



金色蓮花
國際中英文雙語版

Golden Lotus

成功公式

音樂奇葩貝多芬
THE SUCCESS OF
BEETHOVEN THE
VRILLIANT WEIRD
MUSIC
COMPOSER
BEETHOVEN

健康

照亮癌症的
重重陰霾
SHINING THROUGH
THE THICK HAZE
OF
CANCER

修行 Q & A

頂天立地大丈夫
MAN OF
INDOMITABLE
SPIRIT

高

效能學習法高效率的觀察力

MAIN SECTOIN TITLE : HIGH
EFFICIENT LEARNING

ISSN 1023-0319



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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.

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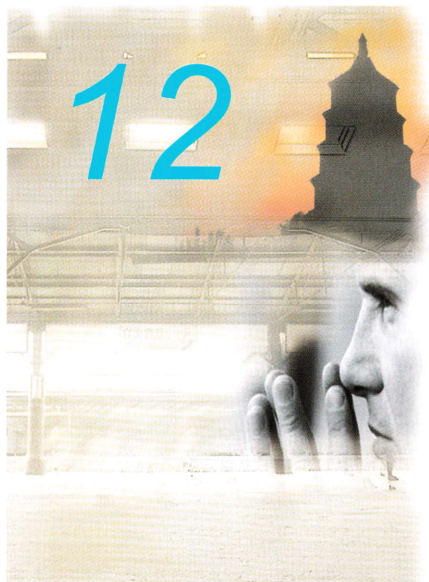
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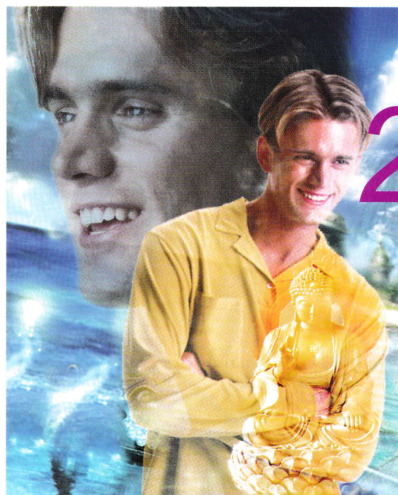
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2F, No.21, Sec.4, Nan-King E. Rd, Taipei, Taiwan

TEL:886-2-2712-3021 FAX:886-2-2712-3022

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 259555

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製版印刷\ 欣佑彩色製版印刷股份有限公司

Pate Making & Printing, Shin Yee 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3F

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600號

中華郵政北台字第4626號郵政特准掛號認爲新聞紙類

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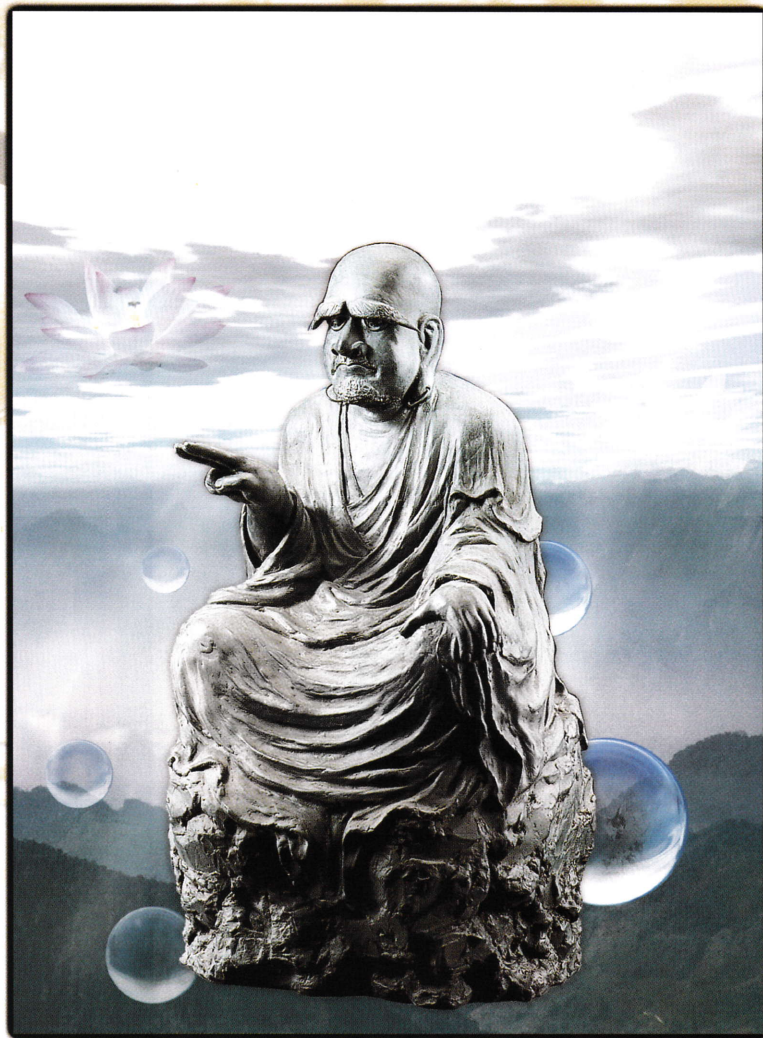


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羅怛羅尊者

梵語 Rohula 的音譯。又為「羅護羅」，意為「覆障」，「障月」，「執月」的意思。

是釋迦牟尼佛唯一的兒子，也是釋迦牟尼的「四大聲聞」，和「十大弟子」之一，是佛陀做太子時和妻子耶輸陀羅所生。

The Sanskrit meaning Rahula, is translated as either cover Moon holder or hiding Moon

The only Son of Shakyamuni Buddha also Shakyamuni Buddha 4 Great Voice-Hearer and one of the Ten Great Disciple. He was born when Shakyamuni Buddha was still a prince.

Words

清

心

小

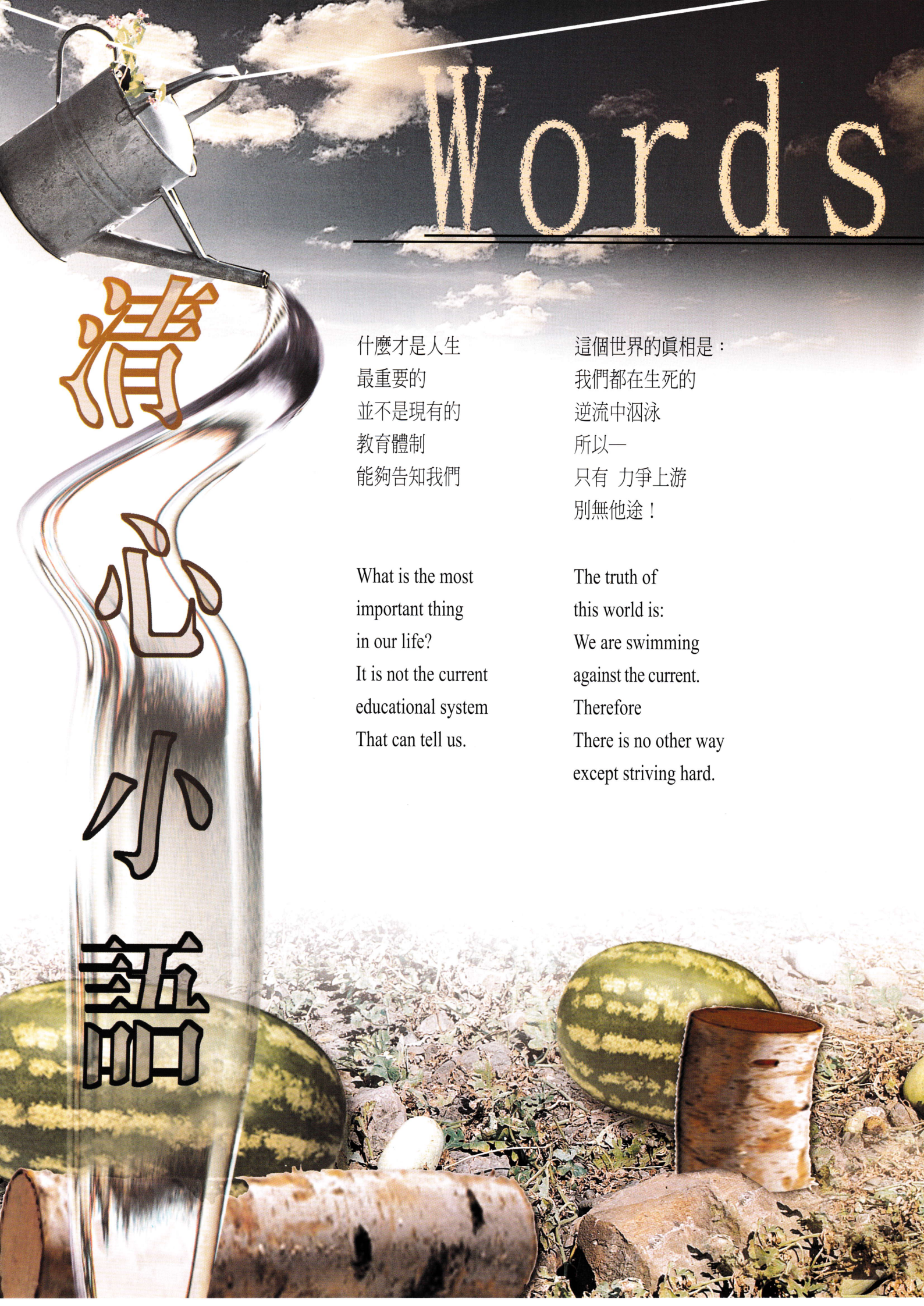
語

什麼才是人生
最重要的
並不是現有的
教育體制
能夠告知我們

What is the most
important thing
in our life?
It is not the current
educational system
That can tell us.

這個世界的真相是：
我們都在生死的
逆流中泅泳
所以——
只有 力爭上游
別無他途！

The truth of
this world is:
We are swimming
against the current.
Therefore
There is no other way
except striving hard.



of purity

連一個死刑犯都可能邁向生命的春天
作為一個修行人在犯過一些小錯後
又何必灰心喪志
自覺走投無路呢？

Even a convict sentenced to death
Might move toward the spring of life.
Being a cultivator
One doesn't have to feel frustrated and desperate

After making a few mistakes.

千萬別上情緒幻相的當！

Be careful not to be fooled by illusions
Created by emotions.

如果凡事都設定在一百分
那麼注定要常常陷入

失望的深淵
所以
八十分 就好

If you set one hundred marks as your goal,
in achieving everything.
Then you are doomed to fall into the abyss of disappointment.
Therefore,
Eighty marks are good enough.



來自山谷的歌聲

主題：車站 Station

文/周玉卿（金色蓮花表演坊導演）

譯/義憲 創意/Jones 完稿/Jones

Article / Chou, Yu-Ching (Stage Director of Golden Lotus Theatre)

Translator / Jones Art / Jones

爲什麼 清晨的時候
你渴望真理
夜晚的時候
你卻遺失了心靈
而我需要生命的品質
卻穿梭於雜沓的人群
有時候是孤立的望著人群
有時候卻迷失於行走間
迷霧
隱約的人形
十年的人世間

時間
景物
相同的一個人

Why? In the morning,
you desire the truth.
At night,
You lose the spirit,
and I need the life's quality,
When shuttling among the disorderly
crowd,
sometimes, lonely looking at the crowd,
sometimes, losing during walking.
Dense fog,
Indistinct human shape,
The decade's human world,
time,
scenery,

像似變化
像似失落
在匆忙著
目的與目的
擦身而過

如果是一個車站
人們上車
人們下車
從不同的方向來
從不同的方向去
而你所追求的
而我所追求的
在很深的溝裡

有一種滑落
你在追求什麼
我在追求什麼
而我們
卻同樣在
人生的車站裡
來來去去

the same person,
seems to change
seems to lose
hurriedly
aim and aim
miss while passing by

If one station
people get on
people get off
coming from the different direction,
going from the different direction,
you chase after
And the purpose I chase after
In the very deep ditch,

One feeling of slipping down
What do you chase after
What do I chase after
And in the same life's station
we always come and go

我戰勝卑微是這樣想的 *Overcome the humble*

跟一個卑微的人計較是沒有出路的
只會搞得一樣的卑微
所以

“改進”從自身做起
也只有崇高偉大的包容心
才能戰勝卑微

To Arguing with an humble would not get any result,
only to become the same humble.

Therefore,
"Improving" oneself first,
Only the lofty and great tolerance
can only get over the humble.



對治 21 世紀三大病症系列之一

Dealing with the 3 Illnesses of the 21st Century (1)

照亮癌症的重重陰霾

Shining through the Thick Haze of Cancer

癌症雖然一步步接近您
您卻可以一步步遠離它



文 / 無期（兒童心理諮商老師） 譯 / Rick 版面創意 / Paule 完稿 / Man

Article/ Wugi(Children Psychology Teacher) Translator/Rick

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聯合國世界衛生組織預估，憂鬱症將與愛滋病、癌症，併列 21 世紀三大疾病，這三個可怕的疾病將嚴重破壞人類的健康與幸福。全世界目前約有 3%，近兩億的人口罹患各式各樣的憂鬱症。自愛滋病在 20 年前出現以來，全世界已有 1880 萬人死於此絕症，全球現在有 3430 萬人為愛滋病患者或帶菌者。

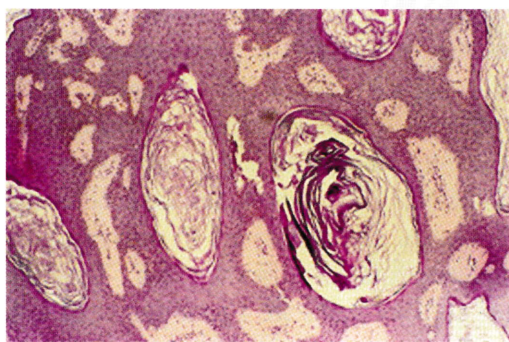
The World Health Organisation estimates that depression, together with AIDS and cancer, would be the 3 major illnesses of the 21st Century. These 3 frightful illnesses threaten to destroy man's health and happiness. To date, about 3 % of the world's population (about 200 million) suffer from various forms of depression. Since AIDS first appeared 20 years ago, 18.8 million of people have died of AIDS and there are now 34.2 million of AIDS patients and carriers in the world.

癌症的統計數字

根據世界衛生組織的統計，1997年世界共有1000萬人被診斷出各種癌症，其中600萬人最後不幸死亡，在美國三個人中就有一人得癌症，而台灣每四個人中就有一人得癌症，平均每17分38秒就有一人死於癌症。因為按目前就醫的態度和醫學水準，平均每四個癌症病人，只有一個獲得治癒的可能，其餘四分之三的病人，雖經一再的努力最後絕大部份還是死於癌症。但是80%的癌症都和飲食有關，如果能早期改變飲食的攝取，至少有三至四成是可以控制的。

癌症成因

一般來說癌症的成因有四個：一、飲食失調 二、環境污染 三、輻射改變基因 四、免疫能力失調。但據美國學者的統計，食物引起的癌症佔癌症發生率的1/3至1/2，食物是人類癌症的最大成因，日常生活中，我們不知不覺中就吃下了不少致癌食品：當我們



在吃爽口的花生，可能讓您吃下了黃麴毒素(aflatoxin)；在吃香噴噴的烤肉時，您已經吃下多環芳香碳氫化合物(PAH)；在香腸、熱狗、火腿中您得到了亞硝酸胺化合物(N-nitroso compound)或多環芳香烴(polycyclic aromatic hydrocarbon)的食物等；當癮君子在快樂似神仙時，或是聞二手煙的人，他們享盡了尼古丁（

Statistics for Cancer

According to WHO, in 1997, there were 10 million people who were diagnosed with different types of cancer. Among these, 6 million eventually died. In U.S., every one in 3 Americans has cancer, whereas in Taiwan, every one in 4 has cancer. On the average, one person dies of cancer every 17 minute 38 second. Based on the current medical standards and trends in seeking medical help, only 1 out of 4 cancer patients will recover on the average. The other three-quarters will mostly die of cancer despite efforts to save them. However, since 80% of cancers are related to diet, 30 to 40% should be controllable if changes were made to their diet in the early stage of their illness.

Causes of Cancer

In general, there are 4 main causes leading to cancer:

1. Imbalance in diet
2. Environmental pollution
3. Genetic mutation from radiation
4. Malfunctioning of the immune system

Nevertheless, according to American researchers, cancers triggered off by food-related causes form one-third to half of the overall cancer occurrences. Food is the greatest cause of human cancers because in our daily life, we unknowingly consume quite a lot of carcinogenic food substances:

When eating some crunchy peanuts, you would have consumed aflatoxin; when eating some succulent BBQ meat, you actually consume PAH; in sausages and ham, you consume N-nitroso compound or polycyclic aromatic hydrocarbon. For smokers and those who inhale second-hand smoke, they also inhale nicotine and more than 40 other types of chemicals. When we are eating crispy balls, we are also eating sodium borate; we consume anti-oxidants when we bite into the crispy biscuits; the cup-a-noodles contain all sorts of preservatives. All these delicious foods come with all types of carcinogens and they are the main cause

Nicotine) 和其他四十幾種化學物質，當我們在吃很脆的丸子時，我們也吃進了硼砂；在咬著香脆的餅乾時，我們吃進了抗氧化劑，在沖泡麵時，很快就會得到各種防腐劑…這些美食隨味奉送的是各式各樣的「致癌物」，這就是人們得到癌症的最大原因。總之吃得太甜、太鹹、太油、太辣、太熱都容易引發癌症。

所謂「冰凍三尺，非一日之寒」一般要形成癌症必須十年，以上這些「致癌物」加上「促癌物」（如鹽、酒精和脂肪），對我們的身體旦旦而伐之，身體裡起了不正常的生化反應，細胞不正常的轉化變質，而且不按正常規律繁殖壯大，身體的免疫系統無法控制它的發展，最後這些腫瘤就像流氓一樣，在



體內侵略好的組織和細胞，更進一步經血液和淋巴系統擴散至其他部位，此時身體就急轉直下，終至無可挽回的地步。

抗癌食物

「有生必有剋」這世上是很公平的，既然有致癌物和促癌物這些害群之馬，那一定也有「抗癌物」這些救世英雄，本期就要特別介紹三個抗癌英雄 --- 芥藍菜、花椰菜、高麗菜：

芥藍菜是十字花科的植物，據研究，十字花科植物具抗癌的成分多，再者是它深綠的

of human cancer.

In other words, food that is too sweet, too salty, too greasy, too spicy and too hot are likely to trigger off cancer.

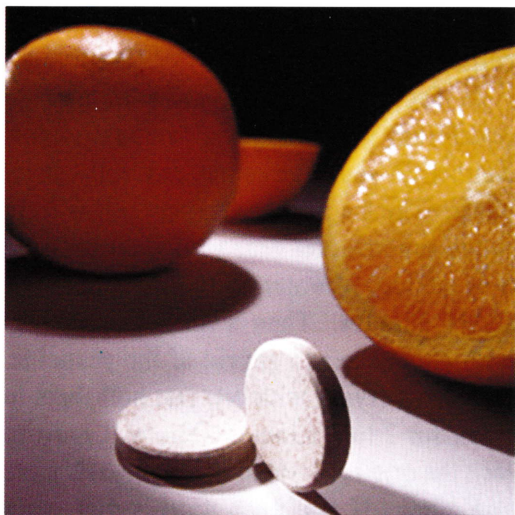
As the Chinese saying goes, 'it takes more than a day's cold to freeze a river 3 feet deep' -- it usually takes 10 years for cancer to 'take shape'. The carcinogens mentioned above, aggravated by the 'cancer-conditioners' (such as salt, alcohol and fats), attack out bodies day after day, creating abnormal physiological reactions. The cells, mutating and changing abnormally, do not multiply and strengthen as they would normally. Hence, the immune system loses control over their development and, eventually, these tumours become gangsters that invade the normal tissues and cells in the body, spreading to other areas through the blood and lymph system. As a result, the body degenerates and reaches a point of no return.

Anti-Cancer Food

The world is fair -- while it gives us the many harmful carcinogenic substances, it also gives us the anti-cancer heroes in the form of food. In this issue, we shall introduce 3 particular anti-cancer heroes: broccoli, cauliflower and cabbage.

Broccoli is a crucifer. According to research, crucifer have a lot of anti-cancer properties. Moreover, its dark coloured leaves are rich in Vitamin C, prevents gum infection and beautifies the skin. The hard and crunchy stalks are a good source of iron -- it can cleanse the blood, increase metabolic rate and improve one's immunity against cancer.

Cauliflower and cabbage are also belong to crucifer that contain sulforaphane, which helps the liver in metabolising the carcinogens. In a research done in John Hopkins Cancer Research Centre (Seattle), it was discovered that by having 3 intakes of vegetables a day, the risk of males contracting adenocarcinoma (prostate?) cancer is reduced by half. Dr Alan Cristo, who was involved in the research, said in



葉色，含極豐富的維他命C，防牙齒發炎、美容皮膚。硬脆的莖枝則是纖維何其多，可清潔血液，促進皮膚新陳代謝，增強抗癌作用。

花椰菜和包心菜同屬十字花科的蔬菜，含有 sulforaphane，能促進肝臟代謝致癌物質。由西雅圖「霍金森癌症研究中心」所做的一項研究發現，只要每日吃三次蔬菜，就可以將男性罹患攝護腺癌的危險降低一半。參加此項研究的艾倫·克瑞斯托醫生在一次訪談中表示：「當我們比較相對效力時發現，像芥藍菜和包心菜等十字花科蔬菜，可以進一步降低罹患攝護腺癌的危險。」英特爾總裁葛洛夫曾得過攝護腺癌，後來改吃蔬果後才得以痊癒。

日本國立癌症預防研究所在對26萬人的飲食生活與癌的關係統計調查後，通過對40多種蔬菜抗癌成分的分析及實驗，花椰菜和高麗菜也居前六名，另外蕃茄、甜椒、紅蘿蔔也是

an interview, "When we were comparing the effects, we discovered that crucifer vegetables like broccoli and cabbage can further reduce the risk of contracting adenocarcinoma." Grove, the CEO of Intel, sicken with adenocarcinoma but had recovered after switching to a diet of fruits and vegetables.

Japan National Cancer Prevention Research Institute conducted a research on the relationship between diet and cancer and performed an analysis on the anti-cancer properties of more than 40 types of vegetables. Apart from broccoli, cauliflower and cabbage, tomato, sweet peppers and carrot are also top-grade anti-cancer food on the list. Let's take a look at how these vegetables fight against the cancerous cells:

1. Anti-oxidising effect: the anti-oxidant can fight the free radicals, which have been proven to cause cancer.
2. Improve cell division
3. Strengthen the detoxicating function of cells (against carcinogens)
4. Prevent the formation of nitrous amine (carcinogen)
5. Improve the condition in the intestines so as to discourage the formation of carcinogens or at least discourage them from affecting the human cells.
6. Help to maintain and protect the completeness of the DNA.



一級的抗癌食品、我們來看看他們是如何為我們和癌細胞打仗的：

1. 抗氧化效果：自由基已經證實可以致癌，而抗氧化劑可以對抗自由基。
2. 改善細胞分化。
3. 加強細胞對致癌物的解毒作用。
4. 防止亞硝基胺(致癌物質)之形成。
5. 改善腸道內環境，使致癌物不易形成，或雖形成不易對人體細胞產生作用。
6. 幫助DNA之修護及維護DNA之完整。
7. 抑制癌細胞之增生。

其實不必花一大筆錢去找名醫，也不一定需要買什麼抗癌仙藥，抗癌的妙藥就在您家旁邊的超級市場，把這三種菜加鹽巴泡水10分鐘，然後用大量清水沖洗（去農藥），然後不用油來不用炒，放在開水中煮一煮，過二、三分鐘就可以撈起來，吃久了您會越來越喜歡那菜根的原味，吃久了您的癌細胞就無力作怪了，其實我們身體都有癌細胞，只是會不會發作而已，越來越恐怖的數據，是不是讓你更有吃抗癌蔬菜的決心呢？

抗癌心情

以佛法的觀點而言，疾病是業力所致，其實您可能八百年前就已經知道這三種抗癌蔬菜，但是這些該吃的吃了，但是對不該吃的也吃了，身體有著一種無法控制的力量帶您



去吃一些不該吃的食物，這就是習氣，也可以說是人的業障，癌細胞不斷增長，就像魔軍對我們侵

7. Suppress multiplication of cancerous cells.

In fact, you do not have to pay an exorbitant price to get a famous doctor. Neither do you need to buy any anti-cancer elixir. The magical anti-cancer pill is right in the supermarket near you! Just soak the 3 vegetables in water (with a pinch of salt) for 10 minutes. Then wash the vegetables with more water to get rid of the pesticide. Instead of frying with oil, just boil them in water for 2 to 3 minutes. You will grow to love the original taste of the vegetables more and more. If you keep up this diet, with time, your cancerous cells will be rendered powerless. In fact, there are inherently cancerous cells in our body and it is only a matter of when they will spring into action. With the frightening increase in cancer cases, are you now more propelled to eat these anti-cancer vegetables?

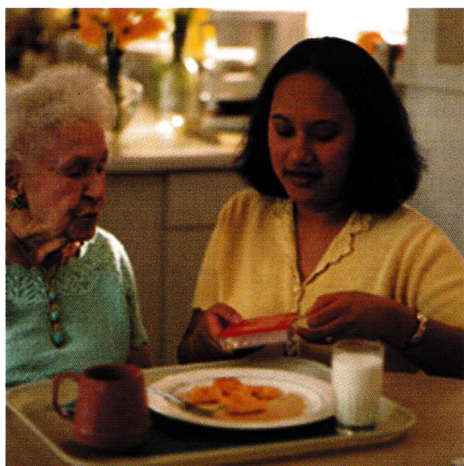
Emotions in Fighting Against Cancer

From the dharma's point of view, illnesses are caused by karma. You probably already knew about these 3 types of anti-cancer vegetables 800 years ago but even though you have eaten those that should be eaten, you have also consumed those that should not be eaten. The body has an uncontrollable power to lead you to eat those foods that you should not eat. Such is your habit, or in other words, your karma. The cancerous cells continue to grow, just like an invasion by the evil army, and within you, a battle ensues. Cancer is like the battle between brightness and darkness. Therefore, to completely rid of these bad habits, you have to cultivate your observance, cultivate the habits to observe yourself and work on your compassionate heart besides eating those anti-cancer vegetables. Try to be more thoughtful, to cultivate kind thoughts, repent frequently, and wish for the recovery of all cancer patients in the world. As a result, there will be a source of strength in that dark abyss in life and this strength of brightness will create an arresting power over the dark cancerous cells. This strength is, in fact, far more important than the 3 anti-cancer heroes.

略一樣，彼消我長、我消彼長，癌其實就像是光明與黑暗交戰的真實現況，所以要徹底消除這些壞習性，除了吃抗癌蔬菜，更要訓練自己的「觀照力」，養成觀察自我的習慣，並增長「慈悲心」，多為別人設想，多起善念，常常懺悔，發願全天下得癌症的人都能好轉，如此生命的深沉處就多了一份力量，這個光明的力量會產生一種對黑暗的癌細胞的制衡力量，而且這個力量的重要性更超過三個抗癌英雄。



癌 症 名	致 癌 物	解 方
口咽癌	酒精、菸	紅蘿蔔、甜椒、高麗菜、結球莧菜、青芥藍菜
鼻咽癌	醃製類食物 鹹魚、醬瓜、蔞瓜、豆腐乳、豆瓣醬、福菜、梅甘菜、榨菜、菜脯、雪裡紅、酸菜、鹹菜等。 發酵類食物 古法釀造的酒、醬油、魚露、蠔油、蝦醬、海鮮醬、豆豉、豆米、味噌、臭豆腐、紅糟等。	高麗菜、青芥藍菜、花菜豆芽菜、牛奶
食道癌	1、喜好熱飲（火鍋、熱茶） 2、菸酒 3、醃（同上） 4、發霉食品（腐乳、臭豆腐等）	甜椒、高麗菜、結球莧菜、芥藍菜、花菜
胃癌	1、任何很鹹的食物。 2、醃製食品：同上 3、煙燻食品：臘肉、火腿、燻肉 4、油炸食物：炸雞、薯條、	鮮奶、高麗菜、結球莧菜芥藍菜、花菜、甜椒
大腸癌	1、高脂肪食物：奶酥麵包、速食麵、牛肉、豬腦、小腸、花生醬、椰子肉、培根 2、高膽固醇食物：海鮮、蛋黃、鴨蛋、豬肝、豬腦、牛心、牛肝、豬腰 3、精製食品（缺乏纖維質）：麵包、點心等	高麗菜、結球莧菜、芥藍菜、花菜、甜椒、芹菜、金針、海帶、桃子、芭樂
胰臟癌	1、高脂肪食物：奶酥麵包、速食麵、牛肉、豬腦、小腸、花生醬、椰子肉、培根 2、很甜的食物：糖果、蛋糕、甜點 3、咖啡 4、酒 5、吃太多肉類	青椒、芥藍菜、花菜、高麗菜
乳癌	1、飽和脂肪食物： ◎動物性全蛋如牛油、豬油、奶油 ◎植物性的椰子油、棕櫚油、巧克力。 2、高膽固醇食物：（同大腸癌）	芥藍菜、花菜、高麗菜、紅蘿蔔、青椒
肝癌	1、含黃麴毒素的食品：高溫高濕下的花生、玉米、大豆、米、麥。 2、含亞硝酸鹽的食品：火腿、香腸、臘肉3、煙酒	青椒、芥藍菜、花菜、高麗菜、芹菜、金針、海帶、水蜜桃、芭樂、蓮子、苦瓜、苦茶



Type of Cancer	Carcinogens	Antidotes
Oropharyngeal (Mouth) Cancer	Alcohol, cigarettes	Carrot, sweet peppers, cabbage, butter lettuce, broccoli
Nasopharyngeal (Nose) Cancer	Preserved food salted fish, preserved vegetables, preserved beancurd, etc.Fermented food Liquor, soy sauce, fish sauce, oyster sauce, Hoisin sauce, bean paste, MSG, smelly beancurd, etc.	Milk, cabbage, cauliflower, broccoli, sprouts
Intestinal Cancer	1.Liking for hot beverages (steamboat, hot tea) 2.Smoking and drinking 3.Salted food 4.Preserved food 5.Fermented food	Sweet peppers, cabbage, butter lettuce, cauliflower, broccoli
Stomach Cancer	1.Any extremely salty food 2.Preserved and fermented food as above 3.Cured meat : sausage, ham, smoked meat 4.Deep-fried food : fried chicken French fries	Fresh milk, cabbage, butter lettuce, broccoli, cauliflower, sweet peppers
Colorectal (Colon) Cancer	1.High-fat food : butter bread, beef, instant noodles, pig's brain, intestines, peanut butter, coconut, bacon 2.High-cholesterol food : seafood, egg yolk, duck egg, pig's liver/brain/ kidney, cow's heart/liver 3.Confectionery (lack fibre) : bread, tim-sum, etc	Cabbage, butter lettuce, broccoli, cauliflower, sweet peppers, celery, day lily, kelp, peach, guava
Liver Cancer	1.Food containing aflatoxin:Peanut, corn, soy bean, wheat, grain (under high temperature and moisture) 2.Food containing N-nitroso compound: ham, sausage, smoked meat 3.Cigarettes and alcohol	Capsicum, broccoli, celery, cauliflower, cabbage, day lily, kelp, guava, lotus seeds, honey peach, bitter gourd, bitter tea
Pancreatic Cancer	1.High- fat food : butter bread, beef, instant noodles, pig's brain, intestines, peanut butter, coconut, bacon 2.Very sweet food :Sweets, cakes, desserts 3.Coffee 4.Alcohol 5.Too much consumption of meat	Capsicum, broccoli, cabbage. Cauliflower
Breast Cancer	1.Food with saturated fats:- animal fat: butter, lard, cream-vegetable fat: coconut oil, palm oil, chocolate 2.High-cholesterol food	Broccoli, cabbage, carrot, cauliflower, capsicum

拯救靈魂 To Heal The Soul

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

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。



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

近年來，全盤瞭解人特質的整體健康醫療觀念—即不但照顧身體、心理，還同時兼顧心靈的療法—不但為人所接受，且接受的人數與日俱增。這是當人類自我探討時所面臨的最敏感、最有爭議的領域，然而對整體健康醫療而言，則視之為決定個人狀況的基本因子。

經驗老道的生物醫學醫師亦認為假如病者的“心靈生病了”，那麼身體能康復的機率就大大降低了。當我們的健康亮起紅燈時，個人是滿懷希望抑是絕望、是與人有親密關係或是孤立、心情是愉悅抑是悲傷的…等議

In recent years, increasing numbers of people have embraced the holistic view of health - which includes a person's "spirit" as well as the body and mind - in its understanding of our total nature. This is the most subtle problematic human dimension to discuss, yet holistic healing systems see it as the underlying determinant of an individual's condition.

Even veteran bio-medical physicians know that the chances of physical recovery are considerably reduced when a patient is "spiritually sick". Such issues as hope and despair, connectedness and isolation, joy and grief become critical factors when our

題，就變成是否能康復的決定因素了。顯然，這些心靈層次的因素確實與疾病的肇因及主要治療方法有關連。

當某人面臨生命中的危機或十字路口，進而尋求心理諮商時，通常臨床醫師會問一系列問題，用以揭開患者的恐懼、瞭解患者的信仰、願望及抱負…這是一種非常有療效的自我探尋的過程，有助於瞭解一個人的想法、認知及對自我形象的定位，而這些又再再影響一個人展現於外的言行舉止。甚至，更影響到個人的健康與性情。在此，提供一些簡單的自我探尋的問題，問問自己，相信答案可以幫您找出那些影響個人健康的負面因素及自我否定的信念，進而改造人生。

我喜歡自己嗎？我值得享有功成名就嗎？我忽視個人健康抑是虐待自己的身體嗎？為什麼？

我感覺與我的家人、與我的社交圈中的人、與大自然、與全宇宙關係良好嗎？

我對改變和損失感到恐懼嗎？我對生老病死看法為何？

在人生中我是否有發揮創造力？什麼樣的事物能帶給我歡樂呢？

我是否輕易允許自己真情流露？

我是否能靜靜地坐著而不會變得不舒服？我是否容易覺得無聊或疲憊不堪？

什麼事物讓我認為是貞潔無瑕的？

我喜歡工作嗎？什麼事物會讓我覺得難以負荷？什麼是我熱衷的事物？

什麼是我擅長的事物？

我是否誠以待己及人？我有什麼不可告人的祕密嗎？

我如何對待親朋好友、陌生人、動植物及周遭環境？

人們是否信賴我？

我是：冷酷無情嗎？利他嗎？企圖心強嗎？有競爭力嗎？慷慨嗎？富同情心嗎？易

health hangs in the balance. These soul-level factors may actually relate to the root cause and ultimate cure of disease.

When someone who is at a crisis or crossroads in their life seeks psycho-spiritual counseling, often the therapist will ask a series of questions that reveal the fears, beliefs, hopes and aspirations of the client. This process of self-inquiry is therapeutic, and it helps reveal one's attitudes, awareness, and self-image, which in turn affect behavior and eventually, one's health and well being. Here are some simple questions you can ask yourself. The answers will help you discern negative factors and self-defeating attitudes that can compromise your health.

Do I like myself? Do I feel worthy of success? Do I neglect my health and/or abuse my body? Why?

Do I feel connected to my family; my community; to nature; the universe?

Do I fear change and loss? How do I feel about aging and my own mortality?

Am I expressing creativity in my life? What gives me joy?

Do I allow myself to feel emotions easily?

Can I sit still in silence without becoming uncomfortable? Do I get bored and restless easily?

What do I consider virtuous?

Do I like my work? What are my stressors? What are my addictions?

At what do I excel?

Am I honest with myself and others? What am I hiding?

How do I treat my family & friends; strangers; animals and plants; the environment?

Can people rely on me?

Am I: apathetic? altruistic? aggressive? competitive? generous? compassionate? angry? bitter? forgiving? grateful?

Do I donate money or service to worthy causes and those in need?

What gives meaning to my life? What will my legacy be?

怒嗎？多愁善感嗎？慈悲嗎？歡愉嗎？

我是否會為值得付出及需要救助的人事物而慷慨解囊或奉獻心力？

我的人生意義何在？我死後將留給世人什麼？

我對這世界有何憧憬？我如何朝著我的理想前進？

精神訓練

在此提供一些有益健康且適宜個人成長和自我覺醒的心靈成長練習，以創造生命的正向改變。雖然這些練習須投入時間與精力，但絕對是值得的，您說對嗎？

內心關照：面對鏡子，深深看著自己的眼睛數分鐘，想想自己所經歷的苦痛、潛能、智慧。保持觀看，然後用原諒、感激和鼓勵的口吻與自己對話。

給予肯定：每天都使用正向語氣表達，諸如，讓這兒充滿光亮；四海如家；內心平和…

感恩：記錄值得慶幸的事，想想那些較不如意的。天天感恩。

閱讀激勵人心的文學作品：慎選精神食糧，不要浪費寶貴光陰在無意義的嘻笑戲謔、激情、及非必需的過度刺激上。讓成長的智慧在心中流動。

從事休閒活動：從事音樂與藝術活動，撥空陪陪小孩，適度作些運動、玩遊戲，裝飾家園，吟詩作對，做愛。

培養直覺：尋找預兆，保有夢想，傾聽來自潛意識及超意識的訊息，找尋不可能的巧合，相信您的預感和直覺。

參與社交活動：人不是孤島，因此與人分享是很重要的。在假日和重大事件裡，跟大家一起慶祝，分享彼此的喜悅。讓自己對歷史文明感覺驕傲。

治療舊傷痛：原諒曾傷害您的人。向曾受

What is my vision for the world? How am I working towards it?

Spiritual Exercises

Here are some health-promoting psycho-spiritual exercises often used for personal development and self-realization. To create positive change in your life, these practices take time and commitment, but you're worth the effort, right?

Look within. In a mirror, look deeply into your own eyes for several minutes, seeing all your pain, your potential, and your wisdom. Keep looking. Speak to yourself, with forgiveness, appreciation and encouragement.

Use affirmations. Recite daily positive statements, such as Let there be light, I feel at home in the Universe, or Peace is within me.

Give thanks. Count your blessings. Think of those less fortunate. Everyday is Thanksgiving.

Read inspirational literature. Select your mental input wisely. Don't waste your precious time with meaningless banter, sensationalism and gratuitous overstimulation. Let the wisdom of the ages influence you.

Play. Make music and art. Spend time with children. Play games and sports. Create beauty in your home. Compose poetry. Make love.

Cultivate intuition. Ask for signs. Keep a dream journal. Listen for the messages from your subconscious and superconscious. Look for uncanny coincidences. Follow your hunches and instincts.

Participate in your community. No person is an island. Share with your neighbors. Celebrate holidays and milestones together. Discover your sense of history and civic pride.

Heal an old wound. Forgive an adversary. Send an apology. Practice random acts of kindness.

Meditate. Allow the mind to be quiet. Be

您傷害的人說對不起。練習無所求的慈悲。

靜坐冥想：讓自己心平靜下來。活在當下，打開瞬息所蘊藏的豐富資源，聽聽您的身體要告訴您的事情。

祈禱：找個清靜的地方，與生命泉源溝通。放下擔心，讓心靈再充電。

一旦靈魂開始得到拯救，就如同一絲細微的光線能驅散大部分的黑暗。竭盡所能去找到心靈滋養品，並加以使用吧！只要持之以恆，您會發現那首要且最棒的藥石就是：內在的平靜。

佛法觀點

佛教將疾病視為內在因素，特別指的是貪、瞋、癡“三毒”的顯現。因此，自我信賴是非常重要的，靜坐是重要的處方，其主要的要領是觀照與轉念。如此一來，就能有健康的心靈，進而創造出讓身體及生活健康所需條件。

in the present. Open to the richness of the moment. What is your body telling you?

Pray. Take a retreat. Commune with The Source of Life. Surrender your worries and recharge your spiritual batteries.

When it comes to soul healing, a little light dispels a lot of darkness. Find spiritual nourishment wherever you can, then make the most of it. With faith and determination, you may discover the first and best medicine: inner peace.

Buddhist Perspective

The Buddhist view of disease consistently points to internal causative factors, particularly the "three poisons," ignorance, desire, and hatred. Self-reliance is emphasized, meditation is prescribed, and a key strategy is to mindfully recognize and counter negative factors with positive ones. In this way, a healthy mind creates the necessary setting for a healthy body and life.



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

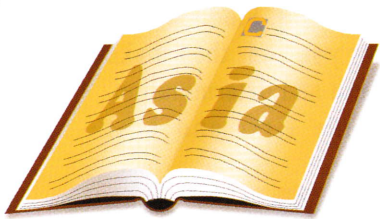
他同時是美國線上網站 AltMed.com 與健康網站 HealthAnswers.com 的定期諮詢專家。他遍佈美國各醫院、學校公司教授身心靈醫療、壓力管理、瑜珈及靜坐等課程。同時提供電子信箱、電話及親自在美國新罕布夏州蒙內那克地區的整體健康諮詢。布朗博士網站也會特載文章、錄音帶、書籍並可連結到種種的整體健康資源。其個人網頁及電子信箱為：www.holistic.com/lonny lonny@holistic.com。

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

"Enlightenment in Our Time" (www.booklocker.com/bookpages/lonnybrown01.html), and "Meditation - Beginners Questions & Answers" (www.SelfHelpGuides.com)

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

時事大解碼 Decoding NEWS



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：歐美時事 News1: Europe and America News

英語運動與世界接軌

新加坡政府最近推動「說標準英語運動」，希望文法漏洞百出的星式英語(Singlish)徹底絕跡。

English Campaign connects with world

Singapore government pushes "Speaking standard English campaign", and hopes Singlish with many wrong grammars to disappear completely.

解 碼 DECODED

語言一旦普及，勢必衍生出多種方言，例如拉丁文衍生出法、義、西班牙文。

目前，以英語為母語的人口約3.5億，也是當前全球最熱門的第二外語，估計或多或少會說些英文的人口已超過十億。

以此盛況而言，衍生出「菲式英語」，「星式英語」的景況，毋寧是語言發展的正常現象，一方面反映當地的需要，一方面顯示語言「約定俗成」的本質。

Once the universal language must develop several dialects, for example, Latin produces French, Italian, and Spain.

Nowadays, people speaking English as mother tongue have about 3500 millions population, and English is the most popular second foreign language in the global at present. It estimates that people who can speak English are over one billion.

As the spectacular condition, production of Philippines-type English and Singlish are the normal condition of language development. One is to reflect the local need; the other is to reveal the language nature of acceptance through common custom.



佛法觀點 The Buddhist point of view

語言是文化的血脈。

學習不同語言是為了溝通，使我們能了解世界，世界能了解我們，它是與世界接軌的工具。所以，語言的「車同軌，書同文」一致性，實有其必要。以佛法的傳遞而言，更須要語言細緻的負載其精深的內容，唯有透過一致性的語言，才有可能作有效傳播。

佛法源遠流長二千多年，小乘佛教的諸國，藏傳佛教，中國佛教，日本，韓國的佛教，在高僧大德的努力下，傳遞了佛陀度眾的深心悲願，從中我們可以清楚的體會到，佛法沒有進入語言的血脈中，是很難從中開花結果的，如何將佛法融入世界的主流語言中，乃至融入新世代的中文語法習慣中，沒有障礙的傳遞佛法，實在是新一代佛子必須努力的課題。

Language is the root of culture.

Learning different language is for communication, and to let the world and us understand each other. It is the tool to let us connect with the world. Therefore, language unity is indeed necessary. As the communication of Buddha dharma, it still needs language to express its profound content. Only through language unity is possible to disseminate effectively.

Buddha dharma of long standing and well established is over two thousand years. Theravada countries, Tibetans Buddhism, Chinese Buddhism, Japanese Buddhism, and Korea Buddhism, under eminent monks striving, communicate the compassion vow of Buddha saving all beings, from which we can clearly realize that Buddha dharma is very difficult to yield positive results if Buddha dharma doesn't enter the language root. How to melt Buddha dharma into the world master language as well as the Chinese wording habit of new generations is indeed the new generation Buddhist striving topic for study to spread Buddha dharma without obstacle.

時事大解碼 Decoding NEWS



時事二：全球時事 News2: Global News

富豪大風吹，鈔票猛縮水

根據美國富比世雜誌，全球億萬富豪排行榜，最新調查顯示，網際網路泡沫破滅以及股市震盪，使得全球億萬富豪有逾三分之一的財富都告縮水。網際網路泡沫破滅，使得所謂的科技大亨損失慘重。

日本軟體銀行創辦人孫正義的財富去年最高時，達到七百六十億美元，然而現在已萎縮到只有五十六億美元。

風光一時的亞馬遜創辦人貝佐斯也慘不忍睹，財產從六十一億美元，縮水至只有二十億美元。雅虎創辦人楊致遠，身價從五十七億美元降至十億美元。

Millionaires blow up shrinking of bill

According to forbes Magazine, the newest investigation of the billboard of global billionaire reveals that the wealth shrinks over one third of global billionaire because of Internet foam broken and the stock shaking. Internet foam has broken let science and technology tycoon meet heavy loss.

The wealth of Sun Zheng-yi, Japan software bank founder promoter, has ever reached 76 billions U.S. dollars last year, but only 5.6 billions U.S. dollars at present.

With good reputation for a short while, Jeff Bezos, amazon.com founder is also too ghastly to look at. His wealth has ever 6.1 billions U.S. dollars, but nowadays only 2 billions U.S. dollars. Yang, Chih-Yuan, Yahoo founder, his value is from 5.7 billions U.S. dollars down to 1 billions U.S. dollars.





時事二：全球時事 News2:Global News

解 碼 DECODED

就本質上來說，當一個生態系統的一個因素增長或成長得讓該系統的其他因素，無法平衡地保持其適當的「機能關係」時，它往往會剝奪它們必須賴以生存的可用能量的其他生命形式。

如此一來，它便將威脅及整個系統的繼續生存。此在人類社會亦復如是，當某些個人或組織為求一己之利，而攫取了極大的社會能量時，他們大量累積的財富與權力，便剝奪了社會其他人生存所需的可用能量。

歷史一再顯示，當社會的能量(財富)過度集中於極少數個人或組織之手，以致社會其他人深受能量匱竭之苦，甚至危及他們自身的生存時，社會不是瀕於崩潰，便是步向革命之途，或者兩者同時併發。自然必須仰賴自我調整的生物律則，才能恢復其平衡狀態。

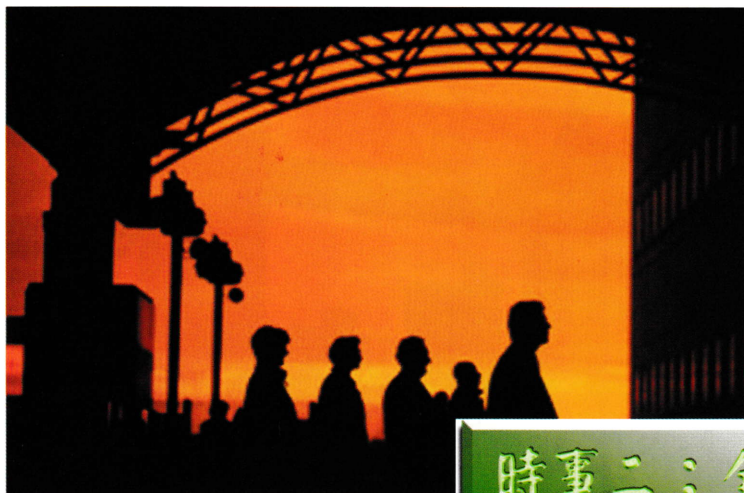
相同的，社會亦必須仰求公平共認的經濟法則，才能達到同樣的目的。否則，我們的社會秩序是不可能安然無恙地生存下去。

As the nature to say, when one factor growth of an ecosystem make the other factor of this system unable to keep its proper "function relation", it would usually deprive the other type lives whose energy is available by them for living.

Then, it would threaten the continuing living of the whole system. So as the human society, when someone or organizations seize the super society resource for self-benefit, their large accumulating wealth and power would deprive the other people living resource.

From history experiment, when society resource (wealth) excessively concentrating very few individuals or organizations, they lead other people to suffer deficient resource and even endanger themselves living, then, the society is going to be on the edge of collapse or start reformation, or both happen at the same time. Naturally, it must depend on self-adjustment of organism rule to recover its balance condition.

Similarly, society must depend on the economy rule with fair and common sense to reach the same purpose. Otherwise, our society order is impossible to live safely.



時事二：全球時事 News2: Global News

佛法觀點 The Buddhist point of view

八大人覺經云：「第一覺悟，世間無常，國土危脆。…第三覺知，心無厭足，惟得多求。…第六覺知，貧苦多怨，橫結惡緣。」清楚的勾勒出：財富如幻的本質，與社會財富能量消長分佈，實在是一個影響社會安定與否的無常遊戲。

財富的追求，人性之本然。但君子愛財，不但要取之有道，還要懂得布施散財之道。取與捨是財富遊戲的一體兩面，只懂得取，不懂得捨，就會失衡召禍。從另一個觀點觀察，「眾生一體」，我們每一個人皆為一個「連續體」，我們的存在本身，皆包含我們之前的萬事萬物；同樣的，我們自身的存在亦代表著後繼而來的萬事萬物的可能性。所以，佛法高明的開示：「無緣大慈，同體大悲。」由於過去及未來的每一事態是相互關聯的，因此我們對無限的過去與未來皆共同負有「終極性的責任」。

所以，我們如何選擇去面對財富，不祇是我們一己之事而已，它仍涉及於萬事萬物，因為我們的行動必將波及一切。換言之，財富的進出分配，影響到整個社會的生存狀態，它並非完全是「一己之私」所能涵蓋與定義的東西。事實上，要明白財富的特性，是包含眾生福祉在內，與眾生不可分割，所以過分集中于少數富者之手，不管從現世的幸福，或輪迴的格局來看，亦非富者之福。

財富是應該透過布施，適當與眾生共享的福報。

The Sutra of Eightfold Enlightenment says, “The first is to sense the world changeable and territory dangerous. The third is to be aware if mind without detesting satisfaction would ask more-. The sixth is to be aware if blaming poverty would call evil result.” It clearly draws the outline that the wealth





時事二：全球時事 News2:Global News

佛法觀點 The Buddhist point of view

with unreal nature and the unequal distribution of society wealth really effect society safe or unsafe.

The human nature is to chase after wealth. But gentleman if loving money is not only to obtain legally but also to offer. Taking and offering is two side of one unity for wealth game, only taking but not offering would lose balance and call calamities. From another viewpoint to observe, “all beings are unity”, we all belong to one continuous body, our existence itself include all the previous things before us. Similarly, our existence also represents the probability of all things behind us. Therefore, Buddha wisely teaches, “unconditional kindness, unity compassion.” Because everything in the past and future is relative each other, we together bear “the ultimate responsibility” for the unlimited past and future.

Therefore, how to face wealth is our choice, not only just our matter but also relating to all things on earth, because that our action would affect everything. In another words, the distribution of wealth would affect the living status of the whole society. In fact, the wealth characteristic should include all beings’ happiness, not depart from beings. Therefore, excessive concentration of wealth on few people is not the good fortune of the rich, whether this life happiness or transmigration.

The wealth should properly share with beings through offering.





貝多芬的成功公式
The Success of
Beethoven

音樂奇葩

貝多芬

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！

The Vrilliant. Weird Music Composer Beethoven

Who doesn't like success?
But how can one succeed?
Is there any method to learn
from?
Let us look at the method suc-
cessful
poeple used.

1.The successful notables at all times and in all countries: Beethoven

Beethoven was born at a musical family in Germany. His grandfather was a conductor of duke band, and his father was an tenor of palace's band. Therefore, Beethoven has revealed musician with wisdom's characteristic during his childhood.

However, Beethoven with excellent character didn't give him a free-minded childhood, but instead of unreasonable demands and heartless blame and punishment by his father. But Beethoven wasn't disgusted with music. On the contrary, he finds his paradise in the musical field. And his wonderful



一、古今中外的成功名人：

Beethoven

一七七〇年的冬天，貝多芬誕生於德國波恩的一個音樂世家，祖父是帝侯樂隊的指揮，父親則是宮廷樂隊的男高音，因此在貝多芬小小年紀時，身上就流露出早慧型音樂家的特質。

然而貝多芬優異的特質並未帶給他一個無憂無慮的歡樂童年，

反而是父親不近人情的嚴格要求與無情的謾罵與處罰，但是可貴的是貝多芬並未因此而對音樂產生厭惡，反而在音樂的國度裡，尋找到一片自己的天地，並且在六歲時的一場宮廷演奏技驚四座，引領他走向音樂世界的層層高峰。

貝多芬後又跟隨莫札特及海頓等音樂大師學習，使自己的音樂技巧更純熟紮實，奠定了日後的樂壇地位，且因貝多芬創作演出使得鋼琴演奏曲得以與古鍵琴分開。在貝多芬眾多的音樂創作曲，諸如命運、英雄、田園等交響曲及月光、悲愴等奏鳴曲更是影響深遠眾所周知的世界名曲，寫下了貝多芬燦爛輝煌的一生。

二、成功公式：善良＋毅力＋永不放棄 == 貝多芬成功公式

翻開貝多芬的一生，在成功的背後隱藏著許多生命成長的艱辛路程。

幼年時期的貝多芬因父親盼望其能光宗耀祖，而所加諸的種種無情的催逼與磨鍊以及分擔家計的重擔，對貝多芬而言無疑的是一個苦難的童年，但善良的貝多芬卻能透過音樂陶冶而擴展成為充滿寬容、博愛及捨己獻身之愛。

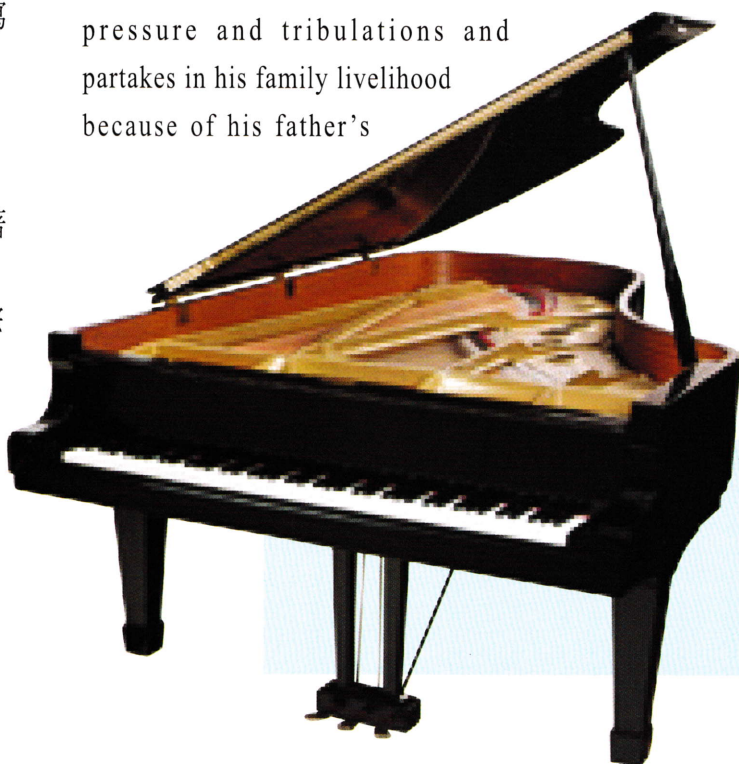
performance in palace at six lead him enter the high peak of musical world.

Afterward, Beethoven learning from Mozart and Bach make his musical trick more skillful, which settle his musical position later. Beethoven's creating performance let piano performance and ancient zither separate. Among many Beethoven musical creative writings, such as fate, hero, and countryside symphony, are the well-know tunes influencing the world deeply, which write down all Beethoven's life with brightness and resplendence.

2.The successful formula: Kindness + Willpower + Never giving up forever = The successful formula of Beethoven

There hide lots of painstaking during his growth behind his success.

In his childhood, he was in merciless pressure and tribulations and partakes in his family livelihood because of his father's



以一個音樂家而言，其感情是細膩的，靈魂是敏銳的，成年後的貝多芬卻因門第階級的社會觀念

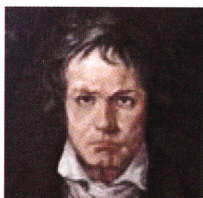


wish to bring honor to their ancestors.

For one musician, his emotion is exquisite and his soul is acute. After growing-up, Beethoven can't marry his lover because of pedigree's factor; the ear's illness is a big strike for Beethoven while his business reaches the top. The ear is the most important organ for musician. And deafness seem to be the final judgment on ending the musical career for musician., In addition to losing emotions, let Beethoven fall into the lowest condition in his life, even writing down the posthumous papers. For never subduing the fate, Beethoven finally overcome depression and degeneration by his inflexible willpower. As he mentioned in his posthumous papers, "My morality support me in my misfortune time, and I exempt from suicide by the morality and art." The morality is just to use music to give humanity happiness, which let Beethoven create so many global well-know tunes.

The life's miseries could safely pass under the excellent characteristic of life. Exactly as poem said, "The fallen flower is not the merciless, and it transform into spring's soil to protect flowers." The life's miseries are only deeply to cave the life's depth, but not to strike us down. Just as Beethoven said, "I am willing to prove that any people with kindhearted and elevated behavior must together bear misfortunes."

而致使有情人無法終成眷屬；而事業正達巔峰狀態時的耳疾對貝多芬而言更是重大的大打擊。以音樂為立身根本的音樂家來說，耳朵是身體上最重要的一個器官，而耳聾似乎是對一個音樂家做了音樂生涯的死亡最終宣判，再加上落空的情感，一度使得貝多芬這個音樂界的才子，陷入了生命中的最低潮，甚至連遺書都已經寫好了，但對命運永不低頭的貝多芬最終還是在堅毅不拔的創作鬥志中戰勝了沮喪與頹廢，就如同他在遺囑中提到“我不幸之時，支持我者正是我的德行。憑藉德行與藝術，我才免於輕生”。而這德性正是用音樂帶給人類快樂的高尚情操，也正因如此貝多芬創作出這麼許多歷久彌新的世界名曲。



生命的苦難都只有在優良的生命特質中安然過度，誠如詩云”落紅不是無情物，化作春泥更護花”生命的苦難並不是來擊倒我們，只是更深刻地刻劃生命的深度啊！就像貝多芬所說”我願證明，凡是行為善良高尚的人，定能因而擔當患難。”

三、Beethoven 成功公式的應用：

神啊！您看得見我的靈魂，您知道我有一顆人類的心和善良的願望。

1. 藝術工作者的借鏡：

貝多芬雖屬早慧型的音樂家，但在他的生命卻須面對許多的苦難，而在面對這些苦難時，他卻能將這些生命成長的心路歷程，化作跳躍的音符，並透過這些音符，將生命蛻變的喜悅與人分享，並透過音樂的陶冶來昇華靈魂的層次，就像他終身追求的音樂理念——以痛苦的歷練來帶給人類走向歡樂的泉源，就像其最著名的代表作之一”第九交響曲”一樣，展現了他的生命的感動與體悟。

對於 Beethoven 的另一個生命的特質，即是強烈的創作意願以及永不懈怠的學習與奮鬥，這使他能夠在一次又一次的生命的低潮堅毅的迎向另一個音樂創作的高峰。

現代的許多藝術工作者，往往對於自己的生命作了某種程度的設限，以致在作品的展現就變得有所不足，而無法展現出對生命的感動美感。而在事業上有些成就便對我自我設限，以致無法突破舊有的槽臼，進而無法帶給世人更多美感與歡樂，對生命永不放棄的奮鬥，才是進步的泉源。

2. 在修行上的應用：

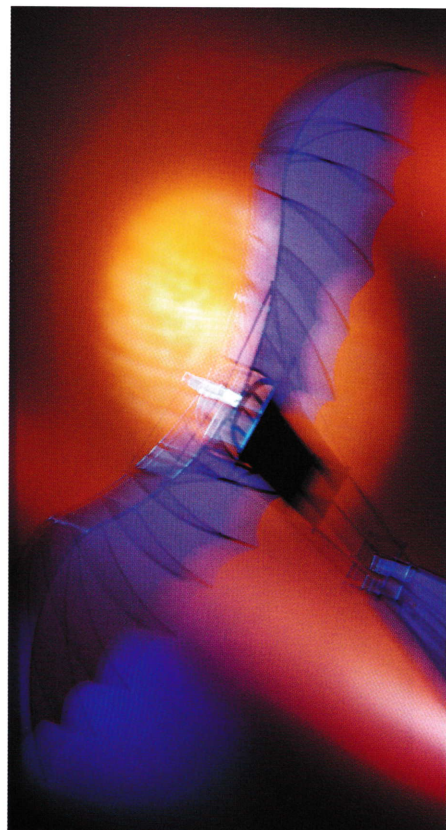
3. The usage of Beethoven success formula

My God! You can see my soul and realize that I have a human heart and kindhearted wish.

(1) The mirror of artist

Although Beethoven is a wisdom musician, his life need face many miseries. When facing these miseries, he can transform these growing-up tracks into the jumping notes, and pass through these notes to enjoy with others about joy of life's change, and pass through musical cultivation to promote the soul's layer. Just as he pursue the musical ideal all his life ---Bringing humanity the happy springhead by his painful cultivation, such as Symphony No.9, one of his most famous works, express his feeling and realization for life.

Another life's characteristic of Beethoven is with strong desire on creation and never release on studying and struggling, which let him persistently face another top of musical creation in



佛法上說“善良的心，珍貴如黃金”，修行路上，千難萬難、菩薩道難行難忍，不過再怎麼艱辛也須不怕艱難往前邁進，這其中惟有善良得以過度，堅持善良才是得渡的寶筏。

除此之外還要有堅忍不拔的毅力，修行方能得力，誠如諸佛菩薩的教導“上升意願強大無比，生命力堅忍如鋼，永遠對眾生燃燒熾熱的愛”；修行者的生命力是強韌無比的，並且無時無刻都有旺盛的企圖心，以及那對眾生永無止息的大愛，如此方能一步一步由內而外，朝向修行成就之路前行，如此自己方能得利，也才是眾生之福啊！



金色蓮花

The Vrilliant. Weird Music Composer Beethoven

one by one low condition of life.

Nowadays, many artists usually limit their life on some range, so that their works display some deficiency to not break through the past model, which is unable to give people more aesthetic feeling and joy. Never giving up struggle for life is just the resource of advancement.

2. Application on cultivation

Buddhism mention, “The kindhearted heart is valuable as gold.” In the cultivation’s path, Bodhisattva’s path is extremely difficult to do and endure, but we need go forward in spite of how much hard. And only passing with kindness, and insisting on kindness can get the saving raft.

Besides, long-suffering fortitude let cultivation success. Exactly as Buddha’s guidance, “Promotion with very strong wish, persevering vitality as steel, and burning blazing love for all beings forever.” Very strong and tough vitality for cultivator, with vigorous attempt all the times, and endless great love for all beings could go forward the achievement’s path step by step. Therefore, it could benefit oneself and benefit all beings.

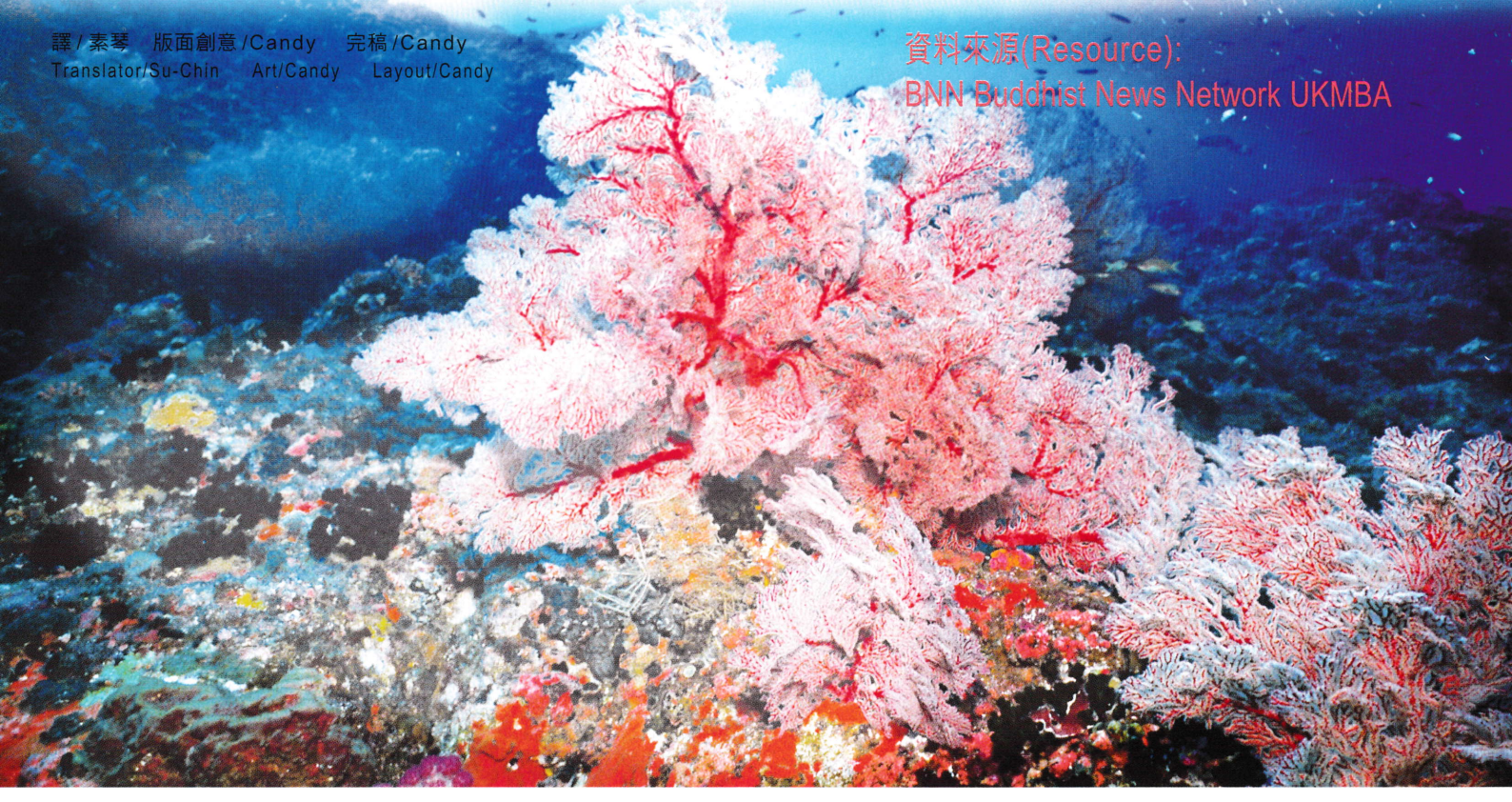
全球佛教報導



Buddhism in the World

譯 / 素琴 版面創意 / Candy 完稿 / Candy
Translator / Su-Chin Art / Candy Layout / Candy

資料來源(Resource):
BNN Buddhist News Network UKMBA



美國

哈佛大學設立佛教的教授席位

波士頓--哈佛大學神學院從開始以訓練一神論教派的神職人員為宗旨，至今已有相當時日了。

該校以全校擁有來自33個不同國家的學生為傲，其中包含了全世界重要的種族族群、幾十種宗教信仰，從非洲衛理公會派教徒的主教派教會到Wiccan都有。

過去數年裡，學校更致力於增加不同的科系類別。學校從開始設立天主教與猶太教，並一直衍生各種宗教科系至今已有相當時日，最近學校的工作是招募福音傳道的新教、伊斯蘭教與拉丁美洲宗教中的重要學者。

現在，這所已有185年悠久歷史的學校準備要聘請該校的第一位佛教研究的系主任。目前被選中的人是珍妮特·姬雅特索，她現為艾摩斯特大學的宗教研究教授。假如她的聘用能如期被學校董事會批准，則她將在今年秋季在哈佛大學授教有關佛教的道德觀、修行戒律、佛教哲理、以及天葬的藏傳理論等課程。

姬雅特索生於費城的一個猶太家庭，當她在波士頓大學接受高等教育，主修數學時，有一次她到新澤西州參訪藏傳佛教僧院後，就毅然離開波士頓大學，開始從事西藏的研究，並搬到柏克萊，再度回到學校學習相關知識。在加州大學獲得宗教研究的學士學位、梵文的碩士學位及佛教研究的博士學位。

從此以後，她一直從事藏傳佛學的教導與研究至今。



USA

Harvard set for Buddhist chair
Boston - Harvard Divinity School has come a long way from the days when its primary focus was training Unitarian ministers.

The school boasts an extraordinarily diverse student body from 33 countries, every major ethnic group, and several dozen religious faiths, from African Methodist Episcopalian to Wiccan.

Over the last several years, the school has worked to diversify its faculty. Having long since reached out to Catholics and Jews, the school in recent years has focused on recruiting top scholars on evangelical Protestantism, Islam, and religion in Latin America.

Now the 185-year-old school is poised to hire its first chair of Buddhist studies. The school has chosen Janet B. Gyatso, a professor of religion at Amherst College. Assuming her hiring is ratified as expected by the school's governing boards, Gyatso will be at Harvard this fall, teaching courses on Buddhist ethics, Buddhist monastic law, Buddhist philosophy, and Tibetan theories of the body.

Gyatso grew up in a Jewish family in Philadelphia and began her higher education as a math major at Boston University. But after visiting a Tibetan Buddhist monastery in New Jersey she left BU, took up the study of Tibetan, and moved to Berkeley, where she returned



日本

禪在西方盛行卻在東方式微

日本京都——每天早上，僧人大雲松濤邀請民眾從早上七點到八點在他小小靠近京都的龍禪庵寺廟裡參加坐禪，一張用日文與英文說明活動行程海報張貼在寺外。

然而，大部份的早晨，都只有他一個人在靜坐。

禪宗對日本文化造成極大的影響。這種融合哲學、靈性及藝術的文化是世界上偉大的文化成就之一。禪宗以強調自發性及遠離恐懼而塑造了日本武士的規範。禪宗儀式繁衍出茶道中複雜的舞藝，即說明其對日本日常生活的影響有多顯著。

但在過去的 200 多年以來，禪在文化上影



to school and earned a bachelor's in religious studies, a master's in Sanskrit, and a doctorate in Buddhist studies from the University of California.

She has been teaching and researching Tibetan Buddhism ever since.

Japan

Zen following fades in East as it grows in West

KYOTO, Japan - Every morning, Buddhist priest Taiun Mastunami invites the public to participate in zazen - seated Zen meditation - from 7 to 8 a.m. at his small, well-tended Kyoto temple, Ryosen-an. A sign announcing the schedule is posted outside in Japanese and English.

Most mornings he sits by himself.

Zen Buddhism is deeply woven into Japanese culture. Its fusion of philosophy, spirituality and art is one of the world's great cultural achievements. The Zen emphasis on spontaneity and the abandonment of fear shaped the samurai warrior code. Zen rituals, which point to the transcendent in ordinary life, spawned the intricate choreography of the tea ceremony.

But over the past 200 years, Zen has fallen far from its peak of cultural influence. Today it's neither popular nor particularly influential in modern Japan.

響巔峰已成過去。如今，它既不流行，對現代日本人也沒有什麼特別影響。雖然現在禪宗寺廟仍在假日招來遊客，且有些變成僧人為主持葬禮宗教儀式的寺廟；但日本修禪人數很少，且持續下降中，尤其是年青人。

正當日本禪宗式微的同時，禪宗卻在西方開始盛行。信仰禪宗與其他宗派的佛教人口正在美國、歐洲及其他地方穩定的成長著。禪修中心正招募新學員。透過書籍及電影，佛教變成西方文化的主流。

這種此消彼長的現象，已造成過去與現代間、東方與西方間的緊張局勢，而且同時向日本人與國外禪修者提出有如禪宗公案般的問題，讓人思索。

當一個傳統的宗教被一個跨越國界且支配著其他地區的文化所融入，將會發生什麼事呢？不論在日本或美國，禪修者認為禪宗必須因應不同的文化而有所改變。

現為橫濱宗治寺住持及日本最大禪宗派別曹洞宗學院的現任校長庫索·伊田橋表示：「禪的基本原則到任何地方都是一樣的，有如富士山，雖有很多條路都可以上山，但都可達山頂。美國不須藉由日本文化或語言作禪

Zen temples still draw visitors on holidays and some turn to Zen priests to officiate at funerals. But very few Japanese practice Zen, and the numbers are declining, especially among the young.

That decline has coincided with Buddhism's flourishing in the West. Zen and other forms of Buddhism are steadily growing in popularity in the United States, Europe and elsewhere. Practice centers are drawing new members, and Buddhism has become a force in popular culture through books and movies.

This seesaw effect has created tensions between the past and present, between East and West - and poses a kind of Zen riddle for Japanese and foreign Zen practitioners alike.

What happens when a traditional religion, tempered by one culture, crosses boundaries and takes hold somewhere else? In both Japan and the United States, practitioners say Zen must change and adapt to different cultures.

"The basic principle in Zen is the same everywhere. Like Mount Fuji, there are different paths to the summit," said Kusho Itabashi, the abbot of the Soji-ji monastery in Yokohama and the current head of the Soto school, the largest Zen sect. "Americans don't have to go through the medium of Japanese culture or language, and that can be a



修的媒介，可以很單純的直接學禪。

在日本則不然，這些改變顯然引起極大的憂慮。日本人將禪宗視為財產，他們認為這特有的日本特質實在不可能從所信奉的整體的禪宗哲理中分離，因此擔心一旦從根基裡拿開某部份，將會喪失某些東西。

禪在美國卻有著與在日本完全不同感受。

松濤先生在美國居住多年，在他所主持的寺廟中，仍用傳統儀式招待西方人。他說：「美式禪修是很有創造力的，他們沒有冥想堂及傳承。他們必須創造每一件事。他們須要縫坐墊，而且他們須要將牛屋改為禪修的沈思室。」

但同時，他也提到，美式禪被一些領導者間的醜聞所污染。其中部份原因是因美式禪缺乏如日本禪中所建立的僧侶權力的等級制度及查核制度。

他表示日本系統較制度化且較確立，著重於在小修道院中修道士的修練而非西方較非專業導向的方法，但也因此喪失些許活力及紀律。

「在這兒，一切都建立好了，我們有很好的設備。」松濤先生言道，

「但在日本，非完全依照佛教徒應有的修行方式亦同樣被接受的。不像在其他國家般，僧侶不可以結婚、不可喝酒。」

此乃源於一世紀前，由於修行戒律的鬆散，開始允許日本僧侶可以結婚所致。這種情形，在寺廟中演變成子繼父職的傳承王朝。許多禪宗僧侶與學者同意松濤先生認為僧侶結婚造成許多問題的看法。例如：寺廟已被當作一個可以後代可繼承的家族營生事業，造成許多年輕人主要是基於家庭義務而出家，而非為了修行，於是新血輪及新觀念的來源因此而被阻斷了。

結果，僧院體制似乎變得過時了，對於局外人而言，宗教生活不再被視為是一項可從事

purier practice of Zen.”

But in Japan, the changes are sparking anxiety. Japanese feel proprietary about Zen. They worry that its characteristic “Japaneseness” may be almost impossible to separate from the universal philosophy it espouses, and that something will be lost when it takes root somewhere else.

Zen has a distinctly different feel in the United States than in Japan.

“American Zen practice is creative,” said Matsunami, who spent several years in the United States and whose temple has a tradition of hosting Westerners. “They don’t have meditation halls, traditions. They have to create everything. They have to sew cushions ... and they have to turn the cow house into a zendo.”

But at the same time, he noted, American Zen has been plagued by a number of scandals among its leaders, partly because it lacks the hierarchies and checks on priestly power found in Japanese Zen.

The Japanese system is much more established and institutionalized, he said, focused around monastic practice in small monasteries rather than the more lay-oriented Western approach. But it has also lost some of its vitality and discipline.

“Here, everything is established, we have good facilities,” Matsunami said. “But here they also accept not pure, not real Buddhist monks’ practice. In other

的行業。僧侶生涯所必備的條件及所需面臨的艱苦在過去認為是合理的交易，而今卻似乎變為不可超越的障礙。

在日本禪宗兩大派別之一的臨濟宗派學院裡，一位在京都花園大學禪學國際研究中心任教的教授米克魯·摩爾言道：「在此，有39位臨濟宗僧侶及50位能給予完整傳授教義的大師。所以一個差不多一個僧侶就擁有一位教導老師」。然而一個人須花15到20年的時間才能完成所有的訓練。也就是說，假如您30歲開始學習，則學會所有的課程，您已經50歲了。

日本禪修煉者對於局勢的演變非常疑惑不解。許多人原寄望西方人士的介入能讓這些傳統得到傳承。但當看到西方人士仍依照他們自己的方式而非傳統的日本禪宗精神時，他們有一點沮喪了。

在日本學習禪學的西方人的修行方式是錯誤的。原因是他們基本上與家族式寺院間缺乏聯繫，而讓人質疑他們修行的動機及是否是修行的根器。他們必須絞盡腦汁去了解什麼是真正的禪修。

一位居住在日本已20年，現為京都花園大學的美籍禪學教授傑夫·索爾表示，大部分修學禪宗的西方人剛開始會在陀佛庫寺院出家，之後再還俗成為在家居士。對他而言，能成為一位禪學教授是一項殊榮。他說：「在日本，我覺得自己像一隻井底之蛙，在一口非常窄且充滿岩石的古井中的青蛙，那麼的無知。然當我去歐洲或美國，就好像被丟進汪洋大海般的知識淵博。」

巴基斯坦

佛陀足跡是一種象徵性的花。

喀拉蚩港市(巴基斯坦)賽勒博士，一位研究家，非常肯定佛陀足跡是一種象徵性的

countries, priests don't marry, they don't drink.”

A loosening of monastic rules a century ago allowed Japanese monks to marry. That created a dynastic structure in temples, with sons following in their fathers' footsteps. Many Zen priests and scholars agree with Matsunami that this has created problems: It placed an emphasis on the temple as a moneymaking business to be passed on to succeeding generations, and meant that many young men became monks mainly out of family obligation. Sources of fresh blood and new ideas were choked off.

As a result, the monastery system seems outmoded. Religious life is no longer viewed as a viable vocation for outsiders. The requirements and hardships of the priesthood -- which in a premodern world seemed like a reasonable tradeoff -- today can present almost insurmountable obstacles.

In the Rinzai school, one of the two largest branches of Zen, “there are 39 Rinzai monasteries and 50 roshi [masters] who can give the whole transmission of the teachings. So there's just about one per monastery,” said Michel Mohr, a professor at the International Research Institute for the Study of Zen Buddhism at Hanazono University in Kyoto. “It takes 15 to 20 years to go through the whole system. So if you start in your 30s, you won't get there till your 50s.”

花，即眾所皆知的 Nandiyavatta，來自於巴利語，為東南亞及斯里蘭卡小乘佛教的語言。

塞勒博士，一位超越文化的教育家及佛陀足跡專家，發表一篇圖解演講有關在第一次 Sermon 遺失的 Nandiyavatta 在 Gandhara 美術館，喀拉蚩博物館展示，及古硬幣上的 Nandiyavatta。該演講是由巴基斯坦國家博物館安排的。

他說他沒有發現象徵性的花的任何其他名字，它曾經在緬甸古代硬幣上被發現。但是，他提到在他早期的研究裡他已界定 nandiyavatta 為梔子花，然加上其它的研究，應更正為茉莉的一種，至於在拉合爾被稱為 chanda，且他已發現它在拉合爾博物館的主要大門上。

他已完成研究及古代東南亞佛教傳說的著作。在越戰其間，塞勒博士是最先抵達東南亞參加在曼谷的超越文化計畫，係以小乘佛教佛陀足跡傳說為主。

他說除了仰賴物件上的佛陀足跡，以他而言，他不討論吉祥標誌的鑑定及方法，他非常依賴廣泛精確的複製品，他說：我以拓印或精確的畫線條，已複製超過500個小乘佛教傳說的佛陀足跡。

他說經過比較這花與在泰國，緬甸的 nandiyavatta 一致。他推斷 nandiyavatta 是茉莉花的型態，它是 Gandharaan 佛教徒手工藝上，真花與象徵性的 nandiyavatta 間的連結。

他說在拉合爾及喀拉蚩港市博物館古幣，也有同樣的標誌，亦出現於佛教的手工製品上。

有一個問題，他回答說他可能沒有發現 ri-ratna 象徵佛陀足跡。

塞勒博士曾於1990年第一次世界佛陀足跡展覽會，英國女皇60歲生日時，在泰國榮曠譽地獻 91 個佛陀足跡給她。

Japanese Zen practitioners feel deeply ambiguous about this state of affairs. Many look to the West as the best hope for carrying on the tradition. But some are dismayed at what they see when Westerners are left to their own devices.

Western Zen practitioners in Japan live on a fault line. Since they typically lack a connection to a family temple, Japanese may question their motivation or sanity. They must wrestle with the idea of what "authentic" Zen practice really is.

Jeff Shore, an American professor of Zen at Hanazono University in Kyoto, has lived in Japan 20 years, most of them while practicing first as a monk and later a lay person at the Tofuku-ji monastery. It is an unusual arrangement that has made a deep mark on his life. "I feel like the frog in the well here. It's very deep but very narrow, full of rocks, old," he said. "Then when I go to Europe or the United States, it's like being thrown into the ocean."

Karachi

Buddha's footprint is a symbolic flower: expert Staff Reporter, Dawn (Internet Ed), July 10, 2001.

KARACHI -- Dr Waldemar C. Sailer, a researcher, is firm that the footprint of Buddha is a symbolic flower, known as "Nandiyavatta" coming from Pali, the language of the Theravada Buddhists of Southeast Asia and Sri Lanka.

Dr Sailer, a cross cultural educator and Buddha footprint specialist, delivered an illustrated lecture on "The Missing Nandiyavatta in the 1st Sermon displayed at Gandhara Gallery, Karachi Museum, and the Nandiyavatta on ancient coins." The lecture was arranged by Pakistan National Museum on Monday.

He said he did not find any other name of the symbolic flower, which had also been found on ancient coins in the Mon State of Myanmar (Burma). However, he mentioned that in his earlier studies he had defined nandiyavatta as gardenia, but with additional research the definition changed to "a type of jasmine," which in the case of Lahore is known as ichandaî and he had found it on the main gate of Lahore Museum.

He has been carrying out research and writing on ancient Southeast Asian Buddhist traditions. An American, Dr Sailer, who first arrived in Southeast Asia during the Vietnam war to join a cross-cultural programme at Bangkok, is focussing on the theravada Buddha footprint traditions.

He said that instead of relying on articles on footprints, which according to him, did not deal with the identification of auspicious symbols and methods, he relied heavily on a wide range of exact copies. "I have already copied over 500 Buddha footprints of the Theravada Buddhist tradition, in rubbing or exact line drawing," he added.

He said that after comparing the flow-

ers identical to nandiyavatta in Thailand, Myanmar, he concluded that it (nandiyavatta) was a type of Jasmine, which had a link between the real flower and the symbolic nandiyavatta in the Gandharaan Buddhists artifact. He said that symbolic nandiyavatta was a flower with five petals with hole in the middle.

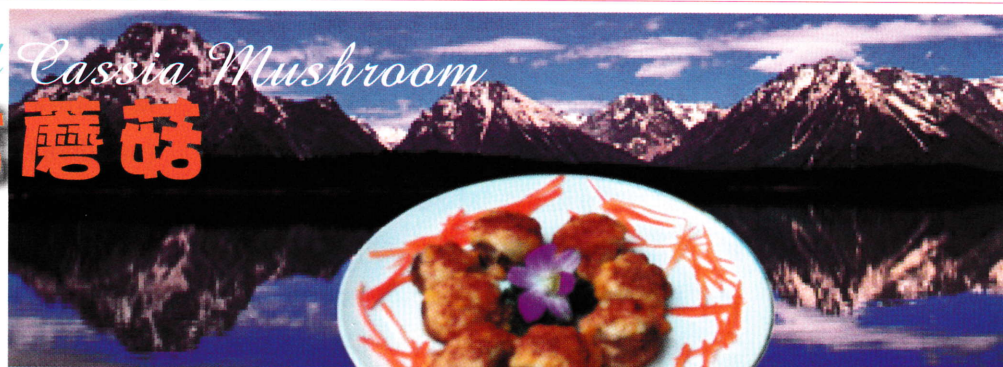
He said that there were ancient coins in the Lahore and Karachi museums that carried the same symbol that the Buddhist artifact contained.

To a question he replied that he could not find "tri-ratna" as symbolic to Buddha's footprint.

Dr Sailer has also the honour of presenting 91 footprints to the Queen of the Kingdom in Thailand on her 60th birthday at the World's first Buddha Footprint exhibition in 1990.



New Zealand Cassia Mushroom 紐西蘭桂香蘑菇



哇！來到紐西蘭才發現這裡的草原好漂亮啊！
這有一群吃草的羊哩！

Wow! The grasslands are so beautiful in New Zealand!
There are crowds of sheep eating grass here!



嘿！嘿！我在這裡凡是美食，
都逃不出食犬的大嘴

Hey! Hey! Whatever delicious food can't
escape from the big mouth of sponge dog

嗯...看完了羊群們再去看看當地毛利人的表演囉！
Ng....after watching sheep, let's see Maori Show.



天啊！這是披了羊皮的「食犬」HAPPY
God!! This is the "sponge dog"
who drapes over a sheepskin.

???

噫！奇怪！怎麼這沒做美食呢？
口水都快流乾了！

Hey! What a strange thing?
How could it be without delicious food?
My spit is running out.

材 料 Material

洋菇 8個
起司片 2~3片
馬蹄 20g
素火腿 15g
玉米粒 20g
牛奶 25~30g
奶油 30g
肉桂粉 適量
乳酪 適量



*Mushroom 8
*Cheese piece 2 to 3 pieces
*Chinese water chestnut 20g
*Vegetarian ham 15g
*Corn grain 20g
*Milk 25 to 30g
*Butter 30g
*Cassia powder appropriate amount
*Cheese appropriate amount



46 好！帶各位看完了紐西蘭的美景特色後，
就為各位介紹一道

紐西蘭桂香蘑菇

金色蓮花



Good! After seeing the beautiful scenery of New Zealand,
I will introduce a dish named
New Zealand Cassia Mushroom.



先以小火將奶油溶解後，再倒入馬蹄、素火腿及玉米粒

Melt butter with small fire first, then pour in water chestnut, vegetarian ham and corn grain.



炒至香時，再倒入牛奶，待滾後再加入起司片，使之呈黏稠狀後、即可起鍋。

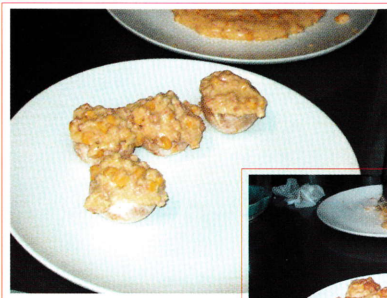
fry them together, then pour milk in. when they are boiling, then add cheese pieces and make them paste and thick.



新鮮洋菇去蒂後、先以鹽水浸泡十分鐘，洗淨後，放上一小塊乳酪。



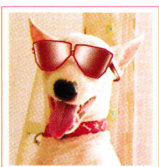
rid of the stalk of fresh mushrooms, then immerse them in to salted water and put a small cube of cheese.



將步驟2的醬汁淋上，並撒上肉桂粉。
pour the sauce made on step 2 on them, and cast cassia powder.



進烤箱200°C烤約20分鐘後，至蘑菇熟透即可。
put them into oven and roast 20 minutes.



食犬攻略手冊

美味小秘訣！

1. 可在蘑菇裡加些蕃茄醬、再淋上醬下去烤，口味會更不同，也可在烤完後才沾蕃茄醬一起吃。
2. 愛好吃辣的讀者，可以在醬料裡加些黑胡椒，或辣椒粉。
3. 洋菇本身味道較淡，可以抹些鹽在裡面，吃起來更不容易膩！

Delicious tips

1. Add some tomato sauce to the mushroom, then pour the sauce made in step 2 again before roasting. We can get different taste. The tomato sauce can add to them after roasting.
2. Those who prefer spice taste can add some pepper and chilly powder into sauce.
3. Because mushroom has thin taste, we can rub some salt on it to make them tasty.

關於肉桂.....



About Cassia.....



肉桂取自於肉桂樹的樹皮，是經由捲成條狀乾燥後所製成的，越接近樹幹中心的樹皮所製成的肉桂品質越上等，有發汗、止吐的功效。另外有一種與肉桂非常相似的桂皮，顏色較肉桂深，表面也較粗糙，吃起來的味道較苦澀，其實在味道上並不是十分容易辨別，因此也有人混用。肉桂的外形有粉狀、片狀 2 種，片狀的肉桂可直接用來燉煮湯及菜餚，或是當作咖啡的攪拌棒；而肉桂粉多使用在甜點上，是作蘋果派時不可缺少的必備香料！另外還有將肉桂粉加白砂糖的肉桂糖粉，常使用在甜甜圈或撒在冰淇淋等甜食上。在日常生活裡，亦可見到肉桂的蹤影，比如芳香劑、香水、乾燥花等等都是。此外，肉桂非但可做藥用甚至還有防霉、防腐的功效。既芳香又辛辣，帶點兒木頭味的肉桂，真真是可愛的生活幫手。

Cassia (Cinnamon) is the skin of cassia tree. It is rolled to strip then dried out. The part is more near the center of the tree the better is the quality. It has the functions to sweat and prevent spitting. Another cassia skin is very similar to the cinnamon. It has more deep color, more rough skin and more bitter taste. In fact it is not easy to discriminate, so that people often mix they both in usage. There are two types of cassia, powder and piece. Piece type can be used to soup and food, or the stirring stick. The cassia powder is often used in dessert. It is indispensable fragrance when cooking apple pies. Additionally, there is cassia sugar powder that is the mix cassia powder and white sugar. It is often used in dessert like ice cream or 甜甜圈. In our daily life, we can see cassia very often, such as aromatic, perfume and dry flowers etc. In addition, cassia can not only be used in medication, but can be antiseptic and prevent mildew. Fragrant, peppery and a little wood taste Cassia is a good assistant in our daily life.

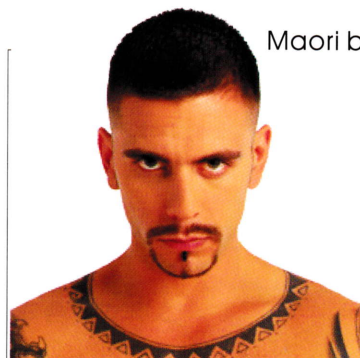
在這個等待美食出爐的時間,我們要做好萬全的防備!
因為!.....「食犬」HAPPY隨時都會出現

We have to guard our food carefully now.

Because! "Sponge dog" HAPPY will appear anytime.



ㄇ一ㄝ~~ㄇ一ㄝ~~
Mei!Mei!



Maori big Head

天啊披了羊皮的「食犬」HAPPY又出現了。

God! Here is the sponge sheep HAPPY draped over a sheepskin.

快看！那裡有一隻可愛的小羊。
Look! There is a lovely lamb.

對！快去剪羊毛！
Right! Let's go and cut it's hair.

什麼！可以這麼做嗎？ **What! Can we do that?**
好！為了怕羊跑掉、我們就用「桂香蘑菇」的力量把羊吸過來吧！
Good! Prevent the escape of sheep, we attract the sheep with the power of "cassia mushroom".

來！可愛的小羊快過來吃「桂香蘑菇」！
Come on! Lovely sheep come to eat "cassia mushroom"!

汪！真好騙！
Won! Easily catch!

什麼！這不是羊是「食犬」HAPPY，
快把美食拿走！
What! It is not sheep, it is sponge dog HAPPY.
Take away the delicious dish quickly!

汪！來不及了！看我食犬的厲害，
「凡是美食都逃不出食犬的大嘴」。

Won! It's too late!
Whatever delicious dishes can't
escape from my mouth.

天啊！（宗、春）

嗚 ~~~難道就沒有防止「食犬」
吃美食的方法了嗎？

Woo!! Is it possible to prevent sponge dog
from eating delicious food?

民間傳奇中的觀音化身

The incarnation of Guanyin in folktales

妙善公主

〈續上期〉

Princess Miao-Shan



慈眼視衆生，福聚海無量

View all sentient 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/Ceng-Kuo Layout/Wu-Chi

妙善不但關心弱小的動物也關心人
Princess Miao-Shan does not only cares for the small animals but also human beings



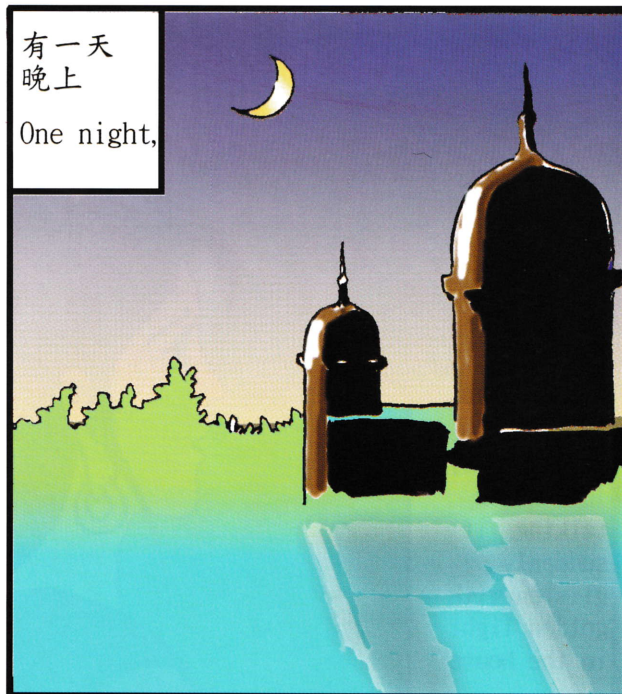
但是這一年，她的母親卻得重病過世
But this year, her mother die of a serious disease.

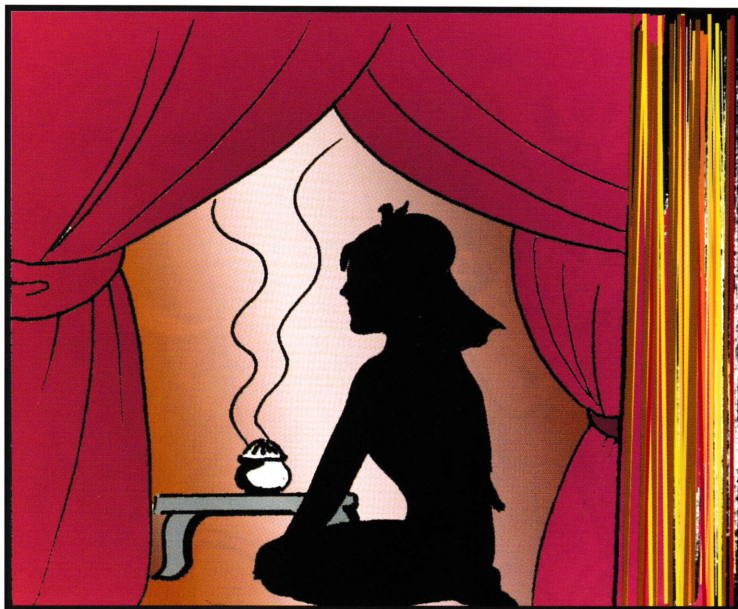


妙善的心裡就像刀割一樣的難過了好一段日子，天天都以流淚洗面
Her heart feels miserable for a long time and weeps every day



有一天晚上
One night,





為什麼人要受到病痛
的折磨呢？
Why does human have
to suffer from
torment of
illness?



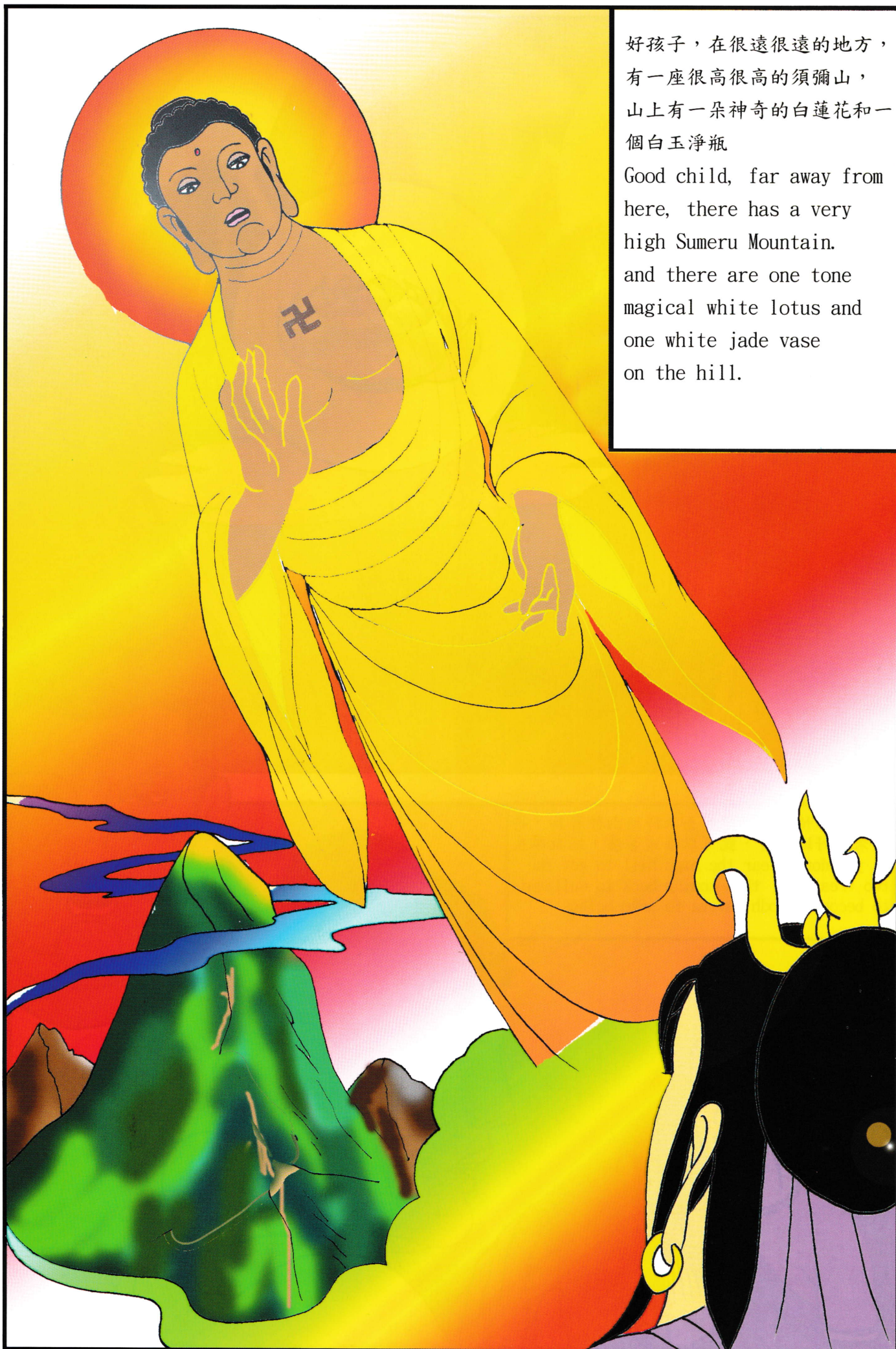
如果有法子
解決人類的痛苦
，該有多好啊！
If I have the
method to resolve
human pain, what
a wonderful
thing!



話才說完屋裡
突然金光閃爍
Just after
talking, it
suddenly
glisten with
golden light
in the house

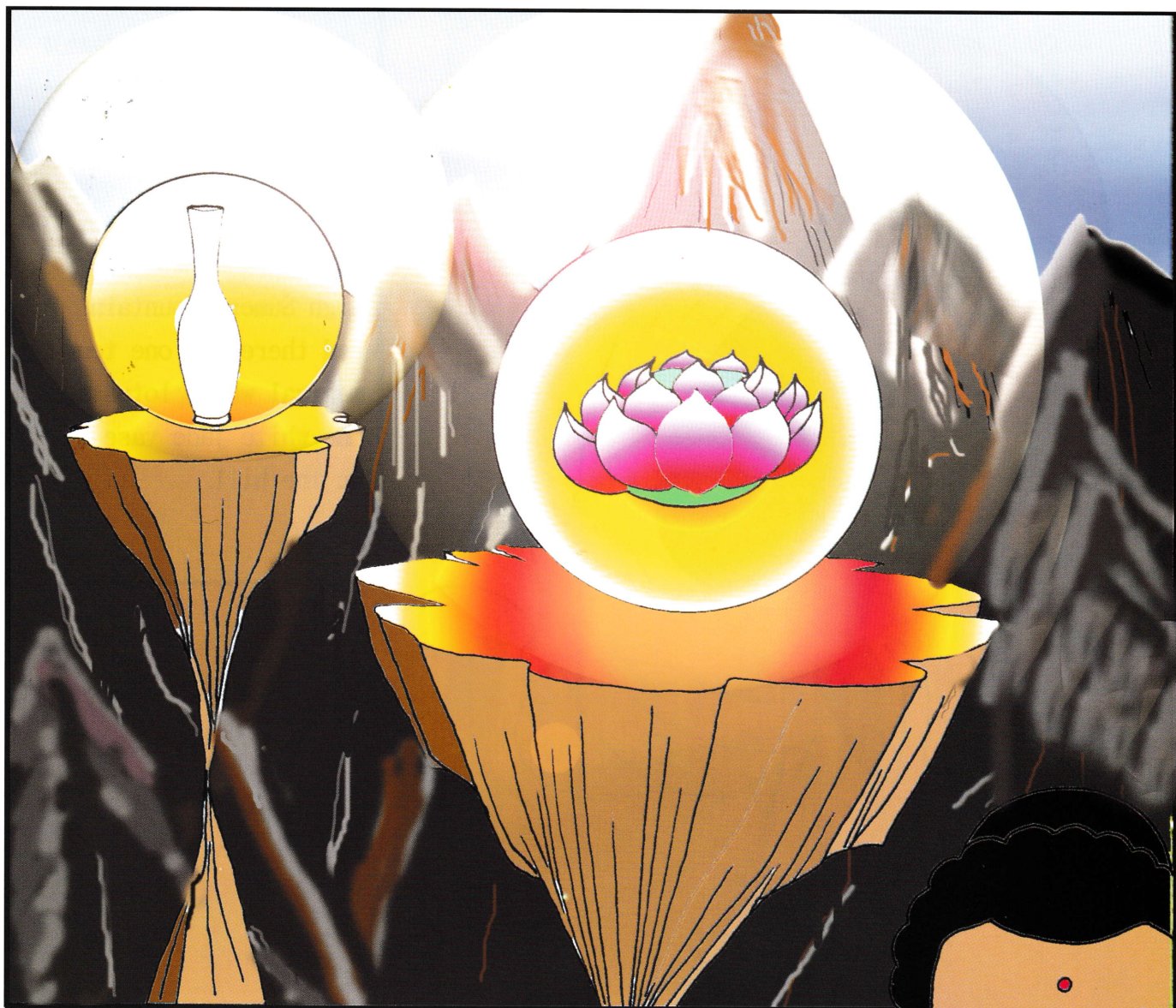


莊嚴而慈祥
的佛陀出現
在她面前
The solemn
and kindly
Buddha
appears in
front of
her



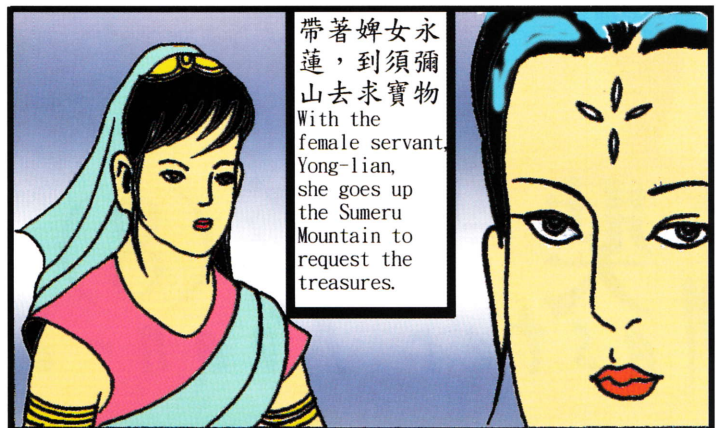
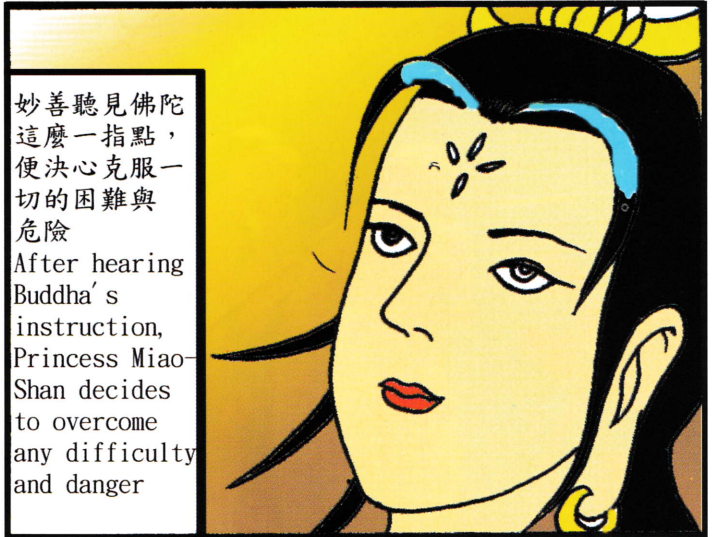
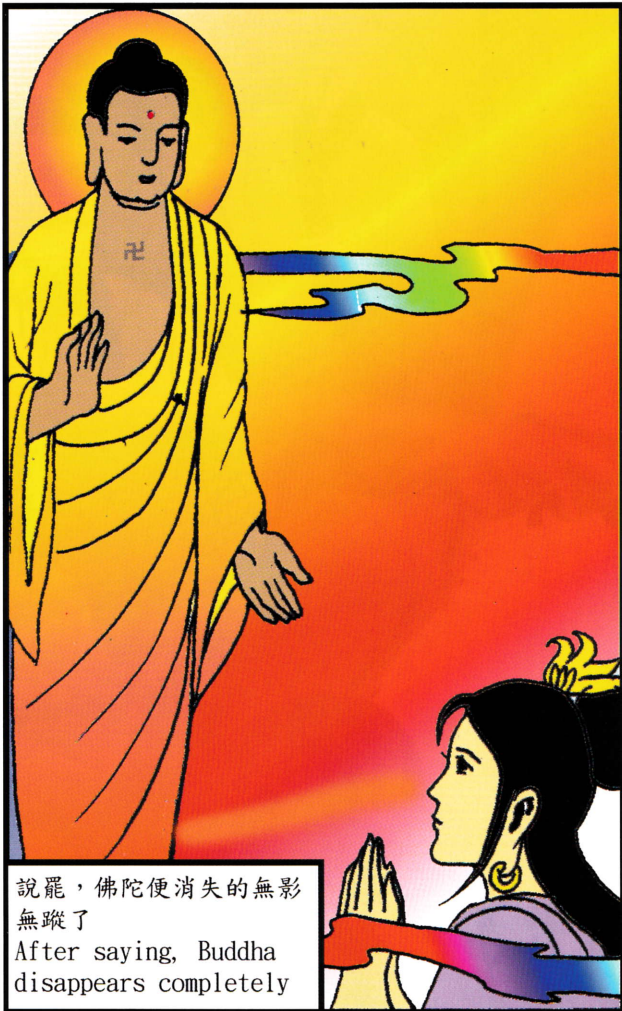
好孩子，在很遠很遠的地方，
有一座很高很高的須彌山，
山上有一朵神奇的白蓮花和一
個白玉淨瓶

Good child, far away from
here, there has a very
high Sumeru Mountain.
and there are one tone
magical white lotus and
one white jade vase
on the hill.



如果你不怕山高路遠，去求得這兩件寶物，再回來好好地修行，就可以修成菩薩，拯救眾生
 If you don't fear the high hill to get the two treasures, then coming back to cultivate to become a Bodhisattva to save beings.







玄奘大師(8)

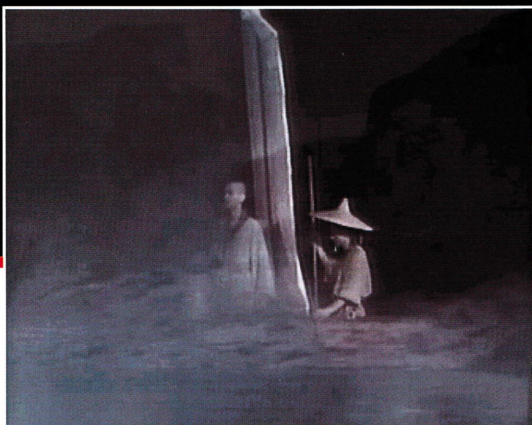
Master Xuan-Zang

玄奘大師的一生，完全的奉獻給佛法
為的是一千萬萬的眾生，得到永恆的喜樂
現在，透過淺顯易懂的文字
加上豐富生動的故事情節
讓我們一同來瞭解大師波瀾壯闊的
生命樂章，同時也更深刻的來體驗
真理、體驗 ----- 法

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

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

揮淚別兄



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

8 · 揮淚別兄

壯麗的三峽風景，輕舟順流而下，玄奘立於船首，衣袂飄飄。

壯闊的男聲唱起：

我的好哥哥

我多麼想與你青燈古佛、手足相攜

但是我必須奔赴——

心中的壯闊理想

別了！

別了！

迎著三峽的長風萬里

我拭去了離別的淚水

大聲的發願：

丈夫自有沖天志

若不成就誓不休

8. Tearfully Bidding Goodbye

The light ferry rushes down the magnificent San Xia. Xuan Zang stands at the front of the boat, his clothes gently waving in the wind.

He begins to sing,

"My brother,

how I wish to stay with you.

However I must leave -

for my dreams and ambition.

Farewell!

My dear brother.

As I welcome the long winds of San Xia,

I rub my tears away.

With all my voice, I vow:

A man must have his great ambition.

As long as I do not succeed, I will not stop working towards my goal."



DRAMA

戲劇

才震長安



9. 才震長安

偉麗的長安城，一片四海昇平的繁華景象。

玄奘與二位著名的大法師法常與僧辯行過市街，法常法師高興的對玄奘說道：

孩子啊！

你雖然拜在我們的門下沒有多久

但卻是老僧平生看過最優秀的法器

就算稱你為 佛門的千里馬 也當之無愧啊！

他日必能成為法門的龍象

高樹法幢、揚名萬里！

僧辯法師指著法常接口道：

只可惜法常大師和我都已年邁



9. Astounding Talent

The majestic city of Chang An is bustling with prosperity. Xuan Zang and two other famous Venerables, Fa Chang and Seng Bian, walk along the city streets. Venerable Fa Chang tells Xuan Zang,

“Child!

Although you have come to learn from me only recently,

yet I had never seen another student brighter than you.

There will be a day when you become a great expounder of the Dharma.

You shall make the Dharma known, far and wide!”

Venerable Seng Bian continues,

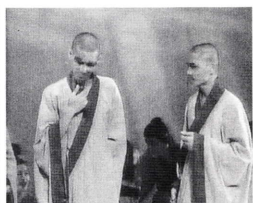
“It is a pity, though, that Venerable Fa Chang and I are already very old,

we may not be able to witness you spreading the Dharma in the world.”

Fa Chang agrees,

“Yes!”

As they talk to each other, the 3 of them



可能無法親眼看到你廣化天下的佛法大興局面了

法常也道：

是啊！

三位說著說著，一起進入了寺廟。

街上有一群玩耍的孩子，尾隨著三人，指指點點，目送他們進去，然後快樂的唱起自編的歌謠：

玄奘好 玄奘妙

玄奘法師 才震長安

玄奘好 玄奘妙

玄奘法師 名滿京城

enter the temple together.

Some kids playing on the streets trail behind them until they enter the temple. Then they sing their self-composed songs happily,

“Good and wonderful is Xuan Zang.

His talent astounds the entire city of Chang An.

Good and wonderful is Xuan Zang.

His name spreads round the whole Capital.”





▲ 中醫美容師黃陳麗莉及其助理

美顏

Beauty Care

美容養顏 - 中醫有一套

文 / 清塵(兒童心理諮商老師) 翻譯 / 義憲 版面創意 / free 完稿 / free

Article/Grace (Children Psychology Teacher)

Translator/Xue-Yun Art/free Layout/free

愛美是人的天性，如果不愛美就不會「衝冠一怒為紅顏」，如果不愛美就不會「為伊消得人憔悴」，美多麼吸引人啊！「我很醜，可是我很溫柔」雖然可取，但是如果「我很美，而且我更溫柔」，不是更圓滿！其實這世上沒有真正的醜人，只有懶人，美麗是有跡可循的。

這次我們的採訪對象是從事中醫美容—陳麗莉小姐，她是台灣人，但離開台灣已三十多年了，現居新加坡，由她談話當中，我們得知她現在的工作是她的一份愛的心願，因緣是在十六年前，因膽固醇過高，氣血循環不好，導致她的左臉完全麻痺，沒有知覺，整個臉是黑的，因此使用了大量的化粧品，後來導致她整個臉都是斑，在一次機緣下，接觸了一位中醫師，她形容這位難得的中醫師不但「心慈」而且「手妙」，除了醫好了她的病，也啟發了她，因為這位醫師常常幫助窮苦人家，免費為他們看診，甚至為人辦後事，所以，自己也存著感恩的心，希望能盡自己所能，回饋社會，作為一個傳承的工作。談到美容，她說：「從中醫整體醫療觀，身體健康、精神好、氣色好、膚色自然就會好。」中醫的四診心法云：「天有五氣，食入入鼻，藏於五藏，上華面頤，肝青心赤，脾藏色黃，肺白腎黑，五藏之常。」所以內臟什麼病，全部反應在臉上，都騙不了人的。

但由於時代潮流的進步，人們似乎忽視了美麗的基本原則—身體健康。而一味的往外在流行的一些化粧品去尋找，如何讓自己的臉色紅潤、如何抗老、去斑，她談到，斑有很多種，有的是由體內引起，有的是由一些化粧品引起的，因受到化學原料和副產品的影響，經紫

The beautiful external appearance is from the healthy inner beauty;

the healthy inner beauty is from a kind heart.

Being beautiful is the nature of human, if we do not like beauty, would not “To appear anger is just to gain the beauty’s heart.” if you do not like to the beautiful, you would not “To become wan and sallow for the beauty”, the beauty is so attractive! “I am ugly, but I am very tender”. Thought this could be acceptable, but if you are “I am beautiful, but I am tender.” it would be more satisfactory! Actually there are no ugly person in this world, but only the lazy, there are some tips for to be beautiful.

This time our interviewed guest was working in Chinese Medical Beauty Care - Miss Chen Li Li, from Taiwan, she left Taiwan for thirty over years, now living in Singapore, through our conversation, we get to know her present job, is her wish, it happen 16 years ago, because she is high in cholesterol, blood are not able to flow smoothly, thus causing her left face to be totally numb, without any sensation, and the whole face became black, therefore she used a lot of makeup, and causing a lot of blemish, by chance, she met a Chinese medical doctor, she describe this doctor is not only “compassionate”, but also “skilful”, other than curing her, he also inspired her, because this doctor always help poor families, and gave them free treatment, even buy coffin for burial, therefore, having a thankful heart, hoping to do what she can for the society, becoming a descent job. When we talk about beauty care, she said “From Chinese medical view, healthy body, being conscious, radish look, and natural skin colour than is healthy.” The Chinese medicine’s tip of the four methods of diagnosis: “There are five qi, breath from the nose, and store in the five organs, to modify the face, the liver is green; heart is red, spleen is yellow,





and lungs is black, these are the truth for the five organs.” So, the face can tell what kind of illness we get.

Because of the improvement of trend, people tend to ignore the basic principles of beauty - healthy body. Therefore keep pursuing trendy cosmetics, to maintain a radish look, to prevent aging look, getting rid of blemish. she said that, there's lot of different type of blemishes, some are cause internally, so are cause by certain cosmetics, because of the effect of the chemicals, preventing the sunray from getting onto the skin, thus causing blemishes,

外線的照射，就形成了斑，使我們皮膚越來越黯淡，而體內原因，因經期不正常、子宮腫瘤、子宮異位，都會形成斑，重要的是只要身體健康、經期正常、子宮腫瘤一消，斑自然也就沒了。

另外，飲食也是一個重要因素，因現代的一些食品，添加很多化學藥品，使人們的身體構造改變，尤其現在流行的骨骼鬆化症，是因為食品中含磷太多，使鈣、鎂

causing our skin to became dark, as for internal, because of irregular period, tumour in the uterus, or changing position of the uterus, will also cause blemishes, most important is, once the period is regular, the tumour reduce, than blemish will disappear.

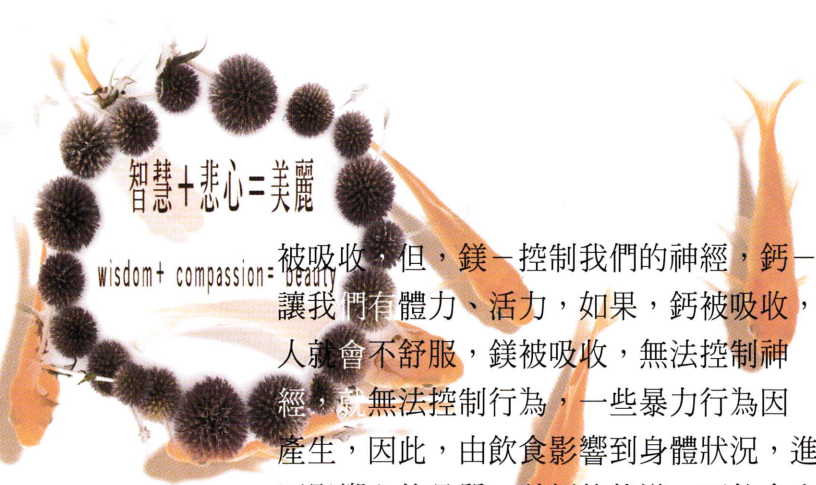
Food is also another important factor, because of some food nowadays, lots of chemical is added, causing the body to change too early, especially the common osteoporosis, it is because the food contain lots of phosphorus, losing of calcium, magnesium

美從口入，醜從臉出 美可以吃得出來

皮膚問題	美容食物	中醫屬性
防止皮膚衰老	紅色食物 西紅柿、紅蘿蔔、紅桃	入心經
增白皮膚	白色食物 蓮藕、菱角、白木耳	入肺經
消炎抗菌	綠色食物 高麗菜、芥藍菜、青椒	入肝經
延緩皮膚衰老	黃色食物 黃豆、黃花菜、核桃	入脾經
白嫩肌膚，延緩衰老	黑色食物 海帶、黑芝麻、黑豆	入腎經

俊男美女五誠

皮膚問題	中醫屬性	禁吃
歲月的刻痕—皺紋	肝臟負擔重	戒酒，少吃動物脂肪
熊貓族 黑眼圈	腎臟負擔重	少吃鹽、糖、咖啡
灰頭土臉 臉頰發灰	肺臟負擔重	戒煙
紅鼻子情聖 酒糟鼻	心臟負擔重	戒煙，少吃脂肪、巧克力
說破嘴皮 嘴唇破	脾胃負擔重	少吃冰的、燒烤油炸食物



被吸收，但，鎂—控制我們的神經，鈣—讓我們有體力、活力，如果，鈣被吸收，人就會不舒服，鎂被吸收，無法控制神經，就無法控制行為，一些暴力行為因產生，因此，由飲食影響到身體狀況，進而影響心的品質、神經的傳導。而飲食也要均衡、適當，他舉出「癌症」的「癌」字，是一個「病」字裡頭有三個口，下面一個山，換句話說，病從口入，現代人貪求口腹之慾，為自己帶來了疾病，真是得不償失啊！更別說一個病容滿面的人，會有好氣色可言。

最後，她說到在國外三十多年，如果沒有一些朋友的幫忙，也沒有今天的她，總是懷著感恩、報恩的心，當一些國外有人要回國，將孩子寄託她照顧時，她總是把別人的孩子當成自己的孩子去關心他們，從她談話中，我似乎也尋得了一些線索、元素，來為美下一個定義，「智慧+悲心=美麗」。如同觀音菩薩的示現，善的極致，就是美！！

absorption, but, magnesium control our nerve system, calcium let us have energy, and if calcium is being absorb, we will feel uncomfortable, magnesium being absorb, not able to control nerve system, thus not able to control our action, some violent are cause due to this, that's why, food will affect our body, thus causing the qualities of our mood. Balance diet should be taken, adequately, she said that "cancer" contains a word "illness" and inside contains 3 "mouth", and at the bottom a "mountain", in another word, illness starts from the mouth, modern people are greedy over food, therefore bringing serious illness to themselves, it is not worthy of it! Not saying a person filled with illness, having a radish look.

Lastly, she said being overseas for thirty over years, if without the help of a few friends, she won't be here today, forever having a grateful heart, when some people want to go back to their country, and left their children under her care, she always take care of them as if it was her own, from her conversation, I somehow get some clues, cause, and set a principle for beauty, wisdom+ compassion= beauty. Just like the transformation of Avalokitesvara, being compassion is beauty!!

The beauty is from the mouth; to be ugly is appear on face - Beauty is from the diet

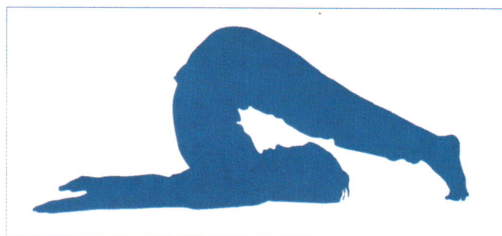
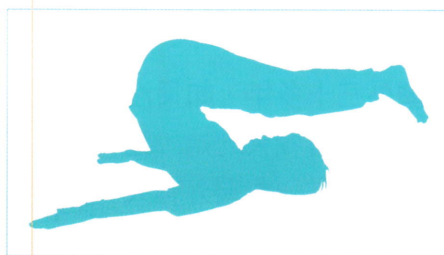
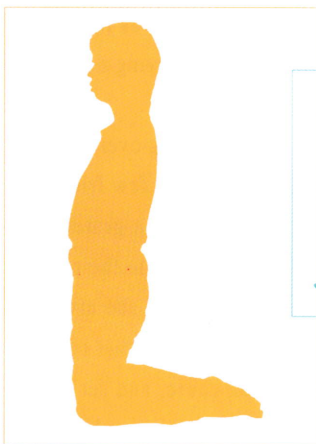
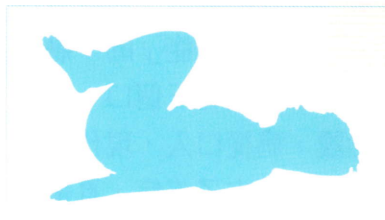
The problems of skin	The food for beauty	The property of Chinese medicine
To prevent skin form senescent	Red color food : the red persimmon, red radish, Bred peach	Heart
To whiten the skin	White color food: the lotus root, water chestnut, white Tress mushroom	Lung
To reduce inflammation antiseptic	Green color food: cabbage, Chinese broccoli, green pepper	Liver
To suspend the skin to get older	Yellow color food: soy beans, yellow cauliflower, walnut	Spleen
To soft the skin and to postpone to be old and senile	Black color food: the kelp, black sesame, black soy beans	Kidney

The five percepts for the handsome and the beauty

The skin's problems	The proerty of Chinese medicine	These food could not be eaten
The scores of time - wrinkle	Liver is over work	Quite drinking, do not eat animal fat
The panda group - black eyes	Kidney is over work	Eat less salts, sugar, coffee
The gray face-the checks became gray	Lungs is over work	Quite smoking
The red nose lover - red nose	Hear is over work	Quite smoking, eat less fat, chocolate
The lips is breaks - the lips get black	Spleen and stomach are over work	Eat less ice food, burn, roast, fried food

Camel Pose

駱駝式



Hoe Pose

鋤頭式

文 / 鄭鴻祺 譯 / Eric 版面創意 / 波爾 完稿 / 曼曼

Text/Cheng Hung-Chi Translator/Eric Art/Paule Layout/Man

瑜伽體位法中有許多姿勢是身體躺著做的，為了避免傷害到脊椎，可在硬地板或地磚上鋪上一塊榻榻米或軟墊。另外，做練習時，則動作要慢，身體要放輕鬆，這樣不但可以達到預期的功效，也可避免因動作過猛而造成身體的傷害。

本期要介紹的兩個瑜伽體位法是，鋤頭式與駱駝式。

Many of the practicing asana need to lie down on the ground. In order not to hurt the spine when lying on the ground, it is better to practice on a soft cushion which can be made by dry grass or plastic. Besides, it is better to practice the asana slowly and relax so as to get the real benefits from it, which will also prevent our body from being hurt because of the rush activity.

This month, the asana that we are going to introduce is hoe pose and camel pose.

鋤頭式分解動作

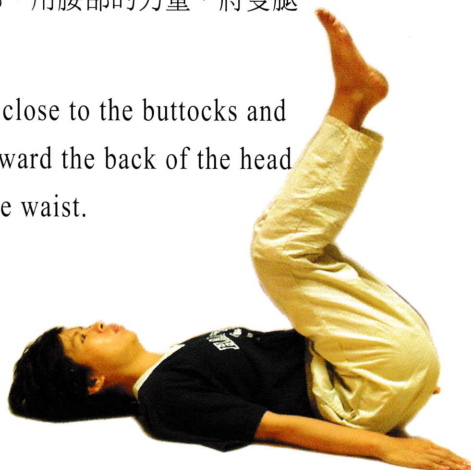
1. 以攤屍式躺著。

Lie down on the ground in corpse pose.



2. 曲雙腳，收到臀部，用腰部的力量，將雙腿往頭後方舉起。

Bend two legs to close to the buttocks and move two legs toward the back of the head by the force of the waist.



3. 慢慢將雙腿往後延伸至腳尖著地，膝部挺直，停放數秒鐘至無法支撐。

Move two legs further ahead to let the tiptoe touch the ground, then straight the knee and stay in this pose for several seconds, until you can not stand

功效

1. 可促進血液循環，消除疲勞，讓身體清爽，充滿能量。
2. 長期做辦公室彎曲身體的人，可透過此運動來調整脊椎。
3. 促進腎、脾、肝、胰臟與性腺的機能。
4. 可調整女性的月經不順。
5. 治療糖尿病、腦貧血與胃下垂。
6. 具美容效果。
7. 可減少腹部與腰部的脂肪。
8. 讓脊椎年輕化。
9. 可消除便秘。

Benefits

1. This pose can help circulating of the blood, eliminating the weary, refreshing the body and energizing the body.
2. For those who use to bend the spine in the office for long time, this pose can help adjusting the spine.
3. Reinforce the function of the kidney, spleen, liver, pancreas and sexual gland.
4. Help adjusting the irregularity of menstruation.
5. Heal the disease of diabetes, cerebral anemia and gastrop-tosis
6. Beautifying the features.
7. Reduce the redundant fat around abdomen and waist.
8. Reduce the aging of the spine.
9. Reduce the disease of constipation.

腳尖著地，膝部挺直

Move two legs further ahead to let the tiptoe touch the ground, then straight the knee



4. 慢慢將雙腿舉起，恢復原來的攤屍式。

Raise the legs up and back to the original pose for rest.



Camel Pose Step by step

駱駝式分解動作

1. 以金剛坐跪著。

Rest in diamond pose.



2. 換成高跪姿。

Change to knee on the ground with buttocks up.



3. 身體慢慢向後仰彎至雙手握住腳跟，
停留 10- 20 秒鐘。

Bend the body back so as to able to
hold the heel of the leg with hands,
then stay in this pose for 10 to 20
seconds.



4. 慢慢向前彎，恢復成金剛坐跪姿休息。

Bend the body back to the diamond
pose for rest.



功效

1. 增強肝臟機能。
2. 增進脊椎之彈性與柔軟性。
3. 提高肺部陳舊空氣之交換，增進肺部功能。

Benefits

1. Reinforce the function of liver.
2. Improve the flexibility and soft of the spine.
3. Increase the amount of the change of the air in the lung and reinforce the function of the lung.

INFO



高血壓的食療法

血壓 Low 一點，健康 High 一點！

Blood Pressure Low A Bit, Health Improves A Bit!

高血壓不是病，高起來要人命
年歲高，成就高，血壓不要高
血壓既然可以吃上去
也可以吃下來

文 / 清塵（兒童心理諮商老師）

譯 / 偉勁 版面創意 / free 完稿 / free

Article/Chin-Cheng(Children Psychology Teacher)

Translator/Christopher Art/free Layout/free



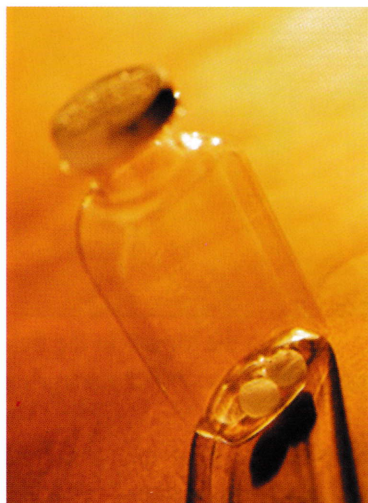
您常頭暈、頭痛嗎？您常心悸、失眠嗎？請您去量一量血壓，說不定您已經得到了高血壓。台大醫學院心臟內科教授曾淵如指出，全世界每年約有五百萬人死於腦中風，而其中有高血壓病例的人占 72.52%。光中國大陸有 1 億人得到高血壓。在臺灣，年齡超過四十歲以上的人當中，約 20% 罹患高血壓，也就是說，10 個事業有成的四十歲老闆當中，有 2 個人得到高血壓，而到了 60 歲時，增加 5 個人，超過 60 歲時則增至 6 個人。如果您不希望在銀髮歲月時，是那 10 個人中的 6 個得病者，那麼就請您一起提早學會「降壓大法」。依世界衛生組織的界定標準，收縮壓在 160 mmHg，舒張壓在 95 mmHg 以上，即為高血壓。收縮壓在 140 mmHg，舒張壓在 90 mmHg 以下，為正常

Do you always feel giddy, or headache? Do you always loss your sleep? Please go and have your blood pressure measure, maybe you have high-blood pressure? University of Taiwan heart section's professor Ceng Yuan Ru, state that, every year 5000 000 people around the died of stroke, and out of the 5000 000 people, 72.52% of them has high-blood pressure. In Taiwan, age over 40+ people, about 20% of them has high-blood pressure, in another word out of ten 40+ boss, 2 of them has high-blood pressure, and when reach 60 years old it increase by 5 more person, when over 60 years old it increase to 6 people. If you do not wish to be any of the 6 out of ten, than welcome to learn "Pressure Reducing Skill". According to the World Health Organization standard, pumping heart blood pressure at 160 mmHg, and relax heart blood pressure at 95 mmHg and above, is consider having high pressure. Pumping heart blood pressure at 140 mmHg, relax heart blood pressure at 90 mmHg, is consider as normal blood pressure. Between high-

血壓。介於高血壓和正常血壓之間為邊際高血壓。我們來好好來瞭解這個文明病的始末。

為什麼會得高血壓？

第一個是遺傳因素，父母的其中一方有高血壓時，兒女會有 1/4 的罹患機率；父母雙方都患有高血壓時，兒女會有 1/2 的罹患機率。但是光是遺傳因素不可能導致高血壓，和外因素與環境有關！如鹽份吃得太多的人，注意力需要持續集中，而體力活動又較少的職業，司機、教師、電腦工作者，得高血壓的機率比較高，吵雜的環境會讓心跳加



快、血壓上升，所以比安靜的環境更容易得高血壓，冬天時血管收縮，所以比夏天更易得高血壓。另

外還10%是續發性高血壓，像腎臟病等其他疾病引起的高血壓。

高血壓有什麼症狀？

我們試想當一條水管的內壁黏住東西而阻塞的，水要通過就會倍感困難，同樣的，人的血管壁如果黏滿了東西，血液要通過時血管就會產生很大的壓力，常見的症狀有頭暈、頭重、心悸、耳鳴、失眠、注意力不集中、記憶力衰退、肢體麻木，這個時候沒有提早對治，血管就會日益受損，身體的循環就大受影響，所以病就來了，心臟要特別費力才能把血液送出去，久而久之就會得到心

blood pressure and normal blood pressure, let us get to know how high-blood pressure occurs.

Why Get High-Blood Pressure?

One, it may because of inherit, if either one of the parent has high-blood pressure, the children will have 1/4 the chance of getting it; when both the parent have high-blood pressure, the children will have 1/2 the chance of getting it. But by inheritance alone, it can't cause high-blood pressure; the environment and external factors also play a part! People that take a lot of salt, needs to concentrate a lot, and having job that needs little physical activities, drivers, teachers, computer programmers, has a higher chance of getting high-blood pressure, noisy environment will increase the heartbeat rate, increasing blood pressure, that's why compare to a quiet environment, it is easier to get high-blood pressure, during winter, the blood vessel will contract, that's why it is easier to get high-blood pressure, another 10% is due to illness, like kidney failure and other health problems, will also cause high-blood pressure.

What Are The Syndrome?

Imagine a pipe, the internal wall is stick with things, and got stuck, when water want to flows through is very difficult, similarly, when the blood vessel is filled up with thing, and when blood wants to flow through the vessel will have to undertake great pressure, common syndrome are headache, head feels heavy, heart feel tight, lost of hearing, lost of sleep, can't concentrate, reduce of memory power, limbs feel numb, at this moment if not treated early, the blood vessel will be damage, the blood flow of the body will be greatly affected, so when that happens, the heart has to waste lots of energy to transfuse the blood out, after a long period, it will get heart swelling, and if the vessel the provide blood to the heart is block, that part of the heart will suffers a long period of lack of blood, and oxygen, later became "heart block", and if the blood in the renal artery (provides blood to the kidney) can't flow well, later it will cause kidney failure, if the blood vessel in the brain undertake high pressure and burst, it will cause stroke, that's

臟肥大、提供心肌血液的血管如果因為阻塞，那部份心肌會發生嚴重而持久的缺血、缺氧，最後導致「心肌梗塞」，腎動脈如果循環不良，最後會造成腎功能的衰竭，大腦的血管如果壓力太高而破裂，就會導致腦中風，所以我們不能小看高血壓。

如何治好高血壓？

最常用的治療法是用降壓藥。一般降壓藥，降壓效果雖然良好，但都有副作用。血壓降低只對腦出血有輕微良性影響。但是有些降壓藥如利尿劑導致冠心病發生得更早、更快。所以這個方法是得不償失的，暫時好了血壓壞了心臟。真正的上上之策是放鬆心情、多作運動、再配合食療，才能根本治好高血壓。

高血壓的救星 蕃茄、萵苣、柿子

“1號救星蕃茄”：「當田裏的蕃茄變紅時，就是醫師臉變綠的時候」。對於高血壓患者來說，食用新鮮蕃茄，等於減少鹽的使用，如果鹽是導致高血壓的殺手，那麼蕃茄就是治好高血壓的救星。蕃茄通常被視為一種蔬菜類，但實際上應歸屬於酸性水果。因為蕃茄所含糖分很少，但維他命很豐富。蕃茄含有酸性，有保護維生素c的作用，故烹調過程中不易破壞。是治療高血壓的一大功臣。每天吃兩顆，過一段時間再量量您的血壓看看如何。

“2號救星萵苣”：萵苣有「廚房裡的藥物」之美譽，營養含量及藥用價值相當的高。比如，它所含有的蛋白質、醣類、纖維素、維生素A、B1、B2，是人體健康及新陳代謝所不能缺少的成分；完美的高鉀低鈉比例27：1，則可平衡機體水分、暢通排尿，並增強心血管功能，不僅高血壓、連便秘、貧

why we can't look down on high-blood pressure.

How To Cure High-Blood Pressure?

The most common method is to use pressure-reducing medicine, but though the effect is very good, there's side effect. Lowering the pressure will only bring minor good effect on brain bleeding. But some medicine like Diuretic will cause Coronary Cardiac Disease to happen earlier and faster. So this method is not really good, temporary cure the blood pressure, but damage the kidney. The best way is to relax, do more exercise, and cultivate proper diet, than can solve it completely.

Savior That Cures High-Blood-Pressure: Tomato, lettuce, persimmon



No.1 Tomato: "When the tomato in the field ripens, it the time when the doctors face turns green."

To a high-blood pressure patient, using fresh tomato, is equivalent to the reduction of salt intake, if salt is the killer that cause high-blood pressure, than tomato is the savior that cures high-blood pressure. Normally tomato is considered as vegetable, but actually it should be consider under sour fruit type. Because tomato contains very little sugar, but is high in vitamins. Tomato contains acid, thus able to protect vitamin C, from not being easily damage while cooking. It's a great contributor to cure high-blood pressure. Take two tomatoes per day, after a period of time, measure the blood pressure and see.

No.2 Lettuce: Lettuce has another name "Kitchen Medicine", high in minerals. Like, the protein, sugar, fiber, vitamins A, B1, and B2, are something that the body metabolism and health can't be lack of; perfect potassium and sodium ratio

血、糖尿病、心臟病都可以治好。

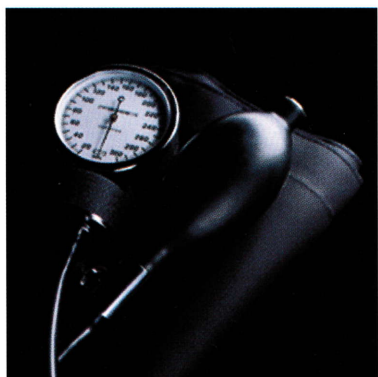
“3號救星柿子”：柿子含有豐富的維生素C、A及B及鉀，而鉀是治療高血壓的重要營養素，所以柿子對高血壓很有療效。西班牙人喝由柿葉做成之茶，也可降低高血壓。

其他像高麗菜、胡蘿蔔、蘋果內含豐富的鉀，也具有維持鹽分平衡的功能，對高血壓及血管硬化具有預防及穩定作用。高血壓和食物脫離不了關係，其實只要吃對食物，身體的生化反應也會公平的給予回饋，如果多去瞭解這些抗高血壓食物的成份和特性，不要只沉迷於美食的誘惑，身體絕對有好轉的一天，雖然「病從口入」，但是健康也從口入，您40歲時或許已是那10人中的2人（高血壓），但是用抗高血壓的食物努力十年後，50歲時你可以不必成為那10人中的5人。

27: 1, this can help balance the bodily fluids in the body, helping in the producing of urine, improving heart vessel abilities, not only high blood vessel, even constipation, low-blood pressure, diabetes, heart attack all can be cure.

No.3 Persimmon: it contain lots of vitamins C, A, B, and potassium, and potassium is an important minerals that help cure high-blood pressure, that's why potassium is very effective in curing high-blood pressure. Spanish drink tea that make from persimmon leaves, it also can help reduce blood pressure.

Others like cabbage, carrot, and apple, contain lots of potassium, and also able to control the salt level, it can help prevent and stabilise high-blood pressure, and hardening of blood vessel. High-blood pressure has a great link with food, actually by eating the right food, the body will give back the right reaction, if try to understand more about the food that help cure high-blood pressure, and characteristic, and not indulge in food, the body will ultimately become healthy, though "Illness enters from the mouth," but healthy body also enter through the mouth, when you are 40 years old you may be one of the 2 out of 10 person (High-blood Pressure), but if you used food that prevent and cure high-blood pressure for ten years earnestly, when you reach 50 years old you will not be the 5 out of 10 persons.



降壓大法

- (1) 自己學會量血壓。
- (2) 吃到很鹹的食物請馬上減量，煮菜時放原來一半的鹽。
- (3) 多吃水煮的高麗菜、蕃茄、花菜。
- (4) 可多吃用萵苣作生菜沙拉。
- (5) 不要吃得太飽。
- (6) 禁煙酒。
- (7) 多作運動：散步、游泳、瑜伽、八段錦等。
- (8) 學學靜坐，放鬆心情。

Tips: Pressure Reducing Skill

- 1) Learn how to measure blood pressure yourself.
- 2) When eating something very saltiest, reduce the intake immediately, when cooking use natural salt.
- 3) Eat more cabbage, tomatoes, and cauliflower that cook in water.
- 4) Can eat more salad that make from lettuce.
- 5) Don't eat till too full.
- 6) Don't drink.
- 7) Do more exercise: walking, swimming or yoga.
- 8) Learn meditation, and relax yourself.

財神 FORTUNE GOD

蓮師財神



The Lotus Born Fortune God



文 / 行之 譯 / 雪雲

版面創意 / free 完稿 / free

Article/Hsin-Tzn Translator/Su-Chin

Art/free Layout/free

蓮花生大士從印度將密法帶到西藏，使得密法在雪鄉大為開展，奠定佛法在西藏的基礎。

蓮花生大師是佛教藏密祖師，為諸佛菩薩身口意和合之金剛應化身，是集阿彌陀佛的身，千手千眼觀世音菩薩的口，釋迦牟尼佛的心，是繼釋迦牟尼佛後之第二佛，蓮師具足息增懷誅四法，能調伏災難、兇魔、惡鬼所有毒害及普渡眾生成就世間、出世間一切功德，成就金剛不壞之身，現居於東方銅山淨土。

蓮師財神顧名思義以蓮師為主尊，示現一切財神護法，依此具足福、慧長壽，斷除年、月、日、時、外、內短命、不祥，阻止魔礙、惡兆、逆緣、受害怨仇，遮止死神鬼吏，並令家業興旺、衣食具足，獲大福利，以及一切所求無不如願以償，使佛子威權增上，壽元綿長，世間受用無盡。

中央主尊為鄔金蓮師長壽佛增益寶部骨鬘尊，身呈金黃色，現半寂忿怒相，身著天衣骨飾瓔珞，右手高舉五色彩旗，能感召福德、壽元，左手持甘露寶瓶，瓶內盈滿甘露。以跏趺姿勢，在遍滿虹光中安住。

修持蓮師財神總聚法者，更須嚴守自己的誓句身，莫忘自己過去生的悲願，努力的自度度人菩薩道業，常行慈悲喜捨一切善行及利樂一切有情，才能易於興悲智雙運、大雄大力的蓮師相應，如此才能夠召一切的福慧壽元受用、求願滿願，速得一切如意。

The Lotus Born spread Estoric dharma from India to Tibet, and let Estoric dharma develop greatly in snow countryside, to settle Buddhist base in Tibet.

The Lotus Born is the founder of Tibet Tantra, and the diamond incarnation of body, speech and mind of all Buddhas and Bodhisattvas. He, with Amitabha Buddha's body, Avalokiteshvara's mouth, and Sakyamuni Buddha's heart, is going to be the second Buddha following Sakyamuni Buddha. The Lotus Born, with ceasing, increasing, keeping and killing method, can subdue all the damage by calamity, violent devils and demon, and generally save beings to achieve all merits of human world and out of human world, and to achieve diamond body never destroyed. Now, he live in Copper-Mountain-Pure-Land in the east.

The Lotus Born Fortune God whose name imply the Lotus Born as the main noble, present as the guardian for all Fortune God, and possess merits, wisdom, and longevity, and cut off year, month, day, hour, the external and inner short life, and inauspicious things, and to prohibit from devil interfering, bad omen, adverse cause, falling victim and resentment, and to cover Death and ghost to make family's property to prosper, with enough food and clothing, and to obtain great welfare and to achieve what one wishes, let all Buddha sons' authority increase, live more long, and to endlessly usage everything in the world.

Main noble in the center is golden Lotus Born longevity Buddha increasing treasure bone noble, whose body appears golden and

ཀུས་པ་འེ་ལ་ས་མཛོད་རྒྱ་ཐོད་ཐེངས་ཙུམ་། ཀུས་པ་འེ་ལ་ས་མཛོད་རྒྱ་ཐོད་ཐེངས་ཙུམ་། ཀུས་པ་འེ་ལ་ས་མཛོད་

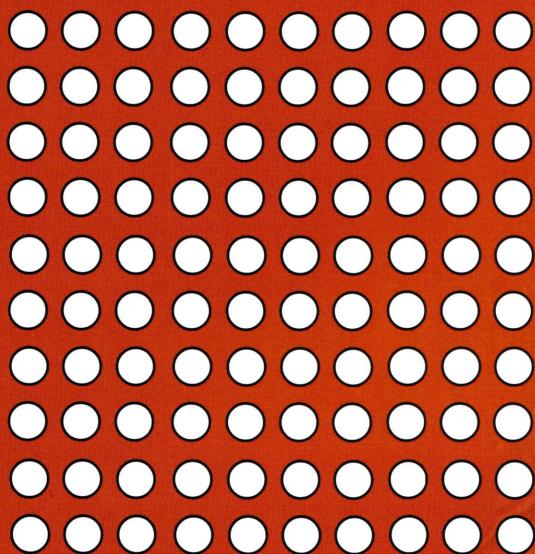
རྒྱ་ཐོད་ཐེངས་ཙུམ་། ཀུས་པ་འེ་ལ་ས་མཛོད་རྒྱ་ཐོད་ཐེངས་ཙུམ་། ཀུས་པ་འེ་ལ་ས་མཛོད་རྒྱ་ཐོད་ཐེངས་ཙུམ་།

《簡易修法》

唸誦“蓮師財神”，每唸滿 108 遍，祈願一次：祈求蓮師財神賜予富饒，亦願眾生遠離貧困，得到富饒。

(切記！所有的滿願，都要行善，與眾生分享)

每唸滿 108 遍，即可塗滿一個圈圈，只要一心一意，則有感應。



half of quiet anger appearance, and wear heavenly robe and dress jade and pearls. He uphold five color flag by his right hand, which can call merits and longevity, and holds ambrosia vase filled with ambrosia by his left hand. And peacefully residing in the full rainbow by meditation.

Simple and easy method to practice:

Reciting "Namo 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.



ཀུས་པ་འེ་ལ་ས་མཛོད་རྒྱ་ཐོད་ཐེངས་ཙུམ་། ཀུས་པ་འེ་ལ་ས་མཛོད་རྒྱ་ཐོད་ཐེངས་ཙུམ་། ཀུས་པ་འེ་ལ་ས་མཛོད་

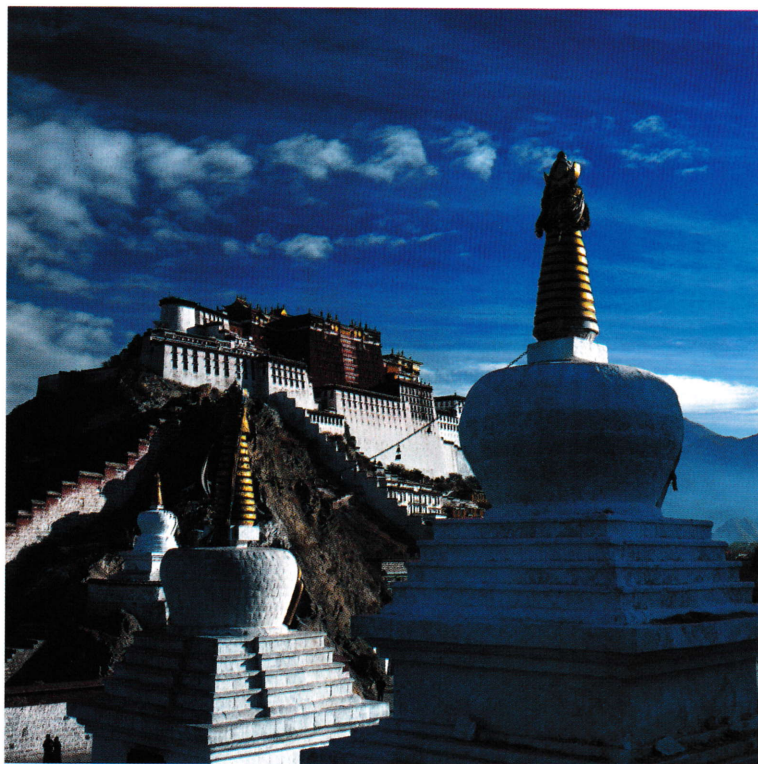
佛教建築之美

佛塔源流介紹

佛塔是個安置佛陀舍利的圓形堆土塚，
它的主要功能是象徵性的，
是一個給信徒瞻仰，
從視覺上啟發崇拜的紀念性建築

Introduction of Stupa

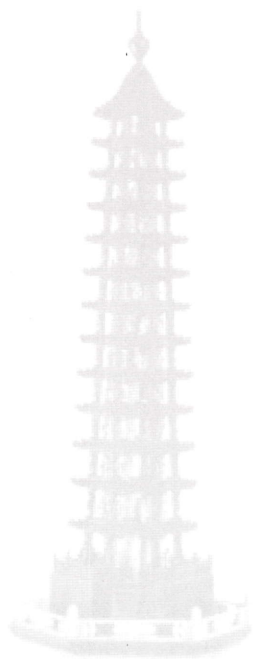
Beauty of Buddhist Architecture



東京淺草觀音堂的五重塔



西安的大雁塔



佛塔是佛教寺廟中最常見的建築物。它的形狀有大有小，風格上的變化，更是多采多姿，相當多樣化。基本上，佛塔是個安置佛陀舍利的圓形堆土塚，它的主要功能是象徵性的，是一個給信徒瞻仰，從視覺上啟發崇拜的紀念性建築。由於佛塔的重要性在佛教中非常顯著，它的型制起源與演變傳承也有一定的軌跡可尋。希望經由這個簡介，可以提供讀者們更多關於佛塔建築知識與特殊象徵的意義。

筆者在佛教建築導論中曾提及，宗教建築經常利用建築物的結構特性，將宗教內涵，透過建築結構的宏偉與視覺效果，來顯現懾人的震撼，喚起信徒對信仰的崇拜。例如古埃及的金字塔，柬埔寨的吳哥窟古寺皆是利用這一特點來傳達信仰的宗旨與宗教的目的。當然佛教也不例外。佛塔和佛像建造也是基於傳法上的需求而奠定的。

俗語說『救人一命，勝造七層浮圖』，那浮圖指的就是佛塔。佛塔的梵語叫做窣堵波，素堵波，塔婆等等，是 Stupa 的中文音譯，意思就是堆土，大聚，方墳。「塔」這個字本身，也是佛教傳入中國後才發明的。據王玉樹的拈字："塔字諸書所無，惟見於葛洪《字苑》，是晉以前尚無此字也"。因此「塔」字的原義指的是半圓型的堆土墳墓。至於如何演變成閣樓式的東方佛塔，筆者將在以後的專題中特別介紹。

佛塔是個保存佛陀遺物（舍利）的建築。堆土式建築物（窣堵波）並非佛教所創，它也並不限用於佛教。它的起源可以追溯到中古銅鐵器時期的圖木舍（Tumulus）葬埋文化。

早期的佛教並沒有強迫佛教徒舉行特定的宗教儀式。崇拜的象徵也比較單純，以法輪或是大型的佛陀足印最為普遍。法輪刻在佛陀說法處，足印則刻在佛陀生前遊行教化之

Stupa is frequently seen in Buddhist temples with large or small size, and varies in color and style. Basically, stupa is a round heap for storing Buddha's relics. It's a symbol in nature and a memorial construction for worship in vision by the followers. Since it plays an important and apparent role in the history of Buddhism, there were some particular guides for us to know its root and tradition. Hoping this brief introduction can let you get into more understanding about its meaning in architecture and symbolization.

In my preface of Buddhist Architecture in last month's issue, I mentioned that religion architectures are usually used to shock and arose the worship of followers through their magnificent structure and vision, involved with religion contents. For instances, the Pyramid in Egypt and the Angkor Thom in Lao, both use this characteristic to present its purpose and meaning in religion. Buddhism takes no exception. Stupa and Buddha statue are built for spreading the dharma.

We usually said that, "The merits we get from saving one's life are more than that of building a pagoda of seven floors". Here, pagoda means stupa as well. In Sanskrit, stupa means pagoda. Its transliteration in Chinese is Su Du Bo, etc., which means "to heap" or "to pile up". The word "Stupa" was formed until Buddhism was introduced in Chinese. According to the calligraphy writing of Wang Yu-Su, it is said that, "There is no such word in any books, only in "Collection of Words" by Ge Hong, even in Jin dynasty, there is no

處。佛入滅後，佛舍利由拘尸那的末羅八部族的國王分別安置在中印度的八個舍利窣堵波。這八個窣堵波的型式應該是像圖木舍的覆鉢型建築物。

舍利的崇拜在初期的僧迦團體不是非常的明顯。因為出家人奉行佛法，學習「一切諸法，皆悉無常」。禮拜舍利及管理放置舍利的窣堵波則由在家信徒們護持供奉。

如果宗教本身又得到統治者的推崇和支持，宗教建築便會成為一個國家或文明的特殊地標。因此在印度和東南亞的寺廟中，佛塔往往是最大也是最高的單體建築物。



such word". Therefore, the original meaning of Stupa in Chinese is a semi-round heap. But, how did it become an eastern style stupa, an attic? I shall introduce it in later issue.

Stupa is a kind of construction used to preserve the Buddha's relics. The heap style construction, stupa, is not created by Buddhist, and not only used by Buddhism. Its origin can be the Tumulus Culture back in the Copper and Iron Age.

In early Buddhism, Buddhist is not asked to do any particular religion ceremony. The symbol for worship is simple. Dharma wheel and Buddha's foot print of large size are the most popular symbol. Dharma wheel is printed in the place that Buddha giving teaching while Buddha's foot print is printed in the place where Buddha has traveled. After Buddha entered nirvana, Buddha's relics were placed in eight Stupas, which were spread in eight countries in Middle India. The style of these eight Stupas should look like the semi-round construction in Tumulus time.

In early group living of monks, worship of relic is not very apparent. Because, what monk learn from Buddha is that "Nothing is permanent." It is layman that worship relics and store them in stupa.

If the religion itself is praised and supported by the ruler, then religion architecture will become a special landmark of it country or culture. Therefore, in the temples of Indonesia and Southeast Asia, stupa is usually the highest and biggest construction unit.

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

1990: Attending the Graduate School at the University of Illinois Chicago to study History of China, Japan and Far East Asian Art and Architectural History.

1992: Graduate Thesis "Katsura Ryuku and Toshogu" - "The Conflict of Political Background And Architectural Design"

1993: After Graduation, went back to Thailand to work in the family business until now.

1998: Published work: <Love Series> What Is Love? (World Journal Thailand / 2 weeks)

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

I sometimes write for the fun of it.

高效率的觀察力

High efficient Learning

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Article / Magic (Master Degree of Math) Translator / Hui Jung Art / Daisy Layout / Daisy

主線和次要

上期介紹完觀察力的特質之一【客觀】之後，我們接著來看觀察力在高效率中扮演的角色。每一個人在做事時，都有主進行事項和次要進行事項，大家都知道，必須花比較多的心力在處理主要事項(主線)上，才會讓事情順利。例如一個辦事員他正在設計一個案子(主線)，這時有電話來，說是朋友找她吃飯(次要)，一會兒，又有公文來(次要)，正常處理程序都是若非緊急，吃飯改天吧，公文等案子處理完再說，這顯示一般人都知道要先進行主線，再處理次要的事情，這樣比較有效率。

一個吃飯發生的例子

然而，有些事情我們可能就不經意忽略了主線而一直在做次要的事情。舉例來說，當你正在吃飯(主線)時，發現咬到了石頭(次要)，有些人也許就想今天是谁煮的菜為什麼石頭都沒看到？是存心要來害我嗎？在連續二個問號後，

就跑去找這人理論，花了大半天的時間，終於

Crucial and Trivial

Last session after the introduction of “objective thinking”, we will now see what role “observation” play in high efficiency. Every people when working, will have most important tasks, and least important task, everyone also knows that we need to spend more time and effort on the most important task (crucial), than will the thing run smoothly. For example a executive is working on a project (crucial), at this moment a call came in, let say, a friend ask him out for lunch (trivial), after a while, some letter came in (trivial), normal handling method will be, if it is not emergency, lunch can be postpone, letter wait till the project is complete than settle, this shows that normally we know that we have to settle the main first, than settle the trivial matter, than it is more efficient.



回到座位上，把石頭吐掉，繼續吃飯。但若能隨時都在主線上，當咬到石頭時，只要把它吐掉即可繼續吃飯，而這兩者很明顯的效率上有所差別。



你是怎麼上課的

再舉一個例子，有些學生在聽課時非常專心，但事後一經詢問會發現對於很多老師講過的話，他們完全沒有印象，其實當老師講課時，有些同學雖然表面很專心，但常常會想到別的事情，如昨天的蛋糕很好吃，他跟我借了十塊錢沒還等等，然後不知想了多久才又回到聽課上，但學生本身卻渾然不覺。又如學生讀書時，也常常會想到其他事，嚴重的還會發呆，而真正讀到書的時間卻少之又少。試想，如果可以一直保持在主線上，雖然有次要的事進來，但永遠不會失去重點，那麼可能本來要花一小時才念完的書，可能只要二十分鐘，本來要加班才做完的事情，現在卻輕輕鬆鬆在上班時間就處理完了。

觀察力

輕鬆而專注的觀察，就利用吃飯時練習，只是客觀的觀察自己的動作，就如同我們有時候沒事看看來往的行人一樣，看只是看，我們不會加入意見在來往的路人身上，我們也不會很在意路人的舉動，我們也不會去預設路人的動作，只會輕輕鬆鬆的【觀察】，只是現在把這樣的觀察狀態回到自己身上即可。每一個人都可以輕鬆的做到喔！祝您有個幸福又有效率的生活！

副線一：觀察力的訓練

吃飯時的觀察

方法




An eating example

But, some matter we will neglect the main, and keep dealing with the trivial matter. For example, when you are eating (crucial), you realize that you has bite onto a small piece of stone (trivial), some people will wonder who cook today, why dint that person notice the stone? Is it done on purpose? After two question mark, than run to look for that person, after spending hours, than return to the dinning table and spit out the stone, and continue eating. But if we can concentrate on the crucial all the time, when bite on a stone, the stone only has to be spit out than can continue eating, as for the two there's a great difference in efficiency.

How do you study?

Let see another example, some student are very concentrated during lesson, but when they are ask what are being taught, we'll realize that a lot the information that teacher has taught, they totally has no impression, actually when the teacher is teaching, some of the student may seem as though they are concentrating, but as a matter of fact, they are thinking of other thing, like the cake yesterday was very delicious, or he borrowed \$10 from me, and has not return it back, after a long period of thinking than the focus will be brought back to class, but the student themselves will not notice it. Or when the student is studying, he will also think of other thing, if it gets serious, he will be in a daze, and the time spend on study-



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。

時間


每天吃飯的時間～無需額外花時間的訓練

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，做所有的事情，都需要持之以恆的每天練習，即薰習，但是練習時不要有壓力。

副線二：

問：常吃飯練習觀察力時，有人來和我們講話，怎麼辦？



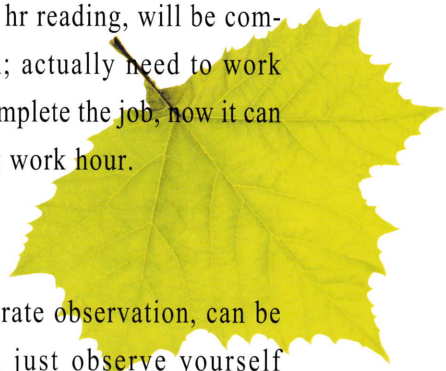
答：就和他講話啊！因為觀察力的練習不須因為動作改變而停止，當和別人講話時，你就觀察自己在講話就是了。



金色蓮花

ing is actually very little.

If we can concentrate on the crucial thing all the time, though trivial thing came in, we'll not loss the main point, than maybe an article that need to spend 1 hr reading, will be complete within 20 min; actually need to work overtime than can complete the job, now it can be completed during work hour.



Observation

Relax but concentrate observation, can be train while eating, just observe yourself objectively, it just like when we observing the passer-by when we are free, we just look, and not add in any comment on them, and we'll also not concern about their action, we'll also not restrict the action of the passer-by, but just "observe" in a relax manner, but all we have to do is just bring this type of observation onto ourselves. Everyone can do it! Wishing you has a happy and efficient life!

Tip 1: Observation Training

Observation While Eating

Method

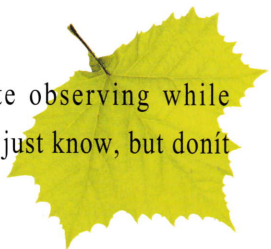
First start when we're eating, observing ourselves perceptively. That is we are clear of all the action that we're doing, but does not restrict our action.

Time

Everyday when we are eating~ don't have to do it purposely.

Principle

Relax yet concentrate observing while eating, for all feeling we just know, but don't



judge.



Take Note

The training is on us, and not other people or the dishes that is on the table. All things that happen before or after are not the full potential of observation. Because observation is “NOW” what has happen?

All things need to be practice everyday none stop, and reflect, but while practicing there shouldn't be any stress.

Tip 2

Question: whenever during practice, others come over and talk to us, what shall we do?

Answer: than talk with them! Because the practice doesn't stop, due to a change in action, when you are talking just observe what you have spoken.



Man of Indomitable Spirit

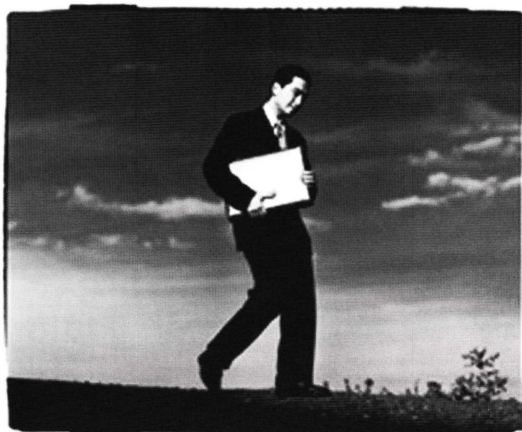
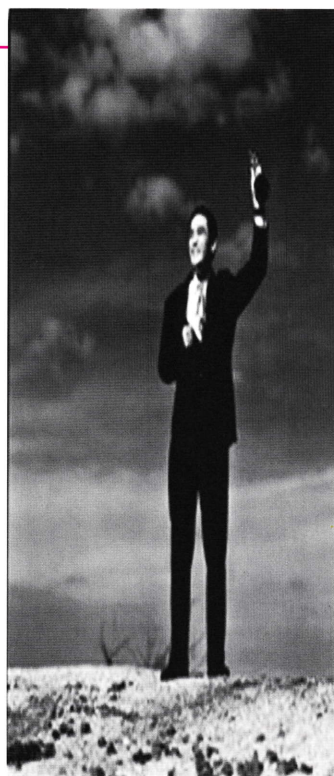
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Artist/Free Layout/Free



無常的生命，
誰也沒有把握永遠沒事的活下去，
重點不在於能活多久，
而在活得夠偉大莊嚴，
充滿無量的大愛，
勇於去承擔（菩薩學行者的）本分事，
努力自度度人永不退墮，
讓與我們有緣的，
都覺得我們是值得依靠的菩薩學行者。

Man of Indomitable Spirit



Q ...經文說只要相信經文，譬如法華經如來壽量品，就會有福報，只要求觀世音菩薩，就會求財寶得財寶，而當然大悲咒我也猛念，因為聽說很有靈感，能治一切病痛，甚至能起死回生，（法華經藥王菩薩本事品也有相同功效，但是奇怪，一直治不好我的痔瘡），我也拿錢供佛供僧，也印經文，反正身為一個佛教徒能做的我都做了...只差沒斷骨為筆，以血為墨，書寫經文而已。

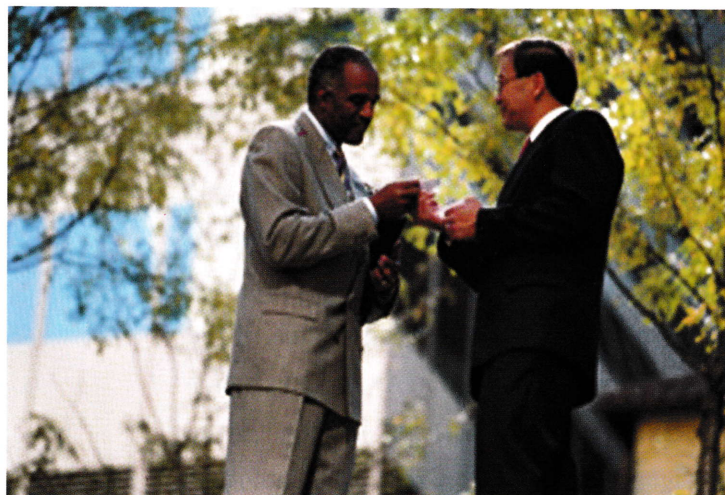
但是，不幸的在後頭！也不知我太努力了，還是我業力太大，漸漸的我發現我的生活不但沒好轉，反而工作常遇到困難，逼得我走投無路，也出車禍，病也治不好，更恐怖的是，不知是冤親債主還是魔王派來的，常常在我身邊干擾我，漸漸的有些聲音如喘氣，漫罵聲，然後居然侵入我的體內，每天從早到晚不停的折磨我，我去求佛也沒用，拜神也沒用，只覺得日子一天比一天難熬，我

Q. In the scriptures, it is said that as long as you believe in the scriptures, for example, Buddha's Longevity article in the Lotus Scripture, you will have good fortune. If you ask for wealth from Avalokiteshvara (Guanyin), you will get wealth. I too vigorously read the Great Compassionate Sutra because I heard that it is very effective and that it could cure all illnesses, even bringing one back to life. (Medication-king Bodhisattva article in the Lotus Scripture has the same effect but strangely, it has not cured me of my piles.) Also, I have made monetary offerings to the Buddha and the Sangha and printed scriptures too. All in all, I have done whatever I could as a Buddhist. However, perhaps because I tried too hard, or that my negative karma is too strong, misfortune soon

心裡想說難道佛都不知道嗎？最起碼也幫幫忙，好歹我也是如此虔誠，我開始覺得是不是我沒資格學佛，不然怎麼會這樣？

我痛哭著求佛菩薩救我，卻又怕他們如此不幸，讓我這個大麻煩信到他們。

A 您的學佛經歷，與我（約二十年前）初學佛的遭遇很類似，漸漸發現我們讀到的經論，與現前的生活情境是相差那麼的遠，一切都充滿了矛盾不解！佛菩薩到底在哪兒呢？我真的快崩潰了！就這樣徘徊在低盪的心情裡，經過了幾年！在一個偶然的機會裡，去報名學靜坐，在長達五、六年的學習接觸中，初步認識了學佛的真正目的是什麼？（原本是要學作頂天立地的大丈夫，向佛菩薩學

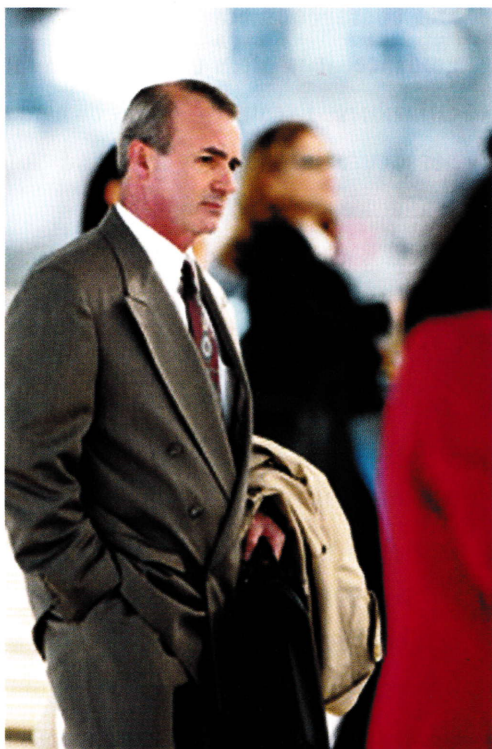


習大慈大悲，大智大力，愛盡所有有緣的眾生，代眾生受苦，成為眾生的依靠...），而不是志在為自己自私狹隘的世俗享受（名利），汲汲營營老是活在自憐悲情的心境中，對自己的生命不負責任，卻把責任推給佛菩薩。

自己過去生中造的無量黑業，不敢承擔，卻希望佛菩薩幫我一筆勾消，發現自己永遠活在沒有困境的安逸生活中，卻不管別人的感覺和痛苦，永遠只在乎自己的感覺好不

struck. Slowly, I discovered that instead of improving for the better, I often ran into difficulties at work. I had a car accident, my illness was not cured, and I came to my wits' end. To make it worse, I began to hear voices -- sounds of panting and scolding -- and was constantly disturbed by spirits. They invaded my body and tormented me morning and night. I prayed to the buddhas but to no avail. My days became worse and I wondered why Buddha was unaware of my sufferings? He should at least help to alleviate some of my sufferings for I am such a devoted Buddhist. Or is it because I am not qualified to learn the dharma? Why else is this happening to me? I cried out painfully to the buddhas to save me but I was afraid that I would trouble them...

A. Your experience in learning the dharma sounds somewhat similar to mine when I first started to learn the dharma about 20 years ago. Slowly, we discovered that the scriptures we read were miles away from the life we lived. Hence, everything was so confusing and contradictory! Where had the Buddha gone? I was on the verge of breaking down! I spent a few years feeling low-spirited. By chance, I signed up for a meditation course. Over the next 5 to 6 years of learning, I had a glimpse of what the real aim in learning the dharma is. It is to learn to be a man of indomitable spirit, to learn to be compassionate and wise like the Buddha, to love all sentient beings and suffer on their behalf, as well as to become their source of support. It is not to strive only for one's own material comforts, to wallow in self-pity, pushing the responsibility to Buddha. I



好！總覺得這個世間都對我不夠好，自己付出了不少，為什麼大家都不知道關心我？

儘管在這一段的日子裡，過的是一窮二白的生活（常常是吃饅頭過日子），身體也常處在病痛狀態，內心卻是很踏實自在！這樣的“好”日子，並沒有過很久，在六年前大病來臨，差一點就“報到去了”，真正能體會到人快要走了的心情。還好，此時遇到了更好的師長，在精密的教導下，撿回了一條命，在與師長學習的過程中，真正地體驗了什麼是頂天立地的大丈夫行，從此以後不再浪費生命在自私的情見中討可憐，薰習了大丈夫行的莊嚴生命，那怕是一天或一分秒的作所應作，受所應受，也是沒有遺憾。

無常的生命，誰也沒有把握永遠沒事的活下去，重點不在於能活多久，而在活得夠偉大莊嚴，充滿無量的大愛，勇於去承擔（菩薩學行者的）本分事，努力自度度人永不退墮，讓與我們有緣的，都覺得我們是值得依靠的菩薩學行者。

dare not shoulder the boundless bad karma created in my past lives and yet hoped that Buddha would help me write it off. I discovered that even though I lived a comfortable life without any problem, I did not care about others' pains and feelings but was only preoccupied with my own. I always felt that this world was not good to me. I had done so much yet no one cared about me!

During this period, although I lived poorly, surviving mainly on mantou (buns), and my body was always sick, my heart felt glad and free from worldly cares. The 'good' days did not last. I suffered from a major illness 6 years ago and almost lost my life. It was then that I understood how a person about to die feels. Fortunately, I met a good teacher and under his close guidance, my life was saved. I learned what the way of the indomitable spirit of man is. From then on, I no longer wasted my life on self-pity. I cultivated the indomitable spirit to live a dignified life, to do what should be done and endure what must be endured without regrets.

Life is impermanent and no one can be certain of how long he could live. However, the important point lies not with how long you can live but in the way you can live -- a great and dignified way that is filled with boundless love, and with courage to shoulder the responsibilities of a bodhisattva. We should strive endlessly for enlightenment for self and others, so that those who are affiliated to us feel that we can be relied on. In addition, the following are the answers to your questions:

1. As a beginner in the learning of dharma, it may be easy to enough to resolve to be upright

另外，就您的留言，也逐一回答您的問題：

1. 初學佛時，正直勇猛心易發，但方便善巧不足，也易造成自他的困境，終究難以長遠持久!甚至打擊了自己的信心。

2. 宜尋擇相應的好師長，才易把握修行要領，正精進。

3. 對因果業力要認真如實地去想清楚，乃至自己的生命目標要真正想清楚，如果自己的生命總目標，是押在無常的世間人事物上，那肯定是要走上痛苦的生命之路!當我們真正已經準備好了，成為一個好法器，這時，就具備了感召好老師的條件，這時所謂佛菩薩加持，自然易得願感召好老師教導自己成為真正有大承擔力的好漢!成為莊嚴偉大的生命。

生命難免有起伏，在最低潮的時候，也不妨懇求佛菩薩大力加持，護法龍天的大力護持，使自己更具足勇氣能力，衝突一切困境，愛盡一切有緣生命，如果我們真正努力去實踐普賢行願，佛菩薩及護法龍天會捨棄我們嗎?如果我們只在乎自己的（尤其是世俗的）感覺最重要，如果您是佛菩薩或護法龍天，您會全力支持這種人嗎?反之如果我們這樣莊嚴的生命，才值得佛菩薩及護法龍天的大力幫助，不是嗎?

願與您共勉，全力學習做個頂天立地的大丈夫!

and courageous but with insufficient guidance, it is often easy to lapse into difficulties. Eventually, it may be hard to persevere in the long run and your confidence may even diminish.

2. It is appropriate to find a good teacher to help you grasp the essence of the dharma and develop joyous effort.

3. Seriously and realistically think about the cause and effect in karma. You have to be clear about your goal in life because if your goal is related to the impermanent things or people in this world, then your path in life is bound to be painful! When we are truly ready to be an effective tool in dharma, we will naturally meet the requirements to attract a good teacher. At this time, the buddhas will offer assistance and you will be able to find a good teacher who will guide you in your development into a great and dignified man in life.

Life is full of ups and downs. When you are at its lowest point, you may beg the buddhas for help, Guardian, to increase your courage and ability so that you can overcome the obstacles and love all sentient beings. If we strive hard to realise the Guardian, will the buddhas and Guardian turn a blind eye on us? On the other hand, if we only care about our own feelings, do you think the buddhas and Guardian will give their support to this type of people? In contrast, only when we live a dignified life can we be worthy of help from the buddhas and Guardian, don't you think?

Let's work hard together and strive to be a man of indomitable spirit.



紅塵心蓮 THE VIEWPOINT OF THE HEART

生命輪迴的真義

The Nature of Transmigration

人不學，天來教

HUMANITY DON' WANT TO LEARN AND HEAVEN COME TO TEACH

文 / 木魚心 譯 / 慧蓉 版面創意 / free 完稿 / free

Article / Magic Heart Translator / Hui Jung Art / free Layout / free

人活在這個世上，可以說是一個提供自己不斷學習和提昇的機會，不管是透過什麼管道接觸到學習的機會，每個人其實都肩負著這個與生俱來的使命，為的就是讓生命可以一次又一次的蛻變，也因為如此，人類才有機會淨化自己，並且脫離所謂「輪迴」的束縛。

輪迴的本質就是為了學習

可以這麼說：「輪迴的本質，就是為了獲得再次學習與改進的機會」，雖然有很多人不明白自己來到這世間的真正目的，但不管我們接不接受，這個世界還是會以各種方法與手段，來達到教育人類的目標，或許妳會認為，這些教育都已經在學校裡完成了！其實不然，學校教育對於「脫離輪迴」的協助不大，因為學校大都只教我們知識和技能，我們用這些知識和技能來獲得我們生存的資源，往往這些方法所產生的後果，就是讓我們居住的地球，付出了極大的代價，然後大地再以它的「反撲」，來教導人類在學校裡學不到的事情，而所付出的學費，當然就不是我們所能想像的了！

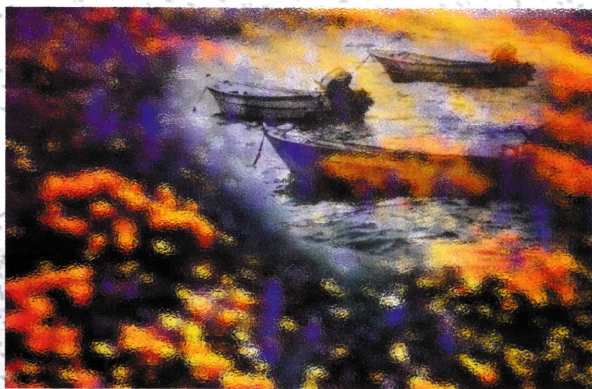
災難是人類行為的反射

地震、颱風、土石流、水災、火災、乃至疾病和細菌等，都是人類接受的另一種環境教育，大地就是我們沈默的老師，它教導人類的方式，就如同人類加諸在大地身上的一樣，也就是說，大地教導人類的結果，往往是兩敗俱傷的下場，而人類所能學到的可能

People living in the world have the chance to learn and promote themselves unceasingly, in spite of which channel to touch study. In fact, everyone is responsible for the inherent mission to let life change one by one. Then, humanity has the chance to purify themselves and depart from binding by transmigration.

Transmigration' nature is to study

It is also to say that transmigration's nature is to get study and improvement again. Many people don't understand the real purpose of living in the world. In spite



of whether we accept or not, the world can still achieve the purpose of educating humanity by various means.

Maybe, you would

consider that all education has been finished in school. On the contrary, the school's education provides little assistance on departing from transmigration. We can only learn knowledge and abilities from school's education, and apply these knowledge and abilities to get our living resources. Usually, the consequence let our earth pay out over. Then, the earth teaches humanity matters which can't learn from school by its response. Of course, it is unimaginable for the tuition we pay.



就是反省和節制，但是所付出的學費，卻是去失去生命與辛苦經營的事業。

「接受大地的教育」已經是人類必須去面對的事實，人類必須學習如何善待大地，並從一次又一次的經驗中學到教訓，但是從歷史的故事當中，其實人類永遠都無法學到教訓，大地從和人類和平相處的關係，變成對抗的局面，雙方不斷的付出慘痛的代價，不斷的重複相同的行為和結果，這樣的情況就使得原本「輪迴」的真義，變成了業力懲罰的宿命運。

生命中的得失是一種平衡現象

人類一出生下來，就被置於一個充滿教育的環境，當你做錯事，就受到法律的教育。當你吃太多了，就受到病痛的教育。當你太放縱自己，就會受到失敗的教育...，不論你得到什麼，或是失去什麼，都會從當中獲取教訓，我們要明白這一切啟示，都是為了改善我們的態度，那些發生的現象或災難，都是一本活的教科書，而我們真正能從當中獲得寶貴的教育。

年輕人不要忽略了因果力量

這一本大地的教科書，書名就叫做「因果現象」，很多年輕人不聽父母勸告，而任意

The calamity is the reflection of human behavior

Earthquake, typhoon, floods, fire, disease and germs are another education relating environment for humanity. The earth is our soundless teacher, and the method to teach humanity is just as same as humanity treating the earth. It is to say that the consequence of the earth teaching humanity cause destruction on both sides. All of humanity learning could be self-examination and constraint, but the payment is always to lose life and business.

Accepting the earth's education has been the fact humanity must face. Humanity must learn how to treat well the earth and get the lesson from one by one experience. In fact, humanity is forever unable to learn the lesson from the historic stories. The peaceful relation between the earth and humanity become opposition situation. Both sides get the painful results and repeat the same behavior and results unceasingly. This situation let the meanings of transmigration become fate punished by karma.

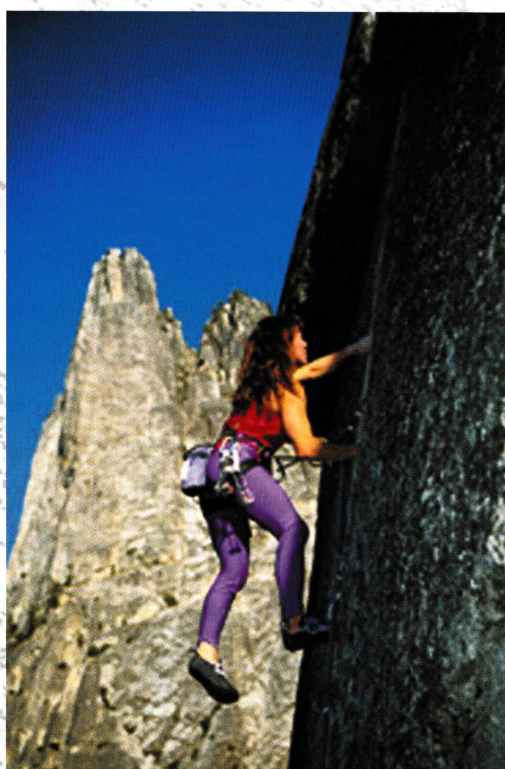
Gain and loss in life is one kind of balance

Humanity is put in the environment filled with education once born. You would be taught by legislation after doing wrong things. You would be taught by painful illness after eating too much. You would be taught by failure after indulging yourself. Whatever you get, or whatever you lose, you would get the lesson. We must realize that every apocalypse is to modify our attitudes.

的放縱自己的行為，做父母的當然感到很傷心無奈，其實那代表父母的這一關卡，已經無法再發揮教育上的功能了，但那並不代表就沒人能再教育這些孩子了，因為「因果現象」這一關卡，仍然會忠實的在最後達成把關的目的，只是沒人知道這些孩子所付出的代價會是什麼？

因果是最公平的教育示範

讓因果現象來執行教育工作，是一件完全公平的法則，「因果」會在每一個細微的地方，記錄著每一件發生的事情，並且在它的無形天秤上，開始結算一個人所可能付出的代價，有些是好的回收，但有些是不留餘地的，在這天秤上，人是無法講情的，唯有看你是否還願意為失衡的另一邊付出多少。因此，在這次台灣所面臨的重大土石流天災中，我們已經清楚的看到「人不學，天來教」的展現，如果我們還不能從中學到教訓，那我們只有等待下一次更慘痛的教學示範了！



The happened phenomenon or calamities are one alive textbook which education is very valuable for us.

The young don't neglect the power of cause and effect

This is a textbook of the earth which name is just "phenomenon of cause and effect". Many young people don't obey parent's advice, and let their behavior free. In fact, their parent feeling heartbroken represent that they have been no educational function, which doesn't mean that no one is able to educate these children. Finally, the phenomenon of cause and effect is still faithful to complete the purpose, but no one know what consequence do these children pay out?

The cause and effect is the most fair educational demonstration

It is the fairest rule to let the phenomenon of cause and effect execute the educational work. The cause and effect would completely recorder every happened event, and balance the possible consequence everyone get in its invisible scales. People are unable to intercede, but depend on people paying out for deficiency how much. Therefore, we have clearly see that humanity don't want to learn and heaven come to teach instead. If we still can't learn from lesson, we only wait until next more painful teaching.

太空戰士 Final Fantasy

文/清塵 譯/雪雲 創意/維樑 完稿/Free

Article/Grace (Children Psychology Teacher) Translator/Xue-Yun Art/Free Layout/Free



「太空戰士」Final Fantasy 是改編自暢銷電玩太空戰士的電腦動畫影片，Square 公司用最頂尖的動畫製作，超過一億的預算，3D 模擬真人的技術以前所未有的動畫技術，製作出幾乎和真人一樣的動畫人物，影片呈現出令人意想不到的視覺效果，太空景色、恐怖奇特的外星幽靈、火山口等等特效都很有看頭，劇情雖然簡單，但是主題很有啟發性。

西元 2065 年，地球被外太空的外星幽靈侵入，這些外星幽靈佔領地球，吸取地球萬物的靈魂，藉以壯大自身的能量，並破壞人類的生存環境，消滅所有生命，女科學家兼醫師安琪 Aki 是少數倖存者之一，但是安琪的靈魂卻被外星生物附身，她常在夢中看見外星幽靈的種種影像，她似乎隱隱知道他們的想法以及如何征服他們的

“Final Fantasy” was revised from the popular animation, the computer animation movie. The Square Company used the newest motion picture and spent over one billion dollars to produce the animation’s personage almost like real person never before. The film shows the unexpected vision’s effect. The special efficacy of the universe’s scenery, the terrible and strange alien creatyres, and volcano’s gap is worth seeing. The plot of play is simple, but the subject is very enlightening.

In 2065, the Earth was invaded by alien creatures, and these aliens occupied earth

方法，所以她一直在找第八「生命」，想不用武力來解決這個問題，這個想法非常受到西德博士的贊同，同時也得到格雷隊長的大力支持。

但是一心想以武力取勝的軍方將領卻不以為同，堅持以暴制暴，結果落得外星幽靈大舉入侵太空船，最後不僅太空船被消滅，許多人也都被外星幽靈吸走魂魄，但是將軍卻不死心，用更威猛的宙斯砲來對付外星幽靈，不惜同歸於盡。

安琪在夢中得知第八生命在「幽靈火口」的地方，她們一行三人前往那裡，試圖尋找，然而



火口遭到將軍的猛烈攻擊，外星幽靈越變越兇惡，她們三個因太接近火口所以首當其衝，最後格雷為了保護博士和安琪，不幸被幽靈吞噬了，眼看外星幽靈聲勢如日中天，無人能擋，但是安琪透過格雷的手把愛的能量傳給外星幽靈，頓時之間，瞋恨氣焰高漲到極點的幽靈，竟然由恐怖的焰紅色，變成柔和的藍光，快速的連鎖反應，讓幽靈的生命轉化，大地恢復生機。

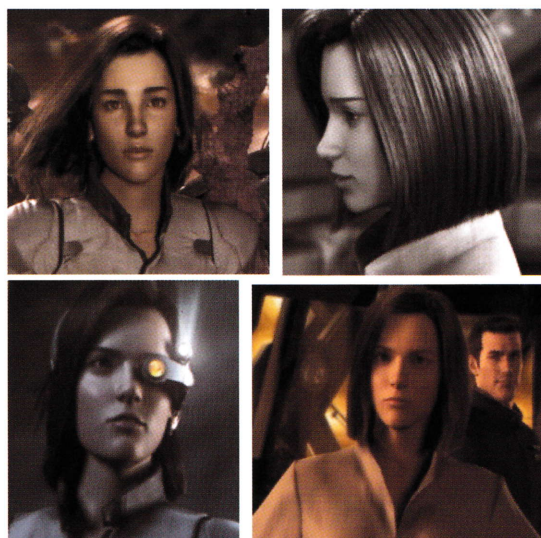
省思：

地球被外星人入侵大肆破壞地球的故事太多



and absorbed all creatures' soul in the Earth to increase their energy, destroy human living environment and eliminate all lives. Aki, a brilliant scientist as well as physician is one of a few survivors. But her soul is infected by the alien creature. She usually sees the various image of the alien creatures in her dream. She seems to know their thought and the method how to conquer them. Therefore she always looks for the eighth key spirits and resolves the problem without any armed force. The ideals is agreed by Dr. Sid as well as supported by Captain Gray.

But not supported by military who hope to win by armed force and insist on con-



MOVIE 電影



了，是不是有一天真的會有外星人入侵？這話誰也不敢說，雖然有形的外星人沒有大舉入侵，但是無形的可怕黑暗力量，早已散佈地球，無止境的戰爭、無限制的環境破壞、無有解藥的世紀三大病，它們的恐怖是不是和電影中的外星幽靈一樣呢？

「禍福無門，唯人自招」，什麼樣的心境，就會有什麼樣的外境來相應。

面對龐大黑暗力量，不能有勇無謀，除了勇氣還要有過人的智慧才可與之抗衡，將軍用最猛的宙斯砲轟不掉外星幽靈，反而最後自食惡果，而安琪的一雙手就完全改造他們，這四兩撥千斤的方法正是大智慧的顯現，惡容易挑起別人的惡，善容易激發別人的善。



佛法觀點：

五濁惡世天災人禍不斷，不管在任何惡劣的環境，菩薩絕不能倒，要像這群太空戰士一樣活下

trolling violence by violence, which let the alien force completely invade the spaceship. Finally, the spaceship is eliminated and many human's souls are inhaled by the aliens. But General Hein is unwilling to give up, and uses more powerful Zeus Cannon to deal with the aliens in spit of dying together.

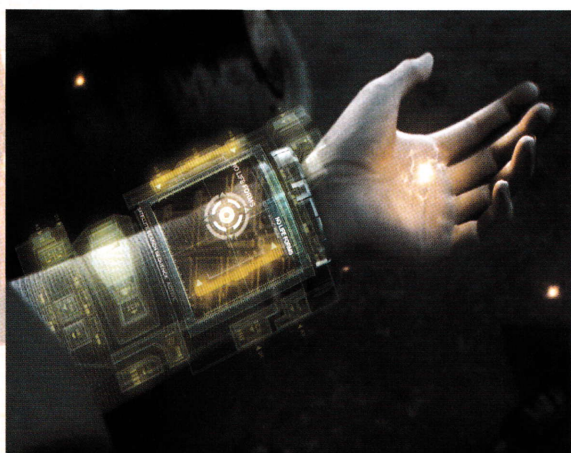
Aki gets the information from dream that where is the place of the eighth key spirit. They three go forward there and try to look for, but the place encounters the violent attack by General. The aliens become more and more fierce. Because



of closing the deepest heart of the alien invasion, They three are at the first to be attacked, finally, Grey is swallowed up by the alien for protecting Dr. Sid and Aki. When the aliens' momentum is very strong without blocking by anyone, Aki hands down the love energy to the aliens through Grey's hands. Immediately, the aliens with the utmost angry blaze flames change from horror red to soft blue light. The quick chain reaction let the alien's life transfer and the Earth restore vitality.

The stories about the earth invaded and

來，為人類奮鬥努力，做眾生的依靠，累積智慧與能量，有朝一日扭轉局勢，改造世界，連儒家都有「為天地立心，為生民立命，為往聖繼絕學，為萬世開太平」的壯闊胸襟，菩薩大丈夫更是要力挽狂瀾，一肩擔盡古今愁的氣魄，這裡面有些人的精神都具備菩薩的特質：



一、西德博士的正知見：在領導群中，只有西德博士和安琪站同一線，主張用第八「生命」對治外星幽靈，即使會遭受眾人的反對，也不放棄理想，菩薩必須身處紅塵心不染，堅持崇高偉大的理想，愛盡眾生而不退轉，不受財色名食睡所誘惑，不為利衰毀譽稱譏苦樂所動。

二、格雷隊長的勇敢：格雷支持安琪的理想，無所畏懼、出生入死，對抗頑強的幽靈，即使到最後一兵一卒也是勇敢的面對大幽靈，雖然最後犧牲了，但是精神不朽，也由於他的勇敢才讓安琪的電流可通到幽靈，最後消滅他們。菩薩也應有這種雖千萬人吾獨往矣的精神，佛教中有勇施菩薩，常精進菩薩，可從沒聽過畏懼菩薩。

三、安琪的覺知魔事：她主張不以武力解決幽靈，反而不斷從幽靈中找破解法，在充分瞭解幽靈後，用最有效的方法讓幽靈不攻自退。魔界的攻勢詭異多變，有勇無謀的往前衝，常常會出師未捷身先死，只有「覺知魔事」的大菩薩，才能在艱苦的佛魔交戰中，掌握局面，贏得勝利，最後和眾生分享成功的幸福與喜樂。

destroyed by the alien's creature are too many, is it really invaded by the alien's creature some day? No one dare to say it, although the visible other planet's creature don't invade in the large scale, the invisible terrible power has spread the Earth. The endless wars, unlimited damage on environment and the century's three diseases without medicine to cure are as terrible as the aliens in the movie. No entrance for better or for worse, only called by oneself. The mood would reflect the similar circumstances.

When facing the huge dark power, one has not only courage but also super wisdom to contend with, but not more brave than wise. General can't bombard out the alien force by using the fiercest Zeus Cannon but calling the ill effects by himself finally. And Aki's hands completely reforms them. The easy way is just the great wisdom. The evil easily excites other's evil, and



一部電影七嘴八舌：

A：拜現代科技之賜，我們可以看到那麼細膩的作品，立體動畫完全展現真實的世界，真是幻相



逼真啊！

B：在光明與黑暗的抉擇中，愛是唯一的出路。

C：我覺得還是真人比較好看。

D：神通廣大的幽靈，還是有弱點的，其實再強大的惡勢力也會屈服在愛的力量下。

E：格雷臨死前那句「我愛你」好感人。

F：科技始終不及人類的精神力。

G：愛的力量真的好大，但首先你得先認知愛，然後全然的相信愛，就如同男女主角因為相信無私的愛，所以拯救了世界。



the righteousness easily excites other's righteousness.

Buddhist viewpoints:

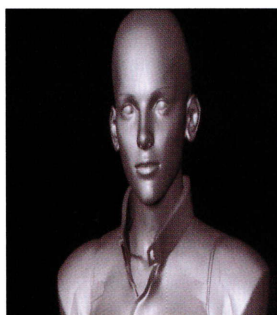
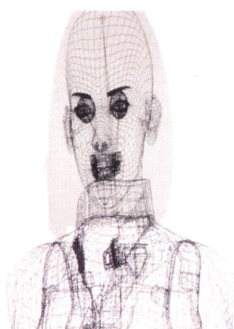
Natural disasters and wars are unceasing in the world. In spite of any bad environment, human beings can give up but Bodhisattva can't give up and live as the final Fantasy, to strive for humanity, and to accumulate the wisdom and energy for bettering the world. Even the Confucianists have the vast mind to continue the disappearing knowledge left by the passed sage, and to establish the peaceful world forever, Bodhisattva need to turn back the powers of darkness and bear ancient and modern worry. There have some persons with Bodhisattva characteristic as follows:

1. The right view of Dr. Sid: only Dr. Sid and Aki have the same position to contend that the eighth key spirit can cope with the aliens, even countering with everyone's opposition, absolutely not giving up the ideal. Bodhisattva, whose mind can't be polluted by the human world, insist on the holy and great ideal to love all beings without changing, and not to be lured by wealth, sex, food, and sleep, and not to be move by benefit, failure, blame, praise, ridicule, bitter and happiness.

2. Captain Grey's courage: Grey supports Aki's ideal, not to fear anything to face death and confront the stubborn aliens, and to face the largest alien bravely even remaining the

last arms. Their spirits are immortal even sacrificing finally. Due to his brave, let Aki's current lead to the aliens, and eliminate them finally. Bodhisattva should have the spirit to go alone even with many people. There are brave-offering Bodhisattva and usual-striving Bodhisattva, but no afraid Bodhisattva in Buddhism.

3. Aki's realization on evil spirits: She contends that the armed force can't resolve the aliens, but to find the resolving method from the aliens. After completely realizing the aliens, using the most effective method to let the aliens move backward without attacking. The evil field's offensive is strange,



changeable, and foolhardy to rush forward, which usually die before fighting. Only Bodhisattva who sense and realize evil matters can control the situation to win during Buddha and devil fighting, and finally sharing happiness and joy of success with all human beings.

One movie discussed by everybody

A: For granting by modern technology, we can see so exquisite works, 3-D motion picture completely display the real world, the vision like real.

B: The love is only the outlet during choice between brightness and darkness.

C: I feel the real person is better to see.

D: The aliens with great magic power still have the weakness. In fact, even the mighty vicious power is subdued under love power.

E: It is so touching that Grey say "I love you" before death.

F: Technology is always inferior to human spirit power.

G: The love power is really so great. But you must realize love first, then completely believing love is same as the male and female lead believing the selfless love to save the world.

金剛經

Vajra Prajna Paramita Sutra



108

文/ 般若居士 譯/ 慧蓉 版面創意/ Daisy 完稿/ Daisy
Article/Kuo Yun-ling Translator/Hui Jung Art/ Daisy Layout/ Daisy

經 文



復次須菩提
隨說是經
乃至四句偈等
當知此處
一切世間天人阿修羅
皆應供養
如佛塔廟
何況有人
盡能受持讀誦
須菩提

當知是人成就最上第一希有之法

若是經典所在之處

即為有佛

若尊重弟子

爾時

須菩提白佛言

世尊

當何名此經

我等云何奉持

佛告須菩提

是經名為金剛般若波羅蜜

以是名字

汝當奉持

所以者何

須菩提

佛說般若波羅蜜

即非般若波羅蜜

是名般若波羅蜜



詮釋

此段的語法，
是貫穿整部金剛經的重要語法，
讓我們來研究一下這語法的結構：
說——，即非——，是名——。



意思是：

肯定→否定→不置名相，但存其義。

這樣的語法，金剛經總共出現了六次以上：

- 1.佛說般若波羅蜜，即非般若波羅蜜，是名般若波羅蜜。
- 2.如來說第一波羅蜜，即非第一波羅蜜，是名第一波羅蜜。
- 3.如來說莊嚴佛土者，即非莊嚴，是名莊嚴。
- 4.如來說具足色身，即非具足色身，是名具足色身。
- 5.如來說諸相具足，即非諸相具足，是名諸相具足。
- 6.世尊說我見、人見、眾生見、壽者見，
即非我見、人見、眾生見、壽者見，
是名我見、人見、眾生見、壽者見。



相似的語法結構不少：

- * 是福德，即非福德性，是故如來說福德多。
- * 諸微塵，如來說非微塵，是名微塵。
- * 如來說世界，非世界，是名世界。
- * 如來說三十二相，即是非相，是名三十二相。
- * 是實相者，即是非相，是故如來說名實相。
- * 忍辱波羅蜜，如來說非忍辱波羅蜜，是名忍辱波羅蜜。
- * 眾生者，如來說非眾生，是名眾生。





* 所言善法者，如來說即非善法，是名善法。

* 凡夫者，如來說即非凡夫，是名凡夫。

* 所言法相者，如來說即非法相，是名法相。

足見這樣的思考，

有助於人們去除執著。

因為當你肯定某一、人、事、物時，

你馬上變成一個有立場的人，

以相對的立場而言，

立即有一個與肯定相反的立場出現了，

所以不論肯定或否定，

不能代表某一、人、事、物的本身，

只有離開這一切，

才是本身所在。

所以偉大的釋迦牟尼佛

才以如此縝密的思惟方式，

讓我們去了解一切的本質是什麼，

而不被肯定或否定的立場所混淆。

所以，

當你說出“般若波羅蜜”時，

這句話已經不能代表“般若波羅蜜”

只有明白了這層甚深道理，

你才是真正明白

什麼是“般若波羅蜜”

故高僧大德才說：

“離一切言詮”

“開口即錯”

以及“不立文字”……。



The Original Sutra

An, Subhuti,

All the heavenly beings, human and Asuras should give offerings to the place,
where there is someone discourses this sutra or even only explain the four-

sentence verse of this sutra,

as they give offerings to the temples,

where there are Buddhas and Bodhisattvas.

Much more should give offerings to the man, who believe, recite and practice
this sutra.

Subhuti,

You should know that he achieves the Supreme Bodhi Dharma.

Where there is this sutra,

where there is the Buddha.

Therefore, we should show respect and give offerings to the place, where there
is the sutra,

and, respect all students of the Buddha.

At that time,

Subhuti says to the Buddha,

“Loka-jyestha,

What should we call this sutra?

How we practice it?”

The Buddha tells Subhuti,

“This sutra’s name is Vajra-Prajna-Paramita Sutra.

I name it like that

and you should believe and practice it.

Why?



Subhuti,
The Prajna-paramita the Buddha says
is not Prajna-paramita
but is named Prajna-paramita.”

Vivid Explanation

The wording of this paragraph
is the important central wording of Vajra-Prajna-Paramita Sutra.
Let's take a look at the structure of the wording-say-is not-is named. It means
“to describe in the positive, then to explicate in the negative and to convey that
not to name it by a worldly way.”



The same wording appears on six places in the sutra.

1. The Prajna-paramita the Buddha says is not the Prajna-paramita but is named Prajna-paramita.
2. The First Prajna-paramita the Tathagta says is not the First Prajna-paramita but is named the First Paragon-paramita.
3. The Tathagta says to dignify the land of the Buddha is not to dignify but is named “to dignify”.
4. The Tathagta says that having perfect human body is not having perfect human body but is named “having perfect human body”.
5. The Tathagta says that having 32 Good Appearances is not having 32 good Appearances but is named “having 32 Good Appearances”.
6. The four opinions about ego, others, living beings and life that Loka-jyestha says is not the four opinions about ego, others, living beings and life but is named the four opinions about ego, others, living beings and life.

There are more similar structure, such as

1. Look at the merits of giving from the angle of essence, there are no merits, therefore, the



- Tathagta says that there are many merits.
2. Tathagta says that the tiny dust is not tiny dust but is named tiny dust.
 3. Tathagta says that the world is not the world but is named the world.
 4. Tathagta says that the 32 Appearances is not the 32 Appearances but is named the 32 Appearances.
 5. The truth is not form, Tathagta therefore says it is truth.
 6. Tathagta says that Ksanti-paramita is not Ksanti-paramita but is named Ksanti-paramita.
 7. Tathagta says that the living beings is not living beings but are named living beings.
 8. Tathagta says that the good Dharma is not good Dharma but is named good Dharmas.
 9. Tathagta says that ordinary people is not ordinary people but is named ordinary people.
 10. Tathagta says that the outward form of Dharma is not the outward form of Dharma but is named the outward form of Dharma.



From the wording, we see that this kind of thought is helpful to people. It makes people not to attach to anything. When we give one person or one thing a positive standpoint, we are immediately in a certain position. From the point of view of relativity, there will also immediately an opposite situation shows up. Therefore, no matter positive or negative standpoint, both of them can not represent the person of the thing. The true face of one person or one thing exists in the state that after we leaving behind all of these thoughts. That is why the great Sakyamuni Buddha uses such well-knit way of thinking to teach us what is the nature of everything. We will therefore not to be confused by any positive or negative position.

Therefore, when we say the words "Paragon-paramita", these words then can not stand for Paragon-paramita.

Only if we realize the profound logic the Buddha conveys can we really understand what is Parajna-paramita.

That is why the great masters of Buddhism say, "Keep away from all the words",

"The mistake had made whenever we say" and "No characters".

快樂之道

理性善良的心

快樂公式＝理性善良的心＋儘其在我

文／徐千芬(東吳大學經濟學士 譯／Candy 版面創意／雪雲 完稿／Candy

Article/Ann Tsu(Economy degree/Taiwan) Translator/Candy Art/Sheue-yun Layout/Candy

小故事

五歲的鄰居小男孩獨自在庭院裏騎著三輪腳踏車，老舊的腳踏車總是發出唧拉喳拉的吵雜聲，聽在六旬老翁的耳裏，覺得很不舒服，很想大聲的斥責並制止他，但又覺得這個方法不恰當，換個角度想，或許只不過是腳踏車的鐵鍊生鏽了，索性幫個忙吧！也算是好事一件，於是，自動地幫這輛生鏽的小車上了油，果然它不再發出惱人的聲響了，小男孩興奮的、繼續的踩著他的腳踏車；過了一會兒，聽見小男孩的媽媽训斥的聲音：你到底騎著車到哪裏去了，我不是告訴你要在庭院裏玩的嗎？原來，小孩的媽媽因為工作忙，無法分身，只好藉由腳踏車的聲響，來判斷小孩子是否沒有跑遠，以便安心的邊工作邊照顧小孩。

解析

當您用自認為的「好」來對待別人時，得到的確是「不置可否」的回應，您是否有過這樣的經驗呢？因為人們總是喜歡拿自己的標準來衡量別人，不僅給了自己一個道德的框框，還畫了一個價值感觀的圈圈，若別人超出了這個框框和圈圈，莫名的不滿情緒，就會不自主的發生，最後的結果，常常是弄得兩敗俱傷，身心俱疲。故事中的六旬老翁，是一位理性善良的人，他選擇以助人代替抱怨，但若能全然的設身處地為對方著想，是否將更能展現智慧的人生態度呢？

人的觀念、想法一旦不理性，就很容易受到挫折，有挫折自然就不快樂。那麼，慈悲善良的理性與快樂是不是成正比呢？是的，沒錯！



The Happy Path

Rationally Kindhearted Heart

The happy formula = The rationally kindhearted heart + Do my best

Small story

Neighbor's boy, five years old, alone rides a tricycle in the courtyard. The old tricycle always buzzing sound, and it bothers a sixty-year old man, feels uncomfortable. The old man would like to loudly condemn and prevent from him, but feels not proper. The old man thinks on the other way that the tricycle's chains is rusty, and help the boy! It also can account as a good thing. Then, the old man automatically scribbles oil on the rusty, and the tricycle doesn't send out the noisy sound. The boy is excited to ride his tricycle. After a while, the boy's mother scolds and says, "where do you ride to? I tell you to play in the courtyard, don't you? Actually, the boy's mother is busy in work, only rely on tricycle's sound to judge the boy around nearby place, in order to work as well as look after the boy.

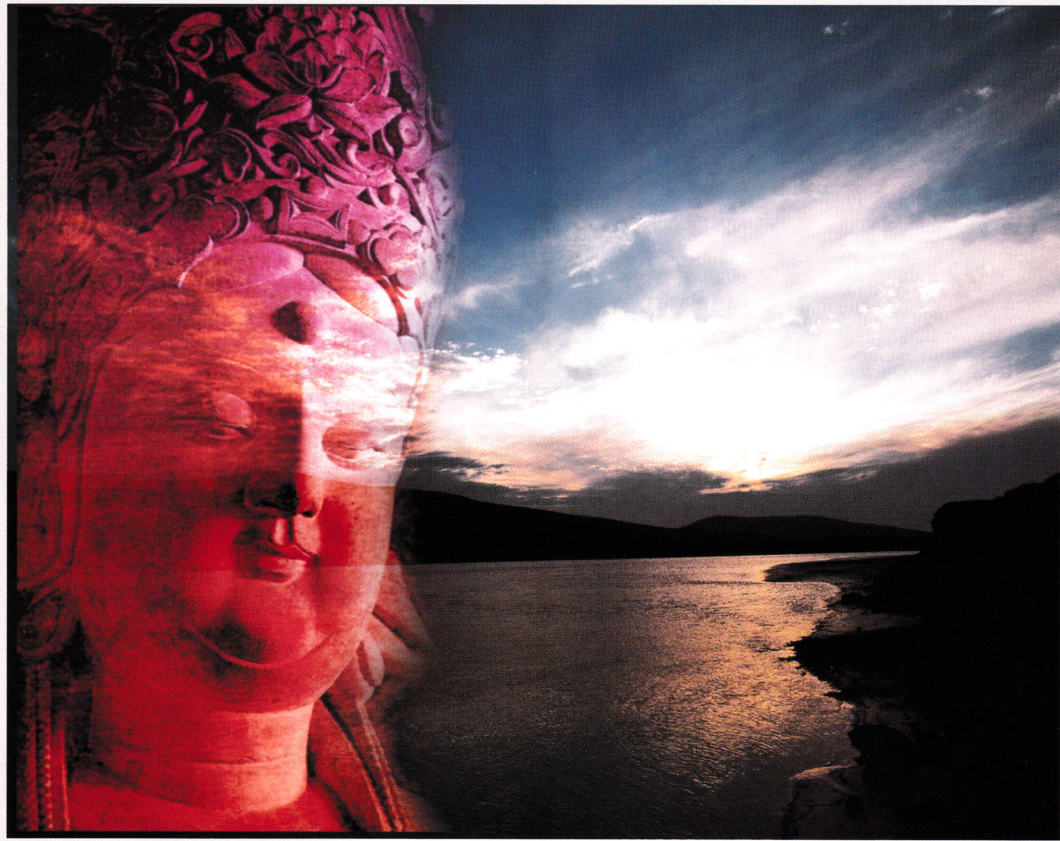
Analysis

When you consider it is good for others, but the response is indifferent, do you have such experience? Because people always are used to take their standard to weigh others, it is not only to give them a morality's frame but also to draw a value's circle on it. If other people exceed the frame and circle, the inexplicable dissatisfied mood involuntarily happen. The final result usually causes destruction to both sides with tired body and mind. The old man in this story is a rationally kindhearted man. And his choice is to help other instead of complaining. But if he can entirely think for others in their position, does he can express with more wisdom's attitude?

Once human concept and thought is not rational, human is easily subjected to frustration, with frustration, it would be naturally unhappy. Then, the compassionate and kind rationality is proportional with happiness, is it? Yes, it is right!

智慧如海～大般若經講記

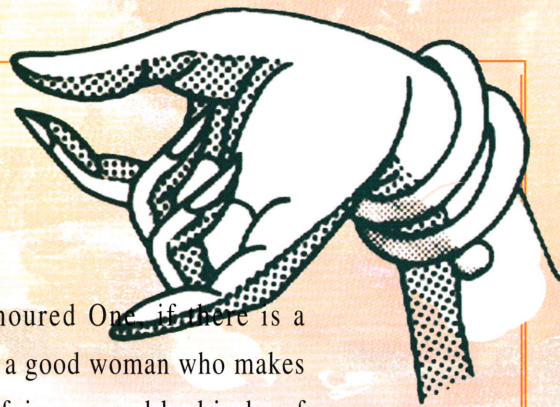
Lecture on the Maha-Prajna-Sutra



校量功德品50

Xiao Liang Gong De Pin 50





世尊，若善男、子善女人等，以無量種上妙花鬘塗散等香，衣服、瓔珞、寶幢、幡蓋，眾妙珍奇、伎樂、燈明。盡諸所有供養、恭敬、尊重、讚歎。十方世界如殑伽沙一切如來應正等覺，有善男子、善女人等，書寫般若波羅蜜多。亦以無量

上妙花鬘塗散等香，衣服、瓔珞、寶幢、幡蓋，眾妙珍奇、伎樂、燈明，盡諸所有供養、恭敬、尊重、讚歎。此二功德平等無異。何以故？彼諸如來應正等覺皆依般若波羅蜜多而出生故。

世尊，若善男子、善女人等，於此般若波羅蜜多，至心聽聞受持讀誦，精勤修學、如理思惟，廣為有情宣說流布，是善男子、善女人等，於當來世不墮地獄、傍生、鬼界、邊鄙達絮蔑戾車中，常具諸根聰明端正。不墮聲聞及獨覺地。何以故？是善男子、善女人等，決定當住菩薩摩訶薩不退地故，世尊，若善男子、善女人等，於此般若波羅蜜多，至心聽聞受持讀誦，精勤修學、如理思惟，廣為有情宣說流布。或復書寫，眾寶嚴飾，以無量種上妙華鬘塗散等香，衣服、瓔珞、寶幢、幡蓋，眾妙珍奇、伎樂、燈明，盡諸所有供養、恭敬、尊重、讚歎，是善男子、善女人等，遠離一切衰、惱、怖、畏。

生動的說明

天帝釋又說：盡一切供養諸佛和盡一切供養所書寫般若，二者的功德是平等一樣

World-honoured One, if there is a good man or a good woman who makes offerings of innumerable kinds of flowers, perfume, clothings, precious jewels, banners and all kinds of rare

and beautiful music and lights to

show respect and praise all the Tathagatas of the realms in the ten directions, who are like the sand of the Ganges, if there is a good man or a good woman who copies this *prajnaparamita* sutra, and

makes offerings of innumerable kinds of flowers, perfume, clothings, precious jewels, banners and all kinds of rare and beautiful music and lights to show respect and praise this sutra, the merits from these two acts are equal and without difference. Why is this so? This is because all the Tathagatas achieve enlightenment by relying on

精彩片段備忘錄

Important Notes on the Chapter

無明的恐懼，是生存最大的折磨，天災令人恐懼，人禍更令人恐懼；而且恐懼中的恐懼是恐懼不知如何消除，只有日復一日的受痛苦的折磨，而如果能夠遠離一切的恐懼怖畏，這樣的人真是逍遙、自由、輕安，故遠離衰、惱、怖、畏是了不起的福報，而這麼大的福報，都來自於般若的修持。

Fear of ignorance is the greatest threat in our daily

智慧的原味 經文 Sutra The Origin of Wisdom

life. Both natural and man-made disasters strike fear in our hearts. However, the greatest fear is the fear of not knowing how to overcome fear itself so much so that one has to suffer day after day. If we are able to avert all misfortune, worry and fear, we will be carefree and at peace with ourselves. It is the result of excellent merits that we are able to eschew misfortune, worry and fear, and such merits are derived from the cultivation of the *prajnaparamitas*.

修持般若的功德利益：不墮惡道、聲聞獨覺；身體完好；頭腦聰明，安住菩薩不退地。

的；爲什麼呢？諸佛皆依靠般若而出生。

如果修行人於般若至心聽聞乃至宣說流布，於當來世不墮惡道，身體康健完好，並聰明端正，不墮聲聞、獨覺；爲什麼呢？因爲這樣的修行人絕對安住於菩薩不退地的緣故。

又如果修行人於般若至心聽聞乃至尊重讚歎，就能夠遠離一切的衰、惱、怖、畏。

天帝釋承接上句完全一樣的結構，再度以供養佛和供養所書寫般若的功德相提並論，而且再度得到同樣的答案；兩者的功德是沒有差別的。爲什麼沒有差別呢？經文寫得非常清楚；「諸如來應正等覺皆依般若波羅蜜多而出生。」

供養，尤其是以一切所有供養諸佛，得到的功德真的是無量無邊；但是事實上圓滿的佛是由於般若而成就的，如果沒有般若，也就不會有成就的如來，故供養般若的功德與供養如來的功德是平等無二的，故由此可見，般若是一切的源頭，是一切的答案。

the practice of the *prajnaparamitas*. World-honoured One, if there is a good man or a good woman who listens wholeheartedly to the teachings preached in this sutra, receives and recites this sutra, practises its teachings diligently, contemplates the teachings with reason, and propagates this *prajnaparamita* sutra to all sentient beings, the good man or the good woman will not be reborn in any of the lower realms of the hells and ghosts or suffer torture in any of these realms. Rather, he or she will be reborn with various [good] roots, intelligence, a good physical disposition, and will not stray onto the paths of the *sravaka* and the *pratyeka-buddha*. Why is this so? This is because the good man or the good woman has decided to abide by the path of the *bodhisattva* and the *mahasattva* which is not regressible. World-honoured One, if there is a good man or a good woman who listens



天帝釋接著再詳盡說明修持般若的功德利益：不墮惡道、聲聞獨覺；身體完好；頭腦聰明，安住菩薩不退地。這樣的利益實在是太廣大了，能夠安住不退地，實在是必定成就的保證，試想一個人只有進步，沒有退步，這是多麼一帆風順的學習狀態，多半的人都是有時候進步，有時候退步，如果進步的幅度超過退步的幅度也還好，總是還是保持緩慢進步的狀態；雖然走得慢了些，但畢竟最終還是會到達目的地；怕的是退步的幅度大過進步的幅度，那麼不但沒有前進，反而越走越回去，例如由大乘退到小乘，那當然是退步的幅度極大，這樣的人想要究竟成就，自然就非常困難了。故由此可知，能夠安住不退地是多麼的有保障，是多麼的有希望，當然就是稀有難得與福報廣大了，而這一切的稀有與福報都來自於修持般若，故般若的得力，才是真正不退步的保障，每一個修行人必須努力證得般若，自然就能安住於不退地，自然就能夠身體完好，而且感召非常聰明的頭腦，而身體的康健完整，是自度度人的利器；聰明的頭腦能夠幫助自度的善巧以及度人的方便，都是如虎添翼，絕對只有好處而沒有壞處，而一切的福報，都來自於般若的修持，有鑑於此，每一個修行人確實必須正視般若的修持，不能偏離了這個重要的主題。

天帝釋繼續說明修持般若的功德利益：能夠遠離一切的衰惱怖畏。這也是相當了不得的利益，就以遠離衰而言，就是莫大的福報，什麼是「衰」？就是衰敗之意，衰的後面接的絕對都是不好的字眼，

wholeheartedly to the teachings preached in this sutra, receives and recites this sutra, practises its teachings diligently, contemplates the teachings with reason, and propagates this *prajnaparamita* sutra to all sentient beings or reproduces the text by copying it, and who also makes offerings of various precious treasures, innumerable kinds of flowers, perfume, clothings, precious jewels, banners and all kinds of rare and beautiful music and lights to show respect and praise this *prajnaparamita* sutra, the good man or the good woman will not encounter any misfortune, worry and fear. (Line 20 of Column I to Line 9 from the end of Column II on page 699).

An Animated Passage on the Explanations

Sakra, chief of heavenly beings, explains that the merits of the act of making all kinds of offerings to the Buddhas and the act

The benefits of cultivating the *prajnaparamitas* are, firstly, one will not be reborn in any of the lower and evil realms; secondly, one will not endeavour to become a *sravaka* or a *pratyeka-buddha*; thirdly, one will possess a healthy and complete physical body; fourthly, one will be blessed with intelligence, and finally, one will always abide by the path of the *bodhisattva* which is not regressible.

智慧點滴

Points of Wisdom

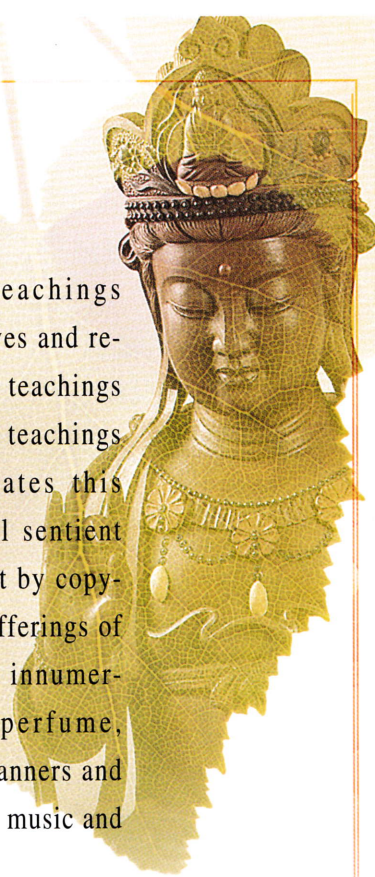
大般若經各品綱要

第二十六品

學般若品(卷86-89)

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品



求般若品(卷89-98)

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品(卷98-98)

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品

攝受品(卷98-103)

說明菩薩應於般若如說而行且不遠離。

第三十品

校量功德品(卷103-168)

說明般若的功德無量無邊，甚至

除了衰敗以外，例如衰老、衰朽等，指的都是人生中不好的境遇，而在業力強大摧逼之下，任何人都有可能遇到人生中的衰運，工作衰也罷，家庭衰也罷……，統統是令人難以為繼的窘境，而一個人如果一生中沒有「衰」這個字，完全遠離了它，豈不是最幸運的平順之人！故能夠遠

離衰，真的是莫大的福報；如果再能夠遠離「惱」，那更是難得的大福報，試問普天之下，誰沒煩惱，有錢人有有錢的煩惱，沒錢人有沒錢的煩惱；大人有大人的煩惱，小孩有小孩的煩惱……，惱之一字，可謂如影隨形的跟著每一位眾生，想擺脫都擺脫不了，而如果能夠遠離惱，那真的是太幸福、太快樂、太美好了，如果還能夠遠離怖畏，那更是稀有難得的廣大無邊福報。無明的恐懼，是生存最大的折磨，天災令人恐懼，人禍更令人恐懼，而且恐懼中的恐懼是恐懼不知如何消除，只有日復一日的受痛苦的折磨，而如果能夠遠離一切的恐懼怖畏，這樣的人真是逍遙、自由、輕安……，故遠離衰、惱、怖、畏是了不起的福報，而這麼大的福報，都來自於般若的修持，故如果我們真的希望沒有衰運、沒有煩惱、沒有恐懼，我們真的只有證得般若，那麼我們也將成為這樣一個幸福美滿的人。

of making all kinds of offerings to this

prajnaparamita

sutra

and the

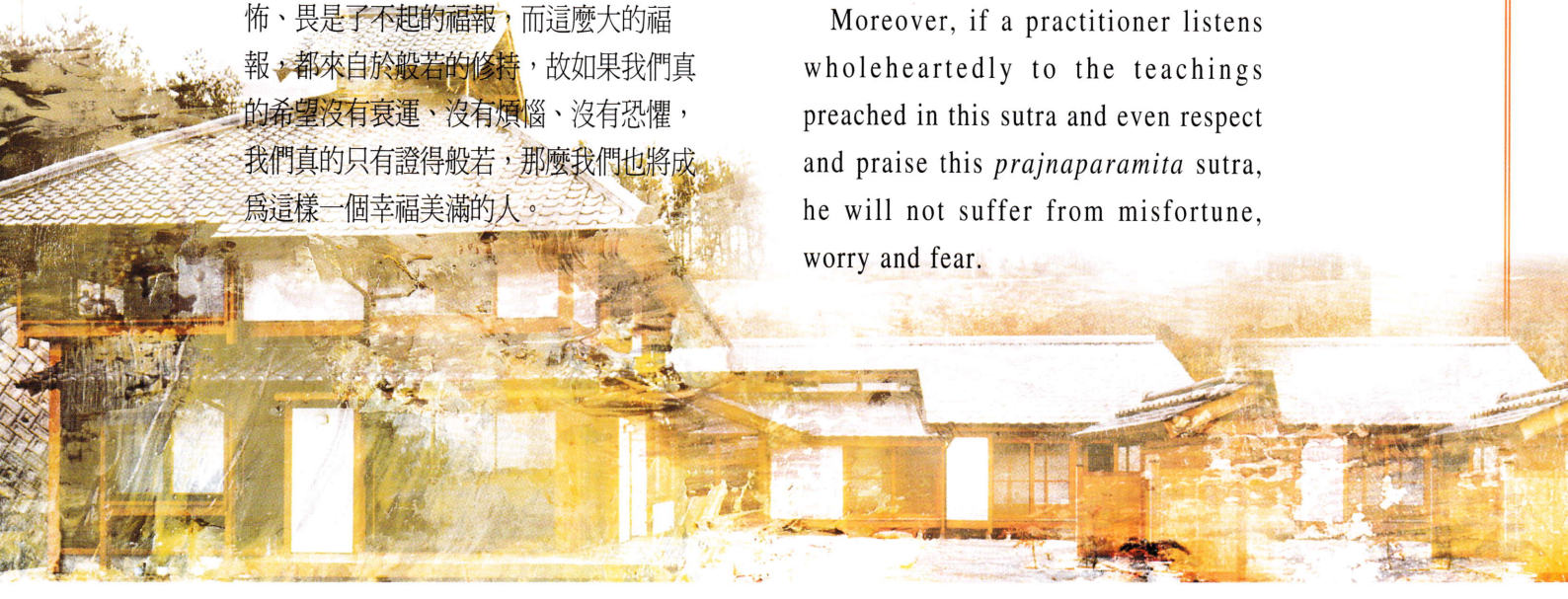
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has reproduced are equal

and the same. Why is this so? This is because all Buddhas achieve enlightenment by relying on the practice of the *prajnaparamitas*.

If a practitioner listens wholeheartedly to the teachings preached in this sutra and even propagates this *prajnaparamita* sutra, he will not be reborn in the lower realms but will instead enjoy good health, gain intelligence, possess a good disposition, and will not stray onto the paths of the sravaka and the pratyekabuddha. Why is this so? This is because such a practitioner will definitely abide by the path of the bodhisattva which is not regressible.

Moreover, if a practitioner listens wholeheartedly to the teachings preached in this sutra and even respect and praise this *prajnaparamita* sutra, he will not suffer from misfortune, worry and fear.



Following the similar structure of his previous statements, Sakra again compares the merits of the act of making offerings to the Buddha with the merits of the act of making offerings to this *prajnaparamita* sutra and the copies of this text one has reproduced, and again arrives at the same answer, namely, there is no differentiation between the merits gained from these two acts. Why is there no differentiation? The sutra has indicated very clearly that “all the Tathagatas rely on the practice of the *prajnaparamitas* to achieve enlightenment”.

The merits of making offerings, especially making all kinds of offerings to the Buddhas, are immeasurable and limitless. In actual fact, all Buddhas achieve the Supreme and Perfect Enlightenment through the practice of the *prajnaparamitas*; if there are no *prajnaparamitas*, there will not be any Tathagata who accomplishes the Supreme and Perfect Enlightenment. Therefore, the merits of making offerings to this *prajnaparamita* [sutra] and the merits of making offerings to the Tathagatas are equal and are not different. In other words, the *prajnaparamitas* are the source of and the answer to everything.

Sakra proceeds to explicate in detail the benefits of practising the *prajnaparamitas*. Firstly, one will not be reborn in any of the lower realms. Secondly, one will not become a sravaka or a pratyeka-buddha. Thirdly, one will be in good health with a physical body complete with all the five senses. Fourthly, one will be intelligent. Fifthly, one will abide by the path of the bodhisattva which is not regressible. The extent of these benefits is tremendous. If one is able to stay constantly on the path [of the bodhisattva] which is not regressible, one will definitely attain enlightenment. Imagine a person who only progresses but never regresses in his practice. He will enjoy a highly conducive learning environment. Most of us usually progress and regress in our practice. The situation is still in one's favour if the degree of progress surpasses that of regress as it implies that one will finally reach the destination even though progress is gradual. However, one has to be wary if the reverse occurs, i.

供養般若經典的功德，比供養佛陀舍利還要殊勝廣大。

第三十一品

隨喜回向品(卷168-172)

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。

Overview of the Chapters of the *Maha-prajnaparamita-sutra*

Chapter 26

Chapter on the Cultivation of the *Prajnaparamitas* (Fascicle Nos. 86-89)

Bodhisattva Sudarsana, who possesses profound wisdom, is not deluded by names and conceptions and speaks of



e., the degree of regress surpasses that of progress. Not only does it mean that there is a lack of progress, it also hints that one is regressing further and further in one's practice, for example, dig-

the nature of Dharma.

Chapter 27

Chapter on the Quest for *Prajna* or Wisdom (Fascicle Nos. 89-98)

We are instructed to cultivate the *prajnaparamitas* according to the teachings preached by the mahasattva and to seek refuge with the Buddha as our teacher and guide.

Chapter 28

Chapter on Praising the Various Merits of the Bodhisattva (Fascicle No. 98)

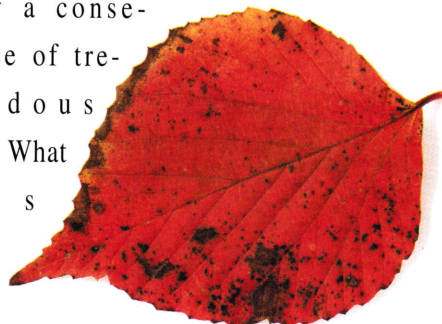
A bodhisattva's practice of the *prajnaparamitas* is wide-ranging, immeasurable and limitless, which allows him to attain the Supreme and Perfect Enlightenment (*anuttarasamyaksambodhi*).

Chapter 29

gressing from the path of the Mahayana to that of the Hinayana. Since the degree of regress is enormous, it is naturally very difficult for such a person to attain enlightenment. Therefore, we will feel secure and full of hope if we can stay on the path [of the bodhisattva] which is not regressible. Certainly, such a situation is rare and can only come about when one's merits increase. All these stem from the competent cultivation of the *prajnaparamitas* which will ensure that one will never regress in one's

practice. If every practitioner strives to attain *prajna* or wisdom through the cultivation of the *prajnaparamitas*, he or she will indubitably abide by the path [of the bodhisattva] which is not regressible, and obtain a complete physical body and a high level of intelligence. To possess a healthy and complete physical body is an efficient means to assist in enlightening oneself and others. On the other hand, an intelligent mind is able to devise skilful means to enlighten oneself as well as others. These are absolutely advantageous and will add value to one's practice. All these merits are the result of cultivating the *prajnaparamitas*. In view of this, every practitioner must emphasize the cultivation of the *prajnaparamitas* and must not digress from this aspect in his or her practice.

Sakra continues to elucidate another benefit of cultivating the *prajnaparamitas*, namely, it enables us to stay away from all kinds of misfortune, worry and fear. Such a benefit is extremely valuable and excellent. In the first place, to be simply able to avoid all misfortune is already a consequence of tremendous merit. What is



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“misfortune”? It means “decadence”, “calamity” or “decline” and it refers to unfavourable circumstances in life. Under compelling karmic forces, any individual can face difficulties in different stages of his life, such as being retrenched from his job or being separated from his family. These situations are hard to endure and overcome. How fortunate it will be for a person who has never encountered any tribulation in his whole life! It is indeed very fortunate to be shielded from all sorts of calamities. Conversely, it will be even more precious to be able to steer clear

of worry. No individual in the world is free from worry. A wealthy man is fret with worry about his wealth, a poor man is troubled by his poverty, a grown-up has his own set of problems while a child can be preoccupied with his own as well. Worry is like a shadow that follows every sentient being closely. If one can elude worry, life will be very blissful. Similarly, it is even more rare to accumulate merits that would enable one to eschew fear. Fear of ignorance is a constant threat in our daily life. Both natural and man-made disasters strike fear in our hearts. Nevertheless, the greatest fear is that of not knowing how to eradicate fear yet having to struggle with it in our daily life. If there is a person who

is able to avert fear, he will be carefree and at peace with himself. Hence, it is really remarkable if our merits could bestow benefits that keep us away from misfortune, worry and fear, and such merits can only come from the cultivation of the *prajnaparamitas*. It is only when we attain *prajna* or wisdom through the cultiva-

Chapter on the Practice of the *Prajnaparamitas* (Fascicle Nos. 98-103)

A bodhisattva should cultivate *prajnaparamitas* as stated in the chapter and should never renounce the practice under any circumstance.

Chapter 30

Chapter on a Comparison of Merits (Fascicle Nos. 103-168)

The merits of perfecting the practice of the *prajnaparamitas* are without measure and without boundaries. The merits of

making offerings to sutras expounding the *prajnaparamitas* are even said to be more superior and far-reaching than those from making offerings to the relics of the Buddha.

Chapter 31

Chapter on the Joyful Dedication of Merits (Fascicle Nos. 168-172)

A bodhisattva is instructed on how to renounce attachment to the accumulation of merits in his practice and perfect his skilful means so that he could constantly help others and dedicate his merits to those in need.

tion of the *prajnaparamitas* that we will be free of misfortune, worry and fear, and become a complete and truly happy person.



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Sitting in Meditation(Basic) (2 hours per class, Total 5 classes)
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Tea & Zen (2 hours per class, Total 6 classes)
- 四、禪與花藝 (每周一堂, 每堂 2 小時, 連續開課)
Zen & Flower Arrangement (2 hours per class, Total 6 classes)
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Computer World (2 hours per class, Total 6 classes)
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- 七、唸珠編結 (每周一堂, 每堂 2 小時, 共計 4 堂課)
Making Buddhist Rosaries (2 hours per class, Total 4 classes)
- 八、天然養生素食烹飪 (每周一堂, 每堂 2 小時, 共計 4 堂課)
Natural Cooking, Healthy Life (2 hours per class, Total 4 classes)
- 九、中西精緻素點 (每周一堂, 每堂 2 小時, 共計 4 堂課)
Vegetarian Dessert (2 hours per class, Total 4 classes)
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