



金輪通訊

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Newsletter

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宣公上人--禪定要訣頌

大冶洪爐

大冶洪爐煉金剛 十方諸佛護道場
一切賢聖從此出 娑婆又增法中王

Verse on *Keys to Chan Meditation*
Composed by Venerable Master Hsuan Hua

The Great Smelting Furnace

Forging indestructible vajra in the great smelting furnace,
All Buddhas of the Ten Directions bestow their protection on this way place.
From this place will emerge forth all the worthies and the sages,
Adding further to the dharma kings this Saha world encompasses.

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The Sixth Patriarch's Dharma Jewel Platform Sutra

A Simple Explanation by the Venerable Master Hsuan Hua

六祖法寶壇經淺釋

(接上期)

(Continued from issue #199)

祖以袈裟遮圍不令人見。為說金剛經。至應無所住而生其心。

五祖見六祖進門後，因怕別人看到或聽見，就把門關上。但那時的窗戶不是玻璃而是用紙糊的，五祖就用袈裟把兩個人的頭包在一起，在裡頭為六祖講金剛經，不像現在我為你們公開地講。他是祕密地講金剛經和如何修成金剛不壞身。當六祖聽到「應無所住，而生其心」時，便豁然大悟，知一切萬法，不離自性。

六祖大師說還「欠篩在」，意謂雖然他已知用功的方法，但「見思」的煩惱還未清除淨盡。並且雖他的功夫已到登峰造極、爐火純青的境界，但還未經明眼善知識的證明、印證。五祖聽六祖說還欠篩在，就準備為他印證其功夫。

因為我當時有雷達，故錄下了五祖和六祖之間的談話（這是

The Patriarch covered the two of them with his precept sash so they could not be seen, and he explained *The Diamond Sutra* for him down to the line, "One should produce a thought that is nowhere supported."

The Fifth Patriarch was afraid that someone might have seen Great Master Hui Neng enter his room and might be outside the window eavesdropping. At that time, the windows were not made of glass but paper. Hence, to insure privacy, the Fifth Patriarch pulled his robe over both their heads and explained *The Diamond Sutra*. It is not like now when I am openly explaining the sutra to all of you. His was a secret and very difficult explanation, telling the Sixth Patriarch how to forge an indestructible vajra body. When Great Master Hui Neng heard the words, "One should produce a thought which is nowhere supported," he suddenly achieved great enlightenment and knew that all the ten thousand dharmas are not separate from the self-nature.

Although the Sixth Patriarch knew the method of advancing with diligence, his afflictions of views and thought had not yet been completely eliminated. That he was waiting for the sieve could also mean that no one had certified him yet. Even though, in his intense vigor, he had reached a high peak, likened to the state of a furnace glowing with pure green fire, he had not yet been certified by a good knowing advisor. Thus, when the Fifth Patriarch heard him say that the rice was ready and merely waiting for the sieve, he prepared to certify the Sixth Patriarch.

Because I have a kind of radar, I was able to record their conversation and I shall now replay it for you.

唐朝的錄音機，不是現在的錄音機)。其對話如下：

五祖問：「你想要成佛嗎？」

六祖答：「是的，我是想要成佛，我不想做其他的事情，唯求成佛。」

五祖說：「你想成佛先要斷無明，無明就是生出見思煩惱。你想斷見思的煩惱，先要斷無明，無明就是某件事情發生，你不懂不明白。好像人的生死就由情愛而來，你想要沒有情愛就先要破無明。無明一破，見惑和思惑就沒有了。無明是生死的根本，想斷無明了生死，就是金剛經上所說『應無所住，而生其心。』無所住什麼？無所住於情愛，斷欲去愛，才會了生死。」

六祖聽後豁然開悟，洞徹本來面目說：「喔！就是這麼一回事，這沒有什麼困難啊！很容易的！」所以開悟了。

修行學習佛法，首先要把「應無所住」的心生出來，不住於情，不住於愛。若住到情愛上就是無明，也就是生死。不住於情，不住於愛，不住於有，不住於空，這就是中道。不離有，不離空，也不是在情愛外再找一部份，而是將情愛轉變成真正般若智慧——這即是覺，否則即是迷。迷和覺只是一轉身的功失，所謂「回頭轉面」；所謂「苦海無邊，回頭是岸」即此是也。

Keep in mind that this is a T'ang Dynasty recording, not a present-day one:

“Do you want to attain Buddhahood?” asked the Fifth Patriarch.

“Yes,” said the Sixth Patriarch, “I just want to become a Buddha. I do not seek anything else. I only want to attain Buddhahood.”

The Fifth Patriarch said, “If you want to realize Buddhahood, you must first cut off ignorance. Ignorance is that which produces the afflictions of delusion, brought on by false views and false thoughts. If you want to cut off these afflictions, you must first cut off ignorance. For example, the cycle of birth and death is based on the state of emotional love. When you break through ignorance, then the delusions of false views and false thoughts which are tied to birth and death cease to exist, for ignorance is the root of birth and death. If you want to cut off ignorance and thereby put an end to birth and death, then, as *The Diamond Sutra* says, “produce a thought which is nowhere supported.” That means do not dwell in emotional love, get rid of desire, and cast out craving. Then you can bring an end to birth and death.

After listening, the Sixth Patriarch suddenly became enlightened. He saw through his original face and said, “Ah! It is basically just like this! It is not difficult at all! In fact, it’s very easy!” Thus he became enlightened.

In cultivating and studying the Buddhadharma, you should first produce an unsupported thought. That means to dwell neither in emotion nor love. If you dwell in emotion and love, you dwell in ignorance, and thus in birth and death. If you do not dwell in emotion or in love, if you do not dwell in existence or nonexistence, you know the Middle Way. The Middle Way is not separate from either existence or emptiness, nor does it exist elsewhere. The ability to transform emotion and love into genuine Prajna wisdom is enlightenment. Not transforming them is confusion. It is said, “Although the sea of suffering is inexhaustible, a turn of the head is the other shore.” The difference between confusion and enlightenment is just in knowing how to turn.

你若是恣情縱慾，隨著情愛愈跑愈遠，就會愈迷。若能回頭，即是涅槃，也就是彼岸。若不回頭，就會愈迷愈遠，愈迷愈深。但雖深遠，若能一轉身，這就是頓悟。頓悟就是覺，而覺就是佛。

你也許想：「我成佛就沒有工作做了，僅坐在那裡等著人給我燒香叩頭，那沒什麼意思。」那你可再來做眾生啊！和眾生做朋友度眾生成佛。成佛雖說沒有意思，但他已斷除煩惱沒有憂愁。

昨天講個鬼，說他不願意做人：「我今做鬼三千秋，也無煩惱也無憂，生公叫我為人去，只恐為人不到頭。」鬼雖沒有煩惱和憂愁，但他屬陰，僅在晚間出現。而佛是屬陽，像太陽光。你自己作決定，是要做鬼或做佛。若願意做鬼，有情愛就不要緊。若想做佛，就要「應無所住，而生其心」。

惠能言下大悟。一切萬法不離自性。遂啓祖言。何期自性本自清淨。何期自性本不生滅。何期自性本自具足。何期自性本無動搖。何期自性能生萬法。

六祖大師此時豁然大悟，大悟是徹始徹終，明白深般若的智慧，故知心生萬法，萬法唯心，一切萬法原是自性所現。於是惠能就稟告五祖說：「我真沒想到，自性本是不垢不淨，本來就是清淨。」

If you run after emotions and desires, then the more you run, the more confused you become. If you can turn your head, you arrive at Nirvana, the other shore. If you do not turn your head, you become more and more confused. The more confused you are, the further off you get and the deeper you sink into confusion. But although you are extremely far off, one turn can become sudden enlightenment. Sudden enlightenment is awakening. Awakening is the Buddha.

You may be thinking, "If I become a Buddha, there won't be any work for me to do. Wouldn't I just sit in a lotus flower all day and wait for people to come and light incense and bow before me? Frankly, I don't think that sounds the least bit interesting!" If that is what you think, you can come back as a living being, befriend the other living beings and take them across to Buddhahood. Although attaining Buddhahood may seem to be uninteresting, at least all afflictions have been severed and you are free from worries. Yesterday, I talked about the ghost who did not want to become a person.

*I've been a ghost for three thousand years,
no afflictions and no worries.*

*Shen Kung tells me to go be a human,
but I really just don't think I can!*

Ghosts may have no afflictions or worries, but they can only come out at night because they belong to the *yin energy*. The Buddha is totally *yang energy*, like the radiance of the sun. So, you decide. Do you want to be a ghost or a Buddha? If you want to be a ghost, then it is all right to have emotion and love. But if you want to be a Buddha, you must "produce a thought which is nowhere supported."

At the moment he heard those words, Hui Neng experienced the great enlightenment and he knew that all the ten thousand dharmas are not separate from the self nature. He said to the Fifth Patriarch:

How unexpected!

*The self-nature is originally pure in itself.
How unexpected! The self-nature is originally
neither produced nor destroyed.*

How unexpected!

*The self-nature is originally complete in itself.
How unexpected! The self-nature is originally unmoving.
How unexpected! The self-nature can produce
the ten thousand dharmas.*

Great enlightenment penetrates to the beginning and to the end. It is a complete understanding of the deep Prajna wisdom. Having attained the great enlightenment, the Sixth Patriarch was able to fathom that the mind produces the myriad

這「清淨」是對「不清淨」而言的。此清淨是本體的樣子，因它沒有其他名稱可代表，故用「清淨」來代表。這個「清淨」和先從染污而後清淨不同；這個清淨是本來就清淨。

惠能又說：「我真想不到，自己的本性原是不生不滅的。」因為眾生有所執著才有生有滅，若無所執著，生滅又從何生出呢？又滅到什麼地方去呢？生滅就沒有了。

惠能又說：「我真想不到，自性原是無欠無餘的，也不多一點，也不少一點。」在佛的份上沒有添多一點點，在眾生份上也沒有減少一點點，但因眾生自己不認識，背覺合塵，所以本有的家珍不認識，乃捨本逐末，追求一切物質的享受，追求一切虛妄的快樂，追求一切假名假利。真是太笨太愚癡了，我現在才知道本性具足一切。

惠能又說：「一切的眾生顛顛倒倒，沒有定力，可是所有眾生自性，都是不動不搖，平等無分。」

惠能又說：「我真想不到，萬法原是從自性生出來的。以前我都想不到，可是現在竟然證得這種妙理，這真妙不可言！」

祖知悟本性謂惠能曰。不識本心學法無益。若識自本心見自本性。即名丈夫天人師佛。

dharmas, and the myriad dharmas come from the mind alone. He likewise realized that all the myriad dharmas are manifestations of the self nature. The Sixth Patriarch exclaimed, "In all honesty, it never dawned on me before that the self-nature is originally pure. Why, then, does the Sutra say earlier that the self-nature is neither defiled nor pure?" Here, the term "pure" represents the appearance of the original substance, because the concept cannot be represented any other way. It means originally pure. It does not refer to the purity obtained after being cleansed from defilement. The term 'pure' is contextually used in contrast to defilement.

The Sixth Patriarch, Hui Neng, realized that the self-nature is originally neither produced nor destroyed. Production and destruction, birth and death, occur because living beings become attached. Without attachments, from what place would 'birth and death' come into being and in what place would it cease to exist? There would be no such place.

The Sixth Patriarch realized that the self-nature is originally complete in itself, with nothing lacking and nothing in excess, nothing more and nothing less. The original self-nature is essentially the same; either that of the Buddha or that of living beings. It is not more for the Buddha nor less for living beings. Unfortunately, living beings fail to understand this because they turn their backs on enlightenment and they mingle with the dusts of defilement. With their backs turned, they cannot recognize the precious things that are originally theirs. They cast the root aside and grasp at the branches, seeking materialistic contentment and illusory happiness. They chase after illusive fame and profit. This is really very stupid. Only now have I realized that the self-nature is replete with everything.

Hui Neng said, "Living beings are upside-down. They have no concentration power. Nonetheless, their self-nature is originally unmoving. This holds true equally for all."

Hui Neng added, "Before, it never dawned on me that the myriad dharmas are produced from the self-nature. Now, I have certified to these wonderful principles. It is indeed ineffably wonderful!"

The Fifth Patriarch knew of Hui Neng's enlightenment to his original nature and said to him, "Studying the Dharma without recognizing the original mind is of no benefit. If one recognizes one's own original mind and sees one's original nature, then one is called a great hero, a teacher of gods and humans, a Buddha."

五祖大師聽六祖這樣一講，便知道六祖已經開悟而認識本來面目，已知自己的鼻孔是衝下還是衝上，已知胳膊衝下，指時是倒還是正。

昨晚我問你們各位：「到底當這手向下指是倒，向上指是正？還是手向下指是正，向上指是倒？」沒有人知道這個道理，根本上沒有一個正或一個倒。

六祖大師對這些問題都知道得清清楚楚，五祖大師亦知道他已明白這些道理，故在袈裟裡就對惠能說：「若不認識自己的本心，學法是沒有益處的。」

有句話這樣的說：「若人識得心，大地無寸土。」你若把心認識了，大地的塵土都變成黃金，七寶莊嚴。你說：「我看不是如此啊！」當然啦！因你沒認識本心嘛！好像戴紅色的眼鏡，看人就是紅色。戴綠色眼鏡，看一切則是綠色。因你沒有認識這個心，所以看大地都是土。就因你心裡的塵土太多了——即是妄想雜念。若沒有妄想雜念，這世界也就沒有塵土了。

若認識自己的本心是個什麼樣子，看見自己本性是什麼顏色，是青黃赤白黑呢？還是長短方圓？說有一個樣子，這是比喻，根本沒有一個樣子，但要認識它才知道，若不認識是不能亂講的。

The Fifth Patriarch knew that the Sixth Patriarch had attained enlightenment and recognized his original face. He knew whether his nostrils faced up or down. When he held his hand over his head, the Sixth Patriarch knew whether it was upside down or right-side up.

Last night, I asked you all, “When your hand hangs at your side, is it upside-down and when you raise it up over your head, is it right-side up? Or is it that when it hangs at your side it is right-side up and when you raise it over your head it is upside-down?” None of you understood this principle. Why? Because there is basically no such thing as upside-down or right-side-up!

The Sixth Patriarch had a very clear understanding of all these questions and the Fifth Patriarch knew of this. For this reason, he told the Sixth Patriarch while under cover of his robe, “Unless you recognize your original mind, it is useless to study the Dharma.”

It is said, “If one recognizes one’s own mind, the great earth doesn’t have an inch of dirt.” The dust and dirt of the great earth will turn into yellow gold, and the great earth will be adorned with the seven precious jewels. You say, “It doesn’t look like that to me.” Of course it doesn’t. You haven’t recognized your original mind. When you recognize it, you will see things differently. It’s like wearing tinted glasses. If you wear red glasses, people look red, and if you wear green glasses, they look green. If your glasses are yellow, then everyone looks yellow. Because you haven’t recognized your original mind, the great earth appears to be covered with dirt. This is because the dirt within you is so great. What is the dirt? It is simply your delusive thinking and scattered thoughts, for without them, the great earth doesn’t have an inch of dirt.

Studying the Buddhadharma is of no benefit unless you recognize your original mind. Look at it! What color is it? Is it green, yellow, red, white, or black? Is it long or short, square or round? What does it look like? What is its appearance? To say it has an appearance is an analogy, because fundamentally it has no appearance. When you recognize this “no appearance” you will understand. But before you have recognized it, do not speak about it in a confused way.

若識自本心，見自本性，這就是大丈夫，天上的導師，人間的導師，也就是佛了。我們現在若能認識自己的本心，見到自己的本性，那就是佛。因眾生本來是佛，佛也本來是眾生，所以我們都有成佛的機會。若未識本心，見自本性，那還要多多地研究佛法。

三更受法。人盡不知。便傳頓教及衣鉢云。汝為第六代祖。善自護念。廣度有情流布將來無令斷絕。

聽吾偈曰。

有情來下種 因地果還生
無情亦無種 無性亦無生

在半夜三更天，六祖大師得五祖傳授以心印心的妙法，在內無心知，外無人知，乃至鬼神也不知道。就把頓教法門和衣鉢（袈裟及乞食的鉢）傳給六祖，說：「你現在就是第六代祖師。」

學佛法是要認真、腳踏實地去學習，不是學口頭禪，只學會講經、說法，花言巧辯。說沒有真也沒有假，這才是中道了義；學口頭禪，一點實在的功夫也沒有，或者總想爭第一，嫉妒障礙，那就得不到作第六代祖師。好像神秀的黨徒，把他捧得高高的，以為第六代祖師定能到手，所以預備他的心腹黨徒各處探消息。若五祖大師把衣鉢傳給某一個人，先把他殺了。卻不知五祖是個明眼的善知識，知他有這一種心，故秘密傳法給六祖。

At that point when you recognize your original mind and see your inherent nature, then you are a great hero, a teacher of gods and humans, a Buddha. We all have the possibility of becoming a Buddha because living beings are originally Buddhas and Buddhas are originally living beings. If you have not recognized your original mind nor seen your original nature, you still have to study the Buddhadharma more.

He received the Dharma in the third watch and no one knew about it. The Fifth Patriarch also transmitted the Sudden Teaching and the robe and bowl saying, "You are the Sixth Patriarch. Protect yourself carefully. Take living beings across by every method. Spread the teaching for the sake of posterity and do not let it be cut off. Listen to my verse:

*With feeling comes the planting of the seed,
Because of the ground, the fruit is born again.
Without feeling there is no seed at all,
Without that nature there is no birth either.*

At midnight, the Fifth Patriarch transmitted the wonderful Dharma to the Sixth Patriarch, using the mind to seal the mind, and no one at all knew about it. The insiders didn't know, the outsiders didn't know, not even the ghosts and spirits knew. The Fifth Patriarch transmitted the Teaching of Sudden Enlightenment which points directly to the mind to see one's original nature and realize Buddhahood. He pronounced, "You are now the Sixth Patriarch."

In learning Buddhadharma, you must take it seriously. You must realistically walk the true path, not just doing lip service. You may be eloquently doing the lip service of speaking the Dharma, but mind you, doing lip service does not provide you with any actual skills in cultivation. Or, you may be obsessed with the desire to be number one, and in the process, get into the difficulties of jealousy and obstructions. If you are like that, you certainly can't obtain the patriarchate. The allies of Shen Hsiu put him on a high pedestal, thinking that he would certainly be the next patriarch. That's why they were scattered in every corner snooping for news. If they knew that the Fifth Patriarch had transmitted the patriarchate to someone else, they would have killed that successor right away. Nevertheless, they did not know that the Fifth Patriarch was a clear-eyed good-knowing advisor who knew the mind of Shen Hsiu, and therefore, had secretly transmitted the dharma to Hui Neng as the Sixth Patriarch.

爲何傳法給六祖惠能呢？因爲他是實實在在地行菩薩道，舂米給大家吃，幫大家用功辦道修行。像我們這裡在廚房裡做事的人，就是行菩薩道，做很好的飯給大家吃。可是我吃了，也不知是好還是不好，因爲我沒時間研究吃的問題。

行菩薩道，就是在任何場合來幫助人，不要障礙人，所謂：「君子有成人之美。」像現在有幾個人要出家，我問是否有人反對？結果沒有人反對。這就是成人之美，不反對人出家，誰出家我都贊成。爲什麼我反對呢？因我怕麻煩，所以反對，若我收些不好的徒弟，連我都沒面子。

(下期待續)

The Fifth Patriarch transmitted the Dharma to Hui Neng because Hui Neng always practiced the Bodhisattva Way. He pounded rice for everyone to eat and so helped them along their way in cultivation. That same Bodhisattva conduct is practiced here in the kitchen of this temple by the volunteers. They prepare very good food for everybody to eat. However, when I eat I don't notice whether it is good or not because I don't have time to investigate the subject of eating.

Practicing the Bodhisattva Way is helping others in every situation. Do not pose a hindrance to others. It is said that a gentleman will lend support for the success of others. For instance, when I announced that several people were going to leave home and asked if anyone objected, no one did. This demonstrates the virtue of lending support for the success of others. I give my consent to anyone who wants to leave the home-life. Why should I object? Well, I do not want any problems. If I take in unwholesome left-home disciples, I myself will be disgraced.

(To be continued ..)

5/25 傳供法會活動剪影 Snapshots of Special Passing of Offerings on May, 25.



僧錄

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

僧睿法師



Dharma Master Seng Rui

Excerpt from the *Hundred-day Chan Session*

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

今天再介紹一位晉朝長安的法師，他的名字叫僧睿，這個睿就是智慧的意思，聰明睿智，就是有智慧。他是當時北魏的長樂縣人。他在少年的時候，什麼也不歡喜，就歡喜出家，一天到晚就想要出家。對他爸爸說要出家，對媽媽也說要出家，但是爸爸不許可他出家，媽媽也不願意他出家，那麼等到十八歲，他才出了家，滿他的志願。

他出家之後，拜僧賢法師為他的師父。他是很謙虛的，對人都特別客氣，心裡頭很聰明，他有光在裡邊不向外邊露，所以他的學問就非常好。到他二十二歲的時候，他就讀了很多書，他又聽僧朗法師講《放光經》，可是他聽法師講經，他就有很多問題來問這位法師，一問，把法師也問得閉口無言，沒有話回答，他就是這樣的聰

Today I will introduce another dharma master from Chang An, in the Jin dynasty. His name was Seng Rui. The word Rui means wisdom; being both intelligent and wise. It means that one has wisdom. He was a native of the Chang Le district in the Northern Wei Province. When he was a youth, he was fond of nothing other than leaving the home-life. Every day, from morning to night, all he was thinking of was leaving the home-life. He told his father that he wanted to leave the home-life. He told his mother that he wanted to leave the home-life. Nevertheless, his father would not permit him to do this and his mother was also unwilling to let him leave the home-life. He had to wait until he was eighteen years old before his wish was finally granted; he finally left the home-life.

After he left the home-life, he bowed to Dharma Master Seng Hsien as his teacher. He was very humble and polite to everyone. He was clear-headed and very intelligent. Even though he had light within, he did not reveal it outwardly. Hence, his learning was exceptional. When he was twenty two years old, he had already studied many books. On one occasion, he came to listen to Dharma Master Seng Long's lecture on the *Emitting Light Sutra*. Having heard the dharma master's lecture, he had many questions to ask him. However, Dharma Master Seng Long was rendered speechless and un-

明。可是僧朗法師和他的師父僧賢法師以前是老朋友，大家都是同學，所以見到這位僧賢法師，就說了，說：「你的徒弟，僧睿啊！他在我講經的時候，有問題來問我，令我想了一天一夜，也想不出一個道理來答覆。你的名字就叫僧賢，現在又收了一個賢弟子，就是你這位師父是聖賢，徒弟也是聖賢，這真是很難得！」

等到僧睿法師二十四歲了，他就到各國去遊歷，什麼地方他都到，他到什麼地方，就在什麼地方講經說法。他講經說法，知音的人就有很多，人人都歡喜聽他講經，人人都歡喜聽他說法，所以各方面背著衣單，行李來親近他的人很多很多。那麼他就說了，他說：「現在我們中國所得的佛法雖然是很少，但是也能夠令人知道這個因果。」在這個時候，曇經禪師講參禪的道理，以後在長安，他遇到鳩摩羅什法師，他就請鳩摩羅什法師翻譯出來這種參禪的法要《禪法要》，有三卷。《禪法要》一開始，是鳩摩羅什所造的，最後的是馬鳴菩薩所說，中間是國外的聖賢所造的，這是三個人所造的參禪的這種方法，又名《菩薩禪》。僧睿法師得到了這種參禪的方法，他就依照這種方法，很精進的日夜來修行，他因此得到了『正法眼藏』，這種清淨的妙處。

當時姚秦有位司徒，叫姚嵩，他對僧睿法師非常恭敬。有

able to utter a word in response to his questions. This shows how intelligent Dharma Master Seng Rui was. Dharma Master Seng Long and Dharma Master Seng Hsien were old friends from way before; they had been schoolmates. When Dharma Master Seng Long saw Dharma Master Seng Hsien, he said, "When I was lecturing the Sutra, your disciple, Seng Rui, came to ask me questions. I contemplated for one day and one night and yet I could not come up with a single principle to help me answer his questions. Your name is Seng Hsien ("Monk Worthy"). Now you have received a worthy disciple. You, as teacher, are a worthy sage, and your disciple too is a worthy sage. This is truly very rare indeed!"

When Seng Rui was twenty four years old, he traveled through different countries. Wherever he went, he would lecture the sutras and speak the dharma. People who appreciated his lectures were many. Everyone liked to listen to his sutra lectures and dharma talks. Hence, many people would bring their backpacks and belongings with them in order to follow and draw near him. The Dharma Master said, "In China, although we have obtained very little Buddhadharma, nevertheless, it is sufficient to allow people to understand the principle of cause and effect." At that time, Dhyana Master Tan Jing was giving lectures on the principles of Chan investigation. Later in Chang An, he met Dharma Master Kumarajiva, and he requested that he translate the three volumes of the *Essentials of Chan*. In the beginning, the first volume was composed by Kumarajiva. The last volume was spoken by Horse Neighing Bodhisattva. The middle volume was composed by a worthy sage from another country. Therefore the volumes include methods of investigating Chan from these three people, and are also called *The Bodhisattva Chan*. Dharma Master Seng Rui obtained these methods of investigating Chan. He followed these techniques and diligently cultivated day and night. As a result, he gained the pure and wondrous "Proper Dharma Eye Treasury".

During the Yao Chin dynasty, there was a minister of education and cultural affairs whose name was Yao Sung. He was very respectful to

一次皇帝姚興，就問姚嵩，說：「這位睿公啊！何如？」他是怎麼樣的一位法師，姚嵩就說：「他是江南的松柏啊！」好像松柏樹似的。那麼姚興就想見一見他，就讓所有的文武百官聚會在一起，要看一看僧睿法師的才智怎麼樣。僧睿法師，他的風度非常的自然，談吐之間彬彬有禮，講得也非常有道理，姚興就非常的歡迎他，當時就送給他工人，又給他俸祿，就是每個月給他多少錢，又送給他車。以後姚興就對姚嵩說：「僧睿法師啊！這是四海的一個榜樣，一個領袖，不僅僅是江南的一棵松柏啊！」姚興這樣一說，所以僧睿法師的名譽，人人都知道了，遠近的人都來皈依他。

鳩摩羅什法師所翻譯的經典，僧睿法師也幫著他來修飾、潤色，來幫著他做這種的工作。在以前竺法護所翻譯的《正法華經》的授決品，就是授記品，有幾句話說：「天見人，人見天」天也看見人，人也看見天了，鳩摩羅什法師翻譯到這幾句的時候，他說：「這種說法，是和印度所說的意思是一樣，但是在中文來說，就犯了一點語病。」就是說話上有一點毛病，這一句應該怎麼樣翻呢？鳩摩羅什法師都想不出來恰當的詞語。僧睿法師就對他說了，他說：「或者是人天交接，兩得相見。」人天交接，互相交接，兩者得以相見。他這麼樣一說，鳩摩羅什法師歡喜得不得了，說：「對啊！對啊！是這樣，你這樣的翻譯是最好。」特別的歡喜。

(下期待續)

Dharma Master Seng Rui. One day, Emperor Yao Xing asked him, "What do you think about this elder Rui?" What kind of a dharma master is he? Yao Sung replied, "He is the pine and cypress of Jiang Nan!" He was likened to a pine tree and a cypress tree. On hearing this, Yao Xing wanted to have an audience with him. He gathered all his hundreds of civil and military officials to witness the capability and wisdom of Dharma Master Seng Rui. Dharma Master Seng Rui's manner was calm and very natural. He was courteous in his conversation, and his words made perfect sense. Yao Xing then gave him a great welcome. He made him offerings of servants, money, and carriages. Later, Yao Xing told Yao Sung, "Dharma Master Seng Rui is an exemplar of the four seas! He is a leader; he is more than simply a pine or cypress in Jiang Nan!" With this acclamation from Yao Xing, the high reputation of Dharma Master Seng Rui spread far and wide. People from near and far came to take refuge with him.

Dharma Master Seng Rui also helped to edit and polish the sutras translated by Dharma Master Kumarajiva. In the past, Dharmaraksa had translated the *Proper Dharma Lotus Sutra's* Chapter of Prediction. There were some lines that read, "The heavens observe people; people observe the heavens." It meant that the heavens can see people, and people can see the heavens. When Dharma Master Kumarajiva translated these phrases, he said, "This concept tallies with those spoken in India. However, in terms of the Chinese language, there is something wrong with the wording (that is to say, something is out of kilter verbally). How should that be translated?" Even Dharma Master Kumarajiva could not think of an appropriate way to translate this phrase. Then Dharma Master Seng Rui told him, "Perhaps it can be translated this way: People and the heavens are connected, both can observe each other." People and the heavens are connected so both can see each other. After he said that, Dharma Master Kumarajiva was extremely happy. He said, "That's right! That's right! It is so! Your translation is the best." He was elated.

(To be continued ..)

戒除酒色財氣必得無妄自在長壽果

If You Avoid Wine, Lust, Wealth, and Anger,
You Will Attain Genuine Freedom and Longevity

宣公上人一九九〇年十月二十八日開示於法國巴黎觀音寺

A talk given by Venerable Master Hsuan Hua, on October 28, 1990, at Avalokiteshvara Temple in Paris, France

酒色財氣四堵牆，
許多迷人裏邊藏；
有人跳出牆兒外，
就是長生不老王。

*Wine, lust, wealth, and anger are the four walls;
Many confused people are trapped inside.
If one can leap outside these walls,
One will enjoy eternal life and never grow old.*

這是說世間上的財色名食睡五欲，令人顛顛倒倒，醉生夢死，迷不知返。還有「酒色財氣」：好酒的人，心心念念想喝酒；貪色的，心心念念在貪色；貪財的，心心念念想發財；好生氣的人，無論大事、小事都要發發脾氣。這四種東西，像四堵牆一樣，把人關到裏邊。所以說：「許多迷人裏邊藏」，許許多多，不知道有多少人，在裏邊生活著。「有人跳出牆兒外」，假如有人能不喝酒、不貪色、不貪財，也不發脾氣，跑到牆的外邊去了。「就是長生不老王」，你能酒色財氣無動於衷，壽命一定長。

可是佛教裏說要無壽者相，雖然說無壽者相，但你要是不能發脾氣、不喝酒、不貪色、不貪財，你願意活多久的壽命，自己都很有把握的。願意活久一點，就活久一點；如果不願意活到太大年紀，隨時都可以往生，自由自在，這就是真正的自在。所謂「自在」，是自己常常在，而不是他在。什麼叫「他在」？你儘打妄想，就是他在了；什麼叫「自在」？你沒有妄想，就

This verse talks about the five worldly desires for wealth, sex, fame, food, and sleep, which turn people upside-down and cause them to live as if drunk and die dreaming, too confused to turn back. In addition, there are wine, lust, wealth, and anger. Those who like wine constantly think about drinking wine. Those who crave sex have thoughts about sex all the time. Those who covet wealth are always trying to think of a way to get rich. Those who like to get angry are always losing their temper over matters great and small. These four things are like four walls that trap people within, so the verse says, "Many confused people are trapped inside." There's no knowing how many people live inside those walls. "If one can leap outside these walls," if a person can refrain from drinking wine, indulging in lust, being greedy for money, and getting angry, "one will enjoy eternal life and never grow old." If you are not moved by wine, lust, wealth, or anger, you will definitely live a long time.

Although Buddhism teaches us not to be attached to the mark of a life span, if you don't lose your temper, don't drink wine or take intoxicants, and aren't greedy for sex or wealth, then you pretty much have control over your own life span. If you want to live a little longer, you can. If you don't want to live to be too old, you can go to rebirth whenever you wish. You are free and at ease. This is true self-mastery. Self-mastery means that you are always in control, not mastered by others. What is mastery by others? If you give rise to discursive thoughts all the time, that is being mastered by others. What is self-mastery? If you have no discursive thoughts, it is self-mastery. If you want to be the Bodhisattva Who Contemplates with Self-Mastery [Avalokiteshvara], you must not have any discursive thoughts. When you break through all discursive

是自在了。你想做觀自在菩薩，就必須要沒有妄想；妄想執著破了，那就是自在，就是觀自在菩薩，也就是照見五蘊皆空，度一切苦厄了。

這「酒色財氣」不知害了多少佛子佛孫，而「財色名食睡」也不知誤了多少聖賢的前途。但是人們還不覺悟，還醉生夢死，迷不知返。說起來是很愚癡、很可憐的。因為這個，所以我在年輕時，對財色名食睡看得如糞土一般，非常不乾淨；看酒色財氣是身外物，與自己身心性命沒有關係，於是就想找一個離開五欲與跳出四堵牆的方法，因此發心出家。

出家之後，想做一些利人的事情，所以用〈大悲咒〉、四十二手眼和〈楞嚴咒〉來救人。其中救了不知多少人，但是也得罪了許許多多的妖魔鬼怪。這些妖魔鬼怪有的是天上的，有的是人間的，有的是海裏的，或是水裏的怪物。因為得罪了許多天魔外道、山妖水怪等精靈，於是當我由天津搭船到上海的途中，差一點被水淹死。

我記得那時從天津搭船到上海，航程只要三至四天就可以到了，這是四十多年以前的情形。可是我搭的船，在海上居然過了半個月的時間。船上帶的糧食都吃光

thoughts and attachments, that is self-mastery; that is the Bodhisattva Who Contemplates with Self-Mastery. That is also “illuminating the five skandhas and seeing that they are all empty, and passing beyond all suffering and difficulty” [Heart Sutra]

Wine, lust, wealth, and anger have been the downfall of countless Buddhist disciples. Wealth, sex, fame, food, and sleep have also ruined the future of countless potential sages and worthies. Yet people still do not wake up. They still spend their lives in a drunken state and die dreaming, not knowing how to turn around. How foolish, how pathetic! That's why, when I was young, I considered wealth, sex, fame, food, and sleep to be extremely unclean, like excrement or dirt. I regarded wine, lust, wealth, and anger as external things that had nothing to do with my body, mind, or life. I began to search for a way to leave the five desires behind and leap outside the four walls. That's when I decided to leave the home-life.

「酒色財氣」不知害了多少佛子佛孫，而「財色名食睡」也不知誤了多少聖賢的前途。

Wine, lust, wealth, and anger have been the downfall of countless Buddhist disciples. Wealth, sex, fame, food, and sleep have also ruined the future of countless potential sages and worthies.

After leaving home, I wanted to help others, so I used the Great Compassion Mantra, the Forty-two Hands and Eyes and the Shurangama Mantra to save people. I saved many people, but in doing so I also provoked many demons, ghosts, and other strange creatures. Some of these creatures were from the heavens; some were from the human realm and some were sea monsters who lived in the water. Because I had offended so many heavenly demons, goblins of the hills and rivers and so on, I almost drowned when I went by boat from Tianjin to Shanghai.

I remember the trip from Tianjin to Shanghai should have taken only three or four days (this was over forty years ago). But the boat I took was on the sea for over half a month. All the food and water on-board had been consumed,

了，水也喝光了，但船一直在黑水洋裏打轉轉，什麼樣的機器也開不動，都開不出黑海。這時候船上有幾百個人都嘔吐不止，船向前一抬，就有幾丈高，往水裏一塌，又有幾丈深，船在黑水裏搖擺不定，幾乎就要翻過來。在這個時候，〈大悲咒〉念不靈了，〈楞嚴咒〉也念不靈了。我把肚子裏所有的東西都吐出來，躺在甲板上不能動。我知道船開不動是因為水裏的怪物和我作對，想把船弄翻淹死我。我連膽汁也都吐出來了，一點力氣都沒有。那時我就想自己一個人跳到海裏去，免得連累這麼多人。在這期間，我又存著一線希望——求觀音菩薩。我說：「觀音菩薩，我這個人生來想為佛教做事，如果我對佛教還有用的話，請觀音菩薩現在就伸出您的聖手來，令此處風平浪靜，船能開到上海去；如果您不能伸出您的聖手來救我的話，我現在就跳到海裏去，免得連累這麼多人的生命，我願意去受這個果報。」

這麼一禱告時，果然就風平浪靜，經過了十四天的時間，船也勉強強強開到上海。如果在海裏再多幾天，人就沒有東西吃了，那時可能會人吃人，也可能會有一些難以想像的後果。所以這就是我利人、管閒事惹出來的麻煩。由這以後，我到了香港就不敢再多管閒事，一直到現在，不管什麼事情。或誰有什麼病痛，我默默中能幫助這個人，我就幫助；不能幫助的，我也沒有法子。想起我年輕時，不知好歹，也不知天高地厚，得罪了不知多少的山妖水怪。今天對你們大家說這個情形，希望你們不要像我這樣多管閒事。

but the boat only sailed in circles on the black expanse of sea. None of the engines worked, and there was no way to reach the shore. There were several hundred passengers on the boat, and they kept vomiting. When the boat pitched forward, one end would rise several dozen feet high in the air. When it rocked back, it would sink several dozen feet down the water. The boat rocked back and forth in the black waters and nearly capsized. At that time, reciting the Great Compassion Mantra didn't work, and reciting the Shurangama Mantra didn't work either. I had vomited up everything in my stomach, and was lying on the deck unable to move. I knew the boat couldn't move because of the sea monsters that were fighting me, trying to capsize the boat and drown me. I had vomited up everything, even bile fluid, and I had no strength at all. I thought of voluntarily jumping into the sea, so that many other people wouldn't be harmed on account of me. But I still had a thread of hope: I prayed to Guanyin Bodhisattva. I said, "Guanyin Bodhisattva, from the time I was born I have wanted to work for Buddhism. If I can still be of use to Buddhism, please extend your holy hand to calm the waves and guide the boat to Shanghai. If you cannot stretch out your holy hand to save me, then I shall jump overboard now, so that all these people won't have to die because of me. I'm willing to take my retribution."

When I finished my prayer, the violent wind and the turbulent waves calmed down. After fourteen days, the boat finally arrived in Shanghai. If it had been delayed for just a few more days, people would have been so famished that they might have started eating one another, and there would have been unforeseeable consequences. That's the kind of trouble I got into for getting involved in people's affairs and trying to help them. From that time on, after I went to Hong Kong, I didn't dare to interfere too much in the affairs of others. Even now, I don't get too involved. If people are sick and I am able to help them, I do so quietly; if I cannot help, then there is nothing I can do. Now that I recall my youthful days, I realize how audacious I have been. I was unmindful of danger from the skies above or from the earth below. The result of this is I offended countless mountain and sea monsters. I am telling you this today so that you can learn from me and not put your nose in other people's business.

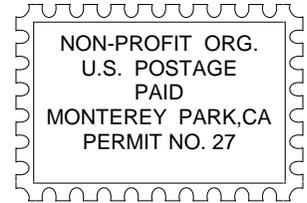
2008年7月法會時間表 Schedule of Events – July of 2008

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm		1◎	2◎	3◎ 六月初一	4◎ 美國國慶日 U.S. Independence Day	5◎ 初三 韋馱菩薩聖誕 Wei Tou Bodhisattva's Birthday
6 消災吉祥神咒 Auspicious Spirit Mantra of Eradicating Disaster 8:00 am—3:00 pm	7◎	8◎	9◎	10◎	11◎	12◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua
13 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	14◎	15◎	16◎	17◎ 十五 常仁大師 悟道日 Great Master Chang Ren's Enlightenment Day	18◎ 十六 宣公上人日 Venerable Master Hua's Day	19◎ 十七 常仁大師誕辰 Great Master Chang Ren's Birthday
20 慶祝觀音菩薩成道法會 Celebration of Gwan Yin Bodhisattva's Enlightenment 8:00 am —3:00 pm	21◎ 十九 觀音菩薩成道日 Gwan Yin Bodhisattva's Enlightenment (Actual Day)	22◎	23◎	24◎	25◎	26◎
27 念佛法會 Dharma Assembly of Amitabha Buddha Recitation 8:00 am—10:00 am 放生法會 Liberating Life Ceremony 1:00 pm —3:00 pm	28◎	29◎	30◎	31◎		



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金輪聖寺



2008年8月法會時間表 Schedule of Events – August of 2008

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
◎ 禮拜大悲懺 12:30 pm Great Compassion Repentance					1◎ 七月初一	2◎
3 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	4◎	5◎	6◎	7◎	8◎ 巴士上萬佛城參加盂蘭盆法會 Bus to CTTB to Attend the Celebration of Ullambana.	9◎
10 ☆ 初十 慶祝盂蘭盆法會 Celebration of Ullambana 8:00 am—3:00 pm	11◎	12◎	13◎	14◎	15◎ 七月十五 盂蘭盆節Ullambana (Actual Day)	16◎
17 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	18◎	19◎	20◎	21◎	22◎	23◎
24 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	25◎	26◎	27◎	28◎	29◎	30◎ 三十 地藏菩薩聖誕 Earth Store Bodhisattva's Birthday
31 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm 放生法會 Liberating Life Ceremony 1:00 pm —2:00 pm	☆ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua  8/8 (Fri) 巴士上萬佛城參加盂蘭盆法會，請向金輪寺報名。 Bus to CTTB to Attend the Celebration of Ullambana. Register at GWM. 上車地點 (Boarding Location): 6:20 PM at San Gabriel, 7 PM at GWM.					

~常將有日無日，莫待無時想有時~