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LIVES OF THE PATRIARCHS

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

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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或說偈曰

流俗庸眾仁者稀
 群居終日未契機
 火燒無見云瞎漢
 冰封有覺日時賢
 四十年來成一片
 八萬劫前積三祇
 行腳歸去寂光土
 暮鼓晨鐘奇奇奇

「流俗庸眾仁者稀」，真正出乎其類，拔乎其萃的人是很少的。多數都是流俗庸眾，流俗就同流合污，同乎流俗，合乎污世，這叫鄉愿，德中之賊。你看到的出家人也是穿出家人衣服，戴出家人的帽子，但是不辦出家人的事情。所以自己本分的事情就弄不清楚，弄不清楚就胡說八道，在那兒胡鬧。所以說「仁者稀」，仁就是很慈悲、很仁慈的，仁慈的人就是慈悲喜捨。真正慈悲喜捨這樣的出家人，也很少。有很多都是在那兒掛羊頭賣狗肉來騙人的。所以雲門那個地方，有一個和尚就說看鄰家著火了。那麼澄遠禪師就問他：什麼地方燒？和尚說：你沒看見嗎？你沒看見？你是個瞎子。那個和尚是在瞎說，沒有地方火燒，所以澄遠禪師看不見。但是和尚不承

Another verse says:

Common people are many; humane ones are rare.
While he lived with a group, the potentials did not mesh.
Seeing no fire burning, he was called a blind man.
Encased in ice, he awakened and was called a worthy of his time.
After forty years, he attained a state of oneness.
Eighty thousand eons before, he had cultivated for three asamkhyeyas.
He took to the road, returning to the Land of Stillness and Light.
Evening drums and morning bells—strange, strange, strange!

Commentary:

Common people are many; humane ones are rare. Very few people are truly outstanding. Most people are vulgar and common, imposters, thieves among the virtuous. Some left-home people wear the clothes and hats of left-home people, but don't do what left-home people should do and are not clear about what their own responsibilities are. Lacking that clarity, they talk nonsense and make trouble. That is why it is said that truly humane ones are rare. To be humane is to be compassionate and kind. There are very few left-home people who are genuinely endowed with kindness, compassion, joy, and equanimity. Many of them deceive people, saying one thing but doing another.

While he lived with a group, the potentials did not mesh. Seeing no fire burning, he was called a blind man. At Yunmen, there was a monk who said, "The neighbor's house is on fire."

Dhyana Master Chengyuan said, "Where is there a fire?"

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

Dhyana Master Chengyuan said, "No."

The monk then said, "Oh! You are blind. You can't even see the fire!"

This is basically nonsense. Dhyana Master Chengyun was not blind; the monk was talking nonsense. There was no such fire, yet he insisted that there was. That is why Master Chengyuan could not see it. Instead of admitting that



認自己是在瞎說，反倒說禪師是瞎漢所以說「仁者稀」。

「群居終日未契機」，「火燒無見云瞎漢」，都是口頭禪，在那兒說到，做不到，盡講一些口頭禪，口頭三昧。所以說「火燒無見云瞎漢」。

「冰封有覺曰時賢」，這個臘月火燒山，就是本來是寒冷的時候，他覺得很熱，像火燒山似的。這個時候就是你有工夫了什麼也不怕，冷熱都能忍受得了。臘月天氣那麼冷也像火燒山似的。這也就是說再困苦艱難，他也覺得很快樂，沒有什麼了不起的。所以就是很有志氣的。衲子，就是出家人，出家就應該有志氣，應該冷也不怕，熱也不怕，就是毀譽不動於心。你誰毀謗他，他也是這麼樣子，你讚歎他，也是這樣子，沒有什麼。所以教寬就說，遠兄始得。澄遠法師夠資格了。

「四十年來成一片」，他用了四十年的功夫，才能打成一片。功夫才用好了。你看！這前三十九年都是在路上走，在用功呢！是勇猛精進不退。

「八萬劫前積三祇」，在八萬大劫以前他就三祇修福修慧了，所以現在才能功夫打成一片。所以我們人修道不要貪快。「我修了多少年，我也沒有覺得有什麼。」你想有什麼？那你不修行，到死的時候你也沒有什麼？不修，你能有個什麼？

「行腳歸去寂光土」，澄遠禪師向宋公璫告辭，說要出去走一走，踳踳踳踳。通判就說他：你這個瘋狂的僧，八十歲了還到哪個地方去？宋公璫就說了，大善知識他是來去自由的。所以說行腳歸去寂光土，到常寂光淨土那兒去了。

（下接第17頁）

he was talking nonsense, that monk accused others of being blind. That is why the verse says, "Truly humane ones are rare." Most people only perform lip service. They can talk, but they cannot practice. They rely on intellectual Chan. So he said, "Those who cannot see the fire are blind."

Encased in ice, he awakened and was called a worthy of his time. Being encased in ice refers to the coldest month of winter. Yet a fire consumes the mountain. One feels very hot—like a burning mountain—even though it is cold. This means that after acquiring skill, you fear nothing. You can take it, whether it is cold or hot. Even in December, you feel like a mountain on fire. This also means that no matter how difficult the situation was, he still felt very happy, as if it were nothing extraordinary.

A left-home person should have some backbone. He was not afraid of the cold, nor was he afraid of heat. In other words, his mind was not moved by slander or praise. It made no difference whether you praised or scolded him. It didn't matter to him. That is the meaning of the fire burning the mountain in December. "Encased in ice, he was discovered and called a worthy of his time." Therefore, Master Jiaokuan said, "It had to be my brother Yuan who got it! Dhyana Master Chengyuan has what it takes." He was a kindred spirit to the Master.

After forty years, he attained a state of oneness. It had taken him forty years of applying effort for his skill to mesh and his work to be completed. Do you see that? For the first thirty-nine years, he had been walking on the road, applying effort. He was courageously vigorous and did not retreat. **Eighty thousand eons before, he had cultivated for three asamkhyeyas.** Eighty thousand great eons ago, he had cultivated blessings and wisdom for three great *asamkhyeya kalpas*, and so now his skill could come to fruition. Therefore, we who cultivate the Way should not be impatient. Don't say, "I have cultivated for so many years and I don't feel like I've gained anything."

What do you want to gain? If you don't cultivate, when it comes time to die, you won't have anything either. What would you have, if you didn't cultivate?

He took to the road, returning to the Land of Stillness and Light. He bade farewell to the Honorable Song Dang, saying that he was going to travel around. A judge said, "You crazy monk. You are in your eighties. Where are you going?"

The Honorable Song said, "Oh, a teacher of great wisdom comes and goes freely." That is why this verse says that he was returning to the Pure Land of Constant Stillness and Light.

(Continued on page 17)

