

金色蓮花
國際中英文雙語版

Golden Lotus

SEPTEMBER 2003 **9** 月號 NO.129



金色蓮花
國際中英文雙語版

Golden Lotus



一路走來始終如一

總是以嶄新的概念式創意結構
豐富而又具有動感立體的美學
歷久彌堅

金色蓮花佛學月刊

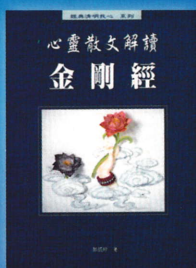
深動有趣又深具啟發性的文字
一同交織出 心的境界

清新 喜悅 光明~金色蓮花出版社

在流動的文字中 心 安靜了下來

經典

心靈散文解讀~金剛經



作者：郭韻玲

深“心” 觸動你內在的
明覺與智慧
在這蒼涼的歲月綻放
明亮的光芒

經典

優美散文解讀~心經

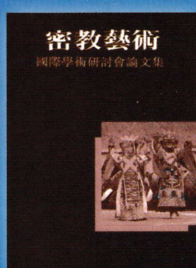


作者：郭韻玲

此書散文優美 智慧晶瑩
在佛理的 光澤中
透顯生命的 至情至性

論文

密教藝術論文集



作者：周玉卿等著

此書結合表演藝術
來探討密教內容的介紹專輯
八大藝術的時代觀照
解讀傳統密教藝術的現代發展
並以舞台劇 “密勒日巴尊者傳”
作為研究之重要實踐依據

語錄

清心小語 ~ 風之卷



作者：郭韻玲

在流動的文字中
心
安靜了下來

劇本

維摩詰居士



編劇：郭韻玲
導演：周玉卿

整齣劇以2500年前的
佛陀時代為背景
敘述證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
各種場合當中與佛陀十大弟子
菩薩進行你來我往
犀利幽默、語帶玄機的智慧對話

劇本

玄奘大師



編劇：郭韻玲
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一部氣勢磅礴的史詩鉅作
一個驚天地、泣鬼神的偉大悲願
一連串令人讚嘆的正確抉擇
大慈大悲！大雄大力！
一本您絕對不可錯過的精采劇作

詩集

來自山谷的歌聲



作者：周玉卿

廣大的天空
流星
劃下一道美麗的光芒
從這裡作為出發
同時讓你回到過去
知道未來 知道現在
生命的甜美 生命的奧秘
生命的美好
就在你的眼前
劃下一道美麗的光芒

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Golden Lotus

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本刊名稱出自：

大般若經 緣起品

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

The Magazine was named after the Sutra :

Chapter of Origin on Maha-Prajna-Sutra

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

■製作:金色蓮花編輯小組

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Motto: Match Inner and outer beauty; combine talent and morality;
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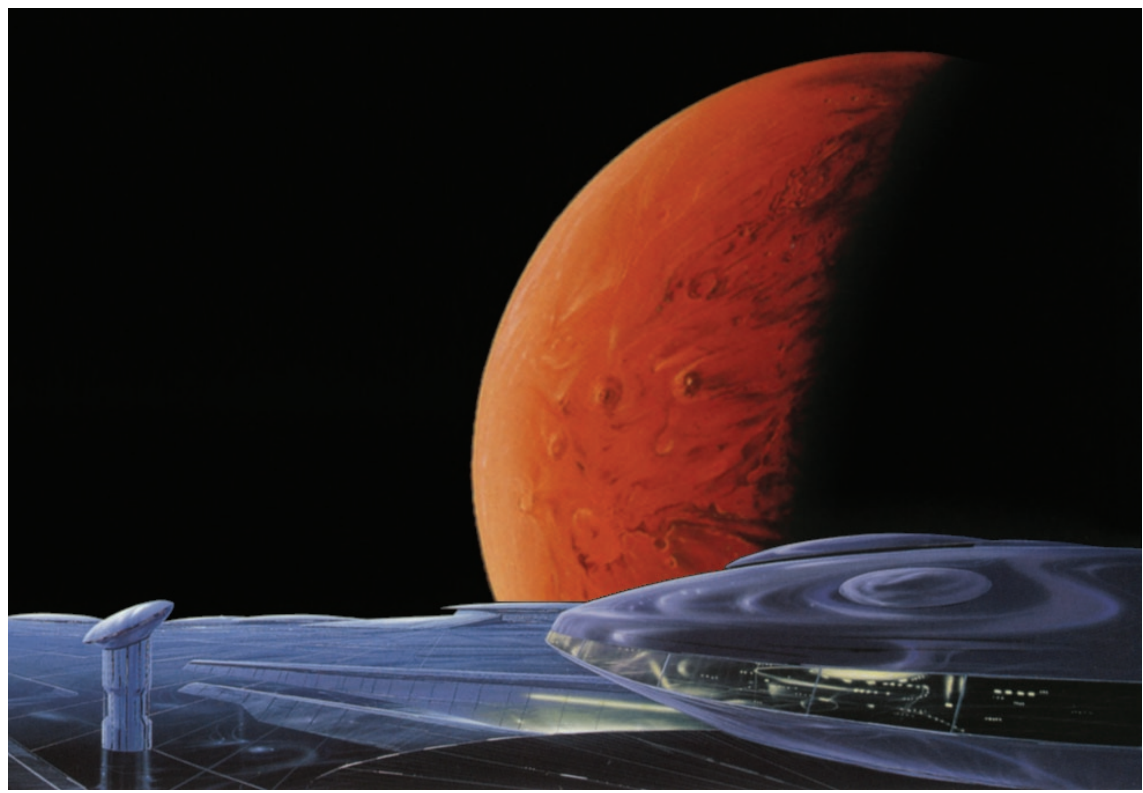
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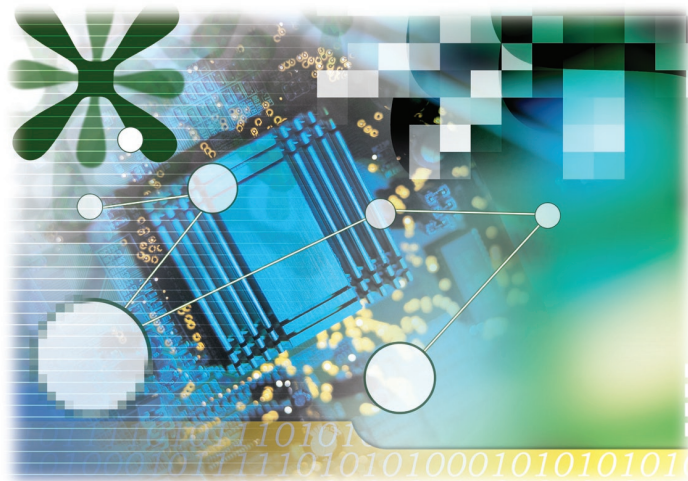
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107 果曦堂 紫金閣

128 法界香雲



清心小語

生命可貴

時間有限(極度有限)

從此~

不再與任何負面意念相應

大肆浪費虛擲

如此可貴又極度有限的

寶貴生命

這有用的暇滿人身

是要用來成就的

行善的

散播愛的

一絲一毫也不能、也不宜、也不該

用來 破壞

每一分每一秒

都要用來 建設



The words can clean your heart

Life is so precious
Time is limited (extremely limited)
From this moment on ~
No more make response to any negative thinking
Terribly waste and cast away
such a valuable but limited
life
This useful life
Should be used to win achievements
to do works of charity
to spread love
You can not; must not; should not
Using any bit of it to destroy
Every minutes and second
must use it to build up

靜坐要如何用心？

Right Way to Sit in Meditation

文Article/Cheng Hung-chi 譯Translator/Hui-Rong 美編Art Design/FREE



以燒開水為例，如果用很小的火去燒，可能燒一整天水都不會開，只會讓水變溫而已；若用中火的話，水可以燒開，但速度較慢；而用大火，速度最快。

這裡的譬喻，『火』就代表我們用心的程度，『水』則是形容我們的內在（也就是心）。如果一個人靜坐很久，但心常散亂，那麼並無法真正進入禪定當中（喻小火）；如果用心靜坐，剛開始，會發現專注力並不容易持續，很容易散亂而跟著妄念走，了知這點，就再回到正念當中，只有持之以恆的練習，靜坐的工夫才能漸漸成片（喻中火）。待經過長時間的練習後，就容易以最大的生命力（喻大火），全神貫注的靜坐，如此才能進入更深層次的禪定，進而開悟。

Like boiling water, if using a low heat, the water might not boil even after a whole day. It would only become warm. A medium heat can bring the water to the boil but slow. A high heat is the fastest way.

In this simile, “heat” means how hard we try; and “water” stands for the state of one’s mind. If a man sits in meditation for hours but his mind often goes towards other objects (like using a low heat), then it is impossible for him to reach Dhyana (absolute concentration and serenity of the mind). If one tries hard, he would find that in the beginning, it is not easy to keep concentrating his attention on the primary objects of meditation. His mind is often disturbed and follows the uncontrolled wandering thoughts. Nevertheless, when he becomes aware of that, all he has to do is to return his attention to the primary objects. Persevering in practicing this way (like using a medium heat), gradually, he would make progress in sitting into meditation. After a longtime practice, it is easy for him to fix his mind on the meditation with all his energies (like using a high heat). Thus, he can reach a higher state of Dhyana and then reach enlightenment.



圖解 Diagram

初 學 ---ZZ-Z---ZZ-ZZZ--Z-- (散亂較多)
一段時間 ----Z---Z---Z--Z----- (散亂逐漸減少)
入 定 ----- (完全沒有散亂)

---- 表 『專注』
Z 表 『散亂』 (昏沉、無記、掉舉)

備註：妄念是隨機產生的

in the beginning ---ZZ-Z---ZZ-ZZZ--- (often being distracted)
after a period of time ----Z---Z---Z--Z----- (less and less distraction)
when reaching Dhyana ----- (no distraction at all)

---- concentration

Z distraction (muddleheaded, 無記, absent-minded)

P.S.: wandering thoughts appear randomly



愛不是單方面的付出與接受

愛是全面 整體性的互動
每個人的愛都可以像
太陽一樣
隨順因緣 用各種形式
去愛
一切的人





Love is not to pay and accept unilaterally

Love is interaction of the whole overall
The love of everyone can be
Like the sun
Following the cause use every kind of form
To love
Everyone

金剛經

THE DIAMOND SUTRA

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

一切有為法 如夢幻泡影 如露亦如電 應作如是觀
All is conditione Dharma,just like dream and bubble.
just like clew and lighting,must have this view.

經 文

The Original Sutra

須菩提
於意云何
若有人滿三千大千世界七寶
以用布施
是人以是因緣
得福多不
如是世尊
此人以是因緣
得福甚多
須菩提
若福德有實
如來不說得福德多
以福德無故
如來說得福德多

Subhuti,

What do you think?

If someone fills a Buddha-land (tri-sahasra-maha-sahasra-loka-dhatu, i.e. about ten trillion worlds) with the seven treasures (gold, silver, sapphire, crystal, coral, red pearl, dark green jade) and gives them all away, would this cause bring him a great many merits?

“Yes, Loka-jyestha (the World Respected One), for this cause, he would gain a great many merits.”

Subhuti,

if the merits he gains was real,
the Tathagata would not say it is great.

The Tathagata says “he would gain a great many merits” because there is no merit.

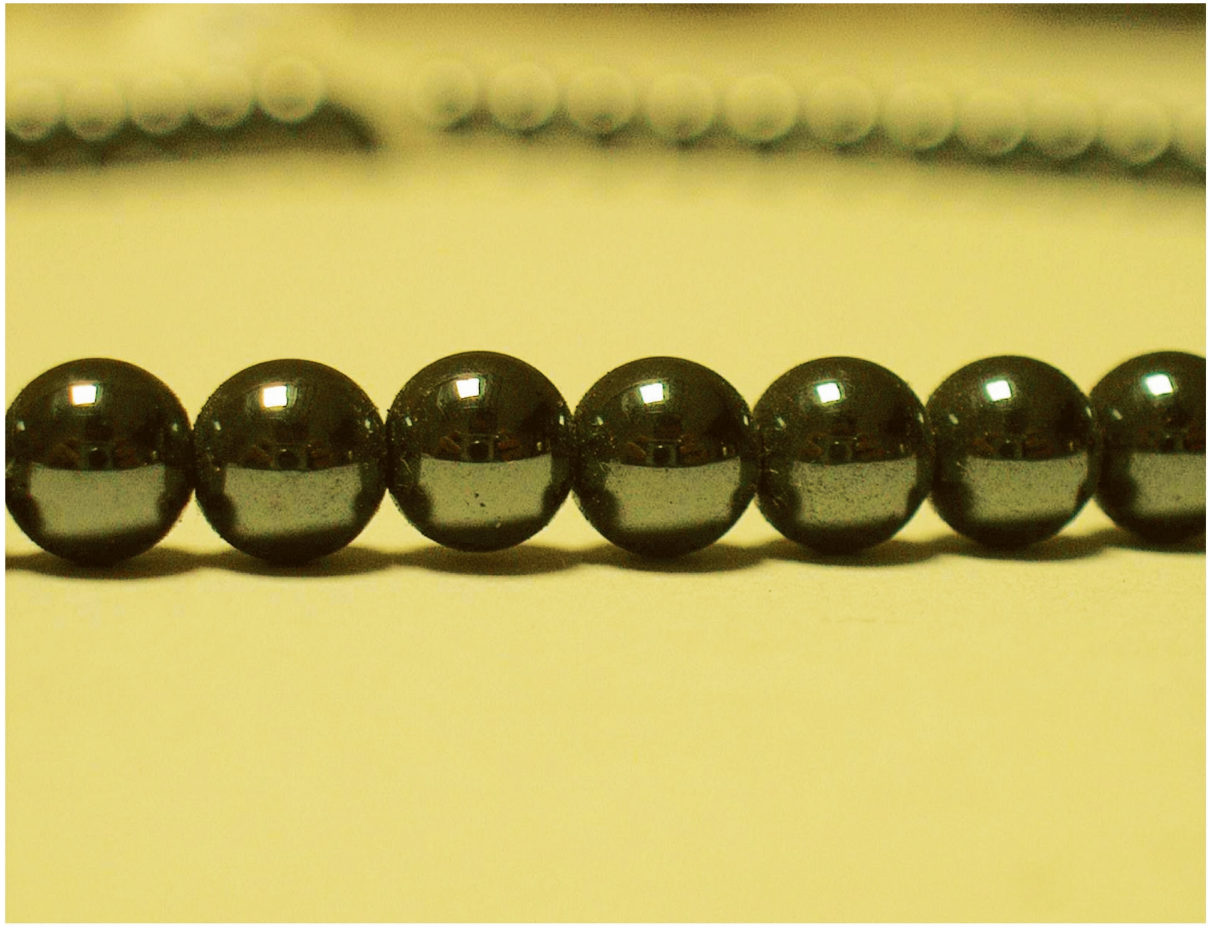


詮 釋

Explanation

金剛經的主旨
即在說明；
一切皆幻，
實無有法可得。
那麼，
不論是好是壞，
以此立場而言，
已無分別，
故不論一個大乘菩薩
累積了多少功德福報，
以第一義的眼光來看，
皆是無所得，
故如來才說：
“福德無故，得福德多”





The main purpose of the Diamond Sutra is to explain to us that everything is illusion and there is nothing to be obtained. Therefore, from this standpoint, there is indeed no difference between good and bad. So, no matter how many merits a Mahayana Bodhisattva accumulated, from the point of view of Emptiness, he actually gets nothing. That is why the Tathagata says, "He would gain a great many merits because there is no merit."

校量功德品 (69) COMPARING THE MERITS (69)



一、智慧的原味

時天帝釋復白佛言。世尊。云何諸善男子善女人等。說有所得靜慮波羅蜜多。名說相似靜慮波羅蜜多。

佛言。憍尸迦。若善男子善女人等。為發無上菩提心者，說色若常若無常。說受想行識若常若無常。說若色若樂若苦。說受想行識若樂若苦。說色若我若無我。說受想行識若我若無我。說色若淨若不淨。說受想行識若淨若不淨。若有能依如是等法修行靜慮。是行靜慮波羅蜜多。

復作是說。行靜慮者。應求色若常若無常。應求受想行識若常若無常。應求色若樂若苦。應求受想行識若樂若苦。應求色若我若無我。應求受想行識若我若無我。應求色若淨若不淨。應求受想行識若淨若不淨。若有能求如是等法修行靜慮。是行靜慮波羅蜜多。

憍尸迦。若善男子善女人等。如是求色若常若無常。求受想行識若常若無常。求色若樂若苦。求受想行識若樂若苦。求色若我若無我。求受想行識若我若無我。求色若淨若不淨。求受想行識若淨若不淨。依此等法行靜慮者。我說名為行有所得相似靜

I. Original taste of wisdom

At that time, Indra said to Buddha: Most-respected! Why is that when good men and women to declare the obtained-paramitas of Dhyana (sitting into meditation), actually, they are declaring the similar-paramitas of Dhyana?

Buddha replied: Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the following facts: form is constant or variable; feeling, thinking, will and consciousness are constant or variable; form is happy or sad; feeling, thinking, will and consciousness are happy or sad; form is ego or no-ego; feeling, thinking, will and consciousness are ego or no-ego; form is clean or dirty; feeling, thinking, will and consciousness are clean or dirty, then practicing Dhyana-paramita under such facts, this is *working* Dhyana-paramita.

Buddha explained again. Who is working on Dhyana is supposed to *request* the followings: form is constant or variable; feeling, thinking, will and consciousness are constant or variable; form is happy or sad; feeling, thinking, will and consciousness are happy or sad; form is ego or no-ego; feeling, thinking, will and consciousness are ego or no-ego; form is clean or dirty; feeling, thinking, will and consciousness are clean or dirty. If you practice Dhyana under such requests, you are working on Dhyana-paramita.

Kausika! If good men and women doing *requests* such as: form is constant or variable; feeling, thinking, will and consciousness are constant or variable; form is happy or sad; feeling, thinking, will and consciousness are happy or sad; form is ego or no-ego; feeling, thinking, will and consciousness are ego or no-ego; form is

慮波羅蜜多。憍尸迦。如前所說
當知皆是說有所得相似靜慮波羅
蜜多。……

復次憍尸迦。若善男子善
女人等。為發無上菩提心者。說
諸佛無上正等菩提若常若無常。
說諸佛無上正等菩提若樂若苦。
說諸佛無上正等菩提若我若無
我。說諸佛無上正等菩提若淨若



不淨。若有能依如是等法修行靜
慮。是行靜慮波羅蜜多。

復作是說。行靜慮者。應求
諸佛無上正等菩提若常若無常。
應求諸佛無上正等菩提若樂若
苦。應求諸佛無上正等菩提若我
若無我。應求諸佛無上正等菩提
若淨若不淨。若有能求如是等法
修行靜慮。是行靜慮波羅蜜多。

clean or dirty; feeling, thinking, will and
consciousness are clean or dirty; then, they
works on Dhyana under such requests; I
would like to declare that this is *obtaining-
and-similar* Dhyana-paramita. Kausika!
Just as what I said previously, you should
know those are *obtaining-and-similar*
Dhyana-paramita……

Moreover, Kausika! If good men
and women explain for those who swore
an ultimate-bodhi vow about the follow-
ing facts: the Buddha's ultimate-and-exact
Bodhi is constant or variable; the Buddha's
ultimate-and-exact Bodhi is happy or sad;
the Buddha's ultimate-and-exact Bodhi is
ego or no-ego; the Buddha's ultimate-and-
exact Bodhi is clean or dirty, then practic-
ing Dhyana -paramita under such facts, this
is *working* Dhyana-paramita.

Buddha explained again. Who is
working on Dhyana is supposed to *request*
the followings: the Buddha's ultimate-
and-exact Bodhi is constant or variable;
the Buddha's ultimate-and-exact Bodhi is
happy or sad; the Buddha's ultimate-and-
exact Bodhi is ego or no-ego; the Buddha's
ultimate-and-exact Bodhi is clean or dirty.
If you practice Dhyana under such requests,
you are working on Dhyana-paramita.

Kausika! If good men and women
doing *requests* such as: the Buddha's
ultimate-and-exact Bodhi is constant
or variable; the Buddha's ultimate-and-
exact Bodhi is happy or sad; the Buddha's
ultimate-and-exact Bodhi is ego or no-ego;
the Buddha's ultimate-and-exact Bodhi is
clean or dirty, then, they works on Dhyana
under such requests; I would like to declare
that this is *obtaining-and-similar* Dhyana-
paramita. Kausika! Just as what I said
previously, you should know those are
obtaining-and-similar Dhyana-paramita.



僑尸迦。若善男子善女人等。如是求諸佛無上正等菩提若常若無常。求諸佛無上正等菩提若樂若苦。求諸佛無上正等菩提若我若無我。求諸佛無上正等菩提若淨若不淨。依此等法行靜慮者。我說名為行有所得相似靜慮波羅蜜多。僑尸迦。如前所說當知皆是說有所得相似靜慮波羅蜜多。

(P746III欄13行~P754III欄倒數2行)

二、生動的說明

天帝釋又向佛陀請教：為什麼說善男子、善女人宣說有所得禪定，是宣說相似禪定？

(New modified Da-zheng-cang, P746, column III, line 13~P754, column III, inverse line 2)

II. Vivid explanation

Indra asked Buddha: Why is that when good men and women to declare the obtained-dhyana, actually, they are declaring the similar-dhyana?

Buddha replied, if good men and women explain for those who swore an ultimate-bodhi vow about the following facts: the five-gatherings (form, feeling, thinking, will and consciousness) are constant, variable, happy, sad, ego, no-ego, clean and dirty, then practicing Dhyana-paramita under such facts; this is *working* Dhyana-paramita. Besides, who is working on Dhyana is supposed to *request* the followings: the five-gatherings are constant, variable, happy, sad, ego, no-ego, clean





佛回答：如果善男子、善女人，為發無上菩提心的人，宣說五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行禪定，就是行禪定。又宣說修行禪定的人，應求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行禪定，就是行禪定。所以如果善男子、善女人，如是求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨，我說就是行有所得的相似禪定；如同前面所說，當知都是宣說有所得、相似禪定。

經文又透過天帝釋對佛陀請教的問題來說明：有所得的禪定波羅蜜多是相似波羅蜜多。

前一大段經文，都在充份的說明六度之一的般若，此一大段，則

and dirty. If you practice Dhyana-paramita under such facts, this is *working* Dhyana-paramita. Therefore, if good men and women *request* the five-gatherings under conditions such as constant, variable, happy, sad, ego, no-ego, clean and dirty, I would like to declare that this is *obtaining-and-similar* Dhyana-paramita. Just as what I said previously, you should know those are *obtaining-and-similar* Dhyana-paramita.

Via Indra asking Buddha, the sutra explained to us: the *obtaining* Dhyana-paramita is the *similar* Dhyana-paramita.

The previous paragraph of sutra completely explained the Prajna, one of the six-paramitas, for us. In this paragraph, it explains the Dhyana instead. Why is that the *obtaining* Dhyana-paramita is the *similar* Dhyana-paramita? The sutra analyses it in the same way that are point of views such as constant, variable, happy, sad, ego, no-ego, clean and dirty. This analysis started with the five-gatherings and ended up with the ultimate-and-exact Bodhi. The structures of these two paragraphs are exactly the same.

The six-paramitas are the six guiding principles of the Bodhisattva-path. If you can do it completely, you can attain the result of Buddha perfectly. Nevertheless, when you work on the six-paramitas, the quality and intension of the working are the most important. You can't work on it in a dishonest manner. The sutra spends quite a lot printed pages to explain it for us.

Sometimes, even a seemingly work is not an easy thing to do. For example Dhyana, if a man can sit into meditation for the whole day, you should pay highly respect to him because of his patience, stability and

充份的說明禪定。為什麼有所得的禪定是相似禪定呢？經文也是用同樣的角度來探討：若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨。而且也是從五蘊一直探討到無上正等菩提，結構與前段完全一樣。

六度是菩薩道的六大綱領，只要完全作到，必定成就圓滿的佛果。只是在行六度時，其實品質與內涵永遠是最重要的，不能只是表面作到，實際並不是；這就是經文之所以要花這麼多的篇幅來釐清的原因。

因為事實上要表面作到，已經是一件不容易的事，例如禪定，如果一個人能夠一天到晚都在打坐，姑且先不論其品質與內涵，光是這份毅力、恆心與耐力，就已經是非常非常令人讚歎的了。

endurance. You simply put the quality and intension of Dhyana aside.

Buddha has an incomparable compassion and wishes the man to get more. After the man finished the seemingly work, he is supposed to improve the quality and intension of Dhyana. If he could complete in both respects, it would be perfect, isn't it?

Therefore, the gist of this paragraph is that when practicing Dhyana, you are not just sitting over there; you must take care of the quality and intension of sitting as well. Strictly speaking, the quality and intension of sitting are much more important than the seemingly work of sitting.

Why? When you are sitting, you may make your gestures of sitting flawless such as crossing legs, straight but loose spinal and the tongue touches the palate. However, beneath the external gestures of Dhyana, we must find the quality and intension of real Dhyana.

What are the quality and intension of Dhyana? That means you need to make your mind leaving any wild fancy. Then, you may enter into a status of no distin-



但是佛陀是無比慈悲的，他希望我們能夠全部的大得，如果表面已經如此難能可貴的作到了，那麼如果品質與內涵也跟上來，這豈不是兩全其美，真正大得與圓滿嗎？

所以此段經文最重要的主旨，就是要我們修行人在修習禪定時，不要只是表面功夫作得很好，因為如果要禪定真正成就，真的必須同時擁有品質與內涵，嚴格的說起來，甚至品質與內涵比外表還要重要千百萬倍。

這話怎麼說呢？就是一個修行人在靜坐時，固然所有的靜坐要領都作得很標準，例如雙盤、脊椎直而鬆、舌抵下顎等等，都作得十分的無懈可擊。可是在看到這樣莊嚴的禪定外相時，我們還是必須找到真正禪定的品質與內涵。

到底什麼才是禪定的品質與

guishing and keep it for you for a long time. A real dhyana wants this status. You can never look down on it.

Therefore, let's make a clearly conclusion: if you already have a good looking of the gestures, however, those wild fancies are still in your mind; that is not a real dhyana. That is what is called the *similar Dhyana-paramita* in the sutra.



Therefore, the obtained dhyana is not a real dhyana. For example, when you insist to crossing two legs and care about physically motionless very much, you would even put up with the itches. Seemingly, you do a great job in dhyana. Actually, you need to deeply be aware that even you sit like a statue; you don't get the real dhyana if you still have

wild fancy in mind.

Therefore, we can find an intersection point between Dhyana and Prajna. That is the real dhyana must include the wisdom. Now that, if someone asks: why don't we just practice the Prajna? Why should we practice Dhyana? Yes! Prajna is the last

內涵呢？就是內心離開了妄念，進入了無分別的狀態，而且能夠保任很長的時間，這才是禪定真正需要要求、也絕對不能馬虎的部份。

所以我們可以得到一個很清楚的結論：如果禪定的外相很莊嚴是不錯的，但如果沒有內心斷除了妄念，那麼這樣的禪定並不是真正的禪定，也就是經文所謂的「相似靜慮波羅蜜多」。

故有所得的禪定，真的並不能等於真正的禪定。例如相當執著於雙盤是否已經練成，也相當在意靜坐時身體有沒有亂動，甚至連某處奇癢，也忍著不去處理，表面看起來，此人禪定功夫真是了不得。但我們必須深切的明白，如果一個人內心妄念不斷，即便外在定若塑像，此人並未得定。但是如果一個人真的有些事情要處理即起座，也不在乎身體到底動了幾次，但內心已經斷除妄念的人，此人才是真正的得定。

所以禪定與般若在此找到了真正的交集處，即真正的禪定一定包含了慧，也就是定慧等持。那麼既然如是，有人會問：何不直接修般若，為何還要繞圈子修禪定呢？是的，往往擺在六度最



and the highest paramita within the six-paramitas. In other words, the goal of practicing the previous five-paramitas is to reach the last one ~ Prajna.

When the water of dhyana turns to still, the pearl of heart appears. This sentence describes the procedure of reaching dhyana. When we increase the power of dhyana, then, the pearl of wisdom would shine upon naturally. The other five-paramitas have the same ideal. When you make the Dana (giving alms) becomes a no-form Dana, you find the wisdom within the Dana. When you keep the strict Sila (obeying rules) as a spontaneous Sila, you find the wisdom within the Sila. When you practice Ksanti (enduring insults) but completely forget what are honor and insult, you find the wisdom within the Ksanti. When you practice Virya (making efforts) in a unified entity a self-forgetful condition, you find the wisdom within the Virya.

When the six-paramitas become perfect, the wisdom must already be included in it. Therefore, you can never miss the Prajna. When we cultivate the Dhyana deep enough, our mind would become clearer day-by-day. One day, we would be able to discover the reality of all dharma ~

後才說的般若，是六度中最高的階段，也可以說前五度都是為了到達第六度——般若。

「定水澄靜，心珠自現」，講的是這樣的過程，當我們的定力增長時，智慧之珠才能自然而然的光明照耀。其他五度亦然，當我們布施到一切都無相布施時，我們就從布施中學到了智慧。當我們在嚴格的戒律中自然而然守戒時，我們就從持戒中學到了智慧。當我們在忍辱中不再分別榮辱時，我們就從忍辱中學到了智慧。當我們在精進中只是純淨的精進時，我們就在精進中學到了智慧。

六度圓滿，智慧必在其中。故每一度都不可或缺的就是——般若。當我們禪定功深，我們就越來越清明，當我們越來越清明，就總有一天看懂了諸法實相——空，亦即般若。

故定慧不二，就是因為圓滿的定，一定包含了智慧。其他亦然，圓滿的布施、持戒、忍辱、精進，必定包含般若，否則絕對不可能圓滿。

禪定的訓練，是修行人宜深深下功夫的法門，因為定力深厚，才可能真正不輕易被世間八風所動，才可能在這無常變遷的三界中，有一方寧靜的心空，好整以暇



Emptiness, and that is Prajna.

Therefore, Dhyana equals to Prajna. The perfect dhyana must include the prajna. The other five-paramitas must include the prajna too. The perfect Dana, Sila, Ksanti and Virya must include the Prajna. Otherwise, it can be called the perfect.

The training of Dhyana, it is a dharma-door that needs to be deeply practiced by all Buddhist. As soon as you have the power of dhyana, your will would become very strong and it can't be easily move by any worldly affairs. Then, you may have a peace and quiet mind within the changeable worlds of the three-realms. Finally, you can remain calm and composed while handling pressing affairs and discover the ultimate truth ~ Prajna.

The world is changing. The three realms are nothing but illusion. The birth, the aging, the sickness and the death push every living being. This is the era of dharma-ending and we will encounter more and more natural and man-made calamities. Moreover, the wars will threaten us. The human is so ignorant. How can we understand the Prajna? When we can love each other as brothers and sisters.

的去看清宇宙的真理——般若。

世間無常、三界如幻。每一個眾生都被生老病死所苦苦摧逼，末法時代眾生更要面對更多的天災人禍，甚至戰爭的威脅，愚昧的人類，何時才能明白般若？何時才能真正互愛？

越看清世間的殘酷與荒謬，就需要定力與智慧去面對，否則就算是憂心如焚、聲嘶力竭，又有誰真正聽懂？又有誰肯真正實踐？

不忍聖教衰，不忍眾生苦。在黑暗的時代裡，越需要佛法來照明，願眾生早日證得空性，願眾生早日和平互愛，願天地祥和、願世界太平。

三、精采片段備忘錄

- ※ 六度是菩薩道的六大綱領，只要完全作到，必定成就圓滿的佛果。只是在行六度時，其實品質與內涵永遠是最重要的，不能只是表面作到，實際並不是。
- ※ 到底什麼才是禪定的品質與內涵呢？就是內心離開了妄念，進入了無分別的狀態，而且能夠保任很長的時間，這才是禪定真正需要要求、也絕對不能馬虎的部份。

The more you realize the cruel and ridiculous of the world, the more you need the dhyana and prajna. Otherwise, even you are very anxious and shout yourself blue in the face; who can really listen to you? Who is willing to do the right?

We don't want Buddhism going down. We don't want to see people suffering. In the darkness of the era, we need Buddhism to light up a light for us. We wish the living beings to obtain the Emptiness as soon as possible. We wish the peace coming to the world early and people love each other as a family. Harmony and peace would come.

III. Highlights

- ※ The six-paramitas are the six guiding principles of the Bodhisattva-path. If you can do it completely, you can attain the result of Buddha perfectly. Nevertheless, when you work on the six-paramitas, the quality and intention of the working are the most important. You can't work on it in a dishonest manner.





※ 故定慧不二，就是因為圓滿的定，一定包含了智慧。其他亦然，圓滿的布施、持戒、忍辱、精進，必定包含般若，否則絕對不可能圓滿。

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。

※ What are the quality and intension of Dhyana? That means you need to make your mind leaving any wild fancy. Then, you may enter into a status of no distinguishing and keep it for you for a long time. A real dhyana wants this status. You can never look down on it.

※ Therefore, Dhyana equals to Prajna. The perfect dhyana must include the prajna. The other five-paramitas must include the prajna too. The perfect Dana, Sila, Ksanti and Virya must include the Prajna. Otherwise, it can be called the perfect.

IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)
Sudarsana Bodhisattva has profound wisdom. He explains intrinsic-dharma-nature by extrinsic terminology.

Chapter twenty-seven

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

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

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。

Chapter twenty-eight

Praising the merits (scroll 89-98)

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

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。

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.

第三十一品

隨喜回向品(卷168-172)

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。

Chapter thirty

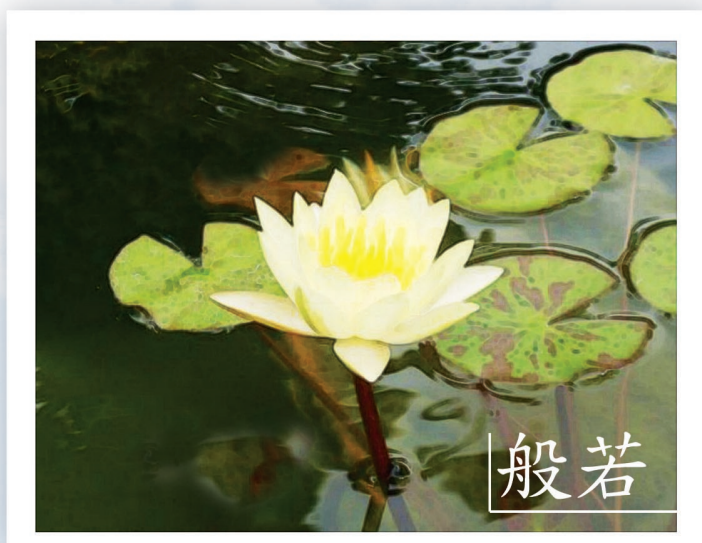
Comparing the merits (scroll 103-168)

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

Chapter thirty-one

Transferring the merits (scroll 168-172)

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



蓮子的妙用

The Ingenious Uses of Lotus seed



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

每年的六月到九月份，又到了¹蓮子盛產的季節，特別是在台南縣的白河鎮。目前在台灣所種植的蓮花，大約有：大憨蓮、見蓮、石蓮、菜蓮等等，而每種蓮花所產出的蓮子，其數量與形狀上也都各有不同。

蓮子以新鮮、顆粒大、香味濃的最好，一般新鮮的蓮子只要煮10分鐘就可食用，且入口即化；而乾蓮子則分為晒乾與烘乾兩種，晒乾的蓮子要用水泡軟後才能煮，烘乾的蓮子則不能泡，而且也要等蓮子煮軟後才能放冰糖，否則會久煮不爛；台灣一般市面上所見的乾蓮

Every year from June to September , the season that lotus seed produces abundantly is up, especially in White-River Town in Tainan County. At the present time in Taiwan the lotus planted, have about: da-han Lotus , jian Lotus, shi Lotus, cai Lotus and so on. And each time the produced lotus seed , its quantity and shape is different also.

Lotus seed that fresh, big grain and thick flavor is the best. In general, fresh lotus seed boiled as long as ten minutes, then can be edible, and melted instantly when enter the mouse. And dry lotus seed then is divided into sun-baked dry and heat-baked dry two kinds. Sun-baked dry lotus seed must use water to steep



子，大多是屬於烘乾的。

蓮子是相當健康的食品，其功效主要有：

1. 活化肝臟細胞
2. 治療肝炎所引起的肝硬化
3. 養顏美容
4. 治療心悸失眠
5. 補脾益腎

蓮子的調理可以一次煮多天份，將當天與隔天份的放冷藏，剩下的量再放冷凍；雖然蓮子是相當營養的食品，但也不宜天天吃，一般說來，吃五天休息兩天是較佳的食用週期。而調理時所用的鍋子最好是玻璃陶瓷鍋，其次是不鏽鋼鍋，不宜用鋁鍋、琺瑯鍋。



soft then can boil, then heat-baked lotus seed can't steep; and also until the lotus seed is boiled soft, then can put the crystal sugar, otherwise can not soft or mashy through cooking for long time; In Taiwan dry lotus seed that can be seen generally

in market , mostly belongs to heat-dried.

The lotus seed is very healthy food, its effect mainly has:

1. activate the liver cell.
2. cure the cirrhosis caused by hepatitis.
3. nourish the faces and beautify the features.
4. cure the heart palpitates and insomnia.
5. repair the spleen and benefit the kidney.

Cooking the lotus seed can boil several share of day at a time, and todays and in the following days put on refrigerating, the remaining quantity puts on freezing; Although the lotus seed is very nutrient food, but also should not eat every day. Generally to say, eating five days ,then take a rest for two days is the better edible periods. And the cooking pot had better to use a pot of glass-ceramic, then a pot of stainless steel, should not use the aluminum and enamel pot.

In addition, can also choose other food to cook with lotus seed , for example: Lotus seed



此外，也可以選擇其他的食品與蓮子一塊調理，例如：蓮子²百合湯，不但可以活化肝細胞，也可以疏通肺部的經絡，更是健康美味的養聖品喔！

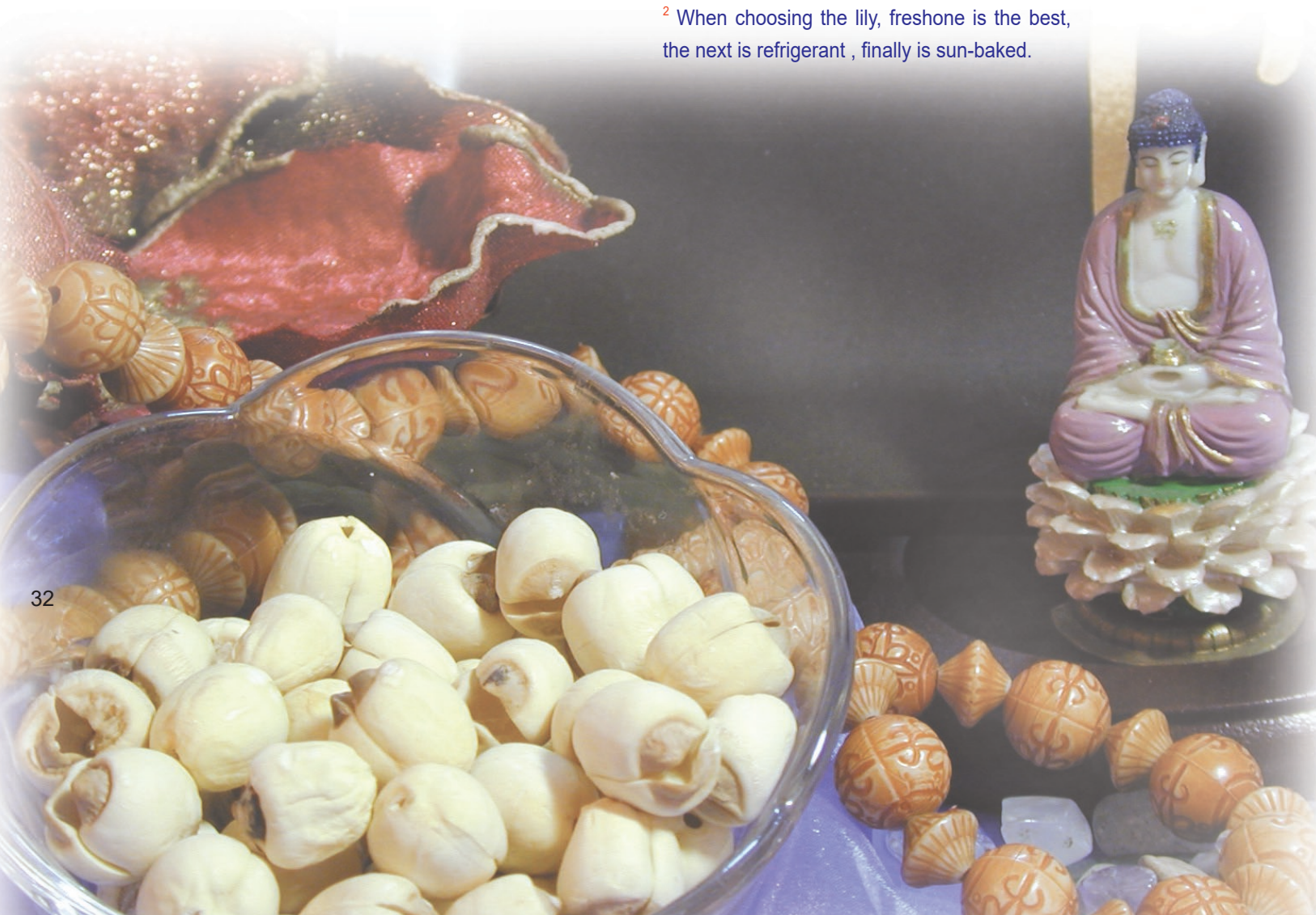
¹ 蓮子含有豐富的澱粉、蛋白質和多種維生素，味甘澀、性平和，有補脾益腎、清心養神和止瀉作用。據本草綱目記載，蓮子有「交心腎、厚腸胃、固精氣、強筋骨、補虛損、利耳目、除寒濕」等功能。又可治療心悸失眠、男子遺精、婦女月經過多、白帶過多，及脾胃虛弱的泄瀉等症。

² 百合要選新鮮的最好，其次是冷藏的，最後才是晒乾的。

² Lily soup, not only can activate the liver cell, but also can dredge the veins of lung, is also the healthy and delicious saint article for keeping the face!

¹ The lotus seed contains abundant starch, protein and various vitamins, flavor is sweet and puckery, nature is mild, having the function that repair the spleen and benefit the kidney, pure the heart and restores the energy, and stop diarrhea. According to the *Chinese Compendium of Materia Medica*, lotus seed contains the functions of "join kidney and heart, benefit intestines and stomach, make the energy firm, make the physique strong, repair the feeble and lose, benefit the eyes and ear, rid of the cold and wet". Also can cure the palpitates and insomnia, man's nocturnal emission, women menstruation is excessive, the white brings excessive, and the filtering symptom of the weak of digestion.

² When choosing the lily, freshone is the best, the next is refrigerant, finally is sun-baked.



素食是最佳美容品

Vegetable food is the best article to beautify the features

文/Jin-yun

譯Translator/Hwa

美編Art Design/Cheese

「精力充沛，腦力敏捷，皮膚潤澤。」是青春少年的現象；反之「身體疲勞、神智不清、皮膚粗糙。」是衰老的象徵。

許多女性為了皮膚方面的疾病，去找美容品或尋求醫生的診斷，卻少有把目標轉向於本身的「體質」。營養學者朱修慧說：「多食肉類〈酸性食物〉，可使血液呈酸性〈血液濁〉；而多食青菜、水果〈鹼性食物〉，可使血液保持鹼性〈血液清〉，使人清爽，精力充沛，富於耐力，腦力敏捷，並可長壽。」如果動物性食物吃太多的話，會使血液酸性過高，而血液中的尿素與乳酸也會跟著大量增加，當它被排出於皮膚表面時，尤其是乳酸〈也是酸的一種〉就會逐漸侵蝕皮膚的表面細胞，使皮膚失去張力、彈力，促使皮膚變得愈來愈粗糙，皮膚表面細胞受到酸類或毒素侵蝕會變化其顏色，而有黑斑、雀斑的產生。由此可知「素食」可保持理想

“Full of vim and vigor, intelligence is nimble, skin is lustrous.” is the phenomenon of youthhood; Whereas “body is tired, unconscious, skin is rough.” is the symbol of decrepit.

For the sake of skin's disease, many female look for the article to beautify feature, or look for the doctor's diagnosis, but less turn the target in own" constitution". Nourishment scholar's Zhu-xiu-hui says:" often eat meat, <the acidity food>, can make blood acidity. <blood is muddy>. And eat green vegetables and fruit more, <the alkaline food>, can make blood keep alkaline <blood is pure>, and make person clear, energetic, enrich in patience, intelligence is nimble, also can longevity. If animality food eats too much, would make the acidity of blood over high, and the urea and lactic acid in blood also will increase on large scale, when it eject in the surface of skin, particularly lactic acid <also a kind of acid>, and then will erode the cell of skin surface gradually, making the skin lose tension and elasticity, urging the skin become more and more rough, the cell of skin surface been eroded by the acids or toxin will change its color, and have the creation of black spot and freckle. Thus it can be known “

的血液狀態，是保養皮膚最有效也最根本的方法。

我們看見多少位素食實行者，年紀均在天命開外，甚至六、七十還有更高齡的老人，看起來如同四十以內之人。舉例而言，前五十二軍軍長「趙公武」為抗日名將，其夫人「趙陸肅蓉」居士，自幼長齋奉佛，雖身在富貴場中，仍堅持素食，因持齋念佛，體態神怡，她五十九歲那年，去美國探望留學的兒子，在他兒子的同學看到她時，還誤以為是他的未婚妻呢！趙夫人信佛虔誠，了知此身，四大假合，終歸幻滅，所以從不做特別保養，她的青春永駐，實由於虔誠信佛，了知因果業報之理，萬事隨緣，精神愉快，故不覺得老，而茹素使血液保持鹼性，身體清爽，精力充沛，亦有極大關係。所以素食是最有效、根本的內服「美容」聖品。

素食不但可養顏美容、常保青春，亦可避免心臟病及各種血管疾病，從佛教的觀點而言，不造殺業且可長養慈悲，所以茹素真好！您心動了嗎？大家一起來素一素水噹噹吧！



vegetable food” can keep the blood have an perfect condition, is the most effective and also basic method to maintain the skin .

We see many executant who is vegetarian , all have the age over sixty, the elders even higher than sixty and seventy, look like the person that within forty. For examples, former fifty-two army’s commander “Chao-gong-wu” , his wife “Chao-lu-su-rong” , from childhood being vegetarian and Buddhism, although lived in wealth and social position, still insisted on vegetable food. Because being a vegetarian and praying to Buddha, her posture was on very pleasant terms. In the years old of fifty-nine, she went to the United States to look her son who studied abroad. When the classmate of his son saw her, still mistook her for his son’s fiancée! Chao madam believed in Buddha pietily, knew this body, falsed match by four elements, melted into nothingness in the end, so never did anything for particular maintenance. Her youthhood for ever, because believing Buddha devoutly, clearly understanding the truth of cause and effect, everything is according to condition, spirit was happy, so did not feel old. And being a vegetarian make the blood keep alkaline, body clearing, energetic, also has great relation. So the vegetable food is the most valid and internal saint article of “beautify the features”.

The vegetable food not only can nourish the face and beautify the features, often protect the youth, also can avoid heart disease and every kind of blood vessel disease. From the viewpoint of Buddhism, do not make the Karma of killing but also can grow and keep the mercy. So vegetarian is really fine! Do you move? Let everybody become vegetarian together and more beautiful.

話說中秋

Talks about the Moon Festival

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1. 月圓人團圓
Full moon and the reunion of family
 2. 為何叫中秋？
Why called Mid-autumn
 3. 月中人 ~ 嫦娥
Fairy on the Moon ~ Chang Er
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Man on the Moon ~ A woodcutter Wu Kang
 5. 月中兔 ~ 玉兔
Rabbit on the Moon ~ a jade rabbit
 6. 中秋 ~ 拜月
Moon Festival ~ Worship the Moon
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Moon Deity ~ Happy birthday
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Earth Fairy ~ Happy birthday
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The Origin of Moon Cakes
 10. 中秋 ~ 愈夜愈美麗
Moon Festival ~ the later, the more beauty
 11. 中秋 ~ 聽香、食俗與禮俗
Moon Festival ~ Listen to a joss stick, Foods and gifts
 12. 中秋 ~ 詩中月
Moon Festival ~ Poetries about the Moon

月圓人團圓

農曆的八月十五日，月正圓，這是中國人的¹中秋（仲秋）節。圓，在中國也象徵著家庭的團聚，所以，這一天是國定假日，人們都會儘可能的趕回家中團圓，賞月並吃月餅。通常在這一天，兒女們還會帶著他（她）們的孩子，一起回家探望父母親。甚至，已經定居在外國的人，也會在中秋節的這一天，返鄉探親。

為何叫中秋？

「中秋」一詞，最早於見《周禮》，中秋係因恰值三秋之半而得名，故又稱作「八月半」。一般家庭都希望在這個節日裡人月同圓，所以又稱為團圓節。中秋賞月興起於唐代，到了宋代始稱為中秋節，以玩月宴飲為盛事。我國古代把農曆每季的三個月，分別稱為孟，仲，季。因為農曆八月十五於秋季的正中，故八月十五被稱為「中秋」，或「仲秋」。

月中人～嫦娥

有關中秋節的神話傳說，以「嫦娥奔月」的故事最為著名，除了嫦娥住在月亮上之外，還有伐木者吳剛、嫦娥的寵物～玉兔。

相傳在西元2170年前，地球被十個太陽所環繞，這十個太陽輪流照耀地球。不過，有一天，這十個太陽同時出現，於是地球幾乎被熱力所烤焦。有一位強健的神射手叫后羿出現

Full moon and the reunion of family

On the 15th day of the 8th month of the lunar calendar, the moon is round and the Chinese people mark their Moon (or Mid-autumn) Festival. The round shape to a Chinese means family reunion. Therefore the Moon Festival is a national holiday for members of a family to get together wherever it is possible, they would enjoy the glorious full moon and eat moon cakes. On that day sons and daughters will bring their family members back to their parents' house for a reunion. Sometimes people who have already settled overseas will come back to visit their parents on that day.

Why called Mid-autumn

The term of Mid-autumn was seen first in the ancient book, *Chow-rites*. Mid-autumn is located in the middle of the three months of autumn. Therefore, it also called *Mid-August*. A common family would like to reunion their family members at this full moon date. Therefore, they named it as Reunion Festival. The activity to enjoy the glorious full moon at the mid-August was begun around Tang Dynasty. However, it was called the Moon Festival about the Sung Dynasty. People at that date would play under the moon and drink wine. In ancient China, every season have three months and named as Meng, Zhong(Mid) and Ji. As the 15th day of the 8th month of the lunar calendar is at the middle of autumn, therefore, it is called Mid-Autumn.

Fairy on the Moon ~ Chang Er

In Chinese fairy tales, *Chang Er* flew to the Moon is the most famous one. There live on the moon the fairy Chang Er, a woodcutter named Wu Kang and a jade rabbit that is Chang Er's

來拯救地球，他成功的射下九個太陽。有一天，后羿從神仙那裡，偷來了長生不老之藥；但是，他美麗的妻子嫦娥為了想要拯救人民免於被后羿專制的統治，於是就偷偷喝掉了長生不老之藥。就在嫦娥喝了神藥之後，她的身體變輕，並飄昇到月亮上。由於后羿還是深愛的嫦娥，所以，他並沒有把月亮射下來。

由於嫦娥奔月的那天，正巧是農曆八月十五。於是每年的這一天，后羿和鄉親們，就會在月下擺水果祭月，表達他們對嫦娥的思念。此後世代相傳，人們就把八月十五定為中秋節。

其實，嫦娥是帝嚳的女兒，也稱姮娥，美貌非凡，也是后羿的妻子，相傳后羿是堯帝手下的神射手。《淮南子·覽冥訓》中說，后羿從西王母處請來不死之藥，嫦娥偷吃了這顆靈藥，成仙了，身不由主飄飄然地飛往月宮之中，在那裡度著無邊的寂寞歲月。

嫦娥飛升月宮後，住在淒清冷漠的廣寒宮內，思念著后羿，她的心境和生活令不少文人騷客感慨遐想。其中唐代詩人李商隱的《嫦娥》詩深刻表

pet.

The date of this story is around 2170 B.C. The earth once had ten suns circling over it, each took its turn to illuminate to the earth. But one day all ten suns appeared together, scorching the earth with their heat. A strong and tyrannical archer Hou Yi saved the earth. He succeeded in shooting down nine of the suns. One day, Hou Yi stole the elixir of life from a goddess. However his beautiful wife Chang Er drank the elixir of life in order to save the people from her husband's tyrannical rule. After drinking it, she found herself floating and flew to the moon. Hou Yi loved his divinely beautiful wife so much; he didn't shoot down the moon.

Chang Er flew to the Moon on the 15th day of the 8th month of the lunar calendar. Thereafter, Hou Yi and the people from all over the country would prepare some fruits to worship under the Moon to express their yearn to Chang Er. To be handed down from generation to generation, people record the 15th day of the 8th month of the lunar calendar as the Moon Festival.

In fact, Chang Er was the daughter of the Emperor Ku. She also named as Hai-Er. She was a very pretty lady and was the wife of Hou Yi who was a great archer under the Emperor Yao. According a ancient Chinese book, *Huainan-zi*, said: Hou Yi got the elixir of life from the West-Queen. However, Chang Er stole the elixir and drank it. Later, she became a fairy and flew to the Moon. She was very lonesome in the Moon Palace.

Chang Er flew to the Moon and lived in the Moon Palace with cold and detached. Hou Yi missed her all the time. Her frame of mind and sadly situation made a lot of scholars signed with emotion. There was a poet in Tang Dynasty named Lee Shang-yin wrote a poem, *Chang Er*,





現了她的寂寞和悔恨：

雲母屏風燭影深，
長河漸落曉星沉。
嫦娥應悔偷靈藥，
碧海青天夜夜心。

大意是說：「雲母製成的屏風染上一層幽深黯淡的燭影，銀河逐漸低斜下落啟明星也已下沉。廣寒宮的嫦娥想必悔恨當初偷吃不死藥，如今落得獨處於碧海青天而夜夜寒心。」

月中人～吳剛

吳剛是個得過且過的人，他總是不停的在改變學徒身分，不過，有一天，他卻決定要成為一個不朽的人物。於是，他跑去住在山裡，並且向一位神人求教。首先，這位神人教導吳剛草藥治病的方法，才不到三天，吳剛那種不安於事的個性又顯現出來了，他要求神人教他一些別的。於是，神人開始教他下棋，不過，才過沒多久，吳剛又不耐煩了。接著，神人給了吳剛不死之書，讓他閱讀，但是，才幾天，他又不耐煩了，而且還要求要去一些新奇而刺激的地方玩。

神人不高興吳剛的缺乏耐心，於

to describe her deep lonely and regret:

A candle shadow showed on the mica shield,

The Milky Way walked away while the stars went down,

Chang Er might regret to steal the elixir,
Her heart felt cold at the night of blue sea and sky.

The poem meant that: there was a mica shield sat at dark night and a candle shadow painted the shield in dark color. The Milky Way and the bright stars were all leaving her and that made her felt a deep regret to steal the elixir of life. Now, she was lonely living in the Moon Palace. She felt sad and lonely at nights just as the blue sea and sky in the darkness.

Man on the Moon ~ A woodcutter Wu Kang

Wu Kang was a shiftless fellow who changed apprenticeships all the time. One day he decided that he wanted to be an immortal. Wu Kang then went to live in the mountains where he importuned an immortal to teach him. First the immortal taught him about the herbs used to cure sickness, but after three days his characteristic restlessness returned and he asked the immortal to teach him something else. Therefore, the immortal teach him chess. But after a short while Wu Kang's enthusiasm came again. Then Wu Kang was given the books of immortality to study. Of course, Wu Kang became bored within a few days, and asked if they could travel to some new and exciting place.

Angered with Wu Kang's impatience, the master banished Wu Kang to the Moon Palace telling him that he must cut down a huge cassia tree before he could return to earth. Though Wu Kang chopped day and night, the magical tree restored itself with each blow, and thus he is up

是，就用法術把吳剛變到月亮上，並且要他不停的砍伐一株巨大的桂樹，沒有砍倒樹就不能重返地球。儘管吳剛日以繼夜的伐木，不過，由於這是一株神樹會不停的生長，所以，吳剛一直到現在還在月亮上砍樹。

月中兔 ~ 玉兔

據傳說，有三位神仙變化作可憐的老人家，到處乞食，他們分別向一隻狐狸、一隻猴子與一隻兔乞食。結果，狐狸與猴子都把自己的食物，分享給老人家。但是，兔子兩手空空，並沒有食物。於是，牠就跳入烈火當中，煮熟自己作為老人的食物。這個神仙被兔子的犧牲精神所深深感動，於是，就把牠變到月宮中，作為一隻玉兔。

中秋 ~ 拜月

祭月的習俗來源年代無法確定，古時，按習慣是春季二月十五早晨祭太陽，秋季八月十五晚上祭月亮，所謂「祭日祭月不宜遲，仲春仲秋剛適時」。

大約到了魏晉，就有秋夜賞月之舉，而直到唐代，才有許多的文人雅士相約於中秋夜賞月。中秋之所以被重視，是因為皇宮裡傳出了一個有關唐明皇八月十五游月宮的傳說。據《唐逸史》記載：

唐玄宗與申天師及道士鴻都中秋望月，突然玄宗興起遊月宮之念，於

there chopping still.

Rabbit on the Moon ~ a jade rabbit

In this legend, three fairy sages transformed themselves into pitiful old men and begged for something to eat from a fox, a monkey and a rabbit. The fox and the monkey both had food to give to the old men, but the rabbit, empty-handed, offered his own flesh instead, jumping into a blazing fire to cook himself. The sages were so touched by the rabbit's sacrifice that they let him live in the Moon Palace where he became the "Jade Rabbit."

Moon Festival ~ Worship the Moon

The origin of the custom about Moon Worship is not decided yet. In ancient, people worship the Sun on the 15th day of the 2nd month of the lunar calendar in spring. Then, worship the Moon on the 15th day of the 8th month of the lunar calendar in autumn. Therefore, there was a saying: *Don't be late in worship the Sun and Moon. The Mid-spring and Mid-autumn are the right times.*

About in Wei and Jin Dynasties, people started to enjoy seeing the Moon in the Mid-autumn night. Until Tang Dynasty, there were many refine scholars began to have funs in Mid-autumn Festival. Why the Mid-autumn Festival became more important? That is because there was a tale about the Emperor of Tang Dynasty, Tang-ming-huang, he once traveled the Moon Palace. According the *Tang Tales History*:

Tang-ming-huang (Tang-xuan-zong) and a couple of Taoist priests enjoyed seeing the Moon on the Mid-autumn Festival. All of a sudden, the Emperor decided to visit the Moon Palace, therefore, the Emperor asked the priest to resort to magic arts. Three of them flew to the

是天師作法，三人一起步上青雲，漫遊月宮，但宮前有守衛森嚴，無法進入，只能在外俯瞰長安皇城，在此之際，忽聞仙聲陣陣，清麗奇絕，宛轉動人！唐玄宗素來熟通音律，於是默記心中。這正是「此曲只應天上有，人間哪得幾回聞！」日後玄宗回憶月宮仙娥的音樂歌聲，自己又譜曲編舞，這便是歷史上有名的「霓裳羽衣曲」。

到了明朝，祭月之風甚行。明世宗還派官員大興土木修建了夕月壇，即現在的北京月壇公園。這是專門宮朝廷祭月的地方。皇帝每三年必親自去祭一次「夜明之神」，餘年遣文武百官主祭。同時，中秋還在大內禁宮中舉行祭月活動。



月神～生日快樂

中秋節是月神的生日，又稱為「明月之神」或「太陰娘娘」。月神是女性神，相傳為日神的配偶神。我國以嫦娥為月神，代表美麗、善良以及一切足以代表女性優美的性格。在臺灣並沒有專祀月神的廟，都配祀在太陽公廟裡。臺北市內湖太陽公廟，農曆八月十五日信徒們前往祭拜月神，而一般民眾會在戶外院內設香案供鮮花、水果、月餅、焚香燒金，放炮祭月，全家人在團圓的氣氛中一邊吃月餅、一邊賞月，就是所謂的「拜月」。

Moon but couldn't enter into the Palace because of the guard forbidding. The Emperor looked down on the earth and saw the Chang-an City where the Emperor lived. At that moment, a wonderful music sounded. The Emperor was an expert in music, therefore, he silently remember the melody. He admired to the music and said: *the music was only belonging to the heaven, and common men can hardly hear on the earth.* After the Emperor came back to his palace, he tried to memorize to melody heard in Moon Palace and composed a song and a dance for it and this is so-called *Rainbow and Feather Clothes with a wonderful Song.*

In Ming Dynasty, people loved to worship the Moon. The Emperor, Ming-shi-zong, ever sent some officers to build the Moon Altar and that was the Moon Altar Park in the Bei-jing City at present. This place was an official location that the government worships the Moon. For every three years,

the Emperor would go to the Altar to worship the *Deity of the Bright Night*. The other two years that the Emperor didn't go, he would send some officers on his behalf to worship the Moon. Meanwhile, there would be many Moon Worship Activities in the Palace where the Emperor lived.

Moon Deity ~ Happy birthday

The date of the Moon Festival is the birthday of the Moon Deity. She also named as the *Deity of the Bright Moon* and the *Deity of Lunar*. Lunar Deity is a Goddess and is the wife of the Solar Deity. In China, people thought Chang Er is the Lunar Deity because she is so beautiful, kind and keeps every good characteristics of the female. In Taiwan, there is no temple especially



土地公 ~ 生日快樂

農曆八月十五日除了月神生日外，也是土地公生日，《台灣府志》上說：「中秋，祀當境土神。蓋古者祭祀之禮，與二月二日同。春祈而秋報也」。土地公廟要演戲酬神，農夫們在田裡插「土地公拐杖」，用竹子一根，上端綁以金紙，這種竹杖是給土地公走路時作拐杖用，並祈求明年會有更好的收成。

中秋月餅怎麼來？

至於中秋吃月餅的習俗唐代就有了。《洛中見聞》中記載，唐僖宗在中秋節吃月餅，味極美。他聽說新科盡是在曲江開宴，便命御膳房用紅綾包裹月餅賞賜給他們，這是有關月餅初見的記載。到了宋代，月餅已有「荷葉」，「金花」，「芙蓉」等花色名目，蘇東坡曾稱讚月餅道：「小餅如嚼月，中有酥與飴。」酥是酥油，飴是飴糖。

到了元代（西元1280-1368），中國被蒙古人所統治，相傳有一次中秋節前，前宋朝（西元960-1280）的人，不願意接受蒙古人的統治，於是密謀反叛。泰州人士張士成知道中秋節將

至，於是暗中串聯，把寫著「八月十五，家家齊動手」滅元朝的紙條，藏在月餅中互相傳送。到了中秋的晚上，家家



built for Lunar Deity but she can show herself in the Solar Temple as his couple. There is a Solar Temple in Taipei City around Nei-hu Area. On the 15th day of the 8th month of the lunar calendar, the believers would come to worship the Lunar Deity. They offer flowers, fruits, Moon cakes, burning joss sticks and golden papers, as well as firing firecrackers to worship the Lunar Deity. The whole family will stay together to enjoy seeing the full moon and eating Moon cakes. This is so-called *Bai-Yue* (Moon worshipping).

Earth Fairy ~ Happy birthday

The 15th day of the 8th month of the lunar calendar is the birthday of the Lunar Deity as well as the birthday of the Earth Fairy. According the *Taiwan Governmental Records: In the Mid-autumn, people were supposed to worship the Earth Fairy of your district. This is an ancient ceremony just as the spring ceremony on the 2nd day of the 2nd month of the lunar calendar. In spring you make a wish and report the result of the wish in autumn.* In a typical Earth Fairy Temple, people would play a drama to respect the fairy. Farmers would place a bamboo stick into the ground as the stick for the Earth Fairy. On the stick, it would tie some golden paper. If the Earth Fairy love it, the farmers might have a golden harvest in the next year.

The Origin of Moon Cakes

The custom of eating Moon cakes began in Tang Dynasty. According the *Sees and Hears of Luo-Zhong*: Tang-xi-zong ate very delicious Moon cakes at Moon Festival. The Emperor heard those new governmental officers were having a banquet in Qu-jiang, then, he asked the imperial kitchen to prepare some Moon cakes wrapped by red silk fabric to sent to the officers.



吃罷月餅，紛紛奪取菜刀，造反起義，並推翻了元朝的統治，不久之後，明朝（西元 1368-1644）建立。從此以後，吃月餅之風大盛，以紀念這一節日。

還有一則關於月餅的傳說是這樣的，元末，中原漢民不甘受蒙古人統治，愛國之士紛紛抗元，朱洪武的軍師劉伯溫要屬下扮道士到各縣賣符，並稱：今年天將降災，要避災者可於農曆八月十五日懸掛日月旗，旗將藏於大月餅中。到了這天，各地民眾都切大月餅，將其中所藏的旗都掛起來，元人看了大吃一驚，朱洪武就一擊成功，結束了元朝的統治。後來，這種日月旗就是「明」旗。

一般來說，中國人的節氣通常會準備一些特別的食物，而在中秋節，人們會吃月餅，餅裡填充著糖、脂肪、芝麻、胡桃、鹹蛋黃、或是其他東西。月餅的口味每年更新，可能有超過一百種以上的選擇，大約是在中秋節的一個月前開始販售。

中秋～愈夜愈美麗

台灣民間相傳，中秋夜愈晚睡愈長壽。少女在這天夜裡晚睡，則可使她的母親長壽。未婚的少女還有在中秋夜偷菜的習俗。只要偷得別人的菜圃中的蔬菜，就表示她將會遇到一個如意郎君。有句俗語「偷著蔥，嫁好尪；偷著菜，嫁好婿」指的就是這項習俗。

This was the first record about the Moon cake. In Sung Dynasty, there were a couple of items of Moon cakes such as Lotus leaves, Golden Flowers and Hibiscus. The poet Su Dong-po praised the Moon cake as: *Bite the cake just as bite the Moon; within the Moon it was crisp and maltose*. The crisp actually is butter and the maltose is sugar.

During the Yuan Dynasty (A.D.1280-1368) China was ruled by the Mongolian people. Leaders from the preceding Sung Dynasty (A.D.960-1280) were unhappy at submitting to foreign rule, and set how to coordinate the rebellion. One of the rebels, Chang Shi-cheng, knowing that the Moon Festival was drawing near, ordered the making of special cakes. Backed into each moon cake was a message with the outline of the attack. On the night of the Moon Festival, the rebels successfully attacked and overthrew the government. What followed was the establishment of the Ming Dynasty (A.D. 1368-1644). Today, moon cakes are eaten to commemorate this legend.

There was another story about the Moon cake. At the end of Yuan Dynasty, the people lived in the Central Plains were unhappy at submitting to Mongolian rule; the patriotic began to fight against Yuan. The military counselor, Liu Bo-wen who worked under Zhu Hong-wu, he play as a Taoist priest and traveled around everywhere. He sold some Taoist magic figures and said to the people: there would be a great natural disaster. If people wanted to escape from the disaster, they must hang a flag of the Sun and Moon. Before the Mid-autumn date, the flag should hide in the Moon cakes. When the Mid-autumn came, people cut the cakes and brought out the flag and hang it outside. People of Mongolian saw the flags and were surprised by it. Zhu Hong-wu leaded a troop and beat the



中秋～聽香、食俗與禮俗

連橫的《台灣通史》〈卷二三〉記載：「八月十五日，謂之中秋。夜深時，婦女聽香，以卜休咎」。聽香的方法是先在家中的神像前燒香，表達所欲問卜的事項，請示過出門的方向後，便持香出門，以路上所聽到神明認可的答案為止。

漢朝時台灣的中秋節，據高拱的《台灣府志》〈卷七〉記載，八月十五夜「士子遞為燕飲賞月，製大麵餅，名為中秋餅，以硃書一元字，用骰子擲四次奪之，取秋闈奪元之義」。古代以八月十五為「秋闈」，即鄉試第三場考試的日子。博月餅既是為了取「狀元奪魁」的好彩頭，所以月餅也取了一些和科舉功名相對應的名字。含狀元、榜眼、探花餅各一，會元餅四、進士餅八、舉人餅十六、秀才餅三十二。參加的人輪流以六個骰子擲入碗，格視其點數之多少，來定其科名的高低。

由於台灣承襲大陸的文化，因此月餅及當季的瓜果仍為中秋的最主要食品。賞月時所吃的柚子又以麻豆的文旦為最著名。拜月時也供拜「米粉芋」，有俗語說：「吃米粉芋，有好頭路」。取芋、路的諧音來祈求祖先保佑自己找到好的工作。

秋節送禮，也是在台灣大行其道的習俗。每年到了農曆八月初，各商店紛紛推出各式禮盒、禮券，以中秋

Mongolian and put the Yuan Dynasty in the end. Afterward, the flag of the Sun and Moon was called *Ming* flag.

In general, some sort of special food accompanies every Chinese holiday. On the Moon Festival, people eat moon cakes, a kind of cookie with fillings of sugar, fat, sesame, walnut, the yoke of preserved eggs, or other material. The moon cakes are showing improvement every year. There are hundreds of varieties of moon cakes on sale a month before the arrival of the Moon Festival this year.

Moon Festival ~ the later, the more beauty

According Taiwan's folk tales, the later you sleep at the Mid-autumn date, the longer your life would be. If a young girl sleeps late on the Mid-autumn date, her mother would become longevity. The unmarried girl used to steal some vegetables from the farmland at the Mid-autumn night. If she makes it, she would be able to marry a good husband in the future. There is a saying: *Steal a green onion would marry a good man; steal a vegetable would marry a good husband*. This is an interest custom.

Moon Festival ~ Listen to a joss stick, Foods and gifts

According the *Taiwan General History* written by Lian Heng, rolls No.23: *August the 15th, it is Mid-autumn. At late night of the date, female should listen to a joss stick to practice divination for the future*. The way to listen to the joss stick is that before a deity, burn a joss stick. Ask what you want to ask. Then, go out of the door and walk to the street with the joss stick in your hand. One way or the other, you will hear the instruction from the deity. After that, you may go home.

Taiwan's Mid-autumn Festival around the

送禮的名義招徠顧客。不僅如此，各公私機關的首長，也都在中秋節犒賞員工，或是致贈禮品，或是加發獎金。由此可以看出中國人對中秋節重視的程度。

中秋～詩中月

首先，要欣賞的是蘇東坡在中秋大醉之後所作的《水調歌頭》：

明月幾時有？
把酒問青天，
不知天上宮闕，
今夕是何年？
我欲乘風歸去，
又恐瓊樓玉宇，
高處不勝寒，
起舞弄清影，
何似在人間。
轉朱閣，
低綺戶，
照無眠，
不應有恨，
何似長像別時圓，
人有悲歡離合，
月有陰晴圓缺，
自古兩難全，
但願人長久，
千里共嬋娟！

這首詩，蘇東坡（軾）作於宋神宗熙寧九年（西元1076年）的中秋節，當時他是密州（山東諸城）太守，與他的弟弟蘇轍（子由）已經有六、七年沒有見面了。

era of Han Dynasty, the *Taiwan Government Records*, rolls No. 7 written by Gao Gong said that: at August the 15th, the scholars drank and watched the Moon. They made big wheat flour cakes and named them as Moon cakes. Then, wrote a red colored word, Yuan, to imply would win the very best position in the national examination. They plat the dice four times to decide the winner. In ancient, August the 15th is the *Autumn-test*. It is also the third examination of the county level. To win the Moon cakes imply to win the best title of Zhuang-yuan in the national test. Therefore, the Moon cakes had a series of names corresponding with the test such as Zhuang-yuan, Bang-yan and Tan-Hua, each of them has one cake. Meanwhile, Hui-yuan has 4 cakes; Jin-shi has 8 cakes; Ju-ren has 16 cakes, Xiu-cai has 32 cakes. Those who play the game need to take turns and put 6 dices into a bowl. The points of the dices would be used as the criteria of winning.

Taiwan's culture was adopted from the Mainland China. Therefore, the major foods in the Mid-autumn Festival are moon cakes and seasonal fruits such as pomelo from Ma-dou County. When worshipping the Moon, the tuber-crops with rice-flour is also a good thing. There is a saying: Eat tuber-crops with rice-flour would make you find a good job. That is because tuber-crops and Job in Chinese have similar pronunciation, then, the ancestors would bless and protect them to find a good job.

To give a gift to others is a popular custom in Taiwan too. On August the 15th, many commercial firms will

push forward all sorts of gift boxes and gift



寫這首詞時，正是蘇東坡政治失意、仕途挫折之時，但是他沒有陷在消極悲觀的情緒之中，反而以達觀的思想排除憂患，表現了對人間生活的熱愛。這是寫中秋的詩詞裡非常好的一首，除了每逢佳節倍思親外，也對天下一切人表示了美好的祝願。

接著，再一起欣賞一首李白的詩：

床前明月光，
疑是地上霜，
舉頭望明月，
低頭思故鄉。

這是漢語詩歌史上最簡短，最易懂，同時又是最膾炙人口的詩篇之一。這首詩是李白漂泊異地的思鄉之作。寥寥二十個字。看似明白，樸實無華，但卻表達了感情婉轉，意味深長，頗具藝術魅力，所以，千百年來被廣為流傳，膾炙人口，童叟皆喜。李白把月亮作為伴侶，寄情於月，在感情的波濤翻滾中，寫下了這首傳世之作。

李白還有一首《月下獨酌》，也是膾炙人口：

花間一壺酒，獨酌無相親；
舉杯邀明月，對影成三人。
月既不解飲，影徒隨我身，
暫伴月將影，行樂須即春。
我歌月徘徊，我舞影零亂；



coupons. People will buy these things to give their friends. Meanwhile, public and private originations will want to reward their staffs and workers with gifts or bonus. You may realize the importance of the Moon Festival according the above action.

Moon Festival ~ Poetries about the Moon

First, let's appreciate the poem of Su Dong-po that wrote after a deep drank while on the Mid-autumn date. Water tone of a song head:

Will full moon come again?
Drink wine and ask the sky.
I don't know in the heavenly palace
What date is today?
I want to ride the wind home.
But fear that the jade palace
Is located too high and too cold
I get up and dance with my shadow.
It seems that I'm not living worldly.
Turn around the red pavilion
Go through the lattices
I'm awake
I have no hatred
Why should the Moon bear a grudge?

醒時同交歡，醉時各分散；
永結無情遊，相期邈雲漢。
接著，再欣賞一首李煜的《虞美人》：

春花秋月何時了？
往事知多少？
小樓昨夜又東風，
故國不堪回首月明中，
雕欄玉砌應猶在？
只是朱顏改，
問君能有幾多愁？
恰似一江春水向東流。

李煜並不幸運，他把國家投降給了宋朝，並且被拘禁在首都的一座房舍中。美麗的中秋月，僅僅只是帶給他極大的哀愁。

最後，我們來欣賞一首張繼的《寒山寺》

月落鳴啼霜滿天，
江楓漁火對愁眠，
姑蘇城外寒山寺，
夜半鐘聲到客船。

古詩中提到月亮了不勝枚舉，您可以進一步參閱「錦繡中華」的網頁，其網址是 <http://www.chinapage.com/Moon/moon-poetry.html>，在這裡蒐集了將近一百首「詩中有月」的好詩。

¹ 又稱仲秋節，是農曆的八月十五日（國曆九月十一日），Also named the Mid-Autumn Festival that is on the 15th day of the 8th lunar month (2003/9/11)

Men may joy and sorrow; parting and reunion

Moon may hide and bright; full and deficient

We always face a difficult choice.

Wish we forever alive

Thousand miles apart but share the same moonlight!

This poem wrote in the 9th years of Ximing of the Emperor Sung Shen-zong (A.C. 1076) and on the Mid-autumn date. At that time, Su Dong-po (shi) was the governor of Mi State (Shan-dong Province). His younger brother Su Zhe (Zi-you) was departed with for about 6 ~ 7 years.

When he wrote the poem, actually, he was quite frustrated in political affairs. His official career was in a setback. But he didn't feel dispirited or pessimistic. On the contrary, he took things philosophically and eliminated the sad and hardship. He still loved his daily life with earnest. This is a wonderful poem for the Moon Festival. Besides he thought about his family, he expressed a great wish to all living beings as well.

Next, let's appreciate a poem of Lee Bai:

The bright moon light in front of my bed.

I doubt it was forest on the ground.

I raise head and watch the full Moon.

I lower head and miss my hometown.

This is the shortest, the easiest, and the most famous poem in the history in Chinese poetry. However, Lee Bai wrote it when he was leading a wandering life. Only over 20 Chinese words, it is easy to be understood, simple and plain but expressed his tactful feelings. It means a lot and is charming with art. Therefore, it was wide spread by people from ancient to the present. People in all ages will love it. Lee Bai thought the Moon was his partner. He mailed

his feeling to the Moon. Under the rolling waves of emotions, he wrote this poem and made it be handed down for generations.

There is another winning universal praise poem, *Drink alone under Moon light*:

A pot of wine in flowers, I drink alone,
I cheer to the Moon; it made three shadows,

The Moon can't drink; the shadow still follows me,

I walk with Moon and shadow; enjoy should be in spring,

I sing and Moon pace up and down; I dance but random,

I woke up and laughed; I slept then departed,

I accompanied Moon ever; met the friend within clouds.

Then, let's see a poem from Lee Yu, the Beautiful woman, Yu:

Spring flowers and autumn Moon when to go?

Do you know the past?

The East wind blow the little building

I can't bear to see the country I surrendered in Moonlight

The jade palace should still over

there?

But the good looking fade away

How can you so sorry?

Just like the spring water flew to the east and never back.

Lee Yu was not as fortunate. After surrendering his kingdom to the Emperor of Sung, Li was under house arrest in the capital. The beautiful autumn moon can only bring him great grief.

Last, let's see a poem from Chang Ji, *the Temple in Cold-mountain*:

Moon was down; a crow cried; the forest cover the sky,

Maple by the river, the fish man's fire, they slept in sad,

The Temple of Cold-mountain in the Gu-su City,

The sound of a bell at midnight came to the boat of gists.

There are plenty of poems that mention about the Moon in Chinese ancient poetries. You may want to visit the web site *China the Beautiful* at <http://www.chinapage.com/Moon/moon-poetry.html>. They collect about 100 poems that are *Moon in the poems*.



佛典中的月

The Moon in Buddhist

1. 月曜
Moon Star
2. 月輪
Moon Wheel
3. 日月輪
Observe the Moon
4. 月輪觀
Wheels of Sun and Moon
5. 月天子
Moon Prince
6. 月光菩薩
Bodhisattva of Moonlight
7. 月喻菩薩十種善法
Ten Goods of Bodhisattva via Moon
8. 月愛三昧
Meditation of Moon Love
9. 月燈三昧
Meditation of Moon Lamp
10. 月精摩尼
Moonstone
11. 月喻經
Moon Sutra
12. 水月
Water Moon



月曜

梵名 Somah。七曜之一，九曜之一。又作太陰、月星、月精、月天曜。為密教胎藏界曼荼羅外金剛部之一眾，身呈肉色，右手持一半月形之物，其上有一兔，左手當胸，交腳而坐。據《宿曜經》所載，生於月曜之日者，多智美貌，樂福田，好布施，能孝順。《大日經疏》〈卷4〉謂月乃譬喻菩提行。

月輪

月之別名。以月圓如輪，故稱月輪。又謂月輪中有月宮殿，由天銀與天青色琉璃所成，月天子及妃、天眾等住之。密教稱之為月天，屬護世十二天之一。又以月輪即指滿月，表示智德圓滿。亦表佛心、菩提心等。

月輪觀

觀自心如月輪之觀法。又作淨菩提心觀。即阿字觀。據《菩提心論》載，滿月為圓明之體，與菩提心相類似，故喻自心形如月輪。修行者於內心中觀白月輪，作此觀能照見本心湛然清淨，猶如滿月之光於虛空，而無所分別。

初心行者若無法於心中作觀，可繪直徑一肘之月輪，中有八葉白蓮華（或於蓮華上繪

Moon Star

The Sanskrit named Somah, one of the seven stars or one of the nine stars. Also named Tai-yin (lunar), moon star, moon fairy and moon-heaven star. In Esoteric Buddhism, she belongs to Vajra section that located outside of the Fetus-concealed-realm mandala. Her physical body has orange in color. Her left hand holds a thing that has the shape of a half-moon and a rabbit on the moon. Her right hand is in front of the chest. Two feet are sitting with crossed gesture. According *Staying-stars sutra*, those who were born on the full moon date, he (she) would be wise and beautiful; love to cultivate the field of good fortune; like to give alms; show filial obedience for the parents. The *Notes of the Great Sun*, rolls No. 4 said: Moon is the metaphor of Bodhi-path.

Moon Wheel

It is an alias of the Moon because a full moon has a shape of a wheel. It is said that above the Moon there is a palace built by silver and blue colored glaze. Moon prince and his wife and many heavenly beings live in the palace. In Esoteric Buddhism it also called Moon-heaven that is one of the twelve heavens of guardians. Meanwhile, a Moon-wheel means a full moon. It also means the perfect of wisdom and virtue. Therefore, it is the Buddha-heart or the Bodhi-heart.

Observe the Moon

Observe and think your heart is the Moon wheel and it also named Bodhi-heart observing, or the observing of "A". According the *Sastra of Bodhi-heart*, a full moon is a perfect moon and that is similar to the Bodhi-heart. Therefore, think your own heart as the moon wheel and observe the white colored moon. You may real-



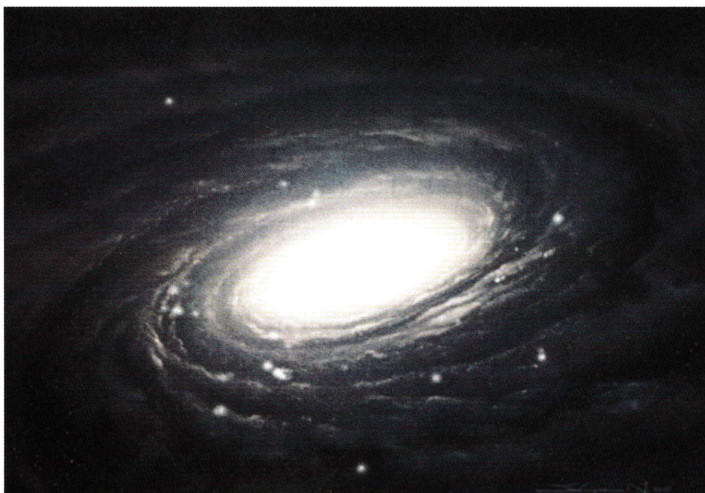
月)，其上書一金色之（阿）字，行者面對圖軸，結跏趺坐，雙手結印，觀想自心亦如月輪。此觀法乃密教各種觀法中之基礎觀法，觀諸佛、觀字輪等，皆須先觀想月輪。

日月輪

於密教，日輪表胎藏界之理，月輪表金剛界之智，故諸佛以善巧智令行者於內心觀想日月輪。

月天子

梵名 Candra。又作月天、寶吉祥天子。音譯作旃陀羅、戰達羅、戰捺羅。印度婆羅門教將月神格化，稱為月天，為十二天之一。《長阿含經》<卷 22>記載：月天子住於月宮殿，宮中有一大輦，輦為青琉璃所成，月天子即於此輦中與諸天女和合受樂種種五欲功德。其壽五百歲，子孫相承以持彼月宮。月天身有千光，五百光下照，五百光傍照，故又有千光明、涼冷光明等異名。在密教，以月天為擁護佛法之天部之一。



ize that the essence of your heart and mind are peace and quiet just as the light of a full moon in the empty sky and it shine all without any difference.

If you are a beginner and don't familiar to this observing, you may draw a moon wheel just as a white lotus with eight leaves (otherwise, draw a moon on a lotus). Meanwhile, wrote a golden "A" on the lotus. Then, you face the picture and sit yourself on the floor with crossed legs. Your hands are with a meditation seal. You think your heart as a moon wheel. This observing is a fundamental observing in the Esoteric Buddhism. Before you can observe a Buddha or a written Sanskrit character, you need to practice the moon wheel observing in the first place.

Wheels of Sun and Moon

In Esoteric Buddhism, the Sun-wheel represents the principle of the Fetus-concealed-realm while the moon-wheel is the wisdom of this realm. Therefore, the Buddha wisely teaches the Buddhist to practice the observing of Sun-wheel or Moon-wheel in mind.

Moon Prince

The Sanskrit name of it is Candra. It also named Moon-heaven, treasured-auspicious prince. The Brahmanism made the moon as a deity and called it Moon-heaven that is one of the 12 heavens. *Dirghagama* rolls 22 recoded: the Moon prince lived in the Moon palace. There is a great vehicle made by blue colored glaze. The prince and many heavenly beings would stay on the vehicle and have funs and merits. The prince can live as long as 500 years and then success



月光菩薩

月光，梵名 Candra-prabha。又稱月淨菩薩、月光遍照菩薩。與日光菩薩（梵 Suryaprabha）同為藥師如來之脅侍。據《藥師如來本願經》記載，此菩薩與日光菩薩共為無量無數菩薩眾之上首，次第補佛處。

月喻菩薩十種善法

據《除蓋障菩薩所問經》〈卷7〉記載，菩薩塵緣淨盡，體性圓明，慧光普照，若有情歸仰，咸令其發菩提心，成就種智；猶如月天子，離諸翳染，圓明朗徹，光照一切，功德無邊，故取之為譬喻。即：

（一）皆生歡喜，謂菩薩初出世時，令諸有情悉得遠離煩惱而生喜樂；猶如月初出時，見者皆得清涼，心生悅樂。

（二）眾所樂見，謂菩薩初出世時，諸根清淨，種子潔白，於諸威儀無不具足，令諸有情目睹心樂；猶如月初出時，皎潔圓明，見者無不愛樂。

the vehicle to his off springs. The prince's body can emit one thousand lights. 500 lights would be downward and another 500 lights would be lighted around as a circle. Therefore, he has alias as Thousand-lights and Cool-luminescence. In Esoteric Buddhism, the Moon-heaven belongs to the Heaven section that protects and guard Buddha-dharma.

Bodhisattva of Moonlight

Moonlight also called Candra-prabha in Sanskrit. She also called as Moon-clean Bodhisattva, Universal-Moonlight Bodhisattva. She and the Sunlight Bodhisattva (Suryaprabha in Sanskrit) are two assistances of the Medicine Buddha. According the *Sutra of the Medicine Buddha's willings*, the Moonlight and Sunlight Bodhisattvas are the chairs of numerous Bodhisattvas and they would become Buddha right after the Medicine Buddha in the pure land.

Ten Goods of Bodhisattva via Moon

According the *Sutra of Sarvanivaranaviskambhin Bodhisattva Asking*, roll No.7, a Bodhisattva has no worldly relations. The nature of him is perfect and bright. His wisdom would light up the universe. If any living being devoted himself to the Bodhisattva, he would be able to develop his Bodhi-heart and accomplish the success of wisdom. Just as the

(三) 善法增長，謂菩薩從初發心，於一切善法精進勤修，漸漸增長，乃至坐於道場時，一切勝相皆悉圓滿，此即智德成就；猶如白分月（從初一至十五日），其光明增至十五日時，則盛滿圓具。

(四) 惡法損減，謂菩薩具出世智時，一切惡法日減日損，乃至坐於道場時，淨盡一切，無復遺餘，此即斷德成就；猶如黑分月（從十六日至三十日），其光明日減日損，至晦日時一切不現。

(五) 咸皆稱讚，謂菩薩初出世時，一切天、人、阿修羅等，咸悉稱讚；猶如月初出時，世間一切大、小人民咸悉瞻仰，無不讚美。

(六) 體相清淨，謂菩薩修遠離行，體相無染，清淨化生，非假父母遺體不淨所生；猶如月天子，勝業感果，體相清淨，潔白無染。

(七) 乘最上乘，謂菩薩得最上乘，廣為一切有情轉大法輪，使其開悟，超出三界；猶如月天子，乘清淨輪，照四天下，令諸見者離暗得明。

(八) 常自莊嚴，謂菩薩所修勝妙功德常自莊嚴，不假外飾；猶如月天子，本相清淨，常自莊嚴，不待澡沐而自光潔。

(九) 遊戲法樂，謂菩薩常時遊戲於勝妙法樂，不染世間諸欲境界；猶如月天子，常受天樂，而離翳染。

(十) 具大神通，謂菩薩神通自在，威德無量，普令有情離諸垢暗；

Moon prince who has characteristics of no-pollutant, round, bright, through, lighted all, limitless merits. Therefore, there are 10 metaphors about it:

I. When the Bodhisattva was born, all love him. All living creatures would get rid of worries and has happiness. It is just as the early moon that makes people cool and happy.

II. When the Bodhisattva was born, all love him. The Bodhisattva has clean and pure physical body. The out looking of him is wonderful, therefore, people love to see him with joyous. It is just as the early moon that is bright and round. All love to see it.

III. Good dharma would be increasing. In the beginning, the Bodhisattva will practice all good dharma with efforts. Day after day, the good are increasing. Finally, it would become perfect and the Bodhisattva would attain great success. It is just as the brightness of the moon would increase from the 1st to the 15th day in lunar calendar (white-part of moon). When the 15th comes, it is perfect.

IV. Evil dharma would be decreasing. When the Bodhisattva has wisdom beyond the world, all evil dharma would be decreased day by day. Until all evil were eliminated completely, the merits of Cut-virtue would be



猶如月天子，清淨圓明，具大神通，有大威德，四天下，物無不照。

月愛三昧

即如來於涅槃會上，為癒除阿闍世王之身瘡所住之三昧。猶如月光能除鬱熱，此三昧能除眾生之貪惱熱；又如月光由初一至十五，形色光明漸漸增長，此三昧能令初發心者諸善根漸漸增長，乃至具足大般涅槃；又如滿月為眾星之王，為一切眾生所愛樂，此三昧亦為諸善之王，為甘露味，為一切眾生所愛樂，故稱之為月愛三昧。

月燈三昧

佛嘗在王舍城耆闍崛山，對月光童子宣說一切諸法體性平等無戲論三昧之法門，以月光童子之名，故稱此三昧為月燈三昧。

月精摩尼

寶珠之名。月精，梵語 *candra-bhasa*；摩尼，梵語 *mani*，寶石之意。又作月光摩尼、月愛珠、月精。為千手觀音四十手中，左之一手所持之

success. It is just as the black-part of moon (the 16th to 30th in the lunar calendar). The brightness would be decrease day by day. Until the 30th, all turn into dark and disappear.

V. All would praise. When the Bodhisattva was born, all heavenly beings, human and Asura would praise him. It is just as when the moon is rising up, all in the world would look at it with reverence, praise and admire.

VI. The essence and appearance are both clean and pure. The Bodhisattva will practice removed-dharma that is a no-pollutant, clean and pure birth. A man and woman don't give that kind of birth. It is just as the Moon prince who has wonderful results from the previous existence.

VII. Take the best vehicle. The Bodhisattva would have the best vehicle. He will preach the great dharma for all beings and make them become enlightened and liberated from the three realms of samsara. It is just as the Moon prince take a clean and pure wheel who will bright the whole world and make all leave the darkness and see the brightness.

VIII. Be solemn always. The Bodhisattva would practice many wonderful merits to become self-solemn without any external decorations. It is just as the Moon prince who is using clean and clear to do the self-solemn. Without take a bath but keep clean and bright.

IX. Having funs in dharma. The Bodhisattva plays in the dharma and has great funs. He would not be polluted by worldly desires. It is just as the Moon prince who always has heavenly funs but without attached to them.

X. The great magic power. The Bodhisattva is completely free and would have great power. He would help all beings to get rid of pollutants and darkness. It is just as the Moon prince who is clean and perfect. He has great





物，能令患熱毒病者得清涼。其手稱月精手，或月摩尼手。

¹ 月喻經

西天譯經三藏傳法
大師賜紫臣施護 奉詔譯

《月喻經》

(Candropama-sutra) 之主旨：

世尊以「月」、「新學比丘」、「明眼人臨深淵」等譬喻，

教導比丘們應該以何心態入施主家應供、說法。

如是我聞，一時世尊，在王舍城，迦蘭陀竹林精舍，與苾芻眾俱。是時世尊，告諸苾芻言：如世所見，皎月圓滿²，行於虛空，清淨無礙。而諸苾芻，不破威儀，常如初臘者，具足慚愧若身若心，曾無散亂，如其法儀，入白衣舍，清淨無染，亦復如是。

諸苾芻，又如明眼人，或入大水深廣之中，或涉江河險惡之處，或履山巖高下之所，以明眼故，而悉能見，離諸疑懼，如前所說，苾芻亦然。諸苾芻，今我所說，猶月行空³，清淨無礙，譬明眼人，涉履諸險，離諸疑懼。而迦葉苾芻，不破威儀，常如初臘者，具足慚愧，若身若心，曾無散亂，如其法儀，入白衣舍，清淨無染，離諸怯懼，亦復如是。

爾時世尊，復告諸苾芻言：汝等

magic power, wonderful merit and virtues, and he will light up the world with his lights.

Meditation of Moon Love

When Buddha is going to Nirvana, he cured the King Ajatasatru by the samadhi (meditation) power of moon-love just as the moonlight can get rid of heat, greediness and worry for living beings. When the moonlight goes from 1st to 15th day in lunar calendar, the shape and lights of the moon are increasing to the full and that just as the good roots of a beginner started to grow by the samadhi power. Finally, the Maha-nirvana would be reached. The full moon is the king of all stars and it would be loved by all beings and that just as the samadhi play as the king of all goodness. All love the taste of the samadhi and therefore, it called the samadhi (meditation) of moon love.

Meditation of Moon Lamp

Buddha had been lived in the Mountain of Grdhrakuta in the City of Rajagrhā. Buddha ever explained the samadhi of all-dharma-essence-equality to the boy named Moonlight. Therefore, this samadhi is named after the boy and called Moon lamp samadhi.

Moonstone

It is the name of a treasure. Moonstone also called candra-bhasa mani (a precious stone) in Sanskrit. It also name as Moonlight mani, Moon love mani and Moon genie. In one of the forty hands of the Avalokitesvara Bodhisattva, it holds a moonstone in the left side. The moonstone can cure the heat and poison for the patients. Therefore, the hand is called a Moon-genie hand or a Moon-mani hand.

¹ Moon Sutra

Translated from Sanskrit by the great Tripitakacarya, Shi-hu



苾芻，若入白衣舍時，當起何心？當以何相而入其舍？諸苾芻白佛言：世尊！佛是所歸向，佛為諸法本，佛為清淨眼。我等不知是義云何？願佛世尊，善為宣說，令諸苾芻，聞已了知。

佛言：諸苾芻，汝等諦聽，當善作意，今為汝說。若諸苾芻，欲入白衣舍時，應起無著、無縛、無執取心，依律儀相而入其舍，雖受利養，但欲為彼作諸福事，隨自所得分量而受。復善作意，於自不高，於他不下，起如是心，以如是相，應入白衣舍。

爾時世尊，舉手捫空，告苾芻眾言：於汝意云何，虛空有著不？有縛不？有執取不？諸苾芻言：不也世尊。佛言：若苾芻，以無著、無縛、無執取心，入白衣舍，亦復如是。

爾時世尊，又復舉手捫空，告苾芻眾言：諸苾芻，於汝意云何，虛空有著不？有縛不？有執取不？諸苾芻言：不也世尊。佛言迦葉：苾芻亦復如是，以無著、無縛、無執取心，入白衣舍，雖受利養，但欲為彼作諸福

The gist of the Moon (Candropama) sutra are:

Buddha use metaphors such as Moon, a new monk and a person with a discerning eye stand aside abyss

to instruct the pupils how to visit an alms giver's house.

Thus I heard, at that time, the most respected one (Buddha) that lived in a bamboo hut named Jia-lan-tuo in the City of Rajagrha with many monks. Buddha told the monks that: Just as what you have seen, the clear and bright² moon is perfect. It travels on the sky without any obstruct. Thus, the monks are supposed to keep an awe-inspiring bearing, clean and pure as an early moon. You need to be humble and shame in physic and mind. Never confused. Under such a manner, you can visit the house of an alms giver. It is a pure act just as so.

Monks! Just as a person with a discerning eye, he knows everything about deep waters, all dangerous places and high mountains. He has no doubts and fears. Monks! You are supposed to do the same just as what I said today. When the³ moon travel the sky, it keeps peace, quiet and without obstruct as a man who has a discerning eye. Therefore, the man has no doubts and fears in all conditions. There is a monk named Kasyapa who keep an awe-inspiring bearing, clean and pure as an early moon. He is humble and shame in physic and mind. He is never confused. Under such a manner, he can visit the house of an alms giver. It is a pure act just as so.

Then, Buddha said: Monks! When you visit an alms giver, what mood should you have? What out looking should you have? Monks replied: Buddha! We all devoted to

事，隨自所得分量而受。復善作意，於自不高，於他不下。諸苾芻，以是義故，如迦葉苾芻者，應入白衣舍，堪受利養。

爾時諸苾芻重白佛言：世尊！若諸苾芻為白衣說法時，或有清淨，或不清淨，其事云何？願佛世尊，善為宣說。

佛言：諸苾芻！汝等諦聽，當善作意，今為汝說。若苾芻，為欲令他發起信心，及作信心事，給施衣服、飲食、坐臥之具、病緣醫藥，以是利故，為他說法者，此不清淨。

若苾芻，於佛所說法，安住正見，離諸染污，如鍊真金，去除礦穢，見如是法，證如是法，如佛所發起，是法能離生老病死憂悲苦惱，以如是法，為他演說，令他得聞如是法已，隨順修行，於長夜中，得大利樂，以此緣故，發生慈心悲愍等心，由是因故，令佛正法得久住世。諸苾芻，若起如是心，為他說法者，斯則清淨。

復次諸苾芻，汝等當知，迦葉苾芻，能起清淨心，為他說法，以清淨故，令佛正法得久住世，是故汝等，諸苾芻眾，亦應如是，如理修學。又諸苾芻，若有能起如是心，為他說法者，我說名為最上清淨真實，能令如來正法得久住世。佛說此經已，諸苾芻眾，歡喜信受。

《阿含部》〈大正新脩大藏經第二冊 No.121〉

you. Buddha has all dharma. Buddha has clean and pure eye. We don't know the answer. Please explain to us and let we understand.

Buddha said: Monks! Listen carefully. Be good in mind. I'll explain for you now. If a monk wants to visit an alms giver, he is supposed to have a mind of no-attachment, no-tied-up and no-cling-to. Then he keeps all good rules and then enters into the house of the alms giver. Although he may be offered by all kinds of benefits, he would take a suitable part according what he has done in the business of merit and virtues. He also keeps one thing in mind: he isn't superior and other man isn't inferior; therefore, in this mind and out looking, he stays in the alms giver's house.

Then, Buddha raised his hand and touched the sky. He said to the monks: what do you think, if the empty sky would attach to anything? Tied up by anything? Clinged to anything? The monks replied: No way. Buddha said: you should have a mind of no-attachment, no-tied-up and no-cling-to too. Then, you can visit an alms giver's house.

Then, Buddha raised his hand and touched the sky again. He said to the monks: Monks! what do you think, if the empty sky would attach to anything? Tied



水月

梵語 udaka-candra，又作水中月。大乘十喻之一。水中之月乃月之影現，並無月之實體，以此比喻諸法無自性，凡夫妄執心水中所現我我所之相，而著於諸法，實則諸法了無實體。《大智度論》〈卷6〉：「解了諸法，如幻，如焰，如水中月。．．．．．如鏡中像，如化。」

¹ 《月喻經》可說是「阿含部」中少數梵巴漢同時現存的經典之一。釋惠敏在《月喻經》的研究中，指出「月喻」之本意應該是「小心謹慎」、「捨離貪欲」、「慚愧謙虛」。

² 窺基法師所撰之《瑜伽師地論略纂》云：「月能清涼益人，入施主家，身有清涼，益於施主，亦如月也。」

³ 《涅槃經》說：「空中月，從初一日至十五日，漸漸增長，善知識者亦復如是，命諸學人漸遠惡法，增長善法。」

up by anything? Clinged to anything? The monks replied: No way. Buddha said to Kasyapa: Monks should do the same that is having a mind of no-attachment, no-tied-up and no-cling-to; and then, visit the house of an alms giver. Although you may be offered by all kinds of benefits, you would take a suitable part according what you have done in the business of merit and virtues. Thus, if anyone who can do as Kasyapa did, he can visit an alms giver's house and to be offered by the giver.

Then, the monks asked again: Buddha! When a monk preaches the dharma for the alms giver, what is pure or not pure? Please explain for us.

Buddha replied: Monks! Listen carefully. Keep good in mind. I'll explain for you now. If when a monk want to make a man develop a faith and do all matters with the faith, however, the man give the monk clothes, foods and drinks, seats and beds, medicines and so forth. If the monk attaches to those benefits, his dharma is not pure.

If a monk fully understand what I said and keep the right thought always, he get rid of all pollutants just as get rid of mineral dirty when refine the gold. He understands the manner and proof the manner as such. Just as Buddha did, this dharma can help a man free from the birth, the aging, the sickness, the death, the worries, the sadness, the sufferings and the anger. Thus, he explains the dharma to others. After they also understand, they practice the dharma as well. Within the long night of ignorance, you may gain great benefits. Therefore, you would introduce a great mind of compassion. Thus, the Buddhism would



be kept in the world for long. Monks! If you mind is so, when you preach dharma, it is pure.

Moreover, monks you should know: Kasyapa has a pure mind. He can preach pure dharma. As it is pure, the dharma can stay forever. Thus, you should learn from Kasyapa. Meanwhile, monks! If you always keep a pure mind and then preach dharma for others, I would like to say that it is the ultimate-pure-reality that can help the dharma stay in the world for long. Buddha finished the speech. All monks were very happy and decided to believe and practice the dharma.

(Agama, the new edition of Da-zheng-chang, Volume II, No. 121)

Water Moon

It is called udaka-candra in Sanskrit and also called the moon in the water. The moon in the water actually is the shadow in the water. There is no moon in the water and that is used to anal-

ogy the no-self-nature dharma. An ordinal man would attach to the “I” (ego) and “mine” in the water of mind consciousness, therefore, he can’t understand the reality of the world. According to the *Great Wisdom Sastra*, roll No.6, it said that *To realize all dharma are nothing but illusion, flame, moon in the water,....., image in the mirror and so forth.*

¹ *The Moon Sutra* belongs to Agama and it has many editions such as Sanskrit, Pali-bhasa and Chinese at present and it is a seldom occasion. Master Hui-min said, the moon implied attitudes of careful, discreet, free from desires, humble and shame.

² Master Kui-ji said in his *Notes about sastra of Yogacarabhumi*: the moon can cool people. When you visit an alms giver’s house, it just as the moon would cool the giver because you have the cool.

³ *Nirvana sutra* said: the moon in the sky, from 1st to 15th day in the lunar calendar, the moon grows. The man of good knowledge would do the some thing. He help people to decrease the evil dharma and increase the good dharma in the same time.



月之面面觀

Different aspects of the Moon

月亮是地球唯一的天然衛星
運行軌道：距離地球 384,400 公里
直徑：3,476 公里
質量：7.35 e22 公斤
羅馬人叫它月神
希臘人叫它¹塞里尼和²阿耳忒彌斯
還有許多神話的名稱

The Moon is the only natural satellite
of Earth:

Orbit: 384,400 km from Earth

Diameter: 3,476 km

Mass: 7.35e22 kg

Called Luna by the Romans,

¹ Selene and ² Artemis by the Greeks,
and many other names in other
mythologies.

¹ 希臘神話中的月亮女神，但希臘似乎並沒有祭祀她，不過，月神在巫術的地位中十分重要。

² 希臘神話中宙斯和托利所生的女兒，與阿波羅（太陽神）是孿生兄妹，為月亮女神。她原來是小亞細亞的母親女神，在希臘她也是貞節女神，和許多野生動物的關係密切，並且是幼小生命的保護，也由於與狩獵有關，她常被描繪成攜帶弓箭。

¹ In Greece tales, she is a female deity of the Moon. However, people seems don't worship her in Greece. Besides, she wins an important position in witchcraft affairs.

² In Greece tales, she is the daughter of Zeus. She and Apollo are twin brother and sister. She is the deity of Moon and the Mother Deity in Asiatic. She is the Virginity deity of Greece. She has a close relation with wild animals. She is a protector of young and small. As she is said to have a relation with hunting, therefore, she brings a bow and arrow in hands.

天體科學之月

月亮，自從史前時代就被人認識。它是太陽以外，在天際中第二明亮的物體。由於月亮每月繞行地球一週，加上與地球、月亮與太陽之間的角度變化，我們才會看到月亮外觀的週期改變。在兩次新月之間，大約是需要 29.5 天（或 709 小時），有一點點和月亮的軌道週期時間（對應於其他星辰來測量）不同，那是因為在這段時間內，地球也繞行太陽，運行了相當遠的一段距離。

前蘇聯的太空探測器「月球 2 號」在西元 1959 年首次登陸月球，月亮也是人類唯一登陸過的星球，第一次是在西元 1969 年 6 月 20 日，最後一次是西元 1972 年 12 月。而月亮，也是唯一被採集過樣本並送回地球的星辰。

地球與月亮之間的重力引力，產生了一些有趣的現象，最明顯的就是「潮汐」。月亮對地球的重力引力，在地球靠近月亮的那一面比較強，而在另一面比較弱。由於整個地球並非固



(³ 月亮上的鞋印)

³ 圖片來源 <ftp://seds.lpl.arizona.edu/pub/images/apollo/old/misc/footprint.gif>

The Moon in Astronomy Science

The Moon, of course, has been known since prehistoric times. It is the second brightest object in the sky after the Sun. As the Moon orbits around the Earth once per month, the angle between the Earth, the Moon and the Sun changes; we see this as the cycle of the Moon's phases. The time between successive new moons is 29.5 days (709 hours), slightly different from the Moon's orbital period (measured against the stars) since the Earth moves a significant distance in its orbit around the Sun in that time.

The Soviet spacecraft Luna 2 first visited the Moon in 1959. It is the only extraterrestrial body to have been visited by humans. The first landing was on July 20, 1969; the last was in December 1972. The Moon is also the only body from which samples have been returned to Earth.

The gravitational forces between the Earth and the Moon cause some interesting effects. The most obvious is the *tides*. The Moon's gravitational attraction is stronger on the side of the Earth nearest to the Moon and weaker on the





opposite side. Since the Earth, and particularly the oceans, is not perfectly rigid it is stretched out along the line toward the Moon. From our perspective on the Earth's surface we see two small bulges, one in the direction of the Moon and one directly opposite. The effect is much stronger in the ocean water than in the solid crust so the water bulges are higher. And because the Earth rotates much faster than the Moon moves in its orbit, the bulges move around the Earth about once a day giving two high tides per day. (This is a greatly simplified model; actual tides, especially near the coasts, are much more complicated.)

There are two primary types of terrain on the Moon: the heavily cratered and very old highlands and the relatively smooth and younger maria. The maria (which comprise about 16% of the Moon's surface) are huge impact craters that were later flooded by molten lava. Most of the surface is covered with regolith, a mixture of fine

體，特別是地球上的海洋，會受到引力的作用，而朝月亮的方向上伸長。從我們地球表面來看，可以觀察到兩個小小的隆起，其中一個是朝向月亮，另一個則方向相反。由於月球引力對海洋的影響比對地殼要來的大，所以，會產生水面的隆起。又由於地球在其軌道上的自轉速度要大過月亮的自轉速度，所以，在地球上每天會產生兩次的水面的隆起，也就是高潮現象（以上是極為簡化的一種描述模式，而實際的海潮，特別是在靠近海岸的部份，實際上是非常複雜的）。

月球表面有兩種主要形式，一種是滿布坑洞的年老高原地帶，另



一種是相對比較平滑而年輕的月海。月海囊括了月亮 16% 的表面，它原本是一些極大的撞擊坑洞，後來，被熔岩所淹沒填滿。大多數的月表被風化物質所覆蓋，這些風化物是塵土與岩石碎礫所組成，並且是流星撞擊月亮後遺留下來的產物。由於不知明的原因，月海大多是集中在面向地球的這一面。



dust and rocky debris produced by meteor impacts. For some unknown reason, the maria are concentrated on the near side.

4 滿月對人類行為之影響

從過去三十年，廣泛的週期性研究中，已經以不同的方式證實，人類的行為與外在世界的自然週期，例如：氣候、太陽輻射、和月亮的圓缺變化，有著許多關連。以下是幾個關於月週期，相當戲劇性的例子：

謀殺潮

在美國邁阿密大學的心理學家阿諾德·萊柏和他的同事決定去檢驗一項古老的信仰，也就是滿月時的精神失常。研究專家蒐集了邁阿密達地郡超過 15 年的殺人紀錄～總計是 1887 件謀殺案。當他們把謀殺案件的發生時機，與月亮的圓缺作比對時，他們驚訝的發現，在 15 年期間，幾乎無誤的發現了兩個上升峰與兩個下降峰。當滿月（農曆十五日）和新月（農曆初一）來的時候，謀殺的急速上升；而當月

4 How the Full Moon Affect Human Behavior

The extensive cycle research of the past thirty years has proved otherwise. It has established numerous links between regularly occurring human behavior and external natural cycles ranging from weather and solar radiation to phases of the moon and planetary cycles. Here are some dramatic examples about moon cycle.

MURDERTIDES

At the University of Miami, psychologist Arnold Lieber and his colleagues decided to test the old belief of full-moon “lunacy”. The researchers collected data on homicide in Dade County (Miami) over a period of 15 years — 1,887 murders, to be exact. When they matched the incidence of homicide with the phases of the moon, they found, much to their surprise, that the two rose and fell together, almost infallibly, for the entire 15 years! As the full or the new moon approached, the murder rate rose sharply; it distinctly declined during the first and last



亮處於第一與最後一個四分之一時（即農曆初七日、與農曆二十一日），清楚的顯現謀殺率是降低的。

為了證明這項發現並非統計上的偶然出現，研究者重複以美國俄亥俄州的庫亞和加郡的數據，再作一次分析，統計顯示，確實在新月與滿月的時候，會有更多的謀殺案件發生。

一項名為「滿月對人類行為之影響」的美國醫學與氣候學研究所的報告指出，有相類似的結論，也就是滿月的這一天是許多精神性犯罪傾向的每月高峰，例如謀殺、縱火、危險駕車、以及竊盜成癖；人們似乎會在一個月的這一天變得比較瘋狂。

萊柏博士推測，或許是因為人類的身體有80%是水所組成的，所以，由於月球引力也引起某一種生物潮；而當一個人已經處於一種不穩定的心理

quarters of the moon.

To find out whether this was just a statistical fluke, the researchers repeated the experiment using murder data from Cuyahoga County in Ohio (Cleveland). Again, the statistics showed that more murders do indeed occur at the full and new moons.

An earlier report by the American Institute of Medical Climatology to the Philadelphia Police Department entitled "The Effect of the Full Moon on Human Behavior" found similar results. That report showed that the full moon marks a monthly peak in various kinds of psychotically oriented crimes such as murder, arson, dangerous driving, and kleptomania. People do seem to get a little bit crazier about that time of the month.

Dr. Lieber speculates that perhaps the human body, which, like the surface of the earth, is composed of almost 80 percent water, experiences some kind of "biological tides" that affect the emotions. When a person is already on psychologically shaky ground, such a biological tide can push him or her over the edge.

SURGERY & MOON

Crimes and violence aren't the only things affected by the 29½ day full moon cycle. In the Journal of the Florida Medical Association, Dr. Edson J. Andrews writes that in a study of 1,000 tonsillectomies, 82 percent of postoperative bleeding crises occurred nearer the full than the new moon. Clearly, the full moon is a dangerous time for surgery, and the dissemination of this knowledge should result in planning operations for the new moon.

WOOD CUTTING & MOON

In tropical rain forest countries in South America and Southeast Asia, where most of the world's hardwood comes from, tree-harvesting contracts are linked to the phase of the moon.

狀態時，這樣的一個生物潮，將可以把他（她）推向崩盤的邊緣。

手術與月

不僅犯罪和暴力事件是受到月亮週期 29 又 1/2 天的影響，根據佛羅里達醫學協會期刊，安德遜博士研究了 1000 次扁桃腺切除手術的紀錄，其中有 82% 手術後的流血危機是發生在滿月的時候，而非新月。相當清楚的，滿月（農曆十五）也是手術的危險時機，這項結果將促使未來手術的時間被盡量安排在新月（農曆初一）。

伐木與月

在南美洲的熱帶雨林國家，以及東南亞，這些世界上硬木（橡樹、柚木等）生產的國家，伐木的時機與月亮的圓缺有關。伐木通常是在月虧的時候，並盡量接近新月；因為，如果在滿月的時候伐木，伐木的樹脂會引來成群的甲蟲，牠們會蹂躪農作物，而這會導致數百萬美元的財物損失。

月嬰兒

柯帝士·傑克森，美國南加州醫院的主計官他說：有更多的嬰兒是在滿月時出生，而非新月。他查閱了六年之中，共 11,025 的出生紀錄，有將近 1,000 嬰兒是在滿月時出生。更有趣的報告顯示，有一位德國的研究者布爾博士，他分析了 33,000 件的出生紀錄，他發現在滿月的日子，生下男孩的有明顯的優勢。這些知識對於計畫要生孩子的人，應該會有一些幫助。

The trees are only cut down on a waning moon, as near to the new moon as feasible. This is because on a waxing or full moon, the sap rises in the trees and extensive sap bleeding attracts hordes of deathwatch beetles, which will devastate a crop. Awareness of this cycle means the difference between making or losing millions of dollars every year.

LUNARBABIES

Curtis Jackson, controller of Southern California Methodist Hospital, reports that more babies are conceived on the waxing moon than on the waning. He quantified 11,025 births over a period of six years and found that nearly 1,000 more children were conceived during the waxing moon. More interesting are the results of German researcher W. Buehler. In an analysis of 33,000 births Dr. Buehler found that there was a significant preponderance of male births during the waxing moon. This knowledge, combined with medical techniques known to affect fertility and sex, may well help people in planning for their children.



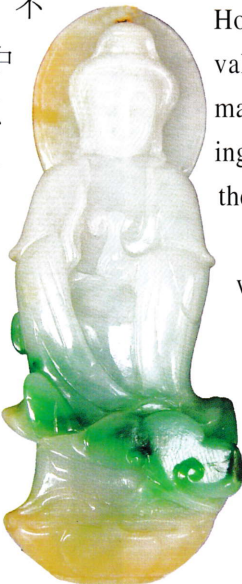
月之科學與佛

農曆日	科學負面	科學正面	佛教	民俗	禪宗
1	多謀殺	可安排手術 可伐木	⁵ 彌勒菩薩生日（二月）	吃齋日	⁶ 日日是好日 ⁷ 一日不作一日不食
7		少謀殺			日日是好日 一日不作一日不食
8			⁸ 六齋日之 1 釋迦佛出家日（二月） 釋迦佛生日（四月） 釋迦佛成道日（十二月）		日日是好日 一日不作一日不食
14			六齋日之 2		日日是好日 一日不作一日不食
15	多謀殺 多縱火 多危險駕車 多竊盜 人變比較瘋狂 應避免手術 不可伐木	易生嬰兒 易生男孩	六齋日之 3 釋迦佛涅槃日（二月）	中秋節（八月） 祭太陽（二月） 祭月亮（八月） 月神生日（八月） 土地公生日（八月） 吃齋日	日日是好日 一日不作一日不食
21		少謀殺	普賢菩薩生日（二月）		日日是好日 一日不作一日不食
23			六齋日之 4		日日是好日
29			六齋日之 5 華嚴菩薩生日（十二月）		日日是好日
30			六齋日之 6 地藏菩薩生日（七月） 藥師佛生日（九月）		日日是好日

結語

儘管在西元 1969 年，人類已經成功的登陸在上月亮，同時，也找不到嫦娥、吳剛與玉兔的蹤跡。不過，這並沒有減少人們歡度中秋的樂趣，尤其是文人墨客以詩詞寫情寫景，更是把那一輪明月，講的是令人難忘。

然而，現代人應該不會再祭天、或拜月，只因為科學昌明。不過，看看近三十年來，有關月週期對人類行為之研究成果，或許只是冰山之一角吧？還不知道的關



SUMMARY

Although in 1969, human stepped on the Moon, meanwhile, they couldn't find the traces of Chang Er, Wu Kang and Jade Rabbit. However, people still love the Moon Festival no more or less. Moreover, there were many scholars to write some poems according the lovely scenes of Moon and that makes the Moon becomes more unforgettable.

However, a modern man may not want to worship the Sun nor the Moon because of the well-developed modern science. However, please look into the research results within the past 30 years, the moon circle do affect human behavior in one way or the other. Moreover, it is probably just a corner of a huge iceberg,

SCIENCE & BUDDHISM ABOUT MOON

Lunar Day	Negatives in Science	Positives in Science	Buddhism	Folk Custom	Zen Sect.
1	More murder	May arrange surgery & cut wood	¹³ Maitreya Birthday (2 nd month)	Vegetarian Day	¹⁴ Every day is a good day. ¹⁵ No work, no eat.
7		Less murder			Every day is a good day; No work, no eat.
8			¹⁶ Vegetarian Day No.1 Sakyamuni became a monk (2 nd month); birthday (4 th month), became a Buddha (12 th month)		Every day is a good day; No work, no eat.
14			Vegetarian Day No.2		Every day is a good day; No work
15	More murder, arson, dangerous driving & kleptomania. Becomes crazier Prevent surgery Don't cut wood	Preponderance of babies & male	Vegetarian Day No.3 Sakyamuni Nirvana (2 nd month)	Moon Festival (8 th month) Sun Worship (2 nd month) Moon Worship (8 th month) Moon Deity Birthday (8 th month) Earth Fairy Birthday (8 th month) Vegetarian Day	Every day is a good day; No work
21		More murder	Samantabhadra Bodhisattva Birthda (2 nd month)		Every day is a good day; No work
23			Vegetarian Day No.4		Every day is a good day; No work

連究竟會有多少呢？

在佛家，初一日到十五日（月漸盈），清涼之月逐漸圓滿，於是修道之人便聯想起～好的心性與行為，應該逐漸增長；而當初十六日到三十日（月漸虧），則聯想～不好的心性與行為，應該逐漸消失。這真是一種聰明的心理暗示與治療，也很符合現代深層心理學、或佛教唯識學種子薰習的作

isn't it? Meanwhile, how many correlations will be found in the future? Nobody can tell.

In Buddhism, from 1st day to 15th day of



法，只要好好練習，終於「江山易改，本行『可』移」。

講起密教的「月輪觀」，

在那心房的位子，有著一朵八瓣葉片的白蓮花，如果心地清淨，它應該是潔白而冷靜，人人都得儘量的保持它在這樣的狀態下。那麼，常常練習坐禪，心裡並思慕著佛菩薩的「月愛三昧」、和「月燈三昧」，或許有一天，你也可以像《月喻經》中所說的那般：於自不高，於他不下，應起無著、無縛、無執取心，去真實利益天下有緣的眾生。

4. 參閱 http://www.innerself.com/Astrology/full_moon.htm, by John Townley
5. 舉凡諸佛菩薩之佳期，如果能夠持齋、禮拜、誦經、念佛、放生、佈施、造橋、鋪路等等善行，勝過日常功課，有許多功德。
6. 日日是好日，乃禪宗公案名。又作雲門日日是好日。《碧巖錄》〈第六則〉：「雲門垂語云：『十五日已前不問汝，十五日已後，道將一句來！』自代云：『日日是好日。』」此則公案謂，不徒悔過去，不託望未來，應積極努力於眼前之生活，故雲門文偃勉勵佛子，謂日日為最上、最高之日，應把握寸金難換之今日而精進。好日即吉辰之意，亦即日日皆為舉揚佛法之吉辰。
7. 一日不作一日不食，乃不空費佛飯之意，



the lunar month, the moon becomes waxing day by day; a Buddhist may associate with something in thinking ~ those good natures and deeds were supposed to increase. On the other hand, from 16th day to 30th day of the lunar

month, the moon becomes waning day by day; a Buddhist may associate with something in thinking ~ those bad natures and deeds were supposed to decrease. These are very wise hints and treats. It also fit in with the modern depth psychology and the Buddhist mind-only theory. The seeds of consciousness would be planted into the field of mind in a very nice manner. Therefore, one day, "a leopard never changes his spots" this saying may not be always true.

According to the Esoteric Buddhism, about *observing the moon*, there is a white lotus with eight leaves would sit on the heart. If you were a man of peace and quiet, your heart lotus would be cool as well as clean and white. We had better keep the heart lotus that way always. Besides, we may practice sitting into meditation and think of the *samadhi (meditation) of moon-love and moon lamp* very much. One day, you may do just as the monk did in the *Moon Sutra*: No superior, no inferior, no attachment, no tied-up and no clinged; and then, benefit all living creatures as many as possible in the real world.

4. Refer to http://www.innerself.com/Astrology/full_moon.htm, by John Townley
1. Refer to http://www.innerself.com/Astrology/full_moon.htm, by John Townley
5. In those good dates of Buddhas and Bodhisattvas, if you can be a vegetarian; worship Buddha; chant

為唐代百丈懷海所立叢林風範之一。師以制定規矩、行持綿密聞名；自身至入寂前，仍每日勤於作務，嚴持清規，不稍懈怠。一日，眾僧為體恤師父之年邁，休止勿作，故藏其作務之工具；是日，百丈雖休息，但亦終日禁食，此即其「一日不作，一日不食」之行持典範。

8. 又作六齋。謂每月清淨持戒之六日。即白月八日、十四日、十五日，黑月二十三日、二十九日、三十日。僧眾每月於此六日須集會一處，布薩說戒。在家二眾於此六日受持一日一夜八關齋戒。印度自古傳說鬼神每於此六日伺機害人，故至此等日中，遂盛行沐浴斷食之風，其後佛教沿用此一行事，並謂於此六日，四天王必下降世間，探查人間之善惡。



Buddha's name; free a captured animal; give alms; build a bridge; pave a road and so forth, you will win lots of merit and virtues than any regular day.

6. Every day is a good day. It is a famous teaching in Zen School. According the No.6 record in the Bi-yan-lu: Yun-men asked that if there is no questions before the 15th day in the lunar month, then, after 15th, you need to say something. Next, he answered the question all by himself "Every day is a good day". That means: don't be regret; Don't looking forward into the future. One should live with every effort at present time only. Therefore, Yun-men told his pupils that every day is the best. People should keep the time always. Every moment is a good moment to practice as a Buddhist.
7. No work, no eat. That means don't waste resources. It is a life standard establish by master Huai-hai in Tang Dynasty. The master said it and practiced everyday before he died. He never remiss this rule. One day, when his pupils thought the master was very old and must not do any works; therefore, they took the tools away to prevent the master do the daily job. The mastersurelytookarestundersuchcircumstance, however, he refused to eat anything at that day. Therefore, thereafter, people thought "No work, no eat" as a good regulation to be followed.
8. Six Vegetarian days. There are six good days to eat vegetable only such as 8th, 14th, 15th, 23rd, 29th, and 30th day of the lunar month. Monks need to get together at some place in these six days. They need to review all the Buddhist rules together. About laymen and laywomen, they can practice the Eight-rules Ceremony within a full day. In ancient India, there is a saying: within these six days, ghosts and evils would attach human. Therefore, in these days, people are supposed to take a bath and eat nothing all day long. Buddhist followed this saying and custom, besides, they thought the four heavenly kings would come down the earthly world and inspect the deeds of human.

燃燈古佛 生日快樂

Happy Birthday,
Dipamkara Buddha



燃燈古佛的生日

農曆 八月二十二日

國曆 九月十八日（星期四）

最有名氣的過去佛

佛教有三世佛：指過去、現在、未來三世的一切佛。謂過去佛是迦葉諸佛，或特指燃燈佛（或稱定光如來），現在佛是釋迦牟尼佛，未來佛是彌勒佛。

定光如來乃過去佛中最有名者，故諸經論多以定光為中心，而說其前後諸佛之出現，如《大阿彌陀經》〈卷上〉記載，定光之後有33佛，《平等覺經》〈卷一〉記載，有38佛。

古佛出生時的奇特景象

梵文 Dipamkara，又作然燈佛、普光佛、錠光佛、定光如來、燈光如來。因

The birthday of Dipamkara Buddha

The Lunar Calendar: August 22

The Sun Calendar: September 18 (Thursday)

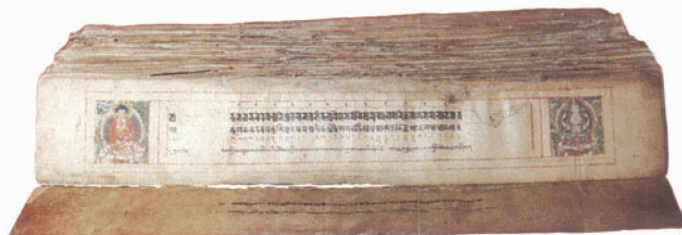
The most famous Buddha in the past

In Buddhism there is a term named Trayo-dhvanah-buddhas that means all the Buddha in the past, at present and in the future. The past Buddhas include many Buddhas such as Kasyapa Buddha but sometimes it refer particularly to Dipamkara Buddha (Ding-guang Tathagata) only. The Buddha at present is Sakyamuni Buddha. The Buddha in the future is Maitreya Buddha.

In the past Buddhas, Ding-guang Tathagata is the most famous. Ding-guang is the leading role in many sutras and sastras and they count the number of Buddha before and after Ding-guang. For example, in the upper volume of the Mahaparinirvana-sutra said: there were 33 Buddhas would come after Ding-guang. In roll No.1 of the Equality-enlightenment-sutra said: there were 38 Buddhas would come after Ding-guang.

The unique scenes when the Buddha was born

The Sanskrit term Dipamkara that also named as Burning-light Buddha, Universal-light Buddha, Ding-guang Buddha, Stable-light Tathagata and Lamplight Tathagata. These names were given because all things around him were lighted up when he was born. Therefore, people called him Dipamkara. It was said that Sakya-





(山西大同市華嚴寺)
(Dipamkara in China)

圖像來源The source is from <http://www.4ui.com/picture/Buddha/49.htm>

其出生時身邊一切光明如燈，故稱為燃燈佛。傳說釋迦牟尼過去世曾以五莖蓮花供養燃燈佛，而被授記將在91劫以後的賢劫成佛。在佛經中所記載的許多佛、菩薩都曾是他座下的弟子。

《修行本起經》〈卷上〉記載，提和衛國（梵文Dipavai）有聖王，名燈盛，王臨命終時將國付託太子錠光。太子知世之無常，復授國於其弟，而出家為沙門，後成佛果。時有梵志儒童，值遇錠光佛之遊化，買花供佛，佛為儒童授來世成道之記，此儒童即後來之釋迦牟尼佛。

muni Buddha once offered five lotuses to Dipamkara and this action made Dipamkara predict for Sakyamuni: he will become a Buddha after 91 Kalpa of time (a very very long time). According sutras and sastras, Dipamkara had many pupils who become a Buddha or a Bodhisattva in the later of time.

The upper volume of the Original Sutra of Practicing Buddhist said: there was a king named Deng-cheng in the country called Dipavai. Before the king died, he entrusted the country to the crown prince, Ding-guang. However, the prince realized that the earthly world was changeable and he gave the position of king to his younger brother and made himself as a monk. Afterward, the prince became a Buddha. There was a child Brahmana met Ding-guang. The child by some flowers and offered that to the Buddha. Therefore, the Buddha predicted that the child would become a Buddha too in the future. This child was Sakyamuni.

The incredible causation between two Buddhas

According Anguttara-nikaya, roll No.13 said: long time ago there was a king named Landlord. He divided his country into two parts





(阿富汗然燈佛佛雕3~5世紀)
(Dipamkara sculpture in Afghanistan at the third ~ the fifth century)

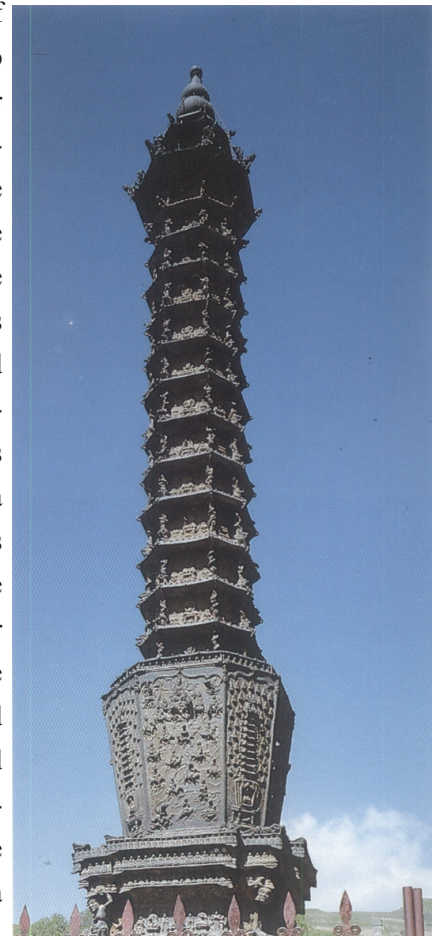
圖像來源the source is from <http://www.miho.or.jp/chinese/collect/main/mbb.htm>

佛與佛的不可思議因緣

根據《增一阿含經》〈卷十三〉所記載，過去久遠劫有王名為地主，將統領之閻浮里地半分予其臣善明統治，善明之第一夫人日月光生子之際，閻浮里內金光晃然，該子顏貌端正，具三十二相，因而名為燈光。年29歲，出家學道，即夜成佛。善明王與四十億眾詣燈光如來，聽其說法，如來又至地主王處，為其說法。此處，地主王乃釋尊自身，燈光如來即善明之王子，出現於地主王治下，而受其供養。

and gave one part to his follower named Shan-ming. The first lady of Shan-ming named Sun-Moon-Light, she was having a baby. When the baby was born, the whole country became golden bright. The baby's looking was great and it was said that the looking had 32 good features. He was named Lamplight. When he was 29 years old, he became a monk. Only spent one day, he became a Buddha at that night. Shan-ming and the people visited Lamplight Tathagata right away. Tathagata also came to Shan-ming's palace and explained the Dharma to the king. Actually, the Landlord was the previous existence of Sakyamuni. Lamplight Tathagata was the son of Shan-ming who under the king of Landlord. This arrangement made the Landlord had the chance to offer the Buddha.

Dharmagupta-vinaya roll No.31 said: Ding-guang Tathagata was the son of Tiyanfupoti who was an officer of the king Win-resentment. The king offered the Tathagata. One day, there was a monk named Mi-que who presented flowers to the Buddha and took off his coat to cover the muddy road for the Buddha. The Buddha stepped on the coat and made a prediction that Mi-que would become a





《四分律》〈卷三十一〉，則以定光如來為勝怨王大臣提閻浮婆提之子，受勝怨王之供養，其時，有比丘名為彌卻，以花散如來之上，脫鹿皮衣掩泥濘路，讓如來踏過，如來因此為彌卻授記，此處即以彌卻為釋尊之前身。

借花獻佛¹的典故

在佛本生故事中記載曾有一位名為善慧的婆羅門弟子，在參訪至蓮花城途中，聽說燃燈佛將前來蓮花城說法，善慧於是想以鮮花來供養燃燈佛，但是國王已先一步將城中所有鮮花都收納齊集供養燃燈佛。

正當善慧尋遍全城也不得鮮花之際，在井邊遇到了一位年輕的婢女，手中捧著插有七枝優羅花的瓶子，善慧於是至心誠懇的求她將花賣給他去供佛，受到善慧誠心所感，婢女答應給他五朵，另外兩朵則託善慧幫她拿去獻佛，以積自己的功德，並要善慧答應在他未得聖道以前，要生生世世結為夫妻為條件。善慧為了得到花就答應了這個條件。

Buddha. According this, Mi-que was a previous existence of Sakyamuni.

¹An allusion about the saying of present Buddha with borrowed flowers

There was a tale about Buddha. Once, a Brahman named Shan-hui who traveled to the City of Lotus. He heard that the Lamplight Buddha would come to the city to give a speech. Shan-hui wished to present some flowers to the Buddha. However, the king already bought all the flowers in the city and offered to the Buddha.

Shan-hui couldn't find any flower in the city. Then, he met a young girl beside a water-well. The girl had 7 flowers in her hand within a bottle. Shan-hui sincerely asked the girl to sell some flowers to him. The girl was touched by Shan-hui and gave him 5 flowers. About the other 2 flowers, the girl asked Shan-hui to offer to the Buddha for her. Therefore, she could accumulate some merit and virtues. Meanwhile, she also asked Shan-hui to promise him one thing; that is Shan-hui must marry her in the journey of reincarnation before Shan-hui become a Buddha. As Shan-hui wanted the flowers very much, he agreed with her.

After Shan-hui presented the flowers to Buddha, the Lamplight Buddha predicted that

在將花獻給燃燈佛後，燃燈佛也為善慧授記，告訴他在無量劫後必可成佛，號為釋迦牟尼；而借花的婢女就是釋迦牟尼成佛前的妻子耶輸陀羅的前身。

而在佛教各種供物中，花是最常被用來供奉也是最具意義的，根據《大方廣如來不思議境界經》記載，凡誠心、歡喜以花果時饍等物供養佛者，必得安樂、大福德等，並迅速成就阿耨多羅三藐三菩提。

¹資料來源the source is from <http://www.ddm.org.tw/old/Big5/maze/126/8-5.htm>
作者：黃國媛。



Shan-hui will become a Buddha after a long time and called Sakyamuni. Actually, the girl who gave flowers to Shan-hui, she was the previous existence of the wife Yasodhara.

In Buddhist, flower is the most popular thing that used as an offering to Buddha. According the Maha-vaipulya-Tathagata-incredible-status-sutra, if you are sincere enough, you offer flowers and fruits to Buddha. Then, the result is that you will get great ease, happiness, merit and virtues in the future. Finally, you will achieve the ultimate enlightenment.



禪舞台劇 (4)

Drama of Zen (4)

對聯、你的心動、永恆

Chinese Couplet, Your Heart Is
Stirring, Eternity



8. 對聯

逸竹在多幅懸掛著長又大的對聯下穿梭著、品賞著；但由於兩邊對聯的內容差異性有些大，他來回看著。

老和尚走過來問道：

孩子，你在徘徊什麼？

逸竹：

我覺得這個我喜歡——

謀福當謀天下福

計利當計天下利

老和尚聽著。

逸竹走到另一邊：

不過

這個倒也符合人性——

人活為己

天經地道

老和尚聽著。

逸竹走回來說：

這個相當好——

先天下之憂而憂

後天下之樂而樂

唸完覺得心胸開闊

覺得自己偉大多了

這種感覺滿好的

逸竹又走到另一邊：

但是

3.Chinese Couplet

Yizhu walks back and forth under the big long Chinese couplets. He appreciates them and looks at them again and again because of the large difference between the couplets of the two sides.

Monk Wuxiang goes near him and asks:

“Child, what keeps you here?”

Yizhu says,

“I like this couplet.

Work for the welfare of the world but for one-self

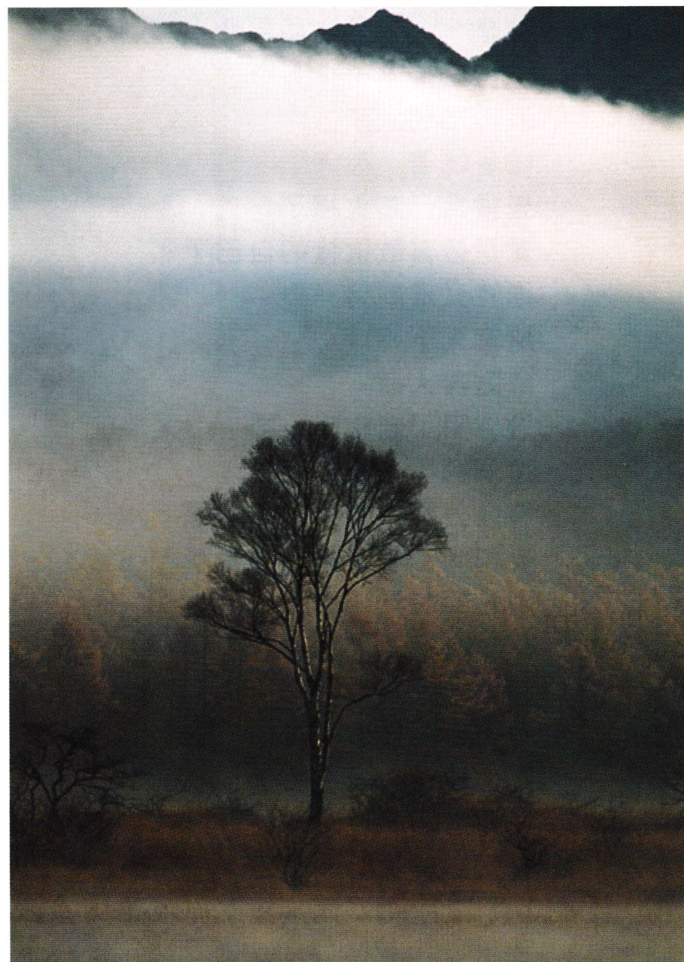
Make a profit for the world but for oneself”

Monk Wuxiang is listening.

Yizhu walks to the other side and says,

“Nevertheless,

I say this one tells human nature.





衣帶漸寬終不悔
 為伊消得人憔悴
 雖然談得是小情小愛
 但畢竟有些勾人心魄
 老和尚聽著、跟著。
 逸竹走回來說：
 但是——還是這個最令人感動了——
 為往聖繼絕學
 為萬世開太平
 唸著唸著
 覺得自己高大極了
 真是最喜歡這樣的自己了
 逸竹又走到另一邊：
 醒掌天下權
 醉臥美人膝
 逸竹看了老和尚一眼：
 這個嘛！
 有幾分梟雄的霸氣與浪漫
 老和尚帶著玩味的眼光看著逸竹。
 逸竹回看老和尚說：
 你放心啦！
 我偶爾會有些墮落 人天交戰
 不過 大部份的時間
 我都還是 謙謙君子啦！
 老和尚終於說話了：
 我的上聯是 沒事沒事我沒事
 下聯是 找茶找茶你找茶

Live for oneself

Is a matter of course"

Monk Wuxiang is listening.

Yizhu walks back and says,

"This one is very good.

Worry before the world worry

Enjoy after the world has enjoyed

**After reciting it, I become broad-minded and
noble-minded.**

It is good to feel this way."

Yizhu walks to the other side again and says,

"But,

**Having no regrets although my clothes has
become large to me**

For him, I peaked and pined

**talks about the love between man and woman;
it is indeed a little bewitching."**

Monk Wuxiang is following him and listening.

Yizhu walks back and says,

"However, this one touch me most.

**Pass down the matchless learning for the past
saints**

Create a peaceful world for all ages

While I am reciting,

I feel I am so tall and big!

I like this way I am the most."

Once more, Yizhu walks to the other side and





逸竹詫問：

什麼？

老和尚說罷就搖頭晃腦的踱步離開了。

正好進來聽到上下聯的兩位小和尚，都笑翻了肚皮，笑鬧著跟著老和尚走了。

逸竹目送他們的背影，看看左邊的對聯，再看看右邊的對聯，聳了聳肩。

9. 你的心動

風吹動了幡布

逸竹：

你看，幡在動

鶴青：

不是，是風在動

逸竹：

ㄟㄨ，是幡在動

鶴青：

ㄟㄨ，是風在動

逸竹：

有點常識好不好，

怎麼可能是風在動，

是幡在動

鶴青：

有點慧根好不好，

says,

“Be at the helm of the world while being awake

Lie on the legs of a beauty while being drunk”

Yizhu takes a look at monk Wuxiang and says,

“Well, this one shows some aggressiveness and romance of a fierce and ambitious man.”

Monk Wuxiang eyes Yizhu and ponders.

Then, Yizhu also looks at monk Wuxiang and says,

“Don’t worry!

Although sometimes I indulged myself in bad ways and seesawed between darkness and brightness,

but most of time,

I am a modest, self-disciplined gentleman!”

Monk Wuxiang finally says something,

“My first line is ‘I have nothing to do and that is true’.

My second line is ‘You are asking for trouble; yes, it is you’.”

Yizhu asks in a surprised look,

“What?”

After saying those words, Monk Wuxiang then wags his head as he walks away in a slow pace. The two little monks, who chance to be coming in when Monk Wuxiang says his couplet, burst their sides with laughing. They talk and laugh, and follow after monk Wuxiang to leave. Yizhu watches them go. He looks at the couplet in the left and then looks at the couplet in the right. He shrugs his shoulders.

9. Your Heart Is Stirring

The wind is moving the streamer.

Yizhu says,

“Look! The streamer is moving.”

Heqing says,

“No! It is the wind which is blowing.”

Yizhu says,



如果風不動，幡怎麼會動？
 所以是風在動
 逸竹：
 總之，我說是幡在動
 鶴青：
 總之，我說是風在動
 老和尚此時迤迤然走來，好整以暇
 道：
 總之
 我看
 既不是風動
 也不是幡動
 是你們的心……
 在動

書生以說書的方式唸道：
 風在動
 幡在動
 不不不
 不是風動
 不是幡動
 是你的心動

不是風動
 不是幡動
 是你的心動
 後面一群人，也跟著書生邊唸邊跳

“No! It is the streamer which is moving.”
 Heqing says,
 “No! It is the wind which is blowing.”
 Yizhu says,
 “Please have some common sense.
 How could it be possible that the wind is
 blowing?
 It is the streamer which is moving.”
 Heqing says,
 “Please use your brains.
 If the wind is not blowing, how could the
 streamer be moving?”
 “Therefore, it is the wind which is blowing.”
 Yizhu says,
 “In short, I say it is the streamer which is
 moving.”
 “Heqing says,”
 “In short, I say it is the wind which is blowing.”
 ,

At this moment, Monk Wuxiang comes. He says





舞：
不是風動
不是幡動
是你的心動

不是風動
不是幡動
是你的心動

10. 永恆

女唸：
我渴慕——
永恆的戀人！

男唸：
我渴慕——
永恆的真理

女唱：
有沒有一種愛情
永恆不變？

男唱：
有沒有一種道理
永恆不變？

calmly,
“In short,
in my view,
it is neither the wind is blowing
nor the streamer is moving,
it is your hearts which are stirring.”

Like professional storytellers, the two bookish
persons recite,

“The wind is blowing.
The streamer is moving.
No! No! No!

It is not the wind which is blowing.
It is not the streamer which is moving.
It is your hearts which are stirring.

It is not the wind which is blowing.
It is not the streamer which is moving.
It is your hearts which are stirring.”

The crowd behind the bookish persons also
dance and recite,

“It is not the wind which is blowing.
It is not the streamer which is moving.
It is your hearts which are stirring.

It is not the wind which is blowing.
It is not the streamer which is moving.
It is your hearts which are stirring.”

10. Eternity

The woman says,
“I yearn for an eternal lover!”

The man says,
“I yearn for eternal truths!”

The woman chants,
“Is there any kind of love that would never
change?”

The man chants,



**“Is there any kind of truth
that would never change?”**

The woman chants,

**“Is there any lover could
solace the loneliness of a
lady's heart?”**

The man chants,

**“Is there any answer could
comfort the sorrow of a
soul?”**

The woman chants,

**“My heart is filled with
the sorrow of parting at**

女唱：

有沒有一個戀人
能雪融芳心的寂寥？

男唱：

有沒有一個答案
能撫慰靈魂的憂悲？

女唱：

sunset

Whipping the horse along the far of east

Fallen red flowers are not heartless things

**They transform into spring mud and cherish
the others more”**

The man chants,



浩蕩離愁白日斜
吟鞭東指即天涯
落紅不是無情物
化作春泥更護花

男唱：

終日尋春不見春
芒鞋踏破嶺頭雲
歸來偶遇梅花落
春在枝頭已十分

女唱：

人海浮沈 尋尋覓覓

我在戀人的眼中

看到了美麗

看到了永恆

男唱：

長路漫漫 彳亍于于

我在春天的枝頭

看到了美麗

看到了永恆

遠方傳來一聲嘆息般的女聲：

啊！永恆

“Looking for the spring all day long and yet
not see any sign.

On the mountain peak among the clouds, my
straw sandals were worn out.

When I returned, I happened to see the plum
blossoms falling.

And then, I was just knowing that spring had
already came.”

The woman chants,

“Things of the world change and change, and
I seek and seek.

In my eyes of my lover,

I see beauty,

I see eternity.”

The man chants,

“The road is long and I walk slow.

On the branch of the spring,

I see beauty,

I see eternity.”

There sounds a female voice from the distance,
she seems to be sighing,

“Ah! Eternity!”





全球佛教報導

Buddhism in the World

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)

資料來源：佛教城市網站

The information source: www.Buddhismcity.net



佛教領袖在曼谷討論對抗艾滋 (2003年08月29日)

【泰國報導】來自亞洲五個國家約六十名佛教領袖以及政府官員周一（廿五日）開始聚會曼谷，商討如何發揮亞洲地區流行的佛教的獨特作用，對抗在亞洲地區日益猖獗的艾滋病。

這一為期五天的研討會由聯合國兒童基金會主辦，柬埔寨、中國、緬甸、泰國和越南五國政府協辦。兒基會亞太地區艾滋病顧問本納農（譯音）表示，上述五國政府均意識到神職人員和宗教領袖在與艾滋病的鬥爭中可以發揮極其重要的作用。佛教所倡導的適度自我約束、同情等教義以及宗教領袖所具有的影響力，可以被用來有效預防艾滋病以及關愛艾滋病人。

Religious leaders to tackle HIV/AIDS in Bangkok (August 29, 2003)

[Thailand News] A seminar in Bangkok starting Monday (August 25) brings about 60 monks and government officials from five Asian countries to review the Buddhist remarkable response to tackling the HIV/AIDS crisis ravaging parts of Asia.

A five-day seminar sponsored by the United Nations Children's Fund, UNICEF, with the support of the governments of Cambodia, China, Myanmar, Thailand and Vietnam. UNICEF Regional Advisor on HIV/AIDS, Robert Bennoun said that the above five governments had sensed that religious leaders had a great deal to contribute to a national AIDS effort. Buddhist ideals of moderation, self-discipline and compassion are also central to effective HIV prevention and help to create caring environments for people with HIV/AIDS.

UNICEF indicated that many religious communities are participating in the fight against HIV/AIDS. At this point, all sectors of society and government need to get involved if this rapid spread of the virus is to be contained. It is about fifteen percent of HIV/AIDS victims in Asia.



兒基會表示，許多宗教團體已經開始關注並參與到和艾滋病的鬥爭當中，目前缺乏的是各國政府在政策統籌上對此的重視和協調。亞洲目前占到全世界艾滋病毒感染人數的百分之十五。專家預測如果不採取措施，亞洲將成為艾滋病的中心。



遷居澳洲十二年，越船民返比東島 舉辦超渡法會（2003年09月01日）

【馬來西亞報導】十二年的牽腸掛肚，十二年的殷殷期盼。三十六名越南船民上周三（二十七日）在十名法師的帶領下，在農曆七月的最後一天，終於重返比東島上，為不幸死亡的先人進行超渡法事，一了十二年的心願。

三十六名取得澳洲居住權的越南船民，在墨爾本「光明寺」住持釋福進法師的帶領下，於上周三重返當年逗留的比東島上，趁著農曆七月的最後一天，同時也是地藏王菩薩聖誕的同時，為島上亡魂進行超渡儀式。

Specialist forecast Asia will be the centre of HIV/AIDS if no precaution is taken.

Vietnamese Boat People return Palau Bidong to hold a ceremony for deceased persons since migrated to Australia for twelve years

[Malaysia News] Twelve years' yearning and expectation, 36 Vietnamese boatpeople with 10 Buddhist Masters finally returned Palau Bidong on Wednesday (August 27), the last day in July of lunar calendar, to have a ceremony to release souls from purgatory for the forerunners who were dead unfortunately. A twelve-year wish finally comes true.

36 Vietnamese boat people with Australian right of abode were leaded to their half-way house Palau Bidong by Master Fu-Jin, the abbot of GuangMing Buddhist temple in Melbourne last Wednesday. They held a Buddhist ceremony for the dead on Palau Bidong by the last day of July of the lunar calendar, the birthday of Ksitigarbha Bodhisattva.

This is the first scheduled trip to Palau Bidong since the last of these boat people left the island to reside in the third country in 1991. It is also the first time the Vietnamese boat people to hold a Buddhist ceremony to the dead on the island.

This meaningful Buddhist ceremony was held at the unique Buddhist Pagoda, Compassion Temple, on the island. Under a sweep of those boat people, this ruined temple became clean and pleasant.

Master Fu-Jin said they were eager to return this island every July of lunar calendar to pray for blessings for the people who had died before they had chance to go to the third county since they had left. They couldn't make the trip succeed under various causes till now. This time, they suc-

這也是越南船民自一九九一年悉數離開比東島，並前往第三國家居住後，首次有規模性的重返比東島，同時也是越南船民第一次在島上為亡魂進行的超渡法事。

這項意義特殊的法事是在島上唯一的佛教場地，即「慈悲寺」裏舉行，而原本破敗不堪的寺院，也在船民的打掃下，變得乾淨宜人。

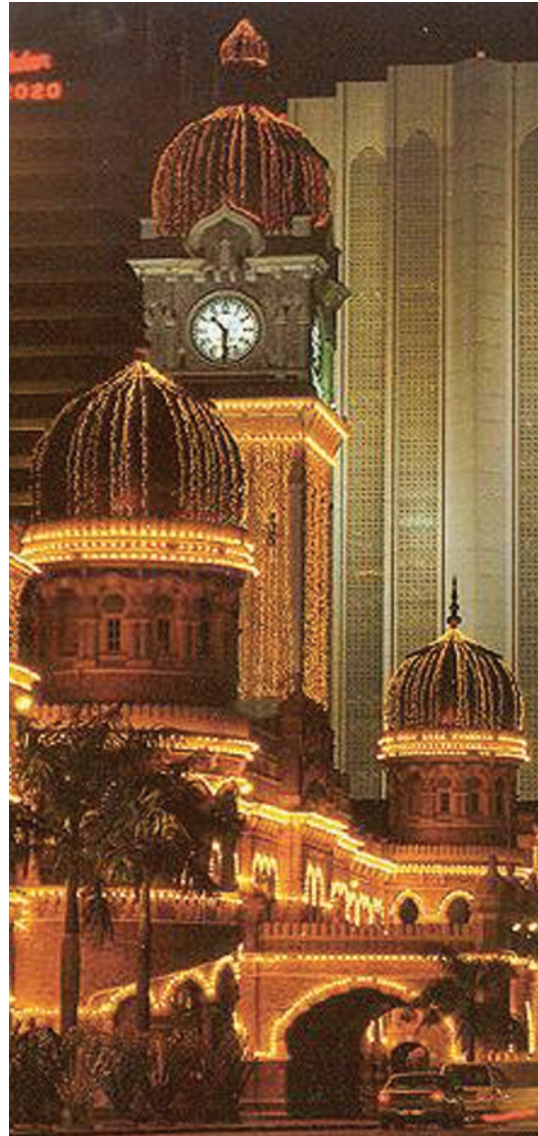
福進法師說，自從離開比東島後，他們每年的農曆七月，都很想回來該島，為島上來不及前往第三國家就逝世的船民祈福，但是卻因各種因素而無法成行。他說，然而在墨爾本各媒體的協助下，他們成功號召了三十六名前船民，並在短時間內完成一切準備工作，順利的在上周二（廿六日）抵達丁加奴，並在隔天早上，回到讓他們魂牽夢縈的比東島。

福進法師說，對越南船民來說，比東島是他們第二個家，我們對馬來西亞政府當年願意為我們提供庇護感到無限的感激。

福進法師表示，做為一名宗教人員，我們很想為島上的船民亡魂做一場法事，在各方面的協助下，我們終於回來了！

泰雅族古秋妹推動「經典佛舞」 (2003年09月03日)

【台灣報導】泰雅族的古秋妹，花了十年時間潛心研究經典佛舞，並成立「經典佛舞專業舞蹈團」，靠著退休金，帶著團員全省跑透透培養種子部隊。她說，最大



ceed to call 36 former Vietnamese boat people under the medium assistance of Melbourne. They set sail in a short time and arrived at Terengganu on Tuesday (August 26). Next morning, they finally returned their yearning Palau Bidong.

Master Fu-Jin also said Palau Bidong is the second country to these Vietnamese boat people. They are grateful to the Malaysian Government who is willing to give them a refuge.

As a Buddhist, he would like to make a Buddhist ceremony to the dead on the island. They are glad to come back under some helping hands.

的心願是讓有益身心健康、淨化心靈的舞蹈成為全民運動。

五十五歲的古秋妹原是國小老師，精通民族舞蹈，由於舞藝精湛，加上原住民身分，經常應邀赴美國、歐洲、東南亞演出。

古秋妹說，「經典佛舞」依據佛教經典研修編創，透過肢體語言詮釋佛典精神與內涵，是一種身、心、靈合一的舞蹈，從舞蹈中體驗寧靜、善良、信心、智慧的快樂；任何人不分宗教、年齡、性別、沒有舞蹈基礎也沒關係，只要用心，都能跟上腳步。

古秋妹為培訓種子部隊，五年前成立「經典佛舞專業舞團」，學員平均年齡四十五歲，有的是十幾歲的少女，都非專業舞者，靠著勤練，成為她的班底，一起全省跑透透宣揚舞藝。

古秋妹說，團員南征北討開銷都靠她的退休金支付，雖有不少廟宇看她推動「經典佛舞」，偶而給紅包以資鼓勵，但收入還是很有限，一路走來非常辛苦，尤其她最難過的是，許多藝術圈的人，一聽到經典佛舞就認為是宗教的舞蹈，而否定它的藝術性。

Ataya Tribe Chiu-mei Ko spread “Classical Buddhist Dance”

[Taiwan News] Ataya Tribe Chiu-mei Ko had studied diligently with a quiet mind in classical Buddhist dance for ten years and founded Classical Buddhist Dance Company. Rely on retirement pay, she and her troupe perform all over Taiwan to train up seed troops. She said her best wish is to make this healthy and mind-purified dance as a civil exercise.

Chiu-mei Ko, fifty-five years old, was once a teacher in elementary school. She is proficient in folk dance. She is often invited to have performance in USA, Europe and Southeast Asia for her professional dancing skill and her aborigine descent

Chiu-mei Ko said “Classical Buddhist Dance” was created from Buddhist sutra. She interprets sutras’ spirit and thoughtfulness through body language. She produced such dance which combined body, mind and spirit to experience the happiness of peace, kindness, reliance, and wisdom. Regardless of religion, age, sex, you can dance well if wanted even without dancing base.

Chiu-mei Ko founded “Classical Buddhist Dance Company” five years ago to train up seed

troops. The average age of her students is forty-five years old. There are also teenagers, but all of them are not professional dancers. By diligently practicing, they become her members to publicize the choreography.





中國第一所綜合性佛學院《鑒真學院》將於揚州奠基（2003年09月04日）

【中國報導】今年十一月一日，是鑒真大師成功東渡日本一千二百五十周年紀念。屆時，全國第一所綜合性佛學院——鑒真學院，將在江蘇省揚州市動工興建。

鑒真學院是中國佛教協會今年三月份批准的我國第一所綜合性佛學院，是一所培養佛教研究與管理高級人材的高等學府。定於十一月一日鑒真大師東渡一千二百五十周年紀念會上舉行奠基儀式。

學院建在鑒真紀念堂所在的大明寺北邊，占地面積三百多畝，學院南接大

Chiu-mei Ko said all the expenses of performances are almost paid by her pension. Some temples will make some donation to encourage her to spread 'Classical Buddhist Dance', but the incomes are still very limited. Although it is hard, but the saddest thing is many artists classify classical Buddhist dance as religious dance and negate its artistry.

The first Buddhist university "Jianzhen University" built at Yangzhou (September 4, 2003)

[China News] This November 1 is the 1,250th Anniversary of Chinese Monk Jianzhen's Journey to Japan. When the time comes, the first nationwide Buddhist University, Jianzhen University, will begin construction at Yangzhou, Jiangsu (China).

Jianzhen University will be the first Buddhist University, an university to cultivate senior Buddhist researchers and managements, which is approved by Chinese Buddhism Association this March. A foundation ceremony will be held at the 1,250th Anniversary commemoration of Chinese Monk Jianzhen's Journey to Japan.

The university will be built at the northern part of Daming Monastery, the location of the Memorial Hall of Monk Jianzhen. It takes about 300 acreages. The university has Daming Mon-



明寺、東鄰蜀岡風景區，北倚平山北路，西連揚子江北路。整個學院為仿唐建築風格，與揚州蜀岡風景區融為一體。該學院學制四年，明年將首次招生一千二百五十名。

達賴喇嘛將三度於紐約中央公園說法 (2003年09月05日)

【美國報導】達賴喇嘛將在本月廿一日（周日）中午，在紐約中央公園的「東草原」舉行開示演講，這是達賴第三度到中央公園舉行免費的公開演講，上次達賴現身中央公園說法，在將近四年前。

達賴九月十七日到廿一日的五天紐約之行，幾乎是上次訪問紐約的翻版，主辦單位也是西藏中心和影星李察吉爾的吉爾基金會，付費的法會也是選在上東城的畢肯戲院Beacon Theater，同樣也只選擇一天召開記者會，同樣也強調付費的法會純粹開示，不歡迎媒體打擾。

諾貝爾獎得主達賴喇嘛九月十七日到廿一日間在上東城的畢肯戲院舉行四天的法會，票價分多種類型出售(www.Dalailamanyc.org)，根據上次的經驗，極可能幾天內就銷售一空，主講的題目是「如何開放內心」，法會闡釋的經文根據的是西藏和印度的經典，達賴將引經據典的談論現代人如何在日常生活中進行修煉、如何化自私為慈悲。

九月廿一日達賴喇嘛將在紐約曼哈坦 5 大道夾97街的「東草原」舉行演講，這是達賴喇嘛自一九九一年以來

astery to the south, the ShuGang scenic spot to the east, Pingshan North Road to the north, YangziRiver North Road to the west. The buildings of the university will be Tang architectural style to unify with the Shugang scenic spot. The educational system of the university is four years. Next year will first enroll 1250 students.

Dalai Lama will give the third public talk for New York in Central Park (September 5, 2003)

[America News]His Holiness the Dalai Lama will give a free public talk for New York in Central Park, East Meadow on Sunday, September 21. This is the third time that Dalai Lama give a free public talk in Central Park. His last appearance in Central Park was about four years ago.

The Dalai Lama's five-day trip to New York September 17-21 is almost the reprint of last New York visit. The sponsors are also The Tibet Center and The Initiatives Foundation, founded by Richard Gere. Four days of teachings are also at the Beacon Theatre and will meet with the media one day only. There is also very limited media access inside the theatre.

His Holiness the Dalai Lama, Nobel Peace Prize Laureate and religious and secular leader, will give a four day teaching at the Beacon Theatre, 2124 Broadway at 74th Street, Wednesday, September 17--- Saturday September 20. There are various price of Tickets for the Beacon Theatre teachings(www.Dalailamanyc.org). Base on last experience, tickets could be completely sold in couple days. Entitled "Training the Mind, Opening the Heart - 2003," the teachings are based on two classic Buddhist texts. He will give an explanation of Geshe Chekawa's Seven Point Mind Training as well as Jamyang Shepa's Root Verses on Indian Philosophies. His Holiness will speak on how to transform habitual selfish tenden-

第三度來到紐約中央公園演講，第一年的中央公園演講吸引了五千聽眾，一九九九年吸引的人潮保守估計是四萬人。

當天晚間七時，在林肯中心的Avery Fisher Hall 將有一場募款音樂會，達賴的明星弟子李察吉爾擔任主持人，音樂由大師級的當代作曲家飛利浦葛拉斯譜寫。

cies into compassion, selfless love, and wisdom, through practical methods applied in meditation as well as in daily life.

"A Public Talk for New York - 2003" will be held in Central Park in the East Meadow (97th Street and Fifth Avenue) at noon on Sunday, September 21. This is the third time the Dalai Lama gives a public talk in Central Park since 1991. The first public talk of the Dalai Lama in Central Park attracted over 5,000 audiences. At his last appearance in Central Park in 1999, His Holiness spoke before an audience conservatively estimated to be as many as 40,000 people.

A benefit concert dedicated to the theme of peace and reconciliation will be held at Avery Fisher Hall at Lincoln Center at that night, at 7:00 PM. Richard Gere, a disciple of the Dalai Lama, will host the concert, and the composer Philip Glass is in charge of music for the concert.



愛蓮記 處處蓮花．處處歡喜

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

火中蓮

Lotus in the Fire

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













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

台灣時事

民歌餐廳「木船」前天凌晨熄燈落幕，從全盛時期14家連鎖店，到昨天最後一家「木船」已動工拆除。

「木船」幾乎就是民歌的代名詞，二十年前李宗盛、殷正洋，一直到後來的周華健、周治平、曲祐良、張雨生、潘美辰，都是「木船」舞台上的歌手。

「木船」在台灣開風氣之先，民國84年前後，民歌餐廳旺到不行；而現在，星期天假日的客人，還抵不過當年下午場的人多。「木船」的鐵門緩緩拉下，理想抵擋不住現實，好景什麼時候才能再轉回來呢？

【2003/09/03 聯合報】



Taiwan News

A folk song restaurant named Wooden Boat shut off its business at the daybreak on the day before yesterday. When at the high tide of Wooden Boat, it had 14 chain stores. However, the last Wooden Boat was tore down yesterday.

Wooden Boat was almost the Pronoun of Taiwan's folk song. About 20 years ago, there were a series of folk song singers such as Lee Zong-cheng, Yan Zheng-yang, Chow Hua-jian, Chow Zhi-ping, Qu You-liang, Chang Yu-sheng, Pan Mei-chen. They were singers on the stage of Wooden Boat.

Wooden Boat created a fashion of folk song in Taiwan. After 1995, folk song restaurants were quite prosperous. At present, the guests came in Sunday and holidays were much less that before. When the front gate of Wooden Boat was closing down slowly, a dream was down too in reality. When the good old day would be back?

[2003/09/03 UNITED DAILY NEWS]



解碼

幾乎可說是伴隨著每一位五、六年級生成長的木船西餐廳，與那個充滿青澀甜美的民歌，終於被時代的浪潮淹沒了。這代表了青春的逝去，與每個世代的人不得不面對的成長與凋零。

而現今主導流行市場的七、八年級生，他們又是面對什麼樣的環境呢？而當他們也成長到三、四十歲時，還會有更多更新的潮流，將他們趕下舞台。他們又將以何種面目去面對呢？

也許我們也無需為他們操心，因為每一代有每一代要面對的問題。

佛法觀點

因緣所生法，必然生住異滅；因緣所生世間，必然成住壞空。

這是時代的潮流，也是世間規律的必然。木船的結束所代表的某一個世代的歲月不再，正是因緣法的最佳寫照。

儘管我們從不能真正留住什麼，不過，在這流逝的歲月中，我們還是可以認真的活在當下、熱情飽滿、改進自己，並且無私的去愛，這樣也算是不虛此生了。



Decode

Those who were born around 1960 or 1970 would be familiar with the *Wooden Boat Restaurant* very much. The songs at that era were young, nice and sweet. However, the time and tide overwhelmed it all. That meant the youth hood was game over and we had to face the push of growth and the unavoidable withered.

However, people were born around 1980 or 1990, what kind of environment they need to face? When they become 30 or 40 years of age, there surely would have many new tides come and that will wash them away from the stage. At that time, what should they do?

Maybe we needn't worry anything for them and that is because every generation would have its own unique problem.

Buddhist View

The worldly matters must go through the birth, the living, the changing and the death. The whole world must go through the establishing, the staying, the breaking and the emptiness.

This is destiny of time and tide. This is the rule of the world. The ending of *Wooden Boat* represented the ending of some generations. This is the best example of causation.

Although we can keep nothing, however, we still should live our lives with earnest, passion, self-improved and selfless-love within the passing time. Make it a worthwhile life.

亞洲時事

中央社華盛頓二日法新電：儘管美國對北韓的政策受到中國高級官員抨擊，指稱朝鮮半島核子危機會談遲遲無法獲得進展，美國的強硬作風是主要障礙，但美國仍然堅持其對北韓的政策不變，也不願反駁北韓之前充滿敵意的警告。

同時，南韓外長尹永寬已經前往華盛頓訪問，他將與美國高級官員討論跟解決北韓核子危機有關的下一步行動。

【2003/09/03 中央社】



解碼

朝鮮半島的危機一直是東亞最大的地雷區，一不小心就會將週邊的所有國家拖入戰火中，乃至於第三次世界大戰的可能導火線都在這裡。

其實，武力強大並不可恃，態度倨傲也不應該，而當「單極主義」想要火拼「邪惡軸心」時，人類終將寢食難安。

但是我們慶幸：總算有六個相關國家，願意坐下來談判。這總比大家各自顧忌、猜疑、放話、升高緊張情勢等等，還要好的多。因為無論用任何方法來解決問題，都比發動戰爭更好、更聰明。

Asia News

According AFP news in Washington D.C., a Mainland China senior officer criticize that the nucleus crisis in the North Korea was uplifted by the hard style of USA. Therefore, the saturation couldn't be improved. However, USA seemed insist on her policy. Meanwhile they were not willing to answer back the hostile warning from the North Korea.

In the meantime, the Minister of Foreign Affairs of the South Korea, Yin Yong-kuan went to Washington D.C to give a visit. He would interview some American senior officers to discuss the next step to take care of the crisis.

[2003/09/03 CNA]

Decode

The crisis on the Korea Peninsula is the most serious problem in the East Asia. It could cause a regional wars or even the Third World War. This is a blasting fuse of wars.

In fact, nobody should count on military force, however, a rude attitude is not right either. When the *Single Pole Doctrine* fight with the *Evil Axle*, the whole human society couldn't sleep well nor eat well.

It is not too bad. There are 6 related countries willing to sit down and talk about the crisis and that is better than the scruple, the mistrust, the shouting and the confronting with each other in different countries. No matter what is the solution after the discussion, it would be much better and smarter than to go to war.

佛法觀點

殺業、殺業、殺業！除了殺業，我們很難對於人類集體行為中，最愚昧難測的“戰爭”，給予一個合理的解釋。因為只要是稍稍有用腦袋而非用膝蓋思考的人，一定會對毀滅這個世間的戰爭行為予以鄙棄。

我們的智慧與勇氣，應該用來降服自己內在的無明與貪嗔癡，而不是用來殺死別的眾生。

倘若世間的素食人口能夠增加到50%，那我們將可以擁有一個更和諧安全的地球，戰爭的威脅可能減少，全體人類便能夠安心的生活。

歐美時事

路透巴西利亞一日電：最近一項調查顯示，相較於其他國家，巴西女性更在乎自己的外表，她們有半數打算藉整型手術維持美貌。

90%巴西女性視美容產品為必備物品而非奢侈品，全球平均僅有77%女性作如是觀。在巴西職場，許多工作領域女性所占比例仍很低，愛美是她們爭取進入職場的方式。

在總人口一億七千五百萬的巴西，「打扮」儼然已成全國的休閒活動，如以整型手術支出占國民平均所得比例計算，世上沒有哪個國家比得上巴西。

【2003/09/03 聯合報】

Buddhist View

Killing-karma, Killing-karma, Killing-karma! There is no other reasonable answer for the most ignorant and unpredictable Wars but the Killing-karma is the best guess in all. If we do think with our logical mind instead of with our knees, we would disdain the Wars one-way or the other.

If we do have wisdom and courage, we should use them to conquer our inner ignorance, greedy, anger and stupidity instead of trying to conquer other living beings.

If the vegetarian people could increase up to over 50% of the global population, then, we would have a safer and more peace world. The threatening from wars could be reduced. All could live with peace.

European News

Reuters news from Brazil said: there was an investigation showed that the female in Brazil care more about the out looking more than female in other countries. There are almost half populations of female love to make a plastic operation to mountain their beauty.

90% of Brazil female thought beauty products are necessity instead of a luxury. However, only 77% of the world's female have that kind of thinking. In Brazil's job-market, the ratio of female workers is still low but beauty making is a major manner of them to compete with others.

The population of Brazil is 175 millions. *Make-up and dress-up* are nationwide leisure activities. The cost of plastic surgical operation in Brazil is the highest in the whole world.

[2003/09/03 UNITED DAILY NEWS]



解碼

女性主義者看到這樣的狀況，一定都要大聲疾呼，高舉女性覺醒的標語。真該用理想與實際利益間的衝突，來解析這種現象嗎？還是要從社會環境的塑造和教育著手呢？

不論從何處來說，這都是一項艱困的任務，因為它牽涉到人性中，低層面的生物本能所轉化的社會行為。既得利益者只會利用和剝削世間的不平等，而弱勢的群體若是又甘於附和屈從，以獲取既得利益者的施捨，那不平等的狀況永遠不會往好的方向移動。

說得再多，高層次的理念和認知，似乎總難抵擋低層次的本能驅動力。

道理人人都懂，可實行起來七零八落，這就是這個世界進步的很緩慢的主要因素。

佛法觀點

女性在這五濁惡世的處境，原本就是較為艱難的，不論在東方或是西方都一樣。毋怪乎諸佛淨土有很多「轉女成男」、「不墮女身」的願力和誓句。證諸這則新聞，不得不對經典中，對於世間和人性的觀察精微加以歎服。

Buddhist View

The feminism would make a loud appeal to that matter and crying for enlightenment. However, could we describe and analyses this phenomenon by the confliction of idealism and practical benefits? Otherwise, could we solve the problem by the social environment molding and education?

No matter how, it is a difficult mission. This phenomenon response some human nature that is a low instinct of a living creature converts into a human social behavior. Those who win the vested interests (the controller) would use this occasion to exploit the female and introduce an unequal treatment to female. However, if the disadvantage minority would submit to the controller in order to get interests from them, then, the inequality would keep going and going.

It is a shame, a higher thought or realization seems can't block the power of a lower instinct.

It is easy to understand a thing but difficult to do it and that is why the world's progress is in a very low rate.

Buddhist View

The saturation of female in this earthly world is not as easy as man. It is the same in the East and the West. Therefore, in the pure lands of Buddha, there are so many wishes and swelling such as *Turn a female into a male and never become a female*. Confirm with the above news, we would like to admire the Buddhist sutras that have a refined and detail observation into the world and human nature.

如何能將五濁惡世中，更加苦難的女性予以解脫離苦？這是每一個人的責任，因為，這個地球有一半是男人，另一半是女人，如果女人過的不好，那麼，男人的下場也好不到哪裡。

還有，別忘了，所有的男人都是女人生的，女人的事情就是男人的事情，男人可千萬不要置身度外啊！真希望佛法大興、女男平等、一切有情離苦得樂。

全球時事

《地球物理研究學報》近日刊出英美學者聯手進行的一項研究指出，1980年代迄今是兩千年來最溫暖的時期。

英國東安格利亞大學教授瓊斯與美國維吉尼亞大學教授曼恩重建得自冰芯、植物生長和其他紀錄的資料，他們自認證實了人類的確影響氣候。

但懷疑論者堅稱，人類對氣候的影響很可能極小，根本無法解釋目前出現的氣候現象。

兩位科學家說，過去兩千年來，北半球部分地區可能比今天還溫暖，但平均溫度還是較目前低；而過去廿年來，地球溫度至少上升攝氏零點二度，過去這種規模的溫度升降需費時一百年。

【2003/09/03 聯合報】

However, how can we help the female to liberate from the suffering? This is the duty of all because half men and half women make the world. If the female were suffering, then, the male would be suffering too.

Moreover, don't forget, all men are born by women. Her business is his business. Men don't put men out of the matter. We wish the Buddhism would be promoted. The equality of women and men would come. All living beings leave the sufferings and get happiness.

The World News

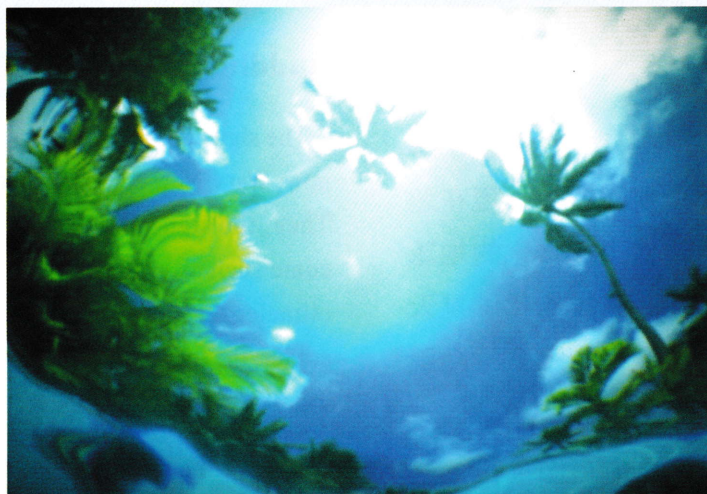
The Geophysics Research Journal printed a report and said that some scholars from England and the North American joined their studies and found a phenomenon ~ the warmest time period in the past two thousands is year 1980 to 2000.

An England professor, Jones, and an American professor, Manen found that the human activities do influence the climate according records of ice, plants and some other matters.

However, some doubters said the human activities have very little influence on the climate although they couldn't explain why the global became warmer.

These two scientists said that part of the North Global probably warmer before than today, however, the average temperature of the before is lower than that of the present. In the past 20 years, the temperature of the Global was raised up 0.2 degree centigrade and this scale would need 100 years to come up in the past.

[2003/09/03 UNITED DAILY NEWS]



解碼

當 A 國家還在拒簽「京都議定書」這個限制工業國家二氧化碳排放量的世界公約的同時，已經有更多更多的科學證據證明：人類的活動早已在加速這個地球環境的惡化。而 A 國家正是世間享有最多資源，消耗最多能源，與二氧化碳排放量最大的國家，開玩笑的說 ~ 這叫做 A 國吃飯全球付賬。

更有甚者，A 國家還有一堆專家學者提出證據，證明其他國家的研究結論是唬人的，作為其拒簽「京都議定書」的理由，這會不會是 ~ 指鹿為馬呢？

如果有一隻青蛙不小心一腳踩進滾水裡，牠一定會趕緊拔腿就跑，以免一命嗚呼。不過，如果讓一隻青蛙在一大鍋的溫水裡怡然優游，然後，慢慢在鍋底生火加熱，最終這隻青蛙可能會被煮熟。或許，這就是地球的寫照。

Decode

A country still refuses to sign the *KYOTO PROTOCOL* and to restrict the CO₂ emission volume in the industrial countries. Meanwhile, there are many scientific evidences proof that the human activities are increasingly damaging the global environment. A country uses the most amount natural resources than other country and meanwhile has the largest emission of CO₂ within all countries. Just a joke ~ A country is eating, however, others need to pay for it.

Moreover, A country has some specialists said: other countries' research results were wrong and it was nothing but bluffing. Therefore, they refused to sign the *KYOTO PROTOCOL*. Wasn't that to call a stag a horse?

If there were a frog step its foot into boiling water, it would pull out the foot and run away at once. However, if you keep a frog in a nice cold water within a big pot and then heat up the water gradually, probably, the frog would be well cooked and lost its life. Maybe, it is portraiture of the global.

佛法觀點

劫末的小三災，徵兆愈來愈鮮明：戰爭、新式疫疾與飢荒；現在連大三災的徵兆都具備了，暖化的地球帶來的是更加極端的氣候變化：夏天更熱、冬天更冷、海平面上升、颱風暴為禍更劇等。

拯救世間，減慢毀壞的進程，除了「京都議定書」之外，我們更需要人心的普遍醒覺和正確的教育，這樣才能真正地改善這個世界。

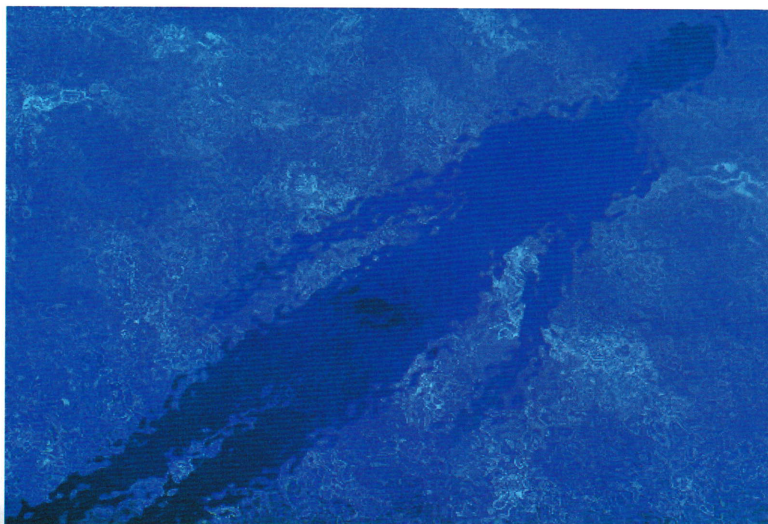
四大苦空、五蘊非有、國土危脆，這是《八大人覺經》中的名言，這世間是衆生所共有，儘管它苦空，我們還是要盡力讓它少苦不空；雖說五蘊非有，至少我們要讓它有的不太造孽；哪怕國土危脆，我們還是要盡力去 ~ 啓建水月道場，成就空華佛事！

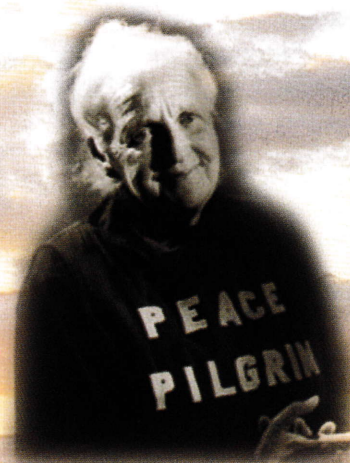
Buddhist View

The signs of three small calamities are vivid now: Wars, New epidemic disease, and famine. Then, the signs of three big calamities also come such as global warming and extremely climate: the summer is hotter; the winter is colder; the mean sea level is raising; the hurricanes become more danger and so forth.

To save the world and slow down the damaging we need more than *KYOTO PROTOCOL*. We also need the human to become enlightened and a good-intention education. Therefore, we can really improve the situation.

All the four elements are suffer and empty. All five gatherings are no-existence. The motherland is brittle. These are well-known saying in the *Sutra of the Eight Enlightenments*. All owns the world. Although it is suffer-and-empty, we should try our best to make it less suffer-and-empty. Although it is no-existence, we should make the existence becomes less evil. Although it is brittle, we should take our best shoot ~ to create a pure land in the world and to accomplish all the missions of goodness!





邁向內在和平

Steps Toward the Inner Peace

和平朝聖者

Peace Pilgrim

(1908-1981)

她的和平朝聖之旅

起自 1953 年 1 月 1 日

終止於 1981 年 7 月 7 日

“這是和平的方法：用善去克服惡，
用真理去克服虛假，用愛去克服仇恨”

On her pilgrimage from

January 1, 1953 till July 7, 1981

*“This is the way of peace: overcome evil with good,
and falsehood with truth, and hatred with love.”*

和平的思想

我們可以將一生的時間都去作好事，每一次你見到他人的時候，去想一些激勵的話語來說給他聽～一段仁慈的話、一個有用的建議、或者是表達讚美之意。每當你身處某種情境，設法去帶來一些好事～一個貼心的禮物、為人著想的態度、一雙幫助的雙手。

有一項標準可以用來評斷你的思想或言行是不是對的，這項標準是：它們是否為你帶來內在的和平？如果答案是否定的，那麼，你的思想或言行恐怕有不對的地方～所以，請繼續努力。

如果你夠愛人，他們將會深情的回應。如果我冒犯了別人，我怪我自己，因為我知道如果我的言行是正確的，他們便不會被冒犯。縱然他們並不同意我的意見，在我開口講話之前，必須先把傷害的力量從話語中拿掉。

對於那些心灰意冷的人們，我的建議是：請把你的周遭佈滿好聽的音樂與美麗的花朵，試著去閱讀或回想起那些有激勵作用的思想。把你所想過的事情列出一張清單，如果這其中有一些好事你一直想去作，請開始去作。請為你自己安排一個合理的計畫，然後，按部就班的去實踐。

儘管別人可能為你感到難過，不過，你自己可千萬不要難過～因為這會深深影響到你心靈上的幸福感。請認清所有的問題，無論它有多困難，它

PEACE THOUGHTS

We can all spend our lives going about doing good. Every time you meet a person, think of some encouraging thing to say - a kind word, a helpful suggestion, an expression of admiration. Every time you come into a situation, think of some good thing to bring - a thoughtful gift, a considerate attitude, a helping hand.

There is a criterion by which you can judge whether the thoughts you are thinking and the things you are doing are right for you. That criterion is, *Have they brought you inner peace?* If they have not, there is something wrong with them - so keep trying.

If you love people enough, they will respond lovingly. If I offend people, I blame myself, for I know that if my conduct had been correct, they would not have been offended, even though they did not agree with me. "Before the tongue can speak, it must have lost the power to wound."

To those who feel depressed, I would say: Try keeping your surroundings full of beautiful music and lovely flowers. Try reading and memorizing thoughts that inspire. Try making a list of all the things you have to be thankful for. If there is some good thing that you have always wanted to do, start doing it. Make a meaningful schedule for yourself and keep to that schedule.

Although others may feel sorry for you, *never* feel sorry for yourself - it has a deadly effect on spiritual well-being. Recognize all problems, no matter how difficult, as opportunities for spiritual growth, and make the most of these opportunities.

From all the things you read and from all the people you meet, take what is good - what you own 'Inner Teacher' tells you is for you - and leave the rest. For guidance and for truth, it



都可能帶來心靈上的成長，所以，請珍惜這樣的成長機會。

從所有你讀過的書，以及遇見的人們中，去汲取那好的部份～讓你「內在的老師」去告訴你，而不去理會那些不好的。為了得到引導，也為了追尋真理，你最好是從你自己的內上去尋找泉源，而不僅僅只是看書或會見人們，書和人只可以給你啟發而已，除非是藉助這些外在可以喚醒你內在的什麼，不然的話，沒有什麼事是一定要去完成的。

沒有人是真正的自由，總還是會依附物質、住處或某人。然而，我們必須學會當我們需要物質的時候，就使用它們；不過，當不再需要它們的時候就放棄它們而心中完全沒有悔恨。當我們逗留的時候，我們必須能夠感恩並享受我們的住處，不過，當我們被他處所召喚時，我們必須離開

is much better to look to the Source through your own 'Inner Teacher' than to look to people or books. Books and people can merely inspire you. Unless they awaken something within you, nothing worthwhile has been accomplished.

No one is truly free who is still attached to material things, or to places, or to people. We must be able to use things when we need them and then relinquish them without regret when they have outlived their usefulness. We must be able to appreciate and enjoy the places where we tarry, and yet pass on without anguish when we are called elsewhere. We must be able to live in loving association with people without feeling that we possess them and must run their lives. Anything that you strive to hold captive will hold you captive, and if you desire freedom you must give freedom.

The spiritual life is the real life - all else is illusion and deception. Only those who are attached to God alone are truly free. Only those who live up to the highest light they have find their lives in harmony. Those who act on their highest motivations become a power for good. It is not important that others be noticeably affected. Results should never be sought or desired. Know that every right thing you do - every good thing you say - every positive thought you think - has good effect.

All people can be peace workers. Whenever you bring harmony into any unpeaceful situation, you contribute to the total peace picture. Insofar as you have peace in your own life, you reflect it into your surroundings and into the world.

In our spiritual development we are often required to pull up roots many times and to close many chapters in our lives until we are no longer attached to any material thing and can love all people without any attachment to them.

住處而心中沒有一點懊惱。我們必須能夠用愛的方式與他人共同生活，但卻不是想佔有他（她）們或必須為他（她）們而活。任何你想俘虜的東西，都將會反過來俘虜你；如果你渴望自由，你必須先給他們自由。

心靈的生活才是真實的生活～其他的都是幻相與欺騙。只有那些與神聖者同在的人，才真正得到自由；只有那些依據最高光明而活的人，才能活得和諧；那些依據最高級動機而行動的人，將成為善的力量。其他人是否注意到你，這點並不重要，而我們從來都不要去尋找或渴望有什麼結果。我們只需知曉～每一件你做對的事情、每一件你談論的好事、每一個你思慮過的正面思惟，都將發生好的影響。

所有人都可以為和平而工作，不論何時，當你將和諧帶進任何一個不和平的狀態時，你已經為世間的整體和平作出貢獻。在此，當你繼續擁有個人的和平生活時，你的和平將反射到你的周遭，乃至整個世界。

在我們心靈發展的過程中，我們通常需要被連根拔起若干次，而且必須關閉許多生命的扉頁，一直到我們不再執著於任何物質的東西，而且能夠愛所有的人，但卻不執著他們。

你無法在毫無心靈創傷下，離開一種處境，除非，你是帶著深情而離

You cannot leave a situation without spiritual injury unless you leave it lovingly.

If you want to teach people, young or old, you must start where they are - at their level of understanding. If you see that they are already beyond your level of understanding, let them teach you. Since steps toward spiritual advancement are taken in such varied order, most of us can teach one another.

Physical violence can end even before we have learned the way of love, but psychological violence will continue until we do. Only outer peace can be had through law. The way to inner peace is through love.

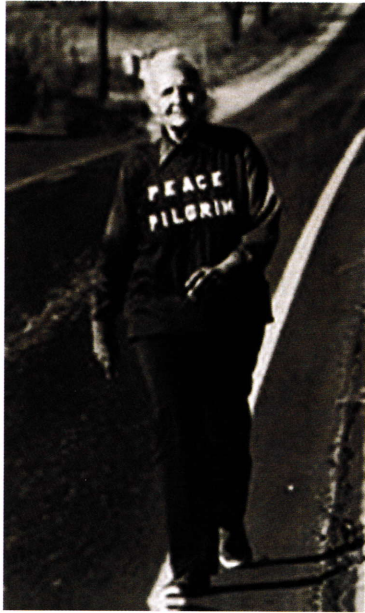
Concentrate on giving so that you may open yourself to receiving. Concentrate on living according to the light you have, so that you may open yourself to more light.

Sometimes difficulties of the body come to show that the body is just a transient garment - that the reality is the indestructible essence which activates the body.

After you have found inner peace, spiritual growth takes place harmoniously because you - now governed by the higher self - will to do God's will and do not need to be pushed into it.

Nothing threatens those who do God's will, and God's will is love and faith. Those who feel





開。

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如果

你發現，他們已經超越你所了解的水平時，就讓他們來教導你。由於邁向心靈成長之路，其次序是變化的，所以，我們大多數的人都可以互相教導。

肉體上的暴力，在我們還沒有學會愛的方法以前，就可以被終止。但是，心靈上的暴力，卻會一直持續，一直到我們學會去愛，它才會停止。外在的和平，可以藉助法律去獲得，但是，內在的和平卻只有藉助愛，才能達到。

專注的去給予，所以，你能打開自己去獲得。專注的依據你現有的光明而活，然後，你可以開放自己，並散發更多的光明。

有時候，身體上所產生的苦痛，正足以顯示它只不過是一件外衣而已～真正實在的是那操縱身體、而卻不可破壞的本質。

hate and fear are out of harmony with God's will and are likely to have difficulties.

All difficulties in your life have a purpose. They are pushing you toward harmony with God's will.

There is *always* a way to do right!

What we suffer from is *immaturity*. If we were mature people, war would be no problem - it would be impossible.

Of course I trust the Law of Love! Since the universe operates in accordance with the Law of Love, how could I trust anything else?

For Light I go directly to the Source of Light, not to any of the reflections. Also I make it possible for more Light to come to me by living up to the highest Light I have. You cannot mistake Light coming from the Source, for it comes with *complete understanding* so that you can explain and discuss it.

Judging others will avail you nothing and injure you spiritually. Only if you can inspire others to judge themselves will anything worthwhile have been accomplished.

Never think of any right effort as being fruitless - *all* right effort bears good fruit, whether we see results or not. Just concentrate on thinking and living and acting for peace, and inspiring others to do likewise, leaving results in God's hands.

You cannot change anyone except yourself. After you have become an example, you can inspire others to change themselves.

In a conflict situation you must be thinking of a solution which is fair to all concerned, instead of a solution which is of advantage to you. Only a solution which is fair to all concerned can be workable in the long run.

Your motives must be good if your work is to have a good effect.

在你找到內在和平以後，心靈的成長正和諧的產生，因為你～現在的你已被一個更高的自我所掌握～你將會執行神聖者的意志，而不須一再被勉強。

當你在履行神聖者所交付的使命時，沒有什麼可以威脅到你，因為這個使命是愛與信任。那些自覺得仇恨與害怕的人，已經在和諧之外，而因此恐怕會遭遇到困難。

所有你生命中發生的困境，有一個共通的目的，就是把你推向與神聖者的意志產生和諧與共振。

這裡永遠可以找到一個方法，去把事情作好。

我們因為不成熟而痛苦，如果人類夠成熟，那麼戰爭根本不成問題～因為根本不會發生。

當然，我深信愛的定律。因為，整個宇宙就是依據這愛的定律來運作的，那，我還能相信什麼別的東西呢？

對於光明，我會直奔光明的源頭，而非任何反射光明的物體。我依據我擁有的最高光明而活，這也使得更多的光明奔向我成為可能。你絕對不會錯失來自源頭的光明，因為，它來自圓滿的理解，所以，你可以去解釋它或探討它。

批判他人，只會損害你的心靈，不會帶給你什麼。除非你能啟發別人，去評斷他們自己，批判是不值得去作的。

千萬不要認為任何正確的努力，會完全沒有結果～所有正確的努力都會帶來好的果實，不論你是否看見結果。你只需專注的去想出、去活出、去行動出和平就好，然後，也去啟發別人也這樣作，就把結果如何交給神就好了。

你無法改變別人，卻把自己除外。當你成為改變的典範時，你才能啟發別人去改變自己。

在衝突的時候，你必須找到一個解答是對所有的人都是公平的，而不是找到一個只對於你是有利的答案。只有對大家都公平的解決方案，在長期才會是有作用的。

你的動機必須是良善的，如果你想得到好效果的話。



中文電腦之父 ~ 朱邦復

The Father of the Chinese Computer
~ Zhu Bang-Fu

我每天捫心自問
此生所為何來？
人各有志
我只求上無愧於天
中無愧於列宗列祖
下無愧於自我的良知
至於其他的事
我根本沒有放在心上

I ask myself everyday
What's the meaning of my life?
Man all have will
I wish to bring no shame to the Heaven,
Bring no shame to my ancestors,
Bring no shame to my consciousness.
Anything other than the above
I don't care at all

我與中文電腦的孽緣

1972年，我已步入37歲壯年，隻身旅居巴西的聖保羅市，一事無成，每天捫心自問，此生所為何來？

在一個機緣巧合的場合，我無意中



考進了一家規模很大，名叫「四月文化」的出版公司，在編輯部做美工完稿的工作。……有一天，我目睹了一本書的出版過程，令我大吃一驚。由原稿送進工作間，從打字、校對、完稿、印刷到送到市面上銷售，一共

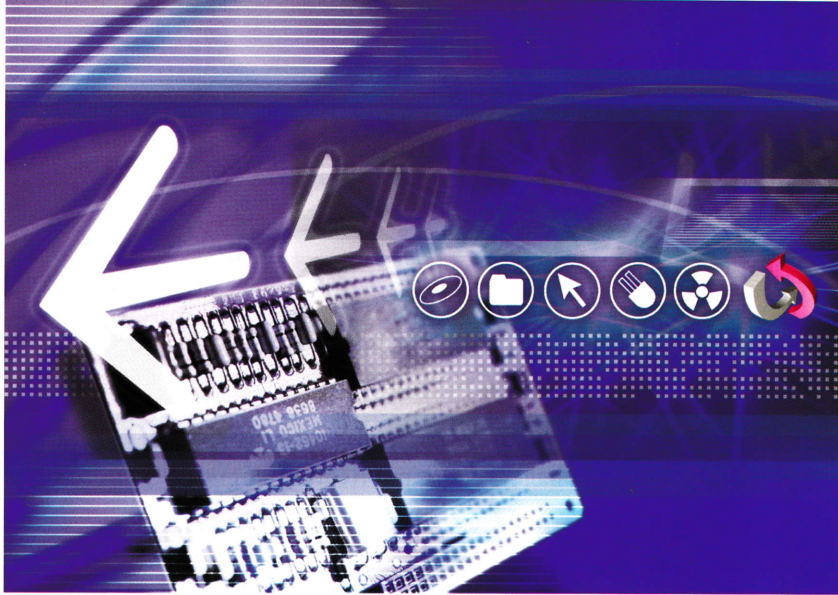
Story between I and Chinese Computer

In 1972, I was 37 years old. I lived in St Paul City of Brazil. I had accomplished nothing. Every day, I asked myself: what's the meaning of my life.

All by chance, a big publication company named April Culture employed me. I was in charging of some art designing and layout works in editorial department..... One day, I saw the whole procedure of a book been published and that astonished me very much. A manuscript copy was sent to the studio. It went through typing, proofreading, finish writing, printing, and then, sent to the market for sell. All of these only spent 12 hours. Before, I ever lived in Taiwan and knew some about publication affairs. It was usually need half year to publish a book.

At that time, this matter gave me a big shock. I though if a Chinese could be published less than 12 hours, then, the newest knowledge could be handed down to the public and benefited a quarter of the world's population. They could prevent ignorance by that. What a meaningful matter that is!

I spent quiet a few efforts to understand the complete procedure of the publishing in my company. Then, I found: the bottleneck was the Chinese characteristics. We didn't have an efficient retrieve system in Chinese. For example, when I studied in Taiwan, the worst experience of mine was to check a Chinese dictionary. About 80%, I didn't know how to start to check a word. Moreover, I couldn't count the strokes right. That was because in Chinese, there was no ideal about sequence. At least, no-



只花了12個小時。以往在台灣我曾經涉獵過出版行業，很瞭解中文書籍的排版困境，通常一本書至少要半年的時間，才能排印完成。

當時，這件事給我的衝擊之大，直如醍醐灌頂，如果中文也能只用12小時，即可將最新的知識，立刻可傳到大眾手中，使這世界上四分之一的人口，得免於無知、愚昧，那將是多麼有意義！

我下了不少的功夫，把公司的全部作業澈底瞭解後，才發現中文的瓶頸，完全在於文字的檢索系統上。我自己就是最好的例子，在學校讀書時，最怕的就是查中文字典，因為10次總有8次不知從何查起，更糟的是筆畫永遠數不對。根本原因就在於中文沒有「序位」的觀念，至少，還沒有人能建立起中文的序位來。

拼音文字由於字母一共只有20多個，其序位很容易記憶，依照每個字母的前後關係，每一個由字母所組成的文字，都有著絕對的順序。可是中文卻不然，文字太多是因素之一，而文字自圖形蛻變而來，雖然表意能力較強，但是

body ever tried to set up a sequence system.

About the spelling characters, it has only 26 alphabets. The sequence of the alphabets is easy to memory. Every characters has its own composing of alphabets and its sequence is fix and exact. However, in Chinese, the matter is totally different because the Chinese characters are too much.

The Chinese came form figures and graphs. It is an ideograph. However, it has difficult to sort out. We can't easily arrange them in a dictionary. When typesetting, to retrieve a type must count on those workmen who can cram up the characters, therefore, it's efficiency is low.

If we can make an array fro the Chinese characters, many problems would be solved. It seemed not an important topic, but it is a chance that the Chinese people could grow in strength. After a deep thinking, I thought I could find a way to do it. However, I need to put all my strength on the matter. Did some researches in the first place. I was all-alone and decided to do something meaningful. No matter the result was success or failure; I didn't want to waste my life.

In Brazil, I couldn't find enough Chinese reference. I analyzed almost every Chinese character that I remembered. I thought: as the letter-typed keyboard was applied widely already, it became almost a universal standard. Chinese characters should follow the standard to prevent to run counter to the economical principles. In the future, the link-up-with problem could be decreased. Besides, the importance of numbers and all kinds of symbols are no less

卻難以歸類。不僅在字典中的順序很難排列，在排版時，每個鉛字的檢索，全靠工人的死記，所以效率低落。

只要有了中文文字的序列，其他的作業過程都可以迎刃而解，看來似乎無關緊要的課題，但卻是國家民族繁盛壯大的契機。經過一段時間的探索，我發現不乏解決之道，但是必須全力投入，先做些研究工作。好在我孤家寡人，一無牽掛，目下已然如此，如能從事一件有意義的工作，不論成敗，也不枉渡今生。

在巴西，中文參考資料少得可憐，我僅能憑自己所知的文字，一一分析。我認為字母式的打字機鍵盤，幾乎已經成為國際通用的標準，中文文字序列絕不應該標新立異，另行設計不僅違背經濟原則，也將導致未來的溝通及兼容困

than the characters. Therefore, Chinese characters shouldn't occupy the positions of number and symbol. In the end, the keys on a keyboard only have 26 positions that are all belong to alphabet keys.

Few months passed, I found a rule in about 1~2 thousands Chinese characters. I used 26 alphabet keys to code the Chinese characters. Although I knew Chinese characters were over times of 10 thousands, I believed I would find out a manner as long as I kept fighting.

As I wanted to research in Chinese, I had better go back to Taiwan. Although I didn't have a good plain, I still made up my mind to work on the Chinese characters. I gave up the freely life in foreign country and went back to Taiwan at the springtime on 1973. There was a long road to go over there.

First, all my family opposed my plain. They had reasons beyond controversy. They said: I would change my mind all the



難。此外，在使用的過程中，數字以及各種符號，其重要性不下於文字，所以也不應隨意佔用。最後，所能提供給中文編排序列的用鍵，僅限於 26

time. I was a specialist in Agriculture and that was nothing to do with Chinese. The most important, I was over 30 years of age, how could I keep wandering?

I had no excuse. They were right but I

個字母鍵而已。

經過了幾個月的摸索，以一、兩千個字為範圍，找到了一種規則，可以用26個字母鍵，予以編碼。雖然中文文字有幾萬個之多，我確信只要繼續努力下去，不難獲得理想的結果。

要從事中文的研究，最好是在國內，雖然我當時還沒有一個完整具體的方案，但是既然已下定決心從事中國文字的工作，就不該眷戀國外自由自在的生活。因此，我於1973年春回到台

灣，開始了漫長的奮鬥歷程。

首先，我的計劃受到所有親友的大力反對，他們的理由都是無可爭議的事實。諸如我對工作沒有長性，隨時見異思遷；而且我的專長是「農藝」，畢業於台中農學院，與中文毫無關係；更重要的是，我已逾「而立」之年，怎能捕風捉影，不顧現實！

我沒有任何理由可以反駁，他們完全是對的，可是我也沒有錯。人各有志，我只求上無愧於天，中無愧於列宗列

was right too. All men have their own will. I wish I would bring no shame to the Heaven, my ancestors and my consciousness. Other affairs, I simply don't care at all.....

Almost for sure, my ideal about developing Chinese was proceeding in opposite direction with the main stream of the hold-power. No matter where I went and no matter whom I talked with, people gave me a burning satire and freezing irony otherwise, they thought me as an abnormal man.

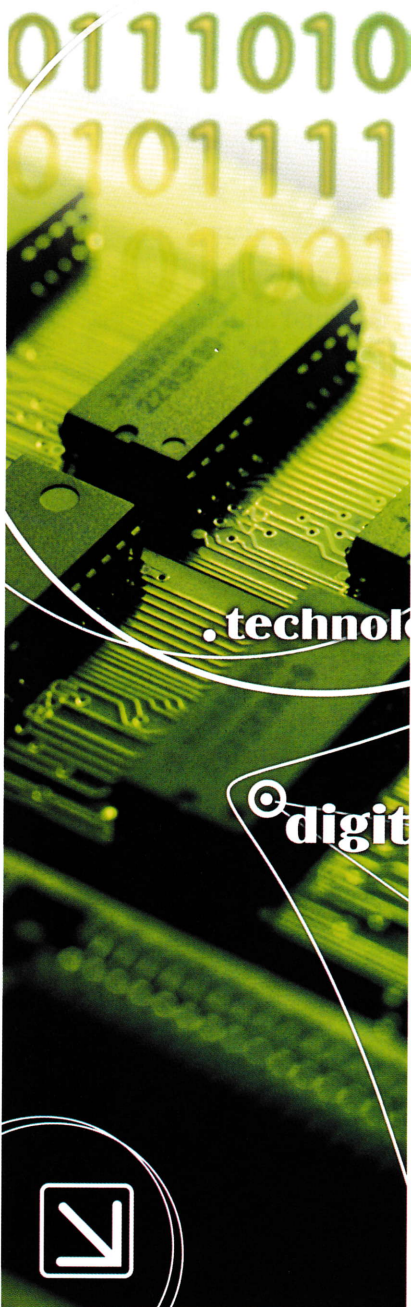
However, I had a strong will for it. The more they against me, the more I fight back. In the beginning, I didn't realize the importance of my work. As they spoke with the force of justice to criticize me, I was enlightened to realize the duty of mine. Thereafter, I was duty-bound not to turn back. I'll never change until death.

My first problem was how can I find a balance point between survive and duty. I wanted to become a teacher, however, I was not qualified. I worked as a substitute teacher but didn't get much money. I tried to be a writer but I failed

In the end of 1976, I published the Indexing System of Chinese Characters named as Xing-Yi (form-mean). This was base on 52 letters of retrieve keys. I put them on a typewriter.....

I studied intensively. I thought: the nature of characters that related to the human wisdom. Therefore, there were six elements such as Code, Sequence, Form, differentiation, Sound and Meaning..... No matter how, we already finished the book named Chinese Input Research but nobody knew the value of it.....

At that time, the computer companies in Taipei were less than 20. Shen Hong-lian





祖，下無愧於自我的良知，至於其他的事，我根本沒有放在心上。.....

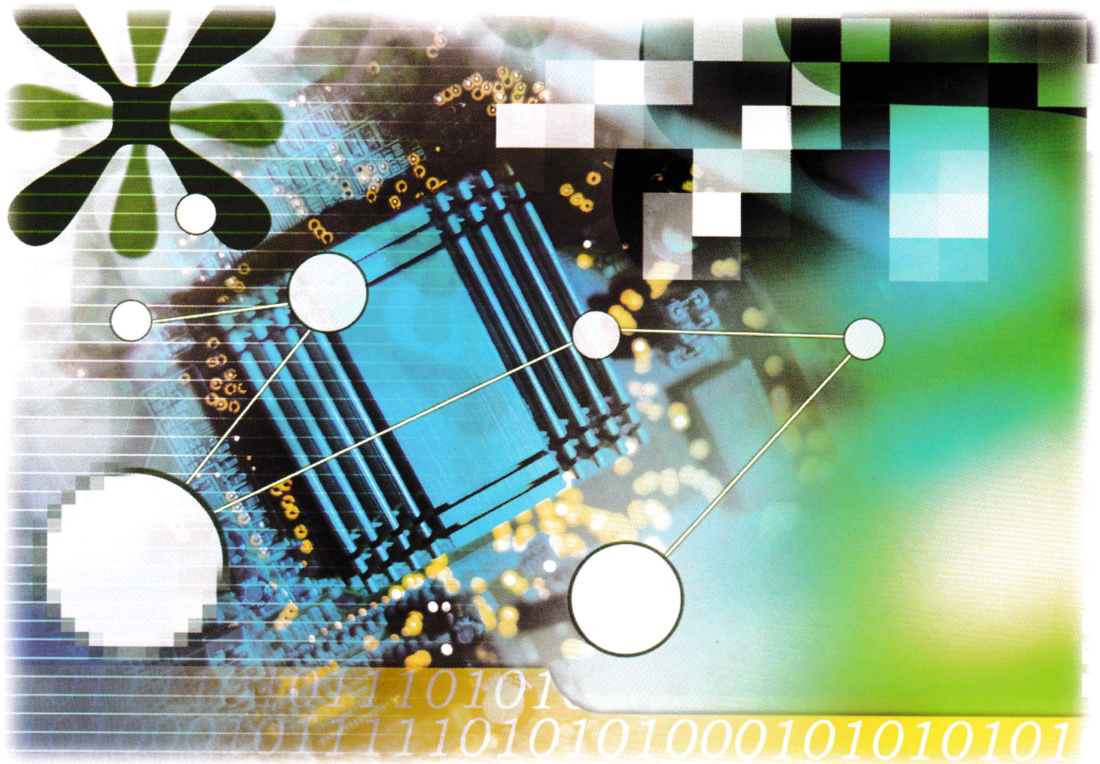
果不其然，我發展中文的理念，正與當權派的「主流思想」背道相馳。不論我到哪裡，與任何人談起，要對中文作一番整理時，所得到的不是冷嘲熱諷，就是刮目相待，視為「神經不正常」。

好在我心中早有準備，反對的力量越大，我的意願越是堅定。本來我還想不到這樣簡單的工作有多麼重要，經過大家異口同聲地、「義正詞嚴」地批判，我反而覺醒了，瞭解到自己責任之重大。自是，我更是「義無反顧」，至死不休了。

我面臨的第一個問題是，如何在生存及責任中，求得一個平衡兼顧的立足點。我嚐試過教書，但因沒有修過教

and I visited every of them within a week. However, no one was interest to it. As there was no market in the business world, I started to visit the academic circle. I traveled many universities, the result was worse. Every time, I found myself sat in the atmosphere of cultural debates.....

There was a colonel named Cao Yu-dong in the Armed Forces University who was in charge of the computer center; we were from the same village. He heard that I was working on the Chinese Input, therefore, he invited me to his university to do some research. He said to me: it is not serious if success or failure, however, the university would not pay me and I would have no credit on this matter. For me, it was a very good chance. I didn't think of any payment. In previous, I never touch computer. Now, if I could use the computer in the university, even I had to pay tuition, I would still go to it. Thus, Shen Hong-lian and I entered the Armed Forces



育學分，沒有資格任專職老師，只能代課，拿的鐘點費有限。也試過以寫作維生，結果連肚皮也難以填飽。.....

1976年年底我發表了「形意檢字法」，是用52個字母作為檢索鍵，打算用在打字機上。.....

經過一再的鑽研，我認為，文字的本質與人智有關者，有下列六種要素：字碼、字序、字形、字辨、字音、字義。.....不論如何，我們完成了「中文輸入研究」一書，但是卻找不到識者。.....

當時台北市的電腦公司還不到廿家，我與沈紅蓮二人，花了一個星期時間，大小無遺地一一走訪，結果沒有一家有興趣。我認為商業界沒有興

University and saw the computer that we dreamed.....

Surely, I need to input some Wang-an Triangle-codes to get the Chinese characters. I wrote some codes to follow the trail of Triangle-codes. One week later, I used my codes to replace the Triangle-codes completely. I spent a week to write my first BASIC program. Workers in the computer center were so surprised. Then, by their support for one month, I completed the mission to telex the Chinese characters in long distance by two computers, one fax machine bellowed from Wang-an.....

General Jiang respected our work. He suggested using Cang-jia for the name of the Chinese Input Manner instead of using Xing-yi. It was to memory the Cang-jia who creates the Chinese characters in ancient China.....

Shen Hong-lian and I had no income for

趣是因為沒有市場，如果從學界入手，可能比較有效。於是，我們又開始到各大學去遊說，其結果更糟，每到一處，便是一場氣氛惡劣的文化論戰。.....

三軍大學電腦中心的主任為曹育東上校，與我有同鄉之誼，聽說我在研究中文輸入，便邀我去三大，「利用」三大的設備作些研究。而且事先聲明，「成功、失敗」不要緊，只要去「研究」即可，但是卻沒有薪酬，沒有名位。這對我來說，不啻天大的良機，薪金從來沒有夢想過，電腦也一直無緣問津。現在，居然有機會進入三軍大學的電腦中心工作，不要說沒有薪水，連我要付學費都心甘情願。就這樣，我與沈紅蓮到了三大，生平第一次見識到了心儀已久的電腦。.....

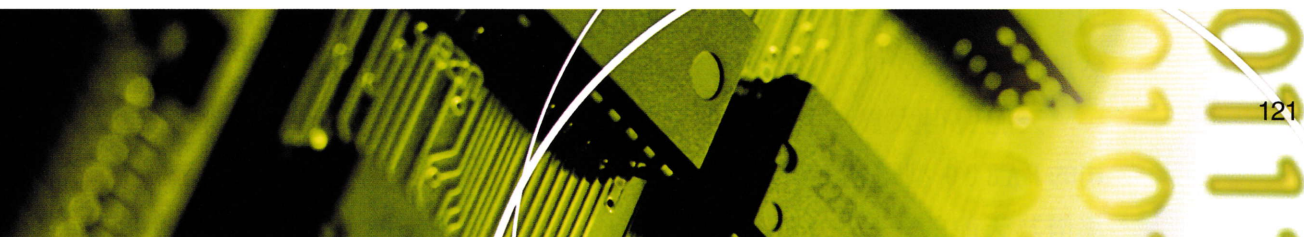
當然，要用王安的三角號碼輸入才能將中文調出來。而我則利用程式逐步追蹤的方法瞭解其叫字方式，一個星期後，就用我的輸入法，取代了三角號碼。我以一個星期完成了第一個BASIC程式，令電腦中心的技術人員大吃一驚。然後在全體人員的支援下，一個多月後，我們完成了利用兩台電腦以及向王安公司借來的電傳機，在有線及無線

over one year. Our life faced serious problem. We didn't dare to think about developing a Chinese Computer. All by chance, some of my friends knew the matter. They asked me with deep feeling: Dear brother Zhu! How much money to have a research about Chinese computer? I replied: about 1 million NT\$. Therefore, they tried to get about 600 thousands NT\$ for me. Then, I started on the research.....

I had a good relation with the Acer Computer. In 1980, we signed a contract of cooperation. Next year, we created the first Chinese Microcomputer named the Heavenly-Dragon No.1.....

After the Heavenly-Dragon, the Acer Computer gave me 3.5 millions NT\$. I used this money to found my own company named "0-1 Science and Technology". I insisted on my research.

I found a fundamental problem. A Chinese Computer should belong to the general Chinese people. However, people didn't use to apply a computer at that time. Common users were such as foreign factory owners and governmental organizations. For these users, Chinese characters were nothing. As least, they didn't think about the possibility of using the Chinese characters. Therefore, if we want to popularize the usage of Chinese computer, we must lower the price in the first place. Otherwise, it is to draw cakes to stave off



的情況，實現了蔣緯將軍所下達的任命：中文長距離的電傳作業。

蔣將軍非常重視我們的成績，並認為「形意」兩字太俗，建議改名為「倉頡輸入法」，以紀念倉頡之造字。.....

我與沈紅蓮一年多沒有收入，生活都面臨困境，遑論發展中文電腦？我無意中向幾位江湖朋友提起這件事，他們一聽，慨然問道：『朱大哥，研究中文電腦要多少錢？』『大概要將近一百萬吧！』于是他們幾個人一共湊了六十多萬，用來支持我的研究。.....

與宏碁電腦談得頗為投機，便於1980年底，簽署了合作協議。次年，我們推出了舉世第一台「中文微電腦」~天龍一號。.....

天龍成功後，宏碁公司如約分期付款給我350萬元，我以之成立了零壹科技公司，繼續堅持我的研究。

我發現到一個基本的問題，中文電腦應該給一般中國人使用，可是當時一般人根本還沒有用電腦的觀念。真正的電腦用戶，是一些大外資廠商，政府機構等。對這些用戶而言，中文並不重要，至少，他們沒有想到有用中文的可能性。如果要推廣中文電腦，第一點是要使價格降低，否則仍然是個畫餅。.....

天龍賣得太貴，我便找到全亞公司的PA800型電腦，將之裝上中文，售價為天龍的十分之一。儘管如此，

hunger.....

The Heavenly-Dragon was too expensive. I found the PA800 computer in Quan-ya Company. I installed Chinese characters in it and lowered the price to one tens of the Heavenly-Dragon. However, it still need over 70 thousands NT\$. It was too expensive to become popular. The future was not so well.

Then, we thought the Apple Computer was another chance. We develop the Han-card(a Chinese characters card) for it. In order to express my strong will, I gave up the monopoly of the Chinese-characters-input as well as the Han-card. I authorized my rights to 5 companies. They could mass-produce my card, therefore, the price of the card was decreased from over 10 thousands NT\$ to 1.5 thousand NT\$. At the same time, the Apple Computer's CPU card was decreased to 6 thousands NT\$. In other words, about 10 thousands NT\$, you can have a Chinese Computer. In such circumstance, the market will accept the Chinese computer. I saw the first light of the morning. Then, I went to another peak.....

Thereafter, I invited a couple of major computer manufacturers in Taiwan such as Lin Ye-zeng, Shi Zhen-rong, Hou Quin-xiong, Lin Rong-sheng and so forth. I said to them I am willing to sell all my technique as well as the shares of O-1 Company at the price of 10 millions NT\$ in order to concentrate myself on research in the Chinese computer. Two meeting were hold. All men agreed and felt happy about my decision. However, men are selfish; therefore, I suffered defeat when victory is within my grasp.....

The life of Chinese Computer

Zhu Bang-Fu said: I am no genius. I still

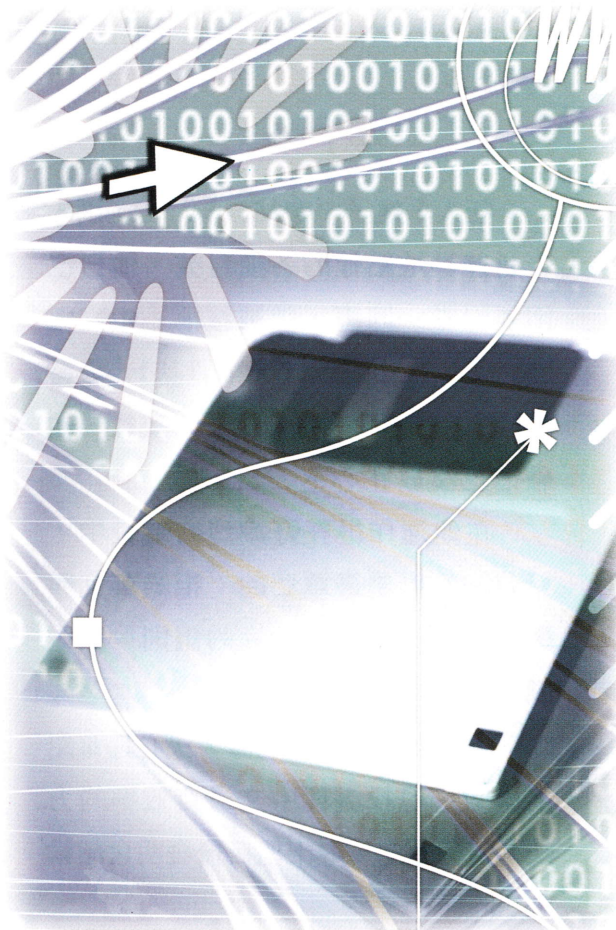
仍要台幣七萬多元。我再把自己的利益放棄掉，成本依然太高。我覺得中文電腦價格不降低，就不可能普及，中文的前途仍然汲汲可危。

這時我們看好「蘋果機」，開發了專門使用在蘋果機上的「漢卡」，為了表示我對中文電腦推廣的決心，為了降低售價，我決定放棄我的中文輸入專利。後來漢卡的權利我也放棄掉，授權給五家小公司大量生產，售價由開始的一萬餘元，降到最後的1千5百元。正好蘋果機被抄，母機版賣到一片6千元。也就是說，大約1萬元左右，就可以買一台中文電腦。照這種情勢下去，一定可以被市場所接受。中文電腦的曙光在望，我又開始了另一階段的努力。.....

於是，我首先邀請了當時國內最大的電腦廠商負責人，如同大同的林葉增，宏碁的施振榮，神通的侯清雄，王安的林榕生。此外，還有東元，聲寶，凌群等。我願意把全部技術公開，並折價新台幣一千萬元，將零壹公司股份賣出，以便我能全心全力為中文電腦服務。這樣的會議共開了兩次，在場的場商都沒有異議，樂見其成。但是結果都因為某些人的私心，而功敗垂成。.....

把電腦中文化當「生命工程」

朱邦復曾說：「沒有一個天才，到了60、70歲還這樣辛辛苦苦的。我不是天才，我是鬼才。」



works very hard although I am 60 ~ 70 years old. I am no genius but I am a ghost-talent.

A madman, a lunatic, a maniac and so forth, no matter what title people gave to him, he don't care. People gave him a respectful form of address as the Father of Chinese Computer. The Tian-Xia Magazine once chose him as one of the Most Influence 200. However, these honors, he doesn't care.

In his wild mind, only one matter is important: Refuse the monopolization of English computer and Internet communication rules. Let the computer say Chinese.

Zhu Bang-Fu decided to give up the old typesetting. He wants to find the most efficiency manner for Chinese characters input and processing. Under such ideal, he creates the Cang-jia Input Manner.

However, it is a long road. He got some suffers. After he returned Taiwan, he began to work. He knew nothing about computer in the beginning. He spent 3 years, like a

狂人、瘋子、夸父.....，別人褒貶兼具地給他的各種封號，他自己卻都沒當一回事。曾被尊稱「中文電腦之父」、獲選為《天下雜誌》「影響200」人物等，別人賦予的榮耀，他恐怕也沒放在心上。

在他運作得狂野熾烈的腦袋中，只有一件事是最重要的：拒絕英文壟斷電腦運作、網路互通的規則，讓電腦說中文。

朱邦復因而深受刺激，決心揚棄鉛字排版，尋找處理中文最有效率的方法。這個理念，埋下他日後發明倉頡輸入法的種子。

然而，過程是漫長的，方法是痛苦的。他回到台灣，開始了這項大工程。完全不懂電腦的他，花了3年多，就像個瘋子一樣，利用晚上的時間，剪碎20、30本中文字典，剪到滿手長繭。把字歸類後，貼到卡紙上，他不斷參悟文字背後的「密碼」。又過了3年，他才發明倉頡輸入法。

朱邦復放棄相關專利權的有名故事，恐怕是富敵天下的微軟創辦人比爾·蓋茲，最難以理解的事。

朱邦復幾項「電腦中文化」的創舉，都讓中國人感到驕傲。例如與宏碁電腦合作開發首部中文電腦「天龍中文電腦」、和資策會合作開發中文視窗作業系統Windows 3.0。但最後，都在國外超級大廠如微軟等強大的市場行銷力量下敗陣。

madman, he cut about 20 ~ 30 kinds of Chinese dictionaries in the night times. His hands became quite rough and grew skin-cocoon. He sorted the characters and pasted them on cards. He tried to enlighten the secret of the codes of Chinese characters. Three years later, he creates the Cang-jia Input Manner.

Zhu Bang-fu gave up the right of the patent. I thought the chairman of Microsoft, Bill Gates would never understand why he did that.

Zhu Bang-fu have a couple of pioneering works in Chinese computer makes all Chinese feel proud. For example, he and Acer Computer created the first Chinese computer the Heavenly-Dragon. He and the Institute for Information Industry created the Chinese Window Operation System, Windows 3.0. However, they lose the field because the marketing competition with super companies such as Microsoft.

But, did Zhu Bang-fu admit defeat? No!

Since 1990, he and 7 pupils spent 10 years to live as hermits. Every day's morning about 7 o'clock, they got up; swept away the dirt from the ground and yard. In some nights within a week, he explained Lao-tzu (a book wrote by a Chinese philosopher in the Spring and Autumn Period) and The Book of Changes. He wished the Chinese ancient wisdom would give him enlightenment. He also looks into the connecting points between the computer and Chinese characters. A revolution in Chinese computer is brewing.

Recently, Zhu Bang-fu shows himself as the vice-chairman of the Hong Kong Cultural Communication and Information Group.

難道就這樣認輸了？沒有！

1990 年起，10 年時間，他帶著 7 個弟子，過著隱士般的生活。清晨 7 點起床、整地、灑掃宅院。每個星期找幾天晚上，朱邦復會向弟子講解《老子》、《易經》，希望從中國的古老智慧中，涵養修為，也探尋電腦與中文世界的連接點，醞釀下一波石破天驚的中文電腦革命。

最近，朱邦復以香港文化傳信集團副主席身份再現江湖時，又掀起一波波風暴。

他推出企圖和微軟視窗系統抗衡的「中文 2000 平台」、不讓英特爾 CPU 獨霸的「中文 CPU」、和用了這些技術的中文電子書、網路電腦等。此外，還有常人難以理解、卻是新一波革命的關鍵～漢字基因工程。這是讓電腦懂中文、效率可以大幅提升的最新密碼。

2000 年前後，朱邦復也有了一個很大的改變：他知道產品不能只有技術和理想，必須進入商業運轉的機制，才能取得可長可久的生命。他開始密集地在媒體上曝光，不忘帶著新產品亮相，偶爾微笑。

現在他手邊進行的案子，一個比一個龐大：中文電子書從 2002 年 9 月開始，在北京、廣州等地的 10 所中小學進行教學實驗，預計產

A series of storms are coming.

He wants to use his Chinese 2000 Platform to fight with the Microsoft Windows. He don't want to let the Intel CPU becomes the dominator the Chinese CPU as well as Chinese Electronic book and Internet. Besides, the most difficult to understand is the key of a new revolution ~ Chinese Gene Engineering. This new codes would increase a great deal of the efficiency of Chinese computer.

After year 2000, Zhu Bang-fu changed himself a lot: he knew that a product must have a good commercial operation as well as technology and ideal. Then, the product can survive on. He began to expose himself with smile as well as the product in front of the mass media.

Now, he has some large cases such as: Since September 2002, the Chinese Electronic Book



量破千萬台。「漢文化資料庫」，要將自先秦起近3,000年的古典文獻數位化。「網路電腦」系統，則要讓大陸9億農民可以用3PDA，「用說的」就可以無線上網，價格只有現行無線上網產品的十分之一。

這些浩大工程，都是帶著像「剪貼20、30本字典」的精神一步步做出來。只是，當初那位剪字典剪到滿手長繭的30出頭青年，技術和精神，已經進入另一種境界。

中文基礎4CPU

微軟與英特爾雄霸世界IT產業近20年，由於價格昂貴，對大陸電腦普及造成障礙。「倉頡輸入法」發明人朱邦復最近研發出以中文為基礎的低廉CPU（中央處理器），售價不超過80美元，相信有助大陸使用電腦的人口增長。

目前電腦硬軟體主要以西方的WINTEL（Windows and Intel）作為工業標準，而文化傳信集團副主席朱邦復與IBM合作研發的「飛龍CPU」，更進一步突破以WINTEL為標準的硬體市場。

「飛龍CPU」內含繁、簡漢字32000個，有別一般以英文為標準的CPU。由於9成應用功能已嵌入CPU內，無須在主機板外掛應用功能和字庫，加上源代碼開放，所以運算效率提高、體積細小、成本低，不但有助開發廉價電腦，亦能應用於家電產品中。〈2003/07/18 聯合報〉

was put into a teaching practice in 10 schools in Bei-jing and Guang-zhou. It was a production of 10 million of books. The Chinese Cultural Database, it would digitize classical documents in the past 3000 years in the Chinese history. The system of Internet Computer, it made 0.9 billions of Chinese farmers to apply the 9PDA. They can Speak to the Internet without any limitation and have one tens of the price.

These big tasks have the same spirits as the Clip and paste works of 20~30 dictionaries that did by him when he was a young man of over 30 years old. However, the technology and spirits are both develop to another level.

About the Chinese 10CPU

Microsoft and Intel win the IT business for almost 20 years. However, the price of a computer is still too high for Chinese and that would become obstacle of the popularization of computer. Zhu Bang-fu, the creator of Cang-jia Input, he already develop a low price Chinese CPU. The price will as low as 80 US\$. That will help Chinese people to buy a computer.

Today, the hardware and software of a computer is base on the Western WINTEL (Windows and Intel) as the industrial standard. Zhu Bang-fu cooperated to IBM and creates the Dragon CPU, and it may break the market of WINTEL.

Dragon CPU has 32000 Chinese characters (normal and simplified Chinese characters). This is different with the English-standard CPU. As 90% of application functions are already built into the CPU, you don't need a written Chinese character database in the motherboard. As the source codes are free, the operation efficiency, small volume and

朱邦復強調，「飛龍CPU」與Linux系統標準結合，在IT產業創造一個無需中文字庫且成本低廉的新電腦工業標準，未來IT業界將可開發更符合東方社會消費水平的「大眾電腦」市場，打破微軟、英特爾在市場的壟斷地位。

朱邦復說，以往PC產品七成以上利潤都掌控在少數公司，但未來七成以上的利潤將可望回歸業界，且飛龍CPU結合Linux作業系統形成成本低廉的新技術，PC產品將可望大舉降低售價。<2003/08/04 經濟日報>

心懷眾生

人因為無私而偉大，人格因為服務而高潔。東方中文電腦之父的朱邦復，與西方Linux作業系統的創始人，他們都願意把發明，免費提供給世人利用，這種行為，在處處計較專利的時代，實在值得所有的人反思與學習。

low cost would help manufacturers to develop a low-price computer as well as household utilities.

-2003/07/18 United Daily News

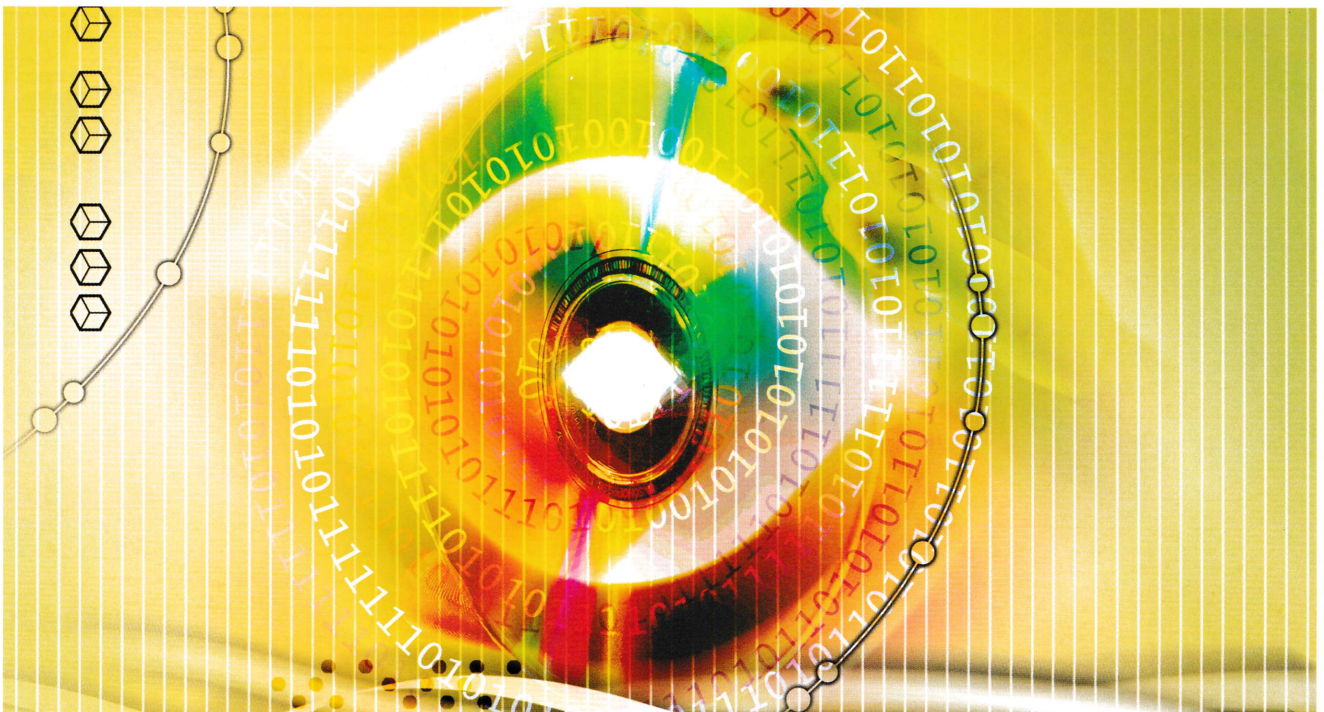
Zhu Bang-Fu emphasized that: when the Dragon CPU integrates with Linux, it would create a new industry standard for computer. It would have a cheap cost and no more need a Chinese characters database in the IT business. Therefore, a Popularized-computer would come for the Oriental world and break through the market of Microsoft and Intel.

Zhu Bang-fu said: previous, over 70% profits are control by a few companies in PC world. In the future, these profits would go to the manufacturers. The new technique of the Dragon CPU integrates with Linux, it will lower the price of PC a great deal

-2003/08/04 Economic Daily News

Care about All

A man is great because of selfless. The moral integrity is noble and virtuous because of service. The father of Chinese computer and the founder of Linux, both of them give their patent rights to the world and make them free of charge. In the money world, we all should think about it and learn something from it.



送佛法到監獄

Jail Project



點一盞心燈 燃起光明



“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 42 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

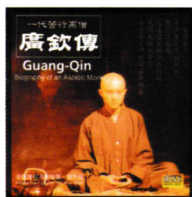
贈閱的監獄：

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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、桃園女子監獄
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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



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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
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僅以音樂供養，僅以舞蹈供養



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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

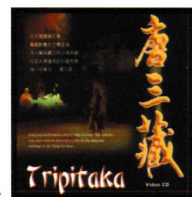
一個從小在王宮長大
過著榮華富貴生活的太子
為什麼會毅然決然離開王宮
進入恐怖的屍陀林？一個出世的修行
人，為什麼要學遍一切的技藝？是什
麼因緣，促使一位具德聖者，將殊勝
的密法傳入雪域西藏。本劇描述一個從蓮花化生的修行
者，一生傳奇性的故事。中國、印度、西藏三種不同的
文化交織將在劇中呈現。



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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