



# 淨土

## 芝加哥華藏淨宗圖書館淨土通訊

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### 印光大師法語菁華 — 說三歸要義

## Foremost Quotes from Great Master Yinguang— The Essence of the Three Jewels

引自護國息災法會第八日開示：法會既圓說三歸五戒十善及做人念佛各要義  
From a speech made by Master Yinguang in a retreat

今日為汝等歸依三寶之日。汝等既已歸依。當洞明三歸五戒之道理。茲為汝等述之。

汝等為何要歸依三寶。我想總不外欲求生西方。了脫生死而已。如何方能達到此等地步。

即須從歸依三寶為始。所謂歸依佛。歸依法。歸依僧也。

能歸依三寶。真實修持。才得了脫生死。往生西方。

且所謂三寶者。有自性及住持二種。佛者。覺悟之義。自性佛者。乃即心本具。離念靈知之真如佛性也。法者。軌範之義。自性法者。乃即心本具。道德仁義之懿範也。僧者。清淨之義。自性僧者。乃即心本具。清淨無染之淨行也。是為自性三寶。

住持三寶者。釋迦牟尼佛在世。則為佛寶。佛滅度後。所有範金。合土。木雕。彩畫之佛像。皆宜尊如佛寶。佛所說離欲清淨諸法。凡三藏十二部諸經典。皆為法寶。出家受具。修持清淨行者。皆為僧寶。

歸者。歸投。如水歸海。如客歸家。依者。依託。如子依母。如渡依舟。人在生死大海之中。若不依歸自性三寶。與住持三寶。則即無法可出此大苦。若肯發志誠心。歸依三寶。如法修行。則即可出生死苦海。了生脫死矣。譬如人失足墮海。狂濤洶湧。有滅頂之憂。在此千鈞一髮。生死存亡之際。忽有船來。即便趨登。是為歸投義。

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再則須知所謂歸依者。乃歸依一切佛法僧三寶。非歸依個人。例如今日各位來歸依。我不過代表三寶。授證三歸。並非歸依我一人。

每見僧俗有誤解歸依意義者。在家人則曰。我歸依某法師。出家人則曰。某是我歸依弟子。遺大取小。廢公為私。可悲可嘆。故為因便說明。免再貽誤。望各注意。

Today you have taken the Three Jewels. Therefore you should understand what the Three Jewels and the Five Precepts are. I will explain them to you.

Why does one want to return to and rely on the Three Jewels? I guess one simply wants to be reborn in the Western Pure Land and to be liberated from the cycle of death-and-rebirth. How one can achieve this goal? One must start from returning to and relying on the Three Jewels, that is, returning to and relying on the Buddha, returning to and relying on the Dharma, and returning to and relying on the Sangha. If one can sincerely return to and rely on the Three Jewels, and practice and uphold the practice accordingly, one will be able to end the death-and-rebirth cycle and be reborn in the Western Pure Land.

The Three Jewels has two aspects: the Three Jewels of the True Nature and the Three Jewels for Dwelling and Upholding. "Buddha" means enlightenment or awakening; the Buddha of the True Nature is the innate Buddha-nature. It is away from all afflictions and never changes. "Dharma" means discipline; the Dharma of the True Nature is the original, innate moral and ethical standard. "Sangha" means purity and clarity. The Sangha of the True Nature is the original, innate correct conduct. It is without any pollutants. These are the Three Jewels of the True Nature.

The Three Jewels for Dwelling and Upholding means that when Buddha Sakyamuni was present, he was the Buddha Jewel. Now that the Buddha has returned to Nirvana, all the Buddha statues made of clay, carved from wood, and painted images should be respected and treated as the Buddha Jewel. All the teachings by the Buddha that were recorded in sutras and collected in the Tripitaka are the Dharma Jewel. All ordained Buddhist monastics whose conduct abides by the precepts are the Sangha Jewel.

"Return" means turn back, like water returns to the sea and a traveler returns home. "Rely" means depend on, like a child who depends on the mother and a ferryman who relies on a boat. We are in the sea of death and rebirth. If we do not return to and rely on the Three Jewels of the True Nature and the Three Jewels for Dwelling and Upholding, then we will not be able to get out of immense suffering. If we can give rise to sincerity, return to and rely on the Three Jewels, and practice accordingly, we will then be able to get out of the sea and permanently liberate ourselves from the death-and-rebirth cycle. Analogously, one falls into the sea with strong tides and waves, and is about to drown. A ship appears at this critical moment, so the drowning person boards the ship immediately. This illustrates the meaning of "returning to and relying on."

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Also, one must be aware that Taking the Three Refuges is to return to and rely on the three jewels: the Buddha, the Dharma, and the Sangha. It is not to return to and rely on an individual. For example, all of you are Taking the Three Refuges today; I am simply here to represent the three jewels to certify that you take the Three Refuges. You are not returning to and relying on me.

Many monastics and laypersons misunderstand the meaning of Taking the Three Refuges. A layperson often says that I return to and rely on so and so venerable; a monastic often says that so and so is my student through Taking the Three Refuges. They miss the big picture and take the narrower view, damaging the meaning of Taking the Three Refuges and mistaking it for a private engagement. It is a pity. I take this opportunity to explain and clarify this so that there is no confusion in the future. I hope everyone pays attention to this.

## 受刑人接受三皈依

### **Inmates Took the Ceremony of Taking the Three Refuges**

● 編輯室 (Editor's Room)

非常感謝悟琳法師慈悲，接受林館長的敦請，於 8 月 25 日在伊州 Stateville 重刑監獄為五位受刑人傳授了三皈依；譚副館長、王麗卿師姐、與陳斌師兄也前往觀禮。

相信這是第一次由淨土宗的法師在美國為受刑人傳授三皈依。由於 Stateville 為伊州的重刑監獄之一，能夠讓這幾位受刑人懺除以往之惡業，洗心革面，在佛門中得到新生，更顯得難能可貴。

Special thanks to Venerable Wuling for her compassion. She accepted Director Lin's request and went to Stateville Correctional Center on August 25, 2012 to conduct the Ceremony of Taking the Three Refuges for five inmates. Co-director Bert Tan, Dharma sister Edith Wong, and Dharma brother Bin Chen also went to the facility and observed this ceremony.

It is believed that this is the first time for a Pure Land venerable to conduct the Ceremony of Taking the Three Refuges for inmates in the United States. Because Stateville Correctional Center is one of the maximum security prisons in Illinois, it is even more moving to see these inmates repent their past and begin a new life from the Buddha's teaching.

## 新道場公告

### **Announcement for Our New Center**

● 編輯室 (Editor's Room)

本館新道場—淨土念佛堂—已於九月初完成過戶手續，即將於近期內開始裝修，希望能於今年 2012 年底之前啓用。

目前本館暫定將於明年 2013 年 5 月 25 日舉行十週年館慶暨新道場正式啓用典禮。歡迎各地同修大德蒞臨指導，共與盛會。

本館將於裝修完成之後發佈遷移公告，並將於新道場啓用之後，確定明年 5 月份法會之日程，敬請留意本館後續之公告。

The purchase contract of the library's new center—The Pure Land Center—was closed in early September. The remodeling work will begin shortly. It is expected that the new center will be ready for use before the end of 2012.

The library has tentatively scheduled its tenth anniversary celebration and the opening ceremony of the new center for May 25, 2013. We welcome everyone to participate in this event.

The library will issue the moving notice after the remodeling is complete and determine program schedules for the May 2013 celebration retreat. Please watch for the upcoming announcements.

## 『兒童弟子規班』已於九月十五日繼續上課，並仍然接受新生報名

### **The Children's Di Zi Gui Class Continues and Welcomes New Students**

● 編輯室 (Editor's Room)

本館廣受歡迎、於去年(2011年)開始的『兒童弟子規班』，已於九月十五日繼續上課，並仍然接受報名。

『兒童弟子規班』由翁慧娟老師負責指導，課程為四個學期，於去年 2011年10月開始上課，預計於明年 2013年 10月底圓滿結束。該課程以中文傳授，學員為五歲至十一歲之間的小朋友，於每隔週之星期六下午四點上課，每堂課七十分鐘。其中，五歲至六歲之學員最初兩堂課需由家長陪伴上課，六歲以上之小朋友則可以自行上課。

此課程完全免費，本館並供應教材及茶水。歡迎家中有學齡兒童及幼兒之家長利用所附報名表踴躍報名。

The very popular "Children's Di Zi Gui Class" which began last year resumed class sessions on September 15 and still welcomes new students.

The four-semester long "Children's Di Zi Gui Class" is taught by Ms. Weng and is projected to end in October 2013. The class is for children aged five to eleven and is taught in Chinese. The seventy-minute classes will meet at 4:00p.m. on every other Saturday. Children of age six and under must be accompanied by a parent in the classroom. Children above age six can attend the class without their parents.

There is no charge for this class, and all materials and supplies will be provided by the library. We welcome all parents who have children in the above age groups to enroll their children by using the registration form accessible from this website:

[http://www.amitabhalibrary.org/admin/pages/SelectPage.php?page\\_id=CR\\_B001](http://www.amitabhalibrary.org/admin/pages/SelectPage.php?page_id=CR_B001).