



五十二世 普照一辯禪師 (續)

Dhyana Master Yi Bian of Pu Zhao

(The Fifty-Second Generation of Patriarchs) (Continued)

宣公上人講於一九八五年四月廿六日 LECTURED BY THE VENERABLE MASTER ON
APRIL 26, 1985

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE
修訂版 REVISED VERSION

贊曰：以如是眼 讀如是經
窮未來際 徹底惺惺
百問雲興 幾能折合
麟趾振振 神駒馭馭

「以如是眼，讀如是經」：以這樣的眼睛，來讀這樣的經。以什麼樣的眼睛呢？以盡乾坤這一隻眼睛來讀盡大地這一卷經。

「窮未來際，徹底惺惺」：盡未來際，也是讀這一部經，徹底要明白這一部經的道理。

「百問雲興，幾能折合」：他住的地方，室裏有三百問，就好像雲那麼樣子來來去去這樣多。有這麼多的問題，那麼能真正和他齊鼓相當，不在他的面前來甘拜下風的人是很少的；沒有一個人不被他說服的，所以他辯才無礙。

「麟趾振振，神駒馭馭」：麒麟是個仁獸，走路不踏生蟲；牠看有一個活的東西在那兒，就不走那個地方，牠要繞過去。所以這個「振振」，是說牠這種仁心簡直是獸裏頭心地最好的一個；牠也不傷生，也不吃其他活的東西，麒麟是這樣的。那麼這位一辯禪師，他也

Praise:

With the “eye of thusness,”
He reads the “sutra of thusness”.
To the end of the future,
He understands thoroughly.
A hundred questions gather like clouds:
How many can meet the challenge?
Like a unicorn’s hoofs he rises up;
Like a divine horse he gallops.

Commentary:

A verse in praise says: **With the “eye of thusness,” he reads the “sutra of thusness.”** What kind of eye did he use? The eye that exhausts heaven and earth, with the eye that can read one roll of the sutra that contains the entire great earth to exhaustion of future time. **To the end of the future**, he is still reading the sutra. **He understands thoroughly** the principle of the sutra.

A hundred questions gather like clouds. The hundred questions were like clouds gathering together. In his room he already had prepared three hundred questions like gathering clouds. **How many can meet the challenge?** How many could win? Facing that many questions, how many people could be his match? Few people would not lose to him. Because of his eloquence, few people were not persuaded by him. He had unobstructed eloquence.

Like a unicorn’s hoofs he rises up. The unicorn is the most humane animal. Whenever it walks, it even steps over worms. Just watch. If there is a living being on the ground, a unicorn won’t go that direction. It will take another path. With such a humane heart, it is the kindest of all animals. It

就好像千里之駒，跑得很快的；所以他經過自覺禪師一點，他即刻就開悟，很快的就返本還原了。

又說偈曰：

洪都新府產象龍 一辯尊者迥不同
十一丁憂脫俗累 二九納戒了塵紅
以如是眼讀經典 用我聞耳聽法鐘
窮未來際常精進 功夫成熟豁然通

「洪都新府產象龍」：這洪都新府，就是洪州那個地方，也就是江西南城。這個地方龍象輩出。「一辯尊者迥不同」：就拿這位一辯尊者來說，他就是與眾不同的。怎麼與眾不同法呢？

「十一丁憂脫俗累」：在十一歲，他父親逝世的時候，他覺得這個人人生很虛妄，什麼都不要，所以就出家了。

「二九納戒了塵紅」：二九，就是十八歲。十八歲他就受具足戒，把紅塵這花花世界什麼五花八門的事情都了了，都放下了。

「以如是眼讀經典」：以這一種無所執著，能以看破放下自在的這種眼睛，來讀誦大地這一卷的經典。這個虛空法界裏頭，萬事萬物都是在那兒演說妙法呢！你能以把這個妙法聽會了，這就是以如是眼在這兒讀經典。

「用我聞耳聽法鐘」：用我聞的這個耳朵，聽法的鐘聲。這個法就好像暮鼓晨鐘一樣的，令人警醒了。

「窮未來際常精進」：以如是眼來讀如是經，以我聞耳來聽暮鼓晨鐘，用這種的精神，時時都是這樣子。

「功夫成熟豁然通」：等功夫到了家，就什麼都明白了，豁然開悟了。

won't harm any living creatures or eat other living creatures.

Like a divine horse he gallops. The Master was just like a horse that can run extremely fast. So, given a small hint from Master Lu Men, the Master became enlightened and immediately returned to his origin. He was so quick, just like a supernatural horse that can run a thousand miles in an instant.

Another verse :

**An elephant-and-dragon was born in Hongdu.
Venerable Yi Bian was outstanding and distinguished.
He was relieved of the burden of the mundane world at age eleven.
At age eighteen, he received the precepts and transcended the red dust.
With eyes of thusness he read the sutra of thusness.
With ears of self-listening he heard the Dharma bell.
Being vigorous to the end of the future,
When his skill ripened, he gained sudden insight.**

Commentary:

An elephant-and-dragon was born in Hongdu. In Hongdu, elephants and dragons are born. It is said that many outstanding people were born in the Hong district. For example, the Venerable Yi Bian was unique.

Venerable Yi Bian was outstanding and distinguished. / He was relieved of the burden of the mundane world at age eleven when his father died. He was different from us. In what way? He left the life of a householder at the age 11 after his father died. He felt that nothing in his life was real. He didn't want anything, he renounced everything, then he became a monk.

At age eighteen, he received the precepts and transcended the red dust. At age 18, he received the complete precepts. To "transcend the red dust" means he saw through the joys of the material world and put them all down.

With eyes of thusness he read the sutra of thusness, using this kind of non-attachment, with perception that "saw through and let go", he read the sutra, reciting one roll of the sutra of the great earth. Everything in the empty Dharma Realm is speaking the wonderful Dharma. If you are able to listen to and understand the wonderful Dharma, then you are using these kind of eyes to read this sutra.

With ears of self-listening he heard the Dharma bell. The Dharma is like the drum and bell in the morning and evening, which could wake us up.

Being vigorous to the end of the future. One should always have the kind of spirit and vigor to use this type of eye and ear to read the sutra and listen to the sound of the drum in the evening and the bell in the morning.
When his skill ripened, he gained sudden insight. He became enlightened and suddenly understood everything.