



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

無喜無憂

開悟莫歡喜 未覺亦勿愁
繼續更努力 與汝把手遊

Verse on *Keys to Chan Meditation*
Composed by Venerable Master Hsuan Hua

Neither rejoice nor worry

After attaining enlightenment, do not rejoice.
Before attaining enlightenment, do not worry.
Continue applying diligence and vigor.
This will lend a hand in your journey.

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The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by the Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #195)

惠能安置母畢。即便辭違。不經三十餘日便至黃梅禮拜五祖。祖問曰。汝何方人。欲求何物。惠能對曰。弟子是嶺南新州百姓。遠來禮師。惟求作佛不求餘物。祖言。汝是嶺南人。又是獠獠。若為堪作佛。惠能曰。人雖有南北。佛性本無南北。獠獠身與和尚不同。佛性有何差別。五祖更欲與語。且見徒眾總在左右。乃令隨眾作務。

惠能曰。惠能啓和尚。弟子自心常生智慧。不離自性即是福田。未審和尚教作何務。祖云。這獠獠根性大利。汝更勿言。著槽廠去。惠能退至後院。有一行者。差惠能破柴踏碓。

經八月餘。祖一日忽見惠能曰。吾思汝之見可

After Hui Neng had made arrangements for his mother's welfare, he took his leave. In less than thirty days he arrived at Huang Mei and made obeisance to the Fifth Patriarch, who asked him, "Where are you from and what do you seek?" Hui Neng replied, "Your disciple is a commoner from Hsin Chou in Ling Nan and comes from afar to bow to the Master, seeking only to be a Buddha, and nothing else." The Patriarch said, "You are from Ling Nan and are therefore a barbarian, so how can you become a Buddha?" Hui Neng said, "Although there are people from the north and people from the south, there is ultimately no north or south in the Buddha nature. The body of the barbarian and that of the High Master are not the same, but what distinction is there in the Buddha nature?" The Fifth Patriarch wished to continue the conversation, but seeing his disciples gathering on all sides, he ordered his visitor to follow the group off to work.

Hui Neng reported to the Fifth Patriarch, saying, "This disciple's inherent mind constantly produces wisdom, and this wisdom is not apart from the self nature. That, itself, is the field of blessing. I do not know what work the High Master wants me to do." The Fifth Patriarch said, "Barbarian, your faculties are sharp. Do not speak further, but go to the back courtyard." Hui Neng withdrew to the back courtyard where a cultivator ordered him to split firewood and thresh rice.

More than eight months passed. One day, the Fifth Patriarch saw Hui Neng and said, "I think your wisdom and views can be of use, but I worry

用。恐有惡人害汝。遂不與汝言。汝知之否。惠能曰。弟子亦知師意。不敢行至堂前。令人不覺。

六祖立刻回去將他母親的生活安頓好，就辭別了。不出三十餘日，他便抵達雙峰山東禪寺。在旅途中他沒有打妄想，只一路趕程，故不知不覺來到黃梅，後禮拜五祖。那時六祖大師才二十四歲。

五祖問：「你是從那裡來的，來此地要求得什麼？」惠能答說：「弟子是從嶺南新州來的，我什麼都不求，只求作佛(覺悟)。其他的都不重要。」

五祖說：「你是嶺南人，並且又是獠，怎能作佛呢？」「獠」，是一種鼻子很短，與狗相似的小獸。「獠」，是未開化的蠻夷。這是指這種人不明理，未開化，是屬於畜類的人。

六祖馬上回答說：「人雖有南北的分別，但佛性是常住不滅，是沒有南北的分別的，雖獠身與和尚的身份不同，可是佛性又有什麼差別呢？」

因為他身旁徒眾聚在左右，五祖就止住不說了。他只簡單告訴六祖說：「好，你已來了，趕快跟隨大眾去做事。」

that evil people may harm you out of envy. For that reason I have not spoken with you. Did you understand the situation?" Hui Neng replied, "Your disciple knew the Master's intention. For this reason I dare not enter the front Dharma Hall and converse with the Master. I am cautious about getting noticed by others, and equally cautious about letting others notice the Master's kind and compassionate regard for me."

As soon as the Sixth Patriarch completed arrangements for his mother's welfare, he left. Some thirty days later he arrived at the east side of Shuang Feng mountain, at Tung Ch'an Monastery. During his journey he had no false thoughts and so he was unaware of how much time had passed before he arrived at Huang Mei. The Master was twenty-four years old at the time. When the Great Master asked from where he had come, Hui Neng told him that he was from the south, from Hsin Chou. "I don't want anything at all!" he said, "I only want to be a Buddha. All the rest is irrelevant."

The Fifth Patriarch said, "You are a southerner, and southerners are all barbarians." The word "barbarian" is, in Chinese, "ke liao." "Ke" is a dog-like animal with an extremely short snout. "Liao" refers to the uncivilized barbarians of the borderlands. Basically, this means that those who cannot understand the principles of being a human belong to the category of animals. "And how can you become a Buddha?" asked the Fifth Patriarch.

The Sixth Patriarch answered promptly, "People may come from the north or from the south, yet the Buddha nature is one and is everywhere the same. The body of the barbarian and that of the High Master are not the same, but what distinction is there in the Buddha nature?"

Seeing his disciples were gathered all around, the Fifth Patriarch said no more. He simply told the Sixth Patriarch, "Good, you have come. Now, hurry off to work with the others."

惠能啓稟五祖說：「我自心常生智慧，這智慧是從自性生出來的，不離此即是福田。我不知和尚要我做些什麼樣的工作呢？」(福田是指在佛法僧三寶前所做的各種功德。又僧人穿的袈裟，縫成一條一條的，象徵福田。若恭敬供養三寶，即是種下功德之根的地方，以後定會成熟而結福果的。)

五祖聽惠能這樣說後即言：「這獍獠根性銳利。」(根是指一個人聽、信、解、受、持佛法的能力。眾生根性有真、俗、中的分別。)五祖警告惠能要謹慎，不要再繼續講了。他說：「你不必多說了，到後院槽廠去。」

在後院有一個行人便教惠能如何如何做。每當人到一新環境時，常會被人欺侮。這個徒弟還沒出家，他就不客氣地吩咐惠能說：「你每天要去砍柴，用來燒火煮飯，這是一把斧頭，一定要砍些乾木來。還有，每天你必須用腳踏舂米碓。」

如此過了八個多月，某日，五祖見惠能在打穀場上工作，便對他說：「我想你的智慧和見地是可用的，但是擔心有人會嫉妒你而起害你之心，所以故意不和你說那麼多話，你明白我的苦心嗎？」惠能回答說：「我明白，所以我不敢走進前殿法堂和師父講話，以免別人注意到我的行為，或師父慈悲的對待我。」

(下期待續)

Hui Neng said his own mind always produced wisdom. This wisdom is produced from one's own self-nature, and the fields of blessings are not separate from it. (Fields of blessings refer figuratively to the meritorious deeds one does before the Triple Jewel--the Buddha, the Dharma, and the Sangha. Also, the robes worn by members of the Sangha are sewn in patches which resemble fields. By revering and making offerings to the Sangha, one 'plants' seeds of merit and virtue in a place where they will certainly 'ripen' and bear fruits of blessings.)

The Patriarch heard Hui Neng talking this way and said, "This barbarian has sharp roots!" (Roots refer to one's capacity to hear, believe, understand, accept and uphold the Buddhadharma. People may be endowed with superior, ordinary or inferior roots.) He cautioned Hui Neng to be more discreet and not talk so much. "Speak no more!" he said. "Go to the back courtyard!"

In the back courtyard a cultivator told Hui Neng what to do. When people first come to a place, oftentimes they are bullied. This disciple, who had not yet left home, said to Hui Neng, "You! Every day you must cut wood, build the fire and cook the food. Here's an axe, and be sure to cut kindling too! Besides that, every day you must thresh the rice."

Over eight months later, the Patriarch saw Hui Neng working on the threshing ground and said to him, "I think that your wisdom and opinions can be used, but I am concerned that people may become envious of you and cause you harm. Hence, I have not spoken with you too much. Did you know that?" Hui Neng said, "I understand. I have not dared go into the front Dharma hall to speak with the Master lest others notice my actions or the Master's compassion toward me."

(To be continued ..)

高僧錄

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

曇邕法師



Dharma Master Tan Yong

Excerpt from the *Hundred-day Chan Session*

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

我再講一位高僧，這位高僧的功夫真是好，專門躡，專門跳，一跳就可以跳三丈那麼遠，也可以跳兩丈那麼高。爲什麼呢？他原來是一個武將、是一個保護符秦的將軍，他俗家姓楊，是關內的人。從小的時候他就練功夫，所以練得力大無窮，他一個手這麼一舉，可以舉起來八百磅；用腳這麼一踢，一千磅的東西可以踢飛起來兩、三丈高，就這麼大的力量。所以他善於打仗、善於做戰，他跑的也快，一天跑起來，可以跑八百里路，因爲他會輕功、會『草上飛』。他在草梢上會跑路，他跑的時候不用沾地，腳就用草梢上那一點點力，他又可以往前跳去，所以在中國，這就是輕功。『草上飛』又有一個名字，叫『踩雪無痕』，踩到雪上沒有腳印，這雪是飄浮的，他踩到雪上沒有腳印，這叫踩雪

I will now talk about another High Sanghan. This particular High Sanghan had truly superior martial arts abilities. He could skip and jump. With just one leap, he could traverse a span of over three zhang (6.75 meters) and he could also jump two zhang high (4.5 meters). Why? Originally he was a military commander, a general who protected Fu Qin. His family surname was Yang, and he was born in China on the south side of the Manchurian border. He started his martial arts training at a tender age and eventually became strong and mighty. Raising one arm, he could lift a weight of eight hundred pounds. Kicking with one foot, a weight of more than 1000 pounds would fly off two or three zhang in the air. He was that powerful. Hence he was skilled in fighting and in warfare. He could also run very fast. In one day, he could run a distance of eight hundred li (200 miles). Because he had mastered the martial art of "Flying Atop Grass," he could run effortlessly on the tips of grass blades without touching the ground, and he could also hop lightly forward. In China, this is called the martial art of "Agility." Another name for it is called "Walking on Snow Without a Trace." One can tread on drifts of snow without leaving any foot prints. Therefore, he was known as "Flying Atop Grass,"

無痕，所以草上飛也是他的名字，踩雪無痕也是他的名字。

他雖然有這麼好的功夫，但是符秦去和晉朝打仗的時候，他也被晉軍打敗了，打敗了，他回到長安，心想：「我的武功這麼好，還是做戰被人打敗了，在這個世界上，爭名奪利沒有什麼意思。」正趕上道安法師在那講經說法，他就去聽經，一聽經很快他就發了菩提心，就跟著道安法師出家了。出家後大約還沒有受戒，沒有好久，道安法師就圓寂了，那麼他這個家也沒出成，沒有正式做了比丘。所以他就跑到廬山去了，去見慧遠大師，慧遠大師就幫助他，成就了比丘戒。

他做了比丘，就護慧遠大師的法，誰要是有什麼事情，他往慧遠大師旁邊一站，做大將軍護法，他身高八尺，有護法韋陀的樣子。他就這樣子在山上侍候慧遠法師，學習經典。他有一個專門的責任，什麼責任呢？就是做寄信的人，因為當時郵政，不是像現在這麼通達，你把信放到郵筒就可以了，那時候要派一個人，專門拿這一封信去見人。為什麼他專門做這送信的人呢？因為他跑的快，一天可以跑八百里路，等於當時的『換馬不換人』的那種郵寄的方法。所以慧遠大師常常就叫他，從廬山到長安去，送信給鳩摩羅什法師，他雖然送信，也是很會說的，譬如給誰去送信，人問他的問題，他也

and he was also called “Walking on Snow Without a Trace.”

This general, although having such superb fighting skills, was defeated by the army of Jin when Fu Qin went to war with the Jin dynasty. Afterwards, he returned to the city of Chang An with this thought: “My martial arts are excellent, yet I was defeated in a war. In this world, competing for fame and coveting fortune are utterly meaningless.” Then, upon meeting Dharma Master Dao An, who was lecturing sutras at the time, he went to listen to him. Once he heard the sutras lectured, he brought forth the Bodhi mind and left the home-life, following Dharma Master Dao An. However, shortly after he had left the home-life and before he could receive the complete precepts, Dharma Master Dao An passed into stillness. Therefore, he had not really left the home-life since he had not been fully ordained as a monk. Afterwards, he went to Mt. Lu to visit Great Master Huei Yuan who helped him to receive the complete precepts and he became a Bhikshu.

After becoming a Bhikshu, he protected Great Master Huei Yuan's dharma. If someone wanted to stir something up, he would stand by Great Master Huei Yuan as his Dharma Protector General. He was eight chi (about 6 feet) tall and had the features of Wei T'o Bodhisattva. In this way, he served Dharma Master Huei Yuan in the mountains and studied the sutra texts. He had a special duty. What was it? He delivered mail. Back in those days, postal service was not as accessible as it is nowadays where you can just drop your letter in a mail box. In those days, one had to send someone who would personally transport the letter to the receiver. Why did he dedicate himself to becoming a mailman? He could run very fast. In a single day, he could cover a distance of eight hundred li (200 miles). This was equivalent to the postal express service in China called “change the horse but not the rider.” Therefore, Great Master Huei Yuan often asked him to travel from Mt. Lu to Chang An to deliver mail to Dharma Master Kumarajiva. Although he delivered mail, he was also an articulate person. For example, if he delivered a letter to a person, when that person asked him a

很會答覆，答覆的非常圓滿。他不是光會跑路，會草上飛，不會講話，很粗氣的，不是的，他也很有智慧的。所以慧遠大師這一生，各處的通信，多數是他給送去的，因為他長的高大，像貌也很威武的，那麼人人見著他，不要說看信，就看見他這送信的，已經對這封信不敢隨隨便便、馬馬虎虎的了，所以這是他特別的職責。

(下期待續)

question, he would reply appropriately and his answer was extremely complete. He was not the type of person whose only skill was running and flying on top of grass blades, but nevertheless did not know how to talk, being unrefined and loutish. He was not like that. He was a person of great wisdom. That was the reason why Great Master Hwei Yuan throughout his life, had him deliver most of his correspondence to different places. He was tall and big, with an awesome demeanor. When people saw him, not to mention their reading the letter, the very presence of this mailman made them not dare to look lightly on the letter or take it for granted. Therefore he was given this special duty.

(To be continued ..)

(上承自第14頁)

上人說：『我們無論在那個國家，都要幫助那個國家平安、幸福』：

8月6日我們弘法團一行人，結束意大利之旅，回到法國巴黎，準備啓程返美；為期三星期的弘法之旅，參訪了七個國家（包括途經的摩納哥小國），也藉此機會了解各國的風土民情及歷史文化，與他們結法緣，希望佛法能幫助他們，讓他們得到平安、幸福。8月7日我們自巴黎順利返美，圓滿了此次歐洲弘法之旅。

(Continued from Page 14)

Venerable Master Hua said, "No matter which country you are in, you should help that country obtain peace and blessings."

On August 6, our Dharma Propagation Delegation concluded our tour of Italy. We went back to Paris in preparation of our trip back to the United States. Within this period of three weeks, we had visited seven countries (including Monaco) and gained deeper understanding of their culture and tradition. We have created dharma affinities with them. It is our hope that with the aid of the Buddhadharma, they can obtain peace and blessings. We departed Paris on August 7, bringing to a conclusion this Dharma Propagation Tour of Europe.



2007年歐洲弘法及意大利參訪記實

2007 Dharma Propagation Delegation to Europe

謝惠英 Hui-Ying Lo

此次歐洲弘法團在團長恆實法師帶領下，於2007年7月16日從舊金山啓程動身，前往德國漢堡參加世界宗教大會，爲期三天；隨行的有比丘近永師及良法師、貴法師、是法師、讓法師、音法師、哲法師、慎法師、近藏師、近德師、近柔師等十位比丘尼及七位居士，一行共有十九位。

7月20日結束宗教大會後，一行十八人(除良法師外)，連夜搭乘火車，前往波蘭華沙，歷經十二小時之車程，於21日早晨九時抵達華沙，隨即在華沙的禪修中心，展開爲期三天的弘法活動，並在當地的越南廟宇，授三皈五戒，講經說法，參加者甚爲踴躍。

華沙的居士中，以年輕的男眾居多，他們不遠千里，驅車前來，爲的是要親近及學習佛法，此行距上次上人帶領的歐洲弘法團，至今有十七年了，他們求法若渴的心，令人感動；也許精誠所至，實法師慈悲答應他們，兩年後再回來；希望佛法能幫助這個歷經兩次亡國的苦難國家，重新建設，成長起來。

華沙法會活動結束之後，23日下午繼續飛往法國巴黎，開始爲期七天的『觀音法會』，虔頌普門品，

In July 16, 2007, the Dharma Propagation Delegation to Europe took off from San Francisco heading toward Hamburg, Germany for a three-day Conference of World Religions. Comprising this delegation, headed by Dharma Master Heng Sure, were Bhikshu Jin Yung Shr, Bhikshunis Dharma Master Liang, Dharma Master Gwei, Dharma Master Shr, Dharma Master Rang, Dharma Master Ying, Dharma Master Zhe and Dharma Master Shen, Jin Chang Shr, Jin De Shr, Jin Rou Shr, plus seven laypeople, coming to a total of nineteen members.

At the conclusion of the World Religions Conference on July 20th, the delegation (except Dharma Master Liang) took a 12-hour overnight train ride to Warsaw, Poland. Arriving in Warsaw around 9 am on July 21st, the delegation began a three-day dharma propagation session in the Chan Meditation Center. The delegation also conducted a Transmission of Three Refuges and Five Precepts in the local Vietnamese temples, as well as dharma talks and sutra lectures. All participants were full of enthusiasm.

Young men comprised the higher percentage among the laity in Warsaw. They did not mind commuting long distances to draw near to and study the Buddhadharma. From the time Venerable Master Hua led a Dharma Propagation Delegation to Europe to the time this delegation visited, a period of 17 years has elapsed. Their quest for the dharma is very touching. Maybe in response to their utmost sincerity in requesting the dharma, Dharma Master Sure, in his kindness and compassion, agreed to go back in two years. It is hoped that with the aid of Buddhadharma, this country, which has been defeated twice in history, can renew and grow.

After Warsaw, the delegation boarded an afternoon flight on July 23 to Paris, France. There they began a Seven-Day Guan Yin Session, re-

及拜大悲懺，由於法國居士的誠心及熱情參與，法會期間，人潮不斷，還有來自比利時、荷蘭及英國的居士，7月29日當天，皈依者竟逾百人，法會殊勝而感人。法會期間有段感人的小故事，即是有對夫妻來自荷蘭，本已協議分手了，但因參加了法會，及聆聽實法師的開示後，竟然回心轉意，破鏡重圓，願意再組家庭，終於以喜劇收場，佛法真是微妙不可思議！

結束法國的法會活動之後，接著便是意大利的參訪之旅了；由於法國當地的居士及十多位CTTB男女學校年輕學生的踴躍參與，我們弘法團一行增至51人，於7月30日當天，乘坐巴士由巴黎出發，穿越法國南部，直達意大利。

米蘭主教堂：

我們這部滿載佛號的法車，一路南行，首站便是意大利北部的工業大城---米蘭；米蘭是個工業發達的富有城市，也是世界知名的時尚中心，精品店及服飾店四處林立，米蘭歌劇院更是舉世聞名，全世界頂尖的音樂藝術家皆薈聚於此，莫不以躋身米蘭歌劇院表演為榮，無疑的，米蘭是上流社會的最愛之一。我們一行人來此，當然不同於上流社會的最愛，而是參觀馳名於世的米蘭主教堂；這座主教堂是意大利最著名的哥德式藝術建築，它全部以大理石建成，遠遠望去予人『一座山』的感覺。在方形鐘塔的上方，

citing the Universal Door Chapter and bowing the Great Compassion Repentance. Stirred by the sincerity and warm-heartedness of the laity in France, flocks of people came in waves after waves during the dharma sessions. Some laypeople traveled all the way from Belgium, Holland and England. On July 29, the number of people who took refuge with the Triple Jewel numbered in the hundreds. It was truly an auspicious dharma event. There was a small episode that took place during the dharma session. A couple came from Holland. Before they came, they had already agreed to divorce. But after attending the dharma session and listening to the instructional talk by Dharma Master Sure, they changed their minds and decided to stay together as a family, turning a would-be tragedy into a happy ending. The Buddhadharma is indeed inconceivably wonderful!

The next stop was Italy. At this point, some laypeople from France joined the delegation, as well as about a dozen young students from the City of Ten Thousand Buddhas. At that time, the delegation became a group of 51 people. On July 30, the group took the bus trip from Paris to Italy via Southern France.

Milan Cathedral:

Our southbound bus was filled with the sounds of Buddha recitation. Our first stop was Milan, an industrial city of Northern Italy. Milan is a highly industrialized and affluent city. It is also the fashion center of the world. Novelty shops, apparel and jewelry stores abound. The opera houses in Milan are world-renowned. Prominent musicians and artists from all over the world converge here. They take pride in performing in Milan's opera houses. Without any doubt, Milan is one of the favorite destinations of the upper echelon of society.

Certainly, our group's preferences differed from that of the upper echelon. We visited the well-known Milan Cathedral, which is outstanding for its Gothic architecture. The entire structure is made of marble. From a distant view, it has the appearance of a mountain. Atop the bell tower are four spires. There are numerous spires of varying design in this artistry,

有四個小尖塔，其它部份亦是尖塔林立，總數有一百座之多，參差不齊，氣派非凡，牆面刻花朵朵，精雕細鏤，令人驚嘆！教堂內部是交叉拱門的屋頂，挺拔雄偉，線條優美輕靈，明亮的彩窗玻璃，以紅藍為底色，交錯其他之顏色，莊嚴瑰麗，美不勝收；信徒的頌歌祈禱聲，直入雲霄，上達天聽，形成歌德式教堂的最大特色。

水都威尼斯的危機：

威尼斯城建立於西元810年，它位於海島上，星羅棋布，內海中又有許多小島，各島之間皆有水道相通，上有各式的拱形橋連結，居民皆『以船代步』，因此水上交通繁忙，水上計程車隨處可見；威尼斯早年即藉由海運之便利與外界接觸，發展貿易，從而成就『威尼斯商人』之名；我們坐著小船暢遊，船伕技術嫻熟，帶領我們穿梭於威尼斯之大街小巷及划行過一座座之拱橋，頗有古人『小橋、流水、人家』之感。

根據同行的趙姓導遊敘述，威尼斯這些年來地層嚴重下陷，而且日益加劇，百年之後，可能沉沒海底，故當局為此憂心，宜及早聘請水利工程或土木地質專家會勘，謀求解決之道；若任其繼續下陷，百年之後，『威尼斯』恐將成為歷史名詞了。

上人說：『教育是最根本的國防』，小國寡民的聖瑪利諾國就是個最好的見證：

totaling over a hundred. They are layered in an uneven fashion, rendering the whole building an aura of extraordinary exquisiteness. The delicate flower sculptures on the walls are breath-taking as well. From inside the cathedral, we saw the intertwining formation of the dome-shaped ceiling, hanging up there majestically. The bright stained glass windows have a basic color scheme of red and blue. These colors merged with the other colors of the spectrum, resulting in an awesome hue. The melodious invocations of the faithful ones floated upward toward the billows of clouds, reaching the heavens to be heard. These have become the distinctive features of Gothic cathedrals.

Venice – the Water Capital

Venice was established in 810 A.D. It is sitting on an island. There are many other small islands scattered around, with canals interconnecting each other below, while arched bridges span above. Residents commute via water ways. Hence, their water transportation is very hectic. You can see public water transportation vehicles everywhere. In the early days, Venice used the ease of its water transportation system to reach out to the world, promoting trade and commerce. This in turn brought forth the legendary name of ‘The Merchant of Venice.’

We took a leisurely boat ride. The gondoliers were skillful in maneuvering the boats through the big and small canals, passing the arched bridges one after another. It inevitably brings to mind a landscape painting of small bridges, flowing water and village life.

According to our tour guide, Venice has been significantly sinking into the sea in recent times. It is estimated that after a century, Venice may totally be submerged underwater. This is a serious concern for the residents. Many engineers and architects have been called upon to find a solution to this dilemma. If the present rate of sinking goes on, Venice may become just a historical name a hundred years from now.

Venerable Master Hua said, “Education is the most fundamental national defense.” The tiny country of San Marino is the best living proof of this statement.

聖瑪利諾小國，是意大利的國中之國，它起源於羅馬帝國時代，一群奴隸為爭取自由民主，相偕逃亡至聖瑪利諾這坐山城，建立了王國，迄今已有千餘年了；由於這個山城地形險陡，易守難攻，歷經許多世紀，但都能屹立不搖，倖存下來，誠屬不易。

由於這個小國磐踞於岩石之上，土壤貧瘠，既無農業，也無工業，人民生活貧困，致人口大量外移，小國搖搖欲墜，幾至不保；後來有識之士主張提倡教育，培養造就人才，以提昇國力；不久之後，由於人才的回流，貢獻所長，發展貿易觀光事業，及精美手工藝品，以吸收外來的旅客及投資者，頗具成效，故今日的聖瑪利諾國早已脫離貧困，成為意大利居民擁車率最高之富有小國了。由於當局的高瞻遠矚，深耕教育，培育人才，鞏固了家園，印證了 上人所謂的『教育是最根本的國防。』，而非世人所知的船堅砲利；此外，聖瑪利諾國每半年選出一位義務總統，沒有薪俸，純屬義務發心，但居民卻踴躍參選，樂於當總統，故此小國，總統滿街跑，已不是新聞了。

永遠的羅馬：

羅馬這個城市有兩千年的歷史了，俗話說：『條條道路通羅馬！』，古時羅馬人是最會建造公路了，他們技術高超，用方形石板建築的公路，往往可以長達數千公里；所以當羅馬帝國時代，每佔據一地，首先要做的，就是建造公路，俾使馬車可以很快的到達邊遠之

San Marino is a small country within Italy. During the period of the Roman Empire, a group of slaves yearned for their freedom. They fled to the mountains of San Marino and established their own sovereignty. The topography of their land gave them the benefit of being easy on the defensive and lookout. It has survived for centuries without toppling.

This small country was situated on rocky soil. This type of soil was not suitable for farming or other trades. People lived in poverty. As a consequence, many residents packed up and left, leaving the small country in a perilous condition. Later on, some knowledgeable citizens disseminated a system of education to nurture talents and develop skills so as to strengthen the country. Not much later, those who had left returned. They contributed their skills and talents to their country. They promoted trade and tourism. They encouraged delicate artistic handicrafts. All together, these developments brought them an influx of tourists and investors. Thereupon, the country of San Marino overcame its poverty. San Marino is currently a small affluent country. It was the foresight of the local people that motivated them to start building their country using the foundation of a sound education, nurturing and developing potential talents, strengthening the country from the inside out. This historical innovation proves what Venerable Master Hua advocated, that education is the most fundamental national defense, not warships or cannons. Besides, San Marino holds a presidential election every six months. The elected president serves the country without pay. It is wholly a voluntary public service. Nevertheless, many participate in this biannual election with joy and zest, either to cast their votes or to run for the volunteer presidency. Hence, seeing the president roaming the streets of San Marino is commonplace.

Forever Rome

Rome has two thousand years of history. There is a proverbial saying 'All roads lead to Rome.' In ancient times, the Romans were the best in road construction. They had excellent skills. Using square tablets of stone, they could construct roads that stretched for miles and miles. During the period of the Roman Empire, the first thing they did after conquering a country was to build a road that led to

處，如有叛亂發生時，方能迅速派兵救平，可見當年羅馬帝國國力強盛及地位之重要了。

羅馬是個古老的城市，古蹟處處可見，帝國時代所遺留下來的元老院、凱旋門、競技場、萬神廟-----等等，雖然有的已是斷垣頽壁，但依稀可以喚起人們的記憶，遙想當年的羅馬人如何締造偉大的帝國，走過輝煌的歷史。

實法師、近永師和我們幾位居士參觀了建立於西元72年，可以容納5萬人的競技場（即鬥獸場），該競技場目前已無覆蓋層，故可見到它曾有的完備地下設施，如角鬥士和猛獸出入競技場的機械裝置等；回想上古時期，人們和洪水猛獸對抗，只是爲了生存，出於無奈；而羅馬人建立的鬥獸場，任由奴隸或異教徒和猛獸鬥殺，甚而被吞噬，卻只是爲了取樂王公貴族所提供的餘興節目罷了，殘忍至極，令人髮指；實法師帶領我們，憑弔現場，並持往生咒及心經，迴向給這些冤魂，希望他們早日離苦得樂，得到安息。

兩千多年前羅馬人所締造的軍事大帝國，由盛而衰，甚而淪亡，走入歷史，都不過是灰飛煙滅，過眼雲煙罷了；然羅馬帝國雖亡，羅馬文化卻綿延持續下來，影響後來西方的文藝復興，至今羅馬的曆法、文字、建築、雕刻-----等等，都已融入了西方人的生活當中了，所以古人說：『國可滅，歷史不滅。』，你可以滅掉一個國

Rome. That way, they could easily travel from Rome to their distant dominions whether for routine surveillance or for subduing a rebellion. This gives us a glimpse of the mighty power of ancient Rome.

Rome is an ancient city. There are many antiquities around that gave evidence of the early Roman civilization. Among them are the Forum, the Arch of Constantine, the Arena, the Pantheon. Although some of the structures are in partial ruins, they still bring back memories of the grandeur of the ancient Roman Empire.

Dharma Master Sure, Jin Yung Shr and a couple of the laypeople toured the Arena, which was constructed in 72 A.D. What remains of the Arena is now devoid of its outer layer of construction. As a result, we can see the underground construction clearly, such as the mechanism for opening the cells to let the gladiators and the wild beasts into the arena. This brought to mind pictures of combat between humans and wild beasts during the early days of the world when to fight for survival was a necessity and not an option. In stark contrast, the Romans used the Arena's grueling fighting grounds as a form of amusement for the ruling emperor and members of the aristocracy. They entertained themselves watching the horrific death of slaves or people of different faiths thrown into the arena and killed or devoured by the wild beasts. It is indeed gruesome and repulsive. Dharma Master Sure led us walked through the arena. We recited the Rebirth Mantra and Heart Sutra for the souls of those who perished there, wishing them to leave suffering and attain bliss quickly, and to rest in peace.

The Roman Empire of two thousand years ago moved from supremacy to decline to extinction. It is now but a chapter in history. It is like the swirls of dust and clouds of smoke that pass by fleetingly in our vision. However, in as much as Rome is now part of history, its culture nevertheless was great for generations and generations. Roman culture has a great influence in the West. The Roman calendar, Roman characters, Roman architecture and Roman sculpture, to name a few, have all become part of the Western culture and way of life. This is what is meant by 'A country

家，但卻不可滅掉他們的歷史文化，所以我們可以說：『羅馬是永恆的！』。

天主教的聖地----梵諦崗：

梵諦崗以教皇為首，由羅馬主教和天主教會的最高一級神父組成的獨立國家，居民數千人，以神職人員居多；梵諦崗的聖彼得大教堂，是全世界最大的教堂，建於西元前324年，期間經過知名藝術家拉斐爾、佩魯齊、桑加羅及米開朗基羅-----等人三四次的修復，始有今日宏偉之規模。

教堂寬敞的門廊上方建造著九個陽台，中間的陽台為『祝福台』，教在初履接任，或每逢慶典，都會在此向廣場上熙熙攘攘的信徒們，揮手致意，為羅馬和全世界祝福。我們一走進這座教堂，即感受到它的神聖莊嚴，米開朗基羅設計的雙層頂蓋大圓拱頂，氣派非凡，鑲嵌了彩色大理石的壁畫，美侖美奐！這是融合文藝復興和巴洛克藝術風格的建築物，教堂內並佈置了無數的聖物和藝術珍寶，供人瞻仰欣賞。

英法師、哲法師、近長師、近柔四位法師和我五人，乘坐教堂側邊的電梯，再奮力爬上三百多個階梯，終於步履蹣跚的到達了拱形的屋頂上；我們站在全世界最大教堂的最高點上，俯瞰整個梵諦崗城，廣場四週和兩側的大圓柱，及環繞教堂四週的群樓，遠遠望去，就像一把鑰匙，非常壯觀、雄偉，心中舒暢無比，先前的

can perish, but not its history.’ By the same token, came the accolade ‘Forever Rome’.

Vatican City – the Holy Land of Catholicism

The Pope is the head of the Vatican. It is composed of numerous leading members of the Roman Catholic clergy. As an independent state, the Vatican has a larger percentage of clergy in its population.

Among the key points of interest is Saint Peter’s Basilica, the biggest basilica in the world. It was built in 324 B.C. From then on, it has undergone restoration by famous artists like Raphael Sanzio, Pietro Perugino, Sandro Botticelli, and Michelangelo to arrive at its present-day grandeur.

There are nine balconies atop the spacious hallway. The one in the middle is known as the Balcony of Blessings. This is where the pontiff appears and waves to the throngs of the faithful gathered below during special occasions, dispensing blessings to them and to the world. This is also where a newly-elected pontiff comes out and greets the multitude. The minute we stepped into the basilica, we immediately felt its air of sacred holiness. The huge double-layered domed ceiling designed by Michelangelo is extraordinary. The murals on the marble walls are exquisite. This is a combination of the Renaissance and Baroque style of architecture. Inside the basilica are numerous religious objects and artistic work for people to venerate and appreciate.

Dharma Master Ying, Dharma Master Zhe, Jin Chang Shr, Jin Rou Shr and I took the elevator going up. From there, we threaded more than three hundred steps upward, finally reaching the top of the dome ceiling. We were standing on the highest point of the biggest basilica in the world, taking in a view of the entire Vatican City. The whole area of Saint Peter’s square, with its big, round pillars, and the surrounding buildings circling the basilica, formed the appearance of a key. It was a magnificent sight! We lost all awareness of the physical

疲累和汗水，皆拋諸腦後，一掃而空。

西方自十四、十五世紀文藝復興以來，宗教藝術發達，教堂已成為建築、雕刻、繪畫、音樂及燈光之綜合藝術體，人們置身教堂之中，即能感受到濃厚的藝術氣氛，莊嚴的聖樂，悠揚入耳，頗能感動人心，無形中發揮了全民的美學及音樂的教育，也提昇了宗教的情操，故『宗教藝術化』，於西方國家而言，是成功的。

西方文藝復興的搖籃--佛羅倫薩：

佛羅倫薩是文藝復興的發源地，也是文藝大師米開朗基羅的故鄉；從山頂上俯瞰佛羅倫薩，它美得如詩如畫，河上的拱橋，由遠而近，一座座次第的排列著，彩色大理石的圓頂大教堂，聳立其間，四週環繞的是蒼翠的樹林，優美而靜謐，是個充滿文藝氣息的城市。

我們有幸得以參觀佛羅倫薩烏菲齊博物館，它是全世界最有價值、藝術珍品收藏最豐富的博物館；它的佈置簡單樸素，有45個陳列室，擺設的有雕刻、繪畫-----等等藝術珍品，皆是名家經典之作，自小耳熟能詳的畫作，在此得以欣賞到真蹟真品，感到無比的親切和熟悉，確有不虛此行之感。

exhaustion and drops of perspiration we had developed prior to reaching this point. It was an unspeakable feeling.

In the West, the revival of art and culture started around the 14th and 15th century. Religious arts flourished at that time as well. The cathedrals became the artistic embodiment of architecture, sculpture, murals, music and lighting. People went to the cathedrals and they felt as if enveloped in a concentrated atmosphere of artistry. The religious hymns were likewise melodious and touching. Unconsciously, the awareness of the people in regard to the beauty of art and music was elevated, subsequently bringing to the forefront their religious sentiments. From this point of view, we can say that religious artistry has been a triumph in the West.

Florence --- the Cradle of Renaissance

Florence is the cradle of Renaissance, and also the birthplace of the great maestro Michelangelo. The panoramic view of Florence from the mountaintop is poetically spectacular. Arched bridges over the flowing river arrive in succession in an apparently layered array. Standing tall in the midst are the colorful marble domes of the cathedrals. Then there are the many forests surrounding this environment. It is an overall panorama of beauty and serenity. This city itself breathes artistry.

We were lucky to have visited the Uffizi Gallery. This museum is the world's most renowned museum. It has the richest collection of the world's treasures of art. It is simply designed. It has forty-five exhibition rooms. It holds a variety of art collections, ranging from sculpture to paintings, all from prestigious artists. I took great delight in being able to savor these genuine pieces of art that I have been familiar with from youth, feeling a sense of closeness. It made this trip really worthwhile.

(Continuing on page 7)

2007年11月法會時間表 Schedule of Events – November of 2007

| 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 | | | | 1◎ | 2◎ | 3 |
| 4 夏令時間結束(撥回一小時) Return to Standard Time at 2:00 am 地藏法會 Recitation of Earth Store Sutra 8:00 am - 3:00 pm | 5◎ | 6◎ | 7◎ | 8◎ | 9◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday | 10 十月初一 |
| 11 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am - 3:00 pm | 12◎ | 13◎ | 14◎ 初五 達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday | 15◎ | 16◎ | 17 |
| 18 慶祝敬老節 Respecting Elders Day 9:00 am—1:00 pm | 19◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua | 20◎ | 21◎ | 22◎ | 23◎ | 24 十五 |
| 25 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm | 26◎ | 27◎ | 28◎ | 29◎ | 30◎ | |

金輪寺將於11月18日舉辦敬老節，誠摯邀請年滿六十五歲長者蒞臨，請及早報名。

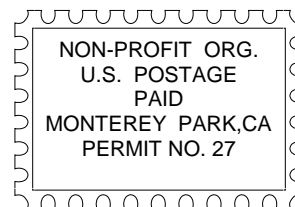
Gold Wheel Monastery will be celebrating Respecting Elders Day on Sunday, November 18. Seniors 65 and above are cordially invited. Due to limited space, please register ahead of time to ensure accommodation.





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

金輪聖寺



2007年12月法會時間表 Schedule of Events – December of 2007

| 日Sun | 一Mon | 二Tue | 三Wed | 四Thu | 五Fri | 六Sat |
|--|----------|--|--|------|------|------|
| 2◎ 地藏法會 Recitation of Earth Store Sutra 8:00 am - 3:00 pm | 3◎ | 4◎ | 5◎ | 6◎ | 7◎ | 1/8 |
| 9 楞嚴咒法會 Recitation of Shurangama Mantra 1:00 pm —3:00 pm | 10◎十一月初一 | 11◎ | 12◎ | 13◎ | 14◎ | 15 |
| 16 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am - 3:00 pm | 17◎ | 18◎ | 19◎ 初十 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua | 20◎ | 21◎ | 22 |
| 23 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 8:00 am - 3:00 pm | 24◎ 十五 | 25◎ | 26◎ 十七 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day) | 27◎ | 28◎ | 29 |
| 30 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm | 31◎ | ◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm | | | | |

～常將有日無日，莫待無時想有時～