



The Role of Emotions in a Lifetime of Practice (continued)

情感，在終身修行中所扮演的角色（續）

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The Chan monk sends him to Dharma Master Rongjing who skillfully helps Venerable Master Xuyun widen the scope of his aspirations. Knowing that Venerable Master Xuyun is trying to emulate the ancients, Dharma Master Rongjing asks: “You know that the ancients disciplined their bodies, but do you know they also disciplined their minds?” (28). Adeptly, Dharma Master Rongjing is helping Venerable Master Xuyun clarify and expand the scope of his vows. Dharma Master Rongjing does not tell him to renounce his vows to be like the ancients; instead, he asks Venerable Master Xuyun to reflect more carefully on the practices of the ancients and to follow them more truly, presenting to him as worthy of emulation both their external austerities and their internal attitude towards cultivation. The great masters of the past realized enlightenment not by fleeing the world but by teaching and transforming living beings in the world (28).

This instruction seems to be a turning point for Venerable Master Xuyun, particularly in the transformative effect it has on his emotions and his attitude towards his family. Repaying the debt of gratitude to his parents becomes one of his primary motivations in cultivation. At forty-three, he vows to go on a bowing pilgrimage to Mount Putuo and then to Mount Wutai so as to dedicate the merit to his parents. This begins a three-year journey during which he endures a great deal of hardship and almost loses his life twice (35-49). At one point, a beggar, Wenji, urges him to renounce his vow to go on pilgrimage to Mount Wutai. Venerable Master Xuyun's response is quite moving.

When I was born I did not see my mother, who died in childbirth. I was my father's only son but I fled from him and because of that, he resigned his post and this shortened his life. As my parents' love for me was as boundless as heaven is vast, I have been unhappy about this business for several decades. Thus, I vowed to go on pilgrimage to Mount Wu-tai to pray for Manjusri Bodhisattva to protect them and

禪師請他向融鏡法師參學，從而擴展了他的抱負。知悉虛雲老和尚效法古德之心，融鏡老法師問：「你知道古人持身。還知道古人持心否？（28）」融鏡老法師熟練地幫助虛雲老和尚闡明並擴大自己的願力。融鏡老法師並未叫他放棄效法古德的志願，反而要虛雲老和尚仔細地檢視古德的修行，並更真切地學習追隨，從而真正地效法他們外在的苦行修持及內在對修行所抱持的態度。古德們是經由教化世間的眾生而開悟的，而非由逃離世間而開悟的。

這些開示似乎是虛雲老和尚修行的轉捩點，特別指這個轉化的效果，是發生在情感上及對待家人的態度上。因此回報父母親的養育之恩便成為了他修行上的主要動力。四十三歲時，他發願三步一拜至普陀山，而後朝拜五台山，為父母親迴向功德。三年的朝拜之旅中，他歷經了多重困難，並有兩次幾乎送命（35-49）。有一次，文吉乞丐勸他放棄朝拜五台山的大願，而虛雲老和尚的反應令人極為感動。

但我出世不見母親。母為生我而死。父僅得我一子。我竟背父而

The great masters of the past realized enlightenment not by fleeing the world but by teaching and transforming living beings in the world.

古德們是經由教化世間的眾生而開悟的，而非由逃離世間而開悟的。

We can see from this that awakening to the Way does not mean cutting off emotional relationships. What awakening does is transform these relationships, so that, ceasing to be karmic impediments, they become a source of inspiration for Dharma practice.

由此可知，悟道並不意味著斷絕這些情感的關係。悟道反而是轉化這些關係，不讓他們成為修行人的業力障礙，反而使其成為修道的靈感泉源。

concern for his parents' welfare. Venerable Master Xuyun's chosen method of practice is a bowing pilgrimage, but this is just the external form. In his heart he is dedicating merit to his parents and praying for their deliverance.

Even after, at fifty-six, Venerable Master Xuyun awakens at a Chan session at Gaomin Monastery, he does not forget about his parents, but maintains his aspiration to repay the kindness of his mother (67-69). At fifty-eight, he reflects:

When I was born, I lost my mother whom I never saw. I only saw her picture at home and each time I thought of her, my heart broke. Previously I had taken a vow to go to Ashoka (A Yu Wang) Monastery in order to revere the Buddha's relics and to burn off a finger there as an offering to the Buddha for the liberation of my affectionate mother (69).



deliver them from suffering so that they can secure birth in the Pure Land as soon as possible. However many difficulties there are to face, I must reach the holy site for it would be better to die than to fail in fulfilling my vow (41-42).

Venerable Master Xuyun clearly feels deep sadness for having caused his parents' suffering. He acknowledges his responsibility in his father's short life and also recognizes that he has not repaid his parents' love and care for him. Venerable Master Xuyun clearly has a deep

逃。父因我而辭官。而促壽。昊天罔極。耿耿數十年矣。特此發願朝山。求菩薩加被。願我父母脫苦。早生淨土。任他百難當前。非到聖境。死亦不敢退願也。

虛雲老和尚對他年輕離家時，造成雙親的苦痛極為哀傷。他承認未在父親短期生命中，盡他為人子該盡的責任，也知道他尚未報答父母親的愛與關懷。虛雲老和尚很清楚地表示，他關心父母親的福祉。虛雲老和尚選擇了三步一拜為修行的法門，但這只是外在的形式；在內心裡，他將此朝拜的功德迴向給他的雙親，求願他們究竟得到解脫。

甚至他五十六歲在高旻寺打禪七開悟時，亦未忘記他的父母親，仍抱持還報母恩的志願（67-69）。五十八歲時，他思索著：

予以生而無母。未見慈容。僅於在家時睹真儀耳。每思之。輒覺心痛。夙願往阿育王寺。禮舍利。燃指供佛。超度慈親。

虛雲老和尚甚至在他深刻的開悟經驗後，仍然沒有砍斷他跟母親之間的情感繫屬。在阿育王廟的禪坐中，他看到自己坐在龍背上飛行，並看到母親在下方美麗的宮殿中，他告訴母親騎龍到西方極樂世界。他說「這是我一生當中見到母親的唯一一次」（70）。之後，虛雲老和尚生病了，首座和尚勸阻虛雲老和尚不要燃指，虛雲老和尚淚如泉湧地說：「生死誰能免者。我欲報母恩。發願燃指。倘因病中止。生亦何益。願以死為休矣。（71）」虛雲老和尚此舉，並不契合我們一般人對開悟禪師的誤解——悟者已斷絕所有情感及慾望、是冷漠又超然的。老和尚嚴峻的氣度中，似乎含藏著一種內在的敏銳，而此敏銳度連結著人性的根本。由此可知，悟道並不意味著斷絕這些情感的關係。悟道反而是轉化這些關係，不讓他們成為修行人的業力障礙，反而使其成為修道的靈感泉源。

甚至在老和尚一百二十歲時，仍然可見虛雲老和尚對母親的哀思。以下是他對弟子希望慶祝他生日時的回應——

Venerable Master Xuyun does not cut his emotional ties with his mother even after his profound awakening experience. While at Ashoka Monastery sitting in Chan meditation, he has a vision of himself flying on a dragon, from which he can see his mother below, in a beautiful palace. He tells her to ride the dragon to the Western Pure Land (69). He comments, “This was the only time in my life that I saw my mother (70).” Later, Venerable Master Xuyun falls ill, and the chief monk then tries to discourage Venerable Master Xuyun from offering his finger. At this point, Venerable Master Xuyun bursts into tears and says, “Who can escape from death? I want to repay my debt of gratitude to my mother and have taken a vow to burn off a finger. Why should I live if I have to cancel my decision at this point? I am ready to die (71).” Venerable Master Xuyun does not fit the common misconception that an awakened Chan master has exterminated all feelings and desires and is cold and aloof. His austere demeanor hides an inner sensitivity that seems deeply connected to his human roots. We can see from this that awakening to the Way does not mean cutting off emotional relationships. What awakening does is transform these relationships, so that, ceasing to be karmic impediments, they become a source of inspiration for Dharma practice.

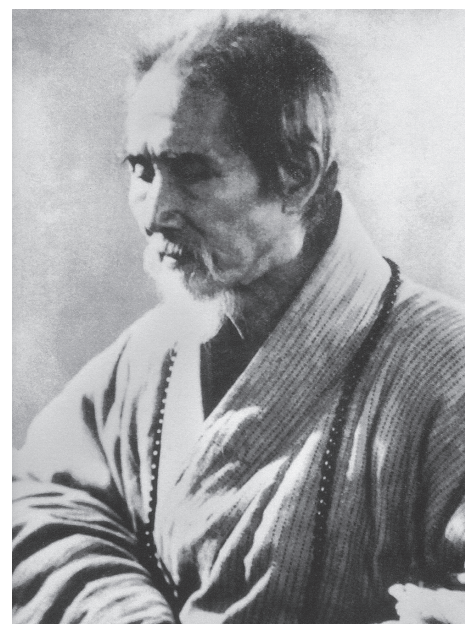
Even at the age of 120, Venerable Master Xuyun’s grief for his mother is still present. Here is his response to his disciples who hope to celebrate his birthday:

I am like a candle in the wind and have achieved nothing; when I think of this I am ashamed of my empty reputation. A century of worldly troubles is like a dream and an illusion and is not worth any attachment. Moreover, since birth leads to death, a wise man should be on the alert and set his mind on the *Dao*, like one who loses no time to save his burning head. How can I indulge in following a worldly custom? I thank you for your kindness from the bottom of my heart but sincerely regret that I am unable to accept your present. I still grieve over the untimely death of my mother and would request that you stop this unprofitable plan to celebrate my birthday in order not to aggravate my sins (276-277).

For Venerable Master Xuyun, his birthday is not a day of celebration of his accomplishments, but rather a reminder that his coming into life brought about his mother’s death. He uses his grief over his mother’s death as an opportunity to teach filiality and impermanence to his disciples. He dismisses his own life achievements, possibly again as a teaching in non-attachment. At the same time, his response is very respectful and compassionate: he thanks them for their kind thoughts, but ultimately does not accept their offer to celebrate his birthday. Venerable Master Xuyun gently asks his disciples to redirect their reverence for him towards their own cultivation. He does not give into worldly customs, but uses them as a means towards liberation for all. In essence, if his disciples truly want to celebrate his

*Be on the alert
and set his mind
on the Dao,
like one who loses no time to
save his burning head.*

直須警悟。
一心進道。
如救頭燃。



風燭已殘。事猶未了。每思輒愧徒為虛名所誤。百年塵勞。夢幻間耳。復何堪留戀。又生者乃死之端。智者直須警悟。一心進道。如救頭燃。奚暇扮演世俗情態也。雲心領謝。盛意謹辭。又云母難之日。自哀未遑。切不可為作壽章紀念。或其他慶賀舉動。轉增彌罪。徒有損毫無益也。

對虛雲老和尚而言，他的生日並非是慶祝他成就之日，這一天反而提醒了他，自己的出生造成母親的死亡。他用對母親的哀思來教導弟子孝順及無常。他不理會自己一生的成就，也許是教導我們要放下執著。同時，他對弟子們的回應是恭敬的、慈悲的——他感謝弟子們的善意，但最終並沒有接受他們為老和尚慶生的美意。虛雲老和尚溫和地要弟子們對他的尊崇，轉向自我的修行。他不隨俗，但卻用此善意來做為大眾的解脫之道。舉要言之，如果他的弟子真要為他慶生，他們每一個人應該要「直須警悟。一心進道。如救頭燃。」他的回應令人聯想起佛陀在《大般涅槃經》裡所說的——

birthday, each of them should “be on the alert and set his mind on the *Dao*, like one who loses no time to save his burning head.” His response is reminiscent of the Buddha’s final instructions in the *Maha-parinibbana Sutta*:

Yet it is not thus [making offerings of flowers and music], Ananda, that the Tathagata is respected, venerated, esteemed, worshipped, and honored in the highest degree. But, Ananda, whatever bhikkhu or bhikkhuni, layman or laywoman, abides by the Dhamma, lives uprightly in the Dhamma, walks in the way of the Dhamma, it is by such a one that the Tathagata is respected, venerated, esteemed, worshipped, and honored in the highest degree. Therefore, Ananda, thus should you train yourselves: “We shall abide by the Dhamma, live uprightly in the Dhamma, walk in the way of the Dhamma.”



The Buddha and Venerable Master Xuyun both seem to be using emotional feeling as a skillful teaching-tool for their disciples. They have transformed the emotions in themselves into conditions to support awakening, and now they are leading others to

do the same for themselves.

Venerable Master Xuyun’s lifetime of practice shows that emotions play a role in the path of awakening. As the *Autobiography* describes that he has many emotional responses: admiration for the ancient masters, gratitude towards his parents, shame at his own shortcomings, sorrow for the pain he caused his parents, care for the ultimate well-being of others, and courage to live by his vows even when faced with death. However, he does renounce the emotions that are not conducive to awakening such as craving (*tṛṣṇā*) and lust (*rāga*), which are the causes for continual existence in the cycle of birth and death. Emotions, then, are not bad in and of themselves. They must be examined carefully to see where they lead. When directed towards the proper goal, they can be useful.

How then should a practitioner deal with his or her emotions? There

但不是這樣的（供養香華及音樂）。阿難，對如來表示最高的尊崇敬仰，並非以香華及音樂供養。阿難，舉凡比丘、比丘尼、優婆塞或優婆夷依法而住、依法而立、依法而行，就是最尊崇敬仰如來。因此，阿難，應該訓練自己「依法而住、依法而立、依法而行」。

佛陀與虛雲老和尚似乎都以情感當作善巧的教導工具來教化弟子。他們都轉化了自己情感，做為悟道的因緣；現在，他們也教導大家做相同的轉化。

虛雲老和尚一生的修行，揭示了情感在修行道路上的重要角色。在《年譜》中敘述到很多的情感反應，例如對古德的仰慕、對父母的感恩、對自己缺點的羞愧、哀念對父母所造成的傷痛、對他人最終福祉的關懷，及面臨死亡時堅持願力的勇氣。但是，老和尚所摒棄的是不利於悟道的情感，如渴求及情慾，因為它們是引人墮入生死輪迴的因緣。情感本身非關對錯，但我們必須要很謹慎地審視情感的導向。當情感引導人至正當的、正確的目標時，它是有益於修道的。

那麼修行人應如何處理自己的情感呢？從虛雲老和尚的一生中，我們可能可以學到——

- 1) 首先識別情感為解脫或糾結。
- 2) 我們不應該盲從社會、文化及家人的期許，因為這些通常會強化情感的糾結。
- 3) 修道並不意味著忽視我們的情感——事實上，良心及慚愧心都是修道路上的指南。
- 4) 認同他

are a number of possible lessons that come from Venerable Master Xuyun's life story. (1) Emotions first must be identified as liberating or as entangling. (2) We should not blindly follow the expectations of society, culture, and family as they often reinforce emotional entanglement. (3) Walking the path does not mean ignoring our feelings—in fact, our conscience and sense of shame are guides on the path. (4) Recognizing the kindness of others, especially parents, is a source of inspiration for spiritual growth. And finally, (5) emotions are not to be “cut off,” but rather used to teach and transform living beings, both internal ones (our afflictions) and external ones (those whom we have affinities with).

Venerable Master Xuyun's life serves as an example to guide us. He devoted his life to following the example of ancient sages, and we now can follow him, or better yet, we can follow the Dharma that his life points to. ❀

人的慈悲，尤其是父母的，是心靈成長的靈感來源。5) 不需要斷絕情感，反之可用以教化眾生，眾生則含指內心的煩惱及外在與我們有緣的眾生。

虛雲老和尚的一生，是我們修行道路上的指引和榜樣。他終其一生效法古德，現在我們可以效法他老人家；更佳的是，我們可以效法他遵行的佛法——老和尚終生所指向的歸依處。❀

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