

金色蓮花
國際中英文雙語版

Golden Lotus

JANUARY 2004 1月號 NO.133



ISSN 10230319



9 771023 031005 01

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

金色蓮花佛學月刊 2004 年元月號

全新創意結構大獻禮！

《預覽精彩要目》

在自己美麗的小屋修行

自 修 篇

慈愛

愛の叮嚀

愛的治療力量

慈悲經典名句

實修室

健康素食

快樂頌

如何對待內心的野蠻小孩

幸福指數

智慧

清心小語

空の大智慧

金剛經解讀

概念式漫畫

數字佛學

走出來看看這個世界

養 成 篇

閱讀世界

心靈音樂

全球佛學報導

生活禪 ~ 禪舞台劇

敦煌美學

電影啓示錄

滿懷悲智服務大眾

服 務 篇

現代菩薩學

菩薩學名相視窗

入菩薩行

和平的追尋

服務的人生

金色蓮花佛學月刊 與時代和你 一起擁抱歲月 奮力成長！

Golden Lotus

1993年創刊

2004年革新號

本刊名稱出自：

大般若經 緣起品

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

The Magazine was named after the Sutra :

Chapter of Origin on Maha-Prajna-Sutra

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

■製作:金色蓮花編輯小組

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

■北部流通處(Resaled in North Taiwan):

1. 佛教文物(Agent of Buddhism Articles)\

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

淨光(Jing-Guan)

2. 書局(Bookstore)\

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

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

佛緣(Cause of Buddha)(台北)

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

千水超商(Chan-Shuye Supermarket)

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

台中Taichung:

常慈(Jang-Tsyr) 尚圓堂(Shang-Yuang)

金應行(King-Ying-Harn) 承德(Cherng-Der)

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

鳳山Fan-Sheng: 隨雲(Shyue-Yuan)

■全省直銷商(Distribution agent in Taiwan):

1. 北部直銷商(Agent in North Taiwan):

杏華Shing-Hwa(02-27383970)

太極Tai-Chi(02-27008637)

漢學Hann-Shyue(02-25317746)

聯創Lian-Chuang(02-23415963)

聚書園Jiuh-Shu-Garden(02-27610641)

豐羽Feng-Yeu(02-29293818)

名欣Ming-shin(02-27598115)

臨豪Lin-Haur(02-32964127)

立昇Lih-Shenn(03-4373288)

2. 中部直銷商(Agent in Middle Taiwan):

漢麟Hann-Lin(04-3271366)

3. 南部直銷商(Agent in South Taiwan):

巨柏Jiuh-Bor(05-2310370)

德聯Der-Lian(05-5573646)

開元Kai-Yuan(06-2389888)

紫藤Purple-Vine(07-3319707)



金色蓮花

Golden Lotus

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



金色蓮花 Golden Lotus

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

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



目錄

結構：完美的生命(=服務的人生)

標語：逐步的. 耐心的. 穩定的. 修練成為一個完美的人。

座右銘：內外雙美 才德兼備 快速改進 全面成功

在自己美麗的小屋修行---自修篇

Practice Buddhist in your beautiful hut---Chpter of self-study

慈愛 Kindness

愛の叮嚀 Remind of Love P.8

愛的治療力量~

The Remedy Power of Love

愛的五個層次

Five Levels of Love P.10

慈悲經典金句--

Mercy words of Buddhist sutras

慈心如雲 A mercy-mind as cloud P.14

智慧 Wisdom

清心小語~

The words can clean your heart P.16

空の大智慧

The Great Wisdom of Emptiness

靜默之花 Silent flower P.18

優美散文解讀

Decode the exquisite prose

金剛經 The diamond sutra P.28



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

Slogan: Become a perfect man stepwise, patiently and stably

Motto: Match Inner and outer beauty; combine talent and morality;
improve everything in speed; have the complete success

Contents

大般若經講記

Lectures on the Maha-Prajna-Sutra

校量功德品(73) Comparing the merits (73)

P.30

實修室 Studio of Practice

修行是人生最重要的一件事

To practice Buddhist is
the most important matter of life P.40

健康食品 Health food

芡實的妙用

The Ingenious Uses of Gorgon fruit

P.47

快樂頌 Song of happiness

人樂己樂

Others happy, you happy P.50

素食時代 Vegan Time

一步一腳印 迢迢素食路

Footprints of the Vegetarian Movement

P.54

養生素食 Healthy Vegetarian Diet

菩提四味湯 Bodhi Four-flavor Soup

P.64



目錄

走出來看看這個世界

---養成篇

Go out to see the world

---Chapter of forming a habit

閱讀世界 Read the world

每一天都是你的代表作

The Fred Factor P.66

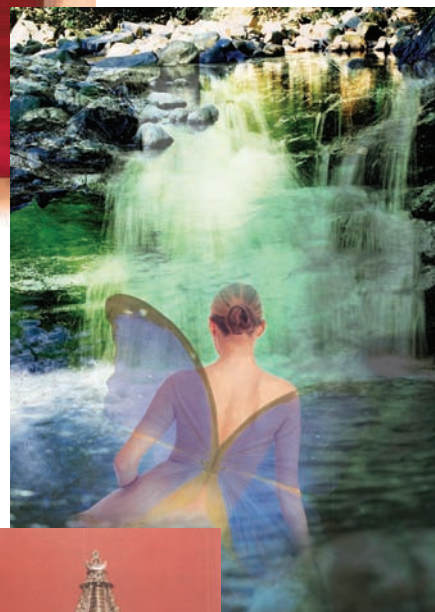


心靈音樂 Music for the mind

音樂百憂解

Music--Wonderful Cure for Worries

P.74



全球佛教報導

Buddhism in the world P.80



生活禪~禪舞台劇 (7)

Living in Zen ~ Zen Drama (7)

角色扮演之一：六祖惠能

Play the Role of the Sixth Patriarch Huineng Part 1

P.84



話說敦煌音樂 P.93

~古今伎樂

Talking about Dunhuang Music:

From Ancient Times to Modern Times



Contents

電影啟示錄

Signs from movie

沒有失敗，只有放棄

No failure , only abandon

P.96



滿懷悲智服務大眾

---服務篇

Serve others with mercy& wisdom

---Chapter of service

和平的追尋 Search for peace

和平科學家

Peace scientist P.104



服務的人生 The life in service

從心行銷

Marketing from mind

P.110



服務無國界

Service without Borders

P.116

廣告索引

53 滿寧

63 法界香雲

128 果曦堂 紫金閣



愛の叮嚀 Remind of love

1 月的叮嚀主題：

無私的愛

無私的愛
最動人心

無私的愛
像太陽
公平的照耀

愛到無私
方能無悔

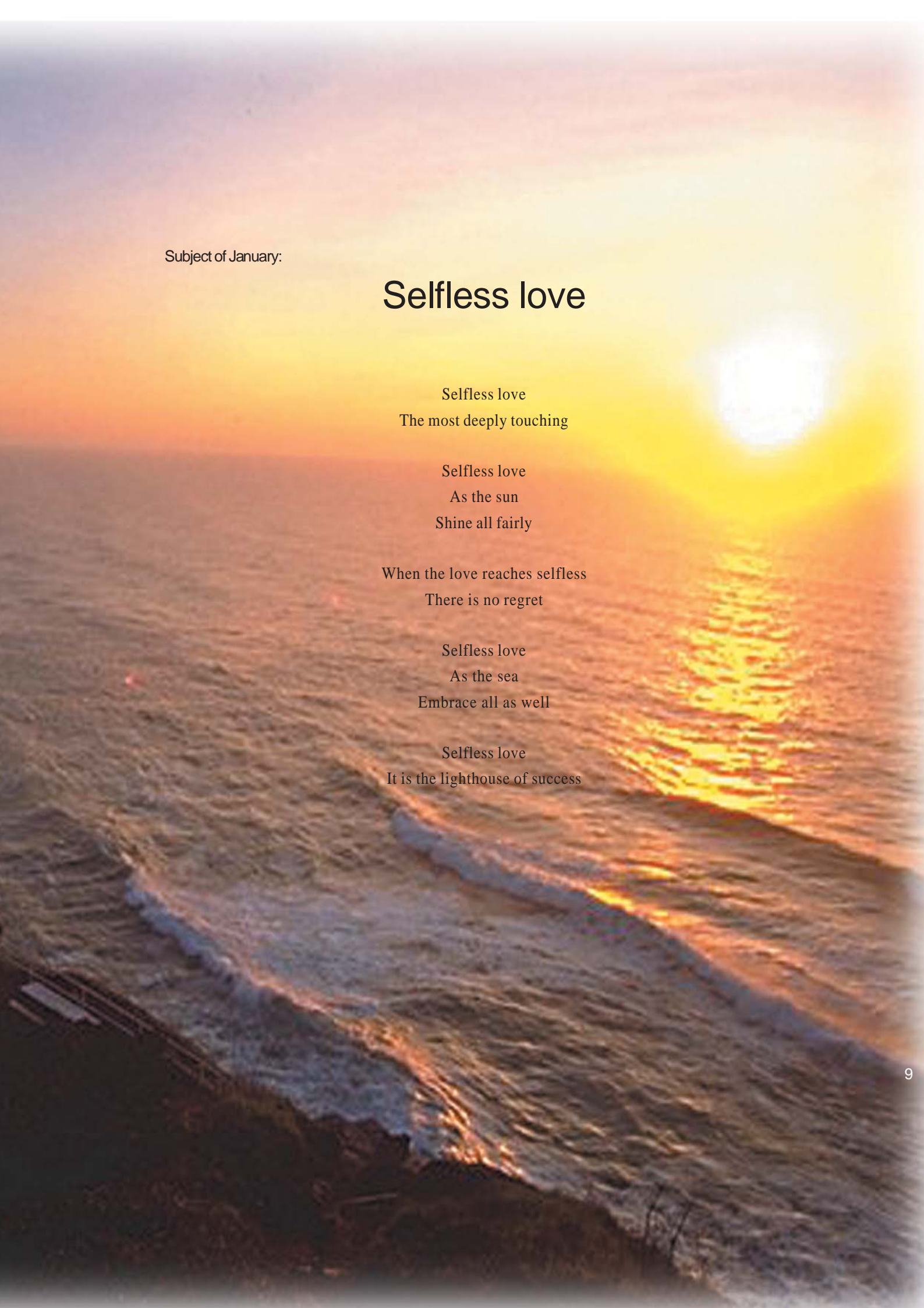
無私的愛
像大海
包容了一切

無私的愛
是成就的燈塔

文 Article/Allen

譯 Translator/Sky

美編 Art Design/P.S.Y.

A full-page background image showing a sunset over the ocean. The sun is a bright, glowing orb in the upper right, casting a long, shimmering path of light across the water's surface. The sky is a mix of soft pinks, oranges, and yellows. In the lower left, a dark, rocky coastline is visible, with a lighthouse structure partially seen. The overall mood is serene and contemplative.

Subject of January:

Selfless love

Selfless love
The most deeply touching

Selfless love
As the sun
Shine all fairly

When the love reaches selfless
There is no regret

Selfless love
As the sea
Embrace all as well

Selfless love
It is the lighthouse of success

愛的五個層次

Five Levels of Love

一聲愛，說來真是容易；可是要達到圓滿的愛，可真是一條不容易的漫長之路，最起碼可以分成五個層次的里程碑，也就是——

(一) 了知愛 (二) 牢記八識田中 (三) 實踐 (四) 熟練(五) 圓滿

To say about love, it's too easy. To have a perfect love, it's a very long way to go.

At least, there are five levels of love as the following:

1. Know love 2. Firmly remember love in mind 3. To practice love
4. Skill in love 5. Perfect love

文Article/Sunlight 譯Translator/Sky 美編Art Design/FREE



第一個層次：了知愛

愛從了解開始作起，如果連愛的內涵都並不清晰，也就遑論去真正實踐它了，所以首先要了解愛的內涵；那麼什麼是愛呢？就是對人去苦給樂，也就是佛家所講的慈悲；而對於這個內涵的完全了解，就是了知了愛。

第二個層次：牢記八識田中

在我們完全了知愛以後，還要想辦法牢記它；因為我們的忘性很大，許多道理在聽的時候，都完全明白了；可是往往一轉身或一些事情發生了，就什麼都忘了；為什麼會這樣呢？業力！因為業力不希望我們成就，而愛的了知與實踐，實在是成就的關鍵，所以爲了不讓我們成就，業力會盡量讓我們遺失這個生命中的重點——愛！

那麼，要怎樣才能化解業力的障礙，讓這個重要的了知植根八識田，然後永不暫忘呢？就是要不斷的憶念它，也就是薰習的過程；亦即在心中不斷的生起愛的念頭，常常這樣作，愛的種子就不斷的、大量的種入八識田中；那麼，種了如是愛的種子的因，將來必收穫愛的成就的果。

第三個層次：實踐

當我們對於愛有了全面的了知且又牢記不忘，就是實踐的良機了；爲什麼要以了知以及牢記八識田作爲實踐的前行與根基呢？是因為當我們在

The First Level: know love

To know about love is the first step. If we don't know love, how can we practice it? Therefore, we need to know what love really is in the first place. Then, what is love? Take away suffers and give happiness. Love is mercy in Buddhism. Completely know about mercy is a real love.

The Second Level: firmly remember love in mind

After we knew about love, then, try your best to remember it. Why men are easy to forget things? We used to hear about love and completely understand love with easy; however, we forget it right away when we make a turn or something else happened. Why is that? Karma! Our karma inside doesn't want us to have a success in love; therefore, the karma would try its best to make us forget and lose the gift of life and that is love!

Then, what should we do to resolve the problem of karma and to plant the ideal of love deeply inside the mind-consciousness and never forget about it. The way is keeping remind about love. We make a thinking of love again and again. We practice to have thoughts about love frequently. The seeds of love are going deep in mind continuously. Then, as the causation always works, you will have a golden harvest in love.

The Third Level: practice love

After we know and remember about love; then, it's right time to practice it. Why we have to make a nice base of practicing with the knowing and the remember-

實踐愛時，一定會遇到阻礙，所以當我們要去愛別人時，必須先做好心理準備，也就是說無論我們在心裡已經廣大的愛眾生不知多少遍，偉大的愛眾生的宏願也不知發過多少次；但一要知曉，在我們心中升起這樣的心念時，我們是對自己回應滿意與微笑的；可是如果善巧不夠或善緣不具，就可能遇到了挫折。

所以————為什麼要劃一個長長的破折號？就是這是實踐愛的必經過程，也就是愛遇到考驗的時候。

這長長的破折號，就是象徵一個轉折，什麼轉折？生命方向的轉捩點，看是要往上還是要往下，就在這個轉捩點決定了。

就是，當愛換回愛，我們當然幸福又快樂，可以毫無問題的把愛實踐下去；可是如果是相反的話；那麼，只要尚未圓滿成就，任何人都會錯愕不已，茫然失措———

轉捩點就在這個當下來臨，當回過神來，如果八識田中嗔的種子起現形的話，就會嗔火中燒，然後就愛不下去了；這是走向下墮的路了。

ing about love? That is because when we practice to love, we always run into obstructs. Therefore, we had better have a well psychological condition before we practice love. Although we say and swear with smile and self-satisfaction that we are going to love all living beings for a thousand times, however, you would be fail if you don't have a good skill or opportunities.

Therefore, why there is a long dots ahead? These dots represent the real procedure of practicing love. It is also a right time of test.

The long dots symbolize a turn. What kind of a turn? It's a turning point of life. You may go upward or downward as well.

Besides, when love exchanges with love, we surely would feel happy. We might carry on the practice of love. However, when things go in different way, we might feel astonished and lost...

When a turning point comes and the seeds of anger in our sub-consciousness pop up, we might get anger and are not able to love anymore. Then, we are going downward.

Fortunately, there are some Buddhist practitioners able to walk across the tests of anger, depression, losing-self-esteem and losing-self-confidence. Finally, they stop the falling and begin to go upward. They regain the ability of love. This is the only road and also a broad way in life!

Therefore, to practice love is not an easy thing. We must have wisdom as the backing up power. We have to self-examine ourselves with righteous and objective. Besides, we need to have courage to afford all consequences about love. Therefore, it's



所幸許多修行人還是通過了嗔心、沮喪、喪失自尊、自信的層層高山大河般的考驗，終於止跌回升，重新恢復了愛人的能力；這是一條向上的康莊大道，也是唯一一條正確的路！

所以實踐愛是相當不容易的，一定要有無所得的智慧作為強力的後盾；也要能公正客觀的來自我反省一切該改進之處，並且要有勇氣承擔一切因為愛而必須承擔的種種，所以確實是不容易的。但是啊！當我們通過了，也就是當阻礙發生，最終我們還是勇往直前的繼續去實踐那無量無邊的愛，甜美幸福的微笑就已經開始在我們的唇邊綻放……

第四個層次：熟練

是的，實踐愛必須不斷的熟練再熟練，也就是說遇到了一個挫折又一個挫折，可是我們都還是堅持下去，絕不退卻，即使一再的跌倒，也奮勉的一再的爬起；到最後，任何的挫折、任何的阻礙，都已經不能再阻止我們去實踐愛，那麼這就是到達了熟練的階段了。

第五個層次：圓滿

圓滿的愛是什麼境界呢？

就是無論是解的部份或行的部份，都已經到達絕對不會再改變或動搖的狀態；也就是說對於愛的認知完全通達，對於愛的實踐完全經得起考驗；而這樣的人，就是宇宙間最幸福的人，也就是一個——圓滿的大成就者！

願人人學會這五個層次，願人人互愛，願愛的光芒照澈三千大千世界！



really not an easy thing to do. If we pass the tests and keep practicing love with limitless love; finally, we would have sweet and happy smiles in lips...

The Fourth Level: skill in love

Yes! We have to practice love again and again. When a setback comes again and again, we have to insist in love. Never retreat. Get up again and again after a falling down. Finally, nothing can stop you to practice love. Then, you are reaching the skilled-stage of love.

The Fifth Level: perfect love

What is the perfect love?

That is the love would never be changed in all conditions in knowledge as well as action. When a man completely knows and practice love and passes all tests, he is the happiest man of the world. At that stage, he is a perfect man!

Wish all of us learn the five levels about love. Wish men love each other. Wish the light of love would light up the world completely!

慈心如雲

文 Article/Mercy 譯 Translator/Sky 美編 Art Design/Ivan

珍貴經句

如來慈心
如彼大雲
蔭注世界

Precious words

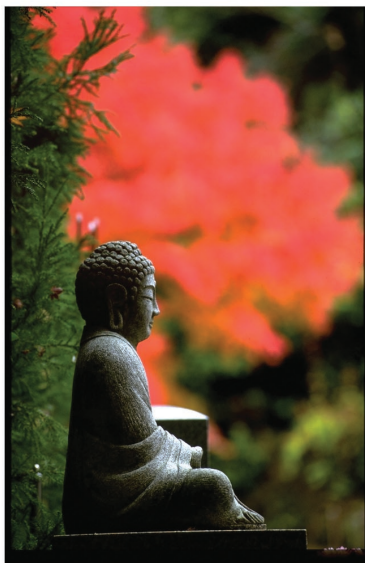
Buddha's mercy-mind
It just as great clouds
Shade the world

優美譯文

佛的大慈大悲啊！
就像那浩瀚無垠的天空中
大片的雲朵
降下雨水
滋潤大地
提供庇蔭
清涼眾生

Graceful translation

The great mercy and compassion of the Buddha!
It's just like a tract of clouds
Flow in the vast blue sky
It may rains
Then, wet the mother land
Also, give shade for all beings
Cool them all



A mercy-mind as cloud



練習實踐

重點之一：先感動於佛如此慈悲

重點之二：想想自己雖然離佛這麼遠

但見賢思齊的心總是值得鼓勵

而且誰不是由不好變好的呢？

重點之三：常常觀想也如那無私的大雲

滋潤大地

清涼眾生！

Practical usage

Gist 1: touched by the mercy of Buddha in the first place

Gist 2: think of the fact that we were separated from Buddha for so far;

It's worthy of encouragement if we emulate the mercy-mind of Buddha;

Everybody has an equal chance to change self from bad to good, hasn't he?

Gist 3: You should visual-meditate those selfless clouds of mercy

Nourish the mother land

As well as all living beings!

清心小語

對自己與別人
給足了改進與上升的機會
是雙向的慈悲
才能真正的自度度人、自利利他

愛
是人與人之間
唯一的相處之道

只要有愛
就有希望！



Article/Lazurite month Translator /sky Art Design /Fen

The words can clean your heart

To self and others
Give a good chance for improvement and promotion
This is a two-way mercy
Then, one can really help self and benefit others

Love
Between man and man
It's the only way to get along with each other

As long as love is over there,
It is a hope!



空の大智慧

系列之一

靜默之花

The great wisdom of Emptiness

A Series No.1~ Silent flower



空的境界有多美呢？

像空山靈雨後，無人的幽谷中，靜靜的開放了一朵最美最清新的花朵。

一個人的一生中，能夠得享這樣的境界，也就無憾了。

因為實在太美太美了，而且美到了完美無缺的地步；所以與這缺憾太多的人間相較，更顯得彌足珍貴與稀有難得。

所以，才有拈花微笑這樣意境絕美的禪宗公案。

在佛拈花微笑的當下，萬物靜默，一切無聲，只有空之大美在無語地燦爛盛放……

那麼，空到底美在那裡呢？

最少有八美之德：

(一)灑脫之美

如今枕上無閒夢

大小梅花一任吹

當一個人悟空以後，就再也不會做浪費生命的無聊妄想，心中單純如赤子，而且人生態度變得風流灑脫，
放下；吃飯
吃飯，睡
是睡覺；
灑脫之美，就像
一個人清
清朗朗的

任運
只是
覺只
而 那

How beautiful the Emptiness is?

It's just as rains in deep mountains. There is nobody in secluded valley. The most beautiful and pure flower bloomed silently in the valley.

Any man can enjoy such an environment once; he has no regret in life.

It's so beautiful, almost perfect. Therefore, comparing it with any man of deficiency, it is so valuable and rare.

Therefore, you can only find such a wonderful prospect in some Zen stories.

Maha-kasyapa smile at once when Buddha holds a flower in hand. The whole world is in silence. No voice or sound. Only the Emptiness blooms gloriously in the silence...

Then, why is the Emptiness beautiful?

At least, there are eight merits as the following:

1. The free and easy beauty

Now, I have no dream when sleep. All sizes of plum-blossoms blow away freely.

After a man enlightened the Emptiness, he no more wastes his time in any misleading thought. His mind is as pure as a newborn baby.

Besides, his life attitude becomes

free and
easy.

Just let

it goes. Eat freely.

Sleep freely. This

free and easy beauty

空之八美圖之一 ~ 灑脫之美



空之八美圖之二 ~ 飄逸之美

睡在潔白的枕上，高枕無憂，也無閒夢，一任窗外那大小色澤不一的梅花，在春風中繽紛的吹落……

(二) 飄逸之美

練得身形似鶴形

千株松下兩函經

我來問道無餘說

雲在青天水在瓶

“練得身形似鶴形”已經夠美了，把一個閒雲野鶴般的道人點描無遺；“千株松下兩函經”更美了，試想在鬱鬱蒼翠、充滿仙氣的松樹下披閱佛經，真是讓人整個性情都悠然神往；而“雲在青天水在瓶”更是美到——忘卻了一切語言文字，是的，一切都是如此美得本然忘機，就像那白雲本就自然的在青天之上，就像清澈的水本就自然的在瓶之中；啊！好一個——雲在青天

is just as a man has no dream when sleep. Just shake up the pillow and have a good dream. At this moment, all sizes and colors of plum-blossoms outside the window, they were blown away by breeze freely...

II. The elegant beauty

Shape your body as a crane.

There are two Buddhist sutras under a thousand stems of pine. I ask: do you have anything to say. Clouds are in the sky and water is in the vase.

“Shape your body as a crane” is beautiful. It describes a celestial man completely. “Two Buddhist sutras under a thousand stems of pine” is more beautiful. Try to image: you read sutras under a pine tree within a dark green forest. You would feel carefree and leisurely. “Clouds are in the sky and water is in the vase” is the most beautiful as it’s beyond language or words. Yes! All are natural beauty just as sky clouds and vase water. Oh! The last sentence is so nice.

III. The celestial beauty

Sweet water is so soft and plenty. Pundarika flowers are all around. They live beyond the world just as lotus.

Always make all beings happy.

A man who enlightened the

水在瓶。

(三) 出塵之美

香水柔軟湛然滿
芬陀莉花遍圍繞
不著世間如蓮花
能令眾生大歡喜

悟空的人，就是成就者，就是值得謳歌稱讚的人；而且由於真空之美能生出妙有之美的宇宙法則，當一個修行人因為了悟空而超凡入聖時，他的法身就莊嚴了起來——柔軟慈悲的大悲水清湛地盈滿，香馥美麗的芬陀莉花盛開濃密的環繞著成就者。

而且由於悟空的証量，一切的世法都再也不能染污他，並且於一切八風：利、衰、毀、譽、稱、譏、苦、樂中安然不動；所以他就像一朵出淤泥而不染的聖潔蓮花，如此充滿了美德的芳香與美麗；而眾生見了這樣的人，真是打從內心裡歡喜了起來；因為見善而悅，見不善而不悅；是眾生的天性，沒有人能違反這個與生俱來的天性，故人人喜歡善人，而既是萬德莊嚴的成就菩薩，眾生當然就自然而然的生起了大大的歡喜了。

Emptiness, he is a siddhi-man who is worth to be praised. Besides, there is a universal law that the real Emptiness can bring the most wonderful beauty. Be a Buddhist practitioner, after he enlightened the Emptiness and became a saint, his dharma-body would become solemn. It becomes soft, mercy, compassion and completely full. The rich smell and beauty are just as bloomed Pundarika flowers that are also surrounding the siddhi-man.

Owing to the power of enlightenment, no worldly affairs can contaminate the siddhi-man. The eight-winds such as benefit, harm, damage, fame, praise, jeer, suffer and happiness, all of these can't move the siddhi-man. Therefore, the man is just as a pure lotus that glows up from the muddy pond. It has merit and virtues as well as fragrance and beauty. When beings see it, they just love it. See the good makes people happy. See the bad makes people unhappy. These are natures of men. Nobody should do against the nature. Therefore, all men love a good man. As long as he is a siddhi-bodhisattva, all living beings would love him and have great happiness in heart.



空之八美圖之三 ~ 出塵之美

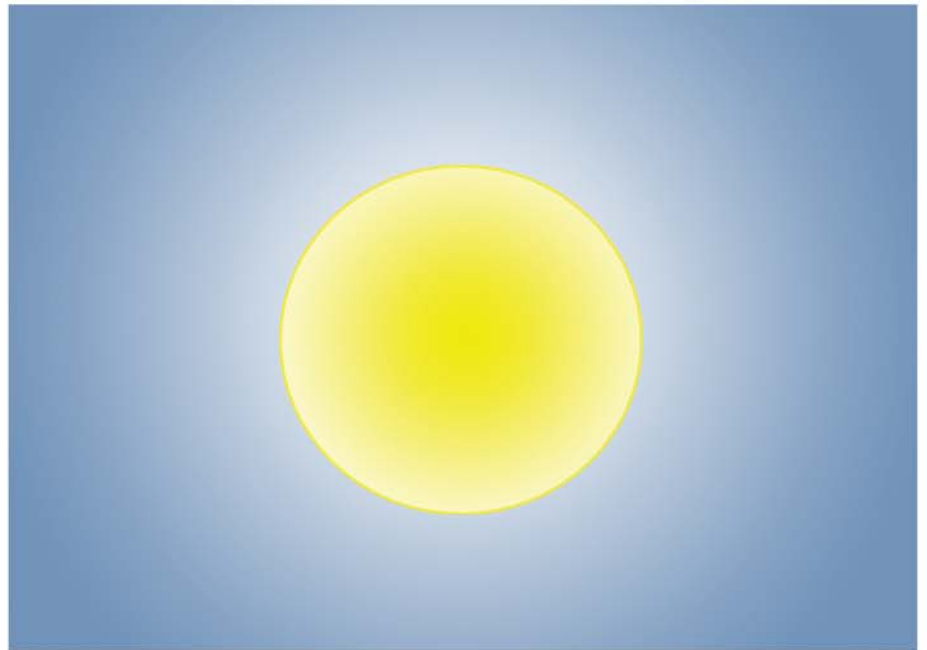
(四) 悠遊之美

菩薩清涼月

常遊畢竟空

一個悟空的菩薩，生命的情態是毫無粘滯的悠遊況味。

其意境之美，就宛如一輪皎潔的明月，遠離一切世塵的悠遊在廣大無垠的天空。



空之八美圖之四 ~ 悠遊之美

(五) 清淨之美

心地清淨方為道

退步原來是向前

一顆清淨的心，太美了；像晶瑩剔透的水晶，如此透明、光亮、無瑕。

而唯有悟空，才能真正心地清淨。

一顆清淨的心，太幸福了；因為清淨，所以不染著一切，也不為一切所動；安住於無生法忍之中。

因為內在清淨，所以亦能夠易於安住於無諍三昧等三摩地。

當內在由於心地清淨，而對一切的一切皆無諍、無怨、無求之時；外在展現的就是柔軟謙卑，處世態度亦容易做到退讓沖和了。

IV. The travel beauty

A bodhisattva as a cool moon

He travels in the ultimate Emptiness

A bodhisattva who enlightened the Emptiness, his life would be completely liberated.

The beauty of this prospect is just as a bright full-moon. The moon stays in the vast sky without any connection of worldly affairs.

V. The peace and quiet beauty

A peace and quiet mind is the right path

The backward sometimes would become the forward

A peace and quiet mind is so beautiful. It is sparkling just as crystal. It is such a limpid, luminous and complete.

Only enlighten the Emptiness, you can completely own a pure mind.

A peace and quiet mind would make

如同俗諺說得好：退一步海闊天空！

而此處的詩句：退步原來是向前！

兩句有異曲同工之妙，而後句有著更深的洞察、更多的愛人之勸誡。

因為悟者深諳“是非只為強出頭”之理，所以深刻的告訴我們“退步”的好處，甚至深深體恤世人皆愛“前進”，故不但揭示了“退步”的謙沖態度，更點明了“向前”的善果；以利於人們易於聽從教誨。

當然，以世間諦而言，退讓謙和的態度，一定能招致百吉千祥，這是完全符合因果律的。

至於以出世間諦而言，退步與向前的本質無二分別，一切本空，法爾如是；心清淨，一切清

you as happy as possible. Just as the peace and quiet, therefore, it has no contamination at all. As nothing can move him, he may always stay in the status of no-birth.

As the inner is peace and quiet, therefore, you can easily stay in the Samadhi-meditation.

When the mind is peace and quiet, you would have no criticizing, resentment asking to men or affairs. Externally, you would become a soft and humble man. You are able to yield to conflict and then win peace.

Just as an old saying: a second thought brings a vast sky for you!

The saying reminds us: the backward sometimes would become the forward!

These two sentences work the same. However, the second sentence seems having more thorough insight and loving suggestion.

As an enlightened man “never insist only”, therefore, he knows that “go backward” has some good points. Although people use to “go forward”, a modest and humble attitude is a “go backward” manner that would bring good fruits for you. Therefore, we had better listen to it.

In a worldly speaking, a modest and humble attitude would bring a thousand lucks and peaces for you. It fits into causation as well.

In a celestial speaking, the essence of “backward” and “forward” is the same. All is Emptiness. That is the reality: a pure mind brings a pure world!



空之八美圖之五 ~ 清淨之美



空之八美圖之六 ~ 自在之美

淨！

(六) 自在之美

長空不礙 白雲飛

廣大無垠的天空，總是任由白雲自由自在的浮來又飛去；因為空就是空，一切無所束縛，一切無所罣礙。

一切都是因緣所生法，當相聚的因緣生起就相聚，當相聚的因緣謝滅就分離了；當幸福的因緣生起就幸福，當幸福的因緣謝滅就不幸了……一切的一切，都是緣起緣滅，一切都無自性可言。

既如是，悟空的豁達之人，就宛若那虛懷若谷、包容無限的天空，對於白雲般來去的一切因緣所生萬法，展現了意境高美的隨緣自在之人生真義。

VI. The liberal beauty

The sky never stops

The clouds fly

The vast sky always has free clouds. As the sky is empty, it can have anything without constraint and

obstructs.

Causation makes the causes and effects interact. When together-cause comes, together-effect comes later. When apart-cause comes, apart-effect comes later. When happiness-cause comes, happiness-effect comes later. When sadness-cause comes, sad-effect comes later.... All and all are causations. All have no self-nature.

Therefore, a man who enlightened the Emptiness, he have a mind as open as a wide valley or limitless sky. For clouds, it comes and goes freely as causes and effects did. This is the real meaning of life.

VII. The calm beauty

The smash Emptiness

The calm mother-land

All are Emptiness. Emptiness is Emptiness again. When you go beyond the Emptiness, the ultimate enlightenment would come to you. All noises would go away from life and the peace would come.

(七)平沉之美

虛空粉碎 大地平沉

一切皆空，空亦復空；當如虛空般的空亦復超越一切之後，空有雙泯的究竟覺便現前；生命中一切的擾攘不安，至此劃下了休止符。

這是生命的平沉之美，從此再也不用惴惴惶惶、迷頭認影、流浪生死；千里行路間，一步到了家；一切都平安、一切都平穩，天下再也沒有什麼事可以吹皺一池春水了。

(八)明澈之美

青青翠竹總是法身

鬱鬱黃花無非般若

般若空慧是生命中最明澈的美感，因為一切都是這樣清清楚楚、明明白白，像臨坐春天的溪水，一切清澈見底，活潑的游魚、圓潤的鵝卵石、青翠的水草……處處都是無盡的恩典與盎然的生機。

因為、因為，已經尋得生命的源頭——空，一切都有了脈絡，一切都圓融順梳起來；所以，自然而然的，“舉足皆是道場，觸目無非正覺”、“至道無難，

This is a calm beauty. There would be no more worries, confused and wandering. A thousand miles from home but only one step can bring you at home. All are safe, well and stable. There would be no wave in a pool of water.

VIII. The limpid beauty

A green bamboo is the dharma-body

A yellow flower is the prajna-wisdom

The prajna-wisdom brings a limpid beauty to you. All matters are clear and obvious as a stream in the spring time. You can see the river bottom clearly. Fishes swim happily. Cobble stones are so round. The water and grass are so green....all are the lease of life from the limitless kindness.

The life already reached the origin of life-the Emptiness; therefore, all matters walk on the right path. All become perfect. Naturally, “everywhere is a Buddhist temple and all things you can see can bring you the enlightenment”. “The best path is easy to find out if you don’t pick”. “The great path is right in front of you”.....



空之八美圖之七 ~ 平沉之美

唯嫌撿擇”，“大道常在目前”……

所以，法身可以是日月星辰、山河大地、青青翠竹……般若可以體現在明月清風、詩詞歌賦、鬱鬱黃花……

“我有明珠一顆，久被塵牢關鎖；今朝塵盡光生，照破山河萬朵”，“春有百花秋有月；夏有涼風冬有雪，若無閒事掛心

Therefore, the dharma-body can be the Sun, the Moon, the stars, the mother land, the green bamboo.... The Prajna-wisdom can be the Moon, the wind, the poems, the songs, the yellow flowers....

“I have a bright pearl. It has been covered by dust for a long time. It would shine and bright the mountains and rivers as soon as it have been cleaned”. “The spring time has flowers. The autumn time has the Moon. The summer time has cool wind. The winter time has snow. If you



空之八美圖之八 ~ 明澈之美

頭，便是人間好時節”……

無論空以什麼名字或相貌出現，我們只要能識得，便是世上最自由、最成功、最偉大，甚至是最美的人。

因為，空是最圓滿的智慧、最廣大的慈悲、最完美的品德、最莊嚴的相貌……

空是一切，一切是空。

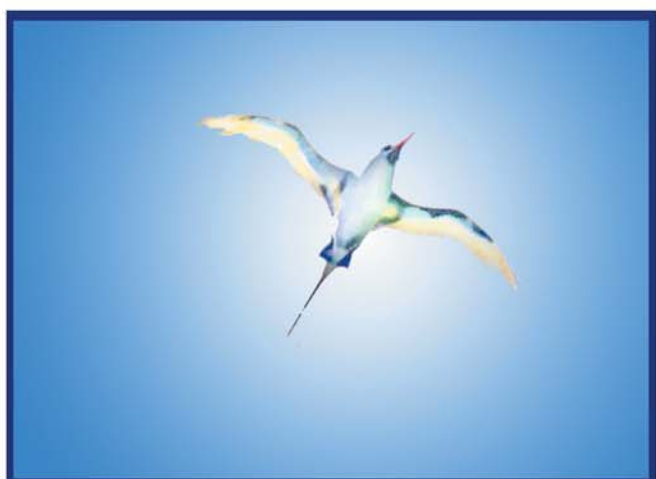
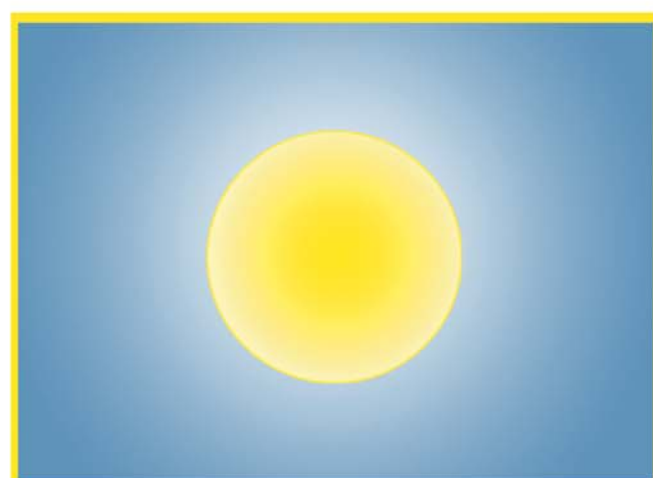
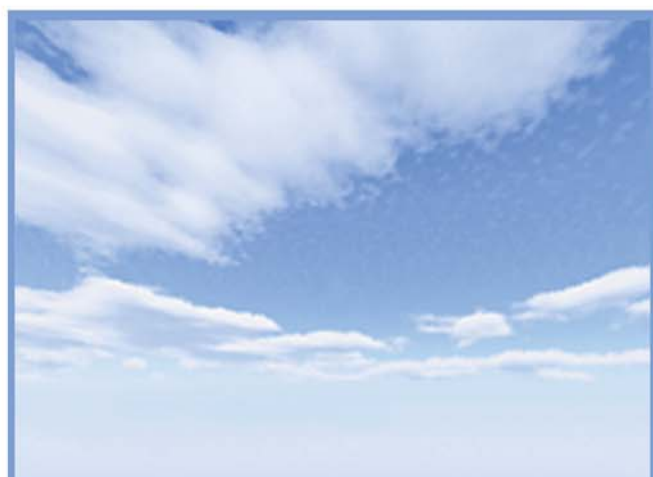
have a clear mind, all times are good times”...

No matter what names or what appearances the Emptiness shows, if we can know it, we are the freest, the most success, the greatest and the most perfect man.

As the Emptiness is the most perfect wisdom, the greatest mercy, the most wonderful virtues, the most solemn appearance...

The Emptiness is all. All is the Emptiness.

空之八美图



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/ Snow

經文

須菩提
所言善法者
如來說即非善法
是名善法
須菩提
若三千大千世界中
所有諸須彌山王
如是等七寶聚
有人持用布施
若人以此般若波羅蜜經
乃至四句偈等
受持讀誦
爲他人說
於前福德
百分不及一
百千萬億分
乃至算數譬喻所不能及
須菩提
於意云何
汝等勿謂如來作是念
我當度眾生
須菩提
莫作是念

The Original Sutra

Subhuti,
the Tathagata says that the good virtues
(Dharmas), what is so called,
are not good virtues,
they are just called good virtues.
Subhuti,
if a man gives away all his seven treasures
(gold, silver, sapphire, crystal, coral, red
pearl, dark green jade),
which amount is as huge as all the
Sumeru Mountains in a Buddha-land (Tri-
sahasra-maha-sahasra-loka-dhatu, i.e.
about ten trillion worlds);
and if another man believes in this sutra
or just the four-sentence-verse,
recites it and expounds it to others;
the merit of the former cannot be com-
pared with one percent or infinitesimal
percent of the latter's,
even by any method of calculation or
comparison,
it is still far less than the latter's.
Subhuti,
What do you think?
You must not think that I (the Tathagata)
have this thought :
I should save all living beings.
Subhuti,

何以故
實無有眾生
如來度者
若有眾生
如來度者
如來即有
我 人 眾生 壽者

詮 釋

行菩薩道是千難萬難的，
要爲人所不能爲，
要經得起“寒澈骨”的寂寞與考驗，
否則那自度度人圓滿的曠世奇花，
是不可能開放的。
而面對一切的艱難險阻，
菩薩真正可以依靠的就只有般若，
也就是此段經文中所說：
“實無有眾生，如來度者”
意思即是，
當一個成就者度眾時，
必須對所度的眾生，
沒有任何的執取，
否則
便落入我、人、眾生、壽者
也遠離了清淨無染的菩薩道。

Don't think that way.

Why?

Because actually there are no living beings for me to save.

If I had thought that there are living beings for me to save,

I clung to ego, others, all living beings and life.

Explanation

It is extremely difficult to practice Bodhisattva-carya (spiritual practice for becoming a Buddha).

One must do the things that others can't do and is able to stand the harshest loneliness and trials;

otherwise it is impossible for the extraordinary flower of perfectly helping himself and others to blossom.

While facing all kinds of difficulties and thorny situations,

all a Bodhisattva can rely on is Emptiness (Prajna: the highest wisdom), that is,

“actually there are no living beings for the Tathagata to save” as this paragraph says.

It means that while a man of Attainment (he who reaches Siddhi)

instructing a living being,

he should have no a little bit of attachment to the living being,

or he will cling to ego, others, living beings and life and thus be far away from detachment in

Bodhisattva-carya.

一切有爲法 如夢幻泡影
如露亦如電 應作如是觀

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

校量功德品 (73)

COMPARING THE MERITS (73)

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。說有所得布施波羅蜜多。名說相似布施波羅蜜多。

佛言。憍尸迦。若善男子善女人等。爲發無上菩提心者。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布施。是行布施波羅蜜多。

復作是說。行布施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布施。是行布施波羅蜜多。

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。依此等法行布施者。我說名爲行有所得相似布施波羅蜜多。憍尸迦。如前所說當知皆是說有所得相似布施波羅蜜多。……

復次憍尸迦。若善男子善女人等。爲發無上菩提心者。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。

1. 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 Dana (giving alms), actually, they are declaring the similar-paramitas of Dana?

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 Dana-paramita under such facts, this is working Dana-paramita.

Buddha explained again. Who is working on Dana 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 Dana under such requests, you are working on Dana-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

若有能依如是等法修行布施。是行布施波羅蜜多。

復作是說。行布施者。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布施。是行布施波羅蜜多。

橋尸迦。
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。依此等法行布施者。我說名為行有所得相似布施波羅蜜

多。橋尸迦。如前所說當知皆是說有所得相似布施波羅蜜多。

(P779 II欄 23行 ~ P787 II欄 3行)

二、生動的說明

天帝釋又向佛陀請教：為什麼說善男子、善女人說有所得布施，是宣說相似布施？



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, they works on Dana under such requests; I would like to declare that this is obtaining-and-similar Dana-paramita. Kausika! Just as what I said previously, you should know those are obtaining-and-similar Dana-paramita. . . .

Moreover, Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the following 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 practicing Dana-paramita under such facts, this is working Dana-paramita.

Buddha explained again. Who is working on Dana 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

佛回答：如果善男子、善女人，爲發無上菩提心的人，宣說五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行布施，就是行布施。又宣說修行布施的人，應求五蘊若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨；如果能夠如是修行布施，就是行布施。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布施；如同前面所說，當知都是宣說有所得、相似布施。

經文又透過天帝釋對佛陀請教的問題來說明：有所得的布施波羅蜜多是相似布施波羅蜜多。

此段經文主要是說明什麼是真正的布施以及什麼是相似的布施。

什麼是真正的布施？可以說內心完全不執著的去作布施這件事，才是真正的布施。怎麼說呢？也就是所謂的三輪體空，就是完全不執著布施的人、被布施的人以及布施本身。

爲什麼布施時完全不能有任何執著呢？因爲當我們有任何執著時，就會感召障礙，一絲執著就會感召一絲障礙，布施是作好事，可是作任何好事，還是障礙越少越容易完成；相反的，如果障礙很多，是很難把一件好事作完的。

這是千真萬確的，因爲畢竟尚未完全成就，畏難、厭煩之心在狀況不好時是難免會產生的，所以當障礙多到一個程度時，就難免把自己逼到這樣一個狀

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 Dana under such requests, you are working on Dana-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 Dana under such requests; I would like to declare that this is obtaining-and-similar Dana-paramita. Kausika! Just as what I said previously, you should know those are obtaining-and-similar Dana-paramita.

(New modified Da-zheng-cang, P779, column II, line 23 ~ P787, column II, line 3)

II. Vivid explanation

Indra asked Buddha: Why is that when good men and women to declare the obtained-paramitas of Dana (giving alms), actually, they are declaring the similar-paramitas of Dana?

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 Dana-

況不好的角落，則再大的好事、再對眾生有益的好事，也往往會開始打退堂鼓，那麼如果能夠在此時此刻痛定思痛的反省一下自己的內在，一定會發現，原來還有所執著，否則不會有退轉這件事情發生的。

爲什麼有執著才会有退轉呢？首先我們要明白什麼是退轉？所謂的退轉可以說就是該作的好事不再作了，那麼既然是該作，又既然是好事，怎能不作呢？可見非作不可，但卻不作，當然就是退轉。

退轉是在內心發生了負面的狀況時才會產生的，那麼追根究底，只有執著才會讓內心產生負面的狀況，也就是妄念。

故只有妄念會感召退轉，而也只有執著會感召妄念。

所以執著是與妄念息息相關的，故也可以說作一切善事時，皆不與妄念相應，才是真正的行善，那麼以布施波羅蜜多而言，也可以說不與妄念相應的布施，是名真布施。

所以，我們在行布施時，內心宜清淨，既沒有布施比較好，被布施比較不好的分別，也沒有作了布施就功德了不得的自滿，一切的布施都是在具體的延伸內在的慈悲與智慧。

布施有多種，財施、法施、無畏施是最基本的分類，事實上布施的方式有千百萬種，甚至無量無邊。例如一句稱讚的話是不是布施呢？其實當一個人正陷入自卑的情緒時，一句適

paramita under such facts, this is working Dana-paramita. Buddha explained again. Who is working on Dana 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 Dana under such requests, you are working on obtained-and-similar Dana. Just as I said in previous, you should know that this is obtained-and-similar Dana.

Via this paragraph of sutra, Buddha answered Kausika: an obtained Dana-paramita is a similar Dana-paramita.

This paragraph of sutra is explaining what are the real-Dana and similar-Dana.

What is the real-Dana? There is no persist in doing the Dana and that is the real-Dana. Why? That is Tri-emptiness: the giver, the taker and the thing are all Emptiness in essence.

Why we shouldn't persist? That is because when we persist in doing Dana, some obstructs would be evoked spontaneously. A bit of persisting would evoke the same amount of obstruct as well. Doing Dana is a good matter. However, we don't want any obstruct when doing Dana. On the contrary, if there are too much obstruct, it would be very difficult for you to do the Dana completely.

It's absolutely true. As we are ordinary men that haven't enlightened, it would be possible for us to fear the difficulties and to feel tired of when the circumstances are not so well. Therefore, when obstruct were accumulated to

時的稱讚，無異久旱甘霖，可能讓一個人重建自信心，也可能讓人改變一生的命運。

所以只要心存慈悲，隨時隨地都有布施的機會，只是有時機會稍縱即逝，我們要善於把握，例如鼓勵別人的話，有時是要看適當的場合與時機，否則不但不能達成鼓勵人的原先效果，反而有可能造成別人的反感與誤會，這就是俗語所說的「拍馬屁拍到馬腿上」。

故方便善巧在布施的過程中是絕對不可或缺的，尤其是布施給一個很需要被布施卻又自尊心很強的人，就更要注意方便善巧，例如有名的「不食嗟來食」的故事，那位自尊心強的書生就是硬是活活餓死也不肯吃別人吆喝下賞給他的一碗粥。

所以當我們有能力布施時，千萬不要有「賞」給別人的心態，這樣的布施，遇到心念敏感的眾生，就會在不知不覺中傷到了他，而這樣的美中不足，畢竟不是我們的初衷，故佛法就是要我們行全部的善，也是要我們得到全部的功德，完全不要被扣分。

相反的，當我們有需要被布施時，內心也千萬不要有自怨自憐的自卑情結，如果真的有需要就大大方方的取，因為取與捨，其實都需要智慧，一切都是緣起，如果匱乏的緣起已經現前，卻

some extent, you might force yourself to a corner of retreat. Under such circumstance, you would start to withdraw no matter how wonderful the Dana it is. At this moment, you may want to make self-examination to recall the past with pangs in the heart. You surely would find that you still have some persisting one way or the other. Otherwise, it's impossible for you to retreat from doing Dana.

Why the persisting would cause a retreat? First of all, we have to recognize what is a retreat? A retreat from Dana is that you don't want to do Dana anymore. As long



as the Dana is really what you should do and it is a good matter to accomplish, why you give up? You must do but you don't want to do and that is a retreat.

A retreat would happen only when negative circumstances occurred. Then, if you want to get to the bottom of an affair, you would understand that only the persisting can evoke the inner negative circumstances and that are improper thought.

Therefore, only improper thought can evoke a retreat. Besides, only persisting can evoke improper thought.

Therefore, persisting is closely linked with improper thought. When you want to do good matter, your mind shouldn't have any relation with improper thought. That is a real



不肯接納現實，則這樣會在已經夠苦的外境中，苦上加苦，自己受苦也罷，可能還要連累其他有緣眾生。

故生命中的一切一切，都需要智慧，如果沒有了智慧，生命真的是痛苦無涯；因為活在這無常的三界中，已經夠苦，如果沒有智慧，真的是更苦。

所以，作壞事，需要智慧來出離；作好事，需要智慧來保任。一切的歷緣對境，都需要智慧之燈的照明，否則真的是有路也不知該如何走。

布施是美德，是人類互愛的具體行動，值得每一個眾生去力行，但心胸廣大的佛子可別忘了：不只是布施人道，還要布施六道眾生，我們要把慈悲布施給阿修羅道，把智慧布施給天道，把同情布施給畜牲道，把食物布施給鬼道，把救度布施給地獄道。

利益一切的眾生，就是布施。

左手交給右手，右手再交給左手。

你的左手交給我的右手，我的右手再交給你的左手。

眾生的左手交給右手，眾生的右手再交給左手。

good matter. Then, when talk about the Dana-paramita, a real Dana is a Dana that has no relation with improper thought.

Therefore, when we do Dana, we need a peace and quiet mind. The giver has no superior to the taker. When doing the Dana, we never feel smug with the merits and virtues of Dana. All Dana should be extend to the inner compassion and wisdom.

There are some very important and fundamental Danas such as Money-dana, Dharma-dana and Fearless-dana. In fact, the manner of doing Dana are numerous and limitless. For example, is a “praise” a Dana? When somebody is trapped in self-abased, a “praise” in time is just like a welcome rain after a long drought. It can help a man to rebuild the self-confidence. It can change the fate of a man as well.

Therefore, if you have compassion, you may do Dana at any time and place. The opportunity of doing Dana might be fleeting. We had better seize the chance. For example, to encourage somebody, it had better in appropriate occasions and time. If the occasions are not appropriate, it would not able to get the original effect. On the contrary, an inappropriate praise might make some people feel resentment or misunderstand. There is a Chinese saying that “apple-polish never win a favor”.

Therefore, a wise-Dana is necessary. When you meet a man, who has a strong self-respect, you should do the Dana with skill and wisdom. For example, there is an ancient Chi-

布施，是愛與豐富的循環。
願眾生遠離有所得的相似布施。
願眾生以無所得慧行無相布施。
則功德無量無邊，則出三界有望。

佛法的智慧，是我們生命真正的皈依。

三、精采片段備忘錄

* 內心完全不執著的去作布施這件事，才是真正的布施。也就是所謂的三輪體空，就是完全不執著布施的人、被布施的人以及布施本身。

* 因為當我們有任何執著時，就會感召障礙，一絲執著就會感召一絲障礙，布施是作好事，可是作任何好事，還是障礙越少越容易完成；相反的，如果障礙很多，是很難把一作好事作完的。

* 只有妄念會感召退轉，而也只有執著會感召妄念。

* 執著是與妄念息息相關的，故也可以說作一切善事時，皆不與妄念相應，才是真正的行善，那麼以布施波羅蜜多而言，也可以說不與妄念相應的布施，是名真布施。

* 生命中的一切一切，都需要智慧，如果沒有了智慧，生命真的是痛苦無涯；因為活在這無常的三界中，已經夠苦，如果沒有智慧，真的是更苦。

* 心胸廣大的佛子可別忘了：不只是布施人道，還要布施六道眾生，我們要把慈悲布施給阿修羅道，把智慧布施

nese story that once a scholar refused a bowl of porridge because the giver's manner was so bad. Finally, the scholar was starved to death.

Therefore, when we do the Dana, don't do it as a "favor" to the taker. Such a Dana would hurt the feeling of the taker unconsciously if the taker has a sensitive mind. It is a blemish in an otherwise perfect thing. After all, we don't want to do the Dana against our original intention. Therefore, the Buddha dharma suggests us to do the Dana completely. We want to get the entire merits and virtues. We don't want incomplete Dana.

On the other hand, when we become a taker, we never make ourselves have remorse mood. If we really need some help, just ask it and take it from the giver. Both "give" and "take" need a wise manner. All are causation. When the cause of deficiency appears, we have to admit it. Otherwise, the condition of deficiency would add up with the unwilling to admit the fact and becomes a more suffering. Meanwhile, your suffering might have a chance to affect other people.

Therefore, all matters in life need wisdom. Without a wise manner or skill, the life is a punishment. In the three-realms of change, we have too much suffering. We surely need wisdom to prevent suffering add up with other suffering.

Therefore, an evil thing would need wisdom to get rid of. A good thing would need wisdom to keep it always. In all circumstances, we surely need the lantern of wisdom to light up the road in front of us. Otherwise, we may lose the right way.

Dana is a virtue. It's a concrete action to show the deeply attached love of

給天道，把同情布施給畜牲道，把食物布施給鬼道，把救度布施給地獄道。

四、智慧點滴

大般若經各品綱要

第二十六品

學般若品（卷86-89）

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品

求般若品（卷89-98）

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品（卷98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品

攝受品（卷98-103）

說明菩薩應於般若如說而行且不遠離。

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。

mankind. Dana is worth doing for everybody. A broad-mind Buddhist should never forget that we should do the Dana in mankind as well as all other five-sorts of living beings. We should do Dana in Asura-path, Heaven-path, animal-path, ghost-path and the hell-path with mercy, wisdom, sympathy, foods and saving separately.

Give all beings benefits is Dana.

Left-hand delivers a thing to right-hand; then, the right to the left.

Your Left-hand delivers a thing to my right-hand; then, my right to your left.

All living creatures' left-hand delivers a thing to right-hand; then all right to all left.

Dana is the circulation of love and abundance.

Wish all living creatures go distant from any similar-Dana.

Wish all living creatures do the real-Dana (Formless-Dana) with no-earning wisdom.

When the merits and virtues become limitless, then, you may have the chance to enlighten and liberate from the three-realms.



The wisdom of Buddha-dharma is the only matter that we can devote to.

III. Highlights

* There is no persist in doing the Dana and that is the real-Dana. That is Tri-emptiness: the giver, the taker and the thing are all Emptiness in essence.

* When we persist in doing Dana, some obstructs would be evoked spontaneously. A bit of persisting would evoke the same amount of obstruct as well. Doing Dana is a good matter. However, we don't want any obstruct when doing Dana. On the contrary, if there are too much obstruct, it would be very difficult for you to do the Dana completely.

* Only improper thought can evoke a retreat. Besides, only persisting can evoke improper thought.

* Persisting is closely linked with improper thought. When you want to do good matter, your mind shouldn't have any relation with improper thought. That is a real good matter. Then, when talk about the Dana-paramita, a real Dana is a Dana that has no relation with improper thought.

* All matters in life need wisdom. Without a wise manner or skill, the life is a punishment. In the three-realms of change, we have too much suffering. We surely need wisdom to prevent suffering add up with other suffering.

* A broad-mind Buddhist should never forget that we should do the Dana in mankind as well as all other five-sorts of living beings. We should do Dana in Asura-path, Heaven-path, animal-path, ghost-path and the hell-path with mercy, wisdom, sympathy, foods and saving separately.

IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)

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

Chapter twenty-seven

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

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

Chapter twenty-eight

Praising the merits (scroll 89-98)

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

Chapter twenty-nine

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

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

Chapter thirty


Comparing the merits (scroll 103-168)

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

Chapter thirty-one

Transferring the merits (scroll 168-172)

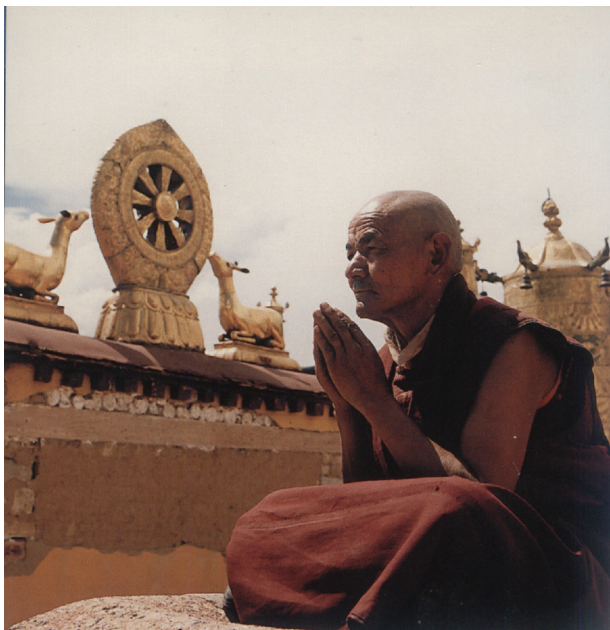
Stating that how should a Bodhisattva practice giving merits skillfully detachedly.

A Buddhist nun in traditional robes stands in a dimly lit room. She is looking to the left. Behind her is a wooden structure, possibly a part of a traditional building or a decorative element. The lighting is warm and focused on her, creating a serene atmosphere.

修行

是人生最重要的一件事

To practice Buddhist
is the most important matter of life



前言：

在佛桌前 虔誠的懺悔
在壇城下 用心的誦經
在蒲團上 靜靜的靜坐

.....

這一切務實的努力
都是為了
確保身口意清淨
迎向完美的生命

◎ 懺悔

實修：

念 懺悔文~

往昔所造諸惡業
皆由無始貪嗔癡
從身語意之所生
一切我今皆懺悔
罪從心起將心懺
心若滅時罪亦亡
心滅罪亡兩俱空
是則名為真懺悔

Preface:

In front of a Buddha's image, sincerely confess
Within a Buddhist mandala, chant a sutra with a
heartfelt

On a cattail hassock, sit silently

.....

all the above efforts

the purpose is

to make sure your peace and quiet body, speech
and mind

and go forward to the perfection of life

◎ To confess

Practice:

Chant a confessing text ~

The evil-karma in the previous lives
were caused by greed, anger and stupidity with
no origin

they were created by body, speech and
mind





實修點滴：
一切的懺悔
貴在真誠

◎ 拜佛

實修：
以小禮拜或大禮拜的姿勢
在佛前或任何地方
自設定數或隨緣盡力的
禮拜諸佛

實修點滴：
姿勢最好全部作正確
不過重點還是在於
內在的虔誠

◎ 念經

實修：
可每日念幾遍經，如心經

all the above karma, I'd to confess
the guilt was from heart; therefore, I confess from
the heart
when the heart and mind go out, the guilt would
go out too
when the guilt and the heart were both going out,
this is a real confess.

Key note:

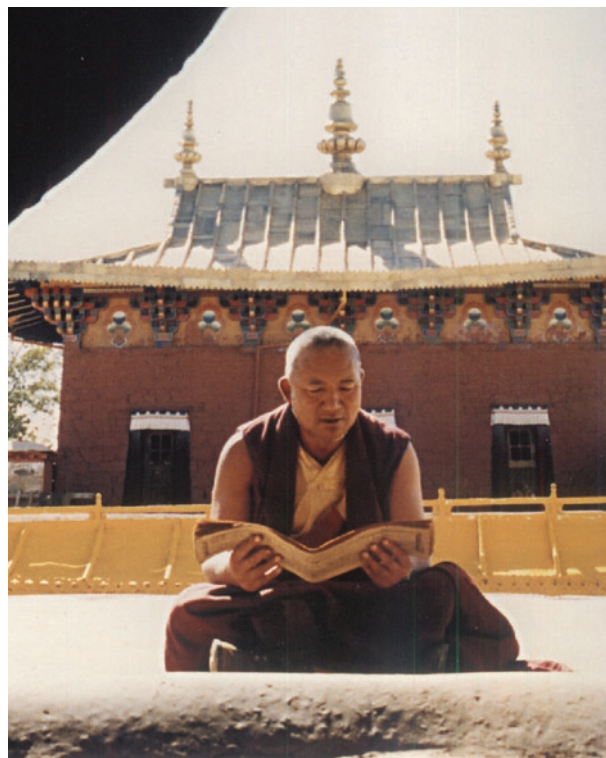
In all confess,
sincerity in the key

◎ To prostrate before the image

of Buddha

Practice:

To prostrate on the floor half or completely,
in front of a Buddha image, otherwise, any suit-
able place
self set a fix number to prostrate, otherwise arbi-
trarily
then, prostrate yourself to all Buddha and bo-
dhisattva





實修點滴：
念經真的有效
可以清業障、開智慧
好處不勝枚舉

◎ 念佛

實修：
最常念的是阿彌陀佛

實修點滴：
修行要行住坐臥皆修
才容易得力
念佛最適動中或隨時修

◎ 持咒

實修：
常念的是六字大明咒
Om Ma Ni Pa Me Hom

Key note:

Try to do the exact posture of the prostrating
however, the gist of all is
the inner sincerity

◎ To chant a Buddhist sutra

Practice:

Daily, chant a sutra a couple of time, such as the
Heart Sutra

Key note:

To chant a sutra is a effective practice
it may help you get rid of evil karma and de-
velop your wisdom
there are many other benefits

◎ To chant Buddha's name

Practice:

In most occasions, chant the name of Amitabha
Buddha

Key note:

We had better practice in all occasions such as
walking, standing, sitting and sleeping
The more you practice, the more you involve in





實修點滴：
咒語是真理的聲音
可振動輪脈
淨化身心
提升人的修行層次

◎ 靜坐

實修：
身放鬆、息調柔、心無念
請開始靜坐

實修點滴：
靜坐的重點在於持之有恆
只要能持之以恆
必能對身心產生莫大的助益

◎ 發願

實修：
念 四弘願~
眾生無邊誓願度
煩惱無盡誓願斷
法門無量誓願學
佛道無上誓願成

To chant Buddha's name is good for practicing in motions at any time

◎ To chant mantra

Practice:

In most occasions, chant the great mantra of six-words

Om Ma Ni Pa Me Hom

Key note:

A mantra is a voice from the truth.
It can help you vibrate your inner chakras and channels.
It also helps to purify your body and mind;
then, promote the level of your practicing

◎ To sit into meditation

Practice:

Relax the body; smooth the breathing; be mindfulness;
then, start to sit into meditation

Key note:

The gist of sitting into meditation is to persevere.
As long as you can persevere,
you may win great benefits in body and mind.





實修點滴：

一切的發願

動機都是

自度度人、自利利他！

◎ 迴向：

實修：

念 謹以此功德

迴向一切眾生

實修點滴：

菩提心

是修行中永遠不能忘失的重點！

◎ To make a vow

Practice:

Chant the Four Great Vows ~

All living beings, I'd help them all.

All worries, I'd stop them all.

All dharma, I'd learn them all.

All Buddhist works, I'd finish them all.

Key note:

All vows

the motive is

help self and others; benefit self and others!

◎ To share merits and virtues

Practice:

Chant that I'll share my merits and virtues

with all living beings

Key note:

A bodhi-heart,

is the most important gist that you should never forget!

Conclusion:

In all dharma and practicing,

there is only one goal-----

having a complete success in both compassion and wisdom!

.....

PS. Self-management ~

Chanting records:

(After you chant a thousand times, fill up a circle below)

○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○

○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○

結論：

各種實修法門

都是通往同一個目的——

悲智圓滿成就！

.....

PS實修自我管理~

念誦次數登錄：

(每唸1個圈、代表念完1千遍)

○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○
○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○
○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○
○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○

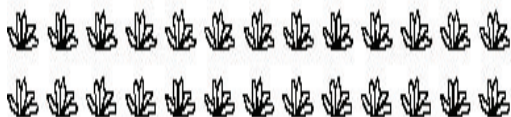
.....

進階登錄：

(每開一朵蓮花，代表念完1萬遍

~亦以塗滿為圓滿開放)

.....



◎ 這個月你開了__朵蓮花！

下個月準備開__朵蓮花？

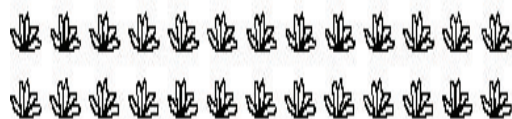
○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○
○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○

.....

Advance login:

(After you chant ten thousand times, fill up a
lotus below ~ that means perfectly bloomed)

.....



How many lotus you are going to fill in this
month!

How many lotus you are going to fill in the
next month?



芡實的妙用

The ingenious uses of Gorgon fruit

文 Article/Cheng Hung-chi 譯 Translator /Free 美編 Art Design /Fan



芡實又名雞頭、芡子，為睡蓮科一年生草本植物的成熟種仁。味甘、澀，性平。主產於中國的江蘇、湖南、湖北等省份，其中以粉多色白的為良品。

根據《本草綱目》的記載，芡實具有「止渴益脾，治小便不禁，遺精，白濁，帶下」的療效；另外，在《神農本草經》中也說，芡實可以補身強精，使耳目聰明，長期食用能讓身體變得輕盈而不易感到飢餓，更可防止老化如神仙。在此神仙之說雖有些誇張，其主要還是在強調芡實的神奇功效。

近年來，醫藥界對於芡實作了進一步的研究後發現，它含有大量對人體有益的營養成份，如：蛋白質、鈣、磷、鐵，以及維生素B1、B2、C、粗纖維、胡蘿蔔素等等。而自古至今，中醫根據其藥性，將芡實廣泛地運用在補脾止瀉、固腎益精、防止遺精尿濁、¹脈不整及治

Gorgon fruit also known as Ji-tou, qian-zi, it is ripe seed that belongs to the annual water lily family. It tastes sweet but a mouth-puckering taste and it has a make-leveled nature. It mainly grows in Jiang-su, Hu-nan and Hu-bei provinces of Mainland China. The more-power and white-colored sort is the best.

According Compendium of Materia Medica, Gorgon fruit has a curative effect such as to quench one's thirst, to benefit spleen, to cure the lose-controlled urine, wet dream, white-turbid and dai-xia problems. Besides, according Shen-nong Compendium of Materia Medica, Gorgon fruit can make you tough sturdy and has a quick-eared and sharp-eyed. If you eat it for a long-term, it can help you conquer the hunger feeling and makes you feel slim and graceful. It can help prevent the ageing problem. I would like to emphasize its magical effect.

In recent years, the medicine people have made some advanced researches about Gorgon fruit. They found that it contains a great quantity of nutrition such as protein, calcium, phosphorous, iron, vitamins B1, vitamins B2, vitamins C, coarse fiber, carotene and so forth. From ancient times to the present, the traditional Chinese medical science use the Gorgon fruit in the following fields such as to mend spleen, to works as antidiarrhea, to strong the kidney and increase seminal fluid, to prevent wet dream and turbid urine, to cure ¹irregular-pulse and urine lose-controlled problems. It has remarkable effect.

How to cook Gorgon fruit? First of all, use water to wash Gorgon fruit. Soak Gorgon fruit in water and ²place in the re-



療小便失禁等方面，並且成效顯著。

至於如何調理芡實呢？首先將芡實洗淨，再泡水²置於冰箱，經過一段時間的浸泡後（通常約8個小時即可），芡實變得膨脹鬆軟；接著便可從冰箱內取出開始煮，煮至熟軟後即可食用；若覺味道太淡，可加些冰糖增添口感。一次可煮幾天份，尚未食用的部份可先置於冰箱冷凍，隔天要吃的，可先移至冷藏，等要吃的時候再取出加熱，每次食用的份量約8分碗。

另外，大家所熟悉的一道美食——「四神湯」，其中的一項材料便是芡實，另外還有淮山、蓮子、茯苓，這四種藥材的組合，不但可促進體內水份的代謝，對於脾胃及腎臟的保健更是有所助益。

1 什麼是「脈不整」？就是脈搏跳動的狀況為跳幾下停一下（通常跳4～6下會停一下），這是心臟負擔過重的現象，通常熬夜工作會造成此情形，而長期脈不整將導致心律不整。

2 為何浸泡要置於冰箱呢？因為當天氣較熱時，浸泡的食物容易發酵變質。

frigerator for about eight hours. Then the Gorgon fruit would become expanded and soft. Then, take it out of the refrigerator and cook it well for eat. If it tastes too plain, you may add some crystal sugar in order to have a better taste. If you cook quite a lot, you may store it in the upper-froze part of refrigerator. One day previous, move it to the cold-storage part of refrigerator. Always cook it warm before you eat it. You may eat about 80% a bowl of Gorgon fruit a time.

Besides, we all know about the Si-shen Soup. The soup tastes great and contains Gorgon fruit, Chinese yam, lotus seed and Poria cocos. The soup enhances the metabolism of water-content within the physical body. Moreover, it also benefits ones spleen, stomach and kidney.

1 What is the irregular-pulse? That is the pulse pumped a couple of times and stop for one time (usually, pumped 4-6 times and stop one time). This indicates that your heart has an overweight problem. A stay-up-late working may cause such a problem. If you do that very often, it may cause arrhythmia.

2 Why soak Gorgon fruit in a refrigerator? As when the weather is hot, the soaked food may ferment and go bad.





人樂己樂

Others happy, you happy

文Article/Smile

譯Translator/ Sky

美編Art Design/Cheng

前言：

快樂是很重要的一件事
因為一個人過的快樂
身心都幸福
如果不快樂
不但自己不幸福
甚至影響他人
所以快樂真的是很重要的
值得盡情謳歌
值得大聲讚頌
只是如何獲得快樂
真是一門大學問
值得每一個人認真的
—— 終身學習！

Preface:

Happiness is a very important matter
When a man is happy,
Body and mind are both happy
If not happy
No only himself unhappy
He might influence others as well
Therefore, happiness is a very important matter
It's worthy of eulogizing
It's worthy of praising
However, how to get happiness
It's a great matter to learn about
It is worth learning
----- a lifelong learning!



Happy motto

Give others happiness; you would be happy as well.

~Western saying

Happy resonance

Yes! When other people become happy by our help, we would feel happy as well. An example from myself:

When I give the poor some money, they become happy because the poverty of them is improved. I feel happy too.

Therefore, if we want happiness, give other people happiness in the first place. If you want a lifelong happiness, you had better give other people the happiness as well for a lifelong time.



◎快樂格言

與人快樂者，自己會獲得快樂。

～西洋諺語

◎快樂共鳴

是的，當別人因為我們的給予而變得歡樂，我們自己也會變得很快樂；例如我們佈施錢給貧病者，當他因解除貧窮而感到快樂，我們確實也感到了快樂。所以如果我們希望自己快樂，就要給別人快樂，更如果想一生都快樂，就要努力一生都給別人快樂。

◎ 快樂公式

由以上格言與共鳴可歸納成以下公式： 給人樂＝給己樂

◎ 快樂實踐

～得到了公式，必須去實踐才有完整的意義。人生才會真的變得快樂起來、幸福起來！

實踐舉例 / 常常讚美別人。(因為人人都喜歡被讚美，會感到快樂)

.....

Happy formula

The above motto can be made a formula as the following:

Give others happiness = Give self happiness

Happy practice

～ Once you get this formula, you have to practice it.

Then, your life would become happy as well! A practicing example, try to praise and admire others frequently.

(As everybody love to be praised by others, therefore, you will feel happy too)



一步一腳印

Footprints of the Vegetarian Movement

迢迢素食路

佛曰：食肉斷大慈種！

普願天下皆素食 世界和平定可期

Buddha said: a carnivore would kill the seeds of mercy!!

Wish all human as Vegetarian

The World Peace would come true

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

西方的素食之父

畢達哥拉斯（580-500 BC），古希臘的聖人，畢達哥拉斯定律的發明者，同時他也是西方的素食主義之父。

第一位卓越的素食思想者是大約生活在公元前六世紀末期的古希臘哲學家畢達哥拉斯。「畢達哥拉斯膳食」意指避免被屠殺動物的肉。畢達哥拉斯的道德規範起初作為一種哲學倫理流行於公元前490至430年，旨在創造一種包括禁止殺生在內的普遍適用的法律，以禁止粗暴的流血，特別是動物祭祀，以及倡導「永遠不吃肉」。

他說：「只要人不停止摧殘低等級的生靈，他就永遠得不到健康與和諧。只因為人大規模的屠殺動物，所以，他們也將互相殘殺。播種殺戮和痛苦的種子絕對不可能收穫愛和歡樂的。」



The Father of the Western Vegetarianism

Pythagoras (580-500 BC), ancient Greek philosopher, mathematician and the father of the western vegetarianism.

The first prominent modern vegetarian was the Greek philosopher Pythagoras who lived towards the end of the 6th century BC. The Pythagorean diet came to mean an avoidance of the flesh of slaughtered animals. Pythagorean ethics first became a philosophical morality between 490-430 BC with a desire to create a universal and absolute law including injunctions not to kill "living creatures," to abstain from "harsh-sounding bloodshed," in particular animal sacrifice, and "never to eat meat."

He once said: As long as man continues to be the ruthless destroyer of lower living beings he will never know health or peace. For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love.



甘地的非暴力主義

素食主義作為不殺生（ahimsa）教條的一部分，深深扎根於印度的文化和宗教之中，甘地（1869-1948）後來在此基礎上發展了自己的非暴力不合作運



Nonviolence of Gandhi

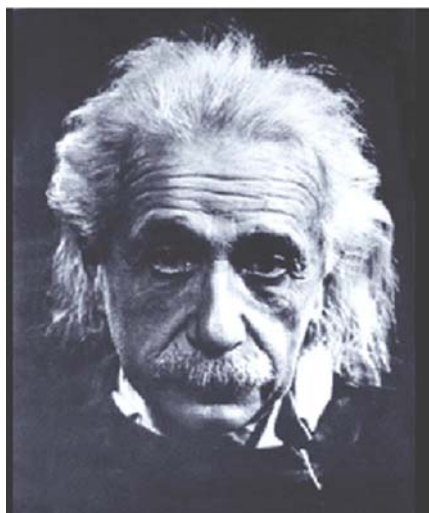
Vegetarianism is part of the doctrine of ahimsa. It was deeply rooted in the Indian culture as well as religion. Gandhi (1869-1948) based on ahimsa; he developed the Nonviolence and Incorporation

動。Ahimsa 梵語意為：「對任何生命都沒有惡意，盡可能地予以尊敬，在任何時候……這應該是所有真理追求者，渴望達到的目標。」（1）所以說：「不殺生是無法獲得肉食的，鑒於殺生違反了 ahimsa 的原則，所以，人應該放棄肉食。」（2）甘地家鄉所在的 Gujarat 邦，有人主張嚴格素食主義並禁用與殺生有關的產品。

他曾說：「我認為肉食對人類來說是不適宜的，如果我們比動物高等的話，那麼，我們重複動物的行為就是錯誤的……我今天再次重申我過去曾經堅持的觀點，我認為一隻羊的生命價值絲毫不次於人。我不願意為了保養人身而去奪取一隻羊的生命。我認為越是無助的生命，就越需要人們的保護以遠離那些野蠻的人……一個民族的偉大之處和她道德的進步，可以用他們如何對待動物來加以衡量……我不僅要了解與被稱之為人類的生靈之間的友誼和平等，而且還要了解與所有生靈之間的平等，甚至是與地上爬的動物。」

Movement. The meaning of the word ahimsa is that: No bad intention to all lives. Respect all forms of life as possible at all time.....All truth seekers should yearn for reaching this goal. (1) However, if you want to eat meat, you have to kill animals; therefore, it would be against the principle of ahimsa. Thus, men should give up meat-eating. (2) The hometown of Gandhi, Gujarat province, the religious doctrines is insist on vegetarianism and refuses to use any products related with killing.

He said: I do not regard flesh-food as necessary for us at any stage and under any clime in which it is possible for human beings ordinarily to live. I hold flesh-food to be unsuited to our species. We err in copying the lower animal world - if we are superior to it.....I hold today the same opinion as I held then. To my mind, the life of a lamb is no less precious than that of a human being. I should be unwilling to take the life of a lamb for the sake of the human body. I hold that, the more helpless a creature, the more entitled it is to protection by man from the cruelty of man.....The greatness of a nation and its moral progress can be judged by the way its animals are treated.....I want to real-



科學家愛因斯坦之抉擇

阿爾伯特·愛因斯坦（1879-1955）是物理學家，1921 年獲得諾貝爾獎，

他說：「我認為，素食的生活方式就其對人性情的改變來看，對人類就有相當好的利益…… 沒有什麼能夠比素食更能改善人的健康和增加人在地球上的生存機會了…… 一個只關心自己並視周圍其它生靈毫無意義的人，其生活不會健康和快樂……」

又說：「一個人，是我們稱之為『宇宙』整體的一部分，是有限的時空。他體驗他自己、自己的思想、自己的感覺，就像是一種東西，企圖區別於其它東西 ～ 而這是一種他個人意識的光學錯覺。這種錯覺，對於我們就像是一種監獄，將我們限制在個人慾望與周圍一小部分人的影響之中。我們的任務，就是透過將我們的同情心，擴展至所有生靈與整個美好的自然，以使我們自己從這個監獄中解脫出來。或許沒有人能夠完全的達到這種境界，但是，對這種境界的追求，本身就是一種解脫，並能使內心獲得平安。」

國際素食協會之創立

在1908年在德國的德累斯頓（Dresden），召開了第一次世界素食大會，並成立了國際素食協會IVU。成

ize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such things as crawl upon earth.

The Choice of Albert Einstein

Albert Einstein (1879-1955) is a physicist who was also the Nobel Prize winner of 1921. He once said: It is my view that the vegetarian manner of living by its purely physical effect on the human temperament would most beneficially influence the lot of mankind.....Nothing will benefit human health and increase chances for survival of life on Earth as much as the evolution to a vegetarian diet.....

The man who regards his own life and that of his fellow creatures as meaningless is not merely unhappy but hardly fit for life.

He also said: A human being is a part of the whole, called by us the 'Universe', a part limited in time and space. He experiences himself, his thoughts and feelings, as something separate from the rest - a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal

desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. Nobody



立國際素食協會的想法，最初係來自法國素食協會，而第一次世界素食大會是由英國素食協會負責組織籌備，並受到德國素食協會（Vegetarier-Bund Deutschland）的支持。自此，世界素食大會便相繼在世界各地召開（表一）。

國際素食協會是一個非盈利的組織，它接受任何主要宗旨為倡導素食主義，且授權負責人是素食者的非盈利的組織。IVU 的贊助者可以是任何認同 IVU 的宗旨和目標的個人、家庭或組織，他們可以是素食者，也可以不是素食者。

關於 IVU 的成員資格，素食主義包括嚴格素食主義被定義為：一種戒食肉、家禽、魚及其副產品的行為，有時也戒食或不戒食奶製品和蛋類。

IVU 的宗旨是在世界各國推行素食主義，為了實現這一宗旨，我們的主要目標是：

1. 鼓勵建立地區、國家和區域的素食團體，以及促進這些團體之間的合作。
2. 促使召開世界和區域的素食者大會，以增進人們對素食事業的關心，並為素食者們提供相互認識的機會。
3. 儘可能地增加基金以支持成員社團。
4. 鼓勵 IVU 自身及其成員組織在所有領域內開展有關素食主義的研

is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and a foundation for inner security.

History and Objectives of IVU

The International Vegetarian Union (IVU) was founded in 1908 when the first World Vegetarian Congress was held in Dresden, Germany. The idea for IVU came from the French Vegetarian Society; the first Congress was organized internationally by the British Society and locally by the Dresden Society with support from the Vegetarian-Bund Deutschland. Since then, a series of World Congresses have been held all around the world (TABLE 1)

The International Vegetarian Union is a non-profit making organization with membership open to any non-profit organization whose primary purpose is to promote vegetarianism and is governed exclusively by vegetarians. A Supporter of IVU may be any individual, family or organization that supports the aims and objectives of IVU, regardless of whether they are vegetarian or not.

For the purpose of membership of IVU, vegetarianism includes vegans and is defined as: the practice of not eating meat, poultry or fish or their by-products, with or without the use of dairy products or eggs.

The aim of the IVU is to promote vegetarianism throughout the world. In order to achieve this aim the main objectives are:

To encourage the formation of local, national and regional vegetarian organizations, and co-operation between them.

To promote both World and Regional Vegetarian Congresses to publicize and develop

究，及收集和出版有關素食主義的各種資料，包括各種媒體形式。

5. 在適當的國際團體裡代表素食事業，並適時地站在全球素食事業的立場上發表言論。

6. 協會會員通過參加歷屆的世界素食大會來領導 IVU 的活動。非會議期間，「國際理事會」將承擔 IVU 的日常工作，其成員由歷屆大會通過選舉產生。

IVU 是在英國註冊的“非盈利”有限責任公司，（註冊號是 4213430）。註冊機構為：Parkdale, Dunham Road, Cheshire, WA14 4QG, UK

動物權利宣言

普遍權利

人權宣言，1948 年 12 月 10 日

動物權利宣言，1978 年 10 月 15 日

序

- ◎有鑒於所有動物都有權利。
- ◎有鑒於對動物權利的忽視和踐踏已經使得並將繼續導致人類做出危害自然和傷害動物的行為。
- ◎有鑒於人類對其它動物權利的認可是所有地球生物共同生存的基礎。
- ◎有鑒於人類已經滅絕了許多其它物種，而且類似行為仍然在繼續。
- ◎有鑒於人類懂得尊重動物，將有助人類之間的相互尊重。
- ◎有鑒於從兒童起，就應該教育人們觀察、理解、尊重和愛護動物。

interest in the vegetarian cause and to give opportunities for vegetarians to meet together.

To raise funds to support member societies wherever possible.

To encourage research into all aspects of vegetarianism and the collection and publication, in all media, of material on all aspects of vegetarianism, by IVU itself and by all member societies.

To represent the vegetarian cause on appropriate international bodies and to speak on behalf of the global cause when appropriate.

The activities of IVU are regulated by the General Meeting of Members held at each World Congress. Between Congresses the responsibility for the day-to-day running of IVU is undertaken by the International Council, the members of which are elected at each Congress.

The International Vegetarian Union is a "not for profit" company limited by guarantee and registered in the United Kingdom, (Reg No 4213430). The registered office is Parkdale, Dunham Road, Cheshire, WA14 4QG, UK.

Universal Declaration of the Rights of Animals

Universal Rights

Universal Declaration of Human Rights,

December 10, 1948

Universal Declaration of the Rights of Animals, October 15, 1978

Preamble

- * Whereas all animals have rights.
- * Whereas disregard and contempt of the rights of animals have resulted and continue to result in crimes by man against nature and

我們在此宣布：

第一條：所有的動物就生存來說，都有與生俱來的平等權利。

第二條：所有動物都有受到尊重的權力。

人類作為動物物種之一，不得枉自賦予自己屠殺或不人道地剝削其它動物的權利。人類有責任運用自己的知識為動物謀取福利。

所有的動物都有被人關注、照顧和保護之權利。

第三條：任何動物都不應受虐待或被施以任何殘忍之行爲。

第四條：野生動物在其自然生存環境中（不論陸地、空中、水中）都有自由行動的權利。

第五條：傳統地居住於人類環境中的動物有權按其特有的生活方式生存和成長，並有權獲得相應的生活保障和必要的自由。

人類為自身利益而對它們特有生活方式的干擾和生存條件的剝奪都是對此種權利的一種侵犯行爲。

第六條：陪伴動物有享盡其自然壽命的權利。

遺棄動物是一種殘忍的行爲，應受到譴責。

第七條：使役動物所承受的工作強度和勞動時間應有合理的極限，它們有權享受足夠的食物和休息。

第八條：凡使動物遭受身體或精神痛苦的動物實驗均與它們所享有的權利相違背，不論這些實驗是出於科

against animals.

* Whereas recognition by human species of the right to existence of other animal species is the foundation of the coexistence of species throughout the world.

* Whereas genocide has been perpetrated by man on animals and the thread of genocide continues. Whereas respect for animals is linked to the respect of man to man.

* Whereas from childhood man should be taught to observe understand, respect and love animals.

It is hereby proclaimed

Article 1: All animals are born with an equal claim on life and the same rights to existence.

Article 2: All animals are entitled to respect.

Man as an animal species shall not arrogate to himself the right to exterminate or inhumanely exploit other animals. It is his duty to use his knowledge for the welfare of animals.

All animals have the right to the attention, care and protection of men.

Article 3: No animal shall be ill treated or be subjected to cruel acts

Article 4: All wild animals have the right to liberty in their natural environment, whether land, air or water.

Article 5: Animals of species living traditionally in a human environment have the right to live and grow at the rhythm and under the conditions of life and freedom peculiar to their species.

Any interference by man with this rhythm of these conditions for purposes of gain is an infringement of their rights.

Article 6: All companion animals have the right to complete their natural life span.

Abandonment of an animal is a cruel and

學、醫療、商業或任何其它目的的研究。必須使用或開發替代方法，或以其它方式取代動物試驗。

第九條：任何動物都不應被剝削用於人類的娛樂。

動物展覽和表演都有損於它們的尊嚴。

第十條：任何殺害動物的行為都是殺生行為，是對生命的一種犯罪。

第十一條：

任何違背人權宣言（1948年12月10日）和動物權利宣言（1978年10月15日）的大規模屠殺行為，都是一種物種滅絕的犯罪行為。同樣地，自然環境的污染和破壞也會導致物種的滅絕。

第十二條：已死亡的動物應被以受尊重的方式妥善處理。除非是出於教育目的，電影和電視中對動物的暴力畫面應予禁止。

第十三條：保護動物權利運動的代表在各級政府中都應有有效發表觀點的機會。動物的權利，應與人的權利一樣受到法律的保護。（動物權利國際聯盟）

~ 歐洲素食聯合會 - <http://www.ivu.org/evu>

degrading act.

Article 7: All working animals are entitled to a reasonable limitation of the duration and intensity of their work, to the necessary nourishment and to rest.

Article 8: Animal experimentation involving physical or psychological suffering is incompatible with the rights of animals, whether it be for scientific, medical, commercial or any other form of research. Replacement methods must be used and developed. Alternatives to animal experimentation should be prepared.

Article 9: No animal shall be exploited for the amusement of man.

Exhibitions and spectacles involving animals are incompatible with their dignity.

Article 10: Any act involving the slaughter of the animal is biocide, that is, a crime against the life.

Article 11: Any act involving mass killing of Universal Rights Universal Declaration of Human Rights, December 10, 1948 Universal Declaration of the Rights of Animals, October 15, 1978 wild animals is genocide, that is, a crime against the species. Pollution or destruction of the natural environment leads to genocide.

Article 12: Dead animals shall be treated with respect. Scenes of violence involving animals shall be banned from cinema and television except for human education.

Article 13: Representatives of movements that defend animal rights should have an effective voice at all levels of government. The rights of animals, like human rights, should enjoy the protection of law. International League for Animal Rights

~ European Vegetarian Union - <http://www.ivu.org/evu>

表一 / TABLE 1

IVU 世界素食大會的地點	World Vegetarian Congress Venues
1. 1908 德累斯頓, 德國	1. 1908 Dresden, Germany
2. 1909 曼徹斯特, 英格蘭	2. 1909 Manchester, England
3. 1910 布魯塞爾, 比利時	3. 1910 Brussels, Belgium
4. 1913 海牙, 荷蘭	4. 1913 The Hague, The Netherlands
5. 1923 斯德哥爾摩, 瑞典	5. 1923 Stockholm, Sweden
6. 1926 倫敦, 英格蘭	6. 1926 London, England
7. 1929 斯洛伐克, 捷克	7. 1929 Steinschönau, Czechoslovakia
8. 1932 柏林 / 漢堡, 德國	8. 1932 Berlin/Hamburg, Germany
9. 1935 丹麥	9. 1935 Dagaard, Denmark
10. 1938 挪威	10. 1938 Hurdals Verk, Norway
11. 1947 英格蘭	11. 1947 Stonehouse, England
12. 1950 荷蘭	12. 1950 Oosterbeck, The Netherlands
13. 1953 瑞典	13. 1953 Sigtuna, Sweden
14. 1955 巴黎, 法國	14. 1955 Paris, France
15. 1957 德里 / 孟買 / 馬德拉斯, 印度	15. 1957 Delhi/Bombay/Madras, India
16. 1960 漢諾威 / 漢堡, 德國	16. 1960 Hannover/Hamburg, Germany
17. 1963 巴塞羅納, 西班牙	17. 1963 Barcelona, Spain
18. 1965 英格蘭	18. 1965 Swanwick, England
19. 1967 德里 / 孟買 / 馬德拉斯, 印度	19. 1967 Delhi/Bombay/Madras, India
20. 1969 耶路撒冷, 以色列	20. 1969 Jerusalem, Israel
21. 1971 海牙, 荷蘭	21. 1971 The Hague, The Netherlands
22. 1973 瑞典	22. 1973 Ronneby Brunn, Sweden
23. 1975 緬因州, 美國	23. 1975 Maine, USA
24. 1977 德里 / 孟買 / 加爾各答 / 馬德拉斯, 印度	24. 1977 Delhi / Bombay / Calcutta / Madras, India
25. 1979 英格蘭	25. 1979 Loughborough, England
26. 1982 德國	26. 1982 Neu-Ulm, Germany
27. 1984 巴爾的摩, 美國	27. 1984 Baltimore, USA
28. 1986 南斯拉夫	28. 1986 Dubrovnik, Yugoslavia
29. 1990 以色列	29. 1990 Tel Aviv, Israel
30. 1993 馬德拉斯, 印度	30. 1993 Madras, India
31. 1994 海牙, 荷蘭	31. 1994 The Hague, The Netherlands
32. 1996 賓夕法尼亞州, 美國	32. 1996 Johnstown, Penn, USA
33. 1999 清邁, 泰國	33. 1999 Chiang Mai, Thailand
34. 2000 多倫多, 加拿大	34. 2000 Toronto, Canada
35. 2002 愛丁堡, 蘇格蘭	35. 2002 Edinburgh, Scotland
2004 巴西	36. 2004 Florianópolis, Brazil



菩提四味湯

Bodhi Four-flavor Soup

作法 Cooker/Sho-Min 攝影 Photo by/Li-Lin 譯 Translator/Sky 美編 Art Design/Joanna

材料

薏仁	100g
蓮子	100g
山藥	150g
素肉	300g

Material

Job' s tears	100g
Lotus seed	100g
Chinese yam	150g
Vegetarian meat	300g



調味料

鹽 適量

無鹽奶油

Seasoning

salt suitable amount

Salty-free cream

作法

1. 薏仁洗淨後，泡水二小時。
2. 山藥洗淨，削去外皮，切塊備用。
3. 蓮子洗淨，放入滾水中煮十分鐘後熄火。
4. 取一深鍋，加入 3000c. c. 水，放入薏仁煮二十分鐘，依序加入蓮子、山藥、素肉煮三十分鐘，最後加調味料即可。

Procedure

1. water washes the Job' s tear; then, submerge or 2 hrs
2. Water washes the Chinese yam; then, peel the skin; cut it to chunks
3. Water washes the lotus; then, boil for 10 minutes
4. Use a deep pot to hold 3000c.c. of water; boil the Job's tear for 10 minutes;then, put the lotus, Chinese yam, Vegetarian meat into the hot water. Cook for another 30 minutes. Finally, put the seasoning into it.



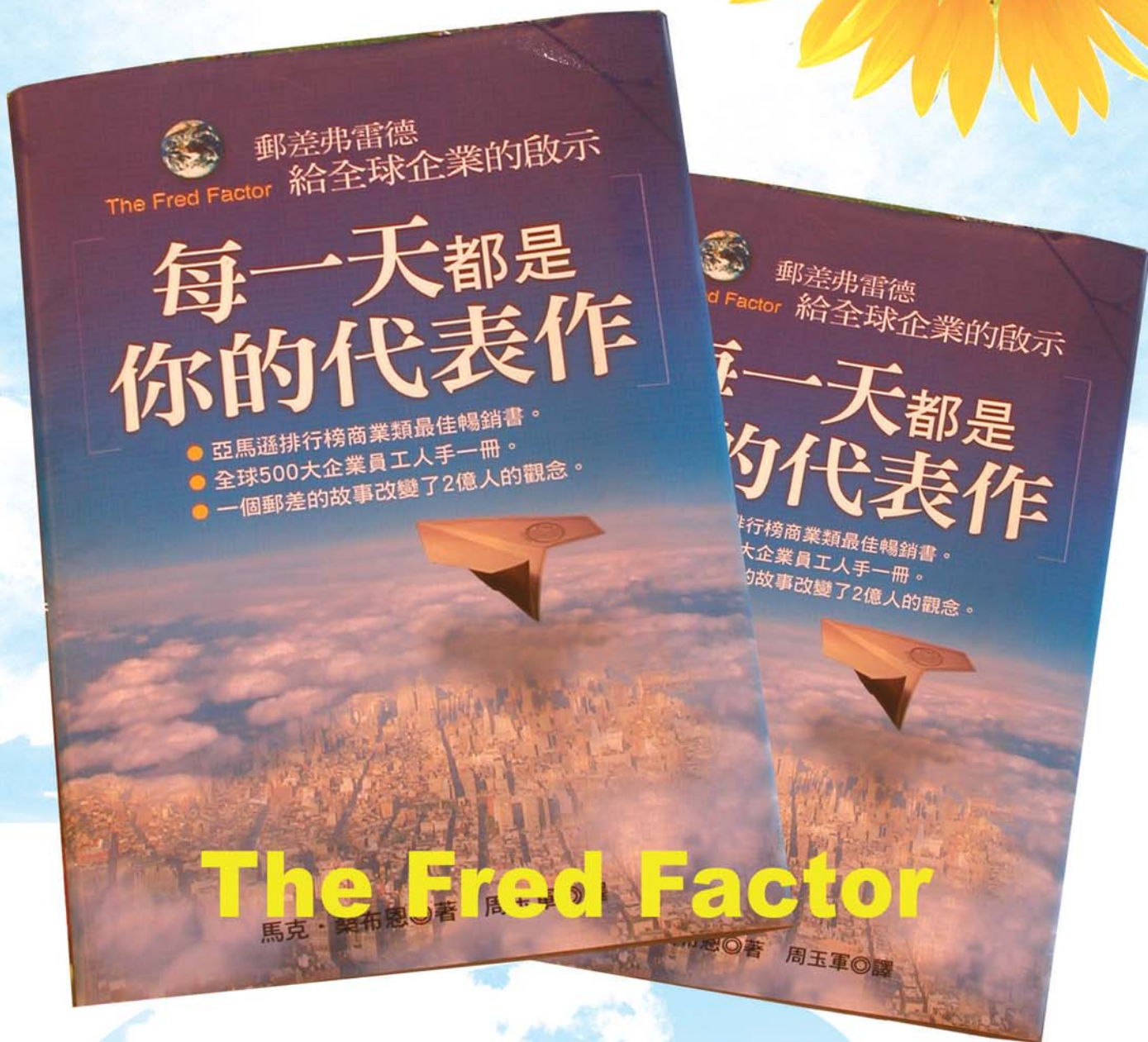


閱讀世界 Read the world

每天

全世界都出版那麼多種文字的書
但到底是那些書
正在深深的刻劃
這個世界的心靈？

**Everyday, there are so many books
published by various types of languages,
But, what kinds of those books
Exactly and deeply affect the spirit of the world.**



郵差弗雷德給全球企業的啟示

作者：馬克桑布恩

Author : Mark Sanborn

平凡中的不平凡

什麼原因使一個平凡的郵差工作成為全球企業學習的標竿

Being unordinary in routine

What reason let the job of an ordinary postman become the learning aim of global business



郵差弗雷德
The Fred Factor 給全球企業的啟示

每一天都是 你的代表作

你可能不認識郵差弗雷德，卻可以從他的故事獲益良多。弗雷德和他工作的方式，對於二十一世紀任何想要有所成就、脫穎而出的人來說，都是一個最適用的象徵。「郵差弗雷德」已成為「超值服務」和「增值服務」的代名詞。

不管環境順逆與否，卓越的工作表現終究還是自己的抉擇結果。你可以讓每一天都成為你的代表作。

「本書是一個關於成功的深刻寓言！它講述如何付出額外的努力，提供比預期更多的服務。它是一場變革，卻簡單實用。它將改變我們的生活！」

——布萊恩·特雷西《焦點》的作者

「本書直截了當地說出了普遍的真理，提醒我們，每個人都能有所作為。不論是在做人方面，還是在事業上，如果你已經準備好更上一層樓，就請打開這本非凡的書。」

——Mary LoVerde《我的生活失控了》的作者

「讀完本書，你將學會助人為樂，只想做一個更好的人。」

——Jimmy Calano《「事業軌道」創始人之一》

全球500大企業，包括：BMW、AT&T、別克、漢堡王、聯邦快遞、惠普、柯達、麥當勞、紐約人壽、百事可樂、時代華納等知名企業機構，皆率先以本書理念，指導員工的工作與生活。

圖神書活網
www.booklife.com.tw



郵差先生—弗雷德

這本書一讓全球五百大企業員工人手一冊，躍上亞馬遜排行榜商業類最佳暢銷書，改變了近兩億人的觀念。而這一切都起源於一個郵差的故事。

Mr. Mailman--Fred

The book is held by each employee of five hundreds of large-scale companies in the world, and is the optimum bestseller in the business billboard. It changes the concept of nearly two hundred millions people. All of this stem from a mailman's story.

事。

郵差弗雷德先生在作者—馬克桑布恩先生剛遷入他轄區的新居不久，前來拜訪，簡短的自我介紹後，向桑布恩先生表示歡迎。弗雷德先生的相貌普通，但他的真情與熱誠卻溢於言表。接下來更不可思議的事情發生了，弗雷德先生知道作者是一位職業演說家，一年有一半以上的時間都出門在外後，為避免竊賊從滿溢的郵件看出主人經常不在家而行竊，他主動與桑布恩先生討論解決方法，此外他還將快遞公司誤投的郵件送回給作者，完全是人性化的貼心服務—「他花費時間認識我，了解我的需要和喜好，然後利用這些訊息為我提供前所未有的優質服務」。工作之餘，弗雷德先生還與作者建立起了個人的友好關係，方法簡單到你我都做得到—「嗨！桑布恩先生！這次出差還好吧？」就是這麼簡單而真誠的問候。額外的優質服務並未給他帶來更高的收入，他相信，在任何一個行業和領域裡，每個人的奮鬥目標都應該是傑出和優秀，不計較是否能得到承認和回報。

作者從弗雷德身上總結了四條原則構成了本書

Mailman Fred visited Author, Mark Sanborn just after his moving to his new house in Fred's postal area, and welcomed his coming after brief self-introduction. Mr. Fred had a general appearance, but his sincerity and warmth were noticeable immediately. Subsequently, the unimaginable event happened, Fred knew author was a professional speaker, and not in home over half a year. He actively discussed the method with Sanborn for burglars' break-in when watching for mail building up in a box during master often leaving home. Besides, he sent the wrong mail by UPS to author. His considerate service was with human nature. He took time to recognize me, and understand what I need and love. Then, he provided me the best service by these messages never happened before. Fred built up a friendly relation with author, off duty. The simplest method everyone can do it, "Hello, Mr. Sanborn! How was your trip?" "just a simple and sincere greeting. The extraordinary best service doesn't bring him the higher income. He believed that everyone's struggling goal should be outstanding and excellent, in spite of whether receiving recognition and reward or not.

Author learned from Fred to conclude four principles which forms the essence of the book.

1. Everyone makes a difference.
2. Success is built on relationships
3. You must continually create value for others and it doesn't have to cost a penny.
4. You can reinvent yourself regularly.



的主要精神：

1. 每一個人都能有所作為
2. 成功的基石是關係
3. 持續的為他人創造價值，而這不必花費一分錢
4. 定期調整自我振作自己

每一個人都能卓越非凡

卓越非凡，並非一定要有什麼了不得的大事業、大權勢、大名利、大地位；也不專屬於媒體聚光燈焦點下的所謂成功人士。而是賦予我們的工作以及每一天生活以尊嚴。每一天都可以是我們的代表作。在一天結束之後我們創造了多少價值與意義的選擇權就在我們自己手上。只要我們把這一些再平凡不過的真理付諸行動。不花你一毛錢，就可以卓越非凡。「如果你做炸薯條，就把它做成世界上最好的炸薯條。」馬丁路德金說：「如果一個人是清潔工，那麼他就應該像米開朗基羅繪畫、像貝多芬譜曲、像莎士比亞寫詩那樣，以同樣的心情來清掃街道。」的確，「工作的平凡或偉大，取決於當事人」。

舉手之勞 改變世界—

Everyone can be excellent and extraordinary.

The excellent and extraordinary, is not a great career, a big power, fame and wealth, and a high position, neither the successful people under the focus of medium spotlight, but offering our work and daily life with dignity. Everyday could be our representative work. How many values and meanings we create are decided on our hands after the ending of day. Only taking action by these normal truths, we can be excel-



或許我們對於成功的一般印象要改觀了。一般我們衡量一個人的成功，往往從他賺了多少錢？知名度高不高？是否位居要津？是否有耀眼的才藝與作品等等。然而，郵差弗雷德先生卻是在再平凡不過的郵寄過程中，影響了全球兩億多人的觀念。相信大概連他自己也都始料未及吧。他並不想有一番大作為，只是平平實實的、不求回報的作他認為正確而愉快的事。他影響了桑布恩先生，而桑布恩先生將這一份禮物介紹給了企

業乃至於全世界。多少人的生涯就此轉變，又造就了多少成功的企業表現。

我們每一天都在影響世界，無論是生活的態度或是工作的態度，也無論是有意或無意，就在每天的人際互動中。當我們選擇冷淡，一切公事公辦，甚至忽視、抨擊貶低他人時，我們就已經為自己創造出一個負面的工作環境與人際關係，連帶影響其他人；而當我們選擇熱情關注、尊重貼

l e n t
a n d
e x -
t r a o r -
d i n a r y
w i t h -
o u t
s p e n d -
i n g
a n y
p e n n y .
“ I f
y o u
f r y
p o t a t o ,
y o u
m a k e
i t t h e
b e s t
f r i e d
p o -
t a t o i n
t h e
w o r l d ” ,
M a r -

tin Luther King said, “If one person is a clean worker, he should clean the street by the mood as Michelangelo painting, Beethoven composing a song, and Shakespeare writing poet.” Indeed, job is decided on the person involved to become ordinary or great.

Changing the world by lifting a finger

Maybe, we should change the concept for general impression of success. Generally, we weigh a person's success by how much he makes, how high his fame, how important his position, and whether with famous skill and works. Nevertheless, Fred affects the concept

關於作者



馬克·桑布恩
(Mark Sanborn)

全球傑出的激勵演說大師。他是桑布恩聯合公司的總裁。這是一個致力於在商務和生活中，培養領導人才的創意實驗室，每年在領導藝術、團隊建設、客戶服務以及把握變革等方面提供近百個激勵項目。

同時，他也是九本暢銷書的作者，並參與錄製數十個電視及廣播的培訓節目。「展示」〈presentations〉雜誌推崇他為全球五位「金麥克風大師」之一。

本書網址: www.fredfactor.com

責任編輯／蔡盈珠 封面設計／黃昭文

一天都是你的代表作

不是什麼驚天動地的改變。它們是，也不會影響愛滋病疫苗的開，成千上萬的小小改變累積起生活形成真正深刻的影響呢？

每一天，都在改變世界

激勵人有所作為、改變世界的書教師、牧師、演說家鼓舞人們有響的演講。

個人，每一天，都在對外界產生。關鍵是，他們形成的是什麼樣

指對他人、對一個團體，或對一。在每一天中，你不可能自始至都不表示任何態度。關注他人，

心的服務時，就會為自己及他人創造出正面而積極的改變！你要選擇哪一種呢？

點石成金的關鍵—真誠

如果你以為只要按照弗雷德先生的服務模式加以學習，並應用在自己的工作領域，就可以帶來卓越不凡的成功，那麼就還沒有掌握他之所以卓越不凡的關鍵—真誠。他就是他自己，而不是裝一個別人的樣子出來。

真實而誠懇的面對真相，是一切改進的基礎。「從你真實的自我出發，去尋求提昇與改善，嘗試新事物，並創造價值」，不斷尋求各種方法，把事情作到最好，更貼心、更人性化、更令人驚喜、更有創意、更精密、更超值、更…，可以不斷的代換下去，形成一個不斷創造意義與價值的良性循環，而這一切都來自於真誠。因為真誠，因為尊重，因為平等，所以要給大家最好、最棒、最無私的服務。而這不正是菩薩大悲心的展現嗎！

of two thousand million people during his ordinary mailing. It is unexpectedly even himself. He didn't want to do a great thing, just honestly do the correct and happy thing without reward. He affects Sanborn, and Sanborn introduce this gift to the business even the whole world. From then on, how many people's life change, and how many enterprises make success.

Everyday, we influence the world just among the relationship everyday, in spite of either life's or working altitude, or whether intentionally or not. When we choose passionless to face business even neglecting and criticizing others, we have created a negative working environment and relationship, even affecting others. But when we choose enthusiasm, regards, respect, and consideration to service, we would create a positive and active change for us and others. Which one do you choose?

The key to change stone to gold - sincerity

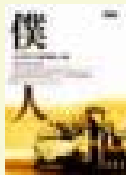
If you consider that Fred's service type learned and applying to your job would get the extraordinary success, you don't get the key of unusual excellence----sincereness. He is just himself, not to pretend other's appearance.

Truth and sincerity to face an fact is the basis of improvement. "Setting out from your real self, looking for promotion and improvement, trying the new things, and creating values." Unceasingly looking for various method, doing things the best, more considerate, more human nature, more surprised, more creative, more accurate, more valuable.....it can replace unceasingly to form a virtuous circle to create meaning and value continuously. And all of these come from sincerity. Because of sincerity, respect, and equality, one offers people the best and the most selfless service. It is just the display of great compassion of Bodhisattva.



輔線:資料參考博客來網路書店排行 -- 行銷企管類前十名

(<http://www.books.com.tw/prod/best/best01-1.htm>)



- No.1 僕人：修道院的領導啓示錄 詹姆士·杭特 / 著 張沛文 / 譯
商周出版

The Servant: A Simple Story About the True Essence of Leadership
- by James Hunter



- No.2 讓自己發光 黑幼龍 / 著 天下文化出版
Let yourself shine - by Hei, You-long



- No.3 紫牛：讓產品自己說故事 賽斯·高汀 / 著 梁曙娟 / 譯
商智出版

Purple Cow :Transform Your Business by Being Remarkable
- by Seth Godin



- No.4 每一天都是你的代表作：郵差弗雷德給全球企業的啓示
馬克·桑布恩 / 著 周玉軍 / 譯 方智出版

The Fred Factor: Every Person's Guide to Making the Ordinary Extraordinary!
- by Mark Sanborn



- No.5 執行力 賴利·包熙迪，瑞姆·夏藍 / 著 李明 / 譯
天下文化出版

Execution;GThe Discipline of Getting Things Done
- by Larry Bossidy, Ram Charanss



- No.6 咖啡夢：一家小店打敗 Starbucks 的傳奇故事
萊絲莉·葉克斯，查爾斯·戴克 / 著 張淑芳 / 譯 臉譜出版
Beans : four principles for running a business in good times or bad :
a business fable taken from real life - by Leslie A. Yerkes, Charles Dyke



- No.7 當企業購併國家：全球資本主義與民主之死
諾瑞娜·赫茲 / 著 許玉雯 / 譯 經濟新潮社出版
The silent takeover :
global capitalism and the death of democracy - by Noreena Hertz



- No.8 管理是什麼 瓊安·瑪格瑞塔 / 著 天下文化出版
What management Is ? - Joan Magretta



- No.9 御風而上 - 嚴長壽談視野與溝通 嚴長壽 / 著 寶瓶文化出版
Going upward by wind --
Yan, Chang-shou talks about view and communication
- by Yan, Chang-shou



- No.10 讓顧客掏腰包的策略行銷 黃文博 / 著 時報出版
Selling tactic to dip into customer's pocket - by Huang, Wen-bo



心靈音樂

Music for the Mind

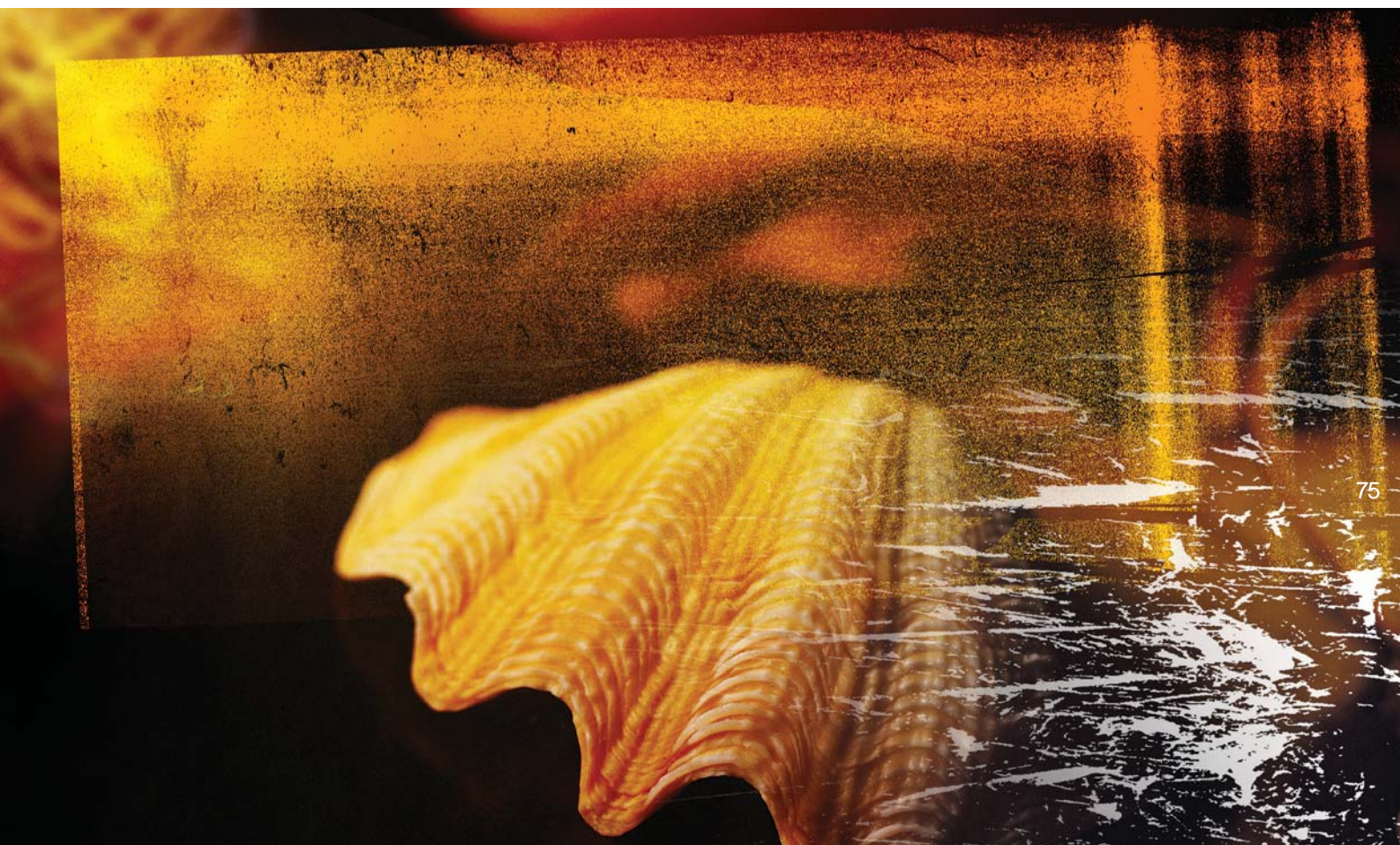
音樂百憂解

Music-Wonderful Cure for Worries

音樂振動了輪脈
也振動了人與人之間的互通互愛
讓我們隨著音樂飛翔
飛向那和諧共鳴的世界音樂大同

Music vibrates cakras and nadis
vibrates mutuality and love in humans
Let us fly with music
and fly to the world of harmony

文Article/Wu-ching 譯Translator/Wha 美編Art Design/Free





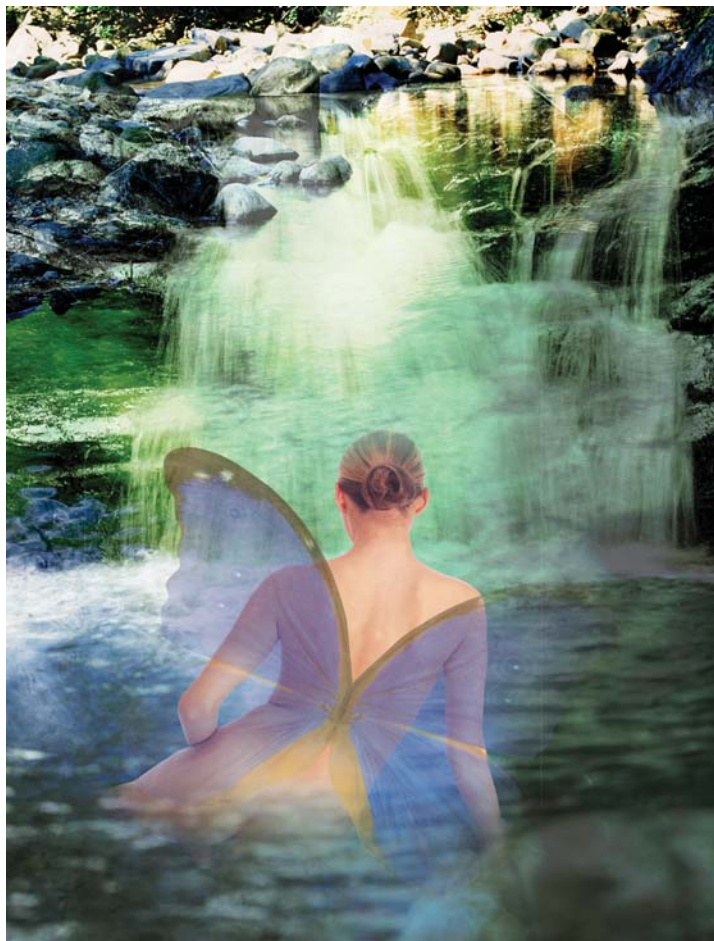
漢元帝當太子時得到了健忘症，皇帝命令人彈奏《洞策頌》，並配合讀頌經典，後來治好了他的病。北美洲有一個哈德女士，她喜歡到醫院放音樂給病人聽，在她的各種測試下，每一個病人都會對某種音樂有反應，即使是昏迷的病人。

音樂的魅力打破語言的隔閡，是無國界的一種語言，直接可以打動人心，進而改變人的氣質。據研究，常聽莫札特的作品會讓人變聰明，容易專心，聽巴哈的曲子可增強分析能力，常聽爵士樂則會讓人具有較佳的創造力，增強數理能力，重金屬搖滾樂會讓人瘋狂。有些音樂可以控制脾氣、安神養性、也可以療癒沮喪和憂鬱。

據國內醫界統計，有百萬國人很憂鬱，需要到醫院門診的程度，其實每個人都會有短期或是隱性的憂鬱心

When Emperor Yuan of the Han Dynasty was the crown prince, he got amnesia. The incumbent emperor ordered the musicians to play Dongce Song for him. To accompany that with chanting Chinese scriptures, he was cured afterward. Ms. Hard of North America likes to play music for patients in hospitals. Her tests tell that every patient responds to some kind of music, including the patients who are in a coma.

The charm of music crosses the barrier of languages. Music is a language beyond borders. It can move people's hearts directly and then change their dispositions. According to the researches, listening to Mozart's music makes a man clever and easily to concentrate his attention. Listening to Bach's music increases a man's ability to analyze things. Often listening to jazz music helps people be more creative and have better ability in mathematics and sciences. Nevertheless, heavy metal makes people go crazy. Some music can help us to control our tempers, calm and cultivate our minds and even bring us out of our depression.



情，一旦陷入這種低潮，往往讓人不想做任何事，一直耽溺在無法解決的人事物上而無法出離，這是一種心情的「執著」狀態，它純然是感性的，你用什麼理性思惟都很難改他們的想法，這時如果讓一位「感性派」的角色出馬，常常可以在同氣相求下迎刃而解，它就是「音樂」。

為什麼音樂能夠做到？因為音樂的音波會透過下視丘、大腦的邊緣系統，傳導到腦的自律神經中，而人的情緒、感情是由下視丘、大腦邊緣系統所支配。所以不用透過什麼語言，和理性思惟，音樂它就直接撼動了我們的身心，一般來說，貝多芬的音樂，對憂鬱症有幫助，像輕快靈動的《埃克塞斯舞曲》和《G 大調小步舞曲》，悠揚柔美的《月光鳴奏曲第一樂章》，雄渾壯盛的《英雄交響

One medical statistics shows that in Taiwan about a million people need to see a doctor for their depression. In fact, everyone sometimes feels blue in a short period of time or without one's knowing. Once a person is in this kind of situation, he will be stuck with the problem, which couldn't be solved, and thus don't want to do anything at all. That is a state of attachment, attachment to moods. It is purely all about feelings. Since it is so, it is useless to reason with him. On the contrary, if let a character, who is as feelingful as him, be his friend, then his problem might be readily solved. And music is a good choice.

Why music can do that? Because the sound waves of music travel from a man's hypothalamus, peripheral system of the cerebrum to autonomic nerves. And human's emotions and feelings are just in the control of hypothalamus and peripheral system of the cerebrum. Therefore, no need to relying on the help of languages or rational thoughts, music vibrates the body and the mind directly. Generally speaking, Beethoven's music is helpful to melancholiacs, such as lively Ecossaise in G and Minuet in G major, soft and beautiful Moonlight Sonata-1st. Movement, powerful Symphony No.3 "Eroica". And Mozart: Symphony No. 40 in G minor, George Gershwin: Rhapsody in Blue and Debussy: La Mer are also effective prescription for melancholiacs' minds.

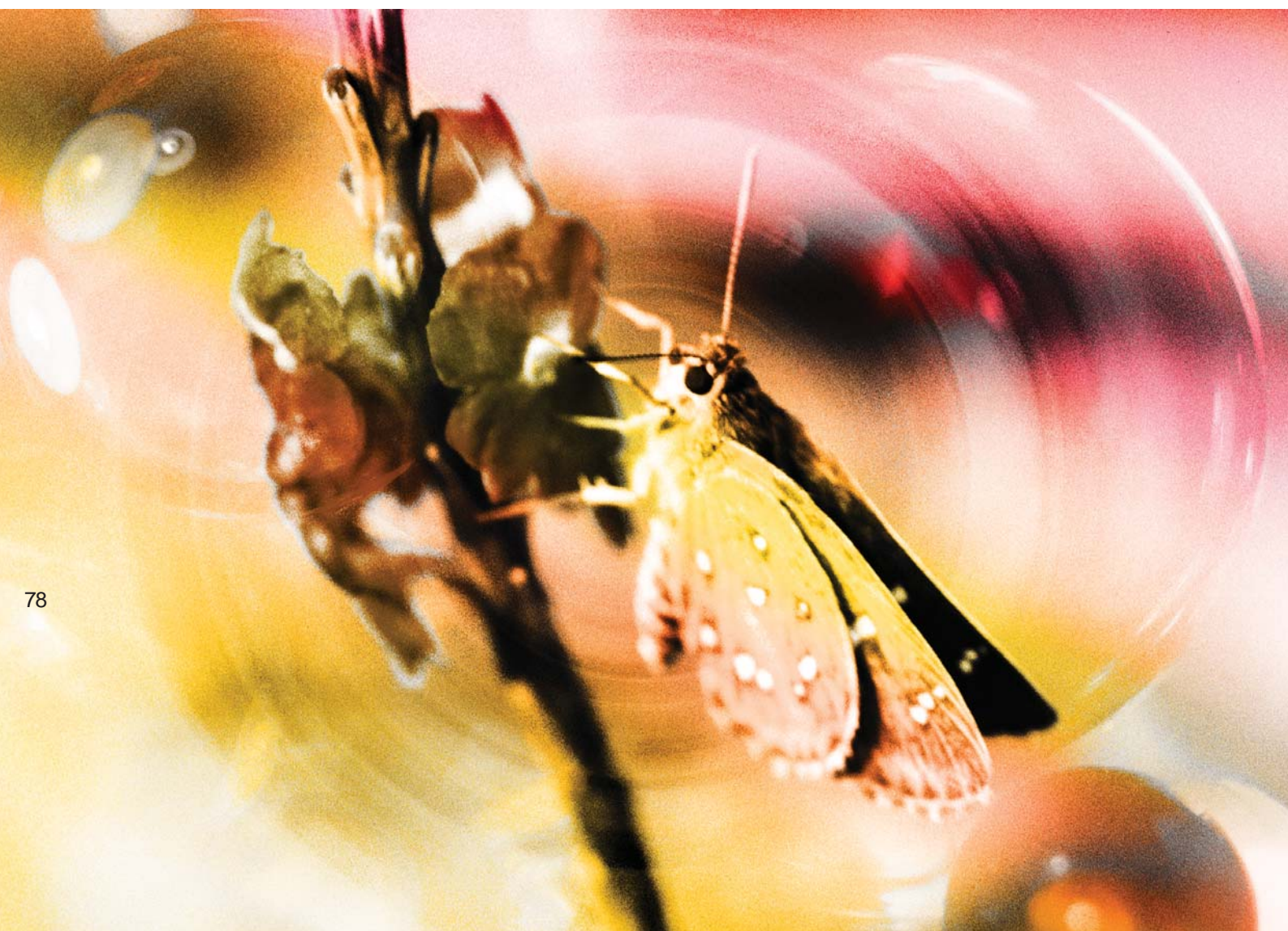
Following the depression, melancholiacs also suffer from sleeplessness. Being sleepless for a long period of time, they become unhealthy. Listening to Bach's music will help them fall into a profound sleep. Mendelssohn: A Midsummer Night's Dream, Mozart: Wehend lied or Debussy: Pour le piano "Prelude" can also help them have a good sleep.

曲》。另外莫札特《第四十交響曲》、蓋希文《藍色狂想曲》組曲、德布西的管弦樂組曲《海》也是憂鬱症的心藥方。

憂鬱伴隨的失眠是患者的一大苦惱，長期失眠導致身體不適時，聽巴哈的音樂可以酣然入夢，孟德爾頌的《仲夏夜之夢》、莫札特《搖籃曲》或德布西《鋼琴前奏曲》也可以幫忙入眠。

音樂的超級魅力可以讓人平靜安詳，也可以讓人失心發狂，它就是這樣影響著人的感覺神經，既然它如此的難以抵擋，就讓它發揮在正途上，代替「百憂解」藥丸，帶離憂鬱的人們離開藍色幽情谷。

The super charm of music can make one's mind peaceful or go crazy. It just dominates over our sensory nerves. Since it is hard to say no to it, why not bring it into play on a proper way? To substitute music for PROZAC (an up-to-date antidepressant), let it takes people, who are in a gloomy mood, away from the valley of blueness.



輔線：博客來書店古典音樂暢銷排行榜前十名

<http://www.books.com.tw/CD/classical/bestseller.htm>



似曾相識下一張—古典冰心大全集

the classical chillout box

作曲：巴赫、貝多芬等

演出：卡拉絲、杜普蕾等

指揮：卡拉揚、拉圖等

樂團：愛樂管弦樂團、皇家音樂會堂管弦樂團等



卡農大全豪華琴譜版(RCA 卡農大全絕讚續集 + A4 鋼琴琴譜)

作曲：帕海貝爾



似曾相識—經典電影音樂合輯

Various Artists/ Classical Heartbreakers



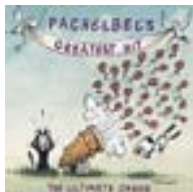
真愛時光

Relaxing Moments/ Various Artists

作曲：巴赫、比才等

演出：鄭京和、李雲迪等

指揮：阿巴多、馬捷爾等



帕海貝爾 卡農大全 絕讚續集

Pachelbel's Greatest Hit-The Ultimate Canon

作曲：帕海貝爾

演出：高威、安傑·羅梅洛等

指揮：費德勒、百雅室內樂團等



經典歌劇豪華珍藏盒

The Opera Box

作曲：普契尼、威爾第等

演出：卡拉絲、帕華洛帝等

指揮：朱里尼、塞拉芬等

樂團：倫敦交響樂團、愛樂管弦樂團等



選輯 / 天籟影音新世紀(CD+DVD)

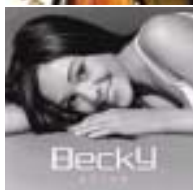
演出：馬友友



馬友友：巴西情迷

Yo-Yo Ma : Obrigado Brazil

演出：馬友友



貝琪／萬丈光芒

Becky/ Shine



海莉 / 純淨(CD+VCD 影音雙享版)

Hayley Westenra/ [PURE]

演出：海莉

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, its color and brightness will get more fresh and gloss when raining! (from the medicinal herbs article of Lotus Sutra)



【馬來西亞報導】

五百戒子沿街化緣為慧音社新廈籌款

超過五百名戒子，於檳城托鉢化緣，浩浩蕩蕩步行七公里，接受善信供養廣結善緣。

與往年不同的是，這一次「慈善托鉢」行，特別為慧音社新大廈籌款，所以極樂寺鼓勵善信多捐緣金，以實際行動支援佛教活動。

極樂寺短期出家托鉢活動已經主辦超過十年，每年戒子化緣回來的緣金都捐給慈善團體，食物則捐給老人院，今年也不例外。

這項慈善托鉢行，是由短期出家的戒子，經歷五天出家人的生活後，舉行慈善托鉢行，讓這些短期出家的戒子，再度感受出家人的「清貧」生活，感受出家人在外化緣的經歷。

[Malaysia News]

500 Novice monks in charity walk to collect alms

More than 500 novice monks holding their begging bowls made a 7km charity walk to collect pious alms in Penang.

This charity walk is to raise funds for new building of Hui Yin Siah. Therefore, Kek Lok Si temple encouraged devotees to donate money to support Buddhist activity by actual acts.

The short-term annual Buddhist novitiate program has been held by Kek Lok Si temple for more than ten years. Each year, the money alms collected by novice monks are all donated to charity community, and the foods are donated to rest homes. No exception this time.

This charity walk was made by short-term novices. After 5 days Buddhist novitiate life, novice monks had a charity walk to taste the poor and virtuous life of those who have “renounced the world,” and the experience that monks or nuns go out to collect pious alms

[Vietnam News]

Vietnam starts preservation work on two 17th century mummified monks

The remarkably preserved body of a 17th century eminent Buddhist monk was displayed at Gia Phuc village, 25 miles south of Hanoi.

Vietnamese Scientists indicated that they had already restored these two 17th century Buddhist monks' mummies.

[Taiwan News]

Buddhism and psychiatry medical treatment circles cooperate to heal melancholiac.

Seeing that one after another suicides were caused by melancholia, Chinese Mahayana (Taipei) Buddhism Association and Taiwan Association Against Depression decided to originate ‘Saving Life’ activity to call for attention on psy-



【越南報導】

兩尊十七世紀肉身菩薩金身修復

十七世紀佛教高僧Vu Khac Truong的不滅金身，於距離河內南方二十五公里的Gia Phuc村展示人們眼前。

越南科學家表示，已將兩具十七世紀佛教高僧坐化肉身的金身修復。

【台灣報導】

佛教界和精神醫學界攜手醫治憂鬱患者

鑑於接二連三自殺事件都與個人罹患憂鬱症有關，中華大乘佛學會和憂鬱症防治協會決共同發起「拯救世紀心靈創傷運動」，呼籲國人重視此一世紀心理之疾，尤其是憂鬱症與自殺的關聯，是目前自殺防治重要課題。

中華大乘佛學會徹聖法師指出，社會在快速變遷下，人們壓力越來越大，他深感憂鬱症就像心理上的流行性感冒一般，他希望結合醫療及大眾力量，一起關懷憂鬱症朋友。

chologic illness in current century. Now the relationship between melancholia and suicide became an important issue on suicide prevention.

Master Che-Sheng of Chinese Mahayana (Taipei) Buddhism Association pointed out that people felt more and more pressured by fast change of society. He deeply considers that melancholia will just like flu in mental, therefore he wishes to get united medical treatment and human power to care melancholiac.

Dr. Zhan Jia-Zhen, the director of psychology division at Central Clinic & Hospital also indicated that almost melancholiac had sought for religious consolation after fall ill. But religion and medical treatment seem like two parallel lines. She is willing to see people in religious conscience can join these two systems together to heal melancholiac and console his family.

Actress A-Ya and actor Lin Long-Xuan expressed numerous friends in show business had depressive disorder. It reveals there still is gloomy side under brilliant appearance. They expect the





台北市中心診所精神科主任詹佳真也表示，幾乎憂鬱症患者發病後，都曾尋求宗教慰藉；但宗教與醫療似乎是兩條平行線，她樂見宗教界能搭起一座橋，幫助憂鬱症病患及家屬重拾健康。

藝人阿雅和林隆璇表示，演藝圈有不少朋友得憂鬱症，顯示在光鮮、亮麗的外表下，內心有陰暗的一面，他們期望藉由藝人力量的，共同將防治憂鬱症資訊推廣到各角落。

【美國報導】 釋迦牟尼佛舍利達拉斯圓滿展出

雖不像佛指舍利在台灣所造成的人潮，達拉斯的佛舍利展也有不斷的參觀者。佛教徒以虔敬的心禮拜，其他的人也都專注地看這些舍利，並聽取有關的解說。

不少中外人士感動落淚，有的則是伏地禮拜、或是靜坐默想。

主辦單位指出，「我們生活在一個動盪不安的時代，和平不斷地被威脅與破壞，因此當務之急就是如何營造、促進世界和平與安定的因緣。」因此梭巴仁波切發起「彌勒大佛建造計畫」，此次佛舍利的世界巡迴展，募集到的收入就是要幫助此一計畫。

彌勒在梵文中的意思是「慈愛」一無盡包容的悲心與慈愛。

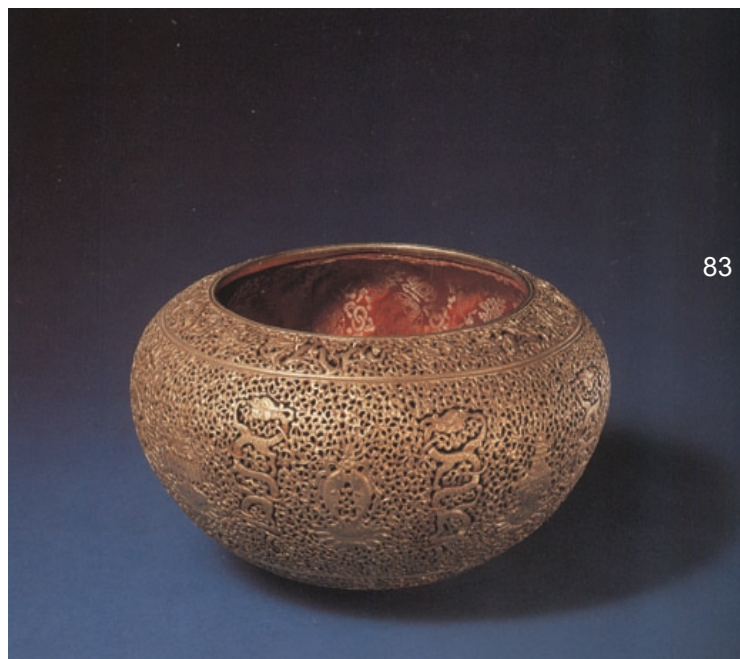
information of melancholia prevention can be popularized everywhere on the strength of entertainers.

[USA News] Heart Shrine Relic Tour was brought to a successful close in Dallas

Although there was not a huge stream of people appeared like that in the exhibition of Buddha finger relics in Taiwan, there still were unceasing visitors to view remains of Sakyamuni Buddha in Dallas. Buddhists worship with reverent heart, the others also were absorbed in those relics and heard related exposition.

Numerous people were moved to shed tears. Some threw themselves on the ground to worship, some sat in meditation.

The sponsor stated "We are living in very uncertain times. Humanity and all living things are constantly under threat and there is an urgent need to create the causes for harmony throughout the world." Hence, Lama Zopa Rinpoche originated "Maitreya Project" to construct a magnificent 500ft / 152m bronze statue of Maitreya Buddha. The collection of this Buddhist relics worldwide exhibition will be installed in this project. 'Maitreya' in Sanskrit means loving-kindness and peace -- endlessly tolerable compassion and loving-kindness.



禪舞台劇 (7)

Drama of Zen

角色扮演之 1：六祖惠能

Play the Role of the Sixth
Patriarch Huineng Part I



17. 角色扮演之 1：六祖惠能

大家決定來演一段六祖惠能的故事.....

一位童子走來唸唸有詞的樣子：
惠能正在碓坊工作，聽到童子誦偈，
便叫住他問道：

你口中在唸唸有詞什麼呢？

童子說：

這你就有所不知

我們五祖弘忍大師說：

「度眾生出離生死苦海

是菩薩的重責大任

但是必須是開悟之人

才有辦法完成這個神聖莊嚴的使命

所以每一個人都可以寫一首偈來看看

如果證明已經開悟

就有資格成為五祖的衣鉢傳人——

六祖！」

17. Play the Role of the Sixth Patriarch Huineng Part I

Everyone decides to act out the episode of the sixth patriarch Huineng.

One boy comes in a mutter.

Huineng is working in the grinding mill. He hears the boy is chanting a verse and then calls to him to stop and asks him,
“What are you mumbling?”

The boy answers,

“Well, something you might not know about...”

Our fifth patriarch master Hongren once said,

‘Helping all living beings to be free from the three realms of samsara

is the important responsibility of all Bodhisattvas.

Nevertheless, only the one who has reached Enlightenment is able to accomplish this holy mission.

So everyone of you can write a verse to see whether you are really reaching Enlightenment or not.

If you really are, then you will qualify yourself to inherit the robe of the fifth patriarch and become the sixth patriarch!’

Our senior Shenxiu wrote ‘Wuxiang (detachment) Verse’ on the wall of the southern passage.

Now the fifth patriarch wants everyone to learn this verse by rote because that will keep us from going to bad worlds (e.g. hell, become hungry ghost or animal) and will be a great benefit to us!”

Huineng then says,

“I have been to this grinding mill for over eight months but never have I been to the



而我們的神秀大師兄
 就在南邊走廊的牆壁上
 寫了一首“無相偈”
 現在五祖大師
 要大家都要會背誦這首偈
 因為可以免墮惡道並且有大利益！
 惠能接口道：
 我來磨坊工作
 已經八個多月
 還不曾到前堂去過
 請你帶我去偈前禮拜好嗎？
 童子道：
 好啊！
 就興沖沖帶著惠能走了
 二人很快就來到寫偈的牆壁前
 牆壁已站了一些人在指指點點、討論紛紛
 惠能對童子說：
 我不識字
 請你唸給我聽好嗎？
 這時旁邊站了一位江州別駕張日用，
 聞言主動接口道：
 我唸給你聽好了——
 身是菩提樹

front hall.

Would you please bring me to verse and thus I can show my respect.”

“O.K.!” the boy answers and then leads Huineng to the passage delightedly.

Soon they come to the wall with the verse on. There are already gathered around some people gesticulating and discussing.

Huineng says to the boy,

“I can’t read. Would you please read it to me?”

At this moment, by the side of them, a government official of Jiangzhou, Zhang Riyong, then says on his own initiative,

“Let me read it to you!

The body is like a bodhi tree.

The mind is like a dressing table with clear mirror.

One should often wipe it down.

Never let it be covered with dust.”

Huineng listen to the verse carefully and then says to Zhang Riyong,

“I also compose a verse.

Would you please write it on the wall for me?”

Zhang Riyong says with surprise,

“It is an unusual occurrence that you can’t read but can compose a verse!”

Huineng says,





心如明鏡台
 時時勤拂拭
 莫使惹塵埃
 惠能仔細的聽完，然後對張日用說：
 我也作了一首偈
 請你幫我寫到牆壁上好嗎？
 張驚奇道：
 你不識字
 也會作偈
 這太稀奇了吧！？
 惠能說：
 如果想要學習無上道
 就不能輕視初學的人
 因為下下人有時會有上上智
 上上人有時卻失去了智慧
 張說：
 你說得有道理
 我受教——
 現在就請你唸出你作的偈來
 我幫你寫上去
 但我江州別駕張日用有一事相求
 就是有朝一日如果你得到了法
 請先度我
 千萬不要忘了喲！

“If we want to learn the supreme truths,
 we can't look down on the beginner.
 For people of low birth sometimes might
 have great wisdom,
 and a man of high position sometimes
 might lose his wisdom.”

Zhang Riyong says,

“There is sense in what you say.

I accept your teaching.

Now please read out your verse and let me
 write it on for you.

But I wish to ask a favor.

That is, someday if you obtain Dharma,
 please instruct me first.

Be sure not to forget this, O.K.?! ”

Huineng nods. Then he reads sentence by
 sentence,

and Zhang Riyong writes one by one on the
 wall.

There is never a body in bodhi.

The clear mind is not a dressing table with
 mirror.

There is nothing at all.

How can it be covered with dust?

After finishing writing, everyone bursts into an
 uproar. Zhang Riyong greatly praises and
 admires. Many people are nodding praises.
 Someone says,

“The verse seems not bad.”

Another one says,





惠能點頭，然後惠能唸一句，張寫一句。

菩提本無樹

明鏡亦非台

本來無一物

何處惹塵埃

全部寫完後，大家為之嘩然，張大為嘆服，很多人都在點頭稱讚，有人說：

好像不錯ㄟ——

有人說：

是真的不錯嘛！

有人說：

好像寫得比神秀大師兄也不差嘛！

有人說：

“It is really not bad!”

Some says,

“It seems that this verse is not worse then the verse our senior Shenxiu composes.”

The other one says,

“It is true that a man’s worth cannot be measured by his looks; and great minds cannot be fathomed.

Giving him sufficient time, he will be a Bodhisattva in flesh and blood!”

At this moment, the fifth patriarch comes and sees the verse. First, he is satisfied with the verse and nods with a smile. Then he stops smiling immediately. Taking off one of his shoes, he using them to erase the verse without saying a word. Then he says to the crowd in a toneless voice,

“He has not see his true nature yet, too.”

And he leaves without looking back.

The crowd is a little stunned by the act of the fifth patriarch

but disperses slowly at the sight of the fifth patriarch’s leaving.

Zhang Riyong pats Huineng on the shoulder and smiles with encouragement. Huineng also nods with smile for accepting Zhang’s kindness.

Next day, the fifth patriarch comes to the grinding mill in person. He sees Huineng is pound-



真是人不可貌相
海水豈可用斗量
假以時日
他就是肉身菩薩一尊啊！
五祖此時來了，見了此偈，先是滿意的點頭微笑，隨即收起笑容，脫了僧鞋把偈二話不說的擦掉，然後平淡的對眾人說道：
也是還沒見性
說罷就頭也不回的走了
大家有些愕然，但見狀也就慢慢散去。
張拍拍惠能的肩頭，露出鼓勵的笑容，惠能也點頭微笑，領受他的好意。

第二天，五祖親至磨房，看見惠能腰石舂米，問他：
米熟了嗎？
惠能答：
米已經成熟很久了
只是還欠篩選
五祖聽了滿意的以杖敲了磨子三下然後離去。

當天晚上的三更時，當和尚打板三次時，惠能即入方丈室，五祖把袈裟掛起遮住他們，然後對惠能說：
金剛經說——應無所住而生其心
惠能起身禮拜五祖，說
我懂了。
老和尚（即演五祖）說：
好



ing
rice with a millstone and then asks him,
“Is the rice ripen?”
Huineng answers,
“The rice has been ripen for a long time.
All it need now is to be sifted.”
The fifth patriarch is very pleased with
Huineng’s answer. He knocks the millstone
three times with his cane and then leaves.

The third watch at the night that day, while the
night watch-monk knocking the board three
times, Huineng enters the abbot’s apartment.
The fifth patriarch hangs up his kasaya (robe)
to conceal them from view and says to Huineng,
“The Diamond Sutra says, ‘one should de-
velop a mind which does not attach to any-
thing’”
Huineng gets up, prostrates himself before the



我們就扮演到這好了
 小沙彌過來拉老和尚的袖子道：
 師父
 你快說
 惠能他到底懂了什麼？
 老和尚說：
 寒山子說——
 吾心似秋月
 碧潭清皎潔
 無物堪比倫
 教我如何說？
 小沙彌不依道——
 師父
 你別賣關子了嘛
 書生搶道：
 我知道
 小沙彌瞪大希望的眼睛問：
 真的
 書生笑謔的答：
 他說——
 我懂了
 所以——
 只有他自己知道他懂了什麼
 小沙彌被戲弄的憋著嘴答：

fifth patriarch and says,
 "I see."

The old monk (the one who plays the fifth patriarch) says,

"Well, that's it for the acting."

The little monk comes pulling the sleeve of the old monk and says,

"Master,
 hurry up, tell me what on earth Huineng sees?"

The old monk says,

"Hanshan (a recluse of Tang Dynasty) said,

'My heart is like the autumn moon.
 It is as bright and clear as the Green Lake.
 Nothing can compare with it.
 How should I tell you about it?'"

The little monk is not satisfied with the answer and says,

"Master, please don' keep us guessing!"
 The bookish person gets a word in edgeways,
 "I know."

The little monk opens his eyes wide hopefully and asks,

"Really?"

The bookish person answers with banter,
 "He said that I see, so only himself knows what he really sees."

The little monk is unhappy to be made a fool of. So he says, "Hum" with a pursed mouth.





嗯

大眾笑。

有一人問：

五祖為什麼這麼虛偽呢？

六祖明明開悟了，為什麼不當眾宣佈呢？

老和尚說道：

好啊！

那我們就來扮演看

如果五祖當眾宣佈了

惠能點頭，然後惠能唸一句，張寫一句。

菩提本無樹

明鏡亦非台

本來無一物

何處惹塵埃

全部寫完後，大家為之嘩然，張大為嘆服，很多人都在點頭稱讚，有人說：

好像不錯ㄟ——

有人說：

是真的不錯嘛！

有人說：

Everyone laughs.

One asks,

“Why the fifth patriarch so hypocritical?

Obviously, the sixth patriarch had reached Enlightenment, why didn't he announce that in public?”

The old monk says,

“Then, let us act out the episode and see if the fifth patriarch announce that in public, what will the situation going to be.”

Huineng nods. Then he reads sentence by sentence,

and Zhang Riyong writes one by one on the wall.

There is never a body in bodhi.

The clear mind is not a dressing table with mirror.

There is nothing at all.

How can it be covered with dust?

After finishes writing, everyone bursts into an uproar. Zhang Riyong greatly praises and admires. Many people are nodding praises. Someone says,

“The verse seems not bad.”

Another one says,

“It is really not bad!”

Some says,

“It seems that this verse is not worse then the verse our senior Shenxiu composes.”



好像寫得比神秀大師兄也不差嘛！

有人說：

真是人不可貌相

海水豈可用斗量

假以時日

他就是肉身菩薩一尊啊！

五祖此時來了，見了此偈，滿意的點頭微笑，脫了僧鞋原想把偈擦掉，後又轉身向大眾說道：

我要當眾宣佈——

從今天起

他就是我的衣鉢傳人——六祖！

此時大眾嘩然，有人恭喜讚嘆惠能、也有人排擠他、為神秀打抱不平。兩派擁護者越吵越兇，最後打成一團。

The other one says,

“It is true that a man's worth cannot be measured by his looks; and great minds cannot be fathomed.

Giving him sufficient time, he will be a Bodhisattva in flesh and blood!”

At this moment, the fifth patriarch comes and sees the verse. He is satisfied with the verse and nods with a smile. Taking off one of his shoes, he intended to have erased the verse. But he turns around and says to the crowd,

“I want to announce openly that from now on,

Huineng is the successor to my robe, i.e. the sixth patriarch!”

At this moment, the crowd is in an uproar. Some people congratulate and praise Huineng; some exclude him from acceptance and defend Shenxiu against an injustice. Supporters of the two groups get into a violent quarrel with each other. Finally, they come to blows.



話說敦煌音樂 ～古今伎樂～



Talking about Dunhuang Music : From Ancient Times to Modern Times

文 / Jin-yun 譯 Translator/Hwa

美編 Art Design/March

眾所周知的敦煌音樂，早在千年前就在中國熱烈地展開，當時的樂曲是結合敦煌本地民間、中原宮廷及西域各國的民族風格；同時也融匯各地的文化氣息，所以樂器的使用也是琳瑯滿目，舉凡打擊樂、吹奏樂、彈撥樂、拉弦樂種

The well-known Dunhuang music had been developed about a thousand years ago in China. It shows an aura of various cultures for it is composed of Dunhuang folk music, palace music of Central Plains and music from several countries that lie to the west of Dunhuang. Therefore, a variety of

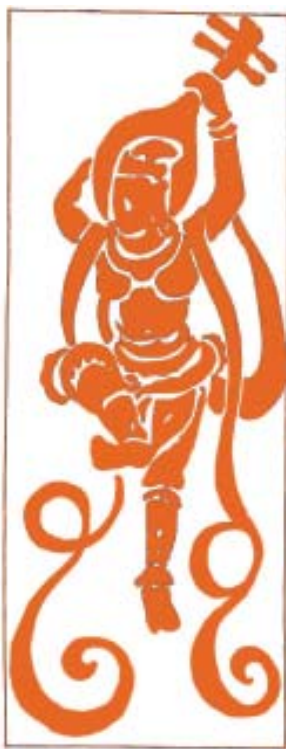
類俱全，在中國音樂史上具有代表性的象徵，也堪稱是中國歷代音樂的主流。

我們常在敦煌壁畫中看到一些熟悉的國樂器，例如：拍板、笛、琴、琵琶、腰鼓、箜篌、阮咸……等，由經典所記載的人物有飛天、護法、緊那羅、化生童子、迦陵鳥、菩薩等以不同的姿態及樂章呈現出來，無非是在讚頌諸佛的殊勝功德，也將妙法蓮華經方便品中，世尊說偈云：「若使人作樂，擊鼓吹角貝，簫笛琴箜篌，琵琶鏡銅鈸，如是眾妙音，盡持以供養；或以歡喜心，歌唄頌佛德，乃至一小音，皆已成佛道。」表露無遺，有人說當時的佛教音樂已融入了宮廷音樂，而宮廷音樂透過佛教梵唄的傳唱，也深入民間造成當代的另一種流行樂，這是有可能的。

現代的國樂仍舊沿用古樂器，樂曲的變化由於受到西方文化的衝擊，也大幅的改變，尤其在拉弦樂上往往會融入大提琴與小提琴；甚至加上合成樂器，以求音樂的豐富性，佛教音樂除了有傳統梵唄之外，也有詮釋經典、歌頌諸佛菩薩、敘述高僧大德之德行及勸導修行等不同風貌一一呈現，而這些音樂有些是循用古法，運用國樂器彈奏；另外有反映現代生活習慣的風格出現，像馬來西亞的年輕佛子就嘗試用西洋樂器，如吉

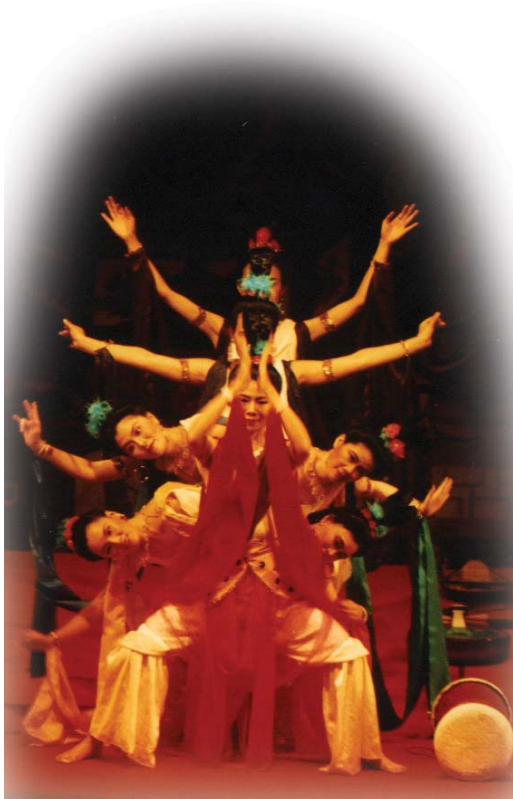
musical instruments were used &w the percussion, the wind, the strings and so on. The Dunhuang music is a representative symbol in Chinese musical history and is worthy to be called the mainstream music of China through the ages.

We often see some familiar Chinese musical instruments in the Dunhuang frescoes, such as castanets, flute, Chinese zither, Chinese lute, waist drum, Chinese harp, the Han Dynasty lute, etc. Heavenly flying beings, Dharma-guardians, God of Music (Kimnara), sudden-born boys, birds of Pure Land (kalavivka), Bodhisattvas and the others that mentioned in the Buddhist sutras are also portrayed through different kinds of postures and music. All of the representations are praising the supreme merits of Buddhas. The frescoes completely reveals the significance of the Buddha's verse in Flexible Ways, Wonderful Dharma Lotus Sutra (The Saddharma-Pundarika Sutra) &w If someone plays music on



drum, horn, flute, Chinese zither, harp, Chinese lute, cymbals, and offer all these wonderful tunes to the Buddha or chants the virtues of the Buddha with a joyful heart, even it is only a sound, he will have achieved the Buddha Path. Some said that palace music had integrated into the then Buddhist music. I think it might be true that through the spreading of Buddhist chanting of prayers, the palace music became popular among the folk at that time.

Chinese music nowadays continues



他、電子琴、管樂器等通通用上，其用意是把佛法融入生活，用現代口吻表達藉以吸引年輕人學佛，也爲了方便傳唱，在曲風上也有許多突破。

無論古今，優美的旋律總是讓人聽得喜悅、安祥的，敦煌的音樂就像天籟般的神奇，徜徉在石窟的壁畫中，不禁讓人由衷地讚歎古人的智慧；諸佛菩薩的偉大功德，此刻不由自主的在腦海中又浮現那首歌〔伎樂飛天〕：供養佛、供

養法、供養僧、供養一切眾生，此音只應天上有，人間難得幾回聞。……企盼現代音樂能秉持著這份虔誠的心，讓敦煌的光輝傳揚世世代代。



using ancient musical instruments. Being impacted on by Western culture, its composition has been changes a lot. In order to enrich the music, musicians often add cello, violin or even electronic musical instruments. Besides traditional Buddhist chanting of prayers, in Buddhist music, there are also songs interpreting Buddhist sutras, singing the praises of Buddhas and Bodhisattvas, narrating the morality and conduct of the great monks or exhorting people to spiritual practice. Some of them follow the ancient ways and represented by Chinese musical instruments. Some reflect the modern life through western instruments, for example guitar, electric piano and wind instruments. By this modern way, Malaysia young Buddhists try to bring the Buddha-dharma to our daily life and make young people be interested in learning the Buddha-dharma. For easy to spread the songs, they made many breakthroughs in style, too.

Since ancient times, beautiful melody always brings people joy and serenity. Dunhuang music is as magical as the sounds of nature. Being immersed in the Dunhuang frescoes, from the bottom of my heart, I cannot help praising the ancients for their wisdom and the great merits and virtues of all Buddhas and Bodhisattvas. Now, the song "*Heavenly Musicians and Flying Beings*" is crossing my mind & I offer it to Buddha, offer it to Dharma, offer it to Sangha (Buddhist monk); offer it to all living beings; this sound should only be heard in heaven; it can hardly be heard on earth. I hope that music today can show such a reverent heart and pass on the splendor of Dunhuang from generation to generation.



圖片提供 / 福斯影片

沒有失敗，只有放棄

No failure, only abandon

《魔戒三部曲—王者再臨》

The Lord of the Rings: The Return of the king 保護級

《怒海潛將》

Men of Honor 保護級

轉敗為勝的成功最過癮

國畫家張大千，在又黑又熱的敦煌千佛洞裡，忍受酷熱的天氣，這樣過了三年，他臨摹了二百七十六件壁畫，成為舉世聞名的國畫大師，其實在這過程中他是可以放棄的。玄奘大師在遇到沙漠的生死考驗時，他也可以退卻的，然而他寧可西行一步死，也不要東行一步生，他讓佛法的命脈從印度傳到中國，他們的行徑足以驚

Turn the failure into success

In the black and hot Dunhuang frescoes, the famous painter Chang Da Qian bore the boiling hot weather and imitated two hundred seventy-six paintings in three years, and then he became a well-known Master of Chinese painting. In fact, he could give up during the whole process. Master Hsuan Tsang encountered the test of life and death, he could chose to withdraw, but he still met to death but to escape to survive. Because of that, he spread

天地泣鬼神。在古往今來的聖賢豪傑中，我們可以找到他們成功的條件，豪邁的胸襟、強壯的心臟、耐磨的雙手，最重要的是堅強的意志力，看過《魔戒三部曲》和《怒海潛將》的人一定可以感受那種旺盛的企圖心，一個完全沒有希望的頹勢，可以透過頑強的意志力挽狂瀾，轉敗為勝。

劇情介紹

新片《魔戒三部曲》：三部曲的故事分兩大主軸進行，一方面是哈比人佛羅多身上帶著魔戒、和山姆及咕嚕要前往末日山脈將魔戒丟入火山內，二方面是甘道夫領正義之師對抗索倫魔君大軍的戰爭場面。

在佛羅多這邊，山姆發現咕嚕欲奪取魔戒的陰謀，不等山姆的解說，狡滑的咕嚕成功的挑撥了佛羅多和山姆的感情，讓兩個情同手足的哈比人不信任對方，咕嚕則將佛羅多引入蜘蛛的山洞卻奪取他的魔戒，幸好由山姆及時搭救方能脫險，讓他們得以向末日山脈前進。

在甘道夫這邊，前所未有的聖戰即將展開，索倫動員了大批的軍隊，以及高壯無比的象群和水兵意圖一舉攻下米那斯提力斯，城裡的戰力嚴重不足在即將淪陷時，幸好有洛汗國的數千軍隊適合增援，扭轉了戰局，然而索倫這邊也不是省油的燈，大象群的武力橫掃千軍，在雙方你來我往勢均力敵時，亞拉岡用王者之劍所號召的「幽靈戰力」將索倫的大軍消滅怠盡，正義的陣營贏得了一場漂亮的勝仗。





佛羅多這一邊也是險象環生，在逃過咕嚕和蜘蛛的加害後，他們來到了索倫的根據地，但是他們要穿越浩大的索倫軍隊到達遠方的末日山脈談何容易？於是甘道夫這一邊用聲東擊西的方法攻打索倫軍隊，好引開索倫的大軍，讓佛羅多和山姆可以爬到火山口消毀魔戒，但是敵眾我寡的正義之師被索倫的軍隊團團包圍，佛羅多和山姆也屢遭陰魂不散的咕嚕攻擊，最後終於將魔戒丟入火山中，索倫（魔眼）的力量也迅速開始瓦解，最後黑暗大軍全部化為烏有，正義的力量終於取得最後的勝利。

舊片《怒海潛將》：卡爾是黑人佃農的兒子，他爸爸希望他長大不要和父親一樣辛苦，卡爾後來去當兵，在海軍裡黑人只有三條路，一是當伙

the Buddhist dharma from India to China to gain such astonished achievement. We learn the sages and the virtuous's successful conditions, like heroic bosom, strong heart, and wear-resisting hands, and the most important willpower. After watching the "The Lord of Rings" and "Men of Honor", you could feel that vigorous attempt, to turn the hopeless declining tendency to victory with strong willpower.

The introduction of story

New movie "The lord of rings"; the main story for lord of rings is developed by two major lines- one line is that Hobbit Frodo wears One Ring goes to Mount Doom to cast ring into Mount Doom with Samwise and Gollum, the other line is Gandalf leads rightful army to against Sauron's force.

On Frodo's side, Samwise discovers Gollum's conspiracy for seizing One Ring. Not wait for Samwise's explanations, sly Gollum

伏，二是雜役，三是滾蛋，有一次他在游泳中展現驚人的體力，艦長把他升到上等兵，到引板當助手，他親眼目睹潛水員山岱士官長下水救人，他就下定決心要去讀潛水學校。

他寫了一百多封信，潛水學校終於讓他入學，而他的教官正是違紀被降職的山岱士官長，這所學校沒有收過黑人士兵。這過程中他除了要通過傳統的包袱，眾人的歧視，還要加強他爛透的學科，幸好他認識了讀醫的喬，加上自己加倍的用功，他的學科終於過關，可是他的困難並未從此結束，司令官下令山岱士官長當掉卡爾，讓他打包回家，然而意志堅強的卡爾在被人捉弄下，在接近零度的海底待了九個多小時，還是把任務完成，上來時全身已經發紫，他最後得到了士官的階位。

他後來在一次執行搜索遺失海底的核彈時立了大功，但卻被繩索打斷了腿，雖然可以不用截肢，卻會被退休，他不甘心軍旅生涯從此葬送，於是他申請截肢裝上義肢，拼命自我訓

incites Frodo and Samwise's friendship successfully, to make these two good friends distrust each other. Gollum led Frodo to spider's cave to capture his One Ring. Fortunately, Samwise saves his friend from danger timely, so they could go forward to Mount Doom. .

On Gandalf's side, a sacred wear is going to start. Sauron mobilize a large amount of armed forces and strong elephants and jack, tried to capture Minas Tirth. As the power of battle was not insufficient seriously and will fall into enemy's hand, Rohan's troops reinforcement is supplied on time, reverses the war situation. Sauron also leads elephants to fight. As both sides are of equal strength, Agarorn use "Spirit Force", appealed by swords sting, to eliminate the Sauron's force. The justice camps won a great triumph.

Frodo's part is also very dangerous. After fleeing from the harm of Gollum and spiders, they also come to Sauron's base. But it is a difficulty to pass through Saurom army and arrive remote Mount Doom. Ganddalf beats up the Sauron's force by diversion, so Frodo and Sam can arrive volcano gap to eliminate One Ring. But the justice are surrounded by Sauron's army, and Frodo and Sam are attacked by Gollum. Finally , they could cast the one ring into the fires of Mount Doom, and the power of Sauron also start disintegrate quickly, then evil army is disappeared completely, the strength of justice attain the final victory.

Old movie"Men of the honor": Carl was the black tenant –farmer's son, and his father hoped his son's life would be better. Carl joined the army later. There are only three ways for black man in army, one way is cook, the second way is to be servant, and the third is out. One time he expresses his amazing physical strength,



練想重回軍旅，然而故意刁難他的漢克上校，總是想盡辦法阻止他。

在一次聽政會中，卡爾在漢克上校的設計下，必須要通過穿新式裝備走路的測驗，原本他們決定另找時間測試，然而卡爾決定現場就測試，原本被擋在門外的山岱士官長進來，把當年操練的精神搬出來，魔鬼士官長

so captain promotes him to first-class shipboard soldier, and served as assistant. He witnesses the diver government official Sunday, so he decided to join the diver school.

He wrote a hundred letters before the service accepts his application for its Dive School program His instructor is Sunday, was degraded because of violating disciplines. This school never accepted black soldier before. So he does not only need to break the tradition, overcome the public discrimination, and also need to enhance his bad score. He fortunately gets help from Joe, studying medicine, and also study very hard; he got through all of the difficulties. But his difficulties do not end, because commander order training officer Sunday to fail the Carl, so he could give up. Determined Carl even need to stay on the cool bottom of sea over night hours, but he still accomplished his duty with blue-turned body, he still attain the position of U.S. Navy Master Diver .

He attained the great merit by executing a duty of searching the losing nuclear warhead, but rope broke his legs, Although he did not need to cut his leg, but he was forced to retire from Army. He was not reconciled to discontinue his army's career, therefore he applied to cut off his feet and connect with an artificial limb, and tries his best to back to army, but Senior Officer Hanks always tried his best to expect him to quiet.

Due to Captain Hanks's design, he needed to wear new equipment and walk on a hearing,. Originally they would find other time to testify, but Carl decides to do test at court. Official Sunday just walked in, and orders him as usual. Sever official and strong-will Carl make the witnesses marvel his progress. Carl walk over twelve step successfully and attain the qualification of serve the army.





與擁有超強意志力的卡爾，他們讓現場所有的人刮目相看，卡爾成功的走了十二步，重新取得服役資格。

啓示

人生需要很多的「大逆轉」，看這兩部片，一開始會讓人覺得希望渺茫，接著則讓人熱血沸騰，最後則是大呼過癮，就好像是這次亞錦賽中韓大戰一樣，不同的是它們更有戲劇的張力和壯觀的戰爭場面。如果需要打氣加油的人，這兩部片子的確是您最好的加油站。

「正義終將勝利」讓甘道夫的軍隊打敗魔眼的鐵騎雄師，讓佛羅多可以將魔戒送到火山口，「高山向我低頭，海水爲我讓路」的豪邁氣魄，讓卡爾當上第一個黑人的潛水士官，他們一路考驗不斷，但是卻越挫越勇，不向困境低頭，把吃苦當吃補，用驚人的意志力給對手上了一課！其實人生在世誰沒有考驗？誰沒有失敗？只要守住公理與正義，就可以得到光明力量的大力護佑與加持，那麼到時再強硬的敵人也會害怕三分，再大的困境也能逆轉得勝。





Notice

Life needs a lot of “big change”. As we watching this movie, we will have slim hopes, but therefore we feel more and more exciting. Just like the Taiwan-Japan baseball game for Asia circle. The most different point is they are more dramatically and glorious war view. If you need more inspiration, you can gain power from these two movies.

“Justice will win the final victory”, encourage Gandalf’s army beat up the eye’s powerful army, Frodo deliveries One Ring to Mount Doom. “High mountain could be my

under earth, and sea water will split for me”, make Carl become the first black diver official. Their tests appear continuously, but they overcome these difficulties with more and more encouragements, and not to submit to plight distress, use the strong will to beat up the opponent! Actually, who will have no tests? Who will not have failure? As long as we keep the self-evident truth and justice, we will attain the protection and empowerment of bright power. At that time, the stronger enemy would be afraid of us and also overcome the most difficulties to gain the final victory.



觀眾的回響

《 魔 戒 三 部 曲 》

豐明：場面真的是波瀾壯闊。

千千：甘道夫所說死不是盡頭，死後還有更美的世界。

秀萍：哈比人雖然長得很小，但是卻立下大功，他們真的不需要向國王鞠躬。

《 怒 海 潛 將 》

雅萃：卡爾的意志力戰勝一切，令人佩服。

美君：我真的沒想到他會用截肢爭取繼續服役。

阿章：能退伍不退伍，頭殼壞去。把自己的腿毀了，腦袋有問題。

相關影片：

刺激 1995, 奇蹟, 楚門的世界, 魔戒二部曲

The feedback from Audience

"The Lord of the Rings: The Return of the king"

Feng-Ming: What a great view!

Qian-qian: Grandalf said the death is not the end, and there is more beautiful world after death.

Xiu Ping: Hobbit is very small, but they attain the great merit, they really do not need to bow to king.

"Men of the Honor"

Ya-Pin: Carl overcomes the difficulties by his strong will, really make us admire.

Mei-Jun: I really can not imagine he will cut his legs to keep his army service.

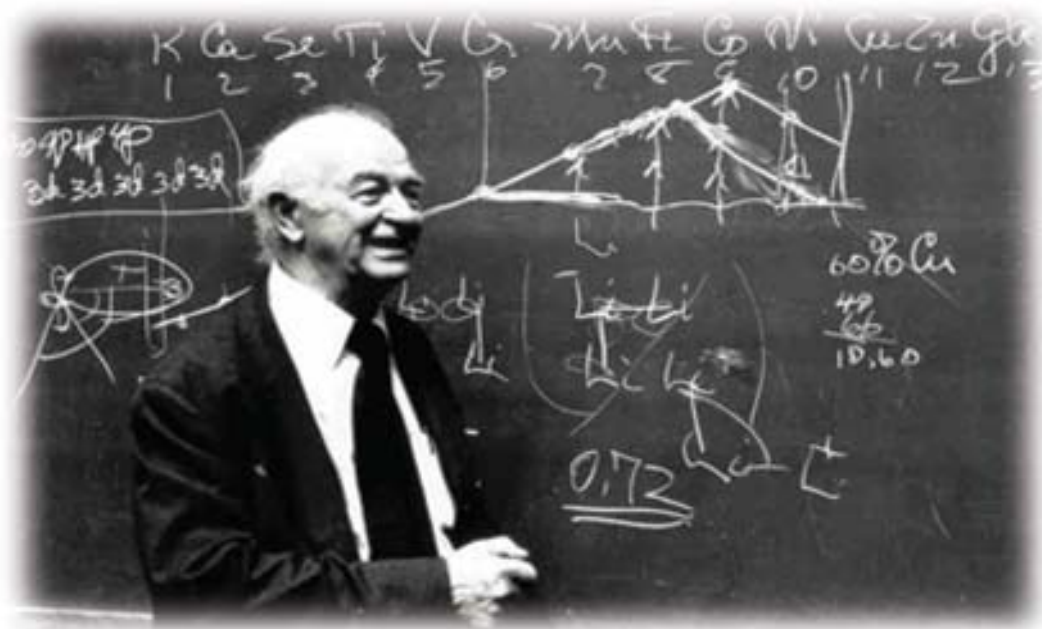
A-Zhang: He can leave the army, but he does not want to, and also terminate his legs. There must be something wrong with his brand.

Related Movie:

The Shawshank Redemption,
Man Of Miracl

和平科學家

Peace Scientist



文 Article& 譯 Translator/Jade 美編 Art Design/Free

林納 鮑林，一九六二年的諾貝爾和平獎得主，一位世界和平運動的熱情倡導者。他的和平主張不僅來自他高尚的心靈，也是由於在科學的專業知識讓他了解到危險武器對生態的影響。

林納 鮑林使用化學與物理解決了各種化學、物理學與化學鍵本質有關的難題，並發展出一套獨一無二的、可用以研究蛋白質、胺基酸及DNA的模型架構技術。在一九五四年時，他就以對蛋白質結構研究的貢獻獲得諾貝爾化學獎。也由於他的科學化探索，鮑林開始注意到游離輻射塵對遺傳疾病的潛在影響力，成為核子測試的強力反對者，並為他的陳情書募得一萬一千位科學家的簽名與支持，公諸於全美國。因為這項努力，鮑林獲得一九六二年的諾貝爾和平獎。

Linus Carl Pauling, the Nobel Peace Prize winner in 1962, a man who initiated the world peace sincerely. His claim for world peace was not only from dignity spirit, but learned the ecological effectiveness from dangerous weapon with his professional knowledge.

He solved the difficult problems of chemical, physics, and chemical key with chemical and physical, and also developed a unique mechanical technology applying on research of protein, amino acids and DNA. In the 1954, he was given the Nobel Prize for Chemistry for his work on molecular structure, especially proteins. Due to his discover of chemical, Pauling started watching out for the potential effectiveness of ionized radiation dust for genetic disease, therefore, he became a strong opposer against the subsequent tests with the hydrogen bomb and worked on his petition --signed by 11,021 scientists from around the world. Linus Carl Pauling had been awarded the Nobel Peace Prize for his efforts in 1962.

在二次大戰時愛因斯坦曾提出這樣的主張，——人類必須放棄戰爭，因為化解國際事端是不可能再依靠戰爭，當原子彈廣島長崎炸下時，毀滅了當中的所有人，而這二市的面積相當於美國的明尼蘇達州，我們可以看到權力需有正當規範，方能真正平息國際問題。

在當時只有很少的人注意到愛因斯坦的這一番談話，而林納 鮑林正是當中的一位，且一直謹記在心中，從1946年以來他一直積極反對軍備的擴充及核武測試，並且反對以武力戰爭來解決國際衝突。

1946年在愛因斯坦的邀請下，林納連同其他七位科學家一起共同組成一個原子科學家的緊急委員會，愛因斯坦為主席。這個組織主要是要喚起人們去覺知到在原子彈爆炸後，以及生產原子彈對地球所造成的劇烈改變。

早在50多年前，這些優秀的科學家就呼籲毀滅性武器對世界的殺傷力，而他們的預知，如今已經成為不可挽回的事實，大氣層因為輻射量的增加已經發生了大氣氣溫紊亂、全球氣候的暖化等嚴重的後果，令人不禁慨嘆，真相雖然存在，但是沒有一顆善良的心是不可能達到的，就算看到了也是擦身而過。

1949年左右他不斷大力呼籲，不要生產任何核子武器，在他的演講及文章中，力圖讓大家能了解到核武是一種威力強大的毀滅性武器，它的力量是足以毀掉地球的，而在之後的核彈試爆中証實了他的預測。

During the World War II, Albert Einstein made this statement: Human must give up war. It is no longer rational to solve international problems by resorting to war. Now that an atomic bomb, such as the bombs exploded at Hiroshima and Nagasaki, kill all the people in a city, can destroy a city, a small city the size of Minneapolis, say, we can see that we must now make use of man's powers of reason, in order to settle disputes between nations.

At the time, only few people heeded these words of Albert Einstein, and Linus Carl Pauling is one of them, and always kept it on mind. He has campaigned ceaselessly since 1946, had been not only always against nuclear weapons tests and the spread of these armaments, but against all warfare as a means of solving international conflicts.

In 1946, at the request of Albert Einstein, Linus Pauling, together with seven other scientists, formed the Emergency Committee of Atomic Scientists, of which Einstein was chairman.¹ The most important task of this committee was to bring to the notice of people everywhere the tremendous change that had taken place in the world after the splitting of the atom and the production of the atomic bomb had become fact.

These outstanding scientists appealed the destroyed power of destructive weapon to world, and they predict this has become irrecoverable fact- the increasing amount of atom has caused the unpredictable atmosphere temperature, and the world's climate be warmer. It made people worry that even truth is existed, but people would not notice that without a compassionate heart.



1950年在紐約林納的演講中，我們可以看到他對生產核彈的抗議，他的演講之後被出版成一本名為“終極決心”。

演講的開始他描繪著未來可能會有大戰，並使用到核子武器，到時上千萬的人們死亡，並將沒有任何的人類、動物及植物。結尾時，他提到“要解決目前世界的原子戰爭問題，是我們必須制訂法律並使全球能實行……，政治的領袖需要學習維持和平，這是世界重要的目標——並且強調和平反應了人性中的真誠及手足之情，這次的演說後有一串相關議題的談論及文章，主題就是——如果有一天核武爆發會發生什麼事？

1955年時林納及其他共52位諾貝爾獎得主，大部份的成員是科學家。這份呼籲是一份非常具份量的文件，在此引

Around 1949, he appealed unceasingly and prevented the hydrogen bomb from becoming a reality. In speeches and lectures he endeavored to open the eyes of his fellowmen to the catastrophe nuclear weapons represented and their power could ruin the earth, later, the subsequent tests with the hydrogen bomb proved the validity of his predictions.

In 1950, Pauling spoke in New York, this time in protest against the decision to produce the hydrogen bomb. His speech was subsequently published as a brochure entitled "The Ultimate Decision."

He opened his speech by describing the consequences, should there be a major war involving hydrogen bombs: a thousand million men and women dead, and no human being, animal, or plant would be safe. He concludes as follows: "The solution of the world's problem - the problem of atomic war - is that we must - we must bring law and order into the world as a whole..., Our political leaders must learn that peace is the important goal and impelled by the massed feelings of the people of the world - a peace that reflects the spirit of true humanity, the spirit of the brotherhood of man. This speech was followed by a series of talks and lectures on the same subject - what would happen if a major nuclear war broke out.

In the 1955, an appeal was signed by fifty-two Nobel Prize winners, most of them are scientists. The appeal is such an important document that I should like to quote it:

"We, the undersigned, are scientists of different countries, different creeds". Outwardly, we are bound together only by the Nobel Prize, which we have been fa-

用其部份的內容：

我們，這些署名的科學家來自於不同的國家，有著不同的宗教信仰…，而皆共同為諾貝爾獎的得者得到相當的殊榮，此生能為科學貢獻讓人類過更好的生活感到十分欣喜，但是我們驚恐的看到了，因為科技將造成人類滅絕的事實，軍事武器大量被使用的今日，地球將受到放射線的污染，人類將被徹底毀滅，中立的國家也會因戰爭的國家波及無法倖免於難。一旦戰爭爆發時，誰能保證不會發生致命的結果呢？大家忙著戰爭，不僅毀了自己也毀滅了整個世界。

我們常認為和平是靠武力而保存的，但是其實這是一個無知的想法，如果政府以為用武力是可以來維持長久的和平日子，老實說恐懼及緊繃反而造成戰爭。同樣無知的是，我們以為未來有小的衝突發生時會用傳統的軍武，但是沒有一個國家會否認並會使用高科技的武器。所有的國家必須下定決心揚棄武力保護和平的作法，因為未準備好話就不該擁有。

但也因為林納的主張不見得得到所有政治立場的支持，有一陣子的他並不能自由的出國，但是他一直持續不氣餒的堅守著自己科學家的良知——關注，到了1957年時他再度發起了連署簽名反對核武造成地球危險，這次的簽名活動一開始就有數千人的響應，而後林納將此份文件送至聯合國，傳達了大眾和平的聲音。

vored to receive. With pleasure we have devoted our lives to the service of science. It is, we believe, a path to a happier life for people. We see with horror that this very science is giving mankind the means to destroy itself. By total military use of weapons feasible today, the earth can be contaminated with radioactivity to such an extent that whole peoples can be annihilated. Neutrals may die thus as well as belligerents. If war broke out among the great powers, who could guarantee that it would not develop into a deadly conflict? A nation that engages in a total war thus signals its own destruction and imperils the whole world.

We usually think that perhaps peace is being preserved precisely by military might. But actually it is an ignorant opinion. Nevertheless, we think it is a delusion if governments believe that they can prevent war for a long time through the fear of these weapons. Be honestly, fear and tension have often engendered wars. Similarly it seems to us a delusion to believe that small conflicts could in the future always be decided by traditional weapons. In extreme danger no nation will deny itself the use of any weapon that scientific technology can produce. All nations must come to the decision to renounce force as a final resort. If they are not prepared to do this, they will cease to exist."

Because his views could not be supported by all politics. Once he could not go abroad freely, but he always firmly stood by his scientist's conscience and the attention to peace. Until 1957, he took the initiative to collect the signs to oppose the damage causing by atomic weapon. There

林納是第一個注意到大氣層輻射量影響生態安全的科學家，在科學的範圍中，林納的地位是崇高的，甚至許多的現代科學家認為他是現代的科學之父，但讓人最感動的是，他是這樣的致力保護人類的工作，我們可以說在得完化學獎後，他的人生大部份的心力是爲了世界的安全而奔走，一開始所得到的化學獎光環並沒有讓他迷失，反而用專業知識看到了核子彈的毀滅力量，爲了停止發展核子彈，他誠心的到處呼籲。

我們看到了他對和平的努力及看法，其中他談到要得到國家的和平並不是經由擴張武力軍備，反而是消泯彼此的衝突及不信任，才是真正的道路。如同佛法常說的，唯有包容黑暗才能真正的朝向光明。

試想每個國家若能相互包容，彼此信任，根本就不需要不斷的擴張軍力，擴張到最後是自己也賠進去了，因爲大家忘記了我們是共同生活在地球上的一家人，地球毀了哪還有個人呢？沒有大我就沒有小我，只有小我到時就什麼都沒有！！所以難怪真正的智慧是包容，是相信…是和平，讓我們也一起做智者吧，一同學習呵護地球，多創造和平的力量！

are more thousands peoples appealed this activities at the beginning. Pauling delivered this paper to the United Nations to express the public voice for world peace.

Pauling is the first scientist to notice the radioactivity amount of atmospheric layer would affect the ecology. In the scope of science, Pauling's position lofty, even a lot of scientist thought him as the father of modern science. But the most respective part is he devoted to protect to human's safe. It could be said that he spent most of mental and physical efforts for the safety of world after rewarding his Noble Chemical Prize. The pride of Noble Chemical Prize did not make him lost, on the other hand, he forecasted the destructive power of bomb with his professional knowledge, and he sincerely appeal all over the world.

We can see his efforts and views to word peace, especially stress the real world peace was not from extending military might, but to eliminate the conflictions and distrusts is the only solution. Buddha dharma teach us that tolerating darkness is only way to attain brightness.

If every country can forgive and trust each other, then they do not need to expand to military strength basically, and finally also destroyed themselves, because we forget we are from the same family on this earth. If earth is destroyed, could we survive? If we only think ourselves but public, finally we will attain nothing! So the real wise is forgiveness, trust is peace, so let us to be a wiser! To learn how to protect earth and create more peaceful power!



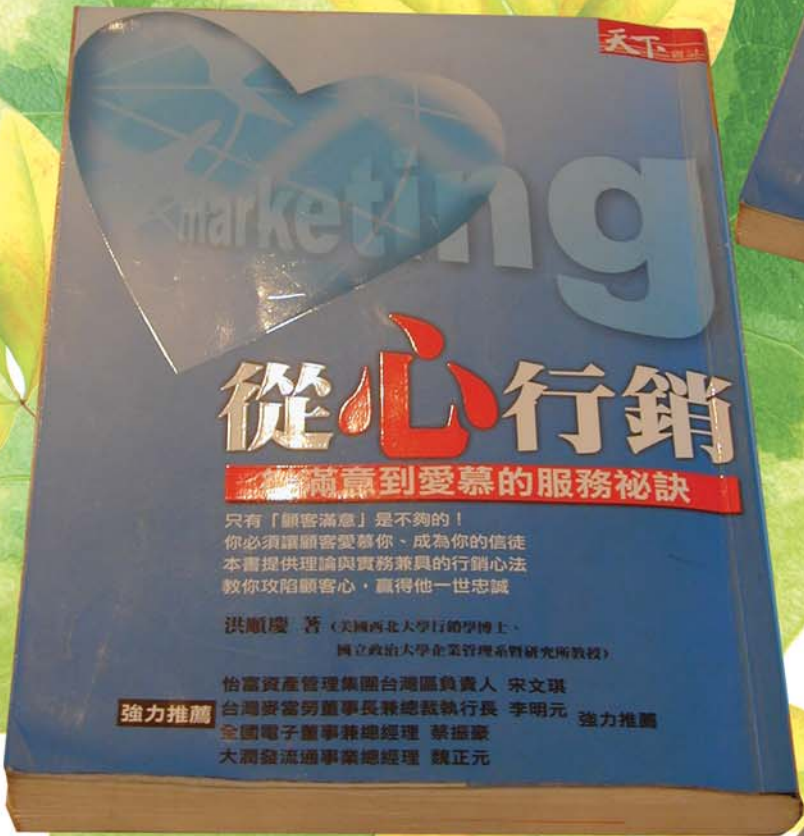
從心行銷

從滿意到愛慕的服務祕訣

Marketing from mind----
The service knack
from satisfaction to adoration

作者：洪順慶 出版：天下雜誌

Author/GHong shun-qing Publisher/GTian-xia



服務業行銷新思維

企業競爭，最容易模仿的是價格，最難模仿的是「以顧客為核心的企業文化」，競爭者可以模仿價格，行銷創意、服務場景、服務流程、資訊資料、實體設施....但最後，永遠無法模仿的是——對待顧客的同理心，一個親切的微笑，一句關懷的問候，乃至每一位員工都想盡辦法、絞盡腦汁、費盡心血，要再多做一件讓顧客感動的事的企業文化。這種做法是把公司放到顧客的心裡去，而不是只想著把產品推銷到顧客家裡去。一個念頭不同，行動就不同，結果就不同，命運也就不同。

市場導向的服務業行銷

到2000年底為止，台灣的服務業產值佔國內生產毛額64%以上，就業人口超過總就業人口的55%，服務業佔全國經濟的比重愈來愈大，服務業的經營管理當然愈形重要了。

台灣雖然是一個不折不扣以服務業為基礎的經濟體，可是在服務行銷的素養則遠遠落後製造業。主要的原因很多，包括有形商品和無形服務本質的差異（例如有形商品強調產品利益，無形服務強調消費體驗）；企業重視有形商品，輕忽無形服務；企業有較多的有形商品行銷經驗，無形服務的行銷經驗則相對不足。

The new thinking about the marketing of service trade

In competition of enterprise, the price is easy to imitate, it is the most difficult to imitate the enterprise culture which use the customer as the kernel. The competitor can imitate the price, originality of marketing, service field, service driftage, information data, substance facilities...., but the last, unable to imitate forever is the equal mind to treat customer, a kind smile, a attentive asking, and even the enterprise culture that every staff all thinks a way exhaustedly, twists brains, expends all energies, desires to do one more things that moving the customer. This method is to put the company into the mind of customer, and not only thinks how to market products to the customer's home. A different thoughts, act is different, result is different, fate is also different.

The service trade's marketing of market leading

Until the end of 2000, in Taiwan output value of service trade occupies 64% in gross domestic product, population of obtaining employment overtakes 55% in total population of obtaining employment. The specific gravity of service trade is the more large in nation-wide economy, the more important in the management of service trade.

Although Taiwan is the service-based economy as service trade to the letter, but in the accomplishments of service marketing falls behind manufacturing far. The main reason has many, include the difference in tangible merchandise and invisible service nature (For example tangible merchandise emphasizes the benefits of





作者針對服務業行銷經理人，提出幾個重要的觀點：

1. 服務品質的決定因素和服務品質管理：

服務商品行銷的核心在於經營服務品質，而顧客所感受到的服務品質決定於顧客接受服務的過程和結果的感受水準，和消費前的預期水準相比較；有形商品的品質則大略等同於符合規格：耐久度、標準化等。所以，服務商品的品質和有形商品的品質不同，不可同日而語。本書有好幾章專門討論服務品質。

2. 涵蓋內部行銷、互動行銷和外部行銷的市場導向思考架構：

有形商品的行銷經理人對目標市場選擇、產品定位和行銷¹4P 早就耳熟能詳，但就一位以服務業為職志的服務行銷經理人而言，針對外部顧客所從事的外部行銷，事實上只佔了行銷工作的三分之一，另外的三分之二，內部行銷和互動行銷更為重要。因為

products, invisible service emphasizes the experience of consumption.). The enterprise places important on tangible merchandise, neglects invisible service; the enterprise has more marketing experience in tangible merchandise, the marketing experience of invisible service is insufficient oppositely.

The author points out some important viewpoints for marketing manager in service trade:

1. The decisive factor of service quality and the service quality management:

The center of service products marketing lies in the quality of management and service, and the service quality of customer feeling decides on the level that customer feeling in the accepting service process and result, compares to the expecting level before consumption; the quality of tangible merchandise roughly is equal to conform standards: degree of enduring, standardization and so on. So the quality of service product is different from the quality of visible product, there is no comparison between the two. There is many chapters discussing service quality in this book.

2. The deliberating framework of market leading contains internal marketing, interactive marketing, external marketing:

The marketing manager of tangible products is already familiar to the ear about the choosing of target market, product positioning and marketing¹4P. But for the service marketing manager who uses service trade as duty, the external marketing which is for the external customer, only occupies one of trisection marketing work in fact, another two of trisection, internal marketing and interactive marketing is more important. Because if a marketing manager who services product only is familiar with external marketing skill, might overstate

一位服務商品的行銷經理人如果只熟悉外部行銷的技巧，則必然會誇大不實，做太多無法實踐的承諾。本書有好幾章討論一位行銷主管如何從事內部行銷和互動行銷的規劃和設計，這正是一般的行銷經理人從事服務行銷所欠缺的。

3. 擴大行銷組合

即是所謂的行銷 7P，也就是傳統的行銷 4P 加上人、流程、實體證據。大多數的服務是由人提供給人，所以服務提供者和顧客都必須從「人」的觀點探討，人有七情六欲、心情有高低起伏。行銷管理者必須掌握員工和顧客的心，才能創造服務品質。任何的服務都是由一連串的流程所構成，令顧客愛慕的服務（更勝於「顧客滿意」）祕訣就在於每一個流程步驟、細節的設計和掌握。最後，由於服務本質上的無形性，如何提供各種有形的實體證據以強化服務品質，就成為行銷經理人的重要挑戰。

以服務為導向的大乘精神

普賢菩薩行願品有云：「若諸菩薩以大悲水饒益眾生，則能成就阿耨多羅三藐三菩提故。是故菩提屬於眾生。若無眾生，一切菩薩終不能成無上正覺。」「善男子！汝於此義，應如是解。以於眾生心平等故，則能成就圓滿大悲。以大悲心隨眾生故，則能成就供養如來。」這就是普賢十大願

inevitably, give more promise but can't practice. In this book, there is many chapters to discuss a marketing director how to step into the planning and design of internal marketing and interactive marketing, this just is deficient for general marketing manager in service marketing.

3. Expanded marketing mix

That is what is called marketing 7P, also is traditional marketing 4P adding people, process, physical evidence. Most of services are provided by person to person, so service provider and customer must be conferred from the viewpoint of person. Person has the seven emotions and the six sensory pleasures, the mood has height and low, rising and falling. The marketing manager must grasp the mind of staff and customer, then can create service quality. Any service is composed by a series of driftage. The service knack letting customer adoration (superior to customer satisfaction) lies in every driftage steps, designation and grasp the details. At last, because of the invisibility in service nature, how to offer various visible substance evidence to strengthen the service quality, thus become the marketing manager's important challenge.

The Mahayana spirit uses service as leading

In the articles of Pu-xian Bodhisattva Xingyuan: "If Bodhisattvas use compassion water to benefit Sentient beings, then can accomplish Annutara-samyak-



王，其中的恆順眾生；將諸佛菩薩與眾生的關連，闡述的相當清楚，唯有發起大悲心，饒益一切眾生，才能成就菩提。

而佛教也有四種度化、服務眾生的方法，稱為²「四攝法」，也就是以四種方法來攝受眾生。四攝法是增進人際關係的方法，是為人立身處事的準則，《華嚴經》云：「若能成就四攝

法，則與眾生無限利」，「菩薩隨化度生，須善解種種方便，故先以四攝法攝受眾生」。

「法門無量誓

願學」，現代的佛子，除了安立好自度度人的廣大悲願外；更可以透過企業化、多元化的管理方式，來服務、利益更多的有緣眾生。

備註：

- 1.行銷 4P 就是 Product（產品）、Price（價格）、Promotion（推廣）、Place（通路）
2. 四攝法就是佈施、愛語、利行、同事。

sambodhi. So bodhi belongs to Sentient beings. If no Sentient beings, every Bodhisattva can't attain the complete enlightenment.", "Good men! on this meaning, must realize like this. Use equal mind to treat Sentient beings, then can accomplish complete compassion. Use great compassion to comply Sentient beings, then can accomplish support Buddha.". This is ten great vows of Pu-xian, among this "always comply Sentient beings, the correlation between Buddha, Bodhisattva and Sentient beings expound very clearly. Only originate great compassion, benefit Sentient beings, then can accomplish Bodhi.

And in Buddhism also has four kinds of methods to teach and service Sentient beings, calls it "Four absorbing methods", also is to use four methods to absorb Sentient beings. Four absorbing methods is the method to improve human relationship, is the standards in behavior, getting on in the world. "The Hua-yen Sutra"said: "If can accomplish four absorbing methods, then can give Sentient beings limitless benefits.", "Bodhisattva depends cause to teach Sentient beings, must realize various methods, so use four absorbing methods to absorb Sentient beings in advance. "

"Buddhist approaches without limit vow to learn.", Buddhist in present day, in addition to stand well the great vow benefiting self and others; still can use the enterprising and diversificative management to service and benefit more Sentient beings those who have the cause ,link or connection.

Reference:

1. Marketing 4P is Product, Price, Promotion, Place
2. Four absorbing methods is donation, love speak, beneficial behavior, working together.





會一直伴隨著我們。如果「教育」是解決經濟發展與年輕人未來的關鍵，那麼，教師就必須擁有各種資源、工具、有途徑進入互聯網、並相互聯繫。

「無國界教師」(以下簡稱TWB)是一個非牟利的、非教派的、非政府的國際性組織，創立於公元二千年，我們的經費完全來自於個人捐贈者、法人、基金會補助等。TWB組織由當地的受託管理人、與國際諮詢委員會共同來管理，而實際的業務運作是由各國為數不多的協調者與專家負責。基於TWB憲章與委員會的法令規定，我們被禁止參與任何的政治遊說或提議，我們不可以參加任何聯盟、工會、或公會組織；因為，這些行為最終將影響我們非牟利的身分，而這項身分是依據「美國免稅法規」所賦予的；因此，TWB不得參加上述的活動或組織。

辦公室和國家協調者

TWB的總部設在美國華盛頓州西雅圖市，同時，在印度、孟加拉、以色列、奈及利亞、香港等地設有國家協調者。

每一個TWB的辦公室，係由國家協調者、義工等來擔任職員，而且受

education, then teachers should have resources, tools, and access to the Internet, as well as each other.

Teachers Without Borders (TWB) is a non-profit, non-denominational, international NGO (Non-governmental organization) founded in 2000. We are supported entirely by individual donors and corporate/foundation grants. TWB is governed both by Local Trustees and an International Advisory Board. We operate with a small staff of Country Coordinators and experts. The by-laws and Board statutes of Teachers Without Borders forbids us to engage in any political lobbying or advocacy. We are not allowed to join any unions or Labor Congresses of any kind, for to do so threatens our non-profit status, as determined by the United States tax-exempt code. Coordinators, working on behalf of Teachers Without Borders, may not engage in such activities.

OFFICES & COUNTRY COORDINATORS

The headquarters of TWB is located at Seattle, Washington and some countries have country coordinators such as: India, Bangladesh, Israel, Nigeria and Hong Kong.

Each TWB office is staffed by a Country Coordinator Trustees and volunteers, and is supported by in-country Trustees and an Advisory Board. The Country Coordinator takes





該國的受託管理人、以及諮詢顧問委員會所扶持。國家協調者受雇於大學，並擔負起地區性的責任，同時，國家協調者也負責監督指導各地區的受託管理人、顧問與基金保管人，而該基金是來自本地社團、正式或非正式的機構、非政府組織、學校、大學、以及政府部門。

會員身分

我們係由教師與義工所組成，並由相信「教育是通往樂觀未來之護照」的人們，所支持。目前，我們的會員代表84個國家，人們加入TWB是因為他們希望對教育有所貢獻，並藉此改善人類的生存狀態，他們了解到這個廣大教師群體（全球約5千9百萬教師）的知識與經驗，具有無比力量。所以，教師是TWB最大的資產。

我們的價值觀

有一天晚上，一個卻洛奇族（北美印第安人）的老人對著他的孫子，

on local responsibilities while being employed by a university. Coordinators are also responsible for supervising the local trustees and advisors, comprised of stakeholders from indigenous communities, formal and non-formal agencies, NGOs, schools, colleges, and government ministries.

Our Membership

We are an organization comprised of teachers and volunteers, supported by all those who believe in education as a passport to an optimistic future. Presently, we represent 84 countries. People join Teachers Without Borders because they are interested in making contributions to education as a means to enhance the human condition. They understand the power, knowledge and experience of a huge community of teachers, 59 million worldwide.

So, teachers are TWB's greatest asset.

Our Values

One evening an old Cherokee told his grandson about a battle that was going on inside himself. He said "My son, it is between two wolves. One is filled with anger, hatred, envy, sorrow, regret, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego....The other is filled with joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith".....The grandson thought about it for a minute and then asked his grandfather, "Which wolf wins?" The old Cherokee simply replied, "The one I feed."

Non-Discrimination Policy

Teachers Without Borders prohibits discrimination against teachers in our U.S.-based organization and worldwide based upon the basis of race, color, sex, religion, national origin, age, disability, sexual orientation, or any other legally protected characteristic. Teachers Without Borders is firmly commit-

講述著發生在老人內在的一場戰爭，老人說：我的孩子！這是兩隻狼之間的戰爭，一隻內心充滿了憤怒、仇恨、忌妒、哀傷、懊悔、自負、自憐、罪過、憤慨、劣等、欺騙、虛假自豪、優越感、和自我，而另一隻狼，內心滿是欣喜、和平、愛、希望、晴朗、謙卑、仁慈、善意、同情、寬宏大量、真理、憐憫、與信念。孫子聽完了又想了一會兒，他問爺爺道：哪一隻狼贏了？爺爺回答說：我「教育」的那一隻！

有教無類的政策



TWB 不允許因種族、膚色、性別、宗教、母國、年齡、殘障、性取向、或其他受法律保護特徵等因素，而有差別待遇。TWB 堅定的承諾在各方面都是機會均等的，無論是受雇關係、薪資管理、僱員發展、晉級、或調度。

服務計畫

TWB 已經成功的從一些衝突地區中召集教師，開啓了數個「社區教育與學習中心」，並啓動了「線上教育專業授證」。TWB 的努力，已經得到

ted to a policy of equal opportunity in all aspects of employee relations, including employment, salary administration, employee development, promotion and transfer.



Services & Programs

Teachers Without Borders has successfully convened teachers from regions in conflict, opened Community Teaching & Learning Centers, and has just launched its Certificate of Teaching Mastery online. TWB's efforts have been acknowledged by the United Nations Economic and Social Council, the Stanford Research Institute, and - most recently - by Cisco Systems. Cisco has provided TWB an Impact Grant reserved for "best of breed" non-profits, as well as the Cisco Learning Institute's 100% Charitable Partnership to use its premier elearning platform for our teacher training and community education endeavors.

Website: <http://www.teacherswithoutborders.org/index.html>

Books Without Borders

Books Without Borders has a "One Book campaign" this time and it will run 1st - 5th December 2003. You simply spend this one week looking for one book you'd like to contribute for a shipment from New Zealand to Nigeria in Africa. Books gathered from New Zealand children will be packed into a container that could carry 79 washing machines. That's around 90,000 to 120,000 books!

Kuehne and Nagel, logistics experts, do-

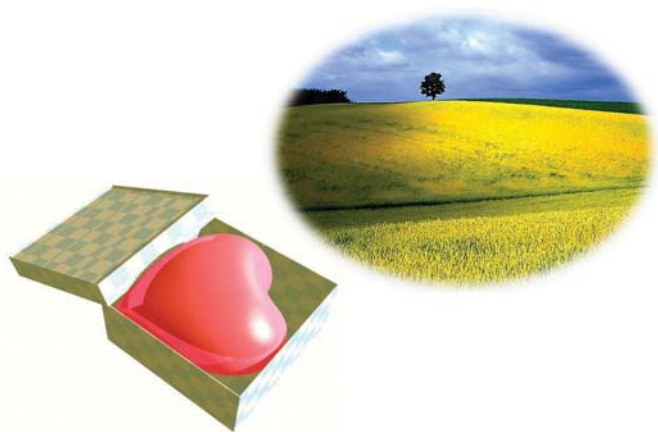
聯合國經濟與社會委員會、史丹佛研究學會等單位的認可。最近，更得到 Cisco（思科，被列為全球最大的電子商務網站，在世界各地設有430個以上的分支據點。）的「最佳培育」補助金與「思科學習協會」百分之百的合夥關係，讓TWB可以使用該公司的主要學習平台，以便從事教師訓練與社區教育。

網址：<http://www.teacherswithoutborders.org/index.html>

書本無國界

無國界書本在2003年12月1～5日有一個「一本書運動」，你只要在這一周裡，找出一本你想捐獻出來的書，我們將為你從紐西蘭運到非洲。從全紐西蘭募集來的書本，將放入一個能裝下79台洗衣機的貨櫃中，海運到奈及利亞，這將近是9～12萬本書。

Kuehne and Nagel 運輸公司捐獻了第一個貨櫃以及相關的運輸費用，而該公司的奧克蘭倉儲則提供了書本



nated the first container and covered the shipping expenses. Their Auckland warehouse holds our gifts. The Reading Association of Nigeria co-ordinates the distribution of the books to Nigerian children, students and schools and host the permanent site for the container. Their negotiations ensured a presidential waiver of all import duties and associated tariffs so that they receive our gift without fees. English is an official language of Nigeria, a land where 250 distinct languages could be an impediment to communication therefore books in English are sought.

Books MUST be in reasonable condition and relatively attractive. Books that cover universal themes, reveal life in the Pacific, science, literature, biography and non-fiction

for all ages are welcome. The books we send are our gift, our treasure! Books should pass through the hands of a New Zealand child and have their approval: "Would I read this book?" Our next collection drive will be in December, 2003. Each book must be marked "Not For Re-



的儲存空間。「奈及利亞閱讀協會」將提供永久的存書地點，並且負責將這些贈書分送到奈及利亞小孩、學生、學校的手中。由於，奈國有250種以上的方言，而英語是官方語言，所以，捐書請以英語書籍為主。

書本的書況必須良好，且看起來有吸引力。書本的內容涉及普遍性的話題、與太平洋地區生活有關的、科學、文學、傳記、適合各種年齡的非小說等，都是受歡迎的書籍。這些贈書是一份禮物，也是我們所珍藏的，所以，請事先詢問你孩子的同意，然後，讓孩子們自己把書捐出來。我們接下來的收集行程是2003年12月，而每一本贈書必須貼上「非賣品」的標籤。

網址：<http://www.theglobalbridge.com/bookswithoutborders/index.htm>

工程師無國界 歷史

公元二千年，世界各國的政治家齊聚在聯合國，共同簽署了一項歷史性的文獻「千禧年宣言」與附帶的「千禧年發展目標」，計畫在公元2015年之前，共同來分享世界的貧窮。於是在公元2000年，加拿大無國界工程師成立了，要將工程師們的專業能力，奉獻出來幫助減少世界上的貧窮，以作為對於前述宣言的回應。

無國界工程師（以下簡稱EWB）是一個經過註冊的慈善機構，並致力於國際上的發展。我們在開發中國家有許多計畫，例如：在非洲布基那法索

sale” to meet with Nigerian import duty requirements.

Website: <http://www.theglobalbridge.com/bookswithoutborders/index.htm>

Engineers Without Borders HISTORY

In the year 2000, the statesmen and stateswomen of the world gathered at the United Nations to sign their names to a historic document “The Millennium Declaration” and the associated “Millennium Development Goals” are the commitment and targets set to halve world poverty by the year 2015. In the year 2000, Engineers Without Borders Canada was formed to tap into the Canadian engineer profession to help reduce poverty around the world - to contribute to meeting the Millennium Development Goals.

Engineers Without Borders (EWB) is a registered charity organisation dedicated to international development. We work with developing communities around the world: a tiny village in the dry heat of Burkina Faso, a town in the altiplano of Bolivia, or a slum in Asia. People there struggle every day to overcome problems like unsafe water and insufficient harvests. We help them reduce those hardships, thereby enabling them to improve their livelihood.

Engineers Without Borders formed in





國一個乾燥地區的小村莊、在南美洲玻利維亞・亞爾基普拉諾的一座城鎮、或是亞洲的某一個貧民窟。居住在

那裡的人，每天都要面對一些問題如：飲用水不安全、庄稼收穫不足等。我們正在協助他們解決上述問題，以減輕他們的苦難，並促使他們更有能力去解決生活上的問題。

無國界工程師，創立於公元二千年，是加拿大成長最快速的機構，在過去的兩年中，我們派遣了超過 60 位加拿大籍的年輕工程師，遠赴 20 個國家進行 30 個計畫。在加拿大本土，全國擁有 3700 會員並致力於把加拿大變成世界上最友善、最可靠的國家。這些努力，已經使得世界上數以千計的社區，獲得適當的工程技術，來幫助他們自己一點一滴的脫離貧窮。

使命

EWB 希望透過工藝技術來提升人類的發展，其成員都是非常熱情的願意幫助其他人們，去取得改善生活所



2000, we are Canada's fastest growing development organization. In the past two years we have sent over 60 young Canadian engineers to work on 30 projects in 20 countries. Closer to home, our 3700 members across the country strive to make Canada the most development-friendly and sustainable country in the world. This work has enabled thousands of community members to gain access to more appropriate technology and has made their journey out of poverty slightly easier.

MISSION

EWB promotes human development through access to technology. Members of EWB are passionate about helping

people gain access to the technology they need to improve their lives. We do so by contributing our knowledge, financial resources, volunteer time, skills, and collective voice to help communities around the world.

SIX GUIDING PRINCIPLES

We have six guiding principles for our work: (1) We use a people-first approach. (2) We focus on finding sustainable solutions to root-cause problems. (3) We maximize social returns by running an effective and efficient organization. (4) We seek to partner with existing organisations wherever possible. (5) We operate transparently and openly address lessons learned. (6) We maintain our commitment to under-developed communities.

ORGANIZATIONAL STRUCTURE

EWB Canada, a registered charity, has three operational elements: The EWB Canada core, EWB Chapters, and EWB members.

The EWB Canada Core are those members of the head office who run the organisation. The Core arranges overseas

需要的技術。我們將提供我們的知識、財政資源、義工、技能、集體意見去協助世界上的各個社群。

六大服務信條

我們有六項服務信條，分別是（1）一切以「人」作為第一優先的中心思考。（2）專注在找到問題的根本原因，並尋求適當的解決對策。（3）我們以最有效、高效率的工作，為我們的贊助者，找到最大的社會回報。（4）我們在現存的機構中，盡全力尋找合作的夥伴。（5）我們透明的、公開的檢討得失。（6）我們在開發中的社區，永遠確保我們的每一項承諾。

組織架構

加拿大無國界工程師是一個註冊的慈善機構，有三個運作元素包括：EWB 加拿大核心、EWB 分章、EWB 會員。

EWB 加拿大核心：即總部辦公室，核心負責跨國計畫的安排、出發前義工的訓練。此外，並且在教育、擴大服務、其他活動等方面支援 EWB 分章。

EWB 分章：目前的成員以熱心的學生為主，未來希望擴展到專業人士，分章的角色在於喚起大眾注意、提供教育訓練的機會、募款、並辦理戶外活動。

EWB 會員：均為熱情的個人，有興趣於國際發展與 EWB 的工作，會員可以參與組織內任何層面的工作。

網址：<http://www.ewb.ca/>

工業技術無國界

placements and trains departing volunteers. It also supports the chapters in the education, outreach and other activities.

EWB Chapters are collections of members who are excited about development and EWB. Chapters are currently student oriented, but we hope to expand in the future to include professionals. The Chapter's role is to encourage awareness among their members and offer educational opportunities, to raise funds, and to undertake outreach activities to other Canadians.

EWB's members are those individuals who are passionate about international development and about EWB and the work that we are doing. Members can get involved with EWB at any level, from undertaking a placement to supporting EWB with a donation to educating their community about development issues.





非牟利
組織所處理
的三件事：
錢、人、資
訊。無國界
工業技術
(以下簡稱

TWB) 所定義的成功是：給予客戶服務、支援、教育，以便幫助客戶營造最佳的結果。我們的使命是：為非牟利機構去發展、定做、或幫助架設一套「資訊管理系統」，並教育與訓練開發中國家的年輕人如何進入真實世界，讓他們學習具有競爭力的商業技巧、經驗與技能。我們的總部設在美國維吉尼亞州，地區性的辦公室在塞爾維亞（前南斯拉夫共和國成員）。網址：<http://www.technologywithoutborders.org/>

建築師無國界

無國界建築師（以下簡稱AWB）已經在國際上運作超過15年的歷史，AWB是一個非牟利的國際人道援助組織，除了北美洲以外，我們在歐洲、南美洲都有分支機構，並從事許多救援、維持與發展計畫。我們的義工提供服務去支援因為人為或天然災害所導致的緊急計畫，同時，也幫助建造庇護所與各項公共設施。AWB是營建業的大組合，其中包括在這個領域裡的建築師、規劃師、工程師、設計師、營造商、顧問以及學生。我們與全球各地的社區或組織合作，去解決因為經濟危機、自然災害、人類衝突

Website:<http://www.ewb.ca/>

Technology Without Borders

Non-profit organizations deal with three things: money, people and information. Technology Without Borders (TWB) defines success as giving the client the service, support and education needed to use the applications built for the best results.

TWB's mission are to develop, customize and service Information Management Systems for non-profit organizations while educating and training young people in developing countries to enter the

real world with the business skills and experience to rival their technical skills. The home office is planned for establishment in Middleburg, Virginia. Initial field offices have been established in Novi Sad, Serbia.

Website:<http://www.technologywithoutborders.org/>

Architects Without Borders

Architects Without Borders (AWB) has been operating internationally for well over fifteen years. AWB is a non-profit international humanitarian relief organization. Besides North American, we also have chapters in Europe and South America that are engaged in many relief and sustainable development programs. Our volunteers offer their services to respond to both emergency projects following natural and human disasters as well as long term sustainable development projects requiring the construction of shelter and infrastructure. We are a network of volunteers in the building trades including Architects, Planners, Engineers, Designers, Builders, instructors and students in shelter and construction related disciplines. Our volunteer network forms partnerships with communities and other organi-





等所產生的問題。AWB 對於種族、性別、政治、地理、文化、宗教或人種等等，均無歧視。

網址：<http://www.awb.iohome.net/>

營建商無國界

無國界營建商（以下簡稱 BWB）創立於公元 1999 年，是一個由生態建築商、義工所組成的動態團隊，大家體認到要解決「無家可歸」的問題，並非僅僅提供住家，而且還要幫助當地的居民能夠自己營造房舍。我們決心透過教育手段，支援野外工作、提供物資、建議、關係網路、訓練，使得這項難以獲勝的任務，得到大家的分擔。現在的辦公室是在美國新墨西哥州的京斯頓市。

我們的五項目標如下：（1）透過營造夥伴的努力，讓大家可以負擔得起住屋。（2）運用各地具生態性的建材，來幫助人們與社區創造健康的家。（3）教育民眾可以負擔得起的建造技術。（4）透過網路與分享資訊，跨越國界。（5）大眾一起為未來努力。

網址：<http://builderswithoutborders.org/index.htm>

行動無國界

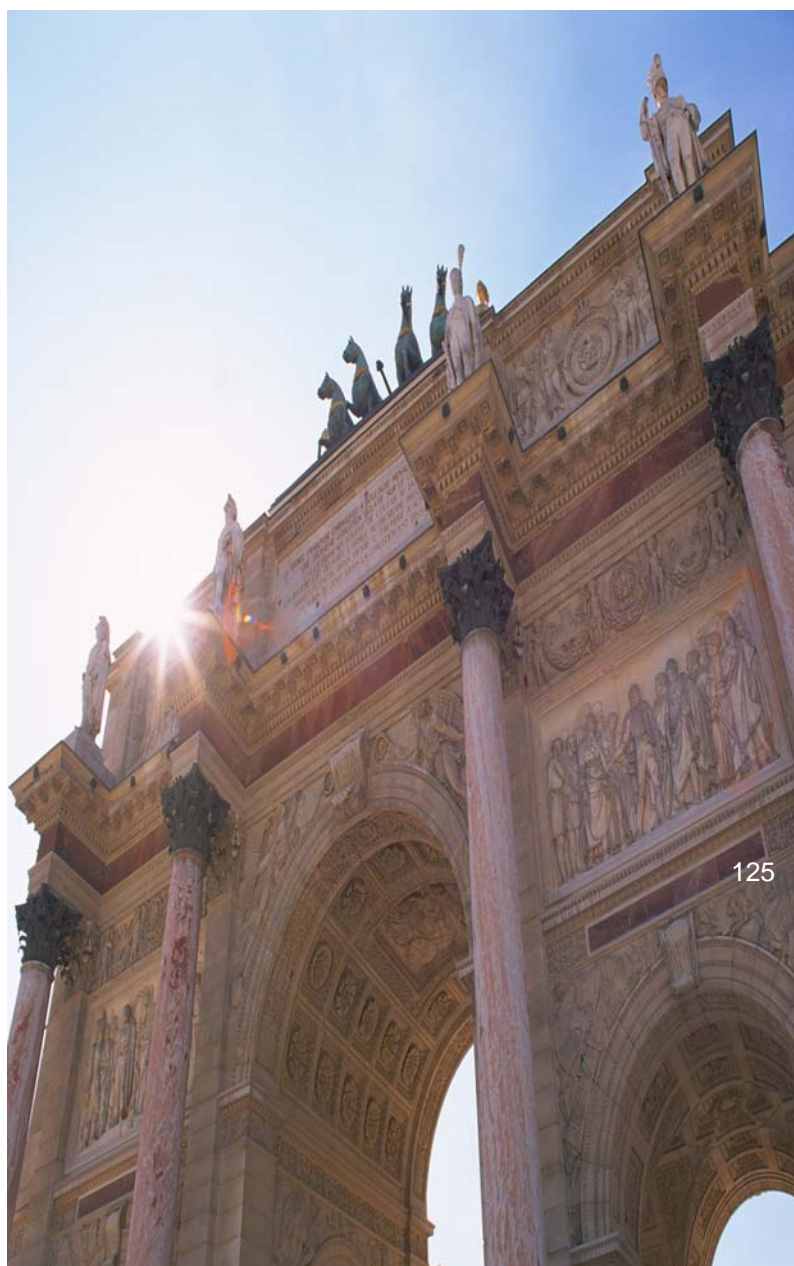
無國界行動（以下簡稱 AWB）是一個設立在美國紐約市的非牟利組織，AWB 與所有願意分享觀念、資訊與資源的個人或組織，一起致力於建造一個所有人都可以自由生活、有尊

zations around the world to assist communities in their recovery following economic crisis, natural disaster and human conflict. We do not discriminate on race, gender, political, geographic, cultural, religious or ethnic grounds.

Website: <http://www.awb.iohome.net/>

Builders Without Borders

Builders Without Borders (BWB) founded in December of 1999, has formed a dynamic team of ecological builders and other volunteers dedicated to manifesting the idea that the solution to homelessness is not merely housing, but a local population trained to provide housing for themselves. We have determined our role to be largely educational — our goal is to support those working in





嚴、有生產的世界。AWB 不受任何政府、政治組織、或宗教團體所約制，它係根據所有會員與支持者的共同願望而運作，目的在尋找諸般社會與環境問題的具實踐性解決方案，並顧及心靈上的寬宏大量與道德上的彼此尊重。

我們透過一個創新的資源系統「理想家」，讓你的組織透過互聯網來達成使命，縱然，你沒有自己的網站、或電郵也沒有關係。有了「理想家」，你可以公告或更新你的服務資訊、義工需求、工作機會、實習機會、活動消息、或任何你所生產的出版物。所有這些「可搜尋」的資訊，透過網址、關鍵字、興趣點、或其他參數，就可以讓在學校、圖書館、職場、或家裡的人們，可以透過互聯網來查詢。

網址：<http://www.wecaretoo.com/Organizations/NY/awb.html>

補助金創造者無國界

處於戰爭之中，不公平、貧窮、

the field, through providing resources, advice, networking, and training so that hard-won successes can be widely shared and disseminated. Our office is currently in Kingston, NM

We have the following five goals: (1) Build partnerships toward affordable housing for all. (2) Empower people and communities to create healthy homes through the use of local ecological materials. (3) Educate people about sustainable building technologies. (4) Network and share information across national borders. (5) Work together for a sustainable future.

Website: <http://builderswithoutborders.org/index.htm>

Action Without Borders

Action Without Borders (AWB), a non-profit organization based in New York. AWB works with individuals and organizations that want to share ideas, information and resources to help build a world where all people can live free, dignified and productive lives. AWB is independent of any government, political ideology or religious creed. Its work is guided by the common desire of its members and supporters to find practical solutions to social and environmental problems, in a spirit of generosity and mutual respect.

IDEALIST is an innovative resource that enables your organization to use the Internet to promote your mission and activities-even if you don't have a Website or an email account. With **IDEALIST**, you can post and update detailed information about your services, volunteer opportunities, job openings, internships, upcoming events, and any material or publication you have produced. All this information-searchable by location, keyword, area of interest and other parameters-can then be used any person with Internet ac

組織犯罪、恐怖行動與各種不確定激增，另一方面，有數以百萬計的人正在為和平、基層發展替代計畫、民主且公平的國際貿易系統等而努力。「博愛」可以成為最重要的盟友，為這個世界帶來更多的正義。

無國界補助金創造者（以下簡稱 Gw/oB）是眾多財產受託人、公共與私人基金的職員、個人捐贈者等的互聯組織，大家一起為「全球社會變遷之博愛」而致力。我們的辦公室在美國麻塞朱塞州的波士頓市。

網址：<http://www.internationaldonors.org/index.htm>

其他無國界組織

1. 無國界醫師（DWB）網址：
<http://www.doctorswithoutborders.org/>

2. 無國界醫護學生（NWB）網址：
<http://www.nswb.org/>

3. 無國界健康工作者（HWB）網址：
<http://www.mhwwb.org/>

4. 無國界記者（RWB）網址：
<http://www.rsfr/content.php3>

5. 無國界藝術家（AWB）網址：
<http://www5a.biglobe.ne.jp/~artWB/e16.html>

6. 無國界雜耍者（GWB）網址：
<http://slate.msn.com/id/2078579/>

還有許多……關鍵字是「無國界」。

cess in schools, libraries, work places and homes.

Website: <http://www.wecaretoo.com/Organizations/NY/awb.html>

Grantmakers Without Borders

In the midst of war, growing inequity, poverty, corporate crime, terrorism and uncertainty, there is hope. Millions of people are working for peace, inventing alternatives for grassroots development and campaigning for an international trade system that is sustainable, democratic and fair. Philanthropy can be an important ally in bringing about a more just world.

Grantmakers Without Borders(Gw/oB) is a network of trustees and staff of public and private foundations as well as individual donors who practice global social change philanthropy. Our office is located in Boston, MA.

Website: <http://www.internationaldonors.org/index.htm>

More Organizations Related with Without Borders

1. Doctors Without Borders (DWB) <http://www.doctorswithoutborders.org/>

2. Nursing Students Without Borders (NWB) <http://www.nswb.org/>

3. Mental Health Workers Without Borders (HWB) <http://www.mhwwb.org/>

4. Reporters Without Borders (RWB) <http://www.rsfr/content.php3>

5. Artists Without Borders (AWB) <http://www5a.biglobe.ne.jp/~artWB/e16.html>

6. Geeks Without Borders (GWB) <http://slate.msn.com/id/2078579/>

There are more……The keyword is “Without Borders”

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：

基隆監獄、台北監獄、桃園監獄、新竹監獄、台中監獄 雲林監獄、嘉義監獄、
台南監獄、宜蘭監獄、澎湖監獄、明德外役監獄、高雄監獄、屏東監獄、台東監獄
武陵外役監獄、花蓮監獄、自強外役監獄、綠島監獄、金門監獄、桃園少年輔導院
彰化少年輔導院、高雄少年輔導院、基隆看守所、台北士林看守所、新竹看守所
台中看守所、彰化看守所、雲林看守所 嘉義看守所、台南看守所、高雄看守所
台東看守所、花蓮看守所、澎湖看守所、台北少年觀護所、台中少年觀護所、桃園女子監獄
台南少年觀護所、高雄少年觀護所、泰源技能訓練所、東城技能訓練所、岩灣技能訓練所