



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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## 宣公上人 偈頌- 大悲咒 娑婆訶

絲竹土草木石金 八音齊奏日日新  
解了耳根聞自性 天樂鳴空不動心

Verse on the Eightieth line

“SWO PE HE”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

**Silk and earth, bamboo and hide, wood, stone and metal  
Make eight notes that combine into endless scores of music.**

**Freeing his ear organ, he heard his own nature.**

**Even heavenly melodies wafting through space will not move his mind.**

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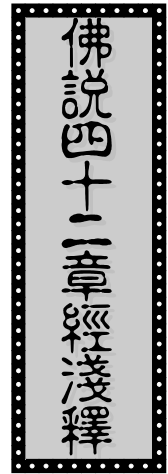
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# The Sutra in Forty-two Sections Spoken by the Buddha

*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 #166)

## 第三十四章

## Section 34

### 處中得道

### By Staying in the Middle, One Attains the Way

沙門夜誦迦葉佛遺教經。其聲悲緊。思悔欲退。佛問之日。汝昔在家。曾爲何業。對日。愛彈琴。佛言。弦緩如何。對日。不鳴矣。弦急如何。對日。聲絕矣。急緩得中如何。對日。諸音普矣。佛言。沙門學道亦然。心若調適。道可得矣。於道若暴。暴即身疲。其身若疲。意即生惱。意若生惱。行即退矣。其行既退。罪必加矣。但清淨安樂。道不失矣。

One evening, a Shramana was reciting the *Sutra of the Teaching Bequeathed by the Buddha Kashyapa*. The sound of his voice was mournful as he reflected remorsefully on his wish to retreat in his cultivation. The Buddha asked him, "In the past when you were a householder, what did you do?" He replied, "I was fond of playing the lute." The Buddha said, "What happened when the strings were slack?" He replied, "They didn't sound." "What happened when they were too tight?" He replied, "The sounds were cut short." "What happened when they were tuned just right between slack and tight?" He replied, "The sounds carried." The Buddha said, "It is the same with a Shramana who studies the Way. If his mind is harmonious, he can attain the Way. If he is impetuous about the Way, his impetuosity will tire out his body; and if his body is tired, his mind will become afflicted. If his mind becomes afflicted, then he will retreat from his practice. If he retreats from his practice, his offenses will certainly increase. You need only be pure, peaceful, and happy, and you will not lose the Way."

第三十四章說明了人學道的方法，應該好好地調身、調心，不要令身心或者太緊張了，或者太懶惰了。在儒教裏也講，你若往前進得快，往後退得也快。你修道時，不要忘了這個道，也不要幫著這個道，要這樣子。能這樣子，這才是修道的一個好辦法；你若不是這樣子，你修道就不能成道了。

The thirty-fourth section explains how people should study the Way. We should regulate the body and the mind in a wholesome way. We should not be too tense or stressed in body and mind; nor should we be too lazy. This same truth is also discussed in Confucianism: If you advance too rapidly, you will also retreat rapidly.

因為你不會用功，不是緊了，就是慢了。所謂「緊了繃，慢了鬆。」緊了繃—就像彈琴，弦若緊，它就斷了，這叫緊了繃；慢了鬆—你彈的弦很不緊，那它又太鬆了。所以說：「不緊不慢才成功。」也不緊，也不慢，這修道才能成功的。

「沙門夜誦迦葉佛遺教經」：有一個沙門，晚間誦持迦葉佛那個時候留下的遺教經，他誦念這經時，「其聲悲緊」：他聲音很悲慟，很緊張的樣子。「思悔欲退」：他就自己覺得很慚愧，又想要不修行了，要退步了。

「佛問之曰」：佛就問他了。「汝昔在家」：你在家的時候，「曾爲何業」：是做什麼職業的？你做的是什麼事情啊？「對曰」：這個沙門對佛就說了，「愛彈琴」：我最歡喜奏樂彈琴，我歡喜做這個事情。

「佛言」：佛對他說，「弦緩如何」：那你就懂得彈琴嘛！這彈琴的弦若是緩慢了，鬆了，會怎麼樣啊？「對曰」：這沙門就對佛說，「不鳴矣」：彈不響了。弦若鬆了，就彈不響，琴就不鳴了，就沒有音樂了。

「弦急如何」：這弦如果太緊了，又怎麼樣呢？「對曰」：這沙門就對佛說，「聲絕矣」：

When you cultivate the Way, you shouldn't forget about the Way, but you also shouldn't try to force the Way along. Neither too fast nor too slow—this is a good method for our cultivation. If you don't keep to a moderate pace, then you won't be able to accomplish the Way. If you don't know how to cultivate, then you will either be too hasty or too slow.

*If it's too tight, it will snap.*

*If it's too slack, it will sag.*

*If it's neither too tight nor too slack,  
then it will work just right.*

If you're too tense, you're like a taut lute-string that will snap; and if you're too lax, you are like a lute-string that goes slack and will sag. By being neither tense nor lax, you will succeed.

**One evening, a Shramana was reciting the *Sutra of the Teaching Bequeathed by the Buddha Kashyapa*, which is a text passed down from the time of Kashyapa Buddha. As he recited the Sutra, the sound of his voice was mournful as he reflected remorsefully on his wish to retreat in his cultivation.** His voice was sorrowful, and he sounded distressed. He felt very ashamed and remorseful because he didn't want to cultivate anymore. He wanted to retreat.

**The Buddha asked him, "In the past when you were a householder, what did you do?"** He said, "What was your occupation when you were a householder? What kinds of things did you do?" **He replied, "I was fond of playing the lute."** The Shramana said to the Buddha, "I liked to strum the lute; making music was what I liked most."

**The Buddha said, "What happened when the strings were slack?"** "Oh, you know how to play the lute?" the Buddha said. "If the strings were slack, what happened to the lute-strings?" **He replied, "They didn't sound."** If the strings are slack, then no sound comes forth, and the lute can't be played. There's no music.

**"What happened when they were too tight?"** the Buddha asked the Shramana. **He replied, "The sounds were cut short."** The Shramana said,

那麼這一彈，弦就斷了，也沒有聲了。

「急緩得中如何」：也不急，也不緩，這急緩正相當時，又怎麼樣呢？「對曰」：這沙門對佛說，「諸音普矣」：這音樂就奏得普遍都響了，很好聽的。

「佛言」：佛對沙門說，「沙門學道亦然」：這勤修戒定慧，息滅貪瞋癡的沙門，想修習道業，也是要這樣子。「心若調適」：你心也不緊也不慢，「道可得矣」：你就可以成道了，也不要著急，也不要懶惰，這就可以得道了。

「於道若暴」：你在修道的時候，如果很暴躁，很著急的話。「暴即身疲」：你這一著急，一有火氣，這身很容易就疲倦了。「其身若疲」：你身既然疲倦了，「意即生惱」：你的意念也就生出煩惱來了。「意若生惱」：你意念假如生了煩惱，「行即退矣」：你一生煩惱，就會退心、退步，就要還俗不修行了。

「其行既退」：你這行為既然向後退，不精進了，「罪必加矣」：你的罪孽也一定又加多，又加重了。

「但清淨安樂」：你單獨地，你就是清淨其心，安樂其心，「道不失矣」：這就不會不得道了，一定會得道的。

(下期待續)

“When I strummed, the lute-strings would snap, and there would be no sound.”

“**What happened when they were tuned just right between slack and tight?** When the strings were neither too slack nor too taut, when they were just right, what was that like?” the Buddha asked. **He replied, “The sounds carried.”** The Shramana said to the Buddha, “All the sounds carried very far, and the music was very pleasant to listen to.”

**The Buddha said, “It is the same with a Shramana who studies the Way. If his mind is harmonious, he can attain the Way.”** If a Shramana—one who diligently cultivates precepts, samadhi, and wisdom and puts to rest greed, hatred, and stupidity—wants to learn the Way, he must also be like this. If your mind is neither too tense nor too lax, then you can attain the Way. Don’t be in a rush, and don’t be lazy; then you can attain the Way.

**If he is impetuous about the Way, his impetuosity will tire out his body; and if his body is tired, his mind will become afflicted.** If you are hasty and impatient in your cultivation, your anxiety and temper will wear out your body. If your body gets tired out, your mind will certainly become afflicted. **If his mind becomes afflicted, then he will retreat from his practice.** As soon as you have these afflictions, you will want to retreat. You’ll want to go back to lay life and give up cultivating. **If he retreats from his practice, his offenses will certainly increase.** If you retreat from your practice and are no longer vigorous, your offenses will certainly increase in number and severity.

**You need only be pure, peaceful, and happy, and you will not lose the Way.** Simply make your mind pure, make your mind peaceful and happy, and you will certainly attain the Way.

(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

## 僧朗法師



## Dharma Master Seng Lang

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 #166)

僧朗法師是素食，不吃肉的；他不穿絲和毛這類的衣服，只穿棉布的衣服，戒律非常精嚴。他的志願比一般人都高超。在秦皇始元年的時候，就是在姚秦、苻秦的那個時候，他自己就到泰山去，那個地方也有一位隱士，這位隱士叫張忠，和他做了一個林下的朋友。林下，就是在樹林子裏頭修行的一個朋友。以後苻堅就請這位張忠去。張忠因為苻堅的邀請，走到華陰山這個地方，就病死了。

僧朗法師就在金輿谷昆崙山，自己造了一座精舍。這個精舍造在什麼地方呢？造在一個山的最高峰上，很危險的，一不小心就會跌下來。他所造的這個精舍，用的石頭，也很特別的，

Dharma Master Seng Lang was a vegetarian. He never ate meat and never wore silk or fur, but only cotton. He was very pure and upright in upholding the precepts. His resolve surpassed that of most people. During the first year of Emperor Chin's reign, at the time of Yao Chin and Fu Chin, the Master traveled to Mount Tai. There was a hermit called Jang Jung who also lived in the area and they became friends "under the forest," meaning a friend who cultivated the Way under the trees of the same forest. Later, Fu Jien invited Jang Jung to come and help him. Jang Jung accepted the invitation, but on his way, got sick and died at Hwa Yin Mountain.

Later, Dharma Master Seng Lang built a hermitage that overlooked the Jin Yu Valley at Kun Lun Mountain. Where was his hermitage located? On the tallest and the most precarious peak of the mountain. One could easily plummet to one's death if not careful. The rocks the Master used to build this hermitage were also very special and extraordinarily immense and strong. An awesome waterfall in the area terrified

與旁的地方不同，很雄壯。水的旁邊有一個瀑布，很嚇人的，那個地方的人很怕它，但是他在那兒住。在那兒，他又造了很多的房子，做了很好的花園。因為有很多修行的房舍，就有很多人到那地方去，跟著他修行。當時有一百多人，在他那兒同住，聽他講經說法。那麼，他天天都是講經，天天都說法。

現在在美國這兒，一些中國法師都是這樣子，一個禮拜只講一次經，最多講兩次三次。不像我們這兒天天晚間都講經，天天晚間都說法。他說什麼呢？他說你如果天天講就沒人聽了。可是我們這兒天天講，總是有這麼多人聽。我相信其他地方若天天講，也一樣有人聽。不過就是法師怕辛苦，講經也很辛苦的，要把記憶都預備好了，說話聲音又要大一點，不能像有位法師講經（音聲細微），講得把人都睡著了。

這位法師講經說法，一天他也不休息，也不說他疲倦。秦朝的皇帝苻堅，聽見他的名字，就很恭敬他，很佩服他，很崇拜他的德行，所以就派使臣到那兒請他。請他去呢，他也不去。有一個時候，苻堅要淘汰這些僧人，淘汰這些僧人，就是到那兒檢查這些僧人。看看你是不是守戒律，依戒律修行，你若不守戒律，他就叫你還俗的。唯獨

the locals. Nevertheless, the Master moved there and later built more houses and exquisite gardens. Since there were sufficient accommodations for cultivators, many moved in and followed the Master in cultivation. At the time, there were over one hundred people living together and listening to the Master lecture the Sutras and speak the Dharma every day.

Now in America, some Dharma Masters from China will only lecture on the Sutras once a week, or at most two or three times a week. They are not like those of us here who give lectures on the Sutras and speak the Dharma every night. What do they say? They say if you lecture every day no one will come to listen. However, we hold daily lectures here and many still come to listen. I believe if other Way places gave lectures every day, people would still come and listen. But the Dharma Masters are afraid of hardship. Lecturing on the Sutras is strenuous work. One has to prepare for the lecture and speak loudly. This is not like one Dharma Master, whose voice is so soft that the assembly falls into a slumber whenever he lectures on the Sutras.

When Dharma Master Seng Lang lectured on the Sutras and spoke the Dharma, he would not take a break for a whole day nor would he show that he was tired. When the Emperor Fu Jien of the Chin dynasty heard of the Master, he admired his virtuous conduct and was most respectful of him. At that time, the Emperor sent a convoy to invite the Master to come and see him. But the Master declined his invitation. There were times that Fu Jien would send his officials to inspect and “weed out” the members of the Sangha. They would check on them to see if they adhered to the rules or else they would be forced to

這釋僧朗在昆崙山的精舍，這位皇帝叫不要搜的，不要去檢查他這個地方住的和尚。因為他說：「朗公他道德清高，他所住的人，一定也都是好的，都是修行人。所以他這個地方不需要去搜索，不要到那地方去給他麻煩。」等到姚秦的時候，姚興也對他特別恭敬，在那時候有一位燕王，燕王是在北邊的一個土皇帝，也很恭敬他，就送給他兩個縣，給他做供養。

在他沒有去以前，在金輿谷這兒，有很多的老虎在這兒住，等他到了之後呢，這些老虎都走了，都搬家了，不在這兒了。在他還沒去以前，人要到金輿谷，一定要十個人或者二十個人一起去才可以，一個人兩個人是不敢走的。從他到這兒之後，來往的這些人無論是做什麼，也沒有老虎給人添麻煩了，所以這些人都認為這位法師的道德是很高了。所以到現在，金輿谷那個地方，一般人不叫它金輿谷，而是朗公谷。

他在這兒住的時候，無論那一天有人來，那時候也沒有什麼電報，也沒有什麼信，都很不方便，來人也不會預先打電報通知你，或者打個電話，沒有的。那麼有人來，譬如明天有多少人來，他就告訴做飯的人，明天要多預備多少個人的飯菜。果然，第二天這個飯菜做好了，

return to lay-life. However, the Emperor refrained from inspecting Dharma Master Seng Lang's hermitage at Kun Lun Mountain. He said: "The Venerable Lang has lofty virtues. Hence, those who live with him are all good cultivators. For that reason, there is no need to inspect the place. Do not bother the Master." In the reign of Yao Chin, the Emperor Yao Hsing also revered the Master in particular. At that time there was an Emperor Yin who was the ruler of the northern part of China. He too had deep respect for the Master and gave him two districts as an offering.

Before the Master came to live on the mountain, Jin Yu Valley abounded with tigers. But after the Master's arrival, all the tigers seemed to have disappeared or moved away from the area. It used to be that when people entered Jin Yu Valley, they would have ten or twenty people accompany them before they dared go. If there were just one or two people, they would be too afraid to travel. However, after the Master lived in the area, there were no more sightings of tigers and travelers were free of trouble. As a result, people recognized that the Master had lofty virtue. Therefore, up to the present time, people do not call that place Jin Yu Valley. Instead, they call it "Venerable Lang's Valley".

In those days there were no telegrams, mail delivery or telephones. Therefore, if you had visitors, you would not be informed ahead of time and it was very inconvenient. But in the case of the Master, he would tell the cook in advance to prepare food for a certain number of people who would be visiting the next day. Sure enough, when the food was ready, people would all arrive in the exact number that the Master had predicted the day before. It did not only happen once; the Master did this often.

就有這麼多人來，不是一天這  
樣子，時時都是這樣子。人還沒  
來的時候，他就告訴你多預備  
幾個人的飯，常常這樣。一般人  
知道，這位朗公是有這種先知  
的能力，所以人更相信他。八十  
五歲時，他在泰山住的地方往  
生了，就被埋葬在住所的旁邊。

(僧朗法師全文完)

He would tell the cook ahead of time to pre-  
pare food for a certain number of people.  
Therefore, everyone knew that the Vener-  
able Lang had the psychic power to predict  
things and so more people came to believe in  
him. The Master died at Mount Tai at age  
eighty-five, and people buried him next to  
the building where he had lived.

(The End of the Article on Master Seng-Lang)





# 世紀末的警鐘 大瘟疫劫

## The Kalpa of the Great Plague Sounding the Alarm of the End of the Century

宣化上人開示於一九九二年八月

An Instructional Talk by Venerable Master Hua on August, 1992

現在,已到了末法時代,什麼叫末法呢?就是法到了末梢上,沒有什麼人,真正信佛了!信佛的人,在那謗佛、謗法、謗僧,這樣就不叫信佛了!這叫信魔。(就像現在,一窩蜂的人修密宗,密到也吃肉、也抽煙、也喝酒的)這便是信魔的想來破壞佛法,這樣一來,世界就出現種種怪現象:或者天災,或者人禍,或者戰爭,或者瘟疫(地震劫、水災劫、瘟疫劫)

愛死病,他就是一種瘟疫病,這種瘟疫病,是無藥可治的。那現在,就有人研究,想法子來醫愛死病,這就是:知其不可為,而強為之。勉強治,不單治不好,又生出一種愛死中的愛死,這是什麼呢?就是肺炎病。

這種肺炎病,一生出來,比愛死病更厲害。這種病,兩個人

We have now reached the Dharma Ending Age. What is "Dharma Ending?" It means that dharma has reached its extremity, and there are not many people who truly believe in the Buddha. Those who call themselves "believers in the Buddha" are out there slandering the Buddha, the Dharma and the Sangha. This is not demonstrating faith in the Buddha; but rather, this demonstrates faith in demons. For example, at the present time there are a lot of people who practice the "esoteric sect," getting esoteric to the point of eating meat, smoking cigars and drinking wine. This is a manifestation that believers in demons are infiltrating the ranks of Buddhist followers with the goal of destroying Buddhism. When this happens, many weird occurrences begin to arise; for instance, natural disasters, calamities, wars, plagues accompanying the kalpa of earthquakes, the kalpa of water calamities, and the kalpa of plagues.

AIDS is a type of plague which is incurable. Nevertheless, there are people who have done research studies to forcibly come up with a cure for AIDS despite knowing that it is incurable. By forcing treatment, not only is the disease not cured, but rather this practice has led to the development of AIDS within AIDS. What am I referring to is a type of pneumonia.

When this type of pneumonia breaks out, it will be even deadlier than AIDS. This disease

握一握手,也會傳染,就連講幾句話,也會傳染到,不單一般人沒有辦法治,就是醫院護士,在一年之中,也因為這種病,死了近兩萬個,沒辦法避免。戴口罩也不行。甚至身體一接觸到,也會被傳染,空氣裡頭,都會傳染這種病。這種病,比原子彈還厲害,比氫彈還厲害,所以說,這是一個瘟疫劫。

瘟疫劫來了,現在不單男人有這種病,女人也多數有這種病,就連生下來的小孩,也有這種肺炎病,也有愛死病,你看多可怕!我雖沒有計算過,可是我知道,全世界大約有一半的人,是有同性戀的傾向,這就是眾生的業障到了!

現在,很多藝術家,都有同性戀,也就有愛死病,然後又傳染給婦女。很多醫生,接近這種人,也都得到肺炎病,因為呼吸器互相傳遍了。

現在,不單大人有肺炎病,有愛死病,連小孩子,就連生出的小孩子,就有愛死病,就有肺炎病,這豈不是一個大劫臨頭嗎?!這種的災難,比刀兵劫、水火劫,都還要厲害!這種瘟疫傳染病,到發作的時候,一天之內,用不了一天,在一個鐘頭之內,就能把全世界的人類都消滅了!都沒有了!

所以,世界的人類,就快到末日了!所謂末日,就是同歸於盡,一起都沒有了!全世界,有一半

can be contacted by a mere handshake, or even short verbal exchanges. The entire population will be left without a cure, including medical practitioners. Within a year, there will be close to twenty thousand deaths due to this disease. There is no way to get around it. Wearing masks does not help. It can be transmitted by physical contact as well as airborne. This disease is more terrible than atomic bombs or hydrogen bombs. That is why it is called the kalpa of plague.

With the coming of the kalpa of plague, not only will men contact this disease, but women will also contact this disease, and even newborns can have this disease as well as AIDS. See how scary this is! Although I have not done my statistics, I know that about half the population of the entire world will have the tendency toward homosexuality. The era of karmic obstructions of living beings will have arrived!

At the present time, many artists are homosexuals. They also have AIDS. This was transmitted to women. Many doctors who deal with them will end up getting the disease too because it is a respiratory communicable disease.

Now, not only can adults have this deadly pneumonia and AIDS, even newborns can have these diseases, too. Is this not the advent of a major kalpa? This form of disaster is even more fatal than that of the war kalpa and water-and-fire kalpa. At its outbreak, this plague can wipe out the entire human population in an hour's time. All can vanish!

Therefore, the end is near for mankind on earth. When we say end, it means that all will return to nothing. Half of the world's population will have

以上的人，都有這種病菌，這種病，一旦爆發的時候，就像洪水橫流，無可擋禦，沒有人可以擋得住它，全世界的人類，就要死去多過一半的人！

什麼樣的人，可以不死呢？就是**真正想要出離三界的人，真正修道的人，真正信佛的人，唸大悲咒的人，唸佛的人，唸經的人，吃齋的人**，蒙佛的保護力量，才能免於這一些災難。但是，一定要至誠懇切，如果佛教裡不自愛，還是會和一般人一樣，沒法子生存。除非，住在山裡地老修行，看不見人，距離人所住的地方很遠，這樣的人，才有機會存在。

所以，我們現在人類，不要求，不要向外馳求，總想到外邊找快樂，找到了快樂，就是找死，是和死神來往了，不要以為這種世界是好世界，好裡頭藏著種種的危機！

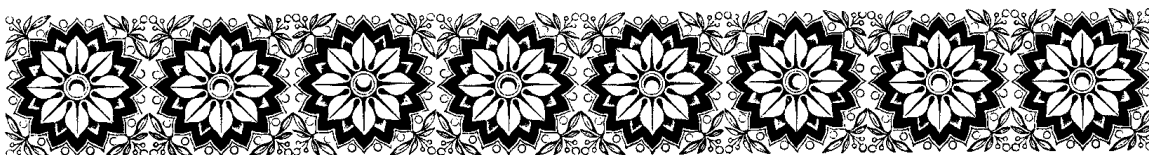
我不是今天講這個話，想來讓你們害怕，因為，**到這個時候了，我不能不大聲疾呼！現在這個時代，不是一個太平的時代，很危險的！朝不保夕，毀在頃刻之間哪！**

this disease. At the onset of this plague, it will strike like an unstoppable torrent of gushing water. More than half the population of this world will perish!

What kind of people will not die from this plague? Those who truly want to leave the Three Realms, those who truly cultivate the Way, those who truly believe in the Buddha, those who recite the Great Compassion Mantra, those who recite the Buddha's name, those who recite the sutras, those who observe a vegetarian diet...will receive the power of the Buddha's protection and escape from disaster. However, you have to be sincere to the utmost, otherwise, you will end up in the same plight as the rest, with no chance of survival. The only other way would be to live a solitary life like a hermit, far from the populace, cultivating the Way in the deep mountains; then you could also have the chance to survive.

Thus, people nowadays should stop seeking externally, constantly looking for enjoyment from the outside world. Finding enjoyment is finding death. It is having a liaison with the Ghost of Death. Do not think that this world is a wonderful world. Amidst the wonders lies a host of danger.

I am not saying this today to scare you. However, the time has come, and I can not hold myself back from sounding this big alarm. It is not an era of peace. There are lots of dangers. Without precaution, a matter of seconds can bring destruction.





## 傑出鋼琴家陳毓襄簡介

### Introducing an Outstanding Pianist Gwhyneth Chen



鋼琴家陳毓襄女士，生於台北，自小學琴，即展現其過人的天賦和才華，被視為樂壇之神童。十歲來美深造，師承鋼琴大師 Robert Turner 及 Aube Tzerko，虛心就教，琴藝益臻純熟。十五歲前後，即榮獲全美鋼琴比賽少年組和青年組冠軍，當時她越齡參賽，詮釋艱難曲目，卻輕鬆自如，毫不費力。其琴藝之精湛，令評審們為之驚嘆與折服。她的老師 Robert Turner 亦如此形容她：「陳毓襄可以把非常難的曲子彈得非常容易。」足見其彈琴技巧完美，無懈可擊了。

高中畢業後，陳毓襄以全額獎金進入了紐約茱麗亞學院深造，在學期間曾參加多項國際音樂大賽，皆連連獲獎，備受國際樂壇矚目。1993年，她年方23，以最年輕之參賽者，參加首屆波哥雷利奇鋼琴大賽，當時角逐者眾，且不乏是音樂界知名人士，連續三周之激烈賽程，陳毓襄憑其卓越之演奏技巧，及天才般之樂曲詮釋力，終於脫穎而出，獲得首獎。現場觀眾掌聲雷動，久久不已，令人為之動容。評審們認為她的音樂深具人性，完全自心中流出，故能感人肺腑。連此

Pianist Gwhyneth Chen, born in Taipei, Taiwan, began to study the piano in childhood. She manifested remarkable natural gifts and talent and was regarded as a child prodigy in musical circles. At the age of ten, she came to the United States to pursue advanced studies under two great piano masters, Robert Turner and Aube Tzerko. Being modest and receptive to advice, gradually her skills became even more proficient. At around the age of fifteen, she won both the early youth and youth championships in national piano contests. Though she entered the competition as a younger contestant, she was able to interpret an extremely difficult piece of music easily and freely without a great deal of effort. The judges were amazed as well as convinced as they admired her exquisite musical expertise. Her teacher, Robert Turner, praising her skill, said, "Gwhyneth Chen plays very difficult pieces with great ease." His comment serves to show how perfect and flawless her skills were.

After graduating from high school, she received a full scholarship to Juilliard School of Music in New York City. In addition to her studies, she participated in many international piano contests and won awards repeatedly, attracting the attention of the international music world. In 1993, at the age of 23, she entered the first Pogorelich Piano Competition as the youngest contestant. There were numerous participants, many being among the best from musical circles around the world. The three-week period of competition was intense and demanding. Gwhyneth Chen, with surpassing skill and gifted interpretation, prevailed at last and won first prize. The audience, visibly touched, gave her an extremely long round of thunderous applause. The judges agreed that her music moved people so deeply because it flowed from her heart completely and was full of humanity. In addition, the well-known pianist Pogorelich, who sponsored the contest, said he admired her performance more than

項大賽之主辦人-知名鋼琴家波哥雷利奇，亦推崇陳毓襄，是他此生中所聽過的演奏中，唯一的鋼琴家。此乃何等之殊榮！其琴技出神入化，已達爐火純青之境，令人不可思議！

陳毓襄自11歲起，即公開演奏，展現其音樂才華，屢獲鋼琴比賽冠軍，驚動國際樂壇，音樂一路伴著她成長。如今她已名成利就，揚名國際，成為一代傑出女鋼琴家，且應邀至世界各地，巡迴演奏。但她依然清純如昔，謙和待人，毫無驕氣，她認為學佛對她助益甚大。

1993年陳毓襄勇奪世界鋼琴大賽冠軍後，即皈依萬佛聖城 宣化上人，經年茹素，潛心學佛，成為虔誠之佛教徒。由於深受佛法之熏習，陳毓襄的音樂流露自性，如行雲流水般，引人入勝，聞者莫不有「人間難得幾回聞」之嘆！此次她發大願心，將於法界聖城舉辦鋼琴演奏會，為萬佛聖城妙覺寶殿籌募建寺基金。即使 上人已圓寂多年，然陳毓襄飲水思源，不敢一日或忘上人教化之恩。今將以其音樂才華，完成 上人之遺願，因緣殊勝難得！懇請十方大德共襄盛舉，參與盛會，祈盼鋼琴演奏會圓滿而成功。

any other he had ever heard in his whole life. What an exceptional honor! Her piano-playing skills, already miraculous, had reached an incredible state of complete purity and clarity.

From the time Gwyneth began to give public performances at the age of eleven, she displayed her musical gifts by winning championships in many international piano competitions. Music has been her constant companion all these years and has gained her wealth, reputation, and fame throughout the world. As one of the most distinguished pianists on the international music scene, she is often invited to give performances in various countries. However, she has lost none of her original modesty, gentleness and sincerity. She does not have the slightest bit of arrogance. She says she thinks she has benefited tremendously from studying the Buddhadharma.

In 1993, after Gwyneth Chen had won first prize in an international piano competition, she took refuge with the Venerable Master Hsuan Hua at the City of Ten Thousand Buddhas. Since then, she has become a pure vegetarian and studies the Buddhadharma with a quiet concentrated mind. Being a sincere Buddhist, and being profoundly influenced by the Buddhadharma, Gwyneth Chen's music subtly reveals her self-nature. Like wandering clouds and flowing streams, it elevates the listener to a higher state. Her audiences, admiringly praising her performances, have said, "This kind of music is rarely heard in the world of mortals!"

Gwyneth is now bringing forth a great vow; to give a piano concert at the City of the Dharma Realm in Sacramento to raise funds for the construction of the Wondrous Mountain Jeweled Buddha Hall at the City of Ten Thousand Buddhas. Even though the Venerable Master Hua passed into stillness many years ago, Gwyneth has not forgotten for even a day the kindness and the teachings she received from the Venerable Master. As the saying goes: "When one drinks water, one recalls the source". She wants to use her talent in music to fulfill the wishes of the late Venerable Master. These causes and conditions are supreme and difficult to encounter! We sincerely invite great virtuous ones from the ten directions to come and participate in this exceptional event, with the hope that this piano concert will be a complete success.

## 我的心願

-陳毓襄-

做為一名佛教徒，我致力於佛法的學習，以達到自我的了悟與成長。一九九五年的時候，在回台灣參加一個佛寺慈善演出的途中，我很幸運地經由一位居士的引見，到west covina拜見師父上人。上人那時即希望我為萬佛城妙覺殿舉行義演，我就欣然的答應了。

我認為音樂和佛法的修行是相通的。它能幫助我處理複雜、混亂的情緒，回瀆心靈的平靜，以建立安定和充實的生活方式。我希望透過這次的義演，以音樂和社區分享我對佛法的認識和體悟，進而在寺廟與社區之間建立起良好的互動關係。

## My Wish

-Gwhyneth Chen-

As a Buddhist, I am dedicated to encouraging communities to cultivate toward enlightenment and self-development through the study of Buddhist beliefs and principles. In 1995, en route to performing a piano solo at a benefit concert for a Taiwanese Buddhist monastery, I was most fortunate to meet the Venerable Master Hua in West Covina through a Los Angeles Dharma Protector. The Venerable Master extended me an invitation to perform a piano concert benefiting the International Institute of Philosophy and Ethics to be built at the City of Ten Thousand Buddhas. I happily accepted.

I believe that one of the most important aspects of music is also a common theme in Buddhist practice; both can help the mind resolve the chaos and complexities of life and guide us to a more settled and fulfilling way of life. I hope that through this concert, I may share with the community what I have come to know as one of the most inspiring ways to benefit Buddhist practice so that an even greater reciprocal relationship may be established between the Buddhist monastery and the community.

An Endless Great Vow  
大願無盡

籌建萬佛聖城  
妙覺寶殿鋼琴義演



a benefit concert

International  
Institute of  
Philosophy &  
Ethics

1993 Ivo Pogorelich International Piano Competition Winner

Gwhyneth Chen . Solo Piano

一九九三年波哥瑞利奇世界鋼琴大賽得主

陳毓襄鋼琴演奏會

Time: 3:00-5:00P.M. May 18, 2003 with Gold Wheel Choir 2003年5月18日下午3到5點與金輪寺合唱團聯合演出

Exhibition of International Institute of Philosophy & Ethics 5:00-7:00P.M. 介紹妙覺寶殿茶會下午5到7點

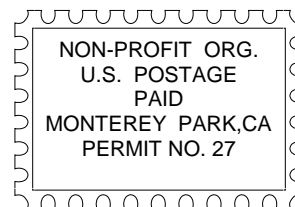
To purchase tickets, please call 購買門票,請洽: 323-258-6668, 916-374-8268, 626-446-3202, 626-836-0999

Location 地點: City of the Dharma Realm 法界聖城, 1029 West Capital Ave., W. Sacramento, CA 95691



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5月法會時間表 Schedule of Events – May 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 ☆4/11 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana				1◎ 初一	2◎	3◎ 金輪合唱團 Gold Wheel Choir 7:00 pm - 9:00 pm
4 浴佛節 Celebration of Shakyamuni Buddha's Birthday 8:00 am—10:30 am 懷少節 Cherishing Youth Day 1:30 pm—3:30 pm 文殊菩薩聖誕 Manjushri Bodhisattva's Birthday	5◎	6◎	7◎ 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	8◎ 釋迦牟尼佛聖誕 Shakyamuni Buddha's Birthday (actual day)	9◎	10◎☆ 初十 金輪合唱團 Gold Wheel Choir 7:00 pm - 9:00 pm
11 大悲懺 Great Compassion Repentance 8:00 am - 10:20 am	12◎	13◎	14◎ 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	15◎ 十五	16◎	17
18 法會暫停 No Dharma Assembly Today	19◎	20◎	21◎ 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	22◎	23◎	24◎
25 華嚴法會 Dharma Assembly of Avatamsaka Sutra 8:00 am -10:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 2:00 pm	26◎	27◎	28◎ 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	29◎	30◎	31◎

～常將有日忘無日，莫待無時想有時～