



# 金輪通訊

Gold Wheel Sagely Monastery  
Newsletter

235 North Avenue 58, Los Angeles, CA 90042 Tel: (323) 258-6668  
www.goldwheel.org

宣公上人--禪定要訣頌

生佛同源

諸佛本來是眾生 勇猛精進超群倫  
謹修法門不懈怠 福慧雙圓大覺成

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

**Originating from the same source - Living Beings and Buddhas**

The Buddhas are originally living beings;  
With vigor and diligence, they surpass the crowd.  
Carefully practicing the Dharma Doors without tiring,  
They perfect their blessings and wisdom, and attain Great Enlightenment.

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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 #200)

惠能在晚間沒人知曉的情形下，很容易地得到六祖位，所以沒有人反對。五祖也不問：「你們大家是贊成還是反對？」這只要五祖許可就行了。五祖訓誨惠能說：「你要好好保護衣鉢，這是由釋迦牟尼佛一代代相傳下來的。你到世間要廣度一切有情的眾生，而將佛法流佈至盡未來際，無令斷絕啊！」

當五祖說這句「無令斷絕」時，我相信五祖大師很悲哀擔心，恐怕要哭了。為什麼我知道呢？因為二祖臨被殺時，他曾說：「到第四代時，楞伽經都變成名相了，沒有人懂。」現在五祖大師說「無令斷絕」，必定有無窮的感慨而說：「你要小心！要注意！不要馬馬虎虎，不當一回事。這是特別重要，不要讓它斷絕了。現在為你說一首偈頌：

「有情來下種」：情就是慈悲，因為我有一種慈悲心的感情來種下種子，就是我把佛法傳授給你。

Late at night, unbeknown to anybody, the Fifth Patriarch conferred upon Hui Neng the role as the Sixth Patriarch. He didn't ask whether the others agree or disagree, eliminating any possible objections. He admonished the Sixth Patriarch, "Diligently protect the robe and bowl, for they have been handed down from Shakyamuni Buddha from generation to generation. Go out to the world and vastly rescue all sentient beings. Spread the Dharma to the endless expanse of time. Do not let it be cut off!"

I believe that it was with a heavy heart that the Fifth Patriarch instructed to not let the Dharma be cut off. He could have been on the verge of tears. How do I know? The Second Patriarch, at his execution, had lamented, "Come the time of the Fourth Patriarch, *The Lankavatara Sutra* will become a mere name and appearance. No one will understand it." Now, in the same way, the Fifth Patriarch's heart welled up within him as he said, "Don't allow the Dharma to be cut off. Be careful. Pay attention, don't be muddled or take your job lightly. It is extremely important that the Dharma not 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.*

*With feeling comes the planting of the seed.* Here, feeling refers to the mind of kindness and compassion. Because I have a kind and compassionate mind, I have come to plant a seed, meaning I have transmitted the Buddhadharma to you.

「因地果還生」：因為我傳法給你，好像將種子種到地下，那麼果就會生出來。

「無情亦無種」：若沒人傳法給你，那也就沒有菩提的種子。

「無性亦無生」：沒有性也就沒有生了。

這是一種講法，另一講法如下：

「有情來下種」：「情」就是一種感情或情愛，因為有情愛才種下種子，好像這一班學佛法的人，不是親戚就是朋友，親戚就有親戚的情感，朋友就有朋友的情感。因有一點情感，故大家一起來學佛法。「因地果還生」：因有這種情感，故種下菩提種子，但先要有地，有個地方才會結果，生出菩提的果。「無情亦無種」：如果誰也不知有這個道場，那就沒有人來學佛法了。「無性亦無生」：若沒有佛性，那就不會成佛了。

這偈頌有很多講法，只要合乎法，怎樣講都可以的。

祖復曰。昔達摩大師初來此土。人未之信。故傳此衣以為信體。代代相承。法則以心傳心。皆令自悟自解。自古佛佛惟傳本體。師師密付本心。衣為爭端。止汝勿傳。若傳此衣命如懸絲。汝須速去。恐人害汝。

*Because of the ground, the fruit is born again. This dharma-transmission is like planting a seed into the ground so that it will grow and bear fruit.*

*Without feeling there is no seed at all. If no one transmits the Buddhadharma to you, then there is no Bodhi-seed.*

*Without the nature there is no birth either. Where there is no nature, there is no birth. This is one way to explain this verse.*

Here is another way to explain this verse.

*With feeling comes the planting of the seed. Feeling refers to an emotional feeling of love. The seed is planted because of this feeling. To illustrate the meaning of this line, let us take a look at the groups of people studying the Dharma. They are either connected as relatives or as friends. Relatives share familial sentiments; friends share mutual affection. Because of these emotional ties, they come together to study the Dharma; hence, to plant the seed. *Because of the ground the fruit is born again.* Because of this emotional feeling, the seed of Bodhi is planted. It needs to be planted into the ground in order to grow and bear the fruits of bodhi. *Without feeling there is no seed at all.* If no one knew of this Bodhimanda, then there would be no one to come and study the Dharma, there would be no seed planted. *Without that nature, there is no birth either.* Without the Buddha nature, you cannot become a Buddha.*

The verse may be explained in many ways. They are all acceptable as long as they accord with the principles in the Buddhadharma.

**The Patriarch further said, “In the past, when the First Patriarch Great Master Bodhidharma first came to this land and people did not believe in him yet, he transmitted this robe as a symbol of faith to be handed down from generation to generation. The Dharma is transmitted from mind to mind, leading everyone to self-awakening and self-enlightenment. From ancient times, only the original substance has been transmitted between the buddhas, and the mind seal secretly transmitted between the patriarchs. Since the robe is a source of contention, its transmission ends with you. Do not transmit it further, or your life will be in peril like hanging by a thin thread. You must leave quickly for I fear that people might harm you.”**

五祖又說：「往昔初祖達摩大師，初次到中國的前三五年時，人們都不恭敬他，反把他叫作摩羅刹，沒人認識他是位祖師，所以才傳授這衣鉢作為證據。」

衣鉢只是一種表信而已，其實佛法是要以心傳心，令他自己覺悟，自己證得。自古以來所有諸佛所傳的就是本體——即自性，歷來祖師相傳的都是本心。衣是爭的開始，有了衣大家就互相鬥爭，爭這衣而作祖師。甚至有的偷了這衣而作假的祖師。像神秀就想從五祖處搶祖衣，要五祖傳法給他。若將法傳與他人就予殺害。此衣在四祖時被偷過三次，五祖時又被偷三次，但都沒偷成，這是菩薩感應所致。在六祖時曾被偷六次，但後被武則天（唐時，女皇帝）硬給拿去，以後下落不明。

五祖繼續說：「衣鉢是爭端的開始，只傳到你為止，以後不要再傳下去了。如果要傳此衣鉢，恐怕命就像一根絲線吊著百斤石頭，隨時有折斷的危險。你趕快離開此地，因我怕有人會加害於你。」

惠能啓曰。向甚處去。祖云。逢懷則止。遇會則藏。惠能三更領得衣鉢云。能本是南中人。素不知此山路。如何出得江口。五祖言。汝不須憂。吾自送汝。

The Fifth Patriarch explained, “When the First Patriarch, Great Master Bodhidharma, first arrived in China, he was not respected by the people during the first three to five years. They called him a ‘hick’” No one recognized him as a patriarch. This was what initiated the transmission of the ‘robe and bowl’ as certification of patriarchate.”

The ‘robe and bowl’ only serves as a symbol of faith. In reality, the Buddhadharma is transmitted from mind to mind, leading everyone to self-awakening and self-enlightenment. From ancient times, only the original substance has been transmitted between the buddhas, and the mind seal secretly transmitted between the patriarchs. Because people wanted to vie for the position of a patriarch, they fought for the robe. Some even went to the extent of stealing the robe to become a bogus patriarch. Shen Hsiu thought of getting the robe from the Fifth Patriarch by force. He wanted the Fifth Patriarch to transmit the Dharma to him. Otherwise, he would kill the person who became the next patriarch. There had been three attempts to steal the robe during the time of the Fourth Patriarch, and another three during the time of the Fifth Patriarch. None of these attempts were successful because of the Bodhisattvas’ intervention. Six attempts were made during the time of the Sixth Patriarch. Eventually, the robe was forcibly taken by Empress Wu Tse T’ien of the T’ang Dynasty. Nobody knew for certain what happened to the robe afterward.

The Fifth Patriarch continued, “The robe-and-bowl initiates contention. You will be the last to receive such a transmission. Do not pass it on anymore. To continue with the transmission of the robe-and-bowl is to court danger. It is like suspending a hundred-pound rock from a thread, which will snap any moment. Your life will be in such peril if you continue to transmit the robe. Now, you must leave quickly. I am concerned that there are people who would harm you.”

Hui Neng asked, “Where shall I go?” The Patriarch replied, “Stop at Huai and hide at Hui.” Hui Neng received the robe and bowl in the third watch. He said, “Hui Neng is a Southerner and does not know these mountain roads. How does one reach the mouth of the river?”

The Fifth Patriarch said, “You need not worry. I will accompany you.”

惠能向五祖問：「我向什麼地方去呢？」五祖說：「到了懷集縣（今廣西梧州）就可以歇止，若到四會縣（今廣東新會）就隱藏起來。」惠能在三更天得到五祖傳授的衣鉢後又問：「我本是南方廣東人，素不熟悉此地蜿蜒山路，我如何出得江口呢？」五祖安慰他道：「你不需要憂愁，讓我親身送你去吧！」

祖相送直至九江驛。祖令上船五祖把艖自搖。惠能言。請和尚坐。弟子合搖艖。祖云。合是吾渡汝。惠能云。迷時師度。悟了自度。度名雖一。用處不同。惠能生在邊方語音不正。蒙師傳法今已得悟。只合自性自度。

五祖把六祖送到九江潯陽驛的地方。「驛」即古來傳達書信的站。五祖吩咐說：「你快上船！」就拿起擺船的櫓使船開行。惠能說：「師父！請您坐著，應該由我來搖櫓。」五祖說：「應該我來渡你才對。」惠能答說：「是的，在未悟到自性，本體迷失的時候，應由師父指示修道用功，務使開悟。」這包括不怕腿痛及辛苦。

六祖天天舂米比任何人都辛苦。六祖大師舂米墜腰石，現還在湖北憑茂山東山禪寺保存著，上面刻著「惠能盧居士舂米的墜腰石」幾個字。

“Where should I go?” asked Hui Neng. The Fifth Patriarch said, “When you reach the district of Huai (currently Wu Chow in Gwang Si), you can rest a while. When you reach the district of Hui (currently Hsin Hui in Gwang Dong), you have to go hiding.” Hui Neng said, “I am a Southerner and not familiar with these mountain roads. How do I reach the mouth of the river?” The Fifth Patriarch replied, “Do not worry. I will accompany you.”

**The Fifth Patriarch escorted him to Chiu Chiang courier station and ordered him to board a boat. The Fifth Patriarch took hold of the oars and rowed. Hui Neng said, “Please, High Master, be seated. It is fitting for your disciple to take the oars.” The Patriarch replied, “It is fitting that I take you across.” Hui Neng said, “When someone is deluded, his master takes him across, but when he is enlightened, he takes himself across.” Although the term ‘taking across’ is the same in each case, the function is not the same. Hui Neng was born in the frontier region and his enunciation is inaccurate, yet he has received the Dharma transmission from the Master. Now that enlightenment has been attained, it is only fitting for him to take his own nature across.”**

The Fifth Patriarch escorted the Sixth Patriarch to Chiu Chiang courier station. He told Hui Neng to quickly board the boat. Then, he took hold of the oars and started paddling away. Hui Neng insisted, “High Master, please be seated. I should be the one to take the oars.”

The Fifth Patriarch replied, “It is just appropriate that I take you across.” Hui Neng said, “Before becoming enlightened and obtaining the original substance of the self-nature, the disciple is confused and lost. It is appropriate for the Master to teach him how to apply vigor in his cultivation of the Way.” This includes not being afraid of doing tedious tasks or of enduring leg pain in sitting meditation.

The Sixth Patriarch, when he hung a stone around his waist so he could pound the rice harder, had worked more tediously than anybody else. The rock that he used to tie around his waist while pounding rice is still kept at Tung Shan Ch’an Monastery on P’ing Mao Mountain. Carved on the rock is the inscription: “This is the rock Hui Neng, former Layman Lu, tied around his waist while pounding rice.”

「可是一旦我開悟後，就應自己度自己。雖然同樣是稱爲『度』，但師父度徒弟和徒弟度師父，其用途是不同的。惠能我生在邊地下賤的地方，講的話語音不正，沒人聽得懂，承蒙師父傳我心印妙法，現我已得到開悟，故應自己度自己。」這是五祖和六祖打的機鋒，五祖：「合是吾渡汝。」六祖說：「迷時師度，悟了自度。」

何謂「自性自度」呢？如當你還未會誦楞嚴咒前，要人來教你誦，但會誦之後就要自己督策自己誦，而非要別人來勉強你誦。當還未明白誦經時，就要一位師父教你念經；當明白後就要自己念，而不需要師父問你：「你今天是否有誦經？」好像現有人要學天台智者大師拜楞嚴經、法華經而開悟的偉行，故天天晚間拜法華經，這也叫自性自度。

還有將煩惱變菩提，是要你自己將所學到的方法躬行實踐，而轉煩惱成菩提。當有人找你麻煩，要視其如鏡花水月，如幻如化，如夢如露，如是思惟後煩惱就沒有了。遇到境界若能看破放下，就叫「自性自度」。

還有譬如你有抽煙喝酒的毛病，聽師父開示後知其對修道有大障礙而能戒之。好像我有一個徒弟說要試試看，結果戒了，這一斷也叫「自性自度」。若能斷就是開悟，未斷仍是迷，是否

This was a witty exchange between Master and disciple. Although they each used the same term “taking across,” it meant something different in each case. For the teacher to take the disciple across is not the same thing as for the disciple to take the teacher across. Hui Neng understood. He said, “I was born in the outskirts and my diction is not accurate. Nobody understood me. Having received the Master’s transmission of the mind seal of the wonderful dharma, I am now enlightened. Hence, I must save myself.”

What is the meaning of “taking one’s own nature across”? Before you know how to recite the Shurangama Mantra, someone must teach you. But once you know how, you must recite it on your own, and not wait for someone to force you into recitation. Before you understand the recitation of sutras, you need a Master to teach you how to recite sutras. But once you understood, you must recite them out of your own volition. You should not wait for your Master to prod on you to do your recitation. Like now, there is someone emulating T’ien T’ai Great Master Chi Tze’s marvelous practice of bowing to Shurangama Sutra and Dharma Flower Sutra to attain enlightenment. This person has been bowing to the Dharma Flower Sutra every night. This is likewise “taking one’s own nature across.”

Another example is turning afflictions into bodhi. You yourself have to put in practice the lessons your teacher has given you on how to turn afflictions into bodhi. When someone brings you trouble, regard the trouble as illusory and unreal, like the moon in the water or the flower reflected in the mirror, like a dewdrop. If you can contemplate as such, your afflictions will vanish. When faced with a situation, or a state of mind, if you can see through it and let it go, then you have taken your nature across.

Another example dwells on the problem of getting snagged on the vice of smoking and drinking alcoholic beverages. The teacher admonishes, “Stop! Smoking and drinking alcohol hinder cultivation.” When I said that to one disciple, he said, “I’ll give it a try,” and he totally cut off such vices. Being able to cut off vices is also a demonstration of taking one’s nature across. Cutting off your vices,

開悟決定在你。若能「諸惡莫作，眾善奉行」，即是自性自度。

在未明白佛法前不妨做糊塗事，但在明白佛法之後，切記不要再做糊塗顛倒事。再做則是佛教的罪人，將來一定墮地獄，因為你知法犯法，罪加三等。故說「縱使百千劫，所作業不亡，因緣會遇時，果報還自受。」旁人是不能代替你所造的殺業、盜業、淫業、妄言、喝酒的罪業。凡造什麼業將來就受什麼果報，絲毫不爽的。

「自性自度」含義深遠。意即要斷疑悔，除自性糞。若自性糞未能除盡，就不是自性自度。何謂「自性的糞」？即你的顛倒妄想、無明煩惱，有漏的習氣毛病。

以前我在他處亦講解此段經文，曾說：「你造罪業，你墮地獄；我造罪業，我墮地獄；他造罪業，他墮地獄。」當時有人很反對說：「根本沒這回事，地獄在何處？從來就沒見過，即使有地獄，我也要試試看。」我答道：「你試試看，你不需要試，就會墮地獄；試試便墮。」為什麼呢？你見那些墮地獄的，都是試試看而墮進去的。所以直到現在，想出來也不可能。故奉勸那些想試的人，取消這種念頭吧！

那些人會自性自度呢？人人均可自性自度，但要有智慧的人才可以。愚癡的人不僅不會自性自度，即使教他也不會聽，有如教

you become enlightened; otherwise, you are muddled. To become enlightened or to stay muddled is entirely up to you. If you can refrain from doing all evil acts, and vastly practice all good deeds, that, is taking your nature across.

Before studying the Buddhadharma, you may have inevitably done some foolish misdeeds. However, after you have studied the Buddhadharma, remember at all times not to do any foolish mistakes. If you repeat your misdeeds, you become an offender in Buddhism, and you will certainly fall into the hells. Why? It is because you knowingly break the law. By knowingly breaking the law, your offense becomes threefold heavier. Hence, it is said,

*In a hundred thousand kalpas.  
The karma made is not destroyed;  
When the causes and conditions rebound,  
You undergo the retribution by yourself.*

You will be held responsible for all the karmic activities that you do – killing, stealing, sexual misconduct, dishonest speech, taking intoxicants. Whatever karmic deeds you have done will reap a corresponding retribution that you yourself have to undergo. There is no substitution. The retribution is never off a bit. The essence of ‘taking across one’s own nature’ is profound. It includes severing doubts of the true principle and reforming oneself. It is getting rid of the garbage in one’s self nature. What is the garbage? It is your upside-down actions, your false thinking, your ignorance, your afflictions, and all your faulty habits that have outflows. Eliminate these and you have taken your nature across.

When I lectured this Sutra in another place, I said, “If you create offense-karma, you will go to the hells; if someone else creates offense-karma, he will go to the hells, if I create offense karma, I will go to the hells.” One person who was there objected, “There is no such thing. I have never seen these hells. Where are they? I would like to take a look at them because I simply don’t believe they exist.” I said, “It is easy enough to fall into the hells, and if you try to fall into them you will fall even more quickly and not escape for a very long time. I strongly advise those who wish to try out the hells to change their mind.”

Who are those who can ‘take his own nature across’? Everyone has this chance, but it takes a person with wisdom to do it. Deluded people cannot take their nature across, and what is more, even if a teacher tries to help

狗不要咬人，雖然打牠，但一見人還是咬，就因牠那愚癡性作怪。貓捉老鼠，雖教牠要戒殺放生，但因惡習難改如舊。教老鼠不要偷東西，但到時還是偷東西吃。偷抽香煙、偷喝酒，這些都是不肯改惡習的人所做。真正明理的人，不做糊塗事；真正糊塗人也不做明白事。

「自性自度」，意仍要自己去除自己的毛病。師父不能天天看著你，步步跟隨你，使你不做錯事。以上是很簡明的解釋，若往詳細來說，盡未來際也說不完。

祖云。如是如是。以後佛法由汝大行。汝去三年吾方逝世。汝今好去。努力向南。不宜速說。佛法難起。

五祖說：「不錯不錯，此真契合我心意。以後佛法將由你發揚光大。你離別我三年後，因我傳法有人，我將進入涅槃。你現好好向前努力精進，向南方去吧！你要韜光晦迹，養精蓄銳，將來則戰無不勝、攻無不取，但是去後不要急著弘揚佛法，因佛法是從難中興起的，愈難愈好。」

(下期待續)

them, they refuse to listen. It is like trying to teach a dog not to bite. You say, "Don't bite people," and, the first chance it gets, the dog bites someone. So you hit it and it still bites people. Why? It is the working of its stupid nature. Cats are just the same. You can tell a cat, "Do not kill mice. Refrain from killing." Nevertheless, the cat kills the first mouse it sees. You may try to teach a mouse not to steal, but still it sneaks off and steals food. Then, there are those people who covertly engage in smoking and drinking alcohol. These are people who refuse to reform. People who truly understand the principles do not do anything muddled. People who are muddled do not do anything bright.

In 'taking across one's own nature', you must rectify your own faults. Your teacher shouldn't have to watch your every move and follow you around to make sure that you behave. This is a general explanation, for if I were to speak in detail, I would not finish until the exhaustion of the boundaries of the future.

**The Fifth Patriarch replied, "So it is, so it is. Hereafter because of you, the Buddhadharma will be widely practiced. Three years after your departure I will leave this world. Start on your journey now and go south as fast as possible. Do not speak too soon, for the Buddhadharma arises from difficulty."**

"Good indeed! In the future, the Buddhadharma will flourish through you. Now that I have transmitted to you my Dharma, I will enter Nirvana three years after your departure from here. You have to forge ahead with diligence and vigor. Head south. Hide your light and leave no traces. Build up your energy and hone your astuteness. Then, in the future, you will be triumphant in every battle and conquest. After you leave, do not be in a hurry to propagate the Buddhadharma. Keep in mind that the Buddhadharma emerges and flourishes in difficult times, the more difficult the better."

(To be continued ..)



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

(接上期)

(Continued from issue #200)

僧睿法師幫助鳩摩羅什法師翻譯經典，出了很多力量。他是非常聰明，所以鳩摩羅什法師有時候翻譯這些文詞，不知道用什麼文詞來翻譯，那麼他就加以潤色。好像前次講的《正法華經》說是：「天見人，人見天」，鳩摩羅什法師覺得這樣翻譯和印度的文法是相合的，是可以的，但是和中文的文法就有一點小毛病，所以就問他，和他研究這個文詞怎麼樣翻譯。他就說：「是不是天人交接，兩得相見。」鳩摩羅什法師當時非常的歡喜，說你這個翻譯是最對了。

以後他又講《成實論》，鳩摩羅什法師就對他講，說：「這一部論裡邊有的地方是破這個論（阿毗達摩），但是要有人告

Dharma Master Seng Rui put in great effort to help Dharma Master Kumarajiva in translating the sutras. He was very intelligent. Therefore, whenever Dharma Master Kumarajiva had the problem of finding the correct phrase in a translation, Dharma Master Seng Rui would help polish it. For example, we have discussed the Proper Dharma Lotus Sutra before. It has the phrase, “The heavens observe people, people observe the heavens.” Dharma Master Kumarajiva thought that the translation tallied with the grammar in India and that it was acceptable. However, it had some minor conflict with the Chinese grammar. Hence, he asked Master Seng Rui to investigate how the phrase should be translated. Master Seng Rui replied, “How about ‘The heavens and people are connected, both can observe each other.’?” Dharma Master Kumarajiva was elated at the time, and told him that he had the best translation.

Later on, he lectured on the Satyasiddhi Shastra. Dharma Master Kumarajiva told him, “Some of this Shastra’s theories can shatter the theories in the Abhidharma Shastra. However, someone has to inform

訴你，你才能懂，如果沒有人給你講，你就明白道理了，那你真是奇才了。」那麼在僧睿法師講《成實論》的時候，果然就沒有請教鳩摩羅什法師其中意思是怎麼樣子，他自己就都講得清清楚楚，和鳩摩羅什法師所想的道理是一樣的，鳩摩羅什法師更歡喜了，說：「你真是奇才，我來翻譯經典，能遇到你這麼一位聰明有智慧的人啊！我真的是沒有遺憾，心願已滿了。」

這位僧睿法師，他一生啊！不背著西方坐，而是面向西方，甚至行路、幹什麼，始終都是避免這個背對著西方。爲什麼呢？這個「背」在中國人的意思就是違背，違背就是與正相反了。清涼國師也是不背對西方坐，也不背對著《華嚴經》坐，所以這位僧睿法師也是這樣。他一生就是歡喜念南無阿彌陀佛，他坐也是面對西方，他發願一定要生到西方極樂世界去。他這一生所做的什麼功德，講經的功德，翻譯經的功德，所有的功德，他都迴向極樂世界，要生到阿彌陀佛的國，所以他在這一生，他坐著也不背對著西方，躺著也不背對著西方，總是面向西方阿彌陀佛，一生他都這樣子。

到了有一個時候，他知道自己生命快完了，他就召集所有的僧人，都到這個地方，他就對這些僧人說：「我一生就是發願，願意生西方極樂世界，現在如我

you before you can understand this. If there is no one to instruct you and you can comprehend the principles, then you are truly a rare talent.” When Dharma Master Seng Rui lectured on the Abhidharma Shastra, he actually had not consulted with Dharma Master Kumarajiva in regard to what the meanings should be. Yet he could expound it very clearly and precisely, and it tallied with the principles and thoughts of Dharma Master Kumarajiva. Dharma Master Kumarajiva was extremely delighted. He said, “You are truly a rare talent. I came here to translate the sutras. The fact that I could encounter you - a person with such great intelligence and wisdom, I truly have no regrets. My wish is now fulfilled.”

Throughout Dharma Master Seng Rui's life, he never turned his back toward the west whenever he sat. Instead, he always faced west. Even if he was walking or doing things, he still managed to avoid turning away from the western direction. Why? This “turning back” in Chinese means going against or to violate, and to violate is the opposite of proper. National Master Ching Lyang never turned away from the western direction. He also never sat turning his back on the Avatamsaka Sutra. Hence, Dharma Master Seng Rui was the same way. Throughout his life, he was fond of reciting Namó Amitabha Buddha's name. When he sat, he faced in the western direction. He vowed that he would definitely be reborn in the Western Land of Ultimate Bliss. In his lifetime, whenever he gained merit and virtue by lecturing the sutras or translating the sutras, he would transfer all this merit and virtue to the Land of Ultimate Bliss. He wanted to be reborn in the Land of Amitabha Buddha. Therefore, throughout his life, he would never turn his back toward the west. When he reclined, he would also not turn his back toward the west. Instead, he always faced west where Amitabha Buddha dwells. He did so throughout his life.

The time came when he knew that his life was close to an end. He then gathered all the Sanghans at his place and told them, “All my life I vowed to be reborn in the Western Land of Ultimate Bliss. As I, Seng Rui, see it now, per-

僧睿所見的，或者是可以升到西方極樂世界，但是不知最後一念會不會落到這個狐疑城。」狐疑就是懷疑，就好像那狐狸懷疑似的，懷疑會不會升到西方極樂世界，你一生出這個念就不會升了，你生出狐疑，這就落到狐疑城了。不過他說他自己一生的身口意，身業，口業，意業或者也有犯的地方，但是他常常存著一種大慈大悲的心，他自己的罪過自己擔負，他的功德願意迴向給法界，所有念南無阿彌陀佛的人，令所有念佛的人同升西方極樂世界。

這一位僧睿法師也可以說是阿彌陀佛的化身，所以他就歡喜阿彌陀佛，歡喜西方極樂世界。為什麼他面對著西方呢？就也忘不了那個極樂世界，總想著那個極樂世界，所以念茲在茲的，一生都是面對著西方極樂世界。這表示說那個極樂世界最好了，再沒有比那個極樂世界好了，所以他念念不忘。等到他這樣說完了，他就去沐浴、洗臉，之後又回到他自己的法座上，坐到法座上，面向西方就合起掌來，這麼樣子就圓寂了。他圓寂之後，所有在寺院裡頭住的這些僧侶，都看見有五色的香煙從僧睿法師的房裡出來，在這一個禮拜的期間，這香煙香味總是不斷的，當時他的壽命是六十七歲。

(僧睿法師全文完)

haps I can be reborn in the Western Land of Ultimate Bliss. However, I don't know whether or not my last thought will fall into the realm of the dubious fox." "Dubious fox" means to have doubt like a suspicious fox. One is doubtful whether one will be reborn in the Western Land of Ultimate Bliss or not. Once you give rise to this thought you will not be able to be reborn there. If you give rise to doubt, you will end up falling into the realm of the dubious fox. Nevertheless, he talked about his life-time karma of body, mouth and mind that perhaps might incur some offenses. But because he always bore a great kindness and great compassionate mind, he took responsibility for his own transgressions, and he transferred his merit and virtue to the dharma realm, to all those people who are mindful of Amitabha Buddha, causing all those who recite the Buddha's name to be reborn in the Western Land of Ultimate Bliss.

It can be said that this Dharma Master Seng Rui was the transformation body of Amitabha Buddha. Therefore he was fond of Amitabha Buddha and the Western Land of Ultimate Bliss. Why did he face west? He could not forget the Land of Ultimate Bliss. He was always mindful of the Land of Ultimate Bliss in thought after thought. Throughout his life he faced in the direction of the Western Land of Ultimate Bliss just to illustrate that the Land of Ultimate Bliss is foremost, there is nothing better than that. Hence he was always mindful of it and never forgot. After he had said that, he took a bath and washed his face. Afterwards, he returned to his dharma seat and sat on it. Facing towards the west he put his palms together and entered nirvana. After he entered nirvana, all the Sanghans in the monastery saw a five-colored fragrant smoke coming out from Dharma Master Seng Rui's room. The fragrant smoke and the scent continued for a week. The Master was sixty seven years old at the time.

(The End of the Article on Master Seng Rui)

## 皈依的意義

### The Meaning of Taking Refuge Is Beyond Words

宣公上人一九九〇年十月十八日開示於波蘭  
A talk given by Venerable Master Hsuan Hua, on October 18, 1990 in Poland

**如果要成為真的佛教徒，  
一定要不爭、不貪、不求、  
不自私、不自利、不打妄語。**

皈依我之後，你們要做真佛教徒，還是做假佛教徒？如果要成為真的佛教徒，一定要不爭、不貪、不求、不自私、不自利、不打妄語，能這樣做嗎？如果要做真佛教徒，要遵守六大宗旨，我的願力是：凡是皈依我的人，要在我之前成佛。

因為我生來太直，得罪了很多人。不但得罪人，妖魔鬼怪也得罪了很多，你們要小心一點。如果你們願意做我的弟子，遇到有人來譏諷我，你們要向譏諷我的人叩頭，謝謝他們。

我們不要和任何人樹敵，佛教裏沒有敵人，所以無論誰譏諷我，就是我的善知識。為什麼人要譏諷我，說我不好？因為他希望我更好，想要沒有人比我更好，所以他來教化我。就是這種道理，你要這樣想。第二個理由，是一般人都認為我是個有功夫的人，他們要試驗我，考驗考驗我，看我夠不夠火候？合不合格？

If you want to be a true Buddhist,  
then you definitely  
should not contend, be greedy,  
seek anything, be selfish,  
pursue personal benefit, or tell lies.

After you have taken refuge with me, will you be genuine Buddhists or phony Buddhists? If you want to be genuine Buddhists, then you definitely should not contend, be greedy, seek anything, be selfish, pursue personal benefit, or tell lies. Can you do that? If you want to be genuine Buddhists, you have to follow these six guidelines. My vow is that anyone who takes refuge with me has to become a Buddha before I do.

Because I've always been a blunt person, I've offended many people. Not only have I offended people, I've also offended many ghosts, demons, and other strange creatures. Hence, all of you should take precautions. If you want to be my disciples, then if you hear people slander me, you have to bow to them and thank them.

We don't want to be enemies with anyone. There are no enemies in Buddhism. Whoever slanders me is my good advisor. Why do people slander and criticize me? It's because they want me to become better. They want me to be better than everyone else, so they come to instruct me. That's how you should regard such people. Secondly, most people think I have some skill, so they want to test me out to see if I'm really up to par.

第三個道理，為什麼人說我不好，因為他怕信仰他的人來信仰我，那他就沒有供養沒有飯吃了。他們罵我之後，就會得到供養。那我是間接地布施給他飯吃，也是很好的。不需要和他爭，也不需要和他辯論。我講這三個理由，你們同意不同意？如果同意，那就不要忘了！

我從小就是從不爭、不貪、不求、不自私、不自利、不打妄語這六條光明道路走過來的，所以你們皈依我，我也要把這六條光明道路老老實實地告訴你們。不論什麼，人家要的，我就不要了；人家不要的，我就撿，我就是這樣的。你們大家能不能照這樣做？假如可以，那就恭喜各位成爲一個好佛教徒。

The third reason people criticize me is that they're afraid their own followers will believe in me and stop making offerings to them. So if I can indirectly offer food to them, that's good. There's no need for me to contend or argue with them. Do you all agree with the three reasons I have just pointed out? If you do, then don't forget them!

Ever since I was little, I have walked the six bright paths of not contending, not being greedy, not seeking, not being selfish, not benefiting myself, and not telling lies. Since you have taken refuge with me, I want to honestly tell you about these six bright paths. Whatever it is, if someone else wants it, I won't take it. If nobody wants a thing, I'll keep it. That's how I am. Can all of you be like this, too? If you can, then I congratulate you for being good Buddhists.

(上承自第14頁)

(Continued from Page 14)

「評」：周旋之父乃一潔身自愛的正人君子。即使男女同處一室，亦能謹守分寸，不敢踰越。周旋能金榜題名，乃祖上有德，蒙其父之庇蔭，絕非倖致。因果報應之說，絲毫不爽。

Comment:

Zhou Xuan's father exhibited a superior person's excellent moral character. Alone in a room with the opposite gender, he conducted himself with propriety and did not take advantage of the situation. Zhou Xuan's obtaining the highest honor in the Imperial Examination was not the result of sheer luck. He received blessings through his father's hidden merit. The functioning of cause and effect is never off by a hair.



# 壽康寶鑑

## Priceless Lessons for a Good Life and Longevity

古時溫州有位書生叫周旋，其父當年貧窮多子。而鄰人雖富有，卻無子嗣。於是鄰人便令其妾向周旋之父借種，以便傳宗接代。有天夜裡，富人邀請周父至家中飲酒，富人佯裝酒醉外出，獨留其妾陪伴周父。於是富人之妾便將借種實情，和盤托出，周父聞之，大為錯愕，隨即轉身，急欲離去，然門已被上鎖。周父只得以手在空中寫下：「想要傳宗借種之術，恐會驚動天神。」於是竟夜面壁獨坐，不曾回顧富人之妾一眼。

正統乙卯年，周旋中了鄉榜，而太守卻夢見迎接新科狀元一周旋是也。彩旗上大大的寫著：「欲傳種子術，恐驚天上神。」太守不解其故。直至丙辰年，周旋果然中了狀元，太守前來周府道賀，並敘述夢中彩旗之事。周旋之父聞之，慨嘆道：「此乃老夫于二十年前，在空中以手書寫是也。」只是終身隱諱，未曾向人提及。

(下轉至第13頁)

In ancient times, there lived a scholar in Wen Zhou (a state in China) named Zhou Xuan. He came from a poor family. His father had many children, however, they lived in poverty. On the contrary, they had a neighbor who was wealthy but had no children. In his desire to have descendants to carry on the family line, the wealthy neighbor devised a scheme. One night, he invited Zhou Xuan's father to his house for a drinking spree. Then, he feigned drunkenness and left the room, leaving his concubine alone with Zhou Xuan's father. The concubine then revealed the wealthy man's plan to have him impregnate her. Hearing this, Zhou Xuan's father was shocked. He hastily went to the door to escape, but it had been locked. This prevented his leaving. In total exasperation, he raised his hand and wrote these words in the air, "Be fearful that such a scheme to obtain descendants will alarm the heavenly spirits." Throughout the night, he sat facing the wall by himself, not casting the concubine a single glance.

In the year of Yi-Mao during the reign of Zheng-Tong, Zhou Xuan passed the triennial civil examination in his province. However, the magistrate had a dream that he was welcoming the number one scholar of the Imperial Examination – Zhou Xuan. In his dream, he saw colorful banners with the following inscription written boldly and clearly: "Be fearful that such a scheme to obtain descendants will alarm the heavenly spirits." The magistrate could not fathom the meaning of his dream. The following year, Zhou Xuan did become the number one scholar of the Imperial Examination. The magistrate went to congratulate Zhou Xuan at his house. He narrated his dream and also the inscription on the colorful banners. When Zhou Xuan's father heard this, he sighed, "Those are the words I wrote in the air twenty years ago. I kept this episode to myself, not telling anyone about it."

(Continuing on page 13)

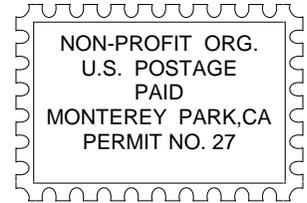
2008年9月法會時間表 Schedule of Events – September of 2008

日Sun	一Mon	二Tue	三Wed	四Thu	五Fri	六Sat
	1◎	2◎ 八月初三 六祖惠能大師 涅槃日 Venerable Six Patriarch's Nirvana day	3◎	4◎	5◎	6◎ 育良中文小學 開學 Instilling Goodness Chinese School Begins
7 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	8◎	9◎ 初十 宣公上人涅槃 每月紀念日 Monthly Memorial of Venerable Master Hua	10◎	11◎	12◎	13◎
14 八月十五 大悲咒法會 Recitation of Great Compassion Mantra 8:00 am —3:00 pm	15◎	16◎	17◎	18◎	19◎	20◎
21 廿二 燃燈古佛聖誕 Burning Lamp Buddha's Birthday  楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am —3:00 pm	22◎	23◎	24◎	25◎	26◎	27◎
28 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	29◎ 九月初一	30◎	◎ 禮拜大悲懺 Great Compassion Repentance 12:30 pm  金輪寺育良中文小學，即將於九月六日開學。 歡迎您帶著您的孩子來上學。請向本寺註冊報名。 The Fall semester of Instilling Goodness Chinese School at Gold Wheel Monastery will begin on September 6, 2008. We welcome your children to enroll. Please call Gold Wheel Monastery for registration.			



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

金 輪 聖 寺



2008年10月法會時間表 Schedule of Events – October 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 ☆ 宣公上人涅槃每月紀念日 Monthly Memorial of Venerable Master Hua ★ 虛雲老和尚涅槃日 Venerable Master Hsu Yun's Nirvana day			1◎	2◎	3◎	4◎
5 楞嚴咒法會 Recitation of Shurangama Mantra 8:00 am—3:00 pm	6◎	7◎	8◎☆ 九月初十	9◎	10◎★ 十二	11◎
12 慶祝觀音菩薩出家法會 Celebration of Gwan Yin Bodhisattva's Leaving Home 8:00 am—3:00 pm	13◎ 九月十五 常仁大師出家日 Great Master Chang Ren's Leaving Home Day	14◎ 十六 宣公上人出家日 Venerable Master Hua's Leaving Home Day	15◎ 十七 常智大師悟道日 Great Master Chang Jr's Enlightenment Day	16◎	17◎ 十九 觀音菩薩出家日 Gwan Yin Bodhisattva's Leaving Home Day (Actual Day)	18◎
19 地藏法會 Recitation of Earth Store Sutra 8:00 am —3:00 pm	20◎	21◎	22◎	23◎	24◎	25◎
26 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 —2:00 pm	27◎	28◎ 三十 藥師佛聖誕 Medicine Master Buddha's Birthday	29◎ 十月初一	30◎	31◎	

～常將有日無日，莫待無時想有時～