



金色蓮花
國際中英文雙語版

Golden Lotus

2001 年 8 月 / August 2001 NO.104

革新版
NEW EDITION

~ 修行人的身心指南

THE BODY AND SOUL GUIDE FOR CULTIVATOR



修行Q&A

CULTIVATION Q&A

What To Do
If We Are
Over Tensed?

過度緊張怎麼辦？

成功公式

THE FORMULA
OF SUCCESS

Strange Outstanding physicist--

Mr. Richard P. Feynman

物理怪傑 費曼先生

專訪

INTERVIEW

The special visit to
art-drawing

Chen, Yang-Chun

專訪水彩畫大師 陳陽春

ISSN 1023-0319



9 771023 031005 08

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,Paul)

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 Planing 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)

修行人的身心指南

THE BODY AND SOUL GUIDE FOR CULTIVATOR



10 專訪水彩畫大師 陳陽春
The special visit to art-drawing
Chen, Yang-Chun

16 費曼的成功公式
The Success of Feynman
/ 物理怪傑 費曼先生
Strange Outstanding physicist--
Mr. Richard P. Feynman

22 時事大解碼(二) Decoding News(2)
40 全球佛教報導 Buddhism In The World



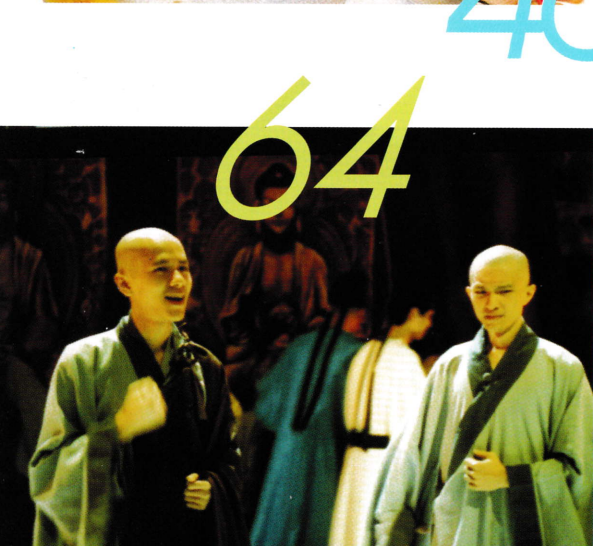
30 過度緊張怎麼辦？
What To Do If We Are Over Tensed?

34 醫療體系 Systems of Medicine /
對抗療法 VS 整體醫療 Allopathic vs Holistic



46 義式乳酪焗麵 Italy Cheese Bake Noodle

50 中外美人養顏驗方～
瑪麗蓮夢露的美麗奧秘
The beauty secret of Marilyn Monroe



54 芳香療法～享受解壓的芬芳
Aroma Therapy~ Enjoy The Fragrance of
Relaxation

58 妙善公主 Princess Miao-Shan

64 玄奘大師(六) Master Xuan-Zang(6)

專訪
INTERVIEW

成功公式
THE FORMULA
OF SUCCESS

新知
NEW KNOWLEDGE

修行 Q&A
CULTIVATION Q&A

健康
HEALTH

素食攻略
VEGETARIAN
STRATEGY

美顏
BEAUTY

解壓妙方
METHODS ON
REDUCING STRESS

漫畫
CARICATURE

戲劇
DRAMA



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、謝婕瑩、賴柏良、毛柏森、毛柏歲、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(Iless)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(Yeuan-Dah) | 天美(Tian-Meei) |
| 大成堂(Dah-Cherng-Tarng) | 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

覺知佛教文物社 Sound of Dhamma (852)27809737 九龍油麻地廟街145號地下室

佛哲書舍 (852)23918143 香港九龍旺角洗衣街241A地下室

馬來西亞(Malaysia)吉隆坡地區(Kuala Lumpur):

淨心書坊 Jing Xin Book Centre (603-26980848)

文殊書局 Pusat Buku Mangusri (603-2019473)

菩提書局 Bodhi Book Centre (603-2387185)

白屋書局 White House Book Centre (603-2327412)

大將書行 Metor Bookstores (603-2066288)

泰國曼谷(Thailand Bangkok)

妙香齋 Miao Hsiang Jae Vegetarian Restaurant

(66-2-7140816)

觀音齋素食林水餃火鍋城 Kwan-lmm Jae Vegetarian

Restaurant (66-2-2596466)

曼谷榮成圖書公司 Chi Beng(Bangkok)Co.,LTD

(66-2-2225573)

洲際文苑書屋(66-2-6350772)



金色蓮花

Golden Lotus

台灣總部\台北市南京東路四段21號3樓

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

TEL:886-2-2712-3021 FAX:886-2-2712-3802

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 229655

泰國分社\ 900/47 Country Villa Moo 6, Sankarun Rd, Bangkok, Thailand

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

馬來西亞分社\ 25-8, 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\ Shan Joo 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

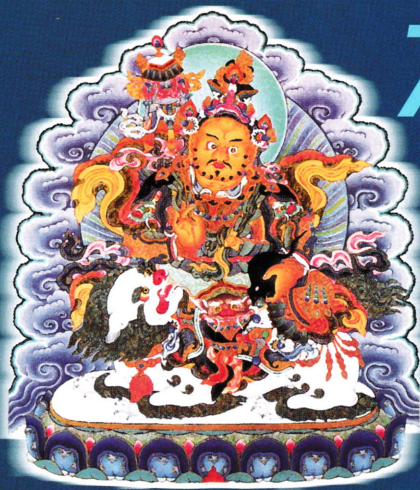
定價\ 每本110元

行政院新聞局登記證局版北市字第606號

中華郵政北台字第4626號新聞登記證雜誌分類

修行人的身心指南

THE BODY AND SOUL GUIDE FOR CULTIVATOR



70

70 財寶天王

The Guardian King of the Treasures

74 心靈傳真 **Heart Fax /**

飲食保健術 (二) **Tempting Organic Diet**

80 紅塵心蓮 **The Viewpoint Of The Heart /** 你願意活在未來嗎？

Are You Willing To Live In The Future?

84 真正的快樂,來自不求回報的幫助他人
Real Happiness Is To Help Others

88 愛情話題 童話愛情故事的啟示

The love issue ó The Reveal from the Fairy Love Story /
白雪公主 **The Snow White**

94 胃與十二指腸潰瘍的食療法

Food therapy for stomach ulcer and duodenal

100 客觀-- 生命救星

Objectivity -- The Savior of Life

104 來自山谷的歌聲 **The Song of the Valley /**
天明與愛 **Daybreak and Love**

110 清心小語 **Words of Clarity**

112 我是這樣想的 **This IS What I Think**

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

116 大般若經講記

LECTURES ON THE MAHA-PRAJNA-SUTRA
COMPARING THE MERITS

財 神

FORTUNE GOD

生活雅士

ELEGANT

快樂之道

THE HAPPY PATH

感情教室

LOVE CLASSROOM

食 療

FOOD THERAPY

高效能學習

HIGH EFFICIENT LEARNING

知 見

RIGHT VIEW

經 典

SUTRA



80



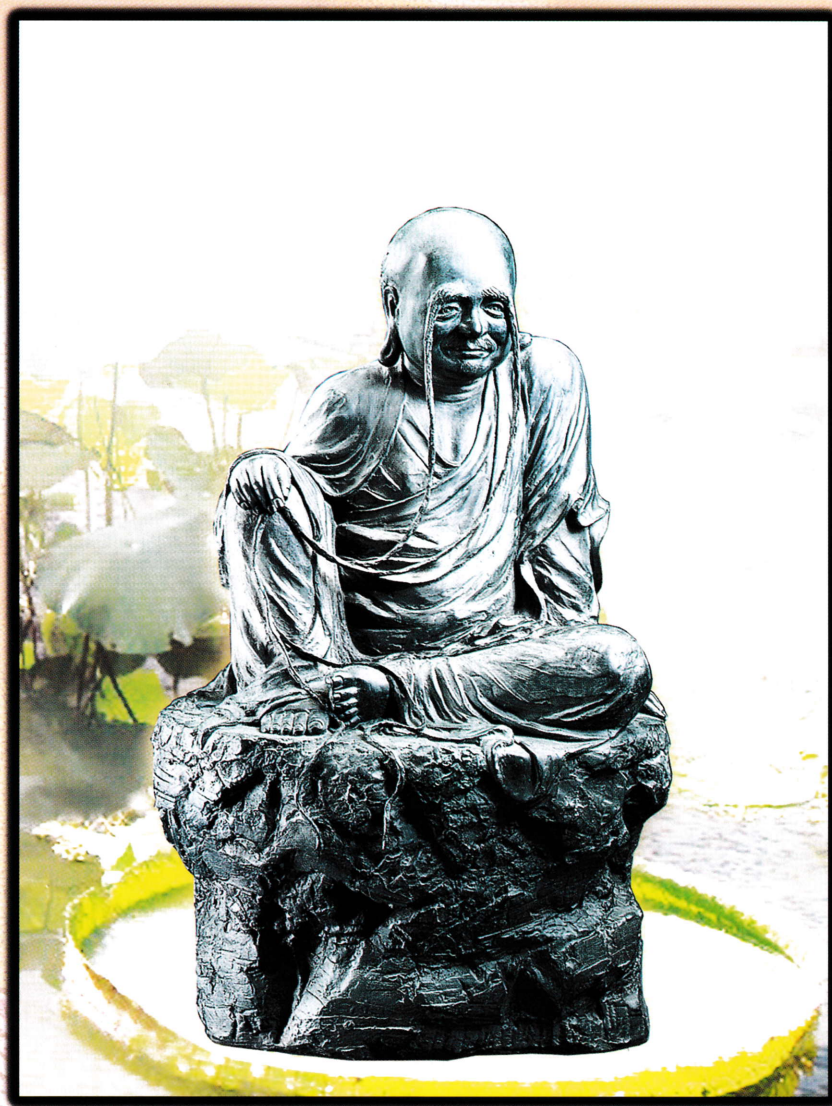
84

廣告索引

巴黎 / 豐饌 / 仁婷 / 康寶樂 / 天德 / WILLY CRYSTAL 39 儒齋 73 帝王香 87

香中佛 126 菩提 / 新中 / 義花園 / 木船 127 心德 128

緣之軒 封底



封面意境

迦理迦尊者 Karika

雕塑 / 黃映蒲 創意 / 秉忠

迦理迦尊者，梵語 **Karika**，十八羅漢中的第七位，本來是一位馴象師，世人稱他為「騎象羅漢」。象徵強力、耐勞與致遠。是佛陀的一名侍者，承佛勒命，永住世間守護正法與十六羅漢同受供養；迦理迦與一千阿羅漢多分住於僧伽茶洲。

Expression on the cover:

Master Karika, No. 7 in the 18 arhat, he was a elephant trainer, people called him "Riding Elephant Arhat". Represents strength, hardworking, and willing. He's one of Buddha's messenger, forever living in the world, protecting the dharma, and being respected together with the other 16 arhats; Karika together with another 1000 arhats separate into groups to survey the land.

The Soundless Song



無聲的歌

The special visit to art-drawing Master Chen, Yang-Chun

專訪水彩畫大師 陳陽春

一幅富有內涵的水彩畫，就好比一曲動人的樂章，
讓受感動的靈魂產生共鳴—讚頌人間的真、善、美

One artistic painting with rich culture is just like moving writing,
which let the affected soul resonate with praise for truth,
righteousness, and beauty in the human world.

採訪/徐千芬(台灣東吳大學經濟系學士)

譯/偉勁 版面創意/波爾 完稿/昕晨

Article/Anne(Degree In Economy /Taiwan)

Translator/Christopher Art/Paule Layout/Morning

■ 觀音--東方美神





■ 漫遊巴林

以心相映—看陳陽春的畫路歷程

陳陽春先生，一九四六年生，有「水彩畫大師」、「儒俠」、「文化大使」之美譽。自七歲習字，十四歲習畫，從事於水彩藝術創作四十餘年，獨創「迷離夢幻」之技法，「飄逸出塵」的畫風。結合中西的繪畫理論及技巧，將傳統東方抒情氣韻融入仕女及水影山光的畫作裏，尤其藉著水份的流動，掌握生動的瞬間，讓觀者心閒氣定而回味無窮，並感受到作者已將藝術、宗教、思想、感情生活溶於一爐。至今，舉辦過七十七次個展覽，足跡遍及世界十餘個國家，作品亦被各國人士廣為收藏。致力提倡國際文化交流，主張藝術下鄉紮根，追求人生的真善美。

從水彩畫看世界

陳老師的畫作題材，多以鄉土風景為主。譬如，台灣蘭嶼的原始風貌，馬祖、北埔、金瓜石、金針山的樸拙農村景象，板橋林家的生活情景，以豆腐出名的深坑熱鬧街景，令人回想起三〇年代台灣河畔的坪林舊橋，以及五十年來默默擔負北台灣經濟命脈的基隆港灣……等作品。除了畫下台灣的樸實、寧靜、勤奮之美，更將人生如畫的意念，帶到世界各地，畫下屬於各地的真實生活面貌。世界各地畫下的有，英國愛丁堡令人難忘的古建築及冬季的皚皚白雪、大陸蘇州的小橋流水、日本東照宮之雪景、新加坡繁榮的港灣景象、香江泛影及漁村的單純生活、香港大嶼山的水上人家、大陸絲路之旅、阿拉斯加牧場的悠閒、印度恆河神秘的色彩、印尼峇里市場的交易熱絡景象等諸多畫作。在在表現出陳老師豐富的人生歷練、不受環境限制的思想內涵、和懷抱自然的遠大胸懷。

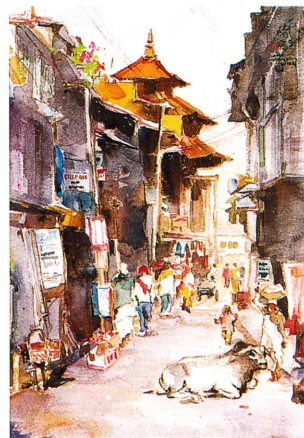
To reflect each other by heart - To see the painting career of Chen, Yang-chun

Mr. Chen, Yang-Chun was born in 1946, and has achieved fame through the beautiful titles of "Great watercolor artist", "Confucianism's chivalrous man", and "cultural ambassador". Learning writing from the age seven, and painting pictures from the age of fourteen, he has been engaged in the creative work of watercolor art for over forty years. He has created the art of vague vision and the drawing style of elegance to exit the world all by himself. He let eastern conventional sentimental artistic concepts blend into the works of traditional Chinese painting of beautiful women and mountain scenery with shadowy waters by integrating the theory of painting with the skills of Chinese and Western art. Relying especially on flowing water to grasp its vivid twinkling and sparkling, he lets viewers quiet down and think back endlessly, and feel the painter put art, religion, thought, and emotions and life together. Up to now Master Chen has held 77 exhibitions and he has left his footprints over ten countries in the world. His works are collected by each people of every country he has visited. He has devoted himself to promoting international cultural exchange and makes art, rooted in the countryside, the means for seeking truth, goodness and beauty.

Seeing the world through watercolor painting

Most of the subjects of Master Chen's paintings contain regional scenery. For example, his works has original style and features of Lan-Yu, scenes of primitive countryside, the livelihood scene of Ban-Qiao family Lin and views of crowded streets in Shen-Keng with its famous bean curd stalls. His paintings, done at the age of thirty, recall the old lifeline of Keelung harbour of north Taiwan for fifty years. Besides painting Taiwan's primitive, peaceful and diligent

beauty, he took the idea of expressing life through painting throughout the world. He drew the real life features of people everywhere. His paintings from around the world include unforgettable old building in England and the pure white snow of winter, small bridges and flowing water in China, the snow scenes of Dongzhao temple in Japan, busy harbour scenes in Singapore,



■ 尼泊爾

Look for the great love

尋找藝術的大愛

「藝術即直覺，是人類最發乎本性的反映，直覺的單純乃在於它來自知覺和概念之前，它即是一首無聲的歌，可以深沉，可以高揚，隨著個人情緒的起伏而譜出優美的旋律，人人皆可歌之頌之」，這是發自陳老師的感觸，一一道來。但是，將宗教的慈悲、智慧、善良、喜樂，不露痕跡地融入畫作裏，對一個水彩畫家而

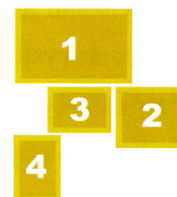
Profile 陳陽春簡介

1968年 國立台灣藝術學院(前國立藝專)畢業，1970年 第一次個展於「精工畫廊」，1976年 日本「東廣島市立美術館」永久收藏四十件水彩畫，1979年日本旅遊寫生畫展，韓國「清嚴美術館」收藏，1982年 菲律賓旅遊寫生畫展，榮登「中華民國現代名人錄」日本美術年鑑畫家，1983年應聘為「台北市政府公務人員訓練中心」講座迄今。1984年 香港旅遊寫生「香江夢惘」個展 1985年應邀主持「雲林縣美術家座談會」，1986年應邀主持「花蓮美術家座談會」，並發表「阿美的情懷」系列 1988年 應扶輪社、獅子會、學術機構之邀，演講「人生畫語」，1989年 舉行48次個人畫展於「台北市社教館」應聘為「北港媽祖文教基金會」1990年與郎靜山大師合著出版「藝術與生活」第七屆「中華民國建築金獎」-美屋獎評審委員 第十八屆「台北市美展」-水彩畫類評審委員，1991 第八屆「中華民國建築金獎」-美屋評審委員，1992年5月飛皇藝術中心出版四月開版「陳陽春畫作冊頁」，6月飛皇藝術中心出版「陳陽春畫集(二)」，7月「台南市文化中心」第56次個展參加第一屆中華民國畫廊博覽會「陳陽春專題展」，10月國立藝專美工科校有會會長及當選傑出校友。



1993年1月北市「永琦東急百貨」第57次個人特展「台北第二十屆美展」-水彩畫類評審委員 1994年4月應美國「田納西大學」。美國「馬莉維爾學院」之邀講學。美國「洛克維爾市立美術館」之邀講學。美國「橡樹山嶺市立美術中心」第59次個案。6月台南「格爾藝術中心」第60次個案 8月應馬來西亞「中央藝術中心」之邀講學 1995年1月台北「萬通商業銀行」第61次個展 3月「國立中興大學」之邀講學及個案 4月 應聘上海交通大學「東方藝術中心」顧問 5月 日本名古屋第62次個展並訪問熱海MOA美術館 10月「香港光華新聞文化中心」第63次個展 1996 應美國「田納西大學」之邀再度以訪問教授名義講學，並舉行第64次個展，應亞特蘭大美術家學會之邀，舉行文化講座，並獲頒美國 榮譽市民即市鑰 1997年世界小姐之「中華小姐選拔大會」擔任總評審 1998年3月應菲律賓「聖湯瑪士大學」及「中正學院」舉行67次個案並 講學 6月應日本形象派美術協會之邀，與東京銀座舉行68次個展 10月應福建省連江縣馬祖舉行文化講座並寫生訪問 1999年1月愛亞人事成立「台北市陽春水彩藝術會」3月「香港新聞文化中心」舉行第69次個展。

3月世界小姐之「中華小姐」選美擔任總評審 7月英國蘇格蘭愛丁堡、格拉斯哥市舉行第70次個展 8月法國巴黎「華僑文教中心」舉行第71次個展 11月台南「格爾藝術中心」舉行第72次個展 2000 3月第一屆「台灣小姐」選拔擔任評審 4月澳門「國父紀念館」舉行第73次個展 5月參加日本亞細亞美術工藝館。



1. 悠遊恆河
2. 英國倫敦橋
3. 韓國市郊
4. 伊斯坦堡



the simple life of a fishing village in the shadow of a fragrant river, homes on the waters of the Da-Yu mountain in Hong Kong, the silk route in China, the carefree mountain ranges in Alaska, the secret colors of the River Ganges in India, and Tali Market's busy scenes. All of these express Chen's abundant life experience, his free thoughts, and his open mind to encompass the world.

Look for the great love

"Art is an intuition. It is the most natural reflection of the human instinct. It is simple and comes prior to consciousness and conceptualization. It is a soundless song. It can be deep, or high, and can become a graceful melody as

people's emotions change. It can be appreciated by everyone." These are Master Chen's feelings, which he incorporates effortlessly and invisibly into his paintings with religious compassion, wisdom, kindness and happiness. This is a great challenge to a watercolor artist, because it is a real sincere accomplishment which comes from inside the heart to express universal truths, goodness and beauty. For forty years, he has made every effort to celebrate the love of nature. This is the real essence of Master Chen's paintings. The latest painting, "Guanyin" is based on Master Chen's skillful technique of painting women. It attempts to find the "great art love", and is also a good way to combine Buddha dharma into our life.

金色蓮花



日本東照宮之雪

言，的確是一大挑戰，因為它是真誠地發自內心的修練，詮釋宇宙間的真、善、美。四十多年來，極力於歌頌大自然的愛，即是陳老師以心映畫的真實呈現。最新畫作「觀音」，更是在陳老師濃厚的仕女畫作基礎下，試圖尋找「藝術的大愛」的新嘗試，亦是佛法融入生活的一好方法。

為往聖繼絕學，為萬世開太平

陳老師曾感慨的說：現在的年輕人因為處於一個快速轉型的時代，他們在投入各種行業時，便免不了取巧與近利的心態，眼中所見者往往是台下的掌聲與台上的風光，對於幕後的辛酸與悲涼毫無所悟，真是令人憂心忡忡，這樣的理念亟待修正。是的，過去的教育，在聯考的壓力下，往往僅偏重智育的發展，而忽略了美育的重要性。事實上，美化社會必先美化心靈，根本的方法，應由學校中的美術、音樂、文學教育做起，從陶養莘莘學子純真的心靈開始，當心靈受到美化之後，整個社會也就充滿和諧、美好的氛圍了。

To continue the great knowledge of the ancient scared people, and to open the road for peace for the next generation.

Master Chen said with emotion: “Young people live in times of rapid changes, as they live in a different world of business, where they want to take quick advantages and benefits, and can only see the audience’s immediate clapping and applause. They love to be popular, and do not understand the bittersweet sorrow behind being successful. This trend is so worrying so worrying that this kind of thinking really needsto be corrected. The pass education, under the pressure of joint examinations, always places emphasis on the development of the intellect and ignores the importance of aesthetic education. In fact, we need beautify the mind, before we can beautify society, and the basic way to do this is to begin with education in the fine arts, music and literature in order to cultivate the pure mind of the students. As the mind is cultivated, the entire society will evolve into a harmonious and fine atmosphere.”

費曼的成功公式

The Success of Richard P. Feynman

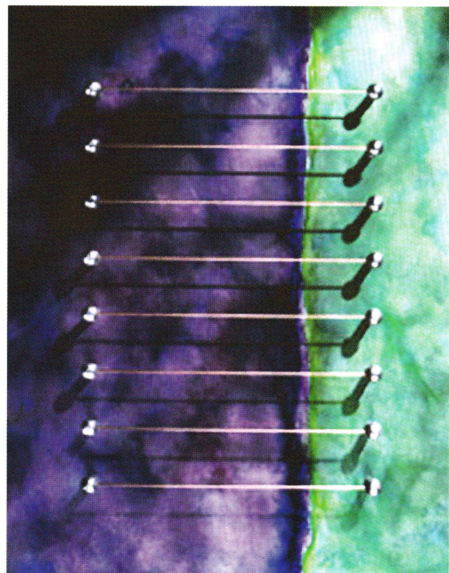
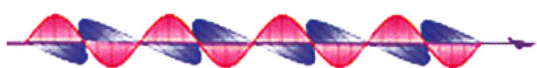
物理怪傑 費曼先生

Strange Out Standing Physicist

Mr. Richard P. Feynman



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 / Kong, Fan-Jia (Degree In Law)
Translator / Xue-Yun Art / Free Layout / Free



誰不喜歡成功？

但是怎麼樣才會成功？

有無公式可依循？

就且讓我們看看成功人士

的成功之道吧！

Who doesn't like success?

But how can one succeed?

Is there any method to learn from?

Let us look at the method successful

people used.

一、本期介紹的成功人物：費曼先生

費曼，20世紀美國物理學界公認的奇才，他把量子力學應用到電磁現象，並解決了一些久懸未解的難題，並另闢蹊徑發展出第三種量子力學基本架構。

好奇心強，又聰明絕頂的他，在普林斯頓攻讀博士學位時就獲邀參加製造原子彈的曼哈頓計畫，不到三十歲就作出一項重大的物理發現，之後更因這項發現獲頒諾貝爾獎，1986年美國挑戰者號太空梭升空爆炸的意外事件調查，因為費曼的參與，失事的真相才得以公諸於世。

這個非凡的天才，到底掌握什麼成功法則讓世人如此倚仗、崇敬、懷念他呢

二、費曼的成功公式

自我激勵＋全力以赴＋無所得的興趣＋掌握重點的洞察力＋溫暖的心＋反省能力＝費曼的成功之道

1. 自我激勵——萬法唯心造

費曼說：「我在物理界的工作之一，就是征服被其他人視為無法解答的問題。（我認為他們都比我聰明---他們都具備我所沒有的數學知識，如：群論）

我只能假設自己有一項秘密武器——我有套與眾不同的思考模式。」

因為費曼認為，如果他採用既有的思考模式，一定解決不了問題，因為別人一定都想過這些方法了，如果可以，早就找到答案了。

所以，費曼常常像非洲土人作戰前的儀式，自言自語激發自己意志：「他們都是這樣做的，但我要那樣做。」

費曼說：「我只是努力讓自己相信，

1. The successful person we introduce this issue: **Mr. Richard P. Feynman**

Richard P. Feynman, is generally acknowledged as a prodigy in the field of American physics in the twentieth century. He applied quantum mechanics on electromagnetic phenomena, and solved some long lasting unresolved difficult problems, and opened a new course to the development of the third quantum mechanics basic framework.

He, with strong curiosity and extreme intelligence, was invited to join the manufacture of nuclear bombs when studying for his doctorate degree at Princeton University. He made an important discovery in physics when he was not yet thirty years old. This discovery earned him a Nobel prize. The investigation into the truth of the blastoff explosion of the American Challenger Space shuttle in 1986 was made public because of Feynman's participation.

What is the secret of the success of the extraordinary genius that others miss and turn to him with esteem and rely on?

2. Feynman's formula for success

Encourage yourself + do your best + have an unsolicited interest + know the basics thoroughly + have a nice warm heart + have the ability to perceive self = The success of Feynman

(1) Encourage yourself --- Only the mind creates rules

Feynman says, "My work in the field of physics is to conquer the unresolved problem of others. I believe that they are cleverer than me and possess mathematical knowledge that I don't have." The limi-

我是個得天獨厚的人。」

2. 全力以赴——自律嚴格

費曼自言：「我只是個用功的平凡人。」世上沒有生而知之者。專家只是對某事有興趣，並把它學通了，但他們也是普通人。費曼認為，要了解量子力學或想像電磁場，靠的不是天賦或特殊能力，而是靠「練習，閱讀、學習和研究。」

這個物理怪傑甚至說過：「我還是搞不通量子力學，我不是生來就知道萬物是由原子構成的，我在吃奶瓶時，並不懂得想像它是一大堆跳動的原子，和其他人一樣我也要學習。不管是誰，只要他肯花很多時間研究、思考和學習數學，他就能成為科學家！」

3. 無所得的興趣——遊戲三昧的EQ

每個人都會遭遇低潮，而通過低潮考驗的人，就是成功的人。

費曼說：「我覺得大戰時的計畫已經耗盡我的心力。……我知道自己已經江郎才盡，根本不配領這麼高的薪水。……普林斯頓的高等研究所寄來聘書，邀請我加入愛因斯坦等人的行列，他們一定是瘋了。他們不知道我已經沒什麼利用價值了。」

「我有天在刮鬍子時，『突然了解到他們對我期望太高，但這是他們的事。』

他們以為我很傑出，才會給我這麼好的工作，其實我並不傑出，因此我得到一個新結論：『別人對我有什麼期望是別人的事，反正我就是這樣子了。』後來我的心情就好多了。」

費曼自己對自己說：「我過去沒有甚

tation is in the mode of thinking, not in their knowledge.

Feynman considers that if he adopts the existing deliberating modes, the problem cannot be resolved. But because others think only in these modes, the answers can be found quickly if they use these modes.

Feynman, therefore, usually excites his will by referring to the rule of the native African fighting ceremony and says, "They all do it by this method, but I will do it by another method."

Feynman says, "I just let myself believe that I am an exceptionally gifted man."

(2) Do your best ---- Manage yourself severely

Feynman tells himself, "I am just an ordinary studious man."

No one is born with an innate understanding of everything in the world. Specialists are just interested in some things and study them till they come to some realization. They are just normal people. Feynman says that he does not rely on genius or special powers. He simply relies on practicing, reading, learning and researching, to understand quantum mechanics and to imagine the workings of the electromagnetic field.

The strange hero of physics even says, "I still don't understand quantum mechanics, I am not born with an innate understanding of the whole creation that is made up of atoms. If I were fed like a baby with a bottle, I could never be able to imagine that it is a lot of jumping atoms, I learn just like other people. Regardless of who he or she is, anyone who is willing to spend a lot of time in research, think over and learn mathematics, can become a scientist.

麼重大成就，以後也不會有。但我曾經很喜歡物理和數學。我過去的研究雖然不重要，但至少我覺得很有趣！」

「只要我覺得有趣 那就值得了。」當費曼擺脫了心理壓力，就以輕鬆的態度作研究，研究進行非常順利，也因此獲得了諾貝爾獎。

4. 掌握重點——費曼的讀書竅門

費曼以為，如果書本沒有好好介紹基本觀念，不管你讀的多用心，還是不知道他在說什麼，這不代表你很笨或資質不好，而是書本說不清楚。若能掌握基本觀念，就算是只有三言兩語，卻也能交待的很清楚。所以遇上不好懂的書時，該怎麼辦呢？

費曼的方法是，即使讀的一頭霧水，第一次還是不求甚解的讀完整篇文章；讀第二遍時，就會有點頭緒。如此反覆幾次，直到讀通為止。

值得注意的是，費曼對付難懂的書，就是先分辨出那些是重點，那些是無關緊要的事項，即使不了解細微末節，也能掌握整本書的來龍去脈。

5. 溫暖的心

費曼的人生觀傾向存在主義，對生命的看法就是荒謬，因為荒謬，所以人所能做的，就是好好利用它。

費曼常說：「可憐的人類，他們整天奔波勞碌，只為了求個溫飽。不是嗎？」所以，他很同情經濟狀況和社會地位比他差的人。對那些靠勞力為生的人，非常體貼。

6. 反省的能力——對科學智信而不迷信

「科學就一定是對的嗎？」

(3) Unsolicited interest -- Samadhi EQ

Everyone experience bad mood. And anyone who experience bad moods is a successful man.

Feynman says, "I feel that the Second World War exhausted my mental power. I know that I had used up my energy and was unworthy of receiving such a high salary. Princeton University Expert Research Institute mailed a contract to me to join the Einstein group. They must be crazy, I thought. They don't know that I do not deserve have to be used." I have no special merit.

"Someday, when I shave myself, I suddenly understand that it is their problem in that they assess me too highly." They believe that I am outstanding and deserve to get this good assignment. In fact, I am not outstanding. So I come to conclusion that if they rate me at outstanding, then it is their problem. I am just me." After that, Ifell a lot better."

Feynman says to himself, "I never have important achievements in the past, and I never will in the future. But I only like physics and mathematics. Although my past research was not important, I feel very funny that others think so."

(4) Know the basics thoroughly ----

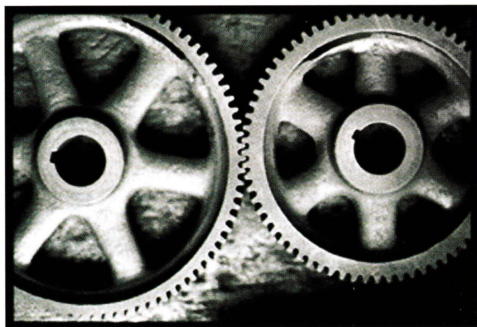
The key to Feynman's studying method

Feynman believes that if a book doesn't introduce the basic concepts well, you will not understand it's meaning, even if you study diligently. This doesn't mean that you are stupid or are inherently unintelligent. The fact is simply that the book does not describe the subject clearly. If the book masters the basic concept clearly, If the book masters the ba-

費曼說：「不，我們並不知道什麼是對的，我們只能盡力求證。任何事情都可能會有錯。」誠實的態度面對一切，反省種種，這就是可愛的科學怪傑——費曼先生。

三、佛法觀點：應無所住而生其心

費曼是物理學界「濟公型」的人物，他的摯友戴森說：「費曼既是天才，又



是小丑」甚至費曼笑自己都說：「我真的好瘋喔！」

為了探求真理，發現真相，費曼說：「我必須一意孤行，不管別人怎麼想。」

佛法亦然，尋找宇宙生命的答案，佛有十八不共法，是無門關，是超越於任何已知的想法之上的解脫道。無法用現成的人云亦云去解釋評價或框限。所以金剛經揭示了「法無定法」的般若空慧，這是面對一切事物的正確態度，而費曼也這麼說：「我認為最好的數學方法就是——沒有方法。」

因為沒有方法，才能不假思索地利用各種可能的方法。當一般人抱殘守缺的時候，費曼總說：「沒關係，還可以試試其他方法。」費曼的朋友馬文·明斯基便說：「他是我所見過最不固執的人。」「應無所住而生其心」費曼相應了金剛經中最高智慧的成功法則。

sic concepts clearly, only a few words are sufficient to explain the matter precisely.

What do you do if the book is difficult to read? Feynman's way is to read the book completely first, even if he does not understand it thoroughly; perhaps an outline will emerge when you read the second time. Read repeatedly several times till you come to a full understanding. The thing to note here is that a book that is difficult to read enables Feynman to differentiate the key features from the unimportant ones. Even without fully understanding the details, you can master the message of the whole book and the development of its ideas.

(5) Have a nice warm heart

Feynman's philosophy tends towards existentialism. His point of view on life is ridiculous. Because of this absurdity anyone can utilize it well.

Feynman says, "Poor men work very hard all day to earn only to buy clothing and food, don't they?" He therefore sympathizes with people whose economic situation and social standing is lower than his and treats their labors very considerately.

(6) Have the ability to perceive self --- We need wisdom, not superstition, for science

"Does science must be right?"

Feynman says, "No. we don't know what is right. We simply do our best to provide proof. Anything we believe has the possibility of being wrong." An honest attitude and conducting constant self-examination on all matters are the characteristics of our lovable scientific hero --- Mr. Richard P. Feynman.

3. Buddhism Viewpoint

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

Feynman is the figure of the Ji-gong type in the field of physics. His close friend, Daisen says, "Feynman is both a genius and a clown" Feynman even laughs at himself, "I am really crazy," he says.

For seeking truth and discovering truth, Feynman says, "I must act willfully in spite of what people think."

Similarly Buddhism looks for life's universal answer. Buddha has eighteen different approaches, all of which have no entrances. It is simply the path to Nirvana to get beyond any known thought. It can not be explained or evaluated by the limitations of human capability.

Therefore, Vajra-Prajna-Paramita Sutra announces the highest form of wisdom, which is "dharma without fixed dharma". This is the correct attitude to take to face everything.

Feynman also says, "I consider the best mathematics method to be no method at all." Because there is no given method, one is free to use any method without thinking. When people fall short at something, Feynman always says, "It does not matter. Continuously try another way." Feynman's friend, Mawen.mingsiji says, "He is the least obstinate man I ever met."

Feynman fits in with the highest level of the rules of the wisdom of success in Vajra-Prajna-Paramita Sutra, "One should have no attachment and let his or her true pure nature show."

費曼小檔案

- 1、1918 年於曼哈頓
- 2、1939 年麻省理工學院畢業
- 3、1942 年，參與製造原子彈的「曼哈坦計畫」
- 4、1945 年費曼愛妻阿琳去世
- 5、1949 年費曼發明「費曼圖形」獨步物理學界
- 6、1965 年費曼、美國的朱利安·史文格和日本的朝永振一郎共同獲得諾貝爾物理獎
- 7、1978 年罹患癌症
- 8、1986 年參加挑戰者號太空梭意外調查委員會
- 9、1988 年逝世於洛杉磯

The Feynman's file

- 1918 Born in Far Rockaway
- 1939 Graduated Massachusetts Institute of Technology
- 1942 Participated in the Manhattan Project to manufacture nuclear bombs
- 1945 Death of his dear wife, Arline
- 1949 Feynman invented the Feynman graph to get ahead in the field of physics
- 1965 Awarded the Nobel Peace Prize for Physics Jointly with American Zhulian.shiweng and Japanese Sin-Itiro Tomonaga
- 1978 Struck with cancer
- 1986 Took part in the Challenger Space Shuttle Disaster Investigation Council
- 1988 Died in Los Angeles

時事大解碼 Decoding NEWS (2)

這個人間，是我們的終身學校

The human world is our school for life.

文 / 孔繁嘉 (台灣東吳大學法律系學士) 譯 / 義憲 版面創意 / 波爾 完稿 / 曼曼
Article / Kong, Fan-Jia (Degree In Law) Translator / Rick Art / Paule Layout / Man

時事一：台灣時事 News 1: Taiwan News

失業者的徘徊，象徵國家的處境抉擇。

五月份失業率 4.22%，各行各業皆重創，景氣仍走緩，失業現象有由南向北擴散趨勢，主計處指未來三月還會再攀高。

The unemployed lingering symbolizes that nation's position is confronted with the choice

Unemployment rate in May is up 4.22%, all trades and professions inflict heavy losses, prosperity is still slow, joblessness condition spreads from south to north, government indicate that the future three months still become more severe.

解 碼 DECODED

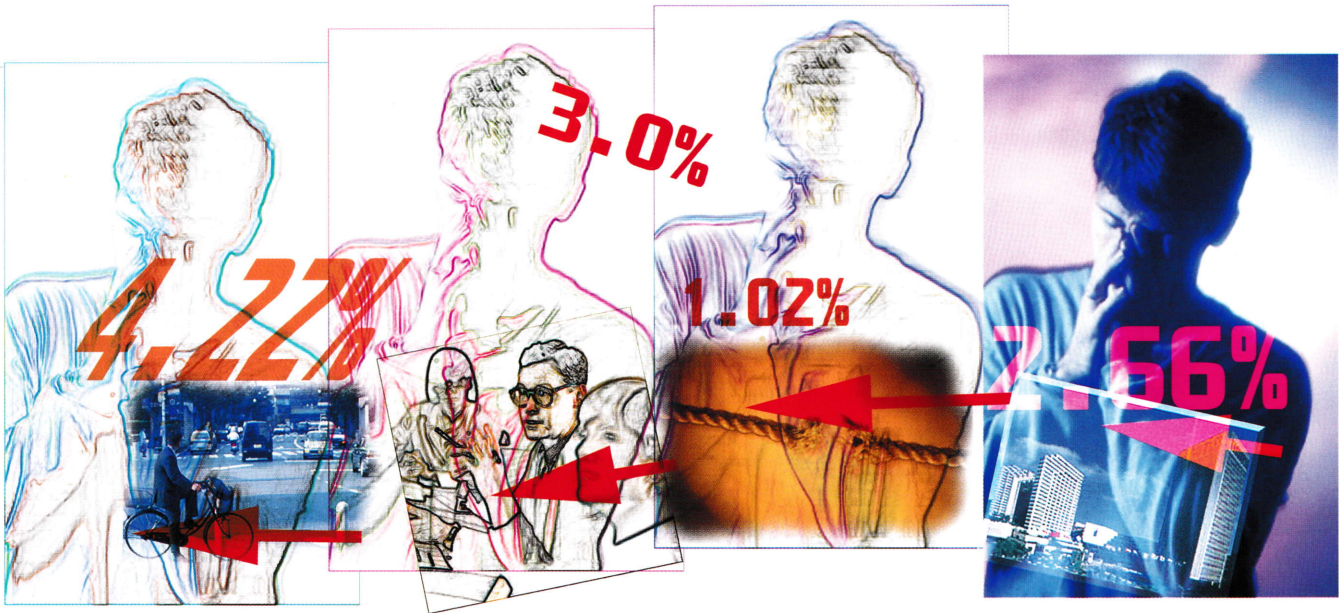
失業率升高，傳統產業結束，泡沫經濟消失，國際競爭力日漸喪失，銀行呆帳特多，外勞取代本地勞工，股市房地產長期不振，沒有人知道谷底在那裏，只知道準備過苦日子，連公務員的薪水都傳出要減薪了，除了惶惑不安，誰又能說什麼？

台灣的基本穩定，似乎也快保不住了。

當失業率不斷攀高，而社會安全制度又不存在的同時，也就意味著犯罪率的提高，勢難遏阻，即使沒有失業的人，也陷入了另一種不安全的恐懼，因為被加害的可能性又跟著提高了。

每天眼見台灣人殘暴地內鬥，不懷謙虛地摧毀一切既有的秩序，不懂感恩的糟蹋曾有的努力成果。然後，卻冠冕堂皇的自稱，這是民主開放社會進步過程中，不可避免的手段，但是，果真如此嗎？

台灣經濟沒有像其他經濟大國有汽車、電子、重工業、天然資源等大財團的支撐來維持基本的穩定。有的只是，隨國際景氣起伏的代工，與不是出走，就是關廠的企業。



解碼 DECODED

Unemployment rate rises, conventional industries closes, foam economy disappears, international competition ability get worse every day, bad debt of bank is very much, foreign laborers take the place of local laborers, stock and real property has declined for a long time. No one knows where is the bottom, and just ready to live a bad life. Even the public servant's salary has passed the message of decreasing salary, except confusion and unease, how to say?

The stability of Taiwan's basis seems to be destroyed.

During the unceasing increasing of unemployment rate and no society safety system at the same time, it means the raising of crime rate is difficult to prevent from. Even one who is at work also falls into another unsafe fear, because the probability of inflicting injury is going to increase again.

Everyday, Taiwanese brutally contend inside, destroy every existence order without humbly and don't know to gratitude and ruin ever-striving achievements.

Afterwards, talking self in high-sounding tone that this is the unavoidable means during the advance process of democracy opening society, but, is it really so?

Taiwan economy is not as same as the other economy power countries with supporting by automobile, electron, heavy industry, and natural resources syndicate can keep its basic stability. The remaining is extra work following international prosperity rising and falling, industry going abroad or factories closing.





佛法觀點 The Buddhist point of view

當台灣人耗用的福報愈多，則台灣人的下一代所剩有的福報就愈少，因此，此時此刻，居住在台灣的每個人，終極的「道德無上命令」，就是盡可能的減少浪費福報，與積極的創造福報。

以佛陀的大乘佛法的教導而言，每個人都應以六度波羅蜜的六種角度來反省自己，增廣福德資糧。

一、 布施：失業了，沒有金錢布施，可以用善良來布施。對人溫言軟語，謙虛待人，不祭出傷害的暴戾之氣，傳遞溫柔敦厚的善良力量，就是布施。

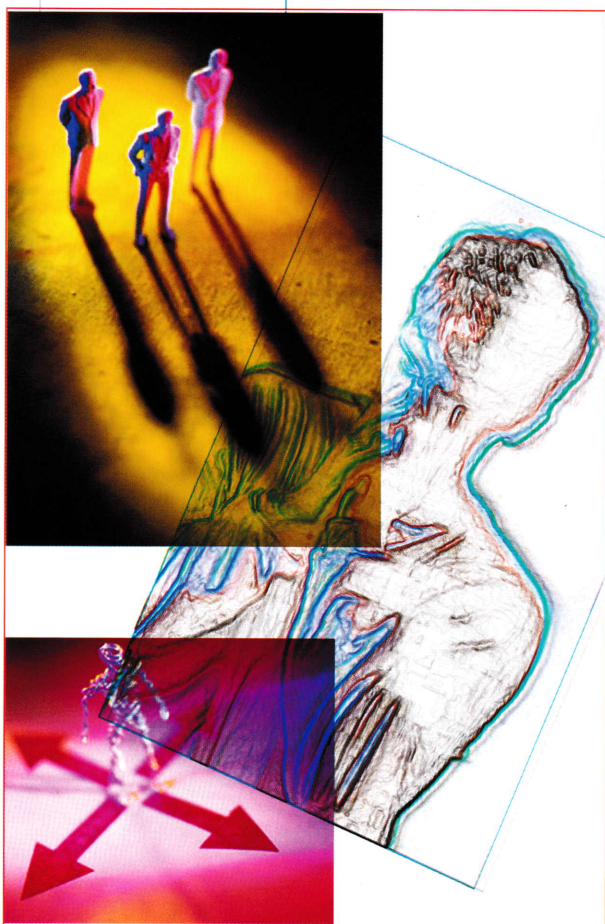
二、 持戒：減少肉食，對眾生慈悲，就是對自己慈悲。深愛別人，就是善待自己，這是因果的不二法門。

三、 忍辱：所有的教誨，都是拿來反省自我，陶冶自己，不要拿來反省別人。不要傷害別人的同時，也努力做一個不易受傷的人。

四、 精進：往正確的方向精進努力，努力改進，努力調整，努力適應新的變動環境。國家能量不花在鬥爭上，個人力量不花在怨天尤人上。

五、 禪定：不論外在如何紛亂忙碌。每天、每個星期一定要空出時間，好好沈澱自己的身心，使福報築基在穩定的根本之上，減輕耗損。

六、 般若：這個世界黑暗已久，即使我們沒有辦法趕走黑暗，但必須努力引進光明，捻亮智慧之光。當盲從的群眾運動作激情的發洩時，傳遞了更大的不安與衝突時，我們必須有安然抽身的冷靜智慧。





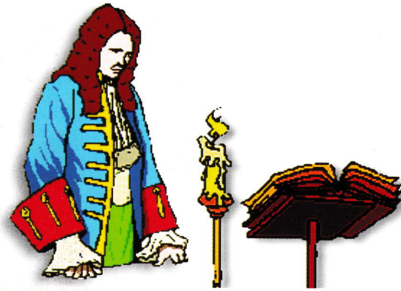
佛法觀點 The Buddhist point of view

When Taiwanese consume more and more merits, the remaining merits of the next generation are less and less. Therefore, at this present moment, everyone living in Taiwan, for 'morality supreme order', is to reduce the wasting fortune by doing the best, and actively create merits.

As Mahayana teaching, everyone should make self-examination by six views of Six-paramitas and augment merit accumulation.

1. Generosity: If being unemployed, no money is donated but kindness instead. Warm words to people, humbly treating people, avoiding from violent temper to hurt people, and handing around the mild kindness power is just the generosity.
2. Discipline: Reducing eating meat, treating all beings by compassion is exactly to treat self by compassion. Deeply loving others is exactly to treat well self, which is the one and only way of cause and effect.
3. Patience: All the teachings are to make self-examination, cultivate self, and not to criticize others. Don't hurt others as well as do a person uneasy to be hurt.
4. Exertion: Go toward correct direction to strive exertion, strive improvement, strive adjustment, strive adjustment, and strive getting with new changeable environment. The country energy doesn't waste on fight, and individual energy doesn't waste on blaming everyone and everything.
5. Meditation: In spite of how much confusion and busy outside, everyday or every Monday must spend time on calming down self body and mind, to make fortune to build on stable foundation for reducing consummation.
6. Wisdom: The world has been dark for a long time, even we are unable to expel from darkness, but we must strive for increasing brightness and lighting the wisdom light. When the blind mass movement vents with excitement and passes on unsafe and conflict, we must have the calm wisdom to get away safely.

時事大解碼 Decoding NEWS



時事二：亞洲時事 News2:Asia News

聲音的陶冶，會改變大腦的結構

第53屆美國神經科學院（American Academy of Neurology）年會上，美國波士頓 Beth Israel Deaconesses 醫學中心的 Gottfried Schlaug 和 Gaser Christian 神經科醫師論文發表指出，典型的音樂家都是從小就接受密集的音樂訓練，因此大量的使用腦部的聽覺、感覺、運動等區域。所以，音樂家訓練後的大腦適應程度，不但會影響感覺神經和運動神經區域的修飾變化，而且還會造成感覺運動神經系統的結構性改變。

研究人員找來15位男性職業音樂家和15位一般男女，利用核磁共振影像（MRI）分析他們的腦部解剖結構。

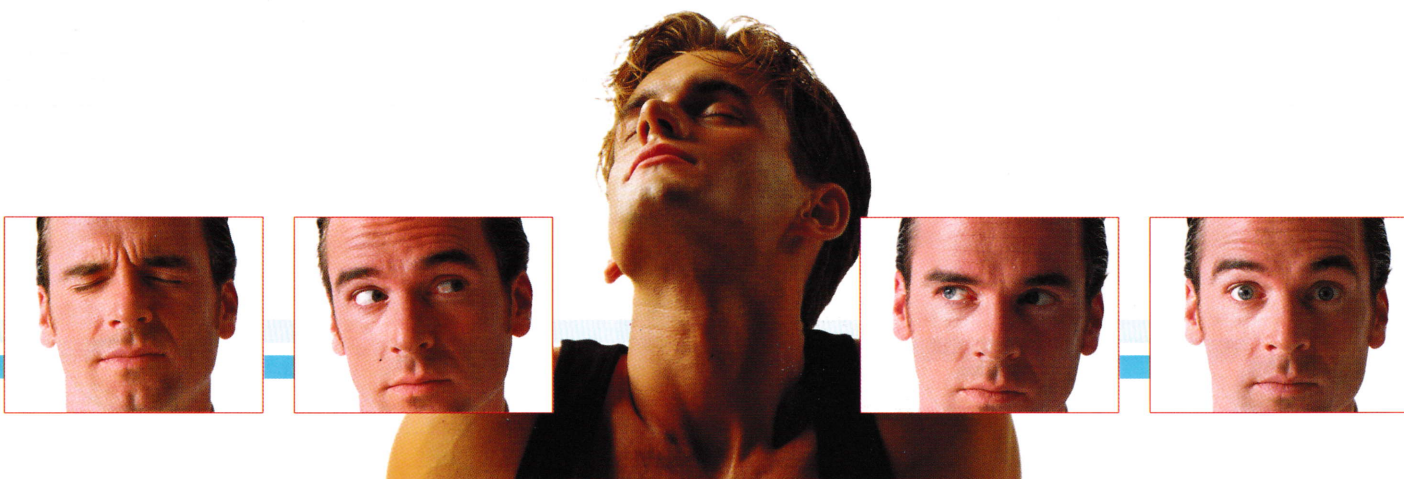
研究發現，音樂家大腦灰質左右邊的感覺運動區、左邊的基底神經核區、Sylvain 氏周邊後區，都比一般人來的體積大些，並且左邊的頂葉內溝區體積比右邊大些，小腦的兩側也有差異。

Cultivation from voice would change brain's structure

In the fifty-third annual session of American Academy of Neurology, the thesis published by Gottfried Schlaug and Gaser Christian, the neurology doctor at Beth Israel Deaconesses medicine center in Boston America, indicates that typical musician has accepted the concentrated musical training from childhood and frequently use the brain's hearing, feeling and movement. Therefore, the brain's adapting level of musician after training would not only influence the decorating variation of the feeling and movement nerve, but also cause the structure change of the feeling and movement nerve system.

Research workers analyze the cerebrum dissection structure of fifteen male professional musicians and fifteen general persons by nuclear magnetic resonance image (MRI).

The research discovers that the volume of the left and right feeling movement area, the left base nerve nucleus area, and the Sylvain rim back area of musician brain is larger than the normal person. And the volume of left top leaf inner ditch area is larger than the right area, two sides of cerebellum has some difference.



解碼 DECODED

咒語的治療力量與觀音法門

咒語具有治療的功效，原因何在？上述的報導幫助我們理解了一部分的端倪。

以物理的觀點而言，宇宙萬事萬物都有波動，只是人類感官察覺的部分，少的可憐，老子說：「大音希聲！」，宇宙中許多頻率的聲音，人類一般而言，是聽不見的，必須透過技術層面的各種儀器才偵測的到，而這個範圍介在 $10^{-18} \sim 10^{28}$ ，科學技術力有未逮之處，科學只能存而不論，保持沉默，有待將來在歷史的長流中，華路檻縷的一步一步突破。

但事實上，科學無法清楚驗證說明的，並非無法經驗。以咒語治療而言，它在實務的操作的確有其療效，所以在理論的設想上，有幾點可以說明：

一、以物理學而言，聲音本身就是一種能量的形式。食物也是一種能量的形式，我們主要透過食物來獲取能量，相同的，我們一樣可以透過聲波獲取能量。

二、以生理的作用而言，透過聲音某種頻率的震動，可以調整我們身體的內在頻率。

The cure power of incantation and Guanyin dharma

The incantation has the cure effect, why? The above report helps us to realize some outline.

From the physics viewpoint, all things on earth have wave motion, but the feeling part of human sense organs is very little. Lao-tzu says, "Loud voice few hearing!" Normally, people can't hear numerous frequencies in the universe, and the frequency from 10^{-18} to 10^{28} can be detected through various technique instruments. The scientist only keeps silent for the ranges the science technique can't detect, and will break through step by



解碼 DECODED

step in the future.

In fact, the frequency can't be verified and explained clearly by science, not unable to be experienced. As the mantra therapy, its practice indeed has its curative effect. Therefore, there are some items to describe in theory's assumption:

1. As physics to say, voice itself is one form of energy. Food is also one form of energy, we mainly obtain energy from food, similarly, and we can obtain energy through sound wave.
2. As physiology function to say, some frequency vibration of sound can adjust the inner frequency of our bodies.

佛法觀點 The Buddhist point of view

華嚴經曾提及，娑婆世界的眾生特別適合耳根圓通的觀音法門，此一見解可在生物學中找到佐證，人類胚胎在母體中最早發育完成的，就是聽覺，所以許多科學研究都大力支持胎教，而且也證實，胎兒的確可以回應母親對他的說話。

而且科學研究也支持，人類眼、耳、鼻、舌、身等五感官的感覺系統，最持久不易疲累的也是聽覺。所以，佛法觀點與科學目前所知互相參照，我們可以充分相信咒語治療有很大發展與努力的空間。

佛教法門當中，非常強調持咒的方法，也因其效果靈驗，普為流傳的咒語也不少，如大悲咒、觀音心咒、文殊心咒…等等，即使是阿彌陀佛聖號，本身也是咒語，阿(A)就是種子字。

咒語中有一些基本的種子字，透過這些種子字的咒音頻率，可以與宇宙中高級清淨的力量相連結，使我們體悟眾生一體、無二無別，使生命向上提升，邁向更圓滿的境界！



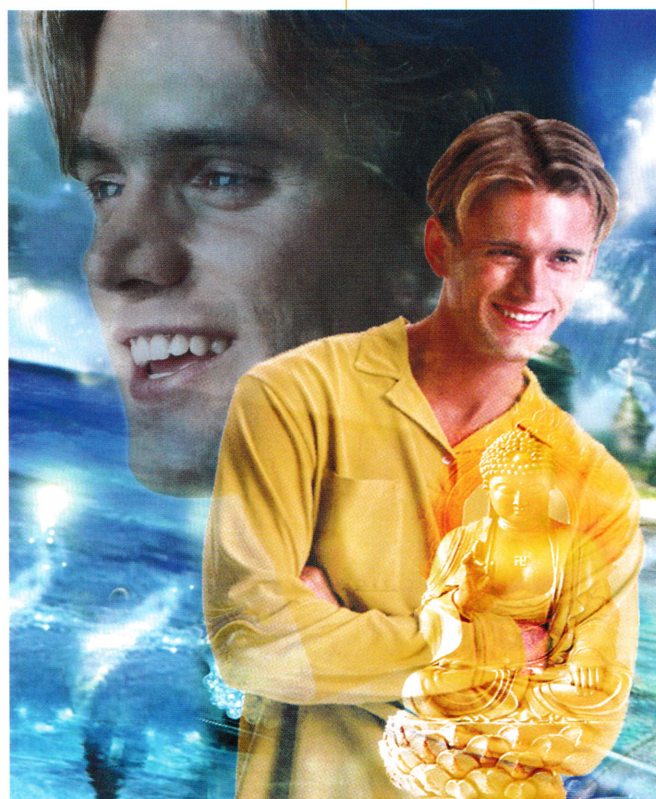
佛法觀點 The Buddhist point of view

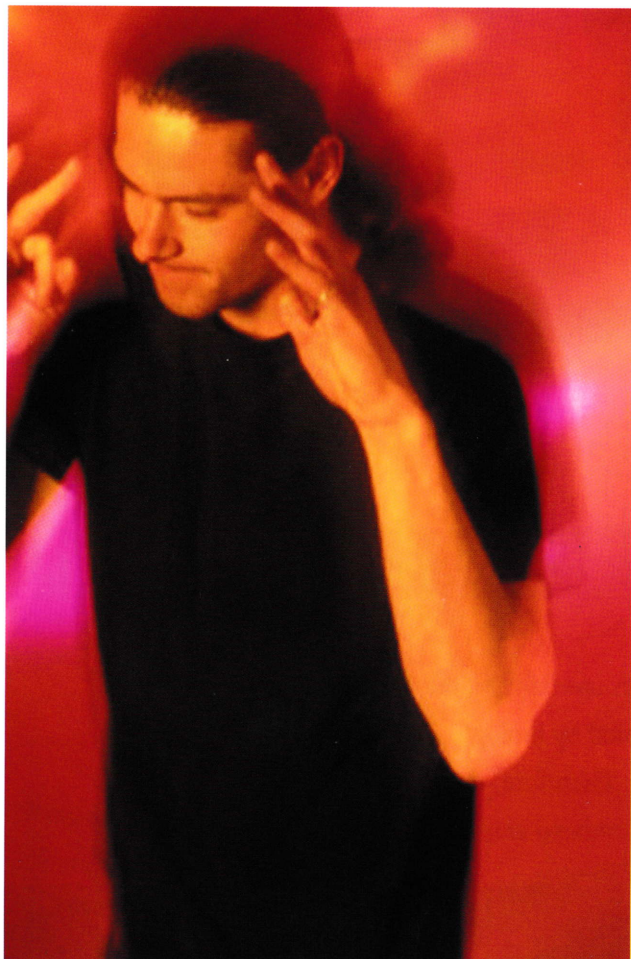
The Hua-yen Sutra has ever mentioned that Saha-land's beings specially fit the ear root accommodation of Guanyin dharma, which opinion can be proofed by biology. The hearing is the first growth of human embryo in the mother's body. Therefore, many science researches encourage prenatal education, and it verifies that embryo can indeed reply mother's words.

Science research also supports that the hearing is the most lasting and uneasy to tired in the eyes, ears, nose, tongue, and body of human five sense organs. Therefore, The Buddhist point of view and science knowledge refer each other. We can completely believe the mantra therapy without limit to develop and strive.

Chanting mantra is very important in Buddhism approaches, because of efficacious effect, there are many popular mantras, such as the Great Mercy Mantra, Guanyin Heart Mantra, Mañjusri Heart Mantra, etc. Even Amitābha itself is also the mantra, and "A" is just the seed word.

'There are some basic seed words in the mantra, we can connect with the highest peace and quiet power of the universe through the mantra frequency of these seed words, to let us realize all beings with unity and no difference, and make life to promote up the more perfect confines!





What To Do If We Are Over Tensed?

過度緊張怎麼辦？



Q:我是一個容易神經緊張的人，一緊張就六神無主，也容易鑽牛角尖，也常因此做了許多錯事，在佛法中有沒有能夠幫助我的法門？

A:這就如同要找醫生看病一樣，要先徹底解決病情及病因，才能徹底的整治，如果只是一味的在病狀上（治標）處理，恐怕也只能得到一時的疏解而已。因此，尋擇一位經驗豐富的好醫生（老師），能夠對整體的病理，做全面（標本兼治）的整治，才是上策。

但是，在尚未找到這樣的師長之前，就您提出的問題，我僅提供一些普遍可行的建議，做為參考：

您說：「我是一個容易神經緊張的人——→顯示在強大的壓力下，長期緊張的習性

一緊張就容易六神無主——→顯示情況的嚴重性

也容易鑽牛角尖——→顯示欠缺冷靜理性的思考力

也常因此做了許多錯事——→顯示時常活在懊悔中，且身不由己」。

建議您修習以佛教禪定為主的法門，就是以正確的生命方向（菩提心相應）及智慧、慈悲為基礎的各種禪定法門。如數息、隨息、念佛、持咒、觀想、默照等。基本上，可以分兩方面來調整：

（一）在觀念上：

全方位思維反省自己的生命方向，到底自己生命真正的幸福快樂在哪裡？如果生命的主要目標是放在“無常”的事物上，在未達到目標前，是那麼痛苦緊張去追逐，一旦追到了又怕它失去，也

Q: I'm a person that is easily tensed, when I'm tensed I'll be in a distress, and also like to beat around the bush, thus making lots of mistakes, in the dharma is there anyway that can help me?

A: This is just like one consulting the doctor, we have to find the causes and what illness, than can we be able to solve the problem, if we just solve the problem in the surface, than we only get temporally relieve. So we'll have to look for an experience "doctor" (teacher), to find the causes and cure the illness.

But before you have found this teacher, I'll give you some common ways of solving the problem, as a reference:

You said: "I'm a person that is easily tensed--> actually under great pressure, feeling tensed has become a habit after a long period

When I'm tensed I'll be in a distress--> the seriousness of it in real situation

And also beat around the bush--> actually lack the capabilities of keeping calm and think

Thus making lots of mistakes--> shows that you live in guilt, doing things that you don't wish".

We suggest that you cultivate under the "door" where meditation is the focus, that's is with the combination of right livelihood and wisdom, meditation with compassion as the basic foundation. Like vipassana, chanting of Buddha name, chanting of mantra, and visualization. Basically it can be adjust according to two factors:



是這樣的痛苦緊張，這就註定永遠要活在痛苦緊張之中了。

唯有把生命的第一順位目標，清楚地定位在追求無私的大愛上，使自己及有緣的生命都能得到現前、未來，乃至畢竟的快樂（菩提心相應）上，才是真正的智者。其餘的世俗目標，則隨順因緣，善盡本分即可。

或者，常把過去成長經驗中的種種挫折，悲劇，未滿足的渴求，等等負面的悲情，一直放在心上，自嘆自憐，打擊自己，無法開朗起來！

或者，以種種的道德觀，或價值觀，來箝制打壓自己，讓自己活在原罪的恐懼中。但，事實上，生命唯一的不道德

（ I ） In your thought:

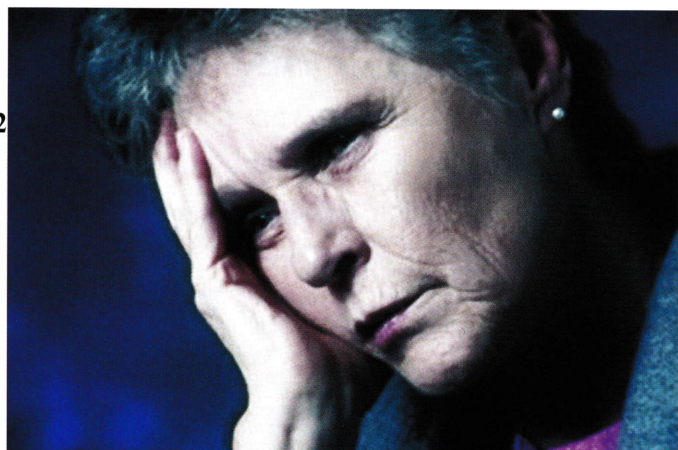
What is your life direction, where is the true happiness in your life? If the main goal is place on "impermanent", before attaining your goal, you strive painfully and tensely for it, but when getting it, the fear of losing it is also so painful and tensed, than this will determine that you'll have to live painfully and tensely.

Only when the goal has been replace by compassion, letting those that have fate with you and yourself living in the present, and having ultimate happiness, than you are someone that knows the truth. As for other mundane goals, just let move with fate, just do your part and it's enough.

Don't let the setback, sorrow, unfulfilled wishes, and all the pessimistic views that you has all been through in life be place in your heart, and blaming oneself, thus not able to cheer up!

Or maybe letting all sorts of values and views, stress you, letting one live in fear. But actually the only immorality is not letting the heart experience a full healthy freedom (freedom from Recarnation), as for the rest it is the guild line for other thoughts, though learning and respecting others opinions or rules is important, but it is for cultivating ones behavior, and not a restrain. But now asking for perfection is impossible. Actually just flow along, and put in your best, than that is perfect, there'll be no regrets, and don't have to worry about the fruit.

Rational thinking and a open heart will



就是沒能以整個身心來體現究竟圓滿健康的心智（解脫生死輪迴之苦），其他的都是相對概念中的一個標準，雖然學習和尊重大家共同的道德觀或遊戲規則是重要的事，但宜重在陶冶人格，而不在限制。如果想在相對的標準中，要求絕對完美，是不可能的事。事實上，隨順因緣，盡心盡力，就是完美，就無遺憾，而不必在結果上，患得患失，憂心忡忡。

理性思考及開闊的心胸也可以減少不必要的人為壓力，不墮入自己預設的悲觀情境漩渦中，客觀地面對自己的問題，了解它，處理它；而對於無法解決的問題，採取保留、接納的態度，不任意批判、否定自己，這才可能使自己走向更開闊的心智、更莊嚴的生命。

（二）在行為習慣上

1. 慈悲的行為：

從止惡面來說，宜深刻反省自己過去所作對不起別人的事，真誠懺悔改過；從行善面來說，學習做重情重義、善良有愛心的人，隨緣盡份，與別人和樂相處。

2. 禪定的習性：

一般人的習性，不是懶散放縱，就是緊張焦慮，如果具備了前述的理智與慈悲基礎，加上修習佛教禪定法門，透過不斷地練習身放鬆、息調柔、心專注（或無念），常常使自己安住在輕鬆專注的狀態，從開始的刻意學習到自然有效的放鬆身心，篤定安祥的性格就自然地形成了，在這同時緊張的習性也同步相對地減弱、乃至消失了。

help reduce the unnecessary stress, not falling into pessimistic situation, facing ones problem optimistically, knowing it, solving it; as for those that can't be solve, accepting it, not judging it, and not recognizing oneself, this may help oneself move into a more open heart, a more dignified life.

（II）At everyday habit:

(1) kind behavior

From a view of doing bad things, repent



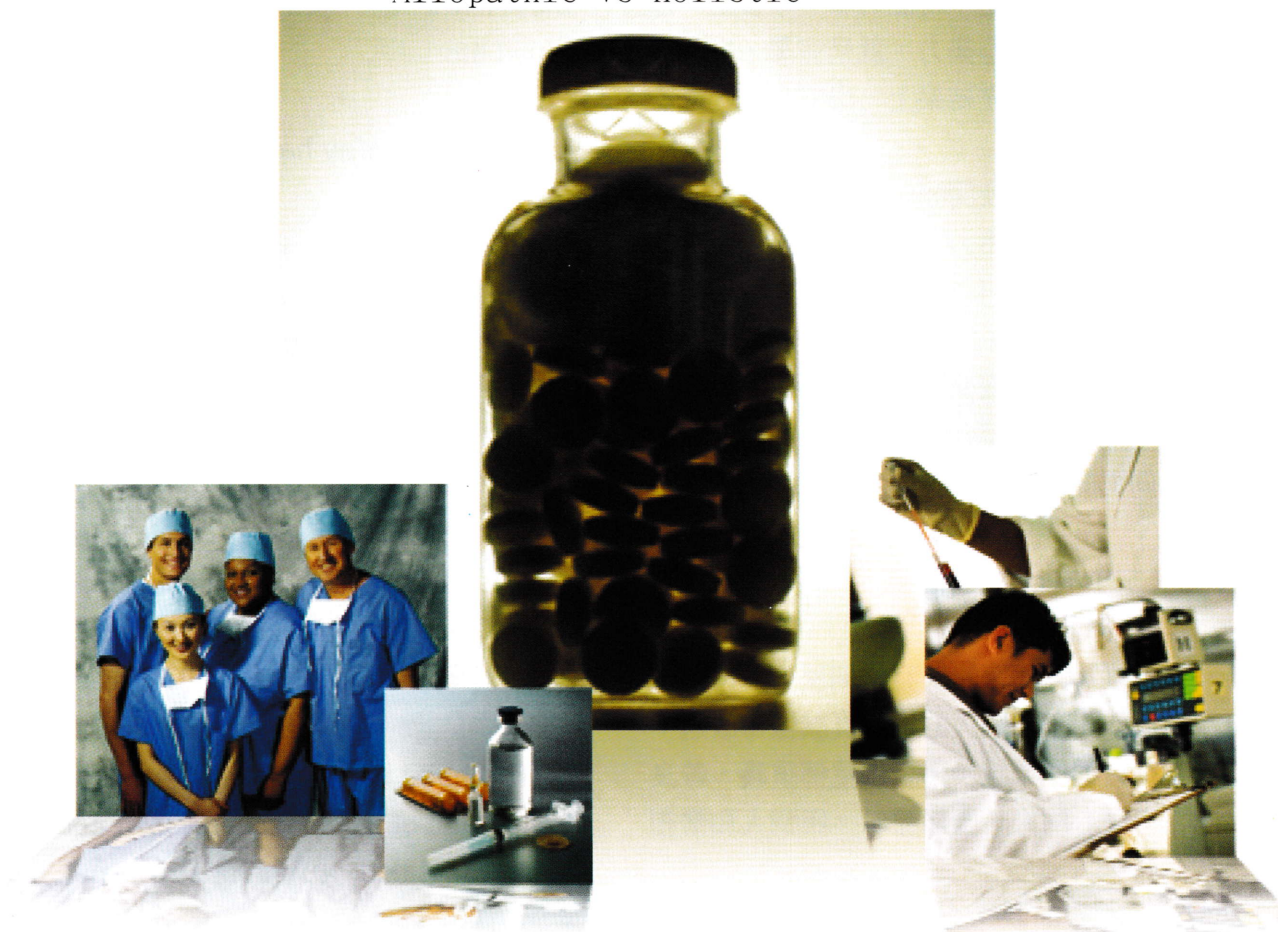
form what one has done wrong to the others, sincerely repent and change; from the view of doing good, learn to be faithful, loyal, and kindness filled with love, stay happily with others.

(2) The habit in meditation:

The habit of the normal people, if not being lazy, than it's being stress and worry, if having the basic of logic thinking and compassion, together with the meditation methods of Buddhism, through the practice of relaxing of the body, smoothen ones breath, and without any thoughts, letting one staying in a concentrate situation all the time, from knowing how to relax the body and mind at the start, till having a stable peaceful character, all this will be form naturally, and the habit of being stress up will also reduce, and slowly disappear.

Systems 醫療體系
Of Medicine

對抗療法 vs 整體療法
Allopathic vs Holistic



醫藥是取悅病人，而自然卻是療治疾病。

Medicine consists of amusing the patient, while nature cures the disease.

—伏爾泰 Voltaire

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)

翻譯 / 鄭素琴 版面設計 / 波爾 完稿 / 曼曼

By Lonny J. Brown, Ph.D.(Professor Of Health Science (America Colombia University

Translator/Su-Chin Art Designer/Paule Layout/Man

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



我們所熟知的主流正統科學醫療體系，從歷史觀點來看，只不過是眾多醫療方法中為全世界醫生所普遍使用的一種方法罷了。其學名為對抗療法，其發展的原理為中和作用：即提供適當的藥物來抑制或轉移不想要有的症狀。例如，阿斯匹靈一般是被用來作散熱、止痛時用。

相對於對抗療法，有所謂的順勢療法，使用（少量）藥物引發疾病本身類似的症狀，以激發身體本身產生自我治療的反應。

其他為人所知的醫療體系或範例還包括有印度的醫藥吠陀，脊椎按摩療法（根據脊髓直線排列的原理）、自然療法、中國的針灸及陰陽五行。上述的每一種醫學原理在不同的情況下都被證實效用。醫療領域有如人生，沒有人能永遠成功的！

整體健康醫療的原理就如同一把傘含蓋這許多不同的方法。亦被稱為互補或整合醫療，其強調全面性恢復身體的平衡與最佳運作狀況，同時認出到什麼是個人生活方式與精神狀態中最重要的要素。因此，整體健康醫療的箴言是：了解病人本身比知道他得了什麼病來的更重要。保健的整體論是務實的：無論是古老的或創新的、為人所知的或無法解釋的，只要有效，就採用。

整體健康醫療的特色包括有：對生命中肉體、心理、情感與靈性的範疇作全方位的了解；認同個人有責任為個人的健康作選擇與改變（諸如採用天然飲食、運動及壓力的釋放）；以病人為主的醫生、家庭及其他專業的個人支援系統間良好的合作關係等等。整體醫療方法強調預防及保有高品質的健康。它採用自然的方法及醫療，其首要基本原則是採用最少的外來侵入式治療，盡量靠自身復原能力來維持及恢復健康。

What we know as mainstream orthodox scientific medicine is only one of many systems used by doctors throughout the world and over the course of history. Its technical name is *Allopathy*, and it is based on the principle of *counter-action*: the application of medicines known to impede or reverse unwanted symptoms. For example, aspirin is used to bring down high fever and reduce pain.

By contrast, *Homeopathy* uses remedies (in minute quantities) that are known to induce *similar symptoms* as the illness, in order to stimulate the system's own healing responses.

Other known medical systems - or *paradigms* - include *Ayurveda* (from India), *Chiropractic* (based on spinal alignment), *Naturopathy*, Chinese *Acupuncture and Five Element Theory*. Each of these medical philosophies have proven useful in different circumstances. In medicine as in life, no one has a monopoly on success.

The *holistic* philosophy of healing is like an umbrella that covers many different methods. Also known as complementary or integrative medicine, it emphasizes restoration of balance and optimal functioning on all levels, and recognizes the primary role of the individual's lifestyle and psycho-spiritual state. Hence the holistic health maxim, It's more important to know the person who has the disease than what disease the person has. Holism in health care is pragmatic: it uses what *works*, whether ancient or innovative, understood or unexplained.

Hallmarks of the holistic approach to health include: acknowledgment of the physical, mental, emotional and spiritual dimensions of life; acceptance of the individual's responsibility to make healthy choices and changes (such as natural diet, exercise, and stress reduction); and a

patient-centered cooperative partnership with doctor, family, and other professional and private support systems. The holistic approach emphasizes prevention and includes high level wellness. It uses natural methods & medicines and the principle of least invasive treatments first.

佛學觀點

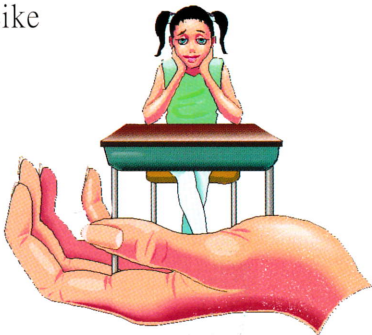
從各種角度看佛教似乎較贊同整體健康醫療的哲理。因整體健康醫療能提升自力更生的能力，且強調親身體驗而非理論推理。整體健康醫療了解到心最重要及正向思考的重要性。如同佛教，整體健康是涵括一切、非彼此競爭，其效用有憑為證，適應用於現代醫療發展。在這世界距離縮小而人類知識越先進的今日，佛教及整體健康醫療二者似乎正持續傳播到世界各地。

Buddhist Perspective

Buddhism seems to agree with the holistic philosophy of health in several ways. It promotes self-reliance and is experiential as opposed to theoretical. It acknowledges the primacy of mind and the importance of positive mental development. Like Buddhism, holistic health is inclusive and non-competitive, and has a proven history, while being responsive to modern developments. They will both likely continue to spread, as the world shrinks and human knowledge advances.

以下是整體健康醫療與對抗療法的比較表：

Here is a chart which compares the holistic and allopathic views of medicine:



| 對抗療法 | 整體醫療 |
|----------------------------|----------------------------------|
| 著重於測量：症狀 | 著重於經驗：肇因及模式 |
| 視疾病為本質 避免疼痛 | 視疾病為過程 疼痛解毒 |
| 一般性分類診斷 | 強調個體特別需要 |
| 視健康為商品 | 視健康為一種程序 |
| 專業技術 | 完善治療 |
| 治療 / 鬥志旺盛 / 反作用的 | 預防 / 矯正 / 有活力的 |
| 危機導向：偶而介入 | 生活方式導向：持續的維護 |
| 簡單防禦功能 | 合乎自然生態 |
| 醫藥如同對抗劑 | 醫藥如同催化劑 |
| 局部效應的化學藥品、外科手術、放射線治療、器官更換。 | 低風險、穩當的、依身體組織結構需求來淨化、運作及修正。 |
| 重點：“治療” | 重點：“治癒” |
| 快速、舒適、方便 | 復原、重生、轉化 |
| 醫師是專家 安撫病患 | 醫師是指導者 讓病者有動力 |
| 病患是被動的接收者 | 病者本身才是康復之根源 |
| 無意識的 / 解析的 / 生物科學的 | 全身的 / 多元性的 / 身、心、靈全方位 |
| 有效治療： | 有效治療： |
| 傳染病、外傷、結構損壞、器官衰竭、急性病 | 功能退化、長期壓力及生活步調失調、毒血症、先天性缺陷、身體不平衡 |

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）。

他同時在美國線上網站AltMed.com與健康網站HealthAnswers.com的定期諮詢專家。他遍佈美國各醫院、學校公司教授身心靈醫療、壓力管理、瑜珈及靜坐等課程。同時提供電子信箱、電話及親自在美國新罕布夏州蒙內那克地區的整體健康諮詢。布朗博士網站也會轉載文章、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。

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 Onlines Alternative Medicine Forum (AOL keyword, AltMed). 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.

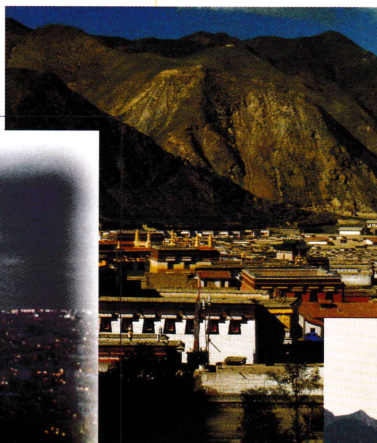
Dr. Browns web site also features essays, tapes, books, and links to a variety of integrative health sources as well as Enlightenment web sites. www.holistic.com/lonny lonny@holistic.com



| ALLOPATHIC | HOLISTIC |
|---|---|
| Focuses on Measurement: SYMPTOMS | Focuses on Experience: CAUSES & PATTERNS |
| <i>Disease as Entity</i> PAIN AVOIDING | <i>Disease as Process</i> PAIN READING |
| General Classified Diagnosis | Specific Individual Needs |
| Health as Commodity | Health as Process |
| <i>Technical Tools</i> | <i>Integrated Therapies</i> |
| Remedial / Combative / Reactive | Preventive / Corrective / Pro-Active |
| Crisis Oriented: Occasional Intervention | Lifestyle Oriented: Sustained Maintenance |
| Radical. Defensive | Natural. Ecological |
| Medicine As Counter-Agent | Medicine As Catalyst |
| Side-Effects. Chemicals, Surgery, Radiation, Replacement | Low-Risk. Conservative. Organic. Purification, Manipulation, Correction, |
| Emphasis: "URE" <i>Speed, Comfort, Convenience</i> | Emphasis: "HEALING" <i>Restoration. Regeneration. Transformation</i> |
| Practitioner as Authority PACIFYING | Practitioner as Educator ACTIVATING |
| <i>Patient as Passive Recipient</i> | <i>Patient as Source of Healing</i> |
| Mechanical / Analytical / Bio-Physical | Systemic / Multi-Dimensional / Body-Mind-Spirit |
| Best For: Infectious Diseases, Trauma, Structural Damage, Organ Failure, Acute Conditions. | Best For: Degenerative, Chronic Stress & Lifestyle Disorders, Toxemia, Glandular Weakness, Systemic Imbalances |

全球佛教報導

Buddhism in the World



資料來源 / BNN Buddhist News Network, UKMBA
譯 / 素琴 版面創意 / Hank 完稿 / Hank

Resource / BNN Buddhist News Network, UKMBA
Translator / Su-Chin Art / Hank Layout / Hank

India

India uncovers ancient Buddhist marvel

Archeologists in India say they have excavated one of the world's tallest Buddhist stupas in the eastern state of Bihar.

The 32-metre (104-foot) high dome-shaped memorial shrine is slightly taller than the famous stupa in the Borobudur complex in Java, Indonesia

The excavation in Bihar is said to have taken more than three years and is being viewed as one of the most significant Buddhist discoveries in recent years.

However, archeologists in Sri Lanka say that the tallest stupa in the world is in fact to be found on their island.

金色蓮花

印度

印度發現古佛教遺跡

在印度探勘的考古學家表示已在比哈爾邦的東部挖掘到世界上數一數二高的佛塔。

這座高324公尺(104呎)的圓頂型聖塔略高於位於印尼爪哇著名的伯洛布德佛塔。

據說在比哈爾邦所挖掘到的佛塔已處理了三年多，可說是近年來被發現的最重大佛教文物之一。

然而，在斯里蘭卡的考古學家卻表示事實上目前被發現的世界上最的佛塔是在斯里蘭卡，而非在印度。

發現

在印度探勘的考古學家在距比哈爾邦首都帕特南約100公里遠的雀帕雷區東部的凱薩雷雅發現了佛塔。

在比哈爾邦的印度考古調查團團長穆罕默德先生表

Discovery

The Indian archeologists discovered the stupa at Kesaria in east Champaran district, about 100 km from the Bihar state capital, Patna.

The director of the Archaeological Survey of India in Bihar, K K Mohammed, said the stupa was originally 38 metres (123 feet) high, but collapsed during an earthquake in the state in 1934.

He said the stupa dates back to the sixth century.

It is taller than the famous Indonesian stupa at Borobudur and the Sanchi stupa in the Indian state of Madhya Pradesh.

The Sanchi stupa has already been declared a World Heritage monument.

Mr Mohammed said the excavated stupa has six terraces like the Borobudur stupa.

He said the diameter of the stupa could be larger as it has not yet been fully excavated.

Legend

The stupa is associated with a Buddhist legend which identifies it as the place where the Buddha stayed and handed over his begging bowl to the people of Vaishali, an ancient city near Patna, during his journey to Kushinagar in Uttar Pradesh.

The Buddha is believed to have died at Kushinagar in 483 BC.

The Archeological Survey of India said it has sought permission to develop the area as a tourist attraction since it is located between the two key Buddhist pilgrimage destinations - Vaishali and Kushinagar.

Korea

SUNCHON, South Cholla Province - To Westerners, Buddhism used to be a mysterious religion of the Orient, far removed from the scientific and logical nature of their own culture. East is East, and West is West, and never

示這佛塔原應有 38 公尺（123 英呎）高，但在 1934 年所發生的地震中曾倒塌過。

他說這佛塔是在第六世紀建造的。

它比位於伯洛布德的印尼最有名的佛塔及印度馬迪亞普拉台斯邦的桑琦佛塔都還要高。

桑琦佛塔已被公開宣佈為世界極歷史遺跡。

穆罕默德先生表示這被挖掘出的佛塔有六層，型如伯洛布德佛塔。

他說該佛塔實際的直徑大小要比現已被挖掘出的部分還要大些。

傳說

在此有一佛陀的傳說證實此佛塔為何存在於此地。傳說佛陀於前往猶他普德許庫辛那葛城的旅途中曾在梵沙利城停留並向該地的人民托鉢化緣。該城為一靠近帕特南的古城。

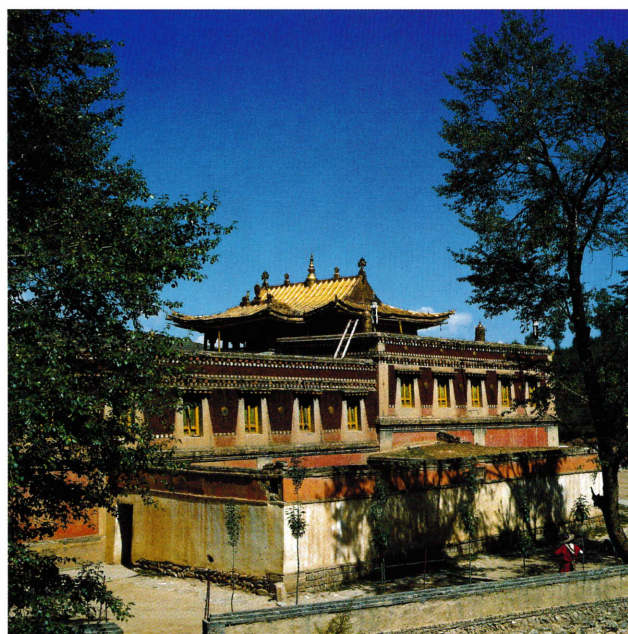
佛陀據知於西元前 483 年圓寂於庫辛那葛城。

該印度的考古調查團已開始著手去取得將該地區發展為觀光聖地的許可，因其地理位置剛好位於兩個主要的佛教朝聖地－梵沙利與庫辛那葛城之間。

韓國

杉瓊，南襄利爾省－對於西方人而言，佛教是東方神祕的宗教，與他們的科學化、邏輯性的文化大異其趣。東方是東方，西方是西方，二者是不可能有交集，盧得雅·吉卜林聲稱。

但佛教自 1900 年早期傳到歐洲及北美洲，現



the twain shall meet, claimed Rudyard Kipling.

But Buddhism has come a long way in making inroads in the West since its inception in Europe and North America in the early 1900s.

Buddhism is currently the fastest growing religion in Australia. Italy recently officially recognized Buddhism as a state religion, the first religion to be bestowed that honor in the country other than Catholicism and Christianity.

But as all good structures begin with a strong foundation, the success of Buddhism in the West can be traced back to the communities of monks called Sangha who devote their lives to attaining a spiritual awakening in the secluded and remote areas of countries such as Thailand, Sri Lanka, and Vietnam. They are the pillars of Buddhism, living examples of the kind of practice the Buddha preached.

Deep in the mountains of South Cholla Province in Korea is Songgwang-sa (Songkwang Temple), the "Sangha Treasure" temple of Korean Buddhism that serves as the shining standard for Korean Buddhist practice today.

Songgwang-sa, the legacy of National Master Chinul (1158-1210), is a temple from the Koryo Dynasty (918-1392) that is renowned for its balanced approach toward spiritual practice: Resident monks study the teachings of the Buddha and the theoretical

已影響西方世界有段時日了。

在澳洲，佛教正迅速推展中。在義大利，佛教最近被官方認可為國家宗教，是除了天主教及基督教外的第一個獲得此殊榮的宗教。

所有的好建築物都是有堅固的地基，因此佛教之所以能成功地傳到西方必須感謝那些奉獻他們的生命在泰國、斯里蘭卡、越南等國家的偏僻地區修行、證道、覺悟的僧侶團。他們是佛教的棟樑，是虔誠遵照佛陀教誨的修行典範。

深入韓國南襄利爾省的山區有座崧格瓦寺，是韓國佛教的“僧寶”寺，被視為韓國當今佛教界的優秀典範。

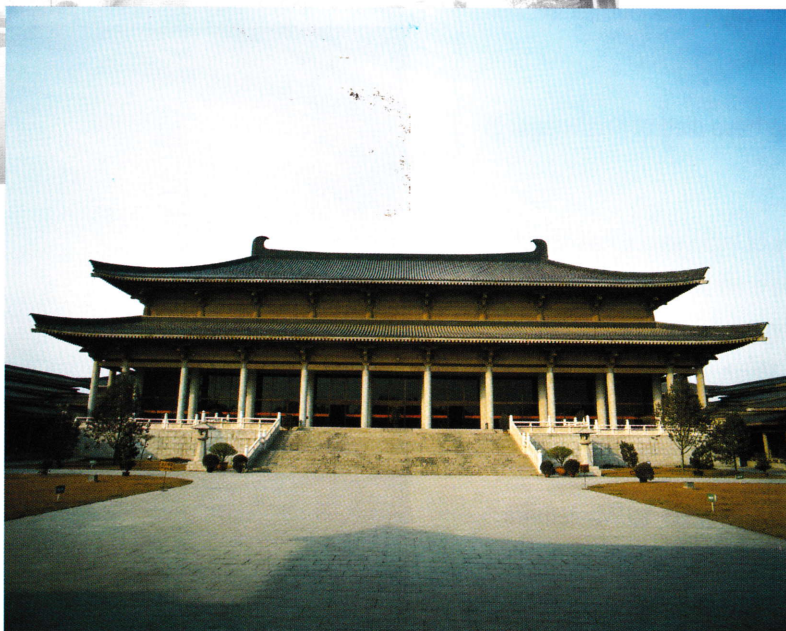
崧格瓦寺因國師契那爾（1158-1210）的遺教而使得這座建於庫瑞爾王朝（918-1392）的寺廟，以平衡修煉而聞名於世：即住寺僧侶須如同樂於禪修般，對於研究佛陀的教義及佛學理論觀念有著強烈的求知慾。

在此，千年前所立的儀軌，現今仍為佛教僧侶及參訪信徒遵從的信條。晚上九點敲晚鐘就寢。凌晨三點在僧侶扃從沿著寺廟範圍行走，伴隨敲打木魚的唱頌聲中來喚醒有覺知的人們，開始了一天的早課。三位僧侶開始步上放置巨鼓的亭子，開始輪流打鼓。

此時，早課正式開始，大約有一百位僧侶坐在蓮花座上靜坐。順從但堅定的聲音唱誦著經文給予他

們信仰的強力證明。最後早課在完成 108 拜後結束。

在此地，嚴格吃素。用餐後，自己要清洗自己的餐具。寺裡，除了公用電話亭外，所有的建築物都是傳統形式建築，主要的建築物更保持庫瑞爾王朝時的原設計，其他才有部份更新，力求維持原



aspects of Buddhism just as intensely as they engage in meditation.

The rules that applied more than a thousand years ago are still the law of the land here for the Buddhist monk and visiting layperson alike today. Curfew is 9 p.m. sharp. The morning ceremony begins at 3 a.m. with a retinue of monks chanting to the beat of a 'moktak' (wooden gourd) while slowly making their way around the temple grounds, to "awaken all sentient beings." Three monks then ascend the stairs to the pavilion housing the mammoth barrel drum, where they take turns pounding away on it.

By the time the morning ceremony commences, there are usually close to 100 monks seated in the lotus position meditating. Their subdued yet powerful voices when chanting the scriptures give testament to the strength of their faith. 108 bows are then performed at the end of every morning ceremony.

The meal fare is strictly vegetarian. After meals, each individual is expected to wash his or her own dish. With the exception of public telephone booths, every standing structure and their design is traditional, with the majority of the buildings preserved intact from the Koryo Dynasty while others have been renovated, remaining true to its original style and material.

While Korean Buddhism in the past has been misunderstood for living in seclusion and seemingly forgetting about the masses, there are now people who see the genuine value of living in such an environment. The world seems to grow more complex everyday and the simplistic and frugal way of life provides security for those who fall prey to the trappings of urbanism.

And besides, the abbot of Songgwang-sa, Ven. Hyun-bong, argues, Songgwang-sa has many branch temples



設計及建材。雖然過去韓國佛教曾因僧侶們離群索居修行而讓大眾誤解，但現在人們已看出在這樣環境下修行的真實價值。這世界似乎越來越複雜，簡樸的生活方式提供了生活在城市煩囂的人們一些安全感。

除此之外，崧格瓦寺的男住持西揚彭尊者聲言道，崧格瓦寺在漢城及全國各大城市內亦有許多寺廟分部，讓大多數的韓國人民都有機會接受、親近佛法的機會。

他補充道：“一些得道高僧也常常奉獻他們的時間在杉瓊市附近舉辦慈善活動。”西揚彭法師表示在深山中建廟是對的，有相當多同於契那爾於1197年將崧格瓦寺建於較清幽的南褒利爾省而不選擇當時繁華的首都卡爾崧的理由，目的就是為了找尋一個適合修行的地方。

崧格瓦寺的參訪者從韓國的文化建設學者到跆拳道習武者都有，目的就是為了改善他們的定力。一位從加州來參加1991年在家眾的結夏安居的跆拳道大師安·喬楊表示，這次的經歷對他而言，在他返回他自己的僧院及在崧格瓦寺的僻靜處進行兩個月的禪修精進安居時助益良多。

擁有自己的跆拳道練中心的安表示：“我之所以有今天的成就，完全是因參加崧格瓦寺訓練的緣故”

當然，這樣的修行環境能得以如此完整維持的主要原因是在此修行的僧侶們的堅持：寺廟的環境有助於修行的僧侶專注於他們手邊的工作，不管是簡單的勞務或深夜裡的靜坐。

這或許是崧格瓦寺最重要的部分，是僧院的重要道場，佛教得以傳揚的重要因素。

淨悟尊者說道：“如此專心一意的修行深深撼動來訪的人。同時在此修證得道的高僧也會到外地與有需要幫助的不懂佛法的人分享他們的成就。”

in Seoul and metropolitan areas throughout Korea, ensuring that a large chunk of the Korean population has access and exposure to Buddhism.

"Also, many of the 'sunims' (venerable monks) here give their time to charity events in and around the city of Suncheon," he added.

A temple in the mountains is necessary for pretty much the same reason the founder of Songgwang-sa, Chinul, left the then capital city of Kaesong for the quieter parts of South Cholla Province in 1197 - to find a place conducive for reflection and monastic life, Ven. Hyun-bong says.

Visitors to Songgwang-sa range from scholars of Korean cultural artifacts to taekwondo martial artists who come looking to improve their concentration. One such person was Taekwondo grand master Ahn Joo-young from California, who attended the 1991 summer retreat for the laity. He found the experience so rewarding that he returned to the monastery on his own and went into an intensive meditation retreat for two months in a small hermitage in Songgwang-sa.

"I would have to say that the training I did in Songgwang-sa has brought me to where I am today," says Ahn, who runs his own Taekwondo training center back home.

Of course, the main reason such an environment has been so meticulously preserved is for its permanent residents: The temple grounds are conducive for the practicing monk to focus exclusively on the task at hand, whether it be a simple chore or meditating deep into the night.

This is probably the single most important aspect of Songgwang-sa, as it is the central theme of the monastery and a key factor in propagating Buddhism.

"Such single-minded practice influences and inspires those who visit the temple. It also produces monks of

該寺最近與科技結合，建立韓國第一個僧院網站來弘揚佛法。更計畫建造多媒體館，讓參訪者透過大螢幕介紹來了解崧格瓦寺的歷史及該寺目前的活動。

崧格瓦寺的網頁預計在今年的五、六月完成。但在全球化的過程中另一重要的因素是外國的修行者的加入。

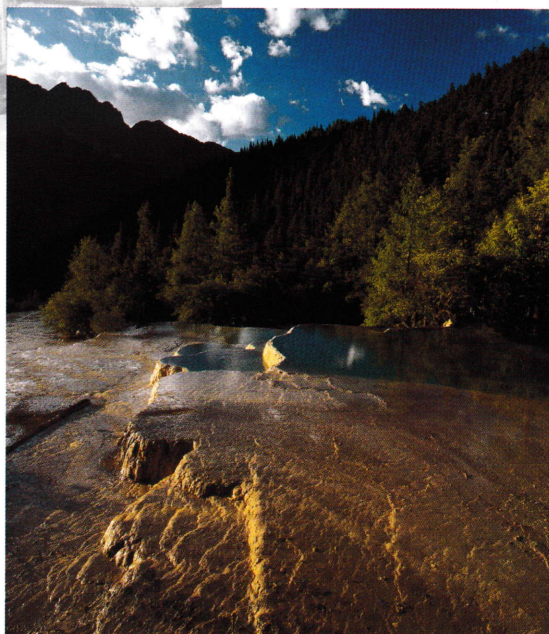
感謝近年來在該寺教導的大師之一庫桑法師的開創，該僧院現為 1973 年建立的巴比爾國際佛教中心的總部。

現任教於加州大學洛杉磯分校的佛學教授羅伯特·巴士威爾即畢業於該中心，他著有“禪修經驗”，描述他在該中心修行的經歷。

現有四位外國僧侶在崧格瓦寺從事研究：來自美國的瓊格武法師，他在律藏學會研習，是首位從事這方面研究的外國僧侶；伊里歐尊者來自庫德斯坦；西爾哈法師來自印尼；及西那法師來自英國。

如同任何一位不同文化背景的外國僧侶來到這兒，都會有一段適應期。

伊里歐尊者表示：“我對於與其他僧侶共事曾有一段適應期，我想這純粹是文化差異的結果。但這也是我修行的一部份－放下我執、眾生至上。”



high standing who can go out and share their level of achievement with laypeople who are in need," Ven. Ji-woon says.

The temple recently connected onto the superhighway with its own LAN line, one of the first Korean monasteries to make such extensive moves toward embracing technology. Plans to build a multimedia building where a large screen will show visitors the history of Songgwang-sa and guide them through the temple grounds are underway.

Songgwang-sa's home page is expected to be completed in May or June this year. But another important factor in the globalization process is foreign practitioners.

Thanks to the pioneer efforts of Kusan Sunim, one of the great masters to teach at the temple in recent years, the monastery is home to the Bulil International Buddhist Center, established in 1973.

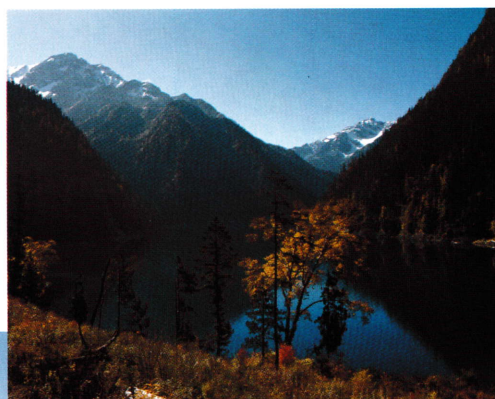
One of the graduates of the center was Robert Buswell, currently a professor of Buddhism at UCLA, who wrote a book about his experiences called "The Zen Monastic Experience."

Presently, there are four foreign monks studying at Songgwang-sa: Chongwol Sunim from the United States, who studies at the Vinaya Institute, the first foreign monk to ever do so, Iljo Sunim from Kurdistan, Seoraeh Sunim from Indonesia and Hye-an Sunim from England.

Like anyone coming to a different culture, there is a period of adjustment for foreign monks.

"I had such a hard time in

adjusting to having to do everything together (with the other monks) - I think this was a cultural difference," Ven. Iljo says. "But this is a part of my practice - to forget the self and put others ahead of me."



Delicious Vegetarian Recipes of the World
來一客世界美味素食

Italy Cheese Bake Noodle 義式乳酪焗麵



廚藝演出 / 黃正宗(專業素食廚師) 黃連春(國立政治大學經濟系畢業) 譯 / 義憲 創意 / 波爾 完稿 / 曼曼
Chef/ Huang, Cheng-Tsuang (Professional Vegetarian Chef) Huang, Lien-Chun (Bachelor of Economic from NCCU/Taiwan)
Translator/Rick Art/Paule Layout/Man

我們就是
料理界的三 $\frac{4}{5}$ 、客

嘿嘿! 想知道
我的真面目嗎?
He!He! Do you
know what I am?

材料 MATERIAL

| | | | |
|-----------------|-------|---|------------|
| 九層塔切碎 | 20 克 | Mince basil | 20 gram |
| 橄欖油 | 50 克 | Olive oil | 50 gram |
| 帕梅善起司粉 | 45 克 | Parmesan cheese powder | 45 gram |
| 莫札雷拉起司 | 100 克 | Mozzarella cheese powder | 100 gram |
| 全粒蕃茄罐頭或蕃茄去皮去籽切碎 | 1 公斤 | Tomato, remove the skin & seeds and mince | 1 Kilogram |
| 鹽 胡椒 | 適量 | Salt, pepper | proper |
| 義大利麵 | 適量 | Italy Noodle | proper |
| 油 | 24ml | Oil | 24 ml |





何謂義大利麵食(Pasta)?

所謂的義大利麵食(Pasta)是史帕蓋提(Spagatti)與通心麵(Macaroni)的總稱，泛指一切由小麥粉製成的義大利麵食類。原來的意思是指用研磨過的粉和小麥粉，加水攪和搓揉而成的食品即叫作 Pasta。因此不僅是乾燥的義大利麵(史帕蓋提 Spaghetti)、或是手工麵(生麵 Pasta freca)都稱為 Pasta，連包餡的麵餃(Gnocchi)、米食類的燉飯(Risotto)、麵團、披薩，以及使用小麥粉製成的製餅麵團等也都稱為 Pasta。

What is the Italy Pasta?

The Italy Pasta is the common name of Spagatti and Macaroni, and generally indicates Italy foods made from wheat powders. The original meaning is that wheat spowders and water are mixed evenly by stirring to become foodstuffs which are named Italy Pasta. Therefore, dried Italy Pasta (Spaghetti) as well as handmade noodle (Pasta freca) are called Pasta. Besides, Gnocchi with stuffing, Risotto, Pisa, and cooks made by wheat powder are all called Pasta.



沒關係！再做一次吧！
All right! Do it again!



首先將全粒蕃茄罐頭的蕃茄切碎。
First, cut the canned tomato into pieces.

熱油後，將蕃茄倒入鍋中並加入少許鹽及胡椒。
After heating oil, put tomato into pot and add little salt and pepper.



約二十分鐘後，再加入九層塔，數分鐘後即可盛出備用。
About twenty minutes later, add basil to cook for few minutes and ready for use



好....好香
Smell so.... good

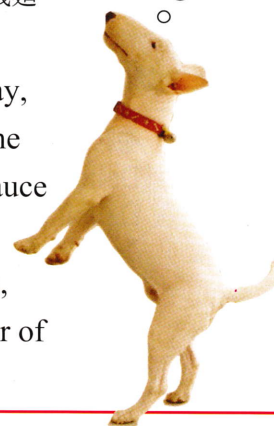
熱水中加入奶油及少量鹽，將義大利麵倒入水中煮熟。

Add butter and little salt into boiled water, then, put Italy noodle into boiled water.



準備一烤盤，刷上橄欖油後，鋪上醬料，再放入煮好的義麵，再鋪上一層醬。

Prepare a baking tray, brush olive oil on the tray, spread thick sauce on it, then put the cooked Italy noodle, and spread one layer of thick sauce again.



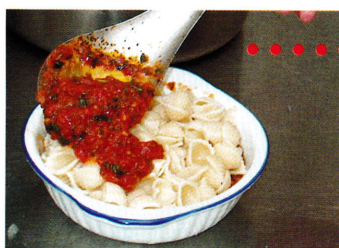
食犬攻略手冊

烹煮美味義大利麵的祕訣:

1. 煮義大利麵時，必須等鍋內的水沸騰後，麵才能下鍋。尤其是柔軟的蛋麵，必須注意別讓麵黏在一起，最後再用大火煮熟。
2. 由於手工麵的原料是生的，所以在烹煮時，必須把麵芯完全煮熟，但是不可以煮太久，只要煮到麵體稍硬就可以了。
3. 煮義大利麵時，為了讓麵條的質地緊縮，必須加適量的鹽。除此之外，還要讓麵附上鹹味。
4. 烹煮義大利麵食料理，必須讓麵本身帶有足夠的鹹味，才能與醬汁協調，做出美味又道地的義大利料理。
5. 煮麵時，最好使用大量的水，鹽的份量約為水的1%，最好不要超過1.3%，並且以鹽鹵和含礦物質的產品最好。

The knack for cooking delicious Italy Pasta:

1. To put noodles into the pot after water boiling. Especially, the sof avoiding the soft egg-noodle sticking together, finally, using big fire to cook thoroughly.
2. The material of handmade noodles is raw, therefore, it need to cook the core of noodle thoroughly. But it can't cook too long, the body of noodles need some hard.
3. It need add proper salt for the structure of noodle tightening. Besides, let noodles adhere salt.
4. Letting noodles itself bear enough salt could blend with sauce, then, to cook delicious and pure Italy delicacies.
5. It had better to use the large amount of water while cooking noodle. The rate of salt is about 1% of water, and don't exceed 1.3%. And salt containing mineral is the best.



依序再撒帕梅善起司粉，再鋪一層莫札雷拉起司。
Pameishan cheese powder spread on it, then, put one layer of Mozhaleila cheese powder.

我們一定要捍衛美食！
趕緊放入烤箱
We must protect delicacies!
Hurry to put into oven.

220°C 烤 10 ~ 15 分鐘等起司成金黃色即可
Roast 10-15 minutes by 220°C
It is ok while cheeses become golden



好了，基本上都差不多了，
但是，還有一個重要的步驟，就是…
Ok, all are just about right,
But, there is one important step,
That is…



哈！哈！哈！
看我的厲害！
See me!



小心！

奇怪！非常不對勁！
食犬Happy不知又要在何處出現？
Strange! Very unusually!
Where does Sponge dog
Happy appear?



義大利麵與醬汁的親密關係:

1. 義大利麵料理要以能吃出面美味為前提，因此醬汁的選擇，均要以此前提為主。
2. 煮好的義大利麵必須迅速的與醬汁混合攪拌。
3. 瀝乾麵的煮汁多寡，關係著醬汁濃稠度的調整。醬汁若煮得太乾，則麵就不能瀝得太乾，這樣才能把醬汁稀釋得濃淡度恰好。
4. 基本上，濃稠的醬汁適合搭配較粗的麵條。而口味清淡的醬汁適合搭配細麵。細麵若用濃厚的醬汁調拌，味道吃起來會覺得很沉重。反之，粗麵若用清淡的醬汁調味，吃起來就會有不夠勁的感覺。

The close relationship of Italy pasta and sauce:

1. The delicacies of Italy Pasta depend on the delicious Noodles. Therefore, the choice of sauce depend on the noodles.
2. The cooked noodles need to be blended with sauce quickly.
3. To trickle down the amount of water for cooking noodles is relative with adjustment of thickness of sauce. The noodles can't trickle down too dry if sauces are cooked too dry. This way could dilute the proper concentration of sauce.
4. Basically, the thick sauce is suitable for the thick noodles. And the light sauce is suitable for the thin noodles. If the thin noodles mix with the thick sauce, the flavor would feel very heavy. On the contrary, the thick noodles mix with the light sauce, the flavor would feel not enough.

The beauty secret of Marilyn Monroe

■ 中外美人美容驗方

瑪麗蓮夢露 的 美麗奧秘

文 / 清塵(兒童心理諮商老師) 翻譯 / 義憲 創意 / free 完稿 / free
Article/Chin-Chen(Children Psychology Teacher)
Translator/Rick Art/Free Layout/Free





芭比娃娃是全世界相當受歡迎的玩具，您知道這些藍眼睛、金髮、粉紅面頰的娃娃是出自誰的造型嗎？沒錯！就是被譽為二十世紀最具代表性的好萊塢女星 --- 瑪麗蓮·夢露(Marilyn Monroe)，今年6月1日是她過世四十週年的紀念，雖然美人已離大家遠去，但至今仍有廣大的影迷對她相當支持與熱愛。

瑪麗蓮夢露生於一個貧窮的家庭，後來被送到孤兒院。離開孤兒院後，在偶然的機會裡開始展開模特兒的工作生涯；而且受到大家的歡迎，這也是她追求演藝圈生涯的開始。一直到1950年時，她接演了一部經典電影「彗星美人(All About Eve)」的重要角色後，她的名聲馬上遠播四方。不久，她接演的電影果真展現出她過人的演技，並且將她的演藝事業推向高峰。瑪麗蓮夢露最著名的作品，便是老一輩的人最念念不忘的「大江東去(River of No Return)」。

由於瑪麗蓮夢露努力的成果，讓她成為當時美國最受歡迎的女星，但是這位一代巨星卻在她最顛峰時期，因為誤食過多藥物而離開人間，當時他只有三十六歲，一代美艷女星，香消玉殞。能成為一代美艷巨星，想必她的美容祕方更值得您去瞭解，以下是一代大美人美容良方：

Babi e Doll are the most popular toy in the world. Do you know from whom these dolls with blue eyes, golden hairs, and pink faces are inspired from ? That's right. Marilyn Monroe, who is considered the most representative female star in Hollywood. On June 1, this year is the fortieth anniversary memorial day of her death. Although this great beauty of the 20's century had left this world, many movie fans still rather support and adore her.

Marilyn Monroe was born of a poor family, and was later sent to an orphanage. After leaving the orphanage, she embarked on modeling work by chance. Her beauty and popularity was immediately recognized and she began her career in show business. When she played an important role in a classics film, "All About Eve" in 1950, then, her fame instantly spread all over the world. Soon later, she really unfolded her excellent acting talent through her performance and her success in the show business reached its summit. The most famous work of Marilyn Monroe was "River of No Return", which the older generation had in memory constantly.

Being the most popular female lead at that time, took its toll on Marilyn Monroe's life. From an overdose of wrong medicine, she left the world during her peak days, when she was only thirty-six years old. A glamorous superstar of one generation had passed away. This generation's greatest beauty had her advise on maintaining her assets, which should be valuable to you. The following methods are the beauty formula.

Facial Care

1. After removing make up, use cool water and vigorously wash face 15 times.
2. Massage cold cream and petrolatum over skin before going to bed.
3. Apply suet or olive oil on face at normal time.
4. To improve blood circulation and in

護膚良方

- 一、在卸妝之後，用冷水用力洗臉 15 次。
- 二、每晚上床之前，用冷霜、凡士林擦面。
- 三、平時面部擦羊脂或塗普通的橄欖油。
- 四、做一些適量的運動如游泳、跳舞、散步等，以促進血液循環使容光煥發。

睡眠美容法

瑪麗蓮夢露一度患上神經衰弱症，睡眠成為嚴重的問題，為此，她的保健醫生特為她制訂了一套睡眠美容法，既能保證睡眠充分，又能達到美容效果。其方法如下：

- 一、入睡前，設計讓睡房的空氣保持濕潤。用溫開水灑地面，屋內多晾幾塊濕毛巾等。
- 二、臨睡前，用性質溫和的香皂或清潔液，清洗面部。
- 三、入睡之前，要對面部作輕柔的按摩，由面龐的中央部分，向兩邊輕輕地按壓揉擦。
- 四、睡前卸妝之後，在面部塗柔性護膚露及面霜。
- 五、做一些輕量的運動，如散步及柔軟体操等。
- 六、入睡前避免進食。
- 七、應該採用略厚的枕頭。
- 八、不要戀床，每晚八小時睡眠就足夠。

美髮秘方

如果少了那一頭卷曲亮麗的金髮，瑪麗蓮·夢露的魅力無疑將大打折扣，一頭健康光澤的秀髮對女性的美實在是至關重要。瑪麗蓮夢露在護髮上有著自己的一套：

duce a red glow on the face, try to do exercise as swimming, dancing and strolling.

Beauty by sleep method

Marilyn Monroe once suffered neurasthenia, which affected her sleep seriously. Therefore, her doctor specially formulated a set of beauty sleep methods for her. This method not only helped her to have enough sleep but also resulted in great beauty effects as well. The method is as follows:

1. Before bedtime, keep the bedroom damp by spraying warm water on the floor and by hanging pieces of wet towel in the room.
2. Before sleep, use mild scented soap to clean face.
3. Then gently massage the face from the center of the face toward two sides of the face by lightly pressing and kneading with two fingers.
4. Apply protective skin cream or face cream.
5. Doing some simple exercises, such as strolling and calisthenics.
6. Avoiding eating before sleep.
7. Sleeping on a thicker pillow.
8. It is sufficient to sleep for eight hours every night, therefore do not over sleep or laze in bed.

Hair Care

If not for her curl and bright fair-haired hair, Marilyn Monroe's charm would have been reduced considerably. Healthy, shiny and beautiful hair is a crucial crown for all females. Marilyn Monroe has her suggestions on how to protect and beautify hair.

1. After washing hair, combing wet hair by exerting excessive force is forbidden.
2. If possible, do not use hair dryer to blow hair dry. Allow hair to dry naturally.
3. To avoid losing its shine, do not wash hair too often. Washing once every two days is sufficient.
4. In order to improve blood circulation, do more exercises. The hair will be

- 一、洗完頭之後切忌用力梳扯濕髮。
- 二、盡可能不用電吹風吹頭髮，讓頭髮自然風乾。
- 三、頭髮不要洗太多，以免失去光澤，通常兩天洗一次頭。
- 四、多做運動，令血液循環，只要身體好，頭髮就會漂亮。
- 五、多吃點紫菜、豆類，以令頭髮有光澤。

內在美的叮嚀

夢露在三十六歲的花樣年華就過世，但是至今仍是許多人心目中的偶像，美麗是令人愉快的一件事，一個現代人應追求內外雙美，如果一個很有內在美的人，再加上外在美的努力，那一定可以變成更有影響力的人，其實內在安立好了，漂亮一下又何妨呢？夢露最讓大家懷念的不止是俏短髮、和嫵媚燦爛的笑容，上述的美容良方更是讓人受益匪淺，果然美麗是有絕竅的，更不是一天造成的。然而，在我們悉心運用各種方法來寶貝色身，容光煥發的散發外在美的同時，更要用愛來寶貝我們的內在喔。

beautiful if when the body is healthy.
5.To add more shine to the hair, consume more food like laver beans.

Advice for inner beauty

Although Marilyn Monroe passed away at the age of thirty-six years old, she is still an idol to many up to now. Beauty is a wonderful thing. A modern person should seek both inner and external beauty. If one has inner beauty and pays attention to his appearance, he certainly would become a more influencing person. In fact, if one has inner beauty as a person, why not to be more appealing in the appearance? Marilyn Monroe who is cherished by everyone had not only pretty short hair and a charming smile, but also in sharing the above beauty secret, which benefits everyone. It is true that beauty cannot be achieved within one day. however, if we can carefully make use of various methods to cherish our body, a shining countenance would definitely shows the external beauty. In the meantime, we must not forget to cherish our inner beauty with love.

夢露用香水的藝術

- 一、香水搽在靜脈上方 手腕內側 耳垂後方等處，擦時以面為主，而不是呈點狀，全身散發似有若無的香氣。
- 二、爲了避免擦過量，高濃度的香水先沾在棉花上，再擦在身上。
- 三、配合時間場合選擇不同的香水，早上出門前的擦香水經過幾個小時後，大都失去了效果，在補妝時，也補擦香水。
- 四、隨著一天裡不同的時間，改變香氣的濃度，早上使用淡香水；中午使用一般香水或淡香精；到了傍晚以後使用稍微濃一點的香精。

The Art Of Using Perfume

1. Perfume should be dabbed on the vein, inner side of wrist, and the rear of earlobe. Using surface range but not drop range make the body radiate just little fragrance.
2. Avoid overusing, concentrated perfume. First, wet on the cotton and dab on the skin.
3. It is important to choose different perfumes to match different time and occasions. Light perfume shall be used in the morning. But its effectiveness might be lost after several hours. So re-applications may be required.
4. It is advisable to use different fragrance and concentrations at different times of the day. Light fresh perfume is recommended for the morning, normal or light at noon and the stronger or highly concentrated for the evenings.



Aroma Therapy~ Enjoy The Fragrance of Relaxation 芳香療法 -- 享受解壓的芬芳

文/徐千芬(台灣東吳大學經濟系學士) 譯/Charlenechai 創意/Daisy 完稿/Daisy
Article/Ann(Degree in Economy/Taiwan) Translator/Charlenechai Art/Daisy Layout/Daisy

壓力?!

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

.....

既然壓力是存在的
不如就好好的想一想

如何來面對？

並且減輕！

Stress?!

It something that everyone has,
Students will feel stressed during exam times,
And working adults will have stressed earning money,
And celebrities will have stressed on popularity.

.....

Since there is stressed everywhere,

Why not think on

How to deal with stressed?

And relieve it !

芳香療法簡介

人類使用植物治療疾病的歷史，早在西元前一萬八千年，就已供藥用。最早的植物藥典，據說是在西元前一千至七百年間，中國的帝王神農所編纂的《本草》，其中列出三百五十種藥草及其治療方式。在公元前三千年的古埃及，芳香療法原則，便已融入埃及人的生活中，他們用銳、蘆薈、沒藥、蜂蜜的混合液，治療花粉熱，在神廟裏燃燒香料，藉以提神振信徒的精神力量，以及應用於埃及著名的屍體防腐技術上。

Introduction Aromatherapy

The history for human using plant to cure illness is the year 18,000 before the Christian era. The earliest herb-medicine book was published between 700 and 1000 year before the Christian era. China emperor, Deity-Farmer, compiled "Chinese materia medica" which lists 250 medicinal herbs and its therapy. In ancient Egypt in 3000 year before the Christian era, the

十四世紀歐洲的黑死病，摧毀歐洲三分之一至一半的人口，當時的醫學除了建議人民帶著草藥香丸、或在住宅與街角焚燒香料外，別無他法。到了十八世紀末，雖然當時漸漸以科學方法研究醫藥，但是醫界還是廣用精油。隨著化學逐漸蓬勃發展，成為一門學科後，植物的藥效可以在實驗室中合成而且效果更強、更快，芳香療法在藥學界的地位漸行式微。

直到二十世紀初，才由法國化學家暨學者蓋特佛塞博士，重新燃起對芳香療法的興趣，他談到自己在實驗室灼傷手之後，如何立即將手浸在身旁剛好盛著薰衣草精油的容器中，驚訝地發現疼痛立即消除，而且毫髮無傷；於是積極進行有關精油的實驗，用於第一次大戰時的軍醫院傷患者身上。法國生化學家摩利夫人，更擴大此一研究，將芳香療法帶入化妝品界，聯合醫學、健康與美容。

簡單的說，二十一世紀流行的芳香療法，就是一種運用精油散發香氣分子，透過嗅覺神經系統的傳遞與刺激，來達到身心放鬆、健康養生、護膚美容、調養情緒的另類科學療法。而萃取自天然植物的精油，係依據各自的特性，經由專業技術人士的整體、巧妙而複雜的混合後，產生不同的療效。

芳香療法的解壓妙方

根據心理學家及社會學家的研究，由於現代人的生活較緊張忙碌，心緒上若沒有即時作適當的調整，日積月累下，很容易有焦慮、噪鬱、神經衰弱、以及生理上的疾病產生。當下流行的芳香療法，普遍的方法有：燃燒精油、沐浴、按摩、皮膚保養等。其中，燃燒精油的方式，讓空氣中產生芳香的氣氛，經由嗅覺神經系統的傳達，安定神經、穩定心緒、全身放鬆，刺激體內的免疫

aromatherapy's principle has been blend into the life of Egyptian, they use the liquid mixed by rui, aloe, myrrh, and honey to cure pollenosis. They burn fragrance to make follower's spirit to freshen up at deity temple, and apply aromatherapy in the famous corpse antiseptic technology in Egypt.

At the fourteenth century in Europe, the Black Death destroyed population about one of third to half. At that time, the medicine has no other way except suggesting that people carry herbal medicine fragrant pellet or burn perfume in the house and corner. At the end of the eighteenth century, Although gradually researching medicine by science, the medicine field still extensively usage essence. Following the chemical technology developing rapidly and becoming one branch of learning, the vegetation's medicine-effect can be compounded at laboratory more strong and quickly. Then aromatherapy was gradually on the downgrade at pharmaceutical field.

Until the beginning of the twentieth century, Dr. Gatifusim, French chemist a well as scholar, again interested in aromatherapy. He talks about how to instantly dip his hand into the container filling with lavender essence just by the side of him when his hand got a burn at laboratory, and he was surprised that the ache instantly disappeared without any hurt. Then, he actively proceed the experiment relating with essence, and apply to the sufferer of the army hospital at the first world War. Mrs. Moli, French biochemist, even expand the research scope of aromatherapy on cosmetic,

芳療小秘方：

在飽經壓力的一天之後，需要好好的放鬆自己，可利用洗澡時在水中加幾滴放鬆的精油，例如，薰衣草(Lavender)，羅勒(Basil)(俗稱九層塔)等，將可以舒緩你緊張的神經，睡前再配合靜坐全然的放鬆，將更有助於解除壓力，並擁有更好的睡眠品質喔！

Tips For Healing

After a long day from stress, you may need to relax yourself, you can add a bit of lavender, or basil essence, into your bathing water, it will help relieve stress, and by doing meditation before you go to sleep, will also further help reduce stress, and thus having better sleeping qualities!

系統，加強抵抗力；而時下流行的SPA，更利用沐浴、按摩、皮膚保養、音樂放鬆等方式，整合為一套身心全然放鬆的芳香療法，甚受觀迎；或者您可選擇一場不一樣的“HOME SPA”，提昇家庭和諧氣氛！由此可知，心智與身體總是深深地交互影響著，我們不僅要讓心緒隨時解壓，保持放輕鬆、心境清明的狀態，同時，平日也要多注意飲食習慣，維持一貫的三低政策，低脂、低鹽、低糖，讓身體的負擔減至最低，如此，也是相當有效的解壓妙方哦！

佛法觀點

用香料植物製成的「香」，能去除一切不淨的氣味，消除臭氣及煩惱，是佛教中供養佛菩薩的方法之一，常見的方法有燒香、塗香、抹香，而在供養的同時，透過怡人的香氣，可讓心境清明，進而去除三毒「貪、瞋、癡」。如果能守五戒、修十善、敬事三寶、仁慈道德等，則其戒香普薰十方，不受有風、無風及順逆的影響，此種戒香乃是最清淨、無上者，非世間眾香所能相比的。這真是殊勝的芳香療法呀！



union medicine, health and beauty.

Simply speaking, aromatherapy prevailing at the twentieth-one century, namely make essence to radiate the aroma molecule, and send and stimulate by passing through the smell nervous system to relax body and mind, keep in good health, maintain skin, and cultivate sentiments. According to each plant characteristic, extracting from natural plant essence, through integral, skillful, and complicated combination to produce the different curative effect by technical personnel.

Methods on reducing stress by aromatherapy

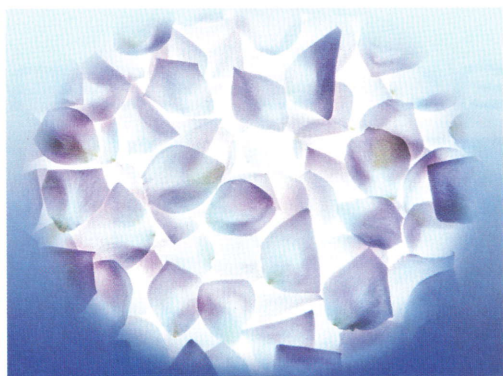
According to the research by psychologist and sociologist, the modern people's life are rather nervous and busy, if their mood doesn't properly adjust, they are easy to feel anxious, depressed, and nervous debility, and fall into physiologic disease over a long period. The method of popular aromatherapy is to burn essence, take a bath, massage, and maintain skin. The method to burn essence is to let air send

解壓妙方

“善良”

+ “時時刻刻放輕鬆”

+ “正確的飲食觀= “身心大解壓”



out fragrance by transmitting through smell nervous system to stabilize nerve, settle mood, relax body, stimulate immune system, and strengthen resistance.

Buddhism viewpoints

The fragrant made from vegetation could rid off all unclean smell, and eliminate odor and bother. The fragrant is one of offering Buddha and

Methods on Reducing Stress

“ Kind ” + “the correct concept for diet ” + “Relaxing all the moment ”
= “reducing stress of body and mind ”



民間傳奇中的觀音化身

The incarnation of Guanyin in folktales

妙善公主

Princess Miao-Shan



慈眼視衆生，福聚海無量

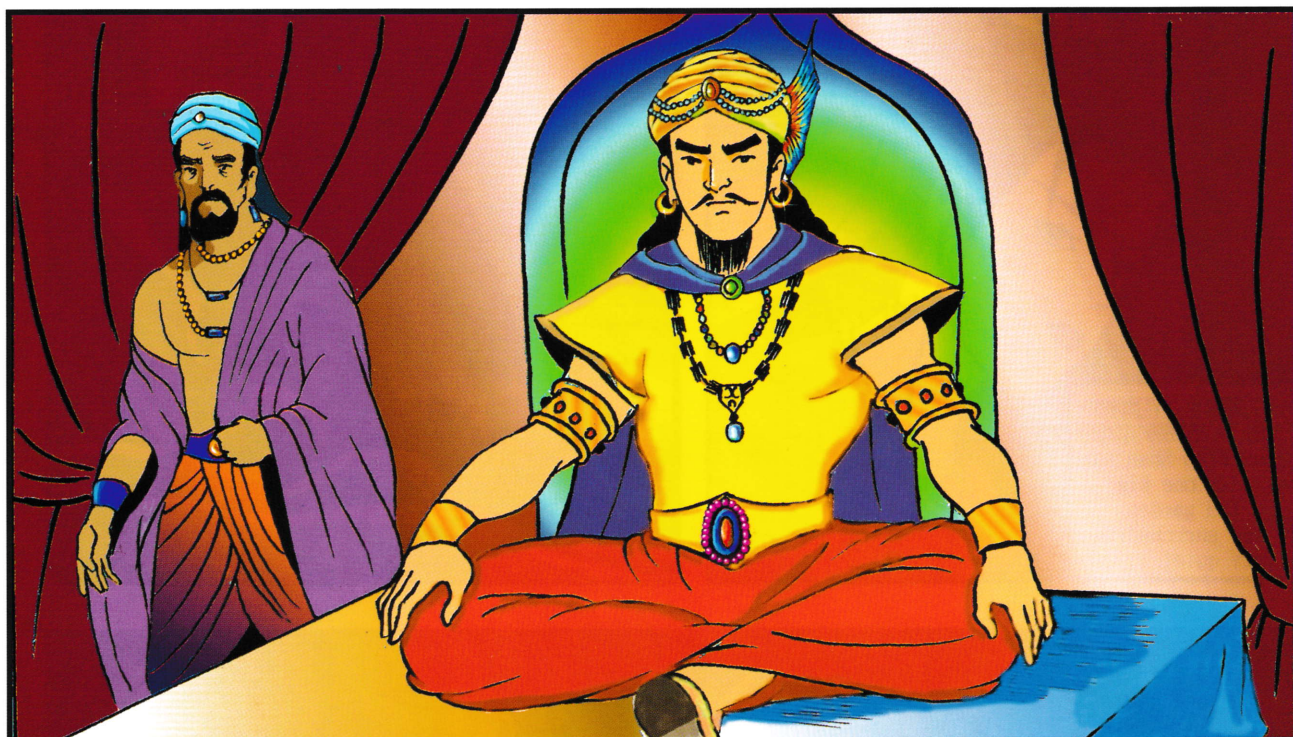
View all sential beings with mercy.

Merits are like the unmeasured sea

文 / 清塵 (兒童心理諮商老師) 譯 / 雪雲 繪圖 / 振國 電腦繪圖 / Vuvo 完稿 / 無期

Article/Chin-Cheng (Children Psychology Teacher) Translator/Xue-Yun

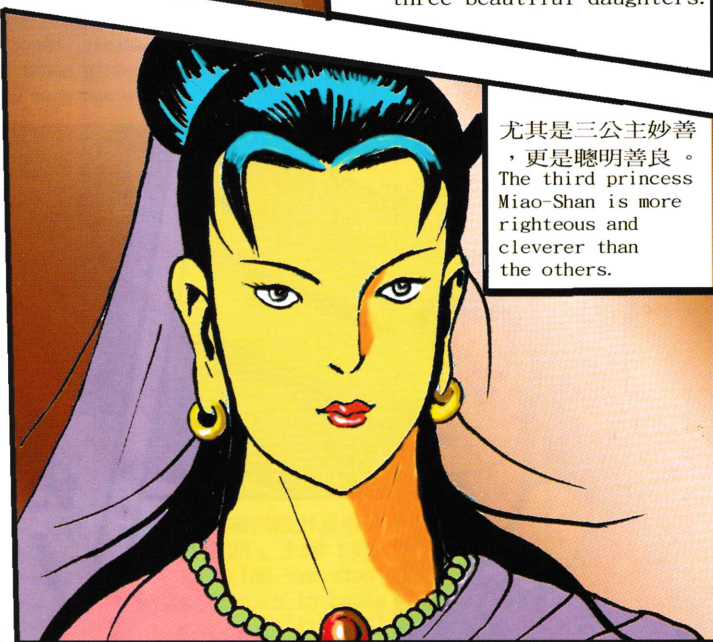
Drafting/Cheng-kuo Layout/Wu-Chi

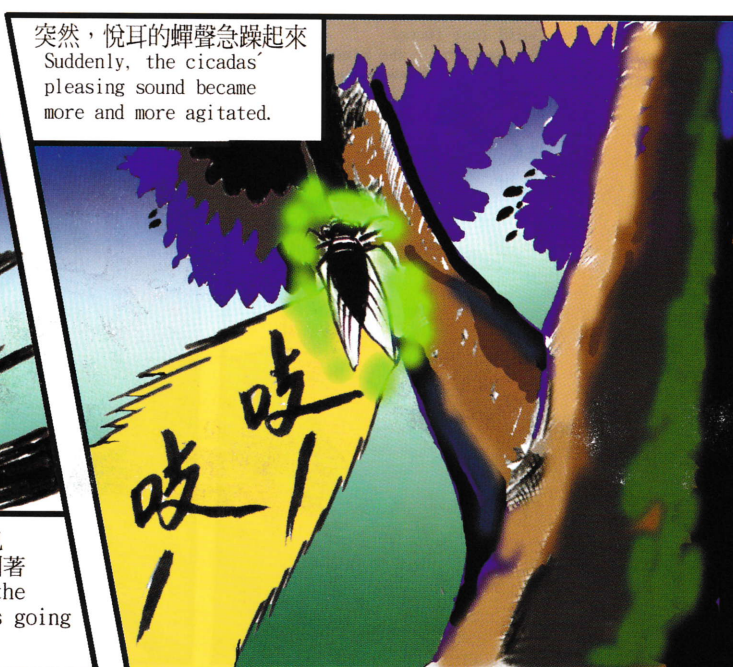


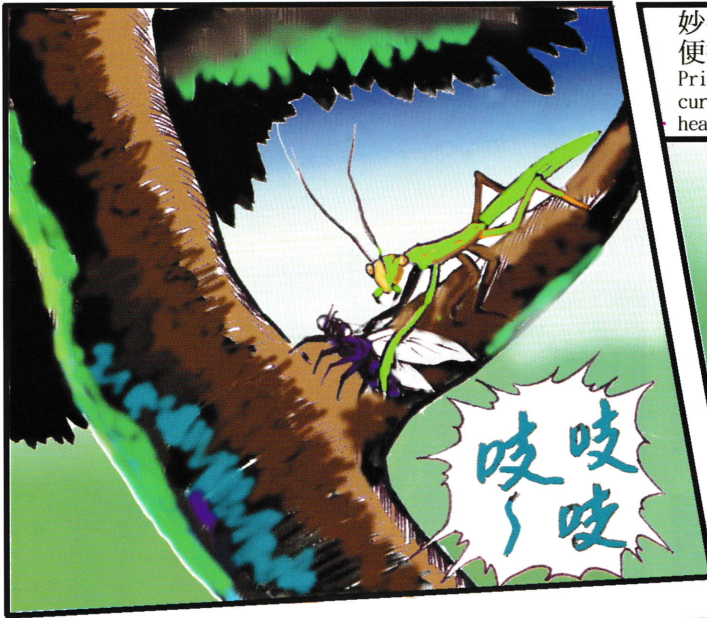
宮廷內
的人都說她年紀雖小
，但卻有一副最仁慈的好心腸。
Everyone in the palace said that though
she is young, but she is the kindest.

興林國的國王有三個女兒，
都長得像花朵一樣嬌美。
The king of Xing-lin has
three beautiful daughters.

尤其是三公主妙善
，更是聰明善良。
The third princess
Miao-Shan is more
righteous and
cleverer than
the others.



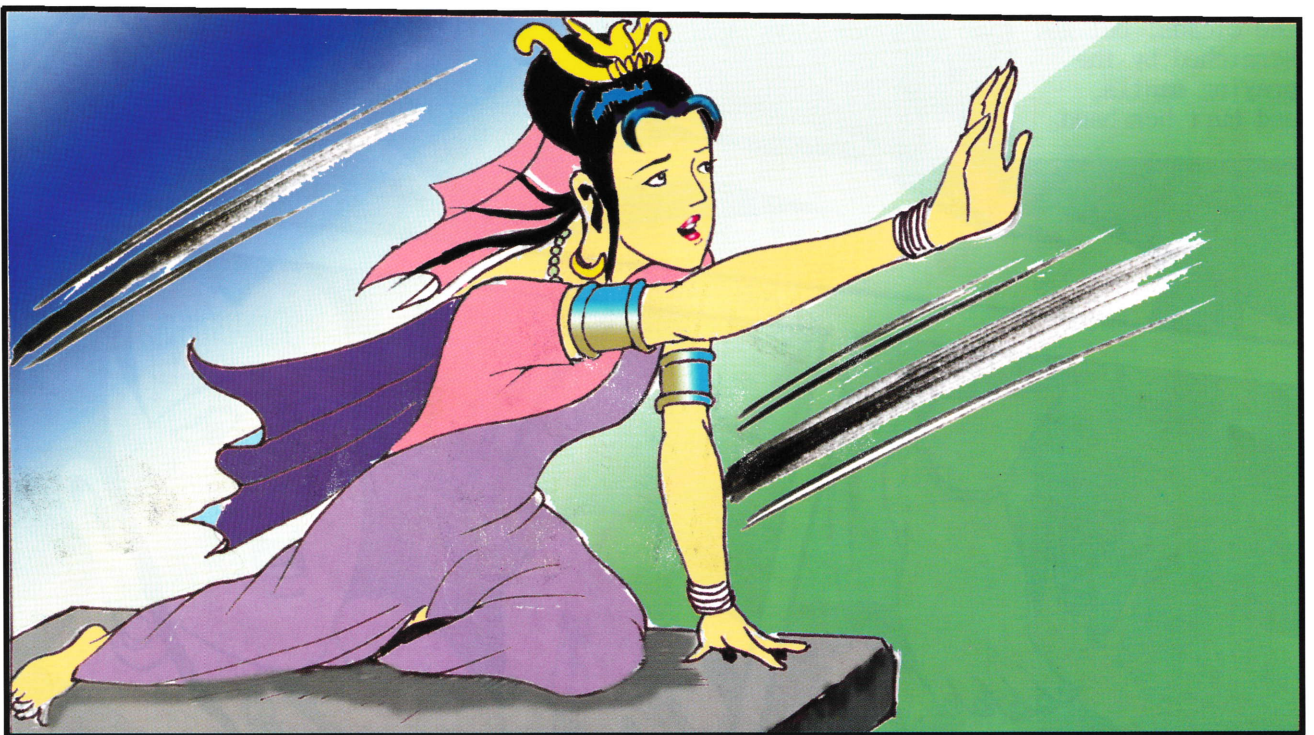


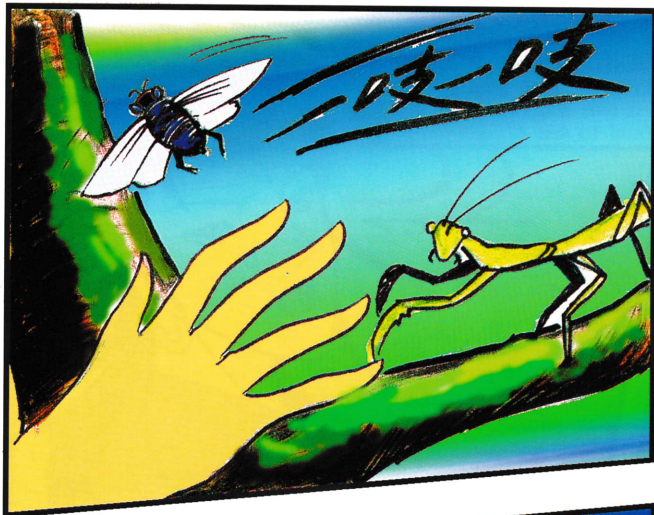


妙善公主覺得好奇怪，
便抬頭一看！
Princess Miao-Shan got
curious and raised her
head to see.

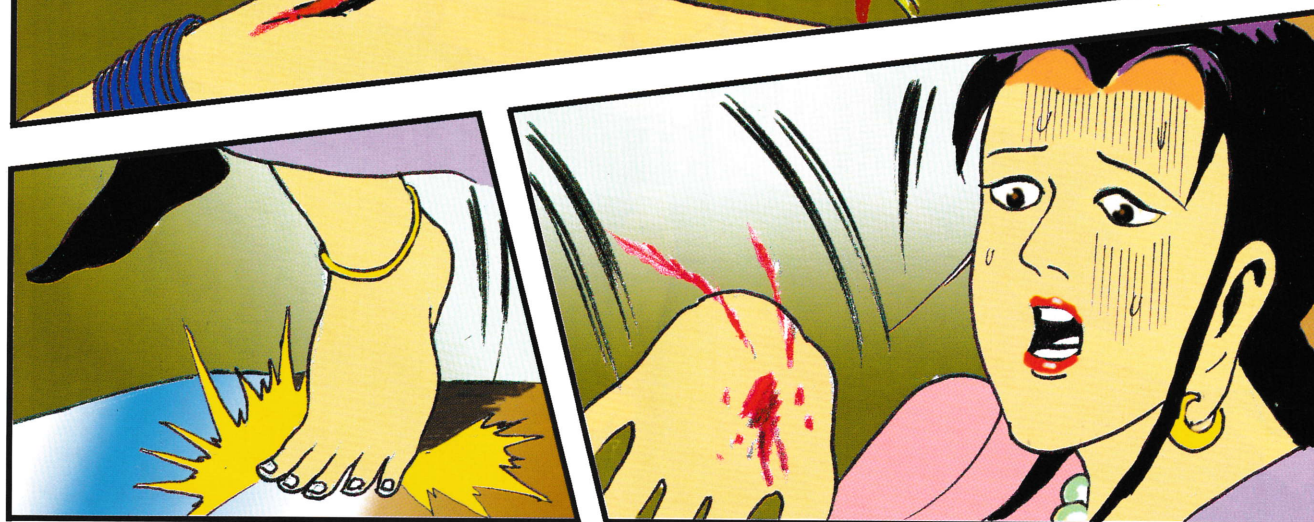
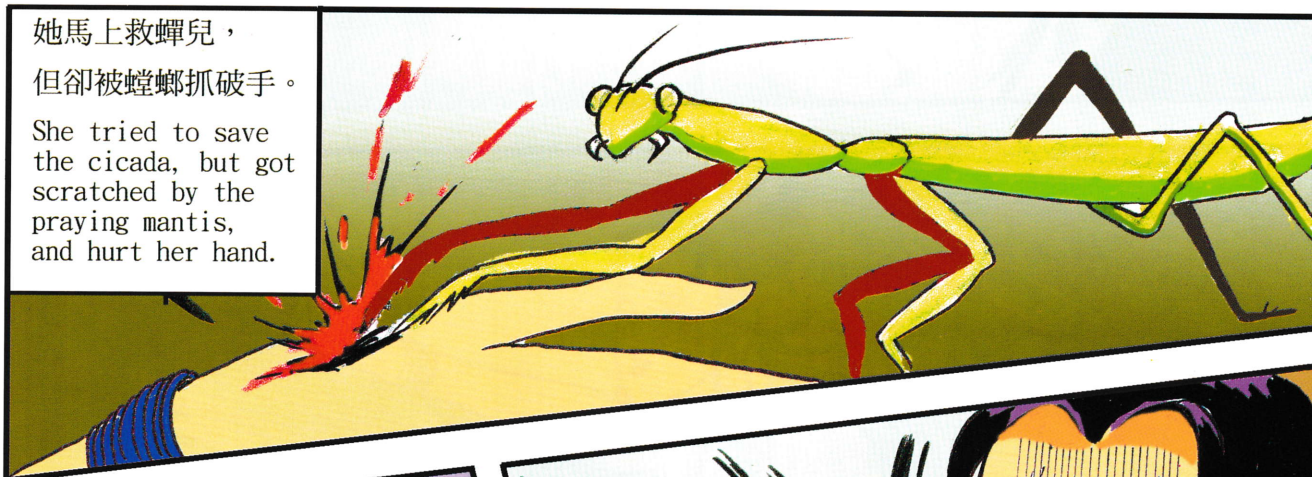


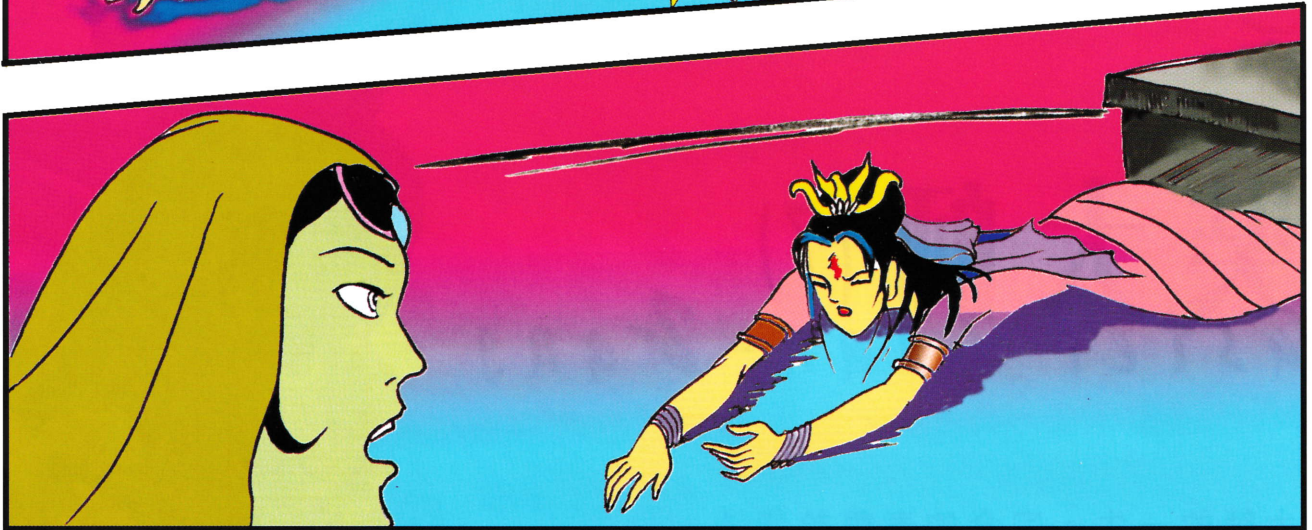
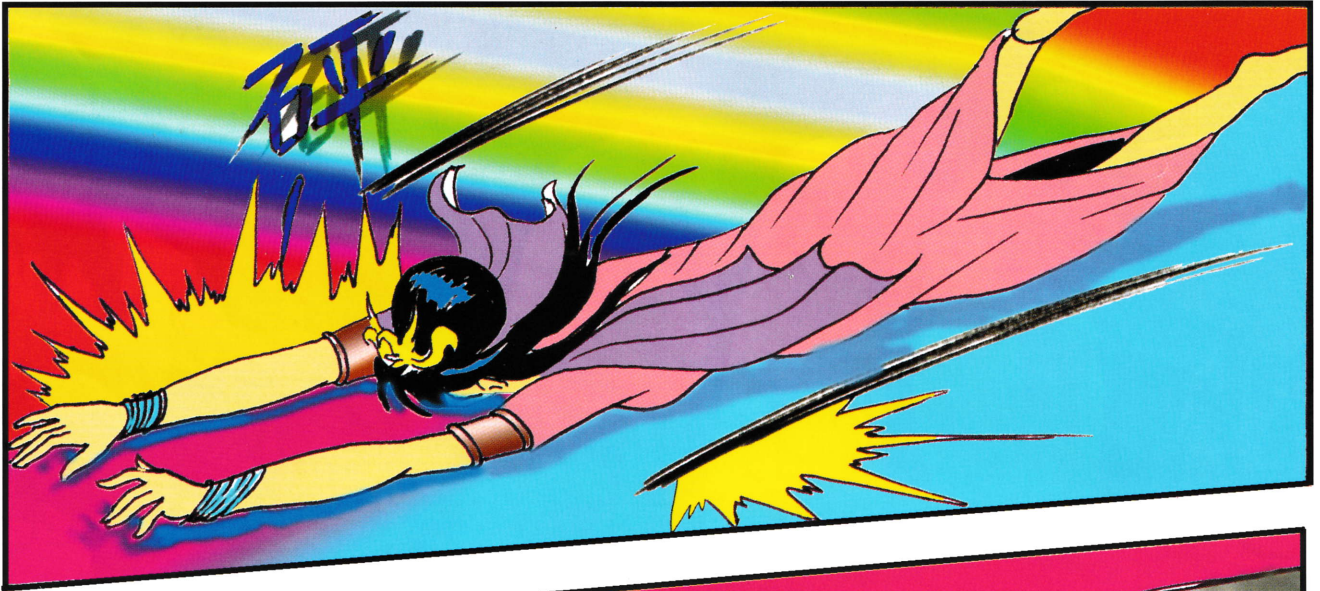
吱吱吱！
"Ji-Ji-Ji"



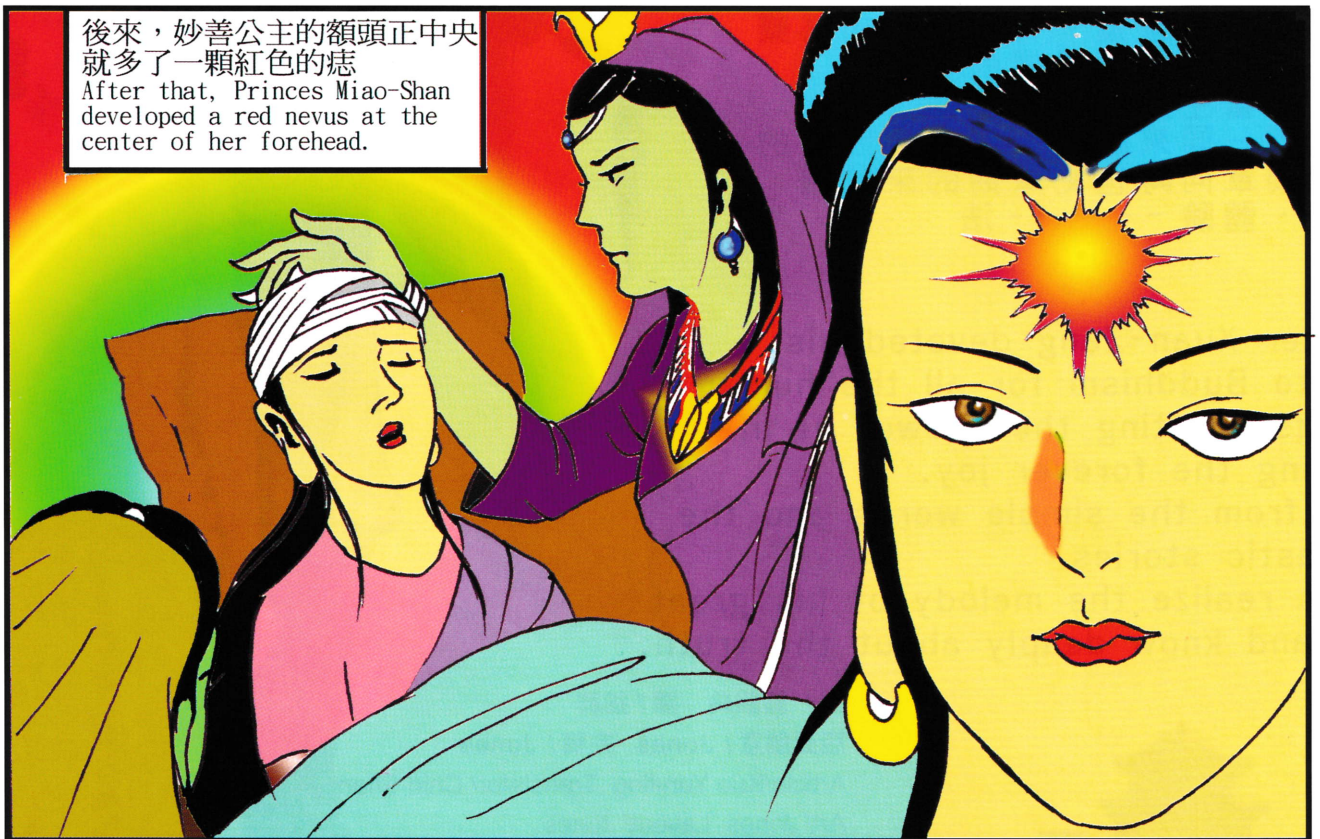


她馬上救蟬兒，
但卻被螳螂抓破手。
She tried to save
the cicada, but got
scratched by the
praying mantis,
and hurt her hand.





後來，妙善公主的額頭正中央就多了一顆紅色的痣
After that, Princess Miao-Shan developed a red nevus at the center of her forehead.





玄奘大師 (7)

Master Xuan-Zang

玄奘大師的一生，完全奉獻給佛法
為的是一千萬眾生的永恆喜樂
得到生命的答案，透過淺顯易懂的文字
現在，透過生動的故事情節
加上豐富生動的故事情節
讓我們一同來瞭解大師波瀾壯闊的
生命樂章，同時也更深刻的來體驗
真理、體驗 ----- 法

Master Xuan-Zang devoted his
life to Buddhism for all the human
beings. Getting the answer of life.
Getting the forever joy.
Now, from the simple words and the
fantastic stories.

64 Let's realize the melody of his great
life and know deeply about the truth.

文 / 郭韻玲 譯 / 錦祥

版面創意 / Jones 完稿 / Jones

Article/Kuo Yun-ling Translator/ Chin Shan

Art/ Jones Layout/ Jones

7. 受具足戒 Receiving Full Ordination



莊嚴的三壇大戒，二十一歲的玄奘步上了戒壇，完成了正式成為比丘的具足戒儀式。

玄奘神情欣悅的步出壇場，對於自己的未來，有了更多的期許與自持之神色，躍然臉上。

長捷法師也愉悅的迎了上來，向玄奘恭喜道：

真是可喜可賀

吾弟玄奘師終於受了具足戒

成為正式的比丘

今後可要更加努力才是

玄奘也高興的接受兄長的恭喜

吾兄所言甚是

我還正在想

是我們該離開四川的時候了

長捷聞言有些訝異：

弟弟

哥哥這就有些不懂了

我們不是在成都待得好好的嘛！

而且大家都非常厚愛我們啊！

玄奘遙望天際道：

At the solemn "San Tan Da Jie", 21-year-old Xuan Zang steps onto the "Jie Tan" and completes the official ceremony of receiving full ordination.

Xuan Zang walks out with great happiness. He has now greater expectations and confidence for his future. Everything is written on his face. At the solemn "San Tan Da Jie", 21-year-old Xuan Zang steps onto the "Jie Tan" and completes the official ceremony of receiving full ordination.

Venerable Chang Jie is also very joyful. He walks up to Xuan Zang and congratulates him,

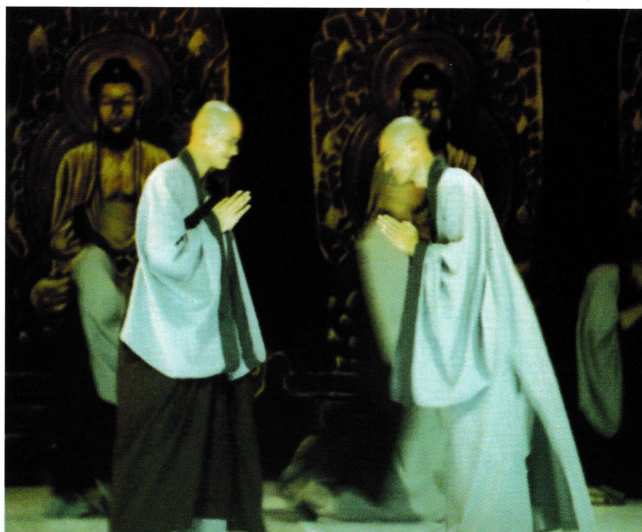
"Congratulations!

My brother Venerable Xuan Zang has finally received full ordination.

Now you are officially a Bhikkhu.

From now onwards, you must work even harder."

Xuan Zang accepts his brother's congratulation with gladness,





哥哥

光陰如梭

轉眼我們在成都空慧寺已待了三年多

我已經把寺內所藏的經論

全部都看過了

能學的也都學了

長捷問：

那你有什麼想法呢？

玄奘突然眼睛一亮的說道：

京都長安

經過這些年的安頓

已經有一些高僧駐錫

我聽說全國最優秀的法常法師和僧辯
法師

就在長安高樹法幢、度化十方

所以——

哥哥

我們再去長安好不好？

"Dear brother, what you say is very true.

I am still thinking, whether it is time for us to leave Si Chuan."

Chang Jie is slightly taken aback,

"Brother, I do not understand.

Aren't we treated very well over here?

Everybody adores us and has been very good to us!"

Xuan Zang looks far into the sky and says,

"Brother, time flies.

Before we know it, we have already stayed in Kong Hui Temple for more than three years.

I have already finished reading all the sutras and sastras in the temple.

All that can be learnt here, I have already mastered them."

Chang Jie asks,

"What are you thinking?"

長捷法師皺眉道：

弟弟啊！

當初要離開洛陽到長安是你

要再離開長安到成都也是你

哥哥都依了你

是因為一個是為了避難

一個是為了求法

而如今在成都我們都可以算蒙人恩
惠、落腳生根

為什麼還要離開呢？

所以——

這次哥哥不依你了

就留下來吧！

更何況為兄也為大眾

開講了大般涅槃經、攝大乘論以及阿
毗曇論

一時也真是走不開啊！

玄奘失望的另求出路道：

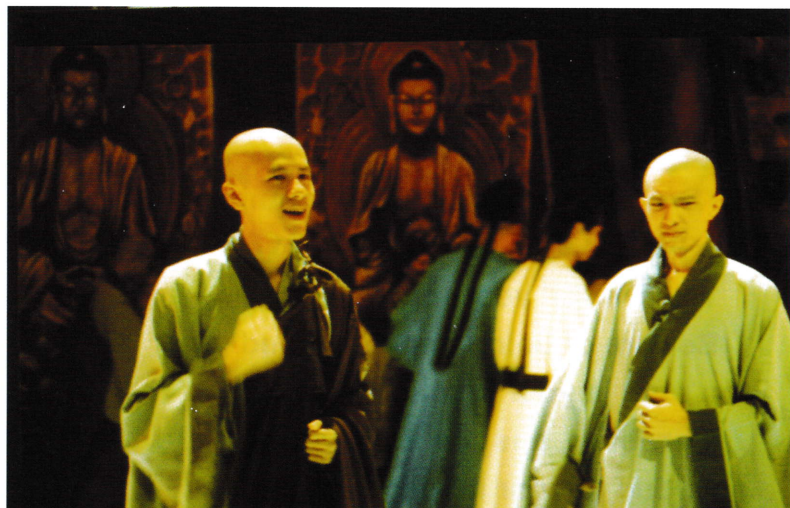
如果哥哥你不方便前去

那我自己去一趟長安

成嗎？

長捷轉口道：

你是個優秀的好孩子



Xuan Zang says,

After these few years of settling down, there are already a number of great monks residing in capitol Chang An.

I hear that the country's best Venerable Fa Chang and Venerable Seng Bian are now teaching in Chang An.

Therefore - Brother, let's go to Chang An please?"

Venerable Chang Jie twitches his eyebrows,

"Initially it was you who wanted to leave Luo Yang for Chang An.

Later it was also you who wanted to leave Chang An for Cheng Du.

I had always consented to your wishes, firstly for the sake of seeking refuge from the war, secondly for the sake of learning the Dharma.

Now due to the kindness of others, we have finally managed to settle down at Cheng Du.

Why do you still want to leave?

Therefore - this time, I shall not accede to your request.

Do stay here!

Moreover, I am also doing so for the sake of the others.

I have just started to speak on Maha-Paranibbana Sutta, "She Da Cheng Lun" and Abhidhamma, I truly cannot leave at this point in time!"

Disappointed, Xuan Zang attempts to explore other alternatives,

"If it is inconvenient for you to



我當然能明白你求學若渴的心
只是哥哥還有一層考量啊！

玄奘問：

是什麼呢？

長捷道：

大唐雖已立都長安、四海歸伏

但是畢竟還是屬於開國之初

有些地方仍不太平

我是擔心你旅途的安危啊！

玄奘充滿勇氣的說道：

哥哥

我不怕

歷來的高僧大德

為了求道 不都示現了捨身餵虎、雪

山半偈

區區的路途艱險

come along, then can I go to Chang An by myself?"

Chang Jie says,

"You are a very outstanding child.

I can understand your strong desire to learn, But I still have some considerations."

Xuan Zang questions,

"What are your considerations?"

Chang Jie replies,

"Although the great Tang Dynasty has already set up its capital at Chang An and has subdued the other states, however it is still a very new country.

Some places are still unsafe.

I worry for your safety along the journey!"

Xuan Zang speaks with much courage,

"Brother, I am not afraid.

Many great monks in the past, have forsaken their own lives in their search for the Dharma.

How can the small dangers along the journey obstruct me from achieving my ambition?"

Venerable Chang Jie still shakes his head,

"Brother, practicing the Dharma is a life-long matter.

You are still very young.

Beware of being impulsive and too rush in your practice!

Moreover, despite your young age, due to your intelligence and understanding, your name has

又怎會屈折了我的心志呢？

長捷法師還是搖頭道：

弟弟

修道是長遠的事

你才弱冠之年

切忌心性浮動、不安心辦道啊！

而且你小小年紀，由於才識過人

已經近如荊楚、遠如吳越、無不知名

捨棄這樣根基，未免殊為可惜

此時寺中傳來晚上就寢安板之聲，長捷便順勢想結束的說道：

時間不早了

早點歇著吧！

至於去長安之事

來日方長啊！

玄奘仍欲挽回的叫道：

哥哥——

長捷溫和的帶著弟弟回室休息，不願再多說，玄奘也只好悻悻然的跟著，滿腔壯志，一時得不到了伸展。

already been spreading far and wide.

If you abandon such a foundation right now, it is quite wasted."

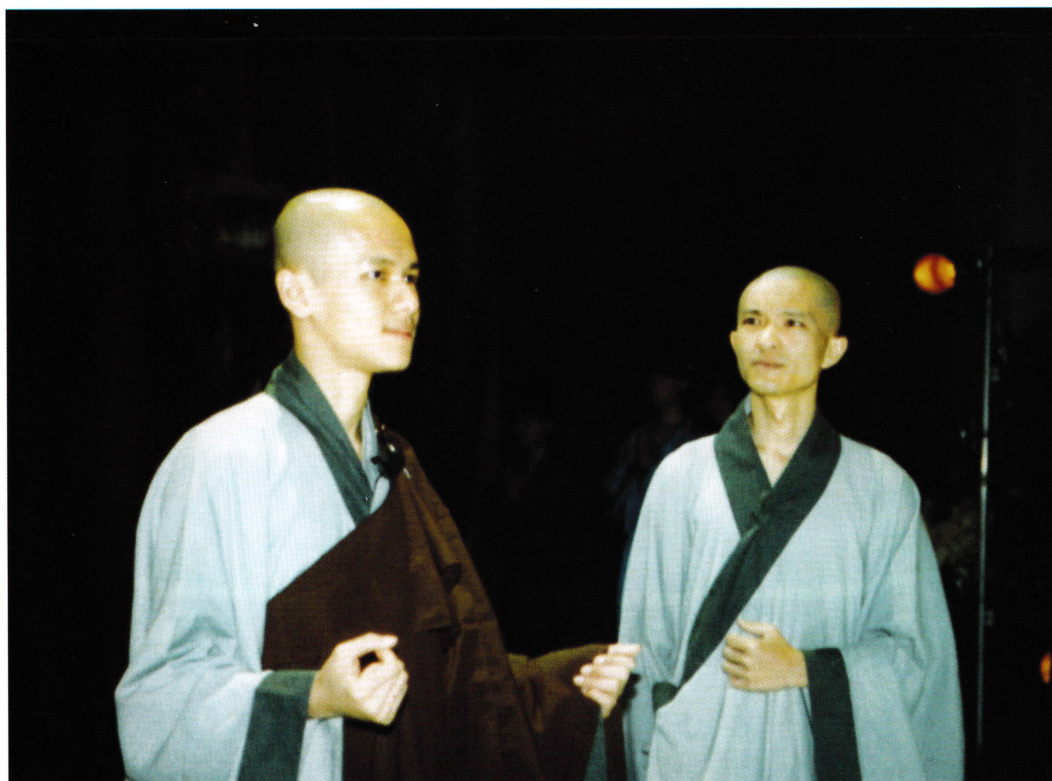
At this time, sound of the bamboo sticks hitting comes from the temple, informing them it is time to sleep. Chang Jie seizes the opportunity to end the discussion,

"Rest early!

As for going to Chang An, we may consider it in future!"

Xuan Zang still wishes to turn the situation, "Brother..."

Master Chang Jie gently brings his brother to the room to rest, and doesn't wish to say much, and Master Xuan Zhang follow, the great spirit and ambition, did not get recognition.



FORTUNE GOD 財神

The Guardian King of the Treasures

財寶天王



ཕུ་འཕེལ་པའི་འཕེལ་པའི་

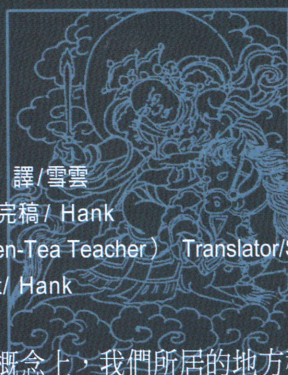
ཕུ་འཕེལ་པའི་འཕེལ་པའི་

ཕུ་འཕེལ་པའི་འཕེལ་པའི་

ཕུ་འཕེལ་པའི་འཕེལ་པའི་



文/行之（茶禪老師）譯/雪雲
版面創意 / Hank 完稿 / Hank
Article/Hsin-Tzn (Zen-Tea Teacher) Translator/Su-Chin
Art/ Hank Layout/ Hank



在佛法的空間概念上，我們所居的地方稱為須彌山，在須彌山的四方各有一護法天王鎮守，而財寶天王就是居住在須彌山的北方。

In the general idea of Buddha dharma space, the place we live is called Sumeru Mountain, each of the four directions has one guardian king to guard, and the Guardian King of the Treasures lives in the north of Sumeru Mountain.

據經典記釋迦牟尼佛住世時，財寶天王曾在佛前立下誓願，給予眾生財富資糧，並願護持佛法。因其能護世間的緣故又稱為護世者，而其梵名稱為毗沙門翻譯為多聞天王。統有夜叉諸部落為天帝釋的外部護臣。

According to the sutra recorded at S,kyamuni Buddha times, the Guardian King of the Treasures kneel in front of Buddha and vowed to give all beings wealth, and protect Buddha dharma. They are also called the world protector because of protecting world, and called Pishamen as Buddhist, which are translated to the Heavenly King of Rich Hearing. They manage all tribes of yakas and are the outer-defense courtier of the Heaven Ruler.

藏傳佛教中，財寶天王稱為“南通謝”係五方佛中南方寶生佛的化現，有八路財神為部屬，協助財寶天王護持、弘揚佛法。

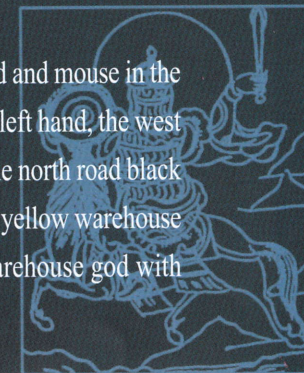
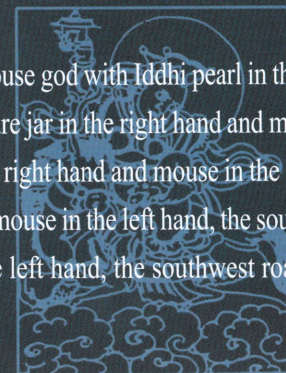
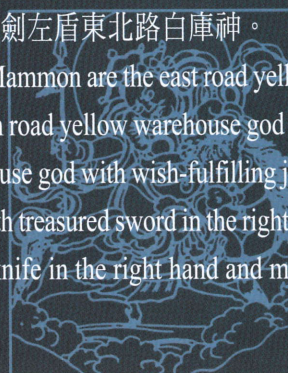
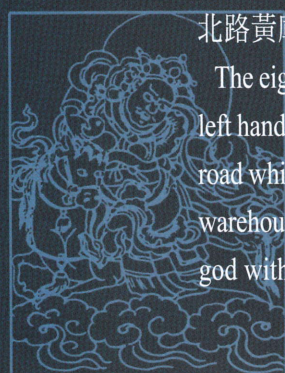
In the Tibet Buddhism, the Guardian King of the Treasures is called the “South Tong-Xie”, namely the transforming type of the south Ratna-sambhava in Five-Direction Buddha. The Mammon of eight paths is their subordinate to assist the Guardian King of the Treasures to protect and spread Buddha dharma.

財寶天王身金黃色，一面二臂，頭載五方佛冠，身著黃金鎧甲，以種種珍寶繚絡嚴身，右手拿寶幢，左手抱持吐寶鼠“紐列”，雙足左前右後菩薩如意坐，以伏地白獅為坐騎，身出十萬意旭日光燄。

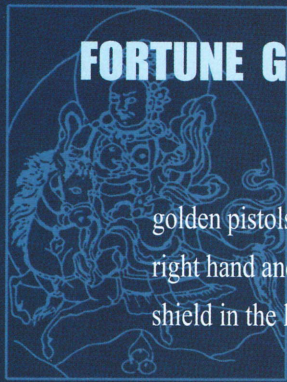
The color of the Guardian King of the Treasures body is golden, with one face and two arms, the five direction Buddha's cap on his head, wearing golden armor mail, decorating with jewellery and tassel, the right hand holds the treasure banner, the left hand holds the mouse uttering treasure, “Niu-lie”, sitting on the white lion by the Bodhisattva Iddhi type with the left foot in the front, and radiating one hundred thousand sun lights.

其所屬八部財神分別為：右如意珠左鼠東路黃庫神、右寶瓶左鼠南路黃庫神、右摩尼寶左鼠西路白庫神、右寶劍左鼠北路黑庫神、右金刀左鼠東南路黃庫神、右金鎗左鼠西南路黑庫神、右托樓房左鼠北路黃庫神及右劍左盾東北路白庫神。

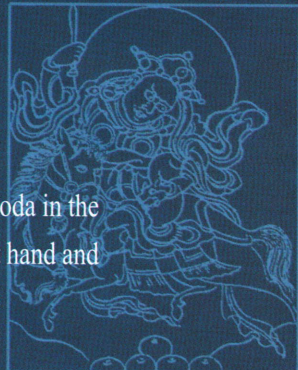
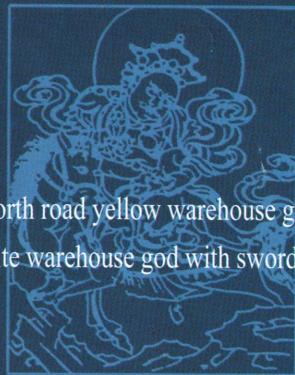
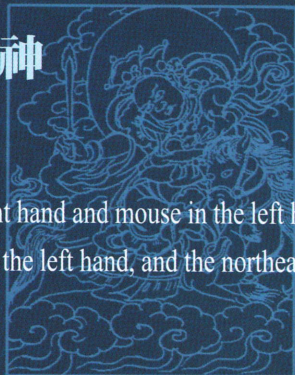
The eight parts Mammon are the east road yellow warehouse god with Iddhi pearl in the right hand and mouse in the left hand, the south road yellow warehouse god with treasure jar in the right hand and mouse in the left hand, the west road white warehouse god with wish-fulfilling jewel in the right hand and mouse in the left hand, the north road black warehouse god with treasured sword in the right hand and mouse in the left hand, the southeast road yellow warehouse god with golden knife in the right hand and mouse in the left hand, the southwest road black warehouse god with



FORTUNE GOD 財神

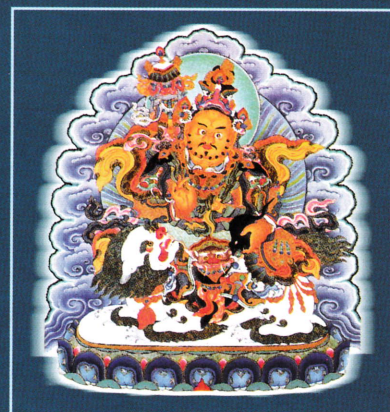


golden pistols in the right hand and mouse in the left hand, the north road yellow warehouse god with pagoda in the right hand and mouse in the left hand, and the northeast road white warehouse god with sword in the right hand and shield in the left hand.



其實不管是稱為多聞天王或財寶天王，只要是精勤修持並努力於菩薩道業的佛子，常行慈悲喜捨四無量心必能獲得天王及其眷屬的大力加被，於自度度人之資糧常能滿足不慮匱乏，事事順心、圓滿如意。

In spite of the heavenly king of rich hearing or the Guardian King of the Treasures, if Buddha sons practice well diligently, endeavor to do Bodhisattva path, and usually behavior with kindness, compassion, delight, and renunciation of four immeasurable, they must be blessed by the heavenly king and his family dependants a lot. And their accumulations on saving self and others could be enough to make everything smoothly and perfectly.



《簡易修法》

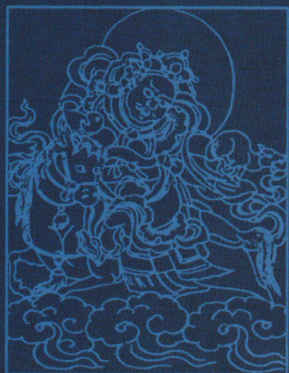
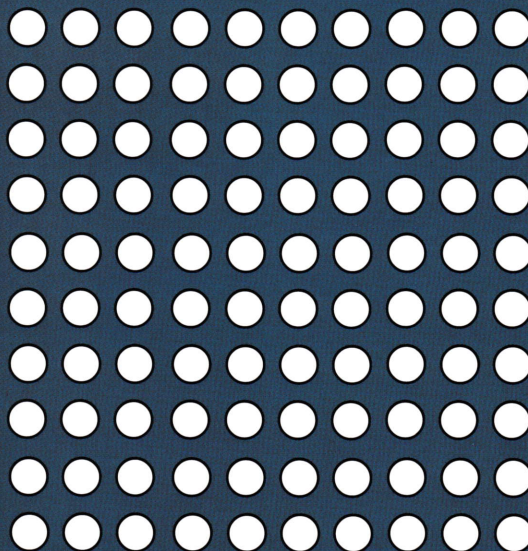
唸誦“南無財寶天王”，每唸滿 108 遍，祈願一次；祈求財寶天王賜予富饒，亦願眾生遠離貧困，得到富饒。(切記！所有的滿願，都要行善，與眾生分享)

每唸滿 108 遍，即可塗滿一個圈圈，只要一心一意，則有感應。

Simple and easy method to practice:

Reciting iNamo the Guardian King of the Treasures, and make a wish after every 108 times of chanting. The wish is to pray for rich from the Guardian King of the Treasures and all beings get away from poverty to obtain wealth. (Keep in mind, all the satisfied wishes need to do charity work and share with all beings)

Reciting every 108 times can scribble one circle, and it could have response if wholeheartedly.



紅塵心蓮 **THE VIEWPOINT OF THE HEART**

你願意活在未來嗎？

ARE YOU WILLING TO LIVE IN THE FUTURE?



文 / 木魚心 譯 / 慧蓉 版面創意 / 波爾 完稿 / 曼曼
Article/Magic Heart Translator/ Hui Jung Art/Paule Layout/Man



每個人都希望往高處爬，希望在有生之年擁有能讓子孫引以為傲的成就，但是很多人可能沒有想到，在我們希望擁有一個成就的過程中，其實我們失去的可能比擁有的還要多，我們追求一個成就所付出的代價，往往也是那個未來可能獲得的成就所難以補償的，甚至於享受這個成就的心情卻是苦悶的，因為那些失去的事物，有可能比這一份成就還要有價值呢。

安逸未嘗不是一種成就

追求功名是人的本性，只是每個人對於成功的定義往往不同，例如「安逸」未嘗不是一種成就？一個人能夠生活在無憂無慮的日子裡，不管貧窮還是富裕，安逸的人生其實就是一種成就，但是喜歡挑戰的人，卻認為這是一個必須去挑戰的課題，人不應該滿足於安逸，而必須不斷的突破現狀，所以開始追求另一種定義之下的安逸人生，而讓自己生活在起伏不平的人生中，並且認為這只是一個過程，最終其實還是在追求那安逸的人生，他對於「安逸」的定義是

Everyone hopes to be in a higher position and hopes that his posterity can be proud of his great achievement. But many people do not think that they might lose much more than gain in the process of hoping to achieve more. The price for achievement may not balance the success of the future. It is possible to enjoy success when things are not that good. The things we lose might be more valuable than the gains of success.

Living an Easy Life Is an Accomplishment too

It is human nature to pursue fame. People have different definitions for success. For example, living it easy is also an accomplishment. No matter how poor or wealthy, the man who lives with a happy and carefree mind is a man of success. However people who like challenges think that a man should not be satisfied with an easy life. They think that they must break through every current situation continually. They, therefore, pursue another kind of easy life that they define and get themselves into a troubled life. They believe that think to live restlessly is only a process that will lead them to an easy life which is their goal. To them, an easy life is one with plenty of money and material comforts. They might spend decades pursuing an easy life. In these decades,, they encounter a lot of challenges, misgivings,



擁有更多財富和物質，但是他追求安逸的過程可能就花了數十年，在這數十年當中，他的人生充滿了各種挑戰、不安、挫折、緊張，甚至還有病痛（或累積了病因）等，而最後也不見得每個人都有機會成功，可能大部分的人就這樣一直生活在那個奮鬥的過程中，沒有能見到最終的結果，所以他的人生就只是這個「過程」罷了！



許多人活在不算數的人生中

如果你認為「過程」並不能算數，而偏偏又沒有能夠順利獲致心目中那最終的成功，那你的人生實在是一場災難，因為一個人花了很多時間的努力活在「不算數」的日子當中，你可能不認為這當中的人生是真的，它們都是暫時的現象，房子是暫時的，所以不需要講究裝潢，生活用品是暫時的，所以不需要使用太好的，所有的現象都是暫時的，因為真正的人生將在這個過程結束之後到來，那時的人生才是真實的，而面對這眼前「暫時」「虛假」的過程，唯一的方法就是「忍耐」。

frustrations, nervousness, illness, and pain -or accumulate the cause of sickness. Not all of them have the chances to succeed in the end. Most people might simply live out their lives working hard and never reach their goal. Their life therefore simply remain a process.

Many People Live in a Life of "Not to Be Counted."

If a man thinks that the process of hard work can not be counted as a real part of life and he is the one who can not attain his goal, then, his life is to him, a "disaster." When he struggles to live in the days that are not "counted", he might think that his life is not true and everything is impermanent. The house is impermanent to him; and he therefore does not need to be particular about the upholstery. The articles of everyday use are also impermanent; and he therefore does not need to use good ones. He thinks that the life after the end of the process is the only true life. The only way to face the impermanent unreal process is to endure.

Do not spend life in waiting

Many people indeed waste their life simply waiting unrealistically and miss the wonderful parts of life. In fact, life is always radiates its light and heat. However, many people do not make good use of the energy of life and waste it in long periods of waiting.

By the time their long awaited day arrives, there might not be much energy left. After all, life is changeable and unpredictable in tens of years. Many people

勿讓生命消耗在等待中

很多人的確虛擲生命在空幻的等待中，而錯過了許多人生中的精彩部份，生命其實一直都在綻放著它的光與熱，我們卻有很多人將這一個生命的能量，消耗在漫長的等待當中，而未能善加運用這一股熱能，一直到自己認為的成就到來時，我們所能散發的光與熱可能剩下不多了，畢竟數十年的奮鬥之中，人生的變化難測，當初以為達成目標，是為了建立長久的安逸人生，但很多人往往為了保有這個成果而疲於奔命，面對的環境和挑戰更加的難以預料，雖然他得到了財富和名牌的人生，但他並沒有得到安逸，甚至可能成了一個很難達成的夢想。

活在當下才是真人生

所以佛陀要我們「活在當下」，珍惜每個活著的日子，一個人是應該努力於自己的工作，運用智慧和機會來開創自己想要的人生，但是最重要的不見得是那數十年後的成果，而是每一個「現在的人生」，只要你努力工作，就能獲得生活的資源，但能運用這資源來充實當下的生活，使活著的每一刻都能感受生命的光與能，才不會空虛的浪擲人生，因為努力工作和學習，自然能獲得不同程度的財富，這和你對未來的期待不見得有直接的關係，未來是不可測的，但你只要努力、認真的生活、讓人生有一些意義，那你不需要等到數十年後再來享受人生，因為我們會從當下的人生，找到比「享受未來的成就」更有意義的事物！

believe that once they reach their goal, they can then have an easy life forever. But in order to keep living the easy life, and enjoy the fruits of their labour, once they reach their goal, they may face more unpredictable circumstances and challenges. Although they may become wealthy and everything they use is made of well-known brands, they do not live in peace. To live an easy life might even become an impossible dream.

Living in the present moment is the true life

This is why the Buddha teaches us to live in the present moment and to cherish every day when we are alive. We should not work too hard and use our wisdom and every opportunity to create the life we want to live.

Every present moment in life is the most important thing, not the result of tens of years of hard work. As long as we work hard, we can obtain life resources. Take good care of these resources to enrich every current moment in life to make us feel the light and the energy of life in every moment. This way, we won't waste our life.

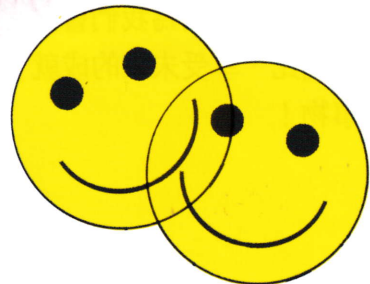
The future is unpredictable. We can obtain more or less wealth only if we work hard and study hard. Having wealth does not necessarily live up to our expectations. Only if we live our life earnestly and make our life meaningful now can we find more significant things "to enjoy success in the future." It derives from every present moment. We then don't have to wait for tens of years to enjoy life.



真正的快樂來自一 不求回報的幫助他人

Real happiness
is
to help others

文 / 徐千芬(台灣東吳大學經濟系學士)
翻譯 / Hank 創意 / 波爾 完稿 / 昕晨
Article/Ann(Degree in Economy/Taiwan)
Translator/ Hank
Art/PauleLayout/Morning





小故事

記得在小的時候，村長舉辦了一個很有意義的旅遊活動，母親攜我同行，活動過程的其中一站是參觀育幼院，院裏住了許多身體殘缺的、智障的、有先天性遺傳病的、遭遺棄的小朋友，這種奪人同情的景象，我與母親看了，心裏真是難過極了！媽媽說：「如果我有錢，一定要幫助他們。」這句簡短的話，心有戚戚地，深深的烙在我腦海裏，至今未曾忘記！家裏的經濟情況並不富裕，但在那次活動後，偶而會遇見郵差先生送來慈善機構郵寄的收據，那是媽媽省吃儉用攢下來少許的錢，捐給那些真正需要幫助的團體。母親這樣的善行，讓我領悟到：知足是一種快樂，不求回報的幫助別人更是一種快樂！

啟示

「施比受更有福」，絕對不是喊出來的口號，它是需要你去發覺、去體會、去實踐的生命境界。在生命的旅程中，當你受到挫折，處在人生的低潮時，千萬不要有希望別人同情你的想法，因為那樣只會讓你更脆弱，換個角度想，在這個世界裏，你絕對不是最悲慘的角色，有許許多多的弱勢團體，正等著你發揮善心去協助他們！如果發下服務眾生的大願，尊重生命、覺悟人生無常、習慣知足、心存感恩，當你加入慈悲的行列，為服務眾生而忙碌著，豈有多餘的時間，躲在角落裏自怨自艾呢？

感恩我的母親，她身體力行地教導我行善，因為有這樣的慈悲力量，讓我在人生舞台上，走得更堅定、更快樂，並且活出生命的價值與意義。

I brought my mother on a meaningful tour held by the head of the village in which I spent my childhood. One of the activities was to visit the orphan garden, in which live a lot of children with incomplete bodies, mental deficiencies, inborn hereditary diseases, and were abandoned by their parents. Mother and I felt very miserable when seeing the pitiful scenes. My mother said, "I would help them if I had money." These brief words were deeply printed on my mind as I had the same feelings; and they aren't forgotten even now. My family's income is not abundant, but after the tour, I sometimes saw the charitable institution's receipt in the mail. My mother was using money saved on food and expenses to donate to the organization. My mother's righteousness let me realize that satisfaction is happiness and helping others without asking for payment is another happiness!

"It is better to give than to receive" is not just a slogan. It is one of the most important things in life, which you need to discover, understand, and practice. During the process of life, when you meet frustration and get in a bad mood, it would make you more empathetic if you knew others sympathized with you. Think of it from another point of view: you are not the most miserable person in the world; many weaker people need your righteousness thoughts and actions to help them. If you make the great vow to serve others



快樂公式 Happiness formula

慈悲心 + 不求回報的幫助他人
= 皆大歡喜的大快樂

**Kindness of mind + Helping others
without demand repayment
= Great happiness for everybody**



and you esteem life, are aware that life is changeable, and get used to the satisfaction of helping others, your mind will be filled with thanksgiving. When you join the kind and compassionate group that is busy serving others, you won't waste precious time hiding yourself in the corner to repent and redress your errors. You will actively do good instead.

The Viewpoint of Buddha Dharma

Righteousness is shown by not hurting others. If many good men and women quietly do righteousness at every opportunity without demanding repayment, then our society and country, even all the world, would gradually be called by kindness and righteousness to supersede wickedness. And everyone would be merciful, kindhearted, peaceful, healthy, and long-lived. If the human world has great love, and warm sentiments are everywhere, then what can be happier than this?

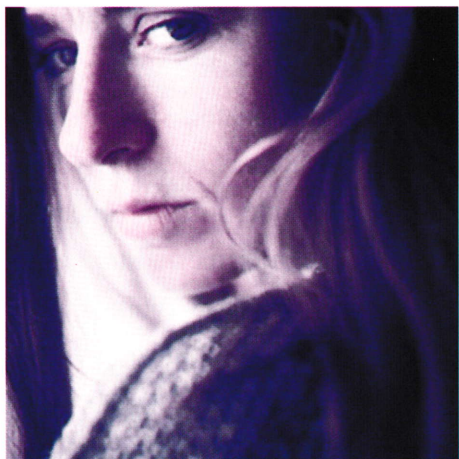
童話故事的啟示

The Reveal from the Fairy Love Story The Snow White

白雪公主



故事



很久很久以前，在歐洲的廣大內陸的一個國家，英俊的國王，和賢淑的王后生了一個很漂亮的女兒，她柔順頭髮像烏黑木般又黑又亮、皮膚就像雪一樣白嫩，所以王后就幫她取了名字叫白雪公主。但是不幸的是白雪公主還沒有長大，她的母后就過世了。

沒有多久，國王又娶了一個妻子。這個新王后長得非常漂亮，但她嫉妒心卻很強，只要聽說有別的女人比她漂亮，她都無法忍受。

王后擁有一塊神奇的魔鏡，她經常走到鏡子面前自我欣賞，並問這面魔鏡誰是世上最漂亮的人。本來每次魔鏡都說是她。

時光飛逝，轉眼間白雪公主已長大成人婷婷玉立。

有一天王后走到魔鏡前像往常一樣問著鏡子說：

「魔鏡！魔鏡！請你告訴我，誰是這世界上最漂亮的人？」

這次魔鏡竟然回答：「白雪公主比你更漂亮！」

這件事對王后是莫大的打擊，一氣之

The Story

Long time ago, there lived a handsome king and his virtuous queen in the vast inland of Europe. The queen bore a beautiful girl. This girl has smooth black, like ebony's bright hair and white skin as tender as snow so that the queen named her the Snow White. Unfortunately, her mother-queen died while she was childhood.

In a short time, the king married again. The step-queen grows very beautiful, but she is so jealousy. She is unable to tolerate that there is other woman more beautiful than she.

The step-queen has a magic mirror. She usually stands in front of mirror to admire herself and ask the mirror who is the most beautiful woman in the world. The mirror always says she is.

Time passed quickly, the Snow White has been growing up a graceful girl.

One day, the queen stands in front of the mirror and ask as before:

“Magic mirror! Magic mirror! Please tell me who is the most beautiful woman in the world?”

This time, the magic mirror unexpectedly respond, "The Snow White is more beautiful than you!"

The queen can stand this fact and so anger to expel the Snow White into the forest, and order servant to kill the Snow White. However, because of the conscience, the servant doesn't kill her, and just leave her in the terrible forest.

While the Snow White enters the ter-

下就把白雪公主趕到森林中。並命令僕人要把白雪公主殺了，還好因僕人良心發現，並沒有殺了她只是將她留在恐怖的森林中。

白雪公主走到恐怖的森林中，但奇怪的是怪獸並沒有傷害她，在漫無目的地前行中，白雪公主無意間遇到善良的七個小矮人，她把她的遭遇告訴了小矮人，小矮人們很同情她的遭遇而收留了白雪公主。並和她很快樂的生活在一起。

……另外這一邊，當王后再問魔鏡同樣問題時，魔鏡還是說白雪公主最漂

rible forest, it is strange that monster and beast don't hurt her. When she aimlessly goes forward, she unintentionally meets seven dwarfs and tells them her experience. These dwarfs sympathize her situation so as to take her in and live happy with her.

On the other side, when the queen again asks the mirror the same question, the mirror still tell her the Snow White is the most beautiful woman. The queen is very flustered and exasperated while discovering the princess still alive. She then secretly plans how to kill the Snow White.



亮，王后發現白雪公主沒有死，更氣急敗壞，於是她暗地裡計劃著如何殺掉白雪公主。

她親自出馬扮成一位老太婆，將一顆有毒的蘋果送給白雪公主，善良的白雪公主毫無懷疑的將毒蘋果吃了，結果白雪公主剛咬一口，就馬上昏死過去，小矮人們從礦場回到家時發現白雪公主，昏死在地上，恁他們再怎樣的叫喚搶救，也叫不起白雪公主……。

王后回去後再去問魔鏡：

「魔鏡！魔鏡！請你告訴我，誰是這世界上最漂亮的人？」

She disguised herself as an old woman, and send a poisonous apple to the Snow White. The kind Snow White is no doubt to eat the apple, and she instantly faint when biting. These dwarfs discover that the Snow White faint to die on the ground when going home from mineral field. In spite of how these dwarfs call and salvage, the Snow White is unable to wake up....

The queen goes back and asks the mirror again,

"Magic mirror! Magic mirror! Please tell me who is the most beautiful woman



魔鏡說：「王后您是世上最美麗的女人！」

王后終於又恢復了往日驕傲的笑臉。

……可憐的白雪公主真的一動也不動，傷心的七個小矮人把白雪公主裝在一口精美的玻璃棺材內，並用金子嵌在棺材的四周，及白雪公主的名字、銘文。最後將棺木安放在一座小山上面。奇怪的是日子一天過一天，但白雪公主的皮膚還是一樣雪白美麗，頭髮依然烏黑亮麗。

有一天，一個王子外出遊山玩水，經過這座小山，他看到了棺材內的白雪公主及她的銘文，王子的心裡非常激動，他求小矮人讓他把棺材帶走，小矮人原本不答應王子的請求，但最後因被王子至誠的心所感動，最後終於答應王子的請求，把裝著白雪公主的棺木給了王子。

當王子要搬走棺材時，突然不小心棺木被撞了一下，卡在公主喉裡的那塊毒蘋果突然從白雪公主口中吐了出來。

白雪公主醒了過來，王子非常高興將公主帶回去，並很快的與公主舉辦婚禮，從此公主與王子過著幸福快樂的日子，而王后再問魔鏡誰是最漂亮的人時，再次發現白雪公主是最漂亮的女人，最後受不了打擊，不久就在嫉妒、憤恨與痛苦的自我煎熬中死去。

in the world?"

The mirror says, "My queen, you are the most beautiful woman in the world."

The queen finally restores the arrogant laugh as the former days.

.....The poor Snow White is really unable to live, these seven dwarfs with heart-broken put the Snow White in an refined glass-made coffin, and use gold to border the edges of the coffin, including the princess's name and inscription. Finally, the coffin is put on a small hill. It is very strange that her skin is still white and beautiful, and her hair is still pitch-black and bright after days passing.

One day, a prince goes out for travel and passes through this small hill. He see the Snow White in the coffin and her inscription, and he is very excited to ask these dwarfs to let him take this coffin away. These dwarfs originally don't agree the price's request, but, finally, moved by the price sincerity, and they agree the prince's request to give the prince the coffin.

When the prince moves away the coffin, incautiously to hit the coffin at one stroke, the poisonous apple stuck on the princess's mouth is suddenly spit out from the mouth.

The Snow White wakes up, and the prince is very happy to take her back, and soon marry with the Snow White. From this moment on, the Snow White and the prince live a happy life. The queen again ask the mirror who is the most beautiful woman, and discover that the Snow White is the most beautiful woman in the world. Finally, she is unable to bear the shock, and suffer herself to die in envy, resentment, and pain.



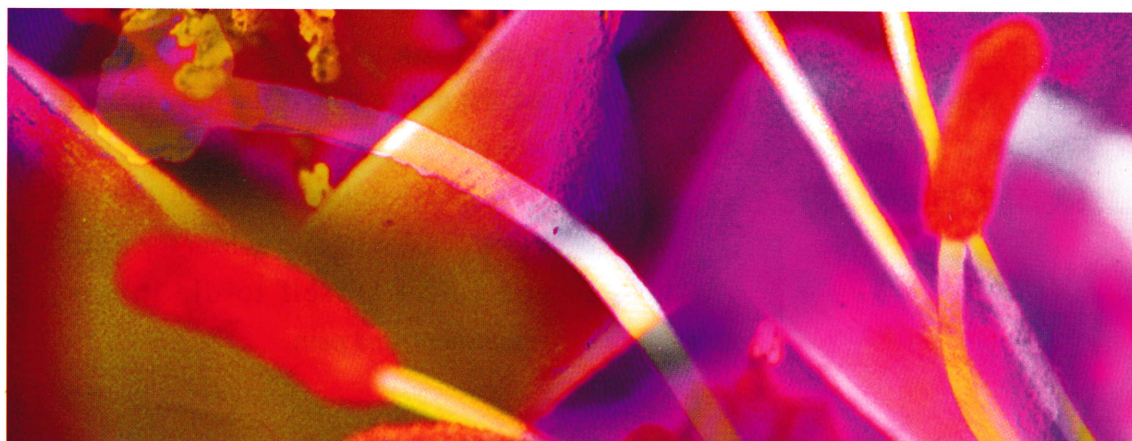
賞析 Analysis

童話故事之所以能不受國界、語言的限制被許多大大小小的朋友喜愛，除了有引人入勝的故事劇情外，最重要的還是每則故事背後諄諄善誘的教育內涵，在白雪公主此則家喻戶曉的童話故事裡，善解人意的白雪公主、七個離群索居但卻宅心仁厚的小矮人及長得美艷卻驕傲又嫉妒心強大的繼母，個性色彩鮮明的主角人物，交叉串連，編織成一個動人的美麗畫面。

Fairy tales are many children favorite without limiting by nation and language. Besides the absorbing plot of a play, the most important thing is that every story contains educational intent to earnestly lead to the goodness path. In the widely known fairy story of the Snow White, the kind Snow White, the seven dwarfs living apart from other people but with kindly disposition, and the beautiful stepmother with arrogance and strong jealousy heart, compose a moving and beautiful frame to intersect and string up from the bright leading roles.

故事中的白雪公主天真、善良又美麗，就因為她有純真、良善的心靈，才能使她在日以後所遇的險難，都能逢凶化吉，安然度過，最後與王子共組美麗幸福的快樂家庭。而七個小矮人雖每個人有各自不同的古怪脾氣，但他們的內在卻是充滿著仁慈與愛好和平，正因如此，他們擁有了富裕的生活環境，但是他們卻不會因此而過著驕縱的奢侈生活，反而選擇了隱士般的世外桃源生活；只有白雪公主的繼母因為她的嫉妒心太過強大，而終使自己走上了抑鬱寡歡的自絕之路。

The Snow White is innocent, kind and beautiful in the fairy story. Her pure and kind heart let her turn bad luck into good fortune at later dates. Finally, she and prince compose a happy family. Although each of seven dwarfs has different odd temper, their inner hearts are full of kindness and peace. Although they own rich life, they don't live in arrogant and luxury life but choose a place for taking refuge. Because of strong jealousy heart, the queen finally goes into the depressed impasse by herself.





佛法觀點 Buddhist viewpoint

在白雪公主的這則童話故事裡，給了我們很深的一個啟示，就是境由心造。佛法裡我們經常可聽到「萬法唯心」，一切外在的現象都是由我們的內心所感召的，但在現實的生活中，我們常會因外部環境太逼真了，而忘了這一切的人、事、物都是我們心意識的投射，只要我們內心處在什麼的狀態，生活的事物就反應出什麼樣的情況。

童話裡的白雪公主純真善良，必然感召化險為夷的平順坦途，並且能夠得到別人的真誠祝福而與王子過著幸福快樂的婚姻生活，反觀皇后則因嫉妒心強大，眼裡容不下天下任何一個女人比她漂亮，因而感召的是計謀無法得逞，並且看到比她美麗的白雪公主與王子走向紅地毯的那一端。處在如此沈重的壓力中，人怎麼會活得快樂呢？最後只有把自己逼上絕路——在悲憤中含恨而終。

所以我們希望擁有一個幸福快樂的感情生活，就必需懷有一顆善良的心，因為有了「大愛」才有「大樂」，外在一切的一切都是我們心念的感召啊！

This story gives us a deep reveal that the circumstance is the creation of our mind. In Buddha dharma, we usually hear that “all dharma only depend on the mind”. Every outer phenomenon is called from our inner heart. But in the really life, we always forget that all the humans, matters and substance are the reflection of our consciousness because the outer environment is too vivid. Life is the reflection of our inner heart.

The Snow White is pure and kind in the fairy tale. She is inevitable to call a smooth and easy path from turning peril into safety, and she can obtain other people's sincere blessing and live a happy marriage life with the prince. On the contrary, because of strong jealousy, the queen is unable to tolerate any woman more beautiful than her, and call her strategy. She can't see the more beautiful Snow White marrying with the prince at another end of the red carpet. Under so heavy pressure condition, how can the queen live in happiness? Finally, she forces herself to go to an impasse and nurse, and hatred to die.

If we hope to keep a happy emotion life, we need nurse a kind heart. All the outer matters are called by our thought. Only we have the great love, we would get the great happiness.

胃與十二指腸潰瘍的食療法

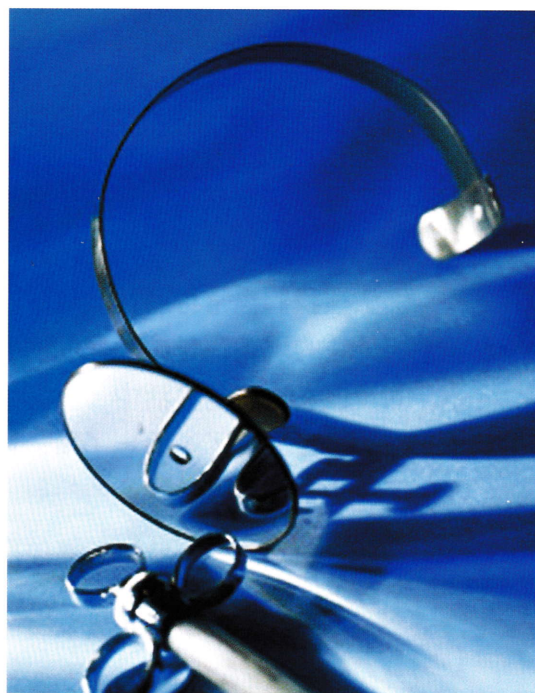
Food therapy for stomach ulcer and duodenal ulcer

終結胃潰瘍

根絕十二指腸潰瘍的

無上心法

大公開



The supreme secret method
to end stomach ulcer and
out root duodenal ulcer
is open.



文 / 清塵(兒童心理諮商老師) 翻譯 / 雪雲 版面創意 /free 完稿 /free
Article/Grace (Children Psychology Teacher) Translator/Xue-Yun Art/free Layout/free

一盤盤的佳肴美味，一群親朋好友，大家一起品嚐美食，真是世間一大享受，但是有些人就沒有這個福氣了，他們可能就是「潰瘍一族」的朋友，因為這些重口味的美食一旦進入他們體內，將會讓他們已經破損的胃腸壁「火上加油」，在多次的痛苦經驗後，他們自動學會抗拒美食誘惑的能力，不是不想吃，而是不能吃。

癥狀

胃潰瘍指的是胃壁出現破洞或裂痕的情形，在胃酸過多、黏液減少的情形下，容易造成胃潰瘍。痛的位置在上腹痛、有腹部灼熱悶痛的現象，有時一痛就是數個小時到數天，此外嘔吐、食慾不振、打嗝或脹氣、胸口灼熱（胃灼熱）、大便色黑或帶血也是常見的癥狀。

十二指腸是與胃部相連接的第一段小腸，當十二指腸受到胃液侵蝕而出現潰瘍，就叫「十二指腸潰瘍」，痛的位置在肋骨下的腹部，通常是感到灼痛或絞痛，嚴重的話還會造成胃出血，腸穿孔，若潰瘍擴散，會引起胰炎，此時患者便會感到背痛。

成因

專家過去通常將胃潰瘍歸因於壓力，但現在則證實有一部分是由一種叫做幽門螺旋菌所引起的，過度使用阿斯匹靈、精神緊張、壓力大、抽煙、酗酒、吃太辣、暴飲暴食、胃酸過多、胃壁黏液太少而無法保護胃部等，都是引起胃

Dishes of delicious food, a group of relatives and friends, and tasting delicacies all together are the greatest enjoyment in the world. But some people may not have the fortune; they may be one of the ulcer group. Because these heavy flavor delicacies entering their bodies would damage the stomach wall and damage the intestines more. After many painful experiences, they have automatically learned the ability to resist allure of delicacies, not refuse to eat, but can't eat.

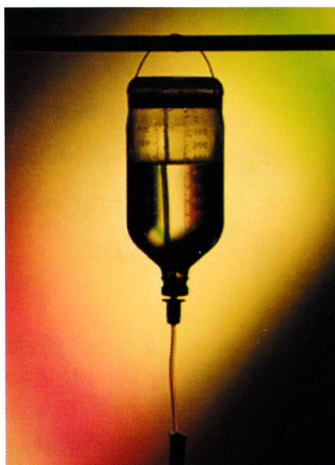
Symptoms

The stomach ulcer indicates that the

stomach wall has hole or crack. Under the condition of much hydrochloric acid and less mucus, it is easy to cause stomach ulcer. The aching location is at the upper abdomen and the pain is scorching hot. Sometimes, the aches continue from several hours to few days. Beside, vomit, poor appetite, belch, bloated gas, glowing

chest (glowing stomach), and feces with black color or blood are common symptoms.

Duodenum is the first length to connect with stomach, when duodenum is eroded by gastric juices to form ulcer, namely duodenal ulcer. The ache location is the belly under the rib, usually feel scorching pain or angina, and would cause gastric hemorrhage and intestinal perforation if serious. It would cause pancreas inflam-



潰瘍的原因，患者以中年及中年後的男性居多。

十二指腸潰瘍的原因是壓力太大、焦慮不安、身體過勞和抽煙、胃酸過多。患者以年輕男性及屬O型血液的人居多。

食療

一、多喝白開水

溫水為宜每日以 3000c.c. 為佳，每次 300c.c.。

二、最好吃全素。

應該說 " 必須吃全素 "

三、吃素注意事項:

(1) 鮮奶每日須飲用 300c.c.，分兩次喝，每次 150c.c.。

(2) 每日一樣青菜，必須一碗以上。

四、治潰瘍的優質食品

(1) 木瓜

每三天吃一整顆木瓜(中等大小)，須於



mation if the ulcer is diffused, at the moment, the patients would feel backache.

The form reason

In the past, the specialists consider the gastric ulcer caused by pressure, but now, they verify some germs cause it. Overusing aspirin, nervous spirit, too much pressure, smoking, excessive drinking, eating spicy food, gluttony, too much hydrochloric acid, and little stomach wall mucus to protect stomach are the reasons to cause gastric ulcer. The patients are mostly at middle age and beyond middle age males.

The reasons to cause duodenal ulcer are too much pressure, anxious and uneasy, overworking, smoking, and too much hydrochloric acid. The patients are mostly young males and people with O-type blood.

Food therapy

1. Drinking plain boiled water

The mildly warm water is the best, about 3000c.c. Everyday, and each time are 300c.c.

2. It had better to eat vegetable.

It should eat vegetable completely.

3. The attention points for vegetarian

(1) Drinking fresh milk about 300c.c. Everyday, each time is 150c.c. Drink two times.

(2) It needs one kind of vegetable everyday, and more than one bowl.

4. The high quality food to cure ulcer

(1) Papaya



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) 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。

Taking one full papaya at three-day intervals (the middle size) after lunch.

(2) Fen-guang ginseng

Taking the boiled fen-guang ginseng at three-day intervals (5 gram fen-guang ginseng with 500c.c. boil to about 300c.c. water) before sleep while warm condition.

(3) The lotus root

Eating three times every week at dinner, and more than one bowl. Using water to boil the lotus root (clean including cover) then cut to piece when cold and dressed with sauce and salt.

(4) Huai - shan

Eating three times every week after dinner as snack while warm, using 500c.c. Water to boil 50 grams lotus seed until only about 300 c.c, without any seasoning,

(5) Bitter Gourd

Eating five times every week at lunch the best, the next is at dinner (it need add one time if eating at dinner), just boiling without any seasoning, each time is half.

Conclusion

Besides, we need to chew carefully and swallow slowly when eating any food, then, the workload of the stomach and intestines could be reduced. Don't smoke and drink wine, because both would damage the stomach mucous membrane. Do Exercise more, especially yoga-exercise is more benefit to strengthen the stomach and intestines function. Strolling or kneeling fifteen minutes after meat is very effective to help digestion.

It is believed that you see a lot of method

結論

另外還記得吃任何東西都要細嚼慢嚥，這樣胃腸的工作量就會減輕，不要抽煙喝酒，因為這兩種東西都會破壞胃黏膜。多做一些運動，尤其是調理胃腸的瑜伽體位法，更有益於胃腸功能的強健，飯後散步或跪坐 15 分鐘，是很有效的助消化法。

相信您看過不少潰瘍治療法，甚至也



親身試過卻成效不彰，問題出在那裡？出在沒有掌握「潰瘍心法」，心法不對即使吃遍各種食療也很難好，治胃腸潰瘍的最高心法就是「放鬆愉悅」，常常輕鬆愉悅就少了「精神壓力」「吃不該吃的」「吃太多」的惡習，自然就會讓潰瘍病早日康復，人在輕鬆愉悅情況下會分泌一種天然的止痛劑「腦內嗎啡」，到時就不用再服用有副作用的制酸劑、止痛劑，而且腦內嗎啡會增加身體自癒功能，對整個身體的內在系統做一個穩定的調整，最實際的作法就是「靜坐」和「觀察力練習」，這兩種修鍊法可以讓您的生活回到一個健康的常軌，和潰瘍 Say good-bye！

腦內嗎啡

一、何謂腦內嗎啡？

醫學上的英文名稱是 Endorphin，一般譯作恩多芬、安多酉分、腦啡或內啡月太，是由體內形成的一種物質（荷爾蒙）它的化學結構因為與麻藥的嗎啡相似，故稱之為腦內嗎啡。麻藥的嗎啡會有副作用和上癮的危險，至於腦內嗎啡則完全沒有這種顧慮。

二、腦內嗎啡的功能？

1. 具有舒解疼痛的作用。
2. 還能控制人體對壓力的反應，調節腸壁的收縮。
3. 促進人體舒暢的感覺及控制情緒。
4. 並且具有調節腦下垂體釋放成長及生殖荷爾蒙的功能。
5. 提高人體的免疫機能，避免生病，增加壽命等等。

三、什麼時候會分泌腦內嗎啡？

1. 心情好時。
2. 吃用清淨素食。
3. 靜坐冥想。

Endorphin

1) Why Endorphin?

It is called endorphin in medical term, it is a living thing create by our body (Hormones) due to that the chemical equation is quite similar to morphine, thus having the name endorphin. Using morphine has a chance of having side effects and addiction, but as for endorphin there's no such worries.

2) The capabilities of endorphin?

1. Relieves pain.
2. Able to control the reaction of stress to a person.
3. Able to having a relaxing feeling, and controlling emotion.
4. Able to improve the capabilities of hormones.
5. Increase the immune system in our body, reducing illness, increase lifespan, etc

3) When will our body produce endorphin?

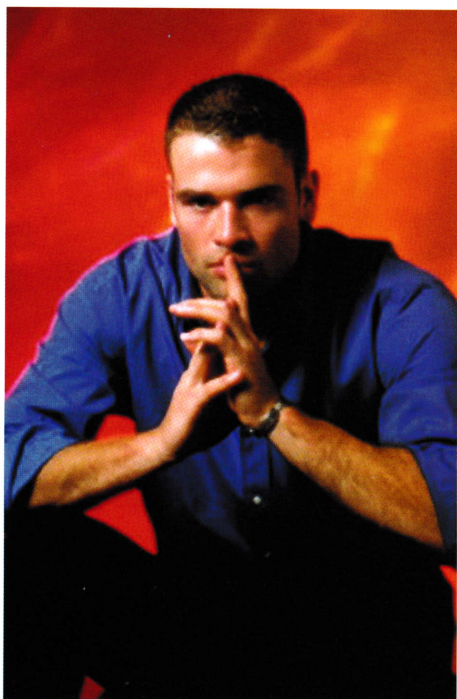
1. When you are in a good mood.
2. When eating healthy vegetarian food.
3. Meditating.

to cure ulcer, even try it personally but effects is not clear, where is the problem? The problem is not to master "the ulcer heart method". It is useless to do various food therapies if using the wrong heart method. The highest heart method to cure stomach and intestines ulcer is to "relax and enjoy", usually relaxation and enjoyment would reduce the bad habit of spirit pressure, eating the unwanted food, and eating too much, and let the ulcer recover early. Human would secrete one kind of natural analgesic, brain's morphine, then, instead of taking the restricting acid medication and analgesic with side effect. And brain's morphine has the function to enhance the body itself recovery, to adjust the inner system of the whole body stably. Meditation and observation practice is the actual method which training can let your life return to the healthy courses and say good-bye to ulcer.



客觀——生命救星

Objectivity The Savior of Life



嗨！又到了訓練觀察力的時候，對於「觀察吃飯」的練習，不知道您體會箇中三昧了嗎？如果覺得還不是很能掌握的話，不要緊，只要放輕鬆，持之以恆的練習，時候到了就自然有所體會，人家說天下沒有白吃的午餐，一切的學問

Hi! The time to train our observation has arrived, have you experienced samaya observation on eating habits? If you feel that you have not wasted it, don't worry. Just relax and persevere in the training as you will experience it when the time comes. There is no without any hard work. Every knowledge have to be worked in order to gain achievement. even the most great work to improve our life?

The simultaneous operation mentioned in the previous issue, through training by observation, would realize that real life experiences usually doesn't proceed by linear. But many people often lose their direction in the complicated life of non-linear type, and allow karma to rotate with very pain. ,in school training, many people participated numerous tests, which has standard answers for the most parts. Therefore most students follow the fixed logical thinking ,and go through the test one by one. An earnest and

都是要下足了功夫才能成功，更何況是認識自己的生命大工程呢？

上次提過平行模式的運作，透過觀察力的訓練，會了解生命的運作往往不是線性進行的，而許多人往往在非線性的複雜生命中迷失了方向，隨業流轉，痛苦莫名。就拿學校的訓練來說吧，許多人在學生時代都做了無數的測驗題，而大多數都是有標準答案，於是大多數的學生就循著既定的邏輯思考方式，度過一科又一科的考試，認真用功而又福報具足的學生就一路過關斬將，成為大人眼中的高材生。但不幸的事出現了，就是有著太多的事物充滿了不確定性，離開考試的陰影後，才赫然發現生命中可變



的參數原來不只一個，原來生活中所有的一切，可以說絕大部分都沒有標準答案，沒有固定模式。情感的世界如此，與人相處如此，甚至經營管理也是如此；可以說適應變動已經耀升為最重要的能力之一，但是從來沒有人教過如何去適應變動的生命？如何去愛和被愛？如何獲得快樂？如何不做情感的奴隸？等等。這一切的問題都遠非標準答案的學習模式所能提供的。佛法的偉大又再次顯現了，他提供了最高效率的學習模式，就是不執著的學習模式，不執著能讓能量流通暢，能量在流動中就會不由自主捕捉學習分子，達成快速學習的目的。

studious student with enough merits would go through such series of critical tests to become an outstanding student. But, reality is full of uncertainties, these students suddenly discover that the variable parameters in life are more than one, unlike these standards in school. Actually every thing in life has no standard answers most of the time. Emotions is a sand example, getting along with others is another, and even management. It could be said that adapting to variation is one of the most import capability. But no one has ever been taught how to deal with the vari-

ables in life? How to love and be loved? How to attain happiness? How not to do as the emotional slaver? etc. All these problems cannot be resolved by the standard answers of the fixed

learning models. The greatness of Buddha dharma once again reveal that it can provides the highest efficiency of learning model, namely no inflexible learning model. Flexibility let energy flow freely, and the flexiility in energy flowing can spontaneously catch the learning element to rapidly result in effective learning.

One of the characteristic of observation is objectivity, and find is uneasy to become inflexibility under objective situation. But what most human is not to treat others objectively, but to treat oneself objectively. The direct influence is just attention. For example, first person tells the second person that this thing done not do well, and need to

觀察力的特質之一就是客觀，人在客觀的情境下就不容易產生執著，但人最困難的不是對別人客觀，而是對自己客觀，當主觀意識入侵思維領域時，直接影響的就是注意力。舉例來說，甲說乙這事做的不好，要改進。這時乙的一種主觀意識叫做「委屈」，進入思維領域了，於是乙就想：「甲太過分了！連這點小事都要罵我，我已經做的很辛苦，難道他都沒有看到嗎？算了反正努力也是沒用的，我真是倒楣。」於是注意力就集中在自尊心，而該改進的部分就被選擇性的遺忘了。自然平行運作的能力也就因為主觀意識的介入而消失了，取而代之的只是無止盡的情緒氾濫，其實每一個人都有無限的潛能，但卻因注意力放錯地方，而使生命出現了問題。

至今仍有多數的人，習慣於將大部分注意力放在情緒上，只將少部分注意力放在正事上，他們試圖解決情緒的問題，卻反而被情緒解決，而正事也沒做好。聰明的你，何不試著放掉情緒和壓力，用全部的生命去愛周遭的每一個人，用觀察力將主觀意識驅離思維的領域，也許從此就會有不一樣的生命喔！下回我們繼續探討觀察力的其他特質，希望大家有空練習練習，反正每天都要吃飯，藉由觀察吃飯，也許您會發現，原來吃一頓飯也可以讓生命提升喔！

觀察力的訓練：吃飯時的觀察

方法：

先從吃飯時，客觀的觀察自己的動作做起。也就是說在吃飯時，很清楚自己所做的每一個動作，但卻不刻意去鎖定自己的動作。

be improved. At this moment, one kind of the subjective consciousness of is called grievance entering thinking field, then, the second people thinks over, "He is very unreasonable! Why condemn me for this little thing, I have been worked it very hard, is it possible that he doesn't see? any way, Forget it, it is no useful to strive, I am such so unlucky." Then, his attention focuses on self-respect, and the improvement part is chosen to be forgotten. The ability for natural simultaneous operation disappear because of the subjective consciousness intervening, and instead by the sentiments vent endlessly. In fact, everyone has unlimited potential energy, but let life's occurs problem for putting the attention on the wrong position.

Up to now, many people are still overly conscious on feelings and pride sentiments but only putting very little attentions on actions and proper. They try to resolve sentiments' problem, and the proper event is done not well. If we are smart enough, why not try to forget about sentiments and pressures, and use all the life to love everyone around us. Using observation to expel the subjective consciousness from the thinking field, then perhaps one can live in different way. In our next issue, we continue to discuss other characteristics of observation, and hope everyone can improve themselves whenever there's time. Anyway, all of us need to eat everyday, and perhaps you can discover that to eating a meal also can increase the quality of life!

The training of observation: Observing when eating

Method:

To begin with, when eating, we try to ob-



時間：

每天吃飯的時間，無須額外花時間的訓練

原則：

放鬆而專注的觀察自己吃飯，對於一切的感受只是知道，而不加以批判。

注意事項：

- * 訓練觀察力的對象是自己，而不是其他人或桌上的菜。所有的事前預設或事後回憶，都不是觀察力的全面開展。因為，觀察力是「當時」發現了什麼？
- * 此外，作所有的事情，都需要持之以恆的每天練習及薰陶習，但是練習時不要有壓力。

好處：

- * 養成平行處理的思維模式，讓一切事情更容易掌握。
- * 對人、事、物有敏銳的洞察力，不容易做錯事情。
- * 養成真正專注的好習慣。
- * 事半功倍，不再自己打自己。
- * 唸書不再是難事。
- * 發現自己的盲點，增進人際關係。
- * 間接的開發出很強的直覺。

jectively observe own movements. That is to say, when eating, we are very clear about every movement we make, but no intention to fix own movement.

Time:

Use only normal meal times everyday, It is not necessary to spend additional time for training.

Principle:

Relax and concentrate on observing oneself while eating. It is just to know and not to criticize or attach for every sensation.

The point for attention:

The target for training observation is self, but not others or dishes on table. All the previous anticipation or recall after event are not the full development of the observation. Because the observation is to discover what at that time.

In the same way, we should persevere in training and influence gradually everyday, but when training without pressure.

Benefits:

- * Form a habit think by simultaneous hand, and let every thing be controlled more easy.
- * With the acute insight for human, matter, and substance is uneasy to do wrong things.
- * Forming a good habit for real concentration.
- * Yielding twice the result with half the effort, don't hit self again.
- * Studying is not the difficult matter any more.
- * Discovering oneself blind spot, and promoting the relationship.
- * Indirectly developing the strong intuition.

Daybreak and Love

天明與愛

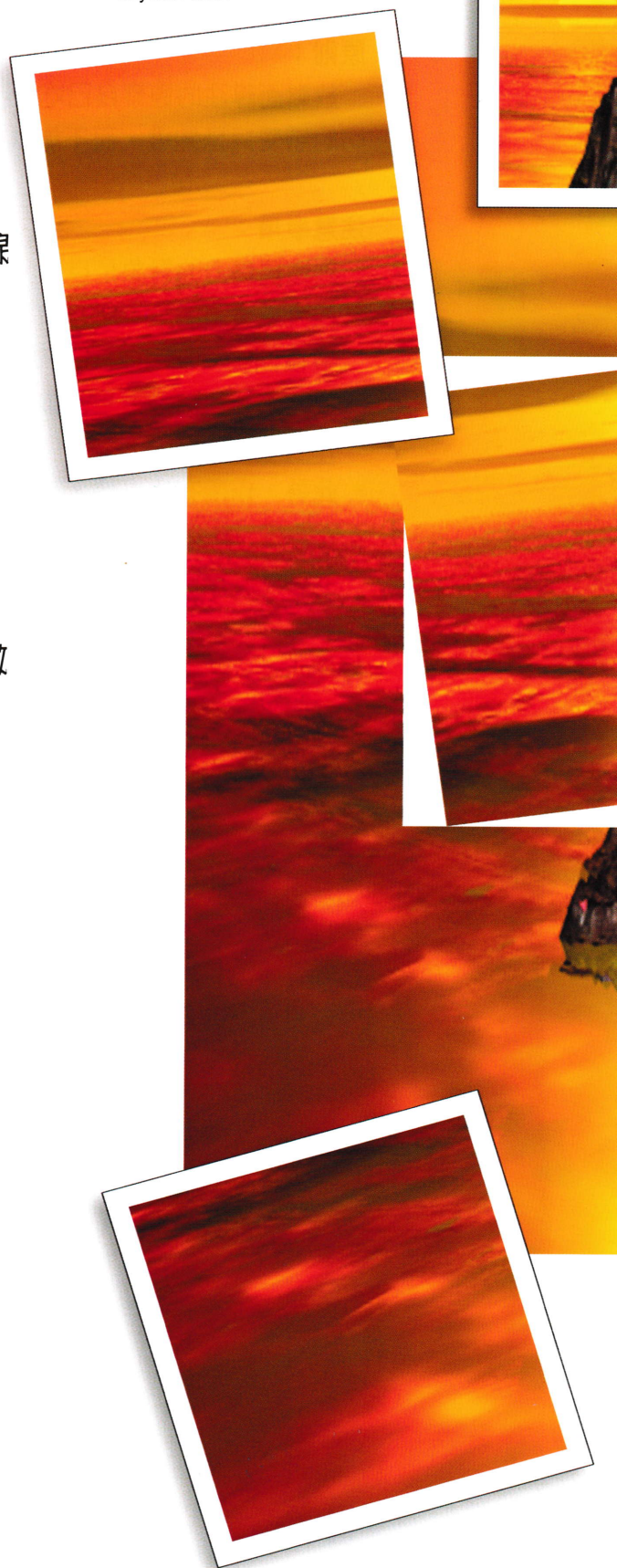
文 / 周玉卿 (金色蓮花表演坊導演)
譯 / 義憲 創意 / 波爾 完稿 / 曼曼
Article / Chou, Yu-Ching (Stage
Director of Golden Lotus Theatre)
Translator / Rick Art / Paule
Layout / Man

痛苦會不會有底線
五邊月色
是一種抽離
是頹廢
是前進
欲往前奔走
是蛻變
最深層的湖底
從來沒有過的清澈
欲抽身
是真實
是夢幻
欲向天明

斯人
獨
轉圈圈
欲抽身
黎明不遠
燈燦燈滅

天明

與愛





Love Love

Does pain have limitation?
The moonlight in the riverside
Is one kind of separation
Or decadent
Or to forward
Trying to run forward
Is to molt
The deepest bottom of lake
Has never been so clear
Desiring to get away
Is true
Or is it a dream
Desiring to face daybreak
He
Is alone
Turn round and round
Try to get away
Dawn is very near
Light is off and light goes out

Daybreak

And love

RIGHT VIEW

知見

金剛經

(15)

Vajra-Prajna-Paramita-Sutra

經文 The Original Sutra

須菩提
如恆河中所有沙數
如是沙等恆河
於意云何
是諸恆河沙
寧為多不
須菩提言
甚多
世尊
但諸恆河尚多無數
何況其沙
須菩提
我今實言告汝
若有善男子善女人
以七寶滿爾所恆河沙數
三千大千世界
以用布施

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

得福多不
須菩提言
甚多
世尊
佛告
須菩提
若善男子善女人
於此經中
乃至受持四句偈等
為他人說
而此福德勝前福德，

Subhuti,

If there are a considerable number of the Ganges River,
which are as numerous as the sands of the Ganges,
What do you think

The sands in the rivers are much or not?

Subhuti replies,

“Very much, Tathagata.

If take one sand as one river,

Then there are countless rivers,

Not to speak to the number of the sands in the rivers.”

Subhuti,

Now I will tell you the truth.

If there are good men or good women

Giving away seven kinds of treasure to the various worlds,
which are as many as the sands in the Ganges,

What do you think of that


Will they receive many blessings or not?

Subhuti replies,

“Very much, Tathagata..”

The Buddha says to Subhuti,

“If there are good men or good women believe and practice what
the sutra teaches, even just recite and practice the Four- Verses,



And explain the meaning of this sutra to others,
Then, they will receive much more blessings and merits than
the ones who give treasures.

詮釋 Vivid explanation

此段說明了般若智慧的重要
以及傳揚般若的殊勝功德福報。
因為人類之所以痛苦的最大因素，
即在於無知。
由於對實相的無知，
才有迷惑，
進而才有所謂的執取，
執取後再因而造無量無邊的業，
輪迴於是永無休止。
所以，
只有般若智慧才是解除無知狀態的苦口良藥，
其重要真的如經典中所比喻：
比恆河沙數般的七寶還要珍貴！
為甚麼？
因為，
即使擁有盡虛空宇宙的財富，
也不能讓我們真正脫離三界輪迴之苦，
只有無形無相的般若，
才能對於生命的窘困提出澈底解決的良方。
而金剛經正是不斷的說明
如何契入生命實相的般若語錄。
如果一個修行人認真的信受奉行，
甚至說給別人聽，
那麼，
他所得到的功德果報，
當然要比恆河沙數的七寶還要多啊！

This paragraph explains how important the wisdom of the Prajna-

paramita is

And how great the excellent merits and blessing will
generate to spreading the Prajna-paramita.

The main reason why human beings suffer is Ignorance.

We are puzzled because we don't know the Truth.

We therefore have attachment

and then do things that beget limitless karma.

Thus, we keep transmigrating.

The wisdom of the Prajna-paramita is the best treatment to
free us from Ignorance.

It is really more precious than incalculable seven kinds of
treasure as the sutra says.

Why?

Because,

Even if we possess boundless fortune,

We still can not really be free from the suffering of the
three realms of samsara.

Only the intangible formless Prajna-paramita can show a
good right way to thoroughly solve the bad situation of
life.

And, the Diamond Sutra is just a collection, which repeat-
edly explains how to see through the true face of life.

If a spiritual cultivator believes it, keeps it in mind, prac-
tice it diligently and even tell others about it,

Then, he of course will receive great merits and good
results, which are much more than seven kinds of treasure
as numerous as the sands of the Ganges.



清

心

小

五

激發出人生最光輝的部份
就是修行的目的

To inspire ourselves to develop the brightest part
of our life

Is the aim of cultivation.

忍人所不能忍 方能成就偉大
不可思議菩薩事業

Enduring what others can't endure, than can one
be successful in the great Bodhisattva's work.

在這三界之中
到最後
連命都不是自己的
又還有什麼能是
自己的呢？

這就是 -
佛家所說的無常啊！

In this world,
Eventually,
We don't even have our own life.
What else then can we have?
This is.....
What Buddhism calls Impermanent.

是我們不夠完整
的想法
限制了我們

It is our incomplete thought,
That limits us.

RIGHT VIEW


知
見

Words of purity





真相大白

Everything is clear now



真相大白
就像醫生發現病人
的病根一樣
所帶來的是
喜樂而不是痛苦
接納時的痛苦
是短暫的
而當病除了之後的喜樂
是永恆的

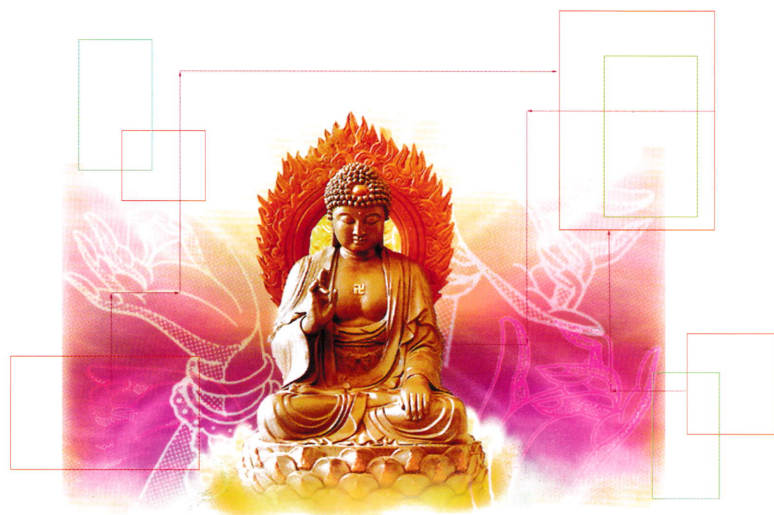
Everything is clear now,
which is just like a doctor discovering the cause of
his patient's disease,
It can bring happiness but not pain.
Pain, when accepted is just for a short period,
but, happiness, when it heals, is eternal.





RIGHT VIEW

知見



Lectures on the Maha-Prajna-Sutra

智慧如海 大般若經講記

(註：本文係新修正之大正藏版本)

校量功德品 49

Comparing the Merits 49



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

(續上期)

…常見諸佛，恆聞正法，不離善友，嚴淨佛土，成熟有情。從一佛國趣一佛國，供養、恭敬、尊重、讚歎諸佛世尊及諸菩薩摩訶薩眾。能以無量上妙華鬘塗散等香，衣服、瓔珞、寶幢、幡蓋、眾妙珍奇、伎樂燈明，而為供養。

世尊！假使充滿於此三千大千世界佛設利羅以為一分，書寫如是甚深般若波羅蜜多復為一分，此二分中，我意寧取如是般若波羅蜜多。何以故？一切如來應正等覺及三千界佛設利羅，皆從般若波羅蜜多而出生故。又三千界佛設利羅，皆由般若波羅蜜多功德勢力所薰修故，得諸天人阿素洛等供養、恭敬、尊重、讚歎。由此因緣，諸善男子！善女人等，供養、恭敬、尊重、讚歎佛設利羅，決定不復墮三惡趣，常生天人，受諸快樂，富貴自在，隨心所願，乘三乘法而趣涅槃。世尊！若見如來應正等覺，若見所寫甚深般若

二功德平等無異，
般若波羅蜜多與諸
覺，平等無二無二

智慧的原味 - 經文

The Origin of Wisdom

Sutra

波羅蜜多，此
何以故？如是
如來應正等
分故，世尊！

若有如來應正等覺，住三示導，為諸有情，宣說正法，所謂契經、應頌、記別、諷頌、自說、因緣、本事、本生、方廣、希法、譬喻、論義。若善男子！善女人等，於此般若波羅蜜多，受持讀誦廣為他說，此二功德平等無異，何以故？若彼如來應正等覺，若三示導，若所宣說十二分教，皆依般若波羅蜜多而出生故。世尊！若十方界如殑伽沙一切如來應正等覺，住三示導，為諸有情宣說正法，所謂契經、應頌、記別、諷頌、自說、因緣、本事、本生、方廣、希法、譬喻、論義。若善男子！善女人等，於此般若波羅蜜多，受持、讀頌、廣為他說，此二功德平等無異，何以故？若十方界如殑伽沙一切如來應正等覺，若三示導，若所宣說十二分教，皆依般若波羅蜜多而出生故。

Buddhas of many realms always hear the Ultimate Truth and never been far off from virtuous friends. It dignifies and purifies the land of Buddha which matured to preach all living beings of the Buddha-dharma.

We are therefore able to give offerings to Buddhas and Bodhisattvas with innumerable wonderful flowers, perfume, clothes, headdress, banner, umbrella, various treasure, music and lanterns; to respect, to esteem and to praise them from Buddha's land to Buddha's land.

Loka-jyestha, if there are two choices for me, one is the merit of filling up Tri - sahasra - maha - sahasra - loka with countless Sariras, the other is the merit of writing the profound Prajna-paramita, I would choose the latter. Why? Because all Tathagatas and Sariras in Tri-sahasra-maha-sahasra-loka are generated from Prajna-paramita. Sariras in the Tri-sahasra-maha-sahasra-loka come from the merits and power of practicing the Prajna-paramita. And, heavenly Devas, Arsuras and the other beings are then giving offerings to Sarira, respect it and praise it. If good

The High Lights 精彩片段備忘錄

「無上甚深微妙法」，真的是絕妙生動而且鞭辟入裏，既然“甚深”，則非凡智所能一窺全貌，亦非相對思惟所能明瞭，則唯有放下相對、放下分別、放下一切的妄念——當下承擔！則開悟證果，指日可期！！

“Supreme profound wonderful dharma”. It is an excellent wonderful penetrating description. Since the Buddha-dharma is most profound, then it can not be easily realized by worldly understanding and relative thinking. Abandon comparison, discriminative consciousness, all misleading thoughts, then it is expected that someday we will reach Realization!

大般若經

SUTRA

經典

The High Lights

精彩片段備忘錄

大般若經

佛法沒有任何的偶像崇拜或偏執，一切的一切，都是以真理為依皈，所以在佛法當中誰最大呢？誰都不大，就是真理最大！

All that the Buddha-dharma says is based on Truth. Then, who is in the highest position in the Buddha-dharma? Truth is. Why the Buddha-dharma says that the Buddha is the noblest one?



men or good woman give offerings to Sarira, respect it, esteem it and praise it, they would never degenerate into Three Bad Paths (animal, hungry ghost, Hell). They will be reborn and live at ease in heaven and enjoy all kinds of happiness. Wealth and everything they wished will all come true. They would reach Nirvana by Triynni. Loka-jyestha. The merits of seeing Tathagata and the merits of seeing Prajna-paramita that Tathagata wrote are the same. Why?

Because Prajna-paramita and all Tathagatas are the same. Loka-jyestha, the merits of the Buddha transforms himself into various beings of Triynni and lecture the Ultimate Truth through Discourse, Intermediate Verses, Prophetic Teachings, Verses, Purposeful Statements, Introductory Teachings, Parables, Legends, Life Stories, Grand Scriptural, Marvelous Teachings, Finalized Teachings on living beings.

And the merits

men or good
believed,
recited the
Paramita and
that Prajna-

智慧的原味 - 經文

The Origin of Wisdom Sutra

of good
women
practiced,
Prajna-
tell others
paramita,

are the same. Why? Because the Buddha, Triynni and Twelve Scriptural Categories are all generated from Prajna-paramita. Loka-jyestha, the merits of Tathagatas, who are in Ten cardinal Realms, preaching the ultimate Truth in Discourse, Intermediate Verses, Prophetic Teachings, Verses, Purposeful Statements, Introductory Teachings, Parables, Legends, Life Stories, Grand Scriptural, Marvelous Teachings, Finalized Teachings-on living beings and the merits of good men or good women believe, recite and practice Prajna-paramita and tell others that the Prajna-paramita is no different. Why? Because all Tathagatas in Ten cardinal Realms, Triynni discoursing the Twelve Scriptural Categories are also generated from Prajna-paramita.

Lively 生動的說明 Explanation

(P698III 欄 15 行~P699I 欄 20 行)

天帝釋繼續說：於般若至心聽聞乃至讚歎，能夠常見諸佛乃至供養。意思是說由於修持般若的功德。能夠感召常見諸佛。並且聽聞正法。身邊有許多的善友。並能嚴淨佛土，成熟度化眾生，而且從一佛國至一佛國供養、恭敬、尊重、讚歎。天帝釋接著說：舍利子與般若，我寧取後者，因為如來及舍利子都是由般若而來，都是由般若的功德勢力所薰修，得到龍天供養乃至讚歎。所以供養乃至讚歎佛舍利，絕對不會墮落三惡道，而且常生天道或人道，快樂幸福，乘小、中、大三乘而至涅槃。

Sakradevanam-Indra continued by saying, "Listening to the Prajna-paramita is to praise it, to make us behold the presence of Buddhas and to be able to give offering to them." That is to say the merits of practicing Prajna-paramita can bring us to the presence of Buddhas and to listen to the Ultimate Truth, to having virtuous friends, to dignify the land of Buddha, to mature and teach living beings the Buddha-dharma, to give offerings to Buddhas and Bodhisattvas, to respect them, to esteem them and to praise them from one Buddha's land to another Buddha's land. Sakradevanam-Indra says further, "I choose to receive the merits of writing Prajna-paramita not the merits of giving offering with Sarira because Tathagata and Sarira all come from Prajna-paramita. Both are cultivated by the merits, which obtained from the practice of Prajna-paramita. And, therefore Heavenly Guardians give offerings and praise Tathagata and Sarira. So, a man who gives offerings as to praise Sarira will never degenerate into Three Bad Paths. He will often live in heaven or the world happily and reaches Nirvana by Triynni.



天帝釋又說：見到如來與見到如來所寫的般若，此二功德平等沒有差異。為什麼呢？般若與如來平等無二無二分。又佛為眾生宣說十二分教與修行人於般若受持讀誦、廣為他說的功德一樣；為什麼呢？因為佛、三乘、十二分教，都是由般若而出生；十方界如殑伽沙一切佛宣說十二分教與修行人於般若受持讀誦、廣為他說，亦復如是。

Sakradevanam-Indra says again, "The merits of seeing the Buddha and the merits of seeing Prajna-paramita that Buddha wrote are the same. Why? Because Prajna-paramita is Tathagata. And the merits of Buddha's discoursing Twelve Scriptural Categories on living beings and the merits of a spiritual cultivator believing, reciting, practicing Prajna-paramita and

The High Lights 精彩片段備忘錄

所有的抉擇都是要有勇又有謀才是真正的抉擇，否則只是盲動與躁進，有何抉擇的過程可言？故抉擇的過程必定得經過智慧的運作才能算是真正的抉擇，否則所謂的勇敢，只不過是沒有看清真相者、一知半解者的衝動而已。 Many people have courage. But, the courage is meaningful only when it is used with wisdom. A choice becomes a real choice when it is made of both courage and wisdom. Or, courage is only an impulse

大般若經

SUTRA

經典

telling Prajna-paramita to others are the same. Why? Because the Buddha, Triynni, Twelve Scriptural Categories are all generated from Prajna-paramita. So are the merits that Buddhas of Ten-direction Realms in Triynni discoursing Twelve Scriptural Categories and the merits of a spiritual cultivator believing, reciting, practicing Prajna-paramita and telling Prajna-paramita to others.

此段經文，進一步說明修持般若的功德利益，如「常見諸佛，恆聞正法」。這短短的八個字，事實上真的是稀有難得，因為人的一生當中能夠親睹一次佛就已經不曉得是多大福報的感召方能如是，更何況「常見」，由此可知般若的功德無量無邊，方能感召如是無量無邊的功德果報。至於「恆聞正法」，其實也是千難萬難，為什麼呢？因為佛法難聞，但正法更是難聞，所以開經偈中所說：「無上甚深微妙法，百千萬劫難遭遇」，真是一點都不誇張，要聽聞佛法，不曉得要累積多少的功德福報，才能得遇，而聽聞正法，更是難中之難。而正法卻是一切正確的引導，唯有方向正確，才能真正到達



彼岸，否則定當淪沒生死大海，難有出期。那麼到底什麼是正法？其實因即是果，般若即是正法，只有空性是真正的解脫大智慧，正法除了教導空，還教導什麼呢？而空含藏一切，只要證得了空，還會缺少什麼呢？一切圓滿，一切具足。故空即正法，般若即正法，唯有正法能夠感召正法，故欲證得甚深般若，唯有安住於般若，是一體的兩面，是因也是果。

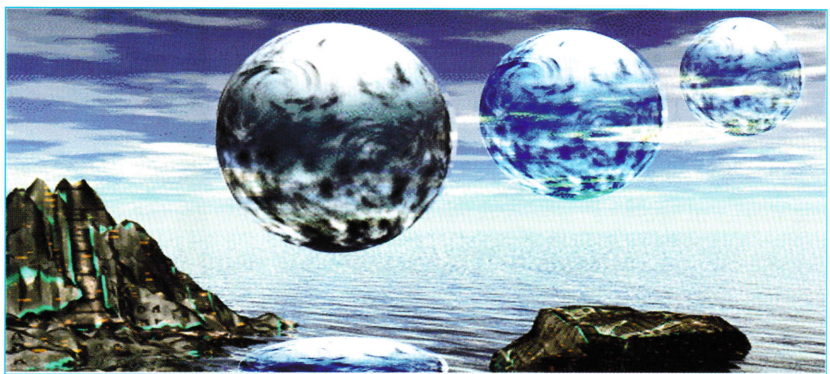
This paragraph explains more clearly the merits and benefits of practicing Prajna-paramita. For example, to behold Buddhas often and listen to the Ultimate Truth, are difficult to achieve. Why? Because it needs a lots of merits to be in the presence of the Buddha not to say “to be able to behold them often”. Form this, we know that the merit of the Prajna-paramita is boundless, and it can bring us boundless merits and utmost reward. It is also difficult to be able to receive the Ultimate Truth. Why? Because it is rare to be able to hear Buddha-dharmas, not to mention the difficulty of hearing Ultimate Truth. It is why the Verse of Before-studying-the-sutra says, “We might be through thousand Kalpas to meet the supreme, profound, wonderful dharma.” It is true that we have to accumulate many merits and blessings to meet the Buddha-dharma. And, having the chance to listen to the Ultimate Truth is much more

The High Lights 精彩片段備忘錄

大般若經

見般若即見如來，見如來即見般若，因為一切的如來皆由般若而出生，沒有般若，即沒有如來，沒有如來，也沒有般若，故般若與如來是密不可分的一體之兩面，

So, seeing Prajna-paramita is seeing Tathagata; seeing Tathagata is seeing Prajna-paramita. Because all Tathagatas are generated from Prajna-paramita. No Tathagata, no Prajna-paramita; no Prajna-paramita, no Tathagata. The Prajna-paramita and Tathagata have a close relationship.”



The High Lights

精彩片段備忘錄

大般若經

difficult. However, the Ultimate Truth is the right guidance for everything. A right direction is necessary because it assures us to reach the Other-shore. Or, we will fall into the sea of life and death definitely and hard to get free. What is the Ultimate Truth? The Prajna-paramita is. Why? Because cause is result. The Prajna-paramita teaches us Emptiness. Emptiness is the real wisdom to Nirvana. Besides Emptiness, what else the Ultimate Truth teaches us? Nothing! Why? Because Emptiness is the origin of everything. If we reach Emptiness, there would be nothing to be short of. Everything is perfect and complete. Therefore, Emptiness is the Ultimate Truth; the Prajna-paramita is the Ultimate Truth. Only Ultimate Truth begets Ultimate Truth. So, stay in the state of Prajna-paramita is the only way to reach the profound Prajna-paramita, It is a thing of the cause and also a thing of the result.

「恆聞正法」只有四個字，事實上至少已經包含了三個層次，第一個層次：聞法，即聽聞佛法已經夠難；第二個層次：聞正法，這是更難；第三個層次：恆聞正法，那真的是千難萬難了，恆當然是恆常之意，試想一個恆常都能聽聞正法，也就是他所聽聞的一切知見都是正知見，那麼在正知見的引導下，此人是不可可能為惡的，既不為惡，則斷未來惡因、惡果；並且不斷種未來善因、善果。那麼站在最公平的因果法則來觀察，此人必定快速成就，故由此可知「恆聞正法」之殊勝與難得，而修持般若正能得到如是福報。

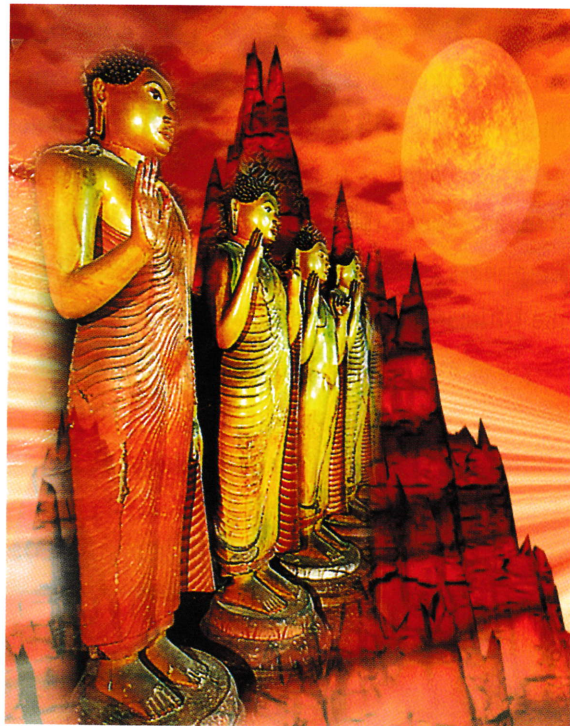
“Always listen to the Ultimate Truth” these words include three gradations. First, it is very hard to listen to the Buddha-dharma; second, it is harder to listen to the Ultimate Truth; third, it is extremely hard to always listen to the Ultimate Truth. “Always” means all the time. If a man can listen to the Ultimate Truth all the time, all he hear and learn are right views, then, under the guidance of right views, he would never be wicked. Since he does not do bad

things, then, the bad cause and result would not occur in the future and he therefore would keep sowing good cause and result for the future. Observing from the principle of cause and result, which is the fairest way to judge things, he will surely obtain accomplishment in a very short time. Therefore, from this, we can see that “to always hear the Ultimate Truth” is a unique and rare thing. And, practicing Prajna-paramita is just the way to obtain great merits to hear the Ultimate Truth always.



經文接著說修持般若能夠「不離善友」，這個福報也是多麼的廣大啊！

善友就是一起努力自度度人的同伴，他是充滿慈悲與智慧的人，你成功的時候，他不會嫉妒你，會為你高興，並期許你不斷成功與進步；你遇到挫折的時候，他不會因而瞧不起你或譏笑你，相反的，他一定會盡己之力幫助你站起來，不論是物質或精神，只要是他能力所及；你的缺點，他都看得一清二楚，可是他不會嫌棄你，更不會捨離你，他會用極大的慈悲去包容，可是他也不會溺愛你，他還會用更多的智慧去提醒你如何面對，進而改進缺點，
 ···，善友的好處真是不勝枚舉，所以一個人如果擁有一個善友已經是天下幸福之人，而同時擁有許多善友，那更是幸福無比了，因為所謂中國聖者說得好：「近朱者赤，近墨者黑」，一切的身口意都



智慧點滴 The Profile of Wisdom 大般若經各品綱要

Overview of Maha-Prajna-Sutra:

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。

Chapter 26

Learning the Prajna (Volume 86~89)

Explaining Sudarsana Bodhisattva's profound wisdom of preching intrinsic nature of the Dharma transcending extrinsic terminology.

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。

Chapter 27

Pursuing the Prajna (Volume 89~98)

Explaining the pursuit of Prajna according to Mahabodhisattva's revelation in teachings, and follow Buddha's faith.

與“習慣”有關，一個習慣為善的人，漸漸會覺得為善是天經地義之事；然而一個習慣為惡的人，漸漸也會覺得為惡也滿正常的，沒什麼大不了的，尤其如果他身邊都是惡的人，他更會覺得這樣才“合群”，才有“認同”，才有“安全感”，故知一個善友圍繞的人，真的是容易為善，不易為惡，而如同金剛經的重點句：「無我相、人相、眾生相、壽者相，修盡一切善法，即得阿耨多羅三藐三菩提」。足見不斷為善之重要，而不離善友，正是不斷為善之最佳外緣。

The sutra says, right after the practice of the Prajna-paramita, we are able to have virtuous friends. It needs great blessings to have virtuous friends. Virtuous friends are companions, who diligently cultivates their minds and helped others with us. They are men of compassion and wisdom. When we succeed, they would not be jealous of us; they will be happy for us and encourage us to keep working for success and progress. When we are frustrated, they would not look down on us and laugh at us. On the contrary, they will definitely try his best to help us to recover from our material shortage or spiritual helplessness. They know clearly about our faults but they will not dislike and abandon us. On the contrary, they would forgive us with great compassion but dote on us. Moreover, they would use his wisdom to remind you how to face and correct our faults.

So, a man who has a virtuous friend is a man who has happiness. He will have great happiness if he has many virtuous friends at the same time. The Chinese saint says, “Good campaigns have good influence while bad

ones have bad influence.” All we do, all we say and all we think are related to our habits. A man who used to do good deeds would gradually think that it is right to do so. And, a man who used to do bad deeds would gradually think that wicked is normal and acceptable. Especially when people around him are all wicked, he will think that to do bad things with them is to get on well with them, he can therefore be accepted and feel safe that way. Hence fore, a man is easy to be good and not turn bad when people around him are all good. As the core of the Diamond Sutra says, “There are no Ego, Others, Living Beings and Life. Practice all the good dharmas can reach Annutara-samyaka-sambodhi.” So, it is very important to do good deeds. And, to associate with virtuous friends is the best help to make us doing good deeds.

天帝釋接著又說：如果看見佛和看見佛寫的般若，二者的功德是一樣的。此段經文如同金剛經所言：「若見諸相非相，即見如來」。「見諸相非相」即此處經文所說的般若，「見如來」則一模一樣，故可知見般若即見如來，見如來即見般若，因為一切的如來皆由般若而出生，沒有般若，即沒有如來，沒有如來，也沒有般若，故般若與如來是密不可分的一體之兩面，絕對不可能有如來而沒有般若，有般若而沒有如來，故經文才說：「般若波羅蜜多與諸如來應正等覺，平等無二無分故。」

Sakradevanam-Indra says after, “The merits of seeing Buddha and the merits of seeing the Prajna-paramita that Buddha wrote are the same.” What this paragraph conveyed is just as the Diamond Sutra says, “If one can realize that any-form is no-form, he can really meet Tathagata.” “Realize any-form is no-form is just Prajna-paramita. So, seeing Prajna-paramita is seeing Tathagata; seeing Tathagata is seeing Prajna-paramita. Because all Tathagatas are generated from Prajna-paramita. No Tathagata, no Prajna-paramita; no Prajna-paramita, no Tathagata. The Prajna-paramita and Tathagata have a close relationship. It is impossible that Tathagata exists without Prajna-paramita or there is Prajna-paramita but no Tathagata. It is why the sutra says that the Prajna-Paramita and Tathagata are the same.”

天帝釋又說：佛說十二分教與修行人修持般若的功德一樣。所謂的十二分教即如經文所說：（一）契經、（二）應頌、（三）記別、（四）

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。

Chapter 28

Praise the Merits (Volume 98~98)

Explaining Bodhisattva's practicing Prajna is great, boundless and limitless Paramita. The wisdom shall attained the supreme enlightenment.

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。

Chapter 29

Applying Prajna (Volume 98~103)

Explaining Bodhisattva shall follow Prajna as learned and never digressed from the practice.

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。

Chapter 30

Comparing the Merits (Volume 103~168)

Explaining the merit of Prajna is boundless and limitless. The merit of worshipping Prajna is greater than the merit of worshipping Buddhist relics.

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。

Chapter 31

Alms of the Merits (Volume 168~172)

Explaining Bodhisattva shall practice no attainment to practice this merit well.

諷頌、(五)自說、(六)因緣、(七)本事、(八)本生、(九)方廣、(十)希法、(十一)譬喻、(十二)論義，一一對眾生宣說的功德真的是何其廣大，但是經文竟然把修行人受持讀誦廣為他說般若的功德與之平等並列，如果不能進一步了解其中深意，乍看之下，身為佛子不免誠惶誠恐，因為佛子尚未成佛，只不過是受持讀誦廣為他人宣說般若，就能夠與圓滿的佛對眾生宣說三藏十二部的功德相提並論，多半的反應是除了高興以外，多少有點不敢當的意味，但這就是智慧面臨考驗的時候了，什麼是真正的大丈夫？智慧的承擔絕對是不可或缺的要件，很多人都滿有勇氣的，但這份勇氣一定要建立在智慧之上才有意義，因為所有的抉擇都是要有勇又有謀才是真正的抉擇，否則只是盲動與躁進，有何抉擇的過程可言？故抉擇的過程必定得經過智慧的運作才能算是真正的抉擇，否則所謂的勇敢，只不過是沒有看清真相者、一知半解者的衝動而已。故佛法是宣揚真理的生命之學，只要是真理，佛法一定義無反顧的宣說，佛夠偉大了吧？但為了宣揚真理，佛法把般若與圓滿偉大的佛相提並論，除了善巧以外，最重要的理由是：這本來就是真的！

The High Lights 精彩片段備忘錄

什麼是真正的大丈夫？智慧的承擔絕對是不可或缺的要件，很多人都滿有勇氣的，但這份勇氣一定要建立在智慧之上才有意義。

Who can be called a real man? A man who has wisdom is. Many people have courage. But, the courage is meaningful only when it is used with wisdom.

Sakraddevanam-Indra says after, “The merits of Buddha discoursing Twelve Scriptural Categories and the merits of a spiritual cultivator practicing the Prajna-paramita are the same.” Twelve Scriptural Categories is just as the sutra says - Discourse, Intermediate Verses, Prophetic Teachings, Verses, Purposeful Statements, Introductory Teachings, Parables, Legends, Life Stories, Grand Scriptural, Marvelous Teachings, Finalized Teachings. Merits of discoursing Twelve Scriptural Categories one by one are enormous. But, the sutra estimates its merits and the merits of a spiritual cultivator practicing Prajna-paramita as the same. When a Buddhist is not yet a Buddha, he might feel afraid if he doesn't understand the deep meaning of what the sutra says. Listing to what the sutra says, he might feel a little bit happier and think that he doesn't deserve that. He would doubt that it is true that only to believe, recite, practice Prajna-paramita and tell the Prajna-paramita to others can receive the same merits as the Buddha's discoursing the Buddha-dharma to living beings. When he thinks like that, it is just his trial for his wisdom. Who can be called a real man? A man who has wisdom is. Many people have courage. But, the courage is meaningful only when it is used with wisdom. A choice becomes a real choice when it is made of both courage and wisdom. Or, courage is only an impulse when a man does not complete and clearly see the truth. The Buddha-dharma is the knowledge about life, which spreads the Truth. Only if it is the truth, the Buddha-dharma will be duty-bound to spread it. Isn't the Buddha great? Why the Buddha-dharma equates the Prajna-paramita with the perfect great Buddha? Because it is true and that is a skillful way to spread the Truth.

所以對於一個追求圓滿悲智的佛子言，其實佛法從來沒有為難我們，怎麼說呢？也就是說佛法從來就沒有矛盾之處，最大的特色就是：佛法沒有任何的偶像崇拜或偏執，一切的一切，都是以真理為依皈，所以在佛法當中誰最大呢？誰都不大，就是真理最大！故佛是天上天下獨尊，為什麼呢？這並非

搞偶像崇拜，是因為這是真理，所以佛法如是宣說。佛與般若平等無二，也不是用來安慰艱辛學佛的佛子，最簡單的理由就是：因為這是真理！所以佛法也如是宣說。

Therefore, the Buddha-dharma never nonpluses a Buddhist, who is pursuing perfect compassion and wisdom. Why? Because there is no contrariety in the Buddha-dharma. No idolism, prejudice or attachment is the greatest characteristic of the Buddha-dharma. All that the Buddha-dharma says is based on Truth. Then, who is in the highest position in the Buddha-dharma? Truth is. Why the Buddha-dharma says that the Buddha is the noblest one? Because it is true but idolism. “Buddha and the Prajna-paramita are the same” is also truth but to console Buddhists, who work very hard to learn and practice the Buddha-dharma. That is also why the Buddha-dharma says that.



所以當一個佛子明白只要受持讀誦廣為他說般若，就能獲得與佛宣說十二分教同樣功德時，可千萬不要動第二念，只要動了第二念，馬上就會落入分別意識，一旦落入分別意識，就會開始疑念叢生，例如：真的嗎？我是不是例外？真的有這麼簡便的事嗎？那豈不是苦行都白白修了嗎？…任何一個妄念打進八識田中後，就會開始串連過去生的惡因，馬上因緣和合，變現出更多的疑念，則非但不能當下承擔開悟證果，反而由於心念的走偏，而造了惡業；故開經偈所言：「無上甚深微妙法」，真的是絕妙生動而且鞭辟入裡，既然「甚深」，則非凡智所能一窺全貌，亦非相對思惟所能明了，則唯有放下相對、放下分別、放下一切的妄念——當下承擔！則開悟證果，指日可期！

So, a Buddhist should not have a second thought when he realize that only believe, recite, practice the Prajna-paramita and tell it to others can he obtain the same merits as the Buddha discoursing Twelve Scriptural Categories. Whenever he has a second thought, he would immediately driven by Discriminative Consciousness and have a lots of doubts. For example, he would think that “Are those said by Buddha-dharma true?” “Am I an exception?” “Is there really an easy way like that?” “Are all the hardships I endure in my spiritual practice in vain?” When any one of the misleading thinking arise and sow into the Field of Eight consciousnesses, it will link to the bad causes that sowed in the past lives. Then, the time will soon ripens and more doubts will crop up in his mind. He would not be able to reach Enlightenment in the present moment but make bad karma because his misleading thinking. That is why the Verse of Before studying-sutra describes, “supreme profound wonderful dharma”. It is an excellent wonderful penetrating description. Since the Buddha-dharma is most profound, then it can not be easily realized by worldly understanding and relative thinking. Abandon comparison, discriminative consciousness, all misleading thoughts, then it is expected that someday we will reach Realization!

WWW

電子書 Electronic Tour

您一覽整套多媒體出版的精華
ings you tour around the essences of multimedia

平面出版 Book

靈敏文解讀 心經

Commentary on the Heart Sutra

經到底在說什麼呢？以出世間智來看，心經就是說明了如何究竟解脫的方法；以
間智來看，心經也說明了該如何「身處紅塵心不染」的方法。

What is the Heart Sutra talking about? If we see it in a spiritual form, Heart Sutra actually
tells us the way of gaining enlightenment; in a worldly way, it tells us how we gain true
enlightenment, though we are born onto this samsara.

CD(TAPE)

音聖號與咒音

The Holy Name and Mantra of Avalokitesvara Bodhisattva

集共收錄了四種不同的觀音聖號及唱誦法，以及六種與觀音菩薩有關的咒語，重
編曲唱誦，各種觀音聖號與咒音。

This series consist of four different types of Avalokitesvara name and chanting methods,
and six mantras, recites in a new way.

VCD

音舞蹈專輯

The Collection of

The Dance of Avalokitesvara Bodhisattva in Golden Lotus Theatre

種觀音菩薩的不同化現，五支由金色蓮花表演坊創作的觀音舞蹈，是一張具收藏
值的專輯。

The different transformation of Avalokitesvara, five different dances compose by Golden
Lotus Theatre, it's worth collecting.

有聲書 Audio Book

音實修法門

The Practical Dharma Cultivation of Avalokitesvara Bodhisattva

是一本用「聽」來閱讀的書，而觀世音菩薩最契合現代人的修行方法即是耳根圓通
門，所以，我們特別以有聲書的方式來呈現經典中所提到過的六種觀音實修法門，
您不可錯過的實修指南。

This book that you only need to listen, and Avalokitesvara in order to let us fit into the
modern way of cultivation, she master the ears to its full potential, so we also tells you the six
different types of cultivation of Avalokitesvara, it a guide for all cultivators.

電子書 Electronic Book

音系列經典

The Sutra on Avalokitesvara Bodhisattva

部電子書是將經典中有關觀音的經典全部集結，讓觀音的法教可以完整的宣流，
有興趣研究觀音的人士不必再花很多時間去找觀音的經典囉！

This electronic book contains all the sutras regarding Avalokitesvara, and to let the teaching
read easily, for those that are interested in Avalokitesvara, you don't have to spend time
searching for it now!

漫畫 Comic

問傳奇中的觀音化身-妙善公主

The Manifestation body of Guanyin in the Tales of Marvels

The Miao-Shan Princess

本精彩的觀音漫畫給您不一樣的「觀音菩薩」，菩薩的傳奇化現透過妙善公主
慈悲行而成就的故事，感動了許多大朋友與小朋友的心靈，這是一部值得您收藏
過的傳奇漫畫。

This comic that give a different look of Avalokitesvara, all the legends, stories, miracle and
compassion, and how her compassion gain her enlightenment, it a book that you can't miss.

GAME

音聖號 Avalokitesvara lot

部觀音聖號的 GAME 可以讓您在電腦裡試試運氣，GAME 裡總共有 100 個不同的
聖號，而且必先試答，必須求到一正一反的「聖號」，才可以得到聖詩囉。
game that let you plays in your computer, and in the game there's 100 different lot and
you still have to get the right one before you can get the answer.

卡片 Post Card

麗的觀音相 Picture of Avalokitesvara

麗的觀音相卡片，由數張厚紙膠拍攝而成，是一張清新雅緻的卡片，融合了繪畫、
塑、攝影的美學設計。

The beautiful cards of Avalokitesvara, is made of picture that consist of: drawing, carving,
and photography.

0、佛品 Gift

月觀音塑像

The Embossment of The Moon-in-the-water Bodhisattva

月菩薩常以坐於水中的石山上，現思維之相。如今慈悲典雅的水月觀音塑像成浮
，法喜充滿的笑容，及現代風格的巧思，一定讓您耳目一新

The Bodhisattva always sits on the rock, showing the a posture of great thoughts, and how
compassionate bodhisattva has been made into 3D paper sculpture, the joyful smile,
and the modern style, surely will give you a new feeling.

金色蓮花多媒體出版

觀音菩薩專輯

The Special Subject on
Avalokitesvara Bodhisattva

Golden Lotus Multi-media Publication

全世界第一套多媒體出版

觀音菩薩專輯

兼具科技、文化與藝術的生動內涵

從漫畫到GAME

從「看」書(心經)到「聽」書(有聲書---觀音實修法門)

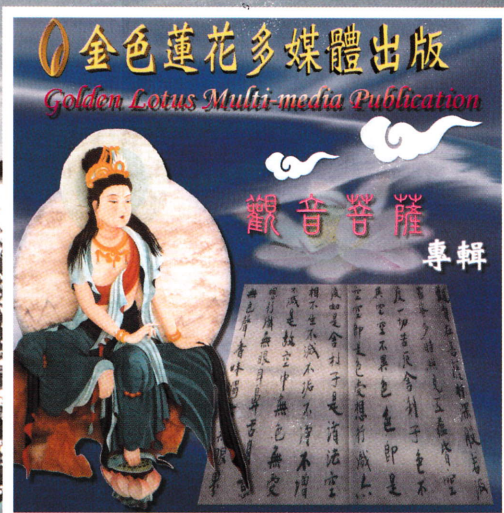
乃至於電子書(觀音系列經典)

從CD(觀音聖號與咒音)到VCD(觀音舞蹈專輯)

精心創作的紙雕佛卡(綠度母佛卡)

融合古典敦煌美學與現代巧思的水月觀音浮雕

全新推出 全心感動您的心



台灣總務處/Taiwan Office
台北市松山區南京東路四段21號2樓
2F, No.21, Sec.4 Nan-king E. Rd., Taipei, Taiwan, R.O.C.
Tel: 886-2-2712-3021 Fax: 886-2-2712-3063
Website: <http://www.glotus.com.tw>
E-mail: glotus@ms2.hinet.net

新加坡服務處/Singapore Office
26, Canhill Rd Singapore 229655
Tel: 65-735-1484 Fax: 735-1489
glotus01@magix.com.sg

馬來西亞服務處/Malaysia Office
25-3, Jalan Cheng Lock,
50000 Kuala Lumpur, Malaysia
Tel: 603-20708049
Fax: 603-20709531

紐西蘭服務處/New Zealand Office
2/18 Windmill Rd, Mt. Eden 1003 Auckland
Tel: 64-9-6387882 Fax: 64-9-6238433

泰國服務處/Thailand Office
900/47 Country Valla Moo 6, Srinakarin Rd,
Bangkok, Thailand
Tel: 66-2-721-9930 Fax: 66-2-721-9931
Mobil: 66-1-795-4946 66-1-453-3241