

正本

財團法人中華民國佛教慈濟慈善事業基金會 函

機關地址：97071花蓮市中央路三段703號
承辦人：駱薇如
聯絡電話：038565301轉1723
傳真：03-8572890

受文者：全國公私立大專院校共156所

第二層決行

發文日期：中華民國103年10月27日
發文文號：(103)慈證字第1030727號
速別：普通件
密等及解密條件：普通
附件：隨文發訖

擬：陳閱後公告周知，文存。

學務處 黃國強
約用 11.17

學務處 許宏斌
課外活動組 11.18

主旨：本會舉辦「2015年佛教慈濟慈善事業基金會靜思語書法繪畫說故事三項聯合競賽」，敬請貴校惠予公告，鼓勵師生踴躍參加。

學務處 侯東成
103.11.12

說明：

教授兼 吳明列
學生事務長 103.11.12

代為
決行

- 一、為推廣證嚴法師靜思語的美與善，提升青年學子品德教育，今年持續辦理靜思語三項聯合競賽。
- 二、2015年靜思語三項聯合競賽，報名日期為2014年11月1日至2014年12月31日止，採網路或通訊報名，詳情請閱簡章或慈濟全球資訊網。比賽日期分別為：
 - (一) 書法與說故事比賽日期為2015年3月7日。
 - (二) 繪畫比賽採收件制，收件日期為2015年2月1日至2015年2月15日止。
- 三、隨文檢附活動簡章、證嚴法師靜思語及英文朗讀比賽各組選文，敬請貴校惠予協助公告，鼓勵師生踴躍參加

財團法人中華民國佛教慈濟慈善事業基金會校對章

正本：全國公私立大專院校共156所
副本：本會教育志業發展處

董事長 釋證嚴

103年10月31日暨收文總字第(030013999)號

本案依照分層負責授權主管 判發



4904-5713

學生事務處

裝

訂

線

學士書卷

蘇文

蘇文

蘇文

蘇文

蘇文

2015年佛教慈濟慈善事業基金會 第10屆靜思語書法比賽活動簡章

一、活動主旨：為弘揚 證嚴上人靜思語的時代意義與語意，推動以漢字藝術來書寫靜思語書道意境，是靜、定、慧的教育，期能達到潛移默化涵養學生之高尚品格，也期能家家靜思語、戶戶翰墨香。

二、活動辦理單位：

(一)主辦單位：財團法人中華民國佛教慈濟慈善事業基金會(下稱本會)
教發處、慈濟大學

(二)合辦單位：本會宗教處、文發處、秘書處、慈濟技術學院

(三)承辦單位：

北區：台北東區聯絡處 陳乃裕師兄
桃園區：桃園靜思堂 郭誘雲老師
新竹區：新竹聯絡處 洪肅芬老師
南投區：南投聯絡處 梁明主任
中區：臺中靜思堂 江麗金老師
彰化區：彰化分會 郭寬亮老師
臺南區：臺南慈濟中學 陳天和主任
高雄區：高雄志業園區 朱妍繪校長
宜蘭區：宜蘭聯絡處 江淑芬老師
花東區：慈大附中 張淑媛主任

(四)協辦單位：慈濟傳播人文志業基金會、本會各處室

三、主題：【愛】

參賽者應以恭錄自 證嚴上人靜思語(附件一)為書寫範圍，否則無法完成報名。

四、參加資格：

國內公私立各級學校師生、社會人士。

五、參賽組別及作品規格：

- (一)國小低年級組：四開宣紙(35公分x70公分)。
 - (二)國小中年級組：四開宣紙(35公分x70公分)。
 - (三)國小高年級組：四開宣紙(35公分x70公分)。
 - (四)國中組：對開宣紙(35公分x135公分)。
 - (五)高中組：對開宣紙(35公分x135公分)。
 - (六)大專組：對開宣紙(35公分x135公分)。
 - (七)社會組：對開宣紙(35公分x135公分)。
- 作品採直式書寫，須落款，落款前書寫「恭錄自 證嚴上人靜思語」。

六、報名期間及方式：

- (一)報名期間：2014年11月1日凌晨1時至2014年12月31日24時止。
- (二)報名方式：

1.網路報名：(網址：<http://tcit.tzuchi.net/OnlineJoinWeb/>
2014年11月1日凌晨1時正式啟用)

2.通訊報名：請至網站下載報名表(附件二)，填寫完成後以掛號方式郵寄至本會：97071 花蓮市中央路三段701號 教育志業發展處 路徽如師姊收，以郵戳為憑，逾時不予受理。聯絡電話：(03) 856-5301分機1723。

(三)參賽者年齡未滿20歲者，應由法定代理人於「法定代理人同意書」(附件二)上簽名同意依本簡章之規定參賽，網路報名者下載法定代理人同意書簽妥後於報到時繳交，未繳交者視為未完成報名。

七、比賽時間：2015年3月7日(六)上午08:30~11:30

報到時間：上午08:00~08:20。

八、比賽地點：(參賽者可選擇比賽地點)

分區	比賽地點
北區： 臺北市、新北市、基隆市 金門縣、澎湖縣、連江縣	臺北東區聯絡處 110 臺北市松隆路327號1樓
桃園區： 桃園縣	桃園靜思堂 330 桃園市大業路1段307號



新竹區：	新竹縣、新竹市	新竹聯絡處	300 新竹市中華路五段 208 巷 20 號
南投區：	南投縣	南投聯絡處	540 南投市菜寮路 101 號
中區：	苗栗縣	臺中靜思堂	408 臺中市南屯區文心南路 113 號
彰化區：	雲林縣	彰化分會	504 彰化縣秀水鄉鶴鳴村彰鹿路 626 號
臺南區：	嘉義縣、嘉義市	臺南慈濟中學	708 臺南市安平區建平五街 111 號
高雄區：	屏東縣	高雄志業園區	807 高雄市三民區河堤南路 50 號
宜蘭區：		宜蘭聯絡處	260 宜蘭市東港路 9-44 號
花蓮區：	台東縣	慈大附中	970 花蓮市介仁街 176 號

九、參賽方式：

- (一)初賽採現場揮毫比賽方式，請使用本會提供用紙，非本會用紙不列入評分，其餘應備用品請參賽者自備。
- (二)參賽者請以報名時選定之靜思語參賽，作品中含增減字或錯別字皆取消評分資格。(本會許可攜帶參賽字句小字條進場以備忘)
- (三)作品經各區評審初審入選者，該作品參加全國決賽。
- (四)一旦將作品繳交本會，全部著作財產權即歸本會享有。
- (五)參賽者完成作品後，請撰寫作品說明(附件三)，一併繳交至承辦單位。

十、評審：分初賽、決賽兩階段

- (一)各區初賽：不計名次，擇優進入全國決賽，初賽成績於 2015 年 3 月 16 日公布於慈濟全球資訊網及社群網站「慈濟基金會靜思語比賽」社團。
- (二)全國決賽：決賽成績於 2015 年 4 月 10 日公布於慈濟全球資訊網及社群網站「慈濟基金會靜思語比賽」社團。

十一、獎勵辦法：

- (一)參賽者均可獲得紀念品一份，各區初賽入選者(不計名次)頒發獎狀乙張，若進入決賽獲任一優勝，則以決賽成績頒發。
- (二)各組決賽名次與獎勵：
 - 第一名：1 名，靜思禮券伍仟元，獎狀乙張，優勝作品專輯光碟乙張。
 - 第二名：1 名，靜思禮券肆仟元，獎狀乙張，優勝作品專輯光碟乙張。
 - 第三名：1 名，靜思禮券參仟元，獎狀乙張，優勝作品專輯光碟乙張。
 - 第四名：1 名，靜思禮券貳仟元，獎狀乙張，優勝作品專輯光碟乙張。
 - 第五名：1 名，靜思禮券壹仟元，獎狀乙張，優勝作品專輯光碟乙張。
- (三)全國決賽成績佳作以上者，頒發指導老師感謝狀乙張(指導老師以報名時為準，不得於得獎後更換)。
- (四)決賽優勝作品公告於慈濟全球資訊網及社群網站「慈濟基金會靜思語比賽」社團。
- (五)本屆比賽不辦理現場頒獎，獎狀與感謝狀將於 4 月 30 日前逕寄所就讀(或服務)學校，社會組獎狀則寄至參賽者聯絡地址。
- (六)活動辦理單位就參賽者、參加過程、比賽結果及作品布展等相關人事時地物，將透過各慈濟志業體文宣、網路、刊物及媒體加以報導、宣揚、鼓勵及紀念。

十二、簡章修正：

本活動簡章如有未盡事宜，主辦單位得隨時修訂公布之。



【附件二】2015年慈濟基金會第10屆靜思語書法比賽報名表暨法定代理人同意書

※法定代理人同意書：未滿 20 歲之參賽者，務請法定代理人簽名同意依本簡章之規定參賽，網路報名者應於報到時繳交，法定代理人未簽名或未繳交者，視同未完成報名。

姓名	出生		例：1998/10
就讀學校	年月	科系/年級	/
通訊地址	郵遞區號 □□□□	市 (縣)	市 (鄉、鎮、區)
聯絡人	<input type="checkbox"/> 同參賽者本人		
聯絡電話	日：	關係	手機：
電子信箱	夜：		
參賽組別	組		
指導老師			
靜思語	恭錄自 證嚴上人靜思語：		

慈濟基金會靜思語比賽法定代理人同意書

立書人 _____ 已詳讀並同意慈濟基金會第 12 屆靜思語 書法 繪畫 說故事 比賽活動
 簡章及相關注意事項，茲同意 _____ 同學(就讀學校：_____)

參加本比賽活動，並提供報名表所列相關個人資料。
 此致

財團法人中華民間佛教慈濟慈善事業基金會

立同意書人： _____ (簽章) 關係： 父 母 監護人

中華民國 _____ 年 _____ 月 _____ 日

【附件三】

2015年慈濟基金會第10屆靜思語書法比賽作品說明

※「作品說明」請於初賽現場擇卷後一併繳交。

姓名	出生	例：1998/10
就讀學校	年月	/
	科系/年級	
參賽組別	組	
指導老師		
靜思語	恭錄自 證嚴上人靜思語：	

作品說明

說明：請在 100 字內敘寫選擇此句靜思語的啟示與感想。





2015年佛教慈濟慈善事業基金會 第10屆靜思語繪畫比賽活動簡章

一、活動主旨：為弘揚 證嚴上人靜思語的時代意義與語意，推動以繪畫意境來表達靜思語之感悟，是靜、定、慧的教育，期能達到潛移默化涵養學生之高尚品格。

二、活動辦理單位：

(一)主辦單位：財團法人中華民國佛教慈濟慈善事業基金會(下稱本會)

教發處、慈濟大學

(二)合辦單位：本會宗教處、文發處、秘書處、慈濟技術學院、慈大附中、臺南慈濟中學

(三)協辦單位：慈濟傳播人文志業基金會、本會各處室

(四)宣導區域：

分區	窗口
北區：	陳乃裕師兄
臺北市、新北市、基隆市、金門縣、澎湖縣、連江縣	
桃園區：桃園縣	郭誘雲老師
新竹區：新竹縣、新竹市	洪肅芬老師
南投區：南投縣	梁明主任
中區：臺中市、苗栗縣	江麗金老師
彰化區：彰化縣	郭寬亮老師
雲林區：雲林縣	江麗鳳老師
臺南區：臺南市	張瓊文師姊
嘉義區：嘉義縣、嘉義市	陳安穎老師
高雄區：高雄市	朱妍綸校長
屏東區：屏東縣、屏東市	王淑貞老師

宜蘭區：宜蘭縣	江淑芬老師
花東區：花蓮縣、台東縣	張瑞美老師

三、主題：【畫】

參賽者之繪畫作品主題應以恭錄自 證嚴上人靜思語(附件一)為範圍，否則無法參賽。

四、參賽資格：

國內公私立各級學校、幼兒園師生、社會人士。

五、參賽組別及作品規格：

(一)幼兒圖組：八開圖畫紙(19.5公分x27公分)或四開圖畫紙(39公分x54公分)得任選一種規格參賽。

(二)國小低年級組：四開圖畫紙(39公分x54公分)。

(三)國小中年級組：四開圖畫紙(39公分x54公分)。

(四)國小高年級組：四開圖畫紙(39公分x54公分)。

(五)國中組：四開圖畫紙(39公分x54公分)。

(六)高中組：四開圖畫紙(39公分x54公分)。

(七)大專組：四開圖畫紙(39公分x54公分)。

(八)社會組：四開圖畫紙(39公分x54公分)。

六、報名期間及方式：

(一)報名期間：2014年11月1日凌晨1時至2014年12月31日24時止。

(二)報名方式：

1.網路報名：(網址：<http://tcit.tzuchi.net/OnlineJoinWeb/>)

2014年11月1日凌晨1時正式啟用)

2.通訊報名：請至網站下載報名表(附件二)，填寫完成後以掛號方式郵寄至本會：97071 花蓮市中央路三段701號 教育志業發展處 駱薇如師姊收，以郵戳為憑，逾時不予受理。聯絡電話：(03) 856-5301 分機 1723。

(三)參賽者年齡未滿 20 歲者，應由法定代理人於「法定代理人同意書」上(附件二)簽名同意依本簡章之規定參賽，網路報名者請與參賽作品一併寄達，未繳交者視為未完成報名。

七、參賽方式：採送件參賽方式。

八、收件時間：2015 年 2 月 1 日至 2015 年 2 月 15 日，請將【附件三】黏貼於作品背面，以掛號郵寄至主辦單位：97071 花蓮市中央路三段 701 號 教育志業發展處 駱敏如師姊收，以郵戳為憑，逾時不予受理。

九、注意事項：

(一)參賽作品應由參賽者原創，如有涉及抄襲及侵害他人著作權之不法行為，概由參賽者自行負責，主辦單位得取消其得獎資格並追回靜思禮券及獎狀。

(二)參賽者同意：參賽作品一旦寄至本會，即將參賽作品之著作財產權全部移轉為本會所有。

十、評審：分初賽、決賽兩階段

(一)各區初賽：不計名次，擇優進入全國決賽，初賽成績於 2015 年 3 月 10 日前公布於慈濟全球資訊網及社群網站「慈濟基金會靜思語比賽」社團。

(二)全國決賽：成績於 2015 年 4 月 10 日前公布於慈濟全球資訊網及社群網站「慈濟基金會靜思語比賽」社團。

十一、獎勵辦法：

(一)各組分區初賽入選者(不計名次)頒發獎狀乙張，若進入決賽獲任一優勝，則以決賽成績頒發。

(二)各組全國決賽名次與獎勵：

- 第一名：1 名，靜思禮券伍仟元，獎狀乙張，優勝作品專輯光碟乙張。
- 第二名：1 名，靜思禮券肆仟元，獎狀乙張，優勝作品專輯光碟乙張。
- 第三名：1 名，靜思禮券參仟元，獎狀乙張，優勝作品專輯光碟乙張。

第四名：1 名，靜思禮券貳仟元，獎狀乙張，優勝作品專輯光碟乙張。
第五名：1 名，靜思禮券壹仟元，獎狀乙張，優勝作品專輯光碟乙張。
優選獎、佳作獎各若干名，頒發獎狀乙張，優勝作品專輯光碟乙張。

(三)全國決賽成績佳作以上者，頒發指導老師感謝狀乙張(指導老師以報名時為準，不得於得獎後更換)。

(四)決賽優勝作品公告於慈濟全球資訊網及社群網站「慈濟基金會靜思語比賽」社團。

(五)本屆比賽不辦理現場頒獎，獎狀與感謝狀將於 4 月 30 日前逕寄所就讀(或服務)學校，社會組獎狀則寄至參賽者聯絡地址。

(六)活動辦理單位就參賽者、參加過程、比賽結果及作品布展等相關人事時地物，將透過各慈濟志業體文宣、網路、刊物及媒體加以報導、宣揚、鼓勵及紀念。

十二、簡章修正：

本活動簡章如有未盡事宜，主辦單位得隨時修訂公布之。



【附件二】2015年慈濟基金會第10屆靜思語繪畫比賽報名表暨法定代理人同意書

※法定代理人同意書：未滿20歲之參賽者，務請法定代理人簽名同意依本簡章之規定參賽，網路報名者請將法定代理人同意書與參賽作品一件寄達，法定代理人未簽名或未繳交者，視同未完成報名。

姓名	出生年月	例：1998/10 /
就讀學校	科系/年級	
通訊地址	郵遞區號 □□□□	市(縣) 市(鄉、鎮、區)
聯絡人	<input type="checkbox"/> 同參賽者本人	關係
聯絡電話	日： 夜：	手機：
電子信箱		
參賽組別		組
指導老師		
靜思語	恭錄自 證嚴上人靜思語：	
慈濟基金會靜思語比賽法定代理人同意書		
立書人	已詳讀並同意慈濟基金會第12屆靜思語 <input type="checkbox"/> 書法 <input type="checkbox"/> 繪畫 <input type="checkbox"/> 說故事 比賽活動	
簡章及相關注意事項，茲同意 _____ 同學(就讀學校： _____)		
參加本比賽活動，並提供報名表所列相關個人資料。		
此致		
財團法人中華民國佛教慈濟慈善事業基金會		
(簽章) 關係： <input type="checkbox"/> 父 <input type="checkbox"/> 母 <input type="checkbox"/> 監護人		
立同意書人： _____ 年 _____ 月 _____ 日		

【附件三】

2015年慈濟基金會第10屆靜思語繪畫比賽作品說明表

※作品說明請淨貼於參賽作品背面，一件寄主辦單位，感恩。

姓名	出生年月	例：1998/10 /
就讀學校	科系/年級	
參賽組別		組
指導老師		
靜思語	恭錄自 證嚴上人靜思語：	
作品說明		
說明：請在100字內敘寫選擇此句靜思語的啟示與感想。		



1. 姓名：[Name] 性别：[Gender] 年龄：[Age] 籍贯：[Origin]

2. 职业：[Occupation] 学历：[Education] 学位：[Degree]

3. 婚姻状况：[Marital Status] 配偶姓名：[Spouse Name]

4. 子女情况：[Children] 子女姓名：[Children Names]

5. 其他信息：[Other Information]

6. 备注：[Remarks]

7. 日期：[Date]

8. 地点：[Location]



2015 年佛教慈濟慈善事業基金會 第 12 屆靜思語說故事比賽活動簡章

一、活動宗旨

為鼓勵學生多讀多聽多說靜思語，深入了解靜思語意涵，多與他人分享，並將靜思語融入在日常生活中，藉由說故事比賽讓學生有機會以生動活潑的方式表達靜思語深度內涵，促進自我心靈的提昇與成長。

二、活動辦理單位：

(一)主辦單位：財團法人中華民國佛教慈濟慈善事業基金會(下稱本會)
教發處、慈濟大學

(二)合辦單位：本會宗教處、文發處、秘書處、慈濟技術學院

(三)承辦單位：

北區：臺北東區聯絡處	陳乃裕師兄
桃園區：桃園靜思堂	郭誘雲老師
新竹區：新竹聯絡處	洪肅芬老師
南投區：南投聯絡處	梁明主任
中區：臺中靜思堂	江麗金老師
彰化區：彰化分會	郭寬亮老師
臺南區：臺南慈濟中學	陳天和主任
高雄區：高雄志業園區	朱妍綸校長
宜蘭區：宜蘭聯絡處	江淑芬老師
花東區：慈大附中	張淑媛主任

(四)協辦單位：慈濟傳播人文志業基金會、本會各處室

三、年度主題：【愛】——

(一)說故事比賽：1.參賽者精選一句恭錄自 慈嚴上人靜思語(附件一)為故事之精神，並請「依自選之靜思語意涵自行訂故事題目」。

2.參賽者自備符合主題之故事，或參考本會提供之書目(慈嚴上人說故事漫畫版：買智慧、水中立、孝心香-靜思人文出版 http://www.jingsi.com.tw/book_cafe/products_list/b/1/18/16)。

(二)英語朗讀比賽：1.本會提供各組五篇選文，於比賽報到時抽朗讀選文。

(附件三-國小低年級組、附件四-國小中年級組、
附件五-國小高年級組、附件六-國中組、
附件七-高中組、附件八-大專組暨社會組)

2.比賽會場備有講架放置選文。

四、參賽資格

(一)國內公私立各級學校之師生、社會人士(歡迎居住在臺之外籍人士參加「國語類」、「閩南語類」、「客語類」)。

(二)以英語為母語之外籍人士，或曾於國外英語地區居住 2 年以上，或於國內僑學校雙語班就讀英語 2 年以上者，不得報名英語朗讀類。

(三)每位參賽者限參加一組。

五、比賽類別與組別

(一)比賽類別

- 1.國語類
- 2.英語朗讀類
- 3.閩南語類
- 4.客語類
- 5.原住民語類

(二)比賽組別

- 1.社會組
- 2.大專組 (五專學生三年級以下請參加高中組)
- 3.高中組
- 4.國中組
- 5.國小高年級組
- 6.國小中年級組
- 7.國小低年級組

六、各類組比賽時間

(一)國語類、閩南語類、客語類、原住民語類：

- 1.社會組：7 分鐘
 - 2.大專組：7 分鐘
 - 3.高中組：5 分鐘
 - 4.國中組：5 分鐘
 - 5.國小高年級組：5 分鐘
 - 6.國小中年級組：3 分鐘
 - 7.國小低年級組：3 分鐘
- ※比賽結束前三十秒，響鈴一聲；時間到，響鈴兩聲做為結束。

(二)英語朗讀類

- 1.社會組：5分鐘
- 2.大專組：5分鐘
- 3.高中組：5分鐘
- 4.國中組：4分鐘
- 5.國小高年級組：4分鐘
- 6.國小中年級組：3分鐘
- 7.國小低年級組：2分鐘

※比賽結束前三十秒，響鈴一聲，時間到，響鈴兩聲做為結束。

七、報名期間及方式：

(一)報名期間：2014年11月1日凌晨1時至2014年12月31日24時止。

(二)報名方式：

- 1.網路報名：(網址：<http://tcit.tzuchi.net/OnlineJoinWeb/>
2014年11月1日凌晨1時正式啟用)
- 2.通訊報名：請下載報名表(附件二)，填寫完成後以掛號方式郵寄至 97071
花蓮市中央路三段701號 教育志業發展處 吳宗幸師兄收，以郵
戳為憑，逾時不予受理，聯絡電話：(03) 856-5301分機1727，
傳真：(03)846-2567，E-mail：leo_woo2@tzuchi.org.tw。

(三)參賽者年齡未滿20歲者，應由法定代理人於「法定代理人同意書」(附件二)上簽名同意依本簡章之規定參賽，網路報名者下載法定代理人同意書簽妥後於報到時繳交，未繳交者視為未完成報名。

八、比賽日期：2015年3月7日(六)上午08:30—11:30

報到時間：上午08:00—08:20。

比賽順序：報到時現場抽籤決定。

九、比賽地點：(參賽者得選擇比賽地點)

分區	比賽地點
北區：	臺北東區聯絡處
臺北市、新北市、基隆市	110 臺北市松隆路327號1樓
金門縣、澎湖縣、連江縣	
桃園區：	桃園靜思堂
桃園縣	330 桃園市大業路1段307號

新竹區：	新竹聯絡處
新竹縣、新竹市	310 新竹市中華路五段208巷20號
南投區：	南投聯絡處
南投縣	540 南投市菜菓路101號
中區：	臺中靜思堂
臺中市、苗栗縣	408 臺中市南屯區文心南路113號
彰化區：	彰化分會
彰化縣、雲林縣	504 彰化縣秀水鄉鶴鳴村彰鹿路626號
臺南區：	臺南慈濟中學
臺南市、嘉義縣、嘉義市	708 臺南市安平區建平五街111號
高雄區：	高雄志業團區
高雄市、屏東縣	807 高雄市三民區河堤南路50號
宜蘭區：	宜蘭聯絡處
宜蘭縣	260 宜蘭市東港路9-44號
花蓮區：	慈大附中
花蓮縣、台東縣	970 花蓮市介仁街176號

十、評分標準

- (一)參賽者請以報名時之故事主題參賽，並把握「說故事」非「演說」的要領。
- (二)國語類、閩南語類、客語類、原住民族語類：故事內容40%、發音及語調30%、服儀及台風20%、語彙正確10%。
- (三)英語朗讀類：發音及語調40%、正確性與流暢度40%、服儀及台風20%。
- (四)比賽時間未達或超過規定時間達30秒以上者，予以扣分(每30秒扣總分1分，依此類推)。

十一、頒獎：各區各類組賽程結束後隨即頒獎。

十二、獎勵

- (一)凡參賽者均可獲得紀念品一份。
- (二)各組取前五名，但參賽者表現若未達一定水平者，獎項斟酌從缺：
第一名：1名，靜思禮券壹仟貳佰元，獎狀乙張。
第二名：1名，靜思禮券壹仟元，獎狀乙張。
第三名：1名，靜思禮券捌佰元，獎狀乙張。
第四名：1名，靜思禮券陸佰元，獎狀乙張。
第五名：1名，靜思禮券伍佰元，獎狀乙張。
優勝獎：擇優獎勵，獎狀乙張。

(三)各組前五名之指導老師頒發感謝狀乙張(指導老師以報名時為準，不得於得獎後更換)。

(四)活動辦理單位就參賽者、參加過程、比賽結果及頒獎盛況等相關人事時地物，將透過各慈濟志業體文宣、網路、刊物及媒體加以報導、宣揚、鼓勵及紀念。

十三、注意事項：

(一)本項比賽由主辦單位以錄影、拍照等方式紀錄。為尊重參賽者及維護場地秩序，除主辦單位外比賽全程禁止錄影、拍照。

(二)參賽者及其法定代理人同意主辦單位以錄音、錄影或攝影之方式，重製比賽活動中所發表之語文著作及其表演，並得永久無償不限地域、時間、次數重製、公開口述、出租、改作、編輯、散布、輸入、公開播送、公開演出、公開傳輸，並得轉授權第三人利用之；參賽者及其法定代理人不得有侵害著作權或違反法律情形，違者一律取消參賽或得獎資格，參賽者及其法定代理人應自負法律責任，概與主辦單位無關。

(三)參賽者就其參賽資格若有隱匿不實，經發現後主辦單位得取消或追回獎狀及禮券。

(四)承辦單位視現場狀況安排中場休息，參賽者及來賓請於休息時間內進出會場，比賽過程中請保持肅靜，勿任意進出。

(五)參賽者得穿制服或傳統服飾出賽。

十四、簡章修正：

本活動簡章如有未盡事宜，主辦單位得隨時修訂公布之。

【附件二】2015年慈濟基金會第12屆靜思語說故事比賽報名表暨法定代理人同意書
※法定代理人同意書：未滿20歲之參賽者，務請法定代理人簽名同意依本簡章之規定參賽，網路報名者應於報到時繳交，法定代理人未簽名或未繳交者，視同未完成報名。

姓名	出生年月	例：1998/10
就讀學校	科系/年級	/
通訊地址	郵遞區號	市(縣) 市(鄉、鎮、區)
聯絡人	<input type="checkbox"/> 同參賽者本人	關係
聯絡電話	日： 夜：	手機：
電子信箱		
參賽類別	類	
參賽組別	組	
指導老師		
我選的靜思語 卷錄自(附件一)		(參加英語朗讀類者免選靜思語)
我要說的故事 題目(請自訂)		

慈濟基金會靜思語比賽法定代理人同意書

立書人_____已詳讀並同意慈濟基金會第12屆靜思語簡章及相關注意事項，茲同意_____同學(就讀學校：_____)

參加本比賽活動，並提供報名表所列相關個人資料。

此致

財團法人中華民國佛教慈濟慈善事業基金會

立同意書人： _____ (簽章) 關係：父 母 監護人

中華民國_____年_____月_____日





2015年佛教慈濟基金會靜思語書法繪畫說故事

三項聯合比賽活動主題

資料來源/ 恭錄自「靜思語第一集、第二集、第三集」 證嚴上人靜思語

著作/ 釋證嚴

出版者/ 慈濟文化出版社

出版日期/ 一九九九年十二月、二〇〇九年六月

恭錄自 證嚴上人靜思語

序號	1	悲即是同情心。能互相寬諒、容忍，表現一分寬心、愛心，即是悲心。最幸福的人生，就是能寬容與悲憫一切眾生的人生。
2	沒有數字的大債，即為「無量」。不辭勞苦的付出，便是「大慈悲」。付出努力又服務得很歡喜，便叫做「喜捨」。	
3	慈悲喜捨這四個字，分開而言：慈悲是予樂，是教養；而悲捨是放捨，是濟貧。	
4	慈悲是愛，是清淨的大愛。「無緣大慈」是指沒有汙染的愛；他與我非親非故，而我卻能愛他；愛得他快樂，我也沒煩惱，這就是清淨的大愛。	
5	眾生雖與我非親非故，但是他的苦就是我的苦，他的痛就是我的痛。苦在他的身，憂在我的心；傷在他的身，痛在我的心。這就是「同體大悲」。	
6	佛陀講慈悲，是以愛心仁德為體，以誠正和暖為用。	
7	要慈悲眾生，把無形化作有形，把理論化成行動，將時刻拿出一分「我們不去救他，誰去救他」的大慈大悲濟世精神，能如此，塵世亦可成為淨土。	
8	慈悲是救世的泉源，但無智不成大悲。有智慧才能發揮無窮的毅力與慈悲，此即佛法中的「悲智雙運」。	
9	能付出愛心就是福，能消除煩惱就是慧。	
10	心田要多播善種，多一粒善的種子，就可減少一枝雜草。土地不耕種，雜草必叢生，所以，行善要日日行、時時行、不斷去行。哪怕只是隻手投足，也要存一分善心。人生什麼最有價值？就是愛，把犧牲當作享受，能夠付出愛心的人，永遠都很快樂，而且活的有意義。	
11	有力量去愛人或被愛的人都是幸福的人。	
12	不要對閉自己。你要先去愛別人，別人才會愛你。	
13	人要自愛，才能愛普天下的人。	
14	待人退一步，愛人寬一寸，在人生道中就會活得很快樂。	
15	尚能以愛待人，以慈對人，就不會惹禍傷身。所以做人應該吃點虧，做個大智若愚。	
16	把煩惱的心境轉換為柔和，把柔和的心境再轉換為愛，如此，這個世界將日益完滿。	
17	布施不是有錢人的專利品，而是一分虔誠的愛心。	
18	愛，決不能夾雜著煩惱，因為有煩惱就會有汙染。	
19	要培養一分清淨無染的愛，在感情上不要有得失心，不要想回收，就不會有煩惱。	
20	有所求的愛，是無法永久存在的。能夠永久存在的，是那分無形、無染且無求的。	
21	父母過分愛子女的心力，會反轉成為子女的煩惱。對子女要放心，他們才能安心。	
22	清茶淡香，既可口又提神；若是大濃，則苦得喝不下。世間的情愛也是如此。	
23	要談情，就必須談長情；要悟情，就必須說大愛一解脫的愛。	
24	愛是人間的一分力量，但是只有愛還不夠，必須還要有個「忍」一忍耐、忍讓、忍耐，能忍則能安。	
25	要做個受人歡迎和被愛的人，必須先照顧好自己的聲和色。面容動作、言談舉止合宜得體，都是從日常生活中修養忍辱得來。	
26	人若能以「慈忍」施行於家庭和一切眾生，人間便會散發「透徹之愛」的光芒。	
27	是非當教育，讚美作警惕；嫌棄當反省，錯誤作經驗。任何批評，都是寶貴的一	
28	別人罵我、不諒解我、毀謗我，反而應生起一分感恩心，感恩對方給自己修行的境	

30	人生的幸福沒有準則。能關心別人、愛護別人者，即是福中之福人。
31	這世界總有比我們悲慘的人，能為人服務比被人服務有福。
32	多原諒人一次，就多造一次福。把量放大，福就大。
33	有心就有福，有願就有力。
34	自造福田，自得福緣。
35	施比受更有福。真正的快樂，是施捨出去後的那份清淨、安詳與喜悅。
36	並非有錢就是快樂，問心無愧心安，能付出，助人、救人，最是快樂。
37	人與人相處，都是以聲色互相對待。講話是聲，態度是色，因此與人講話要輕言細語，態度要微笑溫柔。
38	在日常生活中，要常常自我反省，緊記「對人要寬心，講話要細心」。如此必可化解「含毒」之心，圓融一切眾生。
39	以清淨的耳根，接受清淨的語聲；以圓通的耳聞，吸收世間的善音。
40	欣賞他人，即是莊嚴自己。
41	要平安，得先心安；要心安，須先得理；理得心安，即闔家平安。
42	口說好話，心想好意，身行好事。
43	轉一個角度來看世界，世界無限寬大；換一種立場來待人處事，人事無不輕安。
44	平時沒事對別人很好，這不是功夫；當發生事情時還能對別人好，才是真功夫。
45	人生無常！社會需要你，就必須趕快付出；今天走得動，就趕快起步走。
46	每天要感謝父母與眾生，一生所作不要辜負父母與眾生。
47	能原諒別人的最大快樂。當你原諒一個人的時候，當下心中的煩惱也同時消失了。
48	世間事都是相對的，只要我們以真誠的愛心待人，以光明磊落的心胸任事接物，則人生到處都充滿真善美。
49	要突破小範圍的愛，將愛心普及一切眾生，視眾生的苦痛如自己的苦痛，這才是佛
50	教所倡導的愛。
51	愛本來就無窮無盡，擴大可以利益天下，增長慧命；縮小則成自私自利，增長惡
52	在感情發生問題時，要以大愛之心愛其所愛；也要退一步，用寬廣的心接受眼前呈
53	現的一切，這才是有智慧的爱。
54	愛人與被愛都是幸福的。但是這份愛必須「清淨無雜染」一付出者無所求，接受者
55	不貪婪，施與受者都無煩惱，彼此皆自在。
56	無色彩的愛「時」不計長短，「地」不分遠近，「人」不分宗教與種族，只要有
57	苦難，我們看得到、聽得到、做得到，都儘量去付出，決無希求回報的心念。愛
58	得普遍，愛得透徹，愛得乾淨俐落，就是「無緣大慈，同體大悲」的純淨真愛。
59	以愛自我管理，用愛關懷他人。
60	愛心的力量，比什麼都有用。
61	愛心是照顧好自己一對內，不起煩惱；對外，不破壞形象。
62	社會需要愛，人人需要愛；愛是人生最大的幸福。
63	心有滿滿的愛，能化解仇恨與敵對。
64	愛的力量，可以撫平心靈的不安，讓社會安定祥和，消除一切的災難。
65	人生有愛，同心同力就不孤單。
66	心中有愛，也要「行」中有愛。
67	超越迷情小愛，才能愛得一方心無掛礙；一方解脫自在。
68	有愛，就沒有距離；用愛調和，能消除社會亂象。
69	愛心最美，愛心的記憶最深。
70	人生的最後，奉獻身體作醫學教育，是生命的勇者。
71	有智慧，能發揮勇猛的大愛。

67	寬恕由愛而起，是人間最動人的篇章。
68	濟貧要用愛心，致富要用耐心。
69	有愛心，就能成為他人生命中的貴人。
70	將放生的心態轉為護生，才是真正的尊重生命。
71	天下一家親，平安時要互愛，災難來臨時要互助。
72	人醫，是守護生命的磐石；人師，是守護慧命的磐石。
73	付出的愛有多寬，得到的愛就有多廣。
74	大愛無貴賤，眾生皆平等，不分他你我，心善即氣和。
75	大愛人間除苦難，慈悲濟世得歡喜。
76	真正的歡喜，不在於擁有多少，而是有愛。
77	人人發揮心中的愛，能凝聚善的福業，形成善的循環。
78	真誠的愛最動人，無私付出最可貴。
79	不只愛人，還要愛地球；土地平安，人才能平安。
80	造福人間、庇護地球，都需從自己做起。



慈濟基金會 2015 年靜思語英語朗讀選文

【大專組、社會組】

8-1 : Excerpt from Article "Repenting Obstructions from Afflictions: Part V of the Repentance Series" from Global Tzu Chi Website at

http://tw.tzuichi.org/en/index.php?option=com_content&view=article&id=872%3Arepenting-obstructions-from-afflictions-part-v-of-the-repentance-series&catid=112%3Aseries-on-repentance&Itemid=372&lang=en

Our planet today is already in disequilibrium. Living in such circumstances, being vigilant and on guard is not enough; we need to be diligent in spiritual practice as well. What does it mean to be diligent? It means being wholeheartedly committed to the practice, without letting distractions or inner impurities arise and without turning away from our practice. We need to carefully look after our heart, so that it stays very clean and pure. This is difficult to achieve, however, because we often give rise to afflictions. When this happens, our mind very quickly turns into a petty, mundane mind.

It is these afflictions which cause us to lose touch with our true mind, our Buddha nature. In Buddhism, we say that the essence of the Buddha, living beings, and true mind are in fact of the same substance. We have the same capacity for enlightened understanding and insight as the Buddha; but with the arising of an unwholesome thought, we have tainted our mind. Our work now is to return to this pure, untainted true mind of enlightened wisdom.

Yet, we find that it is not easy to return to a pure mind, for our afflictions have become very entrenched. Since beginningless time, we have been engaging in wrong actions, which reinforce our greed and afflictions and cause them to grow. The impurities in our mind have been building up for an immeasurably long time. We say "beginningless time" because this duration of time is so long that it is incalculable. It is also hard to say when it began because for each person the starting point was different, for we each have different afflictions.

While we do not know when we began accumulating afflictions, we now have the opportunity to stop this pattern. We can do this by repenting from the bottom of our hearts. It isn't only the obvious wrongs that we must repent for; we also need to repent for even very subtle wrongs, such as the arising of an unwholesome thought.

For example, an unwholesome thought may have entered our mind the moment we saw someone. His or her actions may have caused anger to rise up in our hearts even though outwardly no one could tell we were angry. Yet, because an angry thought had arisen, we must quickly catch ourselves and repent. We shouldn't think that it doesn't matter because we didn't act on it. We still need to have feelings of repentance.

We need to repent for our attachments. We have greed and craving because of attachment. Our love of something has already created an attachment, so that we desire and crave it. Without it, we feel very unhappy. We can't let go and are compelled to seek it. Over time, this becomes a habit for us. What we desire could be fame, profit, or power. Looking about our world, we can see that so many problems and man-made calamities originate from greed. People fight for power, profit, and fame. This is why society is full of turmoil and without peace.

Instead of understanding the true meaning of life, we run after fame, profit, and power. This is because we are ignorant about life and don't understand the law of karma. We need to repent for such ignorance so that we don't continue in delusion. In truth, when we are fighting for personal gains, we are not happy. We also don't realize that the best kind of life is one in a peaceful and stable society, which is only possible if we work for the common good instead of our own self-interest. So, we confuse what creates a good life. This is all due to ignorance and we should sincerely repent.

In the course of our day to day life, we in fact do many wrong things, but if we can become aware of these and repent, there is great hope for us. We can start afresh and, in doing so, we create a better life for ourselves.

Similarly, we all have the Buddha nature in our heart. This Buddha nature is like the diamond in the rock. When we clean away our ignorance, the shiny, crystal clear Buddha nature will appear.

8-2 : Excerpt from Article "Impartiality toward All Beings" from the book "Dharma as Water"

When we lack a mindset of impartiality toward sentient beings, we have an attitude of, "I love this person; I do not love that person."

Whether we feel love or not is a distinction that we make. When we develop a discriminating mind, "attachments will arise" and we will show our bias. Then "attachments to conditions give rise to afflictions."

How can we truly be impartial to friends and foes? By treating those older than us as our parents, those similar in age as brothers or sisters, and those much younger as sons and daughters.

Only then can we eliminate our discrimination and attachments and truly be impartial to friends and foes. It is not easy to be impartial toward all beings. But if we can, we will always be happy. We also must let go of our attachments to worldly matters and material things. By following these practices, Tzu Chi volunteers display the qualities of Living Bodhisattvas so that we have role models everywhere.

On June 14, 1993, a fire broke out in a toy factory in Wugu Industrial Park. The managers of the factory were a married couple who are both Tzu Chi volunteers. That evening they happened to be out collecting donations. Their parents, younger brother, and three or four workers were still in the building. When the couple heard the news report and learned about the factory fire, they rushed back. When they arrived they found 38 fire trucks fighting the blaze, but the factory was already completely destroyed. Still, their only question was, "Is everyone safe?" After they confirmed everyone's safety, they continuously said, "Thank goodness. We are so grateful."

Everyone there wondered how they could be so calm and grateful.

Later, the man explained, "First, I am grateful that everyone is safe. Second, I am grateful to the firefighters for working so hard to put out the fire. Third, I am grateful to Tzu Chi volunteers for their comfort. Fourth, I am grateful that my employees expressed their willingness to help rebuild the factory. Lastly, I am grateful that this fire did not spread to other factories so that everyone else was safe as well. I am truly very grateful!"

His thinking at the time was very simple: What was gone was gone. There was no use in calculating how much he lost. He just thought about how much he still had. "I still have a healthy body. My family is safe. My employees are fine. Isn't physical health a form of wealth? I still have this wealth. My wisdom, my spirits, and my strength are abundant. So I have a lot to be grateful for." This steadied his mind.

He also remembered that I said, "We share ownership of worldly assets with the Five 'Families', so why be attached?" As he walked the Tzu Chi Bodhisattva-path, he realized that material wealth is collectively owned by the Five "Families"; there is no way to hold on to it. And because of his gratitude for everything he still had, he still felt very blessed. He exemplifies the spirit of a Tzu Chi volunteer; he can let go, not be attached and simply be filled with gratitude. He also hoped that, after this fire, each employee could have a deeper understanding of the impermanent nature of life. He was grateful to them for their willingness to stand by him, so he hoped that their Wisdom-life would grow, and that they would be able to experience the happiness and joy he feels from doing Tzu Chi's work.

This fire did not defeat him. Instead, it strengthened his will to practice. This is the mind of a Bodhisattva! Like a Bodhisattva, his mind was impartial. He has already transcended attachment to existence or emptiness so he can calmly face the realities of life without focusing on the obstacles.

The value in learning the Buddha's way is found when we apply it to our lives. By treating everyone and everything we encounter with an impartial mind, we will not create the causes and conditions for afflictions. Therefore, if we can practice what we learn and transform our attitude toward the circumstances of our daily living, we have developed true mastery.

8-3 : Excerpt from Article "The Archer Prince" from the book "The Master Tells Stories"

The king of a small country had two sons. The older son was good-looking and his skill at archery was superb. He was also good in literature and martial arts, so he won the respect of all people.

The second son was totally different. He was an arrogant, jealous good-for-nothing. The king knew this, so he announced that he would hand the throne over to his older son.

However, the prince didn't care about high rank. He thought of his brother's jealousy, and he was afraid that the whole kingdom would be thrown into chaos if he became king. Therefore, he refused to accept the throne. There was nothing the old king could do but let his second son take the throne.

After becoming the new king, the second son was unhappy because all the people in the kingdom respected his older brother, but not him. At the same time, there were some villainous ministers who stirred things up by telling him that the prince was buying the hearts of the residents, and someday he would certainly attempt to overthrow the king. So the new king vowed to get rid of his brother. He commanded that the prince be arrested and immediately executed!

The prince didn't know what to do. He only asked for a peaceful life for himself and the citizens of the kingdom. He couldn't believe that such a simple wish couldn't be fulfilled. He wasn't concerned

for his personal safety, but he cared very much about the peace of the kingdom. Therefore, he decided to flee.

The prince carried his bow and arrows to a neighboring kingdom. A minister of that country saw him and liked him very much. So he invited the prince to the palace to see the king. The prince only asked for a place to live, and because the king liked him too, he hired him as a guard.

After that, the prince stayed on in that kingdom and worked as the king's bodyguard.

Meanwhile, after that new king took the throne, he didn't know how to govern the country well. He continued to be arrogant, and his people became angrier and angrier. When other countries heard that the older prince had fled, they decided to swallow up this small kingdom.

When the young king heard this news, he was very frightened. He didn't know what to do. He normally acted very brave, but now that disaster was about to strike, he was terrified. He thought, "If my brother were here, everything would be all right." And so he started searching for him.

When the prince heard the news, he was quite concerned, because he still cared about his people and his state. So he asked the king to allow him to go back to his own country.

The young king saw his brother returning and embraced him happily. The prince comforted him and said, "Don't worry; I have an idea."

The prince went up to the city wall and shot an arrow toward the enemy camp. The arrow flew far and landed in the center of a dining table in the camp. The kings and their armies were surprised to see an arrow appear out of nowhere and land on their table. They saw a slip of paper on the arrow. "The prince has returned," it read. "I ask all the kings to stop their attacks."

The kings realized the troubles they would face if they carried out the assault. They decided to withdraw, and the small kingdom escaped disaster. The younger brother also realized his mistake and decided to hand over the throne to his brother. But the prince refused to accept it. "What I love about you is your repentance. I hope you can get rid of your jealousy and love others with an open mind." His younger brother was very touched and loved his brother even more. He asked his older brother to assist him in governing the country.

This story tells us that we must take a step backward when dealing with other people. When love others, we must open our hearts. We must have a mind as vast as the universe.

8-4 : Excerpt from Article "The Great Things Love Can Achieve: Typhoon Haiyan (Yolanda)

Relief" from Global Tzu Chi Website

http://tw.tzuchi.org/en/index.php?option=com_content&view=article&id=1191%3Athe-great-things-love-can-achieve-typhoon-haiyan-yolanda-relief&catid=82%3Amiscellaneous&Itemid=326&lang=en

The Typhoon Haiyan (Yolanda) disaster in the Philippines was truly a world-shocking calamity. In intensity, it was the most powerful typhoon in history ever to make landfall. But, it was also massive in size. Given such intensity and size, it was tremendously destructive.

Just that morning, the people on those affected Philippine islands were still going about their lives full of dreams and hopes. With the typhoon's landfall in the early afternoon, however, suddenly the violent winds, pounding rain, and storm surge with waves several meters high devastated everything in their path. In an instant, all that people had was reduced to nothing and their future became bleak.

Arriving there, the volunteers found massive destruction. There were bodies, mud, garbage, and debris everywhere, all made worse by the continued falling rain. With the severe damage, at one point, the city of Tacloban seemed as if it would be abandoned altogether.

But while those with means could leave, where could the poor go? They have no option but to stay and try to survive right there amidst the devastation. The only way for them to recover is to start over right where they are, but they have been traumatized and debilitated by the super typhoon and the massive destruction it brought.

How to help? The survivors were in a state of deep grief and helplessness. Feeling deeply for their pain, Tzu Chi volunteers could not bear for them to continue in such a state. But turning their situation around really requires the timely application of compassion and wisdom—action has to be coupled with compassion and wisdom in order to achieve positive and lasting influence.

Therefore, the volunteers not only comforted the survivors with loving care. We had to find a way to lift their spirits and empower them. That is why we launched a cleanup drive inviting survivors to clean up their community, and gave them a cash gift at the end of the day for their contribution. We wanted to help the survivors see that rebuilding is within their reach if everyone contributes and works together.

Since this program was an alternative form of relief aid, the daily cash gift—in essence emergency cash—would be enough to be a real help to the survivors. Because we were not there to hire workers, but to help the survivors rise above their sense of debilitation, recover from trauma, and stand up again, our volunteers carried out the program in a very warm, caring, and respectful way. Then, our volunteers held a prayer and asked everyone to pray sincerely for their family and for all affected by this devastating disaster.

Then, our volunteers rallied all present to work together: "Hope is right there in front of us. Let us all stand up and clean up the community together. We can rebuild our community!" Knowing that relief aid, including the emergency cash, came from countless people around the world, people who were total strangers and yet gave of themselves compassionately, the survivors were able to set aside their pain and bring forth their energy to contribute their efforts to the cleanup and recovery.

On the first day, around 600 people participated in the cleanup. The second day, there were around 2,700 people taking part. On the third, more than 9,000 came, and by the fourth, it was close to 10,000 people. After that, it was more than 20,000 people every day, then over 30,000. What a scene, to have over 30,000 people working together at the same time to clean up the city! By the end of 19 days of the cleanup, the survivors had carried out more than 280,000 cleanup shifts.

With every day's efforts and progress, we could see parts of the city starting to come back to life as soon as the roads were cleared. Street vendors started appearing on the cleared streets to resume their business. Considering that earlier, many had felt Tacloban would become a dead city with no hope for recovery—what a miraculous transformation has been brought about through the

collective efforts of the survivors. From this radical change in the city and the people, we witness how the power of love can bring truly touching results.

8-5 : Excerpt from Article "Bringing Avalokitesvara Bodhisattva to Life" from the Book "The Power of the Heart"

In Buddhism, there is a Bodhisattva who embodies the spirit of compassion. This Bodhisattva, named Avalokitesvara, is so full of love that she cannot bear for people to suffer. When she sees or hears people in distress or difficulty, she goes to them very quickly to offer aid and relief. Exercising wisdom and compassion, she not only helps them out of their material difficulties, but guides them with the Dharma so they may gain the insight to liberate themselves from their suffering and attain true happiness.

Actually, all of us can be Avalokitesvara Bodhisattva. Deep in our hearts, we have the same great compassion. Why have we not been able to tap into this compassion? It is because it has been buried away beneath our afflictions and delusions. If we can cleanse our hearts of afflictions and delusions through repenting and learning the Dharma, we will discover our true heart, full of love, compassion, and understanding.

There is a lot of suffering in the world. Seeing the suffering of others, we can do as Avalokitesvara Bodhisattva does and go to people to help them out of their plight.

The story of Mr. Zhang Jincal is a very good example. Mr. Zhang is an elderly man who used to own a lumber company. At the prime of his life, he became addicted to gambling and incurred so much debt that he had to sell his business. His life went downhill from there. Faced with his misfortunes, he lost all sense of hope and motivation and gave up on himself. He became very self-isolated and eventually was so poor that he subsisted on food scraps from scavenging. He lived like this for many years.

One day, Tzu Chi volunteers came to learn of Mr. Zhang's situation. They decided to visit him and after seeing what terrible conditions he lived in, they began to visit him regularly to offer aid and care. Mr. Zhang, however, had developed a deep mistrust of people and was far from welcoming. Tzu Chi volunteers had to be very gentle and loving with him, patiently building rapport with him over a period of four years. Gradually, touched by their sincere care, he began to open his heart to the volunteers.

Seeing as he was still able-bodied, the volunteers encouraged him to get out more and interact with people, and invited him to help out at the local Tzu Chi office. He began to do this. When he was there, he would help mop the floor and wash vegetables in the kitchen. He was very motivated and whenever he was finished with one task, he would quickly find another.

Later, with the help of Tzu Chi volunteers, he found a job. After many years of interactions with Tzu Chi volunteers, he decided to enter training to become a certified Tzu Chi volunteer. Now, he is a certified member of Tzu Chi's Tzu Cheng Faith Corps and goes with other volunteers to help people in need. So transformed is his life now, that looking at him one would never guess the life he once led.

16/16

His story illuminates the heart of Tzu Chi's spirit and practice. In Tzu Chi, we learn to feel for others' suffering. Through our efforts to understand our own suffering and afflictions, we gain the insight and understanding to help others. With this, we can better relate to others and help them out of their difficulties.

As Mr. Zhang's case shows us, these difficulties are often not only physical and material. It therefore takes more than one-time aid. That is why we visit our care recipients regularly, giving them encouragement, support and love in their time of difficulty. We seek to be their spiritual friend, and by sharing our experiences and insights into life with them they can gradually open their hearts and break free from their afflictions. Then they can begin to see life differently and consider doing something that is more meaningful or beneficial to others. If we can continue to offer care and support, being their friend and guide, people can be transformed, just like Mr. Zhang.

Doing this, we bring to life the spirit of Avalokitesvara Bodhisattva.