

# 從雲門三句說起 (續)

## Starting from the Three Phrases of Yunmen (continued)

比丘近巖文

元元、親孝、湯姆斯·梅爾合譯

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### 典型在夙昔

平時對佛源老和尚知之甚少，到了大覺寺才慢慢地閱讀了有關他的一些生平傳記與言教。知他道出湘楚耕讀世家，圓寂於二〇〇九年正月二十九。屈指一算，歷時三年矣。

我對大覺寺的好感超過我對南華寺的好感，大概是有佛源老和尚的緣故。在這超過半個世紀的時間裡，他老人家賦予這座古廟新的靈魂與活力。茲舉所讀所聞有關其生平一二，聊表追緬之懷：

### Ideal Model from the Past

It was not until I went to Dajue (Enlightenment) Monastery and encountered some of his teachings, that I came to know more about Master Foyuan. After reading his biography, I learned that he was born in a scholarly farming family in Hunan Province, and passed away on 29th day of the first month in 2009.

I had a better impression of the Dajue Monastery than the Nanhua Monastery, maybe because of the Elder Foyuan, who revived the spirit and vitality of this ancient monastery over the past half-century. In commemoration, I will now relate some stories of his life and his teachings, as I read and heard of them.

#### I. Swift Wind Tests a Candle, Whereas Blazing Fire Tests Gold

As recorded in *the Annals of Elder Hsuyun*, Master Hsuyun was severely beaten, almost to the point of death, in the Yunmen Incident in 1951, from which we can, even today, still vividly feel the tumultuous situation of that time. Many monastics became intimidated and fearful--some hid away while others returned to lay life. As a result, people tried hard to avoid Buddhism

#### 一、疾風知勁燭，烈火見真金

從虛老年譜中，1951年雲門事件突發，我們可以體會當時時勢的險惡，許多佛子惶惶然，有些人嚇破了膽——還俗的還俗，躲藏的躲藏。於是，人間茶飯僧家淡；在逆境中，佛源老和尚在1952年冒著生命危險，啣命往北京請周恩來、李濟深從中斡旋，從而解除雲門的一場法難。這一段故事一直深深的印在我的腦海中。

and Buddhist institutions. In such an adverse situation, Foyuan risked his life when he took the order from Master Hsuyun to go to Beijing in hope of finding some help from members of political circles, such as Zhou Enlai and Li Jishen. Through their efforts, this calamity of Dharma was resolved. This part of the story impressed me deeply when reading *The Annals of Elder Hsuyun*.

In subsequent years, Master Hsuyun continued to be the main target of these political movements, that came wave after wave. Some people, against their conscience, were involved in weaving the net of so-called crimes of Master Hsuyun. However, Master Foyuan was among the few disciples who were stubborn and dogged headed in taking their firm stands in support of Master Hsuyun, even at the risk of getting their heads chopped off. These kinds of stories are both saddening and moving.

#### II. Revitalizing the Chan School Brings Him High Regard from the Ten Directions, and His Foremost Merit is Educating Novices

年輕時的佛源老法師（右）於雲門事件中，為救虛雲老和尚（中），主動請纓赴京求助；文革中，捨命保護被紅衛兵破壞的六祖真身，留下一段感人的護寶佳話。

When Dharma Master Foyuan was young (right), he initiated the request to go to Beijing to save Venerable Master Hsuyun because of the Yunmen Incident. During the Cultural Revolution, he renounced his life to save the Six Patriarch's body from being destroyed by the Red Guards and thus he left with us a moving story on protecting a treasure of Buddhism.



在那時的一波波的政治運動中，虛雲老和尚是首當其衝的；有人昧著良心羅織虛老的罪名，但佛源老和尚是屬於死頑固的一個，就是斷頭，也不肯做那些傷天害理的事。這些事情想起來令人心酸。

## 二、十方翹首宗風振，第一功勞在樹人

上個世紀八十年代，佛教界面臨百廢待興的時候，佛老事必躬親，農禪並舉，使得祖庭漸漸重光，四方歸仰；1986年，雲門重光，趙樸初老人贈如上贊言以旌其德。後老人又辦僧伽訓練班，後來進而擴建為「雲門佛學院」。他選賢與能，為培養僧才嘔心瀝血，使佛學院步上正軌。茲錄佛源老和尚培養僧才中有關

In the 1980s, when Buddhism faced many obstacles after having gone through decades of harsh times, Venerable Master Foyuan applied himself to every task with a keen eye for details and instituted the dual practice of both farming and sitting in Chan. As a result, the ancient Dharma of Chan slowly but surely recovered, with many disciples coming to pay their respect.

In 1986, the Yunmen Monastery was restored; on this occasion, the Elder Zhao Puchu composed the couplet mentioned in the subtitle above, extolling the Dharma Master's virtue. Later on he developed the Sangha and laity training program for training novice monks, which eventually expanded into the Yunmen Buddhist Academy. Master Foyuan always tried to spot and nurture the talents of Dharma among the students, and he exhausted his utmost efforts in educating the novice monks. Consequently, he enabled the Academy to get on the right track and flourish. I now excerpt some of his teachings regarding the "Three Do's and Three Don'ts" of Sangha training.

### III. The Three Do's and The Three Don'ts

#### (Excerpts from Master Foyuan's Dharma Instruction)

##### (1) Do not live in a city

「三不三要」的開示（選錄）：

#### 三、三不三要（法語選萃）

##### (1) 不住城市

「在大城市許多時候都是人山人海，面對太多的財色名食諸多誘惑，與人情應酬的干擾。對修行是不利的。修行中大部份的人在戒定慧上還是不牢靠的。大

In a big city there are always oceans of people, and novices being trained in a city will always need to face the temptations of wealth, sex, fame, food, and too many disturbances from socializing with people, which are not beneficial to the practice. In the process of cultivation, many people are still not firm and solid in their precepts, samadhi, and wisdom. Even eminent monks usually cultivate only in monasteries and temples located in remote mountains.

##### (2) Do not live in small temples

The Venerable Master Foyuan once gave instructions at the end of a Chan session, "After this session, all of you should not run about, one person going back to a small temple, another going back to his lay family. Worldly matters are as numerous and complicated as sesame seeds, hence monastics must keep distance from their lay families. Going to a small temple is like returning to lay life on a small scale. Returning to lay life on a small scale is the same as becoming a worldly person. Small temples have to do things their own way, and there is nothing you can do about it. After the Chan session, every day we will still meditate for at least six incenses. You have just started being on the right track of

凡歷史上有成就的高僧大德，多數是在深山內的寺院修行悟道的。」

### (2) 不住小廟

有一次老和尚在禪七解七前開示說，「解七後，大家不要東跑西跑，這個回小廟，那個回俗家。人事如麻，要遠離俗家。小廟小廟，就是小還俗；小還俗，與在家人是一樣的。小廟是沒辦法的。了七後，每天



佛祖心燈，源遠流長。佛源老法師從虛雲老和尚承接雲門宗法脈，圖為老法師重建雲門寺時修建的虛老紀念堂及舍利塔。

The lights of Buddha's mind passing down in a long history. Ven. Master Foyuan received the transmission as the Dharma heir of the Yunmen Lineage. The picture shows the reconstructed Memorial Hall and the Sharira Stupa of Ven. Master Hsuyun at the Yunmen Monastery.

applying effort, don't lose it. Once your mind becomes scattered, you will become lax. It is the same as heating water; if you heat it half-way and then quit, the water will never boil. After the Chan session, you still have to work hard.

“When living in a large monastery, one will benefit from the rules and regulations which the previous patriarchs took much consideration to establish on our behalf. In the morning one should wake up for the morning ceremony to recite the Surangama mantra and the ten small mantras; this is the practice of the Secret School. Then continue with recitation of the Buddha's name; this is the practice of the Pure Land School. Further, one does not kill, steal, lust, lie, or take intoxicants; this is observing the precepts and the practice of the Vinaya School. Investigating the Chan topic to become enlightened and see one's own Nature; this is the practice of the Chan School. All these are perfectly scheduled, organized, and in accordance with the Dharma in every aspect, serving the purpose of disciplining the mind. By always following the rules and regulations from morning to night, one's mind will not become scattered.”

還是要坐六支香；剛用功用上了路，不能把它丟了。心散了，放鬆了。好像燒開水一樣，燒不到水開你就不燒了，水始終不會開。解了七，還是要好好用功。」

「住叢林有規矩，過去祖師為我們考慮得很仔細，安排得很清楚。一早起來上殿，誦楞嚴咒，十小咒，這是密宗；接著念佛，這是淨土宗。不殺盜淫妄酒是持戒，是律宗。參話頭是明心見性，是禪宗。這些都是圓圓滿滿的，處處如法，都是收攝這個心。從早到晚依照叢林規矩，這個心就不散亂了。」

### (3) 不住經懺門庭

為了賺錢而不惜濫做經懺的寺廟，佛門稱之為經懺門庭。老和尚在一次禪七開示中說：「解放前在杭州，做一次經懺就發財囉。當時做經懺，齋主不給飯吃，不給茶喝，自己要把做經懺用的供桌、佛像挑到

### (3) One should not live in a “repentance temple”

This refers to temples that do not hesitate to over-perform the rituals for the deceased, merely to make money. During a Chan Session, the Venerable Master instructed, “Before the communist liberation in 1949, in the city of Hangzhou, just performing a ritual once would bring a fortune. At that time, the family of the deceased wouldn't provide food or tea; rather, the monastics would have to bring the table of offerings and the Buddha images for the ritual to the family's home. Following that, the recitation of *Repentance Ritual Commissioned by Emperor Liang* would start. After the recitation and bowing were completed, the monks would go to a second family; so in a single day, they could bow the repentance twice. When bowing the repentance, they would merely go through the motions, flipping the pages. Some would just flip, and before long they finished flipping. What about bowing? During the ritual, they only bowed to the Buddhas with which they were familiar. By merely bending their backs, they finished the whole thing perfunctorily. In a single night they could perform two to three services, erecting platforms for feeding the hungry ghosts who were starved to the point that fire blazed from their mouths. What use does this have?”

### (1) One should put one's body and mind into the patriarchs' bodhimandas

Because they are usually big monasteries located on renowned mountains, patriarchs' bodhimandas are the “Dharma caves” (Dharma centers) for propagating the way and benefiting all living beings; they are the Buddhas' places for seeing the Self Nature. Their presence is like clothes' having collars, or like

施主那裡，然後掛起。一掛就唸起來，一部《梁皇懺》，一念就唸完、拜完。然後拜第二個齋主，一天拜兩堂《梁皇懺》。拜《梁皇懺》呢，就是拿個簽子翻就是了，有幾個人進去在那裡翻，幾翻幾翻就翻完了。拜呢？拜就拜那些認得的佛，作個揖躬躬腰就了了。一天晚上還要放二三臺焰口。你看那有什麼用呢！」

### (1) 要將身心傾注在祖師道場

因為祖師道場多為名山叢林，「為弘道利生之法窟，為明心見性之佛場，如衣有領，如網有綱。身心安樂，飲食調和，有道者慰以深加，無道者警以前進。如滿林之竹，比比爭高；如大園之松，雄雄上進；不負四恩，有光三有。誠為僧人之僧寶地也。」

「如是非住叢林，不能培其佛因，非住叢林不能成

nets having handles. In those monasteries people are happy and peaceful in both body and mind, with their food and drink regulated and harmonized. Those accomplished ones continue to find their place feeling supported to deepen their skill, and those not yet accomplished find themselves exhorted to spur on. This can be compared to a bamboo grove in which each bamboo strives to grow higher, or a pine grove in which each pine vigorously advances upward. Monastics who can be like this will truly not let down the four kinds of benefactors, and will bring glory to Buddhism among all the the realms of existence. Those monasteries are indeed the places for the Sangha Jewel.

Thus, one will not be able to develop one's cause for becoming a Buddha unless one dwells in those big monasteries. Without being true in one's causes, one will suffer crooked effects. One should realize that training in a big monastery is the main foundation of the Triple Jewel, and the foundation for cultivation. If monasteries are in decline, there is no way for the proper Dharma to dwell long; if they flourish, they become the field of blessings for the world.

### (2) One should glorify the way of Chan

Be diligent, don't be lazy! Study well with concentrated mind, and learn the proper rules and regulations. In the future you will go to propagate Dharma and benefit living beings; every one of you should go and establish bodhimandas, and every single one should go and establish Chan halls. Practice in the Chan hall is the supreme vehicle of Dharma in China.

### (3) One should make "enlightening one's mind and realizing the

其佛果，否則因地不真，果遭紆曲，要知道叢林為三寶主體，亦為辦道基礎。叢林衰，正法無從久住；叢林興，三寶為世福田」。

### (2) 要把禪風發揚光大

「要好好用功，不要偷懶！一心一意把書讀好，規矩法則學好。將來弘法利生，個個都去辦道場，個個都去辦禪堂。禪堂，是中國的最上乘法」。

### (3) 要把明心見性作為終身奮鬥的目標

有人問為何古人見性多而今人見性少及參禪要訣請益，老和尚開示說：「參禪無秘訣，只要生死切。古人與今人的根本區別不是悟性的高低，而是生死心真切不真切。古人大多生死心切，把明心見性成佛作祖視為人生至高無上的大事，故能死盡名聞利養等世間

true Nature" as one's main life goal

When asked why far more people realized their true Nature in ancient times than today, the Master replied, "There are no secret techniques for investigating Chan. One must simply bring forth ultimate earnestness in cultivation, and confront the issue of life and death. There is no difference in the capabilities of ancient and modern people to become enlightened; rather, the difference lies in their degree of sincerity. Most ancient people were wholeheartedly sincere and treated the matter of realizing their true Nature and understanding the Mind as the foremost and ultimate matter of life. They were able to put everything down, eliminate their desire for fame, profit and other worldly concerns, and concentrate all their efforts in cultivation."

Look at Ven. Master Hsuyun. After he left the home life, he brought forth a courageously determined mind in all aspects: whether living in the Chan Hall, or dwelling in a mountain hut; whether on pilgrimage, paying homage to the sacred Buddhist mountains, or visiting various good teachers and advisors. All of these took him a few decades, prior to the time when he finally attained the ultimate break-through in cultivation while participating in the Chan sessions at the Gaomin Monastery, where all his false thoughts finally came to rest. His efforts really came to fruition when he reached the state of not having a single thought of distraction arise. The Dharma protector brought the participants tea, and when Master Hsuyun was served, the tea splashed onto his hand, scorching his hand, causing him to drop the tea cup which "splashingly" fell to the ground and shattered: at that very moment, he realized his true Nature. That was his condition for awakening. When one is able to protect one's

心，一切放下，全力辦道。

你看（虛雲）老和尚，出家後立志剛猛，住禪堂、住茅棚，拜山、行腳參訪善知識，花了幾十年功夫，才能在高旻寺禪七中功夫用到得力處，萬念頓息，功夫落堂，一念不亂，護七的送茶水濺到手上，茶杯掉落地『啪』，見性了。這是機緣，護念功夫到位，任何一個觸景都能開悟。關鍵是明心見性的心要切，用功就能得力。

現在的人大多世間心不死，或學學唱念有點供養過日子了事，或學學經教講講經，甚至整天忙於應酬，熱熱鬧鬧，這樣子用功怎麼行？有這種思想功夫就用不上。出家人一定要明心見性，不說大徹大悟，最起碼小悟也要開一些，出為人師才具宗師手眼，才能避免依文解義，胡拈妄舉。

所以出家人，一定要發生死心，奮發大人志氣，真參實證，以明心見性、成佛作祖為終身奮鬥目標。」❀

mindfulness this well, any sudden occurrence like this may be all it takes to trigger one's enlightenment. The key here is that one must be earnest if one wishes to attain the corresponding effect in cultivation.

Nowadays most people always have lingering worldly thoughts or concerns. They may simply learn some chanting skill so as to earn offerings and pass their days idly, or they may study some Buddhist texts and learn how to lecture on them, or, even worse, they may engage in socializing activities and hustle-bustle themselves about all day long. How can one achieve effectiveness if one is like this? This kind of mindset will definitely prevent one from achieving effectiveness in cultivation. Monastics must seek to realize their true Nature and understand their Mind--even if one does not attain the great enlightenment, one must at least have some small enlightenments. Only then can one go out and be qualified to teach others; otherwise, one will merely have a shallow literal understanding of the texts, will incorrectly explain and interpret them, and will act in a confused manner.

Therefore, monastics must bring forth the resolve of ending death and rebirth; they must have the sweeping courage of a great hero; they must gain true insight and attain the actual fruition; and they must always take the task of realizing their true Nature and understanding the Mind as their life goal. ❀