

# 四十三世興陽詞鐸禪師 (滄仰宗第七祖)

The Forty-third Patriarch,  
Chan Master Ciduo of Xingyang  
(The Seventh Patriarch of the Weiyang Lineage)

宣化上人講於1984年7月26日  
比丘尼恒持 修訂

A Lecture by the Venerable Master Hua on July 26, 1984  
English Translation Revised by Bhikshuni Heng Chih



四十三世興陽詞鐸禪師

師，乃蘄州三角山志謙禪師法嗣也。

僧問：「佛教與衆生界相去多少？」

師曰：「道不得。」

僧曰：「真個那。」

師曰：「有些子。」

問：「華蓋忽臨於寶座，師今何異鵲巢時。」

師曰：「道不道。」

僧曰：「師今底。」

師曰：「輸汝一佛法。」

滄仰宗第七祖是四十三世興陽詞鐸禪師。在興陽那個地方，這個禪師叫詞鐸。

「師乃蘄州三角山志謙禪師法嗣也」：他是湖北蘄州人。他是志謙禪師的一個入室弟子。

「僧問」：有一個和尚就問他，「佛界與衆生界相去多少」：說這個佛界和眾生的界

**The Master was the Dharma successor of Chan Master Zhiqian who abided at Sanjiao Mountain in Qizhou.**

**A monk once asked, "How far apart are the Buddha realms from the realm of sentient beings?"**

**The Master replied, "Nothing can be said about that."**

**The monk said, "Oh, really?"**

**The Master answered, "Yes, somewhat."**

**A monk asked, "A flowered canopy is now placed near your precious seat. Does the Master find his current situation different from when a bird nested in your hair?"**

**The Master said, "I can't say."**

**The monk asked, "What, then, is the Master saying?"**

**The Master replied, "I lose one Buddhadharma to you."**

## Commentary:

The Seventh Patriarch of the Weiyang lineage is the Forty-third Patriarch, Chan Master Ciduo of Xingyang. At this place called Xingyang, this Chan Master's name was Ciduo.

**The Master was the Dharma successor of Chan Master Zhiqian who abided at Sanjiao Mountain in Qizhou.** He was from Hubei. Qizhou is in Hubei. He was a room-entering disciple of Chan Master Zhiqian.

**A monk once asked, "How far apart are the Buddha realms**

限相去多少？就距離有多遠？所差的是什麼？

「師曰。道不得」：說沒有法子講，「道不得」就沒有法子講，不能說的。

「僧曰。真個那」：真是這樣子嗎？

「師曰。有些子」：「有些子」就是有這麼一點點。

「問。華蓋忽臨於寶座」：「華蓋」就是幢幡寶蓋之類的，「於寶座」，到這個寶座上。

「師今何異鵲巢時」：師你現在和那個雀在頭上砌窩那時候又有什麼樣子呢？「華蓋忽臨於寶座」，你現在講經說法，有天女灑花、又有幢幡寶蓋到你這兒來恭敬供養你。可是你現在雖然這樣子，「何異鵲巢時」，你有什麼分別和那個在小鳥都在頭上砌窩，和那時候呢？

「師曰。道不道」：說這個說不出來的，「道不道」啊：道不出來的。

「僧曰。師今底」：說你現在到底怎麼樣？你今現在到底怎麼樣？

「師曰。輸汝一佛法」：那麼說我輸給你這個一個佛法。

那麼就是什麼呢？就因為他要是根本不說話，就沒有事情了。

待續

from the realm of sentient beings?” He wanted to know the distance that stands between Buddha realms and the realm of ordinary beings. He wondered how wide the separation was.

The Master replied, “Nothing can be said about that.” He said that there was no way to speak of it. “Nothing can be said about that” means it’s impossible to describe it. It cannot be expressed in words.

The monk said, “Oh, really?” Is that actually so?

The Master answered, “Yes, somewhat, to a certain degree.”

A monk asked, “A flowered canopy is now placed near your precious seat. “A flowered canopy” could refer to a flag, a banner, or an adorned parasol. The “precious seat” was where the Master was seated. Does the Master find his current situation different from when a bird nested in your hair?”

“Master, how are you now compared to how you were that time when a bird nested on your head? A flowered canopy is now placed near your precious seat as you lecture on sutras and speak Dharma. Celestial maidens scatter flowers down upon you, and banners and canopies are offered as a show of respect for you.

Although that’s what’s happening to you now, what I want to know is: do you find that different from the time when a bird nested in your hair? What distinctions do you make between the way you are now and how you were then?”

The Master said, “I can’t say. There’s no way to speak of that.” “I can’t say” means it is inexpressible.

The monk asked, “What, then, is the Master saying?” He inquired: “Then what’s going on with you right now? What are you up to?”

The Master replied, “I lose one Buddhadharma to you.” He said, “I concede one point within the Buddhadharma.” Why did he do that? Well, if he had not spoken in the first place, then there would not be any problem.

To be continued

## BUDDHISM A TO Z

四無量心就是慈、悲、喜、捨。沙門以慈、悲、喜、捨四無量心充遍世界的東方、西方、南方、北方；並持續將善意（毫無瞋恨及惡意的心）充遍四維、上下，世界各處。

The Four Unlimited Aspects of Mind are kindness, compassion, joy, and equanimity. Herein a monk lets his mind pervade one quarter of the world with thoughts of benevolence, compassion, sympathetic joy and equanimity, and then so on to the other following three quarters of the world in succession, one after the other, thus encompassing the whole world, above, below, and everywhere throughout it does he continue to allow his