

四十世資福如寶禪師 (續)

The Fortieth Patriarch Chan Master Ru Bao from Wealth of Blessings

(continued)

宣化上人講於1984年7月17日

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English Translation Revised by Bhikshuni Heng Chih



「一齊坐卻」：那麼把這些佛祖菩薩都一齊坐到底股底下。

「是非不管」：也不管什麼叫對、什麼叫不對，沒有這些個分別心了。真要能沒有這些個分別心才可以坐卻，要有分別心呢他就不可以坐卻。

或說偈曰◎宣公上人作

如寶禪師不會言
噫瘧瀝欵釣衆賢
衲僧急務祇此是
佛法要訣莫妄談
拈槌豎拂含妙義
穿衣喫飯露真玄
蒲團倒置提正印
天魔授首靜無喧

「如寶禪師不會言」：如寶禪師一定和啞吧差不多，所以人家問他什麼佛法，他就一一噫、瘧，沒有什麼意思在裡頭，所以我說他不會說話。

就用「噫瘧瀝欵釣衆賢」：用這個，就是叫大家不明白，不知

And the Master would **sit on them**. He sat down on the Buddhas, Patriarchs, and Bodhisattvas!

He sat right on top of them, **paying no heed to right or wrong**. He ignored whether it was correct or incorrect. He had no such distinction-making going on in his mind. To really be able to sit on them, he would have to be free of distinction-making. If he had made distinctions about it, he wouldn't have been able to sit on them.

Another verse, by Venerable Master Hua says:

*Chan Master Ru Bao did not know how to talk.
“Yi!” and “Ya!” exposed a bit of meaning that baited the worthy assembly.
The pressing matter for a Sangha member is just this.
The essential secret of the Buddhadharma cannot be casually discussed.
When a mallet is wielded or a whisk is held upright,
wonderful meanings are expressed.
It's in wearing clothes and eating food that the truly profound is revealed.
The sitting mat's position was inverted to bring up the proper seal.
Heavenly demons bow their heads in surrender,
all is quiet, the noise is gone.*

Chan Master Ru Bao did not know how to talk. He was almost like a mute, so when anyone asked him something, he would reply with “Yi!” or “Ya!” which appeared to hold no particular meaning. My line of verse says he “did not know how to talk,” because he really didn't speak outright.

“Yi!” and “Ya!” exposed a bit of meaning that baited the worthy assembly. He made sounds which those gathered would not understand.

道他說什麼呢。不知道他說什麼、大家就更注意了。那麼這一注意，到你不思善、不思惡，沒有是、沒有非的時候——哦！就開悟了。你一想是，那也是妄想；你想非還是妄想；你想它好，也是妄想；你想它壞，還是妄想。

所以六祖大師才說，不思善不思惡，正在這個時候如何是明上座你的本來面目？那麼言下這惠明禪師豁然開悟，就明白了。這也就是用噫、啞、瀝歛呢，這個一樣的道理。不過那個是說出這個字、說出意思。他沒有意思，沒有一個字，就這麼一個表法。就表法，你要是豁然明白了，就明白了；不明白還要參一參。所以他用這種的方法來「釣眾賢」呢：就像釣魚似的，叫你一吃這個鉤上來了，就跑不了啦。

那麼佛法裡頭也是「欲令入佛智，先以欲勾牽」：你想要叫他明白了，先要叫他不明白，他不明白了，他才會研究，就會注意了。他因為不甘示弱，他一定想要明白。想要明白，你弄得他不明白了，他糊塗到極點就該明白了。

「衲僧急務」：衲僧，就是出家人這個要緊的事情是什麼？就是這個，這個是什麼？就是平常法、「祇此是」。

「佛法要訣莫妄談」：佛法最要緊的那個訣竅，不是隨便可以亂講的，「莫妄談」。

「拈槌豎拂含妙義」：你要懂得了，就是拿一個磬槌在那兒打打磬，或者打打什麼，這都是妙義。「豎拂」：把那個拂塵舉起來，這都是有一個不可思議的「妙義」在裡頭。

「穿衣吃飯露真玄」：你看這個穿衣服，你要懂得穿衣服的哲學；你看這個吃飯呢，你要懂得吃飯的

They would not know what he was saying, and that would cause them to be even more attentive.

When they became so focused that they were not thinking in terms of “evil” or “good” or “right” or “wrong,” well, then, they could become awakened! Thinking “this is right” is a false thought. Thinking “that is wrong” is also a false thought. Thinking something is “good” is a false thought. Thinking something is “bad” is a false thought. Thinking something is “favorable” is a false thought. Thinking something is “despicable” is a false thought.

Therefore, Great Master Hui Neng, the Sixth Patriarch said, “At just the point when you are not thinking of good and not thinking of evil, what is the Senior-seated Ming’s original face?” At those words, Chan Master Hui Ming immediately became enlightened. The principle is the same as using sounds like “Yi!” and “Ya!” The only difference is that the Sixth Patriarch’s words communicated a meaning, whereas Chan Master Ru Bao’s sounds were expressions of a veiled meaning. Upon hearing them, if anyone suddenly awakened, then they understood. If they didn’t understand, they should continue to investigate them. The Master used this method to bait the assembly. It was like he was trying to catch a fish. Once the fish swallows the hook, it cannot escape.

The Buddhadharma works in the same way:

*To cause beings to enter the wisdom of the Buddha,
first bait the hook.*

If you want people to understand, you must first do something they don’t understand. When they don’t understand, they will look into it. They will pay attention. Because they don’t want to be outdone, they become determined to understand. Doing something that a person doesn’t understand leaves her bewildered, and she’s determined to understand. So, by causing someone deep bewilderment, they can experience a sudden awakening.

The pressing matter for a Sangha member is what one left-home person asked about. “What’s crucial for a monastic?” is what he wanted to know. The Master replied that there’s nothing special. It’s just the ordinary; it *is just this*.

The essential secret of the Buddhadharma cannot be casually discussed. The key to the Buddhadharma cannot be talked about in just any old way. It shouldn’t be babbled about. It “cannot be casually discussed.”

When a mallet is wielded or a whisk is held upright, wonderful meanings are expressed. For those who understand, when a mallet strikes the chimes or when something else is struck, there’s a wonderful

哲學。穿衣服的哲學是什麼？你也不要穿多了，也不要穿少了，要穿的正好；你穿多了就太熱，穿少又冷了。不是很簡單的一個事情，你穿衣服也要懂；吃飯呢，你吃得多了它也生病；吃不飽它又餓，所以這也有吃飯的哲學，這裡頭「露真玄」：這裡頭說起來真是妙不可言的。你要做得恰到好處那麼就好了，也不多也不少、也不大也不小、也不壞也不好，這樣子是佛法的一個玄妙處。

「蒲團倒置提正印」：這個雖然是蒲團這麼一個小東西，但是他用這個蒲團來說法。說這一切的賢聖啊、諸佛菩薩和這個入理聖人，怎麼叫入理的聖人呢？入理聖人就是，明白這個修行的道理、明白這個佛理了，明白這個真正道理了，這入理聖人。他再不做糊塗事了，再不做顛倒的事情了，那麼叫入理聖人。「倒置」：那麼他把這個蒲團頂在頭上，本來應該坐到屁股底下啊、他頂到頭上，你說這叫幹什麼？這要不是瘋癲狂，這個是幹什麼？本來坐的東西、他放到頭上，這豈不是冠履倒置嗎？豈不是，用鞋戴到頭上當帽子用。冠履倒置。

「天魔授首靜無喧」。❀

meaning in that sound. “A whisk is held upright” to let everyone take a look. That gesture, too, expresses an inconceivably wondrous meaning.

It's in wearing clothes and eating food that the truly profound is revealed. You need to understand the philosophy of wearing clothes and the philosophy of eating food. For instance, you shouldn't wear too many clothes, nor should you put on too few. If you wear too many, you will get hot; if you wear too few, you will get cold. This is not a simple matter. What clothes we wear is important, and so are eating habits. If you eat too much, you will get sick. If you don't eat enough, you will be hungry. When we look into these philosophies, “the truly profound is revealed.” There are truths to be found that are unspeakably wonderful. You will be fine if you can do each thing exactly right – not too much, not too little, not too big, not too small, not bad, not good. Acting like that is being in the esoteric and wonderful part of the Buddhadharma.

The sitting mat's position was inverted to bring up the proper seal. The Master even used something as ordinary as his sitting mat to speak the Dharma. He said, “All the Buddhas, Bodhisattvas, and sages who have entered the principles come from this.” What does it mean for sages to “enter the principle?” It means they understand how to cultivate. They have awakened. They understand the true and proper principle of becoming a Buddha. They will never do confused or upside-down things again. The mat's “position was inverted.” The Master put the mat on top of his head. Originally, the mat was for sitting on. So, what was he doing putting it on his head? Well, he hadn't gone mad. What was he doing? Isn't putting a mat meant for sitting on top of one's head equivalent to “wearing shoes on one's head instead of a hat”?

Heavenly demons bow their heads in surrender; all is quiet, the noise is gone.❀

[1] 瘖是語氣詞，也有靜默的意思。因此大師的回答是一語雙關。

“Ya” is an interjection, but also has the meaning “mute.” Therefore, the Master's answer is a pun.

[2] 宣公上人：為什麼如寶禪師他可以把佛啊、菩薩、聖人都坐到他的座下。我們各位在這個地方，要特別注意，為什麼如寶禪師他可以把佛啊、菩薩、聖人都坐到他的座下？因為這位禪師已經到無人無我的程度上了，所以他可以這樣做。如果你我這樣做，那就是一定要下地獄的。為什麼呢？你對於三寶不恭敬。你沒有到無人無我的程度上。

Venerable Master Hua: Why could Chan Master Ru Bao sit on top of Buddhas, Bodhisattvas, and sages? We need to pay close attention to this. Why was it that Chan Master Ru Bao could sit on top of Buddhas, Bodhisattvas, and sages? It was because Master Ru Bao already had understood that there are no others and no self. That is why he could act that way. If you or I did that, we certainly would fall into the hells. Why? We would have disrespected the Triple Jewel because we have not reached a level of understanding devoid of self and others.