

(續) Continued

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1985年5月9日 Lectured by the Venerable Master Hua on May 9, 1985
 吳佩玲英譯 Translated into English by Pei Ling Ooi
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「老僧當年」：當年，是以前。我在以前哪，「念念常以佛法為事」：我心心念念，念茲在茲的，我都要求佛，要求佛法，總是放不下。「師避席曰」：這位慧滿禪師聽見他以念念常以佛法為事，就站起來說了。避席，就是避開他座位的席，不在那兒坐。避開，就是站起來。站起來表示尊重、恭敬、慎重其事；不是馬馬虎虎，不是坐在那個地方，無大無小，無內無外的，就那麼隨便談話。不那樣的！所以他就問，說「和尚今日何如」：今，今天，就是現在。何如，也就是說如何，就是怎麼樣。那麼你念念以佛法為事，那現在怎麼樣啊？

「曰：如生冤家」：僧寶禪師就說，就好像我一個活冤家似的。生冤家，就是還是沒摸到門，沒有摸到門徑，還是做一個門外漢，這是客氣話。生冤家就是活冤家，也就是我的一個仇敵，意思就是還沒有做完這個工作。怎麼樣了呢？說「大事未明，如喪考妣」，參禪沒有開悟之前，就像父母死了那麼樣的悲哀、痛苦、憂愁、煩惱。「大事已明」呢？要是把修行的這個大事明白了之後，還要修；「更喪考妣」，比以前更厲害了。

僧寶禪師以前念念以佛法為事，那麼現在慧滿禪師問他怎麼樣？僧寶禪師說，就好像一個活冤家那樣啊！總之，沒有做好；這就是修行沒有止境的時候，沒有了的時候。修行是要這口氣不斷，那一口氣還是要修行；時時刻刻不

[Master Seng Bao continued:] **“In those days, this old monk always pursued the Buddhadharma in every thought.** In the past, I was always mindful of the present moment in every thought. I wanted to seek Buddhahood and the Dharma. I simply couldn’t put it down.” **The Master left his mat and said...** This Dhyana Master Hui Man heard that he “always pursued the Buddhadharma in his every thought”. He thus stood up and spoke. To leave his sitting mat means to stand up. He was originally sitting on his seat. He stood up to show respect and solemnity. He was not negligent. He did not simply sit there and speak as he pleased, paying no heed to propriety. He was not like that! Therefore he asked, **“How are you doing now, Master?** You pursued the Buddhadharma in every thought; then how are you doing now?” Now means today or in the present.

He said, “It is as if my living enemy.” Dhyana Master Seng Bao said, “It is like my living enemy.” It meant he had not yet grasped the essence and was still a greenhorn -- these were just polite words. He meant that he had yet to complete his task. How was it then? It is said, “As long as the great matter has not been clarified, we should feel as wretched as if we’ve lost our parents.” Before we get enlightened in our investigation of Chan, we should be sorrowful, distressed and worried. What happens after “the great matter has been clarified”? After we have understood the great matter in our cultivation, we must continue to cultivate. “Our wretchedness as if we’ve lost our parents should be even more intense”; we should be even more serious in our cultivation.

In the past, Dhyana Master Seng Bao pursued the Buddhadharma in every thought. So Dhyana Master Hui Man asked how he was doing now. Dhyana Master Seng Bao said, “It is like my living enemy!” In short, he was not done yet. This meant that there are

能休息，不能間斷。所以他才說「如生冤家相似」，就像一個活冤家。那麼活冤家，這是有仇啊，我還沒有弄好呢！這個事情沒有辦好。

所以這位慧滿禪師說，「若非此話，幾累我枉行千里」：你要不這樣說，就我來這一趟，千里迢迢，這功夫都白費了！那麼因為你說這一句話，我得到了，我知道了，用功的人是應該這樣子。剛才說這個話，就是沒白來一次，這一趟沒有白搭功夫，沒有枉勞神，沒有空過這個光陰，沒有白跑一趟。由這一句話，就知道僧寶禪師不自滿、不自誇、不驕傲，沒有一點架子擺出來，所以慧滿禪師很高興。

「寶下禪床」：那麼在這個時候，僧寶禪師就下禪床了。「握師手曰：作家！」：握著慧滿禪師的手說：「你真是一個大作家！」

「次造玉山」：以後，他又找到玉山禪師。「山舉洞山睹影話」：舉，就是提出來。玉山就提出來——洞山禪師過河，看見水裏那麼一個所印的影子，他就開悟。可是「師置疑」：他玉山禪師舉出來這個公案；可是慧滿禪師不太相信，好像有所懷疑。這時候，「山曰：不」：玉山禪師就說，不能懷疑啊！「疑言句是為大病」：你懷疑所說的言語、文字這種的因緣，這是一個大病！「子既疑矣」：這個「子」，不是小孩子，是男子的尊稱。這個「子」可以說是夫子，可以說是君子，可以說是天子。這個「子」就是很恭敬的稱呼。

好像〈論語〉上，學生稱孔子「子」。說：「子不語怪、力、亂、神。」這個「子」和那個「子」是一樣的；說，我的夫子他不說這個怪、力、亂、神。所以這個「子」，並不是一個小孩子。美國人講中文，講得很咬文嚼字的，摳字摳得很累。那麼「子既疑」，這「子」也好像說「先生」；也可以說是法師的意思，也可以說是老修行。既疑，「則病發也」：你這個病就發作了。你現在生了懷疑心，病就發作了，生了執著了。「子知此病，則子藥也」：你若知道你這個病，就有藥治這個病。就是你知道是有毛病了，知道有所懷疑了，這就有藥救了。他現在明白了！

「一日讀五位頌」：這「五位頌」，昨天跟你們講過，就是那個。「至」：就讀到那個地方。讀到「折合旋歸炭裏坐」：折，就是往前走。折

cultivation should be never-ending; there will not be a time when it is done. As long as one still has breath, one must cultivate; one must not rest or pause even for a moment. Therefore he said, "It is as if my living enemy." There was still enmity which he had yet to resolve. He had not settled the matter. Therefore Dhyana Master Hui Man said, "**If not because of these words of yours, my thousand-mile journey would be in vain.**" If you did not say those words, my journey from thousands of miles to here would be wasted. Because of your words, I've got it! I know that those who apply the effort should be so. That his journey was not in vain meant that his effort, energy and time spent to come from a great distance to here was not wasted. From these words, we could see that Dhyana Master Seng Bao was not complacent and arrogant. He did not crack himself up or put on airs. Therefore Dhyana Master Hui Man was very happy.

At that time, Dhyana Master Seng Bao got down from the Chan bed, held the Master's hands and said, "**You're a good cultivator!**" He told Dhyana Master Hui Man that he was truly a great cultivator!

Subsequently he visited Dhyana Master Yu Shan (the Jade Mountain). After that, he found Dhyana Master Yu Shan. Master Yu Shan mentioned the incident when Master Dong Shan (the Cave Mountain) saw a shadow. Master Yu Shan mentioned that Dhyana Master Dong Shan crossed a river and saw a shadow reflected by the water. Thereupon he was enlightened. But the Master doubted it. Dhyana Master Hui Man did not quite believe the incident and its causes and conditions as told by Dhyana Master Yu Shan. He was suspicious. At that time, Master Yu Shan said, "**No.**" Master Yu Shan said, "You must not doubt it!" "**To doubt the words is a great illness.** You doubt the causes and conditions regarding the words and the writing--such is a great illness!" **Zi (Mister), since you doubt it...** This *zi* doesn't mean a child; it is a polite form of address for a man. This *zi* could mean a master, a gentleman, or the son of Heaven. This *zi* was a very respectful address for him.

It was like how the students addressed Confucius as *zi* in the *Analects*, "*Zi* does not talk about supernatural phenomena, feats of strength, disorder and spiritual beings." This *zi* and that *zi* are the same. It was said, "My Master does not talk about those four subjects." Therefore this *zi* doesn't mean a child. When Americans speak Chinese, they are fastidious with wording. The way they find faults with the choice of words is tiring. In "*Zi, since you doubt it*", *zi* can be interpreted as "Mister"; it could also mean Dharma Master, or an old cultivator. "Since you doubt it, **you would be attacked by illness.** Your illness would act up. Now you've given rise to doubt, your illness will come back.

合，說你修道往前走，就不回頭了；就是走到極點了，開悟了。開了悟了，不是要什麼，過了合了，又合到這裡。旋歸，又回來了。這個炭它是黑色的，你坐在炭上，把全身都弄得黑色的，都邇邇；這是說你開悟了，還不能離開人群；還要在這個娑婆世界教化人生，和光混俗，在這兒來教化人生。

「忽悟」：為什麼這麼說呢？他是開悟了。開悟開什麼悟呢？開悟這個玉山對他說：「你要知道這個病就是藥。」那麼他不明白這個道理。所以他在那兒讀〈五位頌〉，然後讀這一句「折合旋歸炭裏坐」，他有所感觸，這時候他就開悟了。「曰」：就說了，「今日方知病即藥也」：玉山禪師說，這知病就是藥，我也不懂；現在我才知道，知道這個病就是藥啊！就是對症下藥。你明白它了，就不被它這個境界轉了，這不是藥是什麼呢？「白山」：然後，他就告訴玉山禪師。

「山曰」：玉山禪師就說，「料掉沒交涉」：料掉，就是你把它掉了。沒交涉，與這個沒有關係。你這個沒有關係啊！他為什麼要這麼說呢？這也是一個考驗，看他到底是真懂沒懂。「師曰」：所以他就說，「和尚此回瞞我不得」：這回我真認識了，和尚你呀，你就是——廣東話叫訛我——你訛我也不行了！你不告訴我，我也知道。瞞我不得，就是你藏不住了，你沒有收得起來了！英文就說「You can't cover it up」，你不能再給遮蓋了。「師禮拜而去」：這個時候，慧滿禪師說完了之後，就向玉山禪師叩頭頂禮，就走了。

☞待續

You would have faults and attachments. **But if you are aware of this illness, then you have medicine for it.** If you know about your illness, then there is medicine to cure the illness. This means that if you know you have a fault, that you have doubts, then you have a cure." Now he understood it!

One day, the Master was reading "The Verse in Praise of the Five Ranks of the Cao Dong Lineage." Yesterday I talked about the verse. This is it. **He read the line "Going forth and coming back, one sits amidst charcoals."** When you cultivate the Way, you go forth without turning back. When you reach the extreme edge, you'll be enlightened, after which you return here. The charcoals are black; you sit amidst them and your whole body turns black and dirty. It means that if you're enlightened, you must not leave the crowd. You still have to remain in the Saha World, to be with the light while mixing with the secular in order to teach and transform living beings. **He was suddenly enlightened.** When did it say so? He was enlightened, but what was he enlightened to? He was enlightened to the words of Master Yu Shan, "Your awareness of the illness is the medicine." At first he did not understand the principle. Therefore he read "The Verse in Praise of the Five Ranks of the Cao Dong Lineage". The line "Going forth and coming back, one sits amidst charcoals" in the verse struck a chord and he became enlightened. **"Today only did I realize that awareness of the illness is medicine," He told Master Yu Shan.** Dhyana Master Yu Shan said that he did not understand the principle earlier; now he understands that awareness of the illness is the medicine! This is to prescribe the right remedy for the illness. If you understand it, you will not be turned by the conditions. If this is not the medicine, what is it?

Master Yu Shan said, "Even if you drop it, it will not matter. It has nothing to do with this." Why did he say that? It was a test for him to see whether he truly understand it. **Master Hui Man said, "Master, this time you can't hide the truth from me.** This time I truly recognize it. Master, you can't deceive me anymore! Even if you don't tell me, I know it. You can't hide it from me anymore. You can't cover it up!" **He bowed and withdrew.** At that time, after Dhyana Master Hui Man spoke, he bowed to Dhyana Master Yu Shan and left.

☞To be continued

更正啓事 Announcement of Revision

本刊上期2009年8月號，有關萬佛聖城開光三十週年系列活動(二)第46頁，二位貴賓的頭銜和名字——中國國家宗教事務局宗教文化出版社副總編輯史原鵬以及中國宗教雜誌社主編韓松，誤值為宗教文化出版社總編輯韓松和副總編輯史原朋，謹此致歉。

VBS journal published in August 2009, issue 471, on page 46 titled "The 30th Anniversary of the City of Ten Thousand Buddhas (II)", We made a mistake in the title of the two VIPs. It is now corrected as Shi Yuan Peng is the vice-chief-editor of State Administration for Religious Affairs of the People's Republic of China and Mr. Han Song is the editor-in-chief of China Religion Journal. We sincerely apologize for this mistake.