

金色蓮花
國際中英文雙語版

Golden Lotus

修行人的身心指南

The Body and Soul Guide for Cultivator

對治 21 世紀三大病症系列 ~ 憂鬱症
Dealing with the 3 Illnesses of the 21st Century

走出藍色悲情谷

Walk out from blue valley of sorrow

成功公式

非洲叢林醫學之父 ~ 史懷哲

The formula of success

THE FATHER OF AFRICA MEDICINE ~

ALBERT SCHWEITZER

大般若經講記 - 校量功德品

Lectures on the Maha-Prajna-Sutra

Comparing the Merits

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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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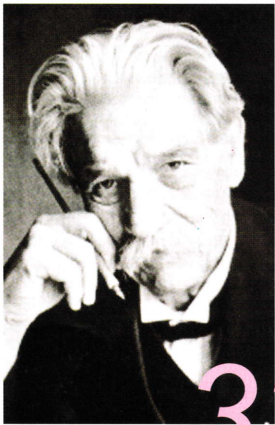
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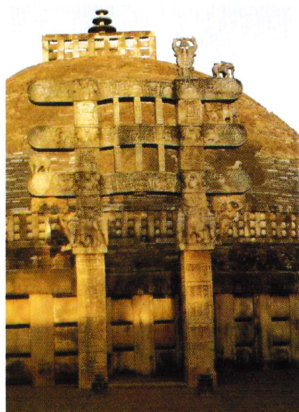
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靜坐
MEDITATION

經典
SUTRA

知見
RIGHT VIEW

專訪 - 學佛的明星

何寶生 張雷 林其欣 周秀蘭 (參與唐三藏出場序)



Special visit - Buddhist stars

Ho Bao-sheng, Chang Lei, Lin Qi-xin, Zhou Xiu-lan

文 / 連盛 譯 / 雪雲 版面創意 / free 完稿 / free

Article / Lian-Sheng Translator / Rick Art / free Layout / free

金色蓮花表演坊在香港演出舞台劇「唐三藏」，四位港星義務助陣，使此次的演出更添佳話。四位藝人學佛的心路歷程各有不同，卻各自譜出了動人的生命樂章。

學佛因緣：

每一個人的學佛因緣都不同，何寶生坦言：「一開始有一點神怪，因為對一些平常看不到的東西感到困擾與好奇，跑去問出家人，也就比較了解六道眾生的事，及一些佛理，之後就開始吃素，誦經了。」

張雷則早在學生時代就已對佛法感興趣，也常讀禪學書籍，後來他的一位朋友出了家，張雷常去找他，懂得的佛理愈來愈多，因緣成熟，就皈依了佛教。後來還曾經短期出家過。

林其欣的因緣相當的感性，有一回，一位同學帶她到寺院裡參拜，「當我第一次拜下時，我就哭了，足足哭了五分多鐘；我不知道為什麼我會哭？先前的亢情一直都很高興的，我想是因為我真心懺悔的緣故。」

周秀蘭家中原是拜神的，後來她夢中看到釋迦牟尼

Four Hong Kong stars volunteered for performing "Tripitaka" of Golden Lotus in Hong Kong, it make this performance more praise. Four actors have their different experience for learning Buddha dharma, and compose each affecting life movement.

The cause for learning Buddha dharma

Everyone has different cause for learning Buddha dharma. Ho Bao-sheng frankly says, "At that time, because of being bothered and curious for some unseen materials, I understand the six realms and some Buddha dharma after consulting monks. Then, I start to be a vegetarian and recite sutra."

Chang Lei has been interested in Buddha dharma and reading meditative books since student times. Afterward, his friend became a monk, and he usually visited the monk and understood Buddha dharma more and more. He was converted to Buddhism once cause coming, and has ever become a monk for a short time.



佛，心想大概與佛有緣，後來跟著學佛的哥哥去放生多次後，就皈依了；而真正開始下工夫學佛，是在移民到加拿大開素菜餐廳後，「接觸的法師及佛教徒多了，加上生活平淡，競爭壓力不大，就開始鑽研佛法了。」

體悟與改變：

當生命與真理相逢時，那渴望與真理相融的心，感動了，啟動了生命的轉變，向真理邁進。

何寶生喜歡誦金剛經，「金剛經給我好的方向，心可以平靜一點，以前脾氣很不好，喜歡爭，現在則體會『諸法如義』，每一件事都有她本來的意義，娛樂圈就是要去娛樂他人而不是變質成爭名爭利」，「生活中每一天都會面對許多的情境，影響你的思想，心每一天都在打仗，稍微不留意，不好的東西就會進來，開始運作，而改太過又會執著，很不容易，像是在走鋼絲。」

張雷在演藝圈工作多年，做過武術指導，當過演員，也做過導演，「我們這一行看無常，更無常！起起落落很多，你會看到起的時候他們怎麼看自己，落的時候他們怎麼看自己。」

林其欣拍過四十多套連續劇，她坦白言：「以前脾氣大，個性較急，較沒耐心，現在則學習放下，佛陀教我們如何去面對生老病死，並教我們不要讓外境影響到我們的心，要珍惜每一個因緣，要慈悲喜捨」，她緊接著補充，「『放下』不是『放棄』，最初都是要好好的做，結果不好，也不怨天尤人，佛家講的隨緣，不是在前面，而是在後面，前面的部份還是要努力，結果的部分就隨緣。」

周秀蘭出身香港無線電視藝員訓練班，1988加入亞洲電視，也拍過多部電影，她直言：「以前是很計較的，做事時會考量值不值得？我能得到什麼？是否有錢拿？對我而言，以前我是不會參加義演的，但是現在懂得珍惜每一天，每一段因緣，能做就做，懷著感恩的心去面對，生命充滿色彩，多好啊！感恩佛菩薩給我廣結善緣的機會，因為不是每一個人都可以做的，想到此，我就愈做愈高興，愈來愈感恩，這是福報來的，盡量做圓滿。」

演藝圈人吃素方便否：

「生活的路是自己選擇的，很多人用應酬當藉口，事

The cause of Lin Qi-xin is rather affecting. Once, her schoolmate took her to monastery for worship. She says, "I cried over five minutes when kneeling down first time; I don't know why? My mood is always cheerful before, and I think the reason is my sincere repentance."

The family of Zhou Xiu-lan originally worships gods. After dreaming of Sakyamuni Buddha, I think of relating with Buddha. Afterwards, I follow my elder Buddhist brother to free captured animals, and I am converted to Buddhism; after immigrant to Canada for running vegetable restaurant, I really study hard on learning Buddha dharm. She says, "Contacting many masters and Buddhists, under plain life and little competitive pressure, I start to study Buddha dharma."

Realization and change

When life meet with truth, the heart yearning for blending with truth is moved and start to change life toward truth.

Ho Bao-sheng likes to recite Diamond sutra. He says, "Diamond sutra. show me the correct path and let my heart be easy. I had bad temper and liked to argue before. But now, I realize "all dharmas as righteousness" that everything has its original meaning, and amusing work is to entertain others but not striving for fame and wealth. Everyday would face many things in life, which would effect your thought. The heart always fight everyday, if slightly neglected, the unbenefited things would enter your heart to start operation. It would be persisted in if correcting oneself, so it is not easy to like wirewalking."

Chang Lei has been working in show business for many years. He has engaged in guidance of martial art, actor and director. He say "Our profession consider changeable more! up and down more, you would see how they treat themselves when up and down."

Lin Qi-xin has performed over forty successive plays. She frankly says, "I had bad temper, hurry characteristics and little patience before.

實上，時間一長，很多人都知道你吃素，就不會再挑戰你的習慣了」何寶生如是說！

張雷則高興的說：「即使到了外地工作，如馬來西亞、台灣等地，也沒有不方便之處，而且還可以品嚐到各國風味的素食，印度素食很特別，我很喜歡，不過在香港很難找到。」

林其欣從健康的角度說：「現在吃素的人較多也較普遍，吃素沒什麼大問題，而且吃素以後，身體比較健康，思想清晰，反應也比較快，也可預防許多疾病的發生」

周秀蘭吃素則又更方便了，因為她自己經營素菜館，但是一開始時，「朋友會覺得你是怪物，要不然就是認為你有所求，是不是做錯了什麼事？其實很多人知道我吃素，出去都會主動幫我，而且試想自己的肚子是其他眾生的亂葬崗，是多麼恐怖的一件事啊！所以我要將佛法不殺生的因果道理宣揚出去。」



參與唐三藏演出有感：

何寶生從宏觀的角度說：「其實你們整個事情本身就是很令人感動的，許多人放下了自己的工作與時間，為理想來做這部戲。」

張雷打趣的說：「用國語演出對我來說是一項挑戰，因為發音不是很準，有些話說出來不見得知道是什麼意思，不過在看完劇本之後大概就知道怎麼去扮演這個角色。」

Now, I learn to put down. Buddha teaches us how to face birth, age, illness and death, as well as not let external circumstance effect our heart. We need cherish every cause with mercy and donation." She immediately adds, "Putting down is not equal to "giving up". At first, we hope to do well but the result is bad, don't blame. Buddha tell following cause, which means to strive your best and the consequence is to follow cause."

Zhou Xiu-lan came from wireless video actor training course in Hong Kong. She was converted to Asia Video in 1988, and performed many movies. She frankly says, "Formerly, I argued very much, thought whether worth or not when working? What can I get? Can I get money? For me, I would not join charitable entertainment before, But now, I know to cherish everyday, every cause. Do what I can do, with gratitude to face everything, let life fill with colors, how wonderful! Thanks Buddha giving me the chance to widely and kindly relate with others, not everyone can do it. So I do it more and more happy and gratitude. This comes from merits and do it perfect as my best."

Whether convenience or not for actor as a vegetarian:

"You choose your life's path, in fact, many people know that you are a vegetarian through times and don't challenge your habit any more." Ho Bao-sheng said.

Chang Lei gladly says, "even working abroad, such as Malaysia, Taiwan, etc., it is still very convenient to taste vegetarian diet of each country's flavor. India vegetarian diet is very special, and I like it, but hard to find in Hong Kong."

Lin Qi-xin says from health's view, "number of vegetarians is more than before, so it is easy for vegetarian. After being a vegetarian, my body is more healthy, my thought is clear, and my response is faster than before, so to prevent many diseases from happening."

It is more convenient than before after being a



周秀蘭最感動的是「含淚相送行」這一場戲，當唐三藏要告別戒日王返回大唐時，「我心裡感覺好像以後再也見不到唐三藏了，沒有大和尚來宏揚正法，一個那麼好的和尚走了，眾生怎麼辦，內心很感動，會哭的。」

林其欣對唐三藏橫度沙漠這一場感觸很深，她覺得人生也是如此，只要我們覺得一件事有意義，就要不怕困難，堅持下去，她感性的寫下一段話：

「觀音的出現不是去神化佛教，是比喻人生只要有正念，不怕失敗，最終事情也會成功，也會圓滿，好像你們唐三藏這劇，在這商業社會——香港，能做11場，真是一個奇蹟。你們也一定遇到好多困難，對嗎？但今日已圓滿，這真是不可思議，如果當初放棄，就沒有今天，你們的意志也如『唐三藏』！這是我真心的說話。戲如人生，你們也成了『唐三藏』，也是在『越度沙漠』！」

vegetarian for Zhou Xiu-lan because she run a vegetable restaurant. She says, "At first, your friends feel you are a monster, or you have some request for it, or do something wrong? In fact, many people know that I am a vegetarian and order vegetable for me. And it is terrible to think that my stomach is other beings' tomb! Therefore, I am going to spread not slaughtering of cause and effect of Buddha dharma."

The feeling for performing Tripitaka:

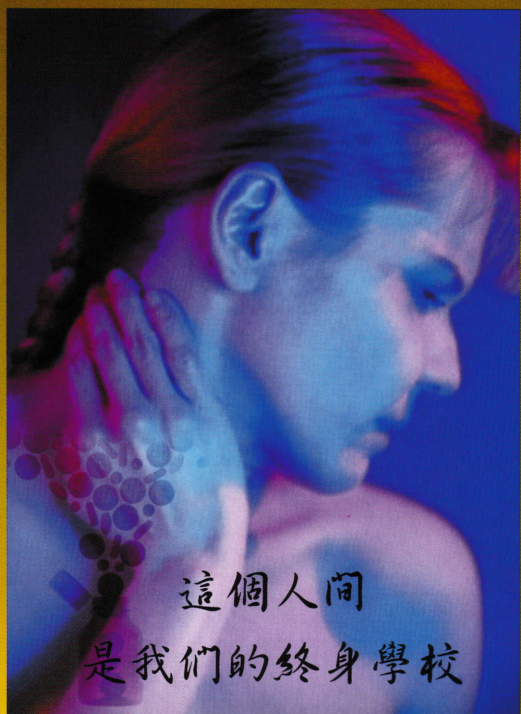
Ho Bao-sheng says from macroscopic view, "In fact, the whole performance itself is so affecting, many people put down their works and time to join the play for ideal."

Chang Lei makes fun of saying, "Performing by speaking Chinese is a challenge for me. For not accurate pronouncing, I don't know the meaning for some words. But, after reading the script, I generally know how to play the role."

The most affecting show for Zhou Xiu-lan is "seeing of with tears". When Tripitaka said farewell to Jieri King for returning Tang, she says, "I feel that I am going to never see Tripitaka again, no master to spread dharma, such a good monk leave, how about all beings, I am moved to cry."

Lin Qi-xin has very deep feeling for Tripitaka crossing desert and feel as human life. Only if thinking of meaningful thing, we must insist on doing it in spite of any difficulty. She writes down one paragraph,

"The appearance of Guanyin is not to apotheosize Buddhism. It symbolize that we would finally success and come to perfection if our life only has right view. It is really a miracle for your Tripitaka performing 11 days in business society -- Hong Kong. You must encounter many difficulties. But consummation now, it is unexpected. If giving up at first, no achievement today. It is my sincere words that your wills are just like "Tripitaka"! Play is just as human life, you also become "Tripitaka" crossing desert!"



大解碼

紐約哥倫比亞大學的Dalla Favera及其研究團隊新的研究指出，某些癌症的引發，來自於我們身體的防禦機制！

解碼

人體免疫系統中屬於體液免疫的B細胞的DNA末端會製造抗體，此一部位會利用過變異化（hypermuation）來改寫抗體-編碼基因（antibody-coding gene），換句話說，其功能在於製造出更能契合於外來異物的抗體。

在過變異化的過程中，一但出了差錯，B細胞其他部位的基因組會變得容易受損而導致斷裂並有可能引發淋巴瘤。

腫瘤的發生，真正的機制還不清楚，目前的推論是：抗體編碼部位外的過變異化造成基因組的斷裂，加上B細胞在快速分裂時所造成的染色體交互移位（translocation），才會促成腫瘤的形成。

另外的推斷則是：在易於斷裂的情況下，過變異化的原致癌基因會和它們的調節基因分離使得情況失去節制，而導致B細胞不斷地分裂進而形成腫瘤。

時事大解碼

Decoding NEWS

文 / 孔繁嘉(台灣東吳大學法律系學士)

譯 / 素琴 版面創意 / free 完稿 / free

Article/Kong Fan-Jia(Degree of Law) Translator/Su-Chin

Art/free Layout/free

Dalla Favera and his research team at NY Colombia university announced a newly research result that the cause of some cancer comes from defense mechanism!

Decoding

The DNA of B cell which is part of body fluid immune system will produce an antibody. It will use hypermutation to recast antibody-coding gene. In other words, its

function is to produce antibody which can be more compatible to foreign matter.

Once there is error in the hypermutation process, the other genome of B cell will become damageable to crack and induce lymphomas.

The real mechanism of a tumor initiation has not been cleared yet. Now the inference is that genome crack caused by the hypermutation outside antibody-coding gene plus the chiasmotypy translocation caused during fast B cell division will form a tumor.

Additional inference of a tumor formation is that hypermutative oncogene will depart from its regulated gene and lose control to divide B cell unceasingly under crackable condition.

佛法觀點：

一切惡疾，最根本的業因來自殺業！

長壽滅罪經中佛陀開示：「我滅度後，濁惡世時，一切眾生，無慈悲心，殺生害命，食噉一切眾生十種身肉，文殊當知，如殺父母，如食六親。」

又說：「若有一切眾生橫被諸病，行道天王，為除惡鬼，令得除癒。眾生不孝，嫉妒造惡，行病鬼王，即以惡氣，噓而病之。」

一切的因果，完全來自自身的選擇，是自身的殺業替細胞選擇了錯誤的防禦編碼，是錯誤的認知，使我們以為肉食才夠營養，其實，正如佛陀所說：「須捨穢身，求菩提心。」因獲如是菩提心故，身如金剛，心如虛空，難可沮壞。」

擁有正確的生活態度，永遠引領生命向上。

Buddhist Perspective

The fundamental karma of each virulent disease is killing!

In Macrobiotic and Karma-eliminated Sutra, the Buddha said 'after my final passing, in the period of chaos of decay, all living beings who have no kindness and no compassion will kill life and eat ten kinds of meat from all beings. Manjusri, you should know the above guilt like killed parents, or like eat the six relations.'

Also said 'if a being gets sick, the Dharma-executing Deva Kings will kill the evil ghost to make him recover from sickness. But if a being is unfilial, envious and do evil affairs, the Ill-making Ghost King will blow wicked wind to make him sick.'

All the cause and effect absolutely come from self-selection. The kill karma makes cells to choose wrong defense coding. It is a wrong view that only to eat meat can get enough nutrition. Actually, the true is like Buddha said 'One should give this guilt body up and get Bodhi-mind.' Because of having Bodhi-mind, the body is like diamond, mind is like space, all are hard to be destroyed.' Only with correct attitude of life, one can make life better and meaningful.



走出藍色悲情谷

對治21世紀三大病症系列~憂鬱症(一)

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

Walk out from blue valley of sorrow

14



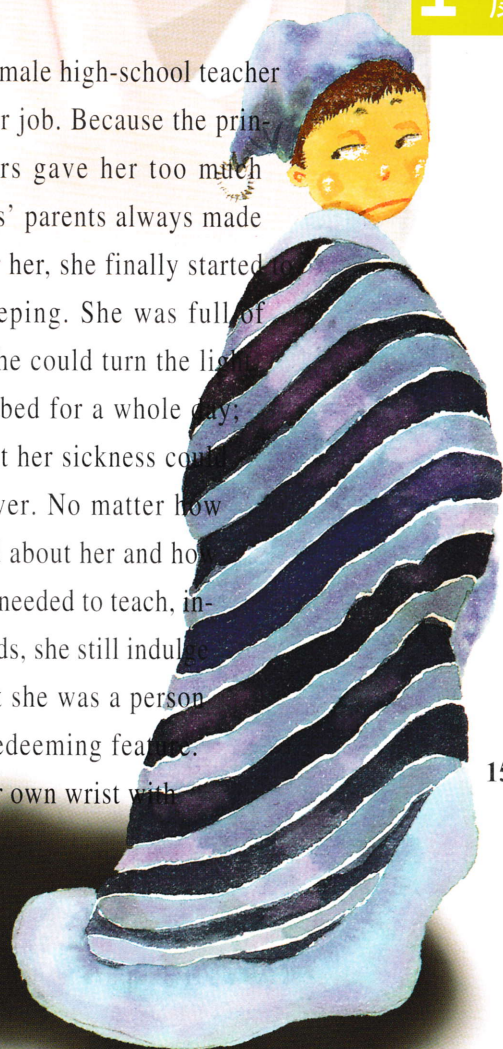
一個小學五年級的小朋友，因為一次考試由前三名掉到第九名，一時無法接納這個殘酷的事實，又加上父親的嚴厲指責，他的心掉入一個深深的谷底，只要一有空閒，沒有人的時候，一波又一波的憂傷感就會不斷的湧出，接著流下一滴滴的眼淚，他想離開這種狀況，可是卻離開不了，他想自殺，但是又沒有勇氣，所以他只想快一點長大，渴望得到親人的撫慰，就這樣度過了小學五、六年級，沒有人知道他得到憂鬱症，連他自己也不知道。

一個不喜歡工作的高中女老師，因為校長、主任給她太多工作，學生家長又一直為難她，最後她晚上開始睡不好，每天自怨自艾，可以把燈關掉在床上躺一天，一直認為自己的病永遠都不會好了，不管有多少人關心她，有多少小孩需要她去教育，包括她的小小孩，可是沒辦法，她沉溺於自己「一無是處」的想法，最後拿刀子割自己的手腕。

沒錯！他們得到了21世紀三大病症之一的「憂鬱症」，這世界得到憂鬱症的人數是他們的一億倍，依據世界衛生組織(WHO)統計，全世界目前約有3%，近兩億的人口罹患各式各樣的憂鬱症。每五個女人當中就有一人，每十個男生就有一個人得憂鬱症，但是女性抒發感情的管道較多，所以自殺率比男性低。50%以上患者於20至50歲間發病，世界各地研究老年人口的各種精神疾病中，以憂鬱症盛行率為最高(16~26%)，根據哈佛大學預估到2020年，人類第一號時代大疾病就是---憂鬱症。

There was a fifth-grade student, who could not accept a harsh fact, for a short period of time, because his position in class fell from third place to ninth place in one exam. In addition, his father criticized him severely, his heart felt like it has fell into a deep valley. When free and alone, sadness would come out from his heart one after another, and then tear would fell down from his eyes. He wanted to depart from this condition, but he couldn't; he wanted to commit suicide, but he didn't have enough courage. Therefore, he only wanted to grow up faster and to receive consolation from his relatives. After he passed fifth and sixth grade like this, nobody knew that he got melancholia, not even himself.

There was a female high-school teacher who didn't like her job. Because the principal and directors gave her too much work, and students' parents always made things difficult for her, she finally started to have problem sleeping. She was full of remorse all day; she could turn the light off and lie on the bed for a whole day; she always thought her sickness could not be cured forever. No matter how many people cared about her and how many children she needed to teach, including her own kids, she still indulged in her thought that she was a person without a single redeeming feature. Finally, she cut her own wrist with a knife.



人類第一號時代大疾病就是---憂鬱症。

成因

這個世紀的大疾病，正一步一步啃噬人們的心靈，唯有正視它、研究它、才能遠離它，一般憂鬱症的形成可能是以下的原因：

1、遺傳因素：50%經常患憂鬱症的人，其父親或母親也曾患

此病。

- 2、生理因素：如腦內與體內某些化學物質失衡，體內有過多的壓力荷爾蒙。
- 3、心理因素：自卑而且帶著負面悲觀的眼光者容易得憂鬱症。
- 4、環境因素：一連串的失敗及痛苦經驗，如失去所愛的人（如死亡、出國、失戀）、與家人失和（人際關係破裂）、慢性病、財務問題或是生命中任何不受歡迎的重大改變都容易得病。此外，日照不足的環境也可能和憂鬱症有關，例如很多北歐國家自殺率就比較高。
- 5、前世的經驗：佛法認為前世經驗和今生的身心狀態是脫離不了關係的，曾有西方醫師用前世療法找出患者前世和憂鬱有關的經驗，最後讓患者不藥而癒。

症狀

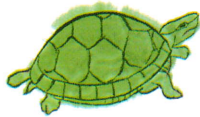
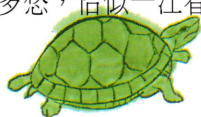
「問君能有幾多愁，恰似一江春水

That's right ! They got one of the first three big deceases in the twenty-first century - the melancholia. The total populations of melancholic in the world are one hundred million of them. According to the World Health Organization (WHO), there are 3% of the world's populations, approaching two hundred million people, getting all kinds of melancholia. There is a melancholic in every five females and one in every ten males. However, females have more ways to express their feeling than males, so the females' suicide cases are fewer than males'. 50% of the melancholic come on between the ages of 20 and 50. The most popular research in all kinds of mental disorders in the world is studying melancholia (16% ~ 26%). According to Harvard's forecast, in 2020, the number one disease of the century will be melancholia.

Causes

This disease of the century is now troubling people's mind. Only to face it and to study it can keep it away. Usually, melancholia can be caused by the reasons below:

1. Inherited factor: Parents of 50% of the melancholic got melancholia before.
2. Physiological factor: For example, some chemicals are unbalanced in patients' bodies and brains; there is too much stress hormone in the body.
3. Psychological factor: self-abasing and passive pessimistic judgment is easy to cause



向東流」，其實，我們應該認知，每個人都會有憂鬱情緒發生，但必須達到無法控制自己悲傷情緒時才可稱作「憂鬱症」，通常有以下的症狀：



集中於各種失敗或不完美而缺乏自尊；被某些思想不斷佔據著腦海而不能停止。

覺得自己很沒用，無望及過度內疚。

精神恍惚、健忘、難於集中精神或作出決定。

過份關注身體不適，如睡不好、全身緊張麻等。

激動或缺乏精力；非常不安以致不能穩定下來，或太疲累和軟弱以至不願作任何事情。

沒有食慾、體重下降。失眠早醒，但是很想一直睡。

易哭，或欲哭無淚。自殺、偶有謀殺意念。

想多吃一些安眠藥或抗鬱藥。與現實脫節，甚至聽到聲音（幻覺）或有妄想。

沒有犯錯卻仍覺得對不起別人。

melancholia.

4.Environmental factor: A series of failing and painful experience, like losing one's love (like died, going abroad, disappointed in love affairs, etc.), having hardness with family members, getting chronic disease, having problems in finance, or any unwelcome events that have big changed in lives will easily cause this disease. Also, lacking of sunlight may relate to melancholia, for example, North European countries have higher suicide rates.

5.Previous life's experience: Buddhists believe that precious life's experience is the most relative with the current life. western doctor has tried to find patients' previous lives' experiences that related to their melancholia, and the patients were cured without any medication.

Symptoms

“Asking how much you can worry, it is just like a river of water flowing to the east”. In the truth, we must know that we all have the feeling of worrying, but it will be called “melancholia” only if someone cannot control his/her own sad feeling. Usually, symp-

(待續)

toms below will show up:

Focus on all kinds of failing and imperfect and then cause lacking of self-respect; keep thinking about the same idea and cannot stop it.

Feel that oneself is useless, hopeless, and excessively guilty conscience.

Absentminded, forgetful, or hard to concentrate or to make a decision.

Pay too much attention on indisposition of one's body; for example, having bad sleeping, whole body being nervous, etc.

Excited or lacking of energy; cannot be stabilized because of feeling extremely uneasy, or unwilling to do anything because of too tired and weak.

Lacking of appetite; losing weight.

Insomnia and waking up early but keeping feeling sleepy.

Easy to cry or wanting to cry but without tear.

Suicide, and with the ideas of murdering sometimes.

Wanting to take some more hypnotic or some medicine that is used to against melancholia.

Being disconnected with the real-life; even hearing sounds (hallucination) or having wishful thinking.

Feeling sorry towards someone else even though not doing anything wrong.

(to be continued)



醫藥是取悅病人，而自然卻是療治疾病。

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

—伏爾泰 Voltaire

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



假如您現在精力充沛，那是因您的身體已充滿能量。人體內有著由上億條神經交織而成的一個巨大網狀傳導系統，專門負責中央神經系統與全身的肌肉、器官、腺體、感覺器官之間神經脈衝的傳輸功能。

身體電力

人體由無數的細胞所構成，每一個細胞維持著導電的礦物質、絕緣的蛋白質與電解鹽之間必要的化學平衡。每一個細胞不是帶電的導體就是微小的帶電的電荷。實際上，每一個細胞就是一個小型的生物電池，而數兆的細胞串在一起，形成一個迴路，產生生物電磁場，人因這電磁場的存在而活著。這生命能量在傳統的東方醫學中稱之為“氣”。

人所散發的能量磁場效應有時被稱為“靈體”或“靈氣”。這種高度活躍的力場不僅反映人的身體健康狀況，亦產生因應外在刺激的反應－生物電磁場的發現對醫學而言是有著重要的意義。古代醫生將人體內在電路繪成經絡圖，同時根據經脈運行發展出針灸的醫療技術，即沿著人體氣脈中所謂的穴道來刺激補氣。



If you are alive, you are charged with energy. Within your body is a vast network of billions of nerves which conduct a constant stream of electrical impulses between the central nervous system and the muscles, organs, glands, and sensory receptors throughout the body.

The Body Electric

We are composed of numerous cells, each holding a critical chemical balance of conductive minerals, insulating proteins, and electrolytic salts; each is a potential conductor or container of minute electrical charges. In effect, every cell is a miniature biological battery, and several trillion of them, aligned and in circuit, generate the bio-electromagnetic field in which - and by which - you live. This life-energy is called "chi" in traditional Asian medicine.

The "field effect" of the energy you emanate is sometimes referred to as the "etheric body" or "aura." This highly active force field both reflects your state of health and responds to outside stimulation - a finding of some significance to medicine. Mapping this internal circuitry, ancient doctors developed the healing art of acupuncture, which stimulates flow along energy pathways called meridians.

A Mother's Touch

Every mother knows that she can somehow make her child's hurt "all better" with love and a certain caress or touch. Every culture has its healers skilled in the art of laying on of hands. In Japan, it's called "Reiki." In the

母親的愛撫

母親似乎天生知道如何藉由愛及適當的照顧或撫摸來安撫孩子受傷的心靈。事實上，每一種文化發展都會產生靠手來治療的技術。在日本，稱之為“靈氣”。在美國，成千上萬受過訓練的護士在醫院採用“有療效的撫觸”幫助病患控制疼痛、降低肌肉的緊張及血壓、增強免疫力以及加速復原。現在，特別看護在安撫早產兒時甚至沒有碰觸到他們，但現代醫學已開始認同古老的民間智慧，那就是，人類的撫觸是有益健康的。

紐約大學研究教授德羅爾斯·克瑞澤以證實治療性撫觸的療效而聞名，她對醫院病患進行治療性撫觸的實驗，從檢驗每一個有接受該療法病患的血紅素均確實有明顯增高，而百分之百證實治療性撫觸確實具有補足西方醫學療效的功能。她表示：「手的治療力量顯然是人人皆有的共通行為。」且她聲言使該療法發揮效用的要素主要是愛。

在荷蘭，正針對愛滋病患進行一項極有希望的試驗，一項結合手療法與順勢療法的實驗治療。研究員之一，畢業於哈佛神學院的佩姬·韓德爾斯頓表示：「我親眼看見該療法治癒了各種西方醫療認為無法治療的病痛。」

自我治療

這兒提供一些簡單的經驗可幫助您去感覺身體內部的能場：首先，用揮動、擦拭、輕拍或吹氣等方法“清洗”雙手，將雙手面對面分開約3呎寬，將注意力放在手掌間的知覺

上，之後開始慢慢地將雙手靠攏，此時您是否能感受到手掌間有些微的斥力運作？然後將雙手分



母親似乎天生知道如何藉由愛及適當的照顧或撫摸來安撫孩子受傷的心靈

US, thousand of trained nurses use "Therapeutic Touch," on hospital patients to control pain, reduce muscle tension and blood pressure, stimulate immunity, and accelerate healing. Now, intensive-care nurses pacify premature babies, without even touching them. Modern medical science concurs with traditional folk wisdom: human touch is good for you.

New York University research professor Delores Krieger is best known for proving that Therapeutic Touch "works" to the satisfaction of western medical science, by demonstrating significantly higher blood hemoglobin levels in 100% of all hospital patients receiving the treatment. She says, "The therapeutic use of hands appears to be a universal human act," and maintains that the common activating ingredient among all healers is love.

In Holland, a promising experimental treatment for AIDS patients combines the laying on of hands with special homeopathic remedies. Researcher and Harvard Divinity School graduate Peggy Huddleston says, "I saw this treatment heal a wide variety of



開，觀察剛剛的感覺是否消失了。猶如用手壓縮氣球般，重複靠近、分開的動作。您所感受到雙手間的覺知就是人所擁有的生物磁能。

這相同的能量除了自用外，同樣可以給其他需要它的人。如果以後您的親友頭痛時，不妨用您充滿愛的雙手去治療他們。這不但沒有任何危險的副作用，而您會發現原來您也具有治療性的撫觸力量。

佛法觀點

傳統佛陀教義，尤其是佛法醫學一直都強調每一生命體都具有不可思議、未被覺察的力量。法句經中，佛陀開示道“身體猶如一部機器，其內部沒有自我告訴它如何走路或行動，但它的思惟，有如看不見的風，卻可使身體這部機器運作。”這負責去覺察、反應生物看不見領域的根本官能就是心靈。精神領域變因，諸如慈悲的心念與專注力能啟動內在系統能量以創造身體平衡及治療身體。

推薦書目

治療性的撫觸－如何運用雙手來治療，作者 德羅爾斯·克瑞澤博士，出版社 R.N.(Prentice-Hall)

有療效的手－磁性引力的體驗，作者 里查·葛登，出版社 Unity Press

撫觸－人皆有之的皮膚的重要性，作者 雅栩立·蒙塔古，出版社 Harper Colophon



ailments which are considered untreatable by Western medicine."

Do-It-Yourself-Healing

Here is a simple experiment to help you feel your own energy field: First, "clear" your hands by shaking, brushing, flicking or blowing on them. Then separate them, facing each other, about three feet apart. Then,



paying close attention to any sensations you may feel in the palms of your hands, begin to draw them together slowly. Do you begin to feel a slight repelling force?

Separate the hands and see if the sensation dissipates. Bring them in and out as if pressing on a balloon. The sensation you feel between your hands is your own bio-magnetic energy.

This same energy can be given to someone else who may need it. The next time a friend or relative has a headache, try curing it with your loving intention focused through your hands. There's no dangerous side effects, and you might just discover that you have the healing touch too.

Buddhist Perspective

Traditional dharma teachings and

especially Buddhist medicine have always emphasized the subtle and unseen aspects of living organisms. In the Dharmapada, the Buddha is quoted as saying "The body is like a machine, and there is no self in it that makes it walk or act, but the thoughts of it, as the windy elements, cause the machine to work." The fundamental faculty in perceiving and effecting this invisible dimension is mind. Psycho-spiritual variables such as compassionate intention and concentration can mobilize internal systemic energy to create balance and healing.

Recommended reading

The Therapeutic Touch - How to Use Your Hands to Help or to Heal by Delores Krieger, Ph.D., R.N. (Prentice-Hall)

Your Healing Hands - The Polarity Experience by Richard Gordon (Unity Press)

Touching - The Human Significance of the Skin by Ashley Montagu (Harper Colophon)



羅尼布朗博士著有“生命的啟示” (www.BookLocker.com/LonnyBrown)，
“靜坐冥想－初學者問答” (www.SelfHelpGuides.com)與“自發性醫療”
(Amazon.com)。他的著作曾在另類健康醫療者、新時代、瑜珈雜誌及許多其他
新發行的刊物中刊登。布朗博士在美國新罕布夏州彼得自治市成立有整體健康
醫療諮詢中心，同時在全美各地的醫院、學校及公司機構中教導靜坐冥想、心
靈／身體健康醫療及壓力減輕等課程。其個人網頁及電子信箱為：www.holistic.com/lonny;
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*BUDDHISM
IN THE WORLD*



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尼泊爾

佛陀誕生之地受水壩的威脅

尼泊爾要求印度停止建造水壩，以免形成淹沒佛陀誕生之地的威脅。

水利管理部長Bijaya Gachchedar，在星期二聲言尼泊爾已正式要求印度“停止水閘的建設”。

印度在四個月前開始建造跨越Danav河的Rassiyal-Khurda-Lautan水壩，它位於藍毗尼的南邊，距尼泊爾和印度邊界僅有六百五十五英尺。藍毗尼的位置在尼泊爾首都加德滿都的西南方約一百七十英里處，據說是超過二十六個世紀前佛陀誕生為悉達多喬答摩的所在。

UNESCO聯合國經濟科學文化組織（屬聯合國的文化部門），已承認藍毗尼為佛陀的誕生地並宣布它為世界遺址。

印度官方則表示，主要是為了灌溉的作用而建造水壩，同時管理河水的流動。這二十英尺高的水壩，現已受到佛教界學者及尼泊爾政方的抨擊，他們指責以印度教為主的印度，已違反禁止在國際邊界五英里之內，建造此類建築物的國際條約。

這個水閘的建造，無非是印度設計完善的圖謀，意在聖者佛陀的誕生地被水淹沒後，再在印度境內另尋某地，作為假的藍毗尼。

尼泊爾屬聯合馬克思列寧主義共產黨派的立法者Gokarna Bista說：「印度很久以來便宣稱佛陀真正的誕生處是在印度而不是尼泊爾；然而，考古學家在1996年發現印度阿育王於西元前249年置放在該處的一根紀念柱則顯示了正確的位置所在。」



佛陀誕生之地——藍毗尼

Nepal

Buddha's Birthplace Threatened by Dam

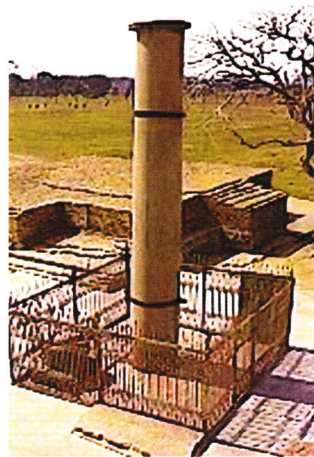
Nepal has asked India to stop building a dam that threatens to flood Buddha's birthplace.

Nepal formally requested India to "stop the construction of the barrage," Minister for Water Resources Bijaya Gachchedar said Tuesday.

Four months ago, India began building the Rassiyal-Khurda-Lautan dam across the Danav River, just 655 feet from the Nepal-India border south of Lumbini. Lumbini, 170 miles southwest of Nepal's capital of Katmandu, is where Buddha was said to have been born more than 26 centuries ago as Gautama Siddhartha. UNESCO, the United Nations' cultural arm, has recognized Lumbini as the birthplace of Buddha and declared it a World Heritage Site.

The dam is meant to block and manage the flow of river water, mainly for irrigation, Indian officials have said. The 20-foot high dam has come under fire from Buddhist scholars and Nepalese political parties. They accuse Hindu-dominated India of violating international laws that bar such constructions within five miles of an international border.

"The construction of this barrage is a well-designed conspiracy of India to inundate the birthplace of Lord Buddha and create another fake Lumbini somewhere in the Indian territory," said lawmaker Gokarna Bista of the United Marxist Leninist



印度阿育王紀念柱

聯合國經濟科學文化組織曾說藍毗尼是屬於世界上最偉大的宗教聖地之一，而且它的遺跡包含了自非常早期以來有關佛教朝聖中心性質的重要證明。

越南

越南的遺寶：完善保存一位高僧的肉身舍利

在靠近河內（越南首都）的一座寺廟裡，一位生於十七世紀的和尚至今仍保存非常完善的遺體，幾世紀以來不斷吸引著佛教徒來朝拜，現在科學家正致力於找出最妥善的方法來保存這珍貴的遺寶。

位於越南首都南方，古老的 Phap Vu 又稱為 Magic Rain pagoda(奇幻雨寶塔)，是一處充滿祥和寧靜而奧祕的地方，它的歷史可追溯到近兩千年。傳說是在基督誕生後的兩個世紀之時，中國一位管理該地區的將領因此處獨特的美麗而選中它，在寺裡的珍藏中，據說有從三世紀初，一座道場最初設立在那裡時就留存下來的一本刻著中文的銅製書。一千八百年來，這座寶塔一直是佛教徒勤於朝拜之處，吸引了來自越南各地的朝聖者。

吸引朝聖者的不僅是此塔如畫境般的美麗，更是它保存其中的遺寶——那自十七世紀中以來住持圓寂後仍保持完美的色身。Vu Khac Minh 原是寶塔附近名叫 Nguyen Tra 村裡的人，依照寺中的記錄，Vu Khac Minh 為了從持續的生死輪迴中解脫出來，進而追尋佛道上最究竟的證悟及涅槃，因此他與世隔絕地在一個小屋中靜坐，並告誡他的弟子在百日內不得開門，而當弟子們終於開了小屋的門，發現的是他已沒有生命跡象的身體，儘管在酷熱的氣溫下，其身體仍舊保持完善。遵照囑咐，他們將身體塗上僅用鋸屑、銀粉、樹脂及瓷漆等組合的材料，便不可思議地保持至今仍栩栩如生的形態。繼

Communist Party of Nepal.

India has long claimed the actual birthplace of Buddha is in India and not Nepal. However, archeologists discovered in 1996 a commemorative pillar placed there by the Indian Emperor Ashoka in 249 B.C. that marked the precise location.

UNESCO has said that Lumbini is one of the holiest places of one of the world's great religions, and its remains contain important evidence about the nature of Buddhist pilgrimage centers from a very early period.

Vietnam

Vietnam's Relic : The remarkably preserved mummy of an abbot

The remarkably preserved body of a 17th century monk at a temple near Hanoi has been attracting Buddhist pilgrims for centuries. Now scientists are seeking the best way to preserve this precious relic.

The ancient Phap Vu or Magic Rain pagoda, south of the Vietnamese capital, is a place of serene mystery dating back nearly two millennia. Legend has it that the location was chosen for its beauty by a former Chinese governor of the region, two centuries after the birth of Christ. Among the temple's treasures is a bronze book etched in Chinese characters, said to date back to the year 210 A.D., when a religious site was first established here. Eighteen hundred years on, the pagoda remains an active place of Buddhist worship, attracting pilgrims from all over Vietnam.

They are drawn not just by the pagoda's picturesque setting, but by its most



越南高僧
Vu Khac Minh
的肉身舍利

Minh 之後成為寺裡住持的是他的姪子 Vu Khac Truong，Truong 同樣在獨自靜坐後圓寂，而他的身體雖也被寺裡保存下來，卻因經過1914年的一場水災損害了，修復後的狀態就遠不如 Minh 那般生動了。

寺中的 Thich Thanh Hung 法師說道：「這是我們非常珍貴的寶物。我會說，即使是現今的科技也無法知道這些高僧大德的遺體如何能在越南北部這樣潮濕的熱帶地區保存了近四百年，這對科學家而言是個不可解的謎團。」

河內考古學學會的Nguyne Lan Cuong博士曾對 Minh 的遺體做過X光的檢視而驚愕於它所呈現出的結果。儘管長時間以來，皮膚及內部器官早已消逝無蹤，他盜漆的外表卻覆蓋著沒有任何顯示是別針或粘膠將它們接合在一起的完整骨骼。Nguyne Lan Cuong 博士註明說：「我們用X光證實了這是一位已逝的和尚絲毫未損的遺體，它是現今在越南僅有的一副，珍貴非凡，我雖不確定將來是否還會有同樣的發現，但這的確是目前唯一的。」

現在Cuong正和其他科學家研討該如何才能最妥善的保存 Minh 的這副被稱為肉身舍利的遺體，它在40年代後期法國軍隊襲擊當時駐留在寶塔處的越南自主戰隊時受到損傷；當然也包含時間的因素在內，在頭部及

remarkable relic - the perfectly preserved mummy of an abbot who died in the mid-17th century. Vu Khac Minh was a native of Nguyen Tra village near the pagoda. According to the temple's records, Vu Khac Minh was seeking to attain the supreme Buddhist state of 'nirvana' or enlightenment, that would mark an end to a cycle of continuous reincarnation. So he isolated himself in a secluded hut to meditate, having told his followers not to open the door for 100 days. When they did so, they discovered his body, perfectly lifeless, but also perfectly preserved, despite the tropical heat. Following his instructions, they coated it with layers of paint and sawdust, silver, resin and lacquer, a combination that has preserved it to this day in an uncannily lifelike state. Minh's nephew, Vu Khac Truong, who succeeded him as abbot, also meditated alone before dying and his body was also preserved and remains at the temple, although in a far less lifelike state, having been badly damaged by floods in 1914 and then restored.

Said Venerable Thich Thanh Hung, a monk at the temple: "These are our very precious treasures. I would say that the present technology is not capable of discovering how bodies of the superior monks could be preserved given the humid tropical climate in north Vietnam. It remains a mystery how the body-statues have lasted nearly 400 years in such weather conditions. This is a puzzle for scientists."

Dr. Nguyne Lan Cuong, from the Hanoi Institute of Archaeology, conducted x-rays

面部有一條相當大的裂縫顯露出下面的骨骼。Cuong又說道：「保存這些肉身舍利是非常重要的，在世界上還找不出任何一處像這般用瓷漆、鋸屑及棉紙等的混合物來覆蓋遺體的地方，許多國外的科學家向我詢問過有關這方面保存的方法，但我仍未找到任何說明這些技巧的文獻，這是越南佛教中一個特殊的傳統，它在生者與死者之間產生了一個親近的聯繫。」

這些肉身舍利受到遍及越南各地人民的崇敬，從全國各地湧來寶塔的朝聖者虔誠的頂禮這兩位他們相信已證得涅槃而遺留身體作為囑咐的高僧。

馬來西亞

東南亞最大的坐佛在吉蘭丹(Kelantan)開光。

東南亞最大的一尊坐佛在反對回教管轄的地區針對回教的極端主義作爭論的聲浪中，正式舉行了開光儀式。

披著橘色袈裟的出家僧侶在祈福中點上了兩支巨大的蠟燭來開光。這三十尺高，四十七尺寬的佛像盤著雙腿以靜坐的姿勢駐立在位於馬來西



亞東部一個沉靜的城鎮 Tumpat 的 Wat Machimmaram 寺頂上。

為期一週的慶典在開光儀式中展開了序幕，而慶典的高潮是在九月十六日當淚滴形的“心”安裝到有著純金嘴唇的銅色佛像上。吉蘭丹一百四十萬人口中，有將近百分之五的數百位中國華裔，手持燃香將細薄的金箔貼黏在展示代用台上的佛陀之心。他們並將一對用純金銀打造的針放入中空的心的

of Minh's remains and was astonished by the revelations. While all traces of skin and internal organs have long since disappeared, the lacquer shell houses a complete skeleton with no trace of pins or glue to link the bones together. Dr. Nguyn Lan Cuong, from the Hanoi Institute of Archaeology noted: "We have used x-rays to prove that this is the original intact body of a dead monk. This is very precious and the only one found in Vietnam so far. I'm not sure about whether others will be discovered in future, but so far this is the only one."

Now Cuong and other scientists are debating how best to preserve Minh's mummy, which they call a 'body-statue'. It was damaged in the late 1940's when French soldiers attacked Vietnamese independence fighters then holding the pagoda. Time has also taken its toll. There is a large crack on the head and face, revealing the skull beneath. Added Cuong: "It's very important to preserve these body-statues. There's nowhere else in the world where people have used a mixture of lacquer, saw-dust, and tissue paper to cover bodies. Many foreign scientists have asked me about this method, but I have not found any document explaining these skills. This is a unique tradition of Vietnamese Buddhism and creates a close connection between the dead and those still living."

And the 'body-statues' are revered throughout Vietnam. Worshippers make pilgrimages to the pagoda from all over the country to pray at the feet of two monks whom they believe may have achieved 'nirvana' and left their bodies behind as a testament.

位置，藉以表示放下了對世間財富的執著以及對貪與瞋的捨棄。

寺院的監督說預計將有十萬名來自泰國、新加坡和斯里蘭卡的朝拜者，加上五百位的泰國僧侶，參與由泰國副僧皇 Somdel Praphut Thachan 和尚主持的盛大安裝儀式。

這尊用了十年時間和四百萬馬幣，約有十層樓高的坐佛，周圍莊嚴著中國的民間神像，並以龍為裝飾的柱子和各種手工精細的雕刻。



東南亞最大的坐佛

Malaysia

Southeast Asia's largest sitting Buddha opens in Kelantan

Kota Bharu -- Southeast Asia's largest sitting Buddha was formally inaugurated today in Islamic opposition-ruled state of Kelantan amid a debate over Islamic extremism.

Orange-robed monks chanted prayers and lit two giant candles to inaugurate the 30-metre-high, 47-metre-wide statue of Buddha sitting cross-legged in a meditation pose atop Wat Machimmaram temple in sleepy Tumpat town in the eastern state.

The ceremony kicked off a week-long festival that will culminate on Sept 16, when the brown Buddha with pure gold lips will have his giant, tear-drop-shaped "heart" installed. Hundreds of ethnic Chinese, who make up less than five percent of Kelantan's 1.4 million people, burned joss sticks and stuck thin gold foils on the Buddha's heart, which is being displayed on a makeshift stage. They also inserted a pair of needles made of pure silver and gold into the hollow of the heart, symbolising a release of their attachment to worldly wealth and rejecting greed and hatred.

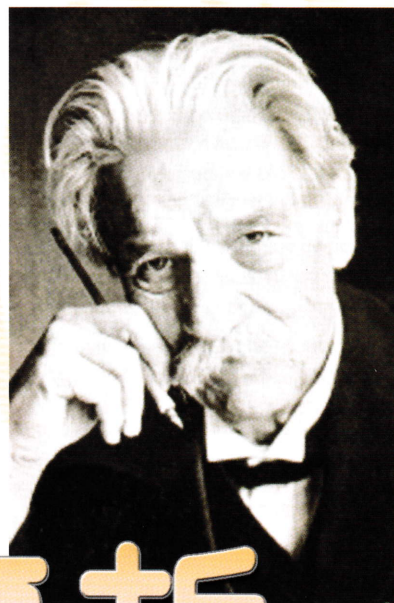
Some 100,000 worshippers from as far as Thailand, Singapore and Sri Lanka, plus 500 Thai monks, are expected to turn up for the grand installation ceremony by Thai deputy chief monk Somdel Praphut Thachan, said temple officials.

The 10-storey-high Buddha, which took 10 years to build and cost RM4 million, is surrounded by Chinese folklore statues, dragon-adorned pillars and meticulous carvings.



非洲叢林醫學之父

The father of Africa Medicine



史懷哲

Albert Schweitzer



除非人類能夠將愛心延伸到所有的生物上，否則人類將永遠無法找到和平。

~史懷哲

Only if people can express his love to all beings, otherwise people would not find peace.

~ Schweitzer

一、本期介紹的成功人物：史懷哲

史懷哲於一九七五年誕生於德國阿爾薩斯凱斯堡附近的鄉村，他的父親是一位牧師，雖然幼年的史懷哲身體非常孱弱，但從小在父親的薰習下依然能夠培育出一顆善良的心。

有一次史懷哲與朋友出去玩耍，他和朋友走到山上，朋友們想要用石頭打鳥，史懷哲於心不忍，便大叫一聲，把小鳥嚇跑。還有一次史懷哲班上的一位小朋友要和他比賽賽跑，史懷哲一馬當先跑到終點，當同學隨後趕上時，對史懷哲說，“你知道嗎？你會贏我並不是你本身的氣力，而是你穿得比我暖，而且每個禮拜可以喝到兩次的肉湯”，從此以後史懷哲再也不吃肉了。

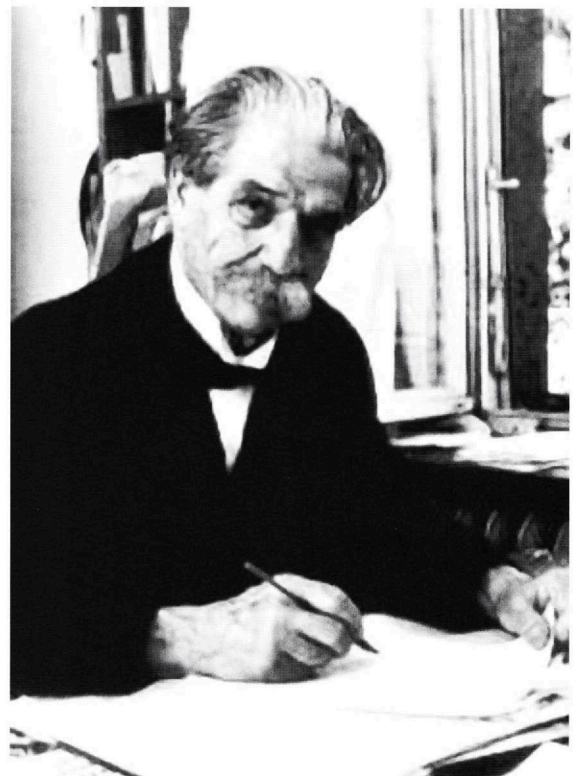
年輕的史懷哲非常用功，能多方面涉獵，在柏林拿到了哲學博士的學位，並且精通數國語言，所以在他年輕時就已是享譽歐洲的年青才子，在德國他是一位著名的醫學家，同時也是集神學家、音樂家及哲學家於一身的一位人道主義者。

史懷哲在三十歲時因看到一本傳教協會的月刊記載非洲地區人民健康情形很差，徵求醫護人員，史懷哲便毅然花費七年從頭學醫，並在成為一位合格的醫師後，與他的妻子遠赴非洲在蠻荒的叢林中行醫達五十多年，史懷哲曾於一九五三年獲頒諾貝爾和平獎，並將所有的獎金用於建麻瘋醫院。

史懷哲用其生命中大部份的光陰在非洲叢林行醫，並且體驗出生命的可貴，因此在他的著作中留下了如下的名言“除非人類能夠將愛心延伸到所有的生物上，否則人類將永遠無法找到和平。”值得我們深刻學習與深思。

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

Once, Albert Schweitzer went out with friend, he and friend walk up to the top of mountain, as his friend would like to throw the stone on a bird, Albert Schweitzer do not bear to do so, so he screamed, and scare the bird away. And once one of his classmates do the running race with him, as Albert Schweitzer run to the terminal point, so when his classmate catch up with him, and said to Albert Schweitzer, "Do you know? The reason you would win me is you wear more clothes than mine, and you can drink meat soup twice a week."

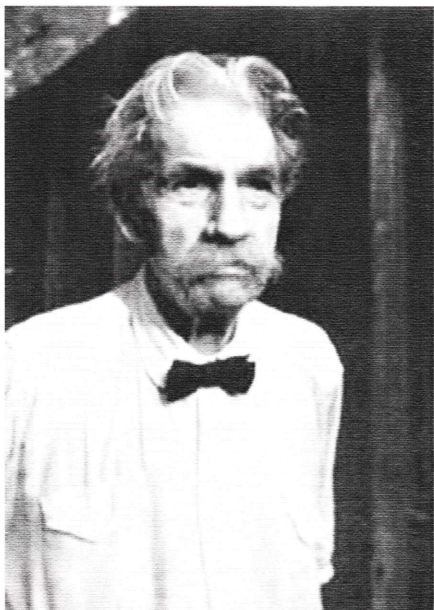


每位成功人士所擁有的明顯特質，那就是永遠的努力不懈

二、成功公式：愛心＋努力＋堅持 自己理念 == 史懷哲成功公式

史懷哲在他的一生中，展現出一位宗教家所示現的大愛，若沒有悲天憫人的胸懷，史懷哲不會放棄在歐洲那如日中天般的聲譽與似錦般的美好前程而遠赴非洲蠻荒叢林行醫，從史懷哲小時候不忍心讓同學受到傷害以及對小動物的愛護，到長大後決定去非洲的這段期間開始，他的朋友沒有一個表示贊成，由此可以看出史懷哲對於崇高理念的堅持與奮鬥。

同時我們也很容易可看出每位成功人士所擁有的明顯特質，那就是永遠的努力不懈，這從史懷哲從小就刻苦力學得到哲學、神學、醫學及音樂四個學位的成就及獲諾貝爾和平獎後依然不曾稍歇為非洲建設而盡心盡力，直到心臟停止的那一刻。這就是一個偉人最好的成功示現。



史懷哲把自己全部生命都奉獻給了非洲叢林部落的人們，將人性光明的一面展現無遺。

from now on,
Albert Schweitzer
did not eat meat
any more.

As Albert Schweitzer was young, he studied very hard, and read cursorily, got a Doctor of Philosophy, also can speak different countries' languages, so he was so famous as a gifted man of letters in Europe, and also was a well-know humanitarian, combine with theologian, musician, and philosopher. At his age of thirty, he read a monthly of missionary association, reported that Africa people's healthy condition is very bad, and need doctor, so he decided firmly to spend seven years on studying medicine. After being a qualified doctor, he and his wife went to Africa to practice medical care over fifty years, ever got a Nobel Peace Award in 1953, then spend all of his prize on building a hospital for leprosy.

Most of Albert Schweitzer's life time was to practice medical care in Africa, and experienced the value of life, so he wrote some famous sentence, such as "Only if people can express his love to all beings, otherwise people would not find peace." It really worth to learn and think deeply.

2. The formula of success: Love + hard working + insist on his own ideal = the success formula of Albert Schweitzer.

On Albert Schweitzer's life time, he





除非你能夠擁抱並接納所有的生物，不只是將愛心侷限於人類而已，不然不算真的擁有憐憫之心。 ~史懷哲

Unless you can embrace and accept all creatures, not only just loving humanity, otherwise you are not really with compassion. ~Schweitzer

三、史懷哲成功公式的應用：

除非你能夠擁抱並接納所有的生物，不只是將愛心侷限於人類而已，不然不算真的擁有憐憫之心。

1. 醫事工作者的借鏡：

在史懷哲諸多聲威顯赫的成就中，以在非洲行醫五十多年，對非洲叢林的部落所做的貢獻，最為人們所津津樂道，在那兒，部落的人都稱他為“歐剛加”即是神人的意思，因為史懷哲不但醫療他們的身，更關心他們的心理狀況，因此能獲得部落人民的愛戴。而這也是作為一位醫事工作者，最能讓人敬佩的地方。

一個生病的人，除了負擔身體上的痛苦外，有時候心理上所承受煎熬卻大過身體的病痛，因此中國有句古老名言：醫者父母心。就是闡述為醫者，能夠像父母一樣，除了能療治身上的傷，更能醫治心理的痛，以自己的熱情與愛心，呵護著病人，並為他們帶來光明和希望，就像史懷哲一樣把自己全部生命都奉獻給了非洲叢林部落的人們，將人性光明的一面展現無遺。

2. 在修行上的應用：

史懷哲對理想的實踐力令人感動，史懷哲對眾生無私的愛，更是令人動容，而修行者



expressed a religionist's great love, if he do not have the ambition of loving compassion, Albert Schweitzer would not give up his fame and bright future to Africa forest. In his childhood, he had so many cares on his classmate and little animal in his childhood; as grow up, he decided to practices medical care. From that, we can understand Albert Schweitzer's insistence and hard working for lofty ideal. Simultaneously, we can see that each successful person possesses clear character, which are permanent efforts without stop.

At the same time, we also can understand the obvious quality of every successful people- always working hard. In Albert Schweitzer's childhood, he studied hard to get four diplomas of philosophy, theology, medicine, and music, and still work hard after getting Nobel Peace Award. This is the best sample of a great man.

3. The application for successful formula of Albert Schweitzer

Unless you can embrace and accept all creatures, not only just loving humanity, otherwise you are not really with compassion.

1. The example of medical worker:

People always interested in Albert Schweitzer's contribution for African forest over fifty year's. The tribe's people called

所要做的，只不過是對自己的生命負責而已，然而生命的本質到底是什麼呢？在理解了這個本質之後，如何將之落實到我們的生活裡，才是修行的重點，並且如何實踐，則是牽動是否能將理想實現的重要關鍵。

我們翻開偉人們一生的奮鬥史，都不難發現“大愛”與“努力”的影子，而在理解了這些本質後，只要能依循著古聖先賢們的理念來奮鬥，如此在修行的道路上，定能走得更平順，也定能使自己得利，大眾得利，這才是你我所樂見生命型態的展現，不是嗎？因為畢竟每個人在靈魂的深處，永永遠遠是在期盼著生命能夠有“真、善、美”的完美演出啊！

him "Olygangjia", namely gods. Albert Schweitzer did not only cure their body but also care for their mentality. So he could attain the tribes' respects. And this is the most admiring behavior for medical worker.

In addition to load body's pain, one patient bears more suffering on mentality than body's pain. Therefore, there is one Chinese ancient well-known saying, "doctor as parents' heart" is to expound the doctor like parents to cure body's wound as well as cure mental pain. The doctor take care patients by his zeal and affection to bring brightness and hope for patients, just like Albert Schweitzer who dedicate his whole life to African and completely unfold human brightness.

2.Application on practice Buddha dharma:

Albert Schweitzer's practicing ability to ideal is very touch, but his selflessly loving is more affecting. And all the things the cultivator need to does is to responsible for his life, but what is the life's essence? After realizing the essence, how to put into effect in our life is the practicing key, and how to practice is the important key to accomplish the ideal.

We can find the shadow of "Great love" and "struggle " as reading the struggling history of great people's lifetime. After understanding these essences, only can we follow ancient sages' thought to struggle, then, we can practice smoother for our dharma practice, finally benefit ourselves as well as others. This life style is what we like to have, don't we? After all, everyone's deep soul always hope his own life has "the true, the good and the beautiful".

史懷哲成功公式

愛心

努力

堅持自己理念



單元主題:自在的觀察

EASE OBSERBATION



Efficient Way to Learn

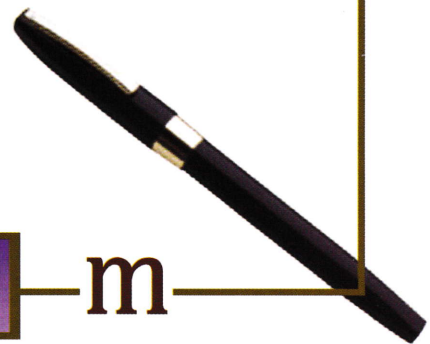
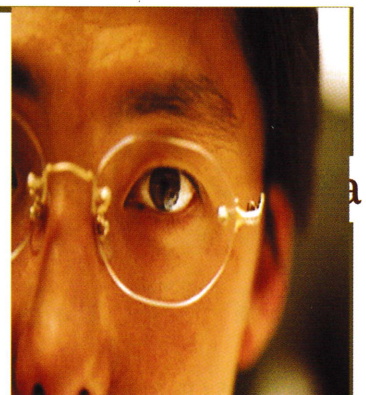
高效能學習法



K



觀察吃飯練習，練習只是練習，
當生命進入專注的狀態時，
內在的潛能就會自動展現了。



生命的學習是一條漫長的路

嗨

，我們又見面了，生命的學習是一

條漫長的路，因為它脫離了一般標準答案模式的學習範疇，從小東方的教育所教導的往往是標準答案式的思考模式，例如考試時的是非題及選擇題便是，因而養成了我們要求凡事一定要有一個答案才放心的習慣。隨著社會快速的變遷，漸漸的許多人面對人事物已經失去了耐心，心中期待的並不是對事物的充分了解，而只是急著要一個最後的答案。然而許多事情對我們而言，是未知和無法掌握的，甚至根本就沒有標準答案可言，換句話說，誰也不知道標準答案在哪裡，又有些事物是建立於某些條件之下，當條件因素一變，結果便不相同了，如此一來請問標準答案在哪裡？要求標準答案的潛在性習慣讓我們在生命的追尋中，失去了許多學習的機會。我們常看到「安住當下，生命才能活得輕鬆愉快。」但究竟什麼才叫做安住當下？如果我們還停留在標準答案或一定精確的界定每一件事的思考模式時，我們就仍處在二元對立的想法中，我們就仍會在是與非、對與錯中患得患失、瞻前顧後，而很難享受生命的自在和喜悅。

曾經有一個學生問說：「觀察力練習的道理他懂，但他無法練習。」我問：「為何無法練習呢？」他說：「觀察力的練習

S

piritual growth is a long road. It is not that easy to find truths of life just to look for standard answers. We will never learn unless we experience everything ourselves. In the East, we are educated to think by a way of “finding a standard answer”, e.g. true-false test and multiple-choice question in our examinations. Consequently, we always won't stop worrying something until finding a standard answer.

Gradually, many people lose their patience when they are facing one person or one thing. They are eager for a final answer but to thoroughly understand the man or the thing. Nevertheless, we can not know and control many things. There might even no standard answer. In other word, nobody knows where the standard answer is. And, some things exist only in some specific conditions. Their results change whenever the conditions change. So, how can we find a standard answer? While seeking truths of life, we lose many chances to learn because of our habit, which latent in our mind: to request a standard answer for everything. We often hear that life could be joyful, easy and free if we live in every present moment. What is to live in every present moment? That is to throw away all our habitual ways of thinking: to find a standard answer or to clearly define everything. If we always want to define things only in two ways-right or wrong, we will keep

HIGH EFFICIENT LEARNING

高效能學習



雖然是從觀察自己的動作做起，但我還是不能明白什麼是觀察力？所以很難練習。」他不斷問：「到底什麼是觀察力？我這樣練算不算？還要練多久才會有效？」這是一種潛在求速成的心理習慣。許多生命的答案，往往是在千錘百鍊中，在山窮水盡中，柳暗花明才會出現，因為我們的認知範圍實在太有限。生命不是永遠一成不變的，覺察變動、適應變動、處理變動，這三種能力讓生命豐富了起來。觀察吃飯練習，練習只是練習，當生命進入專注的狀態時，內在的潛能就會自動展現了。

另一個問題是練習觀察力時，不要自我對話，盡量少分析，觀察只是觀察，因為當產生自我對話時，注意力就被吸引到對話上，也就離開了觀察的狀態了。

觀察力的訓練需要持久的練習，就如同學游泳時，雖然老師已經教過怎麼游了，但如果不真正嘗試，是無法體會箇中精華的，而觀察力的訓練可以讓我們了解生命的真相，在生命的大海中不會沉沒，而能游向生命的彼岸，這是多麼幸福快樂的一件事啊！

worrying about personal gains and losses and being overcautious to take any action. We will therefore be not able to enjoy the ease and joy of life.

Once a student told me, "I understand the logic of observation exercise. But, I can not practice it." I asked, "why can't you practice?" He said, I know I should practice observation from observing my own actions. But I still can not comprehend what is observation. Therefore, it is hard for me to practice. He kept asking me, "What is observation" "Am I doing right?" "How long should I practice to learn something?" His mind is habituated to hope to obtain his goal quickly as many people do. Our ken is limited. Many answers to life appear only after we experience lots of troubles and trials. Life is not always the same. Being aware of changes, adapting changes and dealing with changes enrich our life. When we practice observing eating, the practice should be nothing but only a practice. When our life is in the state of concentration, our potential will show itself.

When we practice observing, try not to have a self-dialogue and do not to analyze it. Why? Because when there arise a self-dialogue in our mind, we will not pay attention to our observation practice.

It needs to spend a very long period of time to train ourselves to observe. It is just like swimming. If the student don't try himself, he can never know how to swim despite the teacher had taught him how. The observation training can make us realize truths of life. Through practicing it, we will therefore won't sink into the sea of life and swim to the Other-shore of life. How a happy thing it is!



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



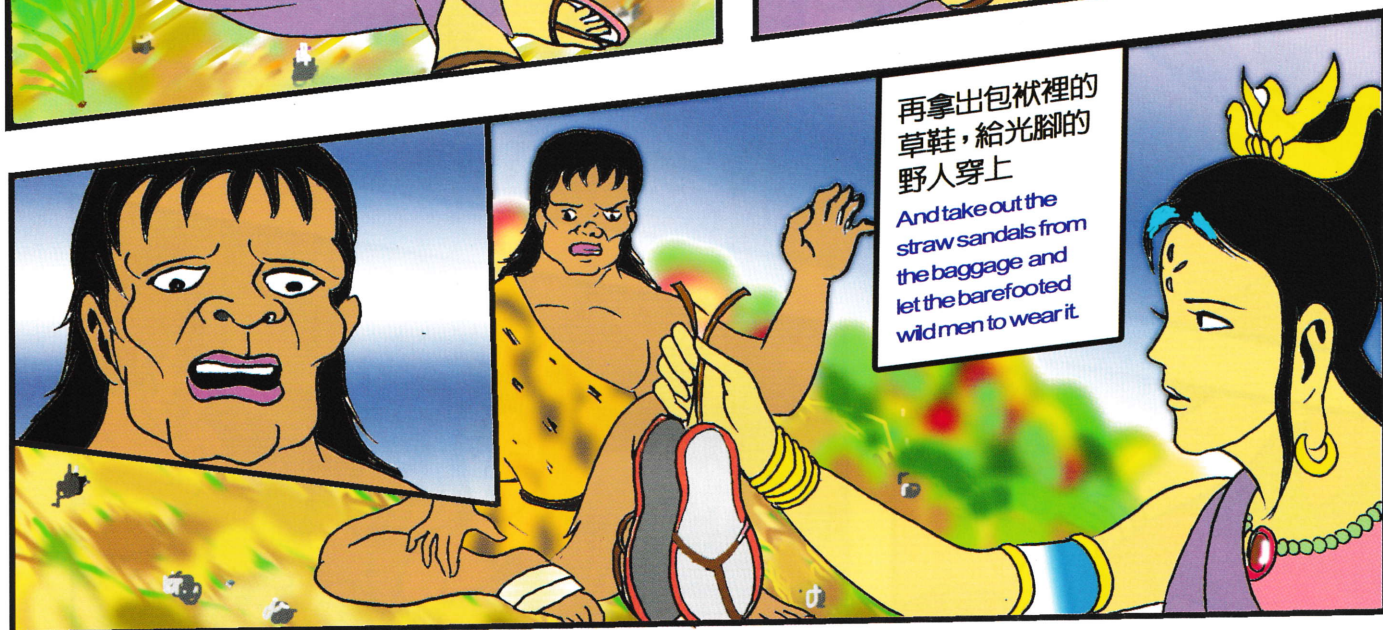
慈眼視衆生，福聚海無量

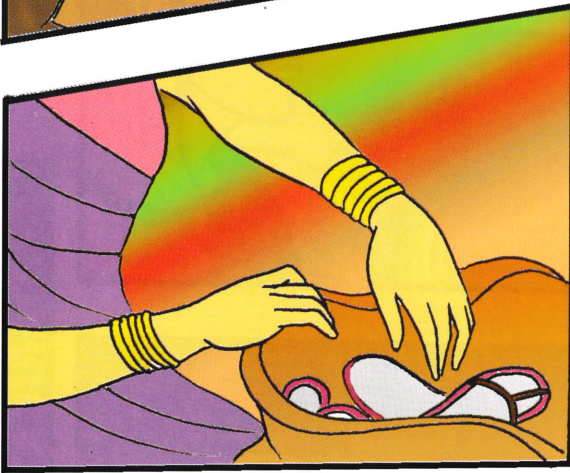
View all sentient beings with mercy.
Merits are like the unmeasured sea

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

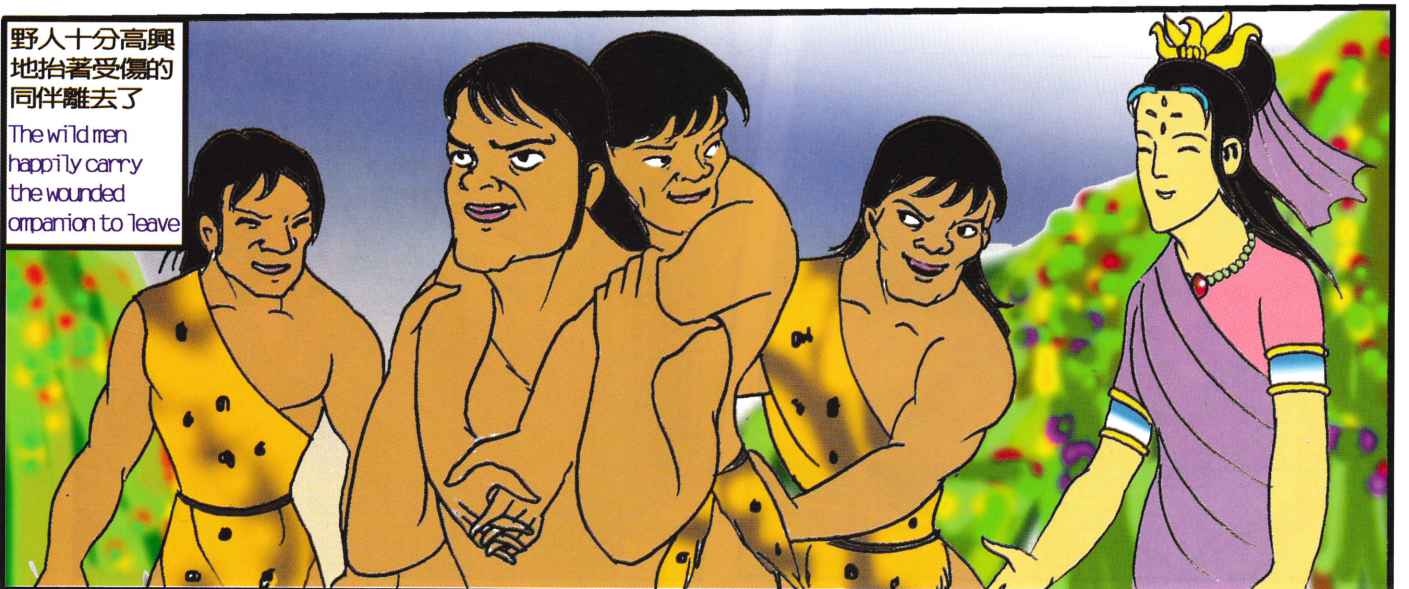
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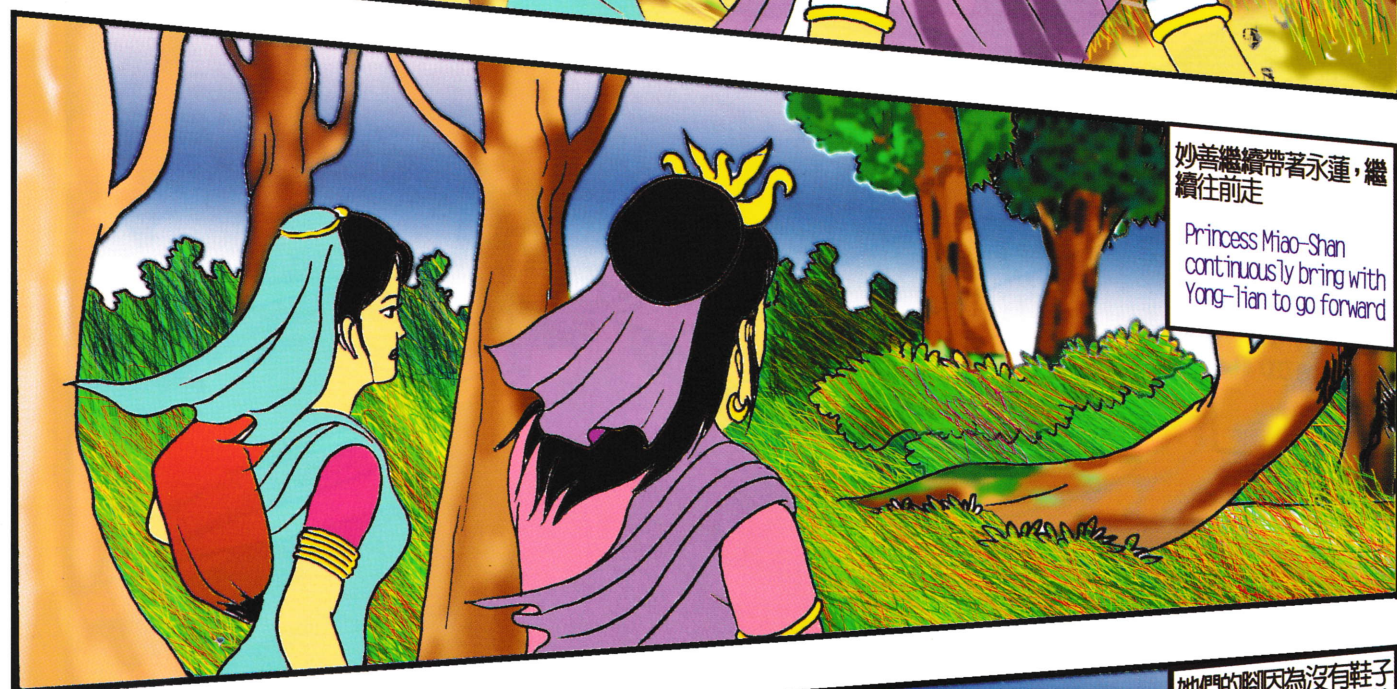
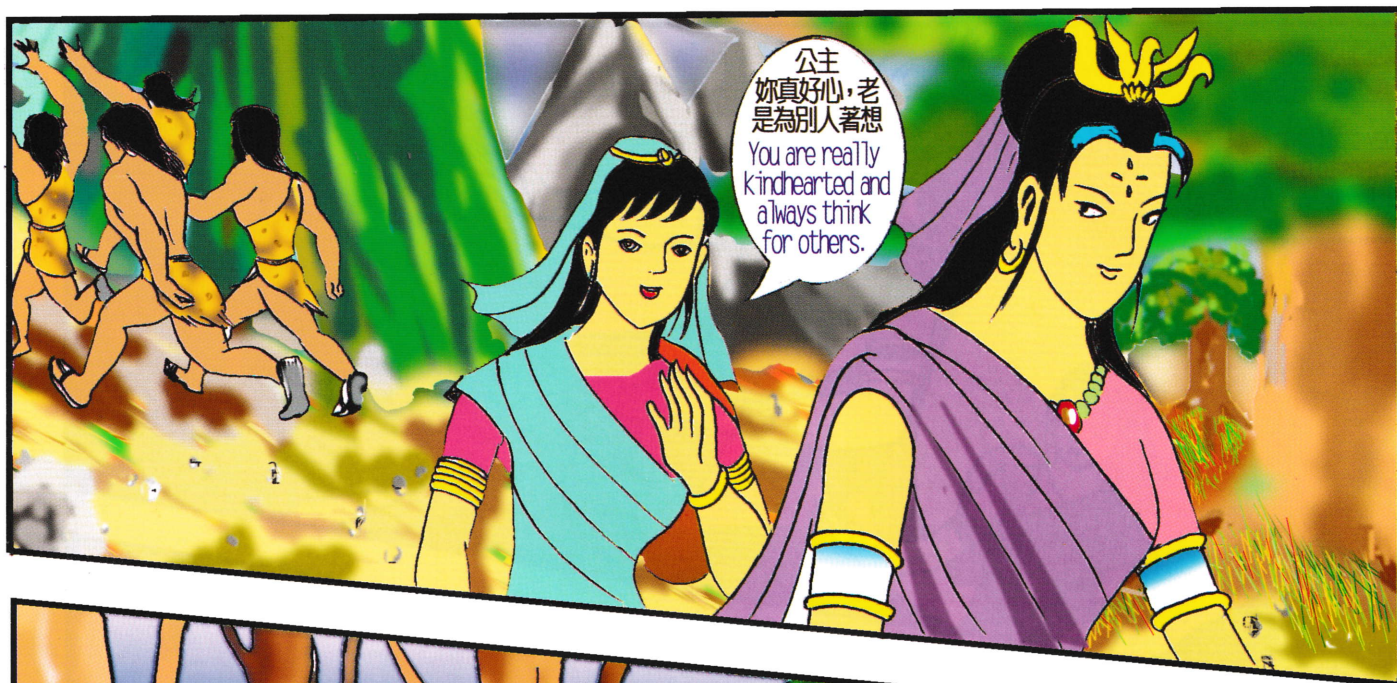




野人十分高興
地抬著受傷的
同伴離去了

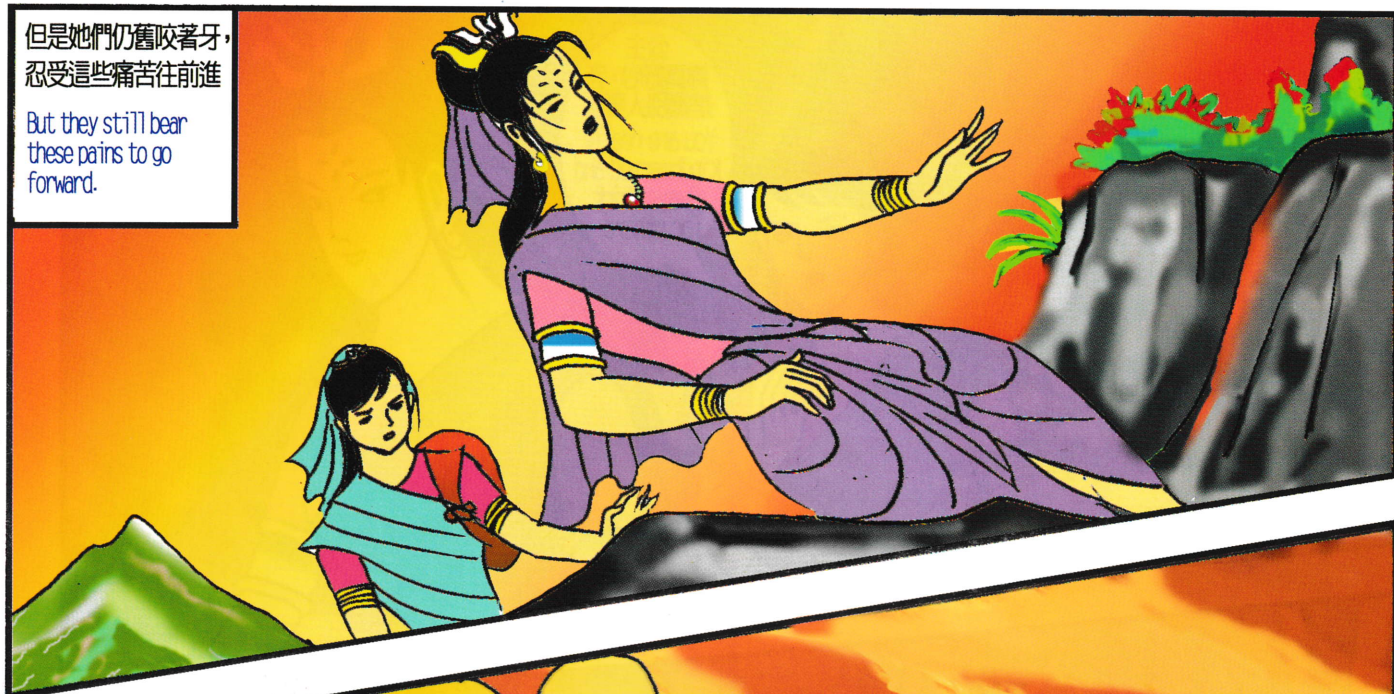
The wild men
happily carry
the wounded
companion to leave





但是她們仍舊咬著牙，
忍受這些痛苦往前進

But they still bear
these pains to go
forward.



終於，她們在冬天的時
候，到達了須彌山，也
爬上了山頂

Finally, they reach the
Sumeru Mountain and
climb up on the top in
the winter





須彌山上積滿了白雪，忽然，
佛陀又出現了
Sumeru Mountain covered with
white-snows, suddenly, Buddha
appear again



他的背後襯著一輪又圓又大的月亮，
左手拿著一個精巧的白玉淨瓶，右
手握著一朵光彩燦爛的白蓮花
There is a round and big moon behind
him, and his left hand take a exquisite
white- jade vase, and right hand hold
a sheen and glorious lotus.



玄奘大師 (10)

Master Xuan-Zang

玄奘大師的一生，完全的奉獻給佛法
爲的是讓千萬萬的衆生得到永恆的喜樂
得到生命的答案，得到永恆的喜樂
現在，透過淺顯易懂的文字
加上豐富生動的故事情節
讓我們一同來瞭解大師波瀾壯闊的
生命樂章同時也更深刻的來體驗
真理、體驗 ----- 法

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

文 / 郭韻玲 譯 / 錦祥
版面創意 / Tan 完稿 / Tan
Article / Kuo Yun-ling Translator / Chin Shan
Art / Tan Layout / Tan

申請未過・ 婉謝重位

Unsuccessful Application. Rejection of High Position

風和日麗的午后，長安的偉麗寺宇中，玄奘與數名僧人在清明的靜坐，輕風徐來，好不自在。

慈明師手持一份公函，行色匆匆的走來，然後用帶著失望的口氣叫道：

玄奘法師

我們的申請

朝廷沒有通過！

玄奘先聞言睜開眼睛，數名僧人也睜開了眼睛，開始相視，議論紛紛。

一位僧人說道：

怎麼會這樣呢？

另一位也說：

是啊！

我們的動機非常的光明正大
是為了弘法利生啊！

One fine afternoon, Xuan Zang and some other monks are meditating in the gorgeous monasteries of Chang An. A cool breeze is blowing gently. The whole atmosphere is very relaxing. Venerable Ci Ming holds an official letter in his hands and walks over in a rush. Then he speaks with a tint of disappointment in his voice,

"Venerable Xuan Zang,
our applications
are not approved by the Court!"

Upon hearing his words, Xuan Zang opens his eyes. Several other monks also open their eyes and start to discuss about it.

A monk says,

"How can that happen?"

Another says,

"Yes!

Our motivation is pure and great.



慈明師看了一眼公函說道：

朝廷的回覆是——

由於近日邊境不太平

行旅不安全

所以不論僧俗

一律嚴格禁止出國

一位僧人失望的說道：

這樣啊！

那豈不就是去不成了

另一位僧人也接腔道：

如果真的是邊境不安全

我看——

也只好作罷了

慈明也無奈的對玄奘說道：

玄奘法師

我們真的好想追隨您一起去印度求法

不過——

如今朝廷下詔禁止

我看也只有從長計議了

大家聽了，也都有同感的點了頭附和。

玄奘聞言沈吟一會，抬頭說：

我尊重各位的決定

不過我本人——

自有定奪

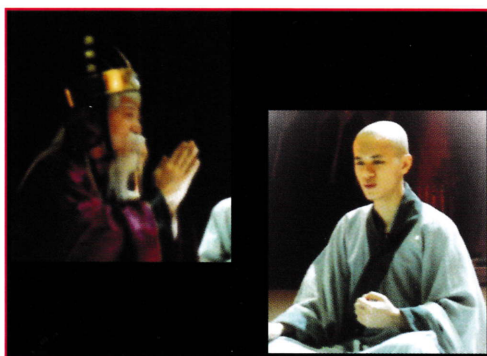
大家聞言面面相覷，一時之間，不曉得該如何是好，就在此時，一個可愛的小沙彌興沖沖的跑進來，稱道：

玄奘法師！

宰相大人來訪！

玄奘聞言：

快請他進來



It is for the sake of spreading the Dharma and benefiting all sentient beings!"

Venerable Ci Ming looks at the official letter and says,

"The Court's reply is—as the borders are not very stable nowadays,

it is unsafe for travel.

Therefore, no matter monk or a laity,

no one is allowed to leave the country."

A monk speaks in disappointment,

"If that is so,

then we can't go to India anymore!"

Another monk also joins in,

"If the borders is really unsafe,

I think—we'll have to give up the idea."

Hui Ming also tells Xuan Zang,

"Venerable Xuan Zang,

we all would really like to follow you to India to seek the Dharma.

However,

now that the Court has made announcements to stop us,

I think all we can do is to make further plans."

All nod their heads in agreement.

Xuan Zang thinks for some time, then he raises his head and says,

"I respect all your decisions.

小沙彌回身去接宰相大人。

衆僧人也紛紛站起，準備迎接。

只見宰相大人已在小沙彌引路下，與僕從走了進來，向玄奘請安道：

玄奘法師

玄奘下座還禮：

宰相大人

宰相大人笑著說道：

所謂“無事不登三寶殿”

我因為素來敬仰法師的戒行德學

準備奏請我們大唐太宗皇帝下詔

迎請您作長安城中最著名的古剎莊嚴寺的住持

玄奘聞言，謙拒道：

貧僧資歷尚淺

恐無力勝任如此重責大任

宰相大人並不放棄的再大力勸進：

這莊嚴寺的重要是不在話下

堪稱大唐的國寺

常住的清眾

However, for me,

I have my own plans."

Upon hearing his words, everyone stares at each other, not knowing what to do. At this time, a cute little samanera rushes in in excitement,

"Venerable Xuan Zang!"

The chief minister has come for a visit!

Xuan Zang replies,

"Invite him in quickly."

The samanera turns back to welcome the chief minister.

All the monks also stand up to welcome him.

Led by the samanera, the chief minister walks in with his servants. He greets Xuan

Zang,

"Venerable Xuan Zang."

Xuan Zang descends from his seat and greets back,

"Chief Minister."

The chief minister laughs,

"As it is often said, one does not enter the temple without request."

I have always looked up to your conduct



數以千計
住持的寶座
也是多少人羨慕不已、求之不得的
而玄奘法師
卻是大家心目中最適任的人選啊！

慈明師聞言也高興的勸道：

玄奘法師
你就恭敬不如從命
答應宰相大人吧！

其他僧人也都高興的點頭附和道：

是啊！
是啊！

玄奘仍謙虛的辭讓道：

多謝宰相大人的美意
但是——
玄奘有自認更重要的事要去完成
還請宰相大人海涵啊！

宰相大人聞言，不禁頓感失望，但仍存一絲希望的說道：

好吧！
我暫時也不勉強您



and wisdom.

Therefore, I prepare to ask the Emperor to send a decree to welcome you to be the abbot of the most famous Zhuang Yan Temple."

Xuan Zang rejects humbly,

"My experiences are still very shallow.

I'm afraid I cannot take up such great responsibilities."

The chief minister continues to persuade him,

"The importance of the Zhuang Yan Temple is unthinkable.

It can be said to be the national temple of our country.

The number of monks who put up there are counted by thousands.

Right now, the position of abbot is also envied and desired by many other people.

However, Venerable Xuan Zang, you are the best choice to all of us."

Venerable Hui Ming also encourages him,

"Venerable Xuan Zang, why don't you just agree?"

The other monks all nod their heads in agreement,

"Yes!
Yes!"

Xuan Zang still humbly rejects,

"Thank you, chief minister, for your kind invitation.

However,

I believe that I have a more important mission to complete.

I request the chief minister to forgive me."





不過

此事還是希望您再考慮一下

有什麼回音

就盡快通知我吧！

玄奘法師

那我就先告辭了

您不用送了

玄奘法師禮貌的送客道：

宰相大人慢走

阿彌陀佛！

慈明師與眾僧目睹玄奘婉謝如此要職，臉上都露出殊為可惜的神情，只有玄奘一人，神清氣閒，意志堅定。

Hearing his words, the chief minister is a little disappointed, but he still does not give up,

"I will not compel you for the time being.

However,

I still hope you would consider it for some time.

If there is any reply, please inform me as quickly as possible!

Venerable Xuan Zang,

I take my leave now.

There is no need to send me out."

Venerable Xuan Zang sends the guest respectfully,

"Take your time, chief minister.

Amitabha!"

Venerable Hui Ming and other monks witness Xuan Zang rejecting such a high and important position. Their faces seem to indicate some sense of feeling wasted. Only Xuan Zang is still very calm and deterined.

Hong Kong Boddhi White Yams



港式

菩提白芋



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 / 秉忠 完稿 / jonse

Chef/Huang, Cheng-Tsuang (Professional Vegetarian Chef)

Huang, Lien-Chun (Bachelor of Economic from NCCU/Taiwan)

Translator/Free Art/jones Layout/jones



「香港」號稱東方之珠，而香港的美食更是名氣不凡

Hong Kong is what we called "The Pearl of Orient". She is also famous of her delicacies

再這美食天堂，有許多的美食高手，深藏在各個角落，甚至是傳說中的「食神」也必定隱身在某個地方……

In this delicacies paradise, there are some experts who hide in every corner. Even the said "Food God" must be hidden in somewhere.



挑選芋頭的秘訣：

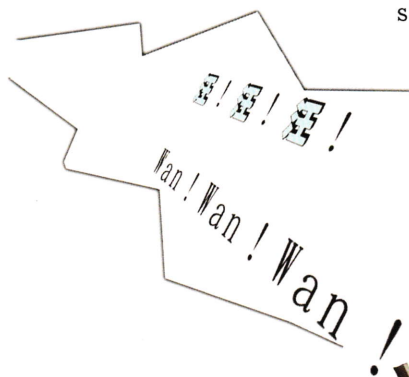
粉質食物中，能夠在甜鹹二種口味上表現出色的實在不多。只有芋頭是可甜可鹹的最佳材料。

No food with farina is suitable for both sweet and salty taste. However only yam is suitable for both.

氣候愈乾燥的季節，芋頭的質地愈好，如秋冬天就比春夏季好，此時的芋頭水份少、質地鬆、香軟十足。

The weather is more dry, the quality of yam is better. For example, it is better in autumn and winter than in spring and summer. Yams grown in this time are of less water, low density and good taste.

The secret of choosing yam



突然之間！天空響起一陣巨響…

Suddenly there is a big sound from the sky. 汪！汪！汪！這熟悉的聲音……

Wan! Wan! Wan! The familiar sound.

難道又是……

Is it possible…….



挑選芋頭的秘訣：
 先要看外形的完整，不要有爛點的，否則切開一定有腐壞之處。

看，愈輕的愈好，表示粉質鬆軟。

The secret of choosing yam

First look entire surface, check if there is some bad spots, then weight it with hand. It is more light, it is better.

處理芋頭的正確步驟：

削芋頭務必保持手部乾燥，以防止過敏而發癢。

未燒爛前，無論用鹽或用糖調味都不可以，因為會燒不爛，硬硬的吃起來豈不煞風景，等軟了再加便無妨。

The correct steps to deal yam:

When we cut yam, we must keep hand dry to prevent itching.

When the yams have not become mashy, we cant season it with sugar or salt.

Only after they have become totally mashy, then we add some sugar or salt.

The secret of choosing yam



凡事有美食的地方絕對逃不出「食犬」HAPPY的大嘴。汪！
 Wherever delicacies is, sponge dog will appear.
 Wan!

哇！那是食犬Happy
 That is Happy

唉……早就猜到「食犬」HAPPY一定會到，但是也未免……

hei! I guessed the "sponge dog must appear, but it is a bit too…….



太快了吧！

Too fast.



咦？今天的「食犬」HAPPY怪怪的，嘴裡好像有什麼似的…？

Sponge dog is a little strange, it is something in its mouth.



Gingil

嗯！對了！我們跟著「食犬」HAPPY就一定會……

right! As long as we follow the sponge dog, we can…….



找到美食！
Find delicacies!

你看「食犬」HAPPY正望著一個人在做菜，肯定一定是美食！
Look, the "sponge dog" Happy is looking at someone cooking. It must be some delicacies been cooking.

哇！好香的味道
Woo! smell Good!!



對！
Right!

我們趕緊學起來，不然一定又會被「食犬」HAPPY吃走！
We have to learn it quickly, or "Sponge Dog" HAPPY will eat the delicacies again.

芝麻營養成份主要為脂肪，約佔一半，蛋白質、醣類、膳食纖維的含量也很豐富。芝麻並含有豐富的維生素B群、E與鎂、鉀、鋅及多種微量礦物質。芝麻最主要的脂肪酸是亞麻油酸，這是一種人體不可缺少的必需脂肪酸，缺乏就會讓體內某些荷爾蒙無法正常地製造。

The main nutrition in gingili is fat, about 50%. Protein, sugar and fiber are also very rich. Gingili also contains rich Vitamin B group, E and magnesium, zinc and other tiny amount mineral substance. The main fat acid in gingili is linseed oil acid. It is a essential fat acid in human body. if we are short of it, we could not produce some hormone normally.



是誰在說我的壞話？汪！
汪！
Who is calling my name
back? Wan! Wan!



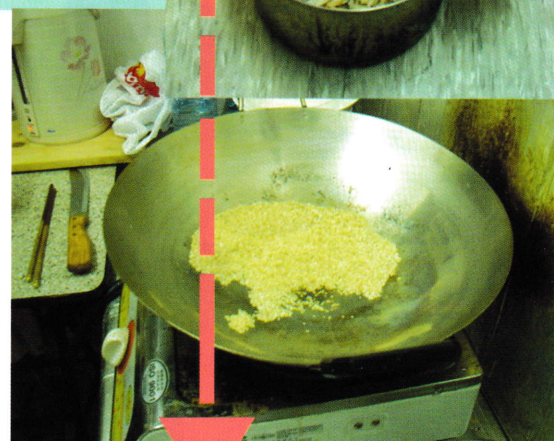
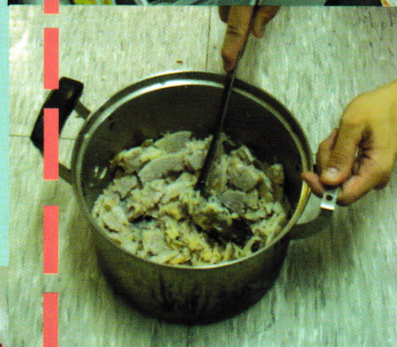
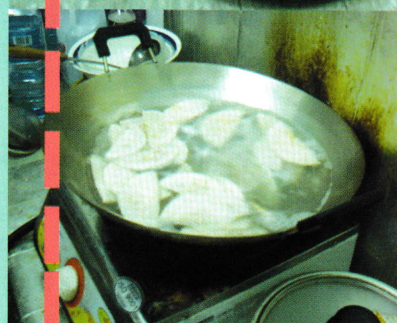
哈啾！
Ha! Chiu!

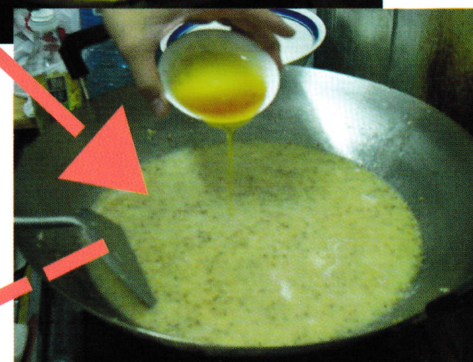


Steps

做法

1. 首先將芋頭切片、馬蹄切碎（也可用果汁機打汁）
 2. 先將芋頭煮熟後
 3. 把芋頭與馬蹄汁及葡萄乾拌勻
 4. 先以乾鍋乾炒白芝麻後，再倒入油，熱後將芋泥倒入略炒
 5. 加入適量水，再以蜂蜜調甜，煮至稠狀……約20分鐘
1. Cut the Yam into slice, cut the Chinese water chestnut into pieces.
 2. Cook the yam thoroughly.
 3. Mix the yam ,Chinese water chestnut and aisin thoroughly
 4. Fry the white sesame with dry pot, then pour into oil. When the pot is heated, put yam into it to fry.
 5. Add appropriate water, then season with honey, cook it to thick condition, about 20 minutes.





哇！真香！我們快趁「食犬」HAPPY在吃的時候，先回家做來吃！
Woo! So smell good !! We come home to cook when HAPPY is eating now!

?.....今天怪怪的，又有人在說我的壞話？汪！
 ?.....Strange, There is someone calling my name back? Wan!
 先吃再說！
 Eat it first!



哈啾！哈啾！汪？
 Ha Chiu! Ha Chiu!



各位讀者！看來今日總算可以逃過「食犬」HAPPY的追擊，享受到美食了！

Readers! We can escape the attack of sponge dog today finally and enjoy delicacies.



美食。
 Delicacies.



好像又有誰在盯著我們看的感覺？

It seems someone keeps a close watch on us!



嘿！我就知道！汪！汪！汪！

Hey! I knew it! Wan! Wan! Wan!

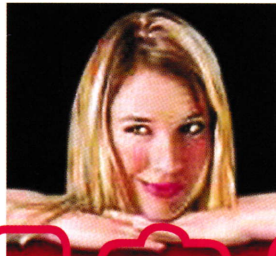
美味小秘訣 Delicious Tips:

1. 芋頭炒時，炒香即可，若不喜愛太甜，可加少許鹽調味，口味更棒
2. 芋頭、馬蹄以果汁機打成泥狀，口感會更絕喔！
1. fry yam till aroma smell. If we dont like it too sweet, we can add some salt.
2. yam and Chinese water chestnut beat them into mud style. It is more delicious.

材料：ingredients

芋頭 半顆
 馬蹄 3兩
 蜂蜜 適量
 葡萄乾 適量
 白芝麻 1湯匙

Yam half
 Chinese water chestnut 3 oz
 Honey proper amount
 Raisin proper amount
 White sesame 1 spoon



BJ單身日記



Bridget Jones's Diary

文 / 徐千芬 (東吳大學經濟系學士)

譯 / Candy 版面創意 / 雪雲 完稿 / Candy

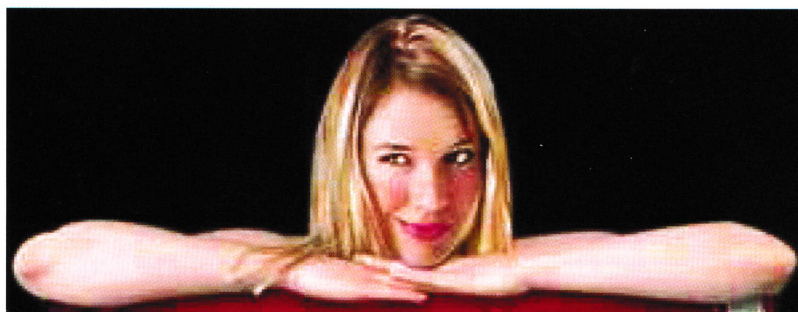
Article/Ann Tsu (Economy degree/Taiwan)

Translator/Candy Art/Sheue-yun Layout/Candy

序幕 Prelude

BJ單身日記(Bridget Jones Diary)誕生於1995年，它是一名英國記者海倫費江為一份報紙寫的專欄，這個每周刊登一次的漫畫專欄風趣幽默，主角是一個經過女性主義洗禮後，一心想尋找真愛的三十幾歲單身女郎。這本小說在全球創下四百萬本的驚人銷售量，廣受大眾歡迎，聰明的導演選擇在片中以主角布莉琪的旁白心聲，像寫日記那樣不掩飾地自嘲與自勵，奪得了觀眾的共鳴。

In 1995, Bridget Jones's Diary was a special column written by Helen Fielding, a English reporter. The weekly cartoon column is funny and humor. The lead is one single girl, over thirty years old, who is effected by female ism and sincerely hope to find real love. The novel is very popular to be sold over 4 millions copies in global. The clever director use an aside heartfelt wishes by the lead, Bridget, just as writing diary to ridicule and encourage oneself unconcealed, which get spectators' resonance.



Bridget's Reviews

內容簡介 Brief introduction

三十多歲的倫敦單身女郎布莉琪瓊斯，在新年元旦清晨醒來時，帶著一夜的宿醉，突然驚覺自己很可能一輩子都會當個老處女嫁不出去，於是她決定振作精神，重新出發，為自己的生命注入新能量，並許下兩個新年願望，第一就是減肥，第二就是找到溫柔體貼的男朋友，在抗拒不了她上司的致命吸引力下，似乎快達到她第二個願望時，赫然發現，她的上司（出版社主編丹尼爾克利弗）是一個風流成性的偽君子，她一氣之下辭職不幹，之後找到一份新聞記者的工作，而無意間藉由兒時玩伴馬克達西的幫忙，得到一個大案子的專訪，一炮而紅，聲名大噪，就在馬克達西向她表白後，花心大蘿蔔丹尼爾卻跑來想吃回頭草，而馬克也和丹尼爾大打出手，她在失望之餘乾脆放棄這兩個男人，陰錯陽差地又恢復了單身，布莉琪如何發揮智慧找到她一生的幸福呢？故事持續上演中。

Bridget Jones, single girl in London, over thirty years old, awake in New Year morning, with one night's drunk before, was suddenly frightened that she was maybe a spinster all her life. Then she decides to get up steam and set out again for pouring new energy into her life. And she vows two New Year wishes, one is to reduce weight, the other is to find a gentle and considerate boy friend. She seems to achieve her second wish for she is unable to resist her boss's fatal attraction. When discovering her boss, Daniel Cleaver, a press's editor, is a romantic hypocrite, she is very angry to resign. Then, she gets a reporter's work. Unintentionally, she rely on her childhood friend's help, Mark Darcy, to get a special visit of big case then she is very famous. While Mark Darcy expresses his love to her, the promiscuous Daniel turns his mind back to her. And Mark and Daniel fight each other for her. She is very disappointed to give up both men, and unexpectedly remain single. How does Bridget develop her wisdom to get her lifetime happiness? The story is continuously proceeding.

BJ 特質 BJ characteristics

女主角布莉琪擁有率真、浪漫、真誠、自醒的性格，但身材過胖、體重過重、又抽煙又喝酒、口齒不清，糟糕的是沒有男友，每每親戚追問佳期時，總是令她有難以忍受的尷尬感覺。BJ單身日記道出很多單身上班女性的心聲，更反應出現代女性的情感迷思，與生活缺乏目標的無奈感。勇敢面對生活周遭的人事物，堅持真善美的生活方式，迎向光明面，是布莉琪的最大特質，而她願與好友分享心靈點滴，以寫日記方式抒發情緒，不鑽牛角尖，笑看人生，亦是值得學習的人生態度哦！

Bridget, the female role, has forthright, innocent, romantic, and introspective nature, but with fat figure, overloaded weight and inarticulate sound, and she smoke as well as drinks wine. And it is extremely awful that she has not any boy or girl friend. It always let her hardly endure the embarrassed feeling once relatives asking her wedding day. Bridget Jones's Diary speak out many working single female thought, even reflecting modern female emotional confusion and powerless feeling for livelihood lacking for aim. The best characteristics for Bridget is to bravely face surrounding matters and people, and insist on lifestyle with truth, kindness and beauty to face brightness. And she is willing to enjoy her feeling with her good friends, and express her emotion by writing diary. The life altitude with not getting into a dead end and seeing life with joy is worth to be learned.





分享 Sharing

追求情感的美滿，尤其是追求愛情，儼然成為人們生活不可缺的一環，而多數人就跟布莉琪一樣，希望找到心目中的理想對象，他(她)最好是溫柔體貼、可理性溝通、不亂發脾氣、勤奮向上、無不良嗜好、有愛心等等，是的，人與人相處原本就是一項藝術，更是修行大考驗；在您找到心目中的理想對象前，何不讓自己先成一個理想的對象呢？

Chasing perfect emotions especially for seeking love neatly become the necessary part of people's livelihood. And most people as Bridge hope to find perfect lover, and the lover had better be gentle, considerate, able to rationally communicate with, uneasy to get mad, diligent, without bad hobby, and with loving heart....etc. Getting along with others is one art as well as big test for practicing; before finding your perfect lover, why not let yourself become one perfect lover?

泡溫泉-洗滌一身煩惱濁

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



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！

Pressure?!

Everyone has it,

Students have test pressure,

Working people have pressure to make money,

The celebrities has pressure whether popular or not

.....

Since pressure exist,

Why not think over

How to face

如何減輕主人的壓力？

讓小咪我來幫忙想想法子吧！

How can relax Master's pressure

Let me do something!



Soaking hot spring-
washing whole body's vexation and turbidness

金色蓮花



泡溫泉!good idea! 看我的表情
就”豬道”粉享受!
Soaking hot spring!
good idea!look at me!
you will know I am enjoying



嗯!現就出發考察一下!
Let me start check!

打開世紀洗澡史

歷經幾世紀的浸泡，人類洗澡史進入了空前的盛況。以往的上海浴、芬蘭浴、土耳其浴等，在地球村的今日，早已跨越國界，有了各式創新的洗法，包括基本的溫泉浴、露天風呂、溫泉游泳浴、溫泉打灑浴（站在瀑布下讓水柱直瀉而下，衝擊頭、頸、肩、背，可舒筋活血、通體舒暢）、溫泉沖淋浴（水柱沖淋全身）、三溫暖、超音波按摩浴、還有集放鬆之大成的SPA（各種水療、按摩、柔和的音樂、香精油等的全套放鬆法）。

認識溫泉

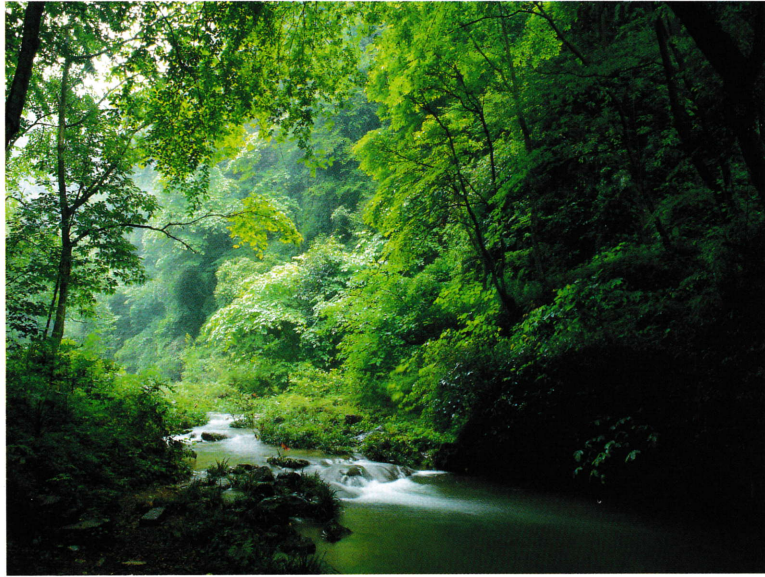
大家都知道地球的核心充滿滾燙的岩漿，每深入地下一百公尺，溫度就會提高攝氏三度，地層受熱噴出、或藉由熱對流原理自岩石縫隙流出的天然湧泉，如果水溫超過當地年均溫攝氏五度以上，或高過人體正常體溫，就是所謂的「溫泉」了。溫泉中含有各種礦物質成分，普遍具有美膚、養顏的功用，其中特殊的礦物質成分更能促進人體免疫功能，例如：溫泉中的碘和鎂可鎮靜降壓，鈉則對肌肉收縮有幫助，氫離子能消

Open up bath history of century

Through soaking for several centuries, the history of human bathing develops vigorously. In global village nowadays, Shanhai bath, Finland bath, and Turkish bath have been across border to create various new way, including basic spa bath, outdoor wind bath, hot spring swimming bath, hot spring hitting bath (stand under waterfall, let water flow rapidly down to hit head, neck, shoulder, and back, it can stretch tendon and simulate blood and let whole body relax), hot spring flushing bath (water column flush whole body), three thermal, ultrasonic massaging bath, and SPA (one set of relaxation including various water cure, massaging, soft music and attar).

Recognizing hot spring

Everybody knows that the earth's core is full of boiling hot magma. The temperature raise 3°C/100m when going into earth. The natural spring comes from rock's chink for hot convection or spouting out for layer



找了好久!我的腳都快軟了!
終於!.....
It's a long time!
Finally!



哇!這裡風景好又可泡溫泉!
真是太帥了!
Wow!It's great beautiful
scene!

毒，硫可強化關節、加強肌肉的力量和血管彈性，減少動脈硬化，鉀和鈣能增強心臟血管功能，調節神經細胞及荷爾蒙活動等。在了解溫泉中各種礦物質對人體機能的不同作用後，您可在泡湯前先行了解一下泉質，將有助於您判斷並選擇適合自己的泉區。

泡溫泉法則

首先應注意的是，並不是每一種溫泉都適合浸泡，過燙、酸鹼性度過高的泉不要泡，溫泉以攝氏 30-45 度較為恰當，一般浸泡時間單次不宜超過十五分鐘，且每日應以三回為限；皮膚過敏者，或泉質濃度過高時，起身溫泉後，最好還是再沖一下，才不致有反效果。

泡溫泉基本上是件有益健康的活動，但並非人人適合、時時可行，若有屬於下列狀況者，建議您還是先暫時別趕這股溫泉熱為宜：患有嚴重的動脈硬化、高血壓或心臟血管疾病者（輕微者亦切勿冒然嚐試）、皮膚有傷口或對溫泉會產生過敏者、患有癌症或白血病患者及各種急性疾病患者、女性生理期間或懷孕初期與末期者、過於疲勞、飲酒過量、空腹或過飽時，皆不宜浸泡溫泉。此外，患有眼疾的人，亦應事先徵詢醫生的意見，以免適得其反！

heated. It is call "hot spring" if water temperature is higher than local mean temperature by 5°C or normal body temperature. The hot spring contains various mineral with beautifying skin and face. The special mineral in them can promote body's immunization. For example, iodine and Mg can calm and bring high blood pressure down, sodium can help muscle to shrink, hydrogen ion can disinfect, sulfur can strengthen the joints and muscle force and blood vessel elasticity and reduce arteries hardening, potassium and calcium can enhance heart blood vessel function and adjust nerve cell and homornes. After realizing that various mineral in hot spring has different function for human body, you can understand springs characteristic before bathing to help you to judge and choose the suitable springs.

Principle for soaking hot spring

It needs to notice first that some kinds of hot springs don't fit to soak. Don't soak in hot spring with overheating and over high

acidity & alkalinity. The suitable temperature is 30-45°C, each normal soak time had better below 15 minutes, and only 3 each day. With over-sensitive skin, or mineral concentration too high, you had better flush again after leaving hot spring to avoid reverse effect.

Basically, soaking hot spring is good for health, but unsuitable somebody. You had better not join this activity if having the following condition: with serious hardening of arteries, high blood pressure or heart blood vessel disease (don't try even for light disease), skin having wound or over-sensitive for hot springs, falling cancer or leukemia and various acute disease, menstrual period or the initial and last phase of pregnancy for female, overtired, overdrinking, empty or full stomach. Besides, one with eye disease should consult doctor first to avoid reverse effect!



這可是“粉有趣”的喔!
This is only I know!

解壓小咪方 Trick for relaxing pressure

「泡溫泉」還有什麼好處呢？且讓小咪我，再 SHOW 幾招給各位看倌：

透過水的浮力可減輕體重負荷、放鬆肌肉及關節，水壓可壓縮全身的血液，產生反覆按摩心臟的效果，適度的水溫可促使體溫上升、血管擴張、血流增加、加速全身氧氣與養分的輸送，強化新陳代謝，血液循環順暢後，自然可消除疲勞囉！

泡出健康的秘訣：

想不到，「泡溫泉」的好處多多啊！但是，如何泡出「健康」呢？

首先，必須瞭解溫泉的特質，真誠面對自己的體質與身體狀況，選擇適合自己的湯泉，使用正確的泡湯法則，享受在溫泉中全然放鬆、無壓力、愉悅、平靜、無煩惱的狀態，彷彿在天堂般的喜樂；如此堅持正確與美善，何病之有呢？

還有別忘了！我們是禮儀之邦，下湯之前，請先閱讀並遵守各溫泉管理單位的規定哦！

What is benefits for soaking hot springs? Let me, Xiao-mi, show some tricks to you:

It can reduce weight load, relax muscle and the joints through water floating power. Water pressure can compress whole body blood to massage heart repeatedly. The appropriate water temperature can promote body temperature, expand blood vessel, increase blood flow, speed up transportation of whole body oxygen and nutrient, and strengthen metabolism. Naturally, tiredness would be eliminated after smooth blood circulation!

The way to soak for health :

Unexpectedly, benefits of “soaking hot spring” are so many! But, how to soak for “health”?

First, you must realize hot spring's characteristic, sincerely face your physique and body status, choose the suitable hot spring, and use the correct bathing principal to enjoy entire relaxation, no pressure, joy, peace, and no vexation, as if joying in heaven. If insisting on correctness, beauty and kindness, how to fall ill?

By the way, don't forget! We are a state of ceremonies, before bathing, please read and keep each rule of hot spring management!

佛塔源流介紹之二

Introduction of stupa(2)

文 / 簡世瑜 譯 / 簡世瑜 版面創意 / jones 完稿 / Tan

Article/aka.Victor Jien Translator/aka.Victor Jien Art/jones Layout/Tan

印度的山崎佛塔建築群，是佛教史上出名的古蹟。它不僅是佛教徒朝聖的勝地、也是古代藝術建築史上的一個重鎮。雖然寺院在十八世紀遭到嚴重的破壞，但是所存的公元前二世紀阿育王所建的佛塔，仍是原始佛塔型式的最佳典範。公元前二世紀，印度孔雀王朝(Maurya Dynasty)的一代名君，阿育王(Emperor Asoka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，山崎佛塔建築群中的佛塔，大致上仍算完整，可以說是古典印度時期，遺留給後世的佛教藝術寶藏。

山崎(Sanchi)位於中印度的瑪德亞-帕德敘省(Madhya Pradesh)，(圖一)在距離瑪德亞-帕德敘省的首都玻帕爾(Bhopal)約四十四公里的郊區。山崎的古名叫卡卡納耶(Kakanaya)或是卡卡納拉(Kakanara)。在印度的古籍裏又稱為契氏雅基里(Chetiyagiri)，至於是甚麼時後改稱為山崎

Sanchi stupas in India is a famous historic site in the history of Buddhism. It is not only a place for Buddhist pilgrimage, but also an important site in art and architecture history. Although the temple compound has been badly damaged in the 18th century, the Great Stupa, built in the 2nd century B.C. by Emperor Asoka, is still the best example of the early style stupa.

In the 2nd century B.C., the great emperor of Maurya Dynasty, Asoka converted to Buddhism, and built 84,000 stupas all over his empire. The Stupas in Sanchi are rather well preserved and these preserved monuments are the most important Buddhist art treasure bequeathed to the later generations by ancient India.

Sanchi is located in central India at Madhya Pradesh, (Figure 1) about 44 kilometers from Bhopal, the capital of Madhya Pradesh. The ancient name of Sanchi is Kakanaya or Kakanara. It is also called Chetiyagiri in some ancient Indian texts. As for when the name Sanchi came to vogue, we are not certain.

None of the Buddhist sutra has ever mentioned whether Sakyamuni Buddha visited Sanchi to preach dharma. The reason

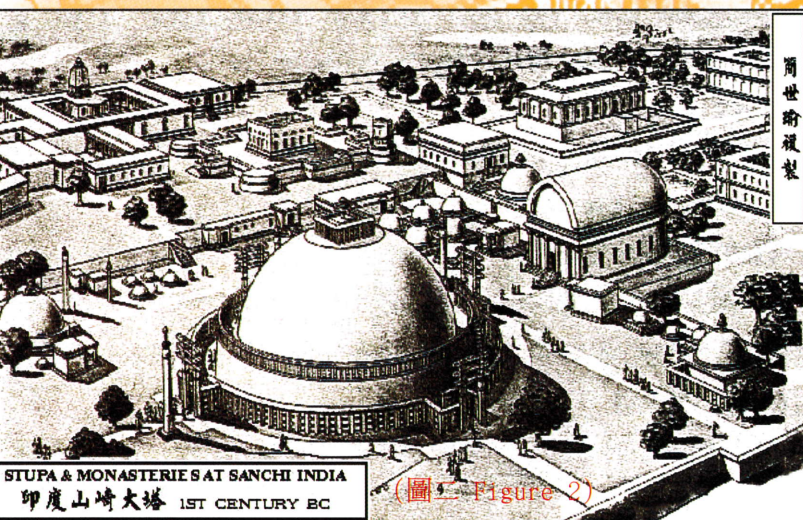


則因年代太久，已不可考了。

佛教經典中從不曾提到釋迦牟尼有否到山崎傳佛法，在此處建立如此宏偉的寺院和佛塔的原因，可能和阿育王在山崎附近的烏佳茵(Ujjain)皈依佛教有關。據傳說中記載曾提到說，阿育王的大妃提維公主(Vidisha Maha Devi)信奉佛教，並在山崎附近的維提沙(Vidisha)興建佛院。當阿育王向提維公主求婚時，提維公主的條件是，阿育王必須先皈依三寶，才可以和她成婚。根據近年來的考古發現，山崎的僧院(Vihara)建於西元前二七五年，大約是阿育王任烏佳茵總督的時候。而阿育王和提維公主成婚時已登基王位了，因此山崎建築群應該是阿育王任總督時開始興建，可能是為了

to build such a grand scale temples and stupas may be related to Emperor Asoka's conversion to Buddhism at Ujjain, near Sanchi. The rumor has it that the Princess Vidisha Maha Devi, the great consort of Emperor Asoka, is a devoted Buddhist. She has commissioned the building of Buddhist monasteries in Vidisha, near Sanchi. When Emperor Asoka offers the marriage to Princess Vidisha Maha Devi. Princess Vidisha Maha Devi then set the condition that the Emperor must convert to the three jewels of Buddhism. (The Buddha, dharma and sangha) before marrying her. According to later archaeological finding, Sanchi's monastery (Vihara) is built in 275 B.C. about the same time Emperor Asoka was appointed governor of Ujjain. However, Emperor Asoka and Princess Vidisha Maha Devi were married when Asoka already ascended the throne. Therefore, Sanchi's Buddhist compound should be built before Asoka was the Emperor. The reason may be that it is established to commemorate the event of their conversion to Buddhism.

Yi-jing, the traveling monk of China, recorded that he has seen the statue of Emperor Asoka wearing monk's robe. Maybe, Emperor Asoka has been a monk and received Buddhist teaching at an early age. Nevertheless, Sanchi's stupas and monastery compound is an important religious site, which was supported by Maurya Dynasty's royal family and nobles. According to the record, the son of Asoka and Princess Devi, Mahendra (a monk) lived in Sanchi temple some times before traveling to Sri Lanka to



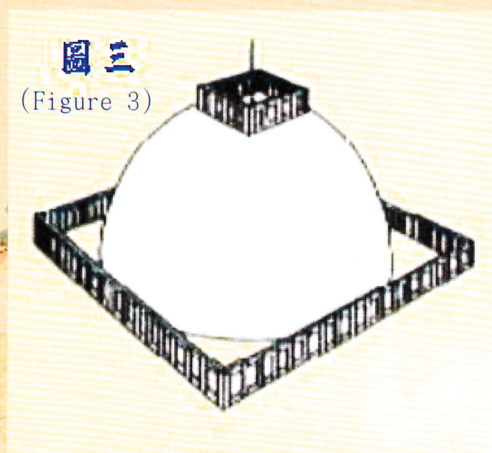
(圖二 Figure 2)

紀念他和提維公主在此地皈依佛教的盛事。

中國古代的旅行僧義淨，曾記載見過穿僧袍的阿育王像，也許阿育王真的當過和尚，並且很早就接觸佛法。無論如何，山崎佛院、佛塔建築群是一個非常重要的宗教聖地，一直都受到孔雀王朝的王室和貴族們的贊助和供養。據記載，阿育王和提維公主所生的兒子，摩欣德拉(Mahendra 舊譯 摩哂多)出家後，曾先在山崎佛院居住一段時間，然後出發到獅子國(斯里蘭卡 Sri Lanka)弘揚佛法。

這期的專題是介紹山崎的幾個保存較好的佛塔。山崎佛塔建築群，是由許多大小不同的覆鉢型佛塔所組成，佛院和佛殿則穿插其中。(圖二)建築群中最出名的就是山崎大塔，或是「壹號窣堵波」(Stupa 1)。

「壹號窣堵波」的直徑大約三十七公尺(37m)，高度十六公尺(16m)，是屬於阿育王時代的建築物。塔身(Anda)是個由沙石磚塊所砌成的立體半圓形塚。它的形狀像個倒置的



”鉢”，因此又稱為覆鉢式窣堵波。(圖三)半圓形塚在古印度文化中代表神聖的蘇彌盧山(須彌山)(Sumeru Mountain)，象徵著天圓的宇宙。

要進入佛塔時，最顯著的就是四個高大的石門(Torana)及環繞窣堵波的石刻欄柵。(圖四)石門置於東西南北四個方向，表達接納四方之意。石門雕刻精美，敘述佛陀『本生經』(Jataka)和佛陀行傳中的故事。當中也穿插一些阿育王的傳說故事和貴族朝聖的記載。

古時文盲較多，佛教的教意或典故大都必須依靠雕刻和繪畫來傳播。塔門的雕刻，是給朝拜者提供佛教的典故或引導。早期的佛教是不准雕刻佛像，認為是一種褻瀆的行為。因此，雕刻在塔門或是塔身的佛陀故事中，蓮花(Lotus)代表釋迦牟尼誕辰，菩提樹(Bodhi, Peepal, 學名是 Ficus religiosa)代表釋迦

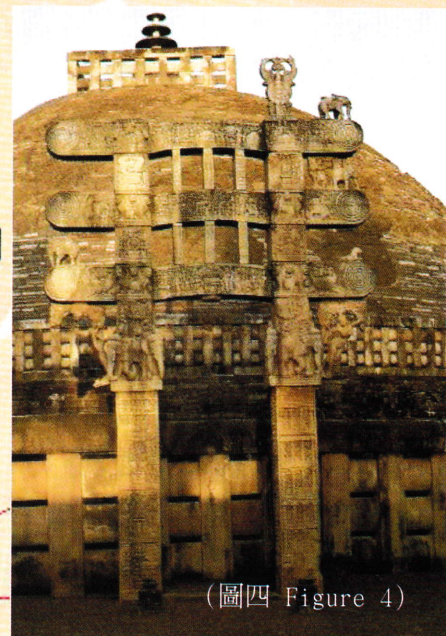
preach Buddhism.

The topic in this issue is to introduce several well-reveve stupas in Sanchi. The group of stupas in Sanchi are composed of various reversed-bowl shape stupas, among them are Buddhist monasteries and temple. (Figure 2) Sanchi's Great stupa or known as "Stupa 1", is the most famous building in the compound.

The diameter of "Stupa 1" is about 37m and the height is 16m. It belongs to Emperor Asoka's era. The mound (Anda) is a semi-spherical tomb built with sandstone bricks. It shapes like a reversed bowl, hence, called reversed-bowel-type Stupa. (Figure 3) Semi-spherical tomb represents the holy Sumeru Mountain in ancient India. It symbolizes circular heaven of the universe.

When entering the stupa, the four tall stone gates (Torana) and the rock-carved railing surrounding "Stupa 1" are the most remarkable features. (Figure 4) Torana are located in the east, west, south and north cardinal points, expressing the acceptance from four directions. Torana carved exquisitely with stories from Jataka sutra and Buddha's life. Among them, there are some carved Emperor Asoka's stories and nobles' pilgrimage to the site.

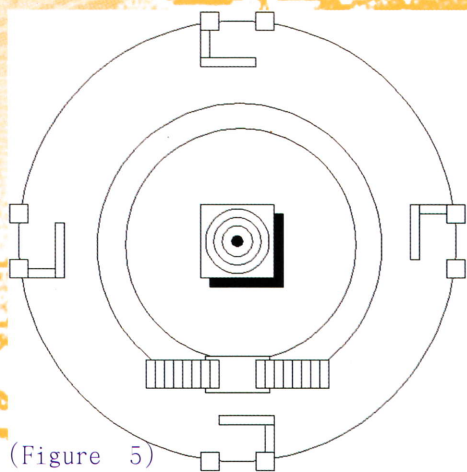
Illiteracy in ancient times is common. Buddhist teaching or allusion is preached by



牟尼在菩提樹下悟道，法輪(Dharma Chakra)則代表佛陀初轉法輪，第一次說法。在此，半圓形的窣堵波，象徵著佛祖釋迦牟尼達到涅槃，功德圓滿。不過，由於歷次皆有階段性的整修，一些後來加刻的佛像也偶爾出現在塔的四周。(圖八)

通入大門後是個成九十度直角的入口，行人皆必須左轉進入塔區。從平面看來像個佛教的萬字(Swastika)。這種設計倒是很像關牛的印度牛棚，可能是為了引導朝聖者流動方向而設計的吧！(圖五)

隱密型的空間設計，原是婆羅門教的廟宇設計。佛教在早期的建築物中，也採用一些非佛教的設施。「壹號窣堵波」也採取隱密型空間，但是只限於圍繞塔身的部份。進入之後，會先看一層圍著塔身的矮欄柵。一個分置於左右兩旁的對稱階梯，則引導朝聖者上去壇基



圖五 山崎壹號大塔平面圖

上。

山崎「壹號窣堵波」的壇基基本上是個臺地(Terrace)，有欄柵圍著，提供信徒繞塔崇拜的安全及隱私性。佛教採用繞窣堵波做為崇拜的儀式，是依循古印度朝聖者照太陽運轉方向繞塔的習俗。

石磚砌成的立體半圓形塔身是用來保護佛陀

sculpture and painting. The sculpture of stupa's door provided Buddhist story or guidance for pilgrims. The early Buddhists consider carving Buddha image sacrilege and disallowed. Therefore, Buddha's story, carved on stupa's door or Anda, uses Lotus to represent Sakyamuni's birthday, Bodhi tree (Ficus religiosa) to represent Sakyamuni's enlightenment under Bodhi tree and Dharma Chakra to represent Sakyamuni's first sermon of Dharma. The



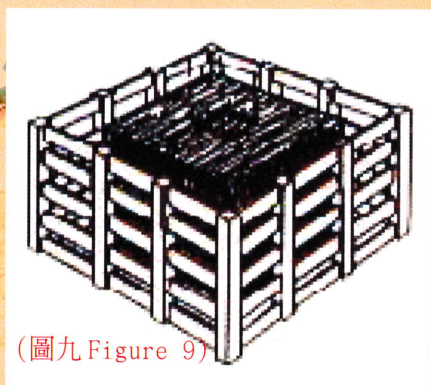
semi-spherical mound symbolizes Sakyamuni Buddha reach nirvana with perfect merit. However, due to many later repairs, Buddha images sometimes appear inside the stupa. (Figure 8)

Behind stupa's gate, there is the entrance with a 90 degrees right angle, and pedestrian must turn left to enter stupa. It looks like Buddhist Swastika on the floor plan. This design is similar to Indian cowshed. It is probably designed to direct pilgrims' movement. (Figure 5)

The concealed space is derived from the temple design of Brahmanism. The early Buddhist architecture adapted some non-Buddhist facilities. "Stupa 1" adopts the concealed space design but only used at the surrounding of the Anda. After entering this

舍利的。覆蓋在塔內的舍利盒或容器則置於塔的正中央。在佛塔的頂端，放置著一個由欄柵構成的四方型盒子(Harmika)(圖九)，它的中間插著一根石柱稱為中軸(Axis mundi)，中軸的下端則延伸到塔身裏面，象徵著宇宙的中心。

「壹號窣堵波」的中軸是個石雕的圓柱。柱子的上頭，插置著一個直徑往上遞減的圓形石輪蓋(Chhatraveli)，輪蓋源由於印度貴族出門使用的圓傘蓋。「壹號窣堵波」輪蓋的數目是三個，象徵佛教三寶－佛、法、僧。(圖六)



(圖九 Figure 9)

另外一個保存相當好的佛塔是「參號窣堵波」(Stupa 3)。「參號窣堵波」的位置在「壹號窣堵波」的東北方，大約十五公尺(15m)的距離。窣堵波的直徑大約十五公尺(15m)，高度八公尺(8m)，差不多只有「壹號窣堵波」的一半大小。(圖七)

「參號窣堵波」的塔身(Anda)也是立體半圓形塚，形式與風格皆和「壹號窣堵波」相似，只是規模比較小，等級也比較低。例如石門(Torana)只有一個，中軸上的石輪蓋(Chhatraveli)也是一個。很明顯的，「參號窣堵波」存放的舍利並不是佛陀舍利。

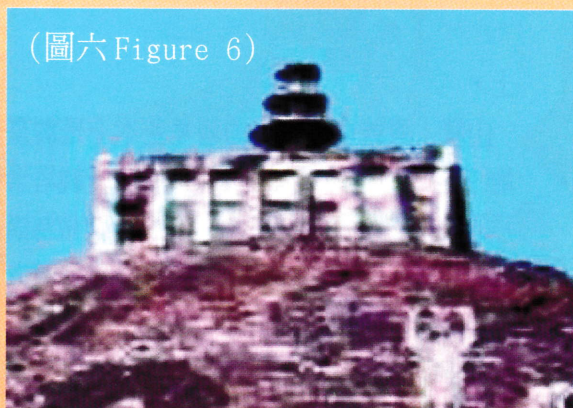
在西元一八五一年時，英國人康寧罕(A. Cunningham)在「參號窣堵波」發現並找到放置「智慧第一」的佛陀弟子舍利弗

space, one will see a layer of lower railing surrounding the center mound. The symmetrical ladders located on the left and right sides can lead pilgrims up to the Altar.

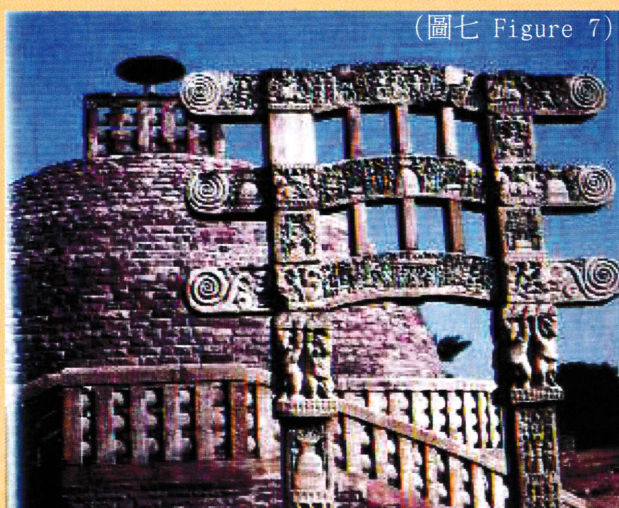
The Altar of Sanchi's "Stupa 1" is a Terrace surrounding with stone railings. It provides worshipers to circumambulate the stupa safely and in privacy. The circumambulation of the stupa is derived from ancient Indian pilgrims' habit of circulation according to the sun's movement.

The Semi-spherical mound is to protect Buddha sarira. The sarira-box or container is placed in the center of stupa. The Harmika (Figure 9), square box of railing is put in the top of the stupa, and a stone pillar called Axis mundi is inserted in its center. The bottom of the Axis mundi is then extended into Anda, which symbolize the center of universe.

Axis mundi of "Stupa 1" is a stone cylindrical shaft. Chhatraveli or the umbrella, with diameter gradually tapered down is inserted on the shaft's upper part. This feature is probably come from the round umbrella cover used by Indian nobles. The number of Chhatraveli of "Stupa 1" is three, which symbolize three jewels of Buddhism -



(圖六 Figure 6)



(圖七 Figure 7)

(Sariputra) 和「神通第一」的大目犍連 (Mahamodgalyana) 舍利的石盒。

西元一九一二年到一九一七年間，「參號窣堵波」進行修復，當局也將舍利弗和大目犍連的舍利石盒搬運到倫敦的「維多利亞與亞伯特博物館」(Victoria and Albert Museum) 保存。第二次世界大戰結束後，英國政府將舍利石盒歸還給印度。目前已安放在新建得山琦佛殿，展出以供信徒們瞻仰。我們並不清楚舍利弗和大目犍連的舍利石盒是何時搬移到山琦。另外一個可能性是「參號窣堵波」比「壹號窣堵波」先建成，因為舍利弗和大目犍連比佛陀早圓寂。

山琦建築群中，尚有存放一些當代大德舍利的「貳號窣堵波」和「肆號窣堵波」，但是它們的重要性和規模比「壹、參號窣堵波」小。況且「貳、肆號窣堵波」荒廢已久，形態並無特殊之處，筆者只好不介紹了，還望讀者見諒。

山琦建築群的幾個窣堵波的保存狀況，尚稱得上完整。考古學家約翰·馬歇爾 (John Marshall) 和佛學家阿富萊德·福徹爾 (Alfred Foucher) 的修復工作也都完成了。目前於所能見到的尚有一些小祠堂 (Shrines) 或僧院 (Monasteries)，大都是紀元後的建築，不屬於專題討論的範圍內，請恕筆者不再

Buddha, dharma, sangha. (Figure 6)

Another well preserve stupa in the vicinity is “Stupa 3”. “Stupa 3” is located in the north-east of “Stupa 1”, about 15m from “Stupa 1”. The diameter of Stupa 3 is about 15m, its height 8m, and its size is almost half of “Stupa 1”. (Figure 7)

The Anda of “Stupa 3” is also a semi-spherical mound and the style is similar to “Stupa 1”, The only difference is that “Stupa 3” is smaller and perhaps less important than Stupa 1. For example, only one Torana and Chhatraveli in “Stupa 3”. It is very clear that the sarira placed in “Stupa 3” is not Buddha’s sarira.

In 1851, A. Cunningham, a British living in India, found the stone box of Sariputra’s, and Mahamodgalyana’s sarira. Sariputra is the most wise of Buddha’s pupil, and Mahamodgalyana is the most powerful in magic.

sarira box of Sariputra and Mahamodgalyana to Victoria and Albert Museum in London for preservation. After World War II, British Government return the box to India. Now, the sarira is placed in the new Sanchi temple for worshipers to behold with reverence.

We are not clear when the sarira box of Sariputra and Mahamodgalyana moved to Sanchi. Furthermore, “Stupa 3” may be constructed earlier than “Stupa 1”. Since Sariputra and Mahamodgalyana passed away before Buddha, the possibility is thus noted.

The Sanchi Buddhist compound consists of other stupas such as “Stupa 2” and “Stupa 4”. The preserved eminent monk’s sarira are

贅述。

整體而言，窣堵波是個具有教化功能及宗教象徵的建築。山崎的窣堵波更是後世佛塔建築的原始典型。它的影響深遠，意義非凡，不僅是阿育王的偉大貢獻，也是佛教文明留給世人的文化遺產。

found in “Stupa 2 and 4” and their importance and scale are inferior than “Stupa 1 & 3”. “Stupa 2 & 4” is a ruined state for a long time, and the style is not special, so I am not going to introduce them here and hope that readers can forgive such omission.

The condition of some stupas in the Sanchi's monastery compound is rather intact. John Marshall, an archeologist, and Alfred Foucher, a Buddhist scholar have completed the repairing work. Some Shrines and Monasteries, which can be seen at the moment, are built in A.D. and out of the scope of our topic. Please accept my apology for stopping the discussion.

Generally, Stupa is the building with teaching functions and religion symbolizm. Sanchi Stupa is the prototype of the later stupa buildings. Its deep influence is not only a great contribution by Emperor Asoka , but also a cultural heritage for the later generation from the Buddhist Civilization.

訂正啟示：

金色蓮花十月份版的佛教建築專欄(第116頁)中的貴霜王朝有誤。Mauryan Dynasty 的音譯是毛里安王朝，一般的翻譯則稱為孔雀王朝。貴霜王朝的英譯是Kushan Dynasty(西元一至二世紀)。由於編輯上的疏失，筆者在此向讀者致萬分歉意。如仍有不妥之處，敬請不吝電郵連絡指正。

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Correction Notice:

On page 116 of The October issue of Golden Lotus Magazine. The correct translation of Mauryan dynasty is not Kushan Dynasty (circa 1 to 2 century A.D.). Mauryan dynasty is sometimes translated literally to be The Peacock Dynasty. I apologize here for the wrong editing. If there are more editorial errors, please do not hesitate to let me know. If you wish to contact me, please mail your message to the following e-mail address. Thank you for your attention.

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- * 1972：赴泰國就讀泰國小學。
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- * 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！

Author Profile

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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.

純淨

天然

健康



有機飲食的介紹 (二)



Introduction of Organic Food

緣起

近年來各種文明病、癌症的患者比例與日俱增，然西方醫學發達的今日，卻也無法根治這些病症或減少人類的病痛；反觀我們平常吃的食物中，農產品使用過量的農藥，食品加工中使用過量的色素、香料、防腐劑，以及服用過量的抗生素藥物……等，各種有害的因子，充斥在我們的生活周遭，「健康」於是成為新世紀人們極力追求的奢侈品；由於有機飲食的法則，確實治療了許多不治之症，患者有口皆碑，口耳相傳，於焉掀起了世界性的飲食革命。

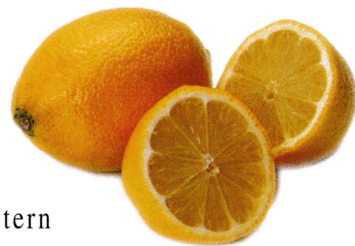
有機飲食的特質

有機飲食是一種強調人與大自然和平共處的預防醫學，主張人類不應污染糟蹋生態環境、水源、空氣，不應越位取代西醫或中醫，而應定位為透過均衡飲食達到身體體質酸鹼平衡、陰陽平衡、寒熱平衡的一種飲食養生法。坊間提倡的「有機農產品」，是指農作物耕作、栽培都順應自然法則，耕地土壤、水源不得有受污染的情形，以休耕三至五年的方式恢復地力，不施化學肥料、不噴農藥、不栽種基因改造的植物，完全沒有寄生蟲污染的疑慮。由於有機蔬果所含礦物質、微量元素、維生素、酵素較一般蔬果多，並擁有自然特殊的香甜風味，體積雖較化學農法生產者小，但吃起來口感較佳，是素食者的絕佳選擇。



Origin

There are increased number sickness patients in these days, even the western modern medical science is so prospered, but still can not cure these disease completely, or lessen the pain of human beings; as we check the daily diets, the farm produce make use of too many insecticides, the food processing use too many pigment, fragrance, antiseptic, and take too many antibiotics, lot of harmful factors are in our environment, "health" become a very luxury item for modern people to chase; due to the formulas of organic diet really cure a lot of incurable disease, and the patients praise this way and spread its benefits, then raise the revolution of diet.



Distinguishing characteristic of organic diet

Organic diet is a prevent medicine, stress on the natural ways, claim human beings should not pollute and ruin the ecological environment, water, air, and would not try to replace the western medicine or Chinese medicine, but try to adjust balance the acid and alkali, Yin and Yang, chills and fever of body by appropriate diet. The organic farm produce utilize the natural law to farm, cultivate all farm plant, so the soil of cultivated lands, water source can not be polluted, to restore the soil fertility by three to five years fallow;

有機飲食的正確觀念

如何吃出健康、養生保健的觀念，近幾年來，世界各國已掀起廣大的迴響，吃有機素，已不再是宗教人士的專利了。然而，有機飲食的正確觀念是什麼呢？簡單的說，可歸納為以下六點：一、少吃油炸食品，二、發霉食物千萬不可以吃，三、低油脂、低鹽、低糖，四、勿將蛋白質煎焦、烤焦，五、縮短烹調時間，降低烹調溫度，六、均衡營養不偏食。吃清淡、新鮮、天然、有機、無污染的食品，並且多吃蔬菜、水果，降低體質酸度，才是吃出健康的不二法門哦！

反觀，高溫油炸、高膽固醇植物油、添加人工香料食品，吃多了這些高熱量食物，易使人發胖，促成腦血管及心臟冠狀動脈硬化及栓塞的致命現象，另外，高溫油炸植物的烹調方法，不僅容易產生對人體有害的過氧化物，破壞了食物中原有的抗氧化物質，例如，維生素C、維生素E、類胡蘿蔔素，使血壁的膠原蛋白產生病變；更值得一提的是，花生、玉米、花生醬、稻米、麥等，易因高溫及貯存不當，而感染黴菌、發霉，有些黴菌會釋放黃麴毒素，是極強烈的致癌物質，為了安全起見，應該一律敬謝不敏，千萬不要因為怕浪費，而吃下了這些致命的物質，那可是代價匪淺啊！

要怎麼收穫，就先怎麼栽

現代的上班族，生活總是忙忙碌碌，加上過多的應酬，外食的情形居多，想在家享用一餐健康美食，是多麼的難得，但為了不讓「健康」成為我們的奢侈品，在外用餐更應審慎選擇，而有機飲食的概念，是絕佳良方哦！

是的，好好善待我們的「人身寶」，選擇多食用自然、健康的蔬果，我們的身體就會回報以輕鬆、健康、活力、與無病一身輕的快樂；同理，花草樹木、植物也獲得「自然且健康」的肥料，它亦將會回報給我們自然、健康、安

do not apply chemical fertilizer, spread insecticides, or grow the biology reformed plants, and also do not have any parasites. Owing to the mineral, trace elements, vitamins, enzyme would be more than the ordinary fruits, and also have the special natural sweet taste, even the volume is smaller than the produce of chemical fertilizer, but it taste better, is one of the best choice for vegetarians.

The right point view of organic diet

The concept of health diet, health preserving and care are raise the vast reaction around this world, and it would be not only be concerned by religionist. But, what is the right point view of organic diet? Generally, we can conclude to the following six points: 1.eat less fried food 2.do not eat moldy food 3.low fat, low salt, and low sugar 4.do not fried or roast the protein food to charred 5.to shorten the cooking time, to low the cooking temperature 6.To balance the nutrition, and not partial eclipse. To eat light, fresh, nature, organic, non-polluted food, and also eat vegetable, fruits frequently to low the acidity of body, it is the only way to eat health diet!

Oppositely, the high temperature fried, high-cholesterol vegetable oil, artificial fragranced food, as we eat too many high calorific food, would get weight easily, and contribute to brain blood vessel, harden the heart coronary artery and embolism, besides that, the high temperature cooking method would create the hydrogen elements, to spoil the food's anti-oxide

全、無污染的產品。如此美善的良性循環：健康→長壽→知足常樂→無求常安→修行最樂→人間天堂莫若是啊！



美善的良性循環 *Virtuous Circle*

健康→長壽→知足常樂→無求常安
→修行最樂→人間天堂莫若是啊！



elements, such as vitamin C, vitamin E, carotene, and then catalysis the collagen albumin's pathological changes; if peanut, corn, peanut butter, rice, wheat do not store properly or in high temperature; it would be infected with mould, and released the yellow yeast toxins, a very strong carcinogens, for safe reason, we should eat any of these polluted food just not want to waste it, it would pay more cost for it!

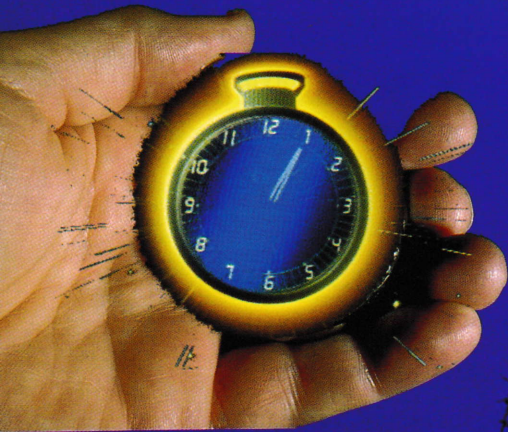
What kind of harvest needs what kind harvest

Most of modern workers' lives are always busy, with too many social activities, would have a lot of opportunities to eat outside, so if you want to enjoy a health delicious food, it would be very hard, but if you do not want "health" to become the "luxury item" in our life, we should choose more cautiously, and the concept of organic diet is the best choice!

Yes, to treat our "body" kindly, and chose to eat natural, healthy fruit, our body also would get the happiness of free, healthy, vitality, and healthy; at the same, the flowers, trees, plants, also can get the "nature and health fertilizer", and it also would pay back with nature, health, safe, non-polluted product. Such virtuous circle: health → longevity → contented → peace without any demand → to practice Buddha dharma happily → It's like living in heaven.

Sleepless in Seattle —— The Food Therapy for Insomnia

西雅圖夜未眠——失眠食療



西雅圖夜未眠——失眠食療

84

越愛別人睡得越好，越少執著越不失眠

The more loving others and the better sleep you have
The less inflexible and the less insomnia

「風聲雨聲不如打呼聲，家事國事不比失眠事」，您昨晚是「平安夜」呢？還是「西雅圖夜未眠」？這是失眠者最關心的事。人一生當中有1/3以上的時間花在睡覺，休息是為了走更長的路，但是如果常常失眠就讓人難以上路了，失眠會讓人注意力分散、記憶力變差、體力衰退。國外的流行病學調查發現，每10個成人中就約有2人睡眠出現問題，老人中更高達4個人以上。

失眠的種類

失眠的情況大致上有三種，(1)很難入睡。(2)很早清醒。(3)睡得很淺。入睡困難常和晚間或睡前的腦部活動有關；過早清醒者可能是生理時鐘障礙或老化的現象；睡眠容易中斷，眠淺易醒者，可能與某些疾病如消化、呼吸、骨骼、肌肉、神經等或某些藥物的使用有關。

失眠的原因

失眠有很多原因，像晚上喝酒或咖啡、茶，睡前做勞心、勞力的工作、值夜班、時差、臥房太冷、太熱、太吵或太亮、認床、身體不適、藥物的副作用(像高血壓、氣喘或憂鬱等藥物)，但是失眠患者中10個人中有8個是因為精神疾病或心理問題，如悲傷、焦慮，抑鬱時是最常見的失眠原因。70%患有憂鬱症的病人會抱怨失眠，而失眠的人當中14%有憂鬱症，25%有焦慮現象。可是什麼原因造成精神疾病或心理問題，目前醫學並沒有確切的答案，但是以佛法的觀點來說其實很清楚，就是「業力」作祟。

失眠的食療

鈣質的食物是抗失眠食物，它可以控制神經感應與肌肉收縮，與穩定神經有很大關係，如果人體缺乏鈣質，可能導致心情焦躁、失眠，食物中牛奶、豆類品等含鈣成分較高。所以每人最好可以每天喝一杯牛奶，另外維他命B可以克服精神壓力、消除疲倦感。但是現代人食


“The sounds of wind and rain is no better than the sound of snore, and the affairs of families and countries are not worse than insomnia”, do you have “a peaceful night” or “a sleepless in Seattle”? This is the most concerning thing for the sleepless. Over one third of lifetime is spent on sleep, and taking rest is for going a longer road. But usually insomnia makes person hard to go forward. Insomnia make person cannot concentrate; degrade the ability to memorize, physical strength decline. The investigation of overseas epidemiology discovered that about 2 of 10 persons have insomnia and over 4 for the old.

Category of Insomnia

There are three Insomnia conditions, (1) hard to fall sleep (2) waking up early (3) shallow sleep. Hard to fall sleep relate with brain's action before sleep at night; waking up early might be the defects of biological clock or ageing condition; as sleep is easily to be interrupted or easily to wake up might be related with some diseases, such as digesting, breath, bones and skeleton, muscle, and nerve, or using some medicines.

Reason of Insomnia

There are many reasons for insomnia, such as drinking wine, coffee or tea at night, working with one's mind or do hard work before sleep, on night shift, time differences, bedroom is too cold, hot, noisy or light, recognizing bed, body unwell, and after effects of medicine (like medicine of hypertension, pant or melancholy). 8 of 10 insomnia persons are due to spirit disease or psychology problem, such as sadness, anxiety, depression. 70% of



品講究精緻，往往在製作過程中喪失維他命B，所以應多吃含維他命B豐富的豆芽，另外綠色蔬菜也有安眠的作用，所有味道越重的食物都讓器官過度負荷而影響睡眠，所以清淡的飲食也有利於睡眠。

中醫認為失眠是由於外邪擾亂心神，或內臟病變引起心神不安。因此失眠大致可分為「心脾兩虛」型與「陰虛火旺」型。心脾兩虛型：表現為失眠，多夢易醒，心悸，健忘，頭暈目眩，倦怠乏力，食欲不振，面色蒼白，常見於貧血的人。適用補養心脾，安心寧神。食療方-龍眼蓮子湯：龍眼肉5錢，蓮子(去蕊)4錢，芡實3錢，茯神3錢用水煎服。每日早晚各一次。有補心脾，安心神治失眠的作用。這是用「補」的方法治失眠。

「陰虛火旺」型的失眠表現為心煩不易入睡，健忘，手足心熱，夜間口乾舌燥加重。腎陰虛者，腰膝痠軟，或月經不調。適合滋陰補腎，清心安神。食療方-蓮子蕊元參茶：蓮子蕊半錢，玄參1錢，水煎代茶飲。可滋腎清心，適用於心煩急燥，面部潮紅，腰腿痠軟，多夢易醒者。煩燥不眠者可用蓮子心2克、甘草5克、勾藤10克、開水浸泡當茶喝也有助於去煩助眠。這是從「瀉」的方法治失眠。

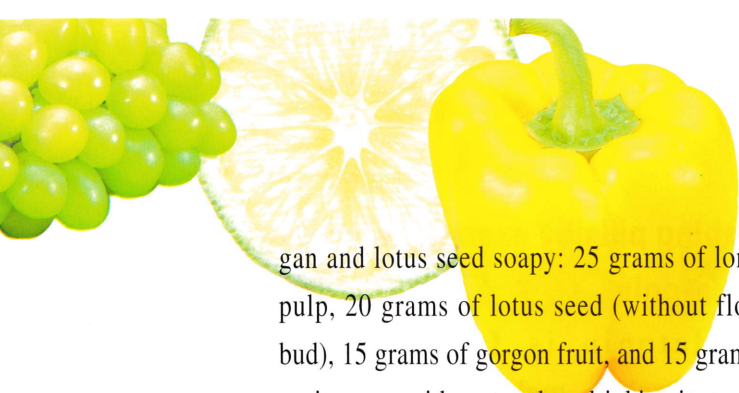
隨著現代人生活步調的緊迫，失眠正一步一步接近我們，失眠更一寸一寸消磨我們的健康，食療是讓睡眠正常的一個方法，但睡眠良好的正本清源之道是「心理健康」，心理健康的來源是心中有愛，如果您試過各種治失眠的方法而不成功，請試試佛法的藥方，「越愛別人睡得越好，越少執著越不失眠」，佛法的智慧可以彌補我們心靈的缺口，如果不能讓我們「一覺到天亮」，也可以讓我們知道睡覺不是世上最重要的事，「想睡再去睡」嘛！

melancholia's patients complain insomnia, and 14% of insomnia persons have melancholy, and 25% have anxiety. What reason causes spirit disease or psychology's problem? At present, medical science has no certain answer, but from Buddhist viewpoint, it just cause from karma.

The food therapy for insomnia

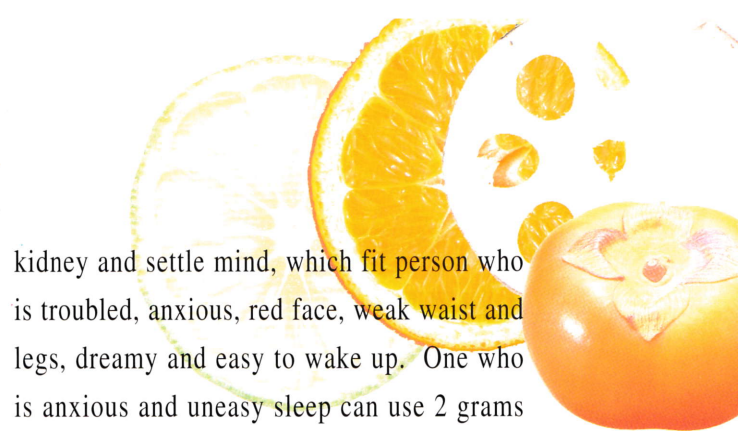
Calcareous can prevent sleeplessness, and control nerve interaction and muscle traction, which can stabilize nerve. It could cause anxious mood and sleeplessness if body lack of calcareous. Milk and bean contain more calcareous. Therefore, everyone had better drink one cup of milk everyday. Besides, vitamins B can overcome nerve pressure and eliminate fatigue. But the present exquisite food has lost vitamins B during manufacture. Therefore, one should eat bean containing plentiful vitamins B. Besides, the green vegetables have the function to help sleep peacefully. The food with heavy flavor let organs overload and effect sleep, so the light diet benefits sleep.

Chinese medicine considers sleeplessness is due to external evil disturbing mind or pathological changes of organs causing of unstable mind. So, insomnia roughly divides into "weakness of heart and spleen" and "Body's water is lack but heat is too much". Weakness of heart and spleen: the symptoms is insomnia, dreamy and easy to wake, palpitations, forgetfulness, vertigo, tired without strength, no desire to eat, and pale face, usually having anemia. It suits to nourish heart and spleen, and set one's mind. The food therapy - cooking lon-



gan and lotus seed soapy: 25 grams of longan pulp, 20 grams of lotus seed (without flower bud), 15 grams of gorgon fruit, and 15 grams of poria cocos with water, then drinking it at morning and night everyday, which has the function to nourish heart and spleen, settle mind and cure insomnia. This is to use nourishing method to cure insomnia.

The symptoms of “Body’s water is lack but fire is too much” are uneasy to enter sleep, forgetful, hot hands and feet, thirsty and dry tongue more heavy at night. One with weak kidney has waist and knees aching and weak, or irregular menstruation, which suit to nourish kidney and settle mind. The food therapy - lotus seed bud and bluehearts tea: cooking 2.5 grams of lotus seed bud, 5 grams of bluehearts with water to substitute tea can grow



kidney and settle mind, which fit person who is troubled, anxious, red face, weak waist and legs, dreamy and easy to wake up. One who is anxious and uneasy sleep can use 2 grams of lotus seed bud, 5 grams of liquorice, 10 grams of gouteng to soak with boiled water and drink it to benefit sleep. This is the method to cure insomnia by discharging.

With the modern people’s fast life pace, insomnia is closing us step by step and wear down our health gradually following nervous modern life. The food therapy is one of methods to normalize sleep, but the complete method for good sleep is “mental health”. The origin of mental health is heart filled with love. If you try various methods to cure insomnia but fail, please try Buddhist prescription, “the more loving others and the better sleep you have, the less inflexible and the less insomnia”. Buddhist wisdom can mend our mind’s gap. If Buddhism can’t let us “sleep all night without wake”, at least it let us understand that sleep is not the most important matter in the world, “just go to sleep when need sleep”.



天然分泌的安眠藥 -- 褪黑激素

褪黑激素是由腦內松果體分泌一種激素。人體的褪黑激素會隨24小時起週期性變化，夜間升高、白天下降，又稱「黑暗荷爾蒙」，在夜間2至3點最高，為白天的5-10倍，早上7點天亮後降至最低，至晚上8點開始分泌。當它大量分泌時就是我們很想睡覺的時候，所以褪黑激素就是我們自動生產的安眠藥。這種安眠藥沒有副作用，如果要讓我們的睡眠恢復品質，就要服用這種安眠藥，而靜坐時就會分泌這種激素，所以好好學靜坐也是治失眠一大良方，最重要的是自動生產，不假外求。

Sleeping pills by excrete naturally - melatonin

Melatonin is from brain's epiphycerebri. melatonin of human body would change following 24 hours, midnight is up and daytime is down, so called "dark hormone". The maximum amounts is at 2 to 3 clock in midnight, about 5 to 10 times of daytime's amount; minimum amount is at 7 after daybreak, and start to excrete at 8 PM in the night. We would like to sleep as it excretes a great quantity. Therefore, melatonin is the sleeping pills produced naturally by us. The sleeping pills without any side effect. If we hope our sleep has better quality, then we need to take this sleeping pill. We would excrete this hormone as meditation; therefore, practicing meditation is one of good recipes to cure insomnia. The most important is to produce by self but not from outside.



點亮一盞心燈

To light a lamp
upon ourselves

文/林俊德 譯/雪雲 版面創意/Chiung 完稿/Chiung
Article/Jun De Translator/Rick Art/Chiung Layout/Chiung

什麼是人心的內涵與質地呢？其實人心是十分微妙的，有時我們的心像大海一樣廣大無量，可以包容這個世界；有時心眼小了，心燈闇了，整個人生如霧濕樓台，月迷津渡，連微塵芥子都看不到。為什麼同樣一顆心，卻會有那麼巨大的差別呢？那是因為人心是很容易沉溺的，常自覺或不自覺的困在人情世界的愛恨恩怨俗念裏，見不到清淨的智慧。

如何能夠見到清淨的智慧呢？經上說：「於一切法，心為前導，若能知心，悉知眾法。」心為前導，最重要的就是知心，也就是一切時中觀照自心，觀照自心的煩惱、自心的染著、自心的慈和與自心的清明。我們只有常行觀照，心燈常明，才能照物，才能明境，才能用慈悲與智慧的眼睛來看待，包容這個世界。

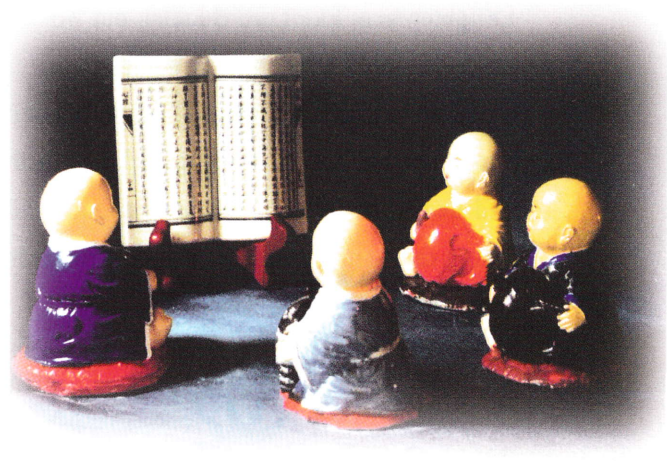
在這濁惡憂惱的世間，我們要化煩惱為美麗光明的智慧，要從世俗的淪溺中超拔出來，沒有別的方法，只有「點亮心燈」。我們也許無法像世尊一樣睹星悟道，卻可以求一個心的自在、心的光明。

隨時提醒自己吧！點亮一盞心燈，在生死長夜中，照見前路，並生起對人世無限悲憫的觀照。

夜裏讀經，讀到世尊在菩提樹下睹星悟道時說的一段話：「奇哉、奇哉，大地一切眾生，皆有如來智慧德相，但因妄想執著，不能證得，若離妄想執著，則一切智、自然智即得顯現。」覺得非常感動，原來一切有情，具足清淨智慧，可惜被妄想執著遮蔽了，因此顛倒夢想不得自在。

What is the depth and quality of the human mind? Actually the human mind is extremely subtle, sometimes it is as vast as the ocean, with the ability to encompass the whole world; sometimes it is narrow. Blamp upon our mind is dim, our whole life seems foggy and unclear, unable to see anything. Why does the same mind have such great differences? It is because the mind is easily bogged down, often consciously or unconsciously being trapped in affairs of the world and with emotions like love, hate, gratitude, resentment, and is not able to see the bright and clear wisdom.

How can we see this bright and clear wisdom? The sutra says "Of all the dharmas, the mind is foremost, if the mind is known, all dharmas are known." The mind is foremost, the most important is to know the mind, and that is, at all times, being aware and reflective of our own mind, being aware and reflective of the mind's worries and attachments compassion and harmony and the mind's clarity. Only when we often do this



self-reflection and awareness, our lamp upon ourselves are often bright, then can we illuminate all things and situations, and use eyes of compassion and wisdom to look upon and encompass this whole world.

In this troubled era, we must transform our worries into beautiful and bright wisdom. In order to break away from the world's troubles, there is no other way, only "to be a lamp upon ourselves". We may not be able to attain

Enlightenment like Lord Buddha, but we can make our mind carefree, bright and clear.

Always remind yourself! Light a lamp upon yourself, and on the long nights of birth and death, illuminate the path ahead, and give rise to unbounded compassion towards

the whole world.

When reading sutras at night, I read about

Lord Buddha, on attaining Enlightenment under the Bodhi Tree, said "Strange indeed, strange indeed, all the sentient beings in the world, possess Buddha nature and wisdom, but due to delusion and greed, they do not realize it, if delusion and greed are removed, then all wisdom will appear in an obvious manner naturally." Feeling extremely moved

that actually all beings fully possess this bright and clear wisdom but unfortunately is covered by delusion and greed, hence cannot be carefree due to unwholesome thoughts.



The happy path

快樂之道

和樂融融

Happiness and harmony

文 / 徐千芬(東吳大學經濟系學士) 譯 / Rick 版面創意 / Daisy 完稿 / Daisy
Article/Ann Tsu(Economy Degree/Taiwan) Translator/Rick Art/Daisy Layout/Daisy

緣 起

在我有記憶以來，小叔(爸爸的親弟弟)是我們全家人非常厭惡的一個人，他很有才能，是念法律的，但是，他瞧不起我的爸爸，因為爸爸為人憨厚老實，做事總是不得要領，以他的標準評分，爸爸的處事能力是不及格的，縱使在眾人的面前，對爸爸也總是頤指氣使地不留情面；在我小學三年級的那一

Origin

In my memory, my uncle(my father's brother) are abhor by our family very much. He is very talent, graduate from law school, but, he always looks down my father, just because father's personality is very simple and honest, and always fail to grasp the main points of anything. In his judgement, my father's

快樂之道：
自尊自愛 → 理解自己
→ 理解別人 → 尊重和諧的關係

快樂之道：
自尊自重 → 接納自己
→ 接納別人 => 尋回和諧的關係

年，五十九歲的祖母從台北回中部老家的途中，不幸腦中風去世，無理的小叔更把祖母的死，全然怪罪在母親身上，說是都怪她自作主張，答應讓祖母一個人往返台北，對於這樣的指責場面，我親眼目睹，除了同情母親的無奈與悲悽，我們全家人對於小叔如此無理的指責，真是憤恨到了極點。

解 析

一路走來，父母也栽培我念到大學，十多年了，我發現小叔變了，他對我們這些晚輩，雖然依舊頤指氣使地，但隱約可以感受到他的關愛，媽媽甚至告訴我，其實小叔是以責罵來代替關心，是跟一般人不同的。唉！真是一樣米，養百樣人！心想，小叔他也不是什麼十惡不赦的人，只不過脾氣稍嫌急躁，愛面子，說話做事喜歡受別人的尊重，但忘了尊重別人罷了！

快樂之道：
自尊自重 → 接納自己
→ 接納別人 => 尋回和諧的關係

自從接觸佛法之後，我學會重新看待這不平衡的關係，原來這一切都是自己的心起了作用，小叔總是以高標準來衡量人事物，不如意

social capability is failed, even in the public, he always is insufferably arrogant; in my three grade of elementary school, as my fifty-nine-years-old grandmother came to middle-Taiwan from Taipei, she passed away paralysis, uncle blame mother for grandmother's death unreasonable, said she took matters into his own hands, so let grandmother come and back to Taipei alone. At that time, I saw this scene, except I pity mother's sad and sorrow, I also hated him so much for his unreasonable blame.

Analysis

On this way, my parent also provide us fees to university, over ten more years, I also found my uncle is changed, to these junior generation, although he is still insufferably arrogant, but we can feel his consideration. My mother even tell me that my uncle is different with others to express consideration by condemning. Uh! it is true that the same rice raise various people! I think that my uncle is not a heinous person but with a little irritable temper and caring about his reputation. He hope other's deference but forgetting to esteem others!

After touching Buddha

The happy path:
Self-respect and self-control
→ accept self → accept others
=> look back the harmonious relation

事總十之八九，其實他是最不快樂的人，而我沒看清楚真相，也受他影響了。捫心自問，自己內心真正的需求是什麼？「停止這場戰爭吧！」，有什麼比內心的和諧更快樂呢？我願意降低自己的標準，凡事不求滿分，期待我的改變，我的自尊自重，我的堅持如善，創造一切和諧的契機。

dharma, I learn to face the unbalance relation and find all the event coming from my mind. My uncle always use high criterion to judge everything but almost not as his wishes. In fact, he is the unhappiest person, and I am not clear about the truth to be effected by him. Consulting my conscience to ask what is the real need in my inner heart? "Stop this fight !" What is happier than the harmonious heart? I am willing to lower my criterion and don't request everything is perfect. I anticipate my change, my self-respect and my insisting on kindness to create every harmonious juncture.

The happy path:
Self-respect and self-control
→ accept self → accept others
=> look back the harmonious relation

The happy path
快樂之道
和樂融融
Happiness and harmony

The happy path:
Self-respect and self-control
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快樂之道：
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修行 Q & A

何謂世間？

何謂出世間？

*What does it mean by “world”?
& by “out of the world”?*

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



Q：何謂世間？何謂出世間？

A：世，是指時間；間，是指空間。在一般世俗的觀念中，世間，是指生活在人群中；出世間，則是指遠離人群的生活著。但在佛法的解釋則不同。凡是執著於有情世間（指一切有情眾生）或器世間（指山河、大地、國土等）而生煩惱的都稱世間；出世間並非指有一個具體的世間可以離開，而是指超越世間執著而能解脫煩惱的就稱為出世間。以四聖諦而言，迷界之因果（苦集二諦）屬世間，悟界之因果（滅道二諦）屬出世間；入見道（初地）以前屬世間，見道以後屬出世間。亦即為解脫而修之四諦、六度等，皆稱為出世間法。或者可說一切生死之法為世間，涅槃之法為出世間。有時，世間若指世俗之事，則出世間即指佛法。

Q: What does it mean by “world”? What does it mean by “out of the world”?

A: Literally ‘world’ refers to time and space. The mundane meaning of ‘world’ means living in/with the crowd; ‘out of world’ refers to living far away from the crowd. However their meaning in Buddhism is different. All beings who attach to the sentient world (ie all sentient beings) or to the material world (ie mountains and rivers, lands, regions) and thus induce vexation and suffering are call the ‘world’. ‘Out of world’ does not mean to get away from the concrete world, but refers to those who surpass such attachment and thus are free from suffering. According to the four noble truth (ie the truth of the nature of suffering, its cause, the nature of its cessation, and the nature of the path leading to its cessation), the cause and effect of the confused confine (ie nature of suffering and its cause) belong to the ‘world’, while the cause and effect of the enlightened confine (ie nature of cessation of suffering and the path leading to such cessation) belong to the category ‘out of the world.’ Before one sees the dharma, he belongs to the ‘world’; after seeing the dharma he belongs to ‘out of the world.’ Out-of-the-world dharma such as the Four Noble Truth and the Six Perfections are practical means to get nirvana. Or we can say the path leading to life and death can be categorized to the ‘world’, and the path leading to nirvana can be categorized to ‘out of the world.’ Sometimes, the ‘world’ means the civil affairs, and ‘Out of world’ means Buddha dharma.



清心靜坐第 104 問

Meditation for Purify the Heart Question 104

如果有鼻塞，怎麼辦？
採數息觀靜坐時，



How to solve the problem of difficulty in breathing during meditation?

文 / 鄭鴻祺(資深靜坐老師) 譯 / 連柱 版面創意 / Daisy 完稿 / Daisy

Article/Cheng Hung-Chi(Meditation Instructor) Translator/Lian-Juh Art/Daisy Layout/Daisy

靜坐的品質好壞和左鼻孔的通暢與否有很大的關聯，而食物的消化與否，則與右鼻孔的通暢也有很大的關聯。因此靜坐前如果能使左鼻孔通暢，靜坐時會獲得較好的品質。

如何使左鼻孔通暢？方法有三：

一、拜佛

二、右側臥

三、按摩鼻子兩側

常用數息靜坐的人，如果遇到鼻塞，通常要調五至二十分的呼吸，才能進入狀況。鼻子之所以不通，最大的原因來自：

- 一、經常喝冰飲料或吃冰的食物。所以要戒掉吃冰的習慣
- 二、常吃燥熱的食物，使得火氣上升。
- 三、感冒沒有調理好，導致慢性鼻炎。

按中醫的說法，鼻子的問題來自腹部，也就是說吃太多不該吃的食物。所以，如果想要採用數息靜坐，首先要將身體照顧好，如果鼻塞真的很嚴重，則可改用其他方法，不要執著於此方法。

Usually, the quality of meditation depends on whether the left nostril is breathing freely or not, while the quality of digestion on food will affect the right nostril. Therefore, if we can let the left nostril breath freely, we can achieve better quality meditation.

But, how can we let the left nostril breath freely? There are three methods.

- 1.To prostrate before the image of Buddha.
- 2.To sleep on right hand side.
- 3.To massage both sides of nose.

Usually, if we have the problem on blocked nose when using breath-counting method during meditation, we need 5 to 20 minutes to adjust the breathing to solve the problem. The reasons that breathing is not smooth are:

1. Drinking ice beverages or ice food too often. Therefore, it is better to quit the habit of taking ice beverage or food.
2. Having heaty food frequently also cause heatiness in body.
3. Having not taken good care of cold so as to have chronic rhinitis.

According to the theory of Chinese medicine, the cause of nose problem is the stomach. This means that we should not eat too much food that we should not eat. Therefore, if we want to meditate using breath-counting method, we should take good care of our body first. If the problem of blocked nose is really serious, we should not insist on using this method but try other methods.

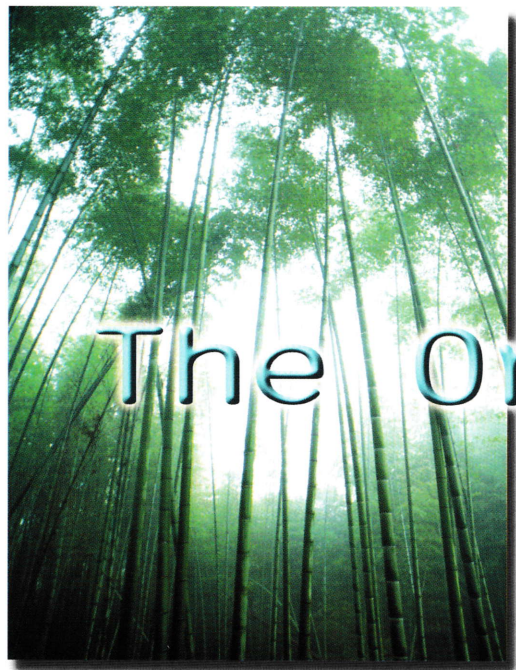
金剛經

Vajra-Prajna-Paramita Sutra

經文

須菩提
於意云何
可以三十二相見如來不
不也世尊
不可以三十二相得見如來
何以故
如來說
三十二相即是非相
是名三十二相
須菩提
若有善男子善女人
以恆河沙等身命布施
若復有人於此經中
乃至受持四句偈等
為他人說

其福甚多
爾時
須菩提聞說是經
深解義趣
涕淚悲泣
而白佛言
希有
世尊
佛說如是甚深經典
我從昔來所得慧眼
未曾得聞如是之經
世尊
若復有人得聞是經
信心清淨
即生實相
當知是人成就第一希有功德



The Original Sutra

Subhuti,
Do you think that
can Tathagata's Dharma-body be seen by 32 Major Marks?
"No, it can't, Loka-jyestha.
The Dharma-body of Tathagata can not be seen by 32 Major Marks.

Why?
Because Tathagata says that
32 Major Marks of a Buddha is not the true face of Tathagata's Dharma-body
but is merely named 32 Major Marks."

Subhuti,
if there's good man or good woman
who give his(her)body and life, which are as numerous as the sands of the Ganges
or reads and practices this sutra or the four verse of this sutra and explain to others,
the blessing and merits of a man is much.

After Subhuti listened to this sutra the Buddha discoursed,
he deeply realizes its significance.

He tearfully praises the Buddha and says,
"Rare Loka-jyestha,
since I attain Eye-of-wisdom,
I had never heard of any profound sutra as you say today.

Loka-jyestha,
If someone hear this sutra and has faith in it with an pure heart,
he then has the wisdom that can clearly see truths.
We should know that he therefore achieves the rarest merits."



詮釋

此段指出一個修行的捷徑——
信。

大智度論說：

“佛法大海，信為能入”

事實上，

只有對於佛菩薩生出了全部的信心，
我們才能真正的離開世間的種種束縛。

否則，

當你的修行

一旦和約定俗成的“遊戲規則”相違背時，
周遭的反對聲浪便四起了；

這時，

如果你沒有全部的信心，

很容易就動搖，

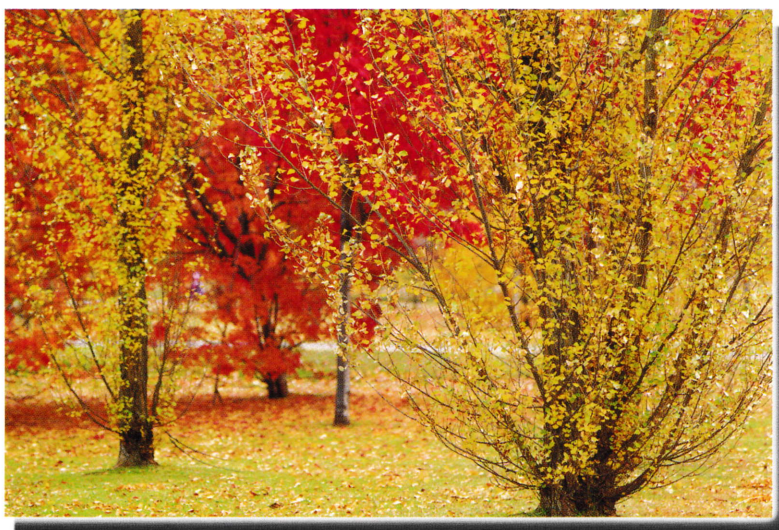
動搖後緊接著便會起疑，

這時雖然仍如平日一樣修行，

但是這樣的修行品質

已經不是純粹的了。





This paragraph points out one of the shortcuts of spiritual practice.

That is to believe.

Mah-praj-pramita-astra (Commentary on Maha-Prajna Sutra) says,
“Faith is the way leads us to the broad sea of the Buddha-dharma.”

It is true.

Only is we completely have faith in Buddhas and Bodhisattvas
can we really be free from kinds of shackles of the world.

Otherwise,

a spiritual cultivator will easily lose faith and then have doubts
when his spiritual practice is against the game rules of the world
and when there come incessant contrary opinions
if he don't absolutely trust in the truths he believes.

Although he will keep practicing the Buddha-dharma as he does in everyday life,
but the quality of his practice is added many wandering thoughts and has become impure.

He will recites sutras or the names of Buddhas with an unrestful mind.

Can we call him a bad spiritual cultivator?

Vivid Explanation

SUTRA

經典



已經摻進了許多妄想的雜質，
一邊心裏惶惶惑惑，
一邊唸佛號或經文；
這樣的修行人，
不能說差；
因為只要肯唸一句佛號，
就已經功德無量；
但是如果想要究竟成就，
則必須心中完全的相信，
也只有維持如此清淨的信心，
一個人才可能真正明白佛法甚深實相。
所以，
信心是成就的不二法門，
信心愈強，
成就愈大。
成就愈大，
功德當然愈大，
故說“是人成就第一希有功德”



No, we can't.

Why?

Because reciting the Buddha's name one time creates uncounted merits.

But, a man can only reach Supreme Siddhi through believing wholeheartedly in the Buddha-dharma.

And, only always having the pure faith
can a man really realize the profound Truth of the Buddha-dharma.

Therefore,
faith is the only way of Attainment.

The stronger the faith is,
the higher state of Attainment a man will reach.
The higher state of Attainment a man reaches,
the more merits he will earn.

That is why the sutra says,
"he therefore achieves the rarest merits".



Words of purity

清心

我們是靠 愛
活下來的

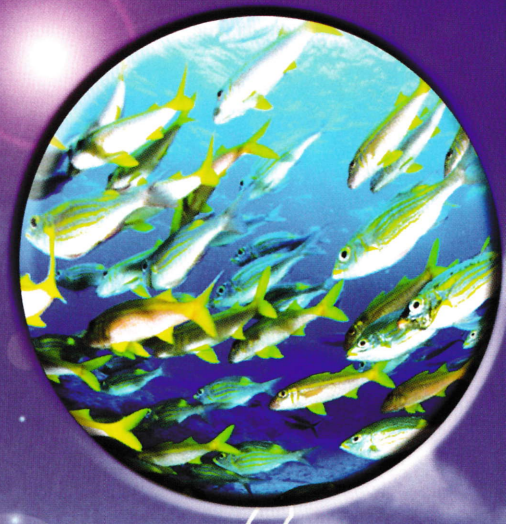
We rely on love
To live

總有一天
我們會在 愛
的背後
找到生命的 終極
答案

Some day
Behind the love, we would
Find the life's final
answer

Words of purity Words of

小語



幸福
不在名裡
不在利裡
不在權裡
在我們的 愛心裡

Happiness
Is not from the fame,
Is not from the wealthy,
Is not from the power
But in our kindness love

生命的真相是
無論外在發生了什麼
我們的內在都可以很幸福

The truth of love is :
No matter what happen on external situations
Our feeling always could be happy.

Words of purity

RIGHT VIEW

知見

我
是
這
樣
永
相
心
的

觸摸 Itouched

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

觸摸不到的喜悅
觸摸不到的真實
但這超乎
一切的
感受
卻是 那麼那麼
的真實
願這一份感受
能與眾生一同感受
一起分享

The joy that cannot be touched
the reality that cannot be touched
but these surpass
every other kind of
feelings
yet it is so very
real
may this very experience
be shared with Sentient Beings
together enjoyed



RIGHT VIEW

知見

智慧如海

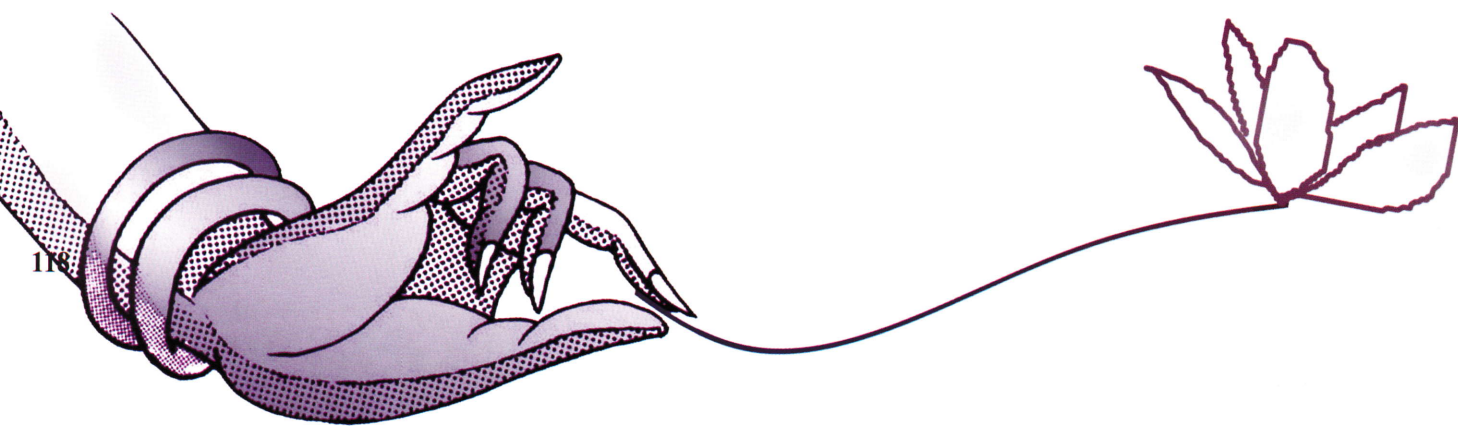
大般若經講記

(註：本文係修正之大正藏版本)



校量功德品52

Comparing the Merits 52



一.智慧的原味—經文

世尊，若此三千大千世界，或餘世界，所有王都、城邑、聚落，其中若有受持、讀誦、書寫、解說、供養、恭敬、尊重、讚歎，如是般若波羅蜜多，是處有情不爲一切人、非人等之所惱害。唯除決定惡業應受，漸次修學隨其有所願，乃至證得三乘涅槃。世尊，如是般若波羅蜜多具大威力，隨所在處與諸有情作大饒益。世尊，如是般若波羅蜜多有大神用，於此三千大千國土作大佛事。世尊，若世界中流行如是甚深般若波羅蜜多，當知是處則爲有佛出現世間，利樂一切。世尊，譬如無價大寶神珠，具無量種勝妙威德，隨所住處有此神珠，人及非人終無惱害。設有男子或復女人，爲鬼所執，身心苦惱，若有持此神珠示之，由珠威力，鬼便捨去。諸有熱病，或風、或痰、或熱風痰，合集爲病。若有繫此神珠著身，如是諸病無不除愈。此珠在暗能作照明，熱時能涼，寒時能暖。隨地方所有此神珠，時節調和，不寒不熱。若地方處有此神珠，蛇蝎等毒，無敢停止。設有男子或復女人，爲毒所中，楚痛難忍，若有持此神珠令見，珠威勢故，毒即消滅。若諸有情，身嬰癰疾惡瘡腫 疱目眩 瞖等。眼病、耳病、鼻病、舌病、喉病、身病，帶此神珠，眾病皆愈。若諸池沼、泉井等中，其水濁穢，或將枯涸，以珠投之，水便盈滿，香潔澄淨，具八功德。若以青、黃、赤、白、紅、紫、碧綠、雜綺種種色衣，裹此神珠，投之於水，水隨衣綵作種種色。如是無價大寶神珠，威德無邊說不可盡。若置箱篋，亦令其器具足成就無邊威德。設空箱篋由曾置珠，其器仍爲眾人愛重。時具壽慶喜問天帝釋言：「橋尸迦，如是神珠，爲天獨有，人亦有耶？」天帝釋言：「大德，人中天上俱有此珠。若在人中，形小而重；若在天上，形大而輕。又人中者相不具足；若在天上，其相周圓。天上有者威德殊勝，比人中珠過無量倍。」

SECTION I: THE ORIGIN OF WISDOM - TEXT

World-honoured One, in the Tri-sahasra-mahasahasra-loka-dhatu, in all kingdoms, castles or villages, if there is a sentient being who believes in, recites, copies, expounds, makes offerings to, respects and praises the teachings on the prajnaparamita, such a sentient being will not be harmed by any other human being or non-human being. Besides fixed unwholesome karma that one has to suffer, gradual cultivation of the prajnaparamita will actualise one's vows to the extent of attaining the Mahaparinirvana. World-honoured One, the prajnaparamita has such an awe-inspiring power that its presence anywhere will benefit all sentient beings. World-honoured One, the prajnaparamita can be harnessed to perform meritorious deeds throughout the Tri-sahasra-mahasahasra-loka-dhatu. World-honoured One, if the profound prajnaparamita is present throughout this worldly realm, it will seem as though a Buddha has appeared in this world to benefit, and bring peace and happiness to all. World-honoured One, the prajnaparamita is like a big priceless magic pearl that possesses unlimited and wonderful virtues which evoke respect from all.

精彩片段備忘錄 SECTION III: IMPORTANT NOTES ON THE TEXT

唯有般若能夠完全不執著，而沒有般若，就一定有執著，有執著就必定有惡法或不善法在其中，因爲般若與執著是不可能並存的，故唯有般若全是善。

Only prajna would enable us to become free of attachment. If it is not



present, we would obviously have attachment and generate unwholesome karma. This is due to the fact that prajna, which is wholesome, cannot co-exist with attachment.

有條件的慈悲，一旦條件不符合，慈悲豈不就要失去了？又有限制的慈悲，一旦超出了限制，慈悲豈不又要失去了？那麼這樣的慈悲絕對是經不起考驗的，只有無所求、無所得、無所爲．．．的慈悲，才是真正的慈悲，才才是安住於般若的慈悲；

時天帝釋復白佛言：「世尊，甚深般若波羅蜜多亦復如是，為眾德本，能滅無量惡不善法，隨所在處，令諸有情身心苦惱皆悉銷滅，人非人等不能為害。世尊，所說無價大寶神珠，非但喻於甚深般若波羅蜜多，亦喻如來一切智智，世尊，如是般若波羅蜜多，具足無量殊勝功德；亦能引發世出、世間無量清淨殊勝功德。」

(p700I 欄 8 行 ~II 欄 20 行)

二.生動的說明

天帝釋說：如果受持乃至讚歎般若，此人不被一切人或非人惱害，除非是決定的惡業應該受報，但只要漸次的修學般若，一樣能夠滿一切所願，直到證得

appears, no sentient being will encounter any harm from any human being or non-human being. If there is a man or a woman who is harassed by ghosts and consequently suffers physical and mental torment, if he or she were to possess the pearl and display it, the ghosts would leave him or her as a result of the pearl's power. If there is a person who has an illness, if he or she were to carry the pearl around, he or she would be cured of all illnesses. Moreover, the pearl brings light to darkness, coolness to heat, and warmth to coldness. Wherever the pearl is found, the weather and the seasons are in balance, and it will neither be cold nor hot. Poisonous creatures, such as snakes and scorpions, dare not linger in its presence. If there is a man or a woman who is hurt by poison and is unable to bear the pain, if the pearl were to be held before him or her to see, the poison will immediately be eradicated. If there is a person who suffers from all kinds of illnesses, such as afflictions of the eye, the nose, the tongue, the throat and the body, if this person were to carry the pearl around, he or her would be cured of all afflictions. If there is a pond, marsh, spring or well with dirty water or which has dried up, if the pearl were to be thrown into it, the pond, marsh, spring or well will be filled or even overflowed with fragrant, clean and pure water with the eight merits. If the magic pearl were to be covered with either green cloth, yellow cloth, red cloth, white cloth, purple cloth, jade-green or blue cloth, or other kinds of coloured cloth, and thrown into water, the water will be tainted with the colour of that particular cloth. The tre-

涅槃。而且般若具大威力，對眾生作大饒益，有大神用，於國土作大佛事。如果世界流行般若，則如佛出現，利樂一切；就如同無價的大寶神珠，具有無量種的殊勝奇妙功德；只要那裡有神珠，那裡就沒有惱害之事；有除鬼、去病、調溫、淨水等神效……，可以說神珠的威德無量無邊，數說不盡。

此時具壽慶喜問天帝釋：神珠是天上獨有，還是人間也有呢？天帝釋答：人間天上都有，人間的形小而重且相不具足；天上的形大而輕且相周圓，天上的殊勝超過人間許多。此時天帝釋又對佛說：甚深般若亦復如此，只要有般若在處，一切有情身心苦惱，悉皆消滅，人非人等都不能害，所以這無價的大寶神珠，不但是用來比喻甚深般若，也是用來比喻一切智智。如是般若具足無量殊勝功德，亦能引發世間與世間無量清淨殊勝的功德。

天帝釋繼續說明：如果受持、讀誦、書寫、解說、供養、恭敬、尊重、讚歎般若，這樣的人不會受到人或非人的熱惱逼害，除了定業應當受報。這裡再度提醒定業受報的問題，可以說明為什麼古往今來許多高僧大德雖然開悟證果，卻往往還會遇到不幸的事情，如果只從外相來看，會誤會佛法沒有辦法改變甚深惡運，但從此段經文來看，我們就正確的明白，佛法絕對可以改變命運，只是甚深定業難以改變而已；我們要客觀公正的從整體來看，佛法絕對對生命提昇了很多很多，不能只從片段的惡運來看；但定業真的不能轉嗎？在此句經文「是處有情不為一切人非人等之所惱害，唯除決定惡業應受」，緊接著的經文就是「漸次修學：隨其所願；乃至證得三乘涅槃」。可見定業到底能不能轉呢？答案是肯定的，只是要注意不是一蹴而成，而必須「漸次」，故大精進的修行在此就充份發揮了意義，如果真的大精進，其實連定業也一定漸次化解，故金剛經的「法無定法」實為最高指導原則，法是不變的，但人

men-
dous power
and merits of such a priceless magic
pearl are beyond description. If the pearl is
stored inside a box, it can bestow similar un-
limited power and merits to the box. All sen-
tient beings will still treasure this particular box,
even if it is now empty, because it once stored
the pearl. A bodhisattva in the audience asked
Sakra, "Kausika, can such a pearl only be found
in the heavenly realm or does the human realm
also has such a pearl?" Sakra replied, "Great
sage, such a pearl can be found in both the hu-
man realm as well as the heavenly realm. In the
human realm, the pearl is small but heavy. In
the heavenly realm, it is gigantic but light.
Moreover, in the hu-
man realm, it does
not have a perfect
shape whereas in the
heavenly realm, its
shape is round and
flawless. Its excel-
lent merits in the
heavenly realm far

故般若不但為眾德之本，更是消滅惡法之唯一利器。

Compassion that is conditional would not rise to the occasion once conditions are unfavourable. Similarly, compassion that is governed by re-

strictions would not rise to the occasion once it is required to go beyond those restrictions. Such a sense of compassion clearly cannot last. Only compassion that is unconditional, and does not seek any form of reward is truly compassion that abides in prajna. Thus, prajna is not only termed the source of all merits but also the only effective weapon against unwholesome karma.

般若本身已經是一切圓滿、一切具足，空含藏一切、包容一切，更不可思議的是空能引發無量無邊的功德，而且是出世間、世間兼具。

Prajna is complete and all-embracing. What is amazing is that it could bring about unlimited merits that are both worldly and non-worldly in character.

的根器則千差萬別，當然顯現出來的效果也就不一而足了。但不論漸次或快速，由此段經文的開示，我們再度肯定般若的殊勝與實用，修行人當然得全力以赴，早日證得，以了定惡業，以了死生大事。

天帝釋接著以許多“大”字來稱讚般若，例如具有大威力、大神用，對眾生作大饒益、大佛事。不論威力或神用、饒益或佛事，都是利益眾生無量無邊，故不用“大”不足以描繪浩瀚廣大，讚頌完後天帝釋馬上用一個生動的比喻來善巧的說明般若的不可思議——無價大寶神珠，並且鉅細靡遺的說明其神效，例如有鬼附身能度鬼、各種病纏身都能治癒、還能調節溫度等，更神奇的是放過此神珠的容器，都會被人愛重。這一切的描述都是藉著神珠的不可思議來比喻般若的不可思議；因為事實上，神珠再怎麼神奇，還是比不上般若的神奇，而神珠的

神奇就更不可言喻了。故天帝釋才如此善巧的以有形有相的神珠來比喻無形無相的般若，但事實上般若才是真正的神奇無比，猶如經文所說：「為眾德本，能滅無量惡不善法；隨所在

surpass those of the pearl in the human realm.” Sakra further addressed the Buddha by saying, “World-honoured One, the profound prajnaparamita is like the pearl; it is the basis of all merits and can remove innumerable unwholesome dharmas. Its presence anywhere will eliminate the physical and psychological suffering of all sentient beings, and will protect them from harm by both human beings and non-human beings. World-honoured One, the priceless big magic pearl, which I am speaking about, refers not only to the profound prajnaparamita but also to the Supreme Wisdom of a Buddha. World-honoured One, the prajnaparamita has such innumerable wonderful merits, and it can even bring about greater innumerable pure and wonderful merits both in this realm and beyond.” (Line 8 of Column I to Line 20 of Column II on page 7001)

SECTION II: AN EXPLANATORY PASSAGE ON THE TEXT

In summary, the passage in the text states that a person would not be harmed by fellow human beings and other non-human beings if he or she were to believe in, practise or even praise the teachings on the prajnaparamita. Besides having to suffer fixed unwholesome karma necessarily, if one were to cultivate the prajnaparamita gradually, one would also be able to actualise all vows and ultimately attain the Mahaparinirvana. Moreover, the prajnaparamita is imbued with great power, and it brings exten-

處，令諸有情身心苦惱悉皆銷滅；人非人等不能為害」。是為眾德本，一切的功德皆來自於般若，如果沒有了般若，就不能出生一切的功德；相反的，有了般若，自然而然就具備一切功德，自然而然就滋長一切的功德，故般若為一切功德之因，更可以消滅無量的惡法，也就是不善法，什麼是惡法？可以說不包含般若之法即為惡法，怎麼說呢？因為唯有般若能夠完全不執著，而如果沒有般若，就一定有執著，有執著就必定有惡法或不善法在其中，因為般若與執著是不可能並存的，故唯有般若是全善，就以慈悲為例，一個慈悲為懷的人，如果有般若，這是一個真正慈悲的人，因為他的慈悲不會有條件、不會有限制．．．，那麼有條件的慈悲，一旦條件不符合，慈悲豈不就要失去了？又有限制的慈悲，一旦超出了限制，慈悲豈不又要失去了？那麼這樣的慈悲絕對是經不起考驗的，只有無所求、無所得、無所為．．．的慈悲，才是真正的慈悲，也才是安住於般若的慈悲；故般若不但為眾德之本，更是消滅惡法之唯一利器。

惡法既滅，則人的身心苦惱也自然消滅，因為人的一切苦惱皆是業報，如果惡法滅，則惡報亦滅，惡報滅則身心自然不受惡報，即遠離苦惱，故般若何止如神珠，是任何寶器也難以比擬的無上不可思議，故一個大乘修行人一定要識得般若之珍貴無比，才會生起甚深珍惜，進而立志大精進證得。

如同經文所說般若「具足無量殊勝功德，亦能引發世出、世間無量清淨殊勝功德」。般若本身已經是一切圓滿、一切具足，空含藏一切、包容一切，更不可思議的是空能引發無量無邊的功德，而且是出世間、世間兼具，什麼是出世間法？即不生不滅，意思是說般若能夠

sive benefits to all sentient beings. It could be employed to perform virtuous deeds in many ways. If the presence of the prajnaparamita could be found throughout this realm, the scenario is likened to that of the appearance of a Buddha who would benefit all sentient beings. The prajnaparamita is also like a priceless great magic pearl which has unlimited merits and power. Wherever the magic pearl is found, there would not be any harm, ghost, illness, impure water or other unwholesome dharma. The merits of the magic pearl are innumerable beyond description.

The text highlights an interesting discussion on whether the magic pearl could only be located in the heavenly realm but not in the human realm as well. It is explained that the magic pearl could be found in both the heavenly and the human realms except that they vary in certain characteristics. The text also maintains that the profound prajnaparamita is similar to the magic pearl in that its presence anywhere would remove all physical and psychological suffering of all sentient beings, and ward off harm from human beings and non-human beings. Thus,

空即完全沒有執著，沒有執著的人不可能為惡，並且識得空性，更會以無所得去為盡一切善，故安住一秒鐘空性，就絕對止惡揚善、自淨其意，所有的佛法都包含在其中。

A person does not have attachment when he or she has attained prajna. Hence, he or she is incapable of committing unwholesome dharmas. Rather, he or she would strive to perform wholesome deeds as a result of his or her understanding of prajna, as signified in the analogy of a person who sub-





the analogy of the magic pearl is not only used to elucidate the profound prajnaparamita but also the Supreme Wisdom of a Buddha.

The text elaborates that if an individual were to believe in, practise, chant, copy, explain, make offerings to, respect and praise the teachings on the prajnaparamita, he or she would not be harmed by fellow human beings and non-human beings with the exception of fixed unwholesome karma which the individual necessarily has to suffer. The text again reminds the reader of the problem that all sentient beings have to suffer their fixed unwholesome karma. It also explains why many eminent monks and great Buddhist teachers throughout the centuries still encountered unfortunate circumstances in their lives even though they are said to have already attained a high level of cultivation and realisation of the Dharma. We may be mistaken that the Dharma does not offer any practical solution to improve our unfavourable circumstances when we view the problem superficially. Nevertheless, from this passage, we come to understand that the Dharma could definitely help us to change or transform unfavourable situations in life. It is only fixed unwholesome karma that are more difficult to overcome or transform. If we can see the issue

sists in a fully realised state of prajna for one second

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。

第二十七品

求般若品（卷 89-98）
說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品（卷 98-99）
說明菩薩所行般若是大、無量、無邊波羅

引發更多的無形無相的功德，例如開悟的人，由於已經擁有般若，所以可以以此為地基，不斷的深化、廣化更多的般若，什麼是更多的般若？例如只有一秒鐘的安住空與一天的安住空就有極大的差別，只有一秒鐘的安住空，亦即安住般若，只能保證這一秒鐘絕對不會造惡業，因為空即完全沒有執著，沒有執著的人不可能為惡，並且識得空性，更會以無所得去為盡一切善，故安住一秒鐘空性，就絕對止惡揚善、自淨其意，所有的佛法都包含在其中，那試想一天都安住空性所帶來的利益與功德將有多



大呢？故般若絕對能引發出世間的功德；那麼世間的功德呢？也是一樣，有形有相、有生有滅名世間法，但以善巧自度度人而言，階段性的使用物質，也是必須且方便的，例如行菩薩道也是需要運用大量的物力，如錢財、食物、工具等等，越多對菩薩道越有幫助，而這些物質的來源真的來自於空，因為真空生妙有，故般若確實如經文所言：引發世出世間無量清淨殊勝功德。故世人有所不知，以為佛法是出世間人才需修習，就算形而下之想於世間法有成就，其實都需要般若，因為唯有無心，才配擁有萬物，故云：「但自無心於萬物，何妨萬物常圍繞」，世出、世間皆需般若，故修行人其實是世上最冰雪聰明之人，因為事實上出世、世間無分別，而真要隨順眾生校量一下，仍是進可成就出世間法，退可成就世間法，絕對萬無一失，故修行人是真正能夠擁有大成就者，無論出世間法或世間法，故當一個修行人，何樂不為？

objectively, we will find that understanding and practising the Dharma could unquestionably improve the quality of our lives tremendously. We should not judge the value of understanding and practising the Dharma only from isolated instances of unfortunate circumstances in our lives. Nonetheless, is it really the case that fixed unwholesome karma cannot be overcome or transformed into wholesome karma? A section of the text contends that “all sentient beings would not be harmed by all human beings and non-human beings, except for fixed unwholesome karma which one necessarily has to suffer”. This is followed by another section of the text that explains that “through gradual practice and learning, one can actualise one’s vows even to the extent of attaining the Mahaparinirvana”. Does this

蜜多，能夠證得無上正等菩提。

第二十九品

攝受品(卷 98-103)

說明菩薩應於般若如說而行且不遠離。

第三十品

校量功德品(卷103-168)

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

第三十一品

隨喜回向品(卷168-172)

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。





Overview of Maha-Prajna-Sutra:

*Chapter 26

Learn the Prajna (Volume 86~89)

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

*Chapter 27

Pursue the Prajna (Volume 89~98)

We are supposed to practice Prajna according to Maha Bodhisattva's

mean that fixed unwholesome karma can be overcome or transformed into wholesome karma? The answer is in the affirmative but we have to accept that such a change or

transformation has to be gradual. Hence, the need to be extremely diligent in one's practice cannot be overemphasized. If we really invest great efforts in our practice, even our fixed unwholesome karma would slowly be overcome or transformed into wholesome karma. Regardless of whether it is gradual cultivation or immediate enlightenment, we can re-affirm, based on this particular section of the text, the uniqueness and practical applications of prajna. All practitioners should strive with every

effort to attain it so as to overcome or transform

unwholesome karma, and be free from the cycle of rebirth....

One distinct linguistic characteristic of the text pertains to the frequent usage of terms, such as "big" and "great", to praise the qualities of prajna. The properties of prajna would benefit sentient beings in unlimited ways. Thus, it is not unbefitting to use those terms to depict the wide-ranging characteristics of prajna. The text further utilizes a poignant analogy of a great priceless magic pearl to skilfully delineate the inconceivable qualities of prajna and its effects. The list of traits explicates the inconceivable nature of the magic pearl to enucleate the similar inconceivable nature of prajna. Generally, no matter how fascinating the magic pearl is, it eventually cannot be compared to the ingenuity of prajna. Therefore, the text adroitly expends such an analogy of the magic pearl with discernible traits to elucidate prajna with attributes that cannot be described in language. Ultimately, it is prajna that is truly astonishing as evident in the text which asserts that prajna is "the basis of all merits as it can extinguish uncountable unwholesome dharmas. Wherever it is present, prajna will cut off all physical and psychological suffering of all sentient beings and no human being and non-human being will be able to cause harm".

Indubitably, prajna is the foundation of all merits for all merits emanate with the attainment of prajna. In other words, with the attainment of prajna, one would naturally possess all merits as prajna could remove innumerable unwholesome dharmas. What are unwholesome dharmas? Briefly, dharmas that do not incorporate prajna.



o r
w i s d o m a r e
unwholesome. Only a person who has attained prajna or wisdom is unattached to all dharmas. Without the former, there would certainly be attachment, giving rise to unwholesome dharmas. This is because prajna and attachment cannot co-exist as only prajna is thoroughly wholesome. Take the virtue of compassion for instance. A truly compassionate individual is someone who embraces both the virtues of compassion and wisdom. Accordingly, his sense of compassion would be unconditional, and would not be qualified by circumstances. Suppose there is another person who has a sense of compassion that is restricted by conditions. Imagine a situation whereby the conditions are not in that person's favour. Does this not mean that the person is unable to show his sense of compassion? Once conditions demand more than what that individual is willing to offer, does this not mean that his sense of compassion is unable to rise to the occasion? Such a sense of compassion would undoubtedly be unable to withstand the test of time. Only compassion that does not call for any reward or condition in order to show it is indeed compassion as it is rooted in prajna. Therefore, this is the reason that prajna is claimed to be the ground of all merits, and the only effective "weapon" against unwholesome dharmas.

Once unwholesome dharmas are removed, all physical and psychological suffering would correspondingly be removed as such misery is due



to unwholesome karma. In short, no object, not even the magic pearl, can match the inconceivable qualities of prajna. Therefore, a Mahayana practitioner must recognise the absolute significance of prajna so that he or she would treasure it, and set his or her mind to strive for it. This is indicated in the text which outlines prajna as having "uncountable special and wonderful merits that can bring forth uncountable pure, special and wonderful merits in this realm and beyond". Prajna itself is complete and all-embracing. It could bring about boundless merits that are formless and without any attribute both in this realm and beyond. For instance, an awakened person could harness his understanding of prajna to constantly explore, and broaden the possibilities of applying his wisdom in his life and to help others. What does this mean? Compare a scenario of an individual who abides in a fully realised state of prajna for one second with that of another person who also does so but for a day. Clearly, the differences are enormous. Conforming to a state of prajna suggests that the first individual would definitely not commit any unwholesome karma for one second. As we have earlier discussed, there is no attachment in a state of prajna, and

teachings; moreover, surrender ourselves to the Buddha.

*Chapter 28

Praise the Merits
(Volume 98~98)

A bodhisattva's practicing of Prajna has characters of great, numerous and limitless Paramita

That practicing may attain to the supreme enlightenment.

*Chapter 29

Apply the Prajna (Volume 98~103)

A bodhisattva is supposed to practice Prajna and should never give up the practicing

SUTRA

經典

under any circumstances.

*Chapter 30

Comparing the Merits (Volume 103~168)

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

*Chapter 31

Alms of the Merits (Volume 168~172)

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

an individual with no such attachment to dharma is incapable of committing unwholesome karma. In fact, he would even attempt with all efforts to perform all wholesome deeds if he thoroughly comprehends the nature of prajna. Hence, persisting in a state of prajna for one second would doubtlessly impede the generation of unwholesome karma yet engender the production of wholesome merits, thereby purifying one's mind. Imagine how

many more merits a day of abiding in a state of prajna will bring! If prajna could effect merits beyond this realm, what about bringing forth merits in this realm? The case remains the same. Worldly dharmas are dharmas that have a form and a set of attributes, are created and could be destroyed. From the perspective of employing skilful means to enlighten oneself and others, it is necessary and convenient to make use of material resources now and then, for example, we require a large amount of resources, such as money, food, equipment and others, to practise the path of the bodhisattva. In fact, the more resources we dedicate to such a cause, the more useful they become in our goal of attaining Buddhahood. These material resources originate from prajna or emptiness. This is because all worldly phenomena are permeated by the underlying principle of eternal relativity, i.e., all phenomena come into existence dependent on a set

of conditions, and would also subsequently decline or be destroyed dependent on another set of conditions. Therefore, the text informs the reader that prajna could generate innumerable pure and wonderful worldly and non-worldly merits. Many are mistaken in thinking that the Dharma is only meant for individuals who do not crave for a worldly life but aspire to attain a higher spiritual level. This is inaccurate. One requires prajna even to be successful in worldly affairs. Both worldly and non-worldly dharmas require the understanding and exercise of prajna. Thus, practitioners of the Buddhist path are possibly the wisest among all men because they realise that in the end, there is really no real segregation between worldly and non-worldly dharmas as both could be superseded through the cultivation of prajna. These practitioners are individuals who are truly capable of great accomplishments, regardless of whether they are worldly or non-worldly dharmas. So why do we not aspire to become a practitioner?

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