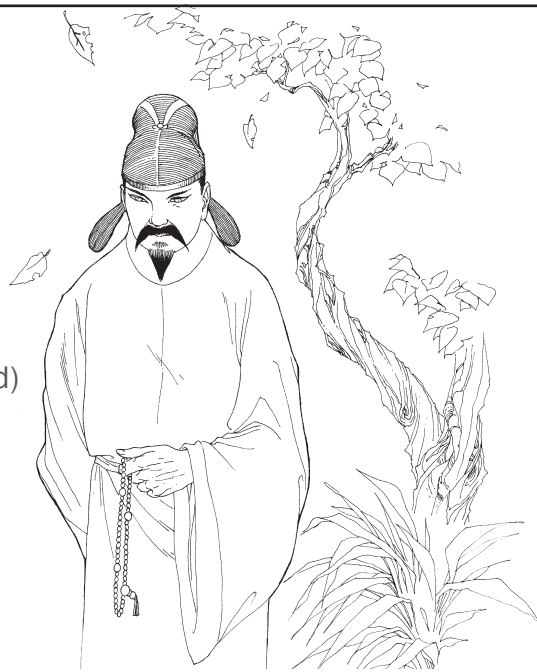


棒喝不悟——唐宣宗 (續)

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

他就懂得皮毛，也不懂得有七種禮：我慢禮、求名禮、身心唱和禮、發智清淨禮、遍入法界禮、正觀修行至誠禮、實相平等禮。若看人家禮，他也禮，這是隨喜禮。那麼他就問：「用禮何為？」為什麼一定要拜佛呢？這就和一些美國人差不多，美國人說：「你拜佛幹什麼？它是個偶像！」

這麼一問，黃蘗禪師覺得他太胡鬧了，儘懂得口頭禪，就跑到我這兒來推銷了！於是迎面就打他一巴掌，這一巴掌把他打火了，說：「太粗生！」你太粗氣了。禪師說：「這是什麼地方，你說粗說細的！」也就是說，你既然說不用禮了，是啊！不用禮可以的；那麼我現在打你，也是不用打，我打你和沒打你是一樣的。我打你的時候，你做什麼感想？我沒打你的時候，你做什麼感想？也就是說，我禮佛你說不要禮佛，這就像我打你和沒

He only had a superficial understanding. He didn't know that there are seven kinds of bowing: Arrogant bowing, bowing for the sake of fame, bowing with body and mind in harmony, pure bowing resolved on seeking wisdom, bowing that universally enters the Dharma realm, bowing to cultivate with proper contemplation and utmost sincerity, and bowing in accordance with ultimate reality. To bow when one sees others bowing is to follow and rejoice in bowing. When he asked, "What's the use of bowing?" he was asking why one must bow to the Buddha. Some Americans may have the same thought: "Why do you bow to the Buddha? It is only a statue!"

Dhyana Master Huang Bo thought he was too reckless with his question; he only knew intellectual Chan and came here to show off. So he slapped him on the face with his hand. That infuriated him: "This is too rough!" The Dhyana Master said, "What is this place that permits you to say rough or smooth!" That is to say, since you said there is no need for bowing, okay! No bowing is fine. However, now I have hit you, likewise there's also no need to hit you. Whether I hit you or not, it's all the same. When I hit you, what are your thoughts? When I have not hit you, what are your thoughts? That is to say, when I bow to the Buddha and you said there is no need to bow to the Buddha, it's the same as whether I hit you or not. Do you think there is any difference? The novice monk had just scolded Dhyana Master Huang Bo for being too rough, and the Master knew that he had not understood; therefore he slapped him left and right on the face again a couple

打你，你覺得有什麼分別？這個地方他罵黃蘗禪師太粗氣了，黃蘗禪師聽他這麼說，還是沒有懂，還沒悟；於是又左一巴掌、右一巴掌，打了好幾個巴掌，也不管他說什麼就打，打得這個沙彌火眼金星的；冒金光了，眼睛也發火了，可是莫名其妙，也不知道到底犯了什麼罪，白挨打，也沒有法子報復。

等到唐武宗惡貫滿盈，受果報，所以就死了。當時一些文武百官又找李氏的後裔；一找就把他找著，請他回去做皇帝。因為他做過沙彌，所以做皇帝時還是相信佛法；他用裴休做丞相，因此在唐武宗滅佛之後，佛法又大興。

世間的事情就是一興一衰、一治一亂，好到極點又該壞了，壞到極點又該好了；一個人要是身體健康，健康到極點，若不知道愛護它，不知道保持健康，就又有了病，病要是厲害就會死。要是不小心生了愛死病，就做世間上一個傳染的毒蟲，令人家輾轉傳染，同歸於盡。這是為什麼？就因為人快樂到極點，悲哀就來了；所謂「樂極生悲」，我們最好不要樂極，就不會生悲。

我不自量力，把過去的祖師，以及〈大悲咒〉、〈楞嚴咒〉，都用贊和偈頌來把它說明一下。本來這是一篇短文，就是不說偈頌、不說贊，一般人也都看得懂；但我再追加一個贊、一個偈頌，把它說得更明白一點。贊也不一定是讚歎，就是評論事情。

贊曰：

貴為皇族 異果成熟
避難出家 作法門徒
大海波濤 自性糊塗
棒喝不悟 定力未足

貴為皇族，異果成熟：他是皇帝的族裔，可以說是貴族。可是他兩樣的果報都成熟了。兩樣的果報是什麼呢？一個沙彌果、一個皇帝果。這也可以叫「異熟果」，不同的果，在不同的時候成熟。他本來生在皇帝家，不應該有什麼災難，可是竟然遇到災難，有個姪子把皇帝位搶去了。

待續

more times without paying attention to what he said. The novice received a good beating and his eyes were burning with anger. He was very perplexed. He did not know what he had done wrong. He had just gotten a beating and there was no way he could seek revenge.

When emperor Wuzong of Tang faced retribution for a life of crime and misdeeds, he died. At that time the military and civil government officials began to seek out the descendant of the Li family. They found the novice monk and invited him back as their emperor. Because he had been a novice monk before, he still believed in the Buddhadharma. He appointed Pei Xiu as the prime minister. So after Wuzong of Tang persecuted Buddhism, the Buddhadharma again flourished.

Worldly affairs are such that prosperity is followed by decline; order is succeeded by chaos; when goodness reaches its ultimate, it will turn bad; when badness reaches its ultimate, goodness will prevail again. If a healthy person does not cherish and maintain his health, he will get sick. If his sickness is severe enough, he will die. If a person is not careful and gets AIDS, he will become a carrier—a poisonous bug that can infect others and continue to transmit the disease until everyone is dead. Why? It is because if one is happy to its extreme, sorrow will come. As the saying: “Happiness to its extreme will give rise to sorrow.” It is best if we are not extremely happy, then we will not give rise to sorrow.

Disregarding my own limited abilities, I have used verses of praise and gathas to briefly explain the past patriarchs, *the Great Compassion Mantra* and *the Shurangama Mantra*. Originally this is a short text that ordinary people can read and understand even without verses of praise or gathas. However, I am adding a verse of praise, and a gatha to explain even more clearly. This verse of praise is not so much a praise as a critique.

A verse of praise says:

**A cause from past life came to fruition, he was honored as royalty.
He escaped disaster by leaving the home-life
and became a disciple of the Dharma.
Like billows in the great sea, his natural disposition was confused.
Chided yet not awakened, his concentration was inadequate.**

A cause from past life came to fruition, he was honored as royalty. He was the descendant of the emperor, a member of the royalty. However, his two retributions had matured. What were his two retributions? One was the fruition of being a novice monk; another was the fruition of being an emperor. This can also be called ‘A cause from past life came to fruition.’ Different results mature at different times. Originally he was born in a royal family and should not have encountered any misfortune. However, he did encounter a mishap and his throne was seized by his nephew.

To be continued