

## 【 佛祖道影白話解 】



## 四十祖鼓山興聖國師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTIETH GENERATION:  
 DHYANA MASTER XINGSHENG (FLOURISHING SAGE)  
 OF GUSHAN (DRUM MOUNTAIN)



宣公上人講於一九八四年二月二日 LECTURED BY THE VENERABLE MASTER ON FEBRUARY 2, 1984  
 國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE  
 修訂版 REVISED VERSION

師系出大梁李氏。幼惡葷羶。樂聞鐘梵。年十二有白氣數道騰於所居。師題壁曰。白道從茲速改張。休來顯現作妖祥。定祛邪行歸真見。必得超凡入聖鄉。題罷氣及隨滅。年十五夢梵僧告曰。出家時至。遂依白鹿規禪師披削。參雪峰。擱住曰。是什麼。師釋然了悟。亦忘其了心。惟舉手搖曳而已。峰審其懸解。撫而印之。後閩王建湧泉。迎師主席。賜號興聖。法道大行。

註釋：

四十世鼓山興聖國師，這位國師很有來歷。鼓山，在福建，是一個很有名的道場。虛老到鼓山去，重建鼓山。那時候鼓山有六十多個首座，這個首座，是用錢買來的首座。本來首座是在道場裡選出來的，請他當首座。首座就是除了方丈和尚就是首座了。那麼鼓山這個道場，因為地方很好，風景優美，人人都願意在那兒住。於是出家人住多了，方丈和尚就賣首座，給多少錢，譬如給一萬塊錢，或者兩萬塊錢，就買一個首座。做首座，可以在自己的房子裡自己燒小鍋子吃。燒小鍋子吃就是不隨著大家去過堂。吃飯的時候，自己願意弄點什麼吃，就弄點什麼吃。在自己的房頭，這叫燒小鍋子。

Essay:

The Master was of the Li family of Daliang. From his youth, he abhorred the stench of meat, but he delighted in hearing the sound of bells and ceremonial chants.

When the Master was twelve years old, several rays of white light suddenly appeared above where he lived. The Master wrote a verse on the wall:

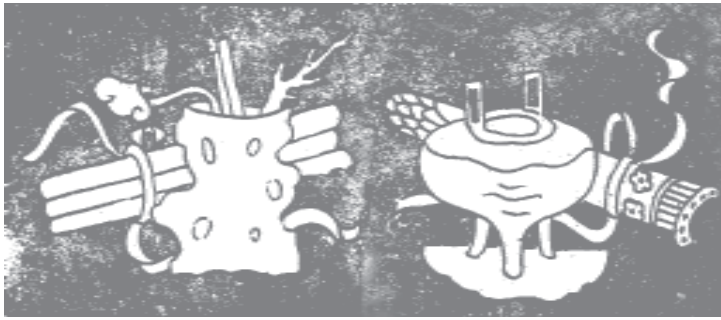
White rays! From this moment quickly change!  
 Do not come here to make a show of freakish  
 or lucky omens.  
 Concentration will conquer deviant practices,  
 as one returns to proper vision.  
 Then one will certainly transcend the common  
 and enter the sagely realm.

After he finished writing the verse, the white rays vanished.

When the Master was fifteen, he dreamt of an Indian monk, who told him, "The time has come for you to leave the home-life." Thereupon, the Master had his head shaved by Dhyana Master Bailu Gui. Later he went to study with Master Xuefeng (Snow Peak). Master Feng grabbed him by the arm and said, "What is this?"

At that instant, the Master had an awakening and also forgot the mind he had used to reach his understanding. All he could do was wave his hands. Master Xuefeng looked into his profound understanding, comforted him, and certified his enlightenment.

When the King of Min (Fujian Province) established Yongquan (Bubbling Springs) Monastery, he invited the Master to preside as abbot, and bestowed upon him the Dharma title of Xingsheng (Flourishing Sage). The Master's Dharma prospered exten-



虛老他重修湧泉寺，就把規矩都改了。要改還不容易，因為做到首座了，叢林道場裡你不能管他，他自己願意怎麼樣，就怎麼樣，隨便他的。可是他們的這個首座不是有功勞，有道德而做首座的，都是用錢買來的。所以虛老講規矩，教他們一定要上殿過堂，不可以燒小鍋子。那麼這樣子，這六十多個首座，有一些個爛仔，流氓或者土匪，總而言之，他用錢買來這個東西，來的路子都不正當。他就不願意守規矩。於是乎就想要把虛老給殺了。沒出家以前做過土匪，拿殺人根本不當一回事。於是乎就拿把刀到方丈和尚那兒去行刺，去殺虛老。

可是虛老，也沒有拿著刀，也沒有拿著槍。什麼也沒有拿，還是在那兒坐著。這個首座拿著刀到那兒想要往下砍，可是這個刀落不下來，就在那兒停止了。然後虛老就說了他一頓。總算沒有事了！就這麼厲害。所以建立道場也不是那麼容易的。以虛老的德行，都遇到這樣的逆境。

鼓山興聖國師。「師系出大梁李氏」，這位國師雖然是個小國的國師，可是也是個國師。他是大梁的人，俗家姓李。「幼惡葷羶」，惡就是厭惡，就是討厭，這個字本來念ㄛ、，在這裡要念ㄨ、。葷就是肉類，羶就是牛肉、魚肉、羊肉，腥羶之類的。

「樂聞鐘梵」，他歡喜聽的是什麼呢？鐘聲、鼓聲、梵唄聲。他喜歡這個。

☸待續

sively.

Commentary:

Drum Mountain is in Fujian Province and was a famous Way-place. When the Venerable Elder Master Yun went to Drum Mountain, he renovated the monastery there. At that time, there were over sixty monks of senior standing who paid money to be in those positions. Basically, a monk of senior standing should be selected by those in the Way-place and invited to be in that position.

The senior position is second only to that of the Abbot. At that time the monks of senior standing were allowed to cook special food in their own living quarters.

When Elder Master Yun went there to renovate Yongquan (Bubbling Springs) Monastery, he was determined to rectify the situation so that it would be in accord with the rules, but it was not easy to do. That is because basically no one had authority over what a senior-standing monk did. The senior-standing monks had not earned their positions through hard work and virtue in the Way. They paid money to gain their positions.

When the Venerable Master Yun changed the rules and said that all the senior-standing monks had to go to the dining hall and participate in the formal meals, the sixty or so senior-standing monks were not happy. Some of them had been bandits or criminals, and since they had bought their positions, one could know that they had not gotten into their positions through the proper procedures. They were basically not proper people, and they did not want to follow the rules.

Thereupon, some of them decided to assassinate the Venerable Master Yun. Having been criminals before they left the home life, killing people was not a big deal for them. One of them took a knife and went to the Abbot Yun's quarters. When he arrived, Venerable Master Yun was not holding a knife or a gun or any weapon at all. He was just sitting there unarmed. The senior-standing monk took his knife and advanced to where the Elder Abbot Yun was sitting, intending to stab him, but the knife would not descend; it stopped in mid-air. After that, Master Yun talked with him. And that was the end of the matter. That's how violent things were! Establishing a Way-place is not easy. Even with the kind of virtue that the Elder Master Yun had, he still encountered this very unpleasant experience.

Dhyana Master Xingsheng was a Dharma Host at Drum Mountain, and the first National Master in that area. **The Master was of the Li family of Daliang. From his youth he abhorred the stench of meat. He found the smell of beef, mutton, and fish to be foul and putrid. But he delighted in hearing the sound of bells and ceremonial chants.**

☸To be continued