



三十六世百丈懷海禪師

三十六世百丈懷海禪師（續）

The Thirty-sixth Patriarch Chan Master Baizhang Huaihai (continued)

宣化上人講於1983年12月7日

比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on December 7, 1983

English Translation Revised by Bhikshuni Heng Chih

「師曰」：這懷海禪師就說了，說「今日鼻頭又不痛也」：說我今天這個鼻子又不痛了。昨天被和尚你把我鼻子給擱得痛痛的，今天我這鼻子又不痛了。

「祖曰」：這個馬祖就說了，「汝深明昨日事」你明白昨天的事情了，你、昨天的事情你很明白了。

「師後出世洪州」：懷海禪師以後弘法，在洪州。洪州是中國一個地名（今江西）。

「百丈大雄山」：在那個百丈大雄山上那兒弘揚佛法。

「唐元和九年正月十七日寂」：他就圓寂了。

「謚大智禪師」：皇帝給他一個謚號叫大智禪師。

「塔曰大寶勝輪」

贊曰：

野鴨飛去 鼻頭忍痛
昨日今朝 夢中說夢
卷得席來 兩耳斷送
大雄峰前 祥麟威鳳

The Master, Chan Master Huaihai, said, “Today the tip of my nose doesn’t hurt anymore.” He replied that now his nose no longer hurt. “Yesterday when the Elder Master pinched my nose, I felt pain. Today I don’t have any pain in my nose.”

The Patriarch Mazu said, “You deeply understand the event of yesterday. You understand what went on before. You are clear about past circumstances.”

Later the Master resided at in Hongzhou¹. Chan Master Huaihai went to Hongzhou to propagate the Dharma. Hongzhou is the name of a place (now know as Jiangxi) in China.

Baizhang Daxiong Shan [at the thousands-feet-high Mountain of Great Heroes] was where he propagated the Buddha-dharma.

On the seventeenth day of the first lunar month in the ninth year of Yuan-he reign period of the Tang dynasty (ca. 815 CE.) he entered stillness. He passed into tranquility.

His posthumous title bestowed by the emperor was Chan Master Great Wisdom [Dazhi]. The emperor bestowed that posthumous title upon him.

His pagoda was called Great Jeweled Victory Wheel.

A praise says:

When wild ducks flew by
He endured the pain on the tip of his nose.
Yesterday and today, / Speaking of a dream in a dream.
The mat got rolled up.
Two ears, yet nothing heard.
On top of the Peak of Great Heroes,
There is an auspicious unicorn, an awesome phoenix.

「野鴨飛去」：說野鴨子在空中飛去了。

「鼻頭忍痛」：他鼻頭就痛了。他為什麼這樣說呢，大約他因為明白了，明白了他鼻子酸酸痛痛的，好像很悲傷似的，所以說「被和尚擱得鼻頭痛痛」，就是說我聽這個法啊，聽得明白了，我覺得很悲傷的。這鼻頭忍痛，就有一種悲哀的、悲憫眾生的意思。

「昨日今朝」：昨天和今天，

「夢中說夢」：幹什麼呢？都是在那兒作夢呢，夢裡頭又說夢、夢裡頭在說夢呢，作夢呢還在說夢，啊。

「卷得席來」：把那個蓆子給卷起來了。

「兩耳斷送」：叫你什麼也沒有得聽、「無說無傳，應作如是觀」。

「大雄峰前」：在那個大雄山那個山峰的前邊，「祥麟威鳳」：百丈禪師，他就像一個麒麟似的、又像一個很祥瑞的一個麒麟，又像很有很威嚴的、很有威儀的那個鳳凰一樣，在那兒。所以這就是人中之龍，和一般人呢是不同的。

又說偈曰：

百丈清規訓衆僧
緇門善法垂後昆
野鴨飛過鼻酸痛
迷夢醒來眼難睜
未說卷席何所謂
已覺昨非不朦朧
大雄山上光無量
續佛慧命振宗風

Commentary:

When wild ducks flew by refers to a flock of wild ducks soaring through the sky.

He endured the pain on the tip of his nose. He suffered the pain on the tip of his nose. Why did he say that? Perhaps because he understood (the principle). Then he felt sore and pain on his nose as if he was saddened. So he said, "My nose was pinched and hurt by you, Master." That is to say: Because he listened to the Dharma lectures, he was able to understand (the principle). Somehow, he felt sorrowful and endured the pain on the tip of his nose. There was the connotation of him pitying on and having compassion towards all beings.

The Patriarch then pinched the Master's nose, and the Master cried out in pain. The Patriarch said, "Say 'they have flown by' again!" At those words, the Master had an awakening.

Yesterday and today/Speaking of a dream in a dream. What was going on? All of it was a dream-state. A dream within a dream. Taking about a dream within a dream. Dreaming and at the same time speaking of dreaming. Ah!

The mat got rolled up. He rolled up the mat.

Two ears, yet nothing heard. That made it so you didn't get to listen to anything. 'Nothing said, nothing transmitted; that is how you should contemplate.'

On top of the Peak of Great Heroes—in front of Daxiong Shan—there is an auspicious unicorn, an awesome phoenix. Chan Master Baizhang was like a unicorn; he was auspicious like the unicorn. He was also awe-inspiring; as impressive as a phoenix. He was a dragon among humankind; he was an outstanding individual.

Another Verse Said:

The Pure Rules of Bai-zhang instruct the assembled Sangha.
Buddhism's wholesome Dharmas are bequeathed to future generations.

As the ducks flew by, his nose felt sore.

Awakening from a confusing dream, he found it hard to open his eyes.

He rolled the mat before the talk; why did he do that?

Because he already recognize yesterday's wrongs; he was not the least bit hazy.

On top of the Peak of Great Heroes the light is limitless.

Continuing the Wisdom-life of the Buddhas, he sustained the Chan School's traditions.

待續

To be continued