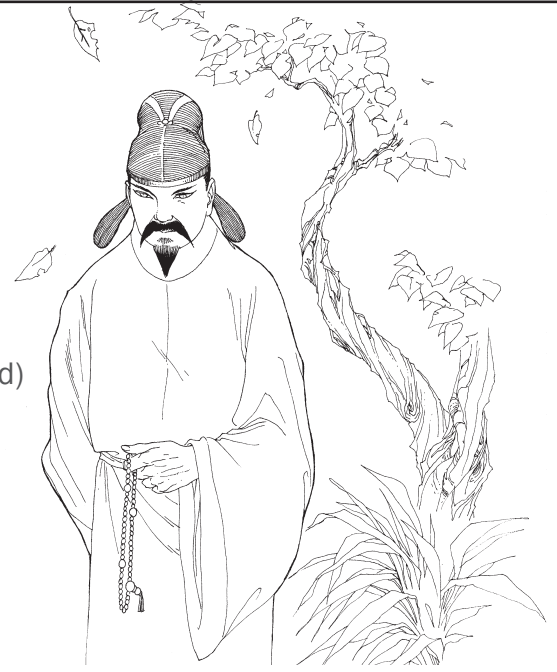


# 棒喝不悟——唐宣宗 (續)

*Chided Yet Not Awakened* —

## Emperor Xuanzong Tang

(continued)



宣化上人講述於1987年8月22日

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

English translation by Guo Ru Jou



BIOGRAPHIES | 人物誌

「避難出家，作法門徒」：搶去了，他就避難出家，作法門徒，做沙彌了。

「大海波濤，自性糊塗」：雖然做沙彌，可是這種天子的懷抱還沒有忘；所以他還要在大海裏興波作浪，在人海裏打轉轉。他自性糊塗，雖然這麼有才華，還是沒有明白；要是真明白了，就不會再去做皇帝了。像清朝順治皇帝，明白自己本來是一個衲子，因何流落帝王家？於是就去做和尚，不再做皇帝了。可是唐宣宗這個皇帝夢還沒醒，所以棒喝他也不悟。

「棒喝不悟，定力未足」：為什麼不悟呢？就因為他還要做一個皇帝夢。他沒有修圓滿的戒，所以定力不具足；定力不具足，慧力也就不夠。

又說偈曰：

出世入世殊殊途 法爾如是豈怪乎  
忽然而天享勝福 旋往地獄不知足

**He escaped hardship by leaving the home-life and became a disciple of the Dharma.** After his throne was being seized, he fled and left the home-life. He became a disciple of the Dharma, a novice monk.

**Like billows in the great sea, his inherent-nature was confused.** Although he became a novice monk, he had not forgotten his ambition to be an emperor. Hence he still wanted to raise billows in the great sea, and kept spinning in the sea of people. His inherent nature was confused. Although he was talented, still he had not understood. If he had really understood, he would not want to become emperor again. Like Emperor Shunzhi of the Qing dynasty, he realized that he was originally a monk, why did he fall and get born in a royal family? So he went to become a monk instead of continuing to be the emperor. However, Xuanzong of Tang had still not yet awakened to his dream of being an emperor. Even though he was chided, he still had no realization.

**Chided yet not awakened, his concentration was inadequate.** Why did he fail to awaken? It was because he still wanted to dream of being an emperor. He had not perfected his cultivation on the precepts. Hence his concentration power is insufficient, and his wisdom power was also inadequate.

*Another verse says:*

**Although the transcendental world and the mundane world are different,  
The Dharma is 'thus' and there is nothing strange about it.**

黃蘗慈心無用處 沙彌俗念有餘毒  
輪迴六道任君去 再作帝王展鴻圖

「出世入世雖殊途」：出家和在家雖然是兩樣，可是《六祖壇經》上說：

佛法在世間，不離世間覺；  
離世覓菩提，猶如求兔角。

修行就是要在世間裏修，在大海的波浪裏，你要超出去。你能乘風破浪，抖擻精神，不為財色名食睡所漂流、衝擊，就能超出去；就在這個世間上修出世法，所以說「出世入世雖殊途」，看起來是兩樣，可是殊途同歸。

「法爾如是豈怪乎」：佛法是盡虛空、遍法界的，虛空法界都在演說妙法，所以蘇東坡才說：

溪聲盡是廣長舌，山色無非清淨身。

溪聲、山色，這都在那兒演說妙法呢！演說佛法不一定要某個人在那兒講經說法，才是說法；世間萬事萬物沒有一樣不是在說法。你要是會得，這都是第一義諦，都是妙法的所在處；要是會不得，到處都是荊棘，都是束縛。

「忽然而天享勝福」：眾生在六道輪迴裏，忽然間跑到天上去，享受天上的勝福；可是忽然間又墮落到地獄裏。

「旋往地獄不知足」：為什麼會墮地獄呢？就因為一個貪心、不知足。要是沒有貪心，就不會到地獄去；因為不知足，才會墮地獄。這一點各位要注意，墮地獄就是由貪瞋癡墮的。

「黃蘗慈心無用處」：黃蘗禪師左一掌、右一掌，這是用慈悲掌想來幫助他開悟，想要把他的皇帝夢打醒；可是大概打的力量不夠，所以沒有把他的皇帝夢打死了。沒有打醒，他就還不開悟，還要再做皇帝夢；所以說沙彌俗念有餘毒。

☞待續

Suddenly one is in heaven enjoying the supreme blessings,  
Due to dissatisfaction, one swiftly falls into hell.  
Huang Bo's kindness was not appreciated,  
The novice monk's mundane thoughts had tremendous poison.  
In the revolving wheel of the six paths, one roams freely,  
He returned again as an emperor to realize his ambitions.

**Commentary:**

**Although the transcendental world and the mundane world are different.** Although the monastic-life is different from the lay life, *the Sixth Patriarch Platform Sutra* states:

*The Buddhadharma is here in the world, Enlightenment is not apart from the world.  
To search for Bodhi apart from the world, Is like looking for a hare with horns.*

Cultivation must be done in the world. Amidst the waves and billows in the great sea, you should transcend them. If you can ride the wind and break the waves, and brace up your spirits, if you are not carried away and beaten up by wealth, sex, fame, food and sleep, you can transcend them. You can cultivate the transcendental dharma right within the mundane world. Hence the saying, 'Although the transcendental world and the mundane world are different.' It seems that they are two different things. In fact they are separate roads that lead to the same destiny.

**The Dharma is 'thus' and there is nothing strange about it.** The Buddhadharma pervades all of space and the Dharma realm. Empty space and the Dharma realm are all proclaiming the wonderful Dharma. Therefore poet Su Dongpo said:

*Of the sounds of the streams, None are not his vast, long tongue.  
Of the colors of the mountains, They are none other than the clear, pure body.*

The sound of the gurgling streams and the colors of the mountains are all proclaiming the wonderful Dharma! To proclaim the Buddhadharma, it is not necessarily just to have a person to lecture on the sutra and speak the Dharma at a certain place. Of the myriad things in the mundane world, there is none that is not speaking the Dharma. If you get that, it is the supreme truth; it is where the wonderful Dharma located. If you don't get that, then you find brambles and fetters everywhere.

**Suddenly one is in heaven enjoying the supreme blessings.** Living beings in the revolving wheel of the six paths; suddenly they are in the heavens enjoying the supreme blessings. However, suddenly, they may fall into the hells again.

**Due to dissatisfaction, one swiftly falls into hell.** Why do they fall into the hells? It is because of greed and dissatisfaction. If one is not greedy, one will not fall into the hells. It is just because one is always dissatisfied that one falls into the hells. Everyone should pay attention to this point; it is due to one's greed, hatred, and delusion that one falls into the hells.

**Huang Bo's kindness was not appreciated.** Dhyana Master Huang Bo slapped him left and right on the face. He was using compassionate slaps to help him get enlightened, and hoping to awake him from his emperor's dream. Perhaps his slaps were not hard enough; it did not shatter his emperor's dream. It failed to awaken him. He remained unenlightened and still fantasized about being an emperor. Hence the saying, "The novice monk's mundane thoughts had residual poison."

☞To be continued