



【佛祖道影白話解】

# 四十九世中竺元妙禪師(續)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-NINTH GENERATION: (CONTINUED)

## *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

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「曰」：那第二句，這個僧人又問，「如何是函蓋乾坤句」：這一句就是盡虛空遍法界，無所不包，無所不容了。這是天地間盡虛空遍法界，就像一個函似的，把這個網都給裝起來了。怎麼裝起來了？

「師曰」：這位禪師就說了，「匝地普天」：匝地，就是把這個地也滿了；普天，也就是把這個天也充滿了。就是浩然正氣充塞天地之間了。這個「匝地普天」，天地之間都給塞滿了，不就是「函蓋乾坤」了？這就是怎麼樣呢？這就是你這個心量包容萬有了——無所不包，無所不容了。

「曰」：那麼這個僧人又怕人不明白，又問了。「如何是隨波逐浪句」：頭先第一句，我們周老師說是空，是嗎？第二句是假，第三句是中，可以這麼講。那麼第三句，是如何是隨波逐浪句。隨波逐浪，這另外一個意思，就是和光混俗。和光混俗可不是同流合污，和同流合污是不同的。同流合污，就是你要和人一樣的。和光混俗，是「挫其銳，解其紛，和其光，同其塵。」那麼這個隨波逐浪，就是跟著這個波浪跑；波浪

The monk further asked, “What is the meaning of the phrase ‘encompassing *qian* and *kun*?’” The phrase “encompassing *qian* and *kun*” encompasses to the exhaustion of empty space and the Dharma Realm. There’s nothing it doesn’t include. In heaven and earth, to exhaust the empty space and the Dharma Realm is like a container which holds everything. How does it do it?

The Master answered, “Pervading earth and spreading throughout heaven.” This means that the vast and proper energy fills everywhere between heaven and earth. That’s “encompassing *qian* and *kun*.” It means the scope of our minds includes the myriad things. There’s nothing it doesn’t contain. He was afraid that people didn’t understand it, so he continued to ask.

The monk further asked, “What is the meaning of the phrase ‘flowing along with the waves?’” Another meaning for “flowing along with the waves” is to conceal our light and mingle with the worldly. It doesn’t mean to “follow the crowd and get negatively influenced.” “To follow the crowd and get negatively influenced” is to be the same as others. But we want to “conceal our light (talents), mingle in the crowd, soften our edges, and resolve our conflicts.”



是什麼呢？也就是這個潮流。好像現在盡邪皮，你去做邪皮去，這叫隨波；又有人吸麻爾奎那（大麻），那你也跟著去吸麻爾奎那，這這叫逐浪。那麼你是不是要這樣呢？不是的。隨波逐浪，這可是你合而不流。合是合，而不流，不被他們所染污；也就是「隨緣不變，不變隨緣」這一句，可以這麼講。怎麼叫「隨緣不變，不變隨緣」？

「師曰」：那麼這時候，這位禪師就說了。「有時入荒草，有時上孤峰」：有的時候就到那個最底下那個階層去了，有的時候到那個孤峰頂上最高那個地方；這是到那個最底的地方也不低，到那個最高的地方也不高，這麼樣子。這也就是合而不流，合荒草也合，合孤峰也合；可是不流，可不去做荒草，也不去做孤峰。

「上堂云」：上堂說法。說法，這個法就是說出來，令人有一種覺悟心。他看見人都睡覺了，他就說了。「黃昏雞報曉」：黃昏，就是在太陽剛落的時候，昏昏沈沈，天還沒有一定黑，剛剛要黑；烏漆麻黑的時候，也看到一點東西，這叫黃昏。黃昏的時候不是半夜的時候，這黃昏和半夜不一樣，你不要講成一個；半夜才是midnight，黃昏就是剛要黑的時候。

可是剛要黑的時候，雞才報曉。黃昏的時候，什麼時候雞報不曉啊？沒有的。那說：「我聽過。」你聽過？那是可能的，我也聽過；我聽什麼？我聽——在亞洲就是美國的黃昏，所以亞洲的雞就報曉了。亞洲天光的時候，就是美國黃昏的時候；美國黃昏的時候，就是亞洲天光的時候。所以互相可以把它辦移民，他就懂這個道理；這是一個講法。

還有，黃昏是人要睡覺的時候；可是還要想：這個雞報曉，就是天亮的時候，我要做什麼？不要忘了這是一個，不然的時候，我不知道你們怎麼樣？我沒聽見黃昏有雞報曉。在講這黃昏雞報曉，就是說你在晚間也要像早晨那麼有精神，也要那麼勤勞來用功修行，這也是一個意思。你不要天黑就要睡覺，就不修行了；這要晝夜六時恆精進。

「半夜日頭明」：晚間半夜的時候，誰看見半夜出太陽？我看見！不是我，我也不是看見；我若看見白月黑月，我也不知道。你這麼講，那就是迷信了！這誰也不能信這個，所以不能這麼講。半夜太陽明了，那是修道在那兒修得無人，無我，無眾

Usually, though, “flowing along with the waves” means to follow the latest fad. For instance, you see there are hippies, so you go along and become a hippie, too. That’s to “flow along with the waves.” If people take marijuana, then you also follow along with the waves. Do you want to be like that? No. You want to be among them, but not be influenced by them. You don’t want to be defiled by them. It is also called “according with conditions but not changing; not changing yet according with conditions.” How can one be like this?

**The Master replied, “Sometimes one enters the wild underbrush. Other times one ascends a solitary peak.”**

Sometimes one goes to the lowest level in the bushes. Other times one ascends to the peak, the highest level. But even if one enters the lowest level, it’s not low; and if one ascends to the highest level, it’s not high. That’s to be together, but not to “flow along with the waves.” One should be together with the wild underbrush and the solitary peak, but not be “flowing along with the waves.” You don’t become the wild underbrush; neither do you become the solitary peak.

**Once the Master entered the hall to speak the Dharma and remarked, “At dusk the rooster crows.”**

Because he saw that people had fallen asleep, he used the word “dusk.” Dusk is when the sun has just descended. It is not dark yet, but it’s about to get dark. You still can see things. Here we’re talking about dusk, not the middle of the night.

Dusk is when it starts to become dark; however, only when it starts to become bright will the roosters crow. When have you seen a rooster crow at dusk? Never. Maybe you could say that you’ve heard it before. I also have heard it before. What have I heard? I heard that the dawn in Asia is the dusk in America. So, if you look at it this way, maybe you’ll understand this principle.

Also, dusk is when people go to sleep, while dawn is when roosters crow. This is the time you think of what you’re going to do when the daylight comes. That’s the meaning. It also means that even though it’s dusk, you still should be as energetic as you were during the day and be vigorous in your cultivation. When it’s getting dark, don’t think that you want to sleep and you don’t want to cultivate. One must be constantly vigorous during the six periods of time.

**At midnight the sun shines brightly.** Who’s ever seen the sun shine brightly at midnight? This means one is cultivating the Way to the point that there are no other people, no self, no living beings, and no life span. At that point, one is thus, thus unmoving and constantly understanding. At that time, the proper eyes on one’s crown are open, and one can see empty space, the



生，無壽者；那時候頂門正眼開了，見這個虛空大地都是一個大光明藏，都是比太陽光更光明千萬倍。你這樣講，就是功夫！還有黃昏雞報曉，這是有人用功用到極點了，就覺得自己這個頭後邊啾鳴。那個啾，也就是比方是雞報曉；在腦後啾鳴，就像一個小鳥在那兒咕咕，就好像雞叫那個聲音，那叫啾鳴。夜半太陽明，就是在那兒用功的人，用到無人，無我，無眾生，無壽者；那時候如如不動，了了常明，「驚起雪獅子，瞪開紅眼睛」：睜開紅眼睛，好像那個大獅子樣子。

「上堂」：那麼又上堂說法了。他又說，「去年梅，今年柳」：去年的梅花，今年的柳。這個梅花是香的，柳是白的和綠的——柳樹這個樹葉子是綠的，花是白的。那個柳樹的花，你們看看，像一個白雲蒼狗什麼似的。「顏色馨香」：這個顏色是看的，馨香是聞著的；所以看見它也是很好看，聞著也是很香的。好像那個柳樹令人有一種都很自在的感想，那個梅花菩提香，到春天開梅花，那個菩提就香了。

就在說這一句話的時候，他也就不再講話了，「喝一喝」：就大喊一聲，不是喝二聲。大喊一聲，就把這些個人嚇得連大氣也不敢出，就在那兒等著。等著什麼呢？就在這一喝之下，有的人要是沒有妄想，就開悟了，那就叫「截斷眾流句」。

「良久」：就是誰也不說什麼。「曰」：他就說了。這個時候，這一句你就可以說是函蓋乾坤；這個良久，什麼也沒有，空了，函蓋乾坤。那麼他又說了，說什麼呢？

「若不得這一喝」：這是隨波逐浪；隨時你捏出來都可以講得通的。那麼說話了，這個隨波逐浪；那麼在那個無話可說，函蓋乾坤了，在那兒入定了，那就是截斷眾流了。那麼這時候，他說，我要不是這麼一喝你們，你們聽法也不注意的，「幾乎道著依舊」：你們幾幾乎還是像以前一樣的，聽也不注意，也不知道我說的什麼呢？依舊你們習氣毛病都還沒有跑；你們那個眾流也沒有截斷，也沒有函蓋乾坤，也沒有知道怎麼樣隨波逐浪。「且道：道著後如何」：且道，就是你們說一說看。所以這幾句，你們再說一說看：你們得到之後還怎麼樣？然後他說一句「眼睛突出」：這個意思，並不是就說眼睛冒出來了；就是說你要看清楚一點，認清楚那個路子，好好走，好好往前去。你要眼睛睜開了，看清楚那條路；不要再走錯路了，不要去同流合污了，不要去再去隨眾流跑了。

great earth, and the great treasury of light shining brightly. It's a thousand, million times brighter than the shining of the sun. This is skill. **The snow-like lion is alarmed and opens his big red eyes.** One opens one's red eyes, like those of a great lion.

**On another occasion when he entered the hall, the Master said, "Last year's plum blossoms, this year's willow—colorful and fragrant."** The plum blossoms are fragrant, and the flower of the willow is white. The willow trees and leaves are green. Have you seen the willow flowers? Their color is something to see, and they are fragrant to smell. They're very nice to look at, and when you smell them, they're very fragrant, too. The willow trees give the feeling that they are at ease. Plum blossoms are also very fragrant in the spring.

**He let out a loud yell.** His loud yelling frightened the people, and they became breathless. They all waited and waited. What were they waiting for? After the loud yell, if one didn't have any false thoughts, one would become enlightened. That's to "stop the myriad flows."

**After a long time had elapsed...** You could say this is "encompassing *qian* and *kun*": when no one is speaking and everything is emptied. What did he say?

**He remarked, "If I didn't yell at you this time..."** That's to "flow along with the waves." When speaking, you can say it's "flowing along with the waves," but, when nothing can be said, it's "encompassing *qian* and *kun*." If one enters *dhyana samadhi*, then that's "stopping the myriad flows." If I didn't yell at you, you all would not have listened attentively to the Dharma. **You'd still go on in the same old way.** You all would stay pretty much the same way as you were in the past. You would not pay attention and would not know what I was speaking about. Your bad habits have not gone away yet. You have not "stopped the myriad flows" or "encompassed *qian* and *kun*," and you still don't know how to "flow along with the waves."

**Speak up. After you've spoken—then what?** Try to speak up. What happens after you've gotten it?

**Keep your eyes wide open, in order to see clearly.** To keep your eyes wide open means you want to see the roads clearly and walk properly ahead; you don't want to follow the crowd and get influenced.