

# Golden Lotus

March 2003 4 月 號 NO.124







# 金色蓮花 ---

藝

訊

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# 封面創作

## About the Front Page



作品：敦煌菩薩

創作者：周玉卿

創作心情：在縱橫多彩的筆觸中  
畫出永恆不變的純淨

Work : The bodhisattva in Dun-hang Caves

Artist : Chou Yu-ching

Mood : In horizontal colorful style of drawing  
Draw eternal and constant purity



# 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 而為佛事  
還散上方殑伽沙等諸佛世界  
佛神力故，令此蓮花遍諸佛土  
諸花臺中各有化佛，結跏趺坐  
為諸菩薩說大般若波羅蜜多相應之法  
有情聞者必得無上正等菩提

The Magazine was named after the Sutra :

*Chapter of Origin on Maha-Prajna-Sutra*

Offering the Golden Lotus of thousand stems to the Buddha for spreading the Buddha-Dharma. And then spreading the Golden Lotus to the worlds of other Buddha that is in the upper direction and far away from the world we live. Because of the power of the Buddha, this Golden Lotus is spreading to the worlds of all Buddha, and there is a Buddha born and sit in each of the platform of the Golden Lotus. These Buddha are addressing the Dharma of the Maha Prajna. All the beings that hear the address will definitely become a Buddha.

## ■製作:金色蓮花編輯小組

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標語：逐步的. 耐心的. 穩定的. 修練成為一個完美的人。

座右銘：內外雙美 才德兼備 快速改進 全面成功

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Structure: The Perfect Life (= The Life of Service)

Slogan: Become a perfect man stepwise, patiently and stably

Motto: Match Inner and outer beauty; combine talent and morality;  
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# 體溫與靜坐的關係

The relation between body temperature and meditation

文 Article/ Cheng-Hong-Gi 美編 Art Design/ jie yin



**正**常人的體溫大約是 36 度左右，體溫過低就是失溫症，通常是泡在冰冷的水中，經過較長的時間，才造成失溫症，這時全身包毛毯，然後，放鬆的深呼吸幾次，然後靜坐，累了就躺下深呼吸，等有體力，再起身靜坐。坐到氣脈通暢了，體溫就會慢慢回升。

低溫發燒，是指體溫經常維

**T**he body temperature of a normal person is 36 °C. If the body temperature is too low, it is a lost-temperature-disease. It happened when you sit in cold water for too long of time. If happened, you need to wrap your body by woolen blanket. Then, relax yourself and deep breathing for a couple of time. Then, sit down. If feel tired, lie down and do deep breathing again. When you regain the physical strength, sit up and practice meditation. When your inner channels be-

持在 37 度左右，以中醫的觀點來看，這代表肺經堵塞，導致毛孔閉塞，無法排汗散熱，以致體溫升高，這種現象通常發生在夏天，或熱帶



地區，如果體溫急速升高，就是中暑，如何解決？就是用數息法的靜坐，數出息，不數入息，持之以恆的靜坐，氣脈通了，就不會低溫發燒。在中國傳統是喝秋梨膏，來通暢肺經。

一般發燒的現象，通常先感覺冷（左脈塞住），縱使你穿很多衣服，一樣覺得很冷，這時可用數息法靜坐，數入息；發寒一段時間後，就感覺從頭到身體都發熱，這就是發燒（右脈塞住），這時如果沒有體力靜坐，就躺著休息，順便觀想

come unobstructed, you will regain your body temperature.

A low-temperature fever is a fever that maintain the body temperature around 37°C. In traditional Chinese medical science, it indicates the lung-jing (channel) was blocked and the pores of physical body were blocked too. Therefore, sweat can't come out and heat can't come down. This phenomenon usual happens in summer or in the Torrid Zone. However, if the body temperature goes up rapidly, this is getting sunstroke. Then, how to solve it? The manner is sitting into meditation with counting-breath. You count the breathed-out and don't count the breathed-in. You persevere in doing meditation. Until the inner channels unobstructed, the low-temperature fever will go away. According the Chinese tradition, you may drink the autumn pear syrup to help you unobstructed the inner channels.

A normal fever, you feel cold first (your left channel was obstructed). Even that you wear a lot of cloth, you still feel cold. At this moment, you may practice the counting-breath meditation but only count the breathed-in. You will feel cold for a while and then give out heat from the head to all of your physical body. This is a fever (the right-channel was obstructed). If you are too weak for sitting meditation,

you may simply lie down.





全身發亮，好好休息，補充水分，喝溫開水及熱檸檬汁，如果要快速退燒，可以喝新鮮蘋果汁，配合靜坐（觀想靜坐法），就會快速復原。

平時感覺很熱（並不是發燒），是體內熱量太多，發散速度太慢，這時就感覺很熱，一般人會喝冰涼的飲料來降溫，但其實發熱的問題，只要沖涼就會降溫，夏季可沖久一些，若沖涼不方便，用冷水或濕毛巾洗臉也有降溫的效果，等溫度降下來後，靜坐就會很順。

有一句話：「心靜自然涼」，心靜代表氣脈通暢，只要氣脈通暢，靜坐就不會受氣溫及體溫干擾。



Meanwhile, you may observe and think that your physical body shines all over. Be sure to relax yourself. You may drink warm boiled water and hot lemon juice to replenish water. If you want to get rid of the fever fast, you may drink fresh apple juice and cooperate with sitting into meditation (observing and thinking manner). You would recover very soon.

When you feel hot (but not a fever), that is because you have too much inner heat and you can't low it down fast. Therefore, you feel hot. Usually, people will drink cold or iced water to lower down the temperature. However, the hot feeling can be solved by having a cool shower. In summer, you may have a shower for quite a time. Otherwise, you may use cold water or wetted towel to wash your face. That will do some good. As soon as the body temperature comes down, you would have a good meditation.

There is a saying: a calm heart and mind would bring you cool feeling naturally. A calm heart and mind means the inner channels were unobstructed. As long as the inner channels were unobstructed, your meditation would not trouble by the temperature and body temperature.

# 風雨中的寧靜

## The peace in wind and rain

文 Article/ Xiao-Sheng 譯Translator / KO. Sang 美編 Art Design /Sheng Yen

有一個美麗的地方，天空到處

是彩虹，天空還有五色祥雲，  
是傳說中的彩虹之鄉，也是佛菩薩  
的故鄉，當地風景優美，空氣清  
新，人們也非常的溫文有禮，是一  
個靜修的好地方。

但美麗的地方，也有短暫的黑  
暗，一天突然刮起了一陣暴風雨，  
一陣陣的暴風吼哮而過，夾雜著斗

There is a place that rainbows are  
everywhere. Besides, auspicious  
clouds with five colors also in the sky. It  
is the hometown of rainbow in a legend. It  
also is the hometown of Buddha and Bo-  
dhisattva. At there, the scenery is beautiful;  
air is fresh; people is gentle and cultivated.  
It is a good place for spirits cultivation.

However, such a beautiful place still  
has a short period darkness. One day, a  
storm came suddenly. A boisterous wind  
with big hailstones attacked the house and  
made a loud noise. The storm continued for





大的冰雹，霹靂啪啦的打得屋外震天嘎響，直打了三天三夜，也終於雨過天晴了。

風雨中的信心，是建立在平時的努力，只有平時經常保持門窗牢靠，房屋穩固，在大風大雨來臨的時候，才能夠心不驚，眼不跳的，平平靜靜的去享受暴風雨中的寧靜，才能去體會到平常所體會不到的經驗。

修行其實也是一樣的，只有堅毅的決心，在平時自我努力的鍛鍊，努力的用功，奠定良好的基礎，讓自己六根守護的清靜牢靠，如此當面對外來的考驗時，才能安安心心的去體驗，去觀察內心的變化，以應証平常的努力成果。

所以平常努力的人，是不怕考驗的，因為外在的考驗，只會讓自己更堅定，更坦然，更增進自己修行的信心，當完全不欠任何人的，內心將是最快樂，最幸福，最平靜的，也就是當一切的考驗，不再是考驗，千萬魔軍所射來的毒箭，都將化成美麗的花朵，平靜的心，無懼於人，是修行的最好體驗，只有勇者才是最快樂的人。

three days. Finally, the rain was over and the sky cleared up again.

The faith with the storm was based on the ordinary efforts. If you fixed the door and windows firm enough, when the storm came, your house would keep safe and your mood would keep peace. Then, you could enjoy a peace in a noisy storm. At that time, you would have a good experience that you couldn't get in usual days.

Buddha practice is similar. As long as you have a decision mind; train yourself in ordinary time; make efforts; base good foundation; keep your sensation clean and firm; when the external tests come, you will have a peace mind to experience these tests. You can observe the changes of your mind. You can proof the result of your ordinary efforts.

Therefore, work hard in common days, then, you have no fear on tests. The external tests would only increase your confidence. When you have no debt at all, you are the happiest and the most peaceful man. The tests are no more tests. All poisoned arrows from the limitless evil spirits would turn into numerous beautiful flowers. A peaceful mind, a no fear man, a brave man, a practitioner with the best experience is the happiest man.



# 清心小語



當我們能夠修到  
活著本身  
就是一種快樂  
就是修道成功了

業力催逼的債主就是

---

你躲著他  
他還是要找你

成就  
是痛苦之花  
就是從痛苦的甚深淤泥中  
而純淨升起的芬潔蓮花





# The words can clean your heart

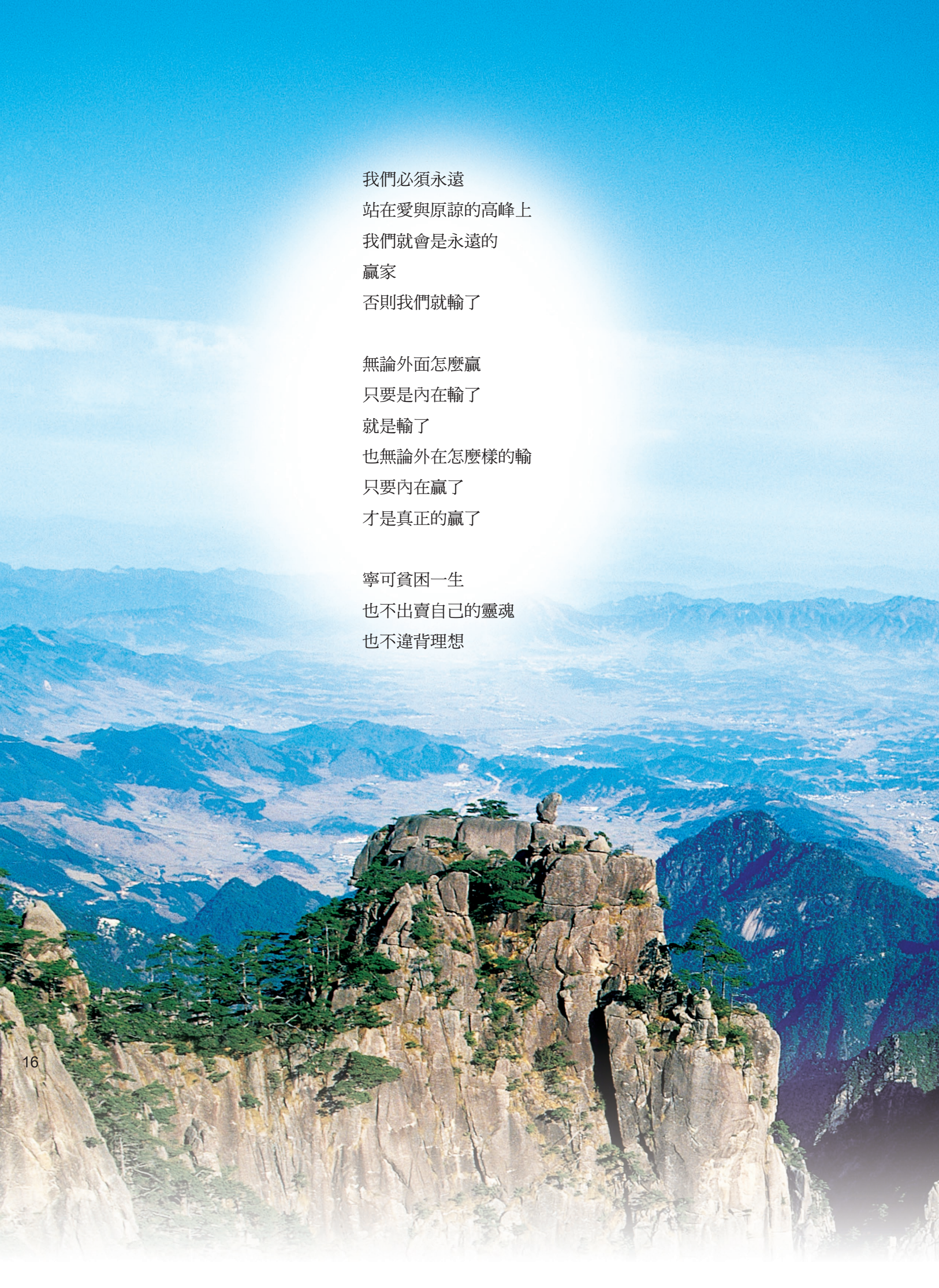
When we cultivate ourselves to reach the status  
the living itself  
is a kind of happiness  
then the cultivation is success

The creditor, the karma-hunter is the one  
—  
you hide from it  
it still find you

Success  
is the flower of pain  
just like in the dirty mud of pain  
a pure and fragrant lotus is rising





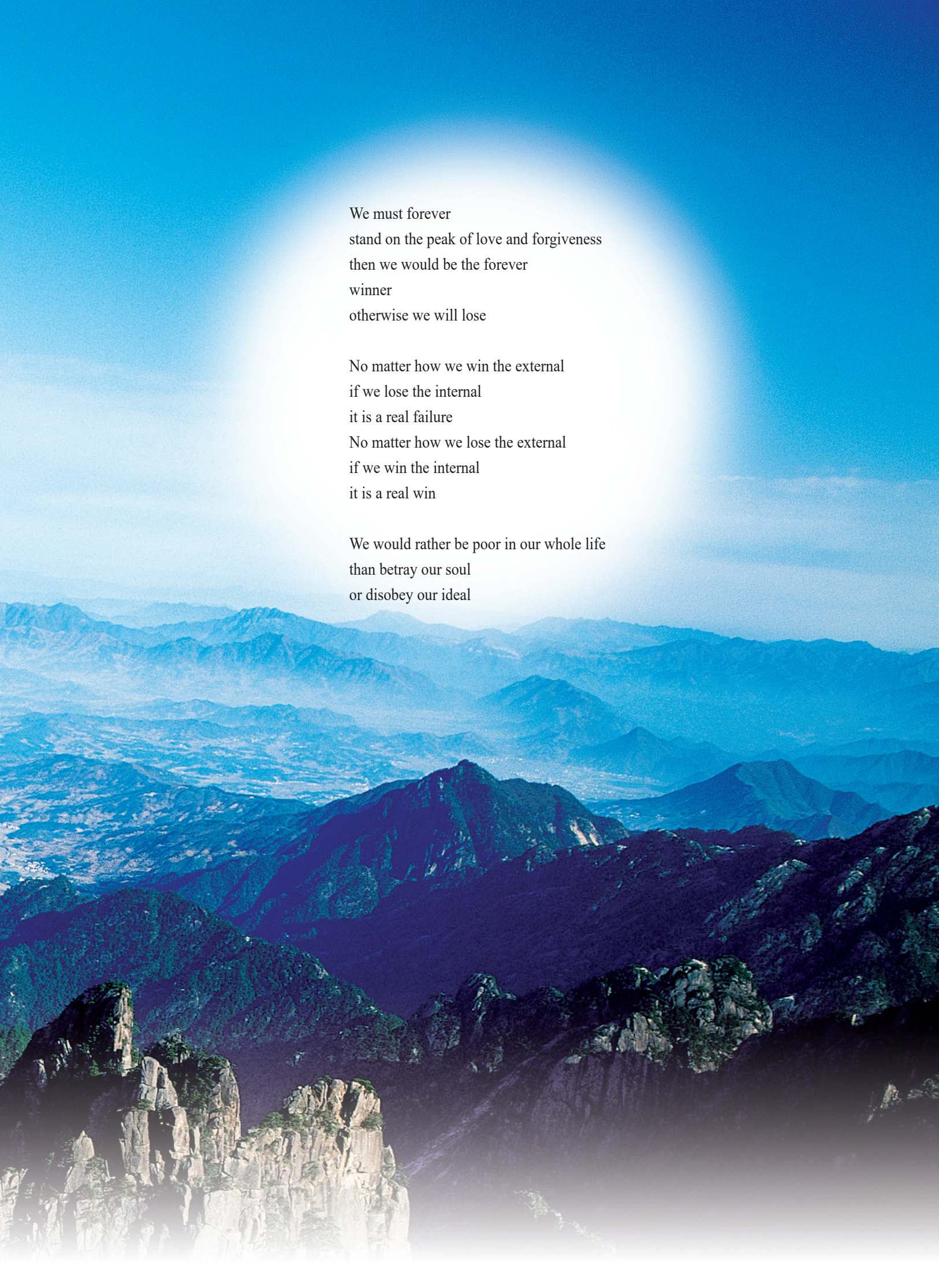


我們必須永遠  
站在愛與原諒的高峰上  
我們就會是永遠的  
贏家  
否則我們就輸了

無論外面怎麼贏  
只要是內在輸了  
就是輸了  
也無論外在怎麼樣的輸  
只要內在贏了  
才是真正的贏了

寧可貧困一生  
也不出賣自己的靈魂  
也不違背理想



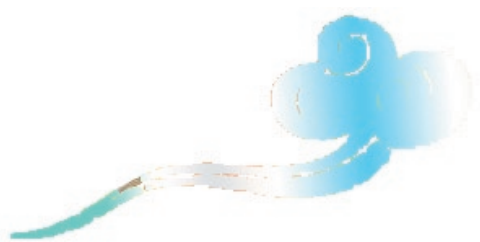
A full-page background image of a mountain range. In the foreground, there are jagged, rocky mountain peaks with some green vegetation. The middle ground shows rolling hills and valleys covered in dense green forests. In the far distance, more mountain ranges are visible, fading into a hazy blue. The sky is a clear, vibrant blue, and a large, bright sun flare is positioned in the upper center, creating a soft, circular glow that frames the text.

We must forever  
stand on the peak of love and forgiveness  
then we would be the forever  
winner  
otherwise we will lose

No matter how we win the external  
if we lose the internal  
it is a real failure  
No matter how we lose the external  
if we win the internal  
it is a real win

We would rather be poor in our whole life  
than betray our soul  
or disobey our ideal

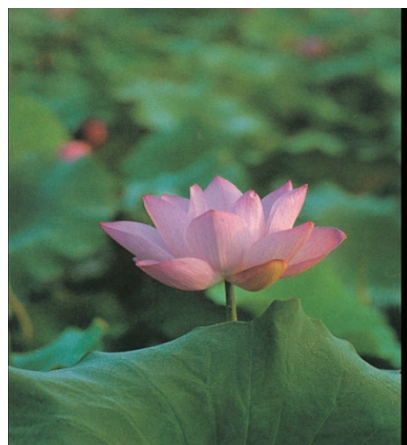
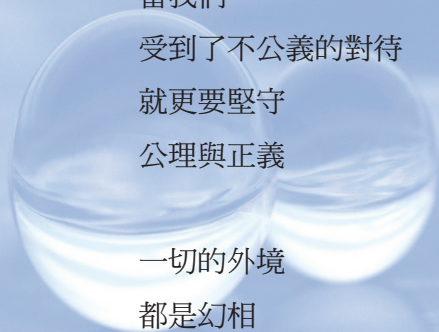




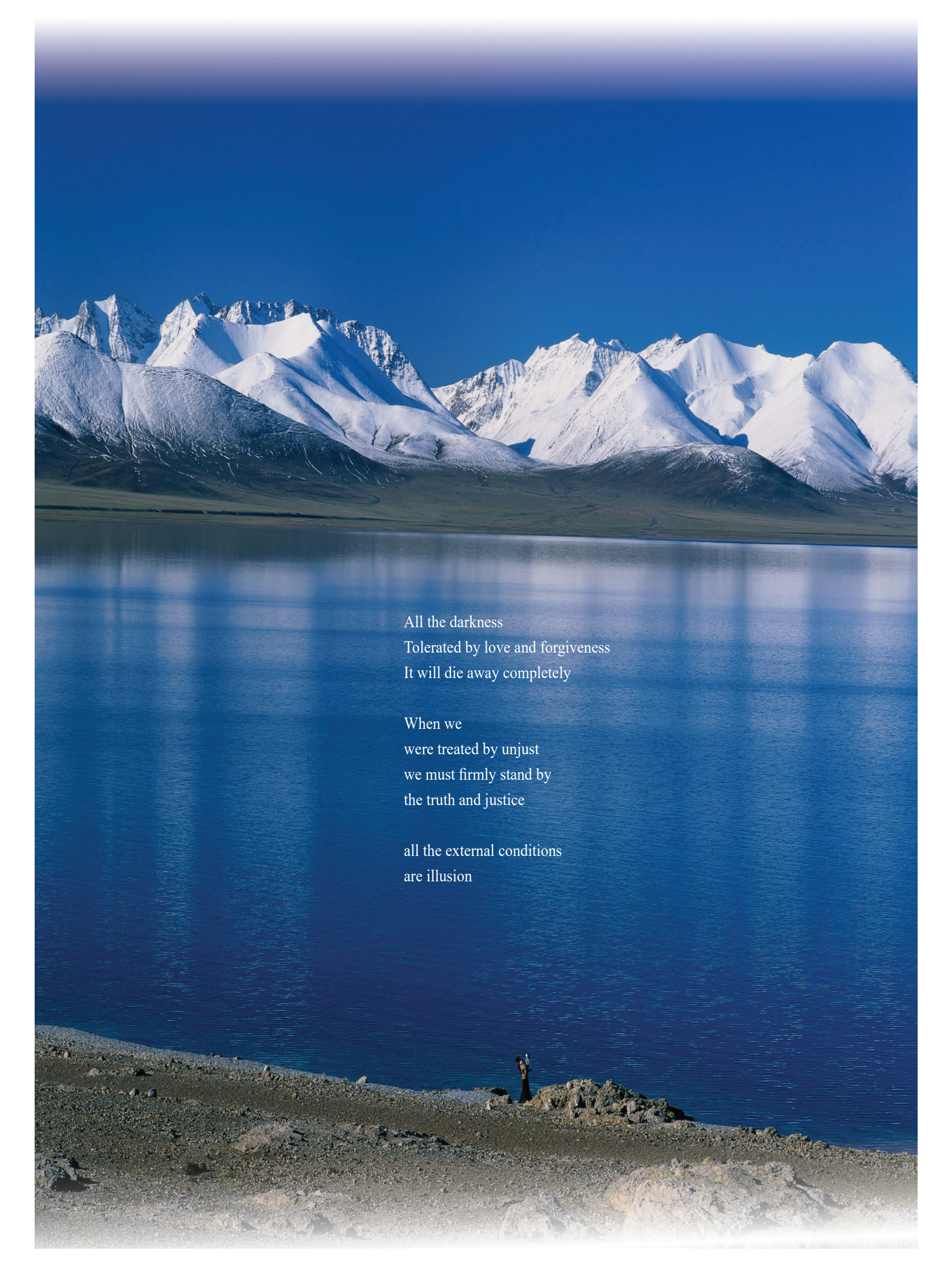
所有的黑暗  
在愛與原諒的包容下  
也就消逝無蹤

當我們  
受到了不公義的對待  
就更要堅守  
公理與正義

一切的外境  
都是幻相







All the darkness  
Tolerated by love and forgiveness  
It will die away completely

When we  
were treated by unjust  
we must firmly stand by  
the truth and justice

all the external conditions  
are illusion





# 心燈

愛像黑夜的  
一盞明燈  
偶然點亮了  
我的心靈  
離開了黑暗  
遠離了痛苦  
溫馨的光明  
令我不再遺忘  
令我充滿希望





## A lamp of the heart



Love to the dark night  
Is a bright lamp  
Accidentally, it light up  
My soul  
Go away from darkness  
Get rid of suffering  
The warm and fragrant brightness  
Make me never forget  
Make me have a handful hope



# 生命的陽光

生

命的本身就是一首美麗的詩篇，清晨的太陽喚醒了美麗的鳥兒。

清涼的微風，伴隨著輕盈的鳥語，輕輕的喚醒沉睡的人們，生命是如此的美麗，充滿了溫馨與光明。

這是一個美好的早晨，充滿了愛的祝福，金色的陽光讓每個人的生命充滿了能量，讓我們遠離了黑暗、痛苦與煩惱，讓我們的內心充滿了感恩，幸福與喜悅。

愛與陽光豐富了我們的生命，在這喜悅的天空，藍天為布，虹霓為彩，世界變得更美，更麗，我愛，愛這美麗的大地，愛每一個人，愛每一個生命。

這是我們生命的陽光，是我們光明的希望，讓每個人都能互愛，讓每一個人都能懂得原諒，願愛與原諒，帶領我們走向光明的前程。

願每一個人都懂得感恩，願這個世界更好、更美。





# The sunshine of life



**L**ife itself actually is a beautiful poem. The morning sun wakes up beautiful birds  
Nice and cool wind goes along with slim and graceful birds' songs. It gently wakes up  
people who are deeply sleeping. Life is so beautiful and full of warm, fragrant and bright.

This is a wonderful morning. It has plenty of blessings. The golden sun shine makes every-  
body has plenty of energy. It keeps us away from the darkness, sufferings and worries. Our hearts  
are filled with gratitude, happiness and joy.

Love and sun shine make our life becoming abundant. We have a pleasant blue sky just as a  
painting canvas and rainbow is the color. The world becomes more beautiful. I love this beautiful  
land. I love everybody. I love every living thing.

Love is the sun shine in our life. Love is the best wish that will bring the brightness for me.  
Let's love each other. Let everybody is able to forgive others and love others. Wish the love bring  
us to a bright future.

Wish everybody understand how to have gratitude and wish the world becomes better and  
more beautiful.

# 愛的口訣

瞭解是溝通的橋樑  
關懷是溫馨的花朵  
尊重是幸福的關鍵  
承擔是成長的鑰匙  
熱情是生命的動力  
信賴是安全的支柱  
珍惜是長遠的保證  
愛心是快樂的泉源







## Magic spelling of love

Understanding is the bridge of communication

Consideration is a warm and fragrant flower

Respect is the key of happiness

Responsibility is the key of maturity

Enthusiasm is the motive power of life

Trust is the pillar of safety

Cherishing is a long term proof

Love is the source of happiness



# 感恩

阿

福：唉！有時真不明白什麼是愛

大我：怎麼說呢？

阿福：譬如說父母十分的關心子女，卻有很多人看不懂，不在乎，不聽話，反而讓父母更痛苦，更傷心，實在是令人看不下去！

喜兒：是啊！如何才能讓子女真正的了解父母的愛呢？

大我：其實懂得感恩是很重要的，因為有了感恩的心才會虛心的去體會對方要給的是什麼，不然光從外相來看有時會看不懂得的。

阿福：說的也是！

大我：愛的面相是多面相的，有時慈悲，有時嚴厲，但只要目的是為了教導，為了引導向善，都應該虛心的受教。而且只有虛心的受教，才會對自己有所助益，讓愛產生了真正的作用，那樣就沒有了衝突了。

阿福：啊！原來如此，只因為內在的驕縱才會遠離了感恩的心，從而掉入自我狹隘的思考陷阱裡而出不來了！

大我：沒錯！驕縱狹隘的心，會曲解了單純的愛，讓原本的好意變了質，從而起了意想不到的衝突，既不利己，也不利他，徒讓自己生出許多不必要的煩惱和痛苦，是不智的行為，有時還會為自己帶來悲劇呢！

喜兒：啊！原來感恩的心竟然如此的重要。

大我：是啊！能讓自己虛心的學習，進而的去體會別人的用心良苦，不但能讓自己獲益，讓父母有成就感，更因聽話而及早遠離了障礙和悲劇，何樂而不為呢！

阿福：唉呀！真是不說不知道，短短兩字「感恩」，竟有如此的奧妙，真是不可思議啊！

喜兒：我明白了，這就是修行的口訣呀！

大家會心一笑：哈哈．．．。





# Have gratitude



A-fu: Well! Sometimes, I really don't understand what love is.

Da-wo: Why do you say so?

A-fu: For example, the parents are care about their children very much, however, their children don't understand; don't mind; don't obey. On the contrary, they make their parents feel suffered and heartbroken. I just can't stand about that.

Xi-er: Yes! How can we make our children really understand the love from parents?

Da-wo: In fact, the most important thing is having gratitude to parents. As soon as you have a gratitude mind, you will become open minded and realize your parents really want.

A-fu: You are right!

Da-wo: Love has many sides. It may show the kind side, however, show severe side in some occasions. As long as the purpose of showing different side is for teaching and for leading to the good, the children should obey it. Then, you can benefit yourself. When the love functions very well, there won't be any conflicts.

A-fu: Ow! That's it. An arrogant and willful mind will kill the mind of gratitude. Then, you will trap yourself in the cave of limited thinking and can't come out.

Da-wo: Right! An arrogant, willful and limited mind will misinterpret the pure love. It makes the love deteriorated, then, the unpredictable conflict will come. That will hurt yourself and others and introduce many worries and suffer to you. This isn't a wise action. Sometimes, it will bring you a tragedy.

Xi-er: Ow! Now I understand a gratitude mind is such a important thing.

Da-wo: Yes! We must have a modest mind to learn; moreover, try to understand other people had really given much thought to the matter. Then, you can benefit yourself and make your parents feel that they have accomplishment. Because of you follow the truth, you will away from obstacles and tragedy. Why shouldn't we do so?

A-fu: Yes! It's amazing. Only two words, having gratitude, have a wonderful power.

Xi-er: I understand. The is the secret to practice Buddhist.  
Everybody laugh with the same mind.



# 幸福的貓

夜是如此清涼，微風輕輕的吹拂，細雨輕盈的揮灑，一隻黃色孤獨的小貓，畏畏縮縮的流浪在街頭，充滿了無助與防衛，原來應該是金黃色的毛，卻已退了退的像一隻快消失了的的小貓，生命竟是如此的無奈與殘酷，充滿了無常與痛苦。

有一天晚上，一個小女孩停下了腳步，靜靜的看著小貓，也許是因緣，也許是好奇，小貓也停了下來，怯生生的望著小女孩，也許是餓了，小貓喵！喵！的叫著，小女孩拿出剩下的麵包，試圖餵著，小貓在一陣子的矜持，終於接受了小女孩的麵包，苦痛的日子結束了，從此小貓有了新的歸宿。

快樂的小女孩，喜歡極了，帶回家後，將小貓餵飽了，將牠洗了乾淨，又幫小貓佈置好睡的地方，也準備好貓沙，日子一天天的過去了，小女孩與小貓成了最要好的朋友，小女孩幫小貓取了個名字，叫做「咪咪」，小女孩最喜歡抱著咪咪睡覺、餵牠吃最喜歡吃的東西，咪咪也會依偎著小女孩，平常要睡覺時也會回到小女孩身旁，依偎著、舒服的、甜美的睡著了。

幾個月過去了，原本蛻了色的小貓，毛色已漸漸明亮起來，原本有攻擊性的防衛性動作，也轉變成溫柔體貼的依偎。愛真是一種奇蹟，有一種奇妙的治療力量，在小女孩愛的灌注下，小貓也變成一隻金黃色的美麗又可愛的小貓，真是不可思議啊！







## The cat of the happiness

This night is so cool. Wind blow gently. Fine rain is falling. A yellow color lonely kitty is roaming on the street. It feels helpless and wants to defend. In the very begin, the color of the cat is golden yellow. However, it becomes discolor and makes the cat seems disappear. Life is having no choice and cruel under such condition. The ever-changing and sufferings are too plenty.

One night, a little girl stops her step and watches the cat quietly. Probably, it is causation otherwise curiosity; the cat stops too and watch the girl shyly. Maybe the cat is hungry, therefore, it cries. The little girl takes some bread out and tries to feed it. Just for a while, the cat accepts the bread. The days of suffering is over and the cat finds its new home.

The little girl is very happy. She brings home the cat and feeds it; clean it; put a sleeping place for it; prepare the cat sand. Days is passing, they become good friend. She gives it a name Mi-Mi. She loves to sleep with the cat and feed the favorite food for it. Mi-Mi also nestle the girl and always come back to her when the sleeping time comes. Such a sleep is so nestled, comfortable and sweet.

Few months later, the discolor cat regain its bright colors. Its offensive actions transfer into gentle and soft ones. Love is a miracle. Love has an amazing remedy power. Under the love care of the girl, the cat terns it into a golden color and pretty one. It is really incredible.





# 校量功德品

## COMPARING THE MERITS (64)







## 一、智慧的原味

憍尸迦！所言般若波羅蜜多義趣者，謂此般若波羅蜜多：非二、非不二；非有相、非無相；非入、非出；非增、非減；非染、非淨；非生、非滅；非取、非捨；非執、非不執；非住、非不住；非實、非不實；非相應、非不相應；非和合、非不和合；非因緣、非非因緣；非法、非非法；非真如、非非真如；非實際、非非實際，如是義趣有無量門。

憍尸迦！若善男子善女人等，能廣教他如是般若波羅蜜多，甚深義趣令易解者，所獲福聚勝自受持若讀若誦、如理思惟，如是般若波羅蜜多所獲功德無量倍數。

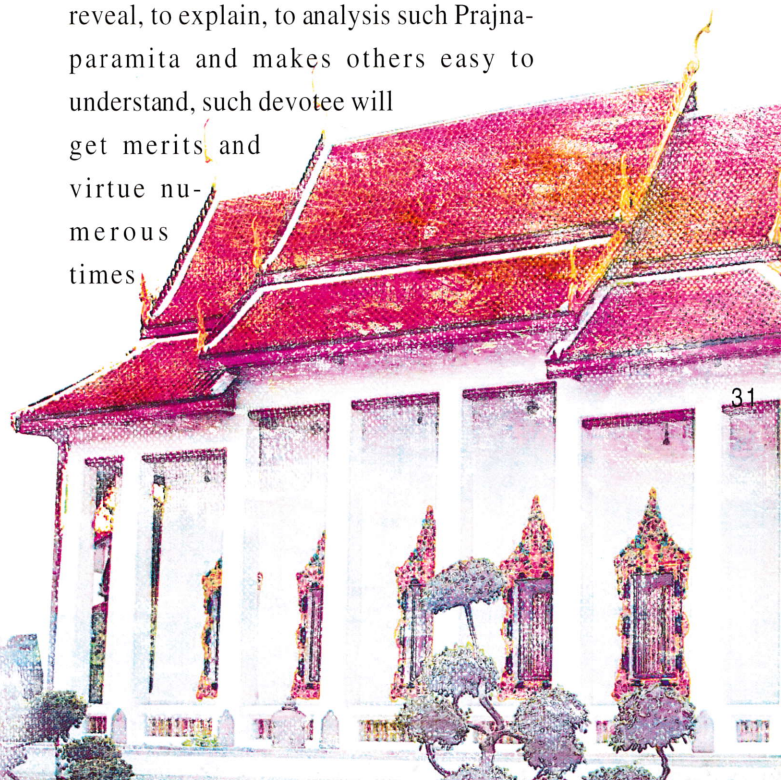
復次憍尸迦！若善男子善女人等，自於般若波羅蜜多，受持讀誦、如理思惟，以無量門為他廣

## 1. Original Taste of Wisdom

Kaucika! The meanings of Prajna-paramita are: not-two, not-not-two; not-form, not-formless; not-in, not-out; not-increase, not-decrease; not-dirty, not-clean; not-appear, not-disappear; not-take, not-give; not-catch, not-free; not-stay, not-go; not-real, not-false; not-correspond, not-different; not-join, not-apart; not-cause, not-not-cause; not-dharma, not-not-dharma; not-suchness, not-not-suchness; not-practical, not-theoretical; these meanings have numerous doors.

Kaucika! If devout men and women are able to teach other people such Prajna-paramita and make them understand the profound meanings, the devotee will get merits and virtue numerous times than just accepted, read, thought about such Prajna-paramita.

Moreover, Kaucika! If devout men and women willing to accept, to read, to think, to preach, to declare, to speak, to reveal, to explain, to analysis such Prajna-paramita and makes others easy to understand, such devotee will get merits and virtue numerous times





說，宣示、開演、顯了、解釋，分別義趣令其易解，是善男子善女人等，所獲福聚過前福聚無量無邊。

(新修正之大正藏版本， P736III 欄倒數 6 行～P737I 欄 10 行)

## 二、生動的說明

佛陀繼續開示，所謂的般若義趣，就是非二、不二；非有、無相；非入、出；非增、減；非染、淨；非生、滅；非取、捨；非執、不執；非住、不住；非實、不實；非相應、不相應；非和合、不和合；非因緣、不是因緣；非法、不是法；非真如、不是真如；非實際、不是實際，如是義理旨趣有無量無邊。如果善男子、善女人能夠廣泛為教導他人般若甚深的義理旨趣而令其容易了解，所獲的福報勝過自己受持讀誦、如理思惟般若無量倍數。又如果善男子、善女人於般若受持讀誦、如理思惟，並且以無量的法門為他人廣為宣說，宣示、開演、顯了、解釋，分別義理旨趣令其容易了解，那麼這樣的善男子、善女人，所獲得的福報勝過前者無量無邊。

than the previous action.

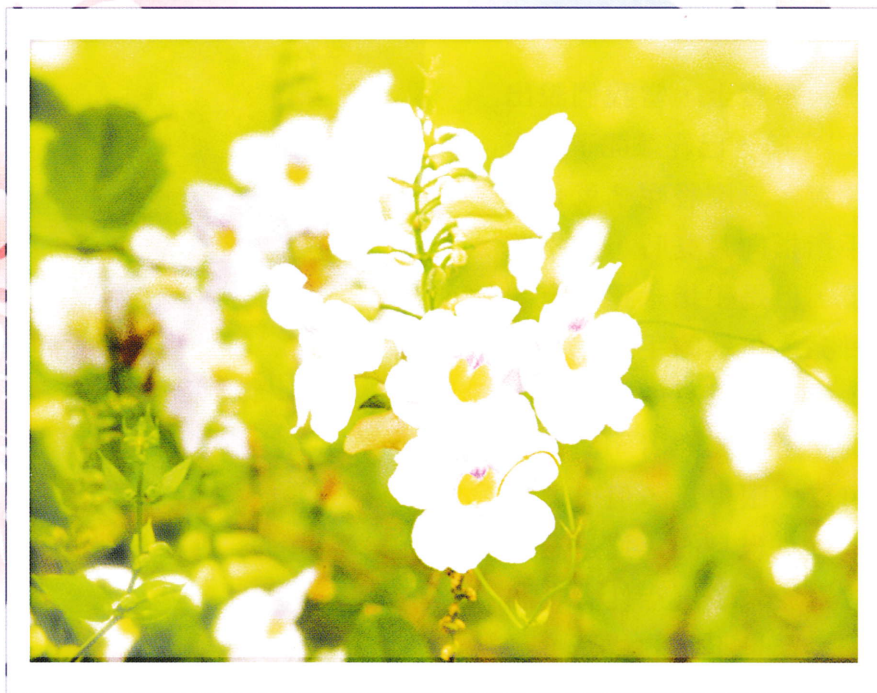
New collected version of Da-zheng-chang, P736, column III, line 6 from the bottom ~ P737, column I, line 10

## 2. Vivid Explanation

Buddha explain again that the meanings of Prajna-paramita are: not-two, not-not-two; not-form, not-formless; not-in, not-out; not-increase, not-decrease; not-dirty, not-clean; not-appear, not-disappear; not-take, not-give; not-catch, not-free; not-stay, not-go; not-real, not-false; not-correspond, not-different; not-join, not-apart; not-cause, not-not-cause; not-dharma, not-not-dharma; not-suchness, not-not-suchness; not-practical, not-theoretical; these meanings have numerous doors. If devout men and women are able to extensively teach other people the profound meanings of Prajna-paramita and make them easy to understand, the devotee will get merits and virtue numerous times than just accepted, read, thought about such Prajna-paramita. Moreover, if devout men and women accept; read; think; preach; declare; speak; reveal; explain and analysis Prajna-paramita and makes others easy to understand, then, such devotee will get merits and virtue numerous times than

般若





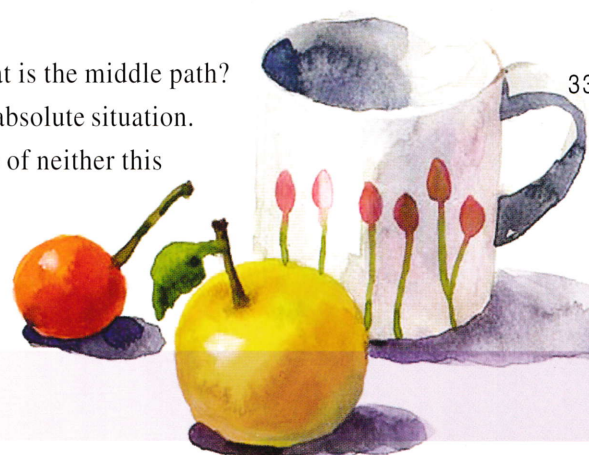
此段經文，說明到底什麼是「般若波羅蜜多義趣」。以一連串的相對詞：二↔不二，有相↔無相，入↔出，增↔減，染↔淨，生↔滅，取↔捨，執↔不執，住↔不住，實↔不實，相應↔不相應，和合↔非和合，因緣↔非因緣，法↔非法，真如↔非真如，實際↔非實際，來充份的說明般若非相對，也就是般若非兩邊；既不是此，也不是彼；故般若是中道，絕對不能落入相對的思惟或境界。

什麼是中道？就是絕對境界，因為既不是此，也不是彼，事實上說“中”，也只是權宜，因為語言文字總是要以語言文字來說明，無法用其他

the previous action.

This paragraph explains what the meaning of Prajna-paramita is. It used a series terms such as: two ↔ not-two; form ↔ formless; in ↔ out; increase ↔ decrease; dirty ↔ clean; appear ↔ disappear; take ↔ give; catch ↔ free; stay ↔ go; real ↔ false; correspond ↔ different; join ↔ apart; cause ↔ not-cause; dharma ↔ not-dharma; suchness ↔ not-suchness; practical ↔ theoretical. It sufficiently explains that Prajna is not-opposition, not-two-side and neither this nor that. Therefore, Prajna is the middle path. It can never trap in an opposite thinking or situation.

What is the middle path?  
It is the absolute situation.  
Because of neither this





來取代。但事實上，當我們說出“中道”二字時，已經離開了真正中道的意義，怎麼說呢？就是當我們用手指指向月亮時，手指雖然出現了，但是手指永遠沒有辦法等於月亮，這裡的手指如同語言文字，這裡的月亮如同語言文字背後真正所要指陳者，而月亮畢竟還可以肉眼得見，但般若無形無相，真正現身的永遠是語言文字，故對於未了解空性者，語言文字畢竟還是不錯的依憑，最起碼有方向可循，雖然一時還是無法真正看懂無形無相，故中道二字，亦可套用經文中的句型，非中道、非非中道；因為當我們對任何的手指產生了執著時，就會錯把手指當作了月亮，那麼就永遠看不到真正的月亮了。

故一切的語言文字都是不能執取的，一旦執取，就會成為屏障，障住了我們真正要看的真相。故當我們使用一切語言文字時，我們心中都要雪亮的明白，當我們說出來時，已經不是，只有心才能真正全部的把握，故我們可以說：是故中道非中道，是名中道。

同理，我們可以說：是故般若非般若，是名般若。這種矛盾的語法，正是最接近真相的語法，因為此語法完全破解了我們所依



nor that, therefore, it's the middle path. However, the word "middle" is only expediency. That is because language and characters is a limited tool. We just couldn't find anything better to replace them. In fact, when we say "middle path", we already leave the real meaning of the middle path. Why is that? For example, when I use my finger to point at the moon in the sky, the finger can't never equal to the moon. The finger is the language and characters and the moon is the real thing after the language and characters. However, we can see the moon by our eyes. Prajna is formless; therefore, we have no other way but use language and characters to describe Prajna. At least, the language and characters are good tool that make us can follow the direction. Although, we can't understand the formless at this moment, we may apply the sen-





賴的分別意識，而分別意識正是一切亂源。怎麼說呢？因為分別意識是染污識，是造業的元凶，如果沒有了分別，我們就不再造業。

真的是這樣嗎？是的，試想如果我們心中沒有了得失的分別，我們還會為了失去心愛的東西而傷心不已嗎？又試想如果我們心中沒有了愛憎的分別，我們還會憎恨一個人到欲其死的地步嗎？

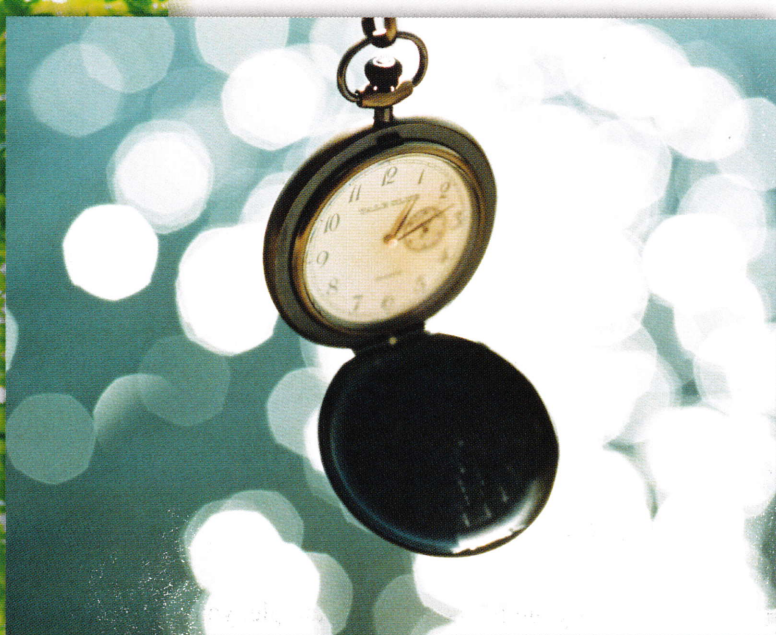
所以，第七意識，也就是分別意識，是修行主要對治的目標，只要第七意識停止運作了，那麼就不再造業了，不再造業則必定成就。

tence pattern mentioned above that is not-middle-path, not-not-middle-path. Meanwhile, don't cling to the finger, if that, you have no chance to see the moon.

Therefore, don't cling to the language and characters. If you did, it became a barrier and would shade us from the truth. Therefore, when we are applying the language and characters, we must clearly understand that when we named it, it is not the name. Only the formless heart can really catch it. Let's said that middle-path is not-middle-path and that named middle-path.

Similar, we may say: Prajna is not-Prajna and that named Prajna. This is a contradiction wording; however, it is the best one that near the truth. This kink of wording will break logical thinking.





成就什麼呢？成就般若。其實當第七意識停止了分別，那麼這個人就已經是一個醒覺的人，也就是開悟的人，也就是證得般若的聖者。

為什麼停止分別可以與般若劃上等號呢？因為當第七意識停止了分別，可以說此人才真正“客觀”的看清了一切，眼前不再有分別的屏障；然而只要還在分別，就永遠在相對中流浪，所以經文舉例了那麼多相對詞，事實上是永遠舉例不完的，試想如果一個人一天到晚都在相對的一切中計較，什麼時候才能計較完呢？應該是說永遠也計較不完的。

例如喜歡比較漂亮的人，請問什麼時候才能比較的完呢？光是漂亮的衣服，就

Actually, the logical think is the center of chaos. Why? Because that the logical thinking is a polluted mind consciousness. It is the principal offender of evil karma. If without logical thinking, people will no more make evil karma.

Is that real? Yes it is. Try to understand. If without the logical thinking of gain and lose, how can we feel hurt when we lose our favorite thing? If without the logical thinking of love and hate, how can we kill somebody because of hatred?

Therefore, the seventh mind consciousness is a polluted consciousness. This is the target of Buddhist practice. Once we stop the operation of the seventh mind consciousness, we are no more doing evil karma. Therefore, we will enlighten finally.

Enlightened what? That is Prajna. In fact, when your seventh mind consciousness stopped, you are a enlightened one and a saint who obtain Prajna.

Why stop the logical thinking is equal to Prajna? Because that when the seventh mind consciousness stop operating, you become completely impersonal. Therefore, you see everything very clear and have no barriers. However, if logical thinking is there, then, you would always roam about in oppositions. This opposition terms are numerous and will make you never can get rid of them.





一輩子也比較不完。所以真正的智慧就是－停止比較也就是停止分別。

明白了這層深刻的道理，就能夠完全明白經文為什麼要以如此一連串的相對詞來說明般若非相對，因為相對就是比較，就是分別，而般若則是無比較、無分別。故可以說般若是停止了一切比較與分別的狀態。

經文接著又說：「如是義趣有無量門」。是的，既然相對的世界永遠也比較不完，那麼來對治相對世界的法門當然也永遠應用不完，故由此處即可明白佛法的對症下藥以及方便善巧，可以說是「以子之矛，攻子之盾」，也就是所謂的對治。

所以，說明相對世界的方法無量無邊，那麼破解相對世界的方法也是無量無邊。破解以後就是真相大白，就是停止分別，就是空性，就是勝義諦，就是－般若。

故到達般若有無限寬廣之路，可以說每一個剎那都可以通往般若，也可以說在相對的世界裡隨時都有一扇門通往絕對的世界。只是，要找到那一扇

For example, if you like good-looking, what is the end of good-looking? Such as good-looking clothes are numerous, if you spend the whole life to get them, you still can't make it. Therefore, a wise man must stop that.

If you understand this example, you may understand why the sutra uses so many opposition terms to describe Prajna. All the opposition terms are belonging to logical thinking; however, in Prajna there is no such thing. Therefore, you may say that Prajna will stop all the opposition and logical thinking.

The sutra said: these meanings have numerous doors. Yes! The opposition of the world are numerous, therefore, the dharma-door to take care of the problem are numerous too. Buddha-dharma always suits the medicine to the illness. In other words, it is to set your own spear against your own shield.

Therefore, if the oppositions are numerous, the solutions of the problem are





## 悲智

門還可真不容易－必須修盡一切善法，才能如願以償。

所以般若是難以證得的，必須用盡全部的努力才能企及，故大精進是每一個修行人務必早日養成的好習慣，否則般若功德福報再大，也只能望梅止渴、畫餅充饑，這些花拳繡腿，等到生死大事現前時，是一點也派不上用場的。

末世暮鼓頻催，天災人禍頻仍，再不趁早大精進修行，只怕時不我予，只怕悔之已晚。戒慎！戒慎！驚覺無常！奮力精進！則成就亦非難事！！

### 三、精采片段備忘錄

※般若是中道，絕對不能落入相對的思惟或境界。

numerous too. When the problem is solved, the real answer will come out. Stop the logical thinking, this is Emptiness-nature, the ultimate-meaning and Prajna.

There are limitless and vast paths to the Prajna. In every moment, it is possible for you to reach Prajna. Every opposite door in this world might lead you to the absolute world. However, to find one of these door is not a simple thing. You need to practice all good dharma, then, you will have your wish fulfilled.

Therefore, Prajna is very hard to obtain. You must try your best. You had better form a good habit, great efforts, for yourself. Otherwise, no matter how much merits and virtue you have, when life and death come to you, nothing will help you but Prajna.

The world become worse, natural and man-made calamities are everywhere. If we don't have great efforts, it may be too late for us to enlighten. Be aware! Mind the ever-changing. Spare no effort. It is possible to success!

### 3. Highlights

Prajna is the middle path. Don't trap yourself in logical thinking.

When we are using the language and characteristics, we must know that when we named it, it is not the name. Only the formless heart can catch the truth.



# 點燈

※ 當我們使用一切語言文字時，我們心中都要雪亮的明白，當我們說出來時，已經不是，只有心才能真正全部的把捉，故我們可以說：是故中道非中道，是名中道。

※ 分別意識是染污識，是造業的元凶，如果沒有了分別，我們就不再造業。

※ 第七意識，也就是分別意識，是修行主要對治的目標，只要第七意識停止運作了，那麼就不再造業了，不再造業則必定成就。

※ 般若是停止了一切比較與分別的狀態。

※ 般若是難以證得的，必須用盡全部的努力才能企及，故大精進是每一個修行人，務必早日養成的好習慣。

## 四、智慧點滴

大般若  
經各品  
綱要

第二十六品

Therefore, we said: middle-path is not-middle-path that named middle-path

Logical thinking is a polluted mind consciousness. It is the principal offender of evil karma. If without logical thinking, people will no more make evil karma.

The seventh mind consciousness is a polluted consciousness. This is the target of Buddhist practice. Once we stop the operation of the seventh mind consciousness, we are no more doing evil karma. Therefore, we will enlighten finally.

Prajna is the state that completely stops the logical thinking.

Prajna is very hard to obtain. You must try your best. You had better form a good habit, great efforts, for yourself.

## 4. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter Twenty-six

Learning  
the Prajna-  
p a r a m i t a  
(scroll 86-89)

S u d a r s a n a



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



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.

Chapter 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.





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。



### 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.





優美散文解讀 Decode the exquisite prose

# 金剛經

## THE DIAMOND SUTRA

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 Sutra / 釋迦牟尼佛 Sakyamuni Buddha 解讀 Decode / 文華智慧 Wisdom Translator 美編 Art Design/Liang

### 經文

須菩提  
於意云何  
如來有天眼不  
如是世尊  
如來有天眼

### Subhuti

What do you think  
Tathagata has Divya-caksus  
(Heaven-eyes) or not  
Yes, Loka-jyestha (another name of  
Tathagata) has Heaven-eyes



註譯

天<sub>眼</sub>，

是天人擁有的視力。

能夠看得相當廣泛，

能夠看穿有形物質，

而且能隨心所欲

觀看自己想觀看的任何人事物，

但天人由於天界的境界不同，

所看的能力還是會有細微的差異，

例如四禪天的天人和初禪天的天人  
所看的範圍，

當然就是四禪天天人看得更清晰、  
更廣泛，

故天眼絕對與修證功夫有關，

修得越好，

看得就越廣泛。

至於

欲界的人類，

一樣可以修得天眼，

因為肉身雖然身處欲界，

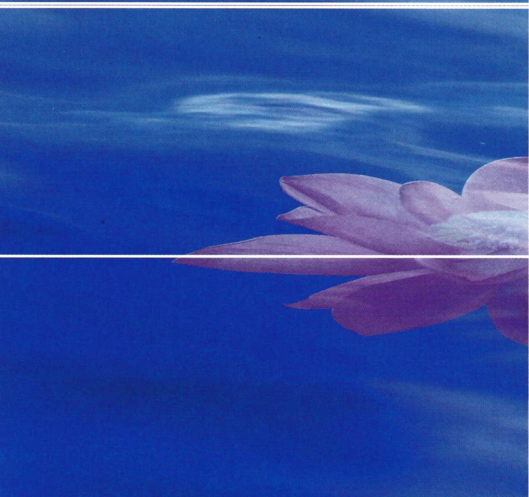
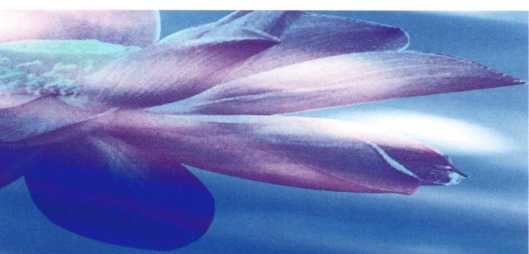
可是還有天色身也與肉身並存，

經過修行，

天色身就會慢慢的醒覺，

醒覺以後就會睜開天色身的眼睛－

天眼。







故修行得力之人  
天眼會慢慢的張開，  
就會看到一切欲界眾生看不到的人事物。  
但是天眼的證得與一個人開悟與否，  
並沒有絕對的關係，  
很可能一個有天眼能力的人，  
完全不懂空性，  
也很可能一個天眼尚未打開的人，  
已經澈見諸法實相。  
故一切的神通現象，  
切莫執著，  
因為因緣甚深，  
每一個人透過修行而證得的神通  
並非次第完全相同。  
相反的，  
每一個人證得的神通能力都是不太一樣，  
除非已經證得佛眼，  
才是究竟證得，  
否則都是千差萬別，  
故修行人切忌與別人比較進度，  
尤其是神通證得的進度。





## Explanation

Heaven-eyes

The eyesight of heavenly beings

It can see extensively

It can see through visible substance

It can follow one's inclinations

It can view any man, matter or thing if wanted

However, those heavenly beings who live in different place in the heaven

Their ability to see has a slightly difference

For example, the heavenly beings lived in the forth and the first Dhyana heavens

The scope of what they can see

Of course, the forth see clearer and more extensive than the first

Therefore, the standard of Heaven-eyes has a relation with your Buddhist practice

The better you practice

The more extensive that you can see

So far as

Mankind in the Kama-dhatu (Desire-realm)

You may practice and obtain Heaven-eyes

Although your physical body live in the Desire-realm

You still have a coexist Heaven-body

Via Buddhist practice

Your Heaven-body will slowly awake

After awoken, you may open the eyes of your Heaven-body -- Heaven-eyes

If you practice very well

Your will slowly open the Heaven-eyes

Then, you will see many invisible matters that can't be seen by all living beings in the Desire-realm

However, Heaven-eyes have nothing to do with one is enlightened or not

There is no absolute-relation between them





Someone might have Heaven-eyes  
However, he completely has no ideal about Emptiness-nature  
Meanwhile, it is possible that a man haven't opened the Heaven-eyes  
He might already completely realize the reality of all dharma  
Therefore, all great magic power  
Don't cling on it  
As the cause and effects are so profound  
Not everyone can obtain Abhijba (magic power) via Buddhist practice  
The sequence is not quite the same  
On the contrary  
The magic power of different man will different too  
Only when you obtain the Buddha-caksus (Buddha-eyes)  
This is the ultimate enlightenment  
Otherwise, the difference is in thousands of ways  
Therefore, a practitioner shouldn't compare his achieved percentage of scheduled progress with other people  
Especially, don't compare the magic power



# 壓力與如何面對它

## Stress and What to Do About It

「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.



文 Article/by Lonny J. Brown, Ph.D. 美編 Art Design / sheng yen



我們複雜且高速的生活形態正影響著我們的健康，這個論點越來越明顯。許多我們的個人問題，被證實是壓力所致。然而壓力會以許多面貌來呈現，此外，不是所有的壓力都是“壞的”；更正確的說，關鍵在於你如何看待它。

壓力，被諾貝爾得獎人漢斯博士首先於 1950 年代予以臨床定義。他發現外在環境的改變和我們心智的原因，將令我們的身體也發生改變，例如肌肉緊張和血壓變化。

這些新陳代謝上的調整，漢斯博士叫它作“適應”，這對於處理每天所遭遇到的挑戰是有用的。在緊急事件中，我們的腎上腺素會自動注入，讓我們有能力面對危險。運動員借提升新陳代謝，令他們的運動表現到達最佳狀態。沒有這樣的利益，不能叫作“正向壓力 eustress”。

然而，問題是當不想要的改變（壓力）變得太強烈或持續太久時，我們將變得無法對抗，也無法逃避。不恰當的去適應壓力，將導致“負向壓力 distress”，那就是“苦惱”。

你知道嗎？甚至一個“好”的改變，往往也要付出代價。例如

As the health implications of our complex, high-speed lifestyles become more evident, many of our personal problems are being blamed on stress. But stress comes in many forms, and they are not all “bad”. It literally depends on how you look at it.

Stress was first clinically defined in the 1950's by Nobel Prize recipient Dr. Hans Selye. He discovered that changes in our environment and our minds cause corresponding changes in our bodies, such as muscle tension and blood pressure.



These metabolic adjustments - called adaptations by Selye - are useful for meet-



結婚所產生的壓力，其實只比離婚少一點。

工作壓力的一個傳統例子是高責任感與低控制力，對於競爭的妄想、過度的承諾、與時間競賽等，這是“A型”的族群，他們也是高血壓和心血管疾病的危險群，其他的壓力癥狀還包括：頭痛、背痛、消化不良、疲憊不堪、失眠症和沮喪。事實上，許多常見的病痛是壓力超載所引起的。

但是，為什麼有些人比其他  
人更能忍受壓力？這些人在混亂  
與壓力下，會表現的  
更加出色，他們的秘  
密是什麼呢？

一個顯著的決定  
因素是你的“態  
度”，許多所謂的  
“威脅”其實是“認  
知”問題。你當然可  
以煩惱你的病情，但  
是你也可以選擇完全  
不理會它，那你馬上  
會覺得舒服多了。

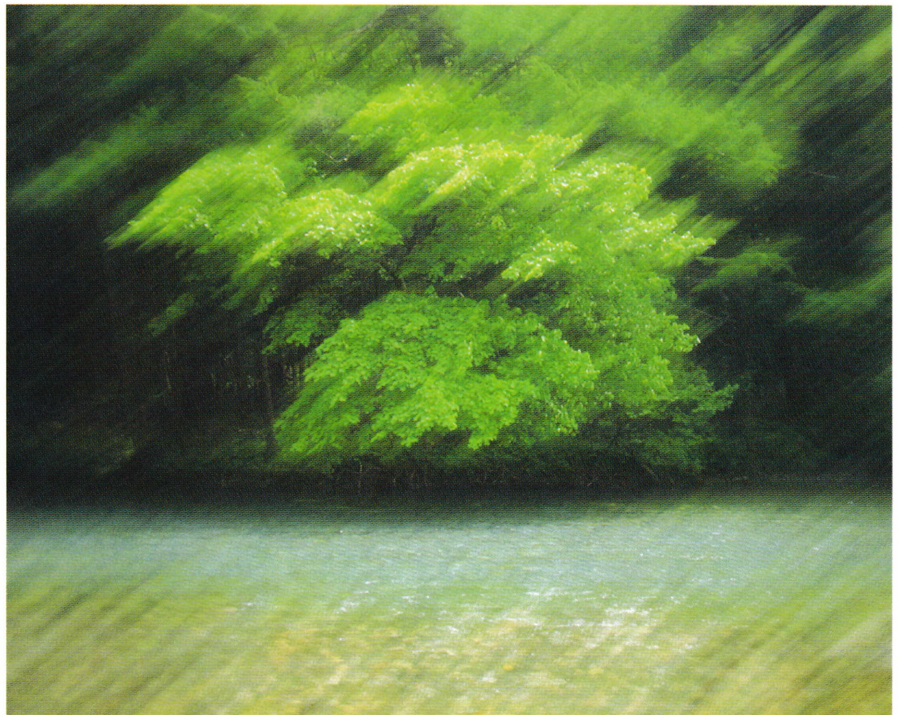
最佳的壓力反應  
模式，可以歸納成三  
點，那就是：擺脫它、改變它、  
接受它。而最後一種是需要一些  
訓練的。假如你的工作正在把你

ing everyday challenges. In emergencies, we use a self-infusion of adrenaline to meet the danger. Athletes “pump-up” their metabolism for optimal sports performance. Without this beneficial “eustress” we would all be vegetables.

Problems arise when unwanted changes (stressors) become too intense or long-lasting, and we can neither fight nor flee the situation. Inadequate or inappropriate adaptation leads to negative “distress.”

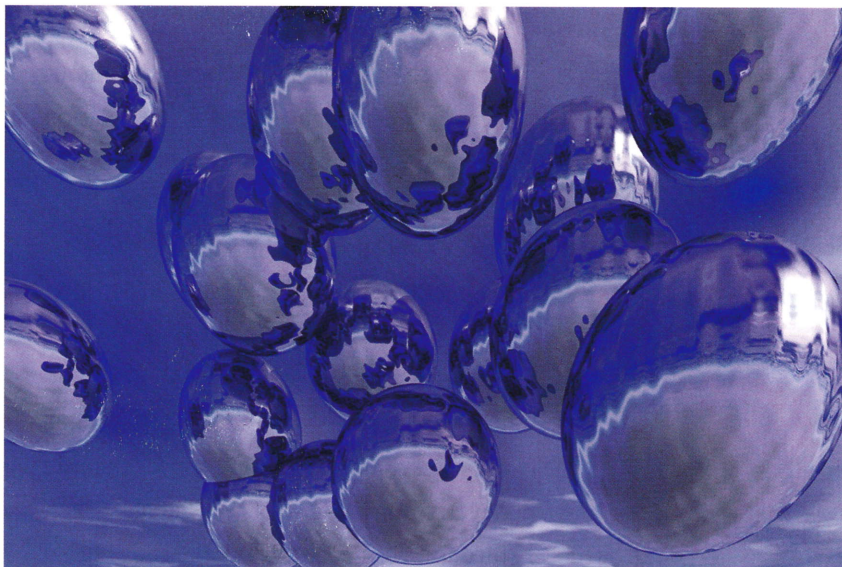
Even “good” changes take their toll. Did you know that getting married is only slightly less stressful than getting divorced?

The classic example of job stress is high responsibility and low control. Obsessive competition, overcommitment and racing the clock typify “Type A” people, who



are at risk for hypertension and heart ailments. Other stress symptoms include headaches, backaches, digestive disorders, exhaustion, insomnia, and depression. In





fact, many common ailments are either caused by, or aggravated by stress overload.

But why are some people more “stress hardy” than others? We all know those “cool cucumbers” who seem to thrive on chaos, and perform brilliantly

under pressure. What’s their secret?

It turns out that a significant determining factor between coping and burn-out is your attitude. Many “threats” are largely a matter of perception. You can worry yourself sick, or let go of what is beyond your control and immediately feel better.

Optimal stress-responses can be summed up in the three “A’s:” *Avoid, Alter, Accept*. The last ingredient takes training. Supposing your job is driving you crazy. You’ve decided that you can’t *avoid* it (quit) or *alter* it (fire your boss). Accepting the situation may require that you examine your priorities, change values, improve organizational and communication skills, or develop greater self-esteem. Set a few realistic, attainable goals, and work a little towards them every day.

It also helps to know some “real-time” coping techniques, such as systematic muscle release, breathing exercises, and mental centering. These can be learned in meditation, at stress-reduction classes, or from guided relaxation tapes. It takes time and practice to develop these skills, but - as

逼瘋，而你已確定無法擺脫它、或改變它（例如開除你的老板）那麼，請你接受現況。你需要檢查一下你的優先順序、改變價值觀念、改進溝通技巧，或發展更大的自我尊崇；並且設定一些實際的、可以達到的目標，而且每天逐步的趨近它們。

另外，學習一些“即時的”應付技巧，也是相當有幫助的。例如有系統的肌肉放鬆、呼吸練習、心智專注練習等。這些技巧可以在一些靜坐班、降低壓力班、放鬆引導班中去學習。你需要花一點時間去練習這些技巧。哈佛的赫伯特博士說：這些技巧可以誘發一種“鬆弛反應”，而這是與漢斯博士的“一般適應壓力併發症”完全相反的歷程。

其他的壓力剋星包括：運動、交友、創作、音樂、幽默、



靜坐、祈禱、接觸大自然等。甚至，照顧寵物、與寵物玩，也能幫助減少壓力。還有一些表達性的治療如：參與活動、藝術工作、寫作，來化解負面情緒如傷痛和忿怒。假如過度的心智活動正在剝奪你的睡眠，那麼，把這一連串令你煩心的事寫下來，並且把它們放在一旁，藉以避免厭煩，並利用正向與肯定的思考，去代替負向與否定的思考。

此外，不好的飲食在壓力過程中也加深壓力。咖啡、鹽、糖、巧克力等都是刺激物，應該適量的使用。當然，放棄舊習慣也會產生壓力，不過，請記住“改變”就是挑戰。

毫無疑問的，我們正處於壓

Dr. Herbert Benson of Harvard demonstrated - they can induce a “Relaxation Response”: the exact opposite of Selye’s *General Adaptation Syndrome*.

Other stress-busters include exercise, companionship and intimacy, creativity, music, humor, meditation, prayer, and contact with nature. Even caring for and playing with pets can help reduce stress. Some expressive therapies help by unblocking negative emotions such as grief and anger, through acting out, artwork, and journal writing. If an overactive mind is depriving you of sleep, write out a list of your concerns and set them aside before retiring. Use positive imagery and affirmations to replace obsessive, negative thoughts.

Poor diet can also work against you in times of stress. Coffee, salt, sugar, and chocolate are stimulants whose use should be modest. Of course, giving up old habits can also be stressful. Remember the *change* is the challenge.





力的時代，但是你不必覺得自己是受害者。最佳的壓力管理策略是，當你覺得你能贏的時候，你就盡力奮戰；但是當你覺得你會輸的時候，你就以撤退保存能量與實力。請試著發展出一種工作與遊戲之間的平衡技巧，並為沮喪尋找安全的出口，而且不要太認真。當所有這些都失敗的時候，我總是記住我母親的簡單但睿智的建議：這總是會過去的。

There is no doubt that we live in stressful times, but you don't have to feel victimized. The quintessential stress-management strategy is to fight hard for your rights when you can win, but know when it's best to retreat and conserve your energy. Try to develop a healthy balance between work and play, find safe outlets for your frustrations, and don't take yourself too seriously. When all else fails, I always remember my mother's simple but wise adage: *This too shall pass.*

#### 作者簡介 Author Profile



羅尼布朗博士著有“生命的啓示”([www.BookLocker.com/LonnyBrown](http://www.BookLocker.com/LonnyBrown))，“靜坐冥想－初學者問答”([www.SelfHelpGuides.com](http://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](http://www.holistic.com/lonny)

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Lonny J. Brown, Ph.D. is the author of “Enlightenment In Our Time” [www.BookLocker.com/LonnyBrown](http://www.BookLocker.com/LonnyBrown)), “Meditation – Beginners’ Questions & Answers” [www.SelfHelpGuides.com](http://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, USA, 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](http://www.holistic.com/lonny) [lonny@holistic.com](mailto:lonny@holistic.com) [lonnybrown@aol.com](mailto:lonnybrown@aol.com)



# 蓮藕粉的妙用？

The ingenious uses of lotus root starch



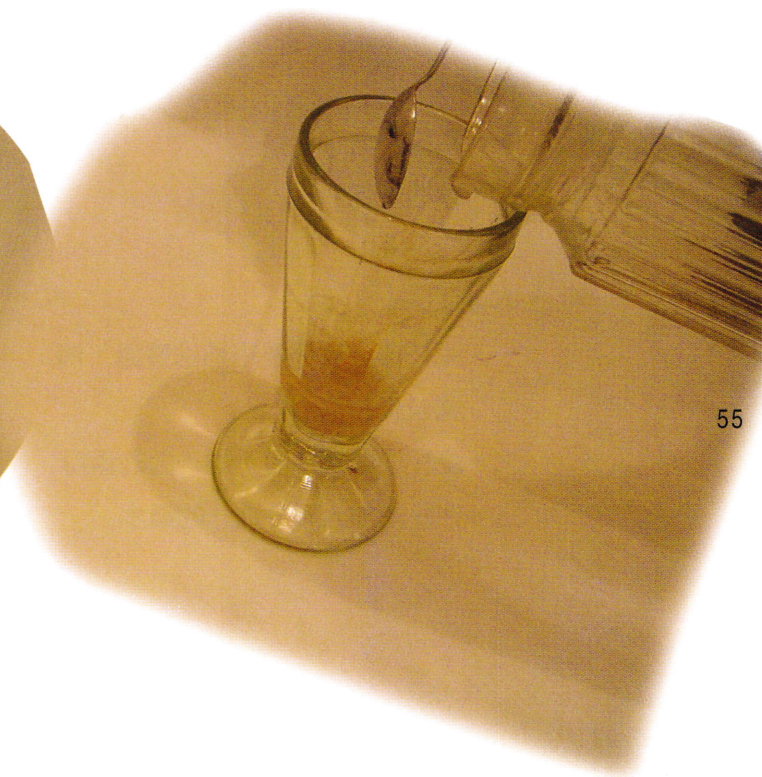


**蓮**藕粉通常簡稱藕粉，是由蓮藕製作，有兩種方法，一種是用乾蓮藕磨粉，磨出來的顏色是淡土黃色；另一種方法是用生蓮藕在水中刮，蓮藕的澱粉質會沉澱在底部，蓮藕的纖維及雜質會在水中懸浮，只要不斷的換水洗，一直到變成清水為止，然後將水倒掉，就剩下泥漿狀的藕粉泥，將這藕粉泥烘乾或曬乾就是藕粉，這種藕粉品質最好，形狀是粉末夾雜片狀，顏色是白色帶淡粉紅色。

在台灣品質最好的藕粉，是台南縣白河農會出產的藕粉，六百公克台幣三百五十元，世界各地容易買到藕粉，是中國浙江省出產的西湖牌藕粉，二百五十公克大約要台幣三十元（香港、新加坡、馬來西亞等地的價格），以上這兩種藕粉都不錯。

**L**otus root starch is made from lotus root. There are two manners to produce it. First, mill the dry lotus root and the color of the starch is yellowish brown. Second, scrape the raw starch in the water. The amylum of starch will go down to the bottom and the fiber and impurities will suspension in the water. If you keep change water until the water become clear, then, you take away the water and get the muddy like lotus root starch. Dry the starch by heat or sun-dried. This is the best quality lotus root starch. The shape of it is power with little sheet. The color of it is white to pink.

In Taiwan, the best lotus root starch is produced in the White-river Farmers' Association in Tainan County. It is NT\$ 350 for 600 grams. In the world, it is easy for you to get Xi-hu brand of Zhejiang Province in Mainland China. It is NT\$ 30 for 250 grams. (This is the price in Hong Kong, Singapore and Malaysia) These two brands are good.







How to prepare a lotus root starch soup:

Tool:

1. a porcelain or glass or paper cup that has 360cc ~ 400cc but do not use over than 350cc.
2. a porcelain spoon
3. a hot-water bottle



Material:

1. a box of lotus root starch
2. a bag of crystal sugar

Manner:

1. the porcelain or glass cup must wash by



hot water in order to disinfect and keep it in high temperature.

2. put a spoon of lotus root starch into the cup

3. put 1/5 cup of warm into the cup
4. mix evenly with spoon

沖泡藕粉要準備：

工具：

- 一、瓷杯或玻璃杯或紙杯約360cc至400cc，裝350cc。
- 二、瓷湯匙一支
- 三、熱水壺

材料：

- 一、藕粉一盒
- 二、冰糖一包

方法

- 一、瓷杯或玻璃杯要用熱水燙過，消毒及保持高溫
- 二、瓷杯或玻璃杯內，加一匙的藕粉
- 三、在杯內加入五分之一的溫水



- 四、用湯匙將藕粉及水調勻
- 五、加入適量的冰糖，約 20 克
- 六、邊加滾水邊用湯匙攪拌，一直到全部化完才停

這樣就完成一杯可口的飲料，喝溫熱的效果最好。

蓮藕粉有什麼用呢？可以去除脾臟的火氣，通常腸胃弱的人，脾臟就不好，身體很瘦，臉色不好，只要喝一段時間，臉色就會紅潤，胃口也比較好，大人及三足歲以上的小孩，都可以天天喝，晚上十一點以後，一直到清晨七點，這段時間喝藕粉效果比較差，其他時間都不錯，可以當點心，或當宵夜。

- 5.add 20 gram of crystal sugar
- 6.add boiling water into the cup and keep stirring until the starch completely melted

This is how to make a delicious beverage. Drink it in warm will have the best effect.

What effect lotus root starch has? It can get rid of the internal heat of spleen. A man has a weak intestines and stomach will has a weak spleen too. The body will thin and the face color will bad. If you drink the soup for a period of time, your face color will turn red and you will have a good appetite. Adult and child over 3 years can drink the soup in daily basis. PM 11:00 ~ AM 7:00 is a worse time to have the soup. Any other time is all right. The soup is a good snack and a good night snack.







創造一個美麗的家居天堂

Build a beautiful and heaven-like home

# 整潔又有氣質的衣櫥

## A neat and tidy clothes closet

文 Article/ Chou Yu-Ching 圖 /Graph by IKEA 美編 Art Design/Liang

在繁忙的生活中，時間與空間相對的重要，  
有效率的生活管理，更可省下大半的時間，  
如何有效率？考驗您生活的智慧！

In busy life, the time and the space become relatively important.  
If manage the daily life efficiently, then, you can save much time.  
How to have efficiency, it challenges your wisdom of life!

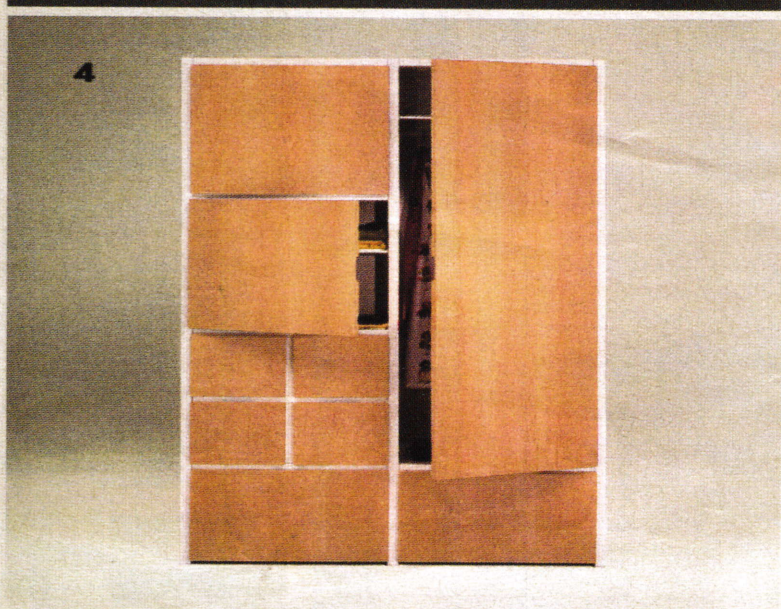
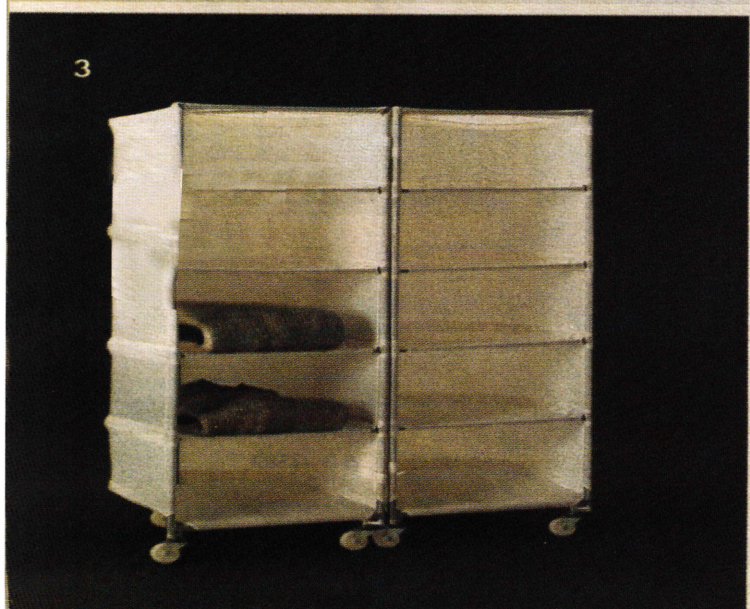




■ 清晨醒來，上班族又要展開忙碌的一天，衣著的整齊和得體給人第一良好印象。

Wake up in the morning. The workers start the busy work of the day. Dress neat and tidy will give other people a good impression.

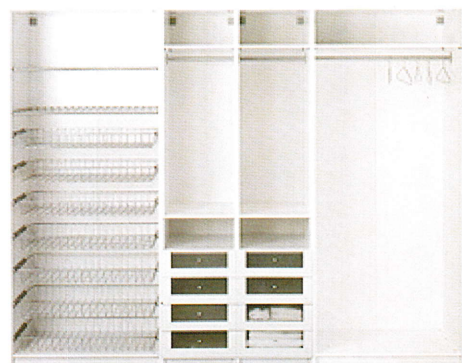




■ 首先選擇一個外形優雅衣櫥，同時兼具分類的功能。

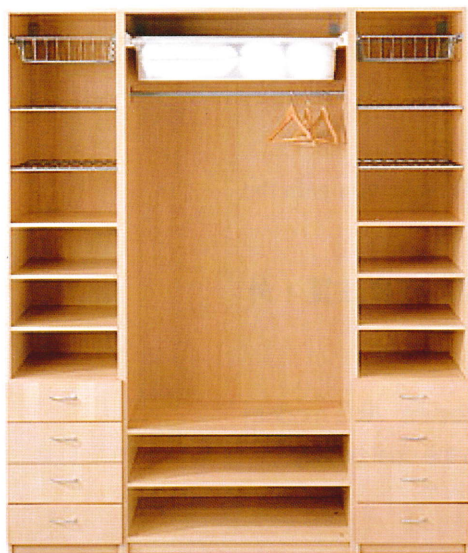
First of all, find an elegant clothes closet that has classified functions.



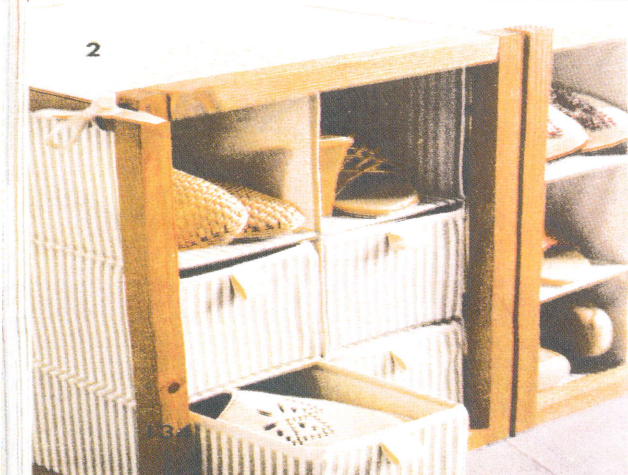


■ 分類好的衣服，省時又省事，一穿就走，不必多費腦筋。

Sorted your clothes; it will save time and troubles for you. Dress yourself and go out; don't waste time in looking for things.







■ 多思考、多規劃，再加平日養成好習慣，必能達到最大的效益。

More thinking and more planning, besides, to form a good habit, these will make you gain the most benefit.

俗語說：「佛要金裝，人要衣裝。」身為一個現代的修行人，不但內在要注重，外表也要得體，才能達到內外雙美的標準。

There is a common saying: Buddha has golden clothes; human have common clothes. As a modern practitioner, you need to look serious on inside and outside. Therefore, you will gain the dual-beauty.



# 侯建鑫的水墨世界

The Chinese water-inked world of Hou Jian-xin

賀展出成功!

*Congratulation a success exhibition*



展覽正要開始.....

The exhibition is starting .....



## 畫家小介:

### Brief about the painter

侯建鑫

世居廣東市韶關。

1943 年出生。

1987 年香港定居。

自幼喜愛畫畫

現已退休。

#### Hou Jian-xin

His registered ancestral home is Canton province, Shao-guan.

Born 1943.

Lived in Hong Kong since 1987.

Love calligraphy and painting since childhood.

He is retired now.









大慈大悲觀世音菩薩













利濟衆生然後公





利濟衆生然溪公





南無阿彌陀佛







# 又是雨季時分 (二)

It's the rainy season again (2)

文 Article/ 洪孟珠 Ang, Beng-Choo 圖 Graph/ Dream 譯 Translator / Free 美編 Art Design /Jie yin

## 啾啾病了

**時** 間過得真快，啾啾到我家已有五年了。這幾天，他的胃口很不好，食物擺在面前也不吃，充滿了光澤的皮毛漸漸地脫落了，閃亮亮的眼珠暗淡了下來，啾啾再也不像從前那樣美麗了。可是，我對他的愛並不因此而減少，相反的，我更加倍地愛護他。他的食欲可並沒有增加。本來，我是一個堅強的孩子，現在我流淚了，我的食量也減少了。爸爸和媽媽非常著急，他們用盡方法勸我，費了九牛

## Pipi was sick

**T**ime was past fast. Pipi lived in my home for five years. In the past few days, its appetite was bad. It didn't eat and the color of his fur faded away. His shiny eyeball also turned dark. Pipi was not beautiful anymore. However, my love to it didn't decrease and on the contrary I took more care on it. Its appetite didn't improve and that made me cried. I was a strong will child but I became ate less too. My parents were worried and they tried to per-



二虎之力，我還是無動於衷。

一個雨天，舅舅來了，他看見我瘦了許多，眼眶充滿了淚水，呆呆地望著啾啾，覺得很奇怪，拉著我的手問道：

“小鈴鈴，為什麼淚眼汪汪？快告訴舅舅，舅舅一定幫你的忙！”

“舅舅！啾啾好幾天不吃東西了，要是再餓下去，他一定會死的！”

我一面哭著，一面把事情的始末告訴他。

舅舅很專心地聽我講述，等我說完，他想一想，說：

“不要緊，舅舅有辦法！”

於是他就替我抹乾眼淚，然後帶了我和啾啾去找獸醫。

到了獸醫診所，舅舅辦好手



續，醫生就替啾啾“看病”。我站在醫生的身邊，全神貫注地望著他，心裏充滿了希望。看了病，醫生替

suade me. However, I was untouched.

In a rainy day, my uncle came. He found I became thinner and tears was in my eyes. He felt strange and asked:

Little Lingling, why did you cry? Tell me what's going on and I'll help you!

Uncle! Pipi didn't eat anything for many days. If it kept going, it will die!

I cried and explained everything to him.

My uncle listened to me attentively, then, said after thinking over:

Never mind! I have a way!

He wiped my tears for me, then,

took Pipi to a veterinarian with me.

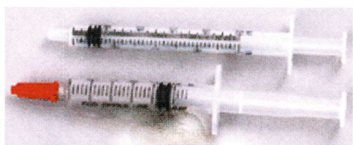
At hospital, my uncle registered for Pipi. The doctor checked it. I stood aside.

I must keep this rabbit here, do you agree?

If have to, I agree. However, you must promise me to take care of it!

I replied in a hurry.





啾啾打了一針，

說：

“這小兔子必須留在這兒觀察幾天，你們願意嗎？”

“只要能醫好啾啾的病，我願意。不過，你們要好好的照顧他呀！”

我趕快回答。

醫生微笑地看著我，很慈祥地說：

“小朋友，你放心，我一定會好好地照顧啾啾！現在你們可以回家了！”

我還捨不得離開啾啾，在舅舅的催促下，我撫著啾啾，心裏感到無限的依戀。

“啾啾，你的病很快就會好起來的，你安心在這裏休養吧！我一定天天來看你，再見了！”

說完後，我吻了吻他，他也好像知情，依依不捨地望著我。為了啾啾的健康，我硬著心腸，跟隨舅舅回家。

每天傍晚，我在爸爸、媽媽

The doctor smiled to me and said with tender:

Little friends, don't worry; I'll take care of it. You may go home know!

I still felt reluctant to depart from Pipi. My uncle urged me to go. I touched Pipi and felt attachment.

Pipi, you will be all right soon. I stay here and feel at ease! I definitely will come again to see you.

I kissed it. It seemed to know that I'll go and therefore looked at me. For its health, I went home with my uncle.

Every night, my parents and uncle will accompany me to see Pipi.

Time past fast, three days went away. The doctor said that Pipi is







或舅舅的陪伴下去探望啍啍。

光陰如白駒過隙，一眨眼，三天過去了，醫生告訴我，啍啍的病已有起色，隔天可以出院了。

這一天晚上，我又夢見啍啍，他很高興地告訴我，他的病已經好了，醫生准許他回家了。我抱住他跳個不停，在跳躍中我醒了。

這是啍啍出院的一天，可是天不作美，一清早就下大雨，我在課室裏非常著急，老師所說的話我一句也聽不進去。好不容易，放學鐘聲響了，我拿起書包，飛也似地跑回家。舅舅已經來了，我狼吞虎咽地吃了午餐，然後和爸爸、媽媽、舅舅冒著大雨到診所去接啍啍回

better and tomorrow you can take it home.

That night, I dreamed Pipi again. It told me happily that it's ill already gone. The doctor will let it go home. I hold it in the arms and jump up and down. I awoke happily.

Today Pipi left hospital. However, it wasn't a good day because that it rained since morning. I was worry in the classroom and didn't hear a word from the teacher. Finally, class was dismissed. I brought my school bag and ran home like flying. My uncle was there already. I finished my lunch in a



家。啾啾好象胖了一些，他的食量也增加了，歡笑又回到了我的臉上。

續～

hurry. Then, I, uncle and my parents went together to the hospital and took Pipi home. It became fatter a little bit and ate more. Therefore, smiles went back to my face.

Continuously~

### 作者簡介

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。

### Author Profile

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 research papers. Many of these are published in Buddhist magazine both at home overseas.



到了春天



The spring is there





**這** 一年的春天，考驗也特別多，也到了分際分明的時候，整整從一個春天到另一個春天，人生到底有幾個春天？十個寒暑剛形成的氣候，轉眼卻在春天裡了無痕，人生到底有幾個十個寒暑？

然而，這卻是一個很好的話題？我們到底在追求什麼？為了一個理想，一個信念，為了解脫。

生命是有變與不變的，而我們又在堅持著什麼？橫潮的流，終究我們是要走過去的，然而卻又會留下什麼？

什麼是什麼？有變化的、有永恆的。

永恆不變的，是我們的心；

會變的，是我們的軀殼。

無論世事多變化，我們再走一次春天，再印證一次真理，但永恆依舊是永恆！

**T**he tests in this spring are quite many. However, it is time for clarifying. From a spring to the other, how many springs can we have in the entire life? It spent ten years to make something; however, it disappeared in a spring. How many ten years can we have in the entire life?

However, this is a good topic? What do we exactly pursue after? It is for the sake of an ideal, a believing or the liberation.

Something will change but some don't. What do we really insist on? The current is in front of you and you have to cross over it one way or the other. However, what will leave behind?

What is what?  
Some is changed.  
Some is eternal.

The changeless is the heart.

The change is the material body.

Although the world is changing, we will have the spring again and prove the truth again. However, the eternal will still be the eternal.







## 劇本的產生 Write a drama

文 Article/Chou Yu-Ching 美編 Art/Bill

80

不論什麼樣的表演形式，首先要有一個構想，什麼樣的表演型態牽涉到場合、場地，還有要傳達什麼樣的訊息，例如：要辦一場演唱

No matter what is the performing style, first of all, you must have an ideal. Meanwhile, the performing style will include some elements such as occasions, place and



會，要先有一個架構；舞蹈要有腳本，在戲劇來講，就是要有劇本。如果沒有這些，想法只是想法，是不能實踐的。

就戲劇而言，第一個就是劇本的產生，從金色蓮花表演坊所表演的舞台劇當中，廣欽傳、密勒日巴、太虛大師、維摩詰居士、蓮花生大士、唐三藏...，約略可以窺視到佛教的精神風貌，不論是現代或過去，顯教或密教，出家或在家，或一個影響大時代的修行者，作為一個佛子是有必要藉一個時代演變的契機，試圖藉以表演形式來闡揚佛法。佛法是太浩瀚，而佛子們又太渺小，個人的力量是有限，但是理想還是可以付諸行動，一方面藉以學習，一方面將佛法的益處及體會，藉一個管道推廣佛法，不管多麼的艱難，這個理想還是要持續下去。

所以一個劇本的產生，首先要有一個想法，例如：從廣欽傳來談，廣欽老和尚是當代的人物，而他的苦行精神，又堪作現代人修行的典範，從一個距離現代時空不是太遙遠，而又耳熟能詳的一個角色人物，做為一個開始是比較容易入手。

當然一個屬於傳記的劇本，如果完全按照史實來寫，可能會不夠生動甚至枯燥乏味，所以撰寫劇本時，必

messages. For example, a singing concert needs a framework; a dance needs an acting copy; a drama needs a play script. Without these elements, you can't practice your ideal.

For example a drama, first you need a play script. In Golden Lotus Theatre, there are some dramas such as Guang-qin, Milarepa, Master Tai-xu, Vimalakirti, Padmasambhava, and Tripitaka... You may catch the dream comes true. On one hand, we learn from others. On the other hand, we popularize Buddha-dharma by performance. No matter how difficult it is, the dream will carry on and on.

Therefore, you need a fundamental ideal before you write the script. For example, master Guang-qin is a aged monk who live at present time. He has an ascetic life. He is a good example for modern practitioner. As his era is not far from now, meanwhile almost every Taiwanese heard about him, choose him to write the first script is a easy thing.

However, if you write a biography play script accord with the real history only, it may turn out a little bit boring. Therefore, when you write a script, you have to consider the developing of story. Sometimes, you need to add interesting points, conflicting points in order to increase the drama impression.

A drama, what is the message or ideal it wants to convey to the audience? This is very important. This is the gist and spirit of the drama. Therefore, when you write a



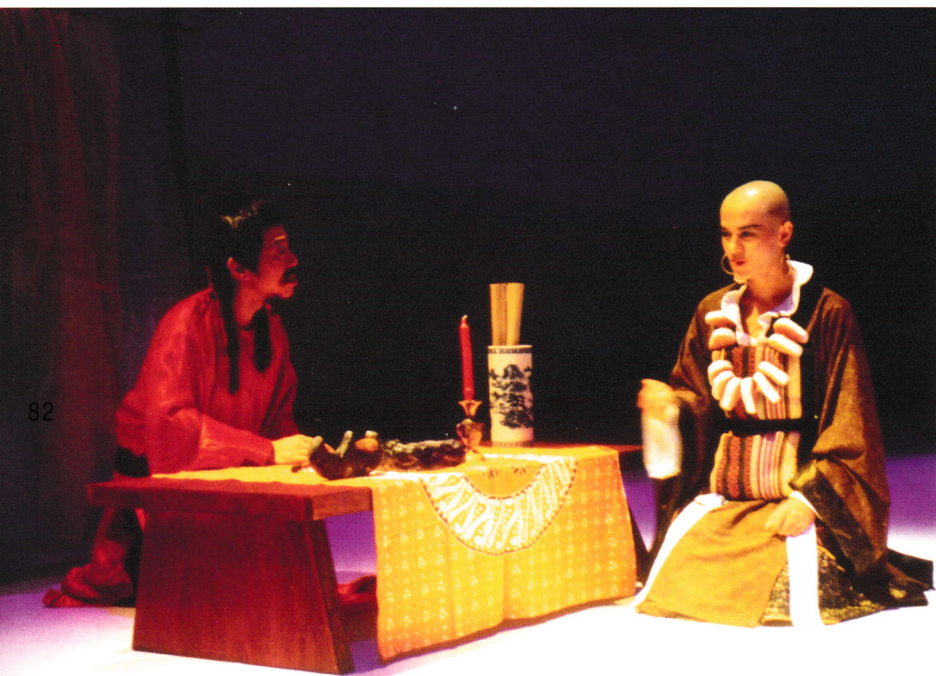
須要考慮戲劇感，因此會在劇情上添加戲味、趣味、衝突點，以達到戲劇效果。

就一齣戲劇，究竟要傳達給人們什麼訊息、理念，是非常重要的，也就是整齣戲的重點和精神，所以在撰寫劇本時，作者對整齣戲要先有觀點，有了觀點，才能切入劇情，掌握故事的重心。就廣欽傳這個劇本而言，除了在闡揚顯教，更重要在廣欽老和尚的苦行精神，也就是他對修行的一個態度，除了讓我們感到好奇的是他身世，還有什麼樣的狀態下，影響他的修行；什麼人、什麼事...，在影響著他，從一個一個發生的情節，建造他的內心世界，從他的內心世界，看到修行這件事。他的修行態度，他的處世為人，一個個事件串連，建立他的修行風範。

script, the author must have his viewpoint first. After that, he can design the story and always keep the center of the story in his hand. The script of Guang-qin is to introduce the sutra-yana, moreover, his attitude about practicing Buddhist, ascetic spirit. We are curious about his life experience, who affects him, what matter affects him and so forth. Every detail in his inner world will affect his practicing. His altitude, his relation with other people, his incident, all of above will built up his unique style.

When write the script, first we emphasize his ordinary human nature instead of emphasize that he is a master who have great achievement. From the ordinary we try to develop his extra-ordinary. For example, when he is sitting meditation in a cave he ever met a tiger; he kept sitting until he had no food to eat; he had been accused as a thief when he came back to his mother temple. People would think this way: he is a master; therefore, he can

go through any tests. However, if we are him, can we make it or not? Therefore, we realize that he still needs to struggle. This is reality and interesting points. Besides the theme of script, previous database collection, literature review and on-spot research are quite important too. Moreover, you need to interview some of the master's

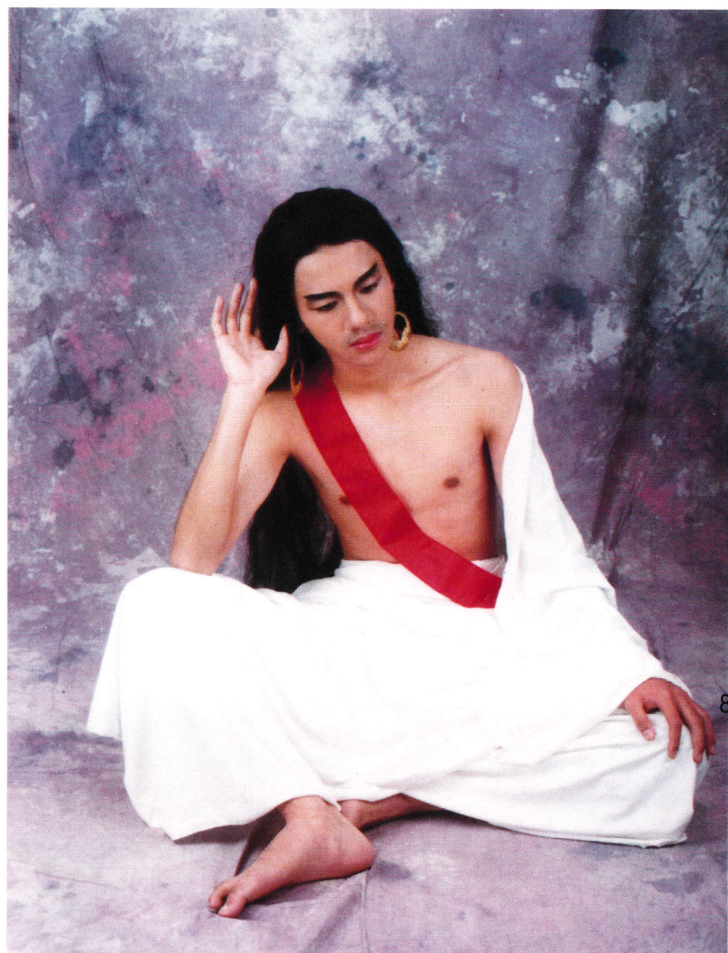




因此撰寫劇本的時候，一個基本就是將成就者當一個人來看，更強調他的人性部分，從平凡中彰顯他的不平凡，例如：廣欽老和尚在山中苦修時遇見了老虎，在山中修行沒有食物可吃，在寺裡被誤認為是小偷之後的態度，一般人會認為他之所以，是理所當然，但是如果把這些事件放到自己身上又如何呢？因此我們就會看到人性的掙扎面，這就是真實之處，可看性之處。

撰寫一個劇本除了要傳達主題之外，事先蒐集資料和實地考證也是很重要，甚至也曾經去採訪廣欽老和尚來台修行之處及其弟子對他事蹟的敘述，對於在編寫劇情轉折、輪廓也會比較清晰，有了這些真實的材料，無形之中對角色事件也就拉近了距離。就廣欽傳，廣欽老和尚他的一生，時間從清末出生至民國七十五年圓寂，空間從大陸福建-南洋-大陸福建-台灣，身世從出家前出家後，自度-度人，修行的證悟；一生的轉折點，人事物對他的影響，他對修行的堅持毅力，就建構了一個劇本。

pupils and followers to hear the past affairs from them. This procedure will help you write the script more interesting, having clear outline and more real. The role of the master becomes much near to us. The era of Guang-qin is from the late Qing Dynasty to the 75<sup>th</sup> year of the republic of China. The spaces are from Fu-jian province of mainland China, the Malay Archipelago, to Taiwan. His life experiences are from a layman to a monk. He helps self and others. He practice Buddhist and become an enlightened one. There are turning points in his entire life. Many matters affect him. He insists to be a practitioner. Including all of above elements, we write the play script of Guang-qin.





# 人生喜事

Happy event of the life







有 情人終成眷屬，步上人生重要的一步。

Lovers become family dependants finally. They walk a very important step in life.



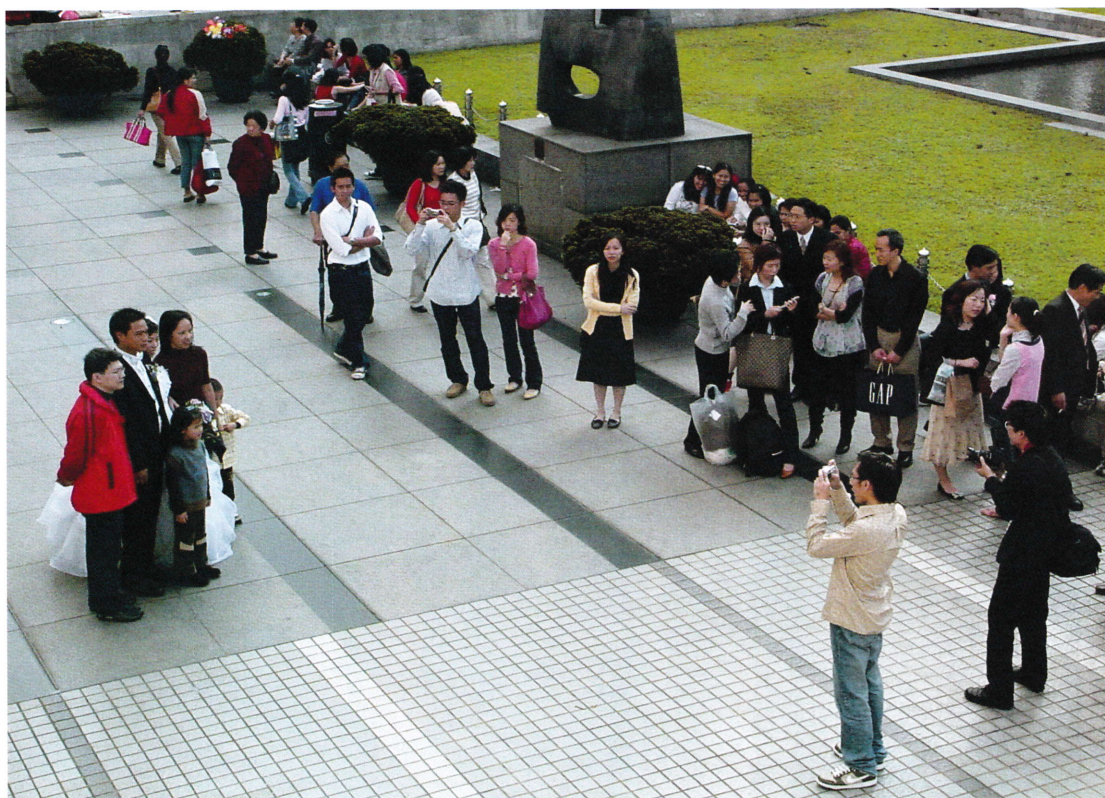




結婚不只是兩個人的事，也是兩個家庭的事，甚至是兩個世界的事。

Marriage isn't a matter between the couple but a matter between two families,  
even more, two worlds.





幾乎每個人都當過結婚的主角，當站在旁邊作配角欣賞時，主角與配角的甜美記憶就互相牽引了。

Almost everybody ever played the leading role of a marriage. When standing aside and play as a supporting role, sweet memories between the two roles would interact with each other.



結婚當天，把一切美好都大集合了，白紗、鮮花、佩飾、鎂光燈、祝福語……這是一種追求完美的決心。

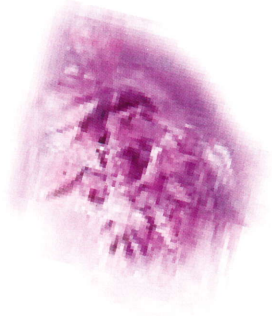
In the date of marriage, we collect every beautiful thing such as white gauze, fresh flowers, decorations, flash lamps, best wishes and so forth. This is our will to pursue the perfect.





拍完結婚照，踏上甜蜜的歸途，一個奇妙或平凡或波濤的未來，正在默默的開啟……

After taking some marriage photos and on the sweet way home, there is a marvelous or ordinary or changing future opening in silence.



幸福的花車，載滿了親友的祝福準備離去，希望所有的祝福都能成真，而且永恆。

A happy festooned vehicle loading on the best wishes from families and friends is ready to go. I wish all the wishes will come true in the future and bring to forever.







親友們翹首目送，心中有著對新人的祝福，也有著對自己幸福未來的默許與承諾。

The relatives watch the couple and give them blessings. Meanwhile, they also make best wishes and promises for their future.





# 影像輪迴 圖中圖系列

## The images of Samsara, photo in photo

攝影 / Chou Yu-Ching 文字創意 Article/ Yun-Ling 美編 Art Design / Cheng Ping-Chung



原作：店頭流行服飾模特兒

Original work: a model in a fashion dress shop



圖中圖概念 延伸：海報、少女、銀雪、輝映三重奏

Photo in photo, conceptual extension: poster, a young girl, sliver snow, a shine brilliantly trio





原作: 撥手機的少年

Original work: early youth with a mobile phone in hand



圖中圖概念延伸: 電話世界撥通了愛情? 友情? 親情?

Photo in photo, conceptual extension: dial the phone and connect to love between man and woman? Friendship? Parents love?





原作: 永遠青春不老的芭比娃娃

Original work: forever young Babi doll



圖中圖概念延伸: 小女孩、中女孩、老女孩的甜美最愛。

Photo in photo, conceptual extension: the most love for a little, middle and old girl





原作: 青春小鳥  
Original work: a little bird of youth



圖中圖概念延伸: 其實我們都在籠中  
Photo in photo, conceptual extension: actually, we are in a cage





原作: 青春正悠閒

Original work: a leisurely and carefree youth



圖中圖概念延伸: 人客再坐一下啦!

Photo in photo, conceptual extension: dear guest, please sit longer!





# 佛教對中國學術的影響 -

卯、程伊川

The effect of Buddhism to Chinese  
academic world - IV. Cheng Yi-chuan

文 Article / 王頌之 Wang Song-zhi

譯 Translator/ KO. Sang Art/Sheng Yen

(卯) 程伊川

大程既曾出入老釋幾十年，小程亦和佛教徒相往來。《二程遺書》記稱：「伊

IV. Cheng Yi-chuan (also named Cheng Yi)

Elder Cheng ever learned Taoism and Buddhism for decades. Younger Cheng also



川少時多與禪客語，以觀其學之淺深：後來則不覩其面，更不詢問。」可見程頤少時曾與佛教徒交往，「觀學淺深」之語，無非文飾之辭而已。且伊川之與佛教交往，亦非限於少時。宋人所輯的《妙喜竹林集》的《禪林寶訓》中，有黃龍寺的靈源給伊川的三封信，有「聞公留心此道甚久」，「天下大宗匠歷叩殆偏」，「則山僧與居士相見，其來久矣」，「縱使相見，豈通唱和」，「雖未接英姿，而心契同風」等話，可見伊川晚年更切求道。又第一信中且曾說：「頃聞老師言公見處。然老師與公相見時，已自傷感，只欲當處和平，不肯深挑痛劇。」

則伊川曾見靈源之師晦堂祖心了，又說：「豈在奔馳川陸，交接音容，然後謂之會晤。」；「當或附報使，萬里相投，即不虛耳。」

又有「世緣通塞，想斷之有年，不復介意」之語，似乎通信在伊川竄涪州以後。這時程頤已六十五歲，以信中語推之，以乎他們雖或始終未晤，但交契卻其深。由此觀之，程伊川之與禪客往來，實不僅是少年時候的事。

又從靈源與伊川的三通書信中，可之伊川與靈源非僅交往而已，且有往還問道之意。如初信中說：「聞公留心此道甚久；惟公具大信種，今止不休，乃是大休之地。」是說明伊川求道不休。此外又有「未能頓入靈源，親見本體。」及「直須拂卻從前會底，向信解未萌時，反思不及

humous of Two Chongs” recorded: When Yi-chuan was young, he frequently had dialogue with Zen specialists and tried to evaluate their ranks. Thereafter, he didn't interview them nor ask about them. This is a proof that Cheng Yi ever contacted with Buddhist. “Tried to evaluate their ranks” was just his excuse. Moreover, Yi-chuan contacted with Buddhist not only in young age but also in old age. Sung Dynasty had edited “Wonderful Happiness in Bamboo Forest” and one of its chapters named “The Treasured Instruction in Zen Forest”; in there collected three letters wrote by a Yellow-dragon Temple's monk named Ling-yuan to Yi-chuan. These letters mentioned the following words: I've heard that you concerned Tao for a long time; you almost reviewed all great masters in the world; I, a monk, got along with you, a layman, for quite a long time; as we met shouldn't we talked with; although I didn't encounter you, we had the same mind. According these words, we know that the aged Yi-chuan became closer to Tao. Another letter said: I just heard my teacher met you. He felt sad then and wanted to have peace with you, therefore, he didn't mention any pain that might bother you deeply.

Yi-chuan had met Ling-yuan's teacher, Hui-tang-zu-xin. Ling-yuan said: an interview is more than travel and talk. Even away from thousands miles, still tried to contact with each other by all means and that is an interview.

Also said: the communication channel seemed been cut for years, however, I don't mind. This letter was written when Yi-chuan reached Pe-zhou. At that time, Yi-chuan was 65 years old. I guessed, Yi-chuan



處，親切諦觀，忽然穿透虛空，則山僧與居士相見其來久矣。」之語，是說伊川猶未徹會底。第二封信中又說：「但未展露胸襟，脫然自快，而獨鎖家堂也。」「必一回頓發，始可資人交攻，致大安樂也。未爾，則皆依傍門庭而已。縱使相見，豈通唱和。」

則是說明靈源對伊川猶未許可。凡此皆足以證明伊川曾問道於佛教徒，故其思想受佛家(尤其是禪宗)影響自是順理成章的事情。所以伊川雖自誇醇儒，自言「一生正敬，不曾看莊列佛書。」但他求道於晦堂、靈源時所著的《易傳》，亦不免有「體用一源，顯微無間」等佛語，這自然是浸淫佛典既久自然流露於文字的明證，而他的宇宙論、性論以致修養方法與禪學相似，自亦不足為奇了！

程伊川之論宇宙，與乃兄不同，明道的宇宙論，發揮自己的特色，而伊川則上承周敦頤，用佛老之語，以「沖漠無聯，萬象森然」，竭力說明無極而太極之理，至於說及太極與萬物之關係，則用佛語的「理一萬殊」：形容兩者的一致，又用佛語的「體用一源，顯微無間」。此外，伊川又以「動靜無端，陰陽無始」言道，其說亦彷彿佛法，佛家言無明惑業，無始無終，如環無端，正是各宗通行的說法。可知伊川的宇宙論實深受佛家影響，然其理論卻不逮佛家遠甚！

程伊川的性論，已將理氣二字，分別言之，並認為：「心雖善，發而有善惡。發時謂之情，不謂之心」因此他以為只有

didn't meet Hui-tang-zu-xin in whole life; however, they had a deep friendship. Therefore, Yi-chuan made Zen friends not only in young but in old.

From the three letters of Ling-yuan, we knew that Yi-chuan asked the way of Tao from Ling-yuan. The first said: I have heard that you pay attention to Tao and have a believing mind. You never stop to learn and this is the real rest. It was a proof that Yi-chuan asks for Tao and never stop. Besides: you can't enlighten the origin of your spir-



its and see the essence. You must get rids of all previous experience; start from the very beginning of believing and understanding; what is the thought you haven't touched? Carefully observe it with sincerity. Suddenly you penetrate the Emptiness. Then, you would find that I, a monk, and you, a layman, had met with each other for a long time. This paragraph meant that Yi-chuan haven't enlighten. The sec-



性才是善，情則有善惡的差別。性善是喜怒哀樂之未發；情有善惡，發而皆中節是善，發而不中節是惡。若以伊川之氣比諸佛家的阿賴耶識，則氣之中併有清濁，猶如阿賴耶識中本有無限有漏、無漏的種子。然而伊川卻未能進一步闡明併有清濁的理由，這是伊川性論雖源於佛家，但卻不及佛家深邃圓融之處！

程伊川論修養之道，亦與佛教極相似。他教學者修養的方法，分靜坐、用敬、致知三段，猶如佛家的戒、定、慧三學。伊川修養之道，以「用敬」為主，「用敬」之前，先習靜坐。伊川曾說：「只是一個不動之心，釋氏平生只學得這個字。」

故此教人「學者之先務在固心志，其患紛亂時，宜坐禪入定。」這分明是以佛教的禪定教學者了。伊川教人用敬，《語錄》說：「所謂敬者，主一之謂敬。所謂一者，無適之謂一。」「主一之爲敬，一者謂之誠，主則有意在。」

其「主一無適」之說，與佛教心注一境，禪宗祖師教人不要跑了話頭的用意，正復相似，伊川論「知」，又有「生知」與「學知」的對立，又與佛教的「根本智」、「後得智」及「本有佛性」、「修得佛性」的說法相通。伊川同時又教「學者先要會疑」，「疑」正是禪宗用功過程中最重要的關鍵，故有「大疑大悟，小疑小悟，不疑不悟」之語，可見伊川的修養之道與禪宗頗多相近之處。

ond said: however, you haven't showed your breath of mind. You haven't liberated. Still stay in your house. You need a sudden enlightenment, then, other people might challenge you and make you get great peace. However, you didn't make it, therefore, even you met me in the front door; could we really communication?

It was a proof that Ling-yuan thought Yi-chuan didn't get Tao and Yi-chuan asked about Tao from Buddhist. Therefore, we knew that Yi-chuan's thought was naturally influenced by Buddhist (especially Zen School). Yi-chuan said he followed Confucianism only: I never read Taoism and Buddhism in my entire life. However, he asked Hui-tang and Ling-yuan for Tao. When he wrote the "Yi Philosophy" he said: the essence and its applications have the same source. The Macro and the Micro have no distance between them. The above saying was a proof that his writing was affected by Buddhist philosophy in a natural way. Besides, his cosmology, nature-principle and training manners were all similar to Zen. This isn't a strange matter.

Cheng's cosmology is different with brother, Ming-dao. Ming-dao's cosmology had his own characteristic. However, Yi-chuan inherited Zhou Dun-yi. This meant he applied terminology of Buddhism and Taoism. He said: move and still have no link; everything we see is as it is. He did his utmost try to explain that Wu-ji therefore, Tai-ji. When he analyzed the relation between Tai-ji and all things on earth he said with a Buddhist tongue: the kernel is one and the appearance is numerous. The essence and its applications have the same source. The Macro and the Micro have no distance between them.



此外，伊川亦如佛家譬心爲明鏡，以爲盡己心，即所以去昏濁；心無昏濁，則動而見天地之心，能盡人盡物；能盡人盡物，則離物欲。故其方法始於靜坐，終於學知；而其目的則始於寡欲，終於離欲。離欲則氣無清濁，而能至善復性了。可見伊川的主張，乃活用大學的「致知格物」及孟子的寡欲、盡己心、盡人盡物，以儒家爲立腳點，而以佛家義理充實其學說內容，這正是宋明理學陽儒陰釋的典型！

伊川本人的工夫亦從靜入手，平時常瞑目靜坐，故有所謂「心有主時則邪不入，無主則物來奪」，正如他教學者「患紛亂時宜坐禪入定」之語相合。但他又說：「纔說『靜』，便入釋氏之說；不宜用『靜』字，只用『敬』字。」

可見他先存有防混於禪的避嫌之心，然而他的「敬」與佛家的「靜」又有何異？如此做法，倒反令人生欲蓋彌彰之感。由於伊川的修養方法與禪家頗爲相近，故他接待弟子的態度，亦頗具禪門宗匠的風範，他的門下楊時（龜山）、游酢（定夫）曾留下立雪程門的佳話，這與達摩及二祖慧可的事蹟十分相似，誠爲禪門與程門難得的巧合，由此可見，程伊川的待徒態度亦頗具禪風！

總言之，伊川的思想受佛家影響，與乃兄明道極相近，不論宇宙論、性論、修養之道都與佛教有淵源，而伊川的公然提倡靜坐，則尤過乃兄。

Moreover, Yi-chuan said: move and still have no beginning and that is Tao. This saying is similar to Buddhism. Buddhism said: ignorance and karma have no beginning and ending. It like a circle, therefore, it has no starting point. This is a universal saying in all schools in Buddhism. Therefore, we knew Yi-chuan's cosmology was affected by Buddhism. However, his ideal was less superior than Buddhism.

In Yi-chuan's nature-principle, Li (essence) and Qi (phenomenon) were separated. He thought that: the mind is kind; however, the actions from it have good and evil. When mind starts to function it called emotion and don't call it mind. His ideal was that the nature is kind but the emotion may be good or evil. The nature is good because pleasant, angry, sad and happy haven't started. The emotion has good and evil. If controlled, it would be good; if not, it would be evil. If compare the Qi explained by Yi-chuan with the Alaya (the eighth consciousness) in Buddhism, Qi had clear and turbid. Just as the Alaya have limitless seeds of defects and perfects. However, Yi-chuan didn't explain why it has clear and turbid. Therefore, Yi-chuan's ideal picked from Buddhism, however, less superior than Buddhism!

The training manners of Yi-chuan were similar to Buddhism too. His manners were: Meditation, Respect and Knowledge. That similar to Buddhist's rules: Commandments, Meditation and Wisdom. In Yi-chuan's tanning, Respect is the core. However, before the Respect, one needs to practice Meditation. He once said: only the motionless mind, Buddha devoted his whole life on that.

He taught people: a learner's first pri-



二人雖同受佛家影響，但其所得之處有異，故其學說、修養方法及接待弟子的態度亦有不同，毋怪林科棠在《宋儒與佛教》中評他們說：「譬之佛教，明道為頓悟之人，伊川為漸悟之人，前者如菩薩溫容，後者乃如律僧戒嚴也。」

而由於他們學說的受佛家影響，故不獨後來分別遠承二程的陸、王的心學派及朱熹的理學派的義理不脫佛家範疇，就當時二程門下的代表人物而言，深受禪學影響的亦大不乏人。



二程門下，弟子眾多，最著名的有謝上蔡（良佐）、楊龜山（時）及游定夫（酢）等數人，他們與乃師一樣俱受禪學影響。如朱熹批評上蔡曾有「上蔡說仁說覺，分明是禪」、「伊川之門，上蔡自

ority is firming your mind. When chaos comes, you need sit into meditation. Actually, he taught his follower meditation. Yi-chuan instructed the Respect in his “Written records”: what is called Respect, focus in one is Respect. What is called one, no wandering is one. Focus in one is Respect. One is sincerity. The one is the will.

The saying “focus in one and no wandering” is similar to Buddhist saying “the mind in a state only”. It is similar to Zen masters’ saying: don’t miss the real meaning of the words. When Yi-chuan talked about “Knowledge”, he said there were two kinds of knowledge that were “Inherent-knowledge” and “Learned-knowledge”. That just as Buddhist said: “Rooted-wisdom” and “Gained-wisdom” and “Origin-wisdom” and “Cultivated-wisdom”. Yi-chuan also said: a learner must doubt first. The “doubt” is the most important key in Zen School. Therefore, “big doubt brings big enlightenment; small doubt brings small enlightenment; no doubt brings no enlightenment”. It was the proof that Yi-chuan’s training is similar to Zen.

Besides, Yi-chuan said as a Buddhist: the heart is a mirror. In order to find the heart, you get rid of sleepy and turbid. If the heart has no sleepy and turbid, you may see the heart of the heaven and the earth. Also see all human and matter. If already saw all human and matter, you can leave desires. Therefore, the manner starts with meditation and end up with knowledge. The subject starts with decrease the desire and end up with completely leave desires. When completely leave desires, the Qi has neither clear nor turbid. The nature returns to the ultimate kindness. Yi-chuan’s view actually applied “Da-xue (The Great Learning)



禪門來」、「如今人說道，愛從高妙處說，便入禪去。自上蔡以來已然」、「上蔡《觀後齋記》中，說道理，全是禪底意思」之語。黃東發亦說：「上蔡信得命真，養得氣完，力去矜夸，名利不得而動，殆為百世師也。第因天資之高，必欲不用其心，遂為禪學所入。」

良佐本人在給胡文定的信中亦認為「儒異於禪正在下學處」，更說明儒禪之所以異，僅在入手功夫之不同，到精妙處是一致的！



謝良佐以外，楊龜山之學，

與禪學亦有關係。他每喜以佛說證儒理，如說：「……第九『庵摩羅識』，唐言白淨無垢；第八『阿賴耶識』，唐言善惡種子。白淨無垢及孟子之言性善是也。」

「龐居士謂『神通並妙用，運水與搬柴』，此即堯舜之道在行止疾徐間。」

又說：「謂形色為天性，亦猶所謂『色即是空』。」

又說：「維摩經云：『直心是道場』，儒釋至此實無二理。」

從上述數條可見龜山對佛理頗有認

” that is “To study the phenomena of nature in order to acquire knowledge”. Meanwhile, he used Mencius ideal: less-desire, clean the mind, see all human and matter. He stands in the Confucianism but use Buddhism to solid his ideal. This is a typical style of the Confucian school of idealist philosophy of the Sung and Ming Dynasties that is “Confucianism outside but Buddhism inside”.

Yi-chuan started his practice from silence. He sat into meditation in usual. Therefore, he said: when mind has a master, the evil can't come in; without a master, something would occupy the position of it. He taught the learner: when chaos comes, you had better silence. He said: if say silence, that is Buddha's saying, therefore, I said the word Respect.

Although he didn't want to mix his ideal with Zen, his “Respect” actually had no difference with the Buddhist “Silence”. The more he tried to cover up, the better-known it will become. The training manner of Yi-chuan was similar to Zen. His attitude toward his pupils was similar to Zen too. His pupils Yang-shi (Gui-shan) and You-zuo (Ding-fu) once stood still and waited for Yi-chuan in a snowy day. That was similar to the second master of Zen, Hui-ke, kneeled down in front of the first master Da-mo in a snowy day. This coincidence proofed that Yi-chuan's attitude was Zen.

In summary, Yi-chuan was affected by Buddhism just as his elder brother did. His cosmology, nature-principle and training manners were all origin in Buddhism. His openly advocated meditation was surpassed his elder brother.



識，而其大膽地以佛釋儒，更是宋代理學家中罕有的例子。黃東發因此而責龜山溺於佛氏，這自屬偏見但卻更足成為龜山深受佛理影響的反證。龜山曾說：「學者所以不免求之釋老，為其有高妙處。」

此種心理為理學諸儒所同具，但不肯坦然說出而已。龜山此語可謂言人所不敢言。

程門弟子中，流於禪學的更有游定夫，程伊川曾說：「游酢、楊時先知學禪，已知向裏沒安泊處，故來；卻恐不變也。」呂紫微更有「定夫後更學禪」之語，可知定夫自始至終對禪學甚熱衷。呂紫微曾以書問他說：「吾丈既常從二程學，後又從諸禪遊。於二者之論，必無滯闕。敢問所以不同，何也。」

游定夫答稱：「佛書所說，世儒亦未深考。往年嘗見伊川云『吾之所攻者，迹也』。然迹安從出哉迹要之，此事須親至此地，方能辨其同異。不然，難以口舌爭也。」則可見定夫對佛教頗有迴護之心，若非傾心佛學，深明佛家精神，他又安肯冒理學家之大不韙，而作此語？定夫更曾說：「前輩往往不曾看佛書，故詆之如此之甚。」

這亦是深悉當日理學家盲目排佛之弊的說話。胡五峰因此指他是程門罪人，未免有欠客觀忠厚。朱熹亦批評定夫，說他夾雜王氏（安石）之學，而王安石奉佛甚篤，其學亦融合儒佛，則可知游氏之學非純粹理學，實含有濃厚的佛學色彩了。

Both the brothers were affected by Buddhism. However, their understanding was different. Therefore, their teachings, training manners and attitude to their pupils were different too. No wonder, Lin Ke-tang criticized them in "Sung Confucianism and Buddhism": If in Buddhism, Ming-dao was a suddenly-enlightened man and Yi-chuan was a gradually-enlightened man. The former was a gentle bodhisattva and the later was a strict monk.

As their philosophy was affected by Buddhism, their followers such as Lu, Wang and Zhu-xi, these men's teachings were all included in Buddhism category. Meanwhile, many of their pupils were deeply affected by Zen.

The pupils of two Cheng were many. The most famous were Xie Shang-cai (Liang-zuo), Yang Gui-shan (Shi) and You Ding-fu (Zuo). They were all affected by Zen. For example, Zhu-xi criticized that: when Shang-cai talked about enlightened, he actually talked about Zen. Yi-chuan's pupil, Shang-cai, he was from Zen. These days, when people talk about Tao, they love to say something ingenious. Therefore, they enter into Zen. This fashion started by Shang-cai. In Shang-cai's "Pure Records after Observation", we found that his theory was all from Zen. Huang Dong-fa also said: Shang-cai believed in truth. He completely cultivated Qi. He made efforts to get rid of exaggeration. Fame and gain can't move him. He was a great instructor in a hundred years. His natural gift was quite high. He wants to cultivate his spirits, therefore, he enter into Zen.

Liang-zuo wrote to Hu Wen-ding said that: the difference between Confucianism and Zen was the foundational practicing



由此可見，二程求道於佛教，影響所及，不獨其學說本身不脫佛學範疇，其門下弟子亦多傾心禪學，而北宋理學陽儒陰釋的情況，至此亦更明顯。更值得注意的是，程門弟子對佛教的態度，並不似乃師的竊取佛義於先，闢佛於後，而是客觀地正視佛學的價值，坦然承認過去宋儒理學家貿然排佛之失，在這方面與二程相較，可說是一大進步！

ence between Confucianism and Zen were the learning manners. However, their core principle was the same.

Xie Liang-zuo and Yang Gui-shan were in Zen. They loved to use Buddhism to proof Confucianism. They said: ... the ninth consciousness, Amala-vijbana, Tang said it was fair, clear and without dirt. The eighth consciousness, Alaya, Tang said it was seeds of good and evil. The fair, clear and without dirt that was the Kind-nature saying of Mencius.

Devotee Pang said: "Having great magic power and ingenious uses. Transport water and move firewood". This was Yao and Shun realizing the Tao within walking and standing, fast and slow.





Also said: Form and color, they are natural instincts. That was called "Form is Emptiness".

Also said: Vimalakirti sutra said, "A straight mind is the Buddhist rite". Confucianism and Buddhism have the same theory.

According the above saying, we knew that Gui-shan knew about Buddhism. He explained Confucianism by Buddhism. This was an extraordinary example in the Confucian school of idealist philosophy of Sung and Ming Dynasties. Huang Dong-fa blamed Gui-shan wallowed at Buddhism. This was a prejudice; however, this was also a proof that Gui-shan was deeply affected by Buddhism. Gui-shan ever said: Why general scholar can't help but learn some Buddhism that is because there are something wonderful in Buddhism.

Many scholars in Sung and Ming Dynasties had affected by Buddhism but they were not willing to admit it. Gui-shan actually was an honest man to say so.

You Ding-fu, one of Cheng's pupils, he also interested in Buddhism. Once, Cheng said: You-zuo and Yang Shi-zhi learned Zen before. They couldn't find peace in there; therefore, they came to me. However, I thought they were still in Zen. Lu Zi-wei said: Ding-fu learned Zen later. Actually, Ding-fu learned Zen from the beginning to the end. Lu Zi-wei once wrote him: You had learned from two Chengs. Then, you learned Zen. I believed you know both of their theories very well. Therefore, I'd to know what the difference between them was.

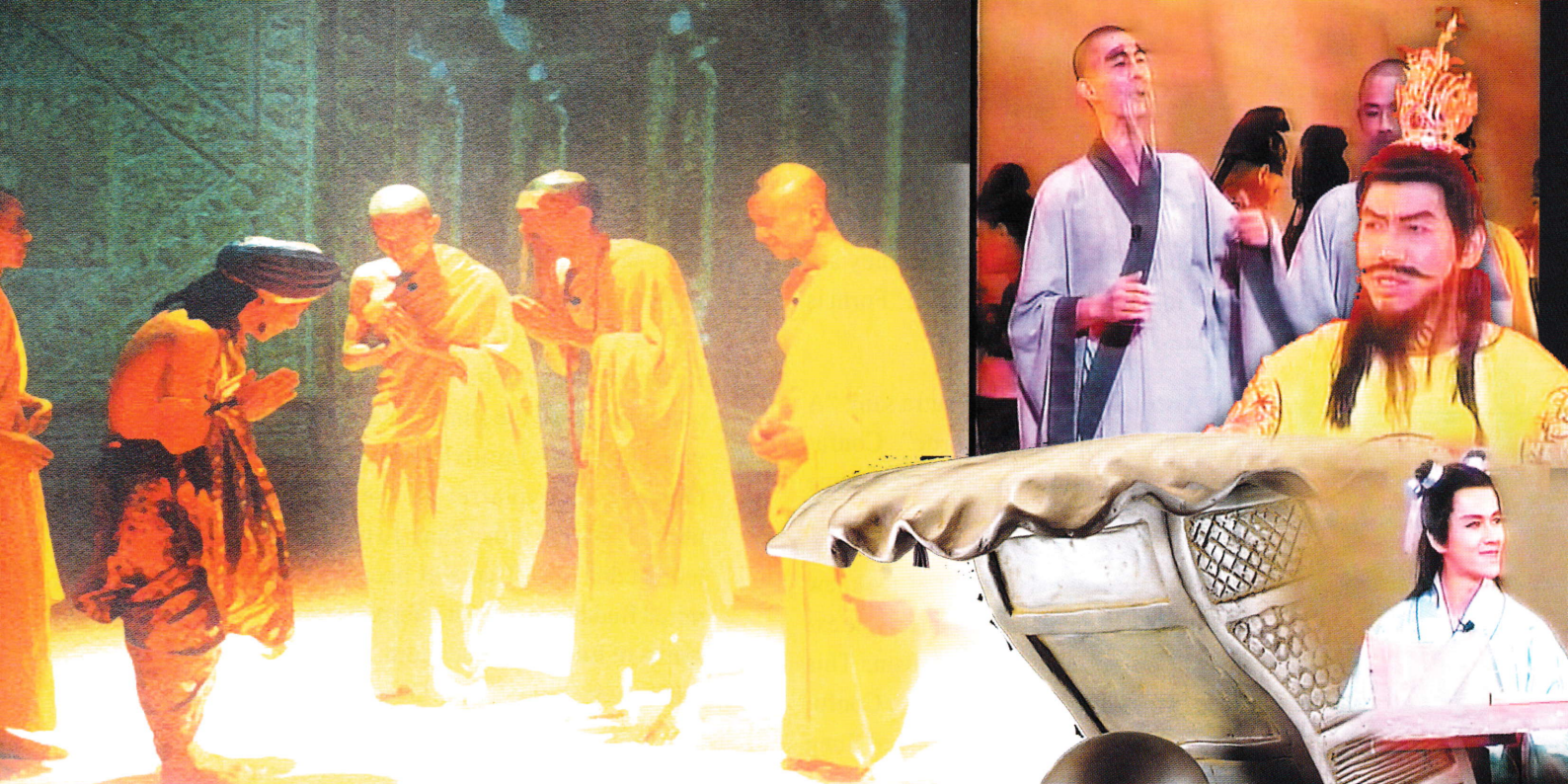
You Ding-fu replied: about the Bud-

dhist sayings, Confucianist didn't deeply study them. Previous, Yi-chuan said "What was my interesting? My trace is." However, what was his trace? In summary, you must go to the same place, and then, you could distinguish the difference. Otherwise, to quarrel all the time was useless. We knew that Ding-fu tried to protect Buddhism. That was because he admired Buddhism and put efforts to study the spirits of Buddhism, therefore, he was willing to protect Buddhism. Once he said: the previous scholars didn't use to study Buddhism, therefore, they tend to defame it.

He said these words was because he though scholars shouldn't reject Buddhism blindly. However, Hu Wu-feng blamed him as a guilty person. But this is neither an objective nor a kind opinion. Zhu-Xi criticized Ding-fu that his ideal had mixed up with Wang An-shi philosophy. Wang loved Buddhism very much and his theory also blend Confucianism into Buddhism. Therefore, Ding-fu's teachings were not a pure idealist philosophy but strongly affected by Buddhism.

Thus, two Chengs ask Tao from Buddhism. Their teachings were affected by Buddhism. Their pupils were all interested in Zen. It was obviously that the idealist philosophy in North Sung Dynasty was Confucianism outside but Buddhism inside. Moreover, their pupils had a new attitude to Buddhism and that was different with their teachers. Two Chengs were applied Buddhism in the first place but criticized Buddhism in later. However, their pupils objectively evaluated the price of Buddhism and honestly admitted that it was wrong to reject Buddhism. This was a good advance!





# 玄奘大師 (31)

## Master Xuan-Zang

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

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



## 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。

一位僧人建議道：

師父，這部經的原文有許多重覆的地方，我建議用以前鳩摩羅什法師的方法，就是刪繁就簡、採取節譯的方式

其他人亦表贊同：

我們也有同樣的看法！



## Translate the Maha-Prajna Sutra

**In the Translation studio, master Xuan-Zang is the chairman. He said to those eminent monks:**

According the lunar calendar today is the first day of the fifth year of Xian-Qing. It is also the first day that we start to translate the great sutra “Maha-Prajna-Paramita Sutra”. It is really an extremely difficult task. This Sanskrit sutra consists of four sections, sixteen chapters and two hundred thousand phrases. I brought back three different versions from India. Therefore, these three versions are all lengthy and the works of proofreading and correction between different versions are something has to be done carefully.

**A monk suggests that:**

Master, this sutra has many repetitions, I suggest that we use the method that used by the previous Master Kumarajiva, which is to summarize it and to abridge it.

**The other monks agree and say:**

We have the same idea!

**Master Xuan-Zang understands their opinion. However, as this is a very important decision, he thinks quite a while then say:**

Since the Sutra is so voluminous, therefore we have no other choice but do some abridging.

OK! Let's do it!

**The monks see each other**



玄奘法師見眾議如此，但由於也是事關重大，所以沉吟琢磨的說道：

由於大般若經實在是卷帙浩大，節譯也似乎是不得不的選擇了。

好吧！就依各位吧！

眾人聞言互視，如釋重負。

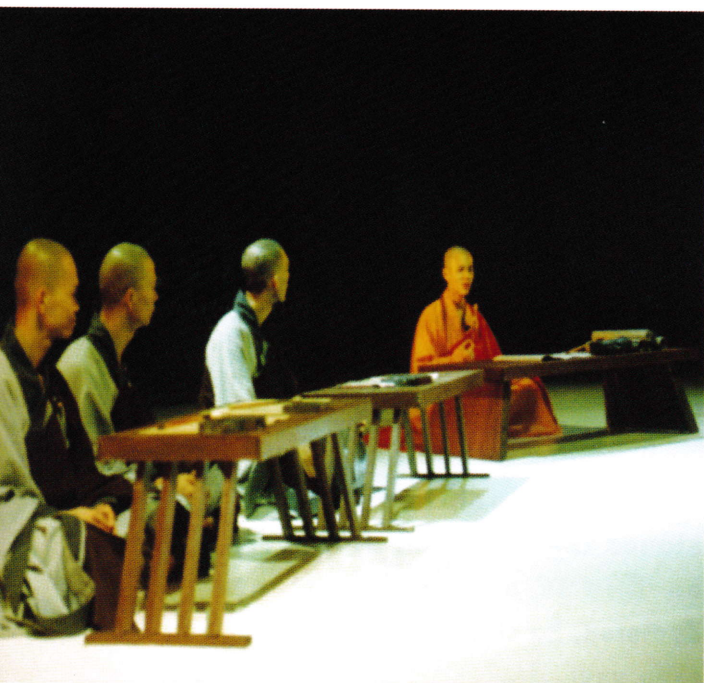
玄奘夜寢，突然滿身大汗的驚醒而坐起，自語道：

我已經連續數夜都作惡夢，不是身歷險境、孤獨無助，就是猛獸追逐，不得脫身莫非？？

同樣的譯經場，玄奘對大眾宣佈：

佛法是講觀察甚深緣起的，自從玄奘決定再回到原議——

惡夢才告停止，而且就開始夢到諸佛菩薩



眉間放光，或我手捧花燈、供養諸佛，或自升高座，受大眾圍繞讚歎，恭敬供養等等瑞夢。所以玄奘在此鄭重宣佈——

大般若經的翻譯，決定完全按照梵文原

**and feel as if relieved of a heavy load.**

**Master Xuan-Zang sleep at night, suddenly, he is awaked by a bad dream. He is sweaty and says to himself:**

I have been having nightmares during the past few nights. In those dreams, I either found myself in danger or stay alone without any help, otherwise, I was chased by beasts and there was no way to escape. What is going on?

**In the same translation studio, master Xuan-Zang announce:**

The Buddha dharma looks serious on the profound origin of any phenomenon. Ever since I decided to get back to the original meaning of the sutra, the nightmares at last stopped. Besides, I began to dream of many Buddhas and Bodhisattvas giving off their radiant light between two eyes, or I was holding a lotus lamp to do offering to the Buddha, or I was seated high and being respected by the masses that were making offerings to me. There are some other good dreams too. Therefore, I hereby announce that the Maha-Prajna-Paramita sutra must be translated according to the original Sanskrit version and will not omit any word from the text.

**The masses show their support and say:**

Yes! We will follow your order

Xuan-Zang satisfies and laughs. He





本翻譯，絕不任意刪略一字。

在座大眾聞此亦表支持的回應道：

是！謹遵和尚指示！

玄奘滿意的笑了，慈藹的環視大眾微笑點頭。

譯經場內，玄奘領眾時而振筆疾書，時而低頭沉思。玄奘抬起頭，對大眾說道：

人命無常，而經部甚大，深懼不能譯完，所以人人宜加倍努力，勿辭勞苦啊！

大家亦抬頭被鼓舞的回應道：

謝謝和尚的鼓舞！



同樣的譯經場，不同的是此次佈置得更加莊嚴熱鬧，而且玄奘與大眾一起共用齋飯。

玄奘歡喜的對大眾道：

looks around with a mercy eyes and gives his nod and smiles.

**In the translation studio, Xuan-Zang leads the translation and keeps writing. Sometimes, he lower his head and thinks. Then he raise his head and say:**

Life is uncertain; the volumes of the sutra are too many; I am afraid the translation won't be completed. Therefore, everyone should put in greater effort, and don't be afraid of hard works!

**Everybody raise his head and reply the master with a cheer voice:**

Thank you for your encouragement!

**The same translation studio, however, the arrangement and decoration are quite good this time. Besides, mater Xuan-Zang is eating some vegetarian food with the masses.**

**Xuan-Zang is happy and say:**

Today is October the 20<sup>th</sup> of the third year of the Long-Shuo. The 600 scrolls of the Maha-Prajna-Paramita sutra are completely translated after four years of hardship.

The Maha-Prajna-Paramita sutra is preaching the great wisdom of Emptiness.

It is the intrinsic quality of all things.

When you drink a cup of water, you will feel its temperature naturally. The feeling sometimes is beyond the description of speaking and writing. You need to spend quite a time to do spiritual practices, then,



今天是龍湖三年的十月二十日，六百卷的大般若經，經過四年的艱苦歷程，終於大功告成！

大般若經所弘揚的就是——空性大智慧！

也就是一切萬事萬物的本質！！

這是一種“如人飲水，冷暖自知”的狀態，超越了一切的語言文字與外相，必須下足了實修的功夫才能了悟，例如：好好的靜坐、好好的懺悔等等。

弟子問：

那麼，可有一條通往空性的捷徑嗎？

玄奘說：

有的

慈悲！！

慈悲就是得到空性最快速的一條路！

弟子問：

那麼怎麼落實去作呢？

玄奘說：

就是從我們身邊的人作起

好好的去愛他們、服務他們

甚至設身處地、自他互換的

去拔除他們一切的苦

給予他們一切的樂

繼而再擴展至更廣大的人們！

弟子們回答：

太好了！

今天真是醍醐灌頂、茅塞頓開啊！

玄奘又說：

大般若經

它的地位實在高超

我要正式的稱許它是——

鎮國的大典！！

人天的大寶！！

you might able to come to realize. For example, sit into meditation; repent for the previous sin and so forth.

**A pupil asks:**

Then, is there any short cut that can lead us to the Emptiness?

Xuan-Zang say:

Yes!

That is mercy!!

The way of mercy is the speedy short cut that will lead to the Emptiness.

**A pupil asks:**

Then, how to make it practical?

**Xuan-Zang say:**

Let's practice the mercy from our family and friends.

To love them and to serve them

To place yourself in their position

To get rid of all sufferings for them

To give them all the happiness

Then, expand the target masses again and again.

**The pupils reply:**

It's wonderful!

Today, we feel refreshed and come to an understanding all of a sudden.

**Xuan-Zang say:**

Maha-Prajna-Paramita holds a truly high status. I wish to name this “the greatest sutra of the country and the greatest treasure in heaven and on earth!” At last, the work of translation is completed. All of us should be happy to have such a treasure!

**The masses celebrate joyously, nod their head and clap with great cheer.**



今日譯經既得圓滿

大眾當踴躍欣慶

視為至寶啊！

大眾歡慶的點頭，並一起熱烈的鼓掌！

歡慶的佛樂響起，譯經場中一片喜樂。

**A wonderful Buddhist music is started. There is a vast happiness in the translation studio.**





Note on the love for the lotus Wherever there are lotuses, there are joys

# 拼圖蓮花三重奏

## A jigsaw lotus trio play

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

















# 人中大鵬鳥的高飛 ～ 四萬呎的長空

A great man flies high as a great bird  
～ above 40 thousand feet in the sky





## 人中大鵬鳥的高飛 ～ 四萬呎的長空

在人生的旅途上，要矢志作高飛九萬里的大鵬鳥，而非在地面永不知天有多高的小麻雀。

在廣闊的天空，一個晴朗的早晨，依稀的幾片薄雲，我伴隨著長機，輕輕的掠過青藍的長空，只留下一道白白的輕煙。

飛的越高，視野越闊，世界也變得越渺小，在四萬呎的高空，海峽小的像一條水溝，城市也縮成了一個點，世界宛如一個村莊。

我不禁的想，地面上的我，在哪裡呢？人們因為有了我，以致於有了紛爭，但是，現在一個城市都只成了一個小點，你跟我又在哪裡呢？

開闊了心靈，「我」就不見了，若沒有了我，又哪來的紛爭呢？

## A great man flies high as a great bird ~ above 40 thousand feet in the sky

On the journey of a human life, we are supposed to become a great bird flying high in the sky instead of becoming a sparrow jumping on the floor.

In the vast sky, a sunny morning, a few clouds, I fly after the leading aircraft to fly across the blue sky gently and to leave a white tail of smoke behind.

I flying higher, the view become wider. The world becomes smaller. About 40 thousand feet, a strait looks like a field ditch and a city becomes as a spot. Then, the whole world becomes as a village.

I wonder that where am I if I am on the ground? Because the world has I, there are disputes. However, where am I and where are you when the city becomes the spot?

If we have a open heart and mind, I will disappear. If there are no you and I, how can we find any disputes?





# 寫給我的好朋友們の二封信

Two letters to my good friends

第一封信：一切都是自願的

～ 寫於菩提樹下

118 The first letter: all are free will

～ wrote under a Bodhi tree



如果大家要承擔一切，那麼，真的要真心誠意。我已經把我的退職金全部都拿出來供養大眾，不過，那是出於我的自願，這也是作弟子的本分。起初，我是一個只出力、不出錢的人，蹉跎了許多年，才變得成熟一些，我總算知道道場的衛生紙是不會自己掉出來的。

大家得明白，道場是大家的大雄寶殿、是大家的福田，如果我們不去耕耘，是我們的失職，一點也與佛菩薩無關。大家要怎麼樣才能搞清楚？我們放著自己的田，不去耕，將來與佛菩薩要怎麼相見？

對於已經在出錢出力的人，我們要給予精神上的支持，而不是企圖去奚落他是傻瓜。到底誰才是傻瓜？究竟密勒日巴是該去山下乞食？還是應該不顧一切的在山洞中修道？有人笑他衣不蔽體、說他可憐，但是，到底誰才可憐？生無常如影隨形、緊逼人，修行拼命的前跑，還唯恐不及。

人要憂道，不要憂貧！



If we want to undertake everything, we have to show our sincerity. I already donated my retirement allowance to the public. However, that was my own will. Meanwhile, it's a duty for a Buddhist pupil. In the very beginning, I only contributed my strength and exclude money donation. I wasted my opportunity for many years but I'm a little bit matured now. Finally, I knew that in the Buddhist temple, toilet paper won't come out free of charge.

We should realize the temple is our Grand Hall and good-fortune-field. If we don't cultivate the field, we are neglecting our duty and that is nothing to do with Buddha and Bodhisattva. How can we make the truth clearer? If the field belongs to us and we don't cultivate it, how can we face Buddha and Bodhisattva?

For those who are offering their strength and money, we have to encourage them instead of jeering on them. Who is a fool? Should Milarepa go down the hill and beg for food? Or, should he stay in the cave and keep in meditation? Someone laugh at him because he wore rags and he was poor. However, who is poor? Samsara is just as a shadow to a man. You run forward speedily but it still follows right behind you. We should always worry about Tao. Don't worry about poor?

We should respect and praise Buddha and Bodhisattva. Although we practiced Buddhist for over 10 years, don't still loss ourselves in external conditions and talking as a parrot. If a pupil doesn't have evil-karma, his instructor has no need to think out a manner to help him get rid of the



我們一定要禮敬讚嘆佛菩薩，千萬不要學佛十年還是不能穿越外相，還是人云亦云。如果弟子沒有罪業，那麼作師父的又何須幫他消業？難道密勒日巴要找瑪爾巴理論待遇不公嗎？如果作師父的只是一心一意要他的弟子淨除一切的罪業，累積一切的功德福報，最後成為一個偉大的修行人，難道這樣有錯嗎？

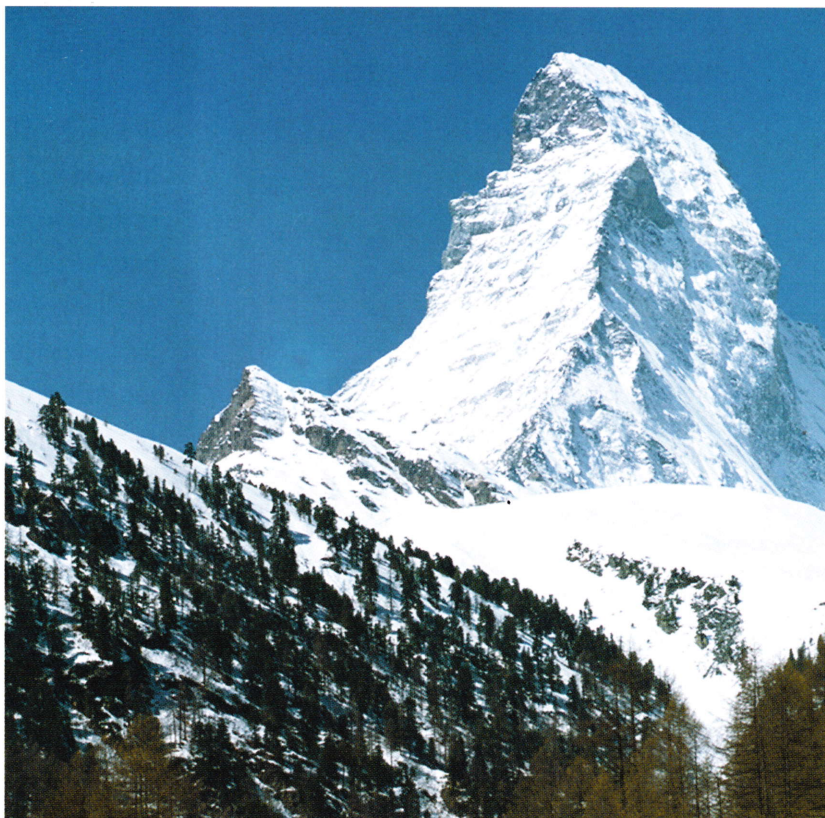
如果自己作不到，就反過來抱怨標準太高了嗎？如果自己過不去？就希望把大家都拉下水，來證明標準是錯的嗎？我們一定得認清楚一個事實，在末法時代，想要服務眾生，真的是一件相當複雜的事情，這其中牽涉到自己的業力、也牽涉到眾生的業力。當菩賢菩薩發願要代眾生受無量劇苦時，他一定清楚明白，苦是一定會來的，得要有萬全的準備。

就好比，一個優秀的嚮導在教導學生如何避開雪崩的危險，以及如何應付種種危難時，你認為他能不嚴管勤教嗎？這是因為他深深的知道：一個假的嚮導，無疑是登山客的最大陷阱。

站在同是受訓師兄弟的立場，我對於所有

evil-karma. Is it possible that Milarepa argued with his teacher, Malerpa, it was unfair? If the teacher single-mindedly works on getting rid of the evil-karma for his pupil; teach his pupil how to collect merit and virtues as much as possible; finally, help his pupil to become a great cultivator, did the teacher doing wrong?

If the pupil can't make it, should he complain that the standard is too high? If he can't pass the standard, should he wish everybody to fail on it and then say the standard is too high for everybody? Try to realize the truth. In this chaos era, it is a quite complicate matter that you want to serve other people. Your and other ploples' karma will all involve in this service. When Samantabhadra Bodhisattva said he want to take over all the sufferings





曾與我共同打拼過的師兄弟們擔心萬分，我們一起尊崇過的理想與傳承，一起胼手胝足建設過的偉大道場，難道我們現在不肯去捍衛嗎？想到大家，我憂心如焚。如果我們不堅守真理、繼續點亮光明，這個多災多難的人間，希望在哪裡？？

這年頭，誰喜歡去罵誰？不過，如果是佛法，你再怎麼罵我、趕我走，我抵死也不會離開，而且這一切都是自願的。佛陀當年在樹下苦行六年，是出於自願，也並沒有人逼他離開王宮中安逸享樂的生活，那是出於他的自願。不過，兩千多年了，你看他服務過多少人？到現在，他還在服務。

from all living creatures, he surely knows that the sufferings will come one way or the other. He had better be ready.

For example, there is an outstanding guider who instructs his pupils how to avoid an avalanche and take care of all disasters. Do you think the guider can lower down his standard or not? The guider clearly understands that a fake guider is the biggest trap for the mountain climber.

We are brothers in the same training causes. I worried about us. Should we give up our dream that we deeply loved before? Should we give up the temple that we built up together? When I think about my brothers, I do worry. If we don't stick to the truth and keep the light on, where is the hope in this chaos world?

Situation as this, who should blame? However, if I love Buddha-dharma, I will never go away no matter who blame on me. All are my free will. When Buddha sat meditation under a tree for 6 years, he did it of his own will. When he left his beautiful palace and comfortable life, he did it of his own will. Over 2 thousand years go away, Buddha serves numerous living creatures and he is still serving now.





服務的人生 The life in service

# 第二封信：無染的服務

～寫於蓮花池畔

The second letter: the service without polution

~ wrote beside the bank of a lotus pond

文 Article/ sky

美編 Art Design /Liang



菩薩道必須遠離一切名、利、權、色，而真正的服務人

生，也必須遠離一切的名、利、權、色。我們無意全盤否定人性，只是你可以到其他地方去找這些，何必在清淨的菩薩道、崇高的服務人生中，摻雜這些不淨。

如果你才剛加入菩薩道的行列，如果

你才剛開始服務的人生，或許你一時無法與名、利、權、色的習氣完全撇清，那麼，一時如此，是可以被包容與原諒的，不過，你必須逐步改進這種下墮的習氣。然而，如果你已經服務眾生多年，還放不下名、利、權、色，那麼，這一點都不值得原諒，也非常的不道德。因為這樣的行為將徹底灼傷菩薩道，並且摧毀美好的服務人生。而對於被你服務的人，其實，你是在沽名釣譽，是在欺騙別人的尊敬與支持。



On Bodhisattva-way, we must go away from fame, money, power and lust. A real service of life, we

must go away from fame, money, power and lust too. We have no intention to deny the human nature. However, you may go elsewhere to find these things if you want them. Why should you look for these things in the peace

and quiet Bodhisattva-way and in the noble service life? Don't mix the pollutants in it.

If you just start your Bodhisattva-way and it is the beginning of your service life, maybe, you still can't throw away these bad hobbies about fame, money, power and lust. Then, people may tolerate and forgive you for a certain period of time. However, you had better improve yourself step by step. But after you serve other people for many years and you still can't let the bad hobbies go away, you are not worth to be forgiven. This is an immoral thing. This kind of deed will burn down the Bodhisattva-way and destroy the service life. For the people



一齣莊嚴的佛教戲劇，其中的每一個角色都是平等而尊貴的，因為，其實這不是在演戲，而是在辦新形態的法會。如果多年過去了，你還是耿耿於懷，當不上男主角，那麼，首先你得反省你的內在德行是不是匹配得上，如果答案是否定的，而你還是執著不放，那你還算是個男子漢嗎？

一場好聽的佛曲天籟，美聲固然重要，但是如果內在沒有一顆美善的心，甚至有著一顆計較的心，想要得名得利，那麼，你真該回世間法，自己去辦個人演唱會。那時，觀眾可能會挑剔你的長相、台風、歌藝、舞藝、排場等等，真有那麼一天，你就會知道，你之所以有別

you served, you are cheating their respect and supports. You are striving for reputation.



In a solemn Buddhist drama, every role is equal and noble. That is because this is a dharma-ceremony rather than a show. If after many years, you still covet for the leading role. Then, first of all, you need to evaluate your morality and conduct. If you can't match a high moral standard but you still cling on that matter, are you a man?

In a good Buddhist concert, a beautiful voice is an important thing. However, if you don't have a beautiful and kind heart but have a dirty mind wanting to obtain fame and money, then, you had better go elsewhere. At that time, you will find that the audience would pick faults on your appearance, style, singing technique, dancing technique and so forth. When that day comes, you learn that the difference between you and a





於世間法的歌星、演員、舞者，是你有一顆奉獻的菩薩情操，一切才變得有可觀之處。

至於，在菩薩大家庭裡經手財務，那是同修的佈施、與十方善信的資助，一分一毫都是淨財，如果貪財貪到道場來，那真是良心何在？多年過去了，如果你對於金錢的態度是完全的清淨，那麼，根本就不需要帳本，因

為，一切以誠信為原則。不過，如果已經起了染濁的心，那還非要有帳本不可。這時，如果是一本糊塗帳或是根本沒有帳，這是什麼居心呢？開列出送來的帳單，今天這個價、明天那個價，到底要相信哪個價？這裡是菜市場嗎？

一個聰明的修行人，要懂得把世間的名、利、權、色完全放下，全力以赴的去累積法身財，因為當業力來襲、生死來逼時，世間的名、利、權、色是完全幫不了你

common singer, actor or dancer is that you must have a noble thoughts and feelings otherwise people don't appreciate to see your performance.

Such as managing financial affairs for a Bodhisattva family, you

need to know that every penny is a clean-money from brothers and sponsors. If you are greedy for money in such a Bodhisattva family, do you have a conscience? Many years passing by, if your intention is clean, there is no need for an account



book. Sincere and honest become the highest principle. However, if you have a dirty mind, then, we must check the account book. At that time, if you don't have an honest account book, how can you explain everything to others? When the bills came, today you gave one price but another day you gave a different one. Which one should we trust? Is this a flea market?

A wise Buddhist cultivator should put out the fires of fame, money, power and lust. Spare no effort to accumulate your dharma-property. When evil-karma comes to attack you or the Samsara comes to arrest



的，甚至，這些會加速的害你、障你（如果你執著的話）。如果我們能得到一位好的老師，用盡善巧方便的要我們放下名、利、權、色，我們真的是要感激涕零啊，因為，他在救我們的命啊！如果你作不到，那麼，應該要生起慚愧心。

如果不僅不知慚愧，反而，認為都是老師在害你，因為有老師的存在，你不是要失去名、利、權、色，就是要失去面子，所以，你要打倒他。如果一個修行人走上這條路，那麼，你無疑在給這個加速毀壞的世間，更增添一股惡勢力。其實，我們真正不能失去的是真理，一旦失去真理，那麼活著還剩下什麼意義呢？再不上進，時不我予，甚深思惟啊！

you, these fires would speed the damage and trouble you (if you still cling on fame, money, power and lust). However, if there is a good instructor who tries his best to help you get rid of these fires, you should appreciate the instructor because he is saving your life. If you can't follow his instruction, you should feel shame on yourself.

If you don't feel shame but thought that the instructor harms you and you don't want to loss the fame, money, power and lust. Because the instructor is standing over there, you will loss your face otherwise loss your fame, money, power and lust. Therefore, you want to strike him down. Then, you are adding a vicious power to this breaking down world. In fact, we can not loss the truth. Once we loss the truth, what is the meaning of life? If we don't improve ourselves, time will not wait for us. Please think serious about it!





# 在流動的文字中 心 安靜了下來

我們的心需要沉澱

需要深沉的寧靜～喜悅

全然的放鬆

內在的明覺～油然而生

生命的每一個面向

需要全然的開展～

成長的喜悅

金色蓮花文字出版

Our heart needs to settle down

Need real peace-relaxing easily and happily

The awareness inside~bom freely

In every aspects of life

Need to grow fully~

The happiness of growing

Golden Lotus language publisher

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## 來自山谷的歌聲

在我們深深的心谷裡，蘊藏著些許隱約的清幽雅音，不知您可曾聽見？就讓這本書當您的耳機一起來聆聽！

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Treatise Of Dunhuang Caves



3. 密勒日巴尊者傳  
Milarepa



4. 太虛大師  
Master Tai Xu



5. 維摩詰居士  
Vimalakirti



6. 蓮花生大士  
Lotus Born Buddha



7. 玄奘大師  
Master Xuan Zhuang