



## 三十五世江西道一禪師 (續)

### The Thirty-fifth Patriarch, Dhyana Master Daoyi of Jiangxi Province (continued)

宣化上人講於1983年12月7日

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on December 7, 1983

English Translation Revised by Bhikshuni Heng Chih

「師無對」：道一禪師想一想，你說要打車，那個車根本就不會走，當然是打牛了。他這個意思就是，你用臭皮囊、假軀殼，總在這個假的上用功夫，用到什麼時候也不會得到那個真的。因為這個臭皮囊是假的，你還要在自己靈性上用功夫。所以他「無對」。

「讓示偈曰」：懷讓禪師就給他說個偈，說「心地含諸種」：心地裡邊含一切的種子。

「遇澤悉皆萌」：遇著濕的東西，它就會生出來了。

「悉皆萌」。

「三昧華無相」：三昧花是沒有相的。

「何壞復何成」：哪有一個什麼壞的、一個成的呢？

「師蒙開悟」：道一禪師聽見這個「本來無一物，何

The master had no reply. Chan Master Daoyi thought about it. “Hmmm... Should one beat the cart? But the cart basically cannot move on its own, of course one should beat the ox.”

Master Huairang was talking about this stinking skin-bag—this false shell. He was saying if we just apply effort to the body, then no matter how long we do that, it will not bring us to truth. That’s because this stinking skin-bag is phony. You need to connect with your own efficacious nature and use it to develop skill. That’s why he made “no reply.”

Master Rang then spoke a verse. Chan Master Huairang then offered a verse to Master Daoyi. He said: **The mind ground contains all seeds.** He spoke of the mind and how our mind ground contains all seeds.

**When watered, the seeds will sprout.** When those seeds get watered, they will grow. The seeds will sprout.

**The flowering of samadhi is invisible.** Samadhi’s blossoms have no visible attributes.

**How could there be withering and maturing?** Given that there are no visible attributes, what decaying could there be? What coming into being could there be?

**The master immediately awakened.** Chan Master Daoyi heard that verse, which has a similar meaning to: “Originally there is not one thing. Where could dust alight?” One who understands this meaning knows that not getting defiled is the right thing to do. So it’s said: “The true mind is inherently beyond defilement.” “Immediately” means instantaneous understanding—it means he “awakened.”

處惹塵埃」，也就是你要明白了，你就不染污了，所以說染污即不得開悟。

「豁然」：「豁然」就即刻明白了、就開悟了。

「住開元寺」：他住在開元寺。

「貞元四年」：在唐朝貞元四年「二月四日，跏趺入滅」：結跏趺坐就圓寂了。

「元和中。追謚大寂禪師」：死后追加謚號叫大寂禪師。

「塔曰大莊嚴」：那個塔就叫大莊嚴塔。

贊曰：

打破車牛 鏡光始現

照耀十方 如雷如電

大用大機 千化萬變

引得兒孫 日面月面<sup>1</sup>

「打破車牛 鏡光始現」：把這個牛車給打壞了，鏡子這光才現出來。

「照耀十方 如雷如電」：照耀十方的這種力量就如雷如電似的。

「大用大機 千化萬變」

「引得兒孫，日面月面」：引得這個兒孫呢，日日來修這個面壁法門，每月也修這個面壁法門，就是要迴光返照。

☞待續

He dwelt at Kaiyuan Monastery.

In the fourth year of the Zhenyuan reign period (788 A.D.) in the Tang Dynasty, on the fourth days of the second lunar month he sat in full lotus posture and entered stillness. He assumed the full-lotus position and entered stillness.

Then the emperor bestowed upon him the posthumous title: Chan Master Great Stillness.

And named his stupa: Mighty Magnificence.

#### *A praise says:*

Once a breakthrough came in the cart and ox question, Light began to appear on the mirror.

And dazzled the ten directions, like thunder and lightning.

Great teaching was given to one with great potential, Bringing about thousands of transformations, tens of thousands of changes.

And extending through generations, Refer to Sun-face Buddha and Moon-face Buddha<sup>1</sup>.

#### *Commentary:*

Once a breakthrough came in the cart and ox question, Light began to appear on the mirror. Once the ox pulling the cart was beaten, then the brightness of the mirror began to show through.

And dazzled the ten directions, like thunder and lightning. The brilliance was as powerful as thunderbolts and lightning flashes.

Great teaching was given to one with great potential, Bringing about thousands of transformations, tens of thousands of changes.

And extending through generations, Refer to Sun-face Buddha and Moon-face Buddha. The Patriarch caused the disciples to reflect facing the wall in meditation daily and monthly. He meant that they should return the light and shine within.

☞To be continued

1. 馬大師不安(身體違和)，院主問：「和尚近日尊候如何？」

師云：「日面佛，月面佛。」

——碧巖錄

1. This “Sun-face” and “Moon-face” refers to a koan. Once when Mazu Daoyi was not at ease, the director of the monastery asked him, “Venerable One, how has your health been recently?” Mazu Daoyi answered, “Sun-face Buddha; Moon-face Buddha.”

—— *The Blue Cliff Record*