



五十世 已庵深淨禪師 (續)

Dhyana Master Shen Jing (Continued)

宣公上人講於一九八五年四月廿四日

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贊曰：龍生龍子 法承中竺
 沿街拋磚 引來無玉
 同道唱酬 狂歌當哭
 稽首金貂 狗尾連續

「龍生龍子，法承中竺」：他是接元妙禪師的法。「沿街拋磚，引來無玉」：他沿街去這麼拋磚引玉，可是引來無玉。就是他到處去找接法的門人，到處也沒找著。

「同道唱酬，狂歌當哭」：這狂歌就代表他的哭聲。他心裏一定好愁悶的，因為連一個接法的徒弟都沒有。你看，這多苦啊！

「稽首金貂，狗尾連續」：金貂是一種很名貴、很稀有的貂，可是連狗尾來連續都沒有。這個金貂就是這位深淨禪師，狗尾是指平庸的繼承人；連一個狗尾都沒有連續。你們看，這位禪師很可憐！

又說偈曰：溫州深淨自視豪 品行廉卓節孤高
 滿街拋磚難引玉 到處尋寶未逢瑤
 同道唱酬狂歌哭 異宗觀望相煎熬
 雲門一脈師中止 千秋萬世恨滔滔

「溫州深淨自視豪」：這一位深淨禪師是個溫州人，溫州人講話不容易懂；因為他講話不容易懂，所以遇不著知音的人。

「品行廉卓節孤高」：可是他這個人還不壞，品行出乎其類，拔出其萃；他一芥不取諸於人，不貪。因為他盡往真的做，所以不會和光混俗，不會同流合污；那麼到處一定就受人的歧視。他一到哪個道場，哪個道場的人都離他遠遠的；他想找他的法徒，也沒人敢接近

Praise :

A dragon gives birth to a dragon, the Dharma heir of
Zhongzhu.

Throwing bricks, but unable to attract any jade; throwing out a
minnow, but catching no whale.

Singing along with his fellow cultivator, instead of crying,
Bowling down to the golden mink, continuing with the tail of a dog.

Commentary:

A dragon gives birth to a dragon, the Dharma heir of Zhongzhu.
He received the Dharma from Dhyana Master Yuan Miao.

Throwing bricks, but unable to attract any jade; throwing
out a minnow, but catching no whale. He went everywhere to look
for a Dharma heir, but he couldn't find one.

Singing along with his fellow cultivator, instead of crying. He
used singing to represent his tears, because his mind already felt very
depressed. There was not even a single disciple who could continue
his Dharma. How much suffering that was!

Bowling down to the golden mink, continuing with the tail of
a dog. Mink is a very precious and rare kind of animal. The golden
mink was Dhyana Master Shen Jing, and the dog's tail meant a dull
successor. He even didn't have a dull disciple to continue his Dharma.
Look at this Dhyana Master; he certainly was very pitiful.

Another verse says:

Shen Jing from the district of Wen thought highly of himself.
His conduct was extraordinary and lofty.

He threw bricks along all streets, but hardly drew in any jade.

He looked for jewels all over, but never found a single one.

He sang along with a fellow cultivator of the Way, taking
singing as crying.

The different sects watched and tormented one another.

The Yunmen School ended with this Master.

Tears flowed for a thousand springs and a million years.

他，那麼就找不著。所以不能師資道合，未能遇到這個機緣；可是他的節操很孤高，就好像山峰那樣，有一點與眾不同的樣子。

「滿街拋磚難引玉」：雖然如此，他也到處想要拋磚引玉，可是就引不來玉，找不著這個玉。磚拋出去了，玉不來；就因為他太孤高了，太孤獨了，不要與任何人同流合污。

「到處尋寶未逢瑤」：那麼他到處尋他這個接法的徒弟，可是也沒有遇到一個滿意的接法門徒。「同道唱酬狂歌哭」：他因為沒有接法的人，只可以找一個同參道友來互通心聲了；或者寫一點詩詞歌賦，或者寫個偈頌、對聯之類的。可是他唱這一種歌調很不近人情的，唱了又哭，人都不懂。狂歌，就是不近人情，又唱又哭。

「異宗觀望相煎熬」：這個時候，他所以不傳的原因，也可能是有其他的宗派來對治他、來抵制他、來杯葛他，不和他合作。你們各位有沒有想到這個地方？我相信有這個情形。好像現在佛教界，我想要和誰合作，他們都不和我合作；怕得不得了，就好像我會把他們一口就吞下去。好像我有萬佛城，所有佛教徒那個眼睛都紅了：「你看著他，看著他！」看著我這麼多年了！現在他們那兒說：「唉，我們一個道場都弄不好，都沒有法子維持呢！唉，他們那麼多間！」「相煎熬」，這不是幫，若幫著、關心雲門這一脈，它不會斷的。好像給他到那兒找一個比較好一點的；可是其他人都只是看一看，就都是觀望的。所以我這一針見血，連我都吃這虧了，我現在吃這虧了。

「雲門一脈師中止」：雲門的一宗，到這一位深淨禪師這兒就停止了，這一宗脈也就不傳了。「千秋萬世恨滔滔」：我相信雖然他不說什麼，但是千秋萬世，他的心也就覺得很不好意思，很傷心的。 (全文完)

Commentary:

Shen Jing from the district of Wen thought highly of himself. Because the dialect he spoke was difficult to understand, he couldn't find anyone to talk with. However, his morality was not bad. His conduct was lofty, and his character was incorruptible.

His conduct was extraordinary and lofty. Lofty and incorruptible were his character and conduct. He was not greedy, and he did everything for the good. He didn't follow along with the defiled crowd. He was bullied by people wherever he went. As a result, whenever he went to a monastery, people stayed far away from him. Since people didn't want to draw near to him, he could not find anyone when he went looking for a disciple of the Dharma. The conditions were not right, but his character was as high and lofty as mountain peaks. He was different from the others. Although this was the case, **he still threw bricks along all streets, but hardly drew in any jade.** The bricks were thrown; the jade didn't want to come. His standards were high, and so, although he threw out bricks wishing to fish in jade, he was lonely. He was unwilling to mix with the vulgar masses.

He looked for jewels all over, but never found a single one. He looked everywhere for a disciple to continue his Dharma, but he never met one who could qualify. **He sang along with a fellow cultivator of the Way, taking singing as crying.** Since he could not find a person to continue his Dharma, he communicated with his fellow cultivator, and they expressed words from their hearts. Maybe they wrote some poems, songs or verses, matching couplets, or things like that. The kinds of songs they sang were not emotional. People couldn't understand their songs. They also cried while singing the songs.

The different sects watched and tormented one another. At that time, another reason for him not to pass on his Dharma might have been that some other schools claimed to be his enemy instead of cooperating with him. Has any one of you thought about this? I believe that might have been what was happening. Buddhism is the same now: I want to cooperate with other people, but no one wants to cooperate with me. They are so afraid of me, as if I would devour them in a single mouthful. My having the City of Ten Thousand Buddhas is also like this: all Buddhists' eyes have turned green with envy and stare at me, "Look at him, look at him." Even after so many years, they still do this. Now they say, "We cannot even maintain and support one monastery; how could he manage so many?" So this "watching" does not refer to a type of help. If people had been willing to help him and were really concerned about the Yunmen School, it wouldn't have been terminated. They should have gone somewhere to help him find someone who was good enough. Instead they just watched him fail. I am speaking straight to the point, and even I, myself, now am taking this same loss.

The Yunmen School ended with this Master. After this Master, the Yunmen School was terminated. **Tears flowed for a thousand springs and a million years.** Although he didn't say anything, I think he must have felt very shameful and sad. (The End)