



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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色身三昧現三千 見相聞名脫無間
了生大法登彼岸 咸蒙攝受覺王前

Verse on the Sixty-Eighth line
“JE JI LA E SYI TWO YE”
of the *Great Compassion Mantra*
Composed by the Venerable Master Hsuan Hua:

**His physical body in samadhi, he appears throughout the universe.
Seeing his form, hearing his name, frees us from the hells.
Fathoming lifes' great matter, we have made it across.
Then all of us are personally gathered in by the Enlightened King.**

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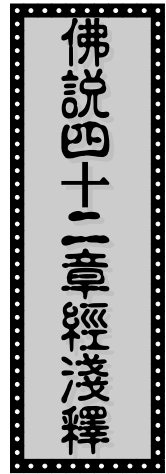
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The Sutra in Forty-two Sections Spoken by the Buddha

A Simple Explanation by the Venerable Master Hsuan Hua

一九七四年宣化上人講於美國加州三藩市金山聖寺

Lectures by the Venerable Master Hsuan Hua given at
Gold Mountain Monastery, San Francisco, California, in 1974



(接上期)

(Continued from issue #154)

第十二章 舉難勸修

Section 12 A List of Difficulties and an Exhortation to Cultivate

佛言。人有二十難。貧窮布施難。豪貴學道難。棄命必死難。得睹佛經難。生值佛世難。忍色忍欲難。見好不求難。被辱不瞋難。有勢不臨難。觸事無心難。廣學博究難。除滅我慢難。不輕未學難。心行平等難。不說是非難。會善知識難。見性學道難。隨化度人難。睹境不動難。善解方便難。

「佛言」：佛又說了，「人有二十難」：所有的人都有二十種難。怎麼叫難呢？難，就是不容易的事情。容易的事情就不難了；不容易的事情就是難。這不容易的事情，就是逆，所謂逆境，是不容易明白、不容易認識的；這個容易就是順，順就是人覺得好受一點。那麼這二十種難，就是人不容易做的。

The Buddha said, “People encounter twenty different kinds of difficulties: It is difficult to give when one is poor. It is difficult to study the Way when one has wealth and status. It is difficult to abandon life and face the certainty of death. It is difficult to encounter the Buddhist sutras. It is difficult to be born at the time of a Buddha. It is difficult to be patient with lust and desire. It is difficult to see fine things and not seek them. It is difficult to be insulted and not become angry. It is difficult to have power and not abuse it. It is difficult to come in contact with things and have no thought of them. It is difficult to be vastly learned and well-read. It is difficult to get rid of pride. It is difficult not to slight those who have not yet studied. It is difficult to practice equanimity of mind. It is difficult not to gossip. It is difficult to meet a Good and Wise Advisor. It is difficult to see one's own nature and study the Way. It is difficult to teach and save people according to their potentials. It is difficult to see a state and not be moved by it. It is difficult to have a good understanding of skill-in-means.”

The Buddha said, “People encounter twenty different kinds of difficulties.” All people have twenty kinds of difficulties. Difficulties are things that are not easy. Easy things are not difficult. Things that are not easy are adversities. Adverse states are not easily understood or recognized. Easy things go with the flow, making them convenient, which, in turn, makes people feel better about them. The twenty items on this list are all hard to accomplish.

第一就是「貧窮布施難」：你若有錢，想做布施，那是很容易來做布施的，因為你有。有，用一點也不算個什麼；你若沒有，而能布施，那才是真正的布施。因為你能做到所謂做不到的事情，這事才是真；你做得到的事情才去做，那是人人都可以做的。人人都能做得到的，你去做，那沒有什麼出奇；人人做不到，你能做得到，這就是出乎其類，拔乎其萃，超出一切的人了。出乎其類，拔乎其萃，就是和一般人不同了。

講到貧窮布施難，我們可以說一個公案。在釋迦牟尼佛住世的時候，有這麼一個最貧窮的人，他雖然貧窮，但是他還有個太太，就夫婦倆。可是夫婦倆的生活非常困難，只有一個小破房子住，可是沒有飯吃，沒有衣服穿，窮得這個樣子，只好天天去乞討，到街上去和人要飯吃。要飯吃，這不是很難的一件事，難的是夫婦倆沒有衣服穿，只有一條褲子。兩個人穿一條褲子，你說這一條褲子怎麼穿呢？就只能輪流著穿。怎麼穿呢？譬如今天丈夫出去討飯吃，就穿這條褲子出去討飯，討回來的飯，夫婦分著吃。明天呢，就是太太出去討飯，也穿上這條褲子。在家裏的這個人就沒有褲子

The first difficulty is that **it is difficult to give when one is poor**. If you have money and you want to give, it's easy; because if you give a little money, it doesn't count for much. But if you don't have anything to give and yet you still can give, that is genuine giving. What counts is to do things that can't be done. Anybody can do what's possible, and there's no particular value in doing what anyone can do. An outstanding person does what others cannot do. He surpasses everyone else. This person transcends the common lot.

Speaking of the difficulty of giving when one is poor, there is a story that illustrates this truth. When Shakyamuni Buddha was living in the world, there was a very poor person. Now, although he was poor, he still had a wife. This couple had each other, but their lives were very difficult. They had only a little hut to live in; they had nothing to eat and no clothes to wear. Being so poor, they had to beg for their food every day out on the streets. Begging isn't that difficult a thing, but what made it hard was that the couple had no clothes to wear. All they had was one pair of pants. How could two people wear one pair of pants? They could only take turns. One day the husband would wear the pants and go out begging for food, and bring it back to share with his wife. The next day the wife would go out wearing that pair of pants. Her husband, left at home, had no pants to wear. The one who went out to beg would wear the pants and bring back the food for the two of them

穿，出去討飯的這個人就有褲子穿，要回來的飯，還是兩個人分著吃。這樣子馬馬虎虎的，也就天天這麼維持生活，你看！窮得這樣子，可以說是最窮的人了。

在這時候，有一位辟支佛，前面講過辟支佛有宿命通的，他一觀察：這兩個人宿世之中不肯做布施，所以今生就這麼窮，窮得要兩個人穿一條褲子。「啊！這回我要度他們去！」這辟支佛就發願要度這兩個人，讓他們有機會種福，於是到這夫婦的門前來化緣。這辟支佛是一個比丘的樣子，站在那個地方，托著鉢在化緣。這對夫婦一看，有個和尚來化緣，自己家裏什麼也沒有，啊！飲食也沒有，衣服也沒有，只有一條褲子。這丈夫就對太太說：「唉！我們都要發一點布施心來求求福。為什麼我們這麼窮呢？就是以前我們不肯布施，所以現在窮得這個樣子，我們應該做個布施。」

太太說：「做布施？我們有什麼可以布施？」丈夫就說：「我們還有一條褲子啊！可以布施給這出家人。」太太就發了脾氣，說：「你真是混帳、糊塗！我們就一條褲子，如果布施給比丘，我們連這出去要飯的本錢都沒有了，我們

to eat. In this way they were able to sustain themselves day by day. Alas! You might say they were about as poor as could be.

At that time there was a Pratyekabuddha, and as mentioned before, Pratyekabuddhas have the spiritual power of knowing past lives. He took a look at their situation and saw that the couple would not give in past lives; that's why they were so poor that they owned only one pair of pants in this life. The Pratyekabuddha thought, "I must try to take these two people across." He made a vow to take them across by helping them plant the seeds of blessings. So the Pratyekabuddha went begging at the couple's door. He looked like a Bhikshu as he stood there, with his bowl in his hand, seeking alms. The couple saw the monk seeking alms, but they didn't have any food or drink to give him, and all they had in the way of clothing was their one pair of pants. The husband said to his wife, "We ought to do a little giving and seek some blessings. Why do you think we're so poor? It's because we couldn't give in the past. We should give now."

And the wife said, "Give? Well, what do we have to give?"

Her husband said, "Well, we still have a pair of pants. We could give that pair of pants to this Bhikshu."

The wife lost her temper at that. "You're really an idiot! We've only got one pair of pants, which we take turns wearing. If we give it to that Bhikshu, we will lose our only means of going out to beg. With this one pair of pants that we take

用什麼可以再向人乞食呢？只有這一條褲子輪流著穿，還可以出去討飯；要是把褲子也布施了，我們怎麼出去呢？」

丈夫就勸他太太：「不錯，這是很不容易的，但是我們不管自己的生活，布施褲子給這比丘，我們兩個不出去，就在這兒餓死算了，還管那麼多幹什麼？你看，那比丘在這兒也不走。」

太太一聽，嘆了一口氣說：「唉！好吧，你歡喜布施，就布施好了！」這夫婦倆就把這一條褲子，從窗戶遞給這比丘了。這比丘是個證果的辟支佛，他接受這條褲子後，就到釋迦牟尼佛那個地方去，輾轉供養釋迦牟尼佛，說：「這是我方才在一個窮苦人家化來的一條褲子，這條褲子是他全家的財產，可是他都布施給我了。」

釋迦牟尼佛就接受這條褲子。接受之後，就對人說：「這功德是很大的，他家裏就這麼一條褲子，都能布施出來供養這比丘，尤其供養的是個辟支佛，所以能得福無量，將來是有很大的福。」

當時在釋迦牟尼佛這個法會裏，這國家的國王也在這兒，國王一聽，就想：「自

turns wearing, we can still go out begging for food. If we were to give it away, how could we go out?"

The husband exhorted his wife, "That's true, it's not at all easy, but we shouldn't take ourselves into account. We should just give the pants to the Bhikshu, and if the two of us can't go out and beg, we'll stay here and starve to death. Why worry so much about it? You see, the Bhikshu isn't leaving."

His wife, after hearing him out, sighed and said, "Okay, if you want to give, then give!" So this is what they did: they stuck their only pair of pants out the window and handed it to the Bhikshu. The Bhikshu, who had reached the fruition of a Pratyekabuddha, took the pants to where Shakyamuni Buddha was and offered the pants to him. He then explained, "I just received this pair of pants from a poor household. It was all they had in the house, and they gave it to me."

Shakyamuni Buddha took the pair of pants and said to everyone, "Here is a case of great merit and virtue. A poor couple had nothing but a pair of pants in the house, and they were able to give it as an offering to this Bhikshu, who is in fact a Pratyekabuddha. They will reap limitlessly great blessings in the future."

The king of the country was in Shakyamuni Buddha's Dharma assembly at the time. When he heard that, he thought to himself "There are people in my own country so poor they have no clothes to wear and no food to eat,

己國家有這麼一個窮得連飯也沒得吃，連衣服也沒得穿的人，自己在皇宮裏吃得那麼好，穿得也那麼好，這怎麼能對得住老百姓呢？」於是國王生了大慚愧心，就派人到這窮苦的家庭去送米、送麵、送吃的、送穿的，送了很多。這倆夫婦立刻就得到果報了，才布施一條褲子，現在什麼都有了。他們以後也去見佛，佛就為他們說法，一說法，這兩人立刻就證到初果。

所以說貧窮布施難。你在難的時候，若再能布施，這才是真正有布施心；越難你越能做，這才有價值。好像我們人不能捱罵，若有人罵我們，我們能受，這就是有德行；人也不能捱打，若有人打你，你能接受，能認識：「啊！這是善知識，他能令我消業障，能令我出苦海，這是最難得的善知識。」無論哪一位，境界來了，你們要認識，說你不好的人，那正是你的善知識。不要聽人家讚歎你一聲，就好像小孩子吃糖似的，高興得不得了；人家毀謗一聲，就比吃黃連還苦，不要這樣子。

佛說二十難，人生豈止二十難，這難可就多了，難的事情來了，你能把它處理得很容易，那就是明白佛法了。

(下期待續)

while in his palace he himself ate so well and dressed so elegantly, he felt ashamed to face his citizens. In his shame, the king sent people to that poor household bearing rice, flour, and lots of food and clothes. The couple immediately received a reward for giving up their pair of pants. They had given their one pair of pants, and now they received everything they wanted. Later on, they went to see the Buddha. The Buddha spoke Dharma for them, and as soon as he did, the two of them immediately reached the first stage of Arhatship.

Therefore it is difficult to give when one is poor. If you can give when you are in difficulty, that is really a true mind of giving. And if, when giving, the more difficult it is, the more you are able to do it, then the more value it has. For example, you can't stand to be scolded. However, if people scold you and you can endure it, then you have virtuous conduct. Or, if you can't stand being hit, but when somebody hits you, you bear it and look at it like this: "Oh, this is my Good and Wise Advisor who has come to help me eradicate my offenses and leave the sea of suffering. This is a rare Good and Wise Advisor!" No matter what kind of state arises, you should recognize it clearly. People who criticize you are truly your Good and Wise Advisors. It shouldn't be that when people praise you, you're like a child who gets some candy and becomes overjoyed; but when you get slandered, it tastes as bitter as bile. That is not the way it should be.

The Buddha named twenty kinds of difficulties. Actually, in human existence there are many more than that. To be able to easily resolve difficulties when they come shows a true understanding of the Buddhadharma.

(To be continued ...)



Records of High Sanghans

—錄自百日禪—

1971

宣公上人開示於美國舊金山佛教講堂

康法朗法師



Dharma Master Kang Fa Long

Excerpt from the *Hundred-day Chan Session*

Lectured by the Venerable Master Hsuan Hua at the Buddhist Lecture Hall in San Francisco, 1971

(接上期)

(Continued from issue #154)

以後，這位康法朗禪師也證果了。證果之後，沒有人知道，他到什麼地方去，是在什麼地方圓寂，有沒有圓寂呢？也不知道。他有個徒弟，俗家姓余，法名叫令詔，也是非常聰明，在家的時候，好各處遊蕩，又歡喜打獵，打了很多的畜牲，也歡喜吃畜牲的肉。那麼他吃來吃去，覺得畜牲也是不願意死的，為什麼我要打死牠呢？我應該不殺生才對。於是他就拜康法朗做師父，也學禪宗的道理了。他一坐能坐上很多天，禪定的功夫也是很好的。他修行修行把師父丟了，不知道師父跑到什麼地方去了，也找不著了。

Eventually, Dharma Master Kang Fa Lang also certified to fruition. However, no one knew his whereabouts, or where he had entered nirvana. Had he actually entered nirvana or not? No one knows.

He had a disciple whose last name was Yu. His Dharma name was Ling Hsiao. This disciple was also very intelligent. When he was still a layman, he liked to roam around. He also liked to hunt. He hunted many animals, and was fond of eating their meat. After sometime, he thought to himself: "Even animals have no wish to die, why should I hunt and kill them? I should refrain from killing -- that's the right thing to do." Thereafter, he bowed to Kang Fa Lang as his Master and started to learn the principles of the Chan School. When he sat, he could sit for many days. His Chan Samadhi skills were very good. He kept cultivating to the point that he completely forgot about his Master. He did not know where his Master was, and was unable to find him.

他就跑到一個山上，做了一個石頭的洞，在洞裡長坐不臥，在那個地方修行。他又用木頭造了一尊他師父的像，在那兒就天天誦經禮拜，拜他師父的木頭像，修行大概有十幾年，以後他也證果了。就在這個洞裏邊，坐著就圓寂了。在他圓寂的時候，他住的這座山，附近的一般人都看見，這山上大放光明。有的人很好奇的，就到山上去看一看，一看才知道，有一位比丘已經圓寂了。那麼一般的人才知道，光明是這位比丘顯現的，於是，這地方信佛的人就很多了。

人哪，「近朱者赤，近墨者黑」；朱是紅色的，墨就是黑色的，所以你「染於蒼則蒼，染於黃則黃」。你接近什麼人，就會學什麼人。「蒼」就是比那個黃色淺一點，或者比那個黃色要深一點，不是黃；你染到黃色它就是黃色。爲什麼說一般人，就發心信佛了呢？就因爲看見這樣一位比丘，坐那個地方就圓寂了，這山上又放光。所以有善根的人就受這位比丘的影響，發菩提心了。

那麼在這個沒有佛法的國家來提倡佛法，你們各位若是用功，有人能坐，一坐坐十天，頭也不低，腰也不彎，坐十天，入定定了十天，或者入定定了二十天，甚至於你一入定，定了一個月、兩個月、三個月、一百天，

At that time, he went up to a mountain and bored a cave out of a boulder. He then sat inside the cave and never lay down to rest. He also carved his Master's image out of a piece of wood. Everyday, he would recite the sutras and bow to his Master's wooden image. He cultivated for more than ten years. Afterwards, he also certified to fruition. While still sitting inside the cave, he entered nirvana. As he entered nirvana, people who lived near the mountain all witnessed a great bright light emitted from the mountain top. Some curious folks then went up to take a look and realized that a Bhikshu had just entered nirvana. Then everyone knew that the bright light was manifested by this Bhikshu and many came to believe in Buddhism.

People! There is a saying: "Those close to rouge turn red. Those close to ink turn black." Rouge is a red color, and ink is a black color, but in the same way, if you "dye it khaki, it will turn to a khaki color. If you dye it yellow it will turn to a yellow color." Whoever you draw near to, you will learn from that person. "Khaki" is a yellowish color, which may be slightly lighter or darker. But it is not yellow. If you dye it yellow then it will turn to yellow. Why did so many people come to believe in Buddhism? It was because they saw a Bhikshu who sat and entered nirvana in a mountain, which then emitted light. Therefore, people with good roots were greatly influenced by this Bhikshu and they all brought forth their Bodhi minds.

To propagate the Buddhadharma in a country where there is no Buddhadharma, all of you can work hard. If there are people who can sit for ten days without dipping their heads or bending their waist, if they can enter Samadhi for ten days in one sitting, or if they can enter

這些不信佛法的人，也都要信了。爲什麼呢？看見你真是有真功夫，凡夫怎麼可以在這個地方坐了一百天？這一定是證果的聖人。好像中國這位虛雲老和尚，爲什麼那麼多人相信他呢？就因爲他一坐可以坐一個禮拜，十幾天，二十幾天他都可以坐。他到暹羅，那邊天氣非常熱，我也到過暹羅，就受不了，每一天都要用涼水來沖涼，唉！熱得太厲害。他在暹羅一坐坐了九天，所以國王就把他請到皇宮裡講經說法，講心經，然後皈依他，又送給他很多的地，他自己也不要，以後他把這塊地又送給極樂寺。

所以咱們現在在美國做開闢佛教的人，一定要真真實實地去用功修道，得到真正的定力，那時候教化眾生，就比較容易。這個開始是很困難的，但是開始也是最有價值，最有意義的，我希望你們美國人，出家人、在家人、比丘、比丘尼、優婆塞、優婆夷都把我忘了，來爲佛教受一點苦，這也是我們佛弟子應當做的事情。

在這個國家，我們現在在這兒有二十二個人，來聽佛法，其餘的呢？大約有兩百萬人都是去跳舞、喝酒、看電影、去打球、或者去滑冰呀、或者有其它種種的新玩意兒去玩去。那麼我們這二十二個人，能在這兒端然正

Samadhi for twenty days, or one month, two months, three months or one hundred days, then those unbelievers will come to believe in Buddhism. Why? People can see that you have true skill. How can an ordinary person sit for a hundred days? He must be a certified sage. It is like the Elderly Monk Shu Yun of China. Why did so many people come to believe in him? It was because he could sit for a week, or more than ten or twenty days. When he went to Siam, the weather there was extremely hot. I have been in Siam and it was unbearable. I had to take a cold shower every day. Ah! The heat was simply too much. However, he sat for nine days straight. The king then invited him to his palace to lecture the sutras and speak the Dharma. After he lectured on *The Heart Sutra*, the king took refuge with him and gave him many lands. But he did not want the lands, so he gave them to Ultimate Bliss Monastery.

We are now working as the pioneers of Buddhism in America. We need to truly and honestly work hard on our cultivation to obtain true Samadhi. When the time comes, it will be comparatively easy to teach and transform living beings. To begin is the most difficult thing to do and yet most worthwhile, most meaningful. I hope that all of you Americans, whether you are left-home people, laypeople, Bhikshus, Bhikshunis, Upasakas, or Upasikas, forget yourselves, and come and undergo a bit of suffering for the sake of Buddhism. This is what we should do as the disciples of the Buddha.

In this country, we now have twenty-two people here listening to the Buddhadharma. What about all the rest? There are approximately two million people who would prefer dancing, drinking, movie going, playing ball, skiing, or joining in the latest fad. To have

坐，畢恭畢敬的來聽佛法，這是一種不可思議的境界，像一些年輕的小姐，中年的、老年的婦人，有毛病的人都能這麼誠心來到這兒聽佛法，這是很難得的。所以我今天也很高興，本來在這個國家，今天晚間應該一個人都沒有了，都跑了，都到各處去玩，但是還是一樣來聽佛法。你們這些人，都是佛教的先鋒，就好像帶領軍隊的，有元帥、有先鋒，先鋒是先到那個地方去打衝鋒的，叫先鋒官。你們在佛教裏頭都是佛教裏的勇士，將來你們各處都要打勝仗，不要打敗仗。要認識自己是一個佛教的勇士，不要有的時候就哭起來了，不要有的時候又說要跑了，你們不能跑，也不能哭，就是再苦都要忍著牙來挺著，一定要在佛教裏頭做一個勇士。(康法朗法師全文完)

twenty-two people who are now sitting properly and respectfully listening to the Buddhadharma is an inconceivable state. For the young, middle-aged, and older women as well as others with discomforts to bring forth a sincere mind to come here to listen to the Dharma is rare indeed. Therefore, I am very happy today. Basically, in this country, there should not be anyone here tonight. You could have all gone out played around. But you chose to come to listen to the Dharma, instead. All of you people are pioneers in Buddhism. It is similar to the military; there is a general and a vanguard. The vanguard consists of troops moving at the forefront of an army at war. These are members of a vanguard. All of you should be brave warriors in Buddhism. In the future, you should be victorious wherever you go. Do not get defeated. You must recognize that you yourself are a brave warrior in Buddhism. Do not cry at times. Do not run away at times. You must neither run away nor cry. Even if it is too much suffering, you should grit your teeth and hang on. You must become a brave warrior in Buddhism.

(The End of the Article on Master Kang Fa long)



~新的開始~



投誠百拜於金容，懇切一心於寶地
陳露多生之罪垢，消除累世之愆尤

梁皇寶懺又是一年盛會的開始。法會之所以殊勝，端在於我等眾生是否真誠懇切！因為三寶之盛德洪慈，無時無處不在照注我等，而依仗法會之勝緣，足以感發一念之真誠，進而發露多生之罪垢，求哀懺悔，懺則罪滅福生，諸佛共垂恩！懺悔功深讚莫能盡，諸位切莫錯過。

A New Beginning

To earnestly bow hundreds of times to the golden image,
Bringing single-minded utmost sincerity to jeweled ground,
Can reveal the offenses and defilements from many past lives,
As well as getting rid of many past lives' transgressions.

The Emperor Lyang's Jeweled Repentance marks again the beginning of another year's assembly. The auspiciousness of this Dharma Assembly depends on whether or not we living beings are truly sincere, because there is no time or place where the Triple Jewel's abundant virtue and vast kindness is not shining on us. If we rely on the Dharma Assembly's superb conditions, and are able to bring forth one thought of genuine earnestness, then we can advance to reveal many lives' offenses and defilements. We must plead with sadness to repent and reform. Repenting, our offenses are eradicated, blessings come forth and the Buddhas all bestow kindness upon us. The merit of repentance is deep and its praise not able to be exhausted. Everyone, do not miss this opportunity.

Thoughts from Honoring Elders Day



十一月十八日是個秋高氣爽，陽光普照的日子。早上七點多，當我將車子駛進金輪寺的五十八街，遠遠的就看到招待組的護法居士們已在門口設好了歡迎的攤位，透露出寺裡洋溢著一片熱鬧關懷的溫暖氣息。由十多位男眾居士組成的交通組，也已紛紛在大清早到各老人院接年長居士來金輪寺共渡這一年一次的敬老聯歡會。

大約早上九點，節日首先在育良中文學校菩提兒童合唱團的純淨歌聲中展開，一群天真可愛的孩子在法師及老師的教導下，也深深體會到敬老尊賢的重要意義。他們很認真、很專心的在謝老師的帶領下為老人家們演唱「兒童福」，「大放光明轉法輪」及「盡虛空」等歌曲，接著金輪寺合唱團也以嘹亮的歌聲唱「宇宙白」、「出家不忘忠貞志」、「菩薩的手」等，剎那間將佛教歌曲的莊嚴與肅穆氣氛傳遍了金輪寺。法師也致詞歡迎老居士並祝福老居士們如意健康。接著有大提琴與鋼琴合奏，

It was a lovely sunny day in the clear and crisp autumn season on Sunday, November 18. In the early morning, as my car approached Avenue 58 where Gold Wheel Monastery is located, I saw few Dharma-protecting laymen already setting up the welcome table at the entrance to the Monastery. It gave the sense of a warm feeling of joy and concern filling the Monastery. Also, there were more than 10 laymen, the majority of them male, which formed the transportation team, going out to pick up seniors in the early morning from several senior apartments to bring them to the Monastery to celebrate the Respecting Elders Day together.

The program started around nine o'clock in the morning with the beautiful, pure singing voices of the Bodhi Children's Chorus. They are a group of naive and lovable students from the Instilling Goodness Chinese Sunday School. They appeared to be deeply touched by the wonderful ideas of respecting elders and honoring the worthy, which had been taught by the Dharma Masters and teachers during the semester. Under their teacher Miss Hsieh's direction, they diligently and concentratedly sang "Children's Blessing", "The Dharma Wheel", and "To the End of Empty Space". The Gold Wheel Monastery Adult Choir also sang "The White Universe", "Left Home Without Forgetting the Original Vows", and "The Hands of Bodhisattvas" etc. Suddenly, a solemn and peaceful atmosphere filled the entire Monastery. At this point, a Dharma Master welcomed all the elders and wished them good fortune and health forever. Following that a series of delightful performances

二胡與鋼琴合奏，李慧玲居士的女高音獨唱，節目一個個為老人家們熱烈的演出。而且今年我們有個不尋常的因緣，在短短的二個星期的籌備過程中，異外的得到陳毓襄居士發心，在她繁忙的行程中特地從台灣到洛杉磯為老人家們演奏鋼琴。當她輕巧的手指在琴鍵中滑動，一片優美的琴聲收攝了全場的注意力，在短短的二十多分鐘的彈奏中，我們似乎都深深的感受到古典音樂的美。

中午餐會更有佛教青年會的學員以青春活潑的歌聲為老居士們唱「觀音讚」、「DRBY會歌」等，另有四位來自國泰老人公寓的老居士表演扇子舞，他們每一位的年齡都超過七十歲，也很熱烈的為此次老人節助興，奪得全場的掌聲。今年大約有五百人前來參加，其中大約二百七十位為老人家，每位老居士都帶著由法師親手做的胸花，顯得喜氣洋洋。餐後老人家們高高興興的帶著金輪寺特別準備的精緻素食點心，再由交通組的居士一一送回公寓。

此次有許多來參加的並不是佛教徒，但是在金輪寺護法居士熱心的招待下，覺得很溫馨，也覺得很有意義。上人提倡敬老節意義深遠，不只是提醒我們要對老人關懷，要重

including the combined playing of cello and piano, Chinese violin and piano, and a solo by Miss Lee. In addition, a special affinity occurred this year. During the two weeks of preparation, Gwhyneth Chen confirmed she would arrange time out of her busy schedule and flew from Taiwan to Los Angeles to perform piano recitals for the elders. When her light skillful fingers touched the piano keys, suddenly the beautiful music caught everyone's attention. During the short twenty minutes of her performance, we were all deeply touched by the beauty of the classical music.

During the banquet, the students of Dharma Realm Buddhist Youth sang "Gwan Yin Praise" and "DRBY", etc. In addition, there were four elders from Gow Tai Elders Apartment who performed the Chinese fan dance. Every one of them is over seventy. Their enthusiasm for the celebration of this special day won the heart-felt applause of everyone. There were over five hundred people attending the celebration, and about two hundred and seventy were elders. Every elder wore a flower pin, which were made by Dharma Masters appears very cheerful. After the banquet, they all received a special gift box filled with vegetarian delicacies as they left. Then, they were dropped off at their apartment by the transportation team.

Many seniors and guests who attended the celebration were not Buddhist. However, they all felt the warmth and meaning of the celebration, because our volunteers took delight in serving the elders. The Respecting Elders Day has a great and deep meaning. This not

視孝道，提倡社會和諧風氣，也是對我們一項很好的考驗。在這充滿災難與暴力的社會中，人心迷失於財力與權力的遊戲中，我們該如何來推動敬老的風氣，讓人人都知道要孝順父母，同時也問問自己是不是做到了「老吾老，以及人之老，幼吾幼，以及人之幼」。敬老尊賢是個穩固社會及文化的根本，我們一定要一代接一代的努力維護此善良風俗，才能將社會的暴戾化為祥和，使天地間惡氣減少，正氣增加。

此次雖然金輪寺全體總動員，但由於參與的人數多於往年，有少數老人無法坐上圓桌共聚，許多工作人員深感歉意，在熱鬧的餐會結束之後，我們應再接再勵的學習改進，將來是要用何種方式才能讓更多的老人受惠，都是值得讓我們深思的。也才能將每一年的敬老節辦得更圓滿，才不枉費師父上人教導我們的一片苦心。

only reminds us to be concerned about elders, but also to emphasize filiality and to promote harmony in society. In the meantime, it is also a test for us. In today's society, filled with violence and disasters, when people's minds are lost between wealth and power struggles, how can we promote the trend of respecting elders, and help everyone understand how to respect his parents? Also, we need to ask ourselves if we actually treat other elders as our own and treat others' children as our own. To respect elders and honor the worthy is to stabilize the foundation of our society and culture. We need to pass it on generation after generation to protect the good in our culture, so that violence in society can turn into auspiciousness, malevolent energy can be reduced, and proper energy increased in the world.

This time all the members of Gold Wheel Monastery participated in serving the elders. However, there were more guests these years than in previous years and there were limited seats for the banquet tables. Several elders didn't have the opportunity to sit with other elders. Many volunteers felt terribly sorry. After the exciting banquet was over, we should continue to learn and to improve. There are numerous issues left for us to ponder such as what type of format to use in the future in order to benefit more elders. So we can make the Respecting Elders Day better and better every year. This way we will not waste the Venerable Master's effort in teaching us.

(上承自第15頁)

是故樂教之推行，古已有之，且不容忽視。此次陳毓襄追思上人，感念佛恩，為三寶而演奏的音樂會，感動了現場觀眾，皆法喜充滿，讚嘆不已。再次說明了以音樂法門攝受眾生的最好例子。

(Continued from Page 15)

For these reasons, music has been promoted ever since the beginning of time. This is an important point not to be overlooked. This piano concert by Gwhyneth as a tribute to our Venerable Master and in gratitude of the Buddha's kindness has touched the hearts of the entire audience. Everyone was filled with the joy of the Dharma. Words were inadequate to express the audience's praise and admiration. This event can serve as yet the best example of how living beings can be gathered in through the Dharma Door of music."

美好的音樂饗宴 A Wonderful Musical Banquet

謝佩卿 By Pei-Chin Hsieh

十一月二十四日下午於金輪聖寺聆聽鋼琴家陳毓襄「感恩的禮讚，為三寶而演奏」的鋼琴獨奏會之後，心中感動不已。陳毓襄高超的琴藝，美妙的樂曲，至今仍餘音繞樑，多日不絕。不禁嘆為世上稀有，人間難得幾回聞。我何其有幸，參與盛會，於飽賞音樂的饗宴之餘，欣然執筆誌之，以分享大眾。

「Too good to be true」乃當今知名鋼琴家波哥雷利奇對陳毓襄精湛琴藝的推崇和稱讚。恆實法師的讚語「無話可說」，更是貼切不過了。我的朋友紛紛對我說：「真是太好了，謝謝你邀請我來。」「她把蕭邦的曲子，彈得太棒了，比蕭邦還蕭邦。」「我感動的哭了！」我的朋友Mitch（一位劇作家、小提琴家）說：「陳毓襄稱得上是現今世界上最傑出的鋼琴家之一。」無疑的，這是一場動人心弦的音樂會。

金輪聖寺首次舉辦此類的音樂會，從法師到居士佛友們，無一是音樂的專業人士。但他們憑著熱忱及奉獻的精神，將此音樂會辦得有聲有色，盡善盡美。如會場的佈置，

On the afternoon of November 24, Gold Wheel Monastery hosted a piano concert by Gwhyneth Chen in gratitude to and praise for the Triple Jewel. After listening to her performance, I was immeasurably touched. Gwhyneth's magnificent piano skills and breathtaking musical pieces were difficult to come by in this world. For many days afterward, the wonderful sounds kept reverberating in my mind. I was truly fortunate to have the opportunity to attend. In return, I would like to share my afterthoughts with every one.

"Too good to be true!" This was what well-known pianist Pogorelich remarked about Gwhyneth's performing skills. "Wonderful beyond words!" acclaimed Dharma Master Heng Sure.

Here are other comments I heard.

"It was truly great! I am so thankful you invited me."

"She did a marvelous rendition of Chopin's music. It's even more than Chopin. I was so touched I started to cry."

Mitch, a screenwriter and violinist, affirmed, "Gwhyneth Chen is definitely one of the great pianists of the world."

Undoubtedly, this concert touched the heartstrings of a lot of people.

This is the first time Gold Wheel Monastery hosted this kind of concert. From the Dharma Masters down to the laity, no one here is a connoisseur of music. Nevertheless, endowed with sincerity a spirit of service, they put in their best efforts to make this event a success. The decorations were ornate and lofty. The ushers were cordial and warm. The program

莊重而高雅。佛友的接待，親切而溫馨。節目的進行，清鬆流暢而不失莊嚴，予人賓至如歸之感。尤其當天突如其來的暴風雨，致使許多來賓認不清路標而迷路。幸賴金輪寺的義工們，冒著風雨，挺立於街道中，指揮交通，方便各地的來車暢行無阻，順利的抵達會場，令人十分感動。觀音禪寺的溫師姐告訴她所帶來的二十位朋友，包括 USC 音樂系的學生們：「金輪聖寺此次佈施了美好的精神糧食，我們真是有福了。」並希望我代為致謝。

我想音樂是人類共同的語言，它沒有任何語言文字的障礙，即能感動人心。所以人類情感的表達，心靈的交流，莫善於樂。清淨無染的音樂，更可以怡情養性，調伏眾生剛強的心，化為柔軟，易受教化。大智度論：「菩薩欲淨佛土故，求好音聲，欲使國土中眾生聞好音聲，其心柔軟，心柔軟故，受化易，是故以音樂因緣供養佛。」所以古來聖人作樂，正音律，首重教化人心。

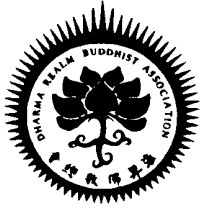
孝經亦云：「移風易俗，莫善於樂。」美好的音樂，可以陶冶心性，令眾生善根增長，化戾氣為祥和，以改善社會風尚。(下轉至第13頁)

flowed smoothly in a relaxed manner. Everyone felt a sense of home-coming. When rain suddenly started to pour from the sky that day, many volunteers went into the street either to give free valet service or act as traffic controllers. Their main wish was to see that our guests got to the concert with the least inconvenience. Seeing them hustling around in the rain was very touching.

Laywoman Wen from Gwan Yin Chan Temple brought twenty of her friends, including students from USC pursuing their degrees in music. After the concert, she told them, "Gold Wheel Monastery has just performed a wonderful act of giving -- a splendid spiritual nourishment. We are really blessed." She also wanted me to convey this message:

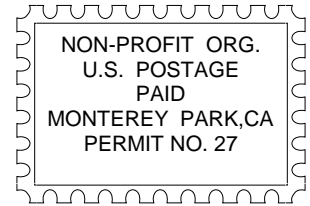
I think music is a universal language. It is free from any form of language barrier. Yet, it has the power to move the heart. It has been used by humanity as an expression of their innermost feelings and thoughts, as well as a means of communication and interchange between souls. Furthermore, pure and undefiled music can heal the feelings and nourish the nature. It can tame and subdue stubborn and obstinate minds, softening them and helping them to be receptive to teachings and guidance. It is written in the Treatise of Great Wisdom that: "In their wish to purify the Buddhalands, Bodhisattvas request wondrous music in order to help the living beings in the Buddhalands to be pliant and receptive to teachings. For this reason, they use the causes and conditions of music as an offering to the Buddhas." The ancient sages also composed music. With proper notes and melodies, they aimed at educating and transforming the heart and the mind.

The Book of Filiality also stated that the best way to modify social trends and traditions is through music. Good music can soothe a person's mind and nature. It can nurture the development of wholesome potentials. It can transform negative energy into peace and tranquility. It can alter and improve our social atmosphere. (Continuing on page 13)



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金輪聖寺



2002年1月法會時間表 Schedule of Events – January of 2002

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm 慈悲道場梁皇寶懺 The Jeweled Repentance of Emperor Lyang 01/12/02 — 01/20/02		1◎ 消災吉祥神咒 Disaster Erad- icating Auspi- cious Spirit Mantra 9:00-10:10 am	2◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	3◎	4◎	5◎
6 楞嚴法會 Dharma Assembly of Shurangama Mantra 8:30 am -- 10:30 am 放生法會、大悲懺 Liberating Life Ceremony Great Compassion Repentance 1:00 pm - 3:30 pm	7◎	8◎	9◎	10◎	11◎ 梁皇寶懺灑淨 Purifying the Boundaries 7:30– 8:30 pm	12 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am - 5:00 pm 7:00 pm - 9:00 pm
13 初一 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am - 5:00 pm 7:00 pm - 9:00 pm	14◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:00 pm	15◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:00 pm	16◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:00 pm	17◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:00 pm	18◎ 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:00 pm	19 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am - 5:00 pm 7:00 am - 9:00 pm
20★ 初八 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:30 am - 3:30 pm 傳授幽冥戒 Transmission of Precepts for the Deceased 3:30 pm - 5:30 pm	21◎	22◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memo- rial Day of Vener- able Master Hua's Entering Nirvana	23◎	24◎	25◎	26◎
27 十五 誦地藏經 Earth Store Sutra Recitation 8:30 am - 3:00 pm	28◎	29◎	30◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	31◎	★01/20 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment Day	

～常將有日無日，莫待無時想有時～