shoe for you to wear, all you have to do is to move the control forward and you will move forward, and by pressing backward, you will move backwards, you will not feel tired!” facing this touching answer, Jin Xin feel both happy and sad. Think, “Only by living in the present is the correct methods of facing life.”

Turning Point

In this period of advance medication, there is still lot of rear illness that still can’t be cured, with scary symptom and pain, it is hard to think of it, it is not only a “judgement” for the patient, but it is also a test for the family, and Jin Xin is a example. Talking about the modern illness, like: high blood pressure, stroke, and heart attack, etc, it is so common, and people may take it easily, knowing how to prevent it, but unable to resist certain food and control our diet, rather taking our own life as a bet. Sigh! Do you know how much stress and pain illness brings! If you are clever than you should train yourself to have a healthy diet and lifestyle!

Ponder

The example of Jin Xin, make us feel pity

孝經道：「身體髮膚，受之父母，不敢毀傷，孝之始也」。因為擁有悲心、智慧的菩薩，是必須對自己的法身慧命負全部責任的。觀照自己的身心靈健康，不僅是為了親愛的家人、朋友、以及所有愛你的人，不讓他們為你起煩惱心，而且是行菩薩道的長久之計，為所有眾生立下健康的典範。而擁有健康的身心靈，自然是拒絕病痛壓力入侵的最佳法門。

擁有健康的方法很簡單，可透過天然的養生之道、正確的運動方式，讓自己的生理狀況，無堪憂之慮；再透過靜坐、吸取正確的知見、音樂放鬆以及其他正確的放鬆方式，讓自己的心靈沉澱，時時保持清淨無雜染、能量飽滿的狀態；更甚之，常存善念，多行善事，提昇自己靈魂的層次，為週遭的人樹立健康的典範，繼而帶動社會祥和之氣；如此一來，不正是「你健康、我健康、大家都健康」的最佳寫照嗎？

解壓妙方——

“擁有健康的身心靈

是拒絕病痛壓力入侵的最佳方法”

for her, and “life” this topic is something we must think of. Life is precious, having illness for one more day, stress will stay with you for one more day, not only you suffers from the pain, so will your loves ones, till the illness ends. Although the illness of Jin Xin is unpreventable but the way she face the problem is worth learning and follow, let us support and encourage her together!

Buddhist Point of View

Because of compassion, bodhisattva with wisdom will have to bear all the responsibility for our spiritual well being. Taking care of our body, heart and soul, is not only for our family, friends, and for those that love you, not letting them feel hurt, thus this is the best strategy for being a bodhisattva, setting a healthy example for all beings. And having a healthy body, heart and soul, is the best methods for reducing stress. Being healthy is simple; it can be through natural way, and correct excising methods, making our body strong, and through meditation, learning the correct views, music therapy, and other relaxing method, helps our soul settle, keeping ourselves peaceful, and filled with energy, and even having right thoughts, doing good deeds, and increases our spiritual level, will setting a good example for others, thus bring peace to the society; so isn't this the best method of making “Yourself are healthy, and Everyone healthy”



金剛經 (14)

Vajra-Prajna-Paramita-Sutra

經文

須菩提
於意云何
菩薩莊嚴佛土不
不也 世尊
何以故
莊嚴佛土者
即非莊嚴 是名莊嚴
是故須菩提
諸菩薩摩訶薩
應如是生清淨心
不應住色生心
不應住聲香味觸法生心
應無所住而生其心
須菩提譬如有人
身如須彌山王
於意云何
是身為大不
須菩提言
甚大 世尊
何以故
佛說非身
是名大身

文 / 般若居士
譯 / 慧蓉
版面創意 / Jones
完稿 / Jones
Article/Prajna
Translator/Hui Jung
Art/Jones
Layout/Jones

金色蓮花



The Original Sutra

Subhuti,

What do you think about the below?

Do Bodhisattvas dignify the Land of Buddha?

No, they do not, Loka-jyestha.

Why?

Because if they cling to the thought “I want to dignify the Land of Buddha”, then they do not truly dignify the Land of Buddha.

“To dignify” is only the word to be used to express what they do.

Subhuti,

Therefore,

every Bodhisattva

should have a pure mind.

He should not be attached to the sight the eyes see;

he should not be attached to the appearances of sound, smell, taste, touch and dharma;

he should have no attachment and let his true pure nature show.

Subhuti,

Suppose there is someone,

whose body is as large as the Sumeru Mountain,

do you think that

his body is large or not?

Subhuti replies,

“Very large,

Loka-jyestha.”

Why?

Because the body you refer to is not Dharma-body.

Therefore, I said that it is large.



詮釋

此段說明一位真正在行菩薩道的修行人，
當他在利益眾生時，
他的心非常的單純，
沒有任何的目的與動機；
利益只是利益
並不要求任何回報。
因此，
他的所作所為，
就如同出污泥而不染的蓮花，
雖然雙腳不斷在五濁惡世的泥濘中掙扎奔波，
但是他的心
卻如不沾染一絲塵泥的清淨蓮花，
不但美麗莊嚴，
而且散發出最清香的功德香。
所以，
”清淨無染”是行菩薩道的重心，
只要能奉行不渝
一定會有功德圓滿的成就
既然清淨無染，
他的心自然，隨遇而安，
不會隨便粘滯在某一方面而無法突破，
這樣的境界，
就是不與色、聲、香、味、觸、法隨便相應的境界，
也就是”應無所住而生其心”



Vivid Explanation

This paragraph explains that when a spiritual cultivator, who is really work hard on Bodhisattva's Path,
is doing things that benefit living beings,
his heart is very pure and simple.
He does not have any purpose and motive in doing those things.
He just benefits living beings when he is benefiting them,
and he does not ask for any repayment.
Therefore,
what he does
is just like lotus, which grows in mud but not be stained.
Although his feet keep struggling against the Dark and keep on the run ferrying people
to the Other Shore in the mud of the troubled world,
his mind
has never been dirtied by a slight of world dirt as a clear pure lotus.
He is not only beautiful and grand
but also transpires the most delicate fragrance of virtuous merit.
Therefore,
having a pure mind and being detached is the key point of a man who is walking on the
Bodhisattva's Path.
Only if he follows the principle changelessly
can he accomplish the attainment of perfect merit.
Since he has a pure mind,
his heart naturally feels at ease under all circumstances.
And, he would not be stuck on any situation and can not break through.
The state he reaches
is just the state that not easily be attached to sight, sound, smell, taste, touch and
dharma.
It is just "has no attachment and let the true pure nature shows" means.



(註：本文係新修正之大正藏版本)

大般若經講記

智慧如海～

Lectures on the Maha-Prajna-Sutra

校量功德品 48

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





一、智慧的原味 - 經文

所以者何？世尊，甚深般若波羅蜜多無相、無狀、無言、無說。世尊，由此般若波羅蜜多無相、無狀、無言、無說，是故靜慮、精進、安忍、淨戒、布施波羅蜜多亦無相、無狀、無言、無說...

世尊，由此般若波羅蜜多無相、無狀、無言、無說，是故諸佛無上正等菩提亦無相、無狀、無言、無說。

世尊，由此般若波羅蜜多無相、無狀、無言、無說，是故一切法亦無相、無狀、無言、無說。世尊，若此般若波羅蜜多有相、有狀、有言、有說，非無相、無狀、無言、無說者，不應如來應正等覺知一切法無相、無狀、無言、無說，證得無上正等菩提，為諸有情說一切法無相、無狀、無言、無說。世尊，由此般若波羅蜜多無相、無狀、無言、無說，非有相、有狀、有言、有說，是故如來應正等覺知一切法無相、無狀、無言、無說，證得無上正等菩提，為諸有情說一切法無相、無狀、無言、無說。世尊，是故般若波羅蜜多應受一切世間天、人、阿素洛等，以無量種上妙華鬘、塗散等香、衣服、瓔珞、寶幢、

1. The Origin of Wisdom : Sutra

Why? Loka-jyestha, because the profound Prajna-paramita is formless, intangible, wordless and unspeakable. Loka-jyestha, for the Prajna-paramita is formless, intangible, wordless and unspeakable, therefore, Dhyana-paramita, Virya-paramita, Ksanti-paramita, Sila-paramita and Dana-paramita are also formless, intangible, wordless and unspeakable. Loka-jyestha, for the Prajna-paramita is formless, intangible, wordless and unspeakable, consequently, the Supreme Right Bodhi that Buddhas reaches is also formless, intangible, wordless and unspeakable.

Loka-jyestha, for the Prajna-paramita is formless, intangible, wordless and unspeakable, therefore, all dharmas are also formless, intangible, wordless and unspeakable. Loka-jyestha, if the Prajna-paramita has shape, is tangible, tellable and describable, then the Tathagta would not have known that all dharmas are formless,

幡蓋、眾妙、珍奇、伎樂、燈明，盡諸所有供養、恭敬、尊重、讚歎。世尊，若善男子、善女人等，於此般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，廣為有情宣說流布；或復書寫，眾寶嚴飾，以無量種上

妙華鬘、塗散等香、衣服、瓔珞、寶幢、幡蓋、眾妙、珍奇、伎樂、燈明，盡諸所有供養、恭敬、尊重、讚歎。是善男子、善女人等，決定不復墮於地獄、傍生、鬼界、邊鄙達絮蔑戾車中，不墮聲聞乃獨覺地，必趣無上正等菩提。

二、生動的說明

甚深般若無相、無狀、無言、無說，所以六度、二十空、真如乃至不思議界...、無上正等菩提，一切也都無相、無狀、無言、無說。如果不是如此，則不會一切如來都知一切法無相、無狀、無言、無說，而證得無上正等菩提，並且為眾生宣說一切法無相、無狀、無言、無說；所以般若應受一切眾生供養、恭敬、尊重、讚歎。如果修行人於般若能夠聽聞乃至讚歎，一定不會退墮，而且必能證得菩提。

此段經文，說明般若無相、無狀、無言、無說，此四項是般若的特質，意即般若沒有外相可言，沒有形狀可言，沒有言語可以形容，也沒有辦法宣說。這其實只是用了四個角度來說明般若的特質，事物



intangible, wordless and unspeakable; he would not have realized the Supreme Right Bodhi and discoursed on all living beings that all dharmas are formless,

intangible, wordless and unspeakable. Lokajyestha, for the Prajna-paramita is formless, intangible, wordless and unspeakable, not has shape, is tangible, tellable and describable, therefore, the Tathagata knows that all dharmas are formless, intangible, wordless and unspeakable, and he therefore realized the Supreme Right Bodhi and discourses on all living beings that all dharmas are formless, intangible, wordless and unspeakable. Lokajyestha, therefore, the Prajna-paramita should be respected, esteemed, praised by all heavenly beings, human, Asura and the other living beings with numerous wonderful flowers, oil, perfume, clothing, long cloth belt, banner, precious umbrella, treasures, music, lights and all kinds of offerings. Lokajyestha, if good men and good women listen, memorize, read and recite the Prajna-paramita wholeheartedly, practice it earnestly, think it with logic, preach it to all living beings, write it, decorate it with various precious things, numerous wonderful flowers, oil, perfume, clothing, long cloth belt, banner, precious





umbrella, treasures, music, lights and all kinds of offerings to show the respect and praise to it, they will definitely not go down the hell, transmigrate into a brute, a hungry ghost, a low-caste know-nothing man or a superficial mean man and also will not be in the state of Sravake or Pratyeka-Buddha.

They must gradually approach the Supreme Right Bodhi.

2. Explanation

For the Prajna-paramita is formless, intangible, wordless and unspeakable, therefore, Six Paramitas, Twenty Emptinesses, True Suchness, the Incomprehensible Realm, and the Supreme Right Bodhi are also formless, intangible, wordless and unspeakable. If it is not like that, then it is impossible that all Tathagtas know that all dharmas are formless, intangible, wordless and unspeakable, they would not have realized the Supreme Right Bodhi and discoursed on all living beings that all dharmas are formless, intangible, wordless and unspeakable. Therefore, the Prajna-paramita should be given offerings, respected, esteemed, and praised by all living beings. If a spiritual cultivator listens, even show commendation to the Prajna-paramita, he will definitely not degenerate on Buddha's Noble Path and will certainly realize Bodhi.

This paragraph tells us the four characteristics of the Prajna-paramita: formless,

上，何止這四個角度，可以說有千千萬萬個角度都可以來說明般若的特質，那麼不論用什麼角度來說明，般若從來不會有所改變；因為絕對只有一個，而相對則變化無窮。般若無外相可言，這是針對般若實相而言，一切的外相都不是般若，因為外相是生滅法、有為法，既有為、既生滅，則絕對不是不生不滅的般若；般若無形狀可言，這也是從有形有相來觀察，事實上，一切的形相也都是屬於有為法的範疇，那麼當然也不是不生不滅的般若；般若無可用言語形容，這是事實，一切的語言、甚至文字，畢竟都是相對世界的產物，而相對不可能等於絕對，故般若確實無法用語言代換；般若沒有辦法宣說，這也是事實，無論已經開悟者用了多少語言文字向未開悟者說了多少般若，事實上，這些說明還是永遠沒有辦法代替般若。

故般若無相、狀、言、說，是貼切生動的形容，是無法駁倒的真理。猶如心經所說：「空中無色，無受想行識，無眼耳鼻舌身意，無色聲香味觸法，無眼界，乃至無意識界，無無明，亦無無明盡，乃至無老死，亦無老死盡，無苦集滅道，無智亦無得。」此段也是用了一長串的“無”來形

容所謂的“空”，亦即般若，故從無相、狀、言、說，到心經的無色乃至無得，都是嘗試用否定的角度去形容般若。那麼為什麼要用否定的角度呢？這個否定含有甚深寓意，因為一切都是心意識的變現，一切都是幻相，一切都已習慣到麻木的地步，如果用一種否定的態度，容易達到“破除”的效果，事實上，佛法



就是要破除我們根深蒂固的“顛倒”，而且最可怕的是這樣的顛倒是業習非常深的，深到八識田中的深處，如果不能連根拔除，這顛倒的習慣幾乎是不可能改變的，永遠是把短暫的當作永恆，永遠是把珍貴的當作垃圾，永遠是把寶貴的生命虛擲在微不足道的芝麻小事...，種種難以自拔的惡習，總是如影隨形的跟

intangible, wordless and unspeakable. That is to say the Prajna-paramita has no appearance, no shape, can not be described by words and can not be perfectly preached. It explains the characteristics of the Prajna-paramita from four angles. In fact, we can interpret the Prajna-paramita from various angles. No matter we interpret it from which angle, the Prajna-paramita would never change. Why? Because there only exists one absolute Truth, but relative situations are constantly changing. From the point of view of the essence of the Prajna-paramita, the Prajna-paramita is formless indeed. All forms are not the Prajna-paramita. Forms are Generated-destroyed-dharma and Created-dharma. Since they can be created, being present come into existence and go out of existence, then they are doubtless not the ingenerate undying Prajna-paramita. Observing from the point of view of shape, the Prajna-paramita is also shapeless indeed. In fact, all forms are also Created-dharma, and of course they are not ingenerate undying Prajna-paramita. It is true that the Prajna-paramita can not be described by words. All kinds of languages

and characters are products of the world of relativity. Relativity is not equal to absolute. Therefore the Prajna-paramita indeed can not be replaced by words. It is also true that the Prajna-paramita can not be perfectly preached. No matter how many words the ones who had reached Realization tell the ones who had not reached Realization the Prajna-paramita, their

著我們，直到有一天我們清醒過來。

所以“無”是一種破除的力量，破除我們對於一切“有”的執著，破除再破除，破除到無可破除，破除到破無所破；那麼就是無與有一如的時候，因為無的本質是空，有的本質又何嘗不是空，故佛法的真理即是中道，不是無，亦不是有，因為無是相對，有也是相對，而空則是中道，則是絕對。

經文繼續說明：「如來應正等覺知一切法無相、無狀、無言、無說，證得無上正等菩提，為諸有情說一切法無相、無狀、無言、無說」。意思就是一切的佛都是知悉了一切法其實沒有相狀言說可言，

才能證得究竟覺，而且當他為眾生宣說佛法時講的也就是他的體悟：一切法無相、狀、言、說可言。故無相狀言說，不僅是用來形容般若，更是一個大成就者實證的內容，亦是佛法宣說的教材。

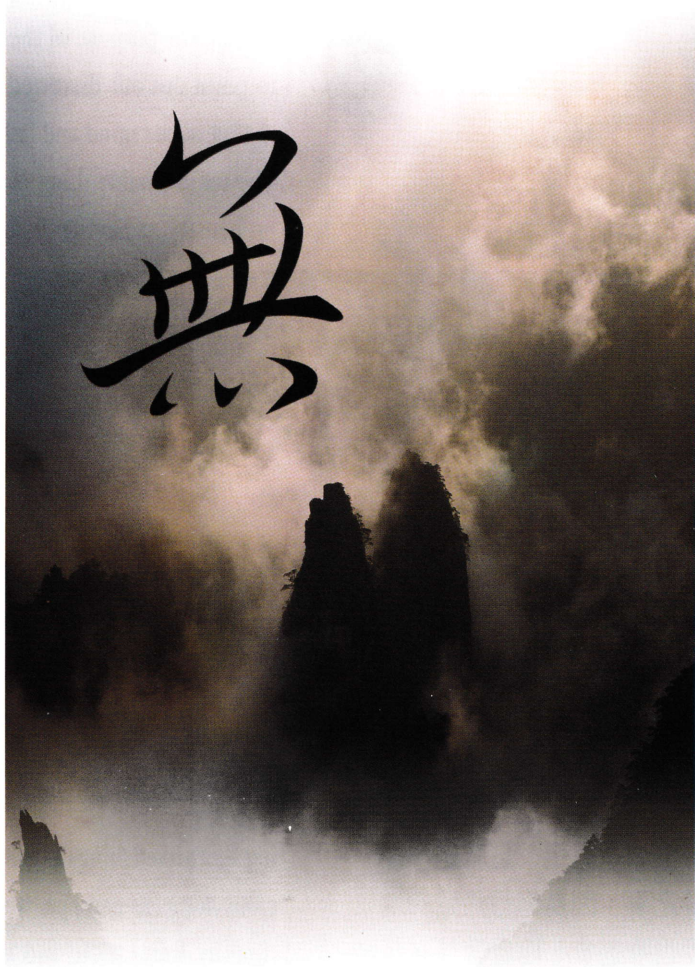
經文接著說明：修行人聽聞乃至讚歎般

explanation can never replace the Prajna-paramita.

Therefore, “The Prajna-paramita is formless, intangible, wordless and unspeakable” is a pertinent, vivid description and it is the Truth that can not be refuted. As the heart

Sutra says,
“I am emptiness, there is no form, feeling, thought, act and consciousness; no eyes, ears, nose, tongue, body and mind; no sight, sound, smell, taste, object of touch and dharma; no field of the

eyes, even no field of mind consciousness; no Ignorance and ending of Ignorance, even no aging and death and ending of aging and death. There is no suffering, no accumulating of misery, no extinction and no path. There is no wisdom and no attaining.” This paragraph also uses a lot of “there is no” to specify Emptiness,





i.e. the Prajna-paramita. So, both of this paragraph and the Heart Sutra portray the Prajna-paramita from a negative angle. Why portraying from a negative angle? The negative angle the sutras use is meaningful. Everything begets from the mind, everything is illusion and we get used to everything without our attention. The negative description can easily awaken us. In fact, the purpose of the Buddha-dharma is to point out our distorted views that deeply rooted in our mind and help us to weed them. The most terrible thing is that the karma and propensity of having distorted views that we



carry is deeply sowed in people's Field of Eight consciousnesses. If we don't uproot the habitude of having distorted views, it is almost impossible for us to change them. Then, people will still keep regard-

若，必能不退墮，證得菩提乃至供養諸佛。此段充份說明修持般若

得力的利益，例如不退墮，這就是一件非常稀有難得之事，因為修行最難的地方就是會進步也會退步，而且總是在長足的進步之後，會有一個極大的退墮，為什麼呢？例如一個人大精進修得大神通，但如果沒有空性的智慧，則必定會退墮，因為神通是不能執著的，可是神通的證得也非常不易的，正由於不易，更容易引發執著，可是一旦執著，就已經種下了必定退墮的因，由此例可知，

ing short-lived things as eternity; treating precious things as garbage, wasting priceless lifetime in doing trifle and so on. Various bad habits, which are hard to give up by ourselves, will keep following us very closely until the day we awake.

Therefore, nonexistence has power to reveal and rid. It makes us see through our attachment for existence. It can constantly get rid of



只有般若才是不退墮的保證，因為般若即是不執著於一切，不論多麼大的神通，不論多麼大的利益，不論多麼高的權位...，如果一個修行人都不會執著，那麼就不可能退墮，故退墮絕對來自於執著，而執著正是般若的相反，故只要擁有了般若，這個修行人就不退墮是即因即果的一件事。

既不退墮，則如經文所說「必趣無上正等菩提」。這是必然的結果，當一個修行人不再退步，當然就是不斷的進步，那麼進步到那裡去呢？當然就是無上正等正覺；這就是修行的終站，就是彼岸，就是最後的里程碑。到了這個終站、彼岸、里程碑，一切都得到了答案，一切都圓滿，一切都究竟，再也沒有輪迴這件辛苦的事，再也沒有生死這件可怕的事。

輪迴辛苦嗎？辛苦至極，無始劫以來，我們已經在三界中不知流浪過多少地方了，說有多辛苦就有多辛苦。生死可怕嗎？太可怕了，凡

our attachment until there is nothing to be got rid of, until there is nothing is really be got rid of. Then, at that time, we can say nonexistence and existence is the same. Why? Because the essence of nonexistence is Emptiness, and, the essence of existence is Emptiness, too. Consequently, the Truth of the Buddha-dharma is Middle Way-neither nonexistence nor existence. Why? Because both of nonexistence and existence are relativity, but emptiness, i.e. Middle Way, is absolute.

The sutra keep explaining, "Tathagta knows that all dharmas are formless, intangible, wordless and unspeakable, and he therefore realized the Supreme Right Bodhi and discoursed on all living beings that all dharmas are formless, intangible, wordless and unspeakable." It means all Buddhas reach Utmost Realization because they know that all dharmas are foamless, intangible, wordless and unspeakable. Moreover, when a Buddha discourses the Buddha-dharma on all living beings, what he discourses is just





是眾生，沒有不貪生怕死，貪圖生命的延續，畏懼死亡的到來，更畏懼死亡過程中的種種痛苦、不淨、醜陋....，尤其越執著生，死的痛苦就越大，因為它意味著結束、沒有希望、被逼迫、不可測知...，一切不好的字眼都能夠與死亡這件事相連，但是死逃得了嗎？從我們誕生的那一天開始，死就已經如影隨形，當我們漸漸長大，在這世界多待一天，就對這世界多了一分執著，我們的留戀不斷的增長，我們的捨不得不斷的增加，但是不論多麼的留戀，也不論多麼

what he realizes and experiences, that is, all dharmas are formless, intangible, wordless and unspeakable. Therefore, “formless, intangible, wordless and unspeakable” not only can be used to define the Prajna-paramita; it is also the content of a great success is practical spiritual awareness and is also the teaching materials of the Buddha-dharma.

The sutra explains right after, “If a spiritual cultivator listen and even praise the Prajna-paramita, he will definitely not degenerate and reaches Bodhi and even gives offerings to Buddhas.” This paragraph fully explains the benefit to well-practice the Prajna-paramita, such as not to degenerate-a rare thing of spiritual practice. The most difficult part of spiritual practice

is that there would have progress but also have regress, and there always comes a great extent of degeneration after a great progress. For example, a man is surely to degenerate if he has no wisdom of Emptiness after he makes every effort and obtains Ubiquitous Supernatural Power. Why? Because Ubiquitous supernatural Power is very hard to obtain. Therefore, it is also very easily for the man to having attachment, Once he cling to what he obtains, he sows the cause of “will definitely degenerate”. From the example, we see that

的捨不得，當大限來時，我們都得留下最依戀的、最捨不得的，不論是人、是物、是地、是情...，全部都帶不走，唯一帶走的是業——是我們這一生的一切身口意造作的惡業與善業，而且不能改動分毫的帶走，所以趁著我們還擁有這珍貴無比的人身寶，我們要為盡一切善，作一個善良的人，這樣，當死來臨時，我們才能毫無憾恨的離開這個世界，而修行般若得力的人，走得自在，走得瀟灑，因為他已經完全明白死生一如，也已經擺脫死生的束縛，永斷生死出三界。

沒有任何人能夠抵擋生死輪迴，唯有實證般若。末法時代，暮鼓頻催，眾生業力甚重，成就甚難，但天下無難事，只怕有心人，只要大精進，只要柔軟慈悲，一樣可以在末法時代得大成就，解脫生死輪迴。

三、精彩片段備忘錄

- 當一個修行人不再退步，當然就是不斷的進步，那麼進步到那裡去呢？當然就是無上正等正覺；這就是修行的終站，就是彼岸，就是最後的里程碑。到了這個終站、彼岸、里程碑，一切都得到了答案，一切都圓滿，一切都究竟，再也沒有輪迴這件辛苦的事，再也沒有生死這件可怕的事。
- 我們要為盡一切善，作一個善良的人，這樣，當死來臨時，我們才能毫無憾恨的離開這個世界，而修行般若得力的人，走得自在，走得瀟灑，因為他已經

the Prajna-paramita is the only guarantee on not degenerating. The Prajna-paramita means not to cling to anything. No matter how magical a spiritual cultivator's Ubiquitous Supernatural Power is, how much advantage he obtains and how much worldly power he gets, it is impossible for him to degenerate if he have no attachment. Therefore, degeneration always



comes from attachment. And attachment is just the relativity of the Prajna-paramita. So, the spiritual cultivator would not degenerate only if he realizes the Prajna-paramita. It is a thing that accord with the principle of cause and result.

Since he does not degenerate, then he will definitely approach Supreme right Bodhi gradually as the sutra says. It is a result of consequence. A spiritual cultivator surely keeps progressing when he stops degenerating. Then,

完全明白死生一如，也已經擺脫死生的束縛，永斷生死出三界。

- 沒有任何人能夠抵擋生死輪迴，唯有實證般若。末法時代，暮鼓頻催，眾生業力甚重，成就甚難，但天下無難事，只怕有心人，只要大精進，只要柔軟慈悲，一樣可以在末法時代得大成就，解脫生死輪迴。

四、智慧點滴

大般若經各品綱要

第二十六品

學般若品（卷 86-89）

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品

求般若品（卷 89-98）

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品（卷 98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品

攝受品（卷 98-103）

說明菩薩應於般若如說而行且不遠離。

第三十品

校量功德品（卷 103-168）

說明般若的功德無量無邊，甚至供養般若經典的功德，比供養佛陀舍利還要殊勝廣大。

第三十一品

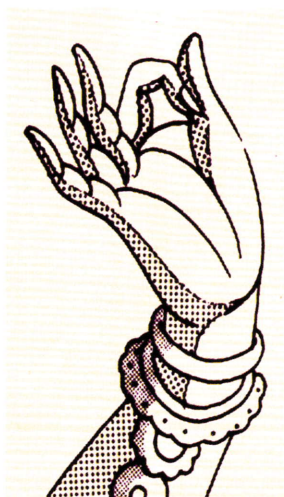
隨喜回向品（卷 168-172）

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。



how will he progress with his spiritual practice? He will reach Supreme Right Realization, of course. Supreme Right Realization is just the last stop, the Other-shore and the final goal of spiritual awareness, When he arrives this stop, the Other-shore, the final goal, he will find all the answers. Then, everything is complete and perfect. He has no longer to wandering toilsomely in the three realms of samsara. And, there is no life and death -a terrible thing -for him.

Is it toilsome to transmigrate again and again? Yes, it is very toilsome. We have been wandering in the three realms of samsara for numerous lives. The hardship we have been



through is indescribable. Is life and death dreadful? Yes, it is extremely dreadful. All living beings are greedy for life but afraid of death. They greedy for a longer life, afraid of the Death go to them and greatly afraid of various sufferings, rottenness and deformity in the process of dying. The more greedy we cling to a longer life, the much bigger the pains of death we will suffer. Death means the end, hopeless, being forced, being unpredictable, etc. Every bad word is able to related to death. But, can we hide from death? No, we can not. Death already stays close to us from the very day we were born. The more days we live in the world, the more attachment to the world we have. Our attachment to the people, things, places and affection of the world keep growing day after day while we are growing. No matter how we reluctant to give them up, when the Death comes, we all have to let go the things we love most. We can take none of them with us. The only thing that we will take with is karma óall black karma and good karma that we do though our body, words and mind in this life. We have no choice of not taking with any one of the karma. Therefore, we should be kind and do every good deed as best as we can when we still own the body óa precious treasure. Then we can leave the world without any regret this way. A man who is really realizing the Prajna-paramita leaves the world with no regret and with ease. Why? Because he realizes that the life and death are both Emptiness. He is free from transmigration, the life and death and the three realms of samsara.

No one can ward off transmigration except he who realizes the Prajna-paramita through practical practice. In the end era of the Buddha-dharma, the black karma that all living beings carry is very large. They keep asking for repayment urgently as the drumbeat keep ringing faster and faster. It is very hard for people who live in the end era of the Buddha-dharma to obtain the Accomplishment. It is dogged as does it. But, Only if we spare no effort perseveringly and be loving and compassionate can we also achieve great accomplishment and be free from the three realms of samsara in the end era of the Buddha-dharma.

3.The High Lights

- * A spiritual cultivator surely keeps progressing when he stops degenerating. Then, how will he progress with his spiritual practice? He will reach Supreme Right Realization, of course. Supreme Right Realization is just the last stop, the Other-shore and the final goal of spiritual awareness, When he arrives this stop, the Other-shore, the final goal, he will find all the answers. Then, everything is complete and perfect. He has no longer to wandering toilfully in the three realms of samsara. And, there is no life and death -a terrible thing - for him.
- * Therefore, we should be kind and do every good deed as best as we can when we

still own the body -a precious treasure. Then we can leave the world without any regret this way. A man who is really realizing the Prajna-paramita leaves the world with no regret and with ease. Why? Because he realizes that the life and death are both Emptiness. He is free from transmigration, the life and death and the three realms of samsara.

- * No one can ward off transmigration except he who realizes the Prajna-paramita through practical practice. In the end era of the Buddha-dharma, the black karma that all living beings carry is very large. They keep asking for repayment urgently as the drumbeat keep ringing faster and faster. It is very hard for people who live in the end era of the Buddha-dharma to obtain the Accomplishment. It is dogged as does it. But, Only if we spare no effort perseveringly and be loving and compassionate can we also achieve great accomplishment and be free from the three realms of samsara in the end era of the Buddha-dharma.

4.The profile of Wisdom

Overview of Maha-Prajna-Sutra:

*Chapter 26

Learn the Prajna (Volume 86~89)

Sudarsana Bodhisattva has profound wisdom. He explains intrinsic nature of the Dharma via extrinsic terminology.

*Chapter 27

Pursue the Prajna (Volume 89~98)

We are supposed to practice Prajna according Maha-bodhisattva's teachings; moreover, surrender ourselves to the Buddha.

*Chapter 28

Praise the Merits (Volume 98~98)

A bodhisattva's practicing of Prajna has characters of great, numerous and limitless Paramita. That practicing may attain to the supreme enlightenment.

*Chapter 29

Apply the Prajna (Volume 98~103)

A bodhisattva is supposed to practice Prajna and should never give up the practicing under any circumstances.

*Chapter 30

Comparing the Merits (Volume 103~168)

The merits of Prajna

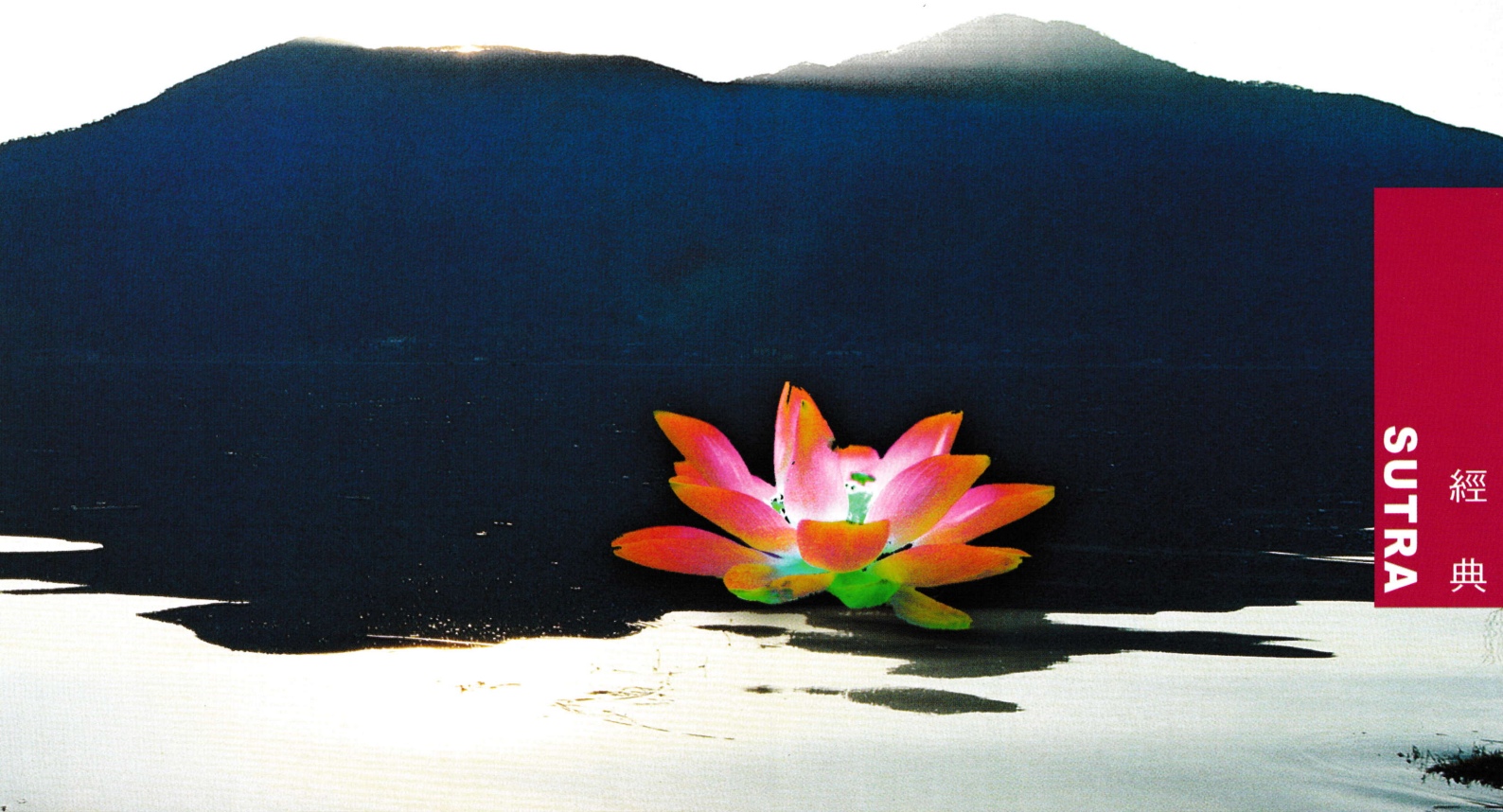


are numerous and limitless. The merits of worshipping Prajna are much greater than the merits of worshipping a Buddha's pagoda.

*Chapter 31

Alms of the Merits (Volume 168~172)

A bodhisattva should never attach him to any merit and give alms to whoever needs merits.



金色蓮花系列課程

Right Learning can Purity Your Body and Mind

一、音樂療法 (每周一堂, 每堂 2 小時, 共計 6 堂課)

Healing by Music (2 hours per class, Total 6 classes)

二、清心靜坐(初基) (每周一堂, 每堂 2 小時, 共計 5 堂課)

Sitting in Meditation(Basic) (2 hours per class, Total 5 classes)

三、禪與茶藝 (每周一堂, 每堂 2 小時, 共計 6 堂課)

Tea & Zen (2 hours per class, Total 6 classes)

四、禪與花藝 (每周一堂, 每堂 2 小時, 連續開課)

Zen & Flower Arrangement (2 hours per class, every week)

五、電腦世界 (每周一堂, 每堂 2 小時, 共計 6 堂課)

Computer World (2 hours per class, Total 6 classes)

六、多媒體佛學網站應用 (每周一堂, 每堂 2 小時, 共計 6 堂課)

Application of Multimedia on Buddhist Internet (2 hours per class, Total 6 classes)

七、念珠編結 (每周一堂, 每堂 2 小時, 共計 4 堂課)

Making Buddhist Rosary Knots (2 hours per class, Total 4 classes)

八、天然養生素食烹飪 (每周一堂, 每堂 2 小時, 共計 4 堂課)

Natural Cooking, Healthy Life (2 hours per class, Total 4 classes)

九、中西精緻素點 (每周一堂, 每堂 2 小時, 共計 4 堂課)

Vegetarian Dessert (2 hours per class, Total 4 classes)

十、佛學英文 (每周一堂, 每堂 2 小時, 共計 6 堂課)

Buddhist English (2 hours per class, Total 6 classes)

一次有效的學習

可以澄清身心意境

天然養天素食烹飪課程

上完本課程後, 讓您做出一道道

又好吃、又健康、又可以美容養顏的佳餚



金色蓮花佛學夢土

Golden Lotus Dream Land

地址: 台北市南京東路四段 21 號 2 樓

2F, No. 21, Sec. 4, Nanking E. Rd., Taipei, Taiwan, R.O.C

報名專線 TEL: 886-2-2712-3021 FAX: 886-2-2712-6608

E-mail: glotus@ms2.hinet.net