

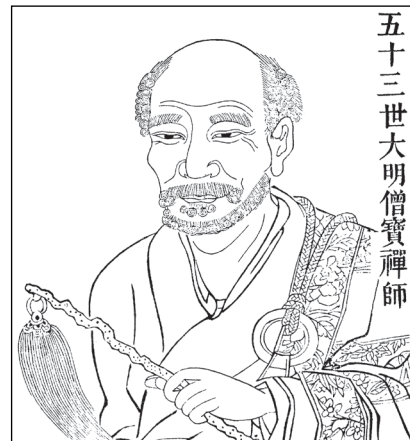
【佛祖道影白話解】

LIVES OF THE PATRIARCHS

五十三世 大明僧寶禪師 (續)

Dhyana Master Seng Bao (Precious Sanghan)
of Daming (Great Brightness) Monastery
(The Fifty-third Generation of Patriarchs) (Continued)

宣公上人講於一九八五年五月二日 Lectured by the Venerable Master on May 2, 1985
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贊曰：四句百非 通身自汗
直下知歸 鐵鑄生漢
橫抽寶劍 梵天血濺
凜凜寒光 高著眼看

「贊曰」：那麼後人看這個禪師很有德行，寫了八句偈誦讚歎他。

「四句百非，通身自汗」：就因為他四句百非這麼一問，然後就引起他通身都流汗。

「直下知歸，鐵鑄生漢」：就在這個時候，他知道有所歸宿——知道他應該到什麼地方去了；這時候他立下金剛之志，猶如一個鐵鑄的漢子一樣。這鐵鑄的漢子，就是說這種功夫；言其這個人沒有欲念，猶如金剛不壞，也就好像鐵鑄那麼堅固，沒有一點情情愛愛。

「橫抽寶劍，梵天血濺」：因為他沒有欲念了，所以他自己常常手裏拿著寶劍，這個寶劍就是智慧劍。不錯！就是他時時刻刻，都有一種定力，有一種慧力。因為這個智慧力譬如寶劍，他有智慧，所以大梵天上那些個天魔，也都望風退靡，都要向他投降。這都是一種威德的表現，不是說把魔殺了。

「凜凜寒光，高著眼看」：言其這個人有大智慧，非常的尊嚴，有威可畏，

Praise:

Because of his question about tetralemmas and
the hundred negations,
His entire body broke out in a sweat.
At that moment he realized the way to go,
And he resolved to be as solid as a man of iron.
By drawing the precious sword from its sheath, he could cause
bloodshed in the Great Brahma Heaven.
His awesome manner emitted a chilling light;
He possessed a heightened awareness and far-reaching vision.

Commentary:

People in later generations observed that this Dhyana Master had virtuous conduct. They wrote an eight-line verse to praise him.

Because of his question about tetralemmas and the hundred negations, his entire body broke out in a sweat. Because he asked about the fourfold analysis and the hundred negations, he broke out in a sweat.

At that moment he realized the way to go, / And he resolved to be as solid as a man of iron. At this time, he knew where he should return to. He set his *vajra* goal like an iron man, which refers to his skills in cultivation. If a man can be without desires, he is as solid and indestructible as cast iron.

By drawing the precious sword from its sheath, he could cause bloodshed in the Great Brahma Heaven. With no emotional love and desire at all, he could carry a jeweled sword, which is the sword of wisdom. That is right! At all times he had the power of *samadhi* and the power of wisdom. The power of wisdom is like a jeweled sword. Because he had wisdom, the demons and spirits in the Great Brahma Heaven would submit to him. This was the appearance of awesome virtue. It does not mean he

有德可敬。他的威德攝伏一切天魔外道，就好像寶劍有一種凜凜寒光一樣。那麼他有一種高瞻遠矚，能以人家見不到的，他能見到的；人家所不明白，他能明白。我們對這位禪師要有「仰之彌高，鑽之彌堅」這種感覺。這位禪師的境界是深不可測，我們應該往高遠的地方看，不要看眼前的。高著眼看，就是你要「欲窮千里目，更上一層樓」；你到高的地方去看，看遠一點！

那麼各位老師先講，我跟著你們來學習，大家互相來參考。我常常講，到這兒來都是老師，也都是學生。除非言語不通的，說英文的不懂中文，說中文的不懂英文；那麼馬馬虎虎的，不出來講可以。要是如果懂得中文、英文的，應該出來講一講。說：「我不會講！」就因為不會講，才要講；你若會講，那當然是家常便飯。不會講，你講一講就會了。所以也不要說「我年紀老了不行」；年紀老了，更要比年輕的講多一點。年輕，他來日方長，大把機會；年紀老了，機會少了，要爭先恐後，不要落到青年後邊，要跑到青年前頭。你們看周老師，本來他也沒有學過，他現在都能出來講。我們要向周老師看齊！

又說偈曰：西來東去人法空
有無俱遣執厥中
四句百非涉戲論
三毒五蘊泡影踪
打死分別身自汗
攻破妄想性圓通
僧寶禪師即鐵鑄
怒雨疾風不改容

待續

actually killed the demons.

His awesome manner emitted a chilling light, / He possessed a heightened awareness and far-reaching vision. He was a man of great wisdom; the heavenly demons and followers of non-Buddhist religions did not dare to offend him. He was so dignified and had such awesome virtue that they treated him with respect. His virtue gathered all of them in as if a precious sword were emitting forbidding, reverent, and chilling light. He perceived and was aware of things people did not know. We could describe the Dhyana Master with the Chinese saying, "The more you look up at him, the higher he seems to be. The more deeply you study him, the more profound he seems to be." His state was so lofty that it was unfathomable and so we should look high and far. Don't look just at what's before you. As a Chinese poem says, "If you want to extend your gaze by a thousand miles, ascend one story higher."

All of you teachers speak first so I can learn from you. I always say that all who come here are both teachers and students. If people have a language barrier, like English speakers who do not understand Chinese and Chinese speakers who do not understand English, they don't have to speak. If you know both Chinese and English, you should come up to talk. You may say, "I don't know how to speak." It is just because you don't know how that you need to come up. If you already know how, then it is a piece of cake for you. If you don't know how to give a talk, just practice speaking. Then you will know. You should not use the excuse, "I am too old now; I can't do it." You should speak more than the younger ones since they will have many opportunities in the future. You are older and have fewer chances so you must be more proactive. You should go ahead of the young ones. You see, Teacher Zhou did not learn how to give a speech before. But he knows how now. You should learn from him.

Another verse:

Coming from the west and going to the east, both dharmas and people are empty.

Eliminating both existence and nonexistence, just hold to the Middle Way.

Tetrallemmas and the hundred negations are just idle theorizing.

The three poisons and five skandhas are like traces of bubbles and shadows.

When discrimination is beaten to death, one sweats all over.

Conquering delusion and revealing the all-encompassing nature, Dhyana Master Seng Bao was made from cast iron.

The pelting rain and furious wind could not change his demeanor.

To be continued