

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
比丘尼近經 英譯 Translated into English by Bhikshuni Jin Jing
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「師曰：侍者點燈來」：所以，大音禪師就也不說什麼，只說：「侍者，把燈點上！」弁山和尚問如何，根本這裡頭也沒什麼玄妙的！不過他們就那麼打機鋒。「山曰：點後如何？」：把燈點上後又怎麼樣呢？又問他一句。就看他隨機應變的，看他智慧怎麼樣啦！「師曰：照天照地」：所以大音禪師就說：照天照地。「山曰：如此則遍界光明去也」：弁山和尚說：「你若這樣子，所有法界的光明就沒有了！」這個「去也」，就是沒有了。這裡頭的話就是這麼反說的，本來是它照天照地。遍界，就是遍法界。「師曰：難瞞和尚」：大音禪師又說了，「有沒有也瞞不了和尚您啊！」其實這個也沒有什麼意思，講來講去，就叫你不懂，叫我也不知道，叫他也不明白。就是這個！

「山印可」：這麼講來講去打這個機鋒，沒事情找個事情來幹一幹，他們棋逢敵手、半斤八兩，都是這樣子啦！所以弁山和尚說：「哦！對，對的！」這就點頭，成事了！也就傳法給他了。「繼席弁山」：大音禪師就接任弁山的方丈。「為第二代」：為弁山的第二代祖師。「示寂」：圓寂後，「塔於本山之北塢」：為他在自家弁山的北邊建個塔來供奉。

The Master said, "Ask the attendant to light the light." Dhyana Master Dayin didn't say much except, "Ask the attendant to light the light." There is nothing abstruse about this statement. They were simply exchanging Chan banter back and forth. **Shan replied, "What happens after the light is lit?"** Shan asked him again to see his reaction and wisdom. **The Master said, "It shines through out heaven and earth."** Therefore, that's what Dhyana Master Dayin said. **Shan replied, "If so, the light that pervades the Dharma Realm will disappear."** The Venerable Bianshan said, "If that's the case, then the brightness in the Dharma Realm will disappear." "Disappear" means gone. This is expressing the principle from the opposite side. Originally, it shines through heaven and earth, extending throughout the Dharma Realm. **The Master said, "The Venerable One is hard to deceive.** Nothing can deceive you!" Actually, there is not a whole lot to this conversation. Their back-and-forth bantering is just to confuse you so that you don't understand.

Shan certified the Master: When they engage in such Chan banter, they are basically finding something to do when there is nothing going on. They are an equal match for each other. Therefore, the Venerable Bianshan just said, "Oh, right, right." He nodded his head and finished his business in transmitting the Dharma to the Master, **who became the second generation Dharma heir of Bianshan.** Dhyana Master Dayin then became the abbot for Bianshan. He became the second generation patriarch. **He manifested stillness at Beiwou of Bianshan.** After he had entered stillness, a stupa was built on the north side of Bianshan.

Praise:

Crushing the Iron Wall, he obtained the lamp.

Illuminating the world, he engaged in Dharma-battle to propagate the Dharma.

His unobstructed eloquence caused the rain to fall and the clouds to gather,

Universally benefiting the three categories of potentials atop Bian Mountain.

贊曰：

搗破鐵壁 拈得一燈
照鑑天下 法戰通弘
辯才無礙 雨致雲興
弁山頂上 普潤三根

「搗破鐵壁，拈得一燈」：鐵壁，是銅牆鐵壁，也就是無明。把無明給打破了，就得到一片亮光。給人留個亮光，不要趕盡殺絕，把人逼得沒有路走。給人留一線的光明，對不對呀！也就是這個！

「照鑑天下，法戰通弘」：拈得一燈怎麼樣呢？能照天照地了。法戰，也就是練習打機鋒、辯論。他去和各家辯論，到處都通達。

「辯才無礙，雨致雲興」：所以才說他辯才無礙。就是論道、說法，互相研究，好像在這兒辯論似的。就好像雲生起，雨也就下來了！雨若來了，那個雲當然也就有，因為有雲才有雨。「弁山頂上，普潤三根」：在弁山頂啊，這種的法雨普潤到上根、中根、下根，三根普被。

或說偈曰：

偏參雲門天童老 到處無人讚歎好
瑞白破竹開天地 大音拈華知晚早
四辯無敵斬荊棘 六度有岸登者渺
久默一鳴天下聞 法界衆生證大覺

「偏參雲門天童老」：他去參訪那麼多老人，那麼多善知識。「到處無人讚歎好」：到什麼地方去當參學，沒有一個善知識說你好的；都是要罵你一頓、打你一頓，踢你幾腳、打你幾拳的，都是這樣子的。沒有人讚歎他好，一讚歎他好，那就怎麼樣呢？那就完了，就沒有戲做了！所以修道的人，你不要叫人讚歎你好；誰若讚歎你好呀，他是往地獄裡送你的！所以你在這地方寫著：「道吾過者是吾師，道吾好者是吾賊。」你的賊呀，誰是賊？

Commentary:

Crushing the Iron Wall, he obtained the lamp. The iron wall refers to iron and copper walls symbolizing ignorance. Once broken, people will attain brightness. Leave some light for people. Don't be so ruthless that people have nowhere to go. We ought to leave some light for people, right?

Illuminating the world, he engaged in Dharma-battle to propagate the Dharma. What happens when one attains a lamp? It can illuminate heaven and earth. Dharma-battle refers to practicing Chan banter and debate. He went to debate with others and was eloquent wherever he went.

His unobstructed eloquence caused the rain to fall and the clouds to gather. He was considered to be eloquent and unimpeded. When he discoursed on the Path, spoke of the Dharma and investigated with others, it was as if he were in a debate. It was like the clouds gathering and rain starting to fall. If it rains, the clouds of course will be there, as well. There will be no rain without the clouds. **Universally benefiting the three categories of potentials atop Bian Mountain.** At the summit of Bian Mountain, the Dharma rain universally moistened the superior, middle, and lower potentials.

Another Verse:

Visiting everywhere, he went to pay respects to the elders at Yunmen and Tiantong.

Wherever he went, no one praised him.

Splitting bamboo, Reibai opened up heaven and earth.

Dayin thought of the twirling of the flower and knew it was merely a matter of time.

With four invincible and unobstructed eloquences, he cut down all brambles and thorns.

Very few reach the other shore of the Six Paramitas.

After a long silence, he amazed the world with a single utterance.

The beings in the Dharma Realms are certified to Great Enlightenment.

Commentary:

Visiting everywhere, he went to pay respects to the elders at Yunmen and Tiantong. So many elders and good and wise spiritual teachers he went to pay respects. **Wherever he went, no one praised him.** When you go around visiting the monasteries to learn, not a single spiritual teacher will praise you. All of them will either scold you, give you a beating, kick you, or punch you a few times. Not a single person praised him. If anyone praised him, it would all be over. There would be no way to go on. Therefore, those who cultivate the Path should not fish for praise. If anyone praises how great you are, he or she is actually sending you to the hells. Hence, you should write this down, "Those who tell me about my faults are my teachers. Those who praise me are thieves." They are your thieves. Who are the thieves?

Splitting bamboo, Reibai opened up heaven and earth. Ven. Reibai asked Dhyana Master Dayin to chop bamboo, which is symbolic for opening up heaven and earth, to break through ignorance to reveal the Dharma nature. **Dayin thought of the twirling of the flower and knew it was merely a**

「瑞白破竹開天地」：瑞白和尚叫大音禪師破竹去，就是叫他開天闢地，破無明、顯法性。「大音拈華知晚早」：大音禪師想到釋迦牟尼佛拈華微笑傳授心法，他知道那時候釋迦牟尼佛傳法，是早的時候，那現在是晚的時候。他知晚、早，現在也是傳這個法，也是樣子！

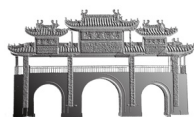
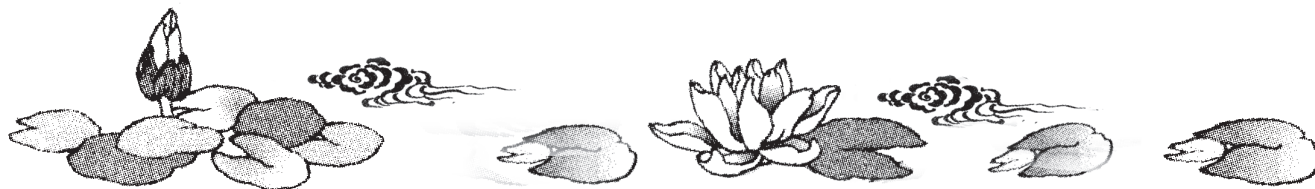
「四辯無敵斬荊棘」：他這個辯才，是辭無礙、義無礙、樂說無礙、法無礙辯，誰也說不過他。好像把葛藤都給斬掉了，沒有了。「六度有岸登者渺」：這布施、持戒、忍辱、精進、禪定、智慧六度，都是到彼岸的好法；可是能用這個法到達彼岸的，那真是很稀少的。

「久默一鳴天下聞」：久默很久也不講話，一講就一鳴驚人。所謂：「三年不飛，一飛沖天；三年不鳴，一鳴驚人。」所以天下聞啦！「法界眾生證大覺」：法界所有的眾生都證得這個大覺的果位。

matter of time. Dhyana Master Dayin was reminded of how Shakyamuni Buddha transmitted the Mind Dharma with a twirl of a flower and a smile. He knew that was an earlier time when Shakyamuni Buddha transmitted the Dharma. Now, it is a later time, but the way the Dharma is transmitted is the same.

With four invincible and unobstructed eloquences, he cut down all brambles and thorns. The four kinds of eloquences are unobstructed eloquence of phrasing, unobstructed eloquence of meanings, unobstructed eloquence of delight in speech, and unobstructed eloquence of Dharma. No one was able to outtalk him. It's as if all entanglement with words and languages was cut off. **Very few reach the other shore of the Six Pāramitās.** The Six Pāramitās are giving, upholding precepts, patience, vigor, chan samādhi, and wisdom. All these are wonderful dharmas to reach the other shore; however, the number of people who use these dharmas and actually make it to the other shore is very small.

After a long silence, he amazed the world with a single utterance. A long silence means he did not talk for a long time. However, as soon as he spoke, he amazed people. There is a saying that goes, "For three years he did not fly; once he flew, he soared into the sky. For three years he did not make a sound; once he spoke, people were amazed." **The beings in the Dharma Realm are certified to Great Enlightenment.** All the living beings in the Dharma Realms will attain the fruition of this great enlightenment.



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