



# 四十九世中竺元妙禪師

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

*Dhyana Master Yuan Miao (Primal Wonder) of Zhongzhu Monastery*

宣公上人講於一九八五年四月廿一日

LECTURED BY THE VENERABLE MASTER ON APRIL 21, 1985

國際譯經學院記錄翻譯

TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION



師。婺州王氏子。靈隱慧禪師法嗣也。  
僧問。如何是截斷衆流句。

師曰。佛祖開口無分。曰。如何是  
函蓋乾坤句。師曰。匝地普天。曰。如  
何是隨波逐浪句。師曰。有時入荒草。  
有時上孤峰。上堂。

黃昏雞報曉。半夜日頭明。

驚起雪獅子。睜開紅眼睛。

上堂。去年梅。今年柳。顏色馨  
香。喝一喝。良久。曰。若不得這一  
喝。幾乎道著依舊。且道。道著後如  
何。眼睛突出。

「四十九世中竺元妙禪師」：這是四十九代  
雲門宗的祖師這位祖師就在中竺寺這個地  
方，他的名字叫元妙禪師。「師，婺州王  
氏子」：這位禪師是江西的黃河人，他俗  
家是姓王的。

你們各位要知道這個，聽法在訓練你  
有沒有忍耐心；你聽法都沒有忍耐心，那  
幹旁的更沒有忍耐心。所以要為法忘軀，

## Essay:

The Master was a son of the Wang family of Muzhou district and a Dharma heir of Dhyana Master Hui Guang (Wisdom Light) of Lingyin Monastery. Once, a monk asked him, “What is the meaning of the phrase ‘stopping the myriad flows?’”

The Master replied, “There’s no need for the Buddhas to open their mouths.” The monk further asked, “What is the meaning of the phrase ‘encompassing *qian* and *kun*?’” The Master answered, “Pervading earth and spreading throughout heaven.” The monk further asked, “What is the meaning of the phrase, ‘flowing along with the waves?’” The Master replied, “Sometimes one enters the wild underbrush. Other times one ascends a solitary peak.”

Once the Master entered the hall to speak the Dharma and remarked: *At dusk the rooster crows; At midnight the sun shines brightly. The snowy lion is alarmed and opens his big red eyes.*

On another occasion when he entered the hall, the Master said, “Last year’s plum blossoms, this years’ willow—colorful and fragrant.” He let out a loud yell. After a long time had elapsed, he remarked, “If I didn’t yell at you this time, you’d still go on in the same old way. Speak up. After you’ve spoken, then what? Keep your eyes wide open in order to see clearly.”



不要想說：「我在這兒坐三個鐘頭了，師父還不講，我真是好苦喔！」那就沒有忍耐心，是不行的；所以不要那麼苦悶，是要為法忘軀啊！那麼無論那一位，你看看他講的，都有他的見解和他的智慧，不同的。那麼這一訓練——這一聽過很多人講，講得對了，我們聽著也知道；講得不對的，我們還知道。這就能深造我們的這種意境，能深造我們的智慧，能擴充我們這個的心量；有很多的好處，不過你們不知道。

「靈隱慧禪師法嗣也」：他接靈隱寺這位慧光禪師的法，做為慧光禪師的一個入室的弟子。做入室的弟子，那麼有僧人來請法的，也有問法的。請法的，是他不明白來請問。有的問法，他自己覺得自己懂得很多了，他試一試你這個方丈和尚究竟有沒有材料？這裡頭用意不同的。

「僧問」：他沒有說「僧請」，那麼這個「問」，就是這個僧人已經懂得這個道理了，故意來問難他，看一看他的火候怎麼樣？看一看他的智慧怎麼樣？看一看他的見地怎麼樣？所以這個僧人就問了。問什麼呢？說，「如何是截斷眾流句」：這眾流，方才有的講，就是「很多」；我現在扼要給你們講一講，什麼叫眾流？眾流就是我們這個煩惱，我們這個分別。你別看我們妄想、分別、煩惱沒多少，在心裏頭，你按不住它。把這個妄想壓住，那個妄想又冒出來了；你把那個妄想截住了，那個妄想又有了。都是這樣的，這就眾流。如何是截斷眾流，這是怎麼一回事啊？

「師曰：佛祖開口無分」：你要是把眾流截斷，沒有妄想、沒有煩惱、沒有分別了，那佛也不需要給你說法了，他不需要說廢話；他若說出法，都是廢話，沒有用的。無分，就是無處，就是沒有用了；他們講經說法，你都不需要了！

☞ 待續

#### **Commentary:**

**Patriarchs of the forty-ninth generations: Dhyana Master Yuan Miao (Primal Wonder) of Zhongzhu Monastery.** This Dhyana Master is the Yunmen Sect's forty-ninth generation Patriarch. The Master had been the Abbot of Zhongzhu (Central India) Monastery. His name was Yuan Miao. **The Master was a son of the Wang family of Muzhou district.** The Master's family name was Wang, and he was from the Yellow River area in Jiangxi Province.

All of you should know that listening to the Dharma trains you to be patient. If you cannot listen patiently to the Dharma, then you won't be patient in doing anything. Thus, you need to forget yourself for the Dharma, and not think: "I've been sitting here for three hours, and the Master still hasn't spoken yet. It's really hard!" That's a sign of impatience and it's not acceptable. Don't be so restless; you have to forget yourself in the quest for Dharma!

No matter who is speaking, you should appreciate their differing viewpoints and insights. After being trained in listening to many people speak, you'll be able to recognize who is speaking correctly and who is not. Then you will deepen your own perspective, develop your wisdom, and broaden your mind. We do not realize all the many benefits [of listening to the Dharma].

**And the Master was a Dharma heir of Dhyana Master Hui Guang of Lingyin Monastery.** He received the Dharma from Dhyana Master Hui Guang of Lingyin Monastery and became a room-entering disciple. There were many monks who requested Dharma, and also those who asked about Dharma. To request the Dharma means that one does not understand the Dharma, so one comes to request the Dharma. To ask about Dharma, one feels that he himself already knows a lot; he just wants to test and see how knowledgeable the Abbot is about Dharma.

**Once, a monk asked him, "What is the meaning of the phrase 'stopping the myriad flows'?"** This monk was merely asking about Dharma instead of requesting Dharma. Asking means that he already knew the principles, but he purposely came to ask and to find out what this Master's skill, wisdom, and views were like. What are the myriad flows? The myriad flows are our afflictions and discriminations. We shouldn't think that we don't have that many false thoughts, discriminations, or afflictions. In fact, we can't control the false thoughts in our minds. When we stop one false thought, another false thought pops out. This is the way it is. So, how can we stop the myriad flows?

**The Master replied, "There's no need for the Buddhas to open their mouths."** If you have stopped the myriad flows and have no more false thoughts, afflictions, or discriminations, then the Buddhas don't need to speak Dharma for you. If they did, it would only be nonsense and useless words. You don't need them to speak the Dharma anymore.

☞ To be continued