

四十世資福如寶禪師

The Fortieth Patriarch Chan Master Ru Bao from Wealth of Blessings

宣化上人講於1984年7月17日
比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on July 17, 1984
English Translation Revised by Bhikshuni Heng Chih



師，乃西塔光穆禪師法嗣也。

問：「如何是衲僧急切處？」

師曰：「不過此問。」

僧曰：「學人未問已前請師道。」

師曰：「噫。」

問：「諸方皆盡妙用，未審和尚此間如何？」

師曰：「噫。」

問：「古人拈槌豎拂，此理如何？」

師曰：「瘥。」

問：「如何是和尚家風？」

師曰：「飯後三椀茶。」

師一日，提起蒲團，示眾云：「諸佛菩薩及入理聖人，皆從這裡出。」便擲下。臂，開胸，曰：「作麼生？」眾無對。

師一日，將蒲團於頭上，曰：「汝諸人恁麼時難共語。」眾無對，師將坐，卻曰：「猶較些子。」

Chan Master Ru Bao was the Dharma heir of Chan Master Guang Mu of Western Stupa Monastery.

Someone asked him, "What is the pressing matter for a Sangha member?"

The Master replied, "It does not go beyond your present asking."

The monk further asked, "Well, Master, tell me what the pressing matter was, before this student even asked that question."

The Master said, "Yi!"

Someone asked, "Different places have their style and their wonderful functions, what is your unique style here?"

The Master said, "Yi!"

Someone asked, "When those of old wielded a mallet or held their whisks up vertically, what was the meaning behind their actions?"

The Master replied, "Ya!"

Someone asked, "What is the tradition of the Venerable One?"

The Master replied, "After the meal, we drink three big bowls of tea."

One day, the Master picked up his sitting mat and showed it to the assembly. The Master said, "All Buddhas, Bodhisattvas, and awakened sages started right here." Then he tossed it down and, tearing open his robe, he exposed his chest while asking, "Any comments?" No one in the assembly answered.

Another day, the Master placed his sitting mat on top of his head and said, "When you put your sitting mat on top of your head like this, it is hard to talk." No one in the assembly said anything. Then the Master sat on the mat and said, "You are still a little lacking in skill."

這是第四十世歷代祖師、也是滄仰宗第四代祖師，叫資福如寶禪師。

「師」：這位如寶禪師，是西塔寺光穆禪師的一個人室弟子。

那麼也是有個出家人問他，說是：「如何是衲僧急切處」：說怎麼樣子才算是出家人的當務之急，出家人最要緊應該做的一個事情是什麼事？

「師曰不過此問」：說是就你這一問就是急切處、就是衲僧的急切處。你要不知道什麼是急切處嘛，你就不會問的。你問，你想什麼急切處，什麼就是衲僧的急切處。

「僧曰」：那麼這個人又說「學人未問已前請師道」：「學人」，就是一般的參學人的自稱。說學人我沒有問這個問題之前是什麼？「請師道」：請和尚你告訴我。

「師曰：噫」：那麼就說「哦」。他這麼什麼也沒說，就「噫」。那麼這個噫也就是一個驚嘆詞。「哦！」這麼樣子，什麼意思也沒有在裏頭。就這樣，根本沒有什麼話可說的。

「問：諸方皆盡妙用，未審和尚此間如何」：諸方，就是有一切的方法。那麼一切的法皆是妙法、皆盡妙用。這個問題我不知道和尚你怎麼樣答覆？

「師曰：噫」：他還是說「欸」！「欸」這麼一個噫字，這個噫字是驚嘆詞。

問古德「古人拈槌豎拂。此理如何」：說古來的人、那古來的祖師，「拈槌」或者把這個木魚槌拿起來了；或者把這個拂塵豎起來了，這叫什麼意思呢？「此理如何」：這個道理到底是怎麼回事？

The Fortieth Patriarch Chan Master Ru Bao was the fortieth generational patriarch and the Fourth Weiyang Patriarch from Wealth of Blessings Monastery.

Chan Master Ru Bao was the Dharma heir of Chan Master Guang Mu of Western Stupa Monastery. He was a “room-entering” disciple.

One time a monk asked him, “**What is the pressing matter for a Sangha member?**” What is the most urgent thing that a monastic should do? What’s the most important thing left-home people should do or the most important place they should dwell? What is absolutely essential?

The Master replied, “It does not go beyond your present asking.” The Master meant, “Just your asking is that most important matter. If you didn’t know yourself what the most important matter is, you would not have asked. Whatever most important matter you were thinking of when you asked the question, is the most important matter for a Sangha member.”

The monk—the same person who asked the previous question—**asked: “Well, Master, tell me what the pressing matter was—before this student even asked that question.”** “This student” is the way those who were studying addressed themselves. He asked, “Before I asked that question, what would the Master have said [was the most pressing matter for a Sangha member]? Please, Master, tell me that.”

The Master said, “Yi!” He made a sound like “Huh!” Basically, he didn’t say anything. Originally “Yi” represents the sound of a belch or a simple exclamation like “Hmm” that doesn’t imply any meaning at all. With that sound, he got across an idea without saying anything.

Someone asked, “Different places have their style and their wonderful functions, what is your unique style here?” He said, “Each location has its various ways of doing things, its various methods, and each place considers those to be wonderful functions. So, I’m wondering how the Master will answer my question.” At least it’s worth asking about.

The Master said, “Yi!” He made another ambiguous sound “Uh!”

Inquiring about monastics from the past, **someone asked, “When those of old—maybe an ordinary monk or perhaps a patriarch—wielded a mallet that was used to strike the wooden fish [a temple instrument] or held their whisks up vertically, what was the meaning behind their actions?** What principle was being enacted here?”