



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668

宣公上人 偈頌- 大悲咒
漫哆囉

持咒誦經專一心 感應道交土變金
菩薩慈悲水現月 眾生覺悟離味根

Verse on the Eighty-second line
“MAN DWO LA”
of the *Great Compassion Mantra*
Composed by the Venerable Master Hsuan Hua:

Hold mantras and recite sutras with a single mind.
When responses mesh with the Way, dirt can turn to gold.
The Bodhisattvas' compassion pervades like the moon's reflection in water.
Enlightened living beings leave the source of delusion behind.

本期內容

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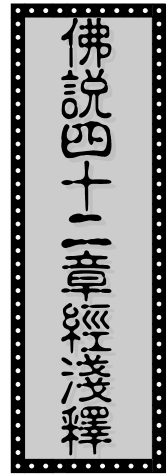
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The Sutra in Forty-two Sections Spoken by the Buddha

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 #168)

Section 36

第三十六章

輾轉獲勝

佛言。人離惡道。得爲人難。既得爲人。去女即男難。既得爲男。六根完具難。六根既具。生中國難。既生中國。值佛世難。既值佛世。遇道者難。既得遇道。興信心難。既興信心。發菩提心難。既發菩提心。無修無證難。

第三十六章是說人身難得、中國難生、善知識難遇、佛世難值等，這種種的難。

「佛言」，「人離惡道」：三惡道就是地獄、餓鬼、畜生。人能離開這三惡道，「得爲人難」：出生來做人，這是不容易的。佛住世的時候，曾經對所有的弟子，提出一個問題來研究。什麼問題呢？有一天佛在地下用手抓了一把土，就問所有的弟子：「你們各位說，現在我手掌

The Sequence that Leads to Success

The Buddha said, "It is difficult for one to leave the evil destinies and become a human being." "Even if one does become a human being, it is still difficult to become a man rather than a woman." "Even if one does become a man, it is still difficult to have the six sense organs complete and perfect." "Even if the six sense organs are complete and perfect, it is still difficult for one to be born in a central country." "Even if one is born in a central country, it is still difficult to be born at a time when there is a Buddha in the world." "Even if one is born at a time when there is a Buddha in the world, it is still difficult to encounter the Way." "Even if one does encounter the Way, it is still difficult to bring forth faith." "Even if one brings forth faith, it is still difficult to resolve one's mind on Bodhi." "Even if one does resolve one's mind on Bodhi, it is still difficult to be beyond cultivation and attainment."

The thirty-sixth section discusses the difficulties of obtaining a human body, being born in a central country, meeting a Good and Wise Advisor, encountering a Buddha in the world, and various other difficulties.

The Buddha said, "It is difficult for one to leave the evil destinies and become a human being." The three evil destinies are the hells, the realm of hungry ghosts, and the realm of animals. It's very difficult to leave the three evil destinies and be reborn as a human being. When the Buddha was in the world, he once in-

裏的土多？還是大地上的土多？你們每一個人都要說。」

所有的佛弟子答覆佛這個問題，就說：「當然是佛手掌裏的土少，大地的土多了！」這還有什麼可問的呢？

佛就說：「從地獄、餓鬼、畜生這三惡道裏邊，再能來做人的，就像我手掌上的土這麼多；不能得到人身，在三惡道裏的眾生猶如大地土，就像大地土那麼多。」由這證明，人能離開三惡道來做人，這是不容易的一件事，所以說得為人難。

「既得為人，去女即男難」：得以做人這是很難了，但是做人中還有一難，不做女人而做男人，這是更難的。這是按照歡喜做男人的人來說的，你想要做男人做不到，所以說不容易做。那麼做女人難不難呢？也不容易的，你歡喜做女人的，一定保證自己能做女人，也是不容易的，因為這就是沒有把握的事。做男、做女，自己都沒有把握，沒有主權，不能說我願意做什麼，就做什麼，所以這也是很不容易的。

「既得為男」：你既然得以做為男人了，或者得以「做為女人了，我不要單單說是得為男人，因為也有的人歡喜做女人呢！」「六根完具難」：你得到人身，能做人了。或者你歡喜做男

roduced a question for all the disciples to consider. The Buddha scooped up a handful of soil and asked, "All of you tell me, is there more soil in my hand or that which covers the whole earth?"

The Buddha's disciples all answered, "Of course the soil in the Buddha's hand is less than the soil covering the whole earth!" Was there any need to ask about something as obvious as that?

The Buddha said, "Living beings who can leave the three evil destinies—the hells, the realm of hungry ghosts, and the realm of animals—and become humans are like the soil in my hand. Those who remain in the three evil destinies and cannot obtain human bodies are like the soil covering the whole earth." This shows that it is not easy for beings to leave the evil destinies behind and become human beings. Thus, it is said that becoming a human being is difficult.

Even if one does become a human being, it is still difficult to become a man rather than a woman. It's difficult enough to become human; to become a man rather than a woman is even more difficult. Now we're discussing the point of view of someone who would like to be a man; you may want to become a man, but you can't do it. But it's also difficult to become a woman. Even if you'd like to be a woman, it would be very difficult to ensure it, because you don't have any control over it. You haven't the authority to select the gender you become; you can't just be whatever you wish to be. So, that is also not at all easy.

Even if one does become a man, it is still difficult to have the six sense organs complete and perfect. Suppose you have become a man, or you have become a woman. Let's not talk just about becoming a man, because there are also people who would like to become women. Suppose you have obtained a human body and you are of

的，就得到男身；歡喜做女的，就得到女身了。這叫隨心滿願，不難了。可是要六根完具又不容易了，六根就是眼、耳、鼻、舌、身、意。有的雖做了人，但沒有眼睛，眼睛瞎了，是盲人。有的做人是個聾子，這耳根壞了。有人這鼻子很不通氣的，雖然有鼻子，也有若無，有也像沒有似的。舌是嚐味的，或者說話的，那麼他也不會說話，也不能知道這味，所以這叫舌根壞了。有的身根壞了，你看那半身不遂，不能動彈了，這是身根壞了。有的意根不會想東西，什麼也不懂，這是六根不完具了。六根不完具，這是很容易的；若要完具呢，這是很不容易的，很難的，所以說六根完具難。

「六根既具」：六根也完具了，不缺了，眼睛也像個眼睛一樣，耳朵長得也像個耳朵似的。不會耳朵長得像眼睛，眼睛長得像耳朵。或者嘴巴長得像眼睛，眼睛像個嘴巴，這都是不配合。或者七、八家子搬到一起去了一眼睛、耳朵、鼻子、口，都長到一起，沒有分開，它們願意合夥，做一個合夥的公司。眼睛、耳朵、鼻子、口，都在一起長著，你說這難看不難看呢？但是也沒有法子。

六根既具了，「生中國難」：人類在中國來講，有南蠻、北貊、東夷、西狄—南方的人叫蠻子，北方叫貊，東邊叫夷人，西邊叫狄人。這都是在中國裏邊分出來的，這叫邊地下賤。生在邊地是很容易的，

the gender you wish to be, so that's not a matter of difficulty. However, it's still not easy for a person to possess all six sense organs in perfect condition. The six sense organs are eyes, ears, nose, tongue, body, and mind. Some people, although they have become human, don't have any eyes, or they are born blind. Some people become human, but are deaf. Or their noses won't let air pass, so even though they have noses, it's the same as if they didn't. Or they can't taste or speak—their tongues don't function. Sometimes the body itself is disabled: for instance, half the body may be paralyzed. Or the mind may be defective: you can't think and you don't understand anything. In these cases, the six sense organs are not in perfect condition. This is very common. It is difficult for a person to have all six sense organs perfect and complete.

Even if the six sense organs are complete and perfect, it is still difficult for one to be born in a central country. Suppose that the six sense organs are complete and perfect, so the eyes look like eyes and the ears look like ears. It is not the case that the ears look like eyes, or the eyes like ears; or that the lips resemble eyes, or the eyes resemble lips, with everything mixed up. One is not grossly deformed, with his eyes, ears, nose, and mouth all growing together so that they cannot be distinguished from one another, as if they wanted to form a corporation. Wouldn't that be ugly? And yet there would be no way to do anything about it.

Even after one has his six sense organs complete, it is difficult to be born in a central country, or the central part of a country. People from the four border regions of China, for example, were known by their tribal names as the southern *Man* tribe, the northern *Mo* tribe, the eastern *Yi* tribe, and the western *Di* tribe. Those were distinctive areas of China, and inhabitants of the border regions were disadvantaged.

要生在中國的中間，是不容易的。那麼，再要生到中國的外國去，也是不容易的，所以生中國難。

「既生中國」：既然生在中國，「值佛世難」：又遇到佛出世的時候，是很難的，很不容易的。

「既值佛世」：既然遇到佛在世的時候，遇到佛世了，「遇道者難」：道者就是善知識。你若再能遇到善知識，遇著有道的人、修道的人，你自己也能修道，這是很不容易的，所以遇道者難。

「既得遇道」：既然你遇著，明白佛法了，明白修道的法門了。既得遇道，「興信心難」：你要生出來一種信心，那又不容易。你雖遇著道了，但又不修行，不生信心。你若不生信心，就是遇著也和沒有遇著是一樣的。遇著了，你還不信，那也等於沒有遇著，因為你不生信心。

那麼你若生信心了，「既興信心」：你既然生出來這一種信心了，「發菩提心難」：你想依法修行又不容易，信是信了，好像有很多人相信佛法了，你叫他修行，他就不修行。不要說旁的，就連抽個香菸，你叫他戒了，他都捨不得，捨不得就放不下，啊！生信心難，你有了信心，雖生出信心，你想發菩提心也不容易，不能依法修行。

「既發菩提心」：你已經發菩提心了，菩提心很難的，那麼你也

It's easy to be born on the frontiers, but not easy to be born in the central territory.

Even if one is born in a central country, it is still difficult to be born at a time when there is a Buddha in the world. It is not easy at all to be born during a time when a Buddha is living in the world.

Even if one is born at a time when there is a Buddha in the world, it is still difficult to encounter the Way. It's difficult to be born when a Buddha is in the world, but even if you manage to do so, it is still difficult to encounter the Way. "Encountering the Way" refers to meeting a Good and Wise Advisor. If you meet a Good and Wise Advisor, a person who has the Way and who cultivates the Way, then you will also be able to cultivate the Way. But to encounter such a person is difficult.

Even if one does encounter the Way, it is still difficult to bring forth faith. Even if you come to encounter and understand the Buddhadharma, and the methods of cultivating the Way, it's still not easy to bring forth faith. You may encounter the Way, but you fail to cultivate and bring forth faith. And if you don't believe in the Way, although you have encountered it, it's the same as if you hadn't.

Even if one brings forth faith, it is still difficult to resolve one's mind on Bodhi. Suppose that you do bring forth faith: it is still not easy to cultivate according to the Dharma. Having faith is one thing. There are many people who have faith in the Buddhadharma, but when you tell them to cultivate, they don't do it. Not to mention anything else, merely ask them to quit smoking, and they can't bear to give it up. So, they can't put it down. It's difficult to have faith, but to resolve your mind on Bodhi (to aspire to the attainment of enlightenment) is even more difficult—you aren't able to cultivate according to the Dharma.

Even if one does resolve one's mind on Bodhi, it is still difficult to be beyond cultivation and attainment. Suppose you have already re-

發了。可是到這「無修無證難」：你能到這修無所修，證無所證，所作已辦，不受後有，那又是不容易了。無修無證，就是已經修完了，已經證得了，所以不需要再修了。好像人吃飽了飯，不需要再吃了；你睡覺睡夠了，也不需要再睡了。這修道為什麼無修無證了呢？就是到無學位了，已經證了四果阿羅漢，這是按著小乘來講。

若按大乘來講，無修無證，已經證得佛果了，上無佛道可求，下無眾生可度了，這是無修無證，這又不容易了。所以修行，我們若是沒明白佛法，不懂得就不管了；若懂得佛法了，就趕快要努力修行。

(下期待續)

solved your mind on enlightenment. Making the Bodhi resolve is hard to do, but you have already done so. It is still more difficult to reach the level where there is nothing to be cultivated and nothing to be attained, where you have “done what had to be done, and you undergo no further rebirth.” At that point, you have already completed your cultivation, you have already attained enlightenment, and you need not cultivate anymore. It is the same as when you have eaten your fill, you don't have to eat anymore. When you have slept enough, you do not need to sleep anymore. When you have cultivated the Way, so that you are beyond cultivation and attainment, then you have reached the position Beyond Study and have achieved the fourth fruition of Arhatship. That is how it is explained in Theravada terms.

In Mahayana terms, the position Beyond Study is the position of Buddhahood. At that point,

*Above, there is no further Buddha Way to be sought;
Below, there are no more living beings to be saved.*

This is the position beyond cultivation and attainment, and it is not easy to reach. As for cultivation, if you don't understand the Buddhadharma, then it's a different issue. But if you do understand the Buddhadharma, then you should quickly make an effort to cultivate.

(To be continued ...)

(上承自第7頁)

的意思翻譯不出來，所以人看起來就有很多的疑問。那麼僧光法師和道安法師兩人共同來研究，就把錯誤的地方更改過來，就是做這種潤色的工作，對佛教的工作也是做了很多。這位法師是當時的一位高僧，他以後到襄陽弘揚佛法，生了一點小病就圓寂了。(僧光法師全文完)

(Continued from Page 7)

time, even among Sutras that had already been translated, many meanings were not appropriately interpreted. Hence, those reading them would give rise to many questions and doubts. Therefore, Dharma Masters Seng Guang and Dao An studied together to re-edit and polish the sutras and correct questionable errors. Both made enormous contributions to Buddhism. At that time the Dharma Master was considered a High Sanghan. Later, he went to Shang Yang to propagate the Buddhadharma and entered Nirvana after a minor illness.

(The End of the Article on Master Seng Guang)



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

僧光法師



Dharma Master Seng Guang

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 #168)

當時在晉朝又有一位高僧，住在飛龍山叫僧光。這位法師年紀輕的時候和道安法師就是朋友，以後出家做沙彌，大家也都常常在一起，就研究所有的經典。他是非常的聰明，做沙彌的時候和道安法師兩個人共同發願，說：「我們將來受戒了之後，一定要做弘法的工作。」於是在做沙彌的時候，就研究經律論三藏，讀了一百多部經。受戒之後，遇到時局很不太平，所以他就隱居在飛龍山，一天就是遊山玩水，他歡喜山林之樂，在山上聽聽雀叫，看看流水，很超然自得。

以後這道安法師又遇到他，兩人就在一起研究經典上的疑問，因為當時翻譯的經典有很多

(下轉至第6頁)

During the Jin dynasty, another High Sanghan named Seng Guang (“Sangha Light”) lived on Flying Dragon Mountain. When the Dharma Master was young, he was one of Dharma Master Dao An’s friends. Later, he left the home-life and became a shramanera. From that time on, they were constantly together investigating all the Sutras. The Master was exceptionally intelligent. When he was a shramanera, he and Dharma Master Dao An made the following vow: “In the future when we have received the (Complete) Precepts, we will definitely propagate the Dharma.” Therefore, while Master Seng Guang was still a shramanera, he began to investigate the Three Canons: the Sutras, the Vinaya, and the Shastras, and read more than a hundred Sutras. After he had taken the Complete Precepts, there was social unrest in the country, so the Master retreated to Flying Dragon Mountain and lived in seclusion. He was happy living amidst the forest on the mountain -- he would spend the day roaming the mountain, enjoying the water, hearing the chirping of the birds and gazing at the flowing streams. His spirit was transcendent and care free.

Later, Dharma Master Dao An encountered the Master again and both remained together to investigate the problems found in the classic Sutras. At that

(Continuing on page 6)



淺談中國樂教



Teaching Through Music in Ancient China A Brief Overview

—修行不是說做早晚課才是修行，平時的一舉一動，一言一行，都要合節奏、合規則，因為我們每個人自性，都有自己的「音樂」。—上人開示

“Cultivation is not limited to doing morning and evening recitation. Every action performed and every word spoken should be in accord with standards of conduct. Inherent in the self-nature of every person is his own 'music'.”
Venerable Master Hsuan Hua

談到中國音樂，最早見於禮記樂記篇：「凡音者，生人心者也，情動於中，故形於聲，聲成文謂之音。」故「音」從心生，外境觸心，心既感物而有喜、怒、哀、樂，表現之於「聲」。聲音更唱迭和，反覆抑揚，使成旋律曲調，人心喜樂，樂從心生，便謂之「音樂」。這是中國最早對「音樂」兩字的解釋。簡言之，「音樂」就是發自內心喜樂的聲音，而這聲音是富於音律節奏變化的。當人內在的情感，無法用語言文字來表達時，可以藉著音樂來傳達，其效果更為顯著，也更形容易。所以儒教經典將「樂」列入「六藝」之中（指詩、書、易、禮、樂、春秋。）孔子亦以詩、書、禮、樂來教化弟子。根據禮記：「十有三年，學樂、誦詩、舞勺、成童舞象、學射、御。」古人自幼即須習樂，當時的音樂包括詩、歌、樂、舞，相互配合，所以中國自古即是一個重視音樂的民族。

Regarding Chinese music, we need to go back in time to what was initially recorded in the Book of Rites. It states, "Music comes from the heart. When feelings are stirred within one's heart, sounds are produced. When the sounds are well-coordinated, it is called music." Music is produced from the heart. The heart comes into contact with many external states and in turn gives rise to different emotions like delight, anger, sadness and joy. These are then translated into their corresponding sounds. As these sounds evolve repetitively, they eventually form a pattern and become a melody. Therefore, it is said that music springs from the heart. This is the first Chinese explanation regarding music. In short, music originates in the heart and is the product of a flowing arrangement of melodic beats and rhymes.

At those times when feelings cannot be adequately expressed by words, music can very effectively convey the message in wordless eloquence. For this reason, music is one of the Six Arts in Confucian education. (The Six Arts include studies of the Book of Poetry, the Book of History, the Book of Changes, the Book of Rites, Music and the Spring and Autumn Annals). Confucius also used poetry, writing, rituals and music to teach and transform his students. It is recorded in the Book of Rites as follows, "At the age of thirteen, one should learn music, poetry, ceremonial dances, archery and chariot driving." From a youthful age, the ancients were required to study music, which at that time encompassed poetry, songs, musical pieces and dances that related to each other in mutual harmony. Hence, China has, as a nation, put great emphasis on music.

夫自周朝開國以來，周公制禮作樂，推行禮樂教化，也有二千多年了。當時「禮」、「樂」不分，凡是行「禮」的場合，一定奏樂，舉凡宗教、祭祀、朝會、婚、喪、冠、射……等典禮，須配合音樂，並佐以舞蹈，於進退之間，舉手投足，完全合乎禮制，合乎音樂的節拍。若是不懂音樂，動作錯誤便是「失禮」。所以當時士大夫，各各知禮節，通曉音樂，藉著音樂，彼此唱詩，表達內心的情意，甚至藉它解決問題。若賓主相會，縱有千言萬語，但話不投機，難以啓齒，不如唱首詩，使人心平氣和的領略而了解，增進彼此融洽的關係。所以周朝是個重視禮節音樂的社會。雖然當時是封建時代，有階級之分，但自天子以至於庶人，都須受「禮」的約束，不得逾越。無形中，「禮」便建立了西周封建社會的秩序，且「禮」的舉行，須配合「音樂」，而音樂力求和諧圓融，因此樂教的推行，調和了尊、卑、貴、賤的關係，建立了和諧安樂的社會。故禮記云：「禮者，天地之序也，樂者，天地之和也。」周朝的禮樂制度，奠定了中國文化的基礎，歷久而彌新。

繼周公之後，孔子亦積極提倡禮樂，孔子重「禮」，尤其重視「音樂」。子曰：「興於詩，立於禮，成於樂。」言修身當先學「詩」，立身處世必須學「禮」，

From the very beginning of the Jou dynasty, the Duke of Jou conducted ceremonies including music, thereby educating the people through rituals and music. This was about two thousand years ago. At that time, rituals and music were inseparable. Every ceremony that was conducted was accompanied by music, examples of which were religious rites, funerals, imperial ceremonies, weddings, coming-of-age celebrations, veneration of ancestors and archery contests. Each ceremony required specific dances with musical accompaniment. Every movement of the dance had to be executed according to certain standards of conduct and harmonize with the beat of the music. If someone did not know music, then his movements would be wrong, and it was said that he had lost the "proper conduct." All government officials during that time were thoroughly knowledgeable about rites and music. They utilized music as an effective means of communication as well as a way to resolve problems. When a host and his guest met, even though they may have had lots of things to say, they may have felt as if they were not connecting, which may have even caused difficulty speaking. It was considered better to chant poetry to calm down the mind. Then they could understand what the other person was trying to say and improve the relationship between them.

Here we can see how much importance the Jou Dynasty placed on standards of conduct and music. Even though it was a feudal era with a distinct separation of societal classes, a certain standard of conduct was followed by everybody, from the king down to the common people. As time passed, this standard of conduct became the norm in the feudal society of Western Jou. According to this standard of conduct, every ritual should be matched to its corresponding musical counterpart. The important point is that music played an eminent role in smoothing rough edges and bringing forth harmony. Promoting the study of music harmonized relationships between the nobility and the peasants, and the rich and the poor, producing a society reigned by peace and tranquility. Hence, the Book of Rites stated that, "Propriety (acting in accord with a standard of conduct) ensures the orderly functioning of heaven and earth, and music ensures the harmony of heaven and earth." The system of rites and music established by the Jou Dynasty left an indelible mark on the cultural foundation of China, which only becomes more vivid with the passage of time.

Following the Duke of Jou's example, Confucius also strongly advocated the study of propriety and music. He said, "One should start with poetry, establish oneself with

欲成就完美的人格，則必須習「樂」。春秋時代的孔子，不但是位偉大的教育家，更是一位傑出的音樂家。孔子曾學琴於師襄子，研習了十日，彈奏「文王操」時，於定中見周文王現身，身材頎長，面色黝黑，孔子能從樂曲中，領略其神韻與奧妙，足見孔子琴藝精湛及修持之深了。孔子平日以音樂教化弟子，室中常陳設琴、瑟、磬、竽……等樂器，與弟子們隨時取來彈奏，互相唱和。世人以為孔子乃萬世師表，必是道貌岸然，不拘言笑的。其實不然，從論語中了解孔子的生活態度，絕不是嚴肅拘謹的，而是以音樂為主的和諧生活。「子之燕居，申申如也，夭夭如也。」說明了聖人間處時容貌舒泰，神色愉悅之氣象。

至於中國的音樂可分為五音十二律，為十二種清、濁、高、下不同之音。這五音十二律，錯綜反覆，抑揚頓挫，使之成為和諧的曲調。吟詠其間，可以養人之性情，滌除塵垢興起好善惡惡之心，易於教化。太史公云：「音樂者，所以動盪血脈，通流精神而和正心也。」純正的音樂，可以陶冶性情，淨化人心，以培養高尚的情操。又云：「正教者，皆始於音，音正而行正。」蓋音樂可以反映時政的得失。若欲正人心、淳風俗，則莫善於「樂」了。故古來聖人在位，必先正五音六律，將道德之精義，透過音

propriety and complete oneself with music.” In reforming oneself, one should learn poetry as the starting point; in establishing oneself in society, one should practice propriety; in perfecting one's personality, one should study music. Not only was Confucius a great educator, he was also an outstanding musician. After learning from his teacher how to play a certain stringed instrument in ten days, he played the Wen Wang Dza (Ode to Wen Wang). While he was playing this musical piece with utmost concentration, he saw Jou Wen Wang (the King of Jou), who manifested to him in his tall, slender body with a dark-colored face. This strongly validates Confucius' profound skill and personal cultivation.

Confucius used music to teach his students. He always had various musical instruments readily available for use in his interchange with his students. Many people thought that being the “Teacher of All Generations,” Confucius must have had a serious countenance that rarely gave way to smiles, if not at all. This was not the case, for it was recorded in the Analects that Confucius lived his life in a peaceful manner with music as an integral part, and his students described him as usually pleasant and genial. Sages' countenances are calm and they have an aura of contentment and tranquility.

Chinese music can be classified into five musical notes and twelve patterns, producing twelve different forms of music that bring forth pure, mixed, high and low sounds. The proper blending and combination of the five musical notes and twelve patterns result in a harmonious melody. Singing these types of melodious songs can nurture a good temperament, eradicate internal defilements and develop a mind that seeks to be wholesome and shun wickedness. Dai Shr Gung said, “Music runs through the veins, energizes the body and calms the mind.” Authentic music can tame the temperament, calm the mind and develop a higher level of personality.

It is also said, “To properly educate a person, start with music. Proper music brings proper actions.” The type of music prevalent in society can reflect the success or failure of the governing regime. Thus, to rectify the minds of people and enrich the cultural heritage, nothing can do a better job than music. For this reason, in ancient times, the sages began their transformational teaching of people by conveying the essence of virtue

樂，來感化人群。故舜彈五弦之琴，歌南風之歌而天下治。因為音樂力求和諧圓融，其最高境界就是「和平中正」，以本身之和諧，求天地之和諧。誠如 上人所說：「我們每個人自性都有自己的音樂，要修得心平氣和，不生煩惱。」「若能心平和，時時洋溢著一股祥和之氣，那就是真音樂。」此亦是中庸所云：「致中和，天地位焉，萬物育焉。」

若人人充滿自性的音樂，則天地一片祥和，萬物欣欣向榮，太平景象，昭示在前，這才是聖人推行禮樂教化的最大意義和目的。

through music. Historically, Emperor Shun governed his kingdom by “playing the five musical notes and singing the song of the south wind.” Because music endeavors to harmonize, its highest state is to bring peace and righteousness. One should start by attaining peacefulness inside oneself and then strive for universal peace. Just as Venerable Master Hua said, “Each person has his own music in his self-nature. Every person should cultivate having a peaceful mind and cool temperament, and not give rise to afflictions. People with peaceful minds and cool temperaments always exude an aura of kindness and amiability. That is authentic music.” This tallies with what was written in the book Jung Yung (Doctrine of the Mean): With balance and harmony, heaven and earth stay in their own proper places, and all the myriad things obtain nourishment.

If all people are filled with the music of their inherent nature, the world will be peaceful and all living things will rejoice. It will be the wondrous manifestation of universal peace. This is the greatest essence and goal of the sages in promoting ways of teaching and transforming through rites and music.

~~音樂會圖片集錦 (Pictures from the Benefit Concert) ~



籌建妙覺寶殿 — 陳毓襄鋼琴演奏會的迴響

以高山流水之琴韻，融合宗教藝術之情懷，
來供養三寶，以達到淨化人心之目的。

The Reverberation of Gwhyneth Chen's Benefit Piano Concert for the International Institute of Philosophy & Ethics

*With music like lofty mountain streams, brings together the spirits of art and religion;
Making an offering to the Triple Jewel out of a wish to purify people's minds.*

五月十八日於沙加緬度法界聖城，為籌建妙覺寶殿所舉辦的鋼琴演奏會，終於圓滿落幕了。吃素念佛的鋼琴家——陳毓襄居士，憑其卓越之才華，精湛之琴藝，令現場觀眾為之傾倒。多少動人的樂曲，美妙的音符，由她指尖流瀉而出，如行雲流水般的自然優美，引人入勝。上半場蕭邦豐富的音樂性與技巧性，信手彈來，流暢自如，無懈可擊。中場休息後，接著便是舒伯特、布拉姆斯等人的曲目，有如「大珠小珠落玉盤」般，清脆圓潤，聲聲入耳。最後俄國名家的「東方幻想曲」，如千軍萬馬般，奔馳飛騰，雄壯激昂，令人震懾。陳居士高超的琴技及天才般的音樂詮釋力，令人驚嘆、折服。演奏完畢後，現場觀眾不禁鼓掌起立，為她喝采，不愧是頂尖的世界級鋼琴家。無疑的，這是一場非常成功的音樂會。

演奏會當天，風和日麗，不寒不燥，又逢週日，前來參加的來賓，頗為踴躍熱烈，現場幾乎座無虛席。當天出席的有恆來法師，及

The benefit piano concert for the International Institute of Philosophy & Ethics held in the City of the Dharma Realm at Sacramento on May 18 has been successfully completed. The pianist, Gwhyneth Chen, is a devout Buddhist. The audience was captivated by her outstanding talent and extraordinary skills.

Piece after piece touching music and wonderful tunes emanated from her finger tips; as naturally beautiful as the flowing clouds and water. During the first part of the program, she entirely displayed the ample musical spirit and skills of Chopin's music. After the intermission, she played the music composed by Schubert, Brahms and others. The clear, crisp sound of music landed in succession onto the audience's ears, just like "pearls falling onto a jade plate one after another." At the end, she rendered the famous Russian *Oriental Fantasy*. It was appalling and powerful, giving the feeling of a thousands troops atop a thousands horses galloping in full speed with great grandeur. Gwhyneth Chen exceptional piano skills and talented musical performance was truly magnificent and marvelous. After the performance, the audience gave her a standing ovation and applauded for her as a world class pianist. There was no doubt that this was a very successful concert.

The weather on that Sunday was comfortably sunny and breezy. It was almost full seating. In the audience, there were D.M. Heng Lai and D.

帶領柏克萊一批年輕學子的恆實法師。女眾則有恆持法師、恆良法師和十多位出家眾，及各分支道場的居士佛友。至於受邀前來的貴賓，則有沙加緬度的前市長、警察局局長、僑領……等、及當地居民和愛樂人士，均蒞臨聆賞陳毓襄居士的鋼琴演出，享受美好的音樂饗宴。音樂會結束之後，Carolina並為大家介紹妙覺寶殿的興建計劃，此乃上人畢生的宏願，建立世界性的正法道場，以謀求世界和平。期盼大眾同心協力，及早完成，以利益更多的群生。

為籌建妙覺寶殿，在法界聖城舉辦音樂會，這可是第一遭。所謂「萬事起頭難」，初時，大家並無經驗且非專業人士，故籌備過程充滿了困難和挑戰。但在法師們的帶領下，同心協力，集思廣益，邊做，邊學，逐一克服。從會場佈置、庭園設計、糕點製作、舞台、燈光、接待、交通、海報、文宣、售票……等等，諸多瑣事，各人幕前幕後，隨緣隨分，分工合作，務求盡善盡美。誠所謂「巧把塵勞為佛事」，也許是精誠所至及佛力的加被，音樂會終得以圓滿的完成。無怪乎當地的一位僑領陳榮良醫師讚嘆道：「這是沙加緬度未曾有過的高水準音樂會。陳毓襄居士無疑是美國最棒的鋼琴家之一，她的音樂著實令人感動，當天的司儀—羅致遵—台風穩建，中、英文俱佳，亦非常稱職。」僑居沙加緬度多年的陳榮良醫師，是位

M. Heng Sure who brought a group of young students from UC Berkeley. Among the Buddhist nuns present were Dharma Masters Heng Chih, Heng Liang and others. Many lay people from various monasteries also attended. Among the invited guests were former Sacramento Mayor, Police Chief, leaders of Chinese Americans, as well as local people and those who love music. They all came to savor the wonderful music festival performed by Gwhyneth Chen.

After the concert, Carolina gave a short briefing about the construction project of the International Institute of Philosophy & Ethics, which was envisioned by the Venerable Master Hua. It is master's vow to establish an international Way Place of Proper Dharma, in pursuit of world peace. Hope we all work together to bring about its early completion in order to benefit even more living beings.

This concert held at the City of the Dharma Realm was the very first of its kind for the International Institute of Philosophy & Ethics. There is a saying, "In every task, the beginning is the hardest." Many of us are not professionals in this area and lacking experience in this undertaking. Numerous difficulties and challenges were encountered, nevertheless, under the guidance of the Dharma Masters, we put our brains together and worked things out, learning as we progressed. From decorating the concert hall, landscaping, preparing refreshments, getting the stage and lighting, reception, transportation, posters, advertisement, ticket sales, etc, all of these chores were shared by all the volunteers. Everybody did his best according to his ability, as the saying goes: "Within the wearisome mundane tasks, perform the work of the Buddha."

Whether it is because of our sincerity or the aid from the Buddhas, the benefit concert was completed perfectly. No wonder the local Chinese community leader Dr. Rung-Liang Chen remarked in admiration: "This is the highest level music concert ever held at Sacramento. Gwhyneth Chen is unquestionably one of the best pianists in the US. Mr. Michael Lo, the emcee,

虔誠的基督徒，音樂素養極深，他再三的感謝法界聖城舉辦這次的鋼琴義演，讓他有幸得以參與盛會，一飽耳福，至今仍餘音繞樑，多日不絕。

至於成立十多年的金輪寺合唱團，此次亦聯合演出，演唱「法界頌」、「轉法輪」兩首上人的曲子，以清淨的佛曲來供養三寶，淨化人心。為配合此次的義演，團員們於閒暇之餘，在林明揚老師的指導下，勤練發聲、合音等歌唱技巧，有數月之久，個個法喜充滿，心生喜樂。當天的演出，雖是初試啼聲，不敢說一鳴驚人，但也鏗鏘有調，表現可圈可點，頗獲好評。現場觀眾即有人問道：「是否需經過試音，才能參加合唱團？」其實只要能開口講話，不問老少，均照單全收，歡迎加入。不過，卻也給團員們帶來莫大的支持和鼓勵。

眾所週知，音樂無國界，音符更是全世界共同的語言，故音樂最易於感動人心。純淨的音樂，可以調伏剛強的眾生，心生喜樂，化為慈悲柔軟，易於教化。如華嚴經：「為承事供養一切佛，及調伏一切眾生故，於一一毛孔中，化作不可說不可說種種音樂。」所以菩薩以音聲法門度眾。今陳毓襄居士，發大心，為籌建妙覺寶殿而義演，一償宿願，音樂會的演出圓滿而成功。吾輩則期盼來日陳居士能有因緣於妙覺寶殿上再次義演，貢獻其才華，以美好的音聲來供養三寶，則眾生歡喜，諸佛也會歡喜的。

speaks fluent English and Chinese. He is classy handling of the program and make him the best person for this role.” Having Resided at Sacramento for years, Dr. Rung-Liang Chen is a sincere Christian and has profound knowledge in music. He repeatedly appreciated the City of the Dharma Realm’s hosting this benefit concert, enabling him to participate and enjoy the music which kept resonating in his ears for many days.

Gold Wheel Monastery Choir, which has been established for more than ten years, sang two songs *The Dharma Realm Praise* and *Turning the Dharma Wheel* both written by Venerable Master Hua. They made offering to the Triple Jewel through pure sound of Buddhist songs, which can also purify people’s minds. In preparing for this event, the choir members have all taken time to learn from teacher Lin Ming Yang about vocalization and various techniques to sing in unison. They practiced for months. Everyone was filled with Dharma joy. The performance on that day was the debut. We can’t say it was awfully incredible, but it did earn great compliment. Someone in the audience asked: ‘Do you need to pass the audition before you can join the choir?’ In actuality, as long as you can speak, you are welcome to join the choir regardless of age. However, this comment brought lots of encouragement to the choir members.

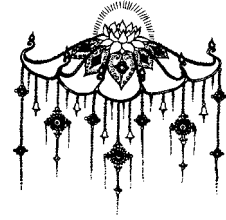
As everybody know, music transcends all international boundary. It is the universal language. That’s why the easiest way to touch people’s heart is through music. The harmonious melodies can sooth defiant people, make them happy, soften them down with compassion and transform them. It is said on *Flower Adornment Sutra*: ‘To serve and make offering to all Buddhas, to regulate and subdue all living beings, it transforms into ineffable and unspeakable various kinds of music.’ This indicates that Bodisattvas teach and transform living beings using music.

Gwhyneth Chen who made a vow to do a benefit concert for the International Institute of Philosophy & Ethics. Her wish was fulfilled and the concert was successfully completed. We’re hereby hoping that the condition will ripen for Gwhyneth Chen to have another benefit concert at the International Institute of Philosophy



地藏菩薩本願經

~恭誦百日法會~



宣公上人慈悲，曾於十餘年前，在萬佛聖城的萬佛寶殿，開示法會大眾一個無比殊勝的法門。那就是若人可以在百日之中，日日不間斷，虔誠誦持地藏經以滿一百部，那麼，無論誰求什麼願，一定可以遂心滿願的，所謂「求男得男，求女得女。」當時正是萬佛寶懺的法會，天氣炎熱而大眾禮懺更懇切，所以法會圓滿時，上人很慈悲歡喜的送給大眾這個法寶。之後，果然有弟子依教奉行，真是滿所祈求，歡喜無比！

唯此法門，要在日日不斷，滿百日，誦百部，對誠心及堅固心是一個極好的考驗。金輪聖寺乃地藏王菩薩的道場，我輩聞此殊勝法門，亦願學發菩提心，懺除業障，並願所得功德，迴施有情，離苦得樂，共證真常。以此因緣，誠邀諸方善信，同霑法益。

日期：自7月20日開始。

時間：週一~週六7:00 PM ~ 8:30 PM，週日8:00 AM ~ 10:00AM

Dharma Assembly of A Hundred-day Recitation of Earth Store Sutra

More than ten years ago, in the Buddha Hall of City of Ten Thousand Buddhas, the kind and compassionate Venerable Master Hsuan Hua gave the multitude in the Dharma Assembly an incomparably auspicious Dharma Door. The Master said that if a person can sincerely recite Earth Store Sutra continuously for one hundred days, thereby completing one hundred recitations of Earth Store Sutra at the end of the hundredth day, his wishes or vow will be fulfilled. It is like the saying 'Begetting a son when wishing for a son; begetting a daughter when wishing for a daughter.' At that time, the Ten Thousand Buddhas Repentance was in progress. Although the weather was excruciatingly hot, all attendees participated with genuine earnestness. Hence, at the completion of the Ten Thousand Buddhas Repentance, the Master joyfully gave everybody this Dharma jewel. Afterwards, there were truly some disciples who followed the Master's instruction and indeed obtained their wishes. They were abound with joy. The important key elemental to this Dharma Door is having utmost sincerity and unwavering resolve.

Gold Wheel Sagely Monastery is the Wayplace of Earth Store Bodhisattva. Now that we have heard of this auspicious Dharma Door, we would like to learn bringing forth the Bodhi resolve, repent of and wipe clean our karmic hindrances. We would also like to transfer the merit obtained herewith towards all sentient beings, may they be freed from sufferings and attain bliss, all together certify to true permanence.

With these causes and conditions, we are earnestly inviting all the faithful ones to come and share the benefit of the Dharma.

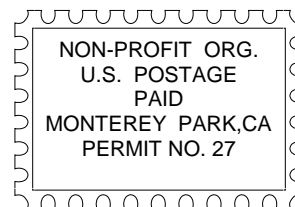
Date: Starting from the 20th of July, 2003

Time: Monday thru Saturday 7:00 pm-8:30 pm Sunday 8:00 am -10:00 am



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7月法會時間表 Schedule of Events – July of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆7/9 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana		1◎	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 護國息災法會—持誦消災吉祥神咒 Dharma Assembly of Eradicating Disaster and Protecting the Nation — Recitation of Disaster Eradicat- ing Auspicious Spirit Mantra 8:00 am — 3:30 pm	7◎	8◎	9◎☆初十 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	10◎	11◎	12◎
13 慶祝觀音菩薩成道法會 Dharma Assembly of Celebration of Gwan Yin Bodhisattva's Enlightenment 8:00 am-3:00 pm	14◎ 十五	15◎	16◎ 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◎ 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	19◎
20 誦地藏經 Recitation of Earth Store Sutra 8:00 am-10:00 am 禮拜地藏懺 Earth Store Repentance 1:00 pm - 3:00 pm	21◎※	22◎※	23◎※	24◎※	25◎※	26◎※
27 誦地藏經 Recitation of Earth Store Sutra 8:00 am-10:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 1:45 pm 靜坐 Meditation 2:00 pm - 4:00 pm	28◎※	29◎※ 初一	30◎※	31◎※	※誦地藏經 百日法會 7月20日起 週一 ~ 週六 A Hundred-day Recitation of Earth Store Sutra Starting from the 20 th of July, 2003 Monday thru Saturday 7:00 pm-8:30 pm	

~常將有日無日，莫待無時想有時~