



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--禪定要訣頌

宣化坐禪圖

思惟靜慮即禪那 摩訶般若菩提芽
栽培灌溉勤精進 悟無生忍赴龍華

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

Master Hsuan Hua's Chan Meditation Instruction

Contemplate in silent meditation, as in dhyana;

Maha prajna bodhi sprouts.

Cultivate and nourish with diligence and vigor.

Awaken to the Patience of Non-production,

Arriving at the Dragon Flower.

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The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #201)

惠能辭違祖已。發足南行。兩月中間至大庾嶺。(五祖歸。數日不上堂。眾疑。詣問曰。和尚少病少惱否。曰病即無。衣法已南矣。問誰人傳授。曰能者得之。眾乃知焉。) 逐後數百人來欲奪衣鉢。

六祖大師辭違五祖後(辭違即不能在五祖前親承供養), 就向南行, 從憑茂山過九江向廣東來, 經兩個多月, 來到大庾嶺(江西大庾縣南和廣東南雄縣的分界處)。

五祖回去後, 幾天不上堂為眾人說法, 大家都起了疑心, 而到方丈室問: 「方丈和尚, 您沒有病吧? 沒有生煩惱吧?」五祖答: 「病是沒有, 但我的衣鉢已向南傳去了, 你們大家可散去, 我這兒沒有佛法, 我要退休了。」

眾問: 「誰得到衣鉢? 傳給誰呢?」五祖答說: 「被最有能力和本領的人得到了。」

After Hui Neng took leave of the Patriarch, he set out on foot for the South. In two months he reached the Ta Yü Mountains. The Fifth Patriarch returned to the monastery but for several days he did not enter the hall. The assembly was concerned and went to ask, "Has the Master any illness or problem?" "There is no illness," was the reply, "but the robe and Dharma have already gone south." "Who received the transmission?" they asked. "The Able One obtained it," said the Patriarch. The assembly then understood, and soon several hundred people took up pursuit, all hoping to steal the robe and bowl.

The Sixth Patriarch left the Fifth Patriarch, no longer attending upon the High Master or making offerings to him. He walked south from P'ing Mao Mountain and in a little over two months, he finally reached the Ta Yü mountain range which borders between Nan Hsiung and Kuang Tung.

The Fifth Patriarch returned to his room. For many days he did not go into the hall to speak Dharma or take his meals. The assembly was curious. "High Master," they said, "are you beset with any illness or worries?"

"I have no illness, but the robe and Dharma have already gone south. You may all disperse," said the Fifth Patriarch, "because I no longer have the Buddhadharmas here. I am going to retire."

"Who received the transmission?" they asked. "The Able One," said the Patriarch. "The one who has the highest ability and skills received it."

大家就知道是六祖惠能得此衣鉢。因當時有些人並不是很愚癡的,像其中有一名叫法如師(五祖十大弟子之一,五祖囑十大弟子各據一方而為法主)。他一聽說能者得之,就明白而說:「就是那廣東獠盧惠能居士,他得到了,這真奇怪!」

眾人聽後就反對說:「不行不行,怎可傳法給他,我們跟隨您那麼久,怎不傳法給我們?大概五祖腦筋不太靈敏了。我們大家從後追,去搶回衣鉢!」於是,就有數百人來追趕六祖,想搶回衣鉢,由此可見其勢力之大。

一僧俗姓陳名惠明先是四品將軍。性行麤慥極意參尋。為眾人先趁及惠能。惠能擲下衣鉢於石上云。此衣表信。可力爭耶。能隱草莽中。惠明至提掇不動。乃喚云。行者行者。我為法來。不為衣來。

這時,在百人中,有一位和尚,俗姓陳名叫惠明,在家時曾做到四品將軍,性情粗躁,一點學識也沒有,一開口就罵人,若不聽就動手打。此人力大,幾百斤的石頭可一拳打碎,因為他有此本領,故做到四品將軍。他生稟特異——「飛毛腿」,一天可跑二百里路,而普通人一天最多只可走一百里路。他一心一意要搶回衣鉢,心想誰力量大就是誰的。他尤其走得快,走在眾人前頭,眼看就要追到惠能了。

When this announcement was made, those in the assembly who had keen intelligence immediately knew that it was Hui Neng who received the transmission. One of them was Dharma Master Fa Ru. He was one of the Ten Chosen Disciples of the Fifth Patriarch. Before the Fifth Patriarch entered Nirvana, he gave instructions to these ten disciples, telling them, "Each of you go to a different direction and be a Dharma Host." But now, when Fa Ru heard the Fifth Patriarch say that the Able One had obtained the transmission, he cried out, "No! Not that southern barbarian! This is most unorthodox!" The "Able One" refers to Hui Neng: "Able" (*neng*) was his name.

Word spread, and soon everyone knew. They all objected violently. "No! No! How could you give it to him?" they said. "We have been following you for so many years. Why didn't you give it to us?" they demanded. They thought to themselves, "The Patriarch's brain must be addled. How else could he give the Dharma to such a hick? We should get back the robe and bowl, even by force!" Several hundred people ran in pursuit of Hui Neng.

One Bhikshu, Hui Ming, a coarse-natured man whose lay name was Chen, had formerly been a fourth class military official. He was intent in his pursuit and ahead of the others. When he had almost caught up with Hui Neng, the latter left the robe and bowl on top of a rock, saying, "This robe and bowl are tokens of faith. How can they be taken by force?" Hui Neng then hid in a thicket. When Hui Ming arrived, he tried to pick up the robe and the bowl, but found he could not move them. Then, he cried out, "Cultivator, Cultivator, I have come for the Dharma, not for the robe!"

Among the hundreds in pursuit was Bhikshu Hui Ming. He was unrefined and uneducated. Whenever he opened his mouth, it was to scold someone, and if they refused to listen, he would beat them up. With one blow, he could smash a rock of several hundred pounds. It was his herculean strength that enabled him to become a fourth class army officer before he became a monk. Hui Ming had one peculiar trait. He was feather-footed, figuratively speaking. While an average man could traverse thirty miles per day, he could do sixty miles a day. Hence, he was way ahead of all others in pursuit of Hui Neng. As he flew along, his mind raced, "I'll get the robe and bowl and then it will be mine! It should belong to the strongest man."

惠能見這大老粗跑來，當時他心裡也有些恐慌。雖然他已得法，但因剛修法，還沒有很大的神通，故猶有些恐懼。於是惠能就將衣鉢放到石頭上，自己對著虛空說：「這衣鉢只是一種徵信、證據，怎可用武力來爭奪呢？」

於是惠能就隱藏到草叢中，不使人見。惠明既到，雖見衣鉢，但卻拿不動。為何他拿不動呢？這是默默中有護法善神、天龍八部在這兒護衣鉢，故他雖有大力，也是英雄無用武之地。這時，惠明就喊道：「修行有道的人，我是為佛法而來，並不是要來奪衣鉢啊！」因他拿不動衣鉢，故如此說；若拿得動，早就拿跑了。且醒悟此衣鉢非由力可奪，故想向六祖求法。

為何說惠明不是真為法來，而是為衣鉢而來？因為若他真為法來，就不會先去搶衣鉢，而會先說：「行者行者，我為法來，不為衣來。」你認為我這樣講合不合邏輯？

(下期待續)

When Hui Neng saw this big, burly pursuer closing in, he was a bit frightened. Although he had obtained the Dharma, he had barely started to cultivate and did not yet have great spiritual power. He shouted into empty space, "This robe and bowl are symbols of faith. How can they be taken by force?"

Hui Neng then hid himself in the thicket. When Hui Ming saw the robe and the bowl on top of the rock, he grabbed for them. Strangely, he could not move them any way he tried. Why? This indicates that there were Dharma protectors—gods, dragons, and others of the eight divisions present guarding the robe and bowl. His initial intent was to grab the robe and bowl and run. When he realized the futility of his effort, it dawned on him that these items could not be obtained by force. As a result, he decided to request Dharma from the Sixth Patriarch. He called out, "Cultivator, Cultivator, I come for the Dharma, not for the robe and bowl."

Had he truly been seeking the Way, Hui Ming would not have first tried to grab the robe and bowl. He would have immediately requested the Dharma. He would have first cried out, "Cultivator, Cultivator, I have come for the Dharma, not for the robe!" Don't you think this is a logical deduction?

(To be continued ..)

7/4 長堤聖寺國慶音樂會剪影 Snapshots of Music Concert at Long Beach Sagely Monastery on July, 4th.



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

道恆法師



Dharma Master Dao-Heng

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 #201)

今天向各位介紹一位也是晉朝長安的一位高僧，叫道恆法師，就是遷法顯法師單的那位道恆法師。這位道恆法師是藍田縣人。他在九歲的時候，在路上和一般的小孩子在那兒玩，當時有一位隱士，叫張忠，見到他就認為他很奇怪，就歎氣說：「這個小孩子的相貌和人不同，他是很特別的相貌，他要是在家做官的時候，一定會做很大的官，要是出家修道，他一定能令佛教發揚光大，對佛教是特別有貢獻，可惜我這年記老了，看不見他將來是怎麼樣？」

道恆法師在小的時候，很不幸，他的父親母親都死了，他是跟著他的後母，就是繼母，雖然是後母，可是他對他的後母很孝

Today I will introduce to all of you another high Sanghan of the Jin Dynasty from Chang An. His name was Dharma Master Dao Heng. He was the same dharma master who ordered Dharma Master Hsien to leave the monastery. Dharma Master Dao Heng was a native of the Nan Tien district. Once, when he was nine years old, he was playing with other children alongside a road. At that time, there was a hermit called Jang Jung who saw the boy and noted something unusual. He sighed, "The countenance of this little child is unlike others. He is out of the ordinary. If he chooses to remain a layman and become a government official, he will definitely be a high official. If he chooses to leave the home-life and cultivate the Way, he would surely be able to vastly propagate Buddhism. He would make an exceptional contribution to Buddhism. Alas, I am now old and I won't be able to witness what will become of him in the future!"

When Dharma Master Dao Heng was still quite young, unfortunately, both his father and mother passed away. He was then under the care of his step-mother. Although she was his step-mother, he was very filial to her.

順，所以一般人都知道，這裡有一位法師沒出家以前就是孝子。

他家裡很貧窮，沒有錢，道恆法師他會畫畫，他就自己畫些畫，拿到城市去賣，得到一點錢，拿回來養他的後母。到他二十歲的時候，他的後母也死了，他就在墳上守孝。在這時候，他非常歡喜讀誦佛的經典，他讀誦佛經典，常常啊！接連兩個晚間也不睡覺，不睡覺來閱讀佛經。守孝之後，他就出家了，他對佛經的道理非常通達無礙，非常明瞭，他經典讀了很多，所以他的智慧聰明也就大開了。等鳩摩羅什法師到中國長安的時候，他就去親近鳩摩羅什法師，而鳩摩羅什法師一看見他，就非常的歡喜。鳩摩羅什法師所翻譯出來的經典，道恆法師就幫他來潤色，幫著他來詳定，詳定就是看這個文字翻譯得怎樣。

道恆法師有一位同學，叫道標法師，也是很有才能的，和道恆的名譽是一樣的。在這個時候，姚秦的皇帝姚興，他因為見到道恆和道標這兩位法師，相貌與眾不同，他們的聰明，智慧，辯才都是比他人要高超。秦主姚興就打他們兩個人的妄想，「這兩個人如果幫著我來治國，他們有這樣的本事，你說我的國家不會能治好嗎？」於是就下了一道詔書，要這個尚書令，就是好像丞相的官，勸他們兩個人還俗，幫著政府來做官。你看這兩位修

Most people knew that this Dharma Master was a filial son before he left the home-life.

Although his household was poverty-stricken and had no money, Dharma Master Dao Heng possessed the art of painting. He would paint pictures and sell them in the city. With the money he earned, he would provide for his step-mother. When he was twenty years old, his step-mother also passed away. He then observed filial piety by the side of her grave. During that period, he was very fond of reading and chanting the Buddhist sutras. Very often, he would continue his reading for two nights straight without any sleep! After his mourning period was over, he left the home-life. The Master thoroughly penetrated and understood without obstruction the principles of the Buddhist sutras. He was erudite and read many sutras. As a result, his wisdom and intelligence were greatly enlightened. When Dharma Master Kumarajiva arrived at Chang An in China, the Master drew near to him. Upon seeing the Master, Dharma Master Kumarajiva was extremely happy. After Dharma Master Kumarajiva translated the sutras, Dharma Master Dao Heng would help polish and thoroughly endorse his translations. To thoroughly endorse means to review the sutra text and see how the contents were translated.

Dharma Master Dao Heng had a fellow classmate named Dharma Master Dao Biao who was also very talented. He shared the same reputation as Dharma Master Dao Heng. At that time, Emperor Yao Hsing of Yao Chin, upon seeing that both Dharma Masters Dao Heng and Dao Biao had outstanding countenances, and even more, that their intelligence, wisdom and eloquence of speech were far superior to others, this Yao Hsing of Chin produced a delusive idea about the two masters. "If these two can help me govern the country, as they are both capable of doing, my country will surely be governed well. Don't you think so?" Hence, he issued an imperial edict ordering his prime minister to exhort both masters to return to lay-life and serve the government as officials. Now you can see that

道人有這麼多的魔障，皇帝逼迫著，叫他們兩個人還俗，不要修行了，去做官去了，他說：「你們有這樣的才能，何必單單要出家修行呢？你可以在政府做官，一方面來治理國家，一方面也可以修行，這比你們做出家人好得多嘛！」

那麼道恆和道標這兩位法師，就上了一道表章，就說：「我們從小就是出家修道，對於佛法我們是很明白，可是對於世間法，我們是一點都不懂。所以你現在叫我們來做官，我們根本就不知道怎麼樣做這個官，就請皇帝還是允許我們出家修行，這是最好的。」

這兩個人出家做了法師，皇帝這麼樣的歡喜他們，看得起他們，請他們去做官，這要是一般求名求利的人，做一個大官，比去做一個法師這個勢力還大，一定就會轉移他的志向。但是他們還是推辭，不願去做官。這正是孟子所說：「大丈夫，富貴不能淫，」在富貴的這種地位上也不能淫亂，不會貪戀這種富貴；「貧賤不能移」這在貧賤的時候你也不移，移就是遷移，就是move，在窮的時候也不改變自己的這種志願，自己的心不改變的；「威武不能屈」什麼叫威武呢？就是勢力，你有什麼樣的大勢力來想壓迫我，我也不受你的壓迫，這叫不屈；那能這樣子，這才是大丈夫。道恆和道標這兩位法師可

these two cultivators had so many demonic obstacles. The emperor had forced them to return to lay-life, to renounce cultivation, and to serve as officials. He said, "Since both of you are so talented, why solely leave the home-life and cultivate? You can be a government official. On one hand, you can help govern the country; on the other hand, you can also cultivate. It is far better than being a left-home person!"

Both Dharma Masters Dao Heng and Dao Biao then wrote a declaration to the emperor. They said, "We have both left the home-life to cultivate the Way when we were young. We clearly comprehend the Buddhadharmas. However, we know nothing about mundane worldly dharmas. You have asked us to serve as officials, but basically we have no idea how to become such. We only request that the emperor continue to allow us to cultivate as left-home persons. That will be the best."

These two persons left the home-life to become dharma masters. They were beloved and highly regarded by the emperor who wanted to appoint them as officials. For ordinary people who covet fame and fortune, being a high official obviously carries more power than being a dharma master, and they will surely change their course. However, these two dharma masters declined the offer. This is exactly what Mencius had said, "Being a great hero, one does not indulge in wealth and honor." Even if one achieves the status of fame and glory, yet one is not confused and immoral. One does not covet nor become engrossed greedily in wealth and honor. "Being a great hero, one is unmoved by poverty and low status." Even when one is poor and lowly, one will not be influenced to change. Change means to move. It refers to changing one's course and vow. One's mind remains unmoved. "Being a great hero, one does not yield to force." What is this force? It is the force of oppression. In the face of oppression, do not succumb. This is being unconquerable. Both Dharma Masters Dao-

以說是，「富貴不能淫，貧賤不能移，威武不能屈」，夠上這句話的讚美。

那麼姚興叫他們兩位不要修行，去做官去，他們兩位不聽他的命令。他又寫了一封信給鳩摩羅什法師，叫鳩摩羅什法師勸他們兩位還俗，不要做出家人。這個姚興專門破壞出家人修行，他看法師這麼有道德，他就想叫他做官去，那麼他們兩位也不去做。所以他給鳩摩羅什法師寫信，鳩摩羅什法師又給他回一封信，說：「你做皇帝的，不應該壓迫人還俗，這各人是各有各的志願；所以帝堯去訪許由，他想把皇帝的帝位讓給許由，許由卻不願意做；漢光武帝遇到嚴子陵，想叫嚴子陵去跟著他做官，可是嚴子陵也不願意做，漢光武帝就隨他便，你現在也不可以強迫這兩位法師來還俗。」以後他還想叫道恆道標去還俗，道恆道標就都跑了，跑到山裡頭去修行。在晉朝義熙十三年的時候，道恆法師七十二歲，就在山裡頭圓寂了。

這兩位法師有很多的著作，有很多經的註解，又作了很多經的序文，都流傳在這個世界上。

(下期待續)

Heng and Dao Biao fit into this saying – “Not addled by wealth and honor, not moved by poverty and low status, not acquiescent to tremendous force.” They really measure up to the praise-worthiness of these words.

Emperor Yao Hsing had ordered them not to cultivate and to serve in the government instead. They refused. Then the emperor wrote a letter to Dharma Master Kumarajiva to exhort the two dharma masters to return to lay-life. Emperor Yao Hsing wanted to ruin the cultivation of left-home people. Spotting these two dharma masters of Way virtue, he wanted them to become his officials. When they refused, he wrote a letter to Dharma Master Kumarajiva. Dharma Master Kumarajiva wrote back a letter saying, “As an emperor, you should not coerce them to return to lay-life. Each person has his own ambition. When Emperor Yao visited Hsu You to talk him into becoming his successor to the throne, Hsu You refused. When Emperor Gwang Wu of the Han dynasty encountered Yan Tze Ling, he wanted him to become his official. Yan Tze Ling also refused. Emperor Gwang Wu of the Han dynasty let him go. Likewise, you cannot force these two dharma masters to return to lay-life.” Later on, Emperor Yao Hsing again wanted to ask Dao Heng and Dao Biao to return to lay-life. This time, Dao Heng and Dao Biao fled to the mountains to cultivate. During the thirteenth period of Yi Si of the Jin dynasty, Dharma Master Dao Heng entered nirvana in the mountains at the age of seventy two.

These two dharma masters composed many writings. They wrote numerous commentaries on the sutras and prefaces to the sutras that are still circulating in this world.

(To be continued ..)



傳供略說

Passing Offerings: A Brief Explanation

「傳供」是佛教寺院舉行的一種禮佛儀式，就是在佛壇前傳送供物的儀式。這儀式原本在皇家大內禁中密教大法會中所行之儀式，後來禪門及各宗也行這儀式。

如《大鑑清規》〈佛誕生日〉云：「住持至，燒香一炷，大展三拜；不收坐具，侍者一班，住卓排立傳供。」

如《敕修百丈清規》卷一〈祝釐章〉聖節條：「住持上茶湯，上首知事遞上。」卷二〈報本章第三〉之佛降誕條：「住持上香三拜，不收坐具，進前上湯進食，請客侍者遞上，燒香侍者捧置於几。」一般都在大法會時舉行，又稱「遞上」或「供遞」。

傳供儀式到現在，就是上大供之前，把香花、燈燭、寶物、果品、糕點、素菜、茶湯等共108種供品，琳瑯滿目，依項由廚房傳至佛殿後面的兩邊桌子上。上大供時，法師或居士們穿袍搭衣，與會大眾分東西兩邊。大眾以清淨、至誠的心，誦念到「普供養真言」時，就長跪一邊念誦「唵·誡誡曩·三婆嚩·伐日囉斛」，在梵唄聲中，一邊由義工人員把這些供品，一盤盤傳遞給

Passing Offerings is one type of ceremony held in Buddhist monasteries. Its purpose is to pass items of offering in front of the Buddha's altar. This ceremony was originally performed in esoteric dharma assemblies inside the Imperial Palace. It was later adapted by the Chan School and other schools in Buddhism.

In *Pure Disciplines by Master Great Mirror*, the chapter on the Observance of the Buddha's Birthday states, "When the Abbot arrives, he will burn one stick of incense, lay open his bowing cloth and prostrate himself three times. Without folding the cloth, the attendants will stand in line and pass the items of offering."

In the *Observance of Rites and Rituals of Baizhang Zen Monastic Regulations*, there are also instructions regarding the passing of items of offering. In Chapter I -- Rites for Inauguration of Imperial Birthdays, it says, "The Abbot commences the offering of tea and hot water. Then the head administrative official hands over the other items of offering to the Abbot one by one." Under Chapter II -- Expression of Gratitude, the article on 'Celebration of the Buddha's Birthday' says, "The Abbot makes an offering of incense and performs three prostrations. Without folding his sitting cloth, he proceeds to the altar and conducts the offering of hot water and food. His guest-reception attendant hands him the offerings, while the incense-offering attendant places them on the altar." Normally, this ceremony is conducted in the great Dharma Assemblies. It is also called "Handing over of Offerings" or "Passing Offerings".

In the present day, we perform the ritual of passing items of offering during the Meal Offering Ceremony. We prepare 108 items of offering such as incense, flowers, lamp, candles, precious gems, fruits, pastry, vegetarian dishes, tea, soup, etc. All these items will be prepared ahead of time and arranged in sequential order on the tables set up at the back of the Buddha Hall. At the start of the Meal Offering Ceremony, the sangha and laity will be standing on both sides of the Buddha Hall. When it gets to the part of chanting the True Words of Universal Offering Mantra (nan, ye ye nan, san bwo wa, fa zhi lai hong), everyone kneels down. Designated volunteers will start the passing

最後一排的居士；一個接一個跪接舉起所傳遞的供品問訊，藉此奉上一顆恭敬、虔誠、感恩之心，由下往上把供品傳遞到法師、再經義工人員奉獻於佛桌上。傳遞完畢，依次陳列於佛前或祖師德相之前，整個法會現場氣氛寧靜而不失莊嚴殊勝。

現在一般的傳供儀式大多是在盂蘭盆供、佛誕日或者是在祖師大德紀念法會上舉行。傳供物品基本是十供(1)，就是香、花、燈、塗、果、茶、食、寶、珠、衣，作大供養。及《盂蘭盆經》上提到的百寶飲食和五果，即(一)核果：棗、杏、桃、李等，(二)膚果：瓜、梨等(三)殼果：胡桃、石榴等，(四)燿果：松柏子等，(五)角果：大豆、小豆、菱角等。

(1) 十供養：法華經法師品：花、香、瓔珞、末香、塗香、燒香、繒蓋、幢幡、衣服、伎樂。《大藏法數》：繒蓋、幢幡合併為幡蓋，加入合掌，成為十供養。

by handing the items of offering one by one, beginning with the last person in the back of the Buddha Hall, moving to the front. Participants receive the offering in their hands, raise it to eye level, do a miniature half-bow and pass it to the next person. By doing so, they offer a respectful, sincere and grateful heart. Arriving at the front rows, the Dharma Masters will then hand the offerings to the assigned volunteers to place on the altar and arranged properly in front of the Buddhas or the patriarch's image of virtue. The entire atmosphere is that of tranquil serenity, adorned and supreme.

Nowadays, the passing of items of offering is usually conducted during Ullambana, during the Buddha's birthday or during the Patriarch's memorial days. Basically, the items of offering are categorized under the Ten Offerings¹. They consist of incense, flowers, lamps, incense paste, fruits, tea, food, gems, beads and clothing. In the Ullambana Sutra, it speaks of the Hundred Flavors and Five Kinds of Fruits, which are as follows: 1. Fruits such as dates, apricots, peaches, plums, etc., 2. Fruits such as melons and pears, 3. Shelled fruits such as walnuts, guava, etc., 4. Nuts such as pine nuts. 5. Beans and nuts such as soy beans, small bean, water chestnuts, etc.

1. The ten kinds of offerings mentioned in the *Dharma Flower Sutra* under the Chapter on Dharma Masters are flowers, incense, beads, incense powder, incense paste, lit incense, silk canopies, banners, clothing, and music. Ordinal Categories of the *Great Treasury* [a Buddhist Dictionary for ordinal terminologies] combined silk canopies and banners as one category, and added "Putting the palms together" as another form of offering, coming up to a total of Ten Offerings.

7/4 長堤聖寺國慶音樂會剪影 Snapshots of Music Concert at Long Beach Sagely Monastery on July, 4th.



長堤聖寺國慶音樂欣賞會紀實

4th of July Music Concert at Long Beach Sagely Monastery

謝惠英 by Hui-Ying Lo

上人說：「若心能平和，時常洋溢著一股祥和之氣，那就是真音樂。」

長堤夏日迎佳節
弦歌詩頌齊唱和
法音宣流除熱惱
樂韻飄香淨娑婆

七月四日是美國國慶日，也是個吉祥的日子。長堤聖寺藉此美好的因緣，舉辦國慶音樂會，以樂會友。來自柏克萊的實法師，應邀參加，共襄盛舉。參與節目演出的還有金輪聖寺合唱團，青少年鋼琴獨奏，胡琴、鋼琴及黑管、鋼琴的二重奏，內容豐富多元化，是一場中西藝術文化的交流，也是美好的音樂饗宴，值此炎炎夏日，予人輕快的禪悅及清涼的法喜。

長堤位於洛杉磯南端，濱臨太平洋，藍天碧海，景色宜人，是絕佳的避暑勝地。長堤聖寺原為一天主教修道院，上人於90年間購得，其環境清幽，涼爽宜人。碧草如茵的前院，有座聖母瑪利亞的雕像，聖潔莊嚴，供人瞻仰。每天早晚皆有虔誠的天主教徒來此敬獻鮮花，默默的跪禱，無人打擾。佛教徒、天主教徒，同

Venerable Master Hua said, "If your mind can be calm and at peace, and you frequently emanate an air of harmony, that is genuine music."

*Welcoming an auspicious event on
a summer day in Long Beach,
with melodies and songs, lyrical tunes and chorale.
Dharma sounds drifted across,
dissipating afflictions along the way.
Soothing music wafts throughout,
purifying the Saha World.*

The 4th of July commemorates American Independence. It is an auspicious day. Long Beach Sagely Monastery hosted an Independence Day Music Concert on July 4, 2008. This created wonderful causal conditions, gathering in everybody through music. Upon invitation, Dharma Master Sure came all the way from Berkeley to lend grandeur to this event. The day's program included a rendition of songs by the Gold Wheel Monastery Choir, solo piano performances by a number of young people, and er-hu and clarinet performances either in combination or solo. The program was enriched with diversified presentations of arts and culture of the East and the West. It provided a light touch of dhyana bliss and refreshing joy in the dharma.

Long Beach is located along the Pacific Ocean and south of Los Angeles. It is an ideal shelter from the summer heat. Its backdrop of azure sky and sea-green ocean is captivating. Long Beach Sagely Monastery was a Catholic nunnery before it was purchased by Venerable Master Hua in the 90's. It has a peaceful environment. Blanketed with a carpet of verdant grass, the front yard has a beautiful statue of the Blessed Mother Mary. In the morning and in the evening, devoted Catholics come to offer fresh flowers and kneel in silent supplication, undisturbed. Buddhists and Catholics can inhabit the same area and practice their respective cultivations

在此地各自修行，和平相處，令人稱奇。上人對各宗教的尊重及包容值得我們學習。

爲了籌辦此次音樂會，長堤聖寺的當家立法師及近賢師，帶領居士們佈置會場。香花如雲的大殿，更爲莊嚴明亮，紅藍顏色相間的舞台，絢爛奪目，洋溢著國慶的喜氣和象徵著美國的自由、平等。

國慶音樂會是在七月四號當天下午二點開始舉行，來自聖地牙哥的上人弟子羅致遵，擔任司儀。他台風穩健，中、英文流利，一襲黑色唐衫，極富中國風，二個半小時的音樂會進行的流暢、自然，毫無冷場，是位稱職的節目主持人。

來自柏克萊的實法師，以法界佛教總會主席的身份，向大眾致歡迎詞，並介紹佛曲，談「以樂弘法」，讚揚中國孔子的禮樂教化，以音樂來陶情、化性，建立完美的人格，若能如此則身心泰然，無掛無礙，自在解脫，以達到上人所謂的「自性的音樂」。實法師在現場介紹了幾首英文佛曲，大眾從而唱和之，氣氛溫馨感人。誠如實法師所言，在佛教道場舉辦音樂會，是殊勝而難得的。

實法師開示之後，接著是金輪寺合唱團的佛曲演唱，總共唱了九首，除了歌頌「大哉！美利

without conflict. This is truly noteworthy. Known for his noble spirit, Venerable Master Hua gave us a lesson in respecting and tolerating other religions.

Dharma Master Li and Chin Syan Shr of Long Beach Sagely Monastery led the laity in setting the stage in preparation for this event. The Buddha-hall was adorned with beautiful flowers. The platform was bedecked with a backdrop of red, white and blue, symbolizing American independence and what it embodies.

The Music Concert started at 2 p.m. on July 4th. The Master of Ceremonies, Michael Lo, a disciple of Venerable Master Hua, traveled from San Diego to be part of this important day. Dressed in traditional Chinese attire, he impressed the audience with his fluency in both English and Chinese, as well as his professional manner of carrying out the proceedings.

Dharma Master Sure, Chairman of Dharma Realm Buddhist Association, gave a welcoming speech. He talked about the propagation of the Buddhadharma through music. He praised the Confucian system of teaching and transforming people by means of rites and music. He expounded on the influence of music in moderating one's nature and refining one's character. If we can perfect our body and mind this way, and attain self-mastery and liberation, then we have arrived at what Venerable Master Hua called 'the music of our inherent nature'. Dharma Master Sure introduced some English Buddhist songs to the audience, who responded warmly by joining in unison. Indeed, having a music concert in a Buddhist monastery is remarkably wonderful, and as rare an occurrence as can be.

Following the welcoming speech, Gold Wheel Monastery Choir delivered a number of songs. With the exception of the first song, 'America, the Beautiful',

堅」之外，其餘八首均是上人的法語偈頌，有法界頌（盡虛空）、轉法輪、宇宙白、偶成，及英文的地藏讚、觀音讚、彌陀讚及迴向偈等。

金輪寺合唱團成立至今十五年，團員近三十人。回顧1993年，南加州的四眾弟子於長堤聖寺為上人及其老友楊校尊祝壽慶生，在素筵中，金輪寺十多位居士臨時組了一合唱團，為大眾獻唱「盡虛空」，當時上人聽了非常開懷，便說道：「我們也需要有個合唱團了。」由於上人的支持和鼓勵，金輪寺合唱團於焉成立，其宗旨在於「端正樂風，淨化人心。」將上人的法語偈頌，被之以清淨莊嚴之樂韻，歌詠讚頌，以音樂傳達佛理，教化人心。

合唱團成立之初，團員不多，也許是佛友們保守害羞，惟恐專業素養不足，皆裹足不前。後來在當家是法師的鼓勵下，團員人數漸多，並延聘了指揮家林明陽老師，作專業的指導。林老師本著「會講話就會唱歌」的原則，指導團員們從呼吸、發聲、節奏、識譜等基本功課做起，每週日下午法會結束，練唱二個小時。團員們本著以「以音聲作佛事」的心，來參與合唱團。數年之間，團員們已稍能體會歌唱的技巧及和聲之美，吟詠唱誦之間，法喜充滿。如今，事隔十五年，金輪寺合唱團再次回到長堤聖寺演唱，以歌聲來轉法輪，教化眾生，意義既深且遠。

the rest are songs of dharma and verses of Venerable Master Hua, i.e. *Throughout Empty Space, Turning the Dharma Wheel, White Universe, Chance Occurrence, In Praise of Earth Store Bodhisattva, In Praise of Gwan Yin Bodhisattva, In Praise of Amitabha Buddha, Dedication of Merit.*

Gold Wheel Monastery Choir came into being fifteen years ago. Calling to mind the birthday celebration in 1993 for Venerable Master Hua and his longtime friend, Professor Yang, about fifteen laypersons from Gold Wheel Monastery formed an ad hoc choir and sang *Throughout Empty Space*. The Venerable Master was very pleased with the rendition, saying, "It's about time we have a choir." With his blessings and encouragement, Gold Wheel Monastery Choir was formed. Its motto – "Refinement of Music, Purification of Mind" – is carried out by transforming the Master's dharma words into lyrics and blending them with melodious notes, creating majestic pieces of music that convey the teachings of the Buddha, to help tame the mind.

When Gold Wheel Monastery Choir was first formed, there were only a few members. This may be due to the laity's timidity and lack of confidence in their potential. Later on, with Dharma Master Shr's encouragement, membership increased. Currently, the choir has about thirty members. Mr. Lin Ming Yang is the choir's professional conductor. His motivational mantra is "If you can talk, then you can sing." After the conclusion of the monastery's dharma service every Sunday, he gives the choir two hours of practice. He starts with the fundamental lessons of breathing exercises, vocalization, rhythm and identification of notes. The members take delight in having the chance to help propagate the Buddhadharma through the songs they sing. They have gradually honed their skills and rejoice in the harmony of unison, filled with the joy of dharma. Now, fifteen years after its initiation, Gold Wheel Monastery Choir returned to Long Beach Sagely Monastery to turn the dharma wheel and help transform living beings by means of music. The essence of this is deep and far-reaching.

此次音樂會也是一場中西藝術文化的交流,胡琴、鋼琴的二重奏,別開生面,精彩十足。司儀羅致遵,多才多藝,拉一手好胡琴,配合其侄子羅彥森的鋼琴,將「三門峽」這首胡琴的經典之作,演奏得絲絲入扣,如行雲流水般,令人稱讚叫好。

胡琴、鋼琴的二重奏之後,接著便是黑管、鋼琴的二重奏,兩位樂壇新秀—黃令先、詹純甄—彼此默契十足,技巧純熟,演奏多首親自改編的台灣民謠,濃濃的鄉情,融和著現代的爵士風,傳統中有創新,予人耳目一新。

另值得一提的是三位年輕朋友的鋼琴獨奏,分別是侯宏昌、黃懷德、謝博文,他們都是道場長大的小朋友,如今已長成文質彬彬的青少年了,且個個才華洋溢。上台演奏名家的曲目,從孟德爾松的船歌,到蕭邦的華爾滋及夜曲,皆有板有眼,鏗鏘有調,頗有大將之風,大眾皆給予熱烈的掌聲,希望來日能更上層樓。

二個半小時的音樂會,在莊嚴悠揚的迴向偈中,緩緩結束。現場大眾莫不法喜充滿,意猶未盡。無疑的,這是一場殊勝而難忘的音樂會。人稱音樂無國界,是全世界共同的語言,也是感人最深的一種藝術。值此國慶佳節,藉音樂來弘揚佛理,迴向大眾。但願美國更自由、平等,世界更和平。

This music concert also served as a fusion of art and culture of the East and the West. The duo performance of er-hu and piano was an eye-opener. The multi-talented master of ceremonies Michael Lo played er-hu to the accompaniment of his nephew Jason Lo on piano. Their excellent rendition of the classical piece - *The Gorges of Yen Tze River*, was awesome.

Following shortly thereafter was the piano and clarinet duo performed by Lynn Huang and Jen Chan. They played a modernized edition of a popular Chinese folk song. It was a superb performance. The folk song evoked nostalgia; the modernized edition exhibited creativity.

Afterward, we had piano solos by three promising young performers – Anthony Hou, Vincent Hwang, and Harrison Hsieh. All three are familiar faces in Gold Wheel Monastery either as students in Gold Wheel Sunday School or as participants in the Dharma Service since they were tiny tots. It is a great joy to watch them grow into talented, fine young men. The focal point of their spectacular recital was their rendition of Mendelssohn's Venetian Boat Song through Chopin's Nocturne. The audience gave them warm applause. We all look forward to their progression to new heights.

The two and a half hour music concert culminated with the touching rendition of *Dedication of Merit*. All present were filled with the joy of dharma. Without any doubt, this was an auspicious and unforgettable concert. Music is a universal language. It is also a deeply-touching form of art. On this propitious day of the nation's Independence, we employed music as a vehicle to propagate the Buddhadharma and dedicated this merit to all. We wish the United States of America to remain the epitome of liberty and equality. We hope the world will be a peaceful place for all.

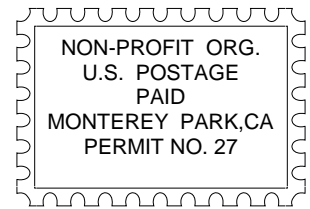
2008年11月法會時間表 Schedule of Events – November of 2008

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 初五 達摩祖師誕辰 Venerable First Patriarch Bodhidharma's Birthday 六字大明咒法會 Recitation of Six-Syllable Great Bright Mantra 8:00 am — 3:00 pm	3◎	4◎	5◎	6◎	7◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	8◎
9 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 — 2:00 pm	10◎	11◎	12◎ 十月十五	13◎	14◎	15◎
16 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am — 3:00 pm	17◎	18◎	19◎	20◎	21◎ 梁皇寶懺灑淨 Purifying the Boundaries for The Jeweled Repentance of Emperor Lyang 7:30 pm-8:30 pm	22 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm
23 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm	24 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:45 pm	25 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:45 pm	26 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:45 pm	27 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:45 pm	28 十一月初一 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm-9:45 pm	29 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm
30 梁皇寶懺圓滿 Completion of the Jeweled Repentance of Emperor Lyang 8:00 am-5:00 pm	金輪寺將於2008年11月21日至11月30日啓建梁皇寶懺慈悲道場，歡迎佛友信眾報名參加。 From November 21 to November 30, 2008, Gold Wheel Monastery will be holding the Compassionate Dharma Assembly - the Jeweled Repentance of Emperor Lyang. All faithful ones are welcome to participate.					



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金輪聖寺



2008年12月法會時間表 Schedule of Events – December of 2008

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎	3◎	4◎	5◎	6◎
7☆ 十一月初十 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—3:00 pm	8◎	9◎	10◎	11◎	12◎ 十五	13◎
14 十七 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday (Actual Day) 8:00 am—3:00 pm	15◎	16◎	17◎	18◎	19◎	20◎
21 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 —2:00 pm	22◎	23◎	24◎	25 護國息災法會(暫定) Dharma Assembly of Protecting the Nation and Eradicating Disaster (To be confirmed) 8:00 am—3:00 pm	26 護國息災法會(暫定) Dharma Assembly of Protecting the Nation and Eradicating Disaster (To be confirmed) 8:00 am—3:00 pm	27 十二月初一 護國息災法會(暫定) Dharma Assembly of Protecting the Nation and Eradicating Disaster (To be confirmed) 8:00 am—3:00 pm
28 護國息災法會 Dharma Assembly of Protecting the Nation and Eradicating Disaster 8:00 am—3:00 pm	29◎	30◎	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua		

~常將有日無日，莫待無時想有時~