

金色蓮花
國際中英文雙語版

Golden Lotus

JANUARY 2003 NO.121 1月號

再創革新版 !
A Beyond-New Edition

結構:完美的生命
Structure: The Perfect Life



獅城雋語 SINGAPORE'S MEANINGFUL WORDS
遊子吟(3) Traveler's Heart(3)

創造一個美麗的家居天堂
Creat a beautiful heaven at home

靜坐一隅 The Corner of Meditation

服務全宇宙 Serve the Whole Universe
發出一個善念 Sending out a Good Thought

完美的心靈

革新

革新

再革新

金色蓮花佛學月刊

追求完美的心靈

永無止息

Perfect Spirit

Reform

Reform

And reform monthly

Golden Lotus Buddhist magazine

Searching for perfect spirit

Never Stopping



金色蓮花
Golden Lotus



新年快樂

Happy New Year

萬事如意

Best wishes



Golden Lotus

1993年創刊

2003年革新號

本刊名稱出自：

大般若經 緣起品

執此千莖 金色蓮花
以寄世尊 而爲佛事
還散上方 殑伽沙等諸佛世界
佛神力故，令此蓮花遍諸佛土
諸花臺中各有化佛，結跏趺坐
爲諸菩薩說大般若波羅蜜多相應之法
有情聞者必得無上正等菩提

The Magazine was named after the Sutra :

Chapter of Origin on Maha-Prajna-Sutra

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

■製作：金色蓮花編輯小組

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賀歲新猷

一元復始

萬象更新

新的一年來臨

充滿了無限的希望與憧憬

金色蓮花 佛學月刊

謹以全新的內容結構

與我們親愛的讀者們

共賀新歲！

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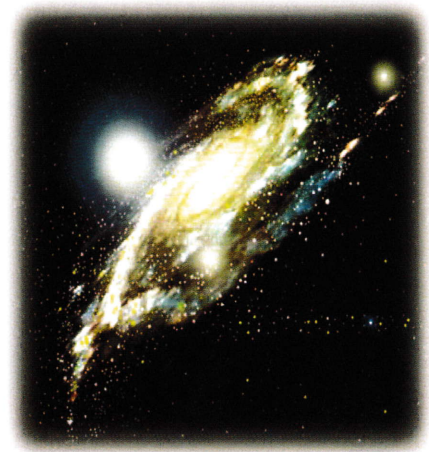
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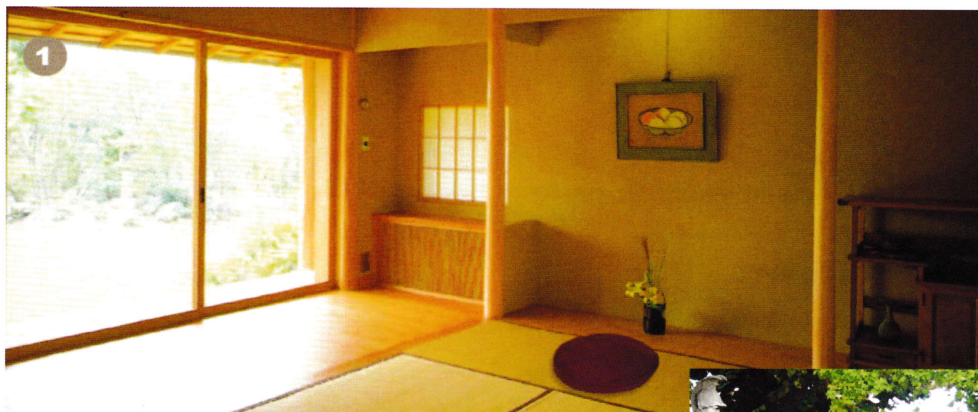
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Sit still with a peaceful mind

清心靜坐



The relation between smooth breath and mediation

呼吸順暢與靜坐的關係

Article/Cheng,Hong-Chi Translator/ Su-Chin Art/yen Layout/yen

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There are numerous approaches to sit still with a peaceful mind. All those approaches are related to breath, especially the approach of counting the number of breath, Anapanasati, which takes breath as the principal thing and is practiced by most of people. Unfortunately it happened that modern young people are not well with their nose. It needs a long time to get into a peaceful situation during meditation. Needless to say under a disorder of the body, the breath obstacle becomes severer. How to smoothen the breath becomes an important topic for practicing. As the viewpoint of arteries-and-veins, nose is just right the exit of both sides of arteries-and-veins. The exit of right ar-

靜坐法門有很多種，每一種靜坐法門都和呼吸有關，特別是數息觀，是以呼吸為主，而數息觀又是最多人使用的方法，偏偏現代年輕人的鼻子都不是很好，靜坐時，呼吸要好一段時間才能進入狀況，特別是生病時，呼吸的障礙更大，如何使呼吸順暢，這個呼吸的課題就很重要。以氣脈的觀點來看，鼻子恰好是左右兩脈的出口，右脈的出口是右鼻孔，右鼻孔的通暢與食物的消化有關。通常吃完飯後30分鐘內，右鼻孔一定很通暢，特別是感冒鼻塞時更明顯。如果飯後想要睡覺，一定要維持右鼻孔的通暢，而左側臥就是使右鼻孔通暢的好方法。飯後散步對消化有很大的幫助，可使右鼻孔更通暢。左脈的出口是左鼻孔，左鼻孔的通暢與精神層次有關，當食物消化完畢，左鼻孔就開

teries-and-veins is the right nostril. How smooth the right nostril is related to the digestion. In general, right nostril will flow particularly freely within the thirty minutes after eating up, particularly obvious as getting a cold and having nasal congestion. Therefore, if want to take a nap after a full stomach, it's better with a smooth right nostril. To lie on left side is a good way to smoothen the right nostril. It is very helpful to digestion and the right nostril will flow freer if take a walk after meal. Likewise, the exit of left arteries-and-veins is left nostril. Then, how about the condition of left nostril? It is related to the consciousness level. The left nostril will become flowing freely as complete digestion. That is why meditation is better to proceed on an empty stomach for the brains will become more conscious with a smooth left nostril. The brains will become dazed as the left nostril is blocked. This is the reason why it is easily dazed to meditate after meal. A real good meditation is under





始通暢，這就是為什麼要在空腹時坐靜坐，因為靜坐一段時間後，左鼻孔就愈來愈通暢，當左鼻孔通暢時，頭腦就比較清醒；反而左鼻孔阻塞時，頭腦就容易昏沈，這也就是午飯後坐靜坐很容易昏沉的原因。真正好的靜坐是左右鼻孔都通暢，也就是左右兩脈都通暢，當左右兩脈在平衡的狀態，自然氣入中脈，也就是藏密所說的「左右兩脈氣入中脈」在這狀態下，呼吸會進入等壓呼吸，也就是肺的壓力與大氣壓力的壓力差幾乎等於零，在這狀態下，自然進入初禪。

both flowing nostrils, it means, both arteries-and-veins are flowing freely. It will be naturally to breathe into the mid arteries-and-veins under a balance between left and right arteries-and-veins, this is so called "breathe into the mid arteries-and-veins from left and right arteries-and-veins" in the Tibet Esoteric School of Buddhism. Under this situation, breath will be an isobaric breath, namely, the pressure in lung is almost equal to atmospheric pressure. People can easily enter First dhyana heaven



愛

沒有時空的限制
沒有分別的賦予大地萬物
沒有人種的區別
無須語言
最強大的力量
無邊無際
人們最愛看的故事
最動人的故事
最多人唱的歌
“愛”
就是“愛”



Love

Without any limitation of time and space
Giving without any distinction
No races difference
No need of languages
The most powerful strength
Boundless
The most favorite story
The most touching story
The song that most people sing
Love
It is love

金剛經

Vajra-Prajna-Paramita Sutra

經文/釋迦牟尼佛

解讀/文華智慧

譯/慧蓉

版面創意/憶

完稿/憶

Article/Wen-Hua-Zhi-Hui

Translator/Hui-Jung

Art/reminiscence

Layout/reminiscence

一切有為法

如夢幻泡影

如露亦如電

應作如是觀

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

經文

若有人言

如來得阿耨多羅三藐三菩提

須菩提

實無有法

佛得阿耨多羅三藐三菩提

須菩提

如來所得阿耨多羅三藐三菩提

於是中無實無虛

是故如來說

一切法

皆是佛法

須菩提

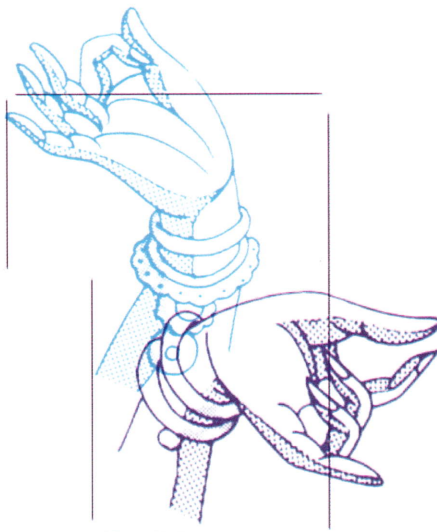
所言一切法者即非一切法

是故名一切法



Sutra

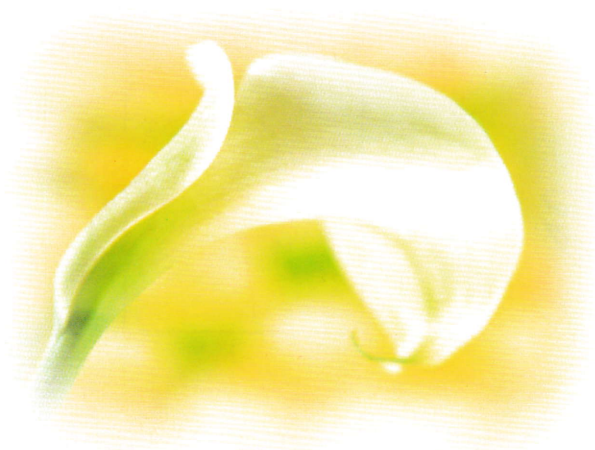
If someone says that the Tathagata attained
Supreme Right Enlightenment,
Subhuti,
there was indeed no Dharma for the Buddha to attain
Supreme Right Enlightenment.
Subhuti,
The Supreme Right Enlightenment
that the Tathagata attained is neither real nor unreal.
That is why the Tathagata says,
“All Dharmas are the Buddha-dharma”.
Subhuti,
The “all Dharmas”
that Tathagata says are not all Dharmas,
they are just called “all Dharmas”.





詮譯

此段再說明空的本質——
無實無虛。
因為，
阿耨多羅三藐三菩提
＝無上正等正覺＝涅槃＝空
既然空的本質是無實無虛，
也就是超越了虛或實的相對境界，
那麼，
阿耨多羅三藐三菩提的本質
當然也是——
無實無虛。
所以由此觀點延伸，
不論任何一法，
它的本質皆為空，
既然本質為空，
已符合佛法空義，
那麼，只要明白了一法的本質，
便能明白萬法的本質——
即一切本空，
所以如來才說：
“一切法皆是佛法”





Explanation

Once again, the essence of Emptiness---
is neither real nor unreal---
is well illustrated in this paragraph.

Since the essence of Emptiness is neither real
nor unreal, i.e. it transcends the relative state
of real of unreal,
then, of course the essence of Anuttara-
samyak-sambodhi is neither real nor unreal
because Anuttara-samyak-sambodhi is Su-
preme Right Enlightenment, Nirvana or
Emptiness.

From this point of view, it can be said that the
essence of every Dharma is Emptiness.
That answers to the Emptiness the Buddha-
dharma reveals.

So, only if we realize the essence of one of
the Dharmas can we realize the essence of all
Dharmas, that is, everything is Emptiness as
the way it is.

That is why the Tathagata says,
“All Dharmas are the Buddha-dharma”.



Green Tea powder

綠茶粉



綠茶粉的成份

綠茶粉又名“抹搽粉”，是採擷綠茶研磨而成。綠茶含有豐富的葉綠素、維他命C、維生素E，是一種未經發酵過的茶，其中含有一種抗氧化物質稱為EGCG，原文全名為epgallocateclin

gallate

它是綠茶列為保健食品的重要因素之一，相較於其它發酵過的茶，綠茶中EGCG含量多過許多。

綠茶粉的功能

(一) 減肥是綠茶諸多功能之一，因綠茶中的EGCG可加速卡路里的燃燒，對於肥胖者是一大喜訊。

(二) 減緩與預防類風濕性關節炎，是綠茶的另項功能，已於權威醫學文章中發表，綠茶中強力抗氧化成分polyphenol



Ingredients of green tea powder

Green tea powder is grinded from green tea. Green tea contains abundant chlorophyll and vitamins C & E. It is of non-ferment teas, and has one kind of anti-oxides in it called EGCG which full name is epgallocateclin gallate. EGCG is the main factor to let green tea listed as health food. Comparing to other fermented tea, green tea contain lots of EGCG more than others.

The function of green tea powder

- 1.Reducing weight is one of green tea's functions. Due to EGCG in green tea can push calorie to burn more, it is a good news for fat people.
- 2.Mitigating and preventing rheumatoid arthritis is another function of green tea. The authoritative medicine paper has been issued that powerful anti-ox-



多西
cat-
echin
被認為
能抗
菌，具
有顯著抗
炎效果。



- (三) 抗癌是綠茶重要功能之一，它能減緩癌細胞發展，根據研究，每天只要喝幾杯綠茶就能抗癌，其中EGCG物質對於癌細胞生長有很好的抑制效果，並可抑制新生血管的生長使其萎縮，餓死癌細胞。

預防心臟病，是綠茶功能之一；茶中有一種生物黃酮(flavonoid)，其抗氧化功能有效對抗我們體內的壞膽固醇，有效預防心臟病。

綠茶粉的用法

每 天可於開



ide ingredients (polyphenol and catechin) in green tea are considered to be antiseptic, with apparent anti-inflammation effect.

3. Anticancer is one of important functions for green tea. It can mitigate cancer cells to proliferate. Based on research, drinking some cups of green tea everyday could be anticancer. EGCG among them has a very good controlling effect for the growth

of cancer cells, and suppress new blood vessel against growth to let cancer cells die.

4. Preventing heart disease is



水或果汁中加入適量綠茶粉。(坊間有關綠茶粉的產品極多，可選擇純度較高的產品食用，效果較為顯著)
有機會您不妨嘗試看看！效果不錯喔！

one of green tea's functions. Flavonoid in green tea provide anit-oxide function against the bad cholesterol in our body to effectively prevent heart disease.

The method to use green tea powder

Put proper green tea power into boiled water or juice everyday. (The products relating with green tea powder are plenty on the street stalls. The effect could be more clear to choose high purity products to take.)

Try to taste it if having chance! The effect is very well!





吃的享壽

From Eating

To Enjoy Longevity





長壽在一般人的想法裡是很有福報的。所以如何能長壽，而且最好是永遠不死，更是古今中外許多人士的願望。秦始皇、漢武帝等派遣方士尋求不死仙丹的故事，自古就不勝枚舉。世界上有些地區是著名的長壽村，其中以前蘇聯高加索地區及日本山梨縣桐原等山村地區最為著名。此一現象引起世界衛生組織(WHO)的注意並經長期追蹤研究：發現其中一項重大的秘密，即是這些長壽者的飲用水與常人不同，這些地區的水質不但乾淨，且帶有微鹼性，經測試後為小分子的健康鹼性鈣離子水，由於其含氧量、滲透壓、溶解力、導熱性、導電性均極為優越，使得這些長壽者所排泄之便，不但潔淨而且沒有惡臭，此即為使身體健康長壽的重要因素。在日本沖繩島，有一個全世界聞名的長壽村，叫大宜味村。該村高齡老人和長壽老人比率之高，堪稱世界之最。大宜味村人之所以長壽，原因很多，除了環境優美、氣候宜人、愛好運動、人際關係和諧、精神愉悅等因素外，最突出、最重要的一點是飲食結構合理。如：多食蔬菜、多食豆腐、多食水果、少進食鹽等…。

長壽村的飲食型態

巴基斯坦的罕薩：主食類以粗麵與薯類為主，並攝取充足的乳品與蔬菜水果。

日本的沖繩：主食類以米飯與麵食為主，並攝取豐富的蔬菜、海藻、豆腐等。

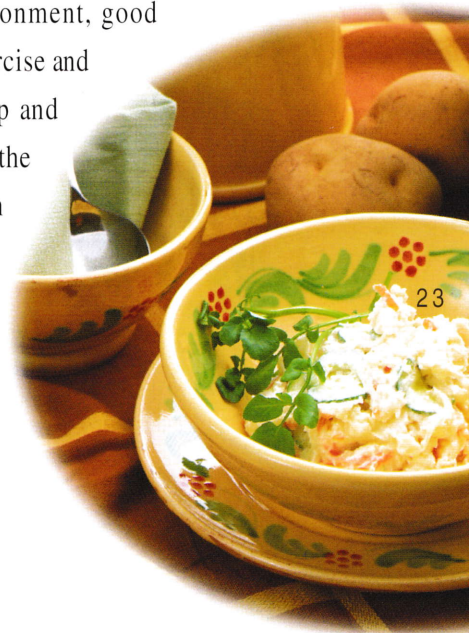
高加索區的拘卓爾村：主食類以玉米、黑麵包、馬鈴薯為主，並攝取充足的乳品、酸奶，以蘋果與葡萄為主要水

We normally believe a long-lived person has good fortune inherited from the past.

Therefore, how to live longer and the better to live forever has been everyone's wish throughout the ancient and modern time. In China, there had been some stories regarding people looking for the medicine for living forever such as Chin-shi Emperor and Han-wei Emperor.

There are also some regions which are famous for their longevity villages in the world. Among them, the villages in Caucasus area of Russia and the villages in Yamanashi of Japan are the most famous longevity villages, which has caused WHO's attention and long term study of the secret of longevity. It was found that the water they drink is different from the one we usually take. The water is not only clean but also the PH value is close to 7, which is later found that contains some alkali calcium ion that good for health. The ion's amount of oxygen, infiltrating pressure, dissolving ability, heat conduction, and conductivity are pretty good, which result in clean excrements from these people and this is the important factor that makes them long-lived and healthy.

In Japan, there is a famous longevity village known by the world called Ogimi in Okinawa. It has the highest population of the long-lived elders in the world. Beautiful environment, good climate, the people like exercise and have harmony relationship and happy spirit, are found to be the reasons that result in longevity. Besides, the most important and special is that they have good diet habits, such as eating more vegetables, tofu, fruits, less salts, etc.



果。

厄瓜多爾的維爾卡旺巴：主食為小麥、玉米、馬鈴薯，佐以乳品、奶酪、蕃茄與水果。

不管是訪問長壽老人的養生之道，或是調查世界上幾個被稱為「長壽村」的飲食習慣，會發現他們的共同點都是「食不過量，以八分飽為主」。「長壽村」普遍以各類全穀類（或雜糧）為主食，並攝取大量的蔬菜水果。乳製品也是這些地區不可或缺的食物來源。

他們都是從各種天然新鮮的食物去攝取均衡的營養，而且遵循著高纖、低油、低糖、低鹽的飲食原則。

結論

飲食是人類維持生命的基本條件，與健康長壽有密切的關係。目前世界上研究「老人學」的科學家、營養學家與醫學界，已得到許多調查與實驗的證據，證明合理的飲食方式、均衡的營養與健全的食物結構，能夠「防治疾病、

The Diet Habit of the Longevity Villages

The Hunza of Pakistan: the major foods are un-refined noodle and sweet potato, accompanying with sufficient milk production, vegetable and fruit.

The Okinawa of Japan: the major foods are rice and noodle, accompanying with sufficient vegetable, seaweed, tofu, etc.

The Kirghiz village of Caucasus area: the major foods are corn, black bread, sweet potato, accompanying with milk production, sour milk, apple and grape.

The Vilcabamba of Ecuador: the major foods are wheat corn, sweet potato, accompanying with milk production, cheese, tomato and fruits.

All of their paths to keep in good health are found to have a common principle, that is, “no over-eating and eat to 80% full only”. They commonly have all kinds of cereal (or food grains) as their major foods and take large amount of vegetables and fruits, as well as milk productions.

It is also common for them to take all the necessary nutrition from all kinds of natural and fresh foods following with high fiber, less oil, less sugar, less salt principle.

Conclusion

Our life basically depends on diet, which also has a close relationship with health and longevity. Many geriatrics scientist, nutritionist and doctor have found many evidences proving a good diet habit, balance nutrition, and healthy food structure can “prevent from disease, improve health, ease aging and live longer”. Therefore, it can be concluded that the root path to live longer, health and anti-aging depend on a good diet habit.





增進健康、延緩老化、益壽延年」，因此，惟有實踐合理的飲食方式，才是防病強身、抗老延年的根本之道。

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檸檬汁的妙用

The Magic Power of Lemon Juice

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Article/Cheng Hong-Chi Art/yen Layout/yen

怎樣選擇檸檬？

檸檬有很多品種，在台灣通常看到的檸檬是綠色的，有有子檸檬和無子檸檬兩種，有子檸檬效果比較好。在中國，通常看到的是四川檸檬，橘色的皮，有檸檬的形狀，不過味道不是很像一般檸檬的味道，但是一樣有效。在美國超市看到的檸檬，就有一些特殊品種，甜檸檬，有甜味但效果稍差些。在世界其他地方看到的檸檬，大多是黃色的檸檬。不過，不管是哪一種檸檬，都有一定的效果。

把檸檬汁變甜

How to choose lemon?

There are many species of lemons. In Taiwan, there are two kinds of lemons and both green in color. One of them has seed in it and the other one without. The one with seed is more effective. In China, very often you can see Szu-chuan lemon which has a similar shape as a lemon but the taste is different. However, Szu-chuan lemon is still effective. In a typical American supermarket, you can see some special kinds of lemon, such as Sweet-lemon with a sweet taste but less effective. In other place of the world, most lemon is yellow.



檸檬的味道比較酸，所以需要加一些甜味，才容易入口。可用哪些甘味呢？可用蜂蜜、冰糖、葡萄糖、果糖等甘味；最好是用蜂蜜，其次才是冰糖。蜂蜜用哪一種比較好呢？通常建議用不透明、膏狀的蜂蜜最好。因為透明的蜂蜜，果糖含量比較高；不透明的蜂蜜，葡萄糖含量比較高；葡萄糖含量高的蜂蜜，吃起來不會膩、也不容易拉肚子；果糖含量高的蜂

No matter what kind of the lemon is, it always has some effect.

Make the lemon juice sweet

Lemon tastes sour; therefore, it needs to be sweetened for a better taste. Which kind of sweetener can be used? There are honey, rock-sugar, glucose and fructose. The best is honey. The second is rock-sugar. Which kind of honey is better? Opaque and creamy-type honey is the best. The limpid honey contains higher fructose; the opaque honey contains higher glucose. Honey contains higher glucose is good to eat and it won't cause diarrhea. On the other hand, honey contained higher fructose is not so good to eat and it will cause a slight diarrhea. Therefore, you had better use the glucose honey. In other words, it is opaque and creamy-type honey.

Mostly, honey produced in Taiwan is limpid such as Orange-honey, Longan-honey, Rape-nectar, Ketc. Some imported honey such as CLOVER-honey is an opaque and creamy-type honey that is just as the description in the Compendium of Medical Plants.

What time to drink?

When you are supposed to have a cup of lemon? It is all right from 5:00 AM to 12:00 PM.

What time is the best choice? The best choice is the time right after you gets up in the morning. To drink a cup of warm



蜜，吃起來會膩、吃多了容易造成輕微的腹瀉；所以，挑葡萄糖含量高的蜂蜜，也就是不透明、膏狀的蜂蜜。

台灣所產的蜂蜜幾乎都是透明的，例如：橘子蜜，龍眼蜜，油菜花蜜(冬蜜)等蜜。進口的蜂蜜，就有符合本草綱目所謂的不透明、膏狀的蜂蜜，有三葉草(CLOVER)等。

什麼時間喝？

什麼時間喝檸檬汁呢？從清晨五點起，一直到晚上十二點都可以。

什麼時間喝檸檬汁效果最好呢？早上起床後喝一杯溫檸檬汁最好。

檸檬汁加鹽

檸檬汁可不可以加鹽呢？早上起床後的第一杯檸檬汁，一定要加鹽，其他時間不必加鹽，如果有嚴重的腹瀉時，就必須加鹽。

加鹽的量要多少呢？通常加2~4顆綠豆大的鹽即可。中國北方的傳統是早上起床後，喝一杯溫鹽水，大約是 400C.C. 的溫水加一些鹽；鹽的量，大約是2~5顆黃豆大的鹽，喝起來有些淡淡的鹹味；而在

lemonade is good for your health.

Lemonade add some salt

Could you add salt in lemonade? The first cup in the morning, you have to add some salt. Otherwise, it is no need. However, if you have a serious diarrhea, then, you have to use salt in it.

How much salt should be added? Normally, it needs 2~4 grain-sized of salt. In northern China, to drink a cup of warm brine when you get up is a custom. It is about 400 ml warm water and adds 2~5 soy-bean-sized of salt in it. It will taste salty. In India, the Yogi will drink warm honeyed-lemonade with salt after get up in the morning.

The temperature of lemonade

In the morning, you had better take warm lemonade. In the other time, either cold or hot is OK. However, don't drink lemonade with rock-ice because that will make blocks in your inner-circulation system.

How to make a cup of lemonade?

After you get up in the morning, you drink warm lemonade. How to prepare? Use a bowl or cup. The material of the container is chain which is the best choice. The second choice is glass. Use boiling or 90 degree centigrade water to





印度的瑜珈行者，早上起床後，就是喝檸檬蜂蜜加溫水加鹽。

檸檬汁的冷熱

檸檬汁的溫度，在早起時喝溫的，其他時間喝冷的或熱的，最好不要喝冰的，因為喝冰的檸檬汁會堵塞氣脈。

如何調配檸檬汁？

早晨起床喝的檸檬汁是溫的，如何做呢？準備一個碗或杯子，材質以瓷器的最好，其次才是玻璃，先裝1/4杯的滾水或攝氏90度左右的熱開水，加入2~4顆綠豆大小的鹽，然後再加入冷或微溫的開水至3/4杯，稍微將水攪拌一會，讓鹽快一點溶解，再加入1湯匙的蜂蜜，攪拌化了，再加入1顆檸檬的純汁，攪拌均勻後，就是一杯美味的溫檸檬汁；而早起喝檸檬汁，可以排除身體的毒素。

蜂蜜檸檬汁加鹽加水後的總量是多少呢？喝的量因人而異，通常是300~500 ml的量；腎臟好的人，可以喝到500 ml；胃口小的人或腎臟不好的人，可以喝到300 ml。

鹽的選擇，最好是用天然的海鹽，不要用精製的純鹽；因為天然的海鹽含有人體需要的多種礦物質，常用天然的海鹽，會增加身體的抵抗力，而全世界品質最好的海鹽是法國的海鹽。

在夏天，最容易解渴的飲料，就是冷檸檬汁，如何做呢？可以先放1湯匙的蜂蜜在杯子裏，然後擠1顆檸檬的純汁加入，再加入冷開水，攪拌均勻後，就是一杯很解渴的飲料。有些餐廳在菜裏加了很多味精，吃完之後感覺口乾舌

fill up 1/4 cup. Then, add 2~4 grain-sized salt in it. After that, add cold or warm water to 3/4 cup. Stir it to dissolve the salt. Then, add one tea-spoon honey and dissolve again. Finally, add pure juice of a lemon in it and dissolve again. This is the tasty lemonade. Drink in the morning can make you de-toxicant in your physical body.

What is the volume of the lemonade with honey and salt? It depends. Basically, it is 300~500 ml. If you kidney is good, then, take 500 ml. Otherwise, 300 ml is good enough.

About the salt, the best salt is natural sea-salt. Do not use refined-salt. That is because natural salt has mineral in it and good to your health. The best sea salt in the world is from France.

In summer, lemonade is the best cold drink. How to make it? In first, put one tea-spoon honey in the cup. Then, add pure juice of a lemon into the cup. Finally, add some cold water and dissolve it. This is a tasty and slaked drink. In some restaurant, the food adds too much artificial-seasoning. You will feel thirsty after you take such food. At this moment, a cup of lemonade will solve the problem.

When you slightly have a cold or sore-throat, drink hot lemonade right away. How to make it? Prepare a cup first. Add a tea-spoon honey in it. Then, add pure juice of a lemon in it. Finally, add some hot water and dissolve everything evenly.

燥，這時喝一杯檸檬汁就解了。

倘若發現輕微的感冒或喉嚨痛，這時就要喝熱檸檬汁，如何做呢？先準備一個杯子，加入1湯匙的蜂蜜，再加入1顆檸檬的純汁，最後加入滾水，攪拌均勻，等溫度稍降後再喝下。在歐美等先進工業國家，許多人感冒時就是這樣處理的。

檸檬汁的變奏

小孩可不可以喝檸檬汁？答案是可以。但六歲以下的小孩，是絕對不能用蜂蜜的；因為天然蜂蜜含有芽孢菌，會造成小孩腹瀉、腸壁變薄、食物吸收能力變弱等問題；但是，可以用冰糖取代。週歲以下的小孩，最好用葡萄糖，再用滾水沖泡，這樣才不會受到細菌污染。

檸檬汁的療效

在第三世界，發燒、感冒、上吐下瀉、痢疾等疾病，在發病時，都喝一種飲料，這種飲料的配方就是氯化鉀(KCl)+氯化鈉(NaCl)+葡萄糖，這配方就是模仿檸檬、鹽、蜂蜜這三種的混合。這種化學配方，是經過世界衛生組織在巴基斯坦實驗成功，並推廣到第三世界。這種飲料從小嬰兒到老年人都可以使用，所以大家都可以放心的喝檸檬汁，天然的檸檬汁比化學的配方好，為了身體健康，請大家多喝檸檬汁。

When the temperature is down a little bit, you may have it. In many European countries, many people will drink a cup of hot lemonade when he has a cold.

Special lemonade

Is it fine for a kid to drink lemonade? The answer is OK. However, a kid under 6 years old is not allowed to drink honeyed-lemonade. That is because there are some bacteria in honey and that will cause the kid diarrhea; thin down the intestines; cause dyspepsia. However, you may use rock-sugar to replace the honey. For baby under one year of age, the best choice is glucose. Then, use boiling water to dissolve. In such a way, you keep the bacteria-pollution completely away.

The medical effects of



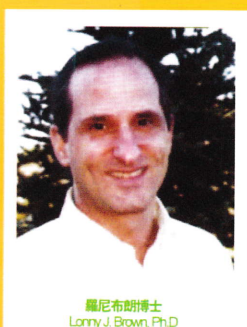


Lemonade

In the Third World, sickness such as fever, catch a cold, vomit and diarrhea, dysentery will be cured by a special drink. That is made by $KCl + NaCl +$ Glucose. This special drink actually is a copy of Lemon + Salt + Honey. This formula was test by The World Hygiene Organization in Pakistan and succeeded. This formula was wide spread in the Third World. This special drink is good for both kids and aged people. Therefore, everybody may have it without any further concern. However, natural lemonade is always better than artificial formula. Therefore, please drink natural lemonade for your good health as often as you can.



活力補給站 Food for Life



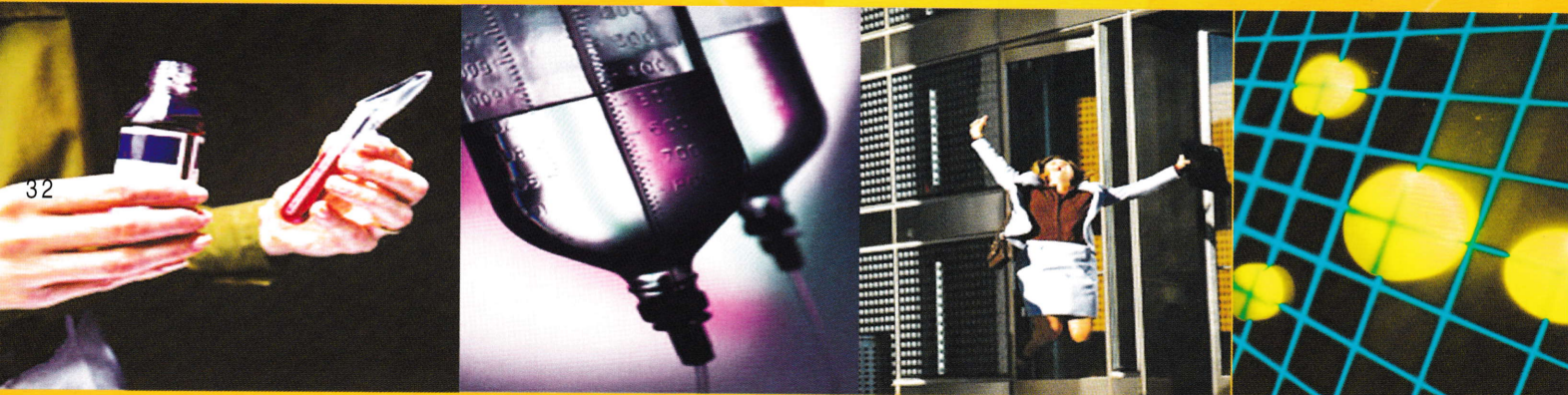
羅尼·布朗博士
Lonny J. Brown, Ph.D.

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

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

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

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



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譯 / 素琴 版面創意 / 道格 完稿 / Candy 道格

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

Translator/Su-chin Art/Dog

Layout/Dog



現今的醫藥體制終於體認到飲食對

健康的重要性，幾乎每天都有不同的有關某樣蔬菜具有預防或治療某項特殊疾病特性的新消息發佈，如「球花甘藍能防癌」、「大豆製品能降低高血壓」等。好像蔬菜是最近才被發現可以治療某些原被認為不治之症的新藥方。這真是對食物與健康機能關係的大誤解啊！

事實上，疾病是因人類將天然食物排除在日常飲食外而引起的。球花甘藍「防癌」之說是由於致癌的原因是人體缺乏抗氧化劑、酵素、纖維、還有其他的營養素的緣故。在那猶如鐘擺般無定論可循的傳統醫學的發展過程中，專家們又開始大聲疾呼老祖母的智慧：一天一蘋果，健康活到老，醫生沒得瞧。（此乃因新鮮水果富含維他命C所致）

儘管現在有關哪樣食物對哪種疾病有效的建議已多到讓人不知如何選擇，但實際上要吃的健康並非難事。只要謹記人類在地球這純天然的環境裡已生活上億年，而那些經過加工的保久食品只不過是近幾年來的產物。然這些能滿足口腹之慾的新奇食品換來的卻是滿身的官能障礙與疾病！

該吃什麼？

❖ 購買食品時，請想想：

這食物是從土中生長的？抑是來自試管？（一個不錯的食品檢測法就是：假如標籤上有看不懂的成份，就不要吃！）

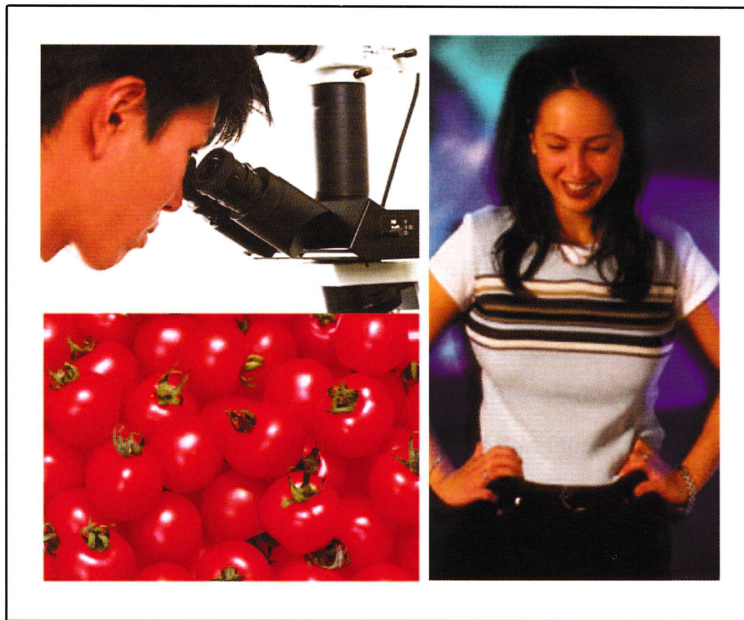
❖ 這食品是如何被改造？（為增長保存期限，營養會遭破壞）

Now that the medical establishment has finally acknowledged that diet has something to do with health, hardly a day goes by without another announcement about the preventive or curative properties of some vegetable for some particular disease: “Broccoli prevents cancer.” “Soy products reduce high blood pressure.” It’s as if the vegetable were a newly-discovered medicine for some previously incurable disease. This is a short-sighted view of the food/health dynamic.

Actually, it was the elimination of these natural foods from our diet that *caused* the illnesses in the first place. Broccoli “prevents cancer” because the absence of natural anti-oxidants, enzymes, fiber, and other nutrients *causes* cancer. In the pendulum-like history of conventional medical wisdom, the experts are beginning to sound a lot like our grandmothers: An apple a day keeps the doctor away. (no doubt due to the high Vitamin-C content of the fresh fruit.)

Notwithstanding the deluge of advice about what food is “good” for which ailment, eating healthy is not complicated. We only have to remember that the human body evolved on the earth over billions of years in a totally natural environment; while eating processed, refined, preserved, engineered “food products” is a very recent experiment - and one with mixed results. The price we pay for convenience and novelty in our mouths is dysfunction and disease in





- ❖ 添加了哪些非食物的人造製品，添加目的為何？（在製造食品時所添加的防腐劑、乳化劑及色素均是從商業利益而非為消費者健康的角度來考量，而這些化學製品通常都是為人所知的致癌物質。）
- ❖ 這食物已被製造多久？它的保存年限多長？（將完好的食物種回土裡會再繼續生長。天然與有機成份會腐爛。但人造製品的元素則無論歷經多少歲月都不會有變化。）

該如何吃才正確？

重質還要重量。

有太多的人會用吃來宣洩一些與人體營養需求毫無關係的不當情緒，如無聊、沮喪、激動…。但人類之所以得以在地球上生存、進化近上百萬年，主要是能融合於－飢餓、運動、飽足、休息－的自然循環法則所致。今日的“一日三餐”加點心，再加上以坐姿為主的生活型態，真的是產生那些我們視為無可避免的病痛－舉凡如過敏、頭痛、消化不良，乃至於高血壓、心臟疾病、癌症等等－的完美處方。吃太多與不健康飲食一樣有害。研究顯示有計畫的限制熱量的攝取能延長壽命。在此建議一天

our bodies.

What to Eat.

When choosing what foods to put into your organic body, consider..

- ❖ **Did it come from the ground or from a test tube?** (One good rule of thumb when reading labels: *if you can't pronounce it, don't eat it!*)
- ❖ **How has it been altered?** (Nutrients are stripped to increase shelf life.)
- ❖ **What non-food synthetics have been added, and why?** (Preservatives, emulsifiers and coloring agents are added to processed food products for business profit, not for the health of the consumer. Frequently, chemicals are added that are known carcinogens.)
- ❖ **How old is it? How long is it “designed” to last?** (If put back in the ground, real whole foods will grow. Natural and organic compounds will rot. But man-made synthetic ingredients will remain, inert and unchanged, for years.)

How to Eat

The other side of dietary quality is quantity.

Too many of us with easy access to food





一主餐，且只吃八分飽，另一星期做一天的禁食。吃時的心境也相當重要。

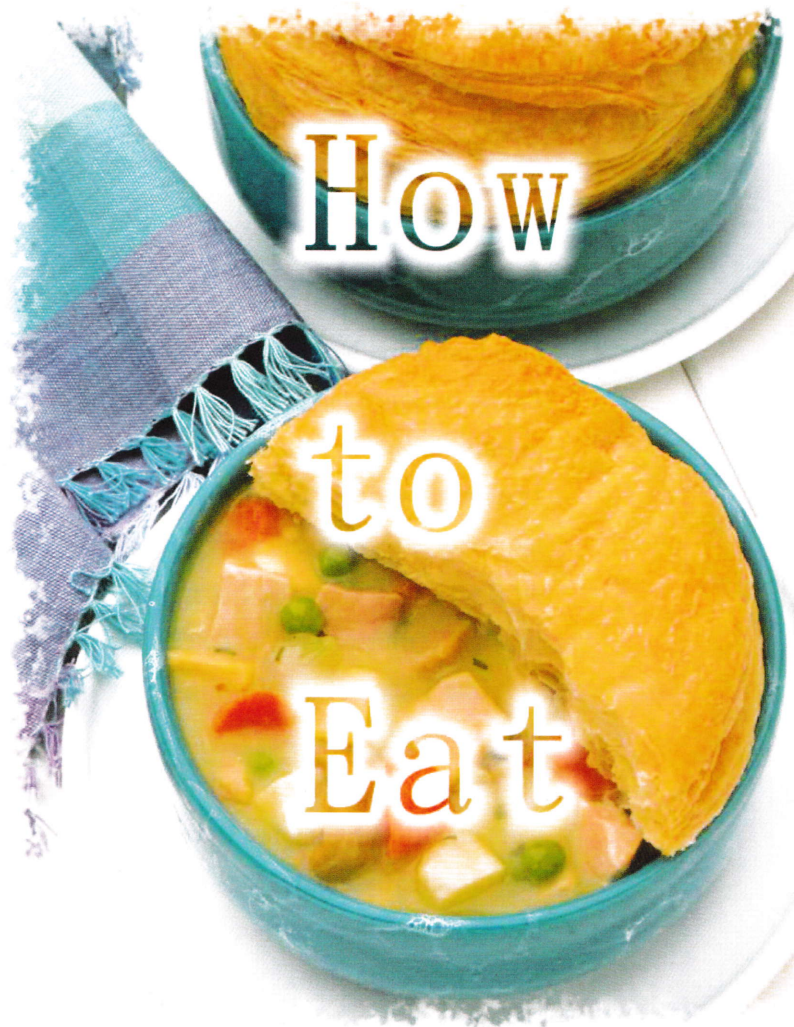
壓力會使身體呈酸性且使消化功能減弱。吃太快、沒充分咀嚼會造成吸收不良、阻塞、生病。解毒劑就是寧靜的用餐環境、平和的心情、及足夠的用餐時間。一般而言，當我們視身體為聖殿而食物為供品時，則會擁有更健康的身體。

佛法觀點

雖然佛陀開示了介於極度苦行與縱慾間的“中庸之道”，但祂本人一天卻僅吃極少的穀物。就如同愛因斯坦著名的公式（ $E=MC^2$ ）所陳述的原理－極少的物質就包含著巨量的核能。或許佛陀的消化能力非常有效率，新陳代謝亦非常緩慢，幾乎處靜止狀態，以致於祂在苦行時只需要一粒米，並將它運用的淋漓盡致就足夠了。

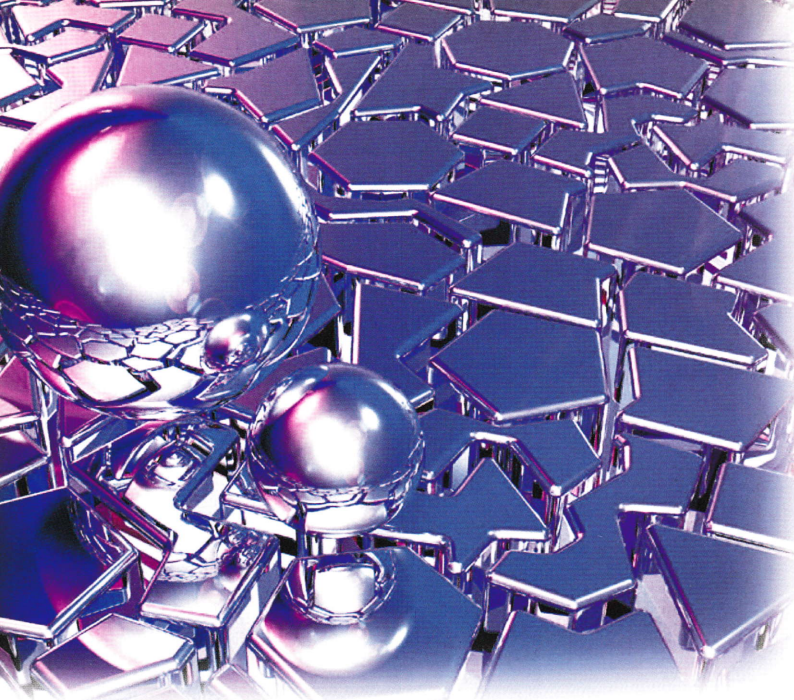
羅尼布朗博士著有“生命的啟示” (www.BookLocker.com/LonnyBrown)，靜坐 “冥想－初學者問答” (www.SelfHelpGuides.com)與“自發性醫療” (Amazon.com)。他的著作曾在另類健康醫療者、瑜珈雜誌及許多其他新發行的刊物中刊登。布朗博士在美國新罕布夏州蒙納得納克區成立有整體健康醫療諮詢中心提供電子郵件、電話及面談的諮詢，同時在全美各地的醫院、學校及公司機構中教導靜坐冥想、心靈／身體健康醫療及壓力減輕等課程。他的網站還提供文章、卡帶、書籍及連結到其他整體健康資料的網站的服務。其個人網頁及電子信箱為：www.holistic.com/lonny，lonny@holistic.com lonnybrown@aol.com

eat for the wrong reasons: boredom, depression, sensation.. anything but real nutritional requirements. The fact is, we



humans survived and evolved over millions of years in harmony with the natural cycles of hunger, exercise, satiation, and rest. Today's "three square meals a day" plus snacks - combined with a sedentary lifestyle - is a perfect recipe for the systemic ailments we now commonly accept as inevitable: ranging from allergies, headaches and digestive disorders to high





blood pressure, heart disease and cancer. *Eating too much food is just as damaging as eating unhealthy food.* Studies show that systematic caloric restriction extends longevity. I recommend eating one main meal per day, leaving the dinner table 2/3 full, and fasting one day per week.

One's state of mind while eating is also important.

Stress acidifies the system and impairs digestion. Eating fast and not chewing sufficiently creates mal-absorption, blockages and diseases of toxicity. The antidote is a calm dining environment, a peaceful mind, and plenty of time to enjoy your meal. In general, when we treat our bodies as temples and our food as sacred offerings, our health tends to be better.

Buddhist Perspective

Although the Buddha prescribed a "middle way" between extreme asceticism and indulgence, he was known to have lived on as little as one grain of rice per day. This is possible because - as Einstein's

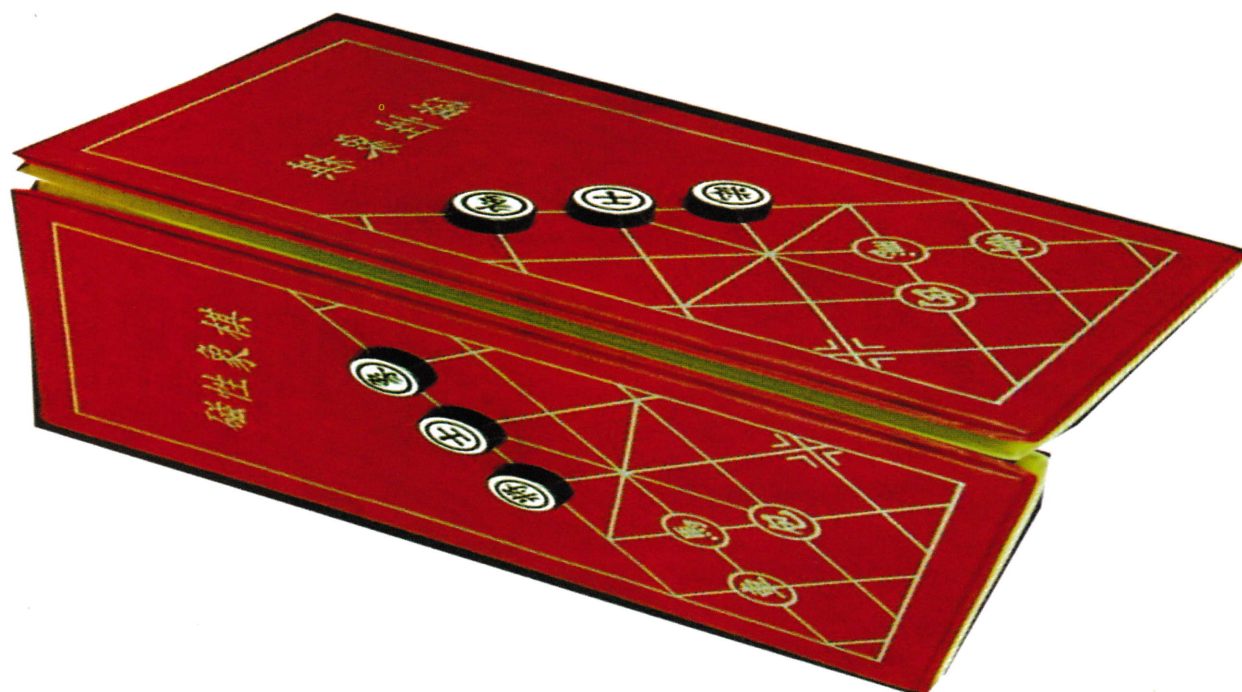
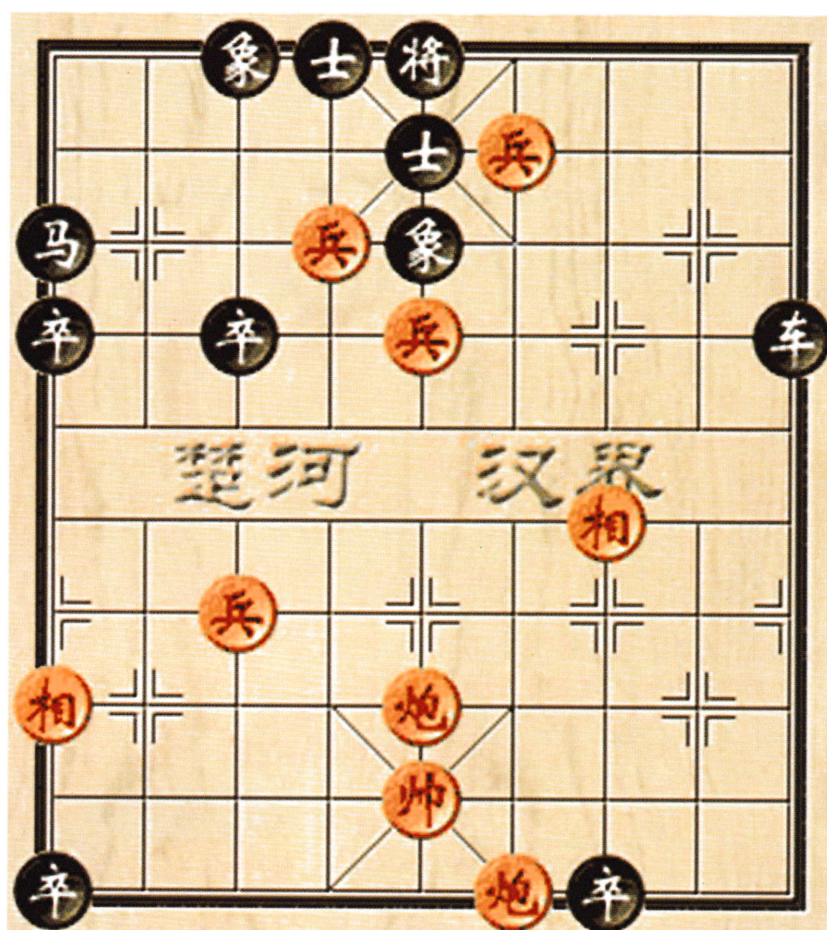
famous equation ($E=MC^2$) states - a little matter contains an enormous amount of nuclear energy. Perhaps the Buddha's digestion was so efficient, and his metabolism so quiescent, that he required only a grain, and used virtually all the potential energy within it.

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



Chinese Chess

象棋





談到象棋，大概懂得下棋而樂在其中的才會感覺到它的好處和娛樂吧！

以我學習象棋經過，來談談它的樂趣。從小學學會象棋時，即常在晚上睡覺前，兩人躲到被子裡玩到深夜一兩點，只是沒有深入下功夫，所以到今天仍然談不上很會下棋，不過偶爾可以消遣消遣罷了。說到樂趣，在我而言；當閒來無事或者坐車、搭飛機長途旅行時最能打發時間。如果乘交通工具長達四、五小時甚或更長至七、八小時，此刻如果隨身帶有磁

Talking about Chinese chess, only understanding how to play chess and enjoy in it would feel its benefit and entertainments.

Let us talk about its fun per my experience of learning Chinese chess. I acquired Chinese chess since my childhood, and always hidden in blanket to play chess until one or two o'clock in the night before sleeping. Because of not putting in time and effort, I still don't master Chi-

nese chess, but only amuse it occasionally. Talking about fun for me, playing chess could spend time when nothing to do, taking a bus, and traveling long-distance by plane. If taking a traffic tool need time four or five hours, or even seven or eight hours, and mag-

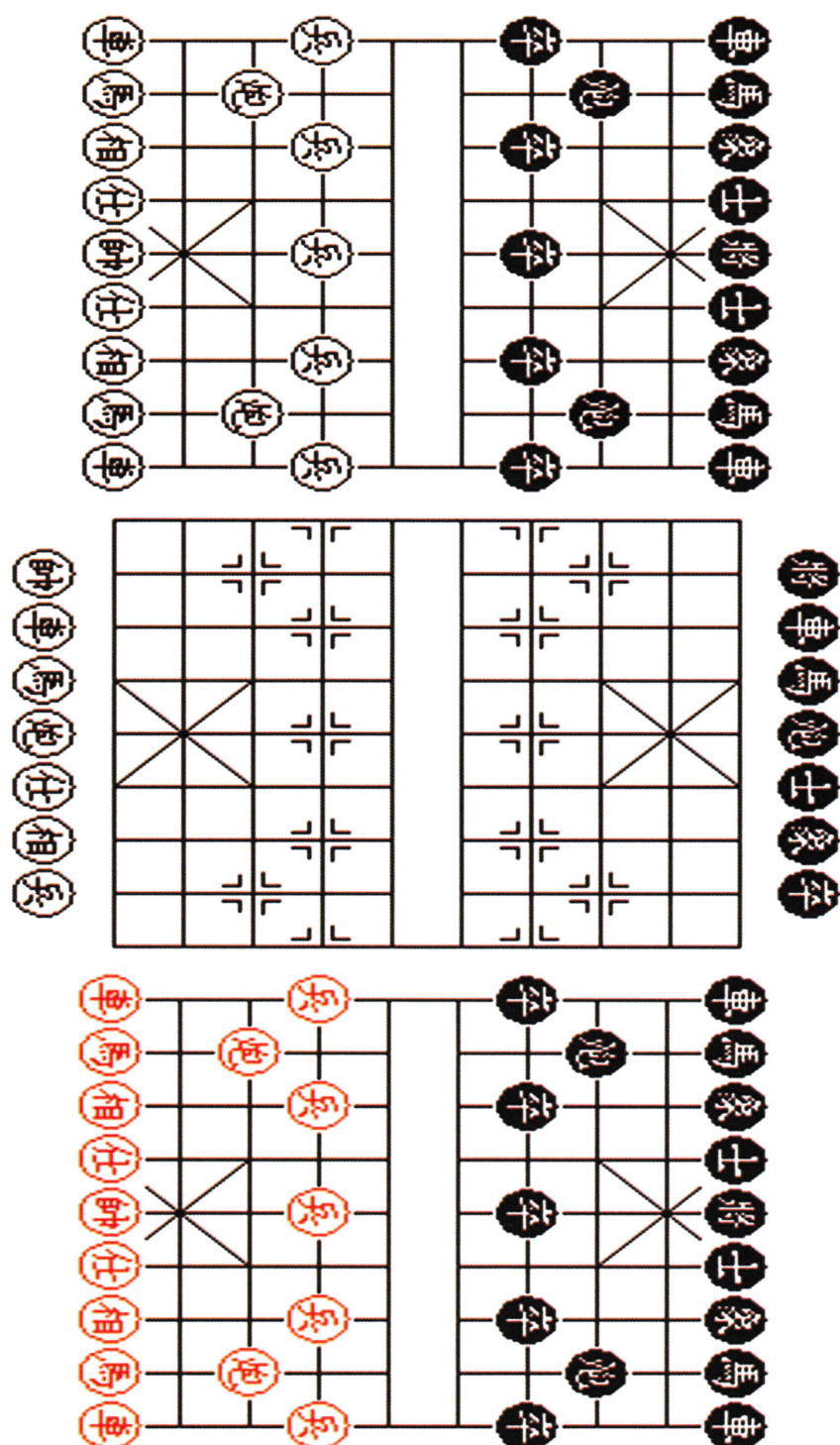


性的象棋，那可真是沿途最好的休閒工具。因為下棋要思考更要有耐心，如此才能把棋下好，也才能贏過一般普通會下棋的人。在現今資訊發達的時代，都可利用電腦與電腦下棋，更可藉此來檢定自己的棋力的最好辦法。而且與電腦下棋，不用擔心對方體力負荷，全看自己的體力、高

netic Chinese chess with you at that moment would be the best entertaining tool along the way. Playing chess need to think and have patience, then one would play well and win others. In prospering-information times, playing chess by computers would be the best way to check your

興，愛下多久、便能下多久，這應該是我
愛下棋的人最高樂趣，不但能玩，又能訓
練腦力，這難道不是人生一大享受嗎？

chess ability. Besides, you don't worry
about other's physical force if playing
chess with computer, and the time you play
depend on your physical strength and
mood. This should the funniest for me to
play chess, not only playing but also train-
ing brain. Could it be said the most enjoy-
ment for human life?



靜坐一隅

The Corner of Meditation

古人的靜坐環境可能是在高山流水之間，伴隨著飛鳥與浮雲。

我們或許可以師法古人，身處於虛無飄渺間，或開開車到海邊去作靜坐。

但是，我們大可以把自己家的一個角落，或在一間通風良好的房間裡、或在採光良好的陽台上，架設出適合靜坐的一席之地。

蒲團當然是首要必備的，而當選好一個軟硬適中的蒲團後，你就可以選擇一個適合的場地。

你不時可以隨興的把大自然拉到你家來。

放放冥想音樂吧！聽聽音樂幫助你放鬆。

你也可以選擇適合你的香精油點燃它，讓疲勞的身心解放一下吧！

Our ancestor might sit meditation among the hills and running water and they also were accompanied by some flying birds and floating clouds.

We may be able to learn from our ancestor and made ourselves sit within fog and clouds. Otherwise we may want to drive a car to the beach and then sit into meditation over there.

However, we may find a corner in our house; it may be a spot in a well-ventilating room or a spot on balcony with good natural light; then, you arrange a comfortable place to sit.

A cushion, of course, is the first essential. You could choose the proper place after choosing the cushion with exact hardness.

Anytime, you could pull nature into your house.

Play a meditative music! Listen to the music to help you relax.

You also may choose an essential oil and ignite it, and let your exhausted body and mind release in a short while.

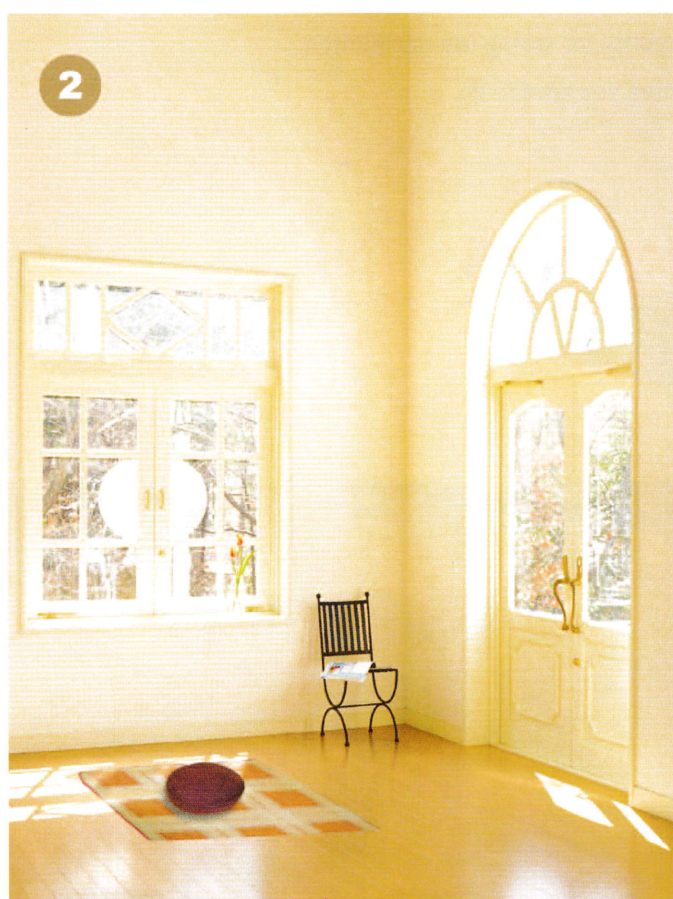




1. 寧靜的午後，在採光良好又通風的和室內作靜坐，也是一個不錯的選擇。

A peaceful afternoon, sit into meditation in a well-ventilating room with good natural light.

It is a nice choice.



2. 廣大舒適的室內一角，也可以把它佈置成適合靜坐的一隅，如果覺得地板較冷，可舖上一條墊子、放上蒲團，就可開始進入定境。

A comfortable and wide place in your room. You may arrange a corner good for sitting into meditation. Put a carpet on the floor if the floor is too cold. Then, put a cushion on the carpet and start your sitting.

3. 把靜坐的位置選在落地窗前，在出定入定的前後，都可看到美麗的窗景。

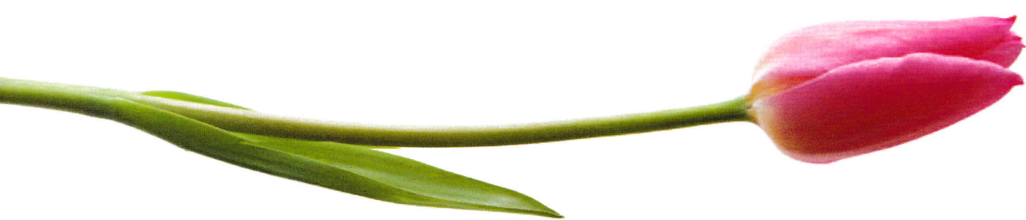
By a window; before and after the meditation, you are able to see a pretty view through the window.



4. 和室似乎是專門為靜坐而設的地方，只要有個蒲團擺上去就可以了。

Japanese mat-room seems to me is the best place especially for sitting into meditation.

You simply put a cushion on the mat that is the only thing you need to do.



5. 大可在自己的室內掛上一些輕紗，點個香精油，讓自己浸沉薰香中。

You may hang with gauze in your room; ignite essential oil; let yourself sit silently in the smell.





Beautiful house

優美家居



6. 剛下班回來想轉換一下心境，也可以直接在沙發上放個蒲團開始做靜坐。
Right after your daily work, you may want to switch your mood. Put a cushion on the sofa and then sit yourself right on it and meditate.

7. 在起居室裡作靜坐，聽冥想音樂。
Sit in the living room and hear the music of meditation.



Traveling in Europe An essay in Vienna

歐洲行腳

維也納隨筆

56

文 / Eric 譯 / Rack 版面創意 / 陽月 完稿 / 陽月

Article / Eric Translator / Rack Art / yang yue Layout / yang yue



八月初的凌晨五點，來到了音樂之都，維也納。凌晨五點，對大部分的人來說，是窩在溫暖被窩的時候，但對跨越半個地球，搭了十五個小時飛機才來到這裡的旅人來說，並沒有選擇權，飛機要什麼時候抵達，旅客只能無奈的配合。凌晨五點的維也納，陰陰的天色，清涼的空氣，與20多度的台北炎熱天氣相較之下，令人特別感到舒服。

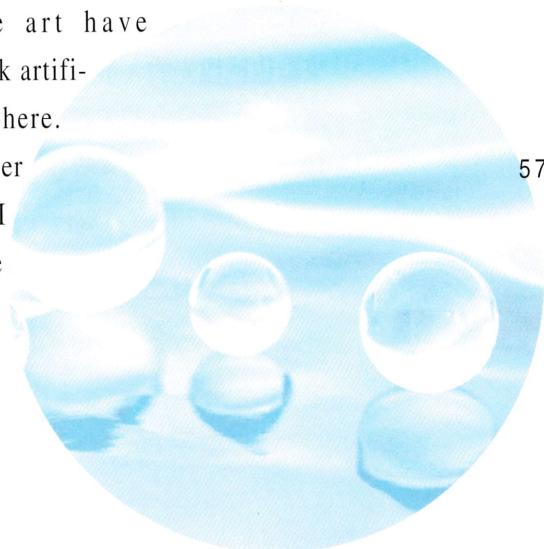
翻開手上的一本書，上面記載，在古代，維也納只是多瑙河畔一個只有幾戶人家的小村落。一千多年前羅馬人在這建立了一個軍事基地，才出現了城市的雛型。西元1278年統治奧地利七個多世紀的哈布斯皇室(Habsburger)，將維也納正式定為首都。17世紀維也納進行了大規模的建設，蓋了很多集華麗與藝術於一體的皇宮和宮殿。今日的維也納不但保有昔日的壯麗奢華，最主要的是許多有名的音樂家都曾在這生活與創作，莫札特、貝多芬、舒伯特、圓舞曲之父史特勞斯等都為這埋下了深深的藝術氣息。而今天，沒想到，佛法的因緣，讓我來到這音樂之都。

後聽朋友介紹，維也納是奧地利的首都，宗教上主要是信奉天主教，但最繁榮的第一區，在一條名為Friedrichsplatz的街上，則有一個由幾個佛教團體構成的街坊，在那裡有一間名為八爪魚的佛教書局，一間素食餐館，一間素食專賣店，一

At five o'clock before dawn on early August, I came to Vienna, the capital of music. It was the time for most people to sleep in the warm blanket at five o'clock before dawn, but a traveler who took fifteen hours to fly here didn't have other choice. The traveler has no choice to match with the schedule of arrival. Vienna, at five o'clock in the early morning, gray color of sky, refreshing air, under comparing with Taipei's 20 degree hot weather, let people feel so comfortable specially.

As I read a book on my hands, it recorded Vienna was a small village with several families beside the Danube in ancient time. After Rome built a military base one thousand years ago, then it appeared city's model. In A.C. 1278, Habsburger who dominated Austria over seven centuries, formally built Vienna as capital. Vienna proceeded a large-scale construction in the 17th century, and built a lot of gorgeous and artificial palaces. The present Vienna maintain the past's majestic and gracious style, besides, there are many famous musicians who have lived and composed here. Mozart, Beethoven, Schubert, and Johann Strauss who created the dense art have planted thick artificial atmosphere.

Today, I never thought I would come



個佛教中心，以及奧地利的佛教聯合（Austrian Buddhist Union）辦事處。在這以天主教為主要宗教信仰的國家，佛教能有如此不錯的發展，在發展之初，一定是不容易的。

抵維也納將近兩個星期之後的一個早上，在佛友Thomas的帶領下，來到了這個心嚮往已久的佛教街坊。Thomas是奧地利佛教聯合下的一個佛教協會主席，太太是台灣人，這次表演坊「敦煌美舞」到維也納演出，協辦單位就是Thomas的佛教協會（Austrian Buddhist Community）。

來到這個佛教街坊，感覺是特別的。法華經上說：「佛難得值，如優曇鉢羅華，又如一眼之龜值浮木孔。」生長在東方的人，在聽聞佛法與閱讀經書上比西方人來得有福報多了，因此在屬於天主教國家的維也納，有一個由當地人成立的佛教聯合，更令人感受到這份機緣的可貴。Thomas學的是日本的禪宗，他的秘書Eva學的是南傳的佛教，同事則有屬於藏傳佛教，佛教的各宗各派在這裡成就了不少因緣。這天來到這裡，是令人歡喜的。

維也納，其實不大，朋友常笑說它是個鄉村小鎮，但整個治安與巴黎比起來好了許多，市中心除了位於Kettenbrückeng/Naschmarkt的一個市集假日會聚集的人比較雜之外，走在其他地方，除了觀光勝地聖彼得教堂（Stephan）附近要稍微小心之外，你會感覺蠻舒服的。來維也納觀光的人很多，如果有熟悉的朋友介紹，通常會帶領到一家名為莎河飯店（Hotel Sacher）的咖啡廳，品嚐聞名一種

here due to Buddha Dharma.

Then I heard of my friend explanation that Vienna is the capital of Austria, Catholicism was the major belief, but the most flourishing first area is a street named 'fridihmark'. The street was composed by several Buddhist Group, including a Buddhism Bookstore named Octopus, a vegetarian store, a Buddhist center, and the office of Austrian Buddhist Union. Catholicism is the major belief in this country, but Buddhism can be developed so well, it must be very hard at the beginning of development.

After I arrived Vienna about two weeks, under led my Buddhist friend Tomas, I came to this Buddhism street I yearned for a long time. Thomas was a chairman of Austrian Buddhist Community of Austria Buddhist Union, his wife is a Taiwanese. For Dunhuang Aesthetic Dance was performed here this time, the assistance was just Tomas's Austrian Buddhist Community.

As we came to this Buddhist street, my feeling was special. The Lotus Sutra recorded, «It is very hard to meet Buddha-dharm, just as udumbara, or as a tortoise with one eye getting the hole of a floodwood.» Eastern people who learn Buddha dharma and read sutra got more merits than Western people. Therefore, it is very praiseworthy for Vienna to have a





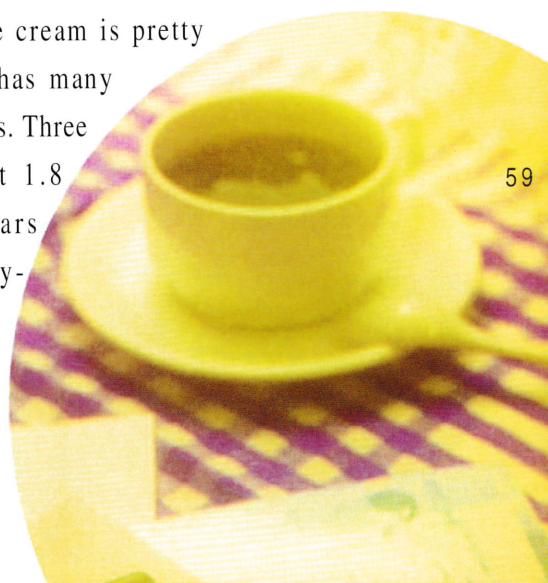
屬於巧克力的莎河蛋糕(Sacher Torte)，或者有空閒，則會帶領你到莫札特常去的咖啡館小坐，點一杯 Melonsch，所謂的維也納咖啡，過一個悠閒的午后。維也納的夏天，在街上最常看到的景象，是每人手上拿著冰淇淋邊走邊吃。冰淇淋，德文稱作EIS，維也納的冰淇淋便宜，口味多且好吃，三球1.8歐元(約台幣63元)，在聖彼得教堂與瑞士廣場(Schweden Platz)就有好幾家冰淇淋專賣店。9月的最後一天晚上，在一個地鐵站附近，看到許多人大排長龍在一家冰淇淋外爭著買冰淇淋，好奇的問了朋友，才知原來維也納幾家著名的冰淇淋店，一年只營業半年，十月以後天氣開始轉冷之後，這幾家冰淇淋店就不營業了，所以9月的最後一天，大家紛紛前去購買冰淇淋，否則接下來的幾個月，想要吃到多種類的冰淇淋，機會就少了。

素食的人，來到維也納會覺得很幸福，這裡的餐廳，幾乎都能點到素食餐，如果是到中國餐館，廚師也會很樂意特別幫你做素食的餐飯。但如果想吃道地的純素食，在維也納也可找到五家純素食的餐館，其中三家是台灣人開的，其中一家是屬於台灣小吃的素食，另有二家是奧地利人開的。

在維也納，行，非常方便，主要的大

Buddhist Union established by local people in Catholicism country. Thomas practices Japan Zen, and his secretary Eva practices Southen Buddhism, and her co-workers practice Tibet Buddhism. Different schools of Buddhism achieve different causes here. It was very pleasant to come here.

Vienna, in fact, is not so big. My friends always said it was a little town, but its public security is much better than Paris. Except that a holiday market located in Kettenbrückeng/Naschmarkt's gathers with more complicated people, and you need be more careful when walking around the Stephan Church, you will feel comfortable when walking in other places. There are many tourists in Vienna, if you have friends, you will be led to a coffee shop named 'Hotel Sacher', and to taste Sacher Torte made by chocolate. Or if you have spare time, you will be led you to a coffee bar where Mozart used to go very often, and order a cup of Melonsch, the so called Vienna Coffee, to spend a leisurely afternoon. The most familiar scenes in Vienna's summer, is that people takes ice cream and eat when walking. Ice cream is called EIS in German. Vienna's ice cream is pretty cheap, and has many flavor to taste. Three scoops cost 1.8 Europ dollars (about sixty-



眾交通工具有地鐵、電車以及巴士，為大眾提供非常便利的交通工具，一張1.5歐元(約台幣52.5元)的車票，在兩個小時內，可以搭任何的交通工具。

從Karlsplatz地鐵站出來，沿著一條名為K黼ntner街走下去，就是維也納最著名的觀光購物區。在這附近有著名的維也納國家劇院、聖彼得教堂等觀光景點。這條K黼ntner街曾有人開玩笑的取了一個外號，稱為砍人街。原因是這條街上賣的東西比其他地方都貴，簡直是砍人，K黼ntner的德文讀音剛巧又與砍人相近，因此就被一些人當笑話的取為砍人街。與K黼ntner街同樣有名的另一條觀光購物街名為「瑪莉亞救命街」。關於這條街的名字，有兩個傳說。據說一位叫瑪莉亞的女士，很喜歡購物，這條街上賣的東西尤其便宜，因此每次去逛街，總會買很多東西帶回，一天瑪莉亞再度去購物，當時正好打折，東西實在非常便宜，於是拼命的買，在旁的先生，發現情形不對，錢包裡的錢快沒了，於是喊：「瑪莉亞，救命啊！不能再買了」。另一個傳說，是從一位朋友那裡聽來的，她說：「當時這條街賣的東西與砍人街比起來真的是便宜很多，一位叫瑪莉亞的女士，一天來到這條街逛，因為便宜，一買就買很多，沒想到最後結完帳，東西實在太多，左提，右拿，都拿不動，於是就喊：救命啊！這條街，德文名稱是Mariahilfer Str.，翻譯成中文真的就是「瑪莉亞救命街」。沒想到維也納人也蠻幽



three

NT dollars).

There are several ice cream shops near by Stephan Church and Schweden Platz. At the last night of September, in a subway nearby, I saw many people waiting in a long line to buy ice cream in front of ice cream store. I curiously asked my friend, then knew some famous ice cream shops only opened stores half a year. While weather turns cold after October, these ice cream stores would not open. Therefore, on the last day of September, people went to buy ice cream. Otherwise, in the next couple of months, it would have few opportunities to eat different type of ice creams.

Vegetarian would feel very happy to come Vinnea. You almost could order vegetable meales in the local restaurant. If you go to Chinese restaurant, cook would also like to do vegetable food for you. But if you want to eat the real vegetarian diet, you can find five real vegetarian restaurants. Among them, three are owned by Taiwaness, one is of Taiwaness light repast, and the other two are owned by Austria.

In Vienna, the traffic is very convient. The main traffic in-





默的。

來到維也納，最感興趣的還是想了解當地的佛教發展情形。一天Thomas引薦我與佛教聯會主席Peter Riedl 博士見面，同席的還有其秘書。這次見面，主要是談如何將「敦煌美舞」介紹給奧地利人知道，讓他們透過一場佛教的舞蹈表演來認識佛教。談話中發現奧地利的佛教發展，似乎已有了很好的基礎。聯會每季出版有一本名為因果的德文佛教雜誌，聯會下有來自韓國、日本、斯里蘭卡以及台灣等的佛教團體。在維也納，來自台灣的佛教團體有佛光山、慈濟功德會以及開證長老的慈恩佛堂。聽慈恩佛堂的阿貴師姐說，奧地利的學生都要修學宗教課，佛教是其中一門選修的宗教課程。慈恩佛堂最近才協助佛教聯會負責一班中文的佛學課程傳授。真沒想到，奧地利政府對於宗教信仰如此的開明。當天與聯會主席Peter Riedl博士見面時，我們互贈對方一本佛教雜誌，象徵中文與德文佛教文化的交流。

在許多人的協助與幫忙下，10月5、6日，屬於東方的佛教表演藝術「敦煌美舞」在維也納的AKZENT劇院演出兩場，去觀賞的，除了華人之外，有近六成的觀眾是奧地利人。佛教協會主席Thomas演後來了一封信說：「敦煌美舞是一個集文化、藝術與宗教結合的演出，它給予西方人一個很好的機會去認識東方，尤其是佛教。它是一個值得推薦的演出，因為它表現了歡樂、投入、熱情與魅力，而且將佛教的理念帶給人們。」這次表演坊在歐洲的演出，可以說是順利成功了。

clude subway, streetcar and bus, that provide people very convient traffic. One 1.5 Euro(about 52.2 NT) ticket let you take any kind of traffic tool in two hours.

After walking out from subway exit of Karlsplatz, and walking along Karntner street, there is the most famous sightseeing shopping area in Vienna. And there are a famous Vienna National Theater and a Stephan Church nearby. People ever called Kärntner street a funny name 'Hacking Street'. The reason is that the goods saled in this street's shop are more expensive than other places'. It almost hack person, and the pronumciation of German Karntner close to 'Hacking'. Therefore, some people made fun of it to call 'Hacking Street'. The other sightseeing street the same famous as 'Karntner Street' is 'Marria Helping Street'. There was two legends about the name of this street. Allegedly, a woman called 'Marria', loved to shop very much, and the goods on this street were so cheap. Therefore, she always bought lots of goods when shopping. One day, Marria went shopping again, and the goods were really very cheap after discount. Then she bought them desperately, and her husband found something wrong that wallet's money would be run out, and shouted: 'Marria, help me! You can not buy anymore.' The other legend was said from one of my friends, she said,



11月維也納的天氣，已轉冷，有時最低溫還會降到零度，但想到佛法在西方的傳揚，這次能透過「敦煌美舞」的演出往前踏出一步，心是暖活的。



“This street’s goods were much cheaper to compare with Hacking street. One lady called Marria, went here to purchase goods. Because of cheap price, she bought a lot. But, after she paid up, the goods were too many for her to take. Then, she shouted : ‘Help me !’ ” German name of this street is Mariahilfer Str., and it is ‘Maria helping street’ in Chinese version. I had never thought that Viennan people are also so humorous.

Coming Vienna , the most interesting thing for me is to understand the condition of local Buddhism’s development. One day, Tomas introduced me to see the chairman of Buddhist Union, Dr. Peter Riedl, companying with his secretary. The purpose of this meeting was to talk about how to introduce ‘Dunhung Aesthetic Dance’ to Austria people, and to let them understand Buddhism by through a performance of Buddhism dance. I find Buddhism development in Austria seems to have a very good base from this conversation. Buddhist Union publish a German seasonly Buddhist magazine named ‘Cause and effect’, and also include Korea, Japan, Sri Lanka, Taiwan’s Buddhism Group under it. In Vienna, Buddhist group coming from Taiwan include Fo-Guang-Shan, Buddhist Tzu Chi Merit Society, and Ci-En Hall founded by Master Kai-Zheng. A-Gua said, ? All Austrian students need to study religion class, and Buddhism is one of religion optional courses. Recently, Ci-En Hall help Bud-





dhist Union to teach a Chinese Buddhism Class. Unexpectedly, Austria government is so liberal for religious belief. When meeting with chairman of Buddhist Union, Dr. Peter Riedl, we gave each other a Buddhist magazine to symbolize the interchange between Chinese culture and German culture.

With many people's helps, 'Dunhung Aesthetic Dance', the Eastern Buddhist performing art, was performed twice at Akzent theater, in Vienna, on October 5th, 6th. Besides overseas Chinese, sixty percent of the audiences were Austrian. The chairman of Buddhist Union Tomas mail a letter after performance: 'Dunhung Aesthetic Dance' is a performance to combine with culture, art and religion, it provide a good opportunity for Western people to know Eastern culture, especially for Buddhism. It is performance worth recommendation, because it expressed the joy, devotion, enthusiasm and charm, and gives people the Buddhist ideal. So this performance in Europe is pretty successful.

November's weather in Vienna has turned into cold, and lowest temperature was even Zero. But when thinking of Buddhism spread further by performance of 'Dunhung Aesthetic Dance', my heart was pretty warm.





玄奘大師 (29)

Master Xuan-Zang

玄奘大師的一生，完全的奉獻給佛法
為的是讓千萬眾生得到永恆的喜樂
現在，透過淺顯易懂的文字
加上豐富生動的故事情節
讓我們一同來瞭解大師波瀾壯闊的
生命樂章同時也更深刻的來體驗
真理、體驗 ----- 法

Master Xuan-Zang devoted his
life to Buddhism for all the human
beings. Getting the answer of life.
Getting the forever joy.

Now, from the simple words and the
fantastic stories.

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



29. 太宗駕崩

Tai-zong has passed away

皇宮的美麗花園裡，太宗與玄奘邊散步邊談話。

太宗對玄奘說：

當初邀你到玉華宮，本來只打算盤桓數日，沒想到與大師實在投緣，一住就是四個月，如今返駕皇宮，朕還是少不了你的相伴啊！

所以——朕已經為你在皇宮的北邊，特別興建了一座“弘法院”

這樣

你就可以日日為朕講經說法了

因為——

朕實在是太喜歡聽你講的佛理

玄奘說道：

那是因為陛下的善根深厚，才會如此深愛佛理啊！

太宗突然想到什麼高興的說：

對了

朕今天要供養你一件非常稀有難得的珍

In palace's beautiful garden, Tai-Zong and Xuan-Zang strolled and talked.

Tai-Zong talked to Xuan-Zang,

“My original intention of inviting you to ‘Yu-Hua’ palace was only to ask you to stay for a few days. Unexpectedly, we truly enjoyed the time we were together. And now it has been four months... Now, even after my return to the royal palace I still eagerly need your company. So, I have built for you a courtyard named, “Great Dharma” in the north of my palace. There you will be able to speak to me about the Dharma every single day, I really do love to listen to your words about the Dharma.”

Xuan-Zang said,

“It is the good seeds Your Majesty has sown in previous lives, that bring Your Majesty to love and appreciate the Dharma so much !”

Tai-Zong suddenly thought of something and happily said,

“Yes !

Today, I would like to offer you a very rare and special gift !”

Xuan-Zang also interestedly waited.

Just seeing Tai-Zong clapping,





物！

玄奘也有興緻的等著。

只見太宗一拍掌：

來人哪！

把早該屬於玄奘大師的東西拿出來吧！

聽聞侍臣遙應一聲：

是！皇上！

隨即進來一侍臣，捧進一襲看來極為珍貴的袈裟。

太宗接過袈裟道：

這領摩雲袈裟，可不是一般的袈裟所能比擬，不僅是價值萬金，最

“Guards!

Quickly bring the things that I wanted to present to master XuanZang !”

Immediately, one guard entered, and held up a robe so extremely valuable.

Tai-Zong took over the robe and said,

“This precious robe is matchless. Not only is it worth millions of taels of gold, What makes it really so invaluable is that —the making of it was a major effort of meticulous workmanship. No trace of the path of the needle and thread can be discerned. That’s why considerable effort and time were put in before its completion.”

Xuan-Zang nodded and replied, “It is indeed a marvel!”

Tai-Zong was more pleased to say, “The year before I sent for Master Dao-Gong from Su-Zhou and Master Hui-Xuan from Chang-Zhou. Those two well known Masters of great reverence, and they were both keen to have this robe; but I still felt that a “Good sword must belong to a great hero”. For this precious robe there is no one else than Master Xuan-Zang who is worthy of it!”

Ha, ha, ha, ha!

After saying, Tai-Zong personally draped the robe over Xuan-Zang. Xuan-Zang put his palms together and gratefully said,



特別的是——

由於製作精妙，完全找不到針線出入的痕跡。所以，是花了數年的織錦功夫才大功告成的！

玄奘點頭道：

確實不同凡響！

太宗更得意的說道：

年前朕曾經召見蘇州的道恭法師和常州的慧宣法師，他們都是名重一時的高僧，也有想得到此袈裟的意思。但是最終朕還是覺得，所謂“寶劍須佩英雄”，這襲名貴的袈裟，非玄奘大師莫屬啊！

哈哈哈哈哈！

太宗說罷親自為玄奘披上了袈裟。

玄奘合十感恩道：

願以此福田之衣，降盡一切煩惱之魔，方不負聖上如此厚愛之恩。

太宗聞言滿意的點頭，正待要發言，突然扶頭，身體搖搖欲墜道：

啊！

朕突然覺得頭痛欲裂，地轉天旋！

一旁之侍臣大驚來扶：

皇上

太宗虛弱的拉住玄奘的衣袖說道：

你今晚就別回弘法院，留在宮內為朕祈福吧！

玄奘憂心的點頭：

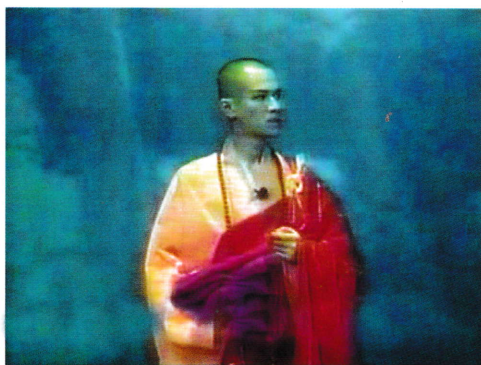
我會的

皇上安心

您請先回內殿休息吧！

“I wish I could conquer all the devils and all hatred with this Robe of Blessings. With it I could live up to your expectations, Your Majesty.”

Tai-Zong satisfactorily nodded after hearing, and was ready to speak. Suddenly, he touched his head with hanging body and said, “I suddenly feel so giddy. The heaven and earth are spinning”



The guard in the side came to support with fright, “Oh, Your Majesty!”

Tai-Zong weakly

pulled Xuan-Zang's sleeve, and said,

“I don't wish you to return to the temple of “Spreading the Dharma” tonight, Stay in the palace to bless me!”

Xuan-Zang anxiously nodded,

“Your Majesty, don't worry about it,

I certainly will,

You really should go back and take a rest!

”

Tai-Zong wanted Xuan-Zang to close more, then, felt sad to shed a drop of tear and said,

太宗又要玄奘更靠近，然後有些哀傷的掉了一滴淚說道：

如果我早點與你相逢，就可以作更多利益天下蒼生的善事了啊！

玄奘也真情流露的點頭道：

我懂！我懂！

玄奘說著也掉下了一滴眼淚，眼見皇上已陷入神志不清，被侍臣扶進了內殿。

過了一會，眾多淒厲的哭聲響起，只見太子李治淚流滿面的走了出來，對玄奘說道：

父皇駕崩了！

父皇駕崩了！

說罷跌坐在地，痛哭流涕，玄奘聞此惡耗，也跌坐合十，滿面清淚的唸起：

南無阿彌陀佛

南無阿彌陀佛

“I wish we could have met earlier in my life!

I could have been able to do more good things to benefit all beings!”

Xuan-Zang also sincerely nodded and said,

“I understand, I quite understand!”

When saying, Xuan-Zang also shed a drop of tear, and saw Tai-Zong falling in delirium and supported by guard to enter palace.

For a while, various chilly and sorrowful cries rose. Only Prince Lee Zhi came out with tears over his face, and said to Xuan-Zang,

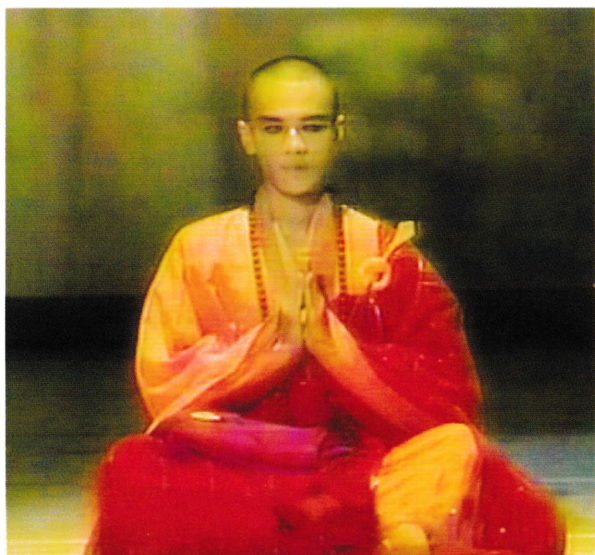
His Majesty has passed away!

His Majesty has passed away!

After saying, he fell down on ground, and shed bitter tears. While hearing of this bad news, Xuan-Zang also fell down and put his palms together, and chanted with tears over his face,

“Namo Amitaba

Namo Amitaba....”





A Traveler's Heart (3)

遊子吟

文 / 洪孟珠
Article/Ang, Beng-Choo

譯 / Rack
Translator/Rack

版面創意 / Cecilia
Art/Cecilia

完稿 / Cecilia
Layout/Cecilia



害人反害己

一個晴朗的星期天，一位素未謀面的阿姨和蔡叔叔來訪。原來她是蔡叔叔的原配夫人，也是媽媽的同鄉，剛從中國來。這位蔡嬌嬌是憑父母之命、媒妁之言與蔡叔叔成親的，她就是媽媽常說的蔡嬌嬌一號。蔡叔叔與蔡嬌嬌一號成親後一個月，就到新加坡來工作，由於不甘寂寞，常去跳舞。不久，又娶了一見鍾情的舞女為妻，她就是我們常見的蔡嬌嬌二號。婚前，蔡嬌嬌二號溫柔體貼，婚後卻愛慕虛榮，而且好賭成性，把蔡叔叔每個月辛辛苦苦賺來的錢花光，為了錢，兩人常常爭吵，搞得家裏雞犬不寧。因此，蔡叔叔隔三兩天就到我家避難一次。可是蔡嬌嬌二號還是迫到我家來和他大吵大鬧。後來，蔡叔叔為了不給我們添麻煩，決定每天都留在公司裏做超時，以避免與蔡嬌嬌二號衝突。經過幾年的晝夜拼搏，蔡叔叔的生意進展得不錯，也賺了好多錢，更偷偷地存了一筆為數不少的私房錢。於是，他就利用去中國做生意的機會，到家鄉探望蔡嬌嬌一號。回來以後，一直稱讚蔡嬌嬌一號賢淑節儉，常常思念，用盡了方法，好不容易才把她申請到新加坡來。

蔡嬌嬌一號長得比蔡嬌嬌二號漂亮、有氣質，說起話來柔聲細氣、慢條斯理，她通情達理、處處為人著想，她給我的第一個印象非常好。

蔡嬌嬌一號來新加坡的隔天，蔡嬌嬌二號就大發脾氣，到她家裏去吵了一頓，而且不允許蔡叔叔去看她。在蔡叔叔的極力爭取下，才能每星期兩晚到蔡嬌嬌一號家去，蔡叔叔為此常感內疚。蔡嬌嬌一號反勸他不要難過，能在一起就是福，不必太在乎時間的多寡，何況蔡嬌嬌二號已照顧了他將近十年，沒有功勞也有苦勞，蔡叔叔不應該傷蔡嬌嬌二號的心。她的寬容大量和關懷他人的美德，使蔡叔叔真心地愛她。蔡嬌嬌一號來了新加坡兩年後，為蔡叔叔生了一個兒子，使蔡叔叔樂開了懷。

蔡嬌嬌二號沒有生育，因此為了這事耿耿

The offender became a victim

On a sunny Sunday, an aunt and an Uncle Tai never meeting before came to visit us. The aunt who just came from China was the initial wife of Uncle Tai and my mother's countryman. The Aunt Tai married to Uncle Tai by the order of parents and matchmaker, and she is called No.1 Aunt Tai by my mother. Uncle Tai came to Singapore for working after marrying one month. Due to unwilling to endure lonesome, he usually went to dance. Soon, he fell in love with a dancing girl at the first sight and married with her. Before marriage, No.2 Aunt Tai was gentle and considerate. But she adored vanity after marriage, and gambled away all Uncle Tai's money earned hard every month. For money, they both always quarrelled and made a great disturbance pandemonium. Later, Uncle Tai decided to stay in office to work over time to avoid conflicting with Aunt Tai for not giving us troublesome matter. Through striving several years, Uncle Tai's business proceeded well and earned many money, and even secretly saved some money. Then he came to his hometown to see No.1 Aunt Tai by the chance of going to China for business. He always praised No.1 Aunt Tai virtuous and frugal after coming back, and frequently thought of her. Then, he use up all kinds of methods to apply her to come to Singapore.

No.1 Aunt Tai is more beautiful and temperamental than No.2 Aunt Tai, and speaks softly and lightly. She is understanding and reasonable and always thinks of others. So

於懷，非常抱怨，常常與蔡叔叔吵架，使蔡叔叔越來越煩，甚至害怕回到她那兒去。每當蔡叔叔該到她家時，總找藉口回去蔡嬌嬌一號那兒。蔡嬌嬌一號勸他不可以這麼做；可是，蔡叔叔卻不聽。起初，蔡嬌嬌一號以抵制的方法使蔡叔叔就範，那就是輪到蔡叔叔住在蔡嬌嬌二號家的日子，蔡嬌嬌一號就不收留他，結果蔡叔叔只好有些天住在蔡嬌嬌一號家，有些天住酒店。後來，蔡嬌嬌一號心軟了，不再趕走蔡叔叔。於是蔡叔叔每天下班後都回到蔡嬌嬌一號那兒。漸漸地，蔡叔叔每個月只到蔡嬌嬌二號那兒去給家用，其他時間都不去。不論蔡嬌嬌二號怎麼鬧，蔡叔叔都不理。蔡嬌嬌二號很生氣，她對蔡嬌嬌一號恨之入骨，一見面就罵蔡嬌嬌一號；可是蔡嬌嬌一號總是容忍她、避開她，從不和她爭吵。

在蔡嬌嬌一號生下兒子九個月以後的一個夜晚，蔡嬌嬌二號自殺了。據說她是用一條麻繩把自己吊死在廁所裏的。大家都很震驚，都責備蔡叔叔。好管閒事的寶珍姐則興緻勃勃地到處打聽事情的真相。

一天晚上，她帶來了驚人的消息：原來蔡嬌嬌二號覺得不除去蔡嬌嬌一號，蔡叔叔是不會回到她身邊的。於是接受了一群損友的建議，向降頭師求助，欲置蔡嬌嬌一號於死地。為了避免嫌疑，她要求降頭師讓蔡嬌嬌一號吊死在廁所裏。誰知人算不如天算，蔡嬌嬌一號是個虔誠修持的佛教徒，她慈悲為懷、寬容大量、心無邪念，而且每天早晚都持《大悲咒》呢。據說，《大悲咒》有辟邪的功能，它有如一面護身鏡，不但能使持咒的人百邪不侵，而且能自動地將別人加在持咒人身上的邪毒惡咒反彈回去。在這種情況底下，蔡嬌嬌二號當然自取其咎了。

自從蔡家事件發生以後，我對觀音菩薩和《大悲咒》的信心更加強了，念《大悲咒》已成了我早晚不可或缺的功課。早上如果沒念《大悲咒》，就好像缺了什麼；晚上如果沒念《大悲咒》，就睡得不好。當我念《大悲咒》的



she gave me a very good impression in the first time.

No.2 Aunt Tai lost her temper the next day No.1 Aunt Tai came to Singapore, and came to her house to quarrel, and prohibited Uncle Tai from going to see her. Under Uncle Tai fighting for, he could go to No.1 Aunt Tai's home twice a week, and felt guilty for this. On the contrary, No. 1 Aunt Tai persuaded him not to feel miserable, and told him that getting together is happiness, don't care how much the time, besides, No.2 Aunt Tai had merits No.2 for taking care of him near ten years, and Uncle Tai shouldn't harm No.2 Aunt Tai's heart. Her tolerance and caring others let Uncle Tai live her wholeheartedly. No.1 Aunt Tai gave birth to a son after coming to Singapore two years, and let Uncle Tai joy very much.

No.2 Aunt Tai took this thing to heart for she can't bear, and complaint very much to quarrel with Uncle Tai usually. And let Uncle Tai feel annoyed more and more, even fear to go her home. When Uncle Tai should go to her home, he always find an excuse to go back to No. 1 Aunt Tai. No. 2 Aunt Tai persuaded him not to do as this; but Uncle Tai didn't follow. At first, No.1 Aunt Tai didn't



時候，常常感覺到觀音菩薩就在身邊，心裏非常踏實和平靜。

誰是第八菩薩

時間過得真快，不知不覺，我念大悲咒已三年了。在一個清涼的夜晚，我睡在床上，恍恍惚惚到了一座古廟，這地方似曾相識，我老馬識途地走了進去。廟裏有許多菩薩的塑像，這些塑像都比人高。我慢慢地走過去，仔細地瞻仰。突然，有一尊菩薩從座上走了下來，很慈祥地拉著我的手問長問短，還告訴我：修行如細水長流，要鍥而不捨，才能成功。我感到很親切，也很開心，就順口問他：

“您是觀音菩薩嗎？”

“不，我是第八菩薩，你怎麼忘了？”他笑呵呵地說。

夢醒後，我匆匆忙忙地去找爸爸，把夢境告訴他，並問他誰是第八菩薩。爸爸聽了我的話，大笑起來：

“你以為爸爸是解夢專家？哪裡有什麼第八菩薩？聽都沒聽過！別胡思亂想，把夢境當真！你啊，天天念《大悲咒》，天天想著觀音菩薩，日有所思，夜有所夢。別把夢境當真，否則癡心妄想，會走火入魔的！”

我很失望，因為我不認識第八菩薩，爸爸

也不認識。我心裏雖然難

過，對於追查這件事卻

鍥而不捨。當天，

我打電話請教好

幾位法師，可

是他們都說

沒聽過第八

菩薩。到

了晚上，

我念《大悲

咒》時，突

然心血來潮

地想：“為什

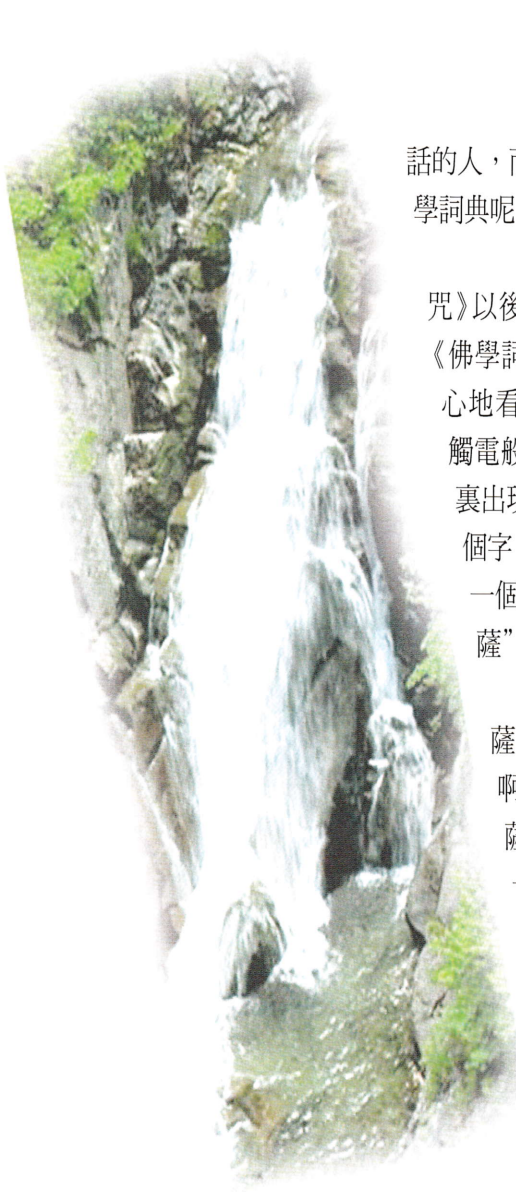
麼只請教會說

take him in when Uncle Tai should live in No.2 Aunt Tai. It resulted in Uncle Tai living in No.1 Aunt Tai and hotel some days. Later, No.1 Aunt Tai was soft-hearted and didn't expel Uncle Tai. Then, Uncle Tai all went to No.1 Aunt Tai's home every day after getting off duty. Gradually, Uncle Tai didn't go to No.2 Aunt Tai's home except for giving family expenses. In spite of No.2 Aunt Tai how to quarrel, Uncle Tai ignored it. No.2 Aunt Tai was very angry and hated No.1 Aunt Tai very much, and always condemned No. Aunt Tai when meeting. But No.1 Aunt Tai always tolerated and kept away from her, not to quarrel with her.

No.2 Aunt Tai suicided one night after No.1 Aunt Tai giving birth to a son nine months. It is said that she used one rope to hang herself in bathroom. Everyone was shocked and blamed on Uncle Tai. Sister Bao-zhen who likes to care others' matter inquired about the truth everywhere.

One night, she brought the surprising news that No.2 Aunt Tai considered Uncle Tai wouldn't come back to her side if not ridding of No.1 Aunt Tai. Then, she accepted a group of bad friends' suggestion to ask for Master Descending-head, and hoped to kill No.1 Aunt Tai. For avoiding suspicion, she asks Master Descending-head let No.1 Aunt Tai be hanged in bathroom. But people can't win Gods, No.1 Aunt Tai is a sincere Buddhist with compassionate heart, and great tolerance, and without an evil thought. And she chanted Great Compassion Mantra each morning and evening. Allegedly, Great Compassion Mantra has the function to counteract evil force as a protective mirror, not only let the chanting person resist all evils, but also let evil incantation au-





話的人，而不請教不說話的佛學詞典呢？”

於是，念了《大悲咒》以後，我很虔誠地翻開《佛學詞典》，一項一項耐心地看下去，突然我好像觸電般地跳了起來，詞典裏出現了“第八菩薩”這四個字，原來第八菩薩的另一個名稱是“除一切魔菩薩”。

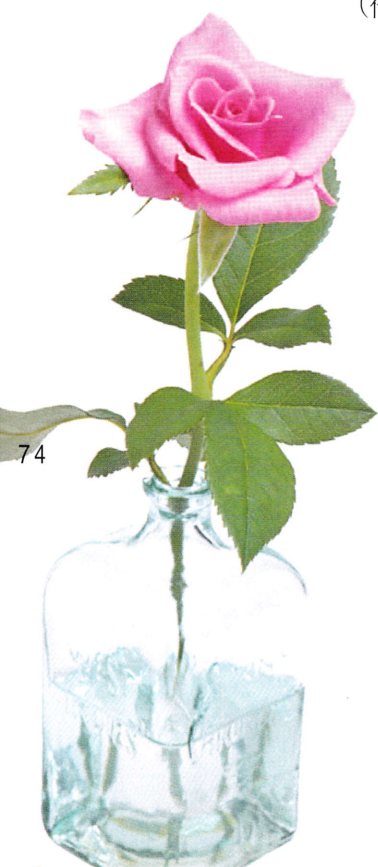
“真有第八菩薩啊，真有第八菩薩啊！是除一切魔菩薩。”我一面喊著，一面興奮地衝進爸媽的房裏。

爸媽看見我滿臉通紅，發瘋似地喊著，起初嚇了一跳，後來問明緣由，爸爸

才哈哈大笑地說：

“太好了，太好了！你與菩薩有緣，所以在夢中指點你。你要好好地修行啊！”

（待續）



tomatically rebound to other who released the incantation. Under this condition, No.2 Aunt Tai, of course, brought the bad result on herself.

After happening Tai-family's event, I have more confidence on Guanyin Bodhisattva and Great Compassion Mantra, and chanting Great Compassion Mantra became my need homework each morning and evening. If not chanting morning, I would feel lack of something; if not chanting evening, I would sleep not well. When chanting Great Compassion Mantra, I always feel Guanyin Bodhisattva beside me, and feel dependable and peaceful.

Who is the eighth Bodhisattva?

Time passed by so fast, unconsciously, I already recited Mantra of Great Compassion for three years. In a fresh and cool night, I slept on the bed, and went insensibly to an ancient temple, this place seemed to have seen before, and I almost knew how to get into. There were many Bodhisattva statues in the temple, and all of these statues were higher than normal person. I walked slowly to get into, and carefully looked at with reverence. Suddenly, a Bodhisattva walked down, and kindly hold my hands and asked me many questions, then also told me: "Practicing Buddha-dharma should go about something little by little without a letup, and always make steady effort, then you can success." I felt very warm and happy, so I asked him by this opportunity:

"Are you Guanyin Bodhisattva?"

"No, I am the eighth Bodhisattva, How can you forget about it?" he answer with



laughter.

After waking up from dream, I hurriedly ran to see father, and told him about my dream, then asked him who was the eighth Bodhisattva. After father heard my words, he laughter loudly:

"Do you think I am an expert of oneiromancy? How could it have the eighth Bodhisattva? I even had never heard about it! Don't wander and take dream as truth! You, recite Mantra of Great Compassion every day, and always think about Guanyin Bodhisattva. So you would dream what you think in daytime. Don't take this dream too seriously; otherwise, you would be possessed by

I was very disappointed because I don't know the eighth Bodhisattva, and neither did father. Although my heart was pretty sad, but never gave up to investigate this matter. At the same day, I called too many masters to ask about this, but they replied me that they never heard about the eighth bodhisattva. Until evening, as I recited "Mantra of Great Compassion", suddenly I hit upon a sudden idea, and thought "Why do I only ask the person who can speak? And Why not to ask Buddhist dictionary?"

Hence, after reciting Mantra of Great Compassion, I sincerely opened the Buddhist Dictionary, and read every item patiently. Suddenly I felt like be stroke by electricity and jumped up, dictionary appeared "the eighth Bodhisattva". Originally, the other name of the eighth Bodhisattva" was "Killing-all-devil Bodhisattva".

"There really has the eighth Bodhisattva! It is the "Killing-all-devil Bodhisattva". I shouted and excitedly rushed into parent's room.

When parents saw my face radish and shout out crazily, they were frighten at first, and asked the reasons, then father spoke smilingly:

"That is great! That is great! You have the relation with Bodhisattva, so she instructed you in your dream! You need to cultivate hard!"



作者簡介

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

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

Author Profile

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

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



(Mao) Scholars in the Sung Dynasty esteem Buddhism



(卯) 宋儒的奉佛



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版面創意/晏

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丙、宋明理學

中國經學，自西漢以降，已漸為陰陽五行，讖緯之說所滲入，儒家學說已漸變質，無復孔孟當時舊觀了。魏晉以來，清談之風，盛極一時，反觀儒家經學，日益衰落，雖北朝仍然沿採漢學，但終為南學所統。隋唐經學，雖屬干祿階梯，但自孔穎達等學者修撰諸經正義，多採南學之說，致使隋唐經學表面上地位雖甚尊崇，而實際卻反較兩漢經學更為刻板硬化，故此當時儒家已無可述的思想及人物。

反觀佛教，是時諸宗，義理紛陳，聰明才智之士，無不離棄儒學而歸心佛理，或投身佛門，或兼習佛學，使到研究佛學之風，一時大盛。而儒家中較有思想的學者，經自唐高祖至懿宗，歷凡九帝所舉行的儒釋道論難，各家學者紛紛學習對方學說，遂使儒者投入佛門，以儒學闡釋佛理，或以佛學解釋儒學，於是漸趨於儒佛調和之境。

而儒佛之調和，由來已久，自北朝徐遵明以一代大師，提倡專以本心為師之說，好學之士，爭相趨附。至顏之推著《歸心篇》，倡內外一體，儒佛一體之說，影響更大。隋代大儒王通，教授於河汾之間，門徒甚眾，所作《中說》，主張調和儒佛之說，亦給予學者莫大影響。由此可知，儒佛調和的主張，可謂淵源有自，而在唐代政府刻意提倡之下，更蔚成風氣，替宋明理學的開創製造了良好的歷史條件。

尤有要者，就是當時佛教發展至極盛之時，各宗義理均足以供給儒家學者珍貴的素材，作為充實其學說內容之

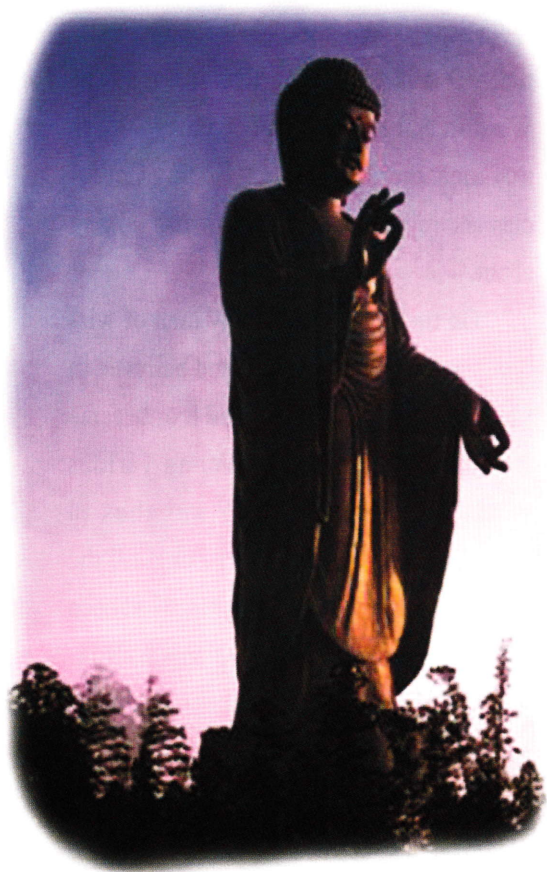
New Confucianism of the Song and Ming Dynasties

After the Western Han Dynasty, the Confucian doctrine was no longer the same as it used to be for it was mingled with the concepts of yin, yang and the five elements. Since the Wei and Jin Dynasties, the pure theoretical talk was all the rage for a time. On the contrary, the Confucianism was on the wane. Sinology was still used in the North Dynasty, but South Learning unified it later. The Confucianism was a stepping stone to official post in the Sui and Tang Dynasty. However, most Confucians used South Learning to interpret Confucian scriptures. Therefore, although the Confucianism looked highly esteemed, but actually it was more rigid than it was in the Western and Eastern Han Dynasty. So, at that time, there was no outstanding Confucian and representative view worth talking about.

On the other hand, many men of wisdom gave up Confucianism and believed in the Buddha-dharma, practiced it or became Buddhists in the rivalry among various sects. Buddhist research was thus in fashion. From Gao Zu to Yi Zong, all the nine emperors of the Tang Dynasty had been held the debates on Confucianism, Buddhism and Taoism. Scholars from different sects learned the theories of the others. That made many Confucians believe Buddhism and expounded the Buddha-dharma by Confucianism or explained Confucian-

資，以完成其「新儒學」。其中尤以華嚴、天台、禪等三大宗派，為佛家思想與中華文化糅合之偉大結晶，給予儒家莫大的影響。如華嚴宗提倡理事無礙、事事無礙的學說，認為一切差別事相，都是平等理性的顯現，一切差別法性相即互容，重重無盡，以此闡明世間法與出世間法不相衝突。其鉅子清涼國師澄觀，更每每引儒釋佛。及至宗密，繼承其說，作《原人論》，將儒家、道家及佛家各派別所說對於人生來源之理論，比較評論，認為儒道所見，亦是真理的一部分，這已為宋明理學創立先聲。

其《原人論》中引《俱舍論》成住壞空



ism by Buddhism. Confucianism and Buddhism then gradually became harmonious.

It had been a long time that Confucianism and Buddhism being harmonious. Master Xu Zunming of the North Dynasty advocated that the original heart is our only teacher. Every studious intellectual wanted to become his students. Return to the Heart that Yan Zhitui wrote had greater influence. He preached that the inner and the outer is a whole one and so is the Confucianism and Buddhism. Great Confucian Wang Tong of the Sui Dynasty gave lessons in Confucianism around the Fen River area and had many followers. The Middle Theory he wrote advocates blending Confucianism with Buddhism and also had great influence on the scholars. From this, we see that there were already people advocated to harmonize Confucianism and Buddhism since long time ago. And, under the purposely advocacy of the Tang Dynasty, it became general likes. That created good historical conditions for the new Confucianism of the Song and Ming Dynasties.

When the Buddhism was in its golden age at that time, every Buddhist sect provided Confucians with precious materials for helping them enrich their theory in accomplishing “new Confucianism”. The Huayan Sect, the Tiantai Sect--BZen Sect are great combination of Chinese culture and Buddhist views. They had great influence on Confucian. The Huayan Sect advocates that everything will be fine only if



四劫說以闡明世界之起源，影響所及，郡康節及朱熹對於世界成壞之理論，大體上全與此相同。至於《原人論》「會通本末」篇人中「稟氣受質」的說法，宋明理學家氣質之說，大概亦受其影響。尤可注意的是，宋明理學中程朱、陸王二派對立的學說，在《原人論》中已有數點開其先路。如「然所稟之氣，展轉推本，即混一之元氣也。所起之心，展轉窮源，即真一之靈心也」的「心氣對立」說，程朱一派即據此方面發展，而形成其「理氣對立」說；又如「究竟言之，心外無別法，元氣亦從心之所變」的「一切唯心」說，又為陸王一派所據，發展成「宇宙即是吾心」之說。由此言



之，則華嚴義理（尤其是宗密的學說）對宋

it answers to truth. It means all the distinctions of things appear in an equal rational way. They can always coexist with each other only they are not out of truth. That shows that there are no conflicts between worldly Dharma and unworldly Dharma. The great Qingliang national master Chengguan even cited the Buddha-dharma to explain Confucianism every time. Zongmi inherited Chengguan's theory and wrote Comments on Origin of Life. He made comparisons between and made comments on the theories of origin of life of Confucianism, Taoism, Buddhism and other sects.

Comments on Origin of Life quotes 4 Intermediate Aeons (aeons of the formation, aeons of its persistence, aeons of its dissolution, aeons of vacuity) of 75 Phenomena to elucidate the origin of the world. Even Jun Kangjie and Zhu Xi agreed his commentary on the formation and dissolution of the world. The theory about disposition of new Confucianism of the Song and Ming Dynasties was also influenced by the thesis of temperament in chapter The Whole Course of Comprehension of Comments on Origin of Life. And, In Comments on Origin of Life, we can see the clues to the opposing theories of Cheng Zhu and

Lu Wang in the Song and Ming Dynasties. For example, the theory of "the heart is opposite to the spirit" says, "Trace the origin of the spirit we hold and find that

明理學的影響，可謂甚大。

至於天台宗的講究修養身心之法，其學者亦每以儒釋佛，態度正與華嚴宗學者相同。中唐以後，天台學者梁肅所著的《止觀統例》，即曾影響到李翱《復性書》中性明情昏，必去昏復明的說法。論者以為，李翱不過以梁肅之意闡述《易傳》、《大學》、《中庸》而已。其後宋儒主敬主靜之說，亦未始與此無涉！

佛家各宗派中，對宋明理學所起的啟導促成作用最大及影響最為直接的，應推禪宗。自唐代禪宗南派崛興。主張「即心是佛」的頓悟說，一時風靡，及至宋明，



佛教幾乎皆以禪宗為主流。宋明理學家雖多與佛教對立，盡力闢佛，然其幾無不曾與禪門發生關係，而其學術思想之發展亦

it is the vitality. Ascertain the source of thoughts we have and find that they come from the mind.” According to this theory, cheng zhu developed the theory of “the logic is opposite to the spirit”. The theory of “all come from the heart” says, “In short, there is no Dharma outside the heart. Our vitality also comes from the heart.” According to this theory, Lu wang developed the theory of “the universe is just my heart” From this, we see that the doctrine of the Huayan Sect (especially the thesis of Zongmi) indeed had great influence on new Confucianism of the Song and the Ming Dynasties.

Tiantai Sect specially regards the ways of cultivating the body and mind as important. Their scholars also often interpreted the Buddha-dharma by Confucianism as the scholars of Huayan Sect did. The General Regulations of Dwelling of Mind that Liang Su, the scholar of Tiantai Sect, wrote was once having influence on Li Ao. That formed Li Ao's view “true nature dispels emotion and confusion and finally it will surely return to itself” in his book “Return to Real Nature”. The commentators thought that Li Ao merely borrowed the viewpoints of Liang Su to elaborate The Book of Changes, The Great Learning and The Doctrine of Mean. In the Song Dynasty, the Confucian theory about a peaceful conscience was also related to this.

Zen was the one which had most di-



終未能脫離禪理之範圍。這是由於禪宗不從事教相的鑽研，不陷於文字的束縛，單刀直入，徹求自己本心，以此為得大澈大悟的鍵鑰，這便是所謂「直指人心，見性成佛」。此種著重頓悟的修道方法，既直接而又簡明可信，與老子的守靜復相契合，與儒家的盡心知性又相調和。由此，中國的思想家，方始理解老子的理想境界，而儒教的義理，亦得以有所增益。至此，儒道二家思想，以禪為媒介，在內容上得以融合，而所謂宋明理學便是由此產生。

其次，禪宗既標榜「不立文字」，其作



風自以簡明脫俗為主，與老莊之虛無恬澹有相近之處，正足以救儒家學者受縛於文字訓詁之弊。故禪家風範，每為儒者所傾倒，而禪門大德，其言行能發揮禪宗精神面貌的，更足以為儒者取為他山藥石。宋

rect influence on philosophy of the Song and Ming Dynasties. The Southern Sect of Zen rose in the Tang Dynasty. Its theory of sudden enlightenment “the heart is Buddha” soon became a vogue. Zen was almost the main stream of Buddhism until the Song and Ming Dynasties. Most philosophers of the Song and Ming Dynasties had negative standpoint about Buddhism and tried everything to exclude Buddhism. However, they all had contact with Zen. The developments of their academic views were always involved with Zen. Why? Because the direct, simple and believable way of spiritual practice of Zen is compatible to Lao Zi’s thought “to keep serene” and harmonizes with the viewpoint “just devote all your energies, and one day you will realize what your true nature is” of Confucianism. Zen gets rid of the shackle of written words and don’t want people to be engaged in study of formalism. It encourages everyone to straightforward find one’s own original heart because it is the key to reach perfect Realization. That is to directly enlighten people’s hearts and makes them see their Buddha-nature. Since then, the Chinese thinkers started to understand the ideal state of Lao Zi. And, the doctrine of Confucianism was benefited, too. Through the media Zen, the views of Confucianism and Taoism then were able to merge in content. And, new Confucianism of the Song and Ming Dynasty then came into existence.

明理學家中，出身禪門或棲身禪寺的大不乏人，與此不無關係！而禪門之能吸引儒者的另一主因，應為禪門百丈清規之創立，論者每以百丈清規為佛教戒律與儒教禮樂的調和，而較拘泥於形式的儒家禮樂更自然、真摯。

柳宗元《百丈碑銘》所謂「儒以禮立仁義，無之則壞；佛以律持定慧，去之則

Moreover, Zen advocates not recording the teachings by written words. This simple unworldly kind of style is similar to simplicity of Lao Zi and Zhuang Zi's thoughts and helps Confucian scholars free themselves from shackles of written words. Many Confucians greatly admired the Zen masters, who brought Zen spirit

into full play, and followed their examples and therefore became Buddhists. Another important reason why Confucians started to practice Zen is Hundred Meters Precepts. It is the harmonious combination of Buddhist precepts and Confucian learning and is more natural and sincerer than formalistic Confucian learning.

Hundred Meters Stele Inscription of Liu Zongyuan says, "Confucians con-



喪」；程明道過定林寺時，見僧眾威儀，

trol their deeds to answer to virtue and mo-



並契清規，嘆為三代禮樂，盡在其中；又咸淳清規序所謂「吾氏之清規，如儒宗之禮經」；都足以証明歷代學者，皆以清規比諸儒家之禮制。然禪門清規既較儒禮更賦精神生命，其足以引動儒者傾心禪門，自不待言。

上述各點，「直指人心，見性成佛」的宗義，為儒、道所共通；禪家簡明脫俗的作風與道家虛無恬澹之風相若；及禪門清規與儒家相調和，所以禪宗乃佛教中最能具調和儒道、兼融並包的性質，而其亦以此條件，直接促成宋明理學之產生。此

rality by etiquette. If there is no etiquette, virtue and morality could not be developed. Buddhists maintain a tranquil mind and their wisdom by keeping precepts. If they stop keeping precepts, then they will not maintain a good state of mind and wisdom.” When Cheng Mingdao passed by Dinglin Temple, he saw the monks all followed the monastic rules and thus look dignified, he then praised that the moral codes of the past three generations were all included in Buddhist



外，禪宗語錄文字之雋永奇警，禪師機鋒之辛辣峻烈、清新奔放，有若天馬行空，足以予當時齷齪拘泥的儒者以振聾發聵、醍醐灌頂的作用，更是餘事而已！（待續）

precepts. The preface of Xianchun Rules says, “The rules of my family are like the etiquette of Confucianism.” Both of these two examples prove that the scholars of all the past dynasties compare moral codes to the etiquette of Confucianism. The precepts of Zen have more vitality than Confucian etiquette. It is self-evident that many Confucians plunge themselves into Zen.

佛光大學
（孔子）



孔子

The Zen doctrine “to directly enlighten people’s hearts and makes them see their Buddha-nature” has something in common with Confucianism and Taoism. The simple unworldly style of Zen is similar to simplicity style of Taoism. The precepts of Zen are harmonistic with Confucian learning. Therefore, in Buddhism, Zen has the greatest tolerance to harmonize Confucianism and Taoism. By these good conditions, Zen made a significant contribution to the appearance of new Confucianism of the Song and Ming Dynasties. In addition, the unconstrained insightful words of Zen masters did enlighten those formalistic Confucians.

(to be continued.)



虔心雕佛見如來

See the Buddha when sincerely carving
a Buddha statue

【佛教藝術】 Buddhist Art

—— 堅持根留台灣的佛雕藝術家陳敏峰

**Buddhist statue carving artist CHEN,
Min-Feng who insist keeping root in Taiwan**

文/圖片提供/郭麗娟 Text written & photo collected by KUO Li-chuan

譯/Rack 版面創意/小品 完稿/小品
Translator/Rack Art/Pin Layout/Pin



拜訪位於苗栗縣通霄鎮的「荒木藝術中心」時，只見陳敏峰和一群師傅正在討論一尊約兩層樓高木雕大佛的架構。坐定後，開口就問他：為什麼叫「荒木」？陳敏峰笑答：「這是乞丐發大願。全世界的木頭如果都刻完了，就不刻了。人要發大願，不然無法成大業。願既然發了，就要走下去。」四十多年來，陳敏峰和老師傅們就這樣一件一件刻著，幾十年前就在這裡，幾十年後希望也還在這裡因為他要把根留在通霄。

拜師學藝，發願根留通霄

陳敏峰，一九四七年生於苗栗通霄，小時候陳敏峰看著父親畫看板，耳濡目染特別會畫畫、做壁報，初中三年學藝股長都是他，畢業後導師一直鼓勵他讀復興商工，當年全省高職只有該校有美工科，且是第一屆招生，但鄉下小孩沒離開過家，一想要出遠門到台北讀書，嚇都嚇死了。父親想介紹他到一個在新竹畫國畫的朋友那學工筆畫，他也是不敢，後來便留在通霄拜師學木雕。

「若無割傷不會出師」，陳敏峰憶述隨呂昌錦老師學藝時，呂老師常掛在口頭上的話。早期拜師學藝都要住進老師家，從幫師傅倒茶、掃地？，學習做人處事的道理開始，並需歷經三年四個月的磨練，才能學得一技之長。外型粗獷的陳敏峰以本身的努力加上先天具有的藝術天賦，兩年便學成出師。

民國五十幾年，通霄雕刻正蓬勃發展，一個國民小學畢業生學成出師後，一個月就可賺三、四千塊，而當時老師的薪水不過六百元，陳敏峰說許多學木雕的年輕人因少年得志，錢留不住，總認為今天花光，明天再刻再賺就有了。「然而好年代過去了，時機不再，如今若要轉業，誰肯花錢請呢？」陳

While visiting “Waste Wood Art Center” located in Tong-Xiao Town, Miao-Li County, I saw Min-Feng Chen talking with a group of sculptors about the framework of a big woodcarving Buddha near almost two-floor high. After sat down, I asked him, “Why is it called “Waste Wood”? Min-Feng replied with smile, “This is the beggar’s big wish. I would have stop carving only when no wood left to be carved in the world. Man need to vow a big wish, otherwise, he is unable to achieve any great undertaking. Therefore, I need to go on once I vow.” During forty plus years, Min-Feng Chen and those old sculptors did the carving one by one. In either the past tens of year or the future tens of year, they want to keep the root in Tong-Xiao.

Learn skill from a sculptor and vow to keep root in Tong-Xiao

Min-Feng Chen, born in Tong-Xiao Town, Miao-Li County, in 1947. He used to see father painting billboard in his childhood, that made him became good at drawing painting and designing bulletin board. He in charge of the position as the class art-chief in junior high school for three years. After graduation, the tutor in the school encourage him to continue his study in Fu-Hsin Arts School. In those days, that was the only school having art designing department in all vocational high schools in Taiwan. Besides, it is the first time this school recruit students. However, that, to leave hometown, frighten the country boy who never leave his home to go to school in Taipei. Later, his Father intended to let him learn fine-brushwork





敏峰感慨說道。

提到木雕，三義的聲名總是比通霄響亮。事實上現在三義許多木雕師傅都是從通霄過去的。「通霄做木雕的幾乎都跑光了，有些轉到大陸，有些轉到三義去開店。我若不轉型，只有死路一條。」台灣凡事一窩蜂，大陸工資便宜就往大陸跑，三義木雕的名氣打響了，到那裡開個店成了理所當然的思考，陳敏峰卻反其道而行，「師傅都是十四、五歲就跟著我，如果我一賺到錢就跑了，他們要怎麼辦？」於是他決定繼續留下來。

講團隊合作是陳敏峰的生存之道。當初成立荒木為了要讓理想永續，實實在在地生存是相對重要的課題。陳敏峰不只耕耘荒木，二十多年前他也曾試圖要凝聚力量，希望將通霄的雕刻者組織起來，設置園區，傳承通霄的木雕文化。可惜未成功。「有人批評我，我答說乞丐要合群，組成丐幫才有力。光有人才，沒有資金，很難辦事。組成團體，才可能向政府申請經費，但有些人一看無利可圖，就興趣缺缺。」各彈各的調，達不成共識，陳敏峰也只有守住荒木，走自己的路。

國際知名的雕刻大師朱銘也是通霄人，和陳敏峰的老師呂昌錦是同門師兄弟，呂昌錦因擅長人像雕刻，所以陳敏峰在他門下也學得一手雕刻人像的好手藝。陳敏峰認為，朱銘之所以成功，正因為他找到並走出了一條自己的路。朱銘除了原本傳統文化的雕刻之外，成名之後的他只專注於兩大系列的開創：「人間」與「太極」。陳敏峰說：「朱銘最厲害的地方，就是把個人作品特色型塑起來，做一輩子，也就是『堅持』。」

生活修行展現佛國淨土

陳敏峰也堅持佛像藝術雕刻的路，從一九六九年正式成立荒木，他以專長的人像雕刻，

painting from his friend who drew traditional Chinese painting in Xin-Zhu. He was also afraid to go, therefore, he stayed in Tong-Xiao and started to learn woodcarving.

“No finishing apprenticeship if no incised wound.” Min-Feng Chen still remembered the words always spoken by his teacher, Chang-jin Lu. In early days, a pupil need to live in teacher's home for learning skill. In the beginning, to learn how to conduct himself from preparing tea for his teacher, sweeping the floor.....etc. Then, he can get the professional skill through discipline of three years and four months. Min-Feng Chen who looks plain, finished his apprenticeship within two years by his great efforts plus inborn art talent.

In Chinese fifties, Tong-Xiao was rising and flourishing. After one finishing his apprenticeship, a primary school graduated boy could earn NT\$ 3000-4000, and the salary of a teacher was only NT\$ 600 at that time. Min-Feng Chen said that many young men who learned woodcarving were unable to save any money that was because they enjoyed their success too much and tent to spend all their money today and tried to earn it back tomorrow. “However, the good old days was finished and it seemed never come back again. Today, who is willing to hire us even if we were willing to change our profession?” Min-Feng Chen sighed with emotion.

Once mentioned woodcarving, San-Yi is more famous than Tong-Xiao. In fact, woodcarving sculptors in San-Yi were moved from Tong-Xiao. “Most of the sculptors in Tong-Xiao went to other place, some in China, some open a store in San-Yi. Therefore, I must change myself

刻出一尊尊壽翁、觀音、彌勒佛，透過貿易商銷到日本，漸漸的他的好手藝受到日本人注意，許多日本佛寺透過貿易商向他下訂單。

陳敏峰回憶荒木剛開始為日本寺院雕佛像，他們看中台灣的工資便宜，由於日本佛教對於佛像的造型比例有嚴格規定，他們拿著圖要求照著做。「一邊買，一邊教」是日本師父與荒木合作的模式。直到一九七九年，台灣的法師也注意到他的佛像雕刻，也開始找他刻佛像。

三十多年雕刻佛像的經歷，陳敏峰表示，日本人強調精緻工法，台灣的法師則注重神韻內涵。接觸佛像雕刻，陳敏峰認為在世界宗教中，佛教是最能融合地方文化特色。佛教雖發源印度，但傳至西藏、泰國、韓國、日本、台灣後都各有風貌，影響所及的佛教藝術也是如此。

一般人雕刻佛像的心境如何？他無法體會，卻常思考：釋尊已涅槃兩千多年，為什麼他的精神至今仍在度化眾生？

佛像真能讓眾生借假修真，安定不安的心靈？若果如此，那麼雕刻佛像就不只是自己的興趣，還有一份責任在。

陳敏峰強調，從一尊佛像流露的神韻及表現的工法，便可瞭解一位藝術創作者的心靈。他也坦承，有時心情不好，雕出來的佛像就會走樣，這樣的體驗讓他深感「修行」對藝術創作者的重要。在雕刻過程中，除深入瞭解每一尊佛

otherwise there was no way to get out.” In Taiwan, everyone follow the fashion. For example go to China for cheaper labor otherwise open a store in San-Yi for its big name. But Min-Feng Chen did exactly the opposite. He said, “Every sculptor followed me since fourteen or fifteen years old, if I left them to make money, what should they do?” Therefore, he decided to stay in Tong-Xiao.

Group-cooperation is the way for Min-Feng Chen to make living. He founded Waste Wood is to make this ideal go on in the first place because he knew the real world is the real world. Twenty years ago, Min-Feng Chen not only run Waste Wood, but also tried to gather force via organizing these caving people in Tong-Xiao and install a special district for woodcarving culture. However, the matter was failed in the end. “Someone criticize me; I responded that it is more powerful for all beggars to get together and form a organized group. As it is difficult to do any major task without any fund, he decided to establish a organization and then apply subsidy from government. The effort failed because people had no interest on matters that seemed bring no profit.” Because of no common view with others, Min-Feng Chen kept run Waste Wood and went on his way alone.

The international famous caving sculptor Zhu-Ming was born in Tong-Xiao, and learned from the same teacher with his teacher Chang-jin Lu. Chang-jin Lu was skilled in portrait caving, so Min-Feng Chen has good skill in caving portrait too under his teaching. Min-Feng Chen consider that Zhu-Ming succeed in finding out his own way. In addition to engaging





菩薩的行願及其教理外，從初模到完成，皆經審慎思考，不但要求構圖堅實、刀鑿紋路流暢，更以虔誠的心，再三揣摩佛國淨土的莊嚴。「也許是將身心都完全融入其中，在雕刻佛像時，連面相也會跟著改變。」

在參觀國內許多佛寺名剎後，陳敏峰覺得台灣的佛寺缺乏整體性，也為求荒木的路更寬廣，於是陳敏峰又開始新的嘗試。稽顙的裝潢設計施工，這項業務佔荒木業績的百分之八十。陳敏峰表示：「西洋的天主教、基督教的教堂，外觀與內部都是相輔相成的，但台灣人喜用水泥，撐個三十年大概就風化了，若保護得當，尚可維持個一百年，再久很可能就變成危險建築物。反觀日本的佛寺多採複合材料，有木材、有瓦片、有石頭。瓦破補瓦，木朽換木，所以能長期保留原來建築的造型，歷久彌堅。」

問起他的抱負，他直接而肯定：「對通霄還有很多事要做，我的理想是將雕刻與傳統產業留在通霄。一方面把創作的流程教給下一代，另方面讓大家要到通霄才看得到這些文化藝術。」他認為在一個觀光區不能只有運作短暫的文化活動，必須要肩負教育性，如此不但從事的人可以維持生計，對下一代也才有交代。

陳敏峰說心如果和小孩一樣，永遠在想「我要做什麼」，絕對會長命百歲。「不管如何，都要往未來看，人要有這樣的鬥志！」

在通霄這個純樸的小鎮，「荒木」像是一個閃閃的發光體；無盡的樹木，在此雕刻成信仰，昇華成藝術。陳敏峰和老師傅們會一直在這裡，直到荒木。

in traditionally cultural carving, Zhu-Ming concentrate on the creation of two series after he became famous – “Man’s world” and “Tai-Chi”. Min-Feng Chen said, “The strongest place for Zhu-Ming is to set up the feature of his personal works, and all his life is to “insist on.”

Life of cultivation opening out the Pure Land of Buddha

Min-Feng Chen also insist on the path to carve Buddhist statue. Since he set up Waste Wood in 1969, he carved statue one by one such as Longevity-God, Guanyin, and Maitreya Buddha by his special portrait carving, and sold to Japan through trader. Gradually, Japanese noticed his good skill, and many Japanese temples ordered his works through trader. Min-Feng Chen remembered that Waster Wood carved Buddhist statue for Japanese temple in the beginning, and Japanese were attracted by Taiwan’s cheap labor. Due to Japanese Buddhism has a very strict requirement for the size, shape and ratio of a Buddhist statue, they ask me to do the carving on a single figure basis. “Buying and teaching” is the cooperation type between the Waste Wood and the Japanese buyer. Until 1979, Taiwan’s sculptors also noticed his Buddhist statue carving and began to ask him to carve Buddhist statue for them.

In his thirty-year experience, Min-Feng Chen expressed that Japanese emphasized on a exquisite skill and Taiwan sculptor paid attention to the expression. While touching Buddhist statue carving, Min-Feng Chen thought that Buddhist sculpture can blend into every local cultural the most in all regions. Although Buddhism originated in India, it had different local

feature when Buddhism spread to Tibet, Thailand, Korea, Japan, and Taiwan, and so as to other Buddhist art.

How is the mood when a common sculptor carve a Buddhist statue? He don't know what to say but keep thinking, "Buddha passed away over two thousands, why does his spirit could ferry beings till now? A Buddha statue could really let beings rely on it. Is that possible to use the false to cultivate the reality and to stabilize the uneasy spirit? If so, carving Buddhist statue is not only my interest but also a responsibility.

Min-Feng Chen emphasized that you can understand the spirit of art creator from the expression of Buddhist statue. He also confess the carved Buddhist statue will lose the original shape when he is in bed mood. The realization let him deeply feel "cultivation" important to art creator. During the process of carving, in addition to realizing each Buddha's wish and teachings, I also cautiously think, from initial mold to completion, not only require firm configuration and smooth lines but also try to fathom Pure Land's solemnity with sincere heart. "Maybe let body and mind completely blend into it, your face will change when carving Buddhist statue."

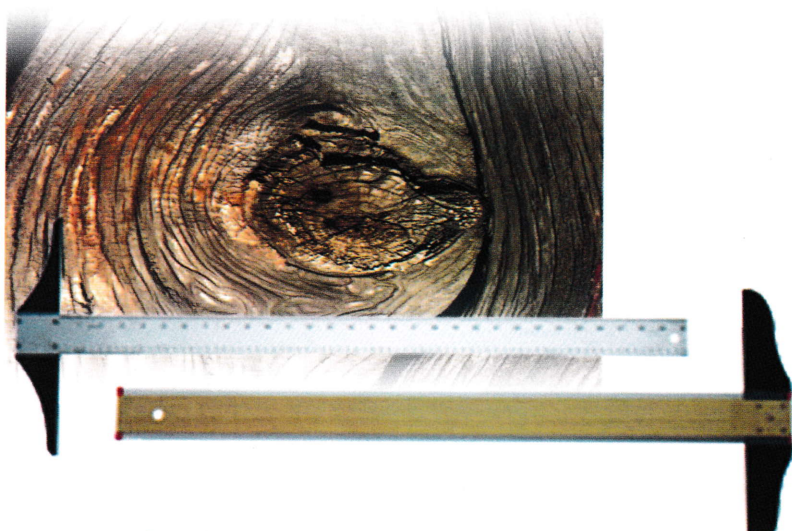
After visiting many temples, Min-Feng Chen feel Taiwan's temples are lack of entirety. Also for broadening Waste Wood, Min-Feng Chen started a new try – temple's decoration, design, and construction. This business is 80% of Waste Wood feat turnover. Min-Feng Chen expressed, "The exterior of western Catholicism and Christianity church match with its interior. And Taiwanese like to use cement, the temple will be weathering after

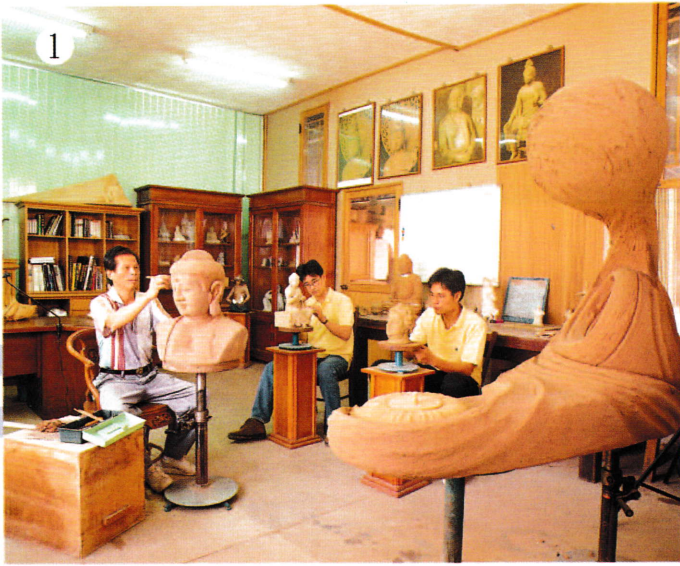
maintaining thirty years, or one hundred years under proper protection, then it would become a dangerous building for a long time. And Japanese temples almost use complex materials, including wood, roof tile, and stone. If roof tile is broken then repairing roof tile, and if wood is rotten then replacing wood. Therefore, the temper could keep its original shape unshakable and firmer as time goes by."

Asking about his ambition, he directly and firmly reply, "I have many things to do for Tong-Xiao, and my ideal is to let carving and traditional industry leave in Tong-Xiao. The one is to teach the next generation the creative process, the other is to let everyone come to Tong-Xiao to see these culture art." He considered that a sightseeing area not only operate temporary culture activities but also bear education. Thus, it can let worker maintain livelihood as well as response to next generation.

Min-Feng Chen said that if mind as child always think "I want to do what", then he absolutely live very long. "In spite of anything, one must have the will to look forward in the future!"

In the primitive small town in Tong-Xiao, "Waste Wood" like a flashing luminary; endless trees are carved to faith and sublimate to the art. Min-Feng Chen and his sculptors would always stay in here until no wood.





***** 圖片說明

***** Photo interpretation

1. 陳敏峰〔左〕認為雕刻佛像不只是自己的興趣，還有一份責任在，那就是把創作的流程教給下一代。

Min-Feng Chen (left) considered that carving Buddhist statue is his not only interest but also a responsibility that is to teach the next generation the creative process.

2. 陳敏峰表示，雕刻佛像時只要將身心都完全融入其中，連面相也會跟著改變。

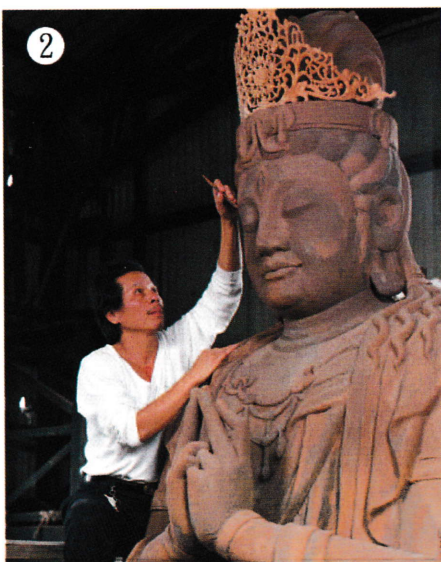
Min-Feng Chen expressed, "Let body and mind completely blend into it, your face will change when carving Buddhist statue."

3. 禪 自樂平生道，煙蘿石洞間，
野情多放曠，長伴白雲閒，
有路不通世，無心孰可攀，
石床孤夜坐，圓月上寒山。 — 寒山子

Zen Love the daily life; saw the smoke in wild
Passion seems wild; it flow in cloud
The road is stopped; the heart can't be reached
Sat silently in the night; the full-moon rise up the hill
— Han-Shih

4. 觀自在菩薩

The Avalokitesvara Bodhisattva





5

5. 大日如來
The Mahavairocana



6

6. 十一面觀音／本尊佛像現收藏於日本大應寺
The Avalokitesvara Bodhisattva with 11 faces/
kept in Japan right now

7. 維摩詰居士
The Devotee Vimalakirti

8. 普賢菩薩／本尊佛像現收藏於佛光山南非南
華寺普賢殿
The Samantabhadra Bodhisattva/ kept in
South Africa now

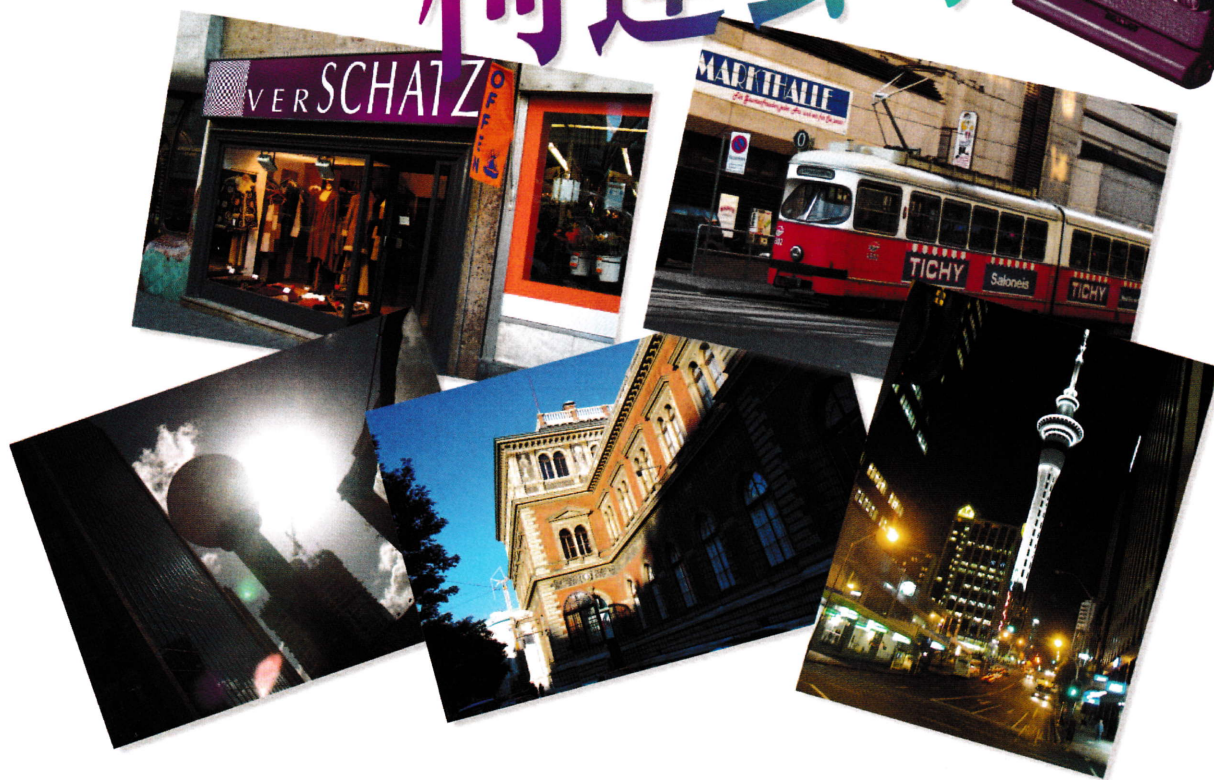


7



8

彩色軟片至尊 柯達公司



The Supremacy of Color Film - Kodak Incorporation

文 / 偉凡 譯 / 苑瑞盈 版面創意 / Chung 完稿 / Anne
Article/Wei-Fan Translator/R. Y. Yuann Art/Chung Layout/Anne



Kodak is color

柯達創始人喬治·伊士曼8歲喪父，自幼就在貧困中掙扎的孩子，長大後卻一手締造了譽滿全球的柯達公司，以照相感光材料發跡，關係事業的產品高達25000種以上，創造了一個橫跨全球的企業巨人。

成功之道

- 一、不畏困難，實現目標的精神
- 二、照相技術簡單化的夢想
- 三、不斷翻新的創意策略
- 四、步步為營的穩健發展
- 五、紮實精密的研發態度
- 六、深入人心的名稱構想

一、不畏困難，實現目標的精神

喬治·伊士曼8歲喪父，他和母親及兩個姐姐在貧困中成長，儘管經濟拮据，食不裹腹，但他的母親還是努力讓他繼續上學。直到20歲，他到紐約羅契斯特做銀行辦事員，年薪800元美金，家境才慢慢好轉。但他一生全副心思都努力於事業，成就

Kodak is color

The establisher of Kodak – George Ismann, lost his father when he was eight years old. He was struggling with the poverty during his childhood, but established the well-known Kodak Incorporation when he grew up. Starting from photographic paper, twenty-five thousand products are produced by his relative businesses. And this creates an enterprise giant who swept over the world market.

The Way to Success:

- 1.The spirit of trying to realize the goal without any fear for the difficulty and hardship.
- 2.Dream and ideal for simplifying photographic technique
- 3.The inventive policy which is constantly renewed and improved
- 4.Steadily and soundly develop
- 5.Rigorous and precise attitude for research
- 6.Idea for establishing title with deep impression

1.The spirit of trying to realize the goal without any fear for the difficulty and the hardship

His father died when George Ismann was only eight years old. Accompanied by his mother and two sisters, he grew in poverty. No matter how bad the financial condition was, his mother still let him go to school. The poverty of his family was not improved until he was twenty years old and served as bank clerk at Rochester



企業的光芒，卻也因此終生未婚。

二、照相技術簡單化的夢想

喬治·伊士曼20歲時，就喜歡玩相機，心裡一直有個夢想，盼望相機能像鉛筆一樣，不論老少每個人都能隨心所欲的使用。夢想，是學習最根本的動機。於是，沒有積蓄的他，開始從事研究照相乾板的製作。27歲時，也就是在1881年時，他把僅有的5500元積蓄創立了照相乾板製造公司，這就是柯達公司的前身，準備邁出改變照像技術史的腳步，使照像技術大眾化。

三、不斷翻新的創意策略

喬治·伊士曼一邊製造照相乾板，一邊仔細研究照相機的全部構造，傾全力要製造一種簡單的照相機。苦苦鑽研7年後，終於研製成一種小型的口袋式照相機——「柯達一號」。

此後，此種研究創新的企業信念，繼續不斷地為柯達作劃時代的突破，推出「袖珍型全自動照相機」、「立即顯相照相機」。

of New York, with annual salary of eight hundred U.S. dollars. He made every effort to develop his business and established the glorious enterprise. And because of this, he did not get married for his whole life.

2.Dream and Ideal for simplifying photographic technique

When George Ismann was twenty years old, he began to like playing the camera. He always had a dream and ideal to wish that the camera was just like a pencil and could be used conveniently by person of any age. The dream and ideal is the fundamental motivation for learning. Therefore, he, without any savings, started the study on how to make photographic dried plate. In 1881, when he was at the age of twenty-seven, he established the manufacture company for photographic dried plate using out all of his savings, fifty five hundred dollars. And this company was the old version of current Kodak Incorporation.

3.The inventive policy which is constantly renewed and improved

When George Ismann was working on the manufacturing of photographic dried plate, he also studied in details the structure of the camera, making every effort to plan to work out a simple camera. After seven years' hard study, he finally completed the development of a pocket-





四、步步為營的穩健發展

柯達公司善巧空制業務變動的步幅，成竹在胸的計劃，從容的發展多種新產品，掌握每一產品的壽命，以求得最大的利潤。尤其喬治·伊士曼從經驗認識到，某種類型照相機，若能長期銷售，就可盈利累累，但另一方面，也必須考慮到消費者玩膩某型相機後，減少軟片購買的傾向。所以，每隔一段時間的推陳出新，就變的非常重要。畢竟，相機與軟片具有彼此因果相生，彼此增益的密切關連。

五、紮實精密的研發態度

1969年柯達公司決定設計一種「即顯相機」，便開始了周密的研製過程。

首先，討論歸納出這種相機、軟片大致的有利特點：(1)方便 (2)廉價 (3)易操作 (4)品質效果的保證

然後根據這些要求，成立特別小組，分別進行規劃，最後，選擇最佳方案，便開始執行研製過程。

柯達公司投入一千多位研究員與大量資金，直到1973年才發展出所需要的彩色軟片與

sized camera — “Kodak No.1”. Thereafter, this kind of inventive idea continuously helped Kodak Incorporation to develop surprising product, such as pocket-sized and fully-automatic camera and instant camera.

4.Steadily and soundly develop

In order to make the greatest profit, Kodak Incorporation was specialized in the control of scope of business change. It had detailed plan to develop various new products step by step. It also knew well the life of each product. Especially, for George Ismann, he acknowledged from the experience that the company could make the great profit if some kinds of camera were in a good sale for a long time. He also acknowledged that the company must occasionally produce a new product, otherwise, the consumer might be tired of a certain type of camera, and had less desire for purchasing the film.

5.Rigorous and precise attitude for research

In 1969, Kodak Incorporation decided to design a so-called “Instant Camera” and started to proceed the rigorous process. Firstly, they summed up all the feature, required by this kind of camera, which include (1)convenient (2) cheap (3)easy to operate and (4) quality assurance.

Then in accordance with those requirements, they formed a special task force and began to make a plan. A best scheme was then selected and the manufacturing process was started.

A huge fund and more than one thou-



設備。

但柯達公司卻不急於上市，為了品質保證的金字招牌，柯達公司拿出巨大的魄力，做新產品的秘密測試，一口氣從加拿大多倫多到夏威夷，以一千多位職員分頭進行造訪，尋求試用家庭拍攝，累積了二萬張照片，以每個試用家庭一星期為限，收回相機，和試照相片，並紀錄下使用者的意見，而且事先簽好保密協定，直到即顯相機公開上市。「即顯相機」再次暢銷的結果，並又一次刺激其軟片市場，美國市場甚至呈80%的壓倒性優勢。

六、深入人心的名稱構想

「柯達」的名稱，是喬治·伊士曼深思熟慮的構思。他認為「K」字音到世界任何一個國家的發展都一樣，所以誕生了「Kodak」這個具有世界性的名稱。

佛法觀點

使照相技術「簡單化」的
夢想，創造了柯達
的企業

sand of researcher were thrown into this production line. In 1973, the required color films and equipments were developed.

However, Kodak Incorporation did not immediately put this new product into the market. They made a great effort to do the test secretly in order to keep the gold label of quality assurance. The test was that they dispatched more than one thousand of employees to visit different families which covered the range from Canada to Hawaii. The visited families were encouraged to test the product for one week freely and twenty thousand photographs were taken and accumulated. They then took back the cameras and recorded each user's opinion. Agreements were signed to maintain the secrecy until the Instant Camera was publicly put into market. This new product had a ready market which stimulated the film market again. In the U.S. they even had eighty percentage of superiority.

6.Idea for establishing title with deep impression

The title "Kodak" had been thought thoroughly by George Ismann. He thought the pronunciation of the "K" was the same over the world, so the title "Kodak" was emerged.

View Point of the Buddhist:

The dream and ideal that enables the photographic technique to be simple creates the Kodak's enterprise kingdom. The power of simplicity helps Kodak Camera to be popularized. The camera history is then rewrit-



王國。簡單的威力，幫助柯達相機大眾化，進而改寫相機歷史，創造了軟片的龐大市場。

為什麼「簡單」如此神奇？就如同禪宗的核心精神：「禪」者，單純的表示也。因為簡單，使人容易吸收，容易消化，容易使用，容易有親和力，容易有成就感，簡單的魅力，幫助我們認清問題的關鍵，然後將注意力集中在正確的位置上。唯有將力量放對地方，才能發揮以簡御繁的無比妙用，事半功倍的生產力。

畢竟，人腦受不了複雜的事物，要使企業投消費者所好，也使自己便於管理，「簡單」的禪宗心法，是個人乃至企業發揮力量的泉源。

「簡單就是力量」，佛法的成功哲學寫下了柯達的成功史！

ten and the vast market of film is created.

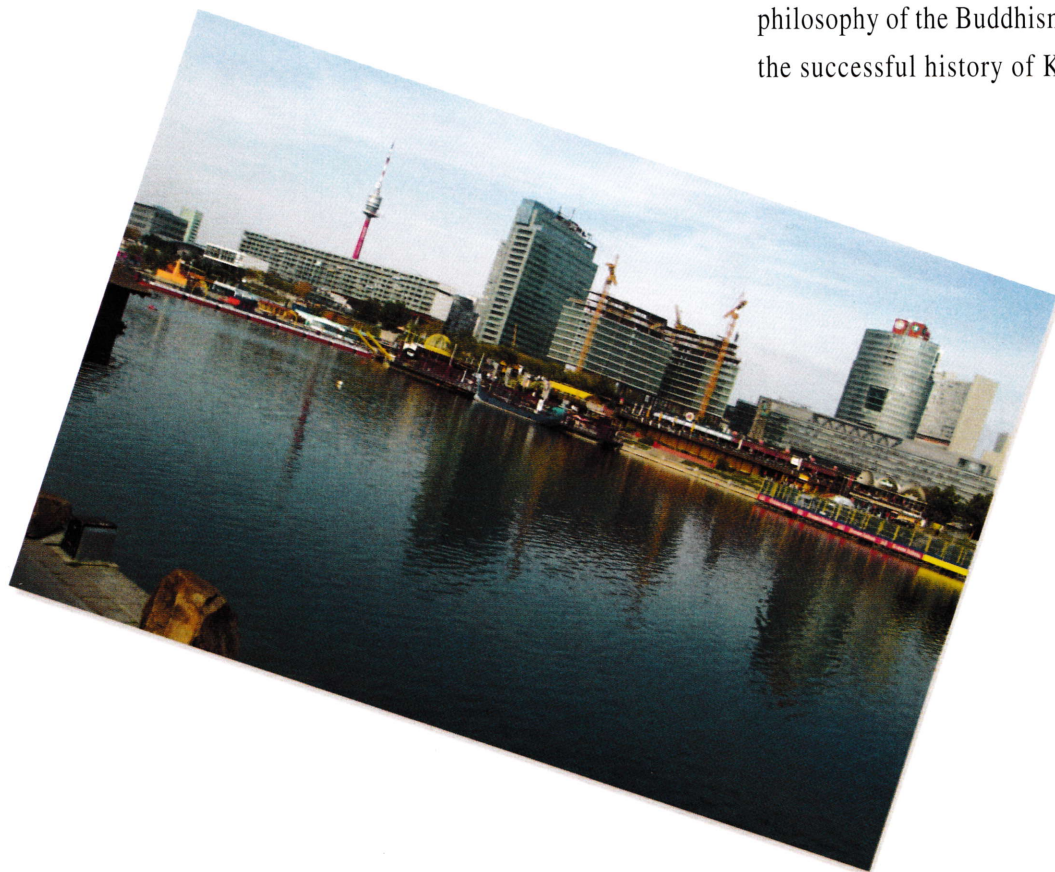
The power of simplicity is just like the spirit core of Zen Buddhism: "meditation". Because of its simplicity, one can easily absorb and digest its content. Also it possesses cordiality and is easy to use. When we use simple thing we will fell self-accomplished easily. Simplicity helps us to clarity the key point of the problem. Then we can concentrate our attention on the precise position.

By putting the power on the exact place, then one can elaborate the surprising effect of governing complexity by simplicity and get an affective producing power.

After all, one's brain can't endure the complex matters.

In order to let the consumer like the product, and let oneself manage things easily, the simplicity photography is the spring of power.

"Simplicity is the power" in the successful philosophy of the Buddhism and it also writes down the successful history of Kodak.



處處蓮花．處處歡喜

Wherever there are lotuses, there are joys

本期鍾愛主題：

Cherishing topic of this month:

瓶中的蓮花

The lotus in the bottle

愛蓮記

Note on the love for the lotus

蓮 出淤泥而不染 著清漣而不妖

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

中通外直 不蔓不枝

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

香遠益清 亭亭靜植

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

可遠觀而不可褻玩焉

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

蓮 花之君子者也

The lotus, the gentleman of the flowers

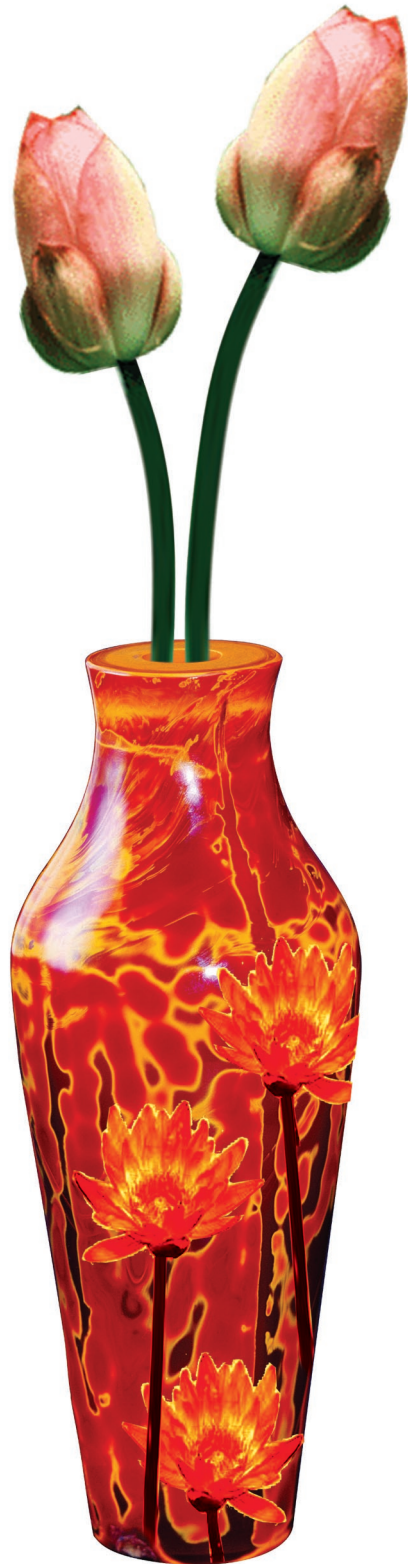
~~~ 周敦頤．愛蓮說

Chou Dun-Yi,

Note on the love for the lotus

















滿媽媽的願

Satisfying Mother's

Wish







我自認十分愛我的媽媽，但為什麼她不快樂？

有一天經由友人轉述，媽媽說：“我不要她對我好，只要不要給我臉色看就好”。一語驚醒夢中人，媽媽要不是錦衣玉食，山珍海味，她要的是精神上的支持。

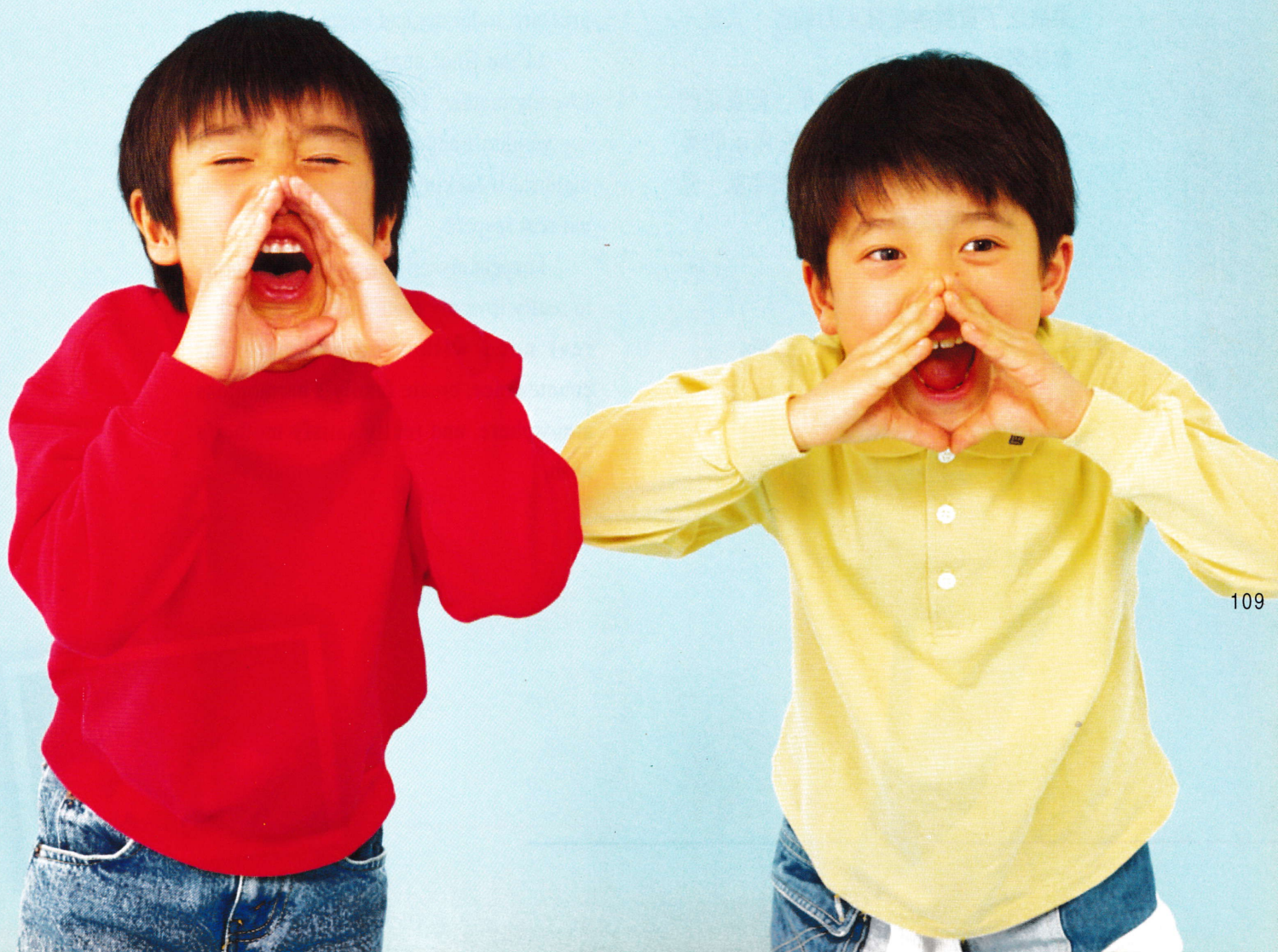
一直以為自己是愛她的，只要母親想要的即使自己捨不得吃，捨不得喝，捨不得用的任何物質，我都竭盡所能的“滿媽媽的願”，但這一切的一切並未換來她的快樂。反省自己是一個以孩子為中心的人，經常為孩子不聽話，責罵孩子，破壞家人的融洽，而且心情惡劣時，自己的惡形惡狀給予家人極大的壓力。

歸根結底，我並未真正愛我的媽

I think I love my mother very much, but why is she unhappy?

One day, I heard of my friend's statement of mother's words, "I don't her treat me so well, only don't give me bad complexion." One words wakes me up with a start. Mother does't need an extravagant life and delicacies, but she need spiritual support instead.

I always suppose I love her, as long as mother want anything, even I can't afford it for myself, I always do my best to satisfy mother's wish. But all of these can't let her joy. I make a self-examination that my life focus on children, and always blame children for them bad-behaved and destroy family's harmony. And my







媽，將心比心一切外在物質的豐厚，如果缺乏了實質內在真正的敬重，人是不會快樂的。

自我期許在我有生之年，要真正的愛我的媽媽，也就是傾聽她真正的需求，和顏悅色，創造家庭和樂氣氛，真正的“滿媽媽的願”。

wicked behavior gives my family extreme pressure under my bad mood.

In the final analysis, I really don't love my mother. I feel for others that person wouldn't be happy for externally rich material if lacking of substantially internal real respect.

I expect myself in my remaining years to really love my mother. And I listen her real need with kind and pleasant countenance, create family's harmonious atmosphere, and really satisfy mother's wish.







# 如何增進與鄰居的關係

## How to improve your relationship with your neighbor

文 / 小政 譯 / Rack 版面創意 / May 完稿 / Maple  
Article/Zheng Translator/Rack Art/May Layout/Maple

鄰居是最接近我們的人，如果能夠與鄰居相處的融洽，必能促進彼此的團結合作，達到守望相助互相幫忙的地步，所以宜與鄰居相處的好。

一則可以改善良好的居家環境，使自己的心情更加愉悅。

二則彼此多一份關心，增進居家的安全。

三則多一份了解，多一份溝通的管道，可以消除彼此的隔閡，亦可以避免不必要的誤會與煩惱。

Neighbor is the most person closed to us, if we can get along with our neighbor well, it would improve the corporation with them, and would attain the purpose of keeping guard and help for each other, so if we get along with our neighbors,

1. We can improve our living environment and make our moon more joyful.

2. It would offer more care for each other and improve the home's safety.

3. It would improve the understanding more, and also would eliminate the estrangement between each other, and also could avoid the unnecessary misunderstanding and worries.





### 如何增進與鄰居的關係

1. 從維護公共環境的整潔開始，處處為別人著想，不要帶給別人不方便。
2. 逢年過節送點小禮，可增進彼此的情誼。
3. 主動與熱忱的打招呼，每天相互見面時會顯得更愉快。

改善與鄰居的關係，是跳入社會的第一步，也是拓展自己人際關係的開始。



### How to improve your relationship with your neighbor

1. Maintain the public environment neatly clean in the beginning, and bear in mind the interest of other; do not cause other inconvenience.
2. Send some gift to other to improve each other relationship on New Year Day or other festivals.
3. To greet your neighbor on the initiative, so you would be more cheerful as you meet each other.

To improve your relationship with your neighbor, it would be the first step to society, and also would be the beginning of opening our relationship with others.





How to serve the Society?

如何服務社會？

Don't ask the society ever did anything for you but ask yourself that have you done anything for your society?

不要問社會為你做過什麼？要先問你為社會做過什麼？

文/小太陽

譯/小太陽

版面創意/陽月

統稿/陽月

Article/little sun Translator/little sun Art/ yang yue Layout/ yang yue

### 服務別人就是服務自己

假如A社會只有10個人，這10個人都只想服務自己，不願服務他人；那麼，每1個人，只能得到自己對自己的服務。

另外一個B社會，也只有10個人，這10個人不只是服務自己，也平等的服務其他人；那麼，每1個人，都能得到10個人的服務(其中1個是自己，另9個是別人)。

你說啊！兩相比較，是A社會的人會過得比較幸福，還是B社會的人會過得比較幸福？答案其實是相當顯而易見的。

### 孫文的智慧

中國的孫文曾說：「人生以服務為目的。」

### Serve Others is Serve Yourself

If "A" society has 10 men and every one of them think about serving himself only, then, every man in this society can only have 1 man for service and that is himself.

If "B" society has 10 men too, however, every man not only serving himself but also evenly serving others, then, every man in this society can have 10 men for service. (including himself and 9 others)





我覺得這是一句非常有智慧的話，因為，一個社會何止是10個人所組成，小者數十萬、中者百萬、大者千萬以上，如果社會上愈多人以「服務」為目的，而不以「奪取」為目的，那麼，這個社會必定愈趨淨化與祥和。

現代的都市社會，往往會出現以下問題：

噪音太大，怎麼辦？

垃圾桶旁邊太髒亂，怎麼辦？

人行道有違規停車，怎麼辦？

社區老人中心需要幫忙，怎麼辦？

如果是A社會的行為模式，那麼，以上這些問題，都是很難解決的。相反的，如果是B社會的行為模式，那麼，問題不大。

### 甘迺迪的名言

美國總統甘迺迪曾說：「不要問國家為你做過什麼？要先問你為國家做過什麼？」

同理，把句子中的「國家」代換成「社會」，就成了「不要問社會為你做過什麼？要先問你為社會做過什麼？」

社會問題林林總總，既然是大家所製造的，就要靠大家同心協力的來解決。

### 你可知道「全球青年服務日」是哪一天嗎？

答案是：每年的4月26~28日

全球青年服務日(Global Youth Service Day簡稱GYSD)是一個一年一度的全球活動，2000年4月由Youth Service America、Global Youth Action Network發起，另有31個國際組織、100多個國家共襄盛舉，致力於青年的志願社會服務。

這個國際性的組織希望讓「青年改變世界」，讓「服務」成為青年的新文

What you say! Comparing these two society, which society can make you feel happier? I thought the answer is quite obviously.

### The Wisdom of Dr. Sun Yat-sen

The Father of China, Dr. Sun Yat-sen said "The goal of life is serving others".

I think this saying is a wise one. A real society definitely has more than 10 men. In some case it has 100 thousands or 1 million or over 10 millions. Within this real society if there are more people willing to serve others and make "serving" as their life goal instead of "taking", then, this society will surely become more and more pureness and peace in nature.

In a modern society the following problems might happened:

The noise is too loud, what should we do?

The garbage can is too dirty, what should we do?

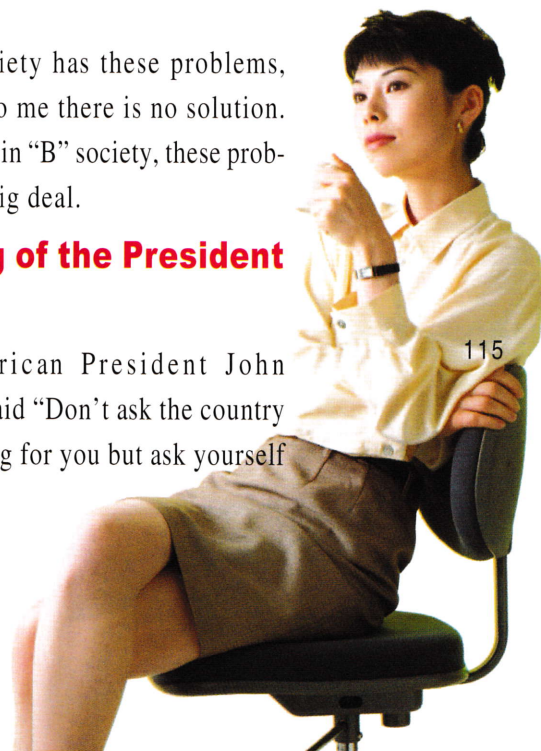
The sidewalk has too many illegal parking, what should we do?

The aged-center need help, what should we do?

If "A" society has these problems, then, it seems to me there is no solution. On the contrary, in "B" society, these problems are not a big deal.

### The Saying of the President Kennedy

The American President John Kennedy ever said "Don't ask the country ever did anything for you but ask yourself





化。這是一個相當好的社會趨勢，也與「孫文的智慧」與「甘乃迪的名言」互相呼應；而透過「全球青年服務日」的推廣，或許我們有機會實現B社會的理想。

### 服務社會的 3 H

一個人想要服務社會，建議要先擁有3H，才能把路走的又長又遠。

是哪3H呢？

A Good Heart, BA Warm Heart, BA Happy Heart

也就是愛心、熱心、開心！

因為，「心」是一切的根源。

### 太虛大師的教導

太虛大師曾說：「仰止唯佛陀，完成在人格；人成即佛成，是名真現實。」

換句話說，在太虛大師看來，佛陀出世在人間、成道及度化皆在人間，正是要解決人間現世的生活問題；佛教本來就是生活的佛教，而不是專為度亡的佛教。

佛陀的一生，其實，就是服務的一生；而菩薩道的六度萬行，其實，正是開展了一個全球最大、也是最早的社會服務業；而這個服務社會的模式，也就是本文一開始所說的：「不但服務自己，同時，也平等的服務別人！」

that have you done anything for your country?”

The same ideal, using the word “society” to replace the word “country”, then the above sentence becomes the following “Don’t ask the society ever did anything for you but ask yourself that have you done anything for your society?”

A real society always has numerous problems; however, these problems were made by its members. Therefore, these problems must be solved by its members together.

### Do You Know What is the Date of the Global Youth

### Service Day?

The answer is April 26~28

Global Youth Service Day (GYSD) is an annual global event organized by Youth Service America and the Global Youth Action Network, as well as a consortium of 31 International Organizations and more than 100 National Coordinating Committees that make the youth to work on the volunteer social affairs.

This international organization wishes “the youth can change the whole world” as well as make “service” becomes the new culture of the youth. This is a good trend for us and this trend coincides with “The Wisdom of Dr. Sun Yat-sen” and







“The Saying of the President Kennedy”.  
If the GYSD become more and more popular, maybe the society “B” will come to us one day.

### The Three “H” When You Serve the Society

If a man wants to serve the society, he had better having 3H in the first place.

What is the 3H?

A Good Heart, A Warm Heart, A Happy Heart

That is because the “heart” is the source of all things.

### The Teaching of Master Tai-Hsu

A Buddhist master, Tai-Hsu, said “I only follow the lord Buddha. I must cultivate my nature and make it perfect. A perfect man is a Buddha. This ideal is the reality.”


According master Tai-Hsu’s point of view, the lord Buddha was born in the real world; completed his cultivation in the real world; help others to cultivate themselves in the real world. The lord Buddha came to the real world for the goal of solving living problems. Buddhism is a religion for the real life instead of other purpose.

The whole life of the lord Buddha, in fact, is the life of service. Meanwhile, the life of all bodhisattva runs the largest and the earliest business of social service. This mode of society can be described as the society “B” that is “serve himself and evenly serve others”.

人成即佛成，是名真現實。  
仰止唯佛陀，完成在人格；







# Medicines Sans Frontiers 無國界醫生

文/小太陽 譯/小太陽 版面創意/雁 完稿/雁  
Article/Little Sun Translator/Little Sun Art/yen Layout/yen

「無國界醫生」獲頒1999年諾貝爾和平獎，肯定了該組織在提供醫療援助及呼籲國際社會關注危難社群的工作。

~ “Medicines Sans Frontiers” has received the Nobel Peace Prize in 1999 for their activities. This international award affirmed the contributions of MSF in medical treatment rescue and made the international society to notice the rescue of the victims.





## 無國界醫生是什麼機構？

「無國界醫生」成立於1971年，是目前全球最具規模的獨立人道醫療救援國際組織，每年來自40多個國家，超過3千名的志願人員，到全球80多個地區從事工作。

他們所派出的志願醫護人員和後勤人員會到受天災、戰亂、以及發生疫症的地區，為受害者提供緊急醫藥救援，也為一些醫療設施不足甚至完全缺乏的地區，提供基本醫療和手術、重建醫院和藥房、推動營養和衛生項目、並且培訓當地醫護人員。

無國界醫生的成員包括：醫生、護士、麻醉師、助產士、實驗室研究員、工程師、建築師、食水衛生專家、行政人員、財務人員、會計人員等等。

所有人員都是志願性質，他們貢獻其專業知識，平等的治療不同種族與宗教的人士，而且必須遵守無國界醫生的相關規定。

## 什麼是無國界醫生憲章？

所有MSF的成員同意遵守以下原則：

1. 無國界醫生的救援行動不分種族、政治及宗教，目標為受天災、人禍及戰火影響的受害者提供援助。
2. 無國界醫生嚴格遵守國際醫療守則，及堅守提供人道援助的權利，並保持中立不偏之立場。
3. 無國界醫生的志願工作者，同意遵守其專業操守，並堅守政治、經濟及宗教的中立立場。
4. 作為志願工作者，無國界醫生的

## What organization is Medicines Sans Frontiers/MSF?

“Medicines Sans Frontiers” was founded in 1971 and it is the most integral independent humanity international medical treatment rescue organization in the world. They will dispatch over 3000 volunteers (from over 40 different countries) to over 80 districts in the world each year.

They will dispatch voluntary doctors, nursing staffs and rear-service personnel to the district subjected to natural disaster, war and epidemic to provide emergency medicine rescuer for the victims. They also provide basic medical treatment and surgical operation, rebuilding hospital and pharmacy, spreading nutrition and hygiene, and training local doctors and nursing staffs.

Their members includes doctors, nurses, anesthetists, midwives, laboratory researchers, engineers, architects, drinking-water hygiene specialists, administrators, financing staff, and accountant, etc.

All members voluntarily work for Medicines Sans Frontiers. They come from different place, with different cultural background, but have the common objective, to assist those victims ravaged by war and natural calamities to break away plight.

All volunteers contribute their professional knowledge, and equally treat various racial and religious people. They must follow the provisions of Medicines



成員明瞭執行任務時自身所面對的危險，並且不會要求無國界醫生，作多於該組織所能提供的賠償。

### 無國界醫生的辦事處在哪裡？

「無國界醫生」的國際辦事處設於歐洲的比利時，五個行動中心分別位於：

1. 比利時的布魯塞爾
2. 荷蘭的阿姆斯特丹
3. 瑞士的日內瓦
4. 西班牙的巴塞隆那
5. 法國的巴黎

五個行動中心負責管理和監察全球 80 多個國家的援助項目。此外，全球亦設有 18 個分部（詳如附表），負責招募義工、籌款和推廣「無國界醫生」的工作。

### 無國界醫生怎樣展開救援工作？

無國界醫生的其中一個工作目標，是在發生緊急事故及危難時，提供迅速而有效的救援行動。

當有危難發生的時候，無國界醫生會在「第一時間」派出醫療及後勤人員到災區進行實地視察，並且評估救援性質、所需工具、物資、交通、後勤、以及當地政府的應付能力。

倘若決定進行救援，總部便會成立聯絡中心，迅速安排所需醫護人員、醫藥及器材等，並隨即組織隊伍及配備出發，而整個程序可以在很快的時間內完成；無國界醫生能在災難事故發生後的 48 小時內，以貨運飛機將有關人員和設備運抵現場。

經過多年的救災經驗，無國界醫生已有一套完善後勤支援系統；而特地為

Sans Frontiers.

### What is the Constitution of MSF?

All of MSF's members agree to honour the following principles:

1. MSF offers assistance to populations in distress, to victims of natural or man-made disasters and to victims of armed conflict, without discrimination and irrespective of race, religion, creed or political affiliation.

2. MSF observes neutrality and impartiality in the name of universal medical ethics and the right to humanitarian assistance and demands full and unhindered freedom in the exercise of its functions.

3. MSF volunteers undertake to respect their professional code of ethics and to maintain complete independence from all political, economic and religious powers

4. As volunteers, members are aware of the risks and dangers of the mission they undertake, and have no right to compensation for themselves or their beneficiaries other than that which MSF is able to afford them.

### Where are MSF'S Offices?

The international office of MSF is located in Belgium and the 5 action centers are the following:

1. Brussels in Belgium
2. Amsterdam in Holland
3. Geneva in Switzerland





| 服務地區    | 事蹟舉例                                                                                                             |
|---------|------------------------------------------------------------------------------------------------------------------|
| 歐洲 10 國 | 1999 年 10 月 15 日在挪威的諾貝爾和平獎評審委員會宣佈：「無國界醫生」為 20 世紀最後一位和平獎得主，而「無國界醫生」以諾貝爾和平獎的收益，成立基金以對抗被忽略的病症。                      |
| 中東 5 國  | 由 2000 年 11 月起，無國界醫生的救援人員，在巴勒斯坦西岸及加薩走廊成立 2 個醫療及心理康復中心，為飽受戰火和暴力影響的人民提供援助。                                         |
| 亞洲 25 國 | 2002 年 3 月 27 日阿富汗大地震，3 個無國界醫生的緊急醫療帳幕，1 天內收到 350 名傷者。                                                            |
| 美洲 16 國 | 2001 年 9 月 14 日無國界醫生致信美國總統：「……作為一個人道醫療救援組織，我們已經為準備妥當，在有需要時候協助救援 911。我們紐約辦公室的人員正在跟進貴國的需要，貴國如有任何求助，我們已經準備好隨時作出回應。」 |
| 非洲 28 國 | 南非現時有超過 4 百萬人感染愛滋病，是全球之冠，但當中只有少數人負擔得起昂貴的藥物。2002 年 11 月 29 日無國界醫生呼籲世界各國政府及撥款國家大幅增加愛滋病治療的項目。                       |

### 怎樣捐款給無國界醫生？

透過 MSF 的各國家辦公室，已使得線上捐款(利用網際網路)越加容易，想要捐款最好的辦法是直接連絡各國家辦公室(MSF 的國際辦公室與 19 個國家辦公室的電話、傳真、網址如附表)。

除了線上捐款外，許多國家辦公室也接受其他形式的捐款(諸如：支票、信用卡與直接轉帳)。同時，各國家辦公室也會舉辦一些籌款活動。

### 佛法觀點

眾生平等，萬物一體。

我們真的要給「無國界醫生」一個最熱烈的掌聲！

4.Barcelona in Spain

5.Paris in France

The 5 action centers are in charge of the management and inspection for over 80 countries. Besides, there are 18 divisions (see the attached appendix table) in charge of the works of volunteer wanted, fundraising and promoting of MSF's mission.

### How did MSF do their job?

One of MSF's works is to provide an emergency medical assistance. The rescue actions must be prompt and efficient.

When an emergency happened, MSF



因為，他們真的體現了菩薩精神  
無國界醫生所設計的緊急裝備，已能使  
醫療隊伍在抵達災區以後，立即展開搶  
救工作。

### 無國界醫生有哪些事蹟？

無國界醫生所服務的 84 個國家，其  
事蹟不勝枚舉，茲按時間序列，略舉數  
例如下：

而「無國界」這三個字，用的真是好  
啊！

因為

人與人的界限是虛妄的

甚至

人與其他有形或無形的生靈

其界限終究也是虛妄的

因為

當有了愛一切眾生的胸懷時

就如同西洋人佩因所說：

「世界是我的祖國，

全人類是我的兄弟，

行善是我的宗教。」

will send their team immediately. They  
will inspect and evaluate the situation,  
then, estimate the nature of the rescue,  
apparatus, resource, traffic condition, the  
backup, and the capability of the local  
government.

If MSF decided to do the action, a  
communication center will be set up by  
headquarter. The center will arrange the  
medical members, medicines and appara-  
tus in soon. Thereafter, the rescue team  
will be launched. The whole procedure will  
be finished within short time. It is pos-  
sible for MSF to reach the disaster area in  
48 hours by cargo-transport plane.

The experience of rescue was  
accumulated; MSF already had a wonder-  
ful system to do the rescue. Many special  
equipment were designed by MSF rescue  
team that made the team is able to do the  
rescue right after they reached the disaster  
area.

### What did MSF have done?

MSF serve 84 countries. Their actions  
are numerous. We give some examples as  
the following:







| Area                                    | Action                                                                                                                                                                                                                                                                                                                  |
|-----------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Europe/<br>10 countries                 | In 10/15/1999, the Committee of Nobel Prize in Norway announced "MSF received the award of Nobel Peace Prize for the last year of the 20 <sup>th</sup> Centenary". Meanwhile, MSF use the benefit from this award to found a foundation to rescue some sickness that been ignored.                                      |
| Middle East/<br>5 countries             | Started from 11/2000, MSF set up two medical and psychological centers around the west side of Palestine and Gaza Strip. The mission of it is to rescue the victims under the war and violence.                                                                                                                         |
| Asia/<br>25 countries                   | A major earthquake happened in 3/27/2002. Three urgent medical centers were set up. There were over 350 victims coming within a single day.                                                                                                                                                                             |
| N. M. & S.<br>American/<br>16 countries | A letter from MSF was sent to the president of USA in 9/14/2001. It said "As a humanity international medical treatment rescue organization, we are ready right now for the 911 tragedy. Our office in New York is looking forward to meet your needs. If there is any matter wanted, we are ready to make a response." |
| Africa/<br>28 countries                 | In south Africa, there were over 4 millions who infect AIDS. It is the number one in the world. However, most of them can't afford the medication. In 29/11/2002, MSF asked the developed countries to give medical subsidies to AIDS.                                                                                  |

## How to donate to MSF?

It is increasingly easy to do online donations with MSF through the national offices. It is always best to refer to your national office for donations. (Please see the attached appendix table and find 1 International Office and 19 country offices' TEL, FAX and Website).

In addition to online donations, MSF offices accept other forms of payments (such as check, credit card and cable transfer) many specific to their country. There are also other fundraising opportu-

nities raised through these offices.

## The Buddhist point of view

All living beings are created equal; all things are created as one.

We surely want to give the MSF a big and loud applause!

That is because they fulfilled the spirits of the bodhisattva.

Moreover, the words "SANS FRONTIERS" are just wonderful!

Because

The FRONTIERS between different



men is an illusion.

Moreover

The FRONTIERS between human beings and other living beings is an illusion in the end.

Because

When we have the “love for all living beings” in our heart

Things are just as a western philosopher had said:

“The whole world is my mother country”

“The whole human beings is my brother”

“The beneficence is my religion”





# 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 ~ born freely  
In every aspects of life  
Need to grow fully ~  
The happiness of growing  
Golden Lotus language publisher*

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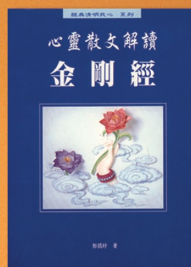
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2F, No. 154, Queen St Auckland City  
Tel: 649-3770127  
Fax: 649-3770129



## 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，看完了這本書，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.



## 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.



## 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！藉酒澆愁愁更愁！

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，不請自走！

A blade can't stop running water. Wine can't banish worries from the heart. 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!



# 發出一個善念

## Sending Out A Good Thought

美麗的星球、美麗的星際、美麗的星河  
宇宙與永恆 劃下了最璀璨的光亮  
芸芸的人們 走在擁擠的街頭 塵浮塵落  
街上的車子 孩子們的笑容  
鄰人與鄰人 漫無天際的口沫橫飛  
彼此間的熱絡 彼此間的隔閡  
人與人 物與物  
國與國 星球與星球 宇宙  
回到自己 穿梭在街上 生活在天涯若比鄰的空氣中  
每天所呼吸的 從這頭到那頭 無不息息相關  
無一不存在的真實性 我們的歡笑 我們的淚  
在彼此之間互動  
當我們許下一個願 發出一個善意的念頭  
彼端真的可以感受的到  
我們常走在街頭 街上瀰漫著歡樂與哀愁  
我們觸動得到 人們最真實的心  
發出一個善意的念頭 可以化解人與人的隔閡  
而人與人更趨於善意  
甚至在廣大無垠的宇宙





Beautiful stars, beautiful interstellar space, beautiful Milky Way  
The Universe and the Eternal, it lights up the most splendid light.  
Many people walk in a noising street; the dust goes up and down  
The street's cars and the children's laughter,  
One neighbor and the other keep talking without any limitation.  
A skin-deep enthusiasm and a rigid isolation happened at the same time.  
Person and person; matter and matter  
Country and country, star and star, the universe  
Return to self; walk on street; have a living within the atmosphere of far but  
near.  
Every breath in a day, from this breath to that, every breath has a relation  
with each other.  
The reality exists within every matter; within our laughter and tears.  
The interaction between us  
When we make a wish and send out a good thought.  
The other side could accept it as well.  
The happiness and sadness flowed  
everywhere on the street when we  
walk into it.  
We are able to touch people's real  
heart.  
Sending out a good thought can  
break down the isolation between  
persons.  
People tend to treat others with the  
good thought.  
It can even spread to the limitless  
universe.





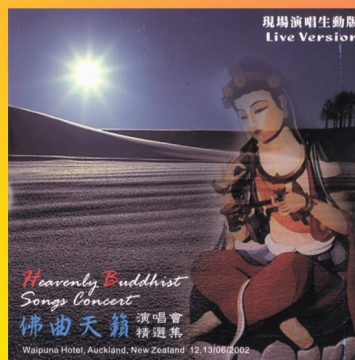
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# 跟著大師的腳步學習

生命需要深刻的學習  
生命需要深刻的感動  
全面精緻的活著  
跟著大師的腳步學習  
金色蓮花有聲出版  
全面而深刻的感動您的靈魂

Life needs deep learning

Life needs deep feelings

Living fruitfully

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Will touch your soul fully and deeply

## 【第一號作品 一代苦行高僧廣欽傳】 (No. 1 Work piece Master Guang Qin)

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！  
生命的热情發揮到極致，生命的昇華才有可能到極致。

After removing the robe, the deepest struggle, improvement and surpassing all shows; abnormal perseverance! Fury fighting power! Never give up from freeing from the samsara!  
The passion of life has burns to its tip, than will the improvement of life be able to reach its tip.

## 【第二號作品 敦煌寶卷舞劇】 (No. 2 Work piece The Treatise Of Dunhuang Caves)

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！  
來自內在的虔誠、來自內在的感動；  
最單純的心造就了最璀璨的敦煌，  
謹以音樂供養，謹以舞蹈供養！

Ah! Praise all Buddha and Bodhisattvas! Offering to all sentient beings!  
The happiness of our true nature is now dancing! The feeling of being free from the samsara is hard to describe!  
The sincerity that's come from our heart, the touch that comes from our heart; the most innocence heart has being stored in Dunhuang Caves, now offer through music, now offer through dance!

## 【第三號作品 密勒日巴尊者傳】 (No. 3 Work piece The Story Of Milarepa)

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，  
轉變成為一個精進的行者，一個偉大的覺者。  
真是驚天地而泣鬼神。

This drama illustrates of one of the historical master of Buddhism—the life of Milarepa.  
From a sad life, a childhood that's filled with revenge, and transforming to a earnest practitioner, a great enlightener. It really shock the heaven and earth, and saddens the gods and spirits.

## 【第四號作品 太虛大師】 (No. 4 Work piece Master Tai Xu)

是誰在呼喚？是眾生呼喚！呼喚菩薩的救度。  
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，面對自己所深愛卻常傷害自己的眾生；  
菩薩回報以原諒、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。

Who is calling? It is the call of all the sentient being! Calling out for the help of a bodhisattva.  
Who is summoning? It is the summoning of the compassion of the bodhisattva, travelling the whole life, without having any regrets and wanting.  
Way taught by the Buddha, completion depends on character.  
Facing misunderstanding, facing setback, facing the hurt cause by the sentient beings he love most; the forgiving and giving of a bodhisattva, unmeasured love, great compassion!  
This is real cultivation, being a real gentleman!  
Succeed as a being a human, than succeed being a Buddha, this is reality.

## 【第五號作品 維摩詰居士】 (No. 5 Work piece Vimalakirti)

整齣劇以2500年前的佛陀時代為背景，  
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，  
自在穿梭於人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、甚至變現為大帝的魔王，  
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。

This drama has its background during Buddha's time 2500 years ago. The design of the scene is filled with the royal cultural of ancient India, the drama illustrates a bodhisattva, whom transform into a merchant; Vimalakirti, how he used Samadhi and unbounded wisdom, travelling through the mundane and spiritual world, helping the poor, the weak, and teaching the dharma to save mankind, and the humorous, while deep conversation between the top ten disciples of Buddha, bodhisattva, even a devil that has transform into God, and important teaching regarding the way to cultivate and cultivate the heart.

## 【第六號作品 蓮花生大士】 (No. 6 Work piece Lotus Born Buddha)

一個從小在王宮長大，過著榮華富貴生活的太子，  
為什麼會毅然決然離開王宮，進入恐怖的屍陀林？  
一個出世的修行者，為什麼要遍學一切技藝？  
是什麼因緣，促使一位具德的聖者，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、西藏三種不同文化交織，將在劇中呈現。

A prince that grown up in the palace, living a wealthy lifestyle, why has he left the palace and move to a forest filled with corpse?  
A cultivator that has being free from the samsara, why does he still want to learn all skills?  
What is the reason that makes a holy person filled with merits, wanting to teach the skillful secret teaching to Tibet?  
This drama illustrates the life story of a cultivator that is born from a lotus.  
China, India, Tibet three different types of culture, are shown in the show.

## 【第七號作品 玄奘大師】 (No. 7 Work piece Master Xuan Zhuang)

有三藏法師之稱的玄奘大師，  
隻身橫越8000里的沙漠大沙漠，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，  
二十年永不停止的翻譯，為了遠紹如來，近光遺法，  
大師用生命刻劃了修行人的典範，  
這樣一個可歌可泣，堅毅不拔的偉大事蹟，  
足以做為後世任何想奮勉向上，  
為自己寫下豐彩生命樂章之人的榜樣與學習對象。

Master Xuan Zhuang is also a Tripitaka, alone travel across the Sahara dessert, going to India to collect the scriptures, spending 17 years, and from India brings back 657 sets of Buddhist scriptures. 17 years of hardship and suffering, not giving up and the process of obtaining the scriptures, and 20 years of not stopping from translating the scriptures, because of promoting Buddhism, and letting the dharma brings brightness, he has set an example for all cultivators. Such a great record that is filled with praise and determination, is enough to set an example for the future generation who wants to be filled with determination to further improve, and leaving a beautiful record, and also learning from it.



# 愛是宇宙的中心！

雖然用字不同，都在傳達人類最光輝的一面 —— 愛

中文：愛 英文：Love 德文：Liebe 法文：amour 日文：愛する 韓文：사랑하다 .....



”金色蓮花藝術薈萃”之三

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