

五十五世 雪巖慧滿禪師

Dhyana Master Hui Man (Perfection of Wisdom) of the Xueyan (Snow Adornment) Monastery (The Fifty-fifth Generation of Patriarchs)

宣公上人講於一九八五年五月九日 Lectured by the Venerable Master Hua on May 9, 1985
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師。初謁普照寶公。公曰。兄弟年俊。正宜扣參。老僧當年。念念常以佛法為事。師避席曰。和尚而今何如。曰。如生冤家相似。師曰。若非此語。幾累我枉行千里。寶下禪床。握師手曰。作家。次造玉山。山舉洞山睹影話。師置疑。山曰。不。疑言句是為大病。子既疑矣。則病發也。子知此病。則子藥也。一日。讀五位頌。至折合旋歸炭裏坐。忽悟。曰。今日方知病即藥也。白山。山曰。料掉沒交涉。師曰。和尚此回瞞我不得也。師禮拜而去。

「五十五世雪巖慧滿禪師」：這位禪師是五十五世雪巖法師，是曹洞宗的祖師；他住在雪巖寺，名字就叫慧滿禪師。

「師，初謁普照寶公。公曰：兄弟年俊，正宜扣參」：這位禪師，他一開始是親近普照僧寶禪師。他到那個地方，僧寶禪師很歡喜青年人；於是乎就很獎勵他，和他稱兄道弟。就說，兄弟年份正在年富力強，氣血充沛的時候，正好當參學。這個「正」，並不是年幼，而是壯年。扣，就是到那個地方叫人家的門；叫誰的門

The Master first called upon Master Seng Bao (Sangha Jewel) of the Pu Zhao (Universally Illuminating) Monastery. Master Seng Bao said, "My fellow brother, you are in the prime of life; it is most appropriate for you to visit and study. In those days, this old monk always pursued the Buddhadharma in every thought." The Master left his mat and said, "How are you doing now, Master?" He said, "It is as if my living enemy." The Master said, "If not because of these words of yours, my thousand-mile journey would be in vain." Master Seng Bao got down from the Chan bed, held the Master's hands and said, "You're a good cultivator!" Subsequently the Master visited Dhyana Master Yu Shan (the Jade Mountain). Master Yu Shan mentioned the incident when Master Dong Shan (the Cave Mountain) saw a shadow. The Master doubted it. Master Yu Shan said, "No. To doubt the words is a great illness. Zi (Mister), since you doubt it, you would be attacked by illness. But if you are aware of this illness then you have medicine for it." One day, the Master was reading "The Verse in Praise of the Five Ranks of the Cao Dong Lineage". He read the line "Going forth and coming back, one sits amidst charcoals." He was suddenly enlightened. "Today only did I realize that awareness of the illness is medicine," he told Master Yu Shan. Master Yu Shan said, "Even if you drop it, it will not matter." Master Hui Man said, "Master, this time you can't hide the truth from me." He bowed and withdrew.

Commentary:

The Fifty-fifth Generation of Patriarchs - Dhyana Master Hui Man (Perfection of Wisdom) of the Xueyan (Snow Adornment) Monastery. The fifty-fifth generation of patriarchs was Dhyana Master Hui Man, a patriarch of the Cao Dong lineage who lived in the Xue Yan Monastery.

The Master first called upon Master Seng Bao (Sangha Jewel) of the Pu Zhao (Universally Illuminating) Monastery. Master Seng Bao said,

啊？叫這個善知識的門。去扣參，到這個地方就要忍耐；你到什麼地方，要拿出一種忍耐心去求法，對於一切一切，都要逆來順受，不要有脾氣。參，就是參拜善知識，要敏而好學，不恥下問，就有道求證；聽說誰是善知識，就到那兒去求證。古來的人當參學，是求善知識證明自己的見地、自己的這種知見對不對，是要求善知識印證；現在的情形，親近善知識的人，還都抱著一種貪心，不是求證而是證求。什麼叫證求呢？就是求人家來證明自己，求人家來給自己一點什麼；自己不想供養善知識，而叫善知識布施給我法寶。現在這參學都是這樣！

你不要說旁的，就說到了萬佛城來這些個人，都是想要到萬佛城得到神通，得到第一，得到法寶，得到智慧；沒有說到這兒修行，拿出來自己這個智慧、能力來供獻給佛教。「因地不真，果遭迂曲」，都是在因地就貪心。這是來貪的啊！有的貪萬佛城的財產，有的貪萬佛城的神通，有的來貪萬佛城的感應。一些有病的人就到萬佛城來，什麼病捨給萬佛城，他們換回去一個健康身體。所以到萬佛城來的人，不是來想要利益萬佛城，而是想要在萬佛城得到利益。

那個三步一拜，你們都知道啦？昨天告訴我：「哎呀！這麼多年盡向外找，盡想要得到一點什麼。我今天開始才知道，這裏邊不應該爭、不應該貪、不應該有所求、不應該自私、不應該自利。這才真是無窮的妙法！」昨天他們才知道！我現在也常常和他們通電話，所以有的時候一通電話，他們就不願意開始貪--他們不願意把電話cut down (減少)，總也講不完、講不完那麼講。一講，就還有事情、還有問題來問。真貪心！

☞待續

‘My fellow brother, you are in the prime of life; it is most appropriate for you to visit and study. This Dhyana Master first drew near to Dhyana Master Seng Bao (Sangha Jewel) of the Pu Zhao (Universally Illuminating) Monastery. He went to the place where Dhyana Master Seng Bao welcomed and valued young people. Thereupon Master Seng Bao always encouraged him and treated him as his fellow brother. He said that Master Hui Man was in the prime of life and that his youthful vigor made it just the right time for him to study and practice. The “right” time does not mean childhood or youth but the prime of life. Kou means to knock on someone’s door; Whose door was that? It was the door of good knowing advisors. When we visit and bow to a good knowing advisor, we must be patient and endure all hardships. Wherever we go, we must have patience to seek the Dharma. We must resign ourselves to all adversities and never lose our temper. When we visit good knowing advisors, we must be quick-minded and eager to learn; we must never feel ashamed to ask for advice even from our inferiors. We seek verification of our practice of the Way. When we hear that someone is a good knowing advisor, we go to him to seek verification. In ancient times, the people ought to visit and study. They requested good knowing advisors to verify their viewpoints and to check if their understanding was correct. The conditions of the present time, however, are different. Those who draw near to good knowing advisors are greedy. They are not seeking verification but are doing the opposite. They ask others to prove their sincerity and give them some offerings. They do not make offerings to good knowing advisors but instead ask for the Dharma Jewels from the good knowing advisors. Such attitude is common nowadays!

We don’t have to talk about others; just look at those who came to the City of Ten Thousand Buddhas (CTTB). They came here to obtain spiritual powers and to be the first. They wanted to obtain the Dharma Jewels, to again wisdom or something. Nobody came with the intention to practice and to contribute their wisdom and skills to Buddhism. This is “If the formative stage is not genuine, the results will be distorted.” The formative stage is greed -- they came because of greed. Some are greedy for the wealth of the CTTB; some are greedy for the spiritual powers at the CTTB and some the responses. Some people who were sick came here to give away their sickness to the CTTB in exchange for a healthy body. They did not intend to benefit the CTTB but to get benefit from it.

The monks who are doing Three Steps One Bow--you all probably know about them--told me yesterday, “Alas! I’ve been seeking outside all these years; I’ve been trying to get something. Today only did I realize that I should not fight, seek nor pursue personal advantage. Neither should I be greedy nor selfish. This is truly the wondrous Dharma that is boundless!” Yesterday only did they realize it. Now I frequently talk to them on the phone. Sometimes they became greedy for talking on the phone. They were unwilling to cut down on the phone calls. They always talked nonstop. Once they talked there were always things to discuss and questions to ask. They were really greedy!

☞To be continued