



覺海慈航度香江（續）

Crossing Hong Kong on the Ship of Compassion in the Sea of Awakening (continued)

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Venerable Master Hsuan Hua's Biography
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35. 一代讚王

旭朗法師常到西樂園與慈興禪寺協助法事，上人說他的唱誦在中國是數一數二的，是大家公認的「讚王」。老和尚於2009年在美國洛杉磯圓寂，世壽九十，佛教界從此失去一位善知識……

旭朗法師曾撰文緬懷上人：

我是在廣州南華寺相識度輪法師的，那時候他剛辭去戒律學院的職務，負責管理藏經樓，而我是到藏經樓借經書才認識他的。因為他是東北人，我也是東北人，他對我特別照顧，沒想到後來我們在香港東普陀寺又碰見，可是他沒住幾天就離開了。直到他有了西樂園，常找我去幫忙做法事，我們才有往來。

35. The King of Buddhist Chanting in China

Dharma Master Xu Lang (旭朗 Xùlǎng) often frequented the Western Bliss Garden Monastery (the Venerable Master's first monastery in Hong Kong) and assisted in the Dharma sessions in Ci Xing (慈興 Cíxīng) Monastery (Kindness Prosperity Monastery.) Venerable Master said that this Dharma Master's chanting was considered as one of the best in China and that he was widely recognized as the "King of Buddhist Chanting". In 2009, Dharma Master Xu Lang entered Nirvana at the age of ninety in Los Angeles, USA. Accordingly, the Buddhist world lost a great advisor.

Dharma Master Xu Lang's Memory of the Venerable Master:

I met Dharma Master Du Lun (度輪 Dùlún) (the Venerable Master) at Nanhua (南華 Nánhuá) Monastery in Canton Province. At that time, he had just renounced his duties from the Vinaya Academy and started to take charge of the Tripitaka Floor. I got acquainted with him when I was borrowing sutras from the Sutra Library. Since both of us were from Manchuria, he took particularly good care of me. Afterwards, we unexpectedly met again at Putuo (普陀 Pǔtuó) Monastery in Hong Kong. However, he stayed only for a few days. It was not until he established Western Bliss Garden Monastery that we met again, and from then on, he often asked me to help him with the Dharma sessions.

【後記】譚果式居士敘述：

師父常禮請一些法師來幫忙法會。記得小的時候到西樂園參加法會，印象最深的就是聽到有位法師唱誦的聲音，真是「繞樑三日，不絕於耳」，令人聽了心生歡喜。我一向喜歡唱歌，我就跑去請問師父：「那位維那法師是誰？」師父說：「是旭朗法師，你們知道嗎？在沒有解放之前，他的唱誦在中國是數一數二的，尤其是唱讚很有名的。如果說他是第二，就沒有人敢認第一了，他是大家公認的『讚王』，他唱得當然好啊！」

師父繼續說：「我在南華寺的時候就認識他，沒想到我們在東普陀寺又遇上了，所以我請他來幫忙法會。你們願意跟他學，我就請他教導你們如何？」師父沒多久就向大家宣佈：「誰想跟這位『讚王』學唱誦，快來報名！我不懂唱誦，不能教你們。你們能跟這位『讚王』學習，要拿出真心去學，不要錯失這個好機會。這位『讚王』願意教你們，是你們的福氣！」聽師父這樣一說，大家就一窩蜂的都要跟旭朗法師學唱誦。

記得第一天上課，有二、三十位居士參加，有六、七十歲的，也有四、五十歲的人，我算是最年輕的一個。開始的時候，大家都以為很好玩，很容易的；想到自己站在佛前，拿著法器敲敲打打，多神氣呀！哪知道旭朗法師教學十分認真，教打法器更是一絲不苟。沒過幾天，上課的人數越來越少，就剩下我們這四、五個年輕的了。

Upasika Madalena Tam's Postscript:

The Venerable Master would invite other Dharma Masters to help with the Dharma sessions. I remember when I was still young, I used to attend the Dharma sessions at the Western Bliss Garden Monastery, where one Dharma Master's chanting left a deep impression upon me. The sound of his chanting surrounded everyone and seemed to linger in the air. I immediately felt a sense of bliss upon hearing his chanting. Since I have always loved singing, I went to ask the Venerable Master, "Who is that cantor?" The Venerable Master said, "That is Dharma Master Xu Lang. Did you know that prior to the founding of the People's Republic of China, his chanting was considered the best and he was very well-known for it. If you thought to rank him as number two, then nobody else would have dared to be number one. He was widely acknowledged as the "King of Buddhist Chanting". He truly chants exceptionally well."

Venerable Master continued further, "I met him when I was at Nanhua Monastery. I did not expect that we would meet again at Eastern Putuo Monastery. Consequently, I have invited him to help with the Dharma sessions. If you want to learn from him, I will invite him to teach you. Ok?" Shortly thereafter, the Venerable Master announced, "Whoever would like to learn chanting from the "King of Buddhist Chanting" should register immediately! I am not good at chanting so I cannot teach you. If you can learn from this chanting king, you should bring forth your sincerity. Do not miss this good opportunity. If this chanting king agrees to teach you, then this will indeed be your blessing!" Hearing this, everyone rushed to register in order to learn from Dharma Master Xu Lang.

On the first day of his course, I still remember around twenty to thirty laypeople joined. Some of them were in their sixties and seventies, while some were still in their forties and fifties. I was the youngest among all of them. In the beginning, everyone thought it would be fun and easy, but they also felt privileged to have a chance to use the Dharma instruments. As it turned out, Dharma Master Xu Lang was very serious and strict. Consequently, within a few days, increasingly fewer people attended, and toward the end, only four or five young people like me stayed on.

This Dharma Master said he was practicing "Shanghai's Ocean Tide Brahma Sound" rhythms, and this required chanting by using the breath from our dan tian (丹田 dāntián), the area below our navel. Specifically, each sound should be drawn out and vary like the waves of the ocean. Meanwhile, all of the characters should be pronounced clearly. He also instructed us to follow his tempo and tap out on the table with our hands.



宣公上人（圖中）和旭朗法師（圖左）、
慧僧法師（圖右）。

Venerable Master Hua (center), Dharma Master Xu Lang
(left,) and Dharma Master Hui Seng (right).

他說他學的是上海「海潮音」的唱法，要我們用丹田的氣來唱；每一個音都要拖得很長，像波濤起伏似的，而且要字正腔圓。他要我們跟著節拍，用手用力在桌子上打拍子，他說拍得越痛，我們記得越快；等我們學得滾瓜爛熟，不會出錯後才可以打法器。旭朗法師教導我們唱讚、打法器，也教拜懺、通疏、蒙山施食和一切的拜佛行儀。他說：「唱讚、念經、打法器都要莊嚴，因為我們是以音聲供養諸佛菩薩。如果唱誦不如法，亂七八糟地打法器，不僅令信眾生煩惱心，對佛菩薩也是不恭敬；本來是功德無量的，也搞得沒有功德了。」

記得旭朗法師第一次教我們唱〈藥師懺〉，不曉得是不是跟我的前世有關，我一看那個文就知道應該怎麼樣唱誦了。法會有些時候是旭朗法師帶，有時候是恒越法師和恒智法師帶，果松、果夙和我幫忙；到後來大部分的法事，都是由我做維那。香港有拜〈大悲懺〉，我們只學過〈藥師懺〉。在香港皈依師父的，大部分都是講廣東話，我們

He said the more pain we felt in our palms while tapping the faster we would learn. He only allowed us to use the Dharma instruments when we became skillful in our practice. All told, Dharma Master Xu Lang taught us chanting, the use of Dharma instruments, bowing in repentance, reciting the report of donors' words to the Buddha before burning it, performing Meng Shan (蒙山 Méngshān) offering ceremony, including all the associated bowing rituals.

This Dharma Master said, "Whenever we are chanting verses, reciting Sutras, or using Dharma instruments, we should perform them with solemnity and dignity because we are making offerings to all Buddhas and Bodhisattvas with sound. If we do not chant according to the Dharma, or if we use the Dharma instruments sloppily, we will not only cause living beings to become afflicted, but we are also being disrespectful to the Buddhas and Bodhisattvas. Seriously, even though these performances can produce limitless merit and virtue, if you make a mess of them, there will be no virtue or merit at all."

I remember the first time he taught us to chant the Medicine Master Repentance. Somehow, then and there, I already knew the technique to chant the repentance text even though it was my first time reading it. I do not know if this has something to do with my previous lives. In addition, Dharma sessions were sometimes led by Dharma Master Xu Lang, and sometimes by both Dharma Masters Heng Yue (恒越 Héng Yuè) and Heng Zhi (恒智 Héng Zhì), together with Guo Song (果松 Guǒ Sōng), and with Guo Su (果夙 Guǒ Sù), and myself as their assistants. After a while, I became the cantor for

除了讚文用國語，經文、懺文都是用廣東話來念。現在香港拜〈藥師懺〉都是廣東話念，這是我們早期帶起來的。

我曾經問過旭朗法師，為什麼他唱誦的聲音這麼好聽？他說：「這要感謝觀世音菩薩！我十五歲出家，聽到一位維那師唱誦唱得十分好聽，我非常仰慕。有一位老法師知道我的心事後，就對我說：『你想要唱誦的聲音好，就去求觀世音菩薩。出家人不懂唱誦，將來怎麼活呀？』因為我們是個小廟，出家人大多靠給人念經拜懺的收入維持。這位老法師說：『你去買一個大磬，在佛前先敲三聲，然後念一句觀音菩薩名號，之後，敲一聲磬拜一拜，誠心祈求觀音菩薩給你好聲音。』於是我就照老法師的指導去做，一直拜到我十八歲受具足戒。有一天因為維那師生病，住持只好叫我去頂替。因為我平常對唱誦非常注意，所以順利地把法事完成；那時候沒有擴音器，幾百人的法會一樣可以聽到我的聲音，從此有大法會就有人會來找我去做維那。」

旭老對佛事念誦絲毫不苟且，做「瑜伽餞口」法事感應極多，傳為口碑。大嶼山慈興寺開光法會，上人曾請旭老來幫忙做佛事。有一個晚上放「瑜伽餞口」，很多人看到和聽到有諸多亡靈和鬼道眾生趕來接受超度。

1995年，師父圓寂在南加州長堤聖寺，旭老義不容辭地指導法事事宜，俾能如法如儀的進行，並為師父做了一堂「三時繫念」（為淨土法門殊勝的行持之一）。之後，在萬佛聖城，旭朗老法師和明暘老和尚一同主持上人的荼毗法事。

most of the Dharma sessions. Notably in Hong Kong, people bowed the Great Compassion Repentance. However, we only learned to lead the Medicine Master Repentance. Most of the disciples in Hong Kong, who took the three refuges with the Venerable Master only spoke Cantonese. As such, with the exception of the verses chanted in Mandarin, all other sutra texts and repentances were chanted in Cantonese. Now, all the Dharma sessions for the Medicine Master Repentance in Hong Kong are chanted in Cantonese, and this originated with us.

I once asked Dharma Master Xu Lang why his chanting was so euphonious. He said, "I must thank Guanyin (Avalokiteshvara) Bodhisattva. When I left home at the age of fifteen, I once admired a cantor very much because his chanting was so pleasing to the ears. Later, an elder Dharma Master found out about my admiration (of his chanting) and suggested that I make a wish to Guanyin Bodhisattva because a left-home people should be expert in chanting. Since we were in a small temple, left-home people sustained themselves by chanting sutras and repentances for other people. I also wanted to ask Guanyin Bodhisattva for help developing a good voice. This elder Dharma Master instructed me to buy a big bell, strike it three times in front of the Buddha, recite Guanyin Bodhisattva's name, then bow at every strike on the bell. I followed the Dharma Master's instructions until I received the full precepts at the age of eighteen. One day, the cantor got sick and the abbot asked me to replace him. Since I paid careful attention to the chanting, I completed the Dharma session seamlessly. At that time, there were no amplifiers, yet the hundreds of people in the Dharma session could still hear my voice. From then on, people would invite me as their cantor whenever there were big Dharma sessions."

Dharma Master Xu Lang was very meticulous about conducting Dharma sessions and chanting. He had many responses when he led the "Yoga Flaming Mouth Dharma" (Yoga Ulka-mukha Puja) sessions and received a mighty reputation for leading them. During the opening ceremony of the Dharma session at the Ci Xing Monastery on Lantau Island in Hong Kong, the Venerable Master invited Dharma Master Xu Lang to help with matters pertaining to the Dharma. One night during the Yoga Flaming Mouth Session, many people saw and heard numerous spirits and living beings from the ghost realm come forth and receive liberation from their suffering.

In 1995, when Venerable Master entered Nirvana at Long Beach

【附錄】敬悼旭朗老和尚（節自《金剛菩提海》2010年2月號）

上人的故交旭朗老和尚於2009年9月29日在美國洛杉磯往生，享壽九十，佛教界從此失去一位善知識。上人說他的唱念在中國是數一數二的，是大家公認的「讚王」。旭朗老和尚1919年4月27日出生於中國遼寧省，十五歲出家，十八歲受具足戒，僧臘七十五，戒臘七十二。他的弟子們遵照旭老的遺囑不登報，不發訃文，更不大事鋪張花費辦理他的後事。從以下法界佛教總會主席恒實法師悼唁信，以及譚果式居士的追思一文（二文併見於《金剛菩提海》2010年2月號及3月號兩期中），可知旭老之行儀，是我們的楷模。誠盼他的典範啟迪後進，使佛法大興。

旭旭慧光曾遺愛
此日雖銷
慧光常存
娑婆界外猶普照
朗朗梵韻久繞樑
今身已滅
梵韻宛在
彌勒院中亦遙聞



☞待續

Monastery in Southern California, Dharma Master Xu Lang voluntarily guided the Dharma sessions, so that the ceremonies could proceed accordingly, with the proper Dharmas and rituals. He also organized a session of the “Continuous Chanting in Three Periods” (a unique and exceptional session from the Pure Land school). Thereafter, Dharma Master Xu Lang and Dharma Master Ming Yang (明暘 Míngyáng) hosted the Venerable Master’s ceremony for entering Nirvana together at the City of Ten Thousand Buddhas.

Appendix: In Memory of the Venerable Elder Master Xu Lang (Excerpt from Vajra Bodhi Sea, No. 477, February 2010)

Venerable Master’s old friend, the elderly monk Xu Lang (or Yuk Long in Cantonese), passed into stillness on September 29, 2009, at the age of ninety in Los Angeles. The Buddhists of the world have thus lost a wholesome and wise advisor. The Venerable Master said that his chanting and recitation was considered No.1 or No. 2 in China, and he was recognized as the “King of Buddhist Chanting.” The elderly monk Xu Lang was born on April 27, 1919, in China’s Liaoning Province; he left the home-life at age 15, received full precepts at age 18, and was ordained for seventy-two years. His disciples followed Master Xu Lang’s instructions not to print obituaries and advertisements in the newspapers, not to distribute obituaries to anyone, and definitely not to spend great expenses to lavishly prepare his funeral and remembrance rituals. From the following letter of remembrance written by the President of the Dharma Realm Buddhist Association, Rev. Heng Sure, and the tribute written by Upasika Madalena Tam, we know that Master Xu Lang serves as our role model. We sincerely hope that his virtuous example will inspire us to advance and make the Buddhadharma prosper.

*The light of wisdom of Xu-Xu has left behind love.
Although he is no longer with us today,
His light of wisdom will remain forever.
Universally shining throughout the Saha world.
The pure melodies of Lang-Lang surround one and linger in the air constantly.
Although his life has been extinguished,
The pure melodies still linger.
One can still hear them remotely, in the midst of the Maitreya Palace.*

☞To be continued