



五十世已庵深淨禪師

Dhyana Master Shen Jing
(The Fiftieth Generation of Patriarchs)

宣公上人講於一九八五年四月廿四日

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師。溫州人。中竺元妙禪師法嗣。上堂。龍生龍。鳳生鳳。老鼠養兒沿街洞。達磨大師不會禪。歷魏遊梁乾打鬩。上堂云。風蕭蕭。葉飄飄。雲片片。水茫茫。江干獨立向誰說。天外飛鴻三兩行。師品行高卓。每與同參靈隱蘊衷禪師往來酬唱。深歎末法難乎其入。勘驗諸方。並無當意衲子。遂不付法嗣。雲門一宗自師而止矣。

「五十世已庵深淨禪師」：第五十世這位禪師，是資深的一位禪師，把祖師的家業都給踢當了。為什麼他斷子絕孫了呢？你看他，他連達摩大師都給罵了；標奇立異，說自己懂得禪，達摩大師不懂禪。其實達摩大師他不過是位印度人，到中國來開荒，這不是一件很容易的事，言語也不通。因為他言語不通，交通也不便，於是就很多事情都行不通；他願意就這麼風塵僕僕，到處找機會，到處去碰運氣；碰來碰去，也碰不到什麼，就去碰壁了。所以達摩面壁，他是不得已的。為什麼他要面壁呢？就因為不懂講話，所以在那兒打坐囉！

Text :

The Master was from the District of Wen. He was the dharma heir of Dhyana Master Yuan Miao of Zhongzhu (Middle India) Monastery. He ascended the hall and spoke: “Dragons give birth to dragons; phoenixes give birth to phoenixes; baby mice dig holes along the streets, and Great Master Bodhidharma doesn’t know how to sit in *dhyana* meditation. He traveled around the states of Wei and Liang; a lot of action, but no result.”

He entered the hall and spoke again, “The wind whistles; the leaves flutter; the clouds gather; the water is boundless. Standing alone by the river, having no one to talk with; flying in the sky are few rows of wild geese.”

The characteristics and conduct of the Master were lofty and superior. He often communicated with his fellow cultivator, Dhyana Master Yun Zhong of Lingyin Monastery.

He deeply sighed that during the Dharma-ending age, it was hard to find the right person. Looking everywhere, there was no one who could be the right Shramana. As a result, he did not transmit the Dharma, so the Yunmen School ended with this Master.

Commentary:

Dhyana Master Shen Jing of Yi-An Monastery was the Patriarch of the Fiftieth Generation. This Dhyana Master was a person with profound experience and qualifications. He terminated the tradition of the patriarchs. Why was that? Take a look at him. He even scolded Great Master Bodhidharma. He set up a new style to show that he was different and that he himself knew how to sit in *dhyana* meditation, whereas Great Master Bodhidharma didn’t know.

Actually, Great Master Bodhidharma was an Indian who came to China

究竟什麼叫禪？沒有什麼。吃飯、穿衣服、睡覺，這都是禪。出氣、入氣也是禪；呼吸氣都是禪，沒有一樣不是禪，沒有一樣是禪。這一位深淨禪師，大約因為自命不凡，所以誰他也看不起；就寧願把雲門宗斷了，他也不傳了。這個人脾氣一定很大，你看！連達摩祖師他都敢罵，還批評達摩祖師不會禪。其實達摩是中國初祖，就誰罵，他還是初祖，沒有關係。就好像太陽，你說太陽不明不光嗎？你就怎麼樣說也沒有什麼用，它還是那樣子。

這位禪師他大概很無聊，所以就怨天尤人，在那兒罵祖；罵祖，也就是沒有事情幹了，他就這麼樣地說。這也就標異現奇，說一些個特別的話。因為人人都以為達摩祖師一定會禪，是禪宗的祖師，一定懂得禪，他就說他不會禪；這證明他會囉？證明他懂了？那麼大家都去相信他啦！

就好像有人罵我，說怎麼怎麼不對；那麼我不對了，當然他對啦！好像果海說師父怎麼樣不好、怎麼樣不好，他不佩服。那麼他連師父都不佩服啦，一般人說：「喔！那當然他的道德比師父高了。」就去相信果海去了。對嗎？所以我要逼著他學中文，免得他連個中文也不會講，就看不起師父了。

這溫州話不容易懂的。我在普陀山受戒的時候，那個開堂大師父就是溫州人。「辛嘎啊！阿哇啦，哇啦……」，一堂說一個多鐘頭，就不知他講什麼；就懂得一句「辛嘎，辛嘎」，辛嘎就是新戒。他在那兒講，你就聽不懂，也要在那兒恭恭敬敬地聽，動也不可以動，就那麼樣。永嘉大師也是溫州的，我那個開堂大師也是；戴著高高的一個帽子，往那兒一坐就開示，天天都講開示。

☞待續

as a pioneer. That was not an easy thing to do. He didn't know the Chinese language, and the transportation was not convenient. Therefore, there were a lot of things he could not do. Although the situation was like this, he was still willing to travel many places to try to find opportunities. He looked here and there, but couldn't find anything. As a result, he went to sit facing a wall. Great Master Bodhidharma faced the wall because that was the only method he could use. Why? He didn't know the language, so he could only sit in meditation.

What is meditation? Actually, Chan is nothing special. Eating, wearing clothes, and sleeping could all be the practice of Chan. When you inhale and exhale, that's also Chan. There is nothing that is not Chan and there is nothing that is Chan. Perhaps this Dhyana Master thought highly of himself, so he looked down on everyone else. He would rather terminate the Yunmen School than pass it on.

This person must have had a great temper. Look at him; he even dared to scold Patriarch Bodhidharma and to criticize him as not knowing Chan. Actually, Patriarch Bodhidharma was destined to be the first patriarch of China. No matter who scolded him, he was still the first patriarch. It doesn't matter. It's just like people talking about the sun. If you say that the sun is not bright, it still shines the same way.

Perhaps this Dhyana Master was bored. He scolded heaven, people, and the patriarchs. It was as if he had nothing to do and went looking for things to do just to be occupied. In fact, he just set up a new style to show that he was special and wanted to say something different. Since Great Master Bodhidharma was a Chan patriarch, everybody was aware that he knew how to sit in *dhyana* meditation. This Master purposely said the Patriarch didn't know how to sit, intending to prove that he was the one who knew how to sit, so that people would believe more in the Master.

It's just like when people scold me and say that I am wrong in this and not right in that. Since there are things wrong with me, of course they are right. It's like one of my disciples, Guo Hai, who says how poor I am as a teacher and how he doesn't admire me. Because he doesn't admire his Master, many people say that his virtue and morality must be higher than those of his Master's. So, they believe in him. That's why I am making him learn Chinese. Thus, he won't look down on his Chinese teacher while he speaks nothing in Chinese. Am I correct?

So the dialect Dhyana Master Shen Jing spoke was difficult to understand. When I was ordained at Putuo Mountain, the master overseeing the hall was also from the district of Wen. He started lecturing, "Xin ga Ah! Ba ba ba..." For more than one hour, I couldn't even understand a word except "xin ga", which means "the new preceptees". When he was lecturing, even though you couldn't understand anything, you still had to respectfully sit still. The Great Master Yong Jia was also from the district of Wen, so was my Lecture Hall Master Yao Chuan. He wore a high hat and sat there giving us a lecture. He lectured every day.

☞To be continued