

金色蓮花  
國際中英文雙語版

# Golden Lotus

MARCH 2004 3月號 NO.135



ISSN 10230319



9 771023 031005 03



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

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

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

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





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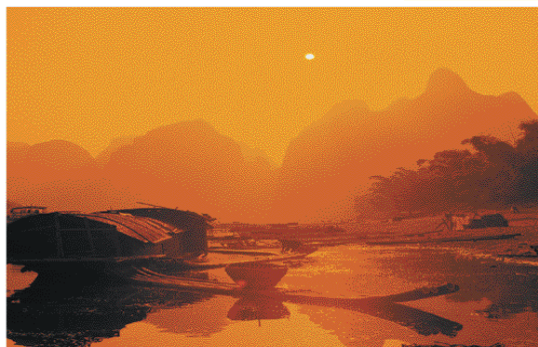
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Structure: *The Perfect Life (= The Life of Service)*

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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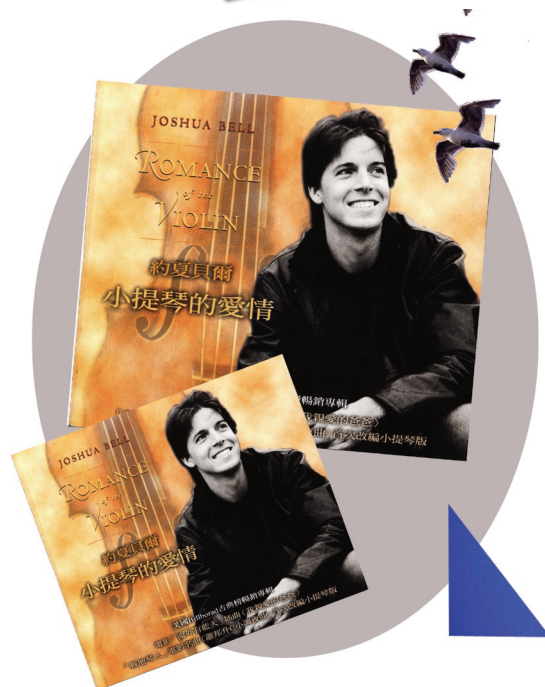
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愛的港灣

人人嚮往

只有到達

愛的港灣

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在愛的港灣裡

甜美的 睡著了


所有的人

都在愛的港灣裡

自由快樂的活著

文Article/Allen 譯Translator/Sky 美編Art Design/P.S.Y.





Subject of the March:

## The Harbor of Love

The harbor of love  
All of us yearn for it

Only reach  
The harbor of love  
Then, we can have a real rest

I swear on behalf of all living beings  
To build  
One and more than one  
Harbor of love

This child  
Within the harbor of love  
Fell into sleep sweetly

All of us  
Within the harbor of love  
Have a wonderful life freely



愛的治療力量  
The Remedy Power of Love

# 愛的真諦三要件

## Three Facts about Love

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

### 楔子小詩

A little poem

愛  
是方法  
也是目的  
是問題  
也是答案  
是生命的根本  
一切的關鍵

Love  
It is the manner  
It is the goal  
It is a question  
It is an answer  
It is the root of life  
It is the key of all



愛，既是如此的重要，也就宜來了解到底什麼才是真正的愛？

也就是什麼才是愛的真諦！

最起碼要符合以下三項要件：

Love is so important. Therefore, we have to know that

what is the real love. What is the fact of love?

At least, there are three important elements:







## (一) 沒有理由

真愛是沒有理由的。

也可以說是沒有任何的動機。

就是說當我們真正愛一個人或許多人的時候，我們心中沒有一絲一毫的動機論；也就是愛只是愛，單單純純的愛，不是心中先產生了一個理由，才去愛別人。

當然，這是相當高的境界，不過，也只有越符合這樣的境界，也才是越真實的愛。

## (二) 沒有目的

真愛是沒有目的的。

也就是說愛只是愛，不是因為想達成什麼目的而愛；這樣的愛，才是真正的愛；也才是經得起考驗的愛；這樣的境界當然也是相當高，不過也唯有越符合這樣的境界，越是真愛。

## (三) 沒有條件

真愛是沒有條件的。

也就是說愛只是愛，沒有任何的想法與設限，例如，如果我們真的愛我們的朋友，我們就不會因為他的美醜、貧富、尊卑等等外在的條件，而影響了我們對他的愛。而這才是真正的愛，也才是有可能擴展成佛菩薩式的不思議對眾生廣大無邊之愛。

其實，在某種意涵而言，沒有理由的愛＝沒有目的的愛＝沒有條件的愛；因為在愛的真諦裡，愛真的只是這樣的純純然然、原原本本、清清淨淨，像出泥不染的蓮花，像深秋皎潔的月光，像雨水淨洗過的春天...。

願真愛在人間滋長、生根、茁壯，則人人自然幸福喜樂，因為，每一個人都需要“真”的愛！

## I. No reason

True love doesn't need any reason.

In other words, there is no motivation.

When we sincerely love a man or many men, we have no motivation in our mind at all. Love is love. It is a simple and pure love. We don't need a reason to start the love.

Surely, it is a very high standard. However, we need to qualify for this standard before we can have a real love.

## II. No Purpose

True love doesn't need any purpose.

Love is love without any purpose in mind. This kind of love is true love. This love will pass all tests. This kind of standard is quite high too. However, we need to qualify for this standard in order to have a real love.

## III. No Condition

True love doesn't need any condition.

Love is love without any thought or limitation. For example, if we do love our friends, we never worry about their external conditions such as beautiful or ugly, poor or rich, superior or inferior and so forth. We would keep the same love to any of them. This is a true love. Expanding this kind of love, we may reach the limitless and incredible love of a bodhisattva and love all living beings.

As a matter of fact, Love of no reason = Love of no purpose = Love of no condition.

Within true love, love is pure, simple, origin, peace and quiet.

It is just as a lotus grows in mud. It is also as the bright and clear moonlight in the autumn. It is the clean rain fall in the spring time.....

I wish love will grow; root; become strong in the human world. It makes all of us have happiness and pleasure. That is because we all need a true love!





慈悲經典金句 Mercy words of Buddhist sutras

# 佛陀的心

## Buddha's Heart

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



### 珍貴經句

佛心者，  
大慈悲是，  
以無緣慈，  
攝諸眾生。 ~ 觀無量壽經

### Precious sutra's words

Buddha's heart  
Is the great compassion,  
And ferry all beings by undistinguishable compassion.  
~Contemplating Infinite Life Sutra

大慈  
great kind



### 優美譯文

佛陀的心，  
就是大慈大悲的心，  
是以無分別心的慈悲，  
來度化有緣無緣眾生。

### Graceful translation

Buddha's heart

Is just the great kind and compassionate heart,  
And save all beings whether with cause or not by indiscriminate compassion.



### 練習實踐

- 重點之一：先感動於佛陀對眾生的大慈大悲之心。
- 重點之二：雖然自己不像佛陀般的偉大，但一定要努力去效法佛陀的大愛，努力的學習慈悲眾生。
- 重點之三：常常觀想如佛陀般的慈悲胸懷，度化眾生。

### Exercise to practice

- Key one: First, touched by Buddha's great compassionate heart to all beings.
- Key two: Albeit we are not as great as Buddha, we must strive to follow Buddha's great love and learn to love all beings.
- Key three: Usually contemplating the compassionate bosom as Buddha to save all beings.

great compassionate  
大慈大悲







# 清心小語

心

是一切的依歸

一切的源頭

一切的顯現

一樣的外境

心

不一樣了

也就不一樣了

心中有一首歌

永恆的歌頌著

~~~~~

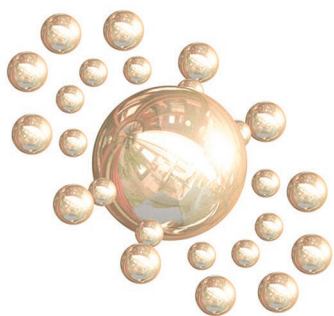
愛

是最大的幸福

最多的美麗

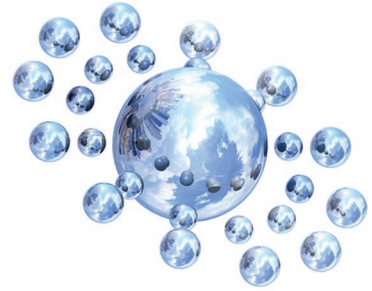
最高的理想

最深的感動





# The words can clean your heart



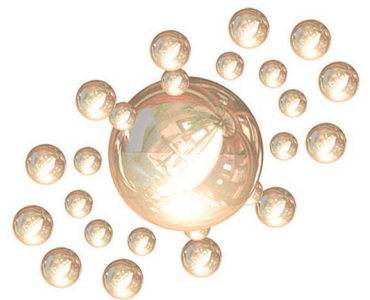
Heart is  
The home of all  
The source of all  
The appearance of all

The same external circumstance  
When the heart  
Becomes different  
All would become different

There is a song in the heart  
It sings the praises of eternal



Love is  
The maximum happiness  
The most beauty  
The highest idealism  
The deepest touching





空の大智慧

The Great Wisdom of Emptiness

# 一切的本質

The Essence of All

文Article/Pure 譯Translator/Sky 美編Art Design/Snow



一切我們所在這個世界上所看到的一切，可以說一切的一切，表面看起來實在是千差萬別，各有各的不同；例如大地山河、蟲魚鳥獸、日月星辰……一切的森羅萬象，顯現了太多太多的不同，甚至複雜多變到難描難繪、多如恆河沙、宇宙星辰的無量境界。

但是——

無論這世界、甚至這宇宙中的所有紛呈外相再瑰麗多變、遞化無端，到達眼花撩亂、目不暇給的地步；而事實上。在這林林總總的背後，真的、真的有一個統一這一切的答案。

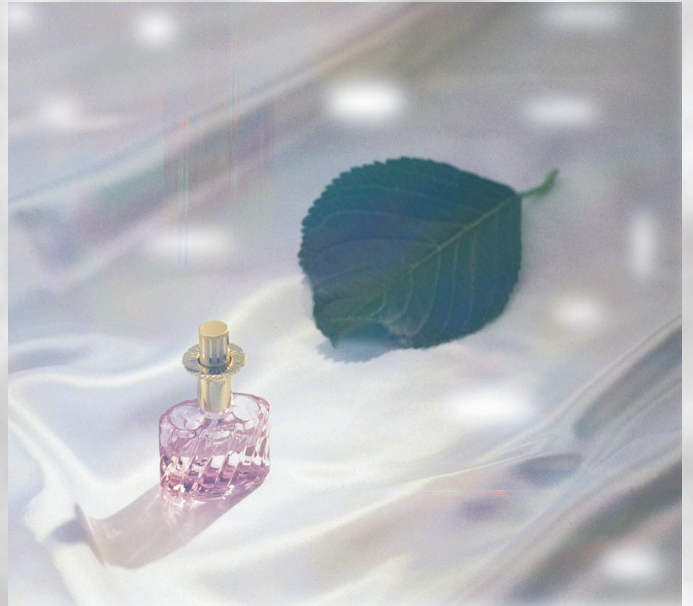
這個答案，就是——一切的本質！

什麼是一切的本質？

就是當我們靜下心來，把一切一切的森羅外相都拋諸腦後，非常安靜的、非常安靜的直接領受，我們就會發現，一切千差萬別的外相淡了、遠了、甚至消失了。

而在一種超越語言文字所能描繪的境界中，也就是在形而上的境界中，有一個統一的狀態出現了，也就是一個超然物外的狀態出現了。

這個狀態，難描難繪，簡直沒有辦



All we have seen in this world are seemingly different in thousands of ways. For example, the mother earth, mountains, rivers, bugs, fishes, birds, beasts, the sun, the moon, stars....and so forth, they are externally different. The differences among them are very difficult to be described just as the limitless river sands and stars in the universe.

But---

No matter how much difference they may be, in fact, there is the only answer for all of them beyond the difference.

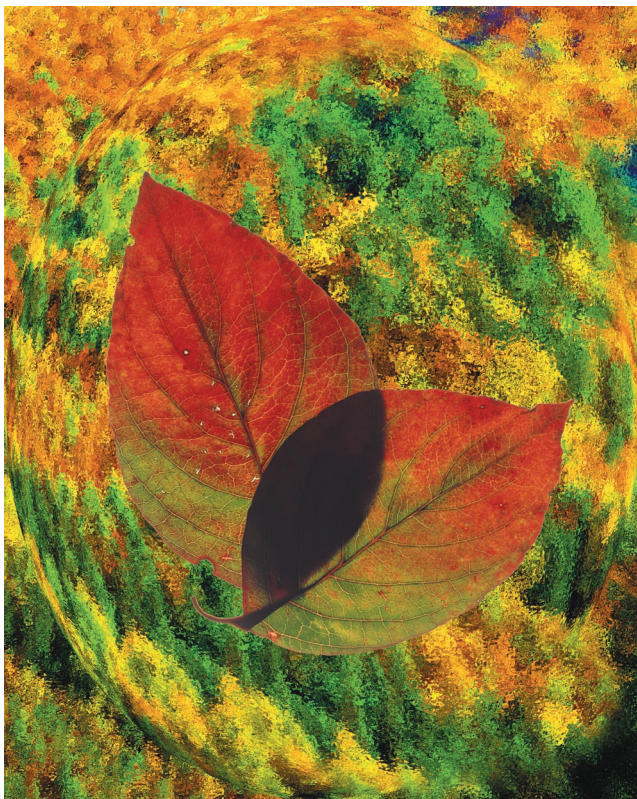
The answer is-- The essence of all!

What is the essence?

When we really calm down and throw away all the external myriad phenomena, we







法用世間一切的方法準確的、完整無誤的描繪出來；但是，其實”意在言外”的溝通方式還是把對於這個狀態的了知訴諸了可能；例如玄奘大師就曾以”如人飲水，冷暖自知”來描繪過開悟的狀態；所以閱經聽法仍舊提供了通往開悟的無限可能，只是當然絕對不能拘囿於文字相中打轉，深刻牢記文字的”手指”與本質的”月亮”是截然不同的。

了知一切的本質＝開悟＝空＝本來面目

而了知一切的本質對我們到底有多重要呢？

可以說世界上沒有任何一件事比這件事還要重要！

為什麼呢？

因為，無論我們擁有的這個生命或

would be able to accept the fact directly. We would find those external differences becoming thinner, farther, and finally disappeared.

Within a status of transcending language and characters, there is a united state that is in metaphysical philosophy. This is a detached status.

This state would be hardly described. No worldly method could be used to describe the state. However, the real meaning is implied. For example, Master Hsuan-Tsang had ever used a saying to describe the state of enlightenment and that is "To drink water and to know its temperature at once". Therefore, to study Buddhist sutra still provides clues of the road that leading to enlightenment.

However, you had better make sure that your mind would never be trapped by wording. Use your finger to point the moon. The finger and the moon are totally different.

To realize the essence of all = enlightenment = Emptiness = the true colors

What is the importance to aware the essence of all?

There is nothing more important than that!

Why?

The life and all the external matters have the same essence. We are living in every minute and second. We can't ignore the essence. If we don't know the essence at all, we are wasting our time and life in matters of trifling importance.

In other word, if we don't know the real saturation of life, the essence of all, we can't live right. Then, we would be confused all the time when handling any business.

Moreover, if neglecting the essence, you



外在的一切，其本質都是一樣的；而我們分分秒秒的活著，可是我們卻日以繼夜的竟然對自己的本質渾然不知；那麼，嚴格的說起來，我們不知道怎樣才是對這生命最重要的，就會在次要的、或微不足道的層次中虛擲了寶貴的光陰。

也就是說，如果我們不明白生命的真相、亦即一切的本質，我們無法正確的活著，總是錯誤的或糊里糊塗的去對待一切的人事物，就這樣的過了一生。

尤有甚者，因為忽略了本質，所以就迷失在外相之中；以最珍貴的本質之追求，不顧一切的換取了其實是幻相的外在風光。

在某種層次而言，我們絕對也不能說外在的風光完全沒有價值與意義；只是一只是—，如果跟本質的價值與意義一相較之下，天淵地別的差異立刻出現；也就是說如果外在是珍珠，本質就是夜明珠；如果外在是一朵花，本質就是無量的花海；如果外在是鑽石，本質就是超級碩大無朋的金剛鑽！

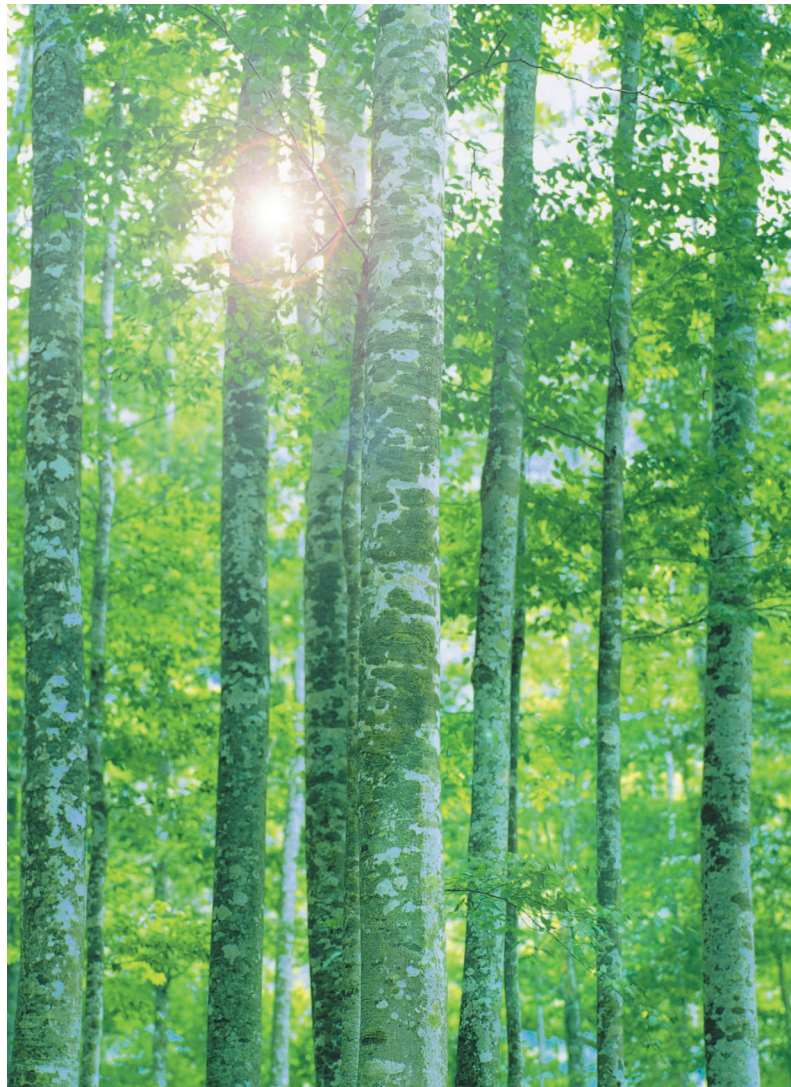
而且，還有一個主從歸屬的極重要關係；就是按照一切佛經的開示，本質才是主體，外在的一切都是客塵夢影；所以很清楚的一件事就是：本質是主、外相是客；如果要釐清與生命相關的種種時，當然就必須先從主體開始，而非客體。

另外，還有一個重要的關連就

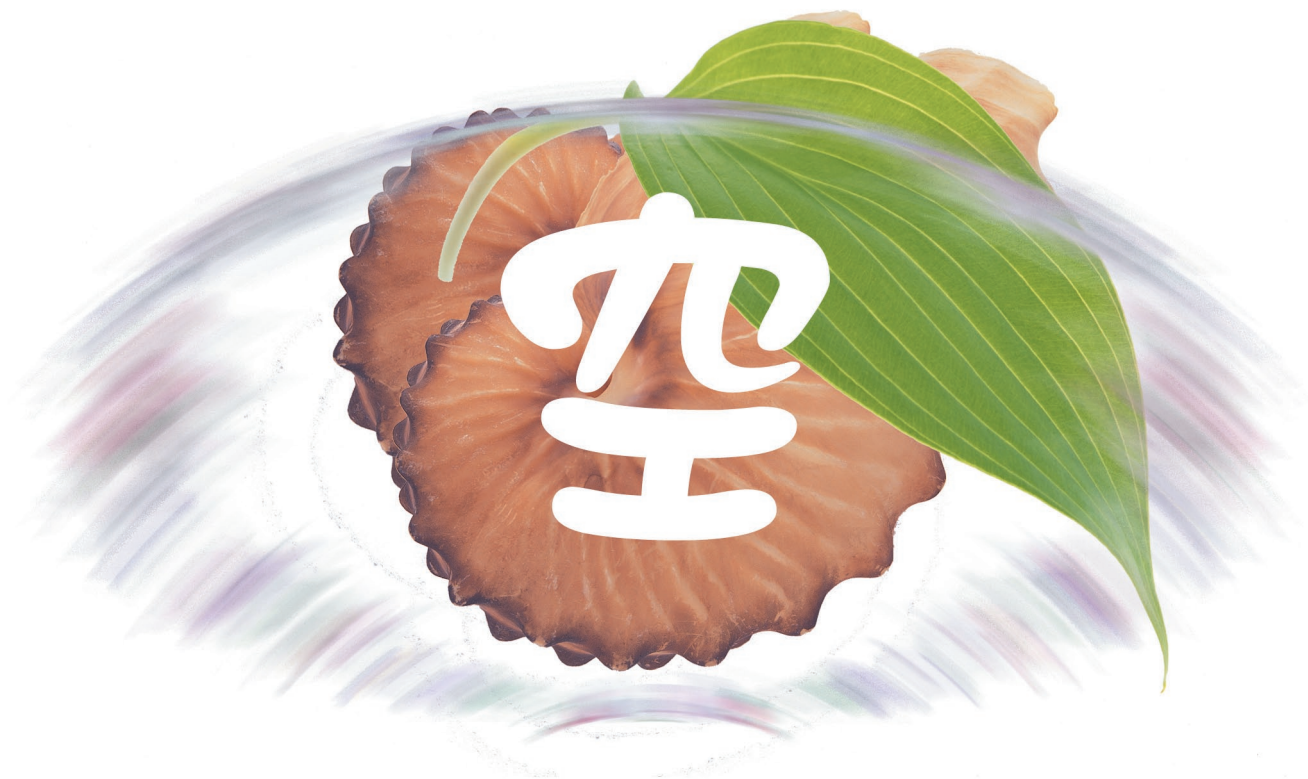
will lose the way in external phenomena. Then, you may give up the most valuable essence to exchange some illusion.

In some extent, the external has its value and meaning. However, when we compare the external with the essence, they are worlds apart. If the external is a pearl, the essence is a legendary pearl that shines at night. If the external is a flower, the essence is limitless sea of flowers. If the external is a diamond, the essence is a big Vajra-diamond!

Besides, there is a very important relation between the primary and the secondary. According Buddhist sutra, the essence is the principal part of a subject. The external is the secondary. Therefore, there is a clear matter that the essence is the primary and the external is the secondary. If you want to understand the life completely, you had better start your study in the primary part instead of the secondary.







是：本質才是源頭，外相是產物；也就是說這一切的森羅萬象，是從本質而來；這也暗暗相合了所謂的因果律，也就是說種瓜得瓜，種豆得豆；而這種瓜或種豆，主要是在我們的心田中進行，也就是說如果我們在心田種了愛別人的”瓜”，那麼，他日必得被別人愛的”瓜”；亦即善念會在他日感召福報；相反的，如果我們在心田種了恨別人的”豆”；那麼，他日必得被別人恨的”豆”。

所以，如果我們真的想要外在風光，甚至常常風光；那麼，其實真正要努力的地方是本質的部分，也就是在心田不斷種善念，在行為不斷行善行；因為本質才是工廠，外在種種總是產品；然而令人惋惜的是，由於因果律的運作極其複雜，固然種瓜必得瓜、種豆必得豆；但是並不能夠今天種了瓜子，明天

One more thing, the essence is the source while the external is the following outcome. All the universal nature is come from the essence. This is causation. Plants melons and you get melons; sow beans and you get beans. Moreover, you had better plant the melons and beans in the field of heart. If you plant”love” in the heart field, you will harvest “love” in the future. Any kind thinking would bring back merit and virtues later. On the contrary, if we plant”hate” in the heart field, you will harvest”hate” in the future.

Therefore, if you want a very nice future, you need to cultivate the essence with efforts in the first place. Keep planting nice thinking in your heart and keep doing nice deed. The essence is a working factory while the external is the following products. However, to feel sorry for this matter, the causation is too complicate to understand. Although it is true that plant melons and you get melons, the matter didn't fellow the time sequence. Especially, when the causation calculate the past, the pres-



就立即得了瓜果；因為所有三世十方的各種因和果同時複雜的糾結交錯在一起時，我們就無從分辨今日的福報是否是昨天的善行，今日的惡報，是否為昨天的惡行。也可以說，各個事件的因與果，宛如一起進入一台大電腦，那麼，我們看到的結算，已經是善因加惡因，結出的善果加惡果. 的綜合體，再也難以分辨到底是那一顆瓜子，結出了那一顆瓜？

所以，世人看不到因果律的運作，反而往往看到相反的現象，於是很多人只是嘴巴服了因果的理論，而在現實的世界裡，由於常常努力作好事作了很久，都不見得有很好的福報，於是在我們的內心裡，並不完全真正相信善有善報，惡有惡報的因果法則。

所以，行善的人感到悲哀，但是，真的是這樣的嗎？我們在這裡，一定要發揮一個虔誠篤信一切真理的美德——亦即，真理即真理，經得起檢擇，經得起考驗。

ent and the future within ten directions, it could be possible that today's good didn't bring tomorrow's good; today's bad bring tomorrow's bad. This calculation is conducted by a super computer; therefore, good seeds plus bad seeds would bring a combination result in the future. Finally, it would be very difficult for us to sort them out completely.

Therefore, people may be confused by the causation. Sometimes, you may see matters abnormal. Although you say you believe in causation, you actually gave up it when a long term good deeds bring nothing for you. Finally, you may give up the law that there is justice in this world.

If that is the case, we feel sorry for you. However, should we give up the law of causation? We must devoutly believe in the truth of causation.-- Truth is truth. Truth is beyond any test.

If we don't believe in the truth, we would be blinded by the external and which means we didn't believe in the truth depth enough. We had better try harder!

Therefore, we must believe in causation firmly. Good cause must bring good result. We must keep doing good deeds no matter how





如果我們不信真理了，一定是我們暫時為外相所矇蔽，一定是我們對於真理的認知還不夠完整與深入，我們還是要加倍的努力！

所以，我們一定要深信因果；只有善的因，能夠感召善的果；也就是說，如果我們努力行善，結果我們還在受苦

much hardship we encountered. We must completely realize the objective reality and admit the truth-- making efforts are never enough. When good result is blocked by the past evil, don't be disheartened. We must still believe in and embrace the truth with enthusiasm. Never leave the truth behind. Once you leave the truth behind, the life would become meaningless. We must love for; loyal to; practice the truth. One



受難，那麼我們一定要客觀而忠誠的看清、了知並接納一個實相——努力還不夠，要加倍的努力，善果還被過去的惡因果障礙著，所以一時出不來，我們不能灰心喪志，我們一定要篤信真理、擁抱真理，甚至永遠熱情以對的緊緊的抱著它，絕不讓它離開自己，因為，離開了真理，我們的生命是意義微小的；只有永遠熱愛真理、忠於真理、實踐真理，我們才能終於有一天否極泰來。

day, out of the depth of misfortune, bliss will come.

Within the endless sea of tribulations, we have to repent and be saved. Buddha and bodhisattva are our mothers. They inquire about anxiously. They don't want us losing our course and submerge ourselves within the great sea of greediness and desires. We must turn our head in time. To where? Go back to the essence. Go back to the self-nature of peace and quiet. Don't lose our way in the external and toy-like phenomena.



苦海無邊，回頭是岸，佛菩薩總是像最愛我們的老母親，殷殷切切的呼喚著我們，希望我們不要苦海迷航，沉淪在無邊的貪慾大海，而要我們及時回頭，回頭的彼岸是什麼呢？就是回到本質的彼岸，回到我們清淨的自性，不要再為了玩具般的外在而迷失了自我。

所以啊！以善念的本質為出發，愛盡天下一切的蒼生，是我們唯一的康莊大道，唯一通往幸福、光明、喜樂之路；對於行善的人，我們要大力的稱讚與鼓掌！對於行惡的人，我們要寄予無限的同情與悲憫；而這背後，是悲智雙運生輝的偉大靈魂；因為，由於悲，我們包容黑暗，由於智，我們絕對不為惡，絕對隱惡揚善！

願與三世十方一切眾生共同努力！

願眾生早日離苦得樂！

願眾生早日成就！

願佛法昌隆、弘揚十方世界！

Therefore, we must set out our way at the beginning point of the essence and good thinking. Love all living beings. This is the only way in front of us. This way will lead us to happiness, brightness and pleasure. For those who do good deeds, we have to praise them! For those who do bad deeds, we have to mercy them! This is the great soul of compassion and wisdom. As we have compassion, we can tolerate darkness. As we have wisdom, we would never do any evil matter. We will always cover up another's bad deeds and praise his virtues!

I vow to make efforts with all living beings in the past, at the present and in the future within ten directions!

I vow to leave hardship and get happiness with all living beings!

I vow to success with all living beings as early as possible!

I vow to preach Buddhism to the world of ten directions!





# 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  
汝若作是念  
如來不以具足相故  
得阿耨多羅三藐三菩提  
須菩提  
莫作是念  
如來不以具足相故  
得阿耨多羅三藐三菩提  
須菩提  
汝若作是念  
發阿耨多羅三藐三菩提心者  
說諸法斷滅  
莫作是念  
何以故  
發阿耨多羅三藐三菩提心者  
於法不說斷滅相

### The Original Sutra

Subhuti,  
you might have the thought that  
the Tathagata reaches Supreme Enlightenment  
(Anuttara-samyak-sambodhi)  
not by means of his perfect *Physical Marks*.  
Subhuti,  
do not think that the Tathagata reaches Supreme  
Enlightenment  
not by means of his perfect *Physical Marks*.  
Subhuti,  
you might have the thought that  
those who have resolved on developing a Per-  
fect Enlightenment Mind  
affirm the annihilation of all Dharmas.  
Do not think that way.  
Why?  
Because those who have resolved on developing  
a Perfect Enlightenment Mind  
do not affirm the annihilation of all Dharmas.

一切有為法 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 clew and lighting, must have this view.





### 註釋

一個發過無上正等正覺大願的人，  
必須對於正知見有所無誤的掌握，  
才配真正稱作是一個發菩提心的人。  
而斷滅相的戲論，  
早已遠離了正知見的空義，  
故一個發願者，  
絕對不能與斷滅的邪見相應。  
此段立意，  
無非再度說明掌握空性，  
才是一個大乘菩薩道行者，  
念茲在茲，  
不可須臾暫離的立足點，  
唯有從“空”出發，  
才能保證究竟到達彼岸。

### Explanation

The one who had been made a great vow to reach Supreme Enlightenment can only deserve to be called a man of “resolving on developing a Perfect Enlightenment Mind” when he correctly knows the right views very well.

And the distorted theory about the annihilation of things has already been far away from the Emptiness of right views.

Therefore, the man who had vowed can never respond to and follow that kind of vicious views.

This paragraph tells us again that he who knows and practices Emptiness well is a real spiritual cultivator of Mahayana Buddhism.

He should bear Emptiness in mind always and can never be away from it for any short moment whatever he does.

Being based on Emptiness ensures that one will reach the Other Shore.



# 校量功德品(75)

## COMPARING THE MERITS (75)

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。告住菩薩種性者言。若能聽聞受持讀誦精勤修學如理思惟甚深般若波羅蜜多。決定當獲無量無數無邊功德。憍尸迦。是善男子善女人等。以有相為方便。有所得為方便。作如是說。是說相似般若靜慮精進安忍淨戒布施波羅蜜多。

復次憍尸迦。若善男子善女人等。告住菩薩種性者言。汝於過去未來現在一切如來應正等覺。從初發心乃至證得無餘涅槃。所有善根皆應隨喜一切合集。為諸有情迴向無上正等菩提。憍尸迦。是善男子善女人等。以有相為方便。有所得為方便。作如是說。是說相似般若靜慮精進安忍淨戒布施波羅蜜多。

(P778 11欄 倒數4行 ~ 111欄 11行)

## 二、生動的說明

佛又開示：如果善男子、善女人，告訴菩薩根性的修行人說：「如果能夠聽聞、受持、讀誦、精勤修學、如理思惟甚深般若的話，一定會獲得無量、無數、無邊的功德」。這樣的善男子、善女人是以有相、有所得為方便善巧，就是宣說相似六度。

佛又開示：如果善男子、善女人，告訴菩薩根性的修行人說：「你於三世一切如來，從初發菩提心乃至最後證得無餘涅槃，所有的善根就應該隨喜的統合集；為了一切有情眾生而迴向無上正等菩提」。這樣的善男子、善女人是以有相、有所得為方便善巧，就是宣說

## I. Original taste of wisdom

Kausika! If good men and women told the gotra (species of nature) bodhisattvas that you have to listen to; accept; recite; practice diligently; think logically about the profound Prajna-paramita in order to get limitless merit and virtues, actually, it is just a similar-paramita. Kausika! Those good men and women are using some convenient manners such as have-form and have-obtain to explain the Prajna-paramita. However, these manners can only get similar Prajna-paramita (wisdom), Dhyana-paramita (sitting into meditation), Virya-paramita (making efforts), Ksanti-paramita (enduring insults), Sila-paramita (obeying rules) and Dana-paramita (giving alms).

Kausika! If good men and women told the gotra-bodhisattvas that you had ever met Buddha in the past, in the future and at present; you also saw the Buddha showed his bodhi-mind as well as his ultimate-Nirvana; then, you collected all of your righteousness-roots and happy about Buddha's actions; finally, you want to learn those actions and wish to success in the ultimate-bodhi for all living beings. Kausika! Those good men and women are using some convenient manners such as have-form and have-obtain to explain the Prajna-paramita. However, these manners can only get similar Prajna-paramita, Dhyana-paramita, Virya-paramita, Ksanti-paramita, Sila-paramita and Dana-paramita.

(New modified Da-zheng-cang, P778, column II, line 4 to count backwards jā column III, line 11)

## II. Vivid explanation

Buddha explained again: if good men and women told Buddhist practitioners who have the nature of a gotra-bodhisattva that you have to



相似六度。

此段經文，說明什麼是有相、有所得為方便的相似六度。

前一段經文，只有「決定」是有蛛絲馬跡可尋，後一段經文，幾乎毫無破綻，「所有」也只能勉強算是訊息。意思是說從表面文字來觀察，幾乎很難察覺這兩段經文到底那裡不符合佛法，所以真的是越來越微細了。

那麼這兩段到底是什麼地方有問題，而讓佛斷定為相似六度呢？其實最重要還是當佛在說空時，會破斥有，表面的字句其實都沒有錯，但真正重要的是超越語言文字的內在，故即使表面都說對了，可是內在如果還有對於有的一絲放不下，那麼這就有相、有所得，也就是相似六度。

也許會越說越糊塗了，但這正是佛法最必須釐清之處。也就是語言文字是

listen to; accept; recite; practice diligently; think logically about the profound Prajna-paramita in order to get limitless merit and virtues, those good men and women are using some convenient manners such as have-form and have-obtain to explain the similar six-paramitas.

Buddha explained again: if good men and women told Buddhist practitioners who have the nature of a gotra-bodhisattva that you had ever met Buddha in all times; you saw Buddha's bodhi-mind as well as ultimate-Nirvana; you collected all of your righteousness-roots and happy about Buddha's actions; you want to learn those actions and wish to success in the ultimate-bodhi for all living beings, those good men and women are using some convenient manners such as have-form and have-obtain to explain the similar six-paramitas.

These two paragraphs of sutra explained for us what the similar six-paramitas is by the convenient manners of have-form and have-obtain.

In the first paragraph, it has clues of some-







相當容易說得毫無破綻的，但是這裡真正要提醒我們的是，內在必須是真正的悟空，否則無論陳義多高，例如高到無餘涅槃也無用，到最後還是落入有，也就是有相，也就是有所得。

什麼是有相？即現象、外相。既然是現象，就絕對不是永恆不變的本質；既然是外相，就不是真正的內涵。

那麼，什麼是本質？這就是佛法永遠不放棄要告訴我們的重要答案。

為什麼是重要答案？因為它重要到如果不知道這個答案的話，可以說我們連活都不會活。

怎麼說呢？請問如果連目的地都不知道在那的人，就開始快步走路，他要走到那裡去呢？又請問眼睛明明有病，卻一直要用眼睛觀察一切，他所看到的又是什麼呢？

thing wrong by its deterministic attitude. However, in the second paragraph, it seems have no mistake at all. Therefore, according the wording, it would be very difficult for us to pick fault from these two paragraphs of sutra. Things go to a micro way.

Then, what makes the Buddha judged that these are similar six-paramitas? In fact, Buddha used to break any deterministic attitude in order to reveal the Emptiness. Therefore, although the wording seemingly fine, the essence of these wording is noting but similar six-paramitas under the circumstances of have-form and have-obtain as long as there is a thread of inflexibility inside.

It may confuse you but Buddha still has to clarify the essence from the wording for us. It is possible to have a perfect wording; however, the perfect wording may not able to match with the nature of Emptiness at all. For example, even the ultimate-Nirvana may be trapped by a deterministic attitude if manners of have-





所以，如果不了解生命的本質，在修行上來說，是盲修瞎練；在生命上來說，是無知的活著。

但是，這個生命一分一秒都不曾離開我們，我們擁有生命，卻不知該如何活，不是一件荒謬又可笑的事嗎？

真的不知該如何活嗎？如果知道的話，怎麼眾生都活得如此茫然與痛苦呢？

如何才能活得不茫然、不痛苦呢？就是澈澈底底的明白一切的外在都是心的投射，如果不把所有的注意力都拿來修正這顆心的話，無論我們怎麼費盡千辛萬苦去修正外在，都是沒有用的。

就如同抽刀斷水，就如同揚湯止沸，如果生命的問題並沒有真正的解決，那麼生命怎麼活得不茫然？怎麼活

form and have-obtain play roles in this matter. Therefore, we had better be aware of the essence instead of the wording.

What is “have-form”? The form could be any phenomena or any appearances. As long as they are just phenomena, they could not be the essence of eternal. As long as they are just appearances, they could not have any real connotation.

Then, what is the essence? This is the most important answer that the Buddhism wants to tell us without any giving up.

Why this answer is that important? If you didn't get the answer, you know nothing about the life itself.

Why? If you don't know where the destination is, how can you start your journey? If you have sick eyes, how can you see things clearly?

Therefore, if we know nothing about the essence of life, we are practicing Buddhism blindly. Without essence, the life is ignorance.

However, life is the shadow of the time and would never leave us. We have life but we know nothing about how to live a life. Doesn't that ridiculous?

Do we really know nothing about how to live? If that isn't the case, why we have puzzle in mind and pains?

How can we get rid of puzzle and pains? We must completely realize that all external phenomena are the movies shooting by mind. If we didn't make great efforts to cultivate the mind-fullness, all external actions would become in vain.

A knife cut into water. Try to stop the water from boiling by scooping it up and pouring it back. These manners can never solve the problem. Then, the life would be occupied by puzzle and pains, wouldn't that be?



得不痛苦呢？

故佛法就是教我們正本清源，教我們釜底抽薪。

不能再頭痛醫頭、腳痛醫腳，一定要確確實實的找出真正的病因來。

什麼是真正的病因？就是不明白本質，也就是不明白空，也就是不明白般若。

只要明白了本質，明白了空，明白了般若，一切的痛苦就解決了，真的！真的！真的！

只是修行人啊！多半於文字般若已經有所掌握，可是由於未在實修上下紮實的功夫，所以對於實相般若，總是不能有所真正明瞭與把握。

然而實相般若，唯有實修，從來沒有第二條路可以真正到達。

Buddhism is a radically reform. We have to take away the firewood from under the caldron.

Don't treat only where the pains is. We must find out the real cause of the sickness.

What is the real cause? That is an unknown essence, unknown Emptiness as well as unknown Prajna.

As long as we know about the essence, the Emptiness and the Prajna, all pains would go away. Really! Really! Really!

Dear Buddhist practitioners! We might have understood the wording. However, as we didn't practice in an essence manner long enough, we couldn't completely catch the reality of the Prajna.

However, you can't find another way leading you to the Prajna but practical practicing Buddhism.

Therefore, don't let loose a flood of elo-





所以，勿再口說般若、暢若懸河，真的必須在實修方面下足真功夫，否則一日不明白空，一日就不能解脫痛苦。

因為所有的痛苦都是幻相，可是如果沒有實證功夫，無論頭腦怎麼告訴自己這一切都是幻相，無情的業力還是把我們逼真的拉入痛苦的每一絲感受裡。

所以修行一定要了業力，而唯有真正的於佛法功課下功夫，才可能了業力，否則無論我們學佛學了多久，我們都還是在業力大海中載浮載沉的凡夫俗子。

什麼才是聖者呢？就是由努力修行而遠離催逼的人。就是懂得生命本質的人，這樣的人，才是真正快樂的人，也才是真正不受束縛的大丈夫。

佛法能創造一切生命的奇蹟，能帶來一切的幸福喜樂，但是唯有用功努力的人，才能真正享有這生命的大豐收。

唯有努力實修，才能明白生命的答案，才能遠離業力的無情催逼，才能解除無量無邊的苦痛，才能成為一個自由自在的覺者，就在此時，就在此地，就是努力的開始，不要再找任何的理由來延誤自己，因為延誤自己也罷，一定也會延誤周遭許多有緣眾生，於心何忍呢？自己什麼時候才成就呢？有緣眾生還要等待多久呢？甚深思惟！甚深思惟！

quence. We must practice Buddhism. Otherwise, we can never know the Emptiness. We can't liberate from pains.

All pains are illusion. Without practical practicing of Buddhism, our mind would be occupied by illusion. The karma is so merciless; therefore, it would hurt us at once without hesitation.

Therefore, we need to get rid of all karma. We must make efforts in Buddhism in order to finish the karma. Otherwise, we are nothing but ordinary men who are floating within the great sea of karma.

Who is a holy man? He is a man that can leave far from the karma force. He is a man who knows the essence of life. He is a real happy man. He is a great man who has a completely freedom.

Buddhism can bring you miracle from life. It also brings you happiness and pleasure. Only a man with efforts can get a golden harvest.

Only practices and efforts can bring a real answer for life; can get rid of karma force; can





### 三、精采片段備忘錄

\* 什麼是有相？即現象、外相。既然是現象，就絕對不是永恆不變的本質；既然是外相，就不是真正的內涵。

\* 怎麼說呢？請問如果連目的地都不知道在那的人，就開始快步走路，他要走到那裡去呢？又請問眼睛明明有病，卻一直要用眼睛觀察一切，他所看到的又是什麼呢？

\* 就如同抽刀斷水，就如同揚湯止沸，如果生命的問題並沒有真正的解決，那麼生命怎麼活得不茫然？怎麼活得不痛苦呢？

\* 因為所有的痛苦都是幻相，可是如果沒有實證功夫，無論頭腦怎麼告訴自己這一切都是幻相，無情的業力還是把我們逼真的拉入痛苦的每一絲感受裡。

free the limitless pains; can become an enlightened man. This is the time and place to make efforts. Don't hesitate or delay. When you delay yourself, you would delay your relatives as well. How can you do that? If you can't success, how can your relatives follow your success? Think with depth please! Think with depth please!

### III. Highlights

\* What is "have-form"? The form could be any phenomena or any appearances. As long as they are just phenomena, they could not be the essence of eternal. As long as they are just appearances, they could not have any real connotation.

\* Why? If you don't know where the destination is, how can you start your journey? If you have sick eyes, how can you see things clearly?

\* A knife cut into water. Try to stop the water from boiling by scooping it up and pour-





#### 四、智慧點滴

大般若經各品綱要

第二十六品

學般若品（卷86-89）

說明善現菩薩智慧甚深，不壞假名，而說法性。

第二十七品

求般若品（卷89-98）

說明修行般若於大菩薩的開示中求，並以佛陀為依歸。

第二十八品

歎眾德品（卷98-98）

說明菩薩所行般若是大、無量、無邊波羅蜜多，能夠證得無上正等菩提。

第二十九品

攝受品（卷98-103）

說明菩薩應於般若如說而行且不遠離。

第三十品

校量功德品（卷103-168）

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

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。

ing it back. These manners can never solve the problem. Then, the life would be occupied by puzzle and pains, wouldn't that be?

\* All pains are illusion. Without practical practicing of Buddhism, our mind would be occupied by illusion. The karma is so merciless; therefore, it would hurt us at once without hesitation.

#### IV. Essential of Wisdom

Outline of the Maha-Prajna-Sutra

Chapter twenty-six

Learning the Prajna-paramita (scroll 86-89)

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

Chapter twenty-seven

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

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

Chapter twenty-eight

Praising the merits (scroll 89-98)

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

Chapter twenty-nine

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

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

Chapter thirty

Comparing the merits (scroll 103-168)

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

Chapter thirty-one

Transferring the merits (scroll 168-172)

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





# 助人為快樂之本

## Happy source from helping others

文Article /Viola

譯Translator /Snow

美編 Art Design/Fan

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！

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

助人為快樂之本。 ~ 中國諺語

## 快樂共鳴

當我們適時伸出援手去幫助別人時，不但對方感受到人情的溫暖，自己也會快樂，因為給與絕對比接受更快樂。例如我們幫助盲人過馬路，他會因得到適時的幫助而快樂，所以我們要竭盡所能去幫助需要幫助的人，自己就會越來越快樂。

## 快樂公式

由以上格言與共鳴可歸納成以下公式  
助人=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起來、幸福起來。

實踐舉例 / 適時助人一臂之力。  
(因為別人會因困難解決而快樂!)

## A happy saying

Happy source from helping others --  
from Chinese proverb

## Happy responses

When we timely give our hands to help others, not only others feel human kindness, but also we also feel happy, since offering is happier than acceptance. For example, we help blind people to across street, blind people would timely be happy for being helped. Therefore, we should help the needed people as possible as we can, we will be more and more happy.

## Happy formula

The above saying and responses can conclude the following formula,

Helping others = Both others and we are happy.

## Happy practice

We must practice to make the formula with a complete meaning. And life would really become happy

Practice example / timely giving others assistance. ( Others would be happy for resolving the difficulty.)



# 素食時代 Vegan Time

一個慈愛又健康的素食時代  
正悄然的漸漸風靡了地球村

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

本期為你精緻推出～

養生素食

吃什麼素，很養生？

報導 / 腰果五穀粥

Report for you in this period

Healthy vegetable diet

What vegetable food is most healthy?

Report / Cashew five cereals' porridge

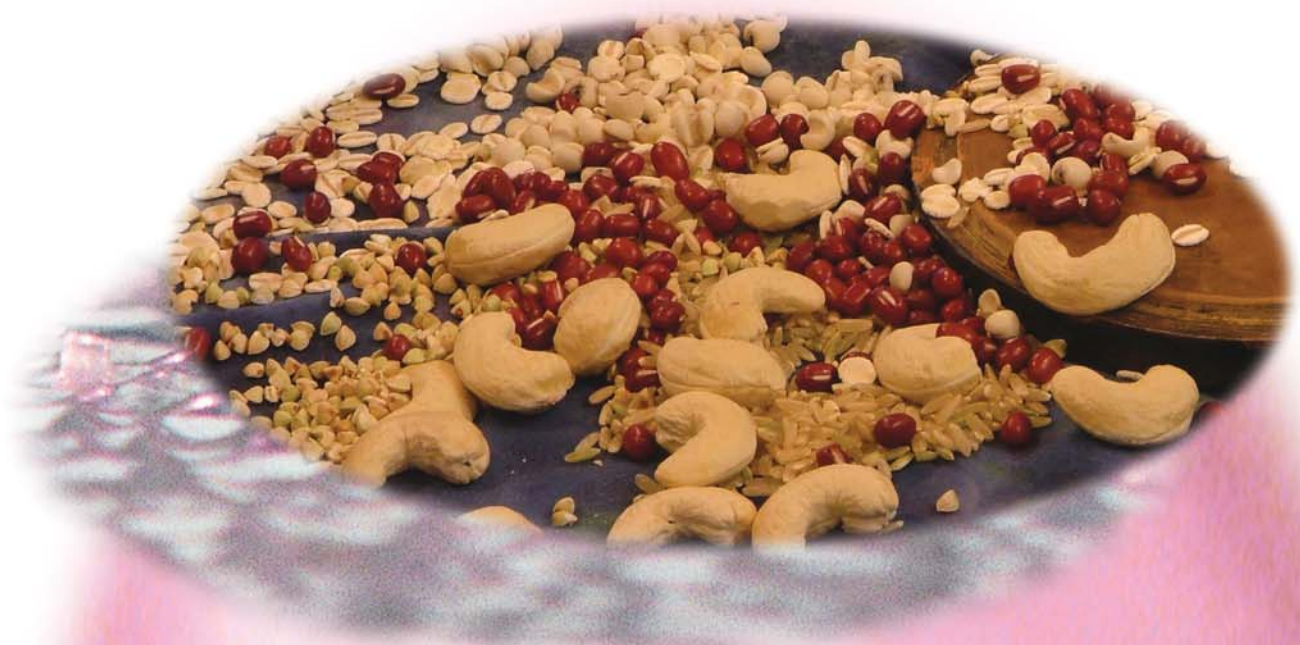


# 腰果五穀粥



Cashew five cereals' porridge





材料：

腰果 300g  
 薏仁 100g  
 糙米 50g  
 燕麥 30g  
 蕎麥 30g  
 麥片 100g

Material:

Cashew 300g  
 Job's tears 100g  
 Unpolished rice 50g  
 Oats 30g  
 Buckwheat 30g  
 Oatmeal 100g





### 作法：

- 1、將所有材料洗淨，除了蕎麥、麥片外，其餘皆泡水 2 小時。
- 2、浸泡之後，將所有材料放進電鍋內煮成飯狀。  
(材料與水的比例為 1：1.5)
- 3、另起一鍋水，待水煮開後，加入已煮好的五穀，並以鹽調味即可。
- 4、食用前灑上海苔絲或素香鬆，將更添美味。

### Method:

1. Wash all materials and submerge them except buckwheat and oatmeal for 2 hours.
2. Put all materials into electric rice cooker to boil.  
(the ratio of materials to water is 1 to 1.5)
3. Boil a pot of water, then put boiled five cereals in and season with salt.
4. Add some laver or vegetable dried floss before eat will be more delicious.





# 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

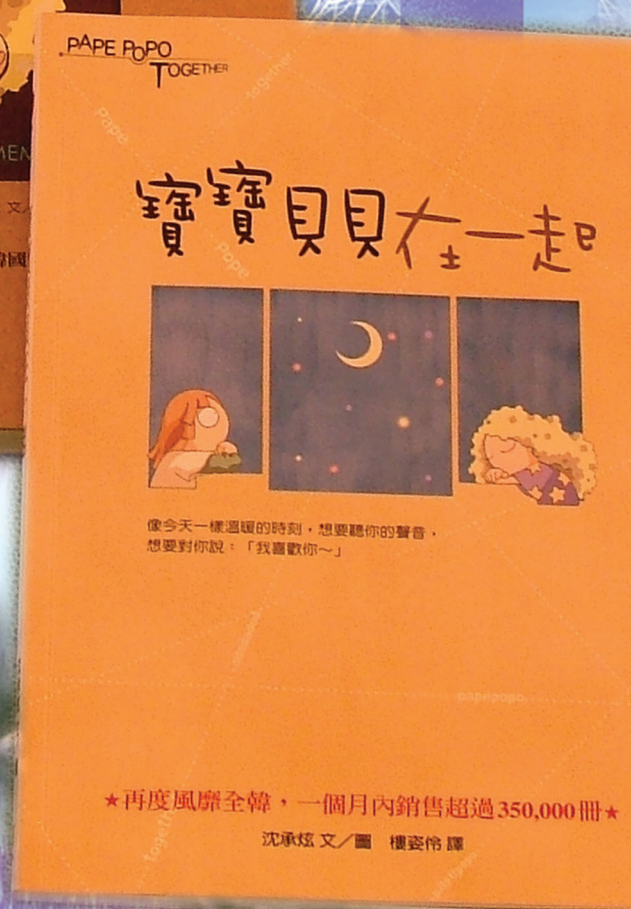
這個世界的心靈？

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.



# 書名：寶寶 貝貝在一起

PAPE POPO TOGETHER  
(PAPE POPO TOGETHER)



作者：沈承炫 Author：Chen,cheng-xuan  
閱讀世界排行榜 資料來自金石堂網路書店 <http://www.kingstone.com.tw>



## 說起寶貝貝的回憶～

「寶寶」是作者沈承炫的化身，「貝貝」是作者大學時單戀對象的化身，交織出「寶貝貝貝的回憶」這一繪本書。透過這兩位主角，細膩而幽默的呈現平凡生活中點點滴滴的感動與反省。本書最早是出現在韓國Daum網站的漫畫社群，受到網友的熱烈迴響，單行本一上市即躍上暢銷書排行榜，並獲選為韓國文化觀光部漫畫出版品「優秀文化大欣賞」。「寶貝貝貝在一起」一書是繼「寶貝貝貝的回憶」之後的力作，由三十四個小短篇集合而成。此書甫一出版一個月內即銷售超過三十五萬冊，幽默詼諧的繪本風格中間融入了深刻的生活反思，令人莞爾一笑之際，也觸動了每一個人深藏心底的～純真！正是「這個」溝通了所有人的靈魂。或許正如作者所言---

「我的夢，很單純。只願終生秉持一顆不變的心，對人伸出溫暖的手掌。我的夢，也說不上偉大。比起堅持獨身自由，我更期盼共享生活，找尋幸福。我想做一個每天都充滿活力，生活儘管樸實，但不忘保有希望的人。」

## 抓住被純真感動的剎那～

「感冒的時候，雖然頭暈暈又流鼻水，覺得很煩，但一想到有人從很遠的地方來為我祈禱，我的心因而溫暖起來。」

常在想，或許我們最重要的學習並不是所謂的一技之長，而是擁有不斷

## When saying PAPE POPO Memory

POPO is the incarnation of Chen, cheng-xuan, author, and PAPE is the incarnation of his loving girl, to interweave the book, PAPE POPO TOGETHER. It represents exquisitely and humorously dribs and dribs and dribs of moving feelings and introspection in ordinary life. This book first appeared in cartoon group in Korean Daum network, and ardently welcomed by email-friends. The offprint become the billboard bestseller while publishing, and is chosen as the best culture appreciation of cartoon publication in culture tourism department of Korea. PAPE POPO TOGETHER is the powerful work following PAPE POPO Memory, and was composed by thirty-four short stories. This book has been sold over thirty-five ten thousands after publishing. . it mixed deep introspection for life into humor and funny style of painting, and moved the purity of everyone's heart during everyone's smiling. It is just "This" to communicate everyone's soul. Maybe just like author's words—

"My dream is very simple. May I hold a unchangeable heart all my life to give others my warm hands. My dream is also not great. But I even hope to share my life with others to look for well-being while comparing to insist on unmarried freedom. I intend to do a person with full vitality, even living in plain but with hope.

## Catching the moment touched by purity

During the cold, my heart will warm up while thinking someone to bless for me in the far, albeit I feel vexed for dizziness and a running nose.

I always think that maybe the most important learning is not to learn a speciality but continuously cumulating the ability to be instantly





### 作者簡介 沈承炫

出生於江原道江陵，大學念的是  
1996年任職於東洋動畫，參與  
的卡通動畫。1999年進入D  
原畫創作。現任職於Med  
喜歡的音樂是巴哈  
Hallstrom的「狗臉  
榮格。



累積剎那純真感動的能力。這並不容易耶。因為常常我們會忘了我們原是生活在心與心交感的世界之中。「問渠哪得清如許，為有源頭活水來」。純真可說是被輪迴之輪壓得漸趨疲憊不堪，麻木不仁靈魂的潺潺活水。渴望一個出口，但是重重的楚門世界關，一道道的禁箇住那原本活躍靈動的靈魂。於是乎，曾經擁有的赤子之心，那人與人之間純真無邪的關聯，被隨著歲月，逐漸築起的一座座高牆，隔斷了人我之間的共

among me and others following years, and thoroughly buried us in boundless and busy life. For a long time, the heart would dry and become dead water. How long doesn't you recall your childhood filling with surprised and excited time for anything? Why not to give your soul an exit and go out of wall to taste the instant touched among human. Because—

“We can't retrieve all the past, even feeling sorry, and the past never come back in spite of missing and no choice”.

“Our loves are valueless if not paying out but accumulating in mind. The beauty in the world can be seen.”







感，也將自己徹底埋葬在每天的忙盲茫之中。久了，心會乾渴，不知所以的成為一灘死水。你有多久沒回憶起兒時那對一切充滿驚奇與興奮的時光，何不給自己的靈魂一個出口，走出高牆，真真實實品嘗人我之間純然的剎那感動。因為「過去的一切，就算惋惜，也無力挽回，不管再怎麼想念、無奈，他也不會再回來了」

「我們心裡頭的愛，如果吝於付出，只是堆積在心裡的話，就一點價值也沒有了。世界上的美好，一次也無法親眼目睹。」

### Devoting to friends

Dear friends, what is to communicate our friendship! To my view, we are willing to sincerely deal with each others, even placed in different space-time. Just let us share this purity and trust. From Chen, cheng-xuan original intention to create PAPE POPO Memory, "I strive to paint and write as well as introspect how many people would be hurt by me? I launch to write this book for understanding by others, and expect to bring some comfort to the persons hurt by me". The creating intention of the following book, PAPE POPO TOGETHER, — "This book is the present to thank the friends who come to comfort me whenever I was surrounded by solitude." The creating energy burst out is so deep and full while catching this instant moment touched by purity. And "this" is the most valuable gift to present friends. We can do it at the moment, just as the author said in the end—





### 獻給朋友～

親愛的朋友們，是什麼聯繫起我們之間的友情，啊！我想，是我們都願意真心相待，即便分處在不同的時空當中，且讓我們共享這一份純真與信任。回到沈承炫創作「寶貝貝的回憶」的

“If someone silently bears pain, just quietly hold his hands! With innumerable pain and disaffection, I can grow up in the way, because someone use warm to hold my ice-cold hands. If someone is hurt, touch his heart. If someone can get the love, touch his head!”





初衷來看～「一邊努力作畫寫書，一邊在反省思考，有多少人曾經因為我而受到無辜的傷害？這本為了得到旁人諒解而開始創作的書，希望可以帶給因我而受傷的人一些慰藉…」，再看到接下來這一本書「寶貝貝貝在一起」的創作緣起～「當我被寂寞包圍，不論何時都會跑來安慰我的朋友們，我由衷的感謝，謹以這本書作為致謝的禮物。」那抓住純真感動的剎那所爆發出來的創作能量，是如此的深刻飽滿。而「這個」該是獻給朋友們最珍貴的禮物。你我在當下就可以做到的事。如同作者在尾聲中所說的？

「如果有人默默承受傷痛，就靜靜地握住他的手吧！傷痕累累又不滿足的我，可以這樣一路成長，是因為有人用溫暖，握住我冰冷的手。如果有人受了傷，就撫摸他的心，如果有人得不到愛，就摸摸他的頭吧！」



沈承炫

1971年 出生於韓國江陵。  
1994年 任職於「三元動畫」與「東洋重俠」與「蜘蛛人」動畫製作。  
1999年 在「Digital Dream Studio」負責  
1999年 入選「東亞LG」國際漫畫展。  
1999年 「寶貝貝貝」獲選韓國文化觀光部  
2000年 於「Media Front」擔任影音視訊  
2002年 「寶貝貝貝」討論區成立。  
2002年 10月圖書《寶貝貝貝的回憶》  
2003年 被選為漢城「國際漫畫暨動畫嘉主題作品。

#### 喜歡的東西

喜歡所有可以刺激靈感的東西。  
心理學家榮格，查爾斯舒茲畫的  
Lasse Hallstrom導演的電影（「狗臉  
「芭比的盛宴」「遇見百分百的巧  
哈與倉本裕基（Yuhki Kuramoto  
（Michael Franks）、舒爾（Andre

www.papepopo.co.kr

papepopo.co

da.m





## 閱讀世界排行榜

資料來自金石堂網路書店

<http://www.kingstone.com.tw/event/a2003TOP200/top4.asp>



### 不生氣，要爭氣

作者：戴晨志 出版社：時報文化



### 永無止盡的懷抱

作者：張小嫻 出版社：皇冠文化



### 芬芳

作者：張曼娟 出版社：皇冠文化



### 朵朵小語－悠然的時光

作者：朵朵 出版社：大田



### Say Forever

作者：穹風 出版社：商周出版



### 我就是喜歡這樣的你

作者：堀川波 出版社：方智



### 來不集

作者：謝志偉 出版社：圓神



### 魔曲－藍色迴聲島系列之一

作者：凱薩琳·羅 出版社：高寶



### B棟11樓

作者：藤井樹 出版社：商周出版



### 蘇西的世界

作者：艾莉絲·希 出版社：時報文化



# 心靈音樂

## Music for the Mind

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





# 小提琴的愛情

Romance of the violin

音樂家：約夏 貝爾 Joshua Bell



唱片公司：新力音樂 Sony Music

資料來源：亞馬遜古典音樂網站

<http://www.amazon.com>



## 約夏貝爾與紅色小提琴

約夏 貝爾(Joshua Bell, 1967)。華盛頓郵報讚譽他為「同世代中最好的小提琴家之一」。他五歲開始學琴，七歲就參加家鄉交響樂團的演出，隨後獲准進入印度安納大學接受多位音樂名家調教。14歲時獲得「十七歲」雜誌與通用汽車聯合贊助的第一屆協奏曲大賽首獎，並在卡內基音樂廳舉行首次演奏會，榮獲艾佛利費雪獎的肯定，從此獲獎無數。1988年由約夏擔任幕後配樂演奏的電影「紅色小提琴」榮獲奧斯卡「最佳原作配樂」金像獎。英國泰晤士報評論他的演奏為「最敏感細緻的小提琴，演奏出的琴音令人神眩」。

十八世紀製琴名匠史特拉第瓦里 (Antonio Stradivari) 於1713年製作的名琴「吉柏森」(Gibson ex huberman) 在歷經三百

## Joshua Bell and a Red Violin

Joshua Bell (1967—) *The Washington Post* praise him as “The best violin player for the generation.” He played violin since five years old. At seven years old, he became a player in a symphony at hometown. Then, he enrolled in Anna University at India and taught by a couple of musicians. At fourteen years old, he won the head reward in the first concerto competition that sponsored by *The Seventeen Magazine* and *The General Motors*. Besides, he ever played in Carnegie Concert Hall and won the Everly Fischer Reward. After that, he won as many rewards as he can. In 1988, he played to bud in the background music for the movie *The Red Violin* and won the Oscar Academy Awards of the Best Original Works of Background Music. *The England Times* had a comment on him as “The most sensitive and meticulous player of violin and the most magnificent music that played.”

The eighteen century violin maker, Antonio Stradivari, he made a violin named “Gibson ex huberman” at 1713. This violin and its players had made tales of marvels within the past

three hundred years and it ever stole in the beginning of this century. Theatrically, this violin met Joshua. Joshua played the “Gibson ex huberman” for the first time and fell in love with it for its wonderful timbre. The first sound recording of the “Gibson ex huberman” was named as “Romance of the Violin.” Although Joshua once played different style of music such as jazz music and popular verse, he loved the estheticism music with romantic. He thought the estheticism music is eternal. Thus, when







年與琴家的傳奇故事及遭逢本世紀初的失竊事件後，戲劇性的與約夏相逢，約夏第一次演奏吉伯森，即愛上它如天鵝絲絨般醇美柔滑的音色，而「小提琴的愛情」這一張專輯便是「吉伯森」有史以來首次的錄音專輯。儘管約夏過去曾經嘗試過不同的曲風（如爵士、民謠等），但是他認為只有唯美浪漫的曲風，留給人們的感動才是永恆的。因此，為配合歷史名琴「吉伯森」的首次唱片錄音，他特別精挑細選了多首大家耳熟能詳的經典名曲。如浪漫派大師舒曼最受歡迎的小曲兒時情景「夢幻曲」、蕭邦「升C小調夜曲」，貝里尼「聖潔的女神」、舒伯特天鵝之歌的「小夜曲」、聖桑動物狂歡節的「天鵝」，當然還有電影「窗外有藍天」的主題曲～普契尼「親愛的爸爸」…。名曲、名家與名琴跨越三百年的時空，因緣際會的共同交織出本世紀最不同凡響的音樂專輯。無論你是哪一個世代，哪一個族群，哪一個階級，也無論你是否嫻熟於古典音樂領域裡的諸多知識，且拋開這一切的圖騰與標籤，一起參加這一場特別的音樂饗宴，盡情涵泳於永恆的動人樂章之中。

he played with the “Gibson ex huberman” for the first time, he chose a couple of classics and great musical compositions that people would be familiar to such as “The Dream Melody” by Schumann, “C-sharp Minor” by Chopin, by “Casta Diva” by Bellini, “Schwanengesang, Song of the Swans” by Franz Peter Schubert, “Carnival of the animals, THE SWAN” by CHARLES CAMILLE SAINT-SAENS, “O mio babbino caro, A room with a view” by Giacomo Puccini and so forth. Good music plus a person of artistic distinction plus a wonderful violin after three hundred years. By occasion, it is to interweave the most extraordinary musical recording of the century. No matter which era, which group, which rank, which domain, which totem and which label, beyond all of these differences, let's join together and listen to this wonderful recording.

### **An Instant and the Eternal**

In eighteen century, at the moment that Antonio Stradivari made the violin of “Gibson ex huberman”, he would never think about the possibility that this violin will touch numerous people after three hundred years.

In nineteen century, the master of roman-





### 剎那與永恆

十八世紀，當史特拉第瓦里在他製琴的黃金時期完成「吉柏森」的剎那，他絕對想不到這一把琴三百年後的錄音演出，感動了多少人心。

十九世紀，浪漫主義大師羅伯特舒曼（Robert Shumann）是反對古典樂派形式化風格的先驅之一。他主張「內容與思想造就形式，而非形式造就內容與思想」，而「音樂的目的在於反應心靈狀態」，他所創作的許多小品及間奏曲，也就是在這樣的主張之下完成，舒曼的作品往往都是在創作完成後才予以命名，而命名也只是讓聽眾對作曲家的情感有跡可循。廣受愛樂人歡迎的「兒時情景：夢幻曲」，或許也正因為如此，在經過了兩百年後，仍然與不同時代聽眾的情感與心靈深深的交感著。

永恆真的存在，存在於剎那的感動之中，存在於因感動而來的藝術創作之中，更存在於每一天每一個當下之中，只要我們真的打開心去體會與領受，每一天都可以是我們的創作，每一天都可以是永恆。如此淨美的活著，真好！

ticism, Robert Shumann, he was against to classic music of formalization. He, as a pioneer, claimed that “the contents and thought would make the style instead of the style would make the contents and thought.” He also said “the purpose of music is to response to the state of hear and soul.” He composed many intermez-zos. Under such point of view, Shumann used to give the name of his works after they were composed. To give a name can help the audience to understand his feeling of the music. The most welcomed music “Kinderszenen: Traumerei” is a good example from him. After two hundred years, these musics can still touch the audiences’ heart and soul.

The eternal is real. It could be found within the touching of an instant. The existence of eternal is in touching and artistic composing. It could be found at every moment of a day. As long as we have opened our heard and mind to realize and to accept, we create the day too. The day, therefore, is the eternal. Thus pure and beautiful living we have, it is just wonderful!

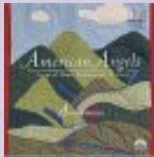


## 輔線：亞馬遜古典音樂暢銷排行榜前十名

<http://www.amazon.com/exec/obidos/tg/new-for-you/top-sellers>



Closer  
~ Josh Groban



American Angels  
~ Anonymous 4



Wicked (2003 Original Broadway Cast) [CAST RECORDING]  
~ Stephen Schwartz, Idina Menzel, Kristin Chenoweth



The Lord of the Rings: The Return of the King [SOUNDTRACK] [ENHANCED]  
~ Howard Shore



Romance of the Violin  
~ Joshua Bell (Performer), et al



Obrigado Brazil  
~ Yo-Yo Ma (Performer)



Italian Opera Arias  
~ Rolando Villazon



Mamma Mia! (The Musical Based on the Songs of ABBA) [CAST RECORDING]  
~ Benny Andersson, Bjorn Ulvaeus, Lisa Stokke, Eliza Lumley, Melissa Gibson, Siobhan McCarthy, Louise Plowright, Jenny Galloway



Pirates of the Caribbean: The Curse of the Black Pearl  
[SOUNDTRACK]  
~ Klaus Badelt



Olivier Messiaen: Quatuor Pour La Fin Du Temps (Quartet For The End Of Time)  
~ Olivier Messiaen (Composer), et al



# 全球佛教報導

## Buddhism in the World

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

The flavor of water, grass, wood and forest are irrigated  
by each requirement; all trees with large, middle and  
small, grow up depending on each size; roots, stems,  
branches and leaves, its color and brightness will get more  
fresh and gloss when raining!

(from the medicinal herbs article of Lotus Sutra)





### 【緬甸報導】

世界最大臥佛在緬甸

喬達基臥佛寺（Chaukhtatkyi）內有供奉世界最大的臥佛，其腳底有一百零八個圖案，隔出五十九個人的世界、二十一個動物世界和二十八個神的世界，象徵天地萬物盡在其腳下，代表佛遠遠超脫這三層、在眾神之上；亦代表人有一百零八次輪迴。

喬達基臥佛寺（Chaukhtatkyi）又稱「六層寺」，因在挖掘廢墟時地下泥土呈六種顏色，紅、黃、藍、綠、白及黑色。

### 【中國報導】

素菜館千份福餅送溫暖

中國年春節時期，湖北省武漢市歸元寺素菜館千份福餅送溫暖給特困家庭。

### 【越南報導】

獨柱寺建築在一根柱子上

河內市中心的胡志明陵園後面，有一座奇特的獨柱寺，整個寺廟僅建築在

### [Myanmar News]

The world largest lying Buddha statue is in Myanmar

The world largest lying Buddha statue is enshrined at Wah Pho (lying Buddha) temple in Chaukhatkyi. Under the sole of the foot of Buddha statue, there are 108 drawing patterns included 59 human worlds, 21 animal worlds and 28 deity worlds respectively. It signified the Universe all under Buddha's foot. It means Buddha far prominently detached from these three realms and above all deities. It also represents a human being has to pass 108 Samsara.

Chaukhtatkyi Wah Pho temple is also named 'six-layer temple' for it showed out six different colors of soil-red, yellow, blue, green, white and black-as excavating the ruins.

### [China News]

Vegetarian restaurant spread love with thousands of lucky cakes

During Chinese New Year's Day, the vegetarian restaurant of Gui-Yuan temple at Wu Han, Hu Bei, China prepared thousands of lucky cakes to deep poor families to have a happy New Year Day.

### [Vietnam News]

One pillar pagoda was built on one pillar only







一根柱子上，一柱支撐一廟，據悉，獨柱寺的奇特造型，成為信眾和遊客雲集之地。

### 【香港報導】

港佛聯與媒體發起迎請佛指舍利

香港佛教聯合會新春團拜時，會長覺光法師表示，該會自成立至今已有五十九年，一直致力弘法利生各項善業，會務在歷屆董事同仁努力推動下，在弘法、醫療、教育和社會福利各方面均薄有成就，並持續擴展及趨向多元化，務求能為社會貢獻一點力量。

他透露佛教義理有益世道人心，佛教聯合會致力弘揚佛法，近年更舉辦多項大型的弘法活動，讓全港市民有更多機會參與，從而認識佛法，修持身心，利己助人。

今年農曆四月初八佛誕日，該會將聯同全港佛教道場、大公報及鳳凰衛視會議展覽中心舉行。

At the back of Ho Chi Minh's Mausoleum at Hanoi, there is a peculiar Du Zhu temple One pillar pagoda which was built on one pillar only. One pillar supported a temple. It is so peculiar to gather lots of Buddhists and tourists to worship.

### [Hongkong News]

**The Hongkong Buddhist Association and medium initiate to welcome Buddha finger relics**

During the greeting party of Chinese New Year's Day, Master Jiao-Guang, the director of the Hongkong Buddhist Association, indicated that the Association has always devoted to all kinds of charities to spread Buddhism since found 59 years ago. Under the efforts of all previous executives and fraternity, there are some achievements on Buddhism-spreading, medical treatment, education and public welfare. Now we still continue to extend diverse services to the society.

He said Buddhist teachings are good for society moralities. These years, Buddhist Association has held many big Buddhism-spreading activities to whole Hongkong citizens to know Buddha dharma and thereby cultivate self with Buddhist teachings to help people and self.







### 【印度報導】

玄奘大師舍利將移至玄奘紀念館

存放於比哈爾省巴特納博物館四十七年，以水晶寶匣安奉的中國唐代玄奘大師舍利（包括一塊頭蓋骨）將移到距離一百二十五公里的那爛陀鎮玄奘大師紀念館。

這座位於那爛陀，七世紀印度教育重鎮，玄奘大師曾是那爛陀大學的學生，後來成為該校教師，玄奘大師紀念館設有展示中心和銘文，以頌揚玄奘大師的偉大生平與事蹟，也可能增設禪修中心，將成為全世界尤其是南亞的佛教觀光聖地。

This Buddha birthday on lunar April 8, the Association plans to ally with all Buddhist organizations, newspaper Takungpao and Phoenix Satellite TV to welcome Buddha finger relics to Hongkong. The exhibition will be held at Hongkong Convention and Exhibition Centre for 7 days.

### [India News]

**The Relics of Master Hsuan Tsang will be moved to Hsuan-Tsang Monument**

Preserved at Bihar Batena Museum for 47 years, the Relics (included one piece of skull) of Chinese Buddhist pilgrim Master Hsuan Tsang during the Tang Dynasty which was put in a crystal container will be moved to Hsuan-Tsang Monument, 125 kilometers of the Museum.

The Monument is located at Nalanda, a chief city of education in 7th century, where Master Hsuan Tsang had studied at Nalanda University and became a teacher there later. Hsuan-Tsang Monument has exhibition and inscriptions to glorify his great achievements. There can also be established meditation center, and be a sacred Buddhist sightseeing in the world, especially in South Asia.





# 禪舞台劇(9)

## Drama of Zen

### 花開的聲音 唱和

#### The Voice of Flower in Bloom Dialogue in Antiphony





## 18. 花開的聲音

逸竹：

師父

我在山下曾經度過一段

非常艱苦的歲月

老和尚：

噢

逸竹：

所以

上山來除了求道

多少帶一絲逃避遁世的心態

老和尚：

你認為我知道嗎？

逸竹：

當然

老和尚：

我知道什麼呢？

逸竹：

你知道我曾經被我的幾個好朋友誤會

老和尚：

誤會什麼呢？

逸竹：

誤會我是——

## 18. The Voice of Flower in Bloom

Yizhu says,

“Master,

I have been through a period of very hard life before I come to you.”

Monk Wuxiang says,

“Oh.”

Yizhu says,

“So,

besides to look for the Truths,

I also come here for escaping from the world.”

Monk Wuxiang says,

“You think I know that?”

Yizhu replies,

“Sure you know.”

Monk Wuxiang says,

“What I know?”

Yizhu replies,

“You know that some of my good friends had been misunderstood me.”

Monk Wuxiang answers,

“Misunderstood what?”

Yizhu replies,

“Misunderstood that I was a mean person.”

Monk Wuxiang says,







一個小人  
 老和尚：  
 是嗎？  
 逸竹道：  
 真的  
 我分明是一個君子啊！  
 老和尚慢條斯里的說道：  
 你被你自己誤會了  
 逸竹聞言抗議道：  
 不會吧？！  
 師——父——  
 你怎麼這樣說呢？  
 老和尚不疾不徐道：  
 其實  
 每個人都只活在自己的世界裡  
 真的只活在自己的、自己的世界裡  
 但也不能說他冷漠  
 例如富有的人  
 他真的無法完全理解  
 飢火焚身的苦痛歷程  
 因為每一個人所感受到的一切  
 都是由自己這個角度出發的——  
 所以感受來感受去  
 都還是自己的感受最強烈

“Was you?”  
 Yizhu replies,  
 “I wasn’t.  
 I was a truly gentleman!”  
 Monk Wuxiang says unhurriedly,  
 “It was ‘you’ misunderstood yourself.”  
 Yizhu protests against Wuxiang’s remark  
 and says,  
 “No……!  
 Master,  
 how could you say so?”  
 Monk Wuxiang says calmly,  
 “In fact,  
 everyone only lives in his own world.  
 It is true that everyone only lives in his  
 own world.  
 However, it is not fair to say that he is  
 indifferent to others.  
 Why? Because everyone always feels  
 things from his own angle.







所以你的全部感受或全部的痛苦  
 不是別人不要去感受  
 而是真的不容易涉入  
 逸竹有點恍然大悟的接口：  
 又∨!?  
 是這樣的嗎？  
 老和尚說：  
 所以  
 你也不會例外——  
 如果有誤會這件事的話  
 你就是被自己的幻覺誤會了  
 逸竹問：  
 怎麼說呢？  
 老和尚答：  
 其實我什麼也沒說  
 是你自己用你自己的智慧  
 把捉了我語言背後的真相  
 所以  
 其實你是在聽你自己說話  
 逸竹點頭道：  
 好像有點道理  
 老和尚繼續說：  
 因為——  
 我們只能聽懂

For example, a rich man really can't have the whole idea of suffering from extreme hunger.

Therefore, you are the very person, who has the strongest sense of all your emotions, not anyone else.

So, not that others don't want to feel all what you feel or all your pains, but that it is not easy for others to get involve your feelings."

**Yizhu seems to have a sudden enlightenment and says right after,**

"Oh?

Is that so?"

**Monk Wuxiang says,**

"So, you will not be an exception.

If there was misunderstanding, you can say that your illusions misunderstood you."

**Yizhu asks,**

"Why you 'said' so?"

**Monk Wuxiang replies,**

"I actually had 'said' nothing.

You had just used your wisdom to catch the truth behind my words.

So you had just listened to yourself."

**Yizhu nods and says,**

"It seems logical."

**Monk Wuxiang keeps saying,**







我們要聽懂的  
 我們只能接納  
 我們要接納的  
 逸竹受教的說：  
 似乎是這樣  
 老和尚微笑的又說：  
 因此——  
 你不曾被誤會  
 也沒有人誤會你  
 更沒有誤會這件事  
 逸竹：  
 可是事情畢竟是千真萬確的發生過了  
 老和尚：  
 事情只是事情  
 發生只是發生  
 事情也好、發生也好  
 都是無自主性的  
 都是意識洪流中的湧動與變化  
 在空靈的境界裡  
 是不曾發生過任何一件事的  
 一切都只是外在的因緣在  
 排列 組合  
 所以

“Because we can only understand what  
 we want to understand  
 and accept what we want to accept.”

**Yizhu says with modest behavior,**

“It seems so.”

**Monk Wuxiang says smilingly,**

“Therefore,

you had not been misunderstood  
 and no one had misunderstood you  
 and there was not misunderstanding.”

**Yizhu says,**

“But that thing really had been happened.”

**Monk Wuxiang says,**

“An event is just an event.

It just occurs when it occurs.

The event and the occurrence are both other-directed.

They are just the rise and fall and  
 changes in the stream of consciousness.







當花該開的時候花就開  
 當花該落的時候花就落  
 逸竹終於心開意解的說道：  
 我聽見花開的聲音了  
 老和尚點頭微笑道：  
 嗯  
 我早就聽見了  
 天女們邊舞邊唱道：  
 用我們在逆流中的全部苦痛  
 去開放出  
 最美麗、最純淨、最慈悲  
 的萬朵蓮花  
 唯有愛 唯有愛 唯有愛  
 可以在逆境中 依舊  
 良善 溫柔 甚至  
 喜 悅  
 香水柔軟湛然滿，芬陀莉花遍圍繞；  
 不著世間如蓮花，能令眾生大歡喜。  
 用我們在逆流中的全部苦痛  
 去開放出  
 最美麗、最純淨、最慈悲  
 的萬朵蓮花  
 唯有愛 唯有愛 唯有愛

In the state of Emptiness,  
 no one single event ever occurred.  
 All things are the arrangement and  
 combination of external causes and  
 conditions.

Therefore,  
 the flower blooms when it should have;  
 it falls when it should have."

Yizhu finally comes to comprehend Wuxi-  
 ang's instruction and says,

"I hear the voice of flower in bloom."

Monk Wuxiang nods and says with smile,  
 "Uhhuh, I have already heard."

The heavenly women sings while dancing,  
 "Using all the sufferings we bear in the  
 adverse current  
 to make ten thousand most beauti-  
 ful, purest and most merciful lotuses  
 bloom.

Only love, only love, only love  
 can still bring goodness, tenderness,  
 even joy in adverse circumstances.  
 Being scented with crystal-clear soft-  
 ness

Surrounded by numerous pundarika  
 (huge white lotus of Pure Land)  
 Having no attachment to the world as  
 lotus

Can make all living beings very happy  
 Using all the sufferings we bear in the







可以在逆境中 依舊  
良善 溫柔 甚至  
喜 悅

~萬朵蓮花

## 19. 唱和

老和尚：

今天心情甚好

我們來唱和一下吧！

逸竹：

好啊！

老和尚：

見山是山

見水是水

逸竹：

橫看成嶺側成峰

遠近高低各不同

不識廬山真面目

只緣身在此山中

老和尚：

見山不是山

見水不是水

逸竹：

adverse current to make ten thousand  
most beautiful, purest and most merci-  
ful lotuses bloom.

Only love, only love, only love

can still bring goodness, tenderness, even joy in  
adverse circumstances.

~Ten Thousand Lotuses~

## 19. Dialogue in Antiphony

Monk Wuxiang says,

"I am in a very good mood today.

Let's recite and reply in verses!"

Yizhu replies,

"O.K.!"

Monk Wuxiang recites,

"The mountain I see is a mountain.

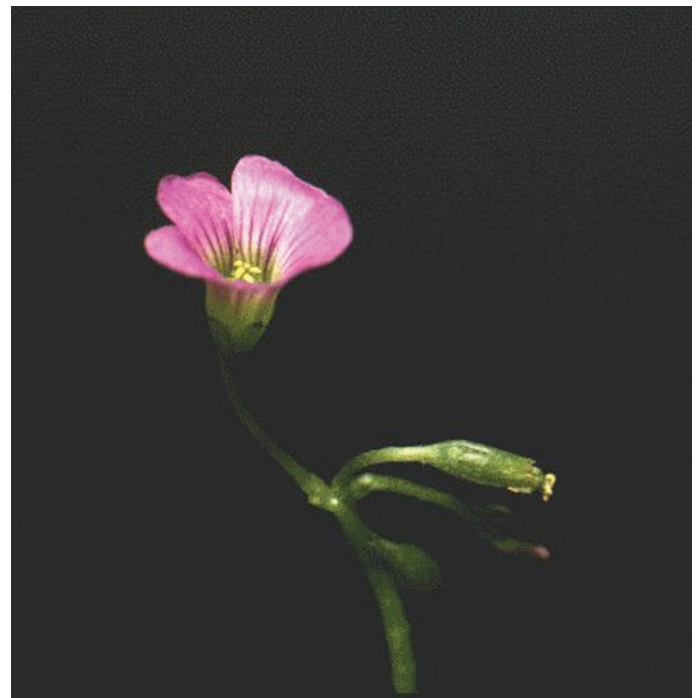
The water I see is water."

Yizhu recites,

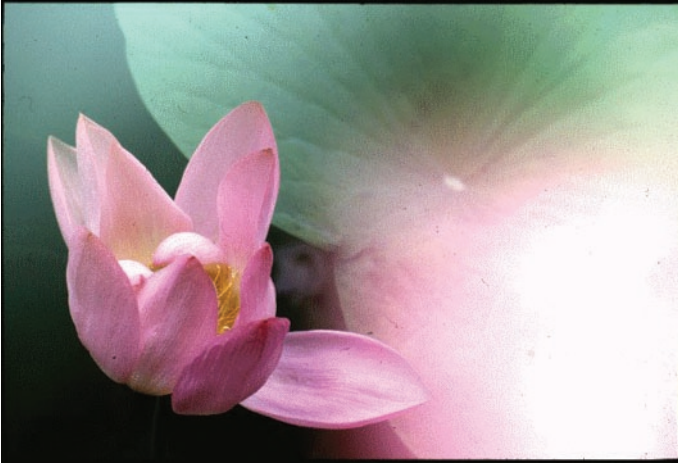
"The front view shows a range; the  
side, a group of peaks.

From various distances and heights, it  
shows different appearances.

I can not see the true shape of Moun-







廬山煙雨浙江潮  
 未到千般恨不消  
 到得原來無別事  
 廬山煙雨浙江潮  
 老和尚：  
 見山又是山  
 見水又是水  
 逸竹：  
 溪聲盡是廣長舌  
 大地無非清淨身  
 夜來八萬四千偈  
 明日何曾舉示人  
 老和尚見逸竹在自己調教下進步如此  
 多，欣慰道：  
 甚好！



tain Lu, simply because myself am in these hills.”

**Monk Wuxiang recites,**

“The mountain I see is not a mountain.  
The water I see is not water.”

**Yizhu recites,**

“Misty rain of Mountain Lu and the tide of Qingtang River in Zhejiang Province I will be terribly sorry if I can’t go there to see.

When I got there, there was nothing special.

They were just misty rain of Mountain Lu and the tide of Qingtang River in Zhejiang Province.”

**Monk Wuxiang recites,**

“The mountain I see is the mountain.  
The water I see is the water.”

**Yizhu recites,**

“Every sound of streams is just like (the words of wisdom, which spoken from) Buddha’s long tongue.

The mother earth is nothing but the body of pure nature.

Speaking eighty-four thousand verses in the night,

Never has he shown them to others.”

**Monk Wuxiang is gratified to see Yizhu has making such great progress under his teaching. He say,**

“Very good!”





# 老爸的單程車票

## The Barbarian Invasions

文 Article/Jade 譯 Translator/Jade 美編 Art Design/Joanna 圖片提供 / 向洋影業

” 你知道我對你的期望嗎？

我希望你有個和你一樣好的孩子”

Do you know my expectance for you?

I hope you own a child like you.



【老爸的單程車票】在國際影展上大放異彩，其精采的對話，雋永深刻的劇本是部描寫親情、友情及生死流暢深刻的作品，榮獲了今年的奧斯卡最佳外語片，坎城影展最佳女演員/最佳劇本，金馬影展最受歡迎影片等多項大獎。

### 劇情介紹

故事描寫居住在倫敦的兒子賽巴，得知遠在加拿大的父親雷米病危了，他趕到醫院去探望父親。從醫院中的混亂場景到父子一開始見面時的衝突，在在突顯著每一個人內心的脆弱及掙扎。

父親對母親的不貞，是父子對立

[ **The Barbarian Invasions** ] is yield unusually brilliant results in the international movie exhibition.

The splendid dialogue and the deeply story of the movie describes about parents relationship, friendly sentiments and life and death. It won the best foreign language movie of the Oscar Academy awards. It won the best actress and the best story in Cannes Film Festival and the most popular movie in the Golden Horse Award.

### The introduction of story

The story describes Saba who lives in London. When he knew the bad news form Canada about his father (Remy) 's dangerous illness. He flew to Canada to visit his dad in hospital. We can see many conflicts between them form their quarrels when they meet each



當內心被喚起兒時親情及  
看到父親的羸弱時，  
賽巴禁不住良心的呼喚

.....



二人卻都不肯  
開口告訴對方自己的愛  
以及被愛的聲音，……  
直到那刻的到來。





的主要原因，但是當內心被喚起兒時親情及看到父親的羸弱時，賽巴禁不住良心的呼喚，決定學習母親對伴侶的原諒，並積極的安置父親接受更好的治療，盡他所能的給予最好的物質環境，但二人卻都不肯開口告訴對方自己的愛以及被愛的聲音，.....直到那刻的到來。

父親從一開始的抗拒死亡到最後漸漸接受的過程，是本片非常精采的部份，生前任大學教授的父親學富五車，一生多情，當面對思想、主義、美酒、女人、享受?到最後將化為烏有，何去何從...有著深深的恐懼，他哀痛的說，當死亡後他就消失了?雖然死亡貫穿此片，但各地的好友及情婦們熱情的陪伴，使得本片洋溢溫馨的人情味。

和老友一起回憶共同的生命經驗，感覺如同家中的柴火般溫暖，一群歷練豐富的人也造就了本片精闢且妙語如珠的對白，到最後生命不再茫然，只是面對，只是一個美好的句點。

難忘當他們父子頭頂頭相擁時，好像看到一個哭泣的小男孩接受父親

other in hospital .It seems the fragile and struggle fill in everyone's hearts.

The faithlessness of his father to his mother is the main reason makes their opposing positions. But his heart is aroused by the parents love and when he looks at his father's week Saba can't bear the echo of his conscience, so he learns to forgive him as his mother. Then he arranges for him and tries to give him the better cure as the best as he could. They haven't told to each person how much they love and how mush they need to be love.....until that moment.

The impressed part of the movie is the process when his father had resisted dead and becomes to accept it. He is very frightened for the disappearance completely because he was a professor in university and his wealthy knowledge, his thought, his ism, good wine, women, enjoying.... all will disappear. He said by deep sorrow that he will disappear when he died..... Although dead passes through the story, his good friends and his women form different countries make the movie full of warm and human touch.

To memory the common experiences with good friends like the fire at home. Their plentiful experience in life makes the dialogues like the pearls of wisdom. Finally life isn't at a loss but is a beautiful period.

Unforgettable when they hold each other





生離死別是多麼地痛徹心扉，但是任憑淚珠頻仍也無法改變事實，  
過往的傷痛已不在，取而代之的是愛的交流。



無語的安慰，生離死別是多麼地痛徹心扉，但是任憑淚珠頻仍也無法改變事實，過往的傷痛已不在，取而代之的是愛的交流。



### “那人那山那狗”

在湖南雲霧繚繞的青翠深山，一段溫馨感人的小故事。由知名作家彭見明1983年中國優秀短篇小說獎改編的同名電影作品。

一個從青年到衰老，長期往返在山林的鄉郵士，面對接任兒子第一次的出發，老郵差千叮嚀萬交代，實在放心不下，於是帶著長年跟隨的忠狗老二，陪兒子走一趟送信之旅。一個老舊的大郵包，裝載了老郵士的青春及鄉民的等待，等待的不僅是一封封來自遙遠千里的家訊，同時也等待老郵士對“山裡人”的情誼。

徒步在壯闊的山野間，這對父子展開多年不曾有的認識和了解。年輕氣盛的兒子終於了解，數十年來父親

and head -to- head. It looks like a crying boy he accepts the consolation form his father. But the truth can not change whatever tears drop down frequently. The pain is gone and the communication of love takes it over.

### Postmen in the Mountains

It is a warm and touching story happened in the cloud and mist mountain in Hu-nan. It is written by the famous author Gian Ming Peng. He won the best short story prize in China in 1983 and the name of the book is as the same as the movie.

A postman has traveled for many years in the forest whole his life. When his son takes over an office and goes to the forest at first time. Old postman exhorts him repeatedly, but he still worries about his son. So he took his royal, old dog "lao er" to carry letters with his son again. An old postal parcel is filled with the youth



擔任郵差的辛苦與意義。也發現原來是父親不放心山裡的多年照顧的人，私下拜託上級讓他的兒子接任他的”



of the old postman and the wait from village people. What he waits is not just the messages from faraway, but also the friendship of the old postman.

Walking in the vast forest, they start to know each other. The vigorous son finally understands that what his father's toil and meaning as a postman. He also knows his father feels worry about the people in the mountain and request a favor of the job for



到最後生命不再茫然，只是面對，  
只是一個美好的句點。



工作”。

看到父親為了一個被孫子遺棄瞎眼的五婆，偽造孫子的錢和信，固定藉此去探望她，唸信給她聽，安慰老人家的，並且要求兒子要代父延續下去。看到父親被鄉民圍繞著，為他最後一次入山送行，過去對父親的疏離漸漸消失，一路上山的人與他們的互動讓兒子深深明白父親的內在，那看似無意卻是用心良苦的真性情。

其中幾段插曲令人印象深刻的感受到，老郵士的負責認真，任何一封信如同黃金一般珍貴，一度兒子粗心讓風吹跑了郵件，老郵士衝出去，拼了命也要撿回每一封信，那一幕深烙心中，老一輩的做事盡忠職守、以大局為先的態度令人感動。片中那隻通

his son in privacy.

When he saw his father has pretended the letter and money as they are mailed by her Sun Tzu for “Wu Grandmother”. That's the cause he can visit her often. He sympathies her and read the letter for her. The old postman hopes his son can continue to do it. He is closer to his father when he saw many people surround him for saying goodbye to him for his last trip. He realizes his father that he looks common but has really given much thought to the matter.

There are some episodes making us impressed. The old postman is very conscientious and treated every mail as gold. Once the mails are blew in the wind by the careless young postman. The old postman ran to catch them immediately. He tried to protect the mails sincerely touch my deep heart.





人性的狗真是太可愛了，彷彿聽得懂人話且忠心耿耿，為此片中，人與大地、人與人、人與動物和諧的互動，更增添了巧妙豐富的一環。

## 啟示

父子之情在東西方一樣受人重視，只是在重視孝道的東方和強調自由獨立的西方在表達的“方式”不同罷了。也透過了片中生命的生、老、病、死；代代延續，不禁讓我們深思，驚鴻一瞥的一生，到底什麼是最珍貴的？加拿大的老爸求知一生，湖南鄉下郵差徒步送信了一輩子，當他們的生命漸衰老時，不禁回首許多事的意義性！

從年青的豪氣、男女之情、自我實現、追尋答案...，最後回到了本質面，這一場如夢的人生，最後留下了什麼？

老爸片中一幕，兒時的玩伴在聽到他的商務電話響起時，不假思索的搶過來，丟在火堆中，一開始雖詫異，但一會兒二人就相視而笑！！這畫面很有意思；丟掉了枝節，保存了

## Notice

The love between father and son is both respected by East and West. The only difference is the expressing way. We can't help thinking deeply from the birth, oldness, illness, death in life from the movies. What's the most important thing in our short life? The old dad in Canada seeks knowledge whole his life, the country postman in Hu-nan carries the letters all his life. They can not help thinking the meanings of many things happened in their lives when they are getting old.

From the heroic spirit of young, the romantic love, selfhood accomplishment, seeking for the answer... then come back to the nature indeed. What does it leave When the dream life goes to the end?

There is a part in the [The Barbarian Invasions] --- his old friend throws away his telephone to the fire when she heard the ring from the business call. At the first they are surprised for that then they laugh to each other soon!! This is an interesting picture. Throw away the detail and keep the point. It's the wisdom that Buddha-dharma always teaches us. Do we really know what should I do and do it or we lost in the desire, anger, idiot, arrogant, doubt?

Friends, Did you start to seek the points of life as the characters see the details of life?





當下的重點，這不就是佛法一直在教導我們的道理，當下的我們，是否如實做應做的事，或者躁動的去迎合貪、嗔、痴、慢、疑的念頭呢？

朋友你是否也如電影中的人物般看到了生命的枝節，而開始尋找生命的重點呢？

朋友你是否也如電影中的人物般看到了生命的枝節，  
而開始尋找生命的重點呢？

Friends, Did you start to seek the points of life as the characters  
see the details of life ?



# 冰清玉潔 - 出淤泥而不染~蓮

**As clean as ice and as pure as jade -  
Never be polluted in Mud - Lotus**

## 金色蓮花 法界之花

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

~ 大般若經 緣起品

## Golden Lotus The Flower of Dhar- ma-realm

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.

-Chapter of Origin on Maha-Prajna-Sutra







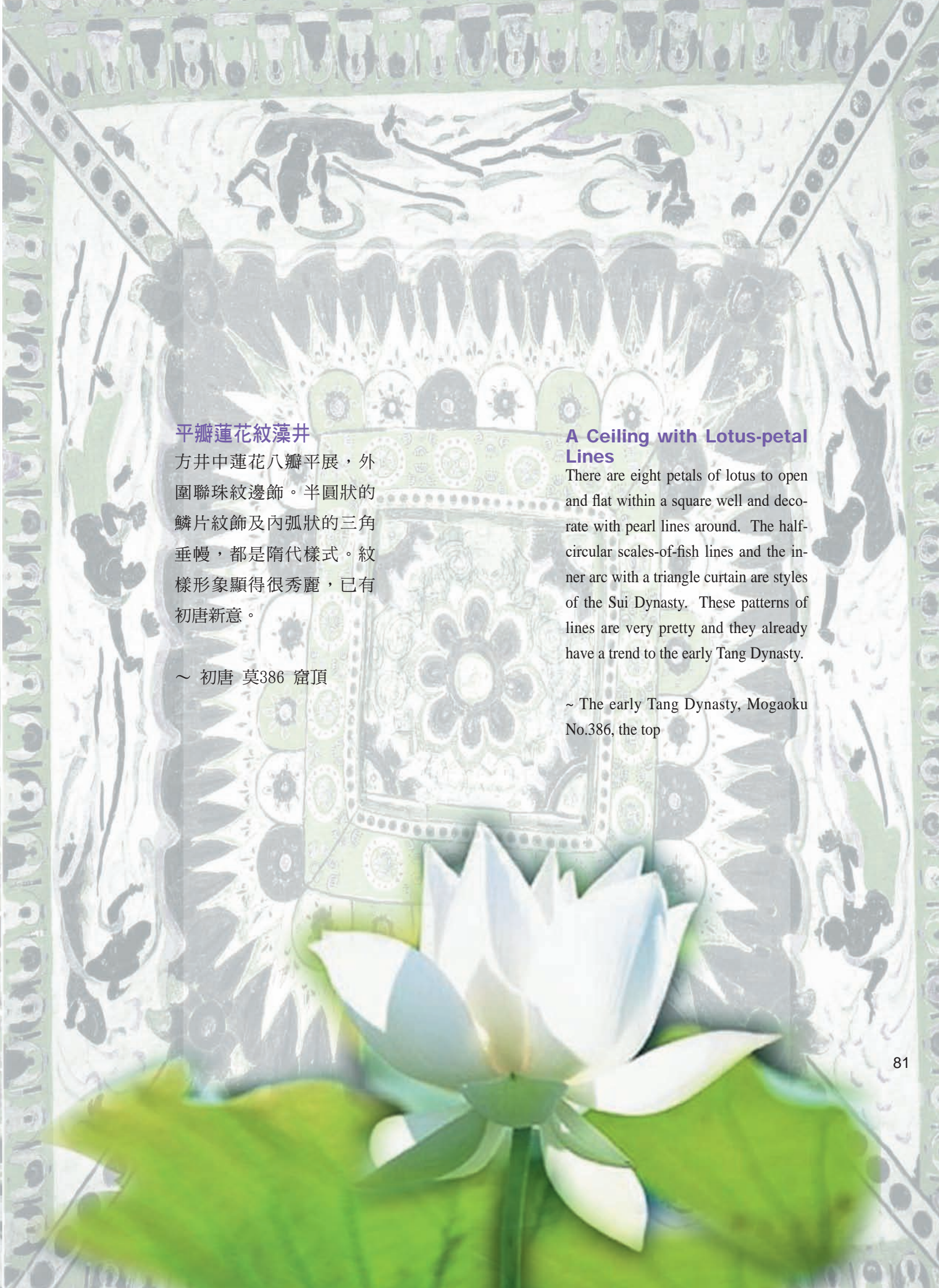


# 敦煌蓮花

The Dunhuang LotusThe Dunhuang Lotus







### 平瓣蓮花紋藻井

方井中蓮花八瓣平展，外圍聯珠紋邊飾。半圓狀的鱗片紋飾及內弧狀的三角垂幔，都是隋代樣式。紋樣形象顯得很秀麗，已有初唐新意。

～ 初唐 莫386 窟頂

### A Ceiling with Lotus-petal Lines

There are eight petals of lotus to open and flat within a square well and decorate with pearl lines around. The half-circular scales-of-fish lines and the inner arc with a triangle curtain are styles of the Sui Dynasty. These patterns of lines are very pretty and they already have a trend to the early Tang Dynasty.

～ The early Tang Dynasty, Mogaoku No.386, the top







### 桃形瓣蓮花紋藻井

方井內的蓮花外層為桃形蓮瓣，中層和內層蓮瓣均為內捲雲紋。蓮瓣紅白兩色相間，層次清晰。方井外圍繪纏枝石榴捲草紋邊飾，四邊紋樣、顏色均作對稱排列。

～盛唐 莫103 窟頂

### A Ceiling with Peach-shape-lotus Lines

The lotus within the square well has a peach-shape petal as the outer layer. The middle and inner layers have a cirrus cloud lines. The lotus petals have red and white in color alternately. These layers are very clear. Around the square well, paint a pomegranate grass lines as decoration. These lines in the four sides have symmetrically colors.

～ The flourishing Tang Dynasty, Mogaoku No.103, the top





### 蓮花紋頭光之一

頭光中心為平瓣大蓮花。內環為桃形蓮瓣連續紋，紋飾極其華麗。外環是團花紋，作一整二半連續，環層一疏一密，一冷一暖，層次分明。

～盛唐 莫217 西龕內

### Head-light Lotus Lines No.1

In the center of head-light, there is a large level-petal lotus. The inner-ring has continuous lines with peach lotus petal. These lines are gorgeous. The outer-ring has a round-mass flower lines. These lines are a whole and two halves, a loose and a dense, a cold and a warm, and these layers are clear.

～ The flourishing Tang Dynasty, Mogaoku No.217, the west niche





### 蓮花紋頭光之二

頭光紋飾全以葉紋組成。中心為平瓣大蓮花，瓣片多層疊暈。內環為圓葉蓮瓣連

續紋，葉內又有花，亦葉亦花。外環為六葉瓣小蓮花，等距散點排列。

～盛唐 莫217 西龕內

### Head-light Lotus Lines No.2

The head-light lines are made by leaf patterns. In the center, there is a large lotus with level petal. These petals are piled up. The inner-ring has circular leaf lines. Flowers are between leaves. The outer-ring has six little leaves of lotus and they are equidistance permutation.

～ The flourishing Tang Dynasty, Mogaoku No.217, the west niche







### 纏枝西番蓮紋樣

在供養菩薩之間畫纏枝西番蓮，上端蓮花有一童子，手持蓮蕾俯視，即蓮花化生童子。纏枝花卉的繪製方法極富裝飾性。

～宋 莫16 甬道側壁

### A Passionflower Lines

Between the offering bodhisattvas, paint some passionflower lines. In the upper lotus flower, there is a boy who holds a lotus flower bud in hand and look down at something. He is named as the Lotus-born Boy. The twisting lines is a nice decoration.

～ The Sung Dynasty, Mogaoku No.16, Paved side path







### 蓮花華蓋

以纏枝蓮花代表華蓋，纏枝掛飾珠玉示意寶相，是想像美化的裝飾紋樣。

### Lotus Canopy

The twist-branches lotus represents a canopy. The hanging pearl-and-jade hints that it is a treasure. This is an imaging and embellishing decoration lines.

~ The West Xia Dynasty, Yulin No.2

~ ~西夏 榆2









### 團龍捲瓣蓮花紋藻井

藻井中心方井內繪團龍戲珠紋，龍體修長，外環捲瓣蓮花，四角有祥雲托火焰寶珠。

～宋 莫29 窟頂

### A Ceiling with Dragon-lotus Lines

Within the ceiling well, it paints a dragon playing a pearl. The dragon body is slender and surround by lotus petals. In the four corners, there are four pearls sit upon auspicious cloud with flames.

~ The Sung Dynasty, Mogaoku No.29, the top





# 蓮花小辭典

**Dictionary of Lotus**







蓮花又稱芙蕖、水芙蓉、水芝、玉環，屬於宿根性多年生的草本植物，生長在平靜的池塘及湖邊。由於蓮花經濟價值高，並且花朵碩大，清麗脫俗，適合觀賞，因此得到廣泛栽植。

Lotus also name as fuqu, water hibiscus, shuiyu and jade ring. It belongs to perennial roots of an herbaceous plant. It grows within a quiet pond or lake side. Lotus has a high economical value. As the lotus flower is big, pretty, without vulgarity and fit to view and admire, therefore, it worth to extensively plant.





蓮花除了可供觀賞之外，同時也是經濟價值很高的植物，全株的每個部位都有用途。例如，蓮葉可以治療腹瀉和止血，蓮梗可以治療暑熱，生吃蓮藕可以降火氣，煮熟的蓮藕吃了可以開胃，而蓮花則可以消風去濕，就連蓮蓬都有藥用的療效！





The lotus is nice to view and admire. Besides, it is a high value plant. The whole plant can be used. For example, lotus leaves can use to cure diarrhea and to stop bleeding. The lotus stalk can use to cure summer heat. To eat the raw lotus root can lower the internal heat. The cooked lotus root can use as appetizers. The lotus flower can use as rheumatism medicine. The lotus fleabane also has some curative effect!





蓮花的花朵由細長的花梗挺出水面，花色多樣，一般常見的有紅色、粉紅、紫色、以及白色等等。當蓮花在花瓣掉落時，花托會發育成蓮蓬，而繁衍蓮花生命的蓮子就住在蓮蓬裡頭。





The lotus flower is supported by a tall and slender pedicle above the water face. The pattern and color is multiple such as red, pink, purple and white. After the petal fell, the receptacle part would grow into a bitter fleabane. The lotus seed is inside the fleabane and it makes the lotus going on and on.





蓮的藥性，古籍載，蓮味甘、性平，可入心、脾、腎，有補虛損、益氣力、養心安神、健脾止瀉、補腎止遺的藥效，是值得善加利用的藥材。





The property of lotus, according ancient Chinese saying, it tastes sweet, plain nature, to benefit the heart, the spleen and the kidney, to mend the loss, to increase energy, to soothe the nerves, to health the spleen, to works as antidiarrhea, to mend kidney and to cure wet dream. It is a material of wonderful medicinal use.



## 詠蓮的文學作品

### The Poem of Lotus



出淤泥而不染，  
濯清漣而不妖，  
中通外直，  
不蔓不枝，  
香遠益清，  
亭亭靜植，  
可遠觀而不可褻玩焉。  
予謂菊，花之隱逸者也；  
牡丹，花之富貴者也；  
蓮，花之君子者也。

～【愛蓮說】宋·周敦頤

Never be polluted in mud  
A clean wash without evil  
Unobstructed in the middle and  
kept honest externally  
No creeping, no branching  
Nice and pure with excellent fragrance  
Quietly stand over there  
Observe only in far distance and  
don't treat with irreverence  
I said, a chrysanthemum is a recluse  
A peony is a rich man  
A lotus is a person of noble character and integrity  
-“The love of lotus”, the Sung Dynasty, Zhou Dun-yi





葉上初陽干宿雨。  
水面清圓，一一風荷舉。  
～【蘇幕遮】宋·周邦彥

The early sun shine the overnight raindrops on leaves  
There are clear circles upon the water surface while the  
wind lifts up each lotus leaf  
-“Su-mu-zhe”, the Sung Dynasty, Zhou Bang-yan





製芰荷以為衣兮，集芙蓉以為裳。

～【楚辭離騷經】戰國・屈原

Make clothes with lotus leaves and collect hibiscus  
as the lower garments

-“Chu-rhetoric, Lisao”, the Warring States, Qu-yuan





畢竟西湖六月中，風光不與四時同。  
接天蓮葉無窮碧，映日荷花別樣紅。

～【西湖】宋·楊萬里

After all, the scenery of the west lake in June is different  
from the four seasons

The lotus leaves hand in hand just as the boundless blue  
sky while the red lotus flowers reflect the nice sun.

-“The west lake”, the Sung Dynasty, Yang Wan-li





處處虛堂望眼寬，荷花荷葉過欄干。  
遊人去後無歌鼓，白水青山生晚寒。  
苑牆曲曲柳冥冥，人靜山空見一燈。  
荷葉似雲香不斷，小船搖曳入西陵。

～【湖上寓居雜詠】 宋・姜夔

Grand halls are everywhere with good view;  
lotus flowers and leaves go across fence  
The tourists go away; therefore, no singing  
and drumming. The white water and the blue  
mountain bring freezing lately.

The garden wall is full of twists and turns.  
The empty mountain without any man but a  
lamp is over there.

The lotus leaves look like clouds with unceas-  
ing fragrance. A rowboat swing into the west  
mound.

~“Make one’s home upon a lake”, the Sung  
Dynasty, Jiang-kui





荷葉羅裙一色裁  
芙蓉向臉兩邊開  
亂入池中看不見  
聞歌始覺有人來  
～【採蓮曲】唐・王昌齡

To cut out a garment by lotus leaves with same color  
A hibiscus open itself as a lovely face  
Walked into a pond and disappeared  
Hear the song and aware of the visitors  
-“The song to pick lotus”, the Tang Dynasty, Wang Chang-ling





日日採蓮去  
洲長多暮歸  
弄篙莫濺水  
畏濕紅蓮衣  
～【題蓮花塢】唐・王維

To pick lotus everyday  
The dry land is vast; therefore,  
the return is late  
Don't let a punt-pole splash the water  
I'm afraid that would wet the clothes of red lotus flowers  
-“Name for the lotus cove”, the Tang Dynasty, Wang-wei





山光忽西落，池月漸東上。  
散發乘夕涼，開軒臥閒敞。  
荷風送香氣，竹露滴清響。  
欲取鳴琴彈，恨無知音賞。  
感此懷故人，中宵勞夢想。  
～【夏日南亭懷辛大】 唐·孟浩然

The sun fell in the west all of a sudden; the moon gradually  
rises upon the lake in the east.  
To relax in a cool place at night, to open the door and to lie  
down with a free mind  
The lotus wind sends out wonderful fragrance. The bam-  
boo dew drops into water with clear sound.  
I'd like to play a zither-like plucked instrument; however,  
there is no close friend and it's a pity.  
I feel and think of my friend; therefore, I dream in the  
middle night.  
-“A thought comes at the south pavilion in the summer time”,  
the Tang Dynasty, Meng Hao-ran







淺渚荷花繁，深塘菱葉疏。  
獨往方自得，恥邀淇上姝。  
廣江無術阡，大澤絕方隅。  
浪中海童語，流下鮫人居。  
春雁時隱舟，新荷複滿湖。  
采采乘日暮，不思賢與愚。  
～【相和歌辭·採蓮曲】 儲光羲

Lotus flowers grow abundantly in a  
shadow pond. Water chestnuts grow  
separately in deep water.

Come and go free and never invite a girl.

A grand river has no footpath between  
fields. A large lake has no boundary.

Hear the childish voice within waves.

The fish man lives in the down stream.

The wild geese hide between boats at the  
spring time. The newly growing lotuses  
cover the lake surface.

I row a boat within the sun set. I don't  
think about that matter of virtuousness  
nor stupidity.

-“To join in the singing, the song of lotus  
picking”, Chu Guang-xi



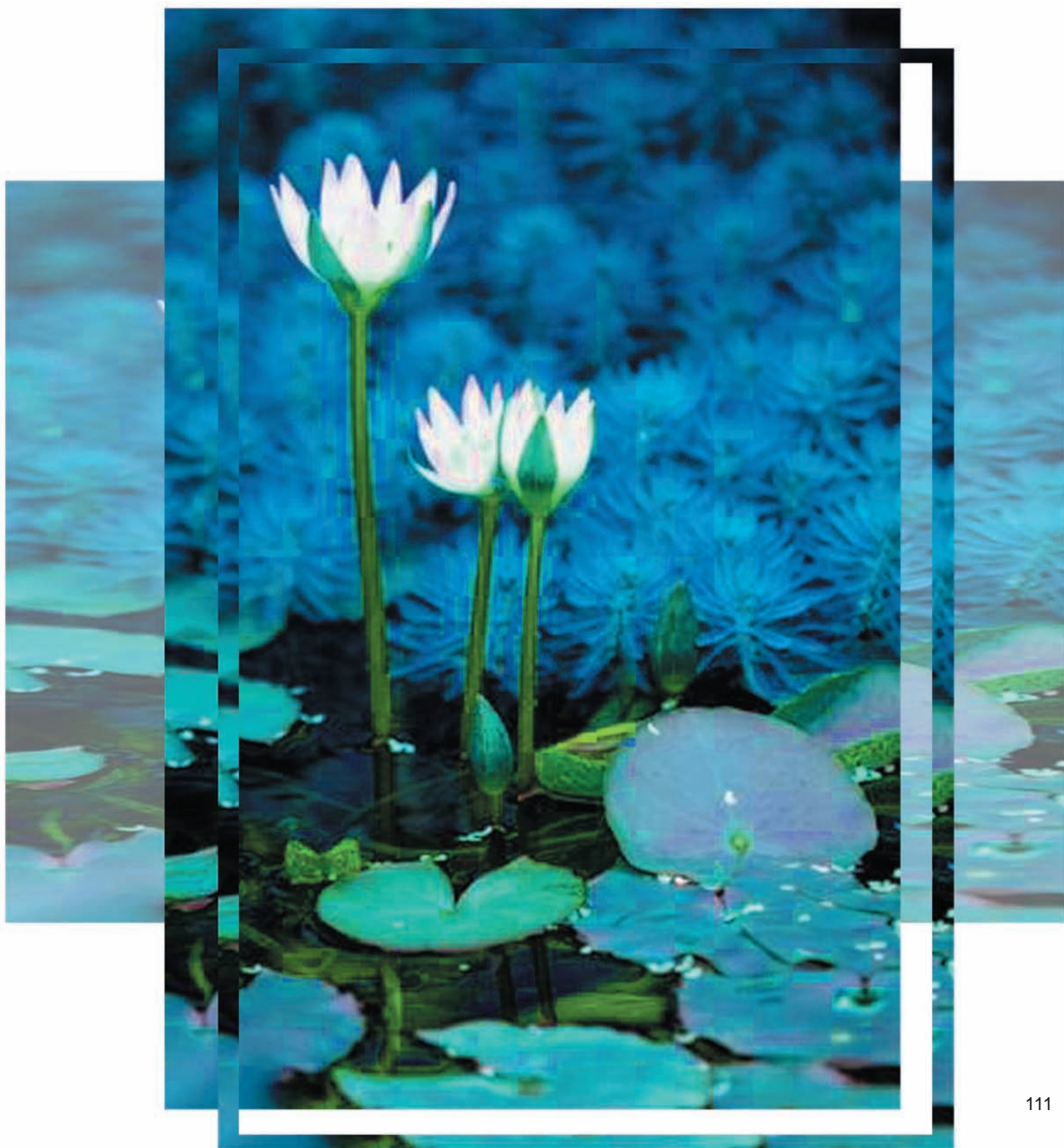


# 經典中的蓮花

The Lotus in the Buddhist Scriptures







佛經中提到的蓮花，又作：優鉢羅華、  
拘勿頭華、芬陀利華等等。

According Buddhist sutra, lotus also name as  
uptala, kumuda, pundarika and so on.





蓮花為生於沼澤之宿根草本植物，通常於夏季開花，味香色美，生於污泥之中，而開潔淨之花。佛教珍視之，如佛及菩薩大多以蓮華為座。據入大乘論卷下載，十地之菩薩係生於摩醯首羅天王宮，坐於寶蓮華王座而成佛。觀無量壽經載，阿彌陀佛及觀音、勢至二菩薩等，皆坐於寶蓮華上；眾生臨終時，彼佛等持蓮臺來迎九品往生之人。又後世佛、菩薩等像，大多安置於蓮華臺上；蓮華亦常作為供養佛菩薩之具。





It is a herbaceous that grows in a swamp. It blooms in the summer time. It smells well and has good color. Although it grows in mud, it has clean flower. Buddhist treasures it very much. For example, Buddha and bodhisattva always sit upon a lotus seat. According “*To Enter the Maha-yana Sastra*”, the tenth-rank bodhisattva who born in the Palace of the Heavenly King. He will sit upon a lotus seat and becomes a Buddha. According “*To Observe the Limitless Longevity Sutra*”, Amitabha Buddha, Guanyin and Shizhi bodhisattva are all sitting on lotus seats. When people at the point of death, these saints would come to them with a lotus seat and bring them to the pure land. Later, almost all Buddha and bodhisattva are sitting upon lotus seats. Lotus flower is often used as an offering utensil.

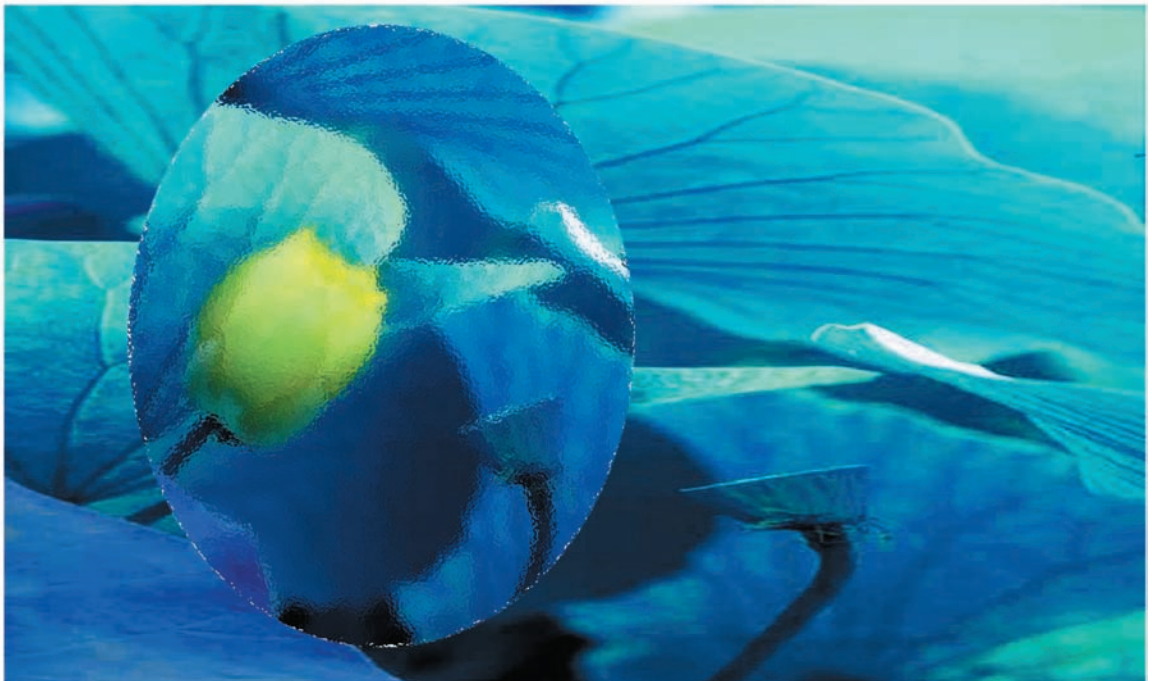




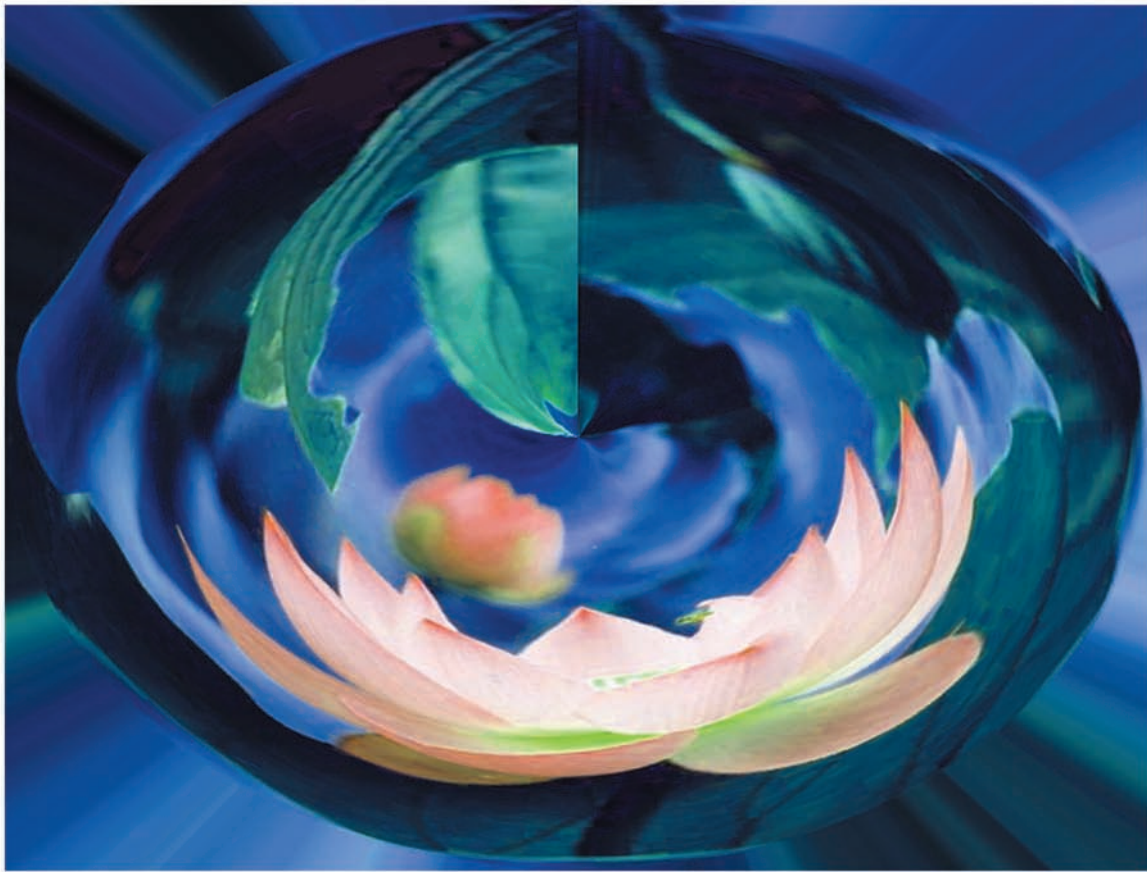


攝大乘論釋卷十五記載，蓮花有香、淨、柔軟、可愛等四德，而以之比喻法界真如之常、樂、我、淨四德。於華嚴經、梵網經等有蓮華藏世界之說。於密教有以八葉蓮華為胎藏界曼荼羅之中臺，又以比喻人之心臟，並表示眾生本有之心蓮。

According “*To Hold the Maha-yana Sastra, the fifteenth*”, the lotus flower smells nice, clean, soft, lovable and they are named as the four virtues. They are analogy as the eternal, the happiness, the ego and the pure. According “*Hua-yan Sutra*” and “*Fan-wang Sutra*”, there is a world name Lotus-treasure. In esoteric Buddhism, there is a mandala in the middle part of the Lotus-fetus-treasure that has eight leaves. It also use to represent the heart. All living beings have a lotus-heart in the body.







### 九品蓮花

謂九品往生之行者所乘坐之蓮臺。略稱九蓮。行者臨命終之際，聖眾即持蓮臺來迎，行者乘此蓮臺，花合到淨土，到已花開，身相具足。行者之品位由上至下計有九種，從而蓮臺亦有九品之別。

### The Nine Grades of Lotus

The ninth-rank of pure land Buddhist would sit upon a lotus seat and name as the nine-lotus. While a Buddhist at the point of death, the saint would come to him with a lotus seat. The Buddhist sit upon the lotus seat; then the lotus flower would close and fly to the pure land. When the flower open again, the Buddhist would become perfect. There are nice cases who can go to the pure land and that called the nine-ranks of lotus.





### 火中蓮

火中生蓮花，比喻希有之事。表示菩薩之妙用，雖受五欲，亦復行禪，於此等相逆之行中尚能出沒自在，變幻莫測，恰如火中生蓮，為希有之事。維摩經佛道品：「示受於五欲，亦復現行禪；令魔心憤亂，不能得其便。火中生蓮華，是可謂希有；在欲而行禪，希有亦如是。」

### The Lotus in Flame

The lotus grow in flame is quiet a rare thing which means a bodhisattva may take five-desires as well as the practicing of meditation. He goes freely between these two contrary matters. He is unfathomable just as a lotus in flame. It is a rare thing. According "*Vimalakirti-nirdeca, the Buddha's Path*", a bodhisattva lives within five-desires as well as Zen practicing. The evil spirits can't disturb him. The lotus in flame is rare. To practice Zen within five-desires is rare too.





# 和平的符號

## The symbol of peace



## 和平的符號

和平是一種精神，一種人與人之間溝通的符號，每個人都喜歡與和平的人在一起，每個大人小孩都喜歡看到和平的笑臉，小動物也不例外！！

在著名的動物行為學家佛羅倫斯的經典著作”索羅門王的指環”中，也曾提到，一般時候烏鴉是不會隨便啄人類的，但當一隻烏鴉被人用雨傘打後，附近的烏鴉都會知道誰打了他們的同伴，一傳十，十傳百的把這人的模樣描述給同伴們知道，馬上壞事傳千里，因此會出現一段時間內，同一區的不同烏鴉都可能去啄施暴者！當然烏鴉兄弟們的反擊並不值得讚揚，重點在於連小小的鳥類，都支持和平共處。所以說，任何形式的暴力方式都是不受歡迎的。

對烏鴉而言，和平的符號可能是不帶傘的人類，或者天上的彩虹？對人類而言，什麼是和平的”符號”呢？

在人類的世界裏，有人透過了語言、文字來表達內心對和平的冀望，也有一些不善言語的朋友，用另一種方式來呈現和平的心，本期我們將為你介紹一群可愛的和平愛好者。

## Kids Drawing For World Peace

小朋友們不像大人們懂得用明確的文字來表達他們對和平的愛好，但是他們最擅長塗鴉，用圖說話。

在這個網站中，您可以看到來自不同國家的小朋友們，以和平的主題來呈現的藝術作品，有人畫著很多人手拉手，很高興的樣子、有的小朋友畫

## The symbol of peace

Peace is a spirit and a symbol of communication between persons. Everyone likes to spending time with the peace people. Everyone likes to see the happy face, even the little animals!

There is a classical book [The ring of the King Solomon] written by a famous zoo behavioral scientist—Florence. It mentioned that the crow does not peck people in ordinary. But when a crow is hit by an umbrella form a person then the crows lived near there will know the guy in a short time. Bad news spread far places immediately. During a period of time many crows form different areas will peck the man!! As we know the crows should not strike back to people. The point is the little animals know the sense to live in peace. So every action includes the violence is not welcome.

What is the symbol for the crows? Is a person without an umbrella or the rainbow in the sky? What is the symbol for human?

Some people in the human world express the peace by languages and writing. Some people are inexperienced in the ways to express peace, so they use the different ways. Now we will introduce some lovely peace enthusiast.

## Kids drawings for the world peace

Kids don't like adults because they can not express peace v very exactly. But they are





了小鳥在天空飛，一副自由自在的樣子  
.....。

不同的種族，不同的文化，但在同一個願望下，有著共同的心聲，在這裡你會忘記大人世界中，內心無止盡的衝突，為名利引發的衝突，因地位引發的衝突，因失勢引發對別人的不滿...，真樸的畫面，同樣在告訴世界，他們渴望和平的生活。

小朋友用圖，天真的道出了人們喜愛和平的天性。

### Rainbow Maker Homepage

由行為藝術家弗瑞德應·史特發起的活動，將人工彩虹帶到世界各地，宣揚和平訊息。

史特是一個十分特別的藝術家，他把人人喜愛的彩虹，利用泵浦抽取大量水到高水位，創造出大自然中長達2000呎的炫麗彩虹。而且透過連繫天空的彩虹傳遞人與人和諧共處的理念。

在網站中有史特對不同地區、不同文化人們對彩虹的印象介紹，大部份的國家與文化，對於彩虹皆有著美麗的傳說，反應著人類對天空這一染色的錦緞，充滿了美善的遐想。



good at daubing and drawing.

You can see the kids from many countries that they drew the pictures for peace in the web sat. Some kids draw the people are hand by hand and seem very happy. Some kid drew the birds fly

In the sky and look very freely...

There is just a wish in different races and cultures. You will forget the endless conflicts in adults' world. The conflict for fame and gain, the conflict for the station of life, the conflict of the complain for losing;K.,the pure pictures show us their hearts of seeking peace.

The kids told us the natural instinct of human being loves peace.

### Rainbow Maker Homepage

Action artist, Fred.Stern, initiated a campaign to propagate peaceful message by spreading artificial rainbow to worldwide.

Stern is a very special artist. He use pump to draw up the massive water to a high level, and create a bright rainbow with 2000 feet length. And the sky's rainbow passed down the sense of harmony coexistence among people through communication.

There are Stern's many introductions about people's impressions for rainbow in different regions and cultures in website. The



用彩虹來當和平大使，真是聰明不過的好點子呢！！

## 和平的期待

無論是繪畫、藝術品及歌曲，凡是能展現出真正和平意涵的事物，總是讓人不禁發自內在的微笑。因為生命充滿了衝突的陷阱，在分分秒秒中考驗著我們。

渴望希望的心如同乾涸的井，無論是外在或內在都是那麼令人期待；期待世界能更有希望，期待自己和周遭的人能更融洽，歡喜地看到別人的善良及無私，高興地看到自己的缺點漸少，喜悅於大地的豐收與富足？，多希望一切都能如同大家所願般如意美好。

和平充滿著希望與誠意，感動著眾生每一顆敏銳的心，讓我們不僅心神體會也一同實踐一顆和平的心，把我們的對世界的祝福，對每一個人的祝福落實在平常的言行中，多說和平的話語，多多行善，相信期待的和平必會有來臨的一天。

beautiful legend to rainbow for most of countries and culture reflect people filling with good fancy for the dyed brocade in the sky.

It is really a good idea to use rainbow as a peaceful ambassador.

## Expectation for peace

Whether painting, an artistic production, or song always let people smile from heart if presenting the real peaceful meaning. Because life filling with conflicting trap test us every second.

Yearning for heart with hope is just as dried up well which is expected by everyone regardless of outside and inside. We look forward to the world with more hope and getting along with others better. We like to see others' goodness and unselfishness and our defect gradually decreased. We delight the earth with plentiful harvests and richness, and expect everything fine as people's wishes.

Peace fills with hope and sincerity to touch each acute heart of all beings. Let us deep realize and together practice a peaceful heart, and our blessing for world and everyone carry out in words and deeds. It is believed that the expecting peace will come one day, if we speak more peaceful words and do good works.





# 愛傳千鄉

## Love Propagates Many Countrysides



文Article/Jade 譯Translator/Snow 美編Art Design/Maple

溫世仁，一個令兩岸都緬懷的名字，在他的生命中有無數輝煌的註腳，如同他朋友的描繪，在他的身上可以看到的是許多人性的美好，回首他過往的一生，的確讓人一次次的看到他對生命的熱愛及對這廣大世界回應的愛，若以管理學的觀點而言，他將生命發揮的淋漓盡致，他的成功概念涵蓋了世間的事業及公益的工作，這也契合了他體會的真理，若不能去服務的人生是貧乏的！

他的走讓無數的大眾不捨，這樣精采的生命以一己之力改善了許多的家

Sayling Wen is a name cherished the memory of cross-Strait. There are innumerable splendid marks in his life, just as the descriptions by his friends, there are many good humanities while seeing him. Recollecting his passed life, he indeed let everyone see his affection for life and response by love for the vast world one by one. From the viewpoint of administration, he developed his life the most to let his success include the enterprise and public welfare. This is just his realizing the truth that life is poor without serving life.

His leaving let many people refuse to accept. His splendid life improved many family by himself. His name will circulate, especially for



庭，尤其對甘肅省黃羊川的老少而言，這將是一個流傳的名字...

### 概念的起源

卸去了英業達公司副董事長的職務，懷著服務的心想為這世界做些事，溫世仁運用他豐富的經貿經驗試圖去協助貧困地區的問題，他體會到給予金錢的援助並不是真正解決偏僻貧窮農村的方法，其結果往往是所培養的年輕人才，仍囿於當地條件的問題必須離鄉背景，對當地的協助依舊是畫水之字，隨畫隨散。

如同中國大陸貧窮農村中的普遍現象，農村中60%的農民以耕種農地為主，過著傳統農業社會的生活，2000年英業達集團（天津）公司總經理林光信博士從他人口中得知黃羊川的困苦和學生形後，親自去探訪鄉民，也開始之後溫世仁和此地的因緣。

當溫世仁第一次來到黃羊川看到了困苦的農民，生活仍是傳統未開化，他生動的形容，在黃羊川演古裝劇不用搭外景，那窮山惡水、貧苦而落後的模樣，讓溫世仁不禁掉下了眼淚，深切的想改變這裡的生活。

the old and the young in Yellow Sheep River.

### The source of idea

He cherish the service to do something for the world after resigning the vice president of Inventec Corporation. He utilized his rich experience of economics & trade to try to assist the problems in depressed areas. He realized that donation can't really resolve poverty in remote countryside. Because the trained youngsters always need to leave their hometown limited by local conditions, it still like the word in painting to disappear without painting.

Just as the general phenomenon of poor countryside in China, there are 60% of farmers living by cultivation as the traditional farming community. In 2000, Doctor Lin, Guang-xin, a general manager of subsidiary of Inventec Corporation in Tianjin, got the information about poverty in Yellow Sheep River from other people and his students, visit village's men, and start the cause relating the local people with Sayling Wen.

He saw the life of the hardship farmers is traditional and uncivilized when coming Yellow Sheep River first time. There performs a costume drama without an outdoor scene under his vivid description. The appearance of barren, unwholesome, poor and backward view let him tear and deeply hope to change there life.

He had the foresight to see the power of





當大中國高唱開發西部運動時，他深具遠見的看到了，資訊的力量！於是世仁創造了一個奇蹟，就是讓農業社會可以不必經過工業社會的過程，直接進入資訊社會發展知識型的經濟。

### 千鄉萬才計劃

在黃羊川透過網路，學生們的眼界大開，並打開了網路教學、網路買賣農產品的世界，一年內改變了貧窮的風貌，不再是沒有希望的小鎮，學校散發著從未有的蓬勃朝氣，黃羊川的成功讓接下來的計劃更具力量。

【千鄉萬才】是在「始於公益，止於互助」的精神下誕生。

【千鄉萬才】計劃就是把「黃羊川模式」複製到1000個貧困的鄉村，自從黃羊川職中在與英業達（天津）公司合作後，漸成了地區的重點學校，學生人數在一年之間成長一倍，因學校使用電腦培訓SET技能（即軟體、英文、打字的三項技能）及利用網際網路的成功案例不脛而走引起中外的關注。鄉民們一同經驗了這一年的變化

information when China talked glibly about the program of developing the western. Then, he created a miracle to let farm community enter directly into information community to develop knowledge economics without through the process of industry.

### Town and Talent Project

The vision of students unfold widely, teaching and trading farming products in network are also open through network in Yellow Sheep River. It changes the poor condition in one year, and is not a hopeless township again. School radiates unprecedented flourishing vigor. The success in Yellow Sheep River let the following plan pour more power. The Town and Talent project is created in the spirit of beginning in public welfare and stopping in mutual aid.

The Town and Talent project is to copy the model in Yellow Sheep River to other 1000 poor villages. The job training center in Yellow Sheep River has gradually become the key school since cooperating with the Tianjin subsidiary of Inventec Corporation. The number of students in school increased double during one year, because the successful example by using computer to train SET (software, English and typewriting) and internet spread all over the world and cause international attention. Village people experience the variation of this year and





深深意識到知識型經濟的潛力和重要性。一同積極參與改造當地成為【網路城鄉中心】的遠大千鄉萬才計劃。

【網路城鄉中心】是千鄉萬才公司在黃羊川的營運基地，作為軟體發展中心，並提供相關的商務服務。例如：五星級的旅館及國際會議廳。隨著網路城鄉中心的多元化機能，將造就許多的工作機會，中心的附近會自然形成一個人口密集、經濟發達的社區，所以鄉民們就再也不必離鄉背景了。也可以說【網路城鄉中心】是千鄉萬才公司促進農村轉型到資訊網社會、帶動知識型經濟發展的實質運作。這個有遠見的開發計劃，讓中國原本預計花50年開發西北部的想法一下子被打破了，因為溫世仁利用資訊的魔力，一下子達到了許多人絞盡腦汁想要開發大偏遠地區卻躊躇不前的美夢。

### 來自愛的奇蹟

能在短短的一年內，使一個貧窮且看不到希望的農村大幅改變，應該是源於【利他精神】和【愛人如己】

deeply realize the potential and importance of knowledge economics to together participate a great plan that is to transform the local to became Town and Talent Technologies' central website.

[Town and Talent Technologies' central website] is a working station of the Town and Talent Technologies Co., Ltd. in Yellow Sheep River, and the software development center to provide the relating business service, such as a five-star hotel and an international assembly hall. It will bring many working chance following diversification function of the center of network city, and the vicinity of the center naturally became a community of high-density population and prospering economics. Therefore, the village people needn't leave their hometown to find work anymore. In the other words, the Town and Talent Technologies' central website is the working practice of Town and Talent Technologies Co., Ltd. to promote the countryside to transform to information-network community and drive the development of knowledge economics. The planning with foresight development let China sudden break its originally expecting planning of taking 50 years to develop the northwestern. He utilized the magic power of information to achieve the hesitated dream of many people about developing the far remote areas.





的觀念吧！正因為利他的精神，方能無所得的付出，也才能無私的去協助他人，予人幸福。

這樣無私的大愛造就了許多的奇蹟；我們看到溫世仁的善行影響了周圍的許多人，包括公司的員工也主動的捐書給農校，且義務去教當地的小朋友，並也讓許多汲汲於名利的企業家反省自己的社會責任。看到他的善行，不禁令人思考？人與人之間的關連，不該是競爭而是相互合作！！

雖然溫世仁的是生長在台灣農村家庭、雖然他的妻兒住在馬來西亞，雖然他的童年是困乏的、雖然他後來事業飛黃騰？。可是在人生的每一個轉捩點，他都沒有迷失。他熱愛生命光明面的性格沒有因為貧窮而扭曲、因名利雙收而變色。服務他人，幫助他人是他內在一直不變的強烈聲音，視之為理所當然的情操與快樂，這樣的企業家是社會的福氣，他的存在予人幸福及溫暖？。

如今，溫世仁猝然離開了我們，但是【千鄉萬才】的計劃已感動了無數人，這個計劃將延續下去，【千、

### **The love coming from miracle**

It should be originated from the ideal of benefiting others and loving others as self to widely change the poor and disappointed countryside in one year. And his spirit to benefit others can devote without any request and unselfishly help others to make others well-being.

The unselfishly great love creates many miracles. We see Sayling Wen charity effecting many people around him, including his employees actively donate books to schools and volunteer to teach local children, and let many enterprisers chasing fame and wealth make a self-examination about his duty for society. His charity can't help thinking that human relation is mutual cooperation rather than competition.

Albeit Sayling Wen was born in Taiwan's countryside, his wife and children live in Malaysia, his childhood is poor, and his career rise in the world, every turning point of his life didn't lost his way. His nature to love the life's brightness didn't change for poverty and achieving both fame and wealth. The strong voice to serve and help others is always changeless, and regards as right sentiment and happiness. This kind of enterpriser bring society fortune and give people well-being and warm.....

Now, Sayling Wen suddenly leave us, however, the Town and Talent project has touched many people and will go on . The Town and Talent project actually spread the seed of





鄉、萬、才】其實是散播愛心的種子到數千農鄉、其實是分享愛給數萬個貧窮的農子，帶給他們愛及希望，使他們在大家的照顧下不被放棄，並且再回饋愛給自己的家鄉。

溫世仁喚起了人們心中的愛心，他真誠的付出相信將繼續感動許多人，在不同的因緣下開出善良的開花朵。服務的人生真是一連串美善的相遇？

參考網頁：<http://www.sayling.com/otxp/sayling.jsp>

love to thousands of countryside, enjoy love with thousands of farmers, and give love and hope to them. Let these farmers be not abandoned by society and feedback love to their hometown.

Sayling Wen recall the love in people's heart. His sincere devotion will continuously affect many people, and bloom the good flowers under different causes. Service is a series of both beauty and goodness meeting.





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2F-1, NO21 Nan-King E. Rd. Sec. 4 Taipei Taiwan

TEL:02-2712-3021 FAX:02-2712-3603

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