



五十世已庵深淨禪師 (續)

Dhyana Master Shen Jing
(Continued)

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」：這位大師是溫州的人。他接的是中竺寺元妙禪師的法，是元妙禪師一個傳授衣鉢的弟子。

「上堂」：他上堂就說了，「龍生龍，鳳生鳳，老鼠養兒沿街洞」：他說，龍生的兒子還是龍，不會是個鳳；鳳生的孩子還是鳳，也不會是個龍。這個是一定的，所以老鼠的孩子只會搗洞。這個「沿街棟」，本來是應該「搗洞」的那個「洞」，一個窟窿那個「洞」，老鼠窟窿、老鼠洞，沿街大家來搗洞。

「達摩大師不會禪」：他說，達摩大師其實不會禪嗎？他會禪，這個可以這麼講；所以禪宗講的話，你要反過來講，你不要按照它字意來講。達摩大師他怎麼不會禪呢？他會，他不過這麼說「達摩大師不會禪」；那你若往深的一層，他是會禪的。對不對？這個理，它的意思一樣，要反過來說的；它往往是反說的，以相反的道理，相反的定義來看。

「歷魏遊梁乾打闢」：他就因為言語不通的關係，所以機緣也沒有成熟；他就從南京——南朝這個梁武帝這兒，又到北魏去，過江到熊耳山那兒去面壁。那麼達摩要把佛教帶到中國來，他不怕一切的困苦艱難，這樣來發展佛教。結果到了熊耳山，在那兒面壁了。喔！不克出去找機會了：「你們誰想要學佛法，就到我這裏來！」所以以後他就隱遁了，就說自己死了，這是達摩大師。那

The Master was from the District of Wen. He was the dharma heir of Dhyana Master Yuan Miao of Zhongzhu Monastery. This Great Master was also from the District of Wen. He received the Dharma from Dhyana Master Yuan Miao of Zhong Zhu Monastery. This means that he received the robe and bowl, and he worked as an attendant to his teacher.

He ascended the hall and spoke: "Dragons give birth to dragons. Phoenixes give birth to phoenixes. Baby mice dig holes along the streets." He said that dragons give births to dragons, not phoenixes. Phoenixes give births to phoenixes, not dragons. Baby mice only know how to dig holes along the streets.

"And Great Master Bodhidharma doesn't know how to sit in dhyana meditation." Did Great Master Bodhidharma really not know how to sit in dhyana meditation? He knew. So the Chan School style of talking involves saying the opposite of what one means. Just think about it. How could Great Master Bodhidharma not know how to sit in *dhyana* meditation? Basically, you should say that he knew. If you were to interpret it literally, then you would say that he didn't know how to sit in *dhyana* meditation. But, if you look at it from a deeper level, then you know that he did know how to sit in *dhyana* meditation. You need to interpret the meaning of the words by taking the opposite of what the words imply.

He traveled around the states of Wei and Liang: a lot of action, but no result. Because of the language barrier, the conditions were not ripe. He began his journey from Nanjing, the Court of Emperor Wu of the Southern Liang Dynasty, to the Northern Wei. He crossed the river to Xiong'er (Bear's Ear) Mountain only to sit facing a cliff wall. All that happened might have been because of the language barrier. Master Bodhidharma wasn't afraid of all the difficulties in bringing Buddhism to China and propagating it. In the end, when he arrived on the mountain, he wasn't familiar with the language, so he ended up

麼深淨禪師故意上堂這麼樣的來批評達摩，好叫人對他注意；連達摩大師他都敢批評，當然他是個了不起的人。

「上堂」：於是他上堂又說了，「風蕭蕭，葉飄飄，雲片片，水茫茫」：在秋天這種金風，有一種肅殺之氣，就像刀似的，把一切萬物都給殺了；所以這個樹葉子飄飄而落。那麼到時候了，在天空就有一片一片的雲彩，也是演大自然的境界；水也茫茫的，一望無際，是看不到邊那麼多。「江干獨立向誰說」：我在這個江邊上獨立。這就是表示自己很孤獨的，沒有知音，沒有人明白他，連個說話的人都沒。知音無人。那麼又怎麼樣呢？這可以看看「天外飛鴻三兩行」：天外有大鴻雁在飛，或者你們會明白我吧？你看，他真講鬼話。唉！後邊這幾句是寫他傳的人來評評他。

「師品行高卓」：這位深淨禪師，他的品行是特別的高，卓然獨立，與眾不同的，很特別的。「每與同參靈隱蘊衷禪師往來酬唱」：他和他當時的同參道友靈隱寺的蘊衷禪師寫信往來酬唱。酬唱，就互訴心聲。那麼因為他是沒有人說，向誰說呢？一定要找一個人說一說；那時候交通也很不方便，所以就通信了。

「深歎末法難乎其入」：他深深的感覺到，末法這個時代，不容易找到載道之器，不容易找到真正接法的人。「勘驗諸方，並無當意衲子」：為什麼他各處找呢？就因為誰他也看不起，連達摩大師他都敢批評！你高高大大的，但沒有學問他也看不起；你有學問，但矮矮的，他又瞧不在眼裏頭。選擇的條件太高了，沒有一個滿他的意。當意，就是滿他的意；沒有一個他認為是可以接他法的人。「遂不付法嗣」：所以他沒有收接法的門徒。「雲門一宗，自師而止矣」：雲門這一派，從深淨禪師這兒就斷子絕孫了，把雲門宗都給斷了！

facing a wall there. From then on, he stopped looking for opportunities to teach people. Those who wished to learn the Buddhadharma had to come to his place; he lived in seclusion and said that he was dead. Master Shen Jing purposely entered the hall and spoke about Dhyana Master Bodhidharma so that people would pay attention to him. He wanted people to think that since he even dared to criticize Bodhidharma, he certainly must be superior to him.

Therefore, **he entered the hall and spoke again, "The wind whistles; the leaves flutter; the clouds gather; the water is boundless.** The wind in autumn contains a kind of lethal energy just like a knife, which can kill everything. Therefore, the leaves flutter and fall from the trees. When the time comes, clouds appear in the sky. This also describes the state of nature. When you look at the water, it is so boundless and vast that you cannot see the other shore. **I stand alone by the river, with no one to talk to.** This means that he was very lonely, standing next to the river by himself. He had no friends, no one understood him, even to the point that there was no one to talk with. Wasn't that miserable? It was not that he couldn't find anyone to talk to; it was just that no one understood him. **A few rows of wild geese soar across the skies.** There were big birds flying in the sky. He thought, "Perhaps you would understand me." His talk is just nonsense! The following is how the author describes him.

The characteristics and conduct of the Master were lofty and superior. The conduct of this Dhyana Master was especially lofty. He stood out in the assembly above other people. He was very special. **He often communicated with his fellow cultivator, Dhyana Master Yun Zhong of Lingyin Monastery.** At that time, his fellow cultivator was Dhyana Master Yun Zhong of Lingyin Monastery. They wrote letters back and forth to each other, because he didn't have anyone to talk with, and he needed to communicate with someone. Also, at that time, the transportation was not good; therefore, he and this Master stayed in touch by writing to each other.

He deeply sighed that during the Dharma-ending age, it was hard to find the right person. He deeply felt that in this Dharma-ending age it was not easy to find a person who could be a Dharma-vessel to carry on the Way. It was not easy to find a person to continue the Dharma. **Looking everywhere, he found no one who could be the right Shramana.** Why did he go to every place to look? It was because he looked down on everyone. It must be the case that he had set very high standards. He even dared to criticize Great Master Bodhidharma, so who else would be suitable to his taste? He looked down on a person who was tall and big but didn't have that much learning. And, if one had lots of knowledge but was small and short, he would look down on him, too. Therefore, his criteria were too high. There was no one who could fulfill his wishes; there was no one to continue his Dharma. **As a result, he did not transmit the Dharma.** He did not find any disciples who could continue that Dharma. **So the Yunmen School ended with this Master.** From this point on, he terminated the school of Yunmen.