



贊曰：

跨岑大蟲 鞭玄沙虎
撲地雞飛 無容犯杵
枯木龍吟 丹霄鳳舞
無影林中 春光遍普

「跨岑大蟲，鞭玄沙虎」：這個「岑」，就是山峻的樣子。他就好像跨到這個岑的大蟲。大蟲是個龍，龍也是蟲，或者大蟒蛇之類；總而言之，這是文法，不要認真，不要把它看得那麼死板，說一定是那樣。這都是讚歎之詞，讚歎之詞很多都是比喻的，有很多都是說得很玄妙。言語讚歎，令你也不太懂；有的地方，令你也聽得很好聽的，也很合著押韻的。怎麼叫「鞭玄沙虎」呢？就是鞭玄沙。鞭，是鞭策。就是他明白了玄沙這個話頭之後，他還更加努力鞭策自己。虎已經很勇猛了，他再給他打幾鞭子，他更勇猛。

「撲地雞飛，無容犯杵」：撲地，就是偶而他見到這個雞下來；本來這個雞是在地下，可是牠飛到空中去了。你這個大蟲和沙虎這種的威風，沒有人敢來觸犯牠。所以「無容犯

五十六世 萬松行秀禪師 (續)

Dhyana Master Xing Xiu

(Superior Practice) of Wansong (Ten Thousand Pines)

(The Fifty-sixth Generation of Patriarchs) (continued)

宣公上人講於1985年5月10日 Lectured by the Venerable Master Hua on May 10, 1985

吳佩玲英譯 Translated into English by Pei Ling Ooi

修訂版 Revised Version

Praise:

The dragon soars up the lofty mountain;
the tiger is lashed with the Xuan Sha whip.
As he throws himself on the ground, the rooster flies away;
no one dares to perturb him.
The dragon sings amongst the withered trees;
the phoenix dances on the red clouds.
Amidst the shadowless forest,
the spring light shines everywhere.

Commentary:

The dragon soars up the lofty mountain; the tiger is lashed with the Xuan Sha whip. The master was like a huge snake that soared up the lofty mountain. The huge snake means the dragon; the dragon is a type of snake, like a python. In short, this is just a literary embellishment. Don't be so serious and rigid as to say that it must be so. These are all words of praise. Words of praise often incorporate metaphors, many of which are abstruse. You might not quite understand the praises; some praises that rhyme are dulcet. Why is it that "the tiger is lashed with the Xuan Sha whip"? To lash means to spur. After he understood the topic of Master Xuan Sha, he was even more motivated and worked even harder. The tiger is already brave and vigorous; when it is given a few lashes, it becomes even braver and more vigorous.

As he throws himself on the ground, the rooster flies away; no one dares to perturb him. Occasionally he flew down as he saw the rooster on the ground. At first the rooster was on the ground, but as he came down it flew up into the air. No one dared to perturb the awe-inspiring dragon and tiger. Therefore, "no one dared to perturb him." You cannot violate or confront him. You have to listen to his instructions.

The dragon sings amongst the withered trees; the phoenix dances on the red clouds. How could there be dragon's singing among the withered trees? This is impossible. The dragon sings, i.e. makes sounds. Tigers roar and dragons sing. Among the withered trees the dragon sings; whereas on the red clouds a phoenix dances and roams around joyously. These rare occasions only happen once in a

杵」。你不能侵犯牠，不能去和牠來起對待。這是要你聽牠招呼。

「枯木龍吟，丹霄鳳舞」：這枯木怎麼會有龍吟呢？這都是不可能的事情。龍吟，就是龍叫的聲音。虎嘯龍吟，老虎是叫，龍叫的聲音就是吟。枯木裡頭有龍吟的聲音，紅色的雲彩上頭，有一隻鳳在那個地方很高興的飛舞翱翔。那麼這些個事情都是稀有的，都是不可多見的；那麼這也就是讚歎這一位禪師也是不可多見的，他也是很稀有的，很少的。

「無影林中，春光遍普」：無影，沒有影子；沒有影子又怎麼樣會有林呢？這都是沒有什麼根據的話。好像說那個無影山，什麼地方的山是無影山呢？什麼地方叫無影林呢？沒有影子，這是根本就沒有這麼回事。它因為沒有影子，就沒有林子了，所以那個春光照遍大地，沒有地方不照的。這個「春光遍普」，也就是佛光普照的意思。言其他這個法緣的盛，在兩河、三晉這些個地方，都光明遍照的。

在這兒學習中文、學習祖師的傳，大家都不一定會講；可是大家都要講，這樣子才能練習出來。你不認識中國字的，也就會認識中國字；不懂得聽英文的，也會懂聽英文。這一舉兩得，這也就叫鞭玄沙虎。本來因為不願學中文，或者不願聽英文，那麼大家都有機會互相交換知識。這個果海是個中國人，以前一個中文字都不認識；這幾天鞭玄沙虎，他也要給讀一讀。我以前講的時候，他總是不出頭，讀也不讀，講也不講；現在會講、會讀了。我們也要鞭策一下，學著念；不要總不敢念，總也不會念。講也要練習講！總而言之，你們跟著我的人都要吃一點虧，都要不願意做的事情要做一點，這才能進步。

又說偈曰：

汝問自己做什麼	我無語言修多羅
雞飛狗走皆妙諦	魚躍龍隱顯靈活
博洽貫通明大道	精研細究悟摩訶
萬松林中產樑棟	佛光普照阿彌陀

「又說偈曰」：今天這八句就說，

「汝問自己做什麼」：「問自己做什麼」，加上一個字，「我問自己做什麼」，就用這個做話頭。你呀，你問自己究竟幹什麼？

「我無語言修多羅」：我無語言哪！我沒有什麼話可說的，我是念無字真經的啊！無字真經是

blue moon. This metaphor is used to extol this Dhyana Master as someone who was extraordinary and rare to find.

Amidst the shadowless forest, the spring light shines everywhere. Shadowless means there is no shadow. If there is no shadow, how could there be a forest? These are words without a basis. It is just like the shadowless mountain—is there a place where the mountain is shadowless? Where is the shadowless forest then? There is in fact no such thing as shadowless. Without the shadow, there is no forest. Therefore, the spring light shines everywhere, that is, the Buddha's light shines universally. It means that the Master's Dharma affinities flourished in the two regions of the river and San Jin, where the brightness was all-encompassing.

As we learn Chinese and study the biographies of the patriarchs here, we might not be able to speak Chinese. Yet we must speak the language. That is the way we can practice the language. Even if you don't know the Chinese characters now, you will gradually come to know them. Those who don't understand English will gradually learn it. This is how we can kill two birds with one stone, or lash the tiger with the Xuan Sha whip. Originally you might not be willing to learn Chinese or listen to English. But now we have the opportunity to learn from one another. Guo Hai is Chinese, but in the past he didn't even know a single Chinese character. These few days we've lashed the tiger with the Xuan Sha whip, so he wanted to read the biography. In the past when I gave a lecture, he always refused to read and speak. Now he can speak and read it. We have to urge ourselves on and try to read it. Don't always be afraid to read it and speak out. We must practice speaking! In short, those who want to follow me must be willing to suffer losses. You have to do at least a little bit of the things that you are unwilling to do. This is how you can make progress.

Another verse:

Ask yourself what you do; "I read the wordless sutra."

The rooster flies and the dog runs away; these phenomena are the True Meaning;

The fish leaps and the dragon lurks—these are the manifestation of vivacity.

Being well-read and erudite, one thoroughly understands the great Way.

Studying meticulously and investigating painstakingly, one realizes the Mahayana.

Amidst the forest of ten thousand pines, there grows a pillar.

The Buddha's light shines universally—everywhere is Amitabha Buddha.

Commentary:

Another verse: Today the eight-line verse says,

Ask yourself what you do. If you add "I" to the line, "I ask



渺渺冥冥的。

「雞飛狗走皆妙諦」：雞飛狗跑，你若明白了，這都是一種天然的妙語流露；你若會得了，你就開悟了。

「魚躍龍隱顯靈活」：魚在水裡能躍上躍下的，龍隱藏起來；這都有一種活潑的天機在那兒含藏。

「博洽貫通明大道」：博洽，也就博覽群書。貫通，也就貫徹。你博覽群書，把書都明白了，也內外都貫徹了，你大道也明了。

「精研細究悟摩訶」：參禪也就是精研細究，悟摩訶的大乘法。

「萬松林中產樑棟」：萬松老人這個樹林子裡頭也出棟樑，出楹子、出樑子。

「佛光普照阿彌陀」：就好像佛光普照，處處都是阿彌陀佛。念阿彌陀佛就有這樣一種氣氛在這個世界上。

myself what I do.” Use this line as a topic. Hey you, ask yourself, what are you actually doing?

I read the wordless sutra. I'm speechless; there is nothing to say. I read the wordless true sutra which is abstruse and profound.

The rooster flies and the dog runs away; these phenomenon are the True Meaning. The rooster flies and the dog runs away. If you understand it, these are manifestation of the wonderful words of nature. If you fathom it, you will become enlightened.

The fish leaps and the dragon lurks—these are manifestation of vivacity. The fish leaps in the water; the dragon lurks around. These imply an inexplicable secret of nature's liveliness.

Being well-read and erudite, one thoroughly understands the great Way. Being well-read and erudite means one has read extensively. If you read extensively, you'll understand the principles of the books from inside out. You'll always understand the great Way.

Studying meticulously and investigating painstakingly, one realizes the Mahayana. To investigate Chan is to study meticulously and investigate painstakingly. One can realize the Dharma of Mahayana.

Amidst the forest of ten thousand pines, there grows a pillar. In the forest of Wansong the Elder, there emerged a pillar.

The Buddha's light shines universally—everywhere is Amitabha Buddha. It is just like the Buddha's light that shines everywhere; every place is Amitabha Buddha. If we're mindful of Amitabha Buddha, there will be such an ambience in the world.



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