

【水鏡回天錄白話解】

裴休居士

REFLECTIONS IN THE WATER-MIRROR: TURNING THE TIDE OF DESTINY

LAYMAN PEI XIU

宣公上人講於一九八六年十二月十九日

ESSAY AND COMMENTARY BY THE VENERABLE MASTER HUA ON DECEMBER 19, 1986

黃珮玲 英譯 ENGLISH TRANSLATED BY PEI LING OOI

裴居士名休，字中立。唐河東聞喜人，屢試不中，而不灰心。後中進士，為相前後三十餘年，政績卓越，威震四夷。居士喜研禪理，到處參訪善知識。

為宛陵太守時，到洪州開元寺，見壁畫莊嚴。問僧曰：「何畫？」僧答：「高僧真儀。」又問：「真儀可觀，高僧何在？」僧無答，引見希運禪師。居士如是問。禪師大呼：「裴休！」應諾，有省，執弟子禮。有次頭頂佛像，請師命名。師大呼：「裴休！名已命竟。」兩次大呼而徹悟。所謂「棒為清醒，喝為開悟。」

居士護持三寶，不遺餘力。為高僧建叢林數處，編《黃蘗語要》流通於世，又為宗密禪師所著之書為序。送子出家，依為山老人修行，擔水挑柴，任勞任怨，三年如一日，有所成就。所謂「搬柴運水，無非是禪。」居士富貴壽考，可與郭汾陽媲美。

「裴居士名休」：裴休不是賠錢的賠，是姓裴的裴。你們不

Essay:

Layman Pei's first name was Xiu; his style-name was Zhongli. He was from the Wenxi County of Hedong in the Tang Dynasty. He took the imperial examinations a few times but did not pass, yet he was not discouraged at all. He eventually succeeded in the highest imperial examination, and subsequently served as a prime minister for more than thirty years. His achievements throughout his official career were remarkable; his power and influence subdued the four ethnic groups of China. He liked to study the principles of *Dhyana* and went everywhere to visit good and wise advisors.

When he served as a prefect in Wanling, he went to Kaiyuan Monastery in Hongzhou and saw the adorned and stately mural paintings. He asked a monk, "What are these paintings?" The monk answered, "The portraits of eminent monks". He further asked, "These portraits were indeed well done. But where are these monks now?" The monk was silent. He directed Peixiu to see Dhyana Master Xiyunn, to whom he raised the same question. The Dhyana Master exclaimed, "Peixiu!" Peixiu responded and came to a realization. He then made obeisance to the Dhyana Master. One time, he carried a Buddha image on the crown of his head and requested the Master to name it. The Master exclaimed: "Peixiu! I have already named the Buddha image." After being called by his name in this way twice, Peixiu was thoroughly awakened. It is said, "Hit a person with a stick to clear his mind; shout to enlighten him."

Layman Pei spared no effort in protecting the Triple Jewel. He built various monasteries for eminent monks, and compiled the *Essential Quotes of Huangbo* which enjoyed wide circulation. He also wrote the preface to the book written by Dhyana Master Zongmi, and later sent his son to be a monk. His son hauled water and firewood, undaunted by hardship and criticism. After three years passed in a flash, he attained spiritual achievement. The work of hauling water and firewood is not

要以爲裴休因爲他大概做官沒有做好，賠錢了，他就去退休了。不是那麼回事啊！裴休，是這個居士的名字。休，就是他願意休息，可是他不懶惰。「字中立」：他怎麼休息？我和你們也是有這想法，他要是累的時候，他站在那個地方，站一站就休息了。還是立的住的！字「中立」，它是不偏不倚的。

「唐河東聞喜人」：他是唐朝河東聞喜縣的人。山西有一個叫河東的。「屢試不中，而不灰心」：你看他以後做丞相，可是以前人家誰也看不起他。他去考試，是榜落孫山，考不中的；而他不灰心，再接再厲，有上進的精神。「後中進士」：所以結果他就中進士啦！「爲相前後三十餘年」：他前前後後在唐朝那時做了三十多年丞相，「政績卓越」：他的政聲是特別的超越。「威震四夷」：四夷，就是南蠻、北狄、東夷、西戎。他的威德都爲這四夷人所敬服。

「居士喜研禪理」：他是個參禪的，「到處參訪善知識」：他到處去參訪當時的大德善知識。「爲宛陵太守時」：他做宛陵太守那個時候，到處去參訪善知識。「到洪州開元寺」，「見壁畫莊嚴」：看見壁上的畫很莊嚴。「問僧曰」：他就問一位和尚說，「何畫」：這是什麼畫？「僧答」，「高僧真儀」：這是過去高僧祖師的畫像。「又問」，「真儀可觀」：這個真儀畫得很好。「高僧何在」：當時的高僧到什麼地方去啦？他問這個僧。「僧無答」：這位和尚不能答覆他這個問題。「引見希運禪師」：引，就是介紹。那麼就介紹

apart from Dhyana. Layman Pei enjoyed wealth, honor and longevity rivaling that of Guo Fenyang.

Commentary:

Layman Pei's first name was Xiu : Pei was his last name; it does not mean to lose (*pei*) money. Don't assume that he did not perform well as an official, lost all his money, and thus retired. It was not the case at all. Peixiu was the name of this layman. Xiu means that he was willing to rest, yet he was not lazy. **His style-name was Zhongli** : How did he rest? You and I think alike: When he was tired, he would just stay where he was, and rest in a standing position. His character Zhongli means stand straight, not lean to a side.

He was from the Wenxi County of Hedong in the Tang Dynasty: In Shanxi there is a place called Hedong. **He took the Imperial Examinations a few times but did not pass, yet he was not discouraged at all:** Though he later became a prime minister, he was looked down upon by others. He failed whenever he sat for the imperial examination. Yet instead of being discouraged, he made persistent efforts to move forward. **He eventually succeeded in the highest imperial examination:** As a result of his efforts he became a successful candidate in the highest imperial examination. **And subsequently served as a prime minister in the Tang Dynasty for more than thirty years. His achievements throughout his official career were remarkable:** He was prominent as a government official. **His power and influence subdued the four ethnic groups of China:** The four ethnic groups were the Man tribe of the south, the Di tribe of the north, the Yi tribe of the east and the Rong tribe of the west. People of the four indigenous tribes revered him for his mighty virtue.

He liked to study the principles of Dhyana: He was a *Dhyana* practitioner who went everywhere to visit the greatly virtuous ones and the good and wise advisors. When he served as a prefect in Wanling, he went to Kaiyuan Monastery in Hongzhou and saw the adorned and stately mural paintings. He asked a monk, "What are these paintings?" The monk answered, "The portraits of eminent monks": These were the portraits of eminent monks in the past. **He further asked, "These portraits were indeed well done. But where are these eminent monks now?"** :Where did the eminent monks of that time go? He asked the monk thus. **The monk was silent:** The monk was not able to answer his question. **He then directed Peixiu to see Dhyana Master Xiyunn.** The monk recommended that he visit Dhyana Master Xiyunn, to whom he raised the same question: Layman Pei asked Dhyana Master Xiyunn the same question, "These portraits were indeed well done. But where are these eminent monks now? Where did they go?" **The Dhyana Master exclaimed, "Peixiu!"** The monk called his name several times. **Peixiu responded:** When Dhyana Master Xiyunn called his name in this way, he answered, "Yes," and came to a realization: "So I, Peixiu am probably an eminent monk?" He was awakened at this moment. Do you all understand? It is not the same as

他去見希運禪師。「居士如是問」：他又怎麼樣問說：「真儀可觀，高僧何在？」高僧到什麼地方去啦？「禪師大呼：裴休！」他問：「高僧何在？」希運禪師說：「裴休！」就這麼叫幾聲。「應諾」：希運禪師這麼一叫他，他就：「啊？」就答應了。應諾，就是答應。「有省」：「原來我裴休或者就是個高僧吧？」這「有省」就是在這會兒省悟了。大家知道嗎？這個「有省」不是說：「哦！或者我前生就是個高僧吧？或者我就是這個畫中人吧？」「執弟子禮」：於是他就皈依希運禪師，拜他做師父了。

「有次」：又有一次。做什麼呢？「頭頂佛像」：他頭上頂一個佛像，「請師命名」：就請黃蘗禪師給這尊佛像取個名字。你說他真是，儘無事找事幹嘛！佛像取什麼名字呢？所以他就故意這麼鬥機鋒，到那兒請師命名。「師大呼：裴休」：這黃蘗禪師又發狂了，說：「裴休！」就這麼樣子叫。「名已命竟」：那麼在這個時候叫他一聲裴休，叫完就說：「我已給這佛像取名取完了！」我也是佛？所以他就開悟了。

開悟了！「兩次大呼而徹悟」：呼叫有兩次。第一次就說他是高僧，第二次又說是他的名字是佛的名字。所以他就說：「我也是高僧，我也是佛！」什麼事情也不幹了，就在那兒立著，就變成「中立」了。禪宗叫人醒悟，所謂棒喝。「棒為清醒」：棒，就是用棒子頭上打。「喝為開悟」：那麼一叫他這個名字，這也等於給他一棒子似的，打他一下，這就叫棒喝。棒為清醒，一打他，他痛一點，他就清醒了；不覺，是還睡著覺嘛！

☞ 待續

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好了，我今天就說這麼多。我父親、母親死了，我都沒有哭，于樞機死了，我哭了一場。我父親、母親死了，我都沒哭過，我是這麼一個不孝的人。好了，我今天班門弄斧，所說的都不知道對各位有沒有什麼利益？那麼就不多說了。

thinking, "Oh, maybe I was an eminent monk in my past life, or maybe I was the person in the portrait?" **He then made obeisance to the Dhyana Master:** He took refuge with Dhyana Master Xiyunn, and took him as his master.

One time, he carried a Buddha image on the crown of his head and requested the Master to name it: He asked Master Huangbo (P.S. Master Hyangbo and Master Xiyunn is the same one) to name this Buddha image. You see, he was indeed looking for trouble. Why does a Buddha image need a name? He intentionally set a battle of wits against the Master by requesting him to name the Buddha image. **The Master exclaimed: "Peixiu!"** Dhyana Master Huangbo again went crazy and said, "Peixiu!" He exclaimed thus, **"I have already named the Buddha image."** After calling Peixiu by his name, he said, "I have already given a name to this Buddha image!" "Oh, so am I also a Buddha?" Layman Pei was suddenly enlightened!

After being called by his name in this way twice, Peixiu was thoroughly awakened: He was called by his name twice; the first time he was called an eminent monk; the second time his name was the Buddha's name. Therefore he said, "I am also an eminent monk; I am also a Buddha!" Thence he did not do anything anymore. He simply stood there and became Zhongli (to stand upright in the middle). The Dhyana teaching awakens one by hitting one's head and shouting at one. **It is said: "Hit a person with a stick to clear his mind. Shout to enlighten him."** When he was called by his name, it was as if he were hit and shouted at. This is called to hit and to shout. When he was hit, he endured some pain and thus became clear-minded. If he had not been awakened, he would still be sleeping.

☞ To be continued

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Okay, I've said a lot today. When my own father and mother died, I didn't cry. But when Cardinal Yubin passed away, I really cried. I didn't even cry when my parents died. That is just how unfilial a person I am. Well, I've been blowing my own horn today, and I don't know if it's been of any value to you or not, so I'm going to stop here.