



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

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南無啊咧耶

化身普賢遍三千 跏趺座上法無邊  
白寶輪掌破地獄 阿彌陀佛住西天

Verse on the Seventy-Seventh line

“NA MWO E LI YE”

of the *Great Compassion Mantra*

Composed by the Venerable Master Hsuan Hua:

Transforming to appear as Universal Worthy pervading all worlds.  
Seated in full lotus and ready with boundless Dharmas,  
His hundred-jeweled, wheeled palm smashes the hells.  
Amitabha Buddha is the Venerable Host of the Western Paradise.

## 本期內容

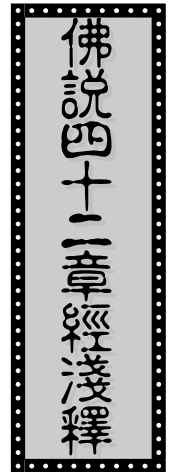
## Table of Contents

- |    |                 |    |   |
|----|-----------------|----|---|
| 2  | 佛說四十二章經淺釋       | 2  | The Sutra in Forty-two Sections<br>Spoken by the Buddha                                   |
| 6  | 高僧傳—道安法師        | 6  | Dharma Master Dao An  |
| 10 | 東方淨土之教主—藥師琉璃光如來 | 10 | Medicine Master Vaidurya Light Tathagatha –<br>The Teaching Host of the Eastern Pure Land |
| 12 | 父親外出時           | 12 | On Father Being Away  |

**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 #163)

## 第二十八章

## Section 28

### 意馬莫縱

### Don't Indulge the Wild Mind

佛言。慎勿信汝意。汝意不可信。  
慎勿與色會。色會即禍生。得阿  
羅漢已。乃可信汝意。

The Buddha said, "Be careful not to believe your own mind; your mind is not to be believed. Be careful not to get involved with sex; involvement with sex leads to disaster. After you have attained Arhatship, you can believe your own mind."

這是第二十八章，佛知道我們人這個「意」，就好像一匹馬似的，難調難伏。還有這個「色」，無論男色、女色都應該離它遠一點。你不離它遠一點，就會有禍生。可是我們眾生從無量劫以來，就是恣情縱欲，在六道輪迴裏打轉轉，不能證得阿羅漢果，就因為常常和無明、愛見，還有我慢在一起。因為這樣子，我們人就不可以信自己的意念，你不可不小心、不謹慎。你一定要小心、謹慎，不和色會，不要信自己的意。

In the twenty-eighth section, the Buddha says that the mind is like a horse that is difficult to tame and subdue. Then there is sex. Whether you are male or female, you should stay clear of sex. If you don't stay away from it, disasters will arise. From countless eons in the past until the present, however, we living beings have let our passions and desires run away with us, and thus we keep turning in the six destinies of samsara. We are unable to realize Arhatship because we are continually caught up in ignorance, views of emotional love, and pride. Therefore, we shouldn't believe our own thoughts. We cannot be careless and inattentive. We must be careful not to get involved with sex. We must not believe our own minds.

「佛言」：佛說了，「慎勿信汝意」：你不要聽你自己意念的話，你不要信你自己所想的東

The Buddha said, "Be careful not to believe your own mind." Don't listen to the thoughts in your mind; don't believe the things you're thinking. You should be extremely careful not to believe your own

西，所以說你要特別謹慎一點，特別小心一點，不要信你的意念和你的意思。「汝意不可信」：你那心意是靠不住的，不可以相信的。

「慎勿與色會」：你切記謹慎一點，不要著到一切色相上。「色會即禍生」：你若是和色相合而為一，就會有禍患生出來了。「得阿羅漢已」：你若得到阿羅漢了，證果了，斷這見思煩惱了，「乃可信汝意」：你那時候，才可以稍微信你自己的意念一點，還不可以多信。

## 第二十九章

### 正觀敵色

佛言。慎勿視女色。亦莫共言語。若與語者。正心思念。我為沙門。處於濁世。當如蓮華。不為泥污。想其老者如母。長者如姊。少者如妹。稚者如子。生度脫心。息滅惡念。

第二十九章說明白男的要遠離女的，女的也應該要遠離男的，防備有錯誤生出來。這就是用生善滅惡這種的方法，來對治自己這種愛欲，所以說好像蓮華似的。這無論是男的，可以這麼樣來比較；女的，也可以這麼樣來比較。就好像蓮華，雖在汙泥裏頭，可是不染汙泥，出汙泥而不染。自己這樣一想，這念頭也

mind. **Your mind is not to be believed.** Your mind is unreliable, and cannot be trusted.

You must be careful not to get involved with sex; involvement with sex leads to disaster. Be extremely careful not to become attached to beautiful appearances. If you get too deeply involved in beautiful appearances, disasters are bound to occur. **After you have attained Arhatship, you can believe your own mind.** After you have realized Arhatship and cut off afflictions of views and thought, you can believe in your mind a little more than before. But you still shouldn't believe in it too much.

## Section 29

### Proper Contemplation Counteracts Sexual Desire

The Buddha said, "Be careful not to look at women, and do not talk with them. If you must speak with them, be properly mindful and think, 'I am a Shramana living in a turbid world. I should be like the lotus flower, which is not stained by the mud.' Think of elderly women as your mothers, of those who are older than you as your elder sisters, of those who are younger as your younger sisters, and of very young girls as your daughters. Bring forth thoughts to rescue them, and put an end to bad thoughts."

The twenty-ninth section explains that men should stay far away from women, and that women should stay far away from men to prevent any mistakes from happening. This is using the method of "bringing forth the good and ending the bad" to combat love and desire. So one is said to be like a lotus flower. This analogy can apply to men as well as to women. The lotus flower grows from the

就會正了。你念頭一正了，這就是自利了。你要是看見老的女人，就像母親似的；女人看老的男人，就像自己的父親似的。如果男人看見女人和自己差不多年齡的，或者比自己稍微大一點的，就作為自己的姊姊這樣觀想。要是比自己年輕的，就好像自己的妹妹似的。若是小孩子，就像看自己的小孩子一樣，要發心來度脫他。你發心來度脫他，你有一種慈悲心，這就是利他。你既然自利，又能利他，這種自利利他的行為相應了，那麼惡念自然就沒有了，也就沒有那麼多妄想了。

「佛言，慎勿視女色」：這是男人對女人，才這麼樣說；女人對男人，就可以說是慎勿視男色，可以相反過來說。「亦莫共言語」：也不可以和他（她）在一起來講話，不要說是開玩笑了，連講話都不可以的。「若與語者」：或者有什麼事情應該說話時，那怎麼辦呢？若與語者，就是有事情在一起，應該講話的時候，又怎麼樣呢？「正心思念」：就是不要有邪心，要有正心。「我為沙門」：男人就說我為沙門，我為比丘；女人就說我是比丘尼。「處於濁世」：不論男的、女的都是處在這五濁惡世上，「當如蓮華」：這五濁惡世是一個不乾淨的地方，但我們應該像蓮華一樣。男的，也可用蓮華來比喻；女的，也可以用蓮華

mud, but is not defiled or soiled by it. Think this way and your mind will be proper. This is the way to help yourself out. Men should regard elderly women as their own mothers, and women should regard elderly men as their own fathers. Men should see women who are the same age as they are, or slightly older, as their own elder sisters; and they should see women who are younger than they are as their younger sisters. They should view all children as they would their own and resolve to take them all across. By resolving to cross them over, you are being compassionate, and you are benefiting others. Since you can benefit yourself and also benefit others, the mutually beneficial behavior will bring a response, and your evil thoughts will naturally disappear. You will also have fewer discursive thoughts.

**The Buddha said, “Be careful not to look at women, and do not talk with them.”** The Buddha is teaching men how to act towards women. For women in relation to men, he would say, “Be careful not to look at men, and do not talk with them.” You can’t get together with members of the opposite sex and chat. Not to mention joking around with them, you shouldn’t even speak with them. **If you must speak with them, be properly mindful and think, “I am a Shramana living in a turbid world. I should be like the lotus flower, which is not stained by the mud.”** Now, if there is a situation where it is necessary to speak with a member of the opposite sex, what do you do? You shouldn’t have improper thoughts; you should be proper and mindful. A man should think, “I am a Shramana, a Bhikshu...” and a woman should think, “I am a Bhikshuni...” Regardless of whether we are men or women, we are all living in the Evil World of the Five Turbidities. Although this turbid, evil world is an unclean place, we should be like lotus flowers. Men can be compared to lotus flowers, and

來比喻。「不為泥污」：蓮華生在泥裏頭，可是不為泥所染污，它是出汗泥而不染的。

「想其老者如母」：那麼就想老者，比我老的女人，就是我母親；比我老的男人，就是我的父親，你要這樣想。「長者如姊」：比我自己稍微大一點的，就像我姊姊似的；比我自己稍微大一點的男人，就像我哥哥似的。「少者如妹」：比我小的，就像我的妹妹似的，這是男人看女人。女人看男人呢？比我小的，就像我的弟弟似的。

「稚者如子」：幼稚的年齡，不過十歲以上的，都叫稚童。看這幼稚的人，就好像自己的子女一樣。「生度脫心」：無論是父親、母親、哥哥、姊姊、弟弟、妹妹，都要生一種度脫他（她）離苦得樂的思想。「息滅惡念」：那麼，自己這邪惡的念，也就是淫欲心，就可以停止了。

(下期待續)

so can women. The lotus grows in the mud and yet is not defiled by the mud. It is born from the mud, but the mud does not stain it

**“Think of elderly women as your mothers.** “Women who are older than I am are my mothers; men who are older than I am are my fathers.” Think of older people in this way. **Think of those who are older than you as your elder sisters.** “Women who are slightly older than I am are like my elder sisters; men who are slightly older than I am are like my elder brothers.” **Think of those who are younger as your younger sisters.** “Those who are younger than I am are like my little sisters.” That’s how men should see women. And how should women see men? They should think, “Those who are younger than I am are just like my little brothers.”

**And think of very young girls as your daughters.** You should consider children who are ten years old or younger as your own sons and daughters. **Bring forth thoughts to rescue them.** So no matter whether it is your father or your mother, your older brother or sister, or your younger brother or sister, you should resolve to rescue them all, so they can leave suffering and attain bliss. **And you should put an end to bad thoughts.** Then you will be able to stop having evil and deviant thoughts, particularly thoughts of sexual desire.

(To be continued ...)

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(Continued from Page 15)

Wondrous Awakening Assembly Hall, the main hall, will be approximately 60,000 square feet. The Venerable Hua Memorial Library will be home to precious Buddhist scriptures. Other facilities include, dormitories, classrooms, offices, dining hall and kitchen.

This challenging project will require our greatest effort. If you have skills in planning, architectural design, engineering, construction, project management, accounting, law or other related fields, and wish to be part of this special endeavor, please let us know. Support of all kinds is welcomed. For more information, please contact the City of Ten Thousand Buddhas or DRBA branch Way Places. Phone number: (707) 391-5939. Email address: [proiect@drba.org](mailto:proiect@drba.org).

In Dharma,

International Institute of Philosophy and Ethics Core Committee



# 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

(接上期)

(Continued from issue #163)

道安法師有個徒弟叫釋法遇，這個法遇，以前什麼他都幹的，無所不為——喝酒啊，吃肉啊，什麼壞的，他做什麼，和現在一般的美國青年人差不多。你只要有一個壞名堂，哼！他就要去幹一下，要去做一做。以後在一個偶然的場合，就是他本來沒有想去，但是到那裏聽見道安法師在講經，他一聽經，說：「哦！這個是比什麼都妙。」於是乎他就出家了。出家跟著道安法師修行，很聰明的，也講經說法了，以後，很多人就都跟著他學。

當時就有一些比丘不守規矩，其中有一位比丘，就去喝酒，喝醉了回來，他就發酒瘋，就是醉了回來就罵人。法遇法師知道了，他就打犯酒戒的這位和尚一

Dharma Master Dao An had a disciple called Shr Fa Yu (“Dharma Encounter”). Before Shr Fa Yu left the home-life, he would drink wine and eat meat and indulge in all sorts of bad behaviors. He could probably be likened to the average young American of today. If there were anything bad out there, he would be experiencing it firsthand. Later, inadvertently, he heard Dharma Master Dao An lecturing the Sutras. When he heard the Master, he said: “Oh! This is more wonderful than anything else.” Thereupon, he left the home-life and followed Dharma Master Dao An in cultivation. He was very intelligent, and soon he began to lecture the Sutras and speak the Dharma. Later on, many came to follow and study under him.

Among them, there were some unruly monks. One of them went out to have a drink and eventually got quite drunk. Upon the monk’s return, he began scolding people. After Dharma Master Fa Yu heard about it, he beat the monk who had broken the precept against drinking wine.

頓，但是打完了，他沒有趕他走，沒有攆他走。有人就傳到道安法師那邊去，道安給他寄了一個竹筒子，這個筒子裡邊放了一個荊子，寄給這位法遇法師。法遇法師打開這個一看，知道道安法師是要罰他，於是乎就鳴鐘打鼓的集眾，把大家都招集到一起，他就告訴維那說：「我現在真是有罪啊，和尚離我這這麼遠（當時有幾百里路遠），唉！我做的事情不對，令和尚來憂心，我真是有罪過。」於是，就跪到佛前，叫維那拿起香板，就打他三香板。法遇法師就痛哭流涕的說：「我真是一個不肖的徒弟，令師父這麼遠都來分神。」就生大慚愧。又過了一個時期，他帶著很多比丘在這兒修行，他也結跏趺坐向大家告假，說：「我的事情已經完了，我要走了。」那麼坐在那兒，就走了。你們聽了很多，坐在這兒地方就走的，有那一位將來也試一試看。

明天就是中國的初一，有一位醫生預備來皈依，這位醫生呢？他考慮了一年半，兩年了吧，才決定。上次他有一個特別的境界，是什麼特別的境界呢？就是哭的境界，就是哭起來了。嗯，哭什麼呢？大約哭他不早皈依啊。所以，現在問還可不可以皈依？本來我告訴他們，我不許可，但是我又想他哭得那麼厲害，這就許可了。所以

Nevertheless, he did not send him away or get rid of him. Later, someone reported the incident to Dharma Master Dao An. As a result, Dao An sent a bamboo tube to Dharma Master Fa Yu. Inside the tube was a thorn. When Dharma Master Fa Yu opened the tube and saw it, he understood that Dharma Master Dao An wanted to reprimand him. Subsequently, he hit the bell and beat the drum to draw the assembly together. After everyone had arrived, he said to the Wei No (leader of the assembly): "I have truly committed an offense. I have committed a wrongdoing and have caused the High Master to worry from a long distance several hundred miles away. I'm truly at fault." Then he knelt before the Buddha image and asked the Wei No to hit him three times with the incense board. After that, Dharma Master Fa Yu cried with extreme grief and said: "I'm such an unfilial disciple. I have disquieted Shr Fu (Teacher) who lives so far from here." With that, he brought forth great shame and remorse. After a period of time, he brought many monks to cultivate at that place. Sitting in full lotus, he bade everyone farewell, saying, "My work is done, I will leave now," and he sat and passed away. All of you have heard of a great many who have sat and "departed." Which of you will try it out in the future?

Tomorrow is the first day of the first lunar month in China. A doctor had planned to take refuge here. He probably thought about it for a year and a half or two years before he made up his mind. Last time, he had a special state. What special state was that? It was a crying state. What was he crying about? Perhaps he cried that he had not taken refuge earlier. That's why he asked again if he could still take refuge or not. Originally, I planned to tell them that I would not give my consent. Then I thought about how hard he had cried, and now I have agreed.

在明天，他來皈依，這是一個消息。

在中國佛教裏頭，道安法師的功德是很大的，雖然他的相貌醜陋，可是等到他弘法的時候，他的緣特別的廣大。不信佛的，信佛了；不願修行的比丘，見到他也高興修行，相貌雖然是醜陋，但是對人人卻很有人緣的。

所以他講經說法的法座非常莊嚴，設備非常美麗，裏邊有幢幡寶蓋，又有金佛像，又有刺繡的佛像，又有畫的佛像，畫得很美麗很莊嚴，所以到那兒聽經的人都肅然起敬，都生一種恭敬心。那麼其中就有一個佛像，是外國送給他的，這個佛像大約雕刻的手工不很好，所以一般人對這個佛像不恭敬，就說這個佛像造得不好。他就說了：「這佛像本來也不錯，造得過得去，唯獨頭上無見頂的肉髻相造得不太好。」就叫徒弟生上爐，把肉髻再往好的做一做。這個徒弟就好好的做這個肉髻像，就用這個磨石來磨，一磨這像就放光了，晚間不用燈，它就照得很光很光的。

一般人到那裏仔細一看，肉髻裏邊有一個佛的舍利子在放光，所以當時的人就說：「哦！難怪安公法師叫磨這個肉髻頂，一定是法師他知道這肉髻裏邊有一個舍利子。」所以一般人對

Therefore, tomorrow he will come to take refuge. This is a news announcement.

In Chinese Buddhism, Dharma Master Dao An's merit and virtue was very great. Although his features were ugly, when he propagated the Dharma, his affinities were great and vast. Those who did not previously believe in the Buddha came to believe in the Buddha and those monks who were unwilling to cultivate before started to happily cultivate upon seeing the Master. His countenance may have been ugly, but he had affinities with many people.

Because of that, the Master's dharma seat was very adorned and exquisite. It was decorated with banners, jeweled canopies, golden Buddha images, embroidered Buddha images, and painted pictures of the Buddha images. It was most beautiful and adorned. Therefore, when people went to listen to Sutra lectures, they would bring forth most respectful minds. However, there was one Buddha image there that was a gift from a foreigner. Perhaps the craftsmanship of that image was not very good; it was not respected by the majority of visitors. They said that particular Buddha image was not done well. The Master said: "The craftsmanship of this Buddha image basically is not bad. It is just the flesh mound at the crown of his head that was not done so well." So he asked one of his disciples to heat up the furnace and redo the flesh mound at the crown of the Buddha's head to make it look better. The disciple followed the instructions and used a whetstone to polish it. As soon as the crown was polished, the image emitted light that was so bright that one need not use a lamp at night. The light shining from it was very, very bright.

People then looked into this in further detail. Inside the flesh crown of the Buddha image was a sharira emitting light. Therefore people at the time all said, "Oh! No wonder that Elder Dharma Master An asked that the flesh mound of the crown to be polished. He must have



他更相信了。道安法師當時收了很多徒弟，他的徒弟有很多開悟，很多都有道德，所以後來的人，也都對道安法師很崇拜。

(下期待續)

known already that there was a sharira inside.” Then people came to believe in him even more. Dharma Master Dao An had taken in a lot of disciples: Many gained enlightenment, and many had virtue of the Way. Because of this, those people who came later all admired and adored Dharma Master Dao An.

(To be continued ...)

(上承自第11頁)

〔六〕諸根不具者，使完具之願  
〔七〕除眾生一切疾病，使身心安樂證得無上菩提之願  
〔八〕轉女成男之願  
〔九〕使諸有情解脫天魔外道纏縛，邪思惡見之稠林，引攝正見之願  
〔十〕解脫眾生為惡王劫賊等橫難之願  
〔十一〕饑渴之眾生使得上妙飲食之願  
〔十二〕貧乏無衣者使得妙衣具之願。其悲願廣大不可思議！滿足眾生入世出世之諸般要求，皆得圓滿，「幽冥眾生，悉蒙開曉，隨意所趣，作諸事業。」故其法門注重度生，滅罪增福，隨願所求，利益現世眾生。

藥師如來，本十二大願，度千萬億之眾生，拔其憂悲、苦惱、重病，對機施藥，誠人天之上方法藥。我們若能依法修習藥師法門，立大願，修大行，積福修德，身心清淨光明，與藥師佛的本願相應，則天地祥和，社會安樂，娑婆世界亦可轉為清淨莊嚴的琉璃淨土。

(Continued from Page 11)

The sixth vow is to perfect the faculties of living beings who are imperfect. The seventh vow is to eradicate all illnesses and make living beings peaceful and happy in body and mind, and eventually realize unsurpassed Bodhi. The eighth vow is to grant women their wish to turn from women into men. The ninth vow is to liberate living beings from the nets of demons and the bonds of external sects and to lead those with evil views to have proper views. The tenth vow is to liberate living beings from the grief resulting from legal issues and disasters. The eleventh vow is to alleviate living beings' sufferings from starvation and thirst. The twelfth vow is to provide wonderful garments to the unfortunate.

These compassionate vows are so inconceivably great and expansive. They fulfill every living being's entreaties, whether transcendental or otherwise. ... "Sentient beings from the dark realms are instructed, and receive awakening. According to their intentions, various matters will be accomplished..." We can see how this dharma door emphasizes on crossing over living beings: by wiping away offenses, increasing blessings, and benefiting living beings according to their wish.

With his twelve great vows, Medicine Master Buddha crosses over living beings in thousands and ten thousands of millions. He alleviates their sorrows and difficulties, their worries and afflictions, their sicknesses and pain. He bestows cures based on affinities, having the best dharma medicine. If we can cultivate in accordance to the dharma door of Medicine Master Buddha, setting great vows, doing great practices, accumulating blessings and virtue, maintaining purity and brilliance in body and mind, in accord with the vows of Medicine Master Buddha, then there will be peace and harmony in the world; society will be safe and happy. If this occurs, then it is possible for our Saha world to be transformed into a pure and adorned Vaidurya Pure Land.

# 東方淨土之教主—藥師琉璃光如來

## *Medicine Master Vaidurya Light Tathagatha - The Teaching Host of the Eastern Pure Land*

藥師琉璃大醫王，  
十二大願妙難量。  
燄網莊嚴超日月，  
晝夜六時降吉祥。

*Medicine Master Vaidurya, the Great Medicine King  
Twelve great vows wondrous beyond measure  
Adorned with blazing nets brighter  
than the sun and the moon  
Bestowing auspiciousness in the six periods of  
the day and night.*

十一月四日逢藥師佛誕，  
金輪寺居士佛友們誦經禮懺，  
來讚歎藥師佛的功德，學習其  
悲心大願，以祈消災免難，增  
長福壽。

November fourth was the birthday of Medicine Master Buddha. In celebration of this occasion, the great assembly at Gold Wheel Monastery recited the sutra and bowed repentance in praise of the merit and virtue of Medicine Master Buddha. At the same time, they also learned how the great vows of Medicine Master Buddha were born from great compassion. They beseeched the Tathagatha to eradicate disasters and to increase blessings and longevity.

藥師琉璃光如來，簡稱藥師佛。以能用法藥拔眾苦，故名藥師。依藥師經：「東方去此十殞伽沙等佛土，有世界名曰淨琉璃，佛號藥師琉璃光如來。」因琉璃寶石，明淨晶瑩，象徵佛德之清淨光明。故此東方琉璃世界之教主，身如琉璃，內外清淨，無復瑕垢，且光明廣大，應病與藥，俱足大醫王之成就，故名藥師琉璃光如來。並領導著左右兩大脅士，日光、月光遍照菩薩，以化導眾生。

Medicine Master Vaidurya Light Tathagatha is, in fact, Medicine Master Buddha. He is called Medicine Master due to his ability to alleviate the sufferings of the multitude through Dharma cures. It is stated in the Medicine Master Sutra: "Passing from here to the east, beyond Buddhalands numerous as the sand grains in ten Ganges rivers, is a world called Pure Vaidurya. The Buddha there is named Medicine Master Vaidurya Light Tathagatha." Vaidurya (lapis lazuli) is a precious gem that is bright and clear. It symbolizes the Buddha's pure and radiant merit and virtue. Hence, the Teaching Host of Vaidurya Land in the East has a body as clear and transparent as vaidurya, free of blemishes and defilements, and its light is vastly radiant. He prescribed medicines expediently; replete with accomplishments, he is honored as the king of medicine kings. Therefore, he is called Medicine Master Vaidurya Light Tathagatha. To his right and left are two great knights -- Universally Radiant Sun Bodhisattva and Universally Radiant Moon Bodhisattva, who assist him in teaching and transforming living beings.

夫釋迦世尊悲憫眾生業重難以救拔。乃因機利導，以無量教門，攝化眾生。故示演阿彌陀經之後，即復繼以藥師琉璃光如來本願經，使世人知

Shakyamuni Buddha took great pity on all living beings who are weighed down by heavy karma and are difficult to save. He utilized countless teaching methods to gather in and transform them as causes and opportunities arise. After concluding the Amitabha Sutra, he continued with the Medicine

琉璃樂國。並將現實濟生消災延壽之事，付託東方之藥師如來；而將度亡往生超薦接引之事，付託與西方之彌陀如來。因東方居四方之首，在四季中屬春天，萬物欣欣向榮，故將延壽消災之法門，由東方之藥師佛統領；而西方居四季之秋，草木搖落，景像蕭條，故將度亡往生之法門，歸之西方的阿彌陀佛。

然修淨業者，咸以西方極樂國土為唯一之歸宿。而不知尚有藥師如來之東方琉璃世界。其功德莊嚴，亦不可思議。與西方極樂世界，等無差別，眾生可各隨其願力因緣而往生。因此延生度亡，各有所托，互相輝映，相得益彰，殊途同歸，皆登覺岸。故藥師佛在中國一直受到相當的尊崇，一般寺院將他列入三寶佛之一，這三寶佛是中供釋迦，左供阿彌陀佛，右供藥師佛。已成為中國最受崇敬的三尊佛了。

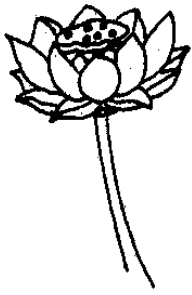
這位琉璃世界之教主—藥師佛，內證智德莊嚴，外現光明相好，所以成佛，乃是在因地時，發菩提心，立十二大願（一）佛、眾生平等之願（二）威德巍巍開曉眾生之願（三）使眾生滿所欲而不匱乏之願（四）一切眾生使安立大乘之願（五）眾生使行梵行具三聚戒之願（下轉至第9頁）

Master Sutra to introduce people to the Vaidurya Pure Land in the East. Furthermore, he placed the matter of quelling disasters and lengthening life in the hands of Medicine Master Buddha of the Eastern Pure Land, and the matter of bringing the deceased to rebirth in the hands of Amitabha Buddha of the Western Pure Land. Among the four directions (East, West North and South), East comes first. It equates with spring – the first among the four seasons, when myriad living things burst with exuberance. Hence, the dharma door of lengthening life and quelling disasters is given to the Medicine Master of the Eastern Pure Land. The West equates with autumn, characterized by falling leaves and desolate scenes. Hence, the dharma door of crossing over the deceased to rebirth is assigned to Amitabha Buddha of the Western Pure Land.

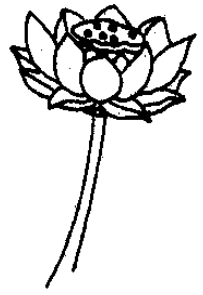
People who practice the Pure Land Dharma Door all look forward to returning to the Western Land of Ultimate Bliss as their final destination. They do not know that there is Medicine Master Buddha's Vaidurya Pure Land in the East, with inconceivable merit and virtue in adornment. It is comparable to the Western Land of Ultimate Bliss. Living beings can go to rebirth in either Buddhaland depending on the power of their vows in addition to their causes and conditions. Therefore, both the matter of lengthening life and the matter of crossing over the deceased are respectively taken care of. Sharing their great power of vows, they reach the same goal, the final shore of enlightenment. For this reason, Medicine Master Buddha is highly revered in China. Many temples and monasteries place him as one of the Three Jeweled Buddhas. The Three Jeweled Buddhas are Shakyamuni Buddha in the middle, Amitabha Buddha to his right, and Medicine Master Buddha to his left. These three Buddhas have become the most honored in China.

Medicine Master Buddha – the teaching host of the Vaidurya Pure Land, is internally adorned with the virtue of wisdom and externally shines with magnificent brightness, thus accomplishing Buddhahood. When he was in the causal ground, he brought forth his Bodhi resolve and made twelve great vows. The first vow is to dwell upon the equality shared by Buddhas and living beings. The second vow is to illuminate all living beings with majestic merit and virtue. The third vow is to provide living beings with everything they need and fulfilling all their wishes. The fourth vow is to lead living beings to abide in the Great Vehicle. The fifth vow is to enable living beings who cultivate pure conduct to perfectly uphold the three clusters of precepts without exception.

(Continuing on page 9)



# 父親外出時



## *On Father Being Away*

孔依夷 By Yee-Yi Kung

近來，聽說有位老居士，給他九十高齡的父親祝壽，心裡很是歡喜。因為並不是人人都有這樣的福報，或者，有這樣的福報，可是他也不一定會珍惜。從這件事情，不禁聯想到許許多多。

法華經裡記載，世尊爲了度化眾生能速離生死，而用盡了一切不可思議的大慈悲大智慧。可惜我們眾生，依然如故，少有能受教化的。就如同一位很慈祥的父親，非常憐愛他的孩子，而這些孩子又頑皮又無知地將毒藥喝完後，又繼續玩樂，一點也不在意。慈祥的父親有很高深的智慧，很懂得解毒，就將解毒藥煎得像香湯一樣好喝，叫他的孩子們喝下去，可是頑皮的孩子們看着父親，又嬉嬉笑笑地玩鬧去了。

知道孩子們再不趕緊服藥，就真的來不及了。爲此父親想，如果我一直留在他們的身邊，那麼我的孩子們只會不斷的依賴我，而不會自動服藥。於是慈祥的父親，離開了家，到遙遠的國土去，並派人回家報訊，說已經

I rejoiced at the news that recently an old lay person just celebrated his ninety-year-old father's birthday, since it is a rare blessing and not everyone would cherish such a blessing should he possess it. Many things associated with this event, therefore, have occurred to me.

It is documented in the Dharma Flower Sutra that the World Honored One exhausted His incredibly great compassion and great wisdom to teach and transform all sentient beings to enable them to leave birth and death rapidly. Yet, the majority of living beings remain unchanged, not receiving the benefit of His teaching.

An analogy has been drawn as follows: there was a kind father who loved his children dearly in spite of all their ignorance and naughtiness. On the other hand, his children did not pay attention to his advice and continued to play and make merry after they had taken poison. The father was profoundly wise and knew how to detoxify the poison. He gave his children an antidote made to taste delicious in a fragrant soup, but the naughty children ignored him, walking away as they laughed merrily.

The father knew that it would be too late if his children did not take the antidote on time. Therefore, understanding that his children would always tend to rely on him and not take the antidote on their own, the kind father left home for a faraway country. He sent home the news of his death

客死他鄉了。這時，孩子們哭成一團，六神無主，一些還沒有完全迷失心性的，就想起快服父親留下來的湯藥，於是保住了性命。這時，父親聞說孩子們有些已經喝藥了，就非常高興地又回家探望他們，說先前的擔心，所以設下了這個方便法。

這就如同弟子們的法身父親——上人，深深知道我們的頑劣，倘若一直陪伴在身邊，我們一定也無知無覺，不自己站立起來，所以要有涅槃的境界，來解除我們的依賴心，這樣的慈悲，豈是我們所能報答的？然而，若是我們迷上加迷，且生出多疑，則如同喪失心性的孩子一般，連煮好的藥，都不願意喝了。成實論云：「多疑者，一切世間出世間事，皆不能成。疑法，不能學得；疑師，不能敬順之；疑自，則非學時；生此三疑，是障道之根本也。起決定心而學者，不可有此三事。」

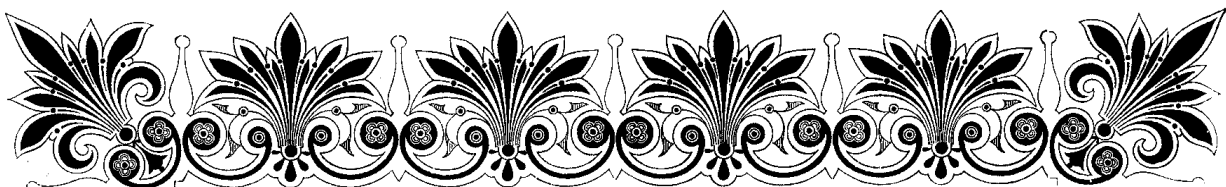
父親外出時，正是我們面對自己的開始，所有一切的努力，若不能老實承當，那麼，父親回來時，誰願意面對不可挽救的深悔呢？

in a faraway place. Having heard this news, the children cried in utter shock. A few of them who had not lost their minds, remembered to take their father's antidote and recovered. The father went home happily to explain the expedient means he had adopted.

It is just as the Venerable Master, the father of our dharma bodies, deeply understood our stubbornness and inferiority. He knew that we would not stand on our own feet, being as foolish and ignorant as the naughty children in the story, if he was there for us always. Therefore, the state of entering nirvana was necessary in order to help us stand on our own.

How can we ever replay such kindness? If we obstinately stick to our foolishness and on top of it, suspicion arises, we are the same as those children who lost their minds and did not take the antidote. It is stated in the treatise on *Completing Reality*, "Those who are suspicious can accomplish neither the worldly dharma nor the transcendental one. Suspecting dharma, one can not learn it. Distrusting the teacher, one is not respectful and obedient. If one has doubts about oneself, that is not the proper time to learn. These three types of suspicion are the fundamentals of obstruction in the Way. Those who have resolved to learn should stay away from these doubts."

When our father is away, it is the beginning of facing ourselves. If we fail to take all his efforts earnestly, when our father returns, who will be inclined to face the deep regret?



# 育良中文學校春季班開學通知

上課時間：1/19/2003 ~ 5/18/2003

星期日早上8:30至下午3:00 學費每人100元

宣公上人說：『要教育好下一代的人格基礎。要讓他們都明白孝、悌、忠、信、禮、義、廉、恥的道理』。因此，金輪寺育良中文學校將於週日提供中文、佛學、讀經、倫理道德、音樂及美勞課程。教導學生孝順父母，尊敬師長，以培養健全的人格，做一個有為的青年人。

本校依年齡及程度分班，班級如下列：

- 菩提芽班：四歲以上至五歲
  - 菩提班：五歲至六歲
  - 育良A班：七歲至八歲
  - 育良B班：八歲至十歲
  - 培德A班：十一歲至十三歲
  - 培德B班：十四歲以上
- 並附設成人中文班



歡迎報名，請洽本校：電話 (323) 258-6668

## *Instilling Goodness Chinese School*

2003 Spring Semester, (January 19, 2003 – May 18, 2003)

Time: Sunday 8:30am – 3:00pm, Tuition: \$100/student

The Venerable Master said: “To develop good personal character in people of the next generation, we need to help them understand the principles of filiality, brotherhood, loyalty, trustworthiness, propriety, righteousness, integrity and honor.”

**Objectives:** To teach students to be filial to their parents, respect their teachers, so as to develop good character traits amidst their natural exuberance.

**Curriculum:** Chinese language, morality and ethics, Buddhist study, Sutra and Mantra recitation as well as music and art.

For registration, please call **Gold Wheel Monastery** at **323-258-6668**

## 萬佛聖城妙覺山發展計劃通告 二〇〇二年十二月廿日

主旨：通告法界佛教總會興建「國際哲學倫理研究院」的申請案，已於二〇〇二年十二月三日經加州曼都仙諾郡郡委員通過；敬邀各界踴躍參與，鼎力支持。

緣起：法界佛教總會創辦人 宣公上人畢生致力於教育、宗教聯合的交流、翻譯經典與增進社會福祉等工作，以傳承佛教固有精神與促進世界和平。他的宏願之一就是籌辦世界性之正法大道場。經過多年努力與詳盡計劃，此方案終於獲得美國當地政府核准興建。

說明：

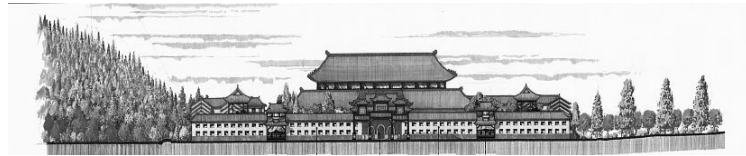
一、地點：萬佛聖城境內東邊發展新區

二、功能：

1. 為促進世界和平、提倡國際性之宗教、哲學、倫理與文化的交流。
2. 為淨化人心，以人類共有的慈悲、尊重生命與社會進步的理念為基礎，推廣正法的僧伽居士教育之培訓。
3. 舉辦多元化之教育與慈善等公益活動，以利群生。

三、內容：發展新區約十四英畝，建築總面積卅三萬二千平方呎，包括—

1. 妙覺殿（大殿約六萬平方呎）；
2. 宣公上人紀念圖書館（收藏大藏經等珍貴佛書）；
3. 相關建築尚有寮房、教室、齋堂、廚房與辦公室，及其他週邊設備。



此項巨大工程需要大家同心同德通力合作。誠徵：計劃、建築設計、建築工程、建築結構、工程管理、會計、法律或其他相關項目人才。歡迎各界共襄盛舉，隨緣隨力參與本工程。欲知詳情，請與萬佛聖城或各分支道場聯絡。電話（707）391-5939，電子郵件：[project@drba.org](mailto:project@drba.org)

祝法安！

國際哲學倫理研究院籌備委員會謹啓

### City of Ten Thousand Buddhas Campus Expansion Plan International Institute of Philosophy and Ethics December 20, 2002

On December 3, 2002, Mendocino County Board of Supervisors approved Dharma Realm Buddhist Association's plan to build the International Institute of Philosophy and Ethics. Venerable Master Hsuan Hua, founder of Dharma Realm Buddhist Association, emphasized education, interfaith exchange, translation and social service in his work to preserve the spiritual heritage of Buddhism and promote world peace. One of his vows was to develop an international center of Proper Dharma. After years of rigorous and extensive planning, the project finally received local government approval.

The mission of the project is

- To promote exchange of religious traditions, philosophies, ethics and cultures, advancing world peace.
- To continue a long-standing tradition of monastic and lay education based on Buddhist principles that seeks to promote universal concepts of humaneness, respect for life and the betterment of society.
- To host multi-faceted educational and social activities to benefit all sentient beings.

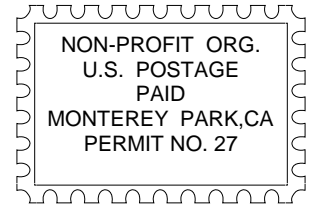
The campus expansion will be on the eastern portion of the City of Ten Thousand Buddhas. The project will occupy approximately 14 acres, totaling 332,000 square feet of interior space.

(Continuing on page 5)



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

金輪聖寺



2003年2月法會時間表 Schedule of Events – February 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</p>						<p>1 初一 慈悲三昧水懺 Compassion Samadhi Water Repentance 8:00 am—4:00 pm</p>
<p>2 慈悲三昧水懺 Compassion Samadhi Water Repentance 8:00 am—4:00 pm</p>	<p>3◎</p>	<p>4◎</p>	<p>5◎ 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</p>	<p>6◎</p>	<p>7◎</p>	<p>8◎</p>
<p>9 大悲懺 Great Compassion Repentance 8:00 am - 10:00 am</p>	<p>10◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial Day</p>	<p>11◎</p>	<p>12◎ 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</p>	<p>13◎</p>	<p>14◎</p>	<p>15◎ 十五</p>
<p>16 楞嚴法會 Dharma Assembly of Shurangama Mantra 8:00 am - 9:00 am 優婆塞戒經 Lecture on: Upasaka Precepts Sutra 9:00 am - 10:15 am</p>	<p>17◎</p>	<p>18◎</p>	<p>19◎ 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</p>	<p>20◎</p>	<p>21◎</p>	<p>22◎</p>
<p>23 楞嚴法會 Dharma Assembly of Shurangama Mantra 8:00 am - 9:00 am 優婆塞戒經 Lecture on: Upasaka Precepts Sutra 9:00 am - 10:15 am 放生法會 Liberating Life Ceremony 1:00 pm - 1:50 pm</p>	<p>24◎</p>	<p>25◎</p>	<p>26◎ 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</p>	<p>27◎</p>	<p>28◎</p>	

~常將有日思無日，莫待無時想有時~