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壹、序

洪啟嵩禪師

三門融通—以覺性開啟人類大未來

在這個瞬息萬變的時代，世界和人類面臨著前所未有的挑戰和機遇。覺性思想國際學術研討會正是以這樣的時代背景為契機，作為人間覺性的任意門，超越時間與空間的限制；當打開這扇門，我們將會看到三個機遇之門也接著開啟了。這三個門是：

(一)世法與佛法的圓通之門

(二)人類未來的開創之門

(三)眾生覺悟的大覺之門

覺性思想國際學術研討會的內涵，正是以「三門融通」作為核心精神的探索與對話。這三門，象徵著人類心靈、智慧與文明的深層轉化，也象徵著人類未來共同的光明願景。

首先是「世法與佛法圓通之門」，世間法與佛法，本為一體，唯因視角與理解的差異而分別。當這扇門被打開，人類思想將邁向更高的智慧境界。本研討會的學術討論與論文交流，正是在探索如何將世法與佛法融通，幫助人類走向超越現前困境的高度文明。這是一種全新的整合，使覺性智慧不再僅限於宗教、哲學的探討，而是可以廣泛應用於社會發展，從而改變整個人類文明的進程。

其次，「人類未來的開創之門」，象徵著我們共同建構的覺性未來。我們期盼看到地球進入一個全新的時代，一個充滿覺性、光明與幸福的黃金新紀元。透過這扇門，我們能夠凝聚各界力量，透過經濟、科技、環保、心理學、藝術、心靈、禪法、文化、養生、武術……等各領域論文的研究，共創人間更美好的未來，讓所有生命都在智慧和慈悲的光輝中獲得幸福，這也是我們對人類未來的期盼與責任。

最後，「眾生覺悟的大覺之門」，透過覺性思想的研究，幫助人們走向究竟的大覺。這不僅是個人的解脫與自在，更是整個地球乃至宇宙的覺性進化。當所有眾生超越痛苦、煩惱，達到身心的究竟喜樂時，這個覺悟的地球將成為推動宇宙正向力量的中心。我們期盼這樣的時代來臨——地球不再只是物質的存在，而是一個充滿智慧與慈悲的覺悟之境，領航全宇宙進入幸福、喜樂與覺性的未來。

這三道門，不僅是覺性思想學術研究的核心目標，更是對整個地球、整個宇宙充滿慈悲、智慧與幸福的未來願景。覺性思想國際學術研討會，宛如一道覺性的門扉，推開這扇門，我們看見人類未來的三道光明之門也開啟了。我們期盼，以覺性思想國際學術研討會，來開啟三門融通，幫助人類、地球超脫困局，走向無限光明、幸福的大未來！

南玥覺性藝術文化基金會創辦人 中華大學講座教授 洪啟嵩禪師

洪啟嵩

113 年 10 月 23 日

劉維琪

中華大學校長

當今之世，科技日新月異，政經變幻詭譎，加上工商業的無情挑戰，在在緊迫鞭策現代人的生活步驟。這些排山倒海的衝擊，讓大多數人難以承受，但又無所遁逃而心力交瘁。鑑於此，南玥覺性藝術文化基金會因與中華大學結緣，希望在正規教育中，開啟覺性學門跨領域學習，並自 2022 年舉辦「覺性思想國際學術研討會」分享覺性教育成果。

歷屆「覺性思想國際學術研討會」不僅在學術層面上的思想交流，砥礪切磋，更是一個為人類未來指引方向的平台。促使人類從個體到集體，從社會到自然，乃至擴及世界進行深刻反思，並將覺性思想融入人類的現狀與未來中。透過多元的學術跨界融合，研討會推動了個人覺悟、社會發展、環保永續與科技進步，為人類未來鋪設了一條通往智慧與幸福的道路。

今年的投稿論文呈現出跨領域與多元應用的趨勢，從科技、藝術、環保、經濟、健康到佛學理論，皆能看到覺性思想的廣泛影響。這些研究不僅僅是對覺性理論的探討，更落實在實踐層面，推動個人、社會以及全球的覺悟和發展，為覺性思想注入了現代性與全球視野。參與者包含台灣、美國、印度、中國大陸、新加坡等海內外研究者，呈現出國際化與多元文化背景。

例如，黃齡瑩博士《洪啟嵩禪師覺性藝術繪畫觀與實踐-以「世紀大佛」創作為例》，探討覺性藝術如何體悟、實踐覺性思想；劉偉菁與盧欣民共同發表的《洪啟嵩禪師「彩虹音聲唸即成就」法門結合水晶鉢與脈輪吟唱對於身心的改變與提升》結合覺性和音樂療癒；謝岳佐與釋延嘉共同發表的《禪法運用於武術之研究--以「佛身生理學」為例》，展現了覺性的放鬆、無執，運用於武術之昇華，論述運用覺性思想於各領域的心得。

而龔思維博士的《以視入覺：虛擬視覺體驗在覺性導引上的應用》，展示了如何將虛擬實境的科技應用於覺性的提升，推動科技與人類意識的正向融合；彭婉甄、方永清《不丹國家幸福力所蘊含之佛教環保觀》，探討覺性思想如何與地球生態環保及永續發展相結合；邱寶德《臺中市食物銀行社會治理成效之探討：布施觀點》探討覺性對推動慈善與社會治理的助益，縮小貧富差距及社會不公。陳俊銘博

士《從「地球經濟」到「太空經濟」-菩薩商主的寰宇思維》，展現了覺性如何作為人類現今，乃至進入太空時代的新經濟模式導引明燈。上述論文分布於不同領域，採取不同的角度與方法，所獲得的研究心得，讓研討會更豐富多元。

除了感謝論文發表者，更特別感謝美國加州中醫藥大學吳奇副校長、美國國際醫藥大學太極氣功武醫研究學院林元閩院長、雲岡石窟研究院張焯前院長、中華科技大學陳昭義講座教授，及印度摩羯陀大學 Dr. Rajan Kumar Singh 及 Dr. Dinesh Kumar，共襄盛舉，與我們進行學術交流。

感謝「南玥覺性藝術文化基金會」的用心籌備，與會嘉賓對學術研究的熱誠，蒞臨指導，扶掖後進，以及本校通識教育中心的行政協助，最後感謝所有與會人員踴躍參與，使本屆研討會圓滿精彩，謹此一併致謝！

中華大學校長



113 年 10 月 28 日

貳、會議議程

2024覺性思想國際學術研討會-洪啟嵩禪師思想研究

Enlightening Thought International Conference 2024 :
Research on the Thought of Zen Master Hung Chi Sung.

研討會議程

研討日期：113年11月01日（星期五）

時間 Time	活動 Activity	內容 Contents
08:40 09:10	報到 Reporting and Registration 國際會議廳 International Conference Hall	
09:10 09:40	開幕 Opening 國際會議廳 International Conference Hall	<p>開幕致詞 Welcome and Opening Remarks</p> <p>●中華大學劉維琪校長致詞 Dr. Victor W.Liu , President of Chung Hua University Speech.</p> <p>貴賓致詞 VIP Speech</p> <p>●林政則創辦人、李鴻源教授、許添財董事長、林蒼生顧問等多位貴賓 Founders Lin Junq-tzer、Professor Lee Hong-yuan、Chairman Hsu Tain-tsair、Advisor Mr.Jason C.S. and several VIP Speech.</p> <p>主持人: 南玥覺性藝術文化基金會 龔玲慧董事長 Chairman: Kung, Lynn Ling-Hui(President of Dakṣiṇa Maṇi Enlightening Art Culture Foundation)</p>
09:40 10:50	國際討論會 International Seminar 國際會議廳 International Conference Hall 發表人每人15分鐘	<p>發表者Presenter</p> <p>●吳奇教授(美國加州中醫藥大學副校長) Andrew Q. Wu, L.Ac, OMD, Ph.D(Vice-President of International Relations at Graduate School of Traditional Chinese Medicine, San Jose, California, USA.) 主題：法天則地，覺性養心，般若養生 Topic: Law of Heaven and Earth, Nurture the Heart with Enlightenment, Cultivate Life with Wisdom (Prajñā)</p> <p>●林元聞教授(美國國際醫藥大學太極氣功武醫研究學院院長) Yuan Kai Lin (Dean and Professor of Tai Chi QiGong Martial Art Medicine Institute at University of East West Medicine, Sunnyvale, California, USA.) 主題：太極拳的「性」與「相」-覺性之路 Topic:The "Nature" and "Mark" of Tai Chi - The Path of Enlightening</p> <p>●龔思維博士(達梭系統-工業流程專家顧問) Shelton Kung(Industry process consultant expert, SIMULIA, Dassault Systems, Cincinnati, USA) 主題：以視入覺: 虛擬視覺體驗在覺性導引上的應用 Topic: From Seeing to Enlightening -- Virtual Visual Experience and its Application in Guided Meditations</p> <p>●陳昭義教授(前台灣糖業公司董事長) Chao-Yih Chen (Former Chairman, Taiwan Sugar Corporation) 主題：不丹農業升級國際化之芻議 Topic: Bhutan's Agriculture : A Proposal for Its Upgrading and Internationalization</p> <p>主持人: 龔玲慧董事長 Chairman: Lynn Ling-Hui Kung</p>
10:55 11:10	大合照及茶敘 Group Photo, Tea/Coffee Break 國際會議廳 International Conference Hall	

2024覺性思想國際學術研討會-洪啟嵩禪師思想研究

Enlightening Thought International Conference 2024 :

Research on the Thought of Zen Master Hung Chi Sung.

研討會議程

研討日期：113年11月01日（星期五）

時間 Time	活動 Activity	內容 Contents
11:10 11:45	洪啟嵩禪師演講 The Venerable Zen Master Hung Chi Sung Speech 國際會議廳 International Conference Hall	主題:人類覺性大未來 Theme: The Great Future of Human Consciousness 演講者speaker ●洪啟嵩禪師(中華大學講座教授) The Venerable Zen Master Hung Chi Sung(Internationally renowned Zen Master, Artist, and distinguished Professor at Chung Hua University) 主持人:龔玲慧董事長 Chairman: Kung, Lynn Ling-Hui
11:45 12:10	放鬆禪法 Relaxation Zen Method ●龔玲慧董事長 Chairman: Kung, Lynn Ling-Hui 國際會議廳International Conference Hall	
12:10 13:30	午餐/休息 Lunch/Break 活動中心 Activity center	
13:30 14:00	海報論文 Poster Paper 活動中心 Activity center	
14:00 15:15	論文發表 Perper Presentations 國際會議廳 International Conference Hall upstairs	主持人:陳天佑教授 Chairman: Chern, Tian-yow Professor 回應人 Discussant 1.吳敬堯教授 Wu, Ching-Yao Professor 2.吳永猛教授 Wu, Yong-meng Professor 3.陳清香教授 Chen, Qing-xiang Professor 4.林至善教授 Lin, Zhi-shan Professor 5.段盛華教授 Duan, Sheng-hua Professor
15:15 15:25	茶敘 Coffee Break 國際會議廳 International Conference Hall	
15:25 16:25	論文發表 Perper Presentations 國際會議廳 International Conference Hall upstairs	主持人:陳天佑教授 Chairman: Chern, Tian-yow Professor 回應人 Discussant 1.吳敬堯教授 Wu, Ching-Yao Professor 2.吳永猛教授 Wu, Yong-meng Professor 3.陳清香教授 Chen, Qing-xiang Professor 4.林至善教授 Lin, Zhi-shan Professor 5.段盛華教授 Duan, Sheng-hua Professor
16:25 16:35	閉幕 Conclusion 國際會議廳 International Conference Hall	宣讀和平地球禱詞 Reading Peace Earth prayer 主持人:和平地球國際同濟會翁孟楨創會長 Chairman: Weng Meng Chen(the Founding President of Peace Earth Club of KIWANIS INTERNATIONAL)

一、口頭發表 Oral presentation

【國際會議廳】

International Conference Hall

主持人 Chairman		南玥覺性藝術文化基金會 龔玲慧董事長 Chairman: Kung, Lynn Ling-Hui(President of Dakṣiṇa Maṇi Enlightening Art Culture Foundation)
時間 Time	發表者 Presenter	論文標題 Thesis
09:40-09:55	吳奇教授 Andrew Q. Wu, L.Ac, OMD, Ph.D	法天則地，覺性養心，般若養生 Topic: Law of Heaven and Earth, Nurture the Heart with Enlightenment, Cultivate Life with Wisdom (Prajñā)
09:55-10:10	林元闡教授 Yuan Kai Lin	太極拳的「性」與「相」- 覺性之路 Topic:The "Nature" and "Mark" of Tai Chi - The Path of Enlightening
10:10-10:25	龔思維博士 Shelton Kung	以視入覺：虛擬視覺體驗在覺性導引上的應用 Topic: From Seeing to Enlightening -- Virtual Visual Experience and its Application in Guided Meditations
10:25-10:40	陳昭義教授 Chao-Yih Chen	不丹農業升級國際化之芻議 Topic: Bhutan's Agriculture : A Proposal for Its Upgrading and Internationalization

一、口頭發表 Oral presentation

【國際會議廳】

International Conference Hall

主持人 Chairman		中華大學陳天佑副教授/建築學院副院長 Associate Professor Chern Tian-yow /Vice Dean , College of Architecture & Design
時間 Time	發表者 Presenter	論文標題 Thesis
14:00-14:15	陳俊銘 Chen, Chun-Ming	從「地球經濟」到「太空經濟」-菩薩商主之寰宇思維 From “Earth Economy” to “Space Economy” - The Universal Thinking of Bodhisattva Entrepreneurs
14:15-14:30	吳霈嬪 Wu, Pei-jen	洪啟嵩禪師"宇宙的風景"創作之覺性藝術探究 An Exploration of Enlightening Art in the Artistic Creation of Master Hung Chi Sung's "Cosmic Landscape"
14:30-14:45	彭婉甄 Peng, Wan-Chen 方永清 Fang, Yung-ching	不丹國家幸福力所蘊含之佛教環保觀研究 Study on the Buddhist Environmental Perspective Contained in Bhutan's Gross National Happiness
14:45-15:00	蘇敏偉 Su, Ming-Wei	洪啟嵩禪師影音資料庫建置計畫之探討 Discussion on the construction plan of Zen Master Hung Chi Sung's audio- visual database
15:00-15:15	劉偉菁 Liu, Wei-Ching 盧欣民 Lu, Hsin-Min	洪啟嵩禪師「彩虹音聲唸即成就」法門結合水晶鉢與脈輪吟唱對於身心的改變與提升 The Effects of Master Hung Chi-Sung's "Rainbow Soundscape" Method Combined with Crystal Singing Bowls and Chakra Chanting on Physical and Mental Well-being
回應人 Discussant		1.吳敬堯 教授 Wu, Ching-Yao Professor 2. 吳永猛 教授 Wu, Yong-meng Professor 3. 陳清香 教授 Chen , Qing-xiang Professor 4.林至善 教授 Lin , Zhi-shan Professor 5. 段盛華 教授 Duan, Sheng-hua Professor

一、口頭發表 Oral presentation

【國際會議廳】

International Conference Hall

主持人 Chairman		中華大學陳天佑副教授/建築學院副院長 Associate Professor Chern Tian-yow /Vice Dean , College of Architecture & Design
時間 Time	發表者 Presenter	論文標題 Thesis
15:25-15:40	翁孟楨 Weng, Meng-Chen	綁腳健康法與(佛身生理學)身線之研究 Research on the Tying Foot Health Method and Body Lines in Buddhist Physiology
15:40-15:55	張韶芹 Shao-Chin Chang	人工智慧在古文佛經上翻譯的語境詞彙的應用探討 Artificial Intelligence in Translating Ancient Chinese Buddhist Scriptures: A Focus on Contextual Vocabulary
15:55-16:10	陳昭宇 Chao-yu Chen	放鬆禪法在「品茶」的運用 "Relaxation Zen" applied to "Tea Tasting".
16:10-16:25	詹坤穎 Chan,Kun-Ying	從「心茶十德」到「菁華常春」——心茶道之覺性思想的商業應用 From “Ten Virtues of Heart Tea” to “Essence Evergreen” — Commercial applications of Heart tea art and Enlightenism
回應人 Discussant		1.吳敬堯 教授 Wu, Ching-Yao Professor 2. 吳永猛 教授 Wu, Yong-meng Professor 3. 陳清香 教授 Chen , Qing-xiang Professor 4.林至善 教授 Lin , Zhi-shan Professor 5. 段盛華 教授 Duan, Sheng-hua Professor

二、海報發表 Poster paper

【活動中心】

Activity center

13 : 30- 14 : 00	
發表者 Presenter	論文標題 Thesis
龔思維 Shelton Kung	以視入覺: 虛擬視覺體驗在覺性導引上的應用 From Seeing to Enlightening -- Virtual Visual Experience and its Application in Guided Meditations
張焯 Zhang Zhuo 張力璠 Zhang Lifan	雲岡石窟的樂伎與樂器之研究 A Study on the Musicians and Musical Instruments of Yungang Grottoes
迪內什·庫馬爾 Dinesh Kumar	幸福的地球：洪啟嵩禪師的思想 A Happy Earth: Zen Master Hung Chi Sung's Thought
拉詹·庫馬爾·辛格 Rajan Kumar Singh	幸福的地球與洪啟嵩禪師的思想 概要 A Happy Earth and the Thought of Zen Master Hung Chi Sung Synopsis
劉偉菁 Liu,Wei-Ching 盧欣民 Lu,Hsin-Min	洪啟嵩禪師「彩虹音聲唸即成就」法門結合水晶鉢與脈輪吟唱對於身心的改變與提升 The Effects of Master Hung Chi-Sung's "Rainbow Soundscape" Method Combined with Crystal Singing Bowls and Chakra Chanting on Physical and Mental Well-being
黃素惠 Suhui Huang 賴廷彰 Tingchang Lai	用「Design for Change」實踐於大學健康促進課程之可行性 Feasibility of Implementing "Design for Change" in University Health Promotion Courses
嚴愛齡 Ngiam Ai Ling	幸福地球與洪啟嵩禪師思想之研究 Research on a Happy Earth and the Thought of Zen Master Hung Chi Sung

二、海報發表 Poster paper

【活動中心】

Activity center

13 : 30- 14 : 00	
時間 Time	論文標題 Thesis
黃齡瑩 Huang,Lin -Ying	洪啟嵩禪師覺性藝術創作觀與實踐以「世紀大佛」為例 The Perspective and Practices of Zen Master Hung Chi Sung's Awakening Consciousness in Artistic Creation: A Case Study of the Creation of " The Great Buddha"
釋延嘉 Yan-Jia 謝岳佐 Hsieh, Yueh-Tso	禪法運用於武術之研究--以「佛身生理學」為例 A Study on Applying Zen Method to Martial Arts: The Case of ' the theory of Buddha's perfect shape '
吳登臺 Deng-Tair Wu	華嚴宗之覺性思想特色初探 —以華嚴宗初祖杜順、二祖智儼與三祖法藏主要著作為據 A Preliminary Exploration of the Characteristics of the Huayan School's Enlightening Thought —Based on the Major Works of the Huayan School's First Patriarch Dushun, Second Patriarch Zhiyan, and Third Patriarch Fazang
陳順華 Chen Shun Hua	球體、圓形到生命原型：談空間動力「球會」的自覺覺他圓滿行 From Sphere and Circle to Life Archetype: Discussing the Perfect Practice of Self-Awareness and Awareness of Others in the Spacial Dynamics of "Sphere Club"
邱寶德 Chiu, Bao-De	臺中市食物銀行社會治理成效之探討：布施觀點 The Discussion on the effectiveness of social governance of Taichung City Food Bank: Giving perspective
釋延瀟禪師 The Shaolinmonk Yan Chan	萬年少林禪 Ten Thousand Years of Shaolin Zen
蘇敏偉 Su, Ming-Wei	洪啟嵩禪師影音資料庫建置計畫之探討 Discussion on the construction plan of Zen Master Hung Chi Sung's audio- visual database

參、貴賓介紹

總召



中華大學 劉維琪校長

**Dr. Victor W.Liu , President of
Chung Hua University**

學歷

- 美國 NorthwesternUniversity 西北大學管理學院博士（1979/09-1983/06）
- 美國 NorthwesternUniversity 西北大學管理學院碩士（1977/09-1979/06）
- 國立成功大學企業管理學系學（1970/09-1974/06）

社會服務與經歷

- 社團法人中華民國管理科學學會理事長（2013/01~2020/12）
- 中華民國私立學校教職員退撫儲金管委會董事長（2017/12~2019/12）
- 中華民國行政院政務顧問（2009/01-2016/05）
- 台灣高速鐵路股份有限公司董事長（2015/02-2016/10）
- 中華大學校長（2013/02-2015/02）
- 社團法人台灣評鑑協會理事長（2009/08-2015/08）
- 財團法人高等教育評鑑中心基金會董事長（2005/09-2011/08）
- 國際票券金融股份有限公司董事長（2005/07-2010/06）
- 國票金融控股股份有限公司董事長（2005/07-2008/06）
- 寶華商業銀行股份有限公司董事長（2002/11-2005/07）
- 中華民國行政院飛行安全委員會主任委員（2000/08-2004/05）
- 國立中山大學校長（1996/07-2002/06）
- 中央投資股份有限公司總經理（1994/03-1996/06）
- 中華民國教育部高等教育司司長（1991/03-1993/03）
- 國立中山大學管理學院院長（1990/02-1991/03）
- 行政院國家科學委員會人文社會處副處長（1989/01-1990/02）

獲獎榮譽

- 交通部一等交通專業獎章（2015）
- 教育部二等教育文化專業獎章（2011）
- 教育部三等教育文化專業獎章（2008）
- 中華民國科技管理學會會士（2002）
- 中華民國管理科學學會呂鳳章先生紀念獎章（1987）

Victor W. Liu (劉維琪)

Current Position

President of Chung Hua University (Since 2017)

Education

Ph.D. and MS., Kellogg Graduate School of Management,
Northwestern University, USA, 1983.

B. A. in Business Management,
National Cheng Kung University, Taiwan, 1974

Public Services and Professional Experience

Higher Education Sector:

*Dean of College of Business of National Sun Yat-Sen University (1990~1991)

*President of National Sun Yat-Sen University (1996~2002)

Government Services:

*Deputy Director General of Department of Humanities and Social Sciences to National Science and Technology Council (1989~1990)

*Director of Dept. of Higher Education to Ministry of Education (1991~1993)

*Chairperson of Aviation Safety Council to Executive Yuan (2000~2004)

*Administrative Counselor to Executive Yuan (2009~2016)

Business Sector:

*Chairperson of Taiwan High Speed Rail Corporation (2015~2016)

*Chairperson of International Bills Finance Corporation (2005~2010)

*Chairperson of IBF Financial Holdings Co., Ltd. (2005~2008)

Social Services:

*Chairperson of the Foundation for Higher Education Evaluation and Accreditation Council (2005~2011)

*Chairperson of Taiwan Assessment and Evaluation Association (2009~2015)

*Chairperson of ROC's Private School Staff Pension Fund Management Committee (2017~2019)

* Chairperson of Chinese Management Association (2013~2020)

總召



洪啟嵩 禪師 Ven. Master Hung Chi Sung

國際禪學大師，現任中國佛教會學術委員會主任委員、
中華大學講座教授

International Zen Master

**Director-General of Academic Committee, Chinese
Buddhist Association**

Distinguished Professor, Chung Hua University.

國際禪學大師、禪畫藝術家及暢銷書作家，集禪學、藝術與著述為一身之大家。著述近三百部，被譽為「21世紀的米開朗基羅」、「當代空海」，現任中國佛教會學術委員會主任委員、中華大學講座教授、雲岡石窟研究院首席顧問。

年幼目睹工廠爆炸現場及親人逝世，感受生死無常，十歲起參學各派禪法，尋求生命昇華超越之道。二十歲開始教授禪定，海內外從學者無數，2015年完成「地球企業家」思想著述，共創幸福人間。畢生致力推展人類普覺性運動，開啟覺性地球。

其一生修持、講學、著述不輟，足跡遍佈全球。除應邀於台灣政府機關及大學、企業講學，並應邀至美國哈佛大學、麻省理工學院、俄亥俄大學，中國北京、人民、清華大學，上海師範大學、復旦大學等世界知名學府演講。並於印度菩提伽耶、美國佛教會、麻州佛教會、大同雲岡石窟、廣東南華寺、嵩山少林寺等地，講學及主持禪七。2022年起，由中華大學每年舉辦「覺性思想學術研討會—洪啟嵩禪師思想研究」，邀集世界各地學人深研覺性之學，推動覺性地球、幸福人間。

歷年來在大小乘禪法、顯密教禪法、南傳北傳禪法、教下與宗門禪法、漢藏佛學禪法等均有深入與系統講授。著有《禪觀秘要》、《密法總持》、《淨土修持法》、《臨終光明導引》、《蓮花生大士全傳》、《現觀中脈實相成就》、《智慧拙火瑜伽》等，著述超過三百部。

殊榮

2009年獲美國舊金山市政府頒發榮譽狀

2010年獲不丹王國頒發榮譽狀

2019年所繪〈世紀大佛〉獲金氏世界紀錄認證為「世界最大畫作」（畫作尺寸：高168公尺，寬72.5公尺，總面積超過12,000平方公尺）

Ven. Master Hung Chi Sung is an internationally acclaimed Zen Master, Zen artist, and bestselling author renowned for his profound impact on Zen practice, art, and literature. With a prolific literary output of nearly 300 books, he is frequently hailed as the "Michelangelo of the 21st century" and esteemed as the "contemporary Kukai." He currently holds key positions, including Director-General of the Academic Committee of the Chinese Buddhist Association, Distinguished Professor at Chung Hua University, and Chief Advisor of the Yungang Grottoes Research Institute.

During his youth, he experienced a factory explosion and the loss of his loved ones, igniting his exploration of diverse Zen traditions from the age of ten. By the time he reached twenty, he had already embarked on a journey of teaching meditation, eventually sharing his wisdom with countless individuals in Taiwan and abroad. In 2015, he concluded his writings on "Entrepreneurs of the Earth," a visionary concept aimed at fostering global happiness. His life's dedication revolves around promoting the awakening of humanity, culminating in the establishment of "Enlightening Earth."

He has dedicated himself to the practice of meditation, teaching, and writing, with a global reach in his mission. He extensively travels across the world to share his wisdom, being invited to deliver lectures at Taiwanese government agencies, universities, and businesses. Additionally, he received invitations to speak at esteemed institutions like Harvard University, MIT, and Ohio State University in the United States, as well as several prestigious universities in China. Furthermore, he has conducted teachings and retreats at sacred sites including Bodhi Gaya in India, the American Buddhist Association, the Buddhist Association of Massachusetts, the Yungang Grottoes, the South China Temple, and the Shaolin Temple on Song Mountain, among others.

Starting in 2022, Chung Hua University has been hosting the "Enlightening Thought Conference – Research on the Teachings of Zen Master Hung Chi Sung." This conference gathers scholars from across the globe to engage in profound exploration of the concept of enlightenment, with a shared goal of advancing the principles of "Enlightening Earth" and enhancing the well-being of humanity.

Throughout the years, Ven. Master Hung, Chi Sung has offered systematic teachings on Zen practices from both Mahayana and Theravada traditions, as well as Zen teachings in various Chinese and Tibetan Buddhist schools. His extensive written works include "The Heart of Buddhist Meditation," "Comprehensive Practices of Esoteric Buddhism," "Pure Land Practices," "Guidance to the Light at the Time of Death," "Complete Biography of Padmasambhāva," "The Accomplishment of Ultimate Reality through the Sushumna Nadi," and "The Wisdom of Kundalini Yoga," among many others, totaling over three hundred publications.

Notable Honors:

2009: Certificate of Honor by City of San Francisco for contribution to Zen meditation

2010: Certificate of Honor by the Kingdom of Bhutan for Bodhisattva economics

2019: World's largest painting certified by The Guinness World Records

回應人



玄奘大學 視覺傳達設計學系主任

佛學相關領域

- 玄奘大學 台灣佛教研究中心校內研究員
- 台灣佛教研究中心－以混合實境向佛陀獻花虛擬程式

教學專業

- 專案管理、VR 互動設計、MR 互動設計、動畫製作、遊戲設計

講師經歷

- 國立台灣師範大學進修推廣學院, 兼任講師
- 資策會數位內容學院編劇班動態, 腳本講師
- 台灣 100 所以上高等教育院校, 業界協同教學講師
- 108 年南投縣會展中心防災教育虛擬實境影片暨史料區製作案, 計畫主持人
- 教育部國教署-全國高級中等學校專業群科 108 年專題及創意製作競賽, 業界評審員

職業經歷

- 首羿國際股份有限公司, 總經理特助, VR 首席講師, 產品行銷部經理, 3R 事業部經理
- 中華海峽兩岸教育聯合會兩岸創客聯盟委員會, 首席講師
- 北京超視界股份有限公司, 首席講師
- 甲尚股份有限公司, 商務發展經理, Evangelist, 產品經理, 首席講師
- 捷禾資訊股份有限公司, 專案經理
- 育橋文教事業, 經理特助, 網路課程平台組長
- 曉騰國際股份有限公司, 產品經理
- 大騰電子股份有限公司, 產品經理

其他經歷

- 北京電影學院、山西傳媒學院、新疆伊犁師範學院、長江職業學院..十數所學院, 動畫導演專題講座
- 2016 武漢首屆海峽兩岸動漫節, 動畫技術前沿研討會專題演講
- 輔導數十組海峽兩岸高教學生團隊於 3D 動畫導演國際比賽獲獎
- Reallusion 3D 動畫導演國際比賽評審
- 擔任 300 項以上多媒體產品經理

Wu Ching-Yao

Chair, Department of Visual Communication Design HSUAN CHUANG University

Fields of Buddhist Studies

Research Fellow, Center for the Study of Buddhism in Taiwan, HSUAN CHUANG University

Center for the Study of Buddhism in Taiwan – Virtual Program Offering Flowers to the Buddha in Mixed Reality

Teaching Specializations

Project Management

VR Interaction Design

MR Interaction Design

Animation Production

Game Design

Teaching Experience

Adjunct Lecturer, National Taiwan Normal University Extension Division

Script Instructor, Scriptwriting Course, Institute for Information Industry

Industry Collaborative Teaching Lecturer at over 100 higher education institutions in Taiwan

Project Leader for the 108th Year Nantou County Convention Center Disaster Education Virtual Reality Video and Historical Materials Production Project

Industry Judge, Ministry of Education, National Senior High School Professional Group Science and Creativity Production Competition (Year 108)

Professional Experience

Executive Assistant to the General Manager, VR Chief Instructor, Product Marketing Manager, and Manager of 3R Business Unit at First Arrow International Co., Ltd.

Chief Instructor, Cross-Strait Maker Alliance Committee, Cross-Strait Education Association

Business Development Manager, Evangelist, Product Manager, and Chief Instructor at Jia Shang Co., Ltd. Education

Other Experiences

Special Lecture on Animation Directing at more than a dozen colleges, including Beijing Film

Academy, Shanxi Media College, Xinjiang Ili Normal College, and Yangtze Occupational College

Keynote Speaker at the 1st Wuhan Cross-Strait Animation Festival in 2016, presenting at the Cutting-Edge Animation Technology Seminar

Mentored dozens of cross-strait student teams in 3D animation directing, resulting in international competition awards

Judge for the Reallusion 3D Animation Director International Competition

Served as Product Manager for over 300 multimedia products



回應人



玄奘大學通識教育中心 林至善副教授

學歷

- 台灣師大公民教育與活動領導系教育學博士

經歷

- 東吳大學學生會會長
- 東吳大學社團讀責任人研習會創辦人
- 東吳大學課外活動組組長
- 東吳大學師資培訓中心兼任副教授

- 玄奘大學通識教育中心專任副教授兼學務長
- 玄奘大學通識教育中心專任副教授兼任圖書中心主任

現職

- 玄奘大學通識教育中心兼任副教授
- 中華學生事務學會理事長
- 中華學生社團教育學會名譽理事長

專業領域

- 社團經營
- 服務學習理論與實務
- 生命倫理教育



回應人



玄奘大學 段盛華副教授

學歷

- 國立政治大學中山人文社會科學研究所博士

經歷

- 玄奘大學董事會秘書、人事、師資培育中心、校務研究中心、通識教育中心主任、研發長
- 世界新聞傳播學院講師、課指組組長、民意調查中心執行秘書

- 中華民國人文科學文教基金會執行長、悟宗教育基金會董事
- 中華民國營造業研究發展基金會研究員、勞資關係研究所執行秘書
- 花蓮縣立花崗國民中學教師

現職

- 玄奘大學通識教育中心兼任副教授
- 中華民國人文科學文教基金會、中道中學董事

專業領域

- 社會科學研究方法、問卷及量表設計、民意及社會調查、數據分析
- 政治文化、政治態度、選舉行為
- 教育評鑑規劃與績效評估、人事行政、方案設計與行動研究、校務制度設計

高教代表成果

- 教育部大學教師教學實務研究(多元)升等制度規劃與推動
- 校務研究(證據導向之校務績效評估)規劃與推動

Associate Professor Tuan Sheng-hua

Education

- Ph.D. in Humanities and Social Sciences from National Chengchi University

Experience

- Secretary of the Board, Director of Personnel, Director of the Teacher Training Center, Director of the Institutional Research Center, Director of the General Education Center, and Director of Research and Development at Hsuan Chuang University
- Lecturer, Head of the Curriculum and Instruction Group, and Executive Secretary of the Public Opinion Research Center at the World College of Journalism and Communications
- Executive Director of the Chinese Humanities and Education Foundation and Director of the Wuzong

Education Foundation

- Researcher at the Construction Industry Research and Development Foundation and Executive Secretary of the Labor Relations Research Institute
- Teacher at Hualien County Huagang Junior High School

Current Positions

- Adjunct Associate Professor at the General Education Center of Hsuan Chuang University
- Director of the Chinese Humanities and Education Foundation and Zhongdao High School

Areas of Expertise

- Social science research methods, questionnaire and scale design, public opinion and social surveys, data analysis
- Political culture, political attitudes, electoral behavior
- Educational evaluation planning and performance assessment, personnel administration, program design and action research, institutional design

Representative Achievements in Higher Education

- Planning and promoting the Ministry of Education's university faculty teaching practice research (diversified) promotion system
- Planning and promoting institutional research (evidence-based institutional performance evaluation)

回應人



吳永猛 教授

學歷

- 國家法學博士

經歷

- 文化大學副校長
- 國立空中大學教務長、榮譽教授

教學專業

- 財經專業、人文、藝術、宗教志業

學術榮譽/獲獎紀錄

- 教育部本鐸獎

Educational qualifications:

- National Juris Doctor
- Vice President of Culture University, Provost of National Sky University, Honorary
- Professor

Teaching professional:

- Finance, humanities, arts, religious pursuits

Academic Honors/Awards Record:

- Ministry of Education Benduo Award

回應人



陳清香教授

早年誕生於台北中和地區,後遷入台北市,就讀蓬萊國小、北一女中,大學畢業於中國文化大學史學系,藝術研究所。留任母校就職,任教,並兼任職國立歷史博物館。其間曾任日本天理大學交換教授,赴日講學,並考察日本歷史文物。返國後仍任史學所系專任教授,並兼職任教國立台北大學民俗藝術與文化資產研究所、東吳大學歷史學系、法鼓文理學院佛教學系等。授課之餘,並於暑假考察亞洲各地佛教古蹟,遍及印度、中國、東亞、東南亞等。期間並受邀參加國際學術研討會,發表學術論文。近十餘年來,投入華嚴思想,受聘任大華嚴寺華嚴學術中心主任,每年主辦以華嚴為主題的國際學術學術研討會,主編華嚴學報,任內共計

出版八期。自文化大學退休後,仍授課於法鼓文理學院,開授自印度至亞洲等不同時期的佛教藝術史。指導研究生撰寫論文。個人的著作,除了為每期慧炬雜誌藝苑專欄主筆了一甲子年六百多期之外,學術論著亦上百篇,部分已結集成冊。

Chen Ching-Hsiang Profile

In early years, born in the Zhonghe area of Taipei, and later moved to Taipei City to study at Penglai Elementary School and Beiyi Girls' High School, and graduated

from the Department of History of Chinese Culture University and the Art Research Institute. Stayed at alma mater and taught at the National Museum of History.

During this period, she was an exchange professor at Tenri University in Japan and went to Japan to give lectures and study Japan historical relics. After returning to

Taiwan, continued to serve as a full-time professor in the Department of History, and taught part-time at the Institute of Folk Art and Cultural Assets of National Taipei

University, the Department of History of Soochow University, and the Department of Buddhist Studies of the Dharma Drum College of Arts and Sciences. In addition to

teaching, also visited Buddhist monuments in Asia during the summer holiday in India, China, East Asia, Southeast Asia, etc. During this period, was also invited to

participate in international academic seminars and publish academic papers. In the past ten years, has been appointed as the director of the Huayan Academic Center of

the Great Huayan Temple, and has hosted an international academic symposium on the theme of Huayan every year, and has published a total of eight issues of the

Huayan Journal during his tenure. Since retirement from the University, continued to teach at the Dharma Drum College of Arts and Sciences, teaching the history of

Buddhist art from India to Asia. Supervise graduate students in writing dissertations. In addition to writing more than 600 issues of the Yiyuan column for each issue of

Huiju Magazine, some of personal works have been compiled into a volume.



發表者



吳奇教授(美國加州中醫藥大學副校長)

Andrew Q. Wu, L.Ac, OMD, Ph.D(Vice-President of International Relations at Graduate School of Traditional Chinese Medicine, San Jose, California, USA.)

Dr. Andrew Wu and his bio

- 1967 跟師民初四大名醫之一孔伯華入室弟子王季儒教授學習中醫

In 1967 learned traditional Chinese medicine from Professor Wang, Jiru, a disciple of Kong, Bohua, one of the four famous doctors in the early Republic of China.

- 1977 第一名成績考入天津醫學院中醫系

In 1977 Admitted to the Department of Traditional Chinese Medicine, Tianjin Medical College ranked first place.

- 1982 畢業於天津中醫藥大學並留於第一附屬醫院中醫內科急診工作、行醫、教學
Graduated from Tianjin University of Traditional Chinese Medicine in 1982. Stayed, practiced medicine, and taught in the First Affiliated Hospital in the emergency department of Traditional Chinese Medicine.

- 1986 提出「太陽地球能量場共振」理論
In 1986 Proposed the theory of "Solar-Earth Energy Field Resonance"

- 1988 受聘美國舊金山中醫針灸大學教授
In 1988 Appointed as professor at the University of Chinese Medicine and Acupuncture in San Francisco, USA

- 1990 在美灣區創立中醫診所，行醫至今
In 1990 Founded a traditional Chinese medicine clinic in the Bay Area, California, and has been practicing acupuncture ever since.

- 1992 發現對頸椎病極有療效的針灸新穴「項背穴」並發表論文
In 1992 Discovered a new acupuncture point "Xiangbei point" that is extremely effective for cervical spondylosis and published a paper

- 1993 入選英國劍橋世界名人錄。同年於美國加州矽谷創立「世界傳統醫學聯盟」並任主席一職至今

In 1993, he was selected into the Cambridge Who's Who in the World. In the same year, he founded the "World Alliance of Traditional Medicine" in Silicon Valley, California, USA and serves as its chairman to this day.

- 1997 在美出版中醫專著《中醫太極觀》
In 1997 Published the traditional Chinese medicine "Tai Chi Concept of Traditional Chinese Medicine" in the United States
- 1997 與父親吳連勝先生一同翻譯《黃帝內經·素問·靈樞》，為史上第一部《黃帝內經》英譯本（中國科技出版社）
In 1997 Together with his father, Mr. Wu, Liansheng, he translated "The Yellow Emperor's Internal Classic, Suwen, Lingshu", which was the first English translation of "The Yellow Emperor's Internal Classic" in history (Published by China Science and Technology Press)
- 2000 與中國六大頭皮針之一創始人林學儉教授合著並出版《頭皮針小腦新區與疑難病瓶頸之突破》
In 2000 Co-authored and published "Scalp Acupuncture in the New Cerebellar Area and Breakthrough of the Bottleneck of Difficult Diseases" with Professor Lin, Xuejian, one of the six founders of scalp acupuncture in China.
- 2001 獲天津中醫藥大學醫學博士學位
In 2001 Obtained a PhD degree in medicine from Tianjin University of Traditional Chinese Medicine
- 2010 CCTV4 製播吳奇醫師的專訪節目「中醫伴我闖天下」
In 2010 CCTV4 produced and broadcast Dr. Wu Qi's exclusive interview program "Chinese Medicine Accompanying Me to Travel the World"
- 2010 受聘為《中國醫學大百科全書·針灸卷》編委會委員
In 2010, he was hired as the editor of "Encyclopedia of Chinese Medicine." Member of the editorial board of "Volume of Acupuncture."
- 2012 出版《黃金分割四季十二時辰養生法》並於 2019 改版印刷
In 2012 Published "Golden Ratio Four Seasons and Twelve Bi-Hour Periods Health Regimen" and revised and printed in 2019
- 2012-2022 陸續受邀於哈佛、北京、多倫多、香港、台北、溫哥華、洛杉磯等國際論壇演講「移光定位針灸學說」
From 2012 to 2022, he was invited to give lectures on "The Theory of SunLight SPA (Sun Light Shifting and Positioning Acupuncture)" at international forums such as Harvard, Beijing, Toronto, Hong Kong, Taipei, Vancouver, and Los Angeles.
- 2018 發表「移光定位針灸法」
In 2018 Officially announced his "Sun Light Shifting and Positioning Acupuncture, (SunLight SPA)."

發表者



林元闓 Lin Yuan-Kai

美國國際醫藥大學太極氣功武醫研究學院院長

Yuan Kai Lin ,Dean and Professor of Tai Chi QiGong Martial Art Medicine Institute at University of East West Medicine, Sunnyvale, California, USA.

美國加州大學電機碩士，史丹福大學 AEA/EMBA 企業管理研究，國立交通大學電子工程學士。美國國際醫藥大學太極氣功武醫研究學院院長，美國國際楊澄甫式太極拳研究院院長，北加州華人體育文化運動協會副執行長暨太極處處長。林肯資金投資公司總經理。曾獲多

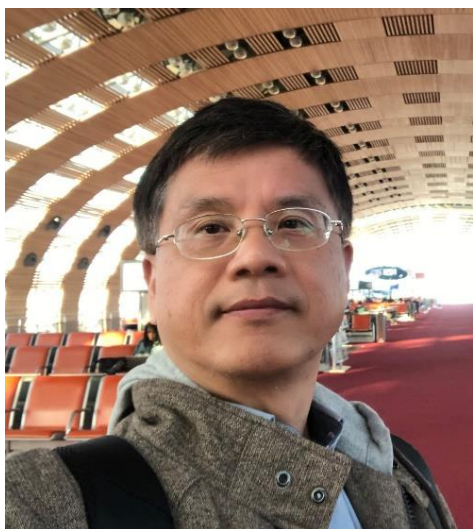
項國際太極比賽冠軍，為楊式太極拳第五代傳承弟子。國立交通大學傑出校友，北美洲交通大學校友會榮譽理事長。中華民國第二屆海外青年創業楷模。1993 年帶領所創辦的高科技公司在美國那斯達克上市。1993 年于白宮獲美國少數族裔最佳製造廠商獎。2018 年獲選全球台胞之光。2022 年世界整合醫學論壇中獲得優秀論文獎、太極名師獎、世界整合抗疫傑出貢獻獎。從 2016 年至今每年主辦加州兩大太極拳比賽- 功夫雜誌社虎爪精英太極錦標賽和北加州華體會太極錦標賽，獲功夫太極服務貢獻獎。在一生從事高科技事業中，仍不忘習武、教武、打禪、練氣功，深深感受到練太極氣功與禪修能在築身、築心、築命上起功效，也體驗到身心健康是一切事業成功、家庭圓滿的基石：所謂「習武健體、習武防身、習武養神、習武守真、習武養德、習武做人」。2015 年帶領北美明空太極隊和中國山西同煤集團太極隊聯手在大同雲岡石窟大佛前「千人明空太極」表演。在 5 萬 1 千佛前的明空太極表演，正是人類健康覺悟的最佳展現，也是雲岡文化與明空太極共創世間更圓滿幸福的契機。

He holds a master's degree in electrical engineering from California State University , AEA/EMBA research in business management from Stanford University, and a bachelor's degree in electrical engineering from National Chiao Tung University. Dean of the Taiji Qigong Martial Arts Institute at University of East West Medicine, the director of the International Yang Chengfu Taijiquan Academy in the United States, the deputy executive president and director of the Taiji Division of the Northern California Chinese Culture and Athlete Federation. General Manager of Lincoln Capital Investment Company. He has won many international taiji competitions and is the fifth generation of Yang-style taijiquan. Distinguished alumnus of National Chiao Tung University, honorary chairman of

the North American Chiao Tung University Alumni Association. The Second Overseas Youth Entrepreneurship Model of the Republic of China. In 1993, he led the high-tech company he founded to go public on NASDAQ. In 1993, he won the Best Manufacturer Award for Minorities at White House in the United States. In 2018, he was selected as the glamor light of global Taiwan compatriots. In 2022, at World Integrative Medicine Forum he won the Excellent Paper Award, the Tai Chi Famous Teacher Award, and the World Integrated Anti-Pandemic Outstanding Contribution Award. Since 2016, he has hosted two major taijiquan competitions in California each year - Kung Fu Magazine Tiger Claw Elite Taiji Championship and Northern California Chinese Culture and Sports Federation Taiji Championship, and won the Kung Fu Taiji Service Contribution Award. In his lifelong engaged in high-tech industry, he still did not forget to practice martial arts, meditation and qigong, deeply felt that practicing tai chi qigong and meditation can play a role in building the body, mind and life, and also experienced that physical and mental health is the key to the success of all careers and family success: the so-called "practice martial arts to strengthen the body, practice martial arts to defend the body, learn martial arts to cultivate the gods, learn to keep the truth, learn to cultivate morality, and practice martial arts to be a human being". In 2015, he led the North American Mingkong Taiji Team and the China Shanxi Tongmei Group Taiji Team to perform Mingkong Taiji in front of the Great Buddha of Datong Yungang Grottoes. The performance of Mingkong Taiji in front of 51,000 Buddhas is the best demonstration of human health consciousness, and it is also an opportunity for Yungang culture and Mingkong Taiji to jointly create a more complete and happy world.



發表者



龔思維 博士

龔思維博士，台大機械系畢業。美國俄亥俄州州立大學機械工程碩士與博士。1998 年獲得博士學位後，進入美國德爾福汽車公司，投入煞車振動噪音的電腦模擬與實驗研究。2006 年加入達梭系統公司至今，從事各種工業產品與製程的電腦模擬與優化，包括汽車車體、飛機散熱器、火箭的熱循環系統、小型核電等等。在人體醫學的模擬上，他參與過脊髓液注射與心律調整器植入的模擬。他常用一句話來描述自己的工作：「我創造一個虛擬世界，來圓滿你的現實世界。」他曾經以電腦模擬的技術展現經典中禪觀法門：白骨

觀之「白骨流光」的境界，他希望能以電腦模擬來輔助覺性的修行。2004 年在他擔任美國俄亥俄州「德頓佛學社」會長時，曾與紐約「美國佛教會」、波士頓「麻州佛教會」聯合邀請洪啟嵩禪師赴美弘法。

Dr. Shelton (Shih-Wei) Kung graduated from the Department of Mechanical Engineering at National Taiwan University. He pursued his Master's and Ph.D. degrees in Mechanical Engineering at The Ohio State University in the United States. After obtaining his doctoral degree in 1998, he joined Delphi Automotive Corporation, where he dedicated himself to computer simulations and experimental studies in the field of brake noise and vibration.

In 2006, he became a part of Dassault Systèmes and has been engaged in modeling, simulation and optimization of products and processes for various industries. His work spans a wide range of applications, including automotive body structures, aircraft heat exchangers, rocket regenerative cooling systems, nuclear micro-reactors, and simulations in the field of human medicine, involving activities like spinal fluid injection and pacemaker implantation simulations. Dr. Kung often summarizes his work by saying, "I create a virtual world to help you succeed in the real world." He has leveraged his computer rendering skills to visualize Buddhist meditational practices, including the contemplation of "flowing white glows between bones." His aspiration is to assist in mindfulness practice through computer simulations.

In 2004, during his tenure as the President of the Dayton Buddhist Association in Dayton, Ohio, he collaborated with the Buddhist Association of the United States (BAUS) in New York and the Massachusetts Buddhist Association in Boston to jointly invite Zen Master Hung Chi Sung to the United States for Dharma propagation.



發表者



陳昭義

Chao-Yih Chen

前台灣糖業公司 董事長

**Former Chairman,
Taiwan Sugar Corporation**

經歷：

經濟部國營事業委員會 副主任委員

台灣糖業公司 董事長

車輛研究測試中心 董事長

中華科技大學 榮譽講座教授

中興工程顧問社 執行長

經濟部工業局 局長

經濟部投資業務處 處長

經濟部能源委員會 執行秘書

經濟部技術處 處長

EXPERIENCE :

Vice Chairman, State-owned Enterprise Commission, MOEA

Chairman, Taiwan Sugar Corporation

Chairman, Automotive Research & Testing Center

Chair professor, China University of Science and Technology

President, Sinotech Engineering Consultants.

Director General, Industrial Development Bureau, MOEA

Director General, Department of Investment Services, MOEA

Secretary General, Energy Commission, MOEA

Director General, Department of Industrial Technology, MOEA



發表者



張焯

張焯，男，1963 年 10 月生，原雲岡研究院黨委書記、雲岡石窟研究院院長，現任山西大同大學雲岡文化生態研究院院長，文博二級研究員、享受國務院特殊津貼專家，山西省委聯繫高級專家。山西省第十二、十三屆人大代表。2018 年 6 月被全國人大、政協人口資源環境委員會和生態環境部等六部委聯合授予“綠色中國年度人物”稱號。

先後發表《雲岡石窟的歷史藝術》、《全真道與雲岡石窟》等近百篇學術論文，同時著有《雲岡石窟編年史》、《雲岡石窟全集》（20 卷）、《簡明中國軍制史》等著作，其中《雲岡石窟編年史》徹底廓清了雲岡石窟的歷史脈絡，成為目前雲岡石窟學術研究的第一部通史。《雲岡石窟全集》首次全面反映了雲岡石窟雕刻藝術的精髓及其時代特點，被中宣部授予中國出版圖書政府獎、第七屆中華優秀出版物獎。

Author

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Zhang Zhuo, male, born in October 1963, is the former Party Secretary of the Yungang Research Institute and former Director of the Yungang Grottoes Research Institute. He currently serves as the Director of the Yungang Cultural and Ecological Research Institute at Shanxi Datong University. He is a second-level cultural relics researcher, an expert receiving special allowances from the State Council, and a senior expert connected to the Shanxi Provincial Party Committee. He was a representative in the 12th and 13th National People's Congress of Shanxi Province. In June 2018, he was awarded the title of "Green China Person of the Year" by six ministries, including the National People's Congress, the Chinese People's Political Consultative Conference Population, Resources and Environment Committee, and the Ministry of Ecology and Environment. Zhang has published nearly 100 academic papers, including "The History and Art of Yungang Grottoes" and "Quanzhen Daoism and the Yungang Grottoes." He is also the author of works such as *Chronology of the Yungang Grottoes*, *Complete Works of the Yungang Grottoes* (20 volumes), and *A Concise History of China's Military System*. Among these, *Chronology of the Yungang Grottoes* thoroughly clarifies the historical context of the grottoes and is the first comprehensive history on the subject. *Complete Works of the Yungang Grottoes* is the first to comprehensively showcase the essence of Yungang's sculpture art and its characteristics of the times. It has won the China Government Award for Publishing and the 7th Outstanding Publication Award from the Central Publicity Department.

發表者

張力璠

張力璠，女，1990 年生，北京大學考古文博學院文化遺產專業碩士畢業，現任職于文化和旅遊部清史纂修與研究中心，《文化和自然遺產：批判性思路》譯者之一（上海古籍出版社，2021）。



Author

Zhang Lifan, female, born in 1990, holds a master's degree in Cultural Heritage from the School of Archaeology and Museology at Peking University. She currently works at the Center for Qing History Compilation and Research under the Ministry of Culture and Tourism. She is one of the translators of *Cultural and Natural Heritage: Critical Approaches* (Shanghai Ancient Books Publishing House, 2021).

2

張力璠



發表者



迪內什·庫馬爾 博士

迪內什·庫馬爾博士，印度摩羯陀大學英語系助理教授，那爛陀大學英語碩士，米提拉大學博士，具 10 年研究資歷。曾參與全國關於「部落地區水資源、文化、創意藝術與文學」的國際工作坊，及全國語言生態與文學研討會及工作坊。

單位地址：摩羯陀大學英語系，比哈爾邦伽耶菩提伽耶，郵編 824231

BRIEF INTRODUCTION OF Dr. Dinesh Kumar

1. **Name:** Dr. Dinesh Kumar

3. **Designation:** Assistant Professor

4. **Official Address:** Department of English, Magadh University, Bodhgaya Gaya, Bihar- 824231

5. **Research Experience:** 10 Years

6. **Academic:** M.A English from Nalanda University

Ph.D:- L.N Mithila University, Darbhanga

7. **Participation in National/International**

Seminar/Symposia/Workshop

1. National workshop on “International” on Water Resource in Tribal area and culture, creative art and literature.
2. National Seminar and workshop on language Ecology and literature.

發表者



拉詹·庫馬爾·辛格 博士

印度比哈爾邦摩羯陀大學心理學系助理教授。印度甘地國家開放大學(IGNOU)碩士，那爛陀大學博士，具 15 年研究經歷，曾參與印度關於「馬哈納栽培國際化」(的工作坊，及全國環境教育與實驗室技術研討會及工作坊。

任職單位地址：摩羯陀大學心理學系，比哈爾邦伽耶菩提伽耶，郵編 824231

BRIEF INTRODUCTION OF DR. RAJAN KUMAR SINGH

1. Name: Dr. Rajan Kumar Singh

2. Designation: Assistant Professor, Department of Psychology, Magadh University

3. Official Address: Department of Psychology, Magadh University, Bodhgaya Gaya, Bihar- 824231

4. Research Experience: 15 Years

5. Academic: M.A Psychology from IGNOU

Ph.D.- Nalanda University,

Participation in National/International

Seminar/Symposia/Workshop

1. National workshop on “International” in Makhana Cultivation
2. National Seminar and workshop on Environmental Education and laboratory Technique.

主持人



南玥覺性藝術文化基金會 龔玲慧董事長

南玥覺性藝術文化基金會董事長

台灣覺性地球協會創會長

十萬禪定師培訓總教師

台灣不丹文化經濟協會理事長

豐橋美語學校負責人，全美語教學法創發者

國際資深禪定教師，全美語教育專家。現任台灣覺性地球協會創會長、台灣不丹文化經濟交流協會會長，暨雲岡石窟研究院禪法教學總顧問。

隨學洪啟嵩禪師數十年，後與洪禪師創發出超專注力教學法，讓學習者迅速達到專注而放鬆的境界。其具備兒童美語與禪定教學數十年的經驗，融合超專注力教學，讓無數莘莘學子容易分心、無法專

注的狀況獲得改善，更一舉提升學習力及工作效率，讓青年學子、上班族等族群都獲益良多。

特別是對兒童及青少年的身心發展，更產生了革命性的驚人影響！

其隨學洪啟嵩禪師近四十年，將洪禪師創發之「放鬆禪法」與「妙定功」，運用於政府機關及企業界教學，對健康提昇、心靈安定之成效迅疾，令人驚嘆。

【資歷】

- 「全美語」教學法創發者
- 大學外文系評鑑委員
- 教育部國教署與國立臺灣師範大學合作，偏鄉暨弱勢中小學學生學力增能計畫（PASSION計畫）的英語顧問
- 《108課綱國中英文課本南一版》發音單元多部英語教學書籍著作
- 台灣覺性地球協會創會長
- 地球禪全球師資培訓總教師
- 靜坐教學 38 年

【著作】

《零蛋英文老師》、《打通英語學習任督二脈-英語名師 Lynn 的自然發音課》

《超專注力》、《免背式發音》、《發音教室遊戲書》、《108課綱國中英文課本南一版》發音單元

【媒體採訪】

人間衛視《生活智多星》、佛光、中廣、台北電台、飛碟電台、警察廣播電

台、教育電台、安心之音。Career 職場情報誌(2013 年 11 月)，主題：《專心：抗拒雜念誘惑的修練—培養高度專注力》、《ELLE》、《Cheers 快樂工作人》雜誌

【授課及演講】

1、大學及各級學校

師範大學、東吳大學、淡江大學、文化大學、世新大學、文藻大學、宜蘭高商、華興中小學、三玉國小、大明國小

2、政府單位

觀光局高階主管、航空局、勞委會職訓局、台東縣政府、新北市政府

3、書局及各單位

誠品、金石堂、敦煌書局、光南書局、泰山文教基金會、信誼基金會、伯朗咖啡講堂、益讀俱樂部

4、中國大陸

中國北京大學、中國人民大學演講



主持人



中華大學陳天佑副教授/建築學院副院長

Associate Professor Chern Tian-yow /Vice Dean , College of Architecture & Design

學歷 Education

- 德國卡塞爾大學工學博士(建築學系),1992-1995
Dr.-Ing., Fakultät fuer Architektur, Universität Kassel, Germany, 1992-1995

- 德國卡塞爾大學工學學士與碩士(建築學系),1986-1992
Dipl.-Ing., Fakultät fuer Architektur, Universität Kassel, Germany, 1986-1992

專長 Professional

- 建築與都市設計 Architecture and Urban Design
- 社區實踐與場所創造 Community Implementation and Place Making
- 建築與城市美學 Architecture and Urban Aesthetics

經歷 Experience

- 中華大學 建築與設計學院進修學士班 主任 2013 年~迄今
- 中華大學 建築與都市計畫學系 專任副教授 1996 年~迄今
- 新竹縣政府建造執照預審審查委員 2005 年~迄今
- 新竹縣市與桃園市公共藝術審議委員審議委員 2020 年~迄今
- 新竹市古蹟,歷史建築,聚落及遺址,文化景觀類審議委員會委員 2019 年~迄今
- 新竹市都市計畫審議委員 2019 年~迄今
- Commissioner, Committee for Urban Planning, Hsinchu City Government. 2019~
- 新竹縣新豐、寶山與芎林鄉都市計畫委員 2019 年~迄今

肆、口頭發表

法天則地，覺性養心，般若養生

吳奇¹

摘要

覺性思想是洪啟嵩禪師的洪大思想體系，旨在開悟覺性，了悟人生，但開悟之旅，最好配以健康長壽的身體，才能相得益彰。大家都熟知，生於 1300 多年前的六祖慧能以及大師兄神秀，對於佛家修行的不同際遇。神秀講：「身為菩提樹，心為明鏡臺，時時勤拂拭，勿使惹塵埃。」而六祖惠能則講：「菩提本無樹，明鏡亦非臺，本來無一物，何處的塵埃？」一般人都認為六祖了不起，講對了，而神秀講錯了，其實就覺性修心的層面，六祖是對的，而對於修身，則神秀是對的。事實證明，要想很好地修行，除了修心、放空、慈悲、柔和，還需要有一個相對比較健康的身体。本人研習中醫《黃帝內經》近 60 年，近 15 年來研發出一套法天則地的養生術，結合最新的細胞信號轉導理論，以及《黃帝內經》論述天地(太陽與地球能量信息)與人類的關係，借助太陽強大的物理信號，可以有效地改善人體失調的內環境，從而強健身體、延緩衰老，再錦上添花，配合洪啟嵩禪師的覺性思想，參禪放鬆打坐，助人達到《法華經》所說的「入如來室、著如來衣、坐如來座」的美好境界。

關鍵字：細胞信號、黃帝內經、洪啟嵩

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Law of Heaven and Earth, Nurture the Heart with Enlightenment, Cultivate Life with Wisdom (Prajñā)

Andrew Q. Wu¹

Abstract

The philosophy of enlightening thought is central to Master Hung Chi-Sung's grand thought system, which aims to awaken one's true nature and understand life. However, on the journey to enlightenment, it is best to complement it with a healthy and long-lived body, as they enhance each other.

As we all know, over 1,300 years ago, the Sixth Patriarch Huineng and his senior disciple Shenxiu had different experiences in Buddhist practice. Shenxiu stated:

"The body is like a bodhi tree;

The mind is like a mirror stand.

Always diligently clean it,

So that dust does not settle."

On the other hand, Huineng said:

"Bodhi is fundamentally without a tree;

The mirror is also not a stand.

Since everything is originally empty,

Where can dust settle?"

Generally, people believe that Huineng was remarkable and correct, while Shenxiu was wrong. In truth, from the perspective of cultivating the mind (Juexing), Huineng was right, whereas in terms of cultivating the body, Shenxiu's viewpoint was also valid.

It has been proven that to practice well, in addition to cultivating the mind, letting go, practicing compassion, and being gentle, one also needs to maintain a relatively healthy body. I have studied Traditional Chinese Medicine, particularly the Huangdi Neijing (The Yellow Emperor's Inner Canon), for nearly 60 years. Over the past 15 years, I have developed a health cultivation method based on the principle of following the laws of heaven and earth, integrating the latest theories of

cell signaling transduction and the discussions in the Huangdi Neijing about the relationship between heaven and earth (the energy and information from the sun and the earth) and humanity.

By utilizing the powerful physical signals of the sun, this method can effectively improve the body's internal environment, strengthen the body, and delay aging. Furthermore, when combined with Master Hung Chi-Sung's philosophy of enlightening, meditation, and relaxation, it helps individuals achieve the beautiful state described in the Lotus Sutra: "Enter the Tathagata's room, wear the Tathagata's clothes, and sit on the Tathagata's seat." This represents a harmonious state of enlightenment, spiritual fulfillment, and physical well-being.

Keywords: Cell signaling, Huangdi Neijing, Hung Chi Sung

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太極拳的「性」與「相」－覺性之路

林元閻¹

摘要

2020 年 12 月 17 日，聯合國教科文組織宣布「太極拳」正式列入《人類非物質文化遺產代表作名錄》，顯然世界對太極拳屬於人類對宇宙的認知和實踐，發現了人類和宇宙之間統一的聯繫，作了永恆的肯定。

2015 年山西大同雲岡石窟大佛前「千人明空太極」表演，由在下帶領北美明空太極協會與同煤集團太極拳隊聯手，在 5 萬 1 千佛前的明空太極表演，正是人類健康覺悟的最佳展現，也是雲岡文化與明空太極共創世間更圓滿幸福的契機。

佛家語：「離理無事，全水是波；離事無理，全波是水。全水是波，一即一切，是高度；全波是水，一切即一，是境界。」水喻「性」本體，波喻變易「相」。

本論文嘗試將太極拳的「性」與「相」，依「佛身生理學」之理，融入在太極行拳與日常生活中，在歷史向度、究竟向度與行動向度中，從高維度至低維度中，以經典物理力學與現代量子力學來對人體作宏觀與微觀，從牛頓力學、愛因斯坦的相對論與量子力學的量子糾纏、量子疊加、量子坍塌的理論與科學實證中，闡述人與人，人與社會，人與宇宙的關係，與人類覺性之路。

覺性，就是覺知、觀照身、心、外境真實樣貌的能力。覺性本自俱足，只因世人受外境業障所蒙蔽。太極拳的性相不二，相互依存，空性不變，相隨緣而變。以明空太極為體，以太極拳的著熟、懂勁、階及神明為用，從鬆空圓滿中，體證本體性空之奧秘與緣起之妙用，享受遊戲自在、積極參與世間創造的覺性人生。

願以個人習練太極拳與學佛多年的經驗與心得，拋磚引玉，在理與事、性與相的覺性融通中，在“我是誰？”，“我從那裡來？”，“我要往那裡去？”的觀照覺醒中，普濟眾修度己！共享幸福、共享健康，共享太極，共同成就光明的人間樂土。

關鍵詞：明空太極，覺性，量子糾纏，量子疊加，量子坍塌

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The "Nature" and "Mark" of Tai Chi - The Path of Enlightening

Lin Yuan Kai¹

Abstract

On December 17, 2020, UNESCO officially announced the inclusion of "Tai Chi" in the Representative List of the Intangible Cultural Heritage of Humanity. This recognition affirms that the world has acknowledged Tai Chi as a profound expression of humanity's understanding and practice of the universe, and it has recognized the eternal connection between humanity and the cosmos.

In 2015, at the Yungang Grottoes in Datong, Shanxi, a "Thousand People Ming Kong Tai Chi" performance was held in front of the Great Buddha. I led the North American Mingkong Tai Chi Association in collaboration with the Tai Chi team from the Tongmei Group to perform Mingkong Tai Chi in front of 51,000 Buddhas. This performance was a perfect demonstration of humanity's awakening to health and an opportunity to create a more complete and happier world through the integration of Yungang culture and Mingkong Tai Chi.

Buddhism teaches: "There is no matter without principle; all water is wave. There is no principle without matter; all wave is water. All water is wave; one is all, which is height. All wave is water; all is one, which is realm." Here, water symbolizes the essence ("nature"), and wave symbolizes the changing form ("mark").

This paper attempts to integrate the essence ("nature") and form ("mark") of Tai Chi into Tai Chi practice and daily life through the principles of "the theory of Buddha's perfect shape." From historical, ultimate, and practical dimensions, it explores the relationship between humans and the universe, humans and society, and humans and each other. By applying classical mechanics and modern quantum mechanics, including theories from Newtonian mechanics, Einstein's theory of relativity, and quantum mechanics such as quantum entanglement, quantum superposition, and quantum collapse, the paper aims to illustrate the path of human enlightening.

Enlightening refers to the ability to be aware of and observe the true nature of the body, mind, and external environment. This awareness is inherent in everyone, but it is often obscured by external karma. In Tai Chi, the inseparability of nature and mark is reflected in their interdependence, where emptiness remains unchanged, yet changes with conditions. By using Ming Kong Tai Chi as the foundation, and employing Tai Chi principles of mastering, understanding, and transcending force to reach spiritual enlightenment, one can realize the profound mystery of the emptiness of essence and the subtle workings of conditioned arising. This leads to a life of freedom, active participation in worldly creation, and an awakened existence.

With my years of experience in practicing Tai Chi and studying Buddhism, I hope to contribute to the integration of principle and matter, essence and form, through the awakening of self-awareness—asking the questions, "Who am I?", "Where did I come from?", and "Where am I

going?"—to help all practitioners attain self-cultivation and enlightenment, and to share happiness, health, Tai Chi, and ultimately, a bright and joyful world.

Keywords: Ming Kong Tai Chi, Enlightening, Quantum Entanglement, Quantum Superposition, Quantum Collapse

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以視入覺：虛擬視覺體驗在覺性導引上的應用

龔思維¹

摘要

現代人在極大的身心壓力下，開始意識到禪修的重要性。為了避免一上坐就妄想紛飛，具有語音指導的冥想導引變得越來越受歡迎。然而，冥想導引的內容經常包含視覺元素，對於觀想能力不強的初學者來說，要將口頭指導轉換成心中的圖像仍有相當的困難性。在過去，視覺資源僅限於實境、照片或繪圖。如今，隨著電腦科技的進步，我們可以使用 3D 建模甚至 AI 生成圖像來創建出虛擬的視覺空間，幫助初學者產生身歷其境的體驗，有效地改善了身心健康，甚至達到深入禪定的境界。

本文根據難易與深淺兩大標準，將覺性導引依內容分三大類來討論：(1) 簡單而淺顯的冥想導引，以風行於歐美的 Headspace 等 app 為例；(2) 複雜而深入的佛典禪法，以大不淨觀《禪密要法經》為例；(3) 簡單而深入的覺性導引，以洪啟嵩老師的《肝臟光明導引》為例。探討如何將語音指導的文字般若，轉換成視覺體驗的圖像般若，以幫助行者生起觀照般若，進而走入佛法空慧的實相般若。期盼覺性導引能夠與這一波的科技發展結合，為人類身心的再進化帶來更多的可能性。

關鍵詞：冥想導引，覺性導引，虛擬視覺體驗，圖像般若

¹ SIMULIA, 達梭系統, 辛辛那提, 美國

From Seeing to Enlightening -- Virtual Visual Experience and its Application in Guided Meditations

Shelton Kung ¹

Abstract

The modern world is full of stressors, leading people to seek ways to relax for better physical and mental health. Meditation is one effective method. However, mind wandering during meditation can be a major obstacle for beginners. Consequently, guided meditations have become increasingly popular. Nonetheless, beginners who lack strong visualization skills may find it difficult to convert verbal instructions into mental images. In the past, meditation practitioners used actual scenes or drawings for visual guidance. Today, with advancements in computer technology, images or videos can be created using 3D modeling or even generative AI, helping beginners experience a sense of immersion and achieve deeper states of meditation.

This paper focuses on meditation practices with significant visual elements, categorized based on their complexity and depth: (1) simple and straightforward guided meditations, illustrated by popular mindfulness apps; (2) complex and profound meditation practices found in Buddhist sutras, exemplified by the "Scripture on Essential Methods of Meditation"; and (3) simple yet profound mindfulness guidance, exemplified by Zen Master Chi Sung Hung's "Guided Meditation for Liver Illumination." The paper discusses the accessibility, visual content, and deep meanings of emptiness wisdom associated with these practices. By integrating current technological advancements in visual content creation and interfacing, guided meditations can become more accessible, more engaging, and richer in wisdom. This integration helps people transition from visual perception to spiritual enlightenment through virtual visual experiences, offering new possibilities for the evolution of human physical and mental well-being.

Keywords: guided meditation, imagery guided meditation, virtual visual experience, imagery prajna

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不丹農業升級國際化之芻議

陳昭義¹

摘要

不丹位於中國與印度間之喜馬拉雅山脈南側，北部高山寒冷，中部山區溫暖，南部丘陵河谷則高溫多雨。全國面積 38,394 平方公里，森林覆蓋率 72%，可耕地面積僅 2%。2022 年全國 GDP 27 億美元，人均 GDP 3,491 美元，依聯合國 2020 年報告，在全球 189 個國家中排名 134，經濟相對落後。

薄弱的基礎建設是不丹經濟發展及吸引外資的主要瓶頸之一。不丹沒有鐵路，交通依賴公路 3,000 公里，但多為山區彎路且路況不佳；國際機場僅帕羅(Paro)一處，航機可通新德里、加爾各答、加德滿都、曼谷及新加坡。

不丹人口 78 萬人，農業相關產業占就業人口之六成，占 GDP 之比重則約兩成。不丹農業以生產稻米、玉米、小麥、馬鈴薯為主，另有分散各處原野的畜牧業，以畜養犛牛為大宗。林業受限於國家環境保護政策，漁業亦受限於溪流，均未有效發展。但不丹全國均採有機耕作，且與外界隔絕，無外來污染之虞，成為食品安全之最大優勢。惟因交通不便及農產品容易腐敗之特性，未來農業升級發展應作策略性取捨，以建立特色及相對優勢。

在考量不丹之地貌與氣候下，為充分運用全國有機之優勢，並克服交通不便及長途運輸之劣勢，建議不丹應採「質輕價高」及「當地特色」之策略，以先進國家喜愛消費之產品為目標，引入較先進之品種或技術，生產加工或乾燥後出口。另對依賴進口之農產品(如稻米)亦應加強品種改良或耕作技術進步，以達成主食自給自足之目標。經初步篩選，建議優先考慮以下項目：

一、「質輕價高」之農產品：

1. 茶葉
2. 松茸
3. 香菇(段木香菇)
4. 藥草：包括不丹傳統藥草及中草藥

此等產品均須有機生產後乾燥包裝。

二、不丹特色之產品：

1. 精油

2.酒類

三、進口替代之產品：

稻米

由一年一穫改為一年兩穫。

關鍵詞：不丹、農業、有機

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Bhutan's Agriculture : A Proposal for Its Upgrading and Internationalization

Chao-Yih Chen¹

Abstract

Bhutan is nestled deep in the south Himalayas between China and India, and characterized by steep mountains and deep valleys. Bhutan has total area of 38,394 km², with forest coverage of 72%, and only 2% arable land. In 2022, total GDP was US\$2.7bil., and per capita GDP was US\$3,491. According to a UN report, Bhutan ranked 134 among 189 countries worldwide in 2020. Nevertheless, Bhutan graduated from UN List of LDCs (least-developed countries) in Dec. 2023.

Rugged mountains dominate the terrain and make the building of roads and other infrastructure difficult. There is no railroad in Bhutan. The transportation rely on the 3,000 km roads in mountain areas. The only international airport is Paro Airport and the flight can reach New Deli, Calcutta, Kathmandu, Bangkok and Singapore.

With total population of nearly 780,000 persons, Bhutan's agricultural sector contributed to about 60% of total employment, while contributing to about 20% of total GDP. Bhutan's agriculture consists of subsistence farming and animal husbandry. The major crops include rice, corn, wheat and potato, while yak is the major livestock. Forestry and fishery are not well developed in Bhutan due to the limitation of national environment protection policy and natural rivers. Nevertheless, the organic farming in the entire country and the isolated geographic location that prevents pollution from outside inorganic farming make Bhutan's unique advantage for food safety. Taking into account the limitations of transportation and perishable nature of agricultural products, the upgrading and future development of Bhutan's agricultural sector requires strategic analysis and action to build up its uniqueness and comparative advantages.

On the basis of Bhutan's landform and climate, taking into account the advantage of nationwide organic farming, and the disadvantage of long-way transportation, it is thus suggested that Bhutan should adopt a policy to develop "light weight / high value" as well as "local characteristic" products. The actions include (1) identify specific agricultural items that are favorite to the people of advanced countries, (2) introduce better varieties and technologies for processing, (3) produce the product, make post-harvest treatment and export to the targeted countries. Besides, import-substitution is also suggested to reduce the import of rice from India every year. It is expected to reach self-sufficiency in staple foods.

After a preliminary screening, the following items are suggested for Bhutan:

A. Light weight / high value agricultural products:

1. Tea

2. Matsutake
3. Mushroom (Shiitak mushroom)
4. Local traditional herbs and Chinese herbs.

These products should be organic and dried / packaged after harvest.

B. Local characteristic products:

1. Essence oils
2. Wines

C. Import-substitution product

Rice

This includes varietal improvement, farming technology advances, and changing from 1 harvest to 2 harvests a year.

Keywords: Bhutan, Agriculture, Organic

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-菩薩商主之寰宇思維

陳俊銘¹

摘要

《成長的極限》Limits to Growth：Meadows, Randers, & Meadows (1972)提出呼籲：人類的生態足跡即將超過地球所能承載的程度。人類即將從跨國際的「全球化時代」到跨星際的「銀河系時代」。太空淘金時代來臨，從政府到民間，全世界各國競相加入了太空競爭，太空殖民逐步成為現實？太空是誰的？太空的國界？太空是人類公有物嗎？太空資源是先佔先贏嗎？太空需要守法嗎？太空中，人類有何心理、社會與環境的需求？

洪啟嵩禪師在 1980 年代提出「太空經濟學」議題，在《地球企業家之道》洪啟嵩 (2015):「...很快的「地球經濟」即將走入「太空經濟」，未來太空的經濟資源如何分配？這也是一個菩薩商主要思維的。」；「...一個菩薩商主以大悲心關照每一個需要濟度的時空...」

本論文以現代經濟理論，羅馬俱樂部《成長的極限》研究報告，提出的問題意識與視角，對應洪禪師的詮釋與經典中之時空及現代科學觀點，思維如何在太空宇宙不同星球而能身心自在，建構一個永續公平的社經發展的太空幸福力(Gross Space Happiness)典範。利用比較分析法、佛典文獻研究法與現代詮釋分析法探討此問題。試圖在這個混沌未明的時代，以一個「書同文、車同軌」的概念，形塑共同的虛擬標準，期望提出一個讓人類能共享太空資源的理想指標，讓地球人類的覺性光明，永續在宇宙中航行，創造更美好的宇宙文明！

關鍵詞：菩薩經濟學, 地球企業家, 菩薩商主, 太空經濟, 地球經濟

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From "Earth Economy" to "Space Economy"

- The Universal Thinking of Bodhisattva Entrepreneurs

Chen Chun-Ming ¹

Abstract

In "Limits to Growth," Meadows, Randers, & Meadows (1972) warned that humanity's ecological footprint is nearing the planet's carrying capacity. Humanity is about to transition from the international "globalization era" to the interstellar "galactic era." The space rush has begun, with governments and private sectors worldwide competing in the space race, making space colonization increasingly feasible. Who owns space? What are the boundaries in space? Is space a common property of humanity? Are space resources on a first-come, first-served basis? Does space require laws? What are the psychological, social, and environmental needs of humans in space?

In the 1980s, Master Hung Chi-Sung proposed the concept of "space economics." In "The Way of the Earth Entrepreneur" (2015), he stated, "...soon the 'Earth economy' will transition into the 'space economy.' How will future space economic resources be distributed? This is also a question for Bodhisattva entrepreneurs to ponder." He further asked, "...with great compassion, a Bodhisattva entrepreneur cares for every need in every time and space. ..."

This paper uses modern economic theories, the questions and perspectives raised in the Club of Rome's "Limits to Growth" report, and Master Hung's interpretations and classical views on time, space, and modern scientific viewpoints. It explores how to achieve physical and mental freedom on different planets in the cosmos and construct a paradigm of sustainable and equitable socio-economic development, which we term Gross Space Happiness (GSH). This study employs comparative analysis, Buddhist scripture research methods, and modern interpretative analysis to address these issues. In this uncertain and chaotic era, it seeks to shape a common virtual standard with the concept of "unified writing and coordinated actions," aiming to propose an ideal indicator for humanity to share space resources, allowing Earth's humanity to navigate the cosmos sustainably with enlightened brilliance, and creating a better cosmic civilization.

Keywords: Bodhisattva Economics, Earth Entrepreneur, Bodhisattva Entrepreneur, Space Economy, Earth Economy

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洪啟嵩禪師” 宇宙的風景” 創作之覺性觀探究

吳霈嬪

摘要

洪啟嵩禪師一生修持、講學、著述不輟，禪師在 1995 年開始進行書法、繪畫、雕塑、金石等藝術創作，歷時十七年於 2018 年完成人類史上最巨畫作。從畫畫到畫世界最大畫——世紀大佛，於此畫作的背景，禪師以宇宙星空來表現，而” 宇宙的風景” 之創作因緣與時空背景就由此延伸展開出系列作品。禪師認為「人生百年幻身，畫留千年演法」，而禪師的藝術創作為何是覺性藝術？其畫作是如何展現覺性？是本文所要探究的。

本文以其創作的因緣、禪者創作的心、作品的空間性與時間性、無常性之色彩運用與遊戲的自由筆觸來探究其覺性藝術的表現。

研究發現：禪師是以「禪之心、空之筆」來明明白白創作「覺性藝術」，開啟觀者的心靈智慧、慈悲、覺悟，來致力實踐「覺性藝術」。

關鍵詞：覺性藝術、世紀大佛、洪啟嵩、宇宙、禪

An Exploration of Enlightening Art in the Artistic Creation of Master Hung Chi Sung's "Cosmic Landscape"

Wu Pei Jen

Abstract

Master Hung Chi Sung has devoted his life to spiritual practice, teaching, and writing. Since 1995, he has engaged in various artistic forms including calligraphy, painting, sculpture, and stone carving. In 2018, he completed the largest painting in human history, known as the Great Buddha. This monumental work features a cosmic starry sky as its backdrop and has inspired the "Cosmic Landscape" series. Master Hung believes that "a life is an illusion, but the painting endures for a thousand years to convey the Dharma." This paper investigates how Master Hung's art is recognized as Enlightening Art and examines its unique characteristics.

This study will explore the origins of the artistic creation, the artist's heart, the spatial and temporal dimensions of the work, the use of impermanence in color, and the freedom of brush strokes to understand how Enlightening Art manifests in his work.

Master Hung employs "the Zen heart and the empty brush" to create "Enlightening Art," aiming to awaken spiritual wisdom, benevolence, and enlightenment in the viewer. His art serves as a profound vehicle for "Enlightening Art."

Keywords: Enlightening Art, the Great Buddha, Hung Chi Sung, Cosmos, Zen

不丹國家幸福力所蘊含之佛教環保觀研究

彭婉甄¹, 方永清²

摘要

面對全球暖化的嚴峻挑戰，2015 年，190 多個國家在氣候峰會上通過《巴黎協定》，確保在工業革命後、2100 年前，全球均溫上升控制在 1.5°C 內，以避免災難性氣候發生。然而，世界氣象組織卻指出，2023 年將成為史上最熱的一年，更已升溫 1.4°C，預測未來 4 年內就會達到 1.5 度大關。在世界各國矢言以「減碳」、「零排放」為目標時，喜馬拉雅山麓的小國不丹，除了將環保議題納入憲法，更以高達 70% 的森林覆率的成果，成為全球唯一的「負碳排」國家，為人類提供清淨的空氣。

不丹並非以 GDP 單一標準來衡量國家發展，而是以「國家幸福力」思想(Gross National Happiness, GNH)作為立國根本，追求個人與全體的幸福。而「環境保護」正是 GNH 四大支柱之一。由於不丹為佛教國家，佛法思想深入人心，因此本研究欲探討 GNH 思想與覺性思想之關聯性，及開創人類幸福光明之可能。

本研究以文獻分析法、文本分析法，從洪啟嵩禪師相關著述，及佛教經典中與環保相關之資料，進行分析比較，加以研究者數度出訪不丹實地參與觀察，得出如下結論：不丹國家幸福力思想與實踐，與洪啟嵩禪師所提出之佛教環保觀：「因果的環保觀」、「三世的環保觀」、「精神與物質的環保觀」、「無我的環保觀」、「無常的環保觀」、「宇宙一合相的環保觀」之思想相契合，顯現出不丹國家幸福力指數深受佛教影響。由可作為覺性思想促進人類邁向自覺、幸福之明證，亦可窺見洪啟嵩禪師以不丹幸福力為基礎所提出之「地球幸福力」(GEH)思想發展脈絡。

關鍵詞：不丹、幸福、GNH、洪啟嵩、環保

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Study on the Buddhist Environmental Perspective Contained in Bhutan's Gross National Happiness

Peng Wan Chen¹, Fang Yung Ching²

Abstract

In the face of the severe challenges posed by global warming, over 190 countries adopted the Paris Agreement at the 2015 Climate Summit, aiming to limit the global temperature rise to 1.5°C above pre-industrial levels by 2100 to avoid catastrophic climate impacts. However, the World Meteorological Organization indicated that 2023 is set to be the hottest year on record, with temperatures already rising by 1.4°C, and it is predicted that the 1.5°C threshold could be reached within the next four years. As countries around the world pledge to reduce carbon emissions and achieve net-zero targets, the small nation of Bhutan, nestled in the foothills of the Himalayas, has gone further by enshrining environmental protection in its constitution. With an impressive forest coverage rate of 70%, Bhutan has become the world's only 'carbon-negative' country, providing clean air for humanity.

Bhutan does not measure national development solely by GDP but instead bases its foundation on the philosophy of Gross National Happiness (GNH), pursuing the happiness of both individuals and the collective. Environmental protection is one of the four pillars of GNH. As a Buddhist nation, Bhutan's deep-rooted Buddhist principles significantly influence its policies. This study aims to explore the connection between the GNH philosophy and Buddhist enlightening thought, and the potential for fostering human happiness through this relationship.

Using literature analysis and textual analysis methods, this research examines Buddhist environmental perspectives found in the writings of Master Hung Chi Sung and Buddhist scriptures. Through multiple field visits to Bhutan for participatory observation, the study concludes that Bhutan's GNH philosophy and practices align with the Buddhist environmental perspectives proposed by Master Hung Chi Sung: the "karmic environmental perspective," the "three-time environmental perspective," the "spiritual and material environmental perspective," the "non-self environmental perspective," the "impermanence environmental perspective," and the "universal environmental perspective." This alignment demonstrates that Bhutan's GNH index is profoundly influenced by Buddhism. This serves as compelling evidence that consciousness studies can advance humanity toward self-awareness and happiness. It also provides insight into the development of Zen Master Hung Chi Sung concept of 'Gross Earth Happiness, (GEH)' which is based on Bhutan's Gross National Happiness, from GNH to GEH.

Keywords: Bhutan, Happiness, Hung Chi Sung, Environmental Protection

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洪啟嵩禪師影音資料庫建置計畫之探討

蘇敏偉¹

摘要

洪啟嵩禪師長期從事覺性思想教育，包括禪法、佛法、人類身心進化、企業家思想、太空禪定學…等各方面，在適應時代的教學上有其獨到的創新，對現代與未來人類文明的發展，其重要性不言可喻。其 40 餘年的長期教學，留下許多寶貴的資料，已整理出版的相關書籍有 300 餘本，尚未整理出版的影音教學錄影帶、錄音帶，初估當有十倍於此。這些影音磁帶儲存格式老舊，設備難尋，其保存與整理工作迫在眉睫。

本研究透過比較歸納法，針對現有之學術界影音資料庫、佛法學術資料庫、數位典藏計畫等資料庫，進行比較研究。就影音資料庫之特性，在數位化、儲存、管理、資料索引系統、研究與教學運用等方面，進行研究探討。本研究並在影音資料庫建置上，針對洪啟嵩禪師之教學特色進行探討與歸納。

最後的研究結果與結論，則提出適用於洪啟嵩禪師影音資料庫之建置計畫與觀點，以期能對洪禪師跨越時代性的教學，做出長期保存、發展與運用的建議與貢獻。

關鍵字：洪啟嵩、影音資料庫、禪法教學資料庫

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Discussion on the construction plan of Zen Master Hung Chi Sung's audio- visual database

Su, Ming-Wei ¹

Abstract

Zen Master Hung Chi Sung has long been engaged in enlightening thought education, including Zen, Buddhism, human physical and mental evolution, entrepreneurial thinking, space meditation, etc. He has unique innovations in teaching that adapt to the times, and has a profound influence on modern and future human civilization. The importance of development is self-evident. His long-term teaching of more than 40 years has left behind a lot of valuable information. More than 300 related books have been compiled and published. The number of video and audio tapes of audio-visual teaching that have not yet been compiled and published is initially estimated to be ten times that. The storage format of these audio and video tapes is old and the equipment is hard to find. Their preservation and organization are urgent.

This study uses a comparative induction method to conduct a comparative study on the existing academic audio-visual databases, Buddhist academic databases, digital collection projects and other databases. Conduct research and discussion on the characteristics of audio-visual databases in terms of digitization, storage, management, data indexing systems, research and teaching applications. This study also explores and summarizes the teaching characteristics of Zen Master Hung Chi Sung through the construction of an audio-visual database.

The final research results and conclusions put forward the construction plan and viewpoints suitable for Zen Master Hong Qisong's audio-visual database, with a view to making suggestions and contributions to the long-term preservation, development and application of Zen Master Hong's teachings that transcend the times.

Keywords : Hung Chi Sung 、 Audio-Visual Database 、 Zen Method Teaching Database

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洪啟嵩禪師「彩虹音聲唸即成就」法門結合水晶鉢與脈輪吟唱對於身心的改變與提升

劉偉菁¹，盧欣民²

摘要

人類是地球上唯一能夠發出複雜音聲、組織多樣語言，並建構系統性和聲與樂音的生物；而那些超越文化差異的母音吟唱，成為了跨越種族與國界的最美妙、最古老的共通語言。近年來，國內興起「新世紀」的身心靈風潮，水晶鉢與脈輪吟唱成為新穎且受歡迎的療癒活動之一。

本研究旨在探討洪啟嵩禪師所傳授的「彩虹音聲・念即成就」法門，結合水晶鉢與脈輪母音吟唱對於身心健康的影響。此法門以佛法中的「空義」為根本，融合聲字實相義與大圓滿法，通過音聲的持誦與觀想，達到身心的放鬆與清淨，並最終實現佛道成就。

本研究徵求了6位參與者，每日跟隨研究者所錄製的水晶鉢脈輪引導音檔進行至少40分鐘的練習，並以「發聲唸誦」與「蓮華唸誦」兩種唸誦方法各進行兩週的練習。參與者在實驗期間記錄其身心及生活的反應與改變，這些記錄將用於後續的深度訪談和分析。

研究結果顯示，「彩虹音聲・念即成就」法門結合水晶鉢與脈輪吟唱對於減輕壓力、提升情緒穩定性具有顯著的正面影響。這些發現強調了該法門在現代身心靈療癒中的潛在價值，並為未來研究與應用提供了新的方向。

關鍵詞：放鬆禪法，脈輪唱誦，水晶鉢，聲音療癒，彩虹音聲，禪唱

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The Effects of Master Hung Chi-Sung's "Rainbow Soundscape" Method Combined with Crystal Singing Bowls and Chakra Chanting on Physical and Mental Well-being

Wei-Ching Liu¹, Hsin-Min Lu²

Abstract

Humans are the only species on Earth capable of producing complex sounds, organizing diverse languages, and constructing systematic harmonies and musical compositions. The vowel sounds that transcend cultural differences have become the most beautiful and ancient universal language, crossing racial and national boundaries. In recent years, the "New Age" spiritual and wellness trend has emerged domestically, with chakra chanting becoming one of the most popular healing practices.

This study aims to explore the effects of Hung Chi-Sung's "Rainbow Soundscape" method, combined with crystal singing bowls and chakra vowel chanting, on physical and mental well-being. Rooted in the Buddhist concept of "emptiness," this method integrates the principles of the sound syllable's true nature and the Great Perfection practice, achieving relaxation and purification of the mind and body through vocal chanting and visualization, ultimately leading to spiritual attainment.

The study recruited six participants who followed guided crystal singing bowls and chakra recordings made by the researcher, practicing daily for at least 40 minutes. They engaged in two weeks of "Outloud Chanting" and two weeks of "Lotus Chanting," documenting their physical, mental, and life changes throughout the experiment. These records were used for subsequent in-depth interviews and analysis.

The results indicated that the "Rainbow Soundscape" method, when combined with crystal singing bowls and chakra chanting, has a significant positive impact on stress reduction and emotional stability. These findings highlight the potential value of this method in modern spiritual and wellness practices, offering new directions for future research and application.

Keywords: Relaxation Zen, Chakra Chant, Alchemy Crystal Singing Bowl, Sound Healing, Rainbow Soundscape, Zen Chant

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綁腳健康法與(佛身生理學)身線之研究

翁孟楨

摘要

本研究旨在探討「綁腳健康法」與「佛身生理學」在身線（即身體線條）方面的關聯性。「綁腳健康法」是一種源自中國民間的傳統療法，透過使用三條帶子綁腳，來達到矯正身型、改善身體線條及緩解痠痛的效果，這一方法後來由日本的磯谷公良家族進一步發揚光大。而「佛身生理學」則由洪啟嵩禪師創立，通過模擬佛陀的身相和身線，將外在的身體姿態與線條內化到內心，從而改善身心健康。本研究通過綜合分析相關學術論文、專書和實踐案例，深入探討這兩個領域在身線方面的異同及其相互聯繫。

「綁腳健康法」是一種源自中國民間，並在日本發揚光大超過90年的健康方法。其核心理念是在睡眠時使用寬大的綁帶將雙腳固定，使身體保持直線狀態，避免因歪斜扭曲而引發健康問題，從而達到延年益壽的效果。這一方法強調，透過綁腳來維持身體平衡，而身體的水平基準點正位於骨盆與股骨之間。人類為了大腦進化而採用雙腳直立行走，但在地心引力的作用下，雙腿難以持久地保持平衡，許多疾病由此產生。雙腳的歪斜會導致「長短腳」現象，這就像左腳正常，但右腳卻像穿了五公分的鞋子一樣，導致身體整體歪斜。而這種歪斜正是由於股骨頭的錯位所引起。當股骨頭的錯位得到矯正後，「長短腳」問題也隨之解決。「綁腳健康法」的理論基礎正是基於這些觀察與實踐，經過長達九年的研究和驗證，才得出了這一結論。理解和接受這個方法相對簡單，但背後的發現卻經歷了深刻的研究和持續的努力。

「佛身生理學」是由洪啟嵩禪師所創立的一套理論，強調身體中心線與心靈的相關性。透過發現並複製佛陀的身線，這種內在的佛身可以在我們的身體中直接顯現，而不僅僅是觀想。這個過程不需要依賴宗教儀式，而是在日常的行住坐臥中，也能保持佛身的身線。從佛身的法界究竟實相來看，佛身本來就已經存在，我們可以透過身線，使凡夫的肉身與佛身在此中相會，逐步成就佛身。

本研究旨在對比「綁腳健康法」與「佛身生理學」在體態理論基礎上的異同。研究者具有30年整復臨床經驗，在實踐中指導患者採用綁腳睡姿，並觀察到患者普遍反映此法能促進身體放鬆、集中能量，並避免精神渙散。綁腳法將骨骼調整至正確位置，有效模擬並體現了佛身生理學中對於理想體態的描述。

關鍵詞：綁腳健康法,佛身生理學,洪啟嵩禪師,身心修練

Research on the Tying Foot Health Method and Body Lines in Buddhist Physiology

Weng, Meng-Chen

Abstract

This study aims to explore the relationship between the "Tying Foot Health Method" and "Buddha Body Physiology" concerning body alignment and posture. The "Tying Foot Health Method" is a traditional therapy originating from Chinese folk practices, which involves using three straps to bind the feet. This method is believed to correct body posture, improve body alignment, and relieve pain. It was later further developed and popularized by Japanese practitioner Kiimiyoshi Isogai's family. On the other hand, "Buddha Body Physiology," created by Master Hung Chi Sung, emphasizes internalizing the physical posture and alignment of the Buddha into one's own body to enhance physical and mental health. This study comprehensively analyzes relevant academic papers, books, and practical cases to delve into the similarities, differences, and interconnections between these two fields in terms of body alignment.

The "Tying Foot Health Method" is a health technique that originated in Chinese folk traditions and has been developed in Japan for over 90 years. The core concept involves using wide straps to secure the feet during sleep, keeping the body in a straight line to prevent health issues caused by misalignment, thus promoting longevity. This method emphasizes maintaining body balance through foot binding, with the body's horizontal reference point located between the pelvis and femur. As humans evolved to walk upright on two feet, maintaining balance under the influence of gravity became challenging, leading to various diseases. Misalignment of the feet can result in a phenomenon known as "uneven leg length," where one leg appears longer or shorter than the other due to a misalignment of the femoral head. Once this misalignment is corrected, the issue of uneven leg length is resolved. The theoretical foundation of the "Tying Foot Health Method" is based on these observations and practices, with conclusions drawn from nine years of research and validation. While the method is relatively simple to understand and apply, the underlying discoveries are the result of deep research and continuous effort.

"Buddha Body Physiology," a theory created by Master Hung Chi Sung, emphasizes the connection between the body's central alignment and the mind. By discovering and replicating the Buddha's body alignment, this inner Buddha body can be directly manifested in our own bodies, rather than merely being visualized. This process does not rely on religious rituals but can be maintained in daily activities such as walking, standing, sitting, and lying down. From the ultimate reality of the Buddha Body in the Dharma realm, the Buddha Body already exists, and through body alignment, the physical body of an ordinary person can meet the Buddha Body, gradually achieving the Buddha Body.

This study aims to compare the theoretical foundations of body posture between the "Tying Foot Health Method" and "Buddha Body Physiology." The researcher, with 30 years of clinical experience in manual therapy, has guided patients in adopting the foot-binding sleep posture and observed that patients generally report increased relaxation, concentration of energy, and prevention of mental distraction. The foot-binding method aligns the skeleton in the correct position, effectively simulating and reflecting the ideal body posture described in Buddha Body Physiology.

Keywords: Tying Foot Health Method, Zen Master Hung ChiSung , Buddha Body Physiology, Physical and mental training

人工智慧在古文佛經上翻譯的語境詞彙的應用探討

張韶芹¹

摘要

現在人工智慧興起有各種新興的語言模型，都可以很快速地用在各種語言的翻譯上面，而佛經的翻譯是一個複雜的課題，原因有以下三點背景：

語言的多樣性與演變：佛經翻譯歷經 2500 年，語言不斷變化，導致翻譯缺乏統一標準。

翻譯的嚴謹性與宗教意義：佛經翻譯不容許錯誤，因為涉及宗教因果觀。

不同教派與知見的差異：佛教內部存在多種教派，對相同概念的理解不同，增加了翻譯的難度。

所以我們在翻譯的過程中，在技術上我們在設定參數的時候有三個要點：

術語詞彙的建立：不同文字的現代與技能接受的定義如何做成 glossary 放在本地文件裡

文化背景的處理：有些古文的描述方式過於簡略，是因為有當時文化背景既有的定義，這些定義如何放在本地文件裡面

不同教派知見的定義：如何在設定文檔中定義不同的教派的知見所歸屬的風格，是否定義好之後是否會翻譯的更準確？

人工智慧在佛經翻譯上的潛力是可以提升翻譯效率，快速處理大量文本，也可以提供多種翻譯版本，甚至幫助學者更深入地理解佛經的原意。而技術上的挑戰是多義詞和同義詞的辨析及深度學習模型未來將人工智慧與人工翻譯相結合，建立專門針對佛經翻譯的專家系統，一定可以提供更精準的翻譯結果。

關鍵詞：人工智慧、佛教、翻譯、語境

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Artificial Intelligence in Translating Ancient Chinese Buddhist Scriptures: A Focus on Contextual Vocabulary

Shao-Chin Chang ¹

Abstract

The rapid rise of artificial intelligence has given birth to a variety of new language models, enabling swift translations across multiple languages. However, translating Buddhist scriptures presents a complex challenge due to the following factors:

- **Diversity and evolution of languages:** Buddhist scriptures have been translated for over 2,500 years, during which languages have undergone significant changes, leading to a lack of standardized translations.
- **Rigor and religious significance of translations:** Errors in translating Buddhist scriptures are unacceptable due to their deep-rooted religious implications.
- **Divergence of interpretations among different sects:** The various Buddhist sects hold differing interpretations of the same concepts, adding to the complexity of translations.

Therefore, when using AI for Buddhist scripture translation, we must pay particular attention to the following technical aspects:

- **Building a glossary of terms:** How can we create a glossary that defines modern and technical terms in different languages?
- **Handling cultural context:** How can we incorporate the cultural context of ancient texts, where descriptions may be brief due to shared understandings at the time?
- **Defining the interpretations of different sects:** How can we define the stylistic nuances associated with different Buddhist sects within our translation settings? Will this improve translation accuracy?
- The potential of AI in Buddhist scripture translation lies in its ability to enhance translation efficiency, rapidly process large volumes of text, provide multiple translation versions, and even assist scholars in gaining a deeper understanding of the original scriptures. The technical challenges include disambiguating polysemy and synonymy, and developing specialized expert systems for Buddhist scripture translation through combining AI with human translation.

Key improvements in the English translation:

- **Clarity and conciseness:** The translation aims to be clear and concise while maintaining the original meaning.
- **Technical accuracy:** Technical terms related to AI and translation are used accurately.
- **Cultural sensitivity:** The importance of cultural context and the challenges it poses in translation are highlighted.
- **Future outlook:** The potential benefits of AI in Buddhist scripture translation and the challenges that need to be addressed are discussed.

Keywords: AI, Buddhist, Translation, Contextual

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放鬆禪法在「品茶」的運用

陳昭宇¹

摘要

對於飲食，人類歷來有兩大追求，一是「感官」的極致體驗，二為「能量」的完足攝取，二者若能得兼，實為最勝解。茶，作為少數能夠觸及人類性靈層面的飲品，歷代飲者留下無數美好的詠嘆與體悟，然而，作為現代品飲者，如何「體會前人的體會」，一直是本人心中的困惑。

所幸，洪啟嵩禪師《養生從放鬆開始》一書中提及「飲食放鬆法」的兩大效果，一是能夠消化食物中的精華，二為更能品嚐到食物的美妙滋味。若將「飲食放鬆法」應用於「品茶」之中，想來能夠更加確實地了知茶滋味、完足攝取茶能量。又，「飲食放鬆法」根源於「放鬆禪法」的架構之下，完整的品味一杯茶，實包含對於「茶色、茶香、茶味、茶口感（觸）」的深刻體察。

故而，本研究將透過分析眼、鼻、舌、皮膚器官覺知的途徑，推衍色、香、味、觸覺感知的形成過程，依此設計四向度感官放鬆步驟，並提供初步實驗數據（40 人）說明放鬆前、後的感知的差異，探索「放鬆禪法」應用於「品茶」的效用。

關鍵詞：放鬆禪法, 飲食放鬆法, 品茶

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"Relaxation Zen" applied to "Tea Tasting".

Chao-yu Chen¹

Abstract

There have always been two major pursuits in human beings' diet, one is the ultimate experience of the “senses”, and the other is the complete intake of “energy”, it would be the best solution if both of them can be achieved. Tea, as one of the few beverages that can touch mankind on a spiritual level, has left behind countless beautiful aphorisms and realizations by generations of drinkers. However, as a modern tea drinker, how to “realize the experience of the past” has always been a puzzle in my mind.

Fortunately, Zen Master Hong Qisong's book, “Living healthy Begins with Relaxation,” mentions two major effects of the “Dietary Relaxation Method,” namely, the ability to digest the essence of food, and the ability to savor the wonderful flavors of food. If the “Dietary Relaxation Method” is applied to “tea tasting”, it is believed that we can know the taste of tea more accurately and take in the energy of tea more thoroughly. Moreover, the “Dietary Relaxation Method” is rooted in the framework of “Relaxation Zen”, and tasting a cup of tea to its fullest extent involves a deeper understanding of the "color, aroma, taste, and texture" of the tea.

Therefore, this study will analyze the pathways of sensation of the eyes, nose, tongue, and skin to deduce the formation process of color, aroma, taste, and texture sensation, and accordingly design a four-way sensory relaxation step, and provide preliminary experimental data (40 people) to illustrate the difference in sensation before and after relaxation, in order to explore the effectiveness of the "Relaxation Zen" applied to "Tea Tasting".

Keywords: relaxation zen, dietary relaxation method, tea tasting

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從「心茶十德」到「菁華常春」 ——心茶道之覺性思想的商業應用

詹坤穎

摘要

唐朝時期劉貞亮歸納出茶在生活上所體現的意義，提出「飲茶十德」的概念，認為茶不僅是一種養生的飲品，透過茶可以修身明志，並在生活上透過茶禮，可以昇華仁德禮節的修養。

本研究旨在探討洪啟嵩禪師關於心茶道之著作中的「心茶十德」的思想，在普洱茶生產製作的創新運用。研究首先介紹了普洱茶後發酵中俗稱的金花菌即冠突散囊菌在傳統普洱茶後發酵的工藝流程中的重要地位，並且利用洪啟嵩禪師的覺性思想及其心茶十德的思想對普洱茶後發酵製作工藝的引導與影響的探討。

本研究採案例研究法，產品研發過程，參酌「心茶十德」的意涵，來融入製茶過程並實踐茶德所標誌的精神，首先闡明普洱茶後發酵的傳統工藝及沿革，金花菌對普洱茶的發展及現代科技的延伸運用，其次說明在現在生物科技的研究中，普洱茶後發酵工藝的運用及發現，同時使用科研團隊新發現的優異菌種的圖片來說明及呈現運用結果。

最後說明新的菌種在普洱茶的植入運用結果對人們健康的影響及長遠的益處，心茶十德中提到「養生長壽」及「共成事業」，從覺性思想的初心出發，為了讓人們健康長壽，茶企業努力研究好的茶品為人們的身體健康而服務，同時在共成事業的思想指導下，讓更多的研究者及企業通過本研究，能啟迪更創新的思維，研究出對人類身心健康更有用的茶品，這是將覺性思想落實的最佳體現。

關鍵詞： 金花菌、洪啟嵩、心茶十德、冠突散囊菌、生物科技

From “Ten Virtues of Heart Tea” to “Essence Evergreen” — Commercial applications of Heart tea art and Enlightenment

Zhan Kunying

Abstract

During the Tang Dynasty, Liu Zhenguang summarized the meaning of tea in life and put forward the concept of "Ten Virtues of Tea Drinking", believing that tea was not only a beverage that improves your health, but also a way to cultivate one's body and mind, and to enhance the cultivation of benevolence, morality, and propriety through the rituals of tea in one's life.

The purpose of this study is to investigate the innovative application of Zen Master Hong Qisong's "Ten Virtues of Heart Tea" in the production of Pu'er tea. The study firstly introduces the importance of the so-called Golden Flower Mold, i.e., *Eurotium Cristatum*, in the fermentation process of traditional Pu'er tea, and then discusses how to utilize Zen Master Hong Qisong's Enlightenment and his idea of the Ten Virtues of Heart Tea of the Heart to guide the fermentation process of Pu'er tea.

This research uses the case study method, the product development process, with reference to the meaning of the "Ten Virtues of Heart Tea", to be integrated into the process of tea production and to practice the spirit of the Tea Virtues. The research firstly explains the traditional process and history behind the fermentation of Pu-erh tea, the development of the Golden Flower Mold on Pu-erh tea and its extensive application using modern technology, secondly, to illustrate the new application and discovery of the fermentation process of Pu-erh tea in the current biotechnology research, using the pictures of the newly-discovered strains of the fungi by the research team to explain and present the results of the application.

Finally, the results of the implantation of new strains of bacteria in Pu-erh tea will illustrate the impacts and long-term benefits on people's health. In the Ten Virtues of Heart Tea, there are references to "Nourishing longevity" and "Shared cause". Based on the spirit of enlightenmentism, in order for people to live a long and healthy life, tea companies endeavor to research and develop good teas to serve people's health and, at the same time, under the guidance of the idea of "Shared cause", will enable more researchers and enterprises to inspire more innovative thinking through this study, and to research into tea products that are more useful to people's physical and mental health. This would be the best realization of the idea of enlightenmentism.

Keywords: Golden Flower Mold, Hong Qisong, Ten Virtues of Heart Tea, *Eurotium Cristatum*, Biotechnology

伍、海報發表

雲岡石窟的樂伎與樂器之研究

張焯¹, 張力璠²

摘要

《周禮》曰：「以禮樂合天地之化，百物之產，以事鬼神，以協萬民，以致百物。」《論語》曰：「立于禮，成于樂。」《孝經》曰：「移風易俗，莫善於樂；安上治民，莫善於禮。」由此可見，「禮」與「樂」在建立國家和社會秩序方面的重要作用，特別是音樂在宗教信仰方面的傳統，及其引導民風的巨大影響力。

而佛教石窟中繪畫、雕刻的天宮伎樂，來源於人間，發端於社會生活。雲岡石窟為五世紀中國最大規模的佛教石窟寺，石窟中雕刻的歌舞伎樂，雖然只是佛菩薩尊像的附屬場景裝飾，但其反映出的異域文化及北魏社會樂舞發展的時代特徵，卻是中國乃至世界音樂史上彌足珍貴的絕版遺存。

儘管這些雕刻只是附屬場景，卻蘊含了豐富的文化內涵，特別是反映了北魏時期的樂舞發展和西域音樂的影響。本文以隋代九部樂的起源和樂器配置，分析了《西涼樂》、《龜茲樂》、《天竺樂》等音樂形式的具體特徵，並探討了這些音樂與佛教石窟伎樂雕刻之間的關聯性。雖然石窟中的伎樂雕刻並非完全寫實，但通過樂器配置的研究，仍可以瞭解北魏平城時期的音樂特點及其在隋朝的延續。本研究歸納發現三十餘種不同古樂器，加以伎樂配置的觀察分析，探索不同時期、多元文化音樂交流的成果，為研究中國古代佛教藝術和音樂史提供了重要的視角！

關鍵詞：雲岡石窟、北魏、伎樂、飛天、音樂

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A Study on the Musicians and Musical Instruments of Yungang Grottoes

Zhang Zhuo¹, Zhang Lifan²

Abstract

The *Rites of Zhou* states, "With rites and music, one harmonizes the transformations of heaven and earth, the production of all things, serves the spirits, coordinates the people, and achieves the flourishing of all things." Confucius said in the *Analects*, "One is established through rites and accomplished through music." The *Classic of Filial Piety* declares, "There is nothing better than music to transform customs, and nothing better than rites to bring peace to the rulers and the people." These quotes highlight the significant role of "rites" and "music" in establishing national and social order, especially the traditional influence of music in religious beliefs and its profound impact on guiding popular customs.

The heavenly musicians and music depicted in Buddhist grotto paintings and sculptures have their origins in human society and daily life. The Yungang Grottoes, the largest Buddhist cave complex in China during the 5th century, feature carvings of musicians and dancers. Although these are merely decorative scenes accompanying the statues of Buddhas and Bodhisattvas, they reflect the foreign cultural influences and the characteristics of music and dance development in Northern Wei society. This makes them invaluable and unique remnants in both Chinese and world music history.

Although these carvings are supplementary decorations, they contain rich cultural meanings, particularly in reflecting the development of music and dance during the Northern Wei period and the influence of Western music. This paper analyzes the origins of the Sui Dynasty's Nine Ensembles and their instrument configurations, examining specific features of musical forms such as *Xiliang Music*, *Kucha Music*, and *Indian Music*, and explores their connection with the musical sculptures in Buddhist grottoes. While the musical sculptures in the grottoes may not be entirely realistic, the study of instrument arrangements offers insight into the characteristics of music during the Northern Wei Pingcheng period and its continuation into the Sui Dynasty.

This research identifies over 30 different ancient musical instruments and, through analyzing the configuration of the musicians, explores the achievements of musical exchanges between different periods and cultures. This provides an important perspective for the study of ancient Chinese Buddhist art and music history.

Keywords: Yungang Grottoes, Northern Wei, Musicians, Apsaras, Music

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幸福的地球：洪啟嵩禪師的思想

迪內什·庫馬爾¹

摘要

「幸福的地球」的概念象徵著人類與環境的和平共存，這裡可持續的實踐保護生態系統和所有生物。儘管它根植於當代的生態運動，這一願景在傳統靈性教義中也找到了強烈的共鳴，特別是在洪啟嵩等禪宗大師的思想中。他們基於禪佛教的教導提供了對幸福本質、所有生命的相互聯繫以及如何地球上過上平和生活的深刻理解。

禪佛教專注於相互聯繫、覺察和簡樸，為理解「幸福的地球」提供了一個理論框架。根據洪啟嵩大師的教導，內心的平和與和諧是世界外在和諧的必要條件。這些思想揭示了人類福祉與環境可持續性之間關係的深刻理解。

洪啟嵩禪師以其對慈悲與正念的教導而聞名，他認為真正的快樂來自與自然界的平衡共生。他傳授的知識強調，所有行為，無論多小，對環境都有影響，而過著有意識的生活對於促進地球上的和諧與幸福至關重要。洪啟嵩倡導對所有生命形式的深切尊重與敬畏，並將正念的重點延伸至我們與自然界的關係。通過理解我們的行為及其對環境的影響，我們每個人都可以為創造一個更健康的星球和「幸福的地球」作出貢獻。

同樣，洪啟嵩禪師教導簡樸與放下，因為他認為這些特質對於獲得環境和諧與內心平靜是必要的。洪啟嵩指出，物質主義和對更多的無止境追求是環境破壞和人類痛苦的主要根源。他認為，通過擁抱簡樸並減少對物質財產的依賴，我們可以減少對地球的影響並發展出更深層次的滿足感。根據他的教導，「幸福的地球」是人們過著簡單生活、明智使用資源，並重視精神福祉而非物質財富的世界。

洪啟嵩的思想主張，個人發展是達到「幸福的地球」的第一步。他們強調，人們可以通過實踐正念、慈悲和簡樸來改善整個地球的福祉，並指出外在的和諧是內在平靜的反映。他們的教導促進了一種視角的轉變，從以人類為中心的觀點轉向承認所有生命的內在價值和所有存在之間的相互依賴。

關於當代環境問題，洪啟嵩的思想提供了永恆的指導。他們提醒我們，實現「幸福的地球」不僅僅涉及法律的變更和新技術的發展，而是關乎意識的深刻變化。我們可以通過遵循這些禪宗大師的正念、簡樸和相互聯繫的教導，朝著洪啟嵩和禪宗的理念前進，這為想像一個「幸福的地球」提供了一個深刻的靈性框架。

他們的教導強調了真正的幸福與環境可持續性之間不可避免的聯繫，以及為了創造和諧的地球而需要改變我們的思維、行為和與環境的關係。採納這些價值觀將幫助我們創造一個所有生物都能在愛與和平中共存的「幸福的地球」。

關鍵詞：地球、洪啟嵩

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A Happy Earth: Zen Master Hung Chi Sung's Thought

Dinesh Kumar¹

Abstract

The idea of a "Happy Earth" symbolizes the peaceful coexistence of people and environment, where sustainable practices protect the ecosystem and all living things. Though it has its roots in contemporary ecological movements, this vision also finds great resonance in traditional spiritual teachings, especially in the ideas of Zen Masters such as Hung and Sung. Their Zen Buddhist-based teachings provide deep understandings of the nature of happiness, the interconnectedness of all life, and how to live a peaceful life on Earth.

With its focus on interconnection, awareness, and simplicity, Zen Buddhism offers a theoretical framework for comprehending what a "Happy Earth" comprises. Inner peace and harmony are necessary conditions for outer harmony in the world, according to Masters Hung chi Sung, whose teachings are ingrained in the Zen tradition. Their ideas reveal a profound understanding of the relationship between human welfare and environmental sustainability.

True pleasure, according to Zen Master Hung, who is well-known for his teachings on compassion and mindfulness, comes from living in balance with the natural world. He imparted the knowledge that all actions, no matter how minor, have an impact on the environment and that leading a conscious life is crucial to fostering harmony and happiness on Earth. Hung advocates for a profound respect and reverence for all forms of life, and her emphasis on mindfulness extends to our relationships with the natural world. Through developing an understanding of our activities and how they affect the environment, each of us can help create a healthier planet and a "Happy Earth."

In a similar vein, Zen Master Hung chi Sung taught simplicity and the practice of letting go because he believed that these qualities were necessary for obtaining both environmental harmony and inner calm. Materialism and the never-ending quest for more, according to Sung, are the main causes of both environmental damage and human suffering. Sung thought that by embracing simplicity and lessening our attachment to material belongings, we may both lessen our impact on the earth and develop a more profound feeling of satisfaction. According to his teachings, a "Happy Earth" is one in which people live simply, use resources wisely, and place a higher value on their spiritual well-being than their financial possessions.

The premise that personal development is the first step towards a "Happy Earth" unites Hung Chi Sung's ideas. They stress that people may improve the well-being of the earth as a whole by practicing mindfulness, compassion, and simplicity. They also emphasize that outer harmony is a reflection of inner calm. Their teachings promote a change in perspective from one that is primarily focused on humans to one that acknowledges the intrinsic worth of all living things and the interdependence of all entities.

Regarding contemporary environmental issues, the ideas of Zen Masters Hung and Sung provide timeless guidance. They serve as a reminder that finding a "Happy Earth" involves more than just

changing laws and developing new technology. but concerning a profound change in awareness. We can advance toward Hung and Sung by living in accordance with the mindfulness, simplicity, and interconnectedness teachings of these Zen Masters. This offers a profound spiritual framework for imagining a "Happy Earth."

Their teachings place a strong emphasis on the inescapable connection between genuine happiness and environmental sustainability as well as the need for a change in our way of thinking, acting, and relating to the environment in order to create a harmonious Earth. Adopting these values will help us create a "Happy Earth" where all creatures can live in love and peace.

Keywords: Earth, Hung Chi Sung

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幸福的地球與洪啟嵩禪師的思想 概要

拉詹·庫馬爾·辛格¹

摘要

「幸福的地球」這一概念體現了人類與自然的和諧共存，通過可持續的實踐，確保所有生命與環境的福祉。這一願景雖然源於現代的生態運動，但在古老的靈性教義中，尤其是禪師如洪啟嵩的思想中找到了深刻的共鳴。他們的教義根植於禪宗佛教，提供了對幸福本質、所有生命形式的相互依存性以及達到地球和諧存在之道的深刻見解。

禪宗佛教強調正念、簡樸與相互聯繫，為理解「幸福的地球」提供了哲學基礎。洪啟嵩禪師的教導深深植根於禪宗傳統，強調內在平和與和諧是外在世界和諧的前提。他們的思想體現了對個人福祉與地球健康之間相互聯繫的深刻認識。

洪啟嵩禪師以其對正念與慈悲的教導著稱，認為真正的幸福源於與自然世界的和諧相處。他教導說，每一個行動，不論多麼微小，都會對環境產生連鎖反應，而正念生活對於創造一個平衡且充滿喜悅的地球至關重要。洪啟嵩強調正念延伸至我們與自然的互動，主張對所有生命形式保持深切的尊重與敬畏。通過培養對我們行為及其對環境影響的覺察，個人可以為更健康的地球做出貢獻，從而促進一個「幸福的地球」。

同樣，洪啟嵩禪師的教義集中於簡樸與放下的藝術，他認為這是達到內心平和與環境平衡的關鍵。洪啟嵩指出，物質主義與對更多東西的不斷追求是環境退化與人類痛苦的根源。通過擁抱簡樸、減少對物質財富的依附，洪啟嵩認為我們可以減少對環境的壓力，並培養出更深層次的滿足感。他的教義表明，一個「幸福的地球」是人們過著簡樸生活、謹慎消費，並優先考慮精神福祉而非物質財富的世界。

洪啟嵩禪師的思想聚焦於個人轉變是通往「幸福的地球」的起點。他們強調，外在的和諧是內在平和的反映，通過培養正念、慈悲與簡樸，個人可以為地球的集體福祉做出貢獻。他們的教義鼓勵從以人類為中心的世界觀轉向承認所有生命形式內在價值和眾生相互聯繫的視角。

在當代生態挑戰的背景下，洪啟嵩禪師的思想提供了永恆的智慧。他們提醒我們，追求「幸福的地球」不僅僅是關於技術解決方案或政策變革，而是關於意識的根本轉變。通過將我們的生活與這些禪師所教導的正念、簡樸與相互聯繫的原則相對應，我們可以邁向一個真正的幸福地球。洪啟嵩的思想為構想「幸福的地球」提供了深刻的精神框架。他們的教義強調，真正的幸福與環境可持續性是密不可分的，實現一個和諧的地球需要我們改變生活方式、思維模式以及與周圍世界的互動方式。通過擁抱這些原則，我們可以為創造一個「幸福的地球」做出貢獻，使所有生命都能在和諧與和平中繁榮。

關鍵詞：幸福地球、洪啟嵩

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A Happy Earth and the Thought of Zen Master Hung Chi Sung

Synopsis

Rajan Kumar Singh¹

Abstract

The concept of a “Happy Earth” embodies the harmonious coexistence of humanity with nature, where sustainable practices ensure the well-being of all living beings and the environment. This vision, while rooted in modern ecological movements, finds deep resonance in ancient spiritual teachings, particularly in the thoughts of Zen Masters like Hung and Sung. Their teachings, grounded in Zen Buddhism, offer profound insights into the nature of happiness, the interdependence of all life forms, and the path to achieving a harmonious existence on Earth.

Zen Buddhism, with its emphasis on mindfulness, simplicity, and interconnectedness, provides a philosophical foundation for understanding what a “Happy Earth” entails. Masters Hung chi Sung, whose teachings are deeply embedded in the Zen tradition, emphasized the importance of inner peace and harmony as prerequisites for outer harmony in the world. Their thoughts reflect a deep awareness of the interconnection between individual well-being and the health of the planet.

Zen Master Hung, known for his teachings on mindfulness and compassion, believed that true happiness arises from living in harmony with the natural world. He taught that every action, no matter how small, has a ripple effect on the environment and that mindful living is essential for creating a balanced and joyful Earth. Hung’s emphasis on mindfulness extends to our interactions with nature, advocating for a deep respect and reverence for all forms of life. By cultivating awareness of our actions and their impact on the environment, individuals can contribute to a healthier planet, thereby fostering a “Happy Earth”.

Similarly, Zen Master Hung chi Sung’s teachings focused on simplicity and the art of letting go, which he saw as essential for achieving inner peace and environmental balance. Sung argued that materialism and the constant pursuit of more are at the root of environmental degradation and human suffering. By embracing simplicity and reducing our attachment to material possessions, Sung believed that we could reduce our environmental footprint and cultivate a deeper sense of contentment. His teachings suggest that a “Happy Earth” is one where humans live simply, consume mindfully, and prioritize spiritual well-being over material wealth.

Hung Chi Sung’s thoughts converge on the idea that the path to a “Happy Earth” begins with individual transformation. They emphasize that external harmony is a reflection of inner peace and that by cultivating mindfulness, compassion and simplicity, individuals can contribute to the collective well-being of the planet. Their teachings encourage a shift from a human-centric worldview to one that recognizes the intrinsic value of all life forms and the interconnectedness of all beings.

In the context of modern ecological challenges, the thoughts of Zen Masters Hung and Sung offer timeless wisdom. They remind us that the quest for a “Happy Earth” is not merely about technological solutions or policy changes. But about a fundamental shift in consciousness. By aligning our lives with the principles of mindfulness, simplicity and interconnectedness, as taught by these Zen Masters, we can move towards Hung and Sung provides a profound spiritual framework for envisioning a “Happy Earth”. Their teachings emphasize that true happiness and environmental sustainability are inextricably linked and that achieving a harmonious Earth requires a transformation in how we live, think, and interact with the world around us. By embracing these principles, we can contribute to creating a “Happy Earth” where all beings can thrive in peace and harmony.

Keywords: Happy Earth, Hung Chi Sung

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應用「Design for Change」實踐於大學健康促進課程之可行性

黃素惠^{1*}，賴廷彰²

摘要

在當今瞬息萬變的時代，全球面臨著日益嚴峻的環境挑戰、健康危機和社會動盪，這些外在壓力對人類的身心造成巨大影響。為了應對這些挑戰，「覺性之學」和「Design for Change」的創新理念相結合，為大學生提供一個能促進個人健康、心靈安定及社會和諧發展的全新契機。

同時，洪啟嵩禪師的放鬆禪法也具有高度的身心調節效益。除了顯著改善失眠、憂鬱與焦慮等現代文明病，放鬆禪法還能激發身心細胞內部積極主動的力量，幫助個體邁向健康、覺悟與光明圓滿的狀態。這一方法將整合於大學健康促進課程中，幫助學生減輕壓力、保持心靈安定，從而更好地應對生活與學業挑戰。

「Design for Change」的核心在於以創新思維解決現實問題，激發個體參與行動，改變自身生活並改善周遭環境。在大學的健康促進課程中，透過這一理念鼓勵學生設計並實踐具體行動方案，這不僅有助於改善學生個人的健康狀況，還能促進社區健康。與此同時，將「覺性」的核心概念融入課程，促使學生在強化身體健康的同時，培養自我覺察、慈悲心和內在和平的品質。

本文採行動研究法，具體的實踐方式包括：設計健康生活方式、建立有效的心理壓力管理機制、引入心靈安定的練習方法，並結合自然療癒與可持續發展的食農教育等多元活動。這些方法不僅幫助學生提升身心健康，還引導他們關注自身與社會的和諧發展。通過「Design for Change」的框架，學生可以主動探索並解決健康相關問題，運用覺性的智慧推動校園和社區的健康促進，進而產生長遠的社會影響。

此外，覺性不僅是一種個人修行的力量，更是推動社會和平與理解的重要途徑。透過這些實踐，學生可以增強對全球議題的敏感度，並成為改變的行動者。這一過程不僅改善個體身心健康，還推動整體社會的可持續發展，提升全球和平、慈悲與智慧的意識。

本文結合健康促進與社會變革兩大重點，將覺性修行、放鬆禪法和創新設計理念融入課程，鼓勵學生以全方位的身心健康發展應對當代挑戰，實現個人與社會的和諧與智慧成長。

關鍵詞：覺性地球、放鬆禪法、創意行動挑戰、健康促進

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Feasibility of Implementing "Design for Change" in University Health Promotion Courses

Suhui Huang^{1*}, Tingchang Lai²

Abstract

In today's rapidly changing world, humanity faces increasingly severe environmental challenges, health crises, and social instability, which place significant pressure on both the body and mind. To address these challenges, the integration of "Consciousness Studies" and the innovative concept of "Design for Change" offers university students a unique opportunity to promote personal health, inner peace, and social harmony.

Simultaneously, Master Hung Chi-Sung's relaxation meditation method has demonstrated remarkable benefits for both physical and mental regulation. In addition to significantly improving modern ailments such as insomnia, depression, and anxiety, this method activates a proactive energy in the body's cells, guiding individuals toward health, awakening, and an enlightened state. This practice will be integrated into university health promotion courses, helping students reduce stress and maintain mental tranquility, enabling them to better cope with life and academic challenges.

The core of "Design for Change" lies in solving real-world problems through innovative thinking, encouraging individuals to take action, improve their lives, and enhance their surroundings. In university health promotion courses, this concept encourages students to design and implement concrete action plans, which not only improve their personal health but also promote community well-being. Simultaneously, the core principles of "Consciousness Studies" are incorporated into the curriculum, helping students cultivate self-awareness, compassion, and inner peace while strengthening physical health.

This study uses action research methods, with specific practices including designing healthy lifestyles, establishing effective psychological stress management mechanisms, introducing mental calmness practices, and integrating natural healing and sustainable food education activities. These approaches not only help students improve physical and mental health but also guide them to focus on personal and societal harmony. Through the "Design for Change" framework, students can actively explore and address health-related issues, applying the wisdom of consciousness to promote health initiatives on campus and within the community, ultimately creating long-term social impact.

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Furthermore, consciousness is not only a tool for individual spiritual practice but also a key to promoting social peace and understanding. Through these practices, students can enhance their sensitivity to global issues and become agents of change. This process not only improves individual well-being but also promotes sustainable social development, enhancing global awareness of peace, compassion, and wisdom.

This paper combines the dual focus of health promotion and social change, integrating consciousness practices, relaxation meditation, and innovative design concepts into the curriculum, encouraging students to address contemporary challenges with holistic physical and mental development, and achieving personal and societal harmony and wisdom.

Keywords: Conscious Earth, Relaxation Meditation, Creative Action Challenges, Health Promotion

幸福地球與洪啟嵩禪師思想之研究

嚴愛齡¹

摘要

我們的同胞人類懷著帶領自己和家人過上更好世俗生活的雄心，持續追求物質上的幸福、財務收益、知識和權力，這凸顯了我們內在對“我”、“我的”和“屬於我”的深刻認同。然而，隨著我們對更多無常的世俗事物和經驗的無法滿足的渴望，人們發現真正持久的幸福仍然難以捉摸。我們努力在日益壓力重重的生活方式中找到平衡，以應對快速發展的科技競賽，不論是在工作場所還是學校中。地球母親正承受著人類無盡追求的打擊，為了提取礦物、燃料和資源來推動現代發展，而現在是時候糾正我們所走的這條破壞性道路了。

當我們追求增長和成功時，佛陀的世間和究竟的法教愈加真實。我們尚未解脫煩惱，仍然陷於人際關係和不善的情感中，如貪、瞋、癡、慢和疑。佛陀警告我們，執著的意識總是執著於或形成對四種物質或心靈對象的依附，即色、受、想、行，這些構成五蘊，亦是所有痛苦的聚合體。我們需要找到方法，將寶貴的法知識，尤其是關於培養善意識的教法，融入我們的各學科，並通過善巧方便，在人們的日常工作和活動中引導他們進入佛法的大門，促使他們避免不善的心態生起。在更廣泛的層面上，我們應該時常將心安住於佛法，啟迪我們的思想，保持健康穩定的心，並在參與建設有意識的地球與宇宙時，培養慈悲和智慧。

關鍵詞：幸福地球、洪啟嵩

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Research on a Happy Earth and the Thought of Zen Master Hung Chi Sung

Ngiam Ai Ling¹

Abstract

Our fellow humans who are laden with ambition to lead a better secular life for ourselves and our families continue to strive for material well-being, financial gains, knowledge and power, underscoring our deep, inherent identity belief in an “I”, “my” and “mine”. However, driven by our unsatisfied craving for more and more impermanent worldly things and experiences, people find true long-lasting happiness to be elusive. We struggle to find balance in our increasingly stressful lifestyles just to keep up with the rapidly advancing, technological chase at workplaces and schools. Mother Earth has been taking the blows from mankind’s never-ending pursuit to extract minerals, fuels and resources to power modern development and the time has come for us to correct this destructive course we have been on.

As we gravitate towards growth and success, the Buddha’s sublime worldly and ultimate Dhamma teachings ring even more true to this day. We have not ended afflictions and remain mired in human relationships and unwholesome feelings such as greed, anger, ignorance, pride and doubt. The Buddha cautioned us that grasping consciousness constantly dwells on or forms attachment to four material or mental objects of forms, feeling, perceptions and mental formations which together comprise the five aggregates or the conglomeration of all suffering. We need to find ways to incorporate the precious Dhamma knowledge, especially regarding the cultivation of wholesome consciousness into our various academic disciplines and help lay people in their daily work and activities through the doors of Dhamma using skillful means, urging them to avert unwholesome states of mind from arising. On an even broader scale, we should constantly rest our minds in the Buddha Dhamma, enlighten our thoughts, maintain a healthy and stable mind, cultivate compassion and wisdom while participating in the development of a conscious Earth within a conscious universe.

Keywords: Happy Earth, Hung Chi Sung

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洪啟嵩禪師覺性藝術創作觀與實踐

以「世紀大佛」為例

黃齡瑩¹

摘要

洪啟嵩先生為一位禪師，40歲-1997年因應學生的要求，繪畫本尊觀才開始繪畫創作，更在2012年7月成立南玥美術基金會，推動覺性藝術。洪禪師定義的「覺性藝術」為：指開啟人類心靈智慧、慈悲、覺悟，創新文化與人類新文明之藝術形態。洪禪師藝術創作筆名南玥，祈以覺性藝術提昇人類心靈文化、共創人間幸福、地球和平、眾生覺悟。一位禪師的行持、繪畫觀與實踐、以及藝術創作與繪畫作品之間的關係為何？觀者與覺性藝術作品之間的關係為何？以上是想進一步探討的重點。

本文採文獻分析法及個案分析法，以洪禪師相關的論著及講述，及大佛創作歷程的個案分析為主要方法，期透過文獻資料及個案研究能一窺禪師覺性藝術創作觀與實踐的奧秘。禪師的繪畫觀為「觀音畫我，不是我畫觀音」以及禪之心、空之筆的中道現觀。禪師在世紀大佛創作實踐上，大畫一路實驗，執行著精進波羅蜜，長時間酷熱下的苦行，在藝術修練行禪過程中，圓滿了長達17年的行動藝術，但禪師藝術修練持續著，在各種時空因緣中。而對觀賞者而言，禪師的創作，每一幅畫都是一個願，觀者在作品前觀賞著，因創作者三輪體空的願心，觀者以無我的心境觀賞，容易進入三摩地，讓身心產生奇妙的提昇。

關鍵詞：洪啟嵩、世紀大佛、觀音畫我、中道現觀、三輪體空、全佛

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The Perspective and Practices of Zen Master Hung Chi Sung's Awakening Consciousness in Artistic Creation: A Case Study of the Creation of "The Great Buddha"

Lin Ying Huang ¹

Abstract

Mr. Hung Chi Sung is a Zen master. At the age of 40 (1997), he began his journey into painting at the request of his students to illustrate deity yoga. In 2012, he founded the Dakṣiṇa Maṇi Enlightening Art Culture Foundation to promote awakening consciousness through art. Zen Master Hung defines "awakening consciousness art" as a form of art that opens up human spiritual wisdom, compassion, awareness, and fosters innovative cultural and human civilization.

Using the pen name Dakṣiṇa Maṇi for his artistic creations, Zen Master Hung aims to elevate human spiritual culture through awakening consciousness art, contributing to human happiness, global peace, and sentient beings' enlightenment.

The exploration of this paper focuses on the relationship between the conduct of a Zen master, his views and practices in painting, and the connection between artistic creation and his paintings. Furthermore, it delves into the interaction between viewers and awakening consciousness artworks.

This paper employs the methods of Document Analysis and Case-Study Research, focusing on Master Hong's relevant writings and teachings, as well as the creation process of the Great Buddha. Through these document sources and case studies, it aims to explore the mysteries of the Zen master's perspective and practice in enlightened art creation.

The Zen Master Hung's perspective on painting is "Guanyin paints me, not I paint Guanyin", as well as the Middle Way of Clear Realization of 'the Heart of Zen' and 'the Brush of Emptiness'. In the practical creation of the Great Buddha, the Zen master embarked on a journey of extensive experimentation in painting. He diligently practiced the perfection of effort (virya-pāramitā), enduring long periods of austere discipline in harsh conditions. Throughout his artistic journey of meditation, he cultivated an active artistry that spanned a remarkable seventeen years. Yet, the Zen master's artistic practice continues, unfolding within various temporal and circumstantial contexts.

For the viewers, the Zen master's creations, each painting represents a wish. As viewers contemplate them, guided by the artist's aspiration rooted in the threefold wheel of essential emptiness, they appreciate with a selfless state of mind, easily enter into samadhi, allowing for a wonderful elevation of the body and mind.

Keywords: Hung Chi Sung, "The Great Buddha," "Guanyin paints me, not I paint Guanyin," Buddhah, Threefold Wheel of Essential Emptiness, The Middle Way of Clear Realization

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禪法運用於武術之研究--以「佛身生理學」為例

釋延嘉¹，謝岳佐²

摘要

「天下武功出少林」、「達摩壁觀九年創易筋經」等種種傳說，在武俠小說的推波助瀾下廣為人知。觀《易筋經》之內容，以肌肉拉伸、內功導引為主，雜揉藥洗、服食、排打等功法並配合意守養氣，可以說本以硬功拳法為主的武術體系，也攝入了內家養生之術，自是少林武學熔內外家於一爐，流傳至今，武術之學從防身、強身到養生，脈絡清晰可見。洪啟嵩禪師認為，以達摩祖師對人類身心狀態深刻之理解，所創發之武術必然不離於禪法，最後匯入解脫成佛之大流。

洪禪師深山閉關之後所創發之「放鬆禪法」、「妙定功」、「佛身生理學」、「明空太極」等，無不是基於禪法實證而使身心達到「功中入妙，妙中入定」，進而明悟解脫。

武術之流如何從防身、養生，匯入身心內外一如、圓滿佛身之境？是本研究所欲探討的。本研究依文獻分析法，披尋武術、養生導引二源流的文獻，探討由內外家壁壘分明而至「內外是一家」、武術與養生合流的歷程，進而探尋將禪法運用於武術之道，以洪啟嵩禪師所提出之「佛身生理學」理論運用於武術為例，提昇武學為身心性命之學，期使學人達到「長生、養生證無生」之境。

關鍵字：武術、養生、禪、少林寺、洪啟嵩

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A Study on Applying Zen Method to Martial Arts: The Case of ' the theory of Buddha's perfect shape '

Yan-Jia ¹ , Shi Yueh-Tso ²

Abstract

The sayings "All martial arts under heaven originate from Shaolin" and "Bodhidharma created the Muscle-Tendon Zenging Classic after nine years of wall-gazing" have become widely known through the promotion of wuxia (martial arts fiction). Upon examining the contents of the Muscle-Tendon Zenging Classic, one finds it primarily focuses on stretching the muscles and tendons and guiding internal energy, supplemented with techniques such as herbal baths, ingestion of medicinal foods, and body conditioning. This blend of techniques suggests that the martial arts system, traditionally centered on external hard-style techniques, also incorporated internal health preservation practices. Thus, Shaolin martial arts have seamlessly integrated both internal and external practices, passing down through generations. The study of martial arts, evolving from self-defense and physical strength enhancement to health preservation, reveals a clear developmental trajectory.

Zen Master Hung Chi Sung believes that, given Bodhidharma's profound understanding of the human body and mind, the martial arts he developed must inevitably align with Zen teachings and ultimately converge into the path of liberation and enlightenment.

After his seclusion in the deep mountains, Master Hung developed practices such as "Relaxation Zen," "Miaoding Gong," "the theory of Buddha's perfect shape," and "Ming Kong Tai Chi." These practices, all rooted in the realization of Zen, aim to achieve the state where "the skill leads to subtlety, and subtlety leads to meditation," thereby gaining insight into liberation.

How did martial arts evolve from self-defense and health preservation to integrating body and mind into one harmonious state, culminating in the perfect Buddha-body? This is the subject of this research. This study employs a literature analysis approach, examining documents from the dual streams of martial arts and health preservation to explore the process by which the once distinct boundaries between internal and external practices merged into a unified approach. Further, it investigates the application of Zen practices to martial arts, exploring Master Hung Chi Sung's theory of Buddha's perfect shape as applied to martial arts, aiming to elevate martial arts into a study of body, mind, and life essence, with the ultimate goal of helping practitioners achieve "longevity, health preservation, and the realization of the unborn."

Keywords: Martial Arts, Regimen, Zen, Shaolin Monastery, Hung Chi Sung

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華嚴宗之覺性思想特色初探 —以華嚴宗初祖杜順、二祖智儼與三祖法藏主要著作為據

吳登臺¹

摘要

華嚴宗由初祖杜順始創，二祖智儼繼承，三祖法藏集大成。研讀三人著作，可知華嚴宗覺性思想之形成，乃一脈相承，增長廣大深入。杜順約當天台宗二祖章安之時，是故三人乃是在天台宗依法華經開權顯實、開粗顯妙性具三千即空假中之覺性思想背景下，基於研讀華嚴經別有會心乃建立自宗。天台宗與華嚴宗互為對照組；對照天台宗，華嚴宗覺性思想之特色為寄權顯實、寄三乘顯一乘一即一切主伴俱足帝網重重。對於覺性思想之開拓、喚醒，不讓天台宗專美於前。

本論文大體上即根據前三祖之主要著作《法界觀門》、《五教止觀》、《一乘十玄門》、《華嚴一乘教義分齊章》、《探玄記》等而論述。略說所得如下：

- 1 區分「次第入」與「非次第入」佛法界之不同；
- 2 區分「唯真心」與「非唯真心」之不同；
- 3 區分華嚴宗寄權顯實、寄三顯一(寄顯)與天台宗開權顯實、會三歸一(開會)之不同。
- 4 區分華嚴宗「住位即佛」與天台宗「住位入證」之不同。

於論述華嚴宗覺性思想特色之餘，自然浮現對照組天台宗覺性思想之特色，遂亦錄而存之，非是作意於兩宗異同之專題研究，亦非於兩宗異同之作意揀別也。

關鍵詞：真空觀、法性融通、緣起相由

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A Preliminary Exploration of the Characteristics of the Huayan School's Enlightening Thought

—Based on the Major Works of the Huayan School's First Patriarch Dushun, Second Patriarch Zhiyan, and Third Patriarch Fazang

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Abstract

The Huayan school was founded by the First Patriarch Dushun, continued by the Second Patriarch Zhiyan, and fully developed by the Third Patriarch Fazang. By studying the works of these three figures, it is evident that the formation of the Huayan school's philosophy of enlightenment was a continuous and profound development. Dushun was a contemporary of the Tiantai school's Second Patriarch Zhiyi. Therefore, the three patriarchs established the Huayan school based on their profound insights gained from studying the Avatamsaka Sutra, within the context of the Tiantai school's enlightenment philosophy of revealing the ultimate truth through the provisional teachings of the Lotus Sutra, emphasizing the inherent nature of the three thousand worlds as empty, provisional, and middle.

The Tiantai and Huayan schools serve as comparative groups for each other; compared to the Tiantai school, the distinctive feature of the Huayan school's enlightenment philosophy is its approach of revealing the ultimate truth through the provisional, emphasizing that the one vehicle contains all, illustrated by the metaphor of Indra's net where each part reflects the whole. In the development and awakening of enlightenment thought, the Huayan school does not yield to the Tiantai school in precedence.

This paper mainly discusses the primary works of the first three patriarchs, such as the "Fajie Guanmen," "Wujiao Zhiguan," "Yisheng Shixuanmen," "Huayan Yisheng Jiaoyi Fenqi Zhang," and "Tanxuan Ji." The key points summarized are as follows:

1. Differentiating between "sequential entry" and "non-sequential entry" into the Dharma realm.
2. Differentiating between "only true mind" and "not only true mind."
3. Differentiating between the Huayan school's approach of revealing the ultimate truth through the provisional and the one vehicle (revelation) and the Tiantai school's approach of revealing the ultimate truth through the provisional and integrating the three vehicles into one (integration).
4. Differentiating between the Huayan school's "immediate Buddhahood in one's position" and the Tiantai school's "entry into enlightenment in one's position."

While discussing the characteristics of the Huayan school's enlightenment philosophy, the characteristics of the Tiantai school's enlightenment philosophy naturally emerge as a comparative group. This is recorded not with the intention of conducting a specialized study on the similarities and differences between the two schools, nor with the intention of distinguishing between the two schools.

Keywords: Emptiness View, Dharmata Interpenetrate, Dependent Origination

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從「地球經濟」到「太空經濟」

球體、圓形到生命原型：

談空間動力「球會」的自覺覺他圓滿行

陳順華¹

摘要

「自覺覺他」是大乘佛教修行實踐的重要理念，洪啟嵩禪師經常探討「自覺覺他」的觀念與做法，強調修行者要自我覺悟，也幫助他人覺悟，從而實現「覺行圓滿」的大願，並鼓勵應用到生活各個面向，如養生、藝術、經濟等，在生活中實踐覺悟和慈悲。空間動力是華德福運動教育與療育課程，核心精神是「空間先行，身體跟隨」，提倡五種空間概念與實作：身體空間、個人空間、一對一人際空間、一對多社會空間(翻轉空間)、高我空間(靈性空間)。研究者運用參與觀察研究法，進入空間動力與球有關的課程，進行實地觀察：一階專訓課、二階主題球體(Sphere)課、青少年球營隊、運動動作觀察課，發現球體概念不只是球類運動，更能深化生命的存在與意義感，可以從運動方面落實「自覺覺他」，開啟一段段相續的覺性關係。研究結果顯示在「自覺」探索方面，研究者參與觀察空間動力與球有關的課程，發現從各種體操、球類運動的具體技能，可以體驗抽象的五種空間概念；從玩球中感受人際互動的身心流動，開啟從運動中對身心覺察、調整體態、促進社交技巧、建立良好人際模式的覺醒；擴大生活中與圓有關的認知，如孕婦、吃飯的圓桌等；敏覺大自然各種生命原型存在體及象徵如太陽、月亮、動物、植物、水珠、無限大符號等。在「覺他」層面，研究者轉換到帶領者或協同帶領者或參與觀察者，將體驗與智慧分享到各種團體，如青少年球營隊、每月以球會友的空間動力球會、大學生生命教育課程等，創造各地人們體驗運動的「自覺覺他」漣漪。結論是角色轉換從接受者(Receiver)位移到施予者(Giver)，是自覺覺他覺行圓滿的關鍵因素，也是覺性關係實踐者的核心能力。

關鍵詞：空間動力、洪啟嵩、球體、自覺覺他、角色轉換

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From Sphere and Circle to Life Archetype: Discussing the Perfect Practice of Self-Awareness and Awareness of Others in the Spatial Dynamics of "Sphere Club"

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Abstract

"Self-awareness and Awareness of Others" is a key concept in Mahayana Buddhist practice. Zen Master Hung Ch'i-Sung often explores the idea and practice of "self-awareness and awareness of others," emphasizing that practitioners should attain self-enlightenment and help others achieve enlightenment, thereby fulfilling the great vow of "perfect enlightenment through practice." He encourages applying this concept to various aspects of life, such as health, art, and economics, to practice enlightenment and compassion in everyday life. Spatial Dynamics is an educational and therapeutic program within the Waldorf movement education, with a core principle of "space first, body follows." It promotes five spatial concepts and practices: body space, personal space, one-on-one interpersonal space, one-to-many social space (reverse space), and higher-self space (spiritual space). The researcher used a participant observation research method to engage in Spatial Dynamics courses related to spheres, conducting field observations in first-level training courses, second-level themed sphere courses, youth sphere camps, and sports movement observation courses. The study found that the concept of spheres extends beyond ball sports, deepening the sense of existence and meaning of life. Through sports, the practice of "self-awareness and awareness of others" can be realized, initiating a series of continuous awareness relationships. The research results show that in the exploration of "self-awareness," the researcher, through observing Spatial Dynamics courses related to spheres, discovered that concrete skills from various gymnastics and ball sports can help experience the abstract five spatial concepts. Playing with balls facilitates experiencing the flow of mind and body in interpersonal interactions, leading to awareness from sports, adjusting postures, enhancing social skills, and establishing good interpersonal patterns. It also broadens the cognition of circles in life, such as pregnant women and round dining tables, and heightens sensitivity to various natural life archetype and symbols like the sun, moon, animal, plant, water droplets, and the infinity symbol. At the "awareness of others" level, the researcher transitioned to the role of a leader or co-leader or participant observer, sharing experiences and wisdom with various groups such as youth sphere camps, monthly sphere club meetings, and university life education courses, creating ripples of "self-awareness and awareness of others" in sports experiences across different regions. Finally, the role transition from a receiver to a giver is a key factor in achieving perfect enlightenment through practice and is a core competency for practitioners of awareness relationships.

Keywords: Hung Ch'i-Sung, Role Transition, Self-awareness and Awareness of Others, Spatial Dynamics, Sphere

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臺中市食物銀行社會治理成效之探討：布施觀點

邱寶德¹

摘要

布施，是成佛必經之路，在六度波羅蜜乃至整個佛法中，最能直接利益眾生，是菩提道之入門功課；《大智度論》云：「檀名布施。有信、有福田、有財物，三事和合時，心生捨法貪，是名為檀。」布施實踐是為一種自利利他行為的展現；就了解臺中市食物銀行參與者包含政府、企業、33 家民間團體及志願服務人員，每年固定發放約 30,000 戶次物資，幫助弱勢家庭走過困境。本研究以臺中市食物銀行為研究對象，以布施觀點研究分析臺中市食物銀行社會治理成效，研究目的包含：一、臺中市食物銀行的社會治理成效與布施的關聯性。二、以布施自利利他的行為促進社會發展的可能面向。三、布施在食物銀行可能策進的途徑。

本研究採用質性研究方法，包含：文獻分析法、次級資料分析、深度訪談法及個案研究法。本研究結果包含：一、布施對於食物銀行社會治理成效之有效性。二、布施形塑資源社會化的發展模式。三、趨向治理成果福利化的模式。

關鍵字：食物銀行、社會治理、布施、食物銀行參與者

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The Discussion on the effectiveness of social governance of Taichung City Food Bank: Giving perspective

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Abstract

Giving is the only way to become a Buddha. Among the Six Paramitas and even the entire Buddha Dharma, it is the introductory course of the Bodhi Path that can most directly benefit all living beings. "The Theory of Great Wisdom" says: "The name of Sandalwood is to give. If there is faith, a field of blessings, and wealth, when these three things are in harmony, the heart will be greedy for abandoning the Dharma. This is called Sandalwood." The practice of giving is a manifestation of self-interest and altruism; I know that the participants of the Taichung City Food Bank include the government, enterprises, 33 non-governmental organizations and volunteer service personnel. It distributes about 30,000 supplies to vulnerable families every year to help disadvantaged families overcome difficulties. This study takes the Taichung City Food Bank as the research object, and studies and analyzes the social governance effectiveness of the Taichung City Food Bank from the perspective of charity. The research purposes include: 1. The correlation between the social governance effectiveness and charity of Taichung City Food Bank. 2. Possible aspects of promoting social development through self-benefiting and altruistic behavior. 3. Ways that charity can be promoted at food banks.

This study adopted qualitative research methods, including: document analysis, secondary data analysis, in-depth interviews and case study methods. The results of this study include: 1. The effectiveness of charity on the social governance effectiveness of food banks. 2. Giving shapes the development model of resource socialization. 3. A model that tends towards the welfare of governance results.

Keywords: Food Bank, Social Governance, Giving, Food Bank Participants

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萬年少林禪

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摘要

萬年少林禪對治八萬四千種煩惱！少林禪就是在少室山與五乳峰以及其間鬱鬱蔥蔥的森林這塊佛土上形成的。其典型特徵是武術與禪修的結合。也就是說禪離不開武；武離不開禪。而離開少林寺的禪師，至少需要會一套少林拳，或者一樣少林兵器。否則這個禪師漸漸就會失去真正的少林禪。而在少林寺之外學習少林禪，最大的遺憾就是不能天天見到武僧們習武的身影。從而禪法裡面就缺少了少林禪刀光劍影與俠肝義膽的阿羅漢氣魄。

所以本論文研究目的是探究少林禪在古今中外眾多禪法中，其獨特之處到底是什麼？

當然溯本求源是我們瞭解少林禪全貌所必須的。我想從佛陀拈花微笑傳法伽葉尊者開始探秘。著重點破漢明帝夢見金人，從而有了高僧攝摩騰與竺法蘭至震旦傳法的因緣！說起來不可思議，中國的佛法竟然是來自於一個夢！這也暗合了一切有為法如夢幻泡影！

印度高僧跋陀尊者慈悲開創了少林寺。這才有達摩大師在少林寺開創禪宗的因緣。而面壁九年的達摩祖師其實就是在等一個人，而這個人就是慧可大師。這個師徒之間的法緣故事也成就了千古佳話——“斷臂求法”。在少林禪發展的歷史上不得不隆重介紹雪庭富裕大師。這位傳奇人物承上啟下，開創了少林寺的曹洞宗，並定下了千年輩份訣。

時至當代，歷經 1529 年的發展，少林禪走到了一個關鍵的十字路口。在如今這個快節奏，全球化與地球村的時代。全球人沒有以往的任何時代像今天如此需要靜心、安心、正知正見；全球也沒有任何時代像今天人心如此的焦慮、不安、邪知、邪見。禪修才可以讓地球更加安全，回歸秩序。

當代少林禪依然是禪武合一。當然也不能不能打成兩段。不過目前的隱憂是少林武術在全球範圍 100 多個國家有文化中心；可是少林禪卻未被真正認識，沒有充分發展，這就會導致禪與武脫節。所以發展少林禪就要把全球 100 多個國家的武術文化中心增加禪修內容。

那麼研究的方法就是通過對少林禪歷史脈絡的梳理，以及橫向的比較。

現在也是人工智慧的時代，未來科技的發展更是不可想像。但是有一點是註定的，就是科技越發達越需要安心，越需要正知正見，越需要少林禪。同時少林禪也可以，也必須借助人工智慧在未來的千年，萬年造福人類。

那接下來首先要跟隨馬斯克的火星移民計畫，把少林禪帶到火星上。在火星上坐禪將是一件多麼快樂的事啊。未來當其他星球發現生命的時候，也可以把少林禪帶到其他星球。少林禪始於一個夢，也將完成另一個夢！

最後可以看出少林禪，是少林武術的核心或叫內功；少林武術是少林禪實用的一個外相。二者互為因果，而又是一體。

關鍵詞：少林禪,禪武合一,禪宗祖庭,短臂求法,人工智慧

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Ten Thousand Years of Shaolin Zen

The Shaolinmonk Yan Chan¹

Abstract

Ten thousand years of Shaolin Zen cures 84,000 kinds of troubles ! Shaolin Zen is formed on the Buddhist soil of Shaoshi Mountain and Wurufeng and the forests in between. Its typical feature is the combination of martial arts and Zen practice. That is to say, Zen cannot be separated from martial arts ; martial arts cannot be separated from Zen. A Zen master who leaves Shaolin Temple needs to know at least one set of Shaolin Gong fu, or a Shaolin weapon. Otherwise, the Zen master will gradually lose the true Shaolin Zen. The biggest regret of learning Shaolin Zen outside Shaolin Temple is that he cannot see the figures of the Gong fu monks practicing martial arts every day. Therefore, the Arahan spirit is missing in Shaolin Zen ; And the shadows of Shaolin 18 different Swords and weapons are also missing in the Zen method.

Therefore, the purpose of this thesis is to explore the unique features of Shaolin Zen in ancient and modern Chinese and foreign Zen methods

Of course, looking back to the source is necessary for us to understand the whole picture of Shaolin Zen. I want to start exploring the mystery from the Buddha's smile to teach the Dharma to Venerable Gayle. Focus on explaining that Emperor Han Ming dreamed of the golden man, thus having the cause of the eminent Senior photo Moteng monk gerfalan Photo of Mo Teng and Zhu Faran to Han dynasty ! It's incredible to say that Chinese Buddhism actually came from a dream ! This also coincides with all promising dharma like a dream bubble !

The Indian monk Venerable Ba Tuo compassionately founded Shaolin Temple. This is the reason why Master Dharma created Zen in Shaolin Temple. And Patriarch Bodhidharma, who meditated by the wall for nine years, was actually waiting for someone and this person was Master Huike. This story of the relationship between master and apprentice has also become a famous story of the ages – « seeking the Dharma with a broken arm ». In the history of the development of Shaolin Zen, we have to grandly introduce the master of Xue Ting Fu Yu. This legendary figure connects the past and the future ,founded Cao Dongzong in Shaolin Temple, and set a thousand-year-old generation formula.

In modern times, after 1529 years of development, Shaolin Zen has reached a critical crossroad. In today's fast-paced era of globalization and the global village. There is no previous era in the world where people need meditation, peace of mind, right knowledge and right view as much as today ; there is no era in the world where people are so anxious, uneasy, evil knowledge, and wrong view as today. By practicing meditation can the earth be safer and return to order.

Contemporary Shaolin Zen is still a combination of Zen and martial arts. Of course, it cannot be divided into two parts. However, the current worry is that Shaolin martial arts have cultural centers in more than 100 countries around the world ; but Shaolin Zen has not been truly understood and has not been fully developed, which will lead to a disconnect between Shaolin Zen and Shaolin martial arts. Therefore, the development of Shaolin Zen requires adding meditation content to the martial arts cultural centers in more than 100 countries around the world.

Then the research method is to sort out the historical context of Shaolin Zen and compare it horizontally.

Now is also the era of artificial intelligence, and the development of future science and technology is even more unimaginable. But one thing is doomed, that is, the more developed the science and technology, the more you need peace of mind, the more you need right knowledge and

right view, and the more you need Shaolin Zen. At the same time, Shaolin Zen can also, and must also use artificial intelligence to benefit mankind in the next thousand years.

Then the first thing to do is to follow Musk's Mars immigration plan and bring Shaolin Zen to Mars. What a happy thing to sit on Mars with meditation methods. When life is discovered on other planets in the future, you can also bring Shaolin Zen to other planets. Shaolin Zen begins with one dream and will complete another !

Finally, we can see that Shaolin Zen is the core of Shaolin Wushu or called internal strength; Shaolin Wushu is a practical external aspect of Shaolin Zen. The two are cause and effect, but one.

Keywords: Shaolin Zen, Unity of Zen and Martial Arts, Ancestral Home of Chan Buddhism, Seeking Dharma with Short Arms, Artificial Intelligence

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陸、洪啟嵩禪師著述總覽

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30	菩薩的淨土	洪緣音 (洪啟嵩)	1995	全佛文化

31	蓮花王	蓮花持明(洪啟嵩)	1995	全佛文化
32	師子吼聲	蓮花持明(洪啟嵩)	1995	全佛文化
33	妙法蓮華經.無量義經	洪啟嵩 主編	1996	全佛文化
34	悲華經	洪啟嵩 主編	1996	全佛文化
35	楞嚴經	洪啟嵩 主編	1996	全佛文化
36	解深密經.大乘密嚴經	洪啟嵩 主編	1996	全佛文化
37	金剛頂經.金剛頂瑜伽念誦經	洪啟嵩 主編	1996	全佛文化
38	念佛三昧經典	洪啟嵩 主編	1996	全佛文化
39	般舟三昧經典	洪啟嵩 主編	1996	全佛文化
40	觀佛三昧海經典	洪啟嵩 主編	1996	全佛文化
41	如幻三昧經典	洪啟嵩 主編	1996	全佛文化
42	月燈三昧經典(三昧王經典)	洪啟嵩 主編	1996	全佛文化
43	寶如來三昧經典	洪啟嵩 主編	1996	全佛文化
44	如來智印三昧經典	洪啟嵩 主編	1996	全佛文化
45	法華三昧經典	洪啟嵩 主編	1996	全佛文化
46	坐禪三昧經典	洪啟嵩 主編	1996	全佛文化
47	修行道地經典	洪啟嵩 主編	1996	全佛文化
48	通明禪禪觀-迅速證得六種神通與三種明達智慧的方法	洪啟嵩	1996	全佛文化
49	十種遍一切處禪觀-訓練心念出生廣大威力的禪法	洪啟嵩	1996	全佛文化
50	圓覺經二十五輪三昧禪觀-二十五種如來圓覺境界的禪觀	洪啟嵩	1996	全佛文化
51	桑耶大師	蓮花持明(洪啟嵩)	1996	全佛文化
52	廣大圓滿	蓮花持明(洪啟嵩)	1996	全佛文化
53	無死虹身	蓮花持明(洪啟嵩)	1996	全佛文化
54	回到未來話前生	洪啟嵩	1996	時報文化
55	未來時空大企劃	洪啟嵩	1996	時報文化
56	莊嚴之死	洪啟嵩	1996	時報文化
57	大方廣佛華嚴經(10 冊)	洪啟嵩 主編	1997	全佛文化
58	中阿含經(8 冊)	洪啟嵩 主編	1997	全佛文化
59	雜阿含經(8 冊)	洪啟嵩 主編	1997	全佛文化

60	增一阿含經(7 冊)	洪啟嵩 主編	1997	全佛文化
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62	四諦十六行禪觀-佛陀初轉法輪的殊勝法門	洪啟嵩	1997	全佛文化
63	三三昧禪觀-證入空、無相、無願，三解脫門的禪法	洪啟嵩	1997	全佛文化
64	大悲如幻三昧禪觀	洪啟嵩	1997	全佛文化
65	現觀中脈實相成就-開啟中脈實修秘法	洪啟嵩	1997	全佛文化
66	智慧成就拙火瑜珈	洪啟嵩	1997	全佛文化
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68	密宗修行要旨-總攝密法的根本要義	洪啟嵩	1997	全佛文化
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77	阿彌陀佛大傳(中)-智慧寶海	洪無(洪啟嵩)	1998	全佛文化
78	阿彌陀佛大傳(下)-極樂世界	洪無(洪啟嵩)	1998	全佛文化
79	地藏菩薩大傳-地獄救度之王	洪無(洪啟嵩)	1998	全佛文化
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81	孔雀明王行法-摧伏毒害煩惱	洪啟嵩	1998	全佛文化
82	解夢密碼-夢的修鍊法門	洪啟嵩	1998	阿含文化
83	超越不安-心靈解壓密碼	洪啟嵩	1998	阿含文化
84	超值人生-許自己一個新生命	洪啟嵩	1998	阿含文化
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87	放鬆禪法	洪啟嵩	1998	阿含文化
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96	佛菩薩的圖像解說 1-總論.佛部	洪啟嵩 主編	1999	全佛文化
97	佛菩薩的圖像解說 2-菩薩部.觀音部.明王部	洪啟嵩 主編	1999	全佛文化
98	密教曼荼羅圖典 1-總論.別尊.西藏	洪啟嵩 主編	1999	全佛文化
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100	密教曼荼羅圖典 2-胎藏界中	洪啟嵩 主編	1999	全佛文化
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104	美麗心靈	洪啟嵩	1999	阿含文化
105	密教曼荼羅圖典 2-胎藏界下	洪啟嵩 主編	2000	全佛文化
106	密教曼荼羅圖典 3-金剛界上	洪啟嵩 主編	2000	全佛文化
107	密教曼荼羅圖典 3-金剛界下	洪啟嵩 主編	2000	全佛文化
108	佛教的真言咒語	洪啟嵩 主編	2000	全佛文化
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110	觀音寶典	洪啟嵩 主編	2000	全佛文化
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113	智慧才辯本尊	洪啟嵩 主編	2000	全佛文化
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115	密教的修法手印-上	洪啟嵩 主編	2000	全佛文化
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117	佛教的法器	洪啟嵩 主編	2000	全佛文化
118	佛教的持物	洪啟嵩 主編	2000	全佛文化
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124	濟公禪師大傳-下	洪無(洪啟嵩)	2000	全佛文化
125	五輪塔觀-密教建立佛身的根本大法	洪啟嵩	2000	全佛文化

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127	快樂禪法	洪啟嵩	2000	阿含文化
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129	活力電腦族	洪啟嵩	2000	阿含文化
130	元氣上班族	洪啟嵩	2000	阿含文化
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134	喜樂長壽族	洪啟嵩	2000	阿含文化
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136	中國的佛塔-下	洪啟嵩 主編	2001	全佛文化
137	西藏著名的寺院與佛塔	洪啟嵩 主編	2001	全佛文化
138	佛教的動物-上	洪啟嵩 主編	2001	全佛文化
139	佛教的動物-下	洪啟嵩 主編	2001	全佛文化
140	佛教的植物-上	洪啟嵩 主編	2001	全佛文化
141	佛教的植物-下	洪啟嵩 主編	2001	全佛文化
142	佛教的蓮花	洪啟嵩 主編	2001	全佛文化
143	佛教的香與香器	洪啟嵩 主編	2001	全佛文化
144	阿彌陀佛-平安吉祥	洪啟嵩 主編	2001	全佛文化
145	藥師佛-消災延壽(附 CD)	洪啟嵩 主編	2001	全佛文化
146	大日如來-密教之主	洪啟嵩 主編	2001	全佛文化
147	觀音菩薩-大悲守護主(附 CD)	洪啟嵩 主編	2001	全佛文化
148	文殊菩薩-智慧之主(附 CD)	洪啟嵩 主編	2001	全佛文化
149	密法總持-密意成就金法總集	洪啟嵩	2001	全佛文化
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240	菩薩商主與卓越企業家	洪啟嵩	2009	全佛文化
241	喝茶解禪	洪啟嵩	2009	麥田文化
242	楊仁山文集-現代中國佛教之父	洪啟嵩、黃啟霖主編	2010	全佛文化
243	法尊文集-漢藏文化一肩挑	洪啟嵩、黃啟霖主編	2010	全佛文化
244	神通-佛教神通學大觀	洪啟嵩	2010	全佛文化
245	養生從放鬆開始	洪啟嵩	2010	商周文化
246	喝茶解禪(簡體版)	洪啟嵩	2010	三聯書店 (北京)
247	禪觀秘要	洪啟嵩	2011	全佛文化
248	妙定功，超享壽！-禪學大師教你最放鬆自在的養生功法	洪啟嵩	2011	商周文化
249	送你一首財富的歌-菩薩商主	洪啟嵩	2011	網路與書
250	滿願觀音-畫冊	洪啟嵩	2012	全佛文化
251	觀音的幸福力	洪啟嵩	2012	商周文化
252	送你一首智慧的歌-金剛經	洪啟嵩	2012	網路與書
253	法華經的修鍊	洪啟嵩	2013	全佛文化
254	華嚴經的修鍊	洪啟嵩	2013	全佛文化
255	大日經的修鍊	洪啟嵩	2013	全佛文化
256	地藏經的修鍊	洪啟嵩	2013	全佛文化
257	六祖壇經的修鍊	洪啟嵩	2013	全佛文化
258	經典修鍊的 12 堂課-全套典藏版(盒)	洪啟嵩	2013	全佛文化

259	超專注力	洪啟嵩、龔玲慧	2013	商周文化
260	飲一杯心茶	洪啟嵩	2013	大塊文化
261	首楞嚴三昧-降伏諸魔的大悲勇健三昧	洪啟嵩	2014	全佛文化
262	大佛行動-百億心經(盒裝/寫經本)	洪啟嵩	2014	全佛文化
263	白話華嚴經(簡體版)	洪啟嵩	2014	上海三聯書店
264	地藏菩薩本願經與修持法	編/洪啟嵩	2015	全佛文化
265	大佛行動-百億心經(寫經本)	洪啟嵩	2015	全佛文化
266	地球企業家之道—地球企業家的核心、願景與實踐	著/洪啟嵩、譯/龔思維等	2015	全佛文化
267	地球企業家之道—地球企業家的核心、願景與實踐	著/洪啟嵩、譯/龔思維等	2015	全佛文化
268	蓮花生大士全傳 1-3 冊	洪啟嵩	2015	商周文化
269	手寫心經	洪啟嵩	2015	遠流文化
270	手寫心經祝福寶盒	洪啟嵩	2015	遠流文化
271	不安的力量	洪啟嵩	2015	木馬文化
272	三時繫念今譯（隨書附作者恭繪西方三聖莊嚴法相壇城）	洪啟嵩 譯	2016	全佛文化
273	念佛三昧-迅速匯集諸佛功德的法門	洪啟嵩	2016	全佛文化
274	密勒日巴大手印	洪啟嵩	2016	全佛文化
275	一日一心經・硬筆寫經版	洪啟嵩	2016	全佛文化
276	如觀自在-千手觀音與大悲咒的實修心要【增訂典藏版】	洪啟嵩	2017	全佛文化
277	覺華悟語-福貴牡丹二十四品	洪啟嵩	2017	全佛文化
278	大日經【洪啟嵩禪師傳禪四十年特別紀念版】	洪啟嵩 主編	2018	全佛文化
279	現觀中脈	洪啟嵩	2018	全佛文化
280	草庵歌	洪啟嵩	2018	全佛文化
281	阿彌陀佛心詩	洪啟嵩	2018	全佛文化
282	妙定功法	洪啟嵩	2018	全佛文化
283	蓮師大圓滿	洪啟嵩	2018	全佛文化
284	冥想・地球和平 心詩	洪啟嵩	2018	全佛文化
285	觀世音・時空越	洪啟嵩	2018	全佛文化
286	禮運大同篇(寫經本)	洪啟嵩	2018	全佛文化
287	魏碑典	洪啟嵩	2018	全佛文化

288	心無點墨・其墨如金—洪啟嵩禪師的魏碑藝術	洪啟嵩	2018	全佛文化
289	冥想・地球和平	洪啟嵩	2018	全佛文化
290	和解	洪啟嵩	2018	全佛文化
291	像大海一樣的觀想-海印三昧人生練習曲	洪啟嵩	2019	全佛文化
292	送行者之歌 - 極樂世界光明導引 (附國台語導引雙 CD)	洪啟嵩	2019	全佛文化
293	開悟之前-七個日夜迴照自性的印度禪堂	洪啟嵩	2019	全佛文化
294	虹彩光音第一輯全套-贈送限量藏書盒	洪啟嵩	2019	全佛文化
295	貓心經	洪啟嵩	2019	網路與書
296	When the Great Buddha meets Mozart 當大佛遇見莫劄特	英文原著&中 譯 洪啟嵩 德譯 Gabriele Seewald	2019	全佛文化
297	觀音傳十萬史詩首部曲:楊枝淨水	洪啟嵩	2020	全佛文化
298	悟在瘟疫蔓延時	洪啟嵩	2020	全佛文化
299	法界新祕藏・究竟要言 第一輯	洪啟嵩	2020	全佛文化
300	生命戰略之書	洪啟嵩	2020	網路與書
301	神通-佛教神通學大觀	洪啟嵩	2021	商周文化
302	佛經地圖：百經卷	洪啟嵩	2021	網路與書
303	漢傳佛教與人類未來	釋淨耀、洪 啟嵩	2022	全佛文化
304	現代佛法十人 1-10 冊	洪啟嵩、黃 啟霖主編	2022	網路與書
305	觀音傳十萬史詩二部曲:千手觀音	洪啟嵩	2022	全佛文化
306	龍王藏第一冊	洪啟嵩編著	2023	全佛文化

柒、研討會籌備人員

職稱	名稱
總召	劉維琪-中華大學校長 洪啟嵩 禪師-南玥藝術文化基金會創辦人、中華大學講座教授
執行委員	梁美惠-中華大學通識教育中心主任 龔玲慧-南玥覺性藝術文化基金會董事長 王桂沍-朝陽科技大學視覺傳達設計系教授
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吳永猛	國立空中大學名譽教授
林至善	玄奘大學通識教育中心 兼任副教授
段盛華	玄奘大學通識教育中心兼任副教授
陳清香	法鼓文理學院佛教學系兼任教授
陳天佑	中華大學建築與設計學院副院長
龔玲慧	南玥覺性藝術文化基金會董事長

玖、庶務工作人員

組別	負責人	工作內容
行政組	中華大學通識教育中心 羅雨文行政助理 中華大學書院 郭淨男行政助理 中華大學體育室 彭敏欽行政助理	執行研討會各項事務行政事務
文宣組	梁美惠、彭婉甄、張育甄、羅雨文	各項海報及文宣設計 論文摘要彙整 研討會手冊編排

活動組	林鑫琪、曾明郎、邵心平、黃素惠、張至綺、陳瑞玲、陳靜如、鍾益禾、趙敏芝、劉雅甄、龔愛玲 王玄旻、吳季穎、高立安、林瑞鈞、徐安妮、徐竣彥、許易愷、張芙郢、張景翔、張瑋庭、張鈞鈞、陳姿妤、陳泳誼、陳琪嫻、陳毅焄	負責支援研討會各項活動 負責支援研討會各項活動
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一、會場停車證



二、活動會場平面圖



和平地球禱詞

Peace Earth Prayer

作者：洪啟嵩 禪師

一心……

用最幸福的心

向宇宙中最圓滿的覺悟者

那究竟光明的真諦實相

與在實相道路中前進的賢聖者

獻上至深的禮敬

祈願吉祥 喜悅 幸福的覺性光明

普照著我們的母親—地球 及所有的生命

讓一切的傷痛遠離

地球母親永遠的幸福安康

成為永續的清淨樂土

繼續撫育著所有人類及一切生命

共創光明的黃金新世紀

啊……讓覺悟的光明

點燃我們每一個人的心

如同無盡燈一般相續無盡

像千百億太陽般的相互輝映

讓所有的地震、水厄、火劫、風災、空難

及人為的所有禍害永遠消失……

讓幸福與覺悟成為我們生命中的真實

於是 當我們安住於完全快樂的喜悅

成了光明大愛的快樂典範

我們愛惜自己 更珍愛一切生命與萬物

將自己的貪心、嗔意、愚癡、傲慢、疑忌全部丟棄

讓喜悅成為自己的唯一真心

完全放鬆

將體內所有不悅的氣息吐盡

用最舒適的心意

安詳放鬆地坐著

讓暢快的呼吸愉悅著全身

心中沒有一絲一毫的壓力

從虛空吸進彩虹般的氣息

澄淨的心靈自然生起甜美的悅樂

自我、他人、地球、一切的宇宙萬物自然和諧

從心到身都散發出快樂的光明

一心……

觀想自己最喜愛的人在我們的眼前

相互快樂的映照 讓喜悅無限增長

觀想著所有摯愛的人那麼的快樂

自己的快樂也無盡地增長

當我們觀想的人愈多

喜樂的力量將如同大海的漩渦般持續增強

一心……

觀想完全陌生的人也十分的快樂

一心……

觀想各種種類的生命與我們同樣的喜樂

一切的萬物也與我們同喜同樂

一心……

放下一切的仇怨煩惱

放下一切的苦痛

啊……完全的和解了

讓我們的幸福力量增長

一心……

觀想所有與我們有怨仇的人

都安住於廣大圓滿的快樂境地

這甚深的和解 是一切喜樂力量的來源

一心……

一心……

讓我們的觀想一切的生命共同的幸福喜樂

觀想自己的親人、朋友完全的快樂

觀想自己所居住的社區、都市、國家的人民都十分的快樂

觀想亞洲人、地球人、乃至一切生物都十分的快樂

整個太陽系、宇宙、無量無邊的充滿了快樂

當下的喜樂導引我們現在無憂無惱、完全的喜悅

讓我們觀察過去的心境

將我們過去的身心調和圓滿

讓我們現在的身心更加健康、幸福

更引導著我們的未來 在幸福光明

於是 當無盡的喜悅生起時

當下 我們畏懼、怨恨的心也完全消失了

每一個念頭都是無盡平等的大喜樂

喻……這是一首宇宙的詩

一首最和諧的宇宙詩篇

當自我完全消失時 沒有敵者

就成了這首最真實的宇宙民謠

從宇宙的這一邊陲 唱到宇宙的另一邊際

和諧成了最圓滿的合音

是沒有敵者

讓自己從自心到宇宙

發出最深沉的和諧聲音

是與自心唱合 是與呼吸唱合

是與氣脈唱合 是與身體唱合

於是喻……喻……那美麗的合音

就唱向了每一個人的心、每一寸山河大地

就唱出地、水、火、風、空、心的宇宙和鳴

這是永遠和解的聲音

是永遠和諧的真心 是無我的唱合

用光明所交響演奏出的幸福清寧

一心……用幸福的覺心 深念祈願

和平喜樂

讓我們擁有無上光明的力量 創造世間的幸福

讓台灣、亞洲、歐洲、美洲、非洲及所有的國土

創造永續的人間和平與幸福的地球

讓我們導引著母親地球太空船 航向新的太空世紀

讓覺性成為地球的文化核心 慈悲、智慧成為母親地球的眼睛

觀照著所有的生命

淨心…… 淨心……

讓我們合誦著 心靈最深處的感動

永遠 無災無障的走向大覺幸福的路途

永遠 具足福貴的成就無上大覺人生

善哉！圓滿

一切都已圓滿 普願吉祥

