

四十一世報慈德韶禪師 (滙仰宗第五祖) (續)

The Forty-first Chan Patriarch Master
De-Shao of Repaying Kindness
(The Fifth Patriarch of the Weiyang Lineage)
(continued)

宣化上人講於1984年7月17日

比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on July 17, 1984

English Translation Revised by Bhikshuni Heng Chih



贊曰◎虛雲老和尚作

無文無舌
唱和孤絕
明暗交馳
神光立雪
滙仰一宗
久無英傑
瞻師項相
擬承真訣

「無文無舌」：這位禪師是沒有這個文章留到世間上，什麼語錄、詩集、寫作都沒有。他是沒有什麼文材著述、著作傳留後世。「無舌」：他一生就好像沒有舌頭似的，沒有說過什麼話，

所以說「唱和孤絕」：唱，就他唱出來，旁人和唱他。就像作音樂，你這兒唱，他那兒和，這有節拍、音律的，他都沒有。「孤絕」：孤就是根本就沒有，絕就是斷了，沒有唱和的這種行為，沒有這種的表現。

「明暗交馳」：他教化人，是

A verse in praise by Elder Master Xuyun says:

*No writings, no sayings,
Duets—not a one.
The bright and the dark had connections.
Spiritual Light stood in the snow.
The Weiyang Lineage was
Long without heroes.
Observe the lines on the Master's neck
He surely sustains the secret of truth.*

Commentary:

No writing, no sayings. This Chan Master left no written articles in the world. There are no records of his words, no collections of his poems, no writings whatsoever. He left no correspondences or journals. “No sayings.” It was as if he lacked a tongue, as if he never said anything. *Duets—not a one.* There was no communication with other people. No dialogues with anyone, like, for instance, someone said something to him and then he answered—a back-and-forth like a musical duet. No pattern of speak and respond. “Not a one” indicates there was no communication—no evidence of it at all.

The bright and the dark had connections. He imperceptibly taught and transformed people. He knew who had what problem, and he would quietly resolve each person's problem—without the person even knowing it. He never spoke of it. He never revealed the path he was on, nor any trace of his spiritual prowess, nor his scholarship, nor his wisdom. He couldn't

在默默之中。他知道誰有什麼問題，他默默中就把這個人的問題給解決了，這個人也不知道、他也不說。

不表露他的道、不表露他的神蹟、不表露他的學問、不表露他的智慧，是無所表的，所以你誰也不認識他。可是他默默中作了很多事情，不是一般凡夫肉眼所可看得見的、所可思量到的。「明暗交馳」，「交馳」就互相為應，這「明」就是他知道了、他就來幫助你。「暗」：他所幫助人、他不叫人知道他的這種行為。

「神光立雪」：初娠。有異光照室。所以生出來之後就叫神光。年紀輕的時候他就讀了很多書，把所有的書都讀遍了。他常常一天一天坐著。他的師父就叫他到少林寺那兒學習佛法。神光到少林寺那兒的時候正逢達摩祖師面壁，並沒有得到達摩祖師的耳提面命。

有一天晚間神光就站到雪裡頭等到天明。達摩祖師看他這樣子就問他了，你要求什麼？你需要什麼？神光就哭起來了，這時候雪都沒到他腰上了。他哭就說我要求法。

達摩祖師就呵責他。因為頭先達摩祖師被他打掉兩個牙。（這裡沒有講這個故事），所以達摩祖師一看到神光就認得他。這樣神光就把自己的胳膊斬下來，向達摩祖師懺悔。然後神光就覺得有一點痛了，他說我心裡頭沒有安寧，我想請求祖師您給我安心。

達摩祖師就說，你把你的心拿來，我給你安一安啦。神光就說，我找不著我這個心。達摩祖師就說我已經給你安安心了。神光這時候言下大悟，明白原來是一種執著。

達摩祖師說、我現在到這個國家、傳給人的法，救度眾生的迷情。我傳給你。「一花開五葉，結果自然成」：一朵花開成有五個葉、開五葉。：到時候結果、到時候自然間都會修成了。

待續

be traced to anything; no one knew who he was. But he did many unseen good deeds that ordinary people could not perceive or even imagine. “The bright and the dark had connections.” “Connections” means they responded to each other. “Bright” refers to his knowing how to help beings in their various situations. “Dark” refers to how he never let anyone know what he was doing when he helped them.

Spiritual Light stood in the snow. When his mother first became pregnant with him, an unusual radiance lit up the room. And so when he was born, he was named Shen Guang — Spiritual Light. In his early years he read many books — all kinds of books. He read every possible book he could. Upon entering monastic life, he meditated all day. Day after day he continually sat in meditation. His master told him to go study Buddhism at Shaolin Monastery. Spiritual Light did as he was told. At that time, he met up with Bodhidharma who sat facing a wall. Spiritual Light heard no personal instructions.

One night Spiritual Light stood in the snow until dawn. Patriarch Bodhidharma saw him like that and asked him, “What are you doing in the snow? What are you seeking? What do you want?”

Master Spiritual Light cried as he spoke. He had been there waiting for dawn, and the snow had collected up to his waist. He stood there in the snow that came up to his waist, wept, and said, “I am seeking the Dharma.”

Patriarch Bodhidharma upbraided him because he had previously knocked out two of Bodhidharma’s teeth. That part of the story is not told here, but as soon as Patriarch Bodhidharma saw him, he recognized who he was. Master Spiritual Light cut off his arm in repentance, but then he felt pain. He said, “My mind is not yet at peace. It’s not quiet. Please, master, quiet my mind. I am asking the patriarch to help calm my mind.”

Patriarch Bodhidharma said, “Hand me your mind, and I will calm it.” Master Spiritual Light paused and then said, “I’ve searched for my mind, but I can’t find it. It’s just isn’t there. That is why Bodhidharma said, “I have already calmed your mind. I finished quieting your mind for you.” Right then Master Spiritual Light had a great awakening. He immediately understood that originally he harboured an attachment.

The Patriarch said, “Originally I came to this country—I came to China—to transmit the Dharma and to save confused beings. I am transmitting the Dharma to you. One flower will open five petals. The fruit will come naturally. When the time comes, there will be a harvest. When the time comes, all who cultivate will succeed.

To be continued