

金色蓮花
國際中英文雙語版

Golden Lotus

JULY 2003 **7** 月號 NO.127



ISSN 10230319



9 771023 031005 07

金色蓮花
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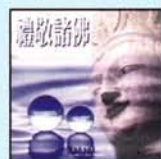
一路走來始終如一

總是以嶄新的概念式創意結構
豐富而又具有動感立體的美學
歷久彌堅

金色蓮花佛學月刊

深動有趣又深具啟發性的文字
一同交織出 心的境界

金色蓮花有聲出版



觀世音菩薩在無量劫前，以佛法教導利益有情，可是眾生度不勝度，菩薩因為悲愍眾生而落淚，淚滴變成蓮花再化現成綠度母。

綠度母對觀世音菩薩說：“您不要擔憂煩悶，我發誓作為您的助手，眾生雖然無量，我的誓願也無量”。

因此，只要虔誠的聆聽或唸誦綠度母心咒，不但可以長養我們的慈悲心，感召祥和幸福的磁場，更能圓滿生命中的一切願求。



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Golden Lotus

1993年創刊

2003年革新號

本刊名稱出自：

大般若經 緣起品

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

The Magazine was named after the Sutra :

Chapter of Origin on Maha-Prajna-Sutra

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

■製作:金色蓮花編輯小組

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

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

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



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

Slogan: Become a perfect man stepwise, patiently and stably

Motto: Match Inner and outer beauty; combine talent and morality;
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清心小語



只有在和平
的世界裡
戀人們才有 春天

一個“不完美”
的結束
可能是另一個“完美”
的開始

有時候
沒有意見
就是
最好的意見



The words can clean your heart



Only in the world of peace
the lovers would have spring

A “defective” ending
probably is
a “perfect” beginning

Sometimes,
no opinion
is
the best opinion



如何克服靜坐的障礙？

How to overcome the obstacle that sit in meditation?



文 Article/Cheng Hung-chi 譯 Translator/Hwa 美編 Art Design/Sheng Yen

禪宗時常講『無門關』，『無門關』最簡單的解釋就是“業力”，也就是所謂的想法、看法、言語、行為等等，而這些都如同佛家所說的～萬般皆是業，半點不由人。

靜坐的障礙來自於身、息、心三方面，所以必須調身、調息、調心，才能夠進入定境。茲說明如下：

The Zen sect often says "No door's gateway". "No door's gateway", the most simple explanation is a "karma", also so-called thought, viewpoint, speech and behavior etc. And these also say like that said "All according to karma, person can do nothing." in Buddhism.

The obstacle that sit in meditation comes from body, breath and mind, the three aspect. So must adjust the body, adjust the breath and adjust the mind, and then can enter to meditation. Explain as follows:

一、「身」的障礙：

其最大的因素來自於飲食。嚴格說來，對於自己想吃的食物，其實也是順著業力走；而一般所謂的美食，大部分也都是會障礙修行的食物。（如：燒烤油炸、冰品、調味過重的食物等等）因此，修行人必須謹慎於食物的選擇。

其次是睡眠和運動，過多或過少都不理想，只有適量的睡眠和運動，才能保持健康的身體。

二、「息」的障礙：

不良的姿勢會造成氧氣不足，以致呼吸短淺，而出現昏沈的現象。靜坐前應先將呼吸調整到平順柔和的狀態，然後放鬆、

輕鬆的坐著。靜坐中若出現打哈欠或伸懶腰的現象，就順其自然，不須刻意壓抑。



1. The obstacle of "body" :

The biggest factor comes from food. It is strict to say, one wants to eat what food, in fact also along to the power of Karma; And generally so-called delicacies, the most is also the food that obstacle to practice Buddhist. (ex: Roast to fry in oil, ice article , food that seasoning overweigh). Therefore, practice Buddhist, person must be careful to choose food.

Next, sleep and exercise, too much or less is not perfect, only have just the right amount of sleep and exercise, then can keep health of body.

2. The obstacle of "breath" :

Bad posture will cause shortage of oxygen, with the result that breath is short and shallow, and appear the phenomenon of dizzy and sleep. Before Sitting in meditation, should adjust breath to favoring and soft condition first, then relax and sit relaxedly. Sitting in meditation, if appear to yawn or stretch, run its course, need not repress intentionally.



三、「心」的障礙：

簡單的說，『心』的障礙，就是內在遠離了慈悲與智慧。而修行人就是要時時刻刻與正念相應，與悲智相應，當發覺自己與妄念相應時，就再回到正念。

心的障礙，其背後也來自於業力，所以平時就要多懺悔、多唸經、拜佛，障礙才會逐漸化解。而對於非佛教徒來說，可以多作善事，一樣可以化解一部份的業力。

最後，我們來複習一下靜坐時要掌握的三個要領，即『身放鬆、息調柔、心無念』，再配合上述幾項克服障礙的方法，相信功不唐捐，靜坐的品質一定會與日增長。

3. The obstacle of "mind" :

Simply to say, the obstacle of "mind", is keeping off mercy and wisdom inside. And practice Buddhist, person must keep to correspond with right thought every moment, correspond with mercy and wisdom. When oneself find corresponding with an improper thought, return to right thought again

The obstacle of mind, in the rear, also comes from the power of karma. So in peacetime, one must repent much, chant Buddhist scripture and worship Buddha, the obstacle will dissolve gradually. And for un-Buddhist, doing a lot of good things, also can dissolve a part of karma.

Finally, come to review the three main themes when sitting in meditation, that is "the body relaxs, the breath adjusts soft, the mind has no thought", then match with above several item that method overcomes obstacle, believe that achievement is not in vain, the quality that sits in meditation will be increased with day.

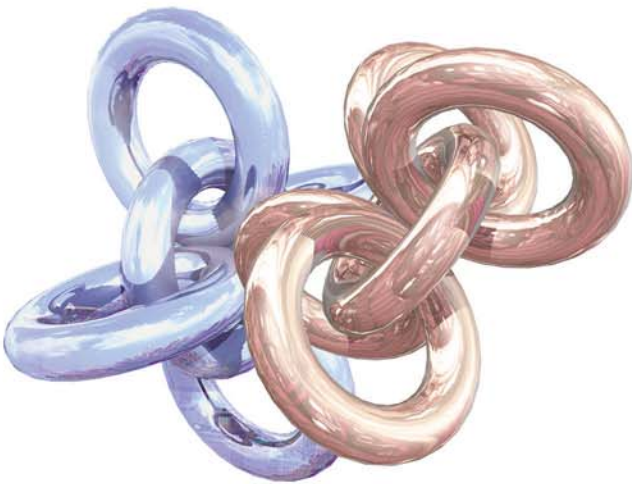




金剛經

THE DIAMOND SUTRA

一切有爲法 如夢幻泡影 如露亦如電 應作如是觀
All is conditioned Dharma, just like dream and bubble,
just like dew and lighting, must have this view



經 文

須菩提
於意云何
如來有佛眼不
如是世尊
如來有佛眼

經文 Sutra/ 釋迦牟尼佛 Sakyamuni Buddha
解讀 Decode/ 文華智慧 Wisdom 美編 Art Design/Sheng-Fen





The Original Sutra



Subhuti,

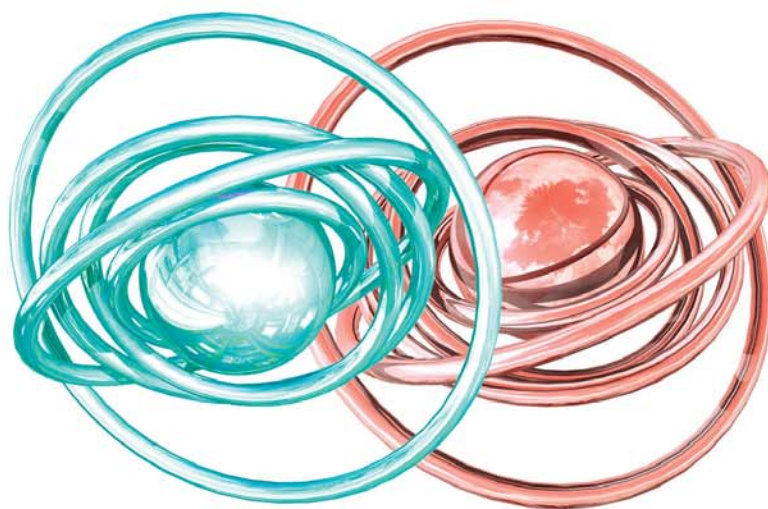
What do you think?

Does the Tathagata have Buddha-caksus (Buddha-eyes)?

“Yes, Loka-jyestha, the Tathagata has Buddha-eyes.”



詮 釋



佛眼，
是佛陀圓滿澈見一切之眼。
佛眼是五眼中的最後一眼，
也是最圓滿之眼。
佛眼能夠悉知悉見一切，
也能對治一切，
故佛眼即是最究竟的證量，
一切圓滿，
一切具足。



Explanation

Buddha eyes are the eyes,
which the Buddha perfectly realizes everything.
Buddha-eyes is the ultimate one of Five Eyes,
and the most complete one as well.
They can see and know everything
and give everything a right solution.
Therefore, Buddha-eyes is the supreme Attainment,
for it is just perfect.



校量功德品 (67)

COMPARING THE MERITS(67)



一、智慧的原味

憍尸迦！諸善男子、善女人等，應以如是無所得慧及以種種巧妙文義，宣說般若波羅蜜多；應以如是無所得慧及以種種巧妙文義，宣說靜慮波羅蜜多；……應以如是無所得慧及以種種巧妙文義，宣說布施波羅蜜多。

何以故？憍尸迦！於當來世有善男子、善女人等，為他宣說相似般若波羅蜜多，初發無上菩提心者，聞彼所說相似般若波羅蜜多，心便迷謬失於中道。是故應以無所得慧及以種種巧妙文義，為發無上菩提心者，宣說般若波羅蜜多。憍尸迦！於當來世有善男子、善女人等，為他宣說相似靜慮波羅蜜多，初發無上菩提心者，聞彼所說相似靜慮波羅蜜多，心便迷謬失於中道，是故應以無所得慧及以種種巧妙文義，為發無上菩提心者，宣說靜慮波羅蜜多。……憍尸迦！於當來世有善男子、善女人等，為他宣說相似布施波羅蜜多，初發無上菩提心者，聞彼所說相似布施波羅蜜多，心便迷謬失於中道，是故應以無所得慧及以種種巧妙文義，為發無上菩提心者，宣說布施波羅蜜多。

(P737||| 欄 25 行～P738|| 欄 7 行)

I. Original taste of wisdom

Kausika! All good men and women are supposed to do the following things: they should use the zero-obtaining wisdom and all kinds of ingenious writings to declare Prajna-paramita, Dhyana-paramita……and Dana-paramita.

Why? Kausika! In the future, if good men and women declare a similar Prajna-paramita to beginners who just got a bodhi-will, those beginners would be confused and lost the middle-way. Therefore, we are supposed to declare the Prajna-paramita for the beginners with the zero-obtaining wisdom and all kinds of ingenious writings. Kausika! In the future, if good men and women declare a similar Dhyana-paramita to beginners who just got a bodhi-will, those beginners would be confused and lost the middle-way. Therefore, we are supposed to declare the Dhyana-paramita for the beginners with the zero-obtaining wisdom and all kinds of ingenious writings……Kausika! In the future, if good men and women declare a similar Dana-paramita to beginners who just got a bodhi-will, those beginners would be confused and lost the middle-way. Therefore, we are supposed to declare the Dana-paramita for the beginners with the zero-obtaining wisdom and all kinds of ingenious writings.

(New modified Da-zheng-cang, P737, column III, line 25～P738, column II, line 7)



二、生動的說明

佛陀繼續開示：諸善男子、善女人應該以無所得的智慧以及各種巧妙的文義，宣說六度波羅蜜多。

為什麼呢？因為在未來有善男子、善女人等，為他宣說相似的六度波羅蜜多，可是才初發無上菩提心的人，聽聞以後便會心生迷惑錯謬而離開了中道，是故應該以無所得的智慧以及各種巧妙的文義來宣說六度波羅蜜多。

此段經文說明宣說六度的內涵與方法。什麼是宣說六度時的內涵？即無所得的智慧；為什麼無所得是一種智慧呢？因為一切的事情都有其來龍去脈以及複雜的因緣條件，如果一個人頭腦不夠清楚的話，事實上不能夠看清事物的真相；而頭腦不夠清楚的最大因素就是得失的妄念在干擾，我們很在意得，我們在潛意識裡就非常害怕失，由於這個深沉的恐懼，就成為看清真相的障礙，如果是得的訊息，由於沒有恐懼的障礙，所以很高興的就去面對它；但是失的訊息，由於內在已經有了恐懼，所以不由自主就會有躲避的傾向，所以當失的訊息傳來時，不是變得耳不聰、目不明，就是要延遲很久才肯去面對真相，由此可知，沒有得失

II. Vivid explanation

Buddha keeps explaining: all good men and women are supposed to use the zero-obtaining wisdom and all kinds of ingenious writings to declare the six kinds of paramita.

Why? That is because: in the future, if good men and women declare to beginners who just got a bodhi-will a similar Six-paramitas, after those beginners heard the way of saying, they would be confused and lost the middle-way. Therefore, we should declare the Six-paramitas for them with the zero-obtaining wisdom and all kinds of ingenious writings.

This paragraph of sutra explains the intention and manner of the Six-paramitas. What is the intention? That is the wisdom of zero-obtaining. Why the zero-obtaining is wisdom? The reason is that. Any matter would have its own cause and effect. If a man doesn't have a clear mind, he can't look into the truth. The major factor that makes someone lose his clear mind is the interference of illusory thinking. If we too care about obtaining, we would be very afraid of losing in our sub-consciousness. This deep fear would become an obstacle between you and the truth. If the coming message is obtaining and you don't fear it, you would be glad to hear the message. However, if the coming message is losing and you fear it, you can not help but avoiding the message. Therefore, when a bad news comes, you simply don't want to hear, to see, and to know about it. It usually takes long time for you to face

的心理，才是一個清楚的頭腦，因此一個人無所得時，也就無所失，得與失都能夠如實的面對時，這個人才真正超越了得失的分別，而能夠擁有真正的智慧——洞察一切，清楚明白。

故無所得的智慧，是真正的智慧，是與空相應的智慧，也只有這樣的智慧，才能真正修盡一切善法，包括六度波羅蜜多在內的一切善法，故可見行善是一定要擁有智慧的，如果沒有智慧的去行善，善果也不一定能夠圓滿，故唯有無所得的智慧，才能讓善果圓滿。

the truth. Thus it can be seen, a mind without obtaining and losing is a clear mind. If no obtaining, no losing. If you can face both obtaining and losing directly, you can overtake the discrimination of obtaining and losing. Then, you would own a real wisdom to see everything thoroughly.

Therefore, the zero-obtaining wisdom is a real wisdom and it fit the wisdom of Emptiness. Such wisdom can be applied when you practice every righteous dharma such as the Six-paramitas. Before you practice virtue, you must have the zero-obtaining wisdom in the first place. Without the real wisdom, you can't have a good result. Therefore, the zero-obtaining wisdom






什麼是宣說六度時的方法？就是經文所說的「種種巧妙文義」；此句可分三個層次來說明，即一、種種，二、巧妙，三、文義；所謂的種種，就是無量無邊的意思，是指宣說的方法要廣大無邊，因為眾生的根器千差萬別，可說沒有一個眾生是完全一樣的，如果只用一種方法，一定會有行不通的時候，故以方法的數量而言，即需無量無邊，到達不可勝數的境界。

所謂的巧妙，是指方法的質，種種是指方法的量，質則是指素質、品質、境界，也就是說當宣說六度等善法時，不但要有隨緣契機應用各種不同方法的本事，同時在使用這個方法時，還要非常注重技巧，也就是經文所說的「巧妙」。為什麼要巧妙呢？因為如果不善巧微妙的話；儘管用了許許多多的方法，可能都還是不能奏效，故巧妙的方法才是最完整的方法，唯有如此，

would bring you the perfect result.

What is the manner to declare the Six-paramitas? That is *all kinds of ingenious writings*. This includes three levels of meaning. First, *all-kinds-of*. Second, *ingenious*. Third, *writings*. What dose it means *all-kinds-of*? It means numerous. The manner of declaring must be numerous. As people is all-kinds-of, nobody is in full agreement with others, we can't use only one manner. Only one manner just can't make it. Therefore, we must have numerous manners.

What does it means *ingenious*? It means the essence of the manner. *All-kinds-of* is the quantity of the manner and *ingenious* is the quality of the manner. When you are declaring the Six-paramitas, you need to declare them with different manner according the situation. Meanwhile, when you use some manner, you need to pay attention to the skill and that is *ingenious*. Why *ingenious*? If you don't choose a proper manner, no matter how many manners have been applied, they are in vain. Therefore, an ingenious manner is the most integrated manner. Using it, you can really help all living creatures. An ingenious manner is a ne-



才能真正度盡一切有緣眾生，可見方便善巧是菩薩不可或缺的度人利器，由「大悲為上首，方便為究竟」這偈語，即可充份的明白，無論初發心是多麼的慈悲，如果一個菩薩不夠方便善巧，那麼還是不能達到度人的最終目的，故巧妙亦即方便，亦即善巧，只有用盡一切方便善巧，一個菩薩才能真正度盡一切有緣眾生。

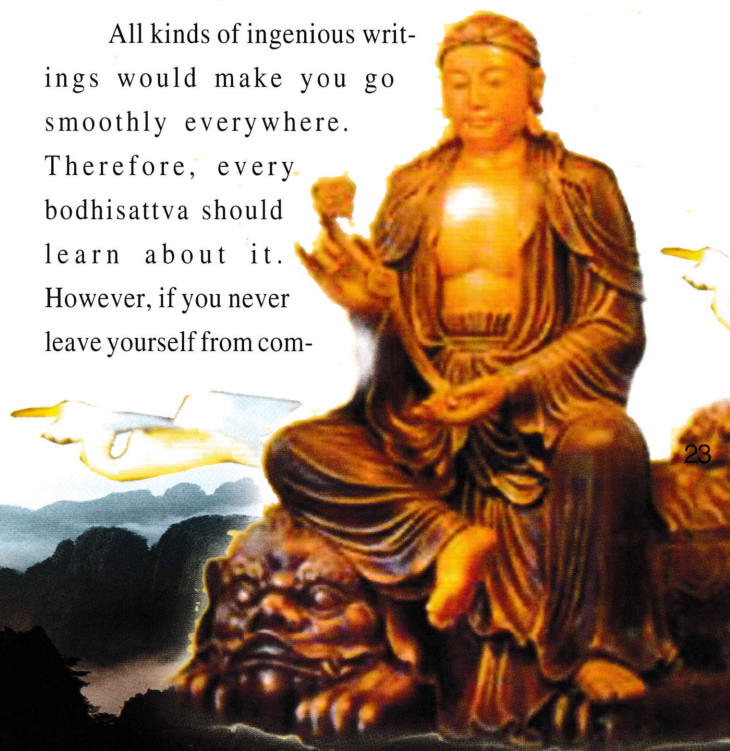
所謂的文義，是指解釋六度的各種語言文字，而且是非常生動活潑、鞭辟入裡，這裡的文義當然是絕對不能偏離主題的文義，無論鋪排得多麼廣闊，都還是要照顧到重心所在，而什麼是重心所在呢？即悲智，一切的佛法都是在說明這二個字而已，只因眾生根器八萬四千種不同，只因眾生習氣愛變現，喜歡求新求變，故如果用一成不變的文義去宣說善法，有些眾生就是無法契機，無法契機也就無法進入佛法真正的堂奧，故一切的文義變化，都是不能離開佛法的中心主旨——悲與智。

如果種種加上巧妙，再加上

cessity to all bodhisattva. There is a saying: *Grand-compassion is the supreme and ingenious-manner is the ultimate.* We fully understand that no matter how compassion you are, if you don't have the ingenious-manner, you can't reach the final destination. Therefore, ingenious is skillful. A bodhisattva must have it then he can really help others.

What does it means *writings*? It includes languages and characters. The writings must be lively and exact. It can't be deviated from the theme. No matter how you explain a matter, you must always take care of the gist. What is the gist? It is compassion-and-wisdom. All Buddhadharma is explaining these two words. However, the listener is all-kinds-of and they always love new matters. If your manner is a fixed one, they probably don't like it. If they don't like the manner, they can't get the hidden theory of Buddhadharma. Meanwhile, you can make a change on writings but you shouldn't change the gist of the writings ~ compassion-and-wisdom.

All kinds of ingenious writings would make you go smoothly everywhere. Therefore, every bodhisattva should learn about it. However, if you never leave yourself from com-



文義，則是無往不利的度眾方法，故每一個菩薩皆應努力學習一切法門，但一切的法門也都不能離開悲與智，也唯有如此，一個菩薩才能去學一切法門。到底是什麼意思呢？就是說，表面看起來，菩薩有時候學習的法門已非出世法，但事實上，只要內心一直心繫悲智，奉悲智為圭臬，

passion-and-wisdom, then, you are fully qualified to learn all manners. Why? On the surface, you are learning worldly manners but in fact you are doing the right thing if you never forget compassion-and-wisdom. However, if you already forgot compassion-and-wisdom, when you are learning different manner, you would become a worldly man day after day. Let's deeply think about one of the *Four Grand Vows*, *I swear to learn numerous*



那麼這樣的菩薩轉學一切都是好的；可是如果心中並未確立悲智的重心地位，那麼這樣的菩薩再轉學很多法門，很可能學著學著，就要離開出世法，而趨向世間法了。故由此可以深思四弘願中的「法門無量誓願學」，這一句一定得要立在「眾生無邊誓願

manners. This vow must put after another vow that is *I swear to help numerous beings*. If someone only wants to learn the manners but forgot the beings, he is against the gist of the *Four Grand Vows*. Meanwhile, he is also against the real meaning of the Bodhisattva-way.

The purpose of learning is for helping beings instead of any selfish goal. Ev-

度」之後，因為如果不是為了度眾而去學法門，真的是違反四弘願，也同時違反菩薩道的真義。

故一切的學習，都是為了度眾，而不是讓自己更風光或更重要，這是每一位菩薩道行者，在面對本質與善巧時一定會遇到的課題。宜想得非常非常的清楚，否則就很可能打著為了度眾的旗號，而去追求世間法的成就而不自知了。

經文接著說明為什麼要以無所得慧及種種巧妙文義宣說六度，是因為初發菩提心的菩薩，如果聽聞的只是相似的六度，那麼他的心便會迷失錯謬，而不能依中道而行，所以既然要宣說，就不能散播相似見，必須正確無誤的以無所得的智慧及善巧去宣說。

此段經文，清楚的告知引導初發心菩薩慎始的重要性，即好的開始，是成功的一半。而什麼是菩薩的好的開始呢？就是正確的知見，也就是經文所說的「無所得慧」，是的，只有最重要的部份安立好了，其他才可能本立而道生。

所以每一個行菩薩道的人，都宜正確無誤的去學習佛陀的教導，而不能有絲毫的馬虎，因為



ery bodhisattva should take care of this topic about the essence and the skill carefully. You need to have a clear mind. Otherwise, you are saying one thing, helping others but actually you are doing the other, seeking after a worldly success.

The sutra said you need the zero-obtaining wisdom and all kinds of ingenious writings to declare the six kinds of paramita. That is because a similar Six-paramitas to a beginner who just got a bodhi-will, would cause confusion to his mind. The beginner would lose the middle-way. Therefore, if someone wants to do the declaring, he must use an exact manner, the zero-obtaining wisdom and all kinds of ingenious writings to declare, instead of a similar one.

In this paragraph, we clearly aware, the importance of how to guide a beginner ~ a good-start is the half way of a success. What is the good-start? That is a correct knowledge. It also named the



真理是容不得絲毫馬虎的，故「相似」絕對不等於真實，相似只是似乎好像，似乎好像就絕對不等於千真萬確如是，故修行人宜養成踏實的好習慣，一切老老實實，腳踏實地，這樣才不會自欺欺人，因為自己對於佛法的錯誤見解，而誤導眾生，那又豈對得起自己發四弘願時的初衷與虔誠呢？

沒有人願意走錯路，也沒有人願意作錯事，但是如果正知見不具足，這個人就必定走錯路、作錯事，而行菩薩道的人更會帶領著別人也走錯路、作錯事，故對於佛法，一定要學到正確的知見與方法，才能真正教導一切眾生，令一切眾生真正蒙受佛法無量無邊的利益。

Wisdom of zero-obtaining in the sutra. Yes! You must set up the most important, the root, in the first place. Then, the trunk and branches will grow later.

Therefore, every man on the Bodhisattva-way should have learned Buddha's teachings exactly. No careless at all because the truth can't include a careless mind. A similar never equals to the exact. A similar is a similar. A Buddhist follower should form a habit of always planting his feet on solid ground. Don't deceive yourself as well as others. If you have a wrong understanding, you would mislead others. Then, you are against your original intention of swearing the Four Grand Vows. How can you do that?

Nobody wants to walk on a wrong road or make a mistake. However, imperfection knowledge will lead a man to walk on a wrong road or make a mistake. A man who engages in the Bodhisattva-way would make the thing worse if he has imperfection knowledge. Therefore, we must learn the exact knowledge and manner about Buddhism. Then, you are able to lead others and make them gain the numerous benefit of Buddha-dharma.

三、精采片段備忘錄

※什麼是宣說六度時的內涵？即無所得的智慧；為什麼無所得是一種智慧呢？因為沒有得失的心理，才是一個清楚的頭腦，因此一個人無所得時，也就無所失，得與失都能夠如實的面對時，這個人才真正超越了得失的分別，而能夠擁有真正的智慧——洞察一切，清楚明白。

※什麼是宣說六度時的方法？就是經文所說的「種種巧妙文義」

※一切的學習，都是為了度眾，而不是讓自己更風光或更重要，這是每一位菩薩道行者，在面對本質與善巧時一定會遇到的課題。宜想得非常非常的清楚，否則就很可能打著為了度眾的旗號，而去追求世間法的成就而不自知了。

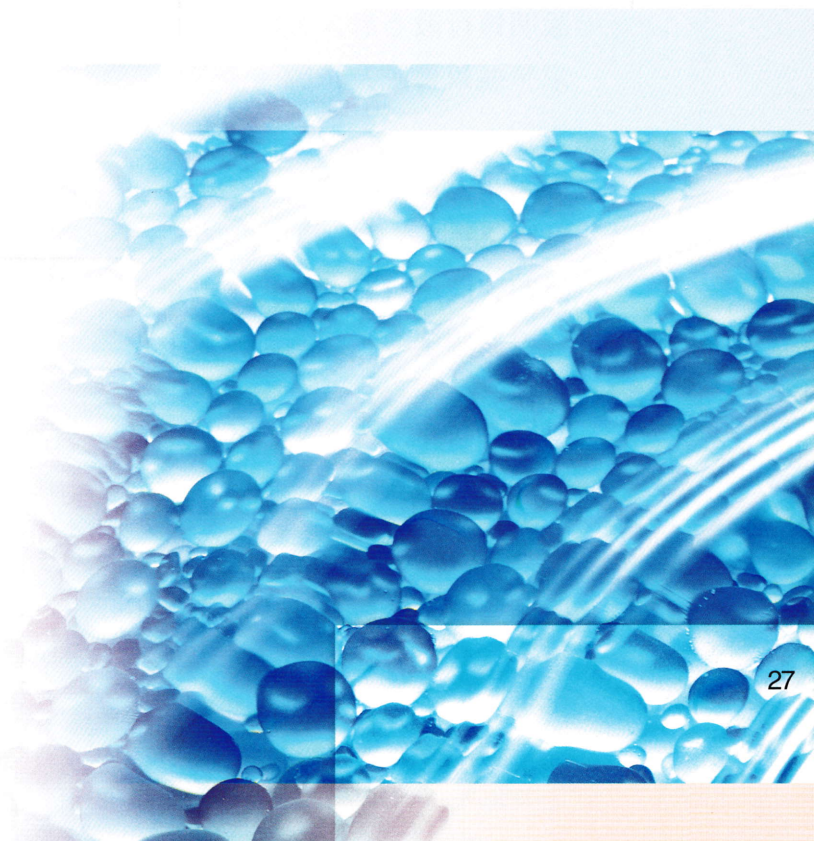
※初發心菩薩慎始的重要性，即好的開始，是成功的一半。而什麼是菩薩的好的開始呢？就是正確的知見，也就是經文所說的「無所得慧」，是的，只有最重要的部份安立好了，其他才可能本立而道生。

III. Highlights

※What is the intention when declaring the Six-paramitas? That is the wisdom of zero-obtaining. Why the zero-obtaining is wisdom? That is because a mind without obtaining and losing is a clear mind. If no obtaining, no losing. If you can face both obtaining and losing directly, you can overtake the discrimination of obtaining and losing. Then, you would own a real wisdom to see everything thoroughly.

※What is the manner to declare the Six-paramitas? That is *all kinds of ingenious writings*.

※The purpose of learning is for helping beings instead of any selfish goal. Every bodhisattva should take care of this topic about the essence and the skill





四、智慧點滴

大般若經各品綱要

第二十六品

學般若品（卷 86-89）

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品

求般若品（卷 89-98）

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品（卷 98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品

攝受品（卷 98-103）

說明菩薩應於般若如說而行且不遠離。

carefully. You need to have a clear mind. Otherwise, you are saying one thing, helping others but actually you are doing the other, seeking after a worldly success.

※ The importance of how to guide a beginner ~ a good-start is the half way of a success. What is the good-start? That is a correct knowledge. It also named the *Wisdom of zero-obtaining* in the sutra. Yes! You must set up the most important, the root, in the first place. Then, the trunk and branches will grow later.

IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)

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

Chapter twenty-seven

Asking for the Prajna-paramita

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

Chapter twenty-eight

Praising the merits (scroll 89-98)

Stating that the Prajna-paramita that

第三十品

校量功德品(卷 103-168)

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

第三十一品

隨喜回向品(卷 168-172)

說明一個菩薩應如何以無所得為
方便，善巧修好隨喜回向法門。

Bodhisattvas practice is great and
immense. It can help us reach Supreme
Right Enlightenment.

Chapter twenty-nine

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

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

Chapter thirty

Comparing the merits (scroll 103-168)

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

Chapter thirty-one

Transferring the merits (scroll 168-172)

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



梨子的妙用

The Ingenious Uses of Pear

文Article/Cheng Hung-chi 譯Translator/Kevin 美編Art Design/John

梨子的種類

¹ 梨子的品種有很多，像美國常見的西洋梨，中國的水晶梨、碭山梨，以及台灣的豐水梨、幸水梨、粗梨（療效最差）等等。這些梨子，都有某種程度的療效；購買時，只要選擇新鮮便宜的即可。例如：在台灣，可以選擇最便宜的進口梨，也就是西洋梨；在新加坡，可以選擇進口的豐水梨、幸水梨、碭山梨等；在中國，則購買當地出產的水晶梨、碭山梨即可。

The sorts of pear

¹ The sorts of pear has many. The common pear is the west one in United States; in China, the pear of crystal, yang-shan; and in Taiwan, the pear of feng-shui, xing-shui and coarse (curative effect is the worst) and so on. These pears have certain of curative effects; while purchasing, only choose fresh and cheap one. For example: in Taiwan, you can choose the most cheap pear importing from foreign, that





食用方式

梨子的食用方式有三：一、直接食用。二、榨梨子汁（一般量為 400c.c.）。三、煮梨子水（通常是喝一顆梨子的量）。

西洋梨與碭山梨，其煮出來的梨子水，甜如蜜，而且帶有黏度，這兩種梨子最適合用來煮梨子水或製成梨膏。

一般榨汁或煮梨子水，對於腸胃弱或身體虛寒的人，可加些嫩薑一起調理，因為梨子的屬性較寒；至於量的多寡，只要煮出來有輕微的辣味即可。

梨子的療效

有便秘的人，喝煮梨子水可解腸中燥熱，改善病情。

對於容易中暑或容易低溫發燒的人，榨梨子汁或喝梨子水，情況也會有所好轉。

另外，一般市面上（指中國、香

is the pear of the west; in Singapore, you can choose the pear of feng-shui, xing-shui and yang-shan and so on, that import from foreign ; in China, then purchase the pear of crystal and yang-shan that is local produce .

Edible way

There are three way to eat pear :One, eat directly. Two, squeeze the juice of pear(400 c.c. generally). Three, boil the pear water .(usual

quantity is one pear)

Pear of the west and yang-shan, the water of pear that it boil out, sweet as honey , and bring sticky degree. These two kinds of pears are the most suitable for use to boil pear water or make into pear ointment .

Generally, squeeze the juice or boil the water of pear, adjust appetite for weak stomach, intestines and cold body, can add some delicate gingers to nurse impaired health, because pear belongs to the attribute of cold; as for quantity, as long as boil out and have slight peppery taste, that is ok.

Curative effect of pear

Person that has constipation, drink pear water, then can solve hot and dry in bowel, improving patient's condition.

For easy to heatstroke or the person that in low temperature easy to get a temperature, squeeze the juice of pear or drink pear water , his circumstance also will have to turn for better.

Besides, can also buy ² pear ointment in market conditions .(such as China, Hong Kong and Singapore) .The effect of pear ointment can cure a cough, and generally

港、新加坡等地)也可以買到²梨膏。梨膏的功效在於可以治療咳嗽，而一般的枇杷膏只能潤喉，因此若要治咳嗽，就需要喝梨膏。

梨子是相當不錯的水果，可於盛產時多買一些，而對於腸胃弱或身體虛寒的人，食用的方式與份量則再另行斟酌。

¹ 《本草備要》關於梨的記載：「生者清六腑之熱、熟者滋五臟之陰。」金元四大家之一，朱震亨曰：「梨者，利也，其性下行流利也。」具潤肺清胃、涼心滌熱、熄風化火，已嗽養陰、濡燥散結通腸、消癰疽、止煩渴等功效，故有「天生甘露飲」之名。對於人體因秋冬產生季節性的各種乾燥徵候，實為不可或缺之水果，且內含豐富的葡萄糖、果酸、鐵質、維他命A、C等，營養佳，藥效奇特。惟其性質寒涼，不宜一次食用過多，否則反傷脾胃，特別是脾胃虛寒的人，更應斟酌食用方法與份量。(參閱網頁 <http://health.healthonline.com.tw/article/p67.html>)

² 一般市面上常見的為通三益燕窩梨膏與苓貝梨膏，這些梨膏在中國、香港以及新加坡等地都很容易買到，而其中又以新加坡賣的最便宜。

loquat can only smooth the throat , so if cure a cough, need to drink pear ointment .

Pear is very good fruit, can buy more while abounding. And for person that is weak in stomach and intestines , or is cool in body, edible way and quality can think carefully.

¹ <<Compendium of Materia Medica >> to put down the writing about pear: " Uncooked pear can clear up the hot of six entrails , cooked pear can nourish the negative of five internal organs ."One of four master in Jin and Yuan Dynasties, Zhu-zhen-heng said " pear, profits also, its character is to make fluent of transportation down. " has efficiency to lubricate the lung and clear up the stomach , cool the heat and wash the hot, extinguish the wind and melt the fire, end the cough and nourish the negative, moisten the dry, loose the node and lead to the intestines, eliminate the carbuncle, stop the annoyed and thirsty and so on. So has the name of" Nature of sweet drinks". For human body , because of Autumn and Winter, produces various kind of seasonal dry symptom, in that time pear is necessary fruit. Abundant in glucose, tartaric acid, iron and vitamin A,C and so on. The nourishment is good, its efficacy of medicine is unusual and etc. However its character is cold and cool, should not be once edible excessively, otherwise anti- appetite of the spleen and stomach, especially person that has feeble spleen and stomach, should also consider carefully the edible method and amount

(read the web page, <http://health.healthonline.com.tw/article/p67.html>)

² General market conditions ,often seen pear ointment is San-yi-yan-wo pear ointment and Ling-bei pear ointment. Those pear ointments are very easy to buy in grounds such as China, Hong Kong and Singapore etc., and among those place, Singapore, sells cheapest.



酸甜三色火腿



材料：

- 素火腿 400g
- 青椒 1 個
- 鳳梨丁 1 碗
- 胡蘿蔔 1 條



Material :

- Vegetable ham 400 g
- Green pepper one
- Pineapple cubes one bowl
- Carrot one strip

Seasoning :

- Catchup four teaspoon
- Salt few
- Sugar one spoon
- Oil three major spoon



Method :

1. Vegetable ham cubes, green pepper slices to strips, pineapple cuts into



調味料：

番茄醬 4 茶匙
鹽 少許
糖 1 湯匙
油 3 大匙

作法：

1 、將素火腿切丁，青椒切長條，鳳梨切成六片，胡蘿蔔切成丁狀。

2 、將胡蘿蔔放入爐上，用水煮軟，取出備用。



3 、將油放入鍋內，油熱了先把青椒略爆盛起備用。

4 、將火腿放入鍋內，翻二

分鐘左右，加入鳳梨丁入內，再加入番茄醬。

5 、加水略炒，將鹽糖放入鍋內攪拌好後，再將青椒，胡蘿蔔放入鍋內。再炒幾下，即可盛入盤內，就是一道開胃的菜。

six pieces, carrot cuts into cubes.

2. Put carrot into furnace, boil soft with water, take out and ready for use.

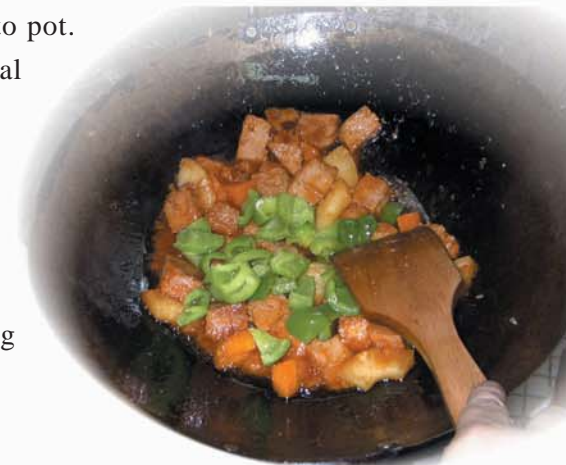


3. Put oil into pot, when oil is hot, explodes green pepper first and then scoops as backup.

4. Put ham into pot, turn over about two minutes, add pineapple cubes to the inside, then add catchup.

5. Add water to fry slightly, put sugar and salt into pot, after agitation, then put green pepper and carrot into pot.

Fry several times again, put into a dish. This is a appetizing food.



素食，才是環保的 實踐者

Vegetarian diet, is just the practice of
environmental protection

研究、摘述 /Ru-Kong 譯 Translator/Hwa 美編 Art Design/Sheng Yen



近年來，環保意識抬頭，因為環境污染正嚴重的影響著人類的生活，人們若不再正視環保問題，這個生存環境，將會因為人類自己的雙手而終結了。其實，素食才是環保的實踐者，素食能帶來身心的環保，所以素食是重建這個地球村最實際的方法。因此，如果想要有一個好品質的生活環境，最主要的是在每日實踐，最容易的是從餐桌上做起的素食飲食習慣。

以下將研究及摘述網路上，醫學及科學的相關資料，來了解素食的確不論是就身體或心理乃至生活環境來說，都是最好的環保。

身的環保

¹ 素食的菜餚，大多數是出自地上生長的蔬菜、大豆、水果及海藻等，既富營養，又無毒素。這類食物可使血液保持鹼性（血液清），在醫學上稱為鹼性食物。肉類食品吃了，能使血液呈酸性（血液濁），所以肉類稱為酸性食物。素食的人，血液清，血液循環快，使人的身體清爽，精力充沛，富於耐力，思考敏捷，而且長壽。例如佛教高僧唐朝的趙州和尚活了一百五十歲，現代高僧虛雲老和尚活到一

In recent years, environmental consciousness raises head, because the pollution of environment affects the life of mankind seriously, if people don't face the environmental protection problem any more, this living environment will be ended by mankind own hands. In fact, vegetarian diet is just the practice of environmental protection, vegetarian diet can bring the protection of mind and body, so it is the most actual method of rebuilding this global village. Therefore, if want to have good quality of living environment, the most main method is to practice in everyday, the most easy thing is to have habit of vegetarian diet at dining table.

Following will make summary of some realistic research papers from network, medical science and science, understanding that vegetarian diet in regard to body or mind and even living environment, is the best environmental protection.

The environmental protection of body

¹ The foods of vegetarian diet, almost come from vegetable, soybean, fruit and seaweed etc that grow in the ground, enrich nourishment, and have no toxins. This type of food can make blood keep alkalinity (blood is pure), name the food as alkaline food in medical science. If eat meat, make blood acidity (blood is muddy), so name meat as acid food. Vegetarian, blood is pure, blood circulation is quick, making human body clear, energetic, rich endurance, considering



百二十歲，這便是素食健康長壽的現實證明。又如第一次奧林匹克運動會的游泳冠軍茂林羅斯，他的速度驚人，持久有力，是最負盛名的運動家，他便是個素食者。

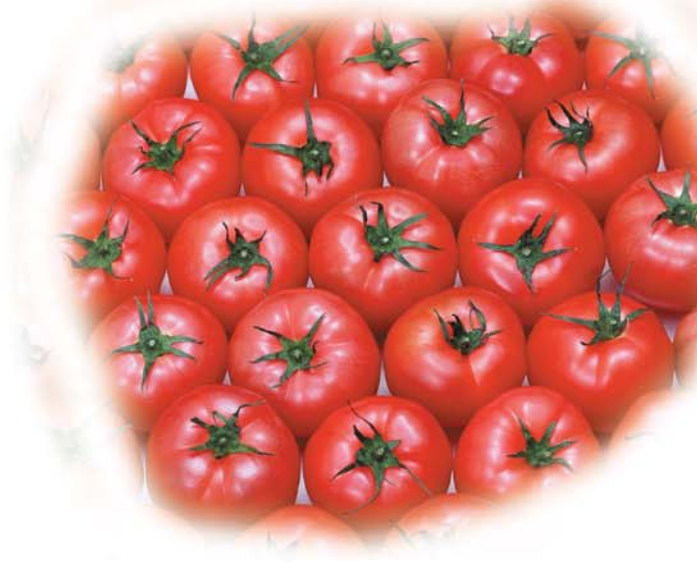
據法國著名化學家建德的報告，他發現肉食是一種食物的慢性中毒，因為肉類食品的來源，來自豬、羊、雞、鴨等動物。而動物在情緒緊張，或生氣及恐怖的時候，體內會產生一種毒素分泌物，迅速傳遍全身的微細血管及肌肉內，這種毒質的分泌物，通常都藉肉體新陳代謝的作用，排出體外；或是藉大小便流出身外。若是這個眾生正在恐怖或憤怒之時，被殺死亡，身體器官停止活動，這種毒質的分泌物，沒有排洩出去，便殘存於



nimble, and longevity. For example, in Tang dynasty, A eminent monk named “Zao-zhou” lived 150 years old, modern eminent monk “Xu-yun” lived 120 years old, this would be proof of vegetarian bringing health and longevity. Again, as for the first time in Olympic sports games, Maolinluosiof is the champion in swimming, who has astonishing speed, lasting and energetic, and is the greatest reputation athlete, he would be a vegetarian.

According to Jiande reported, well-known chemist in France, he found eating meat is a kind of chronic toxication, because the source of meat comes from animals such as pig, sheep, chicken and duck. And the animal, while tense, angry or terrible, will ooze a kind of toxin, spreading to very small blood vessel and muscle in whole body quickly. The secretion of this kind of toxin, usually ejects from body by the function of metabolism; or runs off body by relieving feces and urine. If this living beings just in terror or anger, being killed, organs stop activity, this poisoned secretion cannot run out, then survives on flesh and blood, if eat this kind of meat, also usher in these toxins, so eating this meat is equal to chronic toxication. Someone has experimented, animal while angry or terrible, produces this poison secretion, if absorbed out with glass tube, the toxin, only size of cigarette, can poison a person to death.

²Professor Timubaier, the medicine prophylaxis in Health and Science Center of Colorado University in the Denver City of United States, brought up fruit and vegetable have the prevention effect



血肉之中，若是吃了這種肉類，也就引進這些毒素，所以吃肉就等於慢性中毒。曾經有人試驗過，動物在憤怒或恐怖時，身體內部產生的這種毒質分泌物，如果用玻璃管吸取出來，只要一支香煙大小的毒素，就可以毒死一個人。

² 美國丹佛市科羅拉多大學健康科學中心預防醫學教授提姆拜耳指出，水果和蔬菜對所有腸胃癌和抽菸引起的癌症有預防的效果，這點在科學的研究方面已得到充份的證實。這包括肺癌、結腸癌、胃癌、口腔癌、咽喉癌、食道癌和膀胱癌。最近的一項研究指出，蕃茄和蕃茄醬中所含的類胡蘿蔔素中的蕃茄紅素（lycopene）可能預防攝護腺癌。

所以，吃進了乾淨、有益身體的食物，就像是做好身體的環保一樣，不但可以維持身體的健康，還可以有效的發揮功能，利己利人。

因此³ 體內環保，就像是個維持空氣品質的概念，藉由掃除垃圾、障礙物，使新陳代謝過程更加順暢，以減少體內不良物質的囤積。

（1）腸道大掃除

生活習慣不規律、飲食中缺乏纖維或水分時，常常會促使便

for all cancers of stomach, sausage and the cancer that cause from smoking, this has been proved fully in the aspects of science studying. This include lung cancer, colon cancer, stomach cancer, mouth cavity cancer, throat cancer, esophagus cancer and bladder cancer. Recently a research points out, tomato and ketchup, contain lei-carotene that has lycopene, may prevent shehuxian cancer.

So, eat clean and beneficial food, seem to do good environmental protection for body. Not only maintains health of body, but also brings function into full play effectively, benefits oneself and other people.

Therefore³ environmental protection inside body, seems the concept that maintains the quality of air, by sweeping garbage and stumbling block away, makes process of metabolism more smooth, and reduces to hoard badly material inside body.

（1）Clean the bowel

Constipation will often occur due to irregular livelihood habit, and lack of fiber or humidity in food, for modern people it also becomes secrets one doesn't want to reveal. Large intestine is not clean adding the problem of constipation, is easy to cause the pathological changes of large intestine, and increases the possi-

秘發生，便秘也就成了現代人的難言之隱。大腸的不乾淨加上便秘的問題，很容易引起大腸病變，增加致癌的可能性。而毒素、細菌更會侵入血液、血液循環系統，使身體負擔加重。以飲食來做腸道的體內環保時，建議平時多攝取富含膳食纖維的蔬菜、水果、糙米、全麥製品以及含有益菌的優酪乳、優格等食品。

(2) 清血油、保健康

現代人攝取過量的動物性食品，相對的血液中便多了許多不好的膽固醇與血脂肪，造成人體的沉重負擔。建議在飲食中，搭配黃豆製品與膳食纖維含量高的蔬果及燕麥、糙米一起食用，對您的血液循環絕對有加分的效果。



bility of cancer. And the toxin and germs would also invade blood, system of blood circulation, make body's burden aggravated. With food to be the environmental protection of bowel inside body, suggests that ingest fiber from the meal of vegetable, fruit, Brown rice, whole grain and the milk of yuga, yuga having beneficial germ in peacetime.

(2) Pure oil of blood, protect health

Modern people take an excess of animality food, in opposition to blood has plenty of cholesterol and blood fat that is no good, cause heavy burden of human body. Suggest that, in diet match the ware of soybean and rich of fiber food, vegetable, fruit and oats ,Brown rice, to eat together, for your blood circulation absolutely would be more better.

(3) Cell maintenance is very important

All metabolisms of human body carry on in cell, so cell can be said to be the foundation of life, maintaining the cell becomes the most basic link in environmental protection of body. Phospholipid on the cell membrane, is easy to been attacked by free radicals, causing the oxidation of lipid, making cell membrane damaged and causing cell necrosis. In this time, we will send anti-oxidant, the anti-free radicals small point in Nature, to help anti-free radicals of body carrying on.

Foods such as deep color vegetable, fruit, burdock and ginger etc, being full of natural anti-oxidizing agent, are



(3) 細胞保養很重要

人體所有的新陳代謝都是在細胞中進行，因此細胞可說是生命的基礎，保養細胞便成了體內環保最基本的一個環節。細胞膜上的磷脂質，容易受到自由基的攻擊，造成脂質過氧化的現象，使細胞膜受損、導致細胞的壞死。像這個時候，我們就要派遣自然界的抗自由基小尖兵「抗氧化劑」，來協助體內抗自由基的進行。日常飲食中的深色蔬果、綠茶、牛蒡、生薑等食物，都富含天然抗氧化劑，是很好的營養品補充來源。

環境的環保

爲了因應肉食者的口腹需求，必須飼養大量的各類牲畜，造成自然環境的嚴重污染與破壞：

² 水污染 -- 從畜牧場、養雞場或其它養殖區來的肥料和廢水都會污染水資源。

空氣污染 -- 三千萬公噸的沼氣 ~ 一種助長全球溫室效應的氣體，便是來自於畜牧場的廢水或堆肥。

土壤流失 -- 大約全球穀物產量的百分之四十以及超過全美產量百分之七十的穀物，都餵給了牲畜。我們每生產一磅的肉、

good complement source of nourishment.

The environmental protection of environment

For responding to the need of meat eater, must feeds a great deal of various animals, causing serious pollution and breakage in the natural environment:


² Water pollution----Fertilizer and waste water come from the field of livestock farm, hennery or other breeding area will pollute the resource of water.

Air pollution----Marsh gas of 30,000,000 metric tons ----a kind of air furthers greenhouse effect in the World, would derive from waste water or fertilizer in livestock farm.

Soil runs off---About 40% corn yield of the world and exceed 70% corn yield in U.S., all feed to animal. Producing per pound of meat, egg and milk, will run off about five pounds topsoil in livestock farm.

Depletion of the resource of water--According to estimate, about half number of corn and grass feeding cattle grow at irrigated ground. Probably 390 gallons of waters just only produce one pound of beef.





蛋和牛奶，畜牧場便會流失約五磅的表土。

水資源的消耗——據估計約有半數餵肉牛的穀物和糧草是生長在有灌溉的土地上。大概390加侖的水才能生產一磅的牛肉。

能源的使用——用來製造和運送牲畜所需的能源是植物的十倍多。

過度放牧——在美國乾旱的西部，約有百分之十的土地已經被牲畜變成沙漠了，不過那種地有些也不太可能作為他用。

⁴ 由於大量的飼養牲畜而產生的排泄物，目前被灑在越來越少的農地上，結果肥料過剩而污染了地下水。

森林的死亡和酸雨的產生，主要是空氣污染造成的。排泄物中的阿摩尼亞 AMONIA 的蒸發，以畜牧農場及附近的森林損害率最高，荷蘭森林的破壞有30%是大量養殖動物的結果，荷蘭畜牧業所產生阿摩尼亞的氣體在芬蘭北部也被測出。

污染的空氣一部份是由於排泄物中的氮而產生的，在德國一萬平方公尺的土地上就有10公升的氮跟著雨水下來，北海也被污染的很嚴重，魚類慢慢的減少，海草越來越多，海水有缺氧

Usage of energy resources---the energy resource for using to make and deliver animal is decuple to vegetation.

Put out to pasture excessively---In drought western region of United States, there is about 10% land become desert by animal, however that kind of land may not be used as others.

⁴ The excrements resulting from feeding animal a great deal, presently spread on less and less farmland, as a result excessing fertilizers pollute the groundwater.

The death of forest and the creation of acid rain, cause by air pollution mainly. The evaporation of AMONIA from excrements, has the most damage rate to livestock land and forest at neighborhood. The breakage of Holland forest about 30% is the result of feeding animal a great deal. The air of ammonia resulting from Holland animal husbandry is also tested in north of Holland.

A part of air pollution is due to nitrogen resulting from the excrement. In Germany, per land of 10,000 square meters has 10liters nitrogens coming down with rainwater. The North Sea also is polluted seriously, fishes reduce slowly, seaweed is many more and more, sea water has the phenomenon of anoxia, fish parasite is many more and more.

The rain forest in Brazil also calls the lung of the world, is chopped more and more serious just for keeping the animal, the land of forest more and more needy, each three or four years must find another land, and original land becomes

的現象，魚類的寄生蟲越來越多。

巴西雨林也稱為世界的肺，被砍伐越來越嚴重只是為了養動物，森林的土地越來越貧乏，每三、四年後就必須找另一塊地而原來的土地則成為荒地。

想要有個美麗地球，良好的生活環境嗎？就從吃素開始吧！

心的環保

⁴ 不殺生是培養慈悲心的第一步。吃肉是很殘忍的習慣。為什麼呢？希臘作家布魯達克曾在他寫的“有關肉食的短文”中指出：人類已經有取之不盡，用之不竭的各種蔬菜水果，之所以吃肉可不是因為有這個需要，而是虛榮心的作祟加上吃膩了這些蔬果，於是開始吃一些不純淨又不方便的食物。兒童讀物的作家羅伯·路易斯·史蒂文生也曾指出：同類相食的行爲是最令人唾棄的；但對佛教徒和素食者來說，我們就像那些同類相食的食人族一樣，因為我們也吃嬰兒～只是不是吃自己的小孩。

人皆貪生怕死，將心比心，動物何嘗不是？何忍因為自己的口腹之欲，而造成諸多眾生的苦難呢？更何況，最後影響到的還

wasteland.

Do you want a beautiful Earth and better living environment? Just from be a vegetarian!

Environmental protection of mind

⁴ Do not kill living creature is the first step to nurture mercy mind. Eat meat is very cruel habit. Why? The writer of Greece, Plutarch, in his writings “About meat diet” pointed out: Mankind already has various vegetables and fruits that inexhaustible in supply and always available for use, so eating meat is not indeed because of demand, but because of vanity, and bored with eating this vegetables and fruits, hence begins to eat some unclean and inconvenient foods. The writer of children reading, Robert Louis Stevenson also once pointed out: Cannibalism is utterly detestable. For Buddhist and vegetarian, we are the same as cannibal, because we also eat baby, but just not our own baby that all.

All of people are afraid to die, compare one's feeling with others', animal do not ever? Because of one's own appetite, then makes the sufferings of many living beings? Much less, finally affects oneself! All living creature is one, all things on earth is equal, love all living creatures is also the best way to love oneself!

Mind often keeps mercy, the direct result is to provide best nourishment for own body, also make the environmental

是自己！所以眾生一體，萬物平等，愛所有的生物，也就是愛自己最好的方式呀！

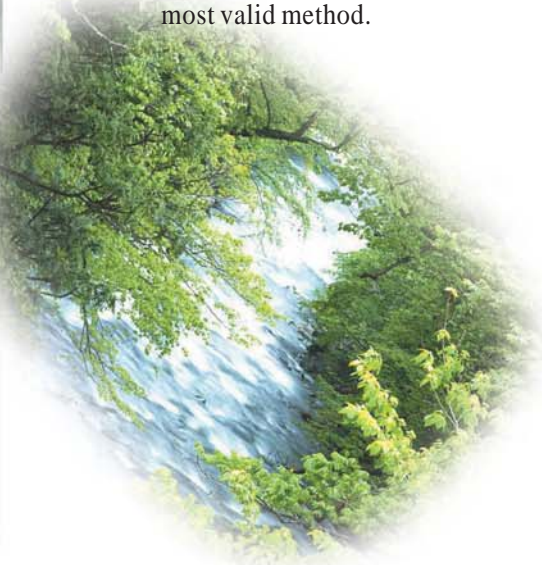
心常存慈悲，最直接的效果就是對自己的身體提供最好的滋養品，也就是藉由心的環保帶動了身的環保。而素食不但可以時常喚起我們的慈悲心，與所有的生物結善緣，也因為吃素這個善念，斷絕肉類毒素進入體內的機會，身心得到正面的長養，就能常保健康，更不會因為肉食需畜養牲畜而造成環境的污染與破壞。

根據醫學上的研究，⁴ 有些致命性的疾病是經由動物性食物進入人體的。亞特蘭大疾病控制中心的大衛修爾德勒指出：「碎

protection of body. And vegetarian can not only arouse our mercy mind usually, and get good reason with all living creature, but also this kind thoughts of vegetarian, breaks the chance for meat toxin into our body, the mind and body get the positive nourishment, and also keep health usually. Even more, will not because of meat diet needing to feed livestock and causing the pollution and breakage of environment.

According to the research of medical science, some lethal diseases enter human body through the food of animality. David Sulidale, the disease control center of Atlanta pointed out: ground beef is the most possible source of colon bacillus 0157: H7, and birds bring the salmonella and rod bacillus, eating uncooked animal of crustacean can cause usual infection of Vibrio. Sulidale pointed out: about food disease, the most arch-criminal is still meat, seafood and birds. The epidemic that is popular such as China, Hong Kong, Taiwan and Singapore----SARS, the source of germ also comes from animals body, the infection of germ is because of eating their meat.

So want a joyful, peaceful living environment? In spite of body, mind or environment, vegetarian is the best and most valid method.



牛肉是大腸桿菌 0157:H7 最可能的來源，而禽類帶有沙門桿菌及曲狀桿菌，另外生吃甲殼類動物可以造成尋常弧菌的感染。」修爾德勒指出：「與食物有關的疾病的最大罪魁禍首還是肉類、海鮮和禽類。」。此次中國、香港、台灣、新加坡等地流行的瘟疫——SARS，病菌來源也是來自動物身上，因為吃了它們的肉，而造成病菌感染。

所以想要有一個健康、祥和、喜悅的生活環境嗎？不論就身體、心理或環境來看，素食都是最好、最有效的方法。



¹ <http://www.godsdirectcontact.com/vegetarian/ch/ha20.htm>

² <http://www.godsdirectcontact.com/vegetarian/ch/ha9.htm>

³ http://www.hellowood.com.tw/page1.asp?class_no=04

⁴ <http://www.godsdirectcontact.com/vegetarian/ch/ha10.htm>



觀音菩薩 成道紀念

The celebration of
Avalokiteavara's accomplishment

觀音 ~ 愛是宇宙的中心

摘述/Ru-Kong

慈悲的觀音是大愛的展現。這個世界的人事物雖然有生老病死、成住壞空的變化，但不變的卻是宇宙的中心、宇宙的真理 ~ 愛，因為有愛，生命成為永恆。從古至今，滄海桑田，世事變化之大、之快，常常令人扼腕不已，但也無可奈何。面對珍貴卻短暫而又不得不活的生命，到底要如何活才是好呢？

觀音的虔誠信仰，代表人對愛的深層祈請。因為唯有愛，生命才有意義，生活才有價值，才能將人世間的種種苦難轉化為喜樂；唯有愛，才能

The Avalokiteavara ~ Love is the center of the universe

The mercy of Avalokiteavara is the display of large love. The personnel matter of this world although get the variety of birth, age, illness and death, accomplish, lodge, bad, empty, the changeless thing is the universe's center and the truth of the universe— Love. Because there is the love, the life becomes the eternity. From ancient times to the present, sea change into mulberry fields and mulberry fields into sea, big and quick variation of the current affairs, usually make person gripping to sigh without stop, but also have no way out. In opposition to precious but brief and cannot but to live, after all how to live is just good?

The devout believe in Avalokiteavara, representatively the deep layer begs for love.

突破現象界千差萬別而又逼真萬分的業境，回到心靈的故鄉。

願人類互愛，願萬物和諧；願人間喜樂，願世界和平。

如果想真正快樂又有意義的活著，且活的永恆，只有愛是唯一的一條路。觀音已經做了最好的示現。從古到今，觀音因為祂的大慈大悲、無私大愛，而有求必應、尋聲救苦，此廣闊悲憫的胸懷感動多少人，更令多少人憶念著祂，使得祂的生命沒有時空的侷限，成為永恆，成為真理～愛在現象界的化身，也因而引導許多人的生命展現永恆。今將曾在本雜誌上刊載過有關“愛”的清心小語，部份摘錄如下，一饗讀者，同遊“愛”的心靈大海。

愛 是開始 也是結束 ~No.81

愛 是拯救這個地球 唯一的方法
~No.82

我們必須活在愛之中
才會真正的快樂 ~No.83

在愛中重生 在愛中上升

愛 只有愛 是成就唯一的一條路

一切的修行都是為了？生命的完美
只有生命完美了 才沒有了痛苦
而生命的完美關鍵在於～愛

Because love only, the life is just meaningful, just have the value, then can convert various distresses between the human life to pleased with joy; Love only, then can break through the endless variety's phenomenon and lifelike extremely border of Karma, return to the hometown of the mind.

Wishing mankind loves one another, wishing the creation harmonizes; Wish the human life pleased happy, wish the world peace.

If think to be real happy living again meaningfully, and alive eternity, only the love is an only road. The Avalokiteavara has done to show the best now. From ancient times to the present, The Avalokiteavara never refuses a request, relieve the needy or poor and the distressed, because the big compassion, the big kind and selfless love. The extension and mercy heart is touched how much persons, even make how much person's recall to the mind around the Avalokiteavara, making his life have no the limit in space-time, becoming the eternity, becoming the truth.—Love's incarnation in the phenomenon. As a result guide many people the eternity's display of the life.

Will once published on this magazine concerning“love” in “that can clean our mind”, parts of selected passage is as follows, to entertain the reader, take together trip to“love” in the ocean of the mind.



只有愛完美了 一切也就完美了

Love is both the beginning and the ending.
~No.81

人因為 崇高的愛 而 偉大 ~No.85

Love is the only way to save the earth. ~No.82

愛 是最偉大的後盾 ~No.86

We have to live in love to be truly happy.
~No.83

順著 愛的河流 一直回溯
就會找到生命的 答案

We can get rebirth in love, we can better ourselves in love.

艱苦的奮鬥 如果加進了 愛
就不那麼艱苦了

Love, Only love is the way to achieve the Only.

真正的 真正的 深深的 深深的
明白了~
這世上唯一要執行的 只有 愛

The purpose of all kinds of cultivation is the perfection of life.
Only when life is perfect can suffering be ended.
And the key to the perfection of life is love when love is perfect, All is perfect.

如果 還沒有 澈底的學會
愛盡一切

Man is great because of the sublime love.
~No.85

那麼 我們就還必須 生死輪迴?

Love is the strongest backup. ~No.86

~No.87

提煉我們的愛 到最純粹的境界

Ride along with the river of love. Trace back all the time and eventually you will find the answer to our life.

~No.89

只要盡心盡力 再加上無邊的愛
普通的生活 也會發光

You have to struggle hard to gain it. If there is love involved, then it is not so hard.

生命中所有的困頓 都是在考驗
我們珍貴的信念與愛

Truly, truly, deeply, deeply, understand ~
The only thing the world needs to carry out is only Love.

生命太可貴 太可貴 太可貴了
尤其是獲得愛的完美
所以 我們理應非常努力的

If you have not learned thoroughly to love the whole world,
Then we have to experience again life and death, reincarnation.

非常努力的 非常努力的
朝向生命的愛與完美

Refine our love until it is very purified.
~No.89

因為我愛別人 所以我很幸福
~No.90

If you have done your best with limitless love,
Even your ordinary life will glow.

愛每一個人 就是最大的用功
~No.91

All the difficulties and frustrations in our life
is to test our most cherish belief and love.

在我們有限的生命裡
去無限的愛別人吧！ ~No.92

Life is very, very, very valuable, especially
when one obtains the perfect life of love;
Therefore, we are supposed to work very, very,
very hard. Toward a life of love and perfection.

事實上 每一次的轉折與上升
都是因為 更明白了愛 ~No.93

Because I love others, I feel happy. ~No.90

無限的愛 可以開展 無限的證量
一切的挫折 都可以轉化成
成功的要素

Love all people is the hardest task for us to
perform. ~No.91

生命啊生命 是多麼的深奧
我們什麼時候 才能完全參透呢？
~ 其實最究竟答案
就在一個字當中 愛！

Give our infinite love to others in our limited
life. ~No.92

In fact, every transition and exaltation is re-
sulted from ~ A further understanding of love.
~No.93

只要愛眾生 就會有用不完的福報
~No.94

The immeasurable love can develop the immea-
surable power of enlightenment. All frustrations
can be transformed into the elements of success.

在愛之中 恐懼就消失了

Life, what a profound life!
When can we have a thorough understanding of
life?
Actually, the answer lies in one word-love.

有了愛 一切就有了意義 ~No.95

As long as we love all living creatures,
Our blessings will be endless. ~No.94

只有全部的愛 可以贏得全部的勝利
~No.96

In love, fear disappears.

真正的作到 愛每一個人
生命才會全然的 快樂

這個世界太缺乏愛了
我們應該多給它一些 ~No.97

當愛有了著落 就什麼都有著落
~No.98

大愛 是過程 也是目的 ~No.100

只有無量無邊的愛 能夠讓人成就
這真的是 ~ 成就的關鍵

所有的苦難 都是要告訴我們
愛與幸福的 可貴 ~No.102

接通巨大的愛 才能源源不絕的
愛盡一切眾生 ~No.106

我們是靠 愛 活下來的 ~No.107

總有一天 我們會在 愛 的背後
找到生命的 終極 答案

幸福 不在名裡 不在利裡
不在權裡 在我們的 愛心裡

即使有一天我們的形體 消失了
只要 愛 不滅 便是永恆 ~No.108

愛是安全 愛是依靠
愛是美麗 愛是幸福 ~No.109

With love involved in it, everything has a
meaning. ~No.95

Only unselfish love can win an overwhelming
success. ~No.96

Truly love each human being, and your life will
be filled with complete happiness.
The world is too lacking in love.
We should give it more. ~No.97

When you get love, you get everything.
~No.98

Great love is process and is also the goal.
~No.100

A man can only achieve his goal on Buddha's
Noble Path through
infinite love. It is true that infinite love is the
key to accomplishment.

All sufferings are to tell us the values of love
and happiness. ~No.102

Connect your love with a giant's.
Then you may love all living creatures
incessantly. ~No.106

We rely on love to live. ~No.107

Some day behind the love, we would find the
life's final answer.

Happiness is not from the fame, is not from the
wealthy,
Is not from the power but in our kindness love.

Even oneday, our body are disappeared.
Only love does not go out. ~No.108

我們的幸福 是與愛別人的強度
成正比

Love is safety, love is dependence, love is beautiful, love is happiness. ~No.109

全世界共通的語言：愛 ~No.110

Our well-being is direct proportional to our love to others.

一生當中 最有意義的 就是~愛

The whole world's universal language: Love ~No.110

因為我愛全世界的人
所以全世界都是我的家 ~No.111

In one lifetime, the most meaningful thing is ~Love.

因為心中充滿了愛 每一個日子
都變得晶瑩閃亮 ~No.112

As I love everyone in the world, the world is my family. ~No.111

願作 濁世的清流 汙泥的蓮花
生生世世 愛真理 愛眾生 ~No.115

It is because by filling our heart with love. Then each and every single day become full of hope and happiness. ~No.112

只有愛 可以讓我們去除一切的缺點
獲致完美 ~No.117

I wish I could be the clear stream in the world. The pure lotus in dirty mud. Love truth and all beings for every life. ~No.115

愛人過己 是生命的完美之道
~No.118

Only love can let us get rid of all shortcomings, obtaining perfection. ~No.117

只有愛方面突飛猛進
才是真正的突飛猛進 ~No.119

Loving others than oneself is the perfect way of life. ~No.118

唯有愛 才是需要努力的

Only making great progress in love is really making great progress. ~No.119

只要分分秒秒都充滿了愛
就沒有浪費時間這個問題了

Love is the only thing needs to be striven for.

關鍵不在你 作了多少
而是愛了多少 ~No.120

Always be full of love in mind, then, there won't be the problem "wasting time".

It's not how many you do, but how much you love. ~No.120

觀音實修法門 文 Article/Lotus

壹、緒論

一、觀世音菩薩名稱的由來

在半個以上的亞洲，包括印度、西域、越南、日本、韓國、中國、西藏，以及有華僑的南洋等地，觀世音菩薩的信仰，普遍受到重視。尤其，西藏的密教便是以觀音信仰為主的，可以說沒有觀音就沒有西藏的佛教。在中國則是「家家彌陀佛，戶戶觀世音」，可見觀音菩薩的信仰多麼深入到一般人的心中。

觀世音菩薩的梵文音譯是「阿縛盧枳帝濕伐邏」，中文的譯名有好幾種，西晉的竺法護法師譯為「光世音」，唐朝的玄奘法師譯為「觀自在」，但一般通用的則是南北朝鳩摩羅什法師譯的「觀世音」，因為我國最盛行的《法華經》就是他所翻譯的，而〈普門品〉就在其中。有時也



Practical Dharma of Guanyin

1. Preface

1.1 The Origin of Guanyin

Over half Asia which includes India, the west of Dunhuang, Vietnam, Japan, Tibet and the Malay Archipelago where the oversea Chinese lived, the common believing of Guanyin is highly respected in these areas. Especially, the Vajrayana Buddhism in Tibet is mainly based on the believing of Guanyin. You may say that no Guanyin, no Tibet Buddhism. In China, the situation is “Each family has Amitabha Buddha and every family has Guanyin”. It is thus clear that the believing of Guanyin is deeply rooted into people’s mind.

Guanyin Bodhisattva has a Sanskrit name Avalokitesvara. She also has a couple of Chinese names. In the West-jin Dynasty, master Dharmaraksa named her as *Guang-shi-yin* (the voice to light the world). In Tang Dynasty, master Xuan-zang named her as *Guan-zi-zai* (observed but unrestrained). However, the most common one is *Guan-shi-yin* (observe the world’s voice) that named by Kumarajiva in the North and South Dynasty. That is because the most prevailing sutra in China, the *Saddharma-pundarika-sutra* (the sutra of dharma flower), was translated by master Dharmaraksa and the chapter of *Universal-Gate* is in it. Sometimes, *Guan-shi-yin* can be named shortly as *Guanyin*. However, according the origin meaning of the Sanskrit term, she can be named as *Guan-shi-zi-zai* (observe the world but unrestrained), *Guan-shi-yin-zi-zai* (observe the world’s voice but unrestrained), *Xian-yin-sheng* (give the voice) and *Sheng-guan-yin* (sacredly observe the voice).

In the chapter of *Universal-Gate* in the *Saddharma-pundarika-sutra*, the lord Buddha said: *there are numerous living creatures that have all kinds of suffering, when they hear the*



可略稱為觀音。但按照梵文原義，還可以譯作「觀世自在」、「觀世音自在」、「現音聲」、「聖觀音」等。

觀世音菩薩名字的由來，在《法華經·普門品》中，佛陀說：「若有無量百千萬億眾生，受諸苦惱，聞是觀世音菩薩，一心稱名。觀世音菩薩，即時觀其音聲，皆得解脫。」也就是說，凡有眾生在苦惱時，只要聽說有一位觀世音菩薩，而專心虔誠地稱念觀音聖號，觀音菩薩便會立即聽到他的音聲而同時予以救濟，所以叫做觀世音。

為什麼觀世音又稱為觀自在？這是依觀音這位菩薩最初的修行方法，是耳根不向外聽聞，而是向內返聞耳根中能聞的聞性，不被一切虛妄境相所動，最後能達到如如不動的大解脫

name of Guanyin Bodhisattva and then they chant the name, Guanyin will observe the voice and free them all from the sufferings. In other words, when any men feel suffered, as long as he ever hear about Guanyin and chant her name in single-mind and sincerely, then, Guanyin will hear the voice right away and come to his rescue. Therefore, she is named as Guan-shi-yin (observe the world's voice).

Why *Guan-shi-yin* (observe the world's voice) also named *Guan-zi-zai* (observed but unrestrained)? That is because when she was practicing the Buddha-dharma in the very beginning, she only listens to the essence of hearing within the ears. Her ears are never misleading by any external voice. Her mind is never misleading by any illusory thinking. Finally, she reaches a state of great liberation of motionlessness. An ordinary man will always be restrained by external voice. Man chases good from bad. Man gets desire, anger and ignorance from sufferings. Therefore, man does black karma and then suffered by the karma. And even, man would be suffered by Samsara (the pains of death and rebirth) forever.

Also according the sutra, *Mahakarunikacitta-dharani*, it mentioned that *Guan-shi-yin* actually is a Buddha named the *Righteousness-dharma-light tathagata* who she became the Buddha a very long time previously. She has great power of compassion and wishes. In order to make us ease and happiness, she shows herself as a Bodhisattva instead of a Buddha. Therefore, *Guan-shi-yin*, she reduces herself to a lower rank from the *Righteousness-dharma-light tathagata* (a Buddha). At this moment, she shows herself in numerous territories every now and then. As a Bodhisattva, she saves man from sufferings. This is her great and infinite vow of compassion. Meanwhile,



境，不像一般人的耳根是向外攀緣聲音，分別追逐而產生好惡，生起貪瞋痴等煩惱，而造惡受苦，乃至永受輪迴生死之苦。

又根據《千手千眼大悲心陀羅尼經》上說：「觀世音菩薩，已於過去無量劫中，已作佛竟，號正法明如來，大慈願力，安樂眾生故，現作菩薩。」所以，觀世音菩薩其實是倒駕慈航的正法明如來（也就是正法明佛），他時常現身在無量的國土中，以菩薩身拯救苦難的眾生，實踐無窮的大悲願行。同時，他也示現到無量世界去排隊成佛。據《悲華經》說，他是一生補處的法身大士，是繼承阿彌陀佛位的菩薩，是「西方三聖」中的一尊，甚至，也有人說觀世音就是阿彌陀佛的化身。

二、觀世音菩薩的道場

觀世音菩薩他老人家究竟是住於何處呢？依照《悲華經》、《大阿彌陀經》、《無量壽經》，以及《觀世音受記經》等，也說觀世音菩薩是西方阿彌陀佛的脅侍，常住於極樂世界，輔助彌陀之教化。在《觀無量壽經》中也說，若有眾生願生極樂世界，臨

she tries to set an example to make her become a Buddha in numerous territories. Also according *Karuna-pundarika-sutra* (compassionated-flower sutra), she is an heir of the first priority to become a Buddha right after the Amitabha Buddha. She is also one out off the *Three Holies of the West Pure-land*. Moreover, some people declare that she is the embodiment of the Amitabha Buddha.

1.2 The Motherland of Guanyin

Where does Guanyin live? According *Karuna-pundarika-sutra*, *Maha-Amitabha-sutra*, *Sukhavati-vyuha* (unlimited longevity sutra) and *Avalokitesvara-vyakarana-sutra* (to predict Guanyin will become a Buddha), Guanyin is an associated governor who works with Amitabha Buddha. She lives with the Amitabha Buddha in the Western Paradise as a co-worker and helps the Buddha to teach. Also in *Amitayus-sutra* (observe the unlimited longevity sutra), it said that man wants to be born in the Western Paradise; he must chant the name of Amitabha Buddha before he died in the first place. Then, Amitabha Buddha and Guanyin would appear in this earthly world. They would carry a lotus terrace in hands to take you to the Pure-land. It is thus clear that the motherland of Guanyin is the Western Paradise.

According the sutra of *Buddhavatamsaka-mahavaipulya* (flowers-decorated), *Sudhana-sresthi-daraka* (the boy of good fortune) ever interviewed 53 dharma

命終時能念阿彌陀佛，阿彌陀佛及觀音菩薩等聖眾，會來此世界，手持蓮臺，接引往生。可見，觀音菩薩的根本道場，是在西方極樂世界。

若依《華嚴經》中敘述善財童子五十三參的過程之中，第二十八位便是參訪觀世音菩薩，說是住在印度南方的補怛洛迦山。可見，觀世音菩薩的道場，也在我們這個娑婆世界的南印度了。

又照我國一般人的觀念來說，觀世音菩薩的道場就在浙江省定海縣的普陀山，與文殊菩薩的五台山，普賢菩薩的峨眉山，地藏菩薩的九華山，並美齊名，是為中國佛教的四大名山。

在西藏的佛教徒，相傳他們的民族是由觀音的化現所生，在西藏歷史上的名王及高僧，也都是觀世音菩薩的化身。他們相信世界如一朵蓮花，西藏的拉薩為蓮華的中心，為觀音的淨土，所以將達賴喇嘛的所居，命名為布達拉宮，這就如同我國普陀山之得名一樣，是由梵文的補怛洛迦而來。

所以，觀世音菩薩因時機因緣的不同，會在許多的地方出現，可見觀世音菩薩的道場，並無一定，不可說他有固定道場，因為他是「無刹不現身」的。也有說他是「千處祈求千處現，苦海常作度人舟。」他可以觀察眾生的需要，而自在地到任一處所應現。那裏有虔誠的觀音信仰，那裏有

keepers. The 28th keeper is Guanyin. The boy went to Mountain Potalaka in the South India to meet her. It is thus clear that the motherland of Guanyin in this world is the South India.

In Chinese point of view, Guanyin is dwelling in the Mountain Potala at Ding-hai County of Zhejiang Province. If add the Wutai Mountain of Manjusri Bodhisattva, the Emei Mountain of Samantabhadra Bodhisattva, the Jiu-hua Mountain of Ksitigarbha Bodhisattva, there are the *Four Great Mountains of China*.

In Tibet Buddhism, there is a saying that Tibetan was born by Guanyin. Great kings and eminent monks in Tibet were all embodiment of Guanyin. They believe that the world is a lotus. La-sa (the capital of Tibet) is the center of the lotus and it is the pure land of Guanyin. Therefore, the Potala Palace, where the Dalai Lama dwelled, its position is as important as the Mountain Potala in China. Both of these two names are induced from the Sanskrit term Potalaka.

Therefore, Guanyin would dwell in different place according the conditions. The motherland of Guanyin is not a fix location. We shouldn't say that Guanyin has a fix dwelling place that is because *she could show herself everywhere*. This means that *when people ask for her help, she could show herself everywhere needed*. She uses to observe the need of all living creatures and then show herself at anywhere she wants to. Where there has a sincere believing of Guanyin



觀世音菩薩的大悲救世精神，那裏就是普陀，那裏就有觀音。也可以說，只要是修觀音法，念觀音聖號，觀音菩薩就與我們同在，所以，太虛大師曾說：「清淨為心皆補怛（普陀），慈悲濟物即觀音。」

三、觀世音菩薩的化身及形像

在佛門課誦中的一首《觀音讚》說他：「三十二應遍塵刹，百千萬劫化閻浮。」在《楞嚴經》卷六中說，觀音菩薩為了適應各種不同根性及類別的眾生，他可化現三十二種不同的身份，為他們說法，那便是：佛身、菩薩身、緣覺身、聲聞身、梵王身、帝釋身、自在天身、大自在天身、天大將軍身、四天王身、四天王國太子身、人王身、長者身、居士身、宰官身、婆羅門身、比丘身、比丘尼身、優婆塞身、優婆夷身、女主身、童男身、童女身、天身、龍身、藥叉身、乾闥婆身、阿修羅身、緊那羅身、摩呼羅伽身、人身、非人。但在《法華經·普門品》，則舉出觀世音菩薩的三十三身，名目則與《楞嚴經》的三十二身大體相同。事實上的觀音菩薩，乃是隨類應化，無類不現，是遍於塵沙法界的。

而且祂的化身是不拘男、女相的，為了化度眾生的需要，固可應種種形態的婦女身，但也可現種種形態的男人身。觀音菩薩的本身，乃是相好圓滿的大丈夫相，如《華嚴經》中說：觀音是「勇猛丈夫觀自在」。據

and where there has the great spirits of compassion, there is Potala and there has Guanyin. In other words, as long as a man practice the dharma of Guanyin and chants her name, Guanyin would live with the man. Therefore, master Tai-xu once said that: *A peace and quiet mind is Potala; the compassion and the rescue is Guanyin.*

1.3 The Embodiment and Image of Guanyin

Within Buddhist daily ceremony and practice, there is a *Praise of Guanyin* says that: *She has 32 embodiments of compassion that can go everywhere of the world and rescue all the living creatures for an unlimited period of time.* In the six volume of *Mahapratyangira-sutra*, it said that Guanyin has 32 embodiments of compassion for all kinds of living creatures such as: Buddha, Bodhisattva, Pratyeka-buddha, Sravaka, Brahma, Indra, Isvara, Mahesvara, Heavenly-general, Heavenly-king, Heavenly-prince, Human-king, Elder, Rich-man, Prime-minister, Brahman, Buddhist-monk, Buddhist-nun, Layman, Laywoman, Hostess, Virgin-boy, Virgin-girl, Heaven, Dragon, Yaksa, Gandharva, Asura, Kimnara, Mahoraga, Human and non-human. However, in the chapter of *Universal-Gate* in the *Saddharma-pundarika-sutra*, it said that Guanyin has 33 embodiments that is similar to the above 32 embodiments. In fact, Guanyin can change herself to anybody. This changing is numerous and overwhelm the completely dharma-realm.

Besides, the embodiment can be a man otherwise a woman depending on the demands. The identity of Guanyin has a wonderful and perfect appearance. Just as the sutra of *Buddhavatamsaka-mahavaipulya* said, *Guanyin is a bold and powerful man who observes all without restrained.* Reportedly, the Chinese

說，中國的觀音聖像，在唐朝以前，是大丈夫相，唐朝以後，才有女相的觀音像出現。

將觀音做成女相，是由於觀音常現婦女身度人的緣故，觀音為何常現婦女相呢？可能是因為女人的苦難，自古以來，一直比男人多；其次是，女人的特性，是慈和柔軟的，例如偉大的母愛，在父性之中是不易多見的。所以，觀世音菩薩的應現婦女身，是藉女性受苦之多以表現菩薩的忍耐，藉女性的母愛以表菩薩的慈悲。

另外關於形像問題，一般最常見的千手千眼觀音像是一種象徵的手法，千手是象徵觀音菩薩的大悲願力，表拯救眾生的偉大能力，千眼是象徵觀音菩薩的無限智慧。其他在《楞嚴經》卷六中，尚有四臂、六臂、八臂、十臂、十二臂、十四臂，



Guanyin has a male's appearance before the Tang Dynasty. After Tang, a female's appearance came out.

Making Guanyin as a female, that is because she show herself as a female more frequently. Why a female? Probably, female has more sufferings than male since ancient time. Besides, the characteristics of a female are kindly, amiable and gentle just like mother love. Basically, these characteristics are not so common appeared in male. Therefore, Guanyin shows herself as a woman. Use female's sufferings to match up with Bodhisattva's patience. Use the mother love of a female to match up with the compassion of a Bodhisattva.

About Guanyin's appearance, it is usually to see an image of her with a thousand hands and a thousand eyes. The one thousand hands are to symbolize the great compassion, the power of vows, and the saving capability. The one thousand eyes are to symbolize the unlimited great wisdom. Besides, in the six volume of *Mahapratyangira-sutra* said: she has 4, 6, 8, 12, 14, 40, 108, 1000, 10000, 84000 hands. She has 2, 3, 4, 9, 108, 1000, 10000, 84000 eyes.

1.4 Conclusion

When a man encounters troubles, he asks Guanyin to do the rescue. Certainly, she would come. However, if the man didn't use to chant the name of Guanyin, when the troubles come all of a sudden, he may not able to remember to chant her name for the rescue. Although she is willing to come, she still can't come without your asking. That is because the response of Guanyin is based on your believing on her.

When we learn the dharma of Guanyin, we are not supposed to have utilitarianism. The Bodhisattva can't be bribed. For example, it is impossible to ask Guanyin help you do to harm



乃至四十臂、一百八臂、千臂、萬臂、八萬四千臂；二目、三目、四目、九目，乃至一百八目、千目、萬目、八萬四千清淨寶目等。

四、結語

一般人臨時遇到苦難時會向觀音菩薩求救，菩薩固然會來救護，可是，假如平時不念觀音聖號，臨到苦難來時，通常是想不到要念觀音聖號的。觀音菩薩雖是有求必應，但你不求他，他是不會來應的，因為感應是從虔誠的信仰中產生的。

我們修學觀音法門，也不應存功利觀念，菩薩不會由於我們以賄賂式的祈求，例如許了為菩薩裝金的願，而助我們去做損人利己的壞事。我們向菩薩祈求，應如孩子信仰自己的母親，向母親祈求一樣，絕對信任，真

others to benefit yourself even that you want to offer gold clothing to her. We ask Guanyin just as the child asks his mother. We absolutely trust her with sincerity and kindness. Such a sincere and admired attitude would introduce the love between mother and son efficiently. Therefore, Guanyin would come to your rescue very soon.

When we chant the name of Guanyin, she surely will give us her protection imperceptibly but inexorably. However, we shouldn't ask too much for help in material life. We shouldn't ignore our own duty in the real world. We shouldn't rely on her too much. We should learn the great spirits of compassion from her and also try to help others with wisdom. Always benefit self and others as well. Then, you are stay nearer to Guanyin. On the journey of one's life, there are insolvable problems coming out from time to time. Some of them are fixed-karma. Some of them are culpable of punishment. If they are not such cases, using your sincere believing of Guanyin, you may able to get her incredible response and rescue.

Serial	The Name of Dharma	Source
1	The dharma of chanting names	<i>The chapter of Universal-Gate in the Saddharma-pundarika-sutra</i>
2	Prajna-paramita dharma-gate of wisdom	<i>The Prajna-paramita Heart Sutra</i>
3	The dharma-gate of a perfect hearing	<i>The six volume of Mahapratyangira-sutra</i>
4	The Speeded-liberation-gate of great compassion of Bodhisattva	<i>The sixteen volume of Buddhavatamsaka-mahavaipulya sutra</i>
5	The dharma-gate of compassion mantra	<i>The sutra of Mahakarunikacitta-dharani</i>
6	The dharma-gate of the six magic words	<i>The volume four of Avalokitesvara-guna-haranda-vyuha sutra</i>

The *Universal-gate* is spoken by Guanyin for the rescuing of all living creatures.

The *Mahapratyangira-sutra* talks about the perfect dharma-gate of Guanyin.

The *Buddhavatamsaka-mahavaipulya sutra* said the tale about *Sudhana-sresthi-daraka* (the

誠親切，能如此的誠切敬仰，如母子的心意感通，才能得觀世音菩薩的救護。

我們常念觀音聖號，觀音菩薩固然會在冥冥之中，隨時給與保護，但我們卻不應老是在求菩薩給我們物質生活上的幫助，也不應推卸了自己在現實人生中應負的責任，過著事事依賴菩薩的生活，應仰慕觀音菩薩慈悲救世的精神，更進一步地向祂學習大悲智行，自利利他，就易與觀音的慈悲相應，在人生的旅程上，若遇到了無法解決的困難，如不是定業，不是罪有應得，憑著信仰的真誠，自然能獲得觀世音菩薩不可思議的感應與救護！

序號	法門名稱	出處
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3	耳根圓通法門	楞嚴經卷六
4	菩薩大悲速疾行解脫門	大方廣佛華嚴經卷十六
5	大悲咒法門	大悲心陀羅尼經
6	六字大明咒法門	佛說大乘莊嚴寶王經卷四

《普門品》是依觀音菩薩的度眾生而說的

《楞嚴經》觀音圓通法門

《華嚴經》善財童子五十三參中的觀自在部分

《心經》、《大悲咒》、《六字大明咒》則是觀世音菩薩的自度修行的法門

boy of good fortune) interviewed 53 dharma keepers.

Heart Sutra, Mahakarunakacitta-dharani and the six magic words are the dharma-gates that practiced by Guanyin herself.

2. A Brief Introduction the Chapter of Universal Gate

The *Universal-gate* also named as the *Guanyin-sutra*. It is a sutra about how Guanyin rescue living beings. Its contents are stress on the real life and practical rescuing from a Bodhisattva to any living creature.

In *Universal-gate*, the Buddha said to Aksayamatir (endless meaning) Bodhisattva that *if there are numerous living beings that are troubled by all kinds of sufferings, as long as they can remember Guanyin and chant her name wholeheartedly, she would observe the voice and do the rescue. Therefore, she is called Guanyin*. Guanyin has 33 embodiments of compassion and she shows herself when needed in all times and at all places. Although people are suffered, as long as they chanting her name, fire can't burn them; water can't drown them; all evil spirit will go away; all punishment will all disappear; all enemy will withdraw; all obstacles will be gone; all troubles will be prevented; all wishes will be fulfilled and all merits and virtue will become perfect.

About chanting the name, the easiest manner is the dharma-gate of *Guanyin Bodhisattva Sacred Name*. You may practice it at any time and any place. You chant the name as the sun begs the mother to protect him. You believe in it sincerely. Practice it for long. It is the most effective manner in all chanting manners.

貳、妙法蓮華經觀世音菩薩普門品簡介（姚秦三藏法師鳩摩羅什譯）

《普門品》，又稱《觀音經》是觀世音菩薩救度眾生的經典，它的內容，重在觀音菩薩對眾生在現實生活及實際苦難的救濟。

《普門品》中佛告無盡意菩薩說：「若有無量百千億萬眾生，受諸苦惱，聞是觀世音菩薩。一心稱名，觀世音菩薩即時觀其音聲，皆得解脫。以是因緣，名觀世音。」觀世音菩薩以三十三化身隨類應現，時時處處都在救度著苦難眾生，若受苦眾生虔誠專注稱念觀世音菩薩名號，即能入火不燒、入水不淹、惡鬼遠離、刑器自毀、怨賊消退、除一切障、免一切難、滿一切願、成就一切福德。

而此持名，（觀世音菩薩聖號）法門是最簡易的修法，時時可修、也處處可修，只要如幼子之祈求慈母護佑一般，信之懇切，持之以恆，是效驗最彰著的稱念法門。

參、般若波羅蜜多心經簡介（唐三藏法師玄奘譯）

《心經》是觀世音菩薩的自度修行的法門，其內容則為說明觀世音菩薩從觀照人生宇宙的緣生空性，而證入究竟理體，最後圓成佛果的原理。《般若波羅蜜多心經》，簡稱《般若心經》或《心經》，經文很簡短，然而《大般若經》的精要，都濃縮在其中，因此命名為《心經》。心，就是

3. A Brief Introduction of Heart Sutra

Heart Sutra is a dharma-gate that practiced by Guanyin herself. The contents of it are explaining for us how Guanyin observes the human life, the universe, the causation, the nature of Emptiness. Besides, how she enlightens the ultimate truth and finally, achieves the supreme result of Buddhism. The *Prajna-paramita Heart Sutra* also named *Prajna Heart Sutra* or *Heart Sutra*. This sutra is short. However, the gist of the *Maha-Prajna Sutra* is condensed and displayed in it. Therefore, it named *Heart Sutra*. The word *Heart* means gist. There are over 7 kinds of version about the *Heart Sutra*. However, the version translated by master Xuan-zang (or Hsuan Tsang) is the most popular. In China this version was circulated widely for quite a time. It is also the most universal one in all Buddhist publications. No matter a monk, a nun or a layman, in their daily practicing of Buddhist ceremony, the *Heart Sutra* is the most fundamental homework.

There are two reasons make the *Heart Sutra* popular:

First, this is an excellent version that translated by master Xuan-zang in a manner of word for word's precisising translation. As it is true to the origin Sanskrit version, the later translators affirm to it very much.

Second, the phraseology of it trims and



精要的意思。本經譯本（七種以上）雖多，但以玄奘大師的譯本最受歡迎，在我國流傳久遠，也是所有佛教聖典中最為普及的，佛教徒中，不論是出家或在家每天的早（晚）課中，《心經》是常誦的功課。

《心經》廣傳的原因，至少是緣於下列兩大特色：

（1）版本極佳：玄奘大師逐字精當而忠於原典的翻譯，最為後代譯經家所肯定。

（2）文辭精簡、總攝佛法：《心經》的流傳，除去諸多的神奇感應傳說外，文辭的精簡更是特別迎合國人好簡的民族性，在短短的兩百六十字中，就已總攝了佛陀一生的教法，所有的聖典中，「般若部」佔的份量最多也最重要，六百部《大般若經》是「般若部」的代表，而《心經》即是《大般若經》的濃縮精華版，經文中舉出五蘊、六根、六塵、六識、四諦、十二因緣等法，總述一切法皆空之理，無論大小、顯密修行者從因地起行、自覺化他，直到成就圓滿的佛果，無不含攝在內。

本經所說的般若，是解除苦痛的主要方法：波羅蜜多，是度一切苦厄；此經就是顯示這除苦主要方法的精要。《心經》開頭便說：「觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。」這是觀音法門中用分析的方法，觀察眾生及眾生



streamlines an organization. It captures the gist of Buddha dharma. Beyond the legend, what makes the *Heart Sutra* widely spread? Because it only has 260 words but it captures the gist of Buddha dharma. The precise and easy to read characteristic makes the *Heart Sutra* become very welcomed by Chinese people. Within all Buddhist publications, the Prajna-division is the most important and the biggest portion of publications. The *Maha-Prajna Sutra* has 600 volumes and it represents the Prajna-division. However, the *Heart Sutra* can be seen as a condensed version of the *Maha-Prajna Sutra*. In the *Heart Sutra*, it explains for us the Five-gatherings, Six-senses, Six-dusts, Six-consciousness, Four-truths and Twelve-causations. It is summarized by the principle

所處的環境，包括色法的物質世界和心法的精神世界，不出五類。物質的色法，就是眾生的身體及身體所賴以生存活動的環境，而精神的心法，就是指心理的活動，也稱之為心念或心識。

如果眾生能洞察五蘊所成的世界，就如同經文中多用“無”字來說明一切都毫無它的實在性，如夢幻泡影一樣，便不會起貪嗔癡等等的執著，就能不用造業受苦。觀自在菩薩是以甚深的智慧力，徹見五蘊的世間法，無非是空。凡夫未能證得五蘊皆空，所以迷惑、困擾，而又事事執著，處處煩惱，不但是欲望的奴隸，還是思想的奴隸呢！

《心經》中所說的「度一切苦厄」、「能除一切苦」，也就是佛法的目的，是著重在眾生自我身心的改善與解決，而達到超脫苦痛的境地。願眾生也都能如《心經》文中的觀自在菩薩一樣，行深般若波羅蜜多，照見五蘊皆空，度一切苦厄．．．滿菩提行願，圓成究竟覺。

肆、觀音菩薩耳根圓通法門簡介

《楞嚴經》觀音圓通法門也是觀世音菩薩的自度修行的法門，其內容則是用修定發慧的方法而達到徹悟究竟的目的。

我們修法，用觀世音菩薩耳根返聞自性的方法來修行，功夫最易得力。因我們娑婆世界眾生的耳根，是

of All dharma have Emptiness as nature. No matter it is Maha-yana or Hina-yana; no matter it is Sutra-yana or Vajra-yana, the *Heart Sutra* includes all the beginner's practices, enlightening self and teaching others, all the way up to the beginner finally to become a Buddha.

The Prajna in this sutra is a major manner used to release the sufferings. Paramita is used to rescue all of disasters. This sutra reveals the gist how to eliminate the sufferings. In the beginning of the *Heart Sutra* it said: *When Guanyin Bodhisattva is practicing the profound Prajna-paramita, she observes that the Five-gatherings are nothing but Emptiness. Therefore, she can save all sufferings.* This is a manner of analyzing in the Guanyin Dharma-gate. She observes the living being and its circumstances such as the material world (form) and the immaterial world (spirit). This form and spirit can be divided into 5 sorts. The material (the dharma of form) is the physical body and the related activity environment. The immaterial (the dharma of spirit or heart) is the mental activities. Therefore, it is also named as heart-thinking or heart-consciousness.

If a man can observe the earthly world just as Guanyin did, he would realize the Five-gatherings are Emptiness; moreover, nothing in the world has the characteristic of certainty. It is a dream, an illusion, a bubble and a shadow. To realize this, nobody would be cling himself to desire, anger and ignorance any more. Therefore, one can liberate himself from evil karma. Guanyin uses her profound wisdom to observe the Five-gatherings of the world, she knows they are Emptiness. An ordinary person doesn't understand the Five-gatherings are Emptiness; therefore, he becomes confused and worried. More clinging, more worries. He becomes a slave of desire and also a slave of

六根中最靈敏銳利的，用它來修行，極易成就。

從楞嚴會上，觀世音菩薩向佛陀和在座的菩薩們報告修行心得的內容，可以知道，觀世音菩薩是從聞、思、修而進入三摩地的。修行者從親近善知識開始學起，在多聞熏習佛法（就是聞慧）中，得知並確信佛法是唯一的人生正路，再從日常生活中，透過合乎正理的徹底思惟抉擇（就是思慧）過程，如實觀察諸行無常、諸法無我、涅槃寂滅，把握佛法的解脫要義，才能具足正見與正信，形成了堅定的實踐意志。而修慧（就是所謂法隨法行），就是本著聞思所成的智慧，對佛法所有的解悟，在定心中觀察抉擇諸法實相，及甚深的因果緣起，定慧等持，而引發出無漏現證慧。

在最初用功時，是運用聽覺（例如聽海潮音，或是不選擇聲音對象等）讓聲音自來自往（入流），不攀緣，也不分別，無取無捨，聽只是單純的聽，不跟著聲音跑，或只是用耳根返聞能聞的聞性，而不住於聲塵之中。「亡所」，就是亡失了所聞的客觀聲音對象，也忘失了自己的存在，這時身心就不為外界環境所干擾了。

「所入既寂」就是我們的念頭停止，既無所聽的聲音，也無入流的覺受，聲音的相對動靜相「了然不生」，清楚而明白。此時，返聞功夫漸次增進（如是漸增），能聞的耳根

worldly thought.

The *Heart Sutra* said: *Rescued from all disasters and get rid of all sufferings*. This is the goal of Buddha dharma. The dharma wants us to do self-improvement in physical body as well as in mind. Finally, reaches the state of no suffering. We wish you can do as Guanyin's deed in the *Heart Sutra*. You practice the profound Prajna-paramita and then observe that the Five-gatherings are nothing but Emptiness.....finally, you fulfill your Bodhi vows and action and become an enlightened one.

4. A Brief Introduction of the Dharma-gate of Perfect Hearing

The *Mahapratyangira-sutra* talks about the perfect dharma-gate of Guanyin. This is a self-cultivated manner of her. It intends to use sit into meditation to help one developing the wisdom. Finally, help you become an enlightened one.

When we practice dharma, using the manner of Guanyin self-returned nature to observe the hearing, it will yield twice the result with half the effort. In the earthly world, the ears are the most sensitive one in the Six-senses. You may want cultivate it to win your achievements easily.

In *Mahapratyangira*, Guanyin reports what she has learned to the Buddha and other Bodhisattvas. We know that Guanyin gets into Samadhi (meditation) by manners of Listening, Thinking and Practicing. When you start to learn dharma, you need to follow some knowledge masters and listen to their dharma frequently (this is listing). Therefore, you firmly believe that Buddha-path is the only path in life. Later, you will have a thoroughly logical



與所聞的聲音，已無分別而消融盡淨了（聞所聞盡）。

此時，若執著而住於此境，會墮在無為深坑，宜進修而不住在此（無論是善或惡的一切）境界中（盡聞不住），直到能覺的智與所覺的盡聞之境空掉（覺所覺空）。此時，仍有能空與所空之境在，則空性不圓，須達到能空之理與所空之覺極其圓融之境（空覺極圓），進而達到能空與所空雙泯之地（空所空滅），一切的生滅之相就完全滅盡，這仍然是無為深坑，須百尺竿頭，更進一步，直到虛空粉碎，不生不滅的寂滅真境廓然現前。忽然超越了凡夫的輪迴世間和小乘所執著的出世間所有的境界。十方世界立即洞徹圓明。這時，獲得兩種特殊勝妙的功能：就是，上合十方一切諸佛的本源妙覺真心，與諸佛同具大慈大悲之力；下合十方一切六道眾生、與眾生同行慈悲和樂，仰止佛陀果德。

觀音耳根圓通法門，甚深微妙，值得我們發心修學，願觀音精神更深入而普及於法界所有眾生心中。

thinking to think over all good principles (this is thinking). Therefore, a strong will to practice the Buddha dharma can be formed by then. Finally, based on your wisdom by listening and thinking, you would like to practice your wisdom in the daily life (this is practicing). When you become enlightened one way or the other, you are able to observe the world under a cool mind and see the reality of all matters. The causation of a matter is profound. You must keep your meditation balance with your wisdom. Therefore, you can produce a current-enlightened wisdom without any leaking.

In the early stage of self learning, you may listen to the sound of sea tide or any other sound. You let the sound comes and goes freely (enter the stream). You have no cling to the sound. No misleading thinking. No take and no give up. Just listen. Don't let you mind go away with the sound. Your ears self check the essence of hearing without restrained by the hearing. *Forgot the heard*, it is to forget what you have heard. Forget the sound. Forget yourself. Under such circumstances, your body and mind would not be disturbed by all external conditions.

When the sound became silence, your thinking will become silence too. No sound, therefore, no feeling about the entering of sound stream. At this moment, the sound has no move but still. *Clearly but no rising*, the sound can be seen clearly and be understood completely. Then, your ability of listening will be improved gradually. The border between ears and the sound will be disappeared completely (you may listen all).

However, don't attach yourself on this state. If you did, you will fall into a deep pit of inactivity. You had better practice to live in the state of no-staying (no matter it is good or

伍、菩薩大悲速疾行解脫門簡介

(摘自大方廣佛華嚴經卷十六)

《觀音讚》上說：

觀音大士妙難酬，清淨莊嚴累劫修；三十二應遍塵刹，百千萬劫化閻浮；瓶中甘露常遍洒，手中楊枝不計秋；千處祈求千處應，苦海常作渡人舟。

世間如火宅，眾生心中充滿了熱惱，苦海度迷津、尋聲救苦、無刹不現身的觀音菩薩，時時以瓶中的甘露水，遍洒世間，使在熱惱中的眾生皆

bad). This is a state named listen all but no restrained. Until, both the wisdom of sense and the complete-hearing are becoming Emptiness (the enlightened is Emptiness). At this time, if you still feel the state and the Emptiness, this is not a perfect Emptiness. You must keep going until the principle of Emptiness and the feeling about Emptiness melt into one (an ultimate perfect Emptiness and Enlightenment). Next step, the state and the Emptiness are all disappeared (state and Emptiness both gone). All birth and death are gone. But this is still a deep pit of inactivity. To do more progress, smash the Emptiness. The reality state of no birth and death will appeared to you. Suddenly, all worldly limits of an ordinary man as well as Hina-yana practitioners would be surpassed. Ten directions of the world completely show in front of you. At this moment, you will have two powers. First, upwardly match up all Buddhas' enlightenment and have their great power of compassion as well. Downwardly, match up all living beings' feelings of mercy and happiness. You would always respect the virtue of Buddha.

The dharma-gate of perfect hearing is very profound. We need to swear to learn it. We wish the spirit of Guanyin would spread all over the world and loved by all living beings.

5. A Brief Introduction of the Fast Liberation-gate of Great Compassion

Praise of Guanyin said:

“Guanyin is amazing; her purity and solemn looking need an ever-efforts to prepare.

Her 32 embodiments go everywhere and do the rescue for unlimited time.

The sweet dew from her bottle would be





獲清涼，信仰觀音菩薩，即渴求菩薩的甘露水息滅內心的熱惱。觀音菩薩手中的淨瓶與楊枝，表示了菩薩普救世間的偉大悲行。

可是，人們平常沒事時，很少會想起觀音菩薩；就是信仰，也不懇切。真正信仰觀音菩薩，不僅是臨時求救，更應重於平時的學習和實踐觀音菩薩的大悲智行，才能常得楊枝甘露的灌洒，解脫現生的苦痛與內心的熱惱，獲得人生應有的福樂，若能生生世世修大悲行，即可成就觀音菩薩的無邊功德，而得無上的解脫。

《華嚴經》中的善財童子參訪觀音，觀音菩薩對他說：「菩薩應學的法門無量無邊，但在這無邊的法門中，我是修學了大悲速疾行解脫門。起初我漸漸地學行大悲，經過長久時間的學習，終於深入了大悲法門廣度眾生，成就無邊的清淨功德，而得無上的解脫。善財！我以大悲法門修菩薩行，一貫的目的，在解除一切眾生

spread for unlimited time by a willow branch.

She always makes a response to the asking and save the men from the bitter sea.”

The world is on fire. All men have worries in heart. We get lost in the mist of bitter sea. She heard our voice and did the rescue with no condition. Guanyin use the sweet dew in the bottle to cool down the worries for us. We believe in Guanyin and ask for the sweet dew to put out the fire. The bottle and the willow branch represent the great compassion deeds of Guanyin.

However, man doesn't think of Guanyin very often if he doesn't get into trouble. A believing must base on sincerity. A real believing of Guanyin, is not only happened when an emergency pop up. You had better learn and practice the believing on the ordinary time. Then, you can get the dew to cool you down and get rid of all sufferings. Finally, you have your happiness. If you swear to practice the dharma in every reincarnation, you may able to achieve the unlimited merit and virtues of Guanyin. In the end, obtain the supreme liberation.

According the sutra of *Buddhavatamsaka-mahavaipulya* (flowers-

的苦痛，救護他，使他們免除怖畏。」

所以，眾生想得觀音菩薩的護念，無有恐怖，應修學觀音菩薩的大悲法門，但大悲應如何修學呢？學習大悲速疾行解脫門的方法，就是對於眾生的苦痛，不管他與我有什麼關係，都能平等的給予同情救護，願他減輕現有的苦惱。本來每一個眾生都是有悲心的，但是一般眾生的心境狹隘，都只有自私的情見。但事實上，所有眾生之間，無始以來都曾互為眷屬，因此，我們應該擴大同情而成為平等悲心，隨分隨力的去做。

觀音菩薩起初也與我們一樣，是由凡夫漸漸修學而成就的。若我們能生生世世的修大悲法門，將來也可以成為觀音菩薩，大悲心行是趣向佛果的速疾成就法門，我們以觀音菩薩為模範，漸次地修學大悲行，願大家都能從修學大悲行中，成為大悲救苦的觀世音菩薩。

陸、大悲咒法門簡介（摘自大悲心陀羅尼經~唐西天竺沙門伽梵達摩譯）

也略稱為《大悲經》或《千手經》。

此經文大要，是從觀世音菩薩述說了《大悲咒》及千手千眼的由來、如何持咒、持咒的功德和威神力、此咒的形貌狀相、解決各種問題的持咒法、及謗此大悲咒的後果等等。

《大悲咒》，就是這部經的主要

decorated), *Sudhana-sresthi-daraka* (the boy of good fortune) ever met Guanyin. Guanyin said to him: *A Bodhisattva need to learn unlimited dharma-gates. However, in all of them, I learnt a speeded-liberation-gate of great compassion. In the beginning, I practice the great compassion gradually. After I practiced for a long time, I deeply realized the dharma of great compassion and saved numerous living beings. I got unlimited clean merit and virtues. Finally, I got the supreme liberation. Sudhana-sresthi-daraka! The purpose that I chose this dharma and practiced it is to release the sufferings from all living beings. Save all of them and make them without fear.*

Therefore, if you want Guanyin to protect you, you have to learn this dharma-gate of great compassion to get off fears. However, how to do it? The manner is no matter whom they are, if they need help, you must have sympathy on them and rescue them equally. You must reduce their sufferings. Actually, all men have a compassion mind in the first place. However, the selfishness would narrow and limit the compassion mind. In fact, we are in the same family in the point of view of Samsara. Thus, we are supposed to equally practice the compassion mind and try to enlarge it day after day

Guanyin is an ordinary man in the very beginning. However, her great efforts make her become a Bodhisattva. If we swear to practice the great compassion in every reincarnation, gradually, we would become another Guanyin some day. Great compassion is a speed way that will lead you to the result of a Buddha. We should learn from Guanyin. Practice her dharma gradually. We wish we would all become Guanyin and rescue the earthly world together.

咒語，此咒是過去九十九億垺河沙數諸佛所說，觀世音菩薩受之於千光王靜住如來，由於此咒的威神力故，菩薩本住初地，一聞此咒，頓超八地，心大歡喜，更發願說：「若我當來，堪能利益安樂一切眾生者，令我即時身生千手千眼具足。」應時身上生出千手千眼，圓滿具足。

如果能深信不疑、如法持誦《大悲咒》，則持咒的功德，實在是太多了，例如：

1. 能得安樂、除一切病、延年益壽、得富饒、滅除一切惡業重罪、離障難、增長一切白法諸功德、成就一切諸善根、遠離一切諸怖畏。

2. 臨命終時，任何佛土，隨願得生。

3. 世間八萬四千種病，悉皆治之。

4. 若在山野誦經坐禪，如有山精魍魎鬼神擾亂，誦此咒一遍，諸鬼魔悉皆被縛。

5. 所生之處，恆在佛前，蓮花化生。

6. 可得無量利樂，不墮三惡道，得無量三昧辯才，現在生中，所願皆遂，轉女成男，消滅侵損

6. A Brief Introduction of the Mantra of Great Compassion

The Sutra of *Mahakarunikacitta-dharani* also named *Great Compassion Sutra* or *One Thousand Hands Sutra*.

The main points of the sutra are: Guanyin explained how she got the *Great Compassion Mantra* and one thousand hands. How to chant the mantra? What are the merit and the power of the mantra? What are the appearance and functions of the mantra? How to solve problems by this mantra? What is the result if someone defames the mantra?

The *Great Compassion Mantra* is the major mantra in this sutra. The mantra had been spoken as numerous as 9.9 billions of the Ganges River's sands of Buddha. Guanyin learned this mantra from the Tathagata of a thousand lights. Owing to the power of this mantra, Guanyin upgrade from rank 1 into rank 8 once she heard the mantra. She was so happy and then she said: *In the future, if I could help numerous men and give them peace and happiness, I would have a thousand hands and a thousand eyes at once.* Right away, Guanyin get the thousand hands and eyes perfectly.

If you do believe the mantra and chant the *Great Compassion Mantra* exactly, the merit and virtues can be described as the following:

1. Get peace and happiness. Without sickness. Have longevity. Rich. Eliminate



常住的重罪。

7. 能除十惡五逆、謗法謗人、破齋破戒、破塔壞寺、偷僧祇物、污淨梵行等罪。

8. 能得十五種善生，並除十五種惡死。

9. 能通達外道典籍，能治世間八萬四千種病，能降一切天魔鬼神，能縛一切山精、魑魅魍魎，而能感得一切善神、龍王、金剛力士，常隨衛護，不離其側，如護眼命。

10. 不論在何時何處，若有任何恐懼、災難、危險、迷路、病變、煩惱業障，確可應驗化解。

所以，又可稱此咒為無礙大悲、救苦、延壽、滅惡趣、破惡業障、圓滿、隨心自在、速超上地等等名稱。又說此咒的相貌，就是大慈悲心、平等心、無為心、無染著心、空觀心、恭敬心、卑下心、無雜亂心、無惱害心、無見取心、無上菩提心。

《大悲咒》共有八十四句，根據此經的要求，誦此咒者，要發廣度眾生的大菩提心，身持齋戒，於諸眾生起平等心，常誦此咒不斷。並隨力住於淨室，沐浴淨衣、懸幡燃燈，香華及各味飲食，供養觀世音菩薩，然後攝心靜慮，不起雜念，如法誦持。若能如法如儀，當然最好，否則，至少



all evil karma. Get rid of obstacles. Increase all good karma. Achieve all good roots. Away from fears.

2. When you are going to die, you may go to any pure-land.

3. You can cure 84000 sickness of the world.

4. If you sit into meditation in wild, when evil spirits come to upset you, they would be caught as long as you chant the mantra.

5. Wherever you are born, the Buddha would come to you and you would be born by a lotus.

6. You can get numerous benefit and happiness. Never born in the three evil realms. You will have eloquence in argument. Within the present life, all your wishes will come true. You may change yourself from a female to a male if you want to. If you have karma of damaging the dharma, it can be eliminated.

7. You can eliminate 10 evil and 5 black karmas and other bad deeds such as defame the dharma; defame the others; break the vegetarian diet; break the rules; damage a pagoda or a temple; steal matters from monk or nun; defile the pure-Sanskrit-deeds.

8. Gain 15 sorts of good birth. Eliminate 15 sorts of evil death.

9. You will understand all kinds of philosophy. Can cure 84000 disease of the world. Can overcome all gods and demons. Can have all gods, dragons and Vajra-guardians come to protect you in all manners.

10. No matter when and where, you can rescue any fear, disaster, danger, losing one's way, sickness, worries and obstacles.

Therefore, we call this mantra as great compassion without obstacle, saving from suffers, eliminating evil realms, breaking the evil karma, the perfect, the unrestrained and the

也當以恭敬心及專注心來誦持此咒。

如發心專修《大悲咒》，依下列修法，日日如法修持，一宿能誦滿二十一遍乃至四十九遍，能讓您除滅身中百千萬億劫的生死重罪。若諸眾生現世求願者，於三七日淨持齋戒，誦此陀羅尼，必果所願。由此可見《大悲咒》的廣大威神加持力，以菩薩深切不可思議的大悲願力。

柒、六字大明咒法門簡介（佛說大乘莊嚴寶王經卷四）

六字大明咒「Om Ma Ni Pa Me Ho m」，它在中國的流傳，始於元朝，是跟著西藏及蒙古喇嘛密教傳入的，到了清朝初年被收入《禪門口誦》所錄十小咒內，但在藏密教化區，此咒是一般信徒經常持誦的法門，是表徵觀世音菩薩利益六道的神咒，用它來加持六道眾生。

「Om」表天道，「Ma」表阿修羅道，「Ni」表人道，「Pa」表畜牲道，「Me」表鬼道，「Hom」表地獄道，以淨化惡業、惡習及障礙而脫離輪迴之苦，走向六成就悉地。

本咒只有六字，便於持誦，念此六字，即能斷輪迴，出三界，證聖果。若配以修證次第，「Om」字表由菩提心發生，初入十信位，由是增進。「Ma」字入十住位，「Ni」字入十行位。「Pa」字入行迴向位，「Me」字入十地位。「Hom」字入金剛定至大覺位。故念此六字，即能立超十地，

speeded-surpassing. Meanwhile, the appearances of the mantra are the great compassion mind, an equal mind, an inactivity mind, an unpolluted mind, the mind of Emptiness, the mind of respect, the mind of humble, the mind of no confuse, the mind of no anger, the mind of no attachment and the mind of the supreme Bodhi.

The *Great Compassion Mantra* has 84 phrases. According the sutra, whoever chants this mantra; he must have a great Bodhi-mind and wants to rescue all living beings. He is supposed to become a vegetarian and follow the rules. He loves all men equally. He frequently chants the mantra. He should live in a clean house; take a shower; change clean clothing; hang some banners; light up some oil-lamp, prepare some flowers and foods. Offer these to Guanyin. Then, be cool and concentrate your mind; no misleading thinking; chant the mantra exactly. If he do all of these works, it is the best. Otherwise, you should be respect and concentrate your mind at least.

If you decided to practice the *Great Compassion Mantra*, be aware to do the following matters: practice it on daily basis; chant 21 to 49 times at each practicing; and that will eliminate numerous bad karmas for you. If you want to have something at this life in this world, you need to become a vegetarian for at least 21 days and always follow the Buddhist rules within this period. Keep chanting the mantra; you will fulfill your wishes. It is thus clear that, you know the great power of the mantra. This is the incredible great power of compassion from Guanyin.

7. A Brief Introduction of the Great Mantra of Six Magic Words

成無上正等正覺。

若據藏密諾那祖師的開示：六字大明為觀世音菩薩微妙心印，有無量無邊不可思議功德，為十方諸佛所讚嘆。書六字大明如書三藏法寶，誦六字大明三世業障悉得清淨，了脫生死，究竟成就，且能斷無明，開智慧，消災延壽，增富救貧，救百千苦難，摧滅貪嗔癡，閉塞輪迴路，歷代眷屬俱得超生，腹腔諸蟲，亦得證果，又具無量三昧法門，日日得具足六波羅蜜功德，一切金剛護法天龍八部無不歡喜擁護，欲生何佛土均如願成就。

不僅持誦書寫，與觀想有功德，只要此真言著於身，觸於手，耳聞目見，或藏於家中，或書於門上，或展旗揚幡，凡霑此法味者，任何眾生亦得解脫生死之因，同證菩提道果之德，逢凶化吉，遇難呈祥。凡未成佛者，求壽求子，求消滅一切地水火風空災難危險，以及一切所求，無不如摩尼寶珠，各滿其願。總而言之，六字大明咒之功德，就是以佛之智慧來講，亦窮劫難盡。

附錄、觀世音菩薩的靈感事跡

由於觀世音菩薩的悲願宏深，感應廣大，所以在佛教史傳中，關於觀世音菩薩的靈感事蹟，到處都是，例如《高僧傳》、《唐高僧傳》、《名僧傳抄》、《宋高僧傳》、《比丘尼傳》、《出三藏記集》、《弘明集》、



The Great Mantra of Six Magic Words, Om Ma Ni Pa Me Hom, is very popular in China. Since Yuan Dynasty, lamas from Tibet and Mongolian bring this mantra into China. Until the early Ching Dynasty, the mantra is collected within one of the ten mantras of the Zen-sect Chanting. In Tibetan Buddhism, the mantra is a very common one chanted by any general believer. This mantra is a wonderful mantra that Guanyin wants to benefit all the living beings in the six realms. It is used to protect all beings.

“Om” is the Heaven-realm. “Ma” is the Asura-realm. “Ni” is the Human-realm. “Pa” is the Animal-realm. “Me” is the Ghost-realm. “Hom” is the Hell-realm. The mantra can clean the evil karma; get rid of bad habits; eliminate all obstacles; liberate you from Samsara. Therefore, you would achieve the six successes.

This mantra has only six words. It is very

《觀音義疏》、《法華義疏》、《弘贊法華傳》、《法華經傳記》、《法苑珠林》、《辯正論》、《三寶感通要略錄》、《往生集》、《佛祖統紀》、《說郛》、《太平御覽》、《金石續篇》、《五朝小說》、《舊小說》等等。

另外還有：陸皋寫的《續觀音應驗傳》，謝敦和陸澄台寫的《觀音驗記》，宋朝臨川劉義慶寫的《宣驗義記》，王琰寫的《冥祥記》，清朝周克復寫的《觀音經持驗記》，弘贊寫的《觀音慈林集》等。近人的著作之中，有慈航法師寫的《怎樣知道有觀世音菩薩》（收錄在《慈航法師全集》第玖冊），東初老法師寫的《救世大



easy to chant. Chant it can cut off the Samsara; liberate one out off the three realms; obtain the sacred result. Practicing it in series, “Om” represents the Bodhi-mind in the very beginning of ten honest ranks. Afterward, “Ma” represents ten residing ranks; “Ni” represents ten going ranks. “Pa” represents ten feedback ranks. “Me” represents ten ground ranks. “Hom” represents a position of Vajra-samadhi and also up to the supreme rank of enlightenment. Therefore, chant these six magic words can make you go surpassing to the ten ground ranks. Then, you can reach the highest rank of a Buddha.

According the teaching of master Nuo-na in Tibetan Buddhism, the mantra of six magic words is the wonderful heart-seal of Guanyin. It has incredible merit and virtues. It is praised by Buddhas from the ten directions of the universe. To write the mantra has a similar power as to write the whole Buddhist dharma. Chant the mantra can eliminate all the obstacles of the past, the present and the future for you. You may liberate from Samsara. You may be enlightened. You may cut off the ignorance. You may open the eyes of wisdom. You may make the disaster disappeared and become longevity. You may increase your wealth and save the poor. You may rescue all suffers. You may destroy all desire, anger and ignorance. The wheel of Samsara will be stop. All your previous family members in your previous existence would be rescued. All bugs in your body will become enlightened too. You may have numerous samadhi. You may earn all the merit and virtues of the six paramitas. All dharma protectors and guardians will come to support you. If you want to be born in the pure-land, you surely can make it.

The merit and virtues of the mantra come

悲者》，煮雲法師寫的《普陀山傳奇異聞錄》，林園佛教堂的《觀世音菩薩感應事跡實錄》，林慈超居士寫的《觀世音菩薩靈感記》，演培法師寫的《觀世音菩薩靈感錄》，印順法師寫的《頑石點頭》（書中的兩篇開示記錄）。

在中國民間，也有以觀音菩薩為題而寫的小說，最有名的就是《觀音得道》又名《大香山》的傳奇小說。這本書已被改編成好多部話劇和電影，也曾被拍成名叫「觀世音」的電影，就是根據《觀音得道》改編的。這部書不為佛教典籍所記載，難以考證。此書在中國民間的影響力極大，它的內容是在教導仁孝慈悲，所以並不違背佛教。

觀音靈感故事之一：出自《大師本傳》

首先，是大家耳熟能詳的唐朝高僧～玄奘大師，他不畏生死險難，不求名聞利養，西行印度學法取經，成功地會通了全體的佛法，完成了空前的譯經事業，也開創了唐朝佛教大興的契機。在他未去印度之前，在四川曾遇見一位病人（是一神僧所化現的），身患惡瘡臭穢不堪，大師心甚悲愍，施給他衣服飯食，病人因為感激，於是授給他一部《心經》，因此，大師常常誦習，而且對於觀世音菩薩抱有絕對的信仰心。根據玄奘大師傳中記述，他有多次祈求觀音靈感的經驗。

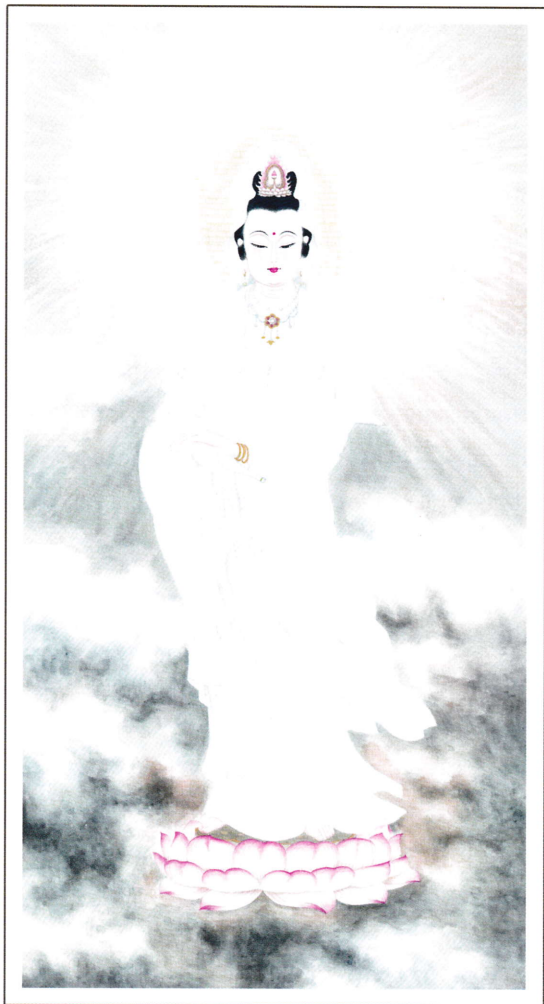
from the following manners: take it; chant it; write it; observe it; think about it; touch it by body; touch it by hands; hear it; see it; hide it in your house; paint it on the door; show it on a flag and so forth. Any man doing such, he can liberate from Samsara and gain the fruit of Bodhi-path. You may turn bad luck into good fortune. Disaster would become peace. Although you have not become a Buddha yet, you want to have a son and then you have a son; eliminate all disasters and dangers of the earth, the water, the fire and the wind. All you ask would be fulfilled just as you have a magic crystal-ball. In short, the merit and virtues of the mantra is incredible even you have the wisdom of a Buddha.

Appendix: The Tales about Guanyin

Owing to Guanyin has a profound com-



玄奘大師



當他剛出了玉門關，晚宿沙漠中時，隨從他的胡人忽起變心，想謀財奪命而拔刀指向玄奘大師，他立刻誦《心經》、念觀世音菩薩聖號，胡人就頓失了殺心，又睡了下去。又當他經過八百里流沙河的時候（就是莫賀延蹟，是寬約八百里的大沙漠，古時就稱做沙河），是上無飛鳥、下無走獸的荒漠之地，時常遇到的多是妖魔鬼怪，但他都以誦念《心經》驅散了它們。當他在不慎遺失了水袋後，經過了五天四夜的沙漠旅行，人馬均因缺水而倒臥在沙漠中，大師便默念觀音聖號並虔誠默禱觀世音菩薩的救護，到了第五個夜半，忽有涼風觸身，全身舒暢，馬兒也能起來，繼續

passion and vows, she shows up in many Buddhist historical legends as well as a lot of tales about her such as: *the Biography of eminent monks*, *the Biography of eminent monks in Tang Dynasty*, *the Stories about famous monks*, *the Biography of eminent monks in Sung Dynasty*, *the Biography of nun*, *the Three treasures of Buddhist*, *the Revealing of light*, *the Notes of Guanyin*, *the Notes of dharma-flower*, *the Revealing of dharma-flower*, *the Biography of dharma-flower sutra*, *the Forest of dharma*, *the Sastra of argument*, *the Tales of the three treasures*, *the Notes of rebirth*, *the Records of Buddhas*, *the Speeches*, *the Emperor's notes of peace*, *the Novel of the five dynasties*, *the Ancient novel and so forth*.

Besides, there are some other publications such as: *Guanyin's tales in continue* by Lu-gao, *Guanyin's stories* by Xie-dun and Lu Cheng-tai, *Notes of tales* by Liu Yi-qing in Sung Dynasty, *Notes of obscured* by Wang-yan, *Tales of Guanyin sutra* by Chow Ke-fu, *Compassion forest of Guanyin* by Hong-zan. Some modern works such as: *How do we know there is a Guanyin* by master Ci-hang, *the great savior* by master Dong-chu, *the tales in Potala Mountain* by master Zhu-yun, *the records and tales of Guanyin* by the temple of Lin-yuan, *Tales of Guanyin* by layman Lin Ci-chao, *Tales of Guanyin* by master Yan-pei, *The stones nod* by master Yin-shun.

There is a Chinese folk novel named as *Guanyin gains the dharma* also named as *the Great Xiang Mountain*. This novel is the most famous one in all. This novel had been revised into a modern drama as well as a movie named Guanyin. Although this novel didn't collect in traditional Buddhist publications, it has a strong influence in civil Chinese. As the contents of the novel are teaching the principles of

向前進發，但馬兒忽然改道，不能制止，又走了數里，便遇著水草，人馬都得以復活而安全無恙了。其實，這一片水草並非原本就有，乃是觀音菩薩慈悲變現而來的。

觀音靈感故事之二：出自《觀音感應傳》

在唐憲宗元和十二年，陝右（就是在陝西省一帶的某個地方），有一天突由金沙灘上來了一個手提魚籃的賣魚美女，男人們看她美麗，都競相要娶她為妻，賣魚美女說：「我祇一人，你們有誰能夠一晚上背誦《普門品》的，我就嫁給他。」第二天一大早能夠背誦的約有二十多個人。之後又以背誦《金剛般若經》來選人，能夠背誦的還有十個人，最後改以《法華經》，約定以三日內能夠全部背誦明瞭的人才嫁，結果，僅僅只有一位姓馬的青年能夠通通誦念完畢，於是

benevolence, duty, kindness and compassion, it has no violation with the Buddha dharma.

Tale 1: according on the Biography of Master

First of all, there is a story about the master Hsuan Tsang in Tang Dynasty. He has no fear to danger and death. He has no desire on fame and money. He travels western to ancient India for Buddhist sutras. He completely understands the Buddha dharma. He accomplishes the amazing career of sutra translation. He opens great moments for Tang's Buddhism. Before he reaches India, he met a sick man (actually, he is a monk with magic power). The sick man was very sick and his body smelled very bad. Hsuan Tsang felt sorry for him and gave him clothing and food. The sick man was appreciated. The man gave Hsuan Tsang a volume of *Heart Sutra*. Therefore, Hsuan Tsang chanted it very often. He had a strong believing on Guanyin. According Hsuan Tsang's biography, he had a couple of experience that Guanyin help him.





備了聘禮將美女迎娶回來，但是，將進門的時候美女稱述有病，請求居住別房，但當晚便死去了，身體也腐爛了，於是將她埋葬了，幾天之後，有個身穿紫衣的老僧人來到葬美女的地方，教人開棺看看，棺中並無屍首，唯有黃金鎖子骨而已。於是對大眾說：「這是觀音大士憐憫你們業障很重，故特來此垂示方便，現身以感化你們的」，話一說完就騰空而去了。

When Hsuan Tsang just left the Yu-men Gate, he slept on the desert one night. The servant intended to kill him. When the servant pulled out a knife and walked toward Hsuan Tsang, he chanted *Heart Sutra* as well as Guanyin's name right away. The servant gave up to kill him and went back to sleep. Once, Hsuan Tsang was walking on the great desert names Sand-river, there was no animal neither birds around. Many demons came to attack him. He only chanted the *Heart Sutra* to dispel them. When he lost all of the water in desert, he kept walking for 4 or 5 days, he fell down on the desert finally. At that moment, he chanted silently the name of Guanyin. At the fifth night, there was a cool wind touched his body. Then, he felt better and walked with his horse again. However, the house changed the route all of a sudden. After few miles, he found a pool of water and grass. He and the house were both rescued. In fact, there was no pool and grass in the first place. This was a magic by Guanyin.

Tale2: according on the Legend of Guanyin

In Tang Dynasty, at some place of Shan-xi Province, there came a very beautiful woman who was carrying a basket of fish and she showed herself on the golden beach. A lot of men wanted her to become a wife. The woman said to them: *I am one and you are many. If any of you can recite the Universal-gate within a night practicing, I will marry him.* In the following day, there were over 20 men who can recite. Then, she changed the test to the *Vajra-prajna-sutra*. On the second day, there were over 10 men can do the recite. Finally, she used the *Dharma-flower-sutra* for the test. The practicing time was three days. Only one man named Ma passed the test. He married the woman and

觀音靈感故事之三：出自《徐氏庭訓》

明朝吳郡地方有一位叫徐明甫的人，平時就很虔誠恭敬地供奉觀音大士。他的兒子叫做徐廣，在十幾歲時，忽然得了重病，夫妻倆便在觀音菩薩像前早晚不停地叩頭祈禱，到了第七天的夜晚，夢見觀世音菩薩告訴他們說：「你們不要擔心，你們的孩子明天早晨就可以起來了。」忽然聽到桌子上有聲音震動，起來一看，只見供在大士桌前的果盤等器具，都掉落在地上，可是，拿起來檢查，卻沒有一件是損壞的，這時突然聽見他們的兒子喃喃的叫著說：「菩薩救我！菩薩救我！」於是夫婦倆搖醒兒子，問他在說什麼，但他不回答，直到天亮，他的兒子才說：「昨晚半夜，正當昏憤，氣要斷絕時，看見大士到床前叫醒我說：『我來救你。』並以水一杯給我喝。」於是孩子全身冒出了大汗，而後就覺得清涼爽快，沒幾天，病果然好了。

took her home. But the woman said to Ma that she was very sick and need to take a rest in another room. That night, the woman died all of a sudden. Her body was rotted. Ma buried the body. Few days later, an old monk with purple clothing came to the place where the woman was buried. The monk asked the man to open the coffin. There was no body but a gold bone in it. The monk said to the public that *the woman was Guanyin. She had a pity on you because you had very bad karma. She came to rescue in such a way. She wanted you to be taught.* The monk finished the speaking and disappeared right away.

Tale 3: according on the Family Teaching of Xu

In Ming Dynasty, a man called Xu Ming-fu who lived in County Wu. He sincerely respected Guanyin. He had a son called Xu-quang. When his son was about 10 years old, one day, Xu-quang was very sick. Ming-fu and his wife prayed in front of a Guanyin statue day after night. In the seventh night, they dreamed about Guanyin. Guanyin said to them: *Don't worry about it. Tomorrow morning, your son would able to get up again.* Suddenly, there was a loud sound on the table. They got up the bed and saw what was going on. They saw the plates on the table were fallen down on the ground but without any damage. At that moment, they heard their son yell out: *Help me Guanyin! Help me Guanyin!* They walked to their son and woke him up. They asked the son what is going on. But the son didn't reply. Next day's morning, his son said to the parents that *last midnight, when I was dying and almost lost my consciousness, Guanyin came to near my bed and said to me: I rescue you. She also gave me a couple of water to drink.* The son sweated a great deal. Then, he felt cool. Few days later, his sickness was disappeared.

禪舞台劇 (二)

Drama of Zen (2)

山中清晨、當自己遇到自己、每一個自己

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

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

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

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

文 Article/Kuo, Yun-Ling 譯 Translator/Hui-Rong 美編 Art Design/Cheng

四、山中清晨

4. Early Morning in the Mountain



In a dark night in the mountain, all things are fall asleep. The crows of the cock wakes up the mountain morning. The light of the early morning sun appears suddenly. The east of the sky turns dawn gray. The beautiful mountain forest is awakening gradually in the light.

Yizhu has already got up and walked outdoors. He stretches himself with a yarn and then walks by the mountain spring. Washing his hands, rinsing his mouth and then washing his face with cool spring water, every move he made is very clear and neat. It seems that he had just done the every move for the very first time in his life.

山中的黑夜，萬物皆在沈睡中。
一聲聲雞啼，喚醒了山中的清晨。
只見晨光乍現，東方現出了魚肚白，美麗的山林在晨光中一寸一寸的甦醒過來。

逸竹已經起身，走到了戶外，打了個哈欠，伸了伸懶腰，然後走到了山泉邊，以沁涼的泉水先是洗手，然後漱口，接著洗臉，每一個動作都作得如此清晰與澄澈，像是歲月中唯一一次的動作。
天女趁著晨光，邊舞邊唱：

心清淨
一切清淨

漱口連心淨
吻水百花香

心清淨
一切清淨

The heavenly woman sings whiling dancing by dawn.

*Heart pure
Everything will be pure*

*Having a pure heart even when rinsing mouth
Kissing the water, transpires the fragrance of flowers*

*Heart pure
Everything will be pure*





接著到寺前的園林中散步，見到了也來散步的老和尚。

逸竹問：

師父

請問什麼是你的家風呢？

老和尚：

時有白雲來閉戶

更無風月四山流

繼問：

什麼是道呢？

老和尚：

白雲覆青嶂

蜂鳥步庭華

又問：

什麼是禪呢？

答：

一口吸盡千江水

鷓鴣啼在深花裏

繼問：

Yizhu takes a walk in the garden, which in front of Wuxiang temple. He sees the old monk Wuxiang, who is taking a walk here, too.

Yizhu asks,

“Master,

may I ask what is your tradition of spiritual practice?”

Monk Wuxiang replies,

“There come white clouds screen the door sometimes.

No wind blows here and there among the four mountains.”

Yizhu keeps asking,

“What is Path?”

Monk Wuxiang replies,

“White clouds cover the green screen-like mountain peak.

The hummingbird walks the flowers in the garden.”

Yizhu asks again,

“What is Zen?”

Monk Wuxiang replies,

“Drink off all the water of a thousand rivers. A partridge sings deep in the flowers.”

Yizhu keeps asking,

“Who benefits from you?”

Monk Wuxiang replies,

“One rain widely nourishes all things.

Numerous mountains then in beautiful scenery.”

Yizhu keeps asking,

“What is the meaning of Bodhidharma coming to China?”

Monk Wuxiang replies,

“Having a baby in its arms, the white ape comes to the green screen-like mountain peak. Bees and butterflies collect nectar in green leaves.”

Yizhu asks again,

哪裡是你老人家利益眾生之處？

老和尚：

一雨普滋

千山秀色

繼問：

達摩祖師來到中土的意義是什麼呢？

老和尚答：

白猿抱子來青嶂

蜂蝶啣華綠葉間

又問：

那麼達摩祖師未來以前

中國有佛法嗎？

老和尚答：

萬古長空

一朝風月

五、當自己遇到自己

書生逸竹與書生鶴青裝扮完全一樣，翩然相逢，逸竹往那走，鶴青就故意擋道。

逸竹：

你是誰？

鶴青：

我是你

逸竹：

不會吧！

鶴青：

為什麼不會呢？

逸竹：

不太像啊！

鶴青：

有點像啊！

“Is there the Buddha-dharma at the time before Bodhidharma’s coming?”

Monk Wuxiang replies,

“The eternal vast sky

The wind that once came by”

5. When One Meets with Himself

The two bookish persons Yizhu and Heqing dress exactly the same. They meet each other by chance. Heqing steps on Yizhu’s way on purpose wherever Yizhu goes.

Yizhu says,

“Who are you?”

Heqing replies,

“I am you.”

Yizhu says,

“No!”

Heqing says,

“Why ‘No’?”

Yizhu replies,

“Because you don’t look like me!”

Heqing says,

“We are indeed a little alike!”

Yizhu says,

“No!?”

Heqing says,

“How can you be so sure that I am not the very you five years later?”

(While speaking, Heqing keeps imitating the movements of Yizhu. And he did exactly the same as Yizhu did. They looked just like one looking into the mirror.)

Yizhu says,

“That is impossible.”

Heqing says,

“Why it is impossible?”

Yizhu replies,

“Because there is only one ‘me’.”

逸竹：
那有？
鶴青：
你怎麼知道我不是五年後的你？
（過程中鶴青不斷模仿逸竹的動作，作
得一模樣，好像照鏡子）
逸竹：
不可能



鶴青：
為什麼不可能
逸竹：
因為我只有一個
鶴青：
你怎麼能確定呢？
逸竹：
我不知道為什麼我能確定
總之，我認為我只可能有一個

Heqing says,
“How can you be so sure?”
Yizhu replies,
“I don’t know why can I assure that.
Anyway, I think that there can be only one
‘me’.”
Heqing says,
“Suppose you are wrong....”
Yizhu says,
“No! It has to be like that
because I can’t accept the truth.”
Heqing says,
“But, the truth is always the truth, whether
you can accept it or not.”
Yizhu says,
“I am going to at sea.”
Heqing now finally says with smile,
“All right! All right!
Let me tell you!
I am the newcomer Heqing.
It is Monk Wuxiang wants me to make fun of
you!
Yizhu touches his head and looks lost.
Heqing keeps saying smilingly,
“So, you are by name Yizhu and I am by name
Heqing.
You and I are truly not the same.
Therefore,
of course, you are still you,
and I am still me.”
At this moment, the old monk Wuxiang walks
out with laugh and says,
“Why you are not me?
Why I am not him?
In fact, you can be me
and I can be him, too.
Haha! Haha!”
The two bookish persons are also smiling into
each other’s eyes. Three of them leave happily.

鶴青：
萬一不是呢？
逸竹：
不是也不行
因為我無法接受
鶴青：
可是往往事情的真相
根本不是你能不能接受的問題啊！
逸竹：
你快要把我給弄糊塗了
鶴青此時終於莞爾道：
好啦！好啦！
告訴你吧！
我是新來的鶴青
老和尚要我跟你開玩笑的啦！
逸竹摸摸頭：
ㄟ!?
鶴青笑著繼續說：
所以
你叫做逸竹
我叫鶴青
確實不一樣
因此—
你當然還是你
我當然還是我
此時老和尚笑呵呵走出來：
你為什麼不是我
我為什麼不是他
其實你也可以是我
我也可以是他
哈哈……
書生二人也相視而笑，三人和樂離去



6. Every Oneself

The old monk Wuxiang looks at the drawings of himself—from he was born until now.

He points to the drawing of the baby and talks to himself,

“This is me.”

He points to the drawing of the child and talks to himself,

“This is me, too.”

He points to the drawing of the early youth and talks to himself,

“This is me.”

He points to the drawing of the youth and talks to himself,

“This is me.”

He points to the drawing of initiate middle-aged monk and talks to himself,



六、每一個自己

老和尚看著自己從誕生到現在的圖畫，

他指著嬰兒的圖畫自言自語道：

這個是我

指著兒童的圖畫自言自語道：

這個也是我

指著少年的圖畫自言自語道：

這個是我

指著青年的圖畫自言自語道：

這個是我

指著中年出家的圖畫自言自語道：

這個也是我

指著老年時已是老和尚的圖畫自言自語道：

這個還是我

此時逸竹入，老和尚看到逸竹，便對逸竹道：

說這些都是我

可是為什麼每一個長相都不一樣？

說這些不是我

可是為什麼不同的長相下

“This is me, too.”

He points to the drawing of the old monk and talks to himself,

“This is still me.”

At this moment, Yizhu comes in. The old monk sees him and says to him,

**“If all these are me,
why every me looks different from the others?”**

**If all these are not me,
why these me of different appearances have a
same soul?**

**So, can you tell the appearance is me or the
soul is me?**

“Which one is the real me?”

Yizhu says,

**“What you say makes sense.
So, who may you be?”**

The old monks says,

“Yes, who may I be?”

有著一顆相同的靈魂？

所以你說啊！

到底長相是我？

還是靈魂是我？

到底誰才是我？

逸竹說：

是啊！

你到底是誰？

老和尚：

是啊！

我到底是誰？

這還真是個千古一大問啊！

所以啦！

你就好好的開始參“我是誰？”吧！

逸竹聞言開始認真的走來走去，口中清晰的不斷說著：

我是誰？我是誰？我是誰？……

老和尚在一邊踱著步，一邊說道：

認真的把“我是誰”當作一個話頭來考究，這就是參話頭，也就是參禪！

說得再清楚一點——

參禪就是把精神調到非常專注、專注到高能量的狀態，這個時候，任何妄念都進不來，如銅牆鐵壁、如露地白牛。

而其實人的精神狀態，多半不是掉舉，就是昏沉，也就是不是屬於波動不安的狀態，就是屬於鬆散昏昧的狀態，而掉舉容易出狀況，昏沈則毫無建樹；這都不是良好的生命品質，只有在精神專注、六根收攝的狀態下，才是生命理想的清朗狀態，是任何人都宜追求、也宜擁有的精神美好境界！

逸竹聽著，有所體悟的繼續唸道：

我是誰？我是誰？我是誰？……

It is truly a big question.”

Therefore,

from now on, you start to think the question
“Who am I?”

Yizhu starts to walk back and forth and think this question seriously. He keeps saying the words clearly,

“Who am I? Who am I? Who am I? …..”

The old monk says while pacing,

“Seriously taking” ‘Who am I’ as a key word to study is just “meditate on word head”, i.e. meditate on Zen (search for the truth by meditation).

Let me make myself clearer,

“Meditate on Zen” means that to adjust the mind to the state of greatest concentration and high-energy. At this moment, your mind is just as an impregnable fortress. No any wandering thought is able to disturb you. And, in fact, most people’s mental state is either absent-minded or muddle-headed. That is, it is either unsettled or inattentive. When you are absent-minded, you are easily making mistakes. When you are muddle-headed, you can do nothing good. These two situations both are not good life quality. “Only when you concentrate you mind on and control the Six Indriyas (Six sense-organs — eye, ear, nose, tongue, body, mind), your state of life is just clear and fine. It is a nice state of mind that everybody should pursuit and reach.”

Yizhu seems to having some enlightenment and keep reciting,

“Who am I? Who am I? Who am I? …..”

雲中蓮花

The Lotus in the cloud

蓮 出淤泥而不染 著清漣而不妖

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

中通外直 不蔓不枝

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

香遠益清 亭亭靜植

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

可遠觀而不可褻玩焉

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

蓮 花之君子者也

The lotus, the gentleman of the flowers

周敦頤．愛蓮說

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

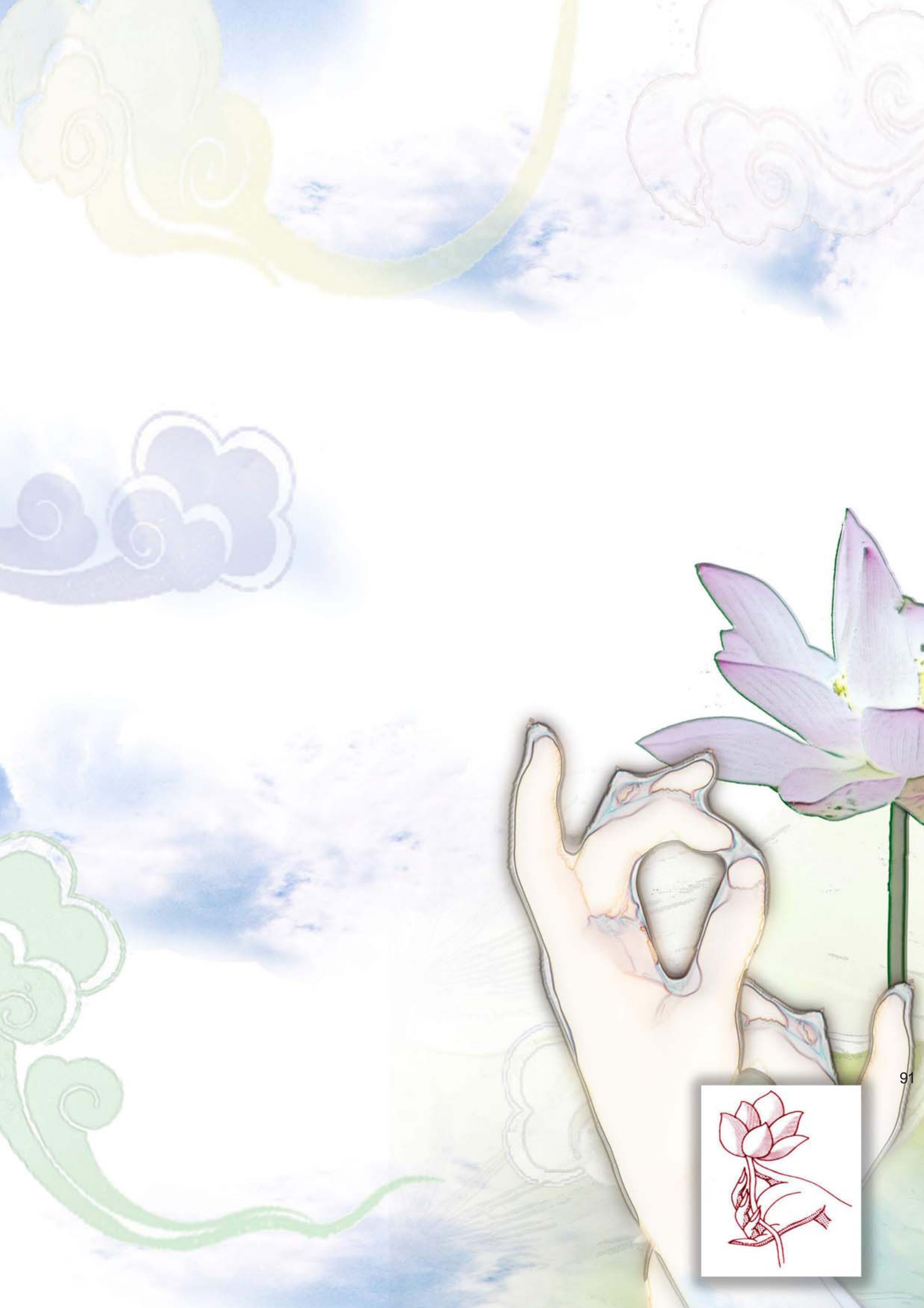












敦煌美舞 (二)

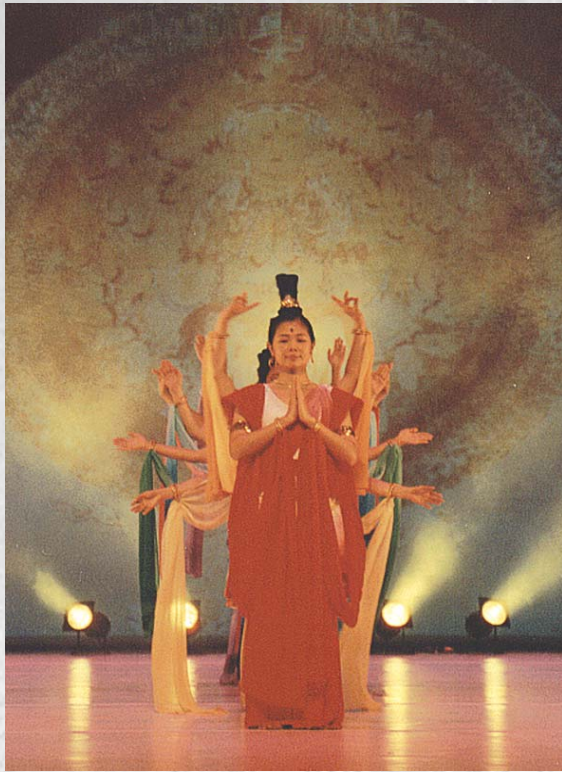
Dunhuang Aesthetic Dance (2)

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

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

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





敦煌美舞系列之三～千手觀音 (出自莫高窟第3窟)

莫高窟第3窟中的千手千眼觀音壁畫是元代晚期的作品，其人物造型精確，肢體結構嚴謹，衣裙的描繪輕柔細膩，美麗莊嚴。整個構圖以觀音菩薩為中心，千手千眼於外，圍成多層組合而成。觀音在中國是一位非常有名的菩薩，她以慈悲廣大而為一般人所熟知與喜歡。千手觀音，全稱千手千眼觀自在菩薩，千眼指能觀眾生之苦，千手指能濟眾生之難。

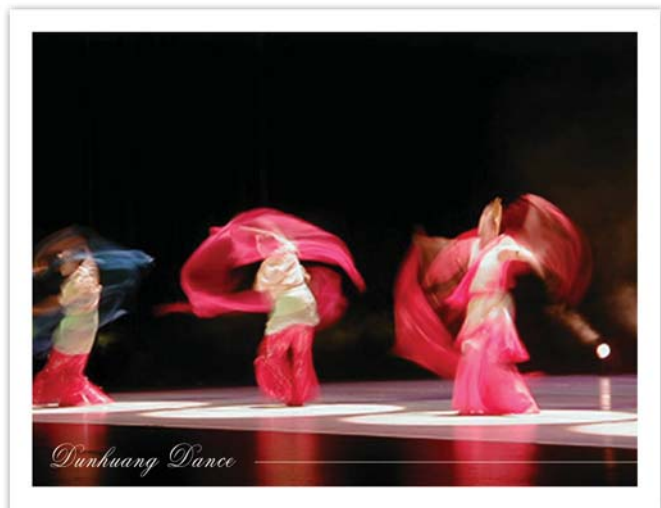
千手觀音之舞，主要在於表達千手觀音對眾生無緣大慈，同體大悲的大愛。

Dunhuang Aesthetic Dance Series 3~Thousand-Armed Avalokitesvara (from Cave 3, Mogao Grottoes)

The mural, Thousand-Armed Avalokitesvara, found in Cave 3 of Mogao grotto is the production of late Yuan dynasty. It has precise outline and exact structure. Its depiction of colths and skirt is quite gentle and exquisite, appearing not only beauty but also solemnity. Avalokitesvara is placed in the center of this mural while thousand-arm and thousand-hand is set around the center, making a combination of several layers. Avalokitesvara is very famous for the Chinese, who is known and fond of by her great compassion. The full name of Thousand-Armed Avalokitesvara is thouand-armed and thousand-eyed Avalokitesvara. Thousand eyes mean she can perceive all the pains that people suffered, while thousand arms mean she can save all the people from suffering.

Dance of Thousand-Armed Avalokitesvara is to show Thousand-Armed Avalokitesvara's great love that love without any reason and compassionate without any differentia.





敦煌美舞系列之四～飛天巾舞 (出自莫高窟第220窟)

莫高窟第220窟《藥師經變》的舞樂圖是初唐時期的作品。敦煌壁畫中有很多描繪天宮天女彈奏樂器，載歌載舞的場面。這些畫面多半以當時宮廷或貴族的實際生活為藍本，後再演變成爲佛經中在天宮中的舞樂。

飛天巾舞源自莫高窟第220窟《藥師經變》的舞樂圖，圖中央爲一燈樓。飛天巾舞是由盛行於唐朝的胡旋舞所演變而來，胡旋舞也稱胡騰舞，發源於西域唐國，是一種以快速旋轉爲特色的舞蹈，傳入中原後深受歡迎。表演胡旋舞原本都是男子，據說安祿山就非常擅長此舞，唐玄宗精通音律，也深好此舞。此原屬於男子獨舞的舞蹈，後來也加入女子的跳舞。飛天巾舞是一種非常熱情奔放的舞蹈，舞者以非常快的速度忽而左旋，忽而右旋；腳下不斷變換各種舞步，身體上下擺動，旋轉騰踏，巾帛飛揚。飛天巾舞的音樂節奏快速，旋律歡快，隨著音樂越來越快速，舞者也越跳越快。

Dunhuang Aesthetic Dance Series 4~Heavenly Beings Dance with Long Scarves (from Cave 220, Mogao Grottoes)

The mural, Heavenly Beings Dance with Long Scarves of Medicine Sutra, found in Cave 220 of Mogao Grotto is the production of early Tang dynasty. In Dunhuang, there are many murals depicting the heavenly women playing musical instruments, singing and dancing. Those paintings are based on the real life of the palace at that time and later turn out to be the musical dance of the heaven described in Buddhist scripture.

The dance "Heavenly Beings Dance with Long Scarves" derives from the mural "Bhaisajya-guru Buddha Sutra" in Cave No. 220 of Mogao Grotto. In the central area of the mural, it is a lamp multi-story building. The dance "Heavenly Beings Dance with Long Scarves" evolves from the popular dance of Tang dynasty "Huxuan dance" (also called Huteng dance), a dance of rapidly swirling. Tang Country in Western regions is the place of origin. It was very popular in the downstream regions of the Yellow River. At first, only men dance the Huxuan dance, later women also started to dance. It is said that An Lushan, a famous general in Tang dynasty, was very good at it. King, Tang Xuan-Zong, was proficient in tonality and was also very like to dance the Huxuan dance. This is a swift, rapid dance with many leaping motions. In fluttering steps, the dancers dance in circular motion. Alternating left turn with right turn, the long scarves they hold flowing in the wind. The faster the tempo of the music is, the rapider they swirl.

敦煌美舞系列之五～供養菩薩 (出自莫高窟第328窟)

莫高窟第328窟中所描繪的供養菩薩壁畫是盛唐時期的作品，整個裝扮造型，不管是髮髻、璎珞、裙子都極具寫實，展現出盛唐高超的雕塑技巧。

佛教裏把供養分三種：一是利供養，即香花、燈、飲食、資財的供養；二是敬供養，即禮敬、朝拜、讚嘆、歌頌的供養；三是行供養，即敬奉三寶（佛陀、佛法、佛僧），受持戒律，修行善法的供養。供養菩薩是為佛陀和弘揚佛法服務的菩薩。在敦煌壁畫裏供養菩薩形象眾多，姿態豐富：有獻花菩薩、敬香菩薩、燃燈菩薩、跪拜菩薩、持經菩薩、奏樂菩薩、歌舞菩薩、聽法菩薩、思維菩薩、禪定菩薩等。

此段舞蹈在於表達佛教中的供養菩薩，以非常虔誠的心，雙手合十，單腿跪地，以端莊優雅，細緻虔敬的動作和神情，表達內心對佛陀的景仰與讚嘆。



Dunhuang Aesthetic Dance Series 5~Offering Bodhisattva (from Cave 328, Mogao Grottoes)

The mural, Offering Bodhisattva, found in Cave No. 328 of Mogao Grotto is the production of Tang dynasty. The style of their chignons, the necklaces of jade and pearls and the skirts they wear answer to the fashion of Tang period that shows the excellent sculptural skills of the sculptors in Tang dynasty.

In Buddhism, offering is classified into three categories: (1) offering with goods, such as offering with follower, lantern, food and drink, or asset, (2) offering through respect, such as offering through reverence, paying homage, praising, or praising by song, (3) offering through practice, such as respect to the three jewels (the Buddha, the dharma, and the sangha), hold the discipline, or do the right thing. Offering Budhisattva means those who serves Buddha and works to spreading Buddha dharma. In Dunhuang mural, there are many kinds of offering Budhisattva with different forms and postures, such as offering follower Budhisattva, offering incense Budhisattva, lighting up lamp Budhisattva, worshiping Budhisattva, reading sutra Budhisattva, playing musical instrument Budhisattva, singing and dancing Budhisattva, listening to dharma Budhisattva, thinking Budhisattva, and meditating Budhisattva, etc.

This dance is to express the sincerity behind the offering Bodhisattva. The dancers, closing their palms and kneeling on ground with one leg, reverently express the state of mind of Bodhisattvas' respect to the Buddha with gentle graceful poise and facial expression.



韋馱護法 生日快樂

Happy Birthday, Skanda Dharmapala



韋馱護法生而聰慧，早離塵欲，修清淨梵行童真之業。佛陀涅槃前，受佛陀付囑要繼續留在人間捍衛佛法。

現在，讓我們一起來欣賞韋馱菩薩在人間的若干造型，以茲為他慶生～國曆七月二日（農曆六月初三）。

¹ 六面韋馱

韋馱，梵名 Skanda，又稱迦絺吉夜（梵 Karttikeya，意譯六面子）、鳩摩羅（梵 Kumara，意譯童子），本為婆羅門教之神，戰神。

以下的圖像，相傳是文殊師利菩薩在山西五台山的顯現，時間大約是西元第五世紀。

中國山西省大同縣雲崗石窟第八窟，主要洞窟開鑿時期是北魏（西元 385-534 或 550 年）。

這個騎在孔雀上的韋馱有五個頭，但是可能有第六個頭，是在中間大頭的背面，所以從畫面上看不見。他有六隻手臂，最上方的兩隻手分別握有日輪與月輪；靠中間的左手，握著一把弓；靠下方的左手捧著一隻公雞，並貼緊胸口；最下方的右手打著手印，放在右大腿上；靠中間的右手損壞了，不過，可能是握著一枝箭，因為它所對應的左手是握著弓。

² 甲冑韋馱

韋馱菩薩之崇拜最初流行於南印度，五世紀後傳到北印度，被大乘佛

Skanda, the guardian of Buddha dharma, he was born clever and had no worldly desires in the very beginning. He practiced Buddhism as a sincere child. Before entering Nirvana, Buddha ordered the general, who remained in this world, to protect the Buddha Dharma.

Now, let's review some images of Wei Tuo Pu-sa (bodhisattva Skanda) to celebrate his birthday ~ July 2, 2003 (June 3, in lunar calendar)

¹ *The Six-headed Skanda*

Wei Tuo, who is named as Skanda, also named Karttikeya which meant six-headed, also named Kumara which meant a boy. He was a god of Brahmanism in the first place. He was also the God of War.

The image below was a revealing of Manjusri bodhisattva at Wu-tai Mountain in the province of Shanxi about the fifth century.

No.8 cave at Yun-Kang near Datong in the province of Shensi in China. The main caves are dated to the period of the Northern Wei Dynasty (385-534 or 550 AD)



圖像：韋馱-迦絺吉夜



圖像：韋馱，中國少林寺的彩色雕塑

教吸收而為伽藍（寺廟）之守護神，為南方增長天八大將軍之一，乃四天王下三十二將軍之首。

3 孔雀韋馱

在中文版的〈大悲咒〉中，有一段類似梵音的譯文：度盧度盧·罰闍耶帝，意思是勝利的傳遞者。因此，中國的畫家便依此而繪出韋馱菩薩像，身後伴隨著一隻孔雀。

4 戰神韋馱

日本禪宗依據韋馱身著甲冑、雙手合掌、手腕捧寶劍的記載，描繪出韋馱護法的戰神造型。

相傳佛陀涅槃之後，捷疾鬼盜取佛牙一雙，韋馱天乃急追取還。自唐

The Skanda who ride on a peacock has five-headed. But it may be considered as six-headed if we concede the possibility of conceiving a head at the back of the main one. The figure has six arms. The two uppermost hands display the symbols of Sun and Moon. The middle left hand grasps a bow and the lowest left hand carries a cock held closely to the chest. The lowest right hand, which shows a mudra, rests on the right thigh. The middle right hand is broken; but it seems to have carried an arrow, since the corresponding left hand holds a bow.

2 The Armored Skanda

The worship of Wei Tuo Pu-sa (bodhisattva Skanda) was started in the South India. Then, spread to the North India about 5 century. Later, he was adopted as a devoted guardian of Buddhist monasteries in Mahayana Buddhism. He was also recognized as one of the eight divine protectors in the South Heaven. He is also the Chief General of 32 generals in the Four Heavenly Governors.

3 Skanda with a peacock

In the Chinese gloss-version of the Dharani of Great Compassion, there is a quasi-Sanskrit rendering of Dhuru Dhuru Vajayate that means the Victorious One who delivers. Therefore, the Chinese depict the



圖像：韋馱，在〈大悲咒〉中的形象



初之道宣律師感得其像後，各處之伽藍均設有其神像。

Bodhisattva Skanda as accompanied by a peacock.

4 *Skanda, the God of War*

In Japanese Zen tradition, they depict the image of Skanda as the God of War who wear armor; put ten fingers together; carry a sword in his wrists.

After the death of Buddha, the relics were robbed by evil demons. The bodhisattva Wei Tuo managed to overcome the demons and recovered the relics of Buddha. In Tang Dynasty, the master Dao-xuan ever dreamed of Wei Tuo. Then, his image appeared very frequently in many Buddhist monasteries.

5 *Skanda in Java*

Karttikeya, god of war, one of the sons of Siva showed himself at the eleventh century in Java. The statue is a young boy who rides on a Kumara's traditional mount, the peacock.

5 爪哇韋馱

迦絺吉夜，戰神，濕婆神之子，出現在11世紀的爪哇。這個雕像是一個男孩子，騎上鳩摩羅（意譯童子）的傳統座騎～孔雀。

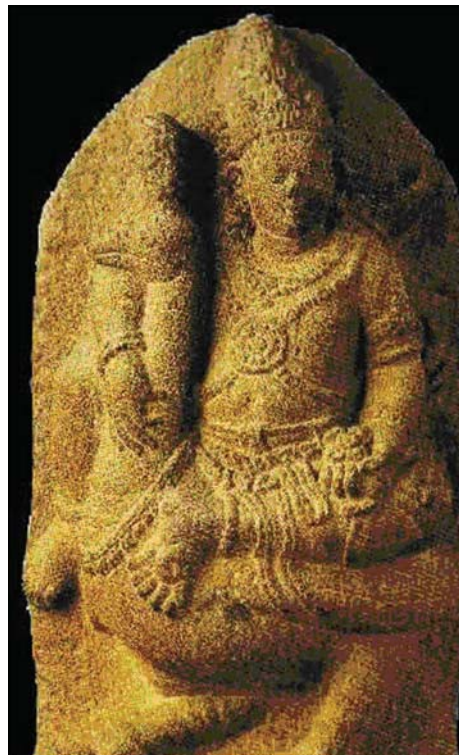
¹ 參閱網頁 http://murugan.org/research/china_karttikeya.htm

² 參閱網頁 http://murugan.org/research/china_skanda.htm

³ 參閱網頁 http://murugan.org/research/china_skanda.htm

⁴ 參閱網頁 <http://murugan.org/research/suzuki.htm>

⁵ 參閱網頁 <http://murugan.org/research/java.htm>





全球佛教報導

Buddhism in the World

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

一味之水，草木叢林，隨分受潤；
一切諸樹，上中下等，稱其大小，各得生長；
根莖枝葉，華果光色，一雨所及，皆得鮮澤！
(出自法華經藥草喻品)

The flavor of water, grass, wood and forest are irrigated by
each requirement; all trees with large, middle and small, grow up
depending on each size; roots, stems, branches and leaves,
it color and brightness will get more fresh and gloss when raining!
(from the medicinal herbs article of Lotus Sutra)

丁加奴佛教會《淨·舞》籌款九十萬

(2003年06月16日)

【馬來西亞報導】丁加奴佛教會會長孫綸隆居士說，在 SARS 陰影下仍能籌獲九十萬元（約廿三萬七千美元）的義款，是個讓人「感動的奇跡。」

他說，在市場不振、經濟萎靡的非常時期仍能獲得大眾的熱烈支援，讓他們高興之外，也對公眾給予佛教會的期許與信任深感驚訝。

「這像是一個讓人感動的奇蹟，不過，我們準備做出更大的努力與提升，讓公眾能參與佛教會的活動。」

他是為丁加奴佛教會主辦的《淨·舞》舞蹈晚會上致詞時表示，參與演出的舞蹈員共有八十二人，工委成員九十多人，而團員及工委都親力親為地完成多項工作，從學習中落實了佛法的「六度六和」。

「《淨·舞》的緣起，是要把佛法精神融入傳統華族舞蹈藝術裏，並配合二五四七年佛陀日來掀開籌募擴建會所基金的序幕。」

八卦山大佛再度成為彰化地標

(2003年06月17日)

【台灣報導】彰化縣慶祝二八〇週年之際，三十年前名盛一時被譽為「彰化地標」的彰化八卦山大佛，在十年前因為年久失修，遊客漸漸不來了，不過經過彰化縣政府與觀光局積極整建後，八卦山大佛恢復原有風貌，遊客也越來越多，再度成為「彰

Dinjianu Buddhist Association's <Pure-Dance> raised funds of nine hundred thousand dollars

~ June 16, 2003

[Malaysia News] Mr. Sun Lun-Long, the president of Dinjianu Buddhist Association, said that they still could raise funds of nine hundred thousand dollars (about two hundred thirty seven thousand US dollars) under the threat of SARS. This is 'a really impressive miracle'.

He said they were so please to have got such enthusiastic support even in this economic contraction hard time. He also felt surprised about the high expectation and confidence to Buddhist Association from the public.

'This is just like an impressive miracle. But we are ready to pay more efforts to make the public participate in the activities of Buddhist Association.'

He addressed on the <Pure-Dance> evening party which was sponsored by Dinjianu Buddhist Association that there were eighty two dancers and more than ninety workers played a part in the <Pure-Dance> performance. All those dancers and workers had personally accomplished multi-works. They really practiced Buddhist 'Six-paramitas' in life.

"<Pure-Dance> which merges Buddha dharma into traditional Chinese choreography is designed as a prologue of collecting funds for extending association office at the two thousand five hundred forty seventh Buddha birthday."

Bagua Big Buddha became 'the main attraction of Changhua' again

~ June 17, 2003/6/25

[Taiwan News] As Changhua County celebrated the two hundred eightieth anniversary, Changhua Bagua Big Buddha became 'the main

化地標」。

彰化八卦山大佛是彰化縣最具代表性的景觀，在彰化縣政府與交通部觀光局經過三年的整修後，又恢復原本雄偉的風貌，週邊相關的水舞池、

attraction of Changhua' again. Thirty years ago, Changhua Bagua Big Buddha was in fashion for a time to be named as 'the main attraction of Changhua'. But owing to worn down by the years without repair, it was no more a favor scenic area for tourist visiting since ten years ago. Now after Changhua Hsien county government and Tourism Bureau constructively rebuild, Bagua big Buddha restores its original style and features. More and more tourists come to visit again. Bagua Big Buddha becomes the 'main attraction of Changhua' again.

Changhua Bagua Big Buddha is the most representative landscape at Changhua County. After three years' rebuilding by Changhua Hsien county government and Tourism Bureau, it returns to the former magnificent scene. Water dance aquarium, recreation facilities, everything needed is there. You can enjoy different kind of beauty there in day and at night. There are thirty two stone carving statues of Guanyin Bodhisattva on the both sides of the visiting gateway. At the end of the path, come into view is 22-meter statue of Sakyamuni Buddha. At night, you can see water dance show at Night-Dragon aquarium and the night scenes of the whole of Changhua.

Bagua Mountain Scenic Area is closely near the urban area of Changhua. It takes only about ten minutes to walk up to the entrance. There is a monumental archway at the left side of the entrance. Shopping area and Bagua Mountain Service center are at the right side of the entrance. At both sides of the archway, there are all kinds of physiognomies and forms of Guanyin stone carving statues. A culture and art corridor is beside the Nine-Dragon aquarium. Colorful lamplight Water dance show which performs at eight to nine thirty every Saturday and Sunday night often makes tourists linger on without any thought of leaving.



遊憩設施一應俱全，白天、夜間前往一遊，都有不同的美，參佛道兩側共三十二尊石雕觀音，映入眼簾的是高二十二公尺的釋迦牟尼佛，夜間有九龍池的水舞和彰化市夜景。

八卦山大佛風景區山下就是彰化市市區，步行而上，十分鐘就可以抵達入口處，左側為八卦山牌樓，右側是商店區和八卦山遊客服務中心。牌樓兩旁是各種面相和形態的觀音石雕，九龍池旁是文化藝廊，每周六、日晚上八點到九點半，水舞伴隨五顏六色燈光出現，遊客常看得流連忘返。

大佛區由釋迦牟尼佛和雙獅戲珠坐陣，後方有精緻庭園區和佛殿可參拜，宗教參觀區外，另有自然生態園區、體育休閒園區、健康步道公園和

兒童遊憩公園，滿足遊客不同需求，自然生態園區兩旁鋪設的棧道別具特色。山後的抗日烈士紀念碑公園、古砲、健康步道和大佛環山步道適合全家踏青，沿途種植的台灣欒樹、黑板樹和相思樹綠樹成蔭。

泰國捐不鏽鋼鉢給斯里蘭卡寺院

(2003年06月17日)

【泰國報導】有鑒於斯里蘭卡和尚所用的鉢過於老舊，泰國決定出資贊助，為他們換上新的鉢。

上個月，泰國一群寺院人員前往斯里蘭卡訪問。在參觀當地寺院時，發現院內和尚所用的鉢都已經生鏽，



At the Big Buddha area, there are two huge stone lions guard the Buddha. Behind the Big Buddha, there is a delicate garden and Buddha hall. Natural ecological area, physical sport zone, healthy walkway and children's playground are there to satisfy tourist different requirement. The narrow footway planked in the natural ecological area has great originality. The memorial park, ancient tampion, healthy walkway, and mountain-encircled walkway where fully planted with koelreuteria formosana, alstonia scholaris and Taiwan acacia are shady and cool and all suit for family outing

Thailand donate stainless steel bowl to the temple of Sri Lanka

~ June 17, 2003

[Thailand News] Because the bowl used by the Buddhist monk of Sri Lanka was too used, Thailand decided to put up capital to sponsor new bowl for them.

Last month, when some monks of Thailand visited Sri Lanka, they found the bowl used by monk all rusted. As they returned to their country, they raised solicitation to donate bowl.

Up to now, they have collected five thousand stainless steel bowls included one hundred fifty bowls donated the queen and the princess, and plan to send to Sri Lanka next month.

Buddha Relics arrived in Brazil

~ June 18, 2003

[Brazil News] Five o'clock in the morning, Buddha Relics was escorted to Brazil by two lamas. It will be displayed at St. Polo from June 19 to 24.

Relics means the remains after man died or the crystalline solid after cremation. Based on the record of Buddhist scriptures, there were eight countries had got Buddha Relics and built Sarira



回國後立即發動捐鉢運動。

至今已募得了五千個不鏽鋼鉢，準備在下個月初送到斯里蘭卡。其中皇后和公主，共捐出一百五十個鉢。

佛陀舍利今日抵達巴西

(2003年06月18日)

【巴西報導】佛陀舍利子於今日清晨五點，由兩位喇嘛護送抵達巴西，並將明日起（十九日）至二十四日在聖保羅展出。

舍利是指人逝世後的遺身或火化後的結晶固體物。根據佛典記載，當釋迦牟尼佛過世後，有八大國已取得佛陀舍利回本國起塔供養。

由於佛陀在兩千多年前歷經無數的考驗和魔難，才能究竟圓滿成就佛果。佛陀的舍利象徵祂的慈悲與智慧，因此被後人視為無上至寶。

今年為慶祝聯合國機構宣佈佛陀誕生日為全球「衛塞節」已屆三年，故衛塞舍利塔集合泰國、緬甸、錫蘭供奉之佛陀舍利子巡迴世界展覽。四月中在馬來西亞吉隆坡展覽時，曾出現萬人空巷的盛況。

Stupa in their country to offer after Sakyamuni Buddha passed away.

Buddha came to perfection by having gone through innumerable tests and evil disasters about two thousand years ago. Therefore, Buddha Relics symbolized His kindness and wisdom and was taken as supreme valuable treasure by posterity.

This year is the third anniversary of the global 'Vesak' festival that was announced the Buddha's birthday as by the United Nations. For celebrating the third global Vesak festival, the Vesak Sarira Stupa gathered Buddha Relics which are enshrined and worshiped in Thailand, Myanmar and Sri Lanka and made a world circuit exhibition. There appeared a grand occasion that the whole town almost turned out to worship Buddha Relics when the Buddha Relics was exhibited at Kuala Lumpur Malaysia in April.



The monks at the Temples of Putuo Mountain donated money to support fighting atypical SARS

~June 20, 2003

[China News] A few days ago, Putuo Mountain Buddhist Association held donation ceremony to support fighting atypical SARS.



普陀山僧眾捐款支援抗擊「非典」 (SARS) (2003年06月20日)

【中國報導】日前，普陀山佛協在普陀山隆重舉行了支援抗擊非典（SARS）捐贈儀式。中國佛教協會副會長、普陀山全山方丈戒忍法師、舟山市衛生局局長各代表捐贈方和受贈方作了發言。

這是普陀山佛協繼去年「百萬善款情系社會獻愛心」活動之後又一大慈善活動。全山僧尼職工在扎扎實實做好抗擊「非典」各項工作的同時，慷慨解囊十八萬元（約二萬一千七百六

Master Jie-Ren who is the vice president of Chinese Buddhist association and the Buddhist abbot of whole Putuo Mountain, and the head of the department of health Zhoushan city respectively represented the donator and receiver to make a statement.

This is another big charity activity which held by Putuo Mountain Buddhist Association since last year's 'the Million Charity Donation to Society' activity. All monks in the whole Putuo Mountain not only had sturdily do all kinds of SARS prevention work, but also contributed one hundred eighty thousand dollars (about twenty one thousand seven hundred sixty five US dollars) with an open heart to the medical departments which had protruding performance in fighting SARS at Zhoushan city. There are one thousand three hundred forty five monks donated money. It deserved to be mentioned that several Senior Masters of Putuo Mountain Yang-Zhi Nunnery and Chang-Le Nunnery Yi-Yang hall like Master Li-Qiu, and Master Hui-Gen donated their living expenses which they pinched and scraped ordinarily as they heard there was a donation for fighting SARS. As a monk, they used their own particular way to offer their love to the country, to the society.

The number of participators, the amount





十五美元），全部捐於舟山市醫療衛生系統在抗擊「非典」中表現突出的單位。全山有一千三百四十五位僧尼職工參加了捐款，特別是普陀山楊枝庵、常樂庵頤養堂的禮求法師、慧根法師等老法師一聽到要為抗擊「非典」捐款，把平時省吃儉用下的生活費都捐了出來，以出家人特有的方式為國家為社會奉獻了自己的一片愛心。

這次捐款活動參與人數之廣，個人捐款數額之多，場面之感人為過去所未有。不僅代表了全山僧尼、職工的抗擊「非典」、戰勝「非典」的美好心願，更體現了佛教「莊嚴國土、利樂有情」的優良傳統，真正體現了人間佛教慈悲濟世的宗旨。

of money, and the impression of the scene of this donation are all unprecedented. This is not only the good wish to fight and defeat SARS from all nuns and workers of Putuo Mountain, but also the actualization of Buddhist good tradition 'solemnize land and benefit all living'. They really embody the aim of Buddhism to help the weak and to aid the needy.

European cookery was added into Japanese vegetable foods

~ June 20, 2003

[Japan News] More and more people abstain from meat for health. In Japan, vegetable foods are named as refined meal. Its principal food is rice and collocates with vegetables and bean products. To the people who got used to have meat, the refined meal is slightly insipid. Recently some restaurateurs bring forth refined

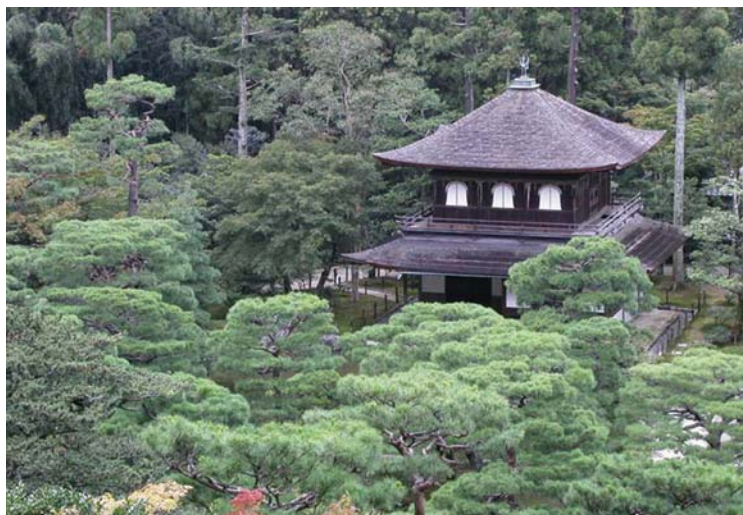
日式素食增添歐風 (2003年06月20日)

【日本報導】爲了身體健康，茹素的人越來越多，在日本，素食稱爲精進料理，以稻米爲主食，搭配蔬菜和豆類，對於習慣大魚大肉的人來說，少了魚肉的精進料理，稍嫌平淡無味，最近就有餐飲業者推出了法國風味和義大利風味的精進料理，賦予素食新風貌。

位於長野的善光寺附近，在四月有一家素菜餐廳新開幕，特別的是這裡的素菜，可是法國菜風味的精進料理。一客包括湯和甜點的午餐，要一千五百元日幣。

餐廳人員表示，使用的素材都是季節蔬菜，講究食物的新鮮與美味。另外，市面上也出現教民眾如何做出義大利風味精進料理的食譜。在京都一家寺廟出版的素菜食譜，才剛上市一個月，就賣出四千本。

如果覺得自己動手做很麻煩，滋賀縣的覺勝寺就提供了義大利風味的精進料理，讓前來參拜的民眾，一飽口福。



meal with French and Italian flavors. It gives the vegetable foods new style and features.

Near Shuangguang Temple at Nagano County, there is a new vegetable restaurant which was inaugurated in April. Its distinguishing feature is refined meal with French flavor. The lunch with soup and desert is worth thousand and five hundred Japanese dollars.

The restaurateur indicated that all the source materials were seasonal vegetables, for they were particular about foods' freshness and dainty. In addition, there also is a cookbook of Italian refined meals published on the market. In Kyoto, a vegetable cookbook published by a temple had been sold four thousand books just enter the market for one month.

If you feel troublesome to cook by yourself, Jiaosheng temple at Siga County has provided the visiting public with Italian refined meal to feast their stomach.

時事大解碼

Decoding the News

慈眼看世間，慧心了分明

To see the world with compassion and this is wisdom

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

¹ 台灣時事：便利商店的前景

目前台灣五大便利商店系統（統一超商、全家、萊爾富、OK、福客多）共近六千家門市（數字依序是3200、1216、859、630、306家），五大超商系統每年並持續以一千店成長數量為目標，市場競爭的情況自然不言可喻。

近幾年來便利商店業者迅速擴展店數，過去平均二千人養一家店的計算基礎，早已因為總店數倍增加而打破。

Taiwan News: the foreground of convenience stores

In Taiwan, there are 5 series of convenience store: 7-ELEVEN, FamilyMart, Hi-Life, OK and KINOMART. The total stores are over 6000 (the numbers in order are: 3200, 1216, 859, 630 and 306). These stores will keep increasing at the rate of one thousand stores per year. Therefore, the market competition will become higher and higher without saying.

In recent years, as the stores are expanding, the calculate base that two thousand customers would feed a store had been smashed

而過去單純只靠收取上、下架費用，便可支撐經營的榮景早已過去，訴求低價的量販店業的興起，更讓便利商店不再具備價格優勢，唯有發展差異化商品才是致勝關鍵。

解碼

早年經營便利商店幾乎是件穩賺不賠的生意，只要立地條件好，放什麼就賣什麼；如今台灣便利商店的經營規模愈來愈大，成本也愈來愈高，不但需要大量的資金，建立新的物流廠、鮮食廠也動輒上億元，沒有籌碼幾乎只能靠邊站。

佛法觀點

我喜歡「便利」這個詞，只要繼續提供更多的便利，我想，便利商店還是有發展的機會。只要繼續設法種下便利眾生的種子，那麼，當種子成熟的時候，眾生就會回饋給你便利的果實。

菩薩也是要盡力去學習便利眾生，或許有一天，佛法的便利商店也能深入社區，並不斷的去利益眾生。

2 亞洲時事：核武危機

日本政府於今年六月二十日聲稱：沒有證據去支持報載，北韓擁有數枚核子彈頭可以襲擊日本。

解碼

大約是在三月份，美國通知日本



by the increasing number of stores.

In the past, the convenience store can rely on charging fees from supplier and make a fortune easily. However, it can't be done now. As some big shopping mall step into the market and lower the retail price, that makes the convenience store lose their price superiority. Therefore, they must find a new way to win and that is goods-diversified.

Decode

In early stage, to run a convenience store is a business of never lose. As long as the location of the store is all right, you surely earn money in. However, good times don't last long. The scale of store and the capitalized cost of the store become higher and higher. You need more and more fund. Storehouses, transportations and food factories will cost you billions of dollars. If you don't have enough money, you have to back off

Buddha Dharma

I love the word *convenience*. If keep provide more convenience, it still has a chance to

官員，北韓擁有數枚小型核彈，每一顆核彈頭重達 750~1000 公斤，並且可以用彈道飛彈來發射。

北韓大約是在西元 1998 年，對日本以及全球敲響警鐘，因為他們發射飛彈越過日本領空，最後掉落在太平洋。

佛法觀點

有東南西北四座猴子山，猴子們天天都看 CNN 新聞，自從牠們看了上面的報導後，八識田深受污染。

有一天東山的猴子，就丟了一粒石頭到西山，還好沒有打到任何猴子。不過，這種危險行為，已經讓其他的三座山的猴子大為緊張。

於是北山的猴子就開始到處搜集石頭，他們搜集了一大堆；然後，又寫了電郵去通知西山的猴子說：東山的猴子可能還有很多石頭，說不定還會丟去西山，你們一定要小心。

於是西山就決定從北山進口大批石頭，以備不時之需。南山看到這種情勢，也不敢落後，牠們開始祕密的把許多大石塊敲破成小石頭，擁



run a beneficial convenience store. As long as keep plant the seeds of convenience, then, when the time is right, you will harvest the fruits

of convenience from your customers.

A bodhisattva is supposed to give all living beings convenience. Maybe someday, the convenience stores of Buddhism would be rooted into the communities and benefit all beings continuously.

Asia News : the crisis of nukes

At June 20, 2003, The Japanese government says it has no evidence to back up a newspaper report that North Korea already possesses several nuclear warheads capable of striking Japan.

Decode

The United States had informed Japanese officials in about March that North Korea possessed several small warheads. Each warhead weighed about 750 to 1,000 kg and was capable of being carried by a ballistic missile.

North Korea set alarm bells ringing in Japan and around the world when in 1998 it fired a test missile over Japan and into the Pacific Ocean.

Buddha Dharma

There are four mountains, North, South, East and West. The monkeys in there mountains watch CNN Headline News every day. After they saw the above news, their sub-con-





「石」自重。

沒想到，有一天發生地震，四座山都發生落石擊猴事件，不過，由於猴子們分不清原委，誤以為是其他山丟石頭過來，大家紛紛反擊。一場亂石大戰爆發，掛彩的猴子不計其數。

CNN 電視台對於這個事件深表歉疚，決定停播所有有關核彈的新聞，以免繼續污染猴子，進而造成更多的傷害。

以上情節，純屬虛構。

3 歐美時事：捷克加入歐盟

捷克人在六月十四日週六以壓倒性的多數公民投票，決定加入歐洲聯盟（簡稱歐盟）。支持者宣稱，此舉將為數十年來的共產統治劃下句點。

根據統計局的計算，從兩天的投票統計顯示，有 77.33% 的人投贊成票、而 22.67% 投反對票。

解碼

歐盟的歷史，最早可以追溯到

sciousness was polluted.

One day, a monkey in East Mountain threw a stone to West. Although no one was hit, this dangerous deed makes North, South and West monkeys worried a lot.

Thus, North Mountain decided to collect stones and they got a lot. Then, they write an email to West Mountain and said: *East Mountain might have more stones and they might throw you again. You have to be careful.*

Thus, West Mountain imported stones from North Mountain for contingent use. South Mountain realized the crisis and secretly broke a big rock into many small stones. They are maintaining an army of stones.

One day, there was an earthquake happened. Rocks and stones fell down from the sky and hit the monkeys. As the monkeys didn't know that was caused by an earthquake, they started to throw stones to the other mountains. Therefore, a war of stone began within these four mountains. Numerous mon-



1951 年法國、德國、義大利、荷蘭、比利時及盧森堡六國簽定巴黎條約，設立歐洲煤鋼共同體開始。

1986 年簽署單一歐洲法，至 1992 年「單一市場」形成，會員國之間的商品、勞務、資金及人員可以平等自由地流動，並簽訂歐洲聯盟條約又稱馬斯垂克條約。

2002 年 1 月 1 日歐元的紙鈔與硬幣開始在市場上正式流通，⁴ 十五個會員國的法定貨幣開始退出市場，歐元成為法定貨幣。

佛法觀點

歐洲本來是一塊大陸，而國界其實是虛妄的，不知道為什麼要費勁去分割成許多國家，製造出種種壁壘；然後，再費更大的勁，把壁壘一一撤掉，再把各國統一起來。

keys were injured.

CNN felt very sorry about this matter and they decided to stop broadcast any news about nukes in the future. Therefore, the sub-consciousness of the monkeys won't be polluted anymore.

The above story is not fact but fiction.

European News: Czechs join E.U.

Czechs voted overwhelmingly to join the European Union in a referendum that ended Saturday (June 14, 2003), a move that supporters said would bring a definite end to isolation brought on by decades of communist rule.

Final results from two days of voting showed that 77.33 percent of voters approving joining the union, while 22.67 voted "no," according to the state Statistical Office

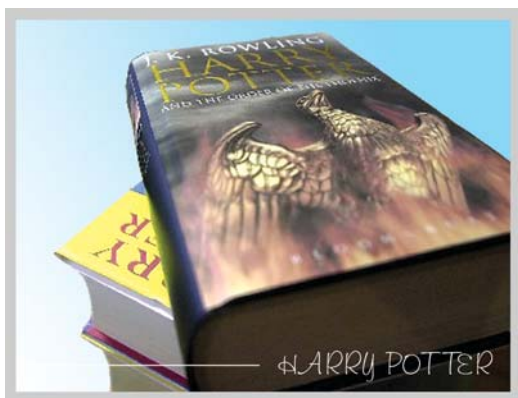
Decode

The history of European Union was since 1951 that France, Germany, Italy, Netherlands, Belgium and Belgium signed the *Treaty of Paris* and set up the *European Coal and Steel Community, ECSC*.

In 1986, they signed the *Single European Act*. In 1992, the *Union Market of E.U.* was



不過，我們還是要好好的祝福他們，希望他們能用更多的愛心、包容、付出去截長補短、互通有無、相互扶持。如果還有什麼條約必須要簽訂，我建議可以簽訂一個無私大愛的盟約。



5 全球時事：哈利波特全球熱賣

有著黃、藍與紅三色作封面的第五集《哈利波特與鳳凰令》從六月二十一日（週六）午夜起在英國開始熱賣，收銀台的鈴聲就一直響個不停。參與這項波特熱潮的還有歐洲、亞洲、南非與美國。

波特迷在書店門口大排長龍的景象也出現在週六的新加坡、馬來西亞、澳洲、紐西蘭。他們可以首先一睹為快這長達八百頁以上的新書，欣賞關於一個男孩小巫師的最新冒險故事。

解碼

這本書的前四集已經在全球譯成五十多種語言，總共賣出了兩億本，

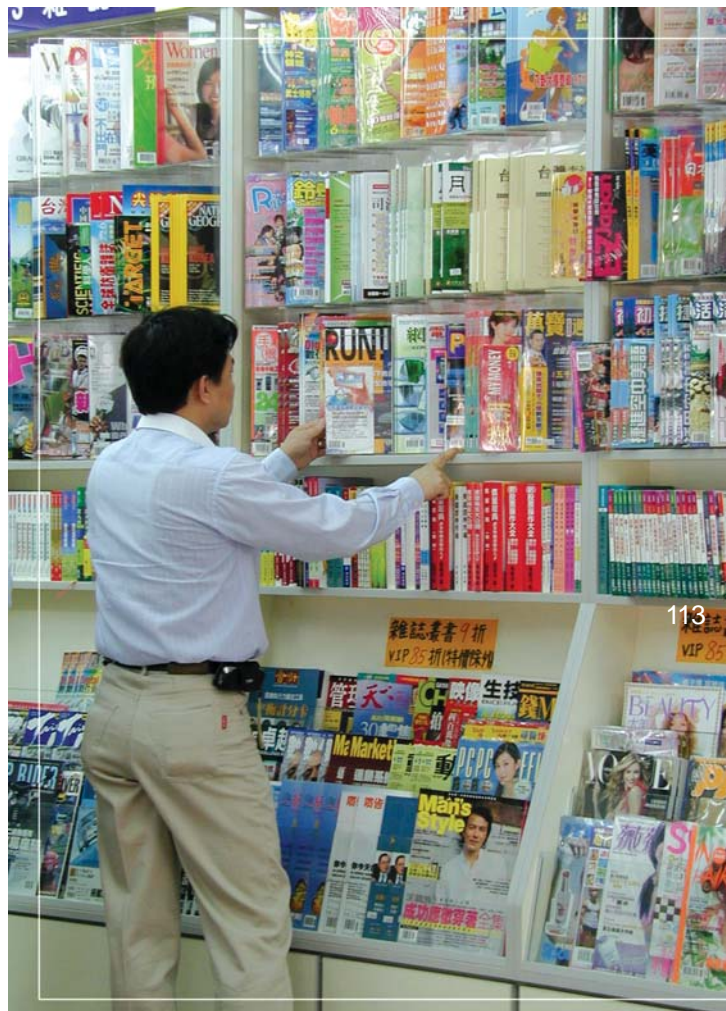
formed. All the member countries can freely circulating the goods, the labor service, the capitals and the workers. Meanwhile, they signed the *Treaty on European Union*, also named *Maastricht Treaty*.

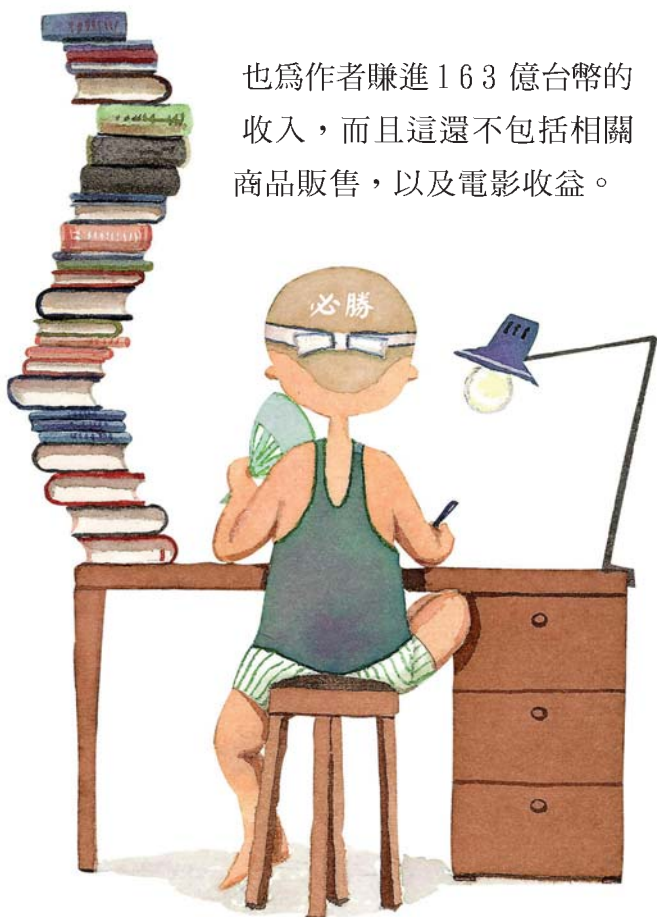
In January 1, 2002, the paper money and subsidiary coin of *Euro* was going on the market. All fifteen member countries' currencies were withdrawn from the market. The *Euro* becomes the legal tender.

Buddha Dharma

Europe is a piece of continent. All national borders are nothing but illusion. Why should we cut the continent into different countries in the first place? Why are there so many barriers between countries? Then, we need put more efforts to take away the barriers and re-union the continent

However, we would like to give our best wishes to E.U. We wish you have more compassion, tolerance and devotion and make





也為作者賺進163億台幣的收入，而且這還不包括相關商品販售，以及電影收益。

近年來，英國信仰異教的人大幅增加，專家分析，除了網路盛行、環保意識興起之外，由於傳統宗教有著太多的禁忌，加上小說《哈利波特》帶動的巫術熱，結果造成異教徒越來越多。

佛法觀點

告訴你一個祕密，其實，《哈利波特》的作者是活佛轉世，在第六集的時候，哈利會跑到尼泊爾去探險，然後，他會碰到目連尊者的轉世，哈利跟目連學了許多神通，比起他先前學的巫術還要厲害一萬倍。

然後，第六集會被翻譯成一百二十國的文字，賣了超過三十億本，作

the thing better. We wish you to take from the long to add to the short; always supplies what the other needs; help with each other. If there is any treaty need to be signed, I recommend signing an *Unselfish and Grand Love Treaty*.

The World News: Harry Potter's mania

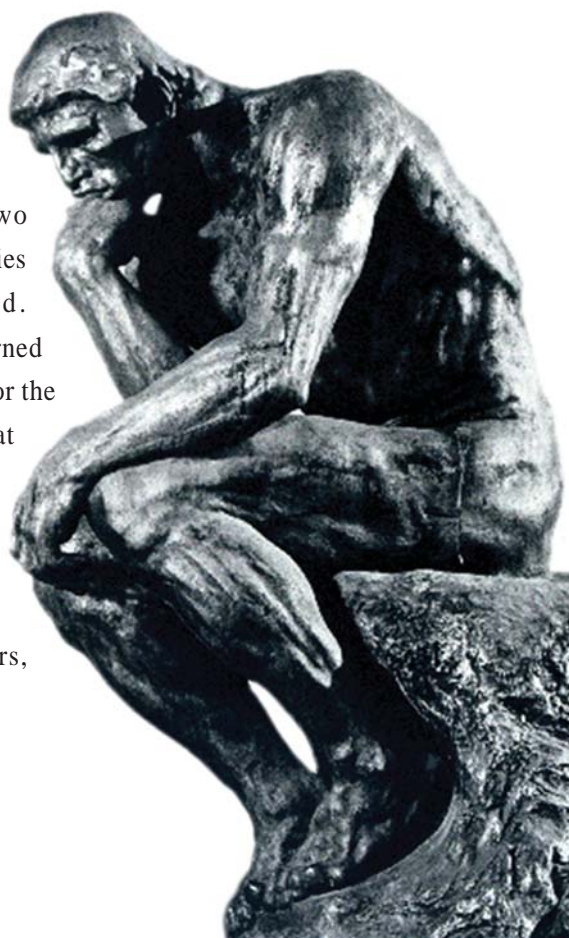
With a yellow, blue and red cover, "*Harry Potter and the Order of the Phoenix*" went on sale at the stroke of midnight in Britain Saturday (June 21, 2003) and cash registers have been jingling since, with much of Europe, Asia, South Africa and the U.S. joining in on Pottermania.

Potter fans queued outside book stores in countries such as Singapore, Malaysia, Australia, New Zealand early Saturday to be among the first to read the 800-plus pages that forms the latest in the adventures of the boy-wizard.

Decode

The previous four books were already translated into over fifty languages and sold two hundred million copies around the world. Meanwhile, that earned NT\$ 16.3 billions for the writer. Besides, that profit didn't include related goods selling and movies income.

In recent years,



者成了全球首富。英國人被第六集的劇情迷死了，大家紛紛轉信佛教？．．

以上，純屬虛構，你一定不要相信。

不過，遍學一切法的大乘菩薩啊，我們真的要虛心研究，要怎麼樣去寫一本佛教的《哈利波特》。

¹ 參閱Reference/2003/06/22/ 工商時報〈便利商店競爭加劇 加盟慎挑選〉 *Commercial Times, The Intensified Competition between convenience stores; be careful to join the alliance*

² 參閱網頁Reference/http://edition.cnn.com/ <日本說：沒有證據顯示北韓擁有核彈〉 *Japan: No proof of N. Korean nukes*

³ 參閱網頁 Reference/http://story.news.yahoo.com/ <捷克人投票加入歐盟〉 *Czechs Vote to Join European Union*

⁴ 歐盟 15 個會員國：奧地利、比利時、丹麥、芬蘭、法國、德國、希臘、愛爾蘭、義大利、盧森堡、荷蘭、葡萄牙、西班牙、瑞典、英國。The 15 Member States of the European Union: Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, Netherlands, Portugal, Spain, Sweden, United Kingdom of Great Britain

⁵ 參閱網頁Reference/http://edition.cnn.com/ <波特狂熱橫掃書店〉 *Potter-mania sweeps bookstores*

quiet a few people who believed in paganism appeared in England. The specialist said, as the traditional religions have too many bans, plus the prevailing if internet, the environmental consciousness, and the *Harry Potter*, all of these factors made the pagans more and more.

Buddha Dharma

Let me tell you a secret, the writer of *Harry Potter* is a reincarnation Bodhisattva. In the sixth book, she will let Harry visit Nepal. Harry will meet Master Mu-lian over there. Harry learns many magic powers from Mu-lian. These magic powers are ten thousand times greater than his previous witchcraft.

Then, the sixth book will be translated into over 120 different languages and sell over three billion copies. The writer becomes the No.1 rich woman of the world. The English people love this book too much. A lot of people transfer their religion into Buddhism.....

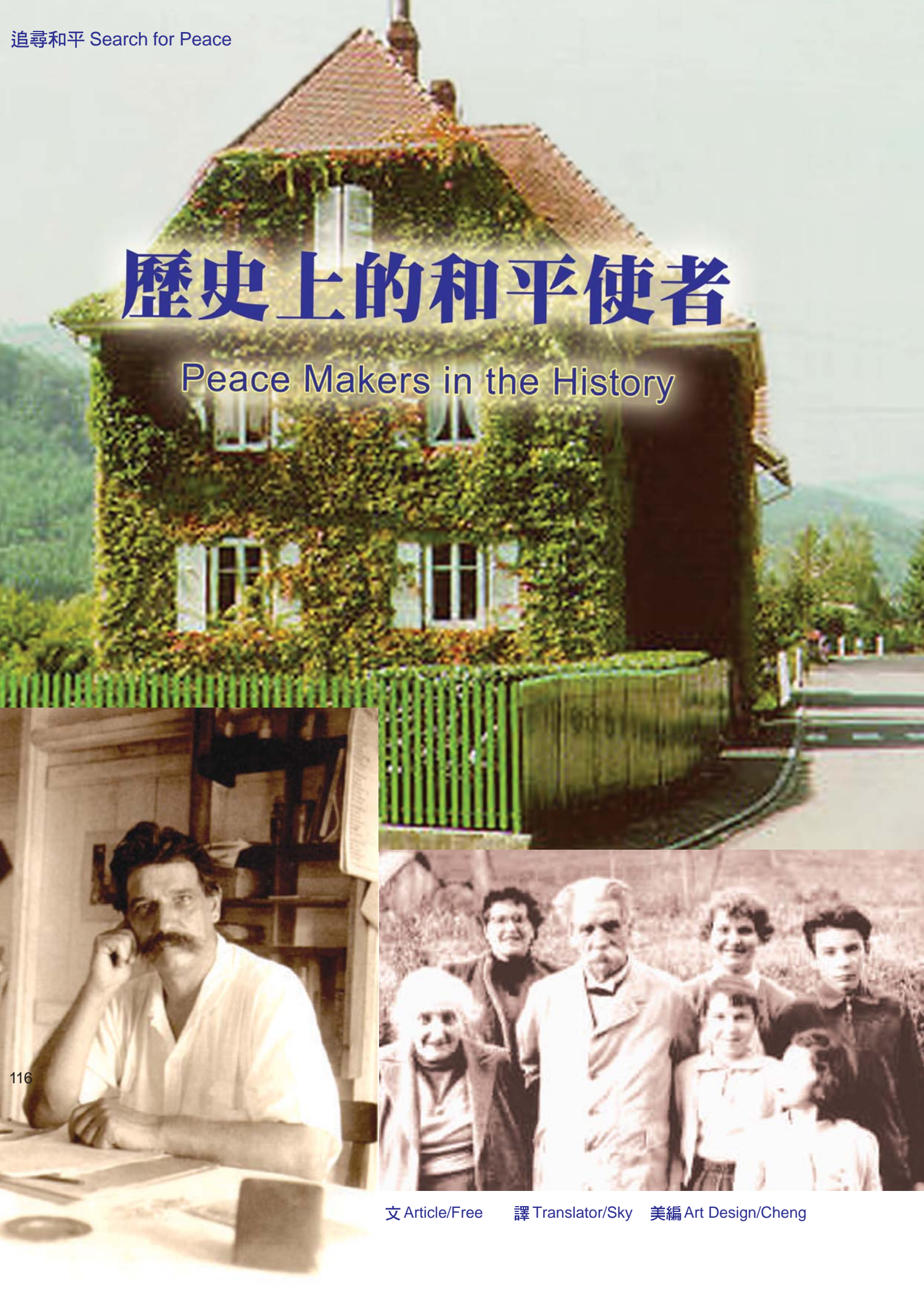
The above is not fact but fiction. Please, don't believe that.

However, a Mahayana Bodhisattva is supposed to learn everything. We should modest and open-minded to study how to write a *Buddhist Harry Potter*.



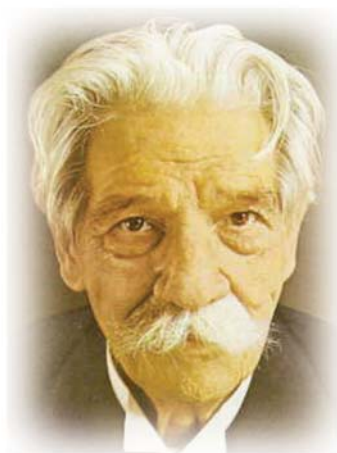
歷史上的和平使者

Peace Makers in the History



在浩瀚的歷史長河之中，菩薩用各種風采，變幻成一個又一個的和平使者去醒覺人類的心靈。

這一次，我們要介紹四位和平使者：史懷哲、金恩博士、德蕾莎修女與達賴喇嘛，並且聽聽他們的和平心聲。



¹ 史懷哲

人類一定要停止把他的問題歸咎於他的環境，而且要再一次的去練習他的意志～他個人的責任。

艾伯特史懷哲，哲學家，醫師與人道主義者（1875-1965），他被頒發1952 諾貝爾和平獎。

² 金恩博士

儘管在科學與技術上我們進步神速，而且未來仍將如此，但是，有些基本的東西不見了。我們有一種精神上的貧乏，和我們科學與技術上的富足形成強烈的對比。物質上我們越來越富有，而道德與精神上我們越變越貧窮。我們已經學會像鳥一樣的在天

In history, the bodhisattvas use all kinds of elegant appearance and change themselves into peace makers to enlighten the mind and soul of human beings.

This time, we would like to introduce 4 peace makers: Albert Schweitzer, Martin Luther King Jr., Mother Teresa and Dalai Lama. Meanwhile, we will hear their heartfelt wishes about peace.

¹ Schweitzer

Man must cease attributing his problems to his environment, and learn again to exercise his will~ his personal responsibility.

Albert Schweitzer, Philosopher, Physician & Humanitarian (1875 - 1965), he was awarded the 1952 Nobel Peace Prize.



² Martin Luther King Jr.

In spite of these spectacular strides in science and technology, and still unlimited ones to come, something basic is missing. There is a sort of poverty of the spirit, which stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually. We have learned to fly the air like birds and swim the sea like fish, but we have not

空中飛翔，像魚一樣的在海洋裡游泳，但是，我們還沒有學習到像兄弟一般和樂相處的簡單藝術。

非暴力是一個有力又正義的武器。的確，它是歷史上一個獨特的武器，它可以切割卻不會造成傷害，人類因為揮舞著它而變得尊貴。

馬丁路德金恩 (1929-1968)，南方人基督徒領導會議的領袖，爭取民權的先驅，他被頒發 1964 諾貝爾和平獎。



³ 德蕾莎修女

我選擇了我們貧窮人的貧窮。但是，我要感激的接受（諾貝爾獎），以底下這些人的名義：饑餓者、赤裸者、無家可歸者、殘廢者、盲者、癲瘋病患者，所有那些覺得被放棄的人、不被愛的人、在社會中不被關心的人、已經變成是社會負擔的人。

德蕾莎修女 (1910 - 1997)，慈善傳教士的領袖，她被頒發 1979 諾貝爾和平獎。

learned the simple art of living together as brothers.

Nonviolence is a powerful and just weapon. Indeed, it is a weapon unique in history, which cuts without wounding and ennobles the man who wields it.

Martin Luther King Jr. (1929-1968), leader of the Southern Christian Leadership Conference, campaigner for civil rights, he was awarded the 1964 Nobel Peace Prize.

³ Mother Teresa

I choose the poverty of our poor people. But I am grateful to receive (the Nobel) in the name of the hungry, the naked, the homeless, of the crippled, of the blind, of the lepers, of all those people who feel unwanted, unloved, uncared for throughout society, people that have become a burden to the society and are shunned by everyone.

Mother Teresa (1910-1997), Leader of the Order of the Missionaries of Charity, she was awarded the 1979 Nobel Peace Prize.



4 達賴喇嘛

身為一個佛教和尚，我的關心延伸到人類家庭的所有成員，的確是遍及所有苦難的眾生。我相信所有的痛苦是源自於無明，人們因為自私的追逐著自己的快樂或滿足，而使其他人遭受痛苦。然而，真正的快樂卻是來自像兄弟般的情誼與姊妹般的感情。儘管我已經發現，佛教信仰可以帶給我愛與慈悲，甚至，帶給被我們當作是敵人的人愛與慈悲。不論有沒有宗教，我確信，每一個人都可以發展出一顆善心以及一種全宇宙責任的情愫。



達賴喇嘛，西藏的宗教和政治領袖，出生1935，他被頒發1989諾貝爾和平獎。

¹ 參閱網頁 <http://almaz.com/nobel/nobel.html>

² 參閱網頁 <http://www.nobel.se/peace/laureates/1964/king-lecture.htm> < > The Quest for Peace and Justice, Nobel Lecture of Martin Luther King

³ 參閱網頁 <http://almaz.com/nobel/nobel.html>

⁴ 參閱網頁 <http://www.tibet.com/DL/nobelaccept.html>

< 達賴喇嘛諾貝爾和平獎授獎演說 >



4 Dalai Lama

As a Buddhist monk, my concern extends to all members of the human family and, indeed, to all sentient beings who suffer. I believe all suffering is caused by ignorance. People inflict pain on others in the selfish pursuit of their happiness or satisfaction. Yet true happiness comes from a sense of brotherhood and sisterhood. We need to cultivate a universal responsibility for one another and the planet we share. Although I have found my own Buddhist religion helpful in generating love and compassion, even for those we consider our enemies; I am convinced that everyone can develop a good heart and a sense of universal responsibility with or without religion.

Dalai Lama, Religious and political leader of the Tibetan people, Born 1935, he was awarded the 1989 Nobel Peace Prize.

¹ <http://almaz.com/nobel/nobel.html>

² <http://www.nobel.se/peace/laureates/1964/king-lecture.html> < > The Quest for Peace and Justice, Nobel Lecture of Martin Luther King

³ <http://almaz.com/nobel/nobel.html>

⁴ <http://www.tibet.com/DL/nobelaccept.html>, His Holiness the Dalai Lama's Nobel Prize acceptance speech in 1989



卓越服務

Service Excellence

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

服務的人生，也是不斷學習的人生。本次要介紹由《¹Accenture》與《²天下雜誌》所合作舉辦的³第二屆「⁴卓越服務獎」。

其實，不僅企業要學習卓越服務，小從個人、大到國家，如果人人都有卓越服務的精神，那麼，這個國家一定是一個富足又快樂的國家，並且可以為世界上的其他人帶來許多利益。

目的

台灣也正處於變革的關鍵時刻，製造優勢漸失，台灣競爭力正在尋找新的方向。當全球化競爭日益壓縮企業的獲

The life of service is a life of keep learning. This time, we would like to introduce the second *Service Excellence Reward* conduct by *Accenture* and *Common Wealth*.

In fact, not only an enterprise needs to learn about how to service excellently but also every man in a country. If everybody has a spirit of service, this country would become a wealthy and happy one. Meanwhile it can bring the world many benefits.

Goal

Taiwan is currently at a critical moment for change. As it is gradually losing its manufacturing edge to the emerging economies, a large part of Taiwan's future relies on its ability to effectively use global resources, improve cus-

利空間時，企業以「卓越服務」來創造高附加價值，是進入新世代的關鍵。

但什麼是卓越的服務？如何提升企業的服務能力？如何進行組織、流程改造，並運用科技能力、創新能力為客戶提供更多附加價值的卓越服務？

Accenture與天下雜誌合作舉辦「卓越服務獎」，提出提高顧客滿意度、忠誠度及貢獻度等三大服務品質目標，鼓勵運用卓越服務能力提升台灣競爭力的企業，並藉由經營典範與趨勢的介紹、標竿建立和觀摩學習等活動，為台灣企業找到新的競爭力。

本活動為非營利性質及用途，目的在鼓勵企業做自我深入的評估與瞭解。藉由這樣的審視過程，企業可以重新檢查企業的方向和目標是否符合世界潮流，釐清其營運過程的流程是否滿足客戶需求，來掌握卓越服務企業應有的成功要素和知識。

卓越服務的定義

卓越服務，是提高顧客滿意度及忠誠度，並爭取更多高貢獻度客戶，藉此提升企業獲利及營運績效。

在提升顧客滿意度方面：建立提供高度熱忱、穩定可靠並及時反應的服務能力。

在提升顧客忠誠度方面：建立深入瞭解客戶需求、提高模仿門檻及降低客戶轉換率的能力。

在提升顧客貢獻度方面：建立提供多元服務及提高服務附加價值的能力。

tomter service, and enhance business competitiveness. Among all, “Service Excellence” is the key for Taiwan to open the door to a new era in business.

But what is “Service Excellence”? How do we enhance corporate service competence? How do we implement structural/process re-engineering and, at the same time, leverage IT capability/innovation for providing add-on values to our customers in order to achieve service excellence?



企業以「卓越服務」來創造高附加價值，是進入新世代的關鍵

Accenture, the world's leading management and technology services organization, partners with CommonWealth magazine to organize the inaugural Service Excellence Award in Taiwan to promote outstanding management paradigms. This is the first time an award of this nature has been customized for Corporate Taiwan. By organizing this Award, Accenture hopes to recognize outstanding Taiwan businesses in three categories of service quality enhancements: Customer satisfaction, loyalty, and contributions. It also aims to help Taiwan businesses identify new sources of competitive



滿意度 · 忠誠度 · 貢獻度

所以，卓越服務獎之目的，是在於獎勵企業執行上述卓越服務能力之相關專案，以提升企業整體的服務績效及獲利目標。

卓越服務專案

本活動所稱廣義之「專案」乃泛指一般公司內部之執行專案、營運制度、執行之提案等各種營運活動。

卓越服務評審指標

1. 策略運用
2. 推動的過程與建立的制度
3. 運用資訊科技能力
4. 創新能力
5. 人員的訓練與執行能力
6. 顧客滿意
7. 績效提升

卓越服務獎

聯合主辦：Accenture與天下雜誌

advantage by introducing and leveraging business models, latest trends, benchmarking approaches, and sharing of experiences.

This is a non-profit activity. The purpose is to encourage an enterprise to do self-evaluation deeply. Via such a self-evaluation, the enterprise would be able to find out if the direction and target of enterprise fit into the tide or not. Meanwhile, find out if the working process would satisfy the customer or not. Therefore, they can master the factors and the knowledge of success for the enterprise.

The Definition of Service Excellence

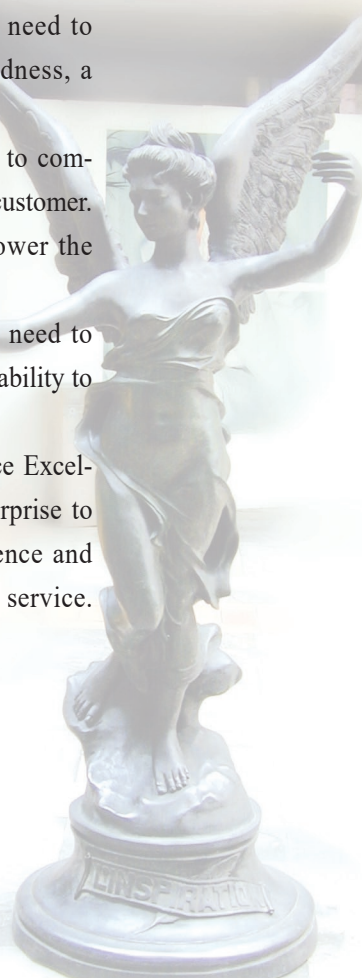
Service-excellence is to enhance the degree of satisfaction, loyalty and contribution in the customers. Therefore, the enterprise can make a better profit and raise the working achievements.

About Satisfaction-degree, we need to have the capabilities of warm-heartedness, a reliable-service and in-time-service.

About Loyalty-degree, we need to completely understand the demand of the customer. Raise the threshold of imitation. Lower the switch-off-rate of the customers.

About Contribution-degree, we need to provide a diverse-service and raise the ability to do Value Added.

Therefore, the goal of the Service Excellence Reward is to encourage an enterprise to carry out a project of service excellence and then to promote its overall ability in service. Finally, make a good profit.



共同贊助：遠傳與微軟

報名資格：依法註冊之台灣本地公司及
外商在台分公司

報名期間：4月24日至6月30日

頒獎典禮：11月27日

獎項內容：頒發「卓越服務獎」或「單
一領域特別獎」

獎勵辦法：

1. 得獎企業將於頒獎晚會上受頒獎座。
2. 得獎企業將被授權使用獎項標記以供
日後企業形象宣傳之用。
3. 評選結果將連同獲獎專案及得獎企業
公司簡介一併公佈於本活動網站及天下
雜誌網站。
4. 天下雜誌將將於十二月出刊之雜誌專
文報導得獎企業，並於相關媒體發表評
選結果。
5. 頒獎典禮實況及精華剪輯將由合作電
子媒體轉播。

佛法的觀點

一項卓越的服務，不僅是建立在
自我肯定，更重要的是，建立在顧客對
於你的服務，所引發而產生的「滿意
度」、「忠誠度」與「貢獻度」。

菩薩道業也是一樣，如果眾生對於
菩薩的服務其滿意度、忠誠度與貢獻度
都不高，那麼，菩薩一定要加倍努力的
檢討與改進。

畢竟這是一個器物世間，不僅
「心」算數，「外相」也算數，如果你
的心很好，可是外相不好，那麼，在眼
前的這種環境是很難以再發展下去的，

The Project of Service Excellence

In this activity, the word *Project* means an Executive Project within a company or a Business Practice or an Executive Initiation and so forth.

The Index of Service Excellence

1. Tactic management
2. Process and System
3. The ability of applying information technology
4. The ability of creation
5. Training and executive power of the workers
6. Customers' satisfaction
7. Achievements

Service Excellence Reward

Joined Organizers : Accenture and Common Wealth

Sponsors : FAREASTONE and Microsoft

Qualifications : A registered Taiwan company
or a foreign trader's Taiwan branch



以企業而言，就是必須面臨被淘汰的命運。這樣，對於菩薩與眾生都是一件相當可惜的事情，不是嗎？

¹ 《Accenture》原名為安盛諮詢、安達信顧問公司，是全球領先的管理和資訊科技諮詢顧問組織，年營業額達114.4億美元，在47個國家擁有7萬5千多名的員工。其網址是 <http://www.accenture.com> (Accenture also named Andersen Consulting. It is a leading company in management, information technology and a guidance counselor. Its annual business volume is 11.44 billions US\$. In 47 countries it has over 75000 workers.)

² 《天下雜誌》創刊二十年，自我期許「積極、前瞻、放眼天下」，連續贏得多項國際及國內大獎，包括二十四座金鼎獎。其網址是 <http://www.cw.com.tw> (Common Wealth, began the publication 20 years ago. Its self-expectation is active, looking forward and taking a broad view. It ever won numerous awards in Taiwan and abroad.)

³ 第一屆「卓越服務獎」得獎企業為趨勢科技、富爾特、台積電及中華汽車。(The Winners of the first Service Excellence Reward are TREND, FULLERTON, TSMC and CHINAMOTOR.)

⁴ 參閱網頁Reference/<http://www.serviceexcellence.com.tw/>

Sign-up Period : 24, April to 30, June

The Awarding Ceremony : 27, November

Reward : To issue the *Service Excellence Reward* or the *Unitary Special Reward*

Reward Means :

1. To win a reward in the awarding ceremony
2. To use the mark of reward in future advertisement and promote the image of the enterprise
3. The rewarded project and its company can post their relative information on the Service Excellence Website as well as the website of the Common Wealth.
4. The Common Wealth will write a special issue for this event in its December magazine and make an announcement to the press.
5. The commentary of rewarding ceremony will be edited and put it on some electric media who cooperated with us.

Buddhist View

An excellent service, it not only base on self-affirm but also base more on customers' *Satisfaction-degree*, *Loyalty-degree* and *Contribution-degree* that caused by your service.

A Bodhisattva enterprise is the same. If all the living beings have a low Satisfaction-degree, Loyalty-degree and Contribution-degree on Bodhisattva's work, then, you must do something to improve it.

After all, this is an earthly world, the heart and soul count; the external factors also count. If your intention is good, however, your external performance is bad; then, I don't think you can make a good profit. If a commercial company, it would be eliminated through competition. It is a shame for both the Bodhisattva and all living beings, isn't it?

Jail Project

送佛法到監獄

“送佛法到監獄”活動

自 1995 年 12 月舉辦以來

本社每月固定將雜誌

寄贈全省 41 所監獄的受刑人閱讀

在此感謝捐款的愛心

也希望更多人能愛心加入此一活動

點亮這些迫切需要佛法光明的人

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

贈閱的監獄：

基隆監獄、台北監獄、桃園監獄、新竹監獄、台中監獄

雲林監獄、嘉義監獄、台南監獄、宜蘭監獄、澎湖監獄

明德外役監獄、高雄監獄、屏東監獄、台東監獄

武陵外役監獄、花蓮監獄、自強外役監獄、綠島監獄

金門監獄、桃園少年輔導院、彰化少年輔導院

高雄少年輔導院、基隆看守所、台北士林看守所

新竹看守所、台中看守所、彰化看守所、雲林看守所

嘉義看守所、台南看守所、高雄看守所、台東看守所

花蓮看守所、澎湖看守所、台北少年觀護所

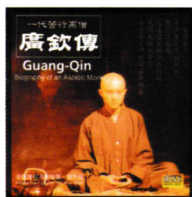
台中少年觀護所、台南少年觀護所、高雄少年觀護所

泰源技能訓練所、東城技能訓練所、岩灣技能訓練所

金色蓮花視覺出版(VCD/VHS)

一代苦行高僧廣欽傳

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



敦煌寶卷

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



密勒日巴尊者傳

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



太虛大師

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



維摩詰居士

整齣劇以2500年前的佛陀時代為背景
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，

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



蓮花生大士

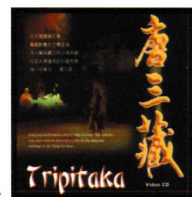
一個從小在王宮長大
過著榮華富貴生活的太子
為什麼會毅然決然離開王宮
進入恐怖的屍陀林？一個出世的修行
人，為什麼要學遍一切的技藝？是什
麼因緣，促使一位具德聖者，將殊勝
的密法傳入雪域西藏。本劇描述一個從蓮花化生的修行
者，一生傳奇性的故事。中國、印度、西藏三種不同的
文化交織將在劇中呈現。



唐三藏

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

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



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生命需要深刻的學習 生命需要深刻的感動

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