



金輪通訊

Gold Wheel Sagely Monastery
Newsletter

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宣公上人--金輪聖寺讚頌

布施持戒忍辱因精進
禪那般若誓願果菩提

Verse on *Gold wheel Sagely Monastery*
Composed by the Venerable Master Hsuan Hua:

Giving, upholding precepts and patience
Have vigor as their root;
Concentration, wisdom and vows
Have enlightenment as their fruit.

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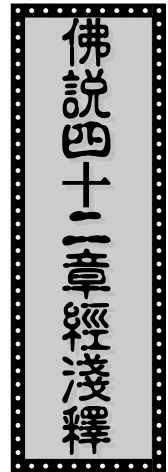
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The Sutra in Forty-two Sections Spoken by the Buddha

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 #172)

Section 42

第四十二章

達世如幻

佛言吾視王侯之位。如過隙塵。視金玉之寶。如瓦礫。視紈素之服。如敝帛。視大千界。如一訶子。視阿耨池水。如塗足油。

這第四十二章，最後說明了佛他平等觀察一切諸法，破一切眾生的這種執著。我們人間一百年，在忉利天只是一晝夜；這娑婆世界的一個大劫，在極樂世界也只是一晝夜。所以我們一切一切沒有什麼是真的，都是虛妄的，所以「佛言」：佛才說，「吾視王侯之位」：王，是國王；侯，是諸侯。諸侯就是比皇帝小一點的，皇帝就譬如總統，諸侯就譬如省長，這都是很尊貴的、很高貴的。可是佛看這國王和諸侯的地位，「如過隙塵」：

Understanding that the World Is Illusory

The Buddha said, "I look upon royalty and high positions as upon the dust that floats through a crack. I look upon treasures of gold and jade as upon broken tiles. I look upon fine silk clothing as upon cheap cotton. I look upon a great thousand-world universe as upon a small nut kernel. I look upon the waters of the Anavatapta Lake as upon oil used to anoint the feet."

The forty-second section, the final section, explains that the Buddha regards all dharmas equally, and he breaks through all the attachments of living beings. A hundred years in the human realm is just a day and a night in the Trayas-trimsa Heaven. One great eon of this Saha World is just a day and a night in the Land of Ultimate Bliss. So there isn't anything, ultimately, that is real. Everything is empty and false. That's why **the Buddha said, "I look upon royalty and high positions as upon the dust that floats through a crack."** Royal positions can be likened to the presidency, and high positions to the governorship. These are positions of honor and high social status. Yet the Buddha regards these royal and governmental positions as no more than

就好像空隙中的塵那樣，它是沒有什麼價值的，沒有什麼可執著的，所以說就像過隙塵。

「視金玉之寶」：看金子和玉石這種寶貴的東西，「如瓦礫」：就好像看瓦礫似的，就像那破瓦似的。那房上的瓦壞了，就叫瓦礫。「視紈素之服」：紈素之服就是最美麗的這種衣服，「如敝帛」：就好像那爛棉花一樣的，沒有什麼可以執著的。「視大千界」：佛看這三千大千世界，「如一訶子」：就好像一個訶子那麼大，那訶子是很小的一個東西。（編按：訶子是訶黎勒樹的果實，如橄欖大。）

「視阿耨池水」：阿耨池那裏頭的水本來是很多的，但是佛看見這水，「如塗足油」：就好像塗足油，像擦腳的油那麼多，不是很多的，這些道理說出來，就是教人離開這個執著，你不要看什麼都看得那麼認真，那麼執著；你一執著，一放不下，那就不會成就道業。

視方便門。如化寶聚。視無上乘。如夢金帛。視佛道。如眼前華。視禪定。如須彌柱。視涅槃。如晝夕寤。視倒正。如六龍舞。視平等。如一真地。視興化。如四時木。

天上所用的一切器皿，都是用七寶所造成的。七寶就是

the dust that floats through a crack. They are worthless, nothing to be attached to, just like dust.

I look upon treasures of gold and jade as upon broken tiles. I look upon precious things, like gold and jade, as upon broken tiles up on the rooftop; they're just like rubble from broken roof tiles. I look upon fine silk clothing as upon cheap cotton. The most beautiful clothing is just like shabby cotton—nothing to be attached to. I look upon a great thousand-world universe as upon a small nut kernel. The Buddha looks upon the great threefold thousand-world universe as no larger than a small nut kernel. (This refers to a small nut, so the kernel would be no bigger than an apricot seed or an olive pit.)

I look upon the waters of the Anavatapta Lake as upon oil used to anoint the feet. The water in the Anavatapta Lake, which is abundant, is seen by the Buddha as being no more than the amount of oil used to anoint the feet—not very much at all. The principle here is to get rid of your attachments to things; you should not take things so seriously and become so attached to them. To be attached to something is to be unable to put it down; and if you can't put it down, you won't be able to accomplish your work in cultivation.

“I look upon the door of expedient means as upon a cluster of jewels created by transformation. I look upon the Unsurpassed Vehicle as upon a dream of gold and riches. I look upon the Buddha Way as upon flowers before my eyes. I look upon Dhyana samadhi as upon the pillar of Mount Sumeru. I look upon Nirvana as upon being awake day and night. I look upon inversion and uprightness as upon six dancing dragons. I look upon impartiality as upon the one true ground. I look upon the flourishing of the teaching as upon a tree blooming during four seasons.”

I look upon the door of expedient means as upon a cluster of jewels created by transformation. All the utensils and implements in the heavens are made of the seven precious

金、銀、琉璃、玻璃、砗磲、赤珠、瑪瑙。在極樂世界，這個地都是黃金所成就的。在彌勒菩薩成佛的時候，就連我們這個地也都變成琉璃，但是我們現在這是瓦石成的地，所以是很粗的。那麼所有一切萬事萬物，你看它是好，它就會是好；你想它是壞，那麼就隨心所變。一切一切都是唯心所現，在你自己這個真心裏所現出來的，所以你就不要被虛妄所迷住。什麼是虛妄呢？這一切外相都是虛妄，唯有你自己的本性那才是真實的，所以人不要執妄迷真，執著這個妄，把真的都忘了。

佛說了方便門，這方便門是諸佛所設出來的三乘法門，有聲聞、緣覺、菩薩這種的方便法。眾生若依這種法修行，就能證果，能成佛。在佛來講，這方便法就是為實施權，為實法來施這權教。所以佛說像化寶聚似的，是變化的一種寶聚。

在這無上乘而言，佛看這無上乘，無上乘本來是真實的，可是啊！也是眾生自性裏頭本具的一種理。沒有在眾生的心外邊，都是在眾生的心裏邊，所以才說「圓滿菩提，歸無所得」，菩提圓滿了，就什麼也沒有了。所以說，佛看這無上乘就像夢裏頭的金帛似的，在夢裏頭的這些金銀，本來都是虛妄的。

gems: gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian. In the Land of Ultimate Bliss, the ground is made of yellow gold. When Maitreya Bodhisattva becomes a Buddha, our ground will turn into lapis lazuli. Our ground right now is made of rubble, so it is very coarse. If you regard the myriad events and things as good, then they are good; and if you regard them as bad, then they will be just as you think of them. Everything is just a manifestation of your mind. Things come forth as a revelation of your true mind. So you should not be deluded by what is false and illusory. All outer appearances are false and illusory. Only your fundamental nature is true. Do not be attached to the false and forget about the true.

“Expedient means” refers to the Three Vehicles that all Buddhas establish: the Vehicle of Sound-hearers, the Vehicle of Those Enlightened by Conditions, and the Vehicle of the Bodhisattvas. If living beings rely on these dharmas to cultivate, they can certify to the fruition and become Buddhas. These are expedient Dharma-doors; they are provisional and were designed by the Buddha to reveal the actual truth. The Buddha said that they are like a cluster of jewels created by transformation.

The Unsurpassed Vehicle is basically true and actual; and it is also a principle inherent in the self-nature of living beings. It is not outside of living beings' minds, but is found only within their minds. Thus it is said that perfect Bodhi returns to nothing whatsoever; when enlightenment is perfected, there is not anything at all. Thus, the Buddha sees the Unsurpassed Vehicle as being like gold and riches in a dream. The gold and riches in the dream are actually false.

所有一切的佛道都是對凡夫來說的，若沒有凡夫，這佛道也就沒有用了，所以才說無為。這無為法無起滅，也沒有一個生起，也沒有一個寂滅。不是實在的，不實如空華。所以說，佛觀佛道如空華似的，像空中華。

再說這須彌山哪，它是超出大海的上邊，無論什麼風浪，也不能漂動它。那麼，人修禪定要有一種定，就好像須彌山這麼不動似的。本來就是說這須彌山，也沒有什麼真實的法可得，不過就是舉出一個譬喻而已。你真要是證得果了，把一切也都空了。

所以才說，「視方便門，如化寶聚」：佛看這為實施權，開權顯實的方便法門，如化寶聚，就像變化的寶貝聚到一起一樣。「視無上乘，如夢金帛」：看無上的大乘法，就好像在夢裏看見這個金銀財寶一樣。「視佛道，如眼前華」：佛觀想這佛道，就好像眼前華似的，沒有真實的。

「視禪定，如須彌柱」：視這禪定，就好像那須彌山，出於海而不搖動是一樣的。「視涅槃，如晝夕寤」：看這涅槃的法門，就好像白天、晚間都醒著，沒有睡覺似的。「視倒正，如六龍舞」：視這顛倒和正等，就好像六條龍那麼亂舞是一樣的。眼、耳、鼻、舌、身、意這六根，你一顛倒，

All that is said about the Buddha Way is spoken for ordinary people, and if there were not any ordinary people, then the Buddha Way would not be of any use. Thus, it is called unconditioned. Unconditioned dharmas neither arise nor are extinguished. They neither come into being nor disappear. They are not real and actual; they are unreal, like a vision of flowers in space. Thus the Buddha sees the Buddha Way as being like flowers in space.

Mount Sumeru towers above the great sea, and no storm can topple it. When people cultivate, their Chan samadhi should be as immovable as Mount Sumeru. Fundamentally, Mount Sumeru isn't an actual dharma either, but it is being used here as an analogy. When you really accomplish the fruition, you see everything as empty.

Then the Buddha says, "I regard the door of expedient means as a cluster of jewels created by transformation." The Buddha sees the expedient means of bestowing the provisional for the sake of the actual, and then opening the provisional to reveal the actual, as an array of jewels created by transformation. I look upon the Unsurpassed Vehicle as upon a dream of gold and riches. The unsurpassed Great Vehicle Dharma looks to him like no more than a dream of gold, silver, and treasures. I look upon the Buddha Way as upon flowers before my eyes. The Buddha contemplates how the Buddha Way is just like the illusory flowers he sees before his eyes. There is nothing real in it at all.

I look upon Dhyana samadhi as upon the pillar of Mount Sumeru. He sees Dhyana samadhi as the great pillar of Mount Sumeru, which rises out of the ocean and never shakes in the slightest. **I look upon Nirvana as upon being awake day and night.** The Buddha sees Nirvana as being in awaking state both day and night, and never sleeping. **I look upon inversion and uprightness as upon six dancing dragons.** The states of inversion and uprightness are like six dragons dancing wildly. As soon as you are inverted, your six sense organs of eyes, ears, nose, tongue, body, and mind re-

隨著六塵境界轉，那就好像六龍舞似的。

「視平等，如一真地」：看那平等法門，如一真地，這是真實的地。「視興化，如四時木」：他看興化這個佛法，弘揚佛法，就好像那四時的樹木似的。到春天，它就生出來了；到夏天：它就長；到秋天，它就落葉了；到冬天，它又枯槁了，和這四時的木是一樣的。所以，要興隆佛法也有一個時候的。

佛這種說法，就是教人不要執著一切，你凡是有所執著，就不能得到人空、法空。人空，把人也沒有了；法空，把法也沒有了。本來人也不空，法也沒有空，一般凡夫來看，這是有人、有法。你若是想證果，到聖人的果位，你必須要把這人也看空了，法也看空了，這樣人空、法空，人的執也沒有了，法的執也沒有了，這兩種執著沒有了，就破這一切的執著，得到一切的空理，所以人也空了，法也空了。你人若不空，不能證聖果；你法若不空，不能得到聖人的智慧。

所以佛說這一段文，是教人把一切一切妄想執著都要放下；你能都放下了，就得到真正的自在；得到真正的自在，那也就是得到真正的自由了。得到真正的自由，你願意活著，就活著；願意死，就死。來去自由，行動自由，一切一切都得到自由了，這是真正的自由，不是皮毛上的自由。

(佛說四十二章經淺釋全文刊載完)

act to the six defiling objects, and you are turned by states. Then these six sense organs are just like six dancing dragons.

I look upon impartiality as upon the one true ground. The Buddha sees the Dharmadoor of impartiality as the one single true ground, the ground of reality. **I look upon the flourishing of the teaching as upon a tree blooming during four seasons.** The Buddha sees the flourishing of the Buddhadharma, the propagation of the Dharma, as a tree which goes through the four seasons. In the spring it blooms; in the summer it grows; in the autumn the leaves fall; and in the winter its branches are bare. The flourishing of the Buddhadharma also has its time and its cycle.

The Buddha speaks in this way in order to teach people not to be attached to anything. If you have attachments, then you cannot realize the emptiness of people and the emptiness of dharmas. When people are seen as empty, they disappear; and when dharmas are seen as empty, dharmas disappear. Ordinary people do not consider people and dharmas to be empty; they assume that they exist. If you want to realize the fruition and become a sage, then it is necessary to see that people and dharmas are empty. At that point, you have no attachment to people or to dharmas; and when these two attachments are gone, you break all attachments. You realize the principle of the emptiness of everything. If you do not see people as empty, then you cannot realize sagehood. And if you do not see dharmas as empty, you will not be able to attain the wisdom of sages.

The Buddha spoke this section of text to teach people to get rid of all their false thinking and attachments. If you can get rid of them all, then you can obtain genuine ease, and that is to obtain genuine freedom. Then if you want to live, you can live; and if you want to die, you can die. You are free to come and go. In absolutely everything, you are free to do as you please. This is not superficial freedom, it is genuine freedom.

(The End of The Sutra in Forty-two Section
Spoken by the Buddha)



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

曇徽法師



Dharma Master Tan Huei

Excerpt from the *Hundred-day Chan Session*

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

今天介紹一位曇徽法師，他是河北人，離北京不是很遠。他十二歲的時候，就遇到了道安法師，就跟著道安法師出家做沙彌。這個沙彌相貌生得很圓滿，對人又很謙恭和藹，對人人都好。

道安法師，因為他出家的時候，他的師父和他，有五年才說上一句話，他認為師父和徒弟這種感情應該很和合的，所以他就對這個小徒弟特別愛護。就安排這個小徒弟讀書，讀了兩三年的時候，這個小徒弟把世間的經典，《五經》、《四書》、《詩經》、《書經》、《易經》、《禮記》、《左傳》都讀完了，《史記》也讀完了，佛教的經典他也讀了很多、很多。到了十六歲，道安法師正式給他剃度落髮。落髮以後受具足戒，但是這時候，這沙彌已經不是一般沙彌的樣子，他智慧也高、辯

Today I will introduce you to Dharma Master Tan Huei. He was a native of He Bei, not too far from Beijing. When he was twelve years old he met Dharma Master Dao An and followed him to become a Shramanera. This Shramanera's features were excellent. He was humble and nice to people and he treated everyone with equal respect.

When Tan Huei's teacher, Dharma Master Dao An, left the home-life, it took him five years before his teacher would speak to him. Thinking that the relationship between a teacher and his disciple should be in harmony, Dharma Master Dao An was particularly caring and protective toward his little disciple. He arranged for the disciple to receive an education. After two or three years, the young disciple had already mastered the worldly scriptures of the *Five Classics*, the *Four Books*, the *Book of Odes*, the *Book of Records*, the *Book of Changes*, the *Book of Rites*, the *Commentary on the Spring and Autumn Annals* by Tso Chiu Ming, and the *Historical Records*. He had also studied many Buddhist sutras and scriptures. When Tan Huei was sixteen years old, Dharma Master Dao An formally shaved his head and he received the Complete Precepts. At that time, he was no longer a common Shramanera. He had lofty wisdom, he was endowed

才也大，修行也精進，總而言之，他一切一切都是超過其他的人，其他的人都不能比的。

在沒有到三十歲的時候，曇徽法師就正式講經說法，一般人也歡喜聽他說法的聲音，他的聲音宏亮，好像銅鐘那個樣子，所以他每一講經，很遠的這些人都來聽經，對一般人特別有緣。那他跟著道安法師有十幾年，也在襄陽住過，以後他就到荊州去，在荊州又受到一般的官民來請他說法。這個時候，他的法緣非常的盛，而道安法師在長安，他在荊州，長安在荊州的西邊，那麼他見不著他的師父，他就怎樣呢？他就自己畫了一個師父的像來供養，早晚都禮拜、供養，恭敬他的師父。所以一般的信徒也都效法他的樣子，畫一張他師父的像片。那時候沒有照像，沒有影像機，所以照不出來像，就畫畫像，在家裡也都供養印手菩薩。

道安法師有一個名字叫印手菩薩，怎麼叫印手菩薩？因為道安法師一生出來，在這個胳膊上就有一塊四方的皮好像一個印似的，那麼這個印，上可以推到肩背，但是往下呢？雖不能到手指頭，但可以到手臂這個地方，所以一般人就稱他為印手菩薩。那麼他這些個徒弟，也都恭敬印手菩薩，天天向他叩頭禮拜。

with eloquence of speech, and he was vigorous in his cultivation. All in all, he surpassed all his peers and no one could match him.

Even before the age of thirty, Dharma Master Tan Huei had begun to lecture on the sutras and speak the Dharma. Most people liked to hear his voice. His voice was clear and resonated like a copper bell. Therefore, every time when he gave a lecture on the sutras, many would come from afar to listen. The Master had very good affinities with people. He had also followed Dharma Master Dao An for more than a decade. He lived in Shuang Yang for a while before moving to Jing Province. When he lived in Jing Province, many government officials and civilians came to request that he speak the Buddhadharma. His Dharma affinities prospered greatly at that time. However, since he was staying in Jing Province and Dharma Master Dao An stayed in Chang An, to the west of Jing Province, Dharma Master Tan Huei could not see his teacher. What did he do then? The Master drew a picture of his teacher so as to revere him. He bowed to his picture day and night. He made offerings and paid respect to his teacher. Most of Dharma Master Tan Huei's disciples followed suit. They too drew a picture of Dharma Master Dao An. At that time, there were still no cameras or video cameras, so they drew his picture by hand and made offerings to the "Seal Hand" Bodhisattva in their homes.

Dharma Master Dao An had another name, "Seal Hand Bodhisattva." Why was he called "Seal Hand Bodhisattva?" When Dharma Master Dao An was born, there was a flap of square-shaped skin visible on his upper arm which looked like a seal (used to stamp documents). When one pushed this flap of skin up, it could be moved as high as his shoulder. When one pushed it downwards, although it might not reach his fingers, it could reach his forearm. Therefore, everyone started calling him "Seal Hand Bodhisattva." Because of this mark, the disciples of Dharma Master Tan Huei were also respectful of "Seal Hand Bodhisattva" and bowed to him every day.

曇徽法師法緣特別的盛，名譽也特別的高。有人就問他，說：「你的道德和和尚的道德怎麼樣啊？」這個和尚就是說他的師父道安法師。他就說：「我的師父，他的內行淺深我不知道，就是他裏邊的功夫怎麼樣我不知道；就拿外緣來講，他有很多靈驗的事情，我要和我師父比，就像一滴水和江海來比一樣的，我怎麼可以比我師父呢？」他這樣講。那麼弘揚佛法，當時在荊州他是很有名的，後來就在荊州上明寺圓寂了。在沒圓寂之前，在吃中飯的時候，他就對大家講，說：「我要向你們大家告辭啦！」要 say good-bye，吃完飯，他回到房裏去，右脇而化，就這麼躺下往生了，他圓寂的時候已經七十三歲了。他著有《立本論》九篇，又有《六識旨歸》十二首，流傳在世間上。

(曇徽法師全文完)

Dharma Master Tan Huei's Dharma affinities were flourishing. He had earned great fame. Someone once asked him: "How do you compare with the monk Dao An?" He was referring to Dharma Master Dao An, Dharma Master Tan Huei's teacher. The Master replied, "In regard to my teacher, I cannot measure the level of his inner practice. That is to say, I don't know what his inner kung fu ("cultivation") is. But speaking in regard to his external affinities, he has accomplished many efficacious and miraculous deeds. If I were to compare myself to my teacher, I would be like a drop of water compared to a lake or an ocean. How can I even be compared to my teacher?" At the time the Master spoke, he was very well known in Jing Province for his propagation of the Buddhadharma. Later he entered stillness in the Superior Brightness Monastery in Jing Province. Before he entered stillness, he spoke to the assembly during lunch: "I have to bid farewell to all of you and say good-bye." After lunch, he returned to his quarters, lay down on his right side and went off to re-birth. The Master was seventy-three years old when he entered stillness. He had written and compiled nine chapters on *The Shastra of Establishing the Foundation* and circulated twelve articles on *Uniting the Intent of the Sixth Consciousness*.

(The End of the Article on Master Tan Huei)

(上承自第11頁)

最後是此事也讓我生起堅固之心，莫要懈怠，希望能在這條求道的路上持續不斷的走下去，繼續接受佛法的薰陶。希望在有生之年，能夠對深奧如海之佛法，有更近一步的了解，開我智慧。在接受薰陶之際，更要腳踏實地去實行，希望藉由實踐，在生活上屢行佛陀、上人和法師的教誨，敬畏因果，消彌無始而來，由身語意所生之貪嗔癡，祛除煩惱，見到真實的自性。

[後記：因七月初前發生一場車禍，本想只是個人的遭遇，不足道也。然經法師慈悲開示，建議應將此次車禍經過與個人感受向大家報告，還祈大家指教。]

(Continued from Page 11)

Lastly, the incident also gave rise to my firm resolve. I should not be lax. I hope I can continue to proceed on the path of seeking the way and continue accepting the influence of the Buddhadharma. I hope that, during my lifetime, I can have a better understanding of the profound Buddhadharma which will unlock my wisdom. While shaping my character through discipline, I should act in accordance with a solid foundation. I hope through practice I can fulfill the teachings of the Buddha, the Venerable Master, and the dharma masters in my daily life. I should pay attention to the principle of cause and effect, eliminate greed, anger, and delusion caused by body, speech, and mind since beginningless time. I should also do away with worries and obtain the true self-nature.

Note: This accident happened in early July. Originally I thought it was a personal encounter which was not worth mentioning. Nevertheless, through the dharma master's compassionate talk, it was suggested that I share the occurrence and my own feelings with you. Please give me your guidance.



車禍有感

Reflection on an Auto Accident

林常青 By Charng-Ching Lin

二〇〇三年七月二日下午，我自金輪寺返家途中，在一一〇公路與四十三街之公路入口處，當時大概心打妄想，結果發生車禍。車禍發生之後，我打電話告知我同修，她便提醒我此乃『業障』果報，應持平受之，不生煩惱心，也不怨天尤人，只要人無事就好。於是在我同修的提醒下，開始冷靜處理相關的事情。

事後我回想並檢討這一切到底是如何發生？車禍發生當時，一切都發生如電光石火般的快速，只知道當我發現前方有車停在車道，便緊急踩煞車，但是車停不住，繼續往前衝，覺得一股無形力量將車輛推上安全島，從兩車之間狹小空間穿過，停落在公路入口匝道上。既未撞擊他車，亦未傷及他人，我也毫髮無傷，只是車輛受損，真是不幸中之大幸。

在還未學習佛法之前，依我以往之習性，當是怨天尤人，並責怪他人之錯，才使我有此車禍。但是自從來金輪寺一年多以後，經諸佛菩薩、上人、諸位法師與善知識的鞭策與教導，在佛法的薰習下，對許多事情開始有了不同的看法，也開始對『因緣果報』有些初淺的認識。提到業障果報，回想到有一次在金輪寺做工，下大門樓梯時，不小心扭傷右足踝，

It was the afternoon of July 2, 2003. I was on my way home from Gold Wheel Temple, just entering Freeway 110 at 43th Avenue. Perhaps because I was having false thoughts, an accident happened to me. After the incident, I called my wife to inform her of the accident. She reminded me that it was karmic retribution. She said that as long as there was no physical damage, I should accept it calmly, not worry, and not complain nor blame others. Due to her reminder, I started to handle matters related to the accident with more composure.

Afterward, I did a mental flashback of the incident, analyzing how it all happened. When it occurred, the whole thing took place in a flash. I only know that when I realized a car was stopping in front of me, I instantly pressed on the brake, but I could not stop my car. It continued going forward. I felt an invisible power pushing the car up onto the safety island. My car passed through the narrow space between two cars and landed at the entrance of the freeway. It did not hit any other car or harm any people. Also, I did not have even the slightest injury. In the course of the mishap, I was lucky that only my car was smashed.

Before I became a Buddhist, I would have just gone along with my temper. I would naturally have complained and blamed others. I would have thought that was why the accident had happened to me; but since I joined Gold Wheel Temple over a year ago, I have received encouragement and instructions from the Buddha, Bodhisattvas, Venerable Master, dharma masters, and good knowing advisors. Having been influenced by the Buddhadharma, I began to have different viewpoints on many things. I began to have a shallow understanding of "cause and effect."

Speaking of karmic retribution, I recall that one time when I was serving as a volunteer at Gold Wheel Temple, I sprained my right ankle while stepping down the stairs near the front door. A dharma master happened to hear about it and indi-

剛好法師聞知，開示這是『重業輕受』，我當時似懂非懂，但卻銘記在心。現在回想起來，非常感激當時法師慈悲開示。以我駑鈍之心，習性深重，當然是無法知道何時種因，種何因，而今受此果報？但是在親近佛法後，我才有點初淺的了解，現在也稍微懂得凡事必先自省，若非當時我不專心開車，則或可免此一事。我輩之人，平時起心動念，無不造業，無不是罪，所以業報來時，必然受之。

此事發生後，這一件車禍倒給我幾點正面的感想。首先是這一切要歸功於一年多前來金輪寺，如果當初沒有隨善緣而往，則今日不可能有對此事有更深一層的看法和感受。所以，發生此車禍後，讓我首先起了感恩之心，感謝三寶的庇護保佑加被，讓我重業輕受，躲過一劫。二是感恩上人慈悲提供一個道場，讓我有親近三寶的機會。三是感恩道場的法師們，不辭辛勞，諄諄教誨。四是感恩道場共修的善知識、師兄師姐們的相互勉勵。五是感恩引我進道場的人，提供一個良好善緣。六是感恩我的同修，隨時提醒我，莫起疑惑。

其次是經由此事讓我對於人生無常有了近一步的認識，以往對無常的直覺感是令人沮喪和苦惱，因為不知道何時會發生何事？但是若能以平靜智慧之心情來觀照無常，則反而可以讓人覺得無常本是生活的一部份，與其面對不知的恐懼，不如面對現實，事來時就正面去處理，在事情的掌握上反而更順手和自在。

(下轉至第9頁)

cated it was “heavy karma, light suffering.” I did not quite understand what it meant but it made an impact on my mind. Now as I am recalling it, I am thankful for the dharma master’s compassionate lecture at that time. Because of my ignorance and deeply-ingrained habits, I would certainly not know which seeds I planted in the past might cause me to suffer consequences now. But after getting closer to the Buddhadharma, I am beginning to have some perception. Now I know to examine myself first. If I had not had a scattered mind while driving, the accident would have been avoided. Every initiation or movement of our thoughts is karma and an offense. So when retribution comes, we ought to endure it.

After it occurred, I received a positive outlook from the accident. First of all, I attributed everything to my joining Gold Wheel Temple over a year ago. If I had not followed good causes, I would not have had such a profound perspective on and reaction to the accident now. After the accident, my gratitude for the protection and blessing of the Triple Jewel was elevated. I am thankful to have “heavy karma, light suffering” and escape a disaster. Secondly, I thank the Venerable Master’s compassion in providing a way-place so I could have an opportunity to be near the Triple Jewel. Thirdly, I am thankful to the dharma masters in the way-place. They work with all their effort to teach and admonish us with patience. Fourthly, I appreciate the good-knowing Dharma friends in the way-place who cultivate with me, for their encouragement. Fifth is to thank the person who introduced me to this way-place which is giving me a good foundation. Sixth is to thank my wife for reminding me, from time to time, not to be doubtful.

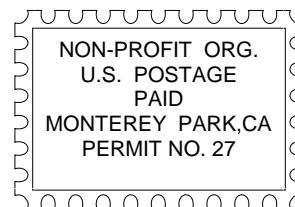
Besides, it is through this incident that I gain deeper insight on the impermanence of life. In the past, my perception of death was that it is depressing and distressful because we do not know when it will happen. But if we can apply wisdom and peace of mind to our view of death, on the contrary, we can reflect on it as part of our lives. It is better to face reality than to try to deal with the fear of the unknown. Manage it optimistically when it comes. Then we will handle things smoothly and with ease.

(Continuing on page 9)



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金輪聖寺



2003年11月法會時間表 Schedule of Events - November of 2003

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
2 念佛會 Recitation of Amitabha Buddha 8:00 am- 10:00 am 大悲懺 Great Compassion Repentance 1:00 pm-3:00 pm	3◎☆ 初十	4◎	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	6◎	7◎	1/8◎ 十五
9 法會暫停 No Dharma Assembly Today	10◎	11◎	12◎	13◎	14◎	15◎
16 戒律課 (五戒) Lecture on Five Precepts 8:00 am-10:00 am 淨土懺 Pure Land Repentance 1:00 pm-3:30 pm	17◎	18◎	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	20◎	21◎	22◎
23 戒律課 (五戒) Lecture on Five Precepts 8:00 am-10:00 am 放生/念佛會 Liberating Life Ceremony/ Recitation of Amitabha Buddha 1:00 pm-3:30 pm	24◎ 初一	25◎	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	27◎	28◎	29◎
30 慈悲三昧水懺 Compassion Samadhi Water Repentance 8:00 am—4:00 pm	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm ☆11/03 宣公上人涅槃每月紀念日 Month1y Memorial Day of Venerable Master Hua's Entering Nirvana					

～常將有日尅無日，莫待無時想有時～