

七十一世 久默大音禪師

Dhyana Master Jiumo Dayin

(Long Silence, Loud Voice)

The Seventy-first Generation of Patriarchs

宣公上人講於1985年7月19日 Lectured by the Venerable Master Hua on July 19, 1985
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師，嘉禾語溪姚氏子。遍歷講肆，博通典籍。參雲門、天童諸大老。聞瑞白和尚住鐵壁，居住參次，剛補茅蓬，命破竹。師問曰：「如何下手？」瑞曰：「劈箴去！」恍有所入。後因托鉢因緣大悟，再參瑞於弁山。山問曰：「正恁麼時如何？」師曰：「侍者點燈來。」山曰：「點後如何？」師曰：「照天照地。」曰：「如此，則遍界光明去也。」師曰：「難瞞和尚。」山印可，繼席弁山，為第二代。示寂，塔於本山之北塢。

「七十一世久默大音禪師」：久默，是很久他也不講話，因為他不講話憋得太久了，他一講話就聲音大大的，所以叫大音禪師。你看這大音禪師是從久默那兒來的，他若不久默，就不會大音；因為他不說話，偶爾一說的時候，就大大聲喊，殺頭也不怕！

「師，嘉禾語溪」：這位禪師，是「嘉禾語溪」那地方的人，「姚氏子」：他俗家姓姚。「遍歷講肆」：到處有講經說法，他就去做道混子，到那兒去做老批參。什麼叫老批參？就聽也可以，不聽也可以；那麼站那兒聽聽，睡覺也可以，醒著也可以，這叫老批參，就是很隨便的不守規矩啦！所以你看他到了很多地方！「博通典籍」：他讀了很多書，所有三墳五典、八索、九丘（註：本皆古代聖王的書，泛指典籍），他差不多都懂。

「參雲門、天童諸大老」：又到雲門那地方去當參學，又跑到天童寺去當參

The Dhyana Master was the son of Yao from Jiahe, Yuxi. Attending sutra lectures everywhere, he was erudite and well-versed in sutras, books, and records. The Master went to pay respects to the elders at Yunmen and Tiantong and heard that the Ven. Reibai lived at the Iron Wall. He left his dwelling and went to visit him. Reibai was fixing his shed in the countryside and ordered the Master to split the bamboo. The Master asked, “How do I start?” Reibai replied, “Split it into thin strips.” The Master seemed to understand something suddenly. Later, he was greatly awakened upon reflecting on the causes and conditions for going on the alms round. He then visited Reibai at Bianshan again. Shan (Reibai) inquired, “How is ‘the’ time?” The Master said, “Ask the attendant to light the lamp.” Shan relied. “What happens after the lamp is lit?” The Master said, “It shines through the heaven and the earth.” Shan relied, “If so, the light in the Dharma Realms will disappear.” The Master said, “The Venerable One is hard to deceive.” Shan certified the Master, who became the second generation Dharma heir of Bianshan. He manifested stillness at Beiwou of Bianshan.

Commentary:

The seventy-first generational Patriarch, Dhyana Master Jiumo, Dayin (Long Silence, Loud Voice). Long silence indicates that he was silent for a long time. Because he kept silence for too long, whenever he spoke, he was loud. Therefore, he was also named “Dhyana Master Loud Voice,” which came from being silent for a long time. If he didn’t keep silence for an extended period of time, his voice would not be loud. Because he doesn’t talk, when he had to speak, he really spoke loudly, not even fearing to be beheaded.

The Dhyana Master was the son of Yao from Jiahe, Yuxi. This Dhyana Master came from Jiahe, Yuxi. His lay surname was Yao. **Attending sutra lectures everywhere:** If there were any sutra lectures, he would attend and be an “old cultivator” and “old-timer of Chan.” What does “old-timer of Chan” mean? It means it is fine you attend the lectures and it is also fine if you don’t. If you stand there and listen, it is all right. Whether you fall asleep or are awake, it is all fine. This type of person is called an “old-timer

學。當時這些個大好老、這些個善知識，他都去參學過了。「聞瑞白和尚住鐵壁」：又聞瑞白和尚在鐵壁的地方住。「居住參次」：他從他住的地方就到瑞白那個地方去了。「剛補茅篷」：這個時候，瑞白和尚正在那兒修補他那個茅篷，大約漏雨——是「有漏」的茅篷，不是「不漏」的茅篷，所以要修補這個。「命破竹」：就叫他說，「你破一破那個竹子！」「師問曰」：這位大音禪師，因為人家叫他破竹，他默不住了，就問，「如何下手」：怎麼樣劈法？「瑞曰」：瑞白禪師就說，「劈篾去」：你劈那個竹子去！就譬如用斧子或者用刀這麼一劈那個竹子，就劈開了；劈開那個竹子，他好做茅篷、好當木頭來用。「恍有所入」：瑞白和尚這麼樣一說，他這回就明白一點，哦，劈篾去！

「後因托鉢因緣大悟」：以後他因為托鉢的因緣，就恍然大悟了。什麼托鉢因緣呢？總而言之，大約他想：「唉！為什麼要托鉢呢？哦！原來有這個鉢，這肚子就不叫了，就可以不餓了。」哦，他豁然大悟了！所以你要知道，托鉢是幹什麼的呢？就是治肚皮餓的疾病。大約是這麼回事，是不是不管它啦！總而言之，你托鉢啊，你要是想想開悟，那也就一樣的，這沒有一定的法。托鉢、吃飯、穿衣服、睡覺，總而言之，這一切的因緣，你若開悟了就是大悟；你要是明白這一切的衣、食、住、行，這都是開悟了。那麼古人參禪，就說吃飯的是誰？穿衣服的又是誰啊？睡覺的又是誰啊？念佛的又是誰啊？說話的又是誰啊？呼吸氣的是誰啊？這麼問這個！這個問清楚了，就開悟了。所以他說這個托鉢因緣，也不過如此。那麼大悟之後，「再參瑞於弁山」：他又去弁山親近那個瑞白和尚去了。

「山問曰」：弁山瑞白和尚就問說，「正恁麼時如何」：什麼叫恁麼時？你們說是什麼時候？這最要緊的地方，說說看！我告訴你，就是天黑的時候。弁山和尚看看大音禪師去見他正是天黑的時候，所以他也不說天黑，只問：「正在恁麼時候怎麼樣？」

☞待續

of Chan” and is very casual and doesn’t follow the rules. So, you see. He’s been to many places. **He was erudite and well-versed in sutras, books and records.** He read many books such as the The books of the Three Emperors and the Five Rulers, Eight Laws and Nine Fields [Note: All these are classics of the sages and the kings. In general, they refer to classics, books, and records.] He pretty much understood them all.

The Master went to pay respects to the elders at Yunmen and Tiantong. He also went to visit Yunmen (Cloud Gate) and Tiantong Monastery. He visited all the good wise spiritual teachers of the time. **And he heard that the Ven. Reibai lived at the Iron Wall. He left his dwelling and went to visit him. Reibai was fixing his shed in the countryside.** Perhaps the shed leaked when it rained. Reibai **ordered the Master to split the bamboo.** He said to him, “Go and split the bamboo.” **The Master asked, “How do I start?”** How do I do it? **Reibai replied, “Split it into thin strips.”** Just use the ax or lever to chop the bamboo, just split it so it can be used to build the hut. **The Master seemed to understand something suddenly.** When Reibai said so, the Master understood something: “Oh, go and chop bamboo!”

Later, he was greatly awakened upon reflecting on the causes and conditions for going on the alms round. What are the causes and conditions of the alms round? In short, he probably thought: “Why go on alms round? Oh, it is because if this bowl is filled, the stomach will stop growling and no longer be starved.” Thus, he was suddenly enlightened. Therefore, you must know what the function of the alms round is. It is to cure the sickness of hunger. His case was probably like this. Whether it is true or not, don’t pay too much attention to it. In brief, if you want to become enlightened, it’s the same principle. There is no fixed dharma. It could be the causes and conditions of going on the alms round, the causes and conditions of eating food, of wearing clothes, or of sleeping. In a word, all these are causes and conditions and if you have insight into them, it’s great enlightenment. If you really understand everything about clothing, food, housing, and travel, you are enlightened. Therefore, people in the ancient times would investigate these Chan topics: Who is eating? Who is wearing clothes? Who is sleeping? Who is mindful of the Buddha? Who is talking? Who is breathing? They inquire into these topics. After they truly understand their own inquiry, they become awakened. Therefore, this is precisely what is meant by the causes and conditions of going on alms round. After he was enlightened, **he then visited Reibai at Bianshan again.** He went and drew near Ven. Reibai again. [Translator’s Note: Since Reibai lived at Bian Mountain (Bianshan), he was also known as Reibai Bianshan. From this section on, Reibai is referred to as Shan.]

Shan (Reibai) inquired, “How is the time?” What is meant by “the time”? What time is that? This is the most crucial point. Share some of your opinions. Let me tell you, it refers to the evening when it is dark. Ven. Bianshan noticed that when Dhyana Master Dayin went to visit him, it happened to be in the evening. Therefore, he didn’t mention anything about the evening. He merely asked, “How is the time?”

☞To be continued