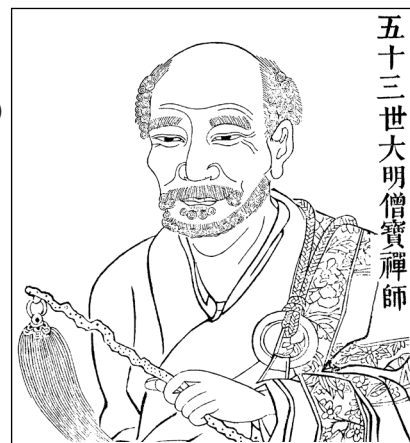


五十三世 大明僧寶禪師 (續)

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
國際譯經學院記錄翻譯 Translated by the International Translation Institute
修訂版 Revised Version

「又說偈曰」：再說個偈來讚歎他。
「西來東去人法空」：這說僧寶禪師。什麼叫西來意？不要四句，也不用百非來答。西來，是從印度到中國去；所以西來、東去是一個意思，也可以說是西來意，也可以說東去意，也可以說東去西來。這都沒有什麼，也沒有西來，也沒有東去；來也沒來，去也沒去，法爾如是，這法是這樣子。雖然說有西來、有東去，還無來無去；雖然無來無去，但是法爾還是這樣子，他有來有去。我們學佛法的人，不應該再執著這西來東去；所以人也應該把它空了，也不應該執著一個Dharma(也不應該執著一個法)。你生出一種執著心，那就是偏於一邊了；我們學佛的人要把人也空，法也空，人法俱空。

「有無俱遣執厥中」：也不落於有，也不落於空；你落於有、落於空，這都是二邊。你又修這個中道了義，中道了義是不落於空，不落於有。所以儒教講：「人心惟危，道心惟微；惟精惟一，允執厥中。」這是中道，要學這個中道了義。

「四句百非涉戲論」：至於你看這個善於辭令會說的，沒有理也把它說出個理，有理又把它說到沒有理；這簡直是顛倒是非，有時候把人就更講得糊塗。

Coming from the west and going to the east, both dharmas and people are empty. This is talking about Dhyana Master Seng Bao. What is meant by “coming from the west”? There’s no need to answer with a tetralemma or a hundred negations. Coming from the west refers to coming from India to China. Going to the east means the same thing as coming from the west. Coming from the west and going east is the same as going east and coming from the west. Actually, there is neither coming from the west nor going east. There is no coming and no going. The Dharma is thus, naturally. Though it came from the west, it neither came nor went. Though it neither came nor went, the Dharma was actually brought from the west. Those who study Buddhism should not be attached to the direction. You should not attach to the Buddhadharma nor any dharma. Once you have attachment, you fall off to one side and lose the Middle Way. Cultivators should realize the emptiness of both people and dharmas.

Eliminating both existence and nonexistence, just hold to the Middle Way. Don’t become attached to existence or to emptiness. They are the two extremes, not the Middle Way. You should cultivate that Middle Way and then realize the principle, which is found neither in existence nor in emptiness. There is a Confucian saying: “The human mind is dangerous. Our mind for the Way is too small. Only through vigorous concentration and holding to the middle can one realize the Way.”

Tetrallemmas and the hundred negations are just idle theorizing, just playful remarks. If you are good at speaking, then even if you were talking nonsense, you would be able to speak with principle. And when there is true principle, you would be able to convince others that there is no principle. You would be able to invert right and wrong and would simply confuse people. When you say:

It is empty; it is existent; it is non-empty; it is nonexistent.

It is both empty and existent; it is neither empty nor existent.

Maybe in the beginning one would think your statements made sense,

講「亦空亦有，非空非有；即有即空，即空即有」，這不知道說的是什麼？有的時候，那麼說得都像有道理，可是你細追究起來，都是好像沒有相當正確，只是講一個理論。這個理什麼也沒有，都是空的；它事相是有的，理是空的。四句百非，你怎樣說都是可以的；你怎樣說都有理，也都沒有理，所以這有一點好像戲論。

「三毒五蘊泡影踪」：三毒，是貪瞋癡；五蘊，色受想行識，這都是也都是一個名詞。所以永嘉大師說：「五蘊浮雲空去來，三毒水泡虛出沒。」這都是沒有實體，都是一個假名而已；你細追究起來，都是無蹤無影。

「打死分別身自汗」：你要把分別心打死了，沒有分別，你身就會冒汗。因為這回可拔出腿來了，可回過身來，可轉過向來，可背塵合覺；所以身上也就輕鬆了，就好像出了一場大汗，什麼病都好了一樣。

「攻破妄想性圓通」：你若把你妄想給打敗了，沒有什麼妄想，那你自性也就會得到圓通了。

「僧寶禪師即鐵鑄」：這位僧寶禪師，他就是個鐵鑄；在這個大冶洪爐裏頭，經過鍛鍊，好像鐵鑄那麼堅固。

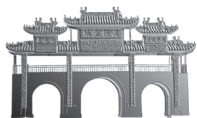
「怒雨疾風不改容」：雖然遇到怒雨疾風——就是那個天時改變，怎麼樣子不平常的事情；他也不改變，還是如如不動，了了常明。

but after attentive and repeated study they would know that your words have no foundation. Theories and principles are empty; however, the marks of phenomena are real. Thus, with four-line verses, you could say anything and your words would make sense. But no matter what you said, the principle would still be empty. And so your words would just be idle theorizing.

The three poisons and five skandhas are like traces of bubbles and shadows. The three poisons are greed, hatred, and ignorance. The five skandhas are form, feeling, cognition, formations, and consciousness. These are only names. If you study them carefully, they have no substance and are merely names. Great Master Yongjia explained this idea further: "The five skandhas are like floating clouds--they are empty, neither coming nor going. The three poisons are like bubbles falsely bobbing up and down in the water." If you search for them, there are only false names that have no traces and no appearances.

When discrimination is beaten to death, one sweats all over. If you beat discrimination to death, then you will no longer have a mind of discrimination, and you will sweat too. You will have already pulled yourself out, returned to the origin, turned your back on the dust of the mundane world, and united with enlightenment. This is like a person recovering from illness; the sweat washes away his disease. **Conquering the thought of delusion and revealing the all-encompassing nature.** If you can conquer your thought of delusion, then your self nature will become all-encompassing.

Dhyana Master Seng Bao was made from cast iron. Master Seng Bao went through refinement in a big furnace and made himself as solid as cast iron. **The pelting rain and furious wind could not change his demeanor.** No matter what changes occurred in the surroundings, he did not change. He was in an unmoving state of thusness and always had clear understanding in all situations.



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