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LIVES OF THE PATRIARCHS

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

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「年十二」，在十二歲的時候。
「有白氣數道」，這個白氣，也就是白光。

「騰於所居」，就在他住的地方的空中盤旋。

「師題壁曰」，這位興聖國師在牆壁上題了幾句偈頌。

「白道從茲速改張」，說，你這個白氣，從現在開始，你趕快給我改了，不要再在那個地方了。「休來顯現作妖祥」，你不要在這兒驚世駭俗的，你不要在這兒標奇立異，顯露神通。顯露這種妖怪的境界，或者是吉祥的境界。也就是說或者是壞的境界或者是好的境界

。可是我不管你是好的，或者是壞的境界，我都不要。「定祛邪行歸真見」，我用定力祛除你這種邪魔鬼祟的行爲，歸真見，我要顯現出來真正的智慧之見

。「必得超凡入聖鄉」，你好好的修道，一定會得到超出凡夫的領域，到達聖人的境界上。「題罷」，他題完了這幾句偈頌之後。「氣及隨滅」，這個白氣就滅了，就沒有了。

「年十五」，他到十五歲的時候，有一天做了一個夢，做什麼夢呢？「夢梵僧告曰」，夢見一個印度的和尚告訴他說。「出家時至」，你出家的時候到了。足見這位興聖國師是從印度來的，所以和

Essay:

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.**

Commentary:

His meaning was: "Mass of white energy, you must immediately change. Don't come here trying to display spiritual penetrations and foretell good and evil. It doesn't matter to me if yours is a good state or a bad state—I'm not interested in either. I'll use my samadhi power to subdue your deviant, demonic, ghostly behavior. I intend to cause proper vision, which is based on genuine wisdom, to appear. If you cultivate the Way well, then you can certainly get out of the cage of the common realm and reach the realm of the sages." **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." This indicates that National Master Xingsheng had been from India in a previous life, and so he had those kinds of conditions with the monk who appeared in his dream. Thereupon, the Master had his head shaved by Dhyana Master Bailu Gui and donned the robes of a left-home person. Later he went to study with Master Xuefeng (Snow Peak). Master Feng grabbed him by the arm and said, "What is this?"

梵僧這麼有因緣，來指點他出家的時候。

「遂依白鹿規禪師披削」，他就去拜白鹿院的道規禪師出家，披就是披上出家人的衣服，削就是把頭髮削去了。「參雪峰」，去參拜雪峰禪師。「擱住」，峰就用手抓住他。「曰是什麼」，就問他你是個什麼？他因為雪峰禪師這一抓他，「師釋然了悟」，他就明白，豁然開悟了。一問他是什麼？就開悟了。「

亦忘其了心」，可是他一開悟，把什麼都忘了，把開悟的心都忘了。「惟舉手搖曳而已」，他把手舉起來在空中這麼搖，是搖手不是擺手。「峰審其懸解」

，這個雪峰禪師看一看他，審就是審查審查。他是開悟了。「撫而印之」，雪峰禪師就用手來撫摸他，說：對了！是這樣子。

「後閩王建湧泉」，後來福建的國王，造湧泉寺。「迎師主席」，迎請這位法師去當方丈。「賜號興聖」，賜一個法號叫興聖國師。「法道大行」，這個時候，這一位禪師的佛法和道德，一般人都很欽服的。

贊曰

直下若會 箭過新羅
通宵有路 一任摩拏
不跨石門 畢竟作麼
塗毒雷轟 萬古不磨

贊曰，就是贊歎他。

「直下若會」，直下就是當下，若會就是你要明白了。「箭過新羅」，就好像那一箭就射到了新羅國似的。「通宵有路」，通宵，不是通宵達旦。好像我們人一宿不睡覺，叫通宵達旦。這通宵是通到天上去，說有路通到宵漢上。

「一任摩拏」，隨便你去找去。這路你要自己去找去。摩拏也就是找的意思。這條路隨便你自己去找去。「不跨石門」，他不跨出這個石門外邊去。「

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. "Correct," he said, "that is the way it is."

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 extensively.

A verse in praise says:

**Instant recognition
Is like an arrow speeding
clear to Korea.
There is a path that reaches
to the heavens;
Grove around and find it yourself.
He never stepped out of the stone gate.
Ultimately what was he up to?
Neither poison nor thunderbolts
Could wear him down, even
in ten thousand ages!**

Commentary:

Instant recognition / Is like an arrow speeding clear to Korea. If you understand on the spot, it is like an arrow shot clear to Korea.

There is a path that reaches to the heavens; / Grove around and find it yourself. You have to find this path on your own.

He never stepped out of the stone gate. The Master never left the monastery. **Ultimately what was he up to?** What was he doing, anyway? You can understand it intuitively, but it cannot be told in words. What was he doing? If you think about it, you will know.

Neither poison nor thunderbolts / Could wear him down, even in ten thousand ages! Even if he were poisoned or struck by lightning, not a hair of his would be harmed in ten thousand ages.

Another verse says:

**When one is not astonished by a strange sight,
what is strange will disappear.
Several rays of white light appeared—perhaps an enticement.
Pay no attention to deviant or proper,
disaster or good fortune.
Do not haggle over rights and wrongs,**

畢竟作麼」，究竟他在幹什麼？這就叫只可意會，不可言傳。作什麼呢？你想想就知道了。「塗毒雷轟」，不論你是給他下毒藥也好，用雷劈也好。「萬古不磨」，經過萬古，也不能損壞他的絲毫。

或說偈曰

見怪不怪怪自休 白氣數道或引誘
 邪正禍福皆不計 是非曲直總莫究
 梵僧示夢時已至 雪峰指歸勿再遊
 鼓山湧泉說法主 虛空世界任去留

「見怪不怪怪自休」，我們人都是見怪驚怪；見了不怪，就不怪。不隨著這個境界轉。你要能不隨這個境界轉，眼觀形色內無有，耳聽聲音心不知。能以如如不動，了了常明。這就「見怪不怪怪自休」，見著什麼奇怪的事情也不覺得它是奇怪。「怪自休」，那個怪就沒有了。

這個興聖國師十二歲時，白氣數道騰於所居，他住的那個地方就放光，那這一般的人，以為這真是了不起了。這一定是很吉祥的，很好的一件事，那就被這個境界所誘惑了。所以說「白氣數道或引誘」，或者就是一個引誘，看看他有沒有定力？但是他不動，就說了偈頌：「白道從茲速改張」，你趕快要沒有了。「休來顯現作妖祥」，或者是妖怪，或者是吉祥。妖怪他也不管，吉祥他也不管。為什麼呢？因為人修行，「邪正禍福皆不計」，你邪也好，我也不理你；正也好，我也不理你；禍也好，福也好，我都是如如不動，了了常明。皆不計的。「是非曲直總莫究」，不管你誰對不對，什麼叫是？什麼叫非？什麼叫曲？什麼叫直？不管這些個，總不究詰這些個東西。

「梵僧示夢時已至」，所以時候到了，梵僧就來托夢指示他，叫他出家，那麼他就出家了。去參雪峰禪師。「雪峰指歸勿再遊」，雪峰禪師指引他一個歸家的

the crooked and the straight.

An Indian monk came to him in a dream:

“Your time has come.”

Master Snow Peak pointed to where he should return:

“Do not wander further.”

The Dharma-speaking host at Bubbling Springs Monastery on Drum Mountain,

Is free to come and go in this world, throughout space.

Commentary:

When one is not astonished by a strange sight, / What is strange will disappear. Most people find strange things to be strange, but if you don't find them strange, they become ordinary. Don't be turned by such states. If you can keep from being turned by such states, then,

When your eyes see forms, there is nothing inside.

When your ears hear sounds, the mind does not know.

That is to be in a state of unmoving suchness, always clear and aware. Then you are able to see strange things and not find them to be strange. In that way, the strange disappears all by itself.

Several rays of white light appeared—perhaps an enticement.

When Master Xingsheng was only twelve years old, that white energy swirled down upon the house where he was living. Most people would have reacted to that by thinking, “Incredible! This is an extremely lucky portent.” They would be influenced by that state. That's why the verse says “Several rays of white light appeared—perhaps an enticement.” Perhaps it was enticing him to see if he had any concentration. However, he remained unmoved and spoke a verse: “White rays! From this moment quickly change!” He was ordering them to disappear quickly. “Do not come here to make a show of freakish or lucky omens.” You should not pay attention to strange omens or good omens. In either case, you should not mind them. That's because in cultivating you should **pay no attention to** whether things are **deviant or proper** or whether one encounters **disaster or good fortune. Do not haggle over rights and wrongs, the crooked and the straight.** Don't pay attention to who's right and who's wrong, who's crooked and who's straight.

An Indian monk came to him in a dream: “Your time has come.” Because the Master had samadhi power, when the time came, the Indian monk came and instructed him in a dream to leave the home-life. **Master Snow Peak, Master Xuefeng, pointed to where he should return: “Do not wander further.”** Master Xuefeng just pointed to where he should come back to. “Don't go looking around outside anymore.”

道路，不要再在外邊打游擊了，不要再各處跑了。

「鼓山湧泉說法主」，他在鼓山湧泉寺做方丈，做一方的法主。「虛空世界任去留」，他在虛空裡，願意到什麼地方都可以的。願意去就去，不去就不去，所以虛空世界任去留。（全文完）

The Dharma-speaking host at Bubbling Springs Monastery on Drum Mountain, / Is free to come and go in this world, throughout space. The master was the Abbot and Dharma-speaking Host at Bubbling Springs Monastery on Drum Mountain, but he was able to go anywhere he wanted to, anywhere in space. He could go or stay, just as he pleased. (The End)



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「六根忽動被雲遮」，這六根--眼耳鼻舌身意--一著到境界上，就好像雲彩把天空給遮起來了，現不出太陽光了。這六根，它根本在什麼地方？就因為一個貪欲！貪欲放不下，所以這個六根就變成六賊，六識就生出來了。你要是沒有貪欲，六根這賊也不賊了，識也不識了，什麼都返本還原了，什麼麻煩也沒有了。所以各位要注意這點，就是看你有貪欲、沒有貪欲。你若有貪欲

，那和魔還沒有分開；沒有貪欲了，和佛也就合股了。

☞待續

(Continued from page 9)

“When the six sense faculties suddenly move, one is covered by clouds.” Once the eyes, ears, nose, tongue, body, and mind become attached to a state, it’s like the sky clouding over so that the sun’s light is no longer apparent. Fundamentally, what causes the six sense faculties to move? Greed and desire. Because you are unable to give up greed and desire, the six sense faculties turn into the six thieves and the six consciousnesses come into being. If you had no greed and desire, then the thieves of the six sense faculties would no longer be thieves, and the six consciousnesses would no longer be consciousnesses. Everything would return to the source, and all troubles would disappear. Everyone should pay attention to this. It all depends on whether or not you have greed and desire. If you do, then you have not separated yourself from the demons yet. If you do not, then you have joined with the Buddhas. ☞To be continued

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所以我們學佛法的人，知道一點就做一點，實實在在來修行，不打妄想，不攀緣，不要有自私心，自利心，不與人爭，不貪，無所求，常記得這五個條件才是真修行，也要不生嫉妒心，不生障礙心，不障礙其他人的成就。

應該見賢思齊焉，見到有智慧、有能力，聰明的人，我應該學習他，不要生嫉妒障礙的心。



(Continued from page 11) People who study the Dharma should practice every bit they understand. Cultivate honestly. Avoid idle thoughts, opportunism, selfishness, pursuit of personal advantage, fighting, greed, and seeking. If you can always remember these five conditions, then you’re truly cultivating. Nor should you be jealous or

obstruct others. Emulate those who are better than you. When you see those who have more wisdom and capability you say: “I should emulate them” Don’t be jealous or obstructive.