

【 佛祖道影白話解 】

四十三世金陵法燈禪師 (續)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-THIRD GENERATION:

Dhyana Master Fa Deng

(Dharma Lamp) of Jinling (CONTINUED)

宣公上人講於一九八四年六月八日

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「曰：過在什麼處」，僧人就問了，究竟我什麼地方不對了呢？僧人不明白。「師曰」，法燈就說了：「過在我，殃及你」，過就在我身上；所以我現在要打你，就在這個地方。因為我要打你，這就給你遭殃了；師父教化徒弟、住持教化清眾，把你打了，殃及你了。「江南國主」，當時江南國王。「聞此，問師曰」，聽見這種的傳說，就問法燈法師了。「先師有什麼不了底公案」，說你老師到底有什麼不了的公案？這一回，他沒有打這個國王。僧人問，他就打，知道打和尚也不會犯殺頭的罪；如果打國王，一定腦袋都沒有了，所以沒有打。他說什麼呢？「師曰：現分析」，說：我現在就是安排了這個公案。你看！我所行所做，都是在替我前師了公案。分析，就是我把它說明白了、我把它解釋明白了，給你們大家看。

The monk asked, "Where does the mistake lie? Well, what's wrong with my question?" He could not understand the Master's reply to his question and proceeded to argue.

The Master answered, "The mistake lies in my getting you involved in this trouble. The mistake lies on my part, which is why I have hit you. It's right there: since I have hit you, I've been giving you trouble. The teacher teaches and transforms his disciples. The Patriarch teaches and transforms his followers. The mistake is with me, and I have given you trouble."

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

This time the Master did not strike the king. He knew that if he hit a monk he would not be committing a crime deserving death. But if he hit the king, he might lose his head. And so he did not strike the king. The Master replied, "I am right now in the process of clarifying the issue. That's what I am doing right now. Look at everything I do: it is all part of completing the unfinished business on my teacher's behalf. I am making things clear for all of you."

Another monk asked. Maybe this monk wanted to showoff, and so he asked a question: "What is the secret meaning that came from the west? What is the secret meaning of the Path transmitted from India?"

The Master Fa Deng answered, "Suffering!" If you do not go through some intense suffering and hard work, you won't attain

「次僧問」，說完這話，又有和尚來問；大約這個和尚想要出一出風頭，在國王這兒，也來了問題了。「如何是西來密密意」，說，怎麼樣叫「西來的秘密道理」呢？什麼叫「從印度傳來的秘密的道」的意思呢？「師曰：苦」，法燈法師就對他說，什麼是「西來的秘密的意思」呢？我告訴你，是很苦的！這個意思是：你沒有認真的去苦一番，你得不到的，所以說「很苦」。你要把世間一切的榮華富貴、財色名利，都放下、都捨棄了；要是不明白的人，覺得這是很苦的，就是這個。那麼這個僧人還是不懂，就又問；「問：如何是佛法大意」，怎麼樣才是佛法大概的意思、大概的道理呢？「師曰：且問小意」，僧人先前問什麼是「秘密意」？現在又問「大意」了。師就答覆他說：「你不要問大意，先問一問小的意思吧！你懂得小意思，就懂得大意了。你連小都不懂，怎麼會懂大呢？你把小的意思懂了，然後我再給你大意。」其實這就是真正的、很確實的答覆。你懂得小意了，也就懂得大意了；你不懂得小意，當然你大意也不知道的，所以說「卻來與汝大意」。

贊曰

虎頭金鈴 師繫能解
百骸一物 兩費一彩
佛法大意 道喪千載
祖禰不了 分析現在

贊，就是讚嘆法燈法師。

「虎頭金鈴」，在老虎脖子上，掛著一串金的鈴鐺。

「師繫能解」，這位法燈禪師他既然敢把它繫到虎的脖子上，也敢從虎的脖子上再解下來。

「百骸一物」，人的身體，四肢百骸，由四大和合而成的，只是一個體；那

this meaning. You have to put down and renounce worldly honor, glory, wealth, lust, fame, and profit. And for people who don't understand, this is a lot of suffering.

But this monk still had not understood, and so he came up with another question: "**What is the great intent of the Buddhadharma?** What is the general meaning of the Buddhadharma?"

The Master came back with this retort, "First, ask about the small intent." First the monk asked about the secret intent, and then the great intent, and so the Master told him to look into the small intent. "If you understand the small meaning, you will also understand the great meaning. If you don't understand the small, how could you understand the great? If you understand the small intent, I will then let you know about the great intent." Actually this was a very practical and accurate answer. And so the Master concluded by saying, "First, ask about the small intent. **Then I will show you the great intent.**"

A verse in praise says:

On the tiger's neck hung a golden bell.

The Master managed to fasten it, and is able to untie it, too.

The hundred joints belong to one body.

In a contest between two people, only one gets the trophy.

The Buddhadharma's intent is great,

But the Way gets ignored for thousands of years.

The life-pulse of the Patriarchs does not end.

Clarification is going on right now.

Commentary:

A verse in praise of Dharma Master Fa Deng says: On the tiger's neck hung a golden bell. The Master managed to fasten it, and is able to untie it, too. Dharma Master Fa Deng dares to fasten a golden bell onto the tiger's neck, and also dares to untie it. **The hundred joints belong to one body.** The human body consists of four limbs and a hundred joints, and is a combination of the four elements. Yet all of these belong to one substance. The Buddhadharma's great meaning is the same way: one root divides into a myriad branches; a myriad branches all return to one root. **In a contest between two people, only one wins and gets the trophy. The Buddhadharma's intent is great, but the Way gets ignored for thousands of years.** Because a lot of suffering is involved, there aren't many people who are truly intent on cultivation. Most people waste their time and look lightly on the Buddhadharma. And so for a thousand years, there haven't been many people who have had success. **The life-pulse of the Patriarchs does not end.** The life-force of the Patriarchs, their robe and bowl, has not been cut off but is perpetuated to the present day. **Clarification**



麼佛法大意，也是「一本散為萬殊，萬殊仍歸一本」。

「兩賽一彩」，兩個人比賽，一定會有一個人勝利；得到第一，會得到獎品、得到頭彩的。

「佛法大意」，佛法的大意，因為是很苦的，所以就沒有多少人認真來修行；都是在這兒混光陰，拿佛法不當一回事。

「道喪千載」，千年以來，也就沒有什麼成就。

「祖禰不了」，那麼祖師的命脈還沒有斷，祖師的衣鉢還相傳下來。

「分析現在」，現在我們所行所做，就都是弘揚佛法、教化眾生；這都是佛法的大意，都是佛法的密密意。

或說偈曰

生知宿命聖賢流 辯才無礙般若修
 居山養晦志淡泊 上堂演教續弘猷
 分析不了祇現在 解縛已竟再來遊
 殃及兒孫留後患 未識自我休無休

「生知宿命聖賢流」，一生來就知道這個前因後果，知道前世是做什麼的；所謂「要知前世因，今生受者是；要知來世果，今生作者是」。我們要知道前世的因緣，我們今生所遭、所遇、所接觸，都是由前生而來的；我們要知道我們來生怎麼樣，我們就看看今生盡做什麼事情？我們今生做人的事，來生就是個人；我們今生做畜生事，來生便是個畜生；我們今生做鬼事，來生就是鬼；我們今生盡造罪業，我們將來就下地獄。所以這是三世相因相續，互相由介、互相介怙。所以「生知宿命」，命，就是前生的事情、前生的命運；我們今生都知道了，這叫「生知宿命」。聖賢流，這一類的人，都是有大善根的，可以說是菩薩再來的；大權示現，來到這兒來教化眾生，所以說「生知宿命聖賢流，辯才無礙般

is going on right now. Everything we do now—propagating the Buddhadharma, teaching and transforming living beings, and so forth—are all part of the Buddhadharma's great intent, its secret meaning.

Another verse says:

**From birth he knew about his past lives;
 He belonged to the flow of sages.
 Unimpeded eloquence came from cultivation of prajna.
 Living in the mountains and hiding his light, his resolve
 was tranquil and untainted.
 Entering the hall, he proclaimed the teachings and
 perpetuated the grand scheme.
 Clarifying unfinished business, this is the matter at hand.
 Having been released from bondage, he comes here
 again in his travels.
 Sons and grandsons are caught up in this messy business;
 If you do not recognize your true self, you will never
 put to rest what should be put to rest.**

Commentary:

From birth he knew about his past lives. From birth he understood former causes and future effects. He knew what he was all about in the past.

If you wish to know your past causes,
 It's what you are going through in this life.
 If you wish to know your future results,
 It's what you are doing in this life.

If you desire to know your past causes and conditions, just look at all your experiences in this life—they are the result of your past lives. If you desire to know about your future life, just take a look at what you are doing right now. If you do human things in this life, in the future you will be reborn as a human being. If you do animal-like things in this life, in the future you will be reborn as an animal. If you do ghost-like things in this life, in the future you will be reborn as a ghost. If you exclusively create offenses, in the future you will fall into the hells. The three periods of time are interrelated, mutually acting as cause and effect. The Master knew about his past life, and **he belonged to the flow of sages.** People like him have good roots and are Bodhisattvas who have come again, the provisional appearance of great beings who have come to teach and transform living beings.

Unimpeded eloquence came from cultivation of prajna.



若修」。可是有的從妖魔鬼怪那條路上來的，他也是辯才無礙；不過他那叫「世智辨聰」，世間的智慧，很會說的。

「居山養晦志淡泊」，這位法燈法師本來他是想住山的、想藏拙的；藏拙，就是養晦，韜光養晦。也就因為他志向在淡泊名利，可是以後要了他先師的公案，所以又到社會上來弘揚佛法。所以說「上堂演教續弘猷」，續這個很大的這種責任、這種的事。

「分析不了祇現在」，那麼問什麼事呢？我現在就是做先師沒有了的事。「解縛已竟再來遊」，他這個纏縛，已經解開完了；再來遊，再來到世界上教化眾生。

「殃及兒孫留後患」，這都是祖師沒有做完的事情，才殃及兒孫，留下這麼多的公案、這麼多的後患、這麼多的是是非非的。「未識自我休無休」，沒有認識真正的自己是什麼樣子，就是沒有認識本來的佛性。所以「休無休」，應該休息了，還不休息；應該停止了，還不停止；總是在六道輪迴裡頭出頭沒，所謂「出馬腹入驢胎，閻王殿前幾度回；才從帝釋殿前過，又到閻君鍋裡來」。你看！這種在六道輪迴裡，很危險的；可是人自己故意否定這種的因果，說不要相信這六道輪迴。其實你相信，那六道輪迴也是存在；你不相信，還是存在！只是你自己的固執，不了解這個道理，可以說是自己「掩耳盜鈴」。

Because in the past he cultivated *prajna* wisdom, in this life he obtained unobstructed eloquence. However, there are those who come from the paths of goblins, ghosts, and demons who also possess unimpeded eloquence, but theirs is a kind of worldly knowledge and skill in debate. **Living in the mountains and masking his light, his resolve was tranquil and untainted.** His original wish was to live in the mountains, hide his light, and cover his tracks. He was aloof from mundane matters and was not ambitious for fame or profit. But in order to complete his teacher's unfinished task, he entered society to propagate the Buddhadharma.

Entering the hall, he proclaimed the teachings and perpetuated the grand scheme. He assumed a grand mission and responsibility. **Clarifying unfinished business, this is the matter at hand.** He said, "Right now I am clarifying the issue and completing the unfinished task." **Having been released from bondage, he comes here again in his travels.** He has already broken the fetters, but he comes again to the world to teach living beings. **Sons and grandsons are caught up in this messy business.** Because the Patriarchs did not complete their tasks, they left a lot of unfinished business, many issues concerning rights and wrongs that give their descendents a lot of trouble. **If you do not recognize your true self, your basic Buddha-nature, you'll never put to rest what should be put to rest.** Although you are supposed to take a rest, you don't rest. Although you should put a stop to all this, you don't stop. You keep on rising and falling, revolving in the six paths of rebirth.

Coming out of a horse's belly, you enter a cow's womb.

How many times have you come before King Yama's court?

Having just passed by Lord Shakra's palace,

You have plummeted into Yama's vat!

It is very dangerous to be revolving in the six paths of rebirth. However, most people intentionally deny cause and effect, saying, "Don't believe in the six paths of rebirth." Whether you believe it or not, the six paths of rebirth in fact exist. But if you stubbornly refuse to accept the truth, you are stopping up your ears and stealing a bell, thinking no one else will be able to hear it ring.

