



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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真空為體幻色用 觀察世間救諸病  
隨機感應難思議 我等氓癡當皈依

Verse on the Seventy-Sixth line  
“NA MWO HE LA DA NWO DWO LA YE YE”  
of the *Great Compassion Mantra*  
Composed by the Venerable Master Hsuan Hua:

The substance is True Emptiness, the function, illusory form.  
He contemplates, observing those in the world, and saving them from sickness.  
The responses that happen are opportune and hard to imagine.  
We who are blind and dull should certainly take refuge.

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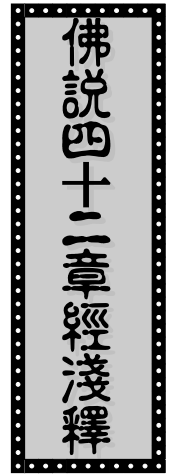
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# The Sutra in Forty-two Sections Spoken by the Buddha

*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 #162)

## 第二十六章

### 天魔嬈佛

天神獻玉女於佛。欲壞佛意。佛言。革囊眾穢。爾來何爲。去。吾不用。天神愈敬。因問道意。佛爲解說。即得須陀洹果。

這個天神就是天魔，也就是魔王波旬。這魔王等佛成道的時候，他就先派了很多魔眷屬，也就是軍隊，去想擾亂佛，但佛不被他所轉。這第二十六章就是說佛不被魔王所擾亂，還能把魔王化過來，成爲佛的一個護法。

「天神獻玉女於佛」：天上的魔王送了三個玉女給佛。什麼叫玉女呢？就是生得非常美貌，像玉那麼樣地可愛。這三個玉女，不但相貌是人間所沒有的，天上也沒有那麼樣地美麗。「欲壞佛意」：他的用意就是想叫佛生淫欲的念頭。壞，就是想要破壞佛修道的意志和願力。

## Section 26

### Demons from the Heavens Try to Tempt the Buddha

The heaven spirit offered beautiful maidens to the Buddha, hoping to destroy his resolve. The Buddha said, "What have you skin-bags full of filth come here for? Go away, I've got no use for you."

The heaven spirit referred to here is a demon from the heavens, namely, the Demon King Papiyan. He waited until the Buddha was about to accomplish the Way and then sent a great retinue of demons, a whole army of them, intent upon disturbing the Buddha. Nevertheless, the Buddha was not turned by him. The twenty-sixth section explains that the Buddha was not swayed by the demon king. Instead, he was able to convert him into a Dharma-protector of the Buddha.

The heaven spirit offered beautiful maidens to the Buddha, hoping to destroy his resolve. The demon king from the heavens gave three jade women to the Buddha. What is meant by "jade women"? These women were particularly beautiful, as desirable as jade. Not only was no one on earth as beautiful, there were no women in the heavens as beautiful, either. The demon king hoped that the Buddha would have thoughts of lust. His plan was to destroy the Buddha's determination and vows to cultivate the Way.

「佛言」：佛就說了。「革囊眾穢」：佛說不論是男人，是女人，男人生得相貌俊美的，也是一樣，女人也是一樣的。不是單單說女人怎麼樣怎麼樣壞，男人就沒有那麼壞了。所以佛言革囊眾穢，是說人的身體就是一個皮革之囊。革就是皮革，就是皮包著這麼一個bag（袋子），這囊就是一個bag。眾穢，裏面裝著什麼東西呢？裏面除了屎，就是尿，你說這有什麼好？

在外皮上看那男人長得非常俊美，非常好看。再好看也不過好像阿難似的，生得相貌那麼俊美，摩登伽女一看就愛上了。她就去佛那兒，佛說：「你愛他什麼？」她說：「他鼻子也長得好，眼睛也長得好，耳朵也長得好，面孔也長得好。」

佛說：「好！妳愛他鼻子，我把他鼻子割下來給妳；愛他耳朵，我把他耳朵割下來給妳；愛他眼睛，我把他眼睛挖出來給妳，妳拿回去好了。」她說：「那又不行了。」

那麼這男女相愛，究竟有什麼意思呢？這個相貌生得再好，裏邊都是革囊眾穢，裏邊裝的是屎、尿，九孔常流不淨，眼睛就有眼眵（屎）出來，耳朵就有耳垢，鼻子又有鼻涕，口又有口水，大小便利等。你說這究竟哪個是乾淨的呢？所以這叫革囊眾穢。眾穢就是眾邈邈的東西。

**The Buddha said, “What have you skin-bags full of filth come here for?”**  
The Buddha said that it makes no difference whether you are speaking of men or women, whether it is handsome men or beautiful women. It is not that only women are so terrible, while men are not. Therefore, the Buddha said the human body is a skin-bag full of filth. Our skin is compared to a leather bag. What’s stored in the bag? There is little other than excrement and urine inside it. What good is that?

You may look just on the surface and say, “Oh, that man is extremely handsome.” No matter how handsome he is, he can’t be more handsome than Ananda, who was so good-looking that Matangi’s daughter fell in love with him at first sight. When Matangi’s daughter came before the Buddha, the Buddha asked her “What do you love about Ananda?” She said, “Oh, his nose is fine, his eyes are beautiful, his ears are well-shaped -- all the features on his face are wonderful!”

The Buddha said to her, “All right, if you love his nose, I’ll cut off his nose and give it to you. If you love his ears, I’ll slice them off, and you can have them. If you love his eyes, then I’ll gouge them out, and they’re yours. You can take them back with you.” She said, “No! That would never do!”

Ultimately, what meaning is there in the love between men and women? No matter how perfect a person may be on the surface, inside there are all kinds of filth. Urine and excrement collect inside, and the nine apertures constantly flow with impurities. Matter comes out from the eyes, wax from the ears, mucus from the nose, and saliva from the mouth. Then there is urine and excrement. Which of these substances is pure and clean? Therefore, it is called a stinking skin-bag full of filth.

「爾來何爲」：說，「你送這個來給我，有什麼用呢？這對我沒有用啊！」「去，吾不用」：你趕快回去，我不要的！

當天魔獻這些女人給佛的時候，佛一看這三個女人，就觀想：「唉呀！妳們要是老了的時候，面上的皺紋不知多少啊？那皺紋很難看的，老得那個樣子，頭髮也都白了，什麼都是很難看的。」佛這麼一想，魔女自然就現出這麼個樣子來。自己一看自己，這真沒有什麼意思，自己都覺得不好意思了。所以佛就叫她們去了，說：「去！吾不用！我不用妳們。」

「天神愈敬」：這時天魔看見佛道心這麼堅固，所以他愈發恭敬了。「因問道意」：因此請求佛爲他說法。「佛爲解說」：佛就給他說法。「即得須陀洹果」：這天魔也就即刻證得須陀洹一初果阿羅漢。

## 第二十七章

### 無著得道

佛言。夫爲道者。猶木在水。尋流而行。不觸兩岸。不爲人取。不爲鬼神所遮。不爲洄流所住。亦不腐敗。吾保此木。決定入海，學道之人。不爲情欲所惑。不爲眾邪所繞。精進無爲。吾保此人。必得道矣。

“Go away, I've got no use for you,” the Buddha said, “You've come to give me this? What use is it to me? None! Go away. I don't want you.”

When the demon offered the women to the Buddha, the Buddha looked at the three women and had this contemplation: “When you're old, who knows how many wrinkles you will have on your faces? Those wrinkles are ugly, and when you are as old as that, your hair will have turned gray and you won't be pretty at all.” As soon as the Buddha had that thought, the demon women spontaneously took on that appearance. When they looked at themselves, they felt that this was pretty meaningless, and they were very embarrassed. So the Buddha sent them away, saying, “I've got no use for you!”

**Then the heaven spirit became very respectful and asked about the meaning of the Way.** Then the demon from the heavens saw what solid resolution the Buddha had for the Way, and so he became even more respectful and asked the Buddha to speak Dharma for him. **The Buddha spoke Dharma for him and the heavenly demon immediately attained Srotaapanna** -- the first fruition of Arhatship.

## Section 27

### One Attains the Way after Letting Go of Attachments

The Buddha said, “A person who follows the Way is like a floating piece of wood that courses along with the current. If it does not touch either shore; if people do not pluck it out; if ghosts and spirits do not intercept it; if it is not trapped in whirlpools; and if it does not rot, I guarantee that the piece of wood will reach the sea. If a student of the Way is not deluded by emotion and desire, and if he is not caught up in the many crooked views, but is vigorous in his cultivation of the unconditioned, I guarantee that he will certainly attain the Way.”

第二十七章是說一個譬喻，就是學道的人要遠離一切的障礙。什麼叫兩岸呢？兩岸就是情和欲，有見思的情欲，又有無明的情欲。見思的情欲就是執著生死，像此岸一樣；無明的情欲就是執著涅槃，也就好像觸到彼岸一樣的。經文上說，人拿這木頭和鬼神取這木頭，這是譬喻所有一切邪見的網纏著人，就好像木被人取似的；見思這個網把人蓋住了，就好像木被鬼神遮了一樣。

至於洄流所住，這洄流所住就是懶惰，和精進正相反。腐敗和無為法正相反，因為他不能直心正念真如，所以他常常想精進卻又退了。就像那洄流雖流得很急，但是它一轉彎又流回來了；流回來了，所以他就不能達到這無為法；不能達無為法，他就著相了；那麼所修的福慧就修不成功，像木頭爛了似的；他就必須要墮落，不會到涅槃的彼岸，不會了生死。這就是被這情欲所迷，和愛見的眾邪所繞了。若正念真如和精進，明白法的本性本來就是無為，能這樣子，不為情愛所轉，你一定會得道的，這是這一段文大概的意思。

「佛言」：佛說了，「夫為道者」：說這修道的人。「猶木在水」：就像一個木頭在水裏一樣。「尋流而行」：順流向下游。「不觸兩岸」：不被兩岸的石頭所觸、

The twenty-seventh section sets forth an analogy to explain that in cultivating the Way, one should stay clear of all kinds of obstacles. What are the two shores? The two shores refer to emotion and desire. Emotion and desire further divide into two kinds: the emotion and desire of views and thought and the emotion and desire of ignorance. With the emotion and desire of views and thought, you grow attached to birth and death, which is represented by this shore. With the emotion and desire of ignorance, you become attached to Nirvana, which is represented by the other shore. Wood that is plucked out by people is analogous to cultivators who get caught in the nets of crooked views. Wood that is intercepted by ghosts and spirits is analogous to cultivators who get covered by the nets of views and thoughts.

Being caught up in a whirlpool refers to being lazy, which is the opposite of being vigorous. Rotten wood represents the opposite of unconditioned dharmas. Some cultivators are not properly mindful of True Suchness in a straightforward manner, and although they often wish to be vigorous, they end up retreating. It is as if they were in a whirlpool: although the water flows fast, it merely circles in the same spot. Similarly, they return to where they started and cannot reach unconditioned dharmas. Since they cannot reach the unconditioned, they become attached to appearances and cannot perfect the cultivation of blessings and wisdom. People in this situation are likened to rotting wood. They are bound to sink, and they will not reach the other shore of Nirvana. They won't be able to end birth and death. That's the result of being confused by emotional desire and caught up in the myriad crooked bypaths of love and views. If one is properly mindful of True Suchness and vigorously cultivates, understands that the fundamental nature of the Dharma is originally unconditioned, and can withstand being turned by emotions and love, then one will certainly attain the Way. That is the general meaning of this section of the text.

**The Buddha said, "A person who follows the Way is like a floating piece of wood that courses along with the current."** The Buddha compares a cultivator of the Way to a piece of wood that is carried downstream by the current. **If it does not touch**

所障礙。觸兩岸就是把這木頭留下來。沒有觸兩岸就是這木頭不會被這兩岸所留，不被情愛所留，這木頭就好像一個修道人似的。「不為人取」：也不會被人拿去。「不為鬼神所遮」：也沒有被鬼神遮擋住。「不為洄流所住」：也不會被流過去又流回來的這種洄流所停止了。「亦不腐敗」：也不會腐爛、敗壞。「吾保此木」：我保證這一個木頭，「決定入海」：一定會到大海裏頭去。「學道之人」：學道的這個人，「不為情欲所惑」：不被愛情、物欲所迷惑。「不為眾邪所繞」：不被一切的無明，一切的懶惰所障礙。「精進無為」：精進修這個無為法。「吾保此人」：我保證這個人，「必得道矣」：一定會得道的。

**either shore.** It doesn't get caught in or obstructed by the rocks along either bank. If it made contact with the two shores, the wood could get stopped. Not touching the two shores, the wood does not get stopped. Likewise, the cultivator doesn't get hindered by emotion and desire. **If people do not pluck it out** -- if it is not grabbed by people; **if ghosts and spirits do not intercept it** -- if it is not stopped by ghosts or spirits; **if it is not trapped in whirlpools** -- if it doesn't spin around and get stopped; **and if it does not rot**—and if it does not become spoiled or corrupted, **I guarantee that the piece of wood will reach the sea. If a student of the Way is not deluded by emotion and desire, and if he is not caught up in the many crooked views**, if he is not confused by love and emotion or by material desires, and if he is not obstructed either by ignorance or by laziness, **but is vigorous in his cultivation of the unconditioned dharmas, I guarantee that he will certainly attain the Way.** He will surely accomplish the Way.

(To be continued ...)

(下期待續)





# 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

## 道安法師



## Dharma Master Dao An

Excerpt from the *Hundred-day Chan Session*

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

(Continued from issue #162)

(接上期)

道安法師在往生之前，有過這麼一段事。當時也是一位隱士，這位隱士叫王嘉，他常常來見道安法師。當道安法師將要圓寂的時候，王嘉又來了，道安法師就對王嘉說：「喂！咱們兩個應該走啦，我們不應該在這兒了！」這王嘉說：「要走嗎？要走你先走，我還有一點小小的債務，沒有還清，等我把這個債務還清，我才走。」債，譬如借人錢沒還，這叫債；那麼你殺人的命沒有還，這也叫債。在這個時候說完了，道安結跏趺坐，就走了。

又過一個時期，就是姚萇去伐長安，到長安就把這王嘉給捉住，就叫王嘉跟著他，去幫他，王嘉說：「我不能幫你。」

Before Dharma Master Dao An went off to rebirth, an incident occurred. There was a hermit named Wang Jia who often came to visit the Master. Right before Dharma Master Dao An entered into stillness, Wang Jia visited again and the Master said to him, "Ah! It's time for us to leave, we shouldn't stay here any more." Wang Jia replied, "It's time to leave? If it is, then you leave first, I still have a small debt I need to repay in full. After that, I'll leave." If you have borrowed money from another person and you have not paid him back, you incur a debt. If you have taken another person's life and you have not paid it back, this too incurs a debt. When Wang Jia had finished speaking, Dharma Master Dao An sat upright in full lotus and entered stillness.

After a period of time, when Yao Chang was conquering Chang An, he arrived at the city and captured Wang Jia, ordering him to be his aide. Wang Jia said, "I can't help you." So Yao Chang executed him. On the very same day of

那麼姚萇就把他殺了。殺了王嘉的當時，在同一天，就有人看見王嘉，在另外一個地方走路。結果這一天，正是他所說的，有一點小債務，他要等著來還這個生命的果報。所以古來人哪，看這個生死的問題，有『輕於鴻毛，重於泰山。』輕於鴻毛，好像一片鵝毛、雁毛那麼輕；重於泰山，這個重要的時候，好像泰山那麼重。這位王嘉雖然是個在家人，是個居士，可是他也明白自己的宿命，要去認帳，要去消除這種宿債。

所以，在佛教裡頭，一切的事情都是講因果，都有前因後果，講這個業，就是『起惑、造業、受報』。怎麼起惑呢？惑就是個無明，因為你不明，沒有智慧了，所以就造出種種不正當的惡業，造出來這種惡業，然後就又要受果報，所以這叫『起惑，造業，受報』，這是連帶關係。你若是怕受報，你就不要造業，你若想不造業，就要常常用般若的智慧，不用那個無明。

有個弟子問問題，說是佛法的問題，我以為不是怎麼大的一個問題。以後我問他，是什麼問題，他又說是小問題，小問題說出來，完了，又沒有問題了。什麼小問題呢？他說找他這desire的根，沒有根找不

Wang's execution, someone saw Wang Jia walking in another location. This was the day he had been waiting for -- the "small debt" he referred to was his waiting for the time of retribution in order to give back his life. When ancients pondered over the problem of life and death, it could be as "light as a swan's down, or as heavy as Mount Tai." It could be looked upon as lightly as a swan's or a goose's feather, or as heavily as Mount Tai. Although Wang Jia was a layman, still he understood his destiny. He acknowledged his past karma and wanted to eradicate his debt from past lives.

Therefore, in Buddhism, everything is about cause and effect. Everything has its prior cause and latter effect. Karma is simply when one "give rise to delusion, creates karma, and undergoes retribution." How does delusion originate? Delusion is just ignorance. Because you don't understand, you're without wisdom and you will create all kinds of improper evil karma. Consequently, you have to undergo retribution. Therefore, this is called, "Giving rise to delusion, creating karma, and undergoing retribution." This is a chain reaction. If you're afraid of retribution, you should refrain from creating any bad karma. If you want to refrain from creating bad karma, you should constantly use your Prajna wisdom instead of your ignorance.

There was a disciple who wanted to ask me a question in regard to Buddhism, but I didn't think it was really a big problem. Later, I asked him what his question was and the disciple replied that it was, in fact, a small one. When he had finished stating his concern, it turned out there was no problem at all. What was his small question? He said he could not locate the root of his desire. Without roots, desire cannot be found. Once you are not looking for it, it appears from



著，一不找了，它不知道又從什麼地方跑出來了。從什麼地方呢？現在我答覆你，就是從你那個無明。你那無明若破了，這些desire也都沒有了，這個問題也都停止了。所以你若想明白這個問題，先破你的無明。無明是什麼？就是你那個黑氣筒，你若把那黑氣筒給打破了，你就破無明，見法性了。見法性，就是常常在那光明藏裡頭了。你常常在大光明藏裡頭，那desire它想進也進不來，想出也出不去了，它根本就沒有了。

今天我再給你們講一講，出家人為什麼姓『釋』。本來以前在中國的出家人都跟著師父姓，師父姓張，徒弟也姓張；師父姓李，徒弟也姓李；師父姓王，徒弟也姓王；師父姓什麼，徒弟跟著姓什麼。因為一定要有位師父，才可以做出家人，才可以有人給你證明，你是出家了，受戒了，但是都還沒有離開自己的本姓。當時這位道安法師就提倡，說：「我們不應該跟著師父姓，應該跟著佛姓，佛姓『釋迦』，我們出家人都應該姓釋迦，姓釋。」本來是釋迦，就都說姓釋，就這一個釋字。當時他提議這麼樣子做，沒有人相信他，說：「這是胡鬧，我們怎麼可以跟著釋迦牟尼佛姓呢？跟著師父姓，這是應該的

nowhere. Where is it from? Now I will tell you. It is from your ignorance. If you can break through ignorance, then your desire will disappear and you will stop having any problems. Therefore, if you want to understand this problem, first you have to break through your ignorance. What is ignorance? It is just your barrel of black energy. If you can smash your barrel of black energy, you can break through ignorance and see your Dharma Nature. To see your Dharma Nature means you are constantly surrounded by the treasury of bright light. There is no way for your desire to come in or get out. Basically, it will cease to exist.

Today, I'm going to tell all of you why left-home people have the surname of "Shih". In the past in China, originally the Chinese monks who left the home-life all took their teacher's (Shr fu's) surname as their own. If their teacher's surname was "Jang," the disciples' surname would also be "Jang". Likewise, if their teacher's surname was "Lee," the disciples' surname would also be "Lee." If their teacher's surname was "Wang," then his disciples would also take "Wang" as their surname. The disciples' surname would follow whatever their teacher's surname was. Since one must have a teacher before one can become a left-home person, he could then be certified as having left the home-life and take the precepts. Nevertheless, they still held onto their teacher's surname. At that time, Dharma Master Dao An said, "We shouldn't use our teacher's surname. The Buddha's surname was "Shakya" and we who have left the home-life should take "Shih" (the first Chinese character in the transliteration of Shakya) as our surname instead." Originally the Buddha's surname was "Shakya", but the Master advocated using the character "Shih" instead. At that time nobody believed him. They said: "This is ridiculous, how can we use the Buddha's

啊，不應該有自己那個姓。」就這麼傳來傳去，當時有幾十年的時間也沒有通行。

以後，在印度又傳過來一部經典，叫《增一阿含經》，這部經典上頭就說了，說：「八河入海，不成爲河，都成海了。」就是八條河，那個水到大海裡，都不成河了，都成海了。「四姓出家，做沙門，同成釋種」四姓，就是印度有四種的姓，刹帝利，婆羅門，占陀羅，還有做商人的，這四姓出家通通都姓釋，即爲「同成釋種」。所以由此證明道安法師這種的見解，和經上所講的道理是一樣的，由此之後，所有出家的比丘都姓釋了。所以說釋道安，彌天釋道安，以前有的稱他竺道安，在一般人說這是兩個，其實不是，就是這一個，因爲前邊他說竺道安，以後又稱釋道安，都是同一個。

(下期待續)

surname? It is only appropriate to take our teacher's surname. We should not use our own surname." Word spread, and several decades passed, and still, the idea was not put into practice.

Later, a Sutra came from India called *the Ekottaragama Sutra* and it said: "When the eight rivers enter the sea, they are no longer called rivers, they became the sea." "When the four varnas (castes) left the home-life to become Shramanas, they all take the name of the Shakya clan." The four castes refer to the Kshatriyas, Brahmins, Baishyas, and Sudras. When the four castes leave the home-life, they all take on the surname "Shakya." This proved that Dharma Master DaoAn's opinion coincided with the doctrines spoken in the Sutra. After that, all those who left the home-life took the surname "Shih". So he was "Filling the skies, it's Shih Dao An." Prior to that, he had been called "Ju DaoAn", and some people say that Ju Dao An is not the same person as Shih DaoAn, but that is not true. The Master was called Ju Dao An first, and later, Shih Dao An. Both names refer to the same person.

(To be continued ...)

(上承自第12頁)

(Continued from Page 12)

【警惕】：一般人常言，心好就好，何必信佛、信因果。然而卻不知道人心是千變萬化、危險難測的。試想，誠如那位書生所動的淫念、惡念，在現代人的生活空間裡，每日不知播植了幾百回，甚至更多，那將來所受的果報，不知要如何算了！仔細體會一下，心念可以不謹慎又謹慎嗎？

This is a startling passage: Various people make comments that there is no need to believe in Buddha or the principles of cause and effect as long as one has a good heart. Yet it should be noted that our mind is ever-changing, dangerous and unpredictable. Just as the scholar struck up an immoral and evil thought, so do people nowadays entertain such thoughts innumerable times per day. How can the resultant retributions be calculated? Think this matter over thoroughly. Shouldn't we be extremely cautious about the thoughts that come into our minds?



# 壽康寶鑑

## \*\*\*仁心仁術\*\*\*

## Benevolence Pervading the Heart Is Practiced in Conduct

古時候有位名醫叫何澄，以醫術著稱。當時有位同鄉孫先生，久病不癒，便延請何澄至府上診治。何澄到了孫家後，孫夫人便私下對他說：「我的夫婿已經病了很久了，家當都典賣殆盡了。再也無力籌措醫藥費，妾願以賣身來償付醫藥費。」何澄當場嚴詞拒絕道：「我當盡力醫治你夫婿的病，請放心，勿以為慮。如果你如此做，不但污辱了我，也損了你的名節。」孫夫人聽了，面有慚色的退下。當天夜裡，何澄便夢見有一位天神，引導他到官署去，主其事的人，見了何澄就說：「你行醫有功，不趁病家急難時，玷辱良家婦女，以保其名節。今奉上天之詔命，賜你官位，並賞錢五萬。」果然，經時不久，太子生病了，群醫束手無策。久聞何澄醫術精湛，便邀何澄至東宮為太子

Once upon a time, there was a famous doctor named Ho Cheng. He was renowned for his medical skill. At that time, Mr. Sun, a person from the doctor's town, had been ill a long time and could not be cured. Mr. Sun invited the doctor to his house to diagnose and treat him.

When the doctor arrived at the Sun's house, Mrs. Sun told him privately, "My husband has been sick for a long time. We have pawned all our property and cannot raise any more money for medical costs. I am willing to sell myself to you to pay the medical bills." Then, the doctor rejected her and said sternly "I shall make my utmost effort to cure your husband. Please rest assured and don't worry. If you did as you suggested, it would not only insult me, but also ruin your honor and integrity." Upon hearing this, Mrs. Sun withdrew with embarrassment.

That night, the doctor dreamed that a heavenly deity led him to a government agency. The government official said to the doctor upon meeting him "You have been contributing to society by practicing medicine. You did not take advantage of the patient's difficulty by disgracing his good wife. You have kept her honor and integrity. Now, under a heavenly order, I confer a government position upon you and reward you fifty thousand in governmental currency." Then, as it happened, the Prince fell ill. None of the doctors could do anything. They had heard of Dr. Ho's ex-

治病，何澄僅開一帖藥，太子服畢後，立即痊癒，轟動京師。於是朝廷便賞官錢給何澄，一如夢中。

【獎勵】：古謂「良相醫國，良醫醫人。」故懸壺濟世，解除眾生痛苦，乃醫生之天職。今何澄行醫救人，不因病家急難，而損人名節，可謂醫德、醫術兼俱，克盡天職，功德無量。故蒙上天垂愛，賜官賞錢，善有善報。倘天下醫者能效何澄之風，行菩薩道，救眾生痛苦，媲美大醫王，則庶幾天下眾生之福也。

### \*\*\*偶動一念\*\*\*

在貴州有一個書生，屢次參加科考，但都不能考中。他就乞求一位道士代他查查天榜，於是道士為他作法求神，得到神的回答說：「此人本來應該有功名的。可是以偷盜自己孀孀緣故，所以上天懲罰他，而除去他的功名。」道士起身後，據實以告，書生否認此事，於是向上天寫疏文，申訴辯解。神又再批示說，雖然沒有真正侵犯，但是你的確有過這個心。書生聽了，真是後悔莫及！因為他年少時見到孀孀長得很美，偶然間動了一個不好的慾念。

(下轉至第10頁)

ceptional medical skill. Therefore, they invited him to the East Palace to cure the Prince. After having taken the single dose that the doctor had prescribed, the Prince was cured immediately. The royal court then awarded the doctor a governmental stipend. It happened exactly as his dream had foretold.

There was a reward in this case. There is an ancient saying, "A good prime minister cures a country. A good doctor cures human beings." Therefore, practicing medicine or pharmacy to relieve human beings' suffering is the responsibility of a doctor. Dr. Ho Cheng practiced medicine to rescue people. He did not destroy another person's honor and integrity when the patient was in a difficult situation. Indeed, he possessed both medical ethics and medical skill. He did his entire duty. His kindness was boundless. Therefore, a heavenly deity bestowed his assistance, offering him a governmental position and awarding him money.

Kind deeds pay rich dividends to those who practice them. If all those who practice medicine would take Dr. Ho Cheng as a model, practice the Bodhisattva Path and save human beings from the suffering of being sick, then they could be compared to the great Medicine King (Buddha) and it would be a blessing to all living beings in the world.

### A Harmful Thought Recalled

In Guei Jou, there once was a scholar who, time and again, took part in the imperial examinations but failed repeatedly. He then entreated a Taoist priest to check on his behalf to see whether or not his name was inscribed on the heavenly list. Thereupon, the Taoist priest used magical arts to inquire of the gods and obtained the following response: "This man should have had scholarly honors, but he was punished by the gods and his name was removed from the list because he had illicit relations with his aunt." The Taoist priest had given an exact account. The scholar denied any wrongdoing and cleared himself by presenting a written report to heaven. The gods replied that although he did not actually engage in sexual conduct with his aunt, he had stirred up lust for her in his mind. Having heard this pronouncement, the scholar was full of remorse but it was too late. At one time during his youth, he had begun to have lustful thoughts in his mind when he saw his beautiful aunt. (Continuing on page 10)

金
輪
聖
寺
啓
建

# 憇 皇 梁 道 場 悲 慈



轉苦緣而成樂具，灑熱惱而作清涼；  
留恩澤於天上人間，宣化日於他方此界。

Turning suffering into bliss,  
Sprinkling cool dew to quench afflictions;  
Bequeathing grace upon heaven and earth,  
Like the generous sun, transforming all in this land and yonder.

為祈求世界和平，金輪聖寺謹訂於二00三年一月四日啓建憇悲道場—  
梁皇寶懺，一月十二日圓滿法會。敬邀十方善信，仰叩洪慈，虔禮  
懺法。圓滿道場，出生功德，災消吉至，罪滅福生。祖禰宗親，注生  
淨土，闔門人眷，永享遐齡。冤親普利，凡聖同資。

To pray for world peace, beginning on Saturday, January 4, 2003, Gold Wheel Sagely Monastery will hold the Compassionate Dharma Assembly—the **Jeweled Repentance of Emperor Lyang**, and complete this auspicious event on Sunday, January 12, 2003. Faithful devotees from the ten directions are cordially invited to participate in this wonderful Dharma Assembly, to bow in repentance on their own behalf as well as for their families and ancestors. By the grace of Buddhas and Budhisattvas, the merit and virtue from the repentance ceremony will wipe away all evil karma and eradicate calamities, thus benefiting the living with good health and longevity, and crossing over the deceased to Western Pure Land of Ultimate Bliss. Friends and foes alike will gain deliverance from suffering and together ascend the ranks of Sages.

日期 Date	時間 Time	內容 Events
星期六 Saturday, 01-04-03	07:30 PM ~ 08:30 PM	灑淨 Purifying the Boundaries
星期日 Sunday, 01-05-03	08:00 AM ~ 04:30 PM	禮拜梁皇寶懺 Emperor Lyang's Jeweled Repentance Bowing Sessions
星期一 ~ 星期五 Monday ~ Friday, 01-06-03 ~ 01-10-03	07:00 PM ~ 09:45 PM	
星期六 Saturday, 01-11-03	08:00 AM ~ 04:30 PM	
星期日 Sunday, 01-12-03		

有關法會期間設立消災延壽及注生牌位事宜，請洽金輪聖寺。

Please contact Gold Wheel Sagely Monastery regarding sponsoring Eradicating Disasters and Lengthening Life Plaques, and Rebirth Plaques for the deceased.

**金輪聖寺 Gold Wheel Sagely Monastery**

235 North Avenue 58, Los Angeles, CA 90042 Telephone: 323-258-6668

金 輪 聖 寺 啓 建

懺 水 三 昧 道 場 悲 慈

從此共祛寒氣盡  
悠悠舜日與堯天

欣逢2003年新春正月，萬象更新。金輪聖寺弟子衆等，懇切一心，恭對覺皇座下，熏修三昧玄文，宣懺頂禮，唱佛皈依。所集殊勳，先伸回向，樂邦無量壽，華藏釋迦尊。伏願洗空微細罪愆，成就無邊福利。

日期：2月1日，2月2日  
正月初一，初二  
時間：早上8:00~下午4:00



春回頓改殘冬色  
雲積逾增翠竹妍

COMPASSIONATE SAMADHI  
WATER REPENTANCE

*The return of spring suddenly transforms the winter scene  
Puffs of cottony clouds enhance the graceful elegance of the verdant bamboo plants  
Thereupon, the cold winter spell vanishes into thin air  
The ancient times of Emperors Yao and Shun are beheld once again*

With the advent of spring, all the myriad phenomena begin anew. Under the auspices of the Great Enlightened King, faithful devotees of Gold Wheel Monastery will earnestly recite the esoteric text of the Samadhi Repentance, bow in sincerity, sing praises to the Thus Come One and return and rely on the Triple Jewel. The merit and virtue obtained will be dedicated to the Pure Land of Amitabha Buddha and the Flower Treasury of Shakyamuni Buddha. With every bow, may karmic offenses be cleansed and may blessings be accomplished.

Date: February 1 - 2, 2003  
Time: 8 a.m. to 4 p.m.

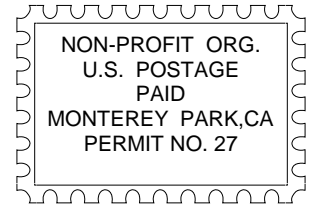
2003年1月法會時間表 Schedule of Events – January of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
<p>◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm 禮拜慈悲三昧水懺 2/1, 2/2 8:00 am - 4:00 pm (農曆新年初一、初二) Compassionate Samadhi Water Repentance ★01/10 釋迦牟尼佛成道日 Anniversary of Shakyamuni Buddha's Enlightenment Day 01/12 宣公上人涅槃每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana</p>			1◎	2◎	3◎ 初一	4◎ 梁皇寶懺灑淨 Purifying the Boundaries 7:30- 8:30 pm
5 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm	6 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:45 pm	7 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:45 pm	8 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:45 pm	9 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:45 pm	10★ 初八 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 7:00 pm - 9:45 pm	11 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm
12 初十 梁皇寶懺 The Jeweled Repentance of Emperor Lyang 8:00 am - 4:30 pm	13◎	14◎	15◎	16◎	17◎ 十五	18◎
19 誦地藏經 Earth Store Sutra Recitation 8:00 am - 3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎
26 誦地藏經 Earth Store Sutra Recitation 8:00 am - 3:00 pm 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm	27◎	28◎	29◎	30◎	31◎	1 慈悲三昧水懺 Compassion Samadhi Water Repentance 8:00 am—4:00 pm



Dharma Realm Buddhist Association  
**Gold Wheel Sagely Monastery**  
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Telephone: (323) 258-6668

金輪聖寺



2002年12月法會時間表 Schedule of Events – December of 2002

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
1 念佛法會 Dharma Assembly of Reciting Amitabha Buddha 8:00 am - 3:30 pm	2◎	3◎	4◎ 初一 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	5◎	6◎	7◎
8 念佛法會 Dharma Assembly of Reciting Amitabha Buddha 8:00 am - 3:30 pm	9◎	10◎	11◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	12◎	13◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day of Venerable Master Hua's Entering Nirvana	14◎
15 念佛法會 Dharma Assembly of Reciting Amitabha Buddha 8:00 am - 3:30 pm	16◎	17◎	18◎ 十五 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	19◎	20◎★ 阿彌陀佛聖誕 Amitabha Buddha's Birthday (Actual Day)	21◎
22 慶祝阿彌陀佛聖誕法會 Celebration of Amitabha Buddha's Birthday 8:00 am - 3:30 pm	23◎	24◎	25◎ 彌陀同願會念佛共修 Buddha Recitation Group: Cherishing The Same Vows As Amitabha Buddha's 7:00-9:00 pm	26◎	27◎	28◎
29 念佛法會 Dharma Assembly of Reciting Amitabha Buddha 8:00 am - 3:30 pm 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm	30◎	31◎	◎ 禮拜大悲懺 Great Compassion Repentance 1:00 pm ★12/20 巴士上萬佛城慶祝阿彌陀佛聖誕法會 Bus to CTTB to Celebrate Amitabha Buddha's Birthday 7:00 pm at GWM, 6:30 pm at Vege One			

～常將有日思無日，莫待無時想有時～