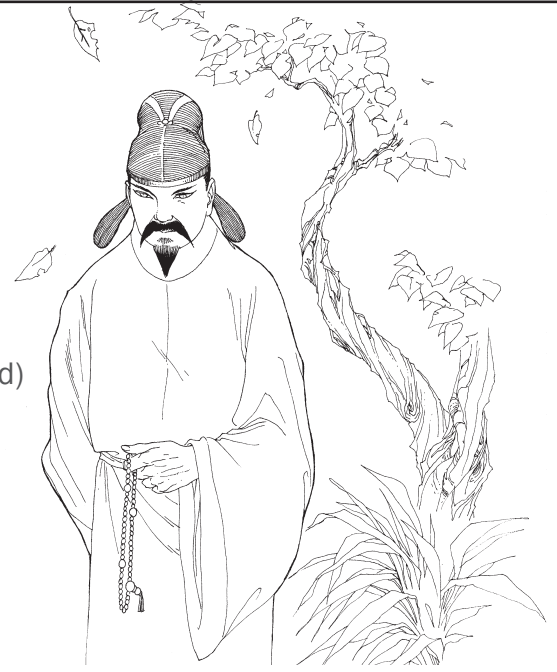


# 棒喝不悟——唐宣宗（續）

*Chided Yet Not Awakened* —

## Emperor Xuanzong Tang

(continued)



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 22, 1987

English translation by Guo Ru Jou



BIOGRAPHIES | 人物誌

當時他也不一定是在說這個沙彌，只是看見這種環境，對境生情，說了這麼兩句詩；後面那兩句，黃蘗禪師大概還要想一想，還沒說出來。這個沙彌在旁邊，就賣弄他的才華，衝口而出就給接了下去，說：「溪澗豈能留得住，終歸大海作波濤。」就是說，這個瀑布從那麼高的地方流下來，而這個小山溪是水不太多的地方，豈能留得住這個大瀑布！這個瀑布終究要歸大海，在大海裏變成波濤，興風作浪的。

他的意思是瀑布就是譬喻他這個沙彌，他本來應該是皇帝，從皇宮裏出來的，出處是很高的。「千巖萬壑」，也就是在皇家裏千頭萬緒、爭權奪利，流到外邊來的。「遠看」，就是細看，詳細看一看，才知道這個皇帝是不凡的，所以說「遠看方知出處高」。他自己大概也有一種感觸，就說「溪澗豈能留得住」，這麼小的河流，是留不

At that time he may not have been referring to this novice monk. However, being in that environment he was inspired to express his emotion. So he composed and spoke the first two lines of the poem. In order to compose the next two lines, Great Dhyana Master Huang Bo probably needed to think about it. The novice monk who was beside him wanted to show off his talents and so he blurted out and continued:

*How can the creeks and streams retain them!*

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

That is to say, the waterfall flows from a very high place, but the small mountain creeks and streams hold only little water. How can they keep the water from this great waterfall! In the end the waterfall will return to the great sea. It will make waves and become billows and breakers.

He used the waterfall as an analogy for himself, as a novice monk. Originally, he should be an emperor. Since he came from the royal palace, his was from a very high provenance. 'A thousand caverns and ten thousand ravines' were analogous to the countless struggles of the royalty all fighting each other for power, which had led him to flee. 'When seen from afar' means to observe in detail, only then will one know that this emperor was exceptional. Therefore, the line: 'Only when seen from afar that one knows its source comes from a high place.' Perhaps he also had some feelings, so he said 'how can the creeks and streams retain them!' The small rivers cannot possibly hold the tempestuous water from a waterfall. In the end it will return to the great sea. The great sea will not reject the smaller flows; all water will eventually flow back into the great sea and become billows and breakers.

住瀑布這一種洶湧的水，它終究要歸到大海；大海不拒細流，所有的水都要歸到大海，成為一種洶湧澎湃的波濤。

黃蘗禪師聽他續上這兩句詩，認為他是一個很有才華的人，將來不僅僅做沙彌，要是繼續做出家人，會做一個大法師；若不出家，也可以做皇帝，所以知道他不是池中物。池中只能養小魚、蝦米、普通水族之類的；如果是蛟龍，蛟龍終非池中物，就不是水池子可以養得住的。也就是說，恐怕他將來出家不能久的，不是這一個小小的廟可以藏得住的。

這一段詩，也可以做另一種解釋。這個瀑布又可以說是佛法的源流，佛法的瀑布也是經過千門萬戶的，有八萬四千種法門那麼多；其中任何一種法門，它的源頭都是佛所說的，都能普遍滋潤一切眾生。你仔細一研究，才知道佛法的奧妙；八萬四千種法門，每一個法門都是第一，沒有第二的法門。因為對你的根性，對你的機就是第一；不對你的機，是他人的第一。所以八萬四千種法門，就有八萬四千個第一，沒有第二；都是不二法門，第一義諦。

有一天，這個沙彌又多事了，他看見黃蘗禪師在拜佛，心裏就有一點不服氣，覺得這個老和尚沒有什麼知識，平時講不要執著、不要執著——不要執著佛，也不要執著法，也不要執著眾僧，佛法僧都不要執著；那麼你在這兒一天拜到晚，起了又跪下，又叩頭，這多麻煩啊！就這麼看不起黃蘗禪師。大概他對這個禪師平時就很不客氣，所以就來問難：「你講法的時候常說不執著佛，不執著法，不執著於僧，那麼你拜佛求什麼？你禮佛求什麼？」禪師就說：「我為禮佛而禮佛。」這意思也就是說，我本來就是這個，這是我本地的風光，我無所求，那麼這也就是拜佛。

沙彌又問了：「用禮何為？」意思是說，你既然為禮佛而禮佛，那麼你還要一個禮做什麼？你還著那個相做什麼？這就是追問一步，就是口頭禪。各位要認識，這是他的口頭禪，他並沒有懂得禮佛，所謂：「佛前頂禮罪滅河沙，捨錢一文增福無量。」

◎待續

When Dhyana Master Huang Bo heard his last two lines of the poem, he thought that the novice monk was very talented. In the future he would not just be a novice monk, and if he continued to be a monk, he could become a great Dharma Master. If he returned to lay-life, he could also become an emperor. So he knew then that he was not 'a commoner found in a pond.' A pond can only raise small fish, small shrimp and ordinary aquatic creatures. The water from a pond would not be able to hold and support a dragon. That is to say, he might not be a monk for long. A small temple simply could not retain him.

These verses of the poem can have another explanation. The waterfall can represent the source of the Buddhadharma. The waterfall of the Buddhadharma has also evolved to tens and thousands of doors, as many as eighty-four thousand dharma-doors. Every dharma-door was originally taught by the Buddha and can pervasively nourish all living beings. If you investigate in detail, you will know the profundity and wondrousness of the Buddhadharma. With regard to the eighty-four thousand dharma doors, every single door is foremost. It is second to none. If it tallies your disposition and matches your potential, then it is number one. If it does not tally with your potential, then it is someone else's number one. Therefore, with regard to the eighty-four thousand dharma-doors, there are eighty-four thousand number ones. There is no number two. They are all non-dual dharma-doors pointing to the supreme truth.

One day, this novice monk saw that Dhyana Master Huang Bo was bowing to the Buddha. Being recalcitrant, he thought that the old monk was not very knowledgeable. He usually told people not to have attachments; not to attach to the Buddha, not to attach to the Dharma, and not to attach to the Sangha, that one should not attach to the Buddha, the Dharma and the Sangha. Now he himself was bowing from morning to night, getting up, kneeling down and prostrating with his head touching the ground. This was so troublesome! Hence he looked down on Dhyana Master Huang Bo. Perhaps he was always impolite to this Dhyana Master, so he came to challenge him and said: "When you speak the Dharma you always say not to attach to the Buddha, the Dharma and the Sangha. Then what do you seek when you bow to the Buddha? What do you seek when you revere the Buddha?" The Dhyana Master said: "I bow to the Buddha for the sake of bowing to the Buddha." What he meant was, I am originally thus, this is my inherent nature. I have nothing to seek for. This is also just bowing to the Buddha.

The novice monk asked again: "What use is bowing?" He meant to say that since you bow to the Buddha for the sake of bowing to the Buddha, why do you still have a bowing gesture? Why do you still attach to a form? That is to take a step further and ask. This is intellectual Chan banter. Each one of you should recognize that this was Chan banter. He had not understood the meaning of bowing to the Buddha. As the saying goes, "Bowing to the Buddha can eradicate offenses as many as sands in the river. Giving a dollar can increase measureless blessings."

◎To be continued