



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人 偈頌- 大悲咒 爍幡囉耶

老曰五色使目盲 觀音解眼悟真常
金葉寶蓮毫光照 本來面孔非爺娘

Verse on the Seventy-Ninth line
“SHAU PAN LA YE”
of the *Great Compassion Mantra*
Composed by the Venerable Master Hsuan Hua:

Lao Dz said, “Five colors blind the eyes.”
Contemplating Sounds freed his eyes and awakened to Truth.
Upon a golden lotus he radiates rays of light.
Our original face is not inherited from worldly family or ancestors.

本期內容

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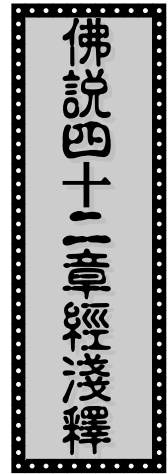
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The Sutra in Forty-two Sections Spoken by the Buddha

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 #165)

第三十二章

Section 32

我空怖滅

Emptying out the Self Quells Fear

佛言。人從愛欲生憂。從憂生怖。若離於愛。何憂何怖。

The Buddha said, "People worry because of love and desire. That worry then leads to fear. If you transcend love, what worries will there be? What will be left to fear?"

第三十二章是說明了人爲什麼有憂愁恐懼？就是因爲人有這愛欲，所以才有憂愁恐懼；若把這愛欲斷了，就沒有什麼憂愁恐懼了。我們人從無量劫以來到現在，妄言這四大爲自己的身相；妄認這六塵緣影爲自己的心相。所以就執著貪戀，不願意把它放下。因爲這樣，所以就有種種的麻煩生出來。這種種麻煩生出來了，就有很多的憂愁、煩惱，也就生了種種的恐怖。你若能觀察這四大，你能知道這身是四大和合而成，本來沒有一個我；你再觀察這六塵緣影也是空的，沒有的；你知道這心是無常的；你能把愛欲心先要斷了，你這憂怖也自然就都沒有了。

The thirty-second section explains why people worry and feel afraid. People feel worried and afraid simply because they have love and desire. If we can put an end to love and desire, then we will not have any worries or fears. From limitless eons in the past up to the present, we have mistaken the four elements for the characteristic features of our body. We have mistaken the conditioned perceptions of the six defiling objects for the characteristics of our mind. As a result, we have become attached and we don't want to let go. Because of this, every kind of difficulty arises. Once difficulties arise, then many worries and afflictions arise, and we fall prey to anxiety and fear. If you can contemplate the four elements and know that the body is a combination of the four elements, then fundamentally there is no self. Next, contemplate the conditioned perceptions of the six defiling objects as empty and non-existent, and recognize that the mind is impermanent. Finally, if you can cut off thoughts of love and desire, then all your worries and fears will naturally disappear.

「佛言」：所以佛說，「人從愛欲生憂，從憂生怖」：因為有這個愛欲，就有所憂患，有憂愁，有煩惱；從那個憂愁、煩惱，就會生出一種恐怖心來。「若離於愛」：你要是能把這欲念和這愛斷了它，或者轉變了它。「何憂何怖」：有什麼憂愁？又有什麼可以恐怖的呢？沒有了！人之所以會有憂愁恐怖，就因為有這種執著，放不下，所以才有憂患和恐怖。

第三十三章

智明破魔

佛言。夫為道者。譬如一人與萬人戰。挂鎧出門。意或怯弱。或半路而退。或格鬥而死。或得勝而還。沙門學道。應當堅持其心。精進勇銳。不畏前境。破滅眾魔。而得道果。

這是第三十三章了，用譬喻說明修道的人應該有戒定慧這三無漏學，要一心來精進學道。就好像有一個人，有無始的虛妄，種種的習氣，和一切的惑——見惑、思惑、塵沙惑這種種的惑。你能專一其心來學道，這就譬如一個人。你有很多的虛妄，很多的惑、習氣，這就譬如萬人。你能受持淨戒，就是修持這個戒，這就譬如什麼呢？譬如你掛上鎧甲，掛上盔甲了。然後你再能堅持其心，就沒有怯弱了，這就是一種戒力的精進。

The Buddha said, “People worry because of love and desire. That worry then leads to fear.” Because you have love and desire, you have things to worry about; you have worries and afflictions. From those worries and afflictions, fear develops. But if **you transcend love**—if you can cut off or turn around thoughts of love and desire—**what worries will there be? What will be left to fear?** What will you have left to worry about? What is there to be afraid of? Nothing at all! The reason people have worry and fear is because they have attachments and cannot put them down. Therefore people have worry and fear.

Section 33

Wisdom and Clarity Defeat the Demons

The Buddha said, “A person who cultivates the Way is like a soldier who goes into battle alone against ten thousand enemies. He dons his armor and goes out the gate. He may prove to be a coward; he may get halfway to the battlefield and retreat; he may be killed in combat; or he may return victorious.”

“Shramanas who study the Way must make their minds resolute and be vigorous, courageous, and valiant. Not fearing what lies ahead, they should defeat the hordes of demons and obtain the fruition of the Way.”

This thirty-third section uses an analogy to show that people who cultivate the Way should follow the three non-outflow studies of precepts, samadhi, and wisdom and should study the Way with single-minded vigor. Consider the example of a person who has various kinds of pretensions, bad habits, and delusions—delusions in views, delusions in thoughts, and delusions like dust and sand—which have accumulated since time without beginning. If you can single-mindedly study the Way, you are like a single person. If you have many pretensions, many delusions, and many bad habits, those things are like ten thousand enemies. If you can receive and uphold and cultivate the pure precepts, that is equivalent to donning your armor. If you

你能精進勇猛，不會在半路上退回來，這就是一種定力。有定力，就不會半途退回。你再不怕前邊種種境界，不怕前邊有許多敵人等在那兒和你作戰，若不怕他，你就不會和人家一戰爭就死了，這就是一種慧的力量。

你合戒定慧這三種的力量，便能破滅那無始的習氣，無始的虛妄。這種種的毛病就等於眾魔，能破這眾魔，你就可以證得道果；你能證得道果，那就是作戰得勝回來了。

「佛言」，「夫為道者」：這個修道的人。「譬如一人與萬人戰」：你能專一其心來修行，就好像一個人和萬人戰。這就是說除去種種的習氣、毛病、虛妄、貪瞋癡，就好像與萬人作戰似的。在這時候，你「挂鎧出門」：就像披上盔甲和人作戰，是不怕的。「意或怯弱」：你要是心裏不堅固，好像怕了似的，就是怯弱。「或半途而退」：或者修行修行，不修行了，半途而退了。「或格鬥而死」：或者因為和這虛妄的習氣、魔軍來作戰，就戰敗了，修行不成功，死了。「或得勝而還」：或者是得勝回來了。

「沙門學道」，「應當堅持其心」：應該把心堅固了，不要半途而廢。「精進勇銳」：向前

strengthen your resolve, then you won't be cowardly; that's the decisive vigor that comes from your precept-power. If you can advance with courageous vigor, not turning back halfway, that is a kind of samadhi-power. If you have samadhi-power, you won't quit halfway through. Furthermore, if you don't fear any situation or how many enemies are up ahead waiting to attack you, then you won't be killed so easily when you go into battle. That is a kind of wisdom-power.

By uniting the threefold powers of precepts, samadhi, and wisdom, you can defeat your beginningless habits, your pretensions, and all your other faults. All these myriads of problems are analogous to the hordes of demons. If you can defeat the hordes of demons, you will be able to obtain the fruition of the Way. If you obtain the fruition of the Way, that means you will return from the battle in triumph.

The Buddha said, "A person who cultivates the Way is like a soldier who goes into battle alone against ten thousand enemies." If you can concentrate your mind to cultivate, it would be like one man battling against ten thousand men. This is saying that getting rid of all kinds of habits, problems, delusions, greed, anger, and stupidity is just like going to war against a host of ten thousand enemies. **He dons his armor and goes out the gate, just like someone preparing to go to war fearlessly. He may prove to be a coward.** Perhaps your resolve is not solid, and you act like a frightened coward. **He may get halfway to the battlefield and retreat.** Perhaps you cultivate for a while and then stop cultivating. You stop halfway through and retreat. **He may be killed in combat.** Maybe when you fight against your illusory bad habits and against the demon armies, they defeat you. You fail in your cultivation and die in battle. **Or he may return victorious.** Perhaps you return in triumph.

Shramanas who study the Way must make their minds resolute and be vigorous, courageous, and valiant. Shramanas who cultivate the Way should make their minds firm and resolved. Don't turn back halfway. Go forward with vigorous courage. Only advance; never retreat. **Not**

精進勇銳, 只有進而不能退。「不畏前境」: 不怕前邊的敵人那麼多。「破滅眾魔」: 把一切魔王都破滅, 都打敗了。「而得道果」: 自然就能證得道果。

(下期待續)

fearing what lies ahead, they should defeat the hordes of demons and obtain the fruition of the Way. Don't be afraid of how many enemies lie ahead. Defeat the demons, and naturally you will be able to attain the fruition of the Way.

(To be continued ...)

(上承自第8頁)

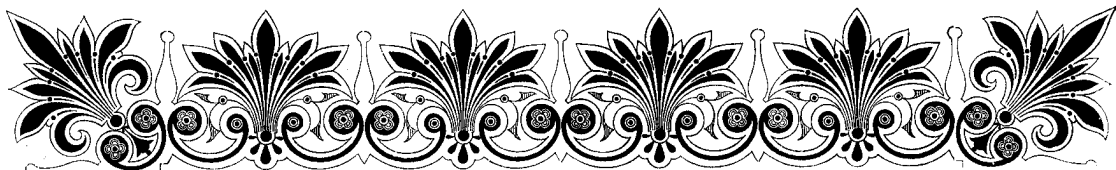
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有一次, 他和其他廟上的幾位和尚去應供。走到半路上, 他說「啊, 你們應該回去, 不要去應供!」這幾個人說「爲什麼不去應供呢?」他說「你們的廟上現在來了土匪, 要把你們的東西都給搶光了, 你們廟上現在沒有人, 趕快回去。」這幾位和尚, 大約在廟上也有一點錢, 或者有一點金子、銀子, 這些放不下, 很貴重的東西。大石頭大約很多, 他們知道那些石頭不會有人拿的。他們不是爲了那石頭回去的, 是爲了這個黃金。果然來了土匪, 因爲他們一回去, 這些土匪看有人回來了, 就都跑了, 那麼廟上所有的財寶也都沒有丟。因爲這個, 一般人都知道他有這種先知的道業了。先知, 就是預先知道了。

(下期待續)

On one occasion, he traveled with several monks from other monastery to receive offerings. Halfway there, on the road, the Master said: "Oh! You should all turn back. Don't go to receive the offerings!" The monks then said: "Why shouldn't we go to receive the offerings?" The Master replied: "Some local thieves are coming to rob your monastery now. They want to take all your possessions. Since no one is in the monastery, you should all go back quickly." Perhaps the monks had some money in their monastery, or some gold or silver or precious things that were hard to give up. They may also have had many big rocks. But the monks knew people would not take the rocks. They went back not for the rocks, but for their gold. Thieves were indeed there. Upon seeing the monks return, they all fled. Therefore, the treasures of the monastery were not lost. Because of this incident, people knew that the Master had the Way-karma of knowing the future. That is, he knew what was going to happen.

(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

法和法師



Dharma Master Fa Ho

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 #165)

今天講一個也是晉朝的時候的高僧，這位高僧的名字叫法和，他少年出家，和道安法師做過同學。這位法和法師，他真是謙恭和藹，對人人都恭敬，對人人都很有禮貌的，一般人都稱他『常不輕和尚』。他可以把所有經的道理，都能解釋的很清楚。

以後，他帶著他的徒弟就到四川去，在四川那個地方，所有的這些佛教人都來親近他，很多人來皈依他。以後他又從四川到了長安，長安之後又在泰山的金輿谷，就是崑崙山的那個地方，造了精舍，講經說法。

有一次他和道安法師就到崑崙山的山頂上，非常地高，看這個地方，覺得非常的好，風水

Today, I'll talk about a High Sanghan of the Jin dynasty. This High Sanghan's name was Fa Ho ("Dharma Harmony"). He left the home-life when he was a youth and Dharma Master Dao An and he were fellow students. Dharma Master Fa Ho was truly humble, respectful and harmonious. He respected every one and was very polite to people. Fittingly, he was addressed by most people as the "Never Slighting" monk. He could explain the principles of all sutras very clearly.

Later, he led his disciples to Szechuan Province. There, all Buddhist disciples drew near to him, and many took refuge with him. Afterward, he traveled from Szechuan to Chang An, and then to the valley of Jin Yu on Mount Tai. There he built a hermitage in the area of Kwun Lun Mountain where he lectured on the sutras and spoke the Dharma.

On one occasion, he traveled with Dharma Master Dao An to the high peaks of Kwun Lun Mountain. When the Master viewed the surroundings, he felt that the

什麼都好，然後他就哭起來了，他說：「唉！這地方若造個廟，很多遊客來，怎麼可以修行呢？這不可以修行啊！」道安法師就說：「法師你如果沒有定力，當然是很可怕；若有定力，你持心有在，就能止持你這個心，又怕什麼呢？你既然有智慧，就可以把一切的黑暗都破除去；如果沒有智慧，那是當然可怕的。」於是乎，他在這兒造了一個道場，和道安法師在一起，來翻譯經典。翻譯有一百多萬卷經典。他的學問也非常好，和道安法師都是差不多的。

他一生都是非常地精勤，為法忘軀，有一天他對大家講，說：「這個世界上很多煩惱的，唉！說不出來的那麼多，這苦太多了！」所以他自己就把衣服穿好了，穿得很莊嚴的，在佛前就拜佛，繞佛。拜完了佛，繞完了佛的時候，他回到自己所住的房裏邊，用僧伽黎主衣，就把頭蒙上。眾人以為他在打坐，等過了好幾天，他也沒有出來吃飯，那麼這些人到那兒一看，才知道他已經圓寂了。

***** 僧朗法師 *****

再講一位高僧，這一位高僧他的名字叫釋僧朗。是泰山金輿谷精舍的主持。他是住在近長安的地方。年紀很輕的時候，他就走遍各處去求佛法，訪

feng shui (geomancy) of the area was very fine. Then he began to cry: "Oh! If we build a monastery here, a lot of sightseers will come. How will we be able to cultivate? We won't be able to cultivate any more!" Dharma Master Dao An said: "Dharma Master, if you didn't have any samadhi power, of course that would be terrible. However, if you have samadhi power, if you can focus your mind in one place, if you can stop your mind and uphold it, then what are you afraid of? Since you have wisdom, you can break through all darkness. If you had no wisdom, then surely it would be something to be afraid of." Consequently, the Master established a Way Place in that area and together with Dharma Master Dao An, translated over one million volumes of the sutras. The master was very scholarly, and his knowledge was in harmony with that of Dharma Master Dao An.

Throughout his life, the Master was very diligent. He would disregard his own life for the sake of the Dharma. One day he proclaimed to the assembly: "This world is full of afflictions. Ah! It's indescribable, indeed. The sufferings are just too many!" Then he put on adorned clothing, bowed before the Buddha's image and circumambulated it. Afterward, he returned to his quarters and covered his head with his samghata robe. At the time, people thought he was meditating. But after a few days, seeing that he had not come out to eat, they went to his room and found he had already entered Nirvana.

**** Dharma Master Seng Lang ****

Now I'll talk about another High Sanghan. This High Sanghan's name was Shih Seng Lang. He was abbot of the Jin Yu Hermitage on Mount Tai. The Master lived near Chang An. When he was young, he traveled throughout the land in search of the Buddhadharma. He visited many famous teachers and good and knowing ad-

名師，訪尋善知識。參訪善知識，也參訪了很多，以後，他就出家，受了具足戒。

具足戒就是沙彌戒，有十條，比丘戒有二百五十條，菩薩戒有十重四十八條戒。現在因為是末法時代，有的沒有受沙彌戒的，就說他是沙彌；有的將受沙彌十戒，就說他是比丘了，有的也沒有受比丘二百五十條戒，就說他是菩薩了，所以末法時代這些人，這個名總要跑到前面去，行為呢，總要落到後邊。他認為我先有了名，然後我再慢慢的去做。這個好像有一種科學的邏輯（science, logic），這個科學時代都是先說出來，然後再做出來。好像在二十年以前，就有探月的消息，就有到金星、火星去旅行的消息，那麼到現在，果然有人就到了月宮，到了月球去了，可是到了月球那個地方，也沒有東西吃，就跑回來了。唉！費了很多錢又跑回來，這雖然是實現了，但是還是沒有成功。那麼沒有受這種戒，就說是比丘，就是菩薩了，也和這種的情形差不多。

僧朗法師，出家之後，他就專門讀誦經典，旁的事情他不做，就讀誦大乘經典，讀誦有一百多部經典。以後，他就開始講經。讀完了經，他就專門講經，他的道理，講的是微妙不可思議。

（下轉至第 5 頁）

visors. Later, he left the home-life and received the Complete Precepts.

The Complete Precepts are the Ten Shramanera Precepts. Bhikshus hold two hundred and fifty precepts. Bodhisattva Precepts include the Ten Major and Forty Eight Minor precepts. Because we are now in the Dharma Ending Age, there are some people who have not yet taken the Shramanera Precepts and still proclaim that they are Shramaneras. There are others who are going to receive the Ten Precepts of the Shramanera and yet say that they are already Bhikshus. There are still others who have never taken the two hundred and fifty precepts of a Bhikshu, yet proclaim themselves Bodhisattvas. So people in the Dharma Ending Age always want to put their names up first. As for their conduct, they are always falling behind. They think they need to establish a name first before slowly working their way up to that level. It seems scientifically logical, in this age of science, that people first talk about something and then work on it. This is similar to twenty years ago, when news appeared about exploring the moon. There was also news about Venus and Mars. By now, certainly people have already traveled to the moon palace, in other words, reached the moon. But when they arrived on the moon, there was no food to eat, so they came back. Ah! Spending so much money to get there and then coming back. Although they made it happen, still they were not actually successful. By the same token, people who have not yet received the precepts but claim that they are already Bhikshus and Bodhisattvas are similar to that.

After Dharma Master Fa Lang had left the home-life, he specialized in reading the sutras. He did not involve himself in other matters, but he concentrated on reading the Great Vehicle sutras. Having read more than a hundred sutras, he began to lecture on them. When he spoke, his principles were subtly wonderful and inconceivable.

(Continuing on page 5)

同心協力 衆志成城

為籌建萬佛聖城妙覺寶殿鋼琴義演 一九九三年波哥瑞利奇世界鋼琴大賽冠軍得主 ——陳毓襄鋼琴演奏會

「正好十年了，我的願力終能實現了。」陳毓襄居士回憶一九九三年，當她與一位女居士到洛杉磯拜見宣公上人時，她正好準備要到台灣為一座佛寺籌款。上人當時告訴她，也可以為萬佛聖城的妙覺寶殿鋼琴義演。她很高興的立即接受上人的建議。

經歷漫長的歲月，熬過不少的波折，最近妙覺寶殿終於得到當地政府的批准營建，陳居士等待了整整十年，終於能償宿願。以她卓越的音樂才華，為佛教，為世界和平，為法界一切眾生，貢獻她最真誠的供養。

所謂隨喜功德，經過法界佛教總會今年二月份的董事會議一致通過下，沙加緬度的法界聖城與洛杉磯的金輪聖寺共同贊助這場意義重大、影響深遠的鋼琴演奏會。我們非常希望透過這次音樂演奏會，宣公上人海內外數不勝數的弟子們，都能繼承上人對眾生的悲心大願，共同攜手同心協力，譜出一首驚天地、泣鬼神的生命交響樂，為法界眾生成就一所清靜莊嚴的修行聖地。敬邀大家共襄盛舉。

地點：法界聖城

日期：二〇〇三年五月十八日

時間：下午三時至五時

演奏會後在五觀齋堂敬備茶點招待來賓，並展示龐大的妙覺寶殿的建造資料。

◎詳情請洽法界聖城 (916) 374-8268 或金輪聖寺 (323) 258-6668

Working in cooperation to make a concerted effort

Fund raising for the International Institute of Philosophy and Ethics project.

“It has been 10 years already, and finally my wish can be fulfilled,” said Upasika Gwhyneth Chen, the international renowned pianist. She recalled that in 1993, she and another laywoman went to pay their respects to the Venerable Master in Los Angeles. At that time she was about to give to a piano concert in Taiwan to raise funds for a temple there. The Venerable Master told her that she could also give a concert to raise funds for the Wonderful Enlightenment Jewel Palace (International Institute of Philosophy and Ethics) in Ukiah. She happily agreed.

After years of tremendous ordeal, the institute has finally obtained permission from the local government to build. Miss Chen has waited for a decade, and now she can use her talent and passion for music for the sake of Buddhism, world peace, and for all the living beings in the Dharma Realm.

The fifth vow of Universal Worthy Bodhisatva is to compliantly rejoice in merit and virtue. To fulfill this vow, by unanimous vote at the DRBA board meeting, this year in February, the board gave the City of the Dharma Realm and Gold Wheel Monastery consent to work together and sponsor this eminent event. It is our hope that through this concert, the disciples of the Venerable Master from the world over will continue to perpetuate the compassionate mind and vast vows of the Venerable Master to lead all living towards Buddhahood. With our combined efforts, we can compose our own symphony to touch, not only man, but the spirits and heavenly beings as well—a symphony of life. We can establish a pure and adorned holy place that will have a significant impact on the future of the entire universe. With our deepest sincerity, we invite everyone to participate in this noble event.

Place: The Sagely City of the Dharma Realm

Date: May 18, 2003

Time: 3:00-5:00 p.m.

Following the concert, there will be a reception in the Five Contemplations Dining Hall with an exhibition of the International Institute of Philosophy and Ethics project.

©For more information, please contact The City of Dharma Realm at (916) 374-8268 or Gold Wheel Monastery at (323) 258-6668.

籌建萬佛聖城妙覺寶殿

～～陳毓襄鋼琴演奏會義演緣起～～

Fundraising for the International Institute of Philosophy and Ethics

～The Origination of Piano Concert by Gwhyneth Chen～

謝果英 By Gwo-ing Hsieh

萬佛城之「妙覺寶殿」，歷經多年之努力奔走，終於撥雲見日，獲當地政府之核准，可以動工興建了；消息傳來，散居各地之上人海內外弟子，莫不感到歡欣與鼓舞，上人畢生之宏願之一「籌建世界性之正法道場，團結各宗教派，謀求世界和平。」，於四眾弟子之同心協力下，終於踏出最艱辛之第一步，其遠景光明可期。

上人一生以「弘法、教育及譯經」為志業，故於四十多年前遠渡重洋，胼手胝足，筚路藍縷，至佛法化外之地「西方國家」弘法度眾；1976年於北加州瑜珈市(Ukiah)購地四百八十八英畝，並有八十棟西式建築物，錯落其間，以為道場之用，將其命名為「萬佛聖城」；道場前山設有「育良小學」、「培德中學」乃至「法界大學」，以作育英才，弘法利生。數十年來人口不斷移入，原有建築物已不敷使用，

After many years of diligent effort, sunlight is finally emerging from the clouds for the City of Ten Thousand Buddhas in regard to the realization of the International Institute of Philosophy and Ethics. Local government has granted permits and construction is underway. Whether local or overseas, disciples of Venerable Master Hsuan Hua have been delighted to hear this news. One of the vows that Venerable Master Hua made during his life was to establish an international center of Proper Dharma to gather together all religions with the goal of obtaining world peace. Through the collective efforts of the four-fold disciples (monastic and laity), the first laborious step has been achieved. The anticipated future outlook is bright and radiant indeed.

Throughout his lifetime, Venerable Master Hua took on the tasks of propagating the dharma, providing education and translating the sutras as his three great resolves. He traveled from overseas more than forty years ago. With his bare hands he painstakingly prepared the way, bringing the Buddhadharma to the West, teaching and transforming living beings. In 1976, he bought a property near the city of Ukiah. It encompasses 488 acres of land with 80 buildings of Western architectural design scattered within. He designated this property a way-place and gave it the name 'City of Ten Thousand Buddhas.' On its grounds, to encourage the development of outstanding talent in propagating the dharma and benefiting living beings, he established Instilling Goodness Elementary School, Developing Virtue Secondary School and the University of the Dharma Realm. Throughout the ensuing decades, people have continuously

急待更新;而「萬佛寶殿」面積不大,容納有限,故而「妙覺寶殿」之興建計劃,應運而生。

其實早在十餘年前 上人尚住世時,「妙覺寶殿」之興建計劃即已著手進行,係於萬佛城後山十四英畝之妙覺山,興建數十尺、傳統中國佛殿造型、內可容納數千人、涵蓋「宗教」及「教育」等多功能之建築,以傳承佛教固有精神及促進世界和平。上人嘗謂:「萬佛聖城在天成形,在地成象。」。意即天上之妙覺寶殿早已興建完成,而娑婆世界之妙覺寶殿則有待眾生努力,並以此勉勵大眾,務必全力以赴,及早完成。

上人皈依弟子,女鋼琴家陳毓襄居士,幼習鋼琴,天才洋溢,冠絕群倫。1993年,時年僅23歲,於洛杉磯參加「波哥瑞利奇鋼琴大賽」,一鳴驚人,以參賽者中最年輕之姿,榮獲首獎,自此成爲最傑出之世界女鋼琴家,巡迴世界各地演奏。1995年,欲返台爲某寺廟義演,籌募建寺基金,於途經洛杉磯時,由弟子陪同至West Covina拜見上人,上人告之曰:「何不爲萬佛城之妙覺寶殿義演?」陳居士欣然答應,因而與上人有「鋼琴義演」之約,如今事隔八年,上人早已示寂,而陳居士「感念師恩」之心,卻不敢一日

joined the growing population of the City of Ten Thousand Buddhas. Original structures that were non-functional were renovated for use. The Hall of Ten Thousand Buddhas has a limited capacity. This drawback provides one reason for building the International Institute of Philosophy and Ethics.

Actually, the plan to build the institute was established more than ten years ago, when Venerable Master Hua was still dwelling on earth. The chosen site is the Wonderful Enlightenment Mountain with 14 acres of land in the high ground above the City of Ten Thousand Buddhas and will be able to accommodate thousands of people. It will fulfill the multiple functions of religion and education, passing on the unwavering spirit of Buddhism and enhancing world peace. Venerable Master Hua said that the “City of Ten Thousand Buddhas has an image in heaven, and has taken form on earth.” This means that the City of Ten Thousand Buddhas was complete long ago in heaven, whereas the completion of the City of Ten Thousand Buddhas here in this Saha world awaits the effort of living beings working together. Therefore, let us all roll up our sleeves and wholeheartedly extend our support in every possible way to bring this important project to an early completion.

Lady pianist Gwhyneth Chen is a lay disciple of Venerable Master Hua. She has studied piano since she was a child and has exercised her talent to its maximum potential, surpassing her peers. In 1993, when she was 23 years old, she was the youngest contestant in the Pogorelich Piano Competition held in Los Angeles. Her music stunned the entire audience. She won first prize and became a world-famous pianist, answering invitations to piano concerts all over the world. In 1995, on her way home to Taiwan to do a fund-raising performance for the construction of a Buddhist temple, she stopped by Los Angeles. At that time, I brought her to West Covina to pay her respects to Venerable Master Hua. The Master asked, “Why don’t you do a benefit performance for the International Institute of Philosophy and Ethics?” Gwhyneth readily agreed, thereby she made a pact with the Master for a benefit piano concert. Eight years have now passed. The Master has manifested stillness. Nev-

或忘；今因緣成熟，妙覺寶殿已獲批准，興建在即，而陳居士義演之約，終可望實現。

吾等洛杉磯之居士多人，為協助陳毓襄居士圓滿此一因緣，自願擔任發起眾，以籌辦鋼琴義演會，各人幕前幕後，分工合作，以竟其功；同時為彰顯此次義演之特殊意義，金輪寺合唱團更配合演出，演唱上人之兩首佛曲《法界頌》及《轉法輪》，以做為演奏會之序曲，共同為此義舉奉獻心力。目前演奏會時間已定於2003年5月18日星期日，演奏場地則擇定Sacramento法界聖寺之大雄寶殿，以遵循上人早年指示，該道場應作為「教育文化中心」之用，以接引西方國家眾生，可謂名至而實歸，因緣俱足矣！

「法界總會」各分支道場達二十七處，遍佈全球五大洲，上人皈依弟子何止千萬？值此殊勝因緣，期待大眾共襄盛舉，眾志成城，協助將此義演之門票銷售完成。若有機緣親臨盛會，聆此「天籟之音」，固娑婆世界之一大樂事；然「布施建寺」之舉，彌足珍貴可取，千載難逢，企盼各界競相參與，及早完成上人之遺願，令「正法永住，以利群生」，則庶幾可以報師恩於萬一，願以此與大眾共勉之！

ertheless, Gwhyneth's gratitude towards the Master stands firm. Never a day passes that she does not remember her agreement. Now, the causes and conditions have matured. The permit for the construction of the International Institute of Philosophy and Ethics has been granted. Finally, the time for Gwhyneth to fulfill her vow has arrived.

To assist in the fulfillment of Gwhyneth's causes and conditions, a good number of the laity in Los Angeles and I have volunteered to take on the responsibility of bringing forth this achievement. In preparing for this concert, tasks are divided amongst volunteers. Furthermore, to demonstrate the special meaning behind this concert, Gold Wheel Monastery Choral Group will participate in this auspicious event by singing two songs as prelude to the main concert. These two songs (*The Dharma Realm Praise* and *Turning the Dharma Wheel*) were written by Venerable Master Hua. The concert is scheduled to take place on Sunday, May 18, 2003, at the City of the Dharma Realm in Sacramento. Venerable Master Hua gave instruction that this way-place should serve as an educational and cultural center to gather in living beings in the West. Now we can say that what we are doing truly matches our Master's instruction. Indeed, this is the coming together of many causes and conditions.

Under the Dharma Realm Buddhist Association are twenty-seven branch temples distributed among the earth's five continents. Disciples under Venerable Master Hua number in the tens of thousands. With such auspicious causes and conditions, let us all render our full support. With united effort, we will reach our common goal. Let us do our best to ensure that all the tickets to the concert be sold out. If you can attend this wonderful event and savor the sounds of heavenly music, you will be experiencing one of the great delights of the Saha world. Moreover, the ability to contribute to the building of an institute such as this is a precious opportunity that is difficult to come by in thousands of years. Everybody is highly encouraged to participate enthusiastically in the great task of fulfilling the vow handed down by Venerable Master Hua—Let proper dharma forever dwell on earth for the benefit of all living beings. Through this measure, we can repay a tiny fraction of the kindness of our Master. Let us all mutually urge each other onward!

金輪寺合唱團簡介 An Introduction to the Choir of Gold Wheel Monastery

古者「禮必輔以樂，樂必依於詩」。故制禮作樂，佈教化俗，乃先王經世治國之要道；至聖先師孔子，亦以「詩、書、禮、樂。」教化弟子，子曰：「興於詩，立於禮，成於樂。」孔子不但重視禮節，尤其注重音樂，蓋音樂以「和平中正」為旨，可以涵養人之性情，吟詠唱誦之間，洗心滌慮，圓融和諧，以成就完美之人格。故學儒者不能不知樂，陶冶心性，宣揚德教，莫善於樂。迨至今日，世風日下，人心浮靡，道德沉淪，禮毀樂崩，黃鐘毀棄，瓦釜雷鳴。宣公上人為此憂心，欲遵循古制，倡導禮樂教化，將佛理化為詩歌偈頌，敷以清淨莊嚴之樂韻，歌詠讚頌，以感化人群。本此因緣，「金輪寺合唱團」於焉成立，弦歌詩頌，旨在「端正樂風，淨化人心。」

本合唱團成立之初，乃以樂會友，邀集洛杉磯之愛樂居士，閒暇之餘，唱誦佛曲，並配合寺裡每年一度之「敬老節」及「懷少節」演出，所謂「獨樂樂，不如眾樂樂。」初時，團裏成員不多，專業素養亦嫌不足，僅具合唱團之雛形而已。惟因興趣所在，十餘年

As the ancients stated, “Etiquette should be supplemented with music; music should base itself on poetry,” so the rulers during ancient periods established a system of rites and social rules and devised music intended to spread cultural institutions so the social customs would change. This was how they governed their empires. The most sage master, Confucius, also utilized “poetry, history, rites and music” to teach his students. He said, “Gain inspiration from poetry; gain propriety from rules; gain perfection from music.” Confucius not only valued discipline and rites but also emphasized the teaching of music because music, aiming at reaching “harmony, peace, the middle way and propriety,” is able to nourish one’s temperament. While singing a tune or chanting a poem, one’s worries will be washed away, his mind cleansed and a harmonious, perfect personality accomplished. Therefore, the disciples of Confucianism have to study music. Nothing is better than music to exert a favorable influence on a person’s character or to propagate the education of virtue. Up until now, the ways of the world have gone from bad to worse. People’s minds are decadent. Their moral characters have become degraded. Rules and rites have been destroyed; music has collapsed. “The classic bells are out and the earthen pots, making a lot of noise, are in power.” The Venerable Master Husan Hua had concerns about this and therefore, intended to follow in the ancients’ footsteps to propagate the education of rites and music. He transformed the principles of Buddhism into poems, songs, and verses, which were further composed into pure, solemn music, in an attempt to help people change. Out of these causes and conditions, the Choir of Gold Wheel Monastery was established. Its intention is to “rectify the current musical atmosphere and purify people’s minds.”

Initially, a small group of laymen in Los Angeles, got together out of a common interest in singing and formed the choir. They practiced Buddhist songs in their leisure time in order to perform on “Respecting Elders Day” and “Cherishing Youth Day,” held annually at the monastery. The nature of the choir reflected what is described in the saying “Enjoying music by oneself is not like being with many others.” There were only a few members in the choir at this early stage and their singing skills as well as knowledge in music were incomplete. It was merely the early

來，依然絃歌不輟，樂在其中矣。直至年初，為配合萬佛聖城妙覺寶殿之籌建義演，乃禮聘林明揚老師擔任指揮，至此團員增至三、四十位，金輪寺合唱團之規模始具。數月以來，於專業老師指導下，團員們頗能掌握歌唱之要訣，融合眾人之聲音，匯集眾人之情感，充分傳達佛曲之義理與內涵，深切感受到清涼的法喜，與輕快的禪悅。音樂的潛移之力、浸潤之功、不可思議！

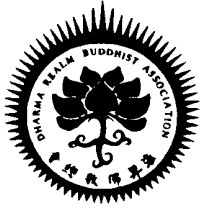
此次義演之兩首曲子，《法界頌》與《轉法輪》均為宣公上人所作。《法界頌》中「盡虛空充滿佛性，蘊育有情眾生。」，充分揭示佛陀「渡化眾生」之大慈大悲。「萬法為心造」，則昭示大眾，「心」為萬法之宗，修心為要，人人皆堪作佛；而《轉法輪》，一曲中「大放光明轉法輪，獅子吼聲萬世尊。六道眾生齊聞得，成就無上解脫門。」惟有世間法輪常轉，眾生方得以解脫，離苦得樂，值此末法時期，不啻「暮鼓晨鐘，發人深省！」

眾所週知，音樂乃感人最深之一種藝術，音樂無國界，「音符」更是全世界共同之語言。以音樂弘揚佛理，法音清越悠揚，聞者莫不法喜充滿，菩提增長，正如「諸天音樂天寶香。」則天地一片祥和，娑婆世界亦可轉為清淨莊嚴之淨土矣！

stages of a choir. However, they did not stop singing over the last ten years because they enjoyed it. Mr. Min-Young Lin was invited to be the conductor of the choir earlier this year, in order to take part in the Benefit Concert for the International Institute of Philosophy and Ethics at the City of Ten Thousand Buddhas. Around this time, the number of choir members increased to around thirty or forty. A real choir with respectable scope was finally established. Over the past few months, under the guidance of Mr. Lin, the members have learned to increase their ability to sing together as a choir – everyone's sounds blend and feelings unite to convey the meaning and spirit of Buddhist hymns. They have deeply experienced “pure, cool dharma delight” and “light and free dhyana bliss.” The invisibly influencing, immersing effect of music is truly incredible.

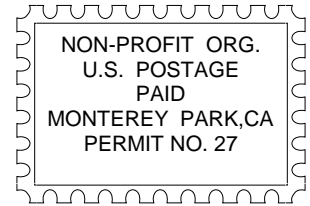
For the upcoming benefit concert, the choir will sing *The Dharma Realm Praise* and *Turning the Dharma Wheel*, written and composed by the Venerable Master Hsuan Hua. “Throughout all space and time, Buddha nature still abides, nurturing all beings in the Dharma Realm,” in *The Dharma Realm Praise* lays before us the Buddha's great kindness and compassion in teaching and transforming all living beings. “All the myriad things arise only from the mind” reveals the mind to be the aim and purpose of all dharmas, that cultivating oneself by examining one's own thoughts is of prime importance and that every living being can be a Buddha. “The Dharma Wheel is turning round, the lion roars its exhortation and living beings who hear the sound will attain liberation,” in *Turning the Dharma Wheel* announces that only by turning the Dharma Wheel constantly will living beings be led to leave suffering and attain bliss. During the period of the Dharma Ending Age, the songs are as if “the evening drum and the morning bell of the monastery” had inspired a person to come to realize the truth fully.

It is known by all that music is an art which reaches and touches people deeply, as in the saying “there are no national boundaries in music.” Furthermore, musical notes are a joint language used everywhere in the world. To spread the Buddhadharma in music, with a Dharma melody clear and floating, gives hearers delight in Dharma and increases their Bodhi mind as well. Just like “heavenly music and heavenly jeweled fragrance throughout all the heavens,” the universe is filled with auspiciousness and peace and so will the Saha world be converted into an immaculate, adorned “pure land”.



Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042
Telephone: (323) 258-6668

金輪聖寺



2003年4月法會時間表 Schedule of Events - April of 2003

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 ☆4/6 - 4/12 三千佛懺 Three Thousand Buddhas Repentance		1◎	2◎ 初一 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 三千佛懺 Three Thousand Buddhas Repentance 8:00 am - 4:00 pm	7☆ 三千佛懺 7:00-9:00 pm	8☆ 三千佛懺 7:00-9:00 pm	9☆ 三千佛懺 7:00-9:00 pm	10☆ 三千佛懺 7:00-9:00 pm	11☆ 初十 三千佛懺 7:00-9:00 pm	12☆ 三千佛懺 7:00-9:00 pm
13 楞嚴咒 Dharma Assembly Of Shurangama Mantra 8:00 am - 9:00 am 優婆塞戒經 Lecture: Upasaka Precepts Sutra 9:00 am - 10:15 am 金輪合唱團 Gold Wheel Choir 12:30 pm - 2:00 pm	14◎	15◎	16◎ 十五 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	17◎☆	18◎	19◎
20 楞嚴咒 Dharma Assembly Of Shurangama Mantra 8:00 am - 9:00 am 優婆塞戒經 Lecture: Upasaka Precepts Sutra 9:00 am - 10:15 am 金輪合唱團 Gold Wheel Choir 12:30 pm - 2:00 pm 金輪雙月會 GWM Every Other Month Meeting 3:00 pm - 4:30 pm	21◎	22◎	23◎ 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	24◎	25◎	26◎
27 楞嚴咒 Dharma Assembly Of Shurangama Mantra 8:00 am - 9:00 am 優婆塞戒經 Lecture: Upasaka Precepts Sutra 9:00 am - 10:15 am 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm 金輪合唱團 Gold Wheel Choir 4:00 pm - 5:30 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	4/11 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana 4/17 宣公上人誕辰 Venerable Master Hua's Birthday		

~常將有日思無日, 莫待無時想有時~