

金色蓮花
國際中英文雙語版

Golden Lotus

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02

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

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

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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

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金色蓮花 Golden Lotus

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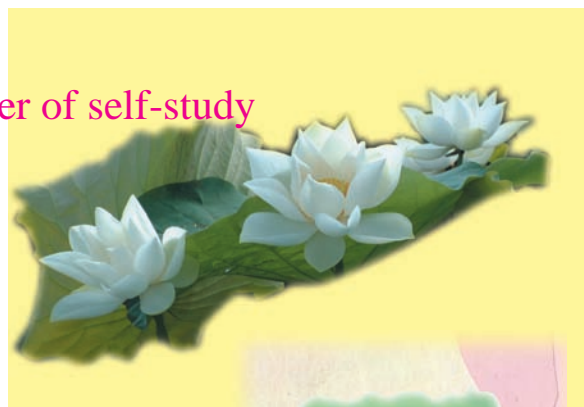
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Structure: The Perfect Life (= The Life of Service)

Slogan: Become a perfect man stepwise, patiently and stably

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

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愛の叮嚀 Remind of love

2 月的叮嚀主題:

純潔之愛

純潔之愛

像白蓮花

在心田

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令人悠然神往

純潔之愛

洗淨一切

純潔之愛

昇華萬物



Subject of February: Pure Love

Pure love
As a white lotus
In your heart
Still fragrant

Pure love
As moonlight
Shine ten directions with gentle and soft

Pure love
Make us yearn for it

Pure love
Clean all

Pure love
Lift all

愛的治療力量~



愛

是証量的顯現

Love is the display of fruition



什麼是修行人修行多年以後證量的顯現？空性的大智慧是一個指標，但是還有一個重要的指標就是．．．愛！

也就是說，只有心中充滿了愛，才是一個真正有証量的修行人，而且這份愛是經過考驗的，也就是說，當別人大都對我們很好的時候，我們廣大的去愛別人，是一件容易的事；但是如果有一天，所有的人看來都不愛我們了，而我們最終還是降伏了一切的嗔心、沮喪、不信任等等，依然愛著別人，甚至更廣大的別人。

那麼，這個修行人是一個有証量的修行人，不論他能不能飛，或者會不會知道別人在想什麼，這些都已經不重要了，因為唯有愛，可以讓我們免於一切的憂愁與恐懼；而所有的痛苦，大都與憂懼心理有著重大的關連；而且憂懼會讓我們作出許多錯誤的反應，而所謂錯誤就是不是傷害了自己，就是傷害了別人，否則也不會叫作錯誤了。

所以，一個擁有通過考驗之愛的修行人，是真正的修行人，也是真正能夠治療自己，與治療別人的人；用什麼來治療呢？就是那最偉大又最神奇的力量．．．愛！

What is fruition of a practitioner who has practiced for many years? The great wisdom of empty is one of indexes, nevertheless, there is another important index – love!

Only filling heart with love, it is just a real practitioner with fruition, and this love can pass the test. It is an easy thing that we vastly love others when other people treat us very well; but some day, we still love others even more vastly by subduing all anger, depression and distrust when all people seem to not love us at all.

Then, the practitioner is really with fruition, regardless whether he can fly or see other's thinking. However, all of these are not important. Only love can let us avoid from all sadness and fear. All pains relate with sadness and fear, and sadness and fear would let us make a lot of wrong reactions. The so-called wrong is to hurt yourself or others, otherwise, it will not be called wrong.

Therefore, a practitioner who pass the test about love is a real practitioner and can really cure self and others. By what to cure? That is the greatest and most magical power – love!



大悲水

Great Compassionate Water



珍貴經句

水以滋潤萬物之德，
為大悲之標幟，
故稱大悲水。 ~大日經疏

Precious sutra's words

Water has the virtue to irrigate the whole creation,
and is the banner of great compassion,
so called the great compassionate water. - Big Sun Sutra

優美譯文

水具有平等沒有分別的滋潤著大地萬物這樣的德養，
就如佛菩薩對眾生的悲心 -----
無邊無際，
這就是大悲的標幟，
所以稱為大悲水！

Graceful translation

Water has the virtue to irrigate the earth's whole creation with equality and no discrimination,
just as Buddhas and Bodhisattvas treat all living creatures by compassion-----
unlimitedly.

This is just the banner of great compassion,
so called the great compassionate water.

練習實踐

重點之一，先感動於水對大地萬物無分別的給與

重點之二，雖然自己不像水般的無邊無際，但也應該努力去效法水的無私，努力的學習
普愛眾生。

重點之三，常常觀想如無私且無邊無際的大悲水，滋潤萬物，庇蔭眾生。

Exercise to practice

Key one: First, touched by water for its giving to the earth's whole creation without discrimination.

Key two: Although we aren't like water unlimitedly, we should strive to imitate water's unselfishness to
learn generally loving all beings

Key three: Usually contemplate as unselfish and unlimited water to irrigate the whole creation and shield
all beings.



清心小語

壓力與責任
在某種意涵而言
是同一個詞

對別人最好的方式
就是看他的優點
再壞的人
還是壞中有好
再好的人
還是好中有壞
故到最後
真的是冤親平等啊！

失去了美善
我們一無所有

The words can clean your heart

Pressure and duty
For certain meaning
There are same terms

How to deal with others
That is giving credits to his virtue
Even a bad man
There is something good in him
Even a good man
There is something bad in him
At last
Enemy and ally are equal!

Once we lose our beauty and kindness
We are not own a thing in the world.



無聲之歌

The Song of Silence

Written by/Pure Translator / Art Design /Melissa

“此時無聲勝有聲”是唐朝大詩人白居易“琵琶行”中燦炙千古的名句，若提升用來描繪空之無語無聲離形相言詮之境界，亦是貼切。

而無聲究竟如何超越有聲，我們可展讀經典一探究竟。

猶記在著名的“維摩詰經”那引人入勝的篇章“入不二法門品”中，維摩詰居士請大家發表對於什麼是證入不二法門的看法。

一位說道：

我的看法是

入世與出世

表面看起來是完全不同的生活

但是如果能夠明白

“Now, the silence wins all sounds”, this sentence was written by a great poet, Bai Juyi, in the Tang Dynasty. This is a very famous saying in “Pipa (a plucked string instrument with a fretted fingerboard) Path”. If we use this sentence to describe the status of the Emptiness, it is also quite right.

However, how could the silence wins all sounds? We had better study into it.

We still remember there is a Buddhist sutra “Vimalakirti-nirdeca”. In the chapter of “Enter into the one and only way”, master Vimalakirti told us what is his ideal about how to enlighten the only way.

A man said:

My ideal is

Come out of the world and come into the world



兩者的本質
並沒有什麼不同
就可以身處紅塵心不染的
過著入世的生活
這樣的知見與作為
就是證入了不二法門

另一位也說：
我與外在的世界
看起來是內外不同的兩個世界
事實上
如果能夠明白我這個肉身的虛幻
也就明白了外在世界的虛幻
所以我與外在的世界是沒有分別
的
也可以說
一切的法都是沒有分別的
甚深明白了這個道理
就是證入了不二法門

In appearance, they are completely different style of life
However, if one can look into
Their essence
There is no difference at all
Then, you can stay in the earthly world
with a pure mind and
Live an ordinary life
Such ideal and action
That is the enlightenment of the only way

Another man said:
I and the external world
It seems different with the inner world
However, in fact
If one realizes that the physical body is
nothing but an illusion
Then, one also realizes the external
world is an illusion too
Therefore, there is no such a difference
between I and the external world
In other words,
All dharma has no difference
If one understand this principle deeply
He could enlighten into the only way.





還有一位說道：
我們的身口意
看起來是截然不同的運作方式
像身體會有行為的動作
嘴巴會說話
心意會思想
但是事實上
穿越了這一切的運作
我們會發現
無論身體作了什麼
嘴巴說了什麼
心想了什麼
在最本質的部分
它們都是統一的
也可以說
在第一諦來說
身體從來不曾作了什麼

Another man said:
Our body, speech and mind
These three, seem work in different ways
The body acts all actions
The mouth speaks
The mind thinks
However, in fact
Passing through all these functions
We may find out
No matter what the body act
The mouth say
The mind thinks
In the most fundamental essence
They are united
In other words
In the ideal of the ultimate truth
The body acts nothing
The mouth says nothing
The mind thinks nothing
That is because ——
All are Emptiness, all dharma are such

嘴巴也從來不曾說了什麼
心也從來不曾想了什麼
因為 -

一切本空 萬法如是
如果能夠明白這層深刻的道理
我認為就是證入了不二法門……

在眾人紛紛表達完不同的意見之後，文殊菩薩以睿智的總結氣勢說道：

其實一個有證量的菩薩
是無法可說的
因為空的境界
就是無可言喻
無法比擬

離開一切可以回答的
相對的動心起念
完全是一種 寂靜

如如不動的狀態

明白了這個宇宙至極的真理
才是真正 ——
證入了不二法門！

由於這段話把真理的獨一無二、
至極至真講的鞭辟入裡，淋漓盡致，所以當下贏得全場的歎服；文殊菩薩是有所悟見者，所言當然不差，所以也自信十足的順勢向維摩詰問道：

我們都已說完
請問您有什麼高見嗎？

只見維摩詰只是默默的
坐著，一句話也不說……

If one can understand this depth truth
I thought that he is enlightened the only
way……

After three men talked about what they
think, the Mabjucri Bodhisattva said the following as the conclusion:

In fact, an enlightened Bodhisattva
He would say nothing at all
That is because the status of the
Emptiness,

is beyond any describing of language.
Nothing can compare to the Emptiness.
One must leave all kinds of answer away.
Leave all mind activities behind.
It is a complete silence.
It is a state of motionless.

Enlightened this ultimate truth of the
universe,
This is the real ——
The only way!

As the saying from Mabjucri is unique
and complete, therefore, all men admire him.
What Mabjucri has enlightened is all right.
Then, he asks Vimalakirti for opinion:



(上段為維摩
詰經神似風格的現
代譯語片段，原經
典請參見本文末注

1：「維摩詰經・

入不二法門
品第九」之全文)

在“入不二
法門品”的最後文殊菩薩讚嘆道：

真是太了不起了！

這樣沉默寂靜的境界

正是全體顯現空性超越了一切語
言文字

這才是真正證入了不二法門！

所以整個“入不二法門品”的精
髓重點已經很清楚了，就是不二法門
品＝離一切音聲語言能描繪之空性。

此時確實是“無聲”勝“有聲”
了。

而這經典級示例無聲不二心法，
確也在後來佛法大興的中土開花結了
果，例如禪宗三祖僧璨“信心銘”中
就說：

信心不二

不二信心

言語道斷

非去來今

是的，萬事萬物的本體，早已離
開了有限器物世界所能傳遞描繪的言
語境界，更非去來的空間或古今的時
間所能拘泥束縛。



We all talk
about our ideals
How about
you?

Vimalakirti
just seat over
there with silence
and say nothing at

all.....

(The above, is a modern translation from the
“Vimalakirti-nirdeca” in the ninth chapter of “Enter into
the one and only way”.)

At the last of this chapter, Mabhucuri said
with highly praise:

It is so remarkable!

Such a status of silence

It shows the essence of the Emptiness
without using any neither language nor writing.

This is the right way to enter into the
Only way!

Therefore, the gist of this chapter is quite
clear at this moment. The Dharma of the Only
Way = Leave all language-description behind.

At this moment, the “Silence” wins “All
sounds”

This sutra gave a wonderful example
about the silence and the only way. Therefore
after, this dharma was carried to China and
made great results. For example, the third
master in Zen School, Seng-can, he said in his
“The Faith Saying”:

A complete confidence

A confidence completely

Without any speaking

No come and go

Yes! The essence of all things is far
beyond any language-description. It can't be
limited neither the times nor the spaces.

至於黃檗希
運禪師也說：

但令心空
境自空
但令理寂事
自寂
勿倒用心也

意思就是心空了，外境也就空了；道理寂靜了，事情也就寂靜了，所以不要顛倒錯用了明明白白的這顆心啊！

所以真的是欲轉外境須先轉心境，欲解決事情須先透析事情背後的道理紋路；這才是正本清源之道。

而這心空理寂之道，正是無聲無二之道，堪說無二無別了。

另外，曹洞宗的宏智正覺禪師力倡默照禪，在其著名的“默照銘”中說道：

默默忘言
昭昭現前
鑒時廓爾
體處靈然

意思是在默照禪的功夫中，外在是顯得如此的沉默無聲，遠離了一切

Another Zen master, Huang-pao also said:

Just empty your mind; then, the external world becomes empty too

When the inner silent, the outer would be silent too

Just don't use thinking

Which means an empty mind would bring forward an empty external world. When the logical thinking stopped; then, the matters would be stopped too. Therefore, don't miss use your mind!

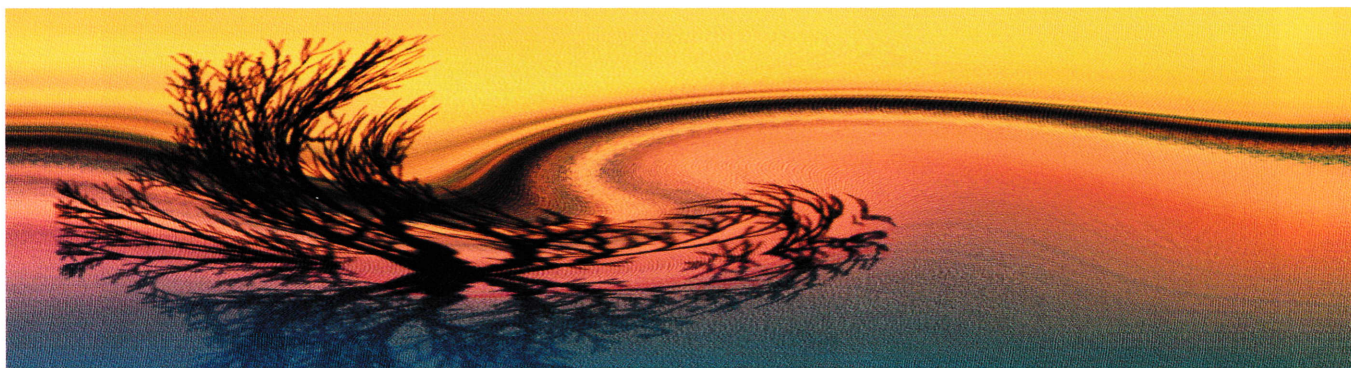
Therefore, if you want to change the matter, change the mind in the first place. We must understand all the principles behind a single matter. This is a way to radically reform.

When the mind becomes empty as well as silent, this is the manner of the only way. There is nothing else.

Besides, another Zen master Hong-zhi said in his "Silence saying":

Silence any forget to say anything
The brightness appears
At this moment
The Emptiness shows

Within the status of silence, the external world is so quiet. There is no speaking and sounds. However, the essence shows itself in the inner world. At this moment, if you check inside, you surely would find it is over there



的語言音聲；但是事實內在的本體卻明白澄亮的現前；去檢查的時候是如此廓爾的昭然若揭；去體會的狀態卻又如此靈妙安然。

所以，無論是經典中一再出現的無聲開示，或是禪宗的無聲公案，抑或是無聲之歌般的禪詩：

誰是知音

船子和尚

高風難繼百千年

一曲漁歌少人唱……

它們都在不約而同的重複一個主題——空；所以，空是一切的答案，是有形生命最精隨的無聲生命，是痛苦的解脫良藥，是極樂的津梁……

最後，謹以一首小詩為此文作結

我們心中有一首歌

永恆卻無聲底歡唱著

那是空性的大合唱！

already.

Therefore, there were many sayings, stories and songs about the teaching of silence, for instance:

Who is one's second self?

A man who sail a boat or a monk

A good wind would come again after a hundred or a thousand years

A song sang by the fisher is seldom to be heard……

All of these repeated the same subject——Emptiness. Therefore, Emptiness is the exact answer of all. The essence of the silent life is the most important of all formed matters. It is a magical medicine of all pains. It is the ultimate happiness……

Finally, there is another poem as the conclusion:

We have a song inside

Singing in a silent way forever

This is a chorus of the Emptiness!

空

空



注1：入不二法門品第九

爾時維摩詰。謂眾菩薩言。諸仁者。云何菩薩入不二法門。各隨所樂說之。會中有菩薩名法自在。說言。諸仁者。生滅為二。法本不生今則無滅。得此無生法忍。是為入不二法門。

德守菩薩曰。我我所為二。因有我故便有我所。若無有我則無我所。是為入不二法門。

不詢菩薩曰。受不受為二。若法不受則不可得。以不可得故無取無捨無作無行。是為入不二法門。

德頂菩薩曰。垢淨為二。見垢實性則無淨相順於滅相。是為入不二法門。

善宿菩薩曰。是動是念為二。不動則無念。無念則無分別。通達此者。是為入不二法門。

善眼菩薩曰。一相無相為二。若知一相即是無相。亦不取無相入於平等。是為入不二法門。

妙臂菩薩曰。菩薩心聲聞心為二。觀心相空如幻化者。無菩薩心無聲聞心。是為入不二法門。

弗沙菩薩曰。善不善為二。若不起善不善。入無相際而通達者。是為入不二法門。

師子菩薩曰。罪福為二。若達罪性則與福無異。以金剛慧決了此相無縛無解者。是為入不二法門。

師子意菩薩曰。有漏無漏為二。若得諸法等則不起漏不漏想。不著於相亦不住無相。是為入不二法門。



淨解菩薩曰。有為無為為二。若離一切數則心如虛空。以清淨慧無所礙者。是為入不二法門。

那羅延菩薩曰。世間出世間為二。世間性空即是出世間。於其中不入不出不溢不散。是為入不二法門。

善意菩薩曰。生死涅槃為二。若見生死性則無生死。無縛無解不生不滅。如是解者。是為入不二法門。

現見菩薩曰。盡不盡為二。法若究竟盡若不盡皆是無盡相。無盡相即是空。空則無有盡不盡相。如是入者。是為入不二法門。

普守菩薩曰。我無我為二。我尚不可得非我何可得。見我實性者不復起二。是為入不二法門。

電天菩薩曰。明無明為二。無明實性即是明。明亦不可取離一切數。於其中平等無二者。是為入不二法門。

喜見菩薩曰。色色空為二。色即是空非色滅空色性自空。如是受想行識識空為二。識即是空非識滅空識性自空。於其中而通達者。是為入不二法門。

明相菩薩曰。四種異空種異為二。四種性即是空種性。如前際後際空故中際亦空。若能如是知諸種性者。是為入不二法門。

妙意菩薩曰。眼色為二。若知眼性於

色不貪不恚不癡。是名寂滅。如是耳聲鼻香舌味身觸意法為二。若知意性於法不貪不恚不癡。是名寂滅。安住其中。是為入不二法門。

注2

無盡意菩薩曰。布施迴向一切智為二。布施性即是迴向一切智性。如是持戒忍辱精進禪定智慧。迴向一切智為二。智慧性即是迴向一切智性。於其中入一相者。是為入不二法門。

深慧菩薩曰。是空是無相是無作為二。空即無相無相即無作。若空無相無作則無心意識。於一解脫門即是三解脫門者。是為入不二法門。

寂根菩薩曰。佛法眾為二。佛即是法。法即是眾。是三寶皆無為項與虛空等。一切法亦爾。能隨此行者。是為入不二法門。

心無礙菩薩曰。身身滅為二。身即是身滅。所以者何。見身實相者不起見身及見滅身。身與滅身無二無分別。於其中不驚不懼者。是為入不二法門。

上善菩薩曰。身口意善為二。是三業皆無作相。身無作相即口無作相。口無作相即意無作相。是三業無作相即一切法無作相。能如是隨無作慧者。是為入不二法門。

福田菩薩曰。福行罪行不動行為二。三

行實性即是空。空則無福行無罪行無不動行。於此三行而不起者。是為入不二法門。

華嚴菩薩曰。從我起二為二。見我實相者不起二法。若不住二法則無有識。無所識者。是為入不二法門。

德藏菩薩曰。有所得相為二。若無所得則無取捨。無取捨者。是為入不二法門。

月上菩薩曰。闇與明為二。無闇無明則無有二。所以者何。如入滅受想定無闇無明。一切法相亦復如是。於其中平等入者。是為入不二法門。

寶印手菩薩曰。樂涅槃不樂世間為二。若不樂涅槃不厭世間則無有二。所以者何。若有縛則有解。若本無縛其誰求解。無縛無解則無樂厭。是為入不二法門。

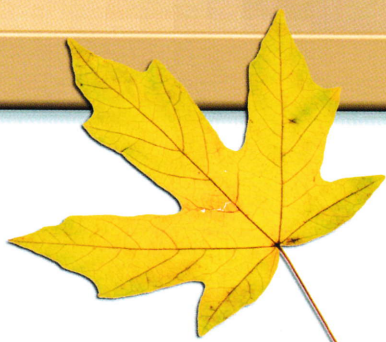
珠頂王菩薩曰。正道邪道為二。住正道者則不分別是邪是正。離此二者。是為入不二法門。

樂實菩薩曰。實不實為二。實見者尚不見實何況非實。所以者何。非肉眼所見慧眼乃能見。而此慧眼無見無不見。是為入不二法門。

如是諸菩薩各各說已。問文殊師利。何等是菩薩入不二法門。文殊師利曰。如我意者。於一切法無言無說。無示無識離諸問答。是為入不二法門。

於是文殊師利。問維摩詰。我等各自說已。仁者當說。何等是菩薩入不二法門。時維摩詰默然無言。文殊師利歎曰。善哉善哉。乃至無有文字語言。是真入不二法門。

說是入不二法門品時。於此眾中五千菩薩。皆入不二法門得無生法忍。



Note 1: Enter into the one and only way, the ninth chapter

At that time, Vimalakirti said to all bodhisattvas that: All of you! How can a bodhisattva enter into the only way? You may share your ideals with us. There is a bodhisattva named Fa-zi-zai (liberated-dharma) said: All of you! Birth and death are two different matters. However, if there is no birth, there is no death. If one can get the dharma of No-giving-birth-to, he is entering into the only way.

De-shou (Keeping merits) bodhisattva said: I and mine are two different matters. As there is an "I"; therefore, there is a "Mine". If "I" disappears, "Mine" will disappear too. This is the only way.

Bu-xun (No inquire) bodhisattva said: Accept and don't accept are two different matters. As dharma can't be accepted, therefore, it can't be gained. As there is no gain, therefore, no getting, no giving up, no action and no deed. This is the only way.

De-ding (Virtue top) bodhisattva said: Dirty and clean are two different matters. However, the essence of dirty isn't exist; therefore, the appearance of clean would be disappeared. This is the only way.

Shan-su (Kind staying) bodhisattva said: Intention and thinking are two different matters. No intention, no thinking. No thinking, no difference. If one can understand this ideal completely, this is the only way.

Shan-yan (Kind eyes) bodhisattva said: An-appearance and no-appearance are two different matters. If one can realize that an-appearance and no-appearance are equal, then, he may never cling to the no-appearance and get the equality. This is the only way.

Miao-bi (Magical arms) bodhisattva said: A bodhisattva's mind and a cravaka's mind are two different matters. If one observes the mind and the appearance are illusion, then, he would understand that there is neither

bodhisattva's mind nor cravaka's mind. This is the only way.

Fu-sha bodhisattva said: Kind and evil are two different matters. If one has no response to kind and evil, he is entering the status of no-appearance. This is the only way.

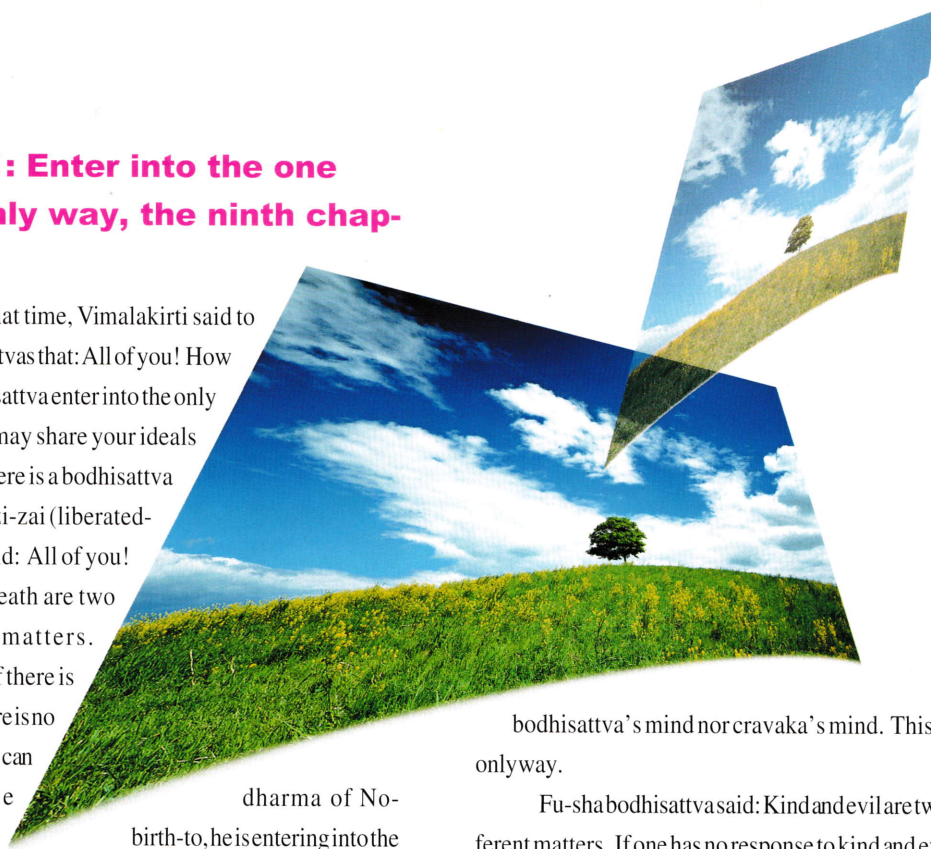
Shi-zi bodhisattva said: Guilt and fortune are two different matters. If one realize that the characteristics of the guilt and fortune have no difference, he is having the wisdom of Vajra (Diamond) and therefore, he have no constraints. This is the only way.

Shi-zi-i bodhisattva said: Leak and no-leak are two different matters. If one realizes that as all dharma is equal, therefore, don't think about leak and no-leak. This is the only way.

Jing-jie bodhisattva said: Action and inaction are two different matters. If one leave all counting and has an empty mind, he would get a clean and clear wisdom and without any obstacles. This is the only way.

Na-luo-yan bodhisattva said: come-into the world and get-out-of the world are two different matters. However, the characteristics of the world is Emptiness, therefore, they are the same. Within the world, there is no come-into, no get-out-of, no overflow and no loose. This is the only way.

Shan-yi (Good will) bodhisattva said: reincarnation and Nirvana are two different matters. If one understand that life and death do not exist. There is no tied-up; therefore, no turning-loose. No birth, therefore, no death. Understand this, this is the only way.



Xian-jian bodhisattva said: ending and no-ending are two different matters. Dharma may be ultimately ending otherwise no-ending; there is no-ending appearance. The no-ending appearance is Emptiness. Within Emptiness, there is no appearance of ending and no-ending. This is the only way.

Pu-shou bodhisattva said: ego and no-ego are two different matters. As no one can get an ego, how can a man get a no-ego? The reality of ego does not exist. This is the only way.

Dian-tian (lighting sky) bodhisattva said: bright and dark are two different matters. However, the essence of the dark is bright. No one can get the bright and all counting. There are equal. This is the only way.

Xi-jian (Happy seeing) bodhisattva said: color and no-color are two different matters. However, the color is Emptiness. No-color, go-out-color and the characteristics of it are Emptiness. To feel, to think, to act and to recognize and the Emptiness are two different matters. However, to recognize is Emptiness. Not-to-recognize and the characteristics of it are Emptiness. Completely understand that. This is the only way.

Ming-xiang bodhisattva said: four-ranks and empty-rank are two different matters. However, the four-ranks are the empty-rank. The front-edge, the back-edge and the middle-edge are empty too. If realize all ranks are empty. This is the only way.

Miao-yi bodhisattva said: the eyes and the colors are two different matters. If the eyes see all colors without any greedy, angry and stupid, this is called silence. Ears and sounds, nose and smelling, tongue and tasting, body and touching, mind and thinking are different matters. However, if the mind thinks all ideals without any greedy, angry and stupid, this is called silence. Stay within such status safely. This is the only way.

Note 2

The endless-mind bodhisattva said: alms-giving and giving the credits to ultimate-wisdom are two different matters. However, the characteristics of alms-giving

are the characteristics of giving the credits to ultimate-wisdom. So forth, keeping commandments, enduring insults, making efforts, sitting into meditation and enlightening wisdom and giving the credits to ultimate-wisdom are two different matters.

However, the characteristics of wisdom are the characteristics of giving the credits to ultimate-wisdom. Realize any of these. This is the only way.

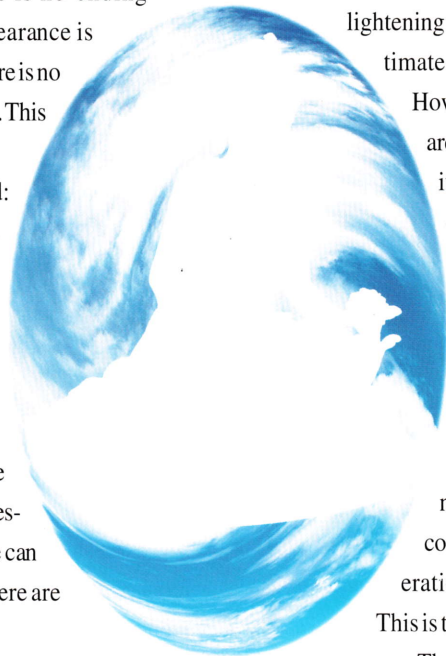
The depth-wisdom bodhisattva said: emptiness, no-form and no-action are different matters. However, emptiness is no-form and no-form is no-action. If one has the emptiness, no-form and no-action, he can exclude the mind-consciousness. Opening one door of liberation would bring another two doors. This is the only way.

The silent-perception bodhisattva said: Buddha, dharma and beings are different matters. However, Buddha is dharma and dharma is beings. These three treasures are emptiness and have no action. All dharma functions like that. If you can follow that, this is the only way.

The free-mind bodhisattva said: body and body-go-out are two different matters. However, the body is the body-go-out. Why? If you look into the reality of body, you would find that there is no fixed body and fixed body-go-out. Actually, body and its going out is the same thing. If you don't afraid of any one of them, this is the only way.

The upper-kindness bodhisattva said: the body, the speech, the mind-consciousness are different matters. However, these three matters have neither action nor appearance. The body has no action and appearance is equal to the mouth has no action and appearance. The mouth has no action and appearance is equal to the mind-consciousness has no action and appearance. Therefore, these three karmas have no action and appearance is equal to all dharma have no action and appearance. If you can follow that, this is the only way.

The good-fortune bodhisattva said: merits, guiltiness and no-action are different matters. However, there three matters have Emptiness as their nature. As there is emptiness, there is no merits, guiltiness and no-action. If you can keep silent to these matters, this is the only way.





The elegant-flower bodhisattva said: I and mine are two different matters. If one can go beyond “I”, he can go beyond “mine” too. If he wasn’t restricted by I and mine, he can go beyond mind-consciousness. As there is no mind-consciousness, this is the only way.

The hidden-treasure bodhisattva said: gain and benefits are two different matters. If there is no gain, there is no losing. If no losing, this is the only way.

The upper-moon bodhisattva said: dark and bright are two different matters. If there is no darkness, there is no brightness. Why? If you can enter into the meditation of burning-out perceptions, there is no such darkness and brightness. All dharma function like that. If you can get equality from them, this is the only way.

The treasure-seal bodhisattva said: happy-nirvana and happy-life are two different matters. If you have no cling to the happy-nirvana and the happy-life, then, you get the no-difference. Why? A tied-up needs a turning-loose. If there is no tied-up, there is no need for turning-loose. Therefore, no happy, no hate. This is the only way.

The crown-pearl bodhisattva said: right-path and wrong-path are two different matters. If you stay in the right-path without hate the wrong-path. Liberating you from the clinging of right and wrong, this is the only way.

The happy-solid bodhisattva said: solid and non-solid are two different matters. As nothing is solid, how can you find out a non-solid? Why? Naked-eyes can see nothing. You need wisdom-eyes to see the truth. The wisdom-eyes can see invisible matters. This is the only way.

After all bodhisattvas shared their ideals, Vimalakirti asked Mabjuceri Bodhisattva that how a bodhisattva can enter into the one and the only way. Mabjuceri Bodhisattva replied that in my ideal, within all dharma, I’d say nothing at all. Without any games of mind-consciousness and no Q and A at all, this is the only way.

Then, Mabjuceri asked Vimalakirti: I and all bodhisattvas already said what we thought. Why don’t you share your ideal with us? How can a bodhisattva enter into the one and the only way? However, Vimalakirti just keeps silent and do nothing at all. At that moment, Mabjuceri praised and said: it’s wonderful! There is no language and speech needed. This is the only way.

When people and beings hearing about this chapter of sutra, there were five thousands bodhisattvas get the ideal of the one and the only way. Besides, they also get the endurance of no-birth.

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
如來說有我者
即非有我
而凡夫之人以為有我
須菩提
凡夫者
如來說即非凡夫
是名凡夫
須菩提
於意云何
可以三十二相
觀如來不
須菩提言
如是如是
以三十二相觀如來
佛言須菩提
若以三十二相
觀如來者
轉輪聖王即是如來
須菩提白佛言
世尊

The Original Sutra

Subhuti,
the ego the Tathagata speaks of is not an
ego,
but common people think that the ego re-
ally exists.
Subhuti,
the common people the Tathagata speaks
of are not common people,
they are just called common people.
Subhuti,
what do you think?
Can the Tathagata be recognized through
his *thirty-two Physical Marks*?
Subhuti replies,
“Yes, he can.
The Tathagata can be recognized through
his *thirty-two Physical Marks*.”
The Buddha says, “Subhuti,
if the Tathagata can be recognized
through his *thirty-two Physical Marks*,
then a *Sagely Wheel-turning King*
(*Cakra-varti-rajan*) would be the
Tathagata.”

如我解佛所說義
不應以三十二相觀如來
爾時世尊
而說偈言
若以色見我
以音聲求我
是人行邪道
不能見如來

詮 釋

金剛經講的就是不執著於一切，
包括一切的外相；
所以即使如來擁有三十二相、
八十種隨形好，
一個人也不能執著於這些；
而一定要見到如來的身相，
才認定自己是證悟者。
如果這樣認定，
這也是邪見。
只要有邪見，
就偏離了正知見的空性，
更不能見到
所謂“如來”的真正含義～

Subhuti says to the Buddha,
“The World Respected One,
as I understand what you has said,
one can’t recognize the Tathagata
through his *thirty-two Physical Marks*.
then the World Respected One says the
following verse (*gatha*):
He who wishes to see me in forms
Or seeks me in sound
Practices a deviant way
And cannot perceive the Tathagata.

Explanation

All the Diamond Sutra says is not to cling
to anything, including the appearance of
everything.
Therefore, even if the *Tathagata* has *thirty-
two Physical Marks* and *eighty Minor
Marks*,
one can not attach to that and think that
he can only deserve to be called a man
of *Realization* after he has seen the marks
of the *Tathagata*.
If he thinks this way, this thought is also
a vicious view.

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.

一切本空。
所以，
一切的外相，
真的等同空花，
是虛幻不實的；
真實的法界，
就在我們的心中，
如果我們一味追求外在，
不識本心，
那麼真的是學法無益啊！
“若以色見我，以音聲求我，
是人行邪道，不能見如來”。
芸芸佛子，
此句是真正解脫關鍵句，
爲什麼末法時期會有許多怪力亂神，
卻仍讓大眾趨之若鶩之現象？
即因不識佛法之智慧主旨，
若眾生皆腳踏實地、
老實修行、靜心深習佛法智慧，
則這些現象當可減免。

Whenever there is vicious view,
one will stray from the *Emptiness* of right
views; to say nothing of comprehending
the true significance of “*Tathagata*”:
the nature of everything is *Emptiness*.
Therefore,
the appearances of all things are just like
flowers in the air;
it is illusory and unreal.
The real Dharma-realm is in our minds.
If we invariably pursue things of the ex-
ternal world and consequently not rec-
ognize our true nature,
then learning the Buddha-dharma is re-
ally in vain!
“He who wishes to see me in forms
Or seeks me in sound
Practices a deviant way
And cannot perceive the Tathagata.”
Buddhists of the world,
this verse is the key to *Nirvana*.
Why people go after the various absurd
supernatural in a swarm



如來者
無所從來
亦無所去
故名如來

滔滔濁世悟者稀，
但若要對得住自己過去生
許下的菩提大願，
怎能不如喪考妣般渴求佛法智慧，
因為沒有佛法智慧，
自己都如盲人騎瞎馬，
危險至極，
又怎能引領眾生？
此一巨大問題，
實已不能再逃避、
再延宕，
值得每一個菩薩行者，
甚深思惟！

in the last period that Buddha-dharma
will be exterminated?

Because they don't know the point of the
wisdom of Buddha-dharma.

If they all practice the Buddha-dharma
honestly and with dedication and go deep
into its wisdom with a peaceful mind,
they would stop doing such things
irrationally.

Few people come to *Enlightenment* in the
chaotic times.

If one don't want to feel sorry about
the great *bodhi* vow he made in
past lives, he should aspire af-
ter the wisdom of Buddha-
dharma with great eagerness.

For once he loses the wisdom of
Buddha-dharma, he puts himself in
danger as a blind man riding a blind
horse.

How can he guide all living beings this
way?

This is a big question that we can't hide
from and put off any longer.

Every bodhisattva should think this deeply!

校量功德品 (74)

COMPARING THE MERITS (74)

文Article/ Kuo Yun-Ling 譯Translator /Free 美編Art Design / Fan

一、智慧的原味

復次憍尸迦。若善男子善女人等。爲發無上菩提心者。宣說般若波羅蜜多。作如是言。來善男子。我當教汝修學般若波羅蜜多。若依我教而修學者。當速住於初極喜地二離垢地三發光地四焰慧地五極難勝地六現前地七遠行地八不動地九善慧地十法雲地。憍尸迦。是善男子善女人等。以有相爲方便。有所得爲方便。及時分想。教他修學般若波羅蜜多。是說相似般若波羅蜜多。……

憍尸迦。若善男子善女人等。爲發無上菩提心者。宣說布施波羅蜜多。作如是言。來善男子。我當教汝修學布施波羅蜜多。若依我教而修學者。當速住於初極喜地二離垢地三發光地四焰慧地五極難勝地六現前地七遠行地八不動地九善慧地十法雲地。憍尸迦。是善男子善女人等。以有相爲方便。有所得爲方便。及時分想。教他修學布施波羅蜜多。是說相似般若波羅蜜多。

復次憍尸迦。若善男子善女人等。爲發無上菩提心者。宣說般若波羅蜜多。或說靜慮波羅蜜多。或說精進波羅蜜多。或說安忍波羅蜜多。或說淨戒波羅蜜多。或說布施波羅蜜多。作如是言。來善男子。我當教汝修學般若乃至布施波羅蜜多。若依我教而修學者。速超聲聞及獨覺地。憍尸迦。是善男子善女人等。以有相爲方便。有所得爲方便。及時分想。教他修學般若靜慮精進安忍淨戒布施波羅蜜多。是爲宣說相似般若乃至布施波羅蜜多。

1. Original taste of wisdom

Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the Prajna-paramita, they said that come to me; I'll teach you how to practice the Prajna-paramita. If you follow my instructions and practice, you would be able to reach the Ten-grounds speedily such as: happy-first, dirt-free-second, shine-third, blaze-wisdom-forth, utmost-winning-fifth, come-forward-sixth, travel-distant-seventh, motionless-eighth, righteous-wisdom-ninth and dharma-cloud-tenth. Kausika! Those good men and women are using some convenient manners such as have-form and have-obtain. They think about in time and teach people how to practice the Prajna-paramita. It is just a similar-paramita...

Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the Dana-paramita (giving alms), they said that come to me; I'll teach you how to practice the Dana-paramita. If you follow my instructions and practice, you would be able to reach the Ten-grounds speedily such as: happy-first, dirt-free-second, shine-third, blaze-wisdom-forth, utmost-winning-fifth, come-forward-sixth, travel-distant-seventh, motionless-eighth, righteous-wisdom-ninth and dharma-cloud-tenth. Kausika! Those good men and women are using some convenient manners such as have-form and have-obtain. They think about in time and teach people how to practice the Dana-paramita. It is just a similar-paramita.

Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the Prajna-paramita,



復次憍尸迦。若善男子善女人等。爲發無上菩提心者。宣說般若波羅蜜多。或說靜慮波羅蜜多。或說精進波羅蜜多。或說安忍波羅蜜多。或說淨戒波羅蜜多。或說布施波羅蜜多。作如是言。來善男子。我當教汝修學般若乃至布施波羅蜜多。若依我教而修學者。速入菩薩正性離生。既入菩薩正性離生。便得菩薩無生法忍。既得菩薩無生法忍。便得菩薩不退神通。既得菩薩不退神通。能歷十方一切佛土。從一佛國至一佛國。供養恭敬尊重讚歎一切如來應正等覺。由此速疾證得無上正等菩提。憍尸迦。是善男子善女人等。以有相爲方便。有所得爲方便。及時分想。教他修學般若靜慮精進安忍淨戒布施波羅蜜多。是爲宣說相似般若乃至布施波羅蜜多。

(P787 III欄 4行 ~ P788 II欄 倒數5行)

Dhyana-paramita (sitting into meditation), Virya-paramita (making efforts), Ksanti-paramita (enduring insults), Sila-paramita (obeying rules) or Dana-paramita, they said that come to me; I'll teach you how to practice the Prajna-paramita as well as Dana-paramita. If you follow my instructions and practice, you would be able to reach the ground of Cravaka (hear) as well as Pratyeka-buddha. Kausika! Those good men and women are using some convenient manners such as have-form and have-obtain. They think about in time and teach people how to practice the Prajna, Dhyana, Virya, Ksanti, Sila and Dana-paramitas. They are just similar-paramitas.

Kausika! If good men and women explain for those who swore an ultimate-bodhi vow about the Prajna-paramita, Dhyana-paramita, Virya-paramita, Ksanti-paramita, Sila-paramita or Dana-paramita, they said that come to me; I'll teach you how to practice the Prajna-paramita as well as Dana-paramita. If you follow my instructions and practice, you would be able to reach the ground of Bodhisattva-upright-nature-free-birth. As long as you reach this nature, you would be able to get the enduring of free-birth-dharma. After that you would also get the magic powers of a bodhisattva always. As you have such magic powers, you can travel to all pure-lands of Buddha in ten directions. From one pure-land to another, you should provide each Buddha everything with respect and praise. Owing for that, you would be able to reach the ground of ultimate-bodhi. Kausika! Those good men and women are using some convenient manners such as have-form and have-obtain. They think

二、生動的說明

佛又開示：如果善男子、善女人，爲發無上菩提心的人，宣說六度，並對他說：「我會教你修學六度，如果依我的教導而修學的人，會迅速證入菩薩十地」。這樣的善男子、善女人，是以有相、有所得爲方便善巧，這就是宣說相似的六度。

佛又開示：如果善男子、善女人，爲發無上菩提心的人，宣說六度，並對他說：「我會教你修學六度，如果依我的教導而修學的人，會迅速超越聲聞及獨覺地」。這樣的善男子、善女人，是以有相、有所得爲方便善巧，這就是宣說相似的六度。

佛又開示：如果善男子、善女人，爲發無上菩提心的人，宣說六度，並對他說：「我會教你修學六度，如果依我的教導而修學的人，會迅速證入菩薩正性離生，最後能迅速證得無上正等正覺」。這樣的善男子、善女人，是以有相、有所得爲方便善巧，這就是宣說相似的六度。

此段經文，是說明如果特別強調時間及證量，即使是宣說一切善法總集的六度波羅蜜多，還是有相、有所得的方便，也就是相似六度。

其實修行的程度與時間是可以談的，不然經典中也不會有佛爲弟子授記的記載，只是佛絕對沒有特別強調時間的迅速，故只要是“特別的強調”，事實上已經離開中道，落入特別強調的那

about in time and teach people how to practice the Prajna, Dhyana, Virya, Ksanti, Sila and Dana-paramitas. They are just similar-paramitas.

(New modified Da-zheng-cang, P787, column III, line 4 ~ P788, column II, line 5 to count backwards)

II. Vivid explanation

Buddha explained again: if good men and women explain for those who swore an ultimate-bodhi vow about the Six-paramitas. Meanwhile, they said to people “I’ll teach you how to practice the Six-paramitas. If you follow my instructions and practice, you would be able to reach the Ten-grounds of bodhisattva speedily.” Such good men and women are using some convenient manners such as have-form and have-obtain. They are just explaining similar-paramitas.

Buddha explained again: if good men and women explain for those who swore an ultimate-bodhi vow about the Six-paramitas. Meanwhile, they said to people “I’ll teach you how to practice the Six-paramitas. If you follow my instructions and practice, you would be able to reach the grounds of Cravaka (hear) as well as Pratyeka-buddha speedily.” Such good men and women are using some convenient manners such as have-form and have-obtain. They are just explaining similar-paramitas.

Buddha explained again: if good men and women explain for those who swore an ultimate-bodhi vow about the Six-paramitas. Meanwhile, they said to people “I’ll teach you how to practice the Six-paramitas. If you follow my instructions

件事當中，則無論是多麼高的證量，例如經文提及的無上正等菩提，只要是初衷偏離了中道，事實上證量也絕對是偏離了中道。

故佛法是非常非常精密的，容不得一絲的馬虎，也容不得一絲的偏離，所謂「差之毫釐，失之千里」，意思也就是說在心法部份是要絕對純淨的，只要有一絲的雜質，事實上結果已經不知差距有多少了。

所以，事實上仔細檢查這段經文，如果去掉了每段都出現的「速」字，也就符合了中道。故由此可見這之中的差別是非常非常微細的，微細到如果觀照力不強的人，根本無法明白表面說得都對，為何到最後卻落個“相似”呢？

中國的尚書也說：「人心惟危，道心惟微」，意思就是指正道的細微之處，有時在妄念變現的人心中，一時不察，就無法明辨秋毫。不但世俗法如此，出世法更是如此，中道與偏離，有時真的微細到難以辨別。

但是到底有沒有蛛絲馬跡可尋呢？一定有的，但先決條件是我們一定要懂得空性，否則在一大堆魚目混珠的相似

and practice, you would be able to reach the grounds of Bodhisattva-upright-nature-free-birth as well as ultimate-bodhi speedily.” Such good men and women are using some convenient manners such as have-form and have-obtain. They are just explaining similar-paramitas.

According this paragraph of sutra, when somebody is explaining the Six-paramitas, the gathering of all righteous-dharma, he unusually emphasizes the speed and the ground. Actually, he is using some convenient manners such as have-form and have-obtain. They are just explaining similar-paramitas.

In fact, we surely can talk about the speed and the ground. Buddha ever predicted the futures for many his pupils. However, Buddha had neither emphasized too much on the speed nor the ground. Therefore, if somebody emphasizes too much on that, he is leaving the Middle-path and would be trapped by the matter of clinging. Therefore, no matter how high the ground it is, for example the Ultimate-bodhi, you are leaving the Middle-path as long as your intention lost the Middle-path.

Buddha-dharma has a precise nature. There is neither carelessness nor deviation. “A small discrepancy leads to a great error.



理論中，我們是無法釐清千頭萬緒的。

所以悟空實在是修行的關鍵，也是真正上路的里程碑，否則無論我們跑得多快，也無論我們跑得多遠，都不如不要跑、站在原地想清楚要好一些。爲什麼呢？因爲如果無法涇渭分明的了解什麼是空，什麼是有；什麼是本質，什麼是現象；什麼是無爲，什麼是有爲；什麼是不生不滅，什麼是生住異滅……，那麼，當現象一複雜起來，我們就被搞糊塗了，於是我們就躁動起來，於是我們就作了許多不該作的事，於是我們就等著果報來傷害我們，於是三界的苦海於焉形成。

所以一切的苦痛真的就是來自無明，也就是沒有智慧，也就是愚癡的狀態，因此可以說，眾生爲什麼會造業呢？皆因無明。就是因爲無明，才如盲人騎瞎馬，試想這個成語有多麼的生動，又有多麼的可畏，盲人已經看不到了，如果有一匹明眼之馬，多少還可以依賴一些，但竟然唯一的坐騎也看不到了，那麼請問這個盲人要騎著一匹瞎馬到那兒去呢？縱騎走天涯嗎？可以說如臨深淵、如履薄冰，因爲再危險的路況，人與坐騎皆渾然不覺啊！

而無明的狀態，千真萬確就如盲人騎瞎馬，所以當然眾生是在崎嶇的輪迴路上，跌得遍體鱗傷，但是更可畏的事實是，盲人不知盲爲何事，也不知自己騎的竟然是隻瞎馬，因爲已經習慣了昏天黑地，便以爲路況本來就是這樣，因爲已經習慣了瞎馬亂闖，所以跌得遍體

” That means you must have 100% pure heart and soul. Any bit of discrepancy might lead an error.

Therefore, when you carefully review this paragraph of sutra again, you may want to delete the “speedily” word. Then, you can match up with the Middle-path. The difference between “with- speedily” and “without-speedily” are not too much. For any careless man, he can’t tell the difference between them at all. It seems all right in the very beginning; however, you only get some similar-paramitas in the end.

An ancient Chinese book, Shang-shu said “The heart and soul are subtle; the right-path is subtle too.” It would be difficult for you to tell the subtle of right-path if you have some wild fancy in your mind. You can’t tell right from wrong if you can’t stop the fancy.

However, is there a manner to detect the subtle? Yes, it has. First of all, you have to enlighten the nature of Emptiness. Otherwise, it would be difficult for you to take care of the thousands of strands and loose ends within a great deal of similar-truths.

Therefore, to enlighten the nature of Emptiness is the key of all kinds of Buddhist practicing. This is a real milestone. Otherwise, you had better stand still and think it all over again instead of running ahead fast in any direction. Why? If we can’t tell the differences between “the Emptiness and the Fullness”, “the intrinsic-nature and the extrinsic-phenomenon”, “the inaction and the action”, “the eternal and the temporal” and so forth, then, we would do something we don’t want to do under some misleading conditions. Afterward, the

鱗傷也就變成天經地義的事。

然而，我們能不能離開這樣危險又愚昧的狀態呢？當然可以，偉大的佛陀就是要教導我們成爲一個明眼的人。只要我們覺醒了，什麼是覺醒呢？就是悟空，就是對本質與現象已經能夠涇渭分明。

當我們能夠清清楚楚、明明白白於本質與現象的不同時，我們才能離開無明，也才能離開痛苦，最後離開輪迴。

所以爲什麼有相或有所得都是相似六度呢？因爲一旦執著於外相或得失，那麼這個人已經落入現象界，已經離開了本質，這個人根本尚未懂得空，如果懂得，根本不可能有“有相”或“有所得”的執著。

故悟空的標準是非常清楚的，任何的相似都不能矇混過關，懂就是懂，不懂就是不懂，其實並沒有中間模糊不清的地帶，所以相似六度就絕對不是中道，更不是真正的證量。

唯有真正的證量，可以解脫生死輪迴，如果只是相似證量，離解脫還有很遠的路要走，故修行人對於自己的正知見是一絲容不得寬貸的，有就是有，沒有就是沒有；好就是好，壞就是壞；黑就是黑，白就是白；是就是是，非就是非……，因爲如果我們不能作個如實智者，那麼怎麼可能成佛呢？

故如實的面對一切吧！無論自己的缺點有多麼不堪，都要把它看得一清二楚，況且當我們還有“不堪”的分別時，我們已經落入二分的分別意識，也

karma of these incorrect acts would bring back you some damages. Finally, a huge sea of sufferings would be formed by you.

All sufferings are caused by ignorance, without-wisdom as well as stupidity. What makes the living beings work on karma? The answer is “ignorance”. The ignorance would make a blind man to ride on a blind horse. The situation is so dangerous. A blind man can count on a horse with a discerning eye in some extent. How can a blind man count on a completely blind horse? Where can they go? Can the blind man and horse go any farther? Despite the good or bad condition of the road is, neither the blind man nor the blind horse can aware of the danger!

The state of ignorance is the same as a blind man who ride on a blind horse. Therefore, the man is on a rugged road of Samsara (reincarnation) and he would be serious hurt. Moreover, if the man didn't realize that he was a blind man who rides on a blind horse, he would take those rugged roads as a certain thing because he was getting use to the blind too much. Then, all kinds of hurts would become a matter of course to him.

However, can we free from the state of ignorance? The answer is yes. The great Buddha is teaching us to become a man with discerning eyes as long as we can be enlightened. What is enlightened? That is to enlighten the Emptiness. At that moment, the intrinsic-nature and the extrinsic-phenomenon are as different as two different rivers.

When we can completely tell the difference between intrinsic-nature and the extrinsic-phenomenon, then, we can free

就是落入有爲法、現象界。所以，如實的面對，是沒有二分的，你只是你，所有的狀況都是因緣和合，不能說今日作了壞事，明日就一定會作壞事；也不能說今日作了好事，明日就一定會作好事；故一切的好壞都是因緣條件不同所造成不同的結果。所以一個人作了壞事，嚴格說起來，不能叫做「壞人」，應該叫作「作了壞事的人」，這二個名詞也許看來在玩文字遊戲，事實上微細的佛法大義就在其中。「壞人」是連人的本質都否定了，「作了壞事的人」是把壞事的現象與人的本質分開來談，以佛法知見來看，當然是後者的思考邏輯才真正成立，因為眾生皆有佛性，一時的爲惡，不代表這個人就是惡人；一時的爲善，也不代表這個人就是善人；真的一切的一切，都是因緣和合、變化遷流，故如果我們這麼在意這因緣和合，變化遷流，那麼豈不是在意不完了嗎？

故趁早悟空，才能不再在意變化不已的因緣和合，因此輪迴的崎嶇路，完全在於不懂般若空慧，如果明白了空性，則才能真正離開幻相的束縛，得到自由解脫。

三、精采片段備忘錄

* 所以悟空實在是修行的關鍵，也是真正上路的里程碑，否則無論我們跑得多快，也無論我們跑得多遠，都不如不要跑、站在原地想清楚要好一些。

* 一切的苦痛真的就是來自無明，也就是沒有智慧，也就是愚癡的狀態，

from the ignorance, the sufferings as well as the Samsara.

Why those convenient manners such as have-form and have-obtain are similar-six-paramitas? That is because you are trapped by the extrinsic-phenomenon and go away from the intrinsic-nature. Then, you have no chance to realize the nature of Emptiness. If somebody has enlightened the Emptiness, how can he cling to the have-form and have-obtain manners.

Therefore, the standard of Emptiness is quite clear. Get-it is get-it. Don't-get-it is don'-get-it. Nothing is obscure. Therefore, the Similar-six-paramitas are neither in the Middle-path nor a real ground.

Only a real ground can help you free from the Samsara of life and death. If you only get a similar-ground, you still have a very long way to go. Therefore, for any Buddhist who interests in practicing Buddhism, you need to have a complete correct-knowledge. Have is have. Have-not is have-not. Good is good. Bad is bad. Black is black. White is white. Right is right. Wrong is wrong and so forth. If we don't want to become a man of reality, how can we become a Buddha?

Please face the fact! No matter how many defects you have, you had better clearly watch them. If you are shy on those defects, you are trapped by your polluted-consciousness, action-dharma as well as extrinsic-phenomena. Therefore, face the truth directly. You are you. All defects are on conditions. You do a bad thing today doesn't means that you will do another bad thing in the coming day. On the other hand, a good thing for today doesn't means a good

因此可以說，眾生為什麼會造業呢？皆因無明。

* 為什麼有相或有所得都是相似六度呢？因為一旦執著於外相或得失，那麼這個人已經落入現象界，已經離開了本質，這個人根本尚未懂得空，如果懂得，根本不可能有“有相”或“有所得”的執著。

* 故如實的面對一切吧！無論自己的缺點有多麼不堪，都要把它看得一清二楚，況且當我們還有“不堪”的分別時，我們已經落入二分的分別意識，也就是落入有為法、現象界。

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。

第三十一品

隨喜回向品（卷168-172）

說明一個菩薩應如何以無所得為方便，善巧修好隨喜回向法門。

thing must come tomorrow. Different causes would bring different results. A man who did a bad thing is not “a bad man”. You may call a man who did a bad thing “a man done wrong”. We don’t want to play with words. These two terms have different meanings in Buddhism. “A bad man” is a intrinsically negative description. “A man done wrong” is just describing the extrinsic-phenomenon of that man. According Buddhism, the later one is a correct description. All living beings have the same Buddha-nature. A man done wrong is not a bad-man. A man done right is not necessary a good-man. All are causation. If you look too serious on the causation, you would lose yourself.

If you can enlighten the Emptiness as early as possible, you would be able to free from the causation. Are you still on the rugged roads of Samsara? It depends on if you enlighten the wisdom of Emptiness and Prajna or not. If you enlighten the Emptiness-nature, you would be able to free from all illusions and constraints and get a completely liberation.

III. Highlights

* Therefore, to enlighten the nature of Emptiness is the key of all kinds of Buddhist practicing. This is a real milestone. Otherwise, you had better stand still and think it all over again instead of running ahead fast in any direction.

* All sufferings are caused by ignorance, without-wisdom as well as stupidity. What makes the living beings work on karma? The answer is “ignorance”.

* Why those convenient manners such as have-form and have-obtain are similar-



six-paramitas? That is because you are trapped by the extrinsic-phenomenon and go away from the intrinsic-nature. Then, you have no chance to realize the nature of Emptiness. If somebody has enlightened the Emptiness, how can he cling to the have-form and have-obtain manners.

* Please face the fact! No matter how many defects you have, you had better clearly watch them. If you are shy on those defects, you are trapped by your polluted-consciousness, action-dharma as well as extrinsic-phenomena.

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

前行 Preparing

Translator/Sky Art Design/March

不移開路上的石頭怎能順利前行？

How can we go forward smoothly if we don't move away the rocks on the road?



丟掉、丟掉 丟掉包袱

Casting away all burden.

不拋掉心中雜念怎能修行成就？

How can you success in Buddhist practicing if you don't get rid of all distracting thoughts?



丟掉雜念前行前行、快速的大力行.....

Casting away all distracting thoughts and go forward fast with efforts.....

夏桑菊的妙用

The ingenious uses of Xiasangju

Article/Cheng Hung-chi Translator /Snow Art Design /Joanna



每當氣候變化不定，或因飲食、睡眠不調引發體內積熱而感冒，在中醫的角度看來，只要適當的排除¹體內燥熱，身體便可恢復健康。而在中國大陸廣東廣西地區，乃至東南亞國家如新加坡、馬來西亞、印尼、菲律賓等地，人們通常飲用「夏桑菊」等

The cold caused by changeable climate, diet, or insufficient sleep to accumulate heat in body, could be adequately released the inside dry heat from body, then the body would recover. In Guangdong and Guangxi, China, even in southeaster countries, such as Singapore, Malaysia, Indonesia, Philippines, people usually drink the xiasangju beverages, etc. to clean liver, let eyes be bright, dissipate heat, and even to cure cold, giddiness, tinnitus, and swollen throat, etc.

Xiasangju beverages is named by the composition of herbal medicine, including selfheal, mulberry, and chrysanthemum. The function of selfheal is to clean liver, let eyes be bright, and reduce swelling; the function of mulberry is to dissipate heat, clean lung, and clean liver and let eyes be bright, as an usual medicine to sweat and release heat; chrysan-

清涼飲料，藉以清肝明目、疏風散熱，以及治療風熱感冒、頭暈耳鳴、咽喉腫痛等症狀。

「夏桑菊」是以它所含的藥材成份而得名，也就是：夏枯草、桑葉、菊花。夏枯草具有清火、明目、散結、消腫的功能；桑葉可以疏散風熱、清肺潤燥、清肝明目，是常用的發汗解熱藥；菊花則能散風清熱、平肝明目，但若單方使用會太寒，所以菊花向來²採複方，對於不同體質的人而言，較能適用。以上三種藥草相配，其作用相輔相成，功效頗佳。

值得一提的是，早在中國的清朝時期，名醫³吳鞠通在他所著的《溫病條辨》一書中，便有「桑菊飲」的處方，「桑菊飲」即以桑葉、菊花為主要成份而得名，輔以杏仁、連翹、桔梗等配方，對於有發燒、頭痛、喉痛、咳嗽等症狀的感冒，桑菊飲可以有效地緩解以上症狀，同時也具有降低血壓、利尿消腫的作用。

¹ 體內燥熱，以現代的說法就是輕微發炎。例如：吃了油炸、燒烤、冰冷的食物，它的燥熱會存在內臟、組織或氣脈內，等生病時，就會從燥熱最密集的地方併發出來。

² 單方用菊花，對於身體虛的人，排便顏色會偏白；若採用複方，就不會有此現象。

³ 吳塘，字鞠通，江蘇淮陰人（1758-1863），清代著名醫家，著有《溫病條辨》一書。吳塘對中醫學的貢獻，在於對中醫立法上的革新和理論上的完善，尤其在溫熱性疾病的治療方面，其理論的發揮和留下的諸多方劑，可以說使得中醫的基本治法在外感病和熱性病方面得到了更進一步的完善。

the-
mum
can
re-
lease
heat,
clean



liver and let eyes be bright. But it will be too cold only usage of chrysanthemum. For different constitution, it had better to mix chrysanthemum with other herb medicine. The mentioned herb medicines mixed to use would be better for its functions.

It deserves to be mentioned that famous doctor, Wu-jutong, in the Ching Dynasty of China, had the prescription about Xiasangju beverages in his written book. The name of Xiasangju beverages came from the main composition of mulberry and chrysanthemum, and added some almond, lianqiao, and jigeng. It is good for fever, headache, throat, and cough, etc. the symptom of cold. Xiasangju beverages can effectively resolve the above symptoms, and with the functions of lowering blood pressure, discharging urine and reduction of swelling.

1. The heat in body is just the minor irritation for modern words. Foreexample, the poison of fried, roasted and iced foods will accumulate in internal organs and tissue, and erupt from the highly concentrated parts.

2. The color of discharging urine would be whiter for frail people only using chrysanthemum, and not for using a compound prescription.

3. Wu, tang, named Jutong, born in Jiangsu (1758-1863), the famous doctor of the Ching Dynasty, wrote a medicine book. The contribution of Wu, tang for Chinese medicine is the innovation of legislation of Chinese medicine and the perfect of theory, especially in the field of tepid diseases. His development of theory and many prescriptions let the base cure on external-caused diseases and hot-typed diseases advance more perfect.

寬恕別人，自己也會快樂

Forgiving others, so happy to yourself

文Article /Viola

譯Translator /Snow

美編Art Design/Fan

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!

快樂格言

寬恕別人，自己也會快樂。
～西洋諺語

快樂共鳴

是的，當別人因為我們的寬恕而改過，自己當然會快樂。例如我們寬恕別人的惡言中傷，有一天他會反省改過，感受到我們的愛，我們當然也會快樂起來。

快樂公式

由以上格言與共鳴可歸納成以下公式：
寬恕別人= 愛人愛己= 人樂己樂

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、幸福起來。

實踐舉例 / 原諒別人的不是。（因為人非聖賢，多給別人一次機會，也就是多給自己一次快樂的機會）

Happy motto

Forgiving others, so happy to yourself.
~Western proverb

Happy resonance

Yes, we certainly would be happy when other people reform for our forgiveness. For example, we forgive harm by other's evil word and he would feel our love to repent and reform one day. Of course, we would be happy.

Happy formula

It would conclude the following formula from the above saying and resonance:
Forgiving others = Loving people and yourself = Happy to people and yourself

Happy practice

The perfect meaning is to practice it while getting the formula. Life would enter real happiness and well-being.

Practice example / Forgiving other's wrong. (Give other people one more chances, just as give use one more happy chance because nobody is sages and the virtuous.)

素食時代 Vegan Time

A friendly and healthy vegetarian
time is quietly arriving at the earth.



一個慈愛又健康的素食時代
正悄然的漸漸風靡了地球村

本期為你精緻推出
流行素食
吃什麼素，正流行？
報導 / 起司蔬菜湯

Report for you in this period

Popular vegetarian diet

What is the popular vegetarian diet, is popular?

Report: Cheese-vegetable soup



起司



蔬菜湯

Cheese-vegetable soup

Cooker/Sho-Min Photo by/Li-Lin Translator/Sky Art Design/Jonna

材料 (1 人份)

馬鈴薯	1 顆
紅蘿蔔	1/2 條
西洋芹	1 根
蕃茄	2 顆
青椒	1 顆
素火腿丁	1/2 碗
起司片	1 片



Materials (serve 1 man)

Potato	1 ball
Carrot	1/2 tube
Celery	1 tube
Tomato	2 balls
Green pepper	1 ball
Vegetable-ham	1/2 bowl
Cheese	1 slice



調味料

蕃茄汁 1 罐

辣椒粉 1 小匙

油

鹽

胡椒

Seasoning

Tomato juice 1 jar

Chili 1 table spoon

Oil

Salt

Pepper





做法

1. 所有蔬菜皆切成大小相同的丁狀。
2. 起油鍋，倒入素火腿丁炒香，再加入紅蘿蔔、馬鈴薯、蕃茄、西洋芹，繼續翻炒至材料半熟。
3. 於鍋內加入適量的水及蕃茄汁煮滾後，繼續煮至材料熟透。
4. 加入青椒煮一會，再以辣椒粉、鹽、胡椒調味即可。
5. 將起司片切成小塊後，放在湯上面。



Cooking

1. Cut all vegetable into small piece
2. Hot pot with boiling oil; put vegetable-ham in the pot and saut ; add carrot, potato, tomato and celery in the pot; saut all vegetable together.
3. Add some water and tomato juice and then boil; cook all materials well-done.
4. Add green-pepper in; flavor with chili, salt and pepper.
5. Cut the cheese into small piece and top on the soup.



吃素是佛教徒的專利嗎？

Is it the patent of the Buddhist to be vegetarian ?

文 Article/Viola 譯 Translator/Viola 美編 Art Design/Joanna

中國人一向最講究吃的藝術，有人餐餐吃山珍海味、美食佳餚，身體依然是百病叢生；有人雖是粗茶淡飯，反而身體健康長壽。

說到素食有益於身體健康，是全世界所公認的事實。其實，素食並不完全是宗教的意義，有的人持齋的原因是發願、治病、延壽。還有許多人懷悲憫之心，甚至有的人吃齋是從小與生俱來的習慣。

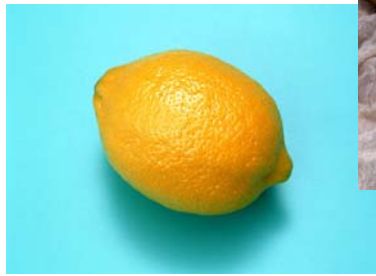
The Chinese is always the most lickerish art. Someone eats the delicacies land and sea food, delicacy every meal, but the body is all kinds of troubles up still; Someone though simple fare, but on the contrary healthy longevity.

Making reference to the vegetarian food is good for the healthy body, is a confessed Fact in whole world. In fact, the vegetarian food also is a religious meaning incompletely. Someone's reason of the vegetarian is to deliver the wish, cure illness, And postpone the file. Still there are many persons keeping in mind the heart of themercy has pity for the others. Even have of it is gifted habit that person take vegetarian food since the childhood.

Vegetarian, the blood is smooth and quick circulation, make human body clearness, energetic, enrich in bear the power, consider quickly in action, easily longevity, can also raise the intelligence. In the United States already become common practice, the person that be vegetarian were no longer seen as the different. The vegetable burgers and hamburgers of the well-known "Source" restaurant in Hollywood sell comparison as 10 : 1. According to the estimate of American, the vegetarian food population has already amounted to 8,000,000 – 12,000,000 persons.

For examples, one athletics teacher of senior





素食者，血液通暢，循環的快，使人身體清爽，精力充沛，富於耐力，思考敏捷，容易長壽，又可提高智慧。在美國已蔚然成風，吃素的人不再被視為異類，好萊塢著名的「Source」餐館的蔬菜堡和漢堡銷售比例為十比一。據估計美國的素食人口已達八百萬至一千兩百萬。

舉例而言，有位高中體育老師由於吃素，劍術突飛猛進，身體輕盈，少了負擔，腦筋清晰，反應靈敏，注意力容易集中、持久，甚至可看穿對手的一舉一動，完全掌控對方的戰術，練起劍來攻防自如，他說最不可思議的是體力、精力似乎用不完，自信心因而增強。美國著名籃球明星比爾·沃爾頓以進攻性強及戰鬥力過人而著稱。他以自己的親身經歷驗證了素食的利益，並勸說其他人也改為素食。很多美國大學生近年來更是一窩蜂的提倡素食，學校素食餐甚至供不應求，然而他們未必全是佛教徒！

由以上我們了解，吃素已經不再是佛教徒的專利了！健康意識抬頭的今天，大家已經懂得如何吃，一方面可吃出健康、又可獲得意想不到的好處——長養慈悲！

high school due to being vegetarian, the Swordsmanship progress very many, the body is supple, without burden, the brains is Clear, responding intelligent, attention easily concentrated and for long time. Even Can see through every action of the opponent, control the military tactics of the other Party completely, practice the sword to offend to defend from as. He says the physical strength, energy is most unimaginable to seem to the inexhaustibility, self-confident strengthen. The well-known basketball star in the United States, Bill Walton, is famous of strong with the aggression and the fighting strength than the others. His experience to identify the benefit of the vegetarian food personally and persuade the others to also change for the vegetarian food. A lot of American university students also promote the vegetarian food in recent years. The vegetarian food meal of the school is even the supply falls short of demand. However they are not definitely Buddhist all!

By above we understand, being vegetarian is not the patent of the Buddhist any more! The health realizes of rise today, everybody has already known how to eat. Not only can eat health but also can obtain the unexpected advantage – bring you a growing mercy!

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
正在深深的刻畫
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.*

海邊的卡夫卡

生命的退離 尋找與復返

作者：村上春樹 Author: Murakami Haruki

Kafka and the Sea

to move-backward, look-for and return of the life

文 Article/ Leon

譯 Translator/Sky

美編 Art Design/Fan



海邊的卡夫卡與村上春樹

海邊的卡夫卡，村上春樹睽違四年的長篇小說，在全球村上迷的引頸期盼之下於2002年九月出版，旋即登上日本暢銷書排行榜榜首；2003年1月獲日本「達文西」讀書雜誌讀者票選為年度第一名。台灣中文譯本於2003年出版之後，再度在出版市場上形成一股村上熱，讀者也不約而同的將這本村上的最新長篇小說，票選為2003年度大眾小說類的第三名。

村上春樹擅長透過隱喻傳神的處理方式，隱藏在社會現象下的深層心靈結構，並將之與個別小說人物的心理歷程結合起來，形成一種獨特的文學風格。閱讀村上的作品很容易就會形成讀者與小說人物之間深刻的心理共鳴，加上村上對於當代時事與生活的深度觀察，使其作品風格呈現出悠游於現實與心理想像之間的交感與共感，因而也深獲各年齡層讀者的喜愛。

海邊的卡夫卡就是在這個典型的村上文體下鋪展開來…

一個15歲的少年，在他年滿十五歲生日的當天，離家出走到一個遙遠的陌生地方，他在尋找什麼？最後又為什麼選擇回到故鄉？村上在沙風暴的隱喻中開啓了故事主人翁一田村卡夫卡退離、尋找與復返的故事。不！或許不應該說這是一篇故事！或者就如心理分析大師榮格的自傳一般，它既是一個人的故事，也是所有人類集體無意識的代言，它正在發生中…

Kafka, Murakami Haruki and the sea

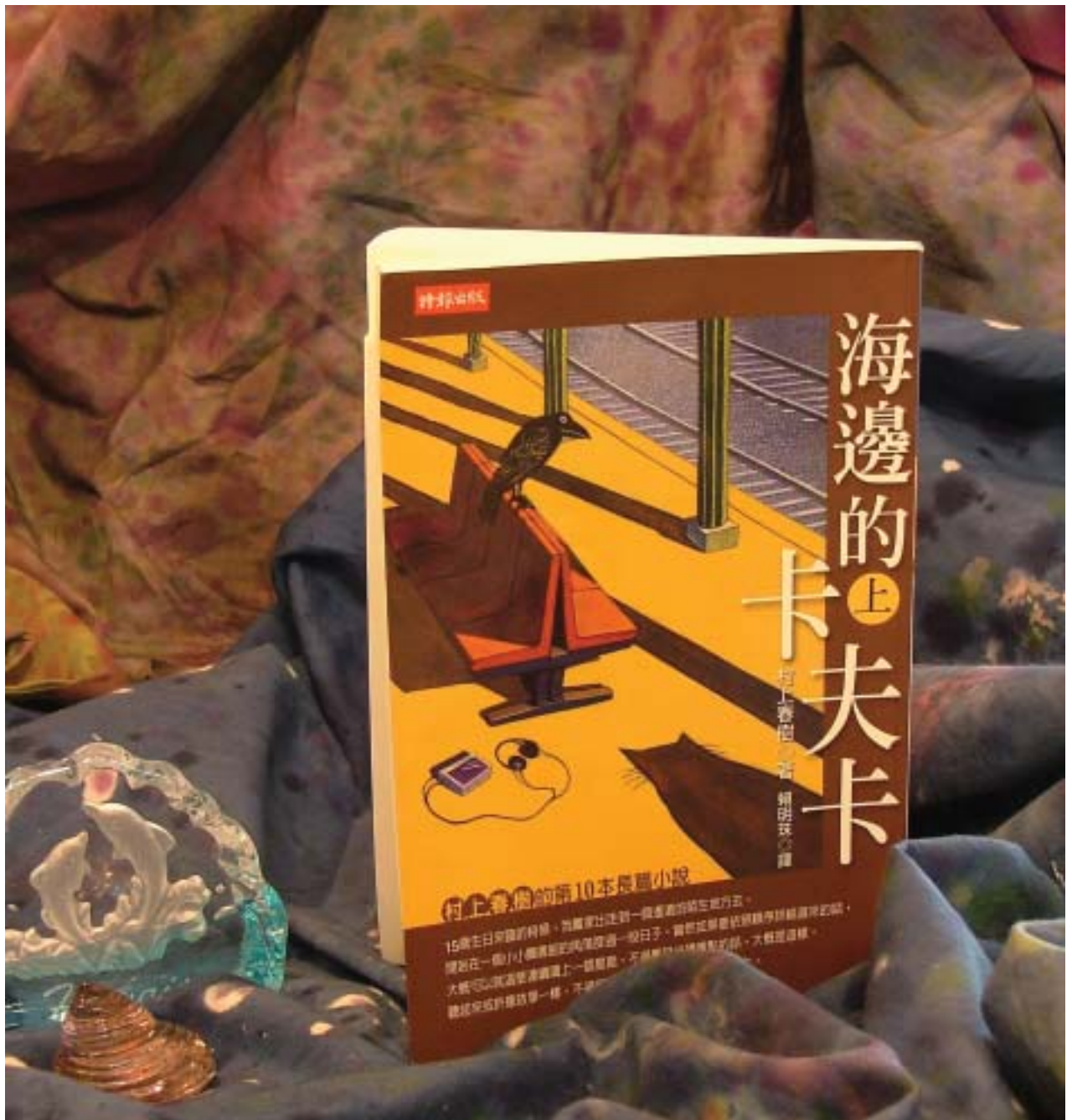
“Kafka and the Sea” is a novel of Murakami Haruki. It had been published in September of 2002 and became the bestseller in Japan very soon. In January, 2003, it won the first in “Vinci, Leonardo da Studying Magazine” of Japan. It had been published in Chinese language at year 2003 and then introduced a Murakami-fever in publishing market. The readers chose this novel the third prize of 2003’s ballot.

Murakami Haruki is good at a metaphor-manner to describe depth psychology of the society that hidden. The figures and their characters in the novel showed a unique literature style. It would be easy for the reader to resonate with the figures. Murakami has a depth observation on matters and lives of the present age. His works combine the reality and the fancy very well and this style is loved by readers at all ages.

The novel “Kafka and the Sea” is a style of writing as above...

There is a fifteen years old young boy who leaves home at his birthday. He travels to a faraway and strange place. What is he looking for? Why he come back home at last? The story is opened in a sand storm. The boy is leaving home; is looking for; is returning. We may don’t want to name it as a novel! Just as the autobiography of Jung, the master of psychoanalysis, it is a story about a man; otherwise, it is a spokesman of the unconsciousness of group human. It is happening...

Sand storm - games of the early youth. The 15 years old boy is playing a dialogue game “Sand storm” with himself. He is thinking in such a way that the sand storm, as a white



沙風暴—少年的遊戲

15歲的少年常與自己玩的對話遊戲「沙風暴」。他想像著這樣的沙風暴——白色龍捲風朝向天空捲起，向少年由遠而進的襲來，準備將他吞噬——

「有時候所謂命運這東西，就像不斷改變方向的區域沙風暴一樣，你想要避開他而改變腳步。結果，風暴也好像在配合你似的改變腳步。你再一次改變腳步，於是風暴也同樣地再度改變腳

tornado, is rolling up to the sky and then attack him from distance. The storm is eating him...

Sometimes, the fate is just as a sand storm that keeps changing its direction. Although you want to alter its pace, the storm is altering your pace in the end. You adjust the pace again; the storm adjusts at the same time... You ask why? What is the relation between you and the storm? In another words, the storm is you. The storm is what in your heart. Besides, when you walk into the storm, you may wonder that how can you survive from the storm. However, there is one thing you can sure and that is you won't be

步…你要問爲什麼嗎？因爲那風暴並不是從某個遠方吹來的與你無關的什麼，換句話說，那就是你自己。那就是你心中的什麼…」「而且當然，你是要實際穿過那個東西的，而且當那沙風暴結束時，你可能還不太能理解，自己是如何穿過那風暴活下來的…不過只有一件事你可以確定。那就是從那風暴中出來的你，已經不是踏進去時的你了。對，這就是沙風暴這東西的意思。」

爲了成爲全世界最堅強的15歲，田村卡夫卡決定退離這個家，這個被他父親的預言所詛咒的家。「那是以一種裝置深深埋在你心中」。他的父親是另一個可憐的傢伙。這樣的裝置也同時存在父親身上，以至於最後這位父親也命定似的，按照規定的方式生活與死亡。這一位父親選擇以死亡來逃避宿命，這一位少年則選擇離家出走。

離家=自由？

離家出走的少年，心頭背負著那沉重的預言——「我會殺父親，和母親與姊姊交合」。早時，少年的母親在他還小的時候就帶著他的姊姊離家出走了。這一次，少年的離家，將使得父親的預言，再也沒有實現的可能。他搭車來到離家遙遠的一間私人紀念圖書館。他在圖書館裡盡情的閱讀思考，過著規律而健康的生活。「我是自由的，我想…可是所謂自由到底是怎麼一回事，我還不太能理解。」少年結識了圖書館的服務員大島先生及館長佐伯小姐。他就在閱

the same person after you walk out from the storm. Yes! This is the real meaning of the storm.

In order to become the sturdiest one of the world at the age of 15, Murakami decides to leave home, the cursed house by his own father. "The curse is a depth device in your heart". His father is a poor man. There is a device of curse within the father too. Finally, the father died as destiny in a certain manner. The father use his death as a manner to escape the curse; while the boy use leaving home as the way.

To leave home = freedom?





讀各種文學作品及與大島對舒伯特的作品「D大調奏鳴曲」和貝多芬作品「大公三重奏」的對話激盪中，同時也在遠離人煙的原始森林小屋的獨處之中，逐步累積了面對生命的態度——從夢中開始產生責任（In dreams begin the responsibilities）。原來，一個真正負責任的人，是從對自己的內在狀態負責開始。這時候，那個他極度企圖逃離的沙風暴，已然來到他的身邊。可以說是巧合，當然更是少年自己的感召。

驚人的同時性現象

「同時性」是將事件以非因果關係

The boy leaves home. He tries to escape from the curse “I’ll kill my father because he has sexual intercourse with the mother and the sister”. Many years ago, his mother and sister both left home. This time is his turn. Then, the curse can’t come true. He takes a bus and went to a private memorial library that far away from home. He reads and thinks as much as he wants in the library. He lives a healthy life with a regular pattern. “I’m free. I think I am... however, what is freedom? I seem don’t get it yet.” The boy gets acquainted with an attendant man in the library as well as the director of the library. The boy read all sorts of literary works, a sonata of Schubert and a trio of Beethoven. He goes out from a distant forest hut and changes the stay-alone life style.

聯繫起來的原理。這是心理分析學家榮格最重大的發現之一。榮格認為同時性是一種不割裂物質世界與心靈世界的一種思考方式，心靈與物質世界超越時空的彼此交感著。一方面這代表著精神與身體或事件的同步，例如內心的預感或夢境變成了現實；另一方面也代表相似的想法或夢境，在不同地點同時發生。而村上春樹採用了兩條平行的故事線同步進行的方式，創造了引人入勝的同步現象。故事的另外一個主人翁——中田先生——一個謎樣的人物，因為謎樣的原因昏倒，謎樣的原因甦醒，卻從此成為一個與社會文明脫軌，不識字卻保有赤子之心的單純的人。而他在少年父親的刻意引導下，「代替」少年殺了這已不想活命的父親。「也許我透過夢，殺了我父親也不一定。」中田先生在一位星島青年的協助下不約而同的來到了少年所在的小鎮。途中星島青年當然，也巧合的欣賞貝多芬的「大公三重奏」的音樂——一首拒絕被命運左右而創作的樂章。

同時性現象也發生在圖書館館長佐伯小姐上。佐伯小姐年輕時所創作的歌曲，竟然預言了現在進行式的發展軌跡。同時其內心中潛藏著的15歲少女的情思，竟化現成生靈出現在少年的面前，並讓少年深深的愛戀著。而這一種感覺，正是佐伯小姐年少時創作的歌曲與畫作——海邊的卡夫卡，所要永久珍藏的。時空似乎發生了扭曲。而眼前這一位佐伯小姐從各種分析看來，都極有可能既是少年的母親，同時也是過去幾十

Gradually, he accumulates a life attitude “In dreams begin the responsibilities” A man of responsibility would be take the responsibility from inside. At that moment, the sand storm comes to him again. You may say that it is a coincidence; otherwise, the boy inspire to it.

Astonishing phenomenon of simultaneousness

“Simultaneousness” is a principle that links individual matters together in non-causation relations. This is a very important discover by Jung. Jung thought that “Simultaneousness” is a thinking manner which can never separate the material world and the world of soul. The soul and the material interact with each other beyond the earthly time and the space. In one hand, it represents that the spirit and the body are simultaneous matters. For example, there is a premonition or a dream would come true. On the other hand, a thinking and a dream could happens in different places at the same time. Murakami uses two parallel lines to introduce the story. He creates “Simultaneousness” for the readers. There is another leading role in this novel, Mr. Hidetoshi, he is a mystery man. He fell down in a faint mysteriously and then woke up mysteriously. Therefore, he becomes a man who derails from the modern society and civilization. He is an illiterate person who has utter innocence. Led by the boy’s father intentionally, Mr. Hidetoshi, instead of the boy, killed the father who doesn’t want to live anymore. Perhaps, it is my dream that kill my father. Mr. Hidetoshi guided by a young man and came to the small town where the boy lived. The young man also heard the trio of Beethoven. It is a movement

年與現在這個時刻共同交感作用下的時間點上的戀人。沙風暴步步進逼，少年終究逃不過預言的追鎖。

「如果真有詛咒的話，你想主動去接受，想趕快結束這一連串的程式設定。也好早一刻把重擔從背上卸下來。接下來再也不要捲進別人迷惑中的什麼人，而要以一個完全的你自己活下去。」問題是，真是這樣嗎？「可是實際上，沒有一件事情是已經結束的…你心中的黑暗混亂依然在那裡。對嗎？你一直懷有的恐怖、憤怒和不安全感，也完全沒有消失。那些還在你心中，固執地苛責著你的心。」

佐伯小姐隨著中田先生的到來，彌補了她年輕時開啓入口的石頭所形成的時空扭曲之後安然的過去，中田先生終於完成了他的最後任務。少年則前往森林的深處接受沙風暴最激烈的試煉。

復返

少年進入森林中一個被開啓的入口，找到了，或者說與自己心目中15歲的佐伯小姐相遇——一個沒有記憶、沒有時間，只要少年需要，她隨時都在那裡的幻境之中。這時候，成年的佐伯小姐來到，提醒少年要離開這裡，回到現實的生活裡。「我很久以前捨棄了不可以捨棄的東西，而你則被不可以捨棄你的人捨棄了，你可以原諒我嗎」佐伯小姐說。「母親，我原諒妳」少年說。同時決心離開這個幻境，咒縛終於解開。少年決定回到東京家中，繼續未完成的學

that refusing the fate.

“Simultaneousness” happened again at the library too. The director, Miss Hinako, creates a song that predicts the trail of life. She hides some love in heart since 15 years old. However, the love appears in front of the boy now. They both fall in love. This is a special feeling that Miss Hinako, the song composer, wants to keep in mind always. Hinako ever draw a paint named “Kafka and the sea”. The time and the space were been twisted. Miss Hinako could be the mother of the boy. Meanwhile, the lovers react with each other since now and then. The sand storm is coming. The boy can hardly escape from the follow of curse.

If there is a curse, you want to take it or not? Do you want to finish it as soon as possible? Do you want to unload the heavy burden? Don't push anybody else into the puzzle anymore. You need to keep alive in complete. However, is it the real problem? In fact, nothing is finished... The darkness in mind is still working, am I right? You are afraid all the time. Anger and the unsafe feeling never go away. Within inside, there are something blame on you suborned.

Miss Hinako follows Mr. Hidetoshi and makes up the crack of time and space that opened by her when she was young. The go through the crack safely. Mr. Hidetoshi completes his mission. The young boy goes into the forest for the final test of the sand storm.

Return

The boy found the entrance to the forest. He met the 15 years old Miss Hinako in mind. Within there, no memory and no time, if the boy really wants to, she can come into the illu-

業。一個不一樣的少年，一個不一樣的世界正等著迎接重新開始的少年。

最後的答案

少年的原諒解開了長久以來對母親與父親的恨，同時也使自己的生命得以重新開始。而事實上在少年離家的這一段期間，不就在尋找一個答案，一個能解開預言咒縛的答案。然而原諒別人，其實就是原諒自己，幫自己未來的命運解套。猶記善知識一段平實而深刻的教導：「尋覓了一生，原來，愛是最後的答案」，而「無論這個人多麼令人討厭，當你嗔恨他時，就失去了生命中最美善的一部份」。

sion anytime. At the very moment, Miss Hinako reminds the boy to leave the illusion and go back to real life. I gave up something that I should not have given up a long time ago. On the other hand, you were given up by somebody who shouldn't do so. Can you forgive me? Miss Hinako asked. Mother! I forgive you. The boy replied. Meanwhile, the boy made up his mind to leave the illusion. The curse was freed now. The boy went back Tokyo to finish his school work. A different boy and a different world is over there.

The last answer

The boy gave away the hate to his father and mother finally. He can restart his life now. In fact, the young boy already left home for quite a while. He is looking for an answer that can help him solve the curse. However, forgive other people is forgive yourself. He has to solve the problem all by himself. I do remember a saying "Seeking for a life-long time, finally, the answer is love." "No matter how worse it is, once you hate it, you lose the most beauty part of life."





危險心靈

作者：侯文詠 出版社：皇冠文化



鯉魚的願望

作者：吳若權 出版社：圓神



海邊的卡夫卡（上）

作者：村上春樹 出版社：時報文化



海邊的卡夫卡（下）

作者：村上春樹 出版社：時報文化



蜜蜜甜心派

作者：李美愛 出版社：印刻



最後十四堂星期二的課

作者：米奇·艾爾 出版社：大塊



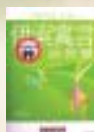
孽子

作者：白先勇 出版社：允晨文化



第8號當舖

作者：深雪 出版社：皇冠文化



伊索寓言的智慧

作者：伊索 出版社：好讀



愛過總比沒愛好

作者：吳若權 出版社：圓神



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/ Lian-cheng 譯Translator/Sky 美編Art Design/Ivan

古典音樂的奇葩

帕海貝爾（1653-1706）所創作的卡農，被喻為至今為止最受全世界喜愛的古典音樂作品。二十世紀時，由費德勒及其小交響樂團將之以流行手法演出，帶動了古典音樂的普及化。且這首曲子還曾進入美國告示牌流行音樂排行榜長達百週以上，並數度刷新流行樂團披頭四的衝榜速度。

卡農

「卡農」，乍聽之下會以為是曲名，而其實它是樂曲的形式，指由一個或多個聲部模仿一個聲部的曲調間隔出現，構成整首曲子的音樂形式，

Wonderful Flower of the Classical Music

Johann Pachelbel(1653-1706)creates “Canon”. It is the most loved classical music in the world. In 20th century, Federer and his philharmonic orchestra use a fashionable manner to play the classical music and make it become more popular. Besides, this song stands in *The American Billboard of Pop Music* for over one hundred weeks. Moreover, it also breaks the record of *The Beatles*.

Canon

“Canon” seems the name of a certain song but in fact, it’s a form of musical composition. Use one or a couple of tune to imitate another tune and then, play the tune



帕海貝爾～卡農 / Pachelbel's Canon

專輯名稱 / Disk Title: Pachelbel's Greatest Hit ~ The Ultimate Canon

出版發行公司 / Publisher: 博德曼股份有限公司 / BMG Co., Ltd.

形成曲調的反覆與重疊。卡農的音樂形式最早可追溯至十三世紀前，到了十五世紀被大量運用於聖樂及世俗樂上。十七世紀時，卡農被用以作為對位法的教學，其形態也越見多元，從最傳統的嚴格卡農，到雙主題卡農、轉位卡農、逆行卡農、混合卡農...等等，我們仍可在許多偉大的古典音樂家身上看到卡農的身影，包括莫札特、貝多芬、布拉姆斯、巴哈等人。

帕海貝爾

帕海貝爾 (Johann Pachelbel) 是德國管風琴家及作曲家，生於1653年，擔任過許多教堂及宮廷的風琴師，其禮拜儀式的風琴音樂具有相當高的品質，尤其是風琴讚美詩。他是德國古典音樂之父巴哈之前最重要的音樂家之一，同時也深深的影響巴哈。他也是最先使用音程、音階及音高來象徵情緒及意義。例如堅定的信念就以一個重複的音符來表示，快樂的心情是以大調表示，悲傷的情境則以小調表示，而這個習慣已成為後來幾世紀的慣用模式。

帕海貝爾的許多作品至今已沉寂，但是這一首小品（全長只有

in an interval way. That is the way to compose the music and let you hear the tune repeatedly and overlapping. "Canon" was created in about 13th century. In 15th century, it was accepted in sacred music as well as common music. In 17th century, it was used in musical teaching. Therefore, the style of it becomes diversified. There are Traditional Canon, Double-theme Canon, Turn-position Canon, Retrogress Canon, and Mixing Canon and so on. Later, we still could find the shadow of Canon in Mozart, Beethoven, Brahms and Baha.

Pachelbel

Johann Pachelbel is a music composer and pipe organ player in Germany. He was born in 1653. He was an organist in many churches as well as the palace. The organ mu-





5分鐘)卻讓他名流古今，至今已衍生出許多不同器樂及人聲來演奏或演唱他這首千古不朽的曲子。最近大家最耳熟能詳的大概就是出現在電影「我的野蠻女友」中雙鋼琴二重奏版的卡農。而唱片公司爲了紀念他 350 週年誕辰集結了 15 首不同編曲、配樂與演奏風格的版本，包括了史上第一個卡農錄音版本——費德勒版，市調人氣票選第一名的雙鋼琴版，由法國百雅室內樂團演奏並在 1970 年代爲電台點播最愛的室內管絃版，最後當然還包括原汁原味的正統版 D 大調卡農吉格舞曲。

D 大調卡農吉格舞曲

吊足了胃口，該好好來介紹這首曲子了。帕海貝爾的卡農全名是”*Canon and Gigue in D*”。卡農的旋律簡單樸實，其低音部由八個音符、僅兩個小節所組成，同一旋律從頭到尾重覆了 28 次。而高音部以三部小提琴間隔兩小節依序演奏完全相同的旋律。卡農一開始由低音部奏出兩小節的旋律後即不斷地重複到整首曲子結束，高音部則於其上不斷變化，兩個

music has quite well quality especially in some religious ceremonies. He was the most important musician in classical music before the father of music, Baha. Besides, his music influences Baha a great deal. He was the first musician that uses musical interval, scale and pitch to display the feelings and emotions of a man. For instance, a repeat musical note is used to indicate a firm belief. A musical major shows a happy mood. A musical minor shows a sad mood. These rules were accepted for centuries there after.

Johann Pachelbel's works were silent in these years. However, this song (only 5 minutes) makes him leave behind a good reputation. Today, people use different kinds of instrumental music and human voice to play his song. Recently, we would familiar with a piano duet of Canon in the movie “My Savage Girl Friend”. The disk company collects 15 songs of Pachelbel for his 350th anniversary birthday. These songs have different melody, background music and touch. This is the first Canon version – Federer version. Survey in the market, this is the NO.1 piano version. In France, the chamber music plays the song too. In the years of 1970, radio stations love the song best. Finally, there is a version of Canon dance music in Major D.

Canon and Gigue in D

Now let's review this song. The full name of this song is “*Canon and Gigue in D*” by *Johann Pachelbel*. The melody of Canon is simple and plain. There are eight music notes composing the bass sections. The same melody repeats 28 times. Three violins play every two sections is the high pitch. Canon plays the bass first and follows by unceasing melody to the end. The high pitch keeps changing up and down. These two parts integrate

聲部按照嚴格的對位法則，各自規律地交互發展，交織出綿綿延展的情感空間，也難怪它會成為許多戀人們

最愛，畢竟戀人兒可不想成為淚人兒，

誰不希望自己

的愛情能夠

永遠快樂的

纏綿。這首

D 大調的卡農

無疑是最佳

註腳。特別是

儘管高音部中的提

琴，時而悠揚，時而沉緬，

卻如雙飛的蝴蝶般交互盤旋而上，翩翩飛舞於無垠的大地之上；既尊重彼此相互扶持照應，卻也自在遨遊於天地之間，相愛至此境地，方是無私的愛情。要不，或許也就譜不出這綿延不斷的快樂 D 大調卡農了吧！試想，

天天開門七件事，柴米油鹽醬醋茶大概就足以消磨掉不少最初的衷情；如果再加上公婆、岳父母、小孩，那就真的只能說大家各憑本事，好自為之，千萬別從大調變奏為小調呀！愛情如此，親情、友情呢？或許正如羅蘭巴特的名言——「自由、自由，多少罪惡假汝之名以行」一般，多少的罪惡正假「為你好」之名以行呢？而真正的愛，是不佔有，是無條件、無私的關心與接納一個人的全部，如此也才能快樂地一起攜手共舞於” *Canon and Gigue in D*” ~ D 大調卡農吉格舞曲之中呀！

together, develop and expand to the space of emotion. Therefore, it becomes the best loved by lovers. All lovers don't want to become a sad lover. Everybody wants a happy love. This D major is the best note of Canon. Besides, the violin in high pitch plays gently sometimes high and sometimes low. It is just as two butterflies circle up and down and fly freely above the unlimited mother land. These two parts respect each other and take care of each other. This kind of love is a selfless love. Otherwise, it would be impossible to compose this happy D major. Usually, there are ordinary things occupying our daily life. If all family members coming in, you had better conduct yourself well. Don't make a major tune become a minor tune! How about all kinds of love? Just as Roland Barthes said: *Freedom! Freedom! How much crime and evil were conducted under the name of freedom?* The true love is not to possess. It is unconditional. It is selfless and accepts a man in a whole. Thus, we may able to dance with the “*Canon and Gigue in D*” together!



全球佛教報導

Buddhism in the World

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

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



【美國報導】

阿州亨城覺林寺整修信眾當義工

由北阿拉巴馬州佛教界人士籌劃整建的一所佛堂，大興土木，開始動工翻修。亨城佛學社的社員們義不容辭地加入施工行列，為營建佛堂效力。

座落在亨茨維爾市西北郊Inidan Creek，名為「覺林寺」的佛堂，將由越南籍的覺正法師（Venerable Giac Chanh）前來住持，並將於完工後開放給北阿州各佛教團體使用，提供禮佛的聚會場所，了卻該地區善男信女們多年來的心願。

【馬來西亞報導】

八打靈觀音亭送校服可即刻申請

八打靈觀音亭福利基金歡迎家境

【 America News 】

Buddhist disciples join voluntarily the restoration of JiaoLin temple at Huntsville, Alabama

North Alabama Buddhist Alliance planed to rebuild a Buddhist hall. The members of Huntsville Buddhist Center incumbently joined the construction.

The Buddhist hall “JiaoLin Temple” is located at Inidan Creek, the northwest of Huntsville. Vietnamese Venerable Giac Chanh will be the abbot of the Buddhist hall. The hall will open to all North Alabama Buddhist organizations as a worship place after completed. This hall will fulfill Buddhist devotees’ wish to have a place to worship at that area

【 Malaysia News 】

Kwan Inn Teng Foundation provide uniform to the poor

Kwan Inn Teng Foundation welcomed the



貧困的在籍學生，向該基金會申請校服、校鞋及學校文具，以減輕生活負擔。

為了減輕貧困家庭的經濟負擔，該亭決定免費派發校服、校鞋及文具予真正缺乏的清貧學子，以協助他們在無所缺的情況下上學去，這項計劃同時也歡迎孤兒院的申請。

【台灣報導】

靜相法師音樂療法治病並受惠他人

泰國華僑靜相法師在台北市木柵區老泉里妙空寺弘法，因緣際會接觸音樂療法，發現音樂可以健身、治療生理不適，經常義務教人這套法門，不僅改善自己身體的毛病，也嘉惠不少朋友。

他教人一開始先跟著音樂靜靜地放鬆。當全身都放鬆後，身體自然會隨著音樂擺動，但每個人的生理毛病不同，晃動的部位也不同，一旦全部放鬆，血液循環順暢，「氣」也就通了。「音樂影響『氣』，氣運力，力運血，因此就可以引發自身的能量和信心，一些生理毛病可不藥而癒。

他聽了不少這類音樂，但建議以五行行為主題的最適合，聆聽這套音樂時，先聽其中的養身樂序奏暖身，然後每天從土、金、水、木、火各聽其中的第一首慢板，過了七天後再聽第二首快板。

poor pupils to ask for uniform, shoes and stationery to lighten the life load.

In order to lighten the load of poor family, the foundation decided to provide the poor and virtuous pupils with uniform, shoes and stationery without payment to help them go to school with sufficient support. This plan also welcomes the application from the orphans' home.

【Taiwan News】

Master JingXiang cured himself and others with music therapy.

Thailand Chinese, Master JingXiang spreads Buddhism at MiaoKong Temple located at Mu-jhia LaoCiuan Village, Taipei. Chance led to the touch of music therapy. He found music could improve health, and treat physiological disorder. He often teaches people this therapy. This therapy improved not only his own health, but also numerous friends.

He instructed people to follow music and relax peacefully. The body will move naturally with music. Shaking location will be diverse for





【中國報導】

慧海法師萬元資助貧困學生

貴州省佛教協會會長慧海法師一行數人，來到遵義縣平正仡佬族鄉李村小學資助貧困學生。

年近九旬的慧海法師得知因交通不便、自然條件惡劣等原因，還有許多的學生缺少禦寒的冬衣及學習用品後，拿出自己的壽金一萬多元（約一千二百餘美元），資助二百零一名學生每人五十元（約六美元），同行的趙芳英居士也資助了一千五百五十多公斤大米給一百零六戶人家。

慧海法師鼓勵同學們，要做有理想有文化有道德身體好的「四有」新人。

different physiological problem. Once the whole body has completely relaxed, the blood circulation will be unhindered. The “breath” will also freely flow. Music can affect “breath”. Breath can create physical strength, and the physical strength can create healthy and lively vigor. Once the inherent energy and confidence are induced, some physiological problems can be cured without medication.

He has listen lots of such kind of music and suggests that of the concept of the five elements is most suitable. First, listen the overture of keep-fit music, then listen the first lento of five elements, from earth, gold, water, wood to fire each day at the first week. Further, to listen the second allegro from the second week.

【 China News 】

Master HuiHai gave financial assistance to poor pupils

A group led by Master HuiHai, the president of Guizhou Buddhist Association went to an elementary school of YiLao tribe at XiangLi village of PingZheng, ZunYi County to support poor pupils.

As nearly ninety-year-old Master HuiHai knew lots of pupils were short of warm clothes and school stationery owing to inconvenient communications and very bad natural environment, he took out his own birthday cash gift about 10,000 dollars (around 1,200 US dollars) to support 201 pupils with 50 dollars (about 6 US dollars) each. One of companions Zhao Fang-Ying endowed 106 families with about 1,550 kg of rice.

Master HuiHao encouraged pupils to be a man with “four characters” V with well ideal, culture, morality and health.

禪舞台劇(8)

Drama of Zen(8)

角色扮演之 2：梁武帝的問題
3：不思善惡

Play the Role

**Part 2: The Questions of
Emperor Wu of the Liang
Dynasty**

**Part 3 :Not Thinking
Good or Evil**



17. Play the Role Part 2

The Questions of Emperor Wu of the Liang Dynasty

The old monk Wuxiang says,
 "Let's act out the episode of Emperor Wu of the Liang Dynasty today!
 You can start now!"

Emperor Wu of the Liang Dynasty asks,
 "Since I ascended the throne, I have built many Buddhist temples, written innumerable Buddhist sutras and helps countless Buddhist monks.
 I wonder how much merits I have got?"
 Falling short of Emperor Wu's expectations, Bodhidharma replies,
 "You haven't got a little bit of merit!"
 Emperor Wu has doubts about the answer and asks again,

17. 角色扮演之2： 梁武帝的問題

老和尚：

我們今天要扮演的是梁武帝的公案
來！

你們開始吧！

梁武帝問道：

朕自即位以來

建造佛寺、書寫經書、廣度僧侶，不可
勝數

不知道這樣有多少功德呢？

達摩出梁武帝意表的說道：

沒有功德可言！

武帝不可置信的再問：

一點都沒有嗎？

達摩答：





一點都沒有
 武帝一怔，控制不住不悅的說：
 怎麼會呢？
 朕這等虔誠禮佛
 大作佛事
 怎麼可能會連一點功德也沒有呢？
 達摩說：
 因為跟解脫的大智慧
 相較起來
 這樣的功德
 是微不足道的
 武帝還是未心領神會達摩的深意，問道：
 那麼——
 什麼才是真正的功德呢？
 達摩答：
 那清淨妙圓的智慧
 本體空空寂寂
 這樣的功德

“Not a little bit?”

Bodhidharma (the founder of Zen School) replies,

“Not a little bit!”

Emperor Wu is stunned by at the answer. He can't help questioning with displeasure,

“How could that be?

I have shown such a deep reverence for the Buddha and have done that much Buddhist service,

“how could it possible that I didn't get a little bit of merit?”

Bodhidharma replies,

“Because compare with the merits of the supreme wisdom, which leads to Nirvana, this kind of merits are inconsiderable.”

Emperor Wu could not comprehend the significance of Bodhidharma's remark and asks,

“Then,





不是從執著於外相世間法中可以求得
但這才是真正的功德啊！

武帝再問：

那麼——

什麼才是神聖的究竟道理呢？

達摩說：

沒有神聖這件事可言。

武帝又問：

最後再請教一個問題——

就是

面對朕的人是誰呢？

達摩說：

我不認識他

達摩面壁靜坐，寂然寧靜

老和尚拍拍掌說：

如果梁武帝問對了問題

what are real merits?"

Bodhidharma replies,

"Emptiness is the essence of the pure wonderful perfect wisdom.

This kind of merit can not be gained from clinging to worldly formalism.

And this can really be called 'merit'."

Emperor Wu keeps asking,

"And, what are holy truths?"

Bodhidharma replies,

"There are no holy truths."

Emperor Wu keeps asking,

"One more question, please.

That is, 'who' is in front of me?"

Bodhidharma replies,

"I don't know him."

Bodhidharma faces the wall sitting into meditation. It is silent and peaceful.

Monk Wuxiang claps his hands and says,

"If Emperor Wu asked the right questions, he would be like Emperor Tai-Zong of the Tang Dynasty, who and Master Xuanzang are complements each of the other.

So the problem of Emperor Wu is the questions he asked.

That is, he met the great monk Bodhidharma of the time after all the trouble;





就會與唐太宗一樣

與唐三藏相得益彰

所以梁武帝的問題

出在他所問的問題

就是——

他好不容易才見到了一代高僧達摩祖師

如果問的不是自己的功德

而是眾生的解脫利益

歷史就會改寫了……

說罷示意大家再演——

梁武帝起身問道：

朕自即位以來

建造佛寺、書寫經書、廣度僧侶，不可

勝數

不過，朕最關心的還是——

如何才能幫助眾生解脫生死的苦痛呢？

達摩道：

佛說不可說！

武帝：

那就說說可以說的吧！

達摩答：

我說了等於沒說

武帝說：

if the questions he asked were not about
his own merits

but the benefit of all living beings being free
from samsara,

the history would be rewritten.”

Monk Wuxiang signs the pupils to act out
the episode again.

Emperor Wu of the Liang Dynasty stands up
and asks,

“Since I ascended the throne, I have built
many Buddhist temples, written innumer-
able Buddhist sutras and helps countless
Buddhist monks.

Nevertheless, the thing I am concerned
most is that

how can I help all living beings to be free
from the sufferings of samsara?”

Bodhidharma replies,

“The Buddha says that it can be said!”

Emperor Wu says,

“Then, say something that can be said!”

Bodhidharma replies,

“Saying something is saying nothing.”

Emperor Wu says,

“Saying something is saying nothing.

Saying nothing is saying something.





說了等於沒說
 沒說等於說了
 既然如此
 就不妨說一說吧！
 達摩說：
 我的無上大法
 又豈能隨便說一說呢？
 乾脆還是
 不要說好了
 武帝：
 那麼——
 就用不說來說好了
 達摩終於莞爾答道：
 好吧！
 生死的苦痛
 來自於妄念
 武帝再問：
 那麼——
 什麼是妄念呢？
 達摩說：
 就是想太多了
 武帝又問：
 那麼——
 怎樣才能不想太多呢？
 達摩說：
 就是直接回到
 生命無遮的、純然的、本來的狀態

Since it is so,
 then there is no harm in your saying some!"
 Bodhidharma replies,
 "How can I say my supreme Dharma indiscreetly?
 I had rather not say."
 Emperor Wu says,
 "Then, you might say by using the way of 'saying nothing'."
 Bodhidharma finally replies with smile,
 "O.K.! Let me tell you.
 The sufferings of life and death come from improper thoughts."
 Emperor Wu keeps asking,
 "Then, what are improper thoughts?"
 Bodhidharma replies,
 "Think too much."
 Emperor Wu keeps asking,
 "Then, how can I not to think too much?"
 Bodhidharma replies,
 "Directly return to the uncovered, pure and original state of life.
 Thus the sufferings of life and death will be gone.
 That is to say,
 when improper thoughts stop, the samsara stops."
 Emperor Wu says happily,





這樣生死的苦痛也就消失了

可以說——

妄念止息！

生死止息！

武帝高興的說：

太好了！

我要當眾宣稱——

從今日起

達摩大師

就是我大梁國的國師了啊

哈哈哈……

達摩微笑點頭

“That’s great!

I want to announce that

from today,

master Bodhidharma is the national teacher

of our Liang Dynasty!

Ha! Ha! Ha!!”

Bodhidharma nods with smile.

17. Play the Role Part 2 :

Not Thinking Good or Evil

The Sixth Patriarch Huineng hurries on his way with a look of hastiness. Monk Huiming is chasing after him.

The Sixth Patriarch knows now he can’t hide from Huiming any longer; he just throws the kasaya (robe), which is originally in his knapsack, on a rock and says,

”You want this kasaya, aren’t you?

Take it if you want!”

Huineng is overjoyed at what Huineng says. He makes a quick move and intends to pick up the kasaya. However, he can’t pick it up no matter how hard he tries. He finds that although

17. 角色扮演之3：不思善惡

六祖神色匆忙趕路，慧明追來；

六祖見逃不掉，就索性把背著包袱中的袈裟丟到石頭上說：

你想要這襲袈裟是嗎？

你儘管拿去好了！

慧明聞言大喜，搶身去取衣；卻發現看來輕輕的袈裟，卻沈重如山，竟怎麼也拿不起來，此時慧明才恍然大悟六祖真正是有證量之人，開始對六祖





生起敬畏感的看向他。

六祖說道：

真是個傻人啊！

袈裟是傳法的象徵

必須有袈裟也有法

才有意義

如果只有袈裟而無法

空有袈裟

又有何意義可言呢？

慧明聞言道：

當我使盡了全部的力量

也拿不動這輕輕的袈裟

在一剎那間

我終於明白——

我錯了

錯得實在太離譜了

請你原諒我的無知好嗎？

六祖寬宏大量的說：

沒事了

就別放在心上了

慧明：

我慧明現在對於弘忍大師傳法給你

the kasaya looks light, but it is heavy to him. Now, Huiming suddenly realizes that the Sixth Patriarch really is a man of highly Realization. Therefore, he gazes at Huineng in awe.

Huineng says,

"What a fool you are!

Kasaya is the symbol of transmitting Dharma.

It will be meaningful only when there are kasaya and Dharma at the same time.

If there is kasaya but no Dharma, it is meaningless."

Huiming says,

"In the moment I used all my strength and couldn't pick up this light kasaya, I finally understood that I was wrong and was completely wrong.

Would you please forgive my ignorance?"

The Sixth Patriarch says mercifully,

"All these things do not matter now. Never mind."

Huiming says,

"Now I have fully convinced that master Hongren handing down the Dharma to you because it is true that only a man of highly Realization

can help all living beings to be free from the sufferings of samsara!"

The Sixth Patriarch nods and says,

"Good! Now you understand!"

Huiming says,

"So, now I want to correct my ignorance, that is, I am not coming for the robe,



已經心服口服了
因為
確實只有擁有證量
才能度眾生脫離生死苦海啊！
六祖點頭道：
明白就好
慧明：
所以
我現在要修正我的愚痴——
不是為衣而來
而是為法而來
請你為我開示好嗎？
六祖道：
可！
我當下問你——
不思善 不思惡
就在此時
哪個是明上座本來面目呢？
慧明當下大悟，通體汗流的樣子，泣淚
作禮道：
我終於懂了
過去真的是自己被自己欺瞞啊！
惠能也為他高興的緊緊握住了他的手；
相互盡棄前嫌，破啼為笑。

老和尚出來拍手鼓掌對大家說道：
很好
明上座的本來面目已經成為千古佳話
那你們呢？
你們的本來面目又如何了呢？
好好的參一參吧！

I am coming for Dharma.
Would you please give discourse to me?"
The Sixth Patriarch replies,
"Okay, now I ask you:
not thinking good, not thinking evil,
just right now,
which one is the true nature of monk Huim-
ing?"
then has a sudden enlightenment immediately
and looks all of a sweat.
He cries putting his hands together to show his
respect and says,
"I finally understand that I indeed deluded
myself before!"
Huineng is happy for Huiming and holds Huim-
ing's hands tightly.
In this moment, the past grudges between them
are all gone. They smile through tears.

Monk Wuxiang comes out clapping hands and
says to everyone,
"Very good!
'true nature of monk Huiming' has already
become a well-turned words through all
ages,
what about you?
What are your true nature?
Have a good meditation on that!"





愛的循環

《熊的傳說》

Brother Bear 普遍級

《返家十萬里》

Fly Away From Home 普遍級

文 Article/Wu-Gi 譯 Translator/E-Xian 美編 Art Design/Mellisa 圖片提供 / 博偉影片



所有的生靈原來 是一家人

每一個生命都有其存在的理由和意義，即使是一隻小昆蟲，他們是我們，我們也是他們，如果瞭解這一點，我們可能就會自動停止各種殘酷對待動物的方式。因為不瞭解眾生一體，所以有人濫捕後，有人放生來補救；有人大肆殺生後，有人就大力主張素食，放生和素食是解救生靈的方式，但是根本解救之道是讓大家都能知道，任何的動物和我們都是一家人，本是同根生，相煎何太急？這是兩部描述人類與動物之間微妙感情的電影，在這禽流感盛行的時候，可以給人更深的啓思。

《熊的傳說》

在冰原時期的北美大陸，居住著印地安三兄弟，他們的感情非常好，娜娜長老在小弟肯尼的成人禮中送他一隻熊的圖騰，希望他學會愛的神奇力量。因為追捕偷他們魚的熊，三兄弟和一隻巨熊發生激戰，大哥爲了救兩個弟弟，和熊掉進深谷身亡，而那隻熊卻意外的脫逃。肯尼目睹大哥的死，他誓言要殺死熊報仇。

復仇心熾盛的肯尼終於找到熊，並親手殺了牠，但此時卻意外被一道極光擊中，由一個人身變成一隻熊，並且被二哥誤以爲是殺掉弟弟的兇手，兩個親兄弟卻頓時變成仇家，肯尼啞口無言，無法作任何的解釋，牠



All beings actually belong to the same family

Each life has the reason and meaning to exist, even a little insect, they belong to us, so the reverse. If we understand this point, various cruel methods on animals will be stopped. For not understanding all living creatures as one, some persons release those animals captured by other persons, and some persons contend vegetarian diet after some persons violently kill animals. Releasing the captured animals and vegetarian diet are the methods to save the creatures, but the root method is to let everyone know that we and all animals are in the same family and born from the same origins, why hurt each other so cruel? In the period of prevailing Takungpao, two movies describing the subtle emotion between human and animals give us more speculation.

Brother Bear

In the Pacific Northwest, there lived three Native American brothers whose emotions were very well. The elder gave the little brother a bear totem during his adult ceremony, and hoped that he learned the magic loving power. For chasing the bear stealing their fish, three brothers fought with a huge bear. The eldest brother fell into the ravine with this huge bear and died for saving his two brothers, but that bear unexpectedly fled away. Kenai swore to kill the bear for revenge when seeing his brother die.

Kenai with strong vengeance finally found the bear and killed him by himself, but he was hit by the polar lights at the same time and became a bear. And let his elder brother consider him as his young brother's killer. The

找極光以恢復人身。動物們說極光在熊族聚會的山巔，他在途中遇見可愛調皮的小熊哥達，一路上相互陪伴，發展出情同手足的情誼，但是卻在聚會時赫然發現哥達的媽媽就是死在自己手下的那隻熊，他慢慢瞭解熊圖騰和愛的意義，學習寬容地對待每個生命。

後來他得到極光的轉換變回一個人和二哥相認，然而眼看他的熊兄弟哥達的孤苦無依，他決定仍變回熊和哥達作伴，並以熊的身形和二哥回到印地安部落，並在山壁上留下他光榮的腳印。

《返家十萬里》

艾咪和媽媽離開在加拿大的爸爸，到世界各地旅行，但是在一次不幸的車禍中，媽媽身亡，她爸爸把她接回加拿大，艾咪對於發明大師的爸爸並不是十分的親密。

在一次開發商破壞他們附近的野鳥保護區，艾咪發現十幾顆野雁的蛋，她



two blood brothers suddenly became enemy each other. Kenai was unable to explain any for dumb reason. He looked for the polar lights everywhere to recover human body. Animals said that the polar lights were in the mountain top where gathering bears. He met a cute little bear Koda on his way and accompanied each other all the way. They developed friendly feelings as fellowlike, but he suddenly discovered that Koda's mother was killed by his hand. He gradually understood both the bear totem and loving meaning, and learned tolerance to treat every life.

Later, he got the polar lights to become a human and met with his elder brother. But he saw his bear brother Koda alone and helpless, he decided to become a bear to accompany with him and return to Native American tribe as a bear body. He left his glorious footprint on the mountain wall.

Fly Away Home

Amy and her mother went away her father in Canada and traveled around the world. But her mother died in a traffic accident, and her father took her back to Canada. Amy wasn't intimate with her father the inventor.

During the developer destroying their nearby wild bird protection area, Amy discovered several goose eggs and gathered them up. After few days, little geese were hatched and saw Amy first as their mother. And these little geese always followed Amy. Amy's father re-





把牠們收起來，過沒幾天小雁們都孵出來，小雁出生時先看到了艾咪，所以都把她當作是媽媽，跟上跟下形影不離，艾咪的爸爸體會到或許這是改善父女關係的一個良機，所以他盡力幫艾咪照顧小雁。因為野雁沒有母親的帶領，不知道如何飛向南方避暑，所以她爸爸出了一個主意，就是他製作兩架飛機，他帶艾咪，艾咪帶雁群飛，果然練習時全部雁子都飛起來跟著艾咪。

後來他們幾位朋友做了一個計畫，打算從加拿大帶領雁群飛向南方，這中間他們驚動過空軍基地，上了新聞、遇到獵雁者、因視線模糊飛進城市，爸爸也受傷，但是在這些特殊狀況中，他們父女的感情越來越近，艾咪最後一人飛向終點的野雁保護區，幫了環保人士一個大忙，順利阻止了破壞保護區的建商。這群可愛的雁子在飛往南方後，第二年的春天飛回艾咪加拿大的老家找牠們的媽媽——艾咪。

省思

雖然我們是人類，但是卻可以學肯尼當熊的兄弟，學艾咪當雁的媽媽，讓所有的生靈都是一家人，既然是一家人，就自然不會有傷害的問題，也不需要刻意推動「愛護動物」

alized this was a good chance to better their relation, so he tried his best to take care of these geese. Without mother, these geese didn't know how to migrate south. So her father had an idea to manufacture two plants. Then he led Amy, and Amy led geese. Just as expected, all the geese followed Amy to fly up during training.

Later, they with some friends did a plan to lead geese to migrate from Canada to south. In the meantime, they disturbed an air base, were reported in the news, met the hunting-geese persons, and flew into city because of blurred vision. And her father was hurt. Both of their emotion was better and better during these conditions. Finally, Amy flew into wild geese protection area by herself, and helped the environmental protectors to smoothly stop builder to destroy protection area. These cute geese flew to south, and flew back to Canada to look for their mother Amy next spring.

Speculation

We can learn Kenai to do as a bear brother and Amy to do as goose mother, and let all creatures be as a family. Since as a family, it naturally has no hurting problem, neither intentionally to move the idea of protecting animals. Let everything return to original nature. All living creatures united as one is just the original nature. Every being has Buddha nature as



的理念，一切讓它回復本來面目。眾生一體」就是原本的樣貌，每一個眾生都有佛性和人類一樣。在新德里有一所很特別的鳥醫院，就診病患當然都是鳥兒，每天門診數十隻，有急診也有普通病房，康復後都回歸大自然，牠們不用說感謝，鳥醫院也覺得這只是小事一樁。

因為不瞭解眾生一體，所以才會有過量的牛排、山產、炸雞，當然狂牛症、SARS 和禽流感也會隨它而來，不管政府當局如何防止都只能治標，推廣戒殺吃素也很難扼阻這股殺氣，只有像肯尼的二哥發現他要殺的熊原來是他的小弟時，他才會猛然覺醒，放下屠刀，和動物的兄弟相擁相惜。

《熊的傳說》

William：這是一部描述人與自然和諧相處的迪士尼佳片。

Lily：因為恨變成熊，因為愛變回人，更因為愛變成熊。

小君：是不是也有一些動物是被自己的親人所殺？

楷楷：我不要再欺負哥哥了。

林夢：兄弟變成敵人，敵人就是兄弟，是敵人，是兄弟，關鍵真的就在一個“愛”字。



human. There is a special bird hospital in New Delhi, and the patients are birds. Everyday, there are over ten birds for outpatient services, so the emergency case and general case. The birds return to nature after recovery without thanks, and bird hospital also consider that this is a little thing.

For not understanding all beings united as one, beefsteak, wildlife meal, and fried chicken are eaten too much, of course, Mad Cow Disease, SARS and Takungpao come following them. It only resolves the temporary problem in spite of how to prevent by government. It is also hard to block this killing ambiance even moving stopping killing and vegetarianism. Only like Kenai's brother, he suddenly waked up and put down the chopper when finding the bear was his brother, and embraced and cherished the animal's brother.

Brother Bear

William: This is a good Disney film to describe human living harmoniously with the nature.

Lily: To become bear for hatred, to become human for love, and to become a bear even for love.



《返家十萬里》

晴子：雁子飛上天空時，又美麗又感人！

素素：那個雁爸爸因為照顧雁子，所以得回女兒的愛，可見愛動物必有好報。

聖清：兒童的純真，父親的全力支持都值得讚揚。

洪明：這是高三生物課看的，唯有有人類和動物達到生存上的平衡，才能真正的和平，也期許自己和小女孩一樣，無論社會多麼污濁，也能保有赤子之心。

相關影片：天堂赤子心 (Choori) 小鹿班比 (Bambi)、威鯨闖天關 (FREE WILLY)

Little Jun: Whether some animals are killed by its family members?

Kai-Kai: I don't bully my elder brother any more.

Fly Away Home

Qing-zi: It is so beautiful and impressive when Geese fly to sky.

Su-su: Amy's father gets her daughter's love for taking care of geese, so it has good reward for loving animals.

Sheng-qing: It is worthy of praise for children innocence and the full support by father.

Hong-ming: I read from the course of the high school that it could have real peace only the living of human and animals reach balance. Wish myself as the little girl to keep an utter innocence in spite of how dirty the society.

Relating films: Choori, Bambi, Free Willy

冰清玉潔の白衣觀音

**As clean as ice and as pure as jade
of Guanyin with white clothes**



白瓷觀音

White-porcelain Guanyin



白瓷觀音
White-porcelain Guanyin



木雕觀音
Woodcarving Guanyin



觀自在
Avalokitesvara



大慈大悲觀世音 侯建鑫繪

Infinitely merciful and compassionate Avalokitecvara,

Hou Jian-xin draw



白衣大士 梁邦繪

Master with white clothes, Liang-bang draw



白描觀音 奚淞繪

Chinese outline drawing Guanyin, Xi-song draw



白描觀音 奚淞繪

Chinese outline drawing Guanyin, Xi-song draw



白描觀音 奚淞繪

Chinese outline drawing Guanyin, Xi-song draw



點畫觀音 曾碧珠繪

Dot drawing Guanyin, Zeng Bi-zhu draw



點畫觀音 曾碧珠繪
Dot drawing Guanyin, Zeng Bi-zhu draw



點畫觀音 曾碧珠繪

Dot drawing Guanyin, Zeng Bi-zhu draw



紙雕觀音 波爾製作
Paper sculpture Guanyin, Paul made



觀音菩薩 程宗元繪 (陳玉山提供)

Guanyin bodhisattva, Cheng Zong-yuan draw (Chen Yu-shan, Provider)



觀音菩薩 程宗元繪 (陳玉山提供)

Guanyin bodhisattva, Cheng Zong-yuan draw (Chen Yu-shan, Provider)



觀音菩薩 程宗元繪 (陳玉山提供)
 Guanyin bodhisattva, Cheng Zong-yuan draw (Chen Yu-shan, Provider)



觀音菩薩 程宗元繪 (陳玉山提供)
 Guanyin bodhisattva, Cheng Zong-yuan draw (Chen Yu-shan, Provider)

觀音菩薩妙難酬
清淨莊嚴累劫修
三十二應周塵刹
百千萬劫化閻浮
瓶中甘露常徧灑
手內楊枝不計秋
千處祈求千處應
苦海常作渡人舟



童子拜觀音 高博繪（陳玉山提供）
A boy worship Guanyin, Gao-bo draw (Chen Yu-shan, Provider)



觀世音菩薩 王定理繪 (陳玉山提供)
Avalokitesvara bodhisattva, Wang Ding-li draw (Chen Yu-shan, Provider)



般若波羅蜜多心經
 觀自在菩薩行深般若波羅蜜多時照見
 五蘊皆空度一切苦厄舍利子色不異空
 空不異色色即是空空即是色受想行識
 亦復如是舍利子是諸法空相不生不滅
 不垢不淨不增不減是故空中無色無受
 想行識無眼耳鼻舌身意無色聲香味觸
 法無眼界乃至無意識界無無明亦無無
 明盡乃至無老死亦無老死盡無苦集滅
 道無智亦無得以無所得故菩提薩埵依
 般若波羅蜜多故心無罣礙無罣礙故無
 有恐怖遠離顛倒夢想究竟涅槃三世諸
 佛依般若波羅蜜多故得阿耨多羅三藐
 三菩提故知般若波羅蜜多是大神呪是
 大明呪是無上呪是無等等呪能除一切
 苦真實不虛故說般若波羅蜜多呪即說
 呪曰
 揭諦揭諦 波羅揭諦 波羅揭諦
 波羅僧揭諦 菩提薩婆訶
 般若波羅蜜多心經

觀世音菩薩 王家南繪 (陳玉山提供)

Avalokitesvara bodhisattva, Wang Jia-nan draw (Chen Yu-shan, Provider)



觀世音 江曉航繪

Avalokitesvara, Jiang Xiao-hang draw



竹泉觀音 江曉航繪
Bamboo spring Guanyin, Jiang Xiao-hang draw



竹林送子觀音 江曉航繪

Bamboo forest Guanyin with a child, Jiang Xiao-hang draw



歲次壬申蒲月佛弟子明靜江曉航奉繪

踏瓶觀音 江曉航繪

Guanyin step on a vase, Jiang Xiao-hang draw



和平醫生 Peace Doctor

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

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醫生予人的崇高性，長久以來未曾因時代變遷而失去光環，其悲天憫人的胸懷一直是最高的指導原則，然而行醫與救世界有何關連呢？其實在國際社會上就有一群熱誠的醫護人員，協力為人類的健康及世界安全而努力，本期將為你介紹的正是一群致力和平的醫生團隊，全球醫生防止核

The noble of the doctors has never lost the aureole for a long time. Pity the fate of mankind has been highest guideline. Why is the correlation of practice medicine and saving the world? Actually there are some physicians in the international society who work in concert for the healthy of human and the secure of the world. This month we will introduce a international association of physicians for peace. Bernard Lown—one of the founders of

戰組織的發起人之一——伯尼 羅恩 (Bernard Lown)。

伯尼 羅恩

伯尼羅恩出生於立陶宛，畢業於美國緬因州大學，為哈佛公共衛生學院心臟科榮譽教授，然而在醫學界頗負盛名的他在出版界也是為台灣許多讀者所認識，因為他的著作——搶救心臟，由天下遠見出版社，翻譯付梓，在台灣是強力推薦的大眾醫學書籍，書中描寫他 40 年行醫中所發生的溫馨小故事。伯尼在醫學的貢獻，特別是在心臟方面的領域一向受世人推崇，近來他專注於運用心理學的理論做為治療心臟疾病的研究工作。值得一提的，伯尼的許多概念；例如：耐心傾聽病患，主動關懷及敏銳觀察病人的心理狀態，真正找出病因建立親密的醫病關係，這都在在顯現了伯尼羅恩在醫學界的地位，以及對人性的重視。

然而，伯尼最大的貢獻並不在於傑出的精湛醫術，而是於 1979 年他與蘇聯醫師挈佐夫共同成立了全球醫師防止核戰組織 IPPNW (International Physicians For Prevention Of Nuclear War)。這個組織從表面字義上即可看出它明確的訴求：這一個反

International Physicians for the Prevention of Nuclear War..

Bernard Lown

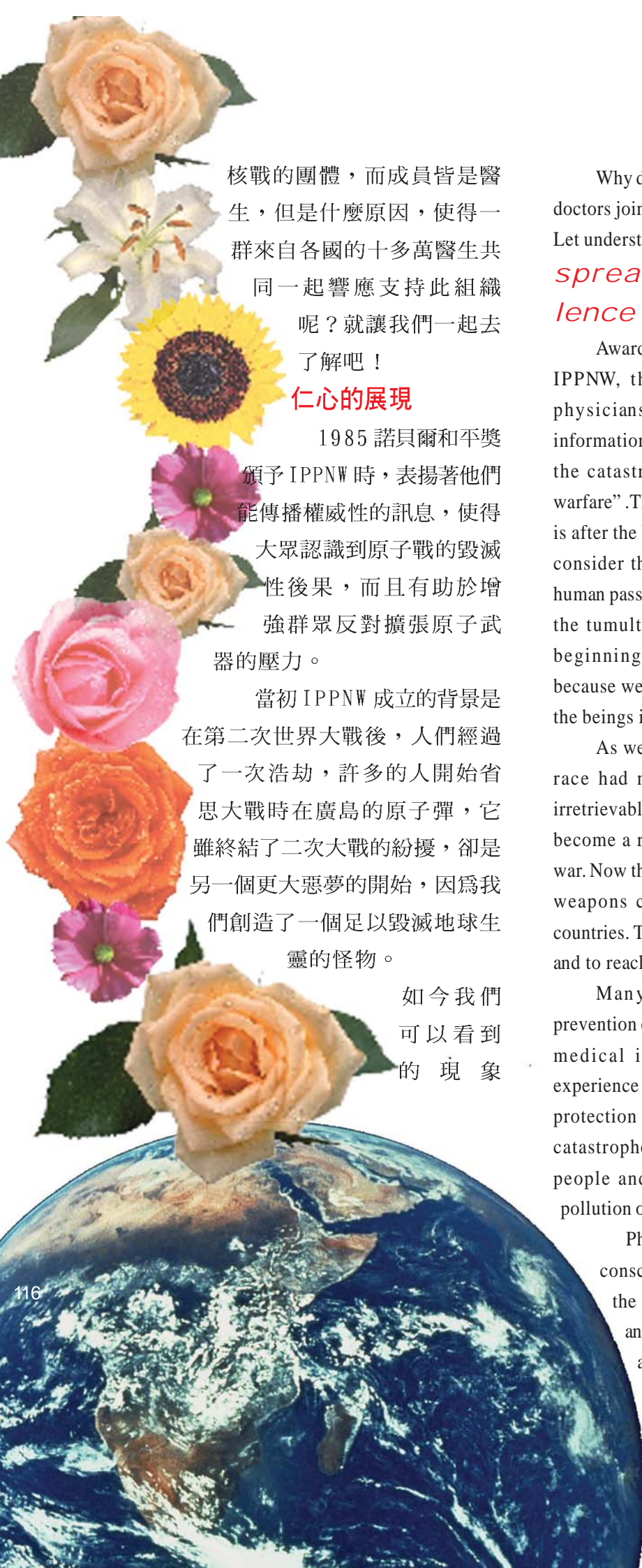
Bernard Lown was born in Lithuania. He graduated from the University of Maine. He is the honor Professor of Cardiology Emeritus at the Harvard School of Public Health. He has a

great reputation in medical science but also very famous in the publishing circles. Because his book "The Lost Art of Healing" is translated and published by Common Wealth Publishing. In Taiwan it is a recommended book. It describes some warm stories from the experiences when he is a doctor for 40 years. Bernard is highly praised for his contribution of medical science and especial the domain of heart. He has tried to use the theory of psychology in cure the illness of heart. To deserve to be mentioned some ideas from Bernard like listening attentively to patients.

Taking care of patients, observing the state of mind of patients and make an intimate relation with patients. These show that Bernard taking care of humanity and his position in medical science. But however, the most important contribution for him is not the consummate medical skill, but in 1979 he and Soviet doctor Chazov established together International Physicians For Prevention Of Nuclear War.

We can know the intention from their name very clearly. This is a unclear association and all the members are physicians.





核戰的團體，而成員皆是醫生，但是什麼原因，使得一群來自各國的十多萬醫生共同一起響應支持此組織呢？就讓我們一起去了解吧！

仁心的展現

1985 諾貝爾和平獎頒予 IPPNW 時，表揚著他們能傳播權威性的訊息，使得大眾認識到原子戰的毀滅性後果，而且有助於增強群眾反對擴張原子武器的壓力。

當初 IPPNW 成立的背景是在第二次世界大戰後，人們經過了一次浩劫，許多的人開始省思大戰時在廣島的原子彈，它雖終結了二次大戰的紛擾，卻是另一個更大惡夢的開始，因為我們創造了一個足以毀滅地球生靈的怪物。

如今我們
可以看到的現象

Why do more than one hundred thousands doctors join together to be the advocates of it? Let understand it together!!

spreading the benevolence

Awarding the 1985 Nobel Peace Prize to IPPNW, the Nobel Committee honored physicians for "spreading authoritative information and . . . creating an awareness of the catastrophic consequences of atomic warfare". The background of founding IPPNW is after the World War 2. Many people start to consider the atom bomb in Hiroshima that human passed a big calamity. The bomb finish the tumult of The World War 2, but it is a beginning for another bigger nightmare because we created a monster that can kill all the beings in the earth.

As we see the appearance nuclear arms race had not stopped for fearing of the irretrievable consequence by countries. It has become a race of nuclear warhead after the war. Now the dangerous amount of the unclear weapons can blow up the earth in many countries. The threaten of safe is still existence and to reach the goal in one step extremely.

Many physicians have stressed prevention of nuclear war as the only effective medical intervention. Why? Form the experience in Hiroshima, There is no feasible protection available against such an atomic catastrophe. The radioactive rays will kill people and the survivals will die for the pollution of rays.

Physicians can't care a bit for it by conscious for the wealth of human and the mission of saving life. Now, all of anti-nuclear weapons activities are agreed by nations. To remove all the unclear weapons is a great



是，各國並沒有因恐懼它將造成不可挽回的後果而停止製造核彈，反而在大戰後一段時期，各國競增軍備，大量的核彈頭成為數量的比賽，如今許多國家保存了足夠炸毀地球的危險數量，安全的威脅一直存在著，甚至是一觸即發。

許多的醫生強調唯一有效的醫學措施是防止核子戰，為什麼呢？因為根據廣島的經驗，一旦發生核戰，放射線造成的傷，不僅是巨大的悲劇，僥倖生還的也難抵放射線污染而致死，醫護人員也將無能為力。

為了人類的福祉，為了救人的天職，醫生們自覺不能置之度外，因此伯尼羅恩等人共同大聲呼籲，從停止大氣層核子的試驗，到近期，國際間限武的目標，要求全部消除核武器，對二十一世紀人類的健康是一個偉大的貢獻。

毀滅的危機

contribution for the human's health in twenty-one century.

the crisis of destruction

From the writing which is announced by Bernard . We can see very distinctly that attempted responses by health professionals after nuclear weapons had exploded would be almost entirely futile....

The relationship of the medical profession to nuclear weapons policy changed abruptly in 1962 when an issue of The New England Journal of Medicine was dedicated to articles on the medical consequences of thermonuclear war. A new group called Physicians for Social Responsibility (PSR) documented the health effects of nuclear explosions in clinical detail. Severe traumatic injuries and massive burns, combined with life-threatening radiation exposure, would kill 1300 000 people and injure 1250 000 in the Boston, Mass, area alone. With widespread destruction of health care facilities, approximately 1 million of these injured would die.

The articles and an accompanying editoria argued that physicians, because of their special



knowledge of the medical effects of these weapons and their special responsibility to protect the health of patients and their communities, had a special responsibility to help prevent the use of nuclear weapons.

As the 1980s progressed, scholarly reports by the World Health Organization, the Institute of Medicine of the US National Academy of Sciences, and others described previously unsuspected dangers of nuclear warfare. Scientists warned that a superpower nuclear war might cause a “nuclear winter” that could threaten the extinction of the human species, Leading Jonathan Schell to reflect in *The Fate of the Earth* about the unprecedentedly grave medical and moral challenges of the nuclear weapons era. Even the more modest temperature drop predicted by subsequent calculations would cause serious disruptions of agriculture. Mass starvation and illness resulting from disruption of agricultural, transportation, industrial, and health care systems would cause between 1 and 4 billion deaths worldwide. The prevention of nuclear war thus became a matter of urgent and shared importance for every nation on earth nuclear or nonnuclear, rich or poor, in the North or in the South.

Later medical studies provided additional information about the toll of nuclear weapons production and testing. The US National Cancer Institute estimated that the release of iodine 131 in fallout from US nuclear test explosions was by itself responsible for 49 000 excess cases of thyroid cancer among Americans.⁶⁹ An IPPNW study estimated that the strontium 90, cesium As Albert Schweitzer taught, “Example is not the main thing in influencing others; it is the only thing.”¹³⁷ carbon 14, and plutonium 239 released worldwide in all nuclear

一篇由伯尼羅恩發表的文章中，
我們可以更清晰的看到對於醫護人員
將在核戰中使不上力的具體評估……

1962 年，有一期英國醫學雜誌刊載了關於核戰醫學後果的文章，立即改變了醫學界與核武器政策的關係。一個醫生(PSR)的新團體，對原子能國會聯合委員會 1959 年假設的一次對美國的核襲擊進行分析，提出了核爆炸損害健康詳細狀況的臨床文件。嚴重外傷和大面積燒傷加上危害生命的放射性照射，單在波士頓地區就能使 130 萬人死亡，125 萬人受傷。由於衛生醫療設施將受到破壞，約 1 百萬受傷者也將死亡。

文章和伴隨的一篇評論皆提出：由於醫生有核武器效應的專門知識，又負有保護病人及其社區健康的責任，因此他們有特別的義務去協助防止核武的使用。

在 80 年代，世界衛生組織、美國國立科學院醫學研究所以及其他單位的學術報告，都描述了核戰爭引起的以前未曾想到的危險。科學家們警告，一場超級大國的核戰爭可引起使人類滅絕的“核冬季”，以致強納生·史考在《地球的命運》一書反映了核武器時代前所未有的嚴重醫學和道德問題。即使根據後來預測較小的情

test explosions would be responsible for 430 000 cancer deaths by the year 2000.70 A separate study by IPPNW and the Institute for Energy and Environmental Research summarized additional widespread health and environmental effects of nuclear weapons production with massive contamination of land by radioactive materials and toxic chemicals.

coexist by peace

As Albert Schweitzer taught,” the explosive force of nuclear fission has changed everything except our modes of thinking and thus we drift toward unparalleled catastrophe. We shall require an entirely new pattern of thinking if mankind is to survive.” Lown emphasized it again, has added, “The new way of thinking must be an awakening to our common origins, to our shared problems, as well as to our common fate. If we are to prevail, we must never



形氣溫下降，也將嚴重破壞農業生產。農業、運輸、工業和衛生保健系統崩潰造成的大批饑餓和疾病，可致全世界10至40億人死亡。因此，防止核戰爭是一件緊迫的事，對地球上每一個國家有核的和無核的，富國和窮國，北方和南方都非常重要。

後來的醫學研究，又提供了更多的關於生產和試驗核武器付出代價的情報。美國國立癌症研究所估計，美國核子試驗爆炸塵埃放出的碘，僅在美國就多造成49000例甲狀腺癌。一項IPPNW的研究估計，全部核子試驗爆炸在全世界放出的銳、鉍、碲和？，到2000年是造成430000例癌症死亡的原因。一項由IPPNW和能源與環境研究所分別進行的研究，概述了另外一些因生產核武器引起放射性和毒性化學物質大量污染土地對廣大地區健康和環境造成的不良影響。可說是無人倖免於難。

和平共存

伯尼重新強調：愛因斯坦警告說：“核的爆炸力改變了一切，但沒有改變我們的思想方式，因此我們陷入了空前的災難。如果人類要生存，我們就需要一種完全新的思想方式”。對愛因斯坦的警語，他補充說：“新的思想方法是必須認識到我們共同的根源、共同的問題和共同的命運。如果我們要成功，在挑戰面前我們絕不能推託，在錯誤面前絕不要不敢大聲疾呼”。

delegate in the presence of challenge and never whisper in the presence of wrong.”

There is a simple truth that is “no huge will be no us”. But we often like to focus on one person-me. We can see the habit of us is easier to look at our gain and ignore others. We can see the truth from the report that when you consider we should have a wide heart. Then you can create a favorable environment because you choose to benefit others.

The Bodhisattva's heart always loves others as love himself and extremely more than himself. Actually it is very fit in with the rule of cause and effect. If we treat persons like family we will not put the dangerous weapons at home. We are just afraid of that they do not own the best things.

So, it is a foundation way to solve the problems of the world. The peace space is form the peace heart. Peace ~Peace ,let wish a peace new year!!





沒有大我就不可能有小我的存在，這個道理雖淺顯，卻常被放在個人的後面，可見得人性的習氣，較易看到自己而忽略別人的利益，但是從以上的報告，我們看到了一個事實，考慮事情時一定要心量廣大，才不致於損人損己。也因為利他的心，創造了彼此皆有利的環境。

菩薩愛眾生的心從來都是愛人如己，甚至愛人過己。但是，這其實是十分有道理且符合因果的，如果視眾生如自己的家人，就不可能會在家中放一些毀滅的武器，只會深恐家人不能得到最好的一切。愛人其實和愛己是密不可分的。

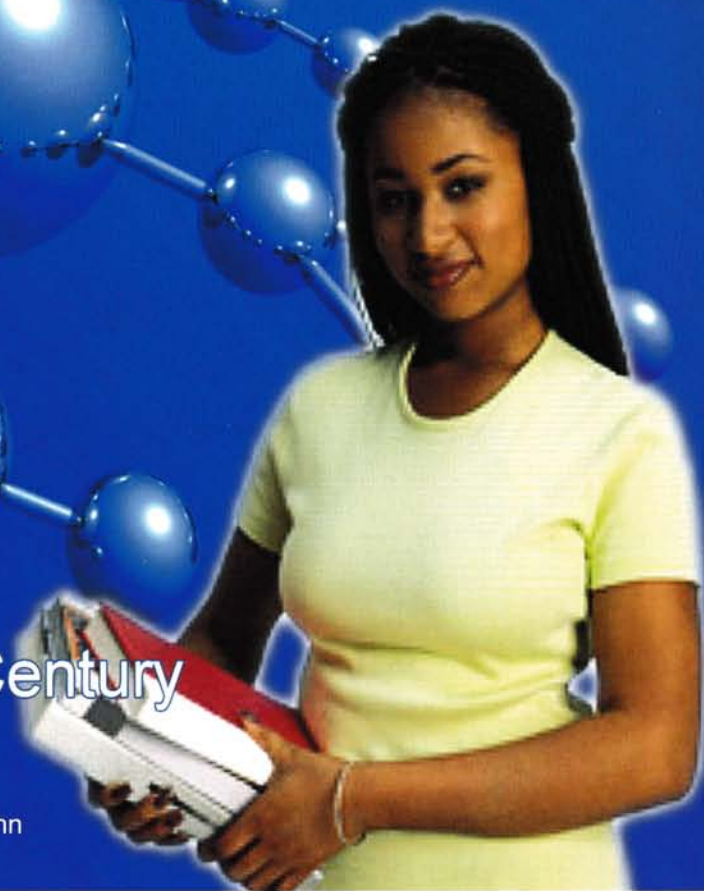
所以和平是真正解決世界問題的根本之道，唯有和平的心才能擁有和平的空間，和平～和平～，且讓我們祈願這新的一年世界和平吧！！



新世紀人才的必備能力—品格

Fine Character: A Quality Requisite to Talent of the New Century

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



品格與成本效益

繼美國的安隆公司爆發企業會計醜聞後，台灣的理律法律事務所也爆發出員工侵佔客戶股票的高智慧犯罪案件，企業不但蒙受巨額損失，連帶經營幾十年的商譽也一起賠了進去，更遑論難以計算的龐大社會成本。問題出在哪裡？答案很清楚——品格！品格操守重新成為聚光燈前的焦點，無論是企業發展、社會發展、教育改革乃至政府再造，忽視品格操守等於預告了結果——失敗。

Character, Cost and Benefit

Following the accounting scandal of ENRON company in the United States, there was also a criminal case of high intelligence broke out in Taiwan. The employee of Lee and Li law firm took the stocks of the clients illegally. This event not only cost the whole enterprise a great deal of money but also its goodwill of the past several decades, to say nothing of enormous social cost. What's wrong with these companies? Obviously, the moral character had been neglected. From this, we learn that to neglect personal character on the expansion of enterprises, the development of society, the innovation in education or the re-

驚人的品格調查結果

美國2002年推動品格教育的預算提高了三倍，澳洲把公民教育放在跟英文數學同等重要的地位，日本教改報告書也特別重視加強學校道德教育，各國紛紛體認到品格教育的成功與否直接攸關到國家的永續發展與國際競爭力。回到台灣，暫且不說躲在多少天災背後的人禍，先看看一份驚人的統計結果。根據天下雜誌在今年11月公佈的家長與老師品格教育大調查結果顯示八成以上的家長老師，認為台灣社會的品格愈來愈壞；七成以上的家長老師，認為中小學生品格教育遠不及十年前，全國有七成以上的國中生化過弊，當中超過五成以上的學生認為作弊無所謂好壞，端看個人決定。而傳統上被賦予傳道、授業及解惑任務的老師，影響力排名居然在電視和網路之後，而最具品格殺傷力的前三者分別是政治人物、新聞媒體、電視節目。（天下文化，2003/

11）而有心推動生態教育、生命教育的老師，也感覺到與整個社會扭曲的價值觀進行拔河比賽般辛苦。當世界各國投入大量資源發展相關課程的同時，台灣的品格、公民教育該如何教起？

formation of a government will lead the whole thing into failure. Therefore, the moral character now is in the spotlight again.

Surprising Result of an Investigation on Character

In the year 2002, the United States tripled the budget on advancing character education. Australia regarded citizenship education as the same important as English and mathematics. In Japan, the report on educational reforms indicated that school moral culture should be especially paid attention to. One after the other, many countries realized that the success or failure of character education is directly related to a country's sustainable development and the strength of competition between nations.

How about Taiwan? Let us leave the numerous man-made calamities aside for the moment and take a look at a surprising statistics first. In November 2003, Common Wealth Magazine published a result of an investigation on character education of parents and teachers. Eighty percent of the parents and teachers think that the character of people in Taiwan is getting worse and worse. Seventy percent of them think that the character of the students of elementary schools and junior high schools nowadays is far behind the students' of ten years ago. There are more than seventy percent of the students of junior high schools had been cheated in examinations. Over fifty percent of these students think that to cheat in examinations is not good or bad, it all depends on how you look at it. And the influence of teachers, who are traditionally given the mission to propagate doctrines of the ancient sages, to teach and to remove doubts of students, unexpectedly ranks below television and internet. The first to the third places, which have most





兼善天下 服務全球

品格教育包含哪些要素？依據美國品格至要聯盟發展出的「品格六大支柱」，分別是尊重、責任、公平、值得信賴、關懷、公民責任等六項。並且特別強調實踐以及落實於生活中。品格實踐的場域，除了一般傳統道德教育的範圍之外，更擴及於社區乃至於全球公民領域，強調社會及道德責任，重視社區參與服務學習以及公民政治素養的養成，並且要能反映「全球化、移民潮及文化多元的趨勢，以及科技進步的倫理面向」（天下文化，2003/11）。由此可見，當前全球品格教育的新趨勢，不只重視獨善其身，更強調兼善天下，從社區參與服務到全球議題的關心，採取主動積極關懷的服務態度，真正體現全球一體的發展趨勢。我們看到無國界醫生獲得諾貝爾和平獎的肯定、全球資訊社會高峰會的發起是為結合政府、企業、民間團體及聯合國家族成

powerful lethality on character, are politicians, the press and television programs.

The teachers, who have the intent of advancing ecological education and life education, also feel that it is a painstaking task to have a tug of war with the distorted values of the whole society. While many countries of the world investing a great quantity of resources to expand the related courses, how the character education and citizenship education makes a new start in Taiwan?

To Service and Benefit All the People in the World

What are the elements of character education? According to the “six main pillars of character” that American Character Utmost Importance League had developed, they are respect, responsibility, justice, trustworthiness, concern and citizen obligation. And they should be practiced and carried out in everyday life. Besides traditional moral culture, the sphere of practicing fine character has extended to communities and even to the whole world. People think highly of social and moral duty, participating in learning and offering service to community, developing citizen political equipment and the morality, which is able to reflect the advancement of science and technology and the trends of globalization, high emigrant tide and cultural pluralism. (extract from November, 2003, *Common Wealth Magazine*)

The above proves that “to benefit all the people in the world is regarded as important as self-cultivation” is the point of the current trend of character education. From getting

員，共同擬定策略解決資訊社會發展下的跨國數位落差與知識落差問題，而全球社會論壇更為全球各地的弱勢團體發聲，關注議題普及於人權、生態、環保、種族、民主發展、兒童安全、女權、原住民、社會福利、文化資產保存…等，期能抗衡目前以經貿為主流的各種論壇結盟。根據美國約翰霍普金斯大學公民社會研究中心表示，世界上第八大經濟體，不是蘇俄，也不是加拿大或巴西，而是全球的非營利部門（志願部門）。這個 1 兆美元的產業，比任何一個私人企業集團都龐大，聘僱了約等於 1900 萬名有給全職的工作人員，另外再附加 1 千萬名志工。一直以來，人們雖然肯定

active in community to current topics of the world, everyone shows his concern on his own initiative. The trend of globalization thus unfolded. We see the doctor without borders won the Nobel prize for peace. And in order to bridge the technology and knowledge gap, which results from fast developing information society, between countries of the world, World Summit on Information Society was held in Switzerland. The governments, the public and private enterprises and organizations and the members of the United Nations, together they drew up schemes for solving this problem. Moreover, the World Social Forum also spoke for disadvantaged minorities of the whole world. From human rights, ecology, environmental protection, race problems, democracy development, children safety, women's rights, aborigine, social welfare, cultural resources

preservation are all the topics of their concern. All these actions were expected to compete with the various forum alliances, which always take economy as the main content.

Center for Civil Society Studies of John Hopkins University in United States indicates that not Russia, Canada or Brazil, the global non-profit sector (voluntary sector) is just the one, which ranks eighth among economic systems of the world. This industry of one trillion U.S. dollars is more larger than any other private enterprise. It is just like hiring about nineteen million full-time salaried employees plus ten million volunteers. For a very long time,





志願服務的精神，卻往往將志工的價值邊緣化。而今天，隨著志願服務部門的漸漸茁壯，在新世紀，我們已經不能再忽視這個經濟表現搶眼的服務部門。

服務來自於尊重與平等

觀世音菩薩言：「大慈悲心是陀羅尼相貌。平等心是、無為心是、無染著心是、空觀心是、恭敬心是、卑下心是、無雜亂心是、無惱害心是、無見取心是、無上菩提心是。當知如是等心，即是陀羅尼相貌。汝當依此而修行之。」當服務精神與品格教育正逐漸獲得全球各國的重視並創造出令人驚訝的產值時，我們不禁回想到千手千眼觀世音菩薩的示現，不

although people have been taking a positive attitude toward the spirit of offering service voluntarily, but they often score low to the value of volunteers. Today, the voluntary service department is robust day by day. In the new century, we are no longer allowed to ignore this service department, which had put up a good show on economy.

Service Comes from Respect and Equality

Avalokitesvara Bodhisattva once said, “A infinitely merciful and compassionate mind is the appearance of *dharani* (a kind of mnemonics). So are a mind of evenness, an unconditioned mind, a mind of detachment, a mind of contemplating Emptiness, a mind of reverence, a mind of humility, a mind of having no confused thoughts, a mind of doing no harm, a mind of not clinging to irrational belief and supreme Enlightenment Mind (*bodhicitta*). You should know that these states of mind are just the appearances of *dharani*. You should take them as courses of your spiritual practice.” While the spirit of service and character education are gradually paid much attention to around the world and creates surprising output value, we can’t help thinking of Thousand-handed and thousand-eyed Avalokitesvara Bodhisattva. What she has done is exactly the best manifestation of global service.

To offer service needs a right way. Considering equality and respecting to each other important ensures sustainable developments. Behind Avalokitesvara Bodhisattva’s flexible way “if a man should be enlightened in some kind of position, I will show that position to enlighten him” is an even mind of great mercy and compassion. Different cultural back-

正是全球服務的最佳體現。服務也要講究方法，重視平等，彼此尊重，才能永續發展。應以何身得度者，即現何身而度之的善巧方便，背後其實是大慈大悲的平等心，不同文化背景，不同價值觀，就開展出不同的服務模式。而多元文化間的彼此尊重，更是服務精神得以無限開展的關鍵。這一項寶貴經驗，早在佛經中闡釋得一清二楚，卻是人類社會歷經多少衝突才發現，而至今仍在學習的服務心法，現代佛子的責任不言而喻。

grounds and values develop different modes of service. Mutual respect between diverse cultures is the key to unlimitedly develop the spirit of service. This precious experience had been clearly explained in the Buddhist sutra. However, human beings did not discover that until having been through countless conflicts. And people now are still learning the proper attitudes of mind toward service. The responsibility of Buddhists nowadays tells its own tale.



無盡的感恩

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