

五十一世 鹿門自覺禪師

Dhyana Master Zi Jue (Self Enlightenment) of Lumen
(The Fifty-first Generation of Patriarchs)

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師參長翁淨。值淨上堂。舉靈雲見桃花悟道因緣。頌曰。一個烏梅似本形。蜘蛛結網打蜻蜓。蜻蜓落了兩邊翅。堪笑烏梅齧鐵釘。師不覺失笑曰。早知燈是火。飯熟幾多時。遂承印記。出世鹿門。示衆曰。盡大地是學人一卷經。盡乾坤是學人一隻眼。以這個眼讀如是經。千萬億劫常無間斷。諸人還看得讀得麼。如看讀得。老僧請他喫個無米油糰。

「五十一世鹿門自覺禪師」：這是五十一世的曹洞宗鹿門自覺禪師。

「師參長翁淨」：這位祖師他去參拜長翁淨禪師。「值淨上堂」：在這時候，就正遇到長翁淨禪師上堂說法。說的什麼法呢？「舉靈雲見桃花悟道因緣」：淨禪師提出來這個靈雲見了桃花就悟道了的這種因緣給大家講。「頌曰」：那麼其中就有一首偈頌。偈頌是這樣子說的：

「一個烏梅似本形」：有一個東西就好像烏梅似的，其實不是烏梅，是什麼呢？是蜘蛛在那兒結網。「蜘蛛結網打蜻蜓」：蜘蛛就在那兒結個

The Master went to visit and study under Dhyana Master Jing of Chang Ong Monastery. At that time Master Jing was going to enter the hall to lecture. He used “How Dharma Master Ling Yun Became Enlightened after Seeing Peach Blossoms” as a metaphor. The verse says:

At first, the form resembles a black plum.
It is a spider spinning a web to catch a dragonfly.
The dragonfly drops; both its wings are stuck.
How laughable! The black plum is biting a nail.

Dhyana Master Zi Jue burst out laughing and said, “Had I known the lamp is fire, the rice could have been cooked a long time ago.” And then he received certification after that. He became the abbot of Lumen Monastery. He entered the hall and instructed the assembly: “All that is within the great earth is a roll of a sutra for me, the cultivator. All that is between heaven and earth is an eye of this cultivator. If you use this eye to read this sutra for millions of *kalpas* without stopping, can you see this sutra and read it? If you can see and read it, then I, this old monk, will treat you to a pan-fried rice dumpling without rice and oil.”

Commentary:

Patriarchs of the Fifty-first Generation: Dhyana Master Zi Jue (Self Enlightenment) of Lumen. This Dhyana Master is the 51st generation of patriarchs of the Caodong School.

The Master went to visit and study under Dhyana Master Jing of Chang Ong (Tall Elders) Monastery. At that time Master Jing was going to enter the hall to lecture. What was he talking about? He used “How Dharma Master Ling Yun (Magic Cloud) became enlightened after

網來抓蜻蜓，它好來吃。蜻蜓，這北方叫螻蛄。「蜻蜓落了兩邊翅」：這個蜻蜓兩個翅膀都沒有了，都被這個網給黏去了。「堪笑烏梅齧鐵釘」：這時候看不清楚，看見這個樣子，就以爲是個烏梅在那兒咬一條鐵釘一樣。

「師不覺失笑曰」：這位自覺禪師在那兒聽得也就失聲笑了。笑完就說了，「早知燈是火，飯熟幾多時」：我呀，我早知道這個燈就是火的話，我所煮的飯早就該熟得很久了。這就說什麼呢？燈是火，說咱們自性裏就有寶珠，可是我們都不知道。這自性裏就有火，煮飯因爲沒有火，我就不能煮了；我若知道這個燈就是火，我這個飯早就熟了，早就好了。「遂承印記」：這時候就得到印證，說他對啦！

「出世鹿門」：他到鹿門寺，在那兒做方丈。「示眾曰」：就對大眾上堂說法。「盡大地是學人一卷經」：盡虛空大地，就像學人我的一卷大經一樣。「盡乾坤是學人一隻眼」：滿天地裏，這就是學人我的一隻眼睛。「以這個眼讀如是經」：以這乾坤裏面一隻眼睛來看盡大地這一卷經，「千萬億劫常無間斷」：讀到千萬億劫那麼長久的時間，也沒有間斷。

「諸人還看得讀得麼」：那麼我不知道你們各位，能不能看這個大地這一卷經和這個乾坤裏邊一隻眼睛呢？所以就問，你們各位還能看得、讀得嗎？「如看讀得」：如能看得、讀得，「老僧請他喫個無米油糰」：老僧我呀，就請你喫一個不用米做的這種煎堆（編按：即煎包），這種的油糰。那不用米做，用什麼可以做這個油糰呢？這就是叫你想一想！

贊曰：燈原是火 日月同明
失聲一笑 鼻直眼橫
無米油糰 覲面相呈
畢竟如何 梅齧鐵釘

「燈原是火，日月同明」：這燈本來就是火，他說這日月都一樣的明。

Seeing Peach Blossoms” as a metaphor. Dhyana Master Jing brought up the case to the assembly about how Dharma Master Ling Yun became enlightened upon seeing peach blossoms. There is a verse about this; **the verse says:**

At first the form resembles a black plum. There is something shaped like a black plum but actually, it is not a black plum. What is it? **It is a spider spinning a web to catch a dragonfly** for its food. **The dragonfly drops; both its wings are stuck.** The dragonfly lost its two wings because they were stuck to the spider web. **How laughable! The black plum is biting a nail.** From a distance, he couldn't see clearly, so he thought that it was a black plum biting a nail.

Dhyana Master Zi Jue (Self-Enlightened) burst out laughing. Hearing what Dhyana Master Jing had said, he could not help but laugh. **And he said, “Had I know the lamp is fire, the rice could have been cooked a long time ago.”** The light in the room came from the flame in the lamp. The lamp refers to the jewel that is within our self-nature. We all have this jeweled pearl within our natures, but we just never realized it. Since the rice cannot be cooked without the fire, I could not do my cooking. Had I been aware that the fire (of the jeweled pearl) was there within the lamp (of my self-nature), my rice could have been cooked (enlightened) a long time ago. **And then he received certification after that.** At that time, Dhyana Master Jing certified that he was correct.

He became the abbot of Lumen (Deer Gate) Monastery. He entered the hall and instructed the assembly: “All that is within the great earth is a roll of a sutra for me, the cultivator. All that is between heaven and earth is an eye of this cultivator. If you use this eye to read this sutra for millions of kalpas without stopping, can you see this sutra? I don't know if all of you would be able to see this sutra of the great earth and read it with the eye of everything between heaven and earth. If you can see and read it, then this old monk will treat you to a pan-fried dumpling without rice and oil. How can one make pan-fried dumplings without rice and oil? This is just to make you think.

Praise:

**The light is the fire,
As bright as the sun and the moon.
Bursting into laughter,
The nose is vertical, and the eyes are horizontal.
A deep-fried rice dumpling without rice and oil,
I present this to you personally.
Just exactly what is it?
A plum biting a nail.**

Commentary:

The light is the fire. After all, the light is just the fire. **As bright as the sun and the moon.** The light is just as bright as the sun and the moon.

「失聲一笑，鼻直眼橫」：他那失聲一笑的時候，鼻子原來是直的，眼睛就橫到臉上；所以這是本地的風光。

「無米油糍，覷面相呈」：沒有米做的這個油糍，對面來，我告訴你！

「畢竟如何，梅齧鐵釘」：究竟是怎麼樣呢？就像那梅在那兒吃鐵釘。

又說偈曰：鹿門尊者自覺僧
尋師訪道求聰明
衣裡寶珠未發現
燈即真火早知應
大地微塵皆經典
乾坤法界隻眼睛
畢竟如何哈哈笑
鼻直眼橫勿叮嚀

「鹿門尊者自覺僧」：鹿門這個地方的尊者是誰呢？他是個自覺僧。「尋師訪道求聰明」：他在青年的時候尋師訪道，要得到一個真正的明白，真正不糊塗。

「衣裏寶珠未發現」：他為什麼出去找呢？就因為在他衣服裏頭的寶珠，他沒有找到，沒有發覺到，也就是自性的如意珠他沒有懂；所以他就各處訪道，遇到長翁淨禪師。「燈即真火早知應」：他明白燈就是火，這早就應該知道的。

「大地微塵皆經典」：這個大地微塵，萬事萬物都在這兒說法，所以這微塵大地都是一部大的經典。「乾坤法界隻眼睛」：乾坤法界就是我們獨具隻眼，這個就是我們真正的智慧眼。

「畢竟如何哈哈笑」：前面說這麼多話，你還想要問究竟怎麼樣呢，我只有哈哈笑了。他笑一笑，說什麼呢？「鼻直眼橫勿叮嚀」：這鼻子是直的，眼睛是橫的，你不要再多囉嗦！叮嚀，就是囉嗦。

Bursting into laughter. The nose is vertical, and the eyes are horizontal. He burst into laughter when he realized that the nose is straight, and the eyes are set horizontally above the nose.

A pan-fried rice dumpling without rice and oil, I present this to you personally. Come closer, I will tell you.

Just exactly what is it? After all, what is it? **A plum biting a nail.** It is similar to the case of a plum biting a nail.

Another verse:

The Venerable Zi Jue of Lu Men Monastery is a self-enlightened Sanghan.

He searched for teachers and looked for the Path in order to find true wisdom.

The jewel in his clothes had not been discovered yet.

The light is the true fire—he should have known long ago.

The fine motes of dust of the great earth are all sutras.

The Dharma Realm within heaven and earth is an eye.

Just exactly what is it? Ha! Ha! Ha!

The nose is vertical, and the eyes are horizontal. Don't nag!

Commentary:

The Venerable Zi Jue of Lumen Monastery is a self-enlightened Sanghan. Who is the Venerable Master of this place of Lumen? He is a self-enlightened monk. **He searched for teachers and looked for the Path in order to find true wisdom.** Starting from a young age, he had been looking for a teacher with true understanding in order to learn wisdom.

The jewel in his clothes had not been discovered yet. Why did he go out to search for a teacher? Because he had not discovered the jewel in his clothes yet. He did not understand the as-you-wish pearl within the self-nature. Therefore, he was searching everywhere until he met Dhyana Master Jing. He realized that **the light is the true fire—he should have known long ago.**

The fine motes of dust of the great earth are all sutras. The fine motes of dust of the great earth and the myriads of things are all speaking Dharma. All the motes of dust on earth are within one big roll of sutra. **The Dharma Realm within heaven and earth is an eye.** This is our true Wisdom Eye.

Just exactly what is it? Ha! Ha! Ha! I had talked so much. If you must ask again, I can only laugh and laugh. What did he say after his laughter? He said, **“The nose is vertical, and the eyes are horizontal. Don't nag!”** They are naturally set this way. Don't nag me anymore!