

【 佛祖道影白話解 】

四十一祖香林澄遠禪師

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FIRST GENERATION:
DHYANA MASTER CHENGYUAN (LUCENT AND FAR-REACHING) OF XIANGLIN

宣公上人講於一九八四年二月下旬 LECTURED BY THE VENERABLE MASTER AT THE END OF FEBRUARY, 1984

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修訂版 REVISED VERSION

師漢州綿竹人。俗姓上官。參雲門。在衆時一僧曰。看俗家失火。師曰那裡火。曰不見那師曰不見。曰者瞎漢。時一衆皆言遠敗。闕後明教寬聞舉歎曰須是我遠兄始得。後出世青城。香林院僧問如何是衲衣下事。師曰臘月火燒山。師將示寂。辭知府宋公璫曰老僧行腳去也。通判曰者風狂僧八十歲行腳去那裡。宋曰大善知識去住自由。師謂衆曰。老僧四十年方打成一片。言訖而逝。塔於本山。

這是四十一世香林澄遠禪師。香林是香林院，在四川。

「師漢州綿竹人」，就是四川漢州的綿竹人。「俗姓上官」，他在家姓上官。「參雲門」，到廣東雲門大覺寺文偃禪師那兒參學。「在衆時」，在大衆裡頭。「一僧曰」，有一個和尚就說了。

「看俗家失火」，看民家那個地方失火了。「師曰那裡火」，澄遠禪師就說：什麼地方著火了？「曰不見那」，僧就說：你沒看見



Text:

This Master was a native of Mianzhu County, in Hanzhou Province. His family name was Shangguan. He went to study under Yunmen. While he was in that assembly, a monk said to him, "Look, a layman's house has caught fire!"

The Master said, "Where is the fire?"

The monk asked, "Don't you see it?"

The Master said, "No, I don't."

The monk said, "What a blind man! He really has no sight!"

At that time, the entire assembly said that the Master had lost. But later it was cleared up. When Jiaokuan heard about this incident, he sighed and said, "It had to be Brother Yuan who got it!"

Afterwards, the Master became the abbot at Xianglin in Qingcheng. A monk asked him, "What is the business of someone who wears the monk's robe?"

The Master replied, "In the twelfth month, in winter, a fire consumes the mountain."

When the Master was about to enter the stillness, he took his leave of Sir Song Dang, magistrate of the prefecture, saying, "This old monk is taking to the road again."

The assistant prefectural magistrate remarked, "This crazy monk is already eighty. Where is he going?"

Magistrate Song observed, "A teacher of great wisdom comes and goes freely as he wishes."

The Master told the assembly, "It has taken forty years for



嗎？「師曰不見」，澄遠禪師說：我沒看見。

「曰者瞎漢」，這個和尚就說了：唉！這真是一個瞎子。「時一眾皆言遠敗」，這時所有的出家人都說：澄遠他敗了，因為和尚罵他是瞎子，辯論沒有勝利，他敗了。

「闕後明教寬聞舉歎曰」，以後，教寬（也是個出家人）聽人講述這個公案，他就讚歎說：「須是我遠兄始得」，我這個師兄澄遠禪師他才是勝利了，他沒有敗。

「後出世青城香林院」，以後就到四川青城山香林院，在那個地方做方丈。「僧問如何是衲衣下事」，有個和尚問他：怎麼樣是出家人所做的事情？

「師曰臘月火燒山」，澄遠禪師說：臘月，就是很冷的十二月天，火來燒山。意思也就是你用功到極點，就像那寒冷到極點了，也就會得到一種好的消息。

「師將示寂」，禪師將要圓寂的時候。「辭知府宋公璫曰」，向當時的知府宋公璫告辭。「老僧行腳去也」，說：我現在要出去到外面走走。

「通判曰」，通判就是一個法官的樣子，說了。「者風狂僧」，這一個瘋狂的和尚！「八十歲行腳去那裡」，已經八十多歲，還想到哪裡去跑啊？「宋曰」，宋璫就說了。「大善知識去住自由」，大的善知識，他來去是自由的。

「師謂眾曰」，澄遠禪師就對大眾說了。「老僧四十年」，我呀！修行了四十多年。「方打成一片」，工夫才上了路，才打成一片了。「言訖而逝」，說完這話，就

this old monk to reach a state of oneness.” With those words, he completed the stillness. A stupa was built for him on that mountain.

Commentary:

This Master was a native of Mianzhu County, in Hanzhou province. Dhyana Master Chengyuan of Xianglin (“Fragrant Forest”) Monastery was from Mianzhu County, in present-day Sichuan Province. Xianglin Monastery was probably also in Sichuan. **His family name was Shangguan. He went to study under Yunmen** (“Cloud Gate”), that is, under Dhyana Master Wenyan, of Great Enlightenment Monastery, on Yunmen Mountain, in Guangdong Province.

While he was in that assembly, a monk said to him, “Look, a layman’s house has caught fire!”

The Master, Dhyana Master Chengyuan, said, “Where is the fire? What is burning?”

The monk asked, “Don’t you see it?”

The Master, Chengyuan, said, “No, I don’t.”

The monk said, “What a blind man! He really has no sight!”

At that time, the entire assembly said that the Master had lost. All the left-home people there said that Chengyuan had lost the debate.

But later it was cleared up. When Jiaokuan (“Broad Teaching”), who was a left-home person, **heard about this incident, he sighed and said, “It had to be Brother Yuan who got it!”** He meant that Dhyana Master Chengyuan had won the debate. He hadn’t lost.

Afterwards, the Master become the abbot at Xianglin in Qingcheng. He went to Qingcheng (“Green City”), in Sichuan, and became the Abbot of Xianglin Monastery there.

A monk asked him, “What is the business of someone who wears the monk’s robe? What are left-home people supposed to do?”

The Master replied, “In the twelfth month, in winter, a fire consumes the mountain.” His reply was that at the very coldest time of the year, fire comes to burn the mountain. This means that when you apply effort to the utmost point, it is like extreme cold followed by fire. When you apply effort to the extreme, you will receive some good news.

When the Master was about to enter the stillness, he took his leave of Sir Song Dang, magistrate of the prefecture, saying, “This old monk is taking to the road again.” When the Master was about to enter the stillness, he bade farewell to the Honorable Song Dang, saying he was going to do a bit of traveling.

The assistant prefectural magistrate remarked, “This crazy



圓寂了。「塔於本山」，在本山造一個塔。

贊曰

一語驚群 杜撰罔測
幸有同參 霜上加雪
四十年來 未免饒舌
打成一片 子規啼血

「一語驚群」，他的一句話把大眾驚醒了。「杜撰罔測」，你要是想用一種造作、杜撰，自己作出來的東西來罔測，你是測量不透他的。

「幸有同參」，幸虧有個同參～教寬大師。「霜上加雪」，能認識他，好像霜上添雪似的。

「四十年來未免饒舌」，說四十年來才打成一片，這話也是多餘的。「打成一片子規啼血」，能打成一片，就好像那個子規鳥，子規鳥大約就是那個杜鵑鳥，叫子規啼血，就像那個鳥總在那個地方叫，一叫就出血的樣子。 待續

monk is already eighty. Where is he going?"

Magistrate Song observed, "A teacher of great wisdom comes and goes freely as he wishes."

The Master, Dhyana Master Chengyuan, told the assembly: "It has taken forty years for this old monk to reach a state of oneness." It's taken forty years of cultivation for my skill to set. With those words, he completed the stillness. A stupa was built for him on that mountain.

A verse in praise says:

A single word from his mouth startled the assembly.
One couldn't fathom him through mental conjecture.

Fortunately, there was a cultivator of like mind, like snow on top of frost.

After forty years, he couldn't avoid being garrulous.

Everything came together, like the cuckoo calling until it spits blood.

Commentary:

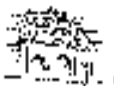
A single word from his mouth startled the assembly. One couldn't fathom him through mental conjecture. You couldn't use contrived, deliberate, false speculations to figure him out.

Fortunately, there was a cultivator of like mind, like frost added upon snow. Fortunately a fellow cultivator, Jiaokuan, recognized him. It was like putting snow on top of frost.

After forty years, he couldn't avoid being garrulous. The remark he made on how his cultivation had set after forty years was superfluous. Everything came together, like the cuckoo calling until it spits blood. The cuckoo keeps calling until finally it's as if it were spitting up blood.

To be continued





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