www.glotus.com.tw

# 

March 2003 **3**月號 NO.123





## 藝

## 訊

### 即日起更改為網路發行電子報!



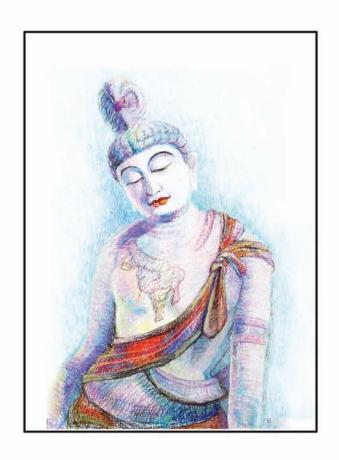




歡迎免費訂阅·下載!

網址: www.glotus.com.tw

#### 封面創作 About the Front Page



作 品:敦煌石窟の觀音

創作者: 周玉卿

**創作靈感**: 敦煌莫高窟45窟

**創作心情**:以虔敬的心情

畫出純淨的初心

 $W \;\; o \;\; r \;\; k \;\; : \;\; \mbox{The Avalokites vara in Dun-huang Caves}$ 

Artist: Chou Yu-ching

Inspiration: Dun-huang No.45 Mo-gao Cave

Mood: Within a sincere mood

Paint in the pure heart of the beginning

#### 2

## Golden Lotus

1993年創刊

2003年革新號

本 刋 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 遗散上方娩伽沙等諸佛世界 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

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

■北部流通處(Resaled in North Taiwan):

1. 佛教文物(Agent of Buddhism Articles)
光華堂(Guang-Hwa)
菩薩書院(YaBodhisatt)
菩提園(Bodhi-Garden)
圖光文物(Yuan-Guang)
妙莊嚴(Miaw-Juang-Yan)
親自在(Guan-Tzyh-Tzai)
浄光(Jing-Guan)

2. 書局(Bookstore) \ 寶之林(The Tree of Treasure) 文典(Wen-Shing) 遠大(Yeuan-Dah) 大成堂(Dah-Cherng-Tarng) 永業(Yeong-Yeh)

上揚(Shang-Yang) 輔大(Fuu-Dah) 天美(Tian-Meei) 金池堂(King-Chyr-) 一全(I-Chyuan)

3. 素食館(Vegetarian Restaurant)、茶藝館(Tea Shop): 佛緣(Cause of Buddha)(台北)

4. 超商(Supermarket) \ 妈咪超商(Mami Supermarket)、千水超商 (Chan Shanna Supermarket)

(Chan-Shuye Supermarket)

■中部流通處(Resaled Store in Middle Taiwan): 台中Taichung:常慈(Jang-Tsyr)尚圓堂(Shang-Yuang) 金應行(King-Ying-Harn) 承徳(Cherng-Der) ■南部流通處(Resaled Stores in South Taiwan):

■南部流通處(Resaled Stores in South Taiwan) 鳳山 Fan-Sheng:隨雲(Shyue-Yuan)

■全省直銷商(Distribution agent in Taiwan):

1. 北部直銷商(Agent in North Taiwan):

杏葉Shing-Hwa(02-27383970)

太極 Tai-Chi(02-27008637)

漢學 Hann-Shyue(02-25317746)

聚子 halm Snyde(02-23415963) 聚書園 Jiuh-Shu-Garden(02-27610641) 豐羽 Feng-Yeu(02-29293818) 名欣 Ming-shin(02-27598115) 臨豪 Lin-Haur(02-32964127) 立昇 Lih-Shenn(03-4373288)

2. 中部直銷商(Agentin Middle Taiwan): 漢麟 Hann-Lin(04-3271366)

3. 南部直銷商(Agent in South Taiwan): 巨柏 Jiuh-Bor(05-2310370) 徳聯 Der-Lian(05-5573646) 開元 Kai-Yuan(06-2389888) 華藤 Purple-Vine(07-3319707)

開元 Kai-Yuan(Ub-23898888) 紫藤 Purple-Vine(07-3319707) ●全省大専院校經銷商(Distribution Agent in colleges and Univ. of Taiwan): 史丹佛 stanford(02-22798937) ■國外經銷(Oversea Agent) 北美地區(North America):

■國外經銷(Oversea Agent) 北美地區(North America): 維約世界書局 New York world Bookstore (718)746-8889 洛杉磯世界日報圖書部 Los Angle World Daily(323)267-6972



舊金山世界書局 San Francisco World Bookstore(650)259-2063 香港九龍(Hong Kong): 結佛緣佛教流通處 九龍失沙咀漢口道57 號1樓 佛哲書舍(852)28952890 香港銅鑼灣摩頓台33 號灣景樓地下十方緣佛具商行(852)25483366 香港母環德輔道西237 號地下馬來西亞(Malaysia)吉隆坡地區(Kuala Lumpur): 淨心書坊 Jing Xin Book Centre (603-26980848) 文殊書局 Pusat Buku Mangusri (603-2019473) 菩提書局 Bodhi Book Centre (603-2387185) 白屋書局 White House Book Centre (603-2327412) 佛光緣滴水坊 (603-80246246) 泰國曼谷 (Thailand Bangkok) 妙香霽 Miao Hsiang Jae Vegetarian Restaurant(66-2-7140816) 與音齋素食林水殼火鍋城 Kwan-Imm Jae VegetarianRestaurant (66-2-2596466) 曼谷集成圖書公司 Chi Seng(Bangkok)Co, LTD(66-2-2226573)

#### ☆ 色 蓮 花 Golden Lotus





結構:完美的生命(=服務的人生)

標語:逐步的.耐心的.穩定的.修練成為一個完美的人。

座右銘: 內外雙美 才德兼備 快速改進 全面成功

#### 封面創作 About the Front Page

作品:敦煌石窟の 觀音

Work: The Avalokitesvara in Dun-huang Caves P.1



#### 憩愛 Kindliness

平靜的心情 Peaceful mind

彩虹的天空 The rainbow sky P.6



#### 愛心小詩 Love poem

原諒 Forgiveness

P.8

#### 智慧 Wisdom

優美散文解讀~ Decode the exquisite prose

金剛經 Vajra-Prajna-Paramita









#### 健康 Health

健康食品 Health food

蘋果的妙用 The extraordinary effect of apple

P.14

#### 世界觀 world view

獅城雋語 Singapore's Meaningful Words

又是雨季時分(一)

It's the rainy season again(1) P.20



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

Siogan: Become a perfect man stepwise, patiently and stably
Motto: Match Inner and outer beauty; combine talent and morality;

Contents

improve everything in speed; have the complete success



學術的世界 Academic World

佛教對中國學術的影響

The effect of Buddhism to

Chinese Academic World

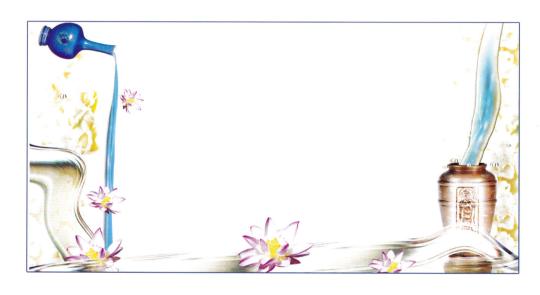
P.26



#### 本期專題報導 Special report

珍藏歲月展覽

P.36



#### 服務的人生 Life for Service

完美的生命=服務的人生

Perfect Life = The Life of the Service

能忍才能服務

Only be patient then can service

P.118



#### 廣告索引

122 儒齋

127 瀛湘靈芝資源

124 丙戊

果曦堂

紫金閣

十方緣

125 善福

敘緣齋

中華健康素食

126 滿寧

封底 風潮音樂

## 彩虹的天空

The rainbow sky



暗的大地在拂曉時分,射出 了第一道曙光,它是人類的 希望,萬物的慈母,曙光像支畫 筆,瞬間彩染了天邊的雲朵,紅 霞滿天,綿延不盡,火紅的太陽 從天邊冉冉升起,一道道的金光 揮灑十方,令天上的彩雲,更加 千變萬化,氣象萬千,是如此的 壯麗,是如此的美,壯闊的令人 讚嘆!

詭譎的世局,令人迷漫著不安的 心情,一切美好的事物,轉瞬間似乎 都將灰飛煙滅,無常似乎正在吞噬著 我們,迷惘的人啊!什麼才是光明的 希望,你看著我?我看著你?誰也不 知道明天是否依舊到來?

天空架起了一道美麗的彩虹,聽 說那是佛菩薩的故鄉,美麗的七彩, 象徵著慈悲的心懷,湧起的雲彩壯闊 絢麗,彷彿告訴我們:「孩子啊!不 要害怕,惟有慈悲,能夠化解災難! 惟有愛與原諒,能夠讓我們重生!」

是的!「惟有慈悲,能夠化解災難!」惟有愛與原諒,能夠讓我們重生!」多麼令人感動的開示,在這動盪不安的世間,願慈悲的心化解一切的災難,願愛與原諒,平靜我們的心情。

ark mother earth, before daybreak,

the first light of morning is shooting. It is hope of human kind and a loving mother of all things on earth. The first light is as a painting brush. It dyes the cloud in the sky into different colors all of a sudden. Red morning glow occupy the sky and extend to infinity. The flame-red sun slowly rises up. The golden light of the sun spread to ten directions and makes the clouds become more changing. The scene is so splendid, beautiful and amazing.

The world becomes so unstable and that makes people feel uneasy. All good things seem can be destroyed easily in a sudden. Ever-changing is eating us right now. Puzzled human beings, what is brightness hope. You look on me. I look on you. Nobody knows if tomorrow will come again or not.

A beautiful rainbow is across the sky. I have heard that it is hometown of Buddha and Bodhisattva. The beautiful seven colors are the symbol of a compassion mind. The rising clouds are so gorgeous. It seems to tell us that children, don't be afraid. Only mercy can make disaster disappear. Only love and forgiveness can make us rebirth.

Yes! "Only mercy can make disaster disappear." "Only love and forgiveness can make us rebirth." These are two touching saying. In this turbulent world, wish the power of mercy can release all suffering. Wish love and forgiveness make our mood in peace.

#### **愛心小詩~** Little poem of love ~

## 原諒

#### 不 管白天與黑夜 不管太陽與星星

你可曾見過永恆的仇恨 你可曾見過不老的生命 世上沒有永不凋零的花朵 你看那無常迅速 你看那國土危脆 生命的花朵已在凋零 怎能再容忍五毒的迫害

一切的一切都是學習的過程 原諒是下一次重逢的起點

你我本是同根生 相煎何必太相急 你我本無怨和仇 只因五毒迷惑生 水火本同源 了了無分別 一切的包容 蘊涵著無限的生機

生命是喜悅的光輝原諒是重新的開始

回到源頭 回到起點 回到生命的本源 啊!原諒!再原諒! 原諒每一個對不起我的人 因為選擇原諒 生命得以重新開始 因為選擇原諒 可以成長的更迅速

台基

放下! 放下! 再放下!

文 Article/ Xiao-Sheng

譯 Translator /Bill

美編 Art Design / Sheng Yen

#### Forgiveness

o matter day or night No matter sun or stars

Do you ever see an eternal hatred? Do you ever see am ageless life? There is no ever-bloomed flower in the world Be aware the fast ever-changing Be aware the brittle mother land The flower of life is withering How can you endure the persecution of Five-poisons?

All and all is a procedure of learning Forgiveness is the starting point of the coming reunion

You and I have the same origin Why do we hurt each other? There is no hatred between you and me But the Five-poisons confuse us Water and fire may have a same origin If to tolerate, opportunities are limited

Life is the glory of happiness Forgiveness is the beginning of re-start

Back to the origin and the starting point Back to the origin of life Oh! Forgive! Forgive again! Forgive everyone who does something bad on me Choose forgiveness; life can be re-started Choose forgiveness; the growing up would be faster

Let the heavy burden of mind go; life would become a rainbow in the sky

Let it go! Let it go! Let it go again!









## 金剛經

#### Vajra-Prajna-Paramita Sutra

一切有為法

如夢幻泡影

如露亦如電

應作如是觀

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



#### 經文

須菩提 於意云何 如來有肉眼不 如是世尊 如來有肉眼

#### Sutra

Subhuti, Do you think that the Tathagata has human eyes? "Yes, Loka-jyestha, the Tathagata has."



經文/釋迦牟尼佛

10

解讀/文華智慧

美編/良

Article/Wen-Hua-Zhi-Hui Translator/Hui-Jung Art/reminiscence

Art Design/L.G

#### 話譯



肉眼,

指一般的眼睛。

所見非常有限,

無法看穿一切有形物質,

只能看非常短的距離,

可以說是非常受到侷限的"觀看"工具。

但是,

如果經過用功的修行,

肉眼也能穿越有形物質

看到一般人看不到的事物。

可見人的潛能是非常不可思議的,

也是使用到很少的能力;

足見修行

是每一個人其實都應該作的事情,

因為,

如果感官有限,

往往就會落入有限的思考,

也繼而作出"有限"的行為;

而對於這浩瀚的宇宙而言,

不啻是坐井觀天。

故人人宜修行;

最起碼,可以擴展自己的"視界"





#### Explanation

Human eyes mean general naked eyes.

This seeing tool has quite a few limitations.

It can't see through material substance.

It can't see very far in distance.

It is a very limited "seeing" tool.

However,

If one diligently devotes himself on spiritual practices, human eyes might be able to see through material substance and see something that can't be seen by general people.

Therefore, the human potential is incredible. Even the human eyes, we didn't completely develop its potential yet.

Since sense organs are limited tools,
The evidence shows that everybody should do
some spiritual practices.

Because the sense organs have limitation, therefore, the logical thinking based on the sense organs will have limitation too.

Then, the actions based on logical thinking will have limitation too.

The whole universe is so great, what we thinking and doing are so insignificantly.

Therefore, it is better for everyone to do spiritual practices.

At least, you can expand "your vision".

Why shouldn't we do?





方有一句話:每天一粒蘋果, 就不必看醫生。這句話是真的 嗎?

#### 如何選蘋果

蘋果的品種很多,每個國家都有獨特的品種,日本的特有品種就是玉林,在美國最常看到的就是五爪,而最普遍的品種就是富士(Fuji),購買蘋果的重點是新鮮、便宜、好吃,紅蘋果比青蘋果有營養。有機栽培,沒用農藥,蘋果表面沒上臘或上油,就是最好的選擇。

#### 蘋果的保存

The western people said that have an apple everyday, then, you don't need a doctor. Is this saying true or not?

#### How to choose apple?

There are many species for apple. Every country has its special one. For example, Japan has Yu-Lin and America has Five-claws. However, the most widespread specie is Fuji. The points of purchasing apple are fresh, cheep and delicious. Red apple has more nutrition than green apple. The organic apple that has no pesticides and no wax or oil in surface is the best choice.

#### How to keep apple?

After you buy the apple home, you had

蘋果買回家,當天要吃的蘋 果,就放在通風、涼快、沒有日曬的 地方,剩下的就收入冰箱的冷藏庫。 冬天或氣候比較冷時, 蘋果就不需要 放在冰箱。蘋果如果要放很

久,最好的溫度是0℃

至 3℃。

#### 蘋果的清洗

蘋果在 成長的過 程,從開花到 結果,通常會 多次施肥及農

藥,蘋果表面會附著灰塵、肥料、農 藥,這些附著物如何去除,最簡單的 方法,就是用不會刮的菜瓜布,先浸 水潤濕,然後塗上普通肥皂,再將肥 皂搓成泡沫狀,像洗碗盤一樣,將蘋 果洗乾淨,再用清水沖洗,這個步驟 可去除附著在表面的灰塵、肥料、農 藥,如果是有機栽培的蘋果,這個步 驟處理完後,浸在自來水中十分鐘, 用冷開水沖洗就可以直接吃。

然後再將蘋果浸在3%的鹽水 裏,泡十至十五分後,拿出來用自來 水沖洗,再浸在自來水中十分鐘,最

> 後用冷開水 沖洗,就可 以直接連皮 吃。這個步 驟可去除重

better put them at well ventilated and cool place and have no exposure to the sunshine. Otherwise, store them into a refrigerator. However, if it is winter time or cold days, you don't need put the apple in a refrigerator. The best temperature for storing apple is 0°C~3°C



to wash apple?

To

is usual that farmer use fertilizer and pesticide. Therefore, the surface of apple will adhere to dust, fertilizer and pesticide. How to get rid of them? The simplest way to do it is washing. First, wet the apple. Second, use ordinary soap to foam the surface of apple. Third, use a snake-meloncloth to wash the apple just like washing dishes. Finally, wash them with water. If the apple is organic products, after the above procedures, put them into water for 10 minutes and then wash them by cold water; you may eat the apple now.

Then, soak the apple into 3 % salted water for 10 to 15 minutes. Then, wash the apple again by tap water. Then, soak another 10 minutes in tap water. Finally, wash the apple by cold-boiled water. After this procedure, you may eat the apple without peel the skin. All these procedure is in order to get rid of heavy metal, organic phosphorous and pesticide on skin or in shadow

金屬(可參考化學的氧化還原電位 表)、有機磷等蘋果表皮或滲入果肉 的農藥。

如果覺得清洗的步驟太麻煩,最 好清洗完去皮再吃。

#### 吃新鮮的蘋果

飯後吃蘋果,可按摩牙齦,預防 牙周病。幫助腸子的蠕動,吸收腸子 內的毒素。

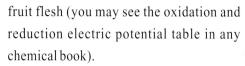
#### 榨新鮮的蘋果汁

哪個牌子的果菜機榨汁量比較多?世界各地都容易買到的果菜機是國際牌三合一果菜機(NATIONAL),可榨汁及打果汁,但是噪音很大,榨一杯果汁就要清理果渣;台灣地區容易買到的是鳳梨牌,可榨汁、磨豆漿、磨米漿,聲音小,可連續操作;以上這兩個牌子都不錯。

果菜機買回來,使用前最好先清 洗一遍,塑膠表面用不會刮的菜瓜 布,浸水潤濕,然後塗上普通肥皂,

將肥皂搓成泡沫狀,將果菜機榨汁 的部分清洗乾淨,晾乾後將果菜 機組合起來。

將蘋果切片,然後榨純蘋果



If you feel the above procedures are too troublesome, then, you may peel the apple skin before you eat it.

#### Eat fresh apple only

Eating an apple after meal, it can massage your teeth gums and prevents periodontal disease. It also helps your intestines to wriggle and absorb the poison elements in the intestines.

## How to make fresh apple juice

Which juicer will get more juice for you? I recommend the brand named NA-TIONAL which has three-in-one function. However, it has noisy problem and you need to clean the residue frequently. In Taiwan, the PINEAPPLE is a brand easy to get. It can be used as a juicer or a mill to produce soybean milk or rice milk. Its noise is relatively small and can continuously operating. These two brands are good choice.

When you buy a juicer, you had better wash it clean before you use it. Don't scrape the machine's plastic surface with any washing material. You may wet the juicer and apply soap foam on it. Clean the iron-core of juicer. Then, dry it in the air before you put the parts together.

Slice the apple and make fresh juice with juicer. Drink the juice within 5 minutes. Fresh apple juice has a tint yellow color; however, it turns to brown because of oxidization. Therefore, you had

汁,最好在榨完後五分鐘內喝完,剛 榨完的蘋果汁呈淺黃色,放一會兒 後,就氧化變成褐色,所以要趁新鮮 時喝,如果要放久些,可以用冰蘋果 來榨汁,然後再加冰塊,就能放比較 久。

喝多少量才有效呢?十

八歲以上的大人,喝四百五十毫升至五百毫升;十二歲至十八歲的年輕人,喝三百五十毫升至四百毫升;七歲至升三歲的小孩,喝三百至三百五十毫升;七歲以下的小孩不宜喝新鮮的蘋果汁,因為腸子還沒發育完,而蘋果汁的作用是清腸胃,喝了容易造成腹瀉。

蘋果汁可以退燒,當發燒 時,只要喝到足夠量的蘋果汁,就會 退燒。按照印度瑜珈的說法,感冒發 燒是腸子太髒的緣故,只要腸子乾 淨,就不會感冒發燒;按照中醫的說 法,感冒是經絡堵塞,特別是膽經, 所以感冒時,中醫會開龍膽瀉肝,而 新鮮的蘋果汁也可以清除膽囊的廢 物,這樣就不容易感冒。發燒時,一 天內可以喝多次新鮮蘋果汁,大約每 四至六小時喝一次,連喝幾天,發燒 就退了,這是最自然最安全的退燒 法,可以試試看。 better drink it fresh; otherwise, put some rock ice into the juice to keep the temperature low and therefore you can have it later.

How much volumes need to be drunk? It is 450~500 ml for the adults of 18 years of age. It is 350~400 ml for young men of 12~18 years of age. It is 300~350 ml for children of 7~12 years of age. Those who below 7 years old don't drink fresh apple juice because that the children's intestines haven't developed well enough. As the function of fresh apple juice is to clean the stomach and intestines, fresh apple juice will make the children diarrhea.

Apple juice may help to bring down a fever if you have enough volume of fresh apple juice. According some India yoga

practitioners' saying, a fever is introduced by dirty intestines.

Therefore, as long as you keep the intestines clean you won't have a fever. According traditional Chinese saying,

a fever is caused by blocked inner channels of the physical body especially the gall bladder channel. Therefore, when a fever comes, the Chinese doctor will give the patient gentian. However, the fresh apple juice can clean the trash from the gall bladder too in order to help you away from catching a cold. When you have a fever, you may drink many times of fresh apple juice. About every 4~6 hours, you drink once. For consecutive days, you drink fresh apple juice, and then the fever will be gone. This is the safest way to solve the fever problem and you should try it.

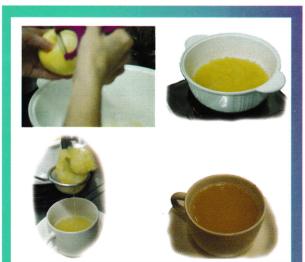


榨汁剩下的殘渣,若放在冰箱, 具有除臭的效果。也可以發酵作堆肥 使用。

#### 煮蘋果水

在歐洲比較流行喝花果茶,煮花 果茶時,通常會加入新鮮的蘋果丁或 蘋果乾,這樣會使得花果茶味道更甘 美。而煮蘋果水,就是將新鮮的蘋果 去皮,然後切成薄片,水煮開了,再 將蘋果薄片放進滾水裹煮,大約十五 分鐘左右,就可將蘋果果肉裏的神奇 物質煮出來,煮出來的蘋果水,可以 通氣脈,促進淋巴系統的循環,強化 免疫系統。如果再煮久些,蘋果的果

膠味煮來蘋的甜會出這水道



You may put the residue of apple into your refrigerator to work as a deodorization material. Meanwhile, it can be used as farmyard manure.

#### **Boiled apple juice**

In Europe, people used to drink flowerfruited tea. When boil the tea, it is usual to add some apple chip into the tea to increase the flavor. The method to boil the apple juice is peeling the skin, slicing the apple, boiling the water, putting the slice into the boiling water, boiling over 15 minutes, getting some magic elements from the boiled apple slice, then, you get the boiled apple juice. It can help you open the inner channels; advance the circulation of lymphatic system; strengthen the immune system. If boil the apple slice for longer time, apple pectin and the sweet taste will come out too. This drink will have the best flavor.

For child of 0~6 years of age, when he has a fever, he can drink the boiled apple juice to bring down the fever. Moreover, drink more boiled water too.

To keep the boiled apple juice, you had betted use a glass or ceramic pot. Otherwise, stainless steel pot is all right. Never use an aluminum pot.

The ratio of boiled apple juice is one

apple (20 kg a box and has 72~80 apples in the box) with 250 ml water and boiling the water into 150 ml. If you boil more than one apple, you can reduce the volume of water a little bit.

會更好喝。

零歲至六歲的小孩感冒發燒時, 就可以喝煮蘋果水,但是也要喝溫開 水。

煮蘋果水最好用玻璃陶瓷鍋,再 來就用不鏽鋼鍋,絕對不能用鋁鍋。

煮蘋果水的比例,一顆蘋果(二十公斤一箱,七十二粒至八十粒),用二百五十毫升的水,煮成一百五十毫升即可。如果一次煮的量較多,水就可以減少些。

#### 做菜

在歐洲早餐流行吃麥片粥,而麥片粥裡面就可以放蘋果丁。

一般沙拉裡面也可以放蘋果丁, 但是為了避免微生物的污染,蘋果丁 最好是燙過,降溫後才能放入沙拉 裏。

#### 結論

為了身體健康,請大家試試 看,就知道蘋果有多神奇。

#### **Prepare the dishes**

In Europe, people have oatmeal porridge for their breakfast and you may add some apple chip in it.

You may also put apple chip in salad. However, to prevent microorganism contaminating, it had better boil the apple chip in very hot water. After the chip cool down, then, put it in salad.

#### Conclusion

For the sake of the health, everybody should try to have it, then, you will know what magic power apple have.



粉紛的下著,我站在窗前看著街上的雨景。空中仿佛倒下無數的銀絲,溝中漲滿了水,除了雨聲及幾個小孩在溝邊遊玩的嬉笑聲以外,街上靜悄悄的。忽然雨中出現了一隻美麗的小白兔,長長的耳朵,雪白的毛,紅寶石的眼睛,正在向我招手,這不是啤啤嗎?我高興極了:

"啤啤, 啤啤! 自從你離開以

R ain is falling. I stand in front of the window; look outside; watch the scene of the rainy street. Numerous silver-silk rains fall down from the sky. Ditches are filled by water. Besides the raining voice and laughing voice of some children who play aside the ditches, the street is very quiet. All of a sudden, there is a little pretty white rabbit appears in the rain. It has long ears, snow-white hair

後,我沒有一天不想念你!你收 到我的祝福,回來看我嗎?"

"鈴兒,你在和誰說話?"

"媽媽,你看,你看,嗶嗶回 來了!"

"在哪兒?在哪兒?" 媽媽向我所指的方向望過去。

"傻孩子,別再幻想了。啤啤 已不在這世界上,怎麼會回來 呢?"

媽媽的話把我拉回現實,我 再仔細一看,哪兒有啤啤的影子?

是的, 啤啤永遠不會回來了! 鄭阿姨的紙袋

我五歲的時候,一天,鄭阿 姨帶媽媽和我到她家去。她們在 談話,我又聽不懂,正坐得不耐 煩,剛好鄭阿姨的女兒小芬姐放

學回來,她帶我到。他們的惡子,也們們不要,一只是有一只是有一只是有一只是有人。一只都不是的人。

不躲避和們玩,

真討人喜

歡。尤其是那只有紅寶石眼睛的

and ruby eyes. The rabbit is waving hand with me. I wonder that is that Pi-Pi? I'm so happy.

Pi-Pi, Pi-Pi! Since you left me, I think of you so much. Do you ever receive my blessing? Would you come back to me?

Linger, who are you talking with? Mother, look! Pi-Pi is back.

Where? Where?

Mother looks forward in the direction of my finger.

Silly child, no more fantasy, Pi-Pi wasn' t in this world anymore. How can it coming back?

Mother's words pull me back to the reality. I look carefully again. I can' t find Pi-Pi anymore.

Yes! Pi-Pi won't be back forever.

#### Paper bag of aunt Cheng

When I was five year of age, one day, aunt Cheng invited my mother and me to her house. Mother and aunt are talking; I sat aside and felt impatient because I didn't know what they were talking about. Later, the daughter of

aunt Cheng, little Fen, came back from school. She brought me to the yard for fun. There were two little rabbit in the yard. One is black and the other is white and both have long ears. The rabbits

didn't run away from us and on the contrary play

with us. They were so lovely especially

小白兔,更使我喜愛異常。到了媽媽要回家時, 我才依依不捨地離開小

兔。

這一天晚上,我一直夢見小白兔,我和他同遊公園。風和日暖,鳥語花香,我們和鳥兒同唱,和蝴蝶共舞,在大會大樓,也不可以

裏,我們玩

得很高興。夢醒時,小白兔的影 子還深深地印在我的腦海中。

第二天下午,鄭阿姨冒著雨到我家來,她手裏拿著一個紙袋;我一看到她,不等她把紙袋放下,就拉著她的手問道:"鄭阿姨!鄭阿姨!小白兔好嗎?下雨了,有沒有把它搬進屋子裏?"

她聽了,微笑著,把紙袋交給我,說: "別著急,先看看這袋子裏是什麼東西,這是小芬姐送給你的禮物!"

我沒等她說完,就急忙把袋子打開,一看,我呆住了,原來袋裏裝的就是我日夜思念的小白兔,他正仰著頭望著我,好像說: "親愛的小朋友,

我們又見面了!"

這時,我聽見鄭阿姨對媽媽 說:

"阿芬很疼小鈴鈴,昨天看見 小鈴鈴那麼喜歡啤啤,就要我把 啤啤帶來給她。"

聽了這些話,我真是喜躍欲 狂,抱住啤啤親了又親,同時, eyes. I loved that one very much. I played with it all the way until I have to go home with my mother.

That night I dreamed about the white rabbit. I played with it in a public garden.

tem-

the wind was mild. Birds were singing and flowers were fragrant.
We sang with the birds and danced with butterflies. We had a lot of fun when we were embraced by the Mother Nature. When I woke up, the shadow of the white rabbit deeply printed in my mind.

On the following day, aunt Cheng ran to our home in a rainy day. She brought a bag in hand. As soon as I saw her, I catch her hand and asked her without any hesitate that aunt Cheng, aunt Cheng, was the white rabbit all right? I was rain outside, did you moved the rabbit into the house?

She heard on me and smiled. She gave the bag and said take it easy; look into the bag and see what is inside. This is a gift for you from little Fen.

I didn't wait my aunt finished her talking and opened the bag in a hurry. Taking a glance, I was astonished. In the bag I find the white rabbit that I am yearn再三地請鄭阿姨替我謝謝小芬 姐。從此,啤啤成為我最親愛的 小夥伴,除了上學以外,我都和 他在一起。

#### 可愛的啤啤

每天清早,我上廁所, 啤啤也跟隨我去,漸漸的,他要大小

ing day and night. It looked up and saw me. It seemed to say that dear little friend, we see each other again.

At this moment, I heard my aunt said to my mother:

Little Fen love little Linger a lot. When she saw little Linger like Pi-Pi that much, she decided to ask me to bring it to her.



便時,也會自己上廁所。我沖涼,他在沖涼房外等我。我放學回家,他就環繞著我團團轉,好像很高興。我做功課,他靜靜地蹲在我的腳邊陪伴我。由於媽媽

不許我帶他入睡房, 晚上我到房間睡覺, 他就直立起來,站在 門口張望,可愛極 了。 I heard this and felt crazily happy. I held Pi-Pi in my arm and kissed it again and again. Meanwhile, I asked my aunt to say thanks to little Fen for me. From then on, Pi-Pi became my best partner. I almost stay with it all the time beside when I need go to school.

#### **Cute Pi-Pi**

In the morning, when I went to



是一個中秋的夜晚,我們全家坐在院子裏,一面喝茶、吃月 餅和水果,一面等月亮升上來。 這時,啤啤也在我身邊,當他看 見月亮升上來,竟然舉起前腳來 拜月,真有趣。

寶珍姐說:"啤啤的拜拜功夫是 向外婆學的。外婆每天早晚都念經拜 佛,在外婆念經的時候,啤啤總是安 靜地蹲在一邊,很虔誠地望著佛像, 靜靜地聽外婆念經。外婆念了經就拜 佛,啤啤也舉起前腳來學。"



外婆說:"啤啤的一舉一動, 已有力地證明了一切眾生皆有佛 性的說法。啤啤在上一世不知造 了什麼業,這一世才會淪為兔 子。現在他好像後悔了,專心修 行拜佛,希望他這一世還了債, 以後能投胎回到人間。"

爸爸、媽媽的朋友來了,我就介 紹啤啤給他們認識,並且告訴他們關 於啤啤的事。他們聽了,都很驚奇地 說:

"想不到這只小兔子這麼有靈性!" 續~ lavatory, Pi-Pi followed me. Gradually, it went to the lavatory if it has to. When I took a shower, it would wait for me outside the bathroom. When I went home from school, it would run around me happily. When I was doing my homework, it would squat aside my feet quietly. However, my mother didn't allow it to go to my bedroom; herefore, it would stand up on my door and look into my room. It was so cute.

In the night of the Full-moon-festival, all family was sitting in the yard. We drank tea; ate moon-cake and fruits.

We were waiting for the moon to rise up to the sky. Pi-Pi was with me that time. When the moon was up, it put its feet together and worshiped to the moon. It was so interesting.

Sister Bao-zhen said: Pi-Pi learned the worship from grandmother. Grandmother chanted Buddhist sutra and did the worship every day and night. When grandmother doing that matter, Pi-Pi was squatting aside and watched into the Buddha statue. It heard the chanting voice. When grandmother prostrated to the Buddha statue, Pi-Pi would put its feet together and learned from grandmother.

Grandmother said: the actions of Pi-Pi proofed that every living being has Buddha-nature. Pi-Pi probably did something evil karma and that made it became a rabbit in this life. It seemed to me the rabbit regret at what he did. Therefore, it concentrates itself on the worship. Hopefully, it would pay the debt in this life and made it could able to come back to the world as a human next time.

When my parents' friends came, I would introduce Pi-Pi to them and told them matters about it. When they heard about the story, they were so surprised and said to me:

I was very impressed that the rabbit has so much spirituality.

Continuously~

#### 作者簡介

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

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

#### **Author Brofile**

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

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

## 佛教對中國學術的

「、宋明理學















The effect of Buddhism to Chinese Academic World onfucian school of ide

of the Song and Ming Dynasties

文 Article/ 王頞之 Wang Song-zhi 譯 Translator / Bill 美編 Art Design / Peng Sheng-Fen

#### (丑) 張橫渠

傳張載與周敦頤均得常聰的 性理論及太極之傳,雖未有 確證。但他初受中庸於范仲淹, 以為未足,更求之佛老子,猶無 所得,然後復求諸六經,此事卻 見諸史傳,可見他必曾涉獵佛書 無疑。他又曾批評楞嚴經,若未 有相當研究,恐怕他亦不敢貿然 如此,他的批評是否恰當,自非 本文論述範圍,但他對佛典曾加 研究應無可議。雖然張載自謂: 「吾道自足,何事旁求?」但觀其 學說,卻可見他實曾受佛家的影

#### Chang Heng-qu/Zai

t was a saying that Chang Zai and L Chow Dun-Yi were taught by Chang Cong and completely learn the philosophy of Nature and Tai-Ji from him. However, this saying never been proofed. In the beginning, he learned the Doctrine of Mean from Fan Zhong-yan. Later, he studied the principles of Buddhism and Lao-tzu (a Chinese philosopher in the Spring and Autumn Period). Finally, he researched the Six-sutras. This was recorded in the history. Therefore, I am pretty sure that he must ever study Buddhism. Chang had ever criticized the Leng-yan sutra. If he didn't understand the sutra good enough he would not dare to do so. However, if his criticism is right or wrong, it won't be

張載的宇宙論,

有明 顯的佛教思想痕跡, 尤其是唯識及華嚴二宗的思想。 這大概是張載終生不離洛陽及長 安的緣故,而長安正是唯識及華 嚴二宗思想的發揚地。他的《正 蒙》「太和篇」謂:「太和所謂道, 中涵浮沉升降動靜相感之性,是 生綑縕相盪勝負屈伸之始;其來 也幾微易簡,其究也廣大堅固。」

「太虛無形,氣之本體,其聚 其散,變化之客形爾,至靜無 感,性之淵源,有識有知,物交 之客感爾。客感客形,與無感無 形,惟盡性者一之。」

張載以太和為道,是世界的原理,所涵之性則是人間的原理,所涵之性則是人間的原理,此正相當於佛家法界一心的語。而太和中有虛與氣之對立,猶如佛家所謂動靜的體用二面。婚如佛家所謂動靜的體用二面。婚者非無、非物、是理;但就無理氣對立說之起源。是明惑、無形方面而言,就是「虚」。在動、感、有形之背面,立一無感的「虚」,這顯然是北宋思想經過佛學傳入後的新思路。(就虛與氣的關係而言,張載以為

氣非生於虛,又以為虛 不能無氣;氣聚而為 萬物,萬物散而為 虛,故兩者之間有相 discussed in this paper. I am sure that Chang know about Buddhism. Chang once said that I am complete in my path and how should I pursue other path? But I still think his philosophy was affected by Buddhism one way or the other.

In Chang Zai's Cosmology, you may find the traces of Buddhism especially the Weishi and Hua-yan schools. That probably because he never leave Loyang and zhangan in his entire life. Zhang-an city is the enhance place of Wei-shi and Hua-yan schools. In the chapter Tai-he of Zhengmeng, he said Tai-he is the path. It includes float and sink, rise and drop, moving and still, these are the nature of affection of each other. These are the beginning of trap and loose, win and lose, bend and stretch. The origin is fine and simple and the development of it is vast and solid. Tai-xu has no shape. It is the essence of Qi. Qi may gather or becomes disappear. It is a changeable phenomenon. It may as quiet as silence. The source of Nature has mind consciousness and sensibility. It will work when the external stimulation comes. The shape and shapeless and the feeling and no-feeling can be unify by the Nature.

Chang Zai uses Tai-he as the path. It is the truth of the world. The nature of it is the truth of human kind. This principle is similar to the Buddhist theory of Onemind in the whole dharma realm. In Tai-he, the Emptiness has a confronting position of Qi. Just as the Buddhist said, moving and still are sides of a matter. This is

資相待的關係。他認為虛即是氣,是認為動靜之間,有非一非異的關係。萬物有虛氣兩面之性,是萬物為一源賴耶酒之性,是萬物為一體,則萬物之性,有合感之理,有合與成一的質素,這即華嚴宗所謂的「感」。此外,張載《西路》中亦謂:「天地之審」。此外,張載《西路》中亦謂:「天地之審」。此為

其性。民吾同胞,物吾同與也。」亦是萬物同源,法界一心之理論,而其「物吾同胞,民吾同與」的理論,與佛家無緣大慈、同體大悲的精神,正復相同。此皆足證明他受佛家思想的影響。

張載論性,又分為天地、氣質二種,用以說明人有善惡。此善善惡因為濂溪所未言,張載乃取《楞嚴經》第四的本然、和合二性及第一以後所見的性心、緣者之。張載以為害性者心。張載以為害性者為,而惡之之之。 有一致。張載以為害性者為,由於習熟之纏繞,而惡之之之。 ,事氣者為習,此實受佛教。他是不知。 ,此實為之纏繞,此實受佛教。他是種二性說、習熟說,為後來程 ,可見佛家思想影響於宋儒性論之深!

至於張載論為學的方法,亦受 佛家影響。他在「理窟」中說: beginning of Li-Qi-confliction for scholars in the Sung dynasty. The Emptiness is not-without, not-material and is the Li. However, the Li is motionless, no feeling and no shape, therefore it is Emptiness. On the other side of motion, feeling and shape, the Sung scholar estab-

lishes the Emptiness. This new ideal actually was affect by the Buddhism. (The relation between Emptiness and Qi was established by Chang Zai. Oi

isn't produced by Emptiness; however, Emptiness must have Qi. When Qi is gathering, the whole creation comes. When the whole creation disappeared, it is Emptiness. Therefore, they have a closely relation. Chang thought that Emptiness is Qi. Between motion and still, they are neither the same nor the different. All creation has the nature of Emptiness and Oi. All creation has the same source. This ideal is just as the theory of alaya in Vijnapti-matrata school. If the mind consciousness is unity, then, all creation may have the same feeling although each of them contains different elements. This is so called interaction by the school Huayan.) Besides, Chang Zai wrote Xi-ming and said, the top and bottom margins of the world are my body; the leading of the top and bottom margins of the world is my nature. Therefore, all people are my brothers and all matters have the same category as I am. This is the principle of all creation having the same origin. The whole

「為學大益,在自能變化氣質;不爾,卒無所發明,不得見聖人之奧。故學者須先變化氣質;變化氣質;變化氣質,與虛心相表裏。學者不能推究事理,只是心粗。」(學大原上)

「心清時常少,亂時常多,... . 如此者何也?蓋用心未熟,客慮 多而常心少也。」(學大原下)橫 渠《語錄》又謂:「只為學禮,則 便除去了一副常習熟纏繞。譬之 延蔓之物,解纏繞,即上去;上 去,即是明理矣。又何求?」從 上所說,横渠的為學方法,可分 三點:其一,學者須推究事理, 變化氣質。其二、用心熟時,客 慮自少。其三、學禮能解習熟纏 繞。橫渠所稱的「客慮」,即佛家 所謂無明妄執; 其言以禮解習熟 纏繞,猶如佛家以戒律對治煩惱 習氣,橫渠又常以無我教人,他 在《正蒙》「神化篇」中說:「無 我而後大,大成性而後聖。」

横渠謂無我成性,可以為 聖,他對無我之重視可知。佛法 三藏十二部經,皆在破我執,可 知張載為學之道亦深受佛家影 響。

總之,張載雖極力標榜儒 家,批評佛老,但他的學說不論 是宇宙觀,性論及為學方法,均 深受佛家之影響。故林科棠在 dharma realm has unity mind. These ideals are similar to Buddhist theory of without-cause-compassion and same-bodymercy. The above evidence shows that Chang's thinking was affected by Buddhism.

Chang Zai discussed the Nature. He split the Nature into two things, the Tiandi and Oi-zhi. Therefore, people have two parts that is good and evil. The reason of good and evil didn't be explained by Lianxi. Chang Zai applied the fourth, the origin and harmony natures, from the Lengyan sutra. Meanwhile, used the first, Nature-heart and reason-heart. Chang said the harm-nature is a Qi and is the origin of evil. Because of habit, the evil was developed. This ideal is very familiar in Buddhist world. Ignorance and insistence affect the nature. His theory was applied by Cheng and Zhu. Therefore, we proofed that Buddhism affect the idealist philosophy of the Song and Ming Dynasties quite a lot.

The methodology of Chang Zai was also affected by Buddhism. In his Li-ku said, learning has great benefits. It can change one's characteristics naturally. However,

it has no invention.

It can't discover the secret of a sage. A scholar must change his character-



《宋儒與佛教》中說:「張子之學問,乃內外儒佛之大綜合,舉凡易之陰陽、神化、窮理、盡性命、老子之太虛、沖和,論語之忠恕、仁、禮,中庸之至誠明、本性、天命、荀子之氣質之性,與夫佛教之本然性、和合性,習熟纏繞,無我、去妄,必除纖惡等一切橫而成一大組織。」

#### (寅)程明道

理學之光大,自 二程始。故此程顥與 程頤兄弟可說是宋代 理學的中堅。南宋朱 陸的理學與心學兩派 是分別繼承小程、大 程學說而加以發揚,二 人在宋代理學史上的地位 的重要可以想見。

《宋史》「道學傳」說程顯出入 老釋幾十年,程伊川所作的明道 的行狀與楊時(龜山)所編的「粹 言」均說:「十五六時,聞論周子 之道、概然有求道之志,未知其 要,泛濫諸家,出入釋老幾十 年。」

可說是明道學佛的明證。此 外,明道又常與張載往來,而張 橫渠的思想頗受佛家影響,已如 前述,則程明道從橫渠處接觸佛 istic and completely match the Emptinessheart inside out. If a scholar can't examine the reason, he is careless.

Mind clean is seldom. Mind disorder is often. Why is that? That is because you don't know the mind yet. The external stimulations are too many and the mind is ever changing. Chang said again in his

Lectures, only learn the rites can make you get rid of the stimulations. For example, remove the tendrils,

then, you can come up. After you come up, you can understand the ideal. Ask nothing else. According the above saying, Chang's methodology has three parts that are the first, learning and change the characteristics; the second, make familiar with the mind and reduce the stimulations; the third, learn rites to clean the mind. Chang said the external stimulations is

similar to the ignorance and insistence of Buddhism. To learn rites is similar to learn Buddhist discipline. Chang used to say No-ego. In Zheng-meng he said, No-ego bring great; when great becomes the nature, it is the sage.

Chang said let No-ego becomes nature and you can become a sage. You understand he looks serious on No-ego. In all Buddhist sutras and sastras, break the ego is the only target. Therefore, you know Chang was strong affected by Buddhism.

Briefly, although Chang is bragging

家思想,亦是甚有可能之事。

再看明道對,《楞嚴》、《華 嚴》、《涅槃》諸經曾作批評,這 種做法,固是宋儒式的一貫作 風,横渠如是,伊川亦如是,自 無足怪。但卻說明明道縱然未對 上述諸經透澈了解,也必曾作相 當的研究,否則以其一代大儒, 斷不敢貿然作出批評,那麼他曾 對佛家思想作相當程度的接觸, 應是無可懷疑之事。既然與佛家 思想接觸,則其學術思想與論為 學修養的方法受佛家的影響,亦 是不足為奇的!程顥的宇宙論, 與佛家義理頗有相近之處。明道 論及理與氣的問題時,指出氣是 「能推不能添一分,不能推亦一不 能減一分」,理則是「萬物皆備於 我」、「天地萬物皆為自己」, 「即萬物亦百理具在」。他所認 為人與萬物百理具在的論調, 與佛家「事理相即」、「佛性 遍滿」之說甚相近。且明 道所說的理與氣的關 係,亦相當於《大乘起》 信論》的二門說,而更 接近於真如與阿賴耶識的 關係。形上的理猶如無為法 的真如;形下的氣,相當於有為 法的阿賴耶識。而所謂「天下無 離道之物,亦無離物而存之 道」,猶如依他起性的萬法,都

about the Confucianism; criticizing the Buddhism and Daoism, his teachings actually were affected by Buddhism. That includes his cosmology, Nature theory and methodology. Therefore, Lin Ke-tang said in The Sung scholars and Buddhism that the teachings of Chang are integrating the Confucianism and Buddhism together. For example, Yin-yang, deification, researching, Xing-ming, Tai-xu, Chonghe, loyalty, forgiveness, benevolence, rites, the doctrine of the mean, complete sincerity, brightness, straight nature, the mandate of heaven, characteristics, the origin nature, the unity nature, habits, noego, taking away illusion, getting rid of any evil and so forth, these are a good combination.

#### Cheng Ming-dao

The idealist philosophy was well developed by two Cheng. Therefore, Cheng Hao and Cheng Yi, these two brothers are the backbone of the idealist philosophy in Sung dynasty. The idealist philosophy and heart philosophy of Zhu Lu in south Sung dy-

nasty were inherited from these two brothers.
Therefore, they had a very significant position in that era.
The Daoism legends in the

Sung history said, Cheng Hao learnt Daoism and Buddhism for many decades. Cheng Yi-chuan described his life and Yang Shi edited the Cui-yan, they both said, about 15~16 years old, Cheng learnt the

具有圓成實性的真如體,兩者的關係,正如水之與波,波非即水,然而波卻不能離水而存,有著不即不離的關係。故此明道的理氣說,實與唯識學說同一思路。

此外,明道又認為天地、萬 物、鬼神無二,亦即謂天人本無

二 , 這 與 《 華嚴 經 》 的 心 、 眾 生 三 無

至於明道論性,亦與佛家甚為 相近。如他說:「氣稟之生,有 正偏過不及者,由於昔日之習 心,以物為外,起外非內是之 theory of Chow. He decided to become a practitioner of Dao. However he didn't know how. Therefore, he studied many principles and researched the Daoism and Buddhism for many decades.

Ming-dao ever learn Buddhism. Besides, he also communicated with Chang Zai and affected by his Buddhist thinking. Therefore, it is possible for Ming-dao to contact Buddhism owing to Chang Zai.

Ming-dao ever wrote some paper to criticize Leng-yan sutra, Hua-yan sutra and nirvana sutra. However, it was a common practice done by the Sung scholars. Chang Zai and Ming-dao were doing the same thing as others. Ming-dao might not be able to completely read all Buddhist sutras; however, he must do a certain extent of studying. Otherwise, as a great scholar in that era, he won't dare to criticize the Buddhism. As long as he ever contact with Buddhism, he would be affected by Buddhism one way or the other. The cosmology of Cheng Hao is similar to Buddhist principle. When Ming-dao mentioned about Li and Qi, he said that Qi can't be added nor deducted. Li is preparing all creation matter in ego. The universe belongs to ego. All things on earth have Li in it. He thought human and all things on earth have Li in it. Comparing his ideal with some Buddhist ideals such as matter and theory are one and the Buddha nature is everywhere, they were a family. Besides Ming-dao's ideal about Li and Qi is similar to the Two-doors on Believing the Maha-yana sastras and more similar to the 見,於同一之性內,有內外二本 之觀,其間有自私、有用智、有 為性所蔽、不能明覺自然。」

此正與佛家所謂因無明或第七 末那識的妄執,於內外之分,起 我他、彼此的差別觀念相同。而 他所謂:「性本雖善,以生於氣 稟之理有善惡,故人生而有善 惡。」

「善惡乃天理物情,故去情蔽,歸本性,善惡畢竟非物,惡亦 非本惡。」

「喜怒哀樂,性之自然。絕之,即所以失天真。氣稟之惡, 能勉勵即成善。惡不伏於一隅, 善不自他來。」

此等說法,正是佛家煩惱即菩 提的說法。由此足以說明明道的 性論頗有受佛理影響的跡象。

此外,明道論及存心養性的方法,有「義以方外」「敬以直內」兩方面,而其次序則是先由方外而後進於直內。而義方敬直的目的,在於入定性之域以識仁義。就是所謂「內外兩忘,寂然不動,即入於至誠之域;順應外來,有情而實無情,無論於靜於動,均入定矣。」

這種內外兩忘,動靜皆定的說 法,與《楞嚴經》「動靜二相,了 然不生」的說法,又有何異?而 明道所謂義方、敬直、識仁三者 Suchness and alaya. The formless Li is as the inaction dharma Suchness and the form Qi is as the action dharma alaya. He also said nothing in the world can leave Dao; without any things there is no Dao. This ideal is similar to all dharma are produced by its depending nature. However, all dharma also has a complete nature as Suchness. The relation between the two is just as water and its wave. Wave is not water. Without water, wave can't be happened. Therefore, the saying about Li and Qi is the same as Buddhist Vijnaptimatrata.

Besides, Ming-dao thought that the world, all things on earth, ghosts and gods are unity. Also, the heaven and human are unity. This ideal is similar to Hua-yan sutra said, mind, Buddha and all leaving creature are having no difference and having equality. Ming-dao also thought that beyond things there is no Dao; beyond Doa there is no thing. Therefore, Dao is thing and thing is Dao. Comparing with Buddhist Prajna sutra, form is emptiness and emptiness is form. Ming-dao also said, in the whole world, there is nothing beside the interaction. This saying is similar to the saying of He-gan of Chang Zai and also similar to the inter-



的修養程序,直合於佛家戒、 定、慧的修道過程。明道更有聖 人不須防檢,大須窮索,學者敬 以治內的不同修養方法,這正與 《圓覺》及《楞嚴》二經所說頓漸 二法相近。而明道論及『定』,其 說正是佛家所說的「禪」。如他在 《定性書》中說:「所謂定者,動 亦定、靜亦定,無將迎,無內 外。」

正相當於禪宗祖師所謂:坐亦禪、行亦禪、動靜語默、無非是禪之意。

綜觀明道的學問,不論其論字 宙、論性、抑或論修養之道,皆 可見其曾受佛學之影響。況他曾 因讀《華嚴合論》,而悟《華嚴經》 的光明變現,即示聖人一心之明 的道理,足見他曾有得於佛理; 再如他在定林寺見僧儀的嚴肅, 嘆為三代禮樂盡在其中,足知他 對佛教不無傾心之處。無怪他的 學術思想、修養方法深與佛家有 相通之處,而章太炎先生在其 《諸子略說》中,謂明道的功夫, 在四禪八定之間,亦非無因。程 顥學說既下開陸王心學一派,則 陸象山與王陽明的思想不脫佛法 範疇,也是意料中事了!

can't describe Nature; if we described, Nature is not Nature anymore. When describing Dao, Dao is not Dao anymore. These saying are similar to Buddhist saying, the ultimate principle, keeping away from words and languages, it is the complete peace of mind and action.

When Ming-dao discuss about Nature, it is similar to Buddhism too. He said, that when Qi is produced, it may be straight, slanting, above or below the standard. However, it was because of the habit. The things are external. The external isn't the internal. Within one nature, create two natures that are external and internal. Because of selfishness and logical thinking, the action nature covers everything. Therefore, you are not able to enlighten.

The above saying is similar to the ignorance and the seventh consciousness, Manas. Because aware of inside and outside, I and others, here and there, although the nature is good in the first place, however, the produced Qi have good and evil, therefore, the human nature have good and evil too.

Good and
evil are
characteristics of
Li. If you
can take
away the
cover of feeling and
return yourself to Nature, good and evil are
no material; the evil is no more evil.

The changing moods are human

nature. Without that, we are not human. However, Qi might bring the evil. Cultivate the Qi and turn it to the good. The evil didn't hide in any corner. The good didn't come from outside.

This is also a Buddhist saying, the trouble is the Bodhi. You may aware right now that Ming-dao was quite affected by Buddhism.

Besides, Ming-dao mentions the method to cherish the mind and cultivate the nature, that is let the justice regular the outside and let the respect straight the

inside. Do the outside first, then the inside. The justice and the respect will make you enter into the stable nature of benevolence. This is the saying, forget inside and outside; becomes complete silence; enter into the sincerity; adjust it according the external; have feel-

ing but seems have no feeling; no matter go in or go out of stability; you are in meditation.

Forget the inside and outside and all in meditation no matter in motion or motionless. These saying have no different with the Leng-yan said, motion and motionless are both never been produced. When Ming-dao said, justice, respect and benevolence, it is just as the Buddhist commandments, meditation and wisdom. Ming-dao also said, the sage have no need to examine but need search. A scholar uses the respect to cultivate the inside. This is similar to the Yuan-jiao sutra and

Leng-yan sutra said about the long and short path to approaching Suchness. The meditation of Ming-dao and the Buddhist Zen are the same. In his book of the Stable Nature, he said, the meditation, motion is meditation and motionless is meditation too. No comes and goes; no inside and outside.

This is just as the Zen masters said, sitting is meditation; walking is meditation; motion and motionless are both Zen; this is the meaning of Zen.

Making a summary about Mingdao's teaching, his cosmology, Nature phi-

losophy and methodology of cultivation, they were all affected by Buddhism. He ever read Hua-yan sastras and enlightened the brightness of the Hua-yan sutra. He already obtained something from Buddhism and understood the mind of sage.

When he saw Seng-yi at Ding-lin temple, he said that all the rites and music are in the temple. Actually, he loved the Buddhism. Therefore, his academic thoughts, and cultivated methodology were deeply communicated with Buddhism. In the Summary of Various Schools of Thought written by Zhang Tai-yan, it said that Ming-dao already had the catvaridhyanani Buddhist meditation. Cheng Hao opened the beginning of the school of Lu and Wang's mind philosophy. Then, the thoughts of Lu Xiang-shan and Wang Yangming will both be affected by Buddhism and that is not a strange thing.

創意絢麗的心象 の 旅 ~

## 珍藏歲月展覽

A creative and magnificent travel of heart and soul ~

### **Exhibition of the treasured years**



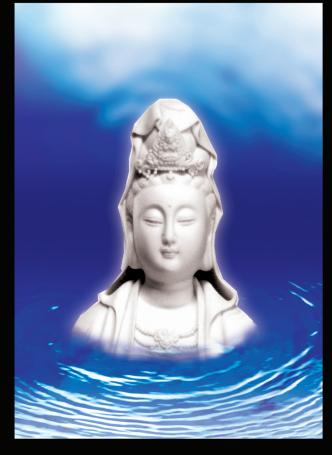
# "金色蓮花藝術薈萃"之四~ 移藏 歲月 展覽



















### 榮譽顧問

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

金色蓮花文化交流會

協辦單位 香港菩提學會

佛香講堂

展品:創意攝影、概念作品、紙雕、書法、繪畫 ………

展覽時間: 2003 年 2 月 21~23 日 展覽地點: 香港大會堂展覽廳(免費入場) 連絡電話: 2781-2433 連絡地址: 九龍加連威老道 75 號 1F "金色蓮花藝術薈萃"之四

### 珍藏歲月展覽

企劃書



#### 榮譽顧問

无言/照刊可 覺光法師 融畫法師 智開法師 金色蓮花文化交流會 水程法師 暢懷法師 紹根法師 初慧法師 智慧法師 健釗法師

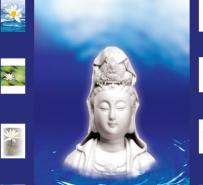
連絡電話:2781-2433

主辦單位

協辦單位 香港菩提學會 佛香講堂

展覽時間:2003年2月21~23日 展覽地點:香港大會堂展覽廳(免費入場) 連絡地址:九龍加連威老道 75 號 1F

















 榮譽顧問
 主辦單位
 協辦單位

 愛光法師
 報實法師
 全色莲花文化交流會
 未等甚學會

 水裡法師
 報告法師
 建到法師

展品:創意攝影・概念作品、紙雕、書法、締雷 展覽時間:2003年2月21-23日 連絡電話:2781-2433 運絡地址:九龍加速成老道75號1F

#### 邀請卡 Invite the card



### Welcome you

Come and enjoy

Exhibition: The treasured years

Works: creative photos, conceptual works, paper sculpture, calligraphy, painting....

Date: February 21~23, 2003

( 21: 1:00 pm ~ 8:00 pm 22: 9:00 am ~

8:00 pm 23: 9:00 am ~ 6:00 pm )

Place: Hong Kong Exhibition Hall

~ Golden Lotus

Invite with respect



### 歡迎: 俗

蒞臨觀賞

展:珍藏歲月

品: 創意攝影、概念作品、紙雕、書法、繪畫……

時: 2003年2月21~23日

( 21: pm 1:00  $\sim$  pm 8:00  $\sim$  22: am 9:00  $\sim$  pm 8:00  $\sim$ 

23: am  $9:00 \sim pm \ 6:00$  )

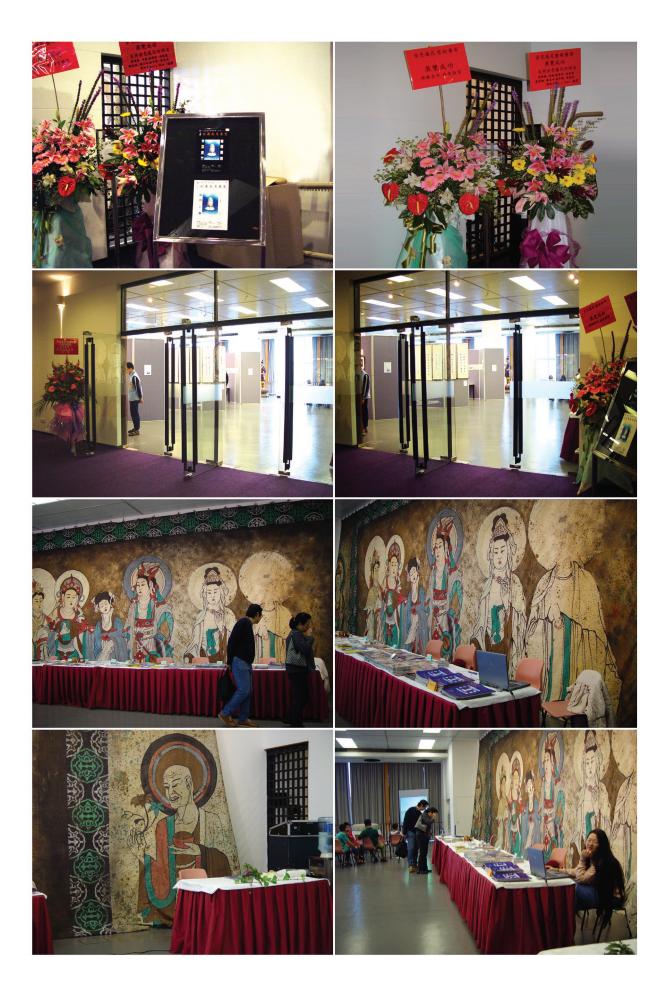
地 : 香港大會堂展覽廳

~ 金色蓮花

敬邀



### 展覽正要開始······ The exhibition is opening······



### ■序曲

每一個人都有其歲月 每一段歲月 都可能擁有那盪氣迴腸 刻骨銘心

晶瑩閃爍

可以沈澱 記取 珍藏 ........

### Introduction

Everybody has the old years

Every old year

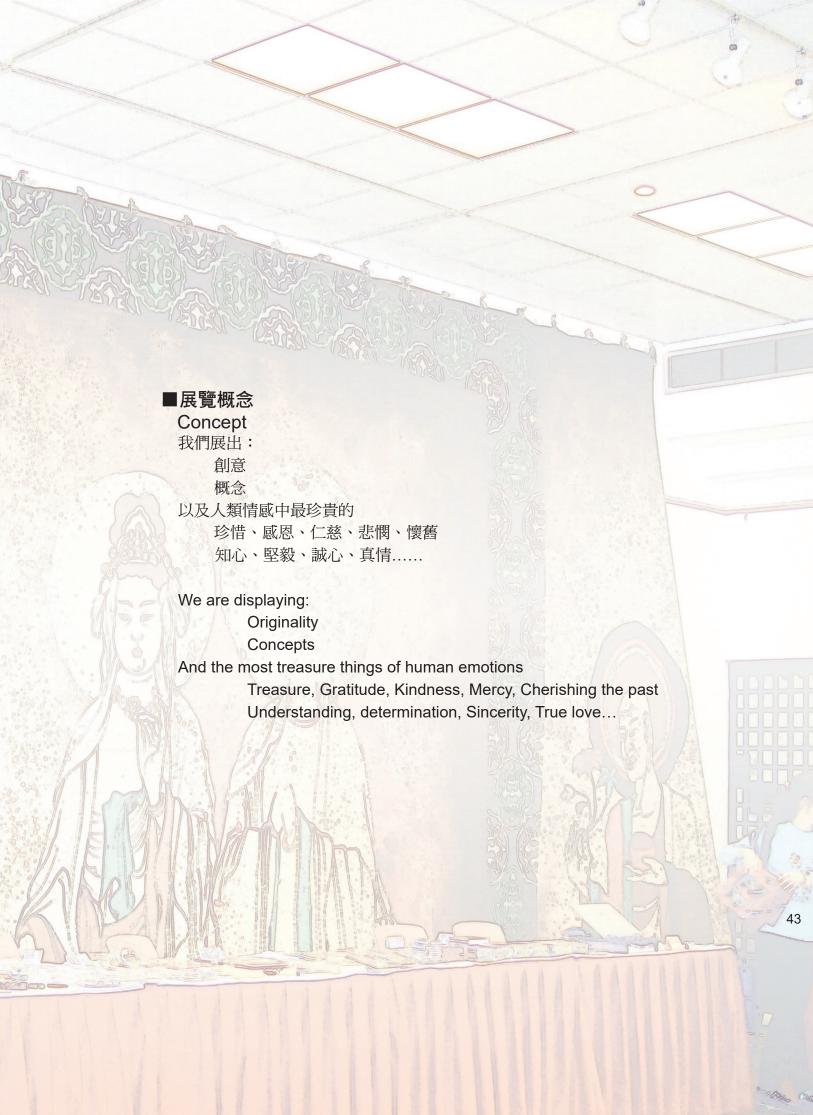
Might have something emotional

Unforgettable

Sparkling and twinkling
It may settle, remember, treasure...











### 展覽內容結構 Contents and Structure

展品五大結構

- 一青春歲月
- 二. 歲月中珍藏的最愛
- 三. 藝術歲月
- 四. 主辦單位的歲月回顧
- 五,展覽背後製作花絮

以五個方向詮釋與展現

人生中 最美好

最動人

最珍愛的種種

期許在與流覽者的美麗相遇中

交織出樂章般的 鳴感

Five structures of the exhibition

- I. The youth age
- II. The most treasure things of age
- III. The art age
- IV. The review of the sponsor
- V. Behind the exhibition

Use this five directions to explain and display

The most beautiful in life

The most touching in life

The most cherishing in life

We wish to meet with you in beauty

Let's compose the music together

- -. 青春歲月(創意攝影篇)
  - (1)青春手札
  - (2)青春奇想
  - (3)永恆青春~花~蓮花
  - (4)永遠青春的~觀音
- 歲月中珍藏的最愛(概念作品篇)
  - (1) 感恩 (6) 純淨

  - (2)正義 (7)親情
  - (3) 悲憫 (8) 勤奮
- - (4)勇敢 (9)熱情
  - (5)童真 (10)真誠
- 三. 藝術歲月(書法繪畫篇)
  - (1)書法
  - (2)繪畫
- 四. 主辦單位的歲月回顧(金色蓮花篇)
  - (1)平面出版
  - (2)影音出版
  - (3)五感多媒體出版
  - (4)敦煌美學系列
  - (5) 文化紀念品
- 五. 展覽背後製作花絮(努力篇)
  - (1)過程花絮
  - (2)天涯行腳
  - (3)展望之願

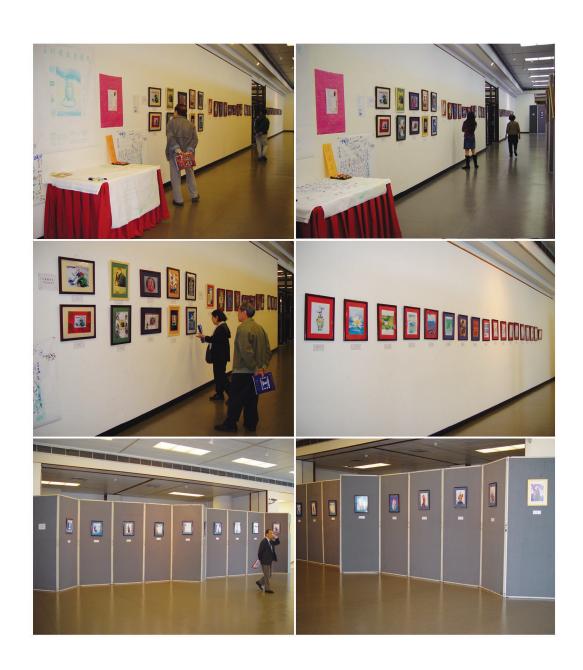
- I. The youth age (chapter of creative photos)
- (1) The youth writing
- (2) The youth fantasy
- (3) The forever-young flower ~ lotus
- (4) The forever young Avalotikisavara
- II. The most treasure things of age (Chapter of conceptual works)
- (1) Gratitude
- (6) Pure
- (2) Justice
- (7) Love
- (3) Mercy
- (8) Diligence
- (4) Brave
- (9) Enthusiasm
- (5) Innocence (10) Sincere
- III. The art age (Chapter of calligraphy and painting)
  - (1) Calligraphy (2) Painting
- IV. The review of the sponsor (Chapter of Golden Lotus)
- (1) Printing publication
- (2) Audio and Video publication
- (3) The five senses multimedia publication
- (4) The series of Dun-huang aesthetics
- (5) Cultural souvenir
- V. Behind the exhibition (The efforts)
- (1) Stories behind the exhibition
- (2) Wandering to the end of the world
- (3) Looking into the future

### (1)青春歲月

The youth age

青春 是流金般的歲月 最光燦的一環 值得謳歌 值得珍惜

The youth
Is golden age
The most brilliant part
It's worth to celebrate in song
It's worth to treasure



### (1)青春手札 (周玉卿作品)

The youth writing (articles of Chou Yu-ching)



原作:奔放的青春、奔放的髮式

Original work: The unrestrained youth and the expressive hair



圖中圖概念延伸: 青春在馳騁、 想像力也在馳騁

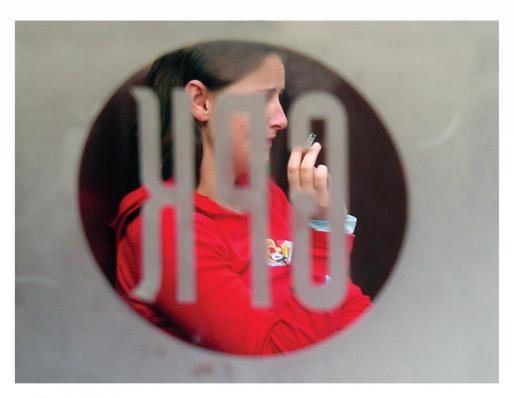
The youth and imagination are both rushing about on horseback



原作:青春中外情侶 Original work:Young lovers in the world



圖中圖概念延伸:我們都是地球一家人
The extension of the concept:We are a family in the world



原作:香煙與輕愁 Original work:Smokes and worries



圖中圖概念延伸:裊裊檀香,也許更能幫助心靈靜謐
The extension of the concept:Incense may help you calm down



原作:青春在街上遊走 Original work:The youth walking on the street

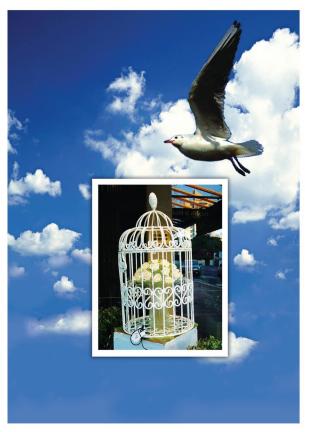


圖中圖概念延伸:星光在天上燦爛

The extension of the concept:The stars shining on the sky



原作:玫瑰關在鳥籠中 Original work:Roses in a birdcage



圖中圖概念延伸:玫瑰在鳥籠中. 飛鳥在天空中.不錯!

The extension of the concept:Roses in a birdcage and birds fly to the sky, not bad!

### (2)青春奇想 (鄭秉忠作品)

The youth fantasy (articles of Cheng Ping-chung)



青春開門 The youth open the door



青春正翠綠 The youth is a fresh green



藍色綺想曲 Blue fantasy song



淬煉青春為晶瑩 Refine the youth into crystal



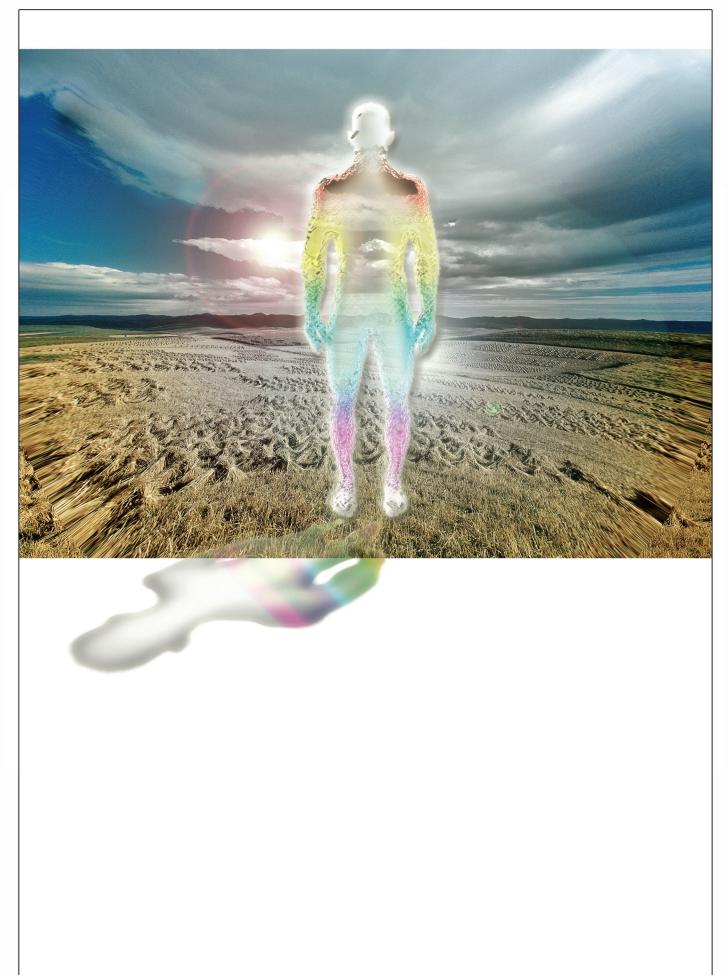
奔放Unrestrained



曠野奇談Wilderness tales

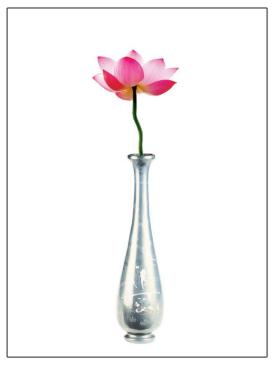


惑Puzzle



### (3)永恆青春の花~蓮花 (鄭秉忠作品)

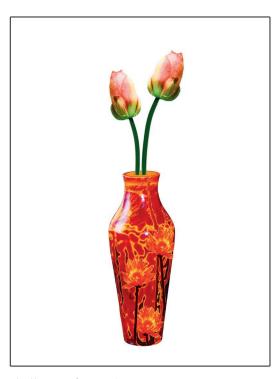
The forever-young flower ~ lotus (articles of Cheng Ping-chung)



瓶蓮系列之一:娉婷 The series of bottle lotus No.1: pretty



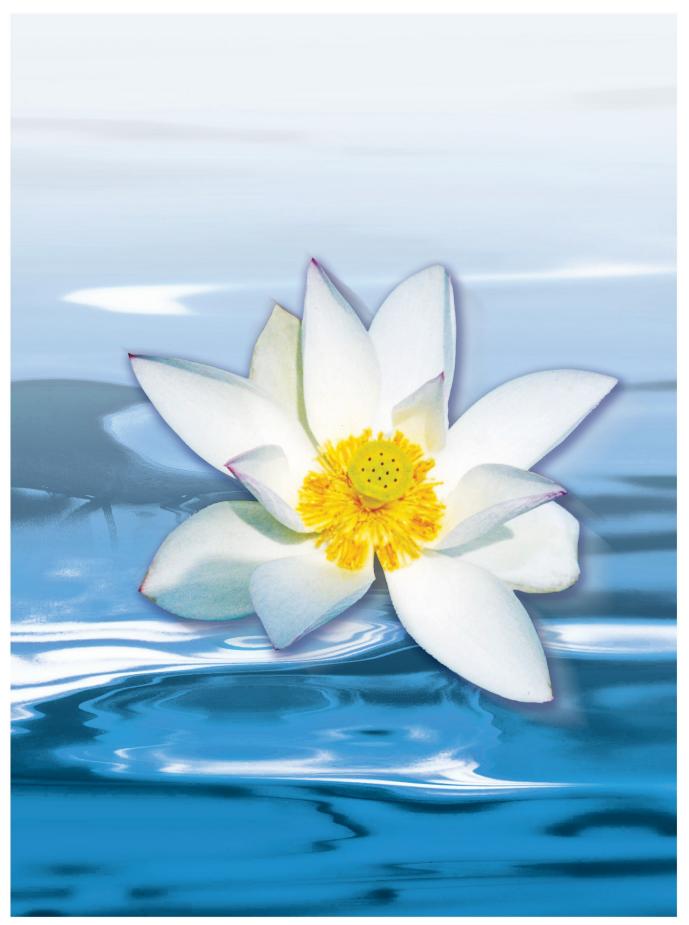
瓶蓮系列之三:清純 The series of bottle lotus No.3: pure



瓶蓮系列之二:婀娜 The series of bottle lotus No.2: graceful



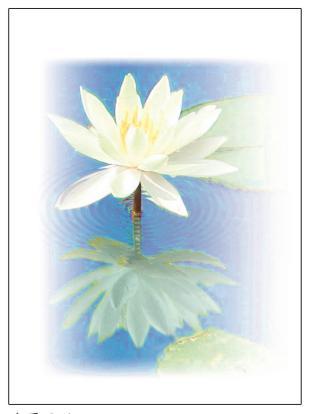
瓶蓮系列之四:典雅 The series of bottle lotus No.4: elegant



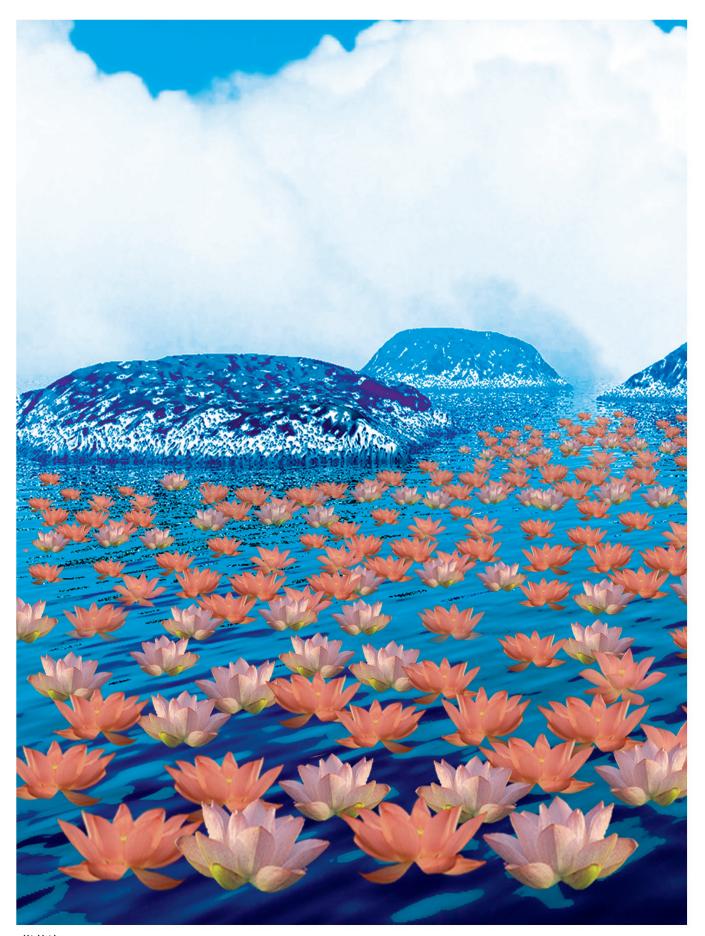
湖中白蓮 White lotus in the lake



風中的蓮花 Lotus in the wind



自愛 Self respect



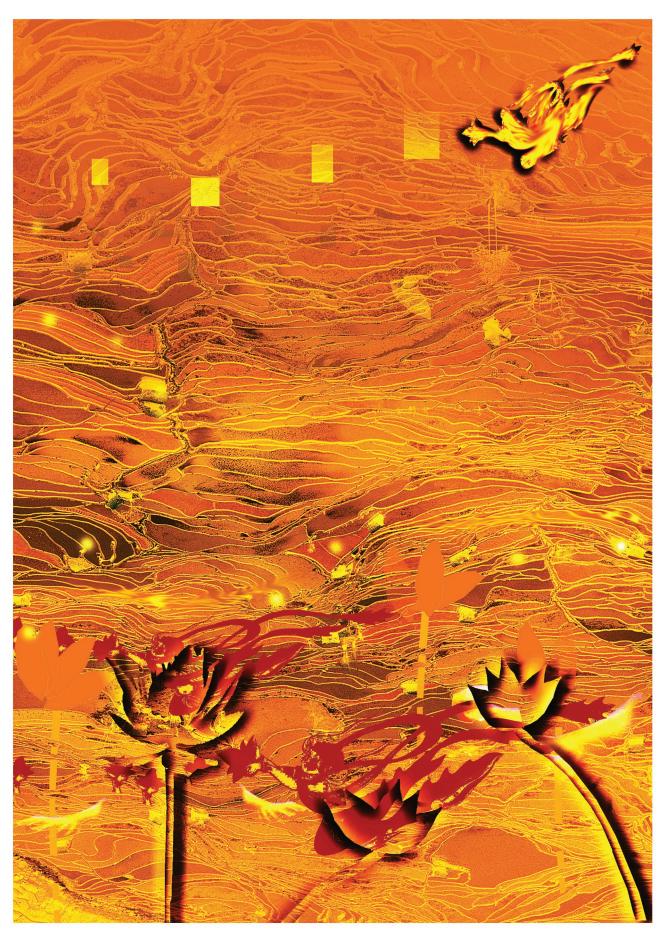
蓮花海 The sea of lotus



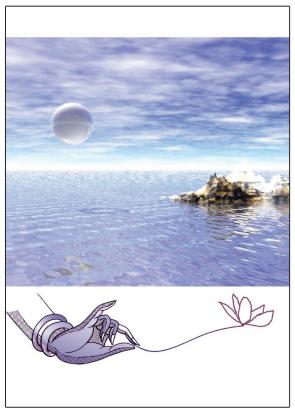
變奏曲之一:綠色晶靈 Variations No.1: green crystal



變奏曲之二:古銅風格
Variations No.2: bronze-colored style



變奏曲之三:金碧輝煌 Variations No.3: Golden brilliant



新拈花微笑 Smile with a flower in hand



拈花系列之一:空手拈花花亦空

Flower series No.1: hand is empty and flower is empty too



拈花系列之二:手中拈花心微笑

Flower series No.2: flower inn hand and smile in heart



拈花系列之三:花空法空一切空

Flower series No.3: empty flower, dharma and all





雲空心淨 Empty clouds and clean mind

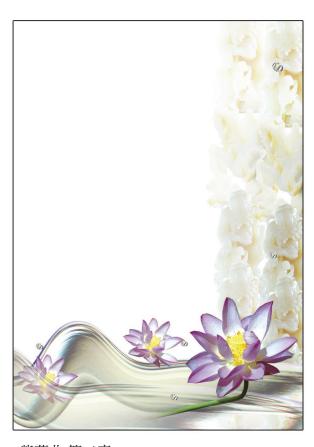




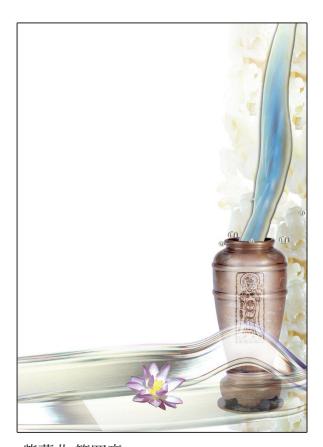
紫蓮曲 第一章 Purple lotus song Chapter 1



紫蓮曲 第三章 Purple lotus song Chapter 3



紫蓮曲 第二章 Purple lotus song Chapter 2



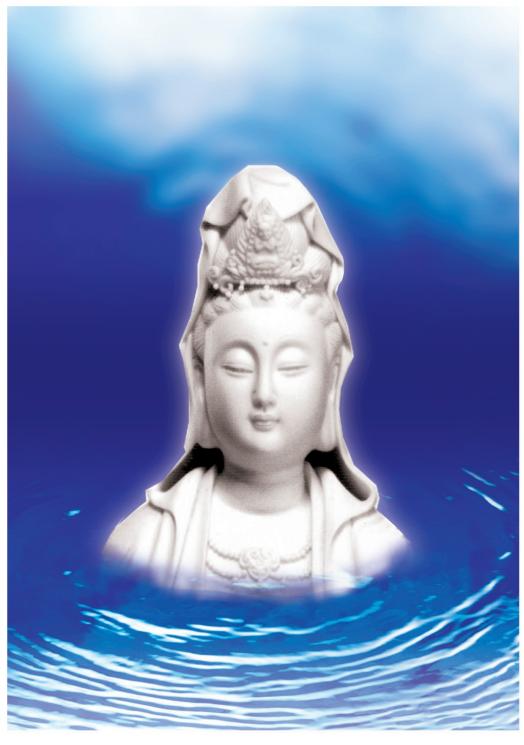
紫蓮曲 第四章 Purple lotus song Chapter 4

紫蓮曲 雙重奏 Purple lotus song double play

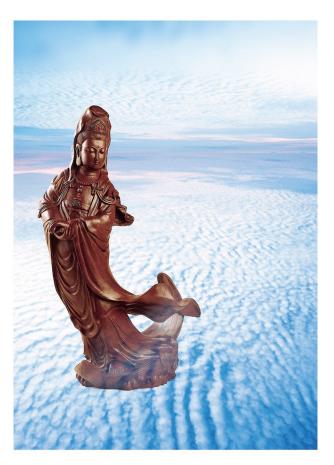


### (4)永遠青春的——觀音(鄭秉忠作品)

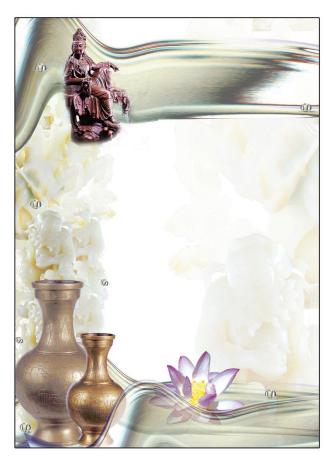
Forever young – Avalokitecvara (articles of Cheng Ping-chung)



從海湧出觀音 Avalokitecvara from the sea



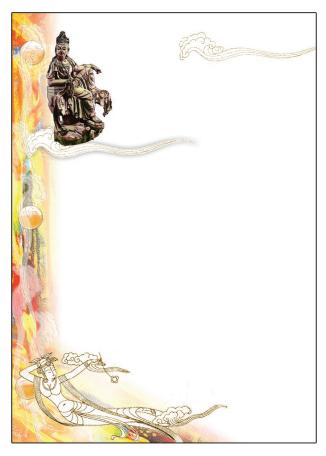
苦海常作度人舟 Always save people in a sea of bitterness



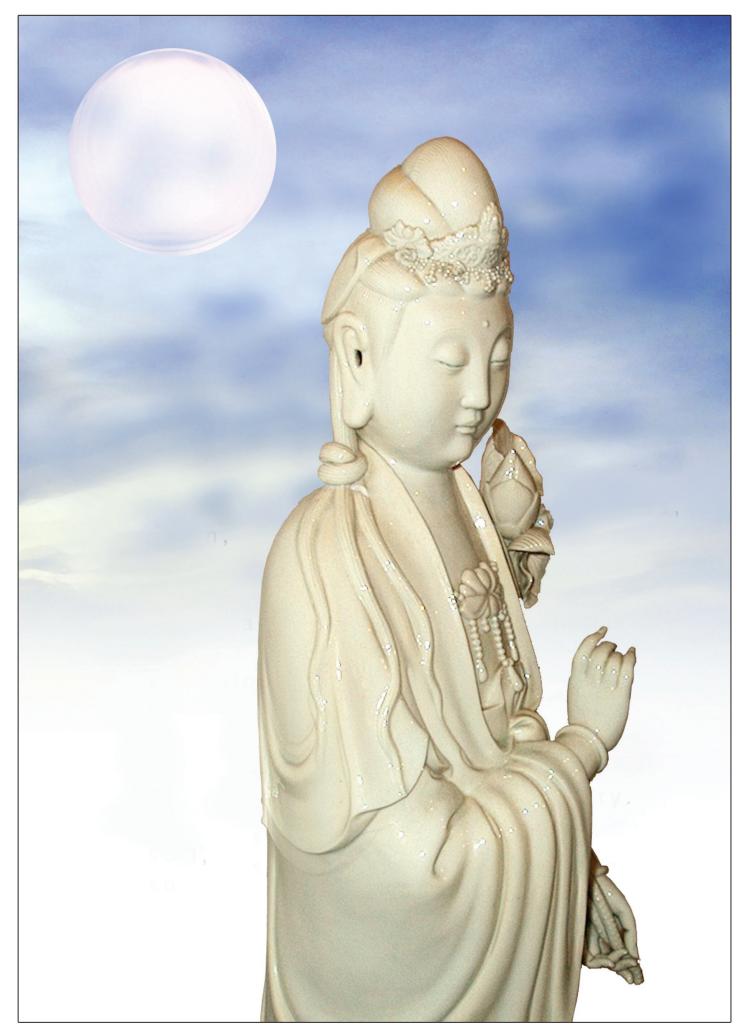
因為悲智 所以自由自在
Be free because of compassion and wisdom



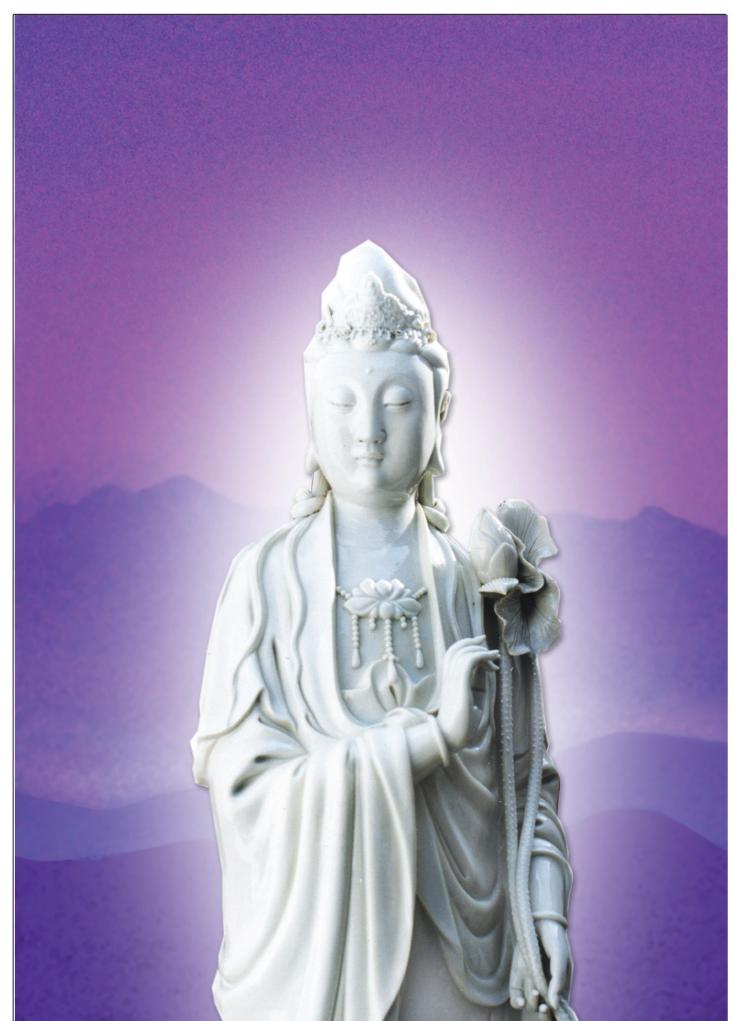
人天典雅風範 Elegant model of the world



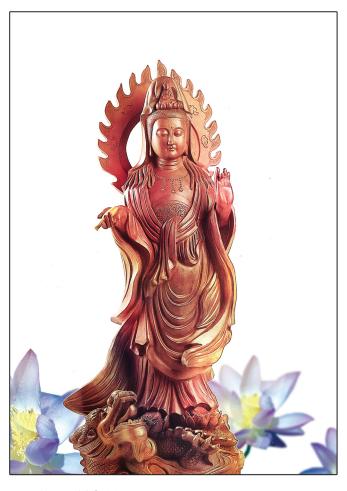
因為悲智 所以自由來去
Come and go freely because of compassion and wisdom



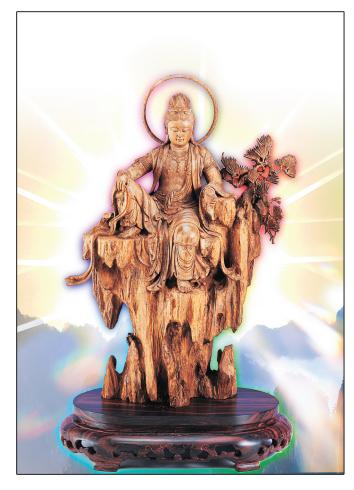
慈心如柔月 Mercy as a gentle moon



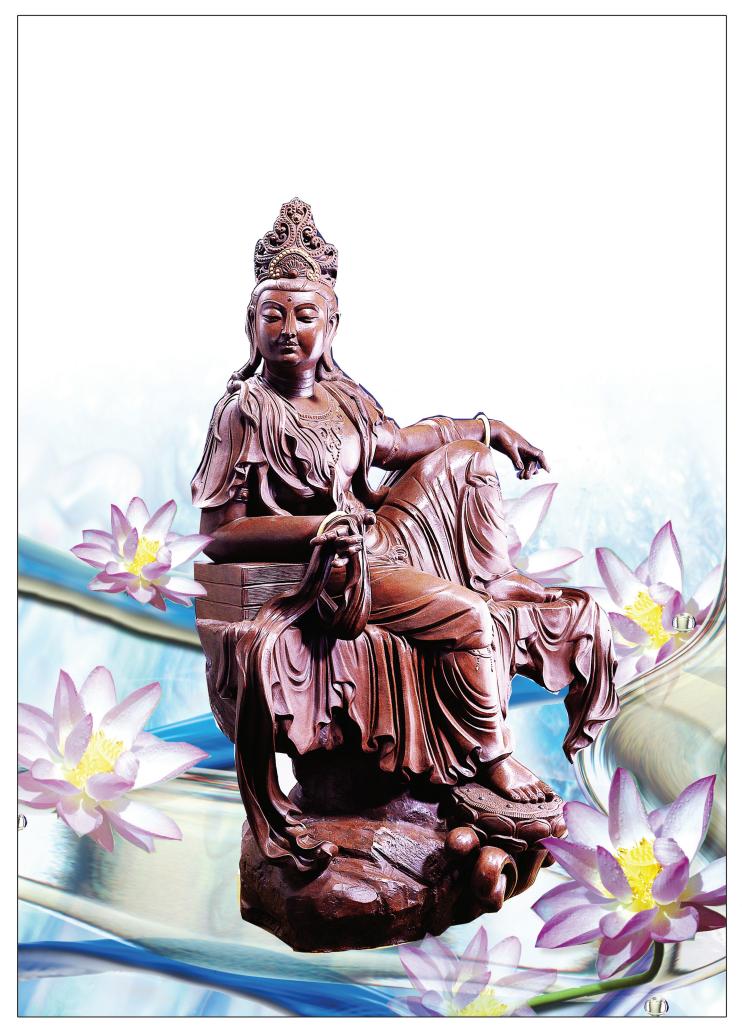
偉哉觀音! Great Avalokitecvara



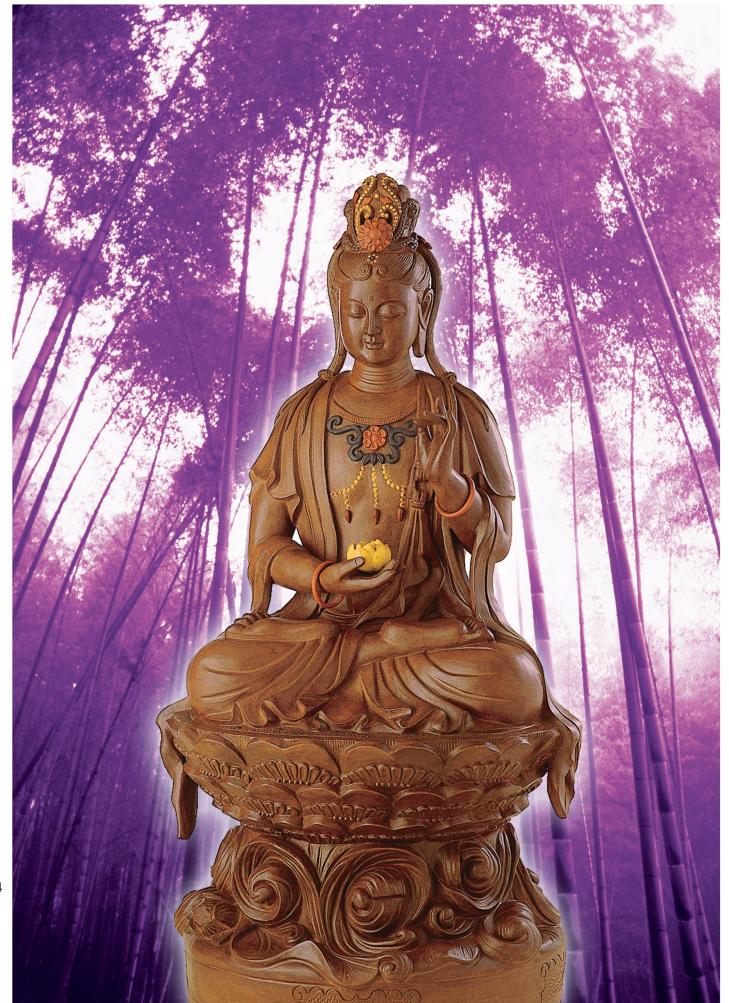
溫柔是一種力量 Be mild is a power



慈悲是一種氣勢 Be mercy is a momentum



自在是一種智慧 Free is a wisdom



端坐紫竹林 Sit in a black bamboo forest

## 二. 歲月中珍藏的最愛(觀念作品篇)

## II. the most treasure in past years (the conceptual works)

每一段歲月中的最愛

像夜幕的星鑽

將寂寥的生命

裝點得繽紛喜悅

經過市調

我們把人類中最珍貴的情感萃取出十種

各以不同的方式呈獻出來

分別是: 感恩、正義、悲憫、勇敢、童真、純淨、親情、勤奮、 熱情、真誠。

The most treasure in every section of the past years
It's as diamonds shine in the sky of a dark night
It makes the lonely life
Becomes in riotous profusion and happiness
Via a market survey
We extract 10 characteristics from human emotions
Then, present them in different ways
Such as: gratitude, justice, mercy, brave, childishness, pure, family love,
diligence, passion and sincerity.



(1) 感恩

作品:1 羔羊跪乳/刺繡

2 羔羊跪乳/水墨粉彩畫

3 烏鴉反哺/水墨粉彩畫

(2)正義

作品:正氣歌/沙字

(3) 悲憫

作品:敦煌石窟 觀音/

系列之1 原作

- 2 白描
- 3(白描)電腦上色之一
- 4(白描)電腦上色之二
- 5 粉臘筆畫

(4)勇敢。

作品:火中蓮花/電腦合成畫

(5) 童真

作品:可愛小童/攝影

(6)純淨

作品:蓮花/

1 電子畫小品系列之一:椅子上的春天

之二:沐光之蓮花 之三:臥看蓮起時

之四:守護清靜的蓮花

之五:靜靜的蓮夜 之六:壯闊之重現

2水墨粉彩畫小品系列之一:純彤

之二:紅蓮曲 之三:眾香紅蓮

之四:寫意

(7)親情

作品:媽媽的最愛/電腦合成畫

(8)勤奮

作品:密勒日巴/沙畫

(9)熱情

作品:熱情的太陽、長養萬物/電腦合成畫

(10)真誠

作品:敦煌供養菩薩/紙雕

(1) Gratitude

Work: 1 a lamb filial piety/a embroidery

2 a lamb filial piety/a water-ink colored painting

3 a crow filial piety/a water-ink colored painting

(2) Justice

Work: the song of justice/a sand character

(3) Mercy

Work: Avalokitesvara in Dunhuang Caves/

Series 1 origin

2 outline drawing

3 (outline drawing) computer coloring 1

4 (outline drawing) computer coloring 2

5 a powder pen painting

(4) Brave

Work: the lotus in the fire/a computer composing painting

(5) Childishness

Work: lovely child/photograph

(6) Pure

Work: lotus/

1 an electron painting series No.1: the spring time in the chair

No.2: a lotus in sun shine

No.3: a sleeping lotus

No.4: to guard a lotus in peace

No.5: a quiet lotus in night

No.6: a vast reappearance

2 a water-ink colored painting series No.1: a colored decoration

No.2: the song of a red lotus

No.3:a red lotus to face the sun

No.4: free painting

(7) Family love

Work: mother's best love/a computer composing painting

(8) Deligence

Work: Milarepa/a sand painting

(9) Passion

Work: the passion Sun can grow everything/a computer composing painting

(10) Sincerity

Work: An offering Bodhisattva in Dunhuang/a pap

## (1) 感恩 Gratitude



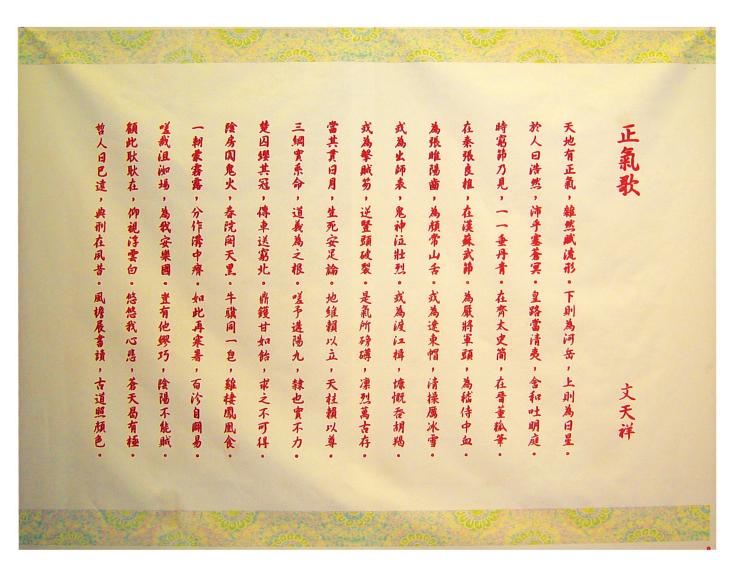
羔羊跪乳/刺繡 / 李心慈 A lamb filial piety/A embroideryLi/Xin-Ci



鳥鴉反哺/水墨粉彩畫/周玉卿 A crow filial piety/A water-ink colored painting/ Chou Yu-Ching



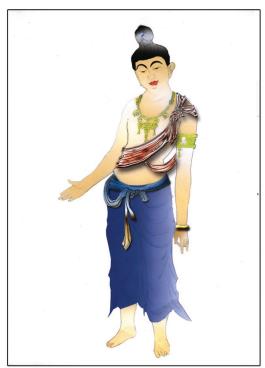
羔羊跪乳 / 水墨粉彩畫 / 周玉卿 A lamb filial piety/A water-ink colored painting / Chou Yu-Ching



正氣歌 / 沙字 / 彭敏華、如空法師 The song of justice/A sand character/Peng Min-Hua, Master Ru-Kong



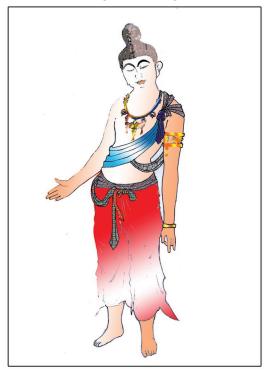
敦煌石窟 觀音系列之1/原作 Avalokitesvara in Dunhuang Caves/Series/origin



敦煌石窟 觀音系列之3 (白描)電腦上色之一/彭聖晏 Avalokitesvara in Dunhuang Caves/Series / (outline drawing) computer coloring 1 /Peng Sheng-Yen



敦煌石窟 觀音系列之2/白描/蔡承訓 Avalokitesvara in Dunhuang Caves/Series /outline drawing/Tsai Cheng-Hsun



敦煌石窟 觀音系列之4 (白描)電腦上色之二/賴柏良 Avalokitesvara in Dunhuang Caves/Series / (outline drawing)computer coloring 2 /Lia Po-Liang



粉臘筆畫 / 周玉卿 A powder pen painting / Chou Yu-Ching

火中蓮花 / 電腦合成畫 / 賴柏良 The lotus in the fire/A computer composing painting /Lia Po-Liang

## (5)童真 Childishness



可愛小童 / 攝影 / 周玉卿 Lovely child/photograph / Chou Yu-Ching

## (6)純淨 Pure



椅子上的春天 The spring time in the chair



沐光之蓮花 A lotus in sun shine



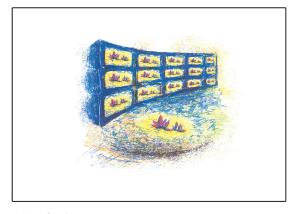
臥看蓮起時 A sleeping lotus



守護清靜的蓮花 To guard a lotus in peace



靜靜的蓮夜 A quiet lotus in night



壯闊之重現 A vast reappearance



純彤 A colored decoration



紅蓮曲 Tthe song of a red lotus



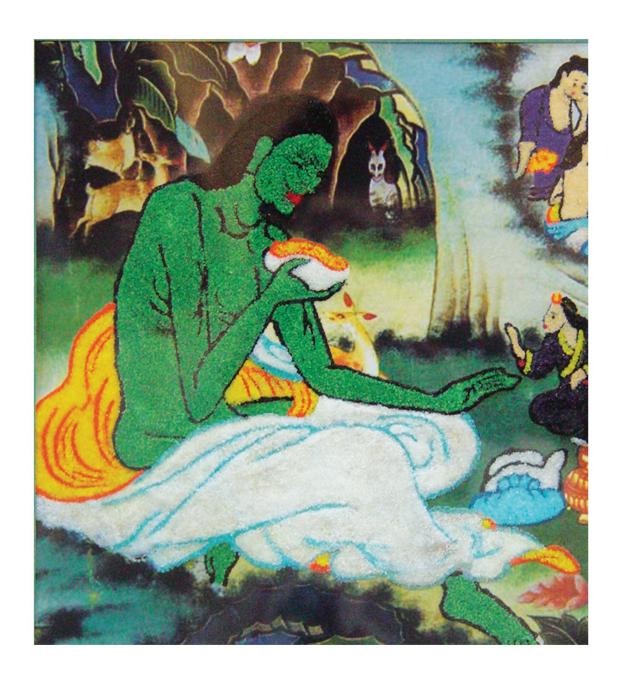
眾香紅蓮 A red lotus to face the sun



寫意 Free painting



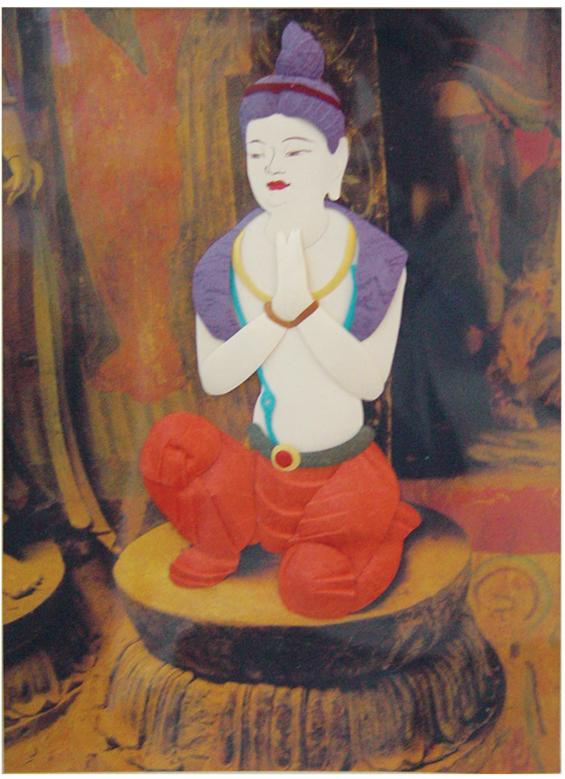
媽媽的最愛 / 電腦合成畫 / 賴柏良 Mother's best love / A computer composing painting / Lia Po-Liang



密勒日巴 / 沙畫 / 謝婕縈 Milarepa / A sand painting / Shie Jie-Yin



熱情的太陽、長養萬物/電腦合成畫 / 鄭秉忠 The passion Sun can grow everything / A computer composing painting / Cheng Ping-Chung



敦煌供養菩薩 / 紙雕 / 彭聖芬 An offering Bodhisattva in Dunhuang / a paper sculpture / Peng Sheng-Fen

## 三. 藝術歲月(書法繪畫篇)

## III. The years of arts (Calligraphy and Paintings)

藝術

是情感之花

理智之夢

紀錄了奔放的才華

生命的昇華

Art

It is the flower of passion and the dream of intelligence.
It records an expressive and unrestrained talents and sublimation of life.



#### (1) 書法

參展者:伯圓法師、佛智法師、傳般法師、繼程法師、覺仁法師、王國良、何幼惠、何叔惠、胡 大池、春月、蔡傳興、譚寶碩、蔡 錦川。

(參展者按姓氏筆劃序列)

伯圓長老,原籍福建福安,於 1914年出生。

19歲於福安縣廣化寺依靜繩上 人披剃出家。剃度恩 師於法務習 禪之外,也傳授 詩 書 畫藝。

2 2

歲,在福州 鼓山湧泉寺受具 足戒。 並結識忘年交—— 山東人賈夢 魚,也寫得一手好字,長老的書法 因他而進步神速。

1947年,由鼓山派遣至馬來 西亞檳城極樂寺任監院。在弘揚教 法禪風之餘,更精進鑽研書畫與禪 修。

1994年,長老為首相夫人福利 協會舉辦首次個人書畫展。

長老平時清淡自娛,自號湖 濱閒人,每以書畫調和禪心,集才 華、修行與藝術於一身。他的書法 常常導人向善,看他的字如見其 人,有一股空靈且平和的氣勢。

#### (1)Calligraphy

The artists: Master Bo-yuan, Master Fozhi, Master Chuan-ban, Master Ji-cheng, Master Jian-ren, Wang Guo-liang, He Youhui, He Shu-hui, Hu Da-chi, Chun-yue, Cai Chuan-xing, Tan Bao-shuo, Cai Jin-chuan

(the order is according the drawing numbers of their Chinese last name)

Master Bo-yua, registered ancestral home is Fu-jian, Fu-an, born 1914

He became a monk at 19 years old at Fuan County, Guang-hua Temple, under the master Jing-sheng. He learned Zen and the art of calligraphy and painting from the master.

He became a full monk at 22 years old in Fu-zhou City, Gu Shan, Yong-quan Temple. He got acquainted with Gu Mengyu and learned calligraphy from him.

In 1947~, he went to Bin-nan of Malaysia and took the position of the supervisor of Ji-le Temple. He preached Zen and reached calligraphy and painting over there.

In 1994~, he organized a painting and calligraphy exhibition for the wife of the prime minister.

He lived a simple life a n d

named
himself, a
lakeshore free
man. He did calligraphy and painting to adjust h i s
mind. He combined talents, Buddhist
practice and arts together. He used his calligraphy to teach others. His calligraphy had
a potential of empty and peace.

佛智法師,原籍內蒙古 虔禮上寶下燈上人為師披剃出 家。

於閩南佛學院及廈門大學研究 生院學法。

往返加拿大、美國講經弘道。 1997年回駐香港湛山寺領眾薰 修至今。 Master Fo-zhi, registered ancestral home is Inner Mongolia

He became a monk under the master Bao-deng.

He learned Buddha dharma in the Southern Fukien Academy and Amoy University.

Then, he went back to Canada and

American to preach Buddha dharma.

In 1997, he went back to Hong Kong to lead the Buddhist practice in Zhan-shan Temple.



#### 傳般法師

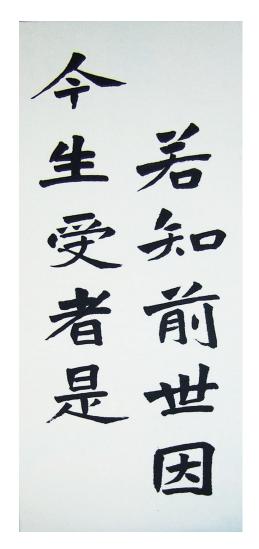
俗名袁振洋,出身袁家班, 資深電影工作者,參演執導電影無 數,最後執導電影「達摩祖師」更 加改變他的一生;在資料收集過程 中領悟人生真諦,電影拍駿後,隨 即在台灣高雄妙通寺出家,受三壇 大戒,師承上廣下欽老和尚。

97年回港弘法,並創辦佛教導 航精舍,於2000年10月正式註冊為 非牟利慈善機構,以「普渡眾生, 離苦得樂」為宗旨。

#### Master Chuan-ban

He had a common name, Yuan Zhenyang who was a distinguished movie worker. He directed many movies and finally directed the movie master Da-mo. That changed his life. He went to Taiwana dn became a monk at Miao-tong Temple in Gao-xiong City under master Quang-qin.

In 1997, he went back to Hong Kong and established the Dao-hang Jing-she. In October, 2000, Dao-hang was registered as a charitable institution. This institution has the aim of helping suffered people to gain happiness.





繼程法師 1955年出生於 馬來西亞太平。

高中畢業後,開始接觸佛教。執教鞭四年,1978年因緣成熟出家,時年二十一歲,披剃於檳城上竺下摩長老,後赴台灣研讀佛法。

返馬後曾閉關千日。

著作甚豐,論作包括《一 代人天師範》、《人生佛教概 論》、《談經說論話人生》、 《生活中的菩提》,散文如



Master Ji-cheng, 1955 born in Malaysia, Tai-ping

After high school, he started to learn Buddhism. He became a school teacher for four years. In 1978, he became a monk under the master Zhu-mo at the age of 21. Then, he went to Taiwan to study Buddhism.

When he came back to Malaysia, he started a 1000 days retreat.

He have many literary works such as A Great Teacher and Master, The Summary of Buddhist Life, Talks about Life, The Bodhi in Life, Jia-leng Records in Buddhism, Reason, Become a Monk, Boat, Carefree, Zen Talks, A Boat to the Shore, Three Walkers, The Speeches of Xiao-zhi-quan, The Six Doors, The Spring on the Tree, The Teaching to the Monks and so forth.

Chairman of the Malaysia Youth Buddhist Association (1990-1996) .

Previous vice-chairman and consultant of the Malaysia Youth Buddhist Association.





Religion consultant of the Malaysia Youth Buddhist Association and abbot of Puzhao Temple.

Chairman of the Malaysia Buddhist Academy.

《佛國伽楞記》、《緣》、《出家情》、《筏》、《悠然》、《禪話綿綿》、《船到橋頭》;詩合集《三人行》,開示錄《小止觀講記》、《古妙門講記》、《春在枝頭》、《僧伽靜七開示錄》等等。

馬佛青總會前任總會長(1990-1996)。

馬佛青總會前任諮詢顧問、副 會長。

馬佛青總會現任宗教顧問、普 照寺住持。

馬來西亞佛學院院長。



# 覺仁法師 現住香港屯門青山村光留園 一位行住坐臥精進念佛的行者

Master Jian-ren

Live in Hong Kong, Tan-men, Qingshan village, Guang-liu Garden.

He is an earnest Buddhist practitioner who always chanting the Buddha's name.





胡大池

中文書法、國畫導師。

香港中國美術會委員。

香港書畫愛好者協會、香港書

法家協會、言藝畫會秘書。

香港硬筆書畫會顧問。

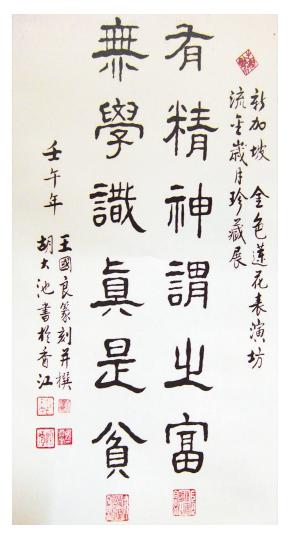
Hu Da-chi

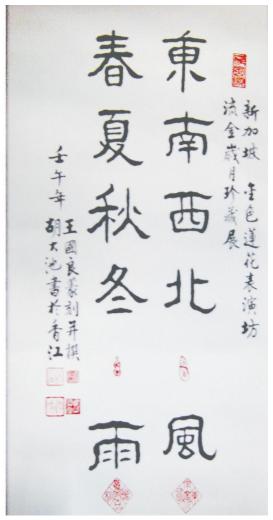
He is a calligraphy and painting teacher.

A committee member of Hong Kong Chinese Fine Arts Association.

The secretary of Hong Kong Calligraphy and PaintingFan Association, Hong Kong Calligrapher Association and Yan-yi Painting Association.

Consultant of Hong Kong Hard-pen Painting Association.





何幼惠 中國廣東省廣州市人, 1932年出生。

He You-hui, registered ancestral home is Canton province, Canchou City, born 1932.

善揭羅除大故密究里依智去識色無垢含空利時觀般圖 提論出一明知多竟凝殺亦死野聲受不利空子照自若 薛揭多切咒般故涅故若无亦無春想淨子即色見在波 婆諦咒苦是若得察无波浮無無味汗不是是不五菩羅 訶波即真无波阿三有羅以老明觸識增諸色異為薩密 羅說實上羅縣世恐然无死亦法无不添受空皆行 何揭咒不咒密多诸怖多所盡无无眼斌空想空空深心 切諦日虚是多羅佛遠故浮无无眼耳是相计不度般經 故无是三依離心故苦明界鼻故不識異一若 說等大義般顛无善集盡乃舌空生亦色切沒 敬羅 报等神三若倒墨提減乃至身中不復邑苦羅 書僧 若呪咒菩波夢礙薩道至无意無滅如即厄密 圖揭 波能是提羅想無據無无意无包不是是舎多 諦

Chairman of the Da-fang Painting and Calligraphy Association.

Chairman of the Chunhui Painting and Calligraphy Association.

Vicechairman of the Hong Kong

Shun-de Arts Association.

大方書畫會會長。

春暉書畫社社長。

香港順德藝文社副社長。 曾獲廣東省首屆扇面書法 小字展二等獎。 of the Canton province first Fancovering-calligraphy competition.

色見電吸送者好表為例 雅 话 一篇 考证 有多 惜 苦 核 石湖诗 保 多 将 峭 胡 金年初及舞提店士書 採 唐 飛 N 一多水 外夏湯 斜 屋 剪盖 红 雨東不是故人能惠 社 杨 る後 お安 13 相 13 1000

烘

去

何叔惠,號薇盦,1919年生,原 籍廣東順德水藤。

世代書香,幼承家學。

於香港從事教育垂五十年,歷任 香港崇文、珠海等專上學院講席,並 於學海書樓特約主講。

創設鳳山藝文院,授徒甚眾,桃 李滿天下。

工詩文,精書道,尤以行楷見稱,深得晉人遺意。

近輯著「薇盦存稿」流通傳世。

He Shu-hui, also named Wei-in, born 1919, registered ancestral home is Canton province, Shun-de, Shui-teng.

Born in a scholarly family and learned from parents.

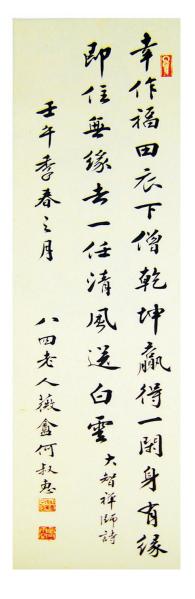
Engaged in the career in education for over 50 years in Hong Kong. He was a teacher in Chong-wen Academy and Zhu-hai Academy. He is also a speaker in Xue-hai Academy.

He established Feng-shan Arts Academy and taught lots of students.

He is good at poem, literary, calligraphy. His Xing and Kai calligraphy are very good.

Recently, he published Wei-in Collections.







蔡傳興老師,澳門人。 為葡治時期退休公務員。

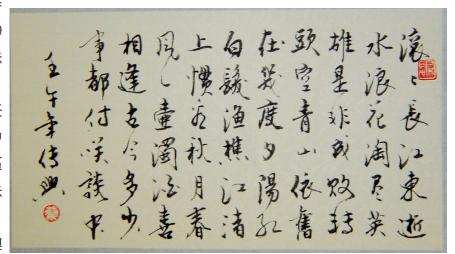
業餘書畫、音樂、曲藝、藏品

Cai Chuan-xing, Macanese

A Portugal Macau-government retired officer.

愛好者。作 品榮膺1989 年全澳書法 冠軍。

現 任澳門多所中小學及社區之中國書法課程導師,並應聘於澳



門理工學院長者書法班導師。

近十年屢於澳門及外地舉行書 畫藏品展覽。 A after-hours calligrapher and painter and fan of music, Chinese folk art forms and antique.

He won the 1989 champion of calligraphy in Macau.

He is a calligraphy teacher in many Macau schools and living societies. Meanwhile, he is the calligraphy teacher of Macau Science and Engineering Academy.

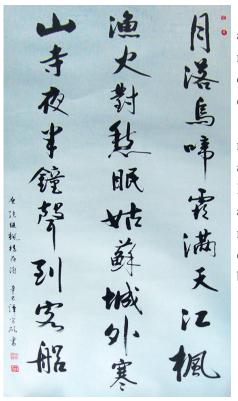
> He attended many exhibitions in Macau and many foreign countries in this decade.



#### 譚寶碩

溫文儒雅,氣定 神閒的禪修藝術家, 書法有數十年的功力。

更擅長國樂,舉 凡古箏、古琴、笙、 笛和洞簫,尤其是洞 簫堪稱一絕。

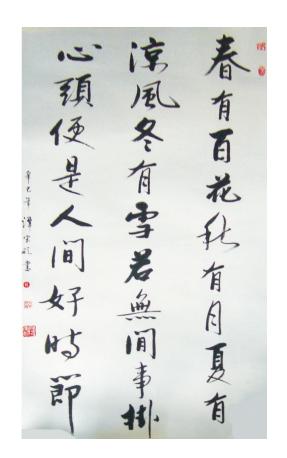


#### Tan Bao-shuo

He is a gentleman, a peaceful Zen practitioner, an artist who have decades of experience in calligraphy.

He knew Chinese music very well such as a Chinese zither, a zitherlike plucked instrument, a reed pipe wind instrument, a bamboo flute and especially a vertical bamboo flute.





蔡錦川,台灣台南人 性喜書藝,尤擅草書,作品多次 入選全國美展。

五午台之為為 1

曾獲中日文化交流展推薦賞、中 日親美書畫展日本文部大臣賞、特別 賞等。

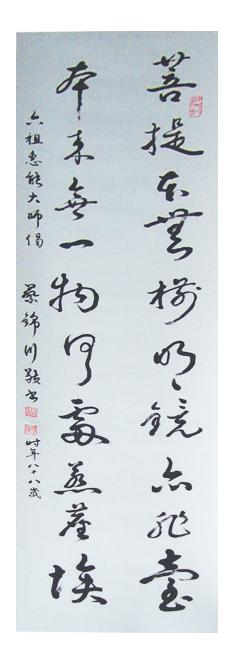
現任台灣高雄市中國書法學會顧問。

Cai Jin-chuan, Taiwan, Tainan City

He love the art of calligraphy and especially good at cursive style calligraphy. His works were selected in nation-wide exhibition.

He had rewards such as China-Japan Cultural Exchange Exhibition, China-Japan American-favor Calligraphy and Painting Exhibition Japan Minister's Award.

Consultant of the Taiwan Gao-xiong Calligraphy Association



#### (2)繪畫

參展者:李國明、老瑞松、李哲 雲、侯建鑫、梁邦。

李國明,世居廣東省鶴山市之 桃源鄉。



自號桃源鄉人。

1946年生於原籍。

1975年定居香港。

自幼即篤嗜書畫文藝、能詩善 詞,人謂其能遠於俗。

有《李國明小品》、《李國 明梅花冊》、《李國明書畫集》刊 行。

現為嶺雅詩刊執行編輯。

#### (2) Paintings

Artists: Lee Guo-ming, Lo Sui-chung, Lee Zhe-yun, Hou Jian-xin, Kiang Bang.

Lee Guo-ming, His registered ancestral home is Canton province, He-shan City, Tao-yuan County.

He named himself county-man of Tao-yuan.

Born 1946.

Lived in Hong Kong since 1975.

Love calligraphy, painting and arts. He has a skill in poem. People thought he can away from the world of mundane.

His works are: Lee Guo-ming collections, the plum blossom of Lee Guo-min, the collections of calligraphy and painting of calligraphy, painting.

He is the executive editor of Ling-ya Poem.



老瑞松

中國詩書畫家,祖籍中國廣東 省順德縣。

曾師事當代詩書畫儒學大家吳 天任先生、黃維琩先生、關應良先 生門下學問與習藝文,孜孜不倦。

首次個展:1988年8月,在香港 藝術中心舉行。

第二次個展:1995年,在澳門 孫中山先生國父紀念館舉行。

第三次個展:1999年9月1日, 在中國廣東省廣州市,廣東畫院舉 行。

第四次個展:1999年9月29日, 在中國廣東省順德市大良鎮,天任 美術館舉行。

第五次個展:2001年6月1日至 3日,在香港油尖區文化藝術協會舉 行。

1999年10月出版「老瑞松書畫集」全港各大學及公共圖書館均有 收藏。

1995年邀請應澳門大華文化研 究會,邀請為顧問。

1998年任香港中國美術會總務 委員。

現任亞洲藝術聯盟主席及香港 順德藝文計總幹事。

老氏以傳統山水為主幹,旁及 花翎人物。

書法則長於篆隸楷行間以草 書,將中國傳統山水技法融入外地 風情以建立自己獨特風格。 Lo Sui-chung

A Chinese poet, calligrapher, painter, registered ancestral home is Canton province, Shun-de.

Diligently learned knowledge and arts from masters such as Wu Tian-ren, Huang Wei-che and Quan Ying-liang.

First individual exhibition: 1988/8, Hong Kong Art Center.

Second individual exhibition: 1995, Macau Dr. Sun Zhong-shan Memory Hall.

Third individual exhibition: 1999/9/1, Canton province, Can-chu city, Canton Painting Academy.

Fourth individual exhibition: 1999/9/29, Canton province, Shun-de city, Da-liang town, Tian-ren Fin Arts Hall.

Fifth individual exhibition: 2001/6/1~/3, Yau Ma Tei and Tsim Sha Tsui Culture and Arts Association.

1999/10 published The Collections of Lo Sui-chung and that was kept by all universities and public libraries in Hong Kong.

In 1995, invited as a consultant of Macau Chinese Culture Research Association.

In 1998, in charge of the position of general administration committee member of Hong Kong Fine Arts Association.

At present, chairman of Asia Arts Association and chief secretary of Hong Kong Shun-de Arts Association.

He is good at mainly traditional mountains and waters and secondary at flowers and figure.

His calligraphy is good at seal character, Han Dynasty character, running script and secondary in cursive style. He melt Chinese traditional mountains and waters into foreign amorous feelings in order to create his unique style.

104



李哲雲,又名丰風,香港人自幼熱愛繪畫,為了生計,中

年才開始踏入藝 術之門。

曾辦四次個 人畫展於香港、 澳門,及多次書 法聯展。

編 著 散文合集「師心童話」、「有

情集」及「兒童繪畫即用教案60個」。

於澳門創辦「同趣文藝」季 刊。

現從事藝術教學及創作。

「墨彩情意」系列作品:墨拓 於宣紙上,造成偶然的墨跡,從而 引發出無界域的聯想。

創作者的靈思,駐足於大自然 變幻無窮的意象中,墨跡猶如舞動 的山川,化形造物,姿態萬千,如 詩如畫,隨心所欲,觀賞者可隨著 墨跡自由聯想,騁心遨遊一番。 Lee Zhe-yun, also named Feng-feng, lived in Hong Kong

He loved painting since child. However, because he needs to earn his daily bread, he step into the door of arts until his middle age.

He had four individual exhibitions in Hong Kong and

Macau and many other joined exhibitions.

He edited a prose Fairy Tales from the Mind of Teacher, Feelings, and The 60 cases in Children Painting.

Established the Macau Literatures and Art Friends.

At present, he teaches arts and does some composing.

His series works named Chinese Ink and Colors: ink flow on paper; ink mark was made by occasion; have limitless associated thinking, the spirits of the artist appear in the natural limitless changing; the marks of ink is just as the running water in mountains.

Their postures are numerous. The

painting is a poem and freely going. The audience may make his own free thinking and enjoy with carefree.



### 侯建鑫

世居廣東市韶關。 1943年出生。 1987年香港定居。 自幼喜愛畫畫 現已退休。



Hou Jian-xin

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

Born 1943.

Lived in Hong Kong since 1987.

Love calligraphy and painting since childhood.

He is retired now.

梁邦,澳門人

Liang-Bang, Macanese



# 四、主辦單位的歲月回顧(金色蓮花篇)

IV. The review of the sponsor (Chapter of Golden Lotus)

金色蓮花 倏忽走過十一個年頭

回首過往 有難忘點點滴滴努力的辛苦

更有多人的真誠支持 令人感動!

謹以一系列奮鬥的作品 與眾生分享

Golden Lotus Swiftly went forward for 11 years.

When we turned our head to the past,

There were dribs and drabs of unforgettable efforts and tears.

Many friends ever gave their real supports to us.

So touching!

We carefully present a series of works of striving.

Share everything with you.

(1)平面出版(2)影音出版(3)五感多媒體出版(4)理念之冊、課程訊息、 書訊(5)敦煌美學系列(6)文化紀念品

- (1) Printing publication (2) Audio and Video publication (3) The five senses multimedia publication
- (4) The brochure of our belief, the course news, the publication news
- (5) The series of Dun-huang aesthetics (6) Cultural souvenir



# 1. 平面出版 Printing publication

# (1)雜誌 Magazine





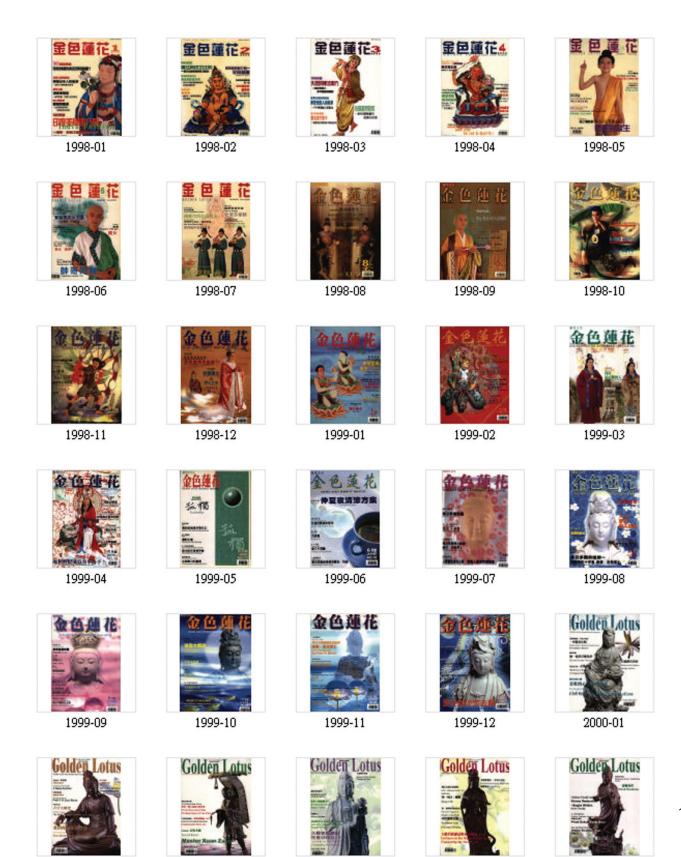
1997-10

1997-11

1997-12

1997-08

1997-09



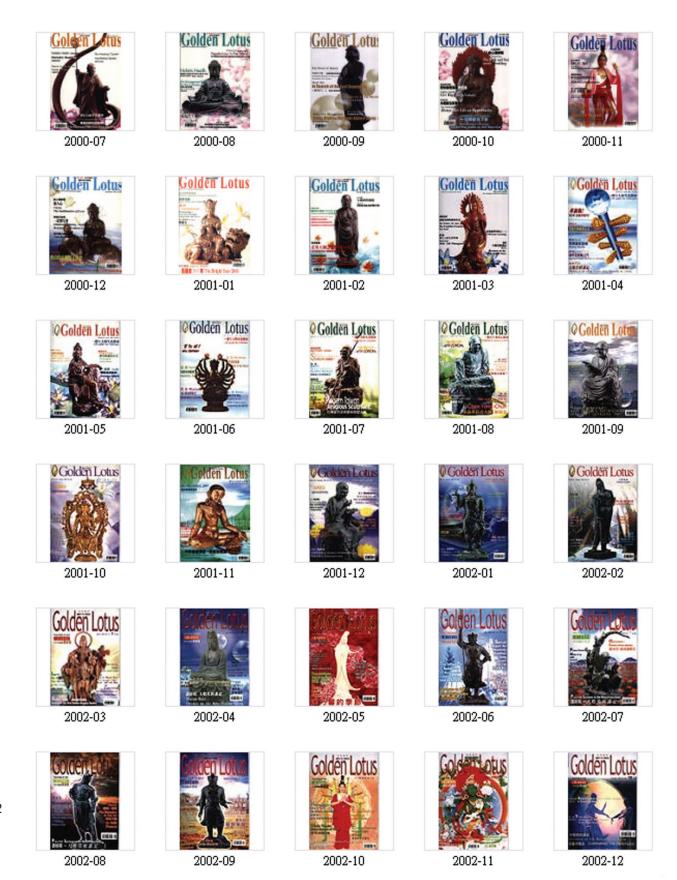
2000-04

2000-05

2000-02

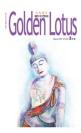
2000-03

2000-06









# 2. 藝訊 Art News



- 3. 節目書 Program brochure
- 4. 海報 Poster
- 5. DM
- 6.書籤 Bookmarker
- 7.卡片 Card
- 8.書 Book
- 9. 明信片 Postcard







# (2)影音出版 Audio and Video publication





(3)五感多媒體出版 The five senses multimedia publication



# (4)理念之冊、課程訊息、書訊 The brochure of our belief, the course news, the publication news

(5)敦煌美學系列 The series of Dun-huang aesthetics



(6)文化紀念品 Cultural souvenir





# 五. 展覽背後製作花絮(努力篇) Behind the exhibition (Efforts)

每一幅書法 每一張繪畫…….

我們都以最大的珍愛

予以收集、整理、裱背、標示…….

背後的點點滴滴 雖然辛苦 卻極歡欣

Every calligraphy

Every painting....,

We treasure them mostly

Collecting, sorting, mounting in the traditional Chinese way, labeling.......

Dribs and drabs behind them

Although toilsome

But very happy.....,

## (1) 過程花絮Titbits in the procedure







## (2)天涯行腳 Wandering to the end of the world

這些在國外的行腳,豐富了我們的努力成果。

Touring to foreign countries that makes a fruitful results for us



# (3)展望之願 Wishes looking into the distance

願人類互愛 Wish human beings love each other

願佛法昌隆 Wish the Buddha-dharma becomes prosperous

願人間喜樂 Wish the world have happiness

願世界和平 Wish the world have peace



# 能忍才能服務



記得金色蓮花曾在某一個國家的市政廳City Town Hall,週六早上開始裝台,當晚演一場唐三藏時長2.5 hr;週日一連演三場(早、中、晚)唐三藏,場與場之間,得拼命還原預備;緊接著,當晚連夜拆台,全部作完了是週一AM3:00。最後,我累得根本挺不起腰桿子,一隻手撐在背後的腰部,活像是孕婦,眾同修都笑翻天。其實,大家和我一樣的累;不過,我們心裡都很開心。

I still remembered that Golden Lotus Theatre once performed in the City Town Hall at a country. We started the stage set up at Saturday morning, then, performed the drama Tripitaka for 2.5 hours at that night. When Sunday came, we performed three shows of Tripitaka in the morning, at noon and at night. Between the shows, we had to in a hurry to return to the original condition. After the three shows, we pull down the stage and put everything into a 40 feet container and that was about AM3:00 in the next day. In the last, I was exhausted and almost couldn't straight my 因為,因緣的關係,這四場 演出都是慈善義演;我們在演出場 地放功德箱來收善款,希望平衡預 算。只不過,國情不同,反應不是 很熱烈;儘管四場座位幾乎都是全 滿,但金錢上所獲無多。拆完台, 我們依舊「窮開心」。因為,我們 是抱著辦法會(佛法的聚會)的莊 嚴心情在演戲,只要觀眾多、觀眾 滿意,佛法傳揚了,那麼,法會的 目的就已經圓滿了。至於,團體在



經濟上怎麼生存下去?那就再想辦 法吧!(多半是自掏腰包)

在海外三年多,我們核心的 人:憂道不憂貧,無怨無悔。不 過,各地還是有少數人在懷疑:他 們錢從哪裡來?為什麼賠錢還要 演?我解釋說:我們是單純的好 人,在做單純的好事,沒有其他目 的。不過,在現今的世間,這樣的 事是不是不太容易被相信?? back. I put one hand on the waist and the way of my walking was just as an expectant mother. Everybody laughed at me. In fact, everybody was as tired as I am. However, we were happy.

For some reason, these four shows were charity performance (free entrance). However, we placed a couple of donation boxes in the theater. Hopefully, we might get a financial balance. But, the response was not so well probably because of a different national condition. Although the seats of the four shows were almost

occupied, we still didn't get much money. After we finished all works, we felt a happiness of poor. That is because we came for the reason of dharmaceremony and our mood were solemn. As long as we have enough audiences; they were satisfied the shows; Buddha dharma was preached; then, the purpose of the dharmaceremony was fulfilled. About

how to survive financially, we would find some other way. (Mostly, we spent by our own money)

We performed aboard for over three years; the kernel members of the theatre were always thinking such a way: dharma is the first priority and money is secondary. We would never have regret. However, a few people in different countries have a doubt on us: where they get the money? If lose money, why still put the show on the

我是這樣想的:為善怕會來 不及!縱使別人誤解、排擠,我們 還是要為善。景氣好、口袋裡有 錢,要為善;景氣不好、口袋裡沒 有錢,不是更應該為善嗎?有時, 會有人問我:你們會不會停下來? 激動時,我會說:我死了,就停 了。平靜時,我會說:身或許有停 的時候,不過,心是絕對不會停。

儒家都說:「天將降大任於 斯人也,必先苦其心智、勞其筋 骨、餓其體膚、空乏其身,行拂亂 其所為,所以動心忍性,增益其所 不能。」

我們的全球藝術弘法之旅, 就是在走唐三藏西天取經的路。玄 裝大師當年還有人企圖捉他、搶 他、殺他,更有冰天雪地的凌山、 八百里的炙熱大沙漠在橫阻他,相 較之下,我們這些際遇,不算什麼。

佛家中的菩薩僧是三界中



stage? I explained: we are simple people and do simple things. We have no other purpose. However, my words seem not easy to be believed in this cool-downed world??

What I am thinking is: it is already too late for doing good things! Even someone misunderstands us; push us out of the way; we still decided to do good things. The world's economic trend is good and we have money in the pocket; we do good things. The world's economic trend is bad and we haven't money in the pocket; we still do good things. Sometimes, people asked me: will you stop? If I am excited, I would say: I stop when I die. If I am peace, I would say: the physical body might be stop; however, the mind would never stop.

The Confucianism had a saying: when the heaven wants to give somebody a great mission, in the beginning, it would suffer his mind; toil his flesh and bone; hunger his body; take everything away from him; Disturb his actions; therefore, his will was attacked and he must be patient. Finally, he can obtain some capability from all these tests.

Our mission to travel around the world to propagate Buddha dharma by performing arts is just as the Tripitaka. When master Xuan-zang walked on the Silk Road, someone wants to catch him; rob him; kill him; a frozen and snow-covered mountain was in front of him. A vast deadly hot desert was there too. Compar-

「最大服務業」的執行者,服務的 範圍越大、時間越長、對象越多、 內容越廣,考驗一定是等比級數的 增加。這一點都不意外。我早知 道:服務是一種「大任」,苦心 智、勞筋骨、餓體膚、乏身體、亂 我行....通通會發生。

我若是怕,就不要談服務。真的要服務,就一定會有人來亂我的心;我若忍不住,服務的工作勢必中斷。而這一切考驗的真實目的,不就是為了要改善我的不能。所以,到最後,我還要感謝這一連串的考驗呢!

服務人生,菩薩大道,關鍵 就在「動心忍性」四字訣!!我發 願:我要繼續服務 直到永遠。



ing with the master, our case is not serious at all.

Bodhisattva-monk of Buddhist is running the World's Biggest Service Industry. The larger the scope, the longer the time, the bigger the subject, the wider the contents, the tests of the service industry will increase as a geometric series. This won't surprise me at all. I knew in advance that: the service is a great mission. Sufferedmind, toiled-fresh, hungered-body, exhausted-body, disturbed-action, all of these will happen.

If I afraid of tests, I can't do service. I really want to service; someone definitely will come to disturb my mind. If I can't endure, the service work will be stopped. The real purpose of these tests is to improve my capability. Therefore, finally, I have to say thanks to these tests!

The life of service and the great path of Bodhisattva, the key is be patient to tests! I make a vow: I'll keep



# 在流動的文字中 心 安静了下來

我们的心需要沉澱 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 心經用版文的方式呈現。論道部心經在智慧中 The awareness inside~bom freely In every aspects of life Need to gorw fully~ The happiness of growing Golden Lotus language publisher

台灣總服務處 / Taiwan Office 台北市松山區南京東路四段 21 號 2 樓 2F,No.21,Sec4 Nan-King E.RD. Taipei, Taiwan, R.O.C Tel:886-2-2712-3021 Fax: 886-2-2712-3603 Webside: hltp://www.glotus.com.tw E.mail:glotus@ms2.hinet.net

香港服務處 / Hong-Kong Office 香港九龍新蒲崗五芳街 18號 1樓 Tel: 852-27812433 Fax: 852-27812099

紐西蘭服務處 /New Zealanc Office 2F,No.154,Queen St Auckland Glty Tel: 649-3770127 Fax: 649-3770129



### 來自山谷的歌聲

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

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



### 優美散文解讀 - 心經

多了一份優美,看完這本書、您也會在優美 中警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?本書中的書智 金言,生花妙語讓他變得剛中帶柔,簡單多了1



### 清心小語

抽刀斷水水更流!藉酒漁愁愁更愁! 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頓

ries from the heart s. Reading "Words of Clarity

is like refreshing morning dew flowing throu

It will make grief and worries go away by the



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



### 密教藝術



### 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

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.

### 玄奘大師劇本

- 一部氣勢磅礴的史詩鉅作
- 個驚天地、泣鬼神的偉大悲願
- 連串令人讚嘆的正確在抉擇
- 大慈大悲!大雄大力!
- -本您絕對不可錯過的精采創作! A historical story with a treme dous momentum

A grand aspiration

Grand mercy grand mighty

A spectacular script that you can't miss!



# 跟著大師的腳步學習



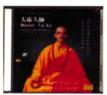
1. **廣欽傳** Master Guang Qin



敦煌實卷舞劇
 Treatise Of Dunhuang Caves



3. 密勒日巴尊者傳 Milarepa



4. **太虛大師** MasterTai Xu



5. **維摩詰居士** Vimalakirti



6. **莲花生大士** Lotus Born Buddha



7. **玄奘大師** Master Xuan Zhuang