



2007 年歐洲弘法及參訪紀實

Report on the 2007 Dharma Delegation to Germany, Poland, France, and Italy



法總參加第一屆尼僧受戒國際會議

比丘尼恆音文 / 仁德中譯

此次歐洲訪問團在團長恆實法師帶領下，於2007年7月16日從舊金山啟程動身，前往德國參加第一屆國際會議「女眾在佛教僧團中的角色：比丘尼戒律及受戒」於七月18日至20日，在德國漢堡大學舉行。隨行的有比丘近永師及良法師、貴法師、是法師、讓法師、音法師、哲法師、慎法師、近德師、近藏師、近柔師等十位比丘尼及七位居士，一行共有十九位。

此次會議是應達賴喇嘛的要求而召開，討論藏傳及南傳佛教傳比丘尼戒的可能性。大會結束前雖未能如預期希望的有任何決定，但為未來藏傳四眾的發展奠定了重要的基礎。

自1960年代以來達賴喇嘛即要求檢討目前西藏佛教不傳比丘尼戒的作法。2005年達賴喇嘛訪問瑞士時表示：「雖然之前已討論過傳比丘尼戒的問題，然而並無結論。我們必須盡早作個決定，但西藏人無法單獨作決定，必須全世界的佛教徒同心協力一起來作決定……。」

DRBA ATTENDS FIRST INTERNATIONAL CONGRESS ON BHIKSHUNI ORDINATION

BY BHIKSHUNI HENG YIN / CHINESE TRANSLATED BY REN DE

Led by Dharma Master Sure, the delegation of the Dharma Realm Buddhist Association (DRBA) to Europe departed from San Francisco on July 16, 2007 and attended the First International Congress on Buddhist Women's Role in the Sangha: Bhikshuni Vinaya and Ordination Lineages at the University of Hamburg, Germany, from July 18-20, 2007. The delegation of nineteen included one other Bhikshu, DM Jin Yong, ten Bhikshunis, DM Liang, DM Gwei, DM Shr, DM Rang, DM Yin, DM Je, DM Shen, DM Jin De, DM Jin Rou and DM Jin Cang, and seven laypeople.

The International Congress was convened at the Dalai Lama's request to examine the possibility of Bhikshuni ordination in Tibetan and Theravada traditions as well. Although no definite decision was reached by the end of the congress, as many had hoped for, the congress did lay an important foundation for the future development of the Sangha.

Since the 1960s, the Dalai Lama had asked for an examination of the current Tibetan practice of non-ordination of nuns. During the Dalai Lama's visit to Zurich in 2005 he mentioned: "Although there has previously been discussion regarding the Bhikshuni ordination, no decision has been reached. However we need to bring this to a conclusion. We Tibetans alone can't decide this. Rather, it should be decided in collaboration with Buddhists from all over the world..."

This unprecedented conference was attended by some 400 monastic and lay participants from nineteen countries, the majority of which were women. Presentations were given by sixty-five senior Sangha members and scholars from the major Buddhist traditions (Theravada including



出席這個史無前例的會議有將近400位出家在家眾，來自19個國家，其中又以女性居多。65位長老與學者（南傳有錫蘭、緬甸、泰國、孟加拉，北傳有中、越、韓與藏傳）與學者針對比丘尼的創立與歷史、受比丘尼戒、律藏的傳承歷史、傳統與現代需要的正反面以及二部僧復興與戒律訓練的範例等多項題目提出報告，顯示出女眾在各傳統中所得不同程度的出家訓練與戒律學習。

法總報告的題目是「北美佛教僧伽的興盛：宣化上人對尼僧編制與落實的卓見」。恆實法師介紹法總報告時表示，以比丘而言，佛教女眾的興盛和授尼眾權力對他有利益。法總僧團的編制給予尼眾完全參與靈修與廟務執掌的範例由恆良法師以影片介紹，良法師介紹上人在北美建立的比丘尼僧團的細節，包括法總的組織、僧伽居士訓練班的課程、108天戒期的課程、比丘尼僧團在傳戒過程扮演的角色、及尼眾在法總擔任的職責等。報告全文請詳法總網站 www.drba.org/download/papers。法總等團體代表強調傳戒之前後給予尼眾全面的培育訓練之重要。

身為代表團一員，我很高興見到、聽到並面會來自德、澳、臺、越、泰、斯里蘭卡，以及特別是西藏的尼眾。

大會結束的前一晚問答時間，與會者

Sri Lanka, Myanmar, Thailand, Bangladesh and Mahayana including China, Vietnam, Korea, and Tibet), focusing on the foundation and history of the Bhikshuni order, Bhikshuni ordination, history of the Vinaya lineages, polarity between tradition and requirements of modern times, and examples for the revival of the dual ordination and Vinaya training. It became apparent that nuns in different traditions have access to varying levels of monastic training and Vinaya study.

DRBA's presentation was titled "The Flourishing of the Buddhist Sangha in North America: Master Hsuan Hua's Vision for Bhikshuni Sangha Organization and Implementation." DM Sure introduced the presentation by declaring that the flourishing of Buddhist women and the empowering of nuns reflected his own interests as a Bhikshu. DM Liang then presented a slideshow sharing how the organization of DRBA Sangha allows women to participate fully in spiritual practice and monastic responsibilities. Her talk described how the Venerable Master established a Bhikshuni Sangha in North America, including the organizational structure of DRBA, the Sangha and Laity Training Programs, the the 108-day ordination training period, the role of the Bhikshuni Sangha in the ordination process, and Bhikshunis' responsibilities in DRBA. Those interested in reading the full paper may download it at www.drba.org/download/papers. The speakers from DRBA and several other traditions emphasized the importance of a comprehensive system of nurturing and training nuns both before and after ordination.

As a member of the delegation, I was delighted to be able to see, hear, and meet Buddhist nuns from Germany, Australia, Taiwan, Vietnam, Korea, Thailand, Sri Lanka, and especially Tibet.

On the evening before the close of the congress, when participants were invited to suggest possible resolutions, a Tibetan nun from Nepal spoke up. With the audience's support and encouragement, four or five other Tibetan nuns also shared their feelings. Two themes





應邀集思廣益共商良策，一位來自尼泊爾的藏傳沙彌尼首先發言，立刻引起大眾的支持與鼓勵，四、五位藏尼跟進，她們的心聲顯示文化差距與菩薩利生精神的二特性：一）她們根本不明白做比丘尼與相關之事，所以驚訝見聞為甚麼有這麼多西方僧眾與學者談論男女不平等與藏傳尼眾沒有地位。因為西藏從來也沒有比丘尼，她們沙彌尼不覺得被歧視，只希望能受大戒，進修取得格西（出家人最高的學位）。她們感激西方國家的支持，但關鍵不在爭取地位或權利平等。二）她們珍視佛法，認為修行是最重要的；希望有比丘尼僧制是為使佛法住世，廣度眾生。

此會議的主要議題 - - 建立藏傳比丘尼制 - - 獲得佛教界各派全面性的支持。會議結束前，達賴喇嘛發表一份正式聲明，全力支持藏傳成立比丘尼僧「藏傳佛教若能引進比丘尼受戒制度，佛教比丘、比丘尼、優婆塞、優婆夷四眾便得以圓滿…女眾足以達成

emerged: 1) they were unaware of the issues surrounding being a Bhikshuni and were astonished to hear so many Western monastics and scholars discussing the gender inequality and the Tibetan nuns' lack of status. Since Tibet never had a Bhikshuni lineage, these novice nuns did not feel discriminated against. They only wanted to be able to receive higher ordination so that they could complete their studies for the Geshe degree (an academic degree in Buddhist philosophy). They truly appreciate the support shown by Western countries, but their focus is not on seeking status or equal rights. 2) They value the Dharma and consider spiritual practice to be most important, and they wish to see the Bhikshuni order established to keep Buddha Dharma in the world and rescue all living beings.

All Buddhist traditions expressed overwhelming support for the primary focus of the Congress, namely, the establishment of the Bhikshuni order in the Tibetan tradition. At the close of the congress, the Dalai Lama issued a formal statement affirming that, "The four-fold Buddhist community (of Bhikshus, Bhikshunis, Upasakas, and Upasikas) is incomplete in the Tibetan tradition. If we can introduce the Bhikshuni ordination within the Tibetan tradition, that would be excellent in order to have the fourfold Buddhist community complete... Given that women are fully capable of achieving the ultimate goal of the Buddha's teachings, in harmony with the spirit





佛陀教化的究竟目標，又符合現代的精神，達成這目標的方式與機會應該完全敞開……。」達賴喇嘛最後表示鼓勵藏傳僧眾內部應再多研究討論。他也希望從明年起受過曇無德四分比丘尼戒的藏傳尼眾可先開始共修三種儀規——半月布薩（懺悔罪過與誦戒）、結夏安居與僧自恣——作為未來成立比丘尼僧制的預備，並歡迎把這三種儀規翻譯成藏文，將來在印度達蘭薩拉舉行。

在7月21日上午臨時增加的後續會議中，達賴喇嘛提出準備傳比丘尼戒的詳細計劃。其中一項為今年冬天在印度召開藏傳資深比丘與世界其他宗派僧眾的會議，以供彼此交換意見，並可望在傳比丘尼戒上能達到共識。

【波蘭之旅】

比丘尼近柔文 / 謝清豔中譯

從漢堡到華沙，坐了一整夜的火車，黎明時分，看到了熱望中的波蘭。窗外一片平原，毫不單調。這是一片獨特的麥田，間雜著一行行紫色的捲心菜、甜菜根，和馬鈴薯，一直延伸到遠方的森林。散落在田野中的一個個質樸的農家小院，磚土房屋有著醒目的紅色房頂和白石灰牆，後院裏長滿了金黃的向日葵。各種野花沿著鐵軌，追隨著我們。

車輪不停轉動前進，我想起了看過的二次世界大戰電影：納粹火車載著滿車廂的猶太人從華沙送往毒氣室。那時的車輪也發出相同的響聲，但他們沒有我們所享有的清洗漿燙過的被褥和熱騰騰的飯菜，他們像牛一樣的被塞滿車廂，睡在冰冷的硬地板上，只有麵包可吃。面對兇險莫測的未來，他們唯一的安慰就是與自己有相同命運的身邊人。許多人在途中死去，被像灰塵一樣掃出車廂，他們的遺骨孤獨地隱沒在野花叢中。

因果主宰了我們生活的這個世界。如果我們浪費福報而不修功德，即使有財富，我們也會在這一生中失去它。如果一個人堅持不爭，不貪，不求，不自私，不自利，不妄語的六大

of the modern age, the means and opportunity to achieve this goal should be completely accessible to them...”

The Dalai Lama encouraged the Tibetan Sangha to do more research and have more discussion among themselves regarding Bhikshuni ordination. His Holiness also hoped that starting next year, the Bhikshunis who practice in the Tibetan tradition and were ordained in the Dharmaguptaka tradition could perform three monastic ceremonies together, namely the *posadha* (the bimonthly confession and recitation of precepts), the *varsā* (the rains retreat) and the *pravaraṇa* (the rains retreat's concluding ceremony) as preparation for the establishment of a Bhikshuni Sangha in the near future. He welcomed them to translate these rites into Tibetan and to conduct them in Dharamsala, India.

During a follow-up meeting held on the morning of July 21, the Dalai Lama provided further details of the road ahead towards establishing full ordination for women. Among those was a conference to take place next winter in India where senior Tibetan monks can meet with senior members of the other Buddhist monastic orders worldwide. It will provide a forum where community-wide discussions can be conducted, and a consensus on ordination practices may be reached.

DELEGATION TO POLAND

BY BHIKSHUNI JIN ROU / CHINESE TRANSLATED BY QINGYAN XIE

Overnight train from Hamburg to Warsaw, Poland: At the break of dawn, anxious to see Poland, I clambered down from the top berth of the sleeper where four of us nuns had slept that night, and rushed to the window. I saw a land of flat plains, yet far from monotonous. Picturesque fields of wheat striped with rows of purple cabbage, beetroots, and potatoes stretched into the distant woods. Scattered among the fields were pristine farm houses with high-pitched red roofs and white-washed walls made of mud-brick. Bright yellow sunflowers grew in every backyard, and wild flowers followed us along the railroad tracks.

Suddenly, I was aware of the sound of the wheels singing along the tracks and had a flashback of the movies I had seen of World War II. The sound was the same as that of the Nazi trains that carried carloads of Jewish people from Warsaw to the gas chambers. But these passengers did not have whistle-clean sheets and steaming hot meals that were provided for us. They were packed in like cattle, left to sleep on the hard floor in the freezing cold, with only bread to eat. Facing the unknown, they had nothing more than the comfort of others sharing the same fate. Many died along the way and were swept out the doors like dust, leaving their bones to be buried alone amid the wild flowers.





宗旨，就能增長善根。即便在旅行中，每個人都要特別注意自己的一舉一動，努力做佛事，奉行師教比如節約餐巾紙和塑膠杯，資源再用。

讓我先告訴你一點波蘭和她的歷史。波蘭位於歐洲的中部，北有來自波羅的海的沖刷，南接西喀爾巴阡山脈的屏障。在16世紀，波蘭是歐洲最大的國家，也是最富的國家之一。幾十年後，它被其他的國家侵略，最終被俄國、普魯士、奧地利所瓜分，於是它在地圖上消失了123年。1918年，波蘭人起義並獲得了獨立。然而獨立自主不久，在1939年，希特勒納粹佔領了波蘭，從此二次世界大戰爆發。雅爾達會議使波蘭歸入蘇聯的勢力範圍。1989年的一次突圍，波蘭重新獲得了主權獨立，成為北大西洋公約組織成員之一。隨著它的經濟發展和政治主張，歐盟在2004年接納了它。今天，波蘭有四千萬人口，大多數人信奉天主教。

我們來到華沙的禪修中心，這座大房舍坐落在樹木繁茂的法稜西亞的住宅區。大約60位華沙的居士中，以年輕的男眾居多，他們不遠千里，驅車前來，為的是要親近及學習佛法，此行距上次上人帶領的歐洲弘法團，至今有十七年了，他們求法若渴的心，令人感動；其中有二人在1990年皈依上人。他們把聖

Cause and effect determine the world we live in. If we waste our blessings and do not cultivate merit and virtue, then even if we have wealth, we can lose it in one lifetime. By holding the Six Principles of no fighting, no greed, no selfishness, no seeking, no self-benefit, and no lying, we can nurture our wholesome roots. I realized that even when traveling, one has to watch one's every move and work hard doing the Buddha's work -even saving napkins and plastic cups and reusing them.

First I want to tell you a little about Poland and its history. It lies in the center of Europe, washed by the waves of the Baltic Sea in the north and bordered by the Western Carpathians Mountains in the south. In the 16th century, Poland was Europe's largest state and had one of its richest cities. Decades later, it was invaded by other countries and eventually divided between the Russian, Prussian, and Austrian Empires. This resulted in its disappearance from the map for 123 years. Uprisings were launched, and in 1918, the Poles gained their independence. The freedom was shortlived. Hitler's Nazis fell upon Poland in 1939, thereby beginning the Second World. The Yalta Conference left Poland under the influence of the Soviet Union. With a breakthrough in 1989, Poland was returned to national sovereignty and became a member of the NATO. With its economic development and political will, it was acceded to the European Union in 2004. Today, Poland has a population of 40 million and is largely Roman Catholic.

We were guests at the Zen Center in Warsaw, a large house in a wooded residential area called Falenica. Most of the 60 laity in Warsaw turned out to be young men. They had driven a long distance to further their learning of the Buddha Dharma. It had been seventeen years since the last delegation led by Venerable Master had visited Poland. We were all moved by their enthusiasm for the Dharma. Two of them had taken refuge with the Venerable Master during the 1990 delegation to Europe. Photos of the CTTB Buddha Hall and Venerable Master Hua were put up high in the Zen Center Buddha hall making us feel very much at home!

The weekend consisted of ceremonies, Dharma talks, bowing, meditation, and Tai Qi, with an introductory talk by each Sangha member.





城大殿和上人的相片分別放在佛堂，真使我們賓至如歸。

周末的法會安排如下：早晚課，佛法講座，禮拜，靜坐，太極，訪問團僧眾的結法緣，從英語翻譯到波蘭話。在過去的幾年，有人已經把法總出版的幾本書（楞嚴經四種清淨明誨及五十陰魔、上人事蹟，父母恩重難報經、地藏經、六祖壇經）譯成波蘭文。日誦儀規也已譯成波蘭文，所以每個人很容易跟讀。

佛友們表示非常感謝法總出家眾能到波蘭講法、傳三皈五戒，因為這在波蘭太稀有了！有幾位自修多年後，終於有機會可請教法師。

我發現問答互動部分是最有趣的，反映了波蘭學習者的誠摯。

問：我皈依了一個在家居士，這算皈依嗎？

答：不算。你需要皈依真正的僧人。你最好重新皈依。如果你皈依的僧人往生，或者還俗，或者離你太遠，或者你和他失去了聯繫，你皈依別的法師，這沒有問題。但不要背棄一個與你有緣的好老師。佛陀所有的弟子離開了別的老師而追隨佛學，除了佛陀的親戚。

問：我怎樣識別哪個出家人是真正的師父？

答：你自己要辨別。他戒守得很好嗎？他貪錢嗎？他有女朋友嗎？他吃齋嗎？

問：一個人怎樣誠心的皈依？

答：你盡形壽皈依。即使你沒有再去廟裏，只要心真誠，佛不會忘記你。你將收到一個皈依證，你誠心簽署它，你才是真的皈依。如果不誠心，即使你皈依了，也不是真的皈依。要確定了再皈依。

星期天，訪問團應天越廟邀請，傳授三皈五戒，為波蘭祈福。下午，24人皈依三寶。

世界和平長跑

午餐時，我們意外地看到一組40名馬拉松運動員，來自波蘭、奧地利、匈牙利、柏林、荷蘭、捷克，拿著一面旗與和平火炬，一起為世界和平而跑。他們集合在桌前，衷心問

Dharma talks were translated from English into Polish. In the past seventeen years, Polish disciples have translated several BTTS books into Polish: Volume 6 (from the Four Kinds of Clear Teaching on Purity to Twelve Categories of Living Beings) and volume 8 (Fifty Skandha Demon States) of the Venerable Master's commentary on the *Shurangama Sutra*, the Venerable Master's Biography, the *Sutra on the Kindness of Parents that is Difficult to Repay*, the *Earth Store Sutra* and the *Sixth Patriarch Sutra*. The Daily Recitation Handbook has also been translated into Polish, so everyone could follow along.

Many of the participants expressed to us their appreciation that so many monks and nuns from DRBA could visit Poland, share the Dharma, and give them the opportunity to take refuge and receive precepts, since it was so rare to have monastics or hear the Dharma in Poland. Quite a few of them have been practicing the Dharma on their own for some years and took this opportunity to request guidance.

I found the Question & Answer sessions to be most interesting, revealing the sincerity of the Polish cultivators.

Q: I took refuge with a lay-teacher. Does that count?

A: No. You need to take refuge with the real Sangha. You can take refuge again. If you take refuge with a Sanghan who dies, or disrobes, or is too far away or you lose track of him, then it is okay to take refuge with another teacher. But don't turn your back on a good teacher that you have affinities with. Except for his relatives, all the Buddha's disciples left other teachers to follow him.

Q: How can I tell if a monk/nun is a true teacher?

A: You have to decide for yourself. Does he hold the precepts purely? Is he greedy for money? Does he have a girlfriend? Is he a vegetarian?

Q: How can one sincerely take refuge?

A: You take refuge until the end of your life. If you never set foot in a monastery again, as long as you are sincere in your heart, the Buddha will never forget you. You will receive a certificate. Only if you sign it with your heart, can you be true. If you are insincere, and you take refuge, it is wrong. Wait. Be sure.

On Sunday, the delegation was invited to the Tian Yue (Heavenly Vietnam) temple for a meal offering and to transmit the Three Refuges and Five Precepts. That afternoon, 24 people took refuge with the Buddha, thus joining the Buddha's family.

World Harmony Runners

We were surprised during lunch by a team of 40 marathon runners, carrying a banner and peace torch. Gathering around the table, they gave a hearty greeting and presented us with a World Peace Certificate, asking for our blessings.





“Who are you? Where did you come from?” we asked.
 “Poland, Austria, Hungary, Germany, Holland, and Czechoslovakia. There are teams of runners in almost every country,” they said. “We’re running together to create harmony in the world.” We chanted the Great Compassion Mantra for them, the peace torch was passed around the Sangha and off they bounded, singing:

Run, run, run!

World’s harmony run!

After lunch, a panel on Buddhism was held at the Vietnamese Culture Center next to the temple. Three Buddhist scholars shared their learning and insights. Professor Wieslaw Kurpiewski from the Academi Gorniczko gave a talk titled “An Outline of Social Ethics in Buddhism”. Professor Jacek Sieradzan from the University of Bialymstoku spoke on “Tolerance in Buddhism”. DM Sure concluded with a talk on “30 Years of Interfaith and Education Inspired by the Vision of Ven. Master Hsuan Hua.”

候並贈與我們世界和平證書，訪問團則為他們誦大悲咒，祝福一切順利。

和平火炬在僧團中傳送，他們跳走了，唱道：奔跑，奔跑，奔跑！世界和平奔跑！

午齋後，在廟旁的越南文化中心舉行佛教討論會，三位佛教學者分享他們的研究見解。格尼舟學院的柯皮斯基教授講「佛教社會道德大綱」，百利斯多庫大學的西也禳瞻教授談「佛教的容忍」，實法師最後以「30年來宣化上人鼓勵的宗教交流與教育」作結束。





華沙老城之旅

二次世界大戰期間，華沙市幾乎被完全燒毀。戰後，老城和皇宮如我們所見到的以忠實於17-18世紀的風格重建。「儘管建築物被毀，但波蘭的民間傳說仍然保留著。」導遊告訴我們美人魚挽救城市的故事，指著在窗戶上的繪畫講述禁止妖怪吃小孩的故事。離開了有文藝復興建築風格的老城，我們遊覽了新城。新城的整體景觀是現代化建築和迅速成長的大都市。

到處都有著戰爭的痕跡。許多建築仍然留著佈滿了彈洞的牆壁和粉碎的正門。救護車仍然發出同戰爭影片相同的「叭叭 - 叭叭 - 」恐怖可怕的聲音。導遊告訴我們大屠殺的一個短故事。納粹在城裏用牆圍出一塊地方，猶太人被隔離在那裏，挨凍受餓。沒有人知道為什麼。波蘭人和猶太人已經在他們的社區生活了一輩子，他們相互通婚。至少有一個祖父 / 母是猶太人的，就算猶太人，許多猶太人的家庭處於危險中。他們盡力來幫助。小孩子承擔了為他們的親友偷送食物的任務，把食物藏在衣服下面，溜出大門，而他們的朋友擾亂德國守衛的注意來掩護他們。如果被抓住，他們被拘留槍斃。進一步的，猶太人在猶太人區曾有一次起義，起義失敗後，猶太人被送到特雷布林卡或者工作營用毒氣毒死。1943年4月末，猶太人區被夷為平地。



Trip to the Old City

The city of Warsaw was almost completely destroyed and burned down during WWII. After the war, the Old City and Royal Castle were reconstructed faithfully in their 17th -18th century form, as we saw on our visit. "Although the buildings were destroyed, the folklore of Poland still remains. The guide told us stories of how a mermaid saved the city and pointed out elaborate paintings over windows to keep monsters from eating the children. Leaving the Old City with its Renaissance architecture, we toured the new Warsaw with its panoramic view of modern architecture and rapidly growing metropolis.

Everywhere there were countless reminders of the war. Many buildings still wear the remembrances of the war, with bullet-hole walls and crumbling facades. And the ambulances still have the same *berp-berp, berp-berp* sounds from the war movies-- sounds of dread and fear. Our tour guide told us a brief story of the Holocaust. "The Nazis walled off an area in the city, and isolated the Jews there, cold and hungry. No one knew why. The Poles and Jews had lived in the same communities all their lives. There was inter-marriage. Anyone with at least one Jewish grandparent was considered a Jew. Many Polish families were at risk. They did all they could to help. The children took it

upon themselves to smuggle in food for their relatives and friends. Hiding the food underneath their clothing, they slipped through the gates, while their friends distracted the German guards. If caught, they were arrested and shot. It was further known that there was an uprising in the Ghetto. After the uprising, the Jews were taken to be gassed in



「成千上萬的波蘭人死於反對德軍的自衛戰中，甚至兒童也拿起了武器。在一百萬華沙人口中，八十萬犧牲，這佔人口總數的百分之八十！在華沙，無一家庭有成員倖免於戰場的。」

我們乘坐颶航去巴黎，費用是超級便宜。很快我們知道了原因。航站是露天的，各種年齡和國籍的旅客拖拉著行李，沿著街道形成一英里長的行列。佇列緩慢的移動著，火辣辣的太陽直射著。遇到兩位修女，年輕的為老修女送行，她將單飛巴黎。實法師在交談後把她們介紹給我們。儘管我們不會說法語，我們在隊伍中照顧這位修女。波蘭佛友在這兩小時內把握機會，分享他們的生活經驗、學佛心得並向法師頻頻請益。也許居士們精誠所至，實法師慈悲答應他們，兩年後再回來；聽聞這好消息時，他們立刻回報：訪問團再來時他們要有十本新譯書！祝福他們的工作一切順利，希望佛法能幫助這歷經兩次亡國的苦難國家，重新建設，成長起來。

Treblinka or to work camps. The Ghetto was razed to the ground at the end of April, 1943.

“Thousand of Polish citizens died defending themselves against the German soldiers, even children who took up arms. Out of Warsaw’s population of 1,000,000 people, more than 800,000 died. This was 80% of the population. There is no one in Warsaw who did not have a family member killed in the war.”

We flew on an economy airline to Paris. Travelers of all ages and nationalities, lugging suitcases, formed a mile-long line down the street outside the terminal. The line moved slowly. The hot sun poured down. We encountered two Catholic nuns and the young one was seeing off the elder one who would fly alone. After talking to them, DM Sure introduced them to us, and although we could not speak French, we took the elder nun under our wings for the trip.

Our Polish Dharma friends took the chance during the two hour wait at the airport to share their life stories and Buddhist study experiences and ask many questions. Due to their sincerity, DM Sure compassionately promised them that a delegation would return in two years. In the meantime, they are planning to translate another ten BTTS books! We wish their work will go successfully and hopefully the Buddha Dharma will continue to help this country that has undergone dramatic rebuilding and development since it regained independence.





【法國巴黎】

比丘尼近藏文 / Sally Shih 英譯

經過波蘭機場冗長的等待後，大夥終於登上班機，飛往訪問團的下一站——法國巴黎。兩個小時的航程裏，大部分的人都小憩了一會兒，恢復精神。班機在將近晚上九點時落地。提取完行李踏出機門，等候多時的巴黎居士正列隊歡迎我們，他們看起來高興極了，因為終於又見上人的座下僧團重訪法國。

繼續趨車兩個小時，來到下榻的粵海大酒店，這是巴黎中國城內一座歷史悠久的飯店。法國的居士中有很多熟悉的面孔，萬佛城每年四月的萬佛寶懺法會上，都必定有他們的身影。這回訪問團也是應這些居士們誠心的邀請，決定在法國舉辦一週的觀音法會。

在法國，法總並沒有分支道場。雖然長久以來在此有一群景仰上人德行的弟子，但卻始終沒有具足成立道場的因緣。然而在當地居士盡心的籌備下，一處樸素莊嚴的臨時道場卻從地湧出，那就是飯店一樓的宴會廳。經灑淨後，在佛像、蓮花、綢緞的布置之下，儼然成為誦經禮懺的清淨壇場。不禁在稱歎居士巧手神工之餘，亦有「輪迴生死，唯汝六根；寂靜妙常，亦汝六根」的體悟。

法會時間表除了例行的早晚課和上供儀式外，早課後還增加「打坐」及「太極」的課程，參加的人都覺得獲益良多。上午恭誦一部《觀世音菩薩普門品》，下午禮拜〈大悲懺〉及《普門品》講座。講座由訪問團的十一位法師輪流主講，各人就對觀音法門的認識與因緣，講解《普門品》中讚歎觀音菩薩的二十六首偈頌，並與聽眾分享許多觀音菩薩的感應事蹟。這些感應故事，無論是發生在何時何地，每當被人們傳頌時，依然是如此地精彩，如此地令人深歎不可思議，也應驗了觀音菩薩「千處祈求千處應」的悲願。聽眾聽得法喜充滿，也增強了他們對觀音菩薩的信心。

晚課後是方便開示時間。正如一九九〇年上人訪歐時提出「南北團結，宗教互融」的理念，此次訪問團的法師也以許多生動幽默或溫馨寫實的故事，提醒聽眾佛法是圓融無礙的，尤其現在

DELEGATION TO PARIS

BY BHIKSHUNI JIN CANG, ENGLISH TRANSLATION BY SALLY SHIH

After waiting at the Polish airport for an extended period of time, the delegation finally got on the plane and headed for the next destination, Paris. Most people felt refreshed after taking a nap during the two-hour flight. Upon our arrival, we were greeted by Parisian disciples who appeared very happy to see the Venerable Master's Sangha disciples once again.

It took about two hours in the car to arrive at Chinagora, a historic hotel in Paris' Chinatown. We saw many familiar faces among the French laypeople, including those who joined the Ten Thousand Buddhas Repentance at the City of Ten Thousand Buddhas in April. Due to the sincerity of these disciples, we decided to hold a Great Compassion Guan Yin Dharma Assembly in France.

Although there is a group of disciples who admire the Venerable Master's merit and virtue, the conditions for establishing a monastery in France have not yet ripened. However, the local disciples managed to transform a banquet hall in Chinagora Hotel into a beautiful and yet simple place of practice. Purified by great compassion water and adorned with Buddhist images and decorations, the banquet hall was transformed into a pure practice site for sutra recitation and repentance. We were amazed by and praised their wonderful handiwork, while realizing that "it is the same six sense organs that experience samsara and experience eternal tranquility."

The participants enjoyed the activities of the Dharma assembly, including meditation, Tai Qi, morning recitation, evening recitation and meal offering, as well as the recitation of Guan Yin Bodhisattva's Universal Door Chapter in the morning and the Great Compassion Repentance in the afternoon. Following the repentance, the eleven Dharma Masters took turns lecturing on the Universal Door Chapter, sharing their understanding and personal responses while explaining the twenty-six verses from the chapter. Even though these response stories occurred a long time ago, they were as vivid as ever. They illustrated Guan Yin Bodhisattva's vow to fulfill a myriad wishes. The audience was filled with the joy of Dharma and grew in faith towards Guan Yin Bodhisattva.

After dinner, it was time for informal Dharma talks. It followed the same theme as the one advocated by Venerable Master in his 1990 visit to Europe regarding the "coming together of north and south, tolerance and acceptance among religions. During this visit, the Dharma Masters used humor or personal stories to remind the audience that Buddhadharm





各個傳統（南傳、北傳、藏傳）的佛法都匯聚到了歐洲，佛教徒在開闊心量去認識不同的修行之餘，也應該具有擇法眼，選擇正確的法門，腳踏實地的去履行所學的道理，這樣才能安全地到達解脫的彼岸。

另外，開示時間也談到現代素食的觀念。實法師與聽眾分享參加國際健康生活博覽會的見聞，歷年該博覽會的主講者多數是醫學家、運動家、科學家等人士。但自2005年起，主辦單位 VegSource Interactive, Inc 開始邀請宗教界人士參加，希望結合宗教界的力量共同促進人類的健康。因此「素食」不再侷限於宗教徒個人認知的領域，已擴展於增進人類健康，乃至維護地球生態和諧的一項重要工作。

同時，實法師也提到自己當年三步一拜時，從每一份路人的供養當中，學習到知足與感恩。若吃飯時，能善用五觀，那正是

is all-encompassing. During this special period when different Buddhist traditions have arrived in Europe, Buddhists can learn about different paths of practice. However, it is important to also be able to choose the proper Dharma method and to apply these principles in order to reach the shore of liberation safely.

One evening lecture focused on vegetarianism. DM Heng Sure shared his learning from attending the International Healthy Lifestyle Expo. In past years, the participants had mostly been doctors, athletes and scientists. The sponsor of the event, VegSource Interactive, Inc. started inviting religious group to attend in the hope that they would encourage people to live healthy lifestyles. Thus, vegetarianism is not only a religious practice, but is of great importance in improving human health and preserving harmonious ecological systems on planet earth.

DM Heng Sure also mentioned that he learned about contentment and appreciation from each of the offering from bystanders during his journey of three steps one bow. A meal is an important opportunity for practicing the Five Contemplations. Those who can do this properly will have a clear and kind heart that can be felt by all living beings.





個很好的修行機會。善用五觀的人，心地是光明和善的，一切眾生都會感受到的。

值得一提的是，法會期間有幾位培德中學的學生或校友，來自歐洲法國、荷蘭、比利時和美國等國家。這些孩子們在會場內外幫忙著，一點也不遜色於大人。有一天晚間的開示，他們受邀上臺談談自己在培德中學讀書的收穫心得。有一位學生說，上人翻譯經典的弘願令他非常感動，他要好好努力學習自己的母語（荷蘭語），將來也能幫忙實踐上人的願望。法師們聽了之後，特別當場請他用荷蘭語將他的心願再說一遍。這些年輕人活潑爽朗的氣質，與誠實、不加造作的談吐，都令人見到了世界和平的曙光。也想起了當年上人訪歐時，在巴黎聯合國教科文組織發表的談話：

「教育是最徹底、最根本的國防。現在我要用「仁義道德」和「孝、悌、忠、信、禮、義、廉、恥」這八德，來周遊聯合國，來救全世界，全人類青年人的靈魂、生命和本性。」

十七年後的今日，這群孩子正為上人的這番話做了最佳的詮釋。

法會期間有段感人的小故事，即是有對夫妻來自荷蘭，本已聘請律師協議分手了，但因參加了法會，及聆聽實法師的開示後，竟然回心轉意，破鏡重圓，願意再組家庭，終於以喜劇收場，佛法真是微妙不可思議！

一週的觀音法會，在七月廿九日圓滿結束；當日下午的三皈五戒，總共有一百位參加，許多都是初次聽聞上人開示的新面孔，而且多數是年輕的學子，也許這正是上人十七年前默默栽培下的種子。而身為上人弟子的我們，所能做的只是追隨上人的足跡，繼續耕耘正法的種子於歐洲這片新興的土地上。

It is important to mention that while the delegation was in France, there were over a dozen students and alumni of Developing Virtue Secondary School helping out. These students came from France, the Netherlands, Belgium and the United States. Some of them shared their experience in attending the high school. One student from the Netherlands said that he was so touched by the Venerable Master's vow to translate Sutras that he wanted to study his native language, Dutch, in order to help realize the Venerable Master's vow in the future. When the Dharma Masters heard his talk, they asked him to repeat his wish again in his native language. These young people's honest and unpretentious attitude is a bright light of hope for world peace. This reminded me of what the Venerable Master said at UNESCO in Paris, in 1990:

“Education is the the most thorough and fundamental form of national defense. Now, I want to travel among the United Nations with these qualities of humaneness, justice, virtue, filial respect, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity, and a sense of shame, using this elixir to save the souls, lives, and inherent natures of all young people throughout the world.”

Seventeen years later, these young adults seem to be a fitting manifestation of the speech made by the Venerable Master.

There was a small touching story during the session. A couple from the Netherlands had paid an attorney to process their divorce. However, after attending the Dharma assembly and listening to the lecture by DM Sure, they decided to keep their marriage and their family together. The Buddha Dharma is inconceivable indeed!

The weeklong Guan Yin Session ended on July 29th. Exactly a hundred people participated in the transmission of the Three Refuges and Five Precepts. It was the first time that many of them had heard of the Venerable Master's Dharma. Most of them were actually quite young. Maybe this was the result of the seeds the Venerable Master planted seventeen years ago. As the Venerable Master's disciples, all we could do was to follow the footsteps of the Venerable Master and continue to cultivate the seeds of Proper Dharma where they are just starting to flourish in Europe.





義大利之旅

謝惠英文 / 薛麗梅 英譯

法國的法會結束之後，接著便是義大利的參訪之旅了；由於法國當地的居士及十九位男女年輕學生的踴躍參與，弘法團一行增至 51 人，於 7 月 30 日當天，乘坐巴士由巴黎出發，穿越法國南部，直達義大利。

米蘭主教堂

我們這部滿載佛號的法車，一路南行，首站便是義大利北部的工業大城——米蘭；米蘭是個工業發達的富有城市，也是世界知名的時尚中心，精品店及服飾店四處林立，米蘭歌劇院更是舉世聞名，全世界頂尖的音樂藝術家皆薈聚於此，莫不以躋身米蘭歌劇院表演為榮，無疑的，米蘭是上流社會的最愛之一。

我們一行人來此，當然不同於上流社會的最愛，而是參觀馳名於世的米蘭主教堂；這座主教堂是義大利最著名的哥德式藝術建築，它全部以大理石建成，遠遠望去予人「一座山」的感覺，在方形鐘塔的上方，有四個小尖塔，其它部份亦是尖塔林立，總數有一百座之多，參差不齊，氣派非凡，牆面刻花朵朵，精雕細鏤，令人驚嘆！教堂內部是交叉拱門的屋頂，挺拔雄偉，線條優美輕靈，明亮的彩窗玻璃，以紅藍為底色，交錯其他之顏色，莊嚴瑰麗，美不勝收；信徒的頌歌祈禱聲，直入雲霄，上達天聽，形成歌德式教堂的最大特色。



DELEGATION TO ITALY

BY SUNNY LO / ENGLISH TRANSLATED BY ECHO HSUEH

After the Dharma assembly in France, we continued with a visit to Italy. With the eager participation of the laity from France and nineteen young people, the delegation now had 51 members. On July 30th, we departed from Paris via bus and headed south towards Italy.

Filled with the sound of the chanting of the Buddha's name, our Dharma bus went south and first arrived in the industrial city of Milan in Northern Italy. It's a wealthy city with prosperous industry. It's also a well-known fashion center with lots of stores of fine products and clothing. The Milan Opera House is known throughout the world. Some of the best musicians and artists all gather here and take pride in performing at the Milan Opera House.

We then visited the great and renowned Milan Cathedral. This cathedral has the most outstanding Gothic-style architecture in Italy. It was built entirely of marble and looks like a mountain from afar. On top of the square bell tower, there were four small towers surrounded by over 100 spires. The walls were marvelously engraved with various flowers. Inside the cathedral, the ceiling was supported with overlapping, tall and straight arches with graceful outlines. With blue and red mixed with other colors, the stained-glass windows were stately and magnificent. The chanting and prayers of the disciples could reach way up to the clouds and the heaven. That was the distinguishing feature of the Gothic-style cathedral.

We then visited Venice, which was built in 810 and is located on an island surrounded by many small islands in the inner sea with bridges over interconnecting water channels. The residents all travel by boat; therefore the traffic on the water was quite busy, and water taxis were everywhere. In the early years, Venice was one of the world's most prosperous trading centers due to the convenience of sea transportation. We took a tour in gondolas. The captains skillfully shuttled back and forth down the water streets and alleys, and under various arched bridges. That gave us the feeling of an ancient poet's description of Venice: "little bridge, flowing water and people all around".

According to our guide, the foundation of Venice has been sinking and is getting worse each day. In another hundred years, the city might sink to the bottom of the sea. Therefore the local government has hired water conservancy engineers, civil engineers, and geologists to investigate how to solve this problem. Otherwise, in the distant future, Venice could become just a name in history.

The Venerable Master had said, "Education is the most fundamental defense for a country". San Marino, a small country with few people, is the best example of this. San Marino, located inside



水都威尼斯

威尼斯城建立於西元810年，它位於海島上，星羅棋布，內海中又有許多小島，各島之間皆有水道相通，上有各式的拱形橋連結，居民皆「以船代步」，因此水上交通繁忙，水上計程車隨處可見；威尼斯早年即藉由海運之便利與外界接觸，發展貿易，從而成就「威尼斯商人」之名；我們坐著小船暢遊，船伏技術嫺熟，帶領我們穿梭於威尼斯之大街小巷及划行過一座座之拱橋，頗有古人「小橋、流水、人家」之感。

根據導遊敘述，威尼斯這些年來地層嚴重下陷，而且日益加劇，百年之後，可能沉沒海底，故當局為此憂心，宜及早聘請水利工程或土木地質專家會勘，謀求解決之道；若任其繼續下陷，百年之後，「威尼斯」恐將成為歷史名詞了。

上人說：『教育是最根本的國防』，小國寡民的聖瑪利諾國就是個最好的見證：聖瑪利諾小國，是義大利的國中之國，它起源於羅馬帝國時代，一群奴隸為爭取自由民主，相偕逃亡至聖瑪利諾這坐山城，建立了王國，迄今已有千餘年了；由於這個山城地形險陡，易守難攻，歷經許多世紀，但都能屹立不搖，倖存下來，誠屬不易。

由於這個小國磐踞於岩石之上，土壤貧瘠，既無農業，也無工業，人民生活貧困，致人口大量外移，小國搖搖欲墜，幾至不保；後來有識之士主張提倡教育，培養造就人才，以提昇國力；不久之後，由於人才的回流，貢獻所長，發展貿易觀光事業，及精美手工藝品，以吸收外來的旅客及投資者，頗具成效，故今日的聖瑪利諾國早已脫離貧困，成為義大利居民擁車率最高之富有小國了。由於當局的高瞻遠矚，深耕教育，培育人才，鞏固了家園，印證了上人所謂的「教育是最根本的國防。」，而非世人所知的船堅砲利；此外，聖瑪利諾國每半年選出二位義務攝政者，沒有薪俸，純屬義務發心，但居民卻踴躍參選，樂於當總統，故此小國，總統滿街跑，已不是新聞了。

永遠的羅馬

羅馬這個城市有兩千年的歷史了，俗話說：「條條道路通羅馬！」，古時羅馬人是最會建造公路了，他們技術高超，用方形石板建築的公路，往



Italy, originated at the time of the late Roman Empire. To fight for freedom and democracy, a group of slaves escaped to this mountain city and founded the kingdom over a thousand years ago. Since its terrain is steep and difficult to access, it is easy to defend. Thus, the country has stood safe through the centuries.

Since this small country was located on rocky, infertile soil, there was neither agriculture nor industry. The people were impoverished and many of them moved away. The small country was on the verge of collapse. Luckily some wise leaders advocated education to foster and train people with talent, in order to strengthen the country. Not long after, people with talent returned to contribute their skills and helped San Marino to develop commerce, tourism, and exquisite handicrafts, which attracted many tourists and investors. Eventually San Marino became a wealthy and prosperous little country. This was due to the great foresight of the government in promoting education to help the people to develop their talent. This confirms the truth of the Venerable Master's statement, "Education is the most fundamental defense for a country." Other than that, every six months the people of San Marino elect two leaders who receive no salary. Even though it's voluntary, the residents are enthusiastic to participate in these elections and all are willing to serve as the leaders. So it's not headline news when you see them on the street.

Next we visited Rome, which has a history spanning way beyond 2000 years. As it is said, "All roads lead to Rome." The ancient Romans were really good at building roads. They skillfully paved the roads with flagstones, extending them for thousands of kilometers. Whenever the Roman Empire occupied a region, the first thing they did



往可以長達數千公里；所以當羅馬帝國時代，每佔據一地，首先要做的，就是建造公路，俾使馬車可以很快的到達邊遠之處，如有叛亂發生時，方能迅速派兵救平，可見當年羅馬帝國國力強盛及地位之重要了。

羅馬是個古老的城市，古蹟處處可見，帝國時代所遺留下來的元老院、凱旋門、競技場、農神廟……等等，雖然有的已是斷垣頹壁，但依稀可以喚起人們的記憶，遙想當年的羅馬人如何締造偉大的帝國，走過輝煌的歷史。

實法師、近永師和我們幾位居士參觀了建立於西元 72 年，可以容納 5 萬人的競技場(即鬥獸場)，該競技場目前已無覆蓋層，故可見到它曾有的完備地下設施，如角鬥士和猛獸出入競技場的機械裝置等；回想上古時期，人們和洪水猛獸對抗，只是爲了生存，出於無奈；而羅馬人建立的鬥獸場，任由奴隸或異教徒和猛獸鬥殺，甚而被吞噬，卻只是爲了取樂王公貴族所提供的餘興節目罷了，殘忍至極，令人髮指；實法師帶領我們，憑弔現場，並持往生咒及心經，迴向給這些冤魂，希望他們早日離苦得樂，得到安息。

兩千多年前羅馬人所締造的軍事大帝國，由盛而衰，甚而淪亡，走入歷史，都不過是灰飛煙滅，過眼雲煙罷了；然羅馬帝國雖亡，羅馬文化卻綿延持續下來，影響後來西方的文藝復興，至今羅馬的曆法、文字、建築、雕刻……等等，都已融入了西方人的生活當中了，所以古人說：「國可滅，歷史不滅。」你可以滅掉一個國家，但卻不可滅掉他們的歷史文化，所以我們可以說：「羅馬是永恆的！」。



was to build roads, so their vehicles could quickly reach even the most remote areas. Also, in the event of a rebellion, the army could quickly reach the area to quell the uprising. It is thus clear how the Roman Empire became so powerful and prosperous at that time.

Rome was an old city where one could see numerous historic sites everywhere. These included ruins from the time of the Empire such as the Senate, the Arch of Triumph, the Coliseum, and many temples. Even though some of the ruins were only broken walls, people could still imagine how the Romans at the time founded the great empire and created such a splendid history.

DM Sure, DM Jin Yong and a few of the lay followers visited the Coliseum that was built in the year 72 and could accommodate 50,000 people. It no longer had a roof, so one could see the complete facilities on the ground, including the mechanical device that allowed the wrestlers and fierce animals to go in and out of the arena. In prehistoric times, people had to confront fierce floods and savage animals in order to survive. However, the Romans built the Coliseum to entertain the royal family and citizenry by watching slaves, criminals, and heretics being mauled by fierce animals or meeting their doom from the gladiator's sword. It was extremely cruel and ruthless. DM Sure led us to the site, where we all recited the Rebirth Mantra and the *Heart Sutra* to transfer merit and virtue to the spirits associated with these brutal activities. We wished that they could leave suffering and obtain peace and happiness very soon.

The Roman Empire, built more than 2000 years ago by the power of the Roman army, like all things in this world, eventually declined and perished. Today it is nothing but ashes and smoke, as transient as a fleeting cloud. Although the empire collapsed, Roman culture continued and influenced the Renaissance in the West. The Roman calendar, alphabet, architecture, sculpture, etc. still influence life in the West to this day. The ancients said, "A country can be destroyed, but its history will not be wiped out." Thus we can say that with the enduring influence of its culture, "Rome is everlasting."

天主教的聖地——梵諦崗

梵諦崗以教皇為首，由羅馬主教和天主教會的最高一級神父組成的獨立國家，居民數千人，以神職人員居多；梵諦崗的聖彼得大教堂，是全世界最大的教堂，建於西元前324年，期間經過知名藝術家拉斐爾、佩魯齊、桑加羅及米開朗基羅等人三四次的修復，始有今日宏偉之規模。

教堂寬敞的門廊上方建造著九個陽台，中間的陽台為「祝福台」，教皇在初履接任，或每逢慶典，都會在此向廣場上熙熙攘攘的信徒們，揮手致意，為羅馬和全世界祝福。我們一走進這座教堂，即感受到它的神聖莊嚴，米開朗基羅設計的雙層頂蓋大圓拱頂，氣派非凡，鑲嵌了彩色大理石的壁畫，美侖美奐！這是融合文藝復興和巴洛克藝術風格的建築物，教堂內並佈置了無數的聖物和藝術珍寶，供人瞻仰欣賞。

音法師、哲法師、近藏師、近柔師四位法師和我五人，乘坐教堂側邊的電梯，再奮力爬上三百多個階梯，終於步履蹣跚的到達了拱形的屋頂上；我們站在全世界最大教堂的最高點上，俯瞰整個梵諦崗城，廣場四週和兩側的大圓柱，及環繞教堂四週的群樓，遠遠望去，就像一把鑰匙，非常壯觀、雄偉，心中舒暢無比，先前的疲累和汗水，皆拋諸腦後，一掃而空。

西方自十四、十五世紀文藝復興以來，宗教藝術發達，教堂已成為建築、雕刻、繪畫、音樂及燈光之綜合藝術體，人們置身教堂之中，即能感受到濃厚的藝術氣氛，莊嚴的聖樂，悠揚入耳，頗能感動人心，無形中發揮了全民的美學及音樂的教育，也提昇了宗教的情操，故「宗教藝術化」，於西方國家而言，是成功的。

佛羅倫薩是文藝復興的發源地，也是文藝大師米開朗基羅的故鄉；從山頂上俯瞰佛羅倫薩，它美得如詩如畫，河上的拱橋，由遠而近，一座座次第的排列著，彩色大理石的圓頂大教堂，聳立其間，四週環繞的是蒼翠的樹林，優美而靜謐，是個充滿文藝氣息的城市。

我們有幸得以參觀佛羅倫薩烏菲齊博物館，它是全世界最有價值、藝術珍品收藏最豐富的博物

Next we visited the Vatican, which is an independent country led by the Pope and composed of the cardinals, bishops, and other supreme priests of the Roman Catholic Church. There were thousands of residents and most of them were clergy. St. Peter's Cathedral in the Vatican, one of the biggest churches in the world, was built in 324 C.E. After being renovated three or four times by the famous artists Raphael, Pelluci, Songalo and Michelangelo, it still remains a magnificent structure.

On the front facade of the cathedral, there are nine balconies. The middle one is "the Blessings Balcony" where the Pope, upon first taking his position as a Pope or in overseeing an important celebration, greets the numerous followers in the plaza. As soon as we walked in this church, we immediately felt an aura of sacredness and solemnity. The double-tiered great dome designed by Michelangelo was extraordinary, with beautifully embedded frescos in multicolored marble. Its architecture is a blend of Renaissance and Baroque styles. There were also innumerable holy items and art treasures on display.

DM Yin, DM Je, DM Jin Cang, DM Jin Rou and I took the elevator on the side of the church and then with much effort climbed another 300 plus stairs, until we finally limped up to top of the dome. We stood on the top of the biggest church in the world, which overlooks the whole Vatican City. We could see all around the plaza, the big columns on both sides, and all the other buildings surrounding the church. It was a spectacular and magnificent sight. We felt so free and happy that we forgot all about the effort it had taken to reach the dome.

Then we visited Florence, the birthplace of the Renaissance and also the hometown of Michelangelo. When viewed from the nearby mountains, the scenery of Florence is like something out of a beautiful painting. The arched bridges on the river lined up one after another. The domed cathedral with multicolored marble rose up in its midst. Surrounded by dark green trees, it is a city full of the spirit of the arts.

We had the great opportunity to visit the Uffizi Museum where some of the most valuable artistic treasures are collected and stored. The arrangement of the display was simple. It had 45 rooms for sculptures, paintings, etc. They were all great works of art done by famous artists. It was such a worthwhile trip in that I got to actually see and



館；它的佈置簡單樸素，有45個陳列室，擺設的有雕刻、繪畫……等等藝術珍品，皆是名家經典之作，自小耳熟能詳的畫作，在此得以欣賞到真蹟真品，感到無比的親切和熟悉，確有不虛此行之感。上人說：「我們無論在那個國家，都要幫助那個國家平安、幸福」。訪問團在法車上和其他行住時，繼續修行，做早晚課、儘量誦佛號菩薩聖號，僧俗二眾也沒讓麥克風空閑的講法說故事；我們的導遊來自北京的趙先生談他如何因天安門事件而流浪天涯，並在最後一天也能跟著做早課了。有位義大利籍比丘大行法師，說流利英語華語，在義大利時加入我們並分享知識。8月6日弘法團結束義大利之旅，回到法國巴黎，準備返美；為期三星期的弘法之旅，參訪了七個國家（包括途經的摩納哥小國），也藉此機會了解各國的風土民情及歷史文化，與他們結法緣，希望佛法能幫助他們，讓他們得到平安、幸福。8月7日我們自巴黎順利返美，圓滿了此次歐洲弘法之旅。



appreciate some of the great works that I had heard about since I was young.

The Venerable Master said, "Whichever country we are in, we should help that country to be peaceful and happy." On our "Dharma bus" and in the various places we walked and stayed, our delegation continued its practice, doing the daily ceremonies and reciting the Buddhas' or Bodhisattvas' names as much as time allowed. Both the Dharma Masters and laypeople made full use of the microphone on the bus to share Dharma stories. Even our very knowledgeable tourguide Mr. Zhao, originally from Beijing, shared his personal story of fleeing from China after the Tiananmen incident and joined us in morning recitation on the last day. We were joined during the Italy trip by DM Da Xing, an Italian Buddhist monk who also spoke English and Chinese, and who generously shared his knowledge of Italy with us. We ended the trip to Italy on August 6th. The delegation returned to Paris, France, and then continued on to return to America. During the three weeks of this Dharma journey, we visited seven countries (including Monaco, which we passed through on the way). We got to know the natural conditions, social customs, history and culture of each country. We created Dharma affinities with the people of Europe in the hope that the Buddha Dharma could help them to attain genuine peace and happiness. We arrived back in America from Paris on August 7th, feeling that our trip to share the Dharma in Europe had been fulfilling and successful for all concerned.

