

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
English Translation Revised by Bhikshuni Heng Chih



「圓相三撥」：頓就作一個圓相，人是圓滿無遺的，是圓融無礙的。漸是「三撥」：這麼撥三下，就表示一步一步的去。那麼他也不講話，就好像現在和啞巴講話就用手來示意。相信呢手談這種的學問都是從這些個古古怪怪的這個禪師興出來的。所以有舌頭不用舌頭說話，用手說話。

「頓漸雅什」：「頓漸」這就都互相交合了，互相連貫起來了，都說得很清楚。

或說偈曰◎宣公上人作

滄仰三祖手眼明
正聞非耳無字經
自性包羅虛空界
法身充滿宇宙中
理雖頓悟離階級
事須漸修入圓融
光穆禪師大宗匠
觀機逗教度衆靈

Drawing a circle and waving his hand three times. To describe “sudden,” he drew a circle, indicating that people are potentially flawlessly perfect. That perfection is unhindered. To describe “gradual,” he waved his hand three times, indicating that progress is made step-by-step. In both cases, he didn’t say anything. It was a bit like how communication with the deaf takes place using modern-day sign language. It’s possible that this Chan Master’s strange way of communicating might have been the advent of sign language, in which the talking is done with the hands, not the tongue.

His answer *was an elegant description of sudden and gradual.* There was a very clear dynamic interplay between “sudden” and “gradual.”

Another verse, by Venerable Master Hua says:

*The third Patriarch of the Weiyang lineage acquired clarity of hands and eyes.
Proper hearing does not involve the ears; it is a wordless sutra.
One’s own nature encompasses the realm of empty space.
The Dharma-body fills up the entire universe.
Principle is suddenly enlightened to;
it is apart from successive stages.
The specifics have to be cultivated gradually to enter the perfect unity.
Dhyana Master Guangmu was a great master.
Observing the potentials and dispensing the teaching,
he crossed over sentient beings.*

「瀉仰三祖手眼明」：這位光穆禪師「手眼明」，修行人要手眼通天。一般人以為手就是手，眼就是眼，其實手就是眼，眼就是手。前幾天講說（李翱居士問）「大悲用千手眼作麼？」：大悲觀世音菩薩為甚麼要用千手眼呢？他（大義禪師）答覆就說「今上用公作麼？」說皇帝用你一個官員作甚麼呢？百官大臣也就是皇帝的千手千眼。

那麼這個千手千眼，「手眼明」：明了就是手眼通天了。大悲觀世音菩薩有千手千眼，一般人以為這是比喻，其實不是的。這不止千手千眼，他有無量手、無量眼，每一個手裡都有眼睛，並不是那眼睛長在面上。他每隻手心都有一個眼睛。

他那個眼睛就是個電視機，就是個收音機，就是個錄音機。那個手眼就是電腦。電腦這是現在的新名詞，我不叫它叫電腦，叫它叫神腦，因為那個神是無在無不在的。心到甚麼地方，那個神就到甚麼地方。甚麼叫神？你願意伸手，這誰叫你伸的手？就是那個神。那個神並不是天主，就是你本身這個神，精神的神。你願意說話，這個動彈就受你支配。

道教叫神，在佛教就叫佛。那個佛性就是那個精神。我們人沒成佛都有這個神，只是沒有佛那麼圓滿，它也就是有一點識的作用，在這個八識。道教的神應該是識神，而不是自性天真佛。令人頗感矛盾。

那麼這個瀉仰三祖他就啊手眼通天，所以說「手眼明」。

Commentary:

The Third Patriarch of the Weiyang lineage acquired clarity of hands and eyes. Chan Master Guangmu had clarity of hands and eyes. He cultivated. People who cultivate want their hands and eyes to penetrate to the heavens. Ordinarily, people think that hands are just hands; that eyes are just eyes. Actually, the hands are eyes and the eyes are hands. A few days ago, I mentioned that Upasaka Li Ao asked, “How does the Greatly Compassionate One use a thousand hands and eyes?” How does Greatly Compassionate Guanyin Bodhisattva use a thousand hands and eyes? Chan Master Da Yi gave the reply: “What does the emperor use you for?” That idiom refers to how, if the emperor wants you, his minister, to do something, you will immediately respond and ask, “What is it that the emperor wants done?” By using that idiom to reply to my question, the respondent was saying that officials and ministers serve as the “thousand hands and eyes” of the emperor.

This refers to the thousand hands and thousand eyes. “Clarity of hands and eyes” means the hands and eyes reach to the heavens. Greatly Compassionate Guanyin Bodhisattva has a thousand hands and a thousand eyes. Many people assume this to be a symbolic reference, not a literal one. But actually, that is not true. The Bodhisattva doesn’t just have a thousand hands and a thousand eyes, he has limitless hands and limitless eyes. And, in each hand, there is an eye. But those eyes are not like the eyes on our face. This means that in each of the palms of these hand, there are virtual eyes that see.

Those eyes are like a television, a radio, or an audio recording device. The hands and eyes are like a computer. “Computer” is a relatively new term. But I don’t call computers “electric brains” (“Computer” in Chinese literally translates as “electric brain.”) like most people do. I use “spirit” because there’s nothing there, and yet anything could be there. The spirit goes where you go; wherever your mind goes, the spirit goes with you. What is meant by “spirit?” Suppose you raise your arm. How do you do that? It is because your spirit commands your body to do that.

Spiritual energy is a Daoist term. Buddhism uses the term “Buddha”—or the Buddha nature. We are not yet Buddhas, but we all possess spiritual energy. Spiritual energy is not as perfect as Buddhahood because it still uses consciousness in its functioning — the eighth consciousness. The Daoists’ spiritual energy is based on consciousness and is not our nature’s innocent Buddha. People wrestle with this contradiction.

Anyway, this Third Patriarch of the Weiyang lineage had a thousand eyes that reached to the heavens and is said to have “clarity of hands and eyes.”

待續

To be continued