



金色蓮花
國際中英文雙語版

Golden Lotus

2001年10月 October 2001 NO. 106

修行人的身心指南

The Body and Soul Guide for Cultivator

革新版

NEW EDITION!!

食療 FOOD THERAPY
The FOOD THERAPY FOR
WAKEFULNESS
失眠食療法

成功公式
THE FORMULA OF SUCCESS
THE MOST OUTSTANDING STUDENT
STUDYING ABROAD IN CHINESE HISTORY
MASTER XUAN-ZANG

中國史上最傑出的留學生
-玄奘大師

Lecture on Maha-Prajana-Sutra
Comparing the Merits

大般若經講記
-較量功德品



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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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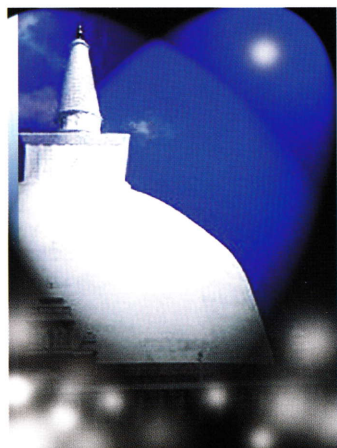
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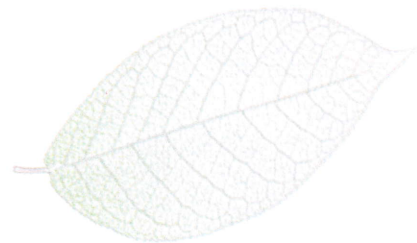
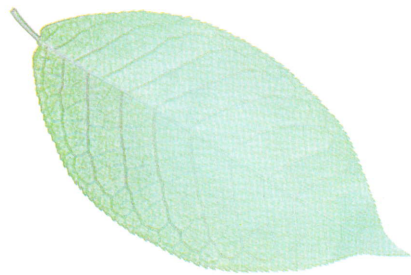
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文般若居士 譯/劉月凰 版面創意/秉忠 完稿/Jones

清心小語

Article/Prajna Translator/Yvonne Lin Art/Jones Layout/Jones

Words of purity



接通巨大的愛
才能源源不絕的
愛盡一切眾生

Connect your love with a giant's
Then you may love all living creatures
incessantly.

我們都會相繼離開這個世界
所以請讓我們在這
短暫的相逢裡
互相給予~~
全部的善意
全部的溫暖

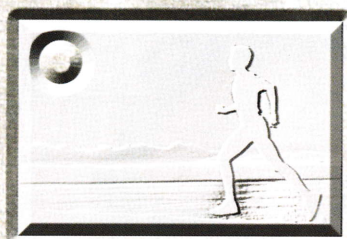
Sooner or later we will leave this world
So please let us give each other
The ultimate good intentions



The ultimate warmth
In our transient meeting.

狂熱的實踐
一切已知的善法
才能真正 成就
Live out enthusiastically
The well known good way
That is the true achievement.

流浪的孩子
該從浮浮沈沈的
欲望の河中
上岸了
This is the day when a wandering child
Get ashore
From the ups and downs of the River
of Desire.



我是這樣想的

良善的溝通

圖/蔡承訓 文/蔡承訓 版面創意/秉忠

The good communication

有許許多多的事故人情
是因為缺少良善的溝通
從此就一拍兩散
沒了下文

但如果幸運的有了
“溝通”
也要真的掃除自己心中的想法
去接納對方的想法
這是困難不易的
而如果擁有一顆柔軟的心與 耐心
那麼

對方就會順利的懂了你的 心

Many affairs and human feelings
Because of lack of good communication
Therefore, would not contact with each other after meeting
And no more further development luckily,
Even with communication,
It need to eliminate you own thoughts,
to accept the another,
it is no easy.
But if you have a soft heart and patience
Then
The other would smooth understand your mind.





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 / 清塵(兒童心理諮商老師) 譯 / 慧蓉 版面創意 / 波爾 完稿 / Tan
Article / Wugi(Children Psychology Teacher) Translator / Hui Jung Art / Paule Layout / Tan

時事一：台灣時事 News 1: Taiwan News

今年是末代大專聯考，八月七日放榜，錄取率達 64.46%，創歷年新高。

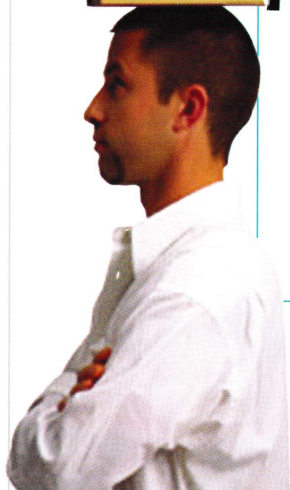
This year is the last year that Taiwan's colleges joined together to hold entrance examination. The list of enrollees was bulletined on August 7. 64.46% of examinees was accepted. Compare to the past years, there are most people were enrolled this year.



解 碼 DECODED

解決了聯考壓力，並沒有解決入學壓力！

Stop holding entrance examination merely relieve the pressure of the examination but the pressure of entering a higher school.





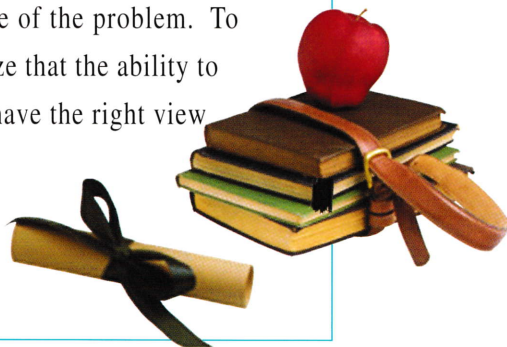
時事一：台灣時事 News 1: Taiwan News

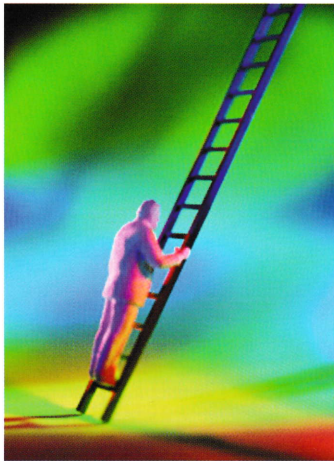
佛法觀點 The Buddhist point of view

取消大專聯考，這樣終於讓「拒絕聯考的小子」平反，從此也沒有一試定終生的考試了，升學主義歪風可以抑止，但是「多元入學方式」這個創新的制度，在文憑主義盛行的台灣，能有多少的公平、公正與公開？到時又有多少不可預知的問題即將產生！這都是令人置疑的地方，不是改革不好，而是要改革到對的地方，制度的改革是外相改革，心的改革才是真正的改革，如果沒有確實瞭解到「學歷不如學力」「學問爲了濟世」，那麼雖然激烈的大專聯考落幕了，另一個可能更激烈的「入學方案」正要上場。

Students who don't like to take examinations now can breathe again. A student's fate is no more decided by an examination. Although this new policy controls the abnormal attitude of thinking nothing but entering a higher school, but it is doubted that can "multiform entering-school scheme" be fair enough and can it to be made known to the public in Taiwan, a place where people regard diploma as important. At that time the new policy is executed, there definitely appear many new unpredictable problems. Innovation can be good if it is in the right direction. To change the policy only scratches the surface of the problem. To reeducate the mind is the real innovation. We should truly realize that the ability to learn is more important than education background and should have the right view "the purpose in learning knowledge is to help people".

Otherwise, despite the curtain of keen entrance examination for college had fallen, the keener competition under the scheme of enrolling student is about to start.





時事大解碼 Decoding NEWS



時事二：亞洲時事 News2:Asia News

聯合國統計亞洲有一千五百萬人吸食安非他命，其中包含許多的生，而且人數在持續增加中。

Statistics that United Nations gathered shows that there are fifteen millions people are taking amphetamine in Asia, including many students at school. And, the number of drug addicts has been increasing.

解 碼 DECODED



每個人都在追求快樂，但是如果副作用太大，那就很可怕！
這種神奇小藥丸，一顆吃下去令人信心充滿、精神百倍，但是我

Everyone is pursuing happiness. But, it would be awful if the way we are pursuing has much side effect.





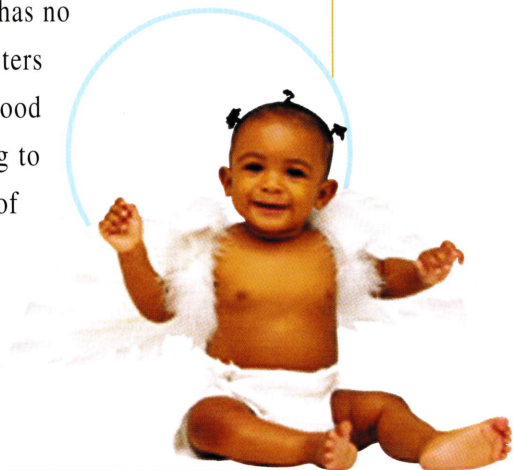
時事二：亞洲時事 News2:Asia News

佛法觀點 The Buddhist point of view



們想想這世上有那麼便宜的事嗎？只靠一顆藥丸？高僧大德也是信心充滿、精神百倍，那是他們行善消業、誦經念咒、參禪打坐所得到的境界，不必靠藥丸，更不必付出心臟病猝發、巔狂慌亂的代價，要快樂，就要追求這種沒有附加傷害的快樂。修行者和吸毒者都在追求快樂，只是前者沒有副作用，後者有；前者的快樂更是後者的千萬倍，所以聰明的人應該來追求世間至樂——修行之樂。

Is it true that one little amphetamine pill can make people be full of confidence and energy. No, it is not true. One must pay a price for taking it - to have a heart attack suddenly and to go crazy. We should find the happiness, which has no side effect and harm, as Buddhist masters do. The Buddhist masters attain happiness through balancing their bad karma by doing good deeds, reciting Buddhist sutras, sitting in meditation, and trying to reach understanding of Dhyana. They therefore really are full of confidence and energy. The state of happiness they reach is thousands times than drug addicts do. So, a wise man should choose to pursue the utmost happiness of the world - the joy that spiritual practicing brings.





時事大解碼 Decoding NEWS

時事三：歐美時事 News3: Europe and America News

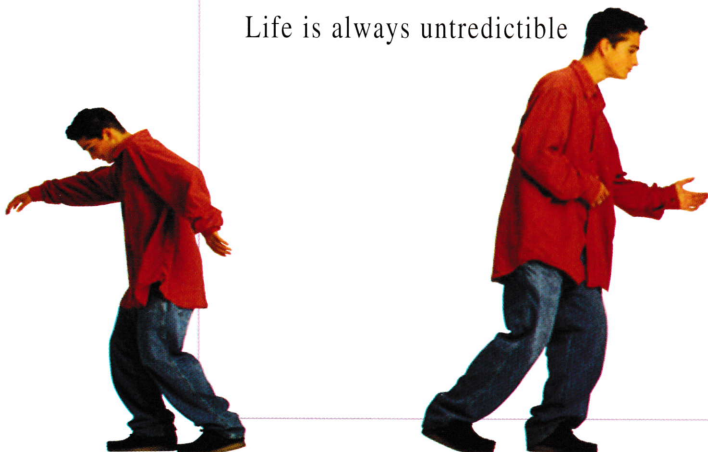
美國猶他州一對夫婦控告一位他們小孩的「生父」，原因是孩子的媽媽當初找到一位黑頭髮的男士，於是向他要到精子，希望她的小孩也能長成黑頭髮，但是她的三胞胎誕生後，發現有一個小孩不是黑頭髮，於是向法院控告他，但是最後敗訴。
生命自有常軌、人算不如天算！

One couple sued the real father of their child for a lie. Why? Because the wife hoped to have a child who have black hair. So, she found the man with black hair and asked for his sperm. She was pregnant by using his sperm and had three at a birth. But, one of the children's hair is not black. She therefore sued the man for a lie. She lost the lawsuit.

解 碼 DECODED

這位媽媽向那位男士控訴，那這個不是黑頭

Life is always the way it goes.
Life is always unpredictable





時事三：歐美時事

News3: Europe and America News

佛法觀點 The Buddhist point of view

髮的小孩長大後，會不會向媽媽控訴「你為什麼把我生成這樣？」莊嚴的生命，豈能玩「品種改良」的遊戲，改良成功不見得是好事，改良失敗就造成終生遺憾，有一種遺傳是無法改變的就是「功德福報」的基因，什麼功德的人就會生出什麼樣的小孩，所以「福德智慧之男」「端正有相之女」是靠自己的功德感召來的，不能靠訂做的。

愛情音樂劇《西貢小姐》Miss Saigon風靡全世界，這是一齣描

Today the mother sued the real father, someday the child might sue the mother for the looks her mother transmits to him. Life is noble and grand. It is not for us to play the game of breeding better necessarily a good thing breeding a better coming might make the child feel the breeding plan is not one gene can not transmit. and blessings. How many blessings a man has, how will be. Therefore, the and many merits and the good appearance and sutra says come by the have. We can not make a



human race. It is not if succeeding in generation. And, it regret all his life if successful. There is That is one's merits the merits and good the child he man who has wisdom woman who has virtuous mind as the merits the parents child as our wish.



時事大解碼 Decoding NEWS

時事四：全球時事 News4: Global News

述越戰時的愛情故事，西貢小姐推出已來，在倫敦和紐約百老匯演出都獲得空前的成功。不僅劇情感人，而且舞台效果更佳，電腦化操作重達8700磅直升機模型、旋轉布幕、乾冰等等皆具世界級水準。在十二個國家，七十二個城市，以八國語言演出，超過一萬八千場次，觀眾超越二千八百萬人次。曾獲三項東尼獎(Tony Award，美國最佳戲劇金像獎)及倫敦劇評人最佳音樂劇大獎。

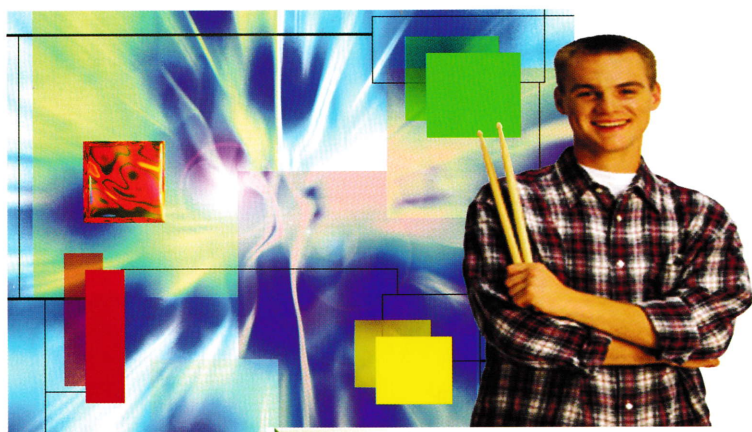
The love musical play "Miss Saigon" is greatly popular through all over the world. It portrays the love story in Vietnam War. Since it is represented, it is greatly successful in London and Broadway in New York. The stories are touching and the stage effect is even better. In this play, the producer use revolving curtain, dry ice and use computer to control the models of the helicopters, which weight 8700 pounds. What the play shows is up to world standard. It is played over eighteen thousands performances in twelve countries, 72 cities and eight languages. Over 28 millions people had seen this play. It once won three items of Tony Award (Best Drama Academy Award of American) and the best musical play of drama-commentator of London.

解 碼 DECODED

戲劇＋時代性＝感動眾生！

Dharma + march with the times = to move people.





時事四：全球時事 News4:Global News

佛法觀點 The Buddhist point of view

藝術是快速傳揚佛法的一條捷徑，佛法是世上最至極的真理，如果能透過生動的戲劇來傳揚佛法更能感動眾生，試想如果有一齣佛教戲劇，在十二個國家，七十二個城市，以八國語言演出，超過一萬八千場次，觀眾超越二千八百萬人次，那不知會有多少眾生因為受戲劇感動而來學佛，那時就是佛法弘揚全世界的時候了，這種恢宏氣勢的大事應該有人來做，「西貢小姐」能感動眾人心，「菩薩先生」更應該風靡全世界。



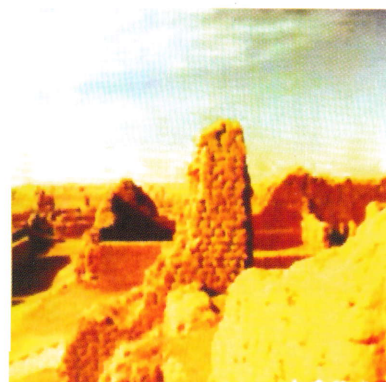
The Buddha-dharma is the Truth of the world. Art is one of the shortcut to speedily spread the Buddha-dharma. It will be easier to move people if spread the Buddha-dharma through vivid dramas. The day is a day that the Buddha-dharma spread to all over the world when there is a group uses eight languages playing a Buddhist drama over eighteen thousand performances in twelve countries, 72 cities and over 28 millions people see it. I think there should be someone to do such a great thing. Since Miss Saigon can move the people, Mr. Bodhisattva definitely can be greatly popular in the world.

中國史上最傑出的留學生

玄奘大師

文/行之(茶禪老師) 譯/素琴 版面創意/Tan 完稿/Tan
Article/aka.Victor Jien Translator/Su-chin Art/Tan Layout/Tan

The most outstanding student studying abroad
in chinese history-Master Xuan-Zang



為償多劫願
浩蕩赴前程！
無論前程多麼的艱難險阻
一旦發下的願
就
永不退轉！

For the vows of previous lives,
I started my journey
No matter how dangerous the journey
will be
I will never make a retreat under
all conditions
I will never make a retreat
under all conditions



成功公式

大愛+不畏艱難+打拼+絕不浪費時間+正確抉擇

Success formula:

Love selflessly+defy hardship and danger

+work hard +never waste time

+make right choice

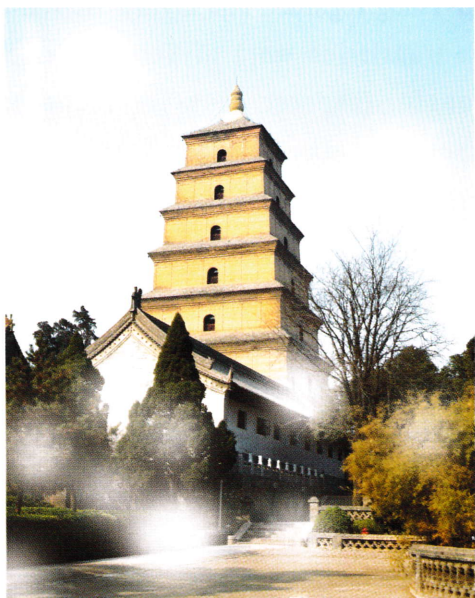
一、古今中外的成功名人之一：

玄奘法師

玄奘大師本姓陳單一字名禪，誕生於隋文帝仁壽二年（西元六〇二年），玄奘大師的父親陳惠原仕官於隋朝，但因隋煬帝的荒淫無道，便辭官歸隱，玄奘大師就是在中國傳統的文人士夫家庭的薰習之下，奠定了豐厚的文學內涵並建立了“先天下之憂而憂，後天下之樂而樂”偉大胸懷。

玄奘大師在中國的歷史上，可說是集宗教家、語言學家、學術思想家、外交家、翻譯家、地理學家及探險家等多重成就於一身的第一人。從他十三歲通過國家所舉辦的渡僧考試，繼而與其兄長長捷法師遊學四川，並於唐高祖武德五年再返長安，貞觀元年因嘆國內經典諸多誤謬，所以立下宏願，西行天竺取經。

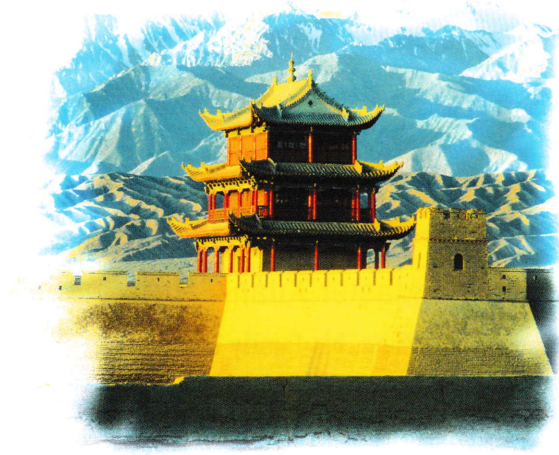
在玄奘大師西行的行程中，雖千難萬苦，



1. Notables at all times and in all countries: Master Xuan-Zang

Master Xuan-Zang, his family name is Chen and the given name is only one written Chinese character Hui, was born at emperor Sui-Wen Jen-Shou 2 year (AC 602). His father Chen Hui originally was an officer in Sui dynasty, then he retired from a government post owing to the shameless dissipation of emperor Sui-Yang. Under the uplifting influence of a family of literati and officialdom, Master Xuan-Zang established plentiful literature cultivation and founded a great aspiration of “do before people trying to do and take a rest till people all get fun.” Master Xuan-Zang can be said the first great man with an agglomerative title of religionist, linguist, learning thinker, diplomat, translator, geographer and explorer. He passed the national monk examination when he was thirteen years old. Then, he traveled to Szu-Chuan with his brother, master Chang-Jie. He returned to Chang-An at emperor Tang-Kao-Tsu 5 year. At Chen-Kuan 1 year, he made a noble vow to go on a pilgrimage for Buddhist scriptures to India, because the domestic Buddhist scriptures had lots of inadequacy.

Although it was a trip with innumerable hazards and hardships, he still kept going without changing his mind. He had ever



但他仍不畏艱險，並曾對邊疆守將發下誓言“為償多劫願，浩蕩赴前程，不論前程多麼的艱難險阻，一但發下的願就永不退轉！”，可見玄奘大師毅力之堅強，所以能克服重重險阻，到達天竺求學，並且名震五印度，尤其在曲女城的無遮辯論大會上，全印度學者及宗教家七千多人參加，十八國國王作大護法，使玄奘法師在印度聲名達到最盛。

貞觀十九年玄奘法師從印返抵長安，受太宗皇帝的器重，在弘福寺召開譯經工作，期間太宗屢勸玄奘法師還俗輔佐朝政，但玄奘大師仍以宏揚佛法為己任，由於玄奘法師的悲心弘廣，使後代的佛子獲益無窮。

二、成功公式：大愛＋不畏艱難＋打拚＋絕不浪費時間＋正確抉擇＝玄奘大師功公式

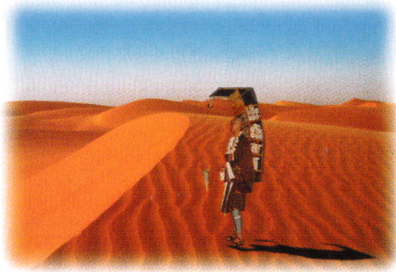
縱觀玄奘法師成功的一生，我們可以歸納出幾個重要的特質：

■ **大愛、不畏艱難**：正因玄奘法師有無量無邊的大愛，才肯無怨無悔的為眾生付出，即使會犧牲自己的性命，他也無所畏懼，從橫越沙河大沙漠的危險、窮山峻嶺的危阻、西域各國的脅迫、盜匪的險難，正因玄奘大

talked to the soldier on the frontier that “To carry out the long-cherished vow for many generations, go forward prospects with great strength and vigor. No matter how hazardous and difficult the future is, never retreat once making a vow!” It is thus evident how sturdy the willpower Master Xuan-Zang had. That is the reason why he could overcome mountains of hazards and arrived at India to pursue the studies of Buddha dharma. He got a great renown in the whole India. Especially deserve to be mentioned was that there was no one could controvert what he said in a debate with more than seven thousand scholars and religionists attended and with eighteen kings in India as protector of the dharma at Qunu city. His reputation climbed up to the peak from then on.

At Chen-Kuan 19 year, he returned to Chang-An city from India. Emperor Tang-Tai-Tsung regarded him highly. He started the translation work of Sutra at temple Hongfu. Emperor Tang-Tai-Tsung had repeatedly asked Master Xuan-Zang to resume secular life and assist him in governing the empire, but never success because Master Xuan-Zang took to widely spread Buddha dharma as his mission for whole life. The later Buddhist reaped no little benefit by his grand compassion.

2. Success formula: love selflessly+ defy hardship and



成功公式

大愛+不畏艱難+打拼+絕不浪費時間+正確抉擇

Success formula:

Love selflessly+defy hardship and danger
+work hard +never waste time
+make right choice

師擁有大愛，所以就不畏艱難的為眾生去超越這一切的困苦，而造福千千萬萬後代的佛子。

■ **打拼、絕不浪費時間**：在玄奘大師幼年的時候，我們可從典籍的記載中發現，玄奘大師從小就很用功，絕不浪費時間，例如同輩小孩找他玩耍，他卻寧願把時間用在讀書上，充實個人智識，而在出家後，更是精進於經典的研究，絕不浪費一絲一毫的生命，如此打拼的處事態度，亦是造就玄奘大師成功一生的重要因素。

■ **正確抉擇**：在玄奘大師的一生裡，歷經了無數次人生重大的抉擇；如莊嚴寺主持的考驗，高昌國王的強力挽留，名滿五印度時戒日王的倚重及印度返回長安太宗皇帝的力邀還俗輔政，都未能撼動玄奘大師一絲一毫向道的決心，在此更證明了惟有以大眾利益為依歸的人，才能做出是最正確的抉擇、也才能做最正確的決定，也才能完成最偉大的人格與示現。

三、玄奘大師成功公式的應用：

歷史上記載唐太宗曾說：「昔苻堅稱釋道安為神器，舉朝尊之。朕今觀法師（玄奘）詞論典雅，風節貞峻，非惟不愧古人，亦乃出之更遠」。

1、文化工作者的借鏡：

玄奘大師自幼穎慧，尤其在父親教導，於文學的領域上，奠下紮實深厚的基礎，後經自我的努力學習更豐富了大師的專業素養，促成日後大師在著述與翻譯經典上的偉大成就，尤其大師西遊之後的經歷，在當時的中國可以說是無人能望其項背，以大師本身的資歷與才氣原本可在仕途上有著很高的地位

danger + work hard + never waste time + make right choice = the success formula of Master Xuan-Zang

Make a comprehensive survey of Master Xuan-Zang's successful life, we can sum up several important distinguishing characteristics:

■ **Love selflessly and defy hardship and danger**: Due to his endless great love, he devoted himself to all living beings without grudge. He stopped at nothing even sacrificed his life. Because he had pure and undefiled love, he felt fearless to overcome all the hardships and obstacles like across the dangerous desert and barren mountains, be forced to stay by West countries, be robbed by the bandits, etc. on the pass to the West. He really benefits the countless later Buddhists.

■ **Work hard and never waste time**: From ancient records, we can see that Master Xuan-Zang was studious and never waste time since young. For example, he would rather study to flesh personal wisdom out than play with children of the same generation. Even more diligent on studying Sutra. Never waste a tiny bit of life. Such hard working philosophy of life that successfully achieve Master Xuan-Zang.

■ **Right choice**: Master Xuan-Zang went through numerous great choice in his life, like



與名聲及財富，但大師卻視這些與糞土無異，為的只是做出對人類更有貢獻的事，這除了顯現中國固有士大夫的風骨外，更將宗教家崇高偉大的人格展現無遺。

現今社會走在文化工作這條道路，或許是相當艱辛，但是儘管時局再困難，但對一位文化工作者而言，本著對工作的熱愛與對社會大眾的一份責任，相信玄奘法師的示現，無疑的是最佳的典範。

2、在修行上的應用：

本著“不忍聖教衰、不忍眾生苦”的悲心，玄奘法師在二十六歲時發下了西天取經的宏願，進而展開了一連串契而不捨的取經行程，不管途中歷經了多少的艱苦，在不捨自己原先所發的悲願下，使得珍貴的佛法，得以在中國保存延續下來，並在中國發揚光大，使得無量無邊的眾生可以得渡。

一位菩薩道的行者，更應本著對於眾生一份與生俱來的責任，對於難行難忍的菩薩道業，效法玄奘法師不怕苦、不畏難、勇往直前，為千千萬萬眾生的福祉而打拼，因為愛眾生是每一位菩薩所必需學習的課題，若是一日還學不會，我們就必須再回來學習，直到有一天我們真正的學會了愛盡一切有緣眾生，我們才能成就，並且眾生才能真正得利。

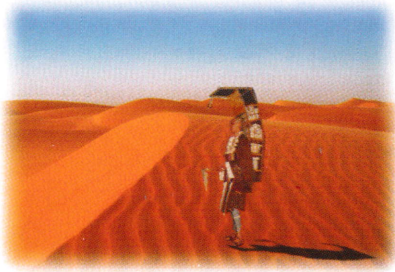
the temptation to be the abbot of Temple Solemn, strongly detained by the king of Kao-Chan, relied by the India-renowned king Jie-Ri, asked by Emperor Tang-Tai-Tsun to resume secular life and assist him in governing the empire as he returned to Chang-An city, but never shake his decision a tiny bit. It shows that only the man who takes care of the benefit of the people can make correct choice and decision, and accomplish the greatest moral integrity and achievement.

3. Application on Master Xuan-Zang success type

Emperor Tai-Tsung pleased and said to his attendant: “the emperor Fu-Chien thinks master Tao-An a god-man, the whole empire respects the master. However, I think Master Xuan-Zang is greater than that in many ways.”

(1) Have successful experience of cultural worker to go by:

Master Xuan-Zang was intelligent since young; moreover, he established deep groundwork on literature under his father's instruction. Afterward he enriched his professional capacity and disposition as a result of long and regular self-discipline and self-effort. That is the reason why he contributed to the great achievement on the writing and translation of Buddhist



成功公式

大愛+不畏艱難+打拼+絕不浪費時間+正確抉擇

Success formula:

Love selflessly+defy hardship and danger
+work hard +never waste time
+make right choice

scriptures. His accomplishment was too far behind to catch up at that time. He could get honorable position, reputation and fortune, if he had gone along an official career. But he looked fame and wealth upon as filth and dirt. All he wanted to do merely is to be good to mankind. He obviously showed not only the character of Chinese inherent literati and officialdom but also the noble moral integrity of a religionist.

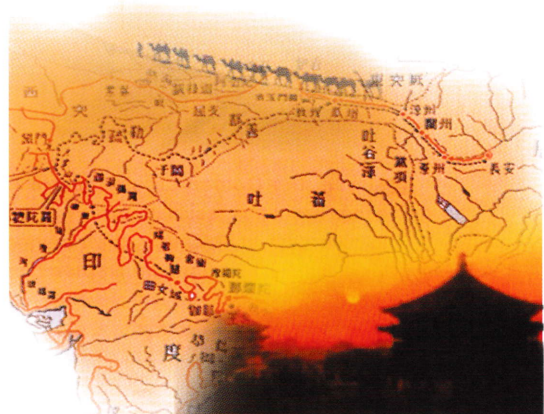
Nowadays, it may be rather difficult and arduous to devote oneself on the cultural work. But as a cultural worker, one should have the adoration in job and take the responsibility of social masses just like Master Xuan-Zang. Undoubtedly, the demonstration of Master Xuan-Zang is the best example.

(2) Application on practicing

Master Xuan-Zang made a vow to the West to go on a pilgrimage for Buddhist scriptures when he was twenty-six years old in accordance with the compassion of "can't bear to see the declination of Buddhism, have not the heart to see the sufferings of all living beings." No matter how tough he would go through on the way, he insisted on going to bring back the Sutras. Because his wish is so mercy and compassion, the valuable Buddha dharma can be not only preserved and last but also enhanced and glorified in China to rescue the countless

living beings.

A Buddhist practitioner shall take Master Xuan-Zang as a model to do the mission of Bodhisattva without fear of sufferings and difficulty for the welfare of all living being. Because to love all living being is the essential topic for Bodhisattva, we must come back to study if we still not learn well yet. We will not achieve and all living beings will not get any benefit from us till we can completely love all living beings.



BUDDHISM IN THE WORLD

全球佛教報導

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



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

金色蓮花



泰國

有意義的功德

行善的方法有很多行善沒有絕對的標準，只要是誠心付出，而非為了報償，都是有功德的。

曼谷--積德，或是所謂的佈施，是身為佛教徒不可或缺的願行之一，然只有少數的泰國人能真正明白功德的涵義。大部分人認為積功累德僅僅是供養僧侶，才能為自己或少數我們所愛的人祈福。

泰語boon，是功德的意思，源於巴利語Poonya，意為洗淨諸如貪婪、自私、物慾…等心靈污穢的方法。一旦心靈獲得解脫，人就能展現更好的德行，持續往開悟之道邁進。

Buddhadasa比丘曾比較過三種不同作功德的方式對淨身的效果。

第一類型是指那些特別在據稱有功德的儀式中並獻祭牲品來祈福的人。該比丘稱此種功德就好比在泥沼裡洗身。

第二類猶如在身上灑芳香的水。指的是那些行善是因為相信此舉會得到好報，且可以轉生到天堂的人。

最後一類猶如用純淨的水洗滌身體。當人們無私地完成所賦予的任務，且對成就不執著，這就是最高層次的功德。

同樣的，做功德有三個層級的目的。最基本的可以在現世中獲得有形的福報，即在社會中能安身立命。

更高一個層次是可以提升心靈層次，使做功德的人在道德上可以成為一個更好的人。終極的層次是深入了解佛法的教義，可以讓自己不再被生命的無常所束縛。

Thailand

Meaningful merit

Doing good deeds takes many different forms-there are no strict rules, but one should always give from the heart and not just to receive a reward

Bangkok - Making merit, or tham boon, is an integral part of Buddhist way of life, but few Thais understand the true meaning of the deed. Most regard it merely as an offering of material goods to monks, which will in turn bestow a blessing on oneself or the few we love.

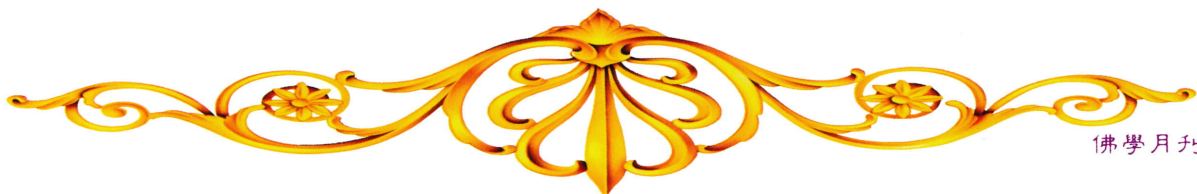
The Thai word boon, meaning merit, originally came from the Pali term Poonya-which means a way to cleanse one's mind of all blemishes, from greed to selfishness and materialism. As the mind is liberated, the individual is able to perform more good deeds and continue on the path toward spiritual enlightenment.

Buddhadasa Bhikkhu once compared three different types of making merit to how each of us washes our body.

The first type are those who sacrifice the lives of other beings in arranging a supposedly meritorious ceremony, which the monk said, is akin to washing the body with muddy water.

The second type, likened to pouring perfumed water onto the body, refers to those who make merit with a belief that they will be rewarded somehow and be reborn in heaven.

The last type, cleaning the body with pure





每個善行無論在物質、道德與靈性方面如何組合都能帶給行善的個體本人及其周遭人有整體的正向改善。佈施只是積德的其中一種方法而已。佛法還闡述有其他九種善行，即持戒、靜坐冥想、與旁人戶尊戶重、服務他人、回向功德、隨喜功德、聽法、說法、以正見增長信力等，都是有功德的作法。

尤其是最後一點 samma tassana 或正見是在修行朝向開悟之道的過程中，導正每個行為最重要的依止。

可見，一個人並不一定要花錢才能做功德。

除了佈施外，人們還有許多可遵循的途徑用以行善。例如，結合一群朋友為鰥寡孤獨、愛滋病患者烹調食物。

有才藝的人可以為貧困的人安排一些娛樂活動。又如監獄囚犯，這被社會遺棄的一群，他們會非常感激您的探訪。

此外，探訪老人亦是不錯的點子，能讓人領悟到生命無常，這恆古不變的真理。

作功德的方法是沒有一定的範圍的：有空的時候教教街頭小孩、讀書給盲人聽、或成為社區或當地寺廟的義工…，無一不是做功德的方式。

事實上，做功德沒有什麼高深的學問，很簡單就是對人好，把他們當成自己的父母、小孩、兄弟姊妹、或鄰居來關愛，就是做功德。一個簡單的關懷、一個微笑都能建立起溝通的橋樑，拉近彼此間的距離。及時付出真愛，不要等到生命已到盡頭時，才開始想要對別人好。

功德的實質是廣闊的，學習慈悲待人，摒除社會地位、宗教信仰、政治意識等等的差異，接受所有的眾生，就是做功德。

歧視是罪惡與暴力的一種形式，人們常常

water, is the highest level of making merit as the person fulfils the task selflessly and without any attachment to the result.

The goal of merit-making, similarly, encompasses three levels. The most basic is to bring about material well-being in the present, in other words, peaceful co-existence in society.

The higher step is to elevate one's mind so that the merit maker becomes a better person, morally. The ultimate level is to develop one's understanding of dhamma and to no longer be enslaved by the uncertainties of life.

The combination of material, moral and spiritual dimensions of each meritorious act will improve both the individual and his or her society as a whole. Donation is only one type of merit making. Buddhism prescribes nine other ways to perform good deeds, namely, virtuous conduct, contemplative meditation, mutual respect to other beings, helping people around you, providing others an opportunity to make merit together, rejoicing at another's good deed, cultivating dhamma in oneself, propagating dhamma to other beings, and finally, possession of right understanding.

The last point-samma tassana or right understanding-is the most crucial in steering every action along the virtuous path and toward a desirable goal.

Thus one need not spend money in order to make merits.

There are several pursuits one can follow in order to perform a good deed. For



不經意地歧視他人，造成仇恨，繼而衍生出許多的暴力。打開心胸接受所有眾生，這些我們本應供養的眾生，要比只對寺廟裡的僧侶供養要有意義的多了。

全面性的功德

慶生：除了齋僧外，還有很多創新的點子可積德，如為老人或孤兒舉辦一個隆重的慶生會、捐款給慈善機關、買下註定要被屠宰的牛、資助大象醫院、為窮人收屍入殮、捐書給圖書館…，同時亦護持比丘或比丘尼推動有關環境保護或其他慈善計畫。

結婚喜慶：僧侶通常被邀請在典禮上主持宗教儀式。在特殊的紀念日時，通常會致贈賓客諸如鑰匙圈的紀念品。新婚夫婦何不作另一番嘗試，選擇一些佛書或錄音帶致贈賓客，送給小孩一些文學作品，如小王子，取代往常所用的紀念品，相信會令人印象深刻！

喬遷慶宴、開幕誌慶：不似往昔，現今社會對慶祝活動已興趣缺缺。主辦者只邀請與他們當前利益、生意、或利益相關社交圈人士參加喜慶宴會，卻漠視住家附近的鄰居們的存在。反面來說，主人可以針對另人感興趣的及對社會有益的各種議題安排公開講演；或是以募款方式贊助公共建設或其他計畫。

齋僧：許多佛教徒為了方便會向街頭小販購買現成的食物來佈施，殊不知卻讓僧侶得到很多粗糙且不健康的食品。許多人會提供瓶裝水及罐裝食品，亦讓僧侶們增添了許多不必要的負擔把它們帶回廟裡。在宗教節慶裡，為了避免食物過剩，最後倒掉造成浪費，可以選擇用乾糧齋僧，此種合理的替代方法，如此不但不會浪費，還可將多餘的食糧收集、捐給貧窮的人。捐贈僧侶的教育基金或贊助其他慈善活動亦是另一種可行的選擇。

example, you can join a group of friends to cook food for the orphans, the disabled, or the HIV infected.

Those with artistic skills may try arranging some recreational activities for the underprivileged. One group that is often neglected are prison inmates who would certainly appreciate your compassion.

Paying visit to the elderly can teach you about the age-old truth of life's transience as well.

There is no boundary to this alternative merit making; sparing your free time to teach street kids, reading books for the blind, or becoming a volunteer for your community or a local temple.

In fact, a very easy way to make merit is to be good to those around you, be they your own parents, children, siblings, or neighbours. A simple caring gesture, and a smile, can bridge the gaps among people. Why wait until the last moment of one's life to do good to one another?

The true nature of merit-making is expansive. Learn to be compassionate and accepting towards every human being regardless of differences in social status, religious beliefs, political ideologies, and so on.

Discrimination is a form of sin and violence, often committed unconsciously and breeding more violence in turn. It is much more beneficial to open one's heart to other beings—they are the ones we should make merit to, and not only monks in the ecclesiastical realm.

喪葬：喪禮的儀式可變成公益的佛法講座或其他的慈善計畫，而不只是典型的追悼亡者的聚會。奠儀可以用來贊助慈善活動，舉凡環境保護到幫助窮人、資助僧侶教育，都是很好的方式。紀念品可以是佛書、有益健康的書籍、字典、自撰的亡者回憶錄、甚至一條肥皂，只要是主人負擔的起，而對客人有用的東西均可。

對功德作更好的認識

有些人認為所有的宗教行為都必須有精心設計的儀式來進行。確實，祈願及其他常規的引用的目的是在法會開始前，用以凝聚群眾的和諧及讓信眾作好身心的準備就像裝水前要做洗杯之類的小事。然而，這些儀式並非一定必要的，其中有一些並不會帶給履行者任何神的力量。

- 許多人認為以瓶裝水當供品，可以讓他們本人或已故親屬在死後得到飲用水的供給。然而，這種信念無意間竟造成僧侶許多困擾，因他們必須將這些水帶回已有充足水源的寺裡。此外，通常瓶裝水的品質很差，最後都只好丟棄。事實上，一個名副其實的善行必須是供給收受者他們真正需要的物品。更何況，佛教並不具有在陰陽兩界中運輸供品的超自然的能力。

- 捐獻不在物質的多寡，重要的是善行的發心，就如同人在許願池前許願般，要真誠、純淨。無論是勸人一同發心做功德，或是被邀參加義行，永遠要提醒自己用歡喜心來奉獻，而非用驕傲、害怕、或是好強的心來行善。

- 有時，一個單純的功德行為，如放生，會變成一個惡性循環，因這些被選擇用以放生的生物會再三地被賣主捕捉來賺錢。此外，一些讓民眾購買用以齋僧的現成供品，裡面裝的是一些不適用的物品，甚至有些是會造成環境污染的商品。因此，佛教所強調慈悲為懷的行為實在是需要有智慧與覺察力作依止，才能確保立意良好的善行能真正發展出有益的結果。

MERITS FOR ALL OCCASIONS

Birthday: Besides offering foods to monks, other innovative ideas to celebrate an auspicious anniversary include giving a treat to orphans or the elderly, donating to charity organisations, buying the lives of cattle otherwise destined for the slaughterhouse, supporting an elephant hospital, buying coffins for the poor or books for libraries. One can support monks or nuns working on environmental or other philanthropic projects as well.

Wedding: Monks are usually invited to perform religious rituals during the ceremony. Instead of the usual mementoes, such as key-chains, a couple can opt for dhamma books or cassettes to give to the guests. Some children's literature, such as The Little Prince, could be an impressive gift idea.

Housewarming party, opening a new office: The social dimension tends to be starkly absent in today's celebrations, unlike in the old days. Neighbours in the vicinity are often ignored, as the organisers invite only those in their own immediate, or business, circles. On the other hand, the hosts can arrange for a public talk on a topic that will be of interest and beneficial to the community, or donate the cash gift received from the event to support public infrastructure or other programmes.

Alms giving: Many Buddhists have opted for convenience by buying ready-made foods from street vendors, unaware that monks may receive shoddily cooked and unhealthy foods. Some also of-

fer bottled water and other canned items, adding unnecessary burden for monks to carry back to the temple. To avoid surplus of foods during religious holidays, which are usually left to waste, a sensible alternative is to offer dry foods to the monks, who may collect and donate them to the needy elsewhere. Donating to the monks' education fund or supporting other charitable activities are another viable option.

Funerals: Instead of being a typical get-together forum for the deceased's friends and relatives, the occasion could become a venue for dhamma talk and other charitable programmes for public benefit. Donations from guests can go to support benevolent activities, from environmental conservation to helping the poor and supporting monks' education. Mementoes can come in the form of dhamma books, health books, dictionary, self-made memoir of the deceased, or even a bar of soap-anything affordable to the hosts and of use to the guests.

Toward a better understanding of merit making

A number of people believe every religious act must involve elaborate rituals. Indeed, citation of prayers and other customary rules are simply tactics to enhance collective harmony and to prepare one's body and mind before a meritorious act begins-a little thing like cleaning a bowl before filling it with water. However, these rituals are not always necessary and, in themselves, will not bestow any sacred power to the performer.

- Many have taken that offering bottled water in the alms package will furnish them, or the deceased relatives, with drinking water in their lives after death. Such belief, however, inadvertently causes a lot of trouble for monks who have to carry the bottles back to the temple where there is already an ample supply. Moreover, bottled water is often of low quality and has to be discarded eventually. Fundamentally, a genuine meritorious act must be one that provides the recipient with what he or she truly needs. Besides, Buddhism does not uphold a supernatural ability to transport offerings between the worlds.

- The amount of donation is less important than the good, pure will in wishing well for other beings. Whether we are inviting others to make merit together, or are being asked to join the deed, always be aware that a meritorious deed is done with a joyful heart, not out of pride, fear, or with a competitive motive.

- Sometimes, a innocent merit-making act, such as freeing a caged bird or other animal, may inadvertently continue the vicious cycle. The creatures may be repeatedly trapped to make money for the vendors. Or a ready-made package of alms may contain some unsuitable goods for the monks, or pose a threat to the environment. Buddhism stresses a charitable deed should be guided by mindfulness and wisdom in order to ensure that the meritorious deed will yield a wholesome result.

整體健康醫療 Holistic Health



醫藥是取悅病人，而自然卻是治療疾病。

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

- 伏爾泰 Voltaire

重病背後的隱喻

The Paradox of Serious illness

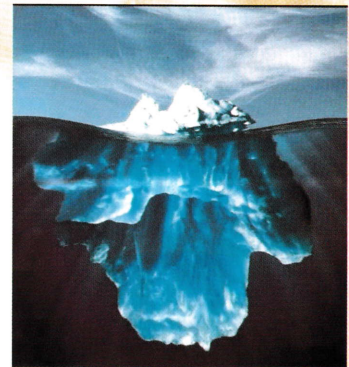
文 / 羅尼·布朗博士(本刊專欄作家,美國哥倫比亞大學整體健康科學教育博士)

翻譯 / 維樑 版面設計 / 維樑 完稿 / Tan

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

Translator/Wei-Liang Art /Wei-Liang Layout/Tan

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。



假設你從你的主治醫師那裡得到最壞的消息，並且證實你將因重病而不久於人世，那你現在該怎麼辦？

在你的一生中，從來沒有準備過面對這種個人緊要關頭的經驗，可以理解的，你也許覺得，你可做有意義的選擇機會是不多的。你會被你的情感、想法、感覺所征服而不知所措。在這個過程中，你會發現自己受支配似乎遠大於自己所能控制。

醫療機構放棄救治你，而你的親朋好友們也將變得主觀而專制的盡力幫助你，或因感到無能為力而變得沉默寡言。

這也難怪，許多人在這樣的情境之下會作出否

Suppose you've just received the worst possible news from your doctor: You have a terminal illness.. Now what?

Nothing in your experience has prepared you for this type of personal crisis. Understandably, you may feel like your choices are limited, if not meaningless. You are overwhelmed by your emotions, thoughts, feelings. The processes you find yourself subject to seem beyond your control. The medical establishment has abandoned you, and many of your relatives and friends will either become overbearing in their efforts to "help", or withdrawn in their own sense of

定,生氣,恐懼,沮喪等等的反應.除了作出這些反應之外,他們還能怎麼辦呢?

從整體的,宗教的觀點來看,這些對於處在有致命威脅情況的人們最好的忠告,是自相矛盾的.這就有點像生命本身:充滿了矛盾和與真理背道而馳。絕不放棄,但與你的致命念頭達成協議,為你的生命搏鬥,而不須太過於擔心.徵詢你的主治醫師專業知識和忠告,但是,當你的意見與他不和時,應當告訴他而不要猶豫.真誠的面對你的感覺,但是不要讓它們使你覺得憔悴、無助,更自力自強,並且灌輸力量於此信念之中,在同一時間中轉變成接受現實,而且達觀,處之泰然.一邊吃維他命,一邊祈禱.不要浪費你的生命在無聊的事務上,可以停下匆促的生命腳



步,嗅一嗅花園裡玫瑰的芬芳吧!所以嘗試放下它,但又永不放棄希望.就如同一個激發因素,然而希望是不同於恐懼的,恐懼是逃避和否定.希望和恐懼棲息於宇宙天地萬物中,遠超過我們這些凡夫俗子所能了解的知識,就如同鼓舞人心的醫生作家 Bernie Siegel, M.D.他慈悲的告訴我們,從來就沒有所謂“假的希望”,全部的希望都是真的.恐懼是你的經歷和駭人聽聞事件中的附屬品,它對於康復中或瀕臨死亡的人是一點幫助也沒有的.

我們終將走到生命的終點...我們也終將永世不朽.假如你花費一生的時間去投入你的修行在人格與身體力行上,你或許不能馬上知道自己正追隨著這個精神;但是永世不朽的靈魂已逐步形成發展.瞭解了這一點,對於自我發現和轉變的內在旅程,我們實在沒有多餘表現驚訝的時間.如此一來,你將會把孤獨和恐懼遠遠地拋離.在現實生活中,將沒有任何事情可以阻止你不斷地學習與成長,甚至於當你面對死亡的時後候.假如你有一個危急的健康狀



helplessness. It is no wonder that many people in such circumstances respond with denial, anger, fear and depression. What else is there?

From the holistic/spiritual perspective, the best advice for people with life-threatening conditions is “paradoxical”, which is a lot like life itself: full of contradictions and opposite truths: Never give up, but come to terms with your own mortality. Fight for your life, and don't worry. Enlist your doctor's expertise and advice, but don't hesitate to tell him when you disagree. Be honest about your feelings, but don't let them consume you. Be self-reliant, *and* have faith in the powers that be. Be very practical *and* philosophical at the same time. Take your vitamins *and* say your prayers. Don't waste your time with the frivolous, *but* stop and smell the roses. Practice letting go, but never give up hope.

As a motivator, hope is different than fear. Fear is avoidance and denial. Hope and faith rest in the knowledge that there's more to the universe than we mortals understand. As the inspirational author





態 --- 不管是在得病的初期或者是末期,我們都會建議你 --- 最好的對策就是去學習所有有關於身體,心靈和精神的整體健康醫療知識. 這個整體健康醫療的方法包括:對於你的假想和目標,如同你的習性一般地作再評估; 計算你的禱告次數,即使在痛苦當中;真實面對生命的結束,即便你是抱著任何事情都可能發生奇蹟的理想主義者.無論你的處境是多麼的艱難,在你的生命中,總是可以說”是的,我可以做得到 . . . ” 並不是因為你特別的圓滿無缺,而是因為你總是可以體會這艱難處境背後的涵義與挑戰.

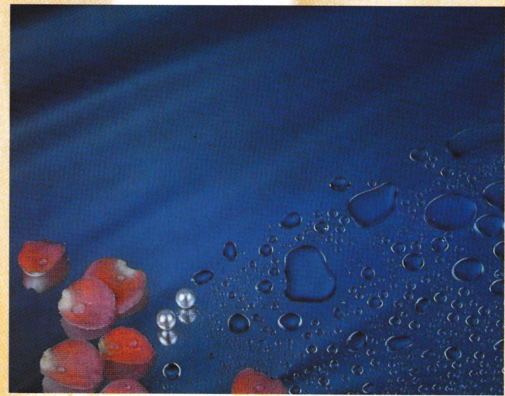
佛教徒的觀點:

在大乘佛教中,有一種修行稱為”四心”,可轉變心識,以提醒我們(1)生命在人類形態中是最寶貴的機會,因為它很難獲得,卻非常容易失去,它提供了



and doctor Bernie Siegel, M.D. is so fond of saying, there's no such thing as "false hope". All hope is true. Fear is your attachment to your history and melodrama. It is not a useful basis for healing, or dying.

We're all terminal... and we're all immortal. If you've spent a lifetime investing your belief in yourself as personality and body, you may not yet know yourself as spirit; an evolving soul-being. If so, there's no time like the present to begin the amazing inner journey of self-discovery and transformation. You have nothing to lose but your loneliness and terror. In actuality, there's no way



you can ever stop learning and growing, even while facing death. If you have a serious condition - and sooner or later we all do - the best strategy is to learn all you can about healing the body, mind *and* spirit. This holistic approach includes re-evaluating your assumptions and goals as well your habits; counting your blessings even in the midst of your suffering; and being realistic about life's limitations, even as you are idealistic about its miraculous possibilities. No matter what your predicament, you can always say "yes" to your life... not because you're satisfied, but precisely because you can always appreciate its mystery and challenge.

Buddhist Perspective

我們在身為人的一生當中有實現啟蒙、開化的機會。
(2)萬事萬物都是無常和短暫的，沒有一件事物可以



保持不變或是永恆的。(3)這個世界因為我們的七情六慾而充滿了痛苦(4)業力直指種如是因，得如是果的因果輪迴法則，尤其是在死亡的時候。明瞭這些事情後，我們更應該如實的皈依三寶 --- 佛、法、僧，並且從強大的貪、瞋、癡、慢、疑的世界當中脫離出來，對我們而言，這就是永遠最好的忠告，因為我們已經知道死亡是確定的，而死亡的時間是不確定的。佛法偉大的承諾與慰藉是一帖救助世人生死苦痛的良藥。良藥當然是可以取得的，但是，它需要把握當下的去實證實修，因為人身寶貴，一失難得。

In Mahayana Buddhism, there is a preliminary practice called “The Four Thoughts to Turn the Mind”, which remind us that (1) *Life in a human form is a precious opportunity, difficult to obtain and easy to lose, affording us the chance to achieve enlightenment in this lifetime;* (2) *Everything is changing and impermanent. Nothing is stable or reliable;* (3) *The world is full of suffering, caused by our attachments and desires;* and (4) *The law of karma dictates that whatever we do comes back to us, especially at the time of death.* Knowing these things, we are motivated to take refuge in the Three Jewells - the Buddha, Dharma, and Sanga - and not in the fleeting possessions and circumstance of the material world. This is always good advice because of both the certainty of death, and the uncertainty of its timing. The great promise and consolation of the Buddha Dharma is that there is an antidote to the suffering of life and death. Of course acquiring that good medicine demands practice, and - given the unpredictability of death - there is no time like the present.



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）。

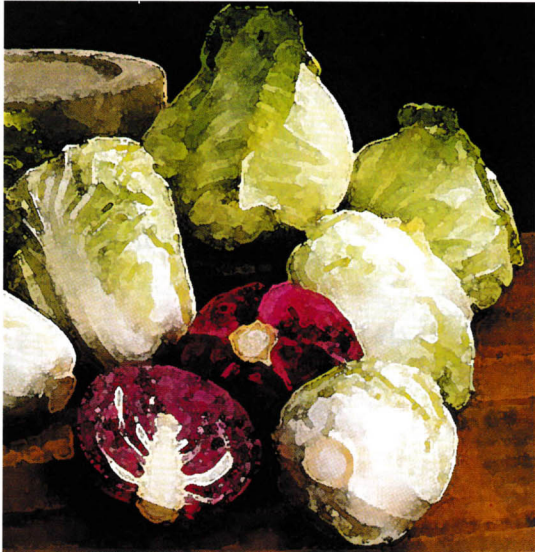
他同時是美國線上網站 AltMed.com 與健康網站 HealthAnswers.com 的定期諮詢專家。他遍佈美國各醫院、學校公司教授身心靈醫療、壓力管理、瑜珈及靜坐等課程。同時提供電子信箱、電話及親自在美國新罕布夏州蒙內那克地區的整體健康諮詢。布朗博士網站也會特載文章、錄音帶、書籍並可連結到種種的整體健康資源。其個人網頁及電子信箱為：www.holistic.com/lonny lonny@holistic.com。

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>),

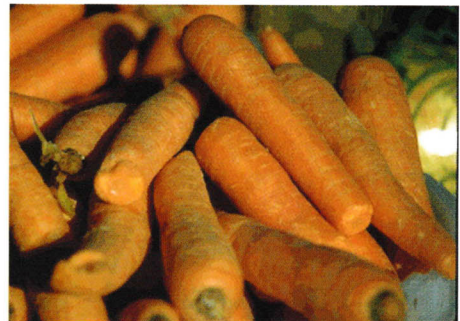
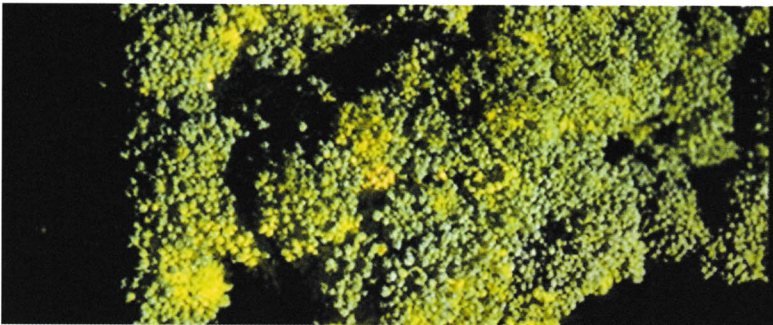
"Enlightenment in Our Time" (www.booklocker.com/bookpages/lonnybrown01.html), and "Meditation - Beginners Questions & Answers" (www.SelfHelpGuides.com)

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

有機飲食的介紹

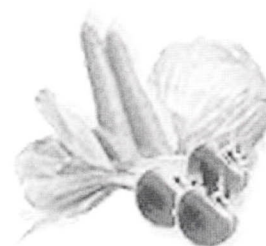
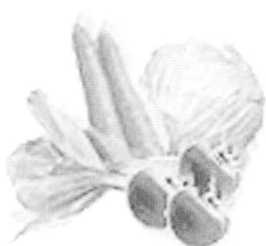


Introduction of organic food



因為有機飲食也確實治療了許多不治之症，
患者有口皆碑，口耳相傳，
於焉掀起世界性的飲食革命。

Because that the organic diet indeed cure many
incurable disease, and the sick praise by all and pass
on one by one, then causing the global diet revolution.



起源

有機飲食源於美國安·威格莫耳博士的「自然生食療法」，安博士在年少時曾因車禍腳部潰爛，當時外科醫生宣判必須截肢，但安博士經過思考後斷然拒絕，決定改用外祖母的傳統療法，最後使用青草治癒了腳傷。安博士的外祖母從印第安人那兒熟習各種藥草的療效，由於此次免於截肢的經驗，生起了探索自然療法的興趣。自此以從，安博士身體上有了病痛，均堅持自然療法，努力探究各種蔬果芽苗之療效，儘可能生食，以自然為師，身體竟都奇蹟似地恢復健康。

安博士在1963年美國波士頓創辦「自然生食健康中心」，開始向世人宣傳有機飲食的



理念。因為有機飲食也確實治療了許多不治之症，患者有口皆碑，口耳相傳，於焉掀起世界性的飲食革命。

返樸歸真的醒思

十九世紀以來，化學科技快速發展，西方

The origin

The organic diet is original from "Natural Raw Food Therapy" written by Dr. Ann in America. Doctor Ann's foot has ever ulcerated because of traffic accident in boyhood. At that time, surgeon adjudge to amputate a limb, but doctor Ann reject positively after thinking over and decide to adopt the conventional cure of her grandmother. Finally, her wound foot has recovered by using herb. Doctor Ann's grandmother learned curative effect of various herb from Indian. Due to this experience, doctor Ann happen the interest to probe the natural therapy. From then on, doctor Ann always insist on natural therapy once falling ill. She strives to study the curative effect of various vegetables, fruits, bud and seed, and eat raw food as possible. And her body miraculously recovers health after all.

In 1963, Doctor Ann found "Nature Food Health Center", and start to popularize the ideal of organic diet toward people in the world. Because that the organic diet indeed cure many incurable disease, and the sick praise by all and pass on one by one, then causing the global diet revolution.

Awaking on regaining nature

Chemical technology rapidly develops from 19th century. The development of medicine resolve the unresolved epidemic disease for humanity and give human life the hope, which let humanity exempt from infecting epidemic disease in great fear. From then on, human life need these chemical pill to curie disease. The vigorous development of



醫學的發達，為人類解決百年來難解的流行病，為人類的生命帶來一線曙光，更讓人類免於感染流行疫的惶恐。自此，人們的生活便少不了這些治療疾病的化學藥丸。近幾十年來，工業與商業的蓬勃發展，人們一味的以利益為考量，不計代價地破壞生態環境，例如：

農民過度使用化學肥料和農藥，結果使得土壤酸化，過度生產使得地力下降，

農產量也逐年下降，最後以基因改造的植物替代，藉以提高產量；而人工養殖業的大量發展，由於高密度的集約式且單一物種的養殖，使得養殖池的水質與土壤，隨著養殖時間的增長及魚蝦類排泄物的增加，直接導致水質日益惡化，也影響魚蝦類的生長及抵抗力減弱，因而逐漸地產生各種生物的疾病。如果人們繼續的以如何獲得最大利益為目的，而對環境持續的破壞，其最終受害的還是自己。



industry and business nearly for lately decade, humanity only thinks of profit and destroys ecological environment in spite of consequence. For example, farmer overusing chemical fertilizer and insecticides causes soil to become acid. Over production make soil fertility to decrease, and agricultural product come down year by year. Finally, the plant reformed by gene substitute the plant in order to increasing output. The great development of aquaculture make water quality and soil of breeding pool worsen day by day for increasing of breeding time as well as excrement of fish and shrimp, and effect growth of fish and shrimp, and weaken their resistance. Therefore, various creature's disease gradually produces. If people continue to think how to obtain the greatest profit as the purpose, and the final victims are still themselves under continuously destroying environment.

The real meaning of organic diet

Don't eat meat, food reformed by gene, and refined manufactured food. And change to eat raw uncontaminated organic vegetables and fruit or eat cooked grains. The diet





有機飲食的真正意義

有機飲食指的是，完全不吃肉，不吃基因工程改造的食品，不吃精緻加工食品，改以生食未經污染的有機蔬果或熟食五穀雜糧，秉持飲食清淡，食物多元化的一種飲食方式。所謂的「有機食品」，是指農作物耕作、栽培都順應自然法則，栽植純天然品種，絕非基因品種，不使用農藥及石化產品等，作為田間作物病害之控制，不使用化學肥料、除草劑，土壤及水源不得有重金屬污染的情形，甚至以休耕的方式恢復土壤的肥沃度，提高土壤對抗蟲害的免疫力，完全符合環保的概念。換句話說，就是「零污染」的概念，因為攝取未受污染的食物，身體內就沒有毒素囤積，血液即因淨化而流通順暢，免疫系統保持原有的正當功能，身體自然可以常保健康。另外，必須一提的是，有機飲食的主要功能，是在於預防保健及養生，與正統醫療搭配治療病人。

有了健康的身心，從此過著幸福快樂的日子，沒有了健康，任何的理想抱負都是空談。現代人總是生活在緊張忙碌的狀態，外

method is to eat food with light flavor and diversification. The so-called organic food is to plant and cultivate by natural principle. Plant the natural type instead of gene type. Don't use insecticides and petrification products to control crop's disease. Don't use chemical fertilizer, herbicide. Soil and source can't be contaminated by heavy metal. Even



adopt fallow to restore the soil's fertile for promoting immunity against pest. In other words, it is the concept of zero contamination. Because of assimilating uncontaminated food, there is no poison to accumulate in the body. The bloods circulate smoothly because of purifying, and immune system keep its normal function, then the body naturally sustain health. Besides, it is worth to mention that the main function of organic diet is to prevent and keep in good health, and to match with legitimate medicine to cure patient.

With happy life after having healthy body and mind

Any ideal and ambition is no use if without health. The present people always live in nervous and busy status, and the number of people eating outside increase. The food sold by restaurant, instant food shop and peddler is over oil, over salt and over sweet. These foods with heavy flavor easily form body's burden and cause malnutrition. Finally, reducing immunity is easy to infect disease.

Nowadays, knowledge prosperously

食的人口也跟隨增加，由於餐廳、速食店、小販所販售的食物，大多有過油、過鹽、過甜的傾向，這些重口味的食品食用久了，很容易造成身體的負擔，及營養不均衡的現象產生，最後是身體免疫力降低，及易感染疾病的惡性循環。

知識傳播發達的今日，像有機飲食如此良好的概念，已有許多的癌症患者受惠，也有許多容易罹患感冒的朋友受惠，您不妨也試試看，親身感受一下精神飽滿，無病一身輕的快樂！如果礙於有機食品的取得不易，或因有機食品價格較高的經濟考量，您仍然可以從蔬果的洗滌、烹飪不加化學添加劑、生活有機化的層面著手，只要是實踐有機飲食的概念，著重天然蔬果、五穀雜糧等，

多樣化均衡的攝取營養，取代現行的飲食方式，那麼「既長壽又健康」的目標並不難達到哦！

spread, many cancer patients have gotten the benefit of the organic diet. Many friends who are easy to get cold have benefited from, you can try it to feel in high spirits and joy without illness. If organic food is not easy to obtain or its price is higher, you can start from washing vegetables and cooking natural food. Only practice the concept of organic diet, emphasize on vegetable and grains, and assimilate various nutrients instead of present diet, then the aim of longevity and health is easy to reach.



拯救



世紀黑死病

.. AIDS

Saving

文 / 無期 (兒童心理諮商老師) 譯 / 雪雲 版面創意 / Tan 完稿 / Tan

Article / Wuqi Translator / Rick Artist / Tan Layout / Tan

⁴⁶The Century's Plague

... AIDS

金色蓮花

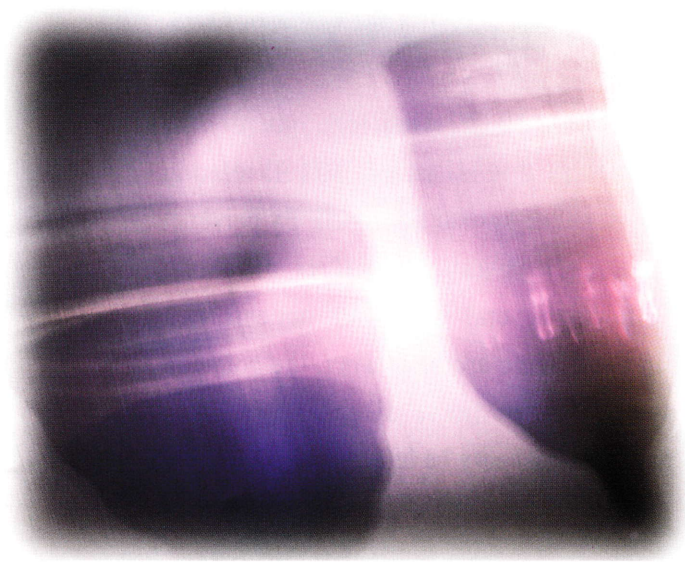


愛滋病患說:握個手好嗎?你不會得愛滋的!

The AIDS' s patient say, "shake hand, ok ?
You wouldn't fall AIDS for this reason !

每年12月1日是什麼日子您知道嗎?不是某個偉人的生日,也不是什麼慶祝的節日,而是「國際愛滋日」,愛滋病(AIDS)自80年代以來已經席捲了全世界,二十年來全世界已有1880萬人死於此絕症。全球現有3430萬人為愛滋病患者或帶菌者,10%的病患在感染愛滋病毒後,在2到3年內發病;30%的為5到6年發病;50%病患在7至8年內發病;感染者若一旦發病,其中90%的病患會在5年之內死亡,截至目前為止,存活率為「零」。難怪被稱為世紀黑死病,人人談愛滋色變,得到愛滋病,就好像被判死刑,這種恐怖的病症,怪不得聯合國世界衛生組織(WHO)把它和癌症、憂鬱症列為21世紀人類的三大殺手。連美國政府也有史以來首次將愛滋病列為國家安全威脅,白宮要求將對抗海外愛滋病的撥款增加到二億五千四百萬美元。

何謂愛滋病

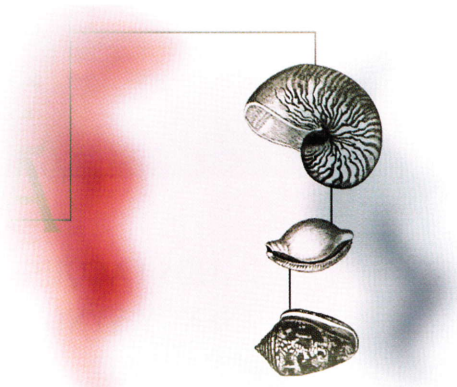


Do you know what Dec.1 is in every year? The day is neither some great man's birthday nor festival, but is international AIDS day. AIDS

has swept across all over the world since 1980, and 1880 persons has died from this fatal illness in 20 years. 34.3 million persons are AIDS sufferers or carriers in the global. After infecting AIDS's virus, 10% of the sick would fall ill in 2-3 years; 50% of the sick would fall ill in 7-8 years; while falling ill, 90% of the sick would die in 5 years. The survival rates for AIDS are zero until now. That is why AIDS is so called the century's Black Death, and everyone fears very much. It likes to be judged death penalty once falling AIDS. World Health Organization lines up the horrible disease with cancer, and melancholia as the three killers in the 21st century. Even American government is the first time to list AIDS as threatening the national safety, and the White House ask to increase appropriation to resist the AIDS up to 2.54 billions U.S. dollars for overseas.

What is AIDS?

AIDS(ACQUIRED IMMUNE DEFICIENCY SYNDROME)means symptom lacking of immunization which fall ill after born; the meaning of lacking of immunization is that





AIDS (ACQUIRED IMMUNE DEFICIENCY SYNDROME)，譯為「後天免疫缺乏症候群」，「後天」的意思是這個病不是與生俱來的，是後天得到的；「免疫缺乏」的意思是，愛滋病會破壞您的免疫系統。所謂免疫系統，也就是一般人所說的抵抗力，我們的身體不可能沒有病菌來襲，一旦病菌侵入，就靠這個免疫力來幫我們抵擋和消滅，但是愛滋病毒是道高一尺，魔高一丈，它就專門破壞我們的免疫能力，就好像一位武林高手被人點了穴道，即使有蓋世的神功，但是此時一個沒有武功的小孩就可以收拾他，愛滋病就像這樣，失去了抵抗力，然後讓細菌、黴菌、病毒、寄生蟲這些平時很好對付的小病菌破壞身體，讓身體得到一系列的症狀，所以稱為「症候群」。

病毒來源

1959 年的剛果，還是法屬殖民地。一個自森林中走出的土人，被邀請參與一項和血液傳染病有關的研究。他的血液樣本經化驗後，被冷藏起來，就此塵封數十年。萬沒想到的是，

數十年後，這血液樣本竟然成為解開愛滋病來源的重要線索。

80 年代初期的美國，一名醫師發現他的一個病人，得上一種和免疫系統被破壞有關的疾病。從資料得知，這病人是一名同性戀

AIDS would destroy your immune system which is the resistance. It is impossible that our bodies are not infected by bacillus's, and the immunity can help us to resist and eliminate the bacillus while infected by bacillus. But AIDS virus specially destroy our immunocompetence, it just like a grand master with unparalleled skill losing function, and one child without armed skill can fight over him. AIDS just as above losing the resistance make the germs, mould, virus and parasite of the small germs easily controlled to destroy our body, and let body fall a series of symptom.

The source of virus

Congo still belongs to France colony in 1959. A native coming from forest was invited to join an infection's research relating blood. His blood's sample has been frozen after making a chemical examination over ten years. Unexpectedly, the blood's sample is the important clue to realize the source of AIDS.

The infective method

In early 1980, America, one doctor discovered that his patient fell ill relating with immune system destroyed. By personal data, he was gay as well as dragster. Following several months, the patients with similar disease are increasing, the common symptoms for these diseases are little resistance and easy be infected which normal



愛滋病患說:握個手好嗎?你不會得愛滋的!

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者，也是一名吸毒者。接下來數個月，患有同樣類似病症的病人越來越多，這些病症的共同特徵是身體的抵抗力變差很差，而且容易患上平常人不容易患上的感染。此外大部份的患者是同性戀或吸毒者。不僅如此，連西歐也開始發現類似的病症。這些研究人員將前文所提到的剛果土人所遺留下來的血液樣本，重新拿出來化驗，赫然發現在這五十年代留存的血液樣本中，竟是來自非洲猴子身上的 HIV 病毒。這才發現解開了一些人的疑惑；HIV 早已存在，只是一直到 80 年代才在美國流行。

傳染的方式

愛滋病既然如此可怕，那是不是碰到患者的唾液、眼淚、和汗水就會得病呢？錯錯錯錯錯！接觸帶原者的唾液、眼淚、汗水等而受感染的可能性極少，比你一年中遭遇車禍的機會還少，其他如握手、擁抱、接吻、觸摸帶原者、坐在其身旁、一起游泳、用過患者的所有物品都不會被感染，因為 HIV 不

people doesn't easily fall. Besides that, the most of the patients are gays or drug addict. And Western Europe also started to discover the similar disease. The researchers renewed to make a chemical examination on the previous blood's sample from Congo's native, and discovered HIV virus coming from African monkey on the remained Blood's sample. Then, it explains that HIV has existed but is affected in America until 1980.

AIDS is so terrible, does person would fall this disease if touching the patient's saliva, tears and sweat? The answer is wrong, to touch the carrier's saliva, tears and sweat and fall AIDS is little and lower than the traffic accident you meet in a year. HIV can't live in the air, therefore, shaking hands with carrier, embracing, kissing, and touching carrier, sitting by the side of carrier, or using the carrier's article would not be infected. Only the following three ways would infect the virus as follows:

(1)Unprotected HIV Sex: In spite of gayness or un-gayness, especially for multiple-sex companion, it is an unprotected HIV sex if not using condom. Dani hold a small dance at home at his 21-year-old birthday, everyone enjoyed to the full and drank a lot of wine in the dance. Dani was drunk and make sex with an unfamiliar girl. The next day, the girl has gone away when he got up, and he discover "welcome to join the gay club" written down by lipstick on the dressing



可能存活在空氣中，只有以下三個主要方式才會傳染病毒：

(一) 危險性行為
(Unprotected HIV Sex)：不管同性戀或異

性戀，尤其是多重性伴侶者，如果您沒有全程使用保險套，那就是危險的性行為。丹尼21歲生日那天在家裡辦了一個小型的舞會，舞會中大家都很盡興，也喝了很多酒。丹尼喝到醉醺醺，在朋友的起鬨後，他和一個不太熟的女孩發生關係。第二天起床之後，女孩已經離去，當他要去盥洗的時候才發現梳妝鏡上面用口紅寫著：「歡迎加入愛滋俱樂部」……丹尼欲哭無淚，這是激情所付出的生命代價，也是愛滋病傳染的主要途徑。

(二) 血液傳染 (Contaminated Blood Transfusion)：血液感染主要有三種方式，分別是：

1、輸血感染 2、血友病友使用感染的血液 3、共用針頭。共用針頭是吸毒者的二度自我傷害，患者共用針頭施打毒品，若其中一人感染愛滋病毒，其他共用針頭者即可能因此感染。前兩者是指輸入感染了愛滋病者的血液，這是非常值得同情的一種被感染途徑，這是一位護士所寫下的日記：「小智今年十三歲，因血友病常輸血而感染了愛滋病。……傳說在病房時，對於新面孔的工作人員做治療時，他總會提醒著『我是愛滋……』；怕別人不小心而被感染了。他的話很少，所以在學校也沒有什麼朋友。爸媽離異，陪著他的是那年邁的奶奶……。對自



mirror when going to washing up.....Dani want to cry but without tears. This ardor payment for passion and also is the main channel to infect AIDS.

(2) Contaminated Blood Transfusion: there are three channel to infect, each is:

1.infected by blood transfusion 2.hemophilia's patients transfuse contaminated blood 3.using the same needle. Using the same needle is the second-time self-harm for the drugster. The patients use the same needle to inject drugs, if one of them is a carrier, the others using the common needle could infect. It is quite sympathy for the previous two by blood transfusion. One nurse has ever written down the diary, "Xiao-zhi, 13-year-old, infects AIDS because of transfusion for hemophilia. It is said that he always remind the new nurses "I am AIDS" during therapy in ward, he is afraid that others are mindlessly infected. He does not talk a lot, so he has little friend at school. His parents divorced, only his old grandmother accompanies him. He really realizes his disease. And he knows that he can't live long, and he comprehend the persons who fear him. But he feels ridiculous and sorrowful for hospital workers' odd behavior. He hopes somebody can tell everyone that he hope to have friend and he wish aunts and doctors to treat him as other children. Two o'clock at midnight one day, nurse call me and ask me where does his grandmother rest...she tell me that he die. I am shocked and



愛滋病患說:握個手好嗎?你不會得愛滋的!

The AIDS' s patient say, " shake hand, ok ?
You wouldn' t fall AIDS for this reason

己的病，他都能了解。而他也知道自已不會再撐多久，對於那些怕他的人，他可以理解。但對於醫護人員的奇異行為，他覺得可笑，也深覺傷心。他希望有人能告訴大家，他也希望有朋友；他也希望阿姨和醫生，能像對待其他小孩般對待他。那天半夜兩點多，大夜 nurse call 我。問我是否知道小朋友的奶奶在哪裡休息……她告訴我，他往生了。那時心中有著震驚及不捨……。」不是每一位愛滋病患都是激情所得，也有一些是無辜的受害者，我們應該發揮人溺己溺的精神，給他們支持與關懷。

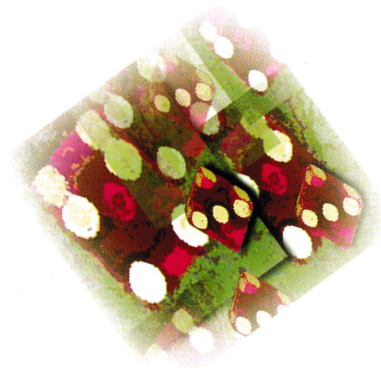
(三) 母子垂直傳染 (Mom-to-Child) :
女性感染者可經由懷孕或生產的過程，透過胎盤產道，導致新生兒的感染。目前 15 歲以下兒童感染愛滋病的兒童總數為 110 萬人，這些也是一些值得我們幫助的可憐兒。
病毒進入人體會產生抗體，現行檢驗即以

miserable..... Some of AIDS patients are the guiltless sufferers but not infected by ardor, and we should give them supports and attentions

(3) Mom-to-Child: Femal carrier infect neonate through placenta path when bearing or during pregnancy. The total number of AIDS children below 15 year old is 1.1 million. These children are worth our help

The virus would produce antibody when entering body, and the present testís standard depends on antibody. It is unable to test the correct result if antibodyís concentration is not enough, and having the testís result after a period time, this period is called "Window period", is about three months. The incubation is from infecting virus and it average is about 5-10 years depending on personal attentionís degree ,





偵測抗體為準。不過此時因抗體濃度不夠，無法檢驗出正確結果，必須等到一段時間之後，才驗得出來，這一段時間就是所謂的「空窗期」(Window Period)，一般來說是三個月，潛伏期自感染病毒時即開始，搭配新藥使用之混合療法出現以前，潛伏期平均長達五至十年，依個人自我照顧程度不同而有差異，但也可能更長，在還沒發病前，病患常把病菌傳給別人而不自知，這也是它可怕的地方，所以建議有可能得病的高危險群，應用愛滋病測試劑做測試，以免害人又害己。

症狀

人體的自衛功能一旦被 HIV 病毒入侵，人體完全喪失抵抗力，即使是人畜不共染的疾病，也可能因此發病，像雞瘟、口蹄疫等。各種病菌和病毒趁人之危，大肆入侵，破壞與感染，這一類叫做「伺機性感染」(Opportunistic Infection)，愛滋病就是死於各種不同的伺機性感染，EB病毒侵入血液、大腦、肝、淋巴結就變成瀰散性發炎，沙門氏菌侵入血液就變成敗血症，結核菌進到肺就變成肺結核，就連一些寄

maybe more long. The carrier unknowingly infects others before falling ill, which is very terrible. Therefore, person who has the high probability to fall AIDS is suggested to do AIDS test, in order to avoid harm others and self.

Symptom

The function of body's self-defense is invaded by HIV, then body's resistance completely lose, even the uncommon disease between human and animal could be contagious each other, like fowl plague and foot-and mouth disease. Various bacillus and virus vigorously invading, destroying and infecting is called Opportunistic Infection, and AIDS patients die of various opportunistic Infection. EB's viruses entering blood, cerebrum, liver and lymph node cause dispersing inflammation, fungus entering blood cause septicemia, tuberculin entering lung cause phthisis, even parasite and mould would let person lack strength to resist. Therefore, we can understand why the body is unable to bear once falling AIDS.



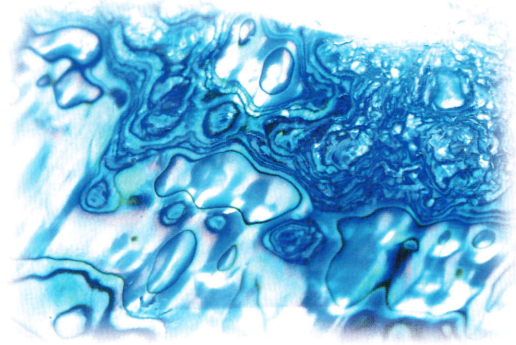
愛滋病患說：握個手好嗎？你不會得愛滋的！

The AIDS's patient say, "shake hand, ok ?
You wouldn't fall AIDS for this reason

生蟲和黴菌都會讓人無力招架，所以我們就知道為什麼一旦發病後，身體就兵敗如山倒了。

拯救的思考

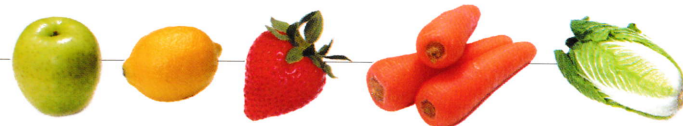
愛滋病是一個很深的啟示，只有增加善行才是抗病的良藥，聽過在西藏許多人在聽到他們即將死於末期疾病之後，就把一切的財產佈施掉，前往墳場準備死亡，在那兒他們修習承擔別人痛苦的法門；奇怪的是，他們沒死，反而好端端地回家了。國內有一位愛滋病人權工作者韓森(化名)，從17歲成為愛滋病帶原者開始，走過14年歲月，他以「倖存者」的心情珍惜活在世上的每一天，生命的境域有不堪，但是愛心和真誠，讓他因此真正領悟別人拿不走的生命尊嚴，他以善行走出了自己的悲情，難怪他能存活了14年（只有5%的人得病後十年沒有發病），衷心希望眾多善行能讓這麼低的比例攀升。



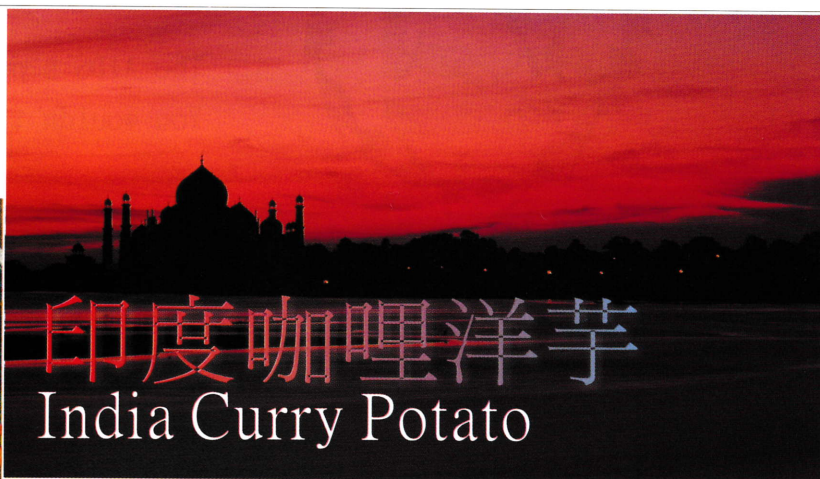
AIDS is a very deep prompt

Accumulating good deed is the good medicine to resist disease. It is heard that many Tibetans donate all property at the last phase of disease when hearing themselves near death and go to grave for waiting death. They practice the dharma to shoulder others' pain. Strangely, they don't die but going home well. Hansen (an alias), working for AIDS's human rights in Taiwan, has been AIDS carrier since 17 year-old, passing through 14 years, he cherish everyday living in the world as survival's mood. The life condition is so bad, but loving heart and sincere let him realize the life's dignity others can't take away. He is far away his sadness by benevolent action, no wander; he can live for 14 years (only 5% of the patients haven't fallen AIDS after ten years). He devoutly hope to increase the surviving rate by doing numerous good deeds.





來一客世界美味素食



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

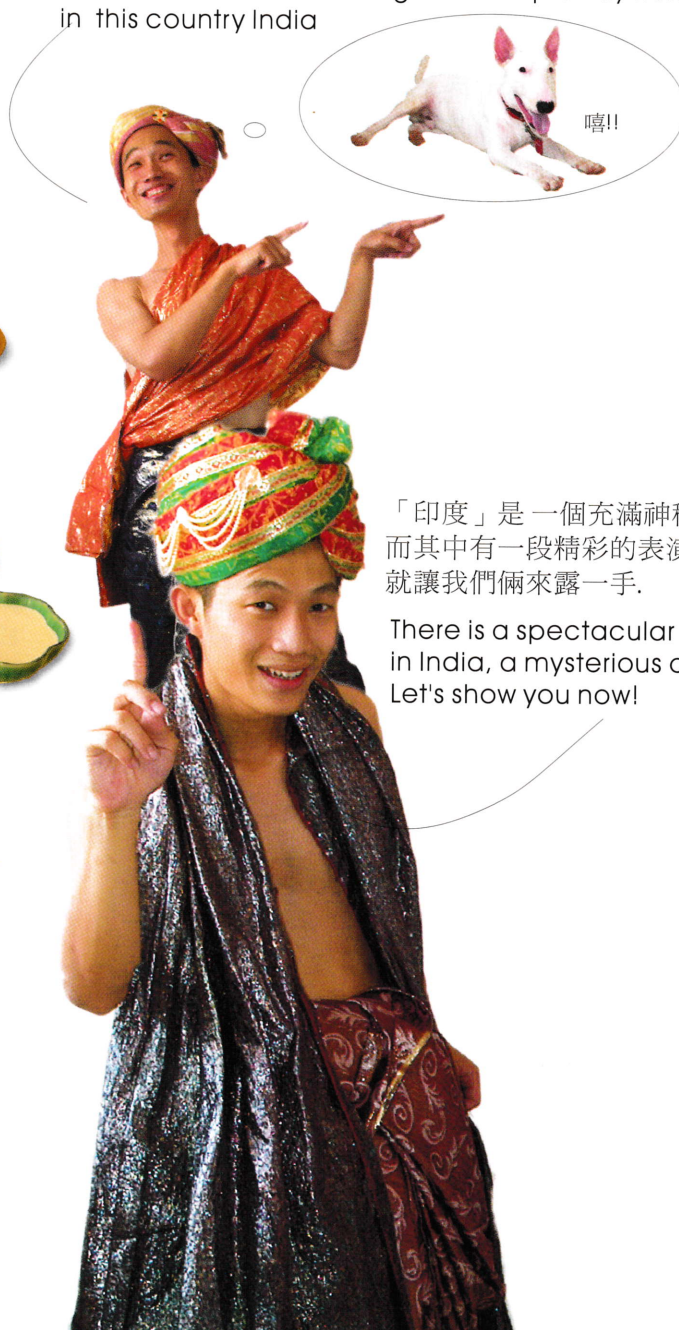
自從上次在義大利遭到「食犬」HAPPY
的埋伏得逞後,今天.....嘿!嘿!來到了印度
總算是甩掉了HAPPY.

Since we were ambushed by the "greedy dog" HAPPY
in New Zealand, we managed to keep away from HAPPY
in this country India

材料 Ingredients

馬鈴薯 2顆
奶油 10g
咖哩粉 250g
椰漿 50g
椰絲 50g
南瓜 100g
班蘭葉 5~6葉
鹽 適量
糖 適量

Potato 2
Butter 10g
Curry Powder 250g
Coconut milk 50g
Coconut tread 50g
Squash 100g
Pandan laef 5~6
Salt appropriate amount
Sugar appropriate amount



「印度」是一個充滿神秘色彩的國度,
而其中有一段精彩的表演,
就讓我們倆來露一手.

There is a spectacular show
in India, a mysterious country.
Let's show you now!





- 1 先將馬鈴薯切十字刀狀，撒少許鹽及奶油，用錫箔紙包好，放入烤箱 200℃ 烤約 30 分鐘至熟透。

Cut a cross shape on the potato, then scatter little salt and put some butter on it. Wrap it with aluminum foil, then put it into oven. Bake it with 200℃ for 30 min



- 2 咖哩粉先加水調勻、熱油後倒入鍋中炒香。

Mix the curry powder with water, and pour it into the pot after the oil is heated.

.....!?奇怪!?怎麼沒有東西跑出來呢?
.....!?到底出了什麼問題呢?
...!?strange!? nothing inside??
...?What happen?

咖哩的起源

印度是咖哩的起源地，可是讓這項飲食文化傳播至全世界卻是英國。十七世紀時，印度淪為英國的殖民地，大量的香辛料進入英國本土，「咖哩」這項綜合香料調製法，也深獲英國人青睞，大家為之著迷，進而發展出英國式口味的咖哩。

Original of curry

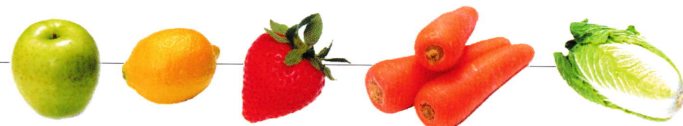
India is the the home of curry, however British introduced it to the whole world. In the 17th century, India was colonized by Britain, and considerable amount of spices were exported to Britain. Britain developed their own style of cooking curry and it was popularized



咖哩之語源 The original of the word "curry"

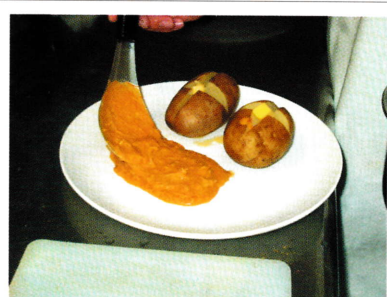
在印度料理中，並沒有「咖哩」這個字眼，這個稱呼至今仍然眾說紛紜，有人認為它源自香料 (Karileaf)，或是北印度一種由乳酪或豆粉所烹煮之菜餚 (Karhi)，也有人認為它來自南印度坦什米爾語 (Tamil)，是「湯」的意思。不過，更多人相信它來自南印度坦什米爾語「醬汁」(Kari)，意指綜合各種辛辣香料所烹調而成的料理。

In Indian cuisine, the word "curry" does not exist. The name is still widely used till today. Someone think it came from the spice (Karileaf) or a kind of cuisine cooked from cheese and bean (Karhi). Some people think it came from the language Tamil (South India) and means soup. However, more people believe it originated from the Tamil word "Kari", which means composite spice cuisine.



3 再倒入椰漿及一碗水，並將切碎的南瓜、椰絲、班蘭葉放入，轉小火煮約30分鐘，並以鹽、糖調味後即成咖哩醬。

Pour the coconut milk and a bowl of water into spot, then put some squash piece, coconut pieces and turn power down and boil 30 min, then add salt and sugar to become curry sauce.



4 將烤好的熱馬鈴薯取出，淋上咖哩醬即可食用。 Take the potato out, and drench the curry sauce.

哇!怎麼會是HAPPY在裡面,趕快防衛!

Wow! How could HAPPY be inside, protect our food quickly!!



食犬攻略



Tips 美味小秘訣!

1. 除了班蘭葉外，也可以再加咖哩葉，味道會更香。
2. 咖哩本身不會很辣，可以適量的加入辣椒粉調味。
3. 在熬咖哩的過程中，要不時地攪拌並加少量的水，以免沾鍋。
4. 咖哩醬也可以加入切丁的馬鈴薯、紅蘿蔔丁、素火腿丁，口感會更好!

汪!凡是有美食的地方!是逃不出「食犬」HAPPY的大嘴的汪!汪!汪!

Won! Whatever delicious dishes can't escape from my mouth. Won! Won! Won!

1. Besides 班蘭葉, we may add some curry leaves, and taste will be better.
2. Because curry powder won't taste so peppery, we can add some chilly powder.
3. During cooking curry sauce, we had better to stir the sauce and add some water to prevent sticking on the spot.
4. We may add some potato cubes, carrot cubes, vegetarian ham cubes to make it more delicious.





好了!應該可以放心
做好今天的印度美食了。

咦!奇怪?籃子怎麼晃動得這麼厲害?!

嗚~~~~又逃不過「食犬」的大嘴!



哇!哇!
快把今日的印度咖哩洋芋
都拿出來!哇!
Wow! Wow! Bring the
Indian curry potato
quickly! Wow!

#\$&*+"!代誌怎麼會這樣!
#&*@! Why?!

嘿!嘿!告訴各位,我已在裡面加了
超級宇宙特辣Double2倍的
無敵咖哩辣椒,
請期待「食犬」HAPPY的反應吧!
嘿!嘿!嘿!

He He I tell you one thing, I put super spice chilly curry
sauce inside, double spicell!
Please watch the reponse of sponge dog! He He He!!



哇!這~~~~怎麼這麼辣!
包.....包是!好過癮啊!哇!哇!
Wow!! So chill!! But so enjoy!



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



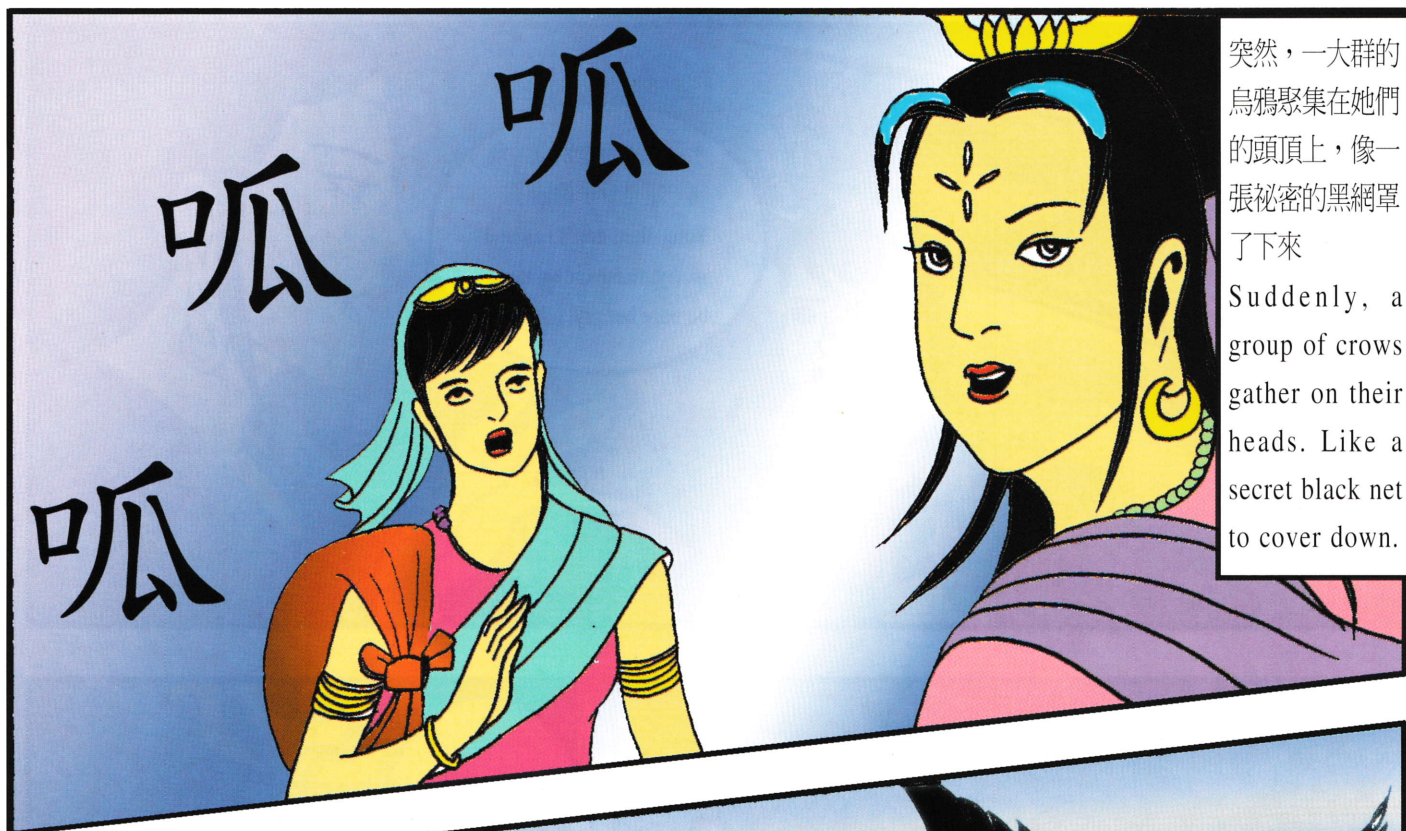
慈眼視衆生，福聚海無量

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

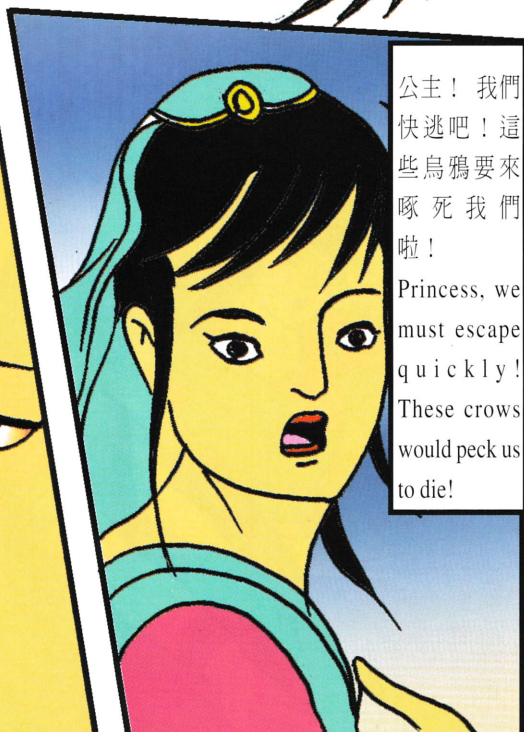
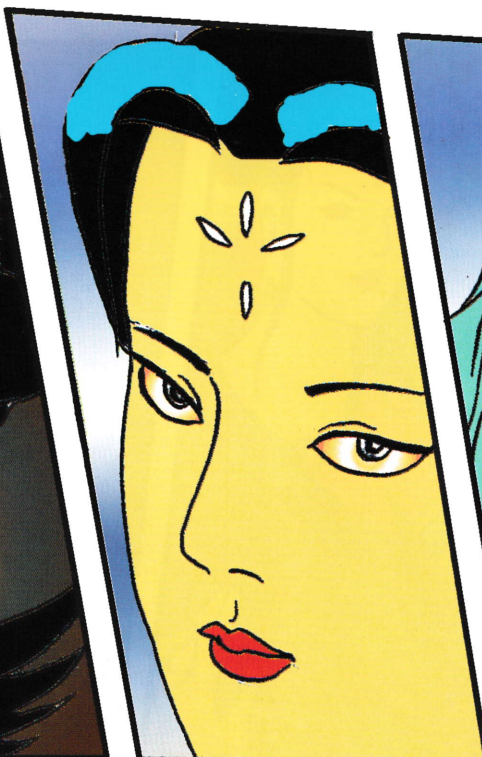
Article/Chin-Cheng(Children Psychology Teacher) Translator/Xue-Yun

Drafting/Chng-Kuo Layout/Wu-Chi



突然，一大群的
烏鴉聚集在她們
的頭頂上，像一
張祕密的黑網罩
了下來

Suddenly, a
group of crows
gather on their
heads. Like a
secret black net
to cover down.



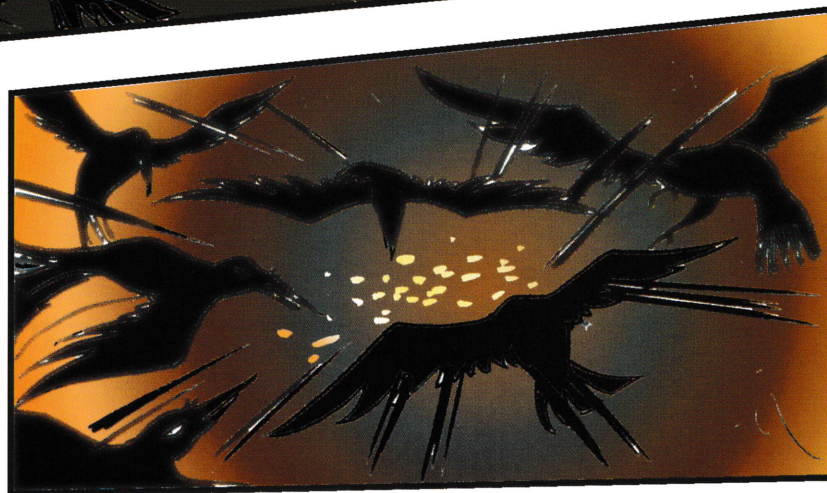
公主！我們
快逃吧！這些
烏鴉要來
啄死我們
啦！

Princess, we
must escape
quickly!
These crows
would peck us
to die!





那群烏鴉果然都撲了下來，
搶著啄地上的糧食吃
The crows fly down to head for
pecking the food on the ground

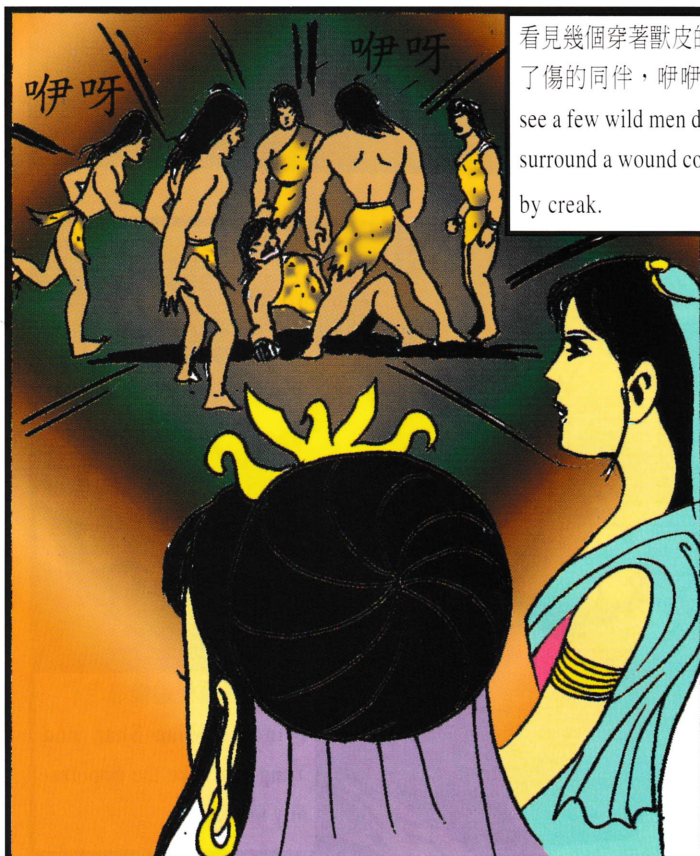


在我們危急時，公主最先想倒到的卻是
烏鴉肚子餓了，她的心腸真是太仁慈了
When being in emergencies, the princess thinks
of the hunger of the crows at first, her heart is
really too merciful

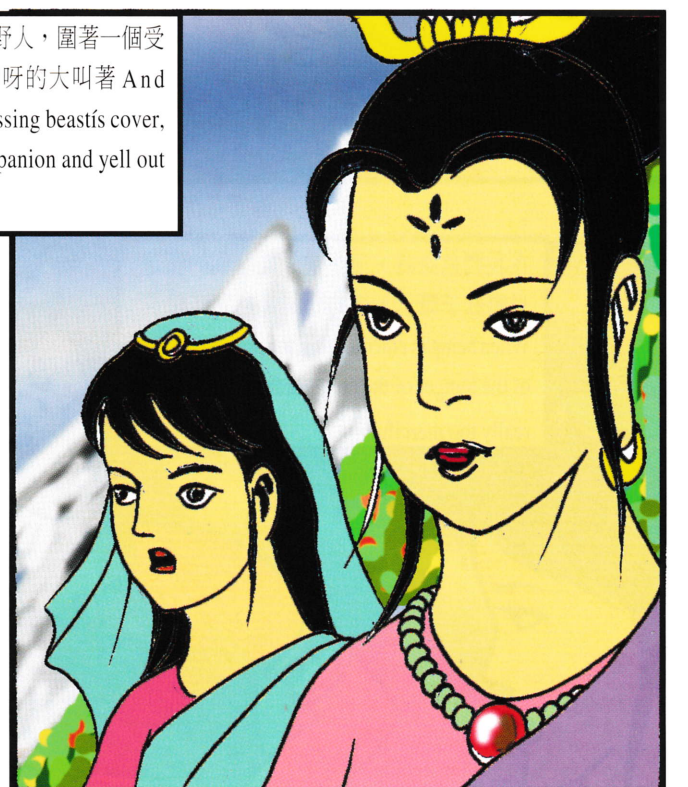
妙善和永蓮便趁機逃走了
Princess Miao-Shan and
Yong-lian take the opportu-
nity to escape

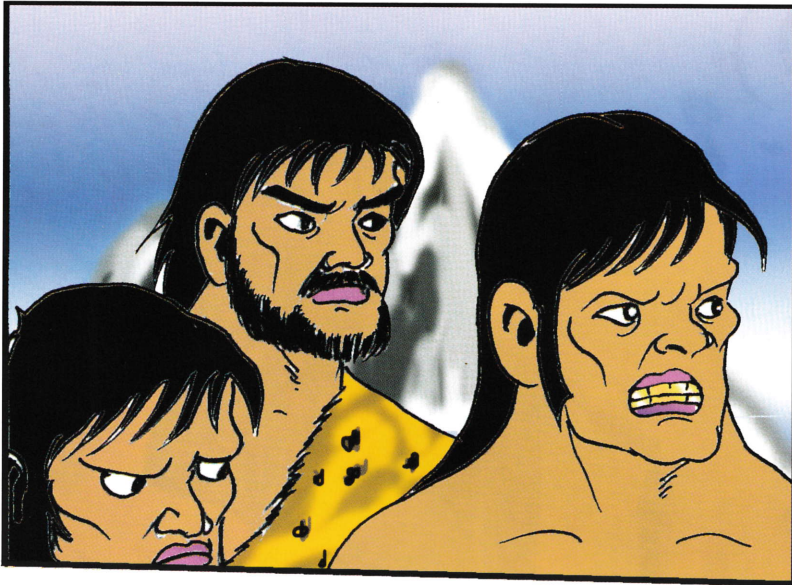


又有一次，她們在深山裡
Once they are in the remote mountain,



看見幾個穿著獸皮的野人，圍著一個受了傷的同伴，咿咿呀呀的大叫著 And see a few wild men dressing beastis cover, surround a wound companion and yell out by creak.







玄奘大師(9)

Master Xuan-Zang

玄奘大師的一生，完全奉獻給佛法
為的是一千萬萬的眾生得到永恆的喜樂
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.

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

文 / 郭韻玲 譯 / 錦祥

版面創意 / Jones 完稿 / Jones

Article/Kuo Yun-ling Translator/ Chin Shan

Art/ Jones Layout/ Jones

一輪皎潔的明月，高掛天上，莊嚴而安靜的寺中，玄奘仍在就著燭光勤讀經書。

蒼勁的男聲唱起：



長安一片月
萬戶擣衣聲
秋風吹不盡
總是玉關情

玄奘看著看著，陷入了沉思，然後皺眉的自言自語：

兩個法師的說法
完全相反
到底誰才對呢？

接著站起身來，信步走到戶外散步，只見月色下有一位叫作慈明的僧人正在打坐，感受到玄奘來了，便睜開眼睛說道：

玄奘法師
你也沒睡啊！
玄奘點頭答：
是啊！

我被一些問題
困惑得睡不著

慈明問道：
什麼問題呢？

玄奘答道：

就是我鑽研佛
典十餘年

可說是博覽群

A clear and luminous moon hangs on the sky. Inside the quiet and solemn temple, Xuan Zang is still studying scriptures using the candlelight.

A strong male voice starts to sing,

"The whole of Chang An city is covered by a single moon.

There are millions of families.

The strong autumn winds are unable to



dismiss

the thoughts of going home."

As Xuan Zang reads on, he enters into deep thought and discusses to himself,

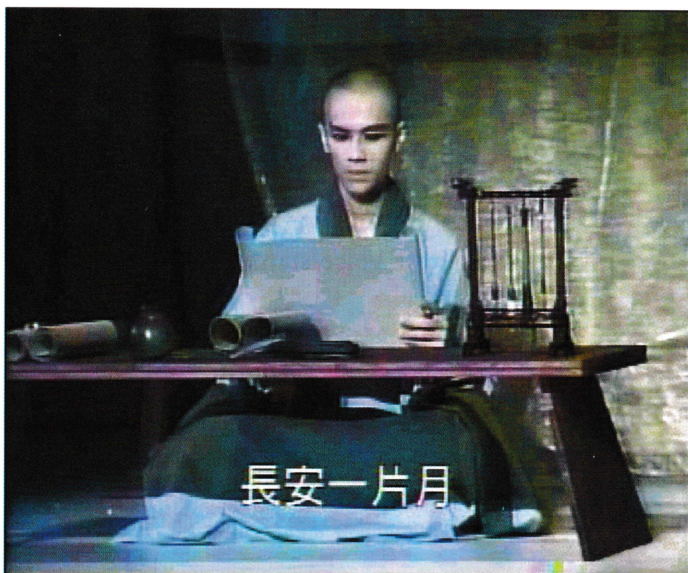
"The explanations given by two Venerables

are completely contradictory.

Who is correct?"

Standing up, he moves outside for a stroll. A monk whose





籍、遍訪名師

但是卻也發現更多互相矛盾的說法

慈明答道：

這是很正常的啊！

畢竟佛典都是從印度傳來

不但有地理相距遙遠的問題

還有翻譯不清楚的地方

這也是在所難免啊！

玄奘說道：

可是問題並不只是這樣

可以說佛陀的法旨

在我們中土

常有大相逕庭的說法

大乘不二之宗

也已經分裂為南北兩道

name is Ci Ming is meditating under the moonlight. As he senses Xuan Zang approaching, he opens his eyes and says,

*"Venerable Xuan Zang,
you're still awake!"*

Xuan Zang nods his head,

"Yes!"

*I am troubled by some questions and
am unable to fall asleep."*

Ci Ming asks,

"What are your questions?"

Xuan Zang replies,

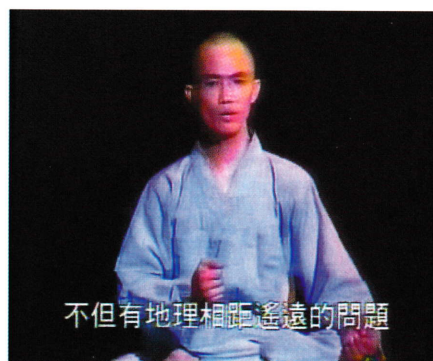
*"Even though I have studied the Buddhist
scriptures for more than ten years,*

*and I can be said to have read widely and
have been guided by many great masters,*

*however I find more and more
contradictions within the teachings."*

Ci Ming answers,

"This is very normal!"



*All the Buddhist texts were, after all,
spread from India.*

*Not only are there problems due to the
geographical distance,*

*there are also areas which are unclear
due to the translation.*

That is inevitable!"

而且爭論不休了數百年
可是仍然莫衷一是
沒有定論啊！

慈明答道：

既然問題這麼複雜

我看我們還是好好的打坐修行

不要管太多好了

玄奘不以為然道：

可是我們修行人

必須追根究底、找到真正的答案

否則修行正確的依循到底是什麼呢？

慈明答道：

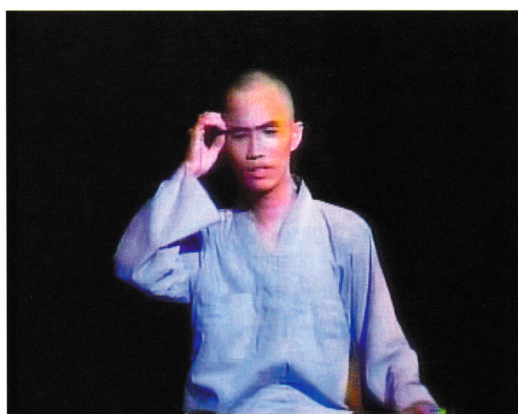
這樣講也是有道理

可是又有什麼辦法呢？

畢竟佛陀涅槃至今已經一千多年

又何況西天印度離我們又是何其遙遠啊！

玄奘說道：



Xuan Zang says,

"But that is not the only problem.

The Buddha's teachings,

as it is taught in China,

often contains great contradictions.

The Mahayana school which teaches
about nonduality,

has already been split into the Northern
and Southern schools.

Moreover, debates had lasted for several
hundred years.

However, no consensus has yet been
reached!"

Ci Ming replies,

"Since the question is so confusing,

I think it's better for us to meditate and
practice hard.

Let us not dwell too much over it."

Xuan Zang disagrees,

"However, as practitioners,

we need to keep questioning, all the way
until we find the true answer.

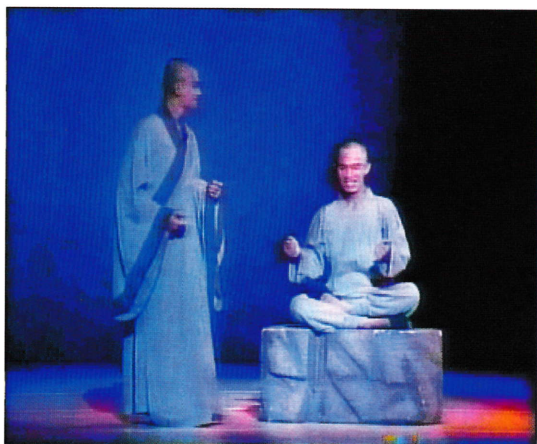
If not, what are our practices based on?"

Ci Ming replies,

"What you said makes sense too.

But what can we do about it?

decide to go to India 決定西行



可是畢竟還是有人去西天印度取經回來了
像東晉的法顯法師、南朝劉宋的智嚴法師
不都是我們最好的榜樣嗎？

慈明笑道：

不過畢竟我們不是法顯法師或者智嚴法師
啊！？

玄奘意氣風發的接口：

有道是——

有為者亦若是

我們為什麼不可以是另外一個法顯法師或
者智嚴法師呢？！

而且

身為佛子

我們怎麼忍心讓這樣的求法美事

高跡無追、清風絕後

我想只要是大丈夫

皆可遠蹈前賢 戮力為之啊！

慈明接著道：

最近邊境仍不太安定

朝廷會允許人們去印度嗎？

*After all, it has already been a thousand
years since the Buddha entered Nirvana.*

*On top of that, India, which is in the West,
is so far away from us!"*

Xuan Zang says,

*"Despite the far distance, people had still
managed to obtain sutras from India.*

*Venerable Fa Xian from the dynasty of
Eastern Jin and Venerable Zhi Yan from the
Nan Dynasty are our role models."*

Ci Ming laughs,

*"However, we are neither Venerable Fa
Xian nor Venerable Zhi Yan!"*

Xuan Zang speaks,

"As the saying goes,

the one who achieves is also a great man.

*Why can't we be another Venerable Fa
Xian or Venerable Zhi Yan?!"*

Moreover,

as the Buddha's disciples,

*how could we bear to see the pursuit of
the Dharma*

being discontinued?

*I believe, as long as one is a true man,
one will be capable of putting in the effort
and following the past examples of great
men."*

Ci Ming continues,

*"The borders are pretty unstable
nowadays.*

Will the court allow people to go to India?

"

Xuan Zang answers courageously,

"Let me just apply and we shall see!"

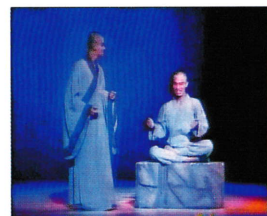
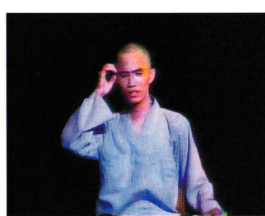
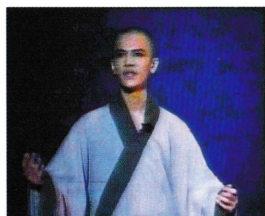
Ci Ming suddenly breaks into laughter,

"Haha.....

Venerable Xuan Zang,

玄奘勇敢的說道：
那就申請看看啊！
慈明突然開懷大笑道：

*I am truly impressed by you.
No matter what problems there may be,
none of them can obstruct your strong*



哈哈.....
玄奘法師
我真是服了你
任何問題都擋不了你的雄心壯志
在你的精神感召之下
說著站了起來，繼續道：
我決定追隨你
如果你要申請的話
別忘了記一筆我的名字吧！
玄奘高興的上前握住他的手說：
好的！
二人相視而笑，為法忘軀之情，溢於言表。

*ambition.
In response to your spirit,"
As he speaks, he stands up and continues,
"I have decided to follow you.
If you are applying to go to India,
please do not forget to add my name too!"
Happily, Xuan Zang walks up to him and
holds his hands,
"Great!"
Both of them look into each others' eyes
and smile. They are both determined to give
up the body for the sake of the Dharma.*



decide to go to India 決定西行

創意與愛的結合

~現代弘法時代~

專訪 海濤法師



THE COMBINATION OF LOVE AND CREATION —
MODERN DHARMA TEACHING ERA —
INTERVIEWING Master Haitao



只有愛才能改變人心

這世上什麼都不缺就是缺乏愛

致力於受刑人、軍隊與學校佛法教育的海濤法師，自許為佛教工作者，努力將佛教的意義以簡單的圖像及媒體...方式來教化大眾。在多年的出入於監獄、軍隊、慈善團體，海濤法師有珍貴的體會，那就是...只有愛才能改變人心。

許多的受刑者來自於不正常的家庭，從小就不曾真的感受到什麼是真正的愛，在錯誤的人生軌跡上迷失了方向，而這些值得同情的孩子，是十分渴望愛的!!

佛法正提供了他們所需要的生命方向及包容，海濤法師笑說監獄就像道場，每個人要穿制服、理光頭。雖是開玩笑的形容，其實也反應了在海濤法師的心中是全然接納受刑人的。能包容對方的優點缺點才能感動別人，可以說世間處處都是我們淬煉心的教室。

一直以來海濤法師用最粗淺的方式來表達深刻的教義；他以“因果”做為重點，讓行為及後果的因果觀念深植人心，例如淫邪會有什麼果報來勸導強姦犯者，飲酒的果報等...，並且配合強烈的圖片，一幕一幕的做宣導。這種將深刻的道理設計成看圖說話的方式是海濤法師認為最適合受刑者的方式。

受刑者十分需要關心，一個生命的成長背後是一個家庭的成長，更是社會的福氣。在女受刑人中95%皆曾墮胎，反應了人心、家庭及社會皆出了問題。目前RU486墮胎藥的普及，也引起了大眾的關切。許多的少女在無知的情形下懷孕，卻無力去承擔，輕率的選擇RU486墮胎。但是若是了解到生命的可貴及因果，相信會有更多的人會選擇以愛心及耐心對待每個生命的!!而這些正是法師用心一點一滴去關心並實踐的。

佛教需要現代化

曾經是基督徒的海濤法師在壯年出家，他思

Only love can change human heart

The world lacks nothing but love.

Being a Buddha dharma educator Master Haitao is devoted to educating prisoners, troops and schools about Buddhism. He strived to teach people the meaning of Buddhism by pictures and media. From years of visiting prisoners, troops and charity group, he realized only love can change human heart.

Many prisoners who came from abnormal families, had not experienced real love since childhood and took the wrong path in life. These children yearned to be loved and deserve our sympathy.

Buddhism accepts them and provides them with a direction in life. Master Haitao laughed and said that jail is just like a rite's place as everyone has a baldhead and wears uniform. The joke reflects how Master Haitao is able to fully accept all prisoners. In order to touch others' hearts, one must accept others' merits and demerits. In other words, the world is the classroom where we can cultivate a compassionate heart.

Master Haitao always use the simplest method to express the deep teachings by Buddha, "He emphasized on cause and effect, hoping deeply embed the concept of behavior and consequence into human hearts. For example, he persuades a rapist to repent by telling him the consequences of his actions, and the consequence of drinking wine, etc.... in addition, vivid pictures are used to enforce his teachings. Master Haitao and explains



考的空間十分的寬廣，他強調現在是必須要以創意表達佛法精神的時代，強烈的推銷策略在佛教是很少被運用的，但是其實成功的運用現代技巧來宣傳佛法更易感動人心，利用戲劇、文字、歌曲都是很好的方式，海濤法師亦稱讚金色蓮花表演坊以文化戲劇的方式來呈現佛法的精神，可說為佛教歷史上添上一頁。由於媒體反應美的東西，自然讓人容易接受。他覺得現代化的佛曲音樂也可以有 Base 等各種現代的樂器，形式不是重點，重點在讓年輕人也能接受。

因為當一切所做是為了和大家產生共鳴，當有了感動，就能真正進入人心。若是把正確的價值觀拍成好看的戲劇，大眾自然就會想去看。海濤法師說：“小活佛”就是很成功的電影，跨越了宗教的領域使大眾接受。他希望能有許多好的戲劇出現，將佛陀的偉大情操生活化，讓人貼近。

海濤法師雖然身為佛教電台的台長，然而他不會受拘束。海濤法師指佛陀當年可是最 Fashion 的，穿著 Fashion 的僧服，思想及心態皆是令人仰慕，所以學佛的人應該是 Fashion 的喲！不是歐巴桑的專利，絕不是守舊消極，而是充滿活力的。

革命烈士與佛子??

海濤法師說從小他就十分崇拜國父孫中山先生，為了救全中國奉獻生命，而一個佛教工作者的內在是為了一切有情眾生，這一場戰爭可以說是比革命烈士更具體、更浩大。

真正的大愛是放下個人的雜染去擁抱眾生，這樣的人生是真正有意義的。

當我們看到有許多的佛子多年修成冷漠的

that when deep truth is combined with pictures, it presents the most suitable teaching method for prisoners.

The prisoners need care and concern, the growth of one's life depends on the growth of one's family. 95% of female prisoners have been through abortion, reflecting personal, family and social problems. The public is extremely concern about the popularity of RU486- an abortion medicine. Many young and innocent girls who become pregnant unknowingly, irresponsibly choose to consume RU486. If they can understand the value of life and the link between cause and effect, more people would treat life with a love and patience! These are the concerns of Master and he tries to fulfils them.

Buddhism need to be modernized

Master Haitao used to be a Christian and become a monk at the prime time of his life. His thinking range is very broad, and he emphasize that it is time to express Buddhism creatively, strong marketing strategies are rarely used. In fact, modern technique used to promote Buddhism touches the human heart with much ease, this applies also to drama, words and songs. Master Haitao also praised the Golden Lotus Theatre for expressing Buddhist spirit through culture and drama,



人，不關心社會，失去了對世界的關懷，海濤法師說如此狀況可稱之為“有信無愛”，曾有一位日本法師說若失去了這份大愛，就如同“不響的鐘”。

表面上看似春有百花秋有月的悠閒，其實修行者是努力在對抗內在黑暗面的戰士，在每個瞬間做出正確的抉擇，真的要像堅忍的戰士般勇敢，才能真的戰勝黑暗，並且真正做到清淨無私的愛每一個人。雖然是十分的辛苦，也充滿了挫折及考驗，內在的愚癡與執著若未能調好，很容易就迷失方向了。但是當真正感受到愛及和他人分享光明時，其實生命此時充滿了意義，一切的努力都覺得是值得的。

因這世界最缺乏的就是愛!!每個人都需要，當然自己也不例外。

未來在電台上，海濤法師希望能喚起更多的人一起為台灣做一些事，多吃素或是一起為台灣而祈求。

相信無私的愛必能感動更多的人一起來愛自己，愛台灣，愛社會，愛所有的眾生。



and the theatre's performance will become one of Buddhism history's records. Media has the ability to bring out the beauty in art, hence people easily accepts it. He feels that modern Buddhist songs can be combined with various modern musical instruments, the emphasis is not on the presentation but rather on acceptance by young people..

When Buddhism seeks to touch people's hearts by having resonance with everyone.

People seek for satisfaction, if the right values are portrayed by the drama, then people would accept them naturally. Master Haitao is not restricted by his position as Buddhism radio station director. He considers that "The Small Living Buddha" is a successful movie and is accepted by everyone irregardless of religion. He hopes that more dramas could add a human touch to Buddha's great thought, whereby people can relate to it.

Master Haitao mentioned, "In those days, Buddha was the most fashionable, and wear the fashionable monk's clothes, his thoughts and mind was also admired. Therefore, practicing Buddhism is fashionable! It is full of vitality and not only for the elderly.

Revolution's Martyr and Buddhist?

Master Haitao says that he completely worship Chinese National father Doctor

Sun who dedicated his life to saving China. And one Buddhist worker is for all sentiment beings, this war is definitely more vivid and larger than revolution's martyr.

True great love comes from letting down personal miscellaneous matters to embrace all beings, only then can life be really meaningful. Many Buddhism practitioners become an unconcerned person that don't care for society and the world after practicing for many years. Master Haitao names the above condition as "belief but without love". Japanese master has once said that if we lose this great love, it would be like a bell without sound.

On the surface, learning Buddha dharma seems to be a very easy and relaxing tack but the cultivator, is like a

fighter who have to conquer inner darkness, and love all beings with a selfless and purified mind. The process is tough and full of frustrations and tests, and it is easy to lose direction if one's inner misunderstanding and persistence still exist. However, when we feel and share love and brightness with others, our life becomes meaningful too, and every effort is worth it. This is because the world lacks love, and everyone needs it, including oneself.

In the future, Master Haitao hopes to wake up more people to do something for Taiwan through the radio station, to be vegetarians or pray together for Taiwan.

It is believed that selfless love can touch more people to love oneself, Taiwan and the society.



金色蓮花



財源天母(諸軍瑪)

Finances Tara

文/行之 譯/雪雲 版面創意/free 完稿/free
Article/Hsin-Tzu Translator/Su-Chin Art/freeLayout/free

財源天母，藏名“諸軍瑪”，亦是藏傳佛教眾多財神之一，係屬密咒部作密與瑜伽密續佛部尊，在六道中，是專司人道、掌管世間的財富。

據經典的記載在迦葉佛住世的時代，財源天母在世時因廣行布施而累積了無量無邊的功德，得以往生三十三天，在藏傳經典中記載，若能誠心供養，必能為修行者帶來富庶財物與珍寶。

而在本師釋迦牟尼佛住世時，財源天母亦示現從水中化生，即我們所熟知的二十一度母中的財源母度尊，另也有人尊稱為“甘登拉摩”，相傳財源天母亦是恆河天女之化身。

在藏傳佛法中依不同的傳承，財源天母有化現為一面二臂或一面三眼六臂，其身呈金黃色，嚴

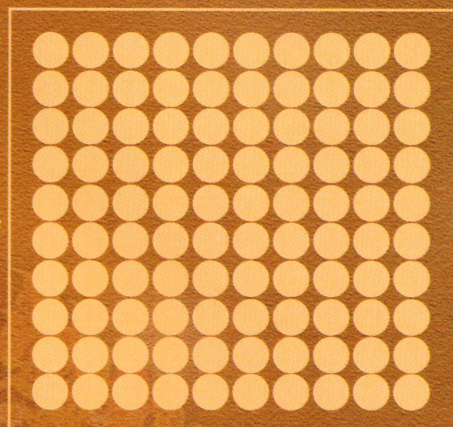
以種種珍寶纓絡，以菩薩如意坐姿安坐於蓮花月輪之上，右手持能滿足一切心願之果，左手施依願印並拈鄔婆羅華，花梗延臂而上，花開敷於耳際之畔，身相極為莊嚴富麗。

從財源天母手結布施手印即可輕易看出，天母之願力宏廣，更以持戒、佈施、忍辱、精進、禪定、波若，六度波羅蜜中的佈施波羅蜜為主，廣佈財施、法施及無畏施。修行人若能誠心供養、皈依、禮拜，並於自己的修行道業上精進不懈、與大眾廣結善緣，如此行者所求的心願皆易圓滿，資財豐足，也才能易與財源天母的悲願相應成就。

《簡易修法》

唸誦“南無財源天母”，每唸滿 108 遍，祈願一次：祈求財源天母賜予富饒，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。



Finances Tara, the Tibetan name is “Nuojunma”, is one of numerous Gods of wealth in Tibetan Buddhism. She belongs to the Buddhist Diety of Secret Mantra Kriya (action Tantra) and Yoga Tantra yana. She is in charge of human beings and worldly fortune in the six realms of desire.

According to Sutras, in the period of Kassapa Buddha, Finances Tara got lots of merits and was reborn in Thirty-three Heavens as she was died, because of widely spreading charity as she was in the world. There was recorded in the Tibetan Sutras that sincerely offering Finances Tara can bring plentiful property and treasure.

In the times of Fundamental teacher Sakyamuni Buddha, Finances Tara who was metamorphically born from water, was the Finances Mother Tantras Diety of the well-known wenty-one Taras. Some respectfully called her “Gandenlamo”. According to legend, Finances Tara also was the incarnation of Ganges female celestial.

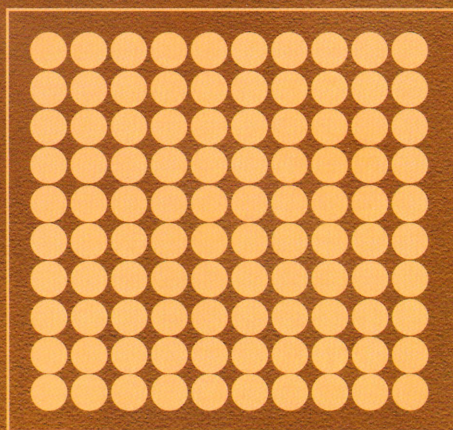
According to the different lineage in Tibetan Buddha dharma, Finances Tara has one face with two arms or one face with three eyes and six arms respectively. The color of her body is golden with manifold jewellery and tassel. She sits on Lotus moon wheel in Bodhisattva Iddhi pose. Her right hand holds wish-fulfilling treasure, her left hand shows a wish-come-true mudra (a symbolic hand gesture) and takes a Brahma flower with pedicel going along arm and flower opening aside the ear. The appearance is utmost solemn and splendid.

It is easy to know from her generous mudra that how magnificent the vow of Finances Tara is. The six perfections are generosity, discipline, patience, exertion, meditation, and knowledge, She takes the generosity perfection as the principal thing. She widely gives wealth, preach the dharma and help others not to be afraid. If a Buddhist can sincerely offer, take refuge in, and worship on Finances Tara, indefatigably exert oneself on practicing Buddha dharma and make good relationship with people, that will easily make wish come true, get abundant wealth and correspondingly achieve the compassionate vow of Finances Tara.

Simple and Easy Method to Practice

Reciting “Namo Nuojunma” and make a wish after every 108 times of chanting. The wish is to pray for rich from Nuojunma 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.



心中有佛最快樂

Buddha in you mind is the happiest thing
Bud in you mind is the happiest thing



文/徐千芬(東吳大學經際學士 譯/Candy 版面創意/雪雲 完稿/Candy
Article/Ann Tsu(Economy degree/Taiwan) Translator/Candy Art/Sheue-yun Layout/Candy

有一天，宋朝的大文學家蘇東坡與金山寺的佛印禪師相約一起靜坐、討論經典，靜坐了一會兒之後，蘇東坡突然打破了寂靜，問佛印禪師說：「大師啊！你覺得我打坐的樣子像什麼？」禪師笑著回答說：「你打坐的樣子，像一尊佛菩薩」，蘇東坡聽了很高興，兩人繼續靜坐，過了一會兒，禪師睜開眼睛，反問蘇東坡剛剛同樣的問題：「賢弟啊！你覺得我打坐的樣子像什麼？」蘇東坡心想大師的身材肥肥胖胖的，於是回答說：「像一坨大便」，禪師聽了，並沒有反駁，只是笑著接受這個特別的答案。之後，蘇東坡每當遇到朋友，便提起這一天兩人的對話，覺得自己比大師了不起。蘇東坡有個聰明伶俐的妹妹，名字叫做蘇小妹，當她的哥哥向她提起當日的情形時，蘇小妹告訴哥哥說：「你比佛印禪師還不如，因為大師的心中有佛，所以他看你像是佛，你的心中沒有佛，所以你視大師如一坨大便。」蘇東坡聽了慚愧不已！

大多數人的不快樂，都出在錯誤的認知上；因為錯誤的認知，使他們總是怨天尤人，總覺得老天爺沒長眼睛、這個世界不公平...他們不知道快樂是要「主動出擊」，是「操之在我」的。很多人都知道，難過一天也是過，快樂一天也是過，當然是選擇快樂過一天囉！可是，這麼簡單的道理，為什麼知而不行呢？很多人的藉口是：「這個道理我知道呀！可是，我就是做不到呀！」

製造快樂的方法與途徑有很多，比如：以幽默的為人製造歡樂的笑聲、彈奏柔和的樂曲淨化人心、演出優美的舞蹈感動台下的觀眾、全家人一起出遊增進和諧默契、多行善事奉獻無私的愛等等。但是，快樂最基本的入門法則，就是像佛印禪師一樣，擁有一顆清淨的心，習得佛菩薩的智慧；所以，當蘇東坡以一坨大便來回答他時，他以笑容回應，並且心無染著；試想，他為什麼不選擇以反駁

One day, a Sung Dynasty famous writer Su, Dong-po, and Zen Master Fo-yin of Jin-shan temple made an appointment to meditate together and discusses sutras. After meditating for a while, Su, Dong-po suddenly asked Zen Master Fo-yin, "Master, what do you think about my meditation's posture?" Zen master smiled and responded, "Your posture of meditation look likes an Buddha." Then, Su Dong-po was very glad and continued to meditate. After a while, Zen master open eyes and ask Su, Dong-po the same question, "My dear brother! What do you think my meditation's posture look like?" Su, Dong-po thought that master's figure is so fat, so he responded, "Like a pile of feces." After listening that, Master didn't retort and smile to accept the answer. Afterward, Su, Dong-po mentioned this conversation whenever he meets friends, and feel that he was greater than master. Su, Dong-po had an intelligent younger sister, named Su Xiao-mei. After hearing about the conversation from Su, Dong-po, Su Xia-mei told her brother, "you are not as good as this master, because he has a Buddha in his heart, thus he think that you look like a Buddha; but there is no Buddha in your heart, so you think master look like a pile of feces." After hearing, her words, Dong-po felt very ashamed!

Most of people aren't happy due to misunderstanding,. Because of misunderstanding, they always blame and feel Heaven and the world is unfair ... They don't know happiness coming from "own initiative", and "self-controlling". Many people know the philosophy of having to live the day despite being happy or unhappy, so they chose to live the day happily. Though the principle is so simple, why cant we practise it? Many people's pretext is " although I know this principle, but I

或訓斥的方式來回應呢？道理很簡單，一句話，不論動聽、不動聽，選擇不下判斷，不給情緒，無時無刻散播著快樂和諧的氣氛，才能讓自己成為真正「快樂的主人」。

快樂之道：擁有正確的知見→瞭解事情的真相 => 做自己快樂的主人

just can not do it”

There are many methods to create happiness, for an example, to be a humorous people and bring joyous laugh, or play lovely music to purify human heart, perform elegant dance to touch hearts of spectators, travel with family to promote harmony, and offer selfless love by doing many good deeds....etc. But, the basic principle for happiness is to be like Zen Master Fo-yin, to have a peaceful and quiet heart to practice Buddha's wisdom; therefore, he smiled in response to Su Dong-po's answer. Why didn't he retort or scold in response? The reason is very simple, an answer, irregardless of pleasant words or unpleasant words, with no judgment and sentiments, will definitely spread a happy and harmonious atmosphere, and to enable us to become "A real happy self."

快樂之道：擁有正確的知見→瞭解事情的真相=> 做自己快樂的主人

The way to happiness: keeping the right view→ realizing the truth=> be in control of your happiness.

音樂放鬆簡介

音樂對人類的心靈一直有著獨特的影響力，孔子聞韶可以「三月不知肉味」，古人以「吟詩作對」怡情養性，美妙的音樂不僅可放鬆心情、解除壓力、提高工作效率，還可以讓人找回自信心，重拾生命的意義。將音樂與醫療結合的「音樂治療」(MUSIC THERAPY)，在二次大戰後，歐美逐漸研究發展，成果也在臨床實驗上獲得支持與肯定。近來台灣的智障教育、復健醫療亦漸漸引入「音樂治療」的模式。而現代人生活壓力大，坊間也因應出現標榜可對治各項生理、心理症狀的音樂CD或錄音帶。

由於人類對音樂有不設防的天性，故利用優美的樂聲打動人心，讓音樂的旋律、節奏、詞曲的要素特性，刺激人類腦波 α 質的釋放，感受到音樂的律動，在愉悅的樂音中放鬆，進而忘卻身心的苦痛與煩惱。

Introduction for Musical relaxation

Music always is effective to human spirit. Confucius could not have feel on meal's flavor after hearing Shun music. The ancients recite poetry as pair to cultivate their inner tranquility. The beautiful music is not only to relax mood, release pressure, and raise working efficiency, but also make people regain their self-confidence and life's meaning. Music therapy combine music with medical treatments, has gradually researched and developed after the World War II. And clinical experiment verify its effects. Recently, Wisdom-block education and recovered medical treatment gradually use "music therapy" in Taiwan. Due to modern people facing great life's pressure, the market appears CD or tape music, which can cure each disease of physiology and psychology.

Because humanity has an undefended nature for music, using graceful music touched human heart, let musical melody, rhythm, and tune stimulate brain waves and release α material. To feel musical rhythm and relax in cheerful music, then forget pain and vexation of body and mind.

解壓妙方 音樂放鬆

Methods on Reducing Stress Musical Relaxation

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

生活中活用的方法

在日常生活中活用的音樂放鬆方法，就是選擇與自己當時心境相符的音樂，在聽自己喜歡的曲目時，不管它是激昂的、悠閒的、搖滾樂、爵士樂或古典樂，都會減少情緒的不安和產生放鬆的感覺，發揮出音樂真正的力量。而平日早晨的時間應多聽輕快、開朗和令人愉悅的音樂，可為一天的開始帶來好心情；若因考試或工作壓力產生精神緊張、情緒不安的狀態時，應儘量想辦法找一個平靜的空間，聆聽輕鬆愉快的音樂，例如：巴洛克（baroque music）音樂，或坐或臥全身放鬆，將身心全然投入音樂中。對於莘莘學子面臨焦躁的學習情緒，又無適當的發洩方式時，亦可透過搖滾樂，將鬱積的能量用正確的管道發泄出來。

Practical method in life

The practical method for relax music in daily life is to choose suitable music relating with your mood at that time. In spite of spirited, carefree, rock-and-roll, jazz, or classical music, when hearing your loving song, you would lessen the uneasy mood and feel relax. If hearing lively, optimistic, and cheerful music in daily morning, you would get a good mood at daily beginning; you should try to find a quiet place to hear relaxed and joyful music when falling into nervous spirit and uneasy mood because of test or working pressure, such as baroque music, by sitting or lying down to relax all body, to put your body and mind entirely into music. For numerous students facing impatient mood when learning, but no path to vent, they can release amassed energy by correct path through rock-and roll.

前言

壓力？！

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

既然壓力是存在的
不如就好好的想一想
如何來面對？
並且減輕！

Forward Stress?!

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

.....

Since there is stress
Why not think of
How to handle it
and reducing it!

有一位知名的歌手，來台灣發展歌唱事業，正逢事業巔峰時，因為工作證逾期未重新申請，規定五年內無法來台灣演唱。五年後來台，有一次接受記者的訪問中提到，這個突如其來的事件對他打擊很大。但有一天接到一封歌迷的來信，讓他很感動，信裏描述著，當年這位歌迷正當感情的低潮期時，因為聽了他的歌，重拾人生的方向。這位歌迷非常感恩，並且鼓勵他，希望他能再回到舞台上，演唱更動人心弦的歌曲，造福更多的人。可見，當處於人生低潮時，音樂可以是你心靈的良藥，但也惟有選擇正確的回應，心生光明面，方才奏效。

One famous singer came to Taiwan and developed his singing career. Due to behind time of employee's card, he was ordered to not sing in Taiwan when at business's top. He came to Taiwan after five years, and had an interview with reporter and mentioned, this sudden event gave him a big hit. But, one day, he received one letter, which affect him. The letter describe that the fan renew life's direction for hearing his song when locating at low tide emotion. The fan has very gratitude for him and encourages him, and hopes him to come back to stage and sing more moving song and benefit more people. It is perceived that music is your spiritually good medicine when locating at life's low tide. And only choosing the correct response let heart grow brightness, then getting effective.

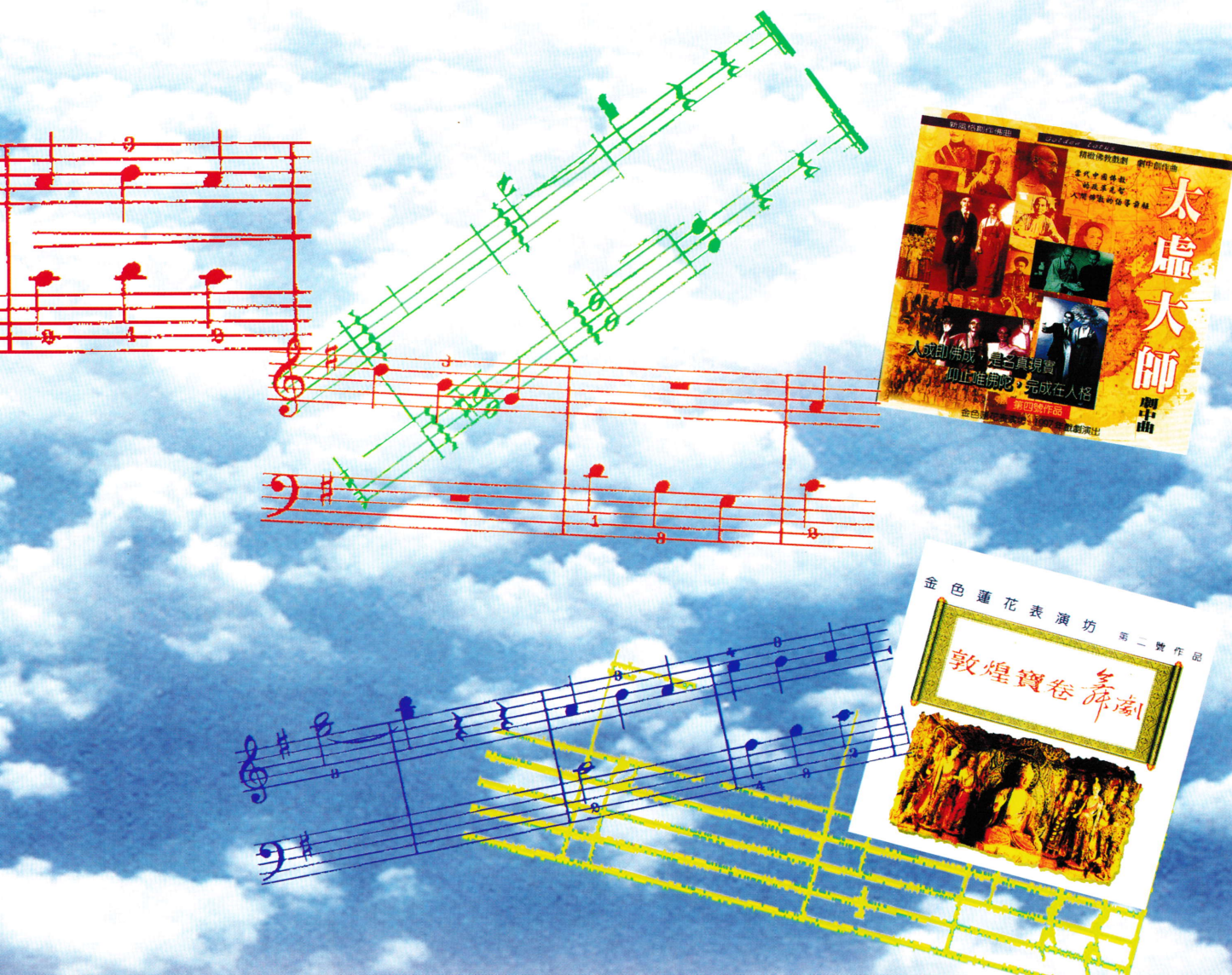


音樂放鬆的解壓妙方

1. 了解自己當下的情緒(興奮、不安、忿怒、焦躁、或憂鬱)→
2. 選擇自己喜歡，並可使自己光明、振作的音樂，或聽、或唱→
3. 找一個獨處的空間，回到本來空無一物的自己→
4. 或坐、或臥、或跳，讓細胞完全融入音樂的律動→
5. 從頭部、手部、頸背部、胸腹部、至腳部，不斷的放鬆→
6. 體驗全身肌肉緊繃時，與身心放鬆時不同的感受→
7. 效果不錯的話，記得多多練習哦！

Methods on Reducing Stress by Music Relaxation

1. To realize your mood (excitement, unease, anger, anxiety, or melancholy) at that time →
2. Choosing your loving music which can light and encourage you by hearing or singing →
3. Looking for a place for staying alone, and come back to the original nothing of yourself →
4. Let cells completely melt into musical rhythm by sitting, lying down, or jumping →
5. Unceasingly relaxing through head, hand, neck, back, chest, belly, and foot →
6. Experiencing the different feeling between stretching taut of whole body's muscle and relaxing body and mind →
7. If effects are good, remember to practice more!



The sickness is to clear our karma
The open mind is to bring more fortune

病來業消、♥開福至



「生病」代表了一個人累積了自己身心當中，許多不良因素的一個總結，用佛家的用語來講，就是「業障現前」。也就是說，我們平時在日常生活中，所有負面的行為和思想，都會累積成為「業」，這些業的力量會逐漸的影響我們的身心，可能使我們情緒變得難以控制，或是精神變得日漸萎彌，嚴重的當然就是病痛纏身，或是無法過正常的生活等，佛法以這個「業」來作為一個明確的歸納，就是希望能給我們一個可以有所作為的目標，使每個人都為自己所累積的種種業力負責，而進一步透過不同的管道，使得業力的影響降到最低。

病痛是對治業力最佳時機

病痛使人意志消沉、情緒低落，更嚴重的是失去自我控制的能力，有些人會變得怨天尤人，連自己平時的宗教信仰都不再信任了，而僅是等待著業力逐漸的在消耗自己的生命，但是如果我們能夠明白消除病痛的方法，就是要將累積多年的業力消除，使負面的磁場不再干預自己的健康，那醫療的作用就能很有效的發揮出來，這個消除業力的觀念，是佛教當中一個很重要的修行，把一個人平時累積的壞因素，透過各種方法的修行而改善身心的狀況。

所以，當病痛來的時候，正是清算自己業力的時刻，也是對自己的業力作一番深入理解

的最好時機，而能從生理和心理兩方面加以對治，因此，病痛雖然可怕，但如果能利用生病的機會，好好的去檢討對治自



The sickness is to clear our karma; the open mind is to bring more fortune.

Sickness represents summary of many harmful factors of body and mind. It is called “karma present” in Buddha dharma, and it means that all negative behavior and thoughts would accumulate to become “karma” in our daily life, and these karma would gradually effect our body and mind, and could make our moods unable to be controlled or spirits to become weak day by day; the serious condition would turn into the body’s pain or could not live normally. Therefore, Buddhism use “karma” as the clear summary and direct us a clear aim, and let us response for our accumulating various karma and reduce the karma’s influence to the least through different path.

The best time to cure karma is at ill’s pain

Sickness could destroy one’s will, and the more serious condition is to lose self-controlling ability. Some people become to blame god and man, even unable to believe their faith, but waiting karma’s power to consume their life. If we could realize the method to remove sickness pain, namely to remove karma which accumulate in many year, and make the negative magnetic field unable to interfere our health, then the medical treatment would very effective to us. The concept of removing karma is one of the important practices in Buddhism. Improving body and mind by through various paths to remove the accumulating bad factors.

已平時所累積的種種業力，使這個業力無法在未來再度伺機而發作，那這個病痛就來的有價值了！



無形的力量造成我們的宿命

「業力」就是一種無法改變的觀念、思想或行為，好的業力使我們累積祥和的磁場，幫助自己在各方面勝任愉快，而壞的業力則給自己帶來阻礙和災難，我們所說的命運就是一種無形的業力累積，很多人想要改變自己不好的現況，但就是覺得心有餘而力不足，因此業力對一個人思想、行為的影響非常之大，例如我們常常有莫名的憂慮和苦悶，或是對世事的看法十分悲觀，總是覺得自己有志難伸，有一股無形的力量老是在那兒阻礙自己的前途。這些自己無可奈何的負面磁場，就是我們的業力，有時人與人之間的業力還會產生相互的干擾，使夫妻、朋友、親人之間發生無法改善的對立關係，這種現象就是業障現前，使得人世間處處都是怨偶、

Therefore, it is the time to liquidate our karma and deeply realize our karma when sickness happens, which can cure from both physiology and psychology. Although sickness is terrible, if we can use this opportunity to review and cure various karma accumulated from daily and make the karma unable to break out in future, then the ill is worth.

The invisible power form our fate

Karma power is an unchangeable idea, thought or behavior. The good karma let us accumulate the peaceful magnetic field, and help us qualified in all respects, and the bad karma bring us blockage and calamity. The fate we talking is the accumulation of the invisible karma. Many people hope to change the bad condition, but feel unable to do what they want to do. So karma power has great effect on one's thoughts and behaviors. For an example, we are usually anxious and depressed without any reason, or very pessimistic to see everything, and always feel our ambition unable to complete and one invisible power blocking our futures. These helpless negative fields are just our karma power. Sometimes, karma between people could produce mutual interference, which let husband and wife, friends, and relatives form confronting position unable to improve, which phenomenon is just karma appearing. So the human world is full of bad spouses and injurious friends,



損友等，造成無數的悲劇和遺憾，因此，消除業力就成了每個應該努力去做的一件事了。

消除業障，自然心開福至

消業力的方法很多，但必須要有毅力和信心，不管是宗教的方法，或是一般民間各種自我提昇的課程，或是改變自己的不良習性和觀念等，都可以給自己帶來整面的突破，一個人只有在消除業力之後，才會明白甚麼是自己做主，甚麼是「病來業消、心開福至」的道理。

最大的敵人還是自己

和業力對抗，其實就是和自己內在頑強的自我在對抗，能夠打敗自己的自我的人，才有可能找到業障的弱點，然後加以有效的對治。每個人有他自己形成業障的環境和因素，但如果內在不先求改變，那你就無法去改變外在的事物，使自己的身心得到最好的照顧。因此我們雖然害怕病痛的侵襲，但如果能從自己的病痛中學習到一些新的人生觀，以及針對自己業力加以對治的方法，那我們將不會對任何人生的不幸感到遺憾了！



which cause numerous tragedy and regret. Hence everyone should strive to clear karma.

The mind would be happy and good luck would come as karmas disappear

There are lots of methods to clear karmas, but it needs willpower and confidence, in spite of religion's method or various civil self-promotion's courses or changing one's bad habits and ideas, which can provide us the entire breakthrough. After clearing karmas, one would realize what is to decide by self and the principle of "clearing karma after evil and good luck coming when opening mind".

The greatest enemy is still yourself

Resisting with karma is just to resist your inner stubborn selfhood. One can defeat himself selfhood, then could find karma's weakness, and to cure it effectively. Everyone has his own environment and factors to form karmas, if unable to change your inside first, then you can't change the outside matter as well as taking care your body and mind. Therefore, we fear the sickness pain, if we learn some new philosophy and method to cure our karmas from our sickness, then we don't feel sorry for any misfortune's life!



Tips to succeed in self-others interchange



自他互換的**成功**祕訣

懺悔

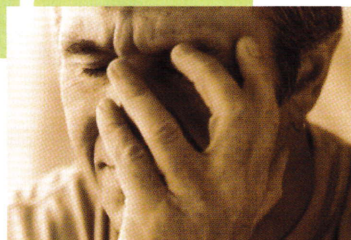
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嗨，我們又見面了，經過又一個月的練習，觀察力的模式熟悉了嗎？有時候會發生怎樣都無法觀察的狀況，就是妄念多到幾乎沒法觀察吃飯，或是根本就提不起觀察的正念，或是受情緒的左右而無法進入觀察的狀態，這時怎麼辦？首先我們得明白，其實當發現妄念很多時，觀察力已經不知不覺的展現了，其次，當這樣的狀況出現時，可能是過去生的業力所造成的，建議您可以做懺悔，佛教徒可以念懺悔文或拜佛，非佛教徒您也可以透過反省過去所作的一切，而達到懺悔的功效，等到這樣的現象解除了，您就又可以客觀而輕鬆的練習觀察力了，如果可以經常性的懺悔，觀察力的深度也會增加很多喔！

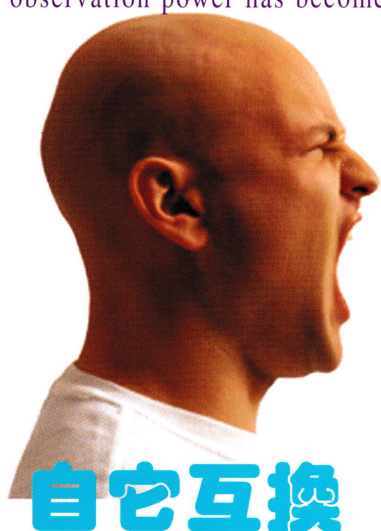
Reflection

Hi, it's me again. After another month of practice, have you learned how to observe? Sometimes

month of practice, have you learned how to observe? Sometimes you may find it very difficult



to observe by all means, eg your mind is interrupted by too many wondering thoughts to observe a simple motion, say eating; you just cannot motivate yourself to observe; or you cannot enter the state of observation under control of your own emotion. What can you do then? First of all we have to realize the fact that at the moment you perceive the existence of wondering thoughts, you have started your observation power unconsciously. Secondly, when such obstacles occur, it might result from the bad karma (or bad merit to be precise) from your past lives. My suggestion is to reflect and be contrite. Buddhists can recite verse of contrition or venerate the Buddha; if you are non-Buddhist, can also do the contrition by reflecting everything you've done. After this phenomenon is cleared, once again you can practice the observation power objectively in a state of total relaxation. If you reflect regularly, you'd be amazed how deep your observation power has become.



自它互換

Self-Others interchange

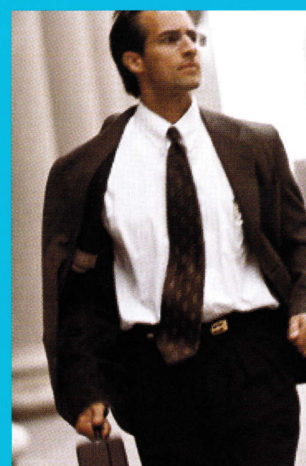
其實每個人都有很強的觀察力，但通常對於與自己無關的事情觀察力很強，不論是直覺判斷、邏輯思辯都能非常精準；但一碰到與自己有關的事情，往往因為失於客觀而無法看清楚，而產生所謂的「失常」現象，如很多很有名幫別人動過很多高難度手術而成功的醫師，卻不敢幫自己的親人動手術是一樣的道理，因為不能失敗啊！而對於自己呢，執著就

更大了，這種對自我的執著，不知不覺在心中築起一道高高的牆，不但所有人無法看到裡面的情形，連自己都漸漸看不見了。所以當過去生的因果現前時，就很容易失常了。換句話說，就是「自他互換」的能力不足，腦袋裡的價值判斷，會因為對象的不同，而在很短的瞬間立刻換軟件software。更進一步的說，為別人著想的

能力是一切事情成功的關鍵。當我們為別人著想時，由於深入了解別人，就會設身處地為別人想，自它互換的能力就會漸漸滋長，而使失常現象減少，不在瞻前顧後，患得患失，只是在每一個『現在』，用全部的生命力活著。然而真正為別人著想，需要生命獨特的洞察力，才能真切地知道別人的需要，而給予最適當的引導，而這一切的關鍵在斷除自心對人我的分別，客觀觀

照自己的觀察力的訓練就在協助我們認識自己，進一步就能去幫助別人。

In fact everyone has strong observation power, especially to things irrelevant to himself. Although possessing such clear, acute and accurate perception, decision-making ability and logic, once he encounters something related to himself, he often loses his



objectivity, not able to see the reality clearly. That's why sometimes a person may perform badly compared to his normal standard. For example, many famous surgeons who have succeeded in numerous difficult operations do not dare to do the operation to their families. Because they cannot afford to fail! Attachment is even greater when concerning oneself. Such attachment to 'self' would gradually build a wall within one's heart without his consciousness; eventually not only all other people but also himself cannot see what is inside. Therefore when the karma from one's past lives starts to show up, the affected one would easily lose his normal standard of performance. In other words, when a person does not have adequate 'self-other interchange' ability, his value judg-

ment would be modified instantly with different object. Closely speaking, 'putting yourself in other's shoes' is the key to succeed in anything. Once you do so, you would understand other people more deeply and put yourself in their situations, which gradually cultivates the self-others interchange ability and reduces the frequency of blunders. Hesitate no more and fear no more to failure, just live every present moment with all your energy. Only with the unique perception you can understand others' need and give them the most appropriate help. After all, the key is to put out the distinction



愛的禮物

The Gift of Love

愛是生命最大的禮物，而沒有執著、不求回報的愛，才是眾生最需要的。有執著的愛，不論是親情也好，愛情也好，就會立刻讓愛變質，愛的愈多，卻反而傷害愈深，而這一切關鍵在於分別意識的作祟，所以當我們在愛別人時，到底是真正愛別人呢，還是對自己的執著稍微多一點呢？這恐怕就只有自己知道囉！

生命是無限的寬廣，而真正決定自己生命進展的只是我們的心，就從現在起，好好鍛鍊我們的心吧，就這樣客觀的，沒有分別的觀照自己的一切，從吃飯的動作開始練起，好好的練習觀察，練習讓我們的生命只是單純的、沒有妄念的、清清楚楚的活在每一個時刻，這就是人世間最幸福的事情了。

Love is the greatest gift from life. However what every one needs is the kind of love that does not ask for return nor hold attachment. Love with attachment degrades rapidly, no matter between families or couples. The more the love,

the deeper it hurts.
The critical reason is the consciousness of distinction. So when you claim you love someone, is it true love? Or is it your attachment to 'self'? Only you know the answer!

Life is unlimitedly broad. What really determines the progress of our lives is our hearts. From now on, let's train our heart! Observe ourselves objectively without distinction. We can start from the action of 'eating'. Prac-

tice observation properly; Practice keeping our life simple and living every moment mindfully with a pure mind (free from wondering thoughts). That would be the happiest thing in the world!

觀察力的訓練：吃飯時的觀察

方法

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

時間

每天吃飯的時間～無須額外花時間的訓練

原則

放鬆而專注的觀察自己吃飯，對於一切的感受只是知道，而不加以批判。

注意事項

訓練觀察力的對象是自己，而不是其他人或桌上的菜。所有的事前預設或事後回憶，都不是觀察力的全面開展。因為，觀察力是「當時」發現了什麼？

此外，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。

Training your observational power:

Eating:

Method: Start from observing your movement objectively when eating. That is to perceive every movement you do, but not to deliberately notice your movement.

Time: anytime when you are eating. There is no need to take extra time.

Notice:

- The object of observational power training is you, not other people or the dishes on the table. All predictions or recall do not involve observational power because observation involves what you find at that 'present' moment.
- Besides, whatever you do should be done constantly everyday. But when you practice it, you should be relaxed without pressure.

問：練習觀察吃飯時，很容易就想到別的事情而忘了吃飯，怎麼辦？

答：當您發現想到別的事情時，就再回到觀察吃飯的狀態即可，不要在意練習的成果，只是不斷放鬆的、專注的練習，就會日久功深。

Q: When I practice observing eating, I often think of something else, get distracted and forget I'm eating. What should I do?

A: When you realize you are distracted, just return to the state of observing the movement of eating. Do not care too much about the result of your practice; keep on relaxing and concentrate on the practice. As time goes, you will see the result.

靜坐典籍研討

Discussing books relating meditation

修習止觀坐禪法

要訣

Cultivating meditative trick by anal

天台止觀

Tien Tai Sect

104

文 / 仁勤(佛學老師, 兒童教育老師) 譯 / 偉勁 創意 / Daisy 完稿 / Daisy
Article/Jen-Chun (Dharma Teacher, Children Educator) Translator/ Wee Kim Art/Daisy Layout/Daisy

一、內容及說明

天台小止觀是隋朝天台宗智者大師的四部止觀著作之一，小止觀又稱童蒙止，是修習止觀的入門方便。其餘三部為：六妙門（不定止觀），釋禪波羅密次第法門（漸次止觀），摩訶止觀（圓頓止觀）。

諸惡莫作（持戒止惡），眾善奉行（慈悲利她），自淨其意（定慧等持），這三個修學佛法的綱要，是一切諸佛的共通教授。

若夫泥洹之法，入乃多途，論其急要，不出止、觀二法。所以然者，

【說明】

解脫生死煩惱的方法，方便入門的途徑很多，但論及較急切重要的，則不外乎止觀，這是為什麼呢？

止乃伏結之初門，觀是斷惑之正要；

【說明】

因為修止是暫時調伏煩惱的初入門方便，修觀是斷除生死疑惑的正宗法要。

止則愛養心識之善資，觀則策發神解之妙術；

【說明】

修止，是涵養慈悲心性的良好資助，修觀，是引發智慧勝解的妙法。

止是禪定之勝因，觀是智慧之由藉。

【說明】

止是得定殊勝的原因，觀是證慧的所需方法。

若人成就定、慧二法，斯乃自利利人，法皆具足。

【說明】

若修行人能成就定慧二法，則才能真正自利

1.Content and Interpretation

Tien-Tai is one of the master of wisdom's four major works on Chih Kuan in Sui Dynasty (lit. Chih=stop; Kuan=insight.) Small Chih Kuan, also named children discontinues, is the introductory way to practice Chih Kuan. The other three books include: Six path (uncertain stop and insight), Meditation Parami step path (graduating stop and insight) and Maka Shikan (perfection and pause of stop and insight).

To do no evil things (by following the precepts and stopping the evil), to do anything good (by being compassionate and kind, and benefiting others), and to purify our mind (by practicing the meditation) are the three basic principles for practicing Dharma and the common teaching of all Buddha.

There are many ways to the path to cessation of suffering. However the most important one is Chih Kuan.

That is because practicing Chih (fixing the mind to meditate) is the beginning step to temporarily soothe troubled minds, and practicing Kuan (looking into underlying reality of all things) is the critical way to eliminate the doubts to life and death.

Practicing Chih cultivates one's loving kindness and compassion; while practicing Kuan inspires one's wisdom. The former is crucial to attain insight meditation, and the later is necessary to attain wisdom.

If one attains both insight meditation and wisdom, then now he could benefit himself

利人，具足成就一切佛

故法華經云：『佛自住大乘，如其所得法，定慧力莊嚴，以此度眾生。』

【說明】

所以，法華經中說：佛陀本自安住於大乘法中，正如他所證得的法，是因定慧均等深厚，而圓滿莊嚴了一切，也因此能廣度如幻的眾生。

當知此之二法，如車之雙輪，鳥之兩翼，若偏修習，即墮邪倒。

【說明】

當知此之二法，如車之雙輪，鳥之雙翼，若偏重修習，即易掉入邪惡顛倒的知見或行為。

故經云：『若偏修禪定福德，不學智慧，名之曰愚；

【說明】

故佛經又說：若偏修禪定慈悲，不學智慧，這種人就叫做愚者。

偏學智慧，不修禪定福德，名之曰狂。』

【說明】

偏學智慧，不修禪定慈悲，這種人就叫做狂者。

狂、愚之過，雖小不同，邪見輪轉，蓋無差別。

【說明】

狂、愚之過，雖稍有不同，因邪見顛倒而永處生死輪迴，事實上是沒什麼差別的。

若不均等，此則行乖圓備，何能疾登極果？

【說明】

若不均等，修學止觀，因此就易違背圓滿的

and others to accomplish all Dharma.

Therefore Lotus sutra says, 'The Buddha resides in the Great Vehicle, just as the Dharma He attained, with equally deep meditation and wisdom to consummate and sublime everything and hence save all beings.

We should realize that the two Dharma (Chih and Kuan) are like the two wheels of a cart or the two wings of a bird; if a practitioner lays particular stress on either one, they fall into evil and inverted view

The scripture says, "one who cultivates only meditation and merit but not wisdom is called foolish. One who cultivates only wisdom but meditation and merit is called arrogant."

Although the fault of being foolish or arrogant is somehow different, there is no difference between the consequence of these two inversed views, which is being in the cycle of life and death forever.

Without equality, one practicing Chih Kuan would easily violate perfection and swing off the Buddha path.

2. Questions and Answers

Q: What is foolish wisdom?

A: According to the idea in Chih Kuan, it refers to people who put special emphasis on wisdom without practicing meditation and the heart of compassion. They practice the Dharma only with their consciousness of mouth and brain (ie discrimination).



佛道，這樣怎能快速趨入圓滿的佛果呢？

二、問答

問：什麼是狂慧？

答：就止觀內容來說，就是偏修慧解，而不修行禪定慈悲的人，也就是指只用嘴巴及大腦（分別）意識修行，實際在生活中，卻是心口不相應，心行不一致的，不懂愛自己愛別人，也沒有寧靜敏銳精確的覺察力，雖然，對佛法要義具備聞思能力，但無較深刻的身心體驗，其慧解就如同風中的燭火，閃爍不定，無力安住身心，這樣就叫做狂慧。

問：何謂正定？

答：就整個修行方向目標而言，應發菩提心（願與有緣眾生共同成就圓滿的生命），在行為上應能止惡——持戒（不任意傷害別的生命），行善——慈悲利他（做個善良充滿愛心的人），就知見上，應具備世俗理智及解脫相應的聞思慧，這種人修止所得的禪定，就是正定。否則就可能得邪定。

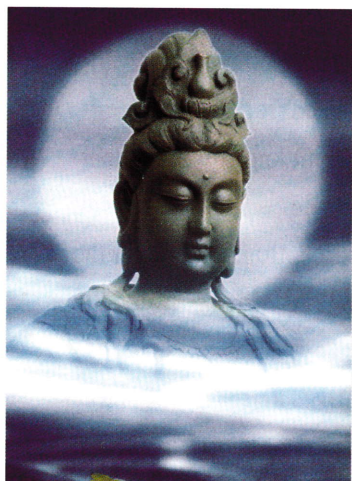
待續

But in real life, their words do not correspond to their hearts; their behavior does not coincide their heart; they don't know to love themselves nor others; nor do they have a calm, acute, and accurate perception. Even with the ability to listen to and think about the Dharma, they have few deep experiences physically and mentally. Their wisdom is like a candle in the wind-unstable and unable to reside in their bodies and mind that is called foolish wisdom.

Q: What is right meditation?

A: General speaking to the overall practice direction, we should manifest the bodhi mind (eg make a vow to have a perfectly peaceful life with other beings). Behaviorally, do no evil-eg keep commandments (hurt no other lives), do right things, be altruistic by being kind and compassionate. Knowledgewise, one should possess common sense and the corresponding wisdom to put it down. The meditation achieved by this kind of person is named right meditation. Otherwise it is corrupted or evil meditation.

To be continued.....



金剛經

Vajra-Prajna-Paramita Sutra

文 / 般若居士 譯 / 慧蓉 版面創意 / Tan 完稿 / Tan

Article/Prajna Translator/Hui Jung Art/Tan Lay out/Tan

經文

須菩提

於意云何

如來有所說法不

須菩提白佛言

世尊

如來無所說

須菩提

於意云何

三千大千世界

所有微塵

是為多不

須菩提言

甚多

世尊

須菩提

諸微塵

如來說非微塵

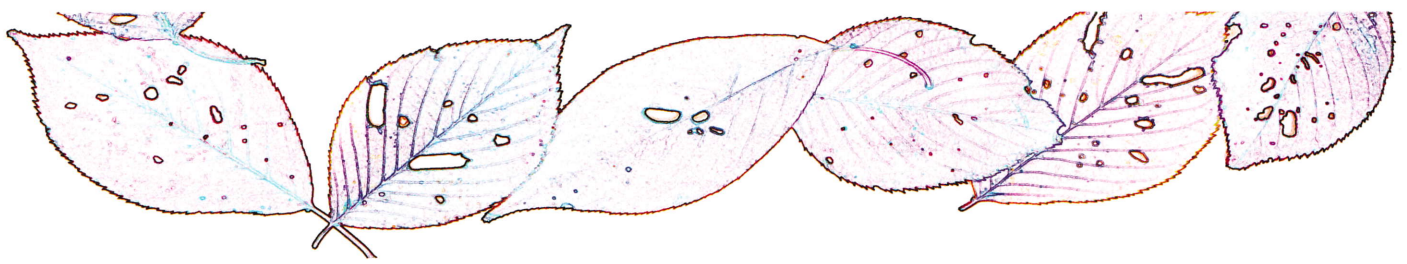
是名微塵

如來說世界

非世界

是名世界





The Original Sutra

Subhuti,

Do you think that
had Tathagta discoursed the Buddha-dharma or not?

Subhuti says to the Buddha,

“Loka-jyestha,
Tathagta did not discourse anything.”

Subhuti,

Do you think that
The tiny dust
in Tri-shasra-mah-shasra-loka-dhtu (one Buddha’s land)
is much or not?

Subhuti replies,
“Very much, Loka-jyestha.”

Subhuti,

The tiny dust the Tathagta says
is not tiny dust
but is called tiny dust.
The world the Tathagta says
is not the world
but is called the world.



SUTRA

經典



詮釋

“微塵”

是多麼的渺小！

“世界”

是多麼的廣大！不論渺小或廣大，

說的就是空間。

而我們總是習以為常的在尋找空間的座標，

但是與如此浩瀚的三千大千世界比較之下，

真的是連滄海之一粟都談不上了，

就算找到了自己在十方一切世界裏的正確座標，

那又怎麼呢？

也許連一粒塵沙的比例也談不上吧！

所以面對如此廣袤的空間，

我們真的應放下一切的執著，

因為一個生命已經是如此的渺小，

如果我們不好好修的話，

那麼我們所執著的事或物，

豈不更是渺小中的渺小。

故有時候

由廣大的時空來回看自己，

是有助客觀與理性的觀察自己的一切動心起念

與微細的妄念與執著。



Vivid Explanation

How small the tiny dust is!

How vast the world is!

No matter how small or how vast they are,
they show us the proportion of space.

We are used to finding our own position all the time.

But, comparing with the extensive Tri-shasra-mah-shasra-loka-dhtu,
we are actually nothing.

Even if we find our coordinates in Ten-direction Worlds,
the proportion of us to the Ten-direction Worlds is much smaller than tiny dust to the world.

Facing such immense space,
we should really give up attachment.

Why?

Because as small as a life is,
the things we attach to are much more smaller
if we don't make great effort in spiritual awareness.

Therefore, sometimes,
looking at ourselves from the angle of wide space
is helpful to us in observing our First Thought, small unmindfulness and attachment detachedly
and rationally.

Three Lives and Ten-direction are very far and spacious beyond our thought.

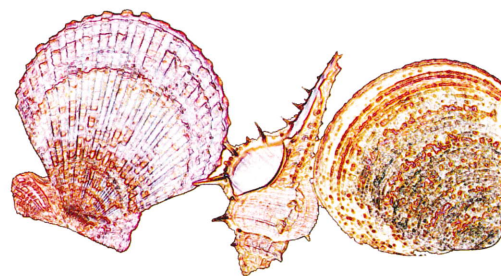
A lifetime is as short as a flash.

If we don't make effort in time now,
it would be too late
when someday we make up our mind to work hard
Those spiritual cultivators who have aspiration

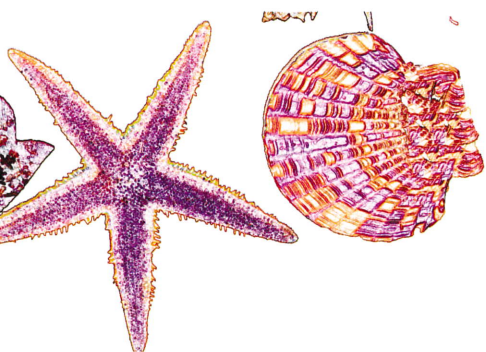


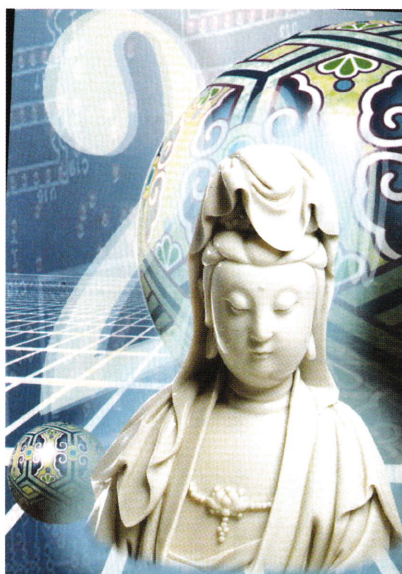
SUTRA

經典



三世十方，
真的是長遠廣大到不可思議的境界，
我們的一期生死，
也宛若電光石火，
如果不好好的把握，
等要真正努力時，
真的是怕時不我予了啊！
感三界之無明，
悲人世之無常；
凡是有志氣的修行人，
皆宜惕勵自我，
勇猛精進。
否則將如泡沫般消逝於生死大海，
又是另一番崎嶇輪迴在前，
這樣的狀況，
不要再重複了，
實在是一點意思也沒有；
所以一定要痛定思痛，
時時刻刻自醒自覺到生命的可貴
以及生命必須力爭上游的需要。
所以佛法實在是太重要了，
而般若更是重要中的重要，
能夠引領我們走出這迷宮般的三界，
能夠幫助我們脫離大幻化網的牢牢網綁。





should aware of the darkness of the three realms of samsara,
feel sorrowful about impermanence of the world,
be alert to that
and encourage themselves to be courageous and earnest.

If they don't do so,
they will keep on the tough road of samsara again.

It is meaningless to suffer from transmigration.

We should stop repeating putting ourselves in this situation.

We must awake from the past mistakes,
always aware of the preciousness of life
and the need for life to strive for the best.

The Buddha-dharma can lead us out of the mazy three realms of samsara
and help us break away the restraint of illusions.

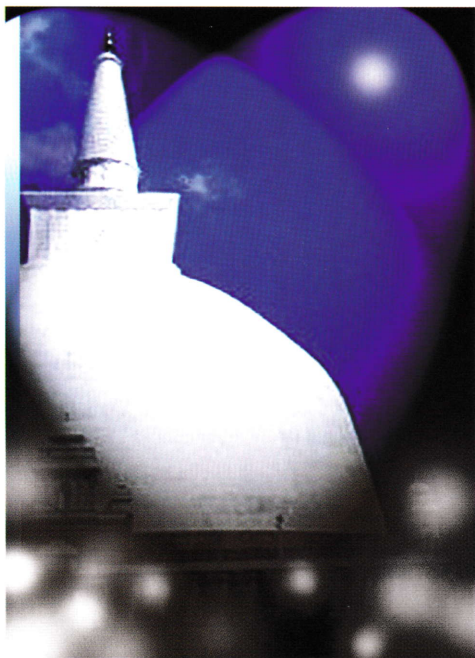
Therefore, the Buddha-dharma is truly important!

And, the Prajna-paramita is the most important!

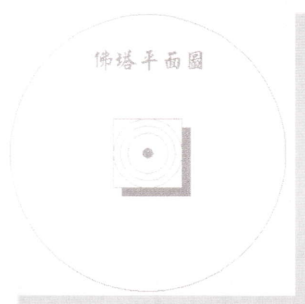
SUTRA

經典





Introduction of stupa- The basic structure of stupa



佛塔源流介紹之二

佛塔的基本構築

文 / 簡世瑜 譯 / Rick 版面創意 / Tan 完稿 / Tan
Article/ aka. Victor Jien Translator/Rick Art/Tan Layout/ Tan

覆鉢式的佛塔是佛塔建築最原始的式樣，也是最基本的，它的形狀與型制都具有多重的宗教意義，不能把它當作裝飾品來看待。

印度山崎所保存的公元前二世紀阿育王佛塔，就是最完整的原始佛塔例子，以後將專題介紹。印度式佛塔的構件主要的有塔身、基壇、欄柵、頂部欄柵、中軸、輪蓋和四個塔門，每個構件皆代表著不同的意義。也就是說佛塔是個具有教化功能及宗教象徵的建築。

Stupa with reverse-bowl type is the most basic and typical style in stupa's architecture. The shape and the architectural elements have multiple layers of religious connotations not just building adornments.

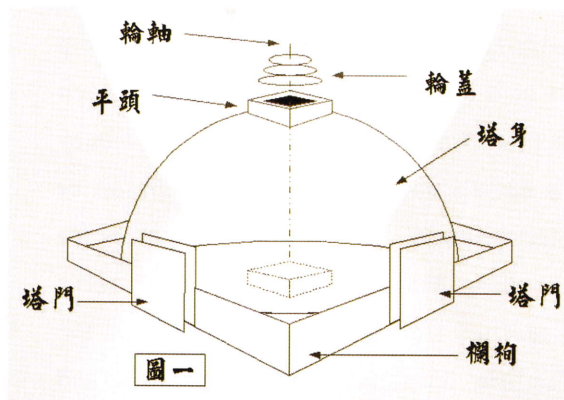
The great Stupa at Sanchi in India commissioned by Emperor Ashoka (Circa B. C. 200), is the most well preserved typical Stupa. I will introduce it in the later article. The components of the Indian style stupa consist of a main body called *anda*, low

原始佛塔的塔身通常是個由磚塊砌成的立體半圓形塚。由於樣子很像個倒置的“鉢”，因此稱為覆鉢式佛塔。塔身是用來保護佛陀舍利，覆蓋在塔內的舍利盒或容器則置於塔的正中央。半圓形塚在古印度文化中所代表的是世界中心，神聖的蘇彌盧山（須彌山），象徵著天圓的宇宙穹蒼，也表示佛陀究竟圓滿，達到涅槃。

塔身通常是放置在圓形的基壇上，基壇大都是多重的疊層，越接近地面的基壇直徑就越大。（圖一）隨著基壇設計的演變，四角型的基壇有時也會和圓形基壇混合使用。最上層的基壇為了提供信徒繞塔崇拜的安全及隱私性，有時會有欄柵圍著。由於古代印度的朝聖者有按照太陽運轉方向繞塔的習俗，因此佛教也採用繞塔波羅做為崇拜的儀式。

在佛塔的頂端，放置著一個由欄柵圍繞著的四方型盒子，有的書本稱之為平頭。它的中間插著一根石柱稱為中軸，中軸的下端則延伸到塔身裏面。中軸象徵著宇宙的中心。

中軸上面則插置著個直徑往上遞減的圓形石輪蓋，輪蓋源由於印度貴族出門使用的圓傘蓋。輪蓋的數目應該是三個，它象徵佛教三寶—佛、法、僧。後來的人增加輪蓋的數目，以致後來用圓錐形的尖頂來替代輪蓋，例如斯里蘭卡，緬甸和泰國的佛塔。



platform base, Circular railing fence, Square set of railings called *harmika*, a center pillar, circular disks called *chhatravali*, and four directional gates. Each component represents a unique meaning. That is to say that the Buddhist stupa is the building combining educational function with religious symbolism.

The main body of a typical stupa is usually a hemispherical dome built with bricks. It looks like a reverse bowl, therefore called reverse-bowl style Stupa. The dome is to protect Buddha's relic or called sarira and the sarira box or container is then placed in the center of the dome. The hemispherical dome represents the center of the world. In the ancient Indian cosmology, the holy Sumeru mountain symbolizes the roundness of the heaven, and it also represents Buddha's perfection to reach nirvana.

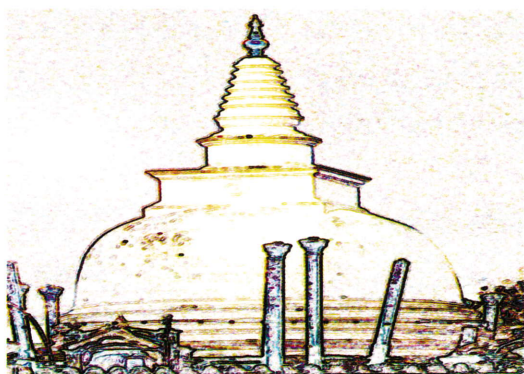
Stupa's dome is usually located at a raised round base with multiple layers gradually increase its diameter when closer to the ground. (Figure 1) As the development of the base design, changed, square base would eventually combined and mixed with round base in forming the alter. The upper portion of the base is surrounded with fence to provide Buddhist followers or disciples' safety and privacy during their circumambulation of the stupa. Ancient Indian pilgrimages acquired the habit of circumambulation a burial mount according to the movement of the sun (clockwise), hence, Buddhists also adopt this ceremony.

The square box surrounded by a set of railing at the top of stupa is the *harmika*,



環繞在塔身外面還有一圈圍牆，圍牆設有四個立門，置於東西南北四個方向。古代文盲較多，佛教的教意或典故大都必須依靠雕刻和繪畫來傳播。塔門本身往往雕刻著佛陀的故事，給朝拜者提供佛教的典故或崇拜儀式的引導。

公元前二世紀，印度貴霜王朝的阿育王（又稱無憂王）皈依佛法，並在全國各地建立八萬四千座大小佛塔，佛塔的崇拜達到空前的盛況。不僅是信徒眾捐款建造佛塔，連寺院也開始建造佛塔。推動大乘佛教的場所，也得力於由在家眾所管理，護持的佛塔及相鄰的設施。當佛塔崇拜巡禮蔚為風氣之後，佛塔的規模與造型也大型化，雕刻和裝飾更加氣派精緻，以致為其他信仰佛教的國家所引用。後世的佛塔並不限於放置佛舍利，高僧、羅漢，乃至王公貴族皆可造塔存放自己的舍利或骨灰。這大概是阿育王所始料未及的吧！



also called Flat Header in some books. A stone pillar is placed in the center of *harmika*, and the pillar extends into the dome. The pillar symbolizes the center of the universe.

Above the stone pillar, there are three umbrellas made of stone called *chhatraveli*. The *chhatraveli* originates from the multi layered round umbrella used by Indian nobles when going out. The number of *chhatraveli* is typically three, which symbolize Buddhist three jewels ñ Buddha, dharma, sangha. Later, people increase the number of *chhatraveli*, so that a conical brick top would eventually substitute the *chhatraveli*, such as stupa in Sri Lanka, Myanmar, and Thailand.

There is one enclosing fence surrounding the stupa. The fence has four standing gates located at east, west, south and north. There are many illiterates in ancient times, so Buddhist teachings or stories will have to be communicated through sculptures and paintings. Stupa's gate is always filled with carvings from Buddha's story, to provide Buddhist teaching or guide of worshipping ceremony.

In 200 B.C., Emperor Ashoka of Mauryan dynasty in India worshipped Buddhism, and build 84,000 stupas everywhere in his country, and the popularity of stupa worship is at a level which has never been seen before. Not just the disciples donate money to build stupa even Buddhist monasteries start to build stupa as well. The places for teaching Mahayana Buddhism are also benefited from stupa worshippers and the facilities donated by them. Stupa's size and shape grow more popular and sculptures and



作者簡介

名字：簡世瑜 (aka. Victor Jien)

地址：23/3 Soi Sukhumvit Rd. Bangkok, Thailand.

Tel: 66-2-385-8829, Fax: 66-2-385-8096

出生日期：民國五十二年十一月三日 (1963) 生於台北市

教育概況：

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

decorations are more impressive and exquisite when stupa worship became a fashion, and adopted by other Buddhist countries. At a later centuries, stupa is not limited to hold Buddha's sarira, but Buddhist hierarch, arhat, and the nobility can also build stupa to for themselves. Maybe this is a truly unexpectedly development for Emperor Ashoka.

Author Profile

Name: Shih - yu Jien , aka. Victor Jien

Date Of Birth: November 3, 1963

Education:

1970: Enrolled in Shu Lin Primary School (Taiwan). First Grade

1972: Move to Thailand and attended elementary school there.

1974: Transfer back to Taiwan to attend Forth Grade at Shu Lin Primary School

1976: After Completing Sixth Grade, move back to Thailand and enrolled in The International School Bangkok

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.

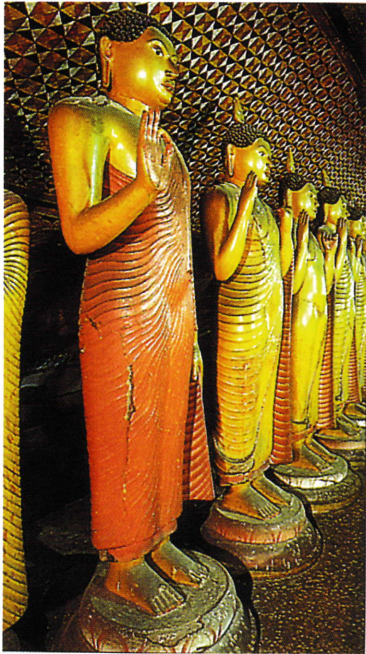
1998: Published work: <Love Series> What Is Love? (World Journal Thailand / 2 weeks)

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

I sometimes write for the fun of it.

智慧如海~大般若經講記

Lectures on the Maha-Prajna-Sutra



校量功德品

Comparing the Merits

118

(註:本文係新修正之大正藏版本)

文/郭韻玲 譯/郭碧蓮 版面創意/秉忠 完稿/秉忠

Article/kuo Yon-ling Transiator/Kuo Bi-lian Art/jones Layout/jones



I: The Origin of Wisdom - Text

World-honoured One, like a debtor who, fearful of being harassed by creditors, decides to be close to the king by serving him, and thereby is able to be free from fear by relying on the power and authority of the king, World-honoured One, like a person who is given offerings, respected, and praised by all as a result of serving the king and receiving the latter's protection, such is the case of the *sarira* (cremated remains) of a Buddha attained through the cultivation of the *prajna-paramita*, and are given offerings, respected, and praised by all heavenly beings, asuras, and others. World-honoured One, the attainment of the Supreme and Perfect Enlightenment is achieved through the cultivation of the *prajna-paramita*. World-honoured One, it is due to the above reason that I state the following. If there is a choice between the act of filling up *Tri-sahasra-mahasahasra-loka* with the *sarira* of the Buddhas and the act of copying [texts containing the teachings on] the profound *prajna-paramita*, I would rather choose the latter. Why is it so? World-honoured One, it is through the cultivation of the *prajna-*

一.智慧的原味—經文

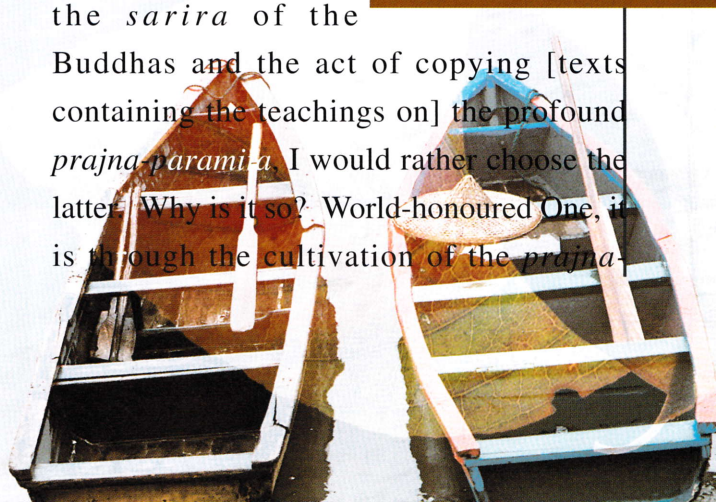
世尊，如負債人，怖畏債主，即便奉事親近於王，依王勢力，得離怖畏。世尊，譬如有人依附王故，王攝受故，為諸世人，供養、恭敬、尊重、讚歎，佛設利羅亦復如是。由此般若波羅蜜多所薰修故，為諸天人、阿素洛等。供養、恭敬、尊重、讚歎，世尊，一切智智亦依般若波羅蜜多而得成就。世尊，由此緣故我作是說。假使充滿於此三千大千世界佛設利羅以為一分，書寫如是甚深般若波羅蜜多復為一分，此二分中我意寧取如是般若波羅蜜多。何以故？世尊，由此般若波羅蜜多，佛設利羅，及佛所得三十二種大丈夫相，八十隨好所莊嚴身而得生故。世尊，由此般若波羅蜜多，布施、淨戒、安忍、精進、靜慮、般若波羅蜜多得圓淨故。世尊，由此般若波羅蜜多，內空、外空、內外空、空空、大空、勝義空、有為空、無為空、畢竟空、無際空、散空、無變異空、本性空、自相空、共相空、一切法

三.精彩片段備忘錄

3.The high lights

人生存最大的苦痛即在於生死輪迴，這樣的窘迫，只有般若能夠救度，故般若確實如王、如寶、如甘霖，修行人宜萬分珍惜，更要全力以赴的證得，方能遠離怖畏，得到安逸、幸福與喜樂。

The greatest pain and suffering in life comes from the constant threat of the cycle of rebirth. Only the attainment of *prajna* could overcome this threat. Thus, *prajna* is likened to a king, a



treasure, or heavy and attain with every effort in order to overcome fear and be peaceful and happy. 「諸惡莫作，眾善奉行。自淨其意，是諸佛教」，止惡之後是揚善，揚善後最究竟的是淨意，也就是清淨的意思，足見清淨是究竟成就，

“Do not commit any evil. Carry out all good deeds. Purity your own mind. This is the teaching of all Buddhas” When we are instructed to cease all evil acts, we are also instructed to perform all good

空、不可得空、無性空、自性空、無性自性空得圓淨故。……世尊，由此般若波羅蜜多，一切菩薩摩訶薩行得圓淨故。世尊，由此般若波羅蜜多，諸佛無上正等菩提得圓淨故。世尊，由此般若波羅蜜多，諸佛身心俱不可壞，踰於金剛無數倍故。世尊，由此般若波羅蜜多威神力故，布施等五亦得名為波羅蜜多。何以故？若無般若波羅蜜多，施等不能到彼岸故。

(P699II 欄倒數9行~P700I 欄7行)

二.生動的說明

天帝釋繼續以比喻說明：修持般若得力



金色蓮花

paramita that one could attain the *sarira* of a Buddha, the thirty-two marks of a Great Man, and the eighty notable physical characteristics of a Buddha. World-honoured One, it is due to the *prajna-paramita* that the *dana-paramita* (the practice of making offerings or giving to charity), the *sila-paramita* (the practice of upholding precepts), the *ksanti-paramita* (the practice of cultivating tolerance), the *virya-paramita* (the practice of cultivating diligence), and the *dhyana-paramita* (the practice of meditation) could be accomplished. World-honoured One, it is due to the *prajna-paramita* that the different conceptions of emptiness could be comprehended, such as the emptiness of a subject, emptiness of an object, emptiness of a subject-object dichotomy, emptiness of the concept of emptiness itself, great voidness or Mahaparinirvana, emptiness of the inscrutable, emptiness of phenomena, emptiness of noumena, emptiness of the absolute, emptiness of infinity, emptiness of desire, emptiness of the immutable, emptiness of one's own nature, emptiness of the particular, emptiness of the universal, emptiness of all *dharma*s, emptiness of the unobtainable, emptiness of the emptiness of one's own nature, emptiness of neither no-self nor Buddha-nature.....

的人，就好比欠債的人，因為害怕債主，便奉事親近大王，依附大王而得到威勢力，就能夠遠離了怖畏，甚至被世人恭敬，那麼佛舍利也是如此，由般若所薰修的緣故，被龍天供養乃至讚歎，甚至一切智智也是依般若而得到成就。

所以我才說佛舍利和書寫般若，我寧取般若，為什麼呢？由此般若，佛舍利、三十二相、八十隨好而得生。更可以說，由此般若，六度、二十空……，一切菩薩摩訶薩行與諸佛無上正等菩提得圓淨。並且由此般若，諸佛身心皆不會壞，過於金剛無數倍以上。而且由此般若威神力的緣故，布施等五度也才能得名為波羅蜜多，為什麼呢？如果沒有般若，另五度不能到彼岸。

天帝釋以巧妙的比喻說明般若的大利益：般若如王，眾生如負債人，業力如債主；只要負債人肯去依靠王，就可以免除債主摧逼的可怕。這個比喻是相當巧妙貼切的，每一個眾生其實真的如天帝釋所比喻，是一個欠債的人，而且多半是負債累累的人，欠得越多，心中越感到害怕，而實際上的命運也就越坎坷，那麼怎樣才能遠離這樣的害怕，而且改善命運呢？比喻中說得相當清楚明白：「奉事親

近於王，依王勢力得離怖畏」以及「王攝受故，為諸世人，供養恭敬尊重讚歎」。人間的大王，就是權力與財富的擁有者，如果去依附他，就能夠得到保護，可以遠離被摧逼的害怕；般若的重要就是如此，只要依靠了般若，一切的問題都可以得到解決，所以一旦證得般若，真的就好比依靠到大王，真的也好比許多大德的比喻：「貧人遇寶」，什麼是貧人？就是最需要資助的人，什麼是寶？

World-honoured One, it is due to the *prajna-paramita* that the practices of the path of the bodhisattva-mahasattva could be accomplished. World-honoured One, it is due to the *prajna-paramita* that the Supreme and Perfect Enlightenment could be attained. World-honoured One, it is due to the *prajna-paramita* that the body and the mind of all Buddhas are more indestructible than a diamond. World-honoured One, it is due to the *prajna-paramita* that the *dana-paramita* and the rest of the *paramitas* are termed “*paramitas*”. Why is it so?

(Line 9 from the end of Column II on page 699 to Line 7 from the beginning of Column I on page 700)

II: An Explanatory Passage on the Text

The text continues to explain [the teachings on the *prajna-paramita*] by using an analogy.

A practitioner who

has accomplished the cultivation of *prajna* (wisdom) is

deeds. Nonetheless, we are actually instructed that ultimately, we must purify our thoughts and our mind to give rise to serenity and purity.

四、智慧點滴

4. The profile 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。

Overview of Maha-Prajna-Sutra:

*Chapter 26

Learn the Prajna (Volume 86~89)

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

第二十七品

求般若品 (卷 89-98)

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

*Chapter 27

Pursue the Prajna (Volume 89~98)

We are supposed to practice Prajna according Maha-bodhisattva's teachings; moreover, surrender our-

就是最有價值的物資，可以馬上解決貧人缺乏物資的問題，就如久旱逢甘霖般令人開懷，而證入般若，確實如此，事實上猶有過之而無不及，因為人生存最大的苦痛即在於生死輪迴，這樣的窘迫，只有般若

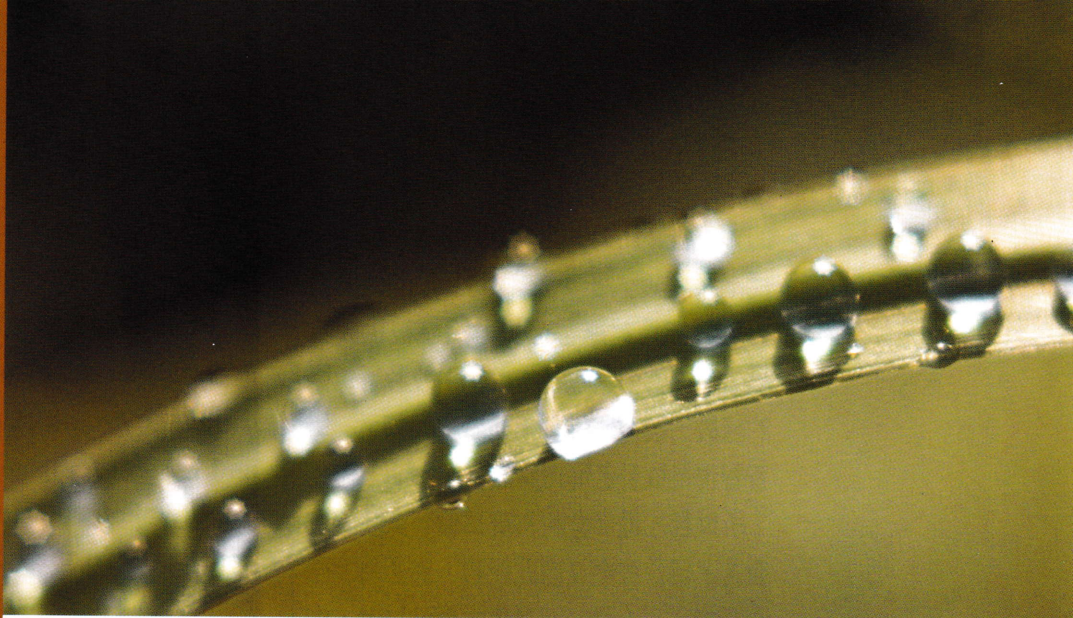
能夠救度，故般若確實如王、如寶、如甘霖，修行人宜萬分珍惜，更要全力以赴的證得，方能遠離怖畏，得到安逸、幸福與喜樂。

天帝釋接著又說明一切智智、佛舍利、三十二相、八十好等都是由般若而生。推而廣之，六度乃至諸佛無上正等菩提皆由般若而得圓淨。什麼是圓淨？即圓融清淨，圓融是修行人的究竟成就，一切都圓融了，世間法與出世間法圓融了，有為法與無為法圓融了，一切的一切都圓融了，因為沒有了執著，所以一

likens to an individual who has incurred a large amount of debt.

Fearful of harassment from creditors, the person decides to serve and become a follower of the king, thereby gaining great power and authority, which enable him to eschew fear of his creditors so much so that he even becomes respected by all. Thus, the sarira of a Buddha are similar because they are a product of the cultivation of prajna, which accounts for the offerings and praises by nagas and heavenly beings. Likewise, the wisdom of a Buddha is accomplished through the perfection of prajna.

This is why the text has stated that between [the act of filling up the Tri-sahasra-mahasahasra-loka with] sarira and [the act of copying texts containing teachings on] the prajna-paramita, it would be preferable to choose the latter. Why is it so? It is due to prajna that one could attain the sarira of a Buddha, the thirty-two marks [of a Great Man], and the eighty notable physical characteristics [of a Buddha]. In fact, it is due to prajna that the six paramitas, the under-



切都沒有了障礙，沒有了分別，所以就圓融了。清淨也是修行人的究竟成就，七佛通誡偈：「諸惡莫作，眾善奉行。自淨其意，是諸佛教」，止惡之後是揚善，揚善後最究竟的是淨意，也就是清淨的意思，足見清淨是究竟成就，也只有全部清淨了，才能澈底看清諸法實相，也只有全部看清實相，才能自度圓融，才能度人圓融，所以圓融即清淨，清淨即圓融，這是一而二，二而一的一件事，故經文說「圓淨」，實為鞭辟入裡，言簡意賅。

天帝釋接著又說明修持般若圓滿的諸佛，能夠得到身心皆不會壞的不可思議成就，而且比金剛還要堅固不知多少倍。金剛是世上最不易摧毀的物質，但再怎麼不易毀壞，還是比不上般若的不生不滅，因為有為法的堅固、無論多麼堅固，也終究難逃成、住、壞、空的命運。唯有無為法，因為已經沒有生，當然就沒有滅，這樣的境界，身與心都已到達永不壞朽的境界，例如佛舍利，就是物質，可是永不毀壞，甚至還可以不可思議的生生不息，故知這樣的物質，已經超越了有為世界，到達了無為的永恆境界，故知佛的身可以到達如此成就，心就更是如此，已經永遠安住於不生不滅、不垢不淨、不增不減的般若；如果以世間人容易理解的比喻，就是以金剛來說明了，但如果真要比的話，就算堅固如金剛，般若亦不知超越其多少倍。故知不可壞的佛身心來自於般若，般

standing of the twenty different notions of emptiness, the practices of the path of the bodhisattva-mahasattva, and the Supreme and Perfect Enlightenment could be accomplished. Moreover, it is due to *prajna* that the body and the mind of all Buddhas are more indestructible than a diamond. The other five *paramitas* could only be termed as such with the perfection of *prajna*. Why is it so? Without *prajna*, the other five *paramitas* would not enable a practitioner to reach the “other shore” (Mahaparinirvana).

The text further explains the tremendous benefits of attaining *prajna* by skilfully employing an analogy. *Prajna* is like a king, all sentient beings are like a person burdened with debts while karma is like a creditor. Only if the debtor is willingly to rely on [the protection of] the king could the fear of harassment from the creditor be removed. This analogy is very suitable and adequate in elucidating the teachings in the text.

In fact, every sentient being incurs debts, and the majority is overwhelmed with hefty ones. The more one owes, the larger fear looms in our mind, and the more tumultuous our lives become. How can a person avert such fear and improve the quality of his life?

selves to the Buddha.

第二十八品
歎眾德品（卷 98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

*Chapter 28

Praise the Merits (Volume 98-98)

A bodhisattva's practicing of Prajna has characters of great, numer-



若是真正圓滿眾生永生渴求的唯一良方，不止無形無相的法身能夠長存，連物質界的佛身亦可超越有為法必定壞滅的法則，到達永不壞朽的不可思議的境界。天帝釋接著又特別說明在六度中般若與其他五度的關聯，在此非常清楚的標舉了般若舉足輕重的地位，因為有般若，其他五度才能成立，也才能稱為「到彼岸」，因為即以布施為例，如果沒有般若的布施，不但未必造福，還可以造業，更遑論累積無量無邊的功德而到彼岸；持戒也是一樣，沒有般若的堅守清規，有時可能無法符合金剛經的指導原則：「法無定法」；忍辱如果沒有般若，盲目的忍辱也可能戕害身心；精進如果般若，不如不要精進，

因為很可能是很精進的造業，而不是很精進的積福；禪定如果沒有般若，定力再高也非究竟禪定，因為只有定與慧兼具才是真正完美的禪定；所以仔細檢查五度，可以清楚的發現如果沒有般若，另外五度確實如經文所說：「若無般若波羅蜜多，施等不能到彼岸」。故般若是一切的先導，不只是在六度中為先為導，可以說遍一切處都是為先導。

The analogy has outlined clearly that one must “decide to serve and follow the king to gain power and authority to become free from fear”, and that thereafter one will also “be presented offerings, respected, and praised by all as a result of gaining the king’s protection”. In society, the “great king” is a person who wields enormous power and possesses great fortunes. If one were to serve him and become his follower, one would gain protection to ward off fear. The importance of perfecting *prajna* can be understood in the same context. If a practitioner were to rely on *prajna*, all his problems would be resolved. This is the reason for comparing the attainment of *prajna* to reliance on a great king, and the analogy of a poor man who encounters treasure as presented by many great teachers. What does it mean to be a “poor man”? He is someone most in need of monetary assistance or other forms of assistance. What does the term “treasure” mean? It refers to material resources such as money that can immediately solve the impoverished man’s problem of a lack of resources; it is like a refreshing heavy downpour of rain after a long period of drought. Indeed, it is similar in the case of the attainment of *prajna*. In fact, there is more to it than meets the eye. This is because the greatest pain and suffering in life is rooted in the constant threat of undergoing the cycle of rebirth, and only the attainment of *prajna* could forestall such a threat. Thus, *prajna* is really like a king, a treasure, or rain after a

ous and limitless Paramita.

That practicing may attain to the supreme enlightenment.

第二十九品

攝受品（卷 98-103）

說明菩薩應於般若如說而行且不遠離。

*Chapter 29

Apply the Prajna (Volume 98~103)

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

第三十品

drought; not only should all practitioners value it, they must even strive to attain it with every effort so that they could overcome fear, and achieve peace and happiness.

The text has added that the Supreme praise and perform good deeds. However, the ultimate deed is to attain a serene and purified state of mind. Only a clear and calm mind will be able to realise the true nature of all *dharmas*, and only when this is achieved could an individual attain his own enlightenment and also assist others in achieving the same results. To achieve perfect harmony of all differences is to achieve serenity and purity of the mind, and vice-versa; both are two sides of the same coin.

Furthermore, the text has elaborated that through the perfection of *prajna*, all Buddhas could accomplish the inconceivable feat of attaining a body and a mind much more indestructible than a diamond. The diamond is the hardest substance in the world, and it cannot be destroyed easily. Even so, it is incomparable to the uncreated and indestructible nature of *prajna*. Regardless of how solid this-worldly *dharmas*, such as the diamond, are, they cannot avoid the process of formation, sustenance, decline, and voidness. Only the *dharmas* of the supramundane are beyond the control of the forces of change because they are uncreated, and correspondingly, not subject to destruction and decline. For example, although the *sarira* of a Buddha



are a material substance, they are nevertheless beyond decay and can even last forever. If the body of a Buddha could be such a *tour de force*, it is not difficult to perceive that the mind of a Buddha is even more so. It abides in *prajna* which is unborn, indestructible, and undefiled. If the

校量功德品 (卷 103-168)

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

*Chapter 30

Comparing the Merits (Volume 103~168)

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



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爲方便，善巧修好隨喜回向法門。

Chapter 31

Alms of the Merits (Volume 168~172)

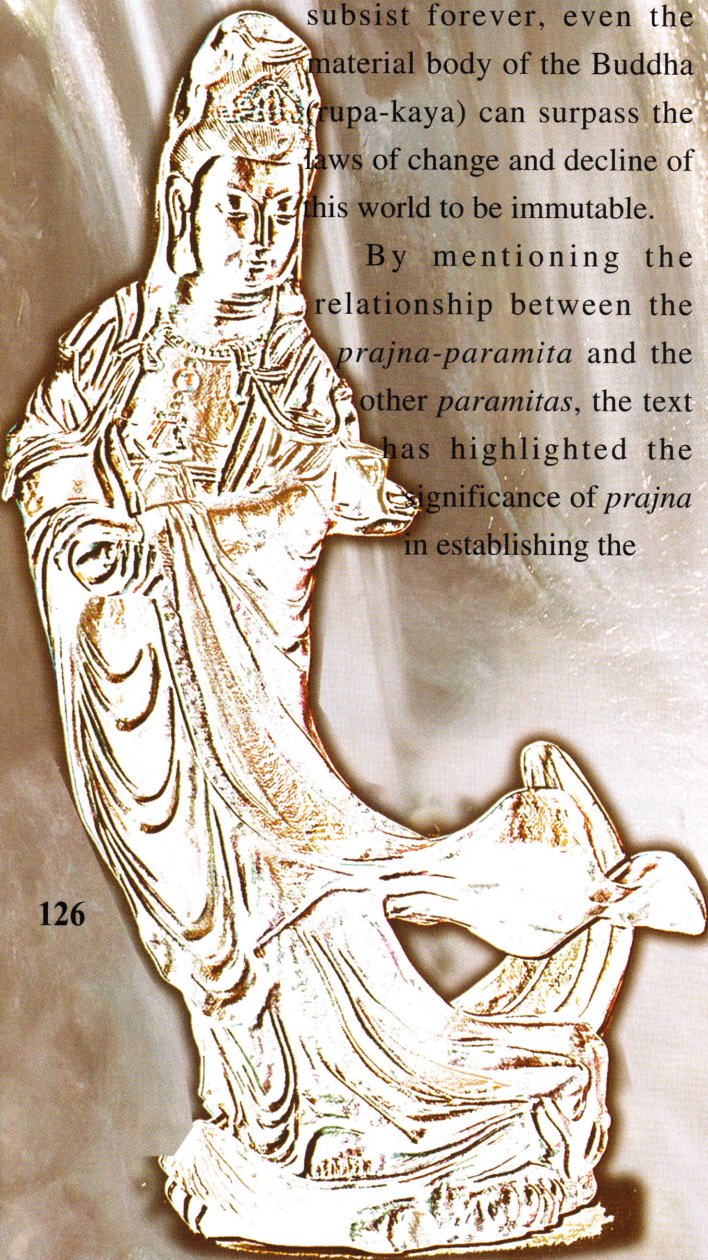
A bodhisattva should never attach him to any merit and give alms to whoever needs merits.

indestructible body and the mind of a Buddha are derived from the perfection of *prajna*, the latter is truly the only remedy to all sentient

beings' desire to seek immortality. Not only will the formless and attribute-less Body of the Dharma (Dharma-kaya) subsist forever, even the material body of the Buddha (rupa-kaya) can surpass the laws of change and decline of this world to be immutable.

By mentioning the relationship between the *prajna-paramita* and the other *paramitas*, the text has highlighted the significance of *prajna* in establishing the

identity of the rest of the *paramitas*, and thereafter, in enabling a practitioner to reach the "other shore". If we practise *dana* (making offerings or giving away that to charity) without wisdom, we may not that all dharmas are in a constant state of flux if we uphold precepts without the realisation of *prajna*. Likewise, practising tolerance blindly without *prajna* can even endanger our body and mind. In like manner, it may be better not to be diligent in our practice if *prajna* is lacking for we could be actively generating unwholesome karma rather than accumulating wholesome merits. On the other hand, meditation without the resulting characteristic of penetrating wisdom is not meditation in the true sense. In other words, after examining the other five *paramitas*, we can easily realise that without *prajna*, the *paramitas* are actually unable to "ferry" a practitioner to the "other shore". Therefore, *prajna* is said to be the primary guide to all, including the other *paramitas*.



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