

【 佛祖道影白話解 】

# 四十四世永明延壽大師 (續)

LIVES OF THE PATRIARCHS

PATRIARCHS OF THE FORTY-FOURTH GENERATION:

Dhyana Master Yan Shou of Yongming Monastery (CONTINUED)



宣公上人講於一九八四年六月十六日

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Commentary:

Someone, another monk, asked, “What is the great bright mirror?” The Master replied, “A broken (earthenware) pot.” Right now you are covered over by ignorance and it seems as if your basic, great perfect mirror-like wisdom is clouded. However, if you can smash this broken earthen pot—a symbol for ignorance—then your mirror-like wisdom will manifest. Once your ignorance is smashed, your basic, great perfect mirror-like wisdom will appear.

On the twenty-sixth day of the twelfth month, in the eighth year of the Kai Bao (the first emperor Tai Zu's) reign (975 B.C.E.) of the Song Dynasty, during the period of chen (7 ~ 9 A.M.), the Master lit incense and bade farewell to the assembly. Didn't he say that the wonderful purport of Yongming was to light another stick of incense? That's what he did. And then he said good-bye to the group. Dhyana Master Yongming was the third patriarch of the Fayan (Dharma Eye) Ch'an Sect. He advocated the combined cultivation of the Chan and Pure Land Schools. He said,

With Chan and Pure Land,  
 One is like a tiger with horns.  
 In this life one can be a teacher;  
 In the future one will become a Buddha or a Patriarch.  
 However, with only Chan and no Pure Land,  
 Nine out of ten will go down the wrong road.

After he said good-bye to everybody, he sat in full lotus and departed. His stupa was built at Daci (Greatly Kind) Monastery and later relocated to Yongming Monastery. Emperor Tai Zong (the second emperor) of the Song Dynasty conferred a plaque to the

「問：如何是大圓鏡」：

有個僧人又問了：什麼是「大圓鏡」呢？「師曰：破砂盆」：那個破的砂盆子，就是大圓鏡。這是什麼意思呢？這就說：「你這個人，被無明在那兒遮蓋著，本來的大圓鏡智慧，就好像有個砂盆子覆著，是被遮蓋了。那個破砂盆就是無明，你把破砂盆打壞了它——就是你把無明打破了，那個大圓智就現前了！大圓鏡，就是你本有的大圓鏡智。」你問什麼是大圓鏡？就是在你無明破了，就露出大圓鏡。

「開寶八年」：在開寶八年。「臘月二十六日辰時」：十二月二十六日辰時。

「焚香告眾」：永明的妙旨，就是「更添香著」——再加上一柱香；那麼他就自己焚香，對大家說：「我要走了！」永明延壽禪師是「法眼宗」的第三祖，他提倡「禪淨

雙修」的法門。他說：「有禪有淨土，猶如帶角虎。現世爲人師，來世做佛祖。有禪無淨土，十人九錯路。」這是他當時說的「四料簡」。

「跏趺而終」：他說完，就結跏趺坐而圓寂了。「塔於大慈」：塔在大慈悲院。「後遷永明」：以後又遷到永明寺去。「宋太宗賜額」：宋太宗又給永明寺賜一塊匾額。「曰壽寧院」：改永明寺叫「壽寧院」。

贊曰

拈破砂盆 作大圓鏡  
照耀乾坤 高低普應  
宗鏡弘開 包括賢聖  
河目海口 拍拍是令

「拈破砂盆，作大圓鏡」：你把這個「砂盆子」若打壞了——把無明破了，大圓智就現出來了。

「照耀乾坤」：大圓智一現出來，就照耀乾坤。「高低普應」：高處、低處，就是上根利智、下根劣智；這是說，所有一切根性的眾生都普度。

「宗鏡弘開」：永明延壽禪師作了一百卷《宗鏡錄》，《宗鏡錄》是一部書的名字。宗鏡弘開，就是「大圓鏡智弘開」。「包括賢聖」：這裡頭，包括成佛菩薩的道理。

「河目海口」：河目，是比方永明延壽禪師的眼睛，言其眼光遠大，像河那麼大。海口，他的口似大海；他說法的道理，是口若懸河、滔滔不斷。河像他眼睛，海像他的口，就是無窮無盡的，令你不可思議的。所以說「白毫宛轉五須彌，紺目澄清四大海」，他的眼睛雖然不能澄清似大海，但是也河目、海口。「拍拍是令」：這是幹什麼呢？就是下命令，叫你這個人

monastery that read, “Shou Ning Yuan” (Hall of Serene Lifespan).

A verse in praise says:

**Take hold of an earthenware pot: break it!**  
**A great, perfect mirror manifested.**  
**It illumines heaven and earth**  
**So that those above and below universally respond.**  
**The mirror of the Chan School was extensively revealed,**  
**Encompassing all worthies and sages.**  
**He had eyes resembling a river and a sea-like mouth:**  
**Every beat was a command.**

Commentary for the praise:

**Take hold of an earthenware pot: break it! / A great perfect mirror manifested.** Once you smash the earthen pot, which is your ignorance, your wisdom will manifest, a mirror-like wisdom. It **illumines heaven and earth / So that those above and below universally respond.** Living beings with sharp or dull wisdom and superior or inferior roots, and those endowed with various dispositions and faculties will all be taken across.

**The mirror of the Chan School was extensively revealed.** He authored a huge, one-hundred volume work, called the *Records of the Mirror of the Chan School (Zongjinglu)*, which is evidence of his great, bright, mirror-like wisdom, **encompassing all worthies and sages.** That work includes the principles of how to become a Buddha or a Bodhisattva.

**He had eyes resembling a river and a sea-like mouth:** He had far-reaching, vast vision, and his mouth was ocean-like. He spoke Dharma like a vast, flowing river—the principles poured forth without interruption. His mouth was like an ocean, and his eyes were like a river. They were endless and inconceivable. Compare this to the lines in the Amitabha Praise:

The white hallmark encircles Five Sumerus;  
His violet eyes are clear like the Four Seas.

Dhyana Master Yongming's eyes were not as clear and profuse as the Four Seas; nonetheless, he had eyes resembling a river and a sea-like mouth.

**Every beat was a command.** Everything he said was like a command to wake people up, to make them change from the deviant and return to the proper and no longer remain confused.

I don't know whether my explanation of the text has been correct or not. I seek the advice of those with lofty learning.

Another verse says:

**Clear about both dhyana and the Pure Land,**

趕快返迷歸覺、捨邪歸正，不要再在那兒迷糊了！

不知道我這段文解釋得對還是不對啊，敬請在座博學之士能不吝指教。

或說偈曰

禪淨雙明帶角虎 十萬洪名作佛祖  
法眼三代傳宗旨 淨土九品續心符  
大圓鏡智慧光照 破砂盆碎露本尊  
湖水平靜波未起 高風亮節化窮獨

「禪淨雙明帶角虎」：永明延壽禪師他提倡「禪淨雙修」，他又參禪、又念佛。因為在古來的大德高僧，多數都是先參禪，開了悟之後，沒有什麼事情幹了，就念佛。念佛，就要求生淨土，往生西方極樂世界。足見參禪和念佛本來是一個的，眾生分別心很多，所以就分出參禪、念佛。本來參禪到極點，也就是念佛；念佛到極點，也就是參禪——念佛得到念佛三昧了，就是一個「定」。參禪參到極點，也是「一心不亂」；念佛念到極點，也是「不亂一心」。所以參禪、念佛，你不要把它看成兩個；因為這個，所以說「禪淨雙明帶角虎」，這就像老虎頭上又帶著犄角似的，就更厲害了。

「十萬洪名作佛祖」：永明延壽禪師，每天念十萬聲佛，他念一聲佛，在他口裡，就有一尊化佛化出來了。這個「念佛三昧」，他是得到了；所以他除了迎賓待客而外，還是念十萬聲佛。以他這種的上根利智，還這麼樣用功去念佛；我們一般的凡夫俗子，又怎麼可以把念佛的法門看得這麼平常呢？所以念佛的法門是再高也沒有了，它既省事，又省錢、又省工，什麼也不需要費。不是說有錢的人，用點錢可以買得念佛；沒有錢的人，你沒有錢買，就不能念

one is like a tiger with horns.

If one recites the holy name ten thousand times, then one becomes a Buddha or a Patriarch.

As the third patriarch of the Dharma Eye Sect, he transmitted the school's purport.

Teaching the nine grades of lotuses of the Pure Land, he continues the mind seal (of Amitabha).

The wisdom-light of the great, perfect mirror shines.

Once the broken pot is smashed,

the original Honored One is revealed.

The water in the lake is calm, and waves have not arisen.

His lofty character transformed those destitute and lonely.

Commentary:

**Clear about both Chan and the Pure Land, one is like a tiger with horns.** He advocated the dual cultivation of meditation and reciting the Buddha's name. The Masters of old stressed investigating Chan. And then, after they became enlightened, since they did not have much else to do, they recited the Buddha's name and sought rebirth in the Western Land of Ultimate Bliss. From this we can see that investigating Chan and reciting the Buddha's name are basically one. However, because living beings have many discriminating thoughts, the division between Chan and Pure Land came about. Basically, when you investigate Chan to the extreme, you are reciting the Buddha's name. When you recite the Buddha's name to the utmost point, you are investigating Chan. When you gain the Buddha-recitation Samadhi, just that is concentration. When you investigate Chan to the extreme point, you will arrive at unmoving, single-minded concentration. Reciting the Buddha's name to the utmost point, you will also arrive at a single, unconfused mind. Therefore, you should not look upon those two disciplines as being different. In essence they are one. Therefore, if one can cultivate both those disciplines, one is like a tiger with horns. A tiger that sports horns on his head is even fiercer than an ordinary tiger!

**If one recites the holy name ten thousand times, then one becomes a Buddha and a Patriarch.** Master Yongming recited the Buddha's name ten thousand times each day. Every time he recited, a transformation-Buddha would emerge from his mouth, and so he had attained the Buddha-recitation Samadhi. He was always reciting the Buddha's name, except when performing his daily chores, such as welcoming and receiving guests. Even with his superior roots and keen wisdom, he recited the Buddha's name. So, how can we common people look lightly on this dharma-door and think that it is very ordinary? Therefore, there is nothing loftier than the dharma-door of reciting the Buddha's name. It is simple and economical, and it takes very little effort. You don't have to make any

佛。不是這樣的！無論貧富，都可以念佛，都由這個念佛法門得度。

在佛經上又說：「末法時代，億人修行，罕一得道；唯以念佛得度。」說是：末法的時代，幾萬億那麼多的人修行，不容易得道諦；你要是能念「南無阿彌陀佛」，就有希望、有機會。所以衝這個，我們學念佛的法門是最重要的；無論是誰，也不要吧念佛的法門看輕了！

「法眼三代傳宗旨」：永明延壽禪師是法眼宗的第三代祖師，傳法眼宗大法的宗旨。「淨土九品續心符」：這個淨土法門，有九品往生。這「九品」，你們都知道的，就是「上上品、上中品、上下品、中上品、中中品、中下品、下上品、下中品、下下品」。續心符，符，就是「符合」，合這個「心心相印」的法門，心和心合而為一。我們的心和阿彌陀佛的心都合成一個，所以得到念佛三昧，一定會生到極樂世界去的。

「大圓鏡智慧光照」：這個大圓鏡智，就是人的智慧，他的慧光能普照三千大千世界，教化眾生。「破砂盆碎露本尊」：你把「砂盆子」——這個無明——打破了，就露出你本來面目、本地風光。

「湖水平靜波未起」：這個時候，那一灘湖水還是平靜無波，什麼事也沒有；也不見有少法生、也不見有少法滅，一切是那麼天然。「高風亮節化窮獨」：窮獨，窮，是「貧窮」，言其無福；獨，是「孤獨」，言其無德，也就是無慧。所以永明延壽禪師以他高超的風格和敞亮的德行，教化了這一般的、貧窮無福慧的眾生，不知有多少。

special arrangements. It's not the case that rich people who have enough money can buy Buddha-recitation, or that poor people who do not have enough money cannot buy Buddha-recitation. No, it's not that way. All people, whether rich or poor, have the opportunity to recite the Buddha's name and be taken across by it.

The Sutras also say: "During the Dharma-ending Age, even if millions of people cultivate, rarely will one person attain the Way, with the exception of those who recite the Buddha's name. They will be saved." They will have a chance. Just for this reason, we know that it is of utmost importance to learn this dharma door. You should not look lightly on it.

**As the third patriarch of the Dharma Eye Chan Sect, he transmitted the school's purport. Teaching the nine grades of lotuses of the Pure Land, he continues the mind seal (of Amitabha).** There are nine grades of lotuses from which one is born: Upper-superior grade, middle-superior grade, lower-superior grade; upper-average grade, middle-average grade, lower-average grade; upper-inferior grade, middle-inferior grade, and lower-inferior grade. There is a meshing of minds, the mind sealing the mind. Our minds and the mind of Amitabha Buddha become one. That is why if one acquires the Buddha-recitation Samadhi, one will surely be born in the Land of Ultimate Bliss.

**The wisdom-light of the great perfect mirror shines.** The mirror is an analogy for great wisdom. This wisdom light shines throughout the three thousand great thousand world system and transforms living beings. **Once the broken pot is smashed, the original Honored One is revealed.** The pot refers to our ignorance. Once you have broken your ignorance, your original face, the scenery of your original landscape manifests.

**The water in the lake is calm, and waves have not arisen.** At that time, the lake is still calm without waves. Nothing is going on. You neither see the slightest dharma arise nor diminish. Everything is so natural. **His lofty character transformed those destitute and lonely.** The "destitute" refers to those who have no blessings while "the lonely" refers to those who have no virtue, which also means no wisdom. Therefore, with his lofty integrity and noble character, the Master transformed countless ordinary beings who were deficient in blessings and wisdom.