

金色蓮花
國際中英文雙語版

Golden Lotus

JUNE 2003 6 月號 NO.126



ISSN 10230319



9 771023 031005 06

金色蓮花
國際中英文雙語版

Golden Lotus



一路走來始終如一

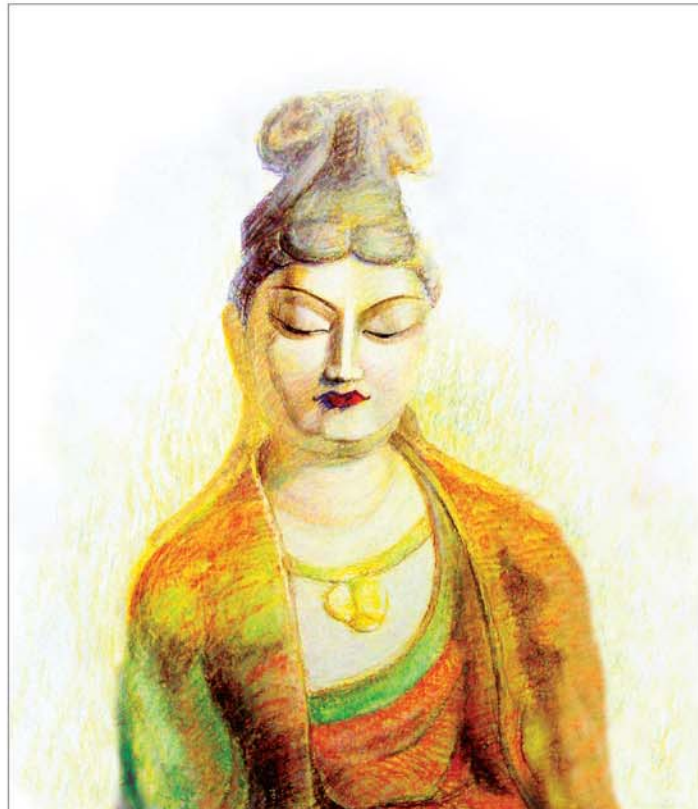
總是以嶄新的概念式創意結構
豐富而又具有動感立體的美學
歷久彌堅

金色蓮花佛學月刊

深動有趣又深具啟發性的文字
一同交織出 心的境界

封面創作

About the Front Page



作品：真誠

創作者：周玉卿

創作心情：

柔和多彩的筆觸中
感受生命最誠摯的禮敬

Work : Sincere

Artist : Chou Yu-ching

Mood :

*Within the drawing of soft and colorful style
to feel the most sincere respect of life*

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

本雜誌在台灣新學友(Senseio)、金石堂文化廣場(Kingstone)、誠品書店(Eslite)、何嘉仁書店(Hess)有售。

■北部流通處(Resaled in North Taiwan):

1. 佛教文物(Agent of Buddhism Articles)\

光華堂(Guang-Hwa)	傳微(Chawn-Cheh)
菩薩書院(vaBodhisatt)	上德(Shang-Der)
菩提園(Bodhi-Garden)	妙甚(Miaw-Shenn)
圓光文物(Yuan-Guang)	禪之鼎(Charn-Jy-Diiang)
妙莊嚴(Miaw-Juang-Yan)	梵音佛學(Buddhist-Sound)
觀自在(Guan-Tzyh-Tzai)	聖因(Shenn-Ing)
淨光(Jing-Guan)	

2. 書局(Bookstore)\

寶之林(The Tree of Treasure)	上揚(Shang-Yang)
文興(Wen-Shing)	輔大(Fuu-Dah)
遠大(Yeuan-Dah)	天美(Tian-Meei)
大成堂(Dah-Cherng-Tarng)	金池堂(King-Chyr-)
永業(Yeong-Yeh)	一全(I-Chyuan)

3. 素食館(Vegetarian Restaurant)、茶藝館(Tea Shop):

佛緣(Cause of Buddha) (台北)

4. 超商(Supermarket)\ 媽咪超商(Mami Supermarket)、

千水超商(Chan-Shuye Supermarket)

■中部流通處(Resaled Store in Middle Taiwan):

台中Taichung:

常慈(Jang-Tsyr) 尚圓堂(Shang-Yuang)

金應行(King-Ying-Harn) 承德(Cherng-Der)

■南部流通處(Resaled Stores in South Taiwan):

鳳山Fan-Sheng: 隨雲(Shyue-Yuan)

■全省直銷商(Distribution agent in Taiwan):

1. 北部直銷商(Agent in North Taiwan):

杏華Shing-Hwa(02-27383970)

太極Tai-Chi(02-27008637)

漢學Hann-Shyue(02-25317746)

聯創Lian-Chuang(02-23415963)

聚書園Jiuh-Shu-Garden(02-27610641)

豐羽Feng-Yeu(02-29293818)

名欣Ming-shin(02-27598115)

臨豪Lin-Haur(02-32964127)

立昇Lih-Shenn(03-4373288)

2. 中部直銷商(Agent in Middle Taiwan):

漢麟Hann-Lin(04-3271366)

3. 南部直銷商(Agent in South Taiwan):

巨柏Jiuh-Bor(05-2310370)

德聯Der-Lian(05-5573646)

開元Kai-Yuan(06-2389888)

紫藤Purple-Vine(07-3319707)



金色蓮花

Golden Lotus

■全省大專院校經銷商(Distribution Agent in colleges and Univ. of Taiwan): 史丹佛stanford(02-22798937)
■國外經銷(Oversea Agent)
北美地區(North America):
紐約世界書局New York world Bookstore(718)746-8889
洛杉磯世界日報圖書部Los Angle World Daily
(323)267-6972
舊金山世界書局San Francisco World Bookstore(650)259-2063
香港九龍(Hong Kong):
結佛緣佛教流通處 九龍尖沙咀漢口道57號1樓
佛哲書舍(852)28952890 香港銅鑼灣摩頓台33號灣景樓地下
十方緣佛具商行(852)25483366 香港西環德輔道西237號地下
馬來西亞(Malaysia)吉隆坡地區(Kuala Lumpur):
淨心書坊 Jing Xin Book Centre (603-26980848)
文殊書局 Pusat Buku Mangusri (603-2019473)
菩提書局 Bodhi Book Centre (603-2387185)
白屋書局 White House Book Centre (603-2327412)
佛光緣滴水坊 (603-80246246)



金色蓮花 Golden Lotus

台灣總部 \ 台北市南京東路四段21號2樓-1
2F, No.21, Sec.4, Nan-King E. Rd, Taipei, Taiwan
TEL:886-2-2712-3021 FAX:886-2-2712-3603
郵政劃撥帳號 \ 17029118 金色蓮花雜誌社
網址 \ <http://www.glotus.com.tw/>
E-mail: glotus@ms2.hinet.net
馬來西亞服務處 \ 25-3, Jalan Cheng Lock, 50000 KL Malaysia
香港服務處 \ 香港九龍新蒲崗五芳街18號立安工業大廈1樓

製版印刷 \ 欣佑彩色製版印刷股份有限公司
Pate Making & Printing \ Sineu Color Printing & Reproduction Co., Ltd
國內經銷 \ 台灣英文雜誌社股份有限公司
Domestic Distribution \ Formosan Magazine Press Co., Ltd.
台北市延平南路189號5F
TEL:886-2-2361-2151
定價 \ 每本110元
行政院新聞局登記證局版北市字第600號
中華郵政北台字第4626號執照登記為雜誌交寄



目錄

結構：完美的生命 (= 服務的人生)

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

平靜 Calmness

清心小語

The words can clean your heart **P.8**

清心靜坐 Sit in silence

多人靜坐還是單人靜坐好？

Sit alone or sit with others? **P.10**



慈愛 Kindness

愛心小詩 A poem of love

圓滿自他的愛 Consummated loves of self and others

P.14

智慧 Wisdom

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

校量功德品(66) Comparing the merits (66)

P.16



優美散文解讀

Decode the exquisite prose

金剛經 The diamond sutra **P.28**

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;
improve everything in speed; have the complete success

Contents

健康 Health

健康食品 Health food

淮山的妙用

The ingenious uses of Chinese yam P.32



素食時代 Vegan Time

清淨素食 Clean vegetable foods

口素心素~聽聽世界各國名人如何說

Vegetable Diet Purifies Mankind's Mind ~

Listen what world-famous people have said

P.38



世界觀 World View

本期專題 Special topic of the month

端午節 The Dragon Boat Festival

P.48



禪舞台劇 Drama of Zen

上山、空山靈雨、無相寺

Go to the Mountains, Manless Mountain
and Timely Rain, Formless Temple

P.68



目錄

處處蓮花 處處歡喜

Wherever there are lotuses, there are joys

愛蓮記 ~ 彤蓮

Note on the love for the lotus ~ Colored lotus

P.76

敦煌美舞系列介紹

The introduction of Dunhuang aesthetic dance series

敦煌美舞(一) Dunhuang aesthetic dance(1)

P.82

影像輪迴 The images of Samsara

圖中圖系列 Photo in photo

P.86



佛菩薩的生日 The birthday of Buddha or bodhisattva

伽藍護法 生日快樂

Happy birthday, Samgharama Dharmapala

P.90

Contents

全球佛教報導

Buddhism in the World P.96

時事大解碼

Decoding the News P.104



服務的人生 The life in service

最佳服務獎得主 The winner of the best service reward

大禹 Yu the great

P.112

和平之聲 The voice of peace

追尋和平 Search for peace

願和平普照大地 May peace prevail on earth

P.120

佈施功德名錄

P.128

廣告索引

13 川田佳

37 法界香雲

47 亞昌

103 中華素食 敘緣齋 樸園 永樂 紫金閣

126 華光堂



清心小語

文 Article/ 琉璃月 譯 Translator/Free 美編 Art Design/Liang

每一個完美的心情
都奉獻給每一天的
每一分每一秒

我並不是
一定想做一個英雄偉人
而只是真正真誠的想
作一個正確的人

作一個對得起良心的人
最大的報償就是
心安理得



The words can clean your heart

Let every perfect mood
Devoted to every single day
As well as every minutes and second

I'm not intend to be
A hero or a great man
Merely, an honest thinking with sincere
To become a man always doing right

To become a conscience man
The best reward of it is
To feel at ease and justified





多人靜坐還是 單人靜坐好？

Sit alone or sit with others?

多人靜坐還是單人靜坐好？

答案是都好！

單人靜坐的好處是不會受到他人干擾，壞處是自己會干擾自己。

初學靜坐的人，不容易持之以恆，此時宜採用¹跳階式增加的練習方式，才不會心生懈怠。進而發起長遠精進之心，就能夠克服修行路上的一切障礙。

多人靜坐的好處是可以互相激勵、不易懶散，壞處是互相干擾。

如果選擇多人靜坐，參與的人最好是程度相近，才能夠互相增長靜坐的品質。

靜坐程度差異很大的一群人在一起靜坐，則有可能程度較好的人會覺得坐的不好，而程度較差的人會覺得坐的不錯。

通常多人靜坐是指參加禪一至禪七，如果想參加禪七，建議最好能一座有 50 分鐘的習慣，去參加才會比較好。



Practicing meditation, to sit alone or to sit with other men, which one is better?

The answer is both are good!

To sit alone, you won't be disturbed or interfered by other men. However, the bad side is you may become lazy.

If you are a beginner, it's probably difficult for you to persevere in practicing meditation. At this moment, you may use a 'jumping-over manner to practice meditation and to prevent you become lazy. However, if you have a lion-hearted and string will, you will be able to overcome all of the obstacles.

To sit with other men, all the participants can encourage with each other. However, the bad side is the interference from other men.

If you choose to sit with other men, you may want to sit with those who have a similar level with you. Then, you can grow up together.

If a group of people who have a significant difference in level, then, the better one might feel he didn't sit well and on the contrary, the worse one might feel he sit quite well.

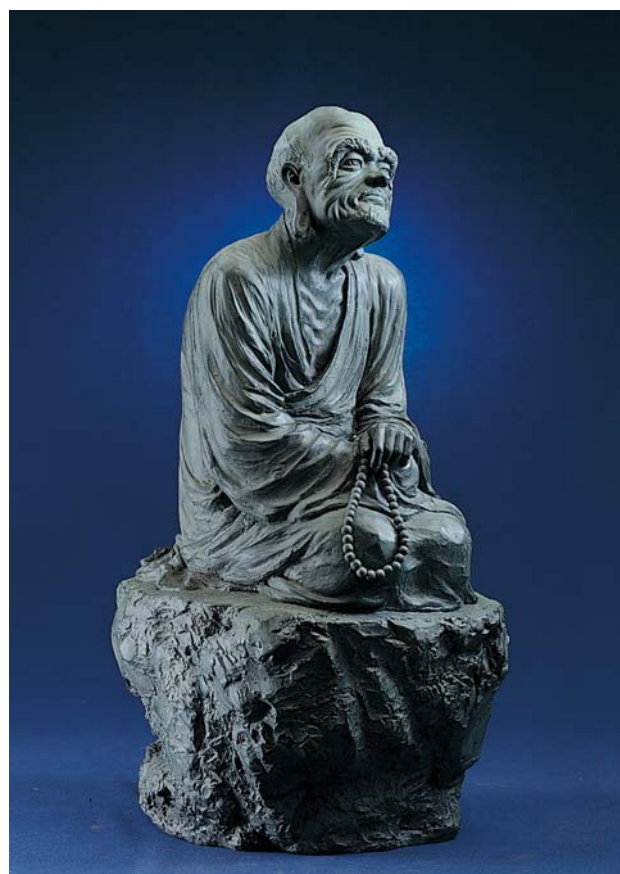
When we mention about sitting meditation with other men, it maybe named as Zen-1 to Zen-7. If you attend a Zen-7, practicing grouped meditation for seven days, you had better sitting in a 50 minutes per circle basis. That will make you have a good result.



然而
從緣起法的立場來看
單人靜坐有單人靜坐的因緣
多人靜坐有多人靜坐的因緣
因緣只是因緣
一切隨緣吧！

附註：

¹ 所謂跳階式增加的練習方式，就是先從每座 5 分鐘開始，固定時間與地點坐；第一座出定後，不起身活動一下，再坐第二座，坐到不想坐即可。等到第二座也可以穩定地坐完 5 分鐘後，就可以開始練習每一座 10 分鐘。以此類推，從 5 分鐘→10 分鐘→15→30→50→60 分鐘→2 小時，只要持之以恆，身心的狀態就會逐漸提昇。



However,
In the causation point of view,
To sit alone has its causation.
To sit with others has its causation.
Causation is causation.
Just let it be!

Note:

¹ About the Jumping-over manner of meditation, everyday you start to sit for 5 minutes in same place and same duration. Then, stand up and do some exercise. After that, start the second round which is as long time as you feel comfortable. If your second round can be as long as 5 minutes, you may extend the duration from 5 minutes to 10 minutes. To reason by analogy, the duration of sitting are 5 minutes, 10 minutes, 15 minutes, 30 minutes, 50 minutes, 1 hour, and finally 2 hours. To persevere in practicing, your body and mind conditions were improved.

圓滿自他的愛

圓滿別人的愛
才會圓滿自己的愛
防範他人
只會讓自己更加遠離愛
而圓滿了他人的愛
就會圓滿了自己的愛



Consummated loves of self and others

A consummated love of others
Would become a consummated love of self
To be alert against others
Only make yourself away from love
However, to make a consummated love of others happened
Then, your consummated love will happen too



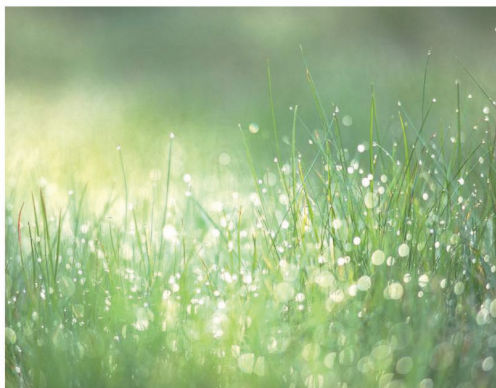
校量功德品(66)

COMPARING THE MERITS(66)



一、智慧的原味

僑尸迦！此中所言有所得者，謂善男子、善女人等，修布施時作如是念：我能惠施、彼是受者、此是施果施及施物，彼行施時名住布施，不名布施波羅蜜多，以有所得為方便故。若善男子、善女人等，修淨戒時作如是念：我能持戒、為護於彼、此時戒果及所持戒，彼持戒時名住淨戒，不名淨戒波羅蜜多，以有所得為方便故。若善男子、善女人等，修安忍時作如是念：我能修忍、為護彼故、此時忍果及忍自性，彼修忍時名住安忍，不名安忍波羅蜜多，以有所得為方便故。若善男子、善女人等，修精進時作如是念：我能精進、為修斷彼、此精進果精進自性，彼精進時名住精進，不名精進波羅蜜多，以有所得為方便故。若善男子、善女人等，修靜慮時作如是念：我能修定、彼是定境、此靜慮果靜慮自性，彼修定時名住靜慮，不名靜慮波羅蜜多，以有所得為方便故。若善男子、善女人等，修般若時作如是念：我能修慧、彼是慧境、此般若果般若自性，彼修慧時名住般若，不名般若波羅蜜多，以有所得



I. Original taste of wisdom

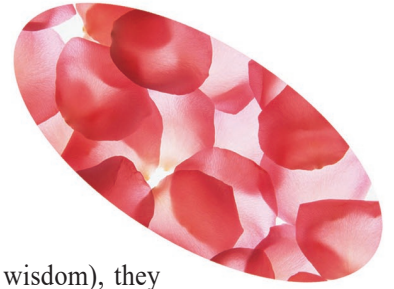
Kausika! What is Prapti (have something)? When all devout men and women practice Dana (giving alms), they thought: I can give alms; he is the beneficiary; there are the result, action and thing of Dana. Under such circumstance, it named cling-to-Dana rather than Dana-paramita because it is in the expediency of Prapti. When all devout men and women practice Sila (obeying rules), they thought: I can obey rules; he is protected by me; there are the result and rules of Sila. Under such circumstance, it named cling-to-Sila rather than Sila-paramita because it is in the expediency of Prapti. When all devout men and women practice Ksanti (enduring insults), they thought: I can endure insults; I can protect good-dharma; there are the result and self-nature of Ksanti. Under such circumstance, it named cling-to-Ksanti rather than Ksanti-paramita because it is in the expediency of Prapti. When all devout men and women practice Virya (making efforts), they thought: I can make efforts; I can cut away bad-dharma; there are the result and self-nature of Virya. Under such circumstance, it named cling-to-Virya rather than Virya-paramita because it is in the expediency of Prapti. When all devout men and women practice Dhyana (sitting into meditation), they thought: I can sit into meditation; this is meditation-status; there are the result and self-nature of Dhyana. Under such circumstance, it named cling-to-Dhyana rather than Dhyana-paramita because it is in the expediency of Prapti. When all devout men and women



為方便故。

憍尸迦！是善男子、善女人等，以有所得為方便故，不能圓滿布施、淨戒、安忍、精進、靜慮、般若波羅蜜多。爾時，天帝釋白佛言：世尊！菩薩摩訶薩云何能滿布施、淨戒、安忍、精進、靜慮、般若波羅蜜多。佛言：憍尸迦！若菩薩摩訶薩修布施時，不得施者、受者、施果施及施物，以無所得為方便故，能滿布施波羅蜜多。若菩薩摩訶薩修淨戒時，不得持者、所護戒果及所持戒，以無所得為方便故，能滿淨戒波羅蜜多。若菩薩摩訶薩修安忍時，不得能忍、所護忍果及忍自性，以無所得為方便故，能滿安忍波羅蜜多。若菩薩摩訶薩修精進時，不得勤者、所為勤果精進自性，以無所得為方便故，能滿精進波羅蜜多。若菩薩摩訶薩修靜慮時，不得定者、定境、定果靜慮自性，以無所得為方便故，能滿靜慮波羅蜜多。若菩薩摩訶薩修般若時，不得慧者、慧境、慧果般若自性，以無所得為方便故，能滿般若波羅蜜多。

(新修正之大正藏版本，P737I I欄15行～III欄25行)



practice Prajna (cultivating wisdom), they thought: I can cultivate my wisdom; this is wisdom-status; there are the result and self-nature of Prajna. Under such circumstance, it named cling-to-Prajna rather than Prajna-paramita because it is in the expediency of Prapti.

Kausika! Those devout men and women can't obtain the perfect Dana, Sila, Ksanti, Virya, Dhyana and Prajna Paramitas because it is in the expediency of Prapti. At that time, Cakra Vevanam Indra said to Buddha: Loka-jyestha! How can the Maha-bodhisattva obtain the perfect Dana, Sila, Ksanti, Virya, Dhyana and Prajna Paramitas? Buddha replied: Kausika! If the Maha-bodhisattva practices Dana, he has no clinging to the giver, the beneficiary, the result, action and thing of Dana. Because it is in the expediency of Apraptitva (has nothing), he can obtain the perfect Dana-paramita. If the Maha-bodhisattva practices Sila, he has no clinging to the rule-taker, the result and rules of Sila. Because it is in the expediency of Apraptitva (has nothing), he can obtain the perfect Sila-paramita. If the Maha-bodhisattva practices Ksanti, he has no clinging to the insult-taker, the result and self-nature of Ksanti. Because it is in the expediency of Apraptitva (has nothing), he can obtain the perfect Ksanti-paramita. If the Maha-bodhisattva practices Virya, he has no clinging to the effort-worker, the result and self-nature of Virya. Because it is in the expediency of Apraptitva (has nothing), he can obtain the perfect Virya-paramita.





二、生動的說明

佛陀繼續開示，所謂「有所得」，就好比布施時這樣想：我能夠布施，他是受施者，此是布施的果報、布施以及布施的物品；這樣的布施叫作住相布施，不能稱作布施波羅蜜多，因為心中有所得的緣故。又好比持戒時這樣想：我能夠持戒，他是被守護者，這是持戒的果報以及所持的戒律；這樣的持戒叫作住相持戒，不能稱作持戒波羅蜜多，因為心中有所得的緣故。又好比忍辱時這樣想：我能夠忍辱，能夠守護善法；這是忍果以及忍自性，這樣的忍辱叫作住相忍辱，不能稱作忍辱波羅蜜多，因為心中有所得的緣故。又好比精進時這樣想：我能夠精進，能夠斷除惡法，這是精進的果報以及自性；這樣的精進叫作住相精進，不能稱作精進波羅蜜多，因為心中有所得的緣故。又好比靜坐時這樣想：我能夠靜坐，這是定境，這是靜坐的果報以及自性，這樣的靜坐叫作住相靜坐，不能稱作靜坐波羅蜜多，因為心中有所得的緣故。又好比修般若時這樣想：我能夠修智慧，這是慧境，這是般若的果報以及自性；這樣的般若叫作住相般若，不能稱作般若波羅蜜多，因為心中有所得的緣故。這樣的善男子、善女人以

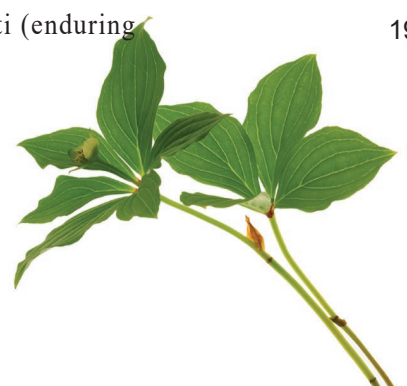


ing), he can obtain the perfect Virya-paramita. If the Maha-bodhisattva practices Dhyana, he has no clinging to the sitter, the meditation-status, the result and self-nature of Dhyana. Because it is in the expediency of Apraptitva (has nothing), he can obtain the perfect Dhyana-paramita. If the Maha-bodhisattva practices Prajna, he has no clinging to the wiser, the wisdom-statue, the result and self-nature of Prajna. Because it is in the expediency of Apraptitva (has nothing), he can obtain the perfect Prajna-paramita.

(New modified Da-zheng-cang, P737, column II, line 15 ~ column III, line 25)

II. Vivid explanation

Buddha continues to explain: what is called Prapti (have something). For example, when someone is practicing Dana (giving alms), he thought that I can give alms; he is the beneficiary; there are the result, action and thing of Dana. This Dana should be called cling-to-appearance-Dana rather than Dana-paramita. That is because he has Prapti in his mind. The second example, when someone is practicing Sila (obeying rules), he thought: I can obey rules; he is protected by me; there are the result and rules of Sila. This Sila should be called cling-to-appearance-Sila rather than Sila-paramita. That is because he has Prapti in his mind. The third example, when someone is practicing Ksanti (enduring





有所得為方便，不能圓滿六度波羅蜜多。

此時天帝釋向佛請教：如何能夠圓滿六度？佛回答：如果菩薩修行布施時，不執著施者、受者、施果、施物，以無所得為方便，則能圓滿布施波羅蜜多。修行持戒時，不執著持者、所護戒果、所持戒，以無所得為方便，則能圓滿持戒波羅蜜多。修行忍辱時，不執著能忍、所護忍果、忍自性，以無所得為方便，則能夠圓滿忍辱波羅蜜多。修行精進時，不執著勤者、所為勤果、精進自性，以無所得為方便，則能圓滿精進波羅蜜多。修行靜坐時，不執著定者、定境、定果、靜坐自性，以無所得為方便，則能圓滿禪定波羅蜜多。修行般若時，不執著慧者、慧境、慧果、般若自性，以無所得為方便，則能圓滿般若波羅蜜多。

此段經文，主要是說明有所得與無所得的不同，以六度波羅蜜多為例，如果是以有所得心去修行六度，則六度不能圓滿；相反的，如果以無所得心去修行六度，則六度能夠圓滿。

insults), he thought: I can endure insults; I can protect good-dharma; there are the result and self-nature of Ksanti. This Ksanti should be called cling-to-appearance-Ksanti rather than Ksanti-paramita. That is because he has Prapti in his mind. The fourth example, when someone is practicing Virya (making efforts), he thought: I can make efforts; I can cut away bad-dharma; there are the result and self-nature of Virya. This Virya should be called cling-to-appearance-Virya rather than Virya-paramita. That is because he has Prapti in his mind. The fifth example, when someone is practicing Dhyana (sitting into meditation), he thought: I can sit into meditation; this is meditation-status; there

are the result and self-nature of Dhyana. This Dhyana should be called cling-to-appearance-Dhyana rather than Dhyana-paramita.

That is because he has Prapti in his mind. The sixth example, when someone is practicing Prajna (cultivating wisdom), he thought: I can cultivate my wisdom; this is wisdom-status; there are the result and self-nature of Prajna. This Prajna should be called cling-to-appearance-Prajna rather than Prajna-paramita. That is because he has Prapti in his mind. Such devout man and woman have the expediency of Prapti. Therefore, they can't obtain the perfect Six-Paramitas.

At that time, Cakra Vevanam Indra asked Buddha how to obtain the perfect Six-Paramitas? Buddha replied: If a bodhisattva practices Dana, he has no clinging to





由此例我們再度清晰的明白，一切成就圓滿的關鍵就是在於：執著與不執著。可以說執著必定不能圓滿成就；而不執著則能夠圓滿成就。

以經文所舉的布施為例，有所得的布施，就會「作如是念：我能惠施，彼是受者，此是施果、施及施物，彼行施時名住布施，不名布施波羅蜜多」，而無所得的布施，則是「不得施者、受者、施果、施及施物，能滿布施波羅蜜多」。

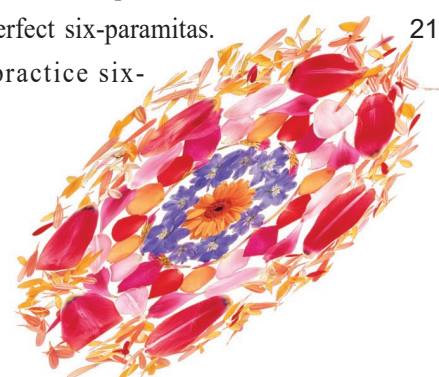
這兩種布施，表面看起來都是布施，甚至有可能有所得的布施比無所得的布施的量多得許多，但是得到的功德福報則是迥然不同的。故在此我們又更深一層的看懂了佛教的甚深精髓：心為最要！是的，修行就是修心，心修好了，一切的外境會自然而然漸漸跟上，但如果最重要的心未修好，只注重外在的修行，這樣的修行人是永遠不會圓滿成就的。

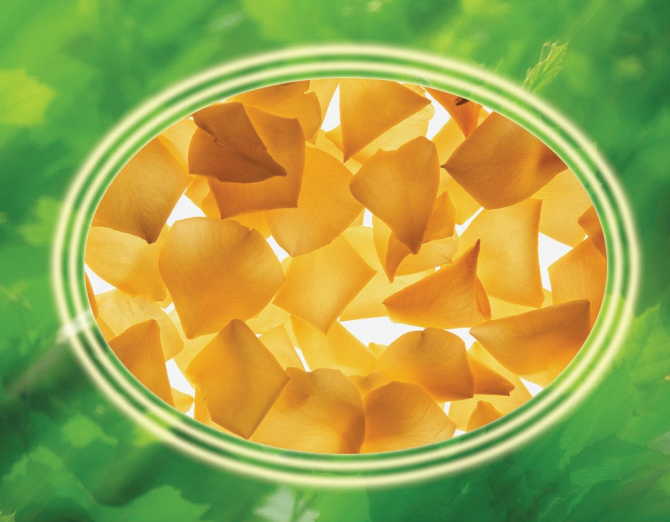
既然修行主要在修心，那麼到底在修心中的什麼呢？即經文所對比的有所得與無所得，亦即執著與不執著。結論就是：修行



the giver, the beneficiary, the result, action and thing of Dana. As it is in the expediency of Apraptitva (has nothing), he can obtain the perfect Dana-paramita. If practices Sila, he has no clinging to the rule-taker, the result and rules of Sila. As it is in the expediency of Apraptitva, he can obtain the perfect Sila-paramita. If practices Ksanti, he has no clinging to the insult-taker, the result and self-nature of Ksanti. As it is in the expediency of Apraptitva, he can obtain the perfect Ksanti-paramita. If practices Virya, he has no clinging to the effort-worker, the result and self-nature of Virya. As it is in the expediency of Apraptitva, he can obtain the perfect Virya-paramita. If practices Dhyana, he has no clinging to the sitter, the meditation-status, the result and self-nature of Dhyana. As it is in the expediency of Apraptitva, he can obtain the perfect Dhyana-paramita. If practices Prajna, he has no clinging to the wiser, the wisdom-statue, the result and self-nature of Prajna. As it is in the expediency of Apraptitva, he can obtain the perfect Prajna-paramita.

In this paragraph, it tries to explain to you the difference between Prapti (have something) and Apraptitva (has nothing). The six-paramitas are used as examples. If practice six-paramitas with a Prapti mind, you can't obtain the perfect six-paramitas. On the contrary, if practice six-





要修成一顆不執著的心。

什麼是不執著的心？就是對於一切的得失已經完全沒有了分別。例如，成功是令人喜悅的，那麼失敗呢？如果成功會帶來喜悅，而對這個喜悅產生了執著，那麼這個喜悅就必定得伴隨著成功，而這個無常世間的真相卻是：一切無常、一切相對，有成功就必定有失敗，如果一個人只能享受成功的喜悅，那麼失敗來臨時，就必定是痛苦亦隨之而來的時刻。

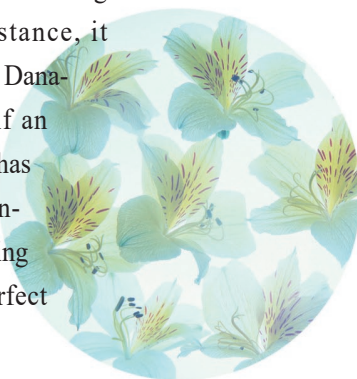
所以如果我們想遠離痛苦，就一定得修煉成一顆沒有分別的心。如此我們才能在這無常相對的世間裡找到真正幸福喜樂的泉源，亦即穿越這一切無常生滅，雖然表面上這是在經歷著成功或失敗，但內心裡已經沒有對於成功的喜愛以及對於失敗的惱惡。

只要還有絲毫的愛與憎，就表

paramitas with a Apraptitva mind, you can obtain the perfect six-paramitas.

According these examples, we clearly understand that the key of all perfect achievements is: cling-to and not-cling-to. In other words, cling-to has no way to perfect while not-cling-to leads you to the perfect achievement.

The sutra uses Dana (giving alms) as an example. If it is a Prapti-dana, he thought: I can give alms; he is the beneficiary; there are the result, action and thing of Dana. Under such circumstance, it named cling-to-Dana rather than Dana-paramita. On the other hand, if an Apraptitva-dana, he thought: he has no clinging to the giver, the beneficiary, the result, action and thing of Dana. He can obtain the perfect Dana-paramita.



These two kinds of Dana seem similar to each other. Moreover, it is possible that the capacity of Prapti-dana is larger than the Apraptitva-dana. However, their merit and virtues are very different. Again, we realized a deeper layer of Buddhism: the most important is the Citta (mind consciousness). Practicing-Buddhist is to practice the Citta. If you practice Citta well, all external-circumstance will be improved naturally. However, if you don't practice Citta well, you only pay attention to the external-circumstance. It is impossible for you to obtain the perfect achievement.

Since the gist is practicing Citta, then, what should you do? That is the contrast in the sutra: Prapti and Apraptitva cling-to and





示分別心仍頑強的存在著，愛憎是一體的兩面，是相對，是生滅，是有為法。一旦有愛憎，必定與痛苦長相左右，有愛必有憎，有得必有失，有黑必有白，有高必有低，永遠比較不完分別心，讓我們枉受生死輪迴。

真的甘心枉受生死嗎？大丈夫不願如是啊！既不願如是，該如何如願以償呢？關鍵就在於：停止分別!!!

分別意識愚弄我們已經太久太久了，歷千百劫還在作這個愚不可及的妄念遊戲，該是遊戲終止的時候了！

從來就沒有得過，又怎麼會失去呢？

我們這個如幻似夢的五蘊身，到底真正得到過什麼？名氣很大，



not-cling-to. The conclusion is: practicing Citta and make it become a not-cling-to one.

What is a not-cling-to Citta? That is someone completely having no Vikalpa (the functions of mind consciousness) to all gain and loss. For example, a success makes us happy; then, how about a failure? If a success brings someone happy, someone also starts to cling-to the happiness. Then, the happiness must co-exist with the success. However, the real world is changeable. The truth is: all are changeable; all are counterparts. There is a success and a failure is coexisting too. If someone can only enjoy the happiness of a success, when the failure comes, that is the moment suffering arriving.

Therefore, if we want to go away from suffering, we must have a No-vikalpa-citta (a not-cling-to mind consciousness) in the first place. Thus, we might be able to find the source of happiness and pleasure in this changeable world. In another word, you pass through all the changeable, life and death. Although there still have success and failure, you have no cling to the happiness of a success and have no cling to the suffering of a failure.

As long as you still have a bit of love and hatred, the Vikalpa-citta (a cling-to mind consciousness)) still exists strongly. Love and hatred are two faces of a matter. They are counterparts, life-and-death and Samskrta-dharma (actions). As soon as love and hatred come, sufferings will come too. Love brings hatred. Gain brings loss.



千五蘊身何事？吃得很豐盛，五蘊身又如何？一切的一切，其實都與我們無關無涉，只因為分別意識的執取，所以這個也產生了關聯，那個也發生了交涉，其實呢，在本質中，什麼也沒有發生，既然什麼也沒有發生，那麼哪來的得？又哪來的失呢？

所以啊！我們真的是在海市蜃樓中又添加了幾筆色彩。海市蜃樓本已經不存在，卻又在不存在中踵事增華、床上架屋的畫蛇添足一番。

所以，什麼是醒覺？就是不再作這麼無聊透頂的事：為不曾得到的得到而欣喜若狂，為不曾失去的失去而悲傷落淚。

所以，浮光掠影的虛幻，卻讓我們誤以為真，修行在修什麼呢？就是認清這個虛幻，而不再受到虛幻的愚弄。

所以，有所得即迷頭認影，無

Black brings white. High brings low..... these are endless Vikalpa-citta which drive us into the path of life, death and Samsara.

Are you willing to take the Samsara? A real man doesn't want. If that, what should you do? The key is: stop the Vikalpa.

The Vikalpa-consciousness fools us for a long time. It makes us play the games of illusion for limitless time. It is time to stop it.

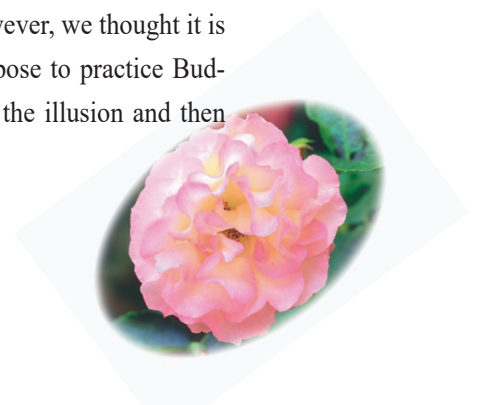
If never gain, how can loss be possible?

Our Pabca-skandha (physical body) is an illusion or a dream. What do we really get? Does fame have anything to do with physical body? Does a flourishing meal have anything to do with physical body? In fact, all matters have nothing to do with us. Because we cling to the Vikalpa-consciousness, therefore, all the relations come up. In fact, there happened nothing in essence. Since nothing happened, how can we find gain or loss?

Therefore, we are painting a castle in the air. The castle does not exist. Why should we paint any detail for the castle?

Therefore, what is enlightened? It is no more doing such a boring matter: crazily happy about the never gain and sadly weeping about the never loss.

Therefore, the skimming over the surface is a illusion. However, we thought it is real. What is the purpose to practice Buddhist? It is to realize the illusion and then



所得則離開幻相，故有所得無成就可言，無所得功德圓滿。甚深思惟！甚深思惟！



no more fool by the illusion.

Therefore, Prapti (have something) brings you illusion and Aprap-titva (has nothing) takes the illusion away. Prapti brings

no achievement. Aprapitva comes to a successful issue. Think about it deeply! Think about it deeply!

三、精采片段備忘錄

※一切成就圓滿的關鍵就是在於：執著與不執著。可以說執著必定不能圓滿成就；而不執著則能夠圓滿成就。

※修行要修成一顆不執著的心。

※只要還有絲毫的愛與憎，就表示分別心仍頑強的存在著，愛憎是一體的兩面，是相對，是生滅，是有為法。一旦有愛憎，必定與痛苦長相左右，有愛必有憎，有得必有失，有黑必有白，有高必有低，永遠比較不完的分別心，讓我們枉受生死輪迴。



III. Highlights

※The key of all perfect achievements is: cling-to and not-cling-to. In other words, cling-to has no way to perfect while not-cling-to leads you to the perfect achievement.

※Practice Citta and make it become a not-cling-to one.

※ As long as you still have a bit of love and hatred, the Vikalpa-citta (a cling-to mind consciousness)) still exists strongly. Love and hatred are two faces of a matter. They are counterparts, life-and-death and Samskrta-dharma (actions). As soon as love and hatred come, sufferings will come too. Love brings hatred. Gain brings loss. Black brings white. High brings low..... these are endless



※所以，什麼是醒覺？就是不再作這麼無聊透頂的事：為不曾得到的得到而欣喜若狂，為不曾失去的失去而悲傷落淚。

四、智慧點滴

大般若經各品綱要

第二十六品

學般若品（卷86-89）

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品

求般若品（卷89-98）

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品（卷98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

Vikalpa-citta which drive us into the path of life, death and Samsara.

※ Therefore, what is enlightened? It is no more doing such a boring matter: crazily happy about the never gain and sadly weeping about the never loss.

IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)

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

Chapter twenty-seven

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

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

Chapter twenty-eight

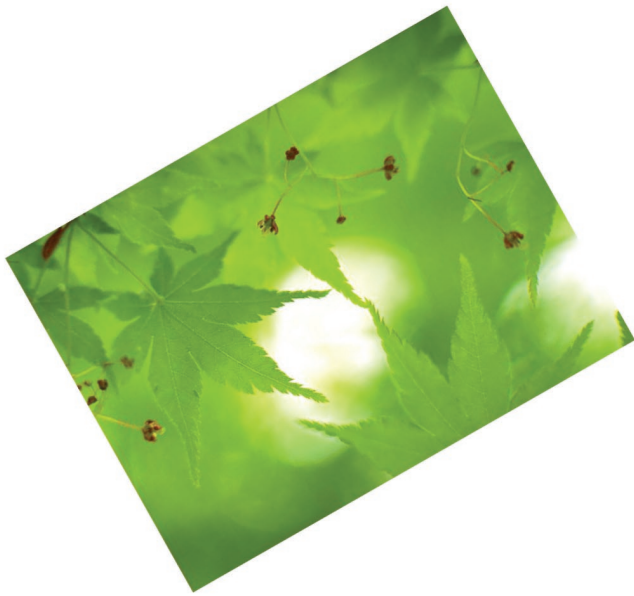
Praising the merits (scroll 89-98)

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

Chapter twenty-nine

Putting the Prajna-paramita into practice





第二十九品

攝受品(卷98-103)

說明菩薩應於般若如說而行且不遠離。

第三十品

校量功德品(卷103-168)

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

第三十一品

隨喜回向品(卷168-172)

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。



(scroll 98-103)

Stating that a Bodhisattva should do as the Maha-Prajna-Sutra teaches and never give up practicing it.

Chapter thirty

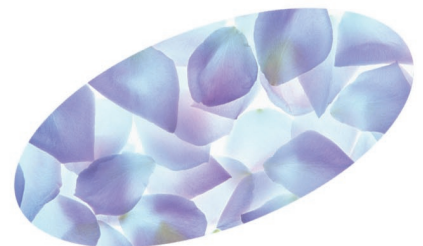
Comparing the merits (scroll 103-168)

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

Chapter thirty-one

Transferring the merits (scroll 168-172)

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





金剛經

THE DIAMOND SUTRA

經文Sutra/釋迦牟尼佛Sakyamuni Buddha

解讀Decode /文華智慧Wisdom 美編 Art Design/Liang

一切有為法 如夢幻泡影 如露亦如電 應作如是觀

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

經 文

須菩提
於意云何
如來有法眼不
如是世尊
如來有法眼

The Original Sutra

Subhuti,
What do you think?
Does the Tathagata have Dharma-caksus (Dharma-eyes)?
“Yes, Loka-jyestha, the Tathagata has Dharma-eyes.”



詮 釋

法眼，
是善辨眾生根器
以及八萬四千種佛法之眼。
佛法是珍貴無比的，
但其實佛法
並不是佛所發明，
而是宇宙間
迎向光明的方法。
只要修證到法眼，
便能知悉這一切的方法，
也就是所謂的八萬四千種佛法。
所以法眼修得越好，



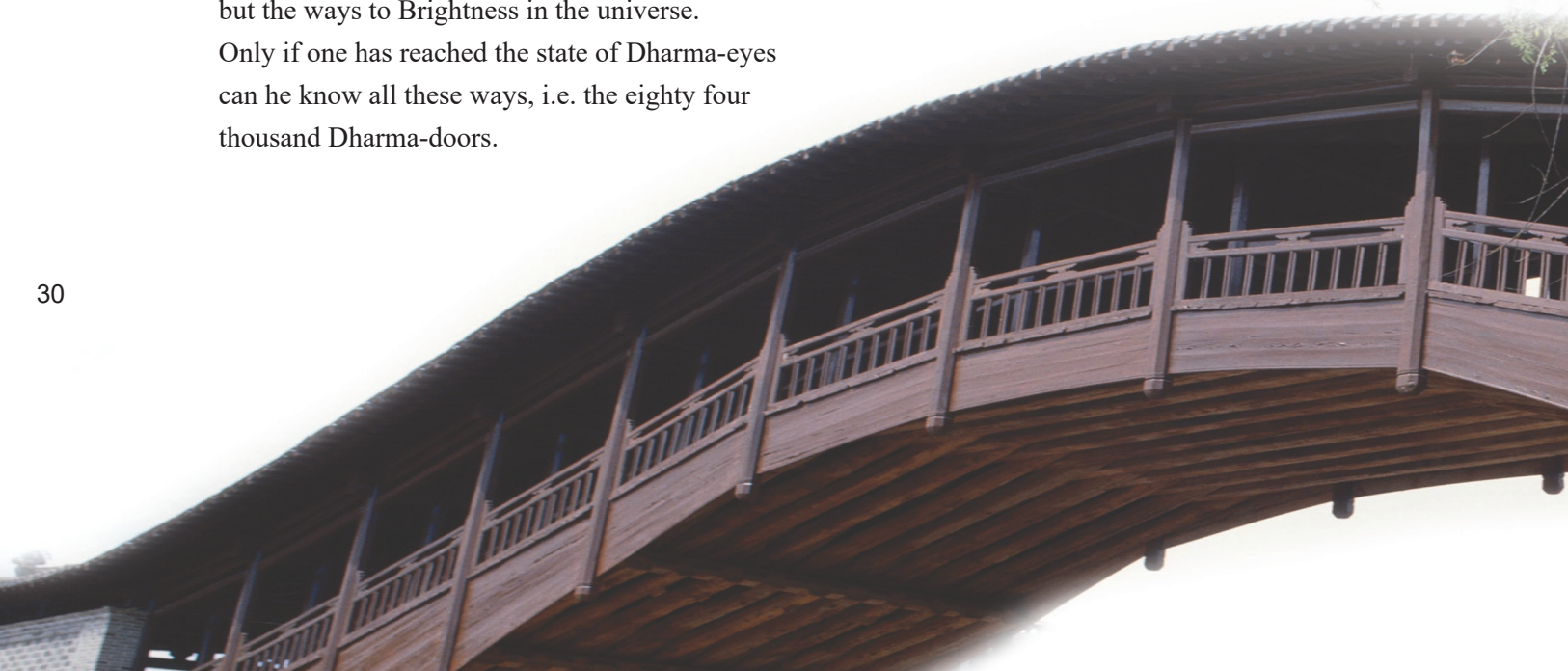


就自然而然知道越多的佛法，
也越明白眾生學習佛法的
根器與因緣。

故法眼
是大乘菩薩道行者宜努力證得的證量，
因為一切的布施中，
法布施是最好的布施，
而唯有法眼開展了，
才能作圓滿無上布施，
自利利他。

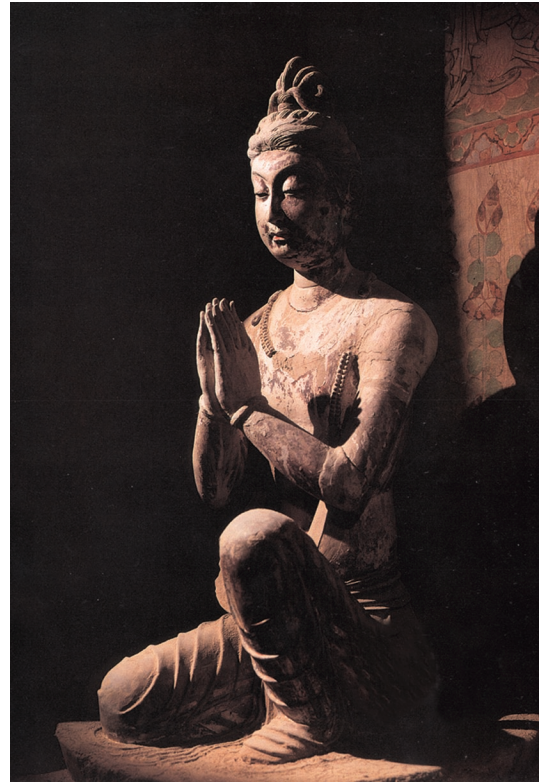
Explanation

Dharma eyes are the eyes to well-recognize the intellect of living beings and the eighty four thousand Dharma-paryayas (Dharma-doors). The Buddha-dharma is extremely precious. However, it is not the invention of the Buddha, but the ways to Brightness in the universe. Only if one has reached the state of Dharma-eyes can he know all these ways, i.e. the eighty four thousand Dharma-doors.



The better one practices Dharma-eyes,
the more Buddha-dharma he would know
and the more he will understand the intellect and
causes of living beings learning the Buddha-dharma.
Therefore, every Mahayana (Great Vehicle) Buddhist
cultivator should make efforts to obtain this confirma-
tion.

Because the gift of truth excels all gifts.
Only if one opens his Dharma eyes can he give per-
fect, supreme gifts
and can he benefit himself and others.





淮山的妙用

The Ingenious Uses of Chinese yam

文Article/Cheng Hong-Gi 譯Translator/Kevin 美編Art Design/John

¹ 淮山又名山芋、山藥。傳統中藥，淮山都是切片曬乾後使用，而以越白越大片的為上品；如果作為藥用，建議還是用新鮮的淮山，其效果會比曬乾後的好很多；但如果找不到新鮮的，也只有用曬乾後的淮山。

淮山的種類

一般市面上我們可以看到淮山的品種有三，第一是日本改良種的淮山，外觀上大多粗粗長長的；其二是² 中國

¹ Huai-shan also named sweet potato or Chinese yam. In traditional Chinese medicine, Huai-shan was used by sun-dried and then cut into slices. The bigger the slice, the higher the grade it is. If you use it as a medicine, I recommend you use a fresh Huai-shan instead of using a sun-dried one in order to have a better effect. However, if you can't find a fresh one, use the sun-dried one.

The Sorts of Huai-shan

In market, you may find three sorts of Huai-shan. The first one is Japanese Huai-shan. It looks coarse and long in appearance. The second one is Mainland² China Huai-shan. It looks long and thin. Both the above two sorts of Huai-shan have a lemon yellow color. The



淮山，外觀上則較為細長；以上兩者淮山的皮都呈淡黃色。最後是³台灣的淮山，其外觀上大都沾黏土質，其色澤較深。

在新加坡的虎豹別墅附近可以買到的中國淮山，一箱 10 公斤重，價格約在新加坡幣 22 元上下。

在台灣，日本改良種的淮山一斤約 100 元，台灣種的淮山一斤約 50~60 元。

以上三種淮山，其效用都差不多，因此在購買時，只要選擇新鮮便宜的即可。

淮山的調理方式

淮山在食用之前，需先用刷子在 水中將表皮的土質與鋸木屑刷掉，然後將要吃的部份去皮後切開即可進行調理。請注意，尚未準備食用的部份不宜先去皮，以免最重要的成份（⁴酵素）流失。

淮山最簡單的調理方式，就是去皮後切片，接著放入電鍋，蒸熟後即



曬乾切片後的淮山

third one is ³Taiwan Huai-shan. It looks deep in color because it usually clings to some clay in the surface.

In Singapore, you may buy the China Huai-shan at the Tiger and Leopard Villa. One box is 10 kilogram and it is about S\$ 22.

In Taiwan, the Japanese Huai-shan is NT\$ 100 for one tai-kilo. Taiwan Huai-shan is NT\$ 50~60 for one tai-kilo.

The above three kinds of Huai-shan have similar effect. When you buy it, fresh is the priority.

How to cook Huai-shan?

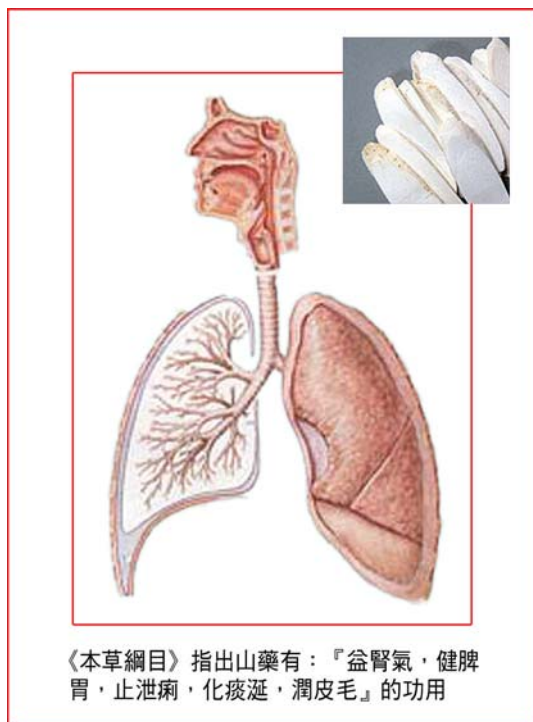
Before it can be eaten, you need to brush away soil and dust from the surface of Huai-shan underwater. Then, peel the skin and cut it into slices. Be aware, you only peel the skin that you want to eat. Don't peel the whole skin if not necessary. Otherwise, you may loss the ⁴enzyme from the Huai-shan.

The simplest way to prepare Huai-shan is peel the skin; cut it into slices and then steam it within an electric rice cooker. When it is well down, you may eat it. Japanese love to eat Huai-shan in raw. They simply wet the Huai-shan slices by soy sauce or mustard. However, in easy digest point of view, you had better cook it before you eat it.

Besides, if you use Huai-shan as a

淮山可以幫助消化，調理腸胃





可食用。日本人喜歡吃生的淮山，是把淮山切薄片後沾醬油或芥末生吃，但爲了容易消化起見，建議還是以熟食爲佳。

另外，把淮山當藥物食用，則不宜添加調味料；但若是一般性的食用，可以灑些咖哩粉、起司粉或胡椒粉，將更添美味。

淮山的功效

淮山可以幫助消化，調理腸胃，其最神奇的部份在於：淮山可以治療與修補因肺結核所產生的肺空洞。（需長期食用，每次的量至少要一個拇指左右的大小）

此外，淮山尚有許多效用，例如：

1、因肺發炎所引起的各種症狀，待病情緩和之後，可以吃淮山來

medicine, don't use any seasoning. However, if for general dishes, you may eat Huai-shan with curry power, cheese power or pepper. It would be more delicious.

The Effect of Huai-shan

Huai-shan may help you to digest. It also benefits your intestines and stomach. The most ingenious is Huai-shan can cure and repair the lung cavity problem caused by pulmonary tuberculosis. (If you eat it for long term, eat a thumb thick slice for each time per day.)

Besides, Huai-shan has many other effects such as:

I. If you got pneumonia and caused many symptoms, eat Huai-shan can nourish your physical body.

II. If your lung inhaled some powder or dust and later you have a silicic or calcified or fibered lung, you may eat Huai-shan to help. If your ⁵lung had iron sediments, you also eat Huai-shan.

When to eat Huai-shan would have the best effect? AM 7:00 ~ 9:00 is the best time and eat it on an empty stomach.

Conclusion

According the traditional Chinese medical science, if you have a weak intestines and stomach, you will also have a weak lung. That is because the former is the outside and the latter is the inside. Take cares of the outside, the inside will become better.



調養身體。

2、因長期吸入粉塵所引發肺部的矽化、鈣化或纖維化，以及⁵肺部內有鐵分子沈澱，吃淮山都能逐漸獲得改善。

至於什麼時間吃淮山最好呢？早上7:00~9:00空腹吃淮山，將會有最佳的療效。



淮山經常被製作成各種點心食用

結論

根據中醫的說法，腸胃弱的人，其肺就弱，因為腸胃與肺乃互為表裡，而淮山可以治療腸胃，一旦腸胃的問題解決了，肺也就健康了。

註釋：

¹ 淮山，又稱山藥、淮山藥、白山藥、薯蕷等，為薯蕷科植物薯蕷的塊莖。性味甘、平，入肺、脾、胃經。功能健脾補肺，固腎益精。它所含的營養成份有粘液質、膽鹼、澱粉、止癆素、多酚養化酵素、維生素C...等。《藥品化義》記載：『山藥，溫補而不驟，微香而不燥，循循有調肺之功，治肺虛久咳，何其穩當。』《神農本草經》中說山藥『主傷中，補虛，除寒熱邪氣，補中益氣。』《本草綱目》也指出山藥有：『益腎氣，健脾胃，止泄痢，化痰涎，潤皮毛』的功用。

² 中國淮山尚分成兩種，一種類似日本淮山但較瘦，另一種則是屬細長型的且表面有土質。

³ 台灣另有一野生品種的塊狀山藥，其肉質為紫色，也就是紫山藥。紫山藥若作為藥用，其療效只有白山藥的一半左右，故建議藥用還是以白山藥為主，紫山

Notes:

¹ Huai-shan also named Chinese yam, mountain yam, white-mountain-yam, radix dioscoreae. It is a stem tuber of the radix dioscoreae plant. It tastes sweet or insipid. Help lung, spleen and stomach channels. It also nourishes spleen, lung and kidney. Its nutrition is the following: glue, choline, amylum, enzyme, vitamin C and so forth. According *Medicines and its Works*, mountain yam is a mild tonic. It smells fragrant and don't have internal heat. It would nourish the lung and cure the cough. *The Shen-nong Book on Chinese Herbal Medicine* said mountain yam, it can mend the weak; get rid of chills, fever and perverse trend. It nourishes the middle and benefits the energy. *Compendium of Materia Medica* said mountain yam, it benefits the kidney, spleen and stomach. It would stop the dysentery and get rid of phlegm. It also nourishes your skin.

² Chinese yams have two sorts. One is similar to the Japanese yam and it is thinner. Another one is longer and thinner and has a soiled surface.



藥則可製成點心或作菜時使用。

⁴ 山藥去皮之後，會有黏液產生，也就是酵素，是最重要的營養來源。山藥中有多量的澱粉分解酵素，這種酵素在中溫的弱鹽酸中作用最強，每 3 小時即可消化 5 倍分量的澱粉。因此在各項報告中都認為山藥能助消化，與「脾胃」最合，適用於補養體質虛弱、食少、常泄瀉的人。據日本的實驗報告指出，山藥中的黏液性蛋白質、酵素等成份，具有刺激消化液分泌及協助消化之功能。

⁵ 肺部內有鐵分子的沈澱，通常西醫會使用類固醇治療。



³ Taiwan has a wild-breed chunked-mountain-yam. Its flesh is purple in color. This is purple-mountain-yam. It can be used as a medicine. Its effect is about 50% of white-mountain-yam. Therefore, you had better use the white-mountain-yam. The purple-mountain-yam can be used as a snack or cook with other food.

⁴ When you peel the mountain yam, mucus will be produced. This is enzyme. This is the most important nutrition. The enzyme can decompose the amylum efficiently in a mild-temperature and weak-acid condition. Every three hours can decompose five times of amylum. Therefore, in a lot of reports, it was said that mountain yam would aid digestion. It fits with spleen and stomach. It would nourish a weak physical body caused by a frequent diarrhea and eat too little. According Japanese tests, mountain yam has a mucus protein and enzyme. That would stimulate the digestive juice and help the function of digest.

⁵ If the lung has iron sediments in it, western doctor usually would use steroids to cure it.

口素心素~聽聽世界 各國名人如何說

Vegetable Diet Purifies Mankind's Mind~
Listen what world-famous people have said



近幾個月SARS之風遍流各地，流行到人人聞之色變，走在街上，幾乎八成的人都戴口罩，空氣中瀰漫著緊張的氣氛，深恐感染了這個世紀之毒。為了能夠讓此世紀之疫趕快消弭，許多宗教團體無不倡導虔誠齋戒，提倡素食，希望藉由戒殺、止殺來合心合力的過度這個天災。

其實許多世界上聞名的偉人、醫生、作家、藝術家、科學家、哲學家、和名人都是素食者，力薦素食的重要性。甚至許多頂尖的運動員也是吃素的，今根據¹網站資料簡單介紹這些各國名人所言如下：

阿爾伯特·愛因斯坦 (Albert Einstein, 1879-1955) (德國數學家、物理學家，猶太後裔)

「我認為素食者所產生性情上的改變和淨化，對人類都有相當好的利益，所以素食對人類很吉祥。」

「沒有什麼能夠比素食更能改善人的健康和增加人在地球上的生存機會了。」~致素食瞭望塔 (*Vegetarian Watch-Tower*) 的信, 1930/12/27

畢達哥拉斯 (大約生活在公元前六世紀末期) (古希臘的聖人，畢氏定理的發現者，西方的素食主義之父)

「只要人不停止摧殘低等級的生靈，他就永遠得不到健康與和諧。」

「只因為人大規模地屠殺動物，所以他們將互相殘殺。播種殺戮和痛

SARS has outbreak all over the world recently. It is so widespread that scares everyone. On the street, you can see up to 80% of pedestrians wear mask with the strained air of fearing to be infected with this Age plague. In order to put this Age plague an end immediately, lots of religious organizations all advocate to fast and to have vegetable diet. Hope to pass this natural disaster together by abstain and cease from killing.

In fact, many world-famous great men, doctors, writers, artists, scientists, philosophers are vegetarians and strongly recommend the importance of vegetable diet. Even more, some top-notch athletes are vegetarians too. Here we address you some well-known persons' remarks which we search from website¹.

Albert Einstein (1879-1955) (German mathematician, physicist, Jew)

I think the change and purification of temper on a man who begins to have vegetable diet is fairly good to mankind, so vegetable diet is favorable to mankind.

Nothing but vegetable diet can improve human health and raise the human survival chance on the Earth.~*The letter to Vegetarian Watch-Tower in December 27, 1930*

Pythagoras (late six century before Christian era) (A Hellenistic saint, the developer of Pythagorean Theorem, the father of western vegetarianism)

One who will never get health and peace while he doesn't stop mistreating inferior creature.

苦的種子是絕對不可能收穫愛和歡樂的。」~選自奧維德 (Ovid)

孫中山 (西元1866~1925) (中國的大革命家、大思想家，手創三民主義、五權憲法，建國方略、建國大綱)

「夫素食為延年益壽之妙術，已為今日科學家、衛生家、生理學家、醫學家所共認矣，而中國人之素食，尤為適宜。」~孫文學說

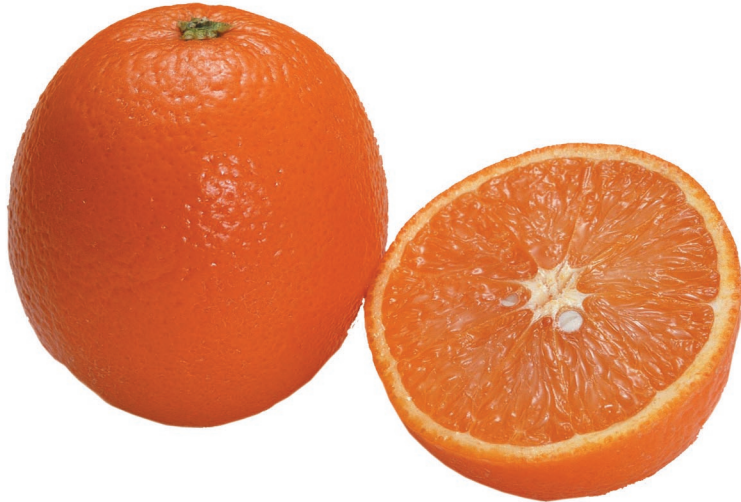
甘地 (Mohandas K. Gandhi) (印度聖雄，意為合聖人的道德與英雄的姿態於一身)

「對我而言，羔羊的生命和人類的生命一樣地珍貴。我可不願意為了人類的身體而取走羔羊的性命。我認為，越是無助的動物，人類越應該保護牠，使牠不受人類的殘暴侵害。」

「無論是什麼時期、任何地方，我都不認為肉食對我們來說是有必要的。」

「我覺得，當心靈發展到了某個階段的時候，我們將不再為了滿足食慾而殘殺動物。」

「一個國家偉不偉大、道德水準高不高可以從它對待動物的方式評斷出來。」



All because people massively butcher creatures, people will slaughter mutually. It's impossible to obtain love and joy once to seed slaughter and pain down.~*Extracts from Ovid*

Sun Zhong-Shan (1866~1925) (Chinese great revolutionist, great thought philosopher, write Three Principles of the People, Five Authority of the Constitution, a constructive scheme for our country, and a skeleton of our country)

Vegetable diet can prolong our lives, this fact is accept by scientists, hygienists, physiologists, medics nowadays. The Chinese vegetable meal is particularly good to eat.

Mohandas K. Gandhi (Indian holy hero, imply with the morality of saint and the character of hero all alone)

To me, lamb's life is as precious as human life. I am unwilling to take lamb's life away to fulfill human body. I think the more helpless creature, the more protection man shall give to them. They are not lived for suffering human ferocity.

No matter when or where, I do really think meat is not the necessity for man.

I do believe as human spirit has risen up to certain level, man will



梭羅 (H e n r y D a v i d Thoreau, 1817~1862) (美國詩人、散文作家、自然學者)

「在人類逐漸進化過程中，不再吃葷是宿命的一部份，就像以前野蠻民族接觸文明生活後便不再吃人肉一樣的道理。」

「我相信任何一個曾經認真維持自己的才能或是盡力保持詩人氣息的人，都一定曾經戒絕過肉食。」

雪萊 (P e r c y B y s s h e Shelley, 1792~1822) (英國詩人，生於賀爾郡，出身貴族)

「任何確實的實驗都說明，任何一種生理或心理的疾病都能靠吃素和喝純水而減輕病情。」



托爾斯泰 (L e o Tolstoy, 1828~1910) (俄國小說家，作品富於宗教精神及人道主義思想)

「對於未來，每個人有不同的理念；有些理念驅使人們領悟事理，並迫使他們改變生活方式。這些理念包括：解放奴隸、賦予女性平等地位、停止殺生等等。」



slaughter creatures no more to satisfy the desire for food.

How great and moral a country can be judge by the way they treat creatures.

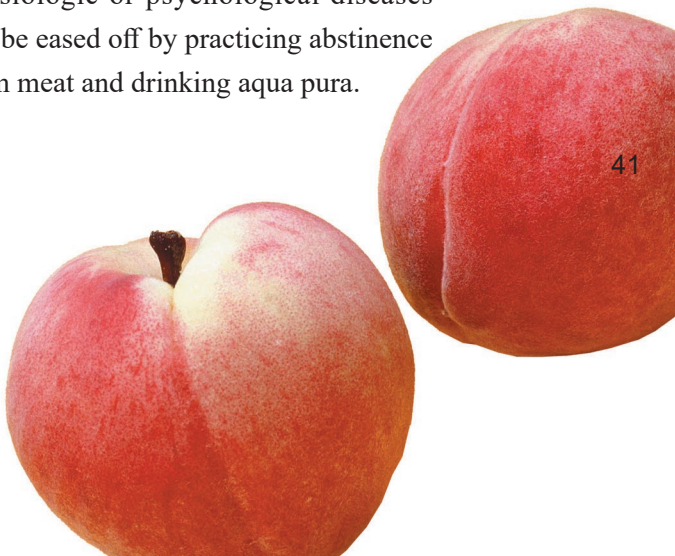
Henry David Thoreau (1817~1862)(American poet, prose writer, natural scholar)

No meat diet is a kind of predestination in human evolution history. It is just like the savage eat human meat no more as they become civilized.

I do believe anyone who ever try to preserve his talent or poetic characteristic must have give up meat diet once.

Percy Bysshe Shelley (1792~1822)(British poet, a noble born at Hert)

All proven tests show that any physiologic or psychological diseases can be eased off by practicing abstinence from meat and drinking aqua pura.



「一個人如果嚮往正直的生活，
第一步就是要禁絕傷害動物。」



「吃素的行
為應該會賦予那些一心想將天國帶
到地上的人很大的喜悅，因為吃素象
徵了人類對完美道德的渴望是很真切
的。」

「如果人類對正確生活方式的渴
望夠熱切，他們就會開始戒葷。簡單
的說，吃葷是不道德的，因為吃葷需
要靠違背道德的行為～殺生來達成。
只有貪婪、好吃的人才會這麼做。」

史懷哲 (Albert
Schweitzer, 1875~1965) (德國醫學
家、神學家、哲學家、人道主義者。
西元1913年前往非洲叢林，行醫達
五十餘年)



「除非你能

Leo Tolstoy (1828~1910)(Russian
novelist, works abundant with the thought of
religious spirit and humanitarianism)

With regard to the future, every-
one has different idea. Some ideas will
prompt people to grasp the truth and
force them to change their life style.
Those ideas include liberating slave,
give the female with the sexual equality,
ceasing slaughter, etc.

One who yearns for a sincere life
first shall forbid doing injury to all crea-
tures.

To be a vegetarian can endow give
the people who are eager to bring the
kingdom of Heaven to the World with
great joy, because it implies human truly
desire to have perfect morality.

Man will start to practice absti-
nence from meat if he sincerely thirsts
for a proper life style. In a word, to eat
meat is immoral, because it needs to
go against moral behavior, to slaughter
creatures, which only greedy, gluttonous
person will do so.

Albert Schweitzer (1875~1965)
(German physician, theologian, humanitar-
ian, practice medicine in Africa more than
fifty years)

Only when a man can hold all crea-
tures in his arms, not just limit his love
to man, he can be said a man who really
have a heart of sympathy.

Unless man can extend his love
to all living creatures, otherwise, man
can never get peace.

A firm faith well upraises in
my mind that we have no right to
add pain and death on the other ani-

夠擁抱並接納所有的生物，而不只是將愛心局限於人類而已，不然你不算真正擁有憐憫之心。」

「除非人類能夠將愛心延伸到所有的生物上，否則人類將永遠無法找到和平。」

「在我心中一股堅定的信念油然而生，除非有不可避免的理由，我們沒有權利在其他動物身上加諸痛苦和死亡。我們應該覺得在無心之下造成其他生物的受害和死亡是件非常可惡的事。」

「我的生命對我來說充滿了意義，我身旁的這些生命一定也有相當重要的意義。如果我要別人尊重我的生命，那麼我也必須尊重其他人的生命。道德觀在西方世界一直就僅限於人與人之間，這是非常狹隘的。我們應該要有無界限的道德觀，包括對動物也一樣。」

布魯達克 (Plutarch) (希臘哲學家)

「我想到就覺得很震驚，到底是什麼樣的慾望讓人類開始吃死屍肉，又是什麼樣的動機造成人類非要用動物的肉來養肥自己不可。想想看，不久之前你還聽到這些動物哀號、咆哮、踱步並看到牠們注視著你。」

「法律和公正的約束不應該僅限於人類，就像仁愛應該延伸到每一種生物身上一樣；這種仁愛精神會



mals unless inevitable reason. We shall still feel accursed to bring other creature about injure or death even it is unwitting.

To me, my life is full of meaning. I think the lives around me must also have rather important meaning to me. If I want people respect my all, I shall value other being. The western morality is limited

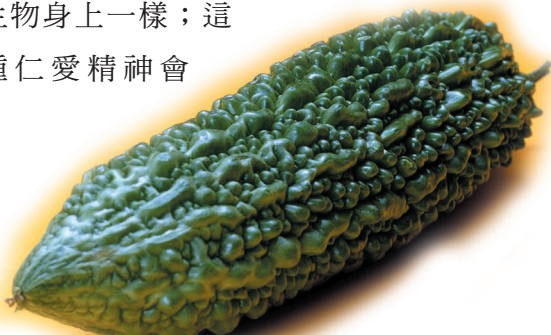
among man, this is very narrow-minded-

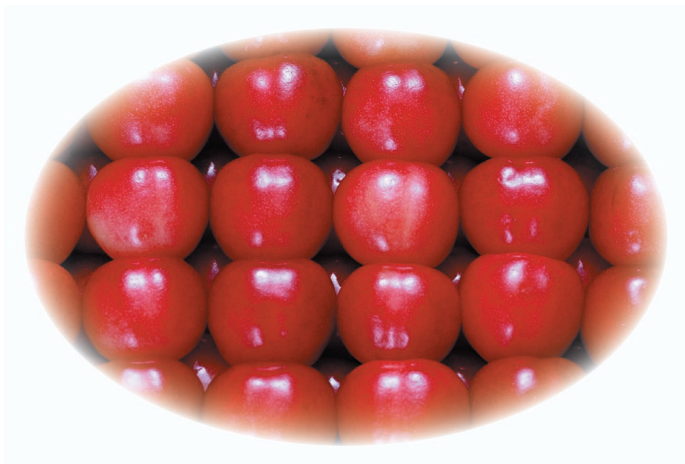


ed. People shall have unlimited morality to all living creature.

Plutarch (Hellenic philosopher)

I feel shocked and wonder whenever I think of what kind of desire made man begin to eat dead body and what motive cause man have to nourish him-





從人心中真正流露，
就如同泉水會從流動的噴泉中湧出一般。」

「我常懷疑是什麼樣的感覺，想法和理由，讓第一個人開始用鮮血污染了自己的嘴；容許自己的唇觸碰到那些被謀殺的動物的肉；在餐桌上堆滿了動物的屍體，還說那些剛剛還活蹦亂跳、有意識、有聲音的動物是平日盤中餐。」

羅伯·路易斯·史蒂文生 (Robert Louis Stevenson) (兒童讀物作家)

「同類相食的行為是最令人唾棄的；但是對佛教徒和素食者來說，我們就像那些同類相食的食人族一樣，因為我們也吃嬰兒～只是不是吃自己的小孩。」

艾諷克·巴緒維·辛格 (Isaac Bashevis Singer) (1978年諾貝爾文學獎得主)

「大家總是拿『人類自古就吃肉』來當作繼續吃葷的藉口，如果照這個邏輯來推論，那麼我們應該也不能阻止人類互相殘殺的行為，因為自古以來人類便一直這麼做。」

self with meat. Think about it, you still hear crying, roaring, and pacing from these animals and see them stare at you.

Law and righteous constraint shall not just be limited to man, just like kindheartedness shall extend to every crea-



ture. Such kindheartedness will properly show out from human heart, just like spring water gush out from a flowing fountain.

I wonder what feeling, idea, and reason to make the first man begin to taint his mouth with fresh blood. How could man allow his lip to touch these murdered animals and say the corpses which are still vivacious, conscious, and sounding a while ago on the dining table are inherently human daily meal.

Robert Louis Stevenson (Writer of children reading)

Cannibalism is utterly detestable. For Buddhist and vegetarian, we are the same as cannibal, because we also eat baby, but just not our own baby that all.

「我個人對於人類是否能很快的結束對動物生命的漠視頗為悲觀。我有時候甚至擔心我們又會回到獵殺人類的時代。我個人認為，只要人們讓動物淌血一天，世界和平就沒有到來的希望。?. . 只要人類不放棄拿刀槍毀滅弱勢動物，正義沒有到來的一天。」

羅勃·米勒(Robert Millar) (世界級職業自行車手)

「不論是對健康、對運動、對生活來說，吃素都是絕佳的飲食方式。素食帶給我充沛的體力和活力。事實上，我可以從素食中攝取到所有能讓我保持巔峰狀態的能量。」

莎莉·依斯德(Sally Eastall) (世界級歐洲金牌的馬拉松選手)

「吃素幫助我成為一個更佳的全能運動選手，素食提供我額外的能量，讓我能享受健康

而充實的生活。在工作上，我也因此能完成嚴格的訓練課程，並參與其他的運動和活動。」

由這些各國名人的看法中，可知素食並不是佛教的專利，更不是科學

Isacc Bashevis Singer (A Nobel-ist in 1978)

People always take “man eats meat since ancient times” as an excuse to eat meat. If follow this logic to infer, we couldn’t stop man to mutually slaughter because man always do so since ancient times.

I feel pessimistic about whether man can soon terminate to treat living being with indifference. More anxious, I worry man will back to the man-hunting epoch. I think world peace will never reach if man still slaughters creature... justice will never come if man don’t give up to ruin disadvantage creature with weapons.

Robert Millar (World profession bicycler)

Without respect to health, exercise, or life, vegetable diet is absolutely the best diet. Vegetable diet fills me with



plentiful physical strength and vigor. In fact, I can absorb all energy to keep myself in the best condition from vegetable diet.

Sally Eastall (World marathon contestant with European gold medal)

To be a vegetarian helps me to be the best all-around sportsman. Vegetable diet supplies me extra energy to have a healthy and substantial life. To my work, I can also accomplish strict training



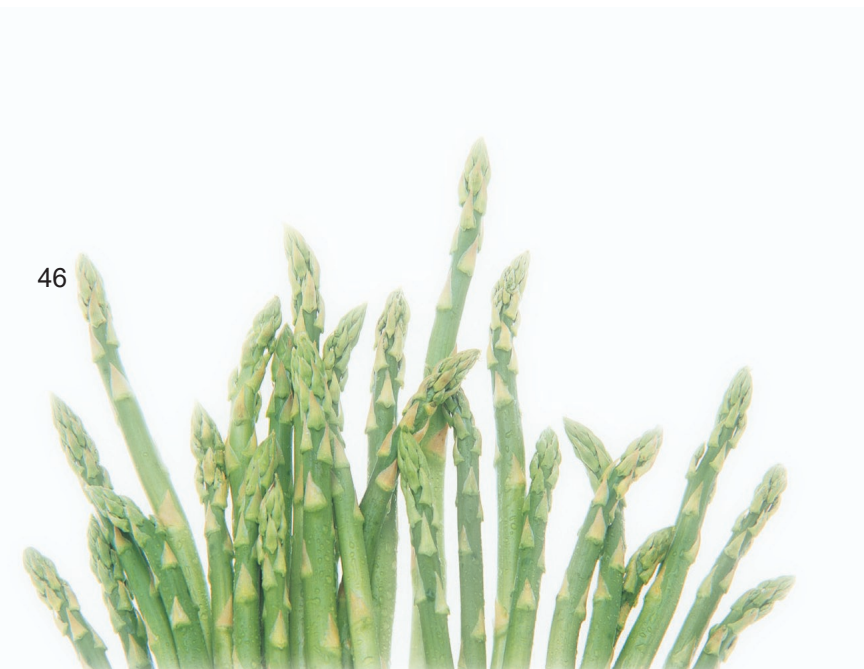
家等少數人的事，而是與每一個人息息相關的事，「人類應該素食」是古今先賢名人共同的教誨。如果我們真誠的想要世界和平，虔誠的期望天下無災難，提倡素食是最容易辦到且對個人身心乃至社會、國家、世界百利而無一害。

¹資料來源網頁<http://www.godsdirectcontact.com/vegetarian/ch/index-h.htm>

course with such meal, and participate other sports and activities.

From those famous persons' perspectives, a vegetable diet is neither the patent of Buddhism, nor that of a minority like scientist. It is closely linked to all of us. 'Man shall have vegetable diet.' is the common teaching from worthy and famous persons at all times. If we sincerely want the world peace, and piously hope the world no disaster, a vegetable diet is the easiest reachable way. And it is good and no harm to personal body and mind and even to society, nation, and the world.

¹Information from <http://www.godsdirectcontact.com/vegetarian/ch/index-h.htm>.





端午節

The Dragon Boat Festival

整理/Ru-kong 譯 Translator/Sky 美編 Art Design/Jack

一、端午由來：^{1,2}驅邪避惡

農曆五月五日（國曆六月四日）是端午節，可以說是現存的重要節慶中，歷史最悠久的一個。和春節、中秋節並列為中國最重要的三個節慶。而農曆五月是夏季開始的時候，也正是疾病開始流行的季節，因此，端午節的由來，可追溯為驅邪避惡，來求得身心的平安，後來，又加入許多傳說的故事，更增添了端午節的重要性。

（一）最普為周知的傳說故事～屈原投江

屈原是戰國時代楚國的三閭大夫，他提倡要團結其他國

1. The ^{1,2}Origin of the Festival

The 5th day of May in the lunar calendar, which is the 6th day of June in solar calendar, it is the date of the Dragon Boat Festival. This is the most long-standing festival in Chinese history. For Chinese people the most three important festivals are the Lunar New Year, the Moon Festival and the Dragon Boat Festival. The lunar month May, it is the beginning of summer time. Meanwhile, it is a season of some epidemic disease. Therefore, the origin of the Dragon Boat Festival is an occasion to drive out and avoid evil spirits. People ask for safe and well. Later on, there came up some tales and that made this festival became more significant.



家，來抵抗野心很大的秦國，但是偏偏楚懷王聽信了小人的誣陷，不肯聽從屈原的勸告，結果被騙到秦國，關了起來，最後並客死在秦國。繼位的楚襄王也受到小人的挑撥離間，誤信屈原有很多壞處，不但沒有聽從屈原明智的勸告，還把它從楚國放逐了。

心懷大志，一直為國家大事擔心的屈原，因為眼看著國家急難而無法拯救他的國家、無法實現他的理想，整天都非常憂愁，常常獨自在江邊徘徊嘆息。有一天，一位在江邊釣魚的漁夫問他為什麼這麼失意落魄，屈原嘆氣的說：「舉世皆醉唯我獨醒，舉世皆濁唯我獨清。」心中的感嘆和無奈，在這兩句話中都說得很明白了。

不久，秦將白起攻破了楚國首都，屈原悲憤難捱，這位懷才不遇的詩人就抱著石頭，投汨羅江自殺了。楚國的人民知道這個消息之後，都不約而同的趕到江邊來，想找尋他們所敬愛的屈原，可是一直都找不到屈原的身體。為了不讓水中的魚蝦把屈原




1.1.The most general known tale, about Qu-yuan

Qu-yuan, he was a senior official of Chu in feudal China at the Warring States. He advocated an ideal to unite all countries to fight with the ambitious country, Qin. However, the emperor of Chu didn't listen to his recommendation but follow some villain's opinion. Finally, the emperor was captured by Qin and then died in Qin. Later, the new emperor of Chu, he listened to the villain instead of Qu-yuan and therefore, the emperor sends Qu-yuan into exile.

Although Qu-yuan worried about his country a lot, he could do nothing about it. Therefore, he felt very sad and paced up and down along a river alone. One day, a fish man met him at the side of river and asked Qu-yuan why he was so frustrated and listless? Qu-yuan signed and replied, *all over the world is in sleep but I am the only one who keeps awake; all over the world is polluted but I am the only one who keeps clean*. You may see clearly about his disappointments in these sentences.

Not for long, the army of Qin attacked and occupied the capital of Chu. Qu-yuan was sad and angry. This patriotic poet, he held a big rock in arms and jumped into the river named Mi-Luo. When the people of Chu heard about this news, they all went to the river bank of Mi-Luo and tried to find his body but they





的身體吃掉，他們就在江上划著龍舟、敲鑼打鼓，希望能將魚蝦趕跑；還用粽葉包米飯，作成粽子，投到江裡餵給魚蝦吃，希望屈原的身體不要受到傷害。這就是划龍舟、包粽子的由來。

屈原投汨羅江這一天，正好是農曆的五月五日。大家爲了懷念這位詩人、紀念他的愛國精神，在每年的農曆五月五日這一天，都會舉行划龍船、包粽子的活動。

(二) 其他傳說故事

1. 伍子胥的忌日

傳說伍子胥幫助吳王伐楚後，吳王闔閭逝世，皇子夫差繼位，伐越大勝，越王句踐請和，伍子胥主戰，夫差不聽，卻聽信奸臣言，賜伍子胥自殺，並於農曆五月五日將屍體投入江中，此後人們便於端午節祭祀伍子胥。

2. 曹娥尋父屍

東漢孝女曹娥，因曹父溺江而亡，年僅十四歲的她沿江嚎哭，經過

couldn't find it. To prevent the fishes in the river would eat Qu-yuan's body; people threw Zong-zi, a pyramid-shaped mass of glutinous rice wrapped in leaves into the river. They rowed dragon boats on the river, and meanwhile beating drums and striking gongs in order to scare the fishes away. This is the origin of the Dragon Boat and Zong-zi.

The date that Qu-yuan jumped into the river was the 5th day of May in lunar calendar. In order to think of this poet and his patriotic spirits, people hold a competition of the Dragon Boat and prepare Zong-zi as well at this date.

1.2. Other tales

1.2.1. The death anniversary of Wu Zi-xu

There was a tale. Wu Zi-xu helped Emperor Wu defeated Chu. Not for long, Emperor Wu died. His son Fu-cha succeeded. Fu-cha leaded the army to attack Yue. Yue asked for peace. However, Wu Zi-xu insisted for war. Some disloyal officers persuaded Fu-cha to kill Wu Zi-xu. That made Wu suicide. At the 5th day of May in lunar calendar, they threw Wu's corpse into a river. There after, people offered sacrifices to Wu at this date.

1.2.2. Cao-e looking for her father

In East-han Dynasty, there was a dutiful daughter named Cao-e. One day her father was

十七日仍然不見曹父的屍首，就在農曆五月一日投江，五日後兩屍合抱而浮起的感人事蹟。爲了紀念曹娥的孝心，鄉人群而祭之。

3. 白蛇傳

傳說中的白蛇白素貞，爲了報答許仙的恩惠，與許仙結爲夫妻的淒美愛情故事。傳說端午節當天白蛇喝了雄黃酒，差點現出蛇形。加上因法海和尚不許白蛇來擾亂人間，而導致白蛇水淹金山寺，最終被法海和尚制伏而壓在雷峰塔下的情節，都是膾炙人口的民間戲曲的曲目。

二、端午風采^{3,4} 各項相關習俗與活動

端午節又稱「天中節」，因爲農曆五月以後，天氣漸漸炎熱，因此蚊蟲蒼蠅孳生，傳染病很容易發生，所以古人稱五月爲「惡月」或「百毒月」。而端午節時，陽光最爲熾熱，百毒齊出。古人就用天中五瑞～五種植物：菖蒲、艾草、石榴花、蒜頭和山丹來去除各種毒害，可以說是中國古代的衛生節。

drowned in a river. She was 14 years of age at that time. She cried along the river bank for 17 days and still couldn't find her father's corpse. At the first day of May in lunar calendar, she jumped into the river. Five days later, there were two corpses appeared on the surface of river. It was her held her father in arms together. This story was so touched and therefore people started to offer sacrifice to her at the 5th day of May in lunar calendar.

1.2.3. The legend of a white snake

There was another tale. A white snake transformed itself into a woman named Bai Suzhen. She wanted to repay a favor to Xu-xian. She got married with him. However, at the 5th



民國成立以後訂為「夏節」，另為了紀念愛國詩人屈原又稱「詩人節」。端午節，因家家戶戶懸掛菖蒲避邪，故稱「蒲節」。

為了驅除疾厄，端午節時可見住家門口都掛菖蒲和艾草，以及「鍾馗」的畫像，成人飲雄黃酒，並讓小孩身配香包，這些物品據說都有避邪，保平安的作用。而台灣的打午時水的風俗，亦即汲取端午節中午的井水，據說有治病的療效，此外，若能在正午時將雞蛋直立起來，表示來年會有好運道。以下將這些相關習俗及活動簡介如下：

(一) 吃粽子

愛國詩人屈原投江後，民眾怕屈原的屍體被魚、蝦吃掉，所以用竹筒裝好米食投入江中，後來演變成用竹葉包好糯米飯投入江裡餵魚、蝦。

中國人是講究飲食的民族，即使

是一顆小小的粽子，也有令人歎為觀止的變化，不但造形各異，小至一口一個，到大逾二斤，口味更是五花八

門，甜鹹葷素兼具，每到端午節前約一個禮拜，家庭及商家便開始準備各種材料包粽子了，光是聞著蒸粽子透



day of May in lunar calendar, she drank some realgar wine and that almost made her lose her human appearance. Later, a monk named Fa-hai tried to separate her with Xu-xian. The white used its magic power and caused a major flood to submerge the Golden Mountain Temple where Fa-hai lived. Finally, Fa-hai brought down the white snake and put it into prison under the Thunder Peak Pagoda. This tale had been adopted by some play writers. Now, it is a famous folk drama.

2. The ^{3,4} activities of the Dragon Boat Festival

The Dragon Boat Festival also named the *Heaven Middle Festival*. After lunar month May, the weather turned burning hot. Mosquito and fly are easy to breed. It was easy to have an infectious disease. Therefore, ancient people called the lunar month May as *Evil Month* or *A Hundred Poison Month*. At the date of Dragon Boat Festival, the sun shine was blazing and all kinds of poison would come out. The ancients would use *Five Auspicious of the Heaven Middle* such as a calamus, a mugwort, a

出的香味，就令人垂涎三尺了。

在台灣，雖然採購現成粽子相當方便，但由於端午節過後即開始進入一年一度的大考季節，「包粽」又與「包中」諧音，考生家長們常會親自包粽子給考生吃，以保佑孩子考試順利。

(二) 划龍船競賽

古代因為屈原投江而民眾競相划船，為了救屈原。現代則為一種表現團隊精神的最佳活動。划龍舟的由來原是一祭水神的儀式，為了消災祈福，後來附會為鄉民撐船尋找屈原的身軀，時至今日，龍舟競賽已成為端午節最受歡迎的民俗活動。

在古代許多傳統活動漸漸式微之際，划龍舟不但愈來愈受重視，更成為鍛鍊體力及團隊精神的運動，而觀賞龍舟競賽，也成了全家大小調劑身心的最佳休閒活動。



pomegranate, garlic and a morningstar lily. There are five plants to help you get rid of all poison. This is the date of the Chinese Hygiene Festival.

In Taiwan, the date also named the *Summer Festival*. In order to remember the patriotic poet, Qu-yuan, it also named as the *Poet Festival*. As almost all people hanging a calamus on the door, it also named as the *Calamus Festival*.

In order to drive out disease and bad lucks, people use to hang a calamus and a mugwort on the front door at this date. Meanwhile, hang a portrait of Zhong-kui; the adults drink some realgar wine; the kids hold a fragrant bag and so forth. These actions would help you to ward off evils and keep you safe and well. In Taiwan, there is another custom that is drink the Noon Water. You find a well and derive some water from it at noon of this special date. Reportedly, the Noon Water would cure sickness. If you can stand an egg up at the noon of this date, which means you would have good luck in the coming year. Let's review these customs as the following:

2.1. Eat Zong-zi

After the patriotic poet, Qu-yuan, jumped into river, the public was afraid that





(三) 喝雄黃

因端午節後各種蟲類，開始活躍起來，瘟疫漸多，雄黃具有消除疫病的功用；也是因白蛇傳的故事，白蛇喝了雄黃酒之後，差點現出蛇形，所以民眾則起而仿效，希望收到去邪的功能。

雄黃是一種礦物質，將它調合在米酒中，便成了雄黃酒。據說雄黃酒可消除疫病，但不可多喝，至於兒童無法喝酒，則可用手沾酒在額頭上寫一「王」字，一樣有驅毒的功能。

(四) 掛艾草、菖蒲、榕枝

端午節在門口掛艾草、菖蒲（蒲劍）或石榴、胡蒜，都有其原因。通常將艾、榕、菖蒲用紅紙綁成一束，然後插或懸在門上。因為菖蒲是天中五瑞之首，象徵卻除不祥的寶劍，因為生長的季節和外形被視為感「百陰之氣」，葉片呈劍型，插在門口可以避邪。所以方士們稱它為「水劍」，後來的風俗則引伸為「蒲劍」，可以斬千邪。

fishes and shrimp might eat his corpse. Therefore, they used a lot of bamboo tubes to store cooked glutinous rice and threw them into the river. Later, they used bamboo leaves to replace the bamboo tubes to hold the glutinous rice. This is the origin of Zong-zì.

Chinese is a race who is fastidious about food and drink. Even though it is just a small Zong-zì, people can make many different shapes. The smallest one is just enough for a bite. The largest may be over two Tai-kilos. The flavor of Zong-zì is rich in variety such as sweet, salty, with meat and vegetarian. One week before the Dragon Boat Festival, almost every family or supermarket is preparing the materials to wrap Zong-zì. When you smell the fragrance of Zong-zì, you simply can't help but cast greedy eyes at it.

In Taiwan, to buy Zong-zì is an easy thing. However, as right after the festival, the date of entrance examinations for universities and high schools are coming. *Wrap Zong-zì* has a homonym as *Pass the Examinations* in Chinese characteristics. Therefore, parents would rather wrap Zong-zì by their own hands for their kids in order to have a good luck in the tests.

2.2. Dragon boat competition

At that time, people row a dragon boat was to rescue Qu-yuan. At present, this is a good competition for team work. In the very beginning, to row a dragon boat is a ceremony to show the respect to Water God and this action would eliminate calamity and get blessings. However, people draw a wrong conclusion as searching for Qu-yuan in the river. Today, the Dragon Boat Competition is the best welcomed folk activity in all.

There were many traditional activities were fade out. However, people think highly





艾草代表招百福，是一種可以治病的藥草，插在門口，可使身體健康。在我國古代就一直是藥用植物，針灸裡面的灸法，就是用艾草做為主要成分，放在穴道上進行灼燒來治病。榕枝在民間的意義可使身體矯健，所謂「插榕較勇龍，插艾較勇健」。也有地方習俗是掛石榴、胡蒜或山丹，胡蒜除邪治蟲毒；山丹方劑治顛狂，榴花懸門避黃巢，石榴花正是這個季節的花卉，也有治病的功能。石榴皮為一常見的中藥。而石榴花和黃巢的關係，還有一段故事。



on the Dragon Boat Competition day after day. It is a very good team working exercise that helps one to go in for physical training as well as to cultivate team spirits. To see the competition is a good leisure time activity for the whole family and always provides everybody a physical and mental relaxation.

2.3. Drink realgar wine

After the festival, all sorts of bugs become active. An epidemic may arise. Realgar is good for clear the epidemic disease. Meanwhile, the tale about the White Snake almost showed its snake shape after she drank the realgar wine. That story make people believe in realgar can help to get rid of evil matter.

Realgar is a mineral. Put it into wine; it is realgar wine. Reportedly, realgar wine can eliminate epidemic disease. However, don't drink too much. As kids shouldn't drink wine, you can use your finger wet by realgar wine and write the Chinese characteristic Wang. This will has the same effect as realgar wine did.

2.4. Hang mugwort, calamus and a banyan branch on the door

At this date, people may hang mugwort, calamus, a pomegranate and garlic on the door. Each plant has it own purpose. Usually it is to tie the mugwort, a banyan branch and calamus together. Then, insert or hang it on the front door. As the calamus is the head plant of the Five Auspicious, it represents a treasured sword to eliminate the evils. The season the calamus grows and the shape of calamus' leaf make people named it as *Air of a Hundred Yin*. Its leaf looks as a sword. Insert the sword into the front door. That can ward off evils. Therefore, an alchemist called it a *Water Sword*. Later on, people named it as *Calamus Sword* and think it



黃巢之亂的時候，有一次黃巢經過一個村落，正好看到一個婦女背上背著一個較大的孩子，手上牽著一個年紀較小的，黃巢非常好奇，就詢問原因。那位婦人不認識黃巢，所以就直接說因為黃巢來了，殺了叔叔全家，只剩下這個唯一的命脈，所以萬一無法兼顧的時候，只好犧牲自己的骨肉，保全叔叔的骨肉。黃巢聽了大受感動，並且告訴婦人只要門上懸掛石榴花，就可以避黃巢之禍。



(五) 懸鍾馗像

民間傳說鍾馗為抓鬼大帝，所以鍾馗像有辟鬼的能力，據說唐明皇曾夢到一個大鬼和一個小鬼，小鬼在偷吃東西，大鬼便把它捉到吃了。唐明皇問大鬼說：「你是什麼人？」大鬼說：「我叫鍾馗，是終南山的進士，因為面貌醜陋，應考時沒被錄取，我就自殺了。現在我誓為陛下除去天下妖魔。」唐明皇醒後，就叫畫家吳道子照他夢中所見，繪出鍾馗像來除

can kill one thousand evils.

Mugwort can evoke one hundred good fortunes. It is also a medicinal herb. You put it on the front door can keep you in good health. In ancient, it was used as a medicinal plant. For acupuncture and moxibustion, mugwort is the major element. Doctor would put mugwort on points of your body and then burn the mugwort. A banyan branch also makes you strong and vigorous. It was said that *a banyan branch make you like a brave dragon and a mugwort make you strong and healthy*. There is a custom to hang a pomegranate, garlic or a morningstar lily. Garlic can get rid of evil and poison. A morningstar lily can cure mental problem. The flower of pomegranate is a seasonal flower and also a traditional Chinese medicine. The skin of pomegranate is also a traditional Chinese medicine. Meanwhile there is a tale about the pomegranate flower and Huang-chao.

Once, Huang-chao revolted against the emperor. He passed through a village. He saw a woman carried a big boy on the back and walked a small boy with hand in hand. Huang-chao wondered why? He asked the woman. The woman didn't know the man she is talking with is Huang-chao. She replied that Huang-chao killed the big boy's whole family. The small kid is her own son. If Huang-chao comes again, she probably can't save both kids. Then, she would save the big kid first and sacrifice her own kid. When Huang-chao heard what she said, he was touched. Therefore, he said to the woman if Huang-chao comes, you should hang a pomegranate flower on the front door. That will prevent the killing for you.

2.5. Hang a portrait of Zhong-kui on the wall



邪。

原來鍾馗像是在歲末時才掛的，明朝畫家文徵明還畫過「寒林鍾馗」，端午掛鍾馗像可能是到明末或清初才有的習俗，臺灣較少有此一習俗。

(六) 雞蛋直立

傳說端午節中午，可將雞蛋直立，而立起雞蛋的人，未來一年會有好運兆。

(七) 午時水

取午時水是端午節的有趣習俗，而最富傳奇色彩的就屬大甲鐵崁山上的劍井，每年端午仍湧入許多求取午時水的人。傳說是鄭成功佔領臺灣

There is a tale about the Great Emperor of Ghost Buster, Zhong-kui. Zhong-kui has a special capability to catch ghost. Reportedly, the Emperor of Tang Dynasty once dreamed there were a big ghost and a small ghost. The small is eating something. The big one caught the small one and ate it. The Emperor asked the big ghost who are you? The big ghost replied I am Zhong-kui, an officer who lived in Zhong-nan Mountain. I am so ugly and therefore the government didn't want to enroll me. I was so shamed and killed myself. Now, I swear that I would get rid of all evils for you. After the Emperor was awaked, he asked a painter to paint the picture of Zhong-kui as what he described. The portrait would have the power to kill evils.

In origin, Zhong-kui's portrait was hanged out only in the end of a year. A very famous painter named Wen Zheng-ming once drew a painter named *Zhong-kui in a winter forest*. Therefore, to hang a portrait of Zhong-kui on the wall, it probably happened after later Ming Dynasty or early Qing Dynasty. In Taiwan, this custom is not so popular.

2.6. Make an egg stands

There is a saying if you can stand an egg up at the noon time of the Dragon Boat Festival, you would have good luck for the coming year.



時，部隊開拔至此，卻找不到水源，鄭成功便插劍入地，希望泉水湧現，拔劍後果然山泉噴湧。由於當時正是端午節午時，因此後來便有數千民眾，年年在端午節上山求取午時水。

(八) 香包

傳統的習俗，在現代社會雖漸漸不受重視，但香包卻是少數符合人類復古風潮，或因工藝精巧而大受歡迎者。

香包是一種吉祥的避邪物，用各色綢布製成囊狀，裡面放置香料，因而稱為香包。舊時縫製香包是一項極為重要的女紅，但現今民眾多向商販購買。市售香包種類繁多，除了動物、花、鳥、還有流行的卡通造型，令人愛不釋手，每逢端午，各地都可見民眾在販賣香包的攤子上選購各式香包。

三、心懷一切眾生

(一) 琉璃太子的故事

根據《增一阿含經》〈卷二十六〉記載：古印度波斯匿王受到迦毘羅國釋迦族的欺騙，迎娶了長老摩訶男家中婢女所生的女兒作第一夫人，不久生下了一個男孩，並立為琉璃太子。

太子八歲的時候，奉父親的命令到摩訶男長老家學習射箭，當時，城裡正在興建一座講堂，要供養給佛陀和比丘們。琉璃太子進了講堂，就往師子座上一坐，釋迦族的人看見了，

2.7. Water of the noon

It is a very interesting custom to get Noon Water at this date. Especially, there is a tale of marvels about the Sword Well at Iron-pot Mountain in Da-jia County. Numerous people would come to the Sword Well to get Noon Water at this date. It was said that once Zheng Cheng-gong occupied Taiwan. His troops arrived at Iron-pot Mountain. It was noon and they still couldn't find any water to drink. Therefore, Zheng inserted his sword into the ground and then spring water came to the fore after he pulled out the sword. This day was the 5th days of May in lunar calendar. Thereafter, thousands of people came here to get Noon Water at this date.

2.8. Fragrant bag

Modern men use to neglect old customs. However, some old handicraft is fit into the tide of ancient ways restoring. For example, fragrant bag is fine and delicate. Therefore, it becomes popular among the public.

Fragrant bag is a mascot to ward off evils. The bag is made by all colors of silk textiles. As the bag has fragrance in it, therefore, it named fragrant bag. In the past, to make a bag was a very important needlework for girls. Today, you simply buy it in any store. There are many modeling such as an animal, a flower, a bird or cartoons. At this date, you may easily find there are people purchasing fragrant bag at a street vendor's stall and they just love it.

3. Cherish All Living Beings

3.1. The story of prince Liu-li

According a Sanskrit sutra named



就生氣的辱罵琉璃太子是「婢女所生的兒子」並且將他逐出門外，於是，琉璃太子懷恨在心。

等到太子長大成人，登上了王位，他就決定要攻打迦毘羅城，佛陀（他是釋迦族的悉達多太子）曾經三次在路途上，想要勸阻琉璃王的大軍，不過，琉璃王也僅僅是退兵三次，以表達對佛陀的尊敬。最後琉璃王還是攻進了迦毘羅城，並殺害了釋迦族九千九百九十萬人，血流成河。

然而，就在琉璃王大獲全勝後的第七天，琉璃王率領所有的兵眾以及嫔女們到阿脂羅河河畔娛樂的時候，到了半夜暴風疾雨、洪水氾濫，全軍竟為大水所漂沒。琉璃王死了以後，神識漂去了阿鼻地獄，而他的宮殿也被天火所焚。

Ekottarikagama, Roll 26 said: In ancient India, the emperor Prasenajit was cheated by Sakya race that lived in Kapila-vastu. The emperor married a woman who was born by a girl slave of the elder Mahanama. No for long, the first lady bore a boy who became a crown prince and named Vaidurya.

When the prince was 8 years old, his father sent him to visit the elder Mahanama and learnt archery over there. At that time, people were building a great lecture room for Buddha and his pupils in the city. When the prince arrived, he entered the room and sat right on the major seat. However, the people of Sakya race saw that and insulted the prince as the son of a slave and drove him out of the room. The prince was so mad about that.

When the prince grew up, he succeeded as the emperor. He decided to attack Kapila-vastu. The Buddha, once he was the prince of Sakya race, he tried to stop the troops for three times. Buddha advised Vaidurya not to start a war. However, the emperor didn't listen to him. The emperor retreated for three times to respect the Buddha. Finally, Vaidurya conquered the city and killed 99900 thousands of people and turned the river water into red.

Seven days after the grand killing, the troops were took a rest beside the bank of Azhiluo River. A great storm and flood came all of a sudden at the midnight. The emperor and his troops were all drifted into death. The soul of emperor floated into the hell. His palace was burned down by a heavenly fire.

3.2. Don't feel sorry, Mr. Qu-yuan

This tale was spoken for Qu-yuan and all of us. I hope Mr. Qu-yuan would feel much better after hearing this.

The Buddha was the prince of Sakya race

(二) 屈原先生別難過

以上琉璃王的故事是講給屈原和大家聽的，希望屈原先生聽了以後，您的心能夠寬慰一點。

身為釋迦族太子的佛陀，縱令他已是三界教主、人天導師、萬人景仰，也沒有辦法阻止釋迦族滅國的悲劇。釋迦族固然不該欺騙波斯匿王，也不該把才八歲大的一個孩子辱罵一頓、又趕出門外，但是，罪也不至於要全國被殺。琉璃王固然能報仇雪恨，但是，因果報應如影隨形，他的手段畢竟太狠了，這一趟去了阿鼻地獄，不知要在那裡待上多久？

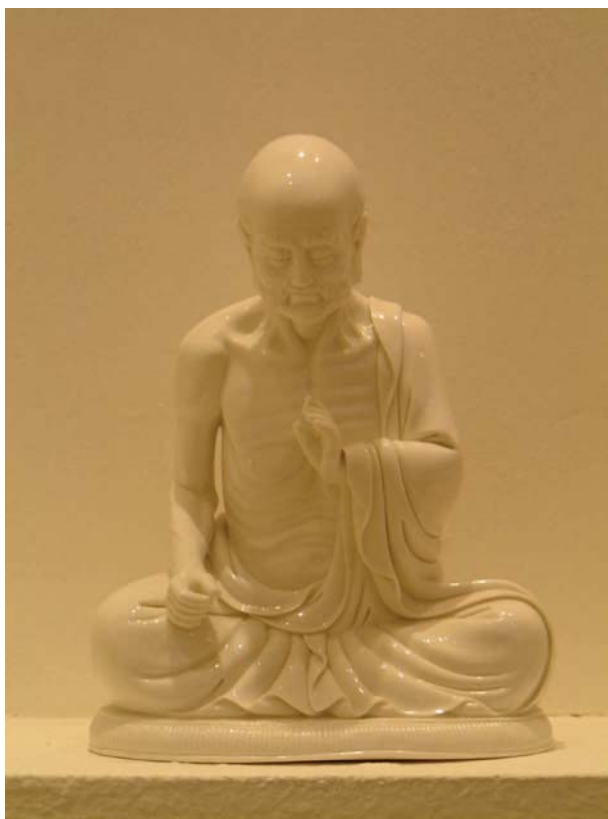
秦國與楚國的恩怨，歷史早就已經放下了。楚懷王是不該聽信讒言疏遠了屈原，不過，最後落得客死秦

in the first place. Although he was the founder of Buddhism, a great teacher and instructor, he couldn't stop the tragedy of slaughtering. Sakya race shouldn't cheat Prasenajit and shouldn't insult Vaidurya but no one should allow killing them all. Vaidurya wanted to revenge but he was too cruel to do the matter. The karma would follow him as long as it should be. I really don't know how long he will stay in the hell?

The resentment between two countries, Qin and Chu, the history already let it went by. Surely, the emperor of Chu shouldn't listen to those slanderous talks about Qu-yuan and then misunderstood him. However, the emperor died in Qin finally. His destiny was really too bad. On the other hand, the emperor of Qin conquered all of the six countries at that era. However, less than 20 years, his empire was disappeared. After that, I am not sure if the emperor of Qin would be possible going to the hell and became a neighbor to Vaidurya. I really don't know.

At those years, the villain who spoke evils between Mr. Qu-yuan and the emperors of Chu, they actually had great jealousy in their mind. However, in the history of karma, I wonder if you, Mr. Qu-yuan, ever did anything wrong against them and that made them took a revenge on you under such a way. If that was the case, you shouldn't blame them at all.

However, don't feel bad Mr. Qu-yuan. Moreover, you should be happy. That is because we love you so much and made the 5th of May in lunar calendar, the date you jumped into the river, as one of the major three festivals. Eating Zong-zi and rowing a dragon boat are the ways we remember in you. Your work, *Lisao*, was known as the longest romanticist poem to express your emotion on politics in



國，他的命運也夠悲慘了。秦始皇固然以武力統一了六國，不過，他的國祚也才短短十幾年，之後，他會不會也跑去跟琉璃王作鄰居呢？我是不知道啦。

那些當年在楚國拼命離間你和楚懷王、楚襄王的那一班小人，一定是出於忌妒心的作祟，不過，就不知道在無始的生死輪迴之中，屈原先生以前是不是有對不起他們的紀錄，如果有，那就不能完全怪他們囉。

不過，屈原先生千萬別難過，甚至，您要感到高興。因為，您投江的日子，現在已經是華人三大節日之一，吃粽子、划龍舟也已經是我們緬懷您這位愛國詩人的最佳方式。您的大作《離騷》被認為是中國古代文學史上最長的一首浪漫主義政治抒情詩，而您的《天問》則被定位成富有追求真理與科學精神的一部大作。所以，您的這一生活的相當值得！

（三）心懷眾生不投江

在琉璃王滅了釋迦族以後，佛陀並沒有意志消沈，他講經說法、普渡眾生的工作一刻也沒有停。諸法因緣生，諸法因緣滅，因果自然會去平衡，業力自然會去操作。如果我們真的愛這個世界，我們就要不斷的去愛、去救，一直到我們這一次的生死結束為止。如果我們去投江，那就是放棄自己，也同時是放棄了眾生，這種事情，再悲憤也不要去做。



Chinese ancient literature history. Your work, *Tian-wen*, was fixed a position as a great work that interested in seeking the truth and science. You really had a wonderful livelihood!

3.3. Love others and don't suicide

When Vaidurya slaughter the Sakya race, the Buddha didn't feel depressed. He still went everywhere to expound the texts of Buddhism. He simply never stops his mission to save all living beings. All matters are causation. Karma will always find a way to balance it force. If we really love this world, we must love the world. To love it and to save it always until we die. If we would jump into a river, this is abandoning self and other people. Don't do this in all conditions.

我知道當屈原先生您在說：「舉世皆醉唯我獨醒，舉世皆濁唯我獨清」的時候，您心裡很苦。不過，我真的來不及介紹您認識佛陀；如果認識他，或許您就不會去投江，而會踏上「繼續醒覺」之路，那麼，或許您會寫下比《離騷》更驚天動地的著作也不一定。

¹ 參考資料網頁 http://www.gio.gov.tw/info/festival_c/dragon/dragon.htm

² 參考資料網頁 <http://content.edu.tw/local/taipei/tp teach/holiday/c4.htm>

³ 參考資料網頁 <http://www.jcps.hlc.edu.tw/l sf/dragon/index2.htm>

⁴ 參考資料網頁 <http://www.jcps.hlc.edu.tw/l sf/dragon/index1.htm>

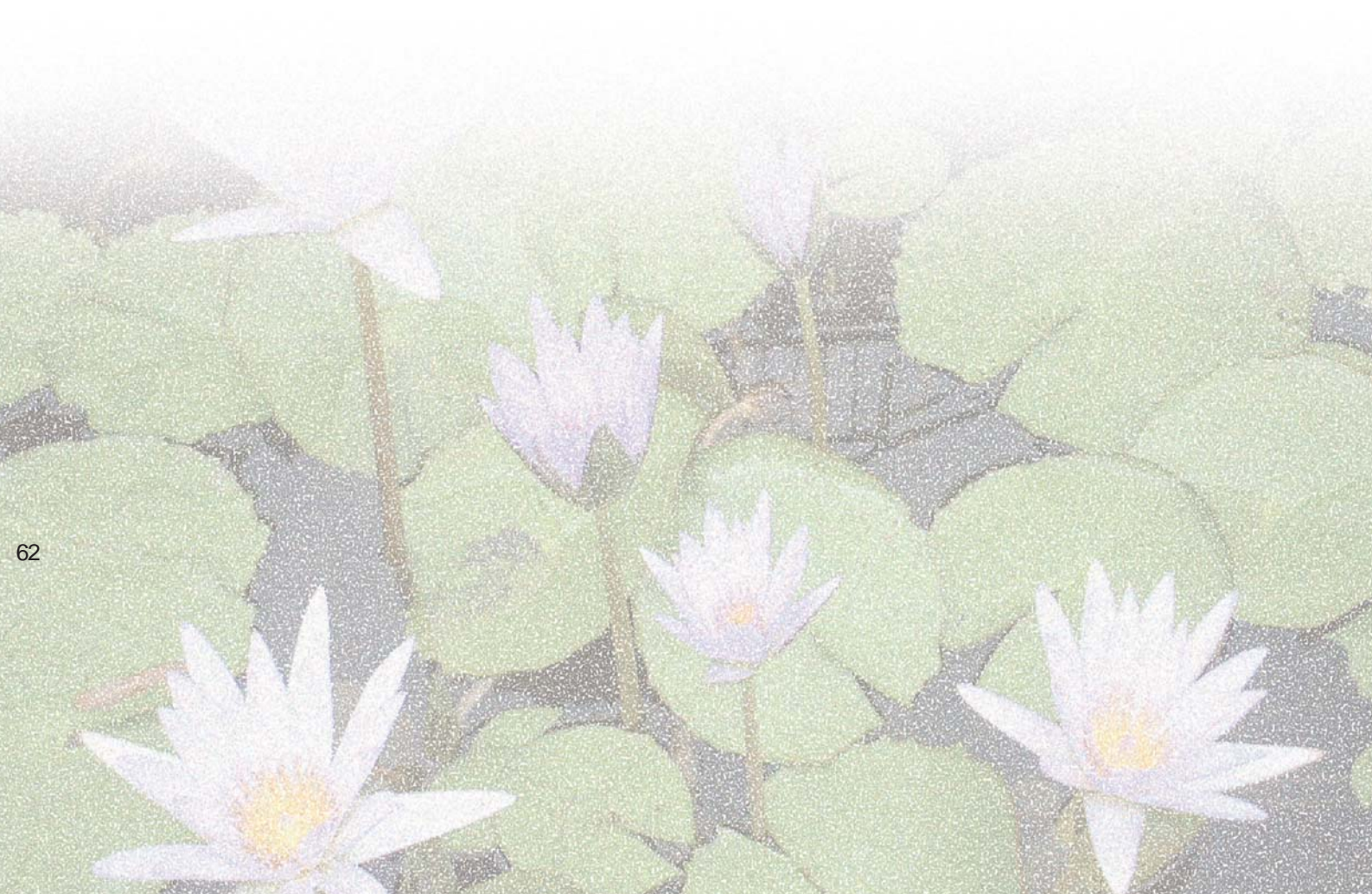
I knew, when Mr, Qu-yuan said, *all over the world is in sleep but I am the only one who keeps awake; all over the world is polluted but I am the only one who keeps clean*, he was so lonely and suffered in heart. However, I didn't have a chance to introduce the Buddha to you. Otherwise, if you had known the Buddha, you probably won't go to suicide. On the contrary, you would step yourself on the way of *Keeping enlightened*. Then, you should be able to write a couple of world-shaking literature works.

¹ Reference material http://www.gio.gov.tw/info/festival_c/dragon/dragon.htm

² Reference material <http://content.edu.tw/local/taipei/tp teach/holiday/c4.htm>

³ Reference material <http://www.jcps.hlc.edu.tw/l sf/dragon/index2.htm>

⁴ Reference material <http://www.jcps.hlc.edu.tw/l sf/dragon/index1.htm>



四、端午節電子卡大賞

端午節許多的習俗，由古傳至今，雖然外在的時代環境已經變化許多，但仍有其內在的精神意涵一直延續著。結合現代科技的紀念方式，就是網路電子卡的創作。電子卡，使得心意得以傳千里。任何的心意，不受時空的阻隔，可以瞬間傳達給相隔千里之外的親朋好友。

今將網路上的端午節電子卡，簡略介紹給大家欣賞：

卡片資料來源請參考下列各網站：

<http://www.ecard.atnext.com/ecard/>

Yahoo!奇摩賀卡: greetings.yahoo.com.tw

伊卡島 <http://www.e-card.com.tw/>

中文賀卡第一站 卡秀 www.kaxiu.com

<http://card.acer121.com/>

4. The Electric Postcards of the Festival

The above customs of the Dragon Boat Festival are carried from the ancient to the modern time. Although the time is so different, however, there are some spirit meanings still keeping within people's mind and soul. There is another modern technique production related with this festival. That is electric postcards in the cyber world. You may give your friendship to anybody thousand miles away via the cyber channel. The time and space won't stop you in the cyber world. Only in a minute, you can meet with your relatives or friends.

Now, let's review these postcards together:



二千年首個端午節



大吃粽子



划龍舟慶祝端午節



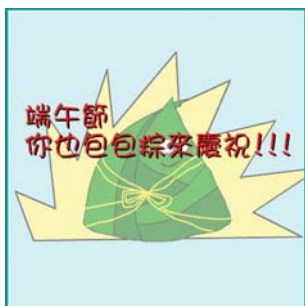
吃粽子



多謝您的粽



有粽有龍舟



端午節親自包粽



粽子跳舞



端午節,多姿采



終於到端午節



端午節划龍舟



端午節要到了



五月五慶端午



端午佳節愉快



端午佳節快樂



端午節快樂



希望大家端午節快樂



粽葉飄香



糕香粽意端午情



慶端陽



慶賀端陽



祝端午節快樂ㄜ



端午佳節快樂



佳節愉快



划龍舟得第一名嘞



端午節快樂



端午節傳統食品



艾蒿門前舞



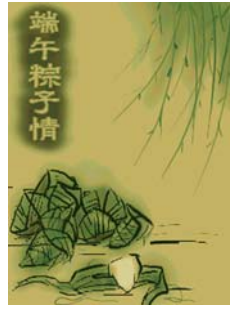
端午節



端午節傳統食品



屈原



端午粽子情



娃娃鬧端午



一起過端午



好吃的粽子



和平奮鬥慶端午



吃粽子, 追分成功



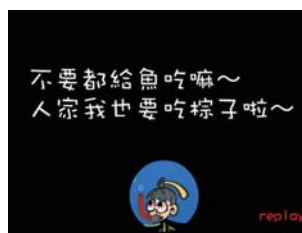
新屈原傳



龍舟競技



端午佳節愉快



我也要吃粽子



端午節快樂

禪舞台劇(一)

Drama of Zen (1)

上山、空山靈雨、無相寺

禪～源出於釋迦牟尼佛拈花、迦葉微笑的公案，它是佛法的心髓。南北朝時，達摩祖師從天竺渡海東來，在河南少室山少林寺，開創中國禪宗、傳法二祖慧可，直到六祖慧能大師，一花開五葉，禪風大盛，也因而「禪」在中國的宗教、歷史、文化、人文思想裡均留下了深遠的影響，對於人性也有相當深入的啟迪。

禪舞台劇～即取材自禪宗裡眾多的公案、偈語、禪詩、或是參話頭等等教法，串連而成。

Zen is derived from the case "Sakyamuni Buddha picked the flower and Maha-kasyapa smiled". It is the essence of the Buddha dharma. In the South and North Dynasties, Buddha dharma came from Tianzhu (the ancient name of India) by sea. In Shaolin Temple of Shaoshi Mountain in Henan Province, he founded Zen sect in China. He handed down the teachings to the second abbot Huike up to the sixth abbot master Huineng. It just like one flower grows five leaves. Zen had a great vogue for a time. Therefore, it has a great influence on Chinese religion, history, culture and ideology. It also has the deep enlightenment of human nature.

The materials of Zen-drama are selected out of a great number of Zen teachings —Zen cases, verses, or poetry or word puzzle.

一、上山

1. Go to the Mountains



一個飄逸的書生，背著包袱，來到景色優美的山中。

書生悠遊在山林中，一邊賞景，一邊行路。

他遠遠看到一個小沙彌站在樹下，書生面露笑容的趨前問道：

這位小沙彌

請問無相寺怎麼去？

小沙彌道：

你去無相寺作什麼呢？

書生道：

噢

我是要去找無相寺的無相方丈

聽說他的道行很高呢！

書生說罷打量一下小沙彌：

Carrying a bundle on back, one bookish person of elegant bearing comes to the scenic mountains.

He roams the woods and admires the mountain scenery on the road to his destination.

He sees a little monk (Sramanera) standing under a tree in the distance. Then he goes near and asks,

“Little monk, would you please tell me how can I get to Wuxiang (formless) Temple?”

The little monk says,

“What is your intention of going to Wuxiang Temple?”

The bookish person replies,

“Uh,

I want to find Wuxiang abbot of Wuxiang Temple. I have heard that he have reached a high attainment in practicing the Buddha-dharma.”

Then the bookish person looks the little monk up and down and says,

“Are you just a little monk of Wuxiang Temple?”

Are you standing here waiting for somebody?”

The little monk says,





你會不會就是無相寺裡的小沙彌呢?!

你站在這裡等人嗎?

小沙彌道：

我只是——

站在這裡

書生聞言覺得有趣的繼續道：

你的師父呢？

小沙彌搖指山中道：

只在此山中

雲深不知處

說罷一溜煙跑掉了

書生搖頭笑了笑，跟隨而去。

“I am just

standing here.”

The bookish person thinks the little monk's reply is interesting and keeps asking,

“Where is your master?”

The little monk points to the far mountains and says,

“He must be somewhere in these mountains.

Too deep the clouds to show the place.”

And then the little monk runs away at once.

The bookish person shakes his head with a smile and leaves after.

2. Manless Mountain and Timely Rain

A fine rain starts to drop in the beautiful forest. The bookish person lifts up his handsome face and looks up into the sky silently. He reaches out his hands to collect the raindrops.

The rain is still falling in the forest drop by drop. It shows a peaceful beauty of the universe.

No other man in the mountain, the bookish person opens up an elegant oilpaper-umbrella slowly and starts to dance alone. The umbrella, the rain and the bookish person of slender figure compose an unspeakable beauty of harmony.

After dancing for a while, the bookish person puts down the umbrella without thinking. He bathes himself in the rain freely and childly. There seems to be an aura of softness—total relaxation of life.

At this moment, a few heavenly women with white yarn dresses dance lithely and gracefully

二、空山靈雨

美麗的山林中，下起了毛毛細雨，書生抬起俊秀的臉龐，靜靜的仰頭看天，伸出手來接雨。

雨，兀自的下著，點點滴滴落在靈氣的山林中，別有一種寧靜的天地之美。

書生緩緩撐開優雅的油紙傘，開始在這空無旁人的山中，獨自的舞動起來，傘、雨與修長身形的書生，形成一種難以言喻的融匯美感。

書生舞動一會後，索性拿掉傘，坦然的、恣意的、童真的直接暴露在雨中，有一種生命全然放鬆的輕柔感。

此時，數位白紗天女，在山林中跳起曼妙的舞蹈，書生並未察覺，靜立下來，品味著空山靈雨之美。

in the forest. But the bookish person isn't aware of that. He stops dancing and stands still to appreciate the beauty of the manless mountain and the timely rain.

Then, the heavenly women start to sing in a sweet voice.

In the longsome world,

where is the home?

Blind love, hatred and passion

make many people's hair white.

The wandering heart,

when can you stop roving?

Three times the past spirit reincarnates on rocks,

enjoys moonlight and sings of the wind all the time.

My lover comes from far to visit me, yet I feel ashamed.

Although my appearance has changed, but my mind is always the same.

In the longsome world,

where is the home?

Blind love, hatred and passion

make many people's hair white.

The wandering heart,

when can you stop roving?

The beautiful heavenly women sing as they



接著，天女唱起曼妙的歌聲：

紅塵漫漫
何處是歸鄉？
情痴愛恨
令多少人白頭
流浪的心
何時能停止漂泊？

三生石上舊精魂
賞月吟風不要論
慚愧情人遠相訪
此身雖異性長存

紅塵漫漫
何處是歸鄉？
情痴愛恨
令多少人白頭
流浪的心
何時能停止飄泊？

美麗的天女邊唱邊跳，漸行漸遠。
書生渾然不覺的悠遊踱步，也漸漸離去。

三、無相寺

在無憂的山林中，一間古樸莊嚴的寺廟，上面的匾額寫著“無相寺”，靜靜的佇立在山中，小鳥無憂的飛過。
此時，寺內走出小沙彌慈慧、小沙彌慈明……一個推一個向前：
你先你先



dance away further and further.

Strolling leisurely, until now the bookish person is still not aware of what happened around him at all. Then he goes away, too.

3. Formless Temple

In the untroubled mountain forest, a venerable temple, which hung a tablet writing “Wuxiang (formless) Temple” on, is standing still among the mountains. Birds fly over it without worry.

At this moment, little monk Cihui, little monk Ciming and the others come out from the temple. Everyone of them pushes the other forward and says,

“After you, after you.”

Finally, they stand in line and say,

“Everyone is the first this way.”

The bookish person asks,

“Who are you waiting for here?”

They says,

到最後，大家都排成一排：
這樣大家都先了
書生道：
你們站在這裡等誰呢？
大家說：
我們——
只是站在這裡
書生抬頭看看匾額問：
無相方丈在嗎？
老和尚走出來問道：
你從哪裡來呢？
書生答：
我從山下來
老和尚問道：
你沒事來這裡作什麼呢？
書生向老和尚說：
我是上山來求道的
老和尚頗有深意的打量了書生一眼：
噢？！
求什麼道呢？

*"We are
just standing here."*

The bookish person lifts up his eyes, looks at the tablet and then asks,

"Is Wuxiang abbot here?"

The old monk walks out and asks,

"Where are you from?"

The bookish person replies,

"I come up from the bottom of the mountain."

The old monk asks,

"What do you come here for?"

The bookish person says to the old monk,

"I come here to seek Paths."

The old monk gives the bookish person a meaningful glance and says,

"Uh?!"

What paths do you want to seek "

The bookish person replies,

"The Paths of freedom and liberation."



書生說：
求自由解脫道
老和尚：
你不自由嗎？
書生：
倒也不是
老和尚：
那有人綁住你嗎？
書生：
沒有啊！
老和尚：
那你為什麼要求道呢？
書生：
因為
生命的本身
沒有任何理由
都會感到深處的不安
所以
我是來求心安的

The old monk asks,
"Aren't you free?"
The bookish person replies,
"Not exactly so."
The old monk asks,
"Then, is there someone tying you up?"
The bookish person replies,
"No."
The old monk asks,
"Then, why do you want to seek the Paths?"
The bookish person replies,
*"Because
for no reason,
life itself
is always unrest in deep.
Therefore,
I come to look for the rest of my heart."*





老和尚：
要求心安
首先要找到心
那麼
你的心在哪兒呢？
書生思考了一會回答：
不知道
老和尚答：
既然連心都找不到
我怎麼給你安心呢？
書生：
那怎麼辦？
老和尚笑道：
那就——
看著辦！
書生不解的看著老和尚，老和尚起身離去，回頭看了書生一眼，然後笑呵呵揚長離去。
大家簇擁著書生也走了。

~待續

The old monk says,

"The first thing to look for the rest of the heart is to find the heart."

Then,

where is your heart?"

The bookish person thinks for a while and says,

"I don't know."

The monk says,

"Since you can't find where your heart is, how can I set your heart at rest."

The bookish person asks,

"Then, what should I do?"

The old monk says smilingly,

"Then,

just wait and see!"

The bookish person looks at the old monk with a puzzled expression. The old monk gets up and leaves. He turns his head, takes a look at the bookish person and strides away with laughs. Everyone clusters around the bookish person and leaves, too.

~To be continued

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

彤蓮 Colored lotus

蓮 出淤泥而不染 著清漣而不妖

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

中通外直 不蔓不枝

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

香遠益清 亭亭靜植

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

可遠觀而不可褻玩焉

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

蓮 花之君子者也

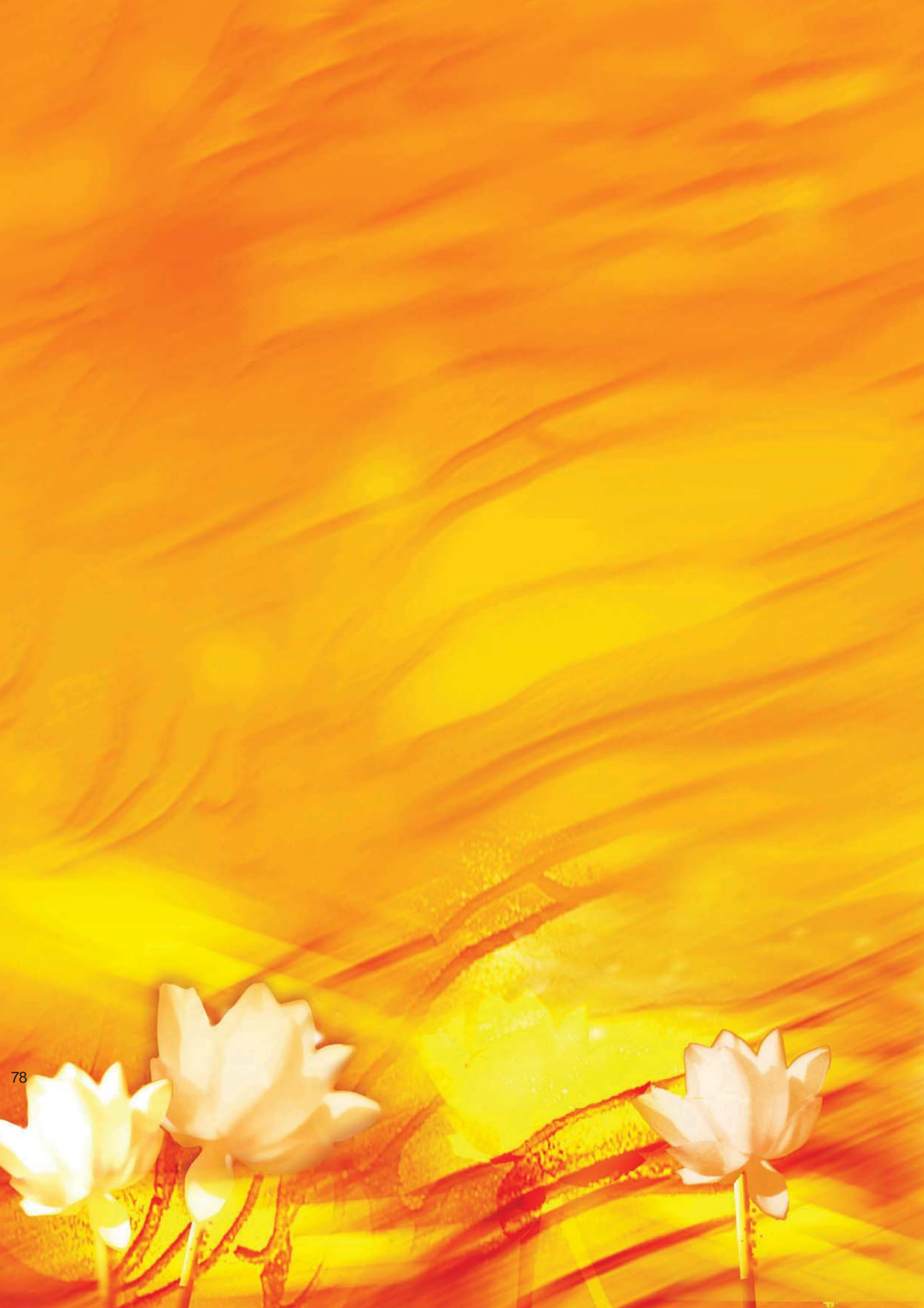
The lotus, the gentleman of the flowers

周敦頤．愛蓮說

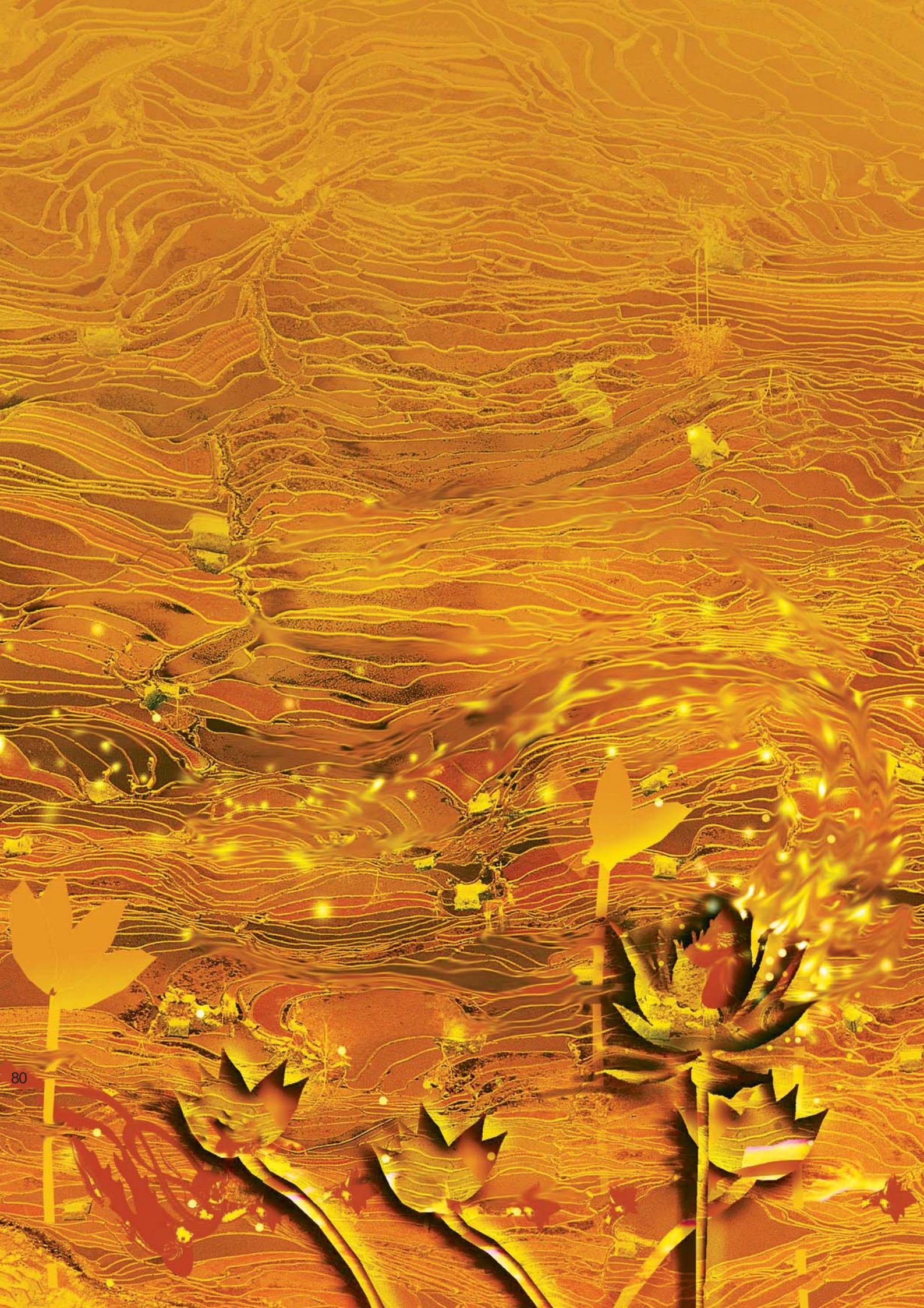
Chou Dun-Yi, Note on the love for the lotus

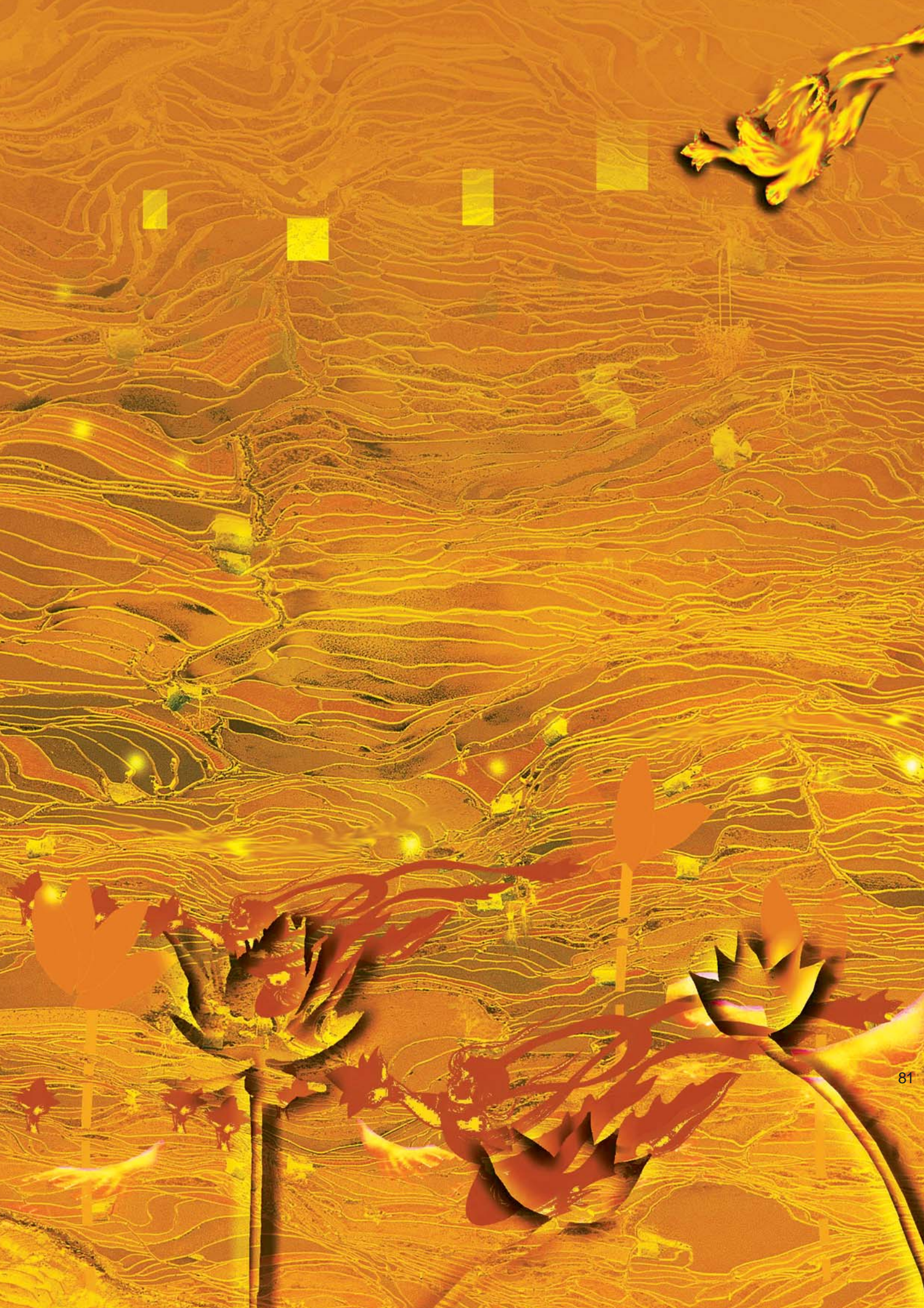


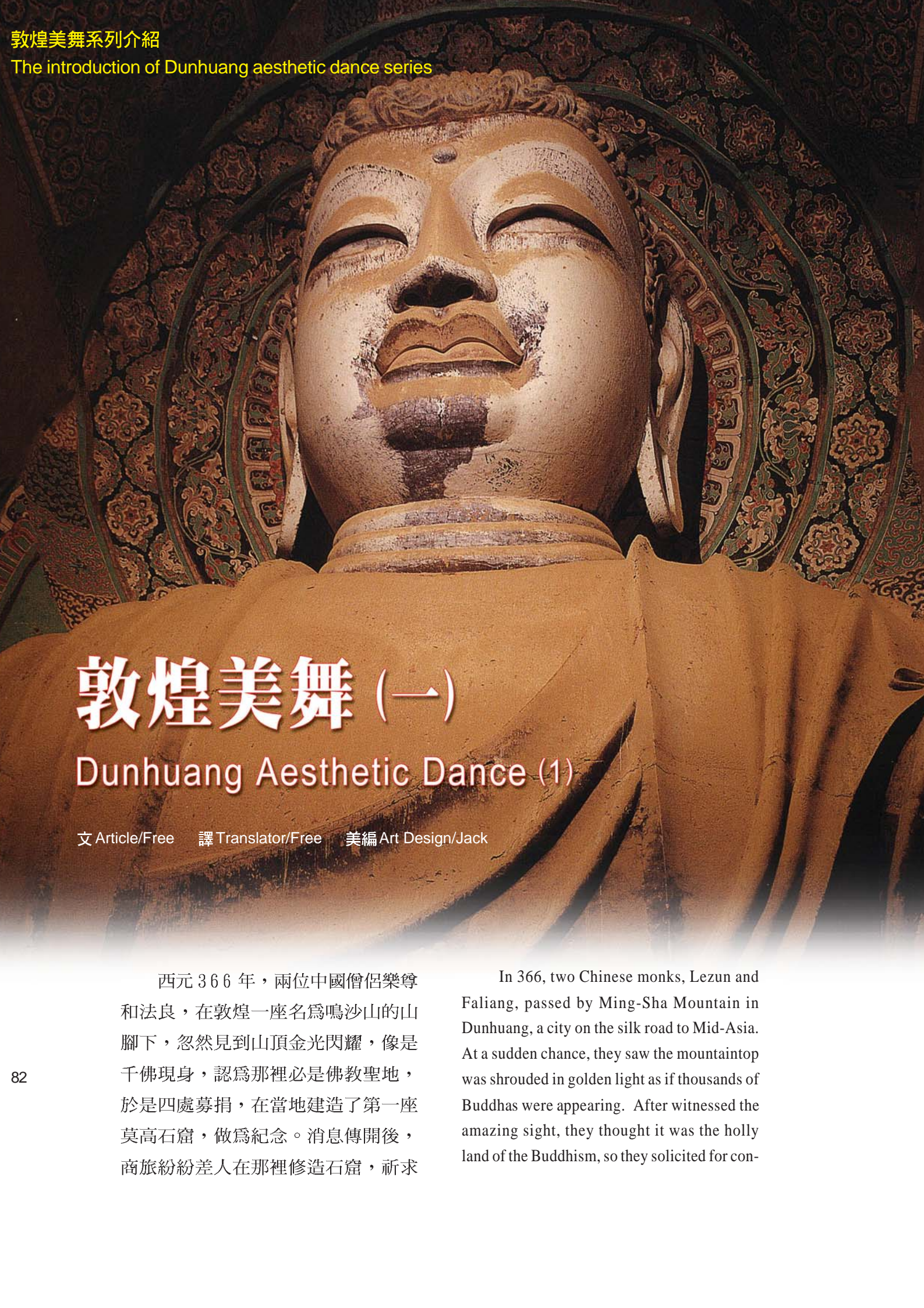












敦煌美舞 (一)

Dunhuang Aesthetic Dance (1)

文 Article/Free 譯 Translator/Free 美編 Art Design/Jack

西元 366 年，兩位中國僧侶樂尊和法良，在敦煌一座名為鳴沙山的山腳下，忽然見到山頂金光閃耀，像是千佛現身，認為那裡必是佛教聖地，於是四處募捐，在當地建造了第一座莫高石窟，做為紀念。消息傳開後，商旅紛紛差人在那裡修造石窟，祈求

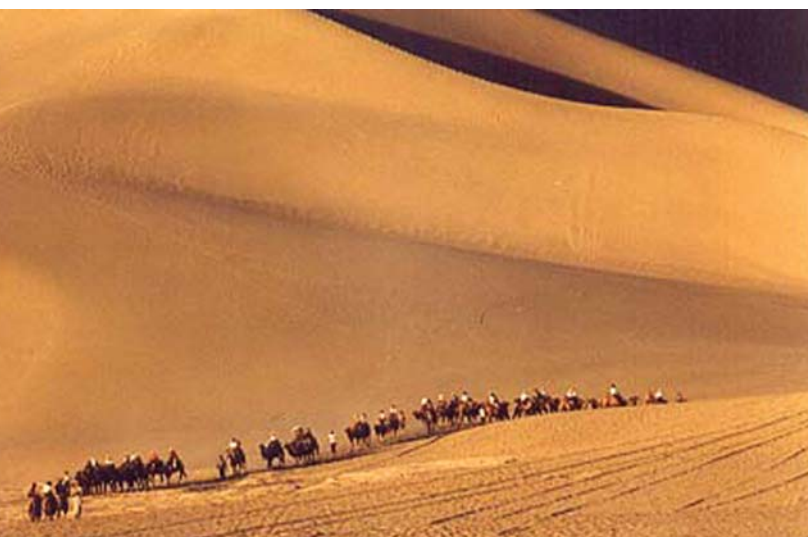
In 366, two Chinese monks, Lezun and Faliang, passed by Ming-Sha Mountain in Dunhuang, a city on the silk road to Mid-Asia. At a sudden chance, they saw the mountaintop was shrouded in golden light as if thousands of Buddhas were appearing. After witnessed the amazing sight, they thought it was the holly land of the Buddhism, so they solicited for con-



旅途平安。之後，開窟造佛之舉延續了千百年，創造了聞名於世的敦煌藝術。

敦煌石窟是世界上極重要的文化歷史資產所在之一，石窟內保存的建築、壁畫、彩塑等文化寶藏，薈萃了一千多年古代中國的藝術精華，它的耀眼光芒，彷彿像是東方絲路上的一顆明珠。窟內數千尊佛教彩塑造像，和數萬平方米長的壁畫，不但融合了漢、西域和印度文化的藝術成就，更蘊含著佛教寶貴的宗教內涵。

所謂的敦煌舞蹈，是由石窟壁畫上各類的佛教舞蹈畫像，所演繹出來的一種豐富多采、風格獨具的舞蹈，它具有印度舞蹈的原形，又有西域、西藏舞蹈的風格變化，以及中國禪文化的影響。



tribution everywhere and built the first Dunhuang cave as a memorial. This news was spread out, and many of the business travelers went there to maintain and build the caves so as to pray for a safety journey. From then on, there had been many people kept excavating caves in Dunhuang in the following thousand years, which then create the Dunhuang arts that famous to the world right now.

Dunhuang Grottoes is one of the most important and significant culture treasures of the world. Thousands of colored Buddhist statues and frescoes of ten thousands square long in the caves unfold the artistic achievements of the ancient Chinese. They are not only the results of painstaking efforts of the past religious artists, behind those works there exists profound significance of Buddhist wisdom.

Dunhuang Dance is a kind of unique and special dance that derives from the Buddhist dancing form on the wall of Dunhuang grottoes. It has the original form of Indian dance and the variation of the dancing style of the Western Regions of China, including Tibet, with an adding in profound culture of Chinese Zen.



敦煌美舞系列之一～法華經變（出自莫高窟第45窟）

莫高窟第四十五窟西壁龕內的塑像是盛唐時期的傑作，內容所呈現的是佛教經典法華經中釋迦牟尼佛講經說法的情形，是現存最傳神與保存最完善的泥塑像。位於中間的是釋迦牟尼佛，右側是迦葉（佛陀十大弟子之一）、菩薩與天王；左側則是阿難（佛陀十大弟子之一）、菩薩與天王。

Dunhuang Aesthetic Dance Series 1 ~ Story of the Lotus Sutra (from Cave No. 45, Mogao Grottoes)

The sculptures, story of the Lotus sutra, found in the niche of Cave 45 of Mogao grotto are the masterpieces of Tang Dynasty, which portray the scene of the Buddha giving a teaching as was originally described in the Lotus Sutra of Buddhist scripture. The sculptures in the cave are considered the most lifelike ones and have been preserved in most remarkably good condition among the extant sculptures. The sculpture you see in the center is the Sakyamuni Buddha while to the right hand side of

the center are Dacabala-Kacyapa (one of the ten major disciples of Sakyamuni Buddha), a Bodhisattva and a heavenly king, and to the left hand side of the center are, Anada (one of the ten major disciples of Sakyamuni Buddha) a Bodhisattva, and a heavenly king.

In this performance, dancers dress and act look just like the clay sculptures in the Cave 45. While the thunder-like music sounds, the motionless dancers gradually awake one by one and start to move to unfold the story regarding

Sakyamuni Buddha giving a teaching in a dharma ceremony and making those devils who try to disturb the ceremony surrender. Finally, while the music fades out, the dances return to be motionless waiting for awaking next time. The whole performance is lifelike and dignity.

本段舞蹈，舞者的裝扮與神態一如莫高窟第45窟中的泥像。當如大地春雷般的震耳樂聲響起，原寧肅不動、沉靜千年的泥塑像，緩緩的甦醒過來，演出一段佛陀講經說法與降魔的故事，最後待音樂漸漸減弱時，又再回復到寂靜尊，等待下一個因緣時再甦醒。整個演出極為傳神與莊嚴。





敦煌美舞系列之二～天宮伎樂（出自莫高窟第288窟）

莫高窟第288窟壁上的天宮伎樂是西魏時期的作品，依據佛經上記載，凡在佛國天界中，一切從事樂舞活動的菩薩、天神、天人都可稱之為天宮伎樂。敦煌壁畫中的天宮樂伎，指的是佛國世界護法天龍八部的樂神乾達婆，與歌神緊那羅為天宮中的諸佛、諸菩薩、諸神眾奏樂歌舞的內容。

天宮伎樂之舞敘述在佛國的天人手持樂器、供品或單持手印，隨音樂節拍起舞，以舞蹈來供養佛。舞者在天宮欄楯後方奏樂跳舞，作各種舞蹈變化與供養，繼而走到前方。舞者舞蹈時，手持樂器，邊奏邊舞，有張有合，極富節奏感。整個舞蹈動作特徵是大幅度的扭腰出胯、伸臂揚腰、體態舒展、挺拔昂揚，充滿豪放、健朗的風格，帶有印度與尼泊爾的舞蹈色彩。

Dunhuang Aesthetic Dance Series 2 ~ Musicians in a Heavenly Palace (from Cave 288, Mogao Grottoes)

The mural, Musicians in a Heavenly Palace, found in Cave 288 of Mogao grotto is the production of Western Wei dynasty. According to the recording in Buddhist scripture, all the Bodhisattva, heavenly divinity or heavenly being who engaged in musical performing or dance called heavenly musician. However, the heavenly musician described in the Dunhuang mural means those gandharva (a musical deity), and kimnara (a singing deity) who entertain the Buddhas and Bodhisattvas as offering by dancing and singing in the heaven.

This performance describes the heavenly musicians, who carry musical instrument, offering, or just hold some special mudra (hand posture), show their offering to the Buddha by dance. At the beginning, dancers dance behind the heavenly gate with different variation and offering, then walk and dance to the front, separating or mixing together rhythmically. The major characteristic of this dance is dancer twist the waist and step aside out substantially, which is in an Indian and Nepalese style—virile, unconstrained, energetic and cheerful.



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:弄潮樂

Original work : The pleasure to play with the tide



圖中圖概念延伸:貝殼儲存了多少人的美麗回憶

Photo in photo, conceptual extension : There are many wonderful memories hide in seashells



原作:海洋畔的小睡時光

Original work : Having a beauty sleep on the bank of an ocean



圖中圖概念延伸:不一樣的睡姿，同樣的悠閒

Photo in photo, conceptual extension :

The gesture of the sleep maybe different but the mood is carefree always



原作:儷影雙雙沙灘樂

Original work : A couple of lovers on the beach



圖中圖概念延伸:此情如詩似畫

Photo in photo, conceptual extension : The scenery is just as a poem or a painting



原作:波光粼粼 悠遊賦歸

Original work : Waves are sparking; I'm on my way home freely



圖中圖概念延伸:在夕陽西下我們互道珍重

Photo in photo, conceptual extension : We say farewell with each other in the setting sun



伽藍護法 生日快樂

Happy Birthday,
Samgharama Dharmapala



¹ 伽藍護法~正名篇

伽藍二字，是梵語僧伽藍摩 Samgharama 的簡稱。華譯眾園，是僧眾所住的庭園，也就是寺院的別名。

伽藍護法又作伽藍神、伽藍十八善神、護伽藍神、守伽藍神、伽藍神、寺神。狹義指伽藍守護神，廣義泛指所有擁護佛法的諸天善神。

《七佛八菩薩所說大陀羅尼神咒經》〈卷四〉列舉守護寺院之神有：美音、梵音、天鼓、巧妙、歎美、廣妙、雷音、師子音、妙美、梵響、人音、佛奴、歎德、廣目、妙眼、徹聽、徹視、遍觀等十八護伽藍神。

我國自唐宋以降，即有禪宗奉祀伽藍神之記載。



¹ Guardian Jia-Lan ~ About the Name

Jia-Lan, in Sanskrit is Samgharama; in Chinese is a garden where the monks lived. It is an alternative given name of a Buddhist monastery.

Jia-Lan also named God Jia-Lan, 18 Gods of Jia-Lan, Protector Jia-Lan, Defender Jia-Lan, Guardian Jia-Lan and the Temple God. A narrow sense, Jia-Lan is the name of a temple protector. In broad sense, Jia-Lan is the summary of all guardians who protect the Buddhadharma.

According the sutra, Seven Buddhas and Eight Bodhisattvas said the Great Mantra, Roll 4, it listed the names of the 18 Gods of Jia-Lan are the following: Beautiful-voice, Sanskrit-voice, Heavenly-drum, Skillful, Amazing-beauty, Great-magic, Thunder-voice, Lion-voice,

Wonderful-beauty, Sanskrit-sound, Human-voice, Buddha-servant, Amazing-merit, Grand-eyes, Wonderful-eyes, Completely-hearing, Completely-looking and Completely-observing.

After Tang and Song Dynasties, in typical Zen sect temples, they used to worship to Jia-Lan.

Guardian Jia-Lan ~ About the Causation

In Chinese folk tales, the general Guan-Yu died and became a God. Guan-Yu is the first god and the only god who is worshiped



by Buddhism, Taoism and Confucianism. Buddhist thought Guan-Yu is a dharma protector. Taoist and Confucians make Guan-Yu as the symbol of Loyalty, Justice and soldierly bearing. They called him the Ruler and monarch of the holy. Today, you can find many Guan-monarch temples in Taiwan, Hong Kong and Mainland China as well as around the world where the Chinese lived.

It was said that in Sui Dynasty, many warlords fought with each other. The land beset by war. There were many rebelled events too. Therefore, the government wanted to advocate Loyalty and Justice. Meanwhile, people

伽藍護法~因緣篇

中國民間對關羽死後超升為神的傳說代代相傳，關羽是第一位，也是唯一的一位，被佛、道、儒三家崇拜的神，佛教把他當成護法，道家、儒家則把他當成是「忠義英武」的象徵，尊稱為「關聖帝君」。至今，兩岸三地，甚至海外華人社區也建有很多「關帝廟」，而且常年香火鼎盛。

話說隋朝大業年間，由於群雄割據，烽煙四起，造反者眾，於是朝廷竭力提倡忠義，再加上民間頗有「顯聖安





民」的渴望。不久，天台宗的寺院開始供奉關羽，接著各宗寺院也競相效法，因此，關羽就因緣際會的被推上了伽藍護法神總代表的寶座。

時至今日，已經有許多人把關羽的生日，農曆5月13日（新曆6月12日），當作伽藍菩薩的聖誕來宣揚，有些佛寺還特別為其舉行佛事以示紀念。

yearned for the God to make its presence and calm the civil down. It didn't take for a long time, Tiantai Sect temples started to worship Guan-Yu. Then, other sects began to emulate. Therefore, Guan-Yu became the general representative of Jia-Lan Gods.

Until today, there are many people regard the birthday of Guan-Yu as the birthday of guardian Jia-Lan and it is the 13th of May in the lunar calendar or the 12th of June in the solar calendar. Many Buddhist temples are having celebration in this day to remember Guan-Yu.

An Ancient Tale

It was said that Guan-Yu is big and tall. He had 9 feet in height. His beard was 2 feet long. He also had a majestic look-



鄉野傳奇

相傳關羽長得魁偉英武，身長九尺，鬚長二尺，威風凜凜。他為人至忠至義，一副忠厚莊重的形象，且面如紅棗，唇若塗脂，丹鳳眼，臥蠶眉，其身上還帶有一股天地浩然正氣。

關羽兵敗麥城後，他的頭被斬下來送至曹營，從此關羽變成了孤魂野鬼，常在荒野飄泊。他一直在找尋被斬斷的頭，就這樣漫無目的到處飄遊著，一過就是四百年。到了隋朝，他遇到佛教天台宗智者大師，才承蒙大師超度而往生天界。

智者大師在超度關羽的無頭遊魂時，先為關羽說三世因果及佛法，並為關羽的魂魄授三皈依，且為其超度。關羽皈依正信佛教，成為佛門弟子後，賴佛恩及佛法的大利益、大功德，才得以脫離苦難的鬼道超升天界，故關羽發了一個大願，那就是護衛佛教正法，保護佛寺中的一切正信僧眾，故佛教徒便尊稱關公為「伽藍菩薩」。

感召護法之鑰

根據《坐禪用心記》記載：「道場須清潔，而常燒香獻花，則護法善神及佛菩薩守護也。」

¹ 參閱《佛光大辭典》Foguang Buddhist Dictionary, p2770



ing. His characteristics were great loyalty and justice. He had a red face, red lips, phoenix eyes and silkworm eyebrows. Meanwhile, he had an awe-inspiring righteousness.

When Guan-Yu was defeated by his enemy at Mai City, his head was cut down and sent to Cao Camp. Thus Guan-Yu became a ghost without head and wondering in the wilds looking for his lost head. The ghost drifted for over 400 hundreds aimlessly. Until in Sui Dynasty, the ghost met a Buddhist great master of Tiantai sect, Zhu-Zhe, the wise man. The master helped the ghost to release souls from purgatory.

Master Zhu-Zhe explained the causation for Guan-Yu in the first place and then, opened a ceremony of proclaiming Guan-Yu as a Buddhist. As the soul of Guan-Yu believed in Buddhism and became a Buddhist, the great merit and virtues of Buddhism helped him released from the Ghost Realm and went to the Heav-

enly Realm. Because he got the favor, Guan-Yu swore to protect the Buddhism as well as the Buddhist in the future. Therefore, the Buddhist respects him and called him the Bodhisattva Jia-Lan.

The Key to Call Guardians

According the sutra, Meditation Heartfelt, if you want to have guardian Jia-Lan to protect you and your place, you had better put flowers in your house and burned joss sticks frequently. Meanwhile, be sure to make your Buddhist monastery as clean as possible.

¹ To consult Foguang Buddhist Dictionary, p2770





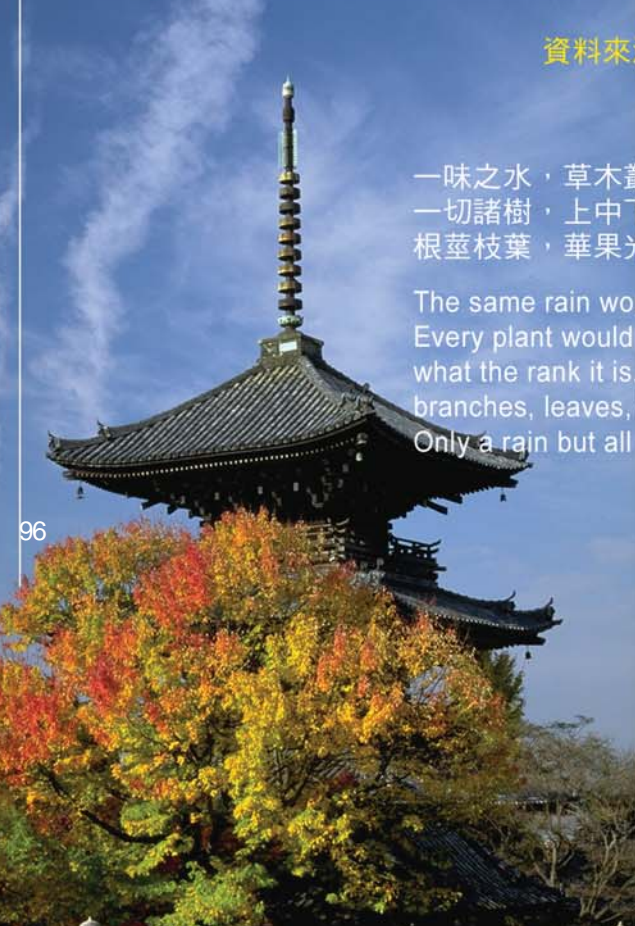
全球佛教報導

Buddhism in the World

資料來源 Resource : 佛教城市網站 <http://www.BuddhismCity.net>

一味之水，草木叢林，隨分受潤；
一切諸樹，上中下等，稱其大小，各得生長；
根莖枝葉，華果光色，一雨所及，皆得鮮澤！

The same rain would wet all sorts of plants.
Every plant would have its chance to grow no matter
what the rank it is. The rain covers roots, stems,
branches, leaves, flowers, and fruits.
Only a rain but all plants would be wetted!



【台灣報導】

全球同步持誦「六字大明咒」祈 SARS疫情早消除

由阿逸多心靈開發文教基金會發起，並邀請十餘個佛教團體共同參與的「全球抗煞息災法會」，六月初於台北市環亞飯店五樓舉行，同步誦持「六字大明咒」以求SARS早日消除。

為防疫SARS病毒，阿逸多心靈開發文教基金會與十餘個佛教團體，在端午節上午十時，於台北市環亞飯店五樓，邀集密教法王、喇嘛誦持「六字大明咒」回向一小時。

主辦單位呼籲全球各地佛教寺院團體，能在各寺院、佛堂、道場精舍或家裏，於當天中午同步誦持「六字大明咒」隨喜五分鐘或一小時，以發揮力量共同祈求SARS疫情能早日消除，為社會抗煞祈福，回復社會安定之生活。

據悉，在抗煞同步誦持「六字大明咒」的同時，台灣、大陸青海、美國、尼泊爾、不丹、錫金等地區，將有上萬信眾和佛教團體同步修法祈福，為全球疫情祈福，驅除障礙，以撫慰不安的心靈。

【中國報導】

四川南龕石窟亟待保護

中國重點文物保護單位—四川省巴中市南龕石窟由於沒有遮風避雨的



Taiwan News

A worldwide chanting of the Mantra of Six Magic Words to get rid of SARS as soon as possible

Ajita Spiritual-developing Culture and Education Foundation invited more than ten Buddhist originations to hold the Global SARS Defending Ceremony in early June at the fifth floor of Asia Hotel in Taipei. All the participants chant the Mantra of Six Magic Words together in order to get rid of SARS as soon as possible.

For epidemic prevention purpose, Ajita and the invited originations also invited some Vajra-yana masters to chant the mantra with them for over one hour at the Dragon Boat Festival.

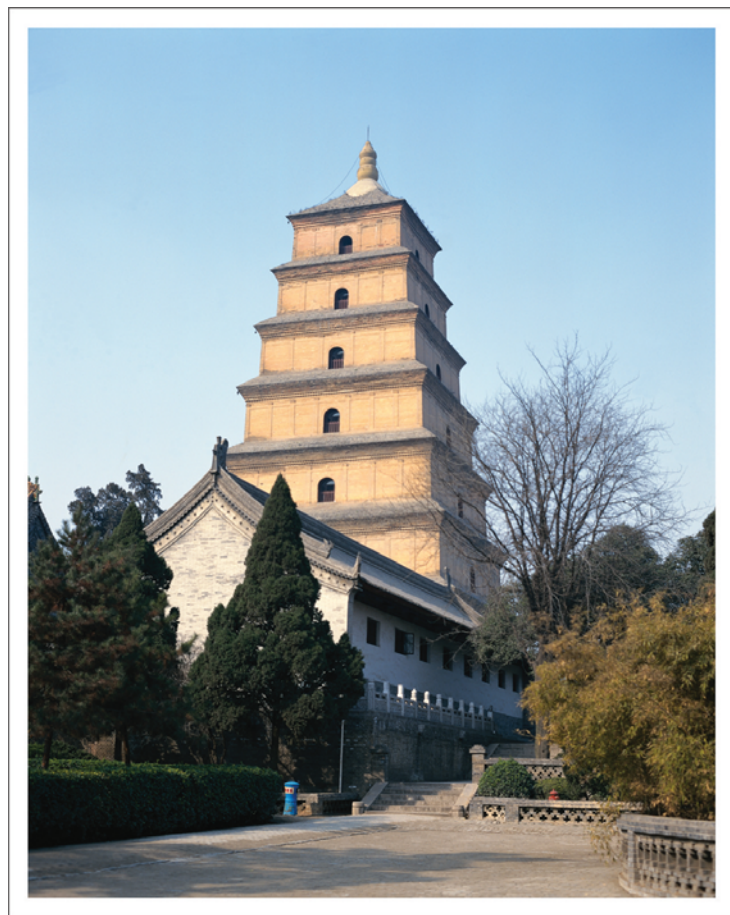
The sponsor asked all temples and Buddhist around the world to chant the mantra for 5 minutes or up to 1 hour at the noon time in the Dragon Boat Festival. They believed the power of joined praying would help to get rid of SARS as soon as possible. Then, people could regain their peace and stable livelihood.

It was reported, when Ajita chanting the mantra, there were thousands of people in Taiwan, Mainland China, USA, Nepal, Bhutan and Sikkim doing the same thing to pray for blessings. They wish to drive out obstacles and peace the unhappy souls.

China News

It is a urgent case to rescue the caves in Si-chuan Province

A major historical relics of China in Si-chuan Province, Ba-zhong City, the South Niche, it was eroded by a long term winds and



龕簷而長期遭受風雨侵蝕，損害嚴重。專家呼籲，保護南龕石窟迫在眉睫。

巴中市南龕石窟位於巴州區城南一公里的南龕山上，共有摩崖佛像一百七十七龕、二千四百尊，以佈局精巧、藝術風格平實而著稱，再現了唐代輝煌燦爛的宗教藝術，被國內外專家譽為「盛唐彩雕，全國第一」，是全國十大石窟之一。而此時的南龕石窟部分石窟佛像的色彩已經脫落，形體局部受損，甚至個別佛像的外形已完全模糊，嚴重影響了南龕石窟的整體藝術形象。

據悉，近年來巴中市、區政府在國家文物部門的大力支持下，曾對南龕石窟所在山體進行了維修加固，但

rains affection. The damage was too serious to rescue. The specialist said this is an extremely urgent case.

The South Niche is a group of caves located at South Niche Mountain which is 1 kilometer south of Ba-zhong Area. On the cliff there are 177 caves and 2400 statues. The overall arrangement of the caves is fine and delicate. The art style of the caves and statues is peace and quiet. It is a bright and glorious religious art in Tang Dynasty. The specialist in China and at abroad all said that *the colored statue of Tang is the number one in China*. The South Niche is one of the Ten Grand Caves in China. However, at this moment, some statues were losing their colors. The shape was damaged in one way or the other. In some cases, the

appearance became totally vague. It would degrade the art level of the South Niche.

It is reported, the cultural departments of government are working on many kinds of maintenance works in that area. However, because of the shortage of money, many works haven't had a chance to carry out. Therefore, the South Niche's erosion problem is still going in winds and rains.

The specialist of Ba-zhong City call upon that we should try our best to keep these priceless and unique treasures for the offspring. All the paper and engineering works related with repairing must be started as soon as possible to preserve the good looking of these caves.

France News

The union celebration of Buddha's birthday in France for the cross-Strait Chinese



保護南龕的龕簷修繕工程由於資金缺乏，至今沒有實施，致使南龕石窟長期暴露在風雨之中，遭受侵蝕。

巴中市巴州區文物管理所的專家呼籲，南龕石窟是祖先留給子孫的一筆無法估量和複製的財富，南龕石窟的保護工程應該儘快立項、申報和批准，使南龕石窟延續千年風姿。

【法國報導】

法國佛教界聯合慶佛誕 為兩岸三地祈福

五月九日，法國佛教聯盟聯合東亞各國旅巴黎的佛教界領袖舉行隆重慶祝儀式，慶祝二五四七年佛誕節，及舉行祈求世界和平獻燈法會。

這項浴佛節獻燈法會在聯合國科

The 9th day of May, the France Buddhist Alliance united all the leaders of East Asia Buddhist originations in Paris to celebrated the 2547th Buddha's Birthday. Meanwhile they pray for the world peace by a lantern ceremony.

The Buddha-bathed and Lantern Ceremony was held in the headquarters of the UN Science, Technology, Education and Culture Organization. The assembly hall was well decorated. There was a big status of the lord Buddha in the hall. Lamps and flowers were everywhere. All the participants from different countries who dressed their national costume to offer joss stick, flowers, lamp, perfume, fruits, tea, food, jewels, pearl and clothes to the Buddha to show their respect.

Over 600 representatives from different countries who lived in France presented bouquets and lamps on the stage. There were many



Chinese representatives prayed for Taiwan, Hong Kong, Mainland China and elsewhere to eliminate SARS.

Nepal News

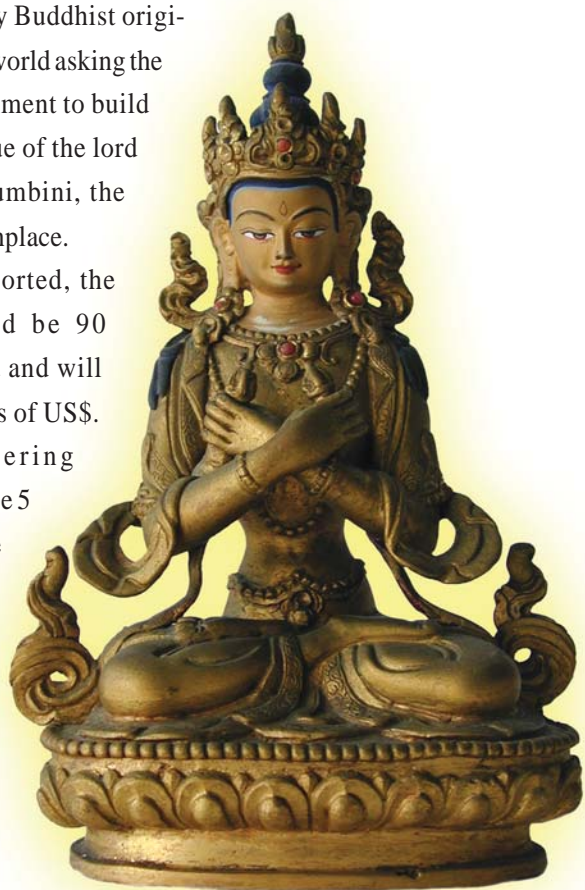
Nepal will build the highest Buddha's statue at his birthplace

The Nepal minister of Culture, Tourism and Civil Aviation, Kubeier-Xiaerma said to the press that the government

would build the highest Buddha's statue of the world at Buddha's birthplace.

The Nepal National Radio Station reported what the minister has said. The purpose of this statue is to send a message of peace to this historical flames-of-war country. Meanwhile, it is to promote the tourist industry. The minister said that the grand Buddha's statue in Afghanistan was destroyed about two years ago. After that, there are many Buddhist originations in the world asking the Nepal Government to build a highest statue of the lord Buddha as Lumbini, the Buddha's birthplace.

It is reported, the statue would be 90 meters height and will cost 5 millions of US\$. The engineering works would be 5 years. The fund would be supported by all Bud-



技教育文化組織總部舉行，獻供典禮禮堂布置莊嚴，台上供奉大尊釋迦牟尼佛像，燈花燦爛輝煌，參加獻燈獻花的歐亞佛教徒穿著各民族服裝，在佛壇上獻香、花、燈、塗、果、茶、食、寶、珠、衣等十種供品，虔誠禮佛。六百多位旅居法國的東亞各國佛教界代表輪流上台獻花及獻燈，許多華人佛教信眾上台獻花及獻燈時，特別為被 SARS 肆虐的台灣、香港、大陸各地同胞祈求平安，消災弭禍，遠離瘟疫。

【尼泊爾報導】

尼泊爾將在釋迦牟尼誕生地建造世界最高佛像

尼泊爾文化、旅遊和民航大臣庫貝爾·夏爾馬五月期間對當地媒體說，尼政府將在佛教創始人釋迦牟尼的誕生地藍毗尼建造一尊世界上最高的佛像。

尼泊爾國家電台援引夏爾馬的話

說，尼政府準備建造這尊大佛的目的是爲了“在這個一度經受戰火摧殘的國家傳遞和平信息”，同時也是爲了進一步促進和發展尼旅遊業。夏爾馬透露說，自座落在阿富汗境內的巴米揚大佛兩年前被毀壞後，世界上許多佛教團體一直在請求尼泊爾政府在藍毗尼建造一尊世界上最高的佛像。

據悉，將要興建的佛像高約90米，耗資近500萬美元，預計在5年內完工。所需資金將來自世界各國佛教團體及有關國際組織的捐款。

據了解，在世界原有佛教造像中，中國四川樂山大佛以71米排名第一，阿富汗巴米揚西大佛在被毀前高55米，位居第二。

【香港報導】

香港12宗教SARS非典聯合祈禱會今舉行

行政長官董建華、民政事務局局長何志平與十二個宗教團體領袖近日出席在香港大會堂舉行的非典型肺炎聯合祈禱會。

十二個宗教團體分別爲香港佛教聯合會、香港基督教協進會、孔教學

dhist originations and relative international agencies.

According records, there are some huge Buddha statues in the world. The number one is the 71 meters height Le-shan statue in Sichuan Province in Mainland China. The second runner-up is the 55 meters height statue in Afghanistan that had been destroyed.

Hong Kong News

A grand pray ceremony for SARS in Hong Kong by 12 religions

The Chief Executive of Hong Kong, Dong Jian-hua and the Chairman of the Civil Affairs Bureau, He Zhi-ping and leaders of 12 different religions they attended the SARS Prevention Union-Pray Ceremony in Hong Kong Convention Hall.

These 12 originations are Hong Kong Buddhist United Association, Hong Kong Christianity Association, Hong Kong Catholicism Parish, Hong Kong Taoism United Association, Hong Kong Bahayi Association, Hinduism Association, Hong Kong Islam Trust Fund Foundation, Judaism Church, Orthodox Church, Duzhu Church and Sikhism.



院、中華回教博愛社、香港天主教教區、香港道教聯合會、香港巴哈伊總會、印度教協會、香港回教信託基金總會、猶太教會、正教會、都主教教區，以及錫克教。

聯合祈禱會於當天下午四時在香港大會堂低座一樓劇院舉行，各宗教領袖屆時將在祈禱會上逐一致辭及祈禱。

【澳大利亞報導】

澳中天寺住持依來法師獲聯邦紀念勳章

中天寺住持依來法師帶領昆士蘭佛教團體，對澳洲多元文化推展與社會服務的卓越貢獻。五月三十日獲贈英國伊莉莎白女王頒發「澳洲聯邦百年紀念勳章」，頒獎儀式由澳洲昆士蘭州總督 His Excellency Peter Arnison 及州長 Peter Beattie MP 主持，與會貴賓近二千人。

「澳洲聯邦百年紀念勳章」是二〇〇一年澳洲聯邦建國百年慶祝時，由英國伊莉莎白女王所制定，頒發給對澳洲社會，或政府有卓越貢獻的人士。

依來法師秉持人間佛教的理念，致力於澳洲的文化、教育、慈善，對澳洲社會貢獻卓越，受到了澳洲各屆人士的稱許和肯定。

昆士蘭州總督 His Excellency Peter Arnison 向中天寺住持依來法師道賀並感謝她對昆省的奉獻。

The pray ceremony was held in 4:00 PM at Hong Kong Convention Hall, a theatre on the first floor. All leaders in different religions would do the pray one by one.

Australia News

Master Yi-lai of the Middle-sky Temple won a medal of honor in Australia

The abbot of Middle-sky Temple, master Yi-lai, she has lead the Queensland Buddhist Groups to make contributions to multi-cultural promotion and the society service of Australia. On the 30th of May, the Majesty Queen Elizabeth issued the *Medal of Honor of Australia Federation in One Hundred Years* to her. The prize giving ceremony was held by Queensland's governor, His Excellency Peter Arnison and the State governor, Peter Beattie MP. About 2000 distinguished guests attended this ceremony.

This medal was established in year 2001 by the Majesty Queen Elizabeth for the celebration of 100 years' Australia Nation Date. Only who have great contribution to the society or to the country can get this medal.

Master Yi-lai promoted Buddhist philosophy in the world. She also devoted in culture, education and charity affairs. These actions were praised by many Australian.

His Excellency Peter Arnison also congratulated to the master and thank her for what she did.



時事大解碼

Decoding the News

文Article/Free 譯Translator/Hui-Rong 美編Art Design/Jack



慈眼看世間，慧心了分明

To see the world with compassion and this is wisdom



台灣時事

(¹ 中央社記者黃淑芳台北六月七日電) 嚴重急性呼吸道症候群 (SARS, Severe Acute Respiratory Syndrome) 疫情對台灣人民飲食生活的最大衝擊，莫過於餐飲業從業人員紛紛戴起口罩、加強店內消毒，自助餐一律加上防塵罩；消費者對於公筷母匙、中菜西吃的接受度也大幅提高。疫情平緩後，這樣的飲食衛生習慣若能長久維持，對於國人健康絕對有正面助益。

解碼

病從口入，禍從口出。許多病菌都可能藉由不潔的飲食入侵人體，而造成嚴重腹瀉。然而，要如何確保飲食衛生呢？

首先，選擇安全的飲料，包括：煮開的水、用開水煮的熱飲（例如茶）。冰塊可能不是用開水製做的，因此最好避免吃冰。會接觸嘴巴的瓶罐開口可能受污染，最好在飲用前擦乾淨再喝。把水煮沸，則是最安全的飲水處理方法。

其次，選擇衛生的食物。沒有煮



Taiwanese News

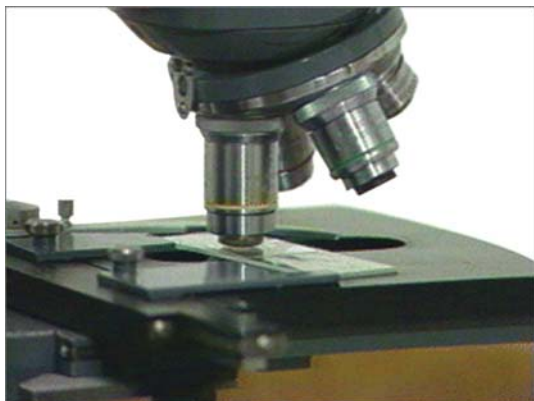
Taipei, June 7 (CAN) (¹ CENTRAL NEWS AGENCY) In Taiwanese life of eating, the restaurants have received the greatest impact of SARS (Severe Acute Respiratory Syndrome) epidemic. Many employees put on masks and disinfected the environment of the restaurants. In buffets, the foods are shielded dust covers. The consumers now become more willing to use public chopsticks and spoons while eating and to eat Chinese food in the Western style. If people can form this good habit of eating after the epidemic situation is brought under control, it will surely be of benefit to people's health.

~ by Huang Shufang

Decoding

Disease is caused by harmful foods; disaster emanates from careless talk. Many germs might invade human body through unclean foods and thus cause serious diarrhea. Then, how to ensure ourselves against invasion of germs?

First, choose safe drink, including boiled water and hot drink that boiled with boiled water (e.g. tea). Ice cubes might not made of boiled water. Therefore, they are better avoided. The mouths of bottle drinks that our mouths will touch with might have polluted, clean them before drinking. To boil water is the safest water treatment for drinking water.



熟的生食容易受到污染，因此要特別注意像沙拉、生菜、水果、生乳等食品。烹調過，並且還熱騰騰的食物，通常是安全的。

佛法觀點

以上，可以稱作是後 SARS 時代的飲食衛生觀。

然而，最衛生的飲食觀莫過於「吃素」。佛家認為世間有「六道」，即天、人、修羅、畜生、餓鬼、地獄。只要大家吃素，就可以大量減少殺業、增加天地之間的祥和。

我相信，人世間半數以上的問題只要吃素就可以解決。這雖然是日常生活中的一小步，卻是解決生命問題的一大步。

Secondly, choose hygienic foods. Foods without boiling are easily polluted, such as salad, uncooked vegetable, fruits, raw milk, etc. We should be careful about that. Cooked and hot foods usually are safe.

Viewpoint of a Buddhist

The above can be called “the dietetic hygiene concept of the post-SARS age”.

However, the most hygienic dietetic concept is to be a vegetarian. The Buddhist sutra says that there are six realms (six kinds of transmigration) in the universe—heels-beings, hungry ghosts, animals, malevolent natural spirits, human beings and deva beings. Only if everyone starts to be a vegetarian can the killing karmas be greatly lessened and can the world become more peaceful.

I believe that the half of the troubles in the world can be solved through practicing vegetarianism. Doing this might be just a little step in our daily life, and yet it is a big step in solving problems of life.

Asian News

Taipei, June 2 (CAN) Culinary Art Association of Mainland China issued notification today. It says, “In order to assure the dietetic hygiene and safety of consumers, from now on, restaurants all over the country are prohibited purchasing, storing, producing and selling wild animals and animal products and they should take action immediately.”

Decoding

Since SARS started prevailing, there are scientists inferred that the virus is very likely



亞洲時事

（中央社台北六月二日電）中國大陸的烹飪協會今天發出通知，要求全國各地餐飲企業立即行動，全面禁止購、存、製、售野生動物及製品，確保消費者的飲食衛生和安全。

解碼

自從 SARS 開始流行以來，就有科學家推測，SARS 病毒很可能來自動物。但這僅僅是一種推測，缺乏實際研究的支援。到了今年 4 月，終於有研究團隊開始在動物身上尋找 SARS 病毒的工作。

由於 SARS 最早在廣東出現，研究人員將主要目標放在廣東的動物市場。5 月 7 日，港深合作研究團隊開始在深圳東門市場進行取樣，從果子狸、豬獾、鼠獾、貉、海狸鼠、貓、兔等動物中取出了 25 份標本。

研究人員很快將果子狸 Civet Cat 列為重大嫌疑犯，到 5 月 16 日，研究人員一共在 6 隻果子狸中分離出 3 株冠狀病毒，該病毒與人類 SARS 病毒同源性超過 99%，是人類 SARS 病毒的前身。

佛法觀點

廣欽老和尚曾說：今天你吃牠，他日牠吃你，冤冤相報，何時了啊！

假如人類不去吃動物，或許 SARS 根本就沒有機會跑到人類身上。或許有人會問，為什麼要叫做



from animals. But it is only a inference and lacks of support of practical researches. Until April this year, finally, there are research groups started to find SARS virus from animals.

The first SARS case occurred in Guangdong. Therefore, research workers made the animal markets of Guangdong the main target of their research. May 7, Hongkong-Shenjun cooperative research group started sampling animals in Dongmen Market of Shenjun. From civet cat, sand badger, raccoon dog, cat, rabbit and the others, they made 25 specimens.

Soon they listed civet cat as the main suspect. May 16, they isolated three coronaviruses from the six civet cats' samples. This virus is 99% homologous to SARS virus. It is the previous type of SARS virus.

Viewpoint of a Buddhist

Guangqin monk once said, "Today you eat the animals, they will eat you someday in the other life. When can you stop making reprisals to each other?"



「非典型」肺炎，醫學專家一定有一套解釋之詞。不過，在我看來，實在是因為人類的行為越來越「非典型」，所以，許多的病症也就跟著越來越「非典型」。

歐美時事

(² 中國時報論壇 920528) 報載加拿大多倫多市在³ WHO 和美國⁴ CDC 將該市從 SARS 旅遊警示名單除名三天後，再度爆發 SARS 疫情。多倫多的新疫情帶給我們很重要的警訊：沒有通報病例，並不代表沒有隱藏病例。

解碼

隨著個人體質的差異，感染

Suppose human never eat animals, maybe there is not a little bit of chance for SARS to attack human body. Perhaps someone might ask, "Why it is called "atypical" respiratory syndrome?" Medical experts must have some explanation. Nevertheless, in my view, it is because the human doings are more and more "atypical", therefore, many symptoms of diseases are also become more and more "atypical".

Western News

May 28, monograph, ² CHINA TIME

The newspaper says that three days after Toronto of Canada was lifted from the ³ WHO's (World Health Organization) and ⁴ USCDC's (the U.S. Centers for Disease Control and Prevention) travel advisory lists concerning SARS, new SARS cases are occurring again. The new epidemic situation of Toronto gives us a very important warning. That is, no reported cases not absolutely means that there are no hidden cases.

Decoding

SARS patients show different conditions from their different constitutions. Only the one who has a high fever, aches in muscle and is short of breath is easily detected being infected with SARS.

As to those who have similar conditions with a common cold might recover in few days without regard to the disease or by taking patent medicines. To some patients, SARS might show the same symptoms as a cold in them. Although their conditions are not bad, they are also contagious. Once they infect someone with SARS, they would put him in a serious position.





SARS 之後的病情也會有輕重之別。只有嚴重到發高燒、肌肉酸疼、呼吸急促的患者才會被察覺感染了 SARS。

至於那些感染 SARS 之後，病情和感冒差不多的患者，或許吃個成藥或拖個幾天就自行痊癒。SARS 對某些患者很可能和感冒一樣，病情雖輕微但還是具有感染力，而被感染的人也許就事態嚴重了。

佛法觀點

因緣像一張網，業力像一張網。不論是人與動物、或是人與人，只要兩者之間有因緣、有業力，那麼，該發生的事情就會發生，誰也怨不了誰。

消極一點看，這是宿命；積極一點看，這是隨緣了舊業（還債）。如果你想改變它，不是不可以，那麼，要大量行善、或精進修行。只要正面的力量夠大，在還來得及的前提下，

Viewpoint of a Buddhist

Cause and result is like a net; karma is like a net. Between a human being and an animal or between one man and the other, as long as they have relation to one another, then the things are destined to happen will naturally happen. It is useless to complain of the other.

Think it in a negative way, it can be called fate. Look on the bright side, you may say, “that is to balance the past accumulative bad karmas with flexibility (to repay a debt)”. You may change that as long as you do a great amount of good deeds or practice the Buddha-dharma diligently. Only if the power of bright side is great enough and under the circumstance of not being too late, can the *niyatavedaniya-karma* (fixed karma) be balanced. Why? Because you will have got out of debt in another way.

Global News

Beijing, June 4 (CAN) The experts concerned warn in International Hygiene Conference today, “Despite the number of new SARS cases of the world, including Mainland China, drops off obviously, no single country should pay less attention to SARS.”

~by ⁵ AFP



定業也是可能被轉的；因為，你已經以另外一種方式還債了。

全球時事

（中央社北京六月四日⁵ 法新電）有關專家今天在國際衛生會議上警告說，儘管全世界包括中國的 SARS 新增病例人數明顯下降，但沒有一個國家可以對 SARS 掉以輕心。



解碼

能夠被察覺的 SARS 病例其實並不可怕，可怕的是具感染力而本身症狀並不嚴重的隱藏病例。許多無法追蹤接觸史的 SARS 病例，其感染源極可能就是這樣的隱藏病例。

無法自我警覺的輕症 SARS 患者，只有依賴周遭人士的監督來及早發現。

Decoding

In fact, the perceptible SARS patients are not terrible. The hidden cases, those who are in fair condition but are contagious, is just the thing to be afraid of. The hidden cases are very possibly the origins of infection of many SARS patients, who have untraceable contact history.

The one, who has infected with SARS but shows unobvious symptoms, usually is not aware of having been affected. People around him will be very helpful in detecting his disease.



Viewpoint of a Buddhist

All living beings are created equal. All things are one and the same thing. That is a true and precise teaching of the Buddha. In the world, people depend on each other and influence each other. Human beings and animals are also doing the same. Widely speaking, it is the same among the Six Realms.

佛法觀點

眾生平等，萬物一體，「同體共生」是佛陀對我們真切的教導。在人間，人與人相互依賴、相互影響。人與動物，也是相互依賴、相互影響。推而廣之，六道之間，也是相互依賴、相互影響。

其他的眾生過的不好，早晚也會影響到人道。在量子力學的高能物理領域裡，有人說，北半球的一隻蝴蝶在舞動著翅膀，在南半球的你也會受到影響。這種論點，不也是佛理的一種科學佐證嗎！

SARS 的背後，或許多少負載著一點覺醒世人的消息，如果我們正向去思考，能悟出一個道理，或許 SARS 就不用再考驗我們了。

If the living beings of the other realms have a rough time, sooner or later that would have influence on human beings. In the high-energy physics field of quantum mechanics, someone says that you will be affected in the Southern Hemisphere if there is a butterfly flaps its wings in the Northern Hemisphere. Is this kind of contention a scientific evidence for the Buddha-dharma, isn't it?

Behind SARS, somehow there might carry some information for the world's awakening. If we think positively and therefore have a enlightenment, maybe it is no need for SARS to put us to the test any longer.

¹ 中央社THE CENTRAL NEWS AGENCY 網頁 <http://www.cna.com.tw>

² 中國時報 CHINA TIMES 網頁 <http://ec.chinatimes.com.tw>

³ 世界衛生組織WHO, World Health Organization 網頁 <http://www.who.int/en/>

⁴ 疾病控制與預防中心CDC, The Centers for Disease Control and Prevention 網頁 <http://www.cdc.gov/>

⁵ 法新社AFP 網頁 <http://www.afp.com/english/home/>



最佳服務獎得主

The Winner of the Best Service Reward

大禹 Yu the Great

文 Article/Free

譯 Translator/Sky

美編 Art Design/Yu-Cheng



1 公而忘私

據古文記載，大約在四、五千年前，黃河流域發生了一次很大的洪水災害。當時正處於原始社會的末期，生產力很低，生活非常困難。面對到處是茫茫一片的洪水，人們只好逃到山上去避難。

當時部落聯盟的首領堯，為了解除水患，於是召開了會議，並推舉鯀



去完成治水的任務。由於鯀用的是「堙」與「障」等圍堵的方法，治水九年，勞民傷財，不但沒有治住洪水，反而越來越大。

堯死了以後，大家推舉舜作首領。舜巡視治水的情況，看到鯀對於

1 Selfless

According ancient writings, about 4 ~ 5 thousand years ago, there was a great flood happened in the Yellow River Basin. As it was about the last phase of a primitive society, the plant capacity was very low and people had a difficult livelihood. The flood prevail the entire place. People had no other choice but take refuge in high mountains.

At that time, the headman of tribes who named Yao, he convoked a meeting to discuss how to remove the flood away. Finally, the meeting elected Gun to take the mission. Gun used a surrounded and obstructed manner to prevent the floods. It had been 9 years passed; Gun harassed the people and wasted money. Floods were not only still there but became larger and larger.

After Yao died, people elected Shun as the new leader. Shun went on an inspection tour of flood control. Shun decided to punish Gun because he didn't do a good job.

The tribes' alliance elected the son of Gun, Yu, to take over the mission. Yu was a smart and selfless man. When he took this mission, he was just married with a girl named Tu-shan. However, Yu had a strong will. When he thought about the floods and the sufferings of people, he knew he must do it without hesitate. Yu said goodbye to his wife and went to the construction site directly.

Yu asked the elders who attended the flood control mission before to come. They



洪水束手無策，耽誤了大事，就將鯀治罪。

部落聯盟又推舉鯀的兒子禹去治水，禹是個精明能幹、大公無私的人。他接受治水任務時，才剛剛和塗山氏的一個姑娘結婚。然而，意志堅強的大禹，看到群眾受到水害的情景，想到自己所肩負的重責大任，便毅然決然地告別了妻子，來到治水的工地。

大禹請來了過去參與治水的長者，和那些曾經與他的父親鯀一起治過水患的人，總結過去失敗的原因，尋找根治水患的辦法。有人認為：「洪水泛濫是因？來勢兇猛，流不出去。」有人建議：「看樣子，水是往低處流的。只要我們弄清楚地勢的高低，順著水流的方向，開挖河道，把水引出去，就好辦了。」

were coworker of his father, Gun. They discussed together and tried to make a conclusion. Somebody thought that the flood peak was coming too fast; the total flood volume was too huge to be carried. Another man recommended that we have to guide the flood to lower places. If we completely understand the topography of the land, we may dig open channels to lead out the floods. That should make it.

These ideals helped Yu a lot. Yu did some on spot inspections and then set up a series of practical plans. In one hand, he decided to keep constructing river dikes and dams. In the other hand, Yu used a channelized manner instead of a surrounded and obstructed manner that ever applied by his father Gun to control the floods.

For his handy, Yu divided the whole basin into 9 states such as Ji, Yen, Qing, Xu, Yang, Jing, Yu, Liang and Yong. From this moment on, a great scale of flood control works were started. Yu personally leaded about 200 thousand men to do the job. They went forward with great strength and vigor. The mission to deduct the floods had extreme hardships and difficulties.

Yu was not only giving orders but also did the labor works as well. He took a tool in hand and worked despite wind and rain. He was so absorbed to his job and neglected the sleep and meals. He worked day and night and said nothing about the hardships. His palms became very rough and his toenail came off because he stepped into flood water so long.

這些建議使大禹受到了很大的啓發，他經過實地的考察，制定了切實可行的方案，也就是一方面要繼續修築堤壩，另一方面，將鯀過去所採用的「圍堵」辦法加以改變，也就是以「疏導」來根治水患。

爲了便於治水，大禹還把整個地域劃分爲九大州，即冀、兗、青、徐、揚、荊、豫、梁、雍等州。從此，一場規模浩大的治水工程便展開了。大禹親自率領二十多萬治水群眾，浩浩蕩蕩地全面展開了疏導洪水的艱苦卓絕任務。

大禹除了指揮之外，還親自參與建設。他手握木鍤，櫛風沐雨，廢寢忘食，日以繼夜，不辭勞苦。由於辛勤工作，他手上長滿了老繭，長期泡在水中，腳指甲也脫落了。

在治理洪水期間，大禹曾經三次路過自己的家門。第一次過家門，他的妻子剛剛生下兒子沒幾天，恰好從家裏傳來嬰兒哇哇的哭聲，然而，他怕延誤治水，沒有進去；第二次路過家門，抱在妻子懷裏的兒子已經會叫爸爸了，但工程正是緊張的時候，他還是沒有進去；第三次過家門，兒子已長到十多歲了，使勁把他往家裡拉，大禹深情地撫摸著兒子的頭，告訴他，治水工作還是很忙，又匆忙離開，沒進家門。大禹「三過家門而不入」的故事被傳爲美談，至今仍爲人們所傳頌。

在大禹的領導下，人們經過十多

Within the mission, Yu passed through the front door of his house three times. The first time, his wife just had a baby that was his son. Yu heard the baby's crying but he didn't enter the house because he was afraid to cause any delay of his work. The second time, his wife held the kid in arms and the kid called dad to him but he still didn't go into his house because the flood control matter was still troublesome. The third time, the kid was over 10 years old, his son tried to pull Yu back to their house. Yu fondled his son and explained to him that he was too busy and couldn't stay at home. Yu didn't enter his house for three times. It is a wonderful story passed on with approval.

Under Yu's leading and over 10 years fighting, there were 9 rivers under





年的艱苦奮鬥，終於疏通了九條大河，使洪水沿著新開的河道，服服貼貼地流入大海。接著，他們又回過頭來，繼續疏通各地的支流溝洫，排除原野上的積水深潭，讓它流入支流。從而制伏了水患，完成了流芳千古的偉大事業。

在治水的同時，大禹和治水的大軍還大力幫助老百姓重建家園，修整土地，恢復生產，使大家過著安居樂業的生活。對於大禹的功績，人們歌頌他，感謝他，懷念他，當時的人們把整個中國叫作「禹域」（意思是大禹治理過的地方）。

治水先師

民國二十九年中國工程師學會在成都舉行年會時，考證這位治水先師「大禹」的誕辰為國曆六月六日，因而決定這一天為工程師節，民國三十六年六月六日在重慶舉行工程師年會

controlled. The floods went smoothly into the sea through new channels. Later, they started to regulate the branches, ditches and small rivers. They also do the drainage works for wide fields. Those works integrated together and solved the floor problem completely. This was a great task that left good name for all time.

Meanwhile, Yu and his coworkers helped the common people to rebuild their house and homeland. They recovered the plant cultivation soon. Then, people may live in peace and enjoy their life. The merits and achievements of Yu the Great was unforgettable. People praised him in songs. People thank and think of him. At that time, people called China as the Territory of Yu which meant that this is the place administered by Yu the Great.

A Teacher of the Older Generation

In 1940, the Chinese Engineer Association had its annual meeting at Cheng-du





時，我國水利專家又以此日為水利節，緬懷先師。

看到別人的苦

為什麼他肯去服務？因為他「看」到別人在受苦，「想」到別人在受苦，「感受」到別人在受苦，身不由己的想要去「幫助」別人脫離苦海，就是這種人，能夠終其一生的為人服務。

禹的老爸鯀，因為治水失敗而被治罪，說得明確一點是被處死。但是，禹沒有恨，或者他有恨，不過，想要救眾人出離水患的渴望，大過於他個人的恩怨情仇，所以，他仍然義

City. They did some textual researches for Yu the Great and found that 6th of June was his birthday. Therefore, they made this day as the Engineer Festival. On the 6th of June in 1947, the annual meeting was held at Chong-qing City. They decided this day as the Water Conservancy Day to cherish the memory of Yu the Great.

To Realize Other People's Suffering

Why he wants to serve other men? Because that he can See into; Think of and Feel about other people's sufferings. Therefore, he can not help but try to do something for them, the helpless men. Only this sort of man is willing to serve other men for a lifetime.

Yu's father, Gun, he was punished because he didn't do the right things. A more clear describing, Gun was put to death. However, Yu didn't hate. Maybe, he ever hated but the desire to save men from flood damage was much stronger than the hatred.



無反顧的繼續扛起治水的大任。

禹三過家門，不是他對妻與子沒有愛，不是他不想回家，實在是因為水患不停，大眾就要繼續妻離子散、家破人亡、流離失所，他不忍貪圖自己的一家團圓，所以，他不敢回家，以免一回到家就會被親情牽絆，甚至英雄氣短。



禹是不是可以高高在上，只要指揮就好？為什麼他要身先士卒，弄得自己雙手長繭、指甲脫落？因為，他自己需要激勵，大眾團隊更需要激勵，他的全身全情投入，必定激起了大家的雄心壯志，所以，眾志成城、水患可治。

Therefore, he put down the hatred and went to the duty-bound and never turned back.

Yu passed through the front door of his house for three times but he never entered into his house. That didn't mean he don't love his wife and kid. That also didn't mean he don't want to go home. However, he knew the floods were still making damages and he didn't want to see any man become destitute and homeless. Therefore, he probably didn't dare to enter his house because the loving from his family might trap him and made him lose his heroic spirit.

Yu was a man in a prominent position. He should have given orders only but on the contrary he joined the labor works. Why rough palms? Why toenail fell off? That was because he wanted to encourage himself and other men as well. His devotion must evoke everybody's great ambition. Finally, the unity of will became an impregnable stronghold and then stops the floods.

This is a bitter world. Just as the lord Buddha said the World is the Collection of Sufferings. Every family has more or less sufferings as its destined property. If you only want to take upon your own sufferings, you simply can stand it. However, make your sufferings as the numerator and make all living beings as the denominator. Divided the numerator by the denominator, your sufferings is no more sufferings. That is because your sufferings are already melted into all living beings and under such circumstances how can you find the sufferings?

在這個多苦多難的世間，真如佛陀所言是「諸苦所集」，而苦是誰家裡都不少的財富。你自己去承擔自己的苦，有可能你會承受不了。不過，如果你把自己的苦作「分子」，把眾生作「分母」，分子與分母兩者相除，你的苦就不再是苦了。當你的苦，已經完全銷融進去芸芸眾生的時候，你哪裡還找得到自己的苦呢？

不論外境變得怎麼樣，我們一定要繼續去服務，這裡不能服務，就改到別的地方去服務；這件事不能服務，就改作別件事；這個人不能服務，就改服務別人；今天不能服務，明天說不定就可以了；外面不能服務，就改服務裡面；實質的不能服務，就改服務抽象的。大禹有九州以及無數的支流、溝洫、深潭要治，我們的人生裡裡外外、精密繁複，能治的、該治的，何止九州？

¹ 大禹治水，參閱網頁 <http://www.jl.cninfo.net/relax/wenxue/zhengzhi/events/003.htm>

No matter what is going on outside, we must keep serving other men. If you can't do in here, do over there. If you can't do this matter, do other matter. If you can't serve this man, serve other man. If you can't serve today, serve some other days. If you can't serve the outside, serve the inside. If you can't serve in a practical manner, serve a abstract one. Yu the Great had numerous channels to build within the 9 states. Within the inside and outside of our livelihood, we surely have more things need to be taken care of.

¹ Yu the Great Control the Flood, to consult <http://www.jl.cninfo.net/relax/wenxue/zhengzhi/events/003.htm>





願和平普照大地

May Peace Prevail on Earth

文 Article/Free 譯 Translator/Sky 美編 Art Design/Cheng

祝願和平

西元1955年，日本人Masahisa Goi創立了¹世界和平祝願協會。

那是因為第二次世界大戰所造成的荒廢深深的影響著Goi先生，當時，日本與世界各國都渴望和平，於是他設法回應這些聲音。他祈求並尋找外界的指引，以便自己能為提升人道主義而服務。他透過堅定的奉獻與信念，終於洞悉了人類的精神領域，並發現了一句普遍性的祈禱詞：願和平普照大地。

這句祈禱詞傳遞著對和平的偉大希望以及治療力量，它是超越國家主

Peace wishes

In 1995, a Japanese, Masahisa Goi, founded The World Peace Prayer Society.

That is because the devastation caused by the Second World War affected Mr. Goi in a profound way. He searched for ways to respond to the desperate cry for peace, not only in Japan but also around the world. He prayed and asked for guidance so that he might be of service for the betterment of humanity. Through steadfast commitment and faith, Mr. Goi attained much insight into the spiritual nature of humankind and he discovered the universality of the prayer May Peace Prevail on Earth.

This prayer for world peace carries a message of great hope and healing. It transcends



義、種族、宗教的一句話，也是發揚人道精神、增進所有生靈共同福祉的一句話。

Goi 先生相信人類的語言、思想和行動都是「活」的，它們能放射震動與能量。他體認到：每一個個人的思想與行動，都會影響人類的命運，甚至，也同樣影響到植物、動物和大地上一切生靈的命運。

這是世界和平祝願協會的起源～一個真誠且由衷的和平運動，也就是去傳播「願和平普照大地」這個訊息。Goi 先生相信只要有越來越多的人被這個訊息所感動，並且開始在生活中與行動上回應這個精神訊息，那麼，將造成全球意識的一項大轉變，這將為我們的個人以及世界帶來和平與和諧。

總持法門

² 總持，為梵語 dharani（陀羅尼）的意譯，也就是能總攝、憶持無量佛法而不忘失的心念力與智慧力。有法、義、咒、忍等四種總持。

barriers of nationality, race and religion to unite humanity in a call for the common good of all life on Earth.

Mr. Goi came to understand that words, thoughts and actions are alive: that they radiate vibration and energy. He realized that the thoughts and actions of each and every individual influence the destiny of humanity as well as that of plants, animals, and all creation on earth.

This was the beginning of the World Peace Prayer Society -- a genuine peace movement to spread the message and prayer May Peace Prevail on Earth. Mr. Goi believed that as more and more people are touched by this prayer and begin to live and act in the spirit of this message,



根據《大智度論》〈卷五〉記載：
陀羅尼是一種記憶術，也就是於一法
之中，持一切法；於一文之中，持一
切文；於一義之中，持一切義；由於
記憶此一法、一文、一義，而能聯想
一切之法，總持無量佛法而不散失。

陀羅尼能持各種善法，能除各種
惡法。菩薩爲了利他、教化他人，必
須證得陀羅尼，這樣就能夠不忘失無
量的佛法，當菩薩跟大眾在一起の時
候，心裡面沒有任何的畏懼，同時就
能自由自在的說法。

有關菩薩所證得的陀羅尼，諸經
論所記載的不計其數，一般以字句長
短加以區分，長句者爲「陀羅尼」，
短句者爲「真言」，一字二字者爲「種
子」。



a great transformation would take place in global consciousness, bringing about peace and harmony in our personal lives as well as in the world.

An Initial Approach to Mantra

¹Chief-hold, in Sanskrit is dharani which means completely absorbed and recalled all Buddha-dharma. It would never be forgotten. It is the power of thinking and wisdom. There are four sorts of Chief-hold such as Dharma, Meaning, Mantra and Enduring Chief-hold.

According the sutra, Grand Wisdom for Liberation, Roll 5th, it said dharani is a sort of mnemonics. It would hold all dharmas in one single dharma; hold all words in one single word and hold all meanings in one single meaning. Thus, he will recall all dharmas, words and meanings within the single dharma, word and meaning. This is an associated manner of thinking to recall and memorize the numerous v dharmas.





又根據《大智度論》〈卷二十八〉記載，陀羅尼可分為四類：

（一）聞持陀羅尼，耳朵聽到的事情不會忘記。

（二）分別知陀羅尼，能夠區別一切邪正、好醜的能力。

（三）入音聲陀羅尼，聽到一切的言語或音聲，歡喜而不生氣。

（四）字入門陀羅尼，聽到了梵字的四十二個字母，就可以明白諸法實相。

儘管 Goi 先生的祈禱詞是出自他個人的生命體會，不過，也已經與佛理的陀羅尼暗暗

Dharani can hold all kinds of good dharmas and exclude all evil dharmas. A bodhisattva, in order to benefit and teach other people, he must obtain the power of dharani. Therefore, he would never forget the numerous Buddha dharmas. When the bodhisattva stayed with other people, he had no fear in heart and then he would be able to teach them freely.

About the dharani obtained by bodhisattva, the sorts are numerous recorded in different sutras. Basically, they can be sorted by the length of wording. If a long wording, it called Dharani. If a short wording, it called Mantra. It only one or two words, it called Seed.

According the sutra, Grand Wisdom for Liberation, Roll 28th, there are four kinds of dharani such as:

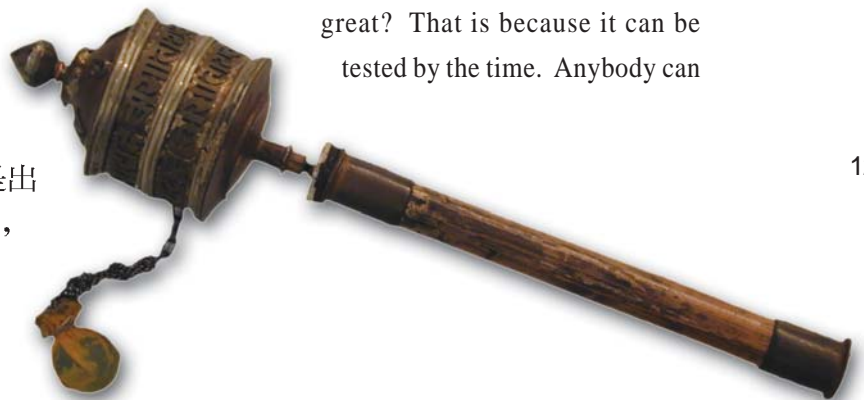
I. Heard-and-Held dharani, as long as you have heard it and you would never forget it.

II. Distinct-knowledge dharani, you would have the capability to tell right from wrong.

III. Entering-voice dharani, you would be always pleased when you heard any sounds and voices.

IV. Entering-alphabet dharani, you would be able to realize the reality of the world after you heard the 42 Sanskrit alphabets.

Although Mr. Goi's prayer is his personal experience and realization, it seemed to me that his ideal matches with the power of dharani one way or the other. Why Buddhism is so great? That is because it can be tested by the time. Anybody can



相合。而佛法的偉大之處，正在於它是經得起時間的考驗，並可以讓任何人以其全部的生命、用一切的方法去驗證。

念力的投射

經由 Goi 先生的提倡，如今，這句祈禱詞已經被翻譯成 83 種不同的語言，而卻傳達著相同的心念。同時，該協會還將這句祈禱詞印在 T 恤、帽子、貼紙、賀卡、杯子… 等紀念品上，行銷世界各地，投射和平理念。

今年的 9 月 21 日，設在紐約的協會總部，更將舉行一年一度的世界和平祝願大典，其開幕的祝願如下：

願和平普照大地！！

願和平普照台灣（或你的國家名）！！

use any manner to test the Buddha dharma as he wishes to.

The cast of Thinking Power

Via Mr. Goi's advocating, now a day, this prayer is already translated into 83 different languages but communicated only one ideal, world peace. Meanwhile, the Association printed the prayer in all kinds of souvenir such as T shirts, hat, sticker, postcard, cup and so forth. They are selling these matters to the world and also pass the ideal of world peace to the world.

The 21st of September in this year, at the headquarters of the Association, they will have their annual meeting of the World Peace Prayer Ceremony. They will pray as the following:

May Peace Prevail on Earth!

May Peace Be in Taiwan (otherwise the name of your country)!

¹ The World Peace Prayer Society網頁<http://www.worldpeace.org/page2.html>

² 參閱《佛光大辭典》Foguang Buddhist Dictionary, p3606 & 6488

¹To consult Foguang Buddhist Dictionary, p3606 & 6488



Jail Project

送佛法到監獄

“送佛法到監獄”活動

自 1995 年 12 月舉辦以來

本社每月固定將雜誌

寄贈全省 41 所監獄的受刑人閱讀

在此感謝捐款的愛心

也希望更多人能愛心加入此一活動

點亮這些迫切需要佛法光明的人

Delivering the Buddha-dharma to jail since Dec. 1995,
every month we have mailed our magazine to 41 different
Jails for prisoners to read. We sincerely thank all those
who donate their time and resources to make this possible
and hope more people will support this project. It truly
brings light to those who need the light of the Buddha-dharma.

贈閱的監獄：

基隆監獄、台北監獄、桃園監獄、新竹監獄、台中監獄

雲林監獄、嘉義監獄、台南監獄、宜蘭監獄、澎湖監獄

明德外役監獄、高雄監獄、屏東監獄、台東監獄

武陵外役監獄、花蓮監獄、自強外役監獄、綠島監獄

金門監獄、桃園少年輔導院、彰化少年輔導院

高雄少年輔導院、基隆看守所、台北士林看守所

新竹看守所、台中看守所、彰化看守所、雲林看守所

嘉義看守所、台南看守所、高雄看守所、台東看守所

花蓮看守所、澎湖看守所、台北少年觀護所

台中少年觀護所、台南少年觀護所、高雄少年觀護所

泰源技能訓練所、東城技能訓練所、岩灣技能訓練所

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

台灣總服務處 / Taiwan Office

台北市松山區南京東路四段 21 號 2 樓

2F, No. 21, Sec 4 Nan-King E.RD. Taipei, Taiwan, R.O.C

Tel: 886-2-2712-3021 Fax: 886-2-2712-3603

Website: <http://www.glotus.com.tw>

E-mail: glotus@ms2.hinet.net

馬來西亞服務處 / Malaysia Office

25-3, Jalan Cheng Lock,

50000 Kuala Lumpur Malaysia

Tel: 603-20708049

Fax: 603-20709531

香港服務處 / Hong-Kong Office

香港九龍新蒲崗五芳街 18 號 1 樓

Tel: 852-27812433

Fax: 852-27812099

紐西蘭服務處 / New Zealand Office

2F, No. 154, Queen St Auckland City

Tel: 649-3770127

Fax: 649-3770129



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！

A soft, quite voice lurks in the deep valley of our hearts. Have you ever heard it? Let this book be like earphones and we will listen together.



優美散文解讀 - 心經

心經用散文的方式呈現，讓這部心經在智慧中多了一份優美，看完這本書，您也會在優美中瞥見了生命問題的全部謎底。

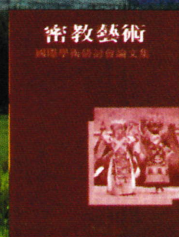
The book presents the Heart Sutra in prose and clarifies its timeless wisdom. When you read this book, you will surely find the answers to life's question.



心靈散文解讀 - 金剛經

金剛經是不是如其名剛澀難懂？本書中的睿智金言，生花妙語讓他變得剛中帶柔，簡單多了！

Is it true that the Diamond Sutra is as hard to understand as a diamond is hard? The clear presentation of the wisdom in this book makes the Diamond Sutra easy to comprehend.

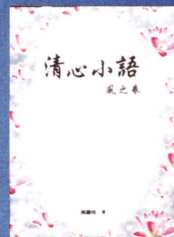


密教藝術

出您意料，開您眼界，升您品味，密教也有甚深的藝術內涵，佛菩薩的世界本來就很美，您可以從本書發現！

This book will surprise you, open your mind and enliven your appreciation for art.

Esoteric buddhism's artistic side comes to life here. You will see that the world of the Buddhas and Bodhisattvas is very beautiful indeed.



清心小語

抽刀斷水水更流！藉酒消愁愁更愁！

何必抽刀！何需藉酒！

一本清心小語，恰似一泉清涼甘露流過心頭，憂愁煩惱，不願自走！

A blade can't stop running water. Wine can't banish worries from the heart's. Reading "Words of Clarity" is like refreshing morning dew flowing through your mind. It will make grief and worries go away by themselves.



維摩詰劇本

破破破！破相就要破得乾乾淨淨！

妙妙妙！妙語就要妙得天花亂墜！

大大大！大愛就要愛盡一切眾生！

維摩詰居士劇本是一本不會讓人只想看一遍的維經白話本！

We should break through formalism completely if we want to break through the grip of illusion.

We should speak wise words if we want to speak.

We should love all living beings endlessly if we have great love.

The script of the drama "Vimalakirti" is a modern translation of the Vimalakirti Sutra that you will not want to see only time.



玄奘大師劇本

一部氣勢磅礴的史詩鉅作

一個驚天地、泣鬼神的偉大悲願

一連串令人讚嘆的正確抉擇

大慈大悲！大雄大力！

一本您絕對不可錯過的精采劇作！

A historical story with a tremendous momentum

A grand aspiration

A series of right choices

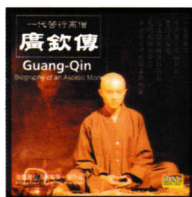
Grand mercy grand mighty

A spectacular script that you can't miss!

金色蓮花視覺出版(VCD/VHS)

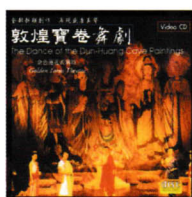
一代苦行高僧廣欽傳

一襲僧衣下
生命最深沈的掙扎、奮鬥與超越
不凡的堅持
熊熊的鬥志
不出三界誓不休
生命的熱情發揮到極致
生命的昇華才有可能到極致



敦煌寶卷

啊！禮讚諸佛菩薩！供養一切眾生
自性的喜悅在手舞足蹈！解脫至樂
難描難繪
來自內心的虔誠、來自內在的感動
最單純的心造就了最璀璨的敦煌
僅以音樂供養，僅以舞蹈供養



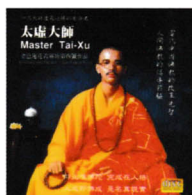
密勒日巴尊者傳

本齣戲劇
是敘述佛教史上千古不朽的尊者
密勒日巴可歌可泣的一生
從一個悲痛的生命
一個復仇的孩子
轉變成爲一個精進的行者，一個偉大的覺者



太虛大師

是誰在呼喚？是眾生在乎喚！
呼喚菩薩的救渡
是誰在召喚？是菩薩的悲願在召喚；一生奔波，無怨無悔
仰止唯佛陀，完成在人格
面對誤解，面對打擊，面對自己所深受卻常傷害自己的眾生，菩薩回以原諒、無私的愛、大慈大悲。
這就是真正的修行，真正的大丈夫；人成即佛成，是名真現實。



維摩詰居士

整齣劇以2500年前的佛陀時代爲背景
舞台場景的設計，充滿唯美富麗的古
印度藝術風味。

戲劇內容敘述有菩薩果位但示現商人的
主人翁維摩詰居士，如何以遊戲三
昧的人生態度，與超然無礙的智慧，

自在穿梭於入世與出世的各種場合中，濟貧扶弱，弘法
度眾並與佛陀十大弟子、菩薩，甚至變現爲天帝的魔王
進行各種你來我往、犀利幽默、語帶玄機的智慧對話
闡釋修行修心的根本重點。



蓮花生大士

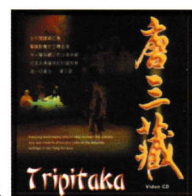
一個從小在王宮長大
過著榮華富貴生活的太子
爲什麼會毅然決然離開王宮
進入恐怖的屍陀林？一個出世的修行
人，爲什麼要學遍一切的技藝？是什
麼因緣，促使一位具德聖者，將殊勝
的密法傳入雪域西藏。本劇描述一個從蓮花化生的修行
者，一生傳奇性的故事。中國、印度、西藏三種不同的
文化交織將在劇中呈現。



唐三藏

有三藏法師之稱的玄奘大師
隻身橫越800里的沙河大沙漠
到印度西行取經十七年

自印度帶回657部佛教經典
十七年艱難困苦，永不退卻之取經過程
二十年永不休止的譯經，爲了還昭如來，近光遺法



跟著大師的腳步學習

生命需要深刻的學習 生命需要深刻的感動

金色蓮花佛學夢土 台北市南京東路四段21號2樓之1

電話：(02)2712-3021 傳真：(02)2712-3603 劃撥帳號：18783522 金色蓮花有限公司