

(續) Continued

五十五世 雪巖慧滿禪師

Dhyana Master Hui Man (Perfection of Wisdom) of the Xueyan (Snow Adornment) Monastery (The Fifty-fifth Generation of Patriarchs)

宣公上人講於1985年5月9日 Lectured by the Venerable Master Hua on May 9, 1985
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贊曰：瞞我不得 更不瞞人
 藏身炭裏 擲地金聲
 縱橫拈出 宇宙魂驚
 新豐曲調 日午三更

「贊曰」：贊，就是贊歎，就稱贊他，說這位禪師怎麼樣好怎麼樣好；也就是按著事實，提出他的長處來。「瞞我不得，更不瞞人」：你瞞不了我，可是你也不要瞞旁人喔！和盤托出嚟！

「藏身炭裏，擲地金聲」：你看，他這個「藏身」，就是用炭把自己埋上；這就叫和光混俗，在那兒還是和一般人一樣，也不標異現奇，也不和人爭第一，也不爭名，也不奪利，好像在那個炭裏坐著。方才周老師說念佛念經好像用火鍊真金，這也可以那麼樣講，也是在炭裏燒。你不怕燒，也就是在這個五濁惡世，還是隨緣不變，不變隨緣。在這個炭裡頭，這也要有一股硬骨頭，也要能受得住磨練；受得住磨練，能養一種金聲而玉振意正的這種堅固的志願，就好像落地有聲這個樣子。

「縱橫拈出，宇宙魂驚」：縱橫上下，你信手拈來也是這樣；無往不利，無處不是，可以縱橫拈出。宇宙，上下謂之宇，東西南北謂之宙；這是六方。那麼六方有魂嗎？這都是一個譬喻。六方是方向，有什麼魂可說的呢？說「魂驚」，也就是這是一個驚天動地的大事。

Praise:

Conceal nothing from me, nor from others.

Amidst charcoals he hides himself.

When it hits the ground, a golden sound reverberates.

Vertically or horizontally, one simply picks it up, startling the soul of the universe.

Listening to the tunes of Xin Feng, one cares neither noon nor the third watch.

Commentary :

Praise: The verse is to extol the goodness of this Dhyana Master. It is to truthfully bring his strengths to light. **Conceal nothing from me, nor from others.** You can't conceal anything from me, and don't you conceal anything from others! You have to disclose the whole truth!

Amidst charcoals he hides himself. You see that the way he hid himself was to bury himself with charcoals. This is called being with the light while mixing with the seculars. He looked the same as the ordinary people and did not manifest himself as someone special or extraordinary. He did not fight to be the first; neither did he fight for fame nor seek advantages. He was as if sitting amidst charcoals. Just now Mr. Zhou said that he was reciting the Buddha's name and sutras, as if to smelt true gold with fire. It could be explained in this way. He was burned amidst charcoals. If you are not afraid of being burned, then you can accord with conditions but do not change in the Evil World of the Five Turbidities. Amidst the charcoals you must be dauntless and unyielding. You must be able to endure all tribulations. **When it hits the ground, a golden sound reverberates.** When you're able to endure all tribulations only will you be able to nurture a truly solid vow and aspiration, like a golden sound that vibrates the jade.

Vertically or horizontally, one simply picks it up, startling the soul of the universe. You could get it, horizontally or vertically, up or down, without any effort. You'll triumph in every endeavor; there isn't a place that is not right. You could simply pick it up, vertically or horizontally. The universe comprises six directions: east, west, south, north, up and down. Do the six directions have a soul? It is just an analogy. These are directions -

「新豐曲調，日午三更」：新豐，這是一個地方。這個地方，人善於作詩或者歌曲，這種曲調是很不尋常的。日午，就正當白天中午的時候；三更，也就是半夜。這言其人家聽見新豐的這種曲調，白天晚間都是一樣聽著。白天也一樣聽這個曲調，晚間也一樣聽這個曲調；甚至於就是白天也不知道，晚間也不記得。這是這位法師用獅子吼這種法音的流露，把人就驚醒了；白天也來聽佛法，晚間也要來聽佛法。這怎麼樣講都可以，看怎麼合理就怎麼講，這沒有一定的；這個讚歎，不是有什麼典故，所以你看怎麼講就怎麼好。

或說偈曰：

稽首歸依智慧僧	佛法大義息紛爭
如生冤家何日了	初聞此語不必驚
折合旋復頓覺悟	知病即藥照世燈
雪巖寒山高而峻	豈愁迢迢路萬程

「或說偈曰」：就說個偈。

「稽首歸依智慧僧」：這個智慧僧就是慧滿禪師；慧滿一定有智慧，所以叫智慧僧。我們向他叩頭頂禮。

「佛法大義息紛爭」：佛法的大義就是息紛爭，把這紛爭要沒有了。要沒有脾氣，沒有煩惱，不和人爭；總是和平共處，和誰也都和平，你歡喜的，我讓給你，不爭！這個佛教，從來——你看！世界各宗教都有軍隊，有戰爭；唯獨這佛教是虧而不爭、讓而不爭的，它不和人去鬥爭去。末法眾生鬥爭堅固，真明白佛教的人，他不會鬥爭的。為什麼呢？因為這「爭是勝負心」。這爭，是爭勝負；你敗了，我勝了，你輸了，我贏了，這是爭。所以「與道相違背」，和修道上正相違背的。修道的人不爭，不修道的人才要爭。「便生四相心」，你一爭，就有人相，有我相，有眾生相，有壽者相。你若不爭呢？根本也無人，也無我，也無眾生，也無壽者，四相都空了。「由何得三昧」，你要是我相、人相、眾生相，壽者相，總是在你腦海裏頭，在你思想裏頭，那怎

what soul is there to talk about? To say that it startled the soul of the universe implies a great matter that is earth-shattering.

Listening to the tunes of Xin Feng, one cares neither noon nor the third watch. Xin Feng was a place where the people were good at writing poetry and composing songs. The tunes of Xin Feng were unusual. Noon is midday and the third watch means midnight. It means that when people listen to the tunes of Xin Feng they pay no regard to day nor night. During the day they listen to the tunes; at night they still listen to the tunes. They are so engrossed that they do not even realize it is noon nor are they aware when the day has turned to night. This Dharma Master awakened men with his voice of the Dharma like the lion's roar. They listened to the Buddhadharmas during the day and at night. However you explain it is fine as long as it is reasonable. There is no fixed explanation. This verse in praise does not have any literary allusion. However you want to explain it is fine.

Another verse:

**I prostrate and take refuge in the Sanghan of wisdom.
All disputes on the great principles of the Buddhadharmas shall cease.
Like the enmity towards a living enemy, will it ever be resolved?
If you hear such words for the first time, do not be alarmed.
Going forth and coming back, one gets enlightened in an instant.
To be aware of the illness is the medicine, like the lamp that illuminates the world.
The Snow Adornment Monastery on the cold mountain is high and steep,
but why worry about the journey of ten thousand miles?**

Commentary:

Another Verse: Let's speak of a verse.

I prostrate and take refuge in the Sanghan of wisdom. This Sanghan of wisdom is Dhyana Master Hui Man. Hui Man (Perfection of Wisdom) was wise. Therefore we call him the Sanghan of wisdom. We bow in obeisance to him.

All disputes on the great principles of the Buddhadharmas shall cease. The great principle of the Buddhadharmas is to end all disputes. We tame our temper, cut off our afflictions and do not fight with anyone. We get along peacefully with anyone. Whatever you like, I'll give it up for you. I will not fight for it! If you look at it, many religions in the world have their own army and there are wars going on. Only Buddhism would rather suffer loss and give way, than fight for something. It will not contend with anyone. Living beings in the Dharma-ending Age are contentious. Those who truly understand the Buddha's teaching will not contend. Why is it so? "To fight is to mind about victory or defeat." Our fighting ends in either victory or defeat. If you lose, then I win and vice versa. This is fighting and it goes against the Way. It is contrary to our cultivation. Those who cultivate the Way do not fight; only those who do not cultivate fight. "Then you will give rise to a mind of the four notions." Once you contend, you will have the notion of self, the notion of others, the notion of living beings and the notion of lifespan. If you do not contend, there is no self, no others, no living beings and no life span--the four

麼能夠入定哪？所以佛法僧三寶不爭！

「如生冤家何日了」：他說他如生冤家相似，還在那個地方要用功，要很緊張的，沒有懶了的時候。

「初聞此語不必驚」：一開始聽見這一句話，都不必大驚小怪的。不必說是覺得：「喔，這很奇怪的！」他因為聽見這一句話，他才說：「我沒有白來！」如果你不是說這一句話，我覺得你說你「念念常以佛法為事」，我會真是很失望；因為你說這麼一句話，我覺得我還有希望，沒有白來，所以不必驚。

「折合旋復頓覺悟」：在那兒已經明白了，又回來了，立刻就覺悟。他才折合旋復呢！所以他忽然開悟了。

「知病即藥照世燈」：你知道這個病，這就是用藥。你念起即覺，覺之即無。覺就是知，知道這個是生什麼毛病；你把它改了就好了，那就是藥。照世燈，這就是一個大光明照，把世間都照亮了；你沒有毛病，世間就增加一份光明。

「雪巖寒山高而峻」：雪巖寺這位慧滿禪師，他道德高深，門牆也深巖高峻。「豈愁迢迢路萬程」：可是人親近他的，沒有怕說是太遠了太高了，就不來親近他；都是還來親近他，還跟他學習。就是他怎麼樣嚴厲，怎麼樣子沒有人情面子來講，人們還都是到他那兒親近他，跟他學佛法。

notions are empty. "How is one going to obtain samadhi?": If your mind is filled with the notions of self, others, living beings and lifespan, how are you going to enter samadhi? Therefore, the Triple Jewel--Buddha, Dharma and Sangha--never contend!

Like the enmity towards a living enemy, will it ever be resolved? He said it was as if his living enemy. He still made effort intensely and never slacked even off for a single moment.

If you hear such words for the first time, do not be alarmed. When you first hear these words, do not make a fuss about it. Do not have the thought, "Oh! That is very strange!" Upon hearing these words, he said, "I didn't come in vain!" If not because of these words, I would be disappointed to hear you say that you always pursued the Buddhadharma in every thought. Just because you said these words, I felt that I still have hope and I did not come in vain. Therefore do not be alarmed by these words.

Going forth and coming back, one gets enlightened in an instant. One understands and returns here; one gets enlightened in an instant. He went forth and came back, that's why he was suddenly enlightened.

To be aware of the illness is the medicine, like the lamp that illuminates the world. To be aware of the illness is to take the medicine. If as soon as the thought arises you are aware of it, then the thought disappears. To be aware is to know what fault you have. If you correct it then you'll heal. That awareness is the medicine. The lamp that illuminates the world shines great bright light on the world. If you do not have any fault the world will increase its brightness.

The Snow Adornment Monastery on the cold mountain is high and steep. Dhyana Master Hui Man of the Snow Adornment Monastery was profoundly virtuous; the walls of the monastery were also high and steep.

But why worry about the journey of ten thousand miles? Yet those who drew near to him were neither afraid that the place was too remote nor that it was too high. They still drew near to him to study from him. No matter how stern or devoid of human warmth he was, the people still went to his place to draw near to him and learn the Buddhadharma from him.



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