

棒喝不悟——唐宣宗

Chided Yet Not Awakened —

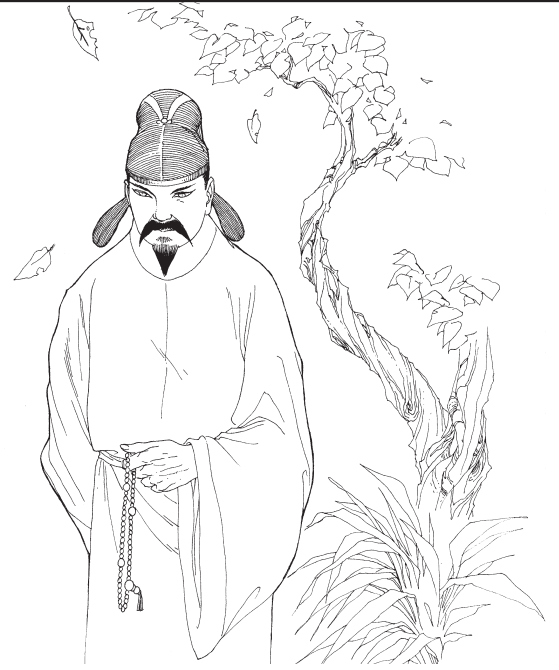
Emperor Xuanzong Tang

宣化上人講述於1987年8月22日

周果如 英譯

Lectured by the Venerable Master Hsuan Hua on August 22nd, 1987

English translation by Guo Ru Jou



BIOGRAPHIES | 人物誌

姓李，名忱。憲宗子，武宗叔，為避武宗之害，投寺為沙彌。

一日，同黃蘗禪師觀瀑，禪師作詩曰：「千巖萬壑不辭勞，遠看方知出處高。」沙彌續曰：「溪澗豈能留得住，終歸大海作波濤。」禪師知彼非池中物。

沙彌見禪師禮佛，乃問曰：「不著於佛，不著於法，不著於衆，禪師禮佛，當何所求？」禪師曰：「為禮佛而禮佛。」又問：「用禮何為？」禪師不語，迎面一掌。沙彌不悟，發瞋曰：「太粗生！」禪師曰：「此是何所在，說粗說細。」又擰幾掌，打得沙彌莫名其妙。

後武宗崩，還俗為帝，裴休為相，佛法大興。

His family name was Li, his given name was Chen. He was the son of Xianzong. In order to escape and avoid being a victim of his nephew, emperor Wuzong of Tang, he took refuge in a temple and became a novice monk.

One day, he went with Dhyana Master Huang Bo to observe a waterfall. The Dhyana Master composed a poem:

Rolling on with all-out effort across a thousand caverns and ten thousand ravines,

Only when seen from afar that one knows its source comes from a high place.

The novice monk continued and said:

How can the creeks and streams retain them!

In the end they will return to the great sea and become billows and breakers.

The Dhyana Master knew then that the novice monk was not just a 'commoner found in the pond'.

One day, the novice monk saw the Dhyana Master bowing to the Buddha image. He asked: "You do not cling to the Buddha, you do not cling to the Dharma, and you do not cling to the assembly of Sanghans. When the Dhyana Master bows to the Buddha, what do you seek?" The Dhyana Master said: "Bowling to the Buddha is for the sake of bowing to the Buddha." The novice monk asked again: "What use is bowing?" Without saying a word, the Dhyana Master slapped the novice's face with his hand. However, the novice monk was not enlightened and he got angry: "That is too rough!" The Dhyana Master said: "What is this place that permits you to say rough or smooth?" Then he slapped him on the face a couple more times. The novice monk was perplexed by that.

Later, when Emperor Wuzong passed away, the novice monk returned to lay-life and became an emperor of the Tang dynasty. He appointed Pei Xiu as the prime minister, and the Buddhadharma flourished.

你們不要把出家的沙彌、沙彌尼、比丘、比丘尼看低了。在中國，沙彌尼也有做皇帝的，沙彌也有做皇帝的。唐朝就有個沙彌做皇帝，就是唐宣宗；明朝也有一個沙彌做皇帝，就是明太祖朱洪武；現在中國又有一個沙彌做將軍——徐世友。這都是從佛門裏出來的，出來後就開齋破戒，做一些糊塗事。

唐宣宗是帝王的族裔，唐太宗的後人；唐太宗名叫李世民，當然這位皇帝也姓李，名字叫忱，這個「忱」字有一種感激的意思，有一種情感的意思，也有一種說不出來的意思，說不出來的什麼意思呢？就是有一點苦，又有一點樂；你說它苦嘛，它也不太苦，說它樂嘛，也不太樂；所以不苦不樂，說不出這麼一個味道。他是唐憲宗的兒子，唐武宗的叔叔。

他做太子的時候，大概是個受氣的太子，怎麼知道呢？他若不是個受氣的太子，怎麼會被姪子把皇帝位搶去呢？大概他做太子的時候，是泥菩薩過海，自身難保，所以就逃了；因為要避唐武宗篡位這個難，他就跑去做沙彌。你看，一個應該做皇帝的人跑去做沙彌！唐武宗知道他去做沙彌，但是不知道他在什麼廟上，於是就滅佛；滅佛的用意，就是希望把他找著，斬草除根。可是他大概還吉人天相，所以沒有被找著。

他做了沙彌，也是很驕傲的，怎麼知道他驕傲呢？因為他跟黃蘗禪師一起去觀瀑布；在當時的佛教裏，沙彌是不能和和尚在一起的，這個和尚大概也很看得起他，知道他是個太子，所以就同他一起去觀瀑布。黃蘗禪師看見瀑布流得那麼洶湧澎湃，好像萬馬奔騰，於是心血來潮，詩興大發，說了兩句詩；本來詩都是四句的，他先說了兩句：「千巖萬壑不辭勞，遠看方知出處高。」意思是說，這個瀑布經過千巖萬壑那麼多曲折的路，在近處看不覺得怎麼樣，要站在遠的地方看，才知道那個源頭是從高的地方流下來的。

Commentary:

All of you should not look down on the Shramaneras (novice monks), Shramanerikas (novice nuns), Bhikshus (ordained monks) and Bhikshunis (ordained nuns) who had left the home-life. In China, there were a Shramanerika and a Shramanera who became emperors. In the Tang dynasty, Tang Xuanzong was a Shramanera who became an emperor. In the Ming dynasty, there was also a Shramanera who became an emperor. He was Zhu Hongwu, the Ming emperor Taizu. Now, in modern China, there was a Shramanera who later became a general - Xu Shiyu. All these people started out as monastics. After they returned to lay-life, they broke the precepts, were no longer vegetarian, and did some confused things.

Xuanzong of Tang was born into an imperial family, a descendant of emperor Taizong of Tang. Taizong of Tang's name was called Li Shimin. So obviously this emperor's family name was also Li. His given name was Chen, which means 'gratitude' and 'sincere feeling.' Moreover, it also has an inexpressible meaning. What is that? It denotes a bit of suffering and a bit of joy. If you say that it is suffering, it's not too much suffering. If you say it is joy, it's not too much joy either. So it is neither suffering nor joy, and one can't say what flavor it is. He was the son of emperor Xianzong of Tang, and an uncle of emperor Wuzong of Tang.

When he was a crown prince, he was probably treated with disrespect. How do we know? If he was not a punching bag, how could his nephew seize his throne? Perhaps when he was a crown prince, he was like a 'clay Bodhisavatta crossing the sea' and unable to save himself. So he escaped. Because he had to flee the misfortune of his throne being usurped by emperor Wuzong of Tang, he ran away to become a novice monk. You see, a person who should be an emperor ran away to become a Shramanera instead! Emperor Wuzong knew that he fled and became a novice monk, but he did not know in which monastery he was staying. So the Emperor persecuted Buddhism with the intention of finding and killing him. Luckily he escaped and they could not find him.

Though he was a novice monk, he was still full of pride. How do we know? On one occasion he went with Dhyana Master Huang Bo to observe a waterfall. At that time in Buddhism, a novice monk could not be together with a Bhikshu. But this Bhikshu probably thought highly of him; he knew he was a crown prince, so he took him so they could observe the waterfall together. When Dhyana Huang Bo saw the tempestuous waterfall rushing like ten thousand horses galloping ahead, he was inspired into a poetic reverie and chanted the first two lines of a poem. Basically, a poem is typically made up of four lines, and so he started out with two lines:

*Rolling on with all-out effort across a thousand caverns and ten thousand ravines,
Only when seen from afar does one realize its source comes from a high place.*

The meaning is that this waterfall has run through many twists and turns of a thousand caverns and ten thousand ravines. If one views it from up close, it is nothing special. If one stands from afar to see it, then one will realize that the source of the flow comes from a very high place.