

四十三世興陽詞鐸禪師 (湧仰宗第七祖)

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

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A Lecture by the Venerable Master Hua on July 26, 1984
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四十三世興陽詞鐸禪師

贊曰◎虛雲老和尚作

生佛何異
說道不得
輸汝些子
悔不緘默
白雪陽春
不論平仄
郢人失笑
捉賊捉賊

「生佛何異」：他說生佛何異，眾生和佛有什麼分別？

「說道不得」：你說也說不出來，道也道不出來，沒法子講。

「輸汝些子」：因為他現在一講、一開口了，開口便錯，一開口就「輸汝些子」，我已經輸給你一個佛法了。

「悔不緘默」：我後悔為什麼要說話？我不說話就對了。

A verse in praise by Elder Master Xuyun says:

*What's the difference between Buddhas and beings?
The reply was, "Nothing can be said about that,"
The meaning being, I took a bit of a loss from you.
I regret that I did not keep silent.
Profound statements,
Do not have to be poetic.
The man from Ying laughed in spite of himself;
"Catch a thief, catch a thief."*

Commentary:

What's the difference between Buddhas and beings? Someone asked about the difference between sentient beings and Buddhas.

The reply was, "Nothing can be said about that." To speak of it is impossible. To describe it is impossible. There's no way to express it.

The meaning being, I took a bit of a loss from you. These few words are a concession. He had to concede because he spoke. He opened his mouth. Opening his mouth was a mistake. Opening his mouth amounted to a concession. "I lose one Buddhadharma to you."

「白雪陽春」：這個白雪陽春不能並有的，所以或者不說，你問話不說，這就對了。

「不論平仄」：不能好像作詩似的講平平仄仄的這個韻調，這沒有韻調可說。

「郢人失笑」：這令這湖北的人呢，差不離的都覺得很可笑。

所以說「捉賊捉賊」：這個都是不是自己的，他是偷人家的東西。

或說偈曰◎宣公上人作

詞鐸大德性活潑
觀機說教不說說
天雨寶華演妙諦
地湧金蓮唱玄歌
開口便錯輸佛法
舉念即乖落皮毛
失笑捉賊成戲論
松柏耐寒永弗凋

這幾句廢話是說的這位詞鐸大師。詞鐸大師一定是很願意講話的、很歡喜說的，所以他因為歡喜說就輸了，就棋輸一著，所以把佛法都輸了。佛法輸了、他一定就沒有佛法了，就剩下「說」了，所以說「詞鐸大德性活潑」：他這個性不太定、很活動的，所以到時候定不住了，就不說他都要說了，所以說「觀機說教不說說」：他看機緣來教化人，本來不需要說的他也要說、連一個不說他都说。

「天雨寶華演妙諦」：他說法說得好像天雨寶華似的，「演妙諦」：演這個佛教的真理、微妙的真理。

I regret that I did not keep silent. I'm remorseful: why did I speak at all? I should have not spoken."

Profound statements can't be contradictory. So, it's best to just not answer when asked.

Do not have to be poetic. It doesn't need to be expressed in poetic phrases or with attention to the tone of the characters, or in rhymes.

The man from Ying laughed in spite of himself. Because of all this, the man from Hubei had a good belly laugh.

And so, it's said, "*Catch a thief, catch a thief.*" He didn't own any of this; he stole it from others.

Another verse, by Venerable Master Hua says:

Greatly Virtuous Ciduo was quite vivacious by nature.

He would reflect on what seemed opportune, but say what didn't need said.

Fine flowers rained down from the heavens as he spoke wondrous truths.

Golden lotuses welled up from the earth as he sang mysterious songs.

Opening his mouth was a mistake;

he had to concede some Buddhadharma.

Initiating a thought is an error; we are relegated to superficialities.

Laughter erupted as the thief was caught; the whole thing was a joke.

Pines and cypress, withstanding the cold, never wither away.

Commentary:

I've composed a few inconsequential phrases about Great Master Ciduo. Master Ciduo most certainly liked to talk; he really enjoyed speaking. Because he liked to talk, he lost when he bantered Chan talk with that monk. And because he lost Buddhadharma to the monk, he did not have any Dharma left, all that was left was words.

Greatly Virtuous Ciduo was quite vivacious by nature. He wasn't rigid; he was quite flexible. Because of this flexibility, he would sometimes say things that didn't need saying. *He would reflect on what seemed opportune, but say what didn't need said.* He observed people's conditions when he taught them. But then he would say things that really didn't need to be said. Even though there could be no expression of it, he still said, "This cannot be said."

Fine flowers rained down from the heavens as he spoke wondrous truths. His speaking of Dharma brought the response of celestial blossoms being scattered down upon him. "He spoke wondrous truths" means he taught the subtle aspects of true principle.

「地湧金蓮唱玄歌」：他唱這種的佛法，唱得地生出金蓮花來，因為唱得很好的，那個蓮花都響了。

可是雖然是唱的這麼好，但是「開口便錯輸佛法」：你一開口就錯了。所以因為錯了，棋輸一著，就把佛法都輸了。

「舉念即乖落皮毛」：不要說你開了口，就你舉心動念呢，都和真理都違背了。「舉念即乖」就不對了，你舉心動念呢都是錯了，都落到皮毛上了，不是第一義諦了，第一義諦是一念未生的時候。「一念未生全體現，六根忽動被雲遮」。

「失笑捉賊成戲論」：有人哈哈笑、有人又在那兒說捉賊，要抓這個賊，是偷旁人的東西。「成戲論」：這都是大家講笑話呢。

「松柏耐寒永弗凋」：這位詞鐸禪師，也好像松柏樹那麼樣子不怕冷，所以「永弗凋」：永遠不會凋零的。那麼這也就是說人這個氣節，志氣凌霄，志氣很高的。他雖然話說得很多，但是他還是很有志節的。❀

BUDDHISM A TO Z

佛陀以宏觀及微觀宇宙層面，開示時間的消逝。如同衆生有生、老、病、死，整個世界有成、住、壞、空；而我們的每一念則有生、住、異、滅。

我們一年的時間中有春夏秋冬，春天就是「成」，夏天就是「住」，秋天就是「壞」，冬天就是「空」。在春天的時候，我們就預備種田，這就是「成」的時候；夏天它生出來了，這是「住」；到秋天它就老了，就要結穀，結穀也就是快壞了；等把它收回來，地裏沒有了，那就是空。這都是一樣的道理。

Golden lotuses welled up from the earth as he sang mysterious songs. When his explanations of the Buddhadharma sang out, golden lotus blossoms would spring forth from the ground. The lotuses that appeared echoed the beauty of his songs.

But although he sang well, *opening his mouth was a mistake; he had to concede some Buddhadharma.* Opening our mouths turns out to be a mistake. Because his trying to describe it was a mistake, he lost in the Chan banter with that unnamed monk, thus he had to admit losing Dharma to that monk.

Initiating a thought is an error; we are relegated to superficialities. Not to mention opening our mouths, just letting thoughts arise goes against true principle. “Initiating a thought is an error.” It’s a mistake. To let the mind be moved by thoughts is to be in error. We fall to a perfunctory level that is not the primary truth. The primary truth abides just before a thought arises. “*Before a single thought arises, the entirety of everything is apparent. When the six sense faculties move, we become covered by clouds.*”

Laughter erupted as the thief was caught; the whole thing was a joke. Somebody giggled “tee-hee.” Someone else said they were going to catch a thief who was stealing other people’s things. “The whole thing was a joke.” Everyone was just jesting.

Pines and cypress, withstanding the cold, never wither away. Great Master Ciduo was like the evergreens that don’t fear cold and so “never wither away.” This speaks to his moral integrity and resolve being as lofty as the heavens. Although he ended up talking quite a bit, still, he sustained a strong moral foundation. ❀

The Buddha taught about the passage of time on both the macrocosmic and microcosmic levels. Just as all beings are born, grow old, get sick and die, so too do entire world-systems come into being, achieve stasis, decay, and cease to be. And every moment of thought can also be seen as coming into being, abiding, decaying, and disappearing.

A year has four seasons: spring, summer, fall, and winter. Spring is the period of coming into being; summer is the period of stasis; fall is the period of decay; and winter is the period of emptiness. Do you see? In the springtime we prepare the fields for planting. The fields are planted with the intention that the plants will come into being. Seeds are planted in the earth, and the summertime, after the seeds have sprouted and the plants are flourishing is the period of stasis. In the fall the plants reach maturity, and their harvest takes place in the autumn, just as the period of decay sets in. Then, with the coming of winter, after everything that grew from the earth has been harvested, there is a period of emptiness. The principle applies in the same way.”