

## 七十一世 遠門淨柱禪師(續)

### Dhyana Master Yuan Men Jing Zhu

(Distant Gateway, Pillar of Purity)

The Seventy-first Generation of Patriarchs (Continued)

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「看取令行 漢家制度」：他叫大家怎麼修行，大家就怎麼修行。這就是他自己的家風、自己的制度、自己的規矩。

或說偈曰：

夢幻泡影富貴名 妻財子祿本無情  
非物心佛皆不是 即中有無俱離形  
春至花開萬芳秀 秋來葉落一場空  
個裡消息君知否 日東轉西又矇矓

「夢幻泡影富貴名」：富貴功名都是這樣子，都像一個夢，像個幻，又像一個泡，又像一個影似的。

「妻財子祿本無情」：妻、財、子、祿，誰也替不了誰。你到大限來的時候啊，你能叫金子跟著你？古來有一個最有錢的人，他生了三個兒子。他所歡喜的是金子、是銀子，金子就包括珠寶在內，銀子就包括一切值錢的東西；那麼他又歡喜業障。所以頭一個兒子叫大金子，第二個兒子叫二銀子，第三個兒子叫三業障。等這個老年人到了年紀要死了，又此一想：「我去見閻羅王，這很孤獨的，沒有人陪著我怎麼可以呢？三個兒子叫一個跟著我去見閻羅王，我也沒那麼恐怖。」就大聲叫了一聲：「大金子！我這一生中最愛惜你、最疼你了，也最捨不得你、最離不開你。所以我現在要去見閻羅王，你最好陪陪我一起去！」大兒子把眼睛一瞪：「你去你的，我這個金子怎麼可以陪你這

**They embraced and practiced what they observed, the system of the Han household.** Whenever the Master instructed the assembly how to cultivate, they would all cultivate accordingly. This was his family tradition, his own system, and his own rules.

*Another Verse:*

**Wealth, honor, and fame are just dreams, illusions, bubbles, and shadows.**

**Your spouse, riches, children, and status: none can help you out.**

**It's neither a thing, nor the mind nor the Buddha.**

**The middle, existence, and nonexistence are all apart from forms.**

**When spring arrives, flowers bloom, luxuriant in their diversity.**

**When autumn comes, leaves fall and all ends in emptiness.**

**Do you know what the inner message is about?**

**The sun travels from east to west, things become hazy again.**

*Commentary:*

**Wealth, honor, and fame are just dreams, illusions, bubbles, and shadows.** Wealth, honor, and fame are all this way. They are all reminiscent of dreams, illusions, bubbles, and shadows.

**Your spouse, riches, children, and status: none can help you out.**

Even if you have a spouse, riches, children, or high status, none can stand in for you at the time of your death. When it's time for you to die, can you bring your wealth with you? In the past, there was a very rich man who had three sons. What he liked most was gold and silver. Gold includes all jewelry, and silver includes everything that's valuable. He was also fond of karmic offenses. Hence, he named his eldest son Gold. His second son was called Silver, and his third Karmic Offense. Later, when this man got old and was about to die, he thought, "I am about to see King Yama. I will be so lonely if no one accompanies me; how can I endure that? If I ask one of my three sons to follow me to see King Yama, I won't feel so frightened." He then cried out, "Gold, my eldest! All my

麼個老頭子去啊？不幹！」大兒子不幹，他很傷心：「唉！我真白疼了這個金子！一生出來，我就這麼疼它，拿它當寶貝、掌上明珠一樣的。不肯跟我去，那和銀子商量商量啦！」就說：「銀子、銀子！我雖然對你沒有對你哥哥金子那麼好，可是我也待你都不薄的。那麼現在你哥哥不願意陪我去見閻羅王，我覺得真是孤獨啊！到那地方去我很擔心，我怕閻羅王啊！不知道怎麼辦這事情好。你陪陪我好不好？」銀子說：「你快點死囉！誰陪你死？你活著可以和你在一起，你死了還要我去？哼！我年紀這麼輕，怎可以跟著你去死啊？你得了！你不要給我做爸爸，我也不要給你做兒子了。兩個人一刀兩斷，咱們父子情斷了它，我以後不要爸爸了！」你看，這個銀子這麼絕情，比那個金子還厲害！這個老頭子就哭了：「唉！這個金子也不願意跟著去，銀子也不願意陪著我，和第三個兒子商量商量吧！」說：「你是我最小的兒子，我現在壽命快完了，閻羅王的請帖我方才已經收到，你可以陪我到閻羅王那兒去喝酒嗎？你很歡喜喝酒的，好不好啊？」這個業障說：「那有酒喝，什麼地方我都去！好！」這個有錢的人不虛此行。所以說：「萬般帶不去，只有業隨身。」這個業障跟他去，閻羅王說：「好，你的業障來了，你兩個人一起給我去受果報去！」那時候，兩個人你瞪我一眼、我瞪你一眼。兒子說：「你害死我！」爸爸說：「你才害死我呢！我不是為你，我為什麼要造這麼多罪？」兩個人後悔遲囉！所以萬般帶不去，你到死的時候，誰和誰也沒有情面，誰也不可以替誰。

「非物心佛皆不是」：也不是物、也不是心、也不是佛。那到底是個什麼？「即中有無俱離形」：你就中道，或者空、或者有，這都是離開形相，沒有什麼形相的。

「春至花開萬芳秀」：春天來了，花都開了，萬芳都在那兒競秀，都在那兒互相爭妍鬥麗。「秋來葉落一場空」：到秋天葉落了，這台戲又都收台了。「個裡消息君知否」：這天地間，生生化化、化化

life I have loved and cherished you most. You are my favorite, and I can't bear to leave you and be apart from you. Now I am about to see King Yama. It would be best if you were to accompany me and we were to go together!" The eldest son stared at him angrily, "You go your way. I am Gold! How can I accompany such an old man? I won't do it!" The eldest son simply refused to go, and the father was very upset, "Alas! I have loved Gold in vain! Ever since he was born, I have loved him so much and treated him like a treasure, like a bright pearl in my palm. So he doesn't want to come with me? Then I'll ask Silver and discuss the matter with him!" And he said, "Silver! Silver! Although I don't treat you as well as your elder brother; nevertheless, I have always been good to you. Your elder brother is unwilling to accompany me to see King Yama. I feel really lonely! I am worried about going there. I am scared of King Yama! I don't know what to do. Will you accompany me?" Silver said, "You should die quickly. Who wants to die with you? When you are alive, we can stay with you. Now you want me to go with you to your death? Humph! I am still young. How can I follow and die with you? You! You won't be my father, and I also won't be your son. The two of us shall end our father-son relationship completely. I don't want a father from now on!" As you see, Silver was absolutely heartless. He was more fierce than Gold! The old man broke down and cried, "Aye! Gold does not want to follow me, and Silver is not willing to accompany me. I'll confer with my third son." He said, "You are my youngest son. My life is about to end, and I have just received King Yama's written invitation. Will you accompany me to King Yama's place for a drink of wine? You like to drink wine. Does this sound good to you?" Karmic Offense replied, "I will go any place where there's wine! Okay!" The rich man's trip had not been made in vain. As it's said, "You cannot bring anything at all. Only your karmic offenses will follow you." So Karmic Offense followed him. King Yama said, "Good, your karmic offense has come. The two of you will now undergo retribution." At that time, the two gazed angrily at each other. The son said, "You got me into big trouble!" The father replied, "You are the one who has gotten me into big trouble! If not for you, how would I have created so many offenses?" The two regretted their deeds but it was all too late. So you see you can't take anything along. When you are about to die, no one shows kindness or concern. No one can stand in for you.

**It's neither a thing, nor the mind nor the Buddha.** It is not a thing, it is not the mind, and it is not the Buddha. In the end what is it? **The middle, existence, and nonexistence are all apart from forms.** Whether it's the middle way, or perhaps emptiness, or perhaps existence, all these are apart from shapes and forms. There is no appearance whatsoever.

**When spring arrives, flowers bloom, luxuriant in their diversity.** When spring comes, many different kinds of flowers will bloom, each competing with the other in splendor. They all contend with each other in attractiveness. **When autumn comes, leaves fall and all ends in emptiness.** When the leaves fall in autumn, it's the end of their play. **Do you know what the inner message is about?** Between heaven and earth, there's birth and transformation, transformation and birth. Something

生生，自有化無、自無化有；那麼真空裡頭又生出妙有，妙有又生出真空。這種的消息，你知道不知道？明白不明白啊？說：「我差不多了！」那就不要哭了，也不要笑了，聽其自然的發展！「日東轉西又矇矓」：這一天太陽從東邊出來，轉到西邊又落下去；大家都昏迷不醒了，去睡覺去了，明天又醒了。就像那個木虫找吃的，夜裡牠冷，就說：「凍死我，凍死我，明天有個窩。」等到白天太陽一出來了，牠又說：「得過且過，得過且過。」把那個凍死又忘了，得過且過，還是去找點吃的東西。東飛飛、西飛飛，等到晚間又凍了，他又說：「凍死我，凍死我，明天有個窩。」明天造一個窩，可是到明天又忘了它也。就是這樣的顛倒！

is transformed into nothing; nothing is transformed into something. True emptiness gives rise to wondrous existence, and in turn wondrous existence gives rise to true emptiness. Do you know this message or not? Do you understand or not? You say, "I am almost there!" Then you should neither laugh nor cry. Just let things take their own course!

**As the sun travels from east to west, things become hazy again.** Today the sun rises in the east; then it will set in the west. Everyone falls into unconsciousness, sleeps and wakes up the next day. It is like the woodworm looking for food. At night it feels cold and says, "I'm freezing to death, I'm freezing to death. Tomorrow I'll make a nest." It waits till the sun rises the next day and says, "Take it easy, take it easy." It has forgotten about freezing to death. Taking it easy, it prefers to find food instead. It flies east and west. When night falls, it feels cold again and says, "I'm freezing to death. I'm freezing to death. Tomorrow I'll make a nest." It wants to make a nest tomorrow. But when tomorrow comes, it will completely forget again. Such is its delusion!



☞ 上接第33頁

我們很幸運的，也很難得的半夜在念，因此沒有人員的流動，或吃喝休息，現場是穩定而平靜。

面對死亡，就好像是自己這一生修行的畢業大考，其實我已經被「當」了無數次，如今，人身難得我已得，佛法難聞我已聞，現在要好好念佛，好好行持佛法，不要在臨命終時，大意失荊州，後悔就遲了。願與大家共勉之！

☞ Continued from page 33

Facing death is equivalent to the "graduation exam" of one's spiritual cultivation/practice. In fact, I have flunked this subject numerous times. Today, [as the verse says] "It is not easy to be reborn in the human body but I have gained it; it is rare to be able to hear the Buddhadharma, but now I have heard it." Therefore, we should diligently practice reciting Buddha's name and live our life according to the Buddhadharma. We ought not to carelessly neglect what is most important. It will be too late when death is right in front of us. May we all become more motivated and diligent!



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