

【 佛祖道影白話解 】

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LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-THIRD GENERATION:

Dhyana Master Fa Deng
(Dharma Lamp) of Jinling

宣公上人講於一九八四年六月八日

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師。魏府人也。生而知道。辯才無礙。入法眼之室。上堂云。某甲本欲居山藏拙。養病過時。奈緣先師有未了底公案。出來與他了卻。時有僧問。如何是先師未了底公案。師便打。曰。祖禪不了。殃及兒孫。曰。過在什麼處。師曰。過在我。殃及你。江南國主。聞此。問師曰。先師有什麼不了底公案。師曰。現分析。次僧問。如何是西來密密意。師曰。苦。問。如何是佛法大意。師曰。且問小意。卻來與汝大意。

註解：

這一位祖師，是法眼宗的。中國佛法有五宗，這五宗，就是「一花開五葉」的五宗；就是「臨濟、曹洞、雲門、潯仰、法眼」這五宗。佛教裡傳說，說是「臨半老千」，臨濟宗有半老千那麼多；「曹一角」，曹洞宗有四分

Essay:

The Master was a native of the Wei Prefecture. From his birth he knew about the Way and had unimpeded eloquence. He was a room-entering disciple of Dhyana Master Fayan. Once he presided over the Dharma Hall and declared, "My original intent was to live in the mountains and hide my light, recuperate from my illness as I pass the time. However, my teacher had some unfinished business. And so I have come out to finish it on his behalf.

At that time a monk asked him, "What was your teacher's unfinished business?"

The Master hit him. He said, "Because the life-pulse of the Patriarchs has not been cut off, it entails a lot of trouble for their sons and grandsons.

The monk asked, "Where does the mistake lie?"

The Master answered, "The mistake lies in my getting you involved in this trouble."

When the King of Jiangnan heard about this, he also asked the Master, "What was the unfinished business of your teacher?"

The Master replied, "I am right now in the process of clarifying the issue."

Another monk asked, "What is the secret meaning that came from the west?"

The Master answered, "Suffering!"

"What is the great intent of the Buddhadharma?"

The Master retorted, "First, ask about the small intent. Then I will show you the great intent."



之一。「雲門法眼無處找」，人很少。馮仰宗人也很少，只有臨濟宗多；因為臨濟祖師挨過打的。祖師挨打，兒孫就多了；那麼其他幾宗呢？人沒有那麼多。這位祖師，是法眼宗的「四十三世」。「金陵」，就是南京，以前叫金陵。「法燈禪師」，這位法師叫「法燈」，是法門的一個燈。

「師，魏府人也」，這位法師，是魏府人。魏府在河南，袁世凱也是河南人；河南那個地方，大約是藏龍臥虎的地方，什麼人都有。「生而知道」，這個法燈法師是有來歷的，他一出生，就知道修道，所以這是「生而知之」。「生而知之者，上也；學而知之者，次也；困而學之，又其次也；困而不學，民斯為下矣。」說我們人，生來就知道修行，是聖人來的，也可以說是菩薩再來，是上根利智的人；所以說是「生而知之者，上也」。「學而知之者」呢？「次也」；等到你學了，然後知道，這就是次一等的人。「困而學之，又其次也」，你在困苦艱難裡頭，你還能學，那比學而知之的又次一等了。「困而不學」呢？要是困苦艱難，在很貧窮的時候，你再不能學，那就是更下一等了；那比老百姓更低一層了，是最低層的人。那麼這位禪師，他生而知道。

「辯才無礙」，人這個辯才是從什麼地方來的？我們應該要知道。怎麼那個人生來就那麼聰明？那個人生來就那麼愚癡？聰明的人，這裡頭有兩種的分析：

第一種，是前生熟讀般若，讀誦大乘經典，研究般若的經。因為他深入經藏了，所以才能智慧如海。這是研究佛法的人的聰明。他聰明，還時時走的正路。時時所行所做，都是正大光明的、都是光明磊落的、都是絲毫不苟的；他不會用任何的手段，去求名求利，因為他來得正，行得也正，做什麼事都要正，所以做一般人一個榜樣、一個模範、一個法則。這是在正路上的聰明。

那麼邪路上的，也有邪路的聰明；邪路的聰明是怎麼呢？我們要認識很清楚。邪路上，就是妖魔鬼怪，這些個東西轉到世間上來，

Commentary:

This Patriarch belongs to the Fayan (Dharma Eye) School of Chan. There are five schools of Chan in China, and they are compared to five petals of a single flower. The Five Schools are: Linji, Caodong, Yunmen, Weiyang, and Fayan.

In Buddhism we have the saying: The Lin Ji school filled half the sky. The Caodong had one corner. Yunmen and Fayan had only a small following.

The Caodong School had about one quarter of the entire Chan population, whereas Yunmen, Fayan and Weiyang each had small followings. The Linji School had the greatest following. That is because all the Patriarchs of that school had to undergo beatings. As a result, the descendants in that line are many. The other Chan schools did not have such large followings.

Dhyana Master Fa Deng (Dharma Lamp) of Jinling, present-day Nanjing, is the forty-third generational patriarch in the Fayan School. **The Master was a native of the Wei Prefecture**, in Henan Province. There are hidden dragons and crouching tigers in Henan. That place has all manner of people. From his birth he knew about the Way. Dharma Master Fa Deng had an impressive background. From the time he was born, he knew how to cultivate the Way. He was born with knowledge, which means he was the most superior kind of person. It is said:

Those born with knowledge are superior.

Those who gain knowledge through study are less lofty.

Those who learn only under duress are more inferior.

Those who refuse to learn even under duress are the most

inferior kind of people.

People who know how to cultivate from the time they are born are sages or perhaps Bodhisattvas who have come again. They are blessed with superior faculties and keen wisdom. Those who gain knowledge after study are of a lesser calibre. And those who only study because they have endured hardships are an even lesser grade of people than the previous kind. Those who refuse to study even when they are in the midst of poverty and hardship are the lowest kind of people.

This Dhyana Master knew about the Way from the time he was born. **And he had unimpeded eloquence.** You should know where eloquence comes from. Why is it that some people are born intelligent, while others are born stupid? Further, there are two different kinds of intelligent people. The first kind of intelligent people are those who have deeply steeped themselves in *prajna*. They have recited Great Vehicle Sutras and especially investigated the *prajna* texts. Because they have deeply entered the Sutra treasury, they gain sealike wisdom. That is the wisdom derived from study of Buddhism. Not only are such people intelligent, they always walk on the straight and open path.

魑魅魍魎這些個精靈、這些個牛鬼蛇神，有些修行有點通靈的，會作怪的。這些個人也是很聰明的，所謂那些個「鬼聰明」；像鬼那麼聰明，你什麼事情都瞞不了他。可是知道是知道，他不做正事；他不是去殺人、放火、打劫、強搶，就或者去害人，傷天害理，做種種的害人的事情。他所行所做，都是彎曲、都是不直的，都是那麼行險僥倖的，都是不照著直路上走；他走偏門，好像去賭博、吸毒。那些個人，本來也都很聰明的；可是他為什麼走到那途徑去？就因為太狡猾了、太奸了！因為他奸狡成性，雖然知道善事是好，他也不做善事；雖然知道惡事是不好，他也要做惡事。

所以這是一個走邪路的、一個走正路的。走邪路的，你判斷他們，這些多數都是山精水怪、魑魅魍魎；這些個古古怪怪的怪物，他們也聰明。所以不要以為聰明人都是一樣的，什麼裡頭，不單不一樣，都是有千差萬別、種種不同的；所以都是這樣子不走正路，由他的不走正路，你就知道他來路不正、來歷不明，所以他也盡想要做一些個不正當的事情。由這個來判斷，這位法師他辯才無礙，他有正知正見，對哲學有基礎，所以有辯才，沒有障礙；就是沒有道理的事情，被他一說，也有了道理。

「入法眼之室」，這樣他就入法眼之室；入法眼宗之室了，就是接法眼宗的法了。「上堂云」，他上堂的時候，就說了，也就是自我介紹了。「某甲」，就說是：我法燈，「本欲居山藏拙」，我願意住山，我不願意到鬧市上來的。「養病過時」，我在山裡頭，好好養一養我這個病。什麼病呢？就是習氣毛病。這個「養病」，就是「除病」，也就是「治病」；不是把這個病叫它長得旺一點，好好培養它；養病，就是在那兒養精神，驅除病魔。過時，就是過這個時日、度歲月。「苟全性命於亂世，不求聞達於諸侯」；那時候，這就是他的志願來著。

「奈緣先師有未了底公案」，奈，是「無

Everything they do is upright, bright, and public. They are not the least bit casual or perfunctory. They never resort to any trick in order to gain fame or profit. Because they come from a proper path, their actions are proper. Such people act as models for others. Their intelligence is gained through a proper course.

There is another kind of intelligence that is gained through deviant paths. Such people are actually goblins, strange ghosts, and demons who have reincarnated in the world in human form. Such people may be essences such as *li*, *mei*, or *wang liang* ghosts, cow-ghosts or snake spirits, and so forth. They possess supernatural powers and a kind of ghost-like intelligence. You can't fool them in the least. They know everything, but they do not do proper things. Instead, they engage in killing, arson, theft, and robbery, or other harmful acts that contradict heavenly principle. Everything they do injures others and is crooked. They walk on precarious paths and are always on the lookout for an opportunity. They do not tread a straightforward path. Instead they take side roads. For example, people who gamble and take dope are quite intelligent. Why do they walk such twisted paths? It is because their intelligence is used in cunning and sinister ways. That being their nature, although they know that wholesome deeds are good, they refuse to do good. Although they know that evil deeds are bad, they still engage in evil deeds. That's the difference between those who walk on proper paths and those who take deviant paths. Those who tread deviant paths are mostly mountain essences, water spirits, *li*, *mei*, and *wang liang* ghosts and other freaks. These strange creatures are also very intelligent. But don't assume that intelligent people are all alike. Not only are they not the same, there are actually thousands of different kinds. Because these people do not walk on proper paths, you can surmise they come from a shady background, and so they are prone to improper conduct. You can base your judgment on their background and the path they take.

Now, this Dhyana Master had unimpeded eloquence and proper knowledge and proper views. Because he had a good foundation in philosophy, he acquired unobstructed eloquence. Something may seem to appear unreasonable, but after he discussed it, he would shed light on the entire matter and make it reasonable.

He was a room-entering disciple of Dhyana Master Fayan. He received the Dharma-transmission of the Fayan School. **Once he presided over the Dharma Hall and declared**, he introduced himself this way, **“My original intent was to live in the mountains and hide my light.** I wanted to live in the mountains instead of staying in a busy city. I wanted to **recuperate from my illness as I pass the time.** What kind of illness? The illness of my habits and faults.” Recuperating from the illness means getting rid of one's faults. It does not mean one intensifies and nurtures the illness. Rather, it means one nourishes one's spirit and drives out the demon of sickness. “That was the way



奈」，我沒有辦法。什麼事情我沒有辦法不出山呢？就因為我的師父有一件公案沒有做完；公案，就是事。他有一件事還沒有做完，這個事，究竟什麼事呢？總而言之，不是去偷、去打劫銀行的事；他的這個事，就是繼續他先師未了之願。他的先師或者想講什麼經，還沒有講，他代他講一講；或者想做一件什麼事，沒有做，他就做一做；或者想要造個廟，沒有造好，他來給他造一造，滿他師父的心願。

我相信這個未了的公案，就是弘揚佛法；因為他師父沒有做好的事情等著他來做，所以說「出來與他了卻」。就出山——不住山了，也不怕麻煩了，又跑到鬧市來了；與他了卻，我就滿我先師這個心願，所以就出來了。「時有僧問」，這個時候沒有怎麼解釋，就有個和尚冒冒失失的問他說，「如何是先師未了底公案」，什麼是你師父未了的心願呢？公案是什麼？「師便打」，僧這麼一問的時候，法燈禪師也沒有說三七二十二、三七二十一，也沒有說三七二十，不分青紅皂白，就打了一頓。然後就說了，「曰：祖禰不了，殃及兒孫」，祖禰，就是祖師的道脈、祖師的命脈；不了，就是沒有斷；殃及兒孫，所以後人就添了很多麻煩，後人就遭殃了，很多的事要幹了。

☞待續

I hoped to pass my time. As it's said, 'I only wish to preserve my life during these troubled times, but do not wish to seek fame and wealth from the princes.' That was my aspiration. **However, my teacher had some unfinished business.** I had no choice but to come out from the mountains. My teacher hadn't completed his work."

What kind of unfinished business was this? Dharma Master Fa Deng wished to fulfill his teacher's wishes. For instance his teacher might have wanted to lecture on a certain Sutra but did not get to do it, and so now the disciple will lecture on it. Perhaps his teacher had wanted to do something, such as build a monastery, but did not manage to do it, and so now the disciple fulfills his master's wishes by building a monastery. I believe this "unfinished business" refers to the task of propagating the Buddhadharma. Because his teacher had not completely finished his job, Dharma Master Fa Deng said, "**And so I have come out to finish it on his behalf.** Instead of staying in the mountains, I have not feared the trouble and have come out to the hub-bub of the city to fulfill my Master's wishes."

At that time a monk asked him... Since Master Fa Deng did not give any further explanation, a monk recklessly broached this subject, "**What was your teacher's unfinished business?**"

The Master hit him. Without saying anything, without making any further elaboration, the Master simply hit the monk. Then **he said, "Because the life-pulse of the Patriarchs has not been cut off, it entails a lot of trouble for their sons and grandsons.** Because the pulse of the Patriarchs has not been severed, it adds a lot of trouble and gives a lot of work to the generations to come afterwards."

☞To be continued



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《宣公上人語錄》

人修道，無論什麼也不要貪——好的也不貪，壞的也不貪。
你平常心是道，要平平常常的，不要生一種貪心，你貪什麼都是不對的。

In cultivating the spiritual Path, one should not covet anything, whether good or bad. The spiritual Path is found in an ordinary frame of mind. You should regard everything as being just ordinary. Don't covet anything. It is wrong to covet things, no matter what they are.

— from Venerable Master Hua's Quotes