

金色蓮花
國際中英文雙語版

Golden Lotus

FEBRUARY 2003 NO.122 2月號

再創革新版!
A Beyond-New Edition

結構:完美的生命
Structure: The Perfect Life



獅城雋語 SINGAPORE'S MEANINGFUL WORDS
遊子吟 Traveler's Heart

樂在修行 Enjoy to practice Buddhist
平靜的夜晚啊！平靜的心情……
Silent night and silent mind

愛心小語 Tips of love and heart
愛是宇宙的中心 Love is the center of the universe

完美的心靈

革新

革新

再革新

金色蓮花佛學月刊

追求完美的心靈

永無止息

Perfect Spirit

Reform

Reform

And reform monthly

Golden Lotus Buddhist magazine

Searching for perfect spirit

Never Stopping



金色蓮花
Golden Lotus



新年快樂

Happy New Year

萬事如意

Best wishes



Golden Lotus

1993年創刊

2003年革新號

本刊名稱出自：

大般若經 緣起品

執此千莖 金色蓮花
以寄世尊 而爲佛事
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
爲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.

■製作：金色蓮花編輯小組

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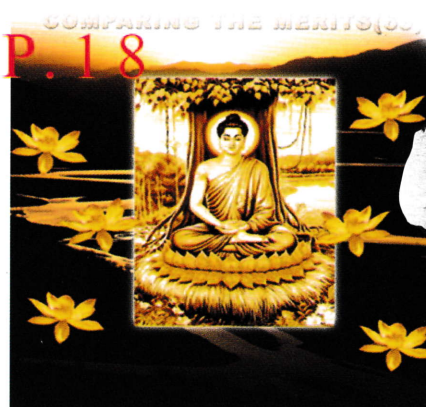
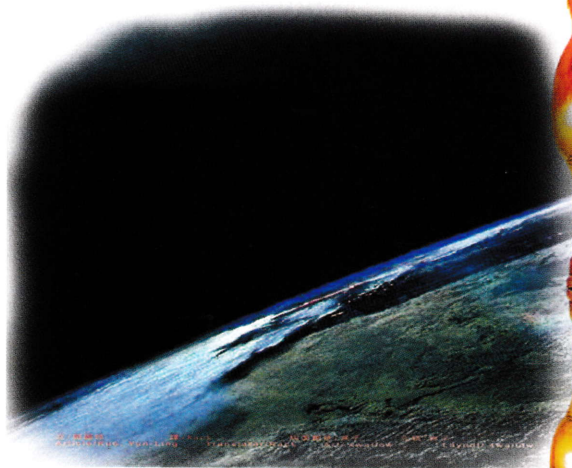
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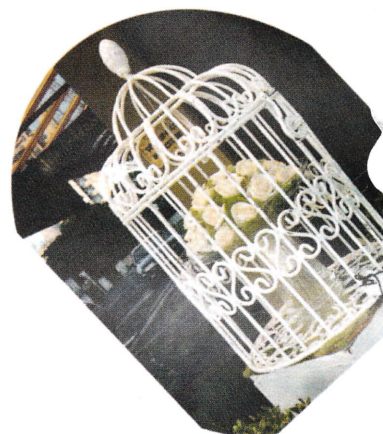


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The night of equanimity The mood of the equanimity

平靜的夜晚啊！平靜的心情.....



是多麼可愛的天空，寂靜的夜，天空掛滿了星星。

我坐在山林中的水塔頂上，一顆顆的流星，悠然的滑過了天空，皎潔的月光，在夜空中點亮了一份溫馨的光芒，仰望著天空，心中無限的舒坦，是一種喜悅，是一種愛，平靜，無求，淡淡的，卻妙不可喻！

夜是那麼的美，天空是那麼的寂



靜，我悠然自得，陶醉在這唯美的境界。

是啊！平靜，無求，卻可感受到一種不可言喻的喜悅，一切的愛，喜悅光明，竟然是從放下而擁有，不求反得，清淨無染的心，竟可變化出如此的奧妙，沒有恐懼，沒有煩惱，是何等的快樂！

How lovely the sky is. The night is silent. Many stars hang in the sky.

I sit on a water tower which located in the forest. Shooting star leisurely slips through the sky one by one. The moon is bright and clear. A warm and fragrant brilliant shine light up the silent night. I look into the sky and feel immeasurable comfort. That is happiness, love, peace, no request, mild and too subtle to be described.

The night is so beautiful. The sky is so silent. I am naturally self-satisfied and is charmed by the perfect condition of beauty only.

Yes! Peace, no request, however, I feel a joy beyond description. All love, joy and brightness, you would own all of them after you completely put them down. No request it but get it. A quiet and pure heart would produce such a wonderful secret, no fear, no worry and incredible happiness!

冰品對靜坐的影響

**The relation
betwion Ice poroducts
and meditation**





現代的年輕人，特別喜歡喝冰的飲料，如汽水、可樂、果汁、茶、礦泉水等；或冰的食物，如冰棒、冰淇淋、水果、蛋糕等。經常吃這些冰的食物，身體抵抗力會變弱，細菌或病毒就容易入侵。

一個簡單的實驗，在空腹狀態下，用耳溫槍量體溫，然後將一杯溫熱（ 50°C ）的水慢慢喝下，大約四分鐘後，再用耳溫槍量體溫，就會發現體溫下降一點，因為喝溫熱的水，身體會輕微發汗。同樣在空腹狀態下，用耳溫槍量體溫，然後喝一杯冰水（ 5°C ），五分鐘後，用耳溫槍量體溫，會發現體溫輕微上升。因為喝冰的水毛孔會閉住，體溫



Modern young men like to drink iced beverage such as soda-water, cola, juice, tea and mineral water; or iced food such as flavored Popsicle, ice-cream, fruit and cake etc. If you eat these iced beverage and food too often, your ability to against diseases will become weak and germ or virus more like to invade you.

There is a simple experiment, under empty stomach condition, use a ear-thermometer to measure your body temperature, then slowly drink a cup of warm water (50°C). After about 4 minutes, measure the body temperature again. You will find that your body temperature decrease a little bit. That is because when you drink warm water, you will sweat. Still under empty stomach condition, use a ear-thermometer to measure your body temperature, then slowly drink a cup of iced water (5°C). After about 5 minutes, measure the body temperature again. You will find that your body temperature increase a little bit. That is because when you drink iced water, your body pore will close up that make your body temperature increase. This is a very simple experiment. If you have time, you may want to practice this interesting experiment. Usually, people think hot water will increase the body temperature and iced water will decrease the body temperature. However, the result is on the contrary.

If you have a long time drink iced beverage or eat iced food, your air-arter-



才上升。這是一個很簡單的實驗，每個人有空都可以做這個有趣的實驗。因為一般人認為喝熱水體溫會上升，喝冷水體溫會下降，但事實卻相反。

長期吃或喝冰的食物或飲料，會堵塞氣脈，也會塞鼻子，長期累積的熱（輕微發炎）在生病時就會發出來，像是鼻炎、喉嚨發炎、氣管發炎、發燒等。

一般人或許認為吃冰是一種享受，但修行人為了氣脈的通暢，最好是戒掉冰，好好的靜坐，被冰堵塞的氣脈，就會慢慢打通，靜坐才會快速的入定。

ies and air-veins will become blocked. Your nose will block too. Your long-term accumulated heat (slightly inflammation) will come out when you get sickness such as rhinitis, throat irritation, trachea irritation, fever...etc.

Ordinary people might think eat ice is a kind of enjoyment. However, in order to have a flowing freely air-arteries and air-veins, you had better get rid of ice and sit into meditation well. Gradually, your blocked air-arteries and air-veins will be opened again. Finally, you can improve your meditation and enter into complete calmness.



愛是宇宙的中心

一定要經過風霜雨雪
梅花才會開放
愛經過考驗而不變
才是真愛

愛
是我們無始劫以來
最重要的擁有與
學習

一定要在心中
永遠開放
愛之花
才能在這崎嶇的人間
微笑行走

一定要原諒每一個人
每一個對不起自己的人
因為
當我們原諒了別人
我必定會
更加 快樂！



Love is the center of the universe

Must go through wind and frost, rain and snow
The plum flower then would open
Love has no change after put it to tests
It is true love

Love
Beyond the very beginning of era
It is our most important possession and
Learning

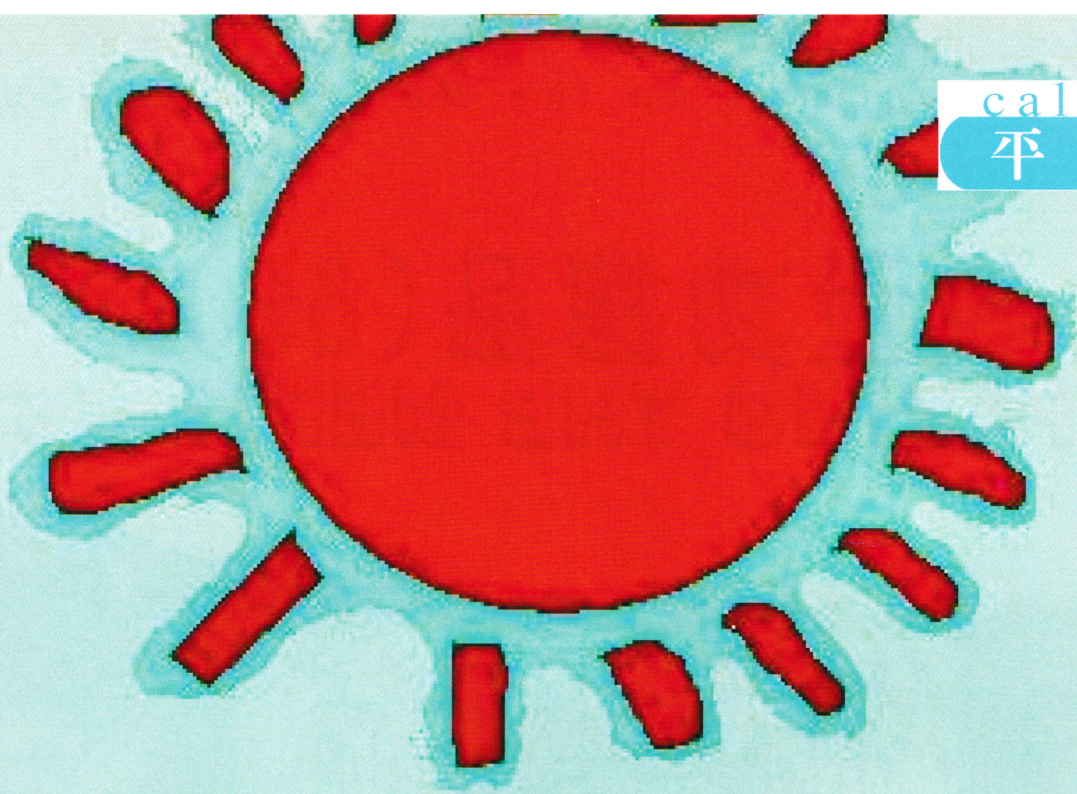
Must keep it in mind
Open it forever
The flower of love
Makes you able to walk through rugged world
With smile and ease

Must forgive each person
Each person who do harm on you
Because
When we forgave other people
We definitely will become
Happier!

春天 Spring

文 Article/Ellen 插圖 Illustration /Ellen 譯 Translator /Mark

像春天裡的陽光
滋潤大地
像慈母一樣
疼愛小 B. B
陽光
充滿著創造力
使大地充滿生機
那溫暖的陽光
灑在身上
就像慈母的愛一樣
細心呵護著
那一切的寒意與不圓滿
隨那 " 愛的力量 " 消融於無形
讓大地萬物的細胞活化
綻放生命的氣息
" 愛 " 的氣息



Be like the sunlight in the spring
Moisten the earth
Be like the mother similar
Love deeply small Baby
Sunlight
Is filled with the creativity
Make the earth is filled with the source of vitality
That sunlight that is warm
Spread in the body
Be like the love of the mother similar
With quiet attention
Cold idea of that everything and not satisfactory
With that" the power of the love" is melted in invisible
Let the cell of the creation of the earth activated
Bloom the spirit of the life
" love" of spirit

校量功德品(63) COMPARING THE MERITS(63)





一、智慧的原味

憍尸迦。此中如理思惟者。謂以非二非不二行。覺於此般若波羅蜜多。受持讀誦如理思惟。復以非二非不二行。覺於靜慮精進安忍淨戒布施波羅蜜多。受持讀誦如理思惟。憍尸迦。復以非二非不二行。覺於內空如理思惟。復以非二非不二行。覺於外空內外空空大空勝義空有為空無為空畢竟空無際空散空無變異空本性空自相空共相空一切法空不可得空無性空自性空無性自性空如理思惟。……憍尸迦。復以非二非不二行。覺於菩薩摩訶薩行如理思惟。憍尸迦。復以非二非不二行。覺於無上正等菩提如理思惟。

復次憍尸迦。若善男子善女人等。於此般若波羅蜜多。以無量門廣他說。宣示開演顯了解釋。分別義趣令其易解。所獲福聚勝自受持。讀誦如理思惟如是般若波羅蜜多所獲功德。

1. Original Taste of Wisdom

Kausika, "think as the truths are" is to realize the Prajna-paramita through practicing Non-2-practices and Non-not-2-practices. Believe it; recite it and think it. And then, realize Dhyana-paramita, Virya-paramita, Ksanti-paramita, Sila-paramita, Dana-paramita through practicing Non-2-practices and Non-not-2-practices, believe them; recite them and think them. Kausika, and then realize Emptiness of the Internal through practicing Non-2-practices and Non-not-2-practices and think as it is. And then realize Emptiness of the External, Emptiness of the Internal and External, Emptiness of Emptiness, Emptiness of the Great, Emptiness of the Ultimate, Emptiness of Compounded Phenomena, Emptiness of Uncompounded Phenomena, Emptiness of Absolute, Emptiness of Boundless, Emptiness of the Destructible, Emptiness of the Changeless, Emptiness of Nature, Emptiness of Definitions, Emptiness of the Common, Emptiness of All Phenomena, Emptiness of the Unobtainable, Emptiness of Non-nature, Emptiness of Its Own Entity, Emptiness of Non-nature and Its Own Entity through practicing Non-2-practices and Non-not-2-practices and think as they are. Kausika, and then realize the deeds of Bodhisattvas through practicing Non-2-practices and Non-not-2-practices and



think as they are. Kausika, and then realize Supreme Right Bodhi through practicing Non-2-practices and Non-not-2-practices and think as it is.

And, Kausika, good men or women will obtain

more merits because of they widely spread the Maha-Prajna Sutra by innumerable Dharma-door; introduce it; expound it; manifest it; conclude from it; analyze its purport and make living beings easily to comprehend rather than believing it, reciting it and thinking it by self only.

二、生動的說明

佛陀接著開示什麼是「如理思惟」，就是以非二、非不二行，覺悟六度、二十空、法界乃至不思議界、四諦……、一切三摩地門、菩薩行、無上正等菩提。

佛陀接著說：如果善男子、善女人若能夠以無量法門廣為他人宣示、開演、顯了、解釋，分析義理旨趣，令眾生容易了解，那麼這樣的福報勝過自己受持讀誦、如理思惟般若。

所謂的「如理思惟」，按經文的解釋，是以「非二、非不二行」，來覺悟一切善法。什麼是「非二、非不二行」呢？

二行，就是自度與度人的修行；非二行，就是非自度的修行，也非度人的修行，非不二行，就是非不自度的修行，也非不度人的修行；這種語法，非

2. Vivid Explanation

The Buddha keeps explain what is “think as the truths are”. That is to realize Six Paramitas, 20 Emptinesses, the Dharma Realm, the Incredible World, Four Noble Truths...., all the Samadhi Doors, all the deeds of Bodhisattvas and Supreme Right Bodhi through practicing Non-2-practices and Non-not-2-practices.

The Buddha then says, “good men or women will obtain more merits because of they widely spread the Maha-Prajna Sutra by innumerable Dharma-door; introduce it; expound it; manifest it; conclude from it; analyze its purport and make living beings easily to comprehend rather than believing it, reciting it and thinking it



常容易讓人陷入不知所以然的狀況，但其實任何再艱難的語言文字，都可以用非常靜的心去思惟、去理解，先不要急躁，也先不要放棄，過與不及都非中道，一切其實可以用中道去面對，原本困難的狀況，往往會因此改善許多。

本語法也是一樣，表面看起來非常不合邏輯，但事實上正是欲以此種不合邏輯打破一切的邏輯。為什麼要打破一切邏輯呢？因為事實上，一切的邏輯都只有在相對的世界，邏輯根本不管用，所以既然我們要學習的是絕對世界—空的境界，那麼當然我們首先要放棄原有根深蒂固思考方式，也就是所謂的邏輯思考。

所以金剛經名句也是以如此類似的語法在破除我非常狹隘、有限的思考模式，例如：「是諸眾生，無復我相、人相、眾生相、壽者相，無法相，亦無非法相」；「如來所說法，皆不可取，不可說，非法、非非法」、「如來說世界非世界，是名世界」……

這一切看似否定、又否定的句型，立意都是希望我們不要落入兩邊，要安守中道。為什麼不能落入兩邊？因為落

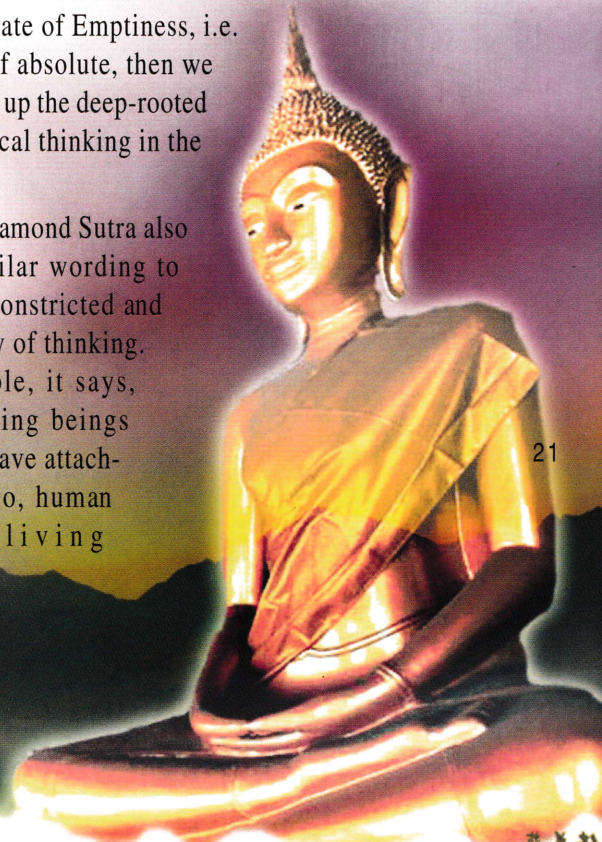
by selves only.”

According to the explanation of the sutra, “think as the truths are” means to realize all the good Dharma through practicing Non-2-practices and Non-not-2-practices. However, what are Non-2-practices and Non-not-2-practices?

2-Practices mean trying to cultivate oneself and helping others. Non-2-practices mean practices that not get involved with cultivate oneself and helping others. Non-not-2-practices mean practices neither practice of not cultivate oneself nor practice of not helping others. This kind of wording often makes people confuse. But the truth is that we should try to think hard and comprehend any complicated words with an easy mind. Don't be rash and don't give up before you try. Over anxiety and disregard both are not middle way. Facing everything by middle way will make difficulty become easier to be solved.

The wording in the sutra looks very illogical. However, it was used to break the worldly logic through illogicality. Why to do so? Because logic only exists in the world of relativity and it is useless. Since what we want to learn is to reach the state of Emptiness, i.e. the world of absolute, then we should give up the deep-rooted way of logical thinking in the first place.

The Diamond Sutra also uses a similar wording to break the constricted and limited way of thinking. For example, it says, “These living beings no longer have attachment to ego, human being, living





入兩邊就是落入有為法，所謂的兩邊不外乎是高與低、尊與卑、上與下、好與壞、是與非、美與醜、大與小、得與失、富與貧、貴與賤、胖與瘦、高與矮……，可以說兩邊的世界是無窮無盡的，但這兩邊就是生、住、異、滅的有為法，法既有生，必定有住，有住必定有異，有異則必定有滅，每一個世間的有為法通通逃不了這樣的過程與命運，所以兩邊就是生滅，只有中道才是不生不滅，才是空性。

所以「非二、非不二行」的經文，實在是用心良苦，因為當我們在自度修行時，我們就是要離開自度修行的兩邊，例如快與慢、高與下……，而要進入中

道，也就是雖然拼命努力在自度修行，可是心中卻沒有自度修行的念頭，也就是沒有對於自度修行的任何執著，這就是金剛經所說的：

「應無所住而生其心」。同理，當我們在度人修行時，我們就是要離開度人修行的兩邊，例如好與壞、得與失……，而要進入中道，也就

是雖然拼命的在度人修行，

可是心中卻沒有度人修行的念頭，也就是沒有對於度人修行的任何執著，這就是金

creatures, individual life, Dharma and non-dharma.” “The Dharma that the Tathagata discoursed can not be clung to and are unspeakable. They are neither Dharma nor non-Dharma.” “The Tathagata said that the world is not the world but is just called the world.”

All these negative sentences seem to have positive significance. In fact, their purpose is trying to remind us not to go to 2 Extremes and should follow the middle way. Why can't we go to 2 Extremes? Because when we go to 2 Extremes, we are driven by created-dharma. What are 2 Extremes? They are high or low, noble or humble, up or down, good or bad, right or wrong, beautiful or ugly, big or small, gain and lose, rich or poor, fat or thin, tall or short and so on. The world of 2 Extremes is boundless. 2 Extremes are created-dharma of birth, existence, alteration and extinguishment. If a Dharma is created, then it will exist. Since it exists, it must change some day. When it changes, it is destined to die out in the future. Every created-dharma in the world cannot run away from this kind of fate and process. Therefore, 2 Extremes are Dharma of birth and extinguishment. Only middle way is uncreated and undying and that is Emptiness.

This paragraph of sutra shows that the Buddha really give much thought to the matter. When we are self-cultivating,





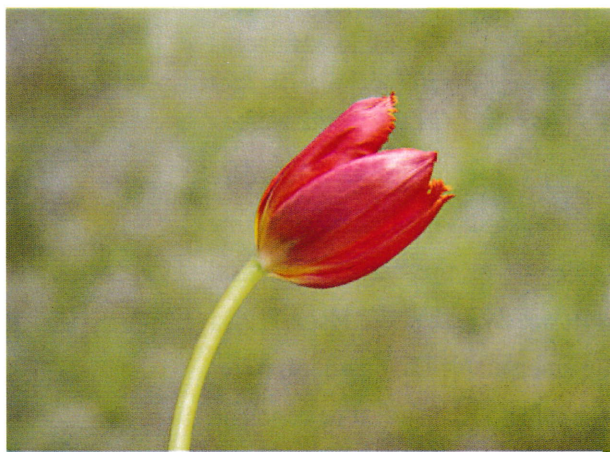
剛經所說的：「如是滅度無量、無數、無邊眾生，實無眾生得滅度者，何以故？須菩提，若菩薩有我相、人相、眾生相、壽者相，即非菩薩。」

事實上，「非二、非不二行」，除了離開自度與度人的兩邊以外，可以說離開了一切的兩邊，總而言之，就是中道，也就是所謂的空性。當這個確立以後，才能如經文繼而開展的演繹法，將一切的善法以如是的方式來覺悟，不論是六度波羅蜜、不論是二十空義，也不論是至高的無上正等菩提，無論是什麼善法，只有以中道的角度與立場去覺悟，才是真正的如理思惟」。

所以經由經文的開示，我們清晰的、澈底的、確實的瞭解了到底什麼才是「如理思惟」，既然如此深刻的瞭解，那麼當然要以深刻的行為來呼應，所以不論是六度、也不論是四諦……，一切

we should follow middle way and get away from 2 Extremes, e.g. fast or slow, good or bad, etc. That is to say, although we are diligently self-cultivating, we should not think that we are self-cultivating. We should have no attachment to self-cultivating. Just as the Diamond Sutra says, "One should have this thought without attachment." It is the same that we should follow middle way and get away from 2 Extremes when we are helping others, e.g. good or bad, gain or loss, etc. That is to say, although we are diligently helping others, we should not think that we are helping others. We should have no attachment to the deed of helping others. As the Diamond Sutra goes, "Saving innumerable living beings this way, there are actually no single living being is saved. Why? Subhuti, if a Bodhisattva has attachment to ego, human being, living creatures, individual life, he is not a Bodhisattva."

In fact, when we get away from 2 Extremes while practicing Non-2-practices and Non-not-2-practices, we are actually away from all extremes. In short, we are following middle way and that is Emptiness. When we do this, we are able



的善法，都要身體力行，因為沒有見過懂般若卻不懂作人的菩薩，也沒有見過口口聲聲說布施波羅蜜，手裡卻緊抓著錢財物不放的布施者……，所以一切的正知見、一切的如理思惟，都要以「如理行為」來呼應，方為圓滿。

說完了般若自度，佛陀接著說明般若度人，如何以般若度人呢？即如經文所說：「以無量門廣為他說，宣示、開演、顯了、解釋，分別義趣，令其易解」。首先提到度人方式是「無量門」，也就是無量無邊的法門，亦即各種方法，為什麼要用各種方法呢？因為眾生的根器真的是千差萬別，幾乎可以說沒有一個人與另一個人是完全一樣的，既然如此，他學習與成就的方式也就不一樣，因此所謂的「無量門」，也就是所謂度人的方便善巧，度人如果沒有方法，那麼是很難達成圓滿的結果的。

接著是「廣為他說」，既然是無量法門，範圍當然就十分廣泛，要度的人也可以十分廣大了，所以廣為他說，不但涵蓋了方法之廣，也同時意涵了度人之廣。這樣的胸襟與氣魄是值得敬佩的，但也是難以達成的，所以為什麼總是說「菩薩道難行難忍」，原因也就在此，不但要度得深，還要度得廣，這就非得有過人的修為與毅力才能克竟全功了。

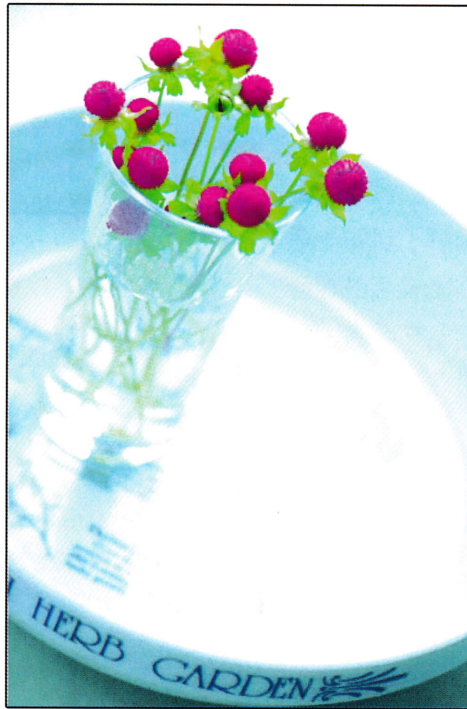
to realize every good Dharma (e.g. the Six Paramitas, 20 Emptinesses, And Supreme Right Bodhi) by the way the sutra says. Try to realize every good Dharma through the view of middle way is really thinking as the truths are.

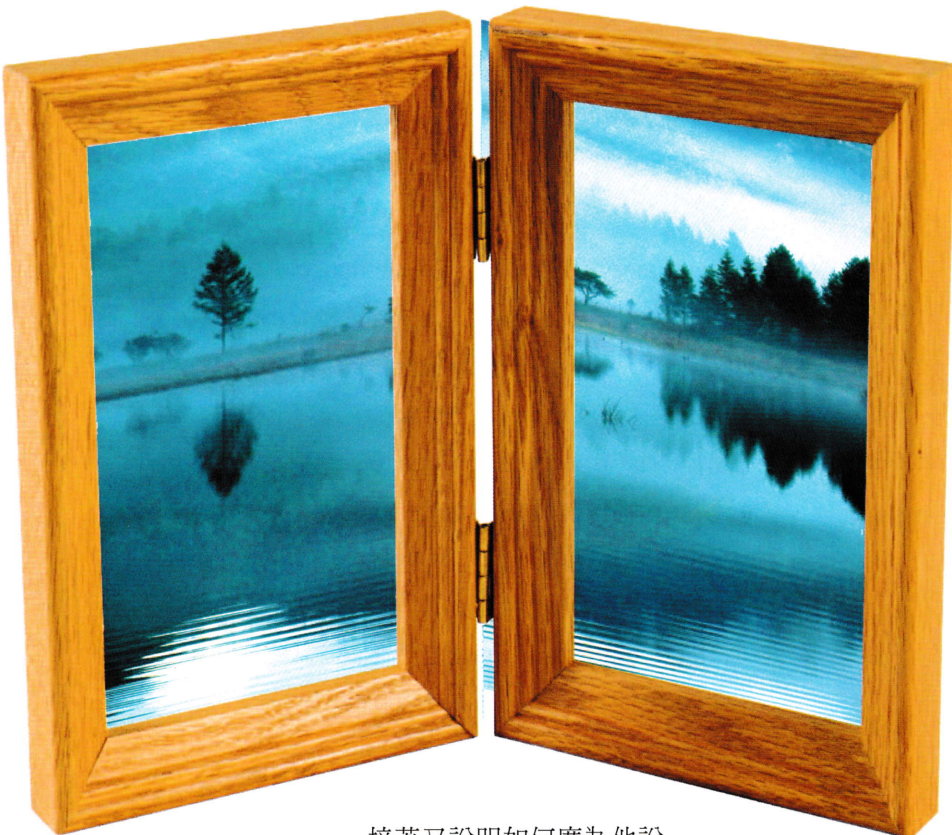
This paragraph of sutra makes us completely understand what is “think as the truths are”. Since we already deeply understood we should do as what we understood. We should practice all good Dharma diligently, such as the Six Paramitas, the Four Noble Truths and so

on. Bodhisattva who understands the Prajna-paramita is supposed to treat other people in a right way. The giver who realizes the true meanings of giving is supposed to have no attachment to money and personal belongings. It would be a perfect matter if “think as the truths are” echo with “act as the truths are”.

The Buddha then explained how

to help people by the Prajna-paramita. That is to widely spread the Maha-Prajna Sutra by innumerable Dharma-door; introduce it; expound it; manifest it; conclude from it; analyze its purport and make living beings easily to comprehend it. He first mentioned that to help people by innumerable Dharma-door, i.e. various methods. Why should we use various



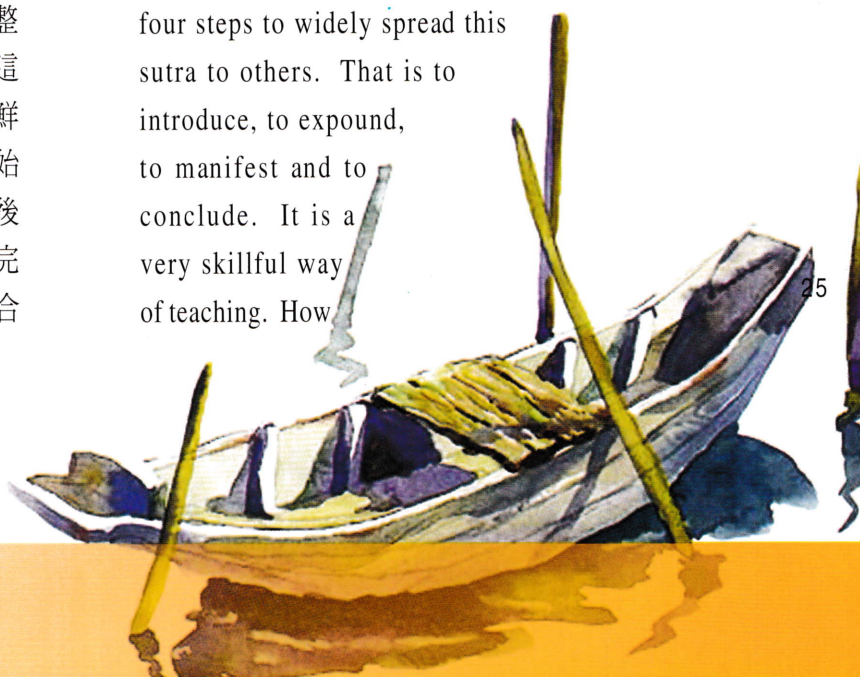


接著又說明如何廣為他說
的步驟，可以說大略可以分為四個步驟：
(一)宣示(二)開演(三)顯了(四)解釋。
如何宣示？也可以說是提示重點，例如大
般若經的每一品在開始時都先開宗明義的
把該品的主旨說出來，這是所謂的「宣
示」，這樣的好處是提綱挈領，主旨學到
了，畢竟才是最重要的，是十分善巧的一
種教導方法與步驟。如何開演？就是根據
主旨作開展演繹，也可以說把主旨當作骨
架，然後填充血肉，就是開演的部份。如
何顯了？是主旨確立，開演遼闊以後，還
是要以歸納的手法，再把主旨明顯的提醒
一番，畢竟主題是永不能離失的，開演
的好處是廣大淵博，但缺點是怕一發不可收
拾，故還是在適當的時候，以一種整
理的角度、新的眼光再一次凸顯主旨，這
樣不但不會重複，反而會讓主旨變得更鮮
明。如何解釋？就是補充與結論。從開始
的宣示，到中間的開演與顯了，再到最後
的解釋，可以說般若的敘述結構相當的完
整，也就如同文章常用的起、承、轉、合

methods? Because the na-
tive intelligence of every in-
dividual is different from the
others and there are no two
individuals are the same. So,
every one has his unique way
to learn and to reach
attainment. Therefore, if we
want to really benefit people,
we should skillfully use vari-
ous ways to help them.

If we want to “widely
spread the Maha-Prajna Sutra
by innumerable Dharma-door”, the range
we should reach and the people we should
help will be boundless, too. Therefore,
“widely spreading the Maha-Prajna Sutra
by innumerable Dharma-door” means
helping boundless people by innumerable
ways. We should admire the ideal al-
though it is really hard to achieve.
Therefore, we used to say that the
bodhisattva’s path is difficult to go and to
endure. If you want to go on the path you
had better have an extraordinarily strong
will.

Then the Buddha revealed the
four steps to widely spread this
sutra to others. That is to
introduce, to expound,
to manifest and to
conclude. It is a
very skillful way
of teaching. How





一樣，讓技巧與內涵同冶一爐，也就是所謂的「文以載道」。

這四個步驟，也可以是一而四，四而一，怎麼說呢？因為法無定法，所有的宣說方式都可以被接納的，可以四個步驟一氣呵成，也可以擇一盡情發揮，最重要的是聽者的反應如同經文所說：「分別義趣，令其易解」。是的，無論講得多麼天花亂墜，可是如果聽者如墮五里迷霧，那麼以經文的觀點來看，是不夠圓滿的，而且以經文的最高標準來看，不但是瞭解，而且是「易解」—容易瞭解，故一切的宣說，都是為了達成這個目的地。所以“分別義趣”當然就很重要了，就是清晰明白分析出般若的義理旨趣，如果不能如是，聽者也就無從容易瞭解了。

所以佛陀是最偉大的教育家，不但教導我們般若，甚至連如何當一名老師，都已經在大般若經鉅細靡遺的告訴

to introduce? That is to point out the key. For example, the Maha-paramita Sutra shows the gist in each chapter at the beginning of the chapter. That assures us to learn about it. After all, to learn the gist is the most important thing. How to expound? Take the gist as the base and add in up by examples and their explanation. How to manifest? That is to re-show the gist by a sweeping generalization. The good of supplementation is that it gives us broad views. But in order to prevent digressing from the main subject, it is necessary to make the gist noticeable. It wouldn't become superfluous. On the contrary, it makes the gist clearer. How to conclude? That is to make a supplement and a conclusion. From introducing, expounding, manifesting to concluding, the structure of the Maha-Prajna Sutra is quite complete. The skills and the connotation are both included as the four cardinal steps of composition - the introduction, the follow-up, the transition and the conclusion. That answers to the Chinese saying, "writings are for conveying truth".

These four steps can be regarded as all-for-one or one-for-all. Why, because there are no rules for spreading Dharma. All the possible methods are acceptable. We can carry out all the four steps at one time or bring one of them into full play only if we can make the listener easily to understand. From the high standard of the sutra, despite our exaggerated description, we did not do a good job if the listener



了我們。

此段經文主要是說明廣說般若的福報勝過只是自己受持讀誦、如理思惟，由此可以再度被提醒：菩薩道雖然艱苦卓絕，但是功德福報卻也真是無量無邊啊！



三、精采片段備忘錄

這一切看似否定、又否定的句型，立意都是希望我們不要落入兩邊，要安守中道。為什麼不能落入兩邊？因為落入兩邊就是落入有為法，所謂的兩邊不外乎是高與低、尊與卑、上與下、好與壞、是與非、美與醜、大與小、得與失、富與貧、貴與賤、胖與瘦、高與矮……，可以說兩邊的世界是無窮無盡的，但這兩邊就是生、住、異、滅的有為法，法既有生，必定有住，有住必定有異，有異則必定有滅，每一個世間的有為法統統逃不了這樣的過程與命運，所以兩邊就是生滅，只有中道才是不生

can't comprehend what we talk about. It shows that we should not only make people understand but must be in an easy way to understand. That is just the goal of expounding Dharma. Therefore, to clearly analyze the purport of the Maha-Prajna Sutra then becomes very important.

The Buddha is the greatest educationist. He not only teaches us the Prajna-paramita but also teaches us how to become a teacher in the Maha-Prajna Sutra.

This paragraph mainly explains that the merits we obtained from widely spreading the Prajna-paramita are more compared with only believing it, reciting it and thinking it. It reminds us again that although the tasks of Bodhisattvas are very hard to accomplish, but the merits are also immense!

3. Highlights

All these negative sentences seem to have positive significance. In fact, their purpose is trying to remind us not to go to 2 Extremes and should follow the middle way. Why can't we go to 2 Extremes? Because when we go to 2 Extremes, we are driven by created-dharma. What are 2 Extremes? They are high or low, noble or humble, up or down, good or bad, right or wrong, beautiful or ugly, big or small, gain and lose, rich or poor, fat or thin, tall or short and so on. The world of 2 Extremes is boundless. 2 Extremes are cre-

不滅，才是空性。

四、智慧點滴

大般若經各品綱要

第二十六品

學般若品(卷86-89)

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品

求般若品(卷89-98)

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品(卷98-98)

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品

攝受品(卷98-103)

說明菩薩應於般若如說而行且不遠離。

第三十品

校量功德品(卷103-168)

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

第三十一品

隨喜回向品(卷168-172)

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。



ated-dharma of birth, existence, alteration and extinguishment. If a Dharma is created, then it will exist. Since it exists, it must change some day. When it changes, it is destined to die out in the future. Every created-dharma in the world cannot run away from this kind of fate and process. Therefore, 2 Extremes are Dharma of birth and extinguishment. Only middle way is uncreated and undying and that is Emptiness.

4. Bits of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter Twenty-six

Learning the Prajna-paramita (scroll 86-89)

Sudarsana Bodhisattva has profound wisdom. He explains intrinsic-dharma-nature by extrinsic terminology.

Chapter twenty-seven

Asking For the Prajna-paramita (scroll 89-98)



Asking for ways to practice the Prajna-paramita from the instructions of a Maha-Bodhisattva and take refuge with the Buddha.

Chapter twenty-eight

Praising the Merits (scroll 89-98)

Stating that the Prajna-paramita that Bodhisattvas practice is great and immense. It can help us reach Supreme Right Enlightenment.

twenty-nine

Putting the Prajna-paramita into practice (scroll 98-103)

Stating that a Bodhisattva should do as the Maha-Prajna-Sutra teaches and never

give up practicing it.

Chapter thirty

Comparing the Merits (scroll 103-168)

Stating that the merits of the Prajna-paramita are limitless. The merits of giving offerings to Prajna-paramita sutras is more unique and numerous than the merits of giving offerings to Buddha's relics.

Chapter thirty-one

Transferring merits (scroll 168-172)

Stating that how should a Bodhisattva practice giving merits skillfully detachedly.



金剛經

Vajra-Prajna-Paramita Sutra

經文/釋迦牟尼佛

解讀/文華智慧

譯/慧蓉

版面創意/憶

完稿/憶

Article/Wen-Hua-Zhi-Hui

Translator/Hui-Jung

Art/reminiscence

Layout/reminiscence

一切有為法 如夢幻泡影 如露亦如電 應作如是觀

**All is conditioned Dharma, just like dream and bubble,
just like dew and lighting, must have this view**

經文

須菩提

譬如人身長大

須菩提言

世尊

如來說人身長大即為非大身

是名大身

須菩提

菩薩亦如是

若作是言

我當滅度無量眾生

即不名菩薩

何以故

須菩提

實無有法名為菩薩

是故佛說一切法無我



無人
無眾生
無壽者
須菩提
若菩薩作是言
我當莊嚴佛土
是不名菩薩
何以故
如來說莊嚴佛土者即非莊嚴
是名莊嚴
須菩提
若菩薩通達無我法者
如來說名真是菩薩

Sutra

Subhuti, for example there is a man whose body is growing
Subhuti says, "Loka-jyestha, Tathagata says the growing body is not
growing body but just called the growing body."
Subhuti, similarly to a Bodhisattva, if he says, "I should help limitless
living beings to permanently stop death and rebirth" he can not be
named as Bodhisattva.

Why?

Subhuti,

There is really no dharma to name as Bodhisattva.

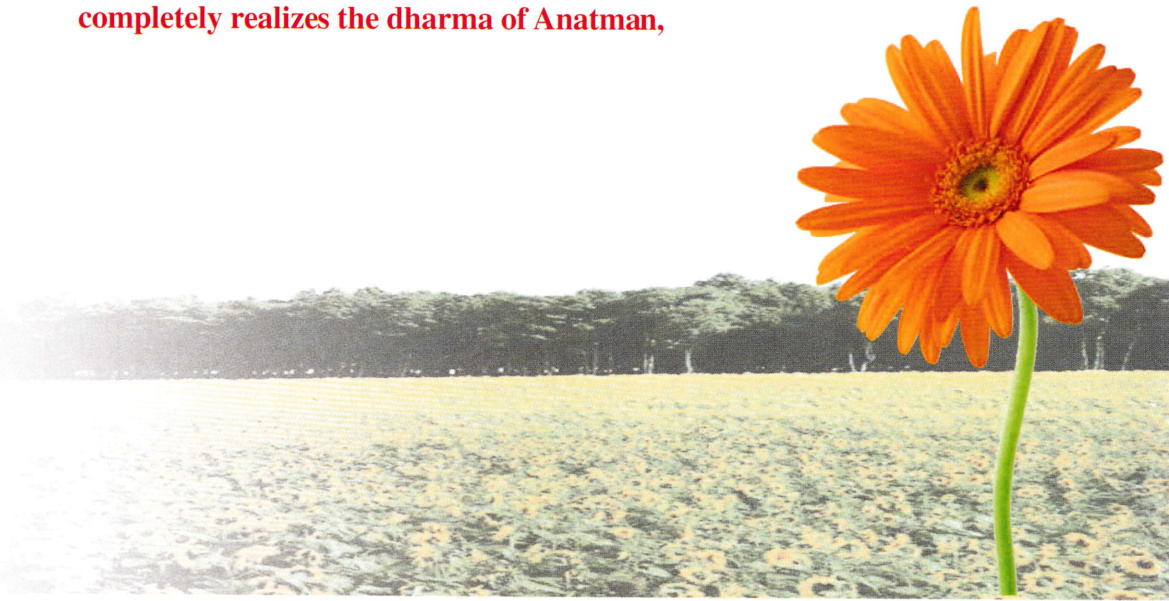
Therefore, the Buddha says, "Within all dharma there is no ego, no
human being, no living creatures and no individual life."

Subhuti, if a Bodhisattva says that he should dignify the Buddha land he
can not be named as Bodhisattva.

Why?

Because the Tathagata says, "To dignify the Buddha land is not to dig-

nify the Buddha land but just named as to dignify the Buddha lands”
Subhuti, the Tathagata will name him as a true Bodhisattva if he
completely realizes the dharma of Anatman,



詮譯

此段對於大乘菩薩的定義，
又再度作了補充說明，
因為唯有了解了甚深空義，
一個大乘修行人在度眾的時候，
才不會把自我的色彩
染著了本應清淨的大乘菩薩道業。
所以，
只有完全明白、認知、實證了“無我法”的人，
才配稱作真正的“菩薩”
因此，
如果我們要作
冰雪聰明、了達“無我”的修行人，
永遠要直指空義，
不要把寶貴的時間浪費在表相，
浪費在工具，



浪費在方法。
這些都是要捨棄的，
因為我們的生命實在太有限，
如果我們不能早日明白這一點，
那麼我們修行的路還要走得很遠。
以佛菩薩的眼光來看，
真的不忍心我們如此蹉跎寶貴的光陰，
所以一定要直入空性，
不要繞名相的圈子，
不要繞分別心的圈子。
只有
甚深、甚深明白這個道理的人，
能夠成就。
能夠熬過最嚴寒澈骨、萬物蕭條的冬天，
親自目睹
冰消雪融、梅花遍野的燦爛春天。

Explanation

This paragraph gives a supplementary explanation about the definition of Mahayana Bodhisattva. Only if one understands the profound Emptiness he, a Mahayana cultivator, wouldn't use the ego to pollute the Mahayana Bodhisattva Path when he is helping people. Therefore, only one who completely understands; recognize; testifies no ego, then, he deserves to be named as Bodhisattva. So, if we are wise enough to understand the principle of no ego, we should always watch things by Emptiness. Don't waste precious time on exterior, tool and method. Abandon them all because life is so short. If we don't understand this viewpoint as early as possible we will always have a long way to go.

In Buddha's point of view, he really doesn't want us to waste our time in such a way. Therefore, we must go directly to the realm of Emptiness. Don't fool ourselves around exterior and thinking. Only who completely comprehend his teaching can become success; can pass through the frigid and deadly winter; can meet the flowery spring after the winter goes away.



Theory & Practice, Questions & Answers

學理與實務，問題與答案

By Lonny J. Brown, Ph.D., Holistic Health Counselor & Author, New Hampshire, USA

Translator/Rack Art/ recollection Layout/recollection

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譯 / Rack

版面創意 / 憶

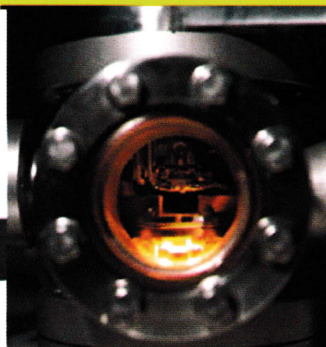
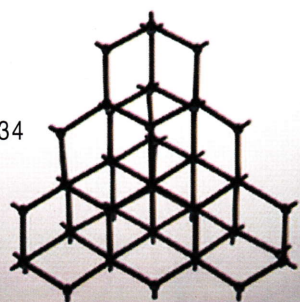
完稿 / recollection

「將人類對健康的觀點擴展到含括肉體、精神、情緒與心靈因素的整體健康範例，雖然在傳統的西方醫療範疇並不是一項新的理念，但現代醫療科學則已證實了心、身、靈之間的關聯性，而且快速的轉向擁抱許多新舊的另類療法。」

羅尼·布朗博士在本專欄中探討了整體健康醫療在現代醫療保健中的發展，並且經常揭示如何從一般的心靈層次與特定的佛法來預防疾病、提昇醫療功效以及獲得更高層次的健康幸福。」

“The holistic paradigm in medicine expands our view of human health to include physical, mental, emotional, and spiritual factors. Although not a new concept in traditional Eastern models, modern medical science now confirms the mind/body/spirit connection, and is rapidly changing to embrace a host of alternative approaches, both new and old.

Dr. Lonny J. Brown, Ph.D. discusses these developments in contemporary health-care, often revealing how spirituality in general, and the Buddhist path in particular, prevents illness, promotes healing, and supports high-level wellness.”





何謂整體健康醫療？

所謂的整體健康醫療是對一個人的身體、情感、思想、與靈性作全面性的考量。此醫療法不僅針對身體顯現的症狀做處理，同時還考量患者的整體特質與當時所處的狀況，包括他的家庭、工作及宗教信仰等。在整個療程中，患者被視為活動的參與者，而非只是一位被動的「健康照顧」接收者。

整體健康醫療方法同時針對患者的身體狀態與疾病、多重肇因鑑定（同時考量內在與外在因素）、與多元化醫療方法而非只是某些特定療法之提供…，作最廣泛的了解與評估。此療法同等考量導致人生病的個人習性與該疾病傳染的途徑。

整體健康醫療非僅單純的對抗疾病，更重視疾病預防、健康滿分維持、身體機能最佳化及長壽。

根據統計，我們所接觸的現代人導致健康亮紅燈的原因，有80%是來自－生活方式、壓力、行為失調－而純自然的整體自我關照方法是一個有別於仰賴藥物，有副作用，且使用昂貴高科技產品醫療的可行方案。其基本的假設是認定人的身體知道如何讓自己變好，並給予適當的支持。

使用方法？

整體健康醫療結合了最好的現代科學診療法與結合古代與革新的治療量度法的監測技術。整體健康醫療法需要一個有效而安全，但又非我們所熟悉的用藥物的物理療法。但它也不像如針灸之類的物理療法，需在應用前先了解身體機能結構。整體健康療法是包含天然食物和草本的與礦

What is holistic health?

The holistic approach to health takes into account a person's body, mind, emotions, and spiritual nature. It addresses not only symptoms, but the entire person, and his or her current predicament, including family, job, and religious life. It views the person as an active participant in the healing process, rather than simply a passive recipient of "health care."

The holistic approach also takes a broad view of illness and disease, identifying multiple causes (both internal and external), and offering multi-dimensional "healing," as opposed to specific "cures." It is as concerned with one's propensity towards illness as it is with its transmission.

Holistic health goes beyond just fighting disease. It also emphasizes prevention, high-level wellness, optimum performance, and longevity.

For 80% of our modern health complaints - the lifestyle, stress, and behavioral disorders - natural, holistic self-care methods are a viable alternative to drug-dependence, side effects, and expensive, hi-tech intervention. The fundamental premise is that your body knows how to be well, given the proper support.

What methods does it use?

Holistic Health combines the best of modern scientific diagnosis and monitoring techniques with both ancient and innovative

物的補充劑、潔淨的食療法、營養補給品、順勢療法、運動、瑜珈、身體勞動、能量消耗、放鬆、心理諮詢、靜坐冥想、呼吸練習、與其他自動調節的練習等。

整體健康醫療既然如此棒，為何我的醫生沒有使用呢？

越來越多的醫學院已將非傳統的替代療法排入教學課程中，但對我們而言，這改變只不過是一個起步而已，因現今甚至連最跟得上潮流的醫師都無法用足夠的時間去探討患者整個人及其生活方式。取而代之，他們可能會建議患者去找所謂的“健康補助”或“整合”醫師協助。

何謂壓力管理？在哪裡可以得到？

所有的改變都是有壓力的，我們活在一個前所未有錯綜複雜、急速變化的時代，而這個劇變正威脅著我們的健康。因此，有必要採取正向積極的自我關照策略，如放鬆技巧、有效溝通、排序、再評價、感情上的與態度上的醫療等等，來刻意抗壓。這些壓力管理技術可從現已相當普及的課程、還有書本及錄音帶中習得。而能成功減壓的基本要素則是持續的練習。

therapeutic measures. The holistic approach requires a modality to be effective and safe, but unlike conventional medicine, it does not necessarily require that we understand the mechanism of action before applying it, as is the case with acupuncture. Holistic methods may include natural diet and herbal and mineral remedies, cleansing regimes, nutritional supplements, homeopathic remedies, exercise, yoga, body work, energy work, relaxation, psycho-spiritual counseling, meditation, breathing exercises, and other self-regulatory practices.



If holistic health is so great, why doesn't my doctor use it?

More medical schools than ever are including alternatives in their curricula, but we're only at the beginning of this change, and even the most progressive physicians cannot take the time necessary to address the whole person and lifestyle. Instead, they may recommend their patients to "complementary," or "integrative" health practitioners.

What is stress management and where can I get



何謂身心健康醫療？

這是一種仰賴身體與心理間雙向溝通的各種方法的歸類。典型的範例有生物反饋療法、想像、肯定宣言及冥想。心理神經免疫學這門新科學就是在研究個人思想、感情與遺傳因子間的親密動態關係。換言之，正向心理狀態能增強免疫力，藉此可幫助處理生物學的各种問題，舉凡從感冒到愛滋病、癌症均可。

何謂生物反饋療法，它的功效如何？

生物反饋訓練利用非常靈敏的電子監測裝置追蹤極微細的身體變化並將這些訊號放大到可聽見（一個音調）或看見（在儀表或螢幕上），使人得以檢測到那些在正常情況下無法覺察到的新陳代謝的活動，如心跳、血壓、膚溫、腦波活動、小肌肉活動、呼吸率、腺體分泌作用、血液成份等等。現今，尖端科技已足以讓我們偵測並反饋出那些不斷地發生在人體器官內成千上萬變化的任何變化，並將之加以詮釋。現連單一肌肉或神經細胞的燃耗都可被偵測到並加以控制。

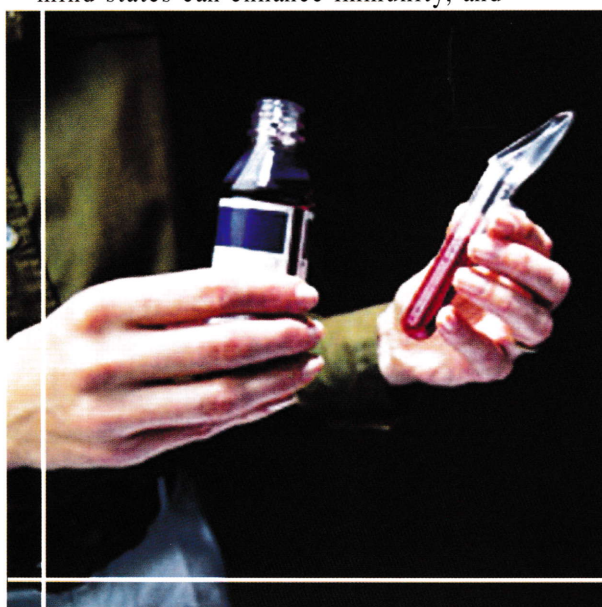
直流電皮膚反應偵測器就是一項典型的生物反饋技術產品。該設備包含一個提

some?

All change is stressful, and we live in a time of unprecedented complexity and accelerated change, and this upheaval threatens our health. Hence the necessity to intentionally counteract stress with proactive self-care strategies such as relaxation techniques, effective communications, prioritizing and revaluing, emotional and attitudinal healing, etc. These stress management skills can be acquired in classes that are now widely available, as well as from books and tapes. The essential ingredient in successful stress reduction is regular practice.

What is Mind/Body Healing?

This is the category of approaches that rely on the two-way connection between our physical and psychological natures. Typical examples include biofeedback, visualization, affirmations, and meditation. The new science of psycho-neuro-immunology, studies the intimate dynamic relationship between our thoughts, feelings, and blood factors. In other words, positive mind states can enhance immunity, and





供並測量電流的電池式電源箱及可安置在手指上的兩條電極棒。儀器在接收到分布於皮膚表層並具有調節體溫的微細汗腺所發出的訊號後會加以放大並發出相對應的聲波起伏。當人處於緊張或放鬆狀態，皮膚所含濕氣相對地會產生極細微的改變，但這改變已足以被放大並轉換成有變化的聲波。直流電皮膚反應偵測器猶如測謊器，除此之外它還可以教您如何控制身體的各種反應。根據儀器測量結果進而學習如何控制身體的反應，可有效地減輕頭痛、降低高血壓與肌肉緊繃、改善消化與睡眠不良的情形。

為何安慰劑效果非常重要？

安慰劑效果是心理健康醫療力量的鐵證。安慰劑（源於拉丁語的“我高興”）是指任何能誘導患者說出其基本信仰與期許的觸媒。它可能是一個甜藥丸、黃教儀式、或剛上市的最新特效藥，只要有效都可作為被醫療者的心情轉換催化劑。

therefore help treat a variety of biological problems, ranging from the common cold to AIDS and cancer.

What is biofeedback and how does it work?

Biofeedback training uses sensitive electronic instruments to track subtle bodily changes and amplify them audibly (with a tone) or visually (on a meter or screen), enabling the subject to sense metabolic activities that are normally below the threshold of conscious awareness. These include heart rate, blood pressure, skin temperature, brain wave activity, fine muscle action, breath rate, glandular secretions, and even blood composition. Today, state-of-the-art technology allows us to detect and “feed back” virtually any of the thousands of organic changes happening constantly within us, rendering them subject to intentional influence. Even the firing of single muscle or nerve cells can be monitored and controlled.

A typical example of biofeedback technology is the Galvanic Skin Response (GSR) monitor. It consists of a battery-powered box that supplies and measures current, and two electrodes, which are placed on the fingers. The tone emitted by the instrument rises or falls depending on the dilating of the minute sweat glands that blanket the surface of your skin and regulate your body temperature. When you get nervous or relaxed, your skin moisture



偏愛藥物醫療的傳統醫學一直都忽略，或不信安慰劑效果的療效，但現已再度被重視並應用於整體健康照顧上。「放鬆反應」一書的作者哈佛大學的赫伯·班森博士建議將安慰劑效果更名為“喚醒的健康”，因它是人類與生俱有的健康醫療能力。

靈性與健康有何關係？

廣義而言，靈性就是健康。就人的本質而言，當不平衡狀態產生時，肉體是最密集但在時序上又是最後一個產生反應的地方。而心靈或所謂的靈魂則是產生正向改變的最好的起點。假如我們認為靈性可與超自然現象產生聯繫，或讓人勇而無畏、或具有悲天憫人的胸懷，所有的這些轉變都將有益於健康。對一位臨床醫師而言，靜坐冥想可以減壓，蓄能與促進循環。假如問一位冥想者您正在作什麼？他大概會說他正在與他的本性產生接觸。以上兩種說法都對。

changes, imperceptibly, but enough to amplify and convert to a variable tone. The GSR device is similar to a lie detector, except it is used to teach you control over your reactions. Such learned control can be effective for relieving headaches, reducing high blood pressure and muscle tension, and countering digestive and sleep disorders.

What is so important about the placebo effect?

The placebo effect is the observed proof of the healing powers of the mind. A “placebo” (from “I please” Latin), is any intervention or agent that elicits the essential belief and expectation of the patient. Be it a sugar pill, a shamanistic ritual, or the latest miracle drug to hit the market, it “works” because it represents the catalyst of transformation to the healee.

The value of the placebo effect has been overlooked and discounted by conventional medicine in favor of material medicines, but is being rediscovered and applied in holistic healthcare. Harvard’s Dr. Herbert Benson, author of The Relaxation Response, proposes to rename the Placebo Effect, “Remembered Wellness,” because it is so innate to human healing.



What does spirituality have to do with health?

From the big-picture perspective, spirituality IS health. The physical body is the densest and chronologically last level of our nature where imbalance is exhibited. The spirit or soul is the first best level from which to start all positive change. If we say spirituality is feel-

ing connected to something greater than ourselves, or being fearless, or compassionate, it turns out all these are good for your health! To a clinician a subject in meditation is reducing tension, conserving energy, and enhancing circulation. If you ask the meditator what he is doing, he is more likely to say he's getting in touch with his universal nature. Both are correct.

羅尼布朗博士著有“生命的啓示” (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、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蒙納得納克區成立有整體健康醫療諮詢中心提供電子郵件、電話及面談的諮詢，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。他的網站還提供文章、卡帶、書籍及連結到其他整體健康資料的網站的服務。其個人網頁及電子信箱為：www.holistic.com/lonny lonny@holistic.com lonnybrown@aol.com

Lonny J. Brown, Ph.D. is the author of “Enlightenment In Our Time” www.BookLocker.com/LonnyBrown), “Meditation – Beginners’ Questions & Answers” www.SelfHelpGuides.com) and “Self-Actuated Healing” (Amazon.com). His writings on holistic health have appeared on AOL’s Alternative Medicine Forum and in *Alternative Health Practitioner*, *Yoga Journal*, and many other progressive publications. Dr. Brown offers holistic health counseling by email, phone, and in person in the Monadnock region of New Hampshire, and teaches meditation, mind/body healing, and stress reduction courses at hospitals, schools and businesses throughout the US. His Web site also features essays, tapes, books, and links to a variety of integrative health sources. www.holistic.com/lonny lonny@holistic.com lonnybrown@aol.com

Wheat plumule
小麥胚芽



小麥有兩種

一種是紅麥(顏色比較深)

一種是白麥(顏色比較白)

紅麥磨的麵粉就是高筋麵粉

白麥磨的麵粉就是低筋麵粉

中筋麵粉就是紅麥和白麥各半



而小麥加工的產品有好幾種

一、麩皮

富含維他命B。

在台灣通常是養豬場買去餵豬，
或是摻在麵包裡。

二、小麥胚芽

富含維他命E。

每一公噸的小麥，只得到一公斤左
右的胚芽。

三、麵粉

含澱粉、微黃色。

四、洗筋粉

含蛋白質，通常做麵筋用，黃色。

以上這些產品裏，最重要的是小麥
胚芽。

Wheat has two kinds:

One is red wheat (the color is deeper)

The other one is white wheat (the
color is relatively white)

Mill the red wheat you get the high-gluten
flour.

Mill the white wheat you get the low-glu-
ten flour.

Mill half red and half white wheat you get
the middle-gluten flour.

Process wheat has many kinds:

I. Wheat crust

It enriches vitamin B

In Taiwan, it is used to feed the pig.

Otherwise, blend into the bread.

II. Wheat plumule

It enriches vitamin E

Each metric ton of wheat can mill out
a kilogram of wheat plumule.

III. Flour

It enriches amylum and it has tiny yel-
low color.

IV. Gluten flour

It enriches protein and is used to make
gluten and the color is yellow.

Within the above products, wheat plumule
is the most important.

Wheat plumule is a nutrient. It en-
riches protein, vitamin B, vitamin E and
mineral. The natural vitamin E contained
in wheat plumule is a kind of anti-oxidant.
It can promote your metabolism; suspend

小麥胚芽是營養的食品，含蛋白質、豐富的維生素B、E和礦物質。小麥胚芽所含的天然維生素E是一種抗氧化劑，能促進人體新陳代謝，延緩老化，防治高血壓、動脈硬化、心臟病及癌症等多種疾病。

如果用溶劑（最好的溶劑是用液態二氧化碳）萃取揮發之後就是小麥胚芽

the ageing; prevent high blood pressure, artery hardening, heart disease and cancer...etc.

If extract wheat plumule with a melting agent (the best melting agent is a liquid type of carbon dioxide), after extracting and vaporizing, you will get wheat plumule oil.



油。

新鮮的小麥胚芽，最好是保持在冷凍狀態，則可以保存很久。

食用的小麥胚芽，最好要烘培熟才容易消化吸收。

如何烘培呢？可採用不沾鍋的平底鍋，每次用一百至一百五十公克的胚芽，將平底鍋洗乾淨後，先烘乾至微

If a fresh wheat plumule, you had better keep it in refrigerated status, then, you can preserve it for a long time.

If an eating wheat plumule, you had better bake it well to make it easy to digest.

How to bake? Use a cling-free pan, 100~150 gram of wheat plumule per time. First, wash the pan clean. Then, heat the



熱，然後放入胚芽，離火一至三分，保持鍋子的水平，左右或前後或繞圈，將胚芽烘培至變色並發出香味，這樣就熟了，這時還是要一直搖，等倒到盤子裡才停止搖。為什麼要一直搖呢？就是要避免小麥胚芽烘焦。

烘培過的小麥胚芽，在冷藏狀態下可以保存很久，在常溫狀態下，可用深色的容器保存，這樣才能避免氧化。

烘培過的小麥胚芽，可摻在牛奶、稀飯、白飯裏，會增加食物的美味及營養。

pan dry and has a little hot. Place the wheat plumule on the pan. Keep the pan flat and shake it left to right, forth to back, and circle round. Bake the wheat plumule until it turn the color and send out a sweet smell. Then, it is well cooked. However, keep shake the pan before you pour the baked wheat plumule to a plate. Why keep shaking? It is to prevent scorch the wheat plumule.

If a baked wheat plumule, you can reserve it for long under refrigerated condition.

If in the normal atmosphere, you are supposed to reserve it in a deep color container to prevent oxidizing.

You may add some baked wheat plumule into milk, rice porridge, and cooked rice. That will add good flavor and nutrition at the same time.

創造一個美麗的家居天堂

Make you home a heaven

美麗的書桌

— 空間與心情

Beautiful desk

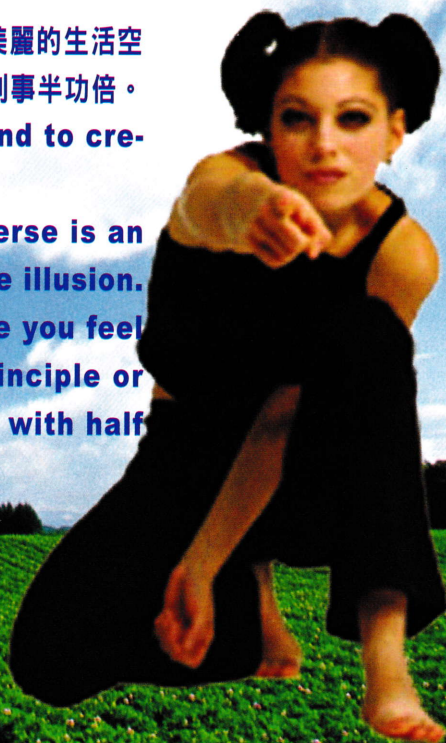
— Space and Mood

同樣一個空間，用你的巧手，創造不同的心情。

雖然佛家講三千大千世界，一切皆虛幻，但藉假修真，創造美麗的生活空間，可以使心情浸在愉悅當中，不論在修行或其他事務，都能達到事半功倍。

In a same space, however, use your skillful hand to create a different mood.

According the Buddhism ideal, the whole universe is an illusion, however, you still could find truth from the illusion. To create a beautiful living environment may make you feel happy. No matter you are practicing Buddhist principle or doing some matter, you can yield twice the result with half the effort.





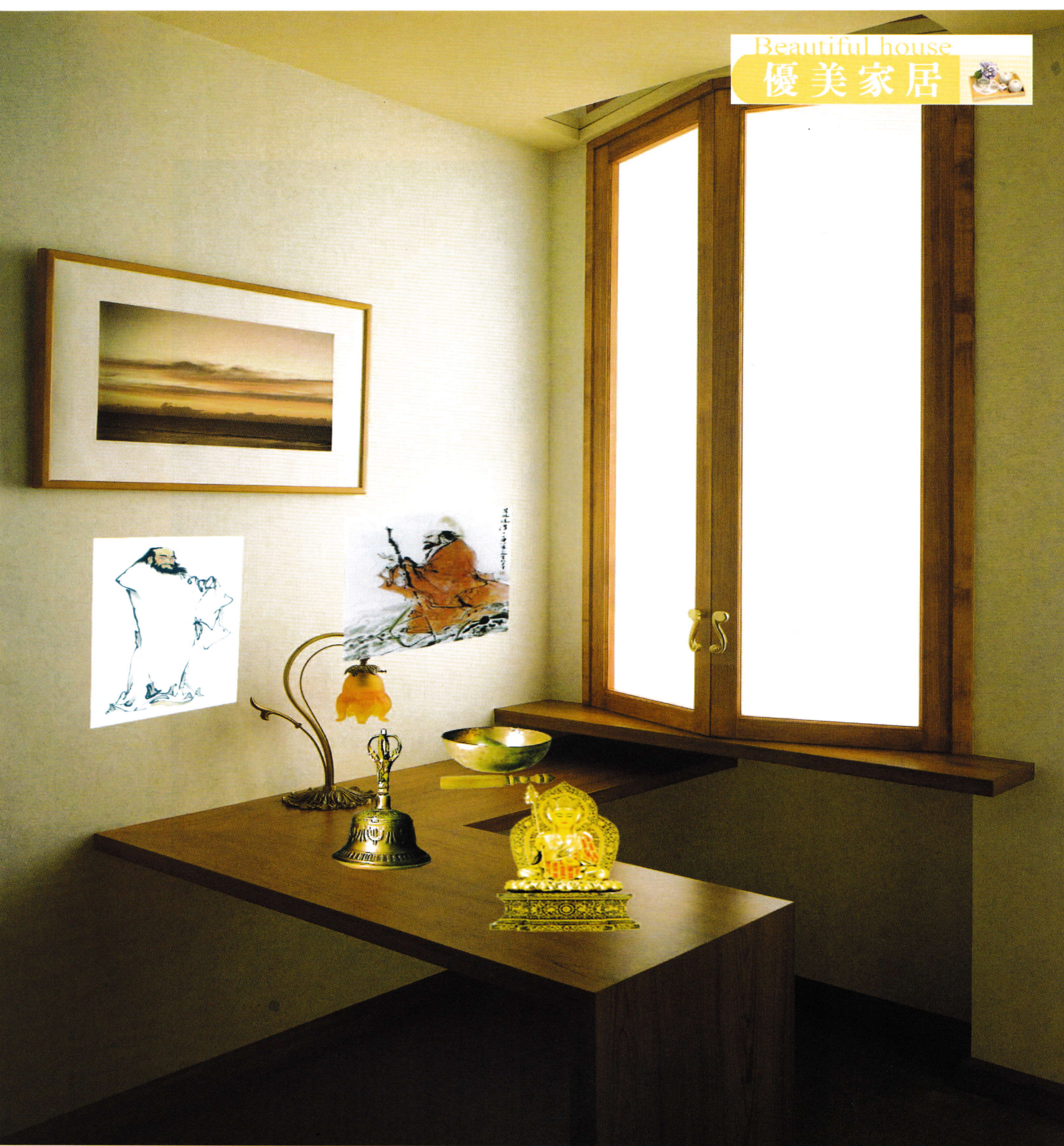
■ 這個空間不但視野廣闊，採光明亮，線條單純，坐在此，心情似乎沉靜下來；適合打坐、修行，或三五好友促膝談心。

This living space has not only a good view but also a natural light. Sitting in there, you become calm down. Therefore, you may practice meditation or other Buddhist principle. Otherwise, you may chat with friends.

■ 修行是融入在生活中，隨時隨地的，進入你愉悅的心情中。

Let Buddhist principle melt into your daily life, then, a pleasing mood might happen at anywhere and anytime.





■ 寧靜的一角，進行個人手上的事物，或書房讀書，都可達到事半功倍的效果，實用與美觀兼備。

Taking care of your personal matter or studying in a peace corner, you can yield twice the result with half the effort. It is practical and pleasing to the eye.



■ 生活中常常帶一分驚喜和創意，更加促進家居的樂趣和創造的活力。

Usually bring the penny in the life surprised and pleased and creativity, promote the vitality of the fun and creation that house reside more.



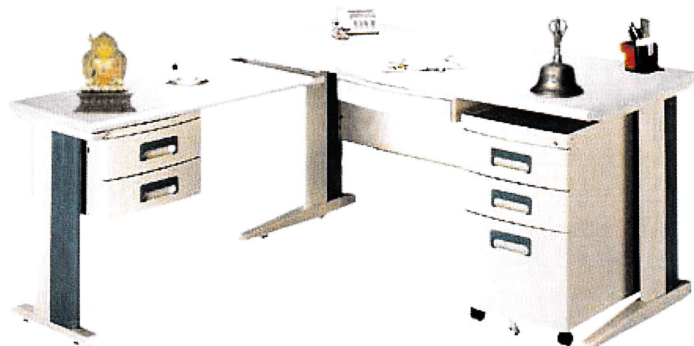
■ 食物與人的健康是脫離不了關係，所以餐桌氣氛的營造，餐盤的擺設也非常的重要，在美好的氛圍下進食，相信腸胃蠕動帶著快樂，達到充分的吸收。有了色身的健康，去進行自度度人，才能心有餘而力足。

The health of the food and person is a decoration to can not escape from the relation, so atmosphere of the dining table construct, dinner plate also special importance, under fine atmosphere take a meal, believe the appetite the moves to bring the happiness, reaching sufficient absorption.



現代人生活中不可或缺的，一張多功能、線條簡潔流利的電腦桌，則可帶人進入另一個三千大千電腦世界。

A modern people must have a multi-function, concise, smooth computer table. Then, you may enter into the amazing cyber-world.



說穿了，家居的生活，無非是用起來方便，空間適當的擺設，使人存在這空間裡，感到快樂暢快，在有條不紊的條件下，讓人多些時間和空間去進行精神層次的生命，豈不快哉！

In daily life, we need everything to be convenient and put in the right place; therefore, we may happily live in such a environment. Everything is in an orderly way. Then, we may have more time and space to do some spiritual cultivation. So wonderful it is!

A Traveler's Heart (4)

遊子吟



54

文 / 洪孟珠
Article/Ang, Beng-Choo

譯 / Rack
Translator/Rack

版面創意 / Ella
Art/Ella

完稿 / Ella
Layout/Ella



佛如須彌山

一年後的一個晚上，我唸了《大悲咒》以後，正集中精神寫一篇關於衛塞節的文章。不知不覺，已是夜深人靜了，全家人都睡著，只有面前的桌燈陪伴著我。突然，整個房間亮了起來，我抬頭一看，呆住了。啊，高大的佛，如須彌山，光芒四射地出現在我的窗前，滿臉慈祥、微笑地俯視著我。我立刻站起來，五體投地拜下去。這時，全身感到很舒暢，我聽見溫柔而低沈的聲音：“三皈依。依教奉行，精進、精進！”再站起來的時候，佛已失去了蹤影。我坐回原位，細細咀嚼佛所說的“三歸依。依教奉行，精進、精進！”想了很久，總算想通了，原來佛告訴我：“要皈依才算是一個佛教徒。要成為一個真正的佛教徒，最重要的就是將佛所說的道理運用在生活中。如果口是心非，所思、所作、所為都與佛法相反，那麼佛經唸得再多，佛理講得再好、寫得再妙，也沒有用。如果平時的思想言行有過錯，就要知過能改，不斷減少犯錯，這樣才是精進。”

第二天一早，看我從小長大的常凱法師來電話，告訴我：這一年的衛塞節，他的伽陀精舍第一次舉行皈依儀式，問我是否參加。我想，反正我已在實行佛陀的教誨，皈依不皈依根本不是一個重要的問題。於是我把意見告訴

Buddha is as great as Xu-Mi Mountain

One night a year later, after reciting Mantra of Great Compassion, I concentrated on writing a article about “Great Compassion Mantra”. Unknowingly, it was in the still of night, and my whole family slept. Only the desk lamp in front of me accompanied with me. Suddenly, the whole room was light up, I was shocked totally when looking upon. Ah! A high and great Buddha, like Xu-Mi Mountain, appeared in front of my window radiantly. His full face was very kindly, and looked down me smilingly. I immediately stood up and completely prostrated to make an obeisance.” At that moment, my whole body was very relaxed, and I heard the gentle and soft voice: “Three refuges. Follow the Buddha-dharma, cultivate hard, cultivate hard!” As I stood up again, Buddha already disappeared. I cam back to my seat, and thought over the Buddha’s words: “Three refuges. Follow the Buddha dharma, cultivate hard, cultivate hard!” After I thought it for a long time, I finally straighten out my thinking, originally Buddha intended to tell me: “To take three refuges with Buddha, then you would be a regular Buddhist. To be a regular Buddhist, the most important thing is to apply the Buddha-dharma to your life. If you say yes but mean no, and all your thought, actions, and behaviors are contrary to Buddha-dharma, no matter how many Buddha sutras your



他，並且說自己對佛理的認識還不算很深，等以後才皈依吧。

他聽了，呵呵笑地同意了，並說：“大學裏有正式註冊的學生，也有未註冊的旁聽生。旁聽生不論學業成績多好，都不能算是該大學的學生。同樣地，沒有皈依的佛教徒，就算修得再好，終究不是釋迦牟尼佛的正式弟子。現在不皈依不要緊，等機緣成熟了再說吧！”

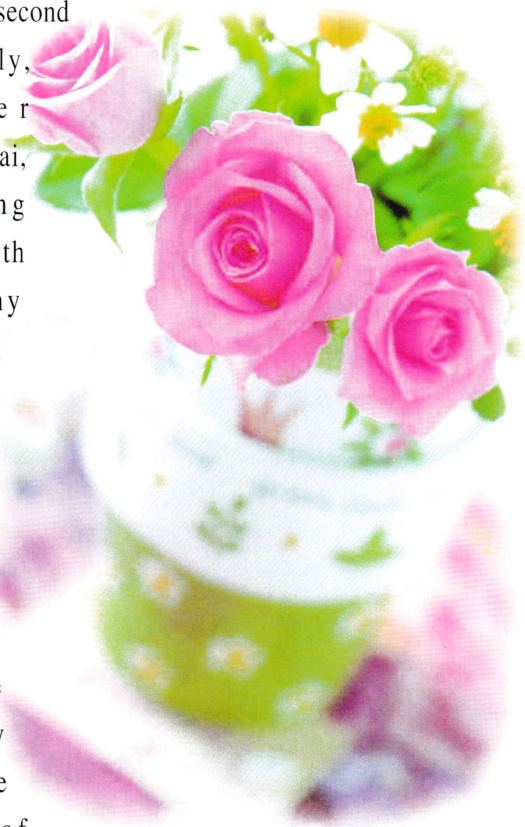
爸爸知道這件事以後，就對我說：“我在大學時期，不少同學都皈依了，有些甚至皈依了好幾位法師。他們也勸我皈依，可是我都拒絕了，我的理由是佛理懂得不夠透徹。直到有一天，太虛大師到學校來，很多已皈依的同學想再皈依他，他卻拒絕了，並且教導我們：皈依是出家人代表佛陀見證在家人成為佛教徒的儀式，也可以說是出家人替佛陀收弟子。皈依並不是出家人自己收徒弟，所以皈依只要一次就夠了。皈依以後，就是正式的佛教徒，就得遵守佛陀的戒律，也可以追隨任何一位出家人學習。正如報名入學，只要有一位老師替我們註冊，我們就成為那所學校的學生，所以註冊一次就夠了。入學以後，就得遵守校規，也可以向不同的老師學習。入學是為了增長知識，皈依則是為了學習佛理。只要我們瞭解那所學校，知道那是一所好學校，就可去報名註冊，不必等到有學問以後才入學。同樣地，只要我們懂得一些佛理，瞭解佛教是一個好的宗教，我們就可以皈依，不必等到通曉佛理以後才皈依。聽了他的話，我不禁升起恭敬心和歡喜心，當他叫我皈依時，我立刻接受了。幸虧我抓住時機，才能從他那兒學到不少的知識。”

雖然我沒有皈依，可是伽陀精舍一有

recite, how many Buddha-dharma you speak, how many Buddhist articles you write, it would be in vain. If your ordinary thoughts and behaviors have mistakes, you should know your faults and correct it. Continuously decrease fault, then it is really efforts.”

The second day early, Master Chang-Kai, watching my growth since my childhood, called me and told me that his Jia-Tuo has the first refuge ceremony on the Wesak of this year, and ask whether I attend or not. I thought I was practicing the teaching of Buddha, it would be not a issue whether I took refuge or not. Hence I told him my opinion that I wouldn't realize Buddha-dharma very deeply, and will take refuge later on.

After hearing, he agreed with my opinion similingly, and said, “In the university, there are students who has reg-





活動，常凱法師都通知我，我也樂意參加。我還從法師那兒學會了唱贊和打法器呢。

我皈依了

讀大學最後一年，我想起常凱法師的話：“沒皈依的佛教徒終究不是佛陀的正式弟子。”也記起太虛大師說的“皈依是為了學佛理。”於是，我決定大學一畢業，就皈依佛教。當我把決定告訴常凱法師，並呈上我的皈依表格時，他很高興地接受了，並替我取名“理慧”，希望我繼續保有理智，同時增長智慧。

這一年的衛塞節，我終於皈依了。當我跪在佛前，懺悔過去，並發願從此以後要好好地實踐佛陀的教誨時，我突然非常的激動，淚流滿臉，彷彿遊子重回母親溫暖的懷抱一樣。

現在我已經是一個正式的佛教徒了。我一定要依教奉行，不斷精進，作佛陀的一個真正弟子。

（1996年5月）

istered formally and not registered auditors. No matter how great performance the auditors are, they would be not the formal university student. Similarly, the Buddhist who has not token refuge yet, no matter how great performance he has, he would be not the formal Sakyamuni Buddha's pupil. Let wait the right opportunity!"

As father knew about this matter, he said, "As I was in the university, a quiet lot of classmates took refuge, some of them even took refuges with many Masters. They also advised me to take refuge with Master, but I refused, and my reason was that I did not understand Buddha-dharma thoroughly. Until one day, Master Tai-Xu came to our school, and classmates who already took refuge wanted to take refuge of him again. But he refused to do that, and instructed us: "To take refuge is that Buddha witness people to be a Buddhist, it also means Master takes the pupil for Buddha. To take refuge does not mean Master take his own pupils, so we only have to take refuge one time. After taking refuge, we would be regular Buddhist, so we have to obey Buddha's disciplines, and we could follow any Master to learn Buddha-dharma. Like enrollment, we only need one teacher to help us register, we are entitled to be that school's students. Therefore, it would be enough to register once. After enrollment, we have to follow the school's discipline, and we can learn from different teachers. To enter school is to increase our



knowledges; to take refuge is to learn Buddha principle. Only we understand that school, and know that school is a good school, then we can register that school, and do not have to wait until we are knowledgeable. The same situation is as we understand some Buddha-dharma, and realize Buddha is a good religion, then we can take refuge. We do not wait until we realize all Buddha-dharma. After listening his words, I could not help having reverent and delighted mind, so as he wanted me to take refuge, I accept it immediately. Luckily I hold the opportune moment, and I learn many knowledges from him.”

Although I did not take refuge, but once Jia-Tuo has activities, Master Chang-Kai always informed me, and I was glad to join it. I also learned how to sing praise and play Buddhist instruments.

I have taken refuge

The last year in the university, I often reminded of Master Chang-Kai’s words: “Buddhist who does not take refuge would not be the real Buddhist eventually.” And I also remembered Master Tai-Xu’s words: “To take refuge is to learn Buddha-dharma.” Hence, I decided to take refuge as I graduated from university. As I told Master Chang-Kai my decision, and presented my form of refuge, he was so glad to accept it, and name me as “Li-Hui”. He wished I still held intellect and also accumulated my

wisdom at the same time.

I finally took refuge in Wesak of this year. As I kneeled down in front of Buddha, repented to the past, and vow to follow Buddha’s disciplines, I felt very touched suddenly. And my tears cover all my face, like the traveler came back his mother’s warm embrace.

Now I was already a regular Buddhist. I must follow all of Buddha disciplines, and continuously cultivate hard, to be a real Buddhist.

(May of 1996)



作者簡介 **Author Profile**

洪孟珠博士是虔誠的佛教徒。她是新加坡大學榮譽文學士，美國夏威夷大學碩士，新加坡國立大學應用語言學博士。曾任新加坡的中學教師、大學講師、教育部督學和副署長。在新加坡教育部擔任課程發展署副署長時，她曾策劃級領導編制多媒體的佛學教材，並培訓佛學師資，以教導中學生佛法。新加坡的年輕人，有許多是受了這課程的影響而認識佛法的。

為了能有更多的時間修行與宣揚佛法，她提早退休，在各佛教團體、大專佛學會及非佛教團體演講。她除了講佛理以外，也寫佛教散文、小說和論文。發表過的論文與創作被國內外的團體收集在專書與刊物中。

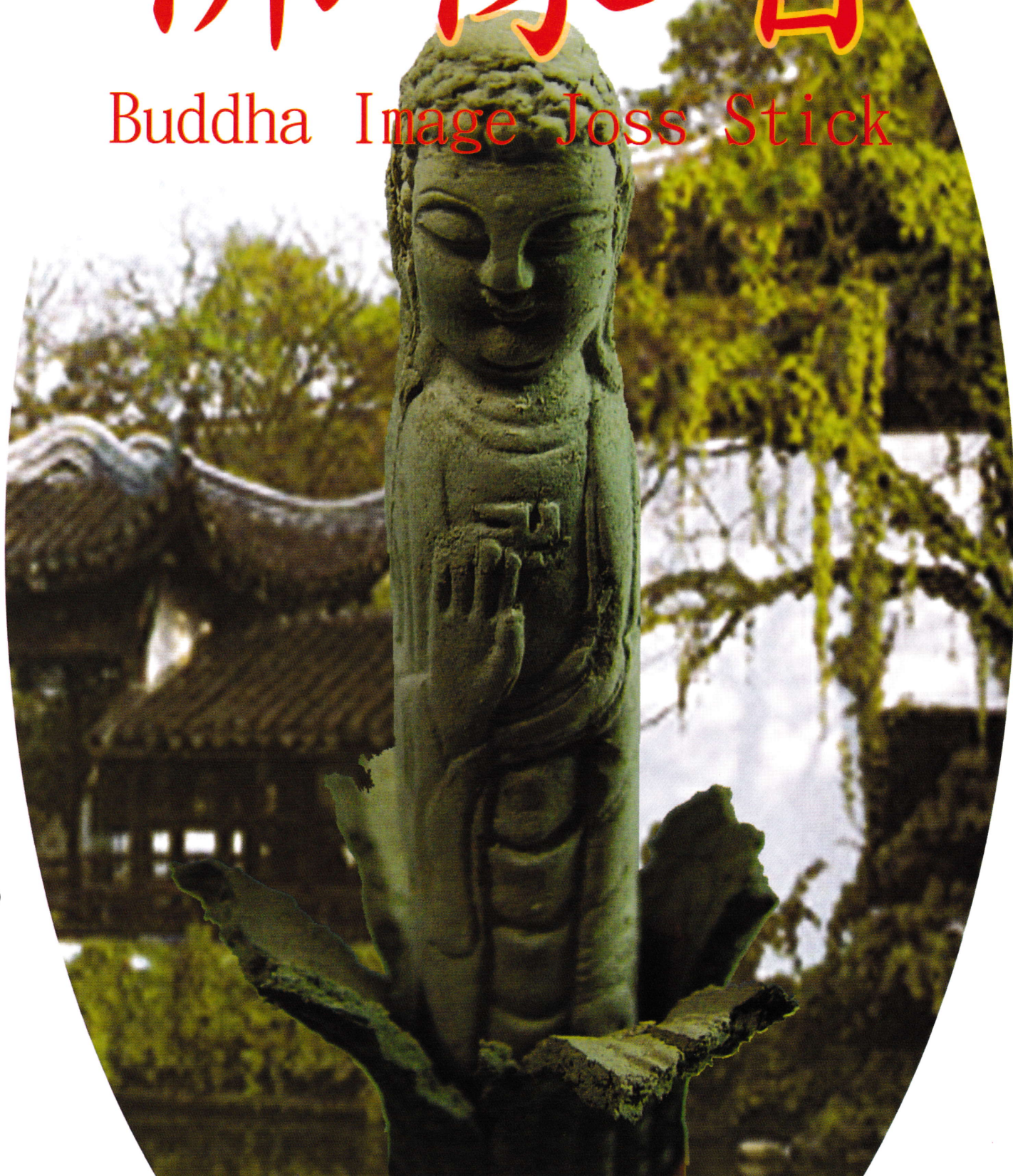
Dr. Ang Beng choo, a devout Buddhist, graduated from the National University of Singapore with a BA(Hons) and subsequently MA(Literature) from the University of Hawaii and PhD(Applied linguistic) from the University of Singapore. She was a Secondary school teacher, University lecturer and school Inspector with the Ministry of Education. She was also Deputy Director of the Curriculum Development Institute of Singapore (MOE). While serving with the CDIS. She planned and developed multimedia teaching aids used for training of teachers and religious knowledge lesson in Secondary school. Buddhist was made accessible to many young people through these lessons.

She took early retirement in order to engage in full time Dhamma Propagation work. She often give talk and Lectures at various tertiary Buddhist societies, Buddhist centers and other non-Buddhist organizations. Her written works include Buddhist short Stories, novels, articles and researth papers. Many of these are published in Buddhist magazine both at home overseas.

創新佛品集粹
Buddhist Necessity

佛像香

Buddha Image Joss Stick





燃香 - 顯像 - 法像成灰的理念
The ideal of Joss stick-
developing picture-ash
statue

燃香 - 顯像 - 法像成灰的過程，是根據大乘佛教的《大般涅槃經》中佛陀涅槃后，把肉身荼毘（火化），（不執著身體的寶貴）警示世人不要執著有形的和表面的東西，從而體現了“形散神不滅”的實質。並以“燃身供佛”的大願而再現“法體恒有”，這正符合了佛陀或諸神來于自然，又回歸于自然的隨緣造化。

The process of Joss stick-developing picture-ash statue is based on a Mahayana sutra named Maha Parinirvana Sutra. After the lord Buddha nirvana, his pupils burned his physical body to reveal the ideal that people should not cling to the physical body or any superficial matter. Thus, destroy the substance and then the soul becomes immortal. Burn the body into ash would show the forever





Dharma. This process just matched the concept that Buddha and God come from the nature and would return to the nature.

顯像功德香是為信眾在初一、十五或齋日、法日裡專用的上等供香。在香煙繚繞中，法像徐徐漸現，隨著升騰的香煙，使信眾們的信仰和願力得以昇華，在冥冥之中，祈禱平安、祈求幸福，自覺度己度人，心靈高度淨化；當法像全現後，隨著香的熄滅，本次禮拜的過程暫告結束，剩下的藝術形象僅此香灰而已，信眾可將沒有實質的，已成香灰的藝術造像清理在香爐內，等下次禮拜奉香時，再從此燃香過程中體驗佛陀“不生不滅”的法理真諦，體會人生中精神不滅的大澈大悟。

The developing picture stick is the first-class joss stick that used in the first day, the fifteenth day or other dharma days according the lunar calendar. The



joss stick is burning and meanwhile the statue is appearing. The Buddhist devotee could develop his belief and will; pray the peace; beg the happiness; help self and other people and purify the soul. When the statue completely appeared, the joss stick burning is over and the religious exercise is over too. The only thing left is the ash status. You may place the ash into a incense burner and wait for next exercise. You may experience the ideal of No Birth and No Death when burning the stick. You may completely enlighten yourself by realizing the eternal of the soul.

有緣千里來“香”會！

Let the fragrant of stick makes a long distance destiny!



Pure 純真



如是悠遠地看著未來
過去的
如歷歷在目
畫面不斷的變換
而人世的一切

See faraway into the future just like this
The past,
Come clearly to my eyes
Pictures keep changing
However, everything of the human life



只在乎一顆純真的心
心是真的
這世界也是真的
不管這四季的變化
不管這環界的幻化
只在純然的狀態下
有不變的
有轉變的
只在乎純真
說是三千大千世界一切如幻
然而純真就是辨識回家的路
不同的世界
卻是一樣的心

Should care a pure heart only
The heart is real
This world is real too
Ignore the variety of the four seasons
Ignore the illusions of the surroundings
Within the pure circumstance only
Some matters not change
Some changed
Only care about the pure
The whole world is an illusion
However, the pure would lead you home
Different worlds
But the same heart

心的思考 The Thinking of Conscience

The Decision of Conscience

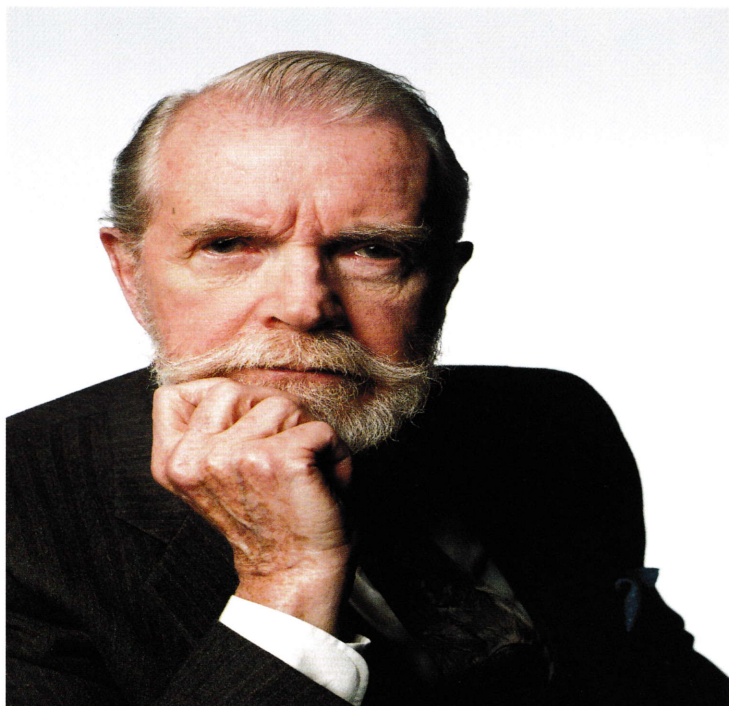
心的抉擇





心是沒有框框的限制，心的世界是沒有邊際，可以天馬行空，可以跑到過去，也可以去到未來；因為心是沒有形體，可以自由來去。

心雖然看不見、摸不著，但是從肢體的表現行為，卻可以看到心，可以說行為、行動，就是心的活動。



心如猿猴，念頭是永不止息，如果遇到境界，或面臨人事物，它就不斷的攀緣？善的、惡的、好的、壞的。畢竟人是有思考力，有良心的評判，有控制力，所以境界一來，念頭一起，人究竟要往哪個方向？還有對於生命的抉擇，就決定在這方寸之間。因為心動就會產生行動，所以，一切歷史所留下的褒或貶，不就在這一念之間決定了行動。

古人說殷鑑不遠，這也是在告訴人

Nothing can restrict the mind. The world of mind has no limitation. It can travel to anywhere it wants. It can go to the past as well as the future. That is because the mind is no material; therefore, it can go everywhere freely.

You neither can see nor can touch the mind. However, the body language and the behavior always reveal the mind. In other words, the behavior and the actions are the results of the activities of the mind.

The mind is just as a monkey. You can never stop the thinking from the mind. If there is something happen or some people come or some matter pop up, the mind will follow it right away.....; distinguish evil from well and bad from good. After all, you still can use your thinking power, conscience judgment, controlled will of the mind. Therefore, when the external condition changing and the mind activities coming, which way do you want to go? Meanwhile, the mind will lead the direction of the life. Thinking goes, the actions will go after right away. Therefore, a decision made by mind actually made the history too.

The ancients had said “to take warning from the pages of history.” That also reminds us the mind will lead the behavior. At all times and in all countries, all the sages and the virtuous tell us only one thing that is you should make your decision carefully. However, for ordinary people as you and me, how can we make our

們，一切的行為，在於一顆心的決定，觀看古今中外聖賢所立下的標竿，無非在告訴後人一個慎重的檢擇，然而我們尋常人，也有一個容易去依循的，那就是善與惡的抉擇。

decision? There is an easy way for us to follow that is to choose the good instead of the evil.



佛教表演藝術

Buddhist Performing Arts

系列之一：表演者最好是修行人
～ 而且是真心誠意，非虛情假意的修行人

The Performer had better to be a cultivator,
moreover, a sincere instead of a false cultivator



「佛教」與「藝術」，其實是兩大不同的領域。

兩者若有相同之處，則就是同屬心的精神層次。

所謂佛教表演藝術，就是透過藝術的手法，將佛法的精神層面表達出來。

其實，終其一生也很難把這兩大領域發揮到極致。尤其是佛法，其牽涉的面太大、也太廣，更重要是還要能落實，也就是涉及實踐的層面。



藝術則是較著重個人的天份、技巧、對這世界的體會、與自我成長，也可以說是把個人內心的世界與他人分享，並產生共鳴，甚至影響社會、帶動潮流。

而佛法不僅只是個人，甚至推己及人到愛人超過自己，這就是慈悲。體認生命的無常，進而了解生命的意義，最後，超越了生死輪迴，這就是智慧。

簡單的說，佛教的表演藝術，是實踐佛法與佛法實踐者的一個關聯，也是觀眾與表演者的一個關聯。

表演者，可以把對佛法的認知體會，透過藝術表演的型態，把佛法傳遞

Buddhism" and "art", is two different realms in reality.

If there is any similarity between them that is they are both belong to the spirit realm.

So-called the Buddhist performing arts is through the skill of the art to bring forward the Buddhist spirit.

In fact, it is very difficult to completely develop these two realms at the same time even though you use the entire life. Especially, the Buddhism involving too many matters and its spectrum is too wide. Moreover, you need to practice them in the real world. In other words, it related to real actions.

On the other hand, the art emphasizes personal talent, technique, the feeling to the world, and self-maturing. You may say that it is sharing somebody's inner world with other people, then, to create ideal in common, to affect the society, and to lead the tide.

Besides, Buddhist doctrine not only related with an individual but also relate with other people. Moreover, love other peoples more than love self and this is so-called compassion. Realizing the ever changing of the life and understanding the real meaning of the life, finally, transcending the samsara of death and rebirth, it is the wisdom.

Simply speaking, the performing arts of the Buddhism is a connection between

出去；而觀眾則是從佛教的藝術表演裡，去感受與領會佛法的精神。

表演者如何註解佛法？例如：靜坐。靜坐要如何表達？除了靜坐的姿態，還有



表達內心定境的層次，這個東西是非常抽象的，而且很難用言語來傳達。

當然，還有舞台技術的層面。以表演者而言，除了平常對佛法的認知外，還牽涉到對修行的實踐，否則真的是很難去揣摩。

所以，最好的方式，表演者必須是佛法的實踐者，他在日常生活中已經受到佛法的薰陶，久而久之，表演者不論在神情或舉止方面，會不知不覺的流露出修行者的氣質、神韻。這是表演者比較好的入手方式。

因此，佛教的表演藝術，包括表演者及幕後的工作者，最好都能是佛法的實踐者，否則對於佛法的精神，是比較難去精確的掌握。然而，身為佛教的表演藝術工作者，同時也是要能夠熟悉表演

to practice Buddhism and to make Buddhism into practice. Also, it is a connection between the audience and the performer.

The performer can transfer his realizing and feeling about Buddhist doctrine via the performing arts of the Buddhism. Besides, the audience can feel and realize the Buddhist doctrine when appreciate the performing.

How is a performer to annotate the Buddhist doctrine? For example: sitting into meditation, besides the gesture of sitting, there is something very abstract that is the inner condition of heart and soul when sitting into meditation. It is very difficult to describe the condition by words.

Certainly, we need to concern the stage technique too. A performer is supposed to have a common understanding about Buddhism. However, it would be very hard for him to perform a cultivator if he didn't have any practical experience about Buddhist doctrine.

So, the best way is that the performer must become a Buddhist doctrine cultivator. Therefore, he already influenced by the Buddhist doctrine in his daily life. As the time passing, he would show a cultivator's temperament and atmosphere in a natural way without any intention. This is a better way to become a Buddhist performer.

Thus, for both the performer and all the workmen behind the scenes, they had



藝術的技術層面，才能將佛法的抽象變成具象，這樣才易於讓觀眾明瞭接受，進而賞心悅目，而達到寓教於樂的目的。

「佛法的傳達」與「表演藝術的技術層面的學習」對從事佛教表演藝術的工作者，永遠是極大的挑戰而且必須去克服。但同時，這也是一種享受，也是一種快樂。

better are Buddhist doctrine cultivators. Otherwise, it would be difficult for them to exactly master the spirit of Buddhism. However, as a Buddhist art performer, you still need to be familiar with all the stage techniques. Then, you are able to transfer the abstract of Buddhist doctrine into something concrete. After that point, people may appreciate the performing and have joy and learn something from it.

“To convey the Buddhist doctrine” and “to learn the technique parts of performing art”, these are great challenge and task need to be overcome for a Buddhist art performer. However, it is also an enjoyment and pleasure at the same time.



影像輪迴 Transmigration of soul of the image

櫥窗中的璀璨歲月

Bright years within the window

攝影 / 周玉卿 旁白 / Mary





光影在流行櫥窗中流盪，美感在心中流過。

The lighting is spreading the window, the pleasant impression is in minds to flow through.



羽翼般的線條，裝點了櫥窗，裝點了心情。

The lines of the sort of the wing, packed to order the window, pack to order the mood.



童裝、童趣、童年、童顏、童心……

Children's clothes, Children's fun, Childhood, Children's face, Children's heart



外星人穿著地球裝？語不驚人死不休的創意努力！

Do Aliens wear the Earth to pack? Language not astonishing dead endlessly of creativity effort!



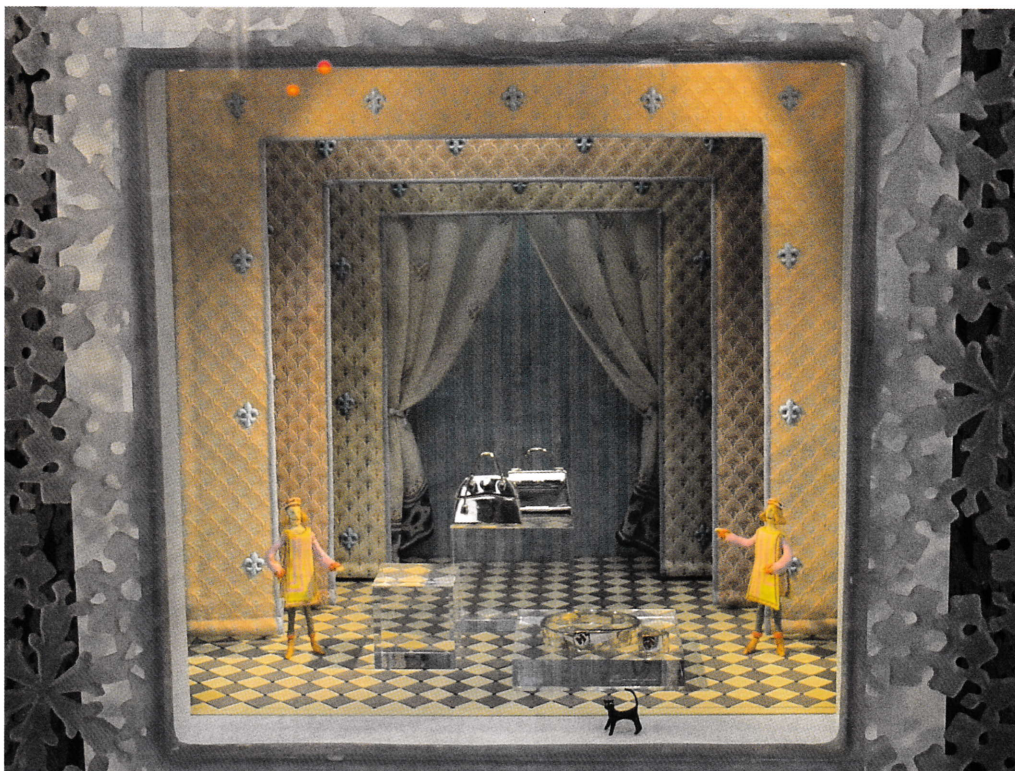
桌上的二人世界，心中的憧憬歲月。

On the table of two field of life, heart in of imagine the years.



相框框住了記憶，也框住了美麗歲月。

Of the frame lived the memory, also the frame lived beautiful years.



迷離的麗景，勾勒出內在的嚮往與絢麗的人生。

View delineate inside and gorgeous life.



重疊了的街景與傢飾，像重疊了無數美麗風景的人生。

View of the street and furniture, was like to lap over the life of numerous scenery of the beauty.



把玫瑰關在鳥籠裡，聞到了花香，就想到了鳥語。

Closes the rose in birdcage, smelling the fragrance of flower, thought of the birds' twitter.



THE INFLUENCE OF BUDDHISM ON ACADEMIC FIELD OF CHINA New Confucianism of the Song and Ming Dynasties

佛教對中國 學術的影響 丙、宋明理學

佛教在 中國而開花結果
中國因佛教而博大精深
Buddhism blossoms and bears
fruit in China, while
China becomes broad and
profound for Buddhism.





宋明理學雖說是直接淵源於韓愈《原道》篇中之引《大學》闡明心性，及《復性書》發揮儒家心性學說，但若無儒家衰微的歷史背景及佛家諸宗（尤其是華嚴、天台、禪三宗）昌盛的客觀環境，尤不能產生而為中國哲學史上寫下光輝燦爛的一頁，況韓、李二氏心性說的提出，亦是源自佛家影響，由此可知，宋明理學之產生，實與佛教之影響有莫大關係，毋怪金代李屏山說：「見藥嶠，因著復性書。張載二程出，其徒張九成、劉屏山、張南軒、呂伯恭、朱熹，皆借佛祖之意，箋註經書，自為一家之



言。」其說雖被人認為有黨佛之嫌，但

Although New Confucianism of the Song and Ming Dynasties was directly derived from the views on mind of Han Yu's Original Path and Li Ao's Return to Real Nature, the declining historical background of Confucianism and the prosperous circumstances of various Buddhist sects (especially the Huayan Sect, the Tiantai Sect and Zen Sect) were the true contributor in Chinese philosophic history. And, the views on mind of Han Yu and Li Ao came from Buddhist doctrine. So, from this, we know that the appearance of New Confucianism of the Song and Ming Dynasties was greatly related to Buddhism. Li Pingshan said, "Li Ao wrote Return to Real Nature after he met Yao Jiao. Zhang Jiucheng, Liu Pingshan, Zhang Nanxuan, Lu Bogong, Zhu Xi—the pupils of Zhang Zai and Cheng brothers—will cited Buddha's teachings to interpret Confucian scriptures. Their theories were considered to be partial to Buddhism, but it cannot be denied that they had deep relation to Buddhism.

New Confucianism of the Song and Ming Dynasties was roughly divided into two sects—logic and mind-research. Cheng Yichuan and Zhu Xi were grouped into logic sect. Lu Jiuyuan and Wang Yangming were regarded as mind-research sect. It is not improper to classify Cheng Mingdao and Cheng Yichuan into the same sect because their theories were obviously different. That is why Huang Lizhou divided two of

其足以顯示宋明理學與佛教關係之深，則不容否認。

宋明理學一般分為理學與心學二派，程朱一系為理學派，陸王一系為心學派。但是這種分法，未免簡略。而二程學說，顯有不同，把二人歸為一系，亦屬不當。故當初黃梨洲已把二人學說，分為兩學案。今人牟宗三先生更認為宋明理學應分作三系：北宋周敦頤、



張橫渠、程明道、南宋胡五峰、明代劉蕺山為一系；北宋程伊川、南宋朱熹為一系；南宋陸九淵、明代王陽明為一系。但不論如何劃分其系別，周、張、二程、朱陸、陽明等人為宋明理學的重大支柱，則是無可置議的。而本文既非

their theories into two studies. Today, Mr. Mou Zongsan even thinks that New Confucianism of the Song and Ming Dynasties should be divided into three sects. Zhou Dunyi, Zhang Hengqu, Cheng Mingdao of the Northern Song Dynasty, Hu Wufeng of the Southern Song Dynasty and Liu Jihsan of the Ming Dynasty were the same sect. Cheng Yichuan of the Northern Song Dynasty, Zhu Xi of the Southern Song Dynasty were the other sect. Lu Jiuyuan of the Southern Song Dynasty and Wang Yangming of the Ming Dynasty belonged to another sect. But no matter how New Confucianism was divided, these scholars were the important foundation of New Confucianism of the Song and Ming Dynasties. My purpose to write this article is just to show the relation between New Confucianism of the Song and Ming Dynasties and Buddhism but to discuss the contents of New Confucianism. Therefore, I only elaborate on the Buddhism background of some important Confucians and the part of their theories, which were influenced by Buddhism.

Zhou Lianxi (Dunyi)

They said that Zhou Dunyi learned knowledge from monk Shou Ya of Runlin Temple, learned Zen from Hui Nan of Huanglong Mountain, asked Zu Xin of Huanglong Mountain the Buddha-dharma, visited Liao Yuan of Guizong Temple on Lu



專論宋明理學的內容，而是只就其與佛教有關之處闡述，故只擇其中較重要的代表人物與佛教的淵源及其學說受佛理影響之處加以說明而已。

(子) 周濂溪

世傳周敦頤從學於潤林寺僧壽涯、參禪於黃龍山之慧南，問道於黃龍山之晦堂祖心，謁廬山歸宗寺之佛印了元，師廬山東林寺之常聰。南宋高宗時，僧感山所著的《雲臥紀談》中載稱：「周子

Mountain and finally followed Chang Cong of Donglin Temple on Lu Mountain. Yunwo Record of Conversations that monk GanShan wrote says, "When Zhou Dunyi lived on Lu Mountain, he traced the old stories of White Lotus Organization. Then he joined in Qingsong Association and concentrated his mind on the Buddha-dharma." Collection of the Sayings that written by Hong Yi, the follower of Chang Cong, says, "In Donglin Temple, Chang Cong often taught Zhou Dunyi and Zhang-Zi the theory about human mind and Tai Chi." Rough Introduction of Various Schools of Thought of Mr. Zhang Taiyan says, "Lianxi had close relationship with Zen master Shouya. He thought that Confucianism should not be interpreted by Zen. Shouya then taught him in another way and gave him a verse-- The universe is the origin of everything. Emptiness is always the way it is. It can be the master of all things and never wither with the seasons. Although some of the stories between Zhou Dunyi and the Buddhist masters were considered ill-founded, but it is undeniable that he indeed had deep relationship with Buddhism.

The theory of Zhou Dunyi was also influenced by Buddhist doctrine. We can see that from his representative works Theory on Diagram of Cosmological Scheme and Almanac. In Theory on Diagram of Cosmological Scheme, Lianxi brought up his views on universe. Like the theory of Pre-

居廬山時，追慕往古白蓮故事，結青松社，以佛印為主。」又常聰門人弘益所作《紀聞》中謂：「周子與張子得常聰性理論及太極無極之傳於東林寺。」近人

章太炎先生《諸

子略說》更載

稱：濂溪

生平與

壽涯禪

師交

厚，

以為

儒

者之

學，

不應

羈雜

禪

理。壽

涯於是

改頭換面以

教之，並且授

他一偈謂：「有物先

天地，無形本寂寥；能為萬物主，不逐

四時凋。」雖然周氏與佛門大德往還的

傳說，有些被認為是不可研索的，但他

與佛門有極深的淵源，卻是不容否認

的。

至於周敦頤的學說，亦顯然曾受佛理的影響。其代表作為《太極圖說》及《通書》，《太極圖說》為濂溪宇宙論學說所在，其說雖本舊說，認為天地萬物只是一氣之動，無始以來只是此動，而實無所謂最先之一動，故曰「無極而太



Qin, he also thought that everything of the universe exists because of one move of Prana. This move is just the origin of the world. There is no another move before this move. That is why it is said, “Taiji comes after Wuji”. However, the Wuji Zhou said seemed to mean the earliest substance of the universe. So he said, “The reality of Wuji is ingenious combination of the essence of 2 half”. “Wuji is real” means one object can beget phenomena from Wuji, i.e. the use. This theory tells us that both of substance and phenomena are independent. And, that also shows Zhou was influenced by Buddhism on this view. This theory is new to the theory of Pre-Qin. Therefore, Mr. Qian Mu said, “This kind of theory on universe is tradition of Pre-Qin and Taoism. After Zhou Dunyi re-mentioned, it was implanted with the views of the Buddha-dharma. Most Chinese people think in a horizontal way. Now the Chinese’s thoughts become double layers. In the back of the changeable phenomena, it is settled a unchangeable substance.”

Zhou Dunyi drew Diagram of Cosmological Scheme according to the theory of He Shanggong. But Zhu Jingzhou and many people doubted whether He Shanggong was really existed. So, the diagram might be created by later alchemists through plagiarizing the Buddha-dharma. For the ideas of Diagram of Cosmological Scheme are



極」，但濂溪所說的「無極」更有宇宙最先本體之義，所以說「無極之真，二五之精，妙合而凝」，所謂無極有真，即是一體從無極變出動靜，便是現象，便是用的意思。此蓋受佛學的影響，而有本體現象分別而論的含意，此為先秦舊說所無的。故錢穆先生認為：「這一種宇宙論，是先秦傳統，是道家陳說，但經濂溪重新提出，卻羈進了佛學的影響。中國傳統思想是平面的，現在則是雙層的，要在變動的現象之背面添上一不變不動之本體。」

而朱鏡宙更認為濂溪太極圖（本名無極圖），雖說創自河上公，但河上公有無其人，世人多表懷疑，故其圖可能為後世方士竊取佛法而創成。因為佛家



以圓相為祈求的鵠目，如言覺曰圓覺，寂曰圓寂等，不一而足。據《景德傳燈錄》卷四記載，馬祖令人致書道欽禪師，書中作一圓相，欽發緘，於圓相中

similar to the goal of the Buddha-dharma, that is perfection. According to roll four of Jingde Transmitting Brightness Record, Mazu ordered a person to send master Daoqin a letter. Mazu drew a circle in the letter. Daoqin drew a picture in the circle and sent it back. Moreover, in the second volume, Duxu Roll of Collection of Interpretations on Various Theories, master Zongmi of Guifeng drew ten-layer-diagram. He took circle as Suchness and took O as Alaya. Therefore, Zhu Jingzhou said, "Taichi that Zhou Dunyi said seemed derived from Alaya of the Buddha-dharma. The thought of Wuji he said was just like Suchness of the Buddha-dharma. Absolute Suchness is describable and its purity can only be indicated by O."

It seems that what Zhu Jingzhou said is unprovable, but it is similar to Mr. Qingmu's saying. This shows the views on the universe of Zhou Dunyi was definitely influenced by Buddhism. His theory on mind obviously had the traces of the Buddhism. For example, he thought that the heart can be divided into four parts-Xthe subject, the use, the quietness and the move. The subject of the heart is unthinking. When we use our heart, our mind will be clear. Quietness leads the mind to rightness. When we put rightness into practice, we will realize truths. And, it seemed that this view came from "keeping completely still helps us having inspi-

作一畫，仍封還。此外圭峰宗密禪師禪源諸詮集都序卷，有迷悟十重圖，以圓為真如，以○為阿賴耶識。所以朱氏說：「濂溪所謂太極，似取法佛家，其言無極，則佛家所謂真如也。真如絕對待，無可言說，故僅能以○相表示其純然無雜之德而已。」

朱式此說，雖似缺乏確據，但其言及太極、無極之說體用之分，取法佛家真如為體，賴耶為用之說，與錢穆先生說法正屬相近。由此可知，周敦頤的宇宙觀必受佛家影響無疑了。周敦頤的，更明顯地有佛學的痕跡存在。如他以為「心分體用動靜，心體為無思，心用為思通；靜為至正，動為明達」，他所說的至正、明達，雖似得於《易》之「寂然不動，感而遂通」與及《中庸》的誠明，但其立說，實受佛家止觀、寂照、定慧等說的暗示。其《通書》中言及「誠」字謂：《通書》多用《中庸》，《中庸》言誠，是指止不息不已的變化而言，濂溪則似先有一「誠」的本體在變化之前而寂然不動以待感。這一個「誠」，無為，亦無欲，頗似佛家所謂涅槃性體，而不是《孟子》《中庸》所說的「性」了。《通書》又說：「聖可學乎？」曰可。有要乎？曰有一為要。一者，無欲也。無欲則靜虛動直，靜虛則明，明則通，動直則公，公則溥。明通公溥，庶矣乎。」

此處以靜虛動直解釋無欲之體，但靜虛動直顯有先後，非靜虛不得有動直，可知寂然不動的「誠」，是偏在靜而虛一邊的。明通公溥亦有先後，明通屬智屬照，公溥才屬仁屬行，觀此可知濂溪之意，是先有一個心本體，才能發生

ration and then having realization gradually” of the Book of Changes and “truthfulness helps us having realization” of the Doctrine of Mean. In fact, contemplation and wisdom of the Buddha-dharma were the real ones that inspired him with this view. Almanac says, “The truthfulness that The Doctrine of Mean says means restless changes. Lianxi thought that there is a stable substance of honesty before the changes. This truthfulness has no attachment and desires. It is very similar to the essence of Nirvana of the Buddha-dharma but the “nature” that Mencius and the Doctrine of Mean say.” It also says, “Can we learn to be a saint? Yes, we can. What should we require? Having no desires. When having no desires, our mind is clear and we will do the right deeds. A clear mind can clearly see things. When we see things clearly, we will realize truths. A right deed shows fairness. To be fair is great. He who has a clear mind and detached deeds can be called a saint.”

Almanac explains the state of having no desires by clear mind and right deed. Obviously, one should have a clear mind first, then he can do right deeds. So the center of the still truthfulness is clarity. And, “to see things clearly” is insightful wisdom; “to be fair” is virtuousness. One should see things clearly, then he can be fair. So we can see that Lianxi thought that the heart has a substance and everything can



作用。此一心體險然近道家，其實更近佛家。

此外，周氏之問弟子顏子所樂為，使思索之，及教人靜坐等，都顯示出其源出佛家(尤其是禪宗)。而周氏所作的詩中，也時常披露其與佛家關係匪淺。如「經古寺」詩說：「是處塵埃皆可息，時清終未忍辭官」；「宿山房」詩說：「久厭塵坌樂靜玄，俸微猶乏買山錢。徘徊真境不能去，且寄雲房一榻眠」；「宿崇聖寺」詩說：「始覺空山客，不生浮世愁。……徹曉都忘寐，心疑在沃州。」而其「題大顛壁」詩更說：「退之自謂如夫子，原道深排佛老非。不識大顛何似者？數書珍重更留衣。」便是笑韓愈不能始終如一，初排佛老，後謫潮州時，卻三簡大顛，轉任袁州時，更布施兩衣。他此笑雖然有理，但其他宋儒以排佛自任的，便頗覺不快。所以程伊川雖祖述其根本思想，但罵他為「窮禪客」。但此更足證明佛教對濂溪思想影響之大之深了。

(待續)



thus come to exist through the heart. It seems that this view is close to Taoism, in fact, it is closer to Buddhism.

Furthermore, Zhou Dunyi told his pupil Yanzi to think why he likes to do the things he loves to do. Zhou also taught people to sit into meditation. From all these things, we see that Zhou's thoughts indeed influenced by the Buddha-dharma (especially Zen). And, many of his poems also show his relationship with Buddhism. His poem Passing by an Old Temple says, "I can give up all the worldly things. I finally resigned my post as an government official." Poem Stayed Overnight at the Mountain House says, "For a long time, I have being tired of worldly trifles and enjoying a tranquil life very much. But, my salary is not enough to support me to live in the mountain for very long. I couldn't help myself stick around the wonderland. Therefore, I stayed the night at the monk's chamber." Poem Stayed at Chongsheng Temple says, "I had my first enlightenment when I as a guest of the unworldly mountain. When I was there, I didn't have a little bit of worldly worry. I couldn't sleep all that night because my heart is still concerned about Wozhou." Poem Writings on the Wall of Dadian's Dwelling says, "Han Yu said that he is just like Confucius. In the beginning, he didn't know who is Dadian and strongly stood against the Buddhist masters. Later, he wrote many times

to the Buddhist masters to persuade them to keep the clothes he gave.” This paragraph tells us that Zhou Dunyi laughed at Han Yu for his changeful standpoint. At first, he had opposite views to Buddhism. But he wrote to Dadian three times when was banished to Chaozhou. When he transferred to Yuanzhou, he even gave money and clothes to Buddhist monks. His laugh on Han Yu is reasonable. But other Confucians, who were also stood against Buddhism, then felt unhappy. So, although Chen Yichuan stated Zhou’s views, but also called him “poor Zen learner”. This gives sufficient evidence that Buddhism indeed had a great influence on Zhou Dunyi.

~ to be continued~

P.S. GALaya/An abbreviation of Alaya-vijanana. Alaya is a sort of eternal substance or matter, creative and containing all forms; when considered as a whole, it is non-existent or contains nothing; when considered phenomenal, it fills the universe. It seems to be of the nature of materialism. It is the store or totality of consciousness both absolute and relative. It is described as the fundamental mind-consciousness of conscious beings, which lays hold of all the experience of the individual life, and which stores and holds the germs of all affairs. It is the last of Eighth Consciousness from which them Wisdom of Great Round Mirror is derived.





玄奘大師 (30)

Master Xuan-Zang

玄奘大師的一生，完全的奉獻給佛法
為的是讓千萬的眾生得到永恆的喜樂
得到生命的答案，得到的文字
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.



30. 高宗與武后

美麗の後宮裡，武則天大腹便便由兩個宮女及一個太監陪侍著，突然武后感到肚子疼，眉頭皺起，手捧腹部，宮女見狀驚問：

皇后，您怎麼了？

武后說道：

要——要生了

快傳御醫！

太監應聲道：

是！

然後轉身匆匆離去

另一個宮女馬上接口道：

我這就趕快去通知皇上

武后點頭，然後由宮女扶至御床上躺下。

此時御醫進，立時為武后把脈。

高宗聞訊帶著關切的神情，匆匆趕來，趨近亦問武后：

媚娘！妳還好吧？

武后虛弱的點頭，但已現不支現象，高宗見狀相當著急的問御醫：

武后的狀況如何？

御醫露出擔憂的神色道：

啟稟聖上，皇后有難產的脈象

高宗一聽大驚失色道：

啊！？

隨即對侍臣說道：

快！快給她醫治

另外，快找玄奘大師來

侍臣道：

遵旨！

說罷匆匆離去。

高宗執起武后的手說道：

來！

Emperor Gao-zong and Queen Wu-hou

In the beautiful imperial palace, Queen Wu-ze-tian is in pregnancy with a big belly and is accompanied by two maids and a eunuch. All of a sudden, the Queen feels great pain in the abdomen and wrinkle up her brows. She holds the abdomen. The maids see it and ask by astonished:

Her Majesty, Are you alright?

The Queen say:



I am about to give birth.

Quickly, send for the imperial physician!

The eunuch reply:

Yes!

Then, he makes a turn and run away in a hurry.

One of the maids says at this moment:

I will go and tell His Majesty,

The Queen agrees, then, lie down on the bed by the assistance from the maids.

Not for long, the imperial physician comes and feels the pulse for the Queen right away.

Emperor Gao-zong comes hastily with deeply concerned eyes. He stands by the Queen and

我們一起虔誠的唸“阿彌陀佛”

玄奘大師說過，凡是遇到危難，只要誠心的唸佛，就可以轉危為安。

武后點頭，虛弱小聲但十分虔誠的與高宗一起唸起：

阿彌陀佛、阿彌陀佛、阿彌陀佛……

此時玄奘大師匆匆趕至，高宗立即如獲救星般起身迎向玄奘大師：

大師，武后難產，請您幫幫她吧！

玄奘大師點了頭道：

好！

然後攜高宗一起走至床前，對武后說道：

武皇后，現在，一句一句的跟著我唸

武后答道：

好

玄奘大師道：

皈依佛

武后唸：

皈依佛

玄奘大師道：

皈依法

武后唸：

皈依法

玄奘大師道：

皈依僧

武后唸：

皈依僧

玄奘大師滿意的笑道：

武皇后

妳已經皈依了佛法僧三寶

從現在開始妳就是正式的三寶弟子了

這樣，佛菩薩一定會大力加持妳，龍天護法也一定會大力護持妳的

然後轉頭對高宗說：

陛下！ 您放心！

asks her:

Her Majesty ! Are you alright?

The Queen nods her head weakly and seems to be fainted. The Emperor Gao-zong asks the imperial physician with an anxious voice:

How is Her Majesty's condition?

The imperial physician shows his worry and say:

Your Majesty, Her Majesty has difficulties in delivery according her pulse.

The Emperor Gao-zong say with an astonished voice:

Ah !

The emperor says to the accompanied courtier: Quickly, treat her fast.



Meanwhile, quickly send for Master Xuan Zhang!

The accompanied courtier says:

Yes!

The accompanied courtier leaves right away.

The Emperor holds the Queen's hands and say: Come!

Let's recite "Amitabha" with our whole



武后母子必定平定無事！

高宗聞言喜出望外道：

真的？！

如果大師所言不虛，我一定會滿你許多心願

玄奘說道：

貧僧目前只有一個願望，就是如果誕生的是太子，就請陛下允許他短期出家為僧

高宗答道：

好的！沒問題！

就在此時武后已在白紗垂遮的御床上，因為產痛而大聲的呼喊，接著不久，就聽到了嬰兒的啼哭聲。

接著從白紗走出一個宮女，手捧著嬰兒向高宗稟報：

恭喜皇上！賀喜皇上！

皇后娘娘順利產下皇太子

高宗接過太子，高興的對玄奘說：

大師真的料事如神，果真母子平安哪！

玄奘大師也充滿慈愛的看著太子說道：

我已經為他取好了法號，就叫——佛光王吧！

高宗重覆道：

佛—光—王

嗯！很好

玄奘合十對著佛光王並說道：

願佛光王善神衛護、諸佛摩頂

願佛光王的智慧日日增輝

他日負起紹隆佛法的重責大任！！

高宗道：

太好了

哈！哈！哈！



heart together.

Master Xuan Zhang told us previously, "Whenever we are facing difficulties, we should piously recite the Buddha's name and all disasters will be averted."

The Queen agree and recite together with the Emperor with a sincere but weak voice.

Amitabha, Amitabha, Amitabha,

At this moment, Master Xuan Zhang comes in a hurry. The Emperor stands up and walks toward the Master just as he gets a savior:

Master, Her Majesty is having problems in giving birth. Please help her!

Master Xuan Zhang nods his head and says yes:

Alright!

Then, the Master and the Emperor walk toward the Queen together and the Master says to her: Her Majesty, listen to me now and chant after me one sentence by the other.

The Queen says:

Alright !

Master Xuan Zhang says:

光明的世界
Bright World

喜悅的天空

The Sky of Joy



一個陰霾的天空，灰濛濛的雲層，讓人感受不到一絲的喜悅，停機坪一如往常，做完了機外檢查，爬進了機艙，滾瓜爛熟的程序，一路依序的執行下來，咻～尖銳的引擎聲響了起來，飛機已如箭般的向前飛去，速度很快的到達起飛速度，建立好起飛仰角，大地漸漸離我而去。天空依舊陰霾，大地宛如沉睡一般，令我有眾人皆醉我獨醒的感覺。

雲層越來越厚，機外的能見度也越來越差，只能用儀表來保持繼續爬升的姿態，大地已完全看不到，只有一個孤單的自己。爬呀、爬！高度指示不斷的升高，一萬呎、一萬一、一萬二，黑色的雲層，終於漸漸變淡了；一萬四、一萬五千呎，雲層由黑色轉灰，接著變成白色，天越來越明亮了，一萬六、一萬七，是的，一萬七千呎的剎那，我衝出了雲層，一片晴空萬里的天際清藍如洗的天空，底下的雲層平的像是一層白色的圓毯。做一個360度小轉彎，大氣層像一個透明的圓玻璃罩罩著。啊！多奇妙的景色，陽光是如此的燦爛，天空是如此的清藍，連一絲絲的雜質都沒有，心中的喜悅油然而起，我在雲毯上快樂的跳躍，衝破了黑暗，光明是這麼般的可愛……

親愛的朋友，不要怕黑暗，只要持續的往上爬，衝破了黑暗，光明終將現前，喜悅的天空，將迎接著我們的未來。



A sky of dark haze and overcasting clouds, which make me can't feel any joy. The aircraft apron looks as usually. I finish the external check of the aircraft, then, climb into the driver compartment. The procedure of taking off is too familiar to me. Xiu ~ a sharp voice comes from the aircraft engine. The aircraft run forward just as an arrow. Not for long, the speed of the aircraft reaches the taking-off speed. I establish a nice angle to take off, then, I leave the ground behind. The sky is still haze and the mother land seems in deep sleep. It makes me feel that I am the only one who is awake.

The clouds become thicker. The visibility is worse. Now, I can rely only on the flying instrument to fly the aircraft high. Then, the mother land disappears. Only me, alone. Climb and climb! The height keeps rising. 10,000 feet, 11,000 feet, 12,000 feet, the dark clouds become



not so dark, 14,000 feet, 15,000 feet, the clouds turn from dark to gray, then, turn to white, the sky becomes brighter, 16,000 feet, 17,000 feet. Yes! At the height of 17,000 feet, I break through the clouds. There is no cloud at all and the sky is clear blue. The clouds below me look as a white and round blanket. I let the aircraft make a 360 degree small turns and find that the atmosphere just like a round transparent glass cover. Oh! How amazing the scenery is! The sun is shining. The sky is clear blue and has no impurities at all. A joy pops up from the heart. I jump up and down on the cloud blanket pleasantly. The darkness has been broken through. The brightness is so lovely.....

Dear friend, don't fear the darkness. As long as we keep climbing upward, we would be able to break through the darkness and see the brightness. The sky of joy will come greeting us for our future.

The world of the essays
小品文的世界

A bouquet of pink roses in a green vase, with a notebook and a red pencil in the foreground.

The life 人生



平日，我有早起晨跑的習慣，黎明時發現花瓣上的露珠，像是鑲嵌在鑽石戒上的明珠，玲瓏剔透又晶瑩無瑕。

我喜歡閱讀香港發行的讀者文摘，末頁珠璣集：「如果您不能改變世界，就只有隨這個世界改變」。

我認為這並非消極，世界上原有美好的事物，等待我們去擷取，相信只要有一份追求知識、努力工作的抱負，面對現實，一定會領略其神奇和美妙，況且，只要從善如流，也往往會有潛移默化的功效。

人生要自己去開拓創造，並全力地獻出智慧、膽識、才能、品德和血汗，最後，榮譽肯定屬於您！

一個人永遠保有一顆純真、向上的心，樂觀積極的為生活忙碌就很有意義。



有的人不快樂，成天怨恨懷才不遇，認為大才小用，為什麼沒有人提拔、賞識？殊不知在這份惆悵中，大好的時光平白又

虛擲了若干？

所有在人生事業上功成名就的人，並非只如一般人所謂的才德優越，他們在人事的應對上，肯定有著常人難及的容忍和努力，一個人不瞭解自己的份量、極限、與所處的環境，又怎能淑善於世？

In the ordinary day, I get used to get up early and jog. Sometimes I find the petal's dew like the bright pearl inlay on the diamond and it is so beautiful.

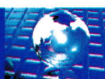
I like to read Readers Digest published in the Hong Kong, the last page of it said "If you could not change this world, so you should be changed by this world."

I think it isn't a negative saying. There are so many wonderful things in this world are waiting for us to collect. Only if we have an aspiration to pursue the knowledge, to work hard and to face the reality, then we certainly would realize the miracle and the magnificent of the world. Moreover, only if we are always doing what is right, we could change the circumstances in an unobtrusive and imperceptible way.

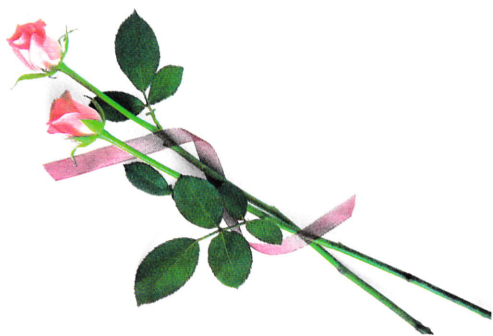
We need to expand and create our lives. Completely devote your wisdom, courage, talent, morals and efforts. At last, the honor would belong to you.

We are supposed to have a pure and positive mind, and then our optimistic and positive effort for our life would be very meaningful. Someone does not feel happy and hate his own situation because he always thinks his talent is used on small place; why no one promote him and recognize the worth of him? He would not realize that he already waste his golden time.

Those people who achieve success and win recognition, they not only have talents but have virtue. Moreover, they can endure suffers and they put more efforts than ordinary people. If someone does not understand his own capability,



人生要安守一份可貴的平實，和淡泊名利是很難做到的器度，那是需要極高的情操和修養。每個人也都瞭解孔子所謂的「君子無爭，必也射乎」，但是，又有多少人能摒棄追逐於名利？



我也常反省自己，在公式化的平淡生活中，有發揮愛心盡力去幫助別人？並找出一份閒情逸致來欣賞生活中的點滴樂趣。也給予我很恬適、寧靜的啟示：人生苦短，在世數十載為歡幾何？為何我不保持純真、善良的心靈，去維繫人與人之間那份美好，和睦的情誼呢？

我肯定地認為：人生是掌握在我們的手中，並由我們恣意去安排、支配、創造、刻劃、有歡笑、掙扎、有成功、也有失敗。它捲走一個昨日，又很快地送來一個今日，令我們來不及為一個今日計劃，便又伸手迎接另一個明日的開始。

支配生活的方式有很多，無論是選擇何者，最重要的是在生活的過程步伐裏，我們的腳步一定要踏實、穩健，一步一個腳印，如果渾渾噩噩讓它踏在空白的琴鍵上，一輩子也彈奏不出悅耳、動聽的旋律與音符。

limitation and condition he had how could he contribute himself to the world?

It is pretty hard for a people to cherish his own valuable ordinary and not to seek fame and wealth, because it needs utmost sentiment and culture. Almost everyone understands a Confucius's saying "the gentleman has no argument and competition with others". However, how many people would abandon the fame and gain?

I also make self-examination all the time and ask myself do I bring all of my talents to help others and still keep a leisurely and carefree mood to admire the delights of my life. That also gives me a comfort and peaceful apocalypse: Life is very short, how often do we have the enjoyment? Why do I not keep a pure and kind soul to hold the fine and harmony friendship with others?

I certainly think: Life is grasping by my hand, and it can be arranged, controlled, created and planned by us with laugh, struggle, success and failure. It took one day away, then send today soon. We always don't have enough time to plan the today, however, we have to meet and greet another tomorrow.

There are a lot of ways to arrange your life, no matter what you choose, the most important thing is making sure that your steps are dependable, steady and one step after the other. If we step on the white piano keys ignorantly, we are not able to create a pleasing and touch melody.

處處蓮花．處處歡喜

Wherever there are lotuses, there are joys

本期鍾愛主題：

Cherishing topic of this month:

白色的蓮花

The lotus of the white

愛蓮記 Note on the love for the lotus

蓮 出淤泥而不染 著清漣而不妖

The lotus, growing up in the mud, but not stained by the mud; living in the clear water, but not become showy

中通外直 不蔓不枝

Its stem is unobstructed and straight, and not climbing on any branch

香遠益清 亭亭靜植

Standing away from it has better smell of pure fragrant, seeing it slim and still

可遠觀而不可褻玩焉

It can be appreciated from long distance, but not be treated as a toy

蓮 花之君子者也

The lotus, the gentleman of the flowers

~~~ 周敦頤．愛蓮說

Chou Dun-Yi,

Note on the love for the lotus







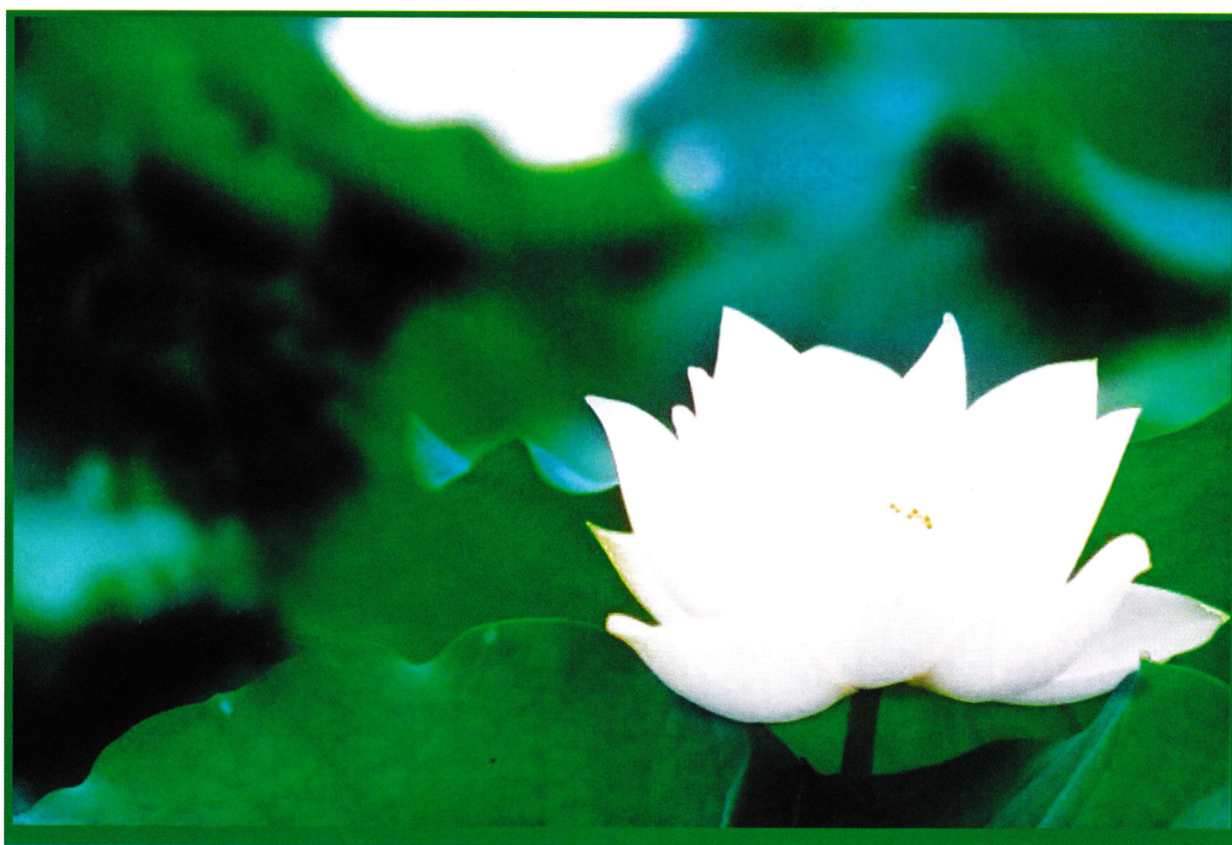




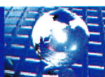




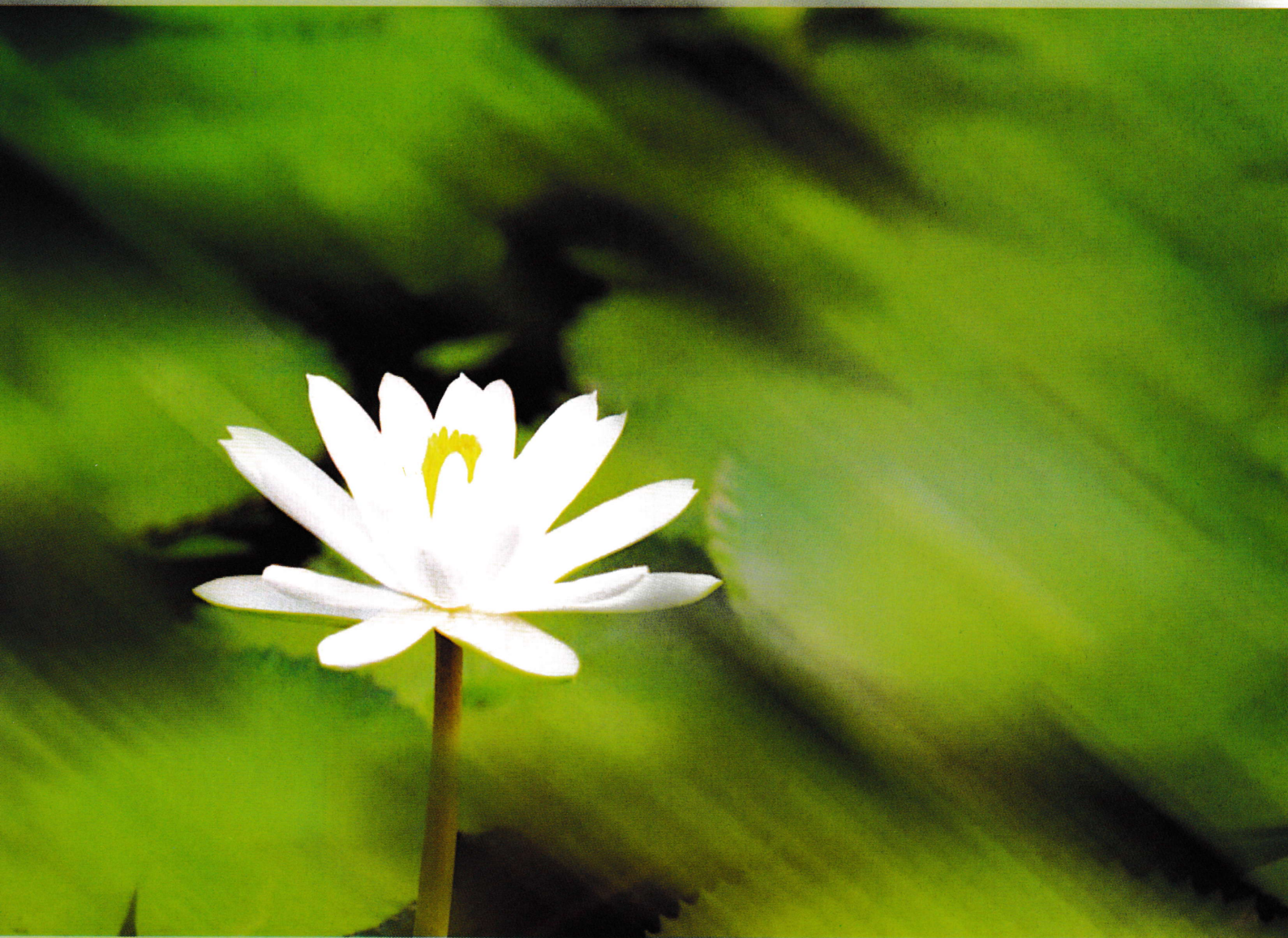




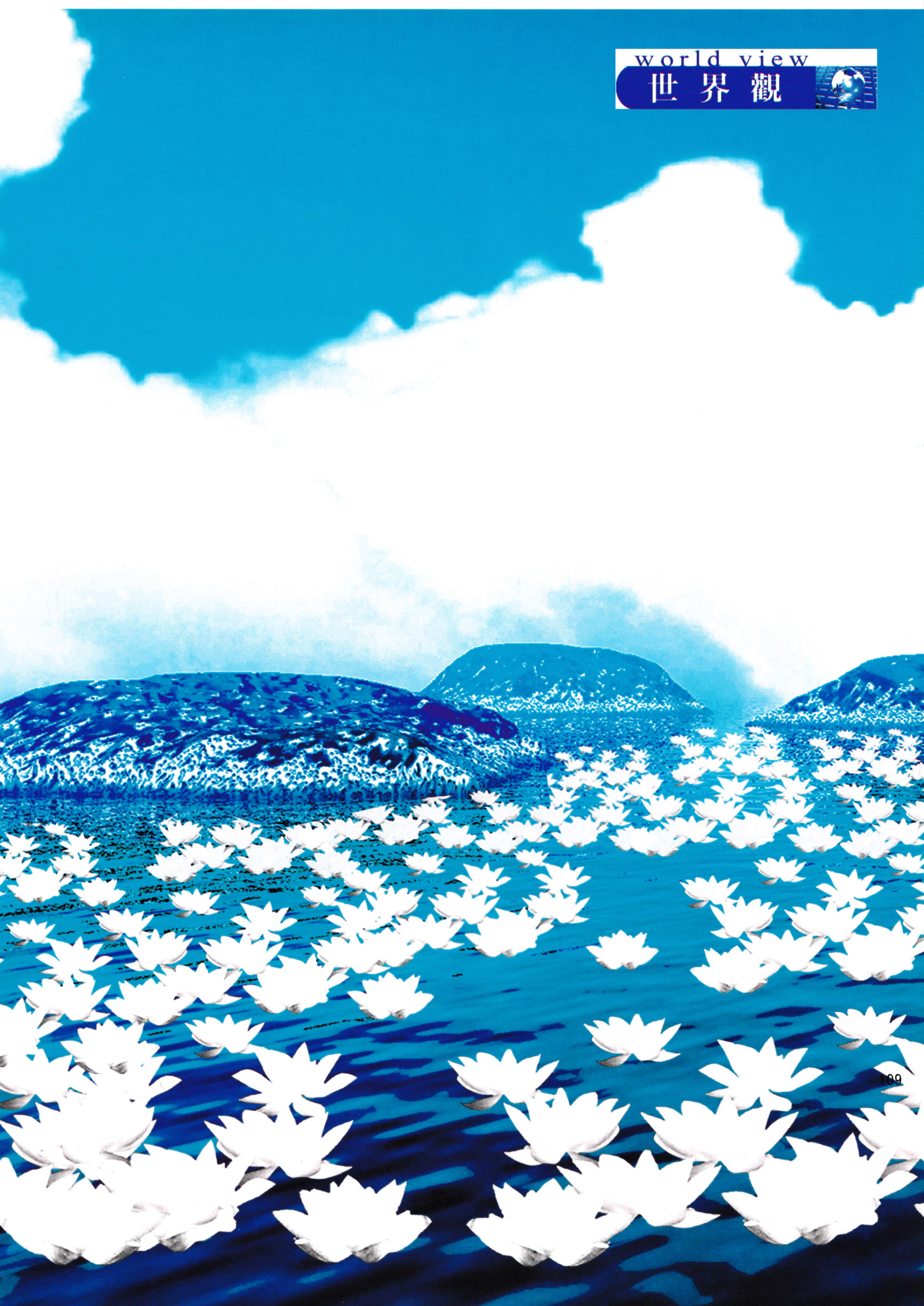














# 如何作一個脾氣好好先生？

## How to become a Mr. Good Temper?

～ 阿福、阿成與融合的對話

～ Conversation between A-fu,  
A-cheng and Rong-he







漫步在無人的山林中，星光閃閃，掛滿了天空，清新的微風，吹拂我的心，明亮的月，在夜空中漫步，散發著溫馨，迷人的光芒。

今晚的夜空格外的令人心曠神怡，陣陣的花香從遠方緩緩的飄了過來，不一會兒，客棧隨風搖曳的燈籠，已出現在眼前，今晚又到了我們聊天的時刻。泡好了茶，阿福首先開口了。

阿福：怎樣才不會發脾氣呢？

融合：看清楚！

阿福：就是看的太清楚才會生氣啊！

融合：再看清楚！

阿福：何解？

融合：了知三世一切因，能知三世一切果，會生氣只因沒有真正了知，由於片面了知的關係，便起了我執，我執一起，便易遇境而抽離不出來？

阿福：可是這不是一般人做得到的啊！

阿成：是啊！那要怎麼辦呢？

融合：聽話，多練習。

阿成：噢？

融合：是啊，聽佛菩薩的話就對了。

Take a walk in forest alone. The stars are flickering. Fresh breeze blows my heart cool. The moon is bright. I stroll in the night and the atmosphere is warm and sweet. The light of the sky is so charming. The night is extraordinary carefree and joyous. The fragrance of flower floats to me slowly from far away. In a little while, a roadhouse with a swing lantern is appearing before my eyes. It is time for chatting. I make the tea, then, A-fu say something in the first.

A-fu: How can a person control his temper?

Rong-he: To see clearly

A-fu: I see everything too clear, therefore, I get angry.

Rong-he: To see clearly more.

A-fu: Why?

Rong-he: You should completely decode the cause and effect of samsara. If you didn't completely decode the matter, you would get angry because of partially understanding, ego and stubborn. You will cling yourself to the external circumstances.

A-fu: I don't think ordinary people can make it.

A-cheng: Yes, it is. Then, what should we do?

Rong-he: Obedience and more practice

A-cheng: Why?

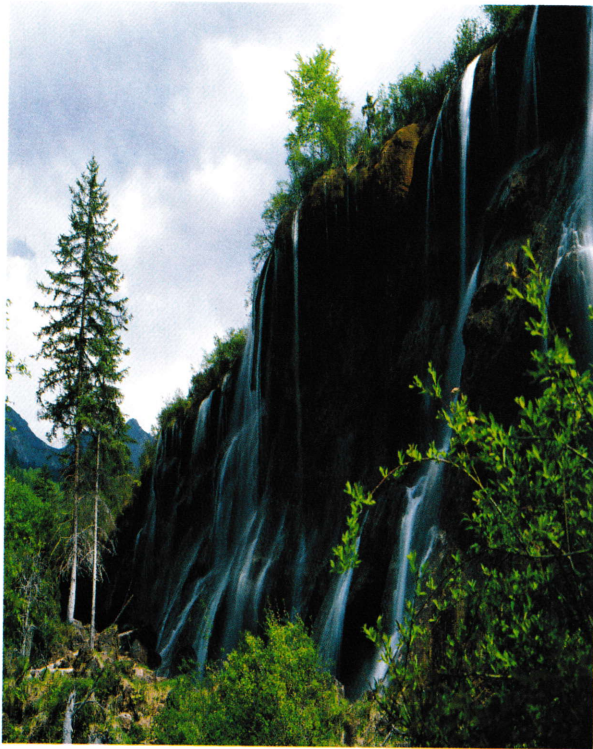
Rong-he: Yes, let's it. Listen to the Buddha and Bodhisattva's words.











阿福：怎麼說呢？

融合：佛菩薩，教我們要慈悲，慈眼視眾生，苦海度群迷，因憫眾生故，起大悲心，欲拔眾生苦。

因為我們的願力大了，心量也會擴大，當我們願意去承擔別人的苦痛時，由於願力故，一切的苦痛便不再是苦痛。

阿福：可是這是心的層面，有時肉身也會受不了啊！

融合：所以要多練習啊！

可以從靜坐、念經、拜佛中培養我們的定力，增長我們的智慧，擴大我們的願力。另外可從飲食調養方面著手，使身體更健康、承擔能力更強。

阿成：原來修行還是要有方法與次第的，不然有時還真修不下去呢？

融合：是啊！而且聽話至為重要，只有全然的相信真理，做一個愛人過己的人，才能真正做一個脾氣好好先生。

A-fu: Why is that?

Rong-he: The Buddha and Bodhisattva teach to be compassion. We are supposed to see all living creatures with mercy eyes. Help all of them get rid of sufferings. Because of compassion, we discover our mercy heart. Therefore, we are willing to help and save other people.

As our wish and will are very strong, our ambition becomes great too. When we are willing to take the responsibility of other people's troubles and sufferings, all sufferings are no more sufferings because of the strong wish and will.

A-fu: What you saying belongs to the psychological level; however, the physical body probably can't bear it sometimes.

Rong-he: Therefore, you need to practice more.

You may increase your stability, wisdom and will by sitting into meditation, chanting sutra and prostrating to the Buddha. Besides, you may improve your health condition and capability by diet adjustment.

A-cheng: I'm happy to know that we have methods and process to cultivate ourselves. Otherwise, we probably can't make it sometimes.

Rong-he: Yes, obedience is a very important matter. Only you completely believing to the truth and to love other people more than to love yourself, you may able to become a man of good temper.



# 完美的生命 = 服務的人生

Perfect Life = The Life of the Service

~ 從「禪」舞台劇片段對話談起

~ Talk from dialogue of the drama [Zen]







## 一、完美的生命（劇本）

甲：

我渴望完美

乙：

我也是



丙：

我也是

丁：

我也是

大家：

我們都是

戊：

我渴望

完美的生命

己：

我希望達成

完美的生命

庚：

是

辛：

是

子：

## I. Perfect Life(manuscript)

A:

I hope earnestly to be perfect.

B:

I also is.

C:

I also is.

D:

I also is

ALL:

We all are.

E:

I hope earnestly to have perfect life.

F:

I hope to reach perfect life.

G:

Yes

H:

Yes

I:

Yes

ALL:

We all are.

J:

Then, what is the perfect life?

Yi-zhu:

Must know all-loves and that is the most perfect status of existence and that is the perfect life.

K:

What is all-loves?

Yi-zhu:

That is love others exceed love oneself.  
Only in such a status,



是  
大家：  
我們都是  
丑：  
那麼  
什麼才是完美的生命？

逸竹：  
一定要懂得全部的愛，  
才是最圓滿的生存狀態，  
也才是完美的生命。

寅：  
什麼是全部的愛？

逸竹：  
就是愛人超過愛自己，  
只有這樣的境界，  
才能真正懂得什麼是全部的愛，  
因為唯有愛人過己，  
才能彌補過去生對於所有眾生的欠缺，  
才能加倍的償還因果，

You really know what all-loves are.  
If and only if you love others exceed  
yourself,  
You can compensate all living things the  
obligation which from your previous  
existence.  
To double compensate the cause and  
effect.  
Thus, you can keep yourself from the  
power of karma.  
Therefore, you must love others exceed  
yourself.  
Then, you can reach the status of perfect  
life.  
L :

This means to have the spirit of  
sacrifice.

Yi-zhu :

Yes, the life of the service is the per-







這樣才能遠離業力的催逼，  
所以一定要做到愛人過己，  
才能到達生命的完美境界。

卯：

也就是擁有犧牲奉獻的精神

逸竹：

是的

服務的人生

是完美的生命



## 二、服務名言集

前人種樹，後人乘涼。 ~ 佚名

己欲立而立人，己欲達而達人。

~ 1 孔子

安得廣廈千萬間，大庇天下寒士俱歡顏。

~ 2 杜甫

士當先天下之憂而憂，後天下之樂而樂。

~ 3 范仲淹

民吾同胞，物吾與也。

為天地立心，為生民立命；為往聖繼絕

學，為萬世開太平。

~ 4 張載

fect life.

## II. Famous sayings about the service

Predecessors grow the tree, the posterity enjoys cool air.

~ An ancient Chinese

Want to support oneself, so, support other people; want to be flourishing. So, help other people flourishing.

~ 1 Confucius

Get many big houses and let many poor peoples lived into and laugh heartily.

~ 2 Du-fu

A scholar is supposed to worry before other people worry and happy after other people happy.

~ 3 Fan Zhong-yan

People are my brothers; the whole creation and I are same kind.

Find out the conscience for the world; protect the life for the people; inherit the great knowledge for the saint; establish the peace for the world.

~ 4 Chang-zai

1. Confucius, Chun-qi era, Lu country, B.C.551 ~ 479, the posterity calls him " the Supreme Sage"

2. Du-fu, poet of the Tang Dynasty, the posterity calls him " saint of the poem", A.C.712 ~ 770

3. Fan Zhong-yan, the Sung Dynasty ( belong to Jiangsu), well-known author and politician and vice- prime minister, A.C.989 ~ 1052

4. Chang-zai, the Sung Dynasty, the master of Li-xue, A.C.1020 ~ 1077

The matter of the world is success be-



1. 孔子，春秋魯國鄒邑（今山東曲阜）人，西元前551-479年，後世人稱他作「至聖先師」
2. 杜甫，唐朝詩人，後世人稱他作「詩聖」，712 -770年
3. 范仲淹，北宋吳縣（今屬江蘇）人，著名的文學家、政治家，官至副宰相，989-1052年
4. 張載，北宋大梁（今山西省天鎮縣東北）人，理學大師，1020-1077年



天下事成於公而敗於私，成於真而敗於偽。

～ 5 陶覺

人生以服務為目的，不以奪取為目的。

～ 6 孫文

你若要喜愛你自己的價值，你就得給世界創造價值。

～ 7 歌德

人只有獻身於社會，才能找出那實際上是短暫而有風險的生命的意義。

一個人的價值，應當看他貢獻什麼，而不是看他取得什麼。

～ 8 愛因斯坦

cause of without selfishness and is fail because of selfishness; success because of sincerity and fail because of false.

～ 5 Tao-jue

The life regard serving as the purpose, don't regarding robbing as the purpose.

～ 6 Dr. Sun Yat-sen

If you like your own value, you have to create the world the value.

～ 7 Joharln Wolfgang von Goethe

A person only dedicates himself in the society, and then he can find out the real meaning of life which actually is short and has risk.

The value of a person is depended on what is his contribution not what he obtains.

～ 8 Albert Einstein

If one day, I can have contribution to the public benefit, I will think that I am the happiest person in the world.

～ 9 Nkolai Vasilievich Gogol

If we want to make friend, do some matters for other people first -- the matter that need spending time and physical strength, showing your consideration and contribution, and then you can attain.

～ 10 Carnegie

5.Tao-jue, Chinese ancient scholar

6.Dr. Sun Yat-sen, the father of China of the modern age, A.C.1866 ~ 1940

7.Joharln Wolfgang von Goethe, writer in Germany, A.C.1749 ~ 1832

8.Albert Einstein, scientist of the Judea, A.C.1879 ~ 1955

9.Nkolai Vasilievich Gogol, writer in Russia, A.C.1809 ~ 1852

10.N Carnegie, the United States contemporary and









如果有一天，我能夠對我們的公共利益有所貢獻，我就會認為自己是世界上最幸福的人了。

～ 9 果戈理

如果我們想交朋友，就要先為別人做些事 —— 那些需要花時間、體力、體貼、奉獻才能做到的事。

～ 10 卡耐基

5. 陶覺，中國古人

6. 孫文，近代中國之父，1866-1940 年

7. 歌德，德國作家，1749-1832 年

8. 愛因斯坦，猶太科學家，1879-1955 年

9. 果戈理，俄國作家，1809-1852 年

10. 卡耐基，美國當代著名的企業家、教育家和演

講口才藝術家

大道之行也，天下為公，選賢與能，講信修睦。故人不獨親其親，不獨子其子，使老所終，壯有所用，幼有所長，矜、寡、孤、獨、廢疾者皆有所養，男有分，女有歸。貨惡其棄於地也，不必藏於己；力惡其不出於身也，不必為己。是故謀閉而不興，盜竊亂賊而不作，故外戶而不閉，是謂大同。

well-known entrepreneur, educator and artist  
of the eloquence of the lecture

When the perfect order prevails, the world is like a home shared by all. Virtuous and worthy men are elected to public office, and capable men hold posts of gainful employment in society; peace and trust among all men are the maxims of living. All men love and respect their own parents and children, as well as the parents and children of others. This is caring for the old; there are jobs for adults; there are nourishment and education for the children. There is a means of support for the widows, and the widowers; for all who find themselves alone in the world; and for the disabled. Every man and woman has an appropriate role to play in the family and society. A sense of sharing displaces the effects of selfishness and materialism. A devotion to public duty





~ 11 禮記禮運大同篇

言恆順眾生者，謂盡法界、虛空界，十方刹海所有眾生，種種差別……。我皆於彼，隨順而轉。種種承事，種種供養。如敬父母，如奉師長及阿羅漢，乃至如來，等無有異。於諸病苦，為作良醫。於失道者，示其正路。於闇夜中，為作光明。於貧窮者，令得伏藏。菩薩如是平等饒益一切眾生。……。菩薩如是隨順眾生，虛空界盡，眾生界盡，眾生業盡，眾生煩惱盡，我此隨順無有窮盡。念念相續，無有間



斷，身語意業，無有疲厭。

~ 12 大方廣佛華嚴經普賢菩薩行願品

11. 《禮記》為孔子的弟子及後學者所記，內容講述哲理及禮儀法度，其性質為先秦儒家言禮之叢書

12. 《大方廣佛華嚴經》東晉天竺三藏佛跋陀羅譯，大正新脩大藏經第九冊

### 三、轉不完美為完美的祕訣與方法 ~ 愛與服務

人的一生是有限的，而完美的追求是無限的；以有限的一生，去追求無限的完美，於是乎，苦惱接踵而至。

諸如八字不好、名字不對、生的不美、長得不高、跳的不遠、能力不足、智

leaves no room for idleness. Intrigues and conniving for ill gain are unknown. Villains such as thieves and robbers do not exist. The door to every home need never be locked and bolted day or night. These are the characteristics of an ideal world, commonwealth state.

~ 11 The Commonwealth State in the Rites

Speak of obeying the myriad living beings forever; the dharma realm has no boundary; the emptiness realm has no boundary; the living beings in ten directions are limitless and they are all different..... However, to all of those limitless beings, I obey them all. Serve them in many ways. Offer them in many ways. Respect them as my parents. Serve them as my teachers and saints. If they get sickness, I am the doctor. If they loss their way, I guide the right direction for them. If the darkness comes, I light up the brightness for them. If they are poor, I make them find out the treasure. Bodhisattva will equally benefit all living beings just like this..... Bodhisattva obey the myriad living beings under such a way till the emptiness realm, the living beings realm, the karma of all living beings, the worries of all living beings were all finished. However, my obeying still has not finished. I'll forever keep this ideal in my mind. My obeying thinking is continuous and has no interruption. My body, speech and mind have no tire at all.

~ 12 Samantabhadra's will and action in Hua-yan



慧不夠、運氣不好、福報不夠、流年不順……等等，不完美俯拾即是，隨便哪一個人都不缺這些。

由於人是不完美的，所以，由眾人所組成的家庭、社會、國家、乃至世界，也難免不完美。

生命中的不完美，如同月球上滿佈的坑洞，大大小小、陰陰暗暗。

然而，人也不是不懂得去突圍，於是乎，批流年、算八字、改名字、安太歲、改風水、美容瘦身、培養能力、訓練口才、經營人際……等等，紛紛出籠。不過，這些作為到底真的能改變生命中的不完美嗎？值得評估。

在群居的社會中，一味競爭，往往造成力量與力量之間的互相排擠與抵消；換句話說，不是自由競爭不對，而是在誰都互不相讓的狀況下，難道，真的一定優勝劣敗、適者生存嗎？

試想，等到所有的人都敗下陣來，你一個人「唯我獨尊」的時候，就得自己種菜、自己煮飯、自己織布、自己洗衣、自己開車、自己把自己製造出來的垃圾拿去山裡去埋……這樣要怎麼活？

其實，把一切的不完美轉變成完美的祕訣就是～愛，而且「現在」就去愛；把一切不完美轉變成完美的方法就是～服務，而且「無怨無悔」的去服務。

當我把心中的愛，透過服務的行動去利益他人的時候，雖然，我甚至不知道被服務的人是誰，不過，這一點都沒有關係，只要我確定我是在服務，就在這個時候，好像我生命中的不完美也變好了一些、或變得不是那麼重要。

我因為知道我能服務，我的人格好像也進化了一些，於是，我的心也變得快樂

Sutra

11. The Rites, The pupil and later scholar of the Confucius, the content relates the philosophy and rite, it is a book of the Confucianism in Qin Dynasty.
12. Samantabhadras will and action in Hua-yan Sutra, Jin Dynasty, translated by Buddhahadra, Volume 9 of new edition of Da-zheng depositary of Buddhist texts.

### III. The secret and method to turn not-perfect for perfect

The whole life of the person is limited, and pursue perfection is infinite; use the limit to pursuer the infinite, therefore, the worries come.

For instance, the horoscope isn't good; the name is wrong; don't get beautiful; don't grow high; don't jump far enough; have shortage in ability; the intelligence isn't enough; the luck isn't good; the merits isn't enough; the current year isn't good.....etc. The imperfection is everywhere. Every body has no shortage of imperfection.

Because the person is not perfect, so, the public, the family, the society, the nation and the whole world that were integrated by person, have imperfection too.

The imperfection in the life is just as the gloomy pits on the moon.

However, people are trying to break through those imperfections. Therefore, alter the horoscope; change the name; change the Feng-shui; reduce the weight; develop the ability; train the eloquence; adjust the human relations..... etc.



了一些；所以，相對的我也比較能夠忍受內外境界中的不完美。我不斷的服務，並且透過不斷的服務，我知道未來，會變得比較有機會完美，所以，我更加的快樂。

由於我不斷的服務，這股向上的力量源源不絕，我更加喜歡我自己；儘管我知道我的生命還是不完美，不過，當我把全部的注意力都放在服務上時，有時候，我好像完全忘記了生命是不完美的這件事，我竟然沈浸在單純服務的喜悅當中。

所以，我想要大聲的感謝那些可能接受我服務的人，因為，由於你們接受了我的服務，我有可能從自我的執著中解脫出來，這是可以讓生命趨向完美的一條道路。

儘管我在前面曾經說過，不完美如同月球上滿佈的坑洞，那麼，就讓服務的陽光，遍照每一個大小坑洞，讓陰暗盡去，讓它成為一輪皎潔明亮的滿月！

However, these conduct and actions can really change the imperfection in the life? It needs to be evaluated.

A persistent competition usually makes the powers conflict with each other in human society. In other words, although the free competition is not a wrong matter, however, if nobody wants to give a way for others to go through, then, very few people can be survived under such condition.

Think about that if every one but you survive. Only I am only. Then, you have to grow vegetables by self; cook by self; weave cloth by self; wash clothes by self; drive by self; bury the









trash that made by you all by yourself..... How can you live under such circumstance?

In fact, the secret to turn the imperfection into perfection is Love. Moreover, love right now. The method to turn the imperfection into perfection is the service. Moreover, serve without any regret.

When I spend my love in the actions of service, although sometimes I don't get acquainted with the people I served, however, that doesn't matter. If I'm very sure I am doing the service, the imperfection in my life seems to be improved in some extent. The imperfection seems to become less important.

As I know I am able to serve, my moral integrity is evolving a little bit. Therefore, I become happier. I have more ability to endure the inner and outer imperfection than before. I'm keeping serving and that makes me have more

chance to become perfection in the future. Therefore, I become happier.

As I keep serving, the uplift power keeps growing. I like myself more. Although I still know that the life is imperfection, however, sometimes I completely forget that matter when I concentrate my self on serving. I bathe myself in the pure happiness of serving.

Therefore, I would like to thank all those people that I served. Because of you, I might be able to free myself from the ego. This is a way that might bring you to the perfection of life.

Although I have said that the imperfection is the gloomy pits on the moon, then, let the sun of the service light up every pit and the moon becomes a bright and full one!





# 美麗的期待

# The expectation of the beauty



## 下一期的玄奘大師劇本介紹精采片段

### 31. 譯大般若經

譯經場上，玄奘居首，對眾高僧大德說道：

今天是顯慶五年的正月一日，也是我們譯經院艱鉅任務開始的日子，就是要正式展開大部頭經典“大般若經”的翻譯工作。這部經梵本有四處十六會、共計二十萬頌。玄奘從印度攜回了三種版本。所以不但是篇幅極長，各種版本的校正，也是不容輕忽的。

It is the first day of the lunar month, It is also time for our

embarking on the translation

the main sutra, “Maha-Prajna-Paramita Sutra”, This Sanskrit sutra consists

of four sections and sixteen chapters, I brought back three different

versions from India, not only will the translation of these three versions be lengthy

, we shall also compare these different versions as to the correct wording.

樂在修行 Enjoy to practice Buddhist

人中大鵬鳥的高飛 The person Who fly high as a big bird

清心靜坐

Pure heart in silence

靜坐 Sit in silence

愛心小詩

原諒 Forgive

大般若經講記 Lectures on the Maha-Prajna-Sutra

校量功德品(64) COMPARING THE MERITS (64)

優美散文解讀 Decode the exquisite Prose

金剛經 THE DIAMOND SUTRA

養生之道 The Way of Nourishment

蘋果的妙用 The extraordinary effect of the apple

戲劇的世界 The World of Drama

玄奘大師 Master Xuan-Zang(31)

蓮的世界 The world of lotus

紅色的蓮花 The lotus in red color







“金色蓮花藝術薈萃”之四

# 珍藏歲月展覽



## 榮譽顧問

覺光法師 融靈法師 智開法師  
永惺法師 暢懷法師 紹根法師  
初慧法師 智慧法師 健釗法師

## 主辦單位

金色蓮花文化交流會

## 協辦單位

香港菩提學會  
佛香講堂

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