

# 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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三十九世西塔光穆禪師

僧「問：如何是頓？」：這個頓是即刻、豁然貫通的意思。「而一旦豁然貫通焉。則眾物之表裡精粗無不到，而吾心之全體大用無不明矣」，是指那個悟是個理，理啊突然間立刻就明白了。

可是明白只是明白這個理，並沒有做到，所以說「理雖頓悟」：理啊是要頓悟的，可是「事須漸修」：就在事相上還要慢慢來、慢慢修。這個僧人問「如何是頓」：怎麼樣叫做頓，這個光穆禪師就答覆怎麼。

「師作圓相示之」：就是畫這麼一個圓圈，表示圓融無礙，也是圓滿無餘了。也就好像那個大光明藏一樣，像那個大圓鏡智一樣。開那個大圓鏡智也就是明白虛空萬有了，所以以圓相示。

「曰：如何是漸？」這個僧人又問了，那「頓」是一個圓相形，這圓滿無餘了。這個「漸」呢？「事須漸修」：對事相要慢慢地修，不能立刻就長道。那麼這個又可以有一個比喻，什麼叫頓呢？小孩子一生就生出來了，這是個頓。什麼叫漸呢？生出來以後就慢慢的長大了。

A member of the Sangha asked, “**What is meant by sudden?**” “Sudden” means immediate, and as a technical term it refers to a sudden awakening. “Once you come to a sudden awakening, then you will realize that everything inside to out, coarse or subtle, is all encompassed in the Way. By then, you will not harbor any doubt about the full potential of your mind.” That quote describes what he is asking about: “Is awakening a principle? What is the principle involved in gaining an immediate understanding?”

Also, understanding only pertains to realizing the principle; one hasn't yet put it into practice. Thus, the saying, “Although one gains sudden understanding of the principle, the specific aspects have to be gradually cultivated.” So this monk asked, “What is meant by sudden?” How was Master Guangmu going to answer that?

**The Master drew a circle.** The circle he drew represented unobstructed perfect fusion, total perfection, the treasury of bright light, and the Great Perfect Mirror Wisdom. It also makes clear that within emptiness all the myriad things exist. That's what the circle shows.

**Another questioner: “What is meant by gradual?”** Another monk had a further question, “Well, if sudden is a circle—is total perfection, then what is gradual?” Gradual, of course, is “the specifics have to be gradually cultivated.” Fathoming the specifics takes time; it doesn't happen immediately. That comes about in the long run.

We can look at a human life as an analogy. What is sudden? The birth of a child represents sudden. What is gradual? The slow maturing of the child into an adult represents gradual.

**The Master waved his hand three times.** He did this slowly, meaning, step-by-step. Don't try to rush. You can't fly until you can run. You can't run until you can walk. This is what is meant by “the specifics have to be gradually cultivated.”

「師以手空中撥三下」就用手在空中這麼慢慢地撥三下，一步一步地，不要躡等而進。你沒有會走，不能飛的；沒有會走，你不能跑的，這叫事須漸修。

贊曰◎虛雲老和尚作

馮仰紹襲 西塔特立  
祖意教意 瓶嘴呼吸  
若問正聞 不從耳入  
圓相三撥 頓漸雅什

「馮仰紹襲」：言其這光穆禪師他是紹隆這個馮仰宗，「紹」就是繼續，方才這位居士不是講「克紹箕裘」，「克紹箕裘」就能以繼承祖師的祖業。那麼佛教裡呢，他能繼承馮仰宗的這個衣鉢，作為仰宗的傳人。

「西塔特立」：在西塔寺光穆禪師建立特別的家風、特別的門庭，「特立」：它不借外力、不依賴他人，它是獨立的。

「祖意教意」：有人問他祖意教意是同是別？「瓶嘴呼吸」：那個瓶子嘴裡出來進去，那是有一樣是兩樣？

「若問正聞」：要問甚麼叫正聞嗎？正聞是無聞才是正聞，你有所聞那就都不是正聞。怎麼叫無聞呢？無聞是反聞，「反聞聞自性，性成無上道」。

「若問正聞」，「不從耳入」：不是從耳朵聽的，是在心裡，心領神會。

◎待續



*A verse in praise by Elder Master Xuyun says:*

*He carried on the Weiyang tradition, establishing it especially well at Western Stupa Monastery.*

*Asked about the Patriarchs' intent and the meaning of the teachings, he asked in turn what goes in and out of a bottle's mouth.*

*When asked about proper hearing, he said, "It does not come in through the ears."*

*Drawing a circle and waving his hand three times was an elegant description of sudden and gradual.*

**Commentary:**

*He carried on the Weiyang tradition.* Chan Master Guangmu continued the Weiyang tradition. "Carried on" means he kept it going. Didn't the layman who spoke just now talk about "following in one's elders' footsteps"? Here, that refers to continuing the work that Patriarchs do. Within Buddhism, he was able to ensure the perpetuation of the "robe and bowl" transmission of the Weiyang School. He transmitted the Weiyang lineage.

He saw to *establishing it especially well at Western Stupa Monastery.* At Western Stupa Monastery, the traditions the Master set up were exceptional and indicative of a distinctive presence. In establishing his traditions, he did not borrow from external sources nor did he rely on others. He did this on his own.

Once he was *asked about the Patriarchs' intent and the meaning of the teachings.* Someone asked him if those two were the same or different. *He asked in turn what goes in and out of a bottle's mouth.* "Is what goes into a bottle and what comes out of the same bottle the same or different?"

Someone *asked about proper hearing.* They wanted to know what it was. Well, I say that proper hearing is devoid of hearing; If you hear something, that is not proper hearing. What does it mean to be devoid of hearing? Being devoid of hearing means returning the hearing.

*Return the hearing to hear one's own nature;*

*That nature will realize the Unsurpassed Way.*

When someone asked about proper hearing, Master Guangmu said, "**It does not come in through the ears.**" It is not our ears that do the listening, it is our mind that comprehends.

◎To be continued