

【 佛祖道影白話解 】

四十七世真歇清了禪師 (續)

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FORTY-SEVENTH GENERATION:
Dhyana Master Zhen Xie Qin Liao (CONTINUED)

宣公上人講於一九八五年三月三十一日

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「試經得度」：在古來要出家，要經過政府的考試；考試及格，才許可出家。考什麼呢？就考你會幾部經，譬如：你能背《金剛經》，或者能念《法華經》、《楞嚴經》、《華嚴經》，看你能念多少部經。不可以到那裡，連個字都不認識，這樣就考不到了；所以古來要出家，不是那麼容易的。

「扣丹霞之室」：丹霞是當時的一位禪師，在那兒修行。他去，「霞問」：丹霞就問他了。「如何是空劫已前自己」：空劫，不是「成住壞空」的「空」，是根本就沒有世界以前；那時候，沒有人、沒有佛，什麼都沒有，完全都空的。怎麼樣才是空劫以前？你自己在什麼地方？你又是個什麼樣的人？這也是叫他溯本源、反求諸己。

Commentary:

Some years later, the Master passed an exam on the Sutras and was ordained a monk. In ancient times people had to pass an exam conducted by the government if they wanted to set forth from the home-life. Only if they passed were they allowed to be ordained. They were tested on several Sutras. You had to have committed several Sutras to memory, for example, the *Vajra Sutra*, *Dharma Flower Sutra*, *Shurangama Sutra*, or *Avatamsaka Sutra*. You couldn't be illiterate and still hope to pass the exam. It wasn't so easy to leave the home-life in ancient times.

He knocked on Dhyana Master Dan Xia (Red Cloud)'s door. Master Dan Xia questioned him, "What was your self before the cosmos began?" From time without beginning, before the world or the Buddha appeared, who were you and where were you? The question was aimed at making the Master fathom his origin, to seek the answer within his inner self.

While the Master was trying to figure out an answer. Since he hadn't truly put things to rest or cleared things up at that time, the Master attempted to come up with an answer. But as soon as you engage in thought, you fall into the secondary or third meaning. You have missed the foremost meaning. The foremost meaning is that which occurs before the first stirring of your mind. When someone asks you a question and you can answer without any conscious deliberation, then you will come up with the right answer. However, since the Master had fallen

「師擬對」：這位禪師，那時候他還沒有「真歇」！也沒有「清了」！他就這麼想了。擬，是「擬意」，就是這麼想一想：要怎麼答覆問題？可是這麼個一想，就落二落三，不是第一義了。這「第一義」，就是你一念未發之前，你不假思索，立刻就說，這就對了；這一想，就不對了。「霞曰，你鬧在」：你現在還在這兒胡思亂想呢！你現在儘在這兒不懂，你就沒有！「且去」：你暫且先出去！這就是把他攆走了。

他答不出來這個問題，這在佛教裡頭，是很沒有用的，就沒有開智慧、很愚癡的，very stupid。你又覺得他放不下，他又stupid。他叫人說他有智慧、叫人給他戴高帽子，大約有這麼個妄想在里面作怪！

所以「一日」：有一天，「登鉢盂峰」：到那個叫「鉢盂峰」的山上。顧名思義，大約那個山像鉢盂那個樣子。「豁然契悟」：豁然，突然間就開了悟、就明白了。他在鉢盂峰上，就：「喔！大千沙界海中漚，一切聖賢如電拂。」什麼都空了，什麼都沒有了！喔！這就空回以前的本來面目。

他契會到這種空理，明白這種的問題了，「逕歸侍立」：他就旁的什麼也都不幹了，就鬆弛下來了，也不緊張了；回去，就站在丹霞的旁邊，預備來伺候他，也沒有說什麼話，就在那兒站著。「霞掌曰」：那丹霞更厲害，一看他在那個地方愣頭愣腦的站著，「啪」的就打過去，打了他一個嘴巴，這叫「一掌」；這一掌打了他，然後就說，「將謂你知有」：我知道你現在想要幹什麼？你想要說什麼？

「師欣然拜之」：清了禪師什麼也沒有說，就歡歡喜喜的，向丹霞叩三個頭，然後就走了。丹霞就明白他是開悟了，因為他無所求了，他不在那兒囉囉唆唆、媽媽婆婆的。不這個那個的囉唆什麼；不是想問長問短、問東問西、問南問北的、什麼也都不問了。這樣子，「住後」：他在那兒時間久了，住久了，丹霞就把方丈的位子交給他了。「上堂云」：就上堂說法，他頭一句就說，「我於先師一掌下」：在我師父打我一掌以後，「伎倆俱盡」：我什麼本事都沒有了！就什麼妄想都沒有了，真歇了、清了了。「覓個開口處不可得」：我想對我師父講一句話，都沒有什麼話可說的了。這個時候，就是「言語道斷，心行處滅」了，到無求處便無憂了，什麼也不求了。你聽懂了嗎？你什麼若都不求了，那才是真修行人。真修行人一定

into the secondary meaning, **Master Dan Xia told him, "You're behaving recklessly."** You're engaging in confused thinking. You haven't understood; **"Get out!"** He drove him out.

The fact that Master Zhen Xie Qin Liao was not able to furnish the proper answer showed that he lacked true wisdom—he was stupid. But he didn't want to be known as stupid; he wanted to be wise. He wanted others to put him on a pedestal. Such a thought was probably lurking in his mind. **One day, while he was on top of Bowl Summit, he suddenly awakened.** Instantaneously he experienced an awakening:

The great-thousand-world systems are
bubbles in the sea,
All the sages are like flashes of lightning.

He perceived the emptiness of all things—everything vanished. "Ah...that was my original face before the cosmos began!"

Having tallied with this principle of emptiness, he relaxed. He was no longer so frantic. **Then he went back to Master Dan Xia and stood attentively by his side.** Without uttering a word, he stood by his teacher's side. But Master Dan Xia was pretty severe. Seeing the Master standing there, he turned around and **slapped him and said, "This shows that you've got something!"** I know what you're up to.

The Master delightedly bowed and made obeisance and then left. Master Dan Xia realized the Master had become enlightened because there was nothing more he wanted. He didn't go on and on, asking about this or that. He didn't have any more questions.

After some time, Master Dan Xia yielded the abbotship to Master Zhen Xie Liao. **Some time later, the Master entered the hall to speak Dharma and remarked, "When my teacher slapped me, I lost all of my abilities.** When my teacher struck me, I lost all of my skills. All of my false thoughts evaporated. That was truly putting matters to rest and completely clearing things up. **I couldn't even find a way to open my mouth.** Although I tried hard to come up with something to say to my teacher, I couldn't think of anything to say."

要不爭，不要和任何人爭，不要人家說我一句不好，我就發起脾氣、瞪起眼睛、歪著脖子。你幹什麼？他一看你歪著脖子、瞪起眼睛，就知道你沒有修行功夫。所以他雖然挨打了，一點都沒有發脾氣，就高高興興叩個頭。這是真歇了，覓個開口處都沒有了！

「師終於 寧崇先」：清了禪師在 寧那個地方的崇先寺圓寂。皇「塔於寺西華相嶋」：皇在寺的西邊，有一個華相嶋，給他造個塔。「謚」：皇帝尊重他，賜給他一個法號，叫「悟空禪師」。

贊曰

一掌之下 伎倆俱盡
將謂瞥地 旁觀者哂
夜月流輝 澄潭無影
巧拙不到 金鍼密穩

「贊曰」：那麼有人又給他寫了八句贊。這八句贊就說了。「一掌之下，伎倆俱盡」：這一掌之下，把他什麼都打跑了！什麼也不求了、什麼也不怕了，無所恐懼了！我們為什麼怕呢？就因為有一個「自己」才怕；你連自己都沒有了，什麼也不怕了。為什麼你憂愁呢？就因為有一個「自己」；你把自己看得很簡單，憂愁也沒有了！所以脾氣也沒有了、煩惱也沒有了。可是人哪！不能把它看破了，這是個問題；所以不應該貪的又貪、不應該求的又求、不應該自私的又自私、不應該自利的又自利，本來不應該打妄語，他又要打妄語。哎！你看奇怪不奇怪？那麼這一掌之下，他說什麼本事都沒有了。伎倆，就是本事。什麼本領啊，這些東西都沒有了、都了了，什麼武術、文術，上知天文下知地理，這些東西都沒有了，所以這叫「伎倆俱盡」。

「將謂瞥地」：有人說，他這個眼睛一瞥地，你要不是真得到了，你冒充你開悟了，這是不行的。「旁觀者哂」：那旁觀者清，他一定會笑你的，知道你不對的。就是如果他不是真開悟了，這個丹霞不打他一掌的時候，來考驗他這個功夫，那麼他的冒充，以為沒有什麼可說的，就裝開悟讓旁人認識，這是不行的。這一掌，就是一個考驗。

「夜月流輝，澄潭無影」：晚上月亮所流瀉的光輝，照得大地一片光明；連澄潭也無影子，什麼都沒

The path of language is cut off.

The place of the workings of the mind is gone.

When you arrive at the place of no seeking,

You will have no worries.

When you get to the point of not wanting anything, then you are a true cultivator. A true cultivator must not contend with people. If people don't treat you well, you can't glare at them or cock your neck or try to retaliate. That shows you have no true skill. In this case, although Dhyana Master Zhen Xie Qin Liao was struck, he was still happy, and he bowed to his teacher. He had truly put things down.

The Master passed away at Zhongxian Monastery, Gaoning, on the islet to the west of the monastery. His posthumous title granted by the king was Dhyana Master Wu Kong (Enlightened to Emptiness).

A verse in praise says:

As he was slapped,

All of his abilities were lost.

**If you pretend you've become enlightened,
Onlookers will scoff at you.**

Flowing brilliance from the moon;

A lucid pond devoid of shadows.

**Neither cleverness nor stupidity could
reach it—**

The golden pin is secretly tucked away.

Commentary:

As he was struck, all of his abilities were lost. When his teacher slapped him, everything was cast out. The Master had no more seeking. He no longer had any fear. Why do we experience fear? Because we have a self that we cling to. When the ego is gone, what is there to fear? Why are you worried? Because you have an ego. If you look very lightly on your ego, you won't have any worries. Your temper and afflictions will be gone. However, people are unable to see this. That's the problem. They fight over things not worth fighting over. They are greedy for that which they should not be greedy for. They seek that which they should not seek. They are selfish with regard to things they should not be selfish about. They seek personal advantage where they shouldn't be seeking personal advantage. And they lie even when they should

有了、什麼都了了。

「巧拙不到」：拙，也是個伎倆；不拙，也是個伎倆；你知道你有智慧和愚癡，這都是伎倆。不到這個地方，就是都到不了了。「金鍼密穩」：這個金鍼是很名貴的，就好像如意寶珠似的，旁人是不可以知道的；也就是你真正歇了、清了了，只有自知，旁人沒有法子測量得透的。你那個摩尼寶珠——那個真正的智慧，沒有人能明白的；所以在你那個如來藏裡頭，旁人誰也搶不去的。因為是在你那如來藏裡邊，所以叫「密穩」。

OK，各位老師，我講得不對請你們多多指教。我們這兒，大家都是學生、大家都是老師，所以誰都可以教、誰都可以學。我是第一個學生，也是第一個老師。對不對啊？

或說偈曰

狂性歇時菩提鍾
一塵不染萬念空
丹霞掌下辯真偽
清了口中絕跡蹤
雖欲啓齒舌難動
欣然禮拜首鞠躬
夜月流輝光宇宙
澄潭無影映西東

「狂性歇時菩提鍾」：我們人哪，為什麼菩提果不成呢？就因為我們這個狂心妄想！癡心妄想、狂心野性不能控制，不能管著它。所以越跑越遠，越遠還越要跑。在這個六道輪迴裡頭，有的時候，做了善事就生了天了；有的時候，又做了阿修羅；有的時候，又做人；有的時候，又當惡鬼；有的時候，又做畜生；有的時候，又去墮地獄；在六道輪迴裡轉來轉去。所以你若能把那個狂性停止它，菩提果自然成就了。鍾，是「聚集」，所謂「鍾靈毓秀」。「鍾」字和那個「種」字差不多的意思，可以說是種上種子；那麼現在就是鍾的菩提種子。「一塵不染」：你到一塵不染了，那才是真歇、清了。「萬念空」：你若一塵不染了，才能萬念皆空。你若不能一塵不

not lie. Wouldn't you say this is strange?

But as the Master was struck by Dan Xia, everything vanished. **If you pretend you've become enlightened, on-lookers will scoff at you.** You can't make-believe that you're enlightened. By slapping him, Master Dan Xia was testing him.

Flowing brilliance from the moon; a lucid pond devoid of shadows. It is like in the evening when the moon's radiance shines upon the earth so that even the lucid ponds are devoid of shadows. There are none whatsoever: Everything is clear. **Neither cleverness nor stupidity could reach it.** Cleverness and stupidity are both "abilities". Your awareness of your being wise or stupid is also an "ability". Both of these cannot reach it. **The golden pin is secretly tucked away.** The golden pin is something very precious, somewhat like the wish-fulfilling pearl, unknown to ordinary people. If you have truly put everything to rest and are pure, you alone will know this state. Other people cannot fathom your state. Nobody can snatch away your wisdom, your mani gem. Nobody can rob you of the gems within the Treasury of the Thus Come One. Because it is secretly hidden in the Treasury of the Thus Come One, the golden pin is securely tucked away.

Okay, all of you teachers, please feel free to correct what I have said. Everyone here is a student, and everyone is a teacher. Anyone can teach, and anyone can learn. I am the first student, and also the first teacher, right?

Another verse says:

**When the mad mind ceases,
Bodhi seeds awaken.
Undeiled by a single speck of dust,
The myriad thoughts are empty.
Dan Xia slapped him so as to discern
the true from the false.
All trace of words came to an end in
Qin Liao's mouth.
Although he wished to speak, his tongue
could not move.
Delightedly he bowed to pay his respects.
Radiance from the moon pours forth and
covers the universe.
A lucid pond without shadows reflects both
east and west.**

When the mad mind ceases, Bodhi seeds awaken. Why don't we accomplish our Bodhi mind? Because our mad mind

染呢？那萬念也不能空。

「丹霞掌下辯真偽」：丹霞禪師打了清了禪師一掌，這一掌，就試驗出來，他是真開悟了？還是沒有開悟？「清了口中」：清了禪師的口裡頭，「絕跡蹤」：那個言語的蹤跡也都沒有了。為什麼絕跡蹤？

「雖欲啓齒」：雖然想要說話，「舌難動」：也說不出來了，舌頭不會動了！可他不是啞巴。「欣然禮拜首鞠躬」：他高高興興，頭向下那麼低著，鞠躬來答問題。

「夜月流輝」：你看晚上這月亮的流輝，「光宇宙」：照得大地都光明。「澄潭無影」：澄潭也無有影子，「映西東」：西也沒有了、東也沒有了，什麼都了了。

and wild thoughts do not stop. Since we are not able to control our errant thoughts, the farther away they wander, the more we stray from the true. Therefore we get caught up in the cycle of the six paths of rebirth. Sometimes we are born in the heavens, sometimes we are *asuras*, people, hungry ghosts, animals or hell-beings. If your mad mind stops, your Bodhi fruit will ripen. **Undeified by a single speck of dust, the myriad thoughts are empty.** That's truly putting things to rest and completely being pure. Only if you are undeified by a speck of dust can your myriad thoughts be empty. Otherwise, they won't be empty.

Dan Xia slapped him so as to discern the true from the false. By striking him, Master Dan Xia could tell whether Master Zhen Xie Qin Liao had truly become enlightened or not. **All trace of words came to an end in Qin Liao's mouth.** The tracks of words and language were obliterated. **Although he wished to speak, his tongue could not move.** Nonetheless, he wasn't mute. **Delightedly he bowed to pay his respects.** He made obeisance. **Radiance from the moon pours forth and covers the universe.** Light issuing from the moon illumines the entire universe. **A lucid pond without shadows reflects both east and west.** No more shadows, not a single thing remains in this lucid, bright pond of the mind.



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