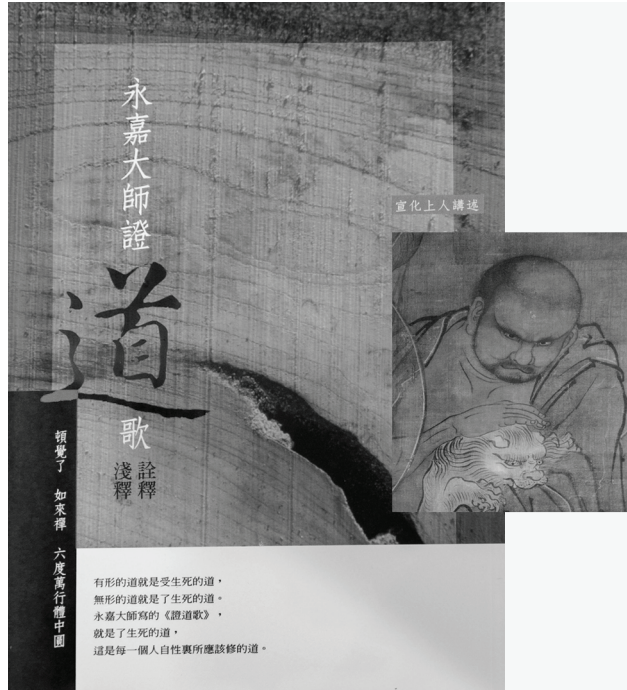


【每月一書】

《永嘉大師證道歌詮釋·淺釋合刊》

Book of the Month:

*An Explanation and Commentary on
the Song of Enlightenment by Great Master Yong Jia*



孫果秀文 / 呂明賜 英譯

By Jennifer Lin

English Translation by Michael Lu

永嘉大師何許人也？據《六祖壇經》與《高僧傳》，永嘉大師生於唐高宗麟德二年(公元665年)，溫州永嘉人。童稚即出家，法名玄覺。出家後著意經論，尤精天台止觀，是位「教觀雙美」的大師。由於精勤用功，他於圓教止觀上自己開了悟，並在《維摩詰經》中得到印證；但是為了讓後學和弟子對他的悟道生起信心，他就去參訪六祖，果然得到六祖印可——這就是有名的「一宿覺」公案。此後他在永嘉一帶弘化，故被尊為「永嘉大師」。其著作有後來被另稱為「永嘉禪法」的《永嘉禪宗集》和《證道歌》。

本來禪宗這個法門是離言說相，離心緣相，離文字相；既然一法不立，為何永嘉大師還要寫這首《證道歌》呢？因為他不願意自己獨得法益；其次，歌詞容易琅琅上口，能令人由歌

Who was Great Master Yong Jia? According to *The Sixth Patriarch's Platform Sutra* and *Records of Eminent Monks*, Great Master Yong Jia was born in Yongjia County, Wenzhou Province in 665 CE (the second year of the *Linde* reign of Emperor Gao of the Tang Dynasty). He left the home-life as a child and received the Dharma name Xuanjue. After leaving home, he focused on the sutras and shastras and was especially learned in the Contemplation of Stillness of the Tian Tai School. Therefore, he was a great master known to be “well-versed in both teaching and contemplation.” Because he was diligent and vigorous in [applying effort toward] his cultivation, on his own, he became enlightened to the Perfect Teaching and the Contemplation of Stillness, and obtained certification from the *Vimalakirti Sutra*. However, in order to allow future Buddhist disciples and practitioners to have faith in his enlightenment, he visited the Sixth Patriarch and he received certification from the Sixth Patriarch as well. This incident later became the famous “Awakened in One Night” story [in the Chan School.] Afterwards, he propagated the Dharma and taught living beings in the Yongjia region, and thus he was revered as “Great Master Yong Jia.” His works include *Collection of Chan Stories of Yongjia*, which was later also known as the *Teachings of Yongjia*, and *Song of Enlightenment*.

頌引發興趣，方便接引人認識正法，冀能發菩提心來依法修行。可謂用心良苦！

宣公上人一直非常喜歡這首《證道歌》，偶而興起，也會搖頭晃腦地引吭高唱幾句，豪氣干雲。1965年，上人在美國第一次講解《證道歌》；當時是用文言寫成的註釋本，題為《永嘉大師證道歌詮釋》。為了使沒有中國古文基礎的人都明瞭個中道理，1985年上人在美國洛杉磯金輪聖寺又再度以白話講解《證道歌》；法界佛教總會佛經翻譯委員會就將這白話單行本另行印就，名為《永嘉大師證道歌淺釋》。現行的《永嘉大師證道歌詮釋·淺釋合刊》，則是2014年重新排版的《詮釋》、《淺釋》合訂本；內容基本上沒有變動，字體則比較大，更便於閱讀。

既然上人都說了：「大家聽了以後，都學著唱一唱《證道歌》，好令人聽了早開悟。」那麼，就讓我們都來一窺這顆摩尼珠的智慧光，唱一唱這首無生的《證道歌》吧！❀

The Dharma-door of the Chan School originally is beyond words. Since not even one Dharma can be established, why did Great Master Yong Jia write the *Song of Enlightenment*? It is because he did not want to only attain benefit from the Dharma for himself. In addition, the rhyming verses are easy to understand. This allows people to become interested in the song through singing and chanting. The song expediently leads people to become familiar with the proper Dharma in the hopes that they will bring forth the Bodhi mind and cultivate according to the Dharma. It can be said that the Great Master Master Yong Jia really gave much thought to composing this song!

The Venerable Master Hua was always especially fond of the *Song of Enlightenment*, and occasionally, with uplifted spirits soaring to the clouds, he would sing a few lines loudly. In 1965, the *Song of Enlightenment* was lectured in America for the first time by Venerable Master Hua. At that time, he wrote an explanation of the song in classical Chinese, which he called *An Explanation of the Song of Enlightenment by Great Master Yong Jia*. To allow those without a background in classical Chinese to understand these principles, the Venerable Master used vernacular Chinese to explain the *Song of Enlightenment* again at Gold Wheel Temple in Los Angeles in 1985. This was published by the Buddhist Text Translation Society in Chinese as a separate volume called *Commentary on the Song of Enlightenment by Great Master Yong Jia*. In the present edition, both works are combined in one volume: *An Explanation and Commentary on the Song of Enlightenment by Great Master Yong Jia (2014)*. The material itself is not changed, though the font is larger and thus easier to read.

As the Venerable Master has said, “After listening to this, everyone should learn to sing the *Song of Enlightenment* so that those who hear it can quickly become enlightened.” Therefore, let us all take a peek at the wisdom-light of this mani-pearl by singing this *Song of Enlightenment* of non-birth! ❀

談到這個「道」字，韓愈說得很有道理。韓愈說：「由是而至焉是謂道。」從這兒走到另外一個地方，這就是一條道路。可是他這個道路是人行的道路，我們現在講這個道路，是人要修的道路；修這個道路是要在裏邊修，而不是在外邊修。所謂內聖，你才能外王；你內裏頭有聰明睿智了，有聖人的智慧了，外邊才能教化大興，才能教化眾生。

這個「道」字，上邊兩點就代表陰陽，也代表我們的兩個眼目，也代表我們的兩個耳朵，也代表我們的兩個鼻孔，這都是一種表法。不論是眼睛、耳朵、鼻子，都是在自己身上，所以不要到外邊去用功夫，要在裏邊來用功夫。道，外邊有有形的道，裏邊有無形的道；有形的道就是受生死的道，無形的道就是了生死的道。那麼永嘉大師寫的這個《證道歌》，就是了生死的道，是每一個人自性裏邊所應該修的這個道。

——摘錄宣化上人講述之《永嘉大師證道歌淺釋》

When speaking about the Dao (*Path or Way*), Han Yu described it correctly. Han Yu said, “Dao is a path that goes from one place to another.” Walking from one point to another forms a path. It is a path people walk. Here, we are describing a path that people cultivate. When we cultivate the Dao we want to cultivate inwardly and not outwardly. As a saying goes, “To be saintly inside and kingly outside”. Once you have intellectual integrity, the wisdom of sages, you can teach and transform living beings.

The character “Dao” has two short strokes on top representing Yin and Yang. They also represent our two eyes, two ears and our two nostrils. These organs are part of our body, so we don’t want to apply efforts outwardly; instead, we want to apply our cultivation of self inwardly. The external path is tangible, yet the internal Way has no form. Birth and death is the apparent external path; the Dao without appearance is the Way to end birth and death. Hence, Great Master Yong Jia’s *Song of Enlightenment* directs us to the path of ending birth and death. This is the Dao that everyone should practice within themselves.

— From the Venerable Master Hua’s commentary on *An Explanation and Commentary on the Song of Enlightenment by Great Master Yong Jia*