



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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贊曰

雲門三句	何勞下註
把定世界	亦趨亦步
雪獅眼紅	野狐尾露
梅柳馨香	令人仰慕

「贊曰」：贊，就說了。

「雲門三句」：這雲門三句，本來怎麼樣都可以說是三句，不過這一段說的是「如何是截斷眾流句，如何是函蓋乾坤句，如何是隨波逐浪句」這三句。「何勞下註」：你又何必加一個註解問這個呢？你問這個幹什麼呢？

「把定世界」：把定，就是抱定，就是你不要放開；世界，就是你這個道。你這個道，廣東話說是「探世界」或者「挪世界」，都叫世界了；這個「世界」就是道路。所以就是你抱緊了你修道的一條道路；「亦趨亦步」：你跟這條路，快走也可以，慢走也可以。

「雪獅眼紅」：你要像雪獅子那個紅眼

A verse in praise says:

The three sentences of the Yunmen School:
 Why bother to add further commentary?
 Stand firm in the Way.
 Progress at your own pace.
 The snow lion's eyes are red.
 The wild fox's tail is exposed.
 The fragrance of plum blossoms and willows
 Inspires admiration in people.

Commentary:

A verse in praise says: The three sentences of the Yun Men School: Basically, anything can be said to be the three sentences. However, in this passage, they refer to the phrases: “stopping the myriad flows,” “encompassing *qian* and *kun*,” and “flowing along with the waves.” **Why bother to add further commentary?** There is no need to ask about the commentary.

Stand firm in the Way. This means you don't want to let go of the Way. Hold tightly to the Way of your cultivation. **Progress at your own pace.** While following the Way, you can either walk slowly or fast.



睛那麼利害，你那麼樣子去自己做為中流的砥柱，不要同流合污；你可以和光混俗，不可以同流合污。「野狐尾露」：那個野狐專門迷人的，牠專門用種種的神通變化來騙人；可是你若真能有真正的戒力、定力、智力了，那麼他的狐狸尾巴會露出來，瞞不了你。

「梅柳馨香」：若能這樣子，也像那個梅花和柳樹那麼樣子好看，那麼馨香，那麼樣子尊貴，那麼樣子清高，「令人仰慕」：令人人都會仰慕。

這是我講的意思。你們以前講那個意思，也都很圓滿的，很好的；不過我再補充一下。你們用這個大雜燴，看看哪一個是千錘百鍊，道理最正確的，你就用哪個；不要一定是我，我講的也不一定是正確的，你們用你們自己的智慧去判斷去！

或說偈曰

慧公法嗣元妙尊
信口開河胡亂云
黃昏誰聞雞報曉
黑夜孰見太陽明
矯枉過正驚俗輩
語異言奇覺群情
梅柳爭春留不住
花香鳥噪喚啞聾

「或說偈曰」：那麼後邊我寫的這個偈誦又說。「慧公法嗣元妙尊」：這個慧公，就是慧光禪師；他的法嗣，就是元妙禪師。

「信口開河胡亂云」：他亂說的。為什麼說他亂說呢？說：「黃昏雞報曉，半夜日頭明，哪有這個道理？沒有的！」沒有這個道理，所以後邊我就給他加兩個字，就是給它解釋這一句。

「黃昏誰聞雞報曉」：在晚間剛一天黑的時候，誰聽見過雞報曉的？那一個人聽見過？他不胡說是幹什麼？他不亂語是幹什麼呢？可是這個亂云也有道理。

「黑夜孰見太陽明」：哪一個又看見晚間半夜的時候太陽出來過？誰看見過，拿出證據來！說是：「那個老修行看到的！」「那不算的。那個老修行看見，這個老修行怎麼沒有看見呢？」這個孰，還是一個誰；黑夜哪一個看見太陽在那兒出來的？

The snow lion's eyes are red. You want to be as clever as the snow lion's red eyes and be the unmovable solitary rock in the middle of a stream, a tower of strength. Don't go along with the flow and mix with the waves. But you can hide your light and mingle with the crowd. **The wild fox's tail is exposed.** The wild fox always makes people confused by using various kinds of spiritual powers and manifestations to cheat people. However, if you have the power of the proper precepts, samadhi, and wisdom, then the fox's tail is exposed. You cannot be cheated anymore.

The fragrance of plum blossoms and willows... If you can be like that, then you can be as fragrant as the plum blossoms and as good-looking as willows; you can be just as lofty. **Inspires admiration in people.** You'll inspire everyone to admire you.

This is what I meant in my talk. What you said before were all quite good too. But, let me add, try the principles in this diverse group and see which ones turn out to be most accurate, then use those. Those do not have to principles I said, which are not definitely right. Use your own wisdom to judge!

Another verse says:

Elder Hui's Dharma heir was the Venerable Yuan Miao. Talking at random, he babbled nonsense. Who's ever heard the rooster crow at dusk? And who's ever seen the bright sun shine at midnight? Overstrict in correcting errors, he scandalized common folks. With outlandish words he awakened sentient beings. The plum blossom and willow vie to outdo each other in their luxuriance, but spring does not last long. The flowers are fragrant and birds chirp to awaken the deaf and mute.

Commentary:

Another verse says: Elder Hui's Dharma heir was the Venerable Yuan Miao. Elder Hui refers to Dhyana Master Hui Guang. His Dharma heir was the Venerable Yuan Miao. **Talking at random, he babbled nonsense.** He simply babbled. How did he babble? He said that the rooster crows at dusk, and the sun shines brightly at midnight. There's no such thing.

Who's ever heard the rooster crow at dusk? Who's ever heard the rooster crow when it's getting dark? If this is not babbling nonsense, then what is it? But there are principles in this nonsense.

And who's ever seen the bright sun shine at midnight? Who has ever seen the sun shine at midnight? Give proof. If you



這都是對句。我寫這個偈頌，我告訴你們，你若學對聯，要注意中間那四句，那都是對仗。

「矯枉過正驚俗輩」：說的理論不太充足，可是他又要這麼說，你又有什麼辦法？這叫矯枉過正。那些無知的人一聽見：「哎呀！不得了了！黃昏雞報曉，半夜日頭明，這是怎麼一回事啊？快找一找，快看一看！哪一個地方是這樣子？」這一找，糊塗到極點，就該明白了！是這樣子。所以驚這些個世俗知見。那麼真正有智慧的人：「這很平常，黃昏雞報曉又怎麼樣？報就報了嘛！半夜日頭明，晚上又怎麼樣？」所以這叫矯枉過正驚俗輩。世俗人少見多怪，坐井觀天；人家說一句他沒有聽過的話，就覺得奇怪得不得了。

「語異言奇覺群情」：所以他的言語也很不同的，不同凡響；他說出的話也很奇怪的，叫人不可思議。這個是什麼？令你把你這些個情情愛愛都一掃而空，不要再有這個；這就不是得相思病，再不得這個思戀的病。這個不行的啊！再不覺悟這個情愛，這兩個字把你纏得緊緊的，然後睡也睡不著覺，吃也吃不飽飯了。「法師你講一點點正經的！」那你正經不就好了？我不正經，你可以正經一點啊！那麼覺有情，覺一切有情，令他們都覺悟了。

「梅柳爭春留不住」：梅花和柳樹在那兒爭這個春天的好時代，可是它沒有法子把春天都留住；這是川流不息的，四季循環的。這個周而復始，法爾如是，你留不住的。

「花香鳥噪喚啞聾」：花在那兒，也很放香的；鳥也在那兒，這個噪很好聽的。這就是給那些個聽不見的，花香也很好的，他看得見；那麼這個啞巴呢？他不會說話但是會聽，一聽到鳥噪，他也就開心。所以喚啞聾，在那兒助聾啞之類。

這個聾，如聾若啞，就是二乘人在那個地方中道自畫，半途而廢，不往前進步；所以那麼聽《華嚴經》，二乘人都是如聾若啞。那麼這位禪師也在那兒度小乘的境界，令他們心量大一點；令他們懂得黃昏雞也會報曉，半夜日頭太陽也會明的。

say that the old cultivator has seen it, that doesn't count. How come that cultivator has seen it, but not this one?

Overstrict in correcting errors, he scandalized common folks. The previous two sentences are overstrict in correcting errors. The principles aren't sufficient, but he insisted on saying them. This is being overstrict in correcting errors. Once the ignorant people heard it, they would be surprised. They would run off quickly to look for the roosters that crow at dusk and the sun that shines in the middle of the night. But because they're confused to the extreme, they become wise. He only scandalized the common folks. Those who truly have wisdom wouldn't care. Common folks are surprised because they have very little knowledge. They're just like someone sitting at the bottom of a well who only sees a small patch of the sky. When people say something they've never heard of before, they think it extremely strange.

With outlandish words he awakened sentient beings. First, his language was totally different. The words he used were very strange and inconceivable to people. Why? He enabled people to empty out all their emotional love so that they would never get infatuated or lovesick again. If you don't wake up to what emotional love is, it will tie you up until you can't sleep or eat. He enlightened all sentient beings.

The plum blossom and willow vie to outdo each other in

their luxuriance, but spring does not last long.

They're fighting to keep spring, but spring will not stay. It just flows away without stopping. The four seasons always turn around and around with-



out cease.

The flowers are fragrant and birds chirp to awaken the deaf and mute. For those who are deaf and can't hear any sound, it's very good that the flowers are fragrant and the birds chirp. Those who are mute can smell, and once they smell the fragrance of the flowers, they're happy. So this is to save the deaf and mute.

This refers to the people of the Two Vehicles who stopped themselves in the middle of the Way and would not advance anymore. So in relation to the *Flower Adornment Sutra*, the followers of the Two Vehicles are as if mute and deaf. Here, this Dhyana Master also helps the followers of the Two Vehicles to enlarge their states of mind. He lets them know that a rooster can crow at dusk, and the sun can shine brightly at midnight.