



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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跋陀夜

法界虛空天外天 微塵剎海盡包含
有緣無緣同化度 信受奉行即聖賢

Verse on the Eighty-third line
“BA TWO YE”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

**This is a place beyond anyplace in space and the Dharma Realm
That contains seas of lands numbering as motes of dust.
Those with and without affinities will all be taught and saved.
Those who believe, accept, honor, and practice are saints and sages.**

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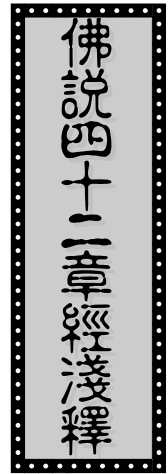
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The Sutra in Forty-two Sections Spoken by the Buddha

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 #169)

Section 37

第三十七章

念戒近道

Staying Mindful of Moral Precepts Brings Us Close to the Way

佛言。佛子離吾數千里。憶念吾戒。必得道果。在吾左右。雖常見吾。不順吾戒。終不得道。

The Buddha said, "My disciples may be several thousand miles away from me, but if they remember my moral precepts, they will certainly attain the fruition of the Way."

"If those who are by my side do not follow my moral precepts, they may see me constantly, but in the end they will not attain the Way."

第三十七章是說你若相信佛的戒律，就算離佛多遠，都是在佛的面前；你不相信、不守持佛的戒律，你就是常在佛的面前，也不見佛、不聞法。這也就和六祖所說的話是一樣的，六祖說：「你相信我，你離我十萬八千里，也和我身邊是一樣的；你不相信我，雖然你常常在我的身邊，也和離我十萬八千里一樣的。」這一章的經文也是這意思。

The thirty-seventh section says that if you believe in the Buddha's precepts, then no matter how far away you are from the Buddha, it is as if you were right next to him. But if you don't believe in and hold the Buddha's precepts, then you may always be by the Buddha's side, but you won't see him and you won't hear the Dharma. This is what the Sixth Patriarch meant when he said, "If you believe in me, you may be 108,000 miles away from me, but it amounts to being right by my side. But if you don't believe in me, although you may be right by my side, it will be the same as if you were 108,000 miles away." That is also the meaning of this section of the Sutra.

「佛言」：佛說，「佛子離吾數千里」：佛的弟子，他離我很遠很遠的，有數千里這麼

The Buddha said, "My disciples may be several thousand miles away from me, but if they remember my moral precepts, they will certainly attain the fruition of the Way." The Buddha said, "Even if my

遠。「憶念吾戒」：憶念就是不忘。他若常常能記著、能憶念，常常能不忘我的戒律，能依戒修行，執持戒律去修行，那「必得道果」：修道一定會證果的。

「在吾左右」：他就算在我的身邊、左右。「雖常見吾」：雖然他常常看見我，「不順吾戒」：但不依照著我所立的戒律去修行。「終不得道」：他就是怎樣子，也不容易得道的。

由這一段經文看來，你依教奉行，依照佛法修行，就是真正佛的弟子，就常見佛面，常隨佛學；你要是不持戒律，對面也會錯過。

在以前，波羅脂國有兩個比丘，想到舍衛國來見佛，中間經過的路程是很遙遠的。他們走路走得很渴很渴的，渴得就要沒有法子走路了，就要渴死了。結果，在前邊他們就遇著一點點水，這水是在一個死人的頭骨裏。

一個比丘拿起這水就喝了，然後給另外一個比丘喝。另外這比丘看那水裏很多蟲子，因這水既然在人的頭骨裏邊，又有很多蟲子，他就不喝了。

第一個比丘就問他：「你為什麼不喝這水呢？不喝就要渴死了！」他說：「因為佛制的戒

disciples are very distant from me, if they can constantly recollect my precepts and never forget them, and if they can rely on them and maintain them in their cultivation, such disciples will surely attain the fruition of the Way.”

If those who are by my side do not follow my moral precepts, they may see me constantly, but in the end they will not attain the Way. Someone who is to my left or right may always see me, but if he doesn't cultivate in accord with my precepts, then no matter how he tries, it won't be easy for him to attain the Way.

This section of text makes it clear that if you do what the teachings say, if you rely on the Buddhadharma in your cultivation, then you **are** a true disciple of the Buddha; you will constantly be in the presence of the Buddha; **and** you will always be studying under the Buddha. If you don't hold the precepts, however, you'll miss the opportunity that is right in front of you.

Once there were two Bhikshus in Varanasi who wanted to make the long journey to Shravasti to see the Buddha. As they walked, they grew more and more thirsty, until they could barely walk any further. They were about to die of thirst. In front of them, they found a little water that had collected in a human skull.

One of the Bhikshus took up the skull, drank some of the water, and then turned to give some to the other Bhikshu. The other Bhikshu, seeing that the water was in a skull, and that, moreover, there were many bugs in it, didn't drink it.

The first Bhikshu said, “Why aren't you drinking the water? We are nearly dead of thirst.”

The other one answered, “Because the Buddha's precepts say that we can't drink water if there are bugs in it. Although I may

律，水裏若有蟲是不可以喝的。我就寧可渴死，我都不喝這有蟲子的水，我是要依照佛的戒律來修行。」

第一個比丘就說：「你真是愚癡啊！現在已經要渴死，你喝了水，就可以見佛；你不喝水，就渴死了，你還這麼固執。」就這樣說他，這比丘也不喝，第一個比丘就把這水都喝了。喝水的比丘走起路來，就很健康的；沒有喝水的這比丘果然就渴死在半路上了。

死了之後，因為他專持戒律，就生到忉利天上去了，具足天人的福相。他要去見佛，見了佛，佛為他說法，他當時就得到法眼淨，證了果了。那喝水的比丘在第三天才到，渴死的比丘在渴死的當天晚間就來見佛了，就證果了。過了三天後，沒渴死的比丘也來了，見了佛。

佛就問這一位比丘，說：「你從什麼地方來的？有幾個人和你一起來呀？你在路上都很平安嗎？」這麼一講的時候，這比丘就說了：「我從波羅脂國來的，到這兒的路程很遠，中間經過一個地方，根本就沒有水喝。後來發現一點點水在頭骨裏，我就喝了一點。我有一個同參，他看見那水裏邊有蟲子，他就不喝，所以他就渴死了。這是他和佛沒有緣，所以渴死了也

die of thirst, I'm not going to drink water with bugs in it. I want to stick to the Buddha's precepts in my cultivation.”

The first Bhikshu said, “Oh, you're really stupid. If you drink some of the water, you'll be able to go and see the Buddha. If you don't drink it, you'll die of thirst. Don't be so inflexible.” Even after such a rebuke, the other Bhikshu still wouldn't take a drink. The first Bhikshu drank all of the water, and as he walked on he felt very strong. But the second Bhikshu, who hadn't drunk any water, died of thirst along the way.

Because the second Bhikshu had single-mindedly held the precepts, he was reborn in the Trayastrimsa Heaven and was endowed with the blessed appearance of a god. From there he went to see the Buddha, and upon hearing the Buddha speak Dharma for him, he attained the pure Dharma-eye and realized the fruition of Arhatship. Meanwhile, the Bhikshu who had drunk the water from the skull arrived at Shravasti after three more days of travelling. The Bhikshu who had died of thirst saw the Buddha on the night of his death and then realized the fruition. Three days later, the other Bhikshu arrived and saw the Buddha.

The Buddha asked him, “Where did you come from? How many people came with you? Was the trip uneventful?” The Bhikshu told his story to the Buddha in detail: “We came from Varanasi, and the road was long. At one point on the way we were without water, but eventually we found some water that had collected in a skull. I drank some, but my fellow cultivator wouldn't drink it when he saw that there were bugs in it, so he died of thirst. The fact is that he didn't have affinities with the Buddha, and so he

沒有見著佛，這個人是太執著，執著心太厲害了。」

佛聽他說完之後，就叫這渴死的比丘出來和他見面，說：「他在當天就升天了，升天得到天人的這種壽命是很長的。他又到我這個法會來，我給他說法，他已經證果了。你說他是愚癡，其實你自己真正是愚癡。你不守佛的戒律，你雖然來見我，也等於沒有見一樣的，因為你心不真，沒有誠心，你不持戒律。」

那麼由這一件事看來，你就是在佛的面前，或不在佛的面前，只要你依照佛的戒律修行，那就是見佛；你不依照佛的戒律修行，你就在佛的旁邊，也等於沒有見佛是一樣的。

(下期待續)

(上承自第8頁)

曇翼法師又向舍利頂禮，禱告說：「這個要是佛的舍利，就應該放光讓大家都看見。」他這麼一求，果然在半夜的時候，舍利就放五色光，照耀滿室。當時所有他的徒弟，其他的僧人，比丘，比丘尼，都看見這種祥瑞，所以對他的信仰就更增加。

died instead of seeing the Buddha. His attachments were too strong.”

After the Buddha heard the story, he told the Bhikshu who had died of thirst to come forward. The Buddha said, “That very day he was reborn in the heavens and was endowed with the life span of a god, which is quite long. Then he came to my Dharma assembly, and I spoke Dharma for him. He has already realized the fruition of the Way. You say that he was stupid, but in truth you are the stupid one. You didn’t keep the Buddha’s precepts, and although you have come to see me, you might as well not have seen me, because your mind isn’t true. You aren’t sincere enough; you didn’t hold the precepts.”

So from this episode you can see that, whether or not you are beside the Buddha, what matters is holding to the Buddha’s precepts as you cultivate. Then you actually get to see the Buddha. If you don’t cultivate according to the precepts, although you may be at the Buddha’s side, it’s as if you never saw him in the first place.

(To be continued ...)

(Continued from Page 8)

After Dharma Master Tan Yi bowed to the sharira, he prayed: “If this is the Buddha’s sharira, it should manifest light for everyone to see.” Having said that, in the middle of that night, the sharira emitted a five-colored light that filled the entire room. At that time, all of the Master’s disciples and other Sanghans, Bhikshus and Bhikshunis witnessed the auspicious event and their faith in the Master increased even more.

(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

僧輔法師



Dharma Master Seng Fu

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 #169)

在晉朝時代，荊州上明寺又有一位高僧，這位高僧叫僧輔。他年紀輕的時候，專門修持戒律，精持戒律，他立志修苦行，修一般人所不能修的苦行。他也學論，把一切的論都學得通達，對經典中的佛法也很明白，所以當時河南那一帶，一般人都信仰他。

當時西晉時局很亂，不平安，所以僧輔和釋道安有很多人，都在這個地方隱遁起來，就在一起研究佛法，研究經典，把經典的妙義，他們都研究得很通達。他以後住在荊州的上明寺，一生很精進，專持戒律，又吃齋，又禮懺，天天都拜懺，非常的精進，他發願一定要升到兜率天，去見彌勒菩薩，以見著彌勒菩薩，做為他的願望。

During the Jin dynasty, a High Sanghan named Seng Fu stayed at Superior Light Monastery. When he was young, he specialized in cultivating and upholding the precepts. He was vigorous in maintaining the Vinaya and aspired to cultivate asceticism-- to cultivate ascetic practices others could not cultivate. The Master also studied the Shastras to the point that he thoroughly penetrated and completely understood the Buddhadharma expounded in the Sutras. At that time, many people in the area of Hunan came to believe in him.

The country of West Jin was in chaos and unsettled in those days. Because of this, Masters Seng Fu, Dao An and many others retreated to this place to live a secluded life. They stayed together to investigate the Buddhadharma and thoroughly penetrated the principles of the sutras. The Master continued to dwell at the Superior Light Monastery in Jing Province. During his whole life he was vigorous maintaining the Vinaya, eating only vegetarian food, and bowing the repentance ceremony daily. He was extremely vigorous and vowed to ascend to the Sixth Tushita Heaven to see Maitreya Bodhisattva. That was his ambition.

當時，瑯琊王忱是荆州的刺史，聽見這位法師道德這麼高深，於是就把他請到家裡去，全家都跟著他要受戒，皈依這位法師。等到這位法師要圓寂的前兩天，就告訴大家：「我明天就要走了，你們誰有什麼問題就趕快問，將來我不在這裏了，你們就沒有地方可問了。」等到第二天呢，大家都聞到一股異香滿空，在虛空中又好像奏音樂似的，他所有的皈依弟子，都聽說師父要走了，都來見他。當時有一萬多人都來看他，看完了之後，他就坐著，無疾而終，沒有病就走了。

*****曇翼法師*****

還有一位高僧是在荆州長沙寺，他的名字叫釋曇翼，這一位法師是冀州人，就是近北京的一個地方。他在十六歲就出家了，是拜道安法師做師父。在一般的沙彌裡邊，他是專門研究戒律的，奉持戒律的，所以一般人都稱他“持戒的沙彌”。他所學通達三藏（經、律、論），他都明白。在道安法師所有的這些個門人，弟子，他可以說是持戒第一了。以後，他就去了四川，四川一位做官的刺史叫毛璩，就對他特別的信仰，就請他去應供。在吃飯的時候，刺史自己親身來給他添飯，給他拿菜，當時曇翼法師看見飯裡有一粒穀，他就把這粒穀先拿起來吃

At that time, the provincial governor Wang Chern of Lang Ya heard about the lofty and profound virtues of the Master, so he invited the Master to his household and his whole family took the precepts under him. They all took refuge with the Dharma Master. Two days before the Master entered Nirvana, he made an announcement: "I will leave tomorrow. If any of you has a question you should ask it quickly. Soon I will not be here and you will have no one to ask." The next day, everyone smelled a rare fragrance that filled the air. They also heard music playing in empty space. When all of those disciples who had taken refuge with the Master heard that their teacher ("Shr Fu") was about to leave, they all came to revere him. There were about ten thousand of them. Afterwards, the Master remained seated and passed away without any illness. He left without being afflicted with any sickness.

*****Dharma Master Tan Yi*****

There was another High Sanghan who lived in the Chang Sha ("Long Sand") Monastery, named Shih Tan Yi. This Dharma Master was a native of Chi Province near Beijing. He left the home-life at the age of sixteen and bowed to Dharma Master Dao An as his teacher. Among the Shramaneras, he specialized in studying and upholding the precepts. Because of this, everyone addressed him as the "Precept-holding Shramanera". His study penetrated the Three Canons of the Sutras, the Vinaya, and the Shastras as he understood all of them. Among the pupils and disciples of Dharma Master Dao An, it can be said that he was foremost in maintaining the precepts.

Later, he moved to Szechuan. In Szechuan, there was an official, a Provincial Governor, whose name was Mao Ju and he was particularly faithful in his belief of the Master. Once, he invited the Master to receive an offering of vegetarian food. During the meal, the Provincial Governor personally attended the Master with rice and dishes of food. At that time, Dharma master Tan Yi saw a grain among the cooked rice and he picked the grain up and ate it

了(這個rice有皮的叫穀)。這位毛璩想:「這法師一定不會糟蹋施主的供養。」所以對他就更信仰了。

以後毛璩就佈施給他一千斛米,一千斛大約一千擔的米。這位法師說:「你給我這麼多米,我一個人怎麼吃呢?」於是把四川的和尚都請來了,一個人分一份,送給這些和尚們。他常常隨著道安法師,四處去講經說法,也常常住在檀溪寺裏。在晉朝,那時長沙的太守,叫騰舍之,他把他在南京的宅子送出來做廟。就向道安法師講,請他選擇一個法師到那裏去做住持,道安法師就派曇翼法師,到這個地方去做住持。

曇翼法師於是就背起匣子,帶著錫杖,到南京這座廟做住持去。這座廟的名字就叫長沙寺,當時因為時局很不太平,所以常常要躲這些賊匪之類的,在南京這地方也不安寧的,所以以後曇翼法師又走到上明寺去。在上明寺又造座寺院,等這些土匪都沒有了,他又回到南京,又修長沙寺。他修長沙寺之後,因為他特別虔誠,特別誠懇,所以有感應,求到佛的舍利。他就用金的瓶子給它裝上,把它放在齋堂的地方。

(下轉至第5頁)

first. (When there is husk outside the rice it is called a grain). Mao Ju thought: "This Dharma Master certainly will not waste the offerings of a donor." With that, his faith in the Master grew even more.

Later, Mao Ju made an offering of one thousand measures of rice to the Master. The Master said: "You have given me so much rice, how can I eat it myself?" As a result, he invited all the monks in Szechuan to come and gave each a share of rice.

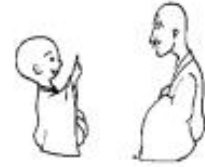
The Master always followed Dharma Master Dao An as he traveled everywhere to lecture on the Sutras and speak the Dharma. Very often he would also live in Tan Si Monastery. Tang Han Jr was a magistrate in Chang Sha prefecture at that time during the Jin dynasty. He offered his house in Nanjing to be converted into a monastery. Next, he went before the Dharma Master Dao An and requested him to select a Dharma master to be the abbot of the monastery. At that point, Dharma Master Dao An sent Dharma Master Tan Yi there to become the abbot.

Subsequently, Dharma Master Tan Yi shouldered his case, bringing his tin staff, and traveled to Nanjing to become the abbot of the monastery. The monastery was named Chang Sha Monastery. At that time, there was social unrest in the area and people often had to hide from bandits. Since Nanjing was not at peace, later on, Dharma Master Tan Yi went to Shang Ming ("Superior Brightness") Monastery, where he built an additional monastery. After the local bandits were gone, the Master returned to Nanjing and renovated the Chang Sha Monastery. After the renovation was complete, because of the Master's utmost sincerity and in particular, his earnestness, he brought about a response. He was able to obtain the Buddha's sharira. The Master then stored the sharira in a gold vessel in the dining hall.

(Continuing on page 5)



科學與佛教



Science and Buddhism

侯果釗 by Dr. Thomas Hou

身為一位應用數學的教授，我自評為一位科學研究者。同時，我也是一位虔誠的佛教徒。有些人也許會問：「科學與佛學有何關係？」我在學佛之前也有相同的疑問。科學家總是堅持要以可重覆之實驗，或以嚴格的邏輯推理來論證宇宙的規律。然而，我們能從科學了解到的只是宇宙的一小部份。

當人們嘗試著了解宇宙的微觀世界，我們體認到物理上難以準確測量的量子效應——亦即“測不準原理”——在這個微觀世界裡面，我們的主觀意識及心的作用顯得十分重要。這種心的作用會影響到我們觀察到的結果。

佛法的精深正在於它對心的作用的細微剖析以及揭示心的力量對人們行為的影響，這大大地超越了我們通常說的“知識”的範圍。佛教是關於“智慧”的教，它提供我們一個正確的世界觀。

隨著科學進一步的發展，我們更需要正確引導它未來發展的方向。高科技的發展會不會進

As a professor of Applied Mathematics, I consider myself a scientist. At the same time, I am also a sincere Buddhist. Some people may wonder what, if anything, science has to do with Buddhism. I had this question myself before I became a Buddhist. Scientists always insist in proving the laws of Universe, either by using repeatable experiments or rigorous logical arguments. However, what we can understand from science is still only a small part of our universe.

As we try to understand our universe at a smaller and smaller scale, we encounter the quantum effect, which one cannot measure accurately and reliably (the so-called uncertainty principle). In this micro-world, subjective beliefs and the effect of the mind become important. They could affect the outcome of what we observe.

The great value of Buddhism is specifically found in its understanding and detailed description of the mind and its effect on our behavior. It goes well beyond what we know of as knowledge. It is about wisdom, about having the proper views to understand the world around us.

As science becomes more and more developed, the proper guidance of its future direction becomes increasingly important. Will science continue to benefit mankind, or will the world become more chaotic and self-destructive

一步造福人類？還是會為世界帶來更大的混亂與災難？通過佛教的正確引導，我們可以避免科學帶來的負面效應。

我們師父 上宣下化上人曾一再諄諄教誨，要遵守六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語。此六大宗旨非常精深，概括了我們作人做事應守之規範。如果我們信受奉行此六大宗旨，則內心祥和、世界太平。我們之所以在生活上碰到這麼多問題，正是由於我們有貪念，自私、自利，尋求不該得的分外之物，或總是爭著去證明自己存在的價值，為達目的，不擇手段。

佛說：「眾生皆有佛性。」當我們做了一件好事，或者做了一件與六大宗旨相符合的事情，內心總是感到無比喜悅。然而當我們做了一件壞事，或犯了罪，或傷害到他人，我們心中便充滿了愧疚及罪惡感。

科學提升了我們對宇宙了解的「知識」，但它並不能提供我們指導正確行為的「智慧」。佛教教導了我們這種智慧，如果得到這種智慧，我們就得到內心的祥和，以及與周遭環境的和諧。用這種智慧引導科學研究，可以開拓我們對宇宙研究的視野和避免科學給社會帶來的負面效應。只有那樣，我們才能造福社會，也只有這樣，科學才能繼續造福人類。

because of the high technologies developed by the advancement of science? By seeking proper guidance from the teachings of Buddhism, we can avoid the negative side effects of science.

Our Venerable Master Hsuan Hua has repeatedly instructed us to follow the Six Guiding Principles: “No Fighting, No Greed, No Seeking, Not Being Selfish, Not Seeking Personal Advantage and No Lying.” These six principles appear to be simple, but are actually very profound. They provide a pattern for our proper behavior. If we can adhere to these six principles, we will have peace in our minds and the world will be peaceful. The reason we have so many problems surrounding us is precisely because we are greedy, selfish, seeking for more than we deserve, or fighting to justify our existences and trying to put down other people who are in our way.

The Buddha said that all sentient beings have the Buddha nature. We all feel good about ourselves if we do something good, something that is consistent with the Six Principles. We feel guilty if we commit a crime, or if we do something that hurts other people or living beings.

Science enhances our knowledge in understanding the world, but it does not necessarily give us the wisdom to behave properly. Buddhism teaches us such wisdom. By attaining this wisdom, we obtain internal peace of mind and harmony with the world surrounding us. Using this wisdom to guide our scientific research, we can broaden the horizons of our understanding of the universe and avoid the negative side effects of science. Only then can we make a positive contribution to society, and only then will science continue to benefit mankind.

緬懷恩師

In Reminiscence of and Gratitude to Our Venerable Master Hsuan Hua

郭果忠 by Kuo Gwo Chung

記得在九四年時，大概是師父最後一次到金輪寺開示。雖然大眾久未見到師父，並渴望師父多予教導，但我記憶猶新，師父只簡短幾句贈言，大約是「你們大家都在『心外求法，向外馳求』。」此話對我這九三年才皈依師父，才真正接觸佛法的人，可真是其竅不通。直到近幾年來，我才恍然略有所解。師父慈悲，雖是簡短幾句警語，已足夠做為我們這一生的座右銘。何嘗不是如此呢？

我們儘在向外馳求，被五欲弄得團團轉，迷得昏昏沉沉，還沾沾自喜以為自己多自在，是在精進修行。我們都在心外求法，一天到晚，向外奔馳，尋求善知識，求他們開示加持，保平安，卻反而把師父流傳下來的法寶，拋之腦後，不好好的靜下心來，痛下決心，老老實實的遵照師父教誨，在自己的自性、心地法門上勤加用功。而捨真求假，真是顛倒。

師父示現病苦涅槃了，不再事事讓我們弟子有依賴，我

It was the year 1994. It could have been the last time our Venerable Master gave a Dharma lecture at Gold Wheel Monastery. The multitude had not seen the Master for an extended period of time. Everybody was waiting eagerly for our Master's teaching. This specific episode stayed fresh in my mind even with the passage of time. The Master said, "**All of you are seeking the Dharma outside of your mind. You are searching externally.**" At that time, I did not understand what this simple and short line of teaching meant. I took refuge with the Triple Jewel under the Master in 1993, and it was only then that I actually encountered the Buddhadharma. Not until more recent years did I startlingly gain some insight into this specific teaching. Our Venerable Master was full of kindness and compassion. His teachings could be short and simple, yet more than enough to become our lifelong tenets. How can this be denied?

We are relentlessly seeking externally. We are caught in the maze of the Five Desires, spinning round and round in the maze, becoming dazed and confused; yet happily thinking that we are at ease and diligently cultivating the way. We keep looking for the Dharma outside of our own minds. From dawn to dusk, we are busy inquiring of good and wise advisers, asking for their blessings for peace and tranquility. On the contrary, we forget the precious Dharma teachings the Master has handed down to us, pushing them all the way to the back of our minds. Why don't we calm down our minds and make a firm resolve to realistically follow the Master's teachings? We should put more effort into cultivating the Dharma door of the mind ground within our self-nature. When we relinquish the authentic in lieu of the bogus, we are being upside down.

The Master has manifested sickness and has entered Nirvana. As his disciples, we no longer have

們更應該覺醒, 要好自爲之, 爲自己法身慧命盡點責任。我們應該要深信因果, 多讀師父開示錄 (如同聆聽師父教誨一般), 持戒修行, 才能不辜負師父老人家來娑婆世界教導我們的苦心。阿彌陀佛。大家共勉之!

參加金輪寺合唱團有感

今年參加金輪寺合唱團, 有些許收穫如下:

(一) 對我不懂樂譜、節拍等樂理的人, 要參加合唱團, 實具高難度挑戰性。起初實具有退念, 然基於使命感與無量法門誓願學的理念, 只好硬著頭皮參加。經由林老師教導、團友們協助, 與自己加強練習, 總算排除萬難, 勉強趕上大眾。妙覺寶殿音樂會後, 有不同道場的佛友稱許合唱團, 甚至有人問過法師: 「團員是否經過特別的甄選?」, 真使我汗顏, 但也得到無上鼓舞。凡事只要不畏苦, 不怕累, 向目標勇猛前進均會成功。希望未參加合唱團的佛友們能發心參加, 更希望已參加的團員們能一直唱到妙覺寶殿落成時的慶祝會上, 爲佛教禮樂教育獻上心力。

(二) 林老師強調, 合唱團不需要大低音、大高音, 不需要明星球員。相反的, 更需要同一部

him to rely on for all things. Hence, the more we should awaken. We should take responsibility for nurturing our own Dharma body and wisdom life. We should truly believe in the principle of cause and effect. We should read more of our Master's lectures (It would be like listening to the Master's talks.) We should uphold the precepts and cultivate with vigor. This is the only way we can repay our Master's kindness and compassion for coming to this Saha world and painstakingly teaching and guiding us living beings. Let us all mutually encourage each other onwards. Amitabha!

Impressions Upon Joining the Choir of Gold Wheel Monastery

My personal gains from taking part in the choir are as follows:

(1) Singing in the choir is a real challenge for a person like me, who has no training in the theory of music such as reading musical scores or counting beats and rhythms. I thought about quitting at the beginning, but decided to follow through the course out of a sense of mission and the belief that "Dharma doors are limitless, I vow to learn them all." Thanks to the guidance of Mr. Lin, the conductor of the choir, and the assistance of my fellow choir members, I practiced hard to overcome all difficulties and was able to catch up after all.

After the performance of the benefit concert for the International Institute of Philosophy & Ethics, our choir earned praises from many Dharma friends from other branch monasteries. Even the Dharma master who manages Gold Wheel Monastery was asked whether the choir members were selected especially. I felt embarrassed and yet encouraged upon hearing about this remark. Success will be achieved as long as you work diligently toward your goal, being fearless of burden or difficulty. I hope that those who did not participate will bring forth their resolve to join us and that all choir members will keep on practicing until the day the Institute is accomplished so that we can again dedicate ourselves to perform for the celebration.

(2) Mr. Lin emphasized that a choir does not need an extraordinary bass or soprano or a star-like singer. On the contrary, it requires the harmonious blend of reso-

或四部間音調的和諧、融入與共鳴。此話使我甚為震撼，我們日常生活上，待人處事上，不就應要忘掉自我，與人合作無間，不能只注意「我」的存在，要共守秩序，發揮團隊精神。

(三) 林老師求好心切，要求團員們上台接受檢驗，這是最艱鉅的考驗。可是捨其途，又有什麼方法才能令團員們鞭策自己，而於短短時間內學好歌曲？何況佛法的懺悔法門不就是要於大眾前，懺其過錯，勇於改過嗎？此亦實有異曲同工之妙。

最後對合唱團之期許。佛曲之推廣，不僅能使我們在修行之餘，有個調整身心的法門，而不會落入世下靡靡之音的陷阱。另外如同基督教、天主教聖歌的流傳，希望讓世人也能了解佛教之義理內涵，藉由歌曲之方便法門，來引渡有緣之眾生。衷心祝願佛曲推行順利。阿彌陀佛！

nance and balance among all choir members. I was amazed at this concept. It is as if to say that all of us in our daily life should put down our egos to cooperate and work with others so order is achieved and the spirit of teamwork is developed.

(3) With earnest expectations of the choir, Mr. Lin requested that every four choir members, one from each voice (soprano, alto, tenor and bass), form a group to sing on the stage to receive a screening. It was a Herculean task. However, what other method could have been better to help all members to drive themselves to achieve their full potential in singing during a short period of time? Furthermore, isn't it the case that the Dharma door of repentance in Buddhist practice is to show repentance and resolve to make a fresh start in front of the assembly? These two methods share the same intention, though the approaches are different.

In summary, the singing and transmitting of Buddhist songs not only assists in regulating our bodies and minds during the time left after cultivating but also keeps us from falling into the trap of decadent music which is popular in the world. I hope that the principles and spirit of Buddhism, through the expedient means of Buddhist music, will be conveyed to the people of the world, as the hymns of Christianity do, so that those who have affinities with Buddhism will be crossed over. I wholeheartedly pray for the success of the propagation of Buddhist music.





妙覺寶殿鋼琴義演感言

Reflections on the Benefit Piano Concert for the International Institute of Philosophy and Ethics (IPE)



羅致遵 by Michael Lo

第一次見到上人是一九九三年，上人到紐約州羅徹斯特宏揚佛法，我們一家四口成了上人的皈依弟子。

第二次見到上人是一九九五年七月，上人剛圓寂。我們一家四口於萬佛城的無言堂，瞻仰上人的遺容，內心充滿了無盡的哀思。

這次到沙加緬度法界聖城參加陳毓襄的鋼琴義演音樂會，擔任司儀的角色，並參加了金輪寺合唱團的演出，這是個難得可貴的經驗。我再次地感受到上人的德風教化，感動了每一個人。我終於實際的參與了上人未了的遺願，內心是無限的平和、寧靜。

義演的前一天到達法界聖城，與陳毓襄商談演出的細節，陳毓襄已經提前二、三天就到了，正作最後的練習及準備。一場成功的音樂會，需要眾人的支持及努力，因此每個人無不竭盡心力，貢獻所長的

The first time I met Venerable Master Hua was in 1993 when he went to Rochester, New York to propagate the Buddhadharma. My family of four became the Master's lay disciples.

The second time was in July of 1995, when the Master entered stillness. In *No Words Hall* at the *City of Ten Thousand Buddhas*, my family of four was filled with sorrow as we paid our respects to the portrait of the Master.

Recently, in the *City of the Dharma Realm* in Sacramento, I got a wonderfully precious opportunity to actually participate in working towards the fulfillment of the Master's vow. During the benefit piano concert by Gwhyneth Chen, I was the emcee and I was also a member of the Gold Wheel Monastery Choir, which performed on this occasion. Once again, I deeply felt the Master's virtuous aura in teaching and transforming living beings, touching each and every one. I felt so much inner peace and calmness.

I arrived at the City of the Dharma Realm one day before the piano concert. I discussed with Gwhyneth the details of the program. Gwhyneth had arrived there two to three days before me, and was on her final stages of preparation and rehearsal. A successful piano concert requires the support of many people. Hence, everybody contributed effort wholeheartedly in preparation for this event. Even before the first musical note resonated

投入這盛會的籌備工作。音樂會的琴鍵尚未敲響，陳毓襄內心就深受感動了。一個受了感動的音樂家，往往更能提升其藝術的境界，五月十八日的鋼琴義演，果然圓滿而成功。陳毓襄得以一償宿願，以其藝術才華，實踐上人的遺願。

就我個人而言，這場音樂義演會的意義是非常深遠的。雖然這只是個開始，如果得以持續的耕耘和灌溉，可以為佛教建立新的形象，接引更多的眾生。畢竟音樂是個國際性的語言，容易溝通，人人能懂，對於團結各宗教派，謀求世界和平，會有一定的貢獻。同時，我也鼓勵愛好音樂的佛友們，大家一起努力投入，以音樂宏揚佛法，教化人心，提升生活的品質，為世界人類帶來福祉，那麼這場鋼琴義演會，就更具意義了。

from the keyboard, Gwhyneth was already touched. Needless to say, when a musician is inspired, her state in the musical realm becomes dynamically elevated. Ultimately, the piano concert on May 18th was incomparably successful. Through her artistic talents, Gwhyneth attained her vow to be part of the realization of the Master's vow.

From my personal point of view, the essence of this benefit piano concert is deep and far-reaching. This may just be a beginning, but with continuous toil and diligence, it can create a new phase in Buddhism, reaching toward more living beings. Music is undoubtedly an universal language, easily transmitted and understood by all. Music can certainly contribute toward the unification of different religious factors and toward the promotion of world peace.

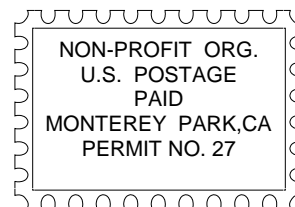
I am sincerely encouraging all music-loving friends in the Dharma to answer this call and work together in propagating the Buddhadharma by means of music. With the pure sounds of Buddhist music, we can teach and transform people's minds and hearts, elevate the quality of our lives and bring blessings to all the people in this world. If we can achieve this goal, then this initial benefit piano concert will be even more meaningful.

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





Dharma Realm Buddhist Association
Gold Wheel Sagely Monastery
235 North Avenue 58, Los Angeles, CA 90042
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金輪聖寺



2003年8月法會時間表 Schedule of Events – August of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm</p> <p>★ 護國息災楞嚴七 8月11日~8月17日 7:00 am – 9:00 pm Eradicating Disaster and Protecting the Nation — A Seven-day Recitation of Shurangama Mantra Starting from 08/11 to 08/17, 7:00 am – 9:00 pm ※ 誦地藏經 百日法會 7月20日起 至10月27日 (每週一至週六) A Hundred-day Recitation of Earth Store Sutra Starting from 07/20/2003 to 10/27/2003 Mondays — Saturdays 7:00 pm-8:30 pm</p>					1◎※	2◎※
3 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 pm	4◎※	5◎※	6◎※	7◎ ※ ☆ 初十	8◎※	9◎※
10 大勢至菩薩聖誕 Celebration of Great Strength Bodhisattva's Birthday 盂蘭盆法會 Celebration of Ullambana 誦地藏經 Recitation of Earth Store Sutra 8:00 am-4:00 pm	11★※ 楞嚴七	12★※ 十五 楞嚴七	13★※ 楞嚴七	14★※ 楞嚴七	15★※ 楞嚴七	16★※ 楞嚴七
17★ 護國息災楞嚴七 A Seven-day Recitation of Shurangama Mantra 誦地藏經 Recitation of Earth Store Sutra 7:00 am – 9:00 pm	18◎※	19◎※	20◎※	21◎※	22◎※	23◎※
24 地藏菩薩聖誕法會 Celebration of Earth Store Bodhisattva's Birthday 金輪聖寺雙月會 GWM Every Other Month Meeting 8:00 am-3:00 pm	25◎※	26◎※	27◎※ 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday(Actual Day) 虛雲老和尚聖誕 Venerable Master Hsu Yun's Birthday	28◎※ 初一	29◎※	30◎※
31 誦地藏經 Recitation of Earth Store Sutra 8:00 am-3:00 am 放生法會 Liberating Life Ceremony 1:00 pm - 1:45 pm	<p>☆08/07 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana</p>					

～常將有日無日，莫待無時想有時～