

四十世資福如寶禪師 (續)

The Fortieth Patriarch Chan Master Ru Bao from Wealth of Blessings

(continued)

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四十世資福如寶禪師

「師曰：瘡」：那麼「此理如何」？根本沒有什麼說的，所以他只說「瘡」，沒有什麼話說，像個啞吧似的。

「問如何是和尚家風」：他這個人又問，說和尚你的家風是怎麼樣？就是你這個資福寺的家風是什麼規矩？應該做什麼？這人每天的所行所做是怎麼樣？

「師曰：飯後三碗茶」：他問，我這兒的家風嘛，就是吃完飯了，要喝三杯茶，這是我的家風。那麼這是什麼意思呢？這言其就是吃飯、穿衣服、睡覺和喝茶，就這個就是我們的家風，很平常的，和人沒有什麼分別，「飯後三碗茶」。

「師一日。提起蒲團示眾」：有一天這位如寶禪師就拿起他打坐那個蒲團，這麼個圓圓的，用那個棕麻啊織的。就拿起來示眾云，「諸佛菩薩」：一切的佛和一切的菩薩，「及入理聖人」：和這開悟的聖人，「皆從這裡出」：都從這個裡頭出來的，就是都由這個打坐參禪才能成

The Master replied, “Ya!” In answer to “What meaning was behind their actions?” he basically wasn’t going to say, so he uttered the sound “Ya!” indicating that he was as if mute.

Someone asked, “What is the tradition of the Venerable One?” What customs does the High Master perpetuate? What are the rules here at Wealth of Blessings Monastery? What are the guidelines? How should we behave? What do the residents do here every day?”

The Master replied, “After the meal, we drink three big bowls of tea.” He answered this one, saying, “Our custom here is that after we finish eating, we drink three big bowls of tea.” What was his meaning? He was saying that eating, wearing clothes, sleeping, and drinking tea are the everyday customs they maintained. They were no different from others—drinking three big bowls of tea after meals.

One day, the Master picked up his sitting mat and showed it to the assembly. Once, Chan Master Ru Bao lifted his sitting cloth, a round hemp-woven mat used when meditating and during ceremonies.

The Master lifted it up and showed it to those gathered, and **said, “All Buddhas, Bodhisattvas, and awakened sages started right here.”** They all had their beginnings here. That is, they all sat in meditation and investigated Chan in order to reach the level of accomplishment that they have. It’s not known how many sitting mats the Buddhas, Bodhisattvas, and sages wore out before they finally were certified as having attained the fruition. Then he tossed it down. After he said that, he let the sitting mat fall to the ground.

And, tearing open his robe, he exposed his chest while asking, “Any comments? If you have anything to say, speak up.” No one in the assembly answered. They couldn’t figure out what kind of trick

就的。「皆從這裡出」：都是從蒲團這兒出來的，就是言其過去諸佛啊，菩薩聖人啊，都要把這蒲團坐破了不知多少，然後證果了，所以都從這裡出來。「便擲下」：那麼他說完了就把這個蒲團又扔到地下。

「臂開胸」：他把臂也敞開了，露出這個胸脯來，「曰。作麼生」：說你們大家有什麼話說、說一說。「衆無對」：大家也不知道他要什麼把戲，作什麼怪，所以誰也不敢說話。

「師一日」：有一天，就「將蒲團」頂「於頭上」：有一天這位如寶禪師又把蒲團拿起來，本來蒲團應該是坐著的，那麼他把蒲團拿起來頂在頭上。「曰：汝諸人恁麼時難共語」：說你們各位啊，在這個時候你們說什麼？「衆無對」：這個當時在這個裡邊的人呢，也不知道他做什麼怪，所以也都莫名其妙，所以就不講話，在那兒沉默寡言。

「師將坐卻曰猶較些子」：那麼這時大家都沒有講話啊，這個如寶禪師就把蒲團又從頭上拿下來，坐到腳底下、坐到座下、坐著。說：「還要有點手續、還有一點麻煩，還沒有真正明白」，就說大家沒有真正明白。

贊曰◎虛雲老和尚作

資福濃茶 飯後三碗
和尚家風 噫瘧瀝欵
佛聖菩薩 蒲團塞滿
一齊坐卻 是非不管

「資福濃茶」：「資福」是資福道場，「飯後三碗」：這個道場的家風就是喝三碗濃茶。

「和尚家風。噫瘧瀝欵」噫瘧瀝欵，怎麼也噫瘧的、瀝欵的，什麼話也沒有。

「佛聖菩薩。蒲團塞滿」：佛、菩薩和一切的聖人，都在這蒲團上邊生出來了，「蒲團塞滿」：都生出這個諸佛菩薩聖人。

their Master was playing—what meaning there was in his weird behavior. Since they didn't know what he was doing, they didn't dare say anything.

Another day, the Master placed his sitting mat on top of his head. Once, Chan Master Ru Bao picked up his woven mat, which is meant to be used for sitting, held it above 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.** Those who were gathered there couldn't figure out what the Master was up to. It was a mystery to them, so they were reluctant to say anything.

Then the Master sat on the mat and said, “You are still a little lacking in skill.” When no one present had anything to say, Chan Master Ru Bao took the mat from atop his head, placed it under his legs, sat on it, and commented, “There are some procedures that need attention. There's still a bit of difficulty. Genuine understanding hasn't happened yet.” In saying that, he was referring to the people gathered there.

A verse in praise by Elder Master Xuyun says:

Strong tea at Wealth of Blessings Monastery:

Three bowls after the meal

Is the High Master's tradition.

“Yi!” and “Ya!” let a little of the meaning seep through.

No matter whether Buddhas, sages, or Bodhisattvas,

Master Ru Bao would just shovel them into his sitting mat

And sit on them, paying no heed to right or wrong.

Commentary:

Strong tea at Wealth of Blessings Monastery. Wealth of Blessings is the name of the Way-place, and the tradition at that Way-place was to drink three big bowls of tea. Those **three bowls after the meal** contained very strong tea. That was **the High Master's tradition**. **“Yi!” and “Ya!” let a little of the meaning seep through.** “Yi!” and “Ya!” leaked a bit of the intention without really saying it out. He didn't say anything explicit.

No matter whether Buddhas, sages, or Bodhisattvas, / Master Ru Bao would just shovel them into his sitting mat. Buddhas, sages, Bodhisattvas appeared on his mat; his mat were occupied by Buddhas, Bodhisattvas and sages.