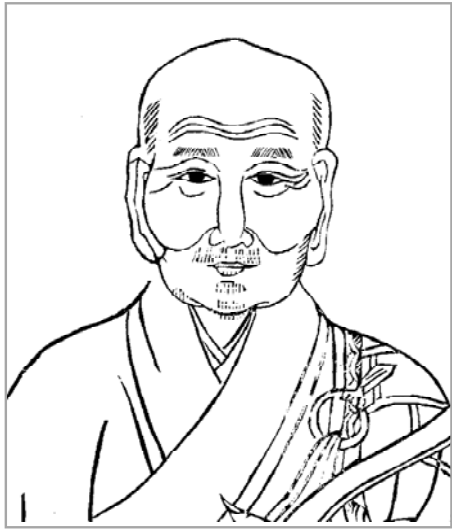


【 佛祖道影白話解 】

四十八世祥符良慶禪師 (續)

LIVES OF THE PATRIARCHS  
PATRIARCHS OF THE FORTY-EIGHTH GENERATION:

*Dhyana Master Liang Qing of Xiangfu Monastery*



宣公上人講於一九八五年四月十八日  
LECTURED BY THE VENERABLE MASTER ON APRIL 18, 1985  
國際譯經學院記錄翻譯  
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又說偈曰：

處無爲事行不言	萬物並作有何傳
未留語句機鋒鮮	只示躬耕形意田
門牆高峻窺非易	戶牖嚴謹見更難
寶林山前曹溪水	源遠流長入大川

「又說偈曰」：那麼我這又是想頭上再安個頭，再多說幾句廢話；因為他前面那麼說沒有語句機緣嘛！那麼我就畫蛇添足，給加上這幾句。你們認爲對，就記得它，就給我背出來；若不對，就把他忘了！Up to you (隨你的便)！

「處無爲事行不言」：他願意無爲而不爲，他願意處事都像行所無事，隨作隨泯，隨說隨泯；就是給你以身示範，你明白就明白，不明白就不明白，他不和你囉嗦。不和你「how are you，你好嗎？Very good (很好)，Good morning (早安)，Good evening (晚安)」，囉哩囉嗦，雜七雜八

*Another verse says:*

He acted by not acting and practiced teachings that could not be verbalized.  
The myriad things act together: what is transmitted?  
No records of his sayings remain, and very rare are samples of his Chan dialogues.  
But he intently cultivated the field of his body and mind.  
The doors and walls are high, so it is difficult to take a peep.  
The windows are closed tightly, so it's even harder to look in.  
Cao Creek runs in front of Jeweled Grove Mountain,  
Flowing on and on as it enters the great stream.

*Commentary:*

I have taken the liberty to speak a few lines, although they are quite unnecessary. The Master did not leave any sayings or written works, but I am “adding feet to a painting of a snake,” making these unnecessary additions. If these lines are correct, then you can memorize them and recite them to me. If they are not correct, then forget them.

的。沒有這個！見到誰，他也不罵你，你也不罵他，就這麼樣子；就好像很熟的老朋友似的，不須要說什麼客氣話。所以處無爲事，行不言教；他的行爲就是不願意說話，並不是啞巴。

「萬物並作有何傳」：有什麼消息傳來？沒有什麼消息。孔子說：「予欲無言。」他的門人就說了：「子如不言，則小子何述焉？」夫子你如果不講話，我們有什麼陳述於你啊？我們也沒有什麼話好說啦！也沒有什麼記錄了！也不能給你出書啦！跟著孔子就說：「天何言哉？四時行焉，百物生焉，天何言哉？」你看天說什麼呢？那四時運轉過去又回來，回來又過去，輪迴不息的流轉。春夏秋冬這四時，春天過去就是夏天，夏天過去又秋天，秋天過去又冬天，那麼冬天過去又是春天；這來回來回的，這麼循環無端，次序這麼走著。什麼都在那兒生了，那麼天說什麼來的？天沒有說：「這個生，那個不生；春天你快來，秋天你快去！」可是不說，它到時候都來去，自然而然就很聽話的。這是孔子這麼說的，這位禪師大約也就是讀這種書，被這種道理綁住了：「孔夫子都不講話，所以我也不講話了！」

「未留語句機鋒鮮」：他沒有留下語錄之類的，所以就是和人打機鋒，也沒有打機鋒的公案留下來。「只示躬耕形意田」：他只是明白告訴你他躬行實踐這種事，好好在那兒去往真的做，往正的做；不爭、不貪、不求、不自私、不自利、不打妄語，這個就夠了！形意田，形就是他的身體；意就是他的意念。他的身和他的意念合起來這塊田，他就耕這個，這就是好好的修行。

「門牆高峻窺非易」：他這個門牆你不容易懂的，他不講什麼話，好像與人無緣似的；所以你若想望望他，很不容易望到的。他不囉嗦，也不攀緣，你想偷著看一看也看不見。「戶牖嚴謹見更難」：他那個窗戶關得嚴嚴的、密密的，門也是常常不開；你要想見他，那更不容易。這不像你孫果山到金山寺來這麼容易，搭了車就到了。

「寶林山前曹溪水」：寶林山前邊那條曹溪水，「源遠流長入大川」：入萬年、萬萬年也可以，不知年也可以，這都可以。「入大川」是好的，本來我想寫「入大千」；那太廣了，又把人頭腦脹得不知如何是好，所以「入大川」，都到那大河裏去了！

**He acted by not acting, and practiced teachings that could not be verbalized.** His actions were unconditioned and effortless. Just as he engaged in actions, he also did away with them at the same time. His teachings were wordless teachings. He did not engage in the usual jabbering of ordinary people, saying things such as, "How are you?" "Good morning," "Good afternoon" and so forth. He did not get caught up with all that chit-chat. He preferred not to talk.

**The myriad things act together: what is transmitted?** It is recorded in the *Analects* that Confucius once remarked, "I would prefer not to speak."

His disciple Zi Gong asked, "If you did not speak, what would we, your disciples, have to record?"

Confucius answered, "Does heaven speak? The four seasons follow their course, and all things are constantly being produced. But what does heaven say?" The four seasons follow one upon another, the hundred things are produced, but does heaven make any comment? Does heaven say, "Oh, this should grow, and that should not grow. Springtime, come quickly! Autumn, depart in haste!"? No, heaven does not offer up any opinion. This Dhyana Master probably had read the *Analects* and was bound by this kind of attitude. He figured that even Confucius didn't want to talk. By the same token, this Dhyana Master did not want to talk.

What news, what message is there to transmit? No news, no message. **No records of his sayings remain, and very rare are samples of his Chan dialogues.** He did not leave behind any sayings, and there are no records of his Chan dialogues with others. **But he intently cultivated the field of his body and mind.** He very truly put the teachings into practice. He cultivated very well by not fighting, not being greedy, not seeking for self-gratification, not being selfish, not seeking personal advantage, and not lying. That was enough. He plowed and cultivated the field of his body and mind.

**The doors and walls are high so it is difficult to take a peep.** It's not easy to understand his "doors and walls," his state. He did not try to take advantage of situations or socialize with people. Even if you tried to steal a glance, you wouldn't be able to see anything. **The windows are closed tightly, so it's even harder to look in.** The doors and windows are tightly shut and never open. So it is even more difficult for you to look in.

**Cao Creek runs in front of Jeweled Grove Mountain, / Flowing on and on as it enters the great stream.** This creek flows on and on for myriads of years as it enters the great stream.