

三十九世西塔光穆禪師 (續)

Thirty-ninth Patriarch Chan Master Guangmu of Western Stupa Monastery (continued)

宣化上人講於1984年7月12日
比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on July 12, 1984
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光穆禪師做慧寂的法嗣。當時佛教的風氣一定是講正聞，這個正聞呢也就是反聞。什麼叫正聞？什麼叫反聞？「反聞聞自性，性成無上道」。

這個正聞就是以這種的聞作為一個正當的功課，也就是當時佛教裡頭的風氣所提倡的這一種名詞，但是還有人不明白。

所以就有一個和尚來問這個光穆禪師，說「如何是正聞」：什麼叫正聞？我不太明白。

那麼光穆禪師一定知道不是很多人講正聞，他還不明白。那麼怎麼辦呢？光穆禪師若要答覆他說正聞就是反聞呢，他也不相信。光穆禪師就答覆，說「不從耳入」：不從耳朵聽見，那是正聞。不從耳朵聽見只是一種無聞，不是嗎？用一個助聽器戴著耳朵上來聽，也不是的。既然不是呢，所以他說「不從耳入」。

僧問「作麼生」呢：這怎麼回事啊？怎麼樣作麼生呢？怎麼樣才是不從耳入呢？

「師曰：還聞麼」：這沒有聲你還聽得見嗎？

「問：祖意教意是同是別」：說祖師的這個意思，和佛所留下的教意，

Chan Master Guangmu was the Dharma heir of Chan Master Huiji of Yang Mountain. No doubt the custom of the time was to talk about “proper hearing.” “Proper hearing” refers to “returning the hearing.” So what does “proper hearing” mean? What does “returning the hearing” mean?

Return the hearing to hear one’s own nature; That nature will realize the Unsurpassed Way.

They called it “proper hearing” because it was their “proper” daily practice. It was an accepted Buddhist term at the time, although there were some who did not understand it.

That is why **a member of the Sangha asked** Chan Master Guangmu, “**What constitutes proper hearing?** What does ‘proper hearing’ mean? I don’t really understand.”

Chan Master Guangmu certainly knew that many people had no idea what “proper hearing” meant, and now someone had said outright that they didn’t understand the term. So what was the Chan Master to do? If he answered by saying that “proper hearing” refers to “returning the hearing” the monk probably wouldn’t believe him. So instead he answered saying, “It doesn’t come in through the ears.” What is not heard by the ears is “proper hearing.” What doesn’t get heard by the ears would be a kind of “non-hearing” would it not? So, using a device that blocks sounds—stopping the ear from being able to listen—is not the meaning of “proper hearing.” Since it is not the meaning, the Chan Master said, “**It doesn’t come in through the ears.**”

The monk further asked, “**Oh? What, then?** How does that work? How is that possible? How could it not come in through the ears?”

The Master replied: “**Can you still hear?** When there’s no sound do you still hear?”

究竟是一樣不是一樣？怎麼有的時候聽祖師說的道理又和經上好像不相合，究竟是一樣不是一樣？有人又說祖師的意思和經裡的意思，和佛教的意思都是一樣的，到底怎麼回事？

「師曰」：這個光穆禪師就說了，說「同別且置」：你不管它是同或者是別，把它放到一邊去不管它，不問這個問題、不研究這個問題。

「汝道瓶嘴裡甚麼物出來入去」：你看這個瓶子的口，什麼東西在那兒又進去又出來、又出來又進去，是什麼？是一樣不是一樣啊？是同是別？你說說看。

這就是說的那瓶子有什麼東西進去，還要有什麼東西出來。這表示說教義和祖師的意思沒有什麼分別，根本你這個多此一問。

僧「問如何是西來意」：僧人又問西來意的意思，佛把這個法傳給祖師，祖師一代一代傳到菩提達摩，菩提達摩把這個法帶到中國來，這叫西來意。這西來意到底是怎麼回事？

「師曰」：這個「西來意」是「汝無佛性」：本來一切眾生皆有佛性，那麼怎麼他會無佛性呢？這個答覆就是一切眾生皆有佛性。那麼他說他是無佛性，根本沒有這個道理啊。誰都有佛性，你也會吃飯、穿衣服、會睡覺，這就是佛性；手會拿東西、足會跑路，這都是佛性的表現。他怎麼說他無佛性呢？就教他這叫反者道之動，和他說一個相反的道理，教他明白那個正的道。他一聽，「哦，我怎麼會無佛性，我有佛性啊」，那我有佛性就是西來意，所以都有佛性。

Another questioner: “Are the Patriarch’s intent and the teaching’s intent the same or different?” He’s asking if the meanings the Patriarch presents tally with the teachings that the Buddha presented, or if they do not tally. Sometimes what the Patriarch says does not seem to accord with what is found in the sutras. Ultimately, are they the same or not? Some say that the Patriarch’s intent, the sutras’ intent, and the intent of the Buddha’s teaching are the same. So, are they?

The Master replied: “Let’s put aside sameness and difference for a moment. In reply to that, Chan Master Guangmu said, “Ignore the comparison of same and different. Let that go. Do not ask that question; do not explore that possibility.

Tell me, what goes in and comes out of the mouth of a bottle?” Just focus on the mouth of this bottle. What goes in and comes out of it? In and out – what is it?

Is what goes in and out the same or not? Is it the same or different? Answer me that.

The point is: what goes in the bottle should be what comes out of the bottle, an analogy showing that the teaching’s meanings and the Patriarch’s intent are no different. The Master is saying that basically that question is superfluous.

“What is the meaning of ‘the intent comes from the West’?” A member of the Sangha asked: Does “intent comes from the West” refer to how the Buddha transmitted the Dharma to the Patriarchs, who in turn transmitted it from Patriarch to Patriarch until it reached Patriarch Bodhidharma, who took the Dharma to China? What does “the intent from the West” really mean?

Then when someone ask about the “intent comes from the West,” **the Master replied, “You do not have the Buddha nature.”** Now basically all living beings have the Buddha nature, so how could the monk who asked this question not have the Buddha nature? Actually, this answer is saying that all living beings have the Buddha nature. It is not possible for someone not to have the Buddha nature. Everyone has the Buddha nature. The fact that we can eat, wear clothes, and sleep shows that we all have the Buddha nature. The fact that our hands can hold things and our feet can walk shows that we all have the Buddha nature. So why did the Master say that this monk did not have the Buddha nature? It was a teaching. This is an example of “Opposition propels progress on the Way.” The Master was teaching him in reverse in order to make him understand what the actual principle was. When the monk heard the answer he would think, “What? How could I not have the Buddha nature? I have the Buddha nature.” And the fact that he has a Buddha nature is the meaning of “intent comes from the West.” He has a Buddha nature, and that’s how it is.

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☞To be continued