



三十六祖藥山惟儼禪師 (續)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE THIRTY-SIXTH GENERATION:

DHYANA MASTER WEIYAN OF YAOSHAN (CONTINUED)

宣化上人講於1984年1月11日 LECTURED BY THE VENERABLE MASTER HUA ON JANUARY 11, 1984

國際譯經學院英譯 ENGLISH TRANSLATION BY INTERNATIONAL TRANSLATION INSTITUTE

贊曰：

兩叩石頭 精金百鍊
一物不為 千聖莫辨
石上花開 香風普扇
一聲長嘯 如雷若電

註解：

「兩叩石頭」：他以前親近石頭希遷禪師，以後又回去親近，所以叫兩叩石頭--兩次去拜希遷禪師。

「精金百鍊」：就像火裡煉金似的，在火裡鍊了又鍊。

「一物不為，千聖莫辨」：什麼也不作，千聖都不認識他。

「石上花開，香風普扇」：在石頭上開花了，香風到處都有。

「一聲長嘯，如雷若電」：嘯就像是龍吟虎嘯。他用很長的聲音來喊一聲，就像打雷的聲音，又像電光那麼光亮。

或說偈曰：

初叩石頭未契玄
馬祖座下悟本源
一物不為無所事
千聖莫辨有何言
從來共住鮮相識
自今各了夙昔緣
如雷若電聲長嘯
震醒迷人夢萬年

A verse in praise says:

Twice he bowed to Dhyana Master Shitou.
He was like pure gold being smelted hundreds of times.
Not doing a single thing could not be described by thousands of sages.
Atop a stone, a flower bloomed.
A fragrant breeze wafted everywhere.
His one sustained cry resembled thunder and lightning.

Commentary:

Twice he bowed to Dhyana Master Shitou. The Master was with the Venerable Shitou one time, and then he left. Later he went back to study with Master Shitou again. The Master went twice to bow to Dhyana Master Xiqian.

He was like pure gold being smelted hundreds of times. He was like gold smelted in the fire. He was smelted again and again in the fire.

Not doing a single thing, not doing anything at all, could not be described by thousands of sages. Thousands of sages could not recognize it.

Atop a stone, a flower bloomed. On a stone, a blossom opened.
A fragrant breeze wafted everywhere. The fragrance pervaded everywhere.

His one sustained cry resembled thunder and lightning. His one long cry was like the call of a dragon or the roar of a tiger, resembling the sound of thunder with the brightness of lightning.

Another verse says:

When first bowing to Shitou, the Master had not yet tallied with the deep and profound.
Under Mazu's guidance, he awakened to his original source.
Nothing was done; nothing was going on.
Thousands of sages could not describe it; what is there to say?
We've always lived with it; rarely do we come to know it.
Now he personally and thoroughly understood the past causes



註解：

「初叩石頭未契玄」：這是說這個惟儼禪師初叩石頭；一開始十七歲出家，就到希遷禪師的座下。未契玄，沒明白無為的妙法，所以希遷禪師叫他去謁馬祖。

「馬祖座下悟本源」：他在馬祖座下悟本源。他明白了本來的面目了，明心見性了，然後在馬祖的座下又回來，再到希遷禪師的座下修行。一天他在那兒坐著，希遷禪師見著他，不知道他是不是真正明白了，就問他：「你幹什麼？」他說：「我什麼也不幹。」

「一物不為無所事」：一件事也不作；無所事，無所事事。那希遷禪師又問他說：「無所事事，你到底怎麼只閒坐？」他說--

「千聖莫辨有何言」：千聖也不認識，有何言，說不出來。

「從來共住鮮相識」：從來共住，所以從來和這個自性在一起，可是就是認賊作子，不認識自性的本來面目。鮮相識，很少認識他，根本就不認識自己的本性，沒能明心見性。

「自今各了夙昔緣」：那麼這樣一說，現在才知道這個前因後果，往昔和今生種種的因緣，都明白了。

「如雷若電聲長嘯」：就像雷那麼響，像電那麼光；這個聲音就好像龍吟虎嘯似的，響徹雲霄，總也不停止，所以說--

「震醒迷人夢萬年」：把萬古迷失的人的萬年夢都給震醒了；清醒了，再也不做夢了。

（「三十六世藥山惟儼禪師」文完）



and conditions.

Like thunder and like lightning, his prolonged roar

Roused confused people from their ten-thousand-year dreams.

Commentary:

When first bowing to Shitou, Dharma Master Weiyen left the home-life at the age of seventeen. He studied first under Dhyana Master Xiqian. **The Master had not yet tallied with the deep and profound.** He did not understand the wonderful Dharma of the unproduced. That was why Dhyana Master Xiqian told the Master to study with Venerable Mazu.

Under Mazu's guidance, he awakened to his original source. Studying under Master Mazu, he was awakened to his original source. He understood what his original face was. Under Mazu's guidance, he understood his mind and Dhyana Master Xiqian. When the Master was sitting on a rock and cultivating, Dhyana Master Xiqian saw him. He did not know whether the Master was really enlightened or not, so he asked him, "What are you doing?" The Master said, "I am not doing anything." **Nothing was done; nothing was going on.** Dhyana Master Xiqian asked the Master again, "You said you are not doing anything. What is this 'not doing anything' that you are doing?" **Thousands of sages could not describe it; what is there to say?** One cannot describe it in words.

We've always lived with it; from the beginning we have been together with our self-nature. But we have mistaken thieves for our own children and have not been able to recognize our own original nature. **Rarely do we come to know it.** Few recognize it. We are not able to understand our own mind and see our own nature.

Now he personally and thoroughly understood the past causes and conditions. Only then was he aware of his past causes and the effects that followed from them. All the causes and conditions of his past lives and present lives became clear to him.

Like thunder and like lightning, striking like a thunder clap with the brightness of lightning, **his prolonged roar** resembled the moaning of dragons and the roaring of tigers. It continuously echoed loud and high up to the sky and **roused confused people from their ten-thousand-year dreams.** Confused people who had attachments awoke from the dream that had gone on for more than ten thousand years. They did not dream any more.

(The End)

上八語錄 Venerable Master's Dharma Words

❖ 究竟什麼是無字經，就是「一念不生」。你能一念不生，自然歸於空寂。

❖ What is the "wordless Sutra"? It is when not a single thought arises. If you can be without a single thought, you will naturally return to a state of empty stillness.