

【 佛祖道影白話解 】

四十四世佛印了元禪師

LIVES OF THE PATRIARCHS
PATRIARCHS OF THE FORTY-FOURTH GENERATION:
Dhyana Master Fo Yin Liao Yuan



師。浮梁人。姓林氏。字寶覺。生有祥光。鬚髮俱現。二歲。琅誦詩書。既長。博覽典墳。卷不再舒。因讀楞嚴有省。辭親出家。禮寶積寺。試法華。受具後。謁廬山開先寺暹道者。問答敏捷。乃稱賞。遂嗣其法。謁圓通訥。訥曰。骨格似雪竇。後來之俊也。留掌書記。自江州承天。遷淮之十方。廬之開先。歸宗。潤之金。焦。江西之大仰。雲居。四十年間。縉紳之賢者。多與之遊。宋元符元年正月四日。聽客語。有會心者。一笑而化。如師真照。

「四十四世佛印了元禪師」：這位祖師叫「佛印了元禪師」，是四十四世的祖師。

「師，浮梁人」：佛印禪師是浮梁(即現在江西景德鎮)人。「姓林氏，字寶覺」：他俗家姓林，字叫「寶覺」。

宣公上人講於一九八五年三月十四日
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Essay:

The Master was a native of Fuliang, and a son of the Lin family. His other name was Baojue (Precious Enlightenment). At the moment of his birth an auspicious light appeared, and as an infant, he was replete with hair and beard. At age two, he was already able to recite poems and other texts from memory. As he grew up, he became proficient in all the ancient classics and treatises; and he had no need to open his books anymore. Once, while studying the Shurangama Sutra, the Master had an awakening. Then he bid his parents goodbye and left the home-life at Baoji (Accumulation of Jewels) Monastery. There he passed an examination on the Dharma Flower Sutra, administered to him by his teacher. After receiving the complete precepts, he went to bow to Master Xuan of Kaixian Monastery at Mount Lu. The Master was swift and accurate in debate, and Cultivator Xuan thought highly of him and praised him. Then he transmitted the Dharma to him.

Afterwards the Master went to visit Master Na of Yu-antong Monastery. Master Na remarked, "He has the bones of Master Dao. He's a young man with remarkable potential!" Then Master Na gave the Master the position of secretary and asked him to stay.

From Chengtian Monastery in the Jiangzhou prefecture, the Master moved to Shifang Monastery of Huainan County. Successively he presided over the following monasteries: Kaixian and Guizong Monasteries at Mount Lu; Jinshan and Jiaoshan Monasteries in Ren Prefecture, and Dayang and Yunju Monas-

「生有祥光」：他出生的時候，滿屋子都是佛光，很吉祥的。「鬚髮俱現」：最奇怪的是，這個小嬰兒生來就像個老頭子似的，喔！又長著鬚鬚、又有頭髮。你說，這是不是個怪物？還好他父母也滿有定力的，沒被他給嚇死。好像虛雲老和尚，生出來是個肉球，把他媽媽就給嚇死了！

「二歲，琅誦詩書」：怪物是怪物，他可很聰明的；才兩歲的時候，那一些個詩書，他就琅琅上口，會唸得出來了！「既長」：等長大了以後，「博覽典墳」：他廣博地讀了許多的古書和經典——這不是佛教的經典，是指儒家的「四書、五經」。典墳，中國古來說有「三墳、五典」這些書，可是早就失傳了，一般人就把「書籍」叫做「典」、「墳」。「卷不再舒」：卷，是「書卷」；舒，是「打開」。他若是讀過的書，以後就不用再翻它了！這不是說他懶，讀過的書就不再讀；這言其記憶力非常之好，過目成誦，也過目不忘。

「因讀楞嚴有省」：他因為聰敏，什麼諸子百家的書都研究過了，所以他又讀佛經；說是「開智慧的楞嚴」，他讀《楞嚴經》，讀讀，喔！果然開智慧了、明白了！好像黑漆桶脫了底，透進來一點點亮光了！可是這個「明白」，只是一個開始，還不是大徹大悟；他既然開始明白了，就再也不願意留在黑漆桶裏頭了。怎麼樣呢？「辭親出家」：就要出家，好繼續去用功，求得更明白。辭，就是「告辭」；就請求父母准許，跟父母說「再見」，然後出家去了。

「禮寶積寺」：他出家，先先就到寶積寺去禮拜。「試法華」：這出家不

teries in Jiangxi Province. For upwards of forty years, many eminent members of the gentry and government officials sought the Master's company.

On the fourth day of the first lunar month, during the first year of the Yuanfu reign (1098 C.E.) of the Song Dynasty, as the Master was listening to a guest, he saw that the guest understood his mind. The Master then smiled and passed on. This showed the Master's true essence.

Commentary:

This patriarch's name is Dhyana Master Fo Yin Liao Yuan. He was the 44th Patriarch. **The Master was a native of Fuliang.** Dhyana Master Fo Yin lived in Fuliang (today's Jingdezhen in Jiangxi Province) **and a son of the Lin family. His other name was Baojue (Precious Enlightenment).** His last name was Lin, and first name was Baojue.

At the moment of his birth an auspicious light appeared. When he was born, Buddha light filled the room. It was very auspicious. **And as an infant, he was replete with hair and beard.** It was very strange that this baby was born like an old man with hair and mustache. You might ask, was he a monster? Fortunately, his parents had some samadhi and were not scared to death by him. His birth was similar to Master Xu Yun's, who was born a ball of human flesh. His mother was scared to death because of that.

At age two, he was already able to recite poems and other texts from memory. Though he resembled a monster at birth, he was very smart. At two years old, he could read some books and poems. **As he grew up, he became proficient in all the ancient classics and treatises;** he read many ancient books and classics—these were not Buddhist sutras, but Confucian classics, such as *Four Books* and *Five Classics*. There were the treatises composed by the Three Kings and the Five Rulers. Yet those ancient books have been lost and people now refer to ordinary books as “ancient classics and treatises.” **And he had no need to open his books anymore.** Once he read a book, he didn't need to open it again. It was not because he was lazy. It was because his memory was so good that he remembered everything he had read.

Once, while studying the Shurangama Sutra, the Master had an awakening. Because of his intelligence, he studied all the books written by the ancient scholars and the philosophers of the hundred schools. He started reading Buddhist sutras. The *Shurangama Sutra* is called the Sutra for opening people's wisdom. After he read it, sure enough, he gained wisdom and understood the truth. It was as if a black barrel's bottom had fallen off, letting the light shine in. However, this “enlightenment” was only a beginning; he was not fully enlightened. Once his realization started to develop, he didn't want to stay in the black barrel anymore. So what did he

是那麼容易的，要先考試通過了；考試他什麼呢？就《妙法蓮華經》，看看他懂得不懂得這「開權顯實、權實不二」的法。

「受具後」：受了具足戒之後。「謁廬山開先寺暹道者」：他就去參方遊學。謁，就是去晉見、禮拜。晉見、禮拜誰呢？廬山那個開先寺的暹道者；道者，就是修行人。廬山在江西，風景是很美麗的，經常是煙雲瀰漫，所謂「不見廬山真面目，只緣身在此山中」。

「問答敏捷」：暹道者和他打機鋒，他問話問得非常敏銳，答話也答得非常迅速。「乃稱賞」：暹道者就很稱讚他、賞識他。「遂嗣其法」：於是乎就把心印大法傳給他，叫他繼承開先一派的法脈。

「謁圓通訥」：以後，他又去禮拜圓通寺的訥禪師。「訥曰」：訥禪師就說了。「骨格似雪竇」：說他的風骨、品格，很像雪竇重顯禪師。「後來之俊也」：他是將來的法門龍象，是個後起之秀。俊，也就是「秀」，是說他是個出乎其類、拔乎其萃的人才。「留掌書記」：於是乎不捨得放他走了，就把他留下來，叫他掌管文書，做秘書的工作。

「自江州承天」：後來他從江州(今江西九江縣)的承天寺。「遷淮之十方」：搬到淮南(即揚州，今安徽合肥縣)的十方寺；遷，就是「換住所、搬家」。「廬之開先、歸宗」：又回到廬山的開先寺、歸宗寺。「潤之金、焦」：再遊歷潤州(今江蘇省鎮江縣)的金山寺、焦山寺(金山、焦山因對峙江中，故並稱「金焦」)。「江西之大仰、雲居」：還有江西那一帶的大仰寺、雲居寺。

「四十年間」：前前後後經過了四十年左右。「縉紳之賢者」：縉紳，是「做官的人」。一些個比較有道德的官員，「多與之遊」：很多都和他有來往。最著名

do? Then he bid his parents goodbye and left the home-life. He wanted to become a monk to continue his studies so he could understand more. He asked for his parents' permission to leave home. Then he became a monk.

He paid respects at Baoji (Accumulation of Jewels) Monastery. After he left home, he went to worship at Baoji Monastery. **There he passed an examination on the Dharma Flower Sutra, administered to him by his teacher.** It was not easy to leave home because one needed to pass exams. His exam was on the *Wonderful Dharma Lotus Flower Sutra*. It tested him to see if he understood the dharma of "opening the provisional to reveal the real," and "the nonduality of the provisional and real." **After receiving the complete precepts,** he received the full precepts. **He went to bow to Cultivator Xuan of Kaixian Monastery at Mount Lu.:** He went to Mount Lu to visit the cultivator named Xuan at Kaixian Monastery. Mount Lu is a very beautiful mountain in Jiangxi Province. It is often covered by drifting clouds and fog, so it is said, "You don't see the true face of Mount Lu, simply because you are on the mountain."

The Master was swift and accurate in debate. Chan Master Xuan Dao engaged in Chan banter with him and he answered very sharply and swiftly. **And Master Xuan Dao thought highly of him and praised him. Then he transmitted the Dharma to him.** Thus Chan Master Xuan Dao transmitted him the mind-seal dharma and asked him to inherit the lineage. **Afterwards the Master went to visit Master Na of Yuantong Monastery.** He then visited Chan Master Na at Yuan Tong Monastery. **Master Na remarked, "He has the bones of Master Dao."** Chan Master Na said, "His spirit is similar to Chan Master Xuedao of Chongxian Monastery. **He's a young man with remarkable potential!**" He will be a dragon or an elephant in Buddhism, an outstanding person. **Then Master Na gave the Master the position of secretary and asked him to stay.** Chan Master Na valued him and asked him to stay and be in charge of secretarial work.

From Chengtian Monastery in Jiangzhou prefecture... Later he came to Chengtian Monastery in Jiangzhou (presently Jiujiang county in Jiangxi Province), **the Master moved to Shifang Monastery of Huainan County** (i.e. Yangzhou, which is now Hefei county in Anhui Province). **Successively he presided over the following monasteries: Kaixian and Guizong Monasteries at Mount Lu;** he went back to Kaixian and Guizong Monastery in Mount Lu. **Jinshan and Jiaoshan Monasteries in Ren prefecture** (Zhengjiang county in Jiangsu Province. Since Jinshan and Jiaoshan Monasteries faced each other in the middle of the Yangzi River, they are referred to collectively as "Jin and Jiao".) **Also the monasteries of Dayang and Yunju Mountains of Jiangxi Province.** He also visited Dayang and Yunju Monastery in

的，莫過於蘇東坡了！

蘇東坡常常和佛印禪師打禪機、開頑笑，這故事很多的。我不常講那個「一屁搨過江」的公案？有一回，蘇東坡寫了一首詩，說：「八風吹不動，端坐紫金蓮。」八風，就是「衰、利、毀、譽、稱、譏、苦、樂」，有八種違逆和順暢的境界；人若沒有定力，心就會動了，就好像大風能吹動萬物一樣。他意思是說，自己是順逆不動心，就好像佛一樣，端然正坐在紫金蓮，如如不動了！他很得意，叫人把寫好的詩送過江給佛印禪師印證印證，意思大約想佛印禪師稱讚稱讚他。其實你想人家稱讚，這「八風」就已經動了一風了！所以佛印禪師也不多說什麼，拿筆寫了個大大的「屁」字，教送信的人再帶回去。蘇東坡一看，馬上怒氣沖沖地親自坐船過江，質問佛印禪師：「你這算什麼意思嘛？」佛印禪師哈哈笑起來：「你不是『八風吹不動』嗎？怎麼我一個『屁』字，就像扇子似的，把你給搨過江來了呢？」蘇東坡這才醒悟：自己的功夫還差得遠呢！這考驗又沒考過。所以修行是要真修實練的功夫，光靠口頭禪是沒有用的，經不起考驗的。

「宋元符元年正月四日」：在宋哲宗元符元年的一月四日這一天。「聽客語」：他聽客人講話。「有會心者」：他聽得就好像說到他心意去了。「一笑而化」：他就微微的笑起來，就圓寂了。你看，古代開悟的祖師就這樣來去自由的。「如師真照」：他微笑著圓寂的面容，就像是他本來的樣子。真照，就是「真相」、「自性」，也就是「本來面目」。

☞待續

Jiangxi. **For upwards of forty years, many eminent members of the gentry and government officials, those more virtuous ones among the government officials, sought the Master's company.** Many of them had interactions with him. Among them, the most famous one was Su Dongpo.

Su Dongpo often engaged in Chan banter and joked with Dhyana Master Fo Yin. There are many tales. I've often told the story of "One fart blowing him across the river." Once Su Dongpo wrote a poem that went: "Unmoved by the eight winds, I sit calmly on a purple golden lotus." The eight winds are misfortune, benefit, slander, renown, praise, ridicule, suffering, happiness. One who lacks samadhi will be affected by those eight favorable or adverse conditions, just as a strong wind can blow and move everything. His poem claims that his mind is like the Buddha's mind, unmoved by favorable or adverse conditions, and that he can sit in stillness on a purple golden lotus. He was very satisfied with his poem and asked people to take his poem to Chan Master Fo Yin on the other side of the river to seek his certification. Maybe he wanted Chan Master Fo Yin to praise him. In fact, if you want to be praised, you have already been moved by one of the eight winds. So, Chan Master Fo Yin didn't say a word but simply wrote a very large character for "fart" on the poem and asked a messenger to take it back. Su Dongpo read it and got angry. He took a boat across the river to question Chan Master Fo Yin: "What do you mean by this?!" Chan Master Fo Yin laughed and said: "Aren't you supposed to be unmoved by the eight winds? How come my "fart" blew you across the river just like a fan?" Su Dongpo then realized that he still had a long way to go in his cultivation. He didn't pass this test. So, cultivation requires one to develop real spiritual skill. Intellectual debate is useless and will not help you to pass the test.

On the fourth day of the first month, during the first year of the Yuanfu reign (1098) of the Song Dynasty, the reign of Emperor Zhe, as the Master was listening to a guest speaking, he saw that the guest understood his mind. The Master listened and knew that this person was expressing the Master's mind. **The Master then smiled and passed on.** He smiled gently and entered Nirvana. See, the ancient patriarchs were able to come and go freely like this. **This showed the Master's true essence.** His smiling face looked exactly the same as his original true appearance. This "true essence" refers to one's inherent true nature or original true appearance.

☞To be continued