

【 佛祖道影白話解 】

四十五世靈隱文勝禪師 (續)

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FORTY-FIFTH GENERATION:
Dhyana Master Wen Sheng of Lingyin (CONTINUED)



贊曰

鑑磨未磨 誰審分否
還更照看 二頭三手
莫訝荒疏 家風露醜
客來接待 喫茶快走

註解：

虛老寫八句四個字的偈頌，贊歎這位禪師。這八句偈頌，我念上來也不懂，你聽下來也不明白。不過不懂，我也勉為其難給你們解釋解釋；你們不明白，也不妨坐一個時候，來聽一聽這個不明白的法。

「鑑磨未磨」：古鑑，就是一個古銅鏡子。銅鏡不像玻璃鏡，玻璃鏡這不算古的；古鏡是用銅造的，你時時都要擦一擦。

宣公上人講於一九八五年三月二十三日

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A verse in praise says:

The mirror before and after it's been polished,
Is there any difference between the two?
Just take a look!
Two heads and three hands.
Do not be alarmed if we appear lax.
Family customs are exposed for their ugliness.
When guests come, simply greet them.
Drink your tea, then quickly be on your way!

Commentary:

Venerable Xu Yun wrote eight lines of verse, with four characters each, in praise of this Dhyana Master. Having recited this verse out loud, I still do not understand it; and when you hear me explain it, you also will not understand it. However, I will do what is difficult for me to do and try to explain it for you. And although you do not understand, it won't hurt if you reserve some time to listen to this Dharma which you do not understand.

The mirror before and after it's been polished: This is a bronze mirror, not a glass mirror. An ancient mirror is fashioned from bronze, therefore you have to rub it constantly. It's said in the verse:

The body is a Bodhi tree,
The mind a bright mirror stand.
At all times diligently wipe it clean;
Let no dust alight.



所謂「身是菩提樹，心如明鏡臺，時時勤拂拭，休使惹塵埃。」這是神秀大師說的，說我們這個身，就好像一棵菩提樹似的，心就譬如明鏡臺一樣，時時刻刻都要把它抹乾淨，不要叫塵土把它封上，封上就看不見了。那麼這古鏡要常常磨，可是他沒有磨；沒有磨，就被塵土給遮住了；遮住，就沒有光明，這叫「鑑磨未磨」。就是說，這個古鑑沒有磨的時候，是怎麼樣子？就是：我們這個心還沒有明心的時候，是怎麼樣子啊？那磨過了是怎麼樣子？沒有磨的時候又是怎麼樣子？

「誰審分否」：文勝禪師這是好像畫龍點睛似的，說這個分別、不分別，是誰在這兒分、誰在這兒不分？沒磨之前是怎麼樣子、磨了之後又是怎麼樣子，誰在那兒那麼打這些個妄想，分別這些個事情？哪一個在那兒叫你這麼樣想的？有沒有這麼一個人知道這個分別呢？

「還更照看」：你若想知道磨和沒有磨時候的分別，你就照著那個鏡子看；磨過之後就可以照見，沒有磨之前就照不見。就是說，你心裡還有種種的習氣毛病的時候，你就照不見物；你已經磨過之後，物來則現，物去則隱，這和以前有什麼不同，你自然就應該知道啦！所以我們人，有大智慧的人處理什麼事情，都是恰到好處，也不會太過、也不會不及。若沒有大智慧的人，你想往好的做，結果得到一個不好的結果，因為處置不當。那麼這是古鑑磨和沒有磨的，你照一照就知道了。

「二頭三手」：你照一照，會不會兩個頭、三隻手啊？不會的，還是一個頭、兩隻手。你若照出來兩個頭、三隻手的一個人，那就變成怪物了，那這個鏡子沒磨好。也就是說，我們人修這個心；你要認理認得清楚，不能那麼囫圇吞棗，弄得似是而非的、弄得與真理不相合了，這是不會磨。所以把這個古鏡磨好了，它不會照出兩個頭、三隻手的；你照的若是一個頭、兩隻手的，那就對啦！那就沒有錯了！

「莫訝荒疏，家風露醜」：看見有人在那兒懶惰，你不要大驚小怪的。那麼要是真懶惰，也不怕人知道、也應該講真話；沒有懶惰，也不須要去向外邊宣傳。你這個家風一有一種虛偽的宣傳，那就露醜；你若把你這個短處藏起來，那也是露醜。家風不露醜，這是真真實實的去做法；有過錯也不怕人知道，有德行也不要叫人

The Venerable Shen Xiu composed this verse. The body is like a Bodhi tree, and our mind is like a bright mirror stand. Always we should polish the mirror so that it is clear. Do not let dust alight. Before the mirror is polished it is covered with dust and you cannot see anything in it. That is, before one understands one's mind, what is it like? And, having polished it, what is it like? **Is there any difference between the two?**

The Dhyana Master drew in the two eyes of the dragon. He pointed out: Ultimately, who is making the discrimination anyway? Before the mirror was polished, what is it like? After it is polished, what is it like? Ultimately, who is entertaining all those random thoughts and making all those discriminations? Who is telling you to think? Is there someone who knows the difference?

Just take a look! If you want to know, simply take a look in the mirror. Before the mirror is polished, you cannot see anything in it. After it is polished, you can see into it. When your mind is cluttered with habits and flaws, you can't illumine and reflect things. After you change your mistakes, then "When things come along, they are reflected. After things pass by, they are no longer there." Quite naturally you will know the difference. People endowed with great wisdom are able to do things just right. They won't go too excess, nor will they stop short. However, if you lack great wisdom, you may have intentions of doing what is good, but the outcome is not so favorable. That is because you don't know how to deal with the situation in the right way.

Two heads and three hands. Take a look in the mirror. Will you see two heads and three hands? No, you will still see one head and two hands. If you see a strange creature with two heads and three hands, then the reflection in the mirror is off. You haven't done a good job of polishing your mirror. In cultivating the mind, be sure to recognize principles clearly. You can't go for something that appears to be right but which is in fact off. That way you won't tally with the truth. After you polish the ancient mirror will, you won't come up with an image of someone with two heads and three hands. If you get an image of one head and



知道。

「客來接待」：無論什麼樣的客人來了，你還接待它。這客來，也就是說，你這個「六賊」——六根門頭——外邊這個境界來了，這客塵來了，你也不要拒絕它。

「喫茶快走」：可是吃完了茶，就叫他快點走了。這個客塵，為什麼叫它走呢？因為它是客嘛！它不是主人，主人它不會到旁的地方去。....

或說偈曰

過去七佛在杭州 今日靈隱古德修
文勝禪師為法主 僧伽學者俱來求
客至喫茶速謀道 人往精進向峰頭
心鏡既明照幽暗 光芒萬丈射斗牛

「過去七佛在杭州」：在中國的杭州，這是一塊佛地；在過去劫——不是我們這一個劫——七佛都是在杭州出生，所以杭州是鍾靈毓秀的一個地方。

「今日靈隱古德修」：在杭州有靈隱寺，在中國道場來說，也是很有名的。這個道場，就因為那時候有部〈濟公傳〉的小說。濟公就是在靈隱，所以一般在中國，家喻戶曉，都知道有部〈濟公傳〉、都知道濟公在靈隱寺住過。所以靈隱這個道場，可說是個名刹；這個名刹，是古來大德高僧所修的。

「文勝禪師為法主」：文勝禪師在這兒做方丈，為一方的說法主。

「僧伽學者俱來求」：他做一方的法主，所以有一些個出家的學者和在家的學者，都來向他求道、向他求法。

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two hands, then you have done a good job. **Do not be alarmed if we appear lax.** Don't make a mountain out of a molehill, thinking that we are lazy. In fact, if we are truly lazy, we are not afraid of letting people know about it. We should speak the truth. If we are not lazy, we won't need to publicize it outside. **Family customs are exposed for their ugliness.** If we put out false publicity, then we are exposing our ugliness. If we want to conceal our shortcomings, then we are exposing our ugliness. Our family custom is that we act in a true and actual way. We are not afraid of letting people know about our mistakes. We also do not want to let people know even if we have virtue in the Way. **When guests come, simply greet them.** When the six thieves arrive at the gate of the six senses, when external defiling states called "guest-dust" come along, do not refuse them. Simply deal with them. **Drink your tea, then quickly be on your way.** Invite them to tea. After the tea, they should quickly leave. Why should they leave? Because they are guests. They are not the host who will not leave and go somewhere else.

Another verse says:

The seven Buddhas of antiquity were all based in Hangzhou;
Today's Lingyin Monastery was built by virtuous ones of old.
Dhyana Master Wen Sheng was the Dharma Host.
And monastics and scholars all came to learn from him.
When guests arrive, drink tea, and quickly be on your way.
After people are gone, vigorously head for the top of the mountain!
When the mind's mirror is bright, it shines in both darkness and daylight,
With a dazzling aura that shoots all the way up to the Big Dipper.

Commentary:

The Seven Buddhas of antiquity were all based in Hangzhou. The District of Hangzhou in China was a land of blessings. The Seven Buddhas of the past were all born there. Therefore Hangzhou was a land graced with magical energies. **Today's Lingyin Monastery was built by virtuous ones of old.** It was a

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