

【水鏡回天錄白話解】

裴休居士 (續)

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

LAYMAN PEI XIU (CONTINUED)

宣公上人講於一九八六年十二月十九日

LECTURED BY THE VENERABLE MASTER HUA ON DECEMBER 19, 1986

黃珮玲 英譯 ENGLISH TRANSLATED BY PEI LING OOI

我給你們講一講那位臨濟大師。以前義玄還不是臨濟大師的時候，義玄和他師兄去參訪。一天，兩個師兄弟走到一個家庭，去那兒住宿。這家庭就這麼一個老女人，帶著一個女孩子。這個老婆婆一見這兩位出家人，相貌都長得很英俊，心裏就想：「唉！長得這麼英俊就出家了，這很可惜呀！」於是就拉攏這兩位出家人，要叫他們兩人還俗。

怎麼叫他們還俗呢？就想：「哎！我把女兒給他們做太太，好叫他還俗。」第二天，就和這兩位出家人說：「你們出家多久了？是不是自願出家的？現在你們要是願意還俗，我有一個女兒。你們師兄弟兩個，師兄願意留下，師弟就去做和尚；師弟若願意留下，師兄就做和尚。總之，我一個女兒不能配兩個，你們只可以留下一個。」

和他們這麼商量，這個師弟一看這個女孩子也很好，於是就對師兄說：「師兄，你年紀大了不太好，還是我留下。」師兄一想：「你既然想要還俗了，我也沒有法子；若不叫你留下來，你一定不滿意，將來會要還俗的。」就說：「那好，我成全你！我不留下來，你留下來。」這個師弟大約和這個女孩子年紀差不多，都二十多歲吧？於是就留下。

這個師弟又說：「師兄，你不要忘了我啊！將來你要來度我啊！」又還是這麼要

Let me tell you a story of a master from the Linji lineage. In the past, before Master Yixuan became a great master of the Linji lineage, he and his senior fellow cultivator went around to visit and study. One day, the two fellow cultivators went to a family to stay. There was an old lady with a young girl in the family. When the old lady saw that the two monks were very handsome, she thought, "Alas! What a waste! They are so handsome and yet they have renounced the home life." She decided to pull them aside and persuade them to return to lay life.

How should she ask them to return to lay life? She thought, "I could marry my daughter off to one of them and ask him to return to lay life." On the second day, she told the two monks, "How long has it been since you renounced the home life? Did you do that out of your own will? Now if you are willing to return to lay life, I have a daughter to be married off to you. If the older one would like to stay, the younger one will continue to be a monk; if the younger one would like to stay, the older one will continue to be a monk. In short, I only have one daughter and she cannot marry two persons. Only one of you can stay."

They discussed in this way. The younger monk saw that the girl was very fine, thus he told his senior fellow cultivator, "Dharma brother, you are old and it is not so good for you to stay. Therefore I will stay here." The older monk thought, "Since you want to return to lay life, there is nothing I can do; if I don't let you stay, you will be unhappy and you will probably still return to secular life in the future." He said, "Well, I will fulfill your wish! I will leave and you will stay." The younger monk was about the same age as the young girl; both were probably in their twenties. So the younger monk stayed.

He said, "Dharma brother, don't forget me. In the future you have to cross me over!" He was such a rascal. The older monk then

無賴。這個師弟要耍無賴，這個師兄就說：「好！我度你，你不怕我打你嗎？」「我不怕！」

過二十年，師兄來找師弟，說：「你要跟著我再出家去啦！」那麼這個師弟說：「你看怎麼行？這一大幫五、六個孩子，我若去出家，他們怎麼辦呢？」這個師兄說：「你講的也有道理。好啦！那明天我走了！」第二天就走了。這個師弟說：「我送一送你，師兄！」挑著這個師兄的衣擔就送。

送出去兩里路，他說：「師兄！你自己挑著了，我要回去了！我那小孩子還沒人管哪！沒人抱孩子！」「你我總二十多年不見面，你再送我一程吧！」大約又送五里路，這個師弟說：「我要回去了！」師兄說：「再送我一程！」這個師弟就勉強地送，大約送出二十里，又說：「師兄！這回我無論如何不能再送你了，你自己得挑著走啦！」師兄說：「好！我們坐著休息休息！談一談再回去。」

於是師兄就把這個扁擔拿起來——這個就是個「棒」，像個棒子似的——照著師弟，劈頭蓋腦就打了一大頓。師弟就說：「你幹什麼？幹什麼？」「我叫你留下這二十年了，生了這麼多的累贅！你現在還想幹什麼？你回去？回到什麼地方去？你不跟著我走，我就打死你！」「啊！那我跟著你走，我跟著你走！」這一下，打得要出家去了！這就是「棒喝」。你看！不打怎麼行？好像你們誰將來想出家，小心遇到我打你們一頓，你們就要出家了，不然你們還在那兒拖拖拉拉的。

「居士護持三寶」：以後裴休也不休息了，就護持三寶。「不遺餘力」：那麼很努力的。「為高僧建叢林」：在多處造了很多廟。「編黃蘗語要」：他又親自編這《黃蘗語要》「流通於世」：到這個世間流通。「又為宗密禪師所著為序」：他改寫這序文。「送子出家」，依瀉山老人修行。「挑水擔

said, "Fine. I will cross you over. But aren't you afraid that I might beat you?" "I'm not afraid!"

After twenty years, the older monk went to look for his junior fellow cultivator. He said, "You must follow me and again renounce the home life!" The young cultivator said, "How can I do that? Look at these five or six kids. If I renounced the home life, what will become of them?" The senior cultivator said, "Well there are some principles in what you said. Well, I will then leave alone tomorrow!" On the second day, he was prepared to leave. The junior cultivator said, "Let me see you off, Dharma brother!" He carried the belongings of his fellow cultivator on his shoulder to send him off.

After walking together for two miles, he said, "Dharma brother, please carry it yourself. I have to go back! No one is taking care of my children now! No one is looking after them!"

The older one said, "You and I have not seen each other for over twenty years. Please walk with me a bit further." They again walked for about five miles. The junior fellow cultivator said, "I must go home!" The senior cultivator said, "Just a bit further!" The junior fellow cultivator accompanied him reluctantly. After they walked for about twenty miles, he again said, "Dharma brother, this time I cannot accompany you any further no matter what. You carry your own belongings and go off yourself" The senior fellow cultivator said, "Fine. Let's sit down and get some rest! Let's talk a bit before you go back."

Thereupon the senior cultivator picked up the shoulder pole and beat his fellow cultivator up. "What are you doing? What are you doing?" the younger cultivator cried.

"I let you stay here for twenty years. And you've gotten caught in so many entanglements. What else do you want to do now? You want to go back? Go back to where? If you don't follow me, I will beat you to death!"

"Alas! I will follow you then! I will follow you!" In this way, he was forced to renounce the home life. This is called "to hit and yell." You see, it would not have worked without a beating. In the future, if any of you want to renounce the home life, you have to be careful when you see me! I might beat you up so you will renounce the home life. Otherwise you will still give yourself excuses and procrastinate.

Layman Pei spared no effort in protecting the Triple Jewel. Thenceforth Peixiu no longer slacked off in protecting and supporting the Triple Jewel. He applied effort diligently. **He built various monasteries for eminent monks:** He built temples in many places **and compiled the *Essential Quotes of Huangbo.*** He personally compiled this volume, **which enjoyed wide circulation.**

材，任勞任怨」：可是他任勞不任怨。爲什麼呢？這個裴休丞相自己不能出家，就很遺憾的；他有兒子，於是對他兒子說：「你不要結婚，結婚不好啊！結婚很麻煩的。你去出家啦！」他兒子當時也是翰林，很天真的說：「那好啊！出家就出家啦！」於是他就送兒子到瀉山那兒。

瀉山老人是當時一位大德高僧。他在湖南瀉山住茅棚的時候，裴休去看他；一看他那個茅棚也很壞的，就給他留下三百兩銀子，叫他修廟。過了三年再去看他，廟也沒修。裴休說：「那我給你的錢，你做了什麼呢？」瀉山老人說：「你給我的錢，你放到什麼地方了？」他說：「我放到你茅棚旁邊那個草裏了！」說：「你還到那裏去找。」他到那兒一看，三年，三百兩銀子，瀉山連動都沒動，還是在草裏那樣放著。

因爲這個樣子，裴休就覺得這個出家人是位大德高僧，於是就拿出很多錢來，他做丞相雖然不貪污，但是受賄也有不少的。所謂貪污，是另外要來的；受賄，是人給他送禮的，他也不好不要。不是走後門，不是向錢看之類的。（眾笑）那麼這樣子，他就給瀉山老人造間廟。這個廟能住二千多人；於是他就把他這翰林兒子送去出家。瀉山老人說：「好，你來了！」

☞ 待續



The volume was circulated in the world. **He also wrote the preface to the book written by Dhyana Master Zongmi.** He re-wrote the preface to the book. **And later he sent his son to be a monk** His son followed the old monk of Guishan to cultivate the Way. **His son hauled water and firewood, undaunted by hardship and criticism.** He paid no regard to hardships but he actually minded criticisms. Why was it so? Much to his regret, Prime Minister Peixiu was not able to renounce the home life himself. But he had a son, to whom he said, "Do not get married. The married life is no good; it is very troublesome. You'd be better off joining the monastic order!" His son was a member of the Imperial Academy at that time. He naively said, "That sounds good! Let me become a monk!" Thereupon Peixiu sent his son to the Elder Guishan.

The old monk of Guishan was an eminent monk of great virtue at that time. When he lived in a thatched hut at Guishan in Hunan, Peixiu went to visit him. He saw that the thatched hut in which the monk lived was dilapidated. So he left behind three hundred taels of silver for the monk to renovate the temple. After three years he went to visit the monk again. Upon seeing that the thatched hut was still in bad shape, he asked, "So what did you do with the money I gave you?" The old monk of Guishan said, "Where did you put the money that you gave me?" He said, "I put it in the bushes next to your hut!" The monk said, "Then go look for it there." So he went there to take a look: the three hundred taels of silver were still lying in the bushes; the old monk of Guishan had not even touched them.

Because of this incident, Peixiu felt that this monk was an eminent monk of great virtue. Therefore he donated a lot of money to rebuild a temple for the old monk. When he served as the Prime Minister, though he did not embezzle public funds, he actually accepted considerable bribes. To embezzle is to seek for what is not given. To take bribes is to accept gifts offered by others. When people offered him gifts, it was not very nice of him to reject them. He was not one who got in by the back door; nor was he someone who worshipped money. The temple that he built could house over two thousand people. He sent his son there to become a monk. Upon seeing his son, the old monk of Guishan said, "Very good. You have come!"

☞ To be continued