

【水鏡回天錄白話解】

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

禪宗略說 (續)

A Brief Introduction to the
Chan School (Continued)宣化上人 講 Commentary by the Venerable Master Hua
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「生公受謗虎丘，頑石點頭」：這就是說道生法師。道生法師以前在《涅槃經》沒有完全來的時候，他就講《涅槃經》。因為《涅槃經》前面說闡提無佛性，不能成佛的，他反對這個說法，他說闡提也有佛性，也一定會成佛的。當時這一般的法師就說他講得不對，說不合乎經旨；經上說沒有佛性，你為什麼要說有佛性呢？大家都不和他講話，不理睬他了，默擯了，他們叫大家也不要聽他講法。那麼因為他只有一個人，這法師很多——好像果寧一個人在這兒說闡提無佛性，那一般人都說有，這個你果寧就不行了。

當時人家人數多，就都說：「那個經上說無佛性，你說有佛性，這是不對的！」就謾謾生公說：「他是魔王啊！他盡是胡說八道！」謾謾他，就沒有人聽經；他就到虎丘山那兒，給一些石頭講經。他問石頭說：「我說闡提有佛性，也能作佛，你們說對不對？若對就點頭，若不對就晃頭。」啊，這一些個石頭都往前對著他這麼點頭的樣子！為什麼他能這樣？他真正明白佛法了，真正明白佛經上的道理了；所以本來頑石是沒有佛性的，是無情的，它也點頭了。你看怪不怪？這真是很奇怪的。

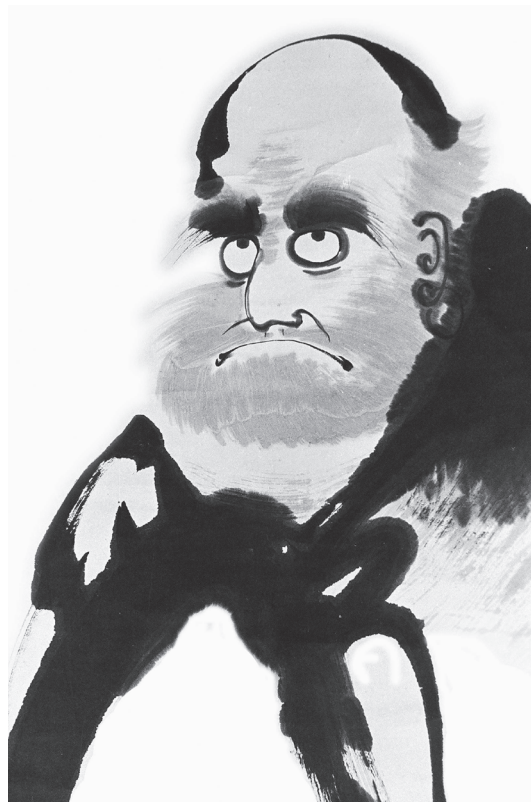
「宣師隱跡終南，天人送供」：宣，就

Venerable Dao Sheng was defamed on Mount Huqiu, and rocks nodded their heads: Before the entire *Nirvana Sutra*

had come to China, Dharma Master Dao Sheng began to lecture on the first part of the sutra, where it says that *icchantikas* have no Buddha nature and cannot become Buddhas. However, Dharma Master Dao Sheng did not agree with the sutra and maintained that *icchantikas* also do have Buddha nature and can definitely become Buddhas. Other Dharma Masters criticized him for not following the sutra: “The sutra clearly states that *icchantikas* lack the Buddha nature; why do you insist that they have it?” Everyone ignored him and refused to talk to him. They also instructed people not to attend his lectures. He was only one person against so many Dharma Masters. For example, if Guo Ning says that *icchantikas* have no Buddha nature, but all the others maintain that they do, then Guo Ning will be discounted.

At that time everyone defamed Venerable Dao Sheng: “He is a demon king! He talks nonsense!” Since no one attended his sutra lectures, he went to Mount Huqiu and lectured to piles of rocks. He asked the rocks, “I say that *icchantikas* have the Buddha nature and can also become Buddhas. Do you agree or not? Nod your head if you agree; otherwise, shake your heads.” Strangely enough, all the rocks leaned forward as if nodding! How could this happen? It was because Venerable Dao Sheng truly understood Buddhadharma and the principles of the sutra. As a result, even insentient rocks that had no Buddha nature nodded. Isn't that strange? It is strange indeed.

Venerable Dao Xuan hid on Mount Zhongnan, and a deva



是道宣律師。道宣律師在終南山那兒隱遯，在那兒修行，和這個世界人不來往；不要說女人，男人他也不見，也不囉囉嗦嗦一天到晚和人談話的。在那地方隱遯，他也不怕餓死，不怕凍死。不單自己不買衣服，也不叫人買衣服；甚至於人家給他買了衣服，他也不要的。他願意穿破衣服，願意吃壞東西，在那個地方也不買東西吃；那麼時間久了，大約因為他這個心太真太誠了，所以感動天人陸玄暢親身來給他送供。他一天吃一餐的，天人就天天親身來給他送供養。

你看！你說佛教是空的、是騙人的？為什麼天人會給他送供？為什麼頑石會點頭？你不往那個真的上想，盡想那些邪知邪見，說這個是沒有的；這在歷史上都有的，佛教歷史上不是隨便空談的。你這一想，已經有了罪，變成謗法了！趕快生懺悔心，生大懺悔，不然將來是很危險的。

「智者演教觀」：智者大師他開演闡釋天臺教這個五時八教與止觀法門。

「廬山弘淨土」：廬山，就是慧遠大師，慧遠大師他弘揚淨土法門。那麼各是其是，各非其非，每一個人都說他所傳的是對的；不是他所傳的，也不說你對，也不說你非，就是這樣子。

那麼「傳者尚之」：所以誰傳誰那個教——譬如我傳天臺，就說天臺是對的；他傳賢首的，就說賢首對的；他傳唯識宗的，就說唯識是對的，他傳法相，就說法相是對的。總而言之，傳哪一個法門，他就說哪一個法門最高尚了。

「學者迷之」：跟著他學的那個人，就跟著他迷迷矇矇的，也不知道他對不對。你說不對，他又是說對；你若說對呢？怎麼糊裏糊塗的？這叫學者迷之。迷了，就好像他說：「喔！佛教是空的，什麼也沒有！」這就迷了。

「莫衷一是」：沒有辦法用一個折衷的方式，說一定哪個是對的。沒有辦法！「無所適從」：所以也不知道跟哪一個去學是對的，每個人都各有所長。

☞待續

[celestial being] offered him food: Vinaya Master Dao Xuan went into seclusion on Mount Zhongnan and had no interactions with the rest of the world – he did not even see men, let alone women, and did not talk at all. Although in seclusion, he was not afraid of starving or freezing to death. He did not buy any clothes for himself, nor did he ask others to buy any for him. He even refused the clothes offered to him, preferring to wear ragged clothes and to eat simple food. He never bought food there. After a while, most likely due to his genuine sincerity, the *deva* Lu Xuan Chang was so moved that he came personally and offered food to him. Venerable Dao Xuan ate only one meal a day, so the *deva* brought him food in person once every day.

Take a look! You say that Buddhism is empty and cheats people. Then why did the *deva* come to make the food offerings? Why did the rocks nod? You refuse to think along the line of truth; instead, you cling to wrong views and insist that this never happened. As a matter of fact, this was recorded in Buddhist history and is not a fiction. As soon as you think this way, you commit the offense of slandering the Dharma. You'd better sincerely repent immediately, or you will be in big trouble.

Venerable Zhi Zhe expounded teachings and contemplations: Great Master Zhi Zhe of the Tiantai School expounded the Five Periods and Eight Teachings, as well as the Teachings of Stopping and Contemplating.

Venerable Hui Yuan of Mount Lu promoted the Pure Land School: Great Master Hui Yuan propagated the Pure Land School. Everyone said that his own teaching was the right one, but they did not comment on whether other teachings were right or not.

Teachers praised their own teachings: For example: He teaches the Tiantai School, and he says that the Tiantai teaching is right; he teaches the Xianshou School, and he says that the Xianshou teaching is right; another one teaches the Consciousness-Only School, and he will say the Consciousness-Only teaching is right; yet another one teaches the Dharma Mark School, and he will say the Dharma Mark teaching is right. In other words, the teacher of each school maintains that his own teaching is the best.

And students were confused: The students were confused, and they didn't know if their teachers were right or not. An example of being confused is that someone may say that Buddhism teaches emptiness and that nothing exists at all!

They didn't know which one was right and which one to follow: There was just no way to tell which one was right so they did not know which one to follow; everyone seemed to have his strong points.

☞To be continued