

七十一世 遠門淨柱禪師(續)

Dhyana Master Yuan Men Jing Zhu (Distant Gateway, Pillar of Purity)

The Seventy-first Generation of Patriarchs (Continued)

宣公上人講於1985年8月1日 Lectured by the Venerable Master Hua on August 1, 1985
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「師以頌答曰」：淨柱禪師這回也沒有說什麼，就用偈頌來答他了。說：「春至花開日」：春天來了，是花開的日子。「秋來葉落時」：秋天若來了，是黃葉落了的那個時候。「兒孫元得力」：這個兒孫，就是世界所有的人，不是一定是兒孫。說世界人類、一切的眾生，這個時候都得到大自然這種造化的力量，這其中一定也有一個生生不息、化化無窮，妙不可言的那個力量。

「室內不曾知」：可是你在房子裡頭住的人啊，外邊的事情就都不會知道，不知道是怎麼回事。也就是說，這個東西在你身體裡邊，可是你不認識它。室內不曾知，就是說你這個靈明覺性、你這個本有的天真佛，佛性在你身上你不知道，你還不覺得；你還那麼向外馳求，盡外面去找，又找男朋友、又找女朋友的，真可憐！這不是和你們講笑話啊，你們再不覺悟，那我也沒辦法！「兩頷之」：石雨和尚把這個石頭雨也都收起來了，就點點頭，給他印可了。「繼席佛日，中興龍唐」：他在佛日寺做方丈，又也在龍唐寺那兒做方丈。

「順治甲午」：清世宗順治十一年，歲次甲午那年(公元1654年)「臘月三十日」：十二月三十日那一天，「集眾曰」：他召集眾人來，就說了，「古人叫苦叫快活」：這古人有的圓寂的時候，在那兒齜牙咧嘴的，說：「苦啊！苦啊！苦啊！」有人在那兒說：「我到極樂世界去了，Goodbye！」那麼向大家告假了，要走了！那極樂世界金

The Master replied with a verse: This time, Dhyana Master Jing Zhu said nothing. He used a verse to answer. He said, “**When spring arrives, the flowers bloom.** When spring arrives, the flowers will bloom. **When autumn comes, the leaves fall.** If autumn comes around, then it is the time for the yellow leaves to fall. **Human progeny are all imbued with this vital energy.** “Human progeny” refers to all worldly people, not just the literal ‘sons and grandsons.’ He said that all humankind and all living beings will obtain the generative force of nature, which certainly has an ineffable power of unceasing creativity and infinite transformations.

Yet, those who stay inside the room are unaware of it. However, people who live inside the house do not know what’s happening outside. They will not know what it is all about. That is to say, this thing is right within yourself, but you don’t recognize it. “Yet, those who stay inside the room are unaware of it.” This refers to your bright spiritual enlightened nature, your pure Buddha nature. The Buddha nature is right within you, but you aren’t aware of it and you don’t feel it. You keep seeking outside, looking for boyfriends and girlfriends. This is truly pitiful! I am not joking. If you still are not awakened, then there’s nothing I can do. **You nodded in approval.** Venerable Stone Rain then hid away his stone rain and nodded to certify him. **The Master succeeded him as the abbot at Fo Ri (Buddha Sun) Monastery, and he also reinvigorated Long Tang Monastery.** The Master became the abbot of Fo Ri Monastery and also the abbot of Long Tang Monastery.

During the reign of Emperor Shun Zhi, in the lunar year of Jia Wu (1654), which was the eleventh year of Emperor Shi Zong Shun Zhi of the Qing Dynasty, **on the thirtieth day of the twelfth month, the Master gathered the assembly and said, “The ancients called it suffering, called it bliss...”** Some ancients, when they were about to enter Nirvana, gritted their teeth and frowned: “Suffering! Suffering! Suffering!” Someone else may have said, “I am going to the Land of Ultimate Bliss. Goodbye!” He was bidding farewell to everyone, saying, “The Land of Ultimate Bliss has a tremendous amount of gold! The ground is paved with the seven

子多得很呢！七寶為地，金、銀、琉璃、磲磔、瑪瑙，隨時都可得到，隨時都多得很，有什麼稀奇的？他就叫「快活」。「弄鬼眼睛」：有人就弄鬼眼睛。怎麼樣叫弄鬼眼睛？他到死的時候，他故意作那鬼臉的樣子，故意那麼裝一個鬼樣子，那眼睛睜開閉上、閉上睜開，哦！走了！那麼作這一些怪模怪樣的，令你驚世駭俗，令你覺得：「哦！這個真是了不起，他真是有功夫！」可是怎麼樣呢？「山僧不作者般去就」：山僧，就是淨柱禪師他說他自己。我不是這樣的，去像他們那個樣子；或者學他那個樣子，照葫蘆畫瓢描一描。我不願像他那個樣子！

「何也」：為什麼呢？為什麼我不這樣子呢？「漢家自有制度」：漢家，在這兒就是指他自己。說我自己有自己的家風，我自己有自己的方法，我不用旁人的規則。這「漢家」本來是說漢朝，漢朝有漢朝的規矩、禮法；可是他這裡不是說「漢朝」那個「漢」，就是指他自己。這個漢，可以說是一個羅漢，可以說是一個大漢、可以說是一個好漢，可以這麼講。自有制度，我自己家裡自有家風，我要怎麼去，我就怎麼去；我是自由的，我不學他們那個樣子！說完了這話之後，「斂目常逝」：斂目，就把眼睛稍微一閉那個樣子；就走了。「塔全身於龍唐」：他的弟子給他造一個塔在龍唐寺那兒。

贊曰：心佛俱非 運出武庫
葉落開 爪牙全露
撐起佛日 象龍川赴
看取令行 漢家制度

「心佛俱非，運出武庫」：問他非心、非佛、非物是什麼；他把他很犀利的武器都搬出來了，很犀利的智慧劍都拿出來了。

「葉落開，爪牙全露」：他說「春至花開日，秋來葉落時」；就這兩句話，這就是行家話！這就過來人他明白了、開悟了之後，才能說出這種話；所以說他一麟一爪都露出來了。

「撐起佛日，象龍川赴」：他撐起來佛的門庭，法門的龍象像川水那樣，都往這兒歸來了。赴，就是歸，都到他這兒了。

待續

jewels: gold, silver, lapis lazuli, crystal, mother-of-pearl are within reach at all times. They are so common that there's nothing special about them." So he called it 'bliss.' **Or they blinked their eyes like a ghost.** Some people would make ghostly eyes. What does that mean? When a person was about to die, he would intentionally made a ghostly face by closing and opening his eyes consecutively, making people think, "Oh! He's gone!" He would deliberately put on a bizarre act to astound you, making you feel: "Ah! This is really amazing, he truly has skill." However, **the mountain monk**, which refers to Dhyana Master Jing Zhu himself, **does not do the same.** I am not like them. I don't copy their manner, or mimic them, doing exactly what they do. I don't want to be like them!

Why? Why is it that I don't do the same? **The Han's household has its own system.**" The Han's household here refers to the Master himself. He said, "I have my own family tradition. I have my own method. I don't need to use other people's rules." "Han household" originally meant the Han Dynasty. The Han Dynasty has the Han Dynasty's rules and conventions. But here he was not referring to the Han Dynasty. This 'Han' [which in Chinese, also has the meaning of "a man"] refers to himself. You can also say that he was an Arhat [Chinese "luo han"], a great man, or a good man. He said, "I have my own family tradition. I will go in the way I decide to go. I am free. I don't have to learn other people's ways!" Having said that, **he gently closed his eyes and passed away. A pagoda to accommodate his entire body was built in Long Tang.** His disciples built him a pagoda in Long Tang Monastery.

Praise:

What is neither the mind nor the Buddha? He hauled out his arsenal. Leaves fall and flowers bloom. His claws and teeth were all exposed. As he supported Fo Ri, elephants and dragons streamed in to take refuge. They embraced and practiced what they observed, The system of the Han's household.

What is neither the mind nor the Buddha? He hauled out his arsenal. When being asked: "It's not the mind, not the Buddha, not a thing, what is it?" The Master brought out his razor-sharp weapon, his sharpest wisdom sword.

Leaves fall and flowers bloom. His claws and teeth are all exposed. The Master said, "When spring arrives, the flowers bloom. When autumn comes, the leaves fall." These two phrases are clearly words from an expert! Only a person who has been through and understood, who has realized enlightenment, could say these words. Hence, it is said that his every scale and claw were exposed.

As he supported Fo Ri, elephants and dragons streamed in to take refuge. He supported the Buddha's residence, and the dragons and elephants, the great talents of Buddhism, like streams of water, all came to take refuge. That is, they all came to his place.

To be continued